विश्वेश्वरानन्द-वैदिकशोध-संस्थान-प्रकाशनम्—६२४

# विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—६४

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# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

*BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS IN SANSKRIT CRITICALLY EDITED WITH INTRODUCTION, ENGLISH TRANSLATION, CRITICAL NOTES, ETC.*

*By*

**LUDWIK STERNBACH,** LL.D.
Hon. Professor of Dharmaśāstra
Collège de France, Paris

**Volume I**

*SUBHĀṢITA-S*—Nos. 1-1873

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# CONTENTS

# PREFACE

The endeavours of Th. Aufrecht in his "*Beiträge zur Kenntniss indicher Dichter*"[1] and F. W. Thomas in his Introduction to the Kavīndravacana-samuccaya[2] to give a list of poets quoted in different *subhāṣita-saṁgraha-s* have proved to be very useful for our closer acquaintance with the literature of ancient and mediaeval India. These poets would have been completely unknown to us if their names and verses had not been preserved in the Sanskrit *subhāṣita-saṁgraha-s* and in the *subhāṣita-saṁgraha-s* of 'Greater India'.

The aim of the present Mahā-subhāṣita-saṁgraha is to continue to a much larger extent the work begun by Otto Böhtlingk who in three big volumes collected, edited and translated into German 7613 verses (he called them *Sprüche*; but I prefer to call them *subhāṣita-s*), as well as of Th. Aufrecht and F. W. Thomas who gave lists of authors quoted in various *subhāṣita-saṁgraha-s* with indications where they occurred.

It has been emphasized several times before that "an up-to-date compendium containing all the known *subhāṣita-s* arranged in an alphabetical order is still a necessity".[3] The opinion has also been expressed several times that if anthologies in Sanskrit were to be exploited in any significant manner for the study of the history of Sanskrit literature (the importance of the *subhāṣita-s* for the history of Sanskrit literature is widely admitted), comprehensive indices and concordances of all the available anthologies would have to be prepared; they would also provide a compass to those who navigate in the ocean of *subhāṣita* literature.[4] The present Mahā-subhāṣita-saṁgraha is intended to fill this gap.

The work on the present Mahā-subhāṣita-saṁgraha was started in 1966 and the first volume is appearing only today. First, extensive indices of *subhāṣita-s* were to be prepared and then only could the editing of individual *subhāṣita-s* be started. By now, eight and a half volumes, containing some 18.000

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1. ZDMG 36.361-383 and 509-559.

2 *Bibliotheca Indica, New Series*, No. 1309 : pp. 16-123.

3. E.g., D. B. Diskalkar, (cf. fn. 1 on p. lxxii below) : p. 241.

4. Cf. R. N. Dandekar in his *Introduction* to the *Subhāṣitamuktāvalī* (University of Poona, 1962) p. 6; P. K. Gode in "*Date of Subhāṣitamuktāvalī* in *Indian Historical Quarterly* (1946) : p. 58, etc.

*subhāṣita-s* beginning with letters अ to न, are ready for printing ; it may be assumed that the entire Mahā-subhāṣita-saṁgraha will have to be published in some twenty volumes, plus additional volumes for verses which came to be known to me (or in the course of the preparation of the following volumes will come to be known to me) from sources either not published at the time when I started the work[1] or from *subhāṣita-saṁgraha-s* preserved only in manuscripts which I did not have at my disposal at that time[2] or several *subhāṣita-saṁgraha-s*, the existence of which came only recently to my notice.

The present Mahā-subhāṣita-saṁgraha is based on all the *subhāṣita-saṁgraha-s*, available to me, which are mentioned in the Introduction below.[3] At the beginning of each volume the list of authors quoted in the *subhāṣita-saṁgraha-s* is given and at the end a subject index, since the *subhāṣita-s* are quoted in alphabetical order and not according to subject matters. The alphabetical system seems to be particularly convenient for philological studies and for the easier finding of the *subhāṣita-s*[4], provided that a subject index is also attached[5] for those who want to find references to a specific topic and particularly for non-specialists who may find the Mahā-subhāṣita-saṁgraha useful for the study of Indian civilisation.

As mentioned in the Introduction (para 12.1), there exist three groups of *subhāṣita-saṁgraha-s* : (1) those composed virtually of sententious sayings ; (2) those composed virtually of quotations from literary works, particularly "beautifully turned" and eloquently said, as well as dealing with the description of nature, different moods, suggestions or *anyokti-s* and (3) mixed, i.e., including

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1. Cf. *Subhāṣitasudhā-nidhi* of Sāyaṇa.

2. E.g., in transcript *Subhāṣitahārāvalī of Harikavi* ; verses of this anthology could only be added beginning from Vol. III of the *Mahā-subhāṣita-saṁgraha*, since only then did I receive from BORI. the transcript of this *subhāṣita-saṁgraha*. Many of the other *subhāṣita-saṁgraha-s* preserved in MSs. only were not yet made available to me. In the latter part of of the present volume I was able, while making corrections of proofs, to insert references to SH with the new numeration, as adopted in my *On the Subhāṣitahārāvalī*..., cf. fn. 3 on p. lxxx below.

3. With some exceptions mentioned below.

4. Cf. D. B. Diskalkar, (cf. fn. 1 on p. lxxii) : p. 241 ; A. Weber, Review of O. Böhtlingk's *Indische Sprüche*, second edition in Weber's *Indische Skizzen* III : p. 123. For philological reasons beginnings of variant-readings are also noted with references to the appropriate *subhāṣita-s*, even if they are obviously wrong.

5. Cf. A. Weber's review of Böhtlingk's *Indische Sprüche*, Vol. I of the first edition in Weber's *Indische Skizzen*, II : p. 260.

both types of *subhaṣita-s*. The present Mahā-subhāṣita-saṁgraha belongs to the third category and contains not only wise sayings, but also stray poetical verses. That seemed to me to be necessary, since most of the Sanskrit *subhāṣita-saṁgraha-s* belong to the third group of anthologies and one of the aims of the present work is to include in it, among others, all the verses quoted in the already known *subhāṣita-saṁgraha-s*.

All *subhāṣita-s* included in the *subhāṣita-saṁgraha-s* are quoted and edited[1] in the Mahā-subhāṣita-saṁgraha, though some, from the poetical point of view, may not be considered as "*subhāṣita-s*". Not all *subhāṣita-s* found in the *subhāṣita-saṁgraha-s* are wise sayings,[2] nor pure poetry,[3] but, being considered as useful by the compiler of a *subhāṣita-saṁgraha*, were included by him in his anthology[4] and therefore included in this Mahā-subhāṣita-saṁgraha ; they should not, however, be included in an anthology of poetry *par excellance*.[5] Even not all "poetical *subhāṣita-s*" have a great poetical value and, thus, might be considered as "useless,"[6] but since they were already included in a *subhāṣita-saṁgraha*, they are also included in the present Mahā-subhāṣita-saṁgraha. Also for the same reason some *subhāṣita-s* included in *subhāṣita-saṁgraha-s*, though incorrectly construed are reproduced in the present work.[7]

In addition to Sanskrit *subhāṣita-s* cited in Sanskrit *subhāṣita-saṁgraha-s*, *subhāṣita-s* also from *subhāṣita-saṁgraha-s* known in 'Greater India',

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1. With the exceptions mentioned above.

2. These are marked by a number only.

3. These are marked by a number and one asterisk.

4. These are marked by a number and two asterisks.

5. See, for instance, the verse quoted on p. lxxi below. Cf. Intro. para 11.3 below.

6. That was already admitted by some Indian poets and was well expressed by Maṅkha in his *Śrīkaṇṭhacarita* (2.14) in the following words (No. 673 below) :

अत्यर्थवक्रत्वमनर्थकं या
शून्यापि सर्वान्यगुणैर्व्यनक्ति ।
अस्पृश्यतादूषितया तया किं
तुच्छश्वपुच्छच्छटयेव वाचा ॥

7. I did not wish to follow in the foot-steps of O. Böhtlingk who very often, may be even sometimes too often, corrected the readings of some *subhāṣita s* ; I preferred to leave even gramatically incorrect readings if there was no sufficient source material for their improvement. Cf. L. Sternbach, *Revised Supplement to O. Böhtlingk's Indische Sprüche* in *Indologica Taurinensia*, II.

if they were translations or adaptation of Sanskrit texts, were included in the present work, even if they are unknown today. Therefore, we find, for instance, in the Mahā-subhāṣita-saṁgraha verses from the Nītiśāstra of Masūrākṣa (e.g., No. 569), the original source of which is not known.

In addition to the *subhāṣita-s* included in the various *subhāṣita-saṁgraha-s*, a great part of Sanskrit literature was studied by me and *subhāṣita-s* (wise sayings and some descriptive verses) from these works were culled and quoted in the Mahā-subhāṣita-saṁgraha.[1] The choice was made by me and I alone am responsible for the selection. I expect criticism in this respect and questions why I chose one verse and omitted another. Many of these criticisms will be well taken, but what is pleasing to one person does not need to be pleasing to another. All the criticisms will be welcomed and suggestions will be gladly received; the *subhāṣita-s* additionally suggested might then be added in the supplementary volume(s) with the name of the proposer.

The original plan of the work was to collect and critically edit the *subhāṣita-s*. The publisher insisted, however, that a translation of each verse should be supplied; he thought that the Mahā-subhāṣita-saṁgraha would also appeal to non-specialist whose knowledge of Sanskrit is limited. I reluctantly agreed to this suggestion, but felt that I alone would not be able, in view of the enormous task before me, to cope with both the collecting and editing as well as translating. Therefore, whenever I found an English translation of a *subhāṣita*, already prepared by a Sanskrit scholar, I included it in the Mahā-subhāṣita-saṁgraha[2]; *subhāṣita-s* which I particularly liked and especially those belonging to the collections of wise sayings attributed to Cāṇakya[3] (and which I started to translate already) I translated myself.[4] The remaining *subhāṣita-s* were translated by Mr. A. A. Ramanathan of the Adyar Library and Research Centre[5] who consented

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1. However Veda-s, Upaniṣad-s, etc., as well as Buddhist and Jainistic texts were not taken into consideration. I do not have sufficient knowledge to deal with these texts, but do hope that in addition to the existing *subhāṣita-saṁgraha-s* (e.g., Vishva Bandhu's *Vedaśastra-saṁgraha*; see Intro. para 50.2 below) another *Mahā-subhāṣita-saṁgraha* for these texts will appear one day.

2. The name of the translator is given in brackets at the end of the translation of each verse. See also fn. 4 below.

3. Cf. L. Sternbach, *Cāṇakya-Nīti-Text-Tradition*, Vol. II, part I: p. viii.

4. These translations are given in the *Mahā-subhāṣita-saṁgraha* without any name at the end of the translation.

5. After these translations the initials of the translator (A.A.R.) are given.

to translate them for the Mahā-subhāṣita-saṁgraha. I wish to present my wholehearted thanks to him for the work done.

I also wish to express my infinite gratitude to Paṇḍit Dr. K. P. Aithal, at present Professor of Indology at the University of Heidelberg, for his gracious and valuable advice and help in the preparation of the present volume of the Mahā-subhāṣita-saṁgraha. His suggestions were always to the point and were readily accepted by me. I also take this opportunity to express my sincerest thanks to Dr. S. K. Chatterji, National Professor of India in Humanities ; Dr. R. N. Dandekar, Professor at the University of Poona ; Dr. Gauri Nath Shastri, former Vice-Chancellor, Sanskrit University, Vārāṇasī ; Dr. V. Raghavan, former Professor and Head of the Department of Sanskrit, University of Madras ; Prof. K. V. Sarma, Vishveshvaranand Institute, Panjab University ; and Dr. Vibhuti Narain Singh, former ruler of Banaras, Chairman of the Board of Trustees of the All-India Kashiraj Trust, Vārāṇasī for providing me useful information and helping me otherwise, in various ways, in the production of this work. I am beholden to the late Ācārya Dr. Vishva Bandhu Śāstrī, former Joint Secretary and Director of the Vishveshvaranand Vedic Research Institute, who always supported me in my plan and endeavours relating to the Mahā-subhāṣita-saṁgraha and I am happy to add that I continue to receive the same help and encouragement from his worthy successor Principal Rala Ram. Śrī S. Bhaskaran Nair, Deputy Director, Vishveshvaranand Vedic Research Institute, has been my right hand in the matter of seeing the work through the press. I am extremely glad to note that the present work has been greatly benefitted by the expertise which he has brought to bear in its editorial processing and final presentation. Finally, I wish to express my thanks to the Vishveshvaranand Vedic Research Institute, Hoshiarpur and to M/s. Motilal Banarsidass, Delhi for accepting the manuscript of the present volume for publication, despite the high cost of printing and the rather cumbersome nature of the manuscript.

The Mahā-subhāṣita-saṁgraha is construed in the following manner. Each *subhāṣita* has a serial number,[1] the text with the indication of the source follows ; for details on the latter the "Abbreviations" and Index of Authors and Sources of Individual verses (pp. 319-379) should be consulted. The sources are divided into three categories : primary sources, denoted by अ : secondary sources, denoted by आ ; and sources from 'Greater India' denoted by इ ; then variants are registered and the name of the metre used is given ;[2] and finally the English

1. As explained before, the numbers without an asterisk denote wise sayings, with one asterisk denote poetical or descriptive *subhāṣita-s* and with two asterisks denote such verses which are neither wise sayings nor poetical or descriptive *subhāṣita-s* and should not be included in an anthology of poetry, but were included in the Mahā-subhāṣita-saṁgraha only because they appeared in a *subhāṣita-saṁgraha*.

2. Verses without the mention of the metre are composed in *śloka-s* or *anuṣṭup-s*.

translation with the name of the translator in brackets at the end of the translation is supplied[1]. (For the bibliographical data of the translators the "Abbreviations" should be consulted).

In each volume of the Mahā-subhāṣita-saṁgraha the following items are also included :

1. A list of abbreviations which serves also as a guide for bibliographical data of the sources quoted and on their translations.

2. An index of authors and sources of individual *subhāṣita-s* included in the volume. This list contains the minimum necessary information about each author or source cited, as well as bibliographical references to more detailed information about these authors and sources. At the end of each entry numbers of verses cited in the volume where the authors and/or sources are quoted is given, as well as (in brackets) the *subhāṣita-saṁgraha-s* in which the appropriate *subhāṣita* occurs. This list might be of value for students of the history of Indian literature, since it will give references also to poets who are generally unknown and are quoted exclusively in *subhāṣita-saṁgraha-s.*

3. An index of metres other than *śloka-s* or *anuṣṭup-s*, used in the *subhāṣita-s* quoted in the volume, the reference numbers of the corrupt metres being given in italics.

4. A subject index of the *subhāṣita-s* quoted in the volume. It is intended to prepare a collective subject-index of all the volumes on the completion of the Mahā-subhāṣita-saṁgraha.

LUDWIK STERNBACH

Collège de France,
Paris,
*March 15, 1974.*

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1. If not translated by myself. See also footnotes 2 and 4 on p. x above.

## ABBREVIATIONS

| | |
|---|---|
| a. | attributed to. |
| AA | Alaṅkārasaṅgrahaḥ of Amṛtānanda yogin. Veṅkaṭeśvara Or. Ser. 19. *Also* AL edition (Adyar Liabrary Series 70). |
| AAR | A. A. Ramanathan's translation. |
| AAS | Anyoktyaṣṭaka-saṁgraha. Ed. by P. D. Trivedi, Bhāratīya Vidyā Series 11. |
| AAus | Th. Aufrecht. Auswall von uneditierten Stophen verschiedeuer Dichter, ZDMG 16. 749-51; 25. 238-243 and 25. 455-463. |
| AB | Th. Aufrecht. Beiträge zur Kenntmiss Indischer Dichter. ZDMG 36. 361-383 and 509-559. |
| ABayA | Abhandlungen der Bayerischen Akademie der Wissenschaften, Phil. Kl. |
| ABORI | Annals of the Bhandarkar Oriental Research Institute. |
| Acharya M. C. N. | See Hams. |
| Acharya M. K. | See Kṛṣṇa. |
| AGGW | Abhandlungen der phil.-histor. Klasse der kön. Gesellschaft der Wissenschaften zu Göttingen. |
| AKM | Abhandlungen für die Kunde des Morgenlandes, herausg. von der Deutschen Morgenländischen Gesellschaft. |
| AL | Sanskrit Manuscripts in the Adyar Library, Vol. V. The Adyar Library, 1951. |
| Al | Alaṅkṛti-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948. |

Alaṁkārasaṁ(graha) of Amṛtānandayogin. The Adyar Library Series 70.

Alaṁkāra-śekhara of Keśavamiśra. Ed. by Pt. Śivadatta, KM. 50.

| | |
|---|---|
| ALB | The Adyar Library Bulletin, Adyar. |
| AlK | Alaṁkāra-kaustubha of Viśveśvara Pt. KM. 66. |

| | |
|---|---|
| AlKeś | Alaṁkāraśekhara of Keśavamiśra KM. 50. |
| Almm | See Al. |
| Almu | Alaṁkāramuktāvalī HSS 54. |
| AlR | Alaṁkāra-ratnākara of Śobhākaramitra. POS 77. |
| AlS | Alaṁkārasūtra. Ed. by Śrīcandrakānta Tarkālaṁkāra. Calcutta 1900 (1957). |
| Amar | Amaruśataka. |
| Amar (A) | Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881. |
| Amar (D) | The Text of the Amaruśataka by S. K. De. In OH. 2. 1 ; pp. 9-25. |
| Amar (K) | Amaruśataka with the Commentary of Kokasambhava by C. R. Devadhar. In ABORI 39. 227-265 and 40. 16-55. |
| Amar (NSP) | Amaruśatakam. Third edition. NSP. 1954. |
| Amar (POS) | Amaruśatakam. Ed. and transl. by Ch. R. Devadhar. POS 101. |
| Amar (RK) | The Amaruśataka with the Commentary of Rudramadeva-Kumāra. In OH. 2. 2 ; pp. 265-316. |
| Amar (S) | Das Amaruśataka ... Von R. Simon. Kiel 1893. |
| | Western Recension : Arj=Arjunavarman ; Koka=Kokasaṁbhava ; Catur=Caturbhuja ; Sūrya=Sūryadāsa. |
| | Southern Recension : Vema=Vemabhūpāla ; Rāman=Rāmānandanātha. |
| | Eastern Recension : Ravi=Ravicandra ; Rudr=Rudramadeva (BrMM=MS in the British Museum ; BORI I and II=MSS in BORI Nos. 457 of 1891-5 and No. 366 of 1887-91 respectively; Rām=Rāmarudra. (as quoted in Amar (D)). |
| Amd | Alaṁkāramahodadhi of Narendraprabha Sūri GOS 95. |
| Anar (gharāghava) of Murāri. | Ed. by Pt. Durgāprasād and W. L. Ś. Paṇśīkar. KM 5. |

| | |
|---|---|
| Ānas | Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI. 91-111. |
| ĀnSS | Ānandāśrama Sanskrit Series, Poona. |
| Any | The Anyoktimuktāvalī of Haṁsavijayagaṇīśa. Ed. by Pt. Kedārnātha and W. L. Ś. Paṇśīkar. KM 88. |
| AnyS | Anyoktistabaka of Vaṁsīdhara Miśra by J. T. Parikh and R. S. Asti, Surat 1955. |
| Anyśat | Anyoktiśataka of Bhaṭṭavīreśvara. In Km V 101. |
| AnyT | Anyoktitaraṅgiṇī, Vārāṇaseya-Saṁskṛta-Viśvavidyālaya. |
| AOS | American Oriental Series. |
| AP | Th. Aufrecht, Über die Paddhati von Śārṅgadhara. ZDMG 27. 1-120. |
| Ap | Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 44. 50. Translated by G. Bühler in SBE. 2. |
| Apar | See Y. |
| APK | Alaṁkāramuktāvalī by Parvatīya Srī Viśveśvara Pāṇḍeya. KSS 54. |
| APMBS | J. Gray, Ancient Proverbs and Maxims from Burmese Sources, London 1886. |
| Ar | Arabic. Pañcatantra translated into Arabic. |
| AR | Alaṁkārasarvasva of Rājanaka Ruyyaka. KM 35. Translated by H. Jacobi in ZDMG 62. 289-458 and 597-628. |
| Ariel | See Caur (A). |
| ARJ | Alaṁkāra-sarvasva of Ruyyaka by K. S. S. Jānakī. Meharchand Lachhmandas, Delhi 1965. |
| ARR | Alaṅkārasūtram of Ruyyaka. TSS 40. |
| ĀrS | Āryāsaptaśati of Govardhana KM 1. |
| Āry | The Āryā-śataka. |
| Āry (F) | L'Āryāśataka d'Appayadikṣita (Text and transl.) by P.-S. Filliojat. In JA. 253 of 1965 ; pp. 51-82. |
| Āry (G) | The Āryā-śataka of Appayadīkṣita. Ed. by N. A. Gore, Poona 1944. |

AS — Amitagati's Subhāṣitasaṁdoha. Sanskrit und Deutsch Von R. Schmidt. Sonderabdruck aus Band LIX and LXI der ZDMG. Leipzig 1908.

Āś — Āścaryacūḍāmaṇi by Śaktibhadra. Ed. by C. Sankararāma Śāstrī. ŚBS 9.
Translated by C. Sankararāma Śāstri. ŚBS 10.

ASB — Asiatic Society of Bengal, Calcutta.

Asiatica — Asiatica. Festschrift Friedrich Weller. Leipzig 1954.

ASS — AAŚ.

Aśvaśāstra — Aśvaśāstram by Nakula. Ed. by S. Gopalan. TSMH 56.

Āśv.-Gṛh — Āśvalāyana-gṛhyasūtra. Indische Hausregeln. Sanskrit und Deutsch, herausg. von A. F. Stenzler. AKM 3.4.

Auc — Aucityavicāracarcā by Kṣemendra. KM I. 115. *Also* in Kṣ(RP). Translation in KṣS by Dr. Sūryakanta.

Aufrecht. Th. — See AB and AP.

Ava — Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṁgraha, pp. 121-190. Sanskrit Academy Series 2, Hyderabad 1958.

Avimāraka — Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. *Also* in Vidyābhavana S. S. 73. ChSS 1962.

B — Das Baudhāyana-dharmasūtra, herausg. von E. Hultzsch. Zweite Verbesserte Auflage. AKM 16. 2. Translated by G. Bühler in SBE 14.

Bae B. K. — See SHP.

Bahud(arśana), as quoted in IS.

Banerji S. Ch. (and Gupta A. K.) See Vikram.

Bartoli E. — See SuB.

BBĀ — Bālambhaṭṭ on Mit. Ed. by J. R. Gharpure, CHLT 5. Ācārya-khaṇḍa,

Bhaktirasa(amṛtasindhu), as quoted in PG.

Bhallaṭakāvya — See Bhallaṭaśataka,

Bhalla ṭaśataka by Bhallaṭa in KM IV 169-188.

Benfey Th. See PtsK.

Bhandare M. S. See Bhāratamañjarī and Śiś.

Bhār(atamañjarī of Kṣemendra). Ed. by Mm. Pt. Śivadatta and K. P. Parab. KM 64. *Also* : Ādi- and Sabhā-parvas ed. and translated by M. S. Bh(andare). The Standard Publishing Co. Bombay 1918.

Bhaṭṭikāvya of Bhaṭṭi. Ed. by V. N. S. Joshi and V. L. S. Paṇśikar. 8th edition. NSP, Bombay 1934. *Also* : Ed. by S. Ray or S. and K. Ray (with translation). Calcutta.

BhC Bhojarāja's Cārucarya in Malayamārutaḥ II ; pp. 79-95.

BhG Bhagavad-Gītā. (See MBh). Ed. and transl. by F. Edgerton. HOS 38-9.

BhKā See Bhaṭṭikāvya.

BhPañ Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sahitya Sadana, Bangalore-Mysore 1956.

BhPṇ Bhāgavata-purāṇa.

BhPṇ (B) Le Bhāgavata Puraṇa traduit et publié par M. E. Burnouf (vol. I-III) and by M. Hauvette-Besnault and P. Roussel (vol. IV-V). Paris. Imprimene Nationale 1884-1898.

BhPṇ (NSP) Edited in MS. form NSP 1950 (translated by J. M. Sanyal, Calcutta).

BhPr Bhojaprabandha of Balladeva.

BhPr (B) BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidas, Patna 1955.

BhPr (NSP) BhPr. NSP 1932.

The Narrative of Bhoja by Ballāla of Banares, translated by Louis H. Gray. AOS 34.

BhŚ Śatakatrayādi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrams attributed to Bhartṛhari......ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B. S. Miller, New York-London 1967.

The Nītiśataka, Śṛṅgāraśataka and Vairāgyaśataka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śrī Veṅkateśvara Press, Bombay 1896.

BhV — Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay.

BhV Journal Bhāratīya Vidyā, Bhavan's Journal (Fortnightly), Bombay.

Bhv or BhV — Bhāminī-Vilāsa by Jagannātha.

BhV(C) — Bhāminīvilāsam ed. by Pt. A. B. Vidyābhūṣaṇa and Pt. N. B. Vidyāratna. Vāchaspatya Press. Calcutta 1936.

BhV(H) — Trente stances du Bhāminī-vilāsa par V. Henry. Paris 1885.

BhV (POS) — Bhāminīvilāsa. Ed. and transl. by H. D. Sharma. POS 50.

BI. or
Bibl. Ind. — Bibliotheca Indica.

Bilhaṇa Kāvya of Bilhaṇa. See Caur (KM).

Böhtlingk O. — See IS, KāD.

BORI — Bhandarkar Oriental Research Institute, Poona.

BORS — Bihar and Orissa Research Society, Journal of,

Botto O. — See CRC.

BP — Brahmavaivarta-purāṇam ... Ed. by J. Vidyāsāgara, Calcutta 1888.

Brāhmadharma or Br. Dh. — in Pratna Kamranandinī. Benares.

Brahmap(urāṇa) — in MS form, Veṅkaṭeśvara Press, 1906. Also ĀnSS 28.

Bṛh — Bṛhaspati-smṛti, reconstructed by K. V. Rangaswami Aiyangar. GOS 85. Partly translated by J. Jolly in SBE 33.

Brough J. — See SCSL.

BṛSaṁ — Bṛhatsaṁhitā of Varāhamihira, Vidyābhavana Saṁskṛta-granthamālā 41, Vārāṇasī 1959. Translated by H. Kern in JRAS(NS) 4. 430-79 ; 5. 45-90 and 231-288 ; 6. 6-91 and 279-338 ; 7.81-134.

BSOAS or BSOS — Bulletin of the School of the Oriental (and African) Studies, London.

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| BSS | Bombay Sanskrit Series (Bombay Sanskrit and Prakrit Series) Bombay. |
| Bühler G. | See Āp., B, G, Mn. and Vās. |
| Burnouf E. | and M. Hauvette-Besnault and P. Roussel. See BrPn(B). |
| C | Cāṇakya's aphorisms. |
| Can | Candrāloka of Jayadeva. ChSS 458-9. |
| Cand | Caṇḍīśataka of Bāṇa. In May. |
| Capeller C. | See Kir. |
| Cār | Cārudattam of Bhāsa. Ed. and transl. by C.R. Devadhar. POS 65. *Also* : transl. by A.C. Woolner and L. Sarup in PAB. |
| Cāruc(aryā) | by Kṣemendra. In KM II. 128-138. *Also* : in Kṣ(RP) 135-44. |
| Caur | Caurapañcāśikā of Bilhaṇa Kavi. |
| Caur(A) | Tchorapantchaśat, publié, traduit et commenté par M. Ariel. JA XI of 1848 ; pp. 469-534. |
| Caur(B) | Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833 (Pp. 1-20 and 77-83). |
| Caur (KM) | Bilhaṇakāvya. In KM Gucch. XIII. 145-169. |
| Caur (POS) | Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS 86. |
| | The Sacret Delights of Love by the Pundit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966. |
| CC | Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I-III). |
| Chaudhuri J. B. (or R.) | See SkṛP. |
| CHLT | The collection of Hindū Law Texts. Ed. by J. R. Gharpure, Bombay. |

ChSS — Chowkhamba Sanskrit Series, Benares.

Cit(ramīmāṁsā) of Appayya Dīkṣita and Cit(ramīmāṁ)s(ākhaṇḍa) by Pt. Jagannātha. KM 38.

CitV — *idem*, with the Commentary of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965.

CKl — J. Klatt. De trecentis Cāṇakyae poetae indici Sententis. Halis Saxonum.

CKr — Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Recensionen untersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig. 1907.

CL — Laghu-Cāṇakya Version. See Cr. I. 2.

CLA — CL ; Rājanīti. Cāṇakyamuniviracitam. Agra 1920.

CLB — E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3-4 ; pp. 151-66 (first *adhyāya*) ; *also* E.Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4 ; pp. 129-33 and V. 3-4 ; pp. 115-9 (second to eighth *adhyāya-s*).

CLH — CL ; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part).

CLI — CL ; MS 2411 in the Library of IO.

CLL I — CL ; MS A 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLL II — CL ; MS A 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLLd — CL ; MS Cod. 8859 ; UB/123 in the University Library, Leiden.

CLP II — CL ; MS 17072-2 (C) in UPICI.

CLP IV — CL ; MS 17072-4 (D) in UPICI.

CLP V — CL ; MS 17072-5 (E) in UPICI.

CLṢ — CL ; Ṣoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lāl. Jñāna Sāgara Press, Bombay. Saṁvat 1932.

CLT — CL ; Laghucāṇakyam. Sentenze ... di Cianaco il Furbo publucate e trad. E. Teza. In Annali delle Università Toscane XVI. Pisa 1878, Pp. 352-404.

CLTb — CL ; MS or fol. 1037 in the Universitätsbibliothek in Tübingen.

CM — Cāṇakya. Recension de cinq receuils de stances morales... par E. Monseur, Paris 1887.

CN — Cāṇakya-nīti-śāstra Version. See Cr I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.

CNB — CN ; Bṛhat-Cāṇakya-ślokaḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārāṇaṅka. Utkal Press, Calcutta 1919.

CNF — CN ; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.

CNG — CN ; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορῶν ποιητῶν by G. B. Bolling. In Studies in Honor of M. Bloomfield. New Haven 1920.

CNHU — CN ; MS H. 250 in the Harvard University Library, Cambridge, Mass.

CNI I — CN ; MS 1518 a (Eggeling 3990) in the Library of IO.

CNI II — CN ; MS Keith 7204 (Tagore 40 b) in the Library of IO.

CNJV — CN ; Cāṇakyaśatakam. Ed. by Jīvānanda Vidyāsāgara, Calcutta 1926. The same text is reprinted in at least 78 editions. See Cr I. 1 ; pp. CXL—CXLVI.

CNL — CN ; MS A 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig.

CNM — CN ; Rājanītau Cāṇikyamūni-viracitam. No place ; no date.

CNMN — CN ; Cāṇakyamuni-kṛtaṁ nīti-sāra. Allahabad 1880.

CNN — CN ; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB ; first part).

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| CNNM | CN ; Cāṇakya-nīti-mālā. Ed. by Śrī U. M Caudhurī. Bengal Printing Press. Calcutta 1324 (1917). |
| CNNSS | CN ; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C.C. Kaviratna. Midnapore 1318 (1911-2). |
| CNP I | CN ; MS 17072-3(A) in UPICI. |
| CNP II | CN ; MS 17072-1(B) in UPICI. |
| CNPh | CN ; MS 1566 in the University of Pennsylvania Library, Philadelphia, U.S. |
| CNPN | CN ; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris. |
| CNS | CN ; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G.S. Sardesai. Pos. 71. |
| CNŚ | CN ; Cāṇakya-ślokāḥ. Ed. by Śrī R. Ś. Bhaṭṭacāryya. Ghose Press. Calcutta 1319 (1912-3). |
| CNSap | CN ; Cāṇakya-saptati. Ed. by K.V. Sharma Vishveshvaranand Vedic Research Institute. Hoshiarpur 1965. |
| CNŚC | CN ; Cāṇakya-śloka-saṁgrahaḥ. Publ. by T. Mṛtyunjaya. 1st. ed. Calcutta 1915. |
| CNŚK | CN ; Cāṇakya-ślokaḥ. New Sanskrit Press. Calcutta 1887. |
| CNŚL | CN ; Aṣṭottaraśata-Cāṇakya-ślokāḥ. Ed. G. A. Datta with a Beṅgālī transl. Lakṣmī Printing Works. Calcutta 1322 (1915). |
| CNŚl | CN ; Cāṇakya-śloka-saṁgrahaḥ. Compiled and trans. into Hindī by N. Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918. |
| CNŚIV | CN ; Cāṇakya-ślokāḥ. Ed. by Vijayakṛṣṇanātha. 2nd ed. Girīśa Printing Works. Calcutta 1320 (1914). |
| CNŚPK | CN ; Cāṇakya-śataka, with Beṅgālī transl. by P. Ś. Bhaṭṭacāryya. Shastra-prachar Press. Calcutta 1316 (1909). |
| CNŚT | CN ; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca-Calcutta 1319 (1912). |

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| CnT | Etc. See below. |
| CNT IV | CN ; MS No. 5119, as quoted in CKr as TjD. |
| CNW | CN ; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem Jahre 1864. Berlin 1865, pp. 400-31. |
| CnT | Note-book MSs. |
| CnT I | CnT ; MS No. 5031, as quoted in CKr as TjA. |
| CnT II | CnT ; MS No. 5117, as quoted in CKr as TjB. |
| CnT III | CnT ; MS No. 5118, as quoted in CKr as TjC. |
| CnT V | CnT ; MS No. 5120, as quoted in CKr as TjE. |
| CnT VI | CnT ; MS No. 5121, as quoted in CKr as TjF. |
| CnT VII | CnT ; MS No. 5122, as quoted in CKr as TjG. |
| Comfort A. | See Ratirahasya. |
| Cowell E. B | See Vik. |

Cowell E. B and F. W. Thomas. See Harṣ.

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| CPS | Vṛddha-Cāṇakya, Cāṇakya-praṇīta. Ed. by Pt. Śrī Rāma Śāstrī. Calcutta 1332 (1925). |
| Cr | L. Sternbach. Cāṇakya-Nīti Text-Tradition (Cāṇakya-Nīti Śākhā-Sampradāyaḥ. Vol. I-II in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Indological Series 27-9. (The numbers refer to Vol, II). |
| CR | Cāṇakya-rāja-nīti-śāstra Version. See Cr 1. 2. |
| CRB | CR ; MS Sansk. fo. 15 in the Bodleian Library in Oxford. |
| CRBh I | CR ; MS 347 of 1892-95 in BORI. |
| CRBh II | CR ; MS 348 of 1892-95 in BORI. |

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| CRC | CR ; Cāṇakya-rāja-nīti-śāstram. Ed. by Pt. Īśvara Chandre Śāstrī. Calcutta 1912. Calcutta Or. Ser., No. 2. *Adhyāya-s* IV and V translated by O. Botto in Dal trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950. |
| Crca | L. Sternbach, A new Abridged Version of the Bṛhaspati-saṁhitā of the Garuḍa-Purāṇa, Vārāṇasī 1966. |
| CRCa I | CR; MS. Add. 2525 in the University Library in Cambridge. |
| CRCa II | CR ; MS. Add. 1040 in the University Library in Cambridge. See Crca, |
| CRP | CR ; MS. 1559 in the Library of the Pennsylvania University in Philadelphia, Pa. See L. Sternbach, A new Cāṇakya-rāja-nīti-śāstra Manuscript. Bhāratīya Vidyā Bhavan, Bombay 1958. |
| CRT | CR ; Cāṇakya-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S., Sāntiniketan 1958. |
| Crn | L. Sternbach, Cāṇakya-rājanīti. Adyar Library Series No. 92, Madras 1963. |
| CS | Cāṇakya-sāra-saṁgraha Version. See Cr I. 1. |
| CSB I | CS ; MS. or. fol. 598 in the Universitätsbibliothek in Tübingen. |
| CSB II | CS ; MS. or. fol. 599 in the Universitätsbibliothek in Tübingen. |
| CSBD | CS ; Bodhī Cāṇakyam or Cāṇakya-sāra-saṁgraha. Ed. and transl. by Bh. C. Dutt. Calcutta 1888. |
| CSC I | CS ; MS Add. 1539 in the University Library in Cambridge. |
| CSC II | CS ; MS Add. 1346 in the University Library in Cambridge. |
| CSJ | CS ; MS belonging to Australian National University, Canberra ; previously to Prof. J. W. de Jong, Leiden. |

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| CSLD | CS ; MS Cod. or. 8857 ; Lub/D 122 in the University Library, Leiden. |
| CV | Vṛddha-Cāṇakya, *textus ornatior* Version. See Cr I. 1. Translated into English by K. Raghunathji : Vriddha-Chāṇakya or Maxims of Chāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr). |
| CVAh | CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Haribhāī Dalpatrām. Ahmedabad 1969 (1913). |
| CVM | CV ; Vṛddha-Cāṇakya, NSP, Bombay 1874. |
| CVND | CV ; Cāṇakya-nīti-darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5. |
| CVNS | CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Ahmedabad 1969 (1913). See CVAh. |
| Cv | Vṛddha-Cāṇakya, *textus simplicior* Version. See Cv I. 1. Selected verses translated by D.H.H. Ingalls in JAOS 86.1 ; pp. 1-4. |
| CvA | Cv ; Rāja-nīti, Cāṇakya-muni-viracitā. Agra 1920. |
| CvGt | Cv ; MS. Cod. MS. Sanscr. 64 in the Niedersächsische Staats- und Universitätsbibliothek in Göttingen. |
| CvH | Cv ; MS H 250 in the Harvard University Library, Cambridge, Mass. |
| CvI | Cv ; MS 2411 in the Library of IO. |
| CvL I | Cv ; MS A 445 in the Universitätsbibliothek in Leipzig. |
| CvL II | Cv ; MS A 446 in the Universitätsbibliothek in Leipzig. |
| CvP IV | Cv ; MS 17072-4 (D) in UPICI. |
| CvP V | Cv ; MS 17072-5 (E) in UPICI. |
| CvṢ | Cv ; Ṣoḍaśa-Cāṇakya. Ed. by Ś. Ś. Lāl. Jñāna Sāgara Press, Bombay, Saṁvat 1932. |

CvTb — Cv ; MS or. fol. 1037 in the Universitätsbibliothek in Tübingen.

CvW — Cv ; MS Walker 205 c in the Bodleian Library in Oxford.

Da — Daśarūpāvaloka. Commentary and Daś. Ed. by K. P. Parab, NSP 1941.

Dakṣa — Dakṣa-Smṛti in Smṛtīnāṁ samuccaya. ĀnSS 48. (pp. 72-84). *Also* : in Smṛti-sandarbhaḥ. Gurumandal Series 9., Vol. I, pp. 569-590. *Also* : in Aṣṭādaśa-smṛtayaḥ, Vikrama 1998 ; pp. 55-63 ; *Also* : Dakṣa-Saṁhitā in the Dharmaśāstra Texts by M. N. Dutt, Vol. I, Calcutta 1908. This text was translated in the same edition, Vol. I, Calcutta 1906, pp. 433-458 by M.N. Dutt.

Damayantīkathā in Proben in Verzeichmiss der Oxforder Handschtriften, herausg. von Th. Aufrecht.

Dampatiś(ikṣānāmaka) in Beṅgālī characters n. p. 1840.

Dar — Darpadalana of Kṣemendra.

Dar (KM) — Darpadalana of Kṣemendra in KM VI. 66-118.

Dar (RP) — Darpadalana in Kṣ(RP). pp. 145-206. Translated into German by R. Schmidt in ZDMG 69. 1-51

Daś(arūpa) — Daśarūpa. A Treatise of Hindu Dramaturgy by Dhanaṁjaya. Ed. and transl. by G.C.O. Haas. Colombia University Indo Irian Series 7, New York 1912. *Also* : Hindī : Daśarūpakam, Vidyābhavana Saṁskr.-Granthamālā 7, Vārāṇasī, 1962.

David K.N. — See Veṇi.

De — A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta and S. K. De, Calcutta 1947.

Deś — Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M. K. Shāstrī in Kashmir Series of Texts and Studies, 40. *Also* : in Kṣ(RP) pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.

Devadhar C.R. — See Amar, and Dramas of Kālidāsa.

Deva Shastri Ch. — See Vik.

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| Dh | Dharmakośa. Ed. by L. Jośī. Prājñapāṭhaśālā-maṇḍala-granthamālā. Wai 1937-47. |
| Dhaśa | Dhanadarāja's Śatakatraya. KM XIII. 33-80 (Śṛṅgāra°). |
| DhD | See Daś. |
| DhN (P) | The Dhammanīti (Pāli). In PMB. |
| Dhv | Dhvanyāloka of Ānandavardhana in HSS 66. *Also* : KM 25. |
| DikAny | Anyāpadeśaśataka of Nīlakaṇṭha Dīkṣita. KM Gucch. VI. 143-158. |
| Dillon M. | See Nāṭakalakṣa°. |
| Dixit S.V. | See Kir (D) and Naiṣ (D). |
| DK | See Kuṭṭ. |

Dṛṣṭāntaśataka of Kusumadeva in KSH 217-226.

Dūt(āṅgada) of Subhaṭa. Ed. by Pt. Durgāprasād and K. P. Parab. KM 28. Transl. by L. H. Gray. JAOS 32. 58-77.

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| Dutt B.C. | See CSBD. |
| Dutt M.N. | See Dakṣa, GG, KN and R. |
| Dvi | Nītidviṣaṣṭikā of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928. |
| Dvivedi R.C. | See Kpr. |
| Edgerton F. | See BhG, Megh, PRE and VC. |
| Ek | Ekāvalī of Vidyādhara by K. P. Trivedi. BSS 63. |
| Emeneau M. B. | See Śāk. |
| EU | Ekādaśa dvāranibhandha Upadeśa in Malayamārutaḥ II. 96-107. |
| Fauche H. | See Śiś and Śṛṅg. |
| Filliozat P.-S. | See Āry. |

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| Fritze L. | See Pts. |
| G | The Institutes of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2. |
| G(in introduction) | Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI, compiled by P. K. Gode, Vol. XIII. Kāvya, Poona 1940-42. |
| GG | Gītagovinda of Jayadeva. |
| GG (NSP) | Gītagovinda of Jayadeva. NSP 9th ed. Bombay 1949. |
| GG (RS) | Gītagovinda of Jayadeva. Ed. and transl. by S. Lakṣmīnarasiṁha Śāstrī. Publi. by V. Ramaswamy Śāstrulu. Madras 1956. Translated also by E. Arnold in Indian Poetry. Trübner and Co, London 1881. |
| Gharpure J.R. | See Y. and CHLT. |
| GhN | Ghaṭakarpara-Nītisāra in KSG 1.374 and KSH 120-4. |
| Ghosh M. | See Nāṭyaśāstra. |
| GIL | Geschichte der Indischen Litterature by M. Winternitz. |
| GMBh | Gautama-dharmasūtra with Maskarī Bhāṣya. Ed. by L. Śrīnivasāchārya. OLPSS 50. |
| GMLM | Government Manuscripts Library, Madras. |
| Gore N.A. | See Āry. |
| Gorresio G. | See R(G). |
| GOS | Gaekwad's Oriental Series, Baroda. |
| Goswami B. Bh. | See Ratnāvalī. |
| GP | Garunḍa-purāṇam. Ed. by J. Vidyāsāgara. Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908. |
| GPy (or GPY) | Garunḍa-purāṇam. Vaṅgavāsī Press. Calcutta 1890. *Also* : in Kāshī Sanskrit Series 165. |
| GR | Guṇaratna of Bhavabhūti in KSG 1. 299 and KSH 523-5. |

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| Gray L. H. | See BbPr and Dūt. |
| GSAI | Giornale della Societa Asiatica Italiana. |
| GSL | Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vid. E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959. |
| GVS | Gaṇikā-vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishveshvaranand Indological Series, No. 4. Hoshiarpur 1953. |
| H | Hitopadeśa. |
| Haas G. C. O. | See Daśarūpa. |
| Hamb(urg) | Hamburg MS of P. |
| Hams | Haṁsasandeśa of Srīmad Vedanta Deśika. Ed. by S. Nārāyaṇa Sāstrī. Transl. by M. C. N. Acharya. V. Ramaswamy Sāstrulu. Madras 1937. |
| Han | Hanumannāṭaka. HSS 271. |
| Handiqui K. K. | See Naiṣ. |
| Hariv | The Harivaṁśa. Publ. by the Asiatic Society of Bengal. Calcutta 1839. |

Harivaṁśapurāṇa, as quoted in Purāṇa 3.1.

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| Harṣ | Harṣacarita of Bāṇabhaṭṭa. |
| Harṣ (BSS) | Harṣacarita-mahākāvyam. Ed. by A. A. Führer. BSS 66. |
| Harṣ (NSP) | Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Translation by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund, New Series 2, London 1897. |
| Hauvette-Besnault | See BhPn. |
| HC | Hitopadesa...Dasa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke, Serampōre 1804. |

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| HC (in Introduction) | Haraprasāda Śastrī's, A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the ASB., Vol. VII, Calcutta 1934. |
| HDh | Halāyudha's Dharmaviveka in KSG 1.381 and KSH 507-9. |
| HeK | Hemavijaya, Kathāratnākara by Śrīhemavijayagaṇī in MS form. Pt. Śrāvak Hīrālāl Haṁsarāj. Jāmnagar 1911. |
| Hem Cvc | Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72., Vol. I. |
| Hertel J. | See PT. |
| HH | The Hitopadeśa in Sanskrit language, Library East-India House, London 1810. |
| HIL | History of Indian Literature. |
| HJ | H. The Sanskrit Text ed. and transl. by F. Johnson. 2nd ed. Hartford-London 1864. |
| HK | The Hitopadeśa of Nārāyaṇa. Ed. with Commentary and Notes by M.R. Kale. 5th ed. Bombay 1924. |
| HM | The first book of H. Ed. by M. Müller. London 1865. The second, third and fourth books of the H. Ed by M. Müller. London 1865. |
| HN | Nārāyaṇa, H. nach der nepalischen Handschrift N neu herausgegeben von H. Blatt. Berlin 1930. |
| HP | H. by Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887. |
| HS | Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis ef annotationes criticas...A. G. a Schlegel et Ch. Lassen. Parts I-II. Bonnae ad Rhenum 1831. |
| HOS | Harvard Oriental Series. Cambridge, Mass. |
| HSL | A. B. Keith, A History of Sanskrit Literature. London 1953 (reprinted). |
| HSS | Haridās Sanskrit Series. Benares. |
| IHQ | Indian Historical Quarterly, Calcutta. |
| IIJ | Indo-Iranian Journal, The Hague. |

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| Ingalls D.H.H. | See SkV and Cv. |
| IO | India Office in London. |
| IS | Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. St. Petersburg 1870-3. *Also* : Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l' Académie des Sciences de St. Pétersbourg. XXI. 401-9 and XXIII. 401-432. *Also* : Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l' Acad°mie des Sciences de St. Pétersbourg. XXI. 93-132 ; 20) 242 and 370-409. *Also* : August Blau. Indes zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4, Leipzig 1893. *Also* : Th. Aufrecht. Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also* : Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1, Wiesbaden 1965. *Also* : Pr. |
| JA | Journal Asiatique, Paris. |
| Jacobi H. | See AR. |
| Jainarājataraṅgiṇī | See RT (VVRI). |
| Jāna(ki) | Jānakiharaṇam of Kumāradāsa. Ed. and transl. by G. G. Nandargikar, Bombay 1907. |
| Janśṛṅg | Śṛṅgāraśataka of Janārdana In KM XI. 157. |
| JAOS | Journal of the American Oriental Society, Baltimore, Maryland. |
| JASB | Journal of the Asiatic Society of Bengal. |
| JAS (Calcutta) | Journal of the Asiatic Society, Calcutta. |
| JBBRAS | Journal of the Bombay Branch of the Royal Asiatic Society. |
| JBRAS | Journal of the Bombay Branch of the Royal Asiatic Society, Bombay. |
| JGJRI | Journal of the Gaṅgānātha Jhā Research Institute, Allahabad. |

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| Johnson F. | See HJ. |
| Jhā G. | See Kpr. |
| JM | Jalhaṇa's Mugdhopadeśa. KM VIII. 125-135. |
| Joh | Johannus de Capua's Lation version of P. |
| JOIB | Journal of the Oriental Institute, Baroda. |
| Jolly J. | See Bṛh., N. Vi. |
| JOR | Journal of the Oriental Institute, Madras. |
| Joshi C.N. | See Uttara. |
| JRAS | Journal of the Royal Asiatic Society of Great Britain and Northern Ireland, London. |
| JS | The Sūktimuktāvalī of Bhagadatta Jalhaṇa. Ed. by Embar Krishṇamācārya. GOS 82. |
| JSAIL | L. Sternbach, Juridical Studies in Ancient Indian Law. Vol. I-II. Motilal Banarsidas 1965-1967. The Numbers of the Studies refer to the original studies, as listed on pp. 24-28 of Vol. I. |
| JSS | Journal of the Siam Society. |
| JSu | Subhāṣitāvalī. MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as Js). |
| JSub | Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and SkV (as Ssv). |
| K | Kauṭilya's Arthaśāstra. |
| K(G) | The Arthaśāstra of Kauṭalya. Ed. by Mm. T. Gaṇapati Śāstri. TSS 79, 80 and 82. |
| K(J) | Arthaśāstra of Kauṭilya, Ed. by J. Jolly PSS 4. |
| K(K) | The Kauṭilīya Arthaśāstra. A critical ed. by R. P. Kangle. University of Bombay, Studies Sanskrit, Prakrit and Pali. No. 1. Translated by R. P. Kangle in the University of Bombay Studies...No. 2. |
| K(P) | Kauṭilīyaṁ Arthaśāstram. Ed. by Pāradeya Rāmateja Śāstrī. Vārāṇasī. |

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| K (S) | Kauṭilīyaṁ Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No 37/64 and Part 2. *Also* : Index verborum. OLPSS No. 65, 66, 68. |
| K (V) | Kauṭalīyārthaśāstram. Ed. by V.N.S. Veṅkaṭanāthāchārya. Oriental Research Institute Sanskrit Series 103. University of Mysore. Mysore 1960. |
| KāBh | Kāvyālaṅkāra of Bhāmaha. Bihar-rāṣṭrabhāṣā-pariṣad, Patna 1932. |
| KāD | Kāvyādarśa of Daṇḍin. |
| KāD (B) | Daṇḍin's Poetik (Kāvyādarśa). Sanskrit und Dentsch. Herausg. von O. Böhtlingk. Leipzig 1890. |
| KāD (Bh) | Kāvyādarśa of Daṇḍin. Ed. by V. Pt. Rangacharya Raddi Shastri. Government Oriental Series, Class A, No. 4. BORI, 1938. |
| KāD (R) | Daṇḍin's Kāvyādarśa. Ed. and transl. by K. R. Ray, Calcutta 1961. |
| Kal | Kṣemendra's Kalāvilāsa. |
| Kal (KM) | Kal. KM I ; pp. 34-79. Translated by R. Schmidt in Zum 70 Geburtstage des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914 ; pp. 1-33 (parts 1-4) ; in WZKM 28. 406-35 (parts 5-10). |
| Kal (RP) | Kal In Kṣ (RP) ; pp. 219-272. |
| Kālā | Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55. |
| Kale M.R. | See Ragh, Pra. |
| Kalee Krishen Bahadur. | See NS, CN and Moh. |

Kalivi(ḍambana) of Nīlakaṇṭhadīkṣita. In KM V. 132-142.

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| Kane P. V. | History of Sanskrit Poetics, Bombay 1951. |
| Kangle R.P. | See K (K). |
| KāP | The Kāvyapradīpa of Mm. Govind. Ed. by Pt. Durgāprasāda and W.L.Ś. Paṇśikar. KM. 24. |

Kapp(hiṇābhyudaya) by Bhaṭṭa Śivasvāmin. Ed. by Gauri Shankar ; Lahore 1937.

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| Kar | Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98. |
| Karmarkar R. D. | See Māl., Mālatī., Kum. and Ragh. |
| Kāty | Kātyāyana-smṛti-sāroddhāraḥ, or Kātyāyana-smṛti on Vyavahāra... Text (reconstructed), Translation. Notes and Introduction, by P. V. Kane... Reprint from the Hindu Law Quarterly. Bombay 1933. |
| Kav | Kavīndravacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV). |
| KāVa | Kāvyālaṁkārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda and K. P. Parab. KM 15. |
| Kāva | Kāvyamīmāṁsā of Rājaśekhara. In GOS 1. |

Kavi(kaṇṭhābharaṇa) of Kṣemendra.

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| Kavi (KM) | Kavi in KM IV; pp. 149-169. Translated by Dr. Sūryakānta in KSS. |
| Kavi (RP) | Kavi in KṢ (RP) 63-84. |
| Kavik | Kavikaumudī of Kalya Lakṣmīnarasiṁha, Ed. by Dr. K. Krishnamoorthy, Dharwar 1965. |
| Kaviratna J. C. C. | See CNNSS. |
| KāvR | Kāvyamīmāṁsā of Rājaśekhara. GOS 1. |
| Kāvyakalāpa | Kāvya-kalāpa, Gunpat Krishnaji Press, Bombay 1864. |
| Kāvyālaṁkārasūtrāṇi | See KāVa. |
| Kāvyān | Kāvyānuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta and Pt. K. Parab. KM 43. |
| Keith A. W. | A History of Sanskrit Literature (HSL). Oxford University Press. Reprint, 1953. *Also* : The Sanskrit Drama. Oxford University Press, 1959. |
| KH | Kāvyānuśāsana of Hemacandra. KM 71. |

Kir — Kirātārjunīyam of Bhāravi.

Kir (D) — Kir. Ed. and transl. by S. V. Dixit. (Cantos I-III). Thalakwadi-Belgaum 1954.

Kir (NSP) — Kir. 4th ed. NSP 1954.

Kir (R) — Kir. Ed. and transl. by K. Ray or S. Ray and K. Ray. Calcutta.

Kir (V) — Kir. Ed. by Pt. Jīvānanda Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15.

KK — Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS.

Kk — See Kt.

Klatt J. — See CKl.

KM — Kāvyamālā Series. NSP. Roman numbers refer to the fourteen Gucchas. Arabic numbers refer to the 95 Kāvyamālā booklet Series.

KN — Kāmandakīya-nītisāraḥ.

KN (BI) — KN. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālaṅkāra and Kāmākhyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta. 1896.

KN (ĀnSS) — KN. in ĀnSS 136 (two volumes).

KN (TSS) — KN. in TSS 14.

Kpr — Kāvyaprakāśa of Mammaṭa. Ed. by R. D. Karmarkar. BORI 1950. *Also* : in ĀnSS 89. Translated by Gaṅgānātha Jhā. (Reprint from the Pant. D I. Benares 1898 and by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsas I-VI. M. Banarsidass, Delhi, 1966.

KR — Kathāratnākara of Hemavijaya. Pt. Ś. Hīrālal Haṁsarāj, Jāmnagar 1911.

Kr — M. Krishnamachariar, History of Classical Sanskrit Literature, Reprinted, Banarsidass, Delhi etc. 1970.

Kressler O. — See CV and CKr.

Krishnamacharya V. — See Lau.

Krishnamoorthy K. — See Kavikaumudī.

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| Kṛkā | Kṛṣṇavallabha Bhaṭṭa's Kāvyabhūṣaṇaśataka. In KM VI 31-46. |
| Kṛṣṇa(karṇāmṛta) of Līlāśuka. | Ed. and translated by M. K. Acharya, Madras 1958. *Also* : ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938. |
| KRSS | Kāvya-ratna-sāra-saṁgraha compiled by Bholānātha Mukhopādhyāya, Calcutta 1876. |
| KṣB | The Bṛhatkathāmañjarī of Kṣemendra, Ed. by Pt. Śivadatta and K. P. Parab. KM 69. |
| KSG | Kāvya-saṁgrahaḥ ... Ed. by Jīvānanda Vidyāsāgara. 3rd ed. Calcutta, Saraswati Press (3 volumes). |
| KSH | Kāvya-saṁgraha. A Sanskrit Anthology ... Ed. by Pr. J. Haeberlin. Calcutta 1847. |
| Kṣ(RP) | Kṣemendra-laghu-kāvya-saṁgrahaḥ, Ed. by Dr. A. Sharma. Sanskrit Academy Series. No 7. The Sanskrit Academy Osmania University. Hyderabad 1961. |
| KṣS | Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharaṇa, Aucitya-vicāracarcā and Suvṛttatilaka by Dr. Sūrya Kānta. POS 91. |
| KSS | Kathāsaritsāgara of Somadevabhaṭṭa. |
| KSS (AKM) | KSS. Ed. by H. Brockhaus. AKM 2.5 and 4.5. Translated by C. H. Tawney, Calcutta 1880 and 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser, London 1924-1928. (10 volumes). *Also* : Reprinted by M. Banarsidass, Delhi. |
| KSS (NSP) | KSS. Ed. by Pt. Durgāprasad and K. P. Parab. 4th edition, NSP 1930. |
| KSSKP | See SSK. |
| Kt | Kavitāmṛtakūpa with a translation in Beṅgalī, Calcutta. School Book Society Press, Calcutta 1828. |
| KtR | Kavitāmṛtakūpam in Malaya ; pp. 34-46. |
| KU | Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55. |

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| Kum | Kumārasambhava of Kālidāsa. |
| Kum (K) | Kum. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd ed. Poona 1951. |
| Kum (NSP) | Kum. 14th ed. Re-edited .. by Nārāyaṇa Rāma Ācārya 'Kāvyatīrtha', NSP 1955. |
| Kum (R) | Kum. Ed. with transl. by Pt. S. Rangachar, (6 Sarga-s). Saṁskrita Sāhitya Sadana, Mysore 1962. |
| Kum (SA) | Kum. Critically ed. by Suryakanta. Sahitya Akademi, Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trūbner and Co. 1879 and by H. H. Wilson, Varanasi 1966. |
| Kuṭṭ | Kuṭṭanimatam of Dāmodaragupta. |
| Kuṭṭ (BI) | Kuṭṭanīmatam Kāvyam. Ed. by M. Kaul. Bibl. Ind. 1551. |
| Kuṭṭ (KM) | Kuṭṭ. KM III ; pp. 32-110. Translated by J. J. Meyer in *Altindische Schelmenbücher* 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in Eastern Love, Vol. I. John Rodker. London 1927. In French by L. de Langle in *Le livre de l'amour de l'orient*, Paris 1920. |
| Kuv | The Kuvalayānanda of Appayya Dīkṣita. NSP 1947. *Also* Vidyā Bhavana Saṁskṛta Granthamālā 24. ChSS. 1956. |
| KV | See Kāvyān. |
| Lacy Johnstone de P. | See Ragh. |
| Lakshminarasiṁha Sastri S. | See GG. |
| Langle de L. | See Kuṭṭ and Sam. |
| Lau | Laukikanyāyaślokāḥ. Ed. and transl. by V. Krishnamacharya. The Adyar Library and Research Centre. Adyar Library. Pamphlet Series 34. |
| Lāu | Initial List of Lāu Proverbs. Appendix D. to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini. JSS 1. |
| LN (P) | The Lokanīti (Pāli) in PMB. Also in JASB 47.239. |

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| Lok | Lokoktimuktāvalī of Dakṣiṇāmūrti. In KM XI. 78. |
| Madana | The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ed. 114. |
| Mahān | Mahānāṭaka of Dāmodara Miśra (Hanumannāṭaka) Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. *Also* : Veṅkaṭeśvara Press, Bombay, Saṁvat 1966. |
| Mahāvīra | Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar and S. Rangachariar. 4th ed. NSP 1926. Translated by John Pickford. London. Trübner and Co. 1871. |
| Mahim | The Mahimnastava or Praise of Shiva's Greatness. Ed., translated and presented…by W. Norman Brown. American Institute of Indian Studies. Poona 1965. Publication No. 1. |
| Māl | Mālavikāgnimitra of Kālidāsa. |
| Māl (K) | Māl. Ed. and transl. by R. D. Karmarkar. 4th ed. Poona 1950. |
| Māl (NSP) | Māl. Ed. by Nārāyaṇa Rāma Ācārya 'Kāvyatīrtha' 9th ed. NSP. Translated by C.H. Tawney. 2nd ed. Calcutta 1891. |
| Mālatī | Mālatīmādhava of Bhavabhūti. |
| Mālatī (K) | Mālatī. Ed. and transl. by R. D. Karmarkar. Poona 1935. |
| Mālatī (NSP) | Mālatī. Ed. by M. R. Telang. 6th ed. NSP 1936. |
| Malaya | Malayamārutaḥ, Part 1 and 2. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966 and 1971. |
| Mārkp(ur) | The Mārkaṇḍeya Purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl. Ind 125. *Also* : by M.N. Dutt. Calcutta 1896 in Wealth of India. |
| Mathers Powys E. | See Kuṭṭ and Sam. |
| Matsya-p | Matsya-purāṇam in ĀnSS 54. Chapters 1-128. Translated by A. Taluqdar of Oudh in SBH 17. |
| May | The Sanskrit Poems of Mayūra. Ed. with a translation… together with the text and translation of Bāṇa's Caṇḍīśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917. |

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| Mayūrāṣṭaka | An unedited Sanskrit poem by Mayūra. Ed. by G. P. Quackenbos. In JAOS 31.343-354. |
| MBh | Mahābhārata. |
| MBh (Bh) | MBh. BORI edition 1927-1966. |
| MBh (C) | MBh. Asiatic Society of Bengal 1834-1839. |
| MBh (Cit) | MBh. Citraśālā Press, Poona 1933 (Anuśāsana parvan). |
| MBh (R) | MBh. Ed. by P.C. Roy, Calcutta 1886-8. Translated by P. C. Roy. Oriental Publishing Company. Calcutta MBh (Bh) 5.33 sqq. (Vidura-nīti) ed. and transl. by V.P.N. Menon. The Scholar Press, Palghat 1955. *Also* : translated by M. N. Dutt, Calcutta 1897-1901. |
| MBh(Ju) | MBh in Old Javanese, published by H. H. Juynboll (Udyogaparvam) in MBh(Bh) Udyogaparvam App II. |
| Megh | Meghadūta of Kālidāsa. |
| Megh (D) | Megh. Ed. by S. K. De. Sahitya Akademi, New Delhi 1957. |
| Megh (E) | Megh. Ed. and transl. by Franklin and Eleanor Edgerton, Ann Arbor. Paperback Original 2 A. |
| Megh (ES) | Megh. Ed. and transl. into French by R.H. Assier de Pompignan. Collection Émile Senart. Paris 1938. |
| Megh (G) | Kalidasae Meghaduta...ex recensione J. Gildemeisteri. Bonnae 1841. |
| Megh (K) | Megh. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th ed. |
| Menon V.P.N (or P.N.) | See MBh. |
| Meyer J. J. | See Kuṭṭ and Sam. |
| Miller B.S. | See BhŚ. |
| MK | Mādhavānalakathā. |
| MK (C) | Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh, Uttam Chand Kapur, Delhi n.d. |
| MK (G) | Mādhavānalakāmakandalākathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908. |

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| MK (GOS) | Mādhavānalakāmakandalāprabandhaḥ. Ed. by M. R. Majumdar. Parisiṣṭha 1. (Mādhavānalākhyānam). GOS. 93 (p. 342-379). |
| MK (P) | MK. Published from three London and three Florentive MSS with a translation of the Prakrit passages by P. E. Pavolini, IX. Intern. Congress of Orientalists, London I, pp. 430-53, |
| MK (S) | H. Schöhl. Die Strophen der MK. Halle a. d. S. 1914. |
| Mn | Mānava-dharmaśāstra. |
| Mn (J) | Mn. Ed. by J. Jolly. London, Trübner and Co: 1887. Translated by G. Bühler in SBE 25. |
| Mn (Jh) | Mn. Ed. and transl. by Mm. Gaṅgānātha Jhā. Bibl. Ind. 256. |
| Moh | Mohamudgara attributed to Śrī Śaṅkarācārya. |
| Moh (KSH) | Moh. in KSH 265-8. |
| Moh (NS) | Moh in NS pp. 47-50 with English translation by Kalee Krishen Bahadur. |
| Monier-Williams, Sir M. | See Śāk. |
| Monseur E. | See CM. |
| MP | See Mārk-p. |
| Mṛcch | Mṛcchakaṭika of Śūdraka. |
| Mṛcch (K) | Mṛcch. Ed. and transl. by R. D. Karmarkar. 2nd. ed. Poona 1950. |
| Mṛcch (NSP) | Mṛcch. Ed. by Nārāyaṇa Rāma Ācārya 'Kāvyatīrtha'. 8th ed. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938 and by J. A. B. Van Buitenen, Delhi 1971. |
| MŚ | See Śiś. |
| MS (MSs) | Manuscript(s). |
| Mudr | Mudrārākṣasa by Viśākhadatta. |
| Mudr (BSS) | Mudr. Ed. by K. T. Telang, BSS 27. |
| Mudr (K) | Mudr. Ed. and transl. by M. R. Kale. 4th ed. Bombay 1927. |
| Mudr (W) | Mudr. Ed. and transl. by R. S. Walimbe. The Royal Book Stall. Poona 2, by M. R. Kale. 5th ed. Delhi 1965 and by J.A.B. van Buitenen, Delhi 1971. |

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| Muir J | Metrical Translations from Sanskrit Writers. London, Trübner and Co. 1879. |
| N. | The Institutes of Nārada ... Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33. |
| Nāg | Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd Ed. Poona 1953. *Also*: ed. and transl. by C. S. R. Sastri in S'ri Bālamanoramā Series No. 18. 5th ed. See also ŚHP. |
| Naiṣ | Naiṣadha of Śrīharṣa. |
| Naiṣ (D) | Naiṣ. Ed. with transl. by S. V. Dixit. (I-III Sarga-s). Belgaum 1954. |
| Naiṣ (NSP) | Naiṣadhīyacaritam. Ed. by Nārāyaṇa Rāma Acārya 'Kāvyatīrtha'. NSP 9th ed. Translated by K. K. Handiqui in Naiṣadhacarita of S'rīharṣa. Deccan College Building Centenary and Silver Jubilee Series 33. Poona 1965. |
| Nambiar S. K. | See Prab. |
| Nandargikar G. R. | See Jānakī and Ragh. |
| Nāradīya-pur | Nāradīya-purāṇa in Purāṇasubhāṣitāni. Purāṇa V. I. pp. 61—3. |
| Nariman G. K. etc. | See Priy. |
| Nāṭyalakṣa | The Nāṭyalakṣaṇaratnakośa of Sāgaranandin. Ed. by M. Dillon. Oxford Univ. Press, London 1937. Translated by M. Dillon, M. Powler and V. Raghavan in Transactions of the American Philosophical Society, New Series 50. 9. Philadelphia. |
| Nath P. G. | See BhŚ. |
| Nāṭyaśāstra | The Nāṭyaśāstra ascribed to Bharata-Muni. Ed. and Transl. by M. Ghosh. Bibl. Ind. 272 (Vol. I-II). Chapters XV and XVI ed. by P. Regnaud, Paris 1880. |
| Navaratnaya (C) | Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952. |
| Navasāha(sāṅka-carita) | of Padmagupta alias Parimala, Part I. Ed. by Pt. V. Ś. Islāmpurkar. BSS 53. |
| NBh | Narābharaṇam in Malaya 1. pp. 47—83. |

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| NCC | New Catalogus Catalogorum by V. Raghavan, and others. Madras... (incomplete). |
| Nerurkar V. R. | See Ṛtu. |
| Nīsam | Nītisaṁgrahaḥ. Veṅkaṭeśvara Press. Bombay, Saṁvat 1994. |
| Nīt. Ghaṭa | Nītisāram of Ghaṭakarpara in KSH pp. 504—6. |
| NKy (B) | Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, a Code of Ethics in Pāli (Burmese). JRAS 17. 252. |
| NMS | Nāradīya-manu-saṁhitā, Ed. by K. Sāmbaśiva Śāstri. TSS 97. |
| NM (T) | Nītiśāstra of Mayūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhārati Annals, X. 1961. |
| NPR | The Nārada-pañca-ratna. Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865. |
| NPr | Nītiprakāśikā. Ed. by G. Oppert. Madras-London 1882. |
| NS | The Neeti Sunkhulun or Collection of the Sanskrit Ślokas ... with a transl. in English by Mahārāja Kalee Krishen Bahadur. Serampore Press 1831. |
| NS(os) | Nītiśāstra (Old Javanese). Oud-Javaansche text met vertaling uitg. door R. Ng. Dr. Poerbaljaraka. Bibliotheca Javanica 4, Bandoeng 1933. |
| NSP | Nirṇaya Sāgara Press. Bombay. |
| NT | Nītiśāstra in Telugu, as quoted in IS. |
| NV | Nītivākyāmṛta by Somadeva Sūri. Ed. by Pt. Pannālāla Soni. Māṇikacandra Digambara Jaina Granthamālā 22. Bombay 1922. Translated by O. Botto in Il Nītivākyāmṛta di Somadeva Sūri. Università di Torino. Torino 1962. |
| OH | Our Heritage, Calcutta. |

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| Old Syriac | Pañcatantra in Old Syriac. Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vol. I-II). Berlin 1911. |
| OLPSS | Oriental Library Publications. Sanskrit Series. Mysore. |
| P | Pañcatantra. |
| PAB | Thirteen Trivandrum Plays attributed to Bhāsa translated into English by A. C. Woolner and L. Sarup. Panjab Univ. Or. Publications, No. 13. Oxford Univ. Press, London 1930. |
| Pad | The Padyaracanā of Lakṣmaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha and W. L. Ś. Paṇśikar. KM 89. |
| Padyasaṁgraha | in KSH 529-532. |
| PAn | The Purāṇic Anthology. (Purāṇa-kāvya-stotra-sudhā). Ed. by A. P. Karmarkar. Thalakwadi, Belgaum 1958. |
| Pandit R.S. | See Ṛtu. |
| Pargiter F. E. | See Mārk-p. |
| Pathak S. | See NM(T). |
| PC | Prabhāvakacarita of Prabhācandrācārya. Ed. by J. Vijaya Muni in SJS 13. |
| PD | The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In Zeitschrift fur Indologie und Iranistik 6, 255. |
| PdP | Padmapurāṇa. Ed. by V. N. Maṇḍalika. 4 Vols. ĀnSS extra-1. |
| PdT | Padyāmṛta-taraṅgiṇī by Haribhāskara. Ed. by J. B. Chaudhuri. Saṁskṛta-kośa-kāvya-saṁgraha 4. Calcutta 1941. |
| PG. | The Padyāvalī by Rūpa Gosvāmin. Ed. by S.K. De. Dacca University Oriental Publications Series, No. 3. Dacca 1934. |
| Pickford J. | See Mahāvīr. |
| PJain | J. Hertel. Über die Jaina Recensionen des P. Bericht über die Verhandhungen des kön, sächs. Gesell. der Wiss. zu Leipzig, Phil-Hist. Klasse, 1902 ; pp. 23-134. |

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| PJKS | Paṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University, Hyderabad. |
| PKS | J. Hertal. über einige HSs von Kathāsaṁgraha-strophen. ZDMG 64.58. |
| PM | J. Herhel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67.639. |
| PMB | J. Gray. Ancient Proverbs and Maxims from Burmese Sources; or the Nīti Literature of Burma. London, Trübner and Co. 1886. |
| PN | Pañcatantra, Nepāli text, as quoted in PSL XXXIX and 100-26, PT I, pp. 117-35 and PRE 2.192-258. |
| PO | Poona Orientalist, Poona. |
| POS | The Poona Oriental Series. |
| Powys Mathers | See Kuṭṭ. and Sam. |
| PP | The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcākhyānaka...The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-2. Translated by A. W. Ryder in the Panchatantra. The University of Chicago Press, Chicago 1925. |
| Pr | Pt. Durgā Prasāda. Böhtlingk's Indische Sprüche. In Journal of the Bombay Branch of the Royal Asiatic Society 16.361. |
| Pra | Pratimā of Bhāsa, Ed. and transl. by M. R. Kale. |
| Prab | Prabodhacandrodaya of Kṛṣṇamiśra. |
| Prab (B) | Prab. Sanscrite et latine edidit H. Brockhaus. Lipsiae 1835. |
| Prab (NSP) | Prab. Ed. by V. L. Ś. Paṇśīkar. 6th ed. NSP. 1935. |
| Prab (TSS) | Prab. Ed. by K. Sāmbaśiva Śāstrī. TSS 72, 1936. |
| Prab (v) | Prab. Ed. by Pt. Śrī Rāmacandra Miśra. Vidyābhavana Saṁskṛta-granthamālā 14, ChSS, 1955. Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971; and into German by K. Rosenkrantz. Königsberg 1842. |

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| Prabhā | See PC. |
| Pras | Prasaṅgābharaṇam of S'rīmatkavikulatilaka, Gopal Nārāyan and Co. Bombay. (No date). |
| Prasanna | Prasannasāhityaratnākara of Nandana, as quoted in SkV. |
| Prati | Pratijñāyaugandharāyaṇam attributed to Bhāsa. Ed. and transl. by C.R. Devadhar. POS. 61. Also transl. in PAB. |
| PrC | Prabandha-cintāmaṇi of Merutuṅgācārya. Ed. by Jinavijaya Muni SJS 1. Translated by C.H. Tawney. Bibl. Ind. 141. |
| PRE | The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2-3, 1924. |
| PrK | Prabandhakośa of Rājaśekhara Sūri. SJS 6. |
| Priy | Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson and Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. *Also* : Ed. and transl. by N. G. Suru. Poona 1928. See also ŚHP. |
| Pranā | Pratimānāṭaka of Bhāsa. Ed. and transl. Saṁskṛta Sāhitya Sadana, Bangalore 1950. |
| PrŚ, PrŚ(C) | Pratyayaśataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon 1941. Translated by A. V. Perera, Candy 1942. See also : L. Sternbach, Adyar Library Bulletin 33. 88-116. |
| PS | Das Südliche Pañcatantra. Sanskrittext der Recension $\beta$ mit den Lesarten der besten HSs der Recension $\alpha$; herausg. von J. Hertel. Abh. d. phil. hist. Klasse d. Kön. sächs. Ges. d. Wiss. XXIV. 5. Leipzig 1906. |
| PSb | Das südliche Pañcatantra. Sanskrittext der Recension $\alpha$ mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. O. Harrassowitz, 1930. |
| PSDh | Parāśaradharmasaṁhitā or Parāśara-smṛti. Ed. by Pt. V. Ś. Islamapurkar. BSS 47, 48, 59, 64, 67, 74. |
| PSh | M. Haberland. Zur Geschichte des Pañcatantra. Test der südlichen Recension. SWA. 107. 397-476. (1884). |
| PSS | Punjab Sanskrit Series. |

PT }
PTem } The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmīrian entitled Tantrākhyāyikā...Ed. by J. Hertel. HOS 14., 1915 (PT) ; Tantrākhyāyikā...die atteste Fassung des Pañcatantra aus dem Sanskrit übersetzt...von J. Hertel I-II. Leipzig and Berlin 1909. *Also* : Über das Tantrākhyāyikā, die Kaśmīrische Rezension des P. Mit dem Texte der HS. Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der Kön. Sāchs. Ges. der Wiss. V. Leipzig 1904. (PTem).

Pts P. (*textus simplicior*). Ed. by E. Kielhorn (I) and G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-6. Translated by L. Fritze. Leipzig, Otto Schulze 1884.

PtsK Pantchatantrum...Ed. I.O. Godofr. Ludov. Koseg arben. Bonnae ad Rhenum 1848. Translated in Pantschatantra : fünf Bücher indischer Fabeln...aus dom Sanskrit übersetzt...zon Th. Benfey. 2 Vols. Leipzig 1859 ; in French by E. Lancereaux, Paris 1871 (and 1965).

PTu Tantropākhyānam. Ed. by K. Sāmbaśiva Śāstri. TSS 132.

$PT_2$ J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59.1—30.

PuPra Purātana-prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.

Purāṇa Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshirāj Trust. Fort Ramnagar. Varanasi.

Purāṇārtha(saṁgraha) Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2 ; pp. 370—389.

PV The Padyaveṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-granthamālā 1. Calcutta 1944.

PW Pearls of Wisdom by D. S. Sarma. Bhavan's Book University 104.

PWW Purāṇic Words of Wisdom by Dr. A. P. Karmarkar. In Bhāratī Vidyā VII. 11—2 and VIII. 1—2.

PX J. Hertel. Über einen Südlichen *textus amplior* des Pañcatantra. ZDMG 60. 769—81 and 61. 18—72.

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| PY | Yaśodhara's Pañcākhyāna. MSs 424 of 1879-80 and 289 of 1882-3, Deccan College, Poona, as quoted in J. Hertel's Das Pañcatantra, Seine Geschichte und Seine Verbreitung. Leipzig-Berlin; 1914. |
| Quackenbos G. P. | See May and Mayūrāṣṭaka. |
| R | Rāmāyaṇa. |
| R (B) | R. Bombay edition. Reprinted in MS form. Bombay. No date. |
| R (Bar) | The Vālmiki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960 (incomplete). |
| R (G) | R. poema indico di Valmici ... della Scuola Gauḍana. per G. Gorresio. (text and italian translation). 1843—1850. |
| R(L) | R. North-Western Recension. D.A.V. College Sanskrit Series. Lahore. |
| R (R) | R. Published by N. Ramaratnam. 2nd ed. M. L. J. Press. Mylapore, Madras 1958. Translation by M. L. Sen. Oriental Publishing Co. Calcutta. *Also* : by M. N. Dutt, Calcutta 1892 and Hari Prasad Shastri, London 1959. *Also* : Gems from Rāmāyaṇa by T. Śrinivasa Raghavacharya. Bhavan's Book University 119. |
| RA | Rasaratnapradīpikā of Allarāja. Ed. by R. N. Dandekar. Bhāratīya Vidyā Series 8. |
| Radhakrishnan S. | The Principal Upaniṣads. Ed. and transl. Ed. by Harper and Brothers Publishers, 1953. |
| Ragh | Raghuvaṁśa of Kālidāsa. |
| Ragh (C) | Ragh. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832. |
| Ragh (K) | Ragh. ed. and transl. by R. D. Karmarkar. Poona 1925—1954. |
| Ragh (S) | Ragh. Sanscrite et. latine ed. A. F, Stenzler. London. Oriental Translation Fund, 1832. Translated by P. de Lacy Johnstone. London 1902. *Also*: by G. R. Nandargikar, Delhi 1971. *Also* : by L. Renou in Les Joyaux de l'Orient 6, Paris 1928. |

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| Raghavacharya T. S. | See R. |
| Raghunathji | See CV. |
| Raghu Vira | See SS (OJ). |
| Rangachar(iar) S. | See Kum., BhPañ. |
| RAS | Royal Asiatic Society. |
| Ras | Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. *Also*: in KM IV. 96-149. |
| Rasagaṅgā(dhara) | by Jagannāth Pt. Sixth ed. KM 12. |
| Ratirahasya of Kokkoka. | Śrī Kāñcināthakṛtayā dīpikākhyayā ṭīkayā sanātham. Śrī Devīdattaśarmaṇā ṭippaṇikayā viśadīkṛtya śodhitam. (No place; no date). Translated by A. Comfort in the Koka Shāstra. London 1964. |
| Ratnāpaṇa | The Pratāparudrayaśobhūṣaṇa of Vidyānātha [with the commentary Ratnāpaṇa of Kumārasvāmin and ... an appendix containing the Kāvyālaṅkāra of Bhāmaha. Ed. by K. P. Trivedī. BSS. 65. |
| Rat(nāvalī of Śrī Harṣa). See also ŚHP. | |
| Rat (D) | Rat. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. 2nd ed. 1954. |
| Rat (ES) | Rat. texte traduit par M. Lehot. Collection Émil Senart. Paris 1933. |
| Rat (G) | Rat. Ed. and transl. by B. Bh. Goswami. Calcutta (no date). |
| Rat (NSP) | The Ratnāvalī Nāṭikā, 4th ed. NSP, 1938. |
| Rav (T) | Ravigupta's Āryākośa in the Tanjur (Tibetan). |
| Ray K. and Ray S. and K | See KāD, Kir, Uttara, Bhaṭṭikāvya. |
| Rdh (M) | Rājadhirāj. Preliminary Notes on Moñ Proverbs. Appendix F. to "On Siāmese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini JSS 1. 133. |
| Regnaud I, II, VI | P. Regnaud, Stances sanskrites inédités, Bibliothèque de la Faculté des Lettres de Lyon, Vol. I. 2; pp. 1-22 (I); II. 2; pp. 193-212 (II); Vol. VI; pp. 1-85 (VI). |
| Regnaud P. | See RJ, Naṭyaśātra. |
| Renou L | See Ragh. |

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| RIGI | Rivista Indo-greco-italica di Filologia-lingua-antichità. |
| RJ | The Rasika-jīvana of Gadādhara Bhaṭṭa. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha Series 4. Calcutta 1944. *Also* : Rasikajīvana of Gadādhara. Stances Sanskrites inédités par P. Regnaud. Annuaire de la Faculté des Lettres de Lyon, Paris 1884. |
| RK | The Kāvyālaṁkāra of Rudraṭa; Ed. by Mm. Pt. Durgāprasāda and W. L. Ś. Paṇśīkar. KM 2. |
| RN(P) | The Rājanīti (Pāli) in PMB. |
| RO | Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk, Warszawa. |
| Roy P.C. | See MBh. |
| RP | See Kṣ(RP). |
| RR (or RRK) | The Rājanīti-ratnākara by Caṇḍeśvara. Ed. by K. Jayaswal. Bihar and Orissa Research Society. Patna-Calcutta 1936. |
| RS or RŚ | Rudraṭa's Śṛṅgāratilaka ed. with Ruyyaka's Sahṛdayalīlā (RS.) by R. Pischel, Kiel 1886. |
| RT | Rājataraṅgiṇī of Kalhaṇa. |
| RT (BSS) | RT. Ed. by Durgāprasāda. BSS 45, 51 and 54. |
| RT(S) | RT. Ed. by M.A. Stein, Vol. I. Text. Bombay, Leipzig 1892. Translated by M. A. Stein. Westminster Azchibald Constable 1900. |
| RT(T) | RT. Ed. and transl. in French by M. A. Troyer, Paris 1852. |
| RT (VVRI) | RT. Ed. by Vishva Bandhu. Vishveshvaranand Research Institute Publication 273, 357. |
| Ṛtu | Ṛtusaṁhāra of Kālidāsa. |
| Ṛtu(ES) | Ṛtu. Ed. and Transl. by Assier de Pompignan. Collection Émile Senart. Paris 1938. |
| Ṛtu(NSP) | Ṛtu. Ed. by Nārāyaṇa Rāma Ācārya "Kāvyatīrtha" 8th ed. NSP. 1952. Translated by R. S. Pandit in Ritusaṁhāra or the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. *Also* : by M. R. Kale, Delhi 1967, H. H. Wilson, Vārāṇasī 1965, V.R. Nerurkar, Bombay 1916. |

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| Ru | W. Ruben, Das Pañcatantra und seine Morallehre, Berlin 1959. |
| Rudraṭakāvyālaṃkāra | See RK. |
| Ryder A.W. | See PP., Mṛcch. |
| Śa | Śaṅkha-smṛti, as quoted in the *nibandha-s.* |
| Sa | Subhāṣitārṇava, ascribed to Śubhacandra. MS BORI 1486 of 1886 ; 1156 of 1884-88 ; 1965 of 1875-76, as quoted in BhŚ (as SA) and SkV (as Sa). |
| Sabh | Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab). |
| Śā-gṛh | Śāṅkhāyana-gṛhyasūtra. Ed. by S. R. Sehgal. Delhi 1960. Translated by H. Oldenberg in SBE 29. |
| Sabhā(rañjanaśataka) | of Nīlakaṇṭha Dīkṣita. In KM IV 189-198. |
| Sāh or SāhD | Sāhitya-darpaṇa of Viśvanātha Kavirāja. |
| Sāh(BI) | Sāh. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. *Also* : The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāh. by Pramadādāsa Mitra. Bibl. Ind. 9. |
| Sāh (C) | Sāh. Ed. by Yuktaharidāsa...Calcutta 1875 (Śaka). |
| Śāk | Abhijñāna-śākuntala of Kālidāsa. |
| Śāk(Beng) | Kālidāsa's Śākuntala. Ed...of the Bengali Recension by R. Pischel. 2nd ed. HOS 16. Translated by M. B. Emeneau. University of California Press, 1962. |
| Śāk(D) | Śāk. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. Poona 1951. Translated by Sir Monier Monier-Williams in Śakoontala or the Lost Ring. London. George Routledge and Sons. |
| Sam | Samayamātṛkā of Kṣemendra. |
| Sam (KM) | Sam. Ed. by Durgāprasād and K. P. Parab. KM 10. |
| Sam (RP) | Sam. in Kṣ(RP) 349—416. Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. *Also* : by E. Powys Mathers in Eastern Love, Vol 2. John Rodker, London 1927. *Also* : by L. De Langle in Les Maitres de l'amour. Paris 1920. |
| Sama | Samayocitapadyaratnamālikā. Compiled by P. T. Mātriprasāda Pāṇḍeya. 1. HSS 165. *Also* : Sama. 2. Ed. by Gaṃgādhara Kṛṣṇa Draviḍa. Bombay 1957. |

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| Śānt | Śāntiśataka. |
| Śānt (KSH) | Śānt. In KSH pp. 410—429. |
| Śānt. (Sch) | Das Śānt. mit Einleitung, Kritischem Apparat, Übersetzung und Anmerkungen Von K. Schönfeld. Leipzig 1910. |
| Śāntiv(ilāsa) | of Nīlakaṇṭha Dīkṣita. In KM VI. 12—20. |
| Sanyal J. M. | See BhPn. |
| Sar | Sarasvatī-kaṇṭhābharaṇa of Dhāreśvara Bhojadeva, Ed. by Pt. K. Śarma and W. L. Ś. Paṇśīkar. KM 94. |
| Sarup L. | See Cār and PAB. |
| SarV | The Sarasvatīvilāsa. Ed. by Dr. R. Shama Sastry. OLPSS 71. |
| Saśa | Sadācāra-śāstra, Viśveśvaranand Institute Publications, No. 246. |
| Śāstri | See Shastri. |
| ŚB | Śṛṅgāraprakāśa of Bhoja, as quoted in SkV. |
| ŚbB | The Budhabhūṣaṇa of King Śambhu. Ed. by H. D. Velankar. Gov. O. S.; C, 2. BORI, Poona 1926. |
| SBE | Sacred Books of the East. |
| SBH | Sacred Books of the Hindus. |
| ŚBh | Śṛṅgāraprakāśa of Bhoja, as quoted in SkV. |
| ŚBS | Śrī Bālamanoramā Series. |
| SC | Smṛticandrikā of Devannabhaṭṭa. Ed. by J. Gharpure. CHLT 11. |
| Scharpé | A. Scharpé. Kālidāsa Lexicon. Vol. I. 1 (Śak.); Vol. I. 2 (Māl., and Vik.); Vol. I. 3 (Kum., Megh., Ṛtu and Incerta; Vol. I. 4 (Ragh.). Rijksumiversitest te Gent. Werken intgegeven door de Faculteit van de Letteren en Wijsbegeerte. 117. 120., 22. and 134. Aflevering. Brugge 1954—1964. |
| Schmidt R | See AS, Dar, Kal, Śto. |
| Schöbl H | See MK (S). |
| Schönfeld K | See Śānt (Sch). |
| SCM | Smṛticintāmaṇi (MS) in the Library of IO, as quoted in Dh. |

SCSL — Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London, 1951.

SG — Sabhyālaṅkaraṇa of Govindajit. Calcutta 1947.

SGo — Subhāṣitāvalī of Gopinātha. MS BORI 92 of 1886-92 as quoted in BhŚ and SkV (as SG).

SGPS — Saṁskṛta-gadya-padya-saṁgraha. HSS 243.

SH — Subhāṣitahārāvalī of Harikavi. MS BORI 92 of 1883-84. See also Journal of the Ganganatha Jha Sanskrit Vidyapeetha 28.

Shama Sastry. — See K(S).

Sharma H. D. — See BhV.

Shastri A. — See GSL.

Shāstri C. S. or C.S.R. — See Āś and Nāg.

Shastri H. P. — See R.

ShD (T) — She-rab Dong-bu or Prajnya Danda by Li Thub (Nāgārjuna). Ed. and transl. by Maj. W. L. Campbell, Calcutta 1919. (Tibetan).

Śiś — Śiśupālavadha of Māgha.

- Śiś (GN) — Śiś. Cantos I-IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.
- Śiś (NSP) — Śiś, Ed. by Min. Pt. Durgāprasād and Pt. Śivadatta. 11th ed. NSP. Bombay 1940. Translated into French by H. Fauche in *Une tédrade ou drame, hymne, roman et poème*, Vol. III. Paris 1865. *Also*: partly translated into German by C. Capeller in Bālamāgha. Māgha's Śiś. im Auszuge. Stuttgart 1915.

Śivot(karṣamañjarī) — In the Minor Poems of Nīlakaṇṭha Dīkṣita[1], Śrīraṅgam 1911.

ŚHP — Śrī Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarśikā), Ed. and transl. by P. K. Bae. Asia Publishing House, Bombay 1964.

SJS — Siṅghī Jain Series. Bombay.

SK — Subhāṣitaratnakośa of Bhaṭṭaśrīkṛṣṇa (MS BORI 93 of 1833—84), as quoted in BhŚ.

ŚKDr — Śabdakalpadruma. CHSS 93.

1. By Appayya Dīkṣita.

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| SKG | Subhāṣitakhaṇḍa of Gaṇeśabhaṭṭa. Rājāpur, as quoted in BhŚ. |
| Skm | Sad-ukti-karṇāmṛta of Śrīdharadāsa. |
| Skm (B) | Skm. Ed. by S. Ch. Banerji. Firma K. L. Mukhopadhyay, Calcutta 1965. |
| Skm (BI) | Skm. Ed. by Rāmāvatāra Śarmā. Bibl. Ind. 217 (upto 2. 51. 1). |
| Skm (POS) | Skm. Ed. by Mm. Pt. Rāmāvatāra Śarmā. Punjab Oriental Series 15. Lahore 1933. |
| SkP | Skanda-purāṇa. Veṅkaṭeśvara Press. Bombay 1808-9. |
| SkṛP | Sanskrit Poetesses, J. T. Chaudhuri. Calcutta 1941 (Part B). |
| SkV | Subhāṣita-ratna-koṣa by Vidyākara. Ed. by D. D. Kosambi and V. V. Gokhale. HOS 42, 1957. Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44, 1965. |
| SL | Subhāṣitaślokāḥ. MS, BORI 324 of 1881-2, as quoted in BhŚ. |
| SLP | Śṛṅgārālāpa. MS, BORI 92 of 1883-84, as quoted in BhŚ. See SMŚṛ. |
| SLPr | Saṁskṛta-lokokti-prayoga. Śaktiprakaraṇa. N. d. ; n. p. |
| ŚlS | Bṛhat-kathā-śloka-saṁgraha of Budhasvāmin. Ed. and transl. into French by F. Lacótē. Paris 1908-1929. |
| Ślt (OJ) | Ślokāntara, an Old Javanese didactic Text. Ed. by Sharada Rani. International Academy of Indian Culture, Delhi 1957. (Old Javanese). |
| SM | See Mṛcch. |
| SMa | Subhāṣita-mañjarī. A poetical Anthology by S. Veṅkaṭarama Śāstri. Kumbakonam 1921. |
| SMH | Sūktimuktāvalī. Śrī Hariharasubhāṣita. Ed. by R. Jha. Patna 1949. *Also* : Hariharasubhāṣitam of Śrī Harihara in KM 86. |

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| SMJ | Jain Anthology. MS, BORI 1396 of 1884-87 as quoted in BhŚ (as SM). |
| SMR | See SRM. |
| Smṛtimuktā(phalam). | Ed. by J. R. Gharpure. CHLT 25. (1—5)(6 volumes). |
| SMŚṛ | MS. Subhāṣita-muktāvalī ; Śṛṅgārālāpa. MS, BORI 92 of 1883-84. |
| SN | Jain Anthology. MS, BORI 1423 of 1887-31, as quoted in BhŚ (as SN). |
| SN (P) | The Suttavaḍḍhananīti (Pāli) in PMB. |
| SNi | Subhāṣitanīti of Śrīman Vedanta Deśika. Ed. by M. T. Narasiṁha Aiyangār. Śrīraṅgam 1908. *Also* : in KM VIII 151. |
| ŚP | The Paddhati of Śārṅgadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37, 1888. |
| SPLBNK | L. Sternbach. The Pāli Lokanīti and the Burmese Nīti-Kyan. In BSOS 26. 329-45. |
| SR | Subhāṣita-ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya "Kāvyatīrtha". 8th ed. NSP. 1952. |
| SRB | See SSB. |
| SRHt | Sūktiratnahāra of Sūrya. Ed. by K. Sāmbaśiva Śāstrī. TSS 141, 1938. |
| Śrīkaṇṭha(caritam) | of Maṅkhaka. Ed. by Mm. Pt. Durgāprasāda and K. P. Parab. 2nd ed. KM 3, 1900. |
| SRK | Subhāṣitaratnākara. Ed. by K. Ś. Bhāṭavaḍekar. Bombay, 1872. |
| SRM | Subhāṣitaratnamālā by K. G. Chiplonkar, 4th ed. Poona 1923 and 1912. |
| ŚṛṅC | Śṛṅgāra-sāriṇī of Mm. Citradhara of Mithilā. Darbhanga 1965. |

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| Śṛṅg | Śṛṅgāratilaka attributed to Kālidāsa. |
| Śṛṅg (G) | Kalidasae Meghadūta et Śṛṅg. ex reconsione. J. Gildemeisteri. Bonnae 1841. Transl. into French by H. Fauche in Oeuvres complètés de Kālidāsa, traduites...Paris 1859-60 (vol. I). |
| Śṛṅg (K) | Śṛṅg. in Śrīkṛṣṇa-granthamālā 5. ChSS, 1952. |
| Śṛṅg (V) | Śṛṅg. Veṅkaṭeśvara Press, Bombay. *Śaka* 1847. |
| Śṛṅgāratilaka | of Rudraṭa. Ed. by P. Pischel. Kiel 1886. |
| SRN(T) | Sa-skya legs-bcas. Subhāṣita-ratna-nidhi. W. L. Campbell. In Ost-Asiatische Zeitung. New Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). *Also* : ed. by J. E. Bossom, University Microfilms, Ann Arbor 1967. |
| SRRU | Saṁskṛta-sūktiratnākara. Ed. by Rāmaji Upādhyāya. 1959. |
| SRS | Subhāṣita-ratna-samuccayaḥ by K. R. Joglekar and V. G. Sant. 5th ed. Ahmedabad 1922. |
| ŚŚ | See Śukr. |
| SSap | Subhāṣita-saptaśati. Ed. by M. Śāstri. Delhi 1960. |
| SSB | Subhāṣita-sudhā-ratna-bhāṇḍāgāra. compiled and annotated by Pt. Ś. Kaviratna, Śrī Veṅkaṭeśvara Steam Press. Bombay. *Saṁvat* 1985. |
| SSD | Subhāṣitasuradruma of Keḷadi Basavappa Nāyaka. MS, BORI 228 of the later additions as quoted in BhŚ (as SSD). |
| SSg | Subhāṣita-saṁgraha with Gujarati translation. Ed. by P. M. Paṇḍya. Bombay 1885. |
| SSH | Sūktiśatakam I-II. Ed. by H. Jhā. HSS 263. |
| SSJ | Subhāṣitasāgara, MS, BORI 424 of 1899-1915 as quoted in BhŚ (as SS). |
| SSK or SSKR | Sūkti-saṁgraha of Kavi Rākṣasa. Ed. by Śrī S. Śāstri. HSS 134, 1941. |

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| SSkṛ | Saṁskṛta-pāṭhopakāraka, Calcutta. *Śaka* 1761. |
| SSM | Ślokasaṁgraha of Manirāma Dīkṣita ; MS, BORI 361 of 1884-36 and 527 of 1887-91 as quoted in SkV (as Ssm). |
| SSMā | Śrīmātuḥ Sūkti-sudhā. Pondichéry. Śrī Aravindāśrama 1953. |
| SS(OJ) | Sārasamuccaya. Ed. and transl. by Dr. Raghu Vira, Śatapiṭaka Series 24. New Delhi. (Old Javanese) |
| SSpr | Sūkti-sudhā. Ed. by R. Ś. Pālīvala. Svādhyāya-maṇḍala. Pāraḍī 1963. |
| SSR | See SŚB. |
| SSS | Sūkti-sundara by Sundaradeva. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha No. 4. Calcutta 1943. |
| SSSap | See SSap. |
| SSSJG | Sūktisaṅgraha. Ed. by Bhauroṅdāna Jeṭhan, Satisa Jaina Granthamālā. |
| SSSN | Sāyaṇa's Subhāṣita-sudhānidhi. Ed. by K. Krishnamoorthy. Dharwar 1968. |
| SSTC or SSTCS | L. Sternbach. Subhāṣita-saṁgrahā-s as Treasuries of Cāṇakya's Sayings, Viśveśvaranand Indological Series 36. |
| SSV | Sārasūktāvalī by Srī Municandragaṇī. MS, BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and SkV (as SSV). |
| ST | Subhātaraṅga of Jagannātha Miśra. MS, BORI 416 of 1884-87, as quoted in BhŚ (as ST) and SkV (as St). |
| Stasiak S. | Le Cātaka par S. Stasiak. RO. 2 of 1919-24 ; pp. 33-117. |
| STC | L. Sternbach. The Subhāṣita-saṁgraha-s, as Treasuries of Cāṇakya's Sayings, Viśveśvarānand Indological Series 36. |
| Stein M.A. | See RT(S). |
| Sternbach L. | See JSAIL, SuM, GVS, Cr, Crn. |

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| ŚtM | Die Marāṭhī Übersetzung der Śukasaptati. Marāṭhī und Deutsch von R. Schmidt. AKM 10.4, 1897. |
| Śto | Der *textus ornatior* der Śukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212, 1898-90. Translated by R. Schmidt in Die Śukasaptati (*Textus ornatior*). Stuttgart 1899. |
| Śts | Die Śukasaptati, *textus simplicior*, herusgegeben von R. Schmidt. AKM 10.1, 1893. *Also* : published by Motīlāl Banārsīdās, Delhi 1959. Translated by R. Schmidt. in Śukasaptati (*Textus simplicior*), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913. |
| ŚtsA | Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54.515-547 and 55.1-44. |
| ŚtsAn | Anmerkungen zu dem *textus simplicior* der Śukasaptati by R. Schmidt. ZDMG 48. 580-628. |
| ŚtsM | See ŚtM. |
| SU | Subhāṣita (MS) BORI 527 of 1887-91, as quoted in BhŚ. |
| SuB | Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli, Napoli 1911. (Selected stanzas were translated by E. Bartoli). |
| Subh | Subhāṣitārṇava (MS), as quoted in IS. |
| Śukr | Śukranīti. Śukranītisāraḥ, Śrīmat Śukrācāryyaviracitaḥ. Ed. by Jīvananda Vidyāsāgara. 2nd. ed. Calcutta 1890. *Also* : ed. by Kh. Śrīkṛṣṇadāsa. Veṅkaṭeśvara Steam Press, Bombay. *Śaka* 1877. Translated by H. K. Sarkar, SBH 13, Allahabad 1914. |
| SuM | Subhāṣitamuktāvalī. Ed. by R.N. Dandekar. University of Poona, 1962. See also L. Sternbach : On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Sections No. 19 ; pp. 37-65. |
| Sumu or Sūmu | Sūktimuktāvalī of Somaprabha. In KM VII. 35 sqq. |

SuMuñ — Sūkti-mañjarī compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Skt. Granthamālā 142.

Sūryakānta — Dr. See KṣS.

SuSS — Subhāṣitasārasamuccaya ; MS of the Asiatic Society of Bengal No. 105666-130-7 as quoted in PY, SSS etc. (as SSS).

Suvṛ — Suvṛttatilaka of Kṣemendra. KM II. pp. 29-54. *Also* : in Kṣ (RP) 85-116. Translated by Dr. Sūryakānta in KṣS.

Sv — Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd ed. Booksellers Publishing Co. Bombay. *Also* : Ed. and transl. by C. R. Devadhar. POS. 27.

SWA — Sitzungsberichte der Wiener Akademie der Wissenschafhen.

Tadpatrikar S. N. — See Caur (POS).

Taluqdar of Oudh. — See Matsya-p.

Tantr(ākhyāna). — A Collection of Indian Tales...described and in part edited and translated by C. Bandall. JRAS 20.4 ; pp. 465-501.

Tantri — See TK (OJ) and A. Veṅkaṭasubbiah. A Javanese version of the Pañcatantra, ABORI.

Tarala — The Ekāvali of Vidyādhara with the commentary, Tarala, of Mallinātha by K. P. Trivedi. BSS 63. Bombay 1903.

Tawney C. H. — See Māl, KSS.

Taylor J. — See Prab.

Teza E. — See CL.

TK(OJ) — Tantrī-Kāmandaka. Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas. Bibliotheca Javanica 2. Bandoeng 1931. (Old Javanese).

TP — Carr, M. W. A Collection of Telugu Proverbs translated, illustrated and explained, together with some Sanskrit Proverbs, Madras 1868, as quoted in 15.

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| TSMH | Tanjore Sarasvatī Mahal Series. Tanjore. |
| TSS | Trivandrum Sanskrit Series. |
| Uhle H. | See Vet. |
| Uj | Ujjvalanīlamaṇi of Rūpagosvāmin, KM 95. |
| Ujjvala | Ujjvaladatta's commentary on the Uṇādisūtras. Ed. by Fh. Aufrecht, Bonn. 1859. |
| UPICI | Université de Paris. Institut de civilisation indienne. |
| Ūr | Ūrubhaṅgam of Bhāsa. Ed. and transl. by C.R. Devadhar. POS 72. |
| Uttara | Uttararāmacarita of Bhavabhūti. Ed. by P.V. Kane and transl. by C.N. Joshi. Motilal Banarsidass, 4th ed. 1962. *Also* : in Collection Émile Sénart. traduit par N. Stchoupak, Paris 1935. *Also* : with translation of Saradaranjan Ray. 6th edition. Calcutta. |
| VĀh | See Vīra 3. |
| Vai | Vairāgyaśataka of Gosvāmin Janārdanabhaṭṭa. In KM XIII. 131. |
| Vaidi | Vairāgyaśataka of Appayya Dīkṣita. In KM I 91-101. |
| var. | varia(e) lectio(nes). |
| Vās | The Vāsiṣṭhadharmaśāstram. Ed. by A.A. Führer. BSS 23. Poona 1930. Translated by G. Bühler in SBE 14. |
| Vas(TSS) | Vāsiṣṭhasmṛti in Smṛtīnāṁ Samuccayaḥ. ĀnSS 48 ; pp. 187-231. |
| Vāsav | Vāsavadatta by Subandhu. Ed. and transl. by L.H. Gray. Columbia University Indo-Iranian Series 8. New York 1913. |
| VBh | Vivādabhaṅgārṇava by J. Tarkapañcānana. OLPSS. |

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| VC | Vikrama's Adventures, or the thirty-two Tales of the Throne. Ed. in four...recensions: Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr); also sections from Vararuci's (VCvar.) recension...and transl ...by F. Edgerton...2 vols. HOS 26-7. Cambridge, Mass. 1926. |
| Veṇī | Veṇīsaṁhāra by Bhaṭṭa Nārāyaṇa. Ed. and transl. by K. N. David. Poona 1922. *Also* : ed. by K. P. Parab. 9th ed. NSP. 1940. *Also* : ed. by S. Viśwanathan and transl. by C. S. R. Śāstri. Śrī Bālamanoramā Series No. 37. Madras 1961. |
| Vet | Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten...herausg. von H. Uhle. AKM 8·1, Leipzig 1881. Translated by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. *Also* : Die Vetālapañcaviṁśatikā des Śivadāsa nach einer H.S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wiss. Philol.-hist. Klasse ; 66 Bd ; 1 Heft, 1914. (Hu[1] and Hu[2]). |
| Vi | Viṣṇu-Smṛti. |
| Vi(BI) | The Institutes of Viṣṇu...Ed. by J. Jolly. Bibl. Ind. 91. Calcutta 1881. *Also* : in ChSS. 95 ; Varanasi 1962. Translated by J. Jolly in SBE 7. |
| Vi(K) or Vi(J) | Viṣṇu-smṛti with the commentary Keśavavaijayantī... Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964. |
| Vid | Vidura-nīti from Śrī Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No. 3. Palghat. |
| Viddhaś | Viddhaśālabhañjikā of Rājaśekhara. Ed. by Bh. R. Ārte. Arya Bhuṣaṇa Press. Poona 1886. *Also* : in Vidyābhavana Saṁskṛta-granthamālā 125, ChSS, 1965. Translated by L. H. Gray in JAOS 27, 1-71. |
| Vidy(ākarasahasraka) | by Vidyākara Miśra. Ed. by U. Mishra. Allahabad University Publications. Sanskrit Series, Vol. II, Allahabad 1942. |

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| Vidyārṇava S.C. | See Y. |
| VIJ | Viśveśvaranand Indological Journal, Hoshiarpur. |
| Vik | Vikramorvaśīyam by Kālidāsa. |
| Vik(BSS) | Vik. Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Ārta. 3rd. ed. BSS 16. Bombay 1901. |
| Vik(SA) | Vik. ed. by H. D. Velankar. Sāhitya Akademi, New Delhi 1961. Translated by E. B. Cowell. Hertford-London 1851. |
| Vikram | Vikramāṅkadevacaritam, mahākāvyam of Bilhaṇa. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sāhitya Research Committee of the Banaras Hindu University 1958-64. Translated by S. Ch. Banerji (I-XIII) and A. K. Gupta (XIV-XVIII). Sambodhi Publications Private Limited. Calcutta 1965. |
| Vīr | See Y. (and Vīra) |
| Vīra | Vīramitrodaya by Mm. Pt. Mitra Miśra. 1-2 Paribhāṣā- and Saṁskāra-; 3. Āhnika-; 4. Pūjā-; 5. Lakṣaṇa-; 6. Rājanīti-; 7. Tīrtha-; 8. Vyavahāra-; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarmā. ChSS 30. |
| VīrA | See Vīra 3. |
| Vīrat | The Vīrataraṅgiṇī of Mm. Citradhara of Mithilā. Darbhanga 1965. |
| VīrR | See Vīra 6. |
| VīrVyav | See Vīra 8. |
| VI Series | Viśveśvaranand Indological Series, Hoshiarpur. |
| Viṣṇu-p | Viṣṇu-purāṇa. Ed. by F. Hall. London, Trübner & Co. 1864-77. Translated by H. H. Wilson. London, John Murray 1840. *Also* : in Purāṇaprakāśaka maṇḍalīmnīṁ. |

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| VJK | The Vakrokti-Jīvita by Rājānaka Kuntaka. Ed. by S. K. De. Calcutta 1961. |
| VMR | See Mudr. |
| VN | Nītiratna of Vararuci in KSH 502-3. *Also* : in KSG 1.305. |
| VP | Padyataraṅgiṇī of Vrajanātha, as quoted by N. R. Gore in PO, 11.46-56. |
| VPar | See Vīra 1. |
| VR | Vivādaratnākara by Cāṇḍeśvara Ṭhakkura. Ed. by Mm. K. Smṛtitīrtha. Bibl. Ind. 103. Calcutta 1931. Partly translated by G. S. Śāstrī and D. Chattopādhyāya. Calcutta 1909. |
| VRR | See Vīra 6. |
| Vṛtta | Vṛttaratnāvali of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series. No. 27. Adyar 1952. |
| VRV | See Vīra 6. |
| VS | The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach, Del'origine des vers cités dans le Nīti-paddhati du VS. In Mélanges L. Renou; pp. 683-714. |
| VSaṁ | See Vīra 2. |
| VŚ(T) | Vararuci's Śatagāta in the Tanjur (Tibetan). |
| VVy | Vivādavyavahāraḥ (MS), as quoted in Dh. |
| Vyakti | The Vyaktiviveka of Rājānaka Mahimabhaṭṭa...Ed. by T. Gaṇapati Śāstri. TSS 5. Trivandrum 5. |
| Vyās | Vyāsasubhāṣita-saṁgraha. Ed. by L. Sternbach, Kāśī Sanskrit Series 193. ChSS 1969. |
| Vyās (C) | Vyāsakāvya. In Sanskrittestē ans Geyton. heransg. von H. Bechert. München. 1962. |
| Vyās (S) | Siamese Vyās(Vyākāraśata ; B. E. 2464=A.D. 1920). Adyar Library Bulletin 35, 258-69. |

VyC — Vyavahāracintāmaṇi by Vācaspati Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragan, 1. Gent 1956.

VyK — Vyavahārakalpataruḥ (MS), as quoted in Dh.

VyMā — Vyavahāramātṛkā of Jīmūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3.

VyN — Vyavahāra-nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar and A. N. Kṛṣṇa Aiyangar. The Adyar Library Series No. 29.

VyP — Vyavahāraprakāśaḥ (MS), as quoted in Dh.

VyS — Vyavahārārtha Samuccaya (MS), as quoted in Dh.

VySau — Vyavahārasaukhyam (MS), as quoted in Dh.

VyVi — Vyaktiviveka of Rājānaka Śrī Mahimabhaṭṭa, Kāśī Skt. Ser. 121, Varanasi 1964.

Walimbe R. S. — See Mudr.

Wilson H. H. — See Viṣṇu-p., Ṛtu, Kum.

Winternitz M. — Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn, University of Calcutta 1933—59 and Vol. III, by S. Jhā. M. Banarsi Dass. Delhi 1963.

Woolner W. C. — See PAB. and Cār.

WZKM — Wiener Zeitschrift für die Kunde des Morgenlandes.

Y — Yājñavalkya-Smṛti.

Y (ĀnSS) — Y. Aparārkāparābhidhānāparādityaviracitaṭīkāsametā- (Apar). Ed. by paṇḍits of the Ānandāśrama (2 vols.). ĀnSS 46.

Y (ChSS) — Y. with Vīramitrodaya (Vīr), the commentary of Mitra Miśra and Mitākṣarā (Mit), the commentary of Vijñāneśvara (Vijñ). Ed. by Pt. N. Ś. Khiste and Pt. J. Ś. Hosiṅga. ChSS 62. Benares 1930.

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| Y(NSP) | Y. of Yājñavalkya with the commentary Mit. of Vijñ. Ed. by W. L. Ś. Paṇśīkar. 4th ed. NSP 1936. |
| Y(S) | Yājñavalkya's Gesetzbuch. Sanskrit and Dentsch; heransg von A. F. Stenzler. Berlin-London 1849. |
| Y(T) | Y. With the commentary Bālakrīḍa of Viśvarūpācārya. Ed. by Mm. T. Gaṇapati Śāstri. TSS 74. |
| | Translated by J. R. Gharpure In CHLT 2. *Also*: translated by Pt. M. L. Sandal; S. Ch. Vidyārṇava; S. N. Naraharayya in SBH and Sacred Books of the Aryas. |
| YJG | Yaśovijaya Jaina Granthamālā. |
| ZDMG | Zeitschrift der Deutschen Morgenländischen Gesellschaft. |

## INTRODUCTION

### Wise saying

1. The Sanskrit literature has reached its apogee in its didactic poetry with thousands of moral maxims, ethical teachings and wise sayings. This floating expression of sound judgments preserved in metrical form are mines of practical good sense and evidence the wisdom of the Hindus which elevated them to a high position among the nations of the globe.[1]

2. Indian authors displayed a profound knowledge of human nature with all the weaknesses and defects and have given sound moral advice with respect to various situations in which human beings were likely to wound up. These authors particularly believed that the present conduct of humans is a result of previous existence and therefore their present action will heavily bear on their future. Consequently these actions should be good and moral and thus bring happiness in future life. In order to help the individuals to conduct themselves properly they gave them moral and ethical advice, moral and ethical guidance and instruction in practical wisdom; that gave rise to the didactic literature with its wise sayings, advisory sentences and sententious maxims, as well as to the composition of innumeral pithy epigrams of proverbial philosophy—miniature word-paintings which contain deep thoughts masterly incorporated in two verse measures. They are scattered throughout the entire Sanskrit literature. These epigrams, aphorisms, wise sayings, maxims, adages, however quaintly expressed, contain the essence of some moral truths or practical lessons; they are drawn from real life and give the fruit of philosophy grafted on the stem of experience; they furnish an index to the spirit of a nation and are the result of its civilisation. In India most of these wise sayings in poetical form mostly composed in *śloka-s* or *anuṣṭubh-s*, belonged to the mass of oral tradition; they were not assembled in any collections but floated freely in order to be quoted at any appropriate occasion by Indian intellectuals. They contained not only sententious precepts and beautiful thoughts but were also expressed in cultivated language, well and beautifully turned and eloquently said; they dealt with a variety of subjects and had as their object practical wisdom or a moral thought by entertaining examples as well as precepts; they carried both mood and suggestion even if quoted out of the context; they had often a tinge of poetry, the

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1. Cf. L. Sternbach, *Subhaṣita-saṁgraha-s: A Forgotten Chapter of the Histories of Sanskrit Literature* in *Indologica Taurinensia* I. 169-255. (Although this article appeared before the present Introduction, it was based on the latter).

poetical skill being exhibited in the intricate play of words which created a slight wit, humour or satire ; they arose laughter, scorn, compassion and other moods. Often these short pieces of excellent poetry written by known poets and containing universal truths became generally adopted as wise and pleasing expression of verity, so that ultimately their authorship was forgotten and they became authorless. These are *subhāṣita-s* or *sūkti-s*—sayings, epigrams, sententious precepts, didactic teachings.

3. According to Buddhist teachings *subhāṣits-s* were well spoken words "filled with *dhamma* and not with *adhamma*" ; they were spoken in a pleasant manner and not unppleasant manner and they spoke the truth and not the untruth.[1]

**Different kinds of sayings**

4. From the sententious precepts three other types of sayings must be discerned, viz. (1) quotations from literary Sanskrit works of authors known or unknown being either descriptive verses or single poetical verses standing by itself in which the poet by means of a few strokes depicted a single phase of emotion or a single interesting situation within the limit of a finely finished form ; (2) popular maxims or adages ; and (3) proverbs.

4.1. The quotations from literary sources, also "beautifully turned" and eloquently said (*subhāṣita-s, sūkti-s*) were often quoted at the king's court. The use of such quotations in conversations proved that the person who cited them was knowledgeable in Sanskrit literature and an erudite.

4.2. The popular maxims and adages— *sūtra-s*, were short simple unadorned sayings, not construed in poetical form, but containing some wise observations handed down from antiquity ; they were usually attributed to a known personality, e.g., to Bṛhaspati, to Cāṇakya and others and, hence, became known as Bārhaspatya-sūtra-s, Cāṇakya-sūtra-s, etc.

4.3. The proverbs—*lokokti-s* (also called *lokavākya-s, prācīnavākya-s*, etc.) were short sentences which expressed a well-known truth or common fact ascertained by experience or observation and often repeated; they were also not constructed in poetical form.

5.1. A *subhāṣita* containing a sententious precept is for instance a quotation from the Vyāsa-subhāṣita-saṁgraha (85)[2] saying :

उत्साहो रिपुवन् मित्रम् आलस्यं मित्रवद् रिपुः ।
अमृतं विषवद् विद्या वनिताऽमृतवद् विषम् ॥

1. *Suttanipāta* 3. *Mahavagga* 450.

2. Also quoted in *Sūktiratnahāra* 236 where it is attributed to Pratāparudra.

(Zeal, though it appears to be hostile, is like a friend; indolence, though it takes a form of a friend, is an enemy; learning, though it appears to be unpalatable like poison, is nectar; (and) women, though they are poison, are pleasing like nectar).

**5.2.** A *subhaṣita* containing a descriptive verse written by an anonymous author appears for instance in Vallabhadeva's *Subhāṣitāvali* (1850), where it reads :

संकोचितकरयुगल:
प्रगलितदृङ्नासिकोद्धूषितकाय: ।
नद्यवतरणविषण्णो
लिखित इवावस्थित: पथिक: ॥

(Both hands clenched,/running eyes and nose/and shivering skin:/as if in a painting,/the traveller stands on the river-bank/despairing how to get across)[1].

**5.3.** A *subhaṣita* containing a poetical verse standing by itself, depicting a single emotion is, for instance, a verse often quoted[2] which says :

संगमविरहविकल्पे
वरमिह विरहो न संगमस् तस्या: ।
संगे सैव तथैका
त्रिभुवनमपि तन्मयं विरहे ॥

(Pure logic may convince a lover's heart/that ampler blessings flow when we're apart. When she is here, my lady is but one : when she's away, in all things I see her alone).[3]

**5.4.** A popular maxim (*sūtra*) is, for instance, a sentence from the *Caṇakya-sutrāṇi* (328) which says : अपराधानुरूपो दण्ड : ("Punishment must be proportionate to the offence") and a proverb (*lokokti*) is, for instance, an axiom quoted in the *Laukikanyāyāñjali* which says : अहृदयवचसामहृदयमुत्तरम् "Heartless words get heartless answers").

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1. John Brough's translation in his *Poem from Sanskrit in Penguin Classics* L. 198, No. 202 (p. 222.)

2. *Saduktikarṇamṛta* (929=2 91.4), *Subhaṣita-muktāvalī* (14.12), *Subhāṣita-ratna-bhaṇḍāgara* 277.19), *Subhaṣita-sudhā-ratna-bhaṇḍāgara* 106.22, *Padyaracanā* (107.239), *Rasikajīvana* (976), *Sahityadarpaṇa* (*ad* 681 ; *p*. 285). (*and* other *subhaṣita-saṁgraha-s* in MS form), as well as interpolations in the *Vetālapañcaviṃśatikā* (3.22, in *a ad* 1.15 p. 100 and *ad* 12.1 p. 153) and among doubtful verses of Bhartṛhari's *Śataka-s* (no. 770).

3. John Brough's translation *op. cit.* No. 122 (p. 122).

### Subjects dealt with in the sayings

6. Probably no other literature of the world can be compared with Sanskrit literature as far as the variety of subjects dealt with in short epigrams is concerned. Sanskrit poets cultivated poetry to such an extent that every work, whether on love or hate, life or death, but even on law, philosophy, logic, medicine, horses or manure was written in verse. The condensation of thought in a short verse was masterly performed and epigrams on different subjects of life are found in almost all poetical works. They were composed in verse because their shortness and condensed nature made it easier to a common reader to commit them to memory.

### Forms of sayings

7. *Subhaşita-s* and *sūkti-s* were usually construed in a four *pāda* verse—a *śloka* or an *anuṣṭubh*—where a thought, a truth, was condensed in four *pāda-s.* But not always so. Sometimes two *pāda-s* or even one *pāda* proclaimed a truth and two or three *pāda-s* illustrated this truth by an example or with an episode from Sanskrit literature : Purāṇa-s, epics, etc. So, for instance, Kṣemendra's *Cārucaryāśataka* and its imitation Dyā Dviveda's *Nītimañjarī*, Kusumadeva's *Dṛṣṭāntaśataka*, Gumāni's *Upadeśaśataka* or *Purāṇārthasaṁgraha* were construed.

7.1. We find an example of a four *pāda* verse containing one thought in verses quoted above. To illustrate a second kind of *subhāṣita* a verse from the *Dṛṣṭāntaśataka* of Kusumadeva (60)[1] is quoted ; we read there :

असंभवगुणस्तुत्या जायते स्वात्मनस्त्रपा ।
कर्णिकारं सुगन्धीति वदन् को नोपहस्यते ॥

(Who praises merits which do not exist is ashamed afterwords of oneself ; who will not be ridiculed who says that the *karṇikara*-flower[2] has sweet smell), or a verse from the *Purāṇārthasaṁgraha* (*Rajanīti* 130) which says :

अभिशप्तः पुण्यकार्ये प्रवृत्तोऽपि न सिद्धिभाक् ।
भर्त्रनुगमनोद्युक्ता रेणुका जनमारिका ॥

(An accursed person does not attain good results though he be engaged in good works ; Reṇukā, trying to accompany her husband became the destroyer of the world).

### Subhāṣita-saṁgraha-s

8. The most famous and well known *subhāṣita-s* containing sententious sayings, which belonged to the floating mass of oral tradition, were probably strung together like beads on a necklace in the beginning of the Christian era ;

1. Also quoted in the *Subhāṣita-ratna-bhaṇḍāgāra* 168.695 and the *Subhaṣita-sudha-ratna-bhaṇḍāgāra* 502.695.

2. *Pterospermum acerifolium*, known for its bad smell,

then they were also attributed in *majorem gloriam* to a well known author; so probably Bhartṛhari's epigrams and the so-called Cāṇakya's sayings became known.

**9.** On the other hand, beginning from the tenth century A. D. many authors understanding that *subhāṣita-s* developed literary ability and good taste, were teaching right behaviour of cultured men and possibly also, in order to save them from disappearance had connected different wise sayings and/or descriptive verses of known to them contemporary or earlier poets and included them in collections of *subhāṣita-s*, anthologies of Sanskrit poetry, which were called *koṣa-s*, *subhāṣita-saṁgraha-s* and a variety of similar names. A *koṣa* is defined in the *Sāhityadarpaṇa* (6.308) as:

कोषः श्लोकसमूहस् तु स्याद् अन्योन्यानपेक्षकः।
व्रज्याक्रमेण रचितः स एवाऽतिमनोरमः ॥

(A compilation of verses, independent of one another and arranged according to divisions (*vrajya-s*); this is particularly beautiful). In other words a *subhāṣita-saṁgraha* is a collection of stray verses composed by various poets and divided according to subject matters; how that division has to be done depended on the compiler of the collection. There exist hundreds of such *subhāṣita-saṁgraha-s* of which only a few were edited.

**10.** Although the arrangement of the different *subhāṣita-saṁgraha-s* depended on the individuality of the compilers, their contents is stereotyped[1] and the verses quoted are often identical, since the compilers drew often upon similar sources. Several *subhāṣita-saṁgraha-s* are divided according to the three or four *puruṣārtha-s* and deal with *dharma*, *artha*, *kāma* and, in some instances, also with *mokṣa*. The first Prākrit *subhāṣita-saṁgraha-s*, the *Sūktiratnahāra*, *the Subhāṣita-sudhā-nidhi* and some Tamil anthologies (e.g., the *Nalaṭiyār* and the *Tiru-k-kural*) are so divided. The division of Bhartṛhari's epigrams and some collections of stray verses based on these epigrams is similar; these collections are divided into three parts—*nīti* (*dharma* and *artha*), *vairāgya* (*dharma* and *mokṣa*) and *śṛṅgāra* (*kāma* and *artha*).

**11.1.** The *subhāṣita-saṁgraha-s* deal with different themes and one is often impressed by the polarity of views on the same subject and paradoxes expressed differently in the *subhāṣita-s* included in them. On the one hand we are taught to live a carefree and passionate life, on the other self-control and self-abnegation[2]. A characteristic feature of the *subhāṣita-saṁgraha-s* is namely

1. The *subhāṣita-saṁgraha-s* deal, in particular, with general rules of proper behaviour for intercourse among men, with general reflections on worldly wisdom and duty, with women, love, fate, fame, human efforts, richness and poverty, flattery of kings, etc.

2. Bhartṛhari's *Śataka-s* No. 85.

the variety of moods and descriptions of different aspects of life, sometimes in glaring extremes, while the truth always lies between the extremes. Often both sides of a subject, as well as the middle, are described vividly and convincingly. And so we find for instance on one occasion the description of women in laudatory terms and on the other occasion in deprecatory terms. We read on the one side that :

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन ॥

(there is no difference whatsoever between the Goddess of good fortune and women who are destined/to bear children, who secure many blessings, who are worthy of reverence and who brighten the household)[1]

and on the other that :

अनृतं साहसं माया मूर्खत्वम् अतिलुब्धता ।
अशौचत्वं निर्दयत्वं स्त्रीणां दोषाः स्वभावजाः ॥

(falsehood, hastiness, deceit, senselessness, covetousness, uncleanliness and cruelty are the inborn faults of women)[2]

because women :

संमोहयन्ति मदयन्ति विडम्बयन्ति
निर्भर्त्सयन्ति रमयन्ति विषादयन्ति ।
एताः प्रविश्य सदयं हृदयं नराणां
किं नाम वामनयना न समाचरन्ति ॥

(what do not fair-eyed women do into the tender heart of men ? they befool, they enchant, they mock, they threaten, they delight and they drive into despair)[3]

**11.2.** For each occasion we find among *subhaṣita-s* appropriate verses of different poets (but sometimes even of the same poet) who composed conflicting verses for conflicting occasions.[4]

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1. *Mānava-dharmaśastra* 9.26. Similarly also *Mahābhārata*, *Poona ed.* 5.38.11 and 13.46.14.

2. *Cāṇakya-nīti-śākha-sampradāyaḥ* (No. 60), *Pañcatantra*, *textus ornatior* 1.143 ; *textus simplicior* 1.195), *Hitopadeśa* (1.210), *Vetālapañcaviṁśatikā* in Śivadāsa's version (3.6), *Mādhavānalakathā* (125), Bhartṛhari's *Śataka-s* (368), *Subhaṣita-ratna-bhaṇḍagāra* (348.1), *Subhāṣita-sudhā-ratna-bhāṇḍagāra* (226.1), *Subhaṣitaratnākara* (113.1), *Subhāṣitārṇava* (219), *Samayocitapadyaratnamālikā* (1 श्र. 90), O. Böhtlingk's *Indische Sprüche* (328). See also L. Sternbach, *Juridical Studies in Ancient Indian Law* II: p. 243.

3. *Prabodhacandrodaya* (1.27), Bhartṛhari's *Śataka-s* (No. 336), *Vikramacarita* (Jainistic Recension II.11), *Śukasaptati* (*textus ornatior* 200.5-8), *Pañcatantra* (*textus simplicior*/Kosegarten 1.210), *Subhaṣita-ratna-bhāṇḍagāra* (350.69), *Subhāṣita-sudhā-ratna-bhāṇḍagāra* (229.69), other *subhaṣita-saṁgraha-s* in MS form, and O Böhtlingk's *Indische Sprüche* (6893).

4. Cf. *D.B. Diskalkar*, *Subhaṣita-s in Inscriptions* in JOIB 11.3: p. 239 sqq.

**11.3** Some *subhāṣita-saṁgraha-s* are peculiar as far as their contents are concerned; they contain also "useful" information which can under no circumstances be considered as poetical, didactic or "well turned" verses; some of these verses deal, for instance, with gardening, manure, swords, archery, etc. Such a *subhāṣita-saṁgraha* is the *Śārṅgadhara-paddhati* where we find, for instance, a verse (2255) saying:

उष्णं जलं क्षिपेत् तत्र मात्रा नास्तीऽह कस्यचित् ।
पक्षैकं स्थापिते भाण्डे कोष्णस्थाने मनीषणा ।
कुणपस् तु भवेद् एव तरूणां पुष्टिकारकः ॥

(into the ingredients consisting of flesh, fat, etc., of fish, hogs and other animals, one should add hot water to the extent required: this should be kept in a vessel for a fortnight in a lukeworm place by the wise: this becomes the manure *kuṇapa* which richly nourishes plants). It is clear that this verse was composed neither for the development of literary ability, nor for teaching right behaviour of cultured men, but was composed in order to teach all kinds of useful information, the more so as we find quite a number of verses of that sort in this *subhāṣita-saṁgraha*; it was composed as an encyclopaedic work for everyday use of worldly life.

## Different Kinds Of Subhāṣita-saṁgraha-s

**12.1.** Sanskrit *subhāṣita-saṁgraha-s* can be divided into three groups: (1) *subhāṣita-saṁgraha-s* composed virtually only of sententious sayings; (2) *subhāṣita-saṁgraha-s* composed virtually only of quotations from literary works, particularly "beautifully turned" and eloquently said, as well as dealing with the description of nature, different moods, suggestions or *anyokti-s*; and (3) *subhāṣita-saṁgraha-s* mixed, i.e., including both types of *subhāṣita-s*.

**12.2.** The sententious sayings were mostly construed in *śloka-s* or *anuṣṭubh-s*, while the descriptive and other "beautifully turned" verses were mostly construed in longer metres, since these metres are better suited to this type of poetry; therefore the first group of *subhāṣita-saṁgraha-s* is mostly composed of *śloka-s* or *anuṣṭubh-s* and the second group of verses written in *āryā*, *vasantatilakā*, *śikhariṇī*, *śārdūlavikrīḍita* and other longer metres.

## Importance of Subhāṣita-saṁgraha-s

**13.1.** The *subhāṣita-saṁgraha-s* which form a valuable, but at the same time, inappreciated and sunk into oblivion branch of Sanskrit literature, are particularly important from the point of view of the history of Sanskrit literature, and from the point of view of the light which they throw on the Indian way of life and thought. In particular, *subhāṣita-saṁgraha-s* preserve ancient thought and moral teaching, as well as, preserve smaller and less known Sanskrit poets

whose works were lost[1]. Many of the Sanskrit poets would not have been known to us even by name, if they and their stray verses would not be quoted in *subhāṣita-saṁgraha-s*. Also some parts of literary works of already known authors, which otherwise would not have been known to us, are often preserved in *subhāṣita-saṁgraha-s*. We also find there sometimes some passages from well-known works not preserved in the MSs. which are available to us[2]. *Subhāṣita-saṁgraha-s* are also important for chronological reasons, since they are mostly dated and in this way provide information as to the date *ad quem* poets, named by them, lived (e.g., a poet named in an anthology from the thirteenth century A.D. must have lived before that date or be contemporaneous with the author of the anthology).

**13.2** *Subhāṣita-saṁgraha-s* have also an enormous poetical and educative value, even if they belong to a comparatively late period and even if the verses quoted in them are anonymous, since they teach us what was considered as right behaviour among cultured people of India and as such constitute a code of good conduct applied in ancient India ; they depict vividly the spirit of an age, the task and ability during various periods, country life, life in the village, different occupations of men and women, their habits and manners, activities, etc. sometimes better and with deeper insight than the quotations from *kāvya-s* and epics. The *subhāṣita-saṁgraha-s* do not preserve only the floating mass of oral tradition,

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1. Already in the 19th century some scholars appreciating the value of unknown poets preserved in the *subhāṣita-saṁgraha-s* and the importance to the Sanskrit literature edited and often also translated some stray verses from anthologies. Cf. Th. Aufrecht *Auswahl von unedirten Strophen verschiedener Dichter* in ZDMG 16.749-51 ; 25.238-43 ; 25.455-62 ; *idem*, *Beiträge zur Kenntniss indicher Dichter* in ZDMG 36. 361-383 and 509-559 (*cf.* O. Böhtlingk, *Bemerkungen* in ZDMG 36.659-60) : *idem*, *Über die Paddhati von Śārṅgadhara* in ZDMG 2.71-120 (cf. ZDMG 27.626 sqq. and 28.156 sqq.) *idem*, *Miscellen* in *Indische Studien* 17.168-72 ; R. Pischel, *Verkannte Sprichwörter* in *Festgabe von Rudolf von Roth* 114-6. These researches are conducted to present days. Cf. B. Ch. Chhabra, *Little known Sanskrit Poets* in *The Indo-Aryan Culture*, July 1961. 31-42 ; J. B. Chaudhuri, *Some Unknown or Less-known Sanskrit poets discovered from the Subhāṣita-sāra-samuccaya* in *B.C. Law Volume* II. pp. 145-158; H. D. Sharma, *Some Unknown Sanskrit poets of Mithilā* in *Jhā Commemoration Volume*, pp. 359-365 ; L. Sternbach, *Ravigupta and his Gnomic Verses* in ABORI 48.137-160 ; H. H. Ingalls, *Yogeśvara and his Favourite Poets* in ALB 31-32 pp.; 182-201: *idem*, *A Sanskrit poetry of Village and field: Yogeśvara* in JAOS 7.43. pp. 119 sqq. ; S. C. Banerji, *Stray Verses of Bengal Poets* in IHQ 38. 2-3 ; 131-44 ; D. B. Diskalkar, *Sanskrit and Prakrit Poets known from Inscriptions* in JOIB 7.1-2 ; 78 sqq., (cf. Th. Aufrecht, *Zwei Pāṇini zugeteilte Strophen* in ZDMG 14.581-582 ; cf. also P. Peterson, Second Report and in JRAS of 1891 ; pp. 311-36) M. B. Emeneau, *Signed Verses by Sanskrit poets* in *Indian Linguistics* 16. 41-52; Haradatta Sharma, *The Subhāṣitahārāvalī of Sri Hari Kavi* and *idem*, *Some Poets enjoying the Patronage of Muslim Rulers* in IHQ Sept. 1934, 478-485, cf. Ramavatar Sharma, *A Note on Sanskrit and Sankrit Anthologies* in BORS 15.2 ; 101-4.

2. "lost passages" of the *Mānava-dharmaśāstra* are preserved in the *Ślokāntara*, an Old Javanese *subhāṣita-saṁgraha*. Cf. L. Sternbach. *Sanskrit Subhāṣita-saṁgraha-s in Old-Javanese and Tibetan* in ABORI XLIII. pp. 115-58 (see pp. 126-7 and 151).

the current wise sayings, but also excellent poetry: they are real gems of poetical expression with minute descriptions of everything that was worth noting and describing; they are like sparks and, on account of the terseness of their expression and their striking, but easily comprehensive, imaginary they drive home the ancient truths, which have become almost banal, with a fresh impact. *Subhāṣita-s* included in the *subhāṣita-saṁgraha-s* are storehouses of information written in beautiful language about the life of the common people of India between the eleventh and nineteen century. This information, easily available in these collections can only be found there, since the other sources of Indian literature describe rather the life of kings, Brahmaṇa-s and nobles.

### Contents of Subhāṣita-saṁgraha-s

**14.** We can assume that not all *subhāṣita-s* included in the *subhāṣita-saṁgraha-s* were originally put there by the compiler of the *subhāṣita-saṁgraha*, particularly, if it is preserved in one MS only. It is known that the scribes liked to add to the text wise sayings which were similar to those quoted before; if, for instance, the original *subhāṣita-saṁgraha* quoted two or three verses dealing with wealth, its good and bad sides, the scribes were likely to add other *subhāṣita-s* from the floating mass of oral tradition dealing with the same subject, since many *subhāṣita-s* must have been known to him[1].

### Ascriptions in Subhāṣita-saṁgraha-s

**15.** A large majority of verses included in the *subhāṣita-saṁgraha-s* are anonymous but often are ascribed to poets or poems, Usually these ascriptions are reliable and as such are very useful for the reconstruction of the critical text of the said work; particularly the reconstruction of non-uniform texts, such as the Purāṇa-s can be greatly facilitated by the use of texts preserved in the *subhāṣita-saṁgraha-s* and specifically attributed to a given Purāṇa, the more so as we usually can date and place the texts of the *subhāṣita-saṁgraha-s* and thus know in what form it was current in a certain time and, possibly, at a certain place.[2]

**16.** If quotations in *subhāṣita-saṁgraha-s* are ascribed to a certain work and are written in the style, language and spirit of the said work and are not

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1. That was, in particular, noted in the *kathā* literature where different texts and, particulary different younger versions of a particular *kathā*-work became swollen by various *subhāṣita-s* dealing with the same subject, due to interpolations made by scribes or compilers of younger versions. Cf. L. Sternbach, *The kāvya-portions in the kathā-literature; An Analysis*, vol. I.: pp. 27 and 60.

2. Cf. L. Sternbach, *Purāṇic Texts in subhāṣita-saṁgraha-s*; 1. *the Khaḍgalakṣaṇādhyāya of the Viṣṇudharmottara*: 2. *Mārkaṇḍeya-purāṇa in the Śārṅgadhara-paddhati* in *Purāṇa* 13.2: pp. 102-132.

found in any of the MSs. of that work they should also be taken into consideration in the reconstruction of that work, as possibly forming part of it; they could have been "lost" or purposely omitted from the original text by some scribes.[1] We find, for instance, in the Subhāṣitaratnahāra some verses attributed to the Kauṭilīya-Arthaśāstra[2] which we do not find in any texts of this *arthaśastra*; it is possible that they originally belonged to this work, since they are written in the style and language of this treatise and are construed in its spirit[3], or are a variant[4] of another work (i.e., the Mānava-dharmaśāstra in a form very different from the usually accepted text of this *dharmaśastra*[5]).

**17.** The *subhāṣita-saṁgraha-s* do not give us always the names of the authors of the individual verses; often they may only say that "somebody" is their author; sometimes they say that the verse was taken from a specific work, e.g., the Mārkaṇḍeya-purāṇa; and sometimes they ascribe a verse to a mythical poet, e.g., to Vyāsa, that does not mean necessarily that it was taken from the Mahābhārata; and sometimes they give only the epithet or the by-name of the poet. The ascription of authorship of a verse to an individual poet or work is not always reliable; we very often notice that in one *subhāṣita-saṁgraha* a given verse is ascribed to one poet and in another *subhāṣita-saṁgraha* to another poet. Some verses quoted in different *subhāṣita-saṁgraha-s* are even sometimes attributed to six different poets. Sometimes these poets are entirely different, but sometimes only some letters of probably the same name were changed, e.g., Solloka or Solhoka, or Sohloka, or Sohṇoka or Sonhoka and sometimes we have to wonder whether the verse was, for instance, ascribed to Silhaṇa or to Bilhaṇa, or whether Silhaṇa was the same person as Bilhaṇa.

**18.** Sometimes also different scribes of the same work added different ascriptions to the same verse; therefore we find, for instance, that in one MS of the same *subhāṣita-saṁgraha*[6] a verse is ascribed to one author, while in another MS of the same anthology the verse is ascribed to another author.

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1. It must be however realised that the ascriptions to a given work might be wrong. See below.

2. This *arthaśāstra* as preserved to our days is known only in one recension and variants are usually unimportant, but sometimes new variants occur in this anthology; they might be very useful for the reconstruction of a critical text.

3. Cf. L. Sternbach, *Some Unknown Stanzas attributed to Kauṭilya* in *University of Rajasthan Studies* (Hindī and Sanskrit) (1967-68): pp. 1-5 and *An Additional Note on "Some Stanzas attributed to Kauṭilya" ibid* No. 5 for 1970-71; pp. 15-17.

4. Or paraphrase.

5. Cf. *Sūktiratnahāra* 87. 1-2 (*mantra-deśa*); *Manava-dharmaśāstra* 7.149 and 7.147.

6. E.g., in the *Padyāvalī* of Rūpa Gosvāmin or in the *Subhāṣita-ratnakoṣa*.

**19.** With regard to ascriptions to works and not to individual poets, some *subhaṣita-saṁgraha-s* often mix up the best known works, e.g., the Mahābhārata with the Rāmāyaṇa, or the Mānava-dharmaśāstra and even sometimes with the so-called Cāṇakya's sayings, thus proving that, particularly in these cases, the compiler of the particular *subhāsita-saṁgraha* did not quote the verse from the original but from his memory which, as so often in this case also, let him down ; he could have also been misled by tradition.

**20.** Wrong ascriptions to different authors, mostly in modern *subhāṣita-saṁgraha-s*, are often due to the carelessness of the editors. Sometimes the first *pāda* is identical in several *subhāṣita-s* while the next *pāda-s* are not ; if the editor did not take enough care to check the whole verse with the original he often made mistakes in ascribing the particular verse to the right poet or work.[1]

**21.** Despite these shortcomings the ascriptions of verses quoted in *subhāṣita-saṁgraha-s* to different poets are of great value and we can assume with a great degree of certainty that if a verse was ascribed in more than one *subhāṣita-saṁgraha* to a particular author[2] and if it was not ascribed in another *subhāṣita-saṁgraha* to a different author, it was really composed by this poet.

## Wise sayings in other works than Subhāṣita-saṁgraha-s

**22.** Since Indian authors were very fond of quoting wise sayings and moral teachings, they did not only cite them in the various anthologies, but also have woven them into some of their literary works, in particular into the *kathā*-literature. Most of the collection of fables have been written in order to teach young princes worldly wisdom, the science of proper conduct (*nītiśastra*) and are therefore full of *subhāṣita-s*. Also another branch of Sanskrit literature contains innumerable *subhāṣita-s* and *sūkti-s* but rather in the form of quotations from other literary works than moral sayings. These are the works on poetics, rhetorics and dramaturgy, the authors of which in order to illustrate the points of their teachings, *rasa-s*, etc. quoted verses from various poetical works of authors not only known to us, but often unknown authors whose works became lost. The Sāhitya-śastras and the Alaṁkāra-s can often be also considered as *subhāṣita-saṁgraha-s* composed of illustrative verses. Even some commentaries like the Mahābhāṣya of Patañjali are storehouses of *subhāṣita-s*.

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1. Many such examples could be quoted, e.g., in the *Subhāṣita-ratna-bhāṇḍāgāra*.

2. If two *subhāṣita-saṁgraha-s* are independent anthologies. For instance, if a verse is ascribed to the same author in the *Subhāṣita-ratna-bhāṇḍāgāra* and the *Śārṅgadhara-paddhati* we still are not certain whether this verse was really composed by the given author, because the *Subhāṣita-ratna-bhāṇḍāgāra* quotes uncritically the ascriptions found in the *Śārṅgadhara-paddhati*.

**23.** *Subhāṣita-s* are found in the Sanskrit literature from the earliest times. Sententious verses occur already in the Ṛgveda[1], in great number in the Aitareya Brāhmaṇa[2], in the *gāthā-s*, in the Brāhmaṇa-s, in the Upaniṣad-s, in the epics and in the *dharmaśāstra-s*. The oldest *subhāṣita-saṁgraha-s* known to exist in India are Hāla's Sattasaī, Jayavallabha's Vajjālagga and the Chapaṇṇaya Gāhāo[3].

**Oldest Subhāṣita-saṁgraha-s in Prākrit.**

**24.1.** *Hāla's Sattasaī* (Skt. Saptaśatī, popularly known as Gāhākośo or Gāthākośa or Gāthāsaptaśatī[4]) seems not to be a work of a single writer, as was often adduced, but a compilation of different verses, mostly lyric verses, which give in particular varied and charming expression to the emotion of love, well selected by Hāla, who as a gifted compiler and redactor polished some of them himself and gave them the final poetical touch for the first time.[5]

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1. E.g., IV. 33. 11 ; VII. 32·9 or 104·12.

2 E.g , VII. 15.

3. Unless we accept the unlikely theory that Āryaśūtra, the author of the *Subhāṣita-ratnakaraṇḍakathā* is identical with *Āryaśūra*, the author of the *Jātakamālā* (4th century A.D.) Cf. ALB 25, 34. Also the earlier collections of moral sayings, such as the didactic works of Amitagati (the *Subhāṣitaratnasaṁdoha* and *Dharmaparīkṣā* (10th and the beginning of the 11th century) and Hemacandra's *Yogaśāstra* belong to the early *subhāṣita* literature ; they expound the teachings of Jainism.

4. Cf. V. V. Mirashi, *The Original Name of Gāthāsaptaśatī* in *Papers submitted to the 13th All-India Oriental Conference* XIII. 2 : pp. 370 4.

5. The best edition is still A. Weber's edition containing the Gaṅgādhara recension, published in AKM 7·4 in 1881 and his *Saptaśatakam des Hāla, Ein Beitrag zur Kenntniss des Prakrit* AKM 5·3 as well as his *Über Bhuvanapāla's Commentar su Hāla's Saptaśatakam* in *Indische Studien* : pp. 1-204. Another good edition is the *Gāthāsaptaśatī of Sātavāhana*...ed. by *Pt. Dugāprasād and Kāśīnath Pāṇḍurang Parab* in KM, 21. Other editions are noted in the *Saptaśatīsāra with Bhāvadīpikā of Vema Bhūpāla* ed. by Dr. A. N. Upadhya, *Shivaji University Sanskrit and Prakrit Series*, Vol. III, Shivaji University, Kolhapur, 1970 : pp. 20-24. The two A. WEBER editions contain a word by word German translation. Specimen of metrical translations into German are by H. Brunnhofer, G. Meyer and A. Willbrandt in "*Uber den Geiss der Indischer Lyrik*, Leipzig 1882 : pp. 24 sqq. *Essays und Studien*, Strassburg 1885 : pp. 289 sqq. ; and in *Neue Freie Presse* (Wien) of 19 April 1899 (and Westernmann, *Illustrierte Monatsschrift* (1900) ; vol, 87) respectively. G. Garrez in his book-review of AKM 5·3 published a translation in French of some of Hāla's *gāthā-s* (*Journal Asiatique* 6.20; 197-9). There are also full and partiale translations of Hāla's work into Telugu by R. A. K. Sharma (Anantapur 1931 and Hyderabad, by V. V. Subbayya (Guntur 1950); by K. P. and V. R. Shastri (Tenali 1951), by K. Prabhakara Shastri and K. Viraraghava Svami (Tenali 1951), by G. Narasinha Sastri (Tenali 1956), by C. Shastri (Tenali 1956), by K. Venkatacharya (Hyderabad 1962.3), by Ch. L. Nārāyaṇa Śastri (Madras 1963), by V. Prabhākara Shastri (Madras 1966) ; into Marāṭhī by S. N. Banahatti (Poona 1955), by S. A. Jogalekar (Poona 1956), by A. Mangrulkar and D. M. Hatavalane (Poona 1958), P. B. Badiger (Sholapur 1969) ; into Malayalam by Vallathol (1879) ; into Bengalī by R. G. Basak (Calcutta 1957) ; into Hindi by Paramanand Shastri (Meerut 1965), J. Pathak (n. p. 1963) by Narmadeśvara Chaturvedi (Varanasi 1961) (paraphrases) ; into Kannaḍa by S. V. Paramesvara Bhatta (Mysore 1966) ; and even into Persian.

**24.2.** There are seven different recensions of the Sattasaī which differ one from another with regard to the form of the text, the order of verses and textual subject matter. The number of verses in these recensions amounts usually to 700 but sometimes even to 1006 verses,[1] but only 430 verses—*gāthā-s* (musical stanzas)[2] appear in all the recensions; most of the remaining verses are probably interpolations, many of them by scribes who knowing the popularity of Hāla's work, added verses of the same theme which they knew by heart.

**24.3.** Hāla was often identified with king Śātavāhana (Śālivāhana, or Sālavāhaṇa, etc.) ruling in Pratiṣṭhāna in the Aśmaka country on the bank of Godāvarī and husband of Līlāvatī, the daughter of king Silāmegha of Siṁhala island[3]. His work was written in Prākrit, or specifically in Māhārāṣṭrī dialect[4] current in the Mahārāṣṭra, the land of Marāṭha-s[5], between the Vindhya mountains and the Godāvarī river.[6] The Sattasaī was possibly from the second century A.D. but probably from the period between A D. 200 and 600.[7]

**24.4.** Hāla, by means of a few strokes, depicted the life and character of the villagers of Mahārāṣṭra with all their virtues and vices, their family life, their religious and social customs, including marriages and other ceremonies peculiar to the various castes and, above all, their sex-life and sex-relations, often frankly and sensuously, as well as the land on which they lived, with rivers, valleys, mountains, vegetations and fauna.

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1. The Poona edition of S. A. Jogalkar.

2. The Sattasaī is not divided into chapters (*adhyāya-s, paddhati-s*, etc.),

3. Described in *Līlavatī*, a Romantic *kāvya* in Mahārāṣṭrī Prākrit of Koūhala in SJS 31 (Bombay 1966). Cf. *Hemacandra's Prākrit Grammar* 1,8,211; his *Saptaśatīsāra* (op. cit.) pp. 8-66 and 2,36, Cf. A. N. Upadhye's edition of the *Saptaśatīsāra* p. 6 sqq.

4. Cf. *R. Pichel, Grammatic der Prakrit Sprahen*, paras 2.12 sqq.; *G.Garrez* in JA, 1872, part 20: p. 6; A. M. Ghatage, *Māhārāṣṭrī Language and Literature* in *Journ. of the Univ. of Bombay* (1936) 4.6; *K. Sitaramayya, Gāthāsaptaśatī and Māhārāṣṭrī Prākṛta* in *Summaries of papers the XII. All-India Or. Conference* 1.71-3; *A.N. Upadhye* (op. cit.): pp. 15-6. *About Telugu words in the Sattasaī*; see also T. Ramachandra in *Summaries of Papers of the XXVI Intern. Congr. of Orientalists* pp. 203-4.

5. Cf. A Weber, op. cit. AKM 5.3; pp. 13-70.

6. Some of the Prākrit lyrics passed later into Apabhraṃśa: Cf. R. Pischel, *Materialien zur Kenntniss der Apabhraṁśa*, AGGW, N. F. 5.4, Berlin 1902; H. Jacobi, *Sanatkumāracaritam, Introduction*: pp. XVIII sqq. and M. Winternitz *GIL* III. 104.

7. V. V. Mirashi, *The Date of Gāthāsaptaśatī* in *Siddha-Bhāratī*, VI Series 2, p. 173 sqq. and IHQ. 23 4: pp. 300.10; A. B. Keith, HSL 224 who came to this conclusion on the basis of linguistic grounds. Cf. also *R. G. Bhandarakar's Commemoration Volume* p. 189 sqq.; H. Lüders, *Bruchstücke Buddhistischer Dramen*; p. 64, H. Jacobi, *Ausgewählte Erzählungen in Māhārāṣṭrī* p. XIV sqq.

**24.5.** The *gatha-s*, intended to be sung, contain poetry of the highest type. They are written in poetical language, and not necessarily in the language of the common people. Each *gatha* forms a unity in itself and only in some cases two or three *gatha-s* are combined and form a song. Not infrequently a *gatha* forms an epigram or an aphorism where a certain truth is expressed in few words; very seldom *gatha-s* contain well-rounded narrative verses from another poem or drama. The verses, as Hāla himself stated in the third verse of Sattasaī, were compiled from different sources and probably only the 430 verses common to all recensions, formed the nucleus of the original collection; a part of these verses were probably culled by Hāla from different poems with the addition of a great number of verses composed by himself.[1] Some of the commentators on the Sattasaī, of which they are fourteen from all over India, ascribed a great number of verses to different authors who lived until the eighth century A. D.[2]: Bhuvanapāla's commentary on Sattasaī alone[3] quoted 389 authors including, Hāla himself, but MSs. of the Sattasaī differ from one another in ascriptions of different verses to different authors.[4] The popularity of Hāla's work[5] inspired in the eleventh century Govardhana to imitate Hāla's *gatha-s* in Sanskrit *ārya* verses: he arranged them alphabetically; he called his work the Āryāsaptaśatī.[6] Although he wanted to throw into dark the fame of Hāla by composing some 700 verses with erotic themes, his rendering is inferior in poetic skill to Hāla's *gatha-s*. Bihārīlāl (or Vihārīlal) composed also in Hindī his Sat'saī basing himself on Hāla's work and Paramānanda wrote his Śṛṅgāra-saptaśatikā modelling it on Bihārīlāl's poem. On the model of Govardhana's Āryāsaptaśatī, Gopīnātha Miśra's Gopīnātha-saptaśatī, Mādhava Bhaṭṭa's Āryā-saptaśatī, Śrī Giridhara Sharma's Gāthā-saptaśatī, Śaivala Kavīśvara's Sundarīsaptaśati and Āryā-saptaśatī

1. A. B. Keith (HSL is of the opinion that "it is possible, even probable, that in its origin the *Sattasaī* was no mere anthology, but a carefull collection of verses largely his own or refashioned by himself—much as Burns refashioned some of his material—on the basis of older verses, and that in course of time by interpolation and change the collection lost much of its individuality"). Cf. S. V. Sohoni, *Two Verses from Hāla's Gathasaptaśati* in JOIB 19 ; 342-8 and *idem*, *Verse No. 355 in Gā°* in BORS 54.165-7.

2. V. V. Mirashi (op. cit.) p. 181.

3. A. Weber, *Über Bhuvanapāla's Commentar* (op. cit.).

4. A. Weber expressed the opinion that the ascriptions are unreliable. R. Pischel (op. cit.) para 13 thought that the names show that a very rich Prākrit literature existed before Hāla's times.

5. Already Bāṇa in the beginning of the 7th century A.D. in his *Harṣacarita* (1.13) paid high tribute to Hāla (i.e., Sātavāhana). Cf. A. Weber (op. cit. AKM 5.3) and his "songs like jewels".

6. He stated in verse 52 that he adapted in Sanskrit the style and poetry previously current in Prākrit only.

by Viśveśvara of Almora[1] were composed[2]. Most of them are poor imitations of Hāla's work.

**25.1.** Another early Prākrit anthology is the Vajjālagga[3] (or Vajjālaggā, Vijjālaggam, Bhajjalaggam, Vidyālayam[4]) by Jayavallabha (Jayavallaha), a Śvetāmbara Jain[5] with a Sanskrit *chāyā* by Ratnadeva from the year 1393[6] : it was prepared at the instance of Dharmacandra, pupil of Haribhadrasūri, the successor as high priest of the Pṛthugaccha of Mānabhadrasūri.

**25.2.** The work is known to exist in two recensions : in both recensions it contains 1344 verses (692+652), of which only 449 are common to both recensions and 389 to all the MSs[7]. In the J. Laber's edition this anthology contains 795 verses (all in *gāthā* metre, including 5 introductory and 3 closing verses): the work is divided into 95 *vajjā-s* (Skt. *vrajā-s* or *paddhati-s*) according to the three *puruṣārtha-s* (*dharma*, *artha* and *kāma*), as was implicitly confirmed by the compiler (in *gāthā* 4): however only one third of the verses are gnomic and relate to *dharma* and *artha*: the rest is erotic in nature, sometimes with a double meaning even conferminous with pornography. The verses are not ascribed to individual authors. The work is an anthology *par excellence* as is clearly stated in verse 3[8]. The verses were not all written by Jain poets and by poets who belonged to Mahārāṣṭra[9]. The Vajjālagga is influenced by Hāla's Sattasaī and is also written in Māhārāṣṭrī[10].

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1. Son of Lakṣmīdhara from the beginning of the 18th century.

2. Cf. A. Nāhaṭā, *Sanskrit kī Saptaśatī-saptaka* in *Saptasindhu* (Patiala) (1966) 13.2 : pp. 1-3 and S. N. Dasgupta and S. K. De HSL : pp. 371 and 659.

3. Edited critically on the basis of 8 MSs. in two different recensions by J. Laber in Bibl. Ind. (work 227), 1914-44 and in *Prakrit Text Series* No. 14, Ahmedabad 1969 by M. V. Patwardhan with transl. into English. First 203 *gāthā-s* were edited by N. A. Gore in *Continental Prakashan*, Poona 1956. Cf. Bhandarkar IV Report 1883-84 : pp. 17 and 234 sqq. ; J. Laber, *Uber das Vajjālaggam des Jayavallabha, Inaugural-Dissertation der Univ. zu Bonn, Leipzig* 1913. See also H. Jacobi, *Grammatik* ... (op. cit.) paras 12 and 14 and *Vajjālaggam, a Prākrita poetical work on rhetorics with Sanskrit version* ed. by J. Laber in Bibl. Ind. (work 281).

4. In Sanskrit it is also called Prākrit Padyālaya.

5. As stated by Ratnadeva.

6. Probably Vikrama era, though not so stated = A.D. 1336-37.

7. The MS described by D. R. Bhandarkar belongs to the shorter version which contains 704 verses dealing with 48 subjects ; originally the anthology was intended to be composed of 700 verses (it is so stated in one of the closing verses : *sattasayosamatto*).

8. "Verses composed by various poets".

9. Cf. H. Jacobi in *Introduction to Bhaviṣyatta Kahā*.

10. Cf. J. Laber, *Über das* ... (op. cit. : p. 9. sqq.) For signs of Apabhraṁśa forms see J. Laber p. 27.

**25.3.** The date of the Vajjālagga is unknown but it must have been composed not much later than Hāla's Sattasaī[1].

**25.4.** We find some common verses[2] in the Sattasaī and the Vajjālagga[3] as well as in newly discovered Prakrit *subhāṣita-saṁgraha*, probably from the fifth century A.D., the Chapaṇṇaya Gāhāo.[4] The Kuvalayamāla of Uddyotana-sūri (A.D. 778 or 779)[5] refers along with Hāla (called Sālāhaṇa)[6] and Pālittaya to Chappaṇṇaya who seems not to be an individual author, but a community of outstanding poets also known by the name of Vidagdhas[7] : this was probably group of 56 eminent poets (*ṣaṭprajña*) whose stray verses have survived in a *subhāṣita-saṁgraha* by the name of Setu,[8] compiled in the Vākāṭaka age (5th century). When this anthology lost its importance, some verses of it were incorporated in Hāla's Sattasaī.

**26.1.** The C h a p a ṇ ṇ a y a-g ā h ā o[?](or the Gāthākośa of Chapaṇṇaya) contains 164 *gāthā-s* in Jaina Mahārāṣṭrī with some verses in Apabhraṁśa. The original work was probably shorter and several verses were added later. This anthology is not divided according to *puruṣārtha-s* but some topics are grouped together. None of the verses are ascribed to individual authors[9].

### Subhāṣita-saṁgraha in Sanskrit

**27.1.** The first genuine Sanskrit *subhāṣita-saṁgraha*, probably from the eleventh or twelfth century A.D. (1130) is the V i d y ā k a r a's S u b h ā ṣ i t a-r a t n a - k o ṣ a[10]. A fragment of this *subhāṣita-saṁgraha* was published on the

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1. Hāla is mentioned in verse 468 ; some Jayavallabha's verses are found in the *Gauḍavaho* (cca. A.D. 750) and in the *Kāvyaprakāśa* (cca A.D. 1100) ; therefore the dates between A.D. 750 and 1100 are the probable dates of the composition of this anthology.

2. The wording is not always identical.

3. According to J. Laber—76 verses ; according to M. V. Patwardhani—82 verses.

4. More common verses are in this work and in the *Vajjālaggam* as in the *Sattasaī*.

5. Edited by A. N. Upadhye in SJS 45, Bombay 1959: p. 3, lines 18 and 25 and p. 177, line 2.

6. V. V. Mirashi, *Some Ancient Prākrit Poets* in *Bharatīya Vidyā* 10 (1949) : p. 43 sqq.

7. Cf. *Saptaśatīsāra with Bhāvadīpikā of Vema Bhūpāla* along with the *Chapaṇṇaya Gāhāo*, ed. by A. N. Upadhye, *Shivaji University Sanskrit and Prakrit Series* III, Kolhapur 1970.

8. Different from the *Setubandha* ascribed to Pravarasena ; cf. V. V. Mirashi (op. cit.) : p. 47.

9. Edited with Sanskrit *chāyā* by A. N. Upadhye (op. cit.).

7. The *Subhāṣita-ratna-koṣa* compiled by V. Vidyākara. Ed. by D. D. Kosambi and V.V. Gokhale in HOS 42, Cambridge, Mass. 1957 ; translated by Daniel H. H. Ingalls (*An Anthology of Sanskrit Court Poetry* : *Vidyākara's Subhāṣitaratnakoṣa* in HOS 44, Cambridge, Mass. 1965 ; contains an excellent general introduction on Sanskrit poetry and Sanskrit poetics, sources of Vidyākara's work, etc. Each section of the translation contains a useful preface ; contai ns

basis of a fragmentary palm-leaf MS in 1912 in the Bibl. Ind. (No. 1309) by E. W. Thomas as the Kavīndravacanasamuccaya. F. W. Thomas wrote in the preface to this work that "It is not very likely that a second MS will ever be found to make good the deficiencies" : however the Subhāṣita-ratnakoṣa (which incorporated the Kavīndravacanasamuccaya) was edited on the basis of two MSs. : a palm-leaf codex from the Ngor monastery in Central Tibet, a comparatively modern paper MS of Khatmandu, as well as on the basis of F. W. Thomas' edition of the Kavīndravacanasamuccaya. The first MS. contains 1000 verses, the later 1728 verses and the Kavīndravacanasamuccaya 525 verses.

**27.2.** The Subhāṣitaratnakoṣa which contains 1739 *subhāṣita-s* is divided into fifty sections *vrajyā-s* of which the first six are devoted to different deities; the seventh deals with the sun, a lesser deity ; the eighth to thirteenth with different seasons ; the fourteenth to twenty-sixth with various aspects of love ; the twenty-seventh to thirty-first with description of day and night ; the remaining *vrajyā-s* deal with miscellaneous items. Very little space is devoted in this *subhāśita-saṁgraha* to *nīti*. Most of the verses are descriptive *subhāṣita-s*. The Subhāṣitaratnakoṣa quotes 223 authors and works.

**28.** Another text, containing also a part of the *Subhāṣitaratnakoṣa* is an imitation of this anthology ; it is called Prasanna-sāhitya-ratnākara of Nandana. It is from the 15th century. This unpublished anthology is divided into *vrajyā-s* and, though incomplete, contains 1428 verses[1].

**29.1.** Also an old *subhāṣita-saṁgraha*, compiled in A.D. 1205 in Bengal is the Saduktikarṇāmṛta or Sūktikarṇāmṛta of Śrīdharadāsa[2]. It contains many verses which we also find in the

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also alternative readings, emendations, notes to each verse, corrections, an index of Sanskrit metres, of authors and subjects. A more popular edition of the same work appeared as *Sanskrit Poetry from Vidyākara's Treasury*, Cambridge, Mass. 1970.

Cf. also V. Raghavan. *A new Sanskrit Anthology* in *Islamic Review*, London 65.1-2 ; 19-21 ; book-reviews in JRAS (1959) ; 172 and (1966) 78 ; JAS (Calcutta), Yearbook 1959 (II.1) 80-1 and 7 (1963) 107 ; in ABORI 38. 309-12 ; in IIJ 10.1; 74 ; in VIJ 3.2 ; 319 ; in *Critique* (1965) 222; in JAOS 78.316 ; Krishna Sarma, A Note on two Verses of the Su° in Śrī Veṅkaṭeśvara Univ. Or. Journal 2.1.2 ; 82-4 ; S. K. De, Some Passages from the Kav° in IHQ 30.3 ; 282-4 and *Oriental Studies in India* by R. N. Dandekar, Delhi 1964 ; 17, etc.

1. Cf. HOS 42 ; pp. xxii-xxiii.

2. The *Saduktikarṇāmṛta* was edited three times. The first edition by Mm. Pt. Rāmāvatāra Śarmā in Bibl. Ind. 217 (1912-21) is incomplete (only two fascicles appeared ; this is a partial critical edition. The second edition also by the same Paṇḍit with a critical introduction in English by Dr. Har Dutt Śarmā and in Sanskrit by Pt. Padam Singh Śarmā appeared in the *Punjab Sanskrit Series*, Vol. 15 (Lahore 1933) ; it is not a critical edition and is often faulty and its value is limited ; it is based on a single MS, although some others could have been available to the editor ; it does not contain a critical apparatus. A new and a more critical edition by S. C. Banerji, containing, however, a number of errors, appeared in 1965;

Subhāṣita-ratnakoṣa, as well as many verses of Bengālī poets, since both—Śrīdharadāsa and his father Vaṭudāsa—were in the service of king Lakṣmaṇasena of Bengal.

**29.2.** The Saduktikarṇāmṛta is divided into 5 *pravāha-s* (streams); each *pravāha* is subdivided into *vīci-s* (waves); each *vīci* contains five verses. Since there are 476 *pravāha-s* there should be 2380 verses, but several verses were omitted and therefore the actual number of verses in this anthology amount to 2370 and the number of authors quoted to 485. Most of the verses are descriptive *subhāṣita-s*.

**30.1.** Also from the thirteenth century (A.D. 1258) dates the *Sūktimuktāvalī* of *Bhagadatta Jalhaṇa* (or Jahlaṇa)[1]. The author was the son of Lakṣmīdhara; he worked in Southern India for the Yādava king Kṛṣṇa who came to the throne in 1247. The anthology is divided into 133 *paddhati*-s and contains 2790 verses; it quotes 240 authors and works; among the latter there are also other *subhāṣita-saṁgraha-s*, such as the Sūktiratnākara and the Sūktisahasra.

**30.2.** The Sūktimuktāvalī exists in two versions—a small and a large one. The first sections of the anthology contain useful information about poets and poetry; the others deal with happiness, charity, fate, wickedness, wisdom, separation, union, misfortune, love, service to the king, etc. Verses quoted in this anthology are both ethical and descriptive.

**31.1.** One of the best known *subhāṣita-saṁgraha-s* is the Ś ā r ṅ g a-d h a r a-p a d d h a t i[2]. It is said that it was compiled by Śārṅgadhara, son

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it was published by *Firma K. L. Mukhopadhyay* in Calcutta. (Cf. L. Sternbach's review in JAOS 90.2; p. 352 sqq.). Cf. also S. K. De, *Bengal's Contribution to Sanskrit Literature* reprinted in *Indian Studies Past and Present*, 1.4; pp. 739-41; R. Mitra, *Notices of Sanskrit MSs.*, Vol. III. No. 1180; Th. Aufrecht in ZDMG 36 (1882) pp. 361 and 599; R. Pischel, *Hofdichter des Lakṣmaṇasena*, Göttingen 1893; M. Chakravarti, *Pavanadūtam of Dhoyīka*, JASB (1905) 41-71; JASB (1906); pp. 157-76 and IHQ. 3.188.

1. Edited with an Introduction in Sanskrit by Embar Kṛṣṇamācārya in GOS 82. Also see *Descriptive Catalogue*, Madras, *Government Or. Library* XX; p. 1109; R. G. Bhandarkar's Report for 1887-91 (pp. i-liv; P. Peterson, JBRAS 17 (1887): p. 57 sqq.; P. K. Gode in *Studies in Indian Cultural History* I: p. 147 and II: p. 149 sqq.; DC XX. 12140-1.

2. The only edition of the *Śārṅgadharapaddhati* was published in BSS 37, Bombay 1888 (*The Paddhati of Śārṅgadhara. A Sanskrit Anthology* published by Peter Peterson. Only Vol. I. of this anthology appeared; Vol. II which was supposed to contain an introduction, various readings and notes unfortunately never appeared. This is not a critical edition though based on six MSs.). Th. Aufrecht also edited 264 verses quoted in six other MSs. on which or on some of which he based his study (*Über die Paddhati von Śārṅgadhara* in ZDMG 27: pp. 1-100). Böhtlingk ZDMG 27.626-38 and Th. Aufrecht, ZDMG 28.156-7; M. Winternitz, the Śārṅgadhara-paddhati in PO. 1-2; 22-6. See also L. Sternbach, *On the Authorship of some stanzas of the Śārṅgadhara-paddhati* in *Rajasthan University Studies*, Vol. I; pp. 8-30.

of Dāmodara, grandson of Rāghava, the Rājaguru of Hammīrabhūpati of Śakambharī in the year A.D. 1363. Some scholars drew attention to a *praśasti* (verses 2-6) where Śārṅgadhara was called the son of Dāmodara and the grandson of Rāghavadeva who lived at the court of Hammīra, the Cāuvāṇa (Chauhān) king of Sākhabharī. If by this is meant Hammīra who reigned between A.D. 1262 and 1301, whose fame was sung in the *Hammīra-kāvya* and who was great patron of scholars, then the date of 1363 seems to be conceivable for his grandson[1].

**31.2.** The Śārṅgadahara-paddhadi is divided into 163 sections (*paddhati-s*), today containing only 4689 ethical and descriptive verses ; originally the anthology contained probably 6300 verses, since in verse 56 (2.44) the total number of verses is given as amouting to 6300. The Śārṅgadhara-paddhati is unlike other Sanskrit anthologies ; it does not contain merely a section of verses about poets, poetry, women and love, *dharma*, *artha*, *kāma*, etc.[2], but deals with different subject matters which usually should not be included in anthologies of "beautiful verses" we find there, in particular, practical advice such as about different kinds of horses, gardening, omina and portenda, swords, etc.

**31.3.** H.D. Sharma and J.B. Chaudhuri[3] have analysed the authorities quoted in this anthology. According to H.D. Sharma 282 authors and according to J.B. Chaudhuri 271 authors and 31 works are quoted there. Several verses have double authorship and two verses have more than double authorship. Śārṅgadhara, who himself was also a poet, but of no high standing, quoted often the names of poets and works ; not seldom, however, he attributed some verses to "somebody".

**32.** Almost identical with the Śārṅgadhara-paddhati is the B ṛ h a c c h a r ṅ g a d h a r a - p a d d h a t i (or Bṛhat-Śārṅgadhara-paddhati)[4]; this anthology can be cosidedred as an inflated version of the Śārṅgadhara-paddhati. It is divided into 588 *prakaraṇa-s* (of which 473 occur also in the Śārṅgadhara-paddhati) and contains 7586 verses, of which ten are in Prākrit. It is a comparatively late work (eighteenth century) since it contains extracts of the Aśvadhāṭi-kāya written by

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1. M. Winternitz, HIL III. fasc. i (transl. by Miss H. Kohn), *University of Calcutta*, 1959, p. 176 Cf. A.D. Pusalkar, *Śārṅgadhara-paddhati and Bṛhat-Śārṅgadhara-paddhati* in *Prof. P. K. Gode Commemoration Volume III* : p. 157 sqq. ; F. Hall, *Vāsavadattā* (Bibl. Ind.) *Introduction* ; p. 48 ; Kr. 386 ; Sir Wolesley Haig in *Cambridge History of India* III : 516. See also *Indian Antiquary* 8 (1879) : p. 55 sqq. where N. J. Kirtane considered that Hammīra's reign lasted from 1283 to 1301.

2. Cf. J. B. Chaudhuri, *Padyāmṛta-taraṅgiṇī by Haribhaskara*, Calcutta 1941 : pp. cxcii-cxciv.

3. H. D. Sharma, *An Analysis of Authorities quoted in the Śārṅgadhara-paddhati* in ABORI 18 (1937) :pp. 77-84.

4. Publ. in Benares, *saṁvat* 1931 (A. D. 1875). Cf. A.D. Pusalkar (op. cit.).

Jagannātha Paṇḍita who was the court poet of kings Sarfoji of Tanjore, 66 verses[1] were omitted in this anthology from the Śārṅgadhara-paddhati and 2563 were added. In the additional verses names of authors are rarely mentioned. The greatest part of the new verses (255) occur after verse 1171.

**33.1.** Very interesting, though poorly edited on the basis of one MS., is the South-Indian anthology the S ū k t i r a t n a h ā r a of S ū r y a K a l i ṅ g a r ā j a (Sūryapaṇḍita)[2]; this authorship is contested however[3]. In the form in which it is available today, it was probably compiled in the first half of the fourteenth century[4]. It contains 2327 mostly ethical verses and is divided into four *parvan-s* and each *parvan* into *paddhati-s*. This is probably the oldest Sanskrit *subhāṣita-saṁgraha* in which each *parvan* deals with one of the four *puruṣārtha-s*[5]. According to the editor of this anthology, the Sūktiratnahāra is "an ornament" to the Trivandrum Sanskrit Series; this is not an exageration; it is very valuable, particularly due to the fact that it quotes authors and works not quoted in most of the other anthologies, e.g., verses from Kauṭilya's Arthaśāstra, Nītidviṣaṣṭikā, the Vyāsa-subhāṣita-saṁgraha, or such authors as Pratāparudra, Ravigupta, etc.[6]. It quotes 81 works and 57 aurhors, but the ascriptions are often wrong[7].

**33.2.** In 1968, Dr. K. Krishnamoorthy published a new anthology called S u b h ā ṣ i t a-s u d h ā-n i d h i by S ā y a ṇ a[8] which he placed in the fourteenth century A.D., since it contains an eulogy of Kampa who most likely died in 1355 A.D. Dr. K. Krishnamoorthy ends his "Introduction" with the statement that among the later writers who are indebted to this work very much, Sūryapaṇḍita, author of the Subhāṣitaratnahāra[9], deserves first mention.

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1. 13-56, 78, 91, 95, 145, 499, 790, 1479-80, 1540, 1852, 1917b, 1918, 2120, 2217, 2699, 2753, 2901 *ab*, 3484, 3748, 3806, 3959, 4101, 4179. Cf. L. Sternbach, *On the Reconstruction of Some Verses of the Sū°*... in ABORI 53; 127-60.

2. The *Sūktiratnahāra*, TSS cxli: *Śrī Citrodayamañjarī*. Ed. by K. Sāmbaśiva Śāstrī, Trivandrum 1938.

3. V. Raghavan in *Journal of Oriental Research*, Madras 13: pp. 293-306. V. Raghavan also quotes A. S. Ramanatha Aiyar in Summaries of Papers: III All-India Or. Conference; pp. 115-29, as discussing the authorship of the *Sūktiratnahāra*.

4. Cf. S. N. Dasgupta HSL p. 414; Cf. V. Raghavan (op. cit.) p. 305.

5. Prior to it Prākrit *subhāṣita-saṁgraha-s* were so divided.

6. Cf. L. Sternbach, *Quotations from the Kauṭilīya-Arthaśastra* in JAOS 88.3; pp. 495-520 and 88.4; pp. 717-2; paras 4-5 and 1-31; *The Vyāsa-subhāṣita-saṁgraha*, critically edited...by L. Sternbach, Kāśī Sanskrit Series No. 193; *Introduction* paras 6, 8, 12 and Appendices I and II; L. Sternbach, *Ravigupta and his Gnomic Verses* in ABORI 48: pp. 137-160; L. Sternbach, *An Additional Note on Sundarapāṇḍya's Nītidviṣaṣṭika* in JGJRI 25; pp. 333-365.

7. E. g., ascriptions to the *Mahābhārata*, the *Rāmāyaṇa*, the *Mānava-dharmaśāstra*, etc. See above.

8. Karnatak University, Dharwar 1968.

9. Instead of *Sūktiratnahāra* published in TSS.

**34.1.** It is quite possible that these two works, i.e., Sāyaṇa's Subhāṣitanidhi and the Sūktiratnahāra are one and the same work, of which the Sūktiratnahāra (but not in its printed text) is original, while the Subhāṣitasudhānidhi is either a copy of the Sūktiratnahāra with various additions and omissions or another version of the same text[1]. Both works are from the first half of the fourteenth century[2] and its author may well be Sāyaṇa, since it is unlikely that Sūrya Kaliṅgarāja, i.e., the Asādhāraṇa *Mantrin* of king Kulaśekhara (subordinate of the Pāṇḍya king Mārarvernam Kulaśekhara I, who reigned between 1268 and 1308, could have been the actual compiler of this anthology. It was probably only *in majorem gloriam* ascribed to him.

**34.2.** The arrangement of the two anthologies is identical; both are divided into four *parvan-s* each dealing with *dharma, artha, kāma,* and *mokṣa* and each *parvan* into *paddhati-s*; the *paddhati-s* are almost identical (i.e., their titles and contents, although the order of the verses is different) and both include, with some exceptions, the same *subhāṣita-s.* Particularly the contents of the two longest *parvan-s*, i.e., the *artha-* and *dharma- parvan-s* are similar.

**34.3.** That the texts of the Subhāṣitasudhānidhi and the Sūktiratnahāra are identical and that the compiler of the Subhāṣitasudhānidhi did not chose independently the material from primary sources but from the Sūktiratnahāra is particularly evident from the fact that if differing readings occur in the primary source and in the Subhāṣitasudhānidhi the readings adopted in the latter anthology follow the text of the Sūktiratnahāra and not the original source[3], as well as that both contain several identical verses composed in six and not four *pāda-s*; that is rather a rare occurrance since, as a rule, *subhāṣita-s* are composed in four and not six *pāda-s.* The Sūktiratnahāra seems to be more complete than the Subhāṣitasudhānidhi; in the Sūktiratnahāra we find ascriptions to primary sources in most of the verses, while that was not the case with the Subhāṣitasudhānidhi; wherever they occur in the latter they seem to be recopied from the Sūktiratnahāra.

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1. L. Sternbach, *Sāyaṇa's Subhāṣita-sudhānidhi and Sūryapaṇḍita's Sūktiratnahāra* in *Gaṅgānātha Jhā Kendriya Sanskrit Vidyāpeetha,* (formerly JGJRI) 27: pp. 166-260.

2. Cf. Sāyaṇa's *Subhāṣitasudhānidhi*: p. 2 sqq.; S. N. Dasgupta and S. K. De, HSL 414; Dr. V. Raghavan in JOR Madras (op. cit.) 13: 293-306,

3. The readings of the *Subhāṣitasudhānidhi* 4, 23, 57, 84, 85, 88, 91, 117, 118, 125, 127, (130), 132, 133, 138, 139, 142, 148, 167, 182, 188, 193, (195), 202, 205, 208, 210, 212, 217, 232 and 233 are identical with the readings of the *Sūktiratnahāra*, while the primary sources have different readings.

**35.** Probably older than the Sūktiratnahāra and the Subhāṣitasudhānidhi is the Vyāsa-subhāṣita-saṁgraha[1]. Most of the verses of this anthology are quoted in the Sūktiratnahāra where they are often attributed to Vyāsaśataka. The anthology contains 98 verses in the main text and 12 in the footnotes. The verses are almost exclusively sententious sayings. None of the verses is attributed to any poet. This *subhāṣita-saṁgraha* was also known in Ceylon and Siām[2].

**36.** Of another type is the Nītimañjarī of Dyā Dviveda[3], son of Lakṣmīdhara and Lakṣmī, grandson of Atri of the house of Mukunda: it is a collection of 164 current gnomic and didactic verses, moral maxims or proverbs illustrated by Vedic legends and Vedic texts; it was composed in *saṁvat* 1550 (A.D. 1494). The moral teachings begin with some ethical maxims, followed by the commentary, the Vedic *ṛca-s* and finally the exegesis of these *ṛca-s*. Although every ethical maxim is versified, commented upon and elucidated by the explanation of the Vedic passages it is quite independent of one another, the Vedic references embedded in them follow the order of the divisional system of the Ṛgveda. Consequently, the verses are distributed among 8 *aṣṭaka-s* of the Ṛgveda. The verses fall under the four *puruṣārtha-s* of which 44 deal with *dharma*, 68 with *artha*, 53 with *kāma* and only 1 with *mokṣa*. Dyā Dviveda used for the interpretation of the Vedic passages Sāyaṇa's commentary on the Ṛgveda and therefore could not live before the end of the 14th and beginning of the 15th century. He mentions also the Mānava-dharmaśāstra, the Yājñavalkya-smṛti, the Mahābhārata, the Bhagavadgītā, the Hitopadeśa and Kṣemendra's Cārucaryā; the latter seems to be the model for the Nītimañjarī; twenty-three didactic parts of the

1. *Vyāsasubhāṣita-saṁgraha*. Critically edited for the first time by L. Sternbach, *Kāśī Sanskrit Series* 193. The Chowkhamba Sanskrit Series Office, Varanasi 1969. The edition is based on two MSs. of unknown date as primary sources, and the Ceylonese *Vyāsakāraya* and the *Sūktiratnahāra* as ancillary sources.

2. The Ceylonese *Vyāsakāraya*. In the 20th century it was brought from Ceylon during the reign of king Rāma III and printed with a Siāmese translation by H.R.H. Prince Damrong Rajanubhab (B. E. 2464, i.e. A. D. 1920). The Siāmese transcription of the text was made with the help of a Brahmin Mukupusvāmī (?) and Luāng P'hirivanakorn. This work was distributed at the cremation ceremony of Amart Trī P'hra Turupark-Pichorn in 1920. (Cf. L. Sternbach, *On the Sanskrit Nīti-literature of Ceylon*; 3. *An Additional Note on the Vyāsakāraya* in *Brahmavidyā* 35.3-4: pp. 258-69 and *idem*, *On the Vyāsasubhāṣitasaṁgraha* in Prof. E. Sluszkiewicz, Felicitation Volume, Warszawa 1973: pp. 208-214.

3. *Nītimañjarī* of Dyā Dviveda. Ed. with an Introduction, notes and appendices by Sitārām Jayarām Jośī and publ. by Śāligram Śarma, Banares 1933. Cf. Introduction and Foreword to this edition; P. Peterson, Report 1883-4, p. 8; A. B. Keith, *The Nītimañjarī of Dyā Dviveda* in JRAS (1900): pp. 127-135 and 796-8; F. Kielhorn in *Indian Antiquary* (1876): p. 116 sqq. and in *Nachrichten von der kön. Ges. der Niss., Göttingen, Phil.-hist. Klasse* (1891): p. 182 sqq.; A. A. Macdonnel, *Introduction to Bṛhaddevatā*, Vol. I: p. xvii sqq.; and E. Sieg, *Die Sagenstoffe des Ṛgveda*, Stuttgart 1902: p. 37 sqq.

verses quoted in Nītimañjarī are identical with the Cārucaryā (or are clearly based on this work) and two with the Hitopadeśa. The author wanted to utilize as many well-known moral teachings as he could for the purpose of illustrating them with Vedic examples, while reflecting upon the morals to be derived from the *ṛca-s* of the Ṛgveda.

**37.** Also another type of of a *subhāṣita-saṁgraha* is the **Purāṇārtha-saṁgraha**; it is a digest of knowledge of all branches of learning, as included in some Purāṇa-s, Dharmaśāstra-s, Darśana-s, etc. compiled by Veṅkaṭarāya[1] and preserved in several South Indian MSs. The work is written in *purāṇic* style as a conversation between Lakṣmī and Nārāyaṇa. The work is of a South Indian origin and of unknown date; it is divided into 30 chapters of which only the 11th dealing with *nīti* and *rājanīti* was edited; it contains 136 verses; each epigram is proclaimed in the first part of the verse and then illustrated with an episode from the Purāṇa, Itihāsa, etc. The verses are often paraphrases of the original *subhāṣita-s*.

**38.1.** A very well known *subhāṣita-saṁgraha* is **Vallabhadeva's Subhāṣitāvalī**[2]. We do not know much about the author and the question of its dating gave rise to long discussions[3]. It is generally accepted, however, that

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1. The *Purāṇārthasaṁgraha* of Veṅkaṭarāya. Ed. by V. Raghavan in "*Purāṇa*" (Vārāṇasī) 5.1 : pp. 47-60 and 7.2 : pp. 370-89.

2. The *Subhāṣitāvalī*(°vali) of Vallabhadeva. Ed. by P. Peterson and Pt. Durgāprasāda, son of Pt. Vrajalāla. BSS 31, Bombay 1886. It was edited on the basis of two MSs. This edition is superior to the edition of the same editor of the *Śārṅgadhara-paddhati*, since it contains a learned preface (139 pages) and critical notes which are lacking in the *Śārṅgadhara* edition. Specimens of the text and translation were also edited by P. Peterson in *Actes du 6e Congrès International des Orientalistes*...1883 *à* Leide, *troisième partie*, *secti* 2 : pp. 339-465. Also see Th. Aufrecht, *Miscellen* in *Indische Studien* 17 : p. 169 sqq. ; S. K. De in *Padyāvalī* : p. cviii sqq. ; P. Peterson. Report 1882-83. p. 30 sqq. ; older collection than printed ; cf. HC vii : No. 5437 ; C. Cappeller, *Zu Vallabhadeva's Subhāṣitāvalī* in *Album Kern* : pp. 239-44 ; M. Ramakrishna Kavi, MSs. of Subhāṣitāvalī ... in Journal of Śrī Veṅkaṭeśvara Oriental Institute 2.2 ; 376-98 ; P. Peterson, *Pāṇini, Poet and Grammarian with some Remarks on the Age of Sanskrit Classical Poetry*, JRAS (1891) : pp. 311-36 ; Th. Aufrecht, *Zwei Pāṇini zugetheilte Strophen* in ZDMG 14 : p. 581 sqq. ; L. Sternbach, *De l'origine des ers vcites dans le Nītipaddhati du Subhāṣitāvalī de Vallabhadeva* in *Mélanges L. Renou* : pp. 683–714. See also book-reviews of the *Subhāṣitāvalī* by A. Barth in *Revue critique d'histoire et de littérature* (1887), No. 22 : pp 421-31 and by G. Bühler in *Indian Antiquary* xv : p. 239 sqq.

3. S. K. De, *On, the Date of the Subhāṣitāvalī* JRAS (1927) : p. 471 sqq. ; *idem, Aspects of Sanskrit Literature* : pp. 150-6 ; A. B. Keith, *The Date of Subhāṣitāvalī* in BSOS 5.3 : p. 27 sqq. ; S.K. De, *Sarvānanda and Vallabhadeva* in BSOS 5.3 : p. 499 sqq. ; (also S. K. De, *Aspects* ...op. cit. pp. 157-61). The discussion is based on the fact that a verse from the *Subhāṣitāvalī* was quoted by Sarvānanda in the commentary on the Amarakośa which he wrote in 1106. See also D. S. Bhattacharya, *Date of the Subhāṣitāvalī* in JRAS (1927) p. 471 sqq. and (1928) ; p. 135 sqq. 403 and 900 and Subodh Ch. Banerjee, *On the Date of the Ṭīkāsarvasva by Sarvānandadeva* in JRAS (1928) : p. 900.

this anthology, in the form in which it is available to-day, could not have been compiled earlier than the 15th century[1]. This is an extensive anthology on a large variety of topics usually found in most Sanskrit anthologies. It contains 3527 verses, both of ethical and descriptive character. The anthology is divided into 101 *paddhati-s*. According to the analysis made by P. Peterson it quotes some 360 poets[2]. In addition to stray verses, Vallabhadeva quoted parts of different works, such as Maṅkha's Śrīkaṇṭhacarita, Śambhu's Rājendrakarṇapūra and others.

**38.2.** It was believed that with this *subhāṣita-saṁgraha*, the Subhāṣitāvalī of Śrīvara is associated. However, it was proved that this anthology is another text of the Subhāṣitāvalī of Vallabhadeva.[3] Śrīvara lived in the latter part of the 15th century; he was the disciple of Jonarāja who continued Kalhaṇa's Rājataraṅgiṇī. Śrīvara himself also wrote a Rājataraṅgiṇī in continuation of the one composed by his teacher Jonarāja.

**39.** From the end of the 15th and the first half of the 16th century dates the Padyāvalī of Rūpa Gosvāmin, son of Kumāra and the disciple of Caitanya, the founder of Bengal Vaiṣṇavism, teacher and exponent of its doctrines[4]. The Padyāvalī is rather a devotional work than a *subhāṣita-saṁgraha* as far as its contents are concerned; it quotes also other poetical devotional works, such as 32 *stotra-s*, among which is also the Ujjvala-nīlamaṇi: it contains 387 verses ascribed to 129 authors, as well as to Rūpa Gosvāmin himself. Most of the verses, due to their devotional character, were usually not quoted in other anthologies with the exception of Harikavi's Subhāṣitahārāvalī, an anthology from the middle of the 17th century which borrowed 36 verses from Rūpa Gosvāmin's work[5]. Rūpa Gosvāmin quoted also other earlier non-Viṣṇuite authors and unscrupulously changed sometimes the wording to make them sound Viṣṇuite.

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1. Cf. M. Winternitz, HSL III. 1 (op. cit.): p. 179 sqq. If we accept that date, then the argument adduced by S. N. Dasgupta and S. K. De in HSL (p. 414) that Jalhaṇa's *Sūktimuktāvalī* based his anthology on the *Subhāṣitāvalī* of Vallabhadeva must be wrong.

2. They were mentioned in the *Subhāṣitāvalī* edition.

3. J. Chaudhuri, *The Subhāṣitāvalī of Śrīvara* in *Indian Culture* 12.3; 130.9. Cf. S. Ch. Banerji, *Cultural Heritage of Kashmir*, Sanskrit Pustak Bhandar, Calcutta : pp. 101-2.

Also mention is made of a Subhāṣitāvalī of Acārya Sakalakīrti, a Jain : the anthology is said to be written in *saṁvat* 1938 (A.D. 1880) at Śravaṇa Belogola (DC. xx, 12139).

4. The *Padyāvalī. An Anthology of Vaiṣṇava Verses in Sanskrit* compiled by Rūpa Gosvāmin, *a Disciple of Śrī-Kṛṣṇa-Caitanya of Bengal critically edited* by S. K. De, Dacca University. Oriental Publication Series No. 3. University of Dacca, 1934.

5. Cf. book-review of the *Padyāvalī* by Har Dutt Sharma in ABORI 17.305 sqq. and by K. N. Mitter, in *Indian Culture* 2.22 ; 382-3.

**40**. Probably from the end of the 16th and beginning of the 17th century dates the anonymous S u b h ā ṣ i t a-m u k t ā v a l ī[1] ; it must have been compiled before 1623, since one of the MSs. is dated *saṁvat* 1680 (A.D. 1623)[2]. The anthology is divided into 32 *muktāmaṇi-s* (ornaments of pearls) and contains 624 verses including the appendices. The verses are both ethical and descriptive. The anthology is quite important since it contains many sayings not quoted in other *subhāṣita-saṁgraha-s* ; it was, however, possible to identify a great number of its verses[3].

**41.** Most of the other *subhāṣita-saṁgraha-s* were compiled in the 17th to 19th centuries. Worth noting are in particulars two anthologies compiled by Harihara and/or Hārāvalī ; the first is the Sūktimuktāvalī and the second the Subhāṣitahārāvalī. They were not written by the same person.

**41.1.** The S ū k t i m u k t ā v a l ī of H a r i h a r a was written by a Mithilā Brāhmin in the first half of the 17th century. This anthology was published twice : in 1889 (second ed. in 1910) in the KM Series No. 86 and in 1949 by Ramanātha Jhā in the Newspapers and Publications Ltd,. Patna, respectively. The latter edition is a critical edition ; it is based on 5 MSs. and contains 634 verses. Unlike other *subhāṣita-saṁgraha-s* its verses are not *subhāṣita-s* composed by different authors but they are mostly composed by Harihara himself ; only very few are known *subhāṣita-s* belonging to the floating mass of oral tradition. The work is divided into 12 *prakaraṇa-s* which deal with gods and goddesses, upbringing of a child, advice to the young, staying abroad, eulogy of the king and treatment of royalty, *rājanīti*, six seasons, erotics, and *nāyaka-s*, miscellanea and calm of mind. Being a one man *subhāṣita-saṁgraha*, this work stands nearer to individual collections of *subhāṣita-s*, such as Bhartṛhari's *Śatakas*, than the *subhāṣita-saṁgraha-s* described above.

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1. *Subhāṣitamuktāvalī*. Ed. by R. N. Dandekar. University of Poona reprinted in book-form from the *Journal of the University of Poona, Humanities Section* 1962. Edited on the basis of two MSs. from the Bhandarkar Or. Res. Institute's Collection No. 819 of 1886-92 and No. 75 of 1871-72. The edition contains an Introduction, the text, five appendices, of which the fourth is a copy of a short *kāvya*-work entitled *Navaratna* ; it must have been a very popular poem, since it was also well-known in Ceylon. (Cf. H. Bechert, *Sanskrit-Texte aus Ceylon* ; *I. Teil* in *Münchner Studien für Sprachwissenschaft*....München 1962 ; pp. 25-7 and was also *inextenso* included in the *Subhāṣitahārāvalī*. Cf. L. Strenbach, *A propos de petits recueils de vers gnomiques* in JA. 1974.

2. Cf. P. K. Gode, *Date of the Subhāṣita-muktāvalī* in IHQ 22 : pp. 55-9 ; G. V. Devasthali, *Catalogue of Sanskrit and Prākṛta MSs.*, Bombay University Library II : p. 272 erroneously ascribed to *Subhāṣitahārāvalī*.

3. L. Sternbach, *On the Authorship of some Stanzas of the Subhāṣitamuktāvalī* in *Jour. of the Univ. of Poona, Humanities Section*, No. 19 : pp. 37-65.

41.2. The Subhāṣitahārāvalī of Śrī Harikavi[1] is an anthology of 2091 ethical and descriptive verses *par excellence*, though it contains also some excellent verses composed by Harikavi himself.[2] Harikavi, the compiler of this anthology was the son of Nārāyaṇa, originally a Deccani Brahman who lived first in Surat and then at the court of king Sambhāji ; he composed his work in the second half of the 17th century ; it is unlikely that he was contemporary to Akbar (1556-1605) or identical with Akbarīya Kālidāsa.[3] The work was unfortunately never published yet though it is one of the best and most interesting *subhāṣita-saṁgraha-s*. It contains numerous ascriptions to different poets of which some are well known. Harikavi knew the Padyāvalī of Rūpa Gosvāmin. This anthology is known only in one MS in the Bhandarkar Or. Research Institute (No. 92 of 1883-89) ; the MS is composed of several pieces, separately paginated;[4] some parts of the MS were written by different scribes and overlap each other. Particularly, the latter parts of the MS, as well as its second part contain many errors and poor readings, but its first part is very well-written and almost free of mistakes. The numbering of the verses is irregular and at many places verses are not numbered at all. A great number of *subhāṣita-s* occur also in other *subhāṣita-saṁgraha-s* where they are usually ascribed to the same poets as in this anthology. This work requires a critical edition in the nearest future.

42. Also requiring a critical edition is the not yet edited Śṛṅgārālāpa-Subhāṣitamuktāvalī; it is the largest anthology on love devoted to *śṛṅgāra* alone. The anthology is divided into 11 chapters and contains 1145 mostly descriptive verses. It is known that MS No. 92 of 1883-84 in the Bhandarkar Or. Res. Institute contains this anthology ; the MS was written by Yājñika Rāma in *saṁvat* 1612 (A.D. 1556) ; it is probably an autograph copy and its compiler seems to be identical with Kulīna Rāma who also lived in the middle of the sixteenth century. The anthology is well-written and contains many verses not found in other anthologies. Its characteristic feature is the inclusion of extracts, sometimes long from well known works, such as the Meghadūta, the Kumārasaṁbhava, Rudraṭa's Śṛṅgāratilaka, or Bhartṛhari's

1. It was sometimes wrongly considerd as identical with the *Sūktimuktāvalī*.

2. And his brother Cakrapāṇi.

3. See P. K. Gode, *Harikavi alias Bhānubhaṭṭa a Court-poet of king Sambhāji and his works* in ABORI, 16.262-91. P. K. Gode identified Harikavi as the author of the *Subhāṣitahārāvalī*, the *Śambhurājacarita* and the *Haihayendracarita* ; he also proved that Harikavi was also called Bhānubhaṭṭa. Cf. also : P. Peterson, *Second Report* for 1883-84 in JBBRAS 17. 57-64 ; H. Sharma, *The Subhāṣitahārāvalī* in IHQ (1934) : p. 478 sqq. Kr. p. 367 and *New Indian Antiquary* 3 (1940) : pp. 81-100 ; L. Sternbach, *On the Subhāṣitahārāvalī and on the Sūktisahasra* in *Journal of the Gaṅgānātha Jhā Kendriya Sanskrit Vidyapeeṭha* 28.3-4 and book-review of the *Padyāvalī* (op. cit.).

4. Some parts of the MS are recopied twice,

epigrams (Northern version). Otherwise the anthology does not contain ascriptions to poets (except occasionally and before quoting the *subhāṣita-s*). Several verses of this anthology were quoted in the edition of Bhartṛhari's epigrams published by D.D. Kosambi and in the Subhāṣitaratnakoṣa edition. In this anthology the author underlines that men lose all interest in life without *Śṛṅgāra* and that *Śṛṅgāra* is holy and brings pleasure and prosperity.[1]

**43.** Less interesting is also an unpublished MS No. 361 of 1884-86 in the Bhandarkar Or. Res. Institute containing an anthology of verses by Manirāma entitled Ślokasaṁgraha; it contains 1606 mostly descriptive verses, many of which are ascribed to different authors and works (110 in number) including Maṇirāma himself. The anthology has a lacuna between verses 190 and 204, and 1454 and 1496. In the Bhandarkar Or. Res. Institute there is also another MS containing the same text, viz., MS 527 of 1887-91, of which the first three folia are lost; ends at fol. 98a. Many of the *subhāṣita-s* quoted in this anthology are also quoted in the D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa edition. The anthology was compiled in the second half of the 17th century. Maṇirāma is probably identical with Maṇirāma Dīkṣita, the author of the Śṛṅgārasañjīvanī who was the protégé of Mahārāja Anūp Singhjī of Bikaner.[2] According to others he was the court poet of Rāja Ṭoḍar Mal.

**44.** The Budhabhūṣaṇa is ascribed to king Śambhu or Sambhājī son of Shivajī, the Great.[3] However king Sambhājī was not a man of letters and it is unlikely that he himself was its author; if so, he was certainly helped by some *paṇḍits*. The anthology contains 882 mostly ethical verses and is divided into three sections; the first (194 verses) contains *subhāṣita-s* quoted from several well-known authors; the second (630 verses) deals mostly with *artha* and contains quotations from the Kāmandakīya Nītisāra, the Matsyapurāṇa, the Viṣṇudharmottara, the Mahābharata, the Yājñavalkya-smṛti, the Mānava-dharmaśāstra, etc.; the third section (58 verses) deals with information useful to princes and therefore is called ***miśraka-nītiprakaraṇa.***

**45.** Also from the 17th century date:

**45.1.** The Padyaracanā of Lakṣmaṇa Bhaṭṭa Āṅkolakara,[4] an anthololy of stray verses divided into 15 *vyāpāras* and containing

1. Cf. P. K. Gode, *Śṛṅgārālāpa, A Big Anthology of Śṛṅgāra Verses by Rāma and its rare MS dated A. D. 1556* in *Journal of the University of Bombay*, Vol. 15. Pt. 2: pp. 81-8. See also P. K. Gode's book-review of *L. Sternbach's Gaṇikā-vṛtta-saṁgraha* in ABORI 35.245.

2. Cf. P. K. Gode, *A Rare MS of the Ślokasaṁgraha Anthology by Maṇirāma and the Date of its Composition* in *Rajasthan Bharatī* 1. 1: pp. 35-43.

3. The *Budhabhūṣaṇa of King Śambhu*. Ed. with an Introduction, Notes, etc. by H. D. Velankar, Govt. Or. Series, Class C. No. II, *Bhandarkar Or. Res. Institute*, Poona 1926.

4. *The Padyaracanā of Lakṣmaṇa Bhaṭṭa Āṅkolakara.* Ed. by Pt. Kedāranātha and Wāsudeva Lakṣmaṇa Śāstrī Paṇaśīkar, KM 89.

769 ethical and descriptive verses; many of the verses are ascribed to different poets, usually of later date, which occur also in several other *subhāṣita-saṁgraha-s*, but many of the *subhāṣita-s* were composed by the author himself (150, usually attributed to "Lakṣmaṇa"). The anthology was written between 1625 and 1650[1].

**45.2.** The Rasikajīvana of Gadādhara Bhaṭṭa, son of Gaurīpati Bhaṭṭa from Mithilā[2]: it was described as a work of *rasa* which also bears the character of an anthology[3] but is a *subhāṣita-saṁgraha, par excellence*. This anthology is divided into ten *prabandha-s* and contains 1478 ethical and descriptive verses; many of the verses are ascribed to different poets (139) and 535 verses are anonymous[4].

**45.3.** The Sabhyālaṁkaraṇa of Govindajit[5] composed somewhat on the lines of the Rasikajīvana. Its author, Gavinadaji (Sanskritized into Govindajit) of the Mevaḍa caste of Medapaṭa was the son of Caku from Giripura, (the anthology was published on the basis of a very poor MS, full of

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1. Cf. P. K. Gode in *Journal of Oriental Research* (Madras) 15 (1940); pp. 184-193.

2. *The Rasika Jīvana of Gadādhara Bhaṭṭa*. Critically edited for the first time...by Dr. Jatindra Bimal Chaudhuri in *Prācyavāṇī Mandira Saṁskṛta-Granthamālā*. *Sanskrit Text Series* II., Calcutta 1944. There exists also a complete edition of this anthology, but without indication as to its editor and place/date of publication. Also several verses (from the beginning of the anthology) were critically edited and translated by P. Regnaud (*Stances sanskrites inédites* par P. Regnaud in *Annuaire de la Faculté des Lettres de Lyon*, Paris 1884. Cf. P. K. Gode, *Rasikajīvana of Gadādharabhaṭṭa and its probable Date* in ABORI 12: pp. 396-9). The first mentioned edition quotes *in extenso* only 109 verses, viz., 2, 4, 5, 15, 33, 34, 36, 37, 44-9, 56, 72, 74, 75, 77, 78, 81, 111, 120, 125, 131, 164, 165, 205-6, 218, 233, 346, 350, 393, 428, 506, 552, 572, 615, 655, 703, 782, 784-5, 790, 796, 799, 800, 804-5, 812, 847, 852, 855, 856, 857, 858, 861, 864, 868, 871-2, 874-81, 886 (incomplete), 889, 897, 898 901, 903-5, 926, 930, 965, 970, 971, 974, 994, 1011, 1013, 1028-9, 1032-3, 1039, 1052, 1098, 1100, 1102-3, 1109, 1124, 1189, 1196, 1314, 1392-3, 1398-1400, 1465 and 1477 and 8 verses in MS B; they are unknown in other sources.

3. Cf. S. K. De, *Sanskrit Poetics*, Vol. I: p. 291.

4. P. K. Gode: *Rasikajīvana and its Probable Date* in ABORI 12.396-9. P. K. Gode and H. D. Sharma expressed the opinion that the *Rasikajīvana* must have been composed after 1650 (probably around 1660), however V. V. Raghavacharya was of the opinion (*Some further Light on the Date of Gadādharabhaṭṭa and the Rasikajīvana* in *Summaries of Papers of the XI All-India Oriental Conference*, Hyderabad; p. 92) that the work is of a much later date, viz., from the second quarter of the 18th century, since the author mentions *Ghanaśyāma*, a minister of king Tukkājī Mahārāja of Tanjore who ruled from 1728 to 1735.

5. *Sabhyālaṅkaraṇa* of Govindajit. Ed..., by Dr. Jatindra Bimal Chaudhuri in *Prācyavāṇī Gopal Chunder Law Memorial Sanskrit Series* No. 4, *Saṁskṛta-koṣa-kāvya-saṁgraha*, Vol. V, Calcutta 1947.

mistakes[1]; the text needed therefore many amendations and still is far from faultless; the anthology contains 853 ethical and descriptive verses; it is divided into numerous sections called *marīcis* (rays); it quotes 101 authors and works. Many of the verses are well known *subhāṣita-s*; the anthology was composed after 1656, since it quotes the Cimanīśataka written in 1656[2]).

**45.4.** The Padyaveṇi of Veṇīdatta, son of Jagajjīvana, grandson of Nīlakaṇṭha belonging to the Yājñika family[3], is divided into six *taraṅga-s*: (the work contains 889 mostly descriptive verses many of which are ascribed to different poets (114): several of these poets are probably contemporaneous to Veṇīdatta who himself wrote many of the *subhāṣita-s* quoted in the anthology (230). According to Th. Aufrecht this anthology was composed in 1644 and according to Rājendralāl Mitra in 1710[4].

**45.5.** The Padyāmṛta-taraṅgiṇī of Haribhāskara, son of Āpājinanda (or Ājājibhaṭṭa) of the Kāśyapa gotra and belonging to the family of Agnihotṛ[5] containing 301 mostly descriptive verses: (the majority of the verses are attributed to 45 different poets and 11 different works: it was compiled in 1673; Haribhāskara's son Jayarāma wrote a commentary to this anthology.[6]

**45.6.** The Sūktisundara of Sundaradeva containing only 174 mostly descriptive verses (many of the verses included in this anthology praise Muhammadan rulers, viz. Akbar, Shāh Jahān, etc.); Sundaradeva must have been familiar with the conditions existing at the courts of some of these rulers; a great number of *subhāṣita-s* quoted in this anthology appear also in the Padyaveṇi of Veṇīdatta and in the Padyāmṛta-taraṅgiṇī; it quotes 32 poets. It was written between 1644 and 1710.[7]

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1. MS. No. 417 of 1884-87 in BORI.

2. Cf. P. K. Gode, *Date of Sabhyālaṁkaraṇa, an Anthology by Govindajit* in *New Indian Antiquary* 4, 11 : pp. 366-9; R. G. Bhandarakar, *Report* 1887-91 : pp. lxii-lxiii. (Cf. ABORI 12.396).

3. *The Padyaveṇi* of Veṇīdatta. Ed. by Dr. Jatindra Bimal Chaudhuri in *Prācyavāṇī-Mandira-Saṁskṛta-granthamālā*, Vol. I. *Saṁskṛtakoṣakāvyasaṁgraha* Vol. III, Calcutta 1944.

4. Cf. R. G. Bhandarkar, *Report* 1887-91 : pp. lx-lxi.

5. *Padyāmṛta-Taraṅgiṇī* by Haribhāskara. Ed....by Dr. Jatindra Bimal Chaudhuri, *Saṁskṛtakoṣakāvyasaṁgraha* Vol. I, Series No. IV, Calcutta 1941.

6. Cf. Introduction; Th. Aufrecht, *Uber die Padyāmṛtataraṅgiṇī* in ZDMC 37 : pp. 544-7; R. G. Bhandarakar, *Report* 1887-91 : p. lxii; P. K. Gode, *The Date of the Padyāmṛtataraṅgiṇī of Bhāskara* in *Calcutta Oriental Journal* III. 2 : pp. 33-5.

7. *Sūkti-sundara* by Sundaradeva. Ed....by Jatindra Bimal Chaudhuri, Series No. 4,

45.7. The Anyokimuktāvalī of Haṁsavijayagaṇi, is an anthology of Jainistic character written in 1679; it is divided into 8 *pariccheda-s* and contains 1199 verses, mostly *anyokti-s* often quoted in other *subhāṣita-saṁgraha-s.*[1]

45.8. The Śrīsūktāvalī[2] which probably also belongs to this category, though its date is not known ; its author is also not known ; the work was edited on the basis of a single MS.[3] ; it is divided into fourteen *paddhati-s* plus a closing chapter ; the 12th *paddhati* is sub-divided into six parts and the 13th *paddhati* into two parts. The anthology contains 192 mostly ethical verses ; none of them is ascribed to any poet or work. The MS. on which the edition is based is full of mistakes ; the edition is poor and contains many errors.

46. Of the later *subhāṣita-saṁgraha-s* two are outstanding, viz. the Padyataraṅgiṇī of Vrajanātha and the Vidyākarasahasraka.

46.1 The Padyataraṅgiṇī of Vrajanātha, who lived at the court of king Mādhava, son of Jayasiṅg, in the middle of the 18th century (1753) exists in two versions, one longer in twelve *taraṅga-s* preserved in 4 MSs. and a shorter in ten *taraṅga-s* preserved in 2 MSs. ; all the MSs. of the longer version are incomplete ; the shorter version completely preserved in all the MSs. The shorter version was analysed by N. A. Gore and his analysis was published in the *Poona Orientalist*[4] ; it shows that the anthology contains 489 mostly descriptive verses and that most of these verses occur also in other *subhāṣita-saṁgraha-s* and that they are well known ; many of them are from the Hitopadeśa, Pañcatantra, Bhartṛhari's epigrams, Cāṇakya's collections of verses, etc.

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*Saṁskṛta-koṣakāvyasaṁgraha* Vol. III, Calcutta 1943. H. D. Sharma, *Sūktisundaradeva* in *Calcutta Oriental Journal* III. 5 ; P. K. Gode, *Notes on Indian Chronology* III in P.O. I.2 ; pp. 52-5 ; and idem, *Studies in Indian Cultural History* II.

1. Cf. Guérinot in JA. 10 to 14 : p. 47 ff. No. 1106.

2. Śrīsūktāvalī, Codice Indiano edito dal Dre E. Bartoli, Napoli, *Tipografia della R. Università, Achille Cimmaruta*, 1911 ; P.-E. Pavolini, Collana delle belle sentenze (Sūktāvali in GSAI 20 : 1-16). Cf. Th. Aufrecht, *Florentine Sanskrit MSs.*, Leipzig 1892, No. 92.

3. From the *Biblioteca Centrale di Firenze*, No. 92.

4. *The Padyataraṅgiṇī of Vrajanātha* : *An Analysis and an Index* in *Poona Orientalist* 9 : pp. 45-56 by N. A. Gore ; idem, *Two Versions of the Padyataraṅgiṇī of Vrajanātha* in *Dr. Kunhan Raja Commemoration Volume* ; pp. 423-7 ; and P. K. Gode, *The Aśvamedha performed by Sevai Jayasing of Amber* in P.O. 2 : p. 160 sqq.

**46.2** The V i d y ā k a r a s a h a s r a k a of V i d y ā k a r a M i ś r a[1] was compiled in Mithilā in the middle of the 19th century; it contains 999 mostly descriptive verses, most of which are attributed to poets, known or unknown; the latter are usually from Mithilā; many readings of the *subhāṣita-s* quoted are corrupt. The language of many verses is poor and sometimes Sanskrit is mixed with Prākrit.

**47.** During the second half of the 19th and in the 20th century India was inundated by modern *subhāṣita-saṁgraha-s*, many of which were edited as text-books of Sanskrit for the use in the schools, as well as in order to preserve "ancient thoughts" and "ancient moral teachings". The most complete and carefully edited is the S u b h ā ṣ i t a-r a t n a-b h ā ṇ ḍ ā g ā r a m by N ā r ā y a ṇ a R ā m a Ā c ā r y a "K ā v y a t ī r t h a"[2] which was published in several editions; the eighth and last edition was published in 1952. It was based on an earlier work of the same compiler called S u b h ā ṣ i t a-s u d h ā-r a t n a-b h ā ṇ ḍ ā g ā r a[3] which was published in the Veṅkaṭeśvara Steam Press, Bombay, *saṁvat* 1985 (1927). The Subhāṣita-ratna-bhāṇḍāgāram quotes the best *subhāṣita-s* from *subhāṣita-saṁgraha-s* published earlier, as well as from primary sources. The later editions of this anthology include also most of the verses quoted in the second edition of O. Böhtlingk's Indische Sprüche. Upto date it is the most complete modern *subhāṣita-saṁgraha*. Another modern *subhāṣita-saṁgraha* is the three volume work of O t t o B ö h t l i n g k, I n d i s c h e S p r ü c h e[4] which in its second edition[5] contains 7613 ethical and descriptive verses critically edited with notes and variants; it contains also a German translation of each verse. Several supplements to this collection were published.[6]

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1. *Vidyākarasahasrakam. Ahthology of Sanskrit Verses* by Vidyākara Miśra. Ed. by Umesha Mishra, Allahabad University Publications Sanskrit Series. Vol. II. Allahabad 1942.

2. *Subhāṣita-ratna-bhāṇḍāgāra or Gems of Sanskrit Poetry being a Collection of Witty, Epigrammatic, Instructive and Descriptive Verses with their Sources. Enlarged and Re-edited with Sources, etc.* by Nārāyaṇ Rām Ācārya "Kāvyatīrtha"; 8th ed. *Nirṇaya Sāgar Press*, Bombay 1952.

3. *Subhāṣita-sudhā-ratna-bhāṇḍāgāram or Treasuries of Sanskrit Poetry being a Collection of Amusing, Sarcastic and Instructive Verses compiled and annotated* by Pt. Śivadattakaviratna. *Thoroughly Revised, Enlarged and Brought upto date. Śrīveṅkaṭeśvara Steam Press*, Bombay, *saṁvat* 1985 (1927).

4. *Indische Sprüche, Sanskrit and Deutsch. Herausgegeben* von Dr. Otto Böhtlingk, St. Petersburg 1870-73 (*Zweite Auflage*).

5. This edition unfortunately omits the very useful notes of A. Schiefner which were published in the first edition.

6. *Erster und zweiter Nachtrag zu meinen Indischen Sprüchen* von O. Böhtlingk in *Bulletin de l' Académie des Sciences de St. Petersburg*, XXI. 401-9 (= *Mélanges Asiatiques*) (VII. 659-72) and XXIII. 401-32 (= *Mélanges Asiatiques* VIII. 203-49); *Zur Kritik und Erklärung verschiedener indischer Werke* von O. Böhtlingk in *Bulletin de l' Académie des*

48. Other less important *subhāṣita-saṁgraha-s* and collections of *subhāṣita-s, anyokti-s*, etc. (though they are not always *subhāṣita-saṁgraha-s par excellence*) are given here in alphabetical order :

48.1. Anyāpadeśamālā of Śrīnivāsāchariar of Terinzhanpur[1] containing 127 *subhāṣita-s*.

48.2. Anyoktimuktāvalī of Somanātha, a poet and musician, being a collection of *subhāṣita-s* in *anyāpadeśa*-style[2] containing 102 verses mostly in Mālinī metre.

48.3. Anyoktiśataka of Bhaṭṭa Vīreśvara[3] containing 105 *anyokti-s* in Śārdūlavikrīḍita and Sragdharā metres.

48.4. Anyoktyaṣṭakasaṁgraha,[4] a collection of 123 *anyokti-s* in 17 *aṣṭaka-s* (most of the verses occur also in other collections of *anyokti-s* and *subhāṣita-s*).

48.5. Anyoktistabaka of Vaṁśīdhara Miśra[5] containing 104 *anyokti-s*; the edition is based on a MS. dated *saṁvat* 1727 (1674).

48.6. Anyoktitaraṅgiṇī,[6] divided into two *śataka-s* and consequently containing 200 *anyokti-s* plus a closing verse.

48.7. Avaśiṣṭānyokti containing miscellaneous verses ascribed to Paṇḍitarāja Jagannātha[7]; it contains 588 verses mostly belonging to the floating mass of oral tradition or *subhāṣita-s* found also in other anthologies (only a small number of these verses were written by Paṇḍitarāja Jagannātha).

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*Sciences de St. Petersbourg*, XXI. 93-132 ; 200-42 and 370-409 (—*Melanges Asiatiques* VII. 447-504 ; 527-89 and 615-59) ; August Blau, *Index zu Otto Böhtlingks Indischen Sprüchen* in AKM IX. 4, Leipzig 1893 ; Th. Aufrecht, *Bemerkungen zu Böhtlingks Indischen Sprüchen (zweite Auflage)* in ZDMG 52.255 sqq. ; Pt. Durgā Prasād, *Böhtlingk's Indische Sprüche* in JBBRAS XVI ; p. 361 sqq. ; L. Sternbach, *Supplement to O. Böhtlingk's Indische Sprüche*, AKM XXXVII : 1. L. Sternbach, *Revised Supplement to O. Böhtlingk's Indische Sprüche* (1-500) in *Indologica Taurinensia* II (1974).

1. Published in Kumbakonam 1932.

2. Published on the basis of 2 MSs. by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. II, Tirupati 1971 (pp. 49-78).

3. Published in KM V (pp. 101-19).

4. Ed. by P. D. Trivedi, published in *Bhāratīya Vidyā Series* No. 11, Bombay 1946.

5. Published in Surat 1955.

6. Published in Varanasi n. d.

7. Published in the *Paṇḍitarāja-kāvya-saṁgraha*, part 13 in *Sanskrit Academy Series* No. 2, *Osmania University* (pp. 121-90).

**48.8.** Bahudarśana[1], a *subhāṣita-saṁgraha* that has been extensively used by O. Böhtlingk in his *Indische Sprüche.*

**48.9.** Dampatīśikṣānāmaka,[2] a short work in Beṅgālī with intervowen Sanskrit sayings, of which many are well-known or currently quoted sayings; (they were critically edited and included by O. Böhtlingk in his *Indische Sprüche*).

**48.10.** "Ekādaśadvāranibaddha-upadeśāḥ"[3] published on the basis of one MS. from the Bhandarkar Or. Res. Institute (the compilation contains 99 *subhāṣita-s* collected by an anonymous Jain *sādhu*; most of them are well known *subhāṣita-s*).

**48.11.** Kavitāmṛtakūpa of Gauramohana "a choice selection of Sanskrit Couplets"[4] containing 106 verses, most of which were culled from primary sources, such as the Hitopadeśa, etc.

**48.12.** Khaṇḍapraśasti also called Hanumat's Daśāvatārakhaṇḍa,[5] containing 283 *subhāṣita-s*, of which many occur also in other anthologies (in anthologies they are usually attributed to Hanumat[6]).

**48.13.** Laukikanyāyaśloka, a collection of 107 *subhāṣita-s* arranged according to subject matters[7] (none of the *subhāṣita-s* quoted there appears in other anthologies; new subjects are introduced in *śloka-s* which are not *subhāṣita-s*).

**48.14.** Narābharaṇa, a collection of 301 *subhāṣita-s*,[8] of which most are well-known (many are defective or contain lacunae; these can be often reconstructed on the basis of other texts which contain the same *subhāṣita-s*).

**48.15.** Nārojīpaṇḍita's Sūktimālikā, a collection of 238 verses divided into 8 main chapters (*paddhati-s*) of which the *nīti-*, *sajjana-*, *durjana-*, *sāmānya-* and *anyokti-paddhati-s* are the most important. None of the

1. Published in Serampore 1826.

2. Published in 1840.

3. Published by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. II, Tirupati 1971 (pp. 96-107).

4. First published with a translation in Beṅgali by the *Calcutta School-book Society's Press*, Calcutta 1828; for the second time published by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. I, Tirupati 1966 (pp. 34-46). (Both editions contain the same readings).

5. Published in MS. form in Bombay, *śaka* 1782 (1860).

6. E.g., Jalhaṇa's, *Sūktimuktāvalī*, *Subhāṣitahārāvaliḥ*.

7. Ed. and translated by V. Krishnamacharya in *Adyar Pamphlet Series* 34.

8. Ed. on the basis of one defective MS. by Dr. V. Raghavan in his *Malayamārutaḥ*, Vol. I, Tirupati 1966 (pp. 47-83); L. Sternbach, *On the Reconstruction of some Verses of the Narābharaṇa* in *Prof. K. A. S. Iyer Felicitation Volume*, Lucknow 1974.

verses, written mostly in *śloka-s*, is attributed to any author. Many of the verses of this anthology do not occur in other *subhāṣita-saṁgraha-s*[1].

**48.16.** N ī t i s a ṁ g r a h a, a collection of 173 *subhāṣita-s*,[2] most of which are from Kṣemendra's didactic poems, in particular, the Cārucaryā.

**48.17.** N ī t i ś ā s t r a, a short collection of *subhāṣita-s* with a Tamil translation.[3]

**48.18.** N ī t i ś ā s t r a i n T e l u g u, a short collection of Sanskrit *subhāṣita-s* printed in Telugu characters,[4] of which many are well known *subhāṣita-s*.

**48.19.** P a d y a m ā l ā by Ś r ī h a r i ś a ṅ k a r a M i ś r a[5] in which some chapters contain a few usually well known *subhāṣita-s*.

**48.20.** P e r u n t h o g a i compiled by M. R a g h a v a A y y a n g a r of R a m n a d,[6] one of the largest collections of verses mostly in Tamil (2214 verses) is divided into three sections : invocations to Viṣṇu, Śiva, Durgā, Buddha, Jaina, etc. ; *subhāṣita-s* on *dharma* and on *artha* ; it contains not only quotations from different known and unknown literary works but also quotations from copper-plates, stone-inscriptions, introductory verses to the most important Tamil works, verses mentioned in commentaries and verses selected from MSs. from the Govt. Or. Library, Madras, Sarasvatī Mahal Library, Tanjore and Tamil Saṅgham Library, Tanjore ; the compiler provided also most of the verses quoted with brief notes and an index of verses, as well as an index of the subject matters.

**48.21.** P r a s a ṅ g ā b h a r a ṇ a,[7] a collection of 185 *subhāṣita-s* most of which are well-known.

**48.22.** S a d ā c ā r a ś ā s t r a,[8] a compilation of several *subhāṣita-saṁgraha-s*, viz. the Viduranīti of the Mahābhārata (Bhandarkar ed.), extracts

1. Published seriatim with a Tamil translation by N. S. Devanāthāchāriar in the Journal of the Tanjore Sarasvati Mahal Library 13.1-15.3 (1959-1961). The entire work appeared also in the T. M. S. S. M. Library Publicarions, Tanjore.

2. Published in the *Veṅkaṭeśvara Press*, Bombay *saṁvat* 1994 (1936).

3. Published in Madras 1922.

4. Published in Madras 1868.

5. Published by *Motilal Banarsidass* in Varanasi *saṁvat* 2012 (1954).

6. Published in Madurai 1935/36.

7. Published in Bombay 1860 ; another edition without the name of the editor and date was also probably published in Bombay ; See also A. Weber in ZDMG 19.322.

8. Published in the *Viśveśvaranand Institute Publications*, No. 246, Hoshiarpur 1963.

from the Śukranīti, extracts from all the versions of the so-called Cāṇakya's sayings (with the exception of the Cāṇakya-rāja-nīti-śāstra version) as reconstructed by L. Sternbach, extracts from Bhartṛhari's *śataka-s* and some *lokokti-s*.

**48.23.** Samayocitapadyaratnamālikā,[1] very popular in India, collection of mostly well known and currently quoted wise sayings.

**48.24.** Saṁskṛta-gadya-padya-saṁgraha of Śrī-bṛhaspati Śāstrī,[2] containing a short section called Sūktisaṁgraha of 26 verses and Subhāṣitāni of 21 verses.

**48.25.** Saṁskṛta-Lokokti-Prayoga of Haṁsarāja Agravāla[3] containing in its fourth part a *subhāṣita-saṁgraha* composed of 108 verses divided according to subject matters.

**48.26.** Saṁskṛtapāṭhopakāraka,[4] a Sanskrit taxt-book in Beṅgālī characters containing, among others, a number of well known *subhāṣita-s*.

**48.27.** Saṁskṛta-sūkta-saṁgraha compiled by Satyavrata Siṁha[5] a modern *subhāṣita-saṁgraha* containing verses mostly culled from the Rāmāyaṇa, Sanskrit dramas, etc.

**48.28.** Saṁskṛta-sūkti-saṁgraha edited by Rāmajī Upādhyāya[6] containing 1015 quotations from the whole of Sanskrit literature under 40 titles, of which only a small part forms *subhāṣita-s par excellence.*

**48.29.** Saṁskṛta-sūkti-sāgara,[7] a comprehensive *subhāṣita-saṁgraha* compiled by Nārāyaṇasvāmī, divided into a great number of sections of which each contains several *subhāṣita-s* quoted in alphabetical order (does not contain a *pratīka*-index).

**48.30.** Sarvasaṁgraha-māsika-pustaka-paikīm-subhāṣitasaṁgraha[8] containing 598 verses plus 4 introductory verses.

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1. The best editions are by P. T. Mātriprasāda Pāṇḍeya in *Haridass Sanskrit Series* No. 165 (in alphabetical order) and by Gaṅgādhara Kṛṣṇa, *śaka* 1879 (1957) (listed subject-wise in alphabetical order).

2. Published in the *Haridass Sanskrit Series* No. 243.

3. Published in Ludhyānā *saṁvat* 2012 (1954).

4. Published in Calcutta *śaka* 1761 (1839).

5. Published in Lucknow *saṁvat* 2019 (1961).

6. Published in *Gāndhī Viśvapariṣad*, Dhāṇa (Sāgar) 1959.

7. Published in Kāśī *saṁvat* 2014 (1956).

8. Part I published in Poona 1878.

**48.31.** Śatakāvalī,[1] a compilation of several *subhāṣita-saṁgraha-s* and verses (Amaruśataka, Śāntiśataka, Sūryśataka, Bhartṛhari's *Śataka-s*, etc.).

**48.32.** Somanāthaśataka of Somanātha[2] a poet musician, containing 111 *subhāṣita-s* mostly in *Sragdharā* metre full of *śleṣa-s*.

**48.33.** Śrī-Padyāvalī,[3] a collection of 388+30 mostly well known *subhāṣita-s* illustrating different metres (most of the *subhāṣita-s* are ascribed to different poets and works).

**48.34.** Subhāṣita of Viṣṇuśāstri Cipaḷūnakar[4] containing 614 *subhāṣita-s*.

**48.35.** Subhāṣitakaustubha[5] compiled by S. Veṅkaṭadhvarin (also called by A. B. Keith in the India Office Catalogue (No. 2243) Veṅkaṭarāya Makhin, from the Ātreya family, son and pupil of Raghunātha); this is a South Indian *subhāṣita-saṁgraha* divided into five *paddhati-s* grouped according to subjects usually found in South-Indian *subhāṣita-saṁgraha-s*. The verses (86 *subhāṣita-s*) were probably composed by Veṅkaṭādhvarin himself. Published in Coimbatore in 1914. A MS.. not used for the Coimbatore edition, is also preserved in the Oriental MSs. Library, Madras (XX. 8096-7) and another one in the India Office Library (Keith 2243).

**48.36.** Subhāṣita-maṇikaṇṭha-hāra compiled by B. S. M. Nāgaliṅga with a Telugu commentary.[6]

**48.37.** Subhāṣita-mañjarī[7] compiled by S. S. Veṅkaṭarāma Śāstri divided into two chapters of 100 *subhāṣita-s* each.

**48.38.** Subhāṣita-puṣpa-makaranda compiled by Mukunda Gaṇeśa Mirajakara with a Marāṭhī commentary.[8]

**48.39.** Subhāṣita-ratnākara, a collection of witty and epigrammatic sayings in Sanskrit, compiled and edited with explanatory notes by Kṛṣṇaśāstri Bhāṭavaḍekar,[9] divided into 230 chapters dealing, as most *subhāṣita-saṁgraha-s*, with a variety of subjects usually included there (the verses are not ascribed to any poets or works, but the compiler indicated in the *pratīka*-index, usually correctly, from where the *subhāṣita* was taken; he mentions 54 poets and works; among the latter he included also unknown

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1. Published in Beṅgālī characters in 1850.
2. Published by Dr. V. Raghavan in his *Malayamārutaḥ*, I, Tirupati 1966 (pp. 84-112).
3. Published in Mathura 1959.
4. Published in Poona 1915.
5. Published in Coimbatore 1914.
6. Published in Madras 1908.
7. Published in Kumbakonam 1921.
8. Published in Poona 1924.
9. Published in Bombay 1872; 4th ed. 1918. Cf. HC VII 5455.

*subhāṣita-saṁgraha-s* (such as the Prasaṅgaratnāvalī, Sabhātaraṅga, Sphuṭaśloka and Sūktisaṁgraha) and other works ; O. Böhtlingk used this anthology in the Supplements to his *Indische Sprüche*.

48.40. Subhāṣtaratnākara of Nārāyaṇa Prasāda Miśra with a Hindī translation, edited by Ananta Śāstri Ghagve.[1]

48.41. Subhāṣitaratna-karaṇḍakathā of Āryaśūra,[2] edited from a single Nepāli MS., divided into 27 *kathā-s* containing 2 to 43 verses each, teaching the various *pāramita-s* (perfections) ; the work is ascribed to Āryaśūra, but its editor and the editor of the Jātakamāla [to which it is annexed], P. L. Vaidya are of the opinion that the author of this anthology is not the famous Āryaśūra[3] but an author who lived later ; this point of view is challenged by V. V. Mirashi.[4] This anthology belongs to the Buddhist collections of moral sayings.

48.42. Subhāṣitaratnamālā compiled by K. G. Cipalūṇakar,[5] a comprehensive *subhāṣita-saṁgraha* designed as text-book for students (several editions of the work appeared ; vol. I is divided into three parts of 100, 200 and 300 *subhāṣita-s* and Vol. II is divided into two parts of 400 and 750 *subhāṣita-s*, respectively).

48.43. Subhāṣitaratnamālā[6] or a Garland of the Gems of Sanskrit Poetry being an anthology consisting of about 3000 verses under numerous subjects alphabetically and metrically arranged by N. Sundaram Aiyar.

48.44. Subhāṣitaratnamālā compiled by Musaddirāma Śarman with a Hindī commentary.[7]

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1. Published in Poona 1924.

2. Published as an appendix to the *Jatakamala* of Āryaśūra (No. 21 of the *Bauddha Saṁskṛta Granthāvalī*), Darbhanga 1959.

3. The author of *Jatakamala*.

4. He considered that the author of the *Jatakamala* was also the author of this anthology (V. V. Mirashi, *A Note on the Subhāṣitaratnakaraṇḍakakathā of Āryaśūra* in ALB 25.304-7) ; this does not seem likely on linguistic grounds also. Cf. A. C. Banerjee, *Subhāṣitaratna-karaṇḍakakathā* in IHQ 30.1.

5. Published in Poona in 1912 and 1923.

6. Published by A. Panchapagesa Aiyer, Tiruvadi 1894 ; Tamil script.

7. Published in Meerut 1905.

**48.45.** S u b h ā ṣ i t a r a t n a-s a m u c c a y a compiled by K. R. J o g a l e k a r and V. G. S a n t[1] divided into 4 parts containing 50, 50, 75 and 75 mostly well-known *subhāṣita-s*, respectively.

**48.46.** S u b h ā ṣ i t a-s a ṁ g r a h a by P u r u ṣ o t t a m a M a y a-r ā m a P a ṇ ḍ y a[2] containing 273 mostly known sayings with Gujarati explanations.

**48.47.** S u b h ā ṣ i t a-s a ṁ g r a h a compiled by Ś r ī d h a r a G o n d h a l e k a r[3] containing 518 mostly well-known and popular *subhāṣita-s*.

**48.48.** S u b h ā ṣ i t a s a p t a ś a t ī compiled by M a ṅ g a l a d e v a Ś ā s t r ī[4] divided into 3 *khaṇḍa-s* and each *khaṇḍa* into *adhyāya-s* ; (it contains quotations from the whole Sanskrit literature but only a small part of these quotations are *subhāṣita-s* proper).

**48.49.** S u b h ā ṣ i t a-s ā r a ḥ[5], a collection of choice poems composed of 101 *subhāṣita-s* collected by R ā m a k a r m a S h a r m a containing well-known *subhāṣitas*, e.g. from the Hitopadeśa, etc.

**48.50.** S u b h ā ṣ i t a-ś a t a k a, a collection of 100 stray ethic verses explained in Malayālam by N. Unnirikkuti.[6]

**48.51.** S u b h ā ṣ i t a-t a r a ṅ g i ṇ ī[7], a collection of occasional stanzas and literary addresses and speeches in Malayālam and Sanskrit.

**48.52.** S u b h ā ṣ i t a-v y ā k h y ā n a-s a ṁ g r a h a[8] containing few *subhāṣita-s* of Jainistic teachings.

**48.53.** S ū k t i m a ñ j a r ī[9] an anthology of "charming Sanskrit verses" compiled by B a l a d e v a U p ā d h y ā y a containing 414 mostly well-

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1. Fifth edition, published in Ahmedabad 1922.
2. Published in Bombay 1885.
3. Published in Poona 1878 ; part I.
4. Published in Delhi 1960.
5. *Prathamo bhāgaḥ* published in Bombay *śaka* 1832 (1910).
6. Published in Calicut 1876.
7. Published in Calicut 1903 ; Malayālam script.
8. Published in MS. form *saṁvat* 1969 (1911).
9. Published in the *Vidyābhavan Saṁskṛta Granthamālā* No. 142, *Chawkhamba Skt. Ser.*, Varanasi 1967.

konwn *subhāṣita-s* collected from the best known anthologies, in particular from the Śārṅgadhara-paddhati.

**48.54.** Sūktimālā[1] or "Gems from Sanskrit literature" compiled, edited and translated by Dr. A. Sharma and Vid. E. V. Vira Raghavacharya containing 200 well-known *subhāṣita-s* culled from various anthologies and primary sources.

**48.55.** Sūktimauktika-mālikā by Śiva Prakāśa[2] containing 110 verses composed mostly by the author himself but based on current *subhāṣita-s.*

**48.56.** Sūktimuktāvalī compiled by some Pūrvācārya (early author) and published in MS. form by J. S. Javeri[3] contains, in 94 pages, mainly current verses together with many unknown (not numbered) *subhāṣita-s*, of which some are in Prākrit.

**48.57.** Sūktimuktāvalī (or Sindūraprabhākara) of Somaprabha, a short *subhāṣita-saṁgraha* containing 99-100 verses (compiled by Culābharāva).

**48.58.** Sūkti-ratnāvalī compiled by Gulābarāva.[4]

**48.59.** Sūktisaṁgraha of Kavi Rākṣasa,[5] a short anthology divided into 5 chapters containing 26, 21, 21, 22 and 13 *subhāṣita-s*, respectively.

**48.60.** Sūktisaṁgraha edited by Bhauroṁdāna Jeṭhamala Seṭhiyā,[6] containing 198 *subhāṣita-s.*

**48.61.** Sūkti-śataka by Harihara Jhā[7] in two volumes, each containing 100 usually well-known *subhāṣita-s.*

**48.62.** Sūkti-sudhā edited by R. S. Pālīvāla[8] containing 88 *subhāṣita-s.*

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1. *Sanskrit Academy Series* 5 of the *Osmania University*, Hyderabad 1959.
2. Published in Mathurā, *saṁvat* 1977 (1920).
3. Published in Bombay 1922.
4. Published in Nagpur 1920.
5. Ed. by Śrī S. Śāstri, published in the *Haridass Skt. Ser.* No. 134, at the *Chawkhamba Sanskrit Press*, 1960.
6. Published in *Seṭhiyā Jaina Granthamālā* No. 82, Bikāner 1930.
7. Published in the *Haridass Sanskrit Series* (in 2 volumes) No. 263, Varanasi 1962.
8. *Svādhyāya maṇḍala*, Pāraḍi 1963.

**48.63.** Sūkti-sudhā (Śrīmātuḥ)[1] containing, in two chapters, 133 *subhāṣita-s*.[2]

**48.64.** Sūktisudhārṇava of Mallikārjuna[3] edited by N. Anantharaṅgachariar in Kanarese script.

**48.65.** Collection of Telugu Proverbs translated, illustrated and explained together with some Sanskrit Proverbs by Capt. V. Carr[4] (printed in Devanāgarī and Telugu characters; the Sanskrit *subhāṣita-s* were re-edited by O. Böhtlingk and included in his *Indische Sprüche*).

**48.66.** Vairāgyapañcāśat compiled by Kṛṣṇamācārya,[5] being a modern *subhāṣita-saṁgraha* containing 58 *subhāṣita-s*.

**Unpublished Sanskrit Subhāṣita-saṁgraha-s**

**49.** Some other important unpublished *subhāṣita-saṁgraha-s*[6] are mentioned below[7]:

**49.1.** Anyokti and Anyokti-pariccheda, both anonymous collections of stray verses on different subjects (MS. in BORI 9 and 10 of 1874-75; G. II. 4 and 5).

**49.2.** Cāṭudhārā, thirty nine collections of stray verses dealing with a variety of subjects, such as morals, love, devotion, learning, etc., also called Cāṭudhārāvyākhyā, Cāṭuratnākara and Cāṭuśloka (MSs. in GMLN; DC. XX. 12010-44; 12747-50).

**49.3.** Citraratnākara, four collections of stray verses (of different number) by anonymous authors dealing with a variety of subjects (MS. in GMLM; DC. XX. 12045-8).

**49.4.** Duṣṭa-damana-kāvya of Kṛṣṇabhaṭṭa Hosaṅga, son of Rāmeśvara (MS. in ASB; HC. VII. 5453) containing, in 3 chapters,

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1. Published in Pondichéry, *Śrī Aravindaśrama*, 1953.

2. Sometimes only the first two *pāda-s* of the verse were quoted.

3. Published in Mysore in Kanarese script.

4. Published in Madras 1868.

5. Published in Kumbakonam 1939.

6. In addition to those mentioned above, viz. *Subhāṣitahārāvalī* (op. cit. par. 41.2), *Śṛṅgārālāpa-Subhāṣitamuktāvalī* (op. cit. par. 42), Maṇirāma's *Ślokasaṁgraha* (op. cit. par. 43).

7. There are many other unpublished *subhāṣita-saṁgraha-s*; Cf. L. Sternbach, *Subhāṣita-Saṁgraha-s: A Forgotten Chapter of Sanskrit Literature* (op. cit.) paras 37-8).

stray verses directed against all classes and all sorts; incomplete; with a commentary.

**49.5.** J a g a n m o h a n a, a collection of 66 stray verses describing the characteristics of attraction of women of different castes and countries and of their different attire and activity (MS. in GMLM; DC. X. 12049).

**49.6.** H a r i d ā s a's a n t h o l o g y (MS. No. 79, Bhandarkar, Report 1883-84 p. 56), compiled in 1614 (probably *saṁvat*), divided into 22 sections of which the first (*Nītiprakaraṇa*) is only preserved. This MS. is probably identical with the MS. in ASB; HC. VII. 5449.

**49.7.** The P r a s t ā r a-r a t n ā k a r a of H a r i d ā s a compiled in 1614 which contains 680 verses dealing with a variety of subjects usually found in *subhāṣita-saṁgraha-s*; Haridāsa was the youngest brother of four sons of Puruṣottama who lived at Kharāghāṭa.

**49.8.** H a r i b a r a-n ā m a-m ā h ā t m y a-p r a t i p ā d a k a-ś l o k ā-v a l ī (MS. in ASB; HC. VII. 5470 from the 18th century, being an anthology of 450 stray verses).

**49.9.** H ā s y a p a ñ c ā ś i k ā of K ā ś i n ā t h a, son of Pāṇḍuraṅga (MS. in ASB; HC. VII. 5473, dated *saṁvat* 1961, containing 55 stray humorous verses).

**49.10.** K a n y o p a d e ś a-ś a t a k a, an anonymous modern collection of stray verses containing 30 pages, edifying advice for young women written in simple Sanskrit. The MS. is kept in the India Office Library (Keith 8169).

**49.11.** N ī t i ś ā s t r a-s a m u c c a y a (MS. in BORI 310 of 1884-86 G. XIV. 351), contains, in 8 leaves, stray verses on morality and good conduct.

**49.12.** N ṛ p a v i l ā s a of Ś i v a r ā m a T r i p ā ṭ h ī, son of Kṛṣṇarāma and grandson of Trilokacandra (MS. in ASB; HC. VII. 5456) containing 220 stray verses composed for the benefit of the author's friend, Keśavarāma.

**49.13.** P a d y ā m ṛ t a-t a r a ṅ g i ṇ ī-ṭ ī k ā (Sopānaracanā) of J a y a-r ā m a (MS. in ASB; HC. VII. 5462 from the 18th century; fragment; attributed to Haribhāskara by Th. Aufrecht).

**49.14.** P a d y ā m ṛ t a-t a r a ṅ g i ṇ ī of L a k ṣ m a ṇ a (MS. in BORI 339 of 1895-98; G. XIII. 404, containing a collection of stray verses; incomplete).

**49.15.** P a d y a m u k t ā v a l ī of M u k u n d a p a ṇ ḍ i t a, son of Tryambaka Paṇḍita (MS. in ASB; HC. VII. 5464, containing 1000 stray verses, mostly erotic; in different handwritings).

**49.16.** Padyasaṁgraha of Mahākavibhaṭṭa (MS. in ASB ; HC. VII. 5459, containing 20 stray verses).

**49.17.** Padyataraṅgiṇī of Brajanātha (MS. in ASB; HC. VII. 5465, containing 300 stray verses dealing with different subjects; incomplete).

**49.18.** Prasaṅgaratnāvalī (in eleven MSs. in GMLM; DC. XX. 12068-78, being an anthology of stray verses compiled from Purāṇa-s, Śruti-s and Kāvya-s by Potayārya of Vādhūlagotra, son of Śiṅganārya by his wife Śiṅgāmbā ; the anthology was originally divided into 79 *paddhati-s* ; none of the MSs. is complete ; the first MS. is dated *śaka* 1388 (A.D. 1466) ; some of the MSs. are written in Telugu and Kanarese characters).

**49.19.** Prastāvaśloka (MS. in BORI 321 of 1884-86 ; G. XIII. 429 ; anonymous, containing stray verses).

**49.20.** Rasapārijāta of Bhānukara Miśra from Mithilā, a great incomplete anthology, probably from the 17th century ; the author of the Rasapārijāta, son of Gaṇapati Miśra, was patronized by the first Nizam.[1]

**49.21.** Sabhātaraṅga of Jagannātha Miśra (MSs. 416 of 1884-87 ; 594 of 1891-95 ; 852 of 1895-1902 ; and 107 of 1919-24 in BORI ; the first of the MSs., contains only few interpolations ; the other MSs. are somewhat different ; the anthology is divided into 47 or more sections ; most of the verses are attributed to different poets).[2]

**49.22.** Sabhyābharaṇa (MS. in ASB ; HC VII. 5452 ; with a commentary entitled Raśmimālā by Govinda, son of Nīlakaṇṭha, being a collection of 580 stray verses to be used in a learned assembly).

**49.23.** Sāra-muktāvalī, dated *saṁvat* 1650 (A.D. 1592), compiled by Śrī Municandragaṇi written by Pt. Śivahaṁsa (MS. 1492 of 1886-92 in BORI ; Jainistic ; probably prototype of most of the Jainistic anthologies ; several verses of this anthology were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa).

**49.24.** Śataślokī, an anonymous *subhāṣita-saṁgraha*. MS. in the India Office Library (Keith 7238). Many of the verses of this anthology are well known, and some of them were quoted by O. Böhtlingk in his *Indische*

1. Ramavatara Sarma, *A Note on Sanskrit and Sanskritic Anthologies* in JORS 15.2 : pp. 101-4.

2. Cf. P. K. Gode, *New Indian Antiquary* (1939) (1 : 681-5).

*Sprüche* (e.g., in IS 4282, 2661, 2973, 2097, 1713, 2980, 2825, 1581, 3346, 82, 791, 1922. 2106, 1902, 2991, 2850, 2012, 790, 2487, 728, 3335, 1771, 2234, 3152, 201, 1994, 1713).

**49.25.** Ś l o k a s a ṁ g r a h a, an anonymous *subhāṣita-saṁgraha*. MS. in the Library of the Calcutta Sanskrit College (No. 123 of the Descriptive Catalogue, Vol. VI) containing verses culled from several famous works, such as the Mahābhārata, etc.

**49.26.** Six different Ś l o k a s a ṁ g r a h a-s of B ā b ā K ā ś ī n a n d a, Ś r ī d h a r a, V i ṭ ṭ h a l e ś a and three a n o n y m o u s (all MSs. in ASB ; HC VII. 5461, 5457, 5458, 5460, 5469 and 5471, respectively ; the first is a modern compilation, the second and third are MSs. from the 19th century and the sixth is a MS. from the 18th century ; the fourth and the fifth are incomplete ; the second contains 400, the third 144 and the fifth 176 stray verses).

**49.27.** S u b h ā ṣ i t a of B r a h m ā (MS. in ASB ; HC VII. 5474, being a collection of stray verses which denounce, in poor sanskrit, intoxication in general and smoking of tobacco in particular as the characteristic feature of the iron age).

**49.28.** S u b h ā ṣ i t a, Jainistic (MS. 1423 of 1887-91 in BORI) ; no name or title, since the first 2 folia are lost ; other folia are numbered 3-37 ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

**49.29.** S u b h ā ṣ i t a, no title because fol. 1 missing (MS. 91 of 1883-84 in BORI) fol. 2-42 in *Śāradā* script and fol. 23-42 in *Devanāgarī* script ; contains mostly wise sayings similar to Vallabhadeva's Subhāṣitāvali ; several verses were quoted in the Subhāṣitaratnakoṣa edition).

**49.30.** S u b h ā ṣ i t a, Jainistic, older than and different from other Jainistic anthologies (MS. 1425 of 1887-91 in BORI ; folia numbered 241-347 ; complete ; several verses were quoted in the edition of Bhartṛhari's epigrams published by D. D. Kosambi and in the Subhāṣitaratnakoṣa).

**49.31.** S u b h ā ṣ i t a, no title because first folia missing. Jainistic, (MS. 1396 or 1884-87 in BORI ; not complete, starts with fol. 21 ; some 800 verses were lost ; does not contain ascriptions ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

**49.32.** S u b h ā ṣ i t a, an anthology, without title, being a fragment of a collection of *subhāṣita-s*, in Telugu script, divided into chapters such as *sajjana*, *durjana*, etc., a characteristic peculiar to South Indian *subhāṣita-saṁgraha-s*. The MS. is from the nineteenth century and is preserved in the India Office Library (Keith 7247).

**49.33.** S u b h ā ṣ i t a-s, three similar unnamed collections of *subhāṣita-s*, of which the first contains mostly verses culled from the Pañcatantra ; the second is an imperfect collection of stray verses belonging to the eighteenth century A.D., written on 24 folia ; and the third is a collection of stray verses also belonging to the eighteenth century, of which only one leaf is preserved. These three MSs. are kept in the India Office Library (Keith 7240, 7241 and 7242).

**49.34.** S u b h ā ṣ i t a-k h a ṇ ḍ a of G a ṇ e ś a b h a ṭ ṭ a (in the MS. the author is given as Gaṇebhaṭṭa ; Jainistic (MS. 105 in Rājāpur ; 22 folia, in reality 23, because fol. 17 is numbered erroneously twice, minus first 3 fol. which are missing) ; written in *Jainanāgarī* ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams.

**49.35.** S u b h ā ṣ i t a r a t n a k o ś a of B h a ṭ ṭ a ś r ī k ṛ ṣ ṇ a[1] containing some 2000 verses, divided into 7 sections (MS. No. 93 of 1883-84 in BORI; contains only the first 155 fol. ; how many are missing is not known ; verses are not attributed to any poets or works ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa).

**49.36.** S u b h ā ṣ i t ā r ṇ a v a, an exhaustive *subhāṣita-saṁgraha* (MS. in the Asiatisches Museum der Kais. Akademie der Wiss. 324 fol. in Beṅgālī characters ; many of the *subhāṣita-s*, not ascribed to any poets or works, were not quoted in other anthologies ; many of the verses were edited by O. Böhtlingk in his *Indische Sprüche*).

**49.37.** S u b h ā ṣ i t ā r ṇ a v a of G o p i n ā t h a (MS. 820 of 1886-92 in BORI ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa).

**49.38.** S u b h ā ṣ i t a-s ā g a r a, Jainistic, divided into 72 *adhikāra-s* (MS. 424 of 1899-1915 in BORI ; first two folia missing ; the rest upto fol. 48 numbered ; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

**49.39.** S u b h ā ṣ i t a-s a ṁ c a y a or S u b h ā ṣ i t ā n ā ṁ P r a-b a n d h a, an anonymous collection of 366 stray verses written on 20 folia, of which many were also quoted in the Śārṅgadhara-paddhati. 106 of the 336 verses are well-known *subhāṣita-s* published by O. Böhtlingk in his *Indische Sprüche*. One MS. is kept in the Library of the British Museum (Burnell No. 253) and another one in the India Office Library (Keith 7246).

**49.40.** S u b h ā ṣ i t a- s a ṁ g r a h a (MS. No. 91 in Bhandarkar's Report 1883-84 : p. 56 ; fragment of an anthology of verses of which many are attributed to different authors).

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1. Cf. Bhandarkar, *Report* 1883-4 : pp. 56-7.

**49.41.** Subhaṣita-sāra-druma, an extensive, anonymous anthology written on 46 folia (marked 82 to 127) in *Nandi-nagarī* script; the MS. is probably from the eighteenth century and is kept in the India Office Library (Keith 7244).

**49.42.** Subhaṣita-sāra-samuccaya (MS. in ASB; HC. VII. 5454) containing 844 verses and quoting 151 poets of which as many as 34 are not known from any other anthologies or other sources; probably from the end of the 17th century since it quotes verses of Veṇīdatta, influenced by his Padyaveṇī; it quotes mostly mediaeval poets; J. B. Chaudhuri used this MS. in his editions of several *subhāṣita-saṁgraha-s*.[1]

**49.43.** Subhāṣitasavaskṛta (?)-ślokapārambhaḥ (?), an anonymous anthology of 74 verses (MS. R. 41 in the Bibliothèque de l' Université de Lyon) which was partly edited by P. Regnaud in his *Stances Sanskrites inédites d'après un manuscrit de la Bibliothèque Universitaire de Lyon* in *Annuaire de la Faculté des Lettres de Lyon*; fasc. 2 (1884): pp. 1-22. This anthology is preserved in a beautifully written paper manuscript. It contains a great number of verses composed in different metres; many of these mostly descriptive verses are quite well known. P. Regnaud also edited from the same MS. another unnamed anthology containing 61 descriptive verses composed in different metres (*idem*, fasc. 2 of 1885) and 187 mostly descriptive verses from a MS. in the Bibliothèque Nationale de Paris (*idem*, vol. VI); most of the latter verses are little-known *anyokti-s*. (It was not possible to trace the latter MS.).

**49.44.** Subhaṣita-śloka, an anonymous anthology in Mahārāṣṭrian calligraphy (MS. 324 of 1881-82 in BORI; 22 plus 38 folia); verses are rarely ascribed to their authors and if so done, the ascriptions are given before the verses; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhaṣitaratnakoṣa.[2]

**49.45.** Subhāṣita-sudhānanda-laharī, a collection of 113 stray verses (incomplete).[3]

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1. Cf. J. B. Chaudhuri, *Some unknown or less-known Sanskrit Poets discovered from the Subhāṣita-sāra-samuccaya* in *R. C. Law Volume II*, Poona 1946: pp. 145-58. J. B. Chaudhuri announced the publication of the text of the *Subhāṣita-sāra-samuccaya*, but it never appeared.

2. In the *Government Oriental Manuscirpt Library*, Madras, there are five more *Subhāṣita-śloka-s*, containing stray verses of ethical import and wise sayings (DC. xx. 12130-34).

3. DC. xx. 12136.

**49.46.** Subhāṣita-suradruma of Keḷadi Basavappa Nāyaka, a voluminous anthology (MSs. 228 of the later additions of BORI and 2271-2 at Śṛṅgeri as reported by Lewis Rice in his Catalogue [Bangalore 1884] and in the Library of the University of Bombay; the first and the third are paper MSs., the second is a palm-leaf MS.); the compiler intended probably to write this anthology in 5 sections; the paper MSs. contain section I, II and IV; section III appears only in the palm-leaf MS. and is full of erotic verses; folia are separately numbered for each section; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams; D. D. Kosambi started editing this anthology from the Śṛṅgeri MS.[1]

**49.47.** Subhāṣitāvalī, an anonymous Jain anthology (MS. 1424 of 1887-91 in BORI; dated *saṁvat* 1673); several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the Subhāṣitaratnakoṣa.

**49.48.** Sūcanikāpatrāṇi (MS. in ASB; HC VII. 546P, dated *saṁvat* 1872), being an index to a big anthology embracing various subjects in 255 topics.

**49.49.** Sūktāvali of Lakṣmaṇa (MS. No. 230 in P. Peterson's Three Reports on a Search... : p. 35), an anthology comprising 1000 verses, many of which are ascribed to individual poets.

**49.50.** Sūkti-ratnāvalī of Vaidyanātha Tatsat, in two parts, of which the longer follows the pattern of the Śārṅgadhara-paddhati and from which the compiler probably borrowed much of his material (MS. 1203 in the India Office Library and 4032 in the Harvard University Library, dated *saṁvat* 1754 [1698]; the latter MS. ascribed to Vaidyanātha Pāyaguṇḍe of the Tatsat family, son of Rāmacandra or Rāmabhaṭṭa Sūri and grandson of Viṭṭhalabhaṭṭa who lived in the second half of the 17th century); the anthology does not quote any authors or works.[2]

**49.51.** Vidagdhajana-vallabha, different from Vallabhadeva's Subhāṣitāvalī, probably one of the earliest anthologies preserved in 3 MSs.; its compiler is Vallabhadeva, son of Malhaṇadeva, a Kaśmīrian; several verses of this anthology appear also in the Subhāṣitāvalī of Vallabhadeva; some of them

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1. Cf. P. K. Gode in BhV. 3. (1941): pp. 40-46 (*Kavīndra Paramānanda and Keḷadi Basavabhūpāla*).

2. Vaidyanātha Tatsat is also the author of a commentary on the *Kāvyaprakāśa* of Mammaṭa written in 1684; he is probably identical with Vaidyanātha Pāyaguṇḍe. The work is almost identical with the *Sūktiratnāvalī*. Cf. P. K. Gode, *Date of the Sūktiratnāvalī of Vaidyanātha Tatsat* in BhV 2.2 : pp. 192-5.

are attributed to the same authors in both anthologies but sometimes they are attributed to different poets or are anonymous in one of the two anthologies.[1]

**49.52**. Vivādabhūṣaṇa of Bālakṛṣṇa belonging to the Atri-gotra with an anonymous commentary (MS. in ASB ; HC VII. 5472) ; a collection of miscellaneous stray verses.

## Other Subhāṣita-Saṁgraha-s

**50.1**. Some authors of histories of Sanskrit literature and in particular M. Krishnamachariar,[2] mention, without description, 62 other *subhāṣita-saṁgraha-s*; a great number of them are still in MSs.[3] ; some of the latter are quoted in the various catalogues,[4] but many are not even registered.[5] Our knowledge of *subhāṣita*-literature is still very limited.

**50.2**. To the *subhāṣita-saṁgraha-s* mentioned above, anthologies from special branches of Sanskrit literature or on special subjects should be added. There are, for instance, anthologies from Vedic texts and *śastra-s*,[6] from Purāṇa-s,[7] from inscriptions,[8] or dealing with special branches of learning, for instance

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1. Cf. V. Raghavan, *The Vidagdhajana-Vallabha* in *Jour. of the Kerala Univ. Or. MSs. Library*, Trivandrum 12.1-2 : pp. 133-54.

2. *History of Classic Sanskrit Literature*, Madras 1937 ; paras 361-373C.

3. Cf. L. Sternbach, *Subhāṣita-saṁgraha-s*...(op. cit.) ; para 36.

4. *Idem*, para 38 ; Cf. para 37.

5. L. Renou in his *L'Inde Classique*, vol. II ; p. 230 mentions also among anthologies the *Kavīndracandrodaya* from the 17th century ; however this short poem in verse and in prose is not an anthology but a tribute to Emperor Shah Jahan by 69 contemporary Paṇḍits compiled by (Kavīndra) Kṛṣṇa, librarian of *Kavīndrācarya*, Ed. by H. B. Sharma and M. M. Patkar in Poona Or. Ser. 60. Cf. Introduction to this edition ; V. Raghavan, *Indian Culture* (1940) : p. 164 ; H. D. Sharma in *Kuppuswami Śastrī Commemoration Volume* : pp. 53-60 ; P. K. Gode, *Bernier and Kavīndrācarya Sarasvatī at the Moghul Court* in *Annals of the S. V. Or. Inst.*, Tirupati I. 4 : pp. 1-16.

6. E.g., Vishva Bandhu's *Vedaśastra-saṁgraha*, New Delhi 1966.

7. E.g., A. P. Karmarkar's *Purāṇa-kavya-stotra-sudha*, Thalakwadi, Belgaum 1955 and his almost idential *Purāṇic Words of Wisdom*, BhV 7.11-3 & 8.1-2 and in several issues of the *Pur. Bulletin*.

8. E.g., B. C. Chhabra's *Abhilekhasaṁgraha*, New Delhi 1964.

anthologies on medical science,[1] on knowledge as such[2] or on courtezans.[3] In addition, collections of *lokokti-s* should also be mentioned here.[4]

**50.3.** In addition to these *subhāṣita-saṁgraha-s* we know of the existence of the following six anthologies mentioned in the known *subhāṣita-saṁgraha-s*: Prasaṅgaratnāvalī quoted in the Subhāṣitaratnākara[5]; the Sabhātaraṅga quoted in the same anthology; the Sphuṭaśloka quoted in the Subhāṣitaratnākara[5]; the Sūktiratnākara quoted in Jalhaṇa's Sūktimuktāvalī[6]; the Sūktisahasra also quoted in Jalhaṇa's Sūktimuktāvalī, the Śārṅgadhara-paddhati and the Subhāṣitahārāvalī[7]; and the Sūktisaṁgraha quoted in the Subhāṣitaratnākara.[8]

**50.4.** Also the newly published "An Anthology of Indian Literatures" edited by K. Santaram, Bhāratīya Vidyā Bhavan, Bombay 1969, could be added. Part I contains a selection from the Sanskrit literature and in particular its chapter VIII *subhāṣita-s* (pp. 108-14). However neither the text of the *subhāṣita-s* nor the sources are given there; the work contains only the English translation of the *subhāṣita-s*.[8]

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1. P. M. Mehta's *Vaidyakīya-subhāṣitāvalī* in *Vidyā Bhāvana Āyurveda Granthamālā* 5, Benares 1955.

2. *Vidyā-Vinodaśataka*. Ed. by Rāja Rāma Siṁha Deva containing 100 verses on pleasure of knowledge.

3. L. Sternbach's, *Gaṇika-vṛtta-saṁgraha* in V. I. Series No. 4, Hoshiarpur 1953.

4. *A Handful of Popular Maxims, which is a collection of 484 lokokti-s compiled in alphabetical order, translated and interpreted* by Col. G. A. Jacob, Bombay 1925, in 3 volumes (third edition). Cf. V. Chakravarti, *Laukikanyāyāñjalī. Two Handfuls of Popular Maxims current in Sanskrit Literature collected by Colonel G. A. Jacob* and reply by Col. G. A. Jacob, *On some Matters connected with the Laukikanyāyāñjalī* in IA (1912) : pp. 33-37 and 213-214 ; cf. P. V. Kane, *History of Dharmaśāstra*, V. 2 : pp. 1039-1052 ; V. S. Ghate, *Some Maxims or nyāyas met within Sanskrit Literature* in IA (1913) : p. 250 ff.; B. Bhattacharya, *Some More Popular Maxims* in *Indian Culture* 12.2 : p. 98 ff.

5. See above, para 48.39.

6. See above, para 30.1.

7. See above, paras 39 ; 41 and 41.2, as well as L. Sternbach, *On the Subhāṣitahārāvalī and on the Sūktisahasra*, (paras 14 and 20) in the Journal of the Gaṅgānātha Jhā Kendriya Vidyāpeeṭha, 28.3-4.

8. Such collections of *subhāṣita-s* as appear in different translation works or those quoted in Saṁskrit Readers, Chrestomathies, etc. are not included here.

**Collections of Gnomic, Didactic and other stray verses: Cāṇakya, Bhartṛhari**

**51.** The gnomic and didactic Sanskrit poetry is also closely connected with anthologies, for the latter are collections of stray gnomic verses composed by different poets and culled from different sources. The difference lies in the principle that anthologies are collections of verses composed by different authors, while the gnomic and didactic poems are collections of verses composed by one author only. However, that is not always so in Sanskrit literature. Collections of gnomic and didactic verses, presumably written by a single author and attributed to him, in general parlance, need not necessarily be composed by this author; they were usually *in majorem gloriam* only attributed to one author, while they were borrowed from the floating mass of oral tradition. That is particular the case of the two main works of gnomic and didactic literature—collections of verses attributed to Cāṇakya and Bhartṛhari. The latter accepted the old division of subject matter into the four *puruṣārtha-s*: *dharma*, *artha*, *kāma* and *mokṣa* which were regrouped in the collections of epigrams attributed to him into three *śataka-s*: *nīti* (dealing with *artha* and *dharma*), *śṛṅgāra* (dealing with *kāma*) and *vairāgya* (dealing with *mokṣa* and *dharma*).

**52.** The Sanskrit *subhāṣita*-literature as well as the didactic and gnomic poetry are very extensive. Both do not contain only straight sententious sayings and didactic verses, but also allegories (*anyokti-s*) and satiric verses in which the authors either benevolently or harshly and sarcastically ridiculed men and their behaviour: the didactic literature is also closely connected with devotional and even erotic literature. Highly sensuous pictorial effects, authenticated by a deep sincerity of ecstatic emotion were often blended into one and thus helped to create poems full of erotic mysticism, devout yet sensuous. In India worldly wisdom, religious devotion and sensual love (*kāma* as well as *śṛṅgāra*) are often intermingled; the early division of aphorisms and epigrams on worldly wisdom into those dealing with *dharma*, *nīti*, *kāma* (*śṛṅgāra*) and *mokṣa* had made a great impression on Sanskrit literature and *śṛṅgāra* by its piquancy had added further flavour to the entire Sanskrit literature, including even the devotional literature. Therefore, to draw a demarcation line between these types of Indian literature is impossible. It might be therefore correct to mention among the *subhāṣita*-literature not only the didactic and gnomic poetry but also some lyric, erotic and devotional poems.

**53.** As stated above the best representatives of the gnomic and didactic poetry are the sayings attributed to Cāṇakya and the epigrams attributed to Bhartṛhari. Although a large group of verses attributed to Bhartṛhari were probably composed by the latter, it is not certain whether the same can be said

about the sayings attributed to Cāṇakya. There are 2235 sayings attributed to the latter and 852 epigrams attributed to Bhartṛhari and it is impossible to believe that one person could have been the author of 2235 or 852 sayings, respectively. Although it is impossible to ascertain the authorship of these sayings to any of these authors, we must consider most of the sayings as being anonymous and authorless and belonging to the floating mass of oral Indian tradition, extremely valuable for appreciating and understanding the wisdom of the Hindūs and *eo ipso* for the present *Mahāsubhāṣita-saṁgraha.* The numerous sayings, epigrams and aphorisms ascribed to Cāṇakya and Bhartṛhari are now easily accessible since all the sayings attributed to these authors were collected and critically edited.[1]

**54.** Bhartṛhari's Śataka-traya has found many imitators; some of them have written more ornate stray gnomic verses in *kāvya*-style but never attained the hight of Bhartṛhari's poetry.

**54.1.** An imitation of Bhartṛhari's *Vairāgya-śataka* is Śilhaṇa's Śāntiśataka,[2] a collection of 104 stray verses[3] in a variety of metres and divided into four *pariccheda-s.*

**54.2.** Dhanadarāja's Śatakatrayam is, as Bhartṛhari's epigrams, divided into *śṛṅgāra-*, *nīti-* and *vairāgya-śataka-s*; it is composed of 103, 103 and 108 stray verses; Dhanadarāja, son of Dehala composed his work in A. D. 1434; his poetry is inferior to that of Bhartṛhari.[4]

**54.3.** Janārdanabhaṭṭa's Śṛṅgāra-śataka and Vairāgya-śataka composed of 101 stray verses each[5] of which many are erotic.

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1. *Cāṇakya-nīti Text-Tradition (Cāṇakya-nīti-Śākhā-sampradāyaḥ)* by L. Sternbach in *Vishveshvaranand Indological Series,* vols. 27, 28, 29, 29(a), 29 (b) and the bibliography quoted there. There are many editions of Bhartṛhari's Śataka-s and many works on Bhartṛhari. The best critical edition is "*The Epigrams attributed to Bhartṛhari including the Three Centries* ... by D. D. Kosambi in *Singhī Jaina Granthamālā* 23, Bombay 1948. For details, see L. Sternbach's introduction to the *Cāṇakya-nīti-Śākhā-sampradāyaḥ,* Vol. I. 1 : pp. xxvii-ccvii ; Vol. I. 2 : pp. xi-cxxix ; and Vol. II. 1 : pp. 23-27ć, as well as D. D. Kosambi's introduction to the "*Epigrams...*" : pp. 1-81. Cf. L. Sternbach, Subhāṣita, *Gnomic and Didactic Literature,* Otto Harrassowitz Wiesbaden, 1974 : pp. 45-72.

2. The Śāntiśataka was very often published. The only critical edition is by K. Schönfeld (*Das Śāntiśataka. Mit Einleitung, kritischem Apparat, Ubersetzung und Anmerkungen* ... Leipzig 1910.

3. Different MSs. contain, additionally, 18 verses.

4. Published in KM. XIII. 33-80.

5. Published in KM. XI. 157-72 and XIII. 131-44.

54.4. Narahari's Śṛṅgāraśataka (there are many Narahari-s and it is not known which Narahari was the author of this work); the Śṛṅgāraśataka is a collection of 115 stray verses.[1]

54.5. Appayya Dīkṣita's Vairāgya-śataka, a collection of 101 stray verses[2]; Appayya Dīkṣita was a prolific poet who lived in the second half of the 16th and the beginning of the 17th century.

54.6. Paṇḍitarāja Jagannātha's Bhāminīvilāsa which has also something in common with Bhartṛhari's Śatakatraya[3]; it is divided into four parts (*vilāsa-s*) which deal with *nīti* (varying from 100 to 130 verses)[4], *śṛṅgāra* (101 to 184 verses), *vairāgya* with the glorification of Kṛṣṇa-Viṣṇu (31 to 46 verses); it also contains an elegy to the deceased sweet-heart (18-19 verses). The text is different in several MSs. and it is not known which verses were written by Paṇḍitarāja Jagannātha and which are interpolations; at least one-fourth of the verses is of doubtful origin. The author lived in the 17th century and was also the author of the Avaśiṣṭānyokti (op. cit.), some lyrical works, *stotra-s* and *kāvya-s*.

55. Possibly, influenced by Bhartṛhari is a Jainistic collection of 922 stray verses, *viz.* Amitagati's Subhāṣita-ratna-saṁdoha.[5] Amitagati lived probably in the 10th century; his work is divided into 32 chapters, of which each deals with a specific subject; each chapter is, as a rule, written in the same metre, but different one from the preceding chapter. The author expands in this work the entire ethics of Digambara Jainas, gives rules on ethics for monks and laymen and condemns all aspects of Brahmanism. It is an important work on Jaina ethics. The chapters deal with, among others, anger, arrogance, deceit, greed, carnal pleasure, defects of women, truth, wisdom, family, old age, death, instability, *karman*, villain, the good man, warnings of drinking, eating meat and honey, love and paid love, gambling, etc. Amitagati's style is generally

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1. Published in KM. XII. 42-60.

2. Published in KM. I. 91-9.

3. Published many times beginning from 1840 (P. V. Bohlen) and 1845 by D. Galanos. The best is the edition in the *A Paṇḍitarāja-kāvya-saṁgraha* by Dr. A Sharma in *Sanskrit Academy Series, No.* 2, Hyderabad 1958 and by Har Dutt Sharma in *Poona Oriental Series* 50.

4. Mostly *anyokyti-s*.

5. Critically edited and translated into German by R. Schmidt in ZDMG 59 and 61 and issued also separately in Leipzig 1908. Also Published in KM. 82. (Cf. ZDMG 59.57 sqq. and WZKM 17.105 sqq.).

ascetic, harsh and severe and his work is a *subhāṣita-saṁgraha par excellecne* with a distinct Jainistic tendency.

**Collections of Jainistic and Buddhistic Gnomic and Didactic stray verses**

**56.** The Jainistic gnomic and didactic literature is quite extensive.

**56.1.** Amitagati, in addition to the Subhāṣita-ratna-saṁdoha wrote also the Yogasāra, a didactic poem in *śloka-s* containing mostly moral Jainistic instructions (in 9 chapters); an ethical poem, the Dvātriṁśatikā; and a direct attack on Brahmanism—the Dharmaparīkṣā.

**56.2.** Hemacandra, basing himself possibly on Amitagati's Subhāṣitasaṁdoha, wrote in A. D. 1236 the Yogaśāstra (the first four chapters) which contains didactic teachings.[1]

**56.3.** Also Jinadatta Sūri (A. D. 1075-1154) wrote three didactic Jainistic poems, namely, the Upadeśarasāyana-Rāsa, the Kālasvarūpakulakam and the Caccarī.

**56.4.** At the end of the 13th century Somaprabha (or Somaprabhā-ācārya, or -Sūri), pupil of Vijayasiṁha wrote the Kumārapāla-pratibodha, a didactic poem and collection of tales in Prākrit, Sanskrit and Apabhraṁśa; it deals with the five Jainist commandments and other prescribed duties. Among others, he was also the author of the Sūktimuktāvalī or Sindūraprakāra, a collection of 99 popular wise sayings and moral duties appropriate for Jainas and praising Jainas; this work was very popular and many sayings were, and still are, known by heart by many men and women of the Jainistic community.[2]

**56.5.** Other Jainistic didactic poems were written later, e.g., the Śṛṅgāra-vairāgya-taraṅgiṇī by another Somaprabha, being a short collection of 46 erotic and ascetic stray verses, diatribes against women[3]; the Gāthākośa of the 12th century (in Prākrit) by Municandra

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1. Cf. *P. Peterson*, Report 1882-3 : p. 65 sqq. and *Vijayadharma Sūri* in *Journal of the Asiatic Society of Bengal* 6 (1910) : pp. 267 sqq.

2. Published in KM. VII ; 35-51 and translated by P.-E. Pavolini in *Studi Italiani di Filologia Indo-iranica* 11 : pp. 33-72. Cf. R. Mitra, *Notices on Sanskrit Manuscripts*, Calcutta 1884. No. 2420 : p. 177 ; A. Weber, *Handschriften Verzeichniss* II. 3 : p. 1132 ; R. G. Bhandarakar, *Report for 1882-83* : pp. 42 and 225 ; cf. Indian Antiquary 11 : p. 254.

3. Published in KM. V : 142 sqq. and translated into German by R. Schmidt in his *Liebe und Ehe im alten und modernen Indien* : p. 36 sqq.

Sūri[1]; the Gāthāsahasrī by Samayasundara[2]; and the Bhavavairāgyaśataka, a collection of 100 stray verses on the vanity of existence.[3] Of didactic and satirical genre is the Dhūrtākhyāna of Haribhadra Sūri which contains humorous satiric stories of rogue and many others.

57. Also in the Buddhist literature we find many didactic collections of stray verses. The best known is certainly the Dhammapada; also important anthologies of stray verses of Buddhist character are Candragomin's Śiṣyalekha-dharma-kāvya[4]; Śāntideva's Bodhicaryāvatāra; Śikṣāsamuccaya; Sūtrasamuccaya; Subhāṣita-saṁgraha, an anthology of extracts from Buddhist works compiled by an unknown author to illustrate the doctrine of scholastic and of mystic (Tāntrik) buddhism[5]; Dharmasamuccaya of Avalokitasiṁha edited in Sanskrit, Tibetan and Chinese[6]; and others.[7]

## Short collections of Gnomic Didactic and other stray verses

58. Other gnomic and didactic poems containing stray sententious sayings are numerous. Also from these poems[8] some of the sayings were culled and included in the present Mahāsubhāṣita-saṁgraha. They are quoted below in alphabetical order :

59.1. Āmūru Vedavyāsa's Nītiśataka, a short poem of 100 stray verses on *nīti* representing the author's observations on nature and

1. Cf. P. Peterson's *Three Reports* pp. 12 and 29.

2. Cf. F. Belloni Filippi in *Giornale della Società Asiatica Italiana* 28.153 sqq.

3. Edited and translated by L. P. Tassitori in *Giornale della Società Asiatica Italiana* 22.179 sqq.

4. Edited by I. P. Minayeff in *Zapiski* IV.

5. Edited by C. Bendall in *Le Muséon* IV. 4 : pp. 378-402 and V : pp. 245-74.

6. Vol. I-III; traduit par Lin-Kouang. Vol. II and III with revisions by A. Barrean, J. W. de Jong and P. Demiéville, Paris 1946, 1969, 1973.

7. These as well as Jainstic gnomic and didactic works, with the exception of *Amitagati's Subhāṣita-ratna-saṁdoha* are not cited in the present Mahāsubhāṣita-saṁgraha. Cf. L. Sternbach, *On Some Non-Canonical Subhāṣita-Collections in Jaina Literature* in the *Commemoration Volume Mahāvīra and his Teachings*, Bombay 1974.

8 In addition, verses were also culled from Mahākāvya-s, epics, dramas and other literary works.

the behaviour of good and bad persons ; the verses are written in *anuṣṭubh-s* ; the collection is divided into 5 headings. The poem dates from the first half of the 19th century. The MS. of which the first folia are missing, was published by S. Ritti.[1]

**59.2.** Bhallaṭa's Śataka (Bhallaṭaśataka), a poem containing 108 stray didactic and descriptive verses written in satirical tone, often ridiculing undiscriminating patrons ; composed in a variety of metres.[2] Not all verses were composed by Bhallaṭa himself, since we find among them some verses written probably by Ānandavardhana, a poet from Kaśmīr. Bhallaṭa himself was also a Kaśmīri poet who lived at the time of king Śaṅkaravarman (883-902). Many of Bhallaṭa's verses were quoted in *subhāṣita-saṁgraha-s* and works on *alaṁkāra-s*.[3]

**59.3.** Bhavabhūti's Guṇaratna, a short poem of 13 stray verses in a variety of metres attributed, probably wrongly, to the great poet Bhavabhūti[4] ; also popular in Ceylon ; most of the verses are culled from other poems, such as the Hitopadeśa, (verses 3, 8, 12), the Pañcatantra (verses 5, 9), the so-called Cāṇakya's sayings (verses 6, 11), the Skanda-purāṇa (verse 7) and the Mālatīmādhava (verse 1) ; one verse also occurs in the Dṛṣṭāntaśataka (verse 13). Very few verses in the Guṇaratna were not borrowed from known sources. Probably this collection of stray verses was ascribed to Bhavabhūti because its first verse is the first (in some editions the second) introductory verse of Bhavabhūti's Mālatīmādhava. Only verses 2, 4, and 10 of the Guṇaratna do not appear in other primary sources of which verse 5 was probably very popular in India in early times since it also appears in the literature of Tibet : in Vararuci's Śatagātha (4) (Mchog sred, Tshigs-su bcad-pa brgya-pa) included in the Tibetan Tanjur, and also in the She-rab Dong-bu (150) and the Subhāṣita ratna-nidhi (4, 14).

**59.4.** Bhoja's Cārucaryā, a collection of 135 stray verses, mostly in *śloka*-metre, dealing with daily routine, good and right conduct and activity in one's daily occupation.[5]

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1. In JOR (Madras) 29. 108-25.

2. KM. IV 169-188 ; *Bhallaṭaśataka-vyākhyā* by Vāsudevācārya in *Madras Sanskrit Series*, No. 2.

3. Cf. Th. Aufrecht in ZDMG 41.488, H. V. Jacobi in ZDMG 56.405 ; P. Peterson in JBRAS 16.167. Cf. JRAS (1897) p. 290.

4. KSH 523-5 ; KSG 1.299-105. *Kāvyakalāpa* I. 7-8, SKSD 10-1 ; SRSS 27-31. Cf. HC. vii. 5072. Cf. fn. 3 on p. cxxii.

5. Published for the first time on the basis of 3 MSs. by Dr. V. Raghavan in his *Malayamārutaḥ II*, Tirupati 1971 : pp. 79-95.

**59.5.** Dakṣiṇāmūrti's Lokoktimuktāvalī, a collection of 94 devotional verses and wise sayings, composed in a variety of metres and divided into six *paddhati-s* ; each verse is composed of two parts ; in the first part a truth is proclaimed and the second contains an argumentation or corroboration reinforcing the truth or an example illustrating it. Dakṣiṇāmūrti lived probably between A. D. 1450 and 1600.[1]

**59.6.** Ghaṭakarpara's Nītisāra, a collection of 21 stray verses written in a variety of metres ; the poem is written in the form of a dialogue between a hog and a lion and contains mostly wise sayings culled from other poems, particularly from the Hitopadeśa.[2] Ghaṭakarpara is also the author of a collection of 23 stray verses, called the Ghaṭakarpara-kāvya (also called Yamaka-kāvya) ; this poem deals mostly with the pangs of separation of a love-stricken lady who speaks to the clouds and asks them to transmit her massage to her husband ; it is a *dūta-kāvya.*[3] When Gaṭakarpara lived is not known. By tradition, he was considered as one of the nine jewels at the court of Vikramāditya, but it is not certain whether he was the author of both of them—the Nītisāra and the *kāvya*, nor whether he was one of the nine jewels at the court of Vikramāditya. The Ghaṭakarpara-kāvya was also sometimes ascribed to Kālidāsa.

**59.7.** Govardhanācārya's Āryāsaptaśatī, a collection of 202 erotic stray verses in *āryā*-metre arranged in *vrajya-s* by initial letter.[4]

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1. KM. XI. 78-94 ; translated into Italian by Carlo della Casa in *Atti della Scienze di Torino* 102 : pp. 1-28.

2. KSH 504-6 ; KSG 1. 378-80 ; also in the *Kāvyakalāpa* (1864), SKSD (1869 and 1874).

3. The *Ghaṭakarpara-kāvya* was critically edited with extracts from commentaries by J. B. Chaudhuri in his *Dūta-kāvya-saṁgraha* 6 in Calcutta 1953 ; other editions are : in the *Sanskrit Laesebog med tilhörende ordsamling* af N. L. Westergard (1846) : 83-96 ; in *Kāvyakalāpa* (1864) : 98-100 ; in KSH 120-24 ; in KSG 1.357-66 ; in *Sarasvatī-vilāsa Press*, Narsinghpur 1908, in SKSD (1869) : 35-9, in *Veṅkaṭeśvara Press*, Bombay 1892 (1949) ; in the *Kaśmīr Sanskrit Series* 57, Srinagar 1945 ; by L. C. Gayzel (Kālidāsa ; ascribed to Kālidāsa), Colombo 1961 (with an English translation ; Translations were numerous into French, English, German and Hindī. The oldest translation with commentary is by G. M. Dursck, Berlin 1928. Cf. Ch. Vaudeville, *A Note on the Ghaṭakarpara and the Meghadūta* in JOIB 9.2 : pp. 125-34 and in *Proceedings of the All-India Oriental Conference* 20.2 : pp. 37-48 ; C. N. Joshi, *A MS. of Ghaṭakarpara-kāvya* with a new Commentary in BhV. 6.49-57 ; S. L. Katre, Ghaṭakarpara Problem, in Vikrama Volume, Ujjain 1948 : pp. 177-98. *Ghaṭakarpara and Pūrvaghaṭakarpara quoted by Rājamukuṭa* in ZDMG 28.112 ; S. K. Ramachandra Rao, *A Forgotten Sanskrit Poet* in the *Aryan Path*, March 1960 : pp. 115-8.

4. KM. 1 ; KSG 1. 1-276. Also edited by S. Mookerjee, Dacca 1921 (1864) and in *Ārṣa-press*, Vizagaptam 1871. Cf. S. K. De, *Bengal's Contribution to Sanskrit literature* in *Indian*

**59.8.** G u m ā ṇ i P a r t's two poems—the G u m ā ṇ i--n ī t i and the U p a d e ś a ś a t a k a. Gumāṇi was born in 1790 and wrote in Sanskrit, Kumaunī and Hindī. The Gumāṇiśataka is a very popular work in the North of India[1]; it is a collection of 71 stray verses in which in one line a proverb in Hindī or Kumaunī is quoted and in three lines some situation aptly illustrating the concluding proverb is poetically described in Sanskrit; the illustrations are mostly based on the Mahābhārata, or the Rāmāyaṇa. Gumāṇi used unusual metres.[2]

**59.9.** T h e U p a d e ś a ś a t a k a[3] is a collection of 102 stray verses in *ārya*-metre, in which, similarly as in Gumāṇi-nīti, each epigram is proclaimed in one part of the verse and illustrated in the second part with an episode well-known from Sanskrit litterature, particularly from the Mahābhārata, the Harivaṁśa, the Rāmāyaṇa, the Bhāgavata-purāṇa, etc.

**59.10.** H a l ā y u d h a's D h a r m a v i v e k a, a short collection of 20 stray verses, mostly sententious and culled from other sources in a variety of metres. As it is evident from verses 6 Halāyuddha flourished at the court of Lakṣmaṇasena at the end of the 12th century (?).[4]

**59.11.** J a g a n n ā t h a P a ṇ ḍ i t a r ā j a's A ś v a d h ā ṭ ī,[5] a gnomic and devotional poem of 70 stray verses, all in *mattebha*-metre.[6]

**59.12.** J a l h a ṇ a's M u g d h o p a d e ś a, a collection of 66 verses in *śārdūlavikrīḍita*-metre,[7] containing warnings against snares of prostitutes.

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*Studies Past and Present* 1.4 : pp. 643-4. Cf. HC vii. 5149-50. Govardhana lived in the 12th century and, as mentioned before, his *Āryāsaptaśatī* (as well as other similar poems) were modelled upon the Sattasaī.

1. G. A. Grierson, *The Gumāṇi Nīti* in *Indian Antiquary* (1909) : p. 177 (cf. also of 1895 p. 124) and G. A. Grierson, *Linguistic Survey of India* 9.5 : p. 111.

2. E.g., verse 16 composed in each part of 7 long syllables or verse 19 composed in each part of 4 short and then 5 long syllables.

3. KM. II : pp. 20-8 ; *Tattvaviveka Press*, Bombay 1923 ; translated into Italian by O. Botto in *Rivista degli Studi Orientali* 27 : pp. 93-110.

4. KSH 507-9 ; KSG 1. 381-8, *Kāvyakalāpa* 106-8, SKSD 45-8, KRSS 21-26 ; cf. HC. vii. 173. There was also a grammarian Halāyudha of the 10th century, not identical with the poet as well as several other Halāyudha-s. Cf. fn. 3 p. cxxii.

5. Published in NSP, Bombay 1878; together with the *Campū-Rāmāyaṇa* in Poona 1868 and in SRK : pp. 258-70 (partly ; 26 verses) ; the author might not be identical with the author of *Bhāminī-vilāsa*, etc. (see above).

6. Which resembles the sound of horses' hoofs when they are galopping.

7. KM. VIII ; 125-35.

Jalhaṇa probably knew the Kuṭṭanīmata and was influenced by this work; he was also a Kaśmīrian poet and lived in the 12th century; he is not identical with the author of Sūktimuktāvalī.

**59.13.** Kalya Lakṣmīnṛsiṁha's Kavikaumudī,[1] an anthology of *anyokti-s* in two *śataka-s* of 101 and 46 verses respectively composed in a variety of metres. The author, who was the pupil of Ahobala-sudhi, lived in the 18th century.

**59.14.** Kṛṣṇavallabha's Kāvyabhūṣaṇaśataka, a collection of 103 stray verses composed in a variety of metres; from the 18th century.[2] The verses are mostly descriptions of women.

**59.15.** Kusumadeva's Dṛṣṭāntaśataka (or Dṛṣṭāntakalikā), a fifteenth century collection of 100 wise sayings indicated in the first line and illustrated in the second line[3]; part of this work is also quoted in the Subhāṣitāvalī of Vallabhadeva.

**59.16.** Madhusūdana's Anyāpadeśaśataka, a collection of 110 stray verses (mostly *anyokti-s*) composed in a variety of metres.[4] Madhusūdana was the son of Padmanābha and Subhadrā, and was a native of Mithilā.

**59.17.** Mohamudgara, a short poem of 17 to 18 devotional gnomic stray verses in moric metre attributed, probably wrongly, to *Śaṅkara*. The verses describe the voidness of the universe and blessing of mental peace and of knowledge of Viṣṇu. This is a well-known and often published Indian poem[5]; it was often translated into English, as well as into French, German and Indian languages.

**59.18.** Mūrkhaśataka, an anonymous, collection of 25 stray verses plus an introductory verse, listing and describing hundred fools.[6]

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1. *Kavikaumudī* of Kalya Lakṣmīnṛsiṁha, ed. and translated by K. Krishnamoorthy, Karnatak University, Dharwar 1965.

2. KM. VI : 31-46.

3. Edn. by *Nababhaskar Press*, Calcutta 1916-7 (1323); *Kamalā Press*, Cocanada 1926 (in Telugu characters); in KSH 217-26; in KSG 2.98-115; KM. XIV. 77-86; in *Kāvyakalāpa* 14-21; in SKSD 226-32; in KRSS (1876) 67-87; *Sunīti Sudhā-nidhi* compiled by Govindalāla Vandyopādhyāya (1898) : 34 sqq.; stray verses in VS 287-304 and 306-7.

4. KM. IX ; 64-79. Cf. JGJRI 8.93-4.

5. There are over 40 editions of this poem. The most accessible are in KSH 265-8, KSG I. 352-7 and *Neetisunkhulun* with translation by Mahārāja Kalee Krishen Bahadur, Serampore 1831. Cf. M. Winternitz GIL III. 149 and JA s. 3 t. 12 (1841) : pp. 607-13.

6. Cf. HC. vii ; Nos. 5500-1.

**59.19.** Nīlakaṇṭha Dīkṣita's Anyāpadeśaśataka, Kalividambana, Sabhārañjanaśataka, Śāntivilāsa and Vairāgyaśataka, five[1] poems containing stray gnomic, didactic and satiric verses and wise sayings of 101, 102, 105, 51 and 101 verses, respectively; the first is in *śārdūlavikrīḍita*-metre, the second and third in *anuṣṭubh-s*, the fourth in *mandākrāntā*-metre and the last in *upagīti-āryā*-metre.[2] Nīlakaṇṭha Dīkṣita was the son of Nārāyaṇa Dīkṣita and grandson of Āccān Dīkṣita II, brother of the well-known Appayya Dīkṣita; he lived in the 17th century. The Anyāpadeśaśataka is a collection of *anyokti-s* teaching good conduct; the Kalividambana is a satire on various social characters in the family and outside, as well as on quacks, doctors, poetasters, astrologers who please the sick, but with a diet which would be difficult to follow, so that if the patient recovers it would be thanks to the greatness of the astrologer and if the patient's health deteriorates it would be due to the non-observance of the diet; the Sabhārañjanaśataka is a typical collection of wise sayings and the Śāntivilāsa and the Vairāgyaśataka are devotional poems advocating renunciation.

**59.20.** Pañcaratna, Ṣaḍratna, Saptaratna, Aṣṭaratna and Navaratna, short collections of 5, 6, 7, 8 and 9 didactic stray verses in a variety of metres, all anonymous; the Navaratna was the most popular of these collections and was also incorporated in the Sanskrit literature of Ceylon, as well as quoted *in extenso* in the Subhāṣitamuktāvalī and in the Subhāṣitahārāvalī.[3]

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1. Published in KM. VI. 143-158; V. 132-142; IV. 189-98; VI. 12-20; and I. 91-9, respectively; also in *Oeuvres poétiques de Nīlakaṇṭha Dīkṣita* (text and translation) by P.-S. Filliozat, *Institut Français d' Indologie*, Pondichéry 1967 (see also bibliography) *Minor Poems of Nīlakaṇṭha Dīkṣita* (*Laghu-kāvyāni*, *Vani Vilāsa Press*, Śrīraṅgam 1914 and ed. by C. Sankararama Śāstri, *Bālamanorama Series* 35, Madras 1942. The *Anyāpadeśaśataka* is also published *inter alia* in Trivandrum in 1902 (in Malayālam characters with translation); the *Kalividambana* in *Lakṣmīvilāsa Press*, Madras 1859 (in Telugu characters); in the *Jagamitra Press*, Ratnagiri, 1878 (with a Marāṭhī translation), in the *Vidyāniketana Press*, Madras 1904 (in Grantha and Tamil characters); in the *Veṅkaṭesvara Press*, Bombay 1910 (1967); in the *Empress of India Press*, Madras 1911 (in Telugu characters); in the *Vaidika Vardhinī Press*, Kumbakonam (in Grantha characters); in the *Śastra Sañjīvinī Press*, Madras 1920 (in Grantha characters with a Tamil translation), in the *Grantha-ratnamāla*, 1888; p. 12 sqq. The *Sabhārañjanaśataka* is also published *inter alia* in the *Vaidika Vardhinī Press*, Kumbakonam (in Grantha characters); and in *Lakṣmī Vilāsa Press*, Madras 1859; the *Śāntivilāsa* is also published by the *Kāmakoṭi Publishing House*, Kumbakonam 1943 (with a Tamil translation) and in *Sarasvatī-bhaṇḍāgara Press*, Madras 1907.

2. To Nīlakaṇṭha Dīkṣita are also attributed other poems.

3. KSH p. 1 sqq.; KSG 1.277 sqq. SKSD: p. 5 sqq.; KRSS; p. 51 sqq. Also in *Neetisunkhulun*, *Kavyakalāpa* and *Prācīna Padyāvalī* (1859). Cf. HC. vii. 5503 Cf. H. Bechert *Sanskrit Texte aus Ceylon*; I. Teil in *Münchner Studien für Sprachwissenschaft*...

**59.21.** P ū r v a c ā t a k ā ṣ ṭ a k a (also called C ā t a k ā ṣ ṭ a k a) and U t t a r a c ā t a k ā ṣ ṭ a k a, two anonymous, mediaeval short poems composed of 8 lyric and gnomic stray verses, each in different metres, dedicated to the *cātaka*-bird[1]; according to popular belief the *cātaka* does not drink any water other than the pure liquid of clouds; the poems are of great artistic beauty and were often edited and translated.[2]

**59.22.** R ā k ṣ a s a's K a v i r ā k ṣ a s ī y a,[3] a collection of stray didactic verses which can be interpreted in two different ways; particularly popular in Southern India. The author, otherwise unknown, was quoted by Appayya Dīkṣita in the 16th century. Also a poet Rākṣasa, but probably a different one, was quoted in the Saduktikarṇāmarta (450) and Śārṅgadhara-paddhati (3810-11).[4]

**59.23.** R ā m a c a n d r a's R a s i k a r a ñ j a n a, a lyric and gnomic poem of 130 stray verses written in different metres with a commentary without which the poem would be incomprehensible; the poem permits a two-fold interpretation in which each vese has an ascetic as well as erotic meaning; Rāmacandra,

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München 1962: pp. 25-37. There are also the P a d y a s a ṁ g r a h a attributed to Kavibhaṭṭa (KSH: pp. 529-532), Yatipañcaka, Sādhanapañcaka, Bhramarāṣṭaka and Śṛṅgārarasāṣṭaka, the last two attributed to Kālidāsa, etc. For details see L. Sternbach, *A propos de petites recueils de vers gnomiques* in Papers pressnted to the XXIX International Congress of Orientalists, Paris, 1973 (*résumé*) and in JA 1974. These short collections of didactic verses, as well as the Guṇaratna, Nītisāra, Nītipradipa and Dharmaviveka may be considered rather as short *subhāṣita-saṁgraha-s* than collections of didactic verses attributed to individual poets.

1. *Occystes melanoleucos*, known for its shrill cry "*sphotik jol*" which means in Bengalī "crystal water".

2. Edited and translated into German by H Ewald in ZDMG (1842): p. 366 sqq.; KSH 237-9 and 240-1; KSG 1.327-30 and 331-4; SKSD pp. 22-5; KRSS pp. 58-63, *Kāvyakalāpa* 88-90, *Prācīna Padyāvalī*, Calcutta 1859: p. 4 sqq... Translated into English by Prof. Cowell in JRAS (1891): p. 599 sqq.; translated into German also by A Hoefer in his *Indische Gediche* 2.161 sqq. Cf. S. Stasiak, Le *Cātaka (Etude comparative)* in RO. 2: pp. 33-117.

3. Edited with a commentary by K. C. Chatterji and translated by Y. Mahalinga Sastri in 1935/6. Different from the K a v i-r ā k ṣ a s ī y a or R ā k ṣ a s a k ā v y a attributed to three different authors, sometimes to Kālidāsa, sometimes to Vararuci and sometimes to Ravideva; that poem is a pastoral description in 20 stray verses; it was published often, viz. in HSS 73, *Sarasvatī Vilāsa Press*, Narsiṅghapur 1908, *Indian Press*, Allahabad 1910 (1966), *Vavilla Press*, Madras 1926, *Sarasvatī-nilaya Press*, Vengipur 1875, *Parabrahma Press*, s. l. 1881, in NSP. 1900 and 1935, KSG 3.343-53; translated into Italian in GSAI 19.83-102 by F. Belloni-Filippi. A. Hoefer's *Sanskrit Lesebuch* pp. 86-93 etc. Cf. HC vii. 5023-4; P. K. Gode, *Date of the Rākṣasa-kāvya of Kāvyarākṣasa*—before A. D. 1000 in JIH 19.3, 312-9; V. Raghavan, *Some Kavi Rākṣasas* ... JOR (Madras) 19.2.

4. The verses quoted in the two anthologies are not didactic verses.

the author, was the son of Lakṣmaṇabhaṭṭa; the poem was written in Ayodhyā in the 16th century (1524)[1].

**59.24.** Śambhu's Anyoktimuktālatā, a collection of 108 *anyokti-s*, having double meaning, written in *śardūlavikrīḍita-* and *mandākrānta-*metres, ridiculing the folies of men. Śambhu lived at the court of king Harṣadeva of Kaśmīr (end of the 11th century) and wrote also the Rājendra-karṇapūra, a poem of 75 stray verses, mostly in *śārdūlavikrīḍita*-metre, in which he eulogized king Harṣadeva; many verses of the latter poem were included in the Subhāṣitāvali of Vallabhadeva.[2]

**59.25.** Śaṅkara's Śataślokī, a gnomic poem of 101 stray veses, written in *sragdharā*-metre, dealing with the teaching of Vedānta; whether this poem was really written by Śaṅkara is not certain.[3]

**59.26.** Śrī-kuru-Nārāyaṇa Kavi's Sudarśanaśataka, a gnomic poem of 101 stray verses in *sragdharā*-metre.[4]

**59.27.** Śṛṅgārajñānanirṇaya, of unknown authorship, a short poem of 32 stray verses being a dialogue between Śuka and Rambhā, partly erotic (words of Rambhā) and partly theosophical (words of Śuka).[5]

**59.28.** Vānarāṣṭaka and Vānaryaṣṭaka, two anonymous didactic poems of 8 verses each, written in a variety of metres, containing several *subhāṣita-s* known also from other sources.[6]

**59.29.** Vāñchānātha's Mahiṣaśataka (or Vāñcheśvara Mahiṣaśataka) a century of stray verses extolling the buffalo; the buffalo appears to indicate the youthful king surrounded by evil company who

1. KM. IV: pp. 96-149 and ed. by R. Schmidt with double readings and German translation, Stuttgart, 1896. Cf. R. Schmidt, *Liebe und Ehe in Indien*, Berlin 1904: p. 32 sqq.

2. *Anyoktimuktālatā* in KM. II, 61-79; *Rājendrakarṇapūra* in KM. 1.22-34. Cf. P. Peterson, *First Report* 1882-83: p. 11 sqq.

3. In *Select* (or *Minor*) *Works of Śrī Śaṅkara*, Madras 1911; Śrirangam 1910; Allahabad 1914; Poona 1925; and in editions in Poona 1917, 1922, Satara 1927, Bombay 1927.

4. KM. VIII; pp. 1-51.

5. Edited and translated by J. M. Grandjean, *Dialogue de Śuka et Rambhā sur l'amour et science suprême* in *Annals du Musée Guimet* 10.437 sqq. See also MS. R. 41 in the University Library of Lyon (op. cit.) which contains the poem.

6. KSH 244-5; 242-3; KSG I. 321-3, 324-6; in *Nītisunkhulun* 35-44, etc. (see above); translated by O. Böhtlingk in his *Indische Sprüche*. See fn. 3 on p. cxxii.

neglected the learned men of his court.[1] Vāñchānātha is probably Kṛṣṇa Kavi whose father held a high post at the court of king Sahāji, ruler of Tanjore from 1684 to 1710 ; the poem contains a commentary Śleṣārthacandrikā written by the author's grandson.

**59.30.** Vararuci's Nītiratna, a collection of 15 wise sayings known also from other sources.[2] Vararuci was probably not the author of this short collection of stray verses which was attributed to him only in *majorem gloriam.* The verses were culled from the collection of the so-called Cāṇakya's sayings (verses 3, 4, 9, 10, 12, 14), the Hitopadeśa (verses 4, 14) and from the floating mass of oral tradition.

**59.31.** Vedānta Deśika's (or Vedāntācārya's or Veṅkaṭanātha Deśika's) Subhāṣitanīvī and Vairāgyapañcaka ; the first is a popular anthology of 144 stray verses composed in a variety of metres systematically divided into 12 *paddhati-s* of 12 verses each, dealing with pride, wickedness, servitude, nobility, tranquility, etc., the second consists of five verses in the form of a benevolent satire highlighting the practice of detachment ; some of the verses have a double meaning[3] ; the author, who was a Vedānta scholar lived probably between 1268 and 1370.

**59.32.** Vetālabhaṭṭa's Nītipradīpa, a short collection of very beautiful 16 wise sayings composed in a variety of metres, known also from other sources.[4] Many of the verses were culled from the Pañcatantra, the Hitopadeśa and other *kathā*-works, so-called collections of Cāṇakya's sayings, Bhartṛhari's *śataka-s*, etc. It is unlikely that Vetālabhaṭṭa was the author of this collection.

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1. Critically edited with the commentary and published in No. 14 of the *Śaṅkara-gurukula Series* and in *Sarasvatī-nilaya Press*, Madras 1875 with commentary (in Telugu characters). Cf. G. VIII 490, ascribed to Bālaka.

2. KSH 502-3, KSG 1.305-10, *Kāvyakalāpa* I, KRSS and SKSD ; cf. HC. vii. 5490-1 ; translated by O. Böhtlingk in his *Indische Sprüche*. Cf. fn. 3 on p. cxxii.

3. The *Subhāṣitanīvī* is included in this chapter, since its verses were composed by a single author. The *Subhāṣitanīvī* is published in KM. VIII : 151-64 ; in *Oriental Press*, Madras, *Bhāgavata-vardhinī Press*, Coimbatore ; by M. T. Narasimha Aiyangar in *Śrī Vani vilasa Series* 10 (1908) , and with two commentaries in the *Indian Printing Works*, Mylapore 1971. Also other works were attributed to the author. (Cf. Introduction to the M. T. Narasiṁha Aiyangar's edition, p xi.).

4. KSH 526-8 ; KSG 1.366-77, *Kāvyakalāpa* and SKSD (op. cit.) ; cf. HC. vii 5495, Cf. fn. 3 on p. cxxii.

**59.33.** Vīreśvara's Anyoktiśataka, a collection of 105 stray *anyokti-s* in *śārdūlavikrīḍita-* and occasionally *sragdharā*-metres.[1]

**60.** These are only few of the best known didactic and gnomic poems; there are many more[2] containing stray verses mostly sententious sayings particularly still in MSs., of which the most important are[3]: the Abhilāṣaśataka of Kevalarāma comprising 264 verses (HC. vii. 5513); Bhāṣāmañjarī, a collection of stray verses, (AL. 582-3); Citraratnākara of Cakrakavi, a collection of humorous yet wise sayings (AL. 512-4); the poet appears to be the son of Lokanātha and brother of Rāmacandra and Patañjali; Dhik-pañcaka of Lakṣmī Nārāyaṇa (HC. viii. 5519); Dūrghaṭaśloka of Kuvalaya, a collection of 81 highly artificial stray verses praising several deities (AL. 526-7); Jaḍavṛtta of Mādhava, a collection of stray verses describing the characteristics and sentiments of stupid people, especially their mad and vulgar love (incomplete) (DC. XX. 11970); Kamalāsarasvatīvāda by Tripāṭhī Viśvambhara (HC. vii. 5516) containing in some MSs. 50 and in others 120 stray verses; Kaliguṇāṣṭaka of Raghunātha (HC. vii. 5522) comprising 15 verses, of which 8 describe the iron age and the remaining are salutations to Kālī; Kavirākṣasīya, an anonymous collection of 100 verses in *anuṣṭubh*-metre (DC. XX. 12000-12005); Kāvyasaṁgraha, a collection of stray verses culled from various sources enumerating groups of nine, eight, seven, six and five noted persons, things or qualities possessing the same or similar characteristics (DC. xx. 12007-8); Kucaśataka, an anonymous collection of 100 stray verses containing a description of the physical charms of women (DC. xx. 11936); Kuśopadeśa (Nītisāra), an anonymous collection of verses, divided into 3 *aṣṭaka-s* and containing lessons on worldly wisdom (HC. vii. 5496 with commentary); Lakṣmīcaritra, an anonymous collection of 50 stray verses (HC. vii. 5517); Lakṣmīsarasvatīvivāda, an anonymous collection of 110 stray verses in which Lakṣmī and Sarasvatī speak alternatively, each praising herself and denouncing her rival; in the quarrel the former succeeds in silencing the latter (HC. vii. 5515); Madanamukhacapeṭikā, an anonymous collection of 100 verses of which a part is a dialogue between a young lady and a recluse, she trying to allure his mind and he rejecting her advances sternly, dated *saṁvat* 1938 (A. D. 1880) (HC. vii. 5520); Manaḥ-śikṣārthamekādaśapadya by Raghunātha Dāsa with a commentary, a collection of 11 verses for

1. KM. V. 101-19.

2. Many of the poems belong to other branches of literature, e.g., the Bhojaprabandha of Ballāla where the narrative of Bhoja is intermingled with didactic verses and *subhāṣita-s* attributed to various poets, some of which were famous in India.

3. Some of these works could be included in the chapter on the erotic literature.

the discipline of the mind, dated *śaka* 1750 (A. D. 1828) (HC. vii. 5504); Manogarhaṇa of Kṛṣṇakavi, a short didactic poem of no great value (AL. 557); Mṛgāṅgaśataka by Kavikaṅkaṇa, a collection of 100 stray verses praising the moon who inspires sentiments of love (DC. 11981); Nītidīpikā, an anonymous collection of wise counsels, incomplete (HC. vii. 5510); Nītisāra of Gaṅgādhara Dīkṣita, written in incorrect Sanskrit under orders of Akbar Sāhi (HC. vii. 5505); Nītiśataka of Kṛṣṇa Mohanakavi of Pūrvasthala in Bengal, a collection of 108 stray verses in 4 *sarga-s*, of which 32 deal with childhood, 29 with youth, 28 with mature age and 19 with old age (HC. vii. 5508); Padyapatrikā, a collection of stray benedictory verses (AL. 550); Paranārī-rati-niṣedha-pañcaka, an anonymous collection of didactic verses in which the intercourse with another man's wife is prohibited (HC. vii. 5521); Prākṛtapañca-ratna (Śṛṅgāramañjarī), an anonymous collection containing 10 stray erotic verses, culled from various sources (AL. 558); Pūrvapañcāśikā, an anonymous collection of 51 stray verses on different topics (BORI 56 of 1871-72; G. XIII, 419); Rakṣasaśataka, an anonymous, incomplete collection of 100 stray verses on piety and morality (HC. vii. 5492), it contains only 88 verses; Rasikajanarañjana by Vrajaburāja, son of Kāmarāja-dīkṣita, a collection of stray verses on attractions and charms of women in three *śataka-s* (DC. 11982); Siddhāntasudhātaṭinī of Rāma-candrāgamī, an incomplete collection of stray verses divided into topics in the form of a dialogue between husband and wife (HC. vii. 5511-2); Sindūraprakara by Somaprabha, disciple of Vijayasiṁhācārya (Jainistic), a collection of 100 stray verses on various topics (DC. xx. 12122); Sṛṅgārakāvya of Viśveśvara, son of Rāmaji, a collection of 97 stray verses on *śṛṅgāra* (HC. vii. 5271); Śṛṅgāraśataka of Mahādeva, son of Mukunda, a collection of 164 stray verses on *śṛṅgāra* (HC. vii. 5203); Śṛṅgāravīci by Nīlakaṇṭha, a collection of 700 stray verses on *śṛṅgāra* (incomplete) (HC. vii. 5243); Stanapañcaka, an anonymous collection of five stray verses dealing with certain bodily charms of women (incomplete) (DC. xx. 11991); Sūktivāridhi by Peddibhaṭṭa who belonged to the family of Mahopādhyāya of the Eleśavara city, an incomplete collection of ethical stray verses (HC. xx. 12143); Svarṇa-muktāvivāda by Maheśa Paṇḍita, a collection of 150 stray verses ending with a reference to Bahādur Shah, the author's patron, dated *śaka* 1740 (A. D. 1818) (HC. vii. 5507); Tāmbūlakalpa of Nṛsiṁhabhaṭṭa, a collection of stray verses showing the importance of chewing betel by quotations from Smṛti-s and Purāṇa-s and containing also at the end common topics on *ācāra* etc. (HC. vii. 5506); Tantrākhyānaśloka, an anonymous collection of lessons of worldly wisdom, being probably an abridgement of a fragment of a versified version of the Pañcatantra (HC. vii. 5502); Turagaśataka of Kuṭṭikavi and of Glaṇa-

patiśāstri, two collections of two *śataka-s* each containing stray verses on the glorification of horses (AL. 518-9); Vibudhabhūṣaṇa of Hālāsya-nātha, a collection of stray didactic verses of little beauty (AL. 1195); Vidagdhamukhamaṇḍana by Dharmadāsa, a collection of witty and cleverly composed stray verses on unconnected subjects divided into four *pariccheda-s* (DC. xx. 12116-17); Vidyāmañjarī of Dhīreśvara, a collection of 100 stray verses on the merits of learning divided into two chapters, dated *śaka* 1736 (A. D. 1814) (HC. vii. 5518); Vidyāsundara of Caurakavi a collection of 55 verses in a form of a dialogue between two lovers—Vidya and Sundara (HC. vii. 5114); Vibudhopadeśa, an anonymous collection of verses enumerating all things which a Sanskrit scholar should know (HC. vii. 5512); Viśveśvarāryāśataka by Viśveśvara, son of Lakṣmīdhara, a collection of 100 stray *āryā*-verses describing the beauties and other attractive qualities of women (with the commentary Viśveśvarāryāsaptaśatīvyākhyā) (DC. xx. 11984-5).[1]

**61.** Also the anthology of verses attributed to Mayūra, the Mayūrāṣṭaka[2], the Viṣṇubhaktikalpalatā of Puruṣottama[3] and

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1. Among the didactic poems M. Krishnamachariar in his *History of Classical Sanskrit Literature* mentions also the following works: Āryāmañjari of Devarāja; Āryāvijñapti by Rāmacandra, by Sītārāma and by Viśvanātha; Kavikaṇṭhābharaṇa; Nītikalpalatā by Sāhibrāma; Nītimañjarī by Śambhurāja; Nītimālā by Sadānanda (published in Calcutta); Nītisāra (also mentioned in DC. xx. 12062-7—6 MSs.); Nītiśāstrasamuccaya (also in DC. xx. 12055-61; 7 MSs., of which No. 12055 is attributed to Cāṇakya); Nītiśataka by Śrīnivāsācārya (also in DC. xx. 12053), by Sundarācārya, by Veṅkatarāya and one anonymous; Nītisumāvalī of Appāvājapeyin; Śāntivilāsa by Haridāsa and by Subrahmaṇya; Vairāgyaśataka by Padmānanda, by Śankarācārya and by Somanātha; Nītivilāsa by Vrajarājaśukla; and the Pañcatantrasaṁgraha.

Among the collections of *anyokti-s (anyāpadeśa-s)* M. Krishnamachariar mentions also: Anyāpadeśaśataka by Ekanātha Kāśyapi, by Gaṇapatiśāstri, by Gīrvāṇendra (also in DC. xx. 11994), by Ghanaśyāma, by Jagannātha and one anonymous; Anyoktikāvya, Anyoktikaṇṭhābharaṇa by Candracūḍa; Anyoktimālā by Āccān Dīkṣita (also in DC. xx. 11995), by Lakṣmīnṛsiṁha (also in DC. xx. 11996, but edited and published by Dr. K. Krishnamoorthy, op. cit.); Anyoktisaṅgrahādhyāya by Harikṛṣṇa; Anyoktiśataka by Bhaṭṭavīra; Darśanavijayagaṇi and by Somanātha; and Bhāvavilāsa by Nyāyavācaspati Rudraka. (p. 318 sqq.).

It is also known that MSs. of the Anyāpadeśapañcāśat of Gaṇapatiśāstri (AL. 423) and of Anyāpadeśapaddhati, anonymous (AL. 425) exist.

2. 'The *Mayūrāṣṭaka*, an unedited Sanskrit Poem by Mayūra' by G. P. Quackenbos in JAOS 31.343-4 and in *The Sanskrit Poems of Mayūra* ed. by G. P. Quackenbos in *Columbia University Indo-Iranian Series* 9 : pp. 67-79.

3. KM. 31.

the Bhikṣāṭanakāvya of Utprekṣāvallabha (Śivadāsa)[1] could be added to this list but the first is a collection of verses attributed to Mayūra, culled from poems of Mayūra[2] and *subhāṣita-saṁgraha-s* ; the second is a lyric poem ; the third is a devotional and philosophical treaty ; and the fourth is an erotic and devotional poem.

62. Also another type of poetry can be added to the didactic literature, i.e. collections of riddles. Indian riddles belong also to the *muktaka* literature since they were composed in "detached" verses, so that each verse formed an entity by itself. They were very popular in India, the more so as Indian poets made always strenuous efforts to express nothing in a straight-forward manner and always desired to conceal as much as possible or to express an idea in a round about way (Dhvanyāloka 4.5). Consequently riddles were considered as one of the 64 arts (*kalā-s*).

We find riddles, theological riddles (*brahmodya-s*), already in the Veda-s, Brāhmaṇa-s, Āraṇyaka-s, Śrautasūtra-s, etc. They formed there an essential part of religious ceremonies (e.g., Ṛgveda 1.164 ; 1.95.4 ; 8.29 ; Atharvaveda 9.9 ; Vājasaneyi-saṃhitā 23.9, 10 ; 47-8 ; 61-2 ; Taittirīya-saṃhitā 2. 5. 8. 3 ; 7. 4. 18 ; Śatapatha brāhmaṇa 4.6.9.20 ; 6.2.5 ; 11.4.1.2 ; 5.3.1 ; 6.25 ; 13.2.6.9 sqq. ; 5.2.12 sqq. ; 14.6.8.1 ; Aitareya-brāhmaṇa 5.25 ; Kauṣītaki-brāhmaṇa 27.4 ; Taittirīya-brāhmaṇa 2.5.83 ; Bṛhad-āraṇyaka-upaniṣad 3.8.1 ; Āpastampa-śrautasūtra 20.19 ; Āśvalāyana-śrautasūtra 10.9.1-3 ; 8.13.13-4 ; Kātyāyana-śrautasūtra 10.9.1-3 ; 20.7.11 ; 124.20 ; Lāṭyāyana-śrautasūtra 9.10.9 ; Śāṅkhāyana-śrautasūtra 16.4-6.13 ; 37.1 sqq. ; Vaitāna-sūtra 37.1, 38.5 sqq.). We find also riddles in the epics (e.g., Mahābhārata 1.77-83 ; 33.12-3), in the *kathā*-litearture (e.g., Kathāsaritsāgara 5.1.65 ; 155 A ; 72. 163 D), in the Buddhist literature (e.g., Samyutta 10.12 ; Ālavaka-sūtta 1.10 ; Sūciloma-sūtta 2.5 ; Devatā-samyutta 1.6.4, Jātaka-s 17, 84, 135, 245, 257, 301, 319, 401, 414, 453, 473, 477. 483, 515, 516, 518, 521, 522, 530, 533, 539, 544, 545, 546 ; Puggalapaññatti IV ; II. 1.4.25 sqq. ; Culavagga 4.14.14-6 ; Milindapañha 7, etc.), in the Jaina literature (e.g., Bhāvadeva Sūri's Pārśvanātha-caritra 3.105, Hemavijaya's Kathāratnākara 8.192.6, 9.203.8-10, etc.) and others. Riddles were defined in the *alaṁkāra-s* and particularly in Daṇḍin's Kāvyādarśa (3.98-123) and divided there into 16 categories. However these categories were soon forgotten. Indian riddles took the form of general puzzles, enigmas, charades, conundrums, logogriphs, anagrams, epigrams, and even mathematical, grammatical,

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1. KM. XII. 61-191 ; divided into 40 *paddhati-s* ; from the 14th century ; some verses are quoted in *subhāṣita-saṁgraha-s*, such as ŚP, VS and JS ; it deals with the story of how Śiva went about as a mendicant and how his appearance in the street influenced the women of the town.

2. *Sanskrit Poems of Mayūra*, op. cit.

phonetical puzzles, etc. The most common riddles were ordinary, every day puzzles (*prahelikā-s*), charades with or without solutions in the text (*antar-ālapa-s* and *bahir-ālāpa-s*, respectively) and obscure, "crooked" riddles hard to solve without an explanation (*kūṭani-s*). They were often written in artificial ornate language and often used *śleṣa-s*, numerous types of *yamaka-s*, and several riddles were written so as to be read also in the inverse direction, in zigzag manner, in circles, in the form of a lotus flower, etc. Numerous riddles were included in *subhāṣita-saṁgraha-s* where they were divided upto twelve categories and twenty-three sub-categories, different from those found in the Kāvyādarśa.[1] Several collections of riddles were composed probably not later than the fourteenth century A.D.

**62.1.** One of the most famous collections of riddles is the V i d a g d h a-m u k h a m a ṇ ḍ a n a of D h a r m a d ā s a.[2] Dharmadāsa is a popular name and when Dharmadāsa, the author of the Vidagdhamukhamaṇḍana, lived is not known ; he was certainly earlier than Śārṅgadhara, the author of ŚP. and Jalhaṇa, the author of JS., since some of Dharmadāsa's riddles are found there. He must be earlier than the second half of the thirteenth century, since one of his commentators, Jinaprabhasūri, was known to be active between 1293 and 1309. This collection of riddles, mostly *prahelikā-s* and *ālāpa-s*, often written in ornate and artificial language, is divided into 4 chapters and contains 220 verses written in Sanskrit and sometimes in Prākrit. Several commentaries were written on the Vidagdhamukhamaṇḍana. The riddles are difficult to solve ; they are like intelligence tests for Paṇḍits well versed in grammar and poetics.

**62.2.** Another popular collection of riddles is the B h ā v a ś a t a k a of N ā g a r ā j a (or N ā g a n ā t h a) ; this is a collection of 101 or 102 riddles mainly *kūṭani-s* written in a variety of metres, mostly in Sanskrit, but sometimes also in Prākrit. The verses are sometimes erotic in character and contain riddles where a question is asked what a person would do in a certain situation ; the reason is explained either by the author or by the commentator at the end of the verse. The poem is published as if having been written by Nāgarāja, son of Jālaya (or

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1. L. Sternbach, *Indian Riddles, A Forgotten Chapter in the Histories of Sanskrit Literatures* (V.V.R.I., Hoshiarpur). Cf. A. Führer, Sanskrit Rätsel, in ZDMG 39 : pp. 99-102 ; M. Haug, Vediche Rätselfragen und Rätselsprüche, Sitzungsberichte der philos.-philologischen Classe d. k. Akademiee der Wiss. 1875, München 1876 (Bd. II, H. 3) ; R. Roth, Lösung eines Rätsels im Veda in ZDMG 37. 104 sqq.. idem, Das Rätsel ... in ZDMG 48. 353 : M. Bloomfield, The Religions of the Veda, New York 1908 : p. 205 and in JAOS 15.172 sqq. See also V. Henry in Mémoires de la Société de linguistique 9.247 ; E. Windisch, Māra and Buddha 3 sqq. ; 222 sqq. ; 246 sqq.

2. KSH 269-311, KSG 3.87-192 ; *Kāvyakalāpa* No. 3 ; with the *Vidvanmandharā of Tārācandra* in *Sanskrit Press*, Benares 1866, Cf. HC. vii. 5523-31.

Jalapa), son of Vidyādhara of the Karpatti-gotra, one of the kings of the Ṭaka-dynasty; however, probably the work was only written under his patronage and the real author of the poem was Bhāva.[1] Similar to the Bhāvaśataka in the form and intent are riddles included in the Prākrit Vajjālaggam[2] of Jayavallabha. They are included in the chapter 64. They are also *kūṭani* riddles with a strong erotic touch. Some of the riddles were taken *verbatim* from Hāla's Sattasaī (Nos. 611 and 816=Sattasaī 816 and 916, respectively).

**62.3.** Collections of riddles were popular in India; among others are the Samasyādīpa, anonymous, in 175 verses of which 76 contain problematic lines of words to which a poet would be asked to give a sense and to put in a verse in his own way[3]; Sītāvinodakāvya, anonymous, in 120 verses describing how Sītā felt during the separation with Rāma in an enigmatic style[4]; Kāśīnātha's Dṛṣṭakūṭārṇava,[5] Himakara Śarma's Saṁsāra-vihārakāvya,[6] Prahelikāpahnuti-kūṭākhyāna,[7] Lakṣmī Nārāyaṇa's Samasyāpūrtti,[8] etc. Many of the riddles are explained either by the author himself or by the commentator. There are also unpublished *subhāṣita-saṁgraha-s* exclusively composed of well-known riddles,[9] as for instance the anonymous Kāvyakuṭhāra,[10] the Prahelikā-

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1. KM. IV: pp. 46-64 and in *Granth-ratna-māla*, Bombay 1887-91, Vol. I: 20 sqq. Cf. R. Schmidt, *Das alte und moderne Indien*, Bonn/Leipzig 1919: p. 184. Cf. Bhandarkar's *Report* 1882-3: pp. 9 and 198; P. Peterson's *Three reports* pp. 29 and 338; cf. HC. vii, 5497. Several riddles of the Bhāvaśataka (riddles 3, 5, 7, 9, 10) were qnoted with their solutions given by Kāmakandalā in the Mādhavānala-Kāmakandalā-kathā of Ananda. Cf. L. Sternbach, The Mādhavānala-Kāmakandalā-kathā and its Sources, in ABORI LIV.

2. Quoted above, para 25,

3. HC. vii. 5534.

4. HC. vii. 5541.

5. HC. vii. 5532.

6. HC. vii. 5535.

7. HC. vii. 5536.

8. HC. vii. 5542.

9. Most of the *subhāṣita-saṁgraha-s*, described in the chapter on anthologies, contain a few riddles.

10. HC. vii. 5538.

k a u t ū h a l a,[1] the S a m a s y ā r ṇ a v a,[2] a collection of 575 verses divided into 6 chapters, L a k ṣ m a ṇ a' s extensive S a m a s y ā r ṇ a v a,[3] etc.

**Satiric Poems with Didactic stray verses**

**63.** To this type of literature belong also the satiric and didactic poems, particularly of Kṣemendra,[4] one of the most prolific poets of India. He lived in Kaśmīr in the eleventh century (probably from 1010 to 1070). His works, not all of which are preserved to our days, may be divided into 5 groups : (1) didactic works ; (2) satirical and didactic works ; (3) poetical works ; (4) treaties on poetics and metrics ; and (5) miscellanea.

**64.** Pure didactic works full of wise sayings are the Cārucaryā-śataka and the Caturvarga-saṁgraha ; partly also the Kavikaṇṭhābharaṇa. The satirical and didactic works are the Kalāvilāsa, the Darpadalana, the Deśopadeśa, the Narmamālā, the Sevyasevakopadeśa and the Samayamātṛkā.

**64.1.** The C ā r u c a r y ā (The hundred verses of beautiful Life) is a collection of 100 stray verses in *anuṣṭubh*-metre[5] ; it deals often in a conventional

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1. HC. vii. 5537.

2. HC. vii. 5544.

3. HC. vii. 5543.

4. Also called Vyāsadāsa. Cf. R. Duttaray, *Vyāsadāsa, a name of Kṣemendra* in OH. 11.2 : pp. 71-8. Cf. S. K. De, *Wit, Humour and Satire in Ancient Indian Literature* in OH. 3.2 : p. 157 sqq. ; idem, *Ancient Indian Erotic and Erotic Literature*, Calcutta 1959 : p. 45 sqq. ; Dr. Sūryakānta in the Preface to his *Kṣemendra's Studies* in POS. 91 ; H. G. Narahari, *Pearl of Worldly Wisdom, the Aryan Path*, March 1967 : 123-8 ; P. N. Pushp, *Social Satire in Kṣemendra* in *Summaries of Papers submitted to the 17th session of the All-India Oriental Conference*, Allahabad 1953 : p. 191 sqq. ; Om Bajaj, *Kṣemendra as a Social Reformer in the Deśopadeśa* in JOIB 13.3 : p. 222 sqq. ; idem, *The Darpadalana of Kṣemendra—A Study* in PO. 27.3-4 : p. 69 sqq. ; idem, *The Sevyasevakopadeśa of Kṣemendra* in JORS 47. 324 sqq. ; J. R. A. Loman, *Types of Kashmirian Society in Kṣemendra's Deśopadeśa* in ALB 31-2 : p. 171 sqq. ; N. S. Śukla, *Administration in Kashmir in the Eleventh Century* in *Bull. of the Institute of Post-Graduate (Evening) Studies*, Delhi for 1963 : p. 46 sqq. ; J. Naudou, *Aspects de la vie économique et sociale au Kāśmīr Médiaeval : Le complémentaire pour le Doctorat ès Lettres présentée à la Faculté des Lettres et Sciences Humaines de l'Université de Paris* ; O. Botto, *Il poeta Kṣemendra e il suo Daśāvatāracarita. Notizia introduttiva.* Torino 1951.

5. KM. II : 128-38, reprinted in Kṣ (RP) 135-144, in *Gupta Press*, Calcutta 1966 (1907), 1910, and in *Minto Press*, Chittagong 1913, in *Kamalā Press*, Coconada 1925, in Madras 1927, etc. Cf. P. Peterson's *Report* 1882-83 pp. 4-5 ; HC. vii 5499.

manner with *dharma* and *artha.* Generally, the first line of the verse is a moral wise saying and the second an illustration of the truth proclaimed before, mostly drawn from the Purāṇa-s or epics. This work must have been very popular in India, since very often verses of the Cārucaryā are included in *subhāṣita-saṁgraha-s*, such as the Subhāṣitahārāvali, which quotes one-fifth of the work,[1] and in the Nītisaṁgraha, and since the Nītimañjarī of Dyā Dviveda of the 15th century was used as model for that work. At least it was greatly influenced by the Cārucaryā.[2]

**64.2.** The Caturvarga-saṁgraha[3] is one of the poorest works of Kṣemendra ; it contains 111 stray verses divided into 4 chapters (*pariccheda-s*) of 27, 25, 25 and 29 verses, respectively, they deals with *dharma, artha, kāma* and *mokṣa* ; the work is supposed to be a practical handbook of morals written in a variety of metres ; it is however prosaic and dull. The *kāma-pariccheda,* stylistically and thematically more original, contains mostly descriptive verses.

**64.3.** The Kavikaṇṭhābharaṇa (A necklace for poets)[4] is a poem of only 55 verses divided into 5 chapters (*sandhi-s*) of 24, 23, 3, 2 and 3 verses, respectively. It is a short treatise on the making of the poet. Particularly the second *sandhi* is didactic, for it lays down one hundred pieces of advice for poets.

**64.4.** Kṣemendra, did not construe his satiric and didactic works in the form of collections of stray verses ; he usually divided them into chapters of which each dealt with a specific subject ; then he illustrated the subjects by witty stories. In these poems Kṣemendra has shown an excellent knowledge of the society and experience of life ; he depicted the society with sarcasm ; his remarks, sometimes expressed tediously, were concerned with topics rarely described by other poets. Perhaps the best of his satiric and didactic works is the

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1. Verses 2, 6, 10, 11, 18, 21, 26, 29, 30, 31, 39, 40, 41, 43, 52, 55, 56, 57, 59, 80, 83. Cf. L. Sternbach, *On the Subhāṣitahārāvalī and on the Sūktisahasra* in JGJRI. 28.3-4.

2. Op. cit.

3. KM. V. 75-88, reprinted in Kṣ (RP) 119-134. Cf. P. Peterson, *Report* 1882-3 : p. 5.

4. KM. IV. 149-69, reprinted in Kṣ (RP) 63-84 ; translatad by Dr. Sūryakānta in *Kṣemendra Studies*, op. cit. ; p. 91 sqq. Cf. idem, *Introduction* p. 43 sqq., *Sitzungsberichte der phil. -hist. Klosse der kais, Akademie der Wissenscheften,* Wien 1884 ; J. Schönberg, *Kṣemendra's Kavikaṇṭhābharaṇa*, Wien 1884 ; ZDMG 41 (1887) : p. 488 sqq.

K a l ā v i l ā s a[1]. It is a poem divided into 10 cantos (*sarga-s*) of 96, 89, 76, 40, 46, 33, 26, 29, 73 and 43 *ārya*-verses, respectively, in which the legendary, Mūladeva[2] discusses with his young disciple, Candragupta various forms of cheating, greed, pitiable condition of those in love, viles of women, deceitful character of harlots, the unscrupulousness of *kāyastha-s*, pride and arrogance of drunkards, bards, dancers, actors, singers, goldsmiths and finally terminates his satire with good advice to young men how to avoid falling into evil ways. Kṣemendra illustrates his remarks by amusing tales. In particular in this work, Kṣemendra has shown his mastery in the use of Sanskrit language and his satire is lively and effective.

**64.5.** Also one of Kṣemendra's good satiric and didactic works is the D a r p a d a l a n a (Smashing of Pride)[3]; it is divided into seven chapters (*vicāra-s*) of 82, 113, 154, 75, 45, 54 and 73 verses, respectively, written in a variety of metres. It is more a didactic than a satiric poem. Each chapter begins with a series of wise sayings illustrated by means of witty stories in which pride is the main subject, for the Darpadalana is a diatribe against pride, due to high birth, wealth, knowledge, beauty, heroism, charity, or asceticism.

**64.6.** The D e ś o p a d e ś a,[4] one of the earliest works of Kṣemendra, is a poem divided into eight cantos (*upadeśa-s*) of 24, 36, 48, 34, 28, 45, 31 and 52 verses, respectively, composed in a variety of metres.[5] The poem is a satirical work, sometimes vulgar; it is full of wise sayings; it ridicules the cheat, the miser, the prostitute, the bawd, the *viṭa*, the Gauḍa-student in the Kaśmīri University

1. KM. I. 34-79, reprinted in Kṣ (RP) 219-71; translated into German by R. Schmidt in the *Festgabe chemaliger Schühler zum 70 Geburtstag des Professor Ernst Mehliss in Eisleben*, 1914 (I-IV) and in WZKM 28.406 sqq. Cf. J. J. Meyer, *Altindische Schelmenbübher* 1, xl sqq.

2. Cf. M. Bloomfield, *The Character and Adventures of Mūladeva* in *Proceedings of the American Philosophical Society* 52.616 sqq.; P.-E. Pavolini, *Vicende del tipo de Mūladeva*, GSAI 9.175-88.

3. KM. VI. 66-118; reprinted in Kṣ (RP) 145-206. Translated into German by R. Schmidt in ZDMG 69.1-51. Cf. B. A. Hirszbant, *Uber Kṣemendras Darpadalana*, St. Petersburg 1892, Om Bajaj, op. cit.; HC. vii. 6493.

4. Published together with *Narmamālā* in *Kashmir Sanskrit Series of Texts and Studies* No. 40, Srinagar 1923, reprinted in Kṣ (RP) 273-306. Not translated (with the exception of third *upadeśa* for which see, L. Sternbach *The Third Lesson of Kṣemendra's Deśopadeśa*, PO. 25. 8-19). Also see, J. R. A. Loman, op. cit., Om Bajaj, op. cit.

5. But mostly in *śloka-s* with the closing verses in each *upadeśa* in other metres and with the eighth *upadeśa* in *ārya*-metre.

for his behaviour and arrogance, old man's marriage with a young girl, *kāyastha-s*, poets, fickle wives, merchants, alchemists, false ascetics, quacks, grammarians, etc.

**64.7.** The Narmamālā[1] is akin to the Deśopadeśa and somewhat complementary thereof ; the satire is less biting and severe, and the poem seldom contains wise sayings ; it is rather a narrative satire than a didactic satire. The Narmamālā is divided into three *parihāsa-s* (jokes) of 148, 145 and 114 verses, respectively, largely in *śloka*-metre. In this work Kṣemendra ridiculed the administration and in particular the *kāyastha-s* whom he mocks in their public and private life, including their wives, the tax-collectors, the physicians, the astrologers, etc.

**64.8.** Also to this group of poems of Kṣemendra belongs the Sevyasevakopadeśa[2] (Instruction for the Servant and the Served) ; it is a short poem of 61 verses written in a variety of metres containing shrewd reflection on the relation of master and servant with the didactic motive to improve their mutual relations.

**65.1.** Kṣemendra wrote also, among others, an erotic, satiric and didactic poem, the Samayamātṛkā. He was undoubtedly inspired by Dāmodaragupta's Kuṭṭanīmata[3] (also called Śambhalīmata) (Advice of a Procuress), a poem of 927 to 1058 *āryā*-verses (not divided into chapters). Dāmodaragupta was, as Kalhaṇa reported, a well-known Kaśmīrian poet and minister of Jayāpīḍa of Kaśmīr (A.D. 779-813).

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1. Published together with the *Deśopadeśa*, see above and reprinted in Kṣ (RP) 307-364. Not translated.

2. KM. II. 75-85, reprinted in Kṣ (RP) 207-15. Not translated. Cf. Om Bajaj, op. cit.

3. KM. III. 32-110 (defective) ; Bibl. Ind. No. 266 ed. by Madhusudan Kaul, Calcutta 1944 ; and with a commentary called *Rasadīpikā* in the *Guzeati Printing press*, 1924. Also edited by Ṭanasukharam Manassukharam Tripathi with a Sanskrit commentary in 1924, ; by Atrideva Vidyālaṁkāra, Vārāṇasī 1961 with a Hindi translation. Cf. HC. vii. 5085-6 ; P. Peterson, *Report* 1883-84 : pp. 23-33. The work was first translated into German by J. J. Meyer in *Altindische Schelmenbücher* II, *Lotus Verlag*, Leipzig (*Schelmenbücher*—books of rogues, is not a very happy title because of the didactic character of the poem), The German translation was used for the English (incomplete) translation by E. Powys Mathers in *Estern Love* Vol. I, London 1927 and by Louis de Langle for his translation in French "*Les leçons de l'entremetteuse.*" *Le livre des amours de l'Orient*, Vol. iv, Paris 1920. There is also a Hindī translation by Jagannātha Pāthak (*Mitra-Prakaraṇa*), Allahabad 1961. Cf. J. J. Meyer's introduction to his *Altindische Schelmenbücher* and Ajay Mitra Shastri, *The*

**65.2.** In the Kuṭṭanīmata, Mālatī—a prostitute from Vārāṇasī, addressed herself to a procuress, Vikarālā for instruction how to attract lovers. The procuress gave her shrewd lessons how to ensnare a lover (in particular Cintāmaṇi, son of a high official) and to win man's love and fortune. Many of her advices are didactic stray verses illustrated by amusing, cunning love tales. The work ends with the explanation of the reason why the poem was written : in order to help people from being cheated by wicked women, rogues and procuresses. The work was thus intended to be a didactic work based on the close study of the science contained in the Kāmasūtra.[1] Erotic tendency prevails in this work, but there is no didactic moralizing, nor any squeamish language in describing women and their ways ; it is a farcical sketch in which moral depravity is openly and amusingly depicted by the author, not with approval, but with the object of making it look ludicrous[2] and to quote profound thoughts in the form of *subhāṣita-s* of epigrammatic tendency often with plenty of humour and kindly wit. Dāmodaragupta painted vividly and benignantly rogues and gullible fools and rather than creating a biting satire, created a benevolent comedy in which he depicted delicate problems and exposed human weaknesses and faults with not too toothless irony. He showed good taste and restraint, so that his work can be considered as an elegant piece of poetry of considerable interest and unique in its style and sort,[3] as such, it was considered in classical and mediaeval India ; the frequent quotations from Dāmodaragupta's work in *subhāṣita-saṁgraha-s* and works on *alaṁkāra-s* prove this.

**66.** On the other hand Kṣemendra's Samayamātṛkā, an imitation of Dāmodaragupta's Kuṭṭanīmata, does not have the same merits. Kṣemendra did not show in his work any poetical talent or elegance. His work is often vulgar ; it is not an amusing comedy, but an acrid, cheap satire, often in bad taste. The Samayamātṛkā is a poem in 8 chapters (*samaya-s*) of 52, 108, 37, 134, 90, 36, 56 and 129 verses, respectively, composed mostly in *śloka-* and

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*Reading and Interpretation of a Verse in the Kuṭṭanīmata in the Light of Epigraphic and Purāṇic Evidence* in *Purāṇa Bulletin* 13, 2 : p. 160 sqq. ; cf. Calcutta Oriental Journal 1 (1934) : p. 348 sqq.

1. Cf. Dasharatha Sharma, *The Kuṭṭanīmata and the Kāmasūtra* in *Calcutta Oriental Jounrnal*, I. 13 : 378-80.

2. S. K. De, *Wit, Humour and Satire in Ancient Indian Literature* in OH. 3, 2 : 173 and in HSL p. 198.

3. The *Kuṭṭanīmata* is also important because it supplies us with some pieces of valuable historical and literary information, e.g., the description of the enactment of the *Ratnāvalī*. Cf. A. M. Shastri, *Historical Data in the Kuṭṭanīmata of Dāmodaragupta* in JIH (1968) : pp. 357-67.

*āryā*-metres.[1] It depicts the snares of prostitutes, as told by an old procuress who taught a young prostitute Kalāvatī how to achieve mastery in her new profession ; it is illustrated by didactic stray sayings and amusing stories. The bawd's witty instructions aid Kalāvatī to cheat a young fool and his stupid parents. Kṣemendra, as was so usual to him, had proved to be an expert in Kamasūtra-s and a keen observer of life in Kaśmīr which he described with true realism and biting sarcasm.

**67.** The latter two texts are on the borderline between the didactic and gnomic literature and the erotic lierature ; poems belonging to the latter branches of Sanskrit literature can very often be also included among collections of stray verses (*subhāṣita-s*), as for instance the A m a r u ś a t a k a.

**68.** Although the works mentioned in paras 51 to 66 are not *subhāṣita-saṁgraha-s*, as defined above (para 9), they contain a great number of *subhāṣita-s* and sententious sayings and as such were quoted in the present *Mahāsubhāṣita-saṁgraha.*

## Subhāṣita-saṁgraha-s in 'Greater India'

**69.** The Sanskrit *subhāṣita-saṁgraha-s* influenced the literatures of 'Greater India'[3] and thus became known also in the North, South and East of India. Some of the collections of wise sayings were translated into the languages spoken

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1. KM. 10. reprinted in Kṣ(RP) 349-416. Translated into German by J. J. Meyer in *Altindische Schelmenbücher* I., *Lotus Vetlag*, Leipzig. The German translation was used for the English (incomplete) translation by E. Powys Mathers in *Eastern Love*, Vcl. 2, London 1927 and by Louis de Langle for his translation in French "*Le Bréviaire de la Courtisane*", *Le Livre des Amours de l'Orient*, Paris 1920 (incomplete).

2. S. K. De, *Wit, Humour and Satire* ... op. cit. pp. 173-4.

3. Cf. L, Sternbach, *Sanskrit Nīti Literature in "Greater India"* in *Vivekanand Commemoration Volume* pp. 33-40 ; idem, *The Spreading of Cāṇakya's Aphorisms over "Greater India"*, Calcutta 1969 ; idem, *Purāṇic Wise Sayings in the Literature of 'Greater India'* in *Pur. Bulletin* 11. 1 ; pp. 73-115 ; idem, *Sanskrit Subhāṣita-Saṁgraha-s in Old Javanese and Tibetan* in ABORI 43 : pp. 115-58 ; idem, *The Pāli Lokanīti and the Burmese Nīti Kyan* in BSOAS 26. 2 : pp. 329-45 ; idem, *On the Sankrit Nīti Literature of Ceylon* 1-3 in *Brahmavidyā* 31 ; pp. 636-63 ; 33 : pp. 80-116 and 35. : pp. 258-69 : idem, *On the Vyāsasubhāṣita* in RO idem, *Subhāṣita-saṁgraha-s* (op. cit.) paras 43-80 ; idem, *On the Vyāsasubhāṣita* in *Prof. E. Sluszkiewicz Congratulatory Volume*. Warszawa 1974 ; idem, *Les aphorismes dit du Cāṇakya dans les textes bouddhiques du Tibet et du Turkestan Oriental* in JA 259.1-2 pp. 71-8 ; idem, *Some Cāṇakya's Epigrams in Central Asia* in *Viśveśvaranand Indological Paper Series No.292*, Hoshiarpur, 1971.

in 'Greater India' or with the spreading of Pāli became known in countries South and East of India or even became known in Sanskrit in these countries where Sanskrit was used. With the spreading of Sanskrit literary works, *subhāṣita-s* of Sanskrit origin, mostly ethical *subhāṣita-s*, became also known in countries West of India.

## A. Tibet

**70.** In the ninth, tenth and eleventh centuries A.D. some of the best known works in India, not necessarily of Buddhist character, were translated into Tibetan and were included in the Tanjur. In this way some Sanskrit gnomic poems which became lost in India were preserved in Tibet.

**71.1.** The Tibetans had a special liking for the gnomic (*nīti*) literature and in particular for collections of moral and ethical sayings. Thus, one of the best known Indian collections of gnomic verses, the so-called Cāṇakya's sayings, and in particular the Cāṇakya-rāja-nīti-śāstra version, was preserved in Tibetan through a translation made in the tenth or eleventh century A.D.

**71.2.** Since the first studies were made in the Tibetan Tanjur by A. Csoma de Körös in the first half of the nineteenth century, we know that eight works, containing collections of *subhāṣita-s*, were included in the Tanjur. These works are as follows[1] :

*1.* Śes-rab brgya-pa shes-bya-baḥi rab-tu-byed-pa ; in Sanskrit P r a-j ñ ā ś a t a k a-n ā m a-p r a k a r a ṇ a (according to P. Cordier[2] *Śataka-prakaraṇa nāma*) by A. Klu-sgrub (N ā g ā r j u n a) and translated by Sarvajña-deva, Dpal brtsegs. (No. 4328 [ṅo. 99 b⁴-103 a⁷]=No. 4501) ;

*2.* Lugs-kyi bstan bsos śes-rab sdoṅ-po shes-bya-ba in Sanskrit N ī t i-ś ā s t r a-P r a j ñ ā d a ṇ ḍ a-n ā m a by Klu-sgrub (N ā g ā r j u n a) and translated by Śīlendrabodhi, Ye-śes sde. (No. 4329 [ṅo. 103 a⁷-113 a⁴]) ;

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1. Quoted from the *Complete Catalogue of the Tibetan Buddhist Canons* ,ed. by Professors Hutuju Ui Munetada Suzuki, Yenshō Kanakura and Lect. Tōkan Tada. Publ. by *Tōhoku Imperial University aided by Saoito Gratitude Foundation Senadai*, Japan 1934. Nos. 4328-4335. This catalogue refers to the Sde-dgo edition of the Tibetan Buddhist-canons (Bkaḥ ḥgyur and Bstan-ḥgyur) in 4569 volumes owned by the Japanese Tōhoku Imperial University Library.

2. P. Cordier, *Catalogue du Fonds Tibétain de la Bibliothèque Nationale*, Paris, 3me partie pp. 481-3 (Mdo Hgrel-Sutravṛtti), Vol. 123 (Tibetan 318).

3. Lugs-kyi bstan-bcos skye-bo gso-baḥi thigs-pa shes-bya-ba ; in Sanskrit N ī t i ś ā s t r a j a n t u p o ṣ a ṇ a b i n d u n ā m a (according to P. Cordier Janapoṣaṇbindu nāma nītiśāstra) by Klu-sgrub (N ā g ā r j u n a) and translated by Śilendrabodhi,Ye-śes sde. (No. 4330 [ṅo. 113 a4-116 b4]) ;

4. Tshigs-su bcad-paḥi mdsod ces-bya-ba ; in Sanskrit G ā t h ā k o ṣ a-n ā m a (according to P. Cordier Āryakośa) by Ñi-ma sbas-pa (R a v i g u p t a) and translated by Jñānaśānti, Dpal-gyi lhun-po sde. (No. 4331 [ṅo. 116 b5-122 a8]) ;

5. Tshigs-su bcad-pa brgya-pa ; in Sanskrit Ś a t a g ā t h ā by Mchog sred (V a r a r u c i) and translated by Vinayacandra, Chos-kyi śes-rab. (No. 4332 [ṅo. 122 a8-126 a6]) ;

6. Dri-ma med-paḥi dris-lan rin-po-cheḥi phreṅ-ba shes-bya-ba ; in Sanskrit V i m a l a-p r a ś n o t t a r a r a t n a m ā l ā-n ā m a (according to P. Cordier °nottata ... māli ...) by Don-yod ḥchar and translated by Kamalagupta, Rin-chen bzaṅ-po. (No. 4333 [ṅo. 126 a6-127 b6)=No. 4499] ;

7. Tsa-na-kaḥi rgyal-poḥi lugs-kyi bstan-bcos ; in Sanskrit C ā ṇ a k y a-n ī t i-ś ā s t r a by Tsa-na-kaḥi (C ā ṇ a k y a) and translated by Prabhākara-śrīmitra, Rin-chen bzaṅ-po. (No. 4334 [ṅo. 127 b6-137 b6]) ; and

8. Lugs-kyi bstan-bcos ; in Sanskrit N ī t i ś ā s t r a of M a s u r a k ṣ a (or Masararakṣa or Masūrākṣa) and translated by Dharmaśrībhadra, Śākya blo-gros. (No. 4335 [ṅo. 137 b6-143 a7]).

**71.3.** Particularly the last two works, i.e. the Cāṇakya-nīti-śāstra and the Nītiśāstra of Masurakṣa are *subhāṣita-saṁgraha-s par excellance*, of which the last became lost in India. Also the Gāthākoṣanāma of Ravigupta and the Śatagāthā of Vararuci contain a great number of *subhāṣita-s*.

**71.4.** The Tibetan C ā ṇ a k y a-n ī t i-ś ā s t r a was edited in Tibetan and retranslated into Sanskrit by Sunitikumar Pathak,[1] it is the Cāṇakya-rāja-nīti-śāstra version of Cāṇakya's sayings and is almost identical with the Bṛhatsaṁhitā of the Garuḍa-purāṇa [2]

1. *Viśva-Bhārati Annals*, Vol. VIII, Śantiniketan, 1958.

2. Cf. L. Sternbach, *Cāṇakya-Nīti Text Tradition* (op. cit.), Vol. 1.2 : pp. XXXVIII-LVIII ; L. Sternbach, *The Cāṇakya-rāja-nīti-śāstra and the Bṛhaspati Saṁhitā of the Garuḍa-purāṇa* in *Annals of the Bhandarkar Oriental Research Institute*, Poona, Vol. 37 : pp. 58-110 ; L. Sternbach, *The Tibetan Cāṇakya-rāja-nīti-śāstra*, idem, Vol. XLII : pp. 99-122 ; L. Sternbach, *Sanskrit Subhāṣita-saṁgraha-s in Old Javanese and Tibetan*, idem, Vol. XLVIII : pp. 115-158 ; L. Sternbach, *A new Cāṇakya-rāja-nīti-śāstra Manuscript*, *Bhāratīya*

The text is divided into 8 *adhyāya-s* which contain respectively 23, 30, 31, 17, 26, 23, 31 and 72 wise sayings. This text must have been well known in Tibet and probably was used by other Tibetan compilers of *subhāṣita-saṁgraha-s*, since we find many of the same wise sayings also in the She-rab-dong-bu and the Subhāṣita-ratna-nidhi.

**71.5.** The text of the N ī t i ś ā s t r a of M a s u r a k ṣ a was completely unknown in India until 1962. Only then was it for the first time edited in Tibetan with a retranslation into Sanskrit and a translation into English by Sunitikumar Pathak.[1]

**71.6.** Masurakṣa is an unknown author ; he is mentioned only once in Vallabhadeva's Subhāṣitāvalī as the author of verse 2935 which is however a verse from the Pañcatantra[2] ; Masurakṣa (or Masūrākṣa) mentioned in the Tanjur is probably another person and was probably the compiler of a *subhāṣita-saṁgraha* which must have been popular in India in the tenth or eleventh century A.D.[3]

**72.** In addition to the gnomic (*nīti*) works preserved in the Tanjur we find also two other Tibetan *subhāṣta-saṁgraha-s*, undoubtedly at least in its greater part, of Sanskrit origin, viz., the She-rab dong-bu and the Subhāṣita-ratna-nidhi.

**73.1.** The S h e-r a b d o n g-b u (or P r a j ñ ā ś a t a k a) is a *subhāṣita-saṁgraha* in Tibetan which contains 260 wise-sayings ; in the colophon

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*Vidyā Bhavan*, Bombay 1958 ; L. Sternbach, *An unknown Cāṇakya MS. and the Garuḍa Purāṇa* in *Indo-Iranian Journal*, Vol. I. ; pp. 18:-200 ; L. Sternbach, *A New Abridged Version of the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa*. '*Purāṇa*', Varanasi, 1966.

1. *Viśva-Bhārati Annals*, Vol. X, Śantiniketan.

2. Pañcatantra, *textus ornatior* 3.35 and *textus simplicior* 3.43 (or 3.40 [Kosegarten]).

3. The name of Masurakṣa (in the RAS MS. ; and the Nepalese MS. : *mathasurā°*) is also mentioned in the *Laṅkāvatara-sūtra* (Bibl. Cataniensis, Vol. I, Otani University Press, 1923 ; Sagathakam, *śloka* 816) as a highly virtuous *ṛṣi* who along with Valmika (sic !), Kauṭilya and Āśvalāyana will appear in the future. We also find the name of a king Masurakṣita of Pāla family in the Tāranātha's *History of Buddhism in India* (in German translation by A. Schiefner, chapter 31 ; 171 : p. 225 and chapter 38 , 195 : p. 257) in the latter case along with Cāṇakya also of the Pāla family ; he was also mentioned as a king in ch. 27 (154-5 : p. 201) and ch. 33 (178 : p. 234). Masurakṣita, as an interim ruler of the Pāla dynasty of Bengal in the ninth century A.D., is also mentioned in the Dpag bsam bj oṅ bzab of Ye Śes dpal byor. In some stories Canaka (Cāṇakya) was identified with Mohipāla (see : *Mystic Tales of Lāmā Tārānātha*, transl. by Bh. Datta, Calcutta, p. 62). Monier Williams in his *Sanskrit Dictionary*, also quotes Masurakṣita as a name of king. See also : L. Sternbach's Review of the *Nītiśāstra of Masūrākṣa* in JAOS 82.3 : pp. 407-411.

it is ascribed to Klu-sgrub or Lu-trub, i.e., to N ā g ā r j u n a. M. Winternitz[1] considered that it was not likely that this anthology was the work of Nāgārjuna, while Campbell tried to prove that it was compiled or written by Nāgārjuna himself; if we accept Campbell's theory than the She-rab dong-bu was composed in the first century B.C. W.L. Campbell was of the opinion that this anthology was a metrical translation from Sanskrit of an ethical work. It seems, however, that She-rab dong-bu was compiled in the form known to us sometimes in the eleventh century A.D. when most Sanskrit works were translated into Tibetan and included in the Tanjur.

**73.1.1.** The She-rab dong-bu is a well-known work in Tibet, though it was more likely better known by the educated classes by name only. It was largely quoted by Tibetan authors. W. L. Campbell considered that later writers borrowed many sentiments and sometimes entire lines, inserting them in their own compositions. He particularly thought that Paṇḍit Sàkya had done so when preparing his Subhāṣita ratna-nidhi. It is difficult to subscribe to this statement since it was possible to identify only three *subhāṣita-s* which occur in both works[2] and two of them are Cāṇakya's wise sayings; their common source was probably the Cāṇakya-nīti-śāstra prevalent in Tibet.

**73.1.2.** The She-rab dong-bu was first edited by Rai Bahadur Sarat Chandra Das[3] and then by W. L. Campbell[4] who gave on the right-hand side the Tibetan text and on the left-hand side the English translation.

**73.1.3.** The work deals mostly with ethics and general wisdom; it contains only few Buddhistic truths (e.g. 61, 100) and even in these places some Sanskrit words could have been changed by the translator in order to fit the text with his own faith; such a procedure was also extensively applied in the Tibetan Cāṇakya-nīti-śāstra. She-rab dong-bu followed the patten of Sanskrit anthologies, as far as their contents were concerned and included, similarly as the main Sanskrit *subhāṣita-saṁgraha-s* did, wise sayings from the *kathā-* works[5] and from the floating mass of oral tradition.

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1. M. Winternitz, op. cit. (on p. lxxxiii, fn. 1), Vol. II.

2. She-rab dong-bu 29, 111 and 133=Subhāṣita-ratnanidhi 323, 29, 43.

3. This edition was not available to me. According to Campbell it was printed in continous lines. Some stanzas of the *Prajñādaṇḍa* were also published in *Bhoṭa Prakāśa, Tibetan Chrestomaty*, University of Calcutta, 1939. Cf. L. Sternbach, *Sanskrit Subhāṣita-saṁgraha-s*, op. cit. on p. cxxxix, fn. 2.

4. *Baptist Mission Press*, Calcutta, 1919.

5. E.g., from the Pañcatantra, verse 45.

**73.2.** The Subhāṣita-ratna-nidhi is also a *subhāṣita-saṁgraha* in Tibetan; it contains 457 wise sayings and is divided into 7 chapters dealing with the wise, the prominent people, the excellent and the fools, wrong behaviour, normal behaviour, improper behaviour, duties of men and religious doctrines. The wise sayings included in this anthology are not always translations from Sanskrit but, perhaps with the exception of the last chapter, were influenced by Sanskrit sayings. Also the arrangement and the division of this anthology into the seven chapters mentioned above show Indian influences.[1] This anthology contains however one noticeable characteristic: it deals to a negligible extent with women, a subject dealt extensively in Sanskrit *subhāśita-saṁgraha-s.* It contains only isolated sayings with Buddhist leanings.

**73.2.1.** The Subhāṣita-ratna-nidhi is ascribed to Paṇḍit Sākya (Saskya) Kun dgah rgyal-mis'han dpal-bzang-po; in Sankrit Ānanda Dhvaja Śrī Bhadra who was born in 1181 A.D. and died at the age of seventy in 1251 A.D. It was partly published in 1855-56 with an English traslation by Csoma de Körös[2]; there it contained only 234 out of 457 *subhāṣita-s.* Another extract of this work was translated into French in 1858 by Ph. E. Foucaux; it contains a selection of 134 *subhāṣita-s.* 12 of these *subhāṣita-s* were translated into German in 1860 and published in the *Illustrirten Revalschen Almanach.* A Schiefner published critically (with notes) 33 of *subhāṣita-s* and included them in the first edition only of Böhtlingk's *Indische Sprüche* in 1863-1865. Also G. Huth in his *History of Tibet Hor chos byung,* published and translated 19 *subhāṣita-s.* The whole text with a German translation was published in 1925 by W. L. Campbell (who also published and translated the She-rab dong-bu) in the *Ost-Asiatische Zeitung*, N. F. 2 (pp. 31-65 and 159-185). The best critical edition (of the Tibetan and Mongolian texts) with an English translation was published by J. E. Bossom as a thesis submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the United States and was produced by microfilm-xerography in 1967 by University Microfilms. A Xerox Company, Ann Arbor.[3] J. F. Bossom based his edition in the first place on the Tibetan and Mongolian text published by L. Ligeti in 1949,[4] as well as on some xylograph

1. For instance in verse 246 mentions the Pāṇḍava-s. Several verses are translations or adaptations of verses from the Pañcatantra and the Hitopadeśa. See also A. Schiefner in the First Edition of O Böhtlingk's *Indische Sprüche.*

2. JASB 24, p. 41 and 25, p. 257, reprinted in *Tibetan Studies: Being a reprint of the Articles contributed to the Journal of the Asiatic Society of Bengal* by A Csoma de Körös, ed. by E. Denisson Ross, Calcutta 1912. JASB Extra 1911.

3. Recently announced in some catalogues of commercial booksellers that it appeared also in book-form. (Not available to me).

4. *Subhāṣita-ratnanidhi Mongol; Partie première, Le Manuscript tibéto-mongol en*

copies of the text. J. E. Bossom mentions that the entire text has recently been published in China in 1958 in Ch'eng-tu and another one in Lan-chou and a selection of 212 *subhāṣita-s* in Chinese translation also in 1958.[1]

**73.2 2.** There are many stories about the life of Paṇḍit Saskya[2]. We know that he made a long trip to China and resided in Middle Tibet (U Ts'ang) in the Saskya monastery in the province of Ts'ang "one hundred days distant" from Tashi Lhun-po. According to the introduction and the colophon, the Subhāṣita-ratna-nidhi was first compiled by Nāgārjuna but was written and edited by the Paṇḍita Saskya. Sometimes, in the beginning of the thirteenth century A.D., according to the legend, the Subhāṣita-ratna-nidhi was brought by Paṇḍit Saskya from China (*sic* !) but was lost by him when a boat overturned on a river. However, when Paṇḍit Saskya returned to his monastery he found it in the library[3].

**73.2.3.** Tibetan scholars consider that the Subhāṣita-ratna-nidhi, known there as Sa-skya legs-bcad (in Lhassan : Sakya Legshe), was not a work of one person but a compilation made by three scholars. They base this theory on the introduction where it is stated that the author of the Subhāṣita-ratna-nidhi took the best from various works of his predessessors. This argument is not convincing, since Sanskrit *subhāṣita-saṁgraha-s* had often such an introduction and for instance all the texts of the Cāṇakya-nīti-śāstra version begin with a similar introductory stanza.

## B. Mongolia, Manchuria, Central Asia

**74.** Buddhist monks spread some Sanskrit works, particularly through Tibet, to Mongolia and Manchuria.

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*reproduction phototypique avec une introduction. Bibliotheca Orientalis Hungarica* VI, Budapest 1948.

1. See also Pentti Aalto, *The Mannerheim Fragment of Mongolian Quadratic Script* in *Studia Orientalia* XVII. 7. Helsinki 1952 : pp. 3-9 and *Fragmente des monglischen Subhāṣita-ratnanidhi* in *Quadratschrift in Mitteilungen des Institutes for Orientforschung, Deutsche Akademie der Wissenschaften zu Berlin*, Band III, Heft 2, Berlin 1955 : pp. 279-290 ; James E. Bossom, *A Rediscovered Xylograph Fragment from the Mongclian 'Phags-pa Version of the Subhāṣitaratnanidhi in Central Asiatic Journal*, Vol. VI, No. 2, June 1961 ; L. Sternbach, op. cit. on p. cxxxix, fn. 2.

2. See J. E. Bossom, op. cit. : p. 4 sqq.

3. The Sa-skya Monastery was famous for a large library of books taken or transported from India ; it contains even today a large collection of Tibetan, Sanskrit and Chinese books.

**75.1.** And so, the Tibetan Subhāṣita-ratna-nidhi was translated into Mongolian and West Mongolian (Kalmuk) and became one of the most popular works in this part of the world, where great interest for gnomic and didactic literature was noticed.[1]

**75.1.1.** The first translation of the Mongolian Subhāṣita-ratna-nidhi was attributed to Ch'os kyi od zer. Another translation from the fourteenth century by Toyin Sonom gara[2] exists in transcripts. Another translation called Sayin üge tü erdeni-yin sang subhasida kelegdekü sastir orusiba[3] (a treasure of gems of good counsel) was translated by dge slöng dambaidzamsan (dge sloṅ bstan pa'i rgyal mc'an) of the Urat on repeated advice of Sürüm that such a translation was essential. This translation was then elaborated by Mergen blama-yin gegen.[4] A further translation of the Subhāṣita-ratna-nidhi and its comprehensive commentary by Noyirub (dṅos grub) from the Chaghan funinggba sumun of Tsakhar was prepared at the end of the eighteenth century after the Mergen blama-yin gegan had been compiled. It was

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1. B. Laufer, *Skizze der mongolischen Literatur in Kemeli Szemle, Revue Orientale pour les études ouralo-altaiques* VIII (1907) : pp. 165-264 ; B. Laufer, *kizze* ... in *Keleti Szemle* ... IX : pp. 1-53 ; L. Ligeti, *Rapport préliminaire d'un voyage d'exploration fait en Mongolie chinoise*, 1928-31, Budapest 1933 ; W. Heissig, *Geschicete der Mongolischen Litteratur* I, Wiesbaden 1972 : p. 11 sqq., idem, *Die Pekinger Lamaistischen Blockdrucke in Mongolisüher Sprache*, Wiesbaden 1954, in *Cöttinger Asiatische Forschungen*, Bd. II ; N. Poppe, *Beiträge zur Kenntniss der alt-mongolischen Schriftsprache* in *Asia Major*, Vol. I ; p. 688 sqq., *Mongolische Volksdichtung. F. Steiner Verlag*, Wiesbaden 1955 ; P. Aalto, *Altasiatica* in *Studia Orientalia* 17.7 of 1952 ; *Verxeichniss der Orientalischen HSS I (Mongolische HSS ;. Blockdrucke, Landskarten)*, Wiesbaden 1961.

2. Vl'adimircov. *Mongol'ski sbornik rasskasov iz Pañcatantra* in *Sbornik* Muzea *Antropologii. Etnografii pri Akademii Nauk SSSR* V. 2, Leningrad 1925 : p. 445. Vl'adimircov also mentions a mongolian translation which originated among the Kalmuks and which dated from the seventeenth century. The MS. was prepared on the basis of a translation made in the fourteenth century by an unknown author : it has preserved some archaisms in the ortography and vocabulary, N. Poppe (op. cit. fn. 1) also reported that the Asiatic Museum of the Soviet Academy has a tibeto-mongolian MS. of the *Subhāṣita-ratnanidhi* ; it is a copy from the sixteenth and seventeenth cantury. For more details, see J. E. Bossom (op. cit.) in the introduction.

3. Or *Sayin üge-tü erden-yin sang subhāṣita kemegdekü shastir orusiba*. We find this work in a Mongolian edition (xylograph of small size) from the eighteenth century (78 pages). L. Ligeti (op. cit. fn, 1) reported (p. 58) that it was still easy to find a copy of the same in Peking. Another translation of the *Subhāṣita-ratnanidhi*, the *Sayin üge-tü* ... by Sonom gar-a was also reported by L. Ligeti. He found among the Xarchin a MS. of the seventeenth and eighteenth century which preserved the archaism of a translation of the fourteenth century (see above).

4. *Yake Monghol ulus-un ündüsün-ü altan bobchi*. It is the closest translation to the Tibetan *Subhāṣita-ratnanidhi*.

printed in Chaghan agula süme in the district of Tsakhar. The printing blocs were prepared and are preserved in Chaghan aghule-yin süme of the Chaqar köbege tü Chaghan-i qosighan, the white mountain monastery of the white-bordered flag of Tsakhar.[1] This text is also combined with a commentary entitled Subhaṣidi-yin tayilburi chindamani-yin tülkigür kemegdekü ; the latter is the revised version of the Tibetan commentary of Rin chen bzaṅ-po. This version was published in book form in Kalgan sometimes between 1930 and 1950 and in Ulaanbastar in Cyrillic script, as well as in Mukden in Mongolian script. There exist also a West Mongolian (Kaḷmuk) translation of the work.[2]

**75.1.2.** Based on the Mongolian Subhāṣita-ratna-nidhi or directly on the Tibetan Subhāṣita-ratna-nidhi is the eastern Mongolian, Buryat work by Lama Irdini Maybzun Gallishev who lived among the Buryats in the second half of the nineteenth and in the beginning of the twentieth century. He prepared his "Mirror of Wisdom", published in Russian translation in 1966 in Ulan-Ude.[3] According to the introduction to this work, Lāmā Irdini prepared his work composed of 979 *subhāṣita-s* on the basis of *subhāṣita-s* of Gunga-al-an in Tibetan, i.e., the Sa-skya kun dgah rgya-mis'han dpal-bzang-po (Subhāṣita-ratna-nidhi). Many Sanskrit *subhāṣita-s* can be traced in this work, including some from the Pañcatantra, Hitopadeśa and the so-called Cāṇakya's sayings.

**76.** In addition to these works, being translations from Tibetan, we find in Mongolia and Manchuria collections of wise sayings which are either translations from Sanskrit or were influenced by Sanskrit *subhāṣita-s*. For instance some of the Mongolian and Manchurian sayings collected by Louis Rocher[4] definitely show that they are of Sanskrit origin, e.g., the Manchurian saying (13) which states that the king who likes the same things as his subjects like, who hates the same thing as his subjects hate, is like a father, mother to his subjects is certainly influenced by a *subhāṣita* found in the Sūktiratnahāra (2.156) which is a quotation from the Kauṭilīya-arthaśāstra (1.19.34) or from the Mahābhārata (12.56) or Śukranītisāra (4.4.204).

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1. X. 40.

2. The text is found in the Sven Hedin collection in Stockholm. See P. Aalto, *A Catalogue of the Hedin Collection of Mongolian Literature* (p. 102). For other texts of the Mongolian *Subhāṣita-ratnanidhi*, see J. E. Bossom (op. cit.), Introduction : 17 sqq.

3. *Zertsalo Mudrosti* by T. A. Dugar-Nimayev, *Buryatskoe Knizhnoe Izdatel'stvo*, Ulan Ude, 1966.

4. L. Rocher, *Sentences, maximes et Proverbes mantchoux et mongols*, Paris 1875. See also E. Teza, *Laghucāṇakyam* in *Annali delle Università Toscane*, Tomo XVI, Pisa 1878, *Appendice* : pp. 384-6 ; J. Kovalevski, *Mongol'skaya Chrestomatiya*.

**77.** *Some subhāṣita-saṁgraha-s* found also their way to Central Asia. We find, for instance, among the finds of the German Turfan Expedition to Eastern Turkestan some fragments of the Laghu-Cāṇakya version of the so-called Cāṇakya's wise sayings.[1]

## C. Dravidian Languages ; Ceylon

**78.1.** Sanskrit *subhāṣita-s* of didactic and gnomic character influenced the Tamil *nīti*-literature, in particular some of the 18 main didactic works, i.e., the Nālaṭiyār with its famous quadrains, the Tiru-k-kuṟaḷ (both divided according to the three *puruṣārtha-s*), the Nāṉmaṇi-k-kaṭikai, the Iṉṉā-nāṟpatu, the Iṉiyavai nāṟpatu, the Tirikaṭukam, the Ācāra-k-kevai, the Corupañcamūlam, the Ēlāti, the Mutumoḻi-k-kaña and to the lesser extent the Paḻamoḻi, the Kārnāṟpatu, the Kaḷavaḻi nāṟpatu, the Kainnilai, the Tiṇaimoḻi aimpatu, the Tiṇaimālai nūtraimpatu, the Aintinai aimpatu and the Aintinai eḻupatu, as well as such works as the Nīti-veṇpā, Nīti-neri-vilakkam, Naṉneri, Nalvaḻi and Aranericcāram which contain Sanskrit *subhāṣita-s*. It is very likely that the Tamil *nīti*-literature as well as the South Indian Sanskrit literature influenced the *nīti*-literature of Ceylon.[2]

**78.2.** The Siṁhalese *subhāṣita-saṁgraha-s*, such as the Subhāṣitaya by Alagiyavanna, the Lōkōpakāraya by Raṇasgallē Thera of 238 verses, the Anurāgamālaya of 65 verses (despite its title has no erotic content), the Upāratnamālaya of 60 verses, as well as, in particular the text-book of poetry prepared by Attaragama-Baṇḍāra entitled Vadankavipota[3] contain some verses from, or influenced by Sanskrit *subhāṣita-s*.

**79.** In particular three Ceylonese *subhāṣita-saṁgraha-s* show a great affinity with Sanskrit *subhāṣita-saṁgraha-s* : the Vyāsakāraya, the Pratyayaśataka, both known in Sanskrit and the Siṁhalese Subhāṣitaya of Aligayvanna.

**79.1.** The Vyāsakāraya is a sanskrit *subhāṣita-saṁgraha* which until recently was unknown in India. Only recently the Vyāsa-subhāṣita-saṁgraha[4]

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1. L. Sternbach, *Some Cāṇakya's Epigrams in Central Asia* in Vishveshvaranand Indological Paper Series, No. 292 and L. Sternbach, *Les aphorismes dite du Caṇaakya dans les texts bouddhiques du Tibet cf du Turkestan Oriental* in JA 259.1-2 : pp. 71-82.

2. Cf. H. David, *The Tamil Book of Proverbs* in *Tamil Culture* (Madras) 9.151-180 and 10 67-106 ; and F. M. White, *Tamil Wisdom from the Tiru Kural* in *Asia* No. 1 (1967) ; 41-3.

3. Cf. C. E. Godakumbura, *Sinhalese Literature*, Colombo. 1955 : pp. 209-220.

4. Cf. L. Sternbach, *On the Sanskrit Nīti-Literature of Ceylon, 1. Vyāsakāraya* ... in

was published on the basis of two South Indian manuscripts and some ancilliary sources, of which one was the Ceylonese Vyāsakāraya[1] which is almost identical with the Sanskrit Vyāsasubhāṣita-saṁgraha ; the latter was certainly the basis for the Ceylonese Vyāsakāraya.

**79.2.** There is not such a clear-cut in the case of the Ceylonese Pratyayaśataka, a *subhāṣita-saṁgraha* in Sanskrit, well known in Ceylon[2] containing 102 wise sayings in *śārdūlavikrīḍita-*, *vasantatilaka-*, *upajati-* and *śloka-* metres. In the Pratyayaśataka the Sanskrit *subhāṣita-s* are seldom reproduced in their primary original form ; if they are reproduced at all, they are reproduced in the vulgate text and in the most popular form ; the majority of these *subhaṣita-s* were borrowed from the classical sources of Sanskrit literature. In addition some *subhāṣita-s* are paraphrases of known *subhāṣita-s* ; this paraphrase is usually correct as far the contents of the wise saying is concerned but not as far as its form ; often some *subhāṣita-s* are composed of two to four different components taken from more than one Sanskrit *subhāṣita* ; there are also many *subhāṣita-s* only influenced by thoughts which we also find in Sanskrit *subhāṣita-s.* All the *subhāṣita-s* which are paraphrases, or combinations of several *subhāṣita-s,* or verses influenced by some *subhāṣita-s,* or, finally, verses containing thoughts similar to those known to exist among Sanskrit *subhāṣita-s,* may have existed in the form preserved in the Pratyayaśataka, but at present are still unknown.[3]

**79.3.** As far as form is concerned, the Subhāṣitaya of Aligayavanna, a Siṁhalese *subhāṣita-saṁgraha* of 100 verses, is similar to the Pratyayaśataka. Also most of the *subhāṣita-s* included in the Subhāṣitaya are well-known Sanskrit *subhāṣita-s* ; some of these *subhāṣita-s* are also paraphrases of well-known wise sayings or were influenced by the Sanskrit *subhāṣita-s.* Only the 17 verses of the first part of this anthology, which is Buddhistic in character were probably not borrowed from the Indian literature.

**79.4.** In addition to these *subhāṣita-saṁgraha-s,* the whole collection of Cāṇakya's wise sayings is prevalent in Ceylon ; that is the Cāṇakya-nīti-śastra version.[4]

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*Brahmavidyā* Vol. 31-32 : p.636 sqq. See also above and idem, *An additional Note on the Vyāsakāraya* in *Brahmavidyā* (in print).

1. Published by H. Bechert (op. cit.). See also L. Sternbach, *On the Sanskrit Nīti-Literature in Ceylon. 2. Pratyayaśataka* in *Brahmavidyā* Vol. 33 : p. 80 sqq.

2. Published by H. Bechert (op. cit.) in Sanskrit. Published in Sinhalese script by P. J. Karmadhara, *Panadura Press,* 1941. Translated by Arthur V. Perera, *Sanskrit Wisdom in English Verse,* Candy 1942.

3. Cf. L. Sternbach, op. cit. fn. 1.

4. Cf. L. Sternbach, op. cit. (fn. 1) : pp. 649-653.

## D. Burma

80.1. Probably there must have existed in India, in the thirteenth, fourteenth or fifteenth century a collection of wise sayings which was particularly well known among the Manipurian Puṇṇa-s ; this collection which was, as J. Gray reported,[1] written in Bengālī characters, but also known in Sanskritised Burmese, penetrated into Burma and became well known as the Lokanīti, one of the four best known in Burma collections of wise sayings ; the three others are the Dhammanīti, the Rājanīti and the Lokaśara.

80.2. It is impossible to ascertain when these collections of wise sayings were compiled. J. Gray found the earliest reference in Burmese literature to the Lokanīti and Rājanīti in the Arākān rāzawin or the "Chronicles of Arākān" in connexion with Prince Kha Maung's visit to Pegu early in the seventeenth century, but did not find any reference to the Dhammanīti.

80.3. G. E. Gerini in his "Siāmese Proverbs and Idiomatic Expressions"[2] has shown that imitations of the Lokanīti occurred in a Burmese inscription at Pagan dating from 1408 or 1416 A.D. He thought that the Lokanīti was composed between 425 and 1400 A D. He saw the date *a quo* in the commentary on the Dhammapada—the Dhammapadaṭṭhakathā—ascribed to Buddhaghoṣa, in which he could notice "strict analogies" between certain passages of the Lokanīti and the Dhammapadaṭṭhakathā. On the other hand C. Temple[3] thought that the Lokanīti was not "of any great antiquity".

80.4. J. Gray considered that it was unlikely that the Lokanīti and the two other *nīti*-works were compiled between the twelfth and fourteenth centuries. He seems to be right when saying that the wars between the Môñ-s and Burmese led to intercommunication between the two races. J. Gray also stated that Hindū colonists, besides, had settled on the lower valleys of the Irrawadi and Sittang rivers, and a religious struggle between Brāhmaṇas and Buddhists resulted in evolving the erudition of the learned Puṇṇa-s. Their services were soon utilized by the Burmese kings in furtherance of the cause of literature, and it was through their invaluable assistance that the study of Sanskrit became a *sine qua non* in the royal monasteries. Being familiar with the Māgadhī language and the local vernaculars they were of great help to the Buddhist *rahan-s* in the interpretation of the Piṭagat. J. Gray was further of the opinion that it was reasonable to

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1. J. Gray, *Ancient Proverbs and Maxims from Burmese Sources ; or the Nīti literature of Burma*, London, *Trübner Oriental Series*, 1886 : pp, IX-X.

2. *Journal of the Siam Society*, Vol. 1, p. 180.

3. *The Lokanīti translated from the Burmese Paraphrases* (JRASB, No. 11 (1878): pp. 239 sqq.

suppose that when the great task was completed attention was paid to secular literarture, the outcome of which was the compilation of the Lokanīti, Dhammanīti and Rājanīti.

**80.5.** It is most probable that these *nīti*-works were prepared for a king's *ācarya* in order to enable him to discourse on ethics and polity, to pronounce moral sayings and give advice.[1] J. Gray thought that since these treatises were in use in the royal courts of India they could have been introduced in the Court of Ava.

**80.6.** C. Temple who, independently of J. Gray's research, studied the Lokanīti, could not find out much about the history of this book, although he personally made enquiries from the Burmese *Sayā-s*. He reported that according to one account it was written originally at an unknown date in Sanskrit (or Pāli) by the Pôngnā (Brāhmaṇa) Sānnékqyaw and paraphrased into Burmese in 1826 by the Hpôngyi U Pôk of the Mahā Oung Myē Bông Sàn Ok Kyoung at Ava. This U Pôk's name as priest was Sēk-kàn-da-bī, to which the king of Ava added the titles of Thīri Thaddamma-daza, Mahā Dama-yāza Guru. According to another informant of C. Temple, the author was a priest without very extraordinary knowledge of Pāli who either collected the wise sayings from old books or collected some of them and added others of his own composition.

**80.7.** During my stay in Burma in 1961, I also made unsuccessful enquiries into the origin of the three *nīti*-collections. I contacted the International Institute for Advanced Buddhistic Studies, Kaba Aye, Rangoon and several Burmese *Sayā-s* in Rangoon, Mandalay, Pegu and Pagan but no one could give me any information about these three *nīti*-works; although many of them knew about the existence of the Lokanīti, more by name than by its contents; they only knew that it was a book of proverbs on common life.

**80.8.** It does not seem yet possible to know when these *nīti*-works were compiled. The date suggested by Gerini seems to be too early, since the analogies with Buddhaghoṣa's Dhamma-padaṭṭhakathā[2] are more likely to be accidental and the moral sayings included in the Lokanīti are of a general and common nature. Temple's date of 1826 is certainly too late; it probably refers to one of the translations of the Pāli Lokanīti into Burmese, while the Pāli text was known in Burma much earlier. Therefore, it is quite possible that the

1. Cf. M. H. Bode, *The Pali Literature of Burma*, *Prize Publ. Fund. vol. 2*, *Royal Asiatic Society*, 1909 : p. 51.

2. It is not certain whether Buddhaghoṣa really composed this commentary.

Lokanīti was composed in the beginning of the fifteenth century[1] and that the three other *nīti*-collections were compiled not much later.

**81.1.** The Pāli L o k a n ī t i is known today in Burma more by its name than by its contents. Two different independent translations into English were made in 1886 from Pāli by J. Gray[2] and from Burmese in 1875 (published in 1878) by R. C. Temple.[3] Gray's translation contains 167 wise sayings while Temple's translation 164 wise sayings. This difference is due to the fact that C. Temple combined sometimes two wise sayings into one.[4] The Lokanīti is divided into seven distinct sections dealing with: (1) wise men (1-40); (2) good men (41-67); (3) the evil-doer (68-78); (4) friendship (79-93); (5) women (94-111); (6) kings (112-137); and (7) miscellanea (138-167); such a division of subject-matters is very common to Sanskrit *subhāṣita-saṁgraha-s*.

**81.2.** The origin of a great part of Lokanīti wise sayings can be traced to classical Sanskrit sources and, in particular, to the Mahābhārata, the Hitopadeśa, the Pañcatantra, the so-called Cāṇakya's wise sayings, the Mānava-dharma-śāstra, etc.

**82.1.** It was proved that the N ī t i-K y a n[5] is the Burmese translation of the Pāli Lokanīti. In the Nīti-Kyan many verses (*gāthā-s*) are divided into two or four parts and therefore the number of wise sayings of the Nīti-Kyan is 211 instead of 167 found in the Lokanīti.

**82.2.** The Nīti-Kyan was translated in 1858 by E. Fowle[6] who wrote that this anthology was taught in the Burmese monasteries to the daily scholars and residents-novices; it was always in use and was generally known as being one of the elementary books in Burma, since it contained moral teachings, popular in India which could be applied in every day life.

**83.** In addition to this collection of *subhāṣita-s* of Sanskrit origin, there are three other *subhāṣita-saṁgraha-s* also greatly influenced by Sanskrit *subhāṣita-s*. These are the Pāli Rājanīti, the Pāli Dhammanīti and the Pāli Lokasāra.

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1. Imitations of some passages of the *Lokanīti* occurred in Burmese inscriptions at Pagan (cf. above).

2. Cf. fn. 3 on p. cxlviii.

3. In JASB XLVII of 1878: p. 239 sqq.

4. Also Gray's translation is much better and clearer than Temple's. Cf. E. Teza, op. cit. (fn. 2 on p. cxlviii); p. 402 sqq. Cf. L. Sternbach, *The Pāli Lokanīti and the Burmese Nīti Kyan and their Sources* in the BSOS 26.2: pp. 239-45.

5. L. Sternbach, op. cit. fn. 4.

6. JRAS XVII of 1860: pp. 252-266.

**83.1.** The Pāli Rājanīti is a typical Indian *subhāṣita-saṁgraha*, dealing—as its title shows—with *rājanīti* ; it contains 136 wise sayings. According to J. Gray it was based on the Indian *dharmaśāstra-s* and was compiled by the Brāhmaṇa-s Anantañāṇa and Gaṇāmissaka. It does not seem to be correct to state that the Pāli Rājanīti was based on Indian *dharmaśāstra-s* ; it was rather based on sanskrit *subhāṣita-saṁgraha-s*, and in particular on one version of Cāṇakya's sayings, viz., the Cāṇakya-sāra-saṁgraha version. The first 20 wise sayings dealing with king's officials, their duties and qualifications and the group of wise sayings 48-55 were, no doubt, borrowed, either directly or indirectly, from Cāṇakya's collections of wise sayings ; the latter group follows almost word for word the Cāṇakya-sāra-saṁgraha version.[1]

**83.2.1.** The Pāli Dhammanīti is also a typical Indian *subhāṣita-saṁgraha* ; it contains 411 wise sayings (plus three introductory verses) and is divided into 24 sections dealing with the preceptor, scholarship, wisdom, knowledge, conversation, wealth, residence, dependence, friendship, the bad man, the good man, the powerful, women, sons, servants, the wise man, what should be done, what should be avoided, ornamentation, kings, ministration, two's, three's etc., miscellanea.[2]

**83.2.2.** The Dhammanīti contains a great number of Sanskrit *subhāṣita-s*, of which many are identical with the Pāli Lokanīti but, generally speaking, the Dhammanīti is more losely connected with Sanskrit sources than the Pāli Rājanīti and, particularly, the Pāli Lokanīti. The wise sayings of the Dhammanīti are seldom straight translations of Sanskrit wise sayings ; they are, rather paraphrases of Sanskrit *subhāṣita-s*.

**83.2.3.** The Pāli Dhammanīti is not as common in Burma as the Lokanīti, but is better known than the Pāli Rājanīti ; it never became a handbook of study in Burma and, being much longer than the Lokanīti and Rājanīti, was not so willingly recopied by scribes ; it also did not have the reputation of being originated in India, though it is, at least in part, a translation or paraphrase of Sanskrit *subhāṣita-s*, particularly from the Hitopadeśa, Pañcatantra, other *kathā*-works, the Mahābhārata, the Mānava-dharmaśāstra, etc.[3]

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1. Cf. L. Sternbach, *The Spreading of Cāṇakya's Aphorisms over "Greater India"*, *Calcutta Oriental Book Agency*, 1969 : pp. 42-43.

2. 1-10 ; 11-24 ; 25-54 ; 55-60 ; 61-71 ; 72-77 ; 78-84 ; 85-92 ; 93-108 ; 109-137 ; 138-147 ; 148-152 ; 153-169 ; 170-176 ; 177-178 ; 179-192 ; 193-224 ; 225-253 ; 254-262 ; 263-284 ; 285-320 ; 321-331 ; 332-411.

3. Cf. L. Sternbach, op. cit. fn. 4 on p. cl.

**87.1.1.** The Sup'hasit of P'hraḥ Rūang exists in several editions.[1] Gerini translated 158 *subhāṣita-s* which show influence of Indian thinking, but are rather composed in the form of proverbs than *subhāṣita-s*.

**88.** E. Lorgeou in *Bulletin de l'Athénée Oriental*[2] translated in his "Suphasit Siamois" a number of Siāmese wise sayings ; some of them were influenced by Indian thinking and are written in the style of Sanskrit *subhāṣita-s* ; however some of these Siāmese wise sayings are quite different and are not of Indian origin. According to Lorgeou their origin is obscure ; they were collected in the beginning of the nineteenth century by a monk who lived in a monastery in Bangkok.

**89.** Gerini quoted also some other Siāmese *sup'hasit-s*, the most important of which are the P ū s ö n L ā n (The grandfather's teaching to his grandchild) and the L ā n s ö n P ū (The grandchild's teaching to his grandfather) ; they are probably of Lāo origin but were well-known in Siām. The National Library in Bangkok has registered in its catalogue these two works in T'ai verse and the Pū sön Lān also in Sanskrit verse (*sic* !). Unfortunately these two works, despite long search, could not be found in the Library when I visited Bangkok in 1961 and consequently could not be analyzed by me. Since the Pū sön Lān was written in Sanskrit verse it may be surmised that it was also known in India and be of Indian origin. Probably then the same applies to Lān sön Pū. One text of Pū sön Lān in the National Library in Bangkok is a work of Xieng Mai literature ; it is written on palm leaves.

**90.** L. Finot[3] mentioned also that two additional anthologies of wise sayings existed in Siām, viz., the P i p' h e k s ö n b ü t and the Pāli S ö n n ö n.[4] however they contain teachings from the Rāmāyaṇa (Vibhīṣaṇa's to his family and Bāli's to Sugrīva). Particularly the latter one is well-known in Siām. Though undoubtedly of Indian origin, these teachings are not *subhāṣita-s par excellance.*

**91.** The Siāmese proverbs and wise sayings which were collected by Gerini and Gühler[5] (Gerini collected 208[6] and Gühler 276) are, similarly as the P'hraḥ Rūang's maxims, short sentences and were probably of local origin,

1. Cf. G. E. Gerini. fn. 2 on p. cxlviii.

2. Cf. of 1881 : pp. 59-65, 123-135, 260-279 : and of 1882 : pp. 102-114, 187-205, 250-253.

3. *Recherches de la littérature laotèenne*, BEFEO XVII : 5.148.

4. Unfortunately I was not able to consult these treatises.

5. W. Gühler, *Uber Thai Sprichwörter* in the *Journal of Siam Society* 34 ; pp. 97-144 : Cf J. Kasem Sibunruang and Ann B. Darling, *Siāmese Proverbs* in *Thought and Word* 1, No. 2 : pp. 46-9.

6. Op. cit. (fn. 2 on p. cxlviii) : pp. 69-105.

although some of the thoughts coincided with Western ideas.[1] Some of the wise sayings were of Indian origin ; that can be seen from the fact that they often refer to the Rāmāyaṇa and the Mahābhārata and heroes of these two epics, as well as mention of Indian gods, in particular Garuḍa ; it seems also that they were influenced by the Pañcatantra and the Hitopadeśa tales, but most of them were adapted to the local daily life.

**92.** In the twentieth century the Sanskrit Vyāsa-subhāṣita-saṁgraha became also known in Siām as the V y ā k ā r a ś a t k a. It was probably brought from Ceylon during the reign of king Rāma III and printed[2] in Siāmese characters with the help of a Brāhmaṇa, Mukupusvāmi (?) and Luāng Phirivanahorn and then distributed at the cremation ceremony of Ammart Trī P'hra Turuparkpichorn.[3]

**93.** Also a collection of Cāṇakya's sayings the "Sanskrit C ā ṇ a k y a ś a t a k a"[4] is known in Siām ; it is registered in the catalogue of the National Library in Bangkok,[5] but could not be traced when I visited Bangkok in 1961.[6] Also under the auspices of the Royal Institute a translation of the Cāṇakya-śataka into Siāmese was prepared by P hraḥ P'hinic hevarnakar and was published in 1922[7] ; it is the text of the Cāṇakya-nīti-śāstra version.

## F. Campā, Kanbujadeśa, Lāos

**94.** In "Further India", Hindū-s established two powerful colonial kingdoms—Campā and Kambujadeśa which comprised today's Cambodia, southern part of South Vietnam (old Cochin-china), part of Lāos and the southern part of today's Thailand.

**95.** Only in today's Cambodia it was possible to find one edition of the L o k a n ī t i in Pāli with a Cambodian translation. It is the Lokanīti Pakarana (for *prakaraṇa*) by Ven. Ouk Chea. Vacirannanbhavongs, Member of the

1. Cf. Gerini, op. cit. (fn. 2 on p. cxlviii) : 18-20.

2. *Vyākāraśataka*, *Sanskrit Text in Siāmese translation with a preface* by H. R. H. Prince Damrong Raja anubhab, B. E. 2464 (A.D. 1920).

3. Cf. L. Sternbach, op. cit. fn. 4 on p. cxlvi (No. 3) and in *Prof. E. Sluszkiewicz Commemoration Volume*, Warszawa 1974.

4. *Cāṇakya Satakama* (*sic* !).

5. Letter addressed to me of 15th February 1961, No. 483/2504.

6. Many editions of this version (Cāṇakya-nīti-śāstra) are common as Cāṇakya-śataka, while the Cāṇakya-sāra-saṁgraha (which is composed of three *śataka-s*) is unknown outside India and Nepāl.

7. **Information from His Highness Prinee Dhani Nivat.**

Commission du Tripiṭaka à l'Institut Bouddhique de Phnom Penh.[1] It is not a complete edition of the Pāli Lokanīti ; it contains only 150 wise sayings, divided into 7 chapters of 36, 28, 11, 13, 18, 25 and 19 verses, respectively ; it omits particularly the wise sayings of the last chapter—miscellanea.

**96.** It was impossible to ascertain whether any other *subhāṣita-saṁgraha-s* of Sanskrit origin exist in this part of the world. The only additional information which was possible to secure, was to find a small publication of 26 pages in Pāli, in Khmer characters, with a Khmer translation entitled Rājanīti (for Rājanīti), *texte tiré de Sastras* (for *śāstra-s*) *sur feuilles de latanier...Première édition.* Phnom Penh. *Editions de la Bibliothèque Royale*, 1941 ; it contains political wise sayings in Pāli based on Sanskrit sources.

**97.** Another publication is the Sup'hasit ebāp srī, Bāky kāby, Anāk Okña Suttant Prijā. Téṅ Ind. of which the title page in French reads "*Bons Conseils (pour les femmes) (Poèsie) par Oknha Suttantrarije Ind.*" *Douxisème édition.* Phnom Penh. *Editions de l'institut Bouddhique*, 1951. The booklet contains 250 verses in Khmer, dealing in particular with the beauty and charm of women, modelled probably on Sanskrit *kāvya* works, in particular on the Amaruśataka.

**98.** L. Finot in his "Recherches de la littérature Laotienne"[2] referred to a Pāli Lokanīti which is known in Lāos ; it is composed of some 400 wise sayings[3] ; although not mentioned in the catalogue of the Royal Library in Luang Prabang it exists in the Vat That.[4]

**99.** L. Finot also referred to the Pū sōn Lān and the Lān sōn Pū manuals of "apophtegmatical love" held in the highest esteem "from Luang Prabang in the North to Ubon in the South" which were not only widely read but also learnt by heart.[5] The Lān sōn Pū was known to exist in Luang Prabang in manuscript form.[6]

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1. Phnon Penh, *Albert Portail*, 1936.

2. BEFEO 22.5.

3. Finot probably referred to the *Sup'hāsit Lokanīti K'am Klong*, one of the editions of the *Lokanīti* current in Siām (Bangkok 1904). Cf. para 86.

4. In the list of the Lāo MSs. Finot later mentions under No. 328 *Lokanīti* C (*Liste des MSs. conservése dans les Pagodes de Louang Prabang* pār Chao Chittarat. 1914).

5. BEFEO 17.5 : p. 148 ; Gerini, op. cit. (fn. 2 on p. cxlvii) ; p. 110.

6. L. Finot speaking about the Lāo *subhāṣita*-literature (BEFEO 17.5 ; pp. 147-8) mentioned that the *Ecole Française de l'Extrême Orient* has a MS. L. 70 which is composed of

**100.** L. Finot referred further to the publication of a series of Lāo adages of Xieng Mai (S u p' h a s i t L ā o X i e n) which however was not finished.[1]

**101.** In addition, among others, fifteen Lāo proverbs were recorded by E. G. Gerini,[2] eleven by W. Gühler[3], fifteen by P. Lévy[4] and twenty by P. S. Nginn[5]; they are of peasant, earthy type of everyday wisdom and only seldom show Indian influences.[6] However, the Laōtian Lokanīti is certainly, as other Lokanīti-s, of Indian origin.

**102.** My other endeavours in Cambodia, Lāos and Vietnam in 1961 and then in 1967 and 1968 to find there other sources of gnomic literature showing Indian influences were unsuccessful, particularly due to the lack of interest in this part of the world in older literatures. I am convinced, however, that many other *subhāṣita-s* of Sanskrit origin exist also there.

## G. Java, Sumatra, Bali

**103.** The Hindū-s must have established political authority in Java by the beginning of the second century A. D. In Java there were several Hindū kingdoms; two of these called Cho-po and Ho-lo-tan by the Chinese, sent regular embassies to China in the fifth century A.D. The names of the kings of both these countries ended with "—varman", showing Indian influence. The first great Hindū empire was founded by the Śailendra dynasty in the eighth century A. D. With the Hindū acculturation came also the Sanskrit literature, including Sanskrit *subhāṣita-saṁgraha-s*. Particularly two *subhāṣita-saṁgraha-s*, viz. the Sārasamuccaya and the Ślokāntara became very popular; both are well preserved.[7]

**104.1.** The Old Javanese S ā r a s a m u c c a y a was well known in Java and Bali, as the book of moral precepts collected from different Sanskrit

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three distinct treatises: (1) K ō ṅ S u p' h a s i t; (2) A ṇ a c a k T h a m m a c a k, a code of offences and punishment; anb (3) S a t t a h ā r d h a m m a, duties of an official. He gave five examples of these sayings, but none seems to be of Indian origin.

1. I was not able to study any of the collections of maxims mentioned by L. Finot.
2. Gerini, op. cit. (fn. 2 on p. cxlviii): pp. 106-112.
3. W. Gühler, op. cit. (fn. 4 on p. cliv): p. 144.
4. *Proverbs* in *France-Asie* XII: pp. 1079-80.
5. *Proverbs* in *France-Asie* XII: pp. 1080-82.
6. As, for instance, No. 8 of the Laōtian *Pū sōn Lan*.
7. See L. Sternbach, *On the Sanskrit Nīti-literature of Old Java and Bali in Proceedings of the Sixth Congress of the International Association of Historians of Asia*, Yogyakarta 1974,

sources, mostly the Mahābhārata (Anuśāsana-, Ādi-, Udyoga-, Strī-, Śānti- and Aśvamedha-*parvan-s*), the Pañcatantra, the Hitopadeśa and the Mānava-dharmaśāstra. It was first noticed by Dr. Friedrich in 1849; and then by H. H. Juynboll who published 117 of the wise sayings included in this anthology; it contains 517 wise sayings and, as C. Hooykaas remarked[1], is the "best source for Old Javanese literature hitherto known". Almost all *subhāṣita-s* included in this *subhāṣita-saṁgraha* could have been identified in Sanskrit sources[2]; out of 517 wise sayings quoted in this anthology 332 (or two-thirds) were borrowed from, or were influenced by, the Mahābhārata, sixty wise sayings occur in various collections of Cāṇakya's sayings, 33 occur in the Pañcatantra, 30 in the Garuḍa-purāṇa, 20 in the Hitopadeśa, 24 in the Mānava-dharmaśāstra; also a number of wise sayings appear in various *smṛti-s* and in other works of Sanskrit literature, not to mention *subhāṣita-saṁgraha-s*, such as the Subhāṣita-ratna-bhāṇḍāgāra, the Subhāṣitāvalī of Vallabhadeva, the Śārṅgadharapaddhati, the Sūktiratnahāra and many others.[3]

**104.2.** The Sārasamuccaya was edited in the Śata-piṭaka-Series, No. 24 in Delhi in 1962. Its collator is V a r a r u c i who in the introduction stated that he collected "all the essentials of the Mahābhārata, the composition of His reverence Vyāsa" to whom he paid homage. In the explanation to the sixth verse Vararuci, referring to himself wrote: "henceforth he will say what is best in this Bhārata epic. It is designated Sārasamuccaya; *sāra* signifies essence and *samuccaya* is its accumulation." Therefore Raghu Vira who translated the whole work and wrote a preface to it remarked: "The Sārasamuccaya is the Gītā of the Balinese Hindū-s. As designed by its author Vararuci, it contains the essence of the high teachings and noble ideas set forth in the Mahābhārata."

**104.3.** On the basis of the edition of the Sārasamuccaya in the Śata-piṭaka-Series and additional two *lontars* (which do not contain any important variants) Tjokorda Rai Sudharta published in mimeographed form the first 255 verses of the Sārasamuccaya in Sanskrit and Old Javanese transcriptions as well as the Indonesian translation of the Old Javanese text; it appeared in the Parisada Hindu Dharma Pusat in Denpasar (Bali) 1968. The whole Sārasamuccaya so edited and translated was expected to appear in printed form in 1972, but did not appear yet.

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1. C. Hooykaas, *Kāmandakīya Nītisāra etc. in Old-Javanese* in *Journal of the Greater India Society*, Vol. 15: p. 18 sqq.

2. Cf. L. Sternbach, *Sanskrit Subhāṣita-saṁgraha-s in Old-Javanese and Tibetan* in *Annals of the Bhandarkar Oriental Research Institute*, Poona XLIII: pp. 115-158.

3. Obviously some *Subhāṣita-s* occur in more than one primary source.

**105.1.** The existence of the Old Javanese Ś l o k ā n t a r a was known for a very long time[1]; it was however brought to light in a critical edition only in 1957; it was then published in the International Academy of Indian Culture and critically edited by Sharada Rani.[2]

**105.2.** The Ślokāntara contains 83 sayings which are followed by an Old Javanese prose-explanation which, as its editor stated, "though usually close to the origianl stanza, is at times quite prolix. This style of exposition is still to be seen in India, where the religious preachers and *purāṇic* narrators explain the Sanskrit *śloka-s* and further elaborate them by their own explanations.[3]" Ślokāntara verses, similarly as Ceylonese Pratyayaśataka verses, contain often paraphrases of known *Subhāṣita-s*.[4]

**105.3.** The Ślokāntra does not correspond "to the *nīti*-text of Sanskrit literature", as Sharada Rani suggested; it is somewhat an unusual text of a *subhāṣita-saṁgraha* because of the preponderance of purely *dharmaśāstra* verses; such verses are sometimes included in *subhāṣita-saṁgraha-s*, but never occupy as much as one-fourth of the whole *subhāṣita-saṁgraha*, as is the case of the Ślokāntara. Otherwise, however, it can be considered as a *subhāṣita-saṁgraha*. If we do not count some twenty verses, which are *dharmaśāstra* verses, half of the rest, i.e., 27 verses are of Cāṇakya origin or were influenced by the so-called Cāṇakya's sayings.

**105.4.** The importance of the Ślokāntara, similarly as the importance of the Sārasamuccaya, is enhanced by the preservation of "lost" texts; the Ślokāntara contains the same "lost" Mānava-dharmaśāstra verse which we find in the Sārasamuccaya,[5] as well as an additional "lost" Mānava-dharmaśāstra verse.[6]

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1. The MS. of the *Ślokāntara* was mentioned by H. H. Juynboll in his *Supplement op den catalogus van de Javaansche en Madoereesche Handschriften der Leidsche Universiteits Bibliotheek II*, Leiden 1911 : p. 200 sqq.

2. *Dvīpāntara-Piṭaka*, vol. 2, *International Academy of Indian Culture*, Delhi. The edition is divided into three parts : the first contains the text in transcription; the second the English translation; and the third the text with extensive notes. It also contains a preface and an Index of "new and notable words".

3. Introduction, p. 5.

4. Cf. para 79.2.

5. Ślokāntara 1=Sārasamuccaya 136.

6. Ślokāntara, verse 30. The first "lost" *Mānava-dhasmaśastra* verse appears in V. N. Mandlik's edition of the *Mānava-dharmaśāstra* after VIII. 82 (p. 929), the second appears also exclusively in V. N. Mandlik's edition after VIII. 102 (p. 934); both verses are often quoted in *nibandha-s* (cf. L. Sternbach, op. cit. (fn. 2 on p. clviii) : paras 14 and 19).

**106.1.** Less popular, but also important is the Old Javenese N ī t i-ś ā s t r a of N ī t i s ā r a,[1] composed, according to Dr. Poerbatjaraka the editor of this Old Javanese *subhāṣita-saṁgraha*, in the last years of Mahapahit[2]; it contains 120 verses in fifteen chapters.

**106.2.** Dr. C. Hooykaas was of the opinion that the Old Javanese Nītiśāstra gave the impression of being purely Indian in origin. The garb, however, in which the maxims have been clad, though also of Indian origin, did not favour exact translation ; its metres must at times have driven the poet to some abbreviations, at other times to enlargements and additions. He also very rightly concluded that it was doubtful whether it would be possible to detect one definite treatise as a source ; the Javanese may only have rearranged the contents of the work, but also may have omitted from or/and added to it ; the work may also have been an anthology from the very beginning. U. N. Ghoshal characterised it as "a collection of wise sayings, moral precepts and so forth of the Cāṇakya-nīti-class".[3]

**106.3.** It seems that it would have been better to characterise this work as an Old Javanese *subhāṣita-saṁgraha*, since many of those sayings which could be identified are found exclusively in some Sanskrit *subhāṣita-saṁgraha-s* and not in primary sources. This anthology might have been, as Dr. C. Hooykaas suggested, a work rearranged by a Javanese compiler with omissions or additions ; it must be added, however, that it is far from a purely Sanskritized text ; the wise sayings are, generally speaking, not translations of the Sanskrit text into Old Javanese but a paraphrase of the Sanskrit sayings written very often in corrupt Sanskrit.[4]

**106.4.** A great number of *subhāṣita-s* included in this anthology are so-called Cāṇakya's sayings ; many other *subhāṣita-s* originated in the Mānavadharmaśāstra, the Rāmāyaṇa, the Pañcatantra, the Mahābhārata, the Hitopadeśa and other Sanskrit sources.

**107.1.** Also the Pañcatantra with many of its *subhāṣita-s* became very popular in Java, Bali and Madura ; it was known there as T a n t r i K ā m a n d a k a ; it is quite different from most of the versions of the

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1. *Nītiśāstra. Oud-Javaansche tekst met vertaling uitgegeven* door R. Ng. Dr. Poerbatjaraka *Bibliotheca Javanica*, No. 4, Bandoeng 1933.

2. Cf. U. N. Ghoshal, *Progress of Greater India Research during the last twenty-five Years* in *Journal of the Greater India Society*, IX. 2 : p. 124 ; C. Hooykaas *Bibliotheca Javanica* in *Djāwā*, 20, 1940 : pp. 42-46.

3. Cf. U. N. Ghoshal, op. cit.

4. Cf. paras 79.2 and 105.2.

Pañcatantra ; it seems to be nearest to the Pañcatantra of Durgasiṁha[1]. We find in this part of the world at least twelve different recensions of the Pañcatantra, of which the oldest three are written in a sort of Old Javanese, several in Middle Javanese and Balinese, two in New Javanese and two others in Madurese.[2]

**107.2.** The best text of the Old Javanese Tantri Kāmandaka was edited and translated by C. Hooykaas[3]. The Old Javanese text, written in prose with some added verses, which are mostly *subhāṣita-s*, contains only 83 such verses[4], not all of which can be found in the different texts of the Pañcatantra ; most of those verses which could not be traced to the Sanskrit Pañcatantra could be found in the Mahābhārata, Bhartṛhari's *Śataka-s*, or among wise sayings attributed to Cāṇakya.

**108.** Also the Udyoga-Bhīṣma-*parvan-s* of the Mahābhārata which contains a great number of wise sayings were known well in Old Javanese ; so also was the Ādi-*parvan*.[5]

**109.** It is well-known that many Indian fables—with hundreds of inserted *nīti*-sayings—were incorporated into the literatures not only to the East of India but also to the West of India. The Pañcatantra, for instance, became known not only in the whole of South-East Asia, but was also translated into Pehlevi by A.D. 570 ; this text was then translated into Old Syriac and old Arabic, as the Kalīlah wa-Dimna (later called also the fables of Bidjpai). The text spread through Hebrew, Greek and other translations such as of Rabbi Joël, Symeon Seth, Giulio Nutti, Johannes di Capua, A. von Pforr, Abu'l Maāli Nushrallāh ibn Muḥammad ibn Abdul Ḥamīd, Anwāri Suhaili, etc. to the West of India. The Hitopadeśa has been known in the West for a very long time ; a translation of this collection of fables was already made into English in 1787 and from then into most European languages. The Śukasaptati served as the basis for the 14th century Nakshabi version of the Persian Ṭūṭī-nameh and the 17th century version of Muḥammad Qadiri ; it spread then to Turkey as the Turkish version of the Ṭūṭī-nameh with additions from the Vetālapañcaviṁśatikā. Motifs of the Śukasaptati are found in the 'Arabian Thousand and One Nights' and parti-

1. Published by A. Venkatasubbiah in *Zeitschrift für Indologie und Iranistik*, 6.255 sqq.

2. Cf. C. Hooykaas, *Tantri Kamandaka. Een Oudjavaansche Pañtjatanra-Bewerking in tekst en vertaling uitgegeven door ..., Bibliotheca Javanica*, No. 2. Bandoeng 1931 : p. 14 sqq. ; A. Venkatasubbiah, *A Javanese Version of the Pañcatantra* in ABORI 47 : pp. 59-100 H. B. Sarkar, *India's Influences on the Literature of Java and Bali*, Calcutta 1934 ; p. 237 sqq. ; L. Sternbach, op. cit. fn. 2 on p. clviii.

3. *Tantri Kāmandaka*, op. cit. fn. 2.

4. The Pañcatantra in its different versions contains from 341 to 1134 verses.

5. Texts of the Javanese versions of the Udyoga-*parvan*, as edited by H. H. Juynboll Ādi- and Bhīṣma- (Bhagavadgītā) *parvan-s*, as edited by J. Gonda appear in Appendices II of the appropriate *parvan-s* of the Poona edition of the Mahābhārata.

cularly in the Kitāb el-Sindbād and even in Gottfried's *Tristan und Isolde*, not to mention many translations of Śukasaptati into European languages. The Vikramacarita was not only translated into Newārī and as Sib-songliang into Siāmese but also in 1574 by order of the Emperor Akbar into Persian. By name of Arji-Borji Chan (Rāja Bhoja) it was absorbed into the Tibetan and the Mongolian literatures. Also translations, though of a later date, were made into European languages. Finally the Vetālapañcaviṁśatikā was early translated into Newāri, Tibetan and Mongolian-Kalmuck, and through Braj-bhāṣā, Hindī and other modern Indian languages has greatly influenced under the name Baitālpachīsī, particularly in the nineteeth century, the English literature with Richard Burton's Vikram and the Vampire, or Tales of Hindu Devilry. It also became partly known in Turkey through the Turkish version of Nakshabi's Ṭūṭī Nameh, where some stories of the Vetālapañcaviṁśatikā were also incorporated. In this way, that is through translations into foreign languages the Sanskrit *kathā*-literature, which is full of *nīti*-sayings, became widely known not only in the East but also in the West and were often quoted in Europe.

**110.** Some Sanskrit *nīti*-sayings were also included in the Old and New Testament. For instance Mahābhārata's *subhāṣita-s* such as "You see the faults of others even if they are as small as a grain of mustard, but you do not want to see your own faults even if they are as big as the *bilva*-fruit' (MBh. 1.69.1) are found in St. Mathews 7.3 and in the Talmud 'Arakhin 16 ; or the Mahābhārata *subhāṣita* "Do not do to others what is disagreeable to yourself : that is *dharma* ; the other proceeds from desire" (MBh. 5.39. 57) is found in St. Mathews 7.12, St. Luke 6.31 and in the Rabbi Hillel's dictum ; or the saying (*nyāya*) of the Mahābhārata "do not react evil with evil" (MBh. 3.198.43) and "whatever one has sown that one reaps" (MBh. 12.287.44) are also found respectively in the Epistle of Paul, the Apostle to the Romans, (12.17) and in the Epistle of Paul, the Appostle to the Galatians, (6.7) ; and in many others. It must, however, be emphasised that the ascriptions of these maxims to Sanskrit texts should be made with great care for they may belong to the floating mass of oral tradition being the property of the whole of mankind.[1]

**111.** Undoubtedly many more collections of *nīti*-sayings of Sanskrit origin exist in 'Greater India' but with so many works still burried in the various lands of South-East Asia and difficulties in getting the needed information, it is impossible to ascertain the existence of other treasures of Sanskrit *nīti*-literature which spread over 'Greater India'. It is certain that with the progress of Indian studies in 'Greater India' this important branch of Sanskrit literature will become better known in the nearest future.

1. Cf. L. Sternbach, *Similar Thoughts in the Mahābharata, the Literature of "Greater India" and in the Christian Gospels* in JAOS 93.3 : pp. 438-42.

# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

## Volume I

**SUHĀṢITA-S Nos. 1—1873**

(अ°—अन्वे°)

# अ

अंधं तम इवेदं स्यान् see No. 4138.
अंधः संहरदखिलं see No. 13
अंब तुष्यति see No. 2578
अंशत्यागात् पापकृताम् see No. 3622

1*

अंशवस्तव निशाकर नूनं
कल्पितास्तरुणकेतकखण्डैः ।
येन पाण्डुरतरद्युतयो नः
कण्टकैरिव तुदन्ति शरीरम् ॥

(अ) Śrikaṇṭhacaritam 11.57
(आ) VS 1123 (a. Maṅkha).
Rathoddhatā metre.

Surely, Oh moon, your rays are made of the young leaves of the *ketakī* flowers : hence your very white rays pain my body as if with thorns (of the flowers). (A.A. R.).

2*

अंशुकं हृतवता तनुबाहु-
स्वस्तिकापिहितमुग्धकुचाग्रा ।
भिन्नशङ्खवलयं परिणेत्रा
पर्यरम्भि रभसादचिरोढा ॥

(अ) Śiś 10.43.
(आ) SR 316.3 (a. Śiś 10.43), SSB 173.8 (a. Māgha)

The newly married damsel covered her charming breasts crosswise with her slender hands when the upper silk was pulled by the husband and was embraced ardently with the snapping of her conch bracelets. (A.A. R.).

3*

अंशुकमिव शीतभयात्
संस्त्यानत्वच्छलेन हिमधवलम् ।
अम्भोभिरपि गृहीतं
पश्यत शिशिरस्य माहात्म्यम् ॥

(आ) ŚP 3935 (a. Amṛtavardhana), AP p. 8, VS 1851 (a. Amṛtavardhana), SR 347.4 (a. VS), SSB 225.5 (a. Amṛtavardhana).
(b) स्वच्छलेन ŚP; हिमवलयं ŚP, VS (*contra metrum*)
Āryā metre.

Look at the greatness of the cool season, as even the waters, as if afraid of the cold, have put on a white silken garment in the guise of a thick fall of snow. (A. A. R.).

4*

अंशुकेन जघनं तिरोदधे
कञ्चुकेन च कुचौ मृगीदृशाम् ।
पीयमानमनिशं प्रियेक्षणैः
क्षामतामिव जगाम मध्यमम् ॥

(आ) JS 185.58 (a. Mādhavamāgadha).
Radhodhatā metre.

The hips of the deer-eyed damsels were concealed by the silk dress and the bosom by the jacket (and, being unconsumed, grew in size); but the waist became thin as it was drunk in (gazed at) frequently by the glances of the lovers. (A. A. R.).

5*

अंशुपाणिभिरतीव पिपासुः
पद्मजं मधु भृशं रसयित्वा ।
क्षीबतामिव गतः क्षितिमेष्यँल्
लोहितं वपुरुवाह पतङ्गः ॥

(अ) Kir 9.3.
(आ) SR 294.23, SSB 135.25.
(d) अवाप Kir (var.).
Svāgatā metre.

The sun, very eager to drink lotus-honey enjoyed the same, taking it with hand-like rays : then as if intoxicated he reached the earth bearing a reddened body. (A.A. R.).

6*

अंशुमानपि विपाकपिशङ्गं
रूपमाप परितो दिवसान्ते ।
कः परोऽत्र न विकारमुपेयाद्
ध्वान्तभीमपरिवेल्लितमूर्तिः ॥

(आ) VS 1894 (a. Jayamādhava).
(c) उपेया VS
(d) भीम...परि° VS (2 *akṣara-s* missing)
Rathoddhatā metre.

The sun (one having a dress on) put on a reddish hue all around at the end of the day[or:was overcome with passion]. Who will not become passionate when his body is encircled by dense darkness (only) ? (A. A. R.)

अंशेन see No. 12

7

अंशो दण्डसमः पूर्वः प्रयाससम उत्तमः ।
विलोपो वा यथालाभं प्रक्षेपसम एव वा ॥

(अ)K (K(K) 7.4, 22; K(S) 274.10-1; K(V) 214; K(J) 162.15-6; K(G) 259.6-7).
(c) विलोपे (K(S), K(V),

A share in conformity with troops is of the first type, in conformity with efforts is best ; or plunder, as abstained (by each), (should be the share), or a share in conformity with the amount lent. (R. P. Kangle's translation).

8

अंशोऽपि दुष्टदिष्टानां परेषां स्याद् विनाशकृत् ।
बाललेशोऽपि व्याघ्राणां यत् स्याज् जीवितहानये ॥

(आ) Subh 253, IS 1.

Even the most insignificant thing can bring the destruction of others if one is pursued by bad luck. Similarly the loss of a hair from the tail of a tiger can cause the loss of life.

अंसके स्कन्धनामा च see केशिकः केशमूले
अंसाकृ(हृ०)ष्टदुकूलया see No. 287

9*

अंसाववष्टब्धनता समाधिः ।
शिरोधराया रहितप्रयासः ।
धृता विकारांस्त्यजता मुखेन
प्रसादलक्ष्मीः शशलाञ्छनस्य ॥

(अ) Kir 16.21.
(आ) Almm 65.
(a) अवष्टम्भ० Kir (var.); ०नतौ Almm.
(c) विकारम् Kir (var.).
Upajāti metre (Indravajrā and Upendravajrā).

His[1] shoulders are firm and bent (in drawing the bow); effortless is the special pose of the neck; his face puts on the clear beauty of the moon as he shows no emotion (of anger, etc.) of any kind. (A. A. R.).

[1] of Śiva, disguised as a hunter.

10*

अंसालम्बितवामकुण्डलधरं मन्दोन्नतभ्रूलतं
किंचित् कुञ्चितकोमलाधरपुटं साचिप्रसारीक्षणम् ।
आलोलाङ्गुलिपल्लवैर्मुरलिकामापूरयन्तं मुदा
मूले कल्पतरोस्त्रिभङ्गललितं ध्याये जगन्मोहनम् ॥

(अ) Kṛṣṇakarṇāmṛta, 2.101.
(आ) SR 25.182, RJ 1394, PG 47 (anonymous; in some texts a. Sri Nārada or Puruṣottamadeva).
(b) सारेक्षणम् PV.
Śārdūlavikrīḍita metre.

I meditate on (Śrī Kṛṣṇa)the darling of the world, playing on the flute under the wish-granting tree with dexterous fingers, adopting the *tribhaṅga* pose, with ear pendants hanging to the shoulders, with eyebrows slightly raised, with lips slightly curved (in playing on the flute) and with eyes a little turned (sideways). (A. A. R.).

11*

अंसासक्तकपोलवंशवदनव्यासक्तबिम्बाधर-
द्वन्द्वोदीरितमन्दमन्दपवनप्रारब्धमुग्धध्वनिः ।
ईषद्वक्रिमलोलहारनिकरः प्रत्येकरोकानन-
न्यञ्चच्चञ्चदुदञ्चदङ्गुलिचयस्त्वां पातु राधाधवः ॥

(आ) Skm (Skm (B) 285, Skm (POS) 1.57, 5) (a. Keśarakolīyanāthoka or Keśarakoṇīya), PG 261 (a. Nāthoka or Nāthaka or Nāthadhava)
(*c*) हारनिकरप्रत्ये० PG (var.).
(*d*) न्यञ्चच्चञ्चदुदञ्चदङ्गु० Skm; राधाधरः PG (var.).
Śārdūlavikrīḍita metre.

May Śrī Kṛṣṇa[1] protect you—he, who produced sweet sounds (on his flute) by blowing air very gently with his *bimba*-like lips having the flute placed in his mouth and closely touching the cheek and shoulder, who was having the mass of

garlands (*vanamālā*-s) swaying ond curving slightly (while playing on the flute), and whose fingers were moving up and down along the holes of the flute. (A. A. R.)

1. Husband of Rādhā

12*

अंसेन कर्णं चिबुकेन वक्षः
करद्वयेनाक्षि तिरोदधानाम् ।
संताडयामास हरिः समेत्य
चकोरनेत्रां चलुकोदकेन ॥

(आ) PV 543 (a. Gaṇapati), Pad 63.24 (a. Gaṇapati).
(*a*) अंशेन PV.
(*b*) तिरोदधानः Pad.
(*c*) समेताश् Pad.
(*d*) नेत्राश् Pad; चुलु Pad.
Upajāti metre (Upendravajrā and Indravajrā).

Śrī Kṛṣṇa approaching the damsel (having eyes like the *cakora* bird) let fly a handful of water[1] at her, who screened her ears with her shoulders, her breasts with her chin, and her eyes with her hands. (A.A. R.).

1. or mouthful of water.

13*

अंहः संहरदखिलं
सकृदुदयादेव सकललोकस्य ।
तरणिरिव तिमिरजलधिं
जयति जगन्मङ्गलं हरेर्नाम ॥

(अ) Lakṣmīdhara's Bhagavannāmakaumudī 1, Caitanya-caritāmṛta Anty. 3.180.
(आ) PG 16 (a. Lakṣmīdhara).
(*a*) अंघः (अं) PG (var).
(*b*) सकृदुच्चरणादेव or सकृदुदयादिव PG (var).
(*c*) तरणिवितरणिजलधिं PG (var).
Gīti-āryā metre

The universally auspicious name of Lord Viṣṇu, which completely destroys the sins of all people by being muttered but once conquers the ocean of darkness (the *ajñāna* of *saṁsāra*) by the ship of the sun. (A. A. R.).

अंह्रि रविर्वहति त्वचि see अह्नि रविर्वहति

14

अकण्टका पुष्पमही वेशयोषिदमातृका ।
मन्त्रिहीना च राज्यश्रीर् भुज्यते विटचेटकैः ॥

(अ) Sam 1.45.

A terrace without thorns, a public girl without a matron, a king without his ministers : it is through these that sycophancy and flunkeydom grow fat. (E. Powys Mathers's translation).

15

अकण्ठस्य कण्ठे कथं पुष्पमाला
विना नासिकायाः कथं धूपगन्धः ।
अकर्णस्य कर्णे कथं गीतनृत्यम्
अपादस्य पादे कथं मे प्रणामः ॥

(आ) Subh 7 and 155; IS 2.
(*b*) नासिकायां Subh; धूपगन्धं Subh.
(*c*) नेत्रे [कर्णौ] Subh.
(*d*) पादं Subh; प्रणामं Subh.
Bhujaṅgaprayāta metre.

How to offer (in worship) on the neck a garland of flowers of one who is without a neck[1]; how to offer smell of incense when one is nose-less, how to sing and dance when one does not have ears, how to prostrate (at one's feet) when one has no feet to prostrate at[2]? (A.A.R.)

1. who is formless
2. God is formless.

16

अकपर्दकस्य विफलं
जनुरिति जानीमहे महेशोऽपि ।
शिरसि कृतेन कपर्दी
भवति जटाजूटकेनापि ॥

(अ) SMH 4.2.
Āryā metre.

We know that one's existence is frustrating when there is no money even though one may be a great lord. But he[1] is rich even with matted hair on the head. (A. A. R.).

1. Śiva.

17*

अकरवमधिमौलि पादपद्माद्
अपनय मानिनि मानितामकाण्डे ।
यदि पररमणीं गतस्तवाथ
स्तनयुगलिङ्गयुगं स्पृशामि तन्वि ॥

(आ) JS 199.9.
Puṣpitāgrā metre.

O angry lady, I have placed on my head your charming (lotus like) feet; abandon this jealous anger which is unmerited. If I had gone to another woman, then I would bear the mark of her pair of breasts. (I did not : I swear touching the tips of your pair of breasts resembling Śivaliṅga). (A A. R.).

18*

अकरुण कातरमनसा
दर्शितनीरा निरन्तरालेयम् ।
त्वामनुधावति विमुखं
गङ्गेव भगीरथं दृष्टिः ॥

(आ) SR 351.25.
Āryā metre.

O pitiless man, with an agitated mind my eyes shed a continuous flow of tears and follow you with your face averted, like Gaṅgā following Bhagīratha. (A. A. R.).

19

अकरुणत्वमकारणविग्रहः
परधनापहृतिः परयोषितः ।
स्वजनबन्धुजनेष्वसहिष्णुता
प्रकृतिसिद्धमिदं हि दुरात्मनाम् ॥

(अ) BhŚ 61 (Cf. विपदि धैर्यम्)
(आ) SR 59.217, Sskr. 62, SRK 26.53, IS 3, SSg 95.

(a) कारणत्वम् [अक°] BhŚ (var.) ; °निग्रह: BhŚ (var.)

(b) परधनाय (°ने च) रतिः परयोषिति BhŚ (var.), IS(var.); परधने स्पृहते परदोषतः BhŚ (var.). परधनापरतिः परयोषितां BhŚ (var.) ; परधने परयोषिति च स्पृहा BhŚ (var.), IS, SR, SRK, SSg; परधनस्य हृतिः (रतिः or हृतः or भृतिः) BhŚ (var.) परयोषितां (°तः) BhŚ (var.), IS (var.); परधने च स्पृहा परयोषिति IS (var.); परधनोपहृति BhŚ (var.), IS (var.).

(c) सुजन° BhŚ (var.), IS (var.), SR, SRK, SSg; °जनेपि BhŚ (var.).

(d) प्रकृतसिद्धम् BhŚ (var,); ह्यमहात्मनां BhŚ (var); दुरात्मनः IS (var.).
Drutavilambita metre.

Want of compassion, wanton pugnacity/plunder of other men's wealth and wives, impatience with good men and kinsmen alike; all are in the nature of wicked men. (B. S. Miller's translation).

20*

अकरुण मृषाभाषासिन्धो विमुञ्च ममाञ्चलं
तव परिचितः स्नेहः सम्यङ्मयेत्यभिधायिनीम् ।
अविरलगलद्बाष्पां तन्वीं निरस्तविभूषणां
क इह भवतीं भद्रे निद्रे विना विनिवेदयेत् ॥

(अ) BhV (BhV (POS) 2.20, BhV (C) 2.19).
(a) मृषा वाचं ब्रूषे वि° BhV. (C).
(d) इव BhV (C).
Hariṇī metre.

O happy sleep, who indeed but you can win over to me the slender-bodied one who hast cast off her ornaments, who is continuously shedding tears, and who reproaches me with words : "Oh you, ruthless and ocean of false words, leave off the end of my garment, I have well seen what your love is". (H. D. Sharma's translation).

21*

अकरोः किमु नेत्रशोणिमानं
किमकार्षीः करपल्लवावरोधम् ।
कलहं किमधाः कृथा रसज्ञे
हितमर्थं न विदन्ति दैवदष्टाः ॥

(आ) SR 308.3, SSB 160.5, Pad 53.5.
(b) करपद्मतर्जनम् (क) Pad. (*contra metrum*).
(d) नष्टभाग्याः [दै°] SSB (var.).
Aupacchandisika metre.

Did you in anger redden your eyes, and offer resistance with your tender hands or quarrel, O you, who can appreciate taste ? Those who are smitten by adverse fate do not see their own welfare. (A. A. R).

22

अकर्णमकरोच्छेषं विधिर्ब्रह्माण्डभङ्गधीः ।
श्रुत्वा रामकथां रम्यां शिरः कस्य न कम्पते ॥

(अ) SSg 132.

Who does not nod his head (in delight) on hearing the pleasing story of Śrī Rāma ? Hence Lord Brahmā, afraid of the crumbling of the universe made Śeṣa

(the supporter of the earth) devoid of ears. (A. A. R.).

23*

अकर्णधाराशुगसंभृताङ्गतां
गतैररित्रेण विनास्य वैरिभिः ।
विधाय यावत्तरणेर्भिदामहो
निमज्ज्य तीर्णः समरे भवार्णवः ॥

(अ) Naiṣ 12.71.
(आ) VS 2559.
(b) विना तवारिभिः VS.
Upajāti metre (Vaṃśastha and Indra-vaṃśa).

Lo, without any armour, his enemies, pierced by unbarbed arrows, crossed the ocean of existence, sinking low in battle, and piercing their way through the entire solar orb. (K.K. Handiqui's translation.)

24

अकर्तव्यं न कर्तव्यं प्राणैः कण्ठगतैरपि ।
कर्तव्यमेव कर्तव्यं प्राणैः कण्ठगतैरपि ॥

(अ) Cr 1 (CS II.98), PdP, Uttarakhaṇḍa 17.8. (Cf. No. 102.)
(आ) IS 7425.
(b) प्राणि (णौ°) CS (var.); कण्ठगतेरपि CS (var.); अपी CS (var.).
(c) कर्तव्यम् PdP.
(d) इति धर्मविदो विदुः PdP; प्रणै CS (var.); कण्ठगतेरपि CS (var.); अपिः CS (var.).

Whatever is not right to be done, must never be done even on pain of death; and what is right to do, must be done even if one should die for the same (B. C. Dutt's translation).

25

अकर्तव्यव्यवसायिनीव तृष्णा प्रेरयते जनम् ।
तमेव सर्वपापेभ्यो लज्जा मातेव रक्षति ॥

(आ) VS 3245, SR 76.21, SSB 348.23, SRHt 225.13 (a. Pratāparudra).
(इ) SS (OJ) 460.
(a) °सद्दीव SS (var.).

Avidity is like a fallen woman; it instigates a person into wrongful activities. Modesty is like a mother; it guards a person against all sins. (Raghu Vira's translation in SS(OJ)).

26

अकर्मणां वै भूतानां वृत्तिः स्यान् न हि काचन ।
तदेवाभिप्रपद्येत न विहन्यात् कथंचन ॥

(अ) MBh (MBh(Bh) 3.115* *ad* 3.33, 7; MBh(C) 3.1209).
(आ) IS 4, Pr 361.
(a) अकर्मणा° MBh (var.).
(b) तृप्तिः [वृ॰] MBh (var.); नैव [नहि] MBh (var.).
(c) °द्येरन् or द्येयुः MBh (var.)
(d) विहन्युः MBh (var.); हि हन्यात् MBh (var.); कदाचन [क॰] MBh (C).

If a creature acteth not, its course of life is impossible. In the case of a creature, therefore, there must be action and not inaction (P. C. Roy's translation).

27

अकर्मशीलं च महाशनं च
लोकद्विष्टं बहुमायं नृशंसम् ।
अदेशकालज्ञमनिष्टवेषम्
एतान् गृहे न प्रतिवासयीत ॥

(अ) MBh (MBh (Bh) 5, 37, 31, MBh (C) 5.1368).
(आ) IS 5, SR 380.141.
(इ) SS (OJ) 238.
(a) अधर्म° MBh (var.).
(b) लोकद्वेष्टं (°द्वेषं; °द्वेषं; °द्वेषी) SS (OJ) (var.).
(c) अनिष्टवेगं (°वेश°; °वेषं; °वंशं) MBh (var.); °वेषनम (°वेश°) (SS (OJ) (var.).
(d) एनं [ए°] MBh (var.); गृहेषु (गृ°न) MBh (var.); प्रतिवासयेत (°तं; °तौ) MBh (C), SR, SS (OJ); °वेशयेतं (°वशयेतो) SS (OJ) (var.).
Upajāti metre (Upendravajrā and Indravajrā).

One who is lazy, who eats much, who is hated by the people, who is crafty and cruel, who knows neither time nor place, who dresses in an undesirable way—these are not to be lodged in one's home. (Raghu Vira's translation in SS (OJ)).

28*

अकलङ्कचन्द्रकलया
कलिता सा भाति वारुणी तरुणी ।
भालस्थलीव शम्भोः
संध्याध्यानोपविष्टस्य ॥

(आ) SR 303.123, SSB 151.130, RJ 1086.
Āryā metre.

The damsel of the western direction shines with the moon without the black spot.[1] It looks like the fore-head of Lord Śiva seated at his evening twilight meditation. (A. A. R.).

1. with the setting sun.

29*

अकलङ्कान्तिके कान्तिः केति कालङ्कलङ्किनः ।
अरुणे तरुणे मस्या धावं कामयते शशी ॥

(अ) SMH 11.33.
(a) कान्ति SMH

The moon desires to cleanse his dark spot in the young (morning) sun, as otherwise his brilliance is nowhere near one who is spotless. (A. A. R.).

30*

अकलङ्का पुलकवती
सस्नेहा मुक्तकञ्चुकी श्यामा ।
पततु तवोरसि दयिता
खड्गलता वैरिणः शिरसि ॥

(आ) SuM, Appendix II, 13.
Āryā metre.

May the sweetheart and the sword fall respectively on your chest and on the head of the enemy—they who are spotless (without defect) bristling with eagerness, loving (and well oiled) with the upper silk removed (and taken out of the scabbard) and youthful (and of dark steel). (A. A. R).

31*

अकलङ्को दृढः शुद्धः परिवारी गुणान्वितः ।
सद्वंशो हृदयग्राही खड्गः सुसदृशस्तव ॥

(आ) VS 2471.

Your sword befits you like your noble family—they who are free from stain, firm, pure, protecting, and of good merits and pleasing to the mind (reaching the enemy's heart. (A. A. R.).

अकलिततपस्ते see No. 34

32*

अकलितनिजपररूपः
स्वकमपि दोषं परस्थितं वेत्ति ।
नावास्थितस्तटस्थान्
अचलानपि विचलितान् मनुते ॥

(आ) SkV 1283.
(a) अकलितनिपररूपः SkV (MS).
Āryā metre.

Not judging rightly between himself and others, he sees his own vice in his neighbour's heart. Though they upon the bank are motionless, a man aboard a riverboat supposes, that it is they who move. (D. H. H. Ingalls's translation).

33*

अकलियुगमखर्वमत्र हृद्यं
व्यचरदपापघनो यतः कुटुम्बी ।
मम रुचिरिह लक्ष्मणाग्रजेन
प्रभवति शर्मदशास्यमर्दन ॥

(अ) Ras 5.
(a) Version A : अ-कलि-युगम् अखर्वम् अत्र हृद्यं
Version B : अकलि-युगम् अखर्वम् अत्र, हृद्यं
(b) Version A : व्यचरद् अ-पाप-घनो यतः कुटुम्बी
Version B : व्यचरद् अपाऽपघनो यतः कुटुम्बी
(d) Version A : प्रभवति शर्म दशास्य-मर्दन
Version B : प्रभवति शर्म दशाऽस्य मर्दन
Puṣpitāgrā metre (in *b* and *d* defective).

My interest is in the elder brother of Lakṣmaṇa (Rāma) who destroyed the ten-faced monster (Rāvaṇa) by which happiness will come in as much as he led a householder's life, resplendent without any sin attached, pleasing and full as if it were not the Iron age. (Or : My liking is to rub faces with rich people whence prosperity springs and which will lead to a happy life charming and full as if it were not affected by the troubles of the Iron age (*kaliyuga*). (A. A. R).

34*

अकलिलतपस्तेजोवीर्यप्रथिम्नि यशोनिधा-
ववितथमदध्माते रोषान्मुनावभिधावति ।
अभिनवधनुर्विद्यादर्पक्षमाय च कर्मणे
स्फुरति रभसात् पाणिः पादोपसंग्रहणाय च ॥

(अ) Mahāvīracarita 2.30.
(आ) Kpr. 7.251 (p. 374).
(a) अकलित° Kpr.
(b) °मदाध्माते Kpr.; °भिगच्छति Kpr.
Hariṇī metre.

When the saint, the greatness of whose penance, splendour, and prowess cannot be told, and who is a treasury of penance, incited with not undue pride attacks me in anger, then my hand with excitement throbs for the act worthy of the pride which arises from recent instruction in the bow, and also to embrace his feet.[1] (J. Pickford's translation).

1. quoted as an example of the violation of the uniformity of sequence.

35

अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे ।
अनुच्छ्वसन् स्मरन् पूर्वं गर्भे किं नाम विन्दते ॥

(आ) SRK 113.4, SR 372.141, IS 7614; SSB 269.27.

(a) अकल्यं IS

What does one get when in the womb (of one's mother), unable to breathe, remembering previous experiences, and unable to move about—like a bird in cage ? (A. A. R.).

अकस्मात् कस्यचिद्योर्थं see No. 37

36

अकस्मात् प्रक्रिया नृणाम्
अकस्माच्चापकर्षणम् ।
शुभाशुभे महत्त्वं च
प्रकर्तुं बुद्धिलाघवात् ॥

(अ) MBh (MBh (Bh) 12.112, 84, MBh (C) 12.4170).

(आ) SR 380.140, IS 6.

(a) प्रक्रियां (°तिधा) MBh (var.); नूनम् [नृ०] MBh (var.); नृणाम् MBh (var.).

(b) अकस्माश् MBh (var); ०कषणां (कर्मणां) MBh (var.).

(c) महत्त्वे MBh (var.).

(d) प्रतुं MBh (scribe's error); प्रवृत्तुं (०हतुं) MBh (var.); प्रकर्तुर् MBh (var.); बुद्धिलाघवं MBh (C), SR.

The prosperity of men, as also their fall comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of undersanding. (P.C. Roy's translation).

37

अकस्मादपि यः कश्चिद्
अर्थं प्राप्नोति पूरुषः ।
तं हठेनेति मन्यन्ते
स हि यत्नो न कस्यचित् ॥

(अ) MBh (MBh (Bh) 3.33, 14, MBh (C) 3.1217).

(आ) IS 7.

(a) अकस्मात्कस्यचिद्योर्थं MBh (var.); अकस्माद्धेवधः कश्चित् MBh (var.); इह [अपि] MBh (var.).

(b) प्राप्नोत्यनयपू° MBh (var.); फलमाप्नोति पू० MBh (var.); मानवः [पू०] MBh (var.).

(c) हठादिति MBh (var.). मन्येत MBh (var.).

(d) तु [हि] MBh (var.).

If any person accidentally acquireth any wealth, it is said he deriveth it from chance, for no one's effort hath brought about the result. (P. C. Roy's translation).

38*

अकस्मादुन्मत्त प्रहरसि किमध्वक्षितिरुहं
ह्रदं हस्ताघातैर्विदलसि किमुत्फुल्लनलिनम् ।
तदा जानीमस्ते करिवर बलोद्गारमसमं
सटां सुप्तस्यापि स्पृशसि यदि पञ्चाननशिशोः ॥

(आ) SkV 1072 (a. Nārāyaṇa), Skm, (Skm(B) 1831, Skm (Pos) 4.39,1) (a. Nārāyaṇa), Any 36.88.

(a) उन्मत्तः Skm, Any; किमुच्च° Any; °रुहान् Any

(b) द्रुतं [ह्र°] Any; दन्ताघातैर् Skm SkV (var.); दलयसि SkV (var.), Any; सलिलम् Skm, SkV (var.).

(c) वयं [त०] Any. करिकर SkV (var.); मदोद् Skm, SkV (var.); धार° [गा०] Any. Śikhariṇī metre.

It is in vain, when mad, that you uproot the way-side tree; and wherefore thrash the lake that blooms with lotuses ? Oh best of elephant, we shall admit your strength/when you touch the mane of sleeping lion cub. (D. H. H. Ingalls's translation).

39*

अकस्मादेकस्मिन् पथि सखि मया यामुनतटं
व्रजन्त्या दृष्टोऽयं नवजलधरश्यामलतनुः ।
स दृग्भङ्गया किं वाकुरुत न हि जाने तत इदं
मनो मे व्यालोलं क्वचन गृहकृत्ये न लगते ॥

(आ) PG 163, Bhakti-rasāyana (ed. Benaras, 1928) p. 92, Bhakti-rasāmṛta° p. 828 (a. PG), SR 287.6.

(a) यामुनतटीं PG (var.); मयम् वनतटं SR; यामुनतटे PG (var.)

(b) दृष्टो यो SR, Bhakti-rasāmṛta°

(d) गृहकृत्यै PG (var.); वलति or वसति or वलते [ल०] PG (var.); लगति [व०] PG (var.).

Bhakti-rasāmṛta⁰.

Śikhariṇī metre.

'Friend, while going along a path on (river) Yamunā's bank, unexpectedly I saw him[1] with his body dark like a fresh (raining) cloud.' 'What did he with his glances ?' 'I do not know, but ever since my mind has been disturbed and unable to concentrate on house-work.' (A. A. R.).

I Kṛṣṇa

40

अकस्मादेव कुप्यन्ति प्रसीदन्त्यनिमित्ततः ।
शीलमेतदसाधूनाम् अभ्रं पारिप्लवं यथा ॥

(अ) MBh (MBh (Bh) 5.36, 39, MBh (C) 5.1300).

(आ) SR 54.31, SRK 25.35, IS 8.

(a) अथ [एव] MBh (var.).

(d) अभ्र MBh (C); मित्रं MBh (var.); अब्दं MBh (var.); अप्सु MBh (var.); अभूत MBh (var.).

This is the nature of the wicked, viz., they are moved to anger unexpectedly (suddenly) and are likewise pleased without cause, like the changing sky. (P. N. Menon's translation).

41*

अकस्मादेव तन्वङ्गी जहास यदियं पुनः ।
नूनं प्रसूनबाणोऽस्यां स्वाराज्यमधितिष्ठति ॥

(आ) Sāh *ad* 3.151 (p. 58), IS 9.

Since the slender-limbed one has again laughed without a reason, surely he of the flower-tipped arrows is establishing his rule within her. (Translation in Bibl. Ind. 9).

42*

अकस्मादेव ते चण्डि स्फुरिताधरपल्लवम् ।
मुखं मुक्तारुचो धत्ते घर्माम्भःकणमञ्जरीः ॥

(अ) KāD 2.71.

O angry one, your sproutlike lip is throbbing without cause and your face has drops of perspiration which are shining like pearls. (A. A. R.).

43

अकस्मादेव यः कोपाद् अभीक्ष्णं बहु भाषते ।
तस्मादुद्विजते लोकः सस्फुलिङ्गादिवानलात् ॥

(अ) KN (BI) 14.9, KN (ĀnSS) 15.10).

(आ) IS 10.

(*ab*) कोपात् पुरुषं KN (ĀnSS).

He that by fits and starts, often speaks too much in anger, causes thereby much anxiety to his subjects, like a fire shooting numerous sparks (M. N. Dutt's translation).

44

अकस्माद्द्वेष्टि यो भक्तम् आजन्मपरिसेवितम् ।
न व्यञ्जने रुचिर्यस्य त्याज्यो नृप इवातुरः ॥

(आ) SR 146.175, (a. Kt), SRK 124.25 (a. Prasaṅgaratnāvalī), Kt 37, KtR 37, IS 11, SSB 468, 63.

(*a*) अकस्माद्व्येष्टि SRK.

(*b*) °सेविनम् KtR.

(*d*) त्यज्यो Kt.

That sick person is to be given up (for lost) who hates food accustomed to from birth onwards and who has no relish for seasoning articles (condiments), as a king who hates a devoted follower who has been serving him for ever so long and who has no taste for suggestive ideas. (A. A. R.).

अकस्माद्द्वेषः कश्चित् see No. 37
अकस्माद्युवती वृद्धं see नाकस्माद्युवती वृद्धं

45

अकाण्डकोपिनो भर्तुर् अन्यासक्तेश्च योषितः
प्रशान्तिश्चेतसः कर्तुं ब्रह्मणापि न शक्यते ॥

(आ) Subh 83, IS 12.

(*b*) योषिति Subh.

Even Brahmā cannot comfort a man who became angry without cause, or a woman who is attached to a man.

46*

अकाण्डधृतमानसव्यवसितोत्सवैः सारसैर्
अकाण्डपटुताण्डवैरपि शिखण्डिनां मण्डलैः ।
दिशः समवलोकिताः सरसनिर्भरप्रोल्लसद्-
भवत्पृथुवरूथिनीरजनिभूरजःश्यामलाः ॥

(आ) VS 2504 (a. Prakāśavarṣa-sūnodarśanīya), SR 106. 169, SSB 399. 184.

(*a*) अकालधृतमानसव्यतिकरोत्सवैः VS.

(*c*) °किता VS.

Pṛthvī metre.

(Oh King), when the quarters were darkened by the dust raised by your huge army marching in high spirits, untimely, the cranes were eager to move towards the Mānasa lake and the groups of peacocks to their hilarious dance.[1] (A.A.R.).

1. i. e. rain-clouds had come.

47*

अकाण्डपातजातानाम् अस्त्राणां मर्मभेदिनाम् ।
गाढशोकप्रहाराणाम् अचिन्तैव महौषधम् ॥

(अ) H (HJ 4.86, HS 4.82, HM 4.83, HK 4.88, HP 4.86, HN 4.86, HH 112, 23-4, HC 151. 9-10), Prab (NSP) 5.29, Prab (TSS) 5.25, Prab (V) 5.26 Cf. भैषज्यमेतद्दुःखस्य

(आ) SR 158.237, IS 13, SSB 488, 244, Sama 1. अ 77.

(a) °पत्र० [°पात°] HS.

(b) अस्त्राणां HP, Prab, SR; गात्राणां HS, HM.

(d) अचिन्तैव H (var.); महौषधिः (°ह्रो०) HS, Prab (var.); महौषधी HM

For (those) intensely grevious wounds caused not by the fall of arrows (but) by missiles which pierce the inmost soul, the grand remedy truly (is) not to think (about them). (F. Johnson's translation).

48*

अकाण्डे वक्षोजस्खलितवसनव्यापृतकरं
मृषा जृम्भारम्भोन्नमितभुजबन्धोन्नतकुचम् ।
वृथा यातायातैः कपटकलितान्योन्यहसितं
हरन्त्येताश्चित्तान्यहह जगतां वारवनिताः ॥

(आ) PV 323 (a. Madhusūdana-Sarasvatī).
(1) wrongly marked 322.
Śikhariṇī metre.

Alas ! Prostitutes captivate the hearts of men by unnecessary (feigned) movements of their hands towards the breasts, as if to set right the upper silk; (or) with the raising of breasts by moving the hands upwards to suppress a pretended yawn; or with their false laughter and premeditated graceful movements. (A. A. R.).

49

अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते किंचित् तत्तत् कामस्य चेष्टितम् ॥

(अ) Mn 2.4.

(आ) SR 380.138, IS 14.

Not a single act here (below) appears ever to be done by a man free from desire, for whatever (man) does, it is (the result of) the impulse of desire. (G. Bühler's translation).

50

अकामां कामयानस्य शरीरमुपतप्यते ।
इच्छन्तीं कामयानस्य प्रीतिर्भवति शोभना ॥

(अ) R(R(B) 5.22, 42-3; R(R) 5.22, 42-3; R(G) 5.24, 37-8).

(आ) SR 380.137, IS 15,

(a) अकामो SR; काममानस्य R(G).

(b) परिपीड्यते R(G), SR.

(c) इच्छतीं IS; काममानस्य R(G).

(d) रतिर्भवति R(G), SR.

The body emaciates to no purpose when we enjoy one who does not respond; but there is healthy satisfaction when the love is heartily reciprocated. (T.S. Rāghavāchārya's translation).

51

अकामान् कामयति यः कामयानान् परिद्विषन् ।
बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥

(अ) MBh (MBh (Bh) 5.33, 32, MBh (C) 5,1002).

(आ) SR 380. 135, IS 16, SRHt 29, 17 (a. [?] Bhāravi).

(इ) MBh (ju) p. 238.

(a) अकामां MBh (var.); यः क मयते (MBh (var.)

(b) कामयानां MBh (var.).

(c) परित्यजेत् MBh (C), SR.

(d) मूढलक्षणम् MBh (var.).

He who aspires for objects that should not be aspired for [or : he who loves a woman who has no reciprocal love], forsakes those that can be fairly desired after [or : discards her who loves him] and who bears hatred against the mighty is said to be possessed of a foolish soul. (P. N. Menon's translation).

अकामो काम° see No. 50

52

अकारणं रूपमकारणं कुलं
महत्सु नीचेषु च कर्म शोभते ।
इदं हि रूपं परिभूतपूर्वकं
तदेव भूयो बहुमानमागतम् ॥

(अ) BhPañ 2.33.
Vaṁśastha metre

It is neither the personality, nor the family that matters; amongst the high or the low, it is only the deed that shines. This very personality which was despised at first, has now gained great honour. (S. Rangachariar's translation).

53

अकारणं व्याकरणं तन्त्रीशब्दोऽप्यकारणम् ।
अकारणं त्रयो वेदास् तण्डुलास्तत्र कारणम् ॥

(अ) Śto Intr. 41 (p. 326,3-4), Cr 1120 (CnT II 23.2, CnT III 56.7).

(b) तन्त्रिशब्दो Śto (var.).
(c) दा [वेदस्] Śto (scribe's error).

The world does not turn around the grammar, does not turn around the sound of a string, does not turn around the three Vedas, but it does turn around every day's bread.

54

अकारणाविष्कृतकोपदारुणात्
खलाद्भयं कस्य न नाम जायते ।
विषं महाहेरिव यस्य दुर्वचः
सुदुःसहं संनिहितं सदा मुखे ॥

(अ) Cr 2. (CR V.20, CPS 116.22), GP 1.112, 16; Bāṇa's Kādambarī Pr. 5; PP 1.275. (Cf. तावन्मौनेननीयते and द्विजिह्व सुखसंस्कार )
(आ) SR 59.221, SkV 1258, SSB 323. 229.

(a) अकारणविष्टकृत° CR (var.); अकारणाविष्कृतवैरदारुणात् (°पथारिणः GP; °णद् Kād°) CR (var.), CPS, Kād°, PP, SR, GP, SkV, SSB.
(b) खलाद् CRT (printer's error); बलाद्(ख°) CR (var.), असज्जनात् [ख° भ°] Kād°, PP, SkV, SR,SBS; वस्य [क°] CR (var.); कंप० SkV (var.) भयं न [न ना°] Kād°, PP, SkV, SSB, SR (with अस°); सदा न [न ना°] CR (var.).
(c) विषमस्य [इ° यस्य ]GP.
(d) सुदुस्सहं CR (var.); सन्निपतेत् GP; सभदा CR (var.); सुखौ CR (var.).
Vaṁśastha metre.

Who does not fear the scoundrel's art, / the causeless hate, the flinty heart ? / For ever ready venom drips / resistless from his serpent-lips. (A. W. Ryder's translation).

55

अकारणेन विप्रेभ्यो यः कुप्यति नराधिपः ।
कृष्णसर्पं स गृह्णाति शिरसा बलदर्पितः ॥

(अ) Cr 1120A (CRB 4.26, CRP 4.21, CRBh I 4.21, CRBh II 4.23, CRCa I 4.15).
(b) गः कुर्याप्यति नराधतः CRP (sic!).
(c) कृस्मसर्पं CRBh I; कुलसर्पं CRCa I.
(d) सिसा CRBh II; बालदर्पितं CRBh II.

That king who, out of pride of power, gets angry with Brāhmaṇas without cause, holds a black serpent (which is extremely poisonous) on his head. (A. A. R.)

अकार्पण्यमसंरम्भः see क्षमा धृति°
अकार्यं तथ्यं वा see No. 60

56

अकार्यकरणाद्भीतः कार्याणां च विवर्जनात् ।
अकाले मन्त्रभेदाच्च येन माद्येन्न तत् पिबेत् ॥

(अ) MBh (MBh(Bh) 5.34,41, MBh (C) 5.1136).
(आ) SR 380, 134, SRHt 80.1 (a.MBh); IS 17.
(b) तु [च] MBh (var.); विसर्ज° MBh(var.)
(d) येन माद्येत तत्पिबेत् MBh (var.).

One who is afraid of doing what ought not to be done, of omitting to do what ought to be done and of divulging a close-kept secret counsel out of season, should never take anything that leads to intoxication. (P. N. Menon's translation).

57

अकार्यप्रतिषेधश्च कार्याणां च प्रवर्तनम् ।
प्रदानं च प्रदेयानाम् अदेयानामसंग्रहः ॥

(अ) KN (KN (ĀnSS) 14.52, KN (BI) 13.52)[1]
(d) अदेयानाञ्च सं० KN (BI).
(1) इति वृत्तं महीपतेः

Prohibition of evil deeds and the promotion of good ones, the giving away of things fit to be given, and the accumulation of those that should not be parted with (are the functions of the king). (M. N. Dutt's translation).

58

अकार्यमसकृत् कृत्वा दृश्यन्ते ह्यधना नराः ।
धनयुक्तास्त्वधर्मस्था दृश्यन्ते चापरे जनाः ॥

(अ) MBh (MBh (Bh) 13 149.5; MBh (C) 13. 7602-3; MBh (R) 13.163, 5-6).
(आ) IS 19.

(*a*) अशक्रुत् MBh (C).
(*b*) ह्यधमा MBh (var.); सधना MBh (var.); ह्यनया MBh (var.); जना: [न°] MBh (var.).
(*c*) अनुरक्ता स्वधर्मेषु MBh (var.). धनहीनास्तु धर्मस्था MBh (var), युक्ता:स्वकर्मे MBh (C); MBh (R); स्वधर्मस्था (var.)
(*d*) हि [च] MBh (var.); ऽधना: MBh), (C) MBh (R):

Small people who are performing improper acts are often enjoying wealth, while others who observe their duties are without wealth.

59

अकार्याण्यपि पर्याप्य कृत्वापि वृजिनार्जनम् ।
विधीयते हितं यस्य स देहः कस्य सुस्थिरः ॥

(अ) RT (RT (S) 4.383; RT (T) 4.383; RT (VVRI) 4.383).
(आ) SR 380.132, IS 20.
(*b*) वृजिनार्जवम् SR.
(*d*) देहं तत्कस्य सुस्थिरम् RT (var.).

That body, for the benefit of which ill-deeds are accomplished and sinfulness earned, for whom is it lasting ? (M. A. Stein's translation).

अकार्ये तथ्ये वा see No. 60

60

अकार्ये तथ्यो वा भवति वितथः काममथवा
तथाप्युच्चैर्धाम्नां हरति महिमानं जनरवः ।
तुलोत्तीर्णस्यापि प्रकटनिहताशेषतमसो
रवेस्तादृक्तेजो न हि भवति कन्यां गत इति ॥

(आ) SkV 1338, Subh 295, IS 18 (Cf. परीवादस्तथ्यो)
(*a*) अकार्ये (°र्ये) तथ्यं (थ्ये) ...... वितथं (°थे) Subh; किमपरं Subh; काममथवा SkV (var.).
(*b*) प्रतीते लोकेऽस्मिन् [त°] Subh.
(*c*) पुनोत्तो [तु°] Subh., प्रगट° Subh.
(*d*) भवति om, Subh.; कन्यगत Subh; वत: [इ°] IS. Śikhariṇī metre.

Whether there is truth in the scandal or whether it is quite untrue, still the cry of the multitude pulls down the greatness of those of high station, for of the sun who has passed beyond Libre [who is beyond comparison] and who has clearly cast out all darkness his brightness is not the same (now that people say) "he has entered Virgo [he has slept with his daughter]. (D.H.H. Ingall's translation.).

61

अकालचर्या विषमा च गोष्ठी
कुमित्रसेवा न कदापि कार्या ।
पश्याण्डजं पद्मवने प्रसुप्तं
धनुर्विमुक्तेन शरेण भिन्नम् ॥

(अ) P (PP 1.280, PS 1.93, PD 305.82).cf. Ru 61.
(आ) Subh 21, IS 21.
(*c*) अकालचार्या विषयेषु गोष्ठीं PD.
(*b*) कुमित्रसवां PD; कदाचिदूद्धा [क° का°] PS; कुयात् [का°] PD.
(*c*) यस्याण्डजं पद्मवनेन प्रसुप्त: Subh; पश्यण्डज: IS; प्रसुप्तं PD; प्रसुप्तो IS.
(*d*) ताडितम [भि°] PS (*contra metrum*); विद्धम् [भि°] PD; भिन्न: IS.

Upajāti metre. (Upendravajrā and Indravajrā).

Harsh talk, untimely action, / false friends—are worse than vain : / the swan in lilies sleeping, / was by the arrow slain. (A. W. Ryder's translation).

अकालजलदश्लोकैश् See No. 63

62** and 63**

अकालजलदेन्दोः सा हृद्या वदनचन्द्रिका ।
नित्यं कविचकोरैर्या पीयते न च हीयते ॥
अकालजलदश्लोकैश् चित्रमात्मकृतैरिव ।
जातः कादम्बरीरामो नाटके प्रवरः कविः ॥

(अ) IS 46. 83-4 (a. Rājaśekhara). (Cf. Bhandarkar's Report 1897, pp. X sqq. (B. 23a.), SSB 280.1 (No. 62 only).
(*e*) °जलदे° IS (var.).

That charming light of poetry of the moon of the poet Akālajalada is always enjoyed by *cakora* birds in the form of poets who never get satiated. (A.A.R.)

The poet Kādambarīrāma, O wonder, became reputed as a great dramatist, by using the verses of the poet Akālajalada, as if they had been composed by himself. (A. A. R.).

64*

अकालजलदच्छन्नम् आलोक्य रविमण्डलम् ।
चक्रवाकयुगं रौति रजनीभयशङ्कया ॥

(आ) VS 1723.

Pairs of *cakravāka* birds observing the orb of the sun screened by unseasonable clouds began to wail, apprehensive of the coming of the night. (A. A. R.).

65

अकालमृत्युं परिहृत्य जीवितं
ददाति यो देहसुखं च देहिनाम् ।
न तेन धात्रास्ति समः कुतोऽधिको
न जीविताद्दानमिहातिरिच्यते ॥

(आ) JS 400.117 (a. Karaṇāda).
Vaṁśastha metre.

There is no one who is equal to that Creator who rescues people from untimely death and restores them to good health: how can there be a superior one ? There is no greater gift than giving one's life.[1] (A. A. R.).

1. Rescue from death.

66

अकालमृत्युर्विश्वासो विश्वसन् हि विपद्यते ।
यस्मिन् करोति विश्वासं स जीवत्यपरो मृतः ॥

(आ) SRHt 134.8 (a. MBh).

(Implicit ) trust in (unworthy) people is untimely death ; trusting, one faces danger; but the person trusted lives, while the other dies. (A. A. R.).

अकालयुक्तसैन्यस्तु see No. 68

67

अकालसहमत्यल्पं मूर्खव्यसनिनायकम् ।
अगुप्तं भीरुयोधं च दुर्गव्यसनमुच्यते ।

(अ) H (HJ 3.141, HS 3.135, HM 3.137, HK 3.138, HP 3.134, HN 3.134, HH 96.1-2, HC 127.15-6).
(आ) SR 380.131, IS 23.
(*a*) अत्यल्प (०ल्प) IS.
(*c*) स्वगुप्तभीरुयुद्धं च IS; सुगुप्तभीरुयुद्धं च IS; सुगुप्तं (अगु०) भीरुयोधश्च IS.

The defect of a citadel is pronounced (when it is) unable to hold out for a (long) time; very small; commanded by a blockhead (or) a profligate; unprotected; (and) garrisoned by timid warriors. (F. Johnson's translation).

68

अकालसैन्ययुक्तस्तु हन्यते कालयोधिना ।
कौशिकेन हतज्योतिर् निशीथ इव वायसः ॥

(अ) KN (KN (BI) 9.40, KN (ĀnSS 9.41), H (HJ 4.51, HS 4.47, HM 4.47, HK 4.52, HP 4.50, HN 4.50, HH 107, 17-8, HC 143.18-9).
(आ) IS 22.
(*a*) अकालयुक्तसैन्यस्तु KN.

He who has arrayed his army unseasonably, is slain by him who fights at a fit time; as a crow in a starless night (is killed) by the owl. (F. Johnson's translation).

अकालसैन्ययुक्तस्य see No. 68

69

अकाले कृत्यमारब्धं कर्तुं नार्थाय कल्पते ।
तदेव काल आरब्धं महतेऽर्थाय कल्पते ॥

(अ) MBh (MBh (Bh) 12.136, 89, MBh (C) 12, 5006).
(आ) SR 380.129, IS 24.
(*a*) अकाल० MBh (var.); कृत्यमधिकं MBh (var.); कृतमारब्धं MBh (var.).
(*b*) कर्तुर् MBh (var.), IS, SR; जातु; [कर्तुं] MBh (Bh); मर्तुं [कर्तुं]MBh (var.); कल्प्यते MBh (var.).
(*c*) काले SR; आरब्धो० MBh (var.).
(*d*) महतोऽर्थाय MBh (var.); कर्तुरर्थाय [म०] MBh (var.); कल्प्यते MBh (var.).

When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is begun at the proper time, always produces sweet fruits. (P. C. Roy's translation).

70*

अकाले गर्जिते देवे दुर्दिनं वाथवा भवेत् ।
पूर्वकाण्डहतं लक्ष्यम् अनध्यायं प्रचक्षते ॥

(आ) ŚP 1825.

A holiday is declared when there is untimely thunder or the sky is completely overcast with clouds or when the target fixed (in archery) has been already hit by an arrow. (A. A. R.).

71

अकिंचनः परिपतन् सुखमास्वादयिष्यसि ।
अकिंचनः सुखं शेते समुत्तिष्ठति चैव हि ॥

(अ) MBh (MBh (Bh) 12.170, 7, MBh (C) 12.6568).
(आ) SR 380. 128, IS 25.
(a) परितपन् MBh (var.).
(b) सुखमासादयिष्यसि (°स्वाद°; °ति) MBh (var.).
(d) सुखं तिष्ठति [स°] MBh (var); इ [हि] MBh (C), SR

If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of every thing sleepeth in happiness, and awaketh in happiness (P. C. Roy's translation).

72

**अकिंचनत्वं राज्यं च तुलया समतोलयत् ।**
**अकिंचनत्वमधिकं राज्यादपि जितात्मनः ॥**

(अ) PdP, Sṛṣṭikh. 19.249.
(d) हितात्मनः PdP (var.); यतात्मनः

If poverty and kingship would be weighed against each other, to a self-controlled poverty would be superior to kingship. (A.A.R.).

73

**अकिंचनस्य दान्तस्य शान्तस्य समचेतसः ।**
**मया संतुष्टमनसः सर्वाः सुखमया दिशः ॥**

(अ) BhŚ 353, BhPu 11.14, 13.
(आ) SR 75.10, IS 26, PWW 291, PAn 629, SSB 347.10, SMa 1.90.
(c) सदा [म°] IS, SR; सं° शश्वत् SSB.
(d) सुखमय्यो दिशोऽखिलाः SSB.

The whole world is full of happiness to a humble one, whose passions are curbed, who is self-controlled, even-tempered and who is always satisfied.[1]
(J. M. Sanyal's translation).

1. who gets delight in me.

74

**अकिंचनस्य शुद्धस्य उपपन्नस्य सर्वशः ।**
**अवेक्षमाणस्त्रीँल्लोकान् न तुल्यमुपलक्षये ॥**

(अ) MBh (MBh (Bh) 12.170, 9, MBh (C) 12.6570).
(आ) SR 380, 126, IS 27.
(a) नकिंचनस्य MBh (var.); सर्वस्य [शु°] MBh (var.).
(b) सर्वतः [स°] MBh (var), MBh (C) SR.
(c) अवेक्षमानस् (MBh (var.); अवेदयमानस् MBh (var.) MBh (C). तालँ [त्रीलँ] MBh (var.); त्रींल SR.
(d) °इह MBh (C), SR °इति [उप°] MBh (var.)

Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things). (P. C. Roy's translation).

75

**अकिंचनाश्च दृश्यन्ते पुरुषाश्चिरजीविनः ।**
**समृद्धे च कुले जाता विनश्यन्ति पतंगवत् ॥**

(अ) MBh (MBh (Bh) 12.28, 28, MBh (C) 12.860-1).
(आ) IS 7426.

One born in an ignoble race may have a very long life while one sprung from a noble line perishes soon like an insect. (P. C. Roy's translation).

76

**अकिंचित्कारिणां दीनैर् आकृष्टगुणकर्मणाम् ।**
**अपाय गतसत्त्वानां दर्शनस्पर्शनादिकम् ॥**

(आ) SNi 3.10.

It is sinful to see or touch corpses and lazy people, that are devoid of action, that are drawn towards the low by their vile actions (that are being tied with ropes prior to burial) and that are bereft of life (and *sattva*— good qualities). (A.A.R.).

अकिंचिदपि कु° see न किंचिदपि कु°

77

**अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।**
**संभावितस्य चाकीर्तिर् मरणादतिरिच्यते ॥**

(अ) MBh (MBh (Bh) 6.24, 34; BhG 2.34).
(आ) Sama 2 स 24.
(b) तेव्ययं MBh (var.).
(c) साकीर्तिर् MBh (var.).

Disgrace, too, will creatures / speak of thee, without end; / and for one that has been esteemed, disgrace / is worse than death. (F. Edgerton's translation).

अकीर्तिं विनयो see No. 3414.

अकीर्तिं विनयो हन्ति see No. 3414.

अकीर्तिः कीर्त्यते यस्य see No. 78

78

अकीर्तिर्यस्य गीयेत लोके भूतस्य कस्यचित् ।
पतत्येवाधमाँल्लोकान् यावच्छब्दः प्रकीर्त्यते ॥

(अ) R (R (Bar.) not yet issued; R (B) 7.45, 12-3; R (R) 7.45, 12-3).

(आ) IS 30, SRHt 171.2(a. MBh).

(*a*) अकीर्तिः कीर्त्यते यस्य SRHt.

Whoever it may be, if his ill fame be current in the world, he falls to a lower state, so long as the defamatory rumours exist. (H. P. Shastri's translation).

79

अकीर्तिर्निन्द्यते देवैः कीर्तिर्लोकेषु पूज्यते ।
कीर्त्यर्थं तु समारम्भः सर्वेषां सुमहात्मनाम् ॥

(अ) R (R (Bar) not yet issued; R (B) 7.45, 13-4; R (R) 7.45, 13-4).

(आ) IS 29.

Dishonour is condemned by the Gods; honour is revered in the world and, it is on account of fair repute, that great souls act. (H. P. Shastri's translation).

80

अकीर्तेः कारणं योषिद् योषिद्वैरस्य कारणम् ।
संसारकारणं योषिद् योषितं वर्जयेत्ततः ॥

(आ) Subh 164, 185, IS 31.

Woman is the cause of dishonour; woman is the cause of hostility; woman is the cause of mundane existence; therefore one should shun a woman.

81*

अकुण्ठोत्कण्ठया पूर्णम् अकण्ठं कलकण्ठि माम् ।
कम्बुकण्ठ्याः क्षणं कण्ठे कुरु कण्ठार्तिमुद्धर ॥

(आ) Kpr. 7.207 (p. 327), Amd. 131.303, 197.525 and 334.966.

(*a*) अकुंठो Amd 303 (var.); अकंठो॰ Amd 303 (var.).

(*c*) कलं [कं॰] Amd 525 (var.); क्षणे Amd 966.

O thou sweet-voiced ! Bring about my embrace with that conch-necked one, even for a moment, and thus remove the pain of my neck,—of me who am full to my very throat with longing for her. (G. Jhā's translation).[1]

1. Quoted as an example of discord of letters.

82**

अकुबेरपुरीविलोकनं
न धरासूनुकरं कदाचन ।
अथ तत्प्रतिकारहेतवे-
ऽदमयन्तीपतिलोचनं भज ॥

(आ) SR 189.61, SSB 539.72, SRK 152.14 (a. Sphuṭaśloka).

Viyoginī metre.

The sight of a widow is never auspicious (when setting out on a journey). As remedy for the same one should worship the fiery-eyed (God Śiva).[1](A.A.R.).

1. Kuberapurī—Alakā. Na alakā—analakā, one without hair, widow. Dharāsūnu—Maṅgala, the planet. Na Dharāsūnukara =Amoṅgalakara inauspicious. Damayantīpati=Nala. Hence—Analalocana=the fiery-eyed Śiva.

अकुर्वतो ऽपि पापानि see No. 83

83

अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात् ।
परपापैर्विनश्यन्ति मत्स्या नागह्रदे यथा ॥

(अ) R (R (Bar.) 3.36, 27, R (B) 3.38, 26, R (G) 3.42, 50 and 3.45.13).

(आ) IS 32.

(*a*) अकुर्वतो R (B); अकुर्वन्नपि: R (var.); हि [ऽपि] R(G) (var.).

(*b*) पापसंचयात् R (var.).

(*c*) °दोषैर [पापैर्]R (G) (var.).

Innocent persons, though they may not commit any sinful acts, are punished as a consequence of their mere association with evil-doers. Even so the fishes in a serpent-pond are destroyed by the snake-destroyers along with the snakes (T.S. Raghavāchārya's translation).

अकुर्वन्तो हि पापानि see No. 83

84

अकुलानां कुले भावं कुलीनानां कुलक्षयम् ।
संयोगं विप्रयोगं च पश्यन्ति चिरजीविनः ॥

(अ) MBh (MBh (Bh) App. I, 21 to the Āraṇyakaparvan, 1.21, MBh (R) 3.193, 20, MBh (C) 3.13231).
(आ) IS 33.
(a) कुलीभावं MBh (var.); कुलीनत्वं MBh (var.).
(b) कुलानां च कुलक्रियां MBh (var.).
(c) संयोगान्विप्रयोगांश्च MBh (var.

The acquisition of family dignity by those who have it not, the loss of family dignity by those that have it, unions and dis-unions—these all are noticeable by those that lead deathless life. (P.C. Roy's translation).

85

अकुलीनः कुलीनश्च मर्यादां यो न लङ्घयेत्।
धर्मापेक्षी मृदुर्दान्तः स कुलीनशतैर्वरः ॥

(आ) VS 3051 (a. Vyāsamuni) SR 84.11 (a. VS), SSB 361.11 (a. Vyāsa).
(c) मृदान्तो SR.
(d) न [स] SR.

One who does not transgress good conduct is nobly born, though born of a low family. He who seeks righteousness, is gentle and self-controlled is preferable to hundreds of nobly born persons (without virtues). (A.A. R.).

86

अकुलीनस्तु पुरुषः प्रकृतः साधुसंक्षयात्।
दुर्लभैश्वर्यसंप्राप्तो गर्वितः शत्रुतां व्रजेत्।

(आ) SRHt 130.10.

A person born of low family, vulgar becomes extremely prosperous by the downfall of the good; an arrogant (person) may become inimical (to all good people). (A.A.R.)

87

अकुलीनोऽपि मूर्खोऽपि भूपालं योऽत्र सेवते।
अपि संमानहीनोऽपि स सर्वत्र प्रपूज्यते ॥

(अ) P (PP 1.111, Pts 1.148, Pts K 1.164, PM 1.67).
(आ) SR 149.278, IS 34, SSB 412.184.
(d) सर्वत्रापि पूज्यते Pts, SR, SSB.

Though foolish, base, and lacking pride, / a servant at the monarch's side / will have his honour satisfied. (A. W. Ryder's translation).

88

अकुले पतितो राजा मूर्खपुत्रो हि पण्डितः।
निर्धनस्य धनप्राप्तिस् तृणवन्मन्यते जगत् ॥

(अ) Cr 1121 (CNI II 59).
(आ) SR 158.247, SSB 184.254.
(a) अधनः [अकु०] CNI II.
(b) मूर्खपुत्रस्तु CNI II.
(c) निर्धनेन धनं प्राप्य CNI II.

A king born of a low family, the learned son of a fool, and one who has become rich while born poor—these the world considers as straw. (A.A.R.).

89

अकूपाराद् वारि प्रचुरतरमादाय जलदः
स दानाध्यक्षोऽपि प्रकिरति जलं नाद्भुतमिदम्।
स मेघो धन्यो यत् परिकिरति मुक्ताफलतया
यदीयासौ कीर्तिर्नटति नृपनारीकुचतटे ॥

(अ) Ava 408
(आ) Pad 104.74, SR 213.54.
Śikhariṇī metre.

A cloud taking plenty of water from the sea gives back (rains) the same (water) liberally : this is no wonder. That cloud is fortunate which drops the waters which become pearls worn on the breasts of queens and his is the glory. (A.A. R.).

90*

अकूर्चारम्भोऽपि प्रतिचुबुकदेशं करतलं
प्रतिज्ञायां कुर्वन् युवतिषु दृशं स्निग्धतरलाम्।
कुमारोऽहंकारात् परिषदि समानानगणयन्
भुजौ वक्षः पश्यन्नवयसि कान्तिं वितनुते ॥

(आ) ŚP 577 (a. Śārṅgadhara), SR 208.37, SRK 235.49.
(a) प्रति चिबु० Sp.
Śikhariṇī metre.

In self-assertion, a youth, though hair does not yet grow on his face, caresses his chin with his hand and casts loving glances at damsels; in his pride he ignores his equals (in age) in an assembly and looks at his hands and chest (proudly) in the freshness of youth. This is charming. (A. A. R.).

91*

अकृतकवलारम्भैर्वक्त्रैर्भयस्थगितेक्षणाः
किमपि वलितग्रीवं स्थित्वा मुहुर्मृगपङ्क्तयः ।
गगनमसकृत्पश्यन्त्येतास्तथाश्रुघनैर्मुखैर्
निपतति यथा शृङ्गाग्रेभ्योऽक्रमं नयनोदकम् ॥

(आ) JS 326.2.
(*d*) ऽश्रमं [ऽक्र०] JS (var.).
Hariṇī metre.

Groups of deer look with tearful eyes at the sky frequently without eating the mouthfuls of grass, with eyes motionless with fear and slightly bending their necks : the tears drop down copiously from the roots of their antlers. (A.A.R.).

92

अकृतज्ञमनार्यं च दीर्घरोषमनार्जवम् ।
चतुरो विद्धि चाण्डालाञ् जात्या जायेत पञ्चमः॥

(अ) GP 1.114, 71. (Cf. Cr 1122). Cf. कूटसाक्षी मृषा°
(आ) ŚP 703, VS 2991, IS 35. .
(*a*) अकृतज्ञमकार्यज्ञं ŚP, SV, IS
(*c*) चाण्डालान् GP, ŚP, VS (MS).
(*d*) जन्मना सह (चैव VS)) पञ्चमम् ([मः VS [MS])ŚP. VS, IS; जायति GPy;

The dishonest, the wicked, the crooked and the invalid, form the four classes of *cāṇḍāla-s* the fifth being by the accident of birth. (M. N. Dutt's translation).

93

अकृतत्यागमहिम्नां
मिथ्या किं राजराजशब्देन ।
गोप्तारं न निधीनां
महयन्ति महेश्वरं विबुधाः ॥

(अ) P (PtsK 2.72, Pts 2.69).
(आ) IS 36.
(*a*) हिम्नो Pts; हिम्ना PtsK.
(*d*) कथयन्ति [महृ० ]Pts.
Āryā metre.

What is the use of the empty title of king of kings (Kubera, the lord of wealth) when he has no greatness born of liberality ? Wise men honour a great king (a great god) and not a mere guardian of treasures. (A. A. R.)

94

अकृतद्विषदुन्नतिच्छिदः
श्रितसंरक्षणवन्ध्यकर्मणः ।
पुरुषस्य निरर्थकः करः
किल कण्डूयनमात्रसार्थकः ॥

(अ) Jāna 4.40.
Viyoginī metre.

It is said that the hand of a man who has not effected the stopping of the growth of enemies and whose efforts have become useless in preserving the refugees, is simply useless and serving only the purpose of scratching (G. R. Nandargikar's translation).

95

अकृतप्रेमैव वरं
न पुनः संजातविघटितप्रेमा ।
उद्धृतनयनस्ताम्यति
यथा हि न तथेह जातान्धः ॥

(आ) SkV 805, VS 1389 (a. Ravigupta), Kav 498[1] Cf. स्नेहो हि वरम०) Prasanna 168b. Cf. ABORI 48.147; No. 1.
(*b*) °विघ्नितप्रेमा VS.
(*c*) °नयनो हि यथा VS.
(*d*) ताम्यत्येव न जात्यन्धः VS.
Āryā metre.

(1) Kav. also quotes Bhojaprabandha 136 (Bombay 1869) but not quoted in other editions (Cf. Bps 137.)

Better never to have loved / than to break a love that's grown; / as one born blind is tortured less / than one whose eyes are gouged. (D.H.H. Ingalls's translation).

96*

अकृत विशदधाम्नो बिम्बसारं गृहीत्वा
दयित युवतिवक्त्रं लोकधात्रेति विद्मः ।
न हि न हि भवदीयो मोह एवैष मित्र
सितगरलनिधानं तत्त्वतो निश्चिनु त्वम् ॥

(आ) SSB 277.11.
Mālinī metre.

I know that the face of the beloved damsel is fashioned by the Creator with the essence of the orb of the moon (the white-rayed one)." "No, not so, friend ! this is merely your delusion.

Know for certain the truth, that it is the abode of white poison. " (A.A.R.).

97

अकृतस्यागमो नास्ति कृते नाशो न विद्यते ।
अकस्मादेव लोकोऽयं तृष्णे दासीकृतस्त्वया ॥

(आ) JS 438.3 (a. [Bhāgavata] Vyāsa).

There can be no gain of what was not done; and the result of what was done cannot be destroyed. Oh greed, the world is enslaved by you accidentally. (A.A.R.)

98

अकृतात्मानमासाद्य राजानमनये रतम् ।
समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ॥

(अ) R (R (Bar) 5.19.10, R (B) 5.21, 11; R (R) 5.21, 11-2.)

Wealth, kingdom and cities—all are brought to naught when they are placed at the hands of a vicious and illiterate king (M.N. Dutt's translation).

99

अकृतेऽप्युद्यमे पुंसाम् अन्यजन्मकृतं फलम् ।
शुभाशुभं समभ्येति विधिना संनियोजितम् ॥

(अ) P (PP 2.61, Pts 2.74, PtsK 2.78, PY 65).
(आ) IS 37.

The fruit of actions good or bad / in each preceding state, / without a further effort, comes / upon us, brought by fate. (A. W. Ryder's translation).

100

अकृतेष्वेव कार्येषु मृत्युर्वै संप्रकर्षति ।
युवैव धर्मशीलः स्याद् अनिमित्तं हि जीवितम् ॥

(अ) MBh (MBh (Bh) does not contain it, since it is a repetition of 12.169, 13 *cd*+12.169, 15 *ab*; MBh (R) 12.276, 15, MBh (C) 12.9942).
(आ) SR 380.123, IS 38.
(*a*) अकृत्येषु च का° MBh (var.); अकृत्ये चैव कार्ये सुखं MBh (var.) *contra. metrum*; कामेषु MBh (var.); कार्ये मे MBh (var.).
(*b*) सम्प्रयच्छति MBh (var.).
(*c*) यश्चैव MBh (var.); यवैव [युo] MBh (var.); कर्म [धर्मo] MBh (var.).
(*d*) अनित्यं खलु जी° MBh (var.).

Before one's acts are completed, Death drags one away. One should, therefore, commence to practice virtue while one is still young (without waiting for one's old age), for life is uncertain. (P. C. Roy's translation).

101

अकृतोपद्रवः कश्चिन् महानपि न पूज्यते ।
पूजयन्ति नरा नागान् न तार्क्ष्यं नागघातिनम् ॥

(अ) P (PtsK 1.474). Cf. No. 2352.
(आ) SR 156. 129, SRK 225.43 (a. Prasaṅgaratnāvali), IS 39, SSB 484.131.
(*c*) अर्चयन्ति [पूo] SR, SRK; नागं SRK.
(*cd*) नागान्नं PtsK. (See Benfey's Pañcatantra, Vol. II, note 501).
(*d*) न तार्क्ष्यं न गजादिकम् SR, SRK,

Who does not cause harm, even great, is not revered; one revers serpents, but does not rever their enemy—*Tārkṣya*.

102

अकृत्यं नैव कृत्यं स्यात् प्राणत्यागेऽप्युपस्थिते ।
न च कृत्यं परित्याज्यम् एष धर्मः सनातनः ॥

(अ) P (PP 4.36, Pts 4.40, PtsK 4.42, PM 4.28), Cf. No. 24
(आ) IS 40.
(*a*) कर्तव्यं [कृo स्याo] PtsK.
(*b*) °ऽपि संस्थिते Pts, PtsK.
(*c*) विमुञ्चेत [पo] Pts;
(*d*) धर्म एष [एoधo] PtsK.

No man may plead the death-god's might / for doing wrong, or shirking right. (A. W. Ryder's translation).

103

अकृत्यं मन्यते कृत्यम् अगम्यं मन्यते सुगम् ।
अभक्ष्यं मन्यते भक्ष्यं स्त्रीवाक्यप्रेरितो नरः ॥

(अ) P (PP 2.148, Pts. 2.144, PtsK 2.151, PM 2.56)
(आ) IS 41, SR 165.535, SSB 497.535.

In action, should-not is as should, / in motion, cannot is as can, / in eating, ought-not is as ought / when woman's whispers drive a man. (A. W. Ryder's translation).

अकृत्य पौरुषं या श्रीः see No. 109

अकृत्ये चैव कार्ये सुखं see No. 100

अकृत्येषु च कार्येषु see No. 100

104*

अकृत्रिमप्रेमरसा विलासालसगामिनी ।
असारे दग्धसंसारे सारं सारङ्गलोचना ॥

(आ) ŚP 3090, VS 1453, SR 251.7 (Aufrecht and SR wrongly ascribes this verse to Kir. (3.37))

In this worthless painful world, the essence (worthwhile thing) is a deer-eyed damsel with pleasing unfeigned love and with gentle graceful movements. (A. A. R).

105*

अकृत्रिमविलासाङ्कम् अशिक्षितकलाक्रमम् ।
अविभागाङ्गसुभगं बभूव सुरतं तयोः ॥

(अ) KṣB 2.9, 126 *cd*—127 *ab*.
(आ) JS 279, 19 (a. Kṣemendra).

The enjoyment of love (dalliance) of those two (lovers) was marked by unfeigned amorous pastimes uninstructed (spontaneous) flow of art and sweet in its indivisible wholeness. (A. A. R).

106

अकृत्वा कर्म यो लोके फलं विन्दति विष्ठितः ।
स तु वक्तव्यतां याति द्वेष्यो भवति प्रायशः ॥

(अ) MBh (MBh (Bh) 10.2, 17, MBh (C) 10.86)
(आ) IS42.
(*a*) अकृत्वा MBh (var.); नाकृत्वा MBh (var.); लोके (°को) हि [यो लो°] MBh (var.); काले [लो°] MBh (var.).
(*b*) विंद्यत्° MBh (var.); इच्छति [वि°] MBh (var.); विंदति MBh (var); विष्ठितः (ष्ठी°) MBh (var.); विष्ठित: MBh (var.), MBh (C); दिष्टतः MBh (Var); धिष्वितः MBh (var.); कर्हिचित् [विष्टि°] MBh (var.);
(*c*) सोनुवक्तवतां याति MBh (var.); यति MBh (var.).
(*d*) श्रेष्ठो [द्वे°] MBh (var.); द्वेष्यो यो [द्वे°] MBh (var.); नैव सः [प्रा°] MBh (var.); प्रायसः [°शः] MBh (var.); सर्वतः [प्रा°] MBh (var.); भूयशः [प्रा°] MBh (var.). MBh (C).

If anyone in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred. (P. C. Roy's translation)

107

अकृत्वा निजदेशस्य रक्षां यो विजिगीषते ।
स नृपः परिधानेन वृतमौलिः पुमानिव ॥

(आ) ŚP 1295, SR 150.341, IS 43, SSB 474.247.
(*c*) नृप ŚP (MS).
(*d*) वृतौ ŚP (MS).

A sovereign who undertakes an invasion, before he had protected his own kingdom, is like a man who had wrapped his head in his underwear.

108

अकृत्वा परसंतापम् अगत्वा खलनम्रताम् ।
अनुत्सृज्य सतां वर्त्म यत् स्वल्पमपि तद् बहु ॥

(अ) Cr 1123 (CVNS 11.19).
(आ) ŚP 307 (a. Vyāsa), VS 2660, SR 75.2, SRK 53.1 (a. Prasaṅgaratnāvalī), IS 44, SSB 346.2, SMa 88.
(इ) Cf. ShD (T) 42.
(*a*) अकृत्वारपरसं° ŚP (MS).
(*b*) अकृत्वा खल° VS (var.); खलु ŚP (MS).
(*c*) अनुश्रित्य मता ŚP (MS); मार्गं [व°] VS, SR SMa.
(*d*) स्वल्पामपि तद्वहः ŚP (MS).

One who does not cause pain to others; one who does not degrade himself in view of wickedness; one who does not leave the path of excellence, does not have much, but even that this trifle is a lot.

109

अकृत्वा पौरुषं या श्रीः किं तयालसभाग्यया ।
कुरङ्गोऽपि समश्नाति दैवादुपनतं तृणम् ॥

(अ) P (PP 4.66, Pts 4.188 and 3.147, PtsK 4.84, PM 4.74).
(आ) SR 158.240, IS 45, SSB 488.247, SSg 25.
(*a*) अकृत्य PtsK; श्रीर् SSg.
(*b*) तयापि शुभोग्यया Pts 4.118, PtsK; विकासिन्यापि किं तया Pts 3.147, SR, SSg.
(*c*) जरगवोऽपि चाश्नाति (समश्नाति PtsK (*contra metrum*); नाश्नाति IS) Pts 4.118 and 3.147, PtsK, SR, SSg.
(*d*) उपगतं Pts 4.118 and 3.147, PtsK, SR.

Shun pleasant days that listless pass, / the joy that hides in sloth. / For deer can eat the grass / that fate provides. (A. W. Ryder's translation).

110

अकृत्वा मानुषं कर्म यो दैवमनुवर्तते ।
वृथा श्राम्यति संप्राप्य पतिं क्लीबमिवाङ्गना ॥

(अ) MBh (MBh (Bh) 13.6, 20; MBh (R) 13.6, 20; MBh (C) 13.314).
(आ) IS 46.
(*b*) दैवम् [दै°] MBh (var.).
(*c*) तथा [वृ°] MBh (var.); भ्राम्यति [श्रा°] MBh (var.); दुर्मेधाः [सं°] MBh (var.).
(*d*) क्लीवम् MBh (R); ङ्गनां MBh (var.).

He who, without pursuing the human modes of action, follows Destiny only, acts in vain, like unto the woman that has an impotent husband. (P. C. Roy's translation).

अकृत्वारपरसं° see No. 108

111

अकृत्वा हेलया पादम् उच्चैर्मूर्धसु विद्विषाम् ।
कथंकारमनालम्ब्य कीर्तिर्द्यामधिरोहति ॥

(अ) Śiś (Śiś (NSP) 2.52, Śiś (DN) 2.52).
(आ) SRHt 121.18 (a. Māgha), SR 78.7, SSB 352.7 (a. Śiś).
(*d*) कार्ति° Śiś (GN).

How can fame, without any foot-hold, ascend to heaven without having planted, with ease, her foot on the high heads of enemies (M. S. Bhandare's translation).

112

अकृपणमशठमचपलं
योगिनमविषादिनं बुधं शूरम् ।
यदि नाश्रयति नरं श्रीः
श्रीरेव हि वञ्चिता भवति ॥

(अ) P (PP 2.114).
Āryā metre.

The brave, wise, hopeful, and persistent, / from tricks, freaks, meanness equidistant—/ if such there be, / and Fortune flee, / the joke on Fortune falls, insistent. (A. W. Ryder's translation).

113

अकृशं कुचयोः कृशं वलग्ने
विततं चक्षुषि विस्तृतं नितम्बे ।
अरुणाधरमाविरस्तु चित्ते
करुणाशालि कपालिभागधेयम् ॥

(आ) SR 251.23; SSB 58.31 (a. Jagannātha), Kuv *ad* 7.23 (p. 23)
(*b*) विपुलं Kuv.
(*c*) अधरेऽरुणमा Kuv.
Aupacchandisika metre.

May the good fortune[1] of the skull-bearing lord[2] reside with compassion in my mind—the goddess who is stout at the chest but thin at the waist, elongated at the eyes, but broadened at the hips and with lips that are ruddy. (A. A. R).

(1) Pārvatī
(2) Śiva.

114*

अकृशं नितम्बभागे
क्षामं मध्ये समुन्नतं कुचयोः ।
अत्यायतं नयनयोर्
मम जीवितमेतदायाति ॥

(आ) ŚP 3376 (a. Kālidāsa), AP 36 p. 15, SR 270.8 (a. ŚP), RJ 747, SSB 93.8 (a. Kālidāsa) (Cf. Mālavikāgnimitrā 3.7) (Cf. Bhandarkar Report 1884-7. No. 417; Sabhyālaṅkaraṇa Saṁyogaśṛṅgāra 8 (29a). (Cf. ZDMG 394.306, Kav. 33 and IX *ad* p. 33; A. Scharpé's Kālidāsa Lexicon 1, 3; p. 207).
Āryā metre.

Here comes my life (the sweet-heart), broad in the region of her hips but thin at the waist, with towering bosom and very well extended eyes. (A. A. R).

115

अकृष्टफलमूलेन वनवासरतः सदा ।
कुरुतेऽहरहः श्राद्धम् ऋषिर्विप्रः स उच्यते ॥

(अ) Cr 3 (CVr 11.11, CPS 285.37).
(आ) IS 47, Sama 1 ऋ 1.89.
(*a*) °मूलानि (°शी °दौ) CV (var.), CPS.
(*b*) °सरतिः CV (var.), CPS, °सरत CV (var.).
(*c*) ऽहरह CV (var.); ऽरह CV (printing error).
(*d*) ऋषि CV (var.).

The Ṛṣi is one who eats only the fruits and roots which grow of themselves, and who makes offerings to the manes of such things only. (K. Raghunathji's translation).

116*

अकेकी किं केकी वचसि चतुरः किन्न कुररः
शुकः किंवा मूकः स च कलरवः किं क्षतरवः ।
त्वयागण्यैः पुण्यैः पिकमधुरिमा धीरगरिमा
यतो लब्धः स्तब्धः किमसि रुचिरं नेह सुचिरम् ॥

(आ) JS 71.6 (a. Andha[Vaidya]nātha(.
(a) कुरवः JS (var.).
Śikhariṇī metre.

Is the peacock devoid of his (pleasing) note or the osprey of his sweet voice ? Is the parrot dumb or the dove with a sore throat ? Why are you, cuckoo, inactive with the sweetness of your voice, the acme of pleasure, which had been obtained by you with countless good deeds. Or nothing good (sweet) ever lasts ! (A. A. R).

117*

अकौसुमी मन्मथचापयष्टि-
रनंशुका विभ्रमवैजयन्ती ।
ललाटरङ्गाङ्गणनर्तकीयम्
अनञ्जना भ्रूरनुयाति दृष्टम् ॥[1]

(आ) Skm (Skm (B) 817, Skm (POS) 2.69, 2) (a. Rājaśekhara))
Upendravajrā metre[1]
(1) S.C. Banerji wrongly marks it as Upajāti metre.

This is her eye-brow, the bow of Cupid but not made of flowers, the victorious banner of amorous movements but without the silken cloth, a dancer on the stage of the fore-head but without collyrium, follows the (movements of the) eyes. (A. A. R).

118**

अकत्वङ्गमतस्तक्रं न शतक्रतुना हुतम् ।
नादत्तमिति वाक्यार्थात् तक्रं शक्रस्य दुर्लभम् ॥

(आ) SR 181.15, SRK 239.85 (a. Prasaṅgaratnāvalī), SSB 520.2 (last), (Cf. No. 119 and घृतं न श्रूयते
(a) अथशाङ्गम् [अक्र०] SR. (var.).
(b) इन्द्रेण [श°] SR (var.).

Butter milk is not prescribed (as offering) in sacrifices and hence is not being offered by the intelligent man. As the sentence means that it is not taken up (offered), butter-milk is beyond the reach of Indra. (A. A. R).

119**

अक्रत्वर्थमिति ज्ञात्वा शक्रे न हुतवान् पुरा ।
नादत्तमिति शास्त्रार्थात् तक्रं शक्रस्य दुर्लभम् ॥

(आ) Sama 2 त 3. Cf. No. 118.

Knowing that it (butter-milk) is not prescribed in sacrifices, Indra was not invoked. As the meaning of the *śāstra* is that it has not been taken up, butter-milk is beyond the reach of Indra. (A.A. R).

120

अकर्मणानुपायेन कर्मारम्भो न सिध्यति ।
दधिसर्पिःपयांसीव शबरस्य यथा हि गोः ॥

(अ) P (PTu 26.26-7).
(इ) Tantri (OS)68.
(b) कर्या° Tantri (OS.)

An undertaking does not result in success if begun improperly and without the correct means, as curd, ghee and milk from a hunter's cow.[1] (A.A.R).

(1). Since the hunter knows only to eat the cow but not to utilise it properly.

अक्रुश्यन् क्रुश्यमानस्य see No. 2878.

121

अक्रोधं शिक्षयन्त्यन्यैः क्रोधना ये तपोधनाः ।
निर्धनास्ते धनायैव धातुवादोपदेशिनः ॥

(अ) Naiṣ 17.80.
(आ) VS 2323 (a. Harṣa).
(a) अन्यान् VS.
(b) तपस्विना VS.
(c) निधना ये VS.

The hot-tempered ascetics teach others abstention from anger. Themselves poor, they teach alchemy for money. (K. K. Handiqui's translation).

अक्रोधनः क्रुध्यतां वै see No. 122

122

अक्रोधनः क्रोधनेभ्यो विशिष्टस्
तथा तितिक्षुरतितिक्षोर्विशिष्टः ।
अमानुषेभ्यो मानुषाश्च प्रधाना
विद्वांस्तथैवाविदुषः प्रधानः ॥

(अ) MBh (MBh (Bh) 1.82, 6 and 12.288, 15; MBh (C) 1.3556 and 12.11006).
(आ) Matsya-purāṇa 36.6, SR 380.122, IS 48., PWW 646, PAn 257.
(इ) SS (OJ) 107.

(a) अक्रोधनं MBh 12.288 अक्रोधतां (°ता; क्रो; क्रुध्यतो) वै [क्रो°] (but K7 B7 as above)
(b) वरिष्टः [विशि] MBh 1.82 (var.).
(c) अमानुषान्मनुषो (°षाणां, मानुषश्च °मानुषो) वै विशिष्टस (मानुषश्च प्रधानाम्)MBh 12.288. अमानुषा मानुषेभ्यः प्र० MBh 1.82 (var.); मानुषश्च Matsya, PWW, PAn. प्रधानो Matsya, PWW, PAn.
(d) तथाज्ञानाज्ज्ञानवान्वै प्र० (°ज्ञाना; °ज्ञानां; ज्ञानविद् वै प्रधानं; संप्रधनः वै or यो विशिष्टः). MBh 12.288; विशिष्टः (व०) or पुराणः[प्र०] MBh 1.82 (var.).
Epic Upajâti metre.

One who does not get angry is superior to the angry ones. A tolerant person is superior to the intolerant. Men are superior to non-humans. And similarly a learned one is superior to one without learning. (Raghuvira's translation in SS(OJ)).

123

अक्रोधनः सत्यवादी भूतानामविहिंसकः ।
अनसूयः सदाचारो दीर्घमायुरवाप्नुयात् ॥

(अ) MBh (MBh (Bh) 13. 107.14; MBh (R) 13.104, 14; MBh (Cit) 13.104, 114,
(इ) SS(OJ) 153.
(b) अप्यहिं [अवि०] MBh (var.).
(c) अनसूयुरजिह्मश्च (हिंसश्च) MBh (R), MBh (Bh); श्रद्धानोनसूयश्च MBh (var.); अनुसूयुर् MBh (var.). (°त)
(d) शतं (°त) वर्षाणि जीवति MBh (R), MBh (Bh); दीर्घ्यायाम° MBh(var.); दिर्घ्यम०MBh (var.).

Not given to wrath, truthful, not hurting any creatures, not slandering, following the right conduct —thereby one lives long. (Dr. Raghuvira's translation in SS(OJ).

124

अक्रोधनश्च राजेन्द्र सत्यशीलो दृढव्रतः ।
आत्मोपमश्च भूतेषु स तीर्थफलमश्नुते ॥

(अ) MBh (MBh (Bh) 3.80,33, MBh (C) 3.4054).
(इ) SS (OJ) 283.

Free from wrath, truthful habits, resolute vows, treating others in his own measure—such a one enjoys the fruits of pilgrimage. (Raghuvira's translation) in SS (OJ).

125

अक्रोधवैराग्यजितेन्द्रियत्वं
क्षमादयाशान्तिजनप्रियत्वम् ।
निर्लोभदाता भयशोकहारी
ज्ञानस्य चिह्नं भयलक्षणानि ॥

(अ) BhŚ 354 (doubtful).
(आ) SL f. 57c.
(इ) Prś (C),
(a) अक्रोधमारोग्य० PŚ(C)
(b) दयाक्षमा सर्व० PrŚ(C)
(c) निर्लोभि° PrŚ(C) युक्तिर् [°हारी] PrŚ(C)
(d) ज्ञानप्रभेदा दशलक्षणानि PrŚ(C)

The marks of wisdom are freedom from anger, dispassion, mastery of senses, forgiveness, compassion, quietude and love of the people, giving of gifts without avarice, and removing fear and sorrow as well as the symptoms of fear. (A. A. R).

126

अक्रोधस्य यदा क्रोधः सर्वनाशाय कल्पते ।
राघवस्य प्रकोपेन बद्धो नदनदीपतिः ॥

(T) Bahudarśana 142, IS 7427.
(b) कल्प्यते Bah°

If one who usually does not become angry, becomes (really) angry, he destroys everything; because Rāma became angry, the ocean was captivated.

127

अक्रोधेन जयेत् क्रोधम् असाधुं साधुना जयेत् ।
जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम् ॥

(अ) MBh (MBh (Bh) 5.39, 58; MBh (C) 1518-9) Cf. जयेत्कदर्यं दानेन
(आ) SR 380.120, IS 49; BrDh 2.8, 2.
(इ) LN (P) 129, NKy (B) 157.
(a) आक्रोशो जनयेत्क्रोधं MBh (var.); °क्रुद्धम् MBh (C); °क्रद्धम् SR (printing error).
(d) सत्येनानृतिकं जयेत् MBh (var.).

With meekness conquer wrath, and ill with ruth,/by giving niggards vanquish, and lies with truth. (J. Muir's translation.)

अक्रोशो जनयेत् क्रोधं see no. 127

128*

अक्लान्तद्युतिभिर्वसन्तकुसुमैरुत्तंसयन् कुन्तलान्
अन्तः खेलति खञ्जरीटनयने कुञ्जेषु कञ्जेक्षणः ।
अस्मन्मन्दिरकर्मतस्तव करौ नाद्यापि विश्राम्यतः
किं ब्रूमो रसिकाग्रणीरसि घटी नेयं विलम्बक्षमा ॥

(आ) PG 209 (in some texts a. Rūpa or Samāhartṛ = Rūpa Gosvāmin).
Śārdūlavikrīḍita metre.

The lotus-eyed one, O charming girl (wag-tail eyed one) is sporting in the arbours adorning his hair with spring flowers of undiminished hue. Your hands never take rest from house-hold cores even now. What need I say ? You are fond of enjoyment (foremost among appreciators of beauty). This hour brooks no delay. (A.A.R).

129*

अक्लिष्टबालतरुपल्लवलोभनीयं
पीतं मया सदयमेव रतोत्सवेषु ।
बिम्बाधरं दशसि चेद् भ्रमर प्रियायास्
त्वां कारयामि कमलोदरबन्धनस्थम् ॥

(अ) Śāk 6.20 (in some editions, 6.22 or 6.23), (Cf. A. Scharpé's Kālidāsa Lexicon I.1, p. 85).
(आ) JS 240.9 (a. Kālidāsa).
(b) रसोत्सवेषु Śāk (var.).
(c) स्पृशसि [द°] Śāk (var); प्रियायाः JS.
Vasantatilakā metre.

My beloved's lip, red as the *bimba*-fruit, alluring as the virgin blossoms of a young tree, was drunk by me just tenderly in festivals of love; if, O bee, you bite it, I'll make you prisoner in the hollow of a lotus flower. (M. B. Emeneau's translation).

130

अक्लेशादिव चिन्तितम्
उपतिष्ठति सिद्धमेव पुण्यवताम् ।
उड्डीयापुण्यवतां
गच्छन्ति कपोतकाः पश्य ॥

(अ) P (PtsK 2.9, Pts Hamb. MS. 1.8).
(आ) IS 50.
Āryā metre.

Who lived a pious life will get effortlessly whatever he desired; but see ! a not pious (will not get the desired; it will) flee away like pigeons.

131*

अक्षत्रारिकृताभिमन्युनिधनप्रोद्भूततीव्रभ्रुवः
पार्थस्याकृत शात्रवप्रतिकृतेरन्तः शुचा मुह्यतः ।
कीर्णा बाष्पकणैः पतन्ति धनुषि व्रीडाजडा दृष्टयो
हा वत्सेति गिरः स्फुरन्ति न पुनर्निर्यान्ति वक्त्राद्बहिः॥

(आ) ŚP 4009 (a. Niśānārāyaṇa), JS 315.16 (a. Niśanārāyaṇa), SR 362.34, Sar *ad* 5.151 (p. 586), Amd 78.165, (not in Veṇisaṁhāra).
(a) अक्षद्वारिकृताभिमन्युनिधन° ŚP Sar; °कृताभिमन्युहननप्रो° SR; °क्रुधः [°भ्रु°] SR, JS, Sar.
(b) क्रुधा [शुचा] JS.
(d) कण्ठाद्बहिः [व°] JS.
Śardūlavikrīḍita metre.

The glances of Arjuna, whose eyebrows are heavily knit at the death of (his son) Abhimanyu by unwarlike means employed by the enemy, who is overcome with suppressed sorrow at not having retaliated against them, are dulled by shame and tears that well in the eyes fall on the bow. The words 'Alas ! my son' are throbbing on the lips but do not come out of the mouth. (A. A. R).

132*

अक्षदेवनपणीकृतेऽधरे
कान्तयोर्जयपराजये सति ।
अत्र वक्तु यदि वेत्ति मन्मथः
कस्तयोर्जयति जीयतेऽपि वा ॥

(आ) VS 2048 (a. Jayavardhana), Skm (Skm(B) 1069, Skm (pos) (2.119, 4) (a. Kāśmīraka-Jayavardhana), AB p. 512), JS 172.8 (Bhāgavata-Jayavardhana) (Cf. No. 133)
(a) अक्षदीवन° VS (MS).
(c) वेत्ति यदि वक्ति Skm.
(d) जीयतेथवा VS.
Rathoddhatā metre.

When the lover or the beloved has won or lost the wager in a contest of dice-play with the lower lip [kiss] as the winner's prize, let Cupid say, if he knows, who has won and who has lost ? (A.A. R).

133*

अक्षद्यूतजिताधरग्रहविधावीशोऽसि तत्खण्डना-
दाधिक्ये वद को भवानिति मृषा कोपाञ्चितभ्रूलतम् ।
स्विद्यत्स्विन्नकरा[प्रकुड्म]लपरायत्तीकृतास्यस्य मे
मुग्धाक्षी प्रतिकृत्य तत् कृतवती द्यूतेऽपि यन्नार्जितम्॥

(आ) JS 272.6 (a. Gopāditya); VS 2110 (a.

Gopāditya), ŚP 3662 (a. Gopāditya), SR 316.4 (a. VS), SSB 172.5 (a. Gopāditya). See No. 132.

(a) अद्य द्यू° VS, ŚP, SR, SSB.
(b) °भ्रूलतो ŚP, SR. SSB.
(c) °सद्यः स्विन्नकरात्तकुन्तलकरा° VS; °द्र्कुन्त [°प्रकुड्म°] JS (var.); °तस्यास्यते [त° मे] JS (var.); तस्या VS.
(d) मुक्ताक्षी [म°] JS (var.).
Śārdūlavikrīḍita metre.

You have the right to take my lip [kiss] as winner in dice-play, but who are you to inflict an excessive injury (to the lip) ?—saying thus and feigning anger with the knitting of the eye-brows, and holding my face forcibly with her bud-like (tender) fingers that were tired and sweating, the charming-eyed damsel retaliated [gave joy] in a way that was not acquired in the dice-play [was much better than that agreed upon as the wages]. (A.A.R).

134

**अक्षमः क्षमतामानी क्रियायां यः प्रवर्तते।**
**स हि हास्यास्पदत्वं च लभते प्राणसंशयम् ॥**

(आ) SR 380.119, Skrt 39, Kt 72, KtR 72, IS 51.
(b) यः क्रियायां KtR, IS.
(c) हास्यास्पदं चापि KtR.
(d) °शंसयं IS.

One who is incapable but considers himself capable to do a certain work and starts to do it, becomes a laughing-stock and perils his own life.

135

**अक्षमालापवृत्तिज्ञा कुशासनपरिग्रहा ।**
**ब्राह्मीव दौर्जनी संसद् वन्दनीया समेखला ॥**

(अ) Damayantīkathā 1.7.
(आ) SRK 29.78 (a. Sphuṭaśloka). IS 52, SSS 32 (a Subandhu), SR 55.53, SSB, 316.55

The assembly of learned Brāhmaṇa-s who are proficient in counting the rosaries and seated on mats of darbha grass and wearing the holy girdles is to be respected like the assemblage of wicked men who talk roughly without patience, give unworthy orders and are well armed with sword belts. (A. A. R.)

136

**अक्षमा ह्रीपरित्यागः श्रीनाशो धर्मसंक्षयः ।**
**अभिध्याप्राज्ञता चैव सर्वं लोभात् प्रवर्तते ॥**

(अ) MBh (MBh (Bh) 12.152.5, MBh (C) 12. 5881).
(आ) SR 380.117, IS 53, SRHt 87.4 (a. MBh).
(a) ह्री° MBh (var.); श्रीपरित्यागोSRHt (see b)
(b) ह्रीनाशोऽथ धनक्षयः SRHt (See a), धनक्षयः [ध°] MBh (var.); धर्मसंचयः MBh (var.); धनसंक्षयः MBh (var); (5)थ (हि) धनक्षयः [ध°] MBh (var.).
(c) अभिध्याप्रत्यता (°प्राज्ञता; °प्रेष्यता) MBh (var.), MBh (C), SR; अभिध्याच्च भयाच्च MBh (var.); अविद्या प्राज्ञत MBh (var.). अविद्या (°भिज्ञा:°ज्ञा) प्रज्ञता MBh (var.); चाज्ञताSRHt; चैवं MBh (var.).
(d) सर्वो MBh (var.); प्रवर्धते MBh (var.).

Envy, shamelessness, loss of property, loss of sense of duty, desire for goods of others and infamy spring from greed.

137

**अक्षमोऽसत्यसंधश्च परदारी नृशंसकृत् ।**
**पच्यते नरकेष्वेव दह्यमानः स्वकर्मणा ॥**

(अ) R (R (Bar.) Araṇyakāṇḍa 98*, (R (G) 3.57, 20).
(आ) IS 54.
(a) आः क्रूरो [अ°] R (var); अक्षयो R (G)
(b) परदार° R (var.).
(c) नरके घोरे R (G); नरके चैव R (var.).
(d) दशग्रीव R (var.).

One who is intolerant, untrustworthy, coveting others' wives and cruel in action is burnt by his own actions in hell fire. (A.A.R.)

138

**अक्षरद्वयमभ्यस्तं नास्ति नास्तीति यत् पुरा ।**
**तदिदं देहि देहीति विपरीतमुपस्थितम् ॥**

(अ) Vet 12.4 (Vet Hu[1] does not quote this stanza)
(आ) Parāśara-dharmasaṁhitā 1.1; 178 (a. Vyāsa); SR 156.133, SRK 226.52 (a. Prasaṅgaratnāvalī). IS 7615, SRHt 217.3 (a. Vallabhadeva), SSB 484.135, Vyās 33.
(a) ध्वक्षरं पदमभ्यस्तं Vyās (var.)
(b) नास्मि नास्ति Vet. (var.).
(d) विपर्ययम् Vyās (var) उपास्थितम् Vet. (var.).

If first two words[1] I do not have anything", "I do not have anything" are dropped, then the contrary "give after all", "give after all" is near.

1. literally "two syllables."

139*

अक्षरमैत्रीभाजः सालंकारस्य चारुवृत्तस्य ।
किं ब्रूमो सखि यूनो न हि न हि सखि पद्यबन्धस्य॥

(आ) SR 186.12, SSB 532.12.

Āryā metre.

Possessed of a closeness that is firm [of friendship, syllables], well decorated [with ornaments, figures of speech] and charming style [good conduct, pleasing metres]—"Friend, are we speaking of a youth ?" No, not indeed, friend; of poetry." (A. A. R.).

140**

अक्षराणामकारोऽहम् इति विष्णुः स्वयं ब्रुवन् ।
भवता सोऽपि यत् सत्यम् आकारेण लघूकृतः ॥

(आ) VS 2460 (a. Bhāskarasena) (Cf. BhG 10.33)

Lord Viṣṇu said (in the Gītā) that he was the letter "a" among the syllables; but truly, he too has been slighted in form by you (by being the letter "ā"). (A.A.R.).

141**

अक्षराणि परीक्ष्यन्ताम् अम्बराडम्बरेण किम् ।
शंभुरम्बरहीनोऽपि सर्वज्ञः किं न जायते ॥

(आ) SR 158.244, SSB 488.251, Sama 2.अ 81, SMa 20.

(c) शंभुर° SMa.

Let (proficiency in) letters be examined, what is the use of a show of dress ? Has not Lord Śiva, though devoid of any clothing, become omniscient ? (A.A.R).

142

अक्षराणि विचित्राणि येन जानन्ति मानवाः ।
बलीवर्दसमास्ते तु खुरशृङ्गविवर्जिताः ॥

(अ) Cr 1124 (CLṢ 7.13, CnT II 14.9, CnT III 7.68, CnT V 108).

(b) जनंति CLṢ.

(d) खुरश्रृग CL .

Those people who do not understand striking letters [or : have no proficiency in speech] are equal to oxen but without hoofs and horns. (A.A.R).

143

अक्षराणि समानानि वर्तुलानि घनानि च ।
परस्परविलग्नानि तरुणीकुचकुम्भवत् ॥

(आ) Sama 2 अ. 77.

Closely related [or : resembling] like breasts of young ladies, are letters [hand writing], which are even and round, and wealth (coins) imperishable, even and round in shape. (A.A.R).

144**

अक्षिपक्ष्म कदा लुप्तं छिद्यन्ते हि शिरोरुहाः ।
वर्धमानात्मनामेव भवन्ति हि विपत्तयः ॥

(आ) VS 2746.

When are eye-lashes cut ? (Not at all). But hair is cut. Dangers happen only to those who have growth in them [or : capacity to prosper]. (A. A. R).

145*

अक्षिभ्यां कृष्णशाराभ्याम् अस्याः कर्णौ न बाधितौ ।
शङ्के कनकताडङ्क- पाशत्रासवशादिव ॥

(आ) Skm (Skm (B) 824, Skm (POS) 2.70,4) (a. Vaṅgāla).

Her ears were not hindered by her eyes that were black and variegated like spotted deer; I suspect that it is due to the fear of the (chain) of the golden car-ornament. (A. A. R).

146

अक्षीणकर्मबन्धस्तु ज्ञात्वा मृत्युमुपस्थितम् ।
उत्क्रान्तिकाले संस्मृत्य पुनर्योगित्वमृच्छति ॥

(अ) Mārk.pur. 42.16 *cd*-17*ab*

(आ) ŚP 4564.

(b) मृत्युमरिष्टतः Mārk-pur.

A person who has not exhausted his bondage of the result of his previous actions, seeing that the time of death has approached and remembering (the Lord) at the specified time gets the state of a *Yogin* once again. (A.A.R).

अक्षीणदोषाद्दि° see No. 147

147

अक्षीणभोगाद्विषमाद् इष्टानिष्टभयोज्झितात् ।
दुर्जनाद्धत देवा अप्य् अशक्ता इव बिभ्यति ॥

(अ) KSS (KSS (AKM) 18.121, 95, KSS (NSP) 18.121, 95), (Cf. Pr. 361). Cf. उद्यमः साहसं

(आ) IS 55.

(a) अक्षीणदोषाद् KSS (NSP).

(b) धृष्टानिष्ट (दृष्ट्वा०) ऽभयोर्जितात् KSS (AKM).

Even gods, alas !, as if helpless, are afraid of a wicked person who is insatiable in low enjoyments, artful and devoid of a sense of right and wrong.[1]

1. The text in AKM was translated by C.H. Tawney as follows : Even gods...like feeble persons are afraid of a thoroughly self-indulgent ruffianly scoundrel, flushed with impunity.

अक्षुण्वन्नपि बोद्धव्यो see No. 3507.
अक्षुद्रारिकृताभि° see No. 131

148

अक्षेत्रे बीजमुत्सृष्टम् अन्तरेव विनश्यति ।
अबीजकमपि क्षेत्रं केवलं स्थण्डिलं भवेत् ॥

(अ) Mn (MnJ 10.71; MnJh 10.71).
(आ) SR 380.116.

Seed, sown on barren ground, perishes in it; a (fertile) field also, in which no (good) seed (is sown), will remain barren. (G. Buhler's translation).

149

अक्षेषु मृगयायां च स्त्रीषु पाने वृथाटने ।
निद्रायां च निबन्धेन क्षिप्रं नश्यति भूपतिः ॥

(अ) Cr 4 (CPr 4.20, CPS 88.16, Crn 95).
(इ) Cf. RN(P) 66.
(d) सक्तौ (°क्तो) [त्रि०] CR(var.); भूमिपः CR (var.).

A King who is attached to the play of dice, to hunting, to women, to drinking, to pleasures of life, or to sleep, is lost.

150

अक्षेष्वियं व्यसनिता हृदये यदेते
रागो घनो मधुमदोत्कटमाननं च ।
पद्मस्तथापि परमास्पदमेव लक्ष्म्यास्
तद्दैन्यमेव किल दुर्भगता यदेभिः ॥

(आ) VS 924 (a. Luṭṭaka).
Vasantatilakā metre.

This fondness for gambling [presence of seeds], heavy passion in the heart [having bright colour], and intoxicated with wine [with the surface full of honey]—in spite of these, Padma [lotus or Jain monarch] is the abode of Lakṣmī (prosperity). Absence of these causes indeed a great depression. (A.A.R).

151

अक्षोठशुण्ठिमरिचार्द्रकदाडिमत्वक्
कुस्तुम्बुरूलवणतैलसुसंस्कृतान् यः ।
मत्स्यान् सुशीतसितभक्ततले ददाति
स ब्रह्मलोकमधिगच्छति पुण्यकर्मा ॥

(आ) ŚP 2357. (Cf. No. 388.
Vasantatilakā metre.

That man of good deeds goes to the world of Brahmā who places (before a guest) a plate of white cooked rice with fish well cooked in oil, salt, coriander, pomegranate, wet ginger, pepper, dry ginger and walnut. (A.A.R).

152**

अक्षौरेऽपि च नक्षत्रे कुर्वीत बुधसोमयोः ।
युक्तेऽपि तिथिनक्षत्रे न कुर्याच्छनिभौमयोः ॥

(आ) Sama 2अ.36
(a) तिथिक्षरे [अ०] Sama (var.).

Even if the planets are not good for tonsure, one may have it done on Mondays and Wednesdays. One should not have it on Tuesdays and Saturdays even though the lunar day and the planets are auspicious. (A.A.R).

153

अक्षौहिणी रिपुं हन्यात् स्वयं वा तेन हन्यते ।
ब्राह्मणो मन्त्रविद्धन्यात् सर्वानेव रिपून् क्षणात् ॥

(आ) SRHt 98.3 (a. MBh).

The Akṣauhiṇī (a huge army) may kill the enemy or may be destroyed by him. A Brāhmaṇa knowing *mantra-s* may kill all the enemies in a moment. (A.A.R).

154*

अक्ष्णोर्निक्षिपदञ्जनं श्रवणयोस्तापिञ्छगुच्छावलीं
मूर्ध्नि श्यामसरोजदाम कुचयोः कस्तूरिकापत्रकम् ।
धूर्तानामभिसारसंभ्रमजुषां विष्वङ्निकुञ्जे सखि
ध्वान्तं नीलनिचोलचारु सुदृशां प्रत्यङ्गमालिङ्गति ॥

(अ) GG (GG(NSP) *ad* 11.20(3); GG (RS) 71)
(c) °सारसाहसकृतां or °सारसत्वरहृदां GG (var.); विष्वङ्किकञ्जे GG (var.) (*contra metrum*)
Śārdūlavikrīḍita metre.

Dear my friend, this raven darkness within the Nikuñja envelopes all round like a sable mantle, and as it were, hugs the wantons close as they stealthily approach their gay paramours. And, like a gallant, the Darkness paints the lashes of the wantons ebon with collyrium, adorns their ears with the dark sprays of the *tamāla*, bedecks their locks with wreaths of dark-blue lilies, lays on their bosoms the black unguent concocted of musk —in short, so wraps them up in its folds that they are rendered

totally invisible to curious prying eyes! (S. Lakshminarasimha Sastri's translation).

155

अक्ष्णोर्मञ्जुलमञ्जनं चरणयोर्नीलाश्मजौ नूपुरा-
वङ्गे नीलपटः स्फुटं मृगमदन्यासः कपोलस्थले।
यत्प्रीत्या परिशीलितं परदृशां रोधाय तत्सांप्रतं
नेपथ्यस्य विधावपीदमसतीजातस्य जातं तमः॥

(आ) Skm (Skm (B) 1206, Skm (POS) 2.147,1) (a. Vāpīka).
(b) स्फुते [स्फु°] Skm (var.).
Śārdūlavikrīḍita metre.

When unchaste women put on fine collyrium in the eyes, and anklets in the form of black decorations at the feet, black dress on the body, and unguent of musk on the cheeks, there came on darkness (to further help them) in their disguise intended to deceive the eyes of others. (A.A.R).

156

अक्ष्णोर्युग्मं विलोकान्मृदुतनुगुणतस्तर्पयन्ती शरीरं
दिव्यामोदेन वक्त्रादपगतमरुता नासिकां चारुवाचा।
श्रोत्रद्वंद्वं मनोज्ञाद्रसनमपि रसादर्पयन्ती मुखाब्जं
यद्वत्पञ्चाक्षसौख्यं वितरति युवतिः कामिनां नान्यदेवम्॥

(अ) AS 104.
(a) °तनु° AS (var.).
(b) वक्त्रादुप (°प) AS (var.).
(c) मनोज्ञा दशनमपि रसा तर्पयन्ती AS (var.); मनोज्ञा° (°ज्ञा) AS (var.); रसादतीमुखाब्जं AS (var.); रशन° AS (var.).
(d) नान्यदेव AS (var.).
Sragdharā metre.

Nothing else can give so much pleasure to the five senses of lovers as a young woman who pleases the eyes by her (loving) glances, the body by the softness of her person, the sense of smell by the fragrance of her mouth and the ears with pleasing words and the sense of taste by offering her lotus face passionately (to be kissed). (A.A.R.)

157*

अक्ष्णोर्विपक्ष इति सानुशयं लुलाव
नीलोत्पलं यदबला कलमस्य गोप्त्री।
भूयस्तदेव शिरसावहदुन्नतानां
वैरं विरोधिषु दृढं न पराजितेषु॥

(आ) VS 1820 (a. Bhaṭṭācārya).
Vasantatilakā metre.

A girl guarding a field of rice plucked in anger (in intense enmity) a blue lily as it was a rival to her eyes (in beauty). Later she wore the same on her head. In the case of the great, enmity is (directed) towards the hostile, not at the vanquished. (A.A.R.).

158

अखण्डमण्डलः श्रीमान् पश्यैष पृथिवीपतिः।
न निशाकरवज्जातु कलावैकल्यमागतः॥

(आ) Kpr 10.467 (p. 650), Amd 277.783; SR 103.62 (a. Sar.), SSB 393.69 (a. Kpr.). (Not found in Sar.).
(a) °मण्डलश्री Amd (var.).
(d) कलावकैक° SSB.

Lo! this wealthy Lord of the Earth, with a compact and perfect kingdom, is never deprived of his splendour, like the moon (full and bright). (G. Jhā's translation).

159*

अखण्डितं च क्रमुकं चूर्णं तु रसवर्जितम्।
भूमौ निपतितं पत्रं शक्रस्यापि श्रियं हरेत्॥

(आ) NBh 86.

Arecamut that is unbroken, and lime-powder devoid of moisture and the (betel) leaf picked up from the ground—these (if used) will deprive even Indra of his prosperity. (A.A.R).

160*

अखण्डिता शक्तिरथोपमानं
न स्वीकृतं न च्छलरीतिरस्ति।
अस्पृष्टसंदेहविपर्ययस्य
कोऽयं तव न्यायनये निवेशः॥

(आ) SR 104.99, SSB 395.107.
Upajāti metre (Upendravajrā and Indravajrā)

Great (unbroken) is your strength, there is no comparison with you, nor do you practise deceptive ways. When you are untouched by a particle of doubt of reverse, what is this adoption of righteous means? (There is pun on words *śakti*, *upamāna*, etc. being technical terms in Nyāya philosophy). (A.A.R).

161**

अखर्वपर्वगर्तेषु विच्छिन्नो यस्य वारिधिः।
स एव हि मुनेः पाणिर् अधस्ताद्विन्ध्यभूभृतः ॥

(आ) ŚP 1075, SR 217.43, SSB 600.2, JS 363.14, Any 24.195.
(a) अखर्वखर्वगर्तासु Any; °तर्तेस ŚP.
(c) हा (हि JS) स एव [स ए° हि] SR, SSB, JS.

That same hand of the sage (Agastya) is below (southward) the Vindhya mountain, in whose mighty hollow the ocean was broken up [hidden]. (A.A.R).

162

अखिलं विदुषामनाविलं
सुहृदा च स्वहृदा च पश्यताम् ।
सविधेऽपि नसूक्ष्मसाक्षिणी
वदनालंकृतिमात्रमक्षिणी ॥

(अ) Naiṣ (Naiṣ (NSP) 2.55; Naiṣ (D) 2.55).
Viyoginī metre.

To the wise seeing everything clearly with the aid of friends or their own heart, the eyes which cannot grasp minute objects even at close quarters are merely ornaments of the face. (K. K. Handiqui's translation).

163

अखिलेषु विहंगेषु हन्त स्वच्छन्दचारिषु ।
शुक पञ्जरबन्धस्ते मधुराणां गिरां फलम् ॥

(आ) SR 227.181, IS 57 (in IS and SR also quoted as derived from Kuv 162a), SRK 191.2, AIK 407, AP 58, Can 108, SSB 617.1.

While all other birds can live in freedom, you , oh parrot, as reward for your sweet voice, are put in a cage !

164*

अगजाननपद्मार्कं गजाननमहर्निशम् ।
अनेकदं तं भक्तानाम् एकदन्तमुपास्महे ॥

(आ) SR 2.5, SSB 3.4, SRK 3.1 (a. Sphuṭaśloka), SSpr 2.

I worship day and night the one-tusked god[1], the giver of plenty to the devotees, the elephant-faced, who is the sun to the lotus of the face of the goddess Pārvatī[2] (A. A. R).

(1) Gaṇeśa.
(2) The daughter of the Mountain.

165*

अगणितगुणेन सुन्दर
कृत्वा चारित्रमप्युदासीनम् ।
भवतानन्यगतिः सा
विहितावर्तेन तरणिरिव ॥

(अ) Ārs 2.47.
(आ) SR 288.17, SSB 123.21.
(d) °नैकेव SSB (var.).
Āryā metre.

O good looking man, by your countless virtues, she (my mistress) has bet aside even good conduct and is brought to a position of helplessness (without you) like a boat by a whirlpool. (A.A.R.)

166*

अगणितगुरुर्याच्ञालोलं पदान्तसदातिथिः
समयमविदन् मुग्धः कालासहो रतिलम्पटः ।
कृतककुपितं हस्ताघातं त्रपारुदितं हठा-
दपरिगणयन् लज्जायां मां निमज्जयति प्रियः ॥

(आ) Skm (Skm (B) 665, Skm (BI) 2.38, 5, Skm (POS) 2.38, 5). (a. Gopika).
(a) °लोलः Skm (BI), Skm (POS)
(b) कालासही Skm (B).
Hariṇī metre.

The dear one [lover: anklet] plunges me forcibly into shame, ignoring my feigned anger, clapping of hand and cry of shyness—the one who ignores, the *guru* [elders : weight], even a guest at my feet with requests, not minding the time, the simple-minded [charming], unable to brook delay and full of desire for enjoyment. (A.A.R).

167*

अगणितनिजश्रमाणां
परकृत्येऽभ्येत्य वर्तमानानाम् ।
सुजनघनदिनमणीनां
परोपकारार्थमजनि जनिः ॥

(आ) SuM 6.3.
(a) अवगणित° SuM (var.) (*contra metrum*).
(c) °दिन° om. SuM (var.).

The birth [existence] of good people,

clouds and the sun, who ever remain doing work for others, ignoring their own fatigue [in the good cause], is for rendering help to others. (A.A.R).

168

अगणितयशसा त्यक्त-
स्थितिना क्रियतेऽथ याकृतज्ञेन ।
स्निग्धे सुहृदि सरागे
मित्रे तव वञ्चना न युक्ता सा ॥

(अ) Kal (Kal (KM) 2.61, Kal (RP) 2.61).
Gīti-āryā metre.

What deceit an ungrateful person practises without caring for his good name and abandoning decency is not proper in your case towards me who am affectionate, good hearted, in love and friendly. (A. A. R.)

169

अगतित्वमतिश्रद्धा ज्ञानाभासेन तृप्तता ।
त्रयः शिष्यगुणा ह्येते मूर्खाचार्यस्य भाग्यजाः ।

(अ) Kalivi 9.
(आ) SRK. 251.5 (a. Sphuṭaśloka)
(*d*) भाग्यतः Kalivi.

Three characteristics of students viz. the absence of other teachers, excessive faith (in the teacher) and satisfaction at imperfect knowledge obtained—are found by the good luck of foolish teachers. (A.A.R).

170

अगतीनां खलीकाराद् दुःखं नैवोपजायते ।
भवन्त्यशोकाः प्रायेण सांकुराः पादताडिताः ॥

(आ) VS 792.

Insult offered to the helpless does not result in harm; on the other hand they generally remain free from worry. The *aśoka*-tree puts forth buds when kicked. (A.A.R).

171**

अगदैः सर्वसामान्यैर् व्यन्तराणां विषं हरेत् ।
धूपो देवीसहापिच्छ- खण्डैस्तद्विषापहः ॥

(आ) ŚP 2925.

Very common medicines can remove the poison that is deep inside. The smoke produced by pieces of *devisahā* and peacock's tail removes that poison. (A. A. R.)

172*

अगम्यगमनात् प्रायः प्रायश्चित्तीयते जनः ।
अगम्यं त्वद्यशो याति सर्वत्रैव च पावनम् ॥

(आ) VS 2462.

Generally, when people misbehave with forbidden women they perform expiatory acts. But your fame (O King) goes to places difficult of access and it is purifying everywhere[1] (A.A.R).

(1) There is a pun in the word *agamya*.

173

अगम्यानि पुमान् याति योऽसेव्यांश्च निषेवते ।
स मृत्युमुपगृह्णाति गर्भमश्वतरी यथा ॥

(अ) P (PtsK 1.415, Pts 1.370)[1]
(आ) IS 58.
(*a*) अगम्याःयः Pts, IS.
(*b*) असेव्यांश्च Pts.
(1) Cf. Weber's Indische Studien 1.40.

That man who consorts with undesirable woman and resorts to those who are unworthy of company invites his death, as a she-mule when she becomes pregnant. (A. A. R.)

पुमान्याति Cf. No. 173.

174

अगम्यार्थं तृणप्राणाः पृष्ठस्थीकृतभीह्रियः ।
शम्भलीभुक्तसर्वस्वा जना यत्पारिपार्श्विकाः ॥

(अ) Naiṣ 17.15.
(*a*) अगम्यार्थतृणप्राणाः Naiṣ (var.).

Cupid's companions are people who despise their lives for the sake of forbidden women. They disregard fear and shame. All their wealth is consumed by bawds. (K. K. Handiqui's translation).

अगम्यो मन्त्राणां न see न गम्यो मन्त्राणां

175

अगम्यो मन्त्राणां प्रकृतिभिषजामप्यविषयः
सुधासारासाध्यो विसदृशतरारम्भगहनः ।
जगद्भ्रामीकर्तुं परिणतधियानेन विधिना
स्फुटं सृष्टो व्याधिः प्रकृतिविषमो दुर्जनजनः ॥

(आ) SkV 1270.
Śikhariṇī metre.

It is beyond reach of charms, / beyond the skill of born physicians, / beyond ambrosia's cure, / so strange and secret

are its workings. / Clearly it took no less an intellect than God's / to make for the confusion of the world / a plague so contrary to nature / as is a villain. (D. H.H. Ingall's translation).

176 **

अगस्तितुल्याश्च घृताब्धिशोषणे
दम्भोलितुल्या वटकाद्रिभेदने ।
शाकावलीकाननवह्निरूपास्
त एव भट्टा इतरे भटाश्च ॥

(आ) SRK 237.66 (a. Sphuṭaśloka), SR 96.2, SSB 382.2.
(b) वटिकाद्रिभेदने SR.
(c) °वह्नि° SRK.

Upajāti metre (Vaṁśastha and Indravaṁśa),
They only are Bhaṭṭa-s [a class of good eaters] who are similar to the sage Agastya in drying up the ocean of ghee, and thunderbolt in breaking [munching] the mountain of Vaṭaka-s [savowries] and of the form of fire in burning [consuming] the forest of vegetable [dishes]. Others are merely Bhaṭa-s [common fighters], (A. A. R).

177*

अगस्तिहस्तचुलुक– मितेऽब्धौ वाहनाकृतौ ।
मग्नः समुद्रो वेलायाम् इति देवास्तदा जगुः ॥

(आ) MK (MK (S) 117, MK (P) 94, MK (G) 63. 7-8).
(a) अगस्तिहस्चुलुकम् MK (P); °चुलुकौ MK(G); °चुलुके MK(S) (var.); °चुलुको MK (S) (var.); °चुलक MK(S) var.
(b) इतेऽब्धो MK (P); मितौ (°तो) द्वौ (द्वौ) MK (G), MK (S) (var); वाहनौ क्रमात् MK (S) (var.), ऽब्धौ MK (S) (var.); वाहनाकान्तौ MK (S) (var.); वारणाकृतौ MK (S) (var.).
(c) समुद्रवे° MK (P).
(d) देवाः MK (G).

When the sea resembling a small vehicle was contained in the hollow of the palm of the sage Agastya the gods sang that the sea was sunk in the sea shore. (A. A. R.)

178*

अगस्त्य इव यस्यासिर् न्यञ्चितक्षितिभृद्बभौ ।
चित्रं सोऽप्यकरोन्नृत्यत् कबन्धं समरार्णवम् ॥

(आ) JS 3.21.

His sword, like sage Agastya, shone by cutting down (enemy) kings [mountains]. Oh wonder, he also made the ocean of battle-field full of dancing billows of headless trunks. (A.A.R.)

179*

अगस्त्यस्य मुनेः शापाद् ब्रह्मयन्दनमास्थितः ।
महासुखात् परिभ्रष्टो नहुषः सर्पतां गतः ॥

(आ) SR 195.6, SSB 549.2.

King Nahuṣa seated in a palanquin borne by Brahmin sages fell from great happiness due to the curse of sage Agastya and was changed into a python. (A.A.R.)

180*

अगस्त्येन पयोराशेः कियत् किं पीतमुज्झितम् ।
त्वया वैरिकुलं वीर समरे कीदृशं कृतम् ॥

(आ) SR 198.8, SSB 554.8

How much of the water of the ocean was drunk and left out by the sage Agastya ? O hero, what was done by you of the race of enemies at the battle-field[1] ? (A. A. R).

1. The enemies were made the guests of the god of death.

181*

अगा गाङ्गाङ्गकाकाक- गाहकाघककाकहा ।
अहाहाङ्क खगाङ्कागकङ्कागखगकाकक ॥

(आ) KāD (KāD(B) 3.91, KāD (Bh) 391, KāD (R) 3.91).
(a) गां गाङ्का° KāD (B)
(c) अहाहाङ्क KāD (B), KāD (Bh) (var), KāD (R); खगङ्का ग° KāD (Bh) (var.).
(d) कङ्काग° KāD (B); °काकक: KāD (Bh) (var); °काकुक: KāD (Bh) (var.).

The one who dived in the rippled water of the Gaṅgā, who destroyed crow-like [black] sins, had no wailing of "ha, ha", had travelled Sumeru mountain marked with sun, and who had not been restlless with fickle sense, has rightly travelled over the Earth. (K. Ray's translation).[1]

1. Example of a stanza composed exclusively of guttural letters.

182

अगाधजलसंचारी विकारी न च रोहितः ।
गण्डूषजलमात्रे तु शफरी फर्फरायते ॥

(अ) Cr 1125 (CNF 73, CNL 44), Vararuci's Nītiratna 10 (KSH 503), Ava 388.

(आ) SR 233.2, IS 59, SSB 632.1.

(b) वीकानत्ररोहित CNF (MS); विकारिनंत्ररो° CNF (MS B); न गर्वं याति रो° Vara-, SR, SSB, Ava.°

(c) अङ्गुष्ठोदकमात्रे तु Vara°, Ava, SR, SSB; गण्डुष जलमात्र तु CNF (MS B); न (तु) CNL.

(d) सफरी Vara°; फरफरा° CNL.

The large fish *rohita* who swims in bottomless water does not become presumptuous; but the small *śapharī* loafs about frantically in water not deeper than a few inches.

183

अगाधहृदया भूपाः कूपा इव दुरासदाः ।
घटका गुणिनो नो चेत् कथं लभ्येत जीवनम् ॥

(आ) SR 146.172, SRK 233, 36 (a. Sphuṭaśloka), IS 7617.

(c) घटका-कार्यसाधक and कुम्भ; गुणिन्-गुणवन्त and रज्जुयुक्त IS

(d) जीवन=जीवनोपायभूतं द्रव्यम् and उदक =IS

Kings are deep like wells and are difficult to penetrate. If there are no helping pots with merit-ropes, how can livelihood—water be obtained ?[1] (A.A.R.)

(1) Here is a pun on the words *ghaṭaka* and *jīvana*.

184

अगाधेनापि किं तेन तोयेन लवणाम्बुधेः ।
जानुमात्रं वरं वारि तृष्णाच्छेदकरं नृणाम् ॥

(आ) SuB 9.6.

What is the use of that water, though in abundance, of the saline sea ? Knee-deep water which assuages the thirst of people is preferable. (A. A. R).

185*

अगारेऽस्मिन् कान्ते गिरिशमनिशानाथशकलं
भुजंगान् तुङ्गान् सकलमपि वातायनपथे ।
निकुञ्जेषु श्येनानधिगृहशिरो राहुवलयं
लिखन्त्या नीयन्ते शिव शिव तया हन्त दिवसाः ॥

(आ) SR 276.31, SSB 103.33.

(a) अगृहे (अ०) SSB (var.).

Śikhariṇī metre.

Alas ! O Lord Śiva, the days are spent by her in the charming mansion by drawing the single digit of the moon resting on Śiva and big snakes in the path of the windows (to absorb the breeze) and the encircling head of Rāhu in the house and hawks in the bowers (so that she may be free of all excitants of love). (A. A. R).

186

अगुणकणो गुणराशिर्
द्वयमपि दैवेन खलमुखे पतितम् ।
प्रसरति तैलमिवैकः
सलिले घृतवज्जडत्वमेत्यन्यः ॥

(आ) ŚP 466, SR 58.195, SSB 322. 203 (In the index wrongly marked 332.20)

(b) इह (अपि) ŚP, SR; दैवात् (दै०) ŚP, SSB.

(d) शुण्ठीखण्डे SSB (var.)

Gīti-āryā metre.

Fate has placed two things in the mouth of the wicked : a particle of badness and a heap of goodness. The former spreads like a drop of oil in water and the latter shrinks like ghee (in the water). (A. A. R).

अगुणस्य हतं रूपम् see निर्गुणस्य हतं रूपं
अगुरुरिति वदतु see No. 187.

187

अगुरुरिति वदतु लोको
गौरवमत्रैव पुनरहं मन्ये ।
दर्शितगुणैकवृत्तिर्
यस्य जने जनितदाहेऽपि ॥

(आ) ŚP 1000 (a. Vallabhadeva), SR 238.62, SRK 205.1, IS 60, JS 113.3 (a. Vallabhadeva), SSB 636.1 (a. Vallabhadeva), Any 122.117. (Cf. Pr 361),

(a) अगुरुरिति ŚP (MS), वदति ŚP (MS), JS, कोलो (लो०) ŚP (MS) (scribe's error).

(b) गौरमत्रैव ŚP (MS).

(c) गुणैव ŚP , SR, SRK, SSB, JS, Any.

Āryā metre.

Let the world say that it is *aguru* (without respect : a fragrant incense), but I consider that there is very great

weight in it, for it shows one great merit (as a rope : excellent fragrance) when it is kindled in fire (when it helps thirsty people to draw water). (A.A.R.)

188*

अगुरुसुरभिधूपाशोभितं केशपाशं
गलितकुसुममालं धुन्वती कुञ्चिताग्रम् ।
त्यजति गुरुनितम्बा निम्ननाभिः सुमध्याप्य्
उषसि शयनवासः कामिनी कामशोभा ॥

(अ) Ṛtu (Ṛtu (NSP) 5.12; Ṛtu (ES) 5.12). (Cf. A. Scharpé's Kālidāsa-Lexicon 1.3; p. 192).
(a) मोदितं Ṛtu (NSP); केशपाशान् Ṛtu (NSP) (var.)
(b) °कुसुमालन् Ṛtu (NSP) (var.); तन्वती [धु°] Ṛtu (NSP) कु° वहन्ती tr. Ṛtu (NSP) (var.); कुञ्चिताग्राम् Ṛtu (NSP) (var.).
(c) निम्नमध्यावसाना Ṛtu (NSP); त्य् om Ṛtu (NSP) (var.).
(d) शयनमन्या Ṛtu (NSP); शयनवासम् (नमध्या) Ṛtu (NSP) (var.); चारुशोभाम् (का°) Ṛtu (NSP); कामशोभाम् Ṛtu (NSP) (var.).
Mālinī metre.

While another youthful maid, / with navel deep and ample hips, / and lovely slender waist, is just about to leave the bed / in the early morning hour / she is loosely binding the ends / of her gorgeous curly hair perfumed with *aguru* / in which the chaplet of flowers is fading. (R. S. Pandit's translation).

189

अगुरोरपि सत उच्चैः
प्रशंसनं तद्गुणा वितन्वन्ति ।
अगुरुर्ज्वलनेऽप्यस्तः
सौरभमिषतो गुणान् वमति ॥

(आ) SSB 306.149.
Āryā metre.

Merits spread widely, if they exist, even in one who is not great (as also in the case of incense); the *aguru* (incense) though thrown in fire discloses merits in the form of its fragrance. (A.A.R).

190

अगूढविभवा यस्य पौरा राष्ट्रनिवासिनः ।
नयापनयवेत्ता यः स राजा राजसत्तमः ॥

(आ) SRHt 60.2 (a. MBh)
(b) पुरा SRHt.

That king is the best of kings in whose kingdom the citizens have no need to conceal their wealth and who understands well right and wrong. (A.A.R.)

191

अगूढहासस्फुटदन्तकेसरं
मुखं स्विदेतद्विकसन्नु पङ्कजम् ।
इति प्रलीनां नलिनीवने सखीं
विदाम्बभूवुः सुचिरेण योषितः ॥

(अ) Kir 8.36.
(आ) Almm. 2.
Vaṁśastha metre.

Is this our friend's face with the teeth visible in her broad smile or is it a well blossomed lotus with its filaments visible ? Thus did the young ladies recognize their friend after a long time when she was concealed in the forest of lotus flowers. (A. A. R.)

अग्नि (°ग्नि°) प्राप्तं हि पुरुषं see No. 218.

192

अग्निं प्राप्य यथा सद्यस् तूलराशिर्विनश्यति ।
तथा गङ्गाजलेनैव सर्वपापं विनश्यति ॥

(अ) VC (var). 15.4 (Cf. No. 217.
(आ) SR 380.114, IS 63.
(a) अग्नौ VC (var).
(c) गङ्गाप्रवाहेण VC (var.), SR, IS; गङ्गाजलनेव VC (var.).
(d) सर्वं पापं VC (var.), SR, IS; व्यपोहति VC (var.).

All evil is destroyed merely by the water of the Ganges, as surely as a heap of cotton is straightway destroyed when it is thrown into the fire (F. Edgerton's translation).

193

अग्निं स्तोकमिवात्मानं संधुक्षयति यो नरः ।
स वर्धमानो ग्रसते महान्तमपि संचयम् ॥

(अ) MBh (MBh (Bh) Ādi-parvan, App. I, 81 l. 176-7; MBh (R) 1.142, 86; MBh (C) 1.5628) Cf. क्लेशैस्तीव्रैर्युज्यमानः
(आ) IS 61.

(a) अग्निस्तोकम् MBh (var.); अग्निस्तोमम् MBh (R) (printing error).
(b) पण्डितः [यो न०] MBh (var.).

A man who blows himself into a flame as one blows fire into flame, entangles, when he grows, even a great pile.

अग्निः क्रियावतां see No. 215.

194

अग्निः स्तोको वर्धते चाज्यसिक्तो
बीजं चैकं बहुसाहस्रमेति ।
क्षयोदयौ विपुलौ संनियम्य
तस्मादल्पं नावमन्येत वित्तम् ॥

(आ) SRHt 113.10 (a. Kāmandaki, but not found in KN).
Irregular metre.

A small fire blazes forth when fed with ghee; a single seed multiplies in thousands. Rise and fall (in the condition of man) may be great : it matters not. Hence one should not look down upon one's little fortune. (A. A. R).

195

अग्निकुण्डसमा नारी घृतकुम्भसमो नरः ।
संगमेन परस्त्रीणां कस्य नो चलते मनः ॥

(आ) Subh 228, IS 61 (Cf. Pr 361), Cf. घृतकुम्भसमा नारी and Nos. 196, 302, 303
(d) नश्चलते Subh (MS).; न IS.

The woman resembles a jar with glowing coal; a man resembles a pot with butter; whose heart does not become agitated when meeting a strange woman ?

196

अग्निकुम्भसमा नारी घृतकुम्भसमो नरः ।
उभयोरपि संयोगः कस्य विश्वासकारकः ॥

(अ) Cr 1126 (CNP II 263, CM 1). Cf. Nos. 195, 302, 303
(इ) PrŚ (C) 26
(c) जातु जह्वे नरं दृष्ट्वा PrŚ (C)
(d) विश्वजितं मनः PrŚ (C)ते नरः [°स°]CNP II.

The woman resembles a jar with glowing coal; a man resembles a pot with butter, who trusts the union of these two elements ?

197

अग्निदाहे न मे दुःखं छेदे न निकषे न वा ।
यत्तदेव महद्दुःखं गुञ्जया सह तोलनम् ॥

(आ) SR 246.18, SSB 651.1, Any 92.55
(b) न दुःखं प्रावघर्षणे Any.
(c) एकमेव Any.

Pain have I none when burnt by fire or cut or rubbed violently. But great is my pain when weighed against worthless *guñjā* (berry). (A.A.R).

198

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारापहारी च षडेते ह्याततायिनः ॥

(अ) Cr 5 (CSr II.14, CRr VIII.46, CPS233.35, CKI 44.)
(आ) Śridharasvāmin on BhG 1.33, Commentary *ad* Hemacandra 372, IS 7428.
(इ) Ślt (OJ) 32.
(a) अग्निदो °(ग्निचौ) CS (var.); गरलश्चैव CS (var.); गर्दभश्चैव CR (var.).
(b) शस्त्रपाणि CS (var.); धनापहाः (°पहा; °प्रहा:) CS (var.).
(c) क्षेत्रदाराप्रहारे (°हाप्रहारि; °हापहरि; °हरश्चैव °रहश्चैव CR [var.])CS (var.), CR (var.)
(d) षडेत्ये CS (var.); षडेत IS; आततायिनः CS, CR; अततायिन CS (var.); आततायिना CS (var.).

It is the incendiary, the poisoner, and one with a threatening weapon in his hand, as also one who despoils us of our fields, wives or wealth, that are reckoned the six aggressors in law. (B. C. Dutt's translation).

199

अग्निना भस्मना चैव स्तम्भेन च जलेन च ।
अद्वारेणैव मार्गेण पङ्क्तिदोषो न विद्यते ॥

(आ) NBh 199.

One does not lose class (is not polluted) even sitting in the same row with inferiors near fire, or ashes, pillars or waterways and in pathless regions. (A.A.R).

200

अग्निरापः स्त्रियो मूर्खाः सर्पा राजकुलानि च ।
नित्यं यत्नेन सेव्यानि सद्यः प्राणहराणि षट् ॥

(अ) Cr, 66 CV XIV.12, Cv V.19, CS III.94, CR "S", CNN 65, CNP II.144, CNI I.112, CNT IV.117, CNM 114, CNMN 81, CNŚIV 63, CPS 188.37 and 320.10, CvL II.3.11 (partly illegible), GP 1.114, 13. Cf. Crn. 271.
(आ) SuM 23.45, IS 64, Subh 98, PWW 137, Sama 1अ. 108.
(इ) NM(T) 5.10, PrŚ (C) 42.
(a) आप (°पं CS (var.); पो CNM), Cv (var.), CR (var.), CNI I, CS (var.); CNM, GPy; अग्निताह्य CvL II; स्त्रियाः CPS 320.10; मूर्खः (ख; खा CS (var.), Cv (var.), CNI I; °कः CNN; °षः CNM) CV (var.); Cv (var.), CS (var.), CR (var.), CPS 320.10, CNI I, CNN, CNM, GPy.
(b) सर्पराजः (°ज) CS (var.); सर्पो (पः CS (var.); सर्प CR r(var.), Cv (var.)) CV (var.), Cv (var.); CS (var.), CR (var.), CvL II; CNI I, CPS 320; सेन (सर्पो CR (var.), CPS 188.37; राजः कुलानि CS (var.); राजकुलं तथा CR, CPS 188.37, Cv (var.); च om. CvTb 5.20.
(c) संयोगसेवनाभ्यां च (°नादेव) CR, CPS 188.31; नित्यसेवोच्चारेण (नित्ये) CS (var.), CNŚIV; नित्यमेवापचर्येण PrŚ (C); निमेकपत्तारेण CS (var.); यत्नोपसेव्यानि Cv (var.), SuM; परोप (य) GP; सेवन्ते Cv (var.) CNM, CNMN.
(d) सद्य (°द्यो) CS (var.), CvL II, सत्यं PrŚ (C).

We should always act with caution with fire, water (rivers), women, foolish people, snakes and members of a royal family; for they may if an occasion presents itself, at once put you to death. (K. Raghunathji's translation).

201

अग्निर्गुरुर्द्विजातीनां वर्णानां पार्थिवो गुरुः ।
कुलस्त्रीणां गुरुर्भर्ता सर्वस्याभ्यागतो गुरुः ॥

(आ) Subh 114, IS 65, (Cf. Pr 361).
Cf. गुरुरग्निर्द्विजातीनाम्
(a) गुरु [गुरुर्] Subh

Fire is the object of veneration for the Brāhmaṇas; the sovereign for other castes; the husband for well-born women; and the guest for everyone.

202

अग्निर्दहति तापेन सूर्यो दहति रश्मिभिः ।
राजा दहति दण्डेन तपसा ब्राह्मणो दहेत् ॥

(अ) Cr 7 (CS 3.89)
(आ) IS 7429.
(a) अग्नि CS (var.)
(b) सुर्यो CS (var.); रश्मिभि (°श्मिभी) CS (var.)
(c) चजा [रा°]CS (var.) (scribe's error); दगुन CS (var.)
(d) लावह्मणाह्मणो (sic!) CS (var.); ब्राह्मणम् (°णे) CS (var.). तु तपो [°द] CS (var.) Cf. Grn 99

The fire blazes by its flame, and the sun shines by his rays. The king shines with his scepter, and the Brāhmaṇa by his austerities. (B. C. Dutt's translation).

203

अग्निर्देवो द्विजातीनां मुनीनां हृदि दैवतम् ।
प्रतिमास्वल्पबुद्धीनां सर्वत्र समदर्शिनः ॥

(अ) Cr 8 (CV IV.21, CPS 98.44). (Cf. Pr 362)
(आ) IS 66, Sama 1.92, Sama 2 प 25 Cf. Nos. 213, 250.
(d) समदर्शिनाम् CV (var.), CPS; CV (var.)

For the Brāhmaṇas fire is their god; wise men have their god in their hearts; for the foolish people the idol is their god; however who looks at every thing with the same eye sees God everywhere.

204

अग्निर्हि देवताः सर्वाः सुवर्णं च तदात्मकम् ।
तस्मात् सुवर्णं ददता दत्ताः सर्वाः स्म देवताः ॥

(आ) SRHt 20.

Fire is (the mouth-piece of) all gods; gold is of its essence. Hence one giving gold (as gift) propitiates all gods. (A. A. R.).

205

अग्निष्टोमादिभिर्यज्ञैर् विविधैराप्तदक्षिणैः ।
न तत् फलमवाप्नोति तीर्थाभिगमनेन यत् ॥

(आ) SRHt. 266.2.

One does not reap that benefit by performing various sacrifices, such as *agniṣṭoma*- (in praise of Fire-god) with liberal fees as (one does) by going on pilgrimage to a holy place. (A. A. R.).

206-208

अग्निस्तेजो महल्लोके गूढस्तिष्ठति दारुषु ।
न चोपयुङ्क्ते तद्दारु यावन्नो दीप्यते परैः ।

स एव खलु दारुभ्यो यदा निर्मथ्य दीप्यते ।
तदा तच्च वनं चान्यन् निर्दहत्याशु तेजसा ॥

एवमेव कुले जाताः पावकोपमतेजसः ।
क्षमावन्तो निराकाराः काष्ठेऽग्निरिव शेरते ॥

(अ) MBh (MBh (Bh) 5.37, 56, 57, 58 (also 5, 33, 14) MBh (C) 5.1393, 1394, 1395 (also 1411-2).
(आ) SR 380.113, 380.111 and 380.110, IS 67, 68, 69.

(a) अग्नेस् MBh (var.).
(b) गूढं MBh (var.); चरति[ति°]MBh (var.).
(c) °मुंक्ते [°यु°] MBh (var.); युक्तं [°यु°] MBh (var.).
(d) नोद्दीप्यते (°यँ°) [नो दी°] MBh (var.), MBh (C), SR

(e) एष [एव] MBh (var.); यद्दारु [दा°] MBh (var.); दारुभ्य SR
(f) यथा [य°] MBh (var.).
(g) तदाल्पमवनं चान्यत् MBh (var.); तद्दारु [तदा तच्] MBh (var.), SR; तथा [त°] MBh (var.),

(i) नित्यं सन्तः [ए°] MBh 5.33, 14 MBh (C) 5.1412.

Fire is a great power in the world. It remains hid in the wood. It never uses (consumes) that wood until it is kindled by others.

Indeed that very fire, as kindled by the rubbing together [friction] of trees, burns up quickly by its power [energy] the very wood wherein it lay hid, the entire forest and everything else (in and close to it).

Verily thus are the highborn possessed of energy like unto that of fire. Patient and formless, they remain like fire in the wood (P. N. Menon's translation).

अग्निस्तोकमिवात्मानं See No. 193

209

अग्निहोत्रं गृहं क्षेत्रं गर्भिणीं वृद्धबालकौ ।
रिक्तहस्तेन नोपेयाद् राजानं देवतां गुरुम् ॥

(आ) SR 160.318, SSB 490: 325, NT 78, IS 7430. Cf. रिक्तपाणिर्न पश्येत
(b) मित्रं भार्यां सुतं शिशुम् SR, SSB
(c) रिक्तपाणिर्न पश्येत (°च्च SSB) SR, SSB.

One should not come empty-handed near the holy fire, a house, a field, a pregnant woman, an old man, a child, a sovereign, a deity and a *guru*.

210

अग्निहोत्रं त्रयो वेदास् त्रिदण्डं भस्मगुण्ठनम् ।
बुद्धिपौरुषहीनानां जीविकेति बृहस्पतिः ॥

(अ) Prab (Prab (TSS) 2.25, Prab (NSP) 2.26, Prab (Br) 2.26), Sarvadarśanasaṃgraha 3 and 6, Bibl. In. 1858, (Cf. Naiṣadhīyacarita 17.39; in commentary the Prab, verse is quoted)
(आ) SR 380.108, SRHt 15.2, TS 70
(b) त्रिपुण्ड्रं SRHt; भस्मगुण्डनम् (°ण्ठ°) Prab (Br.); भस्मधारणम् SHRt; भस्मपुण्ड्रकम् Comm. on Naiṣ
(c) प्रज्ञापौरुष° Prab (NSP), Prab (Br.), SR
(d) जीविका धातृनिर्मिता Sar°

The teacher Bṛhaspati has declared that the performance of sacrifice, reading the Vedas, penances, and rubbing the body with ashes are the means by which ignorant weak men contrive to support themselves. (J. Taylor's translation).

अग्निहोत्रं विना वेदाः see नाग्निहोत्रं विना वेदाः

211

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम् ।
रतिपुत्रफला दारा दत्तभुक्तफलं धनम् ॥

(अ) MBh (MBh (Bh) 5.39, 51 and 2.5, 101 MBh (R) 5.38, 66-7, and 2.5, 112 *ad/cb* MBh (C) 5.511-2, and 2.247 *ad/cb*; P (PP 2.150, Pts 2.147, PtsK 2.154), Cr 9 (Cv VIII.4, CS III.88, CR III.4, CNP II.9, CNG 54 *ad/bc*. (Cf. 311), CNF 106, CNPh 19, CNI II.78, CNSap 22, CLṢ 3.2, CPS 58.22. GP 1.110,4. (Cf. VCsr 11.2, VCmr 5.60-1, VCjr 5.5).

(आ) VS 3428, SRHt 237.21 (a. MBh), SSSN 199. 16, SR 165. 536, SSB 497.536, NT 87, IS 71, PWW 122. Cf. No. 4508.

(इ) TK (OJ) 17 *ad/cb* NŚ (OJ) 1.14, MBh (Ju.) 237, SS(OJ) 183

(*a*) अग्निहोत्र CS (var.); °फला: CNPh; °फलो Cv (var.); °फलं CS (var.); °हला [°फ°] CS var.); वेदा MBh (where *ad/bc*), MBh (Ju.), Cv (var.), CR (var.), CNG, GP, PWW, SSR; वेदां CNPh; वेद IS; वेदं (°द, °ह °द:) CS (var.).

(*b*) नीतशास्त्रफला नृपा: CNP II; व्रतशीलफलं MBh (Ju), °शीलं Cv (var.); पुत्र° [°वृत्त°] MBh (var.), °पुण्य° [°वृत्त°] Cv (var.); °वृत्ति° [°वृत्त°] Cv (var.), CNPh, CNI II, CS (var.), GP; °वृत° [°वृत्त°] Cv (var.) व्रत [°वृत्त°] CLS;, °पुत्र [वृत्त] MBh (var); °ब्रह्म° [°त्त°] TK (OJ); °हलं [°फलं] CS (var.); धनम् [श्रु°] Cv (var.), CNI II; शुभम् [श्रु°] GP (GPy as above) PWW; स्मृति [श्रु°] CNF; स्मृत [°श्रु] Cv (var.); तप [श्रु°] Cv (var.).

(*c*) सपुत्र सुफला नारी CNF; रात्रि° [रति°] Cv (var.); °फलं [°फला] CS (var.); °हला [°फला] CS (var.); दारा: MBh (where *ad/cb*), CLS, CNG; नारी (°रि) [दा°] CR, Cv (var.); CNP II, CNPh II, CNPh, CNI II, MBh (R) and MBh (C) Udyogaparvan; नार्यो [दा°] MBh. (Udyogaparvan (var.)

(*d*) दान° [दत्त°] CR, Cv (var.), CNPh, CPS; °भोज°[°भुक्त°] Cv (var.), CNPh; °भोग°[°भुक्त] CR (but CRT as above);. °भुक्ति° [°भुक्त°] CLS; °शक्ति° [°भुक्त°] CR (var.) CPS; भुक्तं [भुक्त°] CS (var.); °फला [°फलं] CS (var.); °हलं CS (var.); CS लभेत् [ध°] CNF.

Cf. JSAIL 30.18

The result of (having studied) the Veda is the fire sacrifice; the result of (having) wealth is (the possibility of) giving and enjoying (wealth); the result of (having) a wife is (the possibility of) sexual enjoyment and (of getting) sons; the result of learning is (one's own) morality and virtuous conduct.

212

**अग्निहोत्रमधीतं वा दानाद्याश्चाखिला: क्रिया: ।**
**भजन्ते तस्य वैफल्यं यस्य वाक्यमकारणम् ॥**

(अ) Mārk-p. 8.19.
(आ) PAn 551.

Oblations to consecrated fire, or study, or the whole circle of good deeds, such as liberality, etc., are fruitless in him who speaks at random (F.E. Pargiter's translation).

213

**अग्निहोत्रेषु विप्राणां हृदि देवो मनीषिणाम् ।**
**प्रतिमास्वल्पबुद्धीनां सर्वत्र विदितात्मनाम् ॥**

(अ) Cr 10 (CL III.4, CM 2)
Cf. अग्नौ क्रियावतां देवो (Cf. Cr. Nos. 8, 309, 345, 578, 988 and Nos. 203, 250 (Cf. Vet 17.13).
(*a*) अग्नौ (°ग्नि°) क्रियावतां देवो Vet.
(*b*) दिवि [हृ°] Vet (but *a* in Vet as above); यदि [हृ°] CL (var.); देवा CL (var.); मनिषिणाम् CL (var.).
(*c*) प्रतिमा अबुद्धीनां CL (var.); पतिमा च CL (var.).
(*d*) योगिनां (ज्ञानिनां) हृदय (सर्वतो) हरि: Vet; सेवंते CL (var).

For Brāhmaṇas god is in fire-sacrifices; for enlightened men in the heart; for narrow-minded in idols; and for those who know the *ātman* everywhere.

अग्नौ प्राप्य यथा see No. 192

214

**अग्नेर्यथा दारुवियोगयोगयोर्**
**अदृष्टतोऽन्यत्र निमित्तमस्ति ।**
**एवं हि जन्तोरपि दुर्विभाव्य:**
**शरीरसंयोगवियोगहेतु: ॥**

(अ) BhPn 10.1, 51
(आ) PWW 621, PAn 78.
Upajāti metre (Indravaṁśa and Vaṁśasthā)
(*c*) दुर्विजाज्य : PAn.

Just as there is no cause except pure chance for fuel catching fire or escaping it, so except inconceivable fate there is no other cause for persons being connected with bodies or separated from them. (J. M. Sanyal's translation).

अग्नेस् तेजो म॰ see No. 206

215

अग्नौ क्रियावतां देवो दिवि देवो मनीषिणाम् ।
प्रतिमास्वल्पबुद्धीनां योगिनां हृदये हरिः ॥

(अ) Vet 17.13, Vet Hu[1] 17.13, (Cf. Nos. 203, 213).
(a) अग्निः Vet Hu[1], Vet (var.)
(b) क्रियमाणां [दि° दे°] Vet. (var.); हृदि[दि°] Vet. (var.).
(d) ज्ञानिनां Vet. (var.); सर्वतो [हृ°] Vet. (var.); जिनः [हरिः] Vet Hu[1].

The god of those who offer sacrifices resides in fire; the god of the wise resides in the sky, the god of fools resides in idols; in the heart of a *yogin* Hari (or Jina; Vet Hu[1]) resides.

216

अग्नौ दग्धं जले मग्नं हृतं तस्करपार्थिवैः ।
तत्सर्वं दानमित्याहुर् यदि क्लैब्यं न भाषते ॥

(आ) SR 157.198.

Wealth that is destroyed by fire or sunk in water or robbed by robbers and kings—all that is spoken of as gifts if one does not whine [does not speak with regret]. (A.A.R.)

217

अग्नौ प्राप्तं प्रधूयेत यथा तूलं द्विजोत्तम ।
तथा गङ्गावगाढस्य सर्वं पापं प्रधूयते ॥

(अ) MBh (MBh (Bh) 13, 27, 41; MBh (C) 13. 1800), Cf. Cāndogya-upaniṣad 5,24, 3, Cf. No. 192.
(आ) IS 73.
(a) प्रास्तं MBh (C)प्रदूयेत or प्रदूयते (°धू°) or प्रलीयेत or प्रभूयेत or प्रदह्येत or प्रपश्येत् or प्रदूयेत or प्रसूयेत MBh (var.).
(b) यथा MBh (C); तूले or मूलं or कालं or काष्ठं [तू°] MBh (var.)
(c) °गाहस्य or °गाधस्य° MBh (var.); °प्रवाहेन [°गा] [°व°] MBh (var.).
(d) सर्वपाप MBh (C); प्रदूयते or प्रदूयेत (°धू) or प्रणश्यति or प्रपद्यते or प्रभूयते or प्रदह्यते MBh (var.).

As cotton, when it comes into contact with fire, is burnt off without a remnant, even so the sins of the person that has bathed in the Gaṅgā becomes consumed without a remnant. (P. C. Roy's translation).

218

अग्नौ प्रास्तं तु पुरुषं कर्मान्वेति स्वयंकृतम् ।
तस्मात्तु पुरुषो यत्नाद् धर्मं संचिनुयाच्छनैः ॥

(अ) MBh (MBh (Bh) 5.40, 16 *cd.*+242*; MBh (C) 5.1550)
(आ) SR 379.107, IS 72.
(a) अग्नि (°ग्नि°)प्राप्तं हि (तु) पुरुषंMBh (var.); प्राप्तं MBh (var.) ; प्राप्तौ MBh (var.)
(b) कर्मैवान्वेति यत्कृतं MBh (var.); धर्मः [क°] MBh (var.).

The deeds done by himself accompany the man thrown into the funeral fire. Therefore a man should at any cost store up virtue by slow degrees. (P. N. Menon's translation).

अग्नौ प्रास्तं प्रधूयेत see No. 217

219

अग्नौ प्रास्ताहुतिः सम्यग् आदित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर् वृष्टेरन्नं ततः प्रजाः ॥

(अ) Mn 3.76, MBh (MBh (Bh) 12.255, 11, MBh (R) 12.264.16, MBh (C). 12.2408), Maitrāyaṇiya Brāhamaṇopaniṣad C. 37 (in some texts 6.38).
(आ) SRHt 8.1.
(a) °तिब्रह्मन् MBh; °गच्छति [°प°] MBh (var.).
(b) °तिष्ठति MBh.
(d) वृष्टेनान्नं MBh.

An oblation duly thrown into the fire, reaches the sun; from the sun come rain, from rain food, therefrom the living creatures (derive their subsistence). (G. Bühler's translation).

220*

अग्न्याकारं कलयसि पुरश्चक्रवाकीव चन्द्रं
बद्धोत्कम्पं शिशिरमरुता दह्यसे पद्मिनीव ।
प्राणान् धत्से कथमपि बलादागच्छतः शल्यतुल्यांस्
तत् केनासौ सुतनु जनितो मान्मथस्ते विकारः ॥

(अ) RŚ 2.18
(आ) Skm (Skm (B) 972, Skm (POS) 2. 100,2) (a. Rudraṭa).
(a) अग्न्यागारं Skm (POS), RŚ

Mandākrāntā metre.

Fair-bodied one, you consider (with disgust) the fire-place (hearth) as the *cakravāka* the moon; trembling, you get burnt up by cool breeze as the lotus. You sustain life with grim determination

—life that is departing and painful as a dart. Who has caused these symptoms of love in you ? (A.A.R.).

अग्न्यागारं see No. 220

221

अग्न्याधानेन यज्ञेन काषायेण जटाजिनैः।
लोकान् विश्वासयित्वैव ततो लुम्पेद्यथा वृकः॥

(अ) MBh (MBh (R) 1.142, 18-9, MBh (C) 1.5560).

(आ) SR 379.105, IS 74.

By maintaining the perpetual fire, by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou hast gained it thou should then spring upon them like a wolf. (P. C. Roy's translation).

222

अग्रच्छाया तृणाग्निश्च नीचसेवा पटे जलम्।
वेश्यारागः खलप्रेम सर्वं बुद्बुदसन्निभम्॥

(अ) SHRt 198.124 (a. Vallabha), SSSN 2.135.51

Early morning shade, grass-fire, service with the low, water in a cloth, love exhibited by a prostitute and affection of the wicked—all these are similar to bubbles. (A.A.R.).

223*

अग्रतः पृष्ठतो मध्ये पार्श्वतोऽथ समन्ततः।
विद्युच्चकितवद्भाति सूर्यकोटिसमप्रभः॥

(आ) ŚP 4482.

Possessed of the brilliance of millions of suns, he shines like lightning on all sides—in front, at the back, in the middle and on the sides. (A.A.R.).

224

अग्रतश्चतुरो वेदान् पृष्ठतः सशरं धनुः।
उभाभ्यां च समर्थो ऽहं शापादपि शरादपि॥

(अ) Cr 1127 (CNPN 110).[1]

(आ) TP 470, IS 7431, Sama 2.श 18.

(a) वेदाः CNPN, Sama.

(b) इदं ब्राह्ममिदं क्षात्रं Sama.

(c) यं (ऽहं) CNPN.

1. Statement of Paraśurāma.

He (Paraśurāma) has the four Veda-s in front [in his tongue] and the strung bow (suspended) at his back. But I am quite capable of meeting both—from his curse as well as his arrow. (A.A.R.)

225**

अग्रतो वामपादं च दक्षिणं जानु कुञ्चितम्।
आलीढं तु प्रकर्तव्यं हस्तद्वयसविस्तरम्॥

(आ) ŚP 1790.

The left foot in front and the right knee slightly bent at a distance of two hands [36 inches] is the *ālīḍha* posture in shooting (A.A.R.)

226*

अग्रसानुषु नितान्तपिशङ्गैर्
भूरुहान्मृदुकरैरवलम्ब्य।
अस्तशैलगहनं नु विवस्वान्
आविवेश जलधिं नु महीं नु॥

(अ) Kir 9.7.

(आ) SR 294.26, SSR 135.28 (a. Bhāravi).
Svāgatā metre.

Has the sun, resting his gentle hands of rays which are extremely reddish brown on the trees of the mountain peaks, entered (disappeared) into the forests of the setting mountain or the earth or plunged into the ocean ? (A.A.R.)

अग्राध्वजाग्रप्रिभूतापदन्धुं see No. 1175

227*

अग्राह्यं श्रवणस्य भूषणमलंकारो न भावोचितः
कण्ठस्याञ्जनमुज्ज्वलं नयनयोः सूक्ष्मत्वमावेक्षितुम्।
वक्त्रस्य क्षणिकोऽधिवासनविधिः कान्ते प्रिये नाभवत्
सौभाग्यप्रतिकर्मनिर्मितमहाविद्यैव येनात्मनः॥

(आ) Skm (Skm (B) 1383, Skm (POS) 3.3,3) (a. Śukṣoka).

(a) अश्रान्तं [अग्रा°] Skm (var); भारोच्चितः Skm (var.).

(c) वक्त्रस्याक्षणि° Skm (POS).

(d) सौ....त्य om. Skm (POS).
Śārdūlavikrīḍita metre.

Ear ornaments are not necessary; decorating the neck is unsuitable to the feelings. Bright collyrium on the eyes is necessary only if it is small. Dear one, even a hasty powdering of the face has not been done ! You are endowed

by nature by all the decorations of a happily married woman. (A.A.R.)

अग्राह्यं हृदयं यथैव वदनं यद्दर्पणान्तर्गतं see
दुर्ग्राह्यं हृदयं यथैव वदनं यद्दर्पणान्तर्गतं

228

अग्राह्या मूर्धजेष्वेताः स्त्रियो गुणसमन्विताः ।
न लताः पल्लवच्छेदम् अर्हन्त्युपवनोद्भवाः ॥

(अ) Mṛcch. (Mṛcch (NSP) 8.21, Mṛcch (K) 8.21))

So virtuous ladies may not be/insulted thus dispitefully; / nor garden creeper may not be / robbed of their leaves so cruelly. (A. W. Ryder's translation).

229

अग्रे कस्यचिदस्ति कंचिदभितः केनापि पृष्टे कृतः
संसारः शिशुभावयौवनजराभारावतारादयम् ।
बालस्तं बहु मन्यतामसुलभं प्राप्तं युवा सेवतां
वृद्धस्तद्विषयाद्बहिष्कृत इव व्यावृत्य किं पश्यति ॥

(अ) Śānt (Śānt (Sch) 2.25; Śānt (KSH) 2.24).
(आ) SR 376.262, IS 76, NT 71 SSB 276.165.
(a) अस्मि [अस्ति] Śānt (var,); किंचिद् [कं] Śānt. (var.).
(b) °जराभावाव° (°जवा°) Śānt (var.); आदय: [आ] Śānt. (var.).
(c) बालस्तत (°लत्वं °स्तद् °स्तम्वक) Śānt (var.) प्राप्त IS ; प्राप्तो Śānt. (var.); सेव्यतां Śānt. (var.).
(d) वृद्धस्तं वि° (वद्ध त्वं वि°; °स्त्वं वि°) SR, SSB द्वि°) Śānt (var.), SR; °कृतैव Śānt. (var.); इति [इव] Śānt. (var.); व्यावृत्य (°वृत्ता) Śānt. (var.) पश्यसि Śānt (var.), SR SSR
Śārdūlavikrīḍita metre.

Worldly life (*saṃsāra*) is looked forward to by childhood, is immersed in by the young and put behind (with regrets) by the old. Let the boy think highly of it (in his inexperience), let the youth indulge in it as though things difficult are within his grasp. But what does the old man see when he looks back as if he has been banished from all enjoyments ? (A.A.R.)

230*

अग्रे कुग्रामवर्गः पिशितरसलसच्चण्डचण्डायमानः
पश्चाद्व्याधो वधार्थी निशितशरकरः पादमुद्रानपायी।
विष्वग्दीप्तो वनाग्निर्वनमतिगहनं धूमवात्या च दृष्टेः
सरोद्धी कान्दिशीको हरि हरि हरिणःकं शरण्यं प्रयातु॥

(आ) SSB 628.29. Cf. No. 282.
Sragdharā metre.

In front there are a few wretched hamlets ever quarrelling to taste fresh meat; at the back there is the hunter pursuing closely with sharp arrows in hand and intent to kill. The forest fire is spreading on all sides : the forest too is impenetrable : and there is a blinding smoke blowing towards him. Where is the helpless deer to go for protection ? (A.A.R.)

231*

अग्रे गच्छत धेनुदुग्धकलशानादाय गोप्यो गृहं
दुग्धे वस्कयणीकुले पुनरियं राधा शनैर्यास्यति ।
इत्यन्यव्यपदेशगुप्तहृदयः कुर्वन् विविक्तं व्रजं
देवः कारणनन्दसूनुरशिवं कृष्णः स मुष्णातु वः ॥

(आ) SkV 139, (a. Sonnoka) Kav 41, (a. Sonnoka) Prasanna 31a
(a) अ°ग° missing Kav.
(b) वष्कय° Kav; वष्कयिणी° SkV (var.); दस्कयनी Prasanna.
(c) विभक्तं Prasanna; विवित्या Kav (MS); °वक्तं [व्र°] Kav (MS)
(d) अनिशं Prasanna, पुष्णातु Prasanna
Śārdūlavikrīḍita metre.

"Go on ahead, milkmaids, taking home the pots already full. / Rādhā will follow later when the older cows are milked." / May Krisṇa, who by subterfuge thus made the cattle station / deserted but for Rādhā and for him, / the god, the foster-son of Nanda, / steal away your ills. (D.H.H. Ingall's translation).

232*

अग्रे गीतं सरसकवयः पार्श्वतो दाक्षिणात्याः
पृष्ठे लीलावलयरणितं चामरग्राहिणीनाम् ।
यद्यस्त्येवं कुरु भवरसास्वादने लम्पटत्वं
नो चेच्चेतः प्रविश सहसा निर्विकल्पे समाधौ ॥

(अ) BrŚ 183, Prabandhakośa 2.
(आ) AlR 474, ŚP 4176, VS 3467, SR 375.245 SRK 92.10, SSB 274.135 (a. BhŚ. Skm (B) 2290, Skm (POS) 5.58, 5), Pad 89.43 (a. BhŚ) SkV 1605 (Skm and SkV a. Utpalarāja), IS 77, SK 7.18, SU 1054.
(a) सरसमधुरं VS; पार्श्वयोर् (पश्च°; °यो) BhŚ (var.), VS, SkV, SRK; दाक्षिणात्य; (त्त्लः) BhŚ

(var.) दाक्षिणात्य: BhŚ (var.) गीतनाद: [दा°] VS.

(b) कष्टे [पृ°] BhŚ (var.); पश्चाल् [पृ°] BhŚ (var.), VS, SRK; SkV

(c) यद्यस्त्वेवं (°द्येवं; स्यवं) BhŚ (var.), अस्त्येवं चेत् VS; यद्येतत् स्यात् Skm, SkV; लपटत्वे (°स्वं) BhŚ (var.);

(d) परमब्रह्मणि प्रार्थनैषा [स°नि°सा°] Skm; भवरसेल° तदानीं SkV.

Mandākrāntā metre)

I pray that I may have before me songsters, / beside me tasteful poets from the South / and behind me girls whose graceful bracelets / jingle as they wave the flywhistle / If this should be, be greedy, heart, / to taste the world. / If it, however, should not be, / then enter highest brahma[1]. (D.H.H. Ingalls's translation of SkV).

1. The last part as in BhŚ translated by P.G. Nath : but when you cannot command the aforesaid pleasures you must not make the least delay in giving yourself to *samādhi* or absolute meditation of the Supreme Being.

233*

अग्रे तप्तजला नितान्तशिशिरा मूले मुहुर्बाहुभिर्
व्यामथ्योपरतप्रपेषु पथिकैर्मार्गेषु मध्यंदिने ।
आधाराः प्लुतबालशैवलदलच्छेदावकीर्णोर्मयः
पीयन्ते हलमुक्तमग्नमहिषप्रक्षोभपर्याविलाः ।

(आ) SkV 206 (a. Yogeśvara), Kav 96 (a. Yogeśvara).

(a) निलान्त° Kav (MS).
(b) °परतप्रियेषु Kav; यदिकै° [प°] Kav (MS)
(c) °च्छेदाकीर्णोर्मिय: Kav (MS).

Śārdūlavikrīḍita metre.

The water of the pond is hot above/ but sharply cold beneath./ When wayside wells run dry the travellers come at noon, / and, covered though it is with floating moss / and muddy from the wallowing of buffaloes /not yet harnessed to the plow, / they stir it with their arms and drink. (D.H.H. Ingalls's translation).

234*

अग्रे तिष्ठति वारणाकृतिरसौ क्रोधोद्धतः केसरी
पश्चादुद्भटदावदूषितधरासंक्रान्तचण्डानिलः ।
किं कुर्मः सहसा विहाय कलभानेतान् व्रजामः कथं
हंहो कूणितलोचनेति करिणी चिन्ताकुला ताम्यति ।।

(अ) Anyśat 99.

Śārdūlavikrīḍita metre.

There stands in front a lion of fearful appearance and excited with fury; behind there is a fierce wind blowing in the region, dangerous with a big forest conflagration. What are we to do ? How can we go away suddenly leaving these (helpless) young elephant cubs ? Alas ! the female elephant with eyes closed is distraught with anxiety. (A.A.R.)

235*

अग्रे धनुः शरकरः स्वयमस्ति कामः
पश्चात्त्वरा शशधरोदयसंशयोत्था ।
ध्वान्तं दिनान्तविकसद्विभवं समन्तात्
किं केवला पथि वधूर्दयिताभिसारे ।।

(आ) JS 258.11 (a. Sūktiratnākara)

Vasantatilakā metre.

In front there is Cupid himself with bows and arrows in his hand (to give protection). At the back there is the compelling speed lest the moon arise (destroying all privacy). There is darkness exhibiting its might at close of day on all sides. Is the damsel (thus) going to meet her lover alone on the road ? (A.A.R.)

236-237

अग्रे प्रस्तुतनाशानां मूकता परमो गुणः ।
तथापि प्रभुभक्तानां सौधर्म्याद्दिवमुच्यते ।।

यैरेव स्तुतिभिः स्वामी प्राप्यते व्यसनावटम् ।
पश्चान्मूकत्वमापन्नैर् उद्धर्तुं नैव शक्यते ।।

(अ) Mahān 503-4

Though it is advisable to be silent before a tyrant, yet he who is loyal, cannot avoid using the following expressions:parasites cause their master to be in the burrow of distress, and nothing is able to deliver him from it, but they remain silent at it. (Mahārāja Kāli-Kṛṣṇa Bahadur's translation).

238*

अग्रे माहिषिकं दृष्ट्वा मध्ये तु वृषलीपतिम् ।
अन्ते वार्धुषिकं दृष्ट्वा निराशाः पितरो गताः ।।

(आ) Sama २ न 84.

On seeing at first the paramour (of the mistress of the house) and next the husband (the master), keeping a low-caste woman as his mistress and finally an usurer [indicating the financial crisis of the house-holder], the manes (who had come for the annual *śrāddha* feast) went away disappointed. (A.A.R.)

239*

अग्रे यान्ति रथस्य रेणुवदमी चूर्णीभवन्तो घनाश्
चक्रभ्रान्तिररान्तरेषु जनयत्यन्यामिवारावलिम् ।
चित्रन्यस्तमिवाचलं हयशिरस्यायामवच्चामरं
यष्ट्यग्रे च समं स्थितो ध्वजपटः प्रान्ते च वेगानिलात्॥

(अ) Vik 1.4 (Cf.A. Scharpé's Kālidāsa-Lexicon 1.2, p. 64).
(आ) JS 1.4, SR 140.6, SSB 454.6.
(a) पदवीं [°वदमी] Vik (var.).
(b) वितनोत्य् [ज°] Vik (var.); घटयत्य् [ज°] JS; °वलीम Vik (var.).
(c) चित्रारम्भविनिश्चलं Vik (var.);
(d) यन्मध्ये समवस्थितो Vik (var.) समस्थितिर् JS
Śārdūlavikrīḍita metre.

By the wind produced by the speed (of the chariot), these clouds being pulverized fly before the chariot like dust; the revolution of the wheels creates as if another series of spokes in the intervals between the spokes, the long chowries on the heads of the horses stand motionless, as if drawn in a picture and the banner-cloth stands evenly between the point of the flag-staff and its own end. (Ch. Deva Shastri's translation).

240

अग्रे लघिमा पश्चान्
महतापि पिधीयते न हि महिम्ना ।
वामन इति त्रिविक्रमम्
अभिदधति दशावतारविदः ॥

(अ) ArŚ (KM 1) 2.60
(आ) SR 73.24, SSB 344.24.
Āryā metre.

The smallness ]insignificance] of a person in the beginning cannot be concealed [eradicated] even by great glory of later times. Those proficient in the ten incarnations of Lord Viṣṇu say that this God with three great strides is a dwarf [Vāmana]. (A.A.R.)

241*

अग्रे विकीर्णकुरबक-
फलजालकहीयमानसहकारम् ।
परिणामाभिमुखमृतोर्
उत्सुकयति यौवनं चेतः ॥

(अ) Māl 5.4, (See A. Scharpé's Kālidāsa-Lexicon 1.2, p. 51).
(a) °जालविभिद्यमा° or °जालकभि° or° जालकविमुच्यमा Mal (var.).
(c) °मुखमिदं Mal (var.).
Āryā metre.

The youth of the spring in which the *kuravaka*-flowers are scattered here and there on the outer side of the tree, in which the mango-tree is weighed down with the burden of its fruits, now approaching its termination, fills the minds with regretful thoughts. (C. H. Tawney's translation).

अग्रे वितस्य see No. 4773

242*

अग्रे व्याधः करधृतशरः पार्श्वतो जालमाला
पृष्ठे वह्निर्दहति नितरां संनिधौ सारमेयाः ।
एणी गर्भालसगमना बालकैः रुद्धपादा
चिन्ताविष्टा वदति हि मृगं किं करोमि क्व यामि॥

(आ) SRK 181.12 (a. Prasaṅgaratnāvalī). SR 233.112, IS 7618, SSB 628.17, SSSN 1.36.89. Cf. No.230
(a) कृशशरकर: SSSN.
(b) वन्हि° SRK (var.); पवनात् सं० SSSN.
(c) बलकाः SSSN; क्रोडलीना SSSN.
(d) इत्यापन्नो गणयति मृगः SSSN.
Śarabhā metre.

In front there is the hunter with arrows in hand; on the sides there are nets spread; at the back fire (forest conflagration) burns fiercely and the dogs (pursuing) are quite near. The doe is slow of movement due to advanced state of pregnancy and its young ones are obstructing its path. Worried, she asks the deer (her husband), "What am I to do ? Where do I escape ?" (A.A.R.)

243*

अग्रे श्यामलबिन्दुबद्धतिलकैर्मध्येऽपि पाकान्वय-
प्रौढीभूतपटोलपाटलतरैर्मूले समागच्छ्भिः ।

वृन्ते कर्कशकीरपिच्छहरिभिः स्थूलैः फलैर्बन्धुराः
संप्रत्युत्सुकयन्ति कस्य न मनः पूगद्रुमाणां छटाः ॥

(आ) SkV 294.

(c) वृन्दे SkV (var.).
Śārdūlavikrīḍita metre.

Whose heart does not rejoice/in the groves of betel palms now decked with fruit : /fruit freckled at the top with spots of black, pink as ripe *paṭola* at the waist,/ brownish at the base, and at the stem / tough and green as parrot's wings ? (D.H.H. Ingalls's translation).

244**

अग्रेसरी कुमारी
तत्पृष्ठे पुङ्खगो यदा तारः ।
सिद्धिस्तदोत्तमा स्याद्
दृष्टाप्यादौ वरा दुर्गा ॥

(आ) ŚP 2697.
Āryā metre.

If at first [at the commencement of the journey] an excellent female cuckoo is seen in front, pursued by a male bird shrieking loudly in joy, then the best of success is assured (in the undertaking). (A.A.R.)

245*

अग्रे स्त्रीनखपाटलं कुरवकं श्यामं द्वयोर्भागयोर्
बालाशोकमुपोढरागसुभगं भेदोन्मुखं तिष्ठति ।
ईषद्बद्धरजःकणाग्रकपिशा चूते नवा मञ्जरी
मुग्धत्वस्य च यौवनस्य च सखे मध्ये मधुश्रीः स्थिता॥

(अ) Vik 2.8 (in some editions 2.7); (See A. Scharpé's Kālidāsa-Lexicon I. 2, p. 74).

(आ) JS 207.8 (a. Kālidāsa), SRHt 246.7 (a. Kālidāsa), Amd 195.521, SSSN. 3.7 11

(a) कुरबकं Amd (var.).

(b) रक्ताशोक° [°बाल°] Vik (var.), °सुलभं[°सु°] ViK (var.) °कमपो Amd (var.);

(c) °कलिका [क°] Vik (var.).
Śārdūlavikrīḍita metre.

Lo ! yonder, in front of us, is the *kuravaka*-blossom, pink like a woman's nail, and dark at either edge; and there the young *aśoka*-blossom, looking up as it opens, ever ready to be won by proffered caresses. And younder hangs the fresh branch of the *amra*-tree (?), with its sprays, brown with the yet scanty pollen of its flowers; Oh my friend ! how the spring stands between beauty and youth as its companions ! (E. B. Cowell's tranalation).[1]

[1]The interrogation point is mine.

246*

अग्र्यो मुक्तिमतां प्रयोगसमये मन्त्रेषु पृष्ठं गतः
पाकागारगतस्तु पाचकमनस्तोषाय वाचस्पतिः ।
उच्चायां निरतो रतोऽर्थकगणे पिण्डेषु दत्तादरो
नानाश्राद्धगणैकचालितमना भट्टोत्तमो राजते ॥

(आ) SR 96.3, SSB 382.3, SRK 109.3 (a. Sphuṭa-śloka).

(d) °नाश्रत् SRK.
Śardūlvikrīḍita metre.

The foremost among the eaters, but lagging behind in the use of *mantra-s* at the proper time; when in the kitchen he is the lord of speech to please the cooks; taking delight in the fee, interested in the children (of the donor) and careful in the balls of rice, the best of priests shines with his mind drawn to the various items of the *śrāddha*. (A.A.R.)

247

अघं स केवलं भुङ्क्ते यः पचत्यात्मकारणात् ।
यज्ञशिष्टाशनं ह्येतत् सतामन्नं विधीयते ॥

(अ) Mn (MnJ 3.118, MnJh 3.108), Vi 67.43. (Cf. B 2.13, 2 (2, 7, 16), Yama, Paiṭhinasi and Jābāla in VĀh 457).

(आ) SR 379.104, IS 78.

(c) ह्येव VĀh 457.

He who prepares food for himself (alone), eats nothing but sin; for it is ordained that the food which remains after (the performance of) the sacrifices shall be the meal of virtuous men. (G. Bühler's translation).

248

अघटितं घटनां नयति ध्रुवं
सुघटितं क्षणभङ्गुरताचलम् ।
जगदिदं कुरुते सचराचरं
विधिरहो बलवानिति मे मतिः ।

(अ) Cr 1128 (CRC 6.25, CPS 143, 23), VCjr 7.3. Cf. No. 249

(b) °चापलम् [°ताच] Cr.

She brings what is unconnected into firm connection, and causes to be broken apart in a moment what is well joined together; she makes this universe, composed of movable and immovable things. Mighty is Fate, I ween. (F. Edgerton's translation).

249

अघटितघटितं घटयति
सुघटितघटितानि जर्जरीकुरुते ।
विधिरेव तानि घटयति
यानि पुमान्नैव चिन्तयति ॥

(अ) P (PP 2.155), Vet 18.3, BhPr 144, (Cf. No. 248)
(आ) SR 91.36, IS 79, Subh 157, SSB 375.42. (Cf. *Indische Erzähler*, Vol. 4; p. 144-45.)
Āryā metre.
(a) °घटितानि Vet, Subh. (*conta metrum*); घटितान् Vet. (var.).
(b) °घटितान (°तांश्च) Vet. (var.); दुर्घटिकुरुते BhPr, SR
(c) एष [एव] Vet (var.).
(d) जानि [या°] Subh; पुमान्मैव चिंतयति Vet. (var.); पुमानेव Subh.

Fate links the unlinked, unlinks links; it links the things that no man thinks (A. W. Ryder's translation).

1. A more correct translation is given by L. H. Gray. It jointh a joining of the unjoined; joinings of the well-joined it maketh hard to join —Fate indeed, joineth (things) which man thinketh (are) not (joinable).

250

अघृष्टमिव माणिक्यम् अमत्तमिव च द्विपम् ।
अशूरं पार्थिवं लोको जात्यमप्यवमन्यते ॥

(आ) SRHt 64.2 (a. Rājaga)[1], SSSN 2.4.2
(a) माणिक्कम SRHt.
(b) लोके SSSN

People disregard a king, though born of a royal race, if he is not brave (in battle); similarly people disregard a not cut and polished ruby or an elephant which is not in rut. (A.A.R.)

1. Probably Rājagupta.

251*

अङ्कं केऽपि शशङ्किरे जलनिधेः पङ्कं परे मेनिरे
सारङ्गं कतिचिच्च संजगदिरे भूमेश्च बिम्बं परे ।
इन्दौ यद्दलितेन्द्रनीलशकलश्यामं दरीदृश्यते
तन्मन्ये रविभीतमन्धतमसं कुक्षिस्थमालक्ष्यते ॥

(अ) BhPr 258.
(आ) VS 1982, SR 304. 162, (a. VS), SSB 153. 170, RJ 1078, Kuv *ad* 26 (p.26). SSSN 2.27.1.
(a) कलङ्क SR (var.).
(b) कतिचिद्वदन्ति कवयो [क° सं°] VS (var.); अब्रुवन् [सं°] SR (var.); भूच्छायमैच्छन् [भू° बि°] BhPr. SR, SSB, Kuv, SSSN.
(c) इन्दोर् SR, RS SSSN, SR, SSB; स्फुटित[दलि°] SR (var.)
(d) यत्सान्द्र (°घनं) निशि पीत° SR, SSB, BhPr, Kuv, SSSN; गाढध्वान्तं [मन्ध°] SR (var.); आचक्महे [आ°] SR, SSB, Kuv, BhPr, SSSN.
Śārdulavikrīḍita metre.

Some have supposed (it to be) a brand; others have thought (it to be) ocean's mud; some have called (it) a dappled antelope; others wished (to see in it) earth's shadow. What is always seen in the moon black as a chip of split sapphire we declare (to be) thick, densest darkness drunk in the night (and) remaining in (his) belly. (L. H. Gray's translation).

अङ्कनवेदी see No. 275

252*

अङ्कनिलीनगजानन-
शङ्काकुलबाहुलेयहृतवसनौ ।
सस्मितहरकरकलितौ
हिमगिरितनयास्तनौ जयतः ॥

(अ) ĀrŚ 2.20 (p .9).
(आ) SR 11.10, SSB 18.9.
Āryā metre.

Victorious are the breasts of the goddess Pārvatī (the daughter of Himālaya), the covering garment of which is brushed aside by Skanda apprehensive of his brother, the elephant-faced one, seated on her lap and which are pressed by the hands of Lord Śiva smilingly. (A.A.R.)

253

अङ्कन्यासैर्विषमैर्
मायावनितालकावलीकुटिलैः ।
को नाम कामचारैः
कायस्थैर्मोहितो न जनः ॥

(आ) SRHt 141.8, SSSN 2.96.6
(a) अङ्कन्या SRHt, SSSN
Āryā metre.

Who indeed is not bamboozled by *kāyastha-s*[1] who act without principles with their incomprehensible but impressive movements of limbs, crooked like a mass of tresses of designing women (or: women created by magic)? (A.A.R.)

1. Professional seribes.

254*

अङ्कमल्लविनोदेषु तथान्येषूत्सवादिषु
अन्तःपुरप्रचारेषु देवपूजापरेषु च ॥

(अ) Mānasollāsa 2.1235.
(आ) SRHt 166.11, SSSN 2.114.11

(The opportune moments to strike at the enemies) are during military shows and prize-fights, as also during other festive celebrations, when they move about in the women's apartments and when they are busy in the worship of the gods. (A.A.R.)

अङ्कमारुह्य सुप्तानां हन्तुः see विश्वासप्रतिपन्नानां।

अङ्कस्य दोषो गुणसंनिपाते see एको हि दोषो गुण°

255*

अङ्काधिरोपितमृगश् चन्द्रमा मृगलाञ्छनः।
केसरी निष्ठुरक्षिप्त- मृगयूथो मृगाधिपः ॥

(अ) Śiś 2.53.
(आ) Al 4, SR 79.8, SSB 252.8 (a. Śiś.), Kuv. (NSP) p. 84.
(c) निष्ठुरक्षिप्त° Śiś (var.).
(d) मृगयूथा Śiś (var.).

The moon, who holds a deer in his lap, is (branded as) deer-stained; while the lion who ruthlessly kills herds of deer is (glorified) the king of deer (or: beasts) (M. S. Bhandare's translation).

256

अङ्कुरिते पल्लविते
कोरकिते विकसिते च सहकारे।
अङ्कुरितः पल्लवितः
कोरकितो विकसितश्च मदनः ॥

(आ) SkV 188, Skm (Skm (B) 1232 Skm (POS) (2.152.2), Dhv *ad* 2.50 (HSS) p. 211, SSSN 3.27.1 (Cf. VyVi p. 498, ŚBh 2.3, 2.152,2) Quoted by A.B. Keith from a Subhāṣita-saṁgraha (A History of Sanskrit Literature p. 206), and by Aufrecht ZDMG 36.548.
(a) अङ्कुरितः पल्लवितः Dhv.
(b) सहकारे Keith; कोरकितः पुष्पितश्च सहकारः Dhv; कोरकितः पुष्पितश्च (कुसुमितश्च SSSN) हृदि मदनः Dhv; च om. by Keith (*contra metrum*)
(d) मदनोसौ [म°] Skm (*contra metrum*); हृदि मदनः SkV (*contrametrum*).
Āryā metre.

Swollen and sprouted and budded and bloomed hath the mango, swollen and spronted and budded hath love. (A. B. Keith's translation).

257*

अङ्के कृत्वोत्तमाङ्गं प्लवगबलपतेः पादमक्षस्य हन्तुर्
दत्त्वोत्सङ्गे सलीलं त्वचि कनकमृगस्याङ्गशेषं निधाय।
बाणं रक्षः कुलघ्नं प्रगुणितमनुजेनादरात्तीक्ष्णमक्ष्णः
कोणेनावेक्षमाणस्त्वदनुजवचने दत्तकर्णो ऽयमास्ते ॥

(अ) Mahān 11.7.
(आ) JS 332.1 (a. Mahānāṭaka).
(a) °पतः Mahān.
(b) भूमौ विस्तारितायां [द°स°] Mahān.
(c) °जेनार्पितं Mahān; मद्दृशो: Mahān.
(d) कोणेनोद्वीक्ष्यमा° Mahān.
Sragdharā metre.

He[1] remains (lying comfortably) with his head resting on the lap of Sugrīva and feet placed on the lap of Hanūmān and his remaining limbs resting gleefully on the skin of the golden deer (killed by him), and viewing with a corner of his eye the sharp arrow intended to wipe out the race of demons being placed on the bow-string by his brother Lakṣmaṇa and is all attentive in listening to your brother (Vibhīṣaṇa). (A.A.R.)

1 Śrī Rāma

258*

अङ्के वृद्धिमुपागतं शिशुतया सर्वाङ्गमालिङ्गितं
मत्स्यः श्रीपरिरम्भनिर्भरतरव्याकोशकोशोन्मुखैः।
आशाप्तैः परिपीयमानमनिशं निःस्पन्दमिन्दिन्दिरैर्
दूरादेव निमेषशून्यनयनः पद्मं समुद्वीक्षते ॥

(आ) VS 756 (a. Kṣemendra (?). (Cf. पिपासुरप्येव जलं)
(a) आलिङ्गिते VS (var.).
(c) प्रारब्धैः VS (var.).
Śārdūlavikrīḍita metre.

The fish views with unwinking eyes all over the lotus which was nourished in its lap and embraced all over as it was in

its infancy, and gently kissed during nights incessantly by the bees coming from all quarters and eager on account of its fully developed buds embraced warmly by the goddess of beauty. (A.A.R.)

259

अङ्केषु शून्यविन्यासाद् वृद्धिः स्यात्तु दशाधिका ।
तस्माज्ज्ञेया विशेषेण अङ्कानां वामतो गतिः ॥

(आ) Sama 2. अ 48.

When a zero [emptiness] is placed alongside of a numeral, it increases ten fold; from this one can particularly see how perverse is the way of numbers. (A.A.R.)

अङ्के स्थितापि युवती see शास्त्रं सुचिन्तितमपि

260**

अङ्कोल्लक्वाथतोयेन मिश्रितं घृतमाक्षिकम् ।
वसा किटिकुरङ्गाणाम् एतैः सिक्ता महीरुहाः ॥

(आ) ŚP 2248.

Trees when sprinkled with water mixed with the juice of Aṅkolla (*Alangium Hexa petalum*) along with ghee and honey and the fats of hogs and deer (flourish well). (A.A.R.)

261**

अङ्कोल्लक्वथितं स्विन्नं नृमांसं छागदुग्धयुक् ।
पिण्याकसहितं मूले सहकारस्य निक्षिपेत् ॥

(आ) ŚP 2305.

For the excellent growth of the mango tree one should add at the root goats' milk mixed with oil cake, decoction of Aṅkolla (*Alangium Hexa petalum*) and boiled human flesh. (A.A.R.)

262**

अङ्कोल्लतैलभावितम्
उषितं गोशकृति कुमुदकन्दमलम् ।
करकाम्बुकर्दमभृते
कलशे कुसुमं समुद्वहति ॥

(आ) ŚP 2310.

Āryā metre.

Flowers grow well in a pot in which mud is mixed with the juice of fungus or mushroom, decayed root of lily in cow-dung and the oil of Aṅkolla (*Alangium Hexa petalum*). (A.A.R.)

263**

अङ्कोल्लतैलसूकर-
शिशुमारवसासु भावितं बीजम् ।
सद्यो रोहति निहितं
भूमौ करकाम्भसा सिक्तम् ॥

(आ) ŚP 2289

Āryā metre.

Seed treated with oil of Aṅkolla (*Alangium Hexa petalum*) and the fat of hogs and Gangetic porpoises germinate quickly when sprinkled with juice of fungus or mushroom. (A.A.R.)

264**

अङ्कोल्लपत्रधूपेन यद्वा केशसमन्वितैः ।
सक्तुभिः कटुतैलाक्तैर् याति मत्स्यविषं क्षयम् ॥

(आ) ŚP 2959.

(*a*) अङ्कोल° ŚP.

The antidote to fish-poison (poison of sea-snakes) is coarsely ground meal mixed with white mustard oil and hair saoked with the leaves of Aṅkolla (*Allangium Hexa petalum*). (A.A.R.)

265**

अङ्कोल्लबीजमज्जानां सूक्ष्मचूर्णं विधीयते ।
तिलतैलेन तच्चूर्णं सम्यक्कृत्वा च भावयेत् ॥

(आ) ŚP 3003.

Finely powdered kernel of Aṅkolla (*Alangium Hexa petalum*) seeds is prescribed (as antidote) : the same powder thoroughly mixed with sesame oil may also be prescribed (A.A.R.)

266

अङ्गं गलितं पलितं मुण्डं
दन्तविहीनं जातं तुण्डम् ।
करधृतकम्पितशोभितदण्डं
तदपि न मुञ्चत्याशा पिण्डम् ॥

(अ) Moh (Moh (KSH) 15; Moh (NT) 7, Moh (KSG) 15), Vet 22.3.

(आ) SR 76.33, IS 80 (Cf. Pr 362), SRK 67.11 (a. Carpatapañjarī) SSg 349.35. Sama 2 अ 47, SRS 1.50, SSg 83, SSpr 31

(*b*) यातं Moh (KSH and KSG); दण्डं IS; जातं दशनविहीनं [द° जा°] Vet (same but द°ज° Vet Hu[1], SR, SRK, Sama

(*c*) वृद्धो याति (तु) गृहीत्वा द° Vet., VetHu[1], SR, SRK, Sama, SRS, SSpr.

(*d*) भाण्डम् Moh; पण्डम् Vet Hu[1]; पिण्डम् SR, SRK, Sama, SRS, SSg, SSpr
Mātrāsamaka (rhymed moric) metre.

Though the limbs become feeble, the hair becomes hoary, the teeth fall, the freshness of the countenance decays, the hands tremble and have recourse to a staff, yet vain hopes are not forsaken. (M.R. Kalee Krishan Bahadur's translation).

267*

अङ्गं चन्दनपङ्कपङ्कजबिसच्छेदावलीनं मुहुस्
तापः शाप इवैष शोषणपटुः कम्पः सखीकम्पनः ।
श्वासाः संवृततारहाररुचयः संभिन्नचीनांशुका
जातः प्रागतिदाहवेदनमहारम्भः स तस्या ज्वरः ।

(अ) Kṣemendra's Padyakādambari, as quoted in his Kavikanthā° (KM IV 165, 13-16 and Kavi (RP) 46)[1]
Śārdūlavikrīḍita metre.

The heat (of love) dries up her limbs like a curse, the body is covered with sandal-paste and lotus-filaments; her tremor shakes her friends, her breath is (irregular) like the (movements of her) long tremulous necklace disturbing her silken garments. That heat of love in her case has developed a high fever which starts with a crucial pain and a burning sensation[1] (Dr. Sūryakānta's translation)

1. Quoted as example of the author's familiarity with medical science.

268*

अङ्गं चन्दनपाण्डु पल्लवमृदुस्ताम्बूलताम्रोऽधरो
धारायन्त्रजलाभिषेककलुषे धौताञ्जने लोचने ।
अन्तःपुष्पसुगन्धिरार्द्रकबरी स्वच्छं तनीयोऽम्बरं
कान्तानां कमनीयतां विदधते ग्रीष्मेऽपराह्णगमे ॥

(अ) Amar (Amar (RK) 72, Amar (S) 59 (p. 127), Amar (NSP) 124[1]
(आ) SR 337.55, IS 81, SSB 207.56.
(*a*) ताम्राधरो Amar (S), SR; ऽधरो Amar (NSP).
(*c*) °सुगन्धिता° Amar (S); सर्वाङ्गलग्नाम्बरं (नीलाम्बरं) [स्व° त°] Amar (S), Amar (NSP), SR; सुगन्धिताजिकबरी Amar (NSP); च चीनांशुकं [त°] Amar (var.); सौगन्ध्यनीलांशुकं IS
(*d*) रामाणां [का°] Amar (S), SR; रमणीयतां Amar (S), SR; विदधति [वि°] Amar (S); ग्रीष्मा° Amar (S); ग्रीष्मो° Amar (var.)
Śārdūlavikrīḍita metre.

1. Western (Arj) Southern (Vema) om., Ravi 59, Rāma 73 Br. MM 69, BORI I 74, BORI II 72).

The body whitened (and cooled) by sandal paste, the lip, tender like a sprout, reddened by betel-roll, the eyes with collyrium washed away by a shower bath, tresses wet and fragrant with the flowers adorning them, clean and thin dress—thus do young ladies delight the lovers in summer evenings. (A.A.R.)

269**

अङ्गं दक्षिणमारुह्य वामेनोत्तरति स्फुटम् ।
तदा हानिकरी ज्ञेया व्यत्ययेन तु लाभदा ॥

(आ) ŚP 2532
(*d*) व्यत्ययेन ŚP.

If a house-lizard climbs on the right side of the body and jumps off from the left side clearly, then it is harmful to the person (as omen); the opposite is profitable. (A.A.R.)

270**

अङ्गं दमनपत्राभमङ्गे यस्मिन् प्रतीयते ।
विद्याद्दमनवज्रं तु तीक्ष्णधारं महागुणम् ॥

(आ) ŚP 4640.

That which has on it a streak resembling a leaf of *damana* is the variety of steel called *damana-vajra* : it will be sharp edged and of great good qualities. (A.A.R.)

271**

अङ्गं प्रतीयते यत्र बहुग्रन्थिसमन्वितम् ।
दुर्लभं तन्महामूल्यं ग्रन्थिवज्रकमुच्यते ॥

(आ) ŚP 4633.

Where the steel possesses a number of joints it is rare and of great value and is called 'Joint Steel'. (A.A.R.)

272*

अङ्गं भूषणनिकरो
भूषयतीत्येष लौकिको वादः ।
अङ्गानि भूषणानां
कामपि सुषमामजीजनंस्तस्याः ॥

(आ) SR 270.13, SSB 93.13.
Gīti-āryā metre.

That a wealth of jewellery beautifies the body is in common parlance; but her limbs produced an indescribable brilliance to the ornaments worn by her. (A.A.R.)

273*

अङ्गं येन रथीकृतं नयनयोर्युग्मं रथाङ्गीकृतं
पत्रं स्वं रथकर्मसारथिकृतं श्वासस्तुरंगीकृताः ।
कोदण्डीकृतमात्मवीर्यमचिरान्मौर्वीकृतं भूषणं
वामाङ्गं विशिखीकृतं विशतु नः क्षेमं स धन्वी पुमान् ।।

(आ) SR 6.69, SSB 10.61.
Śārdūlavikrīḍita metre.

May the bow-man confer welfare on us—the god whose body was converted into a chariot, the pair of eyes into wheels, the features of the arrow into a charioteer, his breath into horses, his valour into a bow, his ornament into the bow-string and the left half of his body into an arrow. (A.A.R.)

274*

अङ्गणं तदिदमुन्मदद्विप-
श्रेणिशोणितविहारिणो हरेः ।
उल्लसत्तरुणकेलिपल्लवां
सल्लकीं त्यजति किं मतङ्गजः ।।

(अ) Bilhaṇakāvya 31.
(आ) ŚP 567; SR 205.6; (a. ŚP); SSB 564.9.
(d) शल्ल ŚP.
Rathoddhatā metre.

"This is the courtyard of the lion (among kings) sporting in the blood of an array of intoxicated elephants (enemies)"—said the princess to test her lover's courage." Does the lordly elephant in the strength of his sportive youth abandon his (delicious) *sallakī* plant ?" —replied the lover (A.A.R.).

अङ्गणवीथीर्वसुधा see No. 275

275

अङ्गणवेदिर्वसुधा
कुल्या जलधिः स्थली च पातालम् ।
वल्मीकश्च सुमेरुः
कृतप्रतिज्ञस्य धीरस्य ।।

(अ) Harṣacarita (Harṣ(BSS) 7.1, Harṣ (NSP) 7.1).
(आ) ŚP 230 (a. Bāṇabhaṭṭa), VS 2270 (a. Bhaṭṭabāṇa), SRHt 122,23 (a. Bhaṭṭabāṇa), SSSN 2.111.21, SR 77.7 RJ 1428 (a. Bāṇa), IS 82, SRK 51.6 (a. ŚP), SSap 669; SSB 350.7, Sama 1. अ 5, VP 1.40.
(a) अङ्कणवेदी (अङ्क° SRHt) व० Harṣ, ŚP, SRHt,-SR, SRK, SSap, RJ; अङ्कणवीथी (अनगवी० नवी०) VS.
(b) जलधिस्थली Harṣ (var.); स्थलीव IS.
(c) वाल्मीकश्च VS(MS A), IS.
(d) कृतप्रयत्नस्य VS; वीरस्य [धी°]Harṣ,VS(MS C); पुरुषस्य [धी°]Harṣ(var.), SRHt.;शूरस्य SSSN
Āryā metre.

To the vowed hero the earth is a court yard pediment, the ocean a dyke, / hell is dry land, and Mount Sumeru an ant-hill ! (F. B. Cowell's and F.W. Thomas's translation).

अङ्गणवेवी वसुधा see No. 275

276**

अङ्गदोषपरित्यक्तश् चतुर्मार्गकृतश्रमः ।
ज्ञाता कुलकवाद्यस्य रञ्जको वादकः स्मृतः ।।

(आ) JS 393.69.

He is the Rañjaka musician[1] who is free from bodily defects, proficient in the four ways (of entertainment) and knower of the *kulaka* musical instrument. (A.A.R.)

1. Having the capacity to delight the audience.

अङ्गनवेदी वसुधा see No. 275

277

अङ्गनानामिवाङ्गानि गोप्यन्ते स्वगुणा यदा ।
तदा ते स्पृहणीयाः स्युर् इमे ह्यत्यन्तदुर्लभाः ।।

(आ) SSB 358.5

When one's virtues are well concealed (and not bragged about) like the limbs of men, they become covetable. But such people are extremely rare. (A.A.R.)

278*

अङ्गनामङ्गनामन्तरे माधवो
माधवं माधवं चान्तरेणाङ्गना ।
इत्थमाकल्पिते मण्डले मध्यगः
संजगौ वेणुना देवकीनन्दनः ।।

(अ) Kṛṣṇakarṇāmṛta 2.35
Sragviṇī metre.

Between damsel and damsel was a Mādhava, and betwixt Mādhava and Mādhava was a damsel; in a circle thus arrayed, standing in the centre, upon His flute the son of Devakī pipe. (M. K. Acharya's translation).

279*

अङ्गन्यासस्ततः कार्यः शिवोक्तः सिद्धिमिच्छता।
आचार्येण च शिष्यस्य पापघ्नो विघ्ननाशनः ॥

(आ) ŚP 1731.

The teacher desirous of success should practise the ceremonial touching of certain limbs[1], as ordained by Lord Śiva and remove the defects and difficulties of the students. (A.A.R.)

1. *aṅganyāsa.*

अङ्गन्यासैर्विषमैर् see No. 253

280

अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चापि जायते ।
तस्मात् प्रियतरो मातुः प्रियत्वान्न तु बान्धवः ॥

(आ) R (R (Bar.) 2.68,14, R (B) 2.74, 14, R (G) 2.76, 16).
(अ) IS 83.
(*a*) प्रत्यंगयोर (°तो) (R (var.); मातुः [पु°]R (G).
(*b*) पुत्रो हृदयंभवः R (G); भि° [पि°] R (B).
(*c*) यस्मादतः प्रियतरः R (G); प्रियतमो (°तरो) R (var.)
(*d*) पुत्रान्मातुर्न विद्यते R(G); प्रिया एव R(B); बांधवाः R(B).

A son is the most beloved of the mother, even more than all her relations, as he is the offspring not only of the several limbs of her body, but also of her heart. (T. S. Raghavacharya's translation).

281*

अङ्गप्रत्यङ्गभागेन ततः पिण्डः प्रजायते ।
चर्मणाच्छादितः सप्त धातवः स्युरनुक्रमात् ॥

(आ) ŚP 4292. Cf. No. 317.

Then the body is formed (in the womb of the mother) with major and minor limbs. Then in due order the seven constituent elements of the body are formed and (finally) are covered by the skin. (A.A.R.).

282*

अङ्गमङ्गेन संपीड्य मांसं मांसेन तु स्त्रियः ।
पुराहमभवं प्रीतो यत्तन्मोहविजृम्भितम् ॥

(आ) ŚP 4143 (a. Vāsiṣṭha); SR 371.118 (a. Vāsiṣṭha), SSB 238.4 (a. Vāsiṣṭha).
(*b*) स्त्रियाः ŚP.

Limb pressed by limb and flesh by flesh of women, I was pleased in days of yore. This is the result of the play of delusion (or : illusion). (A.A.R.)

283*

अङ्गमनङ्गक्लिष्टं
सुखयेदन्या न मे करस्पर्शात् ।
नोच्छ्वसिति तपनकिरणैश्
चन्द्रस्येवांशुभिः कुमुदम् ॥

(अ) Vik 3.16 (Cf. A. Scharpé's Kālidāsa-Lexicon I.2; p. 93).
(आ) Al 5.
(*a*) कथमन्यथापि पुलकैः Vik (var.); अन्यत्कथमिव पुलकैः Vik. (var.).
(*b*) सुखयति न मेन्या Vik (var.); सुखयति Vik (var.); सुखयत्यन्या न मे करस्पर्शात् Vik (var.); कलितं मम गात्रकं करस्पर्शात् Vik. (var.)
(*c*) नोच्छ्वसति Vik (var).
(*d*) चन्द्रस्यैवांशुकैः कुसुमम् Vikr (var). चन्द्रस्यैवां Vik (var.). चन्द्रस्यैवांशुभिः Vik (var.);
Āryā metre.

(What else can it be ?) How otherwise, from this touch, should I feel a thrill through each hair of my body? The lotus opens not as the sun's beams, as at the moon's. (E. B. Cowell's translation).

284

अङ्गयुक्तः कृतास्त्रश्च कुर्वन् सम्यक्पुरोविधिम् ।
विजानन् सिद्धसाध्यादीन् वैरिणोऽस्त्रैर्न पीड्यते ॥

(आ) SNi 9.5

Sturdy of limb and trained in the use of weapons and taking timely precautions and knowing clearly one's capacity, one does not get injured by the darts of enemies. (A.A.R.)

285

अङ्गसङ्गात् तथा जीवो भजते प्राकृतान् गुणान् ।
अहंकाराभिभूतः सन् भिन्नस्तेभ्योऽपि सोऽव्ययः ॥

(आ) Lau 35.

Likewise the soul, though changeless and distinct from material objects, is overcome by the influence of egotism owing to contact with the body and experiences

the effects of the material qualities. (V. Krishnamacharya's translation).

अङ्गस्य चतु० see No. 335

286*

अङ्गाः संजातभङ्गाद्यनवनवसतिप्राप्तरङ्गाः कलिङ्गास्
तैलङ्गाःस्वर्गगङ्गाभिषवणमतयः शीर्यदङ्गाश्च वङ्गाः।
लाटाःस्विद्यल्ललाटाः पदगमनवृढाश्वासलोलाश्च चोला
जायन्ते श्रीनिजाम पृथुरण भवतः प्रौढनिःसाणनादात् ॥

(आ) SR 115.40, SSB 413, 8.
(*d*) प्रौढनिसाण० SSB
Sragdharā metre.

The soldiers of the King of the Aṅga-s were all shattered; the Kaliṅga-s found sporting ground in impenetrable forest regions; those of Triliṅga (Andhra-s) developed a desire to plunge into the waters of the heavenly Ganges; the Vaṅga-s (Bengalis) had their bodies shattered; the Lāṭa-s (Gujerāt) had their fore-heads perspiring; the Coḷa-s found solace in the quickness of their feet. Thus did thy enemies, O Nizam of mighty battles, on hearing the deafening war-cries of your marching army. (A.A.R.)

287*

अङ्गाकृष्टदुकूलया सरभसं गूढौ भुजाभ्यां स्तनाव्
आकृष्टे जघनांशुके कृतमधः संसक्तमूरुद्वयम् ।
नाभीमूलनिबद्धचक्षुषि मयि व्रीडानताङ्ग्या तया
दीपः स्फूत्कृतवातवेपितशिखः कर्णोत्पलेनाहतः ॥

(आ) ŚP 3674 (a. Karṇotpala), SkV 570, Skm (Skm (B) 1121, Skm (POS), 2.130, 1), JS 275.9 (a. Karṇotpala), SR 318.15, SSB 175. 16 (a. Karṇotpala), Prasanna 131 b, SuM 17.6.
(*a*) अंसाकृ० ŚP, Skm, SR, SSB, SuM अंसाहृ° Prasanna; कुराभ्यं कुचाव् [मु°] SuM.
(*b*) कृतमतः सं० JS; हृतमध: Prasanna.
(*c*) °निरुद्ध° Prasanna; तया [म०] ŚP, Skm, JS, SR, SSR, प्रिये [त०] ŚP, Skm JS, SR, SSB
(*d*) तान्वयः कृत् SuM; पूत्कृतिवा ŚP, SKm, JS, SR, SSR; °तशिखो नीतः प्रदीपः शमम् SuM.
Śārdulavikrīḍita metre.

When I drew off her upper silk/she hid her breasts beneath her arms, / and when I drew the lower / she pressed her thighs together. / Then as my eyes fell to the root of bliss, she shrank together with embarrassment / and tossing at the lamp the lotus from her ears / puffed out its shaken flame. (D.H.H. Ingalls's translation).

288*

अङ्गाकृष्टिर्व्यथयति नखाङ्केषु वक्षोजकुम्भा-
वास्यं जृम्भा दशनवसने दन्तदष्टं दुनोति ।
यान्त्याः खेदं व्रजति करजश्रेणिषु श्रोणिभागः
प्रातर्याति प्रगुणतरतां वैशसं नैशमस्याः ॥

(अ) SMH 9.41.
Mandākrāntā metre.

When the limbs are stretched, pain results in the nail marks of her pot-like breasts; there are yawns in the mouth and the lip experiences pain at the teeth-bites. When moving the thighs are sore at the rows of nail-marks. Thus the injuries inflicted on her at night are more painful in the morning. (A.A.R.)

289

अङ्गाङ्गमागते शत्रौ किं करोति परिच्छदः ।
राहुणा ग्रसिते चन्द्रे किं किं भवति तारकैः ॥

(आ) SuM 23.22.

What can the retinue do when one is closely pressed by the enemy? What do the stars do, when the moon is swallowed by Rāhu (in eclipse)? (A.A.R.)

290

अङ्गाङ्गिभावमज्ञात्वा कथं सामर्थ्यनिर्णयः ।
पश्य टिट्टिभमात्रेण समुद्रो व्याकुलीकृतः ॥

(अ) H (HJ 2.148, HS 2. 141, HM 2.149, HK 2.147, HP 2.137, HN 2.136, HH 65.15-6, HC 86, 15-6.)
(आ) IS 84.

So long as the nature of (a person's) connections are unknown, how (can there be) an accurate knowledge of (his) strength? Behold how the Sea was confounded by a mere sand-piper. (F. Johnson's translation).

291*

अङ्गानामतितानवं कुत इदं कम्पश्च कस्मात् कुतो
मुग्धे पाण्डुकपोलमाननमिति प्राणेश्वरेपृष्ट इति ।

तन्व्या सर्वमिदं स्वभावत इति व्याहृत्य पक्ष्मान्तर-
व्यापी बाष्पभरस्तया वलितया निःश्वस्य मुक्तोऽन्यतः॥

(अ) Amar (Amar (D) 46; Amar (RK) 51; Amar (S) 45; Amar (K) 50, Amar (NSP) 50, Amar (POS) 45)[1]
(आ) VS 1584, SR 305.3 (a. VS) ; IS 85, SSB 154.3.
(*a*) कथमिदं Amar (var.), SSB; °तानवं Amar (var.); कस्मादयं Amar (D); तस्मात् [क°] Amar (var.); इदं कस्मादकस्मादिदं Amar (NSP), Amar (K); इदं कस्मादकस्मादितो (°दये VS, SR) Amar (var., VS, SR; °स्वयि [कु°] Amar (var.).
(*b*) इदं इति Amar (var.).
(*c*) तन्व्याः (°स्याः) स्वभावजमिति (°ज इत) [स्व०] Amar (var.); SSB;
(*d*) बाष्पभारस् Amar (var.); तथा Amar (var.); तदा [तया] Amar (var); चलितया [व०] Amar (OH 2); दयितया Amar (var.); निश्वस्य Amar (S), Amar (NSP).
Śārdūlavikrīḍita metre.
1. Western (Arj)) 50; Southern (Vema 45), Ravi 45, Rāma 53, Br M.M. 51, BORI I 53, BORI II 51).

Whence this exceedingly great leanness of limbs, whence this tremor? Whence, Oh simple one, this countenance with the wan cheeks? On these questions of the lord of her life, the slender one replied. 'All this has come off of itself," and turning away, she heaved sighs, and discharged elsewhere the burden of tears that filled her eyelashes. (C. R. Devadhar's translation)

292*

अङ्गानि खेदयसि किं
शिरीषकुसुमपरिपेलवानि मुधा।
अयमीहितकुसुमानां
संपादयिता तवास्ति दासजनः॥

(अ) Viśvanātha Kavirāja's Candrakalā quoted in Sāh *ad* 6,465.
(आ) SR 305.12, SSB 155.14.
(*b*) वृथा [मु०] SSB (var.).
Gīti-āryā metre.

My beloved, why wouldst thou thus vainly pain thy limbs, tender like the *Śirīṣa*-flowers? Here is thy servant ready to get thee thy wished-for flowers. (Translation in Bibl. Ind. 9).

293*

अङ्गानि चन्दनरजःपरिधूसराणि
ताम्बूलरागसुभगोऽधरपल्लवश्च।
स्वच्छाञ्जने च नयने वसनं तनीयः
कान्तासु भूषणमिदं विभवश्च शेषः॥

(अ) Amar (Amar (S) 92 (p. 145) only).
(आ) Sar 618, 154, Amd 75.156, SSSN 3.23.3
(*a*) °रसः प०Amd (var.); परिपूरितानि SSSN. °धूर्सर° Amar (var.).
(*b*) °रागसुलभो° Sar.
(*c*) स्वच्छाञ्चुले Amar. (var.); अच्छाञ्जने Sar; च सम [व०] SSSN.
(*d*) °वस्तु Amar (var.), Amd, SSSN.
Vasantatilakā metre.

To have the limbs whitened by the paste of sandal and the tender lips rendered charming by the red betel-stain and eyes smeared with pure collyrium and a thin dress—these are the (true) ornaments of lovable young women. The rest is paraphernalia. (A.A.R.).

294*

अङ्गानि दत्त्वा हेमाङ्गि प्राणान् क्रीणासि चेन् नृणाम्।
युक्तमेतन् न तु पुनः कोणं नयनपद्मयोः॥

(अ) Bhv (Bhv (POS) 2.92, Bhv (C) 2.92).

Oh golden-bodied one, if you buy the lives of men by giving (them) your limbs it is but proper [i.e. justifiable]; but it is not at all proper if you do so by giving them only the corner (a glance from the corner) of your lotus-like eyes. (H. D. Sharma's translation).

295

अङ्गानि धीपटुत्वं
शक्तिर्दशनाः शनैर्विशीर्यन्ते।
निखिलेन्द्रियाणि येषां
चिरायुषस्ते नरा ज्ञेयाः॥

(अ) Sāmudrikatikā 2.68 (MS, as quoted in JS).
(आ) JS 398.102 (a. Durlabharāja).
Āryā metre.

Those people whose bodily limbs, sharpness of intellect, physical strength and teeth and all the other senses wear away (only) gradually are to be considered as long-lived persons. (A.A.R.)

296*

अङ्गानि निद्रालसविभ्रमाणि
वाक्यानि किंचिन् मदलालसानि ।
भ्रूक्षेपजिह्मानि च वीक्षितानि
चकार कामः प्रमदाजनानाम् ॥

(आ) Ṛtu 6.11, (Cf. A. Scharpe's Kālidāsa Lexicon, 1.3; p. 195).
(a) निद्रालसितानि नित्यं Ṛtu (var.); °विह्वलानि Ṛtu (var.).
(b) मदिरालसानि Ṛtu (var.); मदसालसानि Ṛtu (var.).
(c) विलोचनानि [च वी°] Ṛtu (var.).
(d) करोति [च०] Ṛtu (var.); प्रमदोत्तमानाम् Ṛtu (var).

Upajāti metre (Indravajrā and Upandravajrā).

Gathering all her charm in the lines of her body, / love lends the youthful maid / a touch of drowsy lassitude, / and a little lisp to her speech, / as if tipsy with wine; / he adds the arched remoteness to the delicate brows, / and tilts her glances /beneath the drooping lashes of the eyelids. (R. S. Pandit's translation)

297*

अङ्गानि मे दहतु कान्तवियोगवह्निः
संरक्षतु प्रियतमं हृदि वर्ततेऽसौ ।
इत्याशया शशिमुखी जलदश्रुवारि-
धाराभिरुष्णमभिषिञ्चति हृत्प्रदेशम् ॥

(आ) ŚP 3483, SRK 134.38 (a. ŚP), SR 288.4 (a. ŚP), SSB 124.45, RJ 1006, Any 144.25.
(a) दहतु om. SRK; °वन्हिः SRK.
(b) संरक्ष्यतां प्रियतमो ŚP, SR, SSB, Any; प्रियतमो SRK; हृदयस्थितो मे Any; यः[ऽसौ] ŚP, SSB.
(c) गलदश्रु बिन्दु-ŚP, SSB; °भिसि° Any;

Vasantatilakā metre.

The moon-faced damsel wets the region of her heart with a flow of tears in hope that the lover residing therein will be protected when all her limbs are burnt by the fire of separation (from her lover). (A.A.R.)

298*

अङ्गानि श्लथनिःसहानि नयते मुग्धालसे विभ्रमश्-
वासोत्कम्पितकोमलस्तनभुरः सायाससुप्ते भ्रुवौ।
किं चान्दोलनकौतुकव्युपरतावास्येषु वामभ्रुवां
स्वेदाम्भःस्नपिताकुलालकलतेष्वावासितो मन्मथः ॥

(आ) Skm (Skm (B) 1138, Skm (POS) 2.133.3) (a. Gosoka).
(c) चान्दोलित° Skm (var.)
(d) °स्नपि° Skm (B).

Śārdūlavikrīḍitá metre.

The god of love resides in young ladies (after love-play) in the bowers of tresses dishevelled and bathed in perspiration of the face, the limbs being tired and helpless, the eyes charming but devoid of normal quick movements, the beautiful breasts heaving due to the exertion of love play, the eyebrows are asleep due to fatigue and have stopped from their charming movements. (A.A.R.)

299*

अङ्गामोदसमोच्छलद्घृणिपतद्भृङ्गावलीमालित-
स्फूर्जल्लञ्छनसूत्रगुम्फितमिलन्नीलोत्पलश्रीरिव ।
निर्यत्पादनखोन्मुखांशुविसरव्यग्दन्तुरः स्मर्यतां
मञ्जुश्रीः सुरमुक्तमञ्जरिशिखावर्षैरिवाभ्यर्चितः ॥

(आ) SkV 25 (a. Vallaṇa).

Śārdūlavikrīḍita metre.

May Mañjuśrī be worshipped, who, when garlanded by bees / (that fly to the light that rises with his body's rich perfume), / is like a chain of dark blue waterlilies / strung on a golden string; who when overspread with flaming light / ascending from his toe-nails, seems to be acclaimed / by a rain of brilliant flowers dropped upon him by the gods. (D.H.H. Ingalls's translation).

300**

अङ्गारपूर्वे गमने च लाभः
सोमे शनौ दक्षिणमर्थलाभम् ।
बुधे गुरौ पश्चिमकार्यसिद्धी
रवौ भृगौ चोत्तरमर्थलाभः ॥

(आ) Sama 2 स 109.

Upajāti metre (Indravajrā and Upendravajrā).

It will be profitable to a person if he journeys eastward on Tuesdays, and southward on Mondays and Saturdays; he will have success in his undertakings if he goes westward on Wednesdays and Thursdays, and he will acquire wealth

on Sundays and Fridays if he goes northward. (A.A.R.)

301**

अङ्गारशलाश्मपलालकेश-
विस्तीर्णविट्चर्ममृतेषु दृष्टः ।
श्वा मूत्रयन्यच्छति कार्यनाशं
दारिद्र्यमृत्युप्रमुखाननर्थान् ॥

(आ) ŚP 2629.
Indravajrā metre.

When a person sees on setting out a journey bearers of charcoal, trident, stone, meat, hair, stretched skin and a dog passing urine, he will fail in his mission and may get into dangers such as poverty, death and the like. (A.A.R.)

302

अङ्गारसदृशी नारी घृतकुम्भसमः पुमान् ।
ये प्रसक्ता विलीनास्ते ये स्थितास्ते पदे स्थिताः ॥

(इ) SS (OJ) 439. Cf. Nos. 195-6, 303.

A woman is like burning charcoal. A man is like a pot of ghee. When the man comes near, he melts. If he stays away, he remains solid and firm (Raghuvira's translation).

303

अङ्गारसदृशी योषित् सर्पिःकुम्भसमः पुमान् ।
तस्याः परिसरे ब्रह्मन् स्थातव्यं न कदाचन ॥

(अ) PdP, Brahmakhanda, 18.18. Cf. Nos. 195-6, 302

A woman is like blazing coal and man like a pot of ghee. Oh Brāhmana, one should not remain at any time in her proximity [in privacy]. (A.A.R.)

304*

अङ्गारहासिषु विलासगृहोदरेषु
तल्पेषु तूलपटकल्पितवेष्टनेषु ।
उष्णेषु च प्रणयिनीकुचमण्डलेषु
शान्तिं जगाम शिशिरस्य तुषारगर्वः ॥

(अ) Vikram. 16.49.
(आ) JS 236.3 (a. Bilhana).
(a) अङ्गारभासिषु JS (var.)
(d) तुषारवर्गः JS.
Vasantatilakā metre.

In the interiors of pleasure-houses smiling with embers, on bed's covered with cotton quilts and on the warm circular breasts of ladylovers the pride of snow of winter was set at rest. (S. Ch. Banerji's translation).

305

अङ्गारैः खचितेव भूर्वियदपि ज्वालाकरालं करैस्
तिग्मांशोः किरतीव तीव्रमभितो वायुः कुकूलानलम् ।
अप्यम्भांसि नखंपचानि सरितामाशा ज्वलन्तीव च
ग्रीष्मेऽस्मिन्नववह्निदीपितमिवाशेषं जगद्वर्तते ॥

(आ) ŚP 3827 (a. Bhojadeva), AP, 67, SR 336.28, SSB 205.27 (Bhoja), JS 214.10 (a. Bhojadeva), RJ 1223.
(a) °रालैः JS (var.)
(b) कुकालानानलम् JS.
Śārdūlavikrīḍita metre.

In this summer the entire world seems to be engulfed in a forest fire as the earth seems to be paved with burning coals, the sky fierce with flames in the form of the sun's rays, the wind seems to scatter on all sides fire of burning chaff, the waters of the streams are nail-scorching and all the directions as if a blaze. (A.A.R.)

306**

अङ्गारैः शाकवृक्षस्य चूर्णितैः सघृतैस्त्र्यहम् ।
दत्तैर्नश्यत्यतीसारस्त्र्यहं पानीयवारणात् ॥

(आ) ŚP 2850.

Dysentery stops when charcoal of the teak tree (or *acacia Sirissa*) well powdered and mixed with ghee is taken for three days, avoiding drinking water during these three days (A.A.R.)

307*

अङ्गासङ्गिमृणालकाण्डमयते भृङ्गावलीनां रुचं
नासामौक्तिकमिन्द्रनीलसरणिं श्वासानिलाद् गाहते ।
दत्तेयं हिमबालुकापि कुचयोर्धत्ते क्षणं दीपतां
तप्तायःपतिताम्बुवत्करतले धाराम्बु संलीयते ।

(आ) Kuv (NSP) *ad* 28.67 (p. 91.5—8), SR 277.55, SSB 104.57, SRK 131.10.
(c) क्षिप्ता सा [द॰] SR, SSB, SRK.
Śārdūlavikrīḍita metre.

The lotus stalks applied to the limbs (to reduce the fever of love of a young lady) bear the sheen of bees [have dried up]; the pearl of the nose ornament has the brilliance of sapphire due to her hot sighs; camphor applied to her

breasts burns out [evaporates] in a moment ; a stream of water from the fountain [or : rain water] poured on the hands, disappears like water fallen on red hot iron. (A.A.R.).

अङ्गीकरोति प्रथमं see क्रोडीकरोति प्रथमं

308*

अङ्गीकुरु त्वमवधीरय वा वयं तु
दासास्तवेति वचसैव जयेम लोकान् ।
एतावतैव सुकरो ननु विश्वमात-
रुद्दण्डदण्डधरकिंकरमौलिभङ्गः ॥

(अ) Ānas 6.
Vasantatilakā metre.

'You may accept or you may reject, but we are your slaves'—with these words we may conquer the worlds. Oh, Mother of the Universe, is it not easy to break the heads of the messengers of the terrible god of death by this alone ? (A.A.R.).

309*

अङ्गीकुर्वन्ति भङ्गीमखिलगिरिगणास्तप्तजाम्बूनदीयां
दूरीकुर्वन्ति पूरीकृतकनकगिरिस्फारगर्वं च यस्याः ।
उन्मत्तध्वान्तधारासुरवरपटलीदाहसञ्जातकीर्तिः
सेयं प्राची प्रदीप्तिर्दलयतु दुरितं सर्वदा सर्वदा मे ॥

(आ) PdT 23 (a. Bhāskaracaritra)
Sragdharā metre.

May the brilliance of the east [the rising sun], the giver of plenty, always remove all my sins—the brilliance by which all the mountains receive the beautiful colour of melting gold, which deprives the Meru mountain of its unique pride [of the possession of that colour], and which has acquired fame by burning the flow of intoxicated darkness. (A.A.R.)

310*

अङ्गीकुर्वन्नमृतरुचिरामुत्पतिष्णोस्सलीलं
छायामन्तस्तव मणिमयो माल्यवानेष शैलः ।
शोभां वक्ष्यत्यधिकललितां शोभमानामतीन्दोर्
देवस्यादेरुपजनयतो मानसादिन्दुबिम्बम् ॥

(अ) Hams 1.17.
Mandākrānta metre.

Mount Malyavan, full of precious stones, taking within himself the image, radiant with nectar, of yourself, soaring up with playfull ease, of yourself that outshines the moon in splendour, (such a Mount) tells (us) of the radiance of superior loveliness of the God of the First cause, as he was creating the moon out of his mind. (M.C.N. Acharya's translation).

311*

अङ्गीकृततितिक्षः सेड् गुणी निष्ठापरो यथा ।
मृषिस्तथा विजयते श्रीरामो राजसत्तमः ॥

(आ) PdT 45 (a. Bhāskara).

Śrī Rāma, the best of kings, being full of endurance is victorious as one full of merit, vigilant in his duties and full of patience in what has been agreed upon to do. (A.A.R.)

312*

अङ्गीकृताः क्षतिमिमामपि ये विषह्य
गोप्तुं गुणान् किमिति वाञ्छसि तान्मुधैव ।
मुक्तामणेर्विमलरूपतया नितान्तम्
एते तव स्वयमपि प्रकटीभवन्ति ॥

(आ) JS 99.9.
(a) तिमि° (क्षति or चिति) JS (MS)
(c) मुक्तामने JS.
Vasantatilakā metre.

Having received such a wound at my hands you endure it and wish to conceal your merits : but it is in vain. Just as the brilliance of pure pearl your merits too are self evident. (A.A.R.)

313

अङ्गुलिभङ्गविकल्पन-
विविधविवादप्रवृत्तपाण्डित्यः ।
जपचपलोष्ठः सजने
ध्यानपरो नगररथ्यासु ॥

(अ) Kal (Kal (KM) 1.52, Kal (RP) 1.52).
(आ) ŚP 4029, SR 364.18 (a. Kṣemendra), SSB 254. 18 (a. Kṣemendra).
(c) °पलौष्ठः ŚP, SR, SSB.
Āryā metre.

The person with proficiency in various kinds of debates and full of gesticulations with his fingers is now seen in the streets of the city absorbed in meditation and muttering prayers of some kind when there are people to witness it... (is a hypocrite) (A.A.R.)

314*

अङ्गुलीकिसलयाग्रतर्जनं
भ्रूविभङ्गकुटिलं च वीक्षितम् ।
मेखलाभिरसकृच्च बन्धनं
वञ्चयन् प्रणयिनीरवाप सः ॥

(अ) Ragh. 19.17 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 289.
(आ) ŚP 3566 (a. Kālidāsa), SRHt 257.12, (a. Kālidāsa), SR 310.1 (a ŚP), SSB 162.1 (a. Kālidāsa).
(*a*) °किशलया° Ragh (var.)
Rathoddhatā metre.

(The king Agnimitra) while deceiving his sweethearts, got (his punishment) in the form of threats from their sprout like fingers, and crooked glances with knit eyebrows and was fettered frequently with their girdles. (A.A.R.)

315*

अङ्गुलीभिः कुरङ्गाक्ष्याः शोभते मुद्रिकावलिः ।
प्रोतेव बाणैः पञ्चेषोः सूक्ष्मा लक्ष्यपरम्परा ॥

(अ) Vikram. 8.60.
(आ) JS 183.44, ŚP 3334 (a. Bilhaṇa), SR 264. 243 (a. ŚP), SSB 83.2 (a. Bilhaṇa).
(*a*) अङ्गुलीषु ŚP, SR, SSB.
(*b*) °कावली JS.
(*c*) पुष्पेषोः ŚP, SR, SSB.
(*d*) सूक्ष्मल° Vikram.

With the fingers of the gazelle-eyed girl the rings look beautiful like a series of fine targets pierced by the arrows of the five-arrowed god. (S. Ch. Banerji's translation).

316*

अङ्गुलीभिरिव केशसंचयं
संनिगृह्य तिमिरं मरीचिभिः ।
कुड्मलीकृतसरोजलोचनं
चुम्बतीव रजनीमुखं शशी ।

(अ) Kum 8.63, (Cf. A. Scharpé's Kālidāsa-Lexicon I 3, p. 129).
(आ) AR 248, Amd 98.224, Suv *ad* 3.18 (a. Kālidāsa)[1], VS 1963 (a. Kālidāsa), SR 299.27 (a. VS), SSB 145.29 (a. Kālidāsa), Kuv *ad* 120 p. 196), AlR 248.5-6, Kāvyānuśāsana of Vāgbhaṭṭa (KM 43) p. 59. 9-11, KH 122. 12-3, Kāvyālaṁkārasūtra 59.101, Sar *ad* 4.57 (p. 468), Alaṁkārasūtra ed Tarkalaṅkara 116, Citramīmāṁsā (KM 38) 89.21-2, Hṛdayaṁgama on KāD 199, Mandāramandacampū (KM 52)227, Vyaktiviveka (TSS 5) 73.
(*b*) संनियम्य AR, Suvṛ SR, SSB, Sar (var.), Citra°; संनिकृष्य Kum (var.), Manda°; संनिगृह्य Kum (var.); संनिरुध्य Kum. (var.), Kavy°.
(*c*) लोचने Kum. (var.),
Rathoddhatā metre.

1. Quoted by Kṣemendra as an example of Rathodhatā metre.

By catching the mass of hair in the form of darkness, by the fingers in the form of its rays, the moon as if kisses the face of the night in which the eyes in the form of lotuses have closed. (Dr. Sūryakānta's translation).

अङ्गुलीषु कुरङ्गाक्ष्याः see No. 315

317**

अङ्गुल्यः पञ्चमे मासे दृष्टिकुक्षौ च षष्ठमे ।
संचारः सप्तमे मासे अष्टमे नयनेषु च ॥

(अ) BhŚ 355 (doubtful). Cf. No. 281.

In the fifth month after conception fingers are formed and eyes and stomach in the sixth. Movement (of the limbs) begins on the seventh month and of the eyes on the eighth. (A.A.R.).

318*

अङ्गुल्यः पल्लवान्यासन् कुसुमानि नखार्चिषः ।
बाहू लते वसन्तश्रीस् त्वं नः प्रत्यक्षचारिणी ॥

(अ) KāD (KāD (Bh) 2.67, KāD (B) 2.67), Amd 252.395
(*b*) नखत्विषः KāD (var.).

The fingers are the twigs, the radiant finger nails the flowers, the two arms the creepers, and you actually moving before us are the Vernal grace.

In "fingers are like twigs" we get *vyastarūpaka*, but in *bāhūlata* we have *samastarūpaka*, for it pervades all the words here.

O. Boehtlingk's translation is better : Die Finger werden zu Sprossen, die funkelnden Naegel zu Blueten, die Arme zu Lianen : So schreitest du als Fruehlingspracht vor unseren Augen einher.

319*

अङ्गुल्यग्रनखेन बाष्पसलिलं विक्षिप्य विक्षिप्य किं
तूष्णीं रोदिषि कोपने बहुतरं फूत्कृत्य रोदिष्यसि ।
यस्यास्ते पिशुनोपदेशवचनैर्मानेऽतिभूमिं गते
निर्विण्णोऽनुनयं प्रति प्रियतमो मध्यस्थतामेष्यति ॥

(अ) Amar (Amar (D) 5, Amar (RK) 5; Amar (S) 6, Amar (K) 5, Amar (NSP) 5, Amar (POS) 6)).°

(आ) VS 1177, JS 197.7, (a. Amaru), SR 308.22 (a. Amaru), IS 86, SSB 160.22

(a) किंचित्प्राप्तन°[अङ्गु०]VS; नेत्रसलिलं Amar(K); निक्षिप्य निक्षिप्य [वि°वि°] Amar. (var.), SR, SSB; हे [किं] VS

(b) किं त्वं [तू]० VS; फुत्कृत्य Amar (var.); फूत्कृत्य फूत्कृत्य च Amar (var.); विक्षिप्य Amar (var.), VS; रोदिष्यसे Amar (var.); शोषिष्यसि Amar (var.).

(c) °पचारवचनैर् Amar (var.).

(d) °मेष्यसि Amar (D)

Śārdūlavikrīḍita metre.

1. Western (Arj) 5, Southern (Vema) 6, Ravi 80, Rāma om. Br. MM 5, BORI I 5, BORI II 5.

Why weepest thou, oh angry one, silently, pushing aside continually the tears with the points of thy finger-nails ? Thou shall weep still more and loudly, when thy beloved, seeing that thy sulkiness has passed beyond the proper limit through the counsels of evil gossips, will get disgusted with (any attempts at) reconciliation and will become indifferent towards thee. (C. R. Devadhar's translation).

320*

अङ्गुल्यग्रनिरोधतस्तनुतरां धारामियं तन्वती
कर्कर्या न परं पयो निपुणिका दातुं प्रपापालिका ।
विश्लिष्टाङ्गुलिना करेण दशनापीडं शनैः पान्थ हे
निष्पन्दोर्ध्वविलोचनस् त्वमपि हा जानासि पातुं पयः॥

(आ) SP 3858, VS 1711, SR 339.118 (a. VS), SSB 210.2, JS 218.30, RJ 1241.

(a) °प्रविरो° JS; कुर्वती [त०] SR, SSB, JS.

(b) नितरं [न प०] SSB; सुचिरं [न प०] JS.

(d) निःस्पन्दो (निष्प०) VS, SSB; विलोचनस् VS; ही VS; तज्जानासि [हा जा०] JS.

Śārdūlavikrīḍita metre.

The maiden at the wayside watershed is clever in supplying water as she lessens its stream poured into the hands of the traveller by blocking the spout of the kettle with her fingers end [to prolong the period of proximity with the man]. You too, O traveller, know how to drink the water slowly (with set teeth), with fingers kept apart (so as to allow the water to escape) and with upraised eyes (admiring her beauty). (A.A.R.)

321

अङ्गुल्यग्रेण यज्जप्तं यज्जप्तं मेरुलङ्घने ।
व्यग्रचित्तेन यज्जप्तं त्रिविधं निष्फलं भवेत् ॥

(अ) VC (VCsr 2.1, VCmr 2.61-2, VCbr 2.1, VCjr 2.3), Tantrasāra in ŚKDr (IS 87); Śto 1.30 (324.5-6).

(आ) IS 87. Cf. Pr. 362.

(a) अङ्गुल्यग्रेषु Tantras°

(b) तथार्वं [य°] VCsr (var.); मेरुलङ्घनाद् VCmr; मेरुलङ्घने (°नैः [VCr,]) VC (var). पर्वलङ्घने VCsr

(c) अन्यचित्तेन [व्य०] VCmr; पर्वसंधिषु [व्य°] Tantras.

(d) तत्सर्वं [त्रि०] VCmr, VCbr, VCjr, Tantras, Śto; विविधं [त्रि०] VC (var.); मतम् [भ०] VCjr (var.).

Prayer which is offered with the finger-tips, with the fingers crossed or with thoughts wandering, these three kinds shall be[1] without effect (F. Edgerton's translation).

1. or "all that shall be".

322*

अङ्गुल्या कः कवाटं प्रहरति कुटिले माधवः किं वसन्तो
नो चक्री किं कुलालो न हि धरणिधरः किं द्विजिह्वः फणीन्द्रः ।
नाहं घोराहिमर्दी किमसि खगपतिर्नो हरिः किं कपीन्द्रः
इत्येवं गोपकन्याप्रतिवचनजितः पातु वश्चक्रपाणिः ॥

(अ) Kṛṣṇakarṇāmṛta 3.105.

(आ) VS 130, SR 26.191 (a. VS), SSB 42.102, SRK 7.19 Sama 1.अ85, PG 281. SSSN 1,4.77

(a) अङ्गुल्या Kṛṣṇa°; कपाटं SR, SRK, SSB, PG; कवाटे VS, Sama; कवटं VS (var.); कुटिलो VS, SR, SRK, SSSN.

(b) द्वि०फ० tr. VS, Sama.

(c) मुग्धे [ना०] VS, Sama; °हिमाथी VS, Sama; किमुत [किं०] VS, SR, SSB, SRK, Sama; त्वमसि SSSN, कुमीन्द्रो VS (var.) (see d); कपीशो PG; कपीन्द्र VS, SR, SSB, SRK, Sama.

(d) इत्थं लक्ष्मया (लक्ष्मया हीत्थं) कृतोसौ प्रतिहतवचनः VS, Sama; राधावाणीभिरित्थं प्रसितत्तवदनः पातु

PG; सत्यभामा° [गोपकन्या°] SR, SSB, SRK; °चनजडः SSSN; °वः पद्मनाभः [°वः] SSSN.
Sragdharā metre.

Who taps the door with his finger ?" "Thou crooked (naughty) girl ! It is Mādhava ."—"Who ? Summer ?" "No ! the wielder of the disc (wheel) !". "Who ? the potter ? " "No ! the bearer of the earth !"—"Who ? the double-tongued King of Serpents ?" "No ! I am the vanquisher of the terrible serpent"—"Oh ! art thou the King of birds ?" "No ! I am Hari !"—"What ? the chief of Monkeys ?"—May he that bearer of the disc in his hand and was in conversation thus overcome by the cowherd damsel—May he protect us ![1] (M. K. Acharya's translation).

1. Dialogue between a cowherd damsel and Śrī Kṛṣṇa. Pun upon the words, माधव चक्री, धरणिधर and हरि

323**

अङ्गुष्ठतर्जनीभ्यां गा घ्राणे संगृह्य नामयेत् ।
मन्त्रेणानेन वश्याः स्युः पशवोऽश्वादयस्तथा ॥

(आ) ŚP 2857.

Catching a cow at the nostril with a thumb and a forefinger, press hard. Animals such as horses are controlled by this *mantra-s.* (A.A.R.)

324*

अङ्गुष्ठनखदम्भेन पादयोः पतितः किमु ।
विभाति वक्त्रविजितः शशी विगतकल्मषः ॥

(आ) PV 191 (a. Veṇidatta).

Has the moon fallen at her feet being reflected on her toe nails ? The moon, vanquished by the beauty of her face, is now without *kalmaṣa* [guilt, black spot]. (A.A.R.)

325**

अङ्गुष्ठनखमूले तु तर्जन्यग्रं सुसंस्थितम् ।
मत्सरी सा च विज्ञेया चित्रलक्ष्यस्य वेधने ॥

(आ) ŚP 1800.

If the tip of the fore-finger fits well at the base of the thumb nail, then that posture is known as *matsarī* (useful) in hitting a variegated (difficult) target (with an arrow). (A.A.R.)

अङ्गुष्ठपर्वमात्रं see No. 329

326*

अङ्गुष्ठाक्रमवक्रिताङ्गुलिरधः पादार्धनीरुद्धभूः
पार्श्वाद्विगकृतो निहत्य कफणिद्वन्द्वेन दंशान्मुहुः ।
न्यग्जानुद्वयन्त्रयन्त्रितघटीवक्त्रान्तरालस्खलद्
धाराध्वानमनोहरं सखि पयो गां दोग्धि गोपालकः ॥

(आ) SkV 1157 (a. Dāmara) ; Skm (Skm (B) 2001, Skm (POS) 5,1.1 1), PG 262 (a. Śaraṇa), JS 334, 14(a. Joyīka), Uj 279.47

(*a*) अङ्गुष्ठाग्रिम° Skm,SkV (MS),JS;अङ्गुष्ठाग्रिमयन्त्रिता° PG, Uj: लिरसौ Skm, PG, SkV (MS), Uj; °लिधरः JS; °नीरुद्धभूः Uj, PG.
(*b*) आर्द्रीकृत्य पयोधरान्त्वलमलं सखः पयोबिन्दुभिः PG; आपी नान्त्वलमाद्रं यदिह पुरो दिक्षैः पयोबिन्दुभिः Uj.
(*c*) °मध्य° [[°यन्त्र°] PG, Uj; वक्रान्तरोध SkV (var.), Skm (MS).
(*d*) धारध्वान° SkV (var.); मनोरमं पथि प० JS; दामोदरः [गो] Uj, PG.
Śārdūlavikrīḍita metre.

The dairy boy milks the cow / with fingers bent beneath his overlapping thumb. He holds the ground with the ball of his feet / and strikes with his two elbows / at the gnats that sting his sides./ Sweet is the sound of the milk, my dear, / as its stream squirts into the jar / held in the vice of his lowered knees. (D.H.H. Ingalls's translation).

अङ्गुष्ठाग्रिमवक्रिताङ्गुलिरसौ see No. 326

327**

अङ्गुष्ठाग्रे तु तर्जन्या मुखं यत्र निवेशितम् ।
काकतुण्डी च विज्ञेया सूक्ष्मलक्ष्येषु योजिता ॥

(आ) ŚP 1801.

If the face (end) of the arrow is well placed between the end of the thumb and fore-finger, then that posture is known as *kākatuṇḍī* and is eminently suitable for (hitting at) minute targets. (A.A.R.)

328*

अङ्गुष्ठे पदगुल्फजानुजघने नाभौ च वक्षःस्तने
कक्षाकण्ठकपोलदन्तवसने नेत्रालिके मूर्धनि ।

शुक्लाशुक्लविभागतो मृगदृशामङ्गेऽप्यनङ्गस्थिती-
रूर्ध्वाधोगमनेन वामपदगाः पक्षद्वये लक्षयेत् ॥

(अ) Ratirahasya 2.1.
(आ) ŚP 3191, JS 395.80 (a. Kokkoka).
(*a*) °स्थले [स्व°] JS.
(*b*) कद्रे क° JS.
(*c*) °स्थिति Rati°, JS.
(*d*) वामपदतः Rati°; °पदगा JS वर्तिनी [ल°] JS.
Śārdūlavikrīḍita metre.

In the light in the dark halves of the month, the God of Love adopts successive stations of the body of woman in a progression which begins from the left foot and travels first up, then down. So, in your lady of the Gazelle Eyes, he moves from the toe to the foot, the foot to ankle joints, the ankle to the knee, thence to queynt and pubis, the navel, the breast bone, the armpit, the neck, the cheek, the parts about the teeth, the eye, the face and the head, and so back in reverse order. (A. Comfort's translation).

329

अङ्गुष्ठोदरमात्रं
विशेषवित्प्राप्य पद्मरागमणिम् ।
सुखसंवाह्यमनुत्तरम्
अर्थं किं तेन नाप्नोति ॥

(अ) P (PT 1.42, PTem 1.38, PRE 1.43).
(आ) IS 88 (a. PP (?))
(इ) Old Syriac I 29. Cf. Ru 32.
(*a*) अङ्गुष्ठपर्वमात्रं IS
(*c*) अनुत्तमम् IS
(*d*) प्राप्नोति नेनैव [किं ते॰ ना॰] IS; तनाप्नोति PTem (var.).
Āryā metre.

(But) when a discriminating man gets a ruby, which is only as large as the thick of the thumb, it is easy for him to carry; and can he not make great profit therefrom ? (F. Edgerton's translation).

330*

अङ्गेन केनापि विजेतुमस्या
गवेष्यते किं चलपत्रपत्रम् ।
न चेद्विशेषादितरच्छदेभ्यस्
तस्यास्तु कम्पस्तु कुतो भयेन ॥

(अ) Naiṣ 7.91
(आ) SR 268.386, SSB 90.1.
(*c*) नो चेद् Naiṣ (var.).
Upajāti metre (Indravajrā and Upendravajrā).

Is the leaf of the holy fig tree (*ficus Religiosa*) being sought to be vanquished by the beauty of her limb that is indescribable [genitals] ? Otherwise why should it tremble out of fear, much more than other leaves ?' (A.A.R.)

331

अङ्गेन गात्रं नयनेन वक्त्रं
न्यायेन राज्यं लवणेन भोज्यम् ।
धर्मेण हीनं खलु जीवितं च
न राजते चन्द्रमसा विना निशा ॥

(अ) BhŚ 356 (doubtful).
Indravajrā metre (in *d* corrupt).

The beauty of the body is dependent on the limbs, of the face in the eyes, of the country in justice, and of food in salt. Life devoid of *dharma* does not shine, similarly as the night (does not shine) without the moon. (A.A.R.)

332*

अङ्गे ऽनङ्गज्वरहुतवहश्चक्षुषि ध्यानमुद्रा
कण्ठे जीवः करकिसलये दीर्घशायी कपोलः ।
अंसे वीणा कुचपरिसरे चन्दनं वाचि मौनं
तस्याः सर्वं स्थितमिति न तु त्वां विना क्वापि चेतः ॥

(अ) Kṣemendra's Padyakādambarī, as quoted in his Kavi° (KM IV 157.20-4 and Kavi (RP) 16)[1]
(आ) ŚP 3674 (a. Kṣemendra), SR 289.48 (a. Kavi), SSB 125.52 (a. Kṣemendra), JS 157.6 (a. Rājaśekhara); PG 262 (a. Kṣemendra)
(*b*) करकिशलये PG.
(*c*) वेणी [वी°] ŚP, SR, SSB, JS.
(*d*) अपि [इति] ŚP, SR, SSB.
Mandākrāntā metre.

In her limbs stays the fire of love, in her eyes the pose of meditation, and in her throat her breath. On the sprout-like hand, the cheek rests for long, on the shoulder the guitar, on the ex-

panse of her bosom the sandal-paste, and silence in her speech. Thus every thing of hers seems stable, but not her mind which remains unsteady in your separation.[1] (Dr. Sūryakānta's translation).

1. Quoted as example of "charm which has to be thought out."

333*

अङ्गेनाङ्गं प्रतनु तनुना गाढतप्तेन तप्तं
सास्रेणाश्रुद्रुतमविरतोत्कण्ठमुत्कण्ठितेन ।
उष्णोच्छ्वासं समधिकतरोच्छ्वासिना दूरवर्ती
संकल्पैस्तैर्विशति विधिना वैरिणा रुद्धमार्गः ॥

(अ) Megh 99 (in some editions 98), (Cf. A. Scharp.'s Kalidāsa-Lexicon I. 3; p. 165).
(a) सुतनु or तनु च [प्र°] Megh (var.)
(b) आश्रु° or आस्र Megh (var.); द्रवम् [द्रु°] Megh (var,).
(c) दीर्घो [उ०] Megh (var.); समधिकखरो° Megh (var.).
(d) सकलैर् (°तै) Megh (var.)
Mandākrāntā metre.

With his body thy body he enters; all haggard body with haggard ; / fevered with intensely fevered; tear flowing with tearful; incessantly eager / with anger ; hotly sighing with yet more abundantly sighing ; / in his thoughts, for distant as he is, and the way barred by adverse fate. (F. Edgerton's translation).

334*

अङ्गेनाङ्गमनुप्रविश्य मिलतो हस्तावलेपाविभिः
का वार्ता युधि गन्धसिन्धुरपतेर्गन्धोऽपि चेत्के द्विपाः ।
जेतव्योऽस्ति हरेः स लाञ्छनमतो वन्दामहे तामभव्
प्लवगभ शरभः स्वयंजय इति श्रुत्वापि यो नाङ्कितः॥

(अ) SkV 1027 (a. Vallaṇa.)
(d) श्रुत्वापयो SkV (var.).
Śārdūlavikrīḍita metre.

Who ever heard of a rutting elephant / engaging limb to limb, proud trunk and all, in battle? / If but his scent is there, no other elephant is seen; / and yet he bears this mark of shame, / that he will fall beneath the lion. / Let us then celebrate the dam whose womb / brings forth the *śarabha*, "self-conquered", / whom if the lion merely hears, he is not seen. (D.H.H. Ingalls's translation).

335*

अङ्गेषु चतुरश्रत्वं समपादौ लताकरौ ।
प्रारम्भे सर्वनृत्यानाम् एतत्सामान्यमुच्यते ॥

(अ) VCsr III 63.
(c) चतुरस्रत्वसहितान् VC/var.); चतुश्र स्यात् or चतुरास्त्वात् or चतुरस्रत्वं VC (var.); नृत्यचतुरत्व VC (var.); अङ्गस्य or अन्यच्च VC (var.).
(b) समपाद or चलपदो VC (var.); तलाकरौ or लताकरो or पताकरौ VC (var.).
(c) °नृत्तानाम् VC (var.).
(d) अतः [ए०] VC(var.); इष्यते [उ°]VC (var.).

Squareness in regard to the limbs, —even feet, and hands (hanging straight down) like tendrils,—this is the universal rule laid down for the beginning of all dances. (F. Edgerton's translation).

336*

अङ्गेषु मुख्या द्विजमध्यसंस्था
वाणानुसंधान परासि नित्यम् ।
अधं स्थिरप्रेमरसा रसज्ञे
नरस्तुतिं संत्यज कर्णवत् त्वम् ॥

(आ) SRK 90.2 (a. Viṭhobā Aṇṇā).
(c) अधं corrupt.
Upajāti metre (Indravajrā and Upendravajrā).

Oh tongue, you are the chief among the limbs situated in the midst of teeth, ever engaged in the production of sounds (speech) and efficient in the enjoyment of taste; may you give up the vain praise of men, like King Karṇa, the chief of the Aṅga-s, established in the midst of (honouring) the twice-born, ever engaged in practising archery, and firm in friendship. (A.A.R.)

337*

अङ्गेष्वाभरणं करोति बहुशः पत्रेऽपि संचारिणि
प्राप्तं त्वां परिशङ्कते वितनुते शय्यां चिरं ध्यायति ।
इत्याकल्पविकल्पतल्परचनासङ्कल्पलीलाशत-
व्यासक्तापि विना त्वया वरतनुर्नैषा निशां नेष्यति ॥

(अ) GG (GG (NSP) *ad* 6.1 (2), GG (RS) 43).
(आ) Skm (Skm (B) 659, Skm (BI) 2.37, 4, Skm (POS) 2.37,4) (a. Jayadeva), SR 290.90, SSB 128.56.
(a) तनोति [क°] Skm.
Śārdūlavikrīḍita metre.

She embellishes her limbs profusely

with such ornaments as would please Thy eye; and when a leaf, a feather or even a blade of grass should rustle in the breeze, she wonders eagerly if Thou art at last come ! She smooths her floral couch, and, whilst, Thou delayest, she dotes fondly on Thee ! Thus, being so frenzied engrossed in ornamenting herself, or in awaiting Thy advent, or in spreading the couch, and in revolving a thousand details in her mind with regard to the forthcoming union with Thee —being so delirious, how could that beauteous one pass this night without Thee ? (S. Lakshminarasimha Śastri's translation ).

338*

अङ्गैः सुकुमारतरैः
सा कुसुमानां श्रियं प्रहरति ।
विकलयति कुसुमबाणो
बाणालीभिर्मम प्राणान् ॥

(अ) Bhv (Bhv (POS) 2.80, Bhv (C) 2.80).
(*c*) हरति Bhv (var.) (*contra metrum*).
Upagīti-āryā metre

(It is) she who takes away the beauty of flowers by her softer limbs, while as it is my life that the flower-arrowed god (of love) overpowers with rows of his arrows. (H. D. Sharma's translation).

339*

अङ्गैरन्तर्निहितवचनैः सूचितः सम्यगर्थः
पादन्यासो लयमनुगतस्तन्मयत्वं रसेषु ।
शाखायोनिर्मृदुरभिनयस्तद्विकल्पानुवृत्तौ
भावो भावं नुदति विषयाद्रागबन्धः स एव ॥

(अ) Māl 2.8 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.2, p. 23), VCsr III 66.
(आ) Skm (Skm (B) 1059, Skm (POS) 2.117,4 (a. Kālidāsa). JS 394.73 (a. Kālidāsa)
(*b*) पादाग्न्यसो Skm (POS); लयभवगतस् Skm उपगतस् Mal (var.)
(*c*) अभियनः Skm अभिनयः Skm (POS) ; षद्विकल्पोऽनु° [त°]JS; सद्विकम्पा° Skm (POS); अनुवृत्तो SKm (var.)
(*d*) भावाभावं (°वे JS) Skm, JS; तुदति [नु°] Mal. (var.); दधति[नु°] JS, विषयान् राग° JS; विषयाभाग° Skm (POS).
Mandākrāntā metre.

[All was blameless, and in accordance with the rules of art] : for the meaning was completely expressed by her limbs which were full of language, the movement of her feet was in perfect time, she exactly represented the sentiments; the acting was gentle, being based upon the measure of the dance; in the successive developments of the acting, emotion kept banishing emotion from its place; it was a vivid picture of a series of passions. (C. H. Tawney's translation).

अङ्घ्रिः संहरदखिलः see No. 13

340*

अङ्घ्रिदण्डो हरेरूर्ध्वम् उत्क्षिप्तो बलिनिग्रहे ।
विधिविष्टरपद्मस्य नालदण्डो मुदेऽस्तु वः ॥

(आ) Kuv (NSP) *ad* 19.54 (p. 61.11-2), SR 20. 61, SSB 33.2.
(*b*) °बन्धने [°नि°] SR (var.).
(*d*) अस्तु नः Kuv. (var.); नः [वः] SR.

The sturdy foot of Lord Viṣṇu was thrust upward to vanquish (the demon) Bali; it looks like the stalk of the lotus (sprung from Viṣṇu's navel) the abode of Brahmā. May this give you joy. (A.A.R.)

341*

अचकमत सपल्लवां धरित्रीं
मृदुसुरभिं विरहय्य पुष्पशय्याम् ।
भृशमरतिमवाप्य तत्र चास्यास्
तव सुखशीतमुपैतुमङ्कमिच्छा ॥

(अ) Kir (Kir (NSP) 10.49).
(आ) SR 288.38 (a. Kir), SSB 124.42 (a. Bhāravi).
Puṣpitāgrā metre.

Leaving the soft and fragrant bed of flowers she longed to lie on the earth covered with tender leaves. But finding this also extremely unpleasant she has the desire to settle on your cool and pleasing lap. (A.A.R.)

342*

अचञ्चलं मुग्धमुदञ्चितं दृशोर्
अनुभ्रतं श्रीमधुरो मृगीदृशः ।
अभङ्गुराकूतवती गतिर्भ्रुवोर्
अवद्धलक्ष्यं क्वचिदुत्क्रमान्तरम् ॥

(आ) Skm (Skm (B) 476, Skm (BI) 2.1, Skm (POS) 2.1) (a. Gosoka).
Vaṁśasthā metre.

The set-up of the eyes, of the deer-eyed damsel, is innocent and stationary, the charming breasts are not heaving, the eye-brows are not moving significantly and the gaze is without any specific target. (A.A.R.)

343

अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः ।
अभाललोचनः शंभुर् भगवान् बादरायणः ।

(आ) Kuv (NSP), *ad* 5.20 (p. 18, 19-20) SR 37.56 (a. Kuv.), SSB 283.2.

The revered sage Vyāsa is the god Brahmā but without four faces, the god Viṣṇu, but with two hands (only), and the god Śiva without the eye on the forehead. (A.A.R.)

344*

अचलं चलविव चक्षुः
प्रकृतमपीवं समुद्यदिव वक्षः ।
अतविव तदपि शरीरं
संप्रति वामभ्रुवो जयति ॥

(आ) PdT 123, PV 180 (a. Ghanaśyāma), Subhāṣitahārāvali 1782, Pad 31, 12, RJ 765, SR 255.13, SSB 65.15, Vidy 725 (a. Śaṁkaramiśra).

(*b*) समद्यदि PdT (MS) (*contra metrum*).
(*c*) अतदपि तदिव PdT (MS).
(*d*) सख्याः सखे [वा°] PV.

Āryā metre.

The body of the charming (eye-browed) damsel, though the same, is now changed, as it were, and is victorious, with eyes that now glance (significantly), though innocent (till now); with the chest that is now raised, though quite ordinary (till now). (A.A.R.)

345

अचला कमला कस्य कस्य मित्रं महीपतिः ।
शरीरं च स्थिरं कस्य कस्य वश्या वराङ्गना ॥

(आ) SR 165.563, SSB 498.563. See No. 346.

Whose prosperity is constant ? Whose friend is the king ? Whose body is permanent ? Who has the love of a prostitute ? (A.A.R.)

346

अचला कमला हि कस्य कस्य
क्षितिपालः किल मित्रमस्ति लोके ।
इह वश्यतमा च कस्य वेश्या
स्थिरमप्यस्ति च कस्य देहमत्र ॥

(आ) Vai 48. See No. 345.

Aupacchandisika metre.

On whom is prosperity firm ? In this world to whom indeed is the king a friend (always) ? To whom is a harlot here under complete control ? Whose body in this world is everlasting ? (A.A.R.)

347

अचिन्तनीया विधिवञ्चनेयं
यदम्बुजाक्षी स्थविरस्य भर्तुः ।
स्वयं समादाय करं निधाय
वक्षोजयुग्मे स्वपिति श्वसन्ती ॥

(आ) Pad 75.18 (a. Lakṣmaṇa).

Upendravajrā metre.

Unthinkable is the deception (cruelty) of fate; the charming (lotus-eyed) young lady has to take herself the hand of her elderly husband and place it on her bosom and sleep, sighing. (A.A.R.)

348

अचिन्तितानि दुःखानि यथैवायान्ति देहिनाम् ।
सुखान्यपि तथा मन्ये दैवमत्रातिरिच्यते ॥

(अ) H (HJ 1.177, HS 1.157, HM 1.161, HK1. 163, HP 1.125, HN 1.126, HH 30, 8-9, HC 40.12-3), P (PT 2.121, PTem 2.110), Cr 73 (CR 6.43, CPS 151.46), GP 1.114, 52, BhPr 157.

(आ) ŚP 313, SR 75.5 and 91.17, IS 89 (Cf. Pr. 362), VS 2661, SRHt 52, 13 (a. Rudra), SRK 53.7, 7663, SSB 374.17 (a. Vyāsa), Sama 1अ.40, NBh 293, SRRU 855 (a. Vyāsa), SSH 1.95), SSSN 1.32.10

(*a*) अप्रार्थितानि [अचि°] PT, PTem, Bh Pr, VS, SRHt, SSSN, SRK; NBh, SRRU, SSH अचिन्त्यानि च IS; अर्थाथितानि IS; °चिन्तानि CR (var.).

(*b*) यथैवायन्ति CR (var.); यान्ति च [दे°] GP; देहिनम् VS; देहिनः BhPr.

(*c*) मार्जार इव लम्फेत GP; सुखानि च BhPr; VS, SSRU, SSH; तथान्तव्यं [त°म°] CR (var.); यान्ति [म°] ŚP (MS), SRK, NBh, IS 7663; नूनं [म°] CR (var.)

(*d*) यथैवायान्ति यान्ति च GP; धैन्यमैत्र विशिष्यते IS; दैन्यम् [दै°] HP, BhPr, ŚP, VS, SR,

SRHt, SRK, SSSN, SRRU, SSH; दैन्यम् CR (var.); धैर्यम् CR (var.). आत्रातिरिच्यते IS.

Just as unthought-of troubles come upon corporeal beings, so do pleasures too; but here I trow, fortune is overflowing. (F. Johnson's translation)

349

अचिन्त्यमतिदुःसहं त्रिविधदुःखमेनोऽर्जितं
चतुर्विधगतिश्रितं भवभृता न किं प्राप्यते ।
शरीरमसुखाकरं जगति गृह्णता मुञ्चता
तनोति न तथाप्ययं विरतिमूर्जितां पापतः ॥

(अ) AS 253.
(c) त्रिविधि° AS (var.).
(c) गृह्णता मुञ्चता AS (var.)
Pṛthvī metre.

What misery is not experienced by coming into the world with the acquisition and departure of the body, which is unimaginably unbearable, with the three kinds of misery (physical, etc.) brought on by sin in the four stages of life (childhood, etc.)? None-the-less man does not practise resignation [intense detachment] due to his sins. (A.A.R.)

350

अचिन्त्याः पन्थानः किमपि महतामन्धकरिपोर्
यदक्ष्णोऽभूत् तेजस्तदकृत कथाशेषमदनम् ।
मुनेर्नेत्रादत्रेर्यदजनि पुनर्ज्योतिरहह
प्रतेने तेनेदं मदनमयमेव त्रिभुवनम् ॥

(अ) Murāri's Anargharāghava 7.18
(आ) ŚP 222 (a. Murāri in ZDMG 27.74), SRK 19.87 (a. ŚP), SR 52.241, SSB 311.248, JS 129.59.
(a) प्रकृति [कि०] JS.
(b) कथामप्यमदनाम् ŚP, SR, SSB, JS.
(c) पुनर्ज्योति° JS.
(d) °यमेतत् JS.
Śikhariṇī metre.

Inscrutable are the ways of the great. The effulgence emanating from the eye of Lord Śiva (the foe of demon Andhaka) rendered Cupid into memory (as a thing of the past) and O wonder, the glorious orb [the moon] was born of the eye of Sage Atri and the whole world [three worlds] is permeated with love (by the rays of the moon). (A.A.R.)

अचिन्त्यानि च दुःखानि see No. 348

351*

अचिरात् परात्मनिष्ठा
भवति यतस्तत् क्रियेत चतुरेण ।
क्लेशेन कामदमनं
धिगेकदारञ्जयन्तमात्मानम् ॥

(अ) Ras 18.
(a) Version A : अचिरात् परात्म-निष्ठा
Version B : अचिरात् पराऽऽत्मनिष्ठा
(d) Version A : धिग् एकदा रञ्जयन्तम् आत्मानम्
Version B : धिग्, एकदारञ् जयन्तम् आत्मानम्
Gīti-āryā metre.

A man of intelligence should strive to be quickly absorbed in the Supreme God [or : a man of intelligence should strive that a strange woman do quickly what pleases him]. Fie on him who seldom only and reluctantly worships the killer of Kāma. [or : Fie on him who suppresses love violently; contents oneself with one woman only and; conquers his senses].

352

अचिरादुपकर्तुराचरेद्
अथ वात्मौपयिकीमुपक्रियाम् ।
पृथुरित्थमथाणुरस्तु सा
न विशेषे विदुषामिह ग्रहः ॥

(अ) Naiṣ 2.14.
(आ) Al 7; SRRU 817 (a. Naiṣ))
(d) °हाग्रह SRRU (*contra metrum*).
Viyoginī metre.

Or, one should, without delay, confer on one's benefector a benefit accomplished by one's own means; it may be great or small; the wise do not persist in any such distinction in the matter. (K.K. Handiqui's translation).

353

अचिराधिष्ठितराज्यः
शत्रुः प्रकृतिष्वरूढमूलत्वात् ।
नवसंरोपणशिथिलस्
तरुरिव सुकरः समुद्धर्तुम् ॥

(अ) Māl. 1.8 (Cf. Scharpé's Kalidasa Lexicon I.2; p.14).

(आ) SR 151, 366, SRK 124.21 (a. Sabhātaraṅga), IS 90, Al; 8, SSB 477. 325
(c) नवसंरोहण° Māl (var.) Al; °शिथिलम् SRK.
Āryā metre.

An enemy who has recently established himself upon the kingdom, owing to (his) not taking root in (the hearts of) the people [or ministers], can easily be rooted up, like a tree (that is) loose [that is, that has not gone deep into the ground] owing to (its) being newly planted (R.D. Karmarkar's translation).

354

अचिरेण परस्य भूयसीं
विपरीतां विगणय्य चात्मनः ।
क्षययुक्तिमुपेक्षते कृती
कुरुते तत्प्रतिकारमन्यथा ॥

(अ) Kir 2.9.
(आ) SRHt 179.96 (a. Bhāravi), SSSN 2.35.74, SR 151.387, SSB 478. 346.
Viyoginī metre.

A wise man, finding that there is a great decline probable for the enemy in the near future but for himself it is the reverse, does not get concerned about it; but otherwise (when a decline is threatening him in the face) he takes steps to counteract (the same). (S.V. Dixit's translation).

355*

अचिरेण रोचते मे
दिवसानेवं वृथातिवाहयते ।
असितकृष्णपक्षगतये
वयस्य काम्यस्तनीविरहः ॥

(अ) Ras 70.
(d) Version A : वयस्य काम्य-स्तनी-विरहः
Version B : वयस्य काम्य-असत-नीवि रहः
Āryā metre.

To me, friend, who am idling away the days, the abandoning of pleasures of love (breasts) is pleasing for the speedy attainment of the company of the lord Śrī Kṛṣṇa [or : The untying of the knot of the dress in privacy is pleasing in the dark fortnight]. (A.A.R.)

356*

अचुम्बि या चन्दनबिन्दुमण्डली
नलीयवक्त्रेण सरोजतर्जिना ।
श्रियं श्रिता काचन तारकासखी
कृताशशाङ्कस्य तयाङ्कवर्तिनी ॥

(अ) Naiṣ 15.63.
Vaṁśasthā metre.

The circular dot of sandal, which Nala's face surpassing a lotus blossom bore (on the forehead), resembled some beauteous star abiding in the bosom of the moon. (K. K. Handiqui's translation).

357

अचेतना अपि प्रायो मैत्रीमेवानुबध्यते ।
स्ववृद्धात् क्षीयते क्षीरात् क्षीरात् प्रागेव वारिणा ॥

(आ) SRHt 109.21 (a. Pañcatantra; not found in any of the versions of P).

Generally even inamimate things hold on to friendship. When the (contents of) milk increases, water decreases, milk which had made room for water previously. (A.A.R.)

अचेष्टमपि चासीनं see No. 358

358

अचेष्टमानमासीनं श्रीः कंचिदुपतिष्ठति ।
कश्चित् कर्माणि कुर्वन् हि न प्राप्यमधिगच्छति ॥

(अ) MBh (MBh (Bh) 3.200,11 and 12.318, 13; MBh (C) 3,13852-3 and 12, 12524).
(आ) IS 91. (Cf. Pr. 362).
(a) अचेष्टमपि चासीनं MBh (var.); आचेष्टमानम् MBh (var.) श्रीः कंचिद् [आसी°] MBh (var.).
(b) कश्चिद् [कं°] MBh (var.); अनुतिष्ठति [उप°] MBh (var.); उपतिष्ठति कर्मसु MBh (var.); उपतिष्ठते MBh (var.); सर्पति or गच्छति MBh (var.).
(c) कस्यचित् कुर्वतः कर्म MBh (var.) ; कर्मानुसृत्यापि MBh (var.); सर्वं or कर्म or कर्मी [क°] MBh (var.); °कर्मानुसृत्यान्यो MBh (var.); कुर्वति MBh (var.). कुर्वाणो गच्छतो [कु°] MBh (var.)
(d) नाप्राप्यम् MBh (var.); प्राश्यम् MBh (var.); अधितिष्ठति चार्थम् MBh (var.).

Some one that sits idly, obtains great prosperity; while another, by exerting earnestly, is seen to miss desirable fruits almost within his reach (P. C. Roy's translation).

359

अचोद्यमानानि यथा पुष्पाणि च फलानि च ।
स्वकालं नातिवर्तन्ते तथा कर्म पुराकृतम् ॥

(अ) MBh (MBh (Bh) 12.174.12 and 13. 7.23; MBh (R) 12.181, 12; 12.322.12 and 13.7, 23-4; MBh (C) 12, 6756; 12.12149 and 13.366-7) Cr 11 (CR 6.44, CPS 150. 43), PP 1.113,50.[1]

(आ) VS 3082, SRHt 49.6, (a Vyāsaśataka), SSSN 1.31.6, SRK 77.11, IS 92, SR 91.13 (a. MBh), SSB 374.13.

(इ) SS (OJ) 360.

(a) आचोद्यमानानि GP (GPy as above; आचोच्यमानानि (अचो° MBh (var.)) CR (var.), MBh. (var.): तथा GP; MBh (var.)

(b) स्वं [च first] CR (var.).

(c) स्वयं (यथा) स्वकाले (कालेन) पच्यन्ते (पश्यति CR (but CRCa II as above ; it has संस्कारं; also as above GP and MBh (but MBh (C), MBh (R. in Śāntiparvan have स्वं कालं so also SRK) VS, SRHt, SSSN, SRK), CPS; स्वं का॰MBh (var.), SR, SSB; नाभि° MBh (var.).

(d) तथा (तद्वत्) कर्माणि देहिनाम् (°नः) CR (but CRCa II, GP, MBh, SRK, as above) VS, SRHt. SSSN, CPS; यथा [त°] GP, CRCa II, MBh (var.), SSSN; पुरातनम् MBh (var.).

Cf. JSAIL 30.109.

1. GP has in addition the following two *pāda-s ab*: ततः प्राप्नोति पुरुषः किं प्रलापं करिष्यति

As flowers and fruit, not urged by anybody, never pass their usual time [i.e. bloom at the proper time—in spring], so also the formerly performed acts [i.e. acts performed in previous existence] appear at the proper time.

360*

अच्छप्रकाशवति चन्द्रमसि प्रियेऽस्मिन्
आह्लादकारिणि सुधावति पूर्णबिम्बे ।
धाता विचिन्त्य मनसाखिलदृष्टिपातं
हर्तुं चकार किमु कज्जलबिन्दुयोगम् ॥

(आ) SR 304.154, SSB 152. 162, SSH 2.65.

Vasantatilakā metre.

Did the Creator, thinking that the evil effect of the glances of all people on the full moon should be removed, put a drop of black collyrium on it—the moon, possessed of pure brilliance, dear (to all), giving delight and composed of nectar. (A.A.R.)

361

. . . . . .

अच्छलं मित्रभावेन सतां दारावलोकनम्

(अ) R (R (Bar) 4. App. I. No. 17, 100; R (R) 4.33, 61 *cd*)

(a) आछलं or उच्छलं or अचलं or आजलं R (var.)

....For the good to behold others' wives in a friendly spirit, cannot bring on unrighteousness. (M. N. Dutt's translation).

362

अच्छाच्छचन्दनरसार्द्रकरा मृगाक्ष्यो
धारागृहाणि कुसुमानि च कौमुदी च ।
मन्दो मरुत् सुमनसः शुचि हर्म्यपृष्ठं
ग्रीष्मे मदं च मदनं च विवर्धयन्ति ॥

(अ) BhŚ 98.

(आ) IS 93.

(a) अच्छोच्छ° or आर्द्राच्छ° or आच्छाद्य° or अच्छाल° or अच्छार्द्र° BhŚ (var.); °रसार्द्रतरा or °रसप्रकरा or °रसार्द्रकुचा BhŚ (var.); मृगाक्ष्या °सा or °क्षो) BhŚ (var.).

(b) धाराप्रहारश्च or दारागृहाणि BhŚ (var.); कुसुमाणि (मेषु) BhŚ (var.); कुमुदानि BhŚ (var.); चंदनानि or चंदनं च [कौ°] BhŚ.

(c) मधुरसः or च मनसः or सुमनसां (°सं) or च सुमन॰ [सुम°] BhŚ (var.); कुसुमवासित॰ [सु॰ शु॰] BhŚ (var.); हर्म्यपृष्टे BhŚ (var.).

(d) मुद [म॰] BhŚ (var.); परिवर्धयंति BhŚ (var.); च विबोधयंति; or च विवर्धयंति BhŚ (var.).

Vasantatilakā metre.

Hands of faire-eyed damsels drenched with the juice of pure sandal, houses furnished with artficial jets or fountains of water, flowers, moonlit nights, slow and sweet-scented breezes, and beautiful roofs of stabely palaces are all conducive to strengthen high spirits and passion in summer. (P. G. Nath's translation).

अच्छार्द्र चन्दन° see No. 362
अच्छालचन्दन° see No. 362

363*

अच्छासु हंस इव बालमृणालिकासु
भृङ्गो नवास्विव मधुद्रुममञ्जरीषु ।
कोऽवन्तिभर्तुरपरो रसनिर्भरासु
पृथ्वीपतिः सुकविसूक्तिषु बद्धभावः ॥

(अ) Parimala quoted in Suvṛ (KM II) *ad* 2.21 and Suvṛ (RP) 2.46
Vasantatilakā metre.

What king other than lord of Avantī, has his heart set on the sweet and flavoury compositions of eminent poets, just as none but a swan (is keen) on bright, tender lotus-stalks, or a bee on fresh clusters of mango flowers ?[1] (Dr. Sūryakānta's translation).

1. Quoted as an example of Vasantatilakā metre.

364*

अच्छिन्नमस्तु हृदयं परिपूर्णमस्तु
मौखर्यमस्तमितमस्तु गुरुत्वमस्तु ।
कृष्णप्रिये सखि दिशामि सदाशिषस्ते
यद्वासरे मुरलि मे करुणां करोषि ॥

(आ) PG 254 (a. Śrī Govindamiśra).
(*b*) मौखर्यमस्तु मि° PG (var.).
(*c*) सदाशिषन्ते PG (var.).
Vasantatilakā metre.

Oh friend flute, dear to Śrī Kṛṣṇa, I wish all blessings on you, if only you show pity on me during day time—blessings such as your being free from quarrels [or : holes], fullness of heart, absence of (garrulousness—[or : noisiness] and honour [or : weightiness]. (A.A.R.)

365*

अच्छिन्नं नयनाम्बु बन्धुषु कृतं चिन्ता गुरुष्वर्पिता
दत्तं दैन्यमशेषतः परिजने तापः सखीष्वाहितः ।
अद्य श्वः परनिर्वृतिं भजति सा श्वासैः परं खिद्यते
विश्रब्धो भव विप्रयोगजनितं दुःखं विभक्तं तया ॥

(अ) Amar (Amar (S) 78, Amar (NSP) 110, Amar (POS) 78[1]
(आ) Daś *ad* 4.28, ŚP 3486 (a. Amaru), VS 1407 (Amaru), SR 289.70 (a VS). SSB, 126. 75 (a. Amaru), Skm (Skm (B) 632, Skm (POS 2.32.2), JS 44.29, PG 364 (a. Rudra), Cf. ZDMG 36.548.
(*a*) चिन्ता गुरुभ्योऽर्पिता Daś; तापः etc. from *b* ŚP, VS, SSB, PG, JS, SR; नयनाश्रु JS; सखीष्वाहितो [गु°] PG.
(*b*) दन्यं न्यस्तमशेषतः परिजने चिन्ता etc. from a ŚP JS, PG, SSB, PG (but गुरुभ्यो°) परजने Amar (var), SR; न्यस्तं दैन्यमशे° etc. as ŚP, PG.
(*c*) किल निर्वृतिं व्रजति [प°भ°] ŚP, VS, SR, JS, PG, SSB; परिमिर् [प°] Amar (var.); स [सा] Amar (var.).
(*d*) विस्रब्धो Amar (S), Amar (NSP); Amar (NSP). त्वया [त°] Amar (var.); तथा Amar (var.).
Śārdūlavikrīḍita metre.

1. Western (Arj.) om; Southern (Vema 78) Ravi om.; Rāma om.; Br. MM om.; BORI I om; BORI II om. Doubtful.

Her unceasing flow of tears has been distributed among her friends, her anxiety passed on to her elders, her depression has been transferred wholesale to her attendants, her fire of love deposited in her companions; today or tomorrow her calm will be complete, only sighs now vex her. Take heart; she has shared out the sorrow begotten of thy departure. (A.B. Keith's translation; H.S.L p. 206).

366*

अच्छिन्नमेखलमलब्धदृढोपगूढम्
अप्राप्तचुम्बनमवीक्षितवक्त्रकान्ति ।
कान्ताविमिश्रवपुषः कृतविप्रलम्भ-
संभोगसख्यमिव पातु वपुः स्मरारेः ॥

(आ) Skm (Skm (B) 137, Skm (BI), (1.28.2). (a. Chittapa or Kṣittapa (Skm (BI) and Skm (POS), SRHt 5.4 (a. Śṛṅgāraprakāśa). SSSN, 1.4.5.
(*b*) °नमनी° SRHt. SSSN.
(*d*) पुरारे [स्म°] SRHt, SSSN.
Vasantatilakā metre.

May the body of Lord Śiva[1] protect you—the body, which, being united with that of his beloved[2] has achieved the friendship of love-in-separation and love-in-enjoyment, which requires not the loosening of the girdle, and which denies a close embrace, kiss and the sight of the beauty of the face. (A.A.R.)

1. Enemy of Cupid.
2. Pārvatī.

367*

अच्छिन्नामृतबिन्दुवृष्टिसदृशीं प्रीतिं ददत्या दृशां
याताया विगलत्पयोधरभराद्द्रष्टव्यतां कामपि ।
अस्याश्चन्द्रमसस्तनोरिव करस्पर्शास्पदत्वं गता
नैते यन्मुकुलीभवन्ति सहसा पद्मास्तदेवाद्भुतम् ॥

(आ) SR 274.25, SSB 100.28.
Śārdūlavikrīḍita metre.

Giving pleasure to the eyes similar to a continuous shower of nectar, possessing an indescribable beauty by the movements of the breasts [or: shower of clouds] and touched by the hand of the lover [or : rays of the moon] these lotuses of breasts do not become contracted suddenly. This is a wonder. (A.A.R.)

368

अच्छेद्योऽयमदाह्योऽयम् अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुर् अचलोऽयं सनातनः ॥

(आ) Vi (Vi (R) 20.52, Vi (J) 20.52), Cf. नैनं छिन्दन्ति शस्त्राणि MBh (MBh (Bh) 6.24, 24, BhG 2.24)
(c) सततगः Vi (but Vi (R) var.) as above); सर्वगत° MBh (var.).

It is not to be hurt [i.e. the self of man], not to be burnt, not to be moistened, and not to be dried up; it is imperishable, perpetual, unchanging, immovable, without beginning. (J. Jolly's translation).

अच्छोच्छचन्दन° see No. 362

369*

अच्युतचरणतरङ्गिणि
शशिशेखरमौलिमालतीमाले ।
त्वयि तनुवितरणसमये
हरता देया न मे हरिता ॥

(आ) RJ 1400.
Āryā metre.

Oh Ganges ! When I release my body in you (your holy waters), the river, springing from the foot of Lord Viṣṇu, and forming a garland of jasmine flowers on the head of the moon-crested Lord Śiva, you should give me oneness with Śiva [absolution] and not with Hari [Lord Viṣṇu—re-birth]. (A.A.R.)

370*

अच्युतभक्तिवशादिह
समभावस्तत्प्रसङ्गेन ।
सा रमतेरभ्युदयति
रतिरिति नैवाद्भुतं किञ्चित् ॥

(आ) SR 189.48, SSB 537, 59, SRK 153.27.
Upagīti-āryā metre.

On account of the intense devotion (to Lord Viṣṇu, lover) there is equality of status due to reciprocity. There is no wonder that it is love (devotion to the Lord)[1] as it delights and elevates. (A.A.R.)

1. *rati*.

371

अच्युतानन्तगोविन्द- नामोच्चारणभेषजात् ।
नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥

(आ) Sama 1अ.21 and 2अ.52.

By the medicine of uttering the names of Acyuta, Ananta and Govinda of Lord Viṣṇu, all diseases of the iron age are cured. Truth, truth it is that of what I speak. (A.A.R.)

372*

अजनि प्रतिदिनमेषा
कर्दमशेषा मदङ्गसङ्गेन ।
प्रतिनिशमपूरि पम्पा
दक्षिणसंपातिभिः सलिलैः ॥

(आ) SR 284.7, Vidy 399.
(d) यदक्षिसम्पा° Vidy.
Āryā metre.

The Pampā lake remained with mud alone every day by contact with my body (heated by pangs of separation) ; but every night it got filled up with water [or : tears] flowing southward (due to intense attachment to her—Sītā). (A.A.R.)

373*

अजनि भगवानस्माद्वेधाः शिरःसु सुधाभुजां
कृतपदमिदं चैतद्देव्याः श्रियो धृतिमन्दिरम् ।
तदिह भुवनाभोगश्लाघ्ये सरोरुहि यच्चिरं
शशधर तव द्वेषारम्भः स एष जडग्रहः ॥

(आ) Skm (Skm (B) 1663, Skm (POS) 4.5.3)
(a. Vaidyagadādhara).
(c) सिरोरुहि [स°] Skm (POS).
Hariṇī metre.

From the lotus Lord Brahmā was born ; it adorns the heads of the gods; it is the happy abode of the goddess of prosperity. Against this lotus, honoured throughout the universe, your hate

O moon, is a sign of your dulness (watery nature). (A.A.R.)

374*

अजनि रजनिरन्या चन्द्रमः कान्तिवन्या-
विपुलचपलवीचिव्याचिता काचिदेव ।
सतरुगिरिसरिद्भिः किं हरिद्भिः समेतं
धवलिमनि धरित्रीमण्डलं मग्नमेतत् ॥

(आ) SMH 8.64.
(a) कान्तिरन्या SMH (var.).
(c) द्रु० स० SMH (var.).
Mālinī metre.

Oh moon, due to your brilliance the night looks different (very pleasing) and your capacity to agitate the mighty waves of the sea is also praiseworthy. Is not the whole world with the quarters, trees, mountains and rivers plunged in your pure brilliance [whiteness] ? (A.A.R.)

375*

अजनि शिशिरशीलं शैवलं सागरे यच्
चिकुरमकृत कामस्तन्वि ते किं न तेन ।
वहति कुटिलमेनं हेतुना केन मूर्ध्ना
वदनविधुरयं चेत् सोदरो नावसीयः ॥

(आ) SMH 9.7.
(c) मूर्धा SMH (var.).
(d) यच्चेत्सादृ० SMH (var.); सीद: SMH (var.).
Mālinī metre.

Slender lady, moss growing in the Sea is naturally cool and if Cupid fashioned your tresses with them, what does that signify ? For what reason do you wear them on your head crooked [curled] ? Is it due to your moon face, a brother (born of the ocean and crescent shaped) ? (A.A.R.).

376

अजन्मा पुरुषस्तावद् गतासुस्तृणमेव वा ।
यावन्नेषुभिरादत्ते विलुप्तमरिभिर्यशः ॥

(अ) Kir 11.70.
(आ) SRHt 121.15 (a. Bhāravi), SSSN 143.14, SR 149.308 (a. Kir), SSB 473.214 (a. Bhāravi).
(a) °तावत् Kir (var.).

Man is almost unborn, dead or grass-like until he gets back by arrows (i.e. in fight) his fame destroyed by enemies. (S. and K. Roy's translation).

377

अजन्यकम्पाः शूरा ये नित्यमप्यपराङ्मुखाः ।
दर्शयन्त्यपरागेण परेभ्यश्चित्ररूपवत् ॥

(आ) SSKR 1.21, KSSKP 1.21.

Those brave men, never trembling and ever eager to face (battles), if discontented, show to the enemies (the secrets), like pictures that are faded of colour. (A.A.R.).

अजयुद्धमृषिश्राद्धं see No. 398.

378

अजरामरवत् प्राज्ञो विद्यामर्थं च चिन्तयेत् ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

(अ) Cr 12 (CN "X"), H (HJ Intr 3, HS Intr 3, HM Intr 3, HP Intr 3, HN Intr 3, HK Intr 3, HH 1.7-8. HC 3 5-6), GR 12. (Cf. No. 2901, Cf. JSAIL 24.38.
(आ) ŚP 669, SR 162. 427, IS 94, SSB 494.427 (a. Hit.), Sama 1.अ 14 and 2.अ37, VP 9.97, Nisam 72.
(b) तु [च] IS; साधयेत् [चि°] HK (var.).

A wise man should fix his thoughts upon knowledge and wealth as (if he were) undecaying and undying. He should practice duty as if (he were) seized by the hairs of his head by Death [as if he had not an instant to lose]. (F. Johnson's translation).

379

अजवच्चर्वणं कुर्याद् गजवत् स्नानमाचरेत् ।
राजवत् प्रविशेद्ग्रामं चोरवद्गमनं चरेत् ॥

(आ) Sama 2.76.

One should eat (anything) like a goat; bathe (slowly) like an elephant; enter a about (boldly) like a king, and move village (noiselessly) like a thief. (A.A.R.)

380*

अजस्य गृह्णतो जन्म निरीहस्य हतद्विषः ।
स्वपतो जागरूकस्य याथात्म्यं वेद कस्तव ॥

(अ) Ragh (Ragh (S) 10.25, Ragh (K) 10.24, Ragh (C) 10.23). Cf. A. Scharpe's Kālidāsa Lexicon; I.4; p. 155).
(आ) Sāh *ad* 10.718 (p. 323), Al 9, Alaṁkāra-saṁgraha (Calcutta 1887) 21.

(*d*) याथार्थ्यं Ragh (K), Ragh (C), Al, Sāh; याथार्थं Alaṁkārasaṁgraha.

Who knows the real nature of Thee who art unborn and yet enterest upon corporeal existence, who destroyest Thy enemies though without desire, and who art ever awake though sleeping? (M. R. Kale's translation).

381*

अजस्रं लसत्पद्मिनी वृन्दसङ्गं
मधूनि प्रकामं पिबन्तं मिलिन्दम् ।
रविर्मोचयत्यब्जकारागृहेभ्यो
दयालुर्हि नो दुष्टवद् दोषदर्शी ॥

(आ) PdT 183 (a. Bhāskaracaritra), Ava 543, SR 209.6, SSB 585.8.
(*a*) °पद्मिनी PdT (var.) (*contra metrum*); वृन्दं स PdT (var.) (*contra metrum*).
(*b*) पमाकं PdT (var.); मिलिदं PdT var.) (*contra metrum*) पिबन्ति लिन्दम् PdT (var.) (*contra metrum*).
(*c*) गहेभ्यो PdT (var.).
(*d*) °दर्शी PdT (var.)
Bhujaṅgaprayāta metre.

The sun releases from the prison of the lotus the bee which always embraces the groups of lotuses [or : charming girls] and who drinks [or : kisses] the honey (of their lips) to its heart's content. A man of compassion does not mind the faults (of the distressed) as wicked people do. (A.A.R.)

382*

अजस्रभूमीतटकुट्टनोत्थितैर्
उपास्यमानं चरणेषु रेणुभिः ।
रयप्रकर्षाध्ययनार्थमागतैर्
जनस्य चेतोभिरिवाणिमाङ्कितैः ॥

(अ) Naiṣ 1.59.
(आ) JS 361.1 (a. Śrīharṣa-[paṇḍita]),
(*a*) °नोद्गतैर् Naiṣ (var.), JS.
Vaṁśasthā metre.

(The horse) which was always having dust-particles, rising on account of the continuous pounding of earth, on its feet, which (dust-particles) were as though the atomic minds of people which had come to learn the great speed (of the feet from them). (S. V. Dixit's translation).

383*

अजस्रमभ्यासमुपेयुषा समं
मुदैव देवः कविना बुधेन च ।
दधौ पटीयान् समयं नयन्नयं
दिनेश्वरश्रीरुदयं दिने दिने ॥

(अ) Naiṣ (Naiṣ (NSP) 1.17, Naiṣ (D) 1.17).
(आ) SR 105.130, SSB 396.140 (a. Harṣa).
(*a*) °शमुपेयुषा Naiṣ (D).
(*b*) सदैव [मु°] Naiṣ (var.).
Vaṁśasthā metre.

This wise King Nala, resplendent like the sun, became greater day by day, passing his time continuously with poets and learned men, who gladly approached him, like the glorious Sun, who rises day by day, refulgent, in company of Śukra and Budha, gladly accompanying him, observing the rule of astronomy [or : making the different periods of time]. (S.V. Dixit's translation)

384*

अजस्रमारोहसि दूरदीर्घां
संकल्पसोपानततिं तदीयाम् ।
श्वासान् स वर्षत्यधिकं पुनर्यद्
ध्यानात्तव त्वन्मयतां तदाप्य ॥

(अ) Naiṣ 3.106.
(आ) Kuv. *ad* 39.85 (p. 109).
(*d*) त्वन्मयतामवाप्य Naiṣ (var.), Kuv.
Upajāti metre. (Upendravajrā and Indravajrā)

Unceasingly dost thou ascend the everlong stair way of his thoughts, and the sighs that he plentifully heaves are due to his meditating on thee, with his self absorbed in thyself (K.K. Handiqui's translation).

385

अजा इव प्रजा मोहाद् यो हन्यात् पृथिवीपतिः ।
तस्यैका जायते तृप्तिर् न द्वितीया कथंचन ॥

(अ) P (PP 1.177, Pts 1.219. PtsK 1.250).
(आ) ŚP 1290, SR 145.122, IS 95, SSB 466.8.
(*a*) अजामिव प्रजां Pts, ŚP, SR, SSB; हन्याद् [मो°] PtsK, ŚP, SR (see *b*).
(*b*) मोहात् [ह°] PtsK, ŚP SR, SSB (see *a*).
(*c*) प्रीतिर [तृ°] IS (var.).
(*d*) न द्वि° tr. ŚP., SR, SSB.

The king who madly butchers men, /

their lives as little reckoned / as lives of goats, has one square meal, / but never has a second. (A. W. Ryder's translation).

अजाखरखुरोत्सर्गं see No. 392

386*

अजागलस्थस्तन उष्ट्रपुच्छं
कक्षान्तरे केशमथाण्डयुग्मम् ।
त्वां संसृजन् सायणमायणादौ
ब्रह्माग्रगण्यो न बभूव पूज्यः ॥

(अ) Sama 2.66
(*c*) त्वं Sama.
Upajāti metre (Upendravajrā and Indravajrā)

God Brahmā, the first god (of the Trinity) is not worshipped (in temples) as he uselessly created the fleshy proturbations hanging from the goat's neck, the tails of camels, hair under the armpit, the pair of scrotum, Sāyaṇa, Māyaṇa and yourself. (A.A.R.)

387*

अजाङ्घ्रिनिर्वत्तरजश्चयापि
कपालिना बद्धरसापि कामम् ।
ततोऽप्यधोधः पतितापि नित्यं
गङ्गा कुसङ्गापि पुनाति लोकान् ॥

(आ) JS 369.4.
Upajāti metre (Upendravajrā and Indravajrā).

The river Ganges purifies the people (who bathe in it) though it is associated with mud[1], with the dust of the feet of Lord Viṣṇu (from where it springs) and attached to a skull-bearer (Lord Śiva) and fallen even to lower depths. (A.A.R.)

1. Muddy water—attached to bad people.

388*

अजाजीजम्बाले रजसि मरिचानां च लुठिताः
कटुत्वादुष्णत्वाज्जनितरसनौष्ठव्यतिकराः ।
अनिर्वाणोत्थेन प्रबलतरतैलाक्ततनवो
मया सद्यो भृष्टाः कतिपयकवव्यः कवलिताः ॥

(आ) SkV 1148. (Cf. No. 151).
Śikhariṇī metre.

I rolled them in a cumin swamp / and in a heap of pepper dust / till they were spiced and hot enough / to twist your tongue and mouth. / When they were basted well with oil, / I didn't wait to wash or sit ; / I gobbled that mess of *koji* fish / as soon as they were fried. (D.H.H. Ingalls's translation).

389

अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
सकृद्दुःखकरावाद्याव् अन्तिमस् तु पदे पदे ।

(अ) H (HJ Intr. 13, HS Intr 12, HM Intr 13, HK Intr 13, HH 2.16-7, HC 4.16-7), VCsr 21.3 (p. 318 *a*). Cf. No. 390.
(आ) SR 90.5, SRK 121.2 (a. Kalpa. taru), IS 96, SSB 373.5, Sama 1अ 15, SMa 22.
(*b*) मृताजातौ सुतौ वरम् SMa (Cf. No. 390)
(*c*) °करावेताव SMa.

Of (a son) unborn, dead, (or) a fool, —better the two first, and not the last. The two first cause unhappiness once; but the last perpetually. (F. Johnson's translation).

390

अजातमृतमूर्खेभ्यो मृताजातौ सुतौ वरम् ।
यतस्तौ स्वल्पदुःखाय यावज्जीवं जडो दहेत् ॥

(अ) P (PP Km 2, Pts Km 2, Pts K Km 4, PM Km 2), BhŚ 357 (doubtful). Cf. No. 389 and मूर्खश्चि°
(आ) ŚP 1483, SR 90.6 (a. ŚP), SRK 121.5 (a. Kalpataru), IS 97 (Cf. VS 2728), SSB 373.6,
(*b*) सु° व° tr. VS; वरौ SRK.
(*c*) तै किंचिच्छोकदौ पित्रो(र्) VS; यतस्तावल्प° SRK.
(*d*) मूर्खस्त्वत्यन्तशोकदः VS.

Of sons unborn, or dead, or fools, / unborn or dead will do : / they cause a little grief, no doubt; / but fools a long life through. (A. W. Ryder's translation.

391*

अजातरोमामतिसुन्दराङ्गीं
शृङ्गारवल्लीमिव राजकन्याम् ।
भुक्त्वा द्रुतं क्वापि गतो न चेत् स्याः
स्यात्ते तदानर्थनिपात एव ॥

(आ) PV 427 (a. Veṇidatta).
(*a*) अजातराम° PV (MS); सुन्दराङ्गी PV (MS).
(*c*) द्रुतं [द्रु°] PV (MS) चे [चेत्] PV (MS).
(*d*) °निपाति PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

Oh bee-lover, if after enjoying the honey [or : young girl] from betel-wine which is not fully matured, and is of beautiful limbs, like a princess, you do not get away quickly, danger will surely overtake you. (A.A.R.).

392

अजाधूलिरिव त्रस्तैर् मार्जनीरेणुवज्जनैः ।
दीपखट्वोत्थच्छायेव त्यज्यते निर्धनो जनः ॥

(अ) P (Pts 2.100, PtsK 2.108), Cf. No. 399
(आ) SR 379.101, IS 98.

(a) अजाखरखुरोत्सर्ग PtsK, SR
(c) दीपखटवापछायेव PtsK, SR; दीपखट्वाथच्छायेव PtsK.
(d) जनैः Pts.

People are afraid of, and shun a poor man in the same way as they shun the dust of a goat or of a broom or the shadow from a bedstead coming from a lamp.

393

अजानता भवेत्कश्चिद् अपराधः कुतो यदि ।
क्षन्तव्यमेव तस्याहुः सुपरीक्ष्य परीक्षया ॥

(अ) MBh (MBh (Bh) 3, 29, 29, MBh (C) 3. 1058).
(आ) IS 99.

(d) तेषां वै सुपरीक्षया MBh (var.); परीक्ष्य वा (°क्षकाः क्षकैः °क्षितान्) MBh (var.).

People who have considered the matter well, declare that one has to forgive a person who has insulted without knowledge.

394*

अजानती कापि विलोकनोत्सुका
समीरधूतार्धमपि स्तनांशुकम् ।
कुचेन तस्मै चलतेऽकरोत् पुरः
पुराङ्गना मङ्गलकुम्भसंभृतिम् ॥

(अ) Naiṣ 15.74
Vaṁśasthā metre.

Eager to have a look, a certain woman of the city, without noticing even the scarf over her breasts, which was half blown away by the wind, displayed before him as he was proceeding the offering of an auspicious pitcher, her own bosom. (K.K. Handiqui's translation).

395

अजानन् माहात्म्यं पतति शलभस् तीव्रदहने
स मीनोऽप्यज्ञानाद् बडिशयुतमश्नातु पिशितम् ।
विजानन्तोऽप्येते वयमिह विपज्जालजटिलान्
न मुञ्चामः कामानहह गहनो मोहमहिमा ॥

(अ) BhŚ 160, Śānt 1.7.
(आ) ŚP 4156 (a. BhŚ), JS 456.73 (a. Gobhaṭṭa), SR 374.214 (a. BhŚ), SRK 295.12 (a. BhŚ), IS 100; PdT 289, SSB 374.214.Pad 91.54.

(a) महात्म्यं BhŚ (var.) (*contra metrum*); दाहित्म्यं [मा°] JS; दाहित्वं [मा°] JS; दाहित्म्यं BhŚ (var.), Śānt (var.); अप्येषः [मा०] BhŚ (var.) (*contra metrum*); दाहार्ति (°र्ति) (मा०) BhŚ (var.), Śānt, Pad, SR, SRK (*contra metrum*); पततु BhŚ (var.); विशति [प०] Śānt, Pad; शलभो Śānt (var.) Pad; तत्र° (ती°) BhŚ (var.), Śānt. (var.), JS; दीप° (ती°) BhŚ (var.); °दहनं BhŚ (var.); दीपदहनं Śānt, Pad, SRK.
(b) न[स] BhŚ (var.); ऽप्यज्ञात्वा BhŚ (var.); विज्ञानाद् BhŚ (var); ऽप ज्ञानाद् BhŚ (var.) ऽपि ज्ञात्वा BhŚ (var.), Śānt, ŚP, JS, Pad, SR; तिडिशयुतम् (°गतम्) BhŚ (var.); बलिशधृतम् (धृत०) BhŚ (var.); बत बडिशमश्नाति JS, मडिशयुतम् BhŚ (var.) बनिशगतम् BhŚ (var.); वल्शियुतम् BhŚ (var). धृतबडिशमश्नाति (धृत°) Śānt; धृतम(ब) लिशमश्नाति Pad; अश्नाति (°श्नंति) BhŚ (var.), PdT, ŚP, SR, SRK; अश्नातु Śānt (var.).
(c) ऽप्यते (ऽप्ये०) BhŚ (var.) ह्येते BhŚ (var.), JS; प्येतान् Śānt, Pad; वयमिव BhŚ (var.); विषज्जाल °BhŚ (var,) ; °जटिला BhŚ (var.) हि after ह added Śānt (var.); °पटलान् BhŚ (var.); °जटिलो BhŚ (var.).
(d) कामान्नहह BhŚ (var.)
Śikhariṇī metre.

It is quite true that a moth throws itself down into the burning flame of a lamp, and a fish devours the meat of deadly bait attached to the fishing hook, but we must admit, that both the moth and the fish are entirely ignorant of the fact that this step of theirs will lead to their utter destruction. Whereas, on the contrary, we human beings cannot give up the temptations of sensual pleasures, notwithstanding the fact, that we are

fully conscious of their being the inextricable snares of all our calamities and misfortunes, in the world ! The influence of worldly delusion is, no doubt, tremendously great and mysterious. (P. G. Nath's translation).

**अजामिव प्रजा** see No. 385

**अजामिव प्रज्ञां** see No. 385

396**

**अजामूत्रं च तद्विष्ठा सूकरस्य तथैव विट्**
**बुद्बुदं लेपतो हन्यान् मण्डलिक्ष्वेडसंभवम् ॥**

(आ) ŚP 2919.

The wine and excrement of goats and the excrement of pigs if made into a foamy cream and applied will destroy the effect of the poison of *maṇḍali*-snakes. (A.A.R.)

397*

**अजायन्तैतस्मादमृतशशिलक्ष्मीप्रभृतयः**
**परित्राताश्चेन्द्रात् कुलशिखरिणः पूर्वमुना ।**
**उपेता इत्येवं तव जलनिधे तीरमधुना**
**विगर्जाभिः किं नः श्रुतिपुटमहो जर्जरयसि ।**

(आ) Skm (SKm (B) 1689, Skm (POS) 4.10, 4) a. Saroruha), AB p. 528.
Śikhariṇī metre.

We have come to your shore, O sea (inspired by the fact) that the nectar, the moon, the goddess Lakṣmī, etc. were born of you and that you gave shelter, in days of yore, to a principal mountain (Maināka, son of Himavān) from (the onslaughts of) Indra. Why, O wonder, do you deafen our ears with your roar ? (A.A.R.).

398

**अजायुद्धमृषिश्राद्धं प्रभाते मेघडम्बरः ।**
**दम्पत्योः कलहश्चैव बह्वारम्भे लघुक्रिया ॥**

(अ) Cr 1130 (CvGt 7.13, CRC 8.24, CNW : 91, CNPN 83, CuT II 14.11, CnT III 7.70 CnT V 110, CPS 235.41). Cf. छागयुद्धमृषिश्राद्ध
(आ) Udbhaṭa in ŚKDr *ad* मेघडम्बर, ŚP 1455, SR 153.27, IS 101, Subh 91, SSB 481.27, Sama 2 प 31.
(*a*) अजयुद्ध° CNW; °युद्धो (°द्ध IS; °द्धं; द्धे)) CNPN, CRC, CPS, Subh; द्विज (°जः Subh [मृषि] CRC, CPS, Subh; श्राद्धे(°द्ध) CNPN, ŚKDr, Subh; वणिग वादः [मृ°] Cv Crt.
(*b*) प्रत्यूषे ŚP; मेघनमनिर्दनं Subh; मेघडम्बर (०रे ŚKDr) CvGt, CRC, CPS, SR, Subh, SSB, Sama.
(*c*) कलहे (°हं IS) ŚKDr, IS
(*d*) सर्वमेतन्निरर्थकम् CvGt, Subh; क्षणमेकं भविष्यति CRC, CPS; परिणामे न किंचन ŚP, SR, Sama; लघुः क्रियः CNPN.

The fight of goats, the ceremony to propitiate the sages, thunder in the early morning and the quarrels of man and wife—these commence noisily but are very gentle in the end.

399

**अजारजः खररजस् तथा संमार्जनीरजः ।**
**दीपखट्वोत्थच्छाया च शक्रस्यापि श्रियं हरेत् ॥**

(अ) Cr 1131 (CNG 148, CNI I 143, CNPN 29, CnT II 16.11, CnT III 7b7), GP 1.114, 43. (Cf. Pts. 2.98) and No. 400.
(आ) TP 45, IS 7432, PWW 945, Sama 2 श 3.
(*a*) खररजो CNI I, GP, PWW.
(*b*) यत्तु [त°] GP, PWW: रजः [त°] CNI I; °नीषु च CNI I.
(*c*) दीपमञ्चकयोश्छाया (°संचे° CNI I) CNI I, Sama; स्त्रीणां पादरजो राजन् CNPN; स्त्रीणां पादरजश्चैव TP; एतद्रजो महापापं GP, PWW.
(*d*) हंति पुण्यं पुरकृतम (for °तम्) CNI I; शक्रादपि हरेत् श्रियं CNPN; महाकिल्बिषकारकम् GP PWW

The dust of a goat, or of an ass, or of a broom, the menses of a woman and the dust caused by one's feet can destroy even the high position of Indra.

400

**अजारजः पर्वणि मैथुनानि**
**श्मशानधूमो मठभोजनानि ।**
**रजस्वलानेत्रनिरीक्षणानि**
**हरन्ति पुण्यानि दिवा कृतानि ॥**

(आ) Subh 149, IS 7433 (Cf. Pr 377). See No. 399
(*d*) दिवः Subh; पुरा [द°] Pr.
Upendravajrā metre.

The dust of a goat, co-habitation during the change of the moon, the smoke from a burial place and the look into the eyes of a menstruating woman, destroy all the good deeds committed by a person during the day.

**अजार्गे भोषजं** see No. 408

**अजालघुस्मरावासा** see **गीतनृत्यप्रिया**

401

**अजाविगर्दभोष्ट्राणां मार्जारमूषिकस्य च ।**
**रजांस्येतानि पापानि सर्वतः परिवर्जयेत् ।**

(अ) Cr 13 (CR "V") CPS 198.62).

(*a*) अजादिगर्दभोष्ट्राणां CR (var.) (scribe's error)

(*d*) परिवजयेत् CR (var.) (printer's error).

One should always avoid the dust raised by goats, sheep, donkeys, camels, cats and mice, since they are harmful.

अजाश्वं मुखतो see No. 402

402

अजाश्वयोर्मुखं मेध्यं गावो मेध्यास्तु पृष्ठतः ।
ब्राह्मणाः पादतो मेध्याः स्त्रियो मेध्याश्च सर्वतः ॥

(अ) SkP, Kāśikh. 40.46; Vās 28.9 *ab*, Y 1.194 *a* (only)

(आ) ŚP 605, IS 102, PWW 15. (cf. Pr. 362; ZDMG 52.255).

(इ) Cf. TK (OŚ) 32.

(*a*) अजाश्वं मुखतो Y, ŚP; अजाश्वा मुखतो Vās.

(*b*) सर्वतः [पृ०] Vās.

(*c*) पादयोर्ब्राह्मणा मे° (°यो ब्रा°) SkP, PWW.

(*d*) मेध्यास्तु SkP. PWW.

Goats and horses have their muzzes pure; cows their backs; Brāhmaṇas their feet; (and) women their whole body.

अजाश्वरथधान्यानां see गजाश्वरथधान्यानां

403

अजा सिंहप्रसादेन वने चरति निर्भयम् ।
राममासाद्य लङ्कायां लेभे राज्यं विभीषणः ॥

(अ) H (HJ 3.12).

Through the favour of the lion, the she-goat grazes fearlessly in the forest. Vibhīṣaṇa having met Rāma, obtained sovereignty in Laṅkā (F. Johnson's translation).

404

अजितेन्द्रियवर्गस्य नाचारेण भवेत् फलम् ।
केवलं देहखेदाय दुर्भगस्य विभूषणम् ॥

(आ) SRHt 71.11 (a. Rājaga)[1], SSSN 56.6.

1 Probably Rājagupta.

No fruitful result comes from religious practices if the senses are not conquered; it only results in bodily pain as ornaments worn by a poor man [or : widow]. (A. A. R.)

405

अजित्वा सार्णवामुर्वीम् अनिष्ट्वा विविधैर्मखैः ।
अदत्त्वा चार्थमर्थिभ्यो भवेयं पार्थिवः कथम् ॥

(आ) KāD [KāD (Bh) 2.284, KāD (B) 2.284], Amd 66.126.

(*ab*) °मुर्वीमनिष्ट्वा KāD (B).

How can I become a king without having conquered the earth along with the seas, without having performed sacrifices of various kinds and without having distributed wealth to the suppliants ? (A. A. R.)

अजीतात्मा see No. 3764

अजित्य नीतिं कस्मात्तु see No. 1124

406*

अजीयतावर्तशुभंयुनाभ्यां
दोर्भ्यां मृणालं किमु कोमलाभ्याम् ।
निःसूत्रमास्ते घनपङ्कमृत्सु
मूर्तासु नाकीर्तिषु तन्निमग्नम् ॥

(अ) Naiṣ (NSP) 7.69.

(आ) SR 264.229, SSB 82.6.

Upajāti metre (Upendravajrā and Indravajrā)

Did she, whose navel is beautiful with its whirl, conquer the lotus-stalk with her tender arms ? Is it not for that reason lying helpless, immersed in dense clay, its humilation in a tangible form ? (K. K. Handiqui's translation).

407

अजीर्णं तपसः क्रोधो ज्ञानाजीर्णमहंकृतिः ।
परनिन्दा क्रियाजीर्णम् अन्नाजीर्णं विषूचिका ॥

(आ) IS 103, Subh 86 (cf. Pr. 362).

(*d*) विसूचिका Subh, IS.

Anger is the result of indigested penance; self-confidence is the result of indigested knowledge; censoriousness is the result of indigested actions; diarrhoea is the result of indigested food.

408

अजीर्णे भेषजं वारि जीर्णे वारि बलप्रदम् ।
भोजने चामृतं वारि भोजनान्ते विषापहम् ॥

(अ) Cr 14 (CV VIII.7, CPS 259.104).

(आ) IS 104, Sama 1अ.82 and 2 अ.59.

(a) अजार्णे CV (var.); भेषजं CV (var.).
(d) भोजनते CV (var.); विषप्रदम् CV, CPS.

Water is a medicine for indigestion; it is invigorating when the food that is eaten is well digested; it is like nectar when drunk in the middle of the dinner; and it is like poison when taken after a meal. (K. Raghunathji's translation).

409

अजेयः सुभगः सौम्यः त्यागी भोगी यशोनिधिः ।
भवत्यभयदानेन चिरंजीवी निरामयः ॥

(अ) Vet. 10.5.
(a) अदेयः or आदेयः Vet (var.); सर्वगः[सु०] Vet (var.).
(b) रागी[भो°] Vet (var.).
(c) भव्यो भवप्रधानेन Vet (var.).
(d) निरागमः Vet. (var.).

By granting freedom from fear to the distressed, one becomes invincible, charming, gentle, a liberal donor, enjoyer of happiness, full of fame and free from disease. (A. A. R.)

410**

अजैडकासूकरविड्विडङ्ग-
किण्वोपचारेण च बीजपूरः ।
भूयोश्वमूत्राविलवारिसिक्तः
फलानि धत्ते सुबहूनि शश्वत् ॥

(आ) ŚP 2240.
Upajāti metre. (Upendravajrā and Indravajrā).

The citron-tree always gives fruit in abundance if treated with fermented *viḍaṅga*-plants mixed with the excrement of pigs, ewes and goats and watered with the muddy water containing dog's urine (A. A. R.)

411

अर्जितं स्वेन वीर्येण नान्यपाश्रित्य कंचन ।
फलशाकमपि श्रेयो भोक्तुं ह्यकृपणं गृहे ॥

(अ) MBh (MBh (Bh) 3. App. I. 21, 29-30, MBh (C) 3. 13239-40).
(आ) SRRU 147.
(b) नान्य° MBh (var.), SRRU.
(c) फलं श° MBh (var.); फलमूल° MBh (var.)
(d) सतां [गृहे] MBh (var.).

Not with things unearned by one's own valour nor by depending on others : it is far better to eat even fruit and vegetables in one's own house unhindered by wretchedness. (A. A. R.)

412

अज्ञं कर्माणि लिम्पन्ति तज्ज्ञं कर्म न लिम्पति ।
लिप्यते रसनैवैका सर्पिषा करवद् यथा ॥

(अ) BhŚ 358 (doubtful).

Work hangs heavily on the ignorant, but not so on an expert. Ghee sticks to the palm but not to the tongue. (A. A. R.)

413

अज्ञः सुखमाराध्यः
सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवदुर्विदग्धं
ब्रह्मापि नरं न रञ्जयति ॥

(अ) BhŚ 8, H (HJ 4.104, HS 4.99, HM 4.100, HP 4.104, HN 4.104, HK 4.105, HH 115. 22-3, HC 155.15-6), Cr 1132 (CNI I 276).
(आ) ŚP 208 (a. BhŚ), VS 393 (a. Bh's); SRHt 30.23 (a. BhŚ), SR 40.25 (a. H), SRK 34.1 (a. BhŚ), RJ 1422, IS 105, Subh 302, SSap 611, SSB 293.25 (a. BhŚ), Sama 1अ 78. Cf. JSAIL 24.35.
(a) सुखतरम् BhŚ (var.); अवोबोध्यः BhŚ (var.)
(b) आराध्य (°ते om.) CNI I, HP (var.); आराध्यो IS; अवबोध्यते BhŚ (var.); विशेषज्ञः HK (printing error); ऽशेषज्ञः IS.
(c) ज्ञानलब्धुर्विदग्धं HH; ज्ञानवलद्वद्विदग्ध HS (var.); °तं HS (var.), BhŚ (var.)
(d) त नर (*contra metrum*) CNI; तं नरं HH, BhŚ (var.), SRK; नरं om, HH; BhŚ (var.); बोधयति [र°] BhŚ (var.)
Āryā metre.

To manage (conciliate) an ignorant person is quite easy, and easier still is the propitiation of the learned; but to please the conceited fellow whose head is turned by his little learning is surely an impossible task even for Brahmā, the Creator. (P. G. Nath's translation).

414

अज्ञतया प्रेम्णा वा
चूडामणिमाकलय्य काचमणिम् ।

नृपतिर्वहेत शिरसा
तेनासौ नह्यनर्घ्यमणिः ॥

(अ) SRK 221.51 (a. Kalpataru), SR 218.73, IS 7621.
Āryā metre.

A king may adorn his head with (coloured) glass mistaking it for his crest-jewel or he does so deliberately (but) by that it cannot become an invaluable gem. (A. A. R.)

415

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

(अ) MBh (MBh (Bh) 6.26, 40, =BhG 4.40)
[Cf. MBh (R) 12.133, 14; 199, 61].
(आ) SSap 332, Sama 2 स 36.

The man unknowing and without faith, / his soul full of doubt, perishes. / Not in this world, nor the next,/ nor bliss, for him whose soul is full of doubt. (F. Edgerton's translation).

416*

अज्ञस्तावदहं न मन्दधिषणः कर्तुं मनोहारिणीश्
चाटूक्तीः प्रभवामियामिभवतो याभिः कृपापात्रताम् ।
आर्तेनाशरणेन किं तु कृपणेनाक्रन्दितं कर्णयोः
कृत्वा सत्वरमेहि देहि चरणं मूर्धन्यधन्यस्य मे ॥

(आ) VS 3523 (a. Jagaddhara).
Śārdūlavikrīḍita metre.

I am ignorant; and one of dull intellect is unable to compose flattering verses by which I can become an object of your compassion (munificence) [or : I am not ignorant or dull-witted and am capable of composing sparkling verses by which I can gain your favour]. Thus did the helpless poor man cry (before the king). (The king) taking (the true import) into his ears, said : "Come quickly. Let me place your foot on my fortunate head." (A. A. R.)

417

अज्ञातकालोचितकर्मयोगा
रोगा इवाहर्निशि पच्यमानाः ।
जगत्त्रये देवमनुष्यनागाः ।
प्रज्ञादरिद्राः खलु सर्व एव ॥

(अ) Sam [Sam (NSP) 4.21, Sam (RP) 4.21].
(b) °पच्यमानाः Sam (RP).
(c) जगत्त्रये Sam (RP).
Upajāti metre (Upendravajrā and Indravajrā).

This ignorance of means adapted to the circumstance, of means which allow themselves to be used and moulded, as a doctor uses and moulds a disease which he is gently ripening day by day, this inability to master chance, is common to the Triple World, to gods and men and devils. They are poor creatures all, and especially poor in wisdom. (E. P. Mather's translation).

418

अज्ञातकुलशीलस्य वासो देयो न कस्यचित् ।
मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः ॥

(अ) H (HJ 1.57, HS 1.49, HM 1.55, HK 1.56, HP 1.42, HN 1.44, HH 14.22-3, HC 20.6-7).
Cf. Tantrākhyāna 3.3[1] and PM 4.11 and 4.14
(आ) IS 106, Bahudarśana 51.71, Sama 1.अ 27.
(d वृद्धो [गृ°] Bah.

House-room ought not to be given to any one unknown as to family and disposition; for through the fault of the cat, the vulture Jardagava was put to death. (F. Johnson's translation)

1. It reads there :

अज्ञातकुलशीलानां न देयः स्यादपाश्रयः ।
दिण्डिकस्य हि दोषेण हता मन्दविसर्पिणी ॥

419

अज्ञातकुलशीलेऽपि प्रीतिं कुर्वन्ति वानराः ।
आत्मार्थे च न रोदन्ति रोदन्ति त्वितरे जनाः ॥

(आ) IS 107, Subh 149, (Cf. PM 4.4).
(a) अनागतं कुलशीलं Subh.
(c) आत्मा अर्थे न Subh.
(d) रोदन्ति इतरे जने Subh.

Monkeys give their love also to one whose descent and character they do not know and do not shed tears about themselves, as other creatures do.

420

अज्ञातदेशकालाश्
चपलमुखा पङ्क्वोऽपिश्च प्लुतयः ।
नवविहगा इव मुग्धा
भक्ष्यन्ते धूर्तमार्जारैः ॥

(अ) Kal (Kal (KM) 1.19, Kal (RP) 1.19)
Āryā metre.

Fools, like young birds, who do not know the proper time and place (to venture out), with noisy mouths, and jumping though lame become a prey to the rogues in the form of cats. (A. A. R.).

421

अज्ञातदोषैर्दोषज्ञैर् उद्दूष्योभयवेतनैः ।
भेद्याः शत्रोरभिव्यक्त- शासनैः सामवायिकाः ॥

(अ) Śiś (Śiś (NSP) 2.113, Śiś (GN) 2.113).

Let spies, concealing their own insidious character, yet discovering the weak points of others, and receiving pay from both, alienate the counsellors of the enemy from him, by producing forged letters (orders in writing). (M.S. Bhandare's translation)

422

अज्ञातनामवर्णेष्व्
आत्मापि ययार्प्यते धनांशेन ।
तस्या अपि सद्भावं
मृगयन्ते मोघसंकल्पाः ॥

(अ) Kal [Kal (KM) 4.12, Kal (RP) 4.12].
(आ) SRHt 140.17 (a. Kalāvilāsa).
(b) धनार्थेन ]ध°] SRHt.
(c) तस्यामपि SRHt.
(d) मेघसङ्काशाः SRHt.
Āryā metre.

People with vain fancies seek the good will of that woman who, for a trifle of wealth, offers herself to men whose status and birth are unknown.

423

अज्ञातपाण्डित्यरहस्यमुद्रा
ये काव्यमार्गे दधतेऽभिमानम् ।
ते गारुडीयाननधीत्य मन्त्रान्
हालाहलास्वादनमारभन्ते ॥

(अ) Śrīkaṇṭha° 2.5.
(आ) VS 169 (a. Maṅkhaka), SR 40.34 (a. VS), SSB 293.34.
(b) दधते विमानं Śrīkaṇṭha (var.).
Indravajrā metre.

If some people, without (good) scholarship and the secret of poesy and appropriate placing of pen name etc., plunge into the path of (composing) poetry, they are like those who begin to drink a dreadful poison[1] without having mastered the *mantra-s* in honour of [or : as taught by] Garuḍa. (A. A. R.)

1. *hālāhala*.

424

अज्ञातभाविचौरादि दोषैर्नित्यविनाशिना ।
हास्यैकहेतुना लोके गणकस्य धनेन किम् ॥

(अ) Dar (Dar (KM) 2.52, Dar (RP) 2.52).

Of what account are the riches of a *gaṇaka* (astrologer) which are liable to be lost at any time because of the dangers from thieves and other oncoming calamities and which are the source of ridicule (of cultured men) ? (A. A. R.)

425*

अज्ञातमहिमा वाणी शिवं स्तौतु रसोन्मदा ।
रसातिरेकादौचित्य- भङ्गः स्त्रीणां क्व लभ्यते ।

(आ) JS 459.1 (a. Kavidarpaṇa).

Let Goddess Sarasvatī, intoxicated with sentiment praise Lord Śiva without knowing his greatness. [Let speech, intoxicated with sentiment, although not well cultivated, praise one well]. Due to their impassioned appeal, where is impropriety in the case of women ? (A. A. R.)

426*

अज्ञातमातृलालन-
मैणशिशुं कश्चिदङ्कमारोप्य ।
अद्यापि रक्षसि विधो
धर्मात्मा कोनु भवदन्यः ।

(अ) Kavikaumudī 1.45.
Āryā metre.

A young fawn unknown to maternal love / you carry on your lap and show affection / upto this day, O Moon. Where will the world find a benefactor like you ? (K. Krishnamoorthy's translation).

427

अज्ञातवीवधासार- तोयसस्यो व्रजेत्तु यः ।
परराष्ट्रं न भूयः स स्वराष्ट्रमधिगच्छति ॥

(अ) P (Pts 3.41, PtsK 3.39[1], PM 3.64).
(आ) IS 108.
(a) °विवधा° IS.
(b) तोयशस्पो PtsK.
(c) स नो भू° PtsK.
(d) स्वराष्ट्रमपि ग° Pts.

1. Cf. PtsK Th. Benfey, note 983.

Who enters the land of an enemy without provisions, friends, water, fodder, will never return in his own district.

428

अज्ञातशास्त्रसद्भावाञ्छास्त्रमात्रपरायणान् ।
त्यजेद् दूराद् भिषक्पाशान् पाशान् वैवस्वतानिव ॥

(आ) SRK 84.5 (a. Vāgbhaṭṭa), SR 44.5, SRHt 136.1, SSSN 99.1,IS 7622. SSB 299.5, SMa 2.90.
(a) आज्ञात°SRK (but in the *pratīka*-index अज्ञात
(ab) °वान् शास्त्र° SRK, SMa, °वाञ् शास्त्र° SR.
(d) धूको [पा°] SSSN.

One should keep at arms' length quacks who cultivate the science (of medicine) without understanding its true import, as one should, the ropes of the god 'of death. (A. A. R.)

429

अज्ञाताः पुरुषा यस्य प्रविशन्ति महीपतेः ।
दुर्गं तस्य न संदेहः प्रविशन्ति द्रुतं द्विषः ॥

(अ) P (Pts 3.159, PM 3.64).
(आ) IS 109.

If unknown persons have access to a fortress of a sovereign, then, without doubt, the enemy will be also able to enter it.

430*

अज्ञातागममीलिताक्षियुगलं किं त्वं मुधा तिष्ठसि
ज्ञातोसि प्रकटप्रकम्पपुलकैरङ्गैः स्फुटं मुग्धया ।
मुञ्चैनां जड किं न पश्यसि गलद्बाष्पाम्बुधौताननां
सख्यैवं गदिते विमुच्य रभसात् कण्ठेवलग्नो युवा ॥

(आ) VS 2068 (Cf. No. 4380.)
Śārdūlavikrīḍita metre.

Why do you remain uselessly with eyes closed, not aware of her arrival ? You are recognized by the simple-minded young lady clearly with her limbs bristling with delight. Dull one, let go her hands. Do you not see her face washed with rising tears ? When addressed by the female messenger in this way, the youth let go her hands and quickly caught her by the neck. (A. A. R.)

431*

अज्ञातेन्दुपराभवं परिलसद्व्यालोलनेत्राञ्जनं
भ्रान्तभ्रूलतमैणनाभितिलकं श्रीखण्डपत्रालकम् ।
बन्धूकाधरसुन्दरं सुरमुनिव्यामोहि वाक्यामृतं
त्रैलोक्याद्भुतपङ्कजं वरतनोरास्यं न कस्य प्रियम् ॥

(आ) SR 263.205, SSB 80.91.
Śārdūlavikrīḍita metre.

To whom is the face of the fair-bodied young lady not dear ?—the face, a wonderful lotus of the three worlds, which has not known defeat at the hands of the moon, shining with collyrium and loving glances, with playful charming eyebrows, marked on the forehead with musk, adorned with sandal decorations, beautiful with lips red like *bandhūkā*-flowers, and whose speech like nectar can please [or : intoxicate] the lord of Speech.[1] (A. A. R.)

1. Bṛhaspati

432

अज्ञानं कारणं न स्याद् वियोगो यदि कारणम् ।
शोको दिनेषु गच्छत्सु वर्धतामपयाति किम् ॥

(अ) H (HJ 4.85, HS 4.81, HM 4.82, HK 4.87, HP 4.85, HN 4.85, HH 112.20-1, HC 151.6-7).
(आ) JS 448.13 (a. Kṛṣṇamiśra), IS 110, Sama 1अ.76
(a) अज्ञानकारणं HP (var.).
(d) वर्धतामथ याति JS.

If ignorance were not the cause (of grief)—if separation (be) the cause; (then) as the days pass along, let sorrow increase ! Why doth it go off ? (F. Johnson's translation).

433

अज्ञानं खलु कष्टं
क्रोधादिभ्योऽपि सर्वपापेभ्यः ।
अर्थं हितमहितं वा
न वेत्ति येनावृतो लोकः ॥

(अ) VCjr 27.5.
(b) कष्टादिभ्यो VC (var.).
(c) अपि [अर्थं] VC (var.) (*contra metrum*); अर्थं- सर्वमहितं VC (var.) (*contra metrum*);

°ष्वितमध्य् VC (var.) (contra metrum).
Āryā metre.

Ignorance surely is an evil even greater than all the vices of anger and so on; a man enwrapped in it does not know a good object from a bad. (F. Edgerton's translation).

434

**अज्ञानं यत्फलं तस्य रसोऽधर्मः प्रकीर्तितः ।**
**भावोदकेन संवृद्धिस् तस्याश्रद्धा ऋतुः प्रिय ॥**

(अ) PdP, Bhūmikhaṇḍa 11, 19 (in PWW 664 and PAn 333 as PdP Pātālakha 87.57(?) )
(a) सुफलं PWW, PAn.
(b) धर्मे फलस्य हि PWW, PAn.
(c) समृद्धिस् PWW, PAn.
(d) तस्य श्र° PWW, PAn; ऋतुप्रिया PdP, PWW, PAn.

Dear one, ignorance is the fruit of that (tree) and its essence [or : juice] is declared to be unrighteousness[1] ; it is nourished by the waters of (undesirable) feelings and its season is absence of faith (in God). (A. A. R.)

1. adharma.

**अज्ञानकारणं** see No. 432

435

**अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।**
**चक्षुरुन् मीलितं येन तस्मै श्रीगुरवे नमः ॥**

(आ) Sama 1 अ 23, SuB 2.7. Vyās 1 a only
(इ) Vyās (C) 1 a only, Vyās (S) 1 a only.
(a) अज्ञानतिमिरं SuB.
(b) जनशालकय SuB (MS).
(c) चक्षुरुद्घारितं (°रुन्मीलितं) SuB.

Salutation to the revered *guru* (the god Dakṣiṇāmūrti) who has opened the eyes with the pencil for the application of collyrium of true knowledge when blinded by the darkness of ignorance. (A. A. R.)

436

**अज्ञानप्रभवं हीदं यद् दुःखमुपलभ्यते ।**
**लोभप्रभवमज्ञानं वृद्धं भूयः प्रवर्धते ॥**

(अ) MBh [MBh (Bh) 12.153, 5 *ad* +12.153. 10*ab*]
(इ) SS (OJ) 406.
(a) ज्ञानं प्रभवते हीदं MBh (var.); अज्ञानं (°नः) MBh (var.); प्रसव MBh (var.); कारण [°प्र°] MBh (var.) हीनं MBh (var.) हीदम्य SS (OJ) (var.) हिदं SS (OJ) (var.)
(b) अनुलभ्यते (अप°) MBh (var.).
(c) अज्ञानप्रभवं वृद्धं MBh (var.); अज्ञानं प्रभव लोभं MBh (var.). लोभादेव तदज्ञानम् SS (OJ).
(d) अज्ञानाल्लोभ (न°; °भा) एव च SS (OJ); वृद्धे (°त्तं or °द्धि or °द्धेर or °द्धिर or °द्धौ) MBh (var.); लोभं [वृ] MBh (var.); प्रवर्तते MBh (var.).

Pain originates in ignorance. Ignorance originates in greed. Greed originates in ignorance (Raghuvīra's translation of SS(OS)).

437

**अज्ञानमिह निदानं**
**प्राग्रूपं जननमेव भवरोगे ।**
**परिपाकः संसरणं**
**भैषज्यं नैष्ठिकी शान्तिः ॥**

(अ) Vaidi 10.
Āryā metre.

For the disease of worldly life the primary cause is *ajñāna*, its previous symptom is birth (in this world). Mundane existence is its development. The remedy is perpetual tranquility. (A. A. R.)

438

**अज्ञानवरषण्डेन प्रसुप्तो नरगर्दभः ।**
**कः समर्थः प्रबोद्धुं तं ज्ञानभेरीशतैरपि ॥**

(अ) Cr 1133 (CRC 6.75, CPS 168.93).

Who is capable of arousing, even with hundreds of drums of knowledge, that ass of a man who is asleep with an eunuch of ignorance ? (A. A. R).

439

**अज्ञानवलितो बाल्ये मदमूढश्च यौवने ।**
**वार्द्धके विह्वलाङ्गश्च कदा कुशलभाग्जनः ॥**

(आ) VS 3302 (a. Baka). (Cf. पातमूत्रपुरीषाभ्यां)

When is man happy ? In childhood he is full of ignorance; in youth he is deluded by the intoxication of strength; and in old age his limbs are helpless. (A. A. R.)

440

अज्ञानाज्ज्ञानतो वापि जम्बूर्येन प्ररोपिता ।
गृहेऽपि स वसन्नित्यं यतिधर्मेण युज्यते ॥

(आ) ŚP 2102.
(cd) वसन्नित्यमतिधर्मेण ŚP

He who grows a rose apple tree deliberately or otherwise reaps the benefit of the life of renunciation[1] though a house holder throughout. (A. A. R.)

1. *yati*.

441

अज्ञानात् कुरुते श्राद्धं योऽभिश्रवणवर्जितम् ।
श्राद्धहन्ता भवेत्कर्ता निराशाः पितरो गताः ॥

(आ) Sama 2 न 83.

He who performs the annual ceremony in honour of the manes (*śrāddha*) omitting the *abhiśravaṇa* out of ignorance, becomes a destroyer of that ceremony and the manes go back (to their worlds) disappointed. (A. A. R.)

442

अज्ञानाज्ज्ञानतो वापि यद्दुरुक्तमुदाहृतम् ।
तत् क्षन्तव्यं युवाभ्यां मे कृत्वा प्रीतिपरं मनः ॥

(अ) P (PP 2.75, Pts 2. 169, Pts K 2.181).
(b) दुरुक्तं यदुदा° Pts, PtsK.
(c) मया तत्क्षम्यतामद्य Pts.
(d) द्वाभ्यामपि प्रसादतः Pts.

If any ugly word / was willy-nilly heard; / I pray you both, forgive—/let only friendship live. (A. W. Ryder's translation).

Pts : Was ich an boesen Worten mag geredet haben zu euch zweien, / unwissend oder wissend auch, das muesst ihr huldvoll mit verzeihen (L. Fritze's translation).

443

अज्ञानाद्यदि वा ज्ञानात् कृत्वा कर्म विगर्हितम् ।
तस्माद् विमुक्तिमन्विच्छन् द्वितीयं न समाचरेत् ॥

(अ) Mn (MnJ 11.233, MnJh 11.231).
(का) SR 379.99, IS 111.

He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt of) it, must not commit it a second time. (G. Bühler's translation).

444

अज्ञानाद्यदि वाधिपत्यरभसादस्मत्परोक्षं हृता
सीतेयं प्रविमुच्यतां शठ मरुत्पुत्रस्य हस्तेऽधुना ।
नो चेल् लक्ष्मणमुक्तमार्गणगणच्छेदोच्छलच्छोणित-
च्छत्रच्छन्नदिगन्तमन्तकपुरं पुत्रैर्वृतो यास्यसि ॥

(अ) Bhavabhūti quoted in Suvṛ (KM II) *ad* 2.38 and Suvṛ (RP) 2.69[1] Mahān 8.2, Dūtāṅgada 9.
(आ) Skm [Skm (B) 2112, Skm (POS) 5.23, 2)
(a) अज्ञानादथ° Mahān; Dūt°; °परोक्ष Skm Mahān, Dūt°
(b) परिमुच्यतामिति वचो गत्वा दशास्यं वद Mahān, Dūt°; द्रुतम् [ऽधुना] Skm.
(c) °गण° om Skm (B); °हस्त° [°युक्त°] Skm. (var.).
(d) छन्ना [छत्र°] Skm (var.).
Śārdūlavikrīḍita metre.

O wicked one, set at liberty Sītā in the hands of Marut's son, now, if you have, in our absence, taken her away out of ignorance or arrogance of sovereignty; otherwise accompanied by your son you will go to the kingdom of Death, (situated) at the end of the quarters and obscured by the canopy of blood oozing out of the wounds inflicted by murderous arrows shot by Lakṣmaṇa. (Dr. Sūryakānta's translation)[1].

1. Quoted as an example of Śārdūlavikrīḍita metre.

445

अज्ञानान्धमबान्धवं कवलितं रक्षोभिरक्षाभिधैः
क्षिप्तं मोहमहान्धकूपकुहरे दुर्हृद्भिराभ्यन्तरैः ।
क्रन्दन्तं शरणागतं गतधृतिं सर्वापदामास्पदं
मा मां मुञ्च महेश पेशलदृशा सत्रासमाश्वासय ॥

(आ) VS 3522 (a. Jagaddhara).
(d) मा मा ŚP (var.).
Śārdūlavikrīḍita metre.

Great Lord Śiva, do not abandon me who seeks Your protection but help me with Your kindly eyes—me, who am blind with ignorance, without (true) kinsmen, consumed by the demon-senses, thrown into unfathomable dark well of delusion by internal enemics[1], crying, without joy, the abode of all calamities, and frightened. (A. A. R.)

1. *kāma*, etc.

446

अज्ञानान्निरयं याति तथाज्ञानेन दुर्गतिम् ।
अज्ञानात् क्लेशमाप्नोति तथापत्सु निमज्जति ॥

(अ) MBh [MBh (Bh) 12.153, 3, MBh (R) 12. 159, 3].

(a) अज्ञानं MBh (var.); नरकं [नि°]) MBh (var.); यान्ति MBh (var.).

(b) दुर्गतिं तात गच्छति MBh (var.); यथा [तथा] MBh (var.); दुर्मतिं [दु०] MBh (var.).

(c) द्वेषम् [क्ले°] MBh (var.).

(d) तथैवापत्सु मज्जति MBh (var.); तथाज्ञानं MBh (var.).

In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great dangers. (P. C. Roy's translation).

447

अज्ञानामवनीभुजामहरहः स्वर्णाभिषेकोत्सवाज्
ज्ञातुः श्रीयुवरङ्गभूपरसिकश्लाघैव संमानना ।
सारासारविवेकशून्यरमणीसंभोगसाम्राज्यतः
सारज्ञेन्दुमुखीविलोककपटश्चातुर्ययूनां मुदे ॥

(अ) BhŚ 359 (doubtful).
Śārdūlavikrīḍita metre.

More than a shower of gold day by day from ignorant kings, the praise from the learned, appreciating young king Raṅga is the real reward (to the good poet). More than the (vulgar) enjoyment of women who are devoid of the discrimination of the essential and the trivial, the steady glance of the moon-faced damsel of excellent perception is appealing to cultured young men. (A. A. R.)

448

अज्ञानामविरामलौकिकवचोभाजाममीषां पुनर्
मन्त्रोच्चारण एव पर्यवसितं मौनव्रतं कर्मसु ।
ग्रामायव्ययलेखनेन नयतां कालानशेषानहो
पारंपर्यत ईदृशामिह नृणां ब्राह्मण्यमन्यादृशम् ॥

(आ) SR 99.20, SSB 386.23.

These ignorant (Brahmiṇs) who are engaged incessantly in every day (profane) speech (are supposed to) have accomplished the principal activity in a religious function if they mutter some *mantra-s* without understanding their impact and are thus dumb in rituals. Spending their entire time in keeping the accounts of village administration (their income and expenditure) and keeping it hereditary the Brahmin-hood (spiritual eminence) of these people (the so-called Brahmiṇs) is something unique indeed ! (A. A. R.)

अज्ञानेन च कातरेण see No. 2175.

449

अज्ञानेन पराङ्मुखीं परिभवादाश्लिष्य मां दुःखितां
किं लब्धं शठ दुर्नयेन नयता सौभाग्यमेतां दशाम् ।
पश्यैतद्दयिताकुचव्यतिकरोन्मृष्टाङ्गरागारुणं
वक्षस्ते मलतैलपङ्कशबलैर्वेणीपदैरङ्कितम् ॥

(अ) Amar [Amar (D) 16, Amar (RK) 18, Amar (S) 16, Amar (K) 17, Amar (NSP) 17, Amar (POS) 16][1]

(आ) RA 4.13, IS 112, SSB 162.10, SR 310.12 (a. Amar.).

(b) लब्धं चटुल त्वयेह नयता Amar (var.), SR, SSB; लब्धा Amar (var.); नयता भवता सौ° Amar (var.) ; एनां दशां Amar (var.).

(c) °यितारतिव्य° Amar (var.); °करासक्ताङ्ग° Amar (S), Amar (NSP).

(d) वक्षस्ते मम तैलपङ्कमलिनैर् Amar (S), Amar (NSP); तिलतैलपङ्क° Amar (var.); ऽमलपङ्कतैलशबलैर् Amar (var.); वैणी° Amar (var.).
Śārdūlavikrīḍita metre.

1. Western (Arj) 17, Southern (Vema) 16 ; Ravi 14; Rāma 14; Br. M.M. 18, BORI I 20, BORI II. 18.

What hast thou, Oh rogue, gained by bringing thy blessedness to this path, though the wickedness of embracing me in ignorance, while my back was turned on thee and when I was so sorely afflicted by the contemptuous disregard for me ? Behold thy chest, red with the powder which smears it owing to contact with thy beloved's breasts, now bears the traces of my braid stained with the dregs of oil ! (C. R. Devadhar's translation).

450

अज्ञानेनापिहिते
विज्ञाने कर्म किं कुरुते ।
विकले चक्षुषि तमसा
व्यादाय मुखं किमीक्षेत ॥

(अ) Vaidi 70.
Upagīti-āryā metre.

When true knowledge is screened by *ajñāna* [ignorance of Reality] is it worth to do any actions ? When the eyes are rendered helpless by darkness, what may you see with the *mukha* (mouth or face) open ? (A. A. R.)

451

अज्ञानेनावृतो लोको मात्सर्यान्न प्रकाशते ।
लोभात् त्यजति मित्राणि सङ्गात् स्वर्गं न गच्छति ॥

(आ) SRHt 188.17 (a. MBh), Sama 2.14 (See No. 452).
(a) लोकस्‸ Sama.
(b) तमसा न प्र° Sama.

The world is full of ignorance. (The light of goodness) does not shine due to envy; it abandons friends due to greed; it does not go to heaven due to excessive attachment (to things). (A. A. R.)

452

अज्ञानेनावृतो लोको लोभेन च वशीकृतः ।
सङ्गेन बहुभिर्नष्टस् तेन स्वर्गं न गच्छति ॥

(अ) Cr 1134 (CRC 6.79, CPS 159.68). (See No. 451).
(b) स [च] CPS.

The world is full of ignorance and is (easily) won over by greed. It is lost by attachment to many things) and hence does not go to heaven.

453

अज्ञानैकहतो बाल्ये यौवने गृहतत्परः ।
वार्धकेऽपत्यचिन्तार्तः कर्मभिर्बध्यते पुनः ॥

(आ) ŚP 4329. (See No. 454)

Man is overcome by ignorance in childhood; in youth is fully immersed in house-hold affairs; in old age is full of anxiety about his descendants and is thus bound by *karma* again. (A. A. R.)

454

अज्ञानोपहतो बाल्ये यौवने मदनाहतः ।
शेषे कलत्रचिन्तार्तः किं करोतु कदा जनः ॥

(आ) VS 3303 (a. Vālmīki)[1]. (See No. 453)
(d) जड VS (var.).

1. But not in R.

Man is overwhelmed by ignorance in childhood, in youth he is the victim of Cupid and in the remaining period (old age) is worried thinking of the future of the family. When and what is one to do ? (A. A. R.)

455

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

(अ) MBh [MBh (Bh) 6.26, 40, MBh (C) 6.1033 = BhG 4.40].

The man unknowing and without faith, / his soul full of doubt, perishes. / Not is this world, nor the next, / nor bliss, for him whose soul is full of doubt. (F. Edgerton's translation).

456

अज्ञास्तरन्ति पारं
विज्ञा विज्ञाय द्राङ्निमज्जन्ति ।
कथय कलावति केयं
तव नयनतरङ्गिणीरीतिः ॥

(आ) Vid 482 (a. Umānātha-paṇḍita).
Udgīti-āryā metre (*corrupt*).

The ignorant cross over to the other side [do not appreciate], the wise knowing (the excellence) are quickly immersed in it. Tell me, Kalāvati, [girl proficient in fine arts] what is the course of the river of your eyes [guidance] ? (A. A. R.)

457

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः ।
धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥

(अ) Mn (MnJ 12.103, MnJh 12.103).
(आ) SR 379.98, IS 113, SSap. 422.

(Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the

meaning) are more distinguished than those who (only) remember (the words), men who follow (the teaching of the texts) surpass those who (merely) know (their meaning). (G. Bühler's translation).

458

अज्ञेष्वज्ञो गुणिषु गुणवान् पण्डिते पण्डितोऽसौ
दीने दीनः सुखिनि सुखवान् भोगिनो भोगिभावः ।
ज्ञाता ज्ञातुर्युवतिषु युवा वाग्मिनां तत्त्ववेत्ता
धन्यः सोऽयं भवति भुवने योऽवधूतेऽवधूतः ॥

(अ) BhŚ 360 (doubtful).
(आ) SR 178.1000.
(a) मौने मौनी गुणिनि [अ°गु°] SR.
(b) भोगिनि प्राप्तभोगः [भो°भो°] SR.
(c) मूर्खे मूर्खो [ज्ञा° ज्ञा°] SR; प्रौढवाग्मी [त°]SR.
(d) कोऽपि त्रिभुवनजयी [सो° भ° भु°] SR.
Mandākrāntā metre.

He is a fortunate man in the world who can be at ease with the ignorant, full of virtue among the virtuous, learned among the learned, poor among the poor, happy in the midst of happiness, and an enjoyer of good things amongst such people, wise among the wise, young among the young, connoisseur of good speakers and penniless wandering sage among that company. (A. A. R).

459

अज्ञो जन्तुश्च नीचोऽयम् आत्मनः सुखदुःखयोः ।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वभ्रमेव वा ॥

(आ) SRHt 53.34, SSSN 43.21

He [man] is low like an animal and ignorant of his (future), happiness or misery. Tossed about by fate, he may go to heaven or to hell. (A. A. R.)

460

अज्ञो न वितरत्यर्थान् पुनर्दारिद्र्यशङ्कया ।
प्राज्ञोऽपि वितरत्यर्थान् पुनर्दारिद्र्यशङ्कया ॥

(आ) VS 2977.

An ignorant man does not give his wealth as gift[1] fearing that he may get impoverished in the process (in this birth). But a wise man gives liberally lest he becomes poor (in the next birth). (A. A. R.)

1. in charity.

461

अज्ञोऽपि तज्ज्ञतामेति शनैः शैलोऽपि चूर्ण्यते ।
बाणोऽप्येति महालक्ष्यं पश्याभ्यासविजृम्भितम् ॥

(अ) Yogavāsiṣṭha 6.67, 26.
(आ) SSap 454, VS 2679.
(c) घुणोऽप्यत्ति महावृक्षं VS.

(By continuous application) one ignorant of a thing gets mastery over it; even a mountain gets worn out gradually and an arrow reaches its great (minute) target (unerringly). See the might of practice. (A. A. R.)

462

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
अज्ञं हि बाल इत्याहुः पितेत्येव तु मन्त्रदम् ॥

(अ) Mn 2.153.
(a) बालम् Mn (var.) (Medhātithi).
(c) बालमित्याहुः MnJ.
(d) च [तु] Mn (var.).

For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father; for (the sages) have always said "child" to an ignorant man, and "father" to a teacher of the Veda. (G. Bühler's translation).

अज्ञो यो व्ययशीलश्च see No. 1332

463

अज्ञो वा यदि वा विपर्ययगते ज्ञानेऽथ संदेहभृद्
दृष्टादृष्टविरोधि कर्म कुरुते यस्तस्य गोप्ता गुरुः ।
निःसंदेहविपर्यये सति पुनर्ज्ञाने विरुद्धक्रियं
राजा चेत् पुरुषं न शास्ति तदयं प्राप्तः प्रजाविप्लवः ॥

(आ) SR 152.416, SSB 479, 375.
Śārdūlavikrīḍita metre.

If one does an action opposed to visible or invisible law due to ignorance or when doubt exists with regard to knowledge of guilt, then the elder [king] may give him protection (without punishment). But when a person does an action opposed to law and its proof is beyond doubt, if the king does not take action against him, then the time is ripe for revolution. (A. A. R.)

464

अञ्चति रजनिरुदञ्चति
तिमिरमिदं चञ्चति मनोभूः ।
उक्तं न त्यज युक्तं
विरचय रक्तं मनस्तस्मिन् ॥

(आ) SR 308.7.

Upagīti-āryā metre.

"The night is coming, darkness becomes greater and Cupid is agitating me. Do not neglect what has been said, do what is proper, for my mind is attached to him." (A. A. R.)

465

अञ्चलान्तरितगुर्जराङ्गना-
कुङ्कुमारुणकुचप्रभाधरम् ।
कोकरागपटलैनु रञ्जितं
भानुमन्तमुदयन्तमाश्रये ॥

(आ) PV 49 [a. (Śrī)Veṇidatta].

(a) °त्वित° PV (MS)

Rathoddhatā metre.

I worship the rising sun which bears the hue of the breasts, smeared with red paste, and covered over by the upper silk of a young lady of Gujarāt and which appears to be coloured (red) by the shine [or : passion] of the ruddy geese. (A. A. R.)

466**

अञ्जनमुस्तोशीरैः
सनागकोशातकामलकचूर्णैः ।
कतकफलसमायुक्तैः
कूपे योगः प्रदातव्यः ॥

(आ) ŚP 2173.

Āryā metre.

A mixture of ammonium, *musta*-grass roots, khus-khus, piper betel, *kośātaka* (*Luffa petandra*), Indian gooseberry (all powdered) and mixed with the fruit of the *kataka*-tree (*Strychnos potatorum*) must be applied to a well (to have good water). (A. A. R.)

467*

अञ्जनमिषतः स्त्रीणां
दृशोर्विषं शश्वदावसति ।
कथमन्यथा तदीषत्
पातेऽपि हता युवानः स्युः ॥

(आ) SSB 61.25.

Upagīti-āryā metre.

Under the guise of collyrium, poison always resides in the eyes of women; otherwise, how do young men get stricken when only a particle [stray glance] of the same falls on them ? (A. A. R.)

468

अञ्जनस्य क्षयं दृष्ट्वा वल्मीकस्य च संचयम् ।
अवन्ध्यं दिवसं कुर्याद् दानाध्ययनकर्मभिः ॥

(अ) Cr 15 (Cv VI.15, CR V.39, CNŚK 75. CPS 125.48), H (HJ 2.9, HS 2.9, HM 212, HP 2.10, HN 2.10, HK 2.10, HH 41.13-4, HC 55.7-8,) GP 1.113,8. See श्लोकेन वा... Cf. JSAIL 24.140.

(आ) ŚP 650, VS 2684, (a. Vyāsa), SSSN 25.1, SRHt 187.2, (a. Vyāsa), SR 154.43, IS 115, SSB 481.43, Sama १अ 46, Cf. Vyās, App. II No. 1.

(इ) NM (T) 4.2 *ab* +4.4 *cd*, ShD (T) 28. [Cf. SN (P) 60].

(a) अर्जुनस्य CR (var.); अर्जितस्य [अञ्ज°] GP (var.,; अञ्जनत्त्वय HP (var.); द्वयं CR (var.); ददा [दृ] Cv (var.).

(b) वल्मिकस्य(वा°) तु वर्धनम् Cv (var.); वाल्मीकस्य HP (var.); तु [च] CR (var.), GP, HS, HH, ŚP, SR, SSB; वा [च] Cv (var.); वर्धनम् [स°] Cv (var.), SSSN.

(c) अवन्ध्यं Cv (var.); अवन्ध्य IS; अवध्यं CR (var.); नवन्ध्यं Cv (var.); कुर्यात् Cv (var.), HJ, HC.

(d) दानमध्ययनं तथा CR (var.); °कर्मणा CPS, HS (var.);° कर्मसु Cv (var.), HS, HM, HP, HN, HK, HH, GP, SRHt, SR, SSB.

Having observed the (almost imperceptible) decrease of a collyrium, and the (gradually) raised hillock of the white ant, (a man) should make (each) day fruitful by liberality, study, (and other good) works. (F. Johnson's translation).

469

अञ्जलिं शपथं सान्त्वं प्रणम्य शिरसा वदेत् ।
अश्रुप्रपातनं चैव कर्तव्यं भूतिमिच्छता ॥

(अ) MBh [MBh (Bh) 12.138, 17, MBh (C) 12.5263], Cf. No 470.

(आ) IS 117.

(a) अञ्जलिः शपथः MBh (C); शांत्वं (°तं) MBh (var.).
(b) सिरसा (शि°) पादवंदनं MBh (var.).
(c) °प्रमार्जनं MBh (C); °प्रतापनं MBh (var.); °यातापनं MBh (var.); °प्रपतनश॰ MBh (var.); नैव [चै°] MBh (var.).
(d) इच्छतां MBh (var.).

The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head and shed tears (P. C. Roy's translation).

470

अञ्जलिं शपथं सान्त्वं शिरसा पादवन्दनम् ।
आशाकरणमित्येकं कर्तव्यं भूतिमिच्छता ॥

(अ) MBh [MBh (Bh) Ādiparvan, Appendix I.81 l. 135-6, MBh (C) 5607]. Cf. No. 469
(आ) IS 116.
(a) अञ्जलिः शपथः MBh (C).
(c) एवं [एकं] MBh (C).

One desiring prosperity should earnestly wish for the same in the first place and then should apply the means of reverential attitude, truthfulness. conciliation and obeisance with the head (towards the powerful). (A. A. R.)

471

अञ्जलिरकारि लोकैर्
म्लानिमनाप्तैव रञ्जिता जगती ।
संध्याया इव वसतिः
स्वल्पापि सखे सुखायैव ॥

(अ) ĀrS 1.31
(आ) SR 98.8.
(b) °स्वैव SR.
Āryā metre.

The life of a good person, like evening twilight, though of short duration, is for the happiness (of all). O friend, for both receive the folded palms [respect; worship]. (A. A. R.)

472*

अञ्जलिस्थानि पुष्पाणि वासयन्ति करद्वयम् ।
अहो सुमनसां वृत्तिर् वामदक्षिणयोः समा ॥

(आ) SkV 1232, Skm [Skm(B) 2171, Skm (POS) 5.35.1] (a. Gobhaṭa), ŚP 199, JS 52.4, SRK 16.53, (a. Prasaṅgaratnāvatī) RJ 1421 (a. BhŚ), SR 45.3 (a. ŚP), VP 1.21, IS 118, SSH 1.12.
(a) पण्यानि ŚP (MS).
(c) प्रायस् [अहो] JS; प्रीतिर् [वृ°] ŚP, SR, SSH; IS, SRK.

Flowers taken by the handful / perfume both hands. / In this they act like good men / equally to left and right. (D.H.H. Ingalls's translation).

473*

अञ्जलौ जलमधीरलोचना
लोचनप्रतिशरीरशारितम् ।
आत्तमात्तमपि कान्तमुक्षितुं
कातरा शफरशङ्किनी जहौ ॥

(अ) Kalaśaka, as quoted in Suvṛ [Suvṛ (KM) *ad* 2.14, Suvṛ (RP) 35].
(आ) SR 338.98, SSB 209.40. SSSN 225.4
(b) लोचनं प्र° SSSN; °शरीरलञ्छितम् SR, SSB; पूरितम् SSSN.
(c) अलिका° SSSN.
(d) °शङ्कया ज° SSSN
Rathoddhatā metre.

She of tremulous eyes uneasy to see her lover, let go from her palm the water (she had taken) to sprinkle her lover with;—the water, which has bespangled with the reflection of her eyes, which she took to be *śarphara*-fish, and saying, "Oh, I have it; I have it.[1] (Dr. Sūryakānta's translation).

1. Quoted as an example of a Rathoddhatā metre without *visarga* at the end.

अञ्जलिं शपथं see No. 467

474*

अटता धात्रीमखिलाम्
इदमाश्चर्यं मया दृष्टम् ।
धनदोऽपि नयननन्दन
परिहरसि यदुग्रसंपर्कम् ॥

(अ) Kuṭṭ [Kuṭṭ (KM) 746, Kuṭṭ (BI) 768].
(आ) VS 2531 (a. Dāmodaragupta).
(a) पृथिवीम् VS.
(b) मया परं दृष्टम् Kuṭṭ (BI) (*contra metrum*).
Upagīti-āryā metre.

Wandering all over the world, I observed this wonderful thing. Though generous in giving gifts, (to me, a courtezan) you, the delight of my eyes, avoid close contact with me. (A.A.R.)

475**

अटत्कटकघोटकप्रकटचापटङ्कारवच्
चटच्चटदिति स्फुटं स्फुटति मेदिनी कर्परम् ।
निजामधरणीपतौ वलति कौतुकाडम्बराद्
इदं भुवनमण्डलं दरदरीदरीदर्यहो ।।

(आ) SR 115.35, SSB 413.3.
(*a*) °टाप° [°चाप°] SSR.
Pṛthvī metre.

The bowl of [or : the shell of the tortoise] (supporting) the earth is clearly breaking with resounding noise with the twang of bows and clash of swords of the proudly marching cavalry of the Nizam (of Hyderabad) and the whole earth is full of frightful cavities and destruction, alas ! (A. A. R.)

476

अटनेन महारण्ये सुपन्था जायते शनैः ।
वेदाभ्यासात् तथा ज्ञानं शनैः पर्वतलङ्घनम् ।।

(आ) TP 469, IS 7434.

When one walks often, a good path is gradually created in a big forest; in the same way one acquires gradually knowledge when one studies the Vedas deligently; in the same way one crosses a mountain.

477*

अट वा विकटः पतत्रनादैः
कटुवाचं रट वाथवा दिवान्ध ।
परुषं परिपश्य संयतं तत्
परमं नः पुरमागतो न चेत् त्वम् ।।

(अ) Kavikaumudī 1.23.
Aupacchandisika metre.

Saunter or screech out as you please / O owl, to sunshine blind; / equality ominous either way—/ we wish you only far away. (K. Krishnamoorthy's translation).

478*

अटवी कीदृशी प्रायो दुर्गमा भवति प्रिये ।
प्रियस्य कीदृशी कान्ता तनोति सुरतोत्सवम् ।।

(आ) SR 198.6, SSB 554.6.

"How is the forest, dear?" "Impassable." "How is the sweet heart to the lover ?" "She gives the joy of love." (A.A. R.)

अटवी द्रुमपुष्पाणि see No. 479

479

अटव्या द्रुमपुष्पाणि दूरस्था अपि बान्धवाः ।
कान्ता चालेख्यरूपा च ते काले न प्रतिष्ठिताः।।

(अ) Cr 16 (CS 2.57, CKI 52-3), Cf. Nos. 1332, 1348.
(*a*) अटवी (व्यां) CS (var.); अरंन्ये CS (var.); द्रुमध्वपानी CS (var.); द्रुमपुष्पाणि CS (var.).
(*b*) दूरस्थाश्चैव (°स्थापि हि; °स्थानि च)CS (var.); ऽपीह[अ°]CS (var.); बांधवा CS (var.).
(*c*) कान्ते CS (var.); चालेख्य भूता (रूपश, °ताय; °ताश) CS (var.); लेख्यरूरूतश (*sic* !) CS (var.).
(*d*) थः (थ or च or यद्) [ते] CS (var.); काल CS (var.); नाप्रतिष्ठिताः CS (var); नोपतिष्ठति (°प्रतिस्थित CS (var.).

As forest flowers and trees and distant friends are of no avail to one, so does a wife resemble her picture only, when she is not to be had in time (B. C. Dutt's translation).

480**

अट्टशूला जनपदाः शिवशूलाश्चतुष्पथाः ।
केशशूलाः स्त्रियो राजन् भविष्यन्ति युगक्षये ।।

(अ) MBh (MBh (Bh) 3.186, 36 and 3.188, 51; MBh (C) 3.12850 and 3.13861.
(आ) SRHt 47.10, SRK 152.21 (a. Kalpataru).
(*a*) °शीला MBh (var.)
(*b*) शिवशूलाद्विजातयः SRK; शिवशीला° (श°) MBh (var.).
(*c*) प्रमदाः (योषिताः) केशशूलिन्यो (लाश्च;° शीलाश्च or °शीलिन्यो) MBh (var.), SRK; स्त्रियश्चैव SRHt; सर्वा or देव or चापि [रा°]MBh (var.)
(*d*) भवन्ति युगसंक्षये MBh (var.); कलौ युगे MBh (var.). SRHt.

In the iron age (*kaliyuga*) the country will be in the grip of hunger and disease, junctions of roads will be full of courtesans and their followers and women will be devoid of modesty and shyness. (A.A.R.)

481

अणिमा महिमा चैव लघिमा गरिमा तथा ।
प्राप्तिः प्राकाम्यमीशित्वं वशित्वं चाष्ट सिद्धयः ।।

(अ) Vet [Vet (AKM) Intr. 15, Vet (Hu[1] Intr. 8], Amarakośa 1.1.36.
(आ) ŚP 4542.
(ab) अ° ल° चै° म° प्राप्तिरेव च
(b) ल° ग° tr. Amarakośa.
(c) प्राकाम्यं च तथेशित्वं ŚP; ईशत्वं च वशत्वं च Vet (Hu[1]) (cf. d).
(d) प्राप्ति(:) प्राकाम्यमेव च Vet (cf. c); च तथा परम् ŚP.

The talent of making oneself small and big (or) light and heavy, to be able to reach in every direction, to be able to realize everything according to one's own wish, to be able to exercise complete freedom over one's own will and complete control over another living being are the eight (examples of) magic power.

482*

अणुकं सुरतं नाम दंपत्योः पार्श्वसंस्थयोः ।
जायन्ते निबिडाश्लेषाः समीभूतशरीरयोः ॥

(अ) Vet [Vet (AKM) 1.11 (marked 1.13), Vet (Hu[1]) 1.12]
(आ) IS 119.
(a) आणिक्यं (°क्य) Vet (Hu[1]); आणकं (क्यं) Vet (AKM); माणिक्यं or मा आणिक्यं or त्राणिक्यं or अयि किं सुरतं ज्ञेयं Vet (var.).
(c) जायते (°न्ते) Vet (var); निबिडा (°बि, णां°) or विजया Vet(var);°श्लेषः(°ष, °षं) चेष्टा Vet(var).

The intercourse called "oriental" (consists of) the two spouses lying on their sides; the embrace by which the bodies are linked are closely harmonized.

483*

अणुनापि प्रविश्यारिं छिद्रेण बलवत्तरम् ।
निःशेषं मज्जयेद्राष्ट्रं यानपात्रमिवोदकम् ॥

(अ) KN (BI) 12.41.
(आ) SRHt 174.33 [a. MBh; but does not occur in MBh (Bh], SSSN 77.28.
(a) प्रविश्यारिश्, SRHt, SSSN
(c) मज्जयेद्राज्यं SRHt, SSSN
(d) पान° KN, IS.

Taking advantage of the slightest laches of even the most powerful enemy, a king should cause his (enemy's) kingdom to sink completely (in the sea of distress and desperations), even as water causes a drinking cup to sink down in it by entering it through even the smallest hole. (M. N. Dutt's translation).

484

अणु धनमपि न त्याज्यं
मम भवता ज्ञापिते सत्यम् ।
वित्तं जीवितमग्र्यं
जीवितहानिर्धनत्यागः ॥

(अ) Kal [Kal (KM) 2.79), Kal (RP) 2.79].
Upagīti-āryā metre.

Not an iota of wealth should be wasted by you when I have thus advised you truly. Wealth is the foremost means of living and its waste is harming one's life. (A.A.R.)

485

अणु पूर्वं बृहत् पश्चाद् भवत्यार्येषु संगतम् ।
विपरीतमनार्येषु यथेच्छसि तथा कुरु ॥

(अ) Cr 17, (CR VII.54, CPS 215.103.)
(आ) VS 2710.
(a) अणुः CR (var.), CPS.
(b) भवत्यार्येण CR (var.), CPS; सङ्गति; CR (var.), CPS.
(c) विपरीतमनार्येषु CR (var.); विपरीतमनार्येण CR (var.). CPS.

Friendship of the good is small at first but grows enormously; the opposite is the case with the wicked. Do as you please (in choosing your friends).

486

अणुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।
सर्वतः सारमादद्यात् पुष्पेभ्य इव षट्पदः ॥

(अ) BhPṇ 11.8, 10, Kapila *ad* Sāṁkhyapravacana 4.13.
(आ) IS 121, SRRU 542, SSap 478.

The learned man takes everywhere the best from small and large books, like a bee from flowers.

487

अणुमात्रं यथा शल्यं शरीरे दुःखदायकम् ।
तथातिसू. . संयुक्तं मनः संसारदायकम् ॥

(आ) SRHt 261.19. (a. MBh).
(c) incomplete.

Just as a thorn though small in size gives pain to the (whole) body, so the mind full of attachment to worldly things is a giver of re-birth (and the consequent sufferings). (A. A. R.)

488

अणुरपि ननु नैव क्रोडभूषास्य काचित्
परिभजसि यदेतत्तद्विभूतिस्तथैव ।
इह सरसि मनोज्ञे संततं पातुमम्भः
श्रमपरिभवमग्नाः के न मग्नाः करीन्द्राः ॥

(आ) SkV 1079 (a. Śrī Dharmākara), Prasanna 180a.
(a) अनुरपि SkV (var.); मुधेरपि [अणु°] Prasanna°
(b) °स्तवैव SkV (var.).
(d) करीभाः SkV (var.).
Mālinī metre.

Indeed it is small and bears no jewel in its lap; / that you enjoy it, though, is wealth enough, / What elephant, sinking in weariness, would not plunge within this pleasant lake / ever to drink its water ? (D.H.H. Ingalls's translation).

489

अणुरपि मणिः प्राणत्राणक्षमो विषभक्षिणां
शिशुरपि रुषा सिंहीसूनुः समाह्वयते गजान् ।
तनुरपि तरुस्कन्धोद्भूतो दहत्यनलो वनं
प्रकृतिमहतां जात्यं तेजो न मूर्तिमपेक्षते ॥

(अ) Cr 18 (CR III.42, CPS 69.49)
(आ) VS 325, SR 51.227 (a. VS), SSB 310.233.
(a) विषभक्षणात् (°णां) CR (var.), CPS.
(c) वने CR (var.).
(d) प्रकृतिमहता याति व्यक्तिं CPS; प्रकृतिर् CR (var.); जात्वन्यथा CR (but CRP as above; changed as above *metri causa*); जात्वतेजो CR (var.); चान्येभ्योन CR (var.).
Hariṇī metre.

A (magical) gem, though small in size is capable of saving the lives of those who have swallowed poison; a lion-cub though an infant challenges a (huge) elephant; a spark of fire produced by friction of branches of trees burns down a (whole) forest; therefore, for those who have in-born greatness, (physical) size is not a criterion for their natural brilliance.

अणुरप्युपहन्ति see No. 491

490

अणुरप्यसतां सङ्गः सद्गुणं हन्ति विस्तृतम् ।
गुणरूपान्तरं याति तक्रयोगाद्यथा पयः ॥

(आ) SR 87.4, SSB 368.14.
(c) दुग्धं [प°] SSB (var.).

Even little association with the wicked destroys good qualities (though) in abundance, just as (a large quantity of) milk undergoes a metamorphosis [gets coagulated into curds] by its getting mixed up with (a little) buttermilk. (A.A.R.)

491

अणुरप्युपहन्ति विग्रहः
प्रभुमन्तः प्रकृतिप्रकोपजः ।
अखिलं हि हिनस्ति भूधरं
तरुशाखान्तनिघर्षजोऽनलः ॥

(अ) Kir 2.51.
(आ) SRHt 131.5 (a. Bhāravi), SSSN 106.4.
(a) अणुरप्यपहन्ति SRHt, SSSN
(b) नृपमन्तः °Kir (var.).
Viyoginī metre.

Even a slight quarrel [or : revolt] arising from disaffection amongst subjects destroys a king. Fire arising through friction of branches of trees, razes down the whole mountain. (S. V. Dixit's translation.

492

अणोरणीयान् महतो महीयान्
आत्मास्य जन्तोर् निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥

(अ) Kaṭha-Upaniṣad 2. 20, Śvetāśvatara-Upaniṣad 3.20 (Cf. Mahānārāyaṇa 8.3 and Kaivalya-Upaniṣad 20). (See Nos. 493-495).
(b) आत्मगुहायां निहितोऽस्य जन्तोः Śvetāśvatara.
(c) तमक्रान्तं (तु) Śvetāśvatara.
(d) धातुः Śvetāśvatara; ईशम् [आत्मनः] Śvetāśvatara.
Irregular metre.

Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquillity of the mind and the senses (he sees) the greatness of the self. (S. Radhakrishnan's translation).

493*

अणोरणीयान् महतो महीयान्
मध्यो नितम्बश्च मम प्रियायाः ।

यज्ञोपवीतं परमं पवित्रं
किंचाङ्गरागारुणितं प्रियायाः ॥

(आ) Pad 109.26 (a. Deveśvara) Vidy 686 *ab/dc* (a. Paṇḍitarāja) Cf. No. 492, 494

(*b*) मध्यं नितम्बश्च यदङ्गनायाः Vidy

(*d*) तदङ्ग° Vidy; मदीय [प्रि°] Vidy.
Upajāti metre. (Upendravajrā and Indravajrā).

The waist and hips of my beloved are (respectively) smaller than the smallest and bigger than the biggest.[1] The sacred thread is extremely holy[2], but is reddened by the paint (lip stick, etc.) of the dear girl (when embracing her etc.) (A. A. R.)

1. Cf. Katha-Upaniṣad No. 493.
2. *mantra* recited when putting on a fresh/ sacred thread by the Brahmaṇs.

494

अणोरणीयान् महतो महीयान्
योगे वियोगे दिवसोऽङ्गनायाः ।
यज्ञोपवीतं परमं पवित्रं
स्पृष्ट्वा सखे सत्यमिदं ब्रवीमि ॥

(आ) Pad 109.25 (a. Deveśvara). Cf. Nos. 492-3.
Upajāti metre (Upendravajrā and Indravajrā)

Days are [appear to be] shorter than the shortest and longer than the longest[1] when (respectively) in the company or absence, of the sweetheart : this I swear by touching the sacred thread which is extremely holy[2]. And I speak but the truth. (A. A. R.)

1 and 2 see No. 494.

495*

अण्डं कण्डूयमानेन यत् सुखं तव भूपते ।
खुर्जनानन्तरं दुःखं भूयात्तु तव वैरिणाम् ॥

(आ) Sama 2.55

May you have, O King, that happiness which one gets when scratching (itching) balls, and may your enemies have that pain when scratching the same venerially affected. (A.A. R.)

496*

अण्डजाः पुण्डरीकेषु समुद्रेषु जनार्दनाः ।
नीलकण्ठाश्च शैलेषु निवसन्तु न तेन ते ॥

(आ) SNi 2.2

Let there be Brāhmaṇa-s [or: snakes] in the mountain regions, Viṣṇu-s [or: pirates] in the seas, and Śiva-s [or : peacocks] in the mountains. It does not matter. (A.A.R.)

497**

अण्डाभ्यां लोमशाभ्यां तु जाताण्डो न हितः स्मृतः ।
भस्माभावक्त्रपुच्छं च कृष्णनीलं परित्यजेत् ।
निन्द्यः केवलकृष्णस्तु सर्वश्वेतस्तु पूजितः ॥

(आ) ŚP 1663.

The variety of horse known as *jātāṇḍa* is not good because of the growth of hair on the scrotum, and one should avoid *kṛṣṇanīla* variety having the mouth and tail of the colour of ashes; a horse that is all dark is also to be condemned. The all-white is valuable (honoured). (A.A.R.)

498

अण्वपि गुणाय महतां
महदपि दोषाय दोषिणां सुकृतम् ।
तृणमपि दुग्धाय गवां
दुग्धमपि विषाय सर्पाणाम् ॥

(अ) Dvi 104.

(आ) JS 53.13 (a. Ravigupta), IS 122, Subh 276. Cf. ABORI 48.147. No. 2

(*a*) गुणिनां (म°) Subh, IS

(*d*) विषाप Subh .
Āryā metre.

Even the smallest element of the great are beneficial whereas even a big thing associated with the impure is harmful. Even grass contributes to the production of the (good) milk whereas even milk is for producing poison in serpents. (A. A. R.)

499

अतः कविर्नामसु यावदर्थः
स्यादप्रमत्तो व्यवसायबुद्धिः ।
सिद्धेऽन्यथाऽर्थे न यतेत भूयः
परिश्रमं तत्र समीक्षमाणः ॥

(अ) BhPṇ 2.2, 3

(आ) SR 389.491.

(*c*) तत्र [भू°] BhPṇ (var.).
Upajāti metre (Upendravajrā and Indravajrā).

Therefore the poet should be fully conversant with all the meanings of words (names), ever vigilant and hard working. If he succeeds in his attempts by some means he should not try again seeing that it is an unnecessary effort [waste of time]. (A. A. R.)

अतः क्षमां विधायाशु see कुतश्चित् कारणात्

500**

अतः परं प्रवक्ष्यामि खड्गलक्षणमुत्तमम् ।
प्रधानदेहसंभूतैर् दैत्यास्थिभिररिंदम ॥

(अ) Viṣṇudharmottara (Veṅkaṭeśvara Press) 2.17, 20-1).

(आ) ŚP 4671.

And new onwards, O, terror to the enemies, I shall speak of the characteristics of a good sword, fashioned out of bones of demons and other bodies that are important. (A. A. R.)

501**

अतः परं प्रवक्ष्यामि शराणां लक्षणं शुभम् ।
स्थूलं न चातिसूक्ष्मं च न पक्वं न कुभूमिजम् ।
हीनग्रन्थिविदीर्णं च वर्जयेदीदृशं शरम् ॥

(आ) ŚP 1768.

And hereafter I shall speak of the auspicious marks of arrows. They should be neither too thick nor too thin, neither of a fully matured tree nor growing on worthless soil; they should be devoid of uneven joints and streaks of splitting. Such arrows (possessing the above mentioned defects) should be avoided. (A.A.R.)

502*

अतः परमगम्योऽयं पन्था विश्रम्यतामिति ।
प्रत्यक्षियुगलं तस्याः कर्णौ वक्तुमिवागतौ ॥

(आ) VS 1496.

(*d*) वक्तुमिहागतौ VS (var.)

"Thus far, no farther should you go. Take rest." Her ears came up to deliver this message to the eyes. [The eyes of the young lady extended up to the ears]. (A. A. R.)

अतः परीक्ष्य see No. 505

503**

अतः प्रशस्ते नक्षत्रे शुभे वारे शुचिष्मता ।
औषधं विधिवद्ग्राह्यं स्मृत्वा देवीं च सुप्रभाम् ॥
मन्त्रः—ओं सुप्रभायै नमः ।

(आ) ŚP 2981.

Then on a day when the planets and stars are good and on an auspicious day of the week, purified, one should take the medicine in the prescribed manner remembering the goddess Suprabhā. (A. A. R.)

504**

अतः संदेहदोलायां रोपणीयं न मानसम् ।
ग्रन्थेऽस्मिंश्चापचतुरैर् वीरचिन्तामणौ क्वचित् ॥

(आ) ŚP 1716.

Hence the mind should not be mounting the swing of doubt anywhere in this work, the Vīracintāmaṇi, by those who are proficient with the bow. (A.A.R.)

अतः स दैत्यः see No. 5778.

505

अतः समीक्ष्य कर्तव्यं विशेषात् संगतं रहः ।
अज्ञातहृदयेष्वेवं वैरीभवति सौहृदम् ॥

(अ) Śāk 5.24 or 5.25 (Southern) or 5.26 (Scharpé) (Cf. A. Scharpé's Kālidāsa-Lexicon, Vol. I.1 p. 70).

(*a*) परीक्ष्य [स°] Śak (var.)

(*c*) अज्ञानां हृद° Śak (var.); एव Śak (var.).

Therefore, it is only after considering, that one should make an alliance, especially when it is secret. In the hearts of those who are unknown, thus love turns to hate. (M. B. Emeneau's translation).

506**

अतः सुस्थितचित्तेन प्रस्थातव्यं शुभे दिने ।
स्मृत्वा क्षेमंकरीं देवीं पश्यता शकुनाञ्शुभान् ॥

(आ) ŚP 2562.

Hence one should start on a journey on an auspicious day with the mind at peace, seeing auspicious omens and remembering the goddess that confers welfare. (A. A. R.)

507**

अत आहर्तुमिच्छामि पार्वतीमात्मजन्मने ।
उत्पत्तये हविर्भोक्तुर् यजमान इवारणिम् ॥

(अ) Kum 6.28 (Cf. A Scharpé's, Kālidāsa-Lexicon I.3, p. 85).
(आ) Almm 11.
(a) अहं ग्रहीतुम् Kum (var.).
(b) आत्मजन्मनि Kum (var.).
(c) उत्पादाय Kum (var.).

Therefore, I desire to marry Pārvatī for (begetting) a son, just as a sacrificer wishes to fetch fuel [or flint] for producing fire. (S. Rangachar's translation)

अत एव कुलीनानाम् see No. 7315.

अत एव निपीयतेऽधरो see सुमुखेन वदन्ति

अत एव मुखं निपीयते see सुमुखेन वदन्ति

अत एव विवेकुणां see वृत्तिं स्वां बहु मन्यते

508

अत एव हि नेच्छन्ति साधवः सत्समागमम् ।
यद्वियोगासिलूनस्य मनसो नास्ति भेषजम् ॥

(अ) H (HJ 4.81, HS 4.77, HM 4.78, HK 4.83, HP 4.81, HN 4.81, HH 112.11-2, HC 150.17-8).
(आ) IS 123, Sama 1 अ, 75, Vyās 27.
(इ) Vyās (C) 25, Vyās (S) 25.
(c) सद्वियोगासि° HP (var.), Vyās (C); वियोगानि H (var.); वियोगालि H (var.).

Hence it is that the virtuous covet not the society of the good; because for a heart wounded with the sword of bereavement no cure is found. (F. Johnson's translation).

अत एव हि वाञ्छन्ति see No. 7679.

509*

अतटस्थस्वादुफल-
ग्रहणव्यवसायनिश्चयो येषाम् ।
ते शोकक्लेशरुजां
केवलमुपयान्ति पात्रतां मन्दाः ॥

(अ) Kuṭṭ [Kuṭṭ (KM) 802, Kuṭṭ (BI) 824].
Gīti-āryā metre.

Those fools who are resolved on getting sweet fruit without undergoing any difficulties are doomed to undergo the miseries of sorrows and troubles. (A.A.R.)

510*

अतत्त्वज्ञोऽसि बालश्च दुस्तोषोऽपूरणोऽनलः ।
नैव त्वं वेत्थ सुलभं नैव त्वं वेत्थ दुर्लभम् ॥

(अ) MBh [MBh (Bh) 12.171.38, MBh (C) 12.6623].
(आ) IS 124.
(a) अतत्त्वयोसि MBh (var.); अतत्त्रज्ञोसि° (°तथं°) MBh (var.); अतस्त्वज्ञोति° MBh (var.); बालस्त्वं (°स्यं or °श्यं) MBh (var.) मालश्च [बा°] MBh (var.); बालत्वं MBh (var).
(b) दुर्दोषो पूरणेन च MBh (var.); ऽपूरणा MBh (var.); ऽलसः or ऽमलः [ऽन°] MBh (var.).

Thou art a fool[1]. Thou art difficult of being contended. Thou canst not be gratified. Thou burnest like fire. Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. (P. C. Roy's translation).

1. desire.

अतत्त्वयोसि see No. 510

अतत्त्रज्ञोऽसि see No. 510

511

अतथ्यान्यपि तथ्यानि दर्शयन्ति हि पेशलाः ।
समे निम्नोन्नतानीव चित्रकर्मविदो जनाः ॥

(अ) H (HJ 2.112, HS 2.109, HM 2.113, HK 2.111, HP 2.101, HN 2.100, HH 59.23-4, HC 79.2-3).
(आ) Kṣemendra's Kavikaṇṭhābharaṇa 55 (a. Vyāsa), Rājanītiratnākara of Caṇḍeśvara 12.13-4. (a. Nāradahārīta), Vyavahārakalpataru 7, Smṛticintāmaṇi 7, Vyavahārasaukhya 5, Dh 1.69, JSAIL 26.28, IS 125, Sama 1 अ. 66.
(a) अतथ्यानि च Rāja (var.), Sama.
(b) दर्शयन्त्यतिपे° HM,HS, Sama, Rāja; विचक्षणाः [हि पे°] Kavi°, Vyav°, Kal°, Vyav° Sau°
(c) सम H (var.).

Ingenious men can make even falsehoods look like truths; as persons skilled in the art of painting, (can make) hollows and eminences (appear) on a flat surface. (F. Johnson's translation).

512

अतथ्यास्तथ्यसंकाशास् तथ्याश्चातथ्यदर्शनाः ।
दृश्यन्ते विविधा भावास् तस्माद्युक्तं परीक्षणम् ॥

(आ) VS 2786.

Different signs are seen, some untrue but resembling real ones and others true but appearing as if they would be false. Therefore (a thorough) examination is called for . (A.A.R.)

513

अतथ्येनोच्यमानस्य कः कोपो यत्र तत्तथा ।
तथ्येनापि हि कः कोपो यदनुक्तेऽपि तत्तथा ॥

(इ) SS (OJ) 452.

(*d*) तत्कथा[त°] SS (OJ) (var.)

When one speaks what is not so, why be angry. And why be angry with what is so. Without being said it is so. (Dr. Raghu Vira's translation).

514*

अतनुज्वरपीडितासि बाले
तव सौख्याय मतो ममोपवासः ।
रसमर्पय वैद्यनाथ नाहं
भवदावेदितलङ्घने समर्था ॥

(आ) SR 189.60, SSB 539.71, IS 7623, SRK 151.6 (a. Sabhātaraṅga), Vidy 440.

(*b*) तोषाय [सौ°] Vidy.

(*c*) वैद्यराज Vidy.

Aupacchandisika metre.

"Dear girl, you are affected by high fever [or : you suffer from the fever of love]. I consider fasting good for you [or : The kindling of the sacred fire (for our marriage) will be for your happiness]." "O best of physicians, prescribe mercurial preparation, for I am not able to undergo the fast as prescribed by you [or : Give me love, for I am not able to disregard what you have said]." (A.A.R.)

515*

अतनुना नवमम्बुदमाम्बुदं
सुतनुरस्त्रमुदस्तमवेक्ष्य सा ।
उचितमायतनिःश्वसितच्छलाच्
छ्वसनशस्त्रममुञ्चदमुं प्रति ॥

(अ) Naiṣ 4.39.

Drutavilambita metre.

The beautiful damsel, seeing a new rain-cloud, a cloudy weapon hurled by Cupid, discharged at him a suitable windy weapon in the guise of her long-drawn sighs. (K. K. Handiqui's translation).

516*

अतन्त्री वाग्वीणा स्तनयुगलमग्रीवकलसा-
वनब्जं दृङ्नीलोत्पलदलमपत्त्रोरुकदली ।
अकाण्डा दोर्वल्ली वदनमलकलङ्कः शशधरस्
तदस्यास्तारुण्यं भुवनविपरीतं घटयति ॥

(आ) Skm [Skm (B) 487 (a. Vāgvīṇa), Skm (POS) 2.3, 2 (a. Vāgvīṇa), Skm (Bl). 2.3, 2], AB 542.

(*a*) °कलशा° AB

Śikhariṇī metre.

Her speech is sweet as from a lute but without strings, her bosom-pots without necks, her eyes lilies but not grown in water, her thighs plantain stems without leaves, her hands creepers without branches, her face the moon without the black spot—thus does her youth bring together things which are opposed to common experience. (A. A. R.)

517*

अतन्द्रचन्द्राभरणा समुद्दीपितमन्मथा ।
तारकातरला श्यामा सानन्दं न करोति कम् ॥

(अ) Kpr 4.72 (p. 146) Amd 104.238, SR 253.5, SSB 61.10.

(*c*) तारकाकरला Amd (var.); शयमा SR (printing error).

Whom does not a beautiful woman [night] rejoice ?—being as she is, lively, adorned with a peculiar head-ornament [adorned with clear moon] and having her desire kindled [kindling desire], with the pupils of her eye unsteady [with moving stars] ? [1] (G. Jhā's translation).

1. Example of suggestive meaning due to both word and meaning (*śyāmā* has double meaning—a young woman and a night, and each of the epithets applies to both).

518*

अतन्द्रितचमूपतिप्रहितहस्तमस्वीकृत-
　प्रणीतमणिपादुकं किमिति विस्मितान्तःपुरम् ।
अवाहनपरिष्क्रियं पतगराजमारोहतः
　करिप्रवरबृंहिते भगवतस्त्वरायै नमः ॥

(आ) PG 50 (a. Dākṣiṇātya), SR 15.24, SSB 24.25, SSSN 5.14
(a) अनादृतच° SR, SSB; अतर्कित° PG (var.); अतन्त्रित°PG (var.).
(b) प्रणीतमपि पा° PG (var.); विस्मृ°PG (var.); चाकुलन्तः पु० SSSN.
(c) अवाहनपरिच्छदं°(च्छायं) PG (var.); °क्रियं SSSN.
(d) करिप्रकर° PG (var.); °तः यस्थिरायै SSSN.
Pṛthvī metre.

Salutation to the state of hurry of the Lord Viṣṇu when the roar of the best of elephants (in distress) was heard—a hurry which ignored the hand extended by the army chief (to help in mounting the vehicle), which did not accept the proffered jewelled sandals, which caused great wonder to the ladies and due to which be climbed on the back of the king of birds (*Garuḍa*) without the usual seating arrangements of the vehicle. (A. A. R.)

अतर्कितचमूपति see No. 518

अतर्थज्ञोऽसि see No. 510

519*

अतसीकुसुमोपमेयकान्तिर्
　यमुनाकूलकदम्बमूलवर्ती
नवगोपवधूविनोदशाली
　वनमाली वितनोतु मङ्गलानि ॥

(आ) SR 22.122, SSB 36.24, Sama 1अ3.
(b) यमुनातीरकदम्बमध्यवर्तीSR, SSB; °कदम्बमूलवर्ती SSB.
(c) नवगोपवधूविलासशाली Sama.
(d) मङ्गलं वः SR, SSB.
Aupacchandisika metre.

May Śrī Kṛṣṇa wearing a garland of wild flowers confer blessings—his body having the brilliance of *atasi*-flowers, sporting in the shade of *kadamba*-trees on the banks of the Yamunā river, and resplendent in entertaining cowherdesses in their blooming youth. (A. A. R.)

520*

अतसीपुष्पसंकाशं खं वीक्ष्य जलदागमे ।
ये वियोगेऽपि जीवन्ति न तेषां विद्यते भयम् ॥

(आ) ŚP 512 (a. Megha, according to Aufrecht (AP 74) Meṇṭha or Bhartṛmeṇṭha), VS 1718 (a. Viṣamāditya), SR 181.19, SSB 521.1 (a. Viṣamāditya).
(c) वियोगेन VS.
(d) भ्रमः (भ°) SSB.

Those who are alive even when separated from their beloveds when the sky is of the colour of the *atasī*-flower in the rainy season, are immune to fear (from any other source!) (A.A. R.)

521

अतस्करकरग्राह्यम् अराजाज्ञावशंवदम् ।
अदायादविभागार्हं धनमार्जयत स्थिरम् ॥

(आ) SRHt 198. 125 (a. Sakalavidyādhara), SSSN 183.52
(d) °र्जय तत् SSSN.

Acquire wealth that is permanent, which cannot be taken away by the hands of thieves, which is not under the control of the orders of the king, and which is not subject to division among inheritors or heirs. (A. A. R.)

522

अतस्तु विपरीतस्य नृपतेरजितात्मनः ।
संक्षिप्यते यशो लोके घृतबिन्दुरिवाम्भसि ॥

(क) Mn 7.34. (Cf. Śukranīti 1.64-8).
(आ) SRHt 176.63 (a. MBh), SSSN 79.53.
(b) नृपतेरकृतात्मनः SRHt.

But the fame of a king who acts in a contrary manner[1] and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water. (G. Bühler's translation).

1. Cf. below स्वराष्ट्रे न्यायवृत्तः स्याद्

अतस्त्वज्ञोऽसि see No. 510

523

अतस्त्वष्टाङ्गया बुद्ध्या नृपतिर्नीतिशास्त्रवित् ।
समर्थः पृथिवीं कृत्स्नाम् अपि जेतुं विचक्षणः ॥

(आ) SRHt 61.9 (a. Cākṣuṣī).

Hence a king, knowing (the intricacies of) political science, with his mind

attuned to the eight departments (of government) and clever, is capable of conquering the entire world. (A.A.R.)

अतस्थेनाविरुद्धेन see No. 1608

524*

अताडयत् पल्लवपाणिनैकां
पुष्पोच्चये राजवधूमशोकः ।
तच्छेदहेतोरलिपङ्क्तिभङ्ग्या
व्याकृष्यते वासिलता स्मरेण ॥

(अ) Vikram 10.42.
(आ) JS 239.6 (a. Bilhaṇa) ŚP 3800 (a. Bilhaṇa), SR 334.105, SSB 201.3 (a. Bilhaṇa).
(b) °शोकम् SR, SSB.
(d) निकृन्ततीवा° ŚP; विकृन्तिता वाललता (°ना SSB) SR, SSB.
Upajāti metre (Upendravajrā and Indravajrā).

The *aśoka* (-tree), with its leaf-hand, beat a wife of the king while she was plucking flowers; to chop it off, Cupid as if drew out of his sword on the pretext of a swarm of bees. (S. Ch. Banerji's translation).

525*

अतिकलुषमाशुनश्वरम्
आपातस्फुरणमनभिलाषकरम् ।
अपि हृष्यन्ति जनाः कथम्
अवलम्ब्य ज्ञानखद्योतम् ॥

(अ) Vaidi 71.
Āryā metre.

Very dirty [incompetent], quickly perishing, shining by fits and starts, and not particularly desirable is the glow-worm of worldly knowledge. How (holding on to it), do people take delight in it? (A. A. R.)

526

अतिकुपितमनस्के कोपनिष्पत्तिहेतुं
विदधति सति शत्रौ विक्रियां चित्ररूपाम् ।
वदति वचनमुच्चैर्दुःश्रवं कर्कशादि
कलुषविकलता या तां क्षमां वर्णयन्ति ॥

(आ) AS 697.
(a) अपि कु° [अति°] AS (var.); अत्तिकुपितकृत्तस्ते AS (var.); कोपि° [कोप°] (or कोऽपि) AS (var.).
(b) शति or शत्रो or शत्रोर् [स°] AS (var.) °विकलतायां AS (var.); °तां यां AS (var.).
Mālinī metre.

That is defined as *kṣamā* [patience : forgiveness] when the mind is not contaminated when the enemy shouts harsh words aloud, painful to the ear, and exhibits strange distortions of his mind in extreme anger. (A.A.R.)

527

अतिकुपिता अपि सुजना
योगेन मृदूभवन्ति न तु नीचाः ।
हेम्नः कठिनस्यापि
द्रवणोपायोऽस्ति न तृणानाम् ॥

(अ) Dvi 101.
(आ) VS 249, ŚP 238, SR 47.111 (a. ŚP) SSB 305.113, SRK 19.78, (a. Indiśesaprukha), IS 126, Subh 274, GSL 5, VP 1.46.
(a) अति [अ°]Subh.
(b) मृदुभ° Subh.
(d) द्रव्यणोपायो स्ति नस्तृ° Subh; द्रवणोपायस्ते न IS.
Āryā metre.

A good man though exceedingly angered may be pacified by some means, but not so a mean person. Gold though hard can be melted, but not straw. (Dr. Aryendra Sharma's translation)

528**

अतिकृष्णेष्वतिगौरेष्व्
अतिपीनेष्वतिकृशेषु मनुजेषु ।
अतिदीर्घेष्वतिलघुषु
प्रायेण न विद्यतेऽपत्यम् ॥

(अ) Sāmudrikatilaka 2.70 (as quoted in JS).
(आ) JS 398.104 (a. Durlabharāja).
Āryā metre (defective in *c*).

Generally, children are not born to those men who are excessively dark, white, stout, thin, tall, or short. (A.A.R.)

529*

अतिक्रम्यापाङ्गं श्रवणपथपर्यन्तगमन-
प्रयासेनेवाक्ष्णोस्तरलतरतारं गमितयोः ।
इदानीं राधायाः प्रियतमसमायातसमये
पपातस्वे दाम्बुप्रसर इव हर्षाश्रुनिकरः ॥

(अ) GG (GG (NSP) *ad* 11.22 (1); GG (RS) 76
(*b*) °रमलतर° [०स्त°]) GG (var.); पतितयोः [ग°] GG (var.).
(*c*) तदानीं [इ°] GG (var.); ०समालोकसमये GG (var.).
(*d*) स्वेदाम्भः प्रसर GG (var.).
Śikhariṇī metre.

And those eyes of Rādhā, opened wide in wonderment at Kṛṣṇa's ravishing beauty, and stretching far to the very tips of the ears, are filled with tears of joy, as she approached her Beloved, dearer to her than the dearest. And those tears rained copiously from her eyes, as if those eyes, with the undue exertion of being stretched to the tip of her ears, had sweated profusely in their labours ! (S. Lakshminarasiṁha Sastri's translation.).

530

अतिक्रान्तं तु यः कार्यं पश्चाच्चिन्तयते नरः ।
तच्चास्य न भवेत् कार्यं चिन्तया तु विनश्यति ॥

(आ) SRHṛ 196.109 (a. Rāmāyaṇa ?)

That man who broods over past matters not only loses their results but also is destroyed by worry. (A. A. R.).

531*

अतिक्रान्तः कालः सुचरितशतामोदसुभगो
गताः शुक्ला धर्मा नवनलिनसूत्रांशुतनुताम् ।
परिम्लानः प्रायो बुधजनकथासारनिपुणो
निरानन्दं जातं जगदिदमतीतोत्सवमिव ॥

(अ) Cr 1135 (CRC 8.4, CPS 222.8).
Śikhariṇī metre.

Gone are the days which were happy because of pleasure from doing hundreds of good deeds. Vanished are the laws of righteousness like the threads of a fresh lotus (stalk). Those who are proficient in narrating the essence of the teachings of wise men disappeared. This world has now become devoid of happiness like a place in which festivities have come to an end.

532*

अतिक्रान्तः कालो लटभललनाभोगसुभगो
भ्रमन्तः श्रान्ताः स्मः सुचिरमिह संसारसरणौ ।
इदानीं स्वः सिन्धोस्तटभुवि समाक्रन्दनगिरः
सुतारैः फूत्कारैः शिव शिव शिवेति प्रतनुमः ॥

(अ) BhŚ 201.
(आ) SR 368.53, SSB 264.53, SRK 294.5 (a. BhŚ), IS 127, Subh 311.
(*a*) ललित° [ल०] BhŚ (var.), SR, SSB, SRK, भोगसुलभो BhŚ (var.); °सुखदो SR, SSB, SRK, Subh.
(*b*) भ्रमन्तं भ्रान्ता Subh; स्म BhŚ (var.); °सरणि (°र्णौ; ०णं; °णिः; °लि; °सरणौ) BhŚ (var.).
(*c*) समाक्रोशन० or समास्पन्दन° (शमा°) BhŚ (var.); गिराः (०रे) BhŚ (var.).
(*d*) सुतारैः BhŚ (var.); पूत्कारैः BhŚ; स्फत्कारैः BhŚ (var.); प्रलपतः [प्रत०] BhŚ (var.).
(*d*) सुतारैः BhŚ (var.); पूत्कारैः BhŚ; स्फत्कारैः BhŚ (var.). प्रलपतः [प्रत०] BhŚ (var).
Śikhariṇī metre.

We have passed our youth, the proper time for (enjoyment) charming ladies, and we are quite tired of so long a wandering over the world's thorough-fare; now, we should, therefore, like to rest on the banks of the holy Ganges and pass our days in pronouncing the divine name of Śiva with such a distinct voice as to make the surrounding hills quite resound with it. (P.N. Nath's translation).

533

अतिक्रान्तमतिक्रान्तम् अनागतमनागतम् ।
वर्तमानसुखभ्रान्तिर् नवा भोगिदरिद्रयोः ॥

(आ) SRHt 269.21 (a. Bṛhatkathā).

What is past is past [and hence irrevocable]. What is in the future is yet to come. (Hence) the delusion of the present day pleasures is fresh to the rich[1] and to the poor. (A.A.R.)

1. enjoyers.

534

अतिक्लेशेन यद् द्रव्यम् अतिलोभेन यत्सुखम् ।
परपीडा च या वृत्तिर् नैव साधुषु विद्यते ॥

(अ) Cr 19 (CS III.17, CNF 94, CNI I 69, CKl 60).
(आ) IS 7435.
(*ab*) अतिक्लेशेन......अतिलोभेन tr. CKl.

(*a*) अतिक्लेशन (°क्लेसे) CS (var.); य [यद्]CS (var.), CNI I; अर्थम् [द्र°] CNF.

(*b*) अतिक्लेन CNI I; यद्धनम् CNF.

(*c*) परेषां पीडने वृत्तिर् CNF; परपीड्या CS (var.); अतिपीडा CS (var.); यद् CS (var.); प्रवृत्तिं [या वृ°] CS(var.); वृत्ति (°त्तौ; द्विश्च CNI I) CS (var.); CNI I.

(*d*) नैतद् साधुः समाचरेत् CNF; सा साधुषु न विद्यते CNI I; न च[नै°] CS (var.); युज्यते [वि°] CS (var.)

It is not for the wise to earn a thing at the cost of much labour, or to gain an enjoyment with painful eagerness, or even to acquire a living with too much trouble in it. (B. C. Dutt's translation).

535

**अतिक्लेशेन येऽर्थाः स्युर् धर्मस्यातिक्रमेण च ।**
**अरेर्वा प्रणिपातेन मा स्म तेषु मनः कृथाः ॥**

(अ) MBh [MBh (Bh) 5.39, 61, MBh (R) 5.38, 76-7, MBh (C) 5.1521-2), Cr. 20 (CV 16.11, CR 2.37, CNG 181, CNT IV 198, CPS 310.10), GP 1.109, 28, Śts 82.6-7, Śtd 360. 8-9. (Cf. JSAIL 30.62).

(आ) SR 379.96, SuM 35*, VS 2670, Sama 1अ. 118, IS 128,

(इ) SS (OJ) 272.

(*a*) अतिस्नेहेन ये चार्थाः Śts (var.); अतिलोभेन SuM; योतिक्लेशेन CR (var.) ये चार्थाः [ये° स्युर्] MBh (var.); ये ह्यर्थाः (°व्य० °र्थाः) CV, GP; ये अर्था Sama; येर्थाः VS; देहस्य CR, VS; स्यर्, MBh (R) printing error.

(*b*) व [च] MBh (var.); तु CV (var.), CR (var.), CNG GP, Śts, Śto; ये धर्मातिक्रमेण च Śts (var.); धर्मस्था CV (var.); धर्म्यस्या Śts (var); ऽतिक्रमति न चे Śts. (var.); °पक्रमण तु SuM; तु [च] Sama.

(*c*) शत्रूणां [अ०] ) CV, CNG Sts, Śto, SuM, Sama; अरिर्वा CR (var.); प्राणि° Śts (var.); प्रतिप० CV (var.) ; प्रणियातेन Śts (var.); प्रणिपत्तिषु SuM.

(*d*) ते अर्थां मा भवन्तु मे CV, CNG, Sama; मा भूत् सोऽर्थः कदा च न CRr; मा भुवत्तं स्ते कदाचन GP; मायतेऽर्थां भवन्तु ने Śts; न त ह्यर्थां भवन्तु मे SuM; ममतेऽर्था भवन्तु न Śto; माशु स्मे CR (var.);

Do not desire objects which can be acquired only with excessive hardship, or by overstepping *dharma*, or by submitting to an enemy.

536

**अतिक्लेशे मनःस्थैर्यं क्रमेण सहनं तथा ।**
**जयलाभाय हेतू द्वौ सैन्यानामधिकौ विदुः ॥**

(आ) Bahudarśana 38, IS 7436.

(*b*) साहसस्तथा Bah°.

(*d*) स्यैन्यानामधिकं Bah°.

To be courageous despite great hardship and to endure gradually everything are, as it is well known, the two main causes for the army to be victorious.

537

**अतिगम्भीरमनाविलम्**
**अक्षोभ्यमदृष्टपारमविलङ्घ्यम् ।**
**अविरलतरङ्गसंकुलम्**
**ऐक्षिषि विज्ञानसागरं महताम् ॥**

(अ) Vaidi 81.
Gīti-āryā metre.

I saw the ocean of (true) knowledge of the great which is very deep, free from impurity, unassailable, limitless, not capable of being crossed, and full of continuous waves (of sections). (A.A.R.)

538

**अतिगम्भीरे भूपे**
**कूप इव जनस्य दुःखतारस्य ।**
**दधति समीहितसिद्धिं**
**गुणवन्तः पार्थिवा घटकाः ॥**

(अ) Harṣacarita 2.1.

(आ) SR 151.370, SSB 477.329.

(*b*) इव SR (printing error.)
Āryā metre.

It is with a king of profound wisdom for those who have no means of access to him as it is with a well for those who have no way of descending into it,—virtuous royal intercessors [or : earthen pots furnished with strings] secure the desired success. (E. B. Cowell's and F. W. Thomas's translation).

अतिचण्डानिलो° see अपि कल्पानिल०

539

अतिचपलकलत्रं प्रातिवेश्मातिचौर-
स्तनयगतिमांधं (?) बालरण्डा तनूजा ।
अतिशठमथ मैत्री(?) वश्यता सर्वजन्तो
रिपुभयतनुरोगौ चाष्टदुःखं नराणाम् ॥

(श्रा) SuM *ad* 15.11 (13*) (partly corrupt).
Malinī metre (corrup in *b*).

There are eight miseries for men : a wife that is extremely fickle; neighbours who are confirmed thieves; lameness (dulness) of the son; wido-hood of the daughter at young age; friends who are very difficult to deal with; extreme subordination (to every one);fear of enemies; and bodily disease. (A.A.R.)

540*

अतिचारुचन्द्ररोचिः
कुर्वन् कुसुमेषुकेलिकेतनताम् ।
सुरभिः कदानुयास्यति
समुकुलरुचिरस्तनीहारः ॥

(श्र) Ras 107.
(*b*) Version A : कुर्वन् कुसुमेषु केलि-केतन-ताम्
Version B : कुर्वन् कुसुमेषु-केलि-केतन-ताम्
(*c*) Version A : सुरभिः कदा नु यास्यति
Version B : सुरभिः कदाऽनुयास्यति
(*d*) Version A : स-मुकुल-रुचिर, अस्त नीहारः;
Version B : स-मुकुल-रुचिर-स्तनी-हारः
Āryā metre.

When will the spring season with the brilliance of the charming moon and heralding the blooming of flowers with the charm of buds and the disappearance of snowfall come ? [Or : When will the pearl necklace on the charming bosom of the beloved, with the shine of the charming moon and acting like the banner of the god of love and fragrant (in association with flowers) be present ?] (A.A.R.)

541*

अतिचिरादनुषङ्गवतः कणा-
नवनिजान् यदि हेम जिहासति ।
पटुपुटज्वलनज्वरवेदना
तव भवत्यपयाति च गौरवम् ॥

(श्र) Kavikaumudī 2.16
Drutavilambita metre.

O gold, if you deign to shed your dross/so glued to you from birth by friendly ties,/go through the fires of goldsmith's kiln / and lose your solemn weight ! (K. Krishnamoorthy's translation).

542**

अतिजीर्णमपक्वं च ज्ञातिघृष्टं तथैव च ।
दग्धं छिद्रं न कर्तव्यं बाह्याभ्यन्तरहस्तकम् ॥

(श्रा) ŚP 1751

The bow-stick should be of the length of extended hands, taken from a tree that is neither too old nor too young; it should not be rubbed against a tree of the same species, nor burnt (partly in a forest conflagration), and should not have holes. (A. A. R.)

543

अतिजीवति वित्तेन सुखं जीवति विद्यया ।
किंचिज्जीवति शिल्पेन ऋते कर्म न जीवति ॥

(श्र) Cr 21 (CR 1.24. CPS 16.44.)
(*a*) अतिजीवन्ति CR (var.).
(*b*) जीवन्ति CR (var.).
(*c*) जीवन्ति CR (var.).
(*d*) अतिकर्म [ऋ° क°]) CR (var.).

One lives in superabundance when one has wealth; one lives happily by learning; one lives in an average manner by craft; (but) one does not live at all when there is no work to do.

544**

अतितामसोऽजगन्धिः
काकरवो ह्रस्वकूर्चकः पापः ।
भीरुः कुधीः पिशाचो
रासभलिङ्गस्तु विज्ञेयः ॥

(श्रा) ŚP 3120 (a. Śrīdhara; according to Aufrecht [AP] a. Śārṅgadhāra).
Āryā metre.

That person is known as Rāsabhaliṅga[1] who is extremely dull and lazy, smelling like a (male) goat, having voice like a crow, short-haired, sinful, timid, meanminded, and goblish in taste.[2] (A.A.R.)

1. a class of persons.

2. or having a small head.

545

अतितृष्णा न कर्तव्या तृष्णां नैव परित्यजेत् ।
अतितृष्णाभिभूतस्य शिखा भवति मस्तके ।

(अ) P (PP 2.59, Pts 2.73 and 77, PtsK 2.77 and 81, PM 2.24, PPY 68 [63]). Cf. P (PT 2.46 and 2.50, PTem 2.46 & 2.50, PS 2.28 and line 924, PN 1.25, PRE 2.28, H [HJ 1.175].

(Cf. Nos. 600-602).

(Cf. KsB 16.412, KSS 10.61, 97, 100 and 107).

(आ) IS 129, (Cf. IS 1551), Subh 173.

(इ) Cf. Old Syriac 2.25, Arabic 3.87.

(*d*) जाता काष्ठमयी (°ष्ट°) शिखा Subh; चूडा [शि°] Pts.

Indulge in no excessive greed / (a little help in time of need) / but one, by greed excessive led / perceived a top knot on his head. (A. W. Ryder's translation).

546

अतितेजस्व्यपि राजा
पानासक्तो न साधयत्यर्थान् ।
तृणमपि दग्धुं शक्तो
न वाडवाग्निः पिबन्ननिशम् ॥

(आ) VS 2869, ŚP 1388, SR 151.365 (a. ŚP), IS 130.

(*a*) अतितेजा अपि राजा ŚP (MS); अपि तेजस्व्यपि नृपः VS (var.); तेजस्वपि ŚP (var.).

(*b*) °शक्तो ŚP (var.); °र्थांम् VS.

(*c*) दग्धुमशक्तो SR; दग्धं VS, ŚP, शक्ता ŚP (var.).

(*d*) वडवग्निः संपिबत्यब्धिः SR

Āryā metre.

A king, however, brilliant does not achieve good results, if addicted to wine. The submarine fire, drinking incessantly, is unable to burn even (dry) grass. (A.A.R.)

547*

अतिथिं नाम काकुत्स्थात् पुत्रं प्राप कुमुद्वती ।
पश्चिमाद्यामिनीयामात् प्रसादमिव चेतना ॥

(अ) Ragh 17.1 (Cf. A. Sharpé's Kālidāsa Lexicon 1.4; p. 264).

(आ) Kpr 10.594 (p. 778), KH 187.15-6, Amd 336. 976, AlK 157.21-2, KāP 399. 4 5, Alaṁkārasūtra ed. by Tarkālaṁkāra 282, Citramīmaṁsā (KM 38) 39.9-10.

(*b*) पुत्रमाप (प्रा) Ragh (var.), Kpr, Amd, AlK, Citra°, KāP, KH.

(*c*) पश्चिमात् Kpr.

In happy wedlock joined Kumudvatī bore to her Lord a son, great Atithi, / who soothed their hearts, as sleep most peaceful comes / just at the dawn[1]. (P. de Lacy Johnstone's translation).

1. Quoted as an example of violation of the uniformity of expression.

548

. . . .
अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता ॥

(अ) R [R(B) 5. 1.120 *cd*, R (R) 5.1.119 *cd*].

......The wise honour their guests even though they are of the common folk. (T. S. Rashavacarya's translation).

549

अतिथिः द्वारि तिष्ठेत आपो गृह्णाति यो नरः
आपोशनं सुरापानम् अन्नं गोमांसभक्षणम् ॥

(आ) NBh 193.

If a person were to take (even) water neglecting his guest at the gate, the water he drinks becomes as alcohol (a sinful action) and the food (he eats) turns out to be beef. (A. A. R.)

550

अतिथिः पूजितो यस्य गृहस्थस्य तु गच्छति ।
नान्यस्तस्मात् परो धर्म इति प्राहुर्मनीषिणः ॥

(आ) VS 3011, SRHt 23.3 (a. Manu).

Wise men say that there is no greater *dharma* for a house holder than to honour duly a guest before he leaves his house. (A. A. R.)

551

अतिथिः पूजितो यस्य ध्यायते मनसा शुभम् ।
न तत् क्रतुशतेनापि तुल्यमाहुर्मनीषिणः ॥

(अ) MBh [MBh (Bh) 13.2.91, MBh (R) 13.2.92, MBh (C) 13.176].

(आ) IS 131.

(*a*) यद्धि MBh (var.).

(*b*) म॰ ध्या° फलम् tr. MBh (var.).

(c) तु [तत्] MBh (var.).

It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices. (P. C. Roy's translation).

552

अतिथित्वेन वर्णानां देयं शक्त्यानुपूर्वशः ।
अप्रणोद्योऽतिथिः सायम् अपि वाग्भूतृणोदकैः ॥

(अ) Y [Y(NSA) 1.107, Y(ChSS) 1.107, Y(S) 1.107, Y(TSS) 1.106, Y(ĀnSS) 1.107). Cf. Mn 3.101.

(आ) IS 132.

(a) अतिथित्वे तु Y(ĀuSS); वर्णेभ्यो Y(ChSS), Y(TSS).

(In the event) of the guests of all classes (coming together, they all) ought to be given according to ability and precedence. A guest is not refused even in the evening. With speech, room, grass and water (hospitality is to be shown). (S. C. Vidyarnava's translation).

553

अतिथिर्बालकः पत्नी जननी जनकस्तथा ।
पञ्चैते गृहिणः पोष्या इतरे च स्वशक्तितः ॥

(अ) SR 157.206, SSB 487.213.

It is the binding duty of a householder to show hospitality to a guest and maintain his children, wife, mother and father. The maintenance of others should be made according to his means.[1] (A. A. R.)

1. Strength.

554

अतिथिर्बालकश्चैव राजा भार्या तथैव च ।
अस्ति नास्ति न जानन्ति देहि देहि पुनः पुनः ॥

(अ) Cr 1137 (CNW 87, CNF 91, CNPN 63, CNI II 75. (Cf. राजा मत्तः and No. 555.

(आ) ŚKDr ad नास्ति (a. Cāṇakya), IS 133, VP 9.85.

(a) अथितिर् CNF.

(c) जानाति CNI II.

A guest, a child, a ruler, as well as a wife do not ask whether one has or does not have, but exclaim again and again: "give, give."

555

अतिथिर्बालकश्चैव स्त्रीजनो नृपतिस्तथा ।
एते वित्तं न जानन्ति जामाता चैव पञ्चमः ॥

(अ) NT 37, IS 7437, Cf. No. 554.

A guest, a child, women, a ruler and as the fifth a son-in-law do not understand what wealth is.[1]

1. and ask for more.

556

अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ।
स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

(अ) MBh (MBh (Bh) 12.184, 12, MBh (C) 12. 6995), H (HJ 1.64 HS 1.56, HM 1.61, HK 1.63, HH 16.5-6, HC 22.1-2), PD 305.85, MKS 130, Mārk. P. 29.31-2, Brahma. P. 114.36, Vi. 67.33 *ab* (only) NPR 1.6, 43 *ab* only), Āhnikatattva quoted in ŚKDr (*ad* भग्नाश).

(आ) Gṛhastha-ratnākara 303.4 (*ab* only), Smṛti-muktāphalam 416.4 (*ab* only), Sama 1 अ 29, IS 134. Cf. अत्र स्वतिथिम्; यः सायमतिथिं प्राo and योगृह्यायाता°

(a) वास्य [यo] MBh (var.); र वास्य [यo] MBh (var.)

(b) गृहं MBh (var.); °निवर्तते MBh (var.)

(c) स तस्मै दुष्कृतं (करं Sama), दत्त्वा H; Sama; सा MBh (var.); स दo tr. MBh (var.); किल्बिषं (दुo) IS; स तस्य MBh (var.); तस्यै (तस्मै) MBh (var.); तस्य (तस्मै) PD.

(d) आदाति (आदा°) MBh (var); गच्छति HS.

From the house of whomsoever a guest turns away disappointed in his expectation, he departs, transferring to him (his own) misdeeds, (and) taking away the religious merit (of the churlish householder). (F. Johnson's translation of HJ).

557

अतिथिश्चापवादी च द्वावेतौ मम बान्धवौ ।
अपवादी हरेत् पापम् अतिथिः स्वर्गसंक्रमः ॥

(अ) Sto Intr 35 (325.6-7).

The guest and the faultfinder are my best friends. The faultfinder prevents committing offences, (while) the guest is the bridge (leading to) heaven.

558

अतिथीनां च सर्वेषां प्रेष्याणां स्वजनस्य च।
सामान्यं भोजनं सद्भिर् गृहस्थस्य प्रशस्यते ॥

(आ) SRHt 23.6 (a. Manu, but not found there).

Good people consider as praise worthy if the same food is offered by the householder to all his guests, servants and kinsmen, (as unto himself). (A.A. R.)

559

अतिथीनां न सत्कारो न च सज्जनसंगमः ।
न यत्र स्वात्मवर्णास्था सा गृहाश्रमवञ्चना ॥

(आ) SSB 371.2

That is a deception of householdship where there is no hospitality shown to a guest, no association with good people and no observances befitting the class (to which he belongs). (A. A. R.)

अतिदर्पाद्धता लङ्का see No. 560

560

अतिदर्पे हता लङ्का अतिमाने च कौरवाः।
अतिदाने बलिर्बद्धः सर्वमत्यन्तगर्हितम् ॥

(अ) Cr 22 (CN 48, CPS 360.20. (Cf. Nos. 560, 562, 565, 598, 599, 600, 601.

(आ) SR 161.383, IS 135, SSB 492.390.

(*a*) अतिदर्पाद् CN (var.).

(*b*) अतिमानाच्च CN (var.).

(*c*) अतिदानाद् CN (var.).

(*d*) अति सर्वत्र वर्जयेत् CN (var.).

1. This verse reads better.

अतिदर्पाद्धता लङ्का अतिमानाच्च कौरवाः ।
अतिदानाद्बलिर्बद्धः अति सर्वत्र वर्जयेत् ॥

Extreme haughtiness caused the destruction of Laṅkā; pride that of the family of Kuru; and prodigality the ruin of Bali; wherefore excess in anything is to be abhorred. (Kalee Krishen Bahadur's translation).

561

अतिदाक्षिण्ययुक्तानां शङ्कितानां पदे पदे ।
परापवादभीरूणां न भवन्ति विभूतयः ॥

(अ) Cr 1138 (CNP II 254, CNT IV 193, CM 3), Bh Pr (BhPr (NSP) 10, BhPr (B) 10)

(आ) SR 161.353, SSB 492.360.

(*a*) इतिदाक्षिण्य° CNP II; अपि दाक्षिण्य BhPr (B).

(*b*) परे [पु० second] CNP II.

(*c*) ०भीरूणां CNP II.

(*d*) दूरतो यान्ति संपदः BhPr, SR, SSB; न भवन्ति [वि०] CNP II.

Those who are too amiable ; those who tremble at every turn; those who dread reproaches of others will never be successful.

562

अतिदानाद्धतः कर्णस्त्व् अतिलोभात् सुयोधनः ।
अतिकामाद्दशग्रीवस्त्व् अति सर्वत्र वर्जयेत् ॥

(आ) NBh 222, TP 371, IS 7438, Cf. Nos. 560, etc.

(*a*) कर्णः NBh.

(*c*) दशग्रीव: NBh.

Karṇa perished because of excessive generosity; Suyodhana because of excessive avarice; the ten-headed Rāvaṇa because of excessive lust; (therefore) any excess should be avoided.

563

अतिदानाद्बलिर्बद्धो नष्टो मानात् सुयोधनः।
विनष्टो रावणो लौल्याद् अति सर्वत्र वर्जयेत् ॥

(अ) Cr 23 (CL II.1.)

(आ) ŚP 1445, SR 153.20, SSB 480.20, IS 136. Cf. No. 550 etc.

(*b*) ह्यतिमानात् SR, SSB; ऽतिमानाच्च (°नात्) CL (var.); सुयोधन CL (var.).

(*c*) रावणो नष्टोऽतिलौल्याद् (अति°) CL (var.); अतिलौल्याद्रावणो नष्टो CL (var.); लोल्याद् (ल्या) CS (var.).

Bali was taken into captivity because of excessive generosity; Suyodhana because of excessive arrogance; Rāvaṇa because of excessive lust; (therefore) every excess should be avoided.

564

अतिदानाद्बलिर्बद्धो ह्यतिमानात् सुयोधनः ।
अतिकामाद्दशग्रीवो ह्यति सर्वत्र गर्हितः ॥

(अ) Cr 24 (CR VIII.12.) (See Nos. 560, etc.

(आ) SRS 1.3.

(*a*) नष्टो (ब°) CR (var.).

(*b*) ऽप्योऽतिमानात् CR (var.); ह्यतिदर्पात् सु॰ SRS.
(*c*) विनष्टो रावणो लोभाद् SRS.
(*d*) ऽप्यतिसर्वे (अति SRS) तु गर्हितं CR (var.); गर्हितम् CR (var.); वर्जयेत् SRS.

Bali was imprisoned due to excessive generosity; Duryodhana by excessive pride; Rāvaṇa by excessive lust. One should avoid excess in everything.

565

**अतिदाने बलिर्बद्धो अतिमाने च कौरवाः ।**
**अतिरूपे हृता सीता सर्वमत्यन्तगर्हितम् ॥**

(अ) Cr 1139 (Cāṇakya quoted in ŚKDr *ad* अतिदानं). Cf. No. 560 etc.
(आ) IS 137.
(*d*) गर्हितं Cr.

Bali was imprisoned due to excessive generosity; the Kaurava-s because of excessive arrogance; Sītā was abducted because of excessive beauty; (therefore) every excess is bad.

566*

**अतिदीर्घजीविदोषाद्**
**व्यासेन यशोऽपहारितं हन्त ।**
**कैर्नोच्येत गुणाढ्यः**
**स एव जन्मान्तरापन्नः ॥**

(अ) Āryāsaptaśatī (KM) 1.33 (p. 13).
(आ) SR 35.11, SSB 279.4.
Āryā metre.

Alas ! all fame has been appropriated by Vyāsa, by his longevity. By whom is Guṇāḍhya not honoured, as he is the re-incarnation of the same ? (A.A.R.)

567

**अतिदूरपथश्रान्ताश् छायां यान्ति च शीतलाम् ।**
**शीतलाश्च पुनर्यान्ति का कस्य परिदेवना ॥**

(अ) Nīt. Ghaṭa 15.
(आ) SR 160. 298 (a. Nītighaṭa), SSB 490.305, IS 138, TP 395.
(*a*) ॰दुर्दूरान्तपथ॰ TP.
(*d*) परिवेदना TP.

Those exhausted by long walk retire under the cool shade and refreshed proceed from there again. Therefore who can rightly moan ?

568

**अति धर्माद् बलं मन्ये बलाद् धर्मः प्रवर्तते ।**
**बले प्रतिष्ठितो धर्मो धरण्यामिव जङ्गमम् ॥**

(अ) MBh (MBh (Bh) 12.132, 5-6, MBh (R) 12.134, 5; MBh (C) 12.4840).
(आ) SRHt 116.2 (a. MBh), IS 228
(*a*) अपि MBh (var.); इति MBh (var.); अधि MBh (var.); वमं [ध॰]) MBh (var.)
(*b*) बलं धर्मात् MBh (var.)
(*c*) बलं प्रतिष्ठा धर्मस्य MBh (var.); बलात् SRHt; बलं॰MBh (var.); प्रतिष्ठतो MBh (var.); न प्रथितो MBh (var.); राजा [ध॰]MBh (var.).
(*d*) धरायाम् MBh (var.); जंगमाः MBh (var.)

Power is superior to *dharma*; *dharma* springs up from power; and *dharma* rests on power, as all living beings rest on the ground.

569

**अतिनीचानि वाक्यानि दृष्टिमात्रातिनिन्दकः ।**
**क्षुद्रसंवादभाषी यो हृद्येवं दुष्टः शठो जनः ॥**

(इ) NM (T) 5.7

A cunning fellow speaks sweet and favourable words in respect of faults (of others); he has no affection for any one and is hypocrite as the utter death. (S. Pathak's translation).

570

**अतिपक्वकपित्थेन लिप्तपात्रे सुयामितम् ।**
**दुग्धमस्तुविहीनं स्याच् चन्द्रबिम्बोपमं दधि ॥**

(आ) ŚP 3011.

If milk is left sufficiently long in a vessel which has been smeared with well-ripened wood-apple[1], it turns out to become curd of the colour of the full moon without (a trace of) raw milk or whey. (A. A.R.)

1. *kapittha*

571*

**अतिपटलैरनुयातां**
**सहृदयहृदयज्वरं विलुम्पन्तीम् ।**
**मृगमदपरिमललहरीं**
**समीर पामरपुरे किरसि ॥**

(आ) Any 106.111
Āryā metre

O breeze, you scatter your fragrance united with the smell of *pāṭala-flowers* that remove the fever in the hearts of appreciating people and which is a wave of the fragrance of musk. (A.A.R.)

572*

अतिपरमाद्भुतवेषा
काप्येषा जयति सृष्टिरात्मभुवः ।
तत् किं न वाञ्छितं स्याद्
अस्या यदि विधुरवीक्षणः पाता ।

(अ) Ras 58
(*a*) Version A : अतिपरमा, ऽद्भुत-वेषा
Version B : अतिपरमाऽद्भुत-वेषा
(*d*) Version A : अस्या यदि विधु-रवी-ऽऽक्षणः पाता
Version B : अस्या यदि विधुर-वीक्षणः पाता
Gīti-āryā metre.

Possessing a wonderful appearance and supremely great is this unique creation of the Lord that is ever triumphant. Does she not grant the desires if one comes under her glance when she possesses eyes in the form of the sun and the moon ? [Or : Triumphant is this unique creation of the god of love, possessing a very pleasing appearance. Is not falling within the range of her vision desirable when one's eyes are affected by love ?] (A.A.R.)

573*

अतिपरिगृहीतमौना
वर्जितमाल्यानुलेपनस्नाना ।
दूरोत्सारितलज्जा
निर्ग्रन्थग्रन्थरचनेव ॥

(आ) VS 1384
(*d*) निर्ग्रन्थग्रन्थरशनेव (VS (var.).
Āryā metre.

You (young lady) appear to be observing complete silence, avoiding bath, pigments and flowers, and flinging far away shyness like the composition of a literary work that brings no wealth [or : not properly arranged]. (A.A.R.)

574

अतिपरिचयादवज्ञा
भवति विशिष्टेऽपि वस्तुनि प्रायः ।
लोकः प्रयागवासी
कूपे स्नानं समाचरति ॥

(अ) Dvi, App. 16.
(आ) VS 2894, SRHt 148.13 (a. Sundarapāṇḍya), IS 139 (cf. Pr. 362), Subh 295, SR 169.722, SSB 503. 722, VP 9. Cf. No. 575.
(*b*) संततगमनादनादरो भवति SR, SSB, (See No. IS 139
(*d*) कूपस्नानं VS (but C as above), SRHt; सदाचरति VS
Āryā metre.

Excessive familiarity breeds contempt, even of something excellent; the inhabitants of the holy place where the Gaṅgā joins the Yamunā, perform their ablutions in a well.

575

अतिपरिचयादवज्ञा
संततगमनादनादरो भवति ।
मलये भिल्लपुरन्ध्री
चन्दनतरुमिन्धनं कुरुते ॥

(आ) ŚP 1502, SuM 20.10, SR 169.723, SSB 503. 723, SRK 239.82, SRRU 945. GSL 7, IS 140, Subh 138, Bahud 139, Sama 1 अ 12 and 2अ6, SSSN 169.11, Vidy 276. Cf. No. 574.
(*a*) °परिचये त्ववज्ञा Subh
(*b*) भवति विशिष्टेऽपि वस्तुनि प्रायः SuM (see No. 574), SRRU; °नान्निरादरो ŚP (var.); सततगमननिरादरो Subh; अनादरेपि म० Bah;
(*c*) भिल्लपुरंध्री ŚP, SR, SSB, SRK, SRRU, Sama (cf. No. 574); मलयो Subh; भिल्लि° Bah; लोकः प्रयागवासी SRRU.
(*d*) चन्दनतरुकाष्टमिन्धनं (मिन्ध° Sama) कुरुते SR, SRB, SSB, Sama, SSSN, GSL; कूपस्नानं समाचरति ŚP, SRRU (see No. 574); चन्दनं Subh. Āryā metre.

Excessive familiarity breeds contempt; and too frequent visits (to a person) lead to disrespect. A Bhilla woman [or : a woman-beggar] living on the Malaya Mountain uses sandal-wood as mere fuel. (Dr. Aryendra Sharma's translation of GSL).

576

अतिपरिचयादवज्ञेत्य्
एतद् वाक्यं मृषैव तद्भाति ।
अतिपरिचितेऽप्यनादौ
संसारेऽस्मिन् न जायतेऽवज्ञा ॥

(आ) SR 169. 724, SSB 703.724.
(*a*) °वज्ञा इति SSB (*contra metrum*).
(*b*) यद्वाक्यं SSB (*contra metrum*.
Gīti-āryā metre

The statement 'familiarity breeds contempt' seems to be false, for none has contempt (wants to die) for this

worldly existence with which one is very familiar (through innumerable births) and which is beginningless (whose beginning is not known). (A.A.R.)

577

अतिपातितकालसाधना
स्वशरीरेन्द्रियवर्गतापनी ।
जनवन्न भवन्तमक्षमा
नयसिद्धेरपनेतुमर्हति ॥

(अ) Kir (Kir (NSP) 2.42, Kir (D) 2.42)
(b) °तापिनी (Kir (var.)
Viyoginī metre.

Anger, which transgresses considerations of (proper) time and means (of objectives to be attained) and which inflames one's body and senses should not lead you astray, in the way of a common man, from the achievement of success through sound policy. (S. V. Dixit's translation).

578*

अतिपीतां तमोराजीं तनीयान् सोढुमक्षमः ।
वमतीव शनैरेष प्रदीपः कज्जलच्छलात् ।

(आ) SkV 855, Skm (Skm (B) 1215, Skm (POS) 2.148, 5), AB 540
(b) °वोढु° [सोढु°] SkV (var), Skm (B), Skm (POS), (B)

The lamp, too thin to swallow / so much darkness,/slowly throws it back/ in the guise of soot. (D.H.H. Ingalls's translation).

579*

अतिपूजिततारेयं
दृष्टिः श्रुतिलङ्घनक्षमा सुतनु ।
जिनसिद्धान्तस्थितिरिव
सवासना कं न मोहयति ॥

(आ) SR 259.74, SSB 72.16
Āryā metre

Whom do you not, charming young lady, infatuate, with your eyes the pupils of which are very attractive and which extend up to the ears and with a charming body and full of fragrance like the conclusions of the Jaina philosophy, in which *Tārā* is worshipped, which is opposed to the Veda-s, slender in bulk, and which believes in *vāsanā-s* (impressions of previous births). (A.A.R.)

580

अतिपेलवमतिपरिमित-
वर्णं लघुतरमुदाहरति शठः ।
परमार्थतः स हृदयं
वहति पुनः कालकूटघटितमिव ॥

(आ) Kpr 7.202 (p. 324), SR 57.134 (a. Kpr.), SSB 319.137.
Giti-āryā metre (partly defective).

A rogue always talks little and that too very softly and quietly; though in reality he bears a heart made up as it were of poison (G. Jhā's translation).

581

अतिप्रचण्डां बहुपाकपाकिनीं
विवादशीलां स्वयमेव तस्करीम् ।
अक्रोशबीजां परवेश्मगामिनीं
त्यजेत भार्यां दशपुत्रसूरपि ॥

(अ) Cr 25 (CR I.46, CPS 10.27. Cf. No. 582

(a) अतिप्रचण्डा CR (var.), CPS; बहुपापाकिनी (°ककरिणी CR (var.), CPS) CR (var.), CPS.
(b) विवादशीला CR (var.), CPS; तस्करी (°रिं) CR (var.), CPS.
(c) अक्रोशबीजी (°गामिनी CR (var.); CPS; (°जा; °जी)) CR (var.), CPS; आक्रोगामिनी CR (var.)
(d) त्यजन्ति CR (var.); त्यज्या तु CR (var.), CPS; भार्या CR var.), CPS; दशतपुत्रसूरपि (°सूमपि) CR (var.).
Upajāti metre (Vaṁśasthā and Indravaṁśā).

One should abandon that wife, even if a mother of ten children, who is extremely short-tempered, cooks too much food (resulting in waste), argumentative, of thievish disposition, who causes scandals and who visits (too frequently unattended) houses of others.

582

अतिप्रचण्डा बहुदुःखभागिनी
विवादशीला परगेहगामिनी ।
भर्तुः स्वयं निन्दति या च तस्करी
त्यजेत् स्वभार्यां दशपुत्रपुत्रिणीम् ॥

(आ) SR 175.922, SSB 511.922, Cf. No. 581
Upajāti metre (Vaṁśasthā and Indravaṁśā).

One should leave one's own wife, though having ten children, who is excessively violent, source of many worries, argumentative, visiting (frequently)

others' houses, who abuses the husband face to face and who is of a thieving disposition. (A.A.R.)

583*

अतिप्रौढा रात्रिर्बहलशिखदीपः प्रभवति
　　प्रियः प्रेमारब्धस्मरविधिरसज्ञः परमसौ ।
सखि स्वैरं स्वैरं सुरतमकरोद्व्रीडितवपुर्
　　यतः पर्यङ्कोऽयं रिपुरिव कडत्कारमुखरः ॥

(आ) SkV 573, Kav 297, Prasanna, 1324
(a) अतिप्रौढो Kav; अतिप्रोढ Prasanna
(b) °विधिरसंगः Prasanna.
(d) पर्यङ्कौ Kav (var.); कटु कौर° or कट्टत्कार° SkV (Kav) (var.); रटत्काल° Prasanna; वडत्का° Kav (var.)
Śikhariṇī metre

The night was deep,/ the lamp shone forth with heavy flame / and that darling is an expert / in the rite which passion prompts; / but, my dear, he made love slowly, / slowly and with limbs constrained, / for the bed kept up a creaking / like an enemy with gnashing teeth. (D. H. Ingalls's translation).

अतिबन्धुतया नारी see No. 2044

584*

अतिबलिनामपि मलिना-
　　शयेन बलिकर्णपुत्राणाम् ।
विश्वासोपनतानां
　　वासोपुत्रेण जीवितं जह्ने ॥

(आ) SMH 7.8
(b) विश्वम्भरादीनाम् [ब°] SMH (var.)
Udgīti-āryā metre.

The sons of Balikarṇa, though very powerful, were deprived of their lives by their trusting Vāsoputra, of evil intentions. (A.A.R.)

585*

अतिबहुतरलज्जाशृङ्खलाबद्धपादो
　　मदननृपतिवाहो यौवनोन्मत्तहस्ती ।
प्रकटितकुचकुम्भो लोमराजीकरेण
　　पिबति सरसि नाभीमण्डलाख्ये पयांसि ॥

(आ) SR 268.360, SSB 88.22
Mālinī metre.

The intoxicated elephant of youth, with his legs (movements) bound by chains of shyness, carrying on his back the king of Cupid, and exhibiting his temples of breasts, drinks water in the lake of the navel with his trunk of the line of hair. (A.A.R.)

586

अतिभीरुमतिक्लीबं दीर्घसूत्रं प्रमादिनम् ।
व्यसनाद् विषयाक्रान्तं न भजन्ति नृपं प्रजाः ॥

(अ) MBh (MBh (Bh) 3.239.4; MBh (C) 3.15128)
(आ) IS 141
(a) °भीम° or °भीत° [°भीरु°] MBh (var.); मृदु [अति second] MBh (var.).
(c) विषयक्रान्तं MBh (var.); विषमं तात MBh (var.)
(d) नृप or नरं or परं° [नृपं°] MBh (var.); श्रियः or बुधाः [प्र°] MBh (var.)

That king who is entirely destitute of courage, who has no spark of manliness, who is the slave of procrastination, who always acts with indiscretion, who is addicted to sensual pleasures, is seldom respected by his subjects. (P. C. Roys' translation).

अतिमथिते see No. 588

587*

अतिमन्दचन्दनमहीधरवात-
　　स्तबकाभिरामलतिकातरुजातम् ।
अपि तापसानुपवनं मदनार्तान्
　　मदमञ्जुगुञ्जदलिपुञ्जमकार्षीत् ॥

(आ) SR 334.126, SSB 202.7
Kalahaṁsa metre.

The flower garden with the gentle breeze blowing from the sandal-mountain[1] with the trees and creepers charming with bunches of flowers, and with swarms of bees buzzing sweetly with intoxication, made even ascetics affected by love. (A.A.R.).

1 Malaya Mountain.

588

अतिमलिने कर्तव्ये
　　भवति खलानामतीव निपुणा धीः ।
तिमिरे हि कौशिकानां
　　रूपं प्रतिपद्यते दृष्टिः ॥

(अ) Vāsav 1.1
(आ) ŚP 350 (a. Subandhu), VS 328 (a. Subandhu) SkV 1254, SR 57.126 (a. Subandhu); Vidy

365 (a. Subandhu), SRHt 44.55 (a. Subandhu), SSB 329.128, SRK 27.58 (a. Kalpataru), RJ 427, IS 142, SH fol. 58a (560) (a. Subandhu), ST 3.10, SK 2.95, Sa 26.24, Sb 23a 3.

(*a*) अतिमथिते SRHt
(*d*) रूपं हि प्र° ŚP (MS) (*contra metrum*); चक्षु: [दृ] ŚP (MS), SH; दृष्टि: SSB, SRHt

Āryā metre

The minds of villains grow most clever/ when the deed to be done is black. / The eyes of owls see form and colour/ in the dark of night. (D.H.H. Ingalls's translation in SkV).

589*

अतिमात्रभासुरत्वं
पुष्यति भानु: परिग्रहादह्न: ।
अधिगच्छति महिमानं
चन्द्रोऽपि निशापरिगृहीत: ॥

(अ) Māl (Māl (NSP) 1.13, Māl (K) 1.13), (cf. A. Scharpé's Kālidāsa Lexicon I.2, p.17). Cf. त्वया सा शोभते
(आ) SR Ht 231.10 (a. Kālidāsa), SSSN 177.12, SR86.8, IS 143, SSB 365.9
(*a*) °भास्वर° [°भा°]) Mal (var.), SR, SSB
(*b*) भानो: Mal (NSP), Mal (K), SHRt, SR, SSSN; परिग्रहादनल: Mal (NSP), Mal (K), SRHt, SSSN, SR, SSB

Āryā metre.

Why dost thou, O moonfaced one, turn away thy countenance from the king without reason, for matrons, even when all powerful with their husbands, wait for some cause before they fall out with them. (C. H. Tawney's translation).

590

अतिमान: श्रियं हन्ति पुरुषस्याल्पमेधस: ।
गर्भेण दुष्यते कन्या गृहवासेन च द्विज: ॥

(अ) MBh (MBh (Bh) 13.36, 17, MBh (R) 13, 36, 17, MBh (G) 13.2181.)
(आ) SRHt 87.2 (a. MBh), SSSN 74.2, IS 497;
(*a*) अभिमान: or अतिमानं MBh (var.); श्रियो MBh (var.)
(*b*) ब्राह्मणस्य [पु°] MBh (var.)
(*c*) दूष्यते MBh (var.), SRHt
(*d*) वै [च]) MBh (var.).

Pride destroys the prosperity of persons of little intelligence. A maiden, if she conceives, becomes stained. A Brāhmaṇa incurs reproach by keeping at home.[1] (P.C. Roy's translation).

1 and does not go out to seek his fortune.

591

अतिमानिनमग्राहृयम् आत्मसंभावितं नरम् ।
क्रोधनं व्यसने हन्ति स्वजनोऽपि नराधिपम् ॥

(अ) R (R (Bar) 3.31, 15, R (B) 3, 33, 16, cf. R (G) 3.37, 16)
(आ) IS 144
(*b*) आत्मसंभाविनं R (var.); खलं or खरं [न°] R (var.)
(*c*) क्रोधिनं R (var.).
(*d*) महीपतिं [न°] R (var.).

A king who thinks too much of himself, who is evasive, self-conceited and ever irritable has to be mortally afraid even of his own kith and kin. (T. Srinivasa Raghavacharya's translation).

अतिमानोऽतिवादश्च see No. 607

अतिमुखपतयालुभिर् see No. 2315

592*

अतिमृदु नवनीताच्चन्द्रकाच्चातिरम्यं
बहुललितसुधाया: स्वादत: सप्रसादम् ।
सकलललितभोगागारभाग्यैकयोग्यं
परिलसति हविष्यं कस्य गल्लच्छलेन ॥

(आ) PV 251. (a. Granthakṛta i.e. Veṇidatta)
Mālinī metre

Under the guise of whose cheek near the corner of the mouth there shines the material for oblation, which is softer than butter, more charming than the eye of the peacock's tail, sweeter in excellent taste than nectar of great merits and which deserves to be the one source of exquisite enjoyment in all homes. (A.A.R.)

593

अतियत्नगृहीतोऽपि खल: खलखलायते ।
शिरसा धार्यमाणोऽपि तोयस्यार्धघटो यथा ॥

(आ) Subh 276, IS 147. Cf. जलरेखा खलप्रीति:
(इ) (Cf. LN (P) 68, NKy (B) 98).
(*b*) खनखनायते Subh.
(*c*) सिरसा धार्यमाणेपि Subh.

A wicked person exhibits painful garrulousness even though restrained with

great efforts; just as a pot, half filled with water, is noisy though (propitiated) by being placed on the head. (A.A.R.)

अतियुक्तं रहसि गतं see No. 2369

594

अतिरमणीये काव्ये
पिशुनोऽन्वेषयति दूषणान्येव ।
अतिरमणीये वपुषि
व्रणमेव हि मक्षिकानिकरः ॥

(अ) Padyasaṁgraha (KSH) 3
(आ) SR 38.14.SSB 290.14, IS 148, SRK 42.13 (marked 42.16)
(*b*) ऽपि पिशुनो दूषणमन्वेषयति Pady (*contra metrum*), IS
(*d*) व्रणमिव (हि added in SRK; better) मक्षिका-निकरः Pady (*contra metrum*), IS, SRK
Āryā metre.

As a multitude of flies finds a wound on a beautiful body, so a malicious man finds mistakes in a beautiful verse.

595

अतिरागाद् दशग्रीवो ह्यतिलोभात् सुयोधनः ।
अतिदानाद् धतः कर्णो ह्यतिः सर्वत्र गर्हितः ॥

(आ) SRHt 191.52 (a. MBh), Cf. No. 560, etc.

The ten-necked monster[1] was destroyed by excessive passion, Duryodhana by excessive greed, and Karṇa by excessive liberality (in giving gifts). Excess is condemned everywhere. (A.A.R.).

1 Rāvaṇa.

596

अतिरिच्यते सुजन्मा
कश्चिज्जनकान्निजेन चरितेन ।
कुम्भः परिमितमम्भः
पिबति पपौ कुम्भसंभवोऽम्भोधिम् ॥

(आ) VS 2895. Cf. लोकोत्तरं चरितं
Gīti-āryā metre

Sometimes a nobly born son excels his father by his conduct (exploits). A pot drinks (can hold) a limited quantity of water; (but) the son born of a pot[1] drank the ocean (A.A.R.).

1 Agastya

597*

अतिरुचिरङ्गजकृत्या
क्षोभितदक्षं भवन्तमेव भजे ।
यस्मिन् प्रसादसुमुखे
सद्यो वामापि भवति मम तुष्टयै ॥

(अ) Ras 30
(*a*) Version A : अतिरुचिरं गजकृत्या
Version B : अतिरुचिर-अङ्गजकृत्या
(*b*) Version A : क्षोभित-दक्षं भवन् तमेव भजे
Version B : क्षोभितदक्षं भवन्तमेव भजे
Gīti-āryā metre.

I worship Lord Śiva who is very charming with the elephant skin and who has caused agitation to Dakṣa (his father-in-law); for when he is in good humour even his left side (the goddess who is present on his left) is for my satisfaction immediately [or : I worship you alone, O god of love, who are very pleasing with the activities of love and efficient in agitating the heart (of my beloved); for when you are pleased with me even a refractory damsel becomes pleasant to me immediately]. (A.A.R.).

अतिरूपवति सीता see No. 600

598

अतिरूपवती सीता अतिगर्वी च रावणः ।
अतीव बलवान् रामो लङ्का येन क्षयं गता ॥

(अ) Cr 26 (CL II.2, CM 4. Cf. Cr. 21, 22, 23, 27, 1139, 1140). Cf. No. 560 etc.
(आ) Cf. TP 371.
(*a*) अतिरूपात् हृतसीता CL (var.); सीता CL (var.)
(*b*) अतिगर्वेण रावणः CL (var.); अतिगर्वेषु रावणः CL (var.).
(*c*) अतिव CL (var.); अतिमहाबली CL (var.); अतिबली महा रामो CL (var.); बलवान CL (var.)
(*d*) क्षये CL (var.); कृता [ग°] CL (var.).

Sītā was too beautiful; Rāvaṇa was too proud; Rāma was too strong; that was the reason that Laṅkā was lost.

599

अतिरूपाद् धृता सीता अतिगर्वेण रावणः ।
अतिदानाद् बलिर्बद्धो ह्यति सर्वत्र गर्हितम् ॥

(अ) Cr 1140 (CNP I 18, CM 5). Cf. No. 560, etc.
(आ) Sama 1अ10, and 2.5
(इ) PrŚ (C) 89
(*a*) भृता [धृ] CNP I

(*b*) ऽतिगर्वाद्रावणो हृतः Sama
(*c*) °बद्धश् Sama (see *d*); °बद्ध PrŚ (C)
(*d*) चाति Sama (See *c*); अति PrŚ (C) वर्जयेत् [ग°] Sama, PrŚ (C)

Sītā was carried away because she was too beautiful; Rāvaṇa (was killed) because he was too proud; Bali was taken prisoner because he was too generous; everything in excess is bad.

600

अतिरूपेण वै सीता अतिगर्वेण रावणः ।
अतिदानं बलिर्बद्धा अति सर्वत्र वर्जयेत् ॥

(अ) Cr 27 (CV III.12, CNT IV 16, CnT II 22.7, CnT III 55.8, CPS 70.69, (Cf. CNM 17 CNMN 17), Vet 5.5, MK 19. (Cf. No. 560 etc.
(आ) IS 149.
(*a*) अतिरूपवति (°ती CNM) CNM, CV (var.); अतिरूपा° (°प Vet (var.), CNM; अतिरूपहृता Vet, MK (°वरूप Vet (var.); अतिरूपा हृता IS.
(*b*) ह्यति°CV (var.).
(*c*) अतिदान° Vet (var.); अतिदानाद् CV (var.), CNM, CPS, Vet; अतिदानाद्बलिर्बद्धो CV (var.); बद्धो [द°] CV (var.), Vet; बद्ध IS; नष्टो [द°] CV (var.).
(*d*) ह्यति° CV (var.).

Sītā, was carried away because she was too beautiful; Rāvaṇa (was killed) because he was too proud; Bali was ruined because he was too generous therefore avoid excess.

अतिलोभेन येऽर्थाः see No. 535

601

अतिलोभो न कर्तव्यः कर्तव्यस्तु प्रमाणतः ।
अतिलोभजदोषेण जम्बुको निधनं गतः ॥

(अ) PTu 68.5-6 Cf. No. 560, etc.

One should not be excessively greedy; but desire should be exercised in moderation. A fox met with his death due to the fault of excessive greed. (A.A.R.).

602

अतिलोभो न कर्तव्यो लोभं नैव परित्यजेत् ।
अतिलोभाभिभूतस्य चक्रं भ्रमति मस्तके ॥

(अ) P (PP 5.15, Pts 5.22, PtsK 5.20, PM 5.00 Cf. No. 560, etc.
(आ) IS 150, Subh 104
(*c*) अतिलोभः प्रमाणेन Subh.
(*d*) सागरः सागरं गतः Subh.

Indulge in no excessive greed / (a little helps in time of need) / —a greedy fellow in the world / found on his head a wheel that whirled. (A. W. Ryder's translation).

603*

अतिलोहितकरचरणं
मञ्जुलगोरोचनातिलकम् ।
हठपरिवर्तितशकटं
मुररिपुमुत्तानशायिनं वन्दे ॥

(आ) PG 129
(*b*) °करचरणमुज्ज्वलगोरोचनातिलकम् PG (var.); गोरोचनालसत्तिलकम् PG (var.); मुत्तानशयनं PG (var.).
Udgīti-āryā metre

I pay obeisance to Śrī Kṛṣṇa (the enemy of the demon Mura), lying on his back (as a baby), whose palms and feet were (charmingly) ruddy, who had a beautiful mark on the fore-head with yellow pigment, and who had forcibly upturned a cart.[1] (A.A.R.).

1 of the demon Śakaṭāsura, sent to kill the baby Kṛṣṇa

604

अतिलौल्यप्रसक्तानां विपत्तिर्नैव दूरतः ।
जीवं नश्यति लोभेन मीनस्यामिषदर्शने ॥

(अ) Cr 28 (Cv IV.16, CNG 122, CnT II 6.11, CnT III 4.18, CnT VI 73, CM 6).
(*a*) °शक्तानां Cv (var.).
(*b*) विपत्ति न च दूरतः Cv (var.); नास्ति [नैव] Cv (var.).
(*c*) वाक्यसमिखलुधानां Cv (var.); मत्सनामिव दृश्यते Cv (var.).
(*d*) स्वामिनामुग्ररूपिणम् Cv (var.).

For those who are exceptionally greedy, danger is not far off. The fish loses its life by its greed for the piece of flesh (in the angler's hook).

अतिवादं न प्रवदे° see वादं तु यो न प्र°

605

अतिवादांस्तितिक्षेत नाभिमन्येत्कथंचन ।
क्रोध्यमानः प्रियं ब्रूयाद् आक्रुष्टः कुशलं वदेत् ॥

(अ) MBh (MBh (Bh) 12.269,6, MBh (C) 12. 9972), Mn 6.47 *ab* +6.48 *ab*, BhPn 12.6, 34 *ab* (only), Cf. No. 606
(आ) IS 152, SR 379.95
(*a*) अपवादांस् MBh (var.); अविवादांस् MBh (var.); तितीक्षेत MBh (var.). अभिवादास् MBh (C).
(*b*) नाति° [नाभि°] MBh (var.); नावमन्येत (नाधि°) कंचन (किं° MBh (C) MBh var. Mn, BhPn, SR.
(*c*) क्रुध्यन्तं न प्रतिक्रुध्येद् Mn; क्रुध्यमानः MBh (var.); क्रोध°; MBh (var.) क्रोध्यमानं MBh (var.)
(*d*) आक्रुष्टं MBh (var.); आक्रुध्य: MBh (var.)

One should disregard approbrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. (P. C. Roy's translation).

606

अतिवावांस्तितिक्षेत नावमन्येत कंचन ।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥

(अ) Mn (MnJ 6.47, MnJh 6.47), BhPn 12.6, 34. (Cf. G. 3.74, B 2.11, 23, Vās 10.29, Vi 99. 19-20, 23). Cf. No. 605 and न हिंस्यात्सर्वभूतानि
(आ) Apar. 953.29-30, IS 153 (cf. Pr. 362), BrDh. 2. 1, 8.
(*b*) कं च न IS

Let him patiently bear hard words, let him not insult any body, and let him not become anybody's enemy for the sake of this (perishable) body. (G. Bühler's translation).

607-608

अतिवादोऽतिमानश्च तथात्यागो नराधिप ।
क्रोधश्चातिविवित्सा च मित्रद्रोहश्च तानि षट् ॥
एत एवासयस्तीक्ष्णाः कृन्तन्त्यायूंषि देहिनाम् ।
एतानि मानवान् घ्नन्ति न मृत्युर्भद्रमस्तु ते ॥

(अ) MBh (MBh (Bh) 5.37, 9-10, MBh (C) 5. 1343-44)
(आ) IS 145-6
(*a*) अतिमानोऽतिवादश्च (दी° च) MBh (C); नराधिप MBh (C)
(*b*) तथा संभावनात्मना MBh (var.); अतित्यागो MBh (var.); अत्याशो (°शा यो) MBh (var.)
(*c*) आत्म (अति°) विधित्सा MBh (C); विचिकित्सा MBh (var.); अनुविधित्सा MBh (var.); अतिप्रहर्षः MBh (var.).
(*d*) °द्रुह्य [द्रोहश्] MBh (var.)
(*e*) अयसः or आमयाः [असायस] MBh (var.).
(*h*) अश्नुते [अस्तु ते] MBh (var.)

Excessive pride, immoderate speech, (or harsh language) niggardliness, anger, desire for sensual enjoyments, treachery towards friends (and relatives), these six, O King ! are verily the sharp swords that cut off the periods of life of beings. These kill men and not death. May you be blessed (your sons giving up all these six evils and living a hundred years). (V.P.N. Menon's translation).

609*

अतिवाहितमतिगहनं
विनापवादेन यौवनं येन ।
दोषनिधाने जन्मनि
किं न प्राप्तं फलं तेन ॥

(आ) VS 3373. Cf. दिष्ट्या दूरोज्झितापायां
Āryā metre.

The very difficult stage of youth was spent by him without blemish or scandal. What good result has he not obtained by this (conduct) in this human birth, full of faults ? (A.A.R.).

610*

अतिविततगगनसरणि-
प्रसरणपरिमुक्तविश्रमानन्दः ।
मरुदुल्लासितसौरभ-
कमलाकरहासकृद्रविर्जयति ॥

(आ) Kpr. 7. 255 (p. 379), Any 5.45, SR 27.3 (a. Kpr.).
Gīti-āryā metre.

Glorious is the sun, making to smile the lotus having its fragrance wafted by the breeze—the sun who has given up all pleasure of rest, on account of his travelling along the limitless ethereal path (G. Jhā's translation).

611*

अतिविपुलं कुचयुगलं
रहसि करैरामृशन् मुहुर्लक्ष्म्याः ।

तवपहृतं निजहृदयं
जयति हरिर्मृगयमाण इव ॥

(आ) JS 13.30 (a. Arasīṭakkura or Arasīṁkura), ŚP 76 (a. Arasīṭakkura), SR 14.5, SSB 23.5 (a. Arisīṭhakkura), AP 8, PV 31
(a) कुचयुगलं SR, SSB
(b) मुहुर् om. JS (*contra metrum*).
(d) मृगयमाण PV (MS)
Āryā metre.

Frequently fondling in privacy the very broad bosom of the goddess Lakṣmī with his hands, Lord Viṣṇu seems to be searching there for his heart which had been lost (to her). Victory to him ! (A.A.R.).

612*

अतिविशदानन्तपद-
प्रवृत्तवृष्टिर्न मधुरवीक्षणतः ।
तृप्यत्यञ्चितकामः
प्रातस्तनकमलमुकुलवीक्षणतः ॥

(आ) Ras 52
(d) Version A : प्रातस्तन-कमल-मुकुल-वीक्षणतः
Version B : प्रातः स्तन-कमल-मुकुल-वीक्षणतः
Giti-āryā metre.

The Sun with his eye in the form of his numerous rays which are very bright is not satisfied by gazing at the buds of the lotus in the early morning. [Or : the lover looking at the sky which is very bright and then at the sweet-eyed beloved is not satisfied by gazing at her bud-like bosom, when leaving early in the morning]. (A.A.R.).

613-614

अतिवृष्टिरनावृष्टिः शलभाः मूषकाः शुकाः ।
असत्करश्च दण्डश्च परचक्राणि तस्कराः ॥
राजानीकप्रियोत्सर्गो मरकव्याधिपीडनम् ।
पशूनां मरणं रोगो राष्ट्रव्यसनमुच्यते ॥

(आ) KN (BI) 13.63-4, KN (ĀnSS) 14.63-4
(b) मूषकः शलभादयः KN (ĀnSS)
(g) व्यसनं [म°] KN (ĀnSS)

Excessive rain, want of rain (drought), locusts, rats, mice and parrots (and other such corn-destroying agents) unjust taxation, confiscation of the properties of the people, foreign invasion and depredation, and thieves and robbers, abandonment of the king by his forces and his favourites, distress brought about by the prevalence of diseases, death of the cattle, and the ravages of the murrain, —these are the *vyasana-s* of the kingdom. (M. N. Dutt's translation).

615

अतिव्ययोऽनपेक्षा च तथार्जनमधर्मतः ।
मोषणं दूरसंस्थानां कोषव्यसनमुच्यते ॥

(आ) H (HJ 2.94, HS 2.90, HM 2.94, HK 2.93, HP 2.84, HN 2.83, HH 55.8-9, HC 72.19-20). Cf. व्ययीकृतः परिक्षिप्तः
(आ) SR 146. 143, SSB 467.30, Sama 1अ63
(a) अनवेक्षा or अनवेक्षा HP (var.).
(c) कोषाणा [मो°] HS; कोश° Sama; प्रोषणं [मो°] HM; मोक्षणं SR, SSB; शोषणं IS (var.).

Excessive expenditure and want of inspection; also accumulation by unrighteous means; peculation by those at a distance; are called the bane of the treasury (F. Johnson's translation).

616*

अतिशयितकदम्बोऽयं
मोदकदम्बानिलो वहति ।
वियदम्बुदमेदुरितं
मे दुरितं पश्य नागतो दयितः ॥

(आ) SR 340.13, SSB 212.9
(a) °कदम्बा (यं om.) SSB
Udgiti-āryā metre.

Surpassing the *kadamba*- (tree or fragrant grass ) the pleasing fragrant breeze, surcharged with the odour of *kadamba*-flowers, blows. The sky is overcast with clouds[1]. Look at my ill-luck : the beloved (husband) has not returned (from his journey). (A.A.R.)

1 rainy season.

617*

अतिशरव्ययता मदनेन तां
निखिलपुष्पमयस्वशरव्ययात् ।
स्फुटमकारि फलान्यपि मुञ्चता
तदुरसि स्तनतालयुगार्पणम् ॥

(आ) Naiṣ 4.42
(d) °युगार्पणा Naiṣ (var.)
Drutavilambita metre.

Cupid, hitting her with his arrows in extreme profusion, and then hurling even

fruits, owing to all his flowery arrows being exhausted, clearly dowered her bosom with a pair of palm fruits, her own breasts. (K. K. Handiqui's translation).

अतिशुद्धामपि वृत्तिं see परिशुद्धामपि वृत्तिं

618

अतिशौचमशौचं वा अतिनिन्दा अतिस्तुतिः ।
अत्याचारमनाचारं षड्विधं मूर्खलक्षणम् ॥

(आ) Subh 35, IS 156

The six main characteristics of a fool are : excessive cleanness or excessive dirtiness; excessive reprimand and excessive praise; excessive elegance and excessive rudeness.

419*

अतिश्लथालम्बिपयोधरेयं
शुभ्राभिवत्काशविकासिकेशा ।
अतीतलावण्यजलप्रवाहा
प्रावृट् जरां प्राप शरच्छलेन ॥

(आ) JS 226.4

Upajāti metre (Upendravajrā and Indravajrā.

The rainy season passed on to old age in the guise of autumn with the clouds all scattered (or : with breasts hanging low), with the (white) *kāśa*-flowers blossoming [or : with hair turning grey] and with the flow of water at an end [or : with all charms (of youth) gone]. (A. A.R.).

620

अतिसंचयलुब्धानां वित्तमन्यस्य कारणम् ।
अन्यैः संचीयते यत्नाद् अन्यैश्च मधु पीयते ॥

(अ) P (PT. 2.111, PTem 2.100, PP 2.128). Cf. Ru 114. Cf. न ददाति यो न भुङ्क्ते

(आ) VS 474, SRHt 218.12 (a. Vallabhadeva), SR 71,28 (a. VS), SSB 341.28, SRS 1.2, 37

(*a*) °यकर्तॄणां VS, SR, SSB, SRS

(*b*) म...स्य missing SRHt; कारणे PP; कारणाम् VS; कारणात् SRHt, SR, SSB. हेतवे [का°] SRS

(*c*) यत्नात् PP (see *d*)

(*d*) क्षौद्रमन्यैश्च पी° PP (see *c*)

The miser for another hoards / his bags of needless money : / the bees laboriously pack, / but others taste the honey. (A. W. Ryder's translation).

621

अतिसंपदमापन्नैर् भेतव्यं पतनाद्भृयः ।
अत्युच्चशिखरा मेरोः शक्रवज्रेण पातिताः ॥

(अ) Cr 29 (CS II.44).

(आ) IS 7439.

(*a*) आपन्नो (°न्ने °न्नं) CS (var.); आप्नोति CS (var.); आपनोपि CS (var.); आन्नेर् CS (var.).

(*b*) भेतव्ये CS (var.); पतना CS (var.); भूयं (भ° better *metri causa*), CS (var.).

(*c*) अत्युच्चशिखरारूढाः (°रो रू°; °ढं; °ट) CS;) अभ्युच्चशिखरा CS (var.); मेरुः (°रु) CS (var.).

(*d*) शक्तेण वज्रपान्तनो CS (var.); सत्यं (°त्ये) [शक्र°) CS; पातित (°तः)) CS (var.).

Attaining to high dignity, is subject to the fear of a fall, as one raised to the highest pinnacle, is hurled down by a thunder stroke. (B.C. Dutt's translation).

अतिसंवहितो भृत्यः see No. 2857

622

अतिसज्जनदुर्गतिः खलपङ्क्तिसमुन्नतिः ।
युवतिस्तनविच्युति- रिति किं विधिनिर्मितिः ॥

(आ) PV 835.

Poverty of extremely good people, prosperity of large number of wicked men, and the drooping of the breasts of young women—are these the doings of the Creator ? (A.A.R.).

623

अतिसत्कृता अपि शठाः
सहभुवमुज्झन्ति जातु न प्रकृतिम् ।
शिरसा महेश्वरेणा-
ऽपि ननु धृतो वक्र एव शशी ॥

(अ) Dvi 109.

(आ) VS 404 (a. Ravigupta), SR 58,179 (a. VS), SSB 321.185 (a. Ravigupta). (Cf. ABORI 48, 147; No. 3)

(*d*) न° धृ° tr. SSB

Āryā metre.

Rogues never give up their wicked nature though they are treated with high honour. The moon is, indeed, crooked (in shape) though worn on the head by the great Lord[1]. (A.A.R.).

1. Śiva.

624

अतिसाहसमतिदुष्करम्
अत्याश्चर्यं च दानमर्थानाम् ।
योऽपि ददाति शरीरं
न ददाति स वित्तलेशमपि ॥

(अ) Kal (Kal (NSP) 1.46, Kal (RP) 1.46)
(आ) ŚP 429, SRHt 18.16 (a. Kalāvilāsa), SSSN 28.10, SR 72.38 (a. ŚP), SSB 342.38 (a. Kṣemendra), SRK 69.2, IS 157. (cf. Pr 362)
(c) हि (ऽपि) SSSN
(d) न ददात लेसमपि ŚP (var.); सक्थिलेशमपि IS.
Āryā metre.

The parting with money as gift is very rash, extremely difficult to do and exciting wonder. He who gives up his body (for another) does not part with even a little of his wealth. (A.A.R.).

625

अतिसाहसिकं शूरा मन्त्रिणस्तं निरूपकम् ।
विनीतं गुरवो जज्ञुर् धूर्तमन्तःपुराङ्गनाः ॥

(आ) SRHt 63.33 (a. Vīracarita), SSSN 52.21,
(a) °सिकः श्रीमान् SSSN
(b) न्यरूपयन् SSSN
(c) जिग्युर् SSSN
(d) धूर्तं यन्तः SRHt.

Brave men knew him[1] as very daring; the ministers as one very observant; the elders as one full of humility; and the courtezans as a gallant.

1 the king.

अतिस्नेहस्य नित्य० see No. 5505

अतिस्नेहेन ये see No. 535

626*

अतिहरितपत्रपरिकर-
संपन्नस्यन्दनैकविटपस्य ।
घनवासनैर्मयूखैः
कुसुम्भकुसुमायते तरणिः ।

(आ) SkV 876 (a. Cakrapāṇi).
Āryā metre.

The sun with its rays enshrouded in the clouds / is like a saffron flower/ with a halo of bright yellow petals / growing on a single branch of black wood. (D.H.H. Ingalls's translation).

627

अतीतलाभस्य सुरक्षणार्थं
भविष्यलाभस्य च संगमार्थम् ।
आपत्प्रपन्नस्य च मोक्षणार्थं
यन्मन्त्र्यतेऽसौ परमो हि मन्त्रः ॥

(अ) P (Pts 2.182, PtsK 2.197, PM 2.75)
(आ) IS 158
(a) च रक्ष° Pts.
Upajāti metre (Upendravajrā and Indravajrā).

For the careful preservation of what has been gained and for the purpose of acquiring future gains, as well for escaping from calamity into which one has fallen, what is pronounced with care (conferred with care) is the great *mantra*[1]. (A.A.R.).

1 counsel.

628

अतीतानागतानर्थान् विप्रकृष्टतिरोहितान् ।
विजानाति यदा योगी तदा संविदिति स्मृता ॥

(आ) ŚP 4454
(b) विप्रकृष्ठ° ŚP

When a *yogin* understands well things of the past and the future, things that are far away and concealed from view, then it (that stage) is declared to be superior knowledge[1]. (A.A.R.).

1 a particular stage of *yoga*

629

अतीतानागता भावा ये च वर्तन्ति सांप्रतम् ।
तान् कालनिर्मितान् बुद्ध्वा न संज्ञां हातुमर्हसि ॥

(अ) MBh (MBh (Bh) 1.1, 190, MBh (C) 1.244)
(आ) IS 159, Sskr. 59, SR 379.93 (a. MBh).
(a) °तान्भावान् (°वा) MBh (var.); °ताभावान MBh (var.).
(b) वर्तते ये च [ये च व°] MBh (var.); ये वर्तंते च [ये च व°] MBh (var.).
(c) तात्काल (त°) [तान्का°] MBh (var.); °निर्जिता° MBh (var.); ज्ञात्वा [बु°] MBh (var.).
(cd) तत्कालनिर्जितान्पुत्रानसंज्ञान्हातुमर्हथ MBh (var.);
(d) हंतु° MBh (var.).

Knowing, as thou dost, that all things past and future and all that exist at the present moment, are the offspring of Time, it behoveth thee not to throw away thy reason. (P.C. Roy's translation).

630*

अतीता शीतार्तिः प्रसरति शनैरुष्मकणिका
दिनानि स्फायन्ते रविरपि रथं मन्थरयति ।
हिमानीनिर्मुक्तः स्फुरति नितरां शीतकिरणः
शराणां व्यापारः कुसुमधनुषो न व्यवहितः ॥

(आ) Skm (Skm (B) 1227 Skm (POS) 2.151, 2 (a. Sāmpika), AB 529.
(a) शनैरूष्मकलिका Skm (POS); शनैरुष्म°Skm (B)
Śikhariṇī metre.

The affliction of the cold season has passed away and warm sunlight gradually spreads over the sky. The days are getting longer and the sun moves slowly in his chariot. The moon shines brightly freed as he is from the clutches of snowfall. The activity of Cupid's arrows is in no way obstructed. (A.A.R.).

631

अतीत्य बन्धूनवलङ्घ्य मित्राण्य्
आचार्यमागच्छति शिष्यदोषः ।
बालं ह्यपत्यं गुरवे प्रदातुर्
नैवापराधोऽस्ति पितुर्न मातुः ॥

(अ) Bhāsa's Pañcarātra 1.21 (in other texts e.g. (POS) 1.19)
(c) प्रदातुर् or प्रदातुम् Pañ (var.).
Upajāti metre (Upendravajrā and Indravajrā.

A pupil's fault passes over relatives and friends and settles on the teacher, for it is no wrong in father or mother to hand over a young child to a preceptor (A.B. Keith's translation in his Sanskrit Drama 119).

632

अतीन्द्रियायां परलोकवृत्ताव्
इहैव तीव्राशुभपाकशंसी ।
दृश्येत नाशो यदि नाम नाशु
न कः कुकृत्येन यतेत भूत्यै ॥

(अ) RT (RT (S) 6.149, RT. (VVRI) 6.149, RT (T) 6.149)
(आ) IS 160 (cf. Pr. 362).
(a) इन्द्रियाणां IS
(d) भीत्यै RT (T); भूत्यैः [भू°] RT (var.), IS
Upajāti metre (Upendravajrā and Indravajrā).

If one did not see in this (life evil acts followed) quickly by a death which predicts as consequences terrible sufferings in the other transmundane existence, who would not strive for power through evil acts ? (M.A. Stein's translation).[1]

1 Cf. IS II p. 509 *ad* 160.

अतीव अनु ते see No. 634

633

अतीव कर्कशाः स्तब्धा हिंस्रजन्तुभिरावृताः ।
दुरासदाश्च विषमा ईश्वराः पर्वता इव ॥

(अ) KSS (KSS (AKM) 10.60, 38, KSS (NSP) 10.60, 38)
(आ) VS 3221 (a. Somadeva), IS 161.
(b) हिंस्रैर्जं° KSS (NSP), VS
(c) दुराराधाश्च VS

Lords, like mountains, are exceedingly rough, firm, uneven, difficult of access, and surrounded with noxious creatures. (C. H. Tawney's translation).

634

अतीव खलु ते कान्ता वसुधा वसुधाधिप ।
गतासुरपि यां गात्रैर् मां विहाय निषेवसे ॥

(अ) R (R (Bar) 4.20, 6, R (B) 4.20, 6, R (G) 4.22, 11)
(आ) SRHt 167.1 (a. R), SSSN 152.1
(a) अथैव [अ°]) R (var.); शोभते or अनु ते or स्खलते ( [ख° ते]) R (var.); पीता [का°] R (var.).
(b) वसुधाधिप दुःखिता or वसुधा वा स्वधापि वा R (var.); वंचिता [व°] R (var.).
(c) गतायुर् [ग°] R (var.); अपि मां or अप्रियं or अपि यो or अपि तां [अपि यां] R (var.).

O Lord of earth, indeed earth is thy favourite wife; since renouncing me, thou, though dead, art serving her with thy body. (M.N. Dutt's translation).

अतीव गुणसंपन्नो see स्वभावगुणसंपन्नो

635

अतीव बलहीनं हि लङ्घनं नैव कारयेत् ।
ये गुणा लङ्घने प्रोक्तास् ते गुणा लघुभोजने ॥

(आ) Sama 2 य 54

One should not undertake a fast that results in extreme weakness. The benefits said to result from fasting are found in moderation in eating. (A.A.R.).

अतीव शोभते see No. 634.

636**

अतीव सौख्यशुभदा याम्या निशि भवेच्छिवा ।
पूर्वस्यां तत्पुराध्यक्षम् अन्यं कुर्याद्विहर्मुखे ॥

(आ) ŚP 2448

The cry (howl) of a vixen at night in the southern quarter predicts great happiness and auspiciousness. The same, if in the early morning and in the east, may make the principal person of the city different. (A.A.R.).

अतीव स्खलते see No. 634

637*

अतुलितबलधामं स्वर्णशैलाभदेहं
दनुजवनकृशानुं ज्ञानिनामग्रगण्यम् ।
सकलगुणनिधानं वानराणामधीशं
रघुपतिवरदूतं वातजातं नमामि ॥

(आ) Sama 1.5
Mālinī metre.

I bow to the son of the wind-god[1], the abode of incomparable strength, with his body resembling a golden mountain, fire to the forest of demons, the foremost among the wise, the abode of all virtues, the lord of monkeys, and the leading messenger of Śrī Rāma. (A.A.R.).

1 Hanumān.

638*

अतुष्टं स्वेषु दारेषु चपलं चपलेन्द्रियम् ।
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ॥

(अ) R (R (Bar) 5.19.8, (R (R) 5.21.8-9, R(B) 5.5.21.8-9).
(a) अनिष्टं or अतृप्तं R (var.)
(b) चलितेन्द्रियम् R(R); चलितं or चपलं° or चञ्चल° R (var.)
(c) नियतं or निरकृत° (°तिं) or प्रकृति° R (var.); °प्राज्ञाः R (var.)
(d) °दार° R (var.)

The wives of others illegally sought after by a lusty and indiscreet man discontended with his wife, hasten his downfall. (T. Srinivasa Raghavacharya's translation).

639

अतुष्टिदानं कृतपूर्वनाशनम्
अमाननं दुश्चरितानुकीर्तनम् ।
कथाप्रसङ्गेन च नामविस्मृतिर्
विरक्तभावस्य जनस्य लक्षणम् ॥

(अ) H (HJ 1.115, HS *ad* 1.101, HH 23.11-2).
(आ) SR 379.90, IS 196, Subh 106, NT 173, SSH 2.96
(a) अदृष्टिदानं Subh
(b) विमानता Subh (corrected in IS to विमानना).
(c) कथाप्रसङ्गो न च नामविस्मयो Subh; कथाप्रशंसेन NT; °स्मृतिः HH
Vaṁśasthā metre.

A giving of dissatisfaction, an ill requital of former kindness, disrespectful behaviour, a publishing of (one's) failings, and a forgetting of (one's) name in conversation, (is) a mark of a man whose affection is alienated. (F. Johnson's translation).

640*

अतुहिनरुचिनासौ केवलं नोदयाद्रिः
क्षणमुपरिगतेन क्ष्माभृतः सर्व एव ॥
नवकरनिकरेण स्पष्टबन्धूकसून-
स्तबकरचितमेते शेखरं बिभ्रतीव ॥

(अ) Śiś 11.46
(आ) SR 327.15 (a. Śiś), SSB 190.15 (a. Māgha)
Mālinī metre.

When the sun rises a little above the horizon it is not merely the Rising Mountain but all the other mountains too are furnished, as it were, with a garland of bunches of the red *bandhūka*-flowers by his early morning rays. (A.A.R.).

641

अतृणे पतितो वह्निः स्वयमेवोपशाम्यति ।
अक्षमावान् परं दोषैर् आत्मानं चैव योजयेत् ॥

(अ) MBh (MBh (Bh) Udyogaparva *ad* 5.33.47 (175* and 176*), MBh (R) 5.32, 55)
(d) चापि MBh (var.); अपि [चै°]) MBh (var); वर्ज° [यो°] (MBh (var.). °म् एव [चै°] MBh (R).

Fire fallen on a grassless plot is extinguished by itself. A man without patience brings unto himself many troubles. (P.N. Menon's translation).

642**

अतृणे सतृणा यस्मिन्
सतृणे तृणवर्जिता मही यत्र ।
तस्मिञ्शिरा प्रदिष्टा
वक्तव्यं वा धनं तत्र ॥

(आ) ŚP 2201.
Āryā metre.

Where the ground has grass growing which should be free of it and devoid of it where it ought to be, then an underground spring can be predicted there or there ought to be a treasure (buried). (A.A.R.).

अतृप्तिव्याधिशोकार्तान् see No. 3418

643

अतो गरीयः किं नु स्याद् अशर्म नरकेष्वपि ।
यत् प्रियस्य प्रियं कर्तुम् अधमेन न शक्यते ॥

(आ) JS 441.2 (a. Bhagavad-Vyāsa).

What greater misfortune can there be even in hell than (to have) a worthless person who is (wilfully) unable to do a good deed for a friend ? (A.A.R.)

644**

अतो निजबलोन्मानं चापं स्याच्छुभकारकम् ।
देवानामुत्तमं चापं ततो न्यूनं च मानवम् ॥

(आ) ŚP 1744.

Therefore a bow suited to one's strength will do one good. The bow of the gods is the best (most effective) and inferior to that is that of men. (A.A.R.).

अतो बुध्येत पणितः see No. 4762

अतो यतेन धर्मेण see No. 5862

645

अतोऽर्थं पठ्यते शास्त्रं कीर्तिर्लोकेषु जायते ।
कीर्तिमान् पूज्यते लोके परत्रेह च मानवः ॥

(अ) Cr 30 (CL I.3 [Introductory stanza].
(a) ज्ञानार्थं (°न°) CLT
(b) कीर्ति CL (var.); की…लोके (rest missing) CLA.
(c) लोकैः CL (var.); सर्वैः [लो°] CL (var.).
(d) परत्रह CL (var.); मानव CL (var.).

This science is therefore set forth and it brings fame in the world. One who becomes famous is honoured in this world and hereafter.

अतो वै शास्त्रगर्भिण्या see No. 1758

646

अतो हास्यतरं लोके किंचिदन्यन्न विद्यते ।
यत्र दुर्जन इत्याह दुर्जनः सज्जनं स्वयम् ॥

(अ) MBh (MBh (Bh) 1.69, 14, MBh (C) 1.3087).
(Cf. Śakuntalopākhyāna ed. Chezy 7.9)2.
(आ) VS 371, SR 56.101, SSB 318.103, IS 163
(a) अहो or ततो MBh (var.).
(c) यत्तु [यत्र] MBh (var.); दुर्जनम् MBh (C).
(d) दुर्जनाः MBh (var.); दु° स° tr. MBh (var.); सुजनः or सज्जनः MBh (var.); जनं [स्व°] MBh (var.), SR, SSB.

What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked ? (P. C. Roy's translation).

अतिकुपित कृतस्ते see No. 526

647*

अत्तुं वाञ्छति शांभवो गणपतेराखुं क्षुधार्त्तः फणी
तं च क्रौञ्चरिपोः शिखी गिरिसुतासिंहोऽपि नागाननम्।
इत्थं यत्र परिग्रहस्य घटना शंभोरपि स्याद्गृहे
तत्रान्यस्य कथं न भावि जगतस्तस्मात् स्वरूपं हि तत् ॥

(अ) P (Pts 1.159, PtsK 1.175, Hamb. MS 1.154)
(आ) SR 365.52, SRK 290.1, SSB 257.73, IS 164
(a) वादनं [शा°] SR, SRK, SSB; राखुं SR, SSB,SRK
(b) क्रौञ्चपतेः SR, SRK; च गिरिजासिंहोऽपि SR, SRK, SSB; नागाशनम् IS
(c) गौरी जह्नुसुतामसूयति कलानाथं कपालानलो SR, SRK, SSB
(d) निर्विण्णः स पपौ कुटुम्बकलहादीशोऽपि हालाहलम् SR, SRK, SSB; जगतोय Pts

Śārdūlavikrīdita metre.

The hungry serpent of Lord Śiva desires to eat the mouse (the vehicle) of Lord Gaṇeśa, and him (the serpent) the peacock (the vehicle) of Lord Kumāra. The lion (the vehicle) of the goddess Pārvatī (desires to eat) that eater of serpents. If such is the state of affairs in the household of Lord Śiva himself, why should it not be found elsewhere in the world ? For such is the law of nature. (A.A.R.).

648*

अत्यच्छं सितमंशुकं शुचि मधु स्वामोदमच्छं रजः
कार्पूरं विधृतार्द्रचन्दनकुचद्वन्द्वाः कुरङ्गीदृशः ।
धारावेश्म सपाटलं विचकिलस्रग्दाम चन्द्रत्विषो
घातः सृष्टिरियं वृथैव तव न ग्रीष्मोऽभविष्यद्यदि ॥

(आ) ŚP 3833 (a. Bhojadeva), SR 336.28, JS 215.17, SSB 205.29

(*a*) अत्यच्छे SSB; प्रच्छायमच्छं [स्वा] JS.
Śārdūlavikrīḍita metre.

A spotlessly white garment, pure wine of excellent fragrance, fine dust of camphor, deer-eyed damsels with bosom well smeared with cool sandal paste, a house furnished with artificial fountains, garlands of blooming flowers with *pāṭala* flowers among them and bright moonlight—all these creations of yours, O Creator, will be useless if there is not the advent of summer. (A.A.R.).

अत्यच्छेनावि° see No. 1608

अत्यच्छे सितमंशुकं see No 648

649

अत्यद्भुतमिमं मन्ये स्वभावममनस्विनः ।
यदुपक्रियमाणोऽपि प्रीयते न विलीयते ॥

(अ) VS 514 (a. Ārarājānaka), SR 70.21 (a. VS), SSB 339.21 (a. Ārarājānaka).

I consider the nature of a mean person very wonderful inasmuch as he is pleased when benefits are done unto him though he does not melt (is not grateful). (A.A.R.)

650

अत्यन्तं कुरुतां रसायनविधिं वाक्यं प्रियं जल्पतु
वार्धेः पारमियर्तु गच्छतु नभो देवाद्रिमारोहतु ।
पातालं विशतु प्रसर्पतु दिशं देशान्तरं भ्राम्यतु
न प्राणी तदपि प्रहर्तुमनसा संत्यज्यते मृत्युना ॥

(अ) AS 307
(*a*) कुरुतं AS (var.)
(*b*) इयंतु or इयतु AS (var.)
(*c*) प्रविशंतु प्रशर्पतु AS (var.).
(*d*) संत्यजते AS (var.)
Śārdūlavikrīḍita metre.

Let a man contact all kinds of elixirs, let him speak sweetly or go beyond the seas or the sky or climb the divine mountain (Meru : Himavān) or let him enter the depths of the nether regions or wander all over the world—but he is not immune to the clutches of death when death intends to strike. (A.A.R.).

651**

अत्यन्तकण्डूतिपरो नराणां
विरोधकारी शुनकः सदैव ।
स्यादूर्ध्वपादः शुनकः शयानः
सिद्धिप्रदः कार्यविधौ विदुष्टे ॥

(आ) ŚP 2627
Upajāti (Indravajrā and Upendravajrā)

A dog vigorously scratching (if seen when setting out on a mission) is always inimical to (the interests of) men. But if seen lying with legs up indicates that the particular purpose will be successful. (A.A.R.).

652*

अत्यन्तकृष्णः स विनिर्मलस्त्वं
स वामनः सर्वत उन्नतोऽसि ।
जनार्दनो यत् स दयापरस्त्वं
विष्णुः कथं वीर तवोपमानम् ॥

(आ) VS 2538 (a. Pt. ŚrīBaka)
Upajāti metre (Indravajrā and Upendravajrā).

How can Lord Viṣṇu be a standard of comparison with you when he is extremely dark in colour whereas you are very fair, he a dwarf and you tall in all ways, he a tormentor[1] of the people and you full of compassion ? (A.A.R.)

1 Janārdana.

653

अत्यन्तकोपः कटुका च वाणी
दरिद्रता च स्वजनेषु वैरम् ।
नीचप्रसङ्गः कुलहीनसेवा
चिह्नानि देहे नरकस्थितानाम् ॥

(अ) Cr 31 (CV VII.17, CPS 204.75).
(आ) IS 166 (cf. Pr 362), Sama 1 अ 84
(*a*) कठुरा (°ठु°) CV (var.); कटुता CV (var.); परुषा [क°] CV (var.).
(*b*) बन्धुजने [स्व°] CV (var.).
(*c*) नीचप्रसगः CV (var.).
(*d*) वा चिह्नानि CV (var.) (*contra metrum*); चिन्हानि CV (var.).
Upajāti metre (Indravajrā and Upendravajrā).

The following qualities of infernal people may characterise men on earth : extreme wrath, harsh speech, poverty, enmity with one's relations, the company of the base, and the service of men of low extraction. (K. Raghunathji's translation).

654

अत्यन्तचञ्चलस्येह पारदस्य निबन्धने ।
कामं विज्ञायते युक्तिर् न स्त्रीचित्तस्य काचन ॥

(अ) KSS (KSS (AKM) 7.232, KSS (NSP) 7.232).
(आ) SR 379.89, IS 167 (cf. Pr 362).
(a) °चञ्चलस्य इह KSS (AKM)
(b) पारतस्य KSS (AKM)

Although advice is known in this world for fixing that exceedingly fickle metal quicksilver, no expedient is known for fixing the heart of a woman. (C. H. Tawney's translation).

655**

अत्यन्तनिर्गते चैव सुबद्धे नैव चाविले ।
प्रशस्ते वाजिनां नेत्रे मध्वाभे कालतारके ॥

(आ) ŚP 1621 (a. Śālihotra from Aśvaśāstra (?) (AP 92)).

The eyes of a horse are considered good when they are fully open, well knit but not discoloured, having the shine of honey and the pupils dark. (A.A.R.).

656*

अत्यन्तपरिणाहित्वाद् अतीव श्लक्ष्णतावशात् ।
न कांचिदुपमां रोढुम् ऊरू शक्नोति सुभ्रुवः ॥

(आ) VS 1564

The thighs of the beautiful lady (lit. possessed of charming eye-brows) cannot find a comparison on account of their being very expansive and of extreme smoothness. (A.A.R.).

657

अत्यन्तभीमवनजीवगणेन पूर्णं
दुर्गं वनं भवभृतां मनसाप्यगम्यम् ।
चौराकुलं विशति लोभवशेन मर्त्यो
नो धर्मकर्म विदधाति कदाचिदज्ञः ॥

(अ) AS 74
(d) कर्म om. AS (var.)
Vasantatilakā metre.

A foolish man may enter, out of greed, a forest difficult of access, filled with extremely terrifying wild beasts and robbers and whose terrors are beyond the imagination of mortal man—but he does not perform at any time righteous action (*dharma*). (A.A.R.).

658

अत्यन्तमतिमेधावी त्रयाणामेकमश्नुते ।
अल्पायुषो दरिद्रो वा ह्यनपत्यो न संशयः ॥

(आ) Sama 2 अ 26

An extremely intelligent man experiences without doubt one of the following (misfortunes)—short life, poverty or childlessness. (A.A.R.).

659

अत्यन्तमन्थनकदर्थनमुत्सहन्ते
मर्यादया नियमिताः किमु साधवोऽपि ।
लक्ष्मीसुधाकरसुधाद्युपनीय शेषं
रत्नाकरोऽपि गरलं किमु नोज्जगार ॥

(आ) SR 176.955, SSg 164
(a) अत्यंतमंथ SSg
Vasantatilakā metre.

Do even persons who never transgress the bounds of good conduct put up with the torment of extreme provocation (great disturbance)? Did not the sea, though the abode of gems, vomit (put forth) the poison after having made a present of the goddess of fortune[1] the nectar-rayed one[2] and ambrosia, etc.? (A.A.R.).

1 Lakṣmī. 2 the moon.

660

अत्यन्तमसंवार्यणाम् अनालोचितचेष्टितम् ।
अतस्तेषां विवर्धन्ते सततं सर्वसंपदः ।

(अ) KāD (KāD (B) 2.250, KāD (R) 2.250)
(आ) Sār. 327.34, IS 168
(c) अतस्तेषु Sar.
(d) निर्विबन्धा विभूतयः Sar.

Honourable men do not perform inconsidered actions; therefore, everywhere their welfare grows steadily.

661

अत्यन्तविमुखे दैवे व्यर्थयत्ने च पौरुषे ।
मनस्विनो दरिद्रस्य वनादन्यत् कुतः सुखम् ॥

(अ) H (HJ 1.140, HS 1.124, HM 1.129, HK 1.132, HP 1.99, HN 1.100, HH 26.13-4, HC 35.17-8)
(आ) SR 65.9 (a.H.), SSB 332.10, SRK 56.10, JS 56.4 (a. Bhagavad-Vyāsa), IS 169, Sama 1 अ 37
(इ) SS (OJ), 300
(a) अत्यन्तं विमुखे देवे HP (var.), HN (but देवे

corrected to दैवे

(b) व्यर्थे यत्ने HP (but B of HP as above), HM, SR, SSB, SRK, Sama; व्यर्थरत्नेषु कर्मसु SS (OJ).

(c) तेजस्विनो [म°] SS (OJ).

(d) वनं त्यक्त्वा कुतः सुखं see HP (Notes p. 32).

Fortune being exceedingly unfavourable, and human effort exerted in vain, whence, except from the forest, (can) comfort for the poor man endued with sensibility (be hoped for)? (F. Johnson's translation).

662

अत्यन्तव्यवधानलब्धजनुषो जात्यापि भिन्नक्रमाः
सांनिध्यं विधिना कुतूहलवता कुत्रापि संप्रापिताः ।
गच्छन्त्यामरणं गुणव्यतिकृतां भेदं न भूमीरुहस्
ते काष्ठादपि निष्ठुरा गुणगणैर्ये नैकतां प्रापिताः ॥

(आ) SMH 11.26

(c) गच्छन्त्या SMH (var.); गुणं SMH (var.).
Śārdūlavikrīḍita metre.

Trees, though growing in extremely different places and of different kinds by nature, if brought together in one place somewhere by a curious fate, do not alter their nature of goodness though subject to misfortune, till death. They are more wooden (cruel) than wood if by virtues they are not brought together into oneness (friendship). (A.A.R.).

663*

अत्यन्तशीतलतया सुभगस्वभाव
सत्यं न कश्चिदपि ते तरुरस्ति तुल्यः ।
छायार्थिनामपि पुनर्विकटद्विजिह्व-
सङ्गेन चन्दन विषद्रुमनिर्विशेषः ॥

(आ) VS 807 (a. Bhāgavata Amṛtadatta).
Vasantatilakā metre.

O sandal tree, truly there is no tree equal to you, who are of pleasing nature, on account of extreme coolness (goodness). But you are no different from a poisonous tree even to those desiring shade (only) on account of your association with frightful double-tongued creatures [serpents or talebearers]. (A.A.R.).

664*

अत्यन्तशुद्धचिन्मात्रे परिणामश्चिराय यः ।
तुर्यातीतं पदं तत् स्यात् तत्स्थो भूयो न शोचति ॥

(आ) ŚP 4491.

The final stage, after long remaining in the state of extreme pure consciousness, is the state which is the *turīyātīta* (the state beyond the fourth stage of the soul), remaining in which one never again comes to the grief (of *saṁsāra*). (A.A.R.).

665

अत्यन्तसुखसंचारा मध्याह्ने स्पर्शतः सुखाः ।
दिवसाः सुभगादित्याश् छायासलिलदुर्भगाः ॥

(अ) R (R (Bar), 3.15, 10, R (B) 3. 15, 10; (R (G) 3.22, 10).

(आ) SRHt 251.2 (a. R)

(a) पूर्वाह्णे दुःखसंचारा R (var.); अत्यन्तदुःखसंचारा (°तेदुः°) R (var.); आद्यं तदुःख°R (var.); मध्याह्ने [अ°] R (var); प्रत्यूषे दुःख° R (var.).

(b) मध्याह्नसमये सुखाः R (var.); मध्याह्ने विषयोन्मुखाः R (var.); मध्याह्नविषये शुभाः R (var.); पश्यतः [स्प°] R (var).

(c) सुभागाः (°खदा) पुण्यास् (रम्यास् or नित्यास्) R (var.)

(d) त्वरितं विनिपातिताः R (var.); त्वरितव्यतिपातिताः or त्वरिता (°तं) व्यतिपातिनः or त्वरिता (°तं) व्यतियांति नः R (var); छायाः स° SRHt; °सौभगाः R (var.).

At midday the days are delightful to a range in, feel highly agreeable, and have pleasant suns; while shade and water are uncomfortable (M.N. Dutt's translation).

666

अत्यन्तस्तिमिताङ्गानां व्यायामेन सुखैषिणाम् ।
भ्रान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते ॥

(अ) Viṣṇu-purāṇa 1.17, 61

(d) दुःखमेव [प्र°] Viṣṇu-pur. (var.).

Even a beating[Or: kick from the foot of the loved one] gives pleasure to those who are extremely indolent and who expect happiness by taking exercise and whose senses are overcome by illusory knowledge (of love). (A.A.R.).

667

अत्यन्तोन्नतपूर्वपर्वतमहापीठे हरस्पर्धया
दूरोदञ्चितधूमसंनिभतमस्तारास्फुलिङ्गाकुलम् ।
नूनं पञ्चशरोऽकरोच्छशिमिषात् स्वं ज्वाललिङ्गं यतो
गर्वाच्छर्वपरान् दहेन्मुनिवरान् सर्वानखर्वांशुभिः ॥

(श्रा) VS 1996 (a. Śarīpha or Śarepha).
(b) कस्यापि VS (var.).
Śārdūlavikrīḍita metre.

Surely the five-arrowed one[1] has placed (consecrated) the Liṅga (mark) of his effulgence, as a rival to Śivaliṅga, in the guise of the (orb of the) moon in the high pedestal of the extremely high eastern mountain, with the rising smoke (of incense) in the form of darkness and (waving) lights in the form of twinkling stars. With the pride of his great rays he may burn (torment) all the great sages who are devotees of Lord Śiva. (A.A.R.)

1 Cupid.

668*

अत्यपूर्वस्य रागस्य पूर्वपक्षाय पल्लवाः ।
पद्मानि पादयुग्मस्य प्रत्युदाहरणानि च ॥

(श्रा) SR 269.406, SSB 91.3

The tender sprouts (of creepers) are but poor objects of comparison[1] to the extremely fine redness of her lips. The lotuses serve as counter examples (not possessing the relevant quality) of (the charms of) her feet. (A.A.R.)

1 *pūrvapakṣa*.

669

अत्यम्बुपानं कठिनासनं च
धातुक्षयो वेगविधारणं च ।
दिवाशयो जागरणं च रात्रौ
षड्भिर्नराणां निवसन्ति रोगाः ॥

(श्र) Cr 1141 (CRT 7.16), GP 1.114, 28, (Variant of No. 671.
(a) कठिनाशनं GP

Upajāti metre (Indravajrā and Upendravajrā).

Excessive drinking of water, constant use of hard seats or cushions, loss of vital fluid, repression of any natural urging of the body, sleeping by day and staying awake by night, are the six exciting signs of sickness.

670

अत्यम्बुपानात् प्रभवन्ति रोगाः
अल्पाम्बुपाने च तथैव दोषाः ।
तस्मान्नरो वह्निविवर्धनाय
मुहुर्मुहुर्वारि पिबेदभूरि ॥

(श्र) Cr 1142 (CPS 259.105) Cf. No. 672
Upajāti metre (Indravajrā and Upendravajrā)

Sickness springs from drinking excess of water; equally harmful are the effects of drinking too little of it. Hence a person should frequently drink small quantities of water in order to increase the fire (of digestive capacity).

671

अत्यम्बुपानाद् विषमाशनाच्च
दिवाशयाज्जागरणाच्च रात्रौ ।
संरोधनान् मूत्रपुरीषयोश्च
षड्भिः प्रकारैः प्रभवन्ति रोगाः ॥

(श्र) VCsr 23.7. (Variant of No. 669.).
(श्रा) SR 379.87 (a. VC), IS 170.
(a) श्रत्यम्बु IS; विषमासनाच्च VCsr (var.); श्रतिसंगमाच्च VCsr (var.).
(b) दिवासु निद्रान् निशि जागराच्च VCsr (var.)
(c) निरोधनान् VCsr (var.)
(d) षडविप्रकारेण भवन्ति° VCsr (var.)
Upajāti metre (Indravajrā and Upendravajrā).

Sickness arises in six ways; through too much water-drinking, and through eating irregularly (as to quantity and time), through sleeping by day and through staying awake by night, and through retention of urine and excrement. (F. Edgerton's translation).

672

अत्यम्बुपानान्न विपच्यतेऽन्नम्
अनम्बुपानाच्च स एव दोषः ।
तस्मान्नरो वह्निविवर्धनार्थं
मुहुर्मुहुर्वारि पिबेदभूरि ॥

(श्रा) Sama 2श्र54. Cf. No. 670
Upajāti metre (Indravajrā and Upendravajrā)

Food eaten is not properly digested due to excessive intake of water; the same is the defect if no water is drunk. Therefore a man should drink water again and again, but in moderate quantity, in order to kindle the fire of digestion. (A.A.R.)

673

अत्यर्थवक्रत्वमनर्थकं या
शून्यापि सर्वान्यगुणैर्व्यनक्ति ।
अस्पृश्यतादूषितया तया किं
तुच्छश्वपुच्छच्छटयेव वाचा ॥

(अ) Śrīkaṇṭhacarita 2.14
(आ) VS 174 (a. Paṇḍita Maṅkhaka), SR 40,42 (a. VS), SSB 293. 42 (a. Maṅkha).
(b) शून्या तु VS, SR, SSB
Indravajrā metre.

A poem in which there are excessively indirect or ambiguous expressions and no depth of meaning at all and devoid of other merits is defective due to its being untouchable (ununderstandable); of what use is it? (it is of no use) like a mass of worthless (curved) dog's tails. (A.A.R.)

674

अत्यल्पं जीवितं पापान्य् आपातमधुराण्यलम् ।
तदाचर चिरस्थेय- परलोकावलोकनम् ॥

(आ) SMH 12.54
(d) चिरस्ते SMH (var.).

Life is all too short and there are enough sinful deeds sweet, but heading to a downfall. Similarly practise that which leads to a firm (everlasting) sight of the next world (heaven). (A.A.R.)

अत्यल्पमपि साधूनां see जलरेखेव नीचानां

675

अत्यल्पसंपदः सन्तः पुमानिष्टश्च दुष्कुले ।
लक्ष्मीरनभिजातस्य वेधसः स्खलितत्रयम् ॥

(आ) IS 171, Subh 115
(b) पुमानिन्द्यं च Subh.

The three failures of the Creator are: excellent men in bad financial position; nice men of low descent; and vulger men full of wealth.

676

अत्याग्रहो न कर्तव्यो हठात्कश्चिन्न भाषते ।
यथायथोन्दति तथा भारो भवति कम्बलः ॥

(आ) Nīsam 2.47
(c) यथायथोनत्ति Nīsam

One should not desire too much; too much forced talk does no good. The more a woollen blanket is wetted (drenched), the heavier it becomes to carry. (A.A.R.)

677*

अत्याजिलब्धविजयप्रसरस्त्वया किं
विज्ञायते रुचिपदं न महीमहेन्द्रः ।
प्रत्यर्थिदानवशताहितचेष्टयासौ
जीमूतवाहनधियं न करोति कस्य ॥

(अ) Naiṣ 13.28
(a) °प्रसवः Naiṣ (var.)
Vasantatilakā metre.

Dost thou not recognise this king, the abode of beauty who hath achieved advancement in victory in mighty battles? Is there any one to whom he doth not appear to be Jīmūtavāhana by virtue of his benign activity, his liberality towards suppliants? (K.K. Handiqui's translation).

अत्यादरपरो see No 1318

678*

अत्यादरादध्ययनं द्विजानाम्
अर्थोपलब्ध्या फलवद्विधाय ।
क्रतूनतुच्छानवितुं तवैषा
मीमांसकाद्याधिकृतिः प्रसिद्धा ॥

(आ) SR 104.106, SSB 395.116
Upajāti metre (Indravajrā and Upendravajrā).

Having rendered fruitful a careful and respectful study of the Veda-s by the twice-born by the acquisition of wealth (meaning), this your work on Mīmāṁsā is well known to protect great sacrificial rites. (A.A.R.)

679*

अत्यादरेण निहितं मयि यद्भवत्या
तत्प्रेमहेम किमभूदिति नैव जाने ।
उत्सृज्य किं तदिह पातकमुत्तराणि
प्राणा अपि प्रियतमे कतमे भवेयुः ।

(आ) Vidy 715 (a. Bābumiśra).
Vasantatilakā metre.

I know not what happened to that gold of love which your ladyship was pleased to bestow upon me with great regard. Can I cross the pitfalls (of life) leaving off that gold? Beloved most, what may life become (without it). (A.A.R.).

680

अत्यादरो दारसहोदरेषु
न मातृपित्रोर्न च सोदरेषु ।

मूर्खे नियोगस्तनये वियोगः
पश्यन्ति लोकाः कलिकौतुकानि ॥

(आ) SuM *ad* 30.9 (41*)

Upajāti (Indravajrā and Upendravajrā).

Excessive regard for the wife's brothers, and little for one's parents and brothers, entrusting (business) in fools and disunion with sons—these are the interesting features of the iron age[1] which the people witness. (A.A.R.)

1 Kaliyuga.

681

अत्यादरो भवेद् यत्र कार्यकारणवर्जितः ।
तत्र शङ्का प्रकर्तव्या परिणामेऽसुखावहा ॥

(अ) P (PP 1.408, Pts 1.413, Pts K. 1.463, PM 1.185), Cr 1143 (Cv L I 8.36)

(आ) IS 173

(*d*) ऽभयावहा [सु°] PP

Wherever there is fond attention / that does not seek a service pension, / was there no timid apprehension ? (A.W. Ryder's translation of PP. )

682*

अत्यायतैर्नियमकारिभिरुद्धतानां
दिव्यैः प्रभाभिरनपायमयैरुपायैः ।
शौरिर्भुजैरिव चतुर्भिरदः सदा यो
लक्ष्मीविलासभवनैर्भुवनं बभार ॥

(अ) Kpr 394 (p. 559), Amd 235.638, SR 105. 143 (a. (Kpr), SSB 397:155 (a. Kpr).

(*b*) °रुदारैः Amd (var.).

Vasantatilakā metre

The king who protected the world of the four expedients, like Viṣṇu by means of his four arms—the arms, long (the expedients strong and pure), the suppressors of the proud (the Rākṣasa-s for Viṣṇu, and common proud people for the king) heavenly (excellent), resplendent and always successful.[1] (G. Jhā's translation).

1 Example of a simile direct in a compound.

683

अत्यायासेन नात्मानं कुर्यादतिसमुच्छ्रयम् ।
पातो यथा हि दुःखाय नोच्छ्रायः सुखकृत् तथा ॥

(आ) SRHt 145.15 (a. Saṅgraha), SSSN 166.14

(*b*) °समुच्छ्रितम् SSSN

(*d*) नाच्छ्रयः SSSN

One should not go up too high by excessive exertions; elevation is not so conducive of happiness as is a fall (from a high position) conducive of misery. (A.A.R.)

684-685

अत्यार्यमतिदातारम् अतिशूरमतिव्रतम् ।
प्रज्ञाभिमानिनं चैव श्रीर्भयान्नोपसर्पति ॥
न चातिगुणवत्स्वेषा नात्यन्तं निर्गुणेषु च ।
नैषा गुणान्कामयते नैर्गुण्यान् नानुरज्यते ।
उन्मत्ता गौरिवान्धा श्रीः क्वचिदेवावतिष्ठते ।

(अ) MBh (MBh (Bh) 5.39, 50+*ad* 5.39, 50 (237*), MBh (C) 5.1509 sqq., MBh (R) 5.5. 38.64-66 *ab*), Cf. तीक्ष्णादुद्विजते मृदौ

(आ) SRHt 205, 2.3 (*ab cd hg ij*) (a. Vallabhadeva *ab/ad*; Pratāpacakravartin *ef/ij*), SR 62.5 (*ab/cd*) SSB 327.5 (*ab/cd*), IS 174-5 *ab/cd; ef/ij*), VS 2646, SSSN 163.2-3.

(*a*) अत्याढ्य° MBh (R)

(*c*) प्रज्ञाभिमानितं MBh (var.)

(*d*) श्रीर् भ° (MBh (var.); उपतिष्ठति (°ते) [उपस°] MBh (var.).

(*e*) एषा [चा°] MBh (var.)

(*f*) अपि [च] MBh (var.).

(*g*) गुणेषु रमते [गु°] SRHt, SSSN

(*h*) विरज्यते [नानु°] MBh (var.); निर्गुणान्नातिवर्तते SRHt; निर्गुणं नावतिष्ठति SSSN

(*i*) चपला [उन्म] MBh (var.)

(*j*) °तिष्ठति MBh (var.).

Prosperity never approaches out of fear the person who is too highly worthy, exceedingly liberal, surpassingly heroic, of most austere vows, and who thinks too much of his wisdom.

Neither in the highly virtuous nor in those having no virtue at all, does prosperity abide. She is not after virtues nor is attached to absence of virtues. Blind like a furious cow she remains with some one (indifferent to his intrinsic merit, good or bad). (P. N. Menon's translation).

686

अत्याशीविषशस्त्रं हि विजितप्रलयानलम् ।
तेजो लङ्घयितुं शक्तः को नु नाम द्विजन्मनाम् ॥

(अ) Bhāratamañjarī 1.327 (in other editions 1.333).

(*a*) °षमस्त्रं Bhār° (var.)

Who, indeed, is able to overcome the wrath of Brāhmaṇs—wrath that is more dreadful than a (sharp) weapon or a venomous serpent, and that surpasses (even in its destructive effects) the *pralaya*-fire.? (M. S. Bhandare's translation).

687

अत्यासन्ना विनाशाय दूरस्था न फलप्रदा ।
तस्मादाहृत्य दातव्या भूमिः पार्थिवसत्तम ॥

(अ) Cr 2105 (CNPh 158; partly illegible and reconstructed). Cf. No. 688

(a) अत्यासन्न CNPh
(b) °य फलप्रदा CNPh
(d) भूमिपा° CNPh.

O best of kings, land (given to the rival cousins) if too near to us will be harmful; if far away, will be of no use. Therefore they should be brought over here and land given to them (but not too near).

688

अत्यासन्ना विनाशाय दूरस्था न फलप्रदाः ।
सेव्या मध्यमभावेन राजा वह्निर्गुरुः स्त्रियः ॥

(अ) Cr 32 (CV XIV. 11, CR VII.9, CNT IV 116, CNM 113, CPS 332.4), Kathāratnākara 203.5
(आ) ŚP 1380, SR 156.124; SSB 484.126, Sama 1अ107; IS 176, Subh 181 and 199.
(इ) PrŚ (C) 31

(a) अत्यासन्ना CR (var.); अत्यासनाद् CR (var.); अत्यासन्ना CR (var.); अत्यास IS; अत्याशन्ना IS; अत्यासन्नो CNM; सत्यासन्न CNPh, PrŚ (C); विनासेन PrŚ (C)
(b) अतिदूराच्च निष्फलम् PrŚ (C); दूरतश्चाफ°ŚP, SR, SSB; दुरतश्च IS; य [न] CNPh; अफलप्रदाः [न फ°] CR (var.); फलप्रदा (°दः IS) CR (var.).
(c) सेव्यता (°ता°न्ता CPS) मध्यमभागेन [°ध्यमभावे°] CV (var.), CPS, Sama; सेव्यन्ते (°व्यान्ता IS; °वया IS°; के IS) मध्यभागेन [°ध्यमभावे] CNM; मध्यभावेन सेव्यन्ते ŚP, SR, SSB; सेव्याश्च मध्यमोपये CR (var.); मध्यारूप येन CR (var.).
(d) राज वह्नि गुरुस्त्रियः CV (var.), CR (var.); राजवह्नुगुरु CNM; वह्निगुरुः CR (var.); वह्निगुरु° Katha°, CV (var.), CR (var.), ŚP, PrŚ C; गुरुस्त्रियः गु° Sama; स्त्रि° tr. CR (var.).

It is ruinous to be familiar with the king, fire, the religious preceptor, and a woman; to be altogether indifferent to them is to deprive ourselves of the opportunity to benefit ourselves; hence our familiarity with them must be of limited nature. (K. Raghunathji's translation).

अत्युक्तं (°क्ति) रहसि गतम् see No. 2369

अत्युक्तो यदि न see No. 689

689*

अत्युक्तौ यदि न प्रकुप्यसि मृषावादं न चेन्मन्यसे
तद्ब्रूमो ऽद्भुतकीर्तनाय रसना केषां न कण्डूयते ।
देव त्वत्तरुणप्रतापदहनज्वालावलीशोषिताः
सर्वे वारिधयस्ततो रिपुवधूनेत्राम्बुभिः पूरिताः ॥

(अ) VCjr IX.3 (p. 236), Mahān 14.83
(आ) JS 342.46 (a. Guṇeśvara), ŚP 1246, SR 133.13 (a. ŚP), SSB 445.13, RJ 132, Alk 346.16-9, SkV 1404

(a) अत्युक्तो Mahān; नो मन्यसे IS; प्रकुप्यति IS; नैव कुप्यति मृषावचं Mahān (var.) न चेतन्यसे IS
(b) तद्ब्रूमो IS; °कीर्तनेन (°षु Mahān, SkV) ŚP; दर्शनेन [की°] SR, SSB; °वस्तुवर्णनविधौ व्यग्राः कवीनां गिरः [°की°] Mahān (var.); तेषां [के°] IS; काण्डूयते IS.
(c) राम [दे°] Mahān; त्वत्प्रकटप्र° Alk; तरुणा IS; °तापतपनज्वा° शोषिता IS; त्वद्विजयप्र° SkV; दहनज्वा ŚP; Mahān. (var.),
(d) तवारिवनितानेत्रा (°वाष्पा° Alk), JS, ŚP, SR, SSB, पारिधयस् IS; रिपुवधूबाष्पाम्बुभिः SkV.

Śārdūlavikrīḍita metre.

If you will not be angry at an exaggeration nor hold it to be sarcasm, then we will say—for whose tongue does not itch to praise marvels ?—all the oceans, O sire, which were dried up by the rows of blazing flames kindled by your youthful majesty, have since been filled by the water of the tears of your enemies' wives. (F. Edgerton's translation).[1]

1 Praise of Vikrama.

अत्युक्तौ यदि नैव see No. 689

690*

अत्युच्चस्तनशैलदुर्गममुरो नाभिर्गभीरान्तरा
भीमं देहवनं स्फुरद्भुजलतं रोमालिजालाकुलम् ।
व्याधः पञ्चशरः किरत्यतितरां तीक्ष्णान् कटाक्षाशुगांस्-
तन्मे ब्रूहि मनःकुरङ्ग शरणं किं सांप्रतं यास्यसि ॥

(आ) SSB 200.35 (a. Saṅgraha)
Śārdūlavikrīḍita metre

Oh deer of my mind, tell me where do you go for protection (safety), since the body of a woman is a frightful forest, the chest impassable due to the mountains of towering breasts, and the navel too deep, creepers of hands (obstructing the path) and crowded with bees in the form of lines of hair and the hunter of Cupid discharging extremely sharp arrows in the form of side glances ? (A.A.R.)

691*

अत्युच्चाः परितः स्फुरन्ति गिरयः स्फारास्तथाम्भोधयस्
तानेतानपि बिभ्रती किमपि न क्लान्तासि तुभ्यं नमः।
आश्चर्येण मुहुर्मुहुः स्तुतिमिमां प्रस्तौमि यावद्भुवस्
तावद्बिभ्रदिमां स्मृतस्तव भुजो वाचस्ततो मुद्रिताः॥

(अ) VCjr (MS) IX.4 (p. 236.)
(आ) Kpr, 5.118 (p. 196) KāP 136.5, KāD (KāD (Bh) *ad* 2. 279, KāD (R) *ad* 2.279), Amd 126.294 and 230 *ad* 622, SSSN 91.16, JS 336.10 (a. Śrīhanūmata), SSB 404.250 (a. Kpr), Skm (Skm (B) 1407, Skm (POS) 3.8, 2), Kuv *ad* 171 (p. 184), SR 110.232 (a. Kuv.), SRHt 170.9
(*a*) ततोऽम्भोधयस् Skm (Var.)
(*b*) वि° न tr. Kuval (var.), SSSN; श्रान्तासि Kuval; तुभ्यं KāD (R); tr. Kuval (var.).
(*c*) पुनः पुनः [मु०] SKm (B), JS; स्तुतिमिति SRHt, Amd 294 स्तुतिमिति VCsr, Kpr, KāD (R), JS, Kuval, SR
(*d*) संभ्रयसं [वि०] Kuval (var.); स्मृतस्तव भूभुजो KāD (R) *contra metrum*; भुजौ Kuval.
Śārdūlavikrīḍita metre.

"Very high the mountains spring forth on every side, and extensive are the seas, yet you support them all and are not in the least wearied; homage to you." While I thus in admiration am making repeated praise of the earth, then I am reminded that your arm supports Her—and words fail me. (F. Edgerton's translation).

692

अत्युच्चैरतिनीचैर्
अश्लीलमयुक्तमनुपयुक्तं च ।
न वदति नृपतिसभाया-
मादरमीप्सुर्महामनसाम् ॥

(आ) SMH 6.13
(*b*) °मनुक्त० SMH (var.)
(*d*) ह्यात्म० SMH
Āryā metre

One desiring to get the regard of the great (minded) does not speak in the king's assembly (of learned men) too loudly or too softly, neither uses obscure or improper words or words that are not deliberate. (A.A.R.)

अत्युच्चोऽपि भूमिसमः see No. 2132

693

अत्युच्छ्रिते मन्त्रिणि पार्थिवे च
विष्टभ्य पादावुपतिष्ठते श्रीः ।
सा स्त्रीस्वभावादसहा भरस्य
तयोर्द्वयोरेकतरं जहाति ॥

(अ) P (PT 1.64, PTem 1.57 PS 1.56, PN 2.41, PP 1.221, PRE 1.65), H (HJ 2.126, HS 2.120, HM 2.127, HK 2.125, HP 2.113, HN 2.112, HH 62.26-7, HC 83.9-12,), VMR 4.13, Cf. KSS 10,60, 117-8; Ru 47
(आ) SR 151.378 (a. 4), SSB 477.337, IS 178, Sama 1अ67, SRHt 103.16 (a. P), SSSN 113.16. (Cf. द्वयोर्दत्तपदा सा च)
(इ) Old Syriac 1.45-6
(*a*) अभ्युच्छ्रिते PS (var.), SRHt, SSSN; अत्युद्धते PS (var.); वा [च] PP, VMR (var.) (see *b*) SRHt, SSSN
(*b*) °वाऽष्टभ्य PP, VMR (var.) (see *a*); पादाव-वतिष्ठते PS, (PN as above), PP, SRHt, SSSN
(*c*) श्री [स्त्री°] MVR (var.); चला च [भ°] PS (PN as above)
(*d*) तयोस्तयोरेक° PP
Upajāti metre (Indravajrā and Upendravajrā)

When the minister and the king is (each) very high, Fortune stands in attendance, planting (her) two feet immovably. From her female disposition, impatient of the burden of the two (at once), she deserts one or other of the twain. (F. Johnson's translation).

694*

अत्युच्छ्रितोन्नतसितध्वजपङ्क्तिचित्रैर्
नागाश्वपत्तिरथसंक्षुभितैर्बलौघैः ।
उद्धूतचामरविराजितगात्रशोभाः
पुण्येन भूमिपतयो भुवि संचरन्ति ॥

(आ) JS 436.9 (a. Bhadantaviśākhadeva).
Vasantatilakā metre.

Kings move about in their kingdom

happily, as a result of meritorious deeds done in previous births, with their bodily splendour shining by the waving chowries, accompanied by armies shaking the earth with forces of elephants, horses, chariots and foot-soldiers and rendered colourful with rows of extremely high and white fluttering banners. (A.A.R.)

695*

अत्युज्ज्वलैरवयवैर्मृदुतां दधाना
मुक्ता बलं वितरति स्मरदानदक्षा ।
स्निग्धाशया गुरुगुणप्रथिता मनोज्ञा
फेणी नवीनललनेव मुदं ददाति ॥

(आ) SSB 570.4 (a. Rāmakṛṣṇa)
(b) °दानरक्षा SSB

Vasantatilakā metre.

*Phiṇi*,[1] gives delight like a young damsel (newly married) who possesses soft limbs [or : parts], full of splendour (and) gives strength to enjoy love when eaten [or : gives pleasures of love when enjoyed], glossy in structure [or : full of affection], possessed of great merits and pleasing in appearance. (A.A.R.).

1 A tasty dish made of flour mixed with butter.

696*

अत्युत्सार्य बहिर्विटङ्कवलभीगण्डस्थलश्यामिकां
भिन्नाभिन्नगवाक्षजालविरलच्छिद्रैः प्रदीपांशवः ।
आरूढस्य भरेण यौवनमिव ध्वान्तस्य नक्तं मुखे
निर्याताः कपिलाः करालविरलश्मश्रुप्ररोहा इव ॥

(आ) SkV 894 (a. (Bhaṭṭa)-Gaṇapati).

Śārdūlavikrīḍita metre.

The lamplight passes beyond the dark cheek of frieze and cornice / by the pores of window latticework / like the jagged and dispersed hairs of a red beard / growing from the face of darkness as it reaches manhood in the night. (D.H.H. Ingalls's translation).

697

अत्युत्सेकेन महसा साहसाध्यवसायिनाम् ।
श्रीरारोहति संदेहं महतामपि भूभृताम् ॥

(अ) RT (RT (S) 4.518, RT (VVRI) 4.518, RT (T) 4.517)
(आ) SR 379.84 (a. RT), IS 179.
(a) अभ्युत्से° RT (VVRI) (var.), RT (T) सहसा RT; (S) (var.); RT (VVRI).
(b) सहसा व्यवसायिनाम् RT (S) (var.), RT (VVRI) (var.).

The fortunes even of great kings are exposed to danger, when from the excessive self-confidence due to glory they resolve upon inconsiderate acts (M. A. Stein's translation).

698

अत्युदात्तगणेष्वेषा कृतपुण्यैः प्ररोपिता ।
शतशाखी भवत्येव यावन्मात्रापि सत्क्रिया ॥

(अ) RT (RT (S) 3.304, RT. (VVRI) 3.304, RT (T) 3.304)
(आ) SR 379.83 (a. RT), IS 180

Even a small honour (bestowed) on persons of exalted character, grows into a (tree of a) hundred branches, since it is nourished by their (previously) acquired merits. (M.A. Stein's translation).

699*

अत्युद्गाढरयस्थिराकृतिघनध्वानभ्रमन्मन्दर-
क्षुब्धक्षीरधिवीचिसंचयगतप्रालेयपादोपमः ।
श्रीमत्पोतलके गभीरविवृतिध्वानप्रतिध्वानिते
सान्द्रस्वांशुचयश्रिया वलयितो लोकेश्वरः पातु वः ॥

(आ) SkV 19 (a. Jñānaśrīmitra), Kav 19 *ab* (only)
(a) प्रत्युद्गाढ° Kav
(d) सान्द्रस्वाश्र° SkV (var.)

Śārdūlavikrīḍita metre

May Lokeśvara protect as he sits, surrounded by his mass of rays, / on Mount Potalaka, which echoes / with the roar of its deep caves; / who thus is like the moon within the mass of waves / churned in the Sea of Milk by the mountain Mandara, / whirling with heavy roar / and unwavering because of its great speed. (D.H.H. Ingalls's translation).

अत्युद्धते see No. 693

700*

अत्युद्धृता वसुमती दलितोऽरिवर्गः
क्रोडीकृता बलवता बलिराजलक्ष्मीः ।
एकत्र जन्मनि कृतं यदनेन यूना
जन्मत्रये तदकरोत् पुरुषः पुराणः ॥

(अ) BhPr (BhPr) (NSP) 216, BhPr (B) 216)[1]

1 Merutuṅga ascribes this verse to Dhanapāla

(see Prabandhacintāmaṇi, transl. by Tawney p. 57)

Vasantatilakā metre

Exceeding high the earth (is) lifted; cloven (is) the host of foes; by the Mighty One (Bhoja) the glory of mighty kings (is) made a jest; what the Primeval Man[1] did in three births (has been) done by this youth in a single birth. (L. H. Gray's translation).

1 i.e. Viṣṇu

701

अत्युन्नतपदं प्राप्तः पूज्यान् नैवावमानयेत् ।
नहुषः शक्रतां प्राप्तश् च्युतोऽगस्त्यावमाननात् ॥

(अ) VCsr 31.4, Kṣemendra's Cārucaryā 57
(आ) ŚP 1522, Nīsam 56
(a) °पदारूढ:Cāruc, ŚP, Nīsam
(c) प्राप्य [प्रा°] ŚP; एत्य Cāruca°; Nīsam
(d) °माननात् ŚP, Cāruca°.

Even though a man may have attained high position, let him not by any means insult the reverend (Brāhmaṇs). Nahuṣa, who had attained Indra's place, fell because he insulted Agastya. (F. Edgerton's translation).

702*

अत्युन्नतस्तनमुरो नयने सुदीर्घे
वक्रे भ्रुवावतितरां वचनं ततोऽपि ।
मध्योऽधिकं तनुरनूनगुरुर्नितम्बो
मन्दा गतिः किमपि चाद्भुतयौवनायाः ॥

(अ) Sāh (Sāh (BI) *ad* 3. 101; p. 42, Sāh (C) *ad* 3.73, p. 112)
(आ) SR 255.22 (a. Sāh), SSB 65.75, IS 181

Vasantatilakā metre

Her bosom hath very lofty breasts; her eyes are very long; curved are her eye-brows, and still more curved [or : indirect] than these is her speech; her waist is very slender; not a little massive are her lips; and somewhat slow is the gait of this one whose youth is wonderous in its full-blown gorgeousness. (Trans. in Bibl. Ind. 9).[1]

1 Description of a mature heroine.

703*

अत्युन्नतस्तनयुगा तरलायताक्षी
द्वारि स्थिता तदुपयानमहोत्सवाय ।
सा पूर्णकुम्भनवनीरजतोरणस्रक्-
संभारमङ्गलमयत्नकृतं विधत्ते ॥

(आ) Śāh (Sāh (BI) *ad* 4.264 (p. 112), Sāh (C) *ad* 4.15 (p. 255))
(a) °नमुरो SR
(c) °जतां Sah (C)

Vasantatilakā metre.

With breasts extremely raised and with eyes large and tremulous she, standing at the door to hail his arrival (i.e. her husband's), holds the auspicious omens of the full jar and the collection of garlands on the gate arch brought about without effort. (Translation in Bibl. Ind. 9)[1]

1 Example of the commixture of suggestions, as 'abiding intimately together'.

अत्युन्नता पुरस्ताद् see No. 2403

704

अत्युन्नतिं प्राप्य नरः प्रावारः कीटको यथा ।
स विनश्यत्यसंदेहम् आहैवमुशना नृपः ॥

(अ) Hariv 1166, Cf. No. 2467
(आ) SR 379.81 (a. Sskr 57), IS 182
(a) अभ्युन्नतिं Hariv; अत्युन्नतिं Harvi (var.); नृप [न°] Hariv (var.)
(b) प्राचार: Hariv. (var.)
(d) इहैव IS

A man who flew high up, like a flying ant, will certainly drop down into ruin, similarly as the flying ant drops down; so, O ruler, Uśanā declared.

705*

अत्युन्नतिव्यसनिनः शिरसोऽधुनैष
स्वस्यैव चातकशिशुः प्रणयं विधत्ताम् ।
अस्यैतदिच्छति यदि प्रततासु दिक्षु
ताः स्वच्छशीतमधुराः क्व नु नाम नापः ॥

(अ) Bhallaṭaśataka (KM IV) 17
(आ) VS 677, SRHt 128.18 (a. Bhallaṭa), SSSN 151.17
(c) नहि [यदि] VS

Vasantatilakā metre.

Let the young *cātaka* bird cultivate friendship with one who holds his head high like himself, for, if he is so inclined, where water pure, cool and sweet, will not be available in the broad expanse of the sky ? (A.A.R.)

706*

अत्युन्नतोऽम्बुभिर्मेघश् चातकान् न धिनोति चेत् ।
मरुता हृतसर्वस्वः स पश्चात् किं करिष्यति ।

(आ) Subh 111, IS 183.
(a) अभ्युन्नतो Subh; मेघाश् Subh
(c) हृतसर्वस्वः Subh.

If the cloud, situated so high, were not to satisfy the *cātaka* birds with its waters, it may be deprived of all its wealth by the wind. What then will it do afterwards ? (A.A.R.)

707

अत्युपचितैरुपायैश्
चक्रभृदेको भुजैरिव चतुर्भिः ।
नृपतिः श्रियमपि सुचिरं
हरिरिव परिरभ्य निर्भरं रमते ॥

(आ) SMH 7.2
(a) अनतु [अत्यु°]SMH (var.)
(c) श्रियति SMH (var.) (*contra metrum*)

Gīti-āryā metre

A king, like Lord Viṣṇu, possessing an army (holding the discus Sudarśana), with the four means of royal policy well developed [or : with his four hands] holding firmly kingly prosperity [or : embracing Lakṣmī warmly), enjoys for long. (A.A.R.)

708*

अत्युल्लसद्बिसरहस्ययुजा भुजेन
वक्त्रेण शारदसुधांशुसहोदरेण ।
पीयूषपोषसुभगेन च भाषितेन
त्वं चेत् प्रसीदसि मृगाक्षि कुतो निदाघः ॥

(आ) Pad 83.40 (a. Bhānukara), SR 335.2, SSB 204.3
(b) °सरोरुहेण SR, SSB
(d) मृगालि SR

Vasantatilakā metre

If you, with your hands possessing the secret of splendid lotus stalks (coolness), and the face which fraternises with the autumnal moon and speech pleasing like dripping ambrosia, are pleased with me (and are in good humour), O deer-eyed one, where (is the rigour of) summer ? (A.A.R.)

709*

अत्युष्णा ज्वरितेव भास्करकरैरापीतसारा मही
यक्ष्मार्ता इव पादपाः प्रमुषितच्छाया दवाग्न्याश्रयात्
विक्रोशन्त्यवशादिवोच्छ्रितगुहाव्यात्ताननाः पर्वता
लोकोऽयं रविपाकनष्टहृदयः संयाति मूर्छामिव ॥

(अ) Bhāsa's Avimārika 4.4
(c) पर्वताः Avi (var.)

Śārdūlavikrīḍita metre

The earth resembles a patient suffering from fever, the trees appear as if suffering from phthisis, the hills look as if tearing their cave-mouths asunder and crying aloud, and the entire world appears to have lost its consciousness on account of the heat of the sun (M. Winternitz's translation in his History of Indian Literature II, transl. by S. Jhā, p. 223).

710

अत्युष्णात् सघृतादन्नाद् अच्छिद्राच्चैव वाससः ।
अपरप्रेष्यभावाच्च भूय इच्छन् पतत्यधः ।

(आ) SR 137.628, SSB 500.628

One desiring more than very hot food mixed with ghee, a cloth free from tears (a good garment) and freedom from being a servant of another, falls into depths. (A.A.R.).

711

अत्येति रजनी या तु सा न प्रतिनिवर्तते ।
यात्येव यमुना पूर्णा समुद्रमुदकार्णवम् ॥

(अ) R (R(Bar) *ad* 2.98, 18 (2.208*), R (B) 2.105, 19, R (S) 2.105, 17)
(आ) IS 184, SSkr 57
(a) अत्येतु or अन्येतु R(var.)
(c) पूर्णं R(var.)
(d) लवणार्णवं R(var.), उदकाकुलम् R(var.)

A night that flies returns no more even as the waters of the Yamunā flowing into the sea do not roll back from the same. (T. Srinivasa Raghavacharya's translation)

712*

अत्र चैत्रसमये निरन्तराः
प्रोषिताहृदयकीर्णपावकाः ।
वान्ति कामुकमनोविमोहना
व्याललोलमलयाचलानिलाः ॥

(आ) Suvṛ (Suvṛ (KM) *ad* 2.13, Suvṛ (RP) 34) quoting Kṣemendra's verse.

Rathoddhatā metre

Here, in the Spring season, blow constantly the breezes of the Malaya

mountain, the breezes, unsteady like snakes, kindling fire in the hearts of ladies whose husbands are abroad, and captivating the hearts of lovers. (Dr. Sūryakānta's translation).[1]

1 Quoted as an example of Rathoddhatā metre with *visarga* at the end of the feet.

713*

अत्र मन्मथमिवातिसुन्दरं
दानवारिमिव दिव्यतेजसम् ।
शैलराजमिव धैर्यशालिनं
वेद्मि वेङ्कटपतिं महीपतिम् ॥

(आ) SR 123.190, SSB 425.1, Kuv *ad* 110 (p. 188)
Rathoddhatā metre

I know king Veṅkaṭapati who is very handsome like Cupid, has the brilliance similar to Lord Viṣṇu (the enemy of demons), and is full of firmness (courage) like the king of the mountains (the Himalayas). (A.A.R.).

714*

अत्र यत् पतितं वर्ण- बिन्दुमात्राविसर्गकम् ।
भ्रमप्रमाददोषाद्धि क्षन्तव्यं तत् सुबुद्धिभिः ॥

(अ) BhŚ 361 (doubtful)

If in this (composition) there is defect in a single letter, or a dot or syllabic instant or *Visarga*, it is due to an illusory error, or absence of minute care and the same should be excused by the wise. (A.A.R.)

715**

अत्रस्तो निजपक्षैस्
तुण्डविघातैर्जनानभिभवन्तः ।
कुर्वन्ति शत्रुवृद्धिं
निशि विरुतवन्तो जनविनाशम् ॥

(आ) ŚP 2484
Āryā metre

When crows attack men without fear with thrusts of their beaks and wings, they (indicate the) increase of the prosperity of the enemies (of the people). When they caw at night, (they indicate) the destruction of the people. (A.A.R.)

716*

अत्रस्थः सखि लक्षयोजनगतस्यापि प्रियस्यागमं
वेत्त्याख्याति च धिक्छुकादय इमे सर्वे पठन्तः स्थिताः।
मत्कान्तस्य वियोगतापदहनज्वालावलीचन्दनः
काकस्तेन गुणेन काञ्चनमये व्यापारितः पञ्जरे ॥

(आ) ŚP 888, Any 68.128, SR 228.224, SSB 620.25
(*b*) धिक्शु° Any, SR; शठाः [स्थि०] ŚP, Any
(*c*) °वलीवारिदः SR, SSB, Any (var.); °चन्दनं Any
Śārdūlavikrīḍita metre

The crow remaining here, my friend, knows the arrival of my dear husband though he has gone away thousands[1] of miles and announces (the welcome news). Fie upon these rogues of parrots, etc. who are (ever) talking (uselessly). He is now engaged in the work remaining in a cage of gold, as it were, as he is smeared with the golden sandal paste in the form of flames of the fire of torment of separation from my loved one. (A.A.R.).

1. eight hundred thousands.

717*

अत्राकण्ठं विलुठ सलिले निर्जला भूः पुरस्ताज्
जह्याः शोषं वदनविहितेनामलक्याः फलेन ।
स्थाने स्थाने तदिति पथिकस्त्रीजन[:] क्लान्तगात्रीं
पश्यन् सीतां किमु न कृपया वर्धितो रोदितश्च ॥

(आ) JS 316.19 (a. Bilhaṇa)
Mandākrāntā metre

Here wallow (bathe) up to the neck in the water, for the lands in front (hereafter) are devoid of water. You can assuage your thirst by munching slowly the *āmalakī*-fruit. At every place the women going on journey, seeing the furrow (Sītā) parched up, was it not grown out of compassion and wept over ? (A.A.R.)

718*

अत्रानुगोदं मृगयानिवृत्तस्
तरङ्गवातेन विनीतखेदः ।
रहस्त्वदुत्सङ्गनिषण्णमूर्धा
स्मरामि वानीरगृहेषु सुप्तः ॥

(अ) Ragh 13.35, (Cf. A. Scharpé's Kālidāsa-Lexicon 1.4; p. 206).
(आ) Amd 88.196 and 246.680, AR 41.4-5, Rasagaṅgādhara (KM 12) 291.16-7 Citramīmāṁsā° 147.11-2, Ratnāpa (BSS 65) 370, Tarala (BSS 63) 177.
(*a*) निमित्तं Ragh (var.)
(*b*) तरङ्गवातैरपनीतखेदः Amd 196 (but 680

as above; however var. as here); निवृत्तखेद; Ragh (var.), Citra°

(c) °निषण्ण °Ragh (var.); निषण्णo Citra°; मूर्ध्ना Amd 88.196 (only)

(d) सुप्तम् Ragh (var.), Amd, Rasa°, Citra°, Tarala; सुप्तिम् AR (var.).

Upājati metre (Indravajrā and Upendravajrā)

I remember (that) I returned from hunting with (my) fatigue relieved by the breeze from the waves, with (my) head resting on your lap, was asleep in private on the bowers of *vāniri*-(canes) on the bank of the Godāvarī. (R. D. Karmarkar's translation).

719*

अत्रान्तरे किमपि वाग्विभवातिवृत्त-
वैचित्र्यमुल्लसितविभ्रममायताक्ष्याः ।
तद्भूरिसात्त्विकविकारमपास्तधैर्यम्
आचार्यकं विजयि मान्मथमाविरासीत् ॥

(अ) Mālatīmādhava 1.29

(आ) Sāh (Sāh (BI) *ad* 3.137 (p. 54), Sāh (C) *ad* 3. 114 (p. 167)), Amd 75.155

(b) वेचित्र्य० Sah (C) (printing error)

(c) °विकारिवि०Amd (var.); विकारविशेषरम्यम् Amd.

(d) किमपि [वि°] Sah (C); विजयमा० Amd (var.)

Vasantatilakā metre

Meanwhile there was manifested a certain triumphant specimen of Love's teaching, the wonderousness of which transcends the power of speech, raising an agitation in the long-eyed maid, and scattering to the winds any self-command (Transl. of Sāh in Bibl. Ind. 9).[1]

1 Quoted in Sāh, as example for flutter of delight

720*

अत्रान्तरे च कुलटाकुलवर्त्मघात-
संजातपातक इव स्फुटलाञ्छनश्रीः ।
वृन्दावनान्तरमदीपयदंशुजालैर्
दिक्सुन्दरीवदनचन्दनबिन्दुरिन्दुः ॥

(अ) GG (GG (NSP) 7.1; GG (RS) 45).

(आ) SR 304.153 (a. GG.), SSB 152.161.

(a) °वर्त्मपात०GG (var.), SR, SSB

Vasantatilakā metre

Meanwhile, like the spot of sandal adorning the forehead of the beauteous maiden of the East, arose the moon, flooding the glades of Bṛndāvana with his argent sheen. Bright and full he rose, with those dark shadows on his orb, as if they were the stigmata he had earned through the sin of his impeding the movements of harlots with his tell-tale resplendence. (S. Lakshminarasimha Sastri's translation).

721*

अत्रापि भारतं श्रेष्ठं जम्बुद्वीपे महामुने ।
यतो हि कर्मभूरेषा अतोऽन्या भोगभूमयः ।

(अ) Viṣṇu-purāṇa 2.3, 22

(आ) SRRU 469

(d) ह्यतो Viṣṇu-pur. (var.)

Bhārata is the best of the divisions of Jambudvīpa, because it is the land of works; the others are places of enjoyment alone. (H.H. Wilson's translation).

722*

अत्रायातं पथिक भवता कर्मणाकारि पथ्यं
तथ्यं ब्रूमः पुनरपि सखे साहसं मा विधासीः ।
वामाक्षीणां नयननलिनप्रान्तनिर्धूतधैर्याः
स्वां मर्यादामिह हि नगरे योगिनोऽपि त्यजन्ति ॥

(आ) Vidy 433

(a) कर्म्म० Vidy

(c) °तधैर्य्याः Vidy

(d) मर्य्याः Vidy

Mandākrāntā metre.

You have come here, O traveller, and your action is beneficial. I tell you the truth; do not, O friend, commit this rashness again. In this city even sages abandon their customary good behaviour as their courage is shaken by glances from the lily eyes of charming woman. (A.A.R.)

723*

अत्रार्द्रचन्दनकुचार्पितसूत्रहार-
सीमन्तचुम्बिसिचयस्फुटबाहुमूलः ।
दूर्वाप्रकाण्डरुचिरासु गुरूपभोगो
गौडाङ्गनासु चिरमेष चकास्ति वेषः ॥

(आ) Skm (Skm (B) 574 (a. Rājaśekhara) Skm (POS) 2.20, 4 (a. Rājaśekhara), Skm (BI) 2.20, 4) (a. Rājaśekhara).

(c) गुरूपभोगात् Sp. in Skm (B)

Vasantatilakā metre

This mode of attire shines well for long due to its great attraction in the women of Gauḍa (Bengal), who are charming like the stalk of the *dūrvā*-grass—the dress which kisses (touches) the parting line on the head and the string of pearls placed on the bosom wet with the sandal paste and exposing the shoulders. (A.A.R.)

724*

अत्रार्यः खरदूषणत्रिशिरसां नादानुबन्धोद्यमे
हन्धाने भुवनं त्वया चकितया योद्धा निरुद्धः क्षणम् ।
सस्नेहाः सरसाः सहासरभसाः सभ्रूभ्रमाः सस्पृहाः
सोत्साहास्त्वयि तद्बले च निदधे दोलायमाना दृशः ।।

(आ) Kṣemendra's Kanakajānakī quoted in Kavikaṇṭhābharaṇa (Kavi (KM) *ad* 2.2 (p. 159), Kavi (RP) 23)
Śārdūlavikrīḍita metre.

Here, while the noise in the act of killing Khara, Dūṣaṇa and Triśiras, was filling the world, the noble and valiant warrior was held back by you for a moment, bewildered as you were, and he did cast on you and that army tremulous glance full of love, full of fondness, bright with smile, mixed with the play of the eyebrows, and full of longings and courage. (Dr. Sūryakānta's translation).

1 Example of charm residing in the flavour.

725*

अत्रावासपरिग्रहं गृहपतेराचक्ष्व चण्डोद्यमैः
चण्डालैरुपसेविताः सखि धनुर्हस्तैः पुरस्तादिमाः ।
उत्कालाकुलसारमेयरसनालेलिह्यमानोन्नत-
द्वाराग्रत्वगवास्थिसास्रशकलस्रग्वल्लयः पल्लयः ।।

(आ) JS 326.5 (a. Bilhaṇa)
Śārdūlavikrīḍita-metre.

Tell me friend, here is the residence of the householder in front of which are the huts of outcasts, fierce in their actions and holding bows in hands-huts wherein at the high entrance are suspended garlands of dripping pieces of bones of cows which are being constantly licked by the tongues of dogs who crowd there and are restive due to hunger. (A.A.R.)

726*

अत्राशितं शयितमत्र निपीतमत्र
सायं तया सह मया विधिवञ्चितेन ।
इत्यादि हन्त परिचिन्तयतो वनान्ते ।
रामस्य लोचनपयोभिरभूत् पयोधिः ।।

(आ) PV 288, SR 274.2, SSB 101.3, Pad 44.7
(*a*) अत्रासितं Pad
(*b*) तोयं [सा०] SR, SSB, Pad
(*c*) परिचिन्तयता SR, SSB
(*d*) हा तस्य [रा०] SR, SSB
Vasantatilakā metre,

"By me, deceived by fate, was the evening spent here with her[1] ; food was eaten here, drinks were taken here and sleep enjoyed here"—alas ! by thoughts such as these in the forest, a sea was created by tears flowing from Śrī Rāma's eyes. (A.A.R.)

1 Sītā

अत्रासितं see No. 726

727*

अत्रासीत् किल नन्दसद्म शकटस्यात्राभवद् भञ्जनं
बन्धच्छेदकरोऽपि दामभिरभूद् बद्धोऽत्र दामोदरः ।
इत्थं माथुरवृद्धवक्त्रविगलत्पीयूषधारां पिबन्न्
आनन्दाश्रुधरः कदा मधुपुरीं धन्यश्चरिष्याम्यहम् ।।

(आ) PG 120 (a. Kaviśekhara), Bhaktirasāmṛta p. 203 (a. Padyāvalī).
(*c*) विगलन्माध्वीकधारां PG (var.); पीयूषधारं Bhakti°; पीयूषधाराः PG var.).
(*d*) आनन्दाश्रु वहन् PG (var.).
Śārdūlavikrīḍita metre.

"Here was the house of Nanda, here was the cart (of the demon Śakaṭāsura) broken, and here (child) Kṛṣṇa was bound by ropes though he saves people from bondage (of *saṃsāra*)"—drinking in such a flow of nectar of words coming from the mouths of elderly citizens of Mathurā and with tears of joy flowing, when shall I be fortunate to move about the city of Mathurā ? (A.A.R.)

728*

अत्रासीत् फणिपाशबन्धनविधिः शक्त्या भवद् देवरे
गाढं वक्षसि ताडिते हनुमता द्रोणाद्रिरत्राहृतः ।
दिव्यैरिन्द्रजिदत्र लक्ष्मणशरैर्लोकान्तरं प्रापितः ।
केनाप्यत्र मृगाक्षि राक्षसपतेः कृत्ता च कण्ठाटवी ।।

(अ) Bālarāmāyaṇa 10.20
(आ) Kpr. 5.115 (p. 193), Pras 5.5
(c) °जिवत्र Pras; लोकान्तरे Pras.
Śārdūlavikrīḍita metre.

Here was done the trapping by the chains of serpents on your younger brother-in-law who was deeply wounded in his chest by the missile. The Droṇa mountain was brought here by Hanumat; here by the divine arrows of Lakṣmaṇa the conqueror of Indra was sent to the other world; by some one here, O deer-eyed one, the forest-like necks of the Demon-king were cut down. (R. C. Dwivedi's translation).

729*

अत्रास्थः पिशितं शवस्य कठिनैरुत्कृत्य कृत्स्नं नखैर्
नग्नस्नायुकरालघोरकुहरैर्मस्तिष्कदिग्धाङ्गुलिः ।
संदश्यौष्ठपुटेन भुग्नवदनः प्रेतश्चिताग्निद्रुतं
सूत्कारैर्नलकास्थिकोटरगतं मज्जानमाकर्षति ॥

(आ) SkV 1535 (a. Jayāditya)
Śārdūlavikrīḍita metre.

Standing here, a ghost has ripped off all a corpse's flesh / with his sharp nails, from under which bare sinews hang; / and now, his fingers smeared with brains, / pursing his lips and twisting to one side his mouth / he sucks the marrow, melted by the corpse-fire, / from out the hollow of a bone. (D.H.H. Ingalls's translation).

730*

अत्रास्मिन् सुतनु लतागृहेऽस्ति रम्यं
मालत्याः कुसुममनुच्चितं परेण ।
इत्युक्त्वा मृदुकरपल्लवं गृहीत्वा
मुग्धाक्षीं रहसि निनाय कोऽपि धन्यः ॥

(आ) JS 241.16 (a. Bhūtimādhava), VS 1866 (a. Jayamādhava)
(a) सुरत [सु° ] ŚP
(c) °करपल्लवे ŚP
(d) धूर्तः JS [but JS (var.) as above], ŚP
Praharṣiṇī metre.

"Here, fair-bodied one, in the bower is a fine *mālatī*-flower not plucked by another (girl)—saying thus and holding the sproutlike soft hand of the charming-eyed one, one fortunate young man led her privately into it (the arbour). (A.A.R.)

731*

अत्रिलोचनसंभूत- ज्योतिरुद्गमभासिभिः ।
सदृशं शोभतेऽत्यर्थं भूपाल तव चेष्टितम् ॥

(आ) Kpr. 7.158 (p. 284), Amd 152. 386, SR 188.41, SSB 537.52

Thy actions O King ! shine like those blooming by the light of him who is born out of the eyes of Atri. (G. Jha's translation).[1]

1 Quoted as an example of the obscure (having its signification interrupted).

732*

अत्रैव दास्यसि विमुक्तिमथापि याचे
मातः शरीरपतनं मणिकर्णिकायाम् ।
अस्तु स्वकृत्यमनुकम्पनमीश्वराणां
दासस्य कर्मकरतैव तथा स्वकृत्यम् ॥

(आ) Ānas 26
Vasantatilakā metre.

You may be pleased to give me absolution here itself; still I make this request, O mother, that the place where my body falls (in death) should be Maṇikarṇikā (in Banaras). Gods may perform their duty of showing compassion (to the devotees); similarly the bounden duty of a servant is to do his own work. (A.A.R.)

733*

अत्रैव सरसि जातं
विकसितमत्रैव निर्भरं नलिनैः ।
कालवशागततुहिनैर्
विलीनमत्रैव हा कष्टम् ॥

(आ) Skm [Skm (B) 1774, Skm (POS) 4.27, 4].
Āryā metre.

Here itself in the lake it [the lotus] was born and blossomed here itself closely with (other) lotuses. But alas ! in course of time [by fate], by the coming of frost it has disappeared here itself. (A.A.R.)

734*

अत्रैष स्वयमेव चित्रफलके कम्पस्खलल्लेखया
संतापार्तिविनोदनाय कथमप्यालिख्य सख्या भवान् ।
बाष्पव्याकुलमीक्षितः सरभसं चूताङ्कुरैरर्चितो
मूर्ध्ना च प्रणतः सखीषु मदनव्याजेन चापह्नुतः ॥

(आ) SkV 549 (a. Bimboka or Ḍimboka or Vimboka or Himboka), Kav. 285 (a. Bimboka) Skm (Skm (B) 634, Skm (POS) 2.32. 4,

Skm (BI) 2,32, 4 (a. Vākkūṭa),], AB 523, Prasanna 128

(a) अत्रैव SkV (var.), Skm AB

(b) विख्यातवान् Prasanna

(c) सपुलकं [स°] SkV (var.); Skm, AB; च्यूतांकुरैर् SkV (var.); अर्चित: AB

(d) मृद्वो च प्रणत: सखो सुमदन° Pasanna; सखीसु Kav (var.); चापहृत: Skm (B) (var.).

Śārdūlavikrīḍita metre

To dispel her pain of fever / your mistress painted you upon her tablet / although with lines that shook from the trembling of her hand. / Then to deceive her friends who saw her tears / she offered mango sprays and bowed her head / implying that the portrait was the god of love. (D.H.H. Ingalls's translation).[1]

1. Words of a female messenger.

735*

अत्रोत्पातघनेन मन्त्रिविकले शून्याम्बरव्यापिना
धृष्टस्वप्रकृतिक्रियासमुचिते ग्रामे तथा जृम्भितम् ।
रथ्याकर्दमवाहिनामतिशुचिस्वच्छात्मनामन्तरं
नाप्यज्ञायि जनैर्यथौघपयसां स्रोतोजलानामपि ॥

(आ) VS 849 (a. Bhaṭṭa-Vṛddhi; could be identical with Śakavṛddhi)

Śārdūlavikrīḍita metre.

The cloud rising high in the sky and spreading in its empty space burst open in the village befitting its naturally overpowering activity in such a way that the people were unable to see the distinction between the inundation carrying off the muddy water of streets and the intensely pure water of limpid streams. (A.A.R.)

736*

अत्रोद्याने मया दृष्टा वल्लरी पञ्चपल्लवा ।
पल्लवे पल्लवे ताम्रा यस्यां कुसुममञ्जरी ॥

(अ) KāD [KāD (B) 3.112, KāD (R) 3.112, KāD (Bh) 3.112].

(आ) IS 185

(a) दृष्ट्वा KāD (R)

(b) मञ्जरी [व°] KāD (var.)

(c) चार्द्रा or सान्द्रा [ता°] KāD (var.)

(d) यस्या: KāD (var.)

In this garden [female body] I have seen a creeper [arm] having five twigs [fingers], and in each of these twigs there are ruddy blossoms [red nails].[1]

1 Example of the *samānarūpā*-riddle (3.100)

737

अत्वरा सर्वकार्येषु त्वरा कार्यविनाशिनी ।
त्वरमाणेन मूर्खेण मयूरो वायसीकृतः ॥

(आ) Subh 201, IS 186

(a) अत्वरं Subh

Deliberations (never require) haste. Haste spoils deliberations; a fool who hurried turned a peacock into a crow.

738*

अथ कालाग्निरुद्रस्य तृतीयनयनोत्थिता ।
ज्वाला दहति तत्सर्वं निर्वाणं ब्रह्मणो यतः ॥

(आ) ŚP 4265 (a. Yogarasāyana)

Then the flames emanating from the third eye of Rudra of destructive fire [Śiva in his destructive aspect] burn up everything, whence there is extinction of Brahman [the first of the Trinity]. (A. A.R.)

739*

अथ कृतकविहङ्गैः पार्थिवोद्धूलयन्तैस्
तुमुलमुपरिपातादम्बुवर्षात् त्रसन्त्यः ।
अविगलितसपत्नीगात्रसंमर्ददुःखाः
प्रणयिनमभिपेतुर्हानिनादेन देव्यः ॥

(आ) JS 245.2 (a. Sūktisahasra)

(a) °द्धूतयन्त्रै: suggested in JS instead of द्धूलयन्तै:

(d) प्रणयिमभितुर्हा° JS (MS).

Mālinī metre

Then the queens approached the dear [king] with lamentations (resounding with *hā*), unconscious of the misery of rubbing shoulders with co-wives and frightened with the sudden fall of water [rain] and confused with the fall of dust thrown by artificial (pet) birds. (A.A.R.)

740

(अर्जुन उवाच)
अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

741

(श्रीभगवानुवाच)
काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

742

धूमेनाव्रियते वह्निर् यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस् तथा तेनेदमावृतम् ॥

(अ) MBh [MBh (Bh) 6.25.36-8; BhG 3.36-8]
(c) इव or नापि [अपि] MBh (var.)
(d) अकाम्येन or बलादपि [ब०] MBh (var.)
(e) एव [ए०] MBh (var.)
(i) विधूमेनावृयते or धूमेनावृयते (°नाद्रियते; °नापिहितो) MBh (var.)

(Arjuna said : )

Then by what impelled does this / man commit sin, / even against his will, Vṛṣṇi-clansman, / as if driven by force ? (36)

(The Blessed one said : )

If it is desire, it is wrath, / arising from the strand of passion, / all consuming, very sinful; / know that this is the enemy here. (37)

As fire is obscured by smoke, and as mirror by dirt, / as the embryo is covered by its membrane-envelope, / so this (universe[1]) is obscured thereby. (38). (F. Edgerton's translation).

[1] Or "knowledge"

743*

अथ कोकिल कुरु मौनं
जलधरसमयेऽपि पिच्छिला भूमिः ।
विकसति कुटजकदम्बे
वक्तरि भेके कुतस्तवावसरः ॥

(आ) SR 225. 129, SSB 614. 15
Gīti-āryā metre.

Then, O Cuckoo, observe silence during the rainy season, for the ground is slippery and when the *kuṭaja* (*Wrightia antidysenterica*) and the *kadamba* (*Nauclea Cadamba*) are in bloom and when the songsters [speakers] are the frogs, where is the scope for you ? (A.A.R.)

अथ गच्छति मूढचेतनः see No. 3219

744**

अथ घूकस्वरो वामे यात्रायां गच्छतः शुभः ।
दक्षिणे मृतये किंचिद् दुष्टं दर्शनमस्य हि ॥

(आ) ŚP 2650

The hooting of an owl, if on the left, is auspicious when going on a journey; if on the right it forecasts death; and its sight is somewhat inauspicious. (A.A.R.)

745*

अथ जगदवगाढं वासरान्तापचारात्
तिमिरपटलवृद्धावप्रतीकारसत्त्वम् ।
शशिभिषगनुपूर्वं शीतहस्तो भिषज्यन्
अधिकविशदवक्त्रः स्वैरभावं चकार ॥

(आ) Skm [Skm (B) 399, Skm (POS) 1.80, 4, Skm (BI) 1.80, 4)
(c) अभिषिञ्जन् Skm (var.)
(d) °वक्रस्वै° Skm (POS), Skm (BI)
Mālinī metre.

Then the world was plunged in dense darkness (*timira*) with all activity stilled due to the departure of the day (*apacāra*); immediately the physician of the moon, with cool rays [hands] giving treatment, it came out with very clear face and was rendered at ease. (A.A.R.)

746*

अथ दीर्घतमं तमः प्रवेक्ष्यन्
सहसा रुग्णरयः स संभ्रमेण ।
निपतन्तमिवोष्णरश्मिमुर्व्यां
वलयीभूततरुं धरां च मेने ॥

(अ) Kir 13.30
(आ) Sar *ad* 3.149 (p. 381)
(a) दीर्घतरं Kir (var.) Sar
(b) रुग्नरथः Kir (var.)
Aupacchandisika metre.

The boar while about to enter the long-lasting darkness (of death), suddenly had its movements checked, and owing to its reeling, took the sun as falling down and the earth as having its trees circling on. (S. and K. Ray's translation).

747*

अथ देहं स्थिरीकर्तुं योगिनां सिद्धिमिच्छताम् ।
कथ्यन्ते शुद्धकर्माणि यैः सिद्धिं प्रापुरुत्तमाः ॥

(आ) ŚP 4406

Then are dealt with, pure actions to make quiescent the body of *yogin-s* [earnest seekers] who are desirous of final beatitude; whereby the best of men attained final emancipation. (A.A.R.)

748*

अथ नगरधृतैरमात्यरत्नैः
पथि समियाय स जाययाभिरामः ।
मधुरिव कुसुमश्रिया सनाथः
क्रममिलितैरलिभिः कुतूहलोत्कैः ॥

(अ) Naiṣ 16.124
Puṣpitāgrā metre.

Like as the spring accompanied by the beauty of flowers, meets the eagerly curious bees that come one by one, so did Nala, charming with his bride, meet his ministers on the way, jewels of the city, and eager with curiosity. (K. K. Handiqui's translation).

749*

अथ नभसि निरीक्ष्य व्याप्तदिक्चक्रवालं
सजलजलदजालं प्राप्तहर्षप्रकर्षः ।
विहितविपुलबर्हाडम्बरो नीलकण्ठो
मदमृदुकलकण्ठो नाट्यमङ्गीचकार ॥

(आ) SR 341.52, SSB 214.48
Mālinī metre.

Then the peacock commenced his dance with a gentle sweet song of intoxication, proudly spreading his multicoloured tail as he became overjoyed on seeing the sky fully overcast with fresh (raining) clouds. (A.A.R.)

750*

अथ नयनसमुत्थं ज्योतिरत्रेरिव द्यौः
सुरसरिदिव तेजो वह्निनिष्ठ्यूतमैशम् ।
नरपतिकुलभूत्यै गर्भमाधत्त राज्ञी
गुरुभिरभिनिविष्टं लोकपालानुभावैः ॥

(अ) Ragh 2.75 (Cf. A. Scharpé's Kālidāsa Lexicon I.4; p. 44)
(आ) Amd 192.508, Kāvyālaṁkārasūtrāṇi of Vāmana (KM 15) *ad* 2.2 (p. 31) *a* only
Mālinī metre.

As from great Atri's eye the sky receives / its light, or as Gaṅgā Śiva's potent seed, / the Queen conceived the Sun-race to prolong, / the World's great Regents blessed her fruitful womb. (P. de Lacy Johnstone's translation).

751

अथ नित्यमनित्यं वा नेह शोचन्ति तद्विदः ।
नान्यथा शक्यते कर्तुं स्वभावः शोचतामिति ॥

(अ) BhPn 7.2, 49
(आ) SR 379.80 (a. BhPn), IS 187

Those who are acquainted with the nature of the Eternal and the Transient, do not lament for either of them; when some among these beings even are seen to mourn, it is to be understood, that nature rules supreme in them. (J. M. Sanyal's translation).

752*

अथ पङ्क्तिमतामुपेयिवद्भिः
सरसैर्वक्रपथश्रितैर्वचोभिः ।
क्षितिभर्तुरुपायनं चकार
प्रथमं तत्परतस्तुरङ्गमाद्यैः ॥

(आ) Amd 260. 725
(*a*) पङ्क्तिमतमु० Amd (var.)
(*b*) सरसैर्वक्त्र० Amd.
Aupacchandisika metre.

Then forming themselves into a row, they at first offered a present to the king with words, full of fine sentiments and appeal; and thereafter with horses, etc. (they offered presents). (A.A.R.)

753*

अथ पथिकवधूदहनः
शनकैरुदभून्निशाकरालोकः ।
कुमुदप्रबोधदूतो
व्यसनगुरुश्चक्रवाकीणाम् ॥

(अ) Kal [Kal (KM) 1.30, Kal (RP) 1.30]
(आ) ŚP 3623 (a. Kṣemendra), AP 19, SR 299.10, SSB 144.12 (a. Kṣemendra).
Āryā metre.

Then slow uprose the shimmering moon, tormenting the wives of those afar, portending the awakening of the night-lotuses, and causing the female *cakravāka* birds the grief of loss of their spouses. (A. B. Keith's translation in his 'A History of Sanskrit Literature', p. 239).

754*

अथ प्रसन्नेन्दुमुखी सिताम्बरा
समाययावुत्पलपत्रलोचना ।
सपङ्कजा श्रीरिव गां निषेवितुं
सहंसबालव्यजना शरद्वधूः ॥

(आ) ŚP 3902 (a. Mahāmanuṣya); VS 1818 (a. Mahāmanuṣya), SR 344.13 (a. VS), AP 72, SSSN 219.18
(*b*) °नेत्र° [°पत्रा] AP; °पत्नलोचना VS (var.)
(*c*) सपङ्कजश्रीर् VS; सपङ्कजां VS (var.)
Vaṁśasthā metre.

Then arrived the bride of autumn with the charming face of the moon, white robed with clouds and with lily eyes like goddess Lakṣmī with her lotus and royal fans in the form of swans.[1] (A.A.R.)

1 Cf. ZDMG 27.635

अथ प्रायं यो विदि° see No. 2290

755*

अथ बद्धजटे रामे सुमन्त्रे गृहमागते ।
त्यक्तो राजा सुतत्यागाद् अविश्वस्तैरिवासुभिः॥

(आ) SR 361.5, SSB 249.5

Then when Śrī Rama wore matted hair and Sumantra returned home (after leaving Rāma in the forest), the king (Daśaratha) became bereft of life due to separation from his son, as (people are abandoned) by untrustworthy persons. (A.A.R.)

756

अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।
मुदं तदापि कुर्वीत हानिर्द्वेषफलं यतः ॥

(अ) Viṣṇu-purāṇa 1.17, 81
(c) तथापि Viṣṇu-purāṇa (var.)

If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself; I should rather sympathise with their happiness; for the suppression of malignant feelings is of itself a reward. (H. H. Wilson's translation).

757*

अथ मनसिजदिग्जयाभिशंसी
जलधरदुन्दुभिराततान शब्दम् ।
तदनु तदनुजीविभिः कदम्बैः
कवचितमुन्मदषट्पदच्छलेन ॥

(आ) VS 1758 (a. Jayamādhava), JS 219.3
(d) °षट्पद° JS (printing error)
Puṣpitāgrā metre.

Then proclaiming the all conquering character of the god of love, the war drums of clouds [thunder] resounded all round. Thereafter the *kadamba*-trees (*Nauclea Cadamba*) its followers, put on armour in the guise of intoxicated swarms of bees. (A.A.R.)

758**

अथ मन्त्रमिमं कर्णे जपेद्दंशं स्पृशेत् तथा ।
एकविंशतिवारं च वृश्चिकक्ष्वेडशान्तये ॥

(आ) ŚP 2950

Then the (following) *mantra* should be recited in the ear, touching the injured (bitten) part, twenty one times for the removal of the poison of scorpion (bite). (A.A.R.)

759*

अथ मन्मथवाहिनीपरागः
किमपि ज्योतिरुदस्फुरत् पुरस्तात् ।
तिमिरस्य जरा चकोरकर्
कुलटाकेलिवनीदवानलार्चिः ॥

(आ) ŚP 3622, SR 299.17 (a. ŚP), SSB 114.19
Aupacchandisika metre.

Then arose in the east a luminary [the moon], the dust (indicative) of the army of Cupid, the dotage (end) of darkness, the food of *cakora*-birds and the conflagration to the pleasure garden of harlots (desirous of meeting lovers). (A.A.R.)

अथ ये बुद्धिमप्राप्ताः see ये च बुद्धिमुखं प्राप्ताः

अथ ये संहता (सहिता) वृक्षाः see महानप्येकजो वृक्षः

760*

अथ रतिरभसादलीकनिद्रा-
मधुरविघूर्णितलोचनोत्पलाभिः ।
शयनतलमशिश्रियन् वधूभिः
सह मदमन्मथमन्थरा युवानः ॥

(आ) Skm [Skm (B) 1091 (a. Ratnākara), Skm (POS) 2.124, 1 (a. Ratnākara)], AB 373
Puṣpitāgrā metre.

Then the young men rendered indolent by wine and passionate love resorted to their beds along with their wives whose lotus eyes were rolling sweetly by pretended sleep in the ecstasy of love. (A.A.R.).[1]

1 Th. Aufrecht translated this verse in AB as follows : Burschen legen sich zu Maegdelein. Darum herum werden einige alltaegliche Attribute gethan und so entstehte in Vers, der aus dem Zusammenhang gerissen keinerlei Werth hat.

761

अथ राज्ञा दरः कार्यो न तु कस्यां चिदापदि ।
अपि चेतसि दीर्णः स्यान् नैव वर्तेत दीर्णवत् ॥

(आ) SRHt 126.3 (a. MBh), SSSN 149.3

Then the king should not be afraid when any calamity befalls; even if he is affected by fear in his mind he should not appear to others as one frightened. (A.A.R.)

762**

अथर्तुपक्वात् कलतोऽवशोषिताद्
विकृष्य बीजं पयसा निषिच्य ।
विशोषितं पञ्चदिनानि सर्पिषा
विडङ्गमिश्रेण च धूपयेत् ततः ॥

(आ) ŚP 2132

(a) °वशोषितान् ŚP

Vaṁśasthā metre (in *b* defective)

Then drawing out the seed (from the pod) by sprinkling water when it has dried up due to the ripening in the appropriate season and having dried it (the seed) for five days, it should be smoked with a mixture of ghee and the fruit of *viḍaṅga* (A.A.R.)

763

अथर्वविधितत्त्वज्ञैर् ब्राह्मणैर्विजितेन्द्रियैः ।
मन्त्रतन्त्रविधानज्ञैर् दूरादुन्मूलयेद् रिपून् ॥

(अ) Mānasollāsa 2. 1238

(आ) SRHt 167.14 (a. Mānasollāsa), SSSN 149.14

(a) °विधि° Mānaso°

(d) रिपून् SRHt

(The king) should uproot (destroy) the enemies completely with the help of Brāhmaṇa-s who are proficient in the secrets of the Atharva Veda, self-controlled and knowing the practical use of *mantra-s* and *tantra-s* (A.A.R.)

764

अथर्वाम्नायतत्त्वज्ञस् तन्त्रज्ञः क्रतुकर्मठः ।
धनुर्वेदस्य वेत्ता च पुरोधा राजसंमतः ॥

(आ) SSB 460.1

That priest is approved by the king who knows the true import of the Atharva-Veda proficient in *tantra-s* and the performance of sacrifices and knowing the science of archery. (A.A.R.)

765*

अथ लक्ष्मणानुगतकान्तवपुर्
जलधिं विलङ्घ्य शशिदाशरथिः ।
परिवारितः परित ऋक्षगणैस्
तिमिरौघराक्षसकुलं बिभिदे ॥

(अ) Śiś 9.31

(आ) VS 1974 (a. Māgha), SR 300.56 (a. Śiś), SSB 146.58 (a. Māgha)

(b) व्यतीत्य [वि°] VS

(c) ऋक्षबलैस् VS

Pramitākṣarā metre.

Then the moon-Rāma with a charming form accompanied by his spot—Lakṣmaṇa having crossed the ocean and surrounded by stars—bears and monkeys destroyed the darkness-demon. (A.A.R.)

766

अथवा नश्यति प्रज्ञा प्राज्ञस्यापि नरस्य हि ।
प्रतिकूले गते दैवे विनाशे समुपस्थिते ।

(अ) R [R (Bar) 6. did not appear yet; R(G) 6.8. 15]

(आ) IS 188

When fate is unfavourable and destruction is near at hand, the intelligence of even a wise man perishes. (A.A.R.)

अथवा परिवृष्टानि see No. 1754

767**

अथवा प्रोच्यते ध्यानम् अन्यदेवात्र योगिनाम् ।
रहस्यं परमं मुक्तेः कारणं प्रथमं च यत् ॥

(आ) ŚP 4473

Or the Science of meditation is now dealt with that which is specially practised by *yogin-s* [earnest seekers of truth], which is the supreme secret and the first (best) means of attaining liberation. (A.A.R.)

768

अथवा भवतः प्रवर्तना
न कथं पिष्टमियं पिनष्टि नः ।
स्वत एव सतां परार्थता
ग्रहणानां हि यथा यथार्थता ॥

(अ) Naiṣ 2.61

Viyoginī metre.

Or perhaps my urging thee to action is like crushing a thing already crushed; for the good do good to others of their own accord, just as sense perceptions become valid on their own account. (K. K. Handiqui's translation).

769*

अथवाभिनिविष्टबुद्धिषु
व्रजति व्यर्थकतां सुभाषितम् ।
रविरागिषु शीतरोचिषः
करजालं कमलाकरेष्विव ॥

(अ) Śiś 16.43
(आ) SR 40.46 (a. Śiś), SSB 294.46 (a. Māgha), SSap 538
(a) अभिनिवि० SSap
Viyoginī metre.

Or salutary advice (good literature) falls on deaf ears [is useless] in the case of those who are perverse-minded : just as the mass of rays of the moon on lotus ponds which are attached to the sun. (A.A.R.)

770*

अथवा मम भाग्यविप्लवाद्
अशनिः कल्पित एष वेधसा ।
यदनेन तरुर्न पातितः
क्षपिता तद्विटपाश्रया लता ॥

(अ) Ragh [Ragh (S) 8.46, Ragh (K) 8.47, Ragh (C) 8.47]. (Cf. A. Scharpé's Kālidāsa. Lexicon, I. 4; p. 124)
(आ) SuM 15.11
(a) मता Ragh (var.); सुरमाल्यरूपभाग् Ragh (var.)
(b) कल्पियत Ragh (C) (printing error); निर्मित [क°] Ragh (var.); एव SuM (var.)
(c) पातितस्तरुः [त० पा०] Ragh (S); निपातितस्तरुः SuM (but A in SuM as Ragh (S)); तरुः [पा°] Ragh (var.)
(d) आश्रितः Ragh (var.)
Viyoginī metre.

Or perhaps, through the adverseness of my fate, the creator has created this (strange) thunderbolt, since the tree was not felled down by it while it cut off the creeper twining round its branches. (M. R. Kale's translation).

771**

अथवा मूलसंस्थानाम् उद्घातैस्तु प्रबोधयेत् ।
सुप्तां कुण्डलिनीं शक्तिं बिसतन्तुनिभाकृतिम् ॥

(आ) ŚP 4368 (a. Śārṅgadhara)

Or one should rouse the dormant power of the Kuṇḍalinī [mystical coil like serpent's] situated near the region of the navel and which has a shape similar to a thread of lotus stalk, by the regulation of breathings [breath control]. (A.A.R.)

772*

अथवा मृदु वस्तु हिंसितुं
मृदुनैवारभते प्रजान्तकः ।
हिमसेकविपत्तिरत्र मे
नलिनी पूर्वनिदर्शनं मता ॥

(अ) Ragh 8.45 (Cf. A. Scharpé's Kālidāsa-Lexicon I.4; p. 125)
(d) गता [म०] Ragh (var.)
Viyoginī metre.

Or the God of death undertakes to destroy a delicate thing by means of a delicate one alone. And herein, the lotus plant whose destruction is due to the shower of frost, is regarded by me as the first instance. (R. D. Karmarkar's translation).

773*

अथ वासवस्य वचनेन
रुचिरवदनस्त्रिलोचनम् ।
क्लान्तिरहितमभिराधयितुं
विधिवत् तपांसि विदधे धनंजयः ॥

(अ) Kir 12.1
(आ) Sar 2.19 (p. 153)
Udgīti metre.

Now Arjuna having mild countenance, duly and untiringly carried on penance at the words of Indra, to pacify Śiva, the three-eyed. (S. and K. Ray's translation).

अथ व्यवसितानुज्ञा see No. 5074

अथ संत्यजतो धर्मम् see धर्ममाचरतो राज्ञः

774*

अथ संसारसंहार- वासनाबन्धवासितः ।
अजायत वृषारूढो भैरवो महसां निधिः ॥

(आ) Pad 83.39 (a. Bhānukara)

Then (in summer) came the sun (the store-house of effulgence), fierce, and in the month of Ṛṣabha, being rendered fragrant by association with *aṅkaṭa*-trees and as if intending to kill (torment) the world (with his heat) like Lord Śiva, the store-house of brilliance, mounted on his bull and who is celebrated for his vile attachment to the destruction of the world. (A.A.R.)

775*

अथ स ललितयोषिद्भ्रूलताचारुशृङ्गं
रतिवलयपदाङ्के चापमासज्य कण्ठे ।
सहचरमधुहस्तन्यस्तचूताङ्कुरास्त्रश्
शतमखमुपतस्थे प्राञ्जलिः पुष्पधन्वा ॥

(अ) Kum 2.64 (Cf. A. Scharpé's Kālidāsa Lexicon, I. 3, p. 38).
(आ) Suvṛ [Suvṛ (KM) *ad* 2.22, Suvṛ (RP) 48], KH 396. 4-6, Alaṁkāraśekhara (KM 50) 31. 3-6
(*a*) सुललि° Kum. (var.) Alaṁ; °भृङ्ग [°शृ°] Kum (var.); °शाङ्ग° Alaṁ°
(*b*) °पधाङ्के Kum (var.)
(*c*) °चरमदहस्त° Kum (var.)
(*d*) शतमधम् Kum (var.); पुष्पकेतुः Kum (var.), Suvṛ
Mālinī metre.

Then that flower-bannered god, approached Indra with foiled hands, having placed his missile, the sprout of a mango-tree in his comrade Spring's hand, and having put on his shoulder, marked with the marks of bracelets of Rati, his bow whose ends were beautiful like the creeper like eye-brows of lovely women. (Dr. Sūryakānta's translation of Suvṛ):[1]

1 Example of a Mālinī verse without *visarga-s*

776*

अथ स विषयव्यावृत्तात्मा यथाविधि सूनवे
नृपतिककुदं दत्त्वा यूने सितातपवारणम् ।
मुनिवनतरुच्छायां देव्या तया सह शिश्रिये
गलितवयसामिक्ष्वाकूणामिदं हि कुलव्रतम् ॥

(अ) Ragh 3.70. (Cf. A. Scharpé's Kālidāsa Lexicon I.4; p. 57).
(आ) Amd 194. 516, Auc (KM I) *ad* 28 (p. 148) (a. Kālidāsa), Kāvyālaṁkārasūtrāṇi (KM 15) *ad* 3.10 (p. 27) *ab* (only), Sar *ad* 5. 451 (p. 702).
Hariṇī metre.

His soul from things of sense / he quite withdrew, then solemnly gave o'er / to his young son the Kingdom, and himself/ went with his Queen to Hermits' shady grove,—/ the use of aged of Manu's race. (P. de Lacy's translation).

777*

अथ सान्द्रसांध्यकिरणारुणितं
हरिहेतिहूति मिथुनं पततोः ।
पृथगुत्पपात विरहार्तिदलद्-
धृदयस्रुतासृगनुलिप्तमिव ॥

(अ) Śiś 9.15
(आ) SR 299.3 (a. Śiś.), SSB 139.5 (a. Māgha)
(*d*) °दयद्रुता° SSB
Pramitākṣarā metre.

Then the pair of *cakravāka*-birds flew away separately[1] with their bodies reddened by the thick rays of evening twilight as if they were smeared with the blood flowing from their hearts broken by the grief of separation. (A.A.R.)

[1]The *cakravāka* couple separate at night fall.

778**

अथ सामान्यशृङ्गारे युवतीनां प्रशंसनम् ।
स्त्रीपुंसजातिकथनं तयोः संयोगवर्णनम् ॥

(आ) ŚP 35

Then in the general treatment of love there are the praise bestowed on young women, the enumeration of the different types of men and women, and the description of their coming together (in love). (A.A.R.)

779*

अथ स्फुरन्मीनविधूतपङ्कजा
विकङ्कतीरस्खलितोर्मिसंहतिः ।
पयोऽवगाढुं कलहंसनादिनी
समाजुहावेव वधूः सुरापगा ॥

(अ) Kir 8.27
(आ) SR 338.72 (a. Kir); SSB 208.14 (a. Bhāravi)
(*b*) विपङ्क° SR, SSB
Vaṁśasthā metre.

Then (after the gathering of flowers) the divine river (Gaṅgā) invited the young ladies to plunge into its waters by the cacklings of royal swans—the river with its lotus flowers shaken by the sparkling fish and the series of its waves dashing against its mudless banks. (A.A.R.)

780*

अथ स्वमादाय भयेन मन्थनाच्
चिरत्नरत्नाधिकमुच्चितं चिरात् ।
निलीय तस्मिन् निवसन्नपांनिधिर्
वने तडागो ददृशेऽवनीभुजा ॥

(अ) Naiṣ 1.107
(आ) SSB 410.2 (in the index only)

(*d*) तटाको Naiṣ (var.)
Vaṁśasthā metre.

By that king was seen in that forest a lake which (as if) was the ocean remaining concealed there, having taken its wealth which was amassed since long and had more jewels than the ancient ones [viz. fourteen jewels] through fear of churning (S. V. Dixit's translation).

781*

अथ स्वस्थाय देवाय नित्याय हतपाप्मने ।
त्यक्तक्रमविभागाय चैतन्यज्योतिषे नमः ॥

(आ) SR 1.1, SSB 1.9

Then salutation to the luminary of all sentience [the Supreme Spirit], which is free of the division into Trinity [of Brahmā, Viṣṇu and Śiva], eternal, free from all sin and the divinity that is self abiding. (A.A.R.)

782*

अथागत्य भुवं राज्ञां गता वाहनतां हयाः ।
तेषां धर्मार्थकामांश्च साधयन्त्युपकारिणः ॥

(आ) ŚP 1604 (a. Śārṅgadhara)

Then the horses, coming down to the earth, became the vehicles of kings for riding; they also render help in their realization of *dharma, artha and kāma.* (A.A.R.).

783*

अथाङ्गराजादवतार्य चक्षुर्
याहीति जन्यामवदत् कुमारी ।
नासौ न काम्यो न च वेद सम्यग्
द्रष्टुं न सा भिन्नरुचिर्हि लोकः ॥

(अ) Ragh 6.30 (Cf. A. Scharpé's Kālidāsa-Lexicon I 4; p. 93)
(आ) Sama 2 भ 12, VyVi 60.8
(*b*) यातेति [या॰] Ragh (var.), VyVi; जन्यान् or यान्यान् Ragh (var.)
(*c*) सम्यक् VyVi
Upajāti metre (Upendravajrā and Indravajrā).

Then taking off her eyes from the king of the Aṅgas, the princess said, "proceed", to her friend. It was not that he was not attractive, nor that she was not good at making judgments (of the suitability of the intended husband); but tastes differ. (A.A.R.)

784**

अथातः संप्रवक्ष्यामि लक्षणानि हि वाजिनाम् ।
शुभानि वर्णैरावर्तैस् तानि विद्याद्विचारतः ॥

(आ) ŚP 1642 (a. Nakula; according to AP. from Nakula's Aśvaśāstra, but not found in Tanjore edition).

Now I shall speak of the characteristics of horses. They should be known as auspicious by careful consideration of their colour and *āvartas* (locks of hair curling backwards). (A.A.R.)

785**

अथातः संप्रवक्ष्यामि हयारोहणमुत्तमम् ।
येन विज्ञातमात्रेण रेदन्तः प्रियतां व्रजेत् ॥

(अ) Aśvacikitsita 8. 1
(आ) ŚP 1678 (a. Jayadatta, according to AP from Jayadatta's Aśvaśāstra)
(*c*) विज्ञानमात्रेण Aśva°
(*d*) रेवन्तेनोपमीयते Aśva°

Now I shall speak of the best kind of riding of horses; as soon as one knows this, their neighings become pleasing (to the ears). (A.A.R.)

786*

अथात्मनः शब्दगुणं गुणज्ञः
पदं विमानेन विगाहमानः ।
रत्नाकरं वीक्ष्य मिथः स जायां
रामाभिधानो हरिरित्युवाच ॥

(अ) Ragh 13.1 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.4; p. 201).
(आ) Amd 175.467, Sar *ad* 1.98 (132; p. 92) (*cd* different).
(*c*) सजायं Amd (but v. l. in Amd as above).
Upajāti metre (Upendravajrā and Indravajrā).

Incarnate now in Rāma, Viṣṇu's self,/ High Judge of virtue, crossed in Heavenly Car/ his sound-pervaded realm,—and, as He gazed/ on Ocean rich in pearls, his Spouse addressed in love's soft tunes. (P. de Lacy Johnstone's translation)

787*

अथानन्दकरं वक्ष्ये षडतूनां च वर्णनम् ।
यद्रसास्वादमुदिता विभान्ति विबुधाल्याः ॥

(आ) PV 594
(*d*) विभाति PV (MS)
Metrically defective.

Now I shall speak of the delightful description of the six seasons; the abodes of learned men shine brightly, delighted by the appreciation of its poetic sentiments. (A.A.R.)

788*

अथानुक्रमद्वाराणि विरच्यन्तेऽत्र वाङ्मये ।
अन्योक्तिसूक्तमुक्तालीं समुद्धृत्य श्रुताम्बुधेः ॥

(आ) Any 3.25

Now gateways, in due order, into eloquent speech are being made by raising garlands of pearls in the form of humorous and satirical poetry from the ocean of literature. (A.A.R.)

789

अथापि नोपसज्जेत स्त्रीषु स्त्रैणेषु चार्थवित् ।
विषयेन्द्रियसंयोगान् मनः क्षुभ्यति नान्यथा ॥

(आ) BhPn 11.26, 27

Moreover, one who knows the meaning (of the purpose of life) should not get attached to women or to things pertaining to women. The mind gets agitated only when there is the contact of the senses with their objects, not otherwise. (A.A.R.)

790**

अथाप्रशस्ताः खरतुल्यनादाः
प्रदीप्तपुच्छाः कुनखा विवर्णाः ।
निकृत्तकर्णा द्विपमस्तकाश्च
भवन्ति ये वा सिततालुजिह्वाः ॥

(आ) ŚP 2824
Upendravajrā metre.

Then (as omens, goats) possessed of the following signs are inauspicious—those bleating like donkeys, with excessively shining tails, with deformed hoofs, possessing unnatural colour, with ears cut, having forehead resembling that of an elephant and those with tongue and palate pale in colour. (A.A.R.)

791*

अथायतनसंनिधौ भगवतो भवानीपतेर्
मनोहरमचीखनद् भुवनभूषणं भूपतिः ।
विगाहनकुतूहलोत्तरलपौरसीमन्तिनी-
पयोधरभरत्रुटद्विकटवीचिमुद्रं सरः ॥

(आ) Skm [Skm (B) 2065, (a. Vasukalpa), Skm (POS) 5.13 (a Vasukalpa)]
Pṛthvī metre.

Then, in the vicinity of the temple of Lord Śiva, the king had a lake dug, beautiful and an ornament to the world, the rising uneven tides of which were broken by the massive bosoms of the city ladies who were full of enthusiasm in plunging into its waters. (A.A.R.)

अथार्थी जीवलोकोऽयं see No. 2985.

792

अथाशुद्धोद्भवो ग्राम्य- नर्तकस्येव यो भवेत् ।
कैतवस्नेहमापन्नो भवः संकीर्ण उच्यते ॥

(आ) ŚP 3154.

Then impure mixed feelings (around in an audience) are said to be those which are similar to feelings produced by an uncultivated (country) dancer and of false affection (A.A.R.)

793**

अथाश्वानां जन्मदेशान् प्रवक्ष्याम्यनुपूर्वशः ।
उत्तमानां च मध्यानां हीनानां यत्र संभवः ॥

(आ) ŚP 1674 (a. Jayadatta. According to AP from Jayadatta's Aśvaśāstra, but not found in the Tanjore edition).

Now I shall speak, in due order, of the native countries of horses wherein are born those that are superior, middlings and inferior. (A.A.R.)

794*

अथाससादास्तमनिन्द्यतेजा
जनस्य दूरोज्झितमृत्युभीतेः ।
उत्पत्तिमद्वस्तु विनाश्यवश्यं
यथाहमित्येवमिवोपदेष्टुम् ॥

(आ) VS 1898 (a. Pāṇini)
Upajāti metre (Upendravajrā and Indravajrā)

Then the irreprochable luminary [the sun] set; it was as if to instruct [remind] the people, whose fear of death was far away, that things born must necessarily die; just as in his [the sun's] case. (A.A.R.)

795*

अथेतरे सप्त रघुप्रवीरा
ज्येष्ठं पुरोजन्मतया गुणैश्च ।

चक्रुः कुशं रत्नविशेषभाजं
सौभ्रात्रमेषां हि कुलानुसारि ॥

(अ) Ragh. 16.1 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 249).
(आ) SRHt 95.13
(*a*) रघुप्रवीरा: SRHt

Upajāti metre (Upendravajrā and Indravajrā)

Now did the heroes of Raghu's line / raise Kuśa, eldest-born and most renowned / of all their race for virtue, to the throne / of sovereign power;—for, ever in their house / ruled love fraternal. (P. de Lacy Johnstone's translation).

796*

अथेवं रक्षोभिः कनकहरिणच्छद्मविधिना
तथा वृत्तं पापैर्व्यथयति यथा क्षालितमपि ।
जनस्थाने शून्ये विकलकरणैरार्यचरितैर्
अपि ग्रावा रोदित्यपि दलति वज्रस्य हृदयम् ॥

(अ) Uttararāmacarita 1.28
(आ) SR 362.32 (a. Uttara), SSB 251.32, SRK 288. 2 (a. Uttara)
(*c*) करुण० (°णै:) [विकल०] SR, SSB, SRK

Śikhariṇī metre.

Then the wicked Rākṣasa-s resorting to the stratagem of a golden deer acted in such a way that even now it grieves us though avenged. On account of the behaviour of my lord in the lonely Janasthāna, in which his senses were overpowered, even the stone weeps, even the heart of adamant breaks (C. N. Joshi's translation).

797

अथेह कथ्यतेऽस्माभिः कर्मणा येन बन्धनम् ।
छिद्यते सदुपायेन श्रुत्वा तत्र प्रवर्त्यताम् ॥

(आ) ŚP 4424

Now is declared by us that activity by practising which good means man comes to the end of bondage; having heard (this), let it be acted upon. (A.A.R.)

798

अथैतत् पूर्णमभ्यात्मं यच्च नेत्यनृतं वचः ।
सर्वं नेत्यनृतं ब्रूयात् स दुष्कीर्तिः श्वसन् मृतः ॥

(अ) BhPn 8.19, 42 (BhPn (B) 8.19, 42 *cd*—43 *ab*)
(*a*) अध्यात्मं BhPn (var.)

..."no"—this lie has fullness in it. But whoever always speaks lie saying "no" to everything, is always censured and is like a dead man though living. (J. M. Sanyal's translation).

799*

अथो गणपतिं वन्दे महामोदविधायिनम् ।
विद्याधरगणैर्यस्य पूज्यते कण्ठगर्जितम् ॥

(आ) JS 45.72 (a. Rājaśekhara), SH fol. 34[a], (138); Kav. 86
(*a*) नरपतिं [ग०] JS (var.)
(*b*) महामद° SH

Now I bow to (God) Gaṇapati who brings about great joy (to the devotees) and whose trumpeting is worshipped by groups of Vidyādhara-s[1]. (A.A.R.)

1 Semi-divine beings.

800*

अथोच्चकैर्जरठकपोतकंधरा-
तनूरुहप्रकरविपाण्डुरद्युति ।
बलैश्चलच्चरणविधूतमुच्चरद्
घनावलीरुदचरत क्षमारजः ॥

(अ) Śiś 17.52
(आ) SR 127.1 (a. Śiś.), SSB 436.1
(*d*) °चरत: SR, SSB

Rucirā metre

Then arose the dust from the earth high up to reach the mass of clouds—dust raised by the fast moving feet of the soldiers and which possessed the grey colour of the feathers in the neck of a well grown pigeon. (A.A.R.)

801**

अथोच्यते श्वानरुतस्य सारं
सारं समस्तेष्वपि शाकुनेषु ।
विस्पष्टचेष्टं शुभलक्षणं च
शुभाशुभं प्राक्तनकर्मपाकम् ॥

(आ) ŚP 2328

Upajāti metre (Upendravajrā and Indarvajrā).

Now is declared the essence [significance] of the barking of dogs (as omen) which is the essenee of all such omens (at the time of starting on a journey); the clearly discernible activity, the auspicious signs and those that are good and bad as the fruition of the activities of former times. (A.A.R.)

802*

अथोत्तरस्यां दिशि खञ्जरीटम्
आलोक्य कोऽपि स्मितमादधानः ।
कस्याश्चिदास्ये स्मितचारुभासि
सभावयामास विलोचनानि ॥

(आ) Pad 78.4 (a. Bhānukara)
Upajāti metre (Upendravajrā and Indravajrā).

Then one of them, observing a wagtail in the northern direction, smiled and fully directed his glances at the face of a young lady who too was resplendent with smiles. (A.A.R.)

अथोद्दामैरिन्दोः see तथोद्दामैरिन्दोः

803*

अथोदयौ बालसुहृत् स्मरस्य
श्यामाधवः श्यामललक्ष्मभङ्ग्या ।
ताराबधूलोचनचुम्बनेन
लीलाविलीनाञ्जनबिन्दुरिन्दुः ॥

(अ) Kṣemendra's Padya-kādambari quoted in Kavikaṇṭhābharaṇa [Kavi (KM) *ad* 4.1 (p. 160), Kavi (RP) 27]
Upajāti metre (Upendravajrā and Indravajrā).

Then there did rise the moon; the Lord of the Night and a friend of Cupid from boyhood: The Moon with a coquetish small speck in prominence, it being nothing more than a drop of collyrium wiped off in the act of kissing the eyes of his luminary spouse. (Dr. Sūryakānta's translation).[1]

1 Example of purity of flavour.

अथो नरपति see No. 799

804*

अथोपगूढे शरदा शशाङ्के
प्रावृड् ययौ शान्ततडित्कटाक्षा ।
कासां न सौभाग्यगुणोऽङ्गनानां
नष्टः परिभ्रष्टपयोधराणाम् ॥

(अ) JS 226.5 (a. Bilhaṇa), Kuv *ad* 61.123 (p. 141), ŚP 3911, AR 118, 14-5, SR 344.3 (a. Kuv.), SSB 219.5, IS 7624, SRK 142.1, Amd 283.807
(*b*) शरद्ययौ ŚP
Upajāti metre (Upendravajrā and Indravajrā).

Then when the moon was united with [embraced by] the autumn season, the rainy season [the female full of jealousy] became dim [dispirited] in casting glances in the form of lightning. Which woman's happiness of love is not lost when her *payodhara-s* [bosom or clouds of the rainy season] have dropped. (A.A.R.)

805*

अदः समित्संमुखवीरयौवत-
त्रुटद्भुजाकम्बुमृणालहारिणी ।
द्विषद्गणस्त्रैणदृगम्बुनिर्झरे
यशोमरालावलिरस्य खेलति ॥

(अ) Naiṣ 12.35
(आ) SR 135.15 (Naiṣ), SSB 447.15
Vaṁśasthā metre.

Those serried swans, his fame, play in the fountain of tears shed by the wives of his enemies, taking away (for food) those lotus-stalks, the broken conch bracelets of the young wives of the heroes fronting his campaigns. (K.K. Handiqui's translation).

806

अदण्डनमदण्ड्यानां दण्ड्यानां चापि दण्डनम् ।
अग्राह्यग्रहणं चैव ग्राह्याणां ग्रहणं तथा ॥

(अ) KN [KN (ĀnSS) 14.53, KN (BI) 13.53][1]. Cf. Nos. 807, 1071-72 and राजानो मन्त्र°

1 इति वृत्त महीपतेः

Withholding of punishment from those who do not deserve them, and the affliction of them on those who rightly merit them, acceptance of things acceptable and the rejection of those unacceptable (are the functions of the king). (M. N. Dutt's translation).

अदण्ड्यदण्डनं लोके see No. 1071

807

अदण्ड्यान् दण्डयन् राजा दण्ड्यांश्चैवाप्यदण्डयन् ।
अयशो महदाप्नोति नरकं चैव गच्छति ॥

(अ) Mn 8.128. Cf. Nos. 806, 1071-72, and राजानो मन्त्र°
(आ) SRHt 65.15 (a. Manu), VR 1825, SSSN 53.13
(*a*) अदण्ड्यं VR

A king who punishes those who do not deserve it, and punishes not those who deserve it, brings great infamy on himself and (after death) sinks into hell. (G. Bühler's translation).

808

अदत्तं नादत्ते कृतसुकृतकामः किमपि यः
शुभश्रेणिस्तस्मिन् वसति कलहंसीव कमले ।
विपत् तस्माद् दूरं व्रजति रजनीवाम्बरमणेर्
विनीतं विद्येव त्रिदिवशिवलक्ष्मीर्भजति तम् ॥

(आ) SuMuñ° 34
Śikhariṇī metre.

In him who aspires for the result of his own good actions only and does not take (others') things unless given, a series of goodness resides, as a she-swan in lotus. Danger goes afar from him as night from the Sun and divine wealth of auspiciousness resorts to him as learning does the well-disciplined. (A.A.R.)

809

अदत्तदोषेण भवेद् दरिद्रो
दरिद्रदोषेण करोति पापम् ।
पापादवश्यं नरकं प्रयाति
पुनर्दरिद्रः पुनरेव पापी ॥

(अ) VCsr II 5 (MSE)
(आ) Subh 290, IS 189, TP 371, NT 56, IS 7440
(a) अदत्तदानाच्च Subh; अदानदो° TP, NT, IS 7440; दरिद्री Subh; दरिद्रो IS
(b) दरिद्रभावाद्वितनोति Subh; दारिद्र्यदो° TP, NT, IS 7440
(c) पाप हि कृत्वा Subh
Upajāti metre (Upendravajrā and Indravajrā).

A person may become poor by the fault of non-giving (of gifts) and he does sinful deeds by the fault of poverty. He necessarily goes to hell due to the sins. Poor again, sinner again (he becomes). (A.A.R.)

810

अदत्तभुक्तमुत्सृज्य धनं सुचिररक्षितम् ।
मूषका इव गच्छन्ति कदर्याः स्वक्षये क्षयम् ॥

(अ) Dar 2.71

As rats when the property declines, misers when they perish, must give the money which was neither spent nor enjoyed and which they have guarded for a long time.

अदत्तदारं see No. 2789

811

अदत्तानामुपादानं हिंसा चैवाविधानतः ।
परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥

(अ) Mn. 12.7 (Cf. Y 3.136)
(आ) Madanapārijāta 692
(d) कायिकं [शा°] Madana

Taking what has not been given, injuring (creatures) without sanction of the law, and holding criminal intercourse with another's man's wife, are declared to be three kinds of (wicked) bodily action. (G. Bühler's translation).

812

अदत्तेत्यागता लज्जा दत्तेति व्यथितं मनः ।
धर्मस्नेहान्तरे न्यस्ता दुःखिताः खलु मातरः ॥

(अ) Bhāsa's Pratijñāyaugandharāyaṇa 2.7.

Shame were it if she be not betrothed; yet if betrothed sorrow is one's lot; between duty and love mothers are sore vexed in heart. (A. B. Keith's translation in his "The Sanskrit Drama," p. 119).

813

अदनस्पृहया दुरीश्वराणां
सदनद्वारि वितर्दिमाश्रयन्तां ।
अपुनर्भवसाधनं शरीरं
जरयामो वयमों नमः शिवाय ॥

(आ) SuM 20.6
Aupacchandisika metre.

Waiting in the verandah at the entrance of the palace of haughty kings with the desire to get bread one becomes old in body, the instrument for non-re-birth. Om, salutation to Lord Śiva ! (A.A.R.)

814*

अदभ्रमभ्रोपलपट्टकेषु ये
शितीक्रियन्ते मदनेन पत्रिणः ।
तडिल्लता तन्निकषोत्थपावक-
स्फुलिङ्गभङ्गीं ललिताङ्गि सेवते ॥

(अ) Vikram. 13.25
(आ) VS 1781
(a) °पलकुट्टिमेषु यन्त्र VS
(b) छिती° VS; मार्गणाः [प०] VS
(c) तडिल्लतास् VS
(d) °भङ्गील° VS; °तानि बिभ्रति VS
Vaṁśasthā metre.

O Lady of graceful frame, the slender lightning looks like sparks of the fire produced from the rubbing of those arrows of Cupid, which are slightly whetted on the slab of stone in the form of clouds. (S. Ch. Banerji's translation).

815*

अदम्भा हि रम्भा विलक्षा च लक्ष्मीर्
घृताची ह्रिया चीरसंच्छादितास्या ।
अहो जायते मन्दवर्णाप्यपर्णा
समाकर्ण्य तस्या गुणस्यैकदेशम् ॥

(आ) PdT 118 (a. Gadādhara), Pad 29.5 (a. Gadādhara), SR 253.17, SSB 61.29
(a) व [च] PdT (MS)
(b) संच्छादि स्यात् PdT (MS), चीरसंछदितास्या Pad.
Bhujaṅgaprayāta metre.

On hearing only a part of her virtues, Rambhā lost her pride, Lakṣmī became embarrassed, and Ghṛtācī concealed her face with her garment due to shame; and even Goddess Pārvatī, O wonder, grew pale (by defeat). (A.A.R.)

816

अदयं घर्ष शिलायां
दह वा दाहेन भिन्धि लौहेन ।
हे हेमकार कनकं
म मां गुञ्जाफलैस्तुलय ॥

(आ) Skm [Skm (B) 1733, Skm (POS) 4.19, 3]
Āryā metre.

Rub me hard[1] against the touchstone, burn me in fire or break me by striking with a hammer—me, a piece of gold, O goldsmith. But do not weigh me [put me in the same scales] with the (worthless) *guñja*-berries. (A.A.R.)

1 without pity

817*

अदय दशसि किं त्वं बिम्बबुद्ध्याधरं मे
भव चपल निराशः पक्वजम्बूफलानाम् ।
इति दयितमवेत्य द्वारदेशाप्तमन्या
निगदति शुकमुच्चैः कान्तदन्तक्षतौष्ठी ॥

(अ) Kṣemendra's Lāvaṇyavatī in Auc [Auc (KM I) *ad* 35 [p. 154], Auc (RP) 96]
(d) न्यगदत [नि॰] Auc. (var.)
Mālinī metre.

O cruel one, do you bite my lower lip mistaking it for a *bimba-fruit*? O capricious one, now be despaired of (getting) a ripe *jambū-fruit*. Thus another seeing that her husband had reached the door loudly speaks to the parrot with her lip bitten by her paramour. (Dr. Sūryakānta's translation).[1]

1 Example of poet's composition properly ornamented

818*

अदर्शनादापतितः पुनश्चादर्शनं गतः ।
न त्वासौ वेद न त्वं तं कः सन् कमनुशोचसि ॥

(अ) MBh (MBh (Bh) 12.168, 17, MBh (C) 12.6473), Cf. No. 819
(आ) SRHt 265.2 (a. Rāmāyaṇa) (in *c* 4 *akṣara-s* missing)
(इ) Cf. SS (OJ) 494
(a) आदर्शनाच्च प॰ MBh (var.); आपतिता: MBh (var.), SS (OJ)
(b) गता: SS (OJ)
(c) न ते तव न तेषां त्वं SS(OJ); न त्वसौ or नन्वासौ MBh (var.); तत्त्वं तं or न त्वं च (तत्) [न त्वं तं] MBh (var.); न त्व.. त्वं तत् SRHt
(d) का तत्र परिदेवना (°वेदना) SS (OJ); कस्मात् कमनुशोचसि SRHt; तस्मात् (क॰) [कःसन्] MBh (var.); किम् [कम्] MBh (var.); अथ [अनु॰] MBh (var.)

Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve ? (P. C. Roy's translation)

819*

अदर्शनादापतिताः पुनश्चादर्शनं गताः ।
न ते तव न तेषां त्वं तत्र का परिदेवना ॥

(आ) VS 3268 (Cf. No. 818)

They have come to you from an invisible source and they have once again disappeared. They are not yours, nor you theirs. Where is the scope for lamentation here ? (A.A.R.)

820

अदर्शने दर्शनमात्रकामा
दृष्टौ परिष्वङ्गरसैकलोला ।
आलिङ्गितायां पुनरायताक्ष्याम् ।
आशास्महे विग्रहयोरभेदम् ॥

(क्ष) BhŚ 122
(आ) IS 190
(a) अदर्शना BhŚ (var.)
(b) दृष्टे or दृष्ट्वा or दृष्टाः or दृष्टाः BhŚ (var.); °सुखैक° [°रसैक°] BhŚ (var.); °लोलाः or °कामा [°लो°] BhŚ (var.)
(c) आलिंगतायां or आलोकितयां or अलिंगितायां or आलिंगितायाः BhŚ (var.)
(d) अध्यास्महे or नाशास्महे [आ°] BhŚ (var.); अभेदात् BhŚ (var.)

Upajāti metre (Upendravajrā and Indravajrā)

As long as we do not see her, our only wish is to have a glance of her handsome person; but when this simple wish is gratified we are anxious to have her body in our loving embrace. However, when that boon is also granted we pray God that He may be gracious enough never to part us asunder but to keep our bodies inseparably closed to one another ! (P. G. Nath's translation).

821

अदाक्षिण्यादतीवोग्राः पवना इव दुर्जनाः ।
गुरूनपि प्रतिक्षेप्तुं प्रयतन्ते क्षमाभृतः ॥

(आ) SSKR 4.6, KSSKP 4.6, SSSN 37.17

Kings are very harsh for lack of courtesy and mischievious like strong wind; they attempt to contradict even preceptors and elders. (A.A.R.)

अदातरि समृद्धि see किंशुके किं शुकः

822

अदाता पुरुषस्त्यागी दाता त्यागी च नित्यशः ।
इति ज्ञात्वा स्वयं बुद्ध्या धनं दद्यात् पुनः पुनः ॥

(अ) Cr 1144 (CRB I.13) Cf. Nos. 823 and 825.

A non-giver [close fisted person] is a mendicant (in the next birth) and one who is generous (in giving gifts) is always a *tyāgī* [a noble person who performs actions with no thought of reward]. Discriminating thus by one's own intelligence, one should give again and again.

823

अदाता पुरुषस् त्यागी धनं संत्यज्य गच्छति ।
दातारं कृपणं मन्ये मृतोऽप्यर्थं न मुञ्चति ॥

(अ) Cr 33 (CRr I.14, CNW 77 *cd/ab*, CNPh 116, CNP II 210, CPS 7. 19,) Cf. Nos. 822 and 825.
(आ) ŚP 468 (a. Vyāsa) SRHt 17. 14 (a. Bṛhatkathā) and 215.8, (a. Śṛṅgāraprakāśa) SuM 5.15, SR 70.2 (a. ŚP), SSB 339.2, SRK 222.5 (a. ŚP) IS 2745, Kk 30, Vyās 28.
(इ) Vyās (C) 26, Vyās (S) 26.
(b) स्वधनं (°जनं CNP II) त्यज्य गच्छति (°छ°) CNP II, SRHt 17.14 (215.8 as above); सर्वं [ध°] CNPh; गच्छति CNW.
(c) दाताद्दरं CR (var.); कृपणां CNPh.
(d) मृते CNW.

I consider a generous man as a miser, since even after death he refrains from (making use) of his wealth [good deeds); the miser, on the other hand, is generous, since when leaving (this world) [when dying] he gives away his entire wealth.

824

अदातारं दातृप्रवरमनयं विश्वविनयं
विरूपं रूपाढ्यं विगतजयिनं विश्वजयिनम् ।
अकुल्यं कुल्यं त्वामहमवदमाशापरवशात्
मृषावादेत्युक्तिस्त्वयि खलु मृषावादिनि मयि ॥

(आ) SR 106, 156, SSR 398.170

Śikhariṇī metre.

I converted you (in my praise) into the best of generous persons, full of humility, though close-fisted, the unhandsome into one rich in beauty, a defeated one into an all conquering hero, and an ill-born into a nobly born, on account of my hopes of reward; and if my hopes turn out false, then indeed are all my statements falsified. (A.A.R.)

825

अदाता वंशदोषेण कर्मदोषाद् दरिद्रता ।
उन्मादो मातृदोषेण पितृदोषेण मूर्खता ॥

(अ) Cr 34 (CNr 46, CPS 369. 51). Cf. Nos. 822-23.
(आ) SR 161.382, IS 192, SSB 492. 389, VP 9.49
(a) अदातृत्वं (°ता) वंशदोषात् CN (var.), CPS
(b) कर्मदोषेण निःस्वता CN (var.); कर्मदोषात् CN (var) CPS
(c) रुग्नता [उ° CN] (var.), CPS.

Stinginess is due to some faults in one's ancestry; poverty is due to the fault of circumstances; madness comes through the mother and foolishness through the father.

अदातुर्मनसं क्वापि see No. 825

अदातृत्वं (°ता) वंशदोषात् see No. 825

826

अदातृमानसं क्वापि न स्पृशन्ति कवेर्गिरः
दुःखायैवातिवृद्धस्य विलासास्तरुणीकृताः ॥

(अ) BhPr [BhPr (NSP) 132, BhPr (B) 132]
(आ) SR 71.21, SSB 341.21

(a) अदातुर्मनसं SR, SSB
(c) दोषयै° SR, SSB

Nowhere do a poet's songs touch a non-giver's mind; to the distress of the exceeding old sports are made young. (L. H. Gray's translation).[1]

1 Kālidāsa's words.

अदानदोषेण भवेद् see No. 809

827

अदानमीषद् दानं च किंचित् कोपाय दुर्धियाम् ।
संपूर्णदानं प्रकृतिर् विरामो वैरकारणम् ॥

(अ) Kalivi 95

To silly people the non-giving of gifts or the partial giving of the same produces slight anger. Fullness in giving is considered natural; its stoppage causes enmity. (A.A.R.)

828

अदान्तस्याविनीतस्य वृथापण्डितमानिनः ।
न गुणाय भवन्ति स्म नटस्येवाजितात्मनः ॥

(अ) BhPn 10.78, 26

(Study of the *śāstra-s*) has done him no good as he has no self-control and humility but only vain pride of a smattering of knowledge; he is like an actor without self-mastery. (A.A.R.)

829*

अदाहि यस्तेन दशार्धबाणः
पुरा पुरारेर्नयनालयेन ।
न निर्वहंस्तं भवदक्षिवासी
न वैरशुद्धेरधुनाधमर्णः ॥

(अ) Nais 8. 73
Upendravajrā metre.

Cupid, who was aforetime burnt by the god of fire with his abode in Śiva's eye, is not now a defaulter in paying the debt of hostility, burning as he does the god of fire, taking up his abode in thy eyes. (K.K. Handiqui's translation).

अदीप्त्या जीवनं शून्यं see No. 3345

830

अदीप्तेऽग्नौ हतो होमो हता भुक्तिरसाक्षिका ।
उपजीव्या हता कन्या स्वार्थे पाकक्रिया हता ॥

(अ) Cr 35 (CSr I. 97)
(आ) IS 7441.

(a) अदीप्ताग्नौ CS; अदिप्तेग्नौ (*sic* !) CS (var.); होम (°मौ; °मः) CS (var.)
(b) हतो CS (var.); भुक्तार CS (var.); असाक्षाया (°क्षिणी; °क्षिकाः) CS (var.)
(c) उपजीवा CS (var.); उपजिव्या CS (var.)
(d) पाक हता क्रिया [पा° ह°] CS (var.).

Lost are oblations in the fire without flame; lost is a benefit without witnesses; lost is a daughter on whose earnings one lives; and lost is a cooking for one's self only.

831-3*

अदीर्घं कालमापन्नः प्रश्रयं युवतेः स्मरः ।
प्रगल्भ्यते मनस्येव मुग्धं वपुषि जायते ॥

बिभेत्यङ्गार्पणे वाञ्छ- त्यालिख्यातां रतिं प्रिये ।
उक्तप्रत्युक्तसंमूढा संमुखं न निरीक्षते ॥

रतचूतफलोत्पाक- रसैः कान्तं न धिन्वती ।
बाला निदाघलक्ष्मीव तापयत्येव केवलम् ॥

(अ) Nāṭakalakṣa° 2343-2348. (Cf. Nos. 5000-05, कण्ठग्रहं न वा° and विपक्षगन्ध°

Love which has not for long gained control of the girl's modesty swells only in her heart and is born bewildered in her body. She fears to surrender herself; she desires her friend to expatiate on the pleasure with her lover. Inexperienced in conversation, she does not look him in the face. Not satisfying her lover with the flavours of the ripe mango-fruit of love, the girl, like the splendour of summer, torments him only (Miles Dillon's translation).[1]

1 Description of the first stage of youth of the heroine.

834

अदीर्घदर्शिभिः क्रूरैर् मूढैरिन्द्रियसायकैः ।
हसद्भिः क्रियते कर्म रुदद्भिरनुभूयते ॥

(आ) VS 3360, SRHt 49.3 (a. Vyāsaśataka), SSSN 39.4
(a) °भिर् मूढैः SRHt, SSSN (see b)
(b) क्रूरैरैन्द्रियकैरपि SRHt, SSSN (see c)

By the arrows of foolish senses which are cruel and not far-seeing are actions done merrily; the results are experienced in weeping. (A.A.R.)

835

अदीर्घसूत्रः स्मृतिमान् कृतज्ञो नीतिशास्त्रवित् ।
धीमानायतिदर्शी च मन्त्री राज्ञः सुसंनिधिः ॥

(अ) Cr 36 (CRr V. 15, CPS 114.16)
(a) अदीर्घसूत्रो विज्ञश्च CR (var.); अदीर्घसूत्री CPS
(c) अत्यायतिदर्शी suggested by O. Botto
(d) राजः (°ज्ञो) CR (var.); ससन्निधिः CR (var.) Cf. Cvr 225

The councillor should be very near to the king, quick in action, to have a good memory, grateful, should know the *nīti-śāstra*, be intelligent and have a good grasp (of the possibilities) of the future.

अदीर्घसूत्रताक्षौद्यं see कौलिन्यं कूट°

836

अदुर्गविषयः कस्य नारेः परिभवास्पदम् ।
अदुर्गोऽनाश्रयो राजा पोतच्युतमनुष्यवत् ॥

(अ) H (HJ 3.54, HS 3.51, HM 3.51, HK 3.51, HP 3.49, HN 3.49, HH 82, 4-5, HC 109. 2-3). Cf. KN 4.58, Matsya-purāṇa in VīrR 203
(आ) SR 143.64 (a.H.), SSB 463.4, IS 193
(a) अदुर्गो विषयो यस्य HS; अदुर्गो वि० HM, HP, SR, SSB; सदुर्गो or सुदुर्गो H (var.)
(b) राज्ञो [ना°] IS; °स्पदः IS
(c) अदुर्गविषयो HS; अदुर्गो विषयो IS
(d) गोत्र [पो°] IS

By what enemy (is) an unfortified country not liable to subjugation ? A prince without a fortress (is) helpless as a man fallen out of a ship. (F. Johnson's translation).

अदुर्गविषयो कस्य यस्य see No. 836

अदुर्गो विषयो यस्य see No. 836

837

अदुष्टापतितां भार्यां मूढो यस्तु परित्यजेत् ।
सप्तजन्मनि स स्त्रीत्वं लभते नात्र संशयः ॥

(आ) ŚP 706. Cf. No. 838.

That fool, who abandons his wife who is unfallen and guiltless, obtains without doubt the state of being born a woman for seven births. (A.A.R.)

838

अदुष्टापतितां भार्यां यौवने यः परित्यजेत् ।
स जीवनान्ते स्त्रीत्वं च वन्ध्यत्वं च समाप्नुयात् ॥

(अ) Dakṣa 4.16 (in some editions 4.17) Cf. No. 837
(a) अदुष्टां पतितां Dakṣa (Dutt's ed.)
(d) वन्ध्यत्वं Dakṣa (var.)

He, who renounces in youth a wife who is free from any fault and is not degraded, will attain after death womanhood and become barren. (M. N. Dutt.s translation)

839

अदूरगमनं तीर्थम् अदेहदमनं तपः ।
अनम्भःसंभवं स्नानं मातुश्चरणपङ्कजम् ॥

(आ) SuM 31.5

The lotus feet of the mother is a holy place of pilgrimage not far off, penance without torture to the body, and a (holy) bath without water. (A.A.R.)

840*

अदृश्यन्त पुरस्तेन खेलाः खञ्जनपङ्क्तयः ।
अस्मर्यन्त विनिःश्वस्य प्रियानयनविभ्रमाः ॥

(अ) Rāmacarita 1.19
(आ) Amd 245.679

Rows of sporting wagtails were seen by him in front of him; and he was reminded, sighing, the sportive movements of the eyes of his beloved. (A.A.R.)

841

अदृष्टगुणदोषाणाम् अधृतानां च कर्मणाम् ।
नान्तरेण क्रियां तेषां फलमिष्टं प्रवर्तते ॥

(अ) R [R (Bar) 3.62, 16, R (G) 3.71, 13, R (B) 3.66, 17].
(b) अहितानां (आ०) च (तु) R (var.); कर्मस्व- (स्वधर्म) भिरतात्मनां R (var.); अभ्रुवाणां R (var.); तु [च] R (var.)
(c) नांतरे क्रियतां वीर R (var.); अंतरेण R (var.);

क्रिया R (var.); वीर [ते०] R (var.)
(d) फल (°ल) काले R (var.); बलविष्ट [फ०] R (var.); च वर्तते [प्र०] R (var.)

Persons are not aware of the acts done by them in their previous births; they cannot see the virtuous or the wicked side of these acts; but it is certain that the fruits that are now being enjoyed must conform to the acts done by them before. (T. Srinivasa Raghavacharya's translation).

अदृष्टदानं कृतपूर्वनाशनं see विमानना दुश्चरि°

अदृष्टनर आदिष्ट see कपाल उपहारश्च

842*

अदृष्टपूर्वः कण्ठोऽयं कान्ताया भुवनत्रये ।
यस्माद्वीणानिनादस्य समुद्भूतिर्विभाव्यते ॥

(आ) SSB 81.1

There was not seen before, in the three worlds, such a (sweet) throat of the beloved, from which (surely) has risen the melody of the lute. (A.A.R.)

843*

अदृष्टपूर्वमस्माभिर् यदेतद्दृश्यतेऽधुना ।
विषं विषधरैः पीतं मूर्छिताः पथिकाङ्गनाः ॥

(आ) VS 1729, ŚP 3896, SR 343.97 (a. ŚP), SSB 217.1, SSSN 216.6 (Cf. Kuv 37.85)
(b) यदेवं [यदेतद्] ŚP; यदि त° SSSN

What is seen now has never been seen by us before : the serpents drank the poison (but) the wives of travellers swooned (as the effect of the poison). [The clouds took in water, i.e. fresh clouds were seen in the sky and separated ladies were affected]. (A.A.R.)

844

अदृष्टपूर्वानादाय भावानपरिशङ्कितान् ।
इष्टानिष्टान् मनुष्याणाम् अस्तं गच्छन्ति रात्रयः ॥

(अ) MBh [MBh(Bh)12.318.8, MBh (C) 12.2519
(आ) SR 379.78, IS 194
(a) आधाय [अदाय] MBh (var.)
(b) भावनपरि MBh (var.); भवान् MBh (var.); °शंकित: MBh (var.)
(c) इष्टानिष्ट [°ष्टा] MBh (var.)
(d) अंतं MBh (var.); नाशु or आशु [अ०] MBh (var); व्युच्छंति [(व्यु०] MBh (var.); वांछति or गच्छति MBh (var.); रात्रिषु MBh (var.)

The nights are ceaselessly going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him. (P. C. Roy's translation)

845

अदृष्टपूर्वा बहवः सहायाः
सर्वे पदस्थस्य भवन्ति वश्याः ।
अर्थाद्विहीनस्य पदच्युतस्य
भवन्ति काले स्वजनोऽपि शत्रुः ॥

(अ) Cr 37 (CRr II.13, CPS 30.17), CP 1.109, 7
(इ) NM (T) 6.9.
(a) सहाया CR (var.).
(b) दवस्थस्य CR (var.); मित्राः [व°] GP.
(c) अर्थैर्विहीनस्य CR (var.), GP; पादच्युतस्य CR (var.)
(d) भवत्यकाले CR (var.), GP; भवेद्धि CR (var.); हि [ऽपि] CR (var.), शत्रु CR (var.).

Upajāti metre (Upendravajrā and Indravajrā)

When a man is powerful and prosperous, friends gather around him and (come to him) from all directions; (but) if he is out of office and (lost his) fortune, they turn their backs on him, as foes in time of calamity.

846

अदृष्टमुखभङ्गस्य युक्तमन्धस्य याचितुम् ।
अहो बत महत् कष्टं चक्षुष्मानपि याचते ॥

(आ) VS 503, ŚP 253, SR 73.8 (a. VS), SSB 343.8, SRHt 221. 1 (a. Suvarṇadeva) SSSN, 175.1, SMa 2.43
(a) अदृ: ष्ट° SSSN

It is but proper for the blind to beg as he does not see the change of expression [contempt] (on the face) of the person begged. O wonder and alas! greatly pitied should be the one who has eyes and begs. (A.A.R.)

847*

अदृष्टव्यापारं गतवति दिनानामधिपतौ
यशः शेषीभूते शशिनि गतधाम्नि ग्रहगणे ।
तथान्धं संजातं जगदुपनते मेघसमये
यथामी गण्यन्ते तमसि पटवः कीटमणयः ॥

(आ) ŚP 898 (a. Ānandavardhana), JS 83.6 (a. Ānandavardhana), SR 229.239, SSB 621.7 (a. Ānandavardhana), SRK 193.3 (a. Viśvaguṇādarśa(?)), IS 195, Any 78. 24
(a) अदृष्टिव्यापारं ŚP, JS, Any
(c) तथा ध्वांतं जातं SR, SSB, SRK Viśvaguṇādarśa IS (Zweiter Beitrag p. 403) तथांव

संजातं IS; सदा [त°] JS (var.) उपगते IS
Śikhariṇī metre.

When the lord of the day [the Sun] has ceased his activity, when the moon remains only in its fame and other planets are devoid of lustre, then when the world is under the grip of darkness in the rainy season then only are the gems of worms [glow-worms] noticed as efficient (in dispelling a little darkness). (A.A.R.)

अदृष्टिदानं see No. 639

अदृष्टिव्यापारं see No. 847

848*

अदृष्टे दर्शनोत्कण्ठा दृष्टे विच्छेदभीरुता ।
नादृष्टेन न दृष्टेन भवता लभ्यते सुखम् ॥

(आ) Kpr 5. 128 (p. 208), KāP *ad* 5.1 (p. 143, 2-3), Dhv *ad* 3.95 (p. 521.6-7), AlR 415, SRHt 256.3 (a. Sar.); VS 1043, SR 291.1, (a. Kpr.), SSB 929.2 (a. Kpr.), IS 197
(b) विश्लेष SRHt
(d) विद्यते [ल°] SRHt

There is no comfort to me from you either when seen or unseen; in the former (I am troubled by) the fear of separation, and in the latter (by) a longing to see you. (G. Jhā's translation).[1]

1 Example of abstruse subordinate suggestion.

अदेशः सुभगः see No. 409

849

[अदेशकालार्थमनायतिक्षमं
यदप्रियं लाघवकारि चात्मनः ।
विचिन्त्य बुद्ध्या मुहुरप्यवैम्यहं
न तद्वचो हालहलं हि तद्विषम् ॥

(अ) P (PT 3.66, PTem 3.52, Pts 3.112, PtsK 3.113, PRE 3.54, PP 3.100). Cf. KSS 10. 62, 59. Cf. Ru 145
(आ) SR 379. 77, IS 198
(इ) Old syriac 6.39
(a) °कालक्षम् Pts, PtsK, PP, SR
(c) यो भाषते कारणवर्जितं वचो PP, PRE; योऽत्राब्रवीत्कारणवर्जितं वचो Pts, PtsK, SR
(d) न तद्वचः स्याद्विषमेव (तद्भवेत् तद्वचः PtsK, SR) PRE, Pts, PtsK, PP, SR
Vaṁśasthā metre.

On pondering carefully and frequently over the matter of man's utterance which is out of tune with place and time, which is not beneficial for future good, which displeases others and lowers one's prestige, I have come to the conclusion that it is not speech (that he makes) but the terrible *hālāhala* poison. (A.A.R.)

850

अदेशकाले यद् दानम् अपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

(अ) MBh [MBh (Bh) 6, 39, 22, MBh (C) 6. 1448; BhG 17.22.]
Cf. दातव्यमिति and यत्तु प्रत्युपकारार्थम्
(आ) IS 199, SSap 330
(b) °भ्यः प्र° MBh (var.)
(c) अविज्ञातं (°तु) MBh (var.); अवज्ञातं MBh (var.)
(d) तद्दानं तामसं स्मृतं MBh (var.)

What gift at the wrong place and time / and to unworthy persons is given, / without (suitable) marks of respect and with contempt, // that is declared to be darkness. (F. Edgerston's translation).

अदेशस्थो बहुरिपु see कालो दृढो

851

अदेशस्थो हि रिपुणा स्वल्पकेनापि हन्यते ।
ग्राहोऽल्पीयानपि जले गजेन्द्रमपि कर्षति ॥

(अ) KN, [KN (BI) 9.38, KN (ĀnSS) 9.39], H (HJ 4.49, HS 4.45, HM 4.45, HK 4.50, HP4.48, HN 4.48, HH 107. 13-4, HC 143, 14-5). Cf. नक्रः स्वस्थानमासाद्य
(आ) IS 200
(a) ऽपि [हि] IS
(b) बाध्यते [ह°] HS; वध्यते [ह°] IS
(d) गजेशम् IS, गजेन्द्रमपक° KN; अपकर्षति [ग°] HP (var.)

One out of his place is vanquished even by an insignificant foe. An alligator, although very small, drags even the king of elephants under the water. (F. Johnson's translation).

852

अदैवं दैवतं कुर्युर् दैवतं चाप्यदैवतम् ।
लोकपालान् सृजेयुश्च लोकानन्यांस्तथा द्विजः ॥

(आ) VS 2835, ŚP 1315
(d) लोकानन्यांश्च कोपिताः ŚP

The twice born can make gods of those who are not gods and gods into non-gods; he may (even) create the guardians of the directions, as also create different worlds. (A.A.R.)

अदैवं खलु see No. 634

853*

अदोषाद्दोषाद्वा त्यजति विपिने तां यदि भवान्
अभद्रं भद्रं वा त्रिभुवनपते त्वां वदतु कः ।
इदं तु क्रूरं मे स्मरति हृदयं यत् किल तया
त्वदर्थं कान्तारे कुलतिलक नात्मापि गणितः।।

(आ) PG 297; (a. Rāmacandradāsa) Vijjala-nīla-maṇi 162 (a. Padyāvalī)

(b) नमन्दं मन्दं वा PG (var.); अजकुलपते [त्रि०] PG (var.)

(c) स्फुरति [स्म०] PG (var.)
Śikhariṇī metre

If you abandon her (Sītā) in the forest, whether innocent or guilty, who, in the three worlds, will speak to you about it that it is wrong or right ? But my hard heart does indeed remember that for your sake, O best in the family, she did not spare herself in the forest. (A.A.R.)

854

अद्भिः शुध्यन्ति वस्त्राणि मनः सत्येन शुध्यति ।
अहिंसया च भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

(आ) Subh 192, SuB 4.4, IS 202, Cf. No. 855.

(c) पूतात्मा [भू०] Subh; पूतत्मा [भू०] SuB

Garments are cleaned by water. the mind by truth; the soul by *ahiṁsā*; the intellect by knowledge.

855

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

(अ) Mn (MnJ) 5.109, MnJh 5.108), Vi 22.92, Vās 3.60, B. 1, 5, 8, 2 *ad/cb*. Cf. तपो वेदविदं and भूतात्नस्वपोविद्य Cf. No. 854

(आ) IS 201, BrDh 2.6, 7, SSap 412

(इ) Tantri (OJ) 35

(a) अद्भिः शु० गा० tr. B.

(b) शुध्यतीति B (*d.* see *d*); शुध्यन्ते Tantri (OJ)

(c) अहिंसया च भू० B

(d) शुध्यतीति Vās, B.

The body is cleansed by water, the internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge. (G. Bühler's translation).

856*

अद्भुतस्तर्कपाथोधिर् अगाधो यस्य वर्धकः ।
अक्षपादोऽतमःस्पृष्टस् त्वकलङ्कः कलानिधिः ॥

(अ) Viśvaguṇādarśa 560

(आ) SR 42.1, SSB 297.1, SRK 81.4 (a. Viśvaguṇādarśa)

The ocean of *tarka* is indeed wonderful whose architect is the very deep *akṣapāda*, untouched by lethargic qualities (*tamoguṇa*) and a treasure house of knowledge free from stain. [He is born blind but untouched by darkness, and he is the full moon but without the black spot]. (A.A.R.)

857

अद्भयोऽग्निर्ब्रह्मतः क्षत्रम् अश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥

(अ) Mn (MnJ) 9.321, MnJh 9.321), MBh (MBh (Bh) *ad* 1.126, 34 (1423*), MBh (Bh) 5.38, 13; 5.15, 32; 12.56, 24 and 12.79, 22

(a) आज्यो [अ०] MBh 12.56, 24 (var.); ब्रह्मणः or ब्राह्मणा or ब्रह्मत० MBh Ādi and 12.56, 12, 79, 22 (var.); प्रोक्तः [क्ष०] MBh 12.56, 24 (var.)

(b) अश्मतो or शश्मनो or अश्नतो or अश्मानो (°षो) MBh 12.56. 24 and 12.79.22; लोभम् or लेहम् or लोकम् or लोलम् MBh 12.56, 24 (var.) उत्तमं MBh 12. 79, 22 (var.)

(c) एषां [ते०] MBh (Bh) 5.38, 13 (var.); 5.72, 17 (var.); सर्वगतं MBh Ādi (var.) and 5,15, 32 (var.), 5.38,13 (var), 12.56. 24 (var), 12.79, 17 (var.); धर्मगतं MBh 12.56, 24 (var.); सर्वगमं MBh 15.56, 24 (var.)

(d) स्वं स्वं [स्वा०] MBh (Bh) 5.15, 32 (var.) ; स्वात्म० [स्वा°] MBh (Bh) 5.38, 13 (var.); सस्तु [स्वा०] MBh 12. 56, 24 (var); स्वस्व० MBh 12.79, 22 (var.); °श्यति MBh 12.56, 24 (var.).

Fire sprang from water, Kṣatriya-s from Brāhmaṇa-s, iron from stone; the all-penetrating force of those [three] has no effect on that whence they were produced. (G. Bühler's translation)

अद्यकालिकया बुद्ध्या see No. 4779

858**

अद्यतनो योद्धव्ये
शकुनो विजयाय यात्रिकविरुद्धः ।
दिवसान्तरिते युद्धे
क्षेमः प्रास्थानिकः शकुनः ॥

(आ) ŚP 2758.
(*b*) शकुने ŚP
Āryā metre.

For to-day's fighting the omen (seen) for victory is inimical to the traveller [to the person who sets out]. For the battle of the next day (however), this favourable omen at the time of starting is for his welfare. (A.A.R.)

अद्य द्यूतजिताधरग्रहविधावीशोऽसि see No. 133

859*

अद्य धारा सदाधारा सदालम्बा सरस्वती ।
पण्डिता मण्डिताः सर्वे भोजराजे भुवं गते ॥

(आ) SR 117.83, SSB 416.10

Now that king Bhoja has come to the earth [throne], the kingdom of Dhārā has a good ruler [support], learning a good patron, and learned men (will be) well rewarded. (A.A.R.)

860**

अद्य प्रभृत्यवनताङ्गि तवास्मि दासः
क्रीतस्तपोभिरिति वादिनि चन्द्रमौलौ ।
अह्नाय सा नियमजं क्लममुत्ससर्ज
क्लेशः फलेन हि पुनर्नवतां विधत्ते ॥

(अ) Kum 5.86 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 80)
(आ) Sar 652.19-653.2.
(*a*) अनवम् Kum (var.)
(*b*) फीतस् [क्री०] Kum (var.); चन्द्रमौलन् Kum (var.)
(*c*) श्रमम् [क्ल०] Kum (var.)
(*d*) पिधत्ते or प्रपेदे [वि०] Kum (var.)
Vasantatilakā metre.

"From today, (O) you possessed of a beautiful body, I am your slave bought by (your) austerities"—as the mooncrested one spoke thus, she immediately bid adieu to the fatigue due to her (observance of the) vows; for fatigue brings on freshness again by (its) fruit (being secured). (R. D. Karmarkar's translation).

861*

अद्य भौमदिनं सत्यं सत्यमप्रस्तुतं तव ।
तथापि दूति गन्तव्यं नार्तः कालमपेक्षते ॥

(आ) VS 1179.

Today is Tuesday, it is true, and you have by no means recommended (my starting to meet the beloved). Still, dear messenger, I must go; for one tormented by love does not brook delay [cares not to wait for auspicious time]. (A.A.R.)

862*

अद्य मे सफलमायतनेत्रे
जीवितं मदनसंश्रयभावम् ।
आगतासि भवनं मम यस्मात्
स्वागतं तव वरोरु निषीद ॥

(आ) Nāṭyaśāstra *ad* 16.38
Svāgatā metre.

Today the two large eyes of mine[1] have attained their object and so has my life and love, because you have come to my house; O fair lady, you are welcome; please be seated. (M. Ghosh's translation).[2]

1 My question mark (L.S.)
2 Example for a svāgatā verse.

863

अद्य यावदपि येन निबद्धौ
न प्रभू विचलितुं बलिविन्ध्यौ ॥
आस्थिताबितथतागुणपाशस्
त्वादृशा स विदुषा दुरपासः ॥

(अ) Naiṣ 5.130
(*c*) आश्रुताबितथता Naiṣ (var.)
(*d*) त्वादृशेन Naiṣ (var.)
Rathoddhatā metre.

A wise man like thee cannot get rid of the noose that is fidelity to one's promise—the noose, bound by which Bali and Vindhya are still unable to move. (K. K. Handiqui's translation).

864

अद्य शीतं वरीवर्ति सरीसर्ति समीरणः ।
अपत्नीको मरीमर्ति नरीनर्ति कुचोष्णवान् ॥

(आ) SR 345.7, SSB 222.10, SRK 143.5 (a. Sphuṭa-śloka), IS 7625

Today the cold is very intense and the wind blows severely [bitingly]; it is death to one without wife and dancing joy to him who is warmed by the bosom (of his wife). (A.A.R.)

865*

अद्य स प्रवसतीति सुभ्रुवः
श्रोत्रसीमनि विजृम्भिते ध्वनौ ।
सद्य एव निजपाणिगुम्फिते
पुष्पदामनि महोरगभ्रमः ॥

(आ) Vidy 590 (a. Rucipati)
Rathoddhatā metre.

When the sound (news) that the lover would be going on a journey today disclosed itself at the border of her ear, the charming-eye-browed one had the flurried vision that the flower garland which she was stringing with her own hands had turned out to be a big snake. (A.A.R.)

866*

अद्य सुन्दरि कलिन्दनन्दिनी-
तीरकुञ्जभुवि केलिलम्पटः ।
वादयन् मुरलिकां मुहुर्मुहुर्
माधवो हरति मामकं मनः ॥

(आ) PG 165, Cf. Premāmṛta, Dānakhaṇḍa 13, (ed. Murshidabad) 1335 (=1928)
(b) कोपि लम्पटः [के°] PG (var.)
Rathoddhatā metre.

Today, my charming friend, Kṛṣṇa captivates my heart playing on the flute frequently, full of joyful sport, in the grounds of the arbours of the river Yamunā. (A.A.R.)

867*

अद्य स्वर्गवधूगणे गुणमय त्वत्कीर्तिमिन्दूज्ज्वलाम्
उच्चैर्गायति निष्कलङ्कमदशामादास्यते चन्द्रमाः ।
गीताकर्णनमोदमुक्तयवसग्रासाभिलाषो वद
स्वामिन्नङ्कमृगः कियन्ति हि दिनान्येतस्य वर्तिष्यते ॥

(आ) SkV 1007, (a. Amarasiṁha), Skm [Skm (B) 1634, Skm (POS) 3.53, 4] (a. Murāri), Prasanna 76b (Amarasiṁha)
(a) स्वर्गिव° Skm, SkV (var.); गुणमयस् Prasanna; त्वत्कीर्तिं Skm (B); °भिदुज्वला Prasanna.
(c) ग्रीवाकर्णललाटमुक्ता Prasanna; वर Skm (POS), Skm (B) (MS), SkV (var.)
(d) कियंति दिवसान् Prasanna
Śārdūlavikrīḍita metre.

As now the nymphs of heaven sing aloud / your moonbright fame, / the moon itself will soon attain / to spotlessness; / for how long can its deer-mark live, / its appetite for grazing lost / in its delight of listening to that song ? (D. H. H. Ingalls's translation).

868*

अद्य स्वां जननीमकारणरुषा प्रातः सुदूरं गतां
प्रत्यानेतुमितो गतो गृहपतिः क्षुत्वैव मध्यंदिने ।
पङ्गुत्वेन शरीरजर्जरतया प्रायः स लक्ष्याकृतिर्
दृष्टोऽसौ भवता न किं पथिक हे स्थित्वा क्षणं कथ्यताम्

(आ) SkV 828, Kav 521, Prasanna 154b (*ab* only)
(a) जनंनी Kav (MS); सूदूरं Kav (MS)
(b) गृहताति: Kav (MS)
(c) सुलक्ष्याकृतिर् Kav (but MS as above)
Śārdūlavikrīḍita metre.

Early this morning my husband's mother in a needless huff / set off for distant parts, and husband when he heard of this / —that was at noon—set off to fetch her back. / Oh traveller, did you see him on the way ? / His lameness and decrepitude would easily mark him out. / Remain a while and tell me. (D.H. H. Ingalls's translation).

अद्याक्रान्ता वसतिर° see No. 1149

अद्यात् काकः पुरोडाशम् see यदि न प्रणयेद्राजा

869*

अद्यापि कोकनदचारुसरेखहस्तां
तां शातकुम्भकलशस्तनचारुगात्रीम् ।
बिम्बाधरीं विषमबाणनिपीडिताङ्गीं
संचिन्तये द्व्यणुकमध्यतनुप्रकाशाम् ॥

(अ) Caur [(Caur) (A) 114]
Vasantatilakā metre.

Even today I remember her with her painted and lovely hands like red lotuses, her gracious body, her breasts like two golden jars, her lips red like *bimba*-fruit, her heart troubled by the god of (five) arrows, her radiant waist subtle like two atoms.

870*

अद्यापि कोपविमुखीकृतगन्तुकामा
नोक्तं वचः प्रतिददाति यदैव वक्त्रम् ।
चुम्बामि रोदिति भृशं पतितोऽस्मि पादे
दासस्तव प्रियतमे भज मां स्मरामि ॥

(अ) Caur [Caur (POS) 36, Caur (B) 36]
(*b*) पूर्वम् [वक्त्रम्] Caur (B)
Vasantatilakā metre..

And then, I remember, when she turning her face (aside) in anger, and wishing to go away, did not respond to my words, nor did she offer her face (to kiss). I kissed her (drawing her towards myself) and when she began to cry in earnest, I (afraid of her real anger and pain) fell at her feet, and said, 'Dearest, I am your slave ! Love me.' (S. N. Tadpatrikar's translation).

871*

अद्यापि चाटुशतदुर्ललितोचितार्थं
तस्याः स्मरामि सुरतक्लमविह्वलायाः ।
अव्यक्तनिःस्वनितकातरकथ्यमान-
संकीर्णवर्णरुचितं वचनं प्रियायाः ॥

(अ) Caur [Caur (POS) 21, Caur (B) 24.]
(*c*) अव्यक्तनिस्व° (Caur (B)
Vasantatilakā metre.

I still remember my beloved, who being exhausted by the exertions of sex-act, spoke many sweet coaxing words, the right meaning in which was made difficult, owing to the syllables coming out in broken order, in a trembling, indistinct voice. (S. N. Tadpatrikar's translation.

अद्यापि जातु निपुणं see No. 936

872*

अद्यापि तत्कनककुण्डलघृष्टगण्डम्
आस्यं स्मरामि विपरीतरताभियोगे ।
आन्दोलनश्रमजलस्फुटसान्द्रबिन्दु-
मुक्ताफलप्रकरविच्छुरितं प्रियायाः ॥

(अ) Caur [Caur (POS) 12, Caur (B) 12, Caur (KM) 77, Caur (A) 70].
(आ) ŚP 3467 (a. Amaruka), VS 1291 (a. Bilhaṇa), SR 278.39 (a. VS), SSB 107.43, Sar *ad* 1.152 (195; p. 136), Amd 176.470
(*a*) तत्प्रचलकुण्डल ŚP, VS, SR, SSB; °मृष्ट° [°घृष्ट°] Caur (A) °धृष्टिगौरं VS (but c as above); घृष्टमाण्ड Amd (var.); °ण्डस् Amd (var.)
(*b*) आस्यं Amd (var.); वक्त्रं [आस्यं] ŚP, VS, SR, SSB
(*c*) °घर्म° [सान्द्र °] Sar; °सार्द्र° VS (var.)
(*d*) °विस्फुरितं युवत्याः Caur (A)
Vasantatilakā metre.

I remember during reversed sex-act, the face of my beloved, gold ear-rings rubbing against her cheeks, face looking dense with drops of perspiration caused by exertion of swinging the body, the drops appearing like thickly spread collection of pearls (S.N. Tadpatrikar's translation).

873*

अद्यापि तत्कनकगौरकृताङ्गरागं
प्रस्वेदबिन्दुविततं वदनं प्रियायाः ।
अन्ते स्मरामि रतिखेदविलोलनेत्रं
राहूपरागपरिमुक्तमिवेन्दुबिम्बम् ॥

(अ) Caur [Caur (B) 10, Caur (POS) 10]
Vasantatilakā metre.

Even at this moment (of my life), I remember the face of my beloved, be-smeared with gold-dust shining all over with drops of perspiration, eyes dull on account of fatigue of the sexual act, like the disc of the moon just freed from the eclipse caused by Rāhu (S. N. Tadpatrikar's translation)

874*

अद्यापि तत्कनकरेणुघनोरुदेशे
न्यस्तं स्मरामि नखरक्षतलक्ष्म तस्याः ।
आकृष्टहेमरुचिराम्बरमुत्थितायां
लज्जावशात् करधृतं च ततो व्रजन्त्याः ॥

(अ) Caur [Caur (POS) 15, Caur (B) 15].
(*b*) तस्याः [न्य°]......न्यस्तम् [त°] Caur (B)
(*c*) °तयाः Caur (B)
Vasantatilakā metre.

I still remember (having seen) that mark of deep nail-prints on her thigh annointed with gold-dust and sandle-paste, the mark being seen, as she got up and I snatched her shining garment, the mark then being shyly covered by her hand, as she walked away (from me). (S. N. Tadpatrikar's translation).

875*

अद्यापि तत्कमलरेणुसुगन्धगन्धि
तत्प्रेमवारि मकरध्वजपातकारि ।
प्राप्नोम्यहं यदि पुनः सुरतैकतीर्थं
प्राणांस्त्यजामि नियतं तदवाप्तिहेतोः ॥

(अ) Caur [Caur (POS) 42, Caur (B) 42]
(a) वक्त्र' [गन्धि] Caur (B)
(b) °जतापहारि Caur (B)
(c) सुरतैकतीर्थे Caur (POS)
(d) नितरां Caur (B)
Vasantatilakā metre.

If I were to possess again that sole sacred bathing place of Surata, having water of Love, sweetly fragrant like the aroma of lotus-pollen, destroying all the sins of Cupid, I shall, sure, give up this life to gain that spot. (S. N. Tadpatrikar's translation).

अद्यापि तत्कुचयुगग्रहणेन see No. 876

876*

अद्यापि तत्कुतकचग्रहमाग्रहेण
दन्तैर्मया दशनवाससि खण्ड्यमाने ।
तस्या मनाङ्मुकुलिताक्षमलक्ष्यमाण-
सीत्कारगर्भमसकृद्वदनं स्मरामि ॥

(अ) Caur [Caur (KM) 97, Caur (POS) Annex 4.19]
(a) तत्कुचयुगग्रहणे न गाढं Caur (POS)
(c) मनागलसलोचनमीक्षमाणं Caur (POS)
Vasantatilakā metre.

Even now do I remember frequently her face, with the eyes half closed in pleasure and gently emitting the cry of pain when her lip was bitten by me passionately, caressing her tresses (with my fingers at the same time). (A.A.R.)

877*

अद्यापि तत्तरलतारकिताक्षमास्यम्
आलिप्रचन्दनरसाहितशोभमस्याः ।
कस्तूरिकातिलकतारकिताभिराम-
गण्डस्थलद्युति मुहुर्मनसा स्मरामि ॥

(अ) Caur [Caur (A) 87, Caur (KM) 46, Caur (POS) Annex 4.18]
(a) °रतताक्षमास्यम् (°रतारा° Caur (POS)) Caur (KM), Caur (POS)
(b) आलिप्त° Caur (KM) Caur (POS); पाण्डु-कान्ति [°शोत्र°] Caur (KM), Caur (POS)
(c) °काकुटिलपत्रलताभिरामं (°कुलित° Caur (POS) Caur (KM), Caur (POS)
(d) गण्डस्थलं (गल्ल Caur (POS)) हृदि गतं (मुहुः Caur (POS)); स्थिरयामि तस्याः Caur (KM), Caur (POS)
Vasantatilakā metre.

Even now do I remember frequently her face with eyes twinkling like stars, with fore-head resplendent with the application of sandal paste and which shines with a star-like mark made of musk and which is charming with bright cheeks. (A.A.R.)

अद्यापि तत्प्रचलकुण्ड° see No. 872

878*

अद्यापि तत्प्रणयभङ्गुरदृष्टिपातं
तस्याः स्मरामि रतिविभ्रमगात्रभङ्गम् ।
वस्त्राञ्चलस्खलनचारुपयोधरान्तं
दन्तच्छदं दशनखण्डनमण्डनं च ॥

(अ) Caur [Caur (POS) 13, Caur (B) 13]
(c) वस्त्रान्तर° Caur (B)
(d) वा [च] Caur (B)
Vasantatilakā metre.

I still remember her side glances at the time of love-making, the charming movements of her body at the time of sexual sport, (at other times) a part of her beautiful breast being exposed by her upper garment falling out, as also her lower lip, bearing the marks of my biting kiss. (S. N. Tadpatrikar's translation).

879*

अद्यापि तत्सपरिवेषशशिप्रकाशम्
आस्यं स्मरामि जडगात्रविवर्तनेषु ।
तद्वेल्लदुज्ज्वलकराङ्गुलिजालगुम्फ-
बोः कन्दलीयुगलकं दयितं प्रियायाः ॥

(अ) Caur [Caur (KM) 102, Caur (POS) Annex IV. 24]
(a) °वेश° Caur (POS)
(b) °वर्तनेन Caur (POS)
(c) उद्वेलपल्लवकरा° Caur (POS)
(d) °युगलमंडलितं प्रि° Caur (POS)
Vasantatilakā metre.

Even now do I remember the face of the beloved, having the brilliance of the moon surrounded by a halo, during

her turning (in bed) from one side to another; also her beloved hands resembling *kandali*-plants with the fingers resplendent in their movements. (A.A.R.)

अद्यापि तत्सरल° see No. 989

880*

अद्यापि तत्सुरतकेलिनिरस्त्रयुद्धं
बन्धोपबन्धपतनोत्थितशून्यहस्तम् ।
दन्तौष्ठपीडननखक्षतरक्तसिक्तं
तस्याः स्मरामि रतिबन्धुरनिष्ठुरत्वम् ॥

(अ) Caur [Caur (POS) 48, Caur (B) 48]
(*c*) दन्तो° Caur (B)
Vasantatilakā metre.

I still remember her charming tenacity in the sexual struggle without resorting to any weapons of fight, in which relying upon different positions of lying down, and getting up without any force of arms, in which blood propped up when lips were bit by teeth and nails were pressed deep (on her breasts, hips, thighs, etc.) (S. N. Tadpatrikar's translation).

881*

अद्यापि तत्सुरतकेलिविमर्दखेद-
संजातघर्मकणविस्फुरितं प्रियायाः ।
आपाण्डुरं तरलतारनिमीलिताक्षं
वक्त्रं स्मरामि परिपूर्णनिशाकराभम् ॥

(अ) Caur [Caur (POS) Annex IV. 31]
Vasantatilakā metre.

I still remember the face of the loved one, resembling the full moon, all white, with eyes having tremulous pupils closed (in pleasure), and shining with drops of sweat formed by the fatigue of love-sports. (A.A.R.)

882*

अद्यापि तद्वदनपङ्कजगन्धलुब्ध-
भ्राम्यद्द्विरेफचयचुम्बितगण्डयुग्मम् ।
लीलावधूतकरपल्लवकङ्कणानां
क्वाणो विमूर्च्छति मनः सुतरां मदीयम् ॥

(अ) Caur [Caur (POS) 34, Caur (B) 34]. Cf. No. 928.
(*b*) °गण्डदेशम् [Caur (POS]
(*d*) घ्राणेऽपि मूर्च्छितमनः Caur (B)
Vasantatilakā metre.

Her cheeks being kissed by a group of bees attracted towards her by the sweet fragrance of her lotus-like face, and the sound issuing from the bracelets, while she waved her hands playfully to drive the hovering bees away,—this sight still, greatly prevails upon my mind. (S. N. Tadpatrikar's translation).

अद्यापि तद्विकच° see No. 988

883*

अद्यापि तद्विकसिताम्बुजमध्यगौरं
गोरोचनातिलकभासुरफालरेखम् ।
ईषन्मदालसविघूर्णितदृष्टिपातं
तस्या मुखं प्रति मनो मम गच्छतीदम् ॥

(अ) Caur [Caur (A) 69, Caur (KM) 76, Caur (POS) Annex 4, 4]
(*a*) तां विक° Caur (A) (var.)
(*b*) °पाण्डुरमध्यदेशम् Caur (KM); °कमण्डितमध्यदेशम् Caur (POS)
(*c*) ईषन्निमीलितवि° Caur (POS)
(*d*) कान्तामुखं पथि मया सह गच्छतीं च (°तीव Caur (POS) Caur (KM), Caur (POS)

Vasantatilakā metre.

Even now does my mind go to recall her face white like the interior of a full blown lotus with the forehead marked with the *tilaka* made of yellow pigment and with eyes rolling a little due to slight intoxication. (A.A.R.)

884*

अद्यापि तन्नयनकज्जलमुज्ज्वलास्यं
विश्रान्तकर्णयुगलं परिहासहेतोः ।
पश्ये तवात्मनि नवीनपयोधराभ्यां
क्षीणं वपुर्यदि विनश्यति नो न दोषः ॥

(अ) Caur [Caur (POS) 40, Caur (B) 40]
(*a*) °ज्जलमिश्रमश्रु Caur (B)
(*b*) दधतीं विरुष्टां [प०] Caur (B)
(*c*) कान्तां स्मरामि घनपीनपयोधराभ्यां Caur (B); अत्युच्चवृत्तपृथुपीनपयोधराभ्यां Caur (var.)
(*d*) श्यामामनल्पगुणगौरवशोभमानाम् Caur (B)
Vasantatilakā metre.

I still see, reflected on my heart, that bright face of yours, with its eyes full of black pigment, and diamond pendants resting on the ears; if now, just to deride

me, your body, weakened by the burden of large blooming breasts, were to die, it is no fault of mine. (S. N. Tadpatrikar's translation).

885*

अद्यापि तन्मदनकार्मुकभङ्गुरभ्रु-
दन्तद्युतिप्रकरकर्बुरिताधरोष्ठम् ।
कर्णावसक्तपुलकोज्ज्वलदन्तपत्रं
तस्याः पुनः पुनरपीह मुखं स्मरामि ॥

(अ) Caur [Caur (KM) 84, Caur (POS) Annex 4.8]
(c) कर्णान्त° Caur (POS); °विपुलोज्ज्वलकञ्जनेत्र' Caur (POS)
Vasantatilakā metre.

Again and again do I remember her face with eyebrows charming like the bow of Cupid, with the (red) lower lip variegated by the mass of rays from her shining teeth and with the resplendent ear-pendents tremulous by contact with her ears. (A.A.R.)

886*

अद्यापि तन्मनसि संपरिवर्तते मे
रात्रौ मयि क्षुतवति क्षितिपालपुत्र्या ।
जीवेति मङ्गलवचः परिहृत्य कोपात्
कर्णे कृतं कनकपत्रमनालपन्त्या ॥

(अ) Caur [Caur (POS) 11, Caur (B) 11 Caur (KM) 79, KM (A) 73]
(आ) ŚP 3470 (a. Bilhaṇa), VS 1378 (a. Bilhaṇa), Pad 45.18 (a. Bilhaṇa), SSSN 236.3, SR S178.42 SB 107.46
(a) सा [तन्] ŚP, SR, SSB; संप्रति वर्तते [सं०] Caur (KM), SR SSB
(b) च्युतवति Caur (B)
(c) परिदूत्य Caur (B); रोषात् [को०]Caur (A): पश्चात् [को०] VS
(d) कर्णार्पितङ्कलक° Caur (A),SSSN, कमलपत्रमना° ŚP, °मरालकेश्या Caur (B)
Vasantatilakā metre.

Even now the incident is fresh in my memory, when I sneezed at night, the princess angrily desisted from the auspicious word "live long," but without uttering anything she donned the gold-leaf on her ear. (S. N. Tadpatrikar's translation).

अद्यापि तल्लुलितनाद° see No. 986

अद्यापि तां कटितटपि° see No. 891

887*

अद्यापि तां कनककङ्कणभूषिताग्र-
हस्तां च वक्त्रकमलेन सुनिर्जितेन्दुम् ।
लीलावतीं सुरतखेदनिमीलिताक्षीं
ध्यायामि चेतसि मदाकुललालसाङ्गीम् ॥

(अ) Caur [Caur A (A) 111]
Vasantatilakā metre.

Even today I remember her with her arms adorned with golden bracelets, whose lotus-face conquered (the beauty) of the moon, the frolicsome one, with her eyes contracted due to fatigue caused by sensual pleasure, with her body burning from excitement and ecstasy.

888*

अद्यापि तां कनककान्तिमदालसाङ्गीं
व्रीडोत्सुकां निपतितामिव चेष्टमानाम् ।
अङ्गाङ्गसङ्गपरिचुम्बनजातमोहां
तां जीवनौषधिमिव प्रमदां स्मरामि ॥

(अ) Caur [Caur) (POS) 47, Caur(B) 47].
(a) °कान्तिधृताल° Caur (B)
(b) मदनभीतिविकम्पमानाम् Caur (B)
(c) अङ्गाङ्ग° Caur (B)
(d) मज्जीव° Caur (B)
Vasantatilakā metre.

I still remember that lustful girl of golden brightness, her limbs sluggish owing to youthful intoxication, she being uneasy and bashful at heart and acting as if falling down (in sheer passion) and then by close contact of bodies, as also by kissing all round, having lost her balance of mind,—she, who was like the panacea of my life. (S. N. Tadpatrikar's translation).

889*

अद्यापि तां कनकचम्पकदामगौरीं
फुल्लारविन्दवदनां तनुरोमराजीम् ।
सुप्तोत्थितां मदनविह्वलसालसाङ्गीं
विद्यां प्रमादगलितामिव चिन्तयामि ॥

(अ) Caur. [Caur (B) 1, Caur (POS) 1, Caur (A) 116, Caur (KM) 75]
(आ) ŚP 3469, SR 278.41, SSB 107.45
(b) °विन्दनयनां ŚP; नवरो° Caur (KM)
(c) सुप्तोद्धितं सुरत° Caur (A); °वह्वललालसाङ्गीं Caur (POS), Caur (A), ŚP, SR, SSB

(*d*) विद्युल् Caur (A); गुम्फितामिव Caur (POS); °गलितामिव Caur (KM)
Vasantatilakā metre.

Even now, I think of her of a bright colour like garland of gold *campaka*, her face beaming like a full-blown lotus, with a thin line of hair (at the navel), just got up from sleep, her whole body showing the keen desire affected by passion, of her like learning affected by intoxication. (S. N. Tadpatrikar's translation).

890*

अद्यापि तां कनकपत्रसनाथकर्णाम्
उत्तुङ्गकर्कशकुचार्पिततारहाराम् ।
काञ्चीनिपुञ्जितविशालनितम्बबिम्बाम्
उद्दामनूपुररणच्चरणां स्मरामि ॥

(अ) Caur [Caur (KM) 99, Caur (POS) Annex IV, 21]
(*b*) °तहारहाराम् Caur (POS)
(*c*) °नियन्त्रित° Caur (POS)
Vasantatilakā metre.

Even now do I remember her, with ears adorned with golden ear-pendents, with pearl necklace placed on her high and hard bosom, with a golden girdle pressing closely against her broad charming hips and with her feet resounding with the jingle of well-shaped anklets. (A.A.R.)

891*

अद्यापि तां कटिसमर्पितवामपाणिम्
आकुञ्चितैकचरणाग्रनिरुद्धभूमिम् ।
स्तम्भावलम्बितभुजां पथि मां व्रजन्तं
पश्यामि बन्धुरितकंधरमीक्षमाणाम् ॥

(अ) Caur [Caur (KM) 122, Caur (POS) Annex IV (p. 42) 7]
(*a*) कटितटर्पि० Caur (POS)
(*c*) स्कन्धाव० Caur (KM)
Vasantatilakā metre.

I remember even now with her left hand resting on the hip, with one foot slightly bent placed on the ground, leaning against a pillar and looking at me, as I was moving along the road, with her neck slightly turned (in my direction). (A.A.R.)

892*

अद्यापि तां कुटिलकुन्तलकेशपाशाम्
उन्निद्रतामरसपत्रविशालनेत्राम् ।
उत्तुङ्गपीवरपयोधरकुड्मलाढ्यां
ध्यायामि चेतसि यथैव गुरूपदेशम् ॥

(अ) Caur [Caur (A) 74, Caur (KM) 81, Caur (POS) Annex 4, 5]
(*a*) कुटिलकोमलकालकेशीन् Caur (KM), Caur (POS)
(*c*) प्रोत्तुङ्गपीवरकठोरपयोधराढ्यां Caur (KM); °पीनकठोरपयोधराग्रां Caur (POS)
(*d*) महोन्नतसन्नितम्बाम् Caur (POS)
Vasantatilakā metre.

As a person revolves in his mind the advice of his preceptor, so I meditate on her face with tresses all arranged in curls, with eyes broad like the petals of a full blown lotus and charming with her bud-like breasts stout and towering. (A.A.R.)

893*

अद्यापि तां क्षणवियोगविषोपमेयां
सङ्गे पुनर्बहुतराममृताभिषेकाम् ।
तां जीवधारणकरीं मदनातपत्राम्
उद्वृत्तकेशनिवहां सुदतीं स्मरामि ॥

(अ) Caur [Caur (POS) 30, Caur (B) 29]
(*b*) °मृताभिषिक्ताम् Caur (B)
(*c*) मज्जीवधा° Caur (B); मदनालसतन्द्रां Caur (B)
(*d*) किं ब्रह्मकेशवहरैः Caur (B)
Vasantatilakā metre.

I still remember her of charming teeth, she, comparable to poison when away for a moment, but, again, sprinkling (one) with (refreshing) nectar, at the time of union; thus she, who had turned her copious hair (to form a braid), was my protection from Cupid's heat, in fact, my life depends on her. (S. N. Tadpatrikar's translation)

894*

अद्यापि तां क्षितितले वरकामिनीनां
सर्वाङ्गसुन्दरतया प्रथमैकरेखाम् ।
शृङ्गारनाटकरसोत्तमपानपात्रीं
कान्तां स्मरामि कुसुमायुधबाणखिन्नाम् ॥

(अ) Caur [Caur (POS) 24, Caur (B) 20]
(*c*) °रत्नपात्रीं Caur (var.) °पात्र° Caur (B)
Vasantatilakā metre.

I still remember her being afflicted by Cupid's arrows, she, my beloved, the only first among the choicest women, in point of beauty of all the limbs; she,

the source from which to taste the best elements of the drama of Eros. (S. N. Tadpatrikar's translation).

895*

अद्यापि तां गतिनिराकृतराजहंसीं
धम्मिल्लनिर्जितकलापमयूखभासाम् ।
मत्तश्रिया मदचकोरविलोलनेत्रां
संचिन्तयामि कलकण्ठसमानकण्ठाम् ॥

(अ) Caur [Caur (A) 98, Caur (KM) 116, Caur (POS) Annex IV (p. 42) 10].
(b) °तमयूरकलापभाराम् Caur (KM), Caur (POS)
(c) चक्षुः श्रिया मंक्षु प्रियां Caur (POS); हसितमत्तचकोरनेत्रां Caur (KM), Caur (POS)
(d) °कण्ठीम् Caur (KM), Caur (POS)
Vasantatilakā metre.

Even now do I think of her who has vanquished the royal swan with her gait and the brilliance of the peacock's tail with her well-decorated tresses, and whose eyes are sparkling with the beauty of intoxication like those of the *cakora*-bird and whose voice is sweet like that of the cuckoo. (A.A.R.)

896*

अद्यापि तां गमनमित्युदितं मदीयं
श्रुत्वैव भीरुहरिणीमिव चञ्चलाक्षीम् ।
वाचः स्खलद्विगलदश्रुजलाकुलाक्षीं
संचिन्तयामि गुरुशोकविनम्रवक्त्राम् ॥

(अ) Caur [Caur (POS) 28, Caur (BI) 28]
(a) अद्यापि भीरुहरिणीमिव चञ्चलाक्षीं Caur (B) (See b)
(b) तां गतिं प्रति जनैरुदितं तु वाचं Caur (B) (See a)
(c) श्रुत्वा [वाचः] Caur (B)
(d) कान्तां स्मरामि [सं°] Caur (B)
Vasantatilakā metre.

I still remember the moment she heard the people saying that the time for our parting had come, her eyes, restless like those of a terrified deer, painfully giving out faltering drops of tears, and her face bent down by deep grief. (S.N. Tadpatrikar's translation).

897*

अद्यापि तां गलितबन्धनकेशपाशां
स्रस्तस्रजं स्मितसुधामधुराधरौष्ठीम् ।
पीनोन्नतस्तनयुगोपरिचारुचुम्बन्-
मुक्तावलीं रहसि लोलदृशं स्मरामि ॥

(अ) Caur [Caur (POS) 17, Caur (B) 17]
(c) °चुम्बि Caur (B)
Vasantatilakā metre.

Even now I remember her bands of hair having dropped away and the flowers thereon falling off, in (our) private (meeting), the necklace of pearls playing closely on her large, rising breasts, her smiling sweet lips and her longing eyes. (S. N. Tadpatrikar's translation).

अद्यापि तां चिरगते मयि see No. 920

898*

अद्यापि तां चिरयिते मयि तन्निवासं
रात्रौ समागतवतीं परिवर्तमानाम् ।
गत्वा स्मितं किमपि चञ्चलितां निषण्णां
सख्या समागतवतीमधिकं स्मरामि ॥

(अ) Caur [Caur (A) 88]. (Cf. No. 920.
Vasantatilakā metre.

Even to-day do I remember her very much when she came with her friend, a little flurried and resting and smiling after wandering about the house at night, when I happened to be late at the rendezvous. (A.A.R.)

899*

अद्यापि तां जगति वर्णयितुं न कश्चिच्
छक्नोत्यदृष्टसदृशीं च परिग्रहं मे ।
दृष्टं द्वयोः सदृशयोः खलु येन रूपं
शक्तो भवेद्यदि स एव नरो न चान्यः ॥

(अ) Caur [Caur (POS) 38, Caur (B) 39]
(a) कश्चित् Caur (B)
(b) शक्तो ह्यपृष्ट° Caur (B); शक्नो (Caur (var.) प्रतिविग्रहं [च प°] Caur (var.)
(c) तयोः [द्व°] Caur (POS
(d) शक्नो Caur (var.); परं तुनान्यः [न° न चा°] Caur (B)
Vasantatilakā metre.

None in this world has, uptil now, been able to describe her adequately she, my better half, the like of whom has not been found. Only that man, and none other, who has seen the charm of both these equals, would, if at all, be able to do it. (S. N. Tadpatrikar's translation).

900*

अद्यापि तां जघनदर्शनलालसेन
कृष्टं मया निवसनांचलमेकपार्श्वात् ।
पूज्य स्थितामपि ततो मुहुराक्षिपन्तीं
मन्दाक्षसंकुचितनम्रमुखीं स्मरामि ॥

(अ) Caur [Caur (A) 89, Caur (KM) 107), Caur (POS) Annex IV (p. 41) 4].
(a) लाज्ज° Caur (POS); °सार्क्षी° Caur (POS).
(b) क्रान्तं मया इव (?) समान्चलमेव पश्चात् Caur (KM) सुद्दं [कृ०] Caur (A) (var.), तिवसनं Caur (POS).
(c) पूर्वोक्तितामपरतो बहुशः क्षिपन्तीं Caur (KM); पूर्वोस्थितां मम रते बहुशः क्षिपन्तीं Caur (POS).
(d) मन्दाक्षरं (?) कुचितसर्वतनु Caur (KM); °चितसर्वतनु Caur (POS).
Vasantatilakā metre.

Even now do I remember her fresh face, bent a little due to shyness, when I drew her garment aside, a little on one side, with an intense curiosity to see her thighs, when she held it back again and again. (A.A.R.)

901*

अद्यापि तां झटिति वक्रितकन्धराग्रां
निक्षिप्तपाणिकमलां च नितम्बबिम्बे ।
वामांसपार्श्वलसदुल्बणकेशपाशां
पश्यामि मां प्रति दृशं बहुशः क्षिपन्तीम् ॥

(अ) Caur [Caur (A) 77, Caur (KM) 85, Caur (POS) Annex IV.9].
(a) रतविवर्तितकन्ध° Caur (POS); °राग्र्यां Caur (KM).
(b) न्यस्तैकपाणि° Caur (KM); Caur (POS), स्वनितम्बबिम्बे [च नि°] Caur (KM).
(c) वामांसपृष्ठलुलदुज्ज्वलके° Caur (KM); वामाङ्गपार्श्वचलदुज्ज्वलके° Caur (POS).
(d) दृशां Caur (var.)
Vasantatilakā metre.

Even now do I see her with her neck turned aside a little, with hands resting on her charming hips and tresses tossed over her left shoulder and glancing at me frequently sideways. (A.A.R.)

902*

अद्यापि तां धवलवेश्मनि रत्नदीप-
मालामयूखपटलैर्दलितान्धकारे ।
प्राप्तोद्यमे रहसि संमुखदर्शनार्थं
लज्जाभयार्तनयनामनुचिन्तयामि ॥

(अ) Caur [Caur (POS) 18, Caur (B) 18].
(b) मालामयूखपट° Caur (B).
(c) स्वाप्तोऽद्य मे र° Caur (B); °दर्शनोत्थां Caur (B).
Vasantatilakā metre.

And then I still think of her (sad plight), when, in that white house, the darkness was dispelled by flood of rays emanating from rows of diamond lamps, and I was busy trying to have her frontal view, while her eyes suffered from bashfulness and fear. (S. N. Tadpatrikar's translation).

903*

अद्यापि तां नखपदं स्तनमण्डले यद्
दत्तं मयास्यमधुपानविमोहितेन ।
उद्भिन्नरोमपुलकैर्बहुभिः समन्ताज्
जागर्ति रक्षति विलोकयति स्मरामि ॥

(अ) Caur [Caur (POS) 35, Caur (B) 35.].
(a) सा [तां] Caur (B); यत् (Caur (B).
(c) प्रयत्नात् [स०] Caur (B).
Vasantatilakā metre.

I still remember, when I was well nigh mad to sip the sweet wine from her lips, I pressed my nails deep on her round breasts—the nail-mark brought thrills all over her body, and while keeping awake, and trying to defend herself (from further attacks) she looked on. (S. N. Tadpatrikar's translation).

904*

अद्यापि तां न खलु वेद्मि किमीशपत्नी
शापं गता सुरपतेरथ कृष्णलक्ष्मीः ।
धात्रैव किं नु जगतः परिमोहनाय
सा निर्मिता युवतिरत्नदिदृक्षया वा ॥

(अ) Caur [Caur (POS) 39, Caur (B) 38].
(a) अद्याप्यहं Caur (B).
(b) शापागता Caur (B).
(c) त्रिजगतः [नु ज०] Caur (B).
Vasantatilakā metre.

I am still unable to decide whether she is a Pārvatī, the consort of Śiva, or Urvaśī, (who had become) the victim of curse from the Lord of Gods, or Kṛṣṇa's Lakṣmī ? Or was she, by the Creator, created to make the world mad, or was it that the Lord Himself wanted to see the jewel among women ? (S. N. Tadpatrikar's translation).

905*

अद्यापि तां नववयःश्रियमिन्दुवक्त्रां
उत्तुङ्गपीवरपयोधरभारखिन्नाम् ।
संपीड्य बाहुयुगलेन पिबामि वक्त्रं
प्रोन्मत्तवन्मधुकरः कमलं यथेष्टम् ॥

(अ) Caur [Caur (A) 72, Caur (KM) 80]. Cf. No. 925.
(a) तां मकरकेतुशरातुराङ्गीम् Caur (KM).
(d) ओष्ठीनमन्मथरसङ्कमलं Caur (A).
Vasantatilakā metre.

Even now do I seem to kiss her lips, as an intoxicated bee a lotus to its heart's content, crushing with both hands her bosom, stout and high, and with her face resembling the moon in her budding youth. (A.A.R.)

906*

अद्यापि तां निजवपुःकृशवेदिमध्याम्
उत्तुङ्गसंभृतसुधास्तनकुम्भयुग्माम् ।
नानाविचित्रकृतमण्डनमण्डिताङ्गीं
सुप्तोत्थितां निशि दिवा न हि विस्मरामि ॥

(अ) Caur [Caur (POS) 46, Caur (B) 46].
(a) प्रणयिनीं [नि°] Caur (B).
Vasantatilakā metre.

Even now, by day as by night, I cannot forget her (charming) body slender in the waist, like that of the sacrificial altar, her two towering breasts touching each other like jars, full of nectar, she who had adorned her body with variegated ornaments, and had just awakened from sleep. (S. N. Tadpatrikar's translation).

907

अद्यापि तां निधुवनक्लमनिःसहाङ्गीम्
आपाण्डुगण्डपतितालककुन्तलालीम् ।
प्रच्छन्नपापकृतमन्तरिवावहन्तीं
कण्ठावसक्तमृदुबाहुलतां स्मरामि ॥

(अ) Caur [Caur (B) 4, Caur (POS) 4].
(c) °कृतमन्थरभाव° Caur (POS)
Vasantatilakā metre.

Even now I remember her limbs unable to bear the fatigue of sexual act, her profuse hair falling (in disorder) on her pale cheeks, herself trembling on account of (the fear caused by the secret sin, and her tender arms clinging to my (her) neck. (S. N. Tadpatrikar's translation).

908*

अद्यापि तां निधुवने मधुपानरक्तां
लीलाधरां कृशतनुं चपलायताक्षीम् ।
काश्मीरपङ्कमृगनाभिकृताङ्गरागां
कर्पूरपूगपरिपूर्णमुखीं स्मरामि ॥

(अ) Caur [Caur) (B) 9, Caur (POS) 9].
(a) मधुवने Caur (var.).
(ab) मधुदिग्धमुग्धलीढाधरां Caur (var.).
(c) काश्मीरगन्धमृग° Caur (B).
Vasantatilakā metre.

Even now I remember her during sexual sport, her face glowing (ruddy) by drink—she of a sportive nature, and slender build; her large eyes rolling about, she having besmeared her body with paste made of saffron, sandle and musk, and her mouth full with camphor-scented betel-powder. (S. N. Tadpatrikar's translation).

909*

अद्यापि तां निभृतवक्त्रकमापतन्तं
मां द्वारि वीक्ष्य सहसैव मिषेण सुप्ताम् ।
मन्दं मयि स्पृशति कण्टकिताङ्गयष्टिम्
उत्फुल्लगल्लफलकां बहुशः स्मरामि ॥

(अ) Caur [Caur (POS) Annex IV. 33].
Vasantatilakā metre.

Frequently now do I remember her (pose of once) feigning asleep when she saw me enter the chamber silently; and when I gently touched her there was a thrill all over her body and her broad cheek was blooming (with pleasure). (A. A. R.).

910*

अद्यापि तां नृपतिशेखरराजपुत्रीं
संपूर्णयौवनमदालसघूर्णनेत्रीम् ।
गन्धर्वयक्षसुरकिन्नरनागकन्यां
स्वर्गादहो निपतितामिव चिन्तयामि ॥

(अ) Caur [Caur (POS) 45, Caur (B) 45].
(a) °शेषराज° Caur (B).
(b) °नेत्राम् Caur (B).
(c) °किन्नरराजकन्यां Caur (B).
(d) साक्षान्नभोनि° Caur (B).
Vasantatilakā metre.

I still brood over that princess, her eyes languidly rolling in the intoxication of full blowing youth, thinking her to be

the daughter of a Gandharva, a Yakṣa, Sura, Kinnara or Nāga, fallen down from heaven. (S. N. Tadpatrikar's translation).

911*

अद्यापि तां प्रणयिनीं मृगशावकाक्षीं
पीयूषपूर्णकुचकुम्भयुगं वहन्तीम् ।
पश्याम्यहं यदि पुनर्दिवसावसाने
स्वर्गापवर्गनरराजसुखं त्यजामि ॥

(अ) Caur [Caur (POS) 23, Caur (B) 26].
(d) स्वर्गं तथात्र न च रा° Caur (B); स्मरामि [त्य°] Caur (B).
Vasantatilakā metre.

If, again, towards the close of the day, I meet that loving girl having eyes of young deer and wearing her large breasts full of nectar, I shall discard royal pleasures (in this world) nay, even the pleasures in heaven, or in absolution. (S. N. Tadpatrikar's translation).

912*

अद्यापि तां प्रथमतो वरसुन्दरीणां
स्नेहैकपात्रघटितामवनीशपुत्रीम् ।
हंहो जना मम वियोगहुताशनोऽयं
सोढुं न शक्यत इति प्रतिचिन्तयामि ॥

(अ) Caur [Caur (POS) 26, Caur (B) 22].
(c) हंहोऽद्य मे स विरहः सुकुमारगात्र्याः Caur (B).
Vasantatilakā metre.

Alas ! Oh people, because this fire of separation is impossible to bear, I still think of the princess, made as a sole receptacle of love, she being the first among the beauties of distinction. (S. N. Tadpatrikar's translation).

913*

अद्यापि तां प्रथममेव गतं विरागं
निर्भर्त्स्य रोषपरुषैर्वचनैर्मुहुर्माम् ।
आन्दोलनेन च नितम्बसहायवृत्त्या
संचिन्तयामि रतये सुदतीमभीक्ष्णम् ॥

(अ) Caur [Caur (A) 91, Caur (KM) 109, Caur (POS) Annex IV (p. 41) 5).
(a) गतां Caur (var.); विरामं Caur (POS).
(b) निर्भर्त्स्य Caur (A); रोषवचनैः परुषैर् Caur (POS).
(c) आन्दोलितोद्धतनि० Caur (KM), Caur (POS).
(d) हृदयं [र°] Caur (KM); सुदतीमभिद्यम् Caur (var.)
Vasantatilakā metre.

Even now I remember how when I was rather disinclined after the initial pleasures the pearly teethed beloved threatened me with harsh and angry words and thus greatly contributed to the pleasures of love with the aid of the swing and her charms. (A. A. R.).

914*

अद्यापि तां प्रथमसंगमजातलज्जां
बालां रसेन पतिते मयि मन्दपीठे ।
फूत्कारकम्पितशिखातरलप्रदीपं
कर्णोत्पलेन विनिवारयतीं स्मरामि ॥

(अ) Caur [Caur (A) 97, Caur (KM) 114, Caur (POS) Annex IV (p. 42) 13].
(b) नीव्यां (नीविं Caur (POS)) स्पृशत्यपि करे मम मन्दमन्दे (°न्दम् Caur (POS)) Caur (KM), Caur (POS).
(c) °तरलं प्र० Caur (KM), Caur (POS).
(d) निर्जिघांसुमहं (वि° Caur (POS) [वि°] Caur (KM), Caur (POS).
Vasantatilakā metre.

Shy in her first meeting with me in love sports the young one attempted to prevent the putting out of the lamp with the lily taken off her ear when the flame was quivering by the gush of my breath as I had reclined on the couch in ecstasy. This I remember even now vividly. (A. A. R.).

915*

अद्यापि तां भुजलतार्पितकण्ठपाशां
वक्षःस्थलं मम पिधाय पयोधराभ्याम् ।
ईषन्निमीलितसलीलविलोचनान्तां
पश्यामि मुग्धवदनां वदनं पिबन्तीम् ॥

(अ) Caur [Caur (KM) 100, Caur (POS) Annex IV. 22].
(b) वक्षः Caur (POS).
(c) °सुलोल° Caur (POS).
(d) मद्वद° Caur (KM), Caur (POS); °दनमुन्मदनं Caur (POS); °मुक्तदनं Caur (KM.).
Vasantatilakā metre.

Even today do I see the fair arms that encircled my neck, when she clasped me close to her breast, and pressed her dear face against my own in a kiss, while

her playful eyes half closed in ecstasy. (A. B. Keith's translation in his History of Sanskrit Literature, p. 190).

अद्यापि तां मकरकेतु °See No. **905**.

916*

अद्यापि तां मदनमन्दिरवैजयन्तीम्
अन्तर्गृहे विवसनां दधतीं निशान्ते ।
अङ्गैरनङ्गविसरैर्मम गाढमङ्गम्
आलिङ्ग्य केलिशयने शयितां स्मरामि ॥

(अ) Caur [Caur (A) 99, Caur (KM) 117; Caur (POS) Annex IV (p. 42) 11].
(*b*) अन्तर्मुखे मदधरोष्ठदलं विधाय Caur (KM), Caur (POS); अन्तर्गृहे Caur (A) (var).
(*c*) °विकलैर् Caur (KM), Caur (POS).
(*d*) केलिशयितां दयितां [के°श°] Caur (KM).
Vasantatilakā metre.

I remember her even now, the banner of victory in the mansion of love, who laid herself in the couch of love sports in the inner chamber, embracing me warmly with her undressed limbs full of passion as the night advanced. (A.A.R.)

917*

अद्यापि तां मम मनःपरितापशान्त्यै
चक्षुर्विशुद्धतटिनीमलसालसाङ्गीम् ।
श्रीखण्डखण्डखचिताचितगात्रयष्टिं
तन्वीं सदा हृदयहर्षनिधिं स्मरामि ॥

(अ) Caur [Caur (POS) Annex IV. 32].
Vasantatilakā metre.

To assuage the torments of my mind (due to the impending execution), I remember her, the slim young lady, the treasure of joy to my heart, who had well shaped limbs pleasing to the eyes, limbs full of gentle movements and who had adorned her charming person with the cooling paste of fragrant sandal. (A. A. R.).

918*

अद्यापि तां मयि कपाटसमीपलीने
मन्मार्गदत्तदृशमाननदत्तहस्ताम् ।
मद्गोत्रचिह्नितपदं मृदुकाकलीभिः
किंचित्तरङ्गमनसं मनसा स्मरामि ॥

(अ) Caur [Caur (A) 85, Caur (KM) 95; Caur (POS) Annex IV 28].
(*a*) समीपकवाटलीने Caur (POS).
(*b*) मन्मार्गमुक्त° Caur (KM), (POS).
(*c*) मद्भाव° [म°] Caur (KM); °पदां Caur (A) (var).
(*d*) किंचिद्विमानमनिशं मनसि Caur (KM); किंचिच्च गातुमनसं म° Caur (POS).
Vasantatilakā metre.

I remember her singing in a low sweet tone a song in which my name had been inserted, gazing at the path by which I should approach, with her face resting on her palm, even though I was hidden by the door near by. (A. A.R.).

919*

अद्यापि तां मयि कृतागसि दुष्टभावां
भाषां लपत्यपि मुहुर्निगृहीतवाचम् ।
रामां निरुद्धघनमन्युसबाष्पकण्ठां
निःश्वासशुष्यदधरां रुदतीं स्मरामि ॥

(अ) Caur [Caur (A) 80, Caur (KM) 89, Caur (POS) Annex IV. 12].
(*a*) धृष्टभावं [दु°] Caur (KM); दुष्टभावात् Caur (POS).
(*b*) संभावयत्यपि [भा°ल°] Caur (KM), Caur (POS).
(*c*) अन्तर° Caur (KM), Caur (POS); °गुरु° [°घन°] Caur (POS); °गुरुकोप° [°घ°] Caur (KM); जवां [स°] Caur (POS); °कण्ठीं Caur (KM).
(*d*) निश्वा° Caur (A).
Vasantatilakā metre.

Even now do I remember her once crying, with her lips dried up by deep sighs, with tears flowing, but restraining her great sorrow and making no retorts even though I was teasing her with harsh words when the fault was entirely on my side. (A. A. R.).

920*

अद्यापि तां मयि गते चिरकोपयन्तीं
यान्तीं समागतवतीं परिवर्तमानाम् ।
ऊर्ध्वस्थितां किमपि मञ्चतलं निषण्णां
शय्यां समाश्रितवतीमधिकं स्मरामि ॥

(अ) Caur [Caur (KM) 105, (Caur (POS) Annex IV 34], Cf. No. 898.
(*a*) तां चिरगते मयि पादचारैः Caur (POS).
(*b*) यातां समं स्वभवने प° Caur (POS).
(*c*) संचलितं [म°] Caur (POS).
(*d*) निःश्वास° Caur (POS).
Vasantatilakā metre.

I remember her most (in her varying moods) when I arrived late (one night)—first exhibiting anger, then moving away from me, then coming close to me, then walking round and round, then going high up, then seated on a couch and (finally) resorting to the bed. (A. A. R.)

921*

अद्यापि तां मयि दृशं तुदतीं स्मरामि
स्मेरां स्मरद्वरकरां मधुरां सुताराम् ।
अत्युद्बलां सुरतलां कुटिलां सुशीलां
निष्पन्दमन्दसमदप्रमदप्रसादाम् ॥

(अ) Caur [Caur (KM) 123].
Vasantatilakā metre.

Even now do I remember her directing at me her glance, smiling, full of love, sweet, with charming pupils, very powerful (in captivating), inviting for dalliance, then darting sideways and then directing straight (innocently), and full of delight by intoxication and gentle without throbbing. (A. A. R.).

922*

अद्यापि तां मयि निमीलितचारुनेत्रे
कोऽयं बवेत्यभिहितां वदतीं सखीभिः ।
मातर्न विद्म इति सस्मितमुल्लसन्तीम्
उत्फुल्लगण्डफलकां नितरां स्मरामि ॥

(अ) Caur [Caur (A) 96, Caur (KM) 115], Caur (POS) Annex IV (p. 42) 12).

(a) समुपगम्य मयावृताक्षीं (सखीभिः (Caur (POS)); [म°नि°] Caur (KM), Caur (POS); चारुनेत्रां Caur (A) (var.).

(b) °हिता बहुशः Caur (KM); बहुशो मृगाक्षीम् Caur (POS).

(c) मौनं न वेद्मि Caur (POS); विद्म [विद्म] Caur (A).

(d) उत्पन्नगल्लपुलकाकुलितां (उत्पन्नकम्प° Caur (POS)) स्म° Caur (KM), Caur (POS).

Vasantatilakā metre.

Even now do I remember how thrilled her cheeks were when she smilingly replied to her friends that she was totally ignorant who it was that closed her eyes from behind when I had come unexpectedly and did so. (A. A. R.).

अद्यापि तां मयि समीपकवाटलीने See No. 918.

923*

अद्यापि तां मसृणचन्दनपङ्कमिश्र-
कस्तूरिकापरिमलोत्थविसर्पिगन्धाम् ।
अन्योन्यचञ्चुपुटचुम्बनलग्नपक्ष्म-
युग्माभिरामनयनां शयने स्मरामि ॥

(अ) Caur [Caur (B) 8, Caur (POS) 8].
(c) °नखञ्जरीट° or °रीटयुग्मा° Caur (B).
Vasantatilakā metre.

I still remember her attractive eyes being closed, in ecstasy, at the time of the meeting of our lips in a kiss, on bed, while she spread all round, the fragrance of musk mixed with soft sandle paste. (S. N. Tadpatrikar's translation).

अद्यापि तामिह ततश्च See No. 961.

924*

अद्यापि तां मुखगतैररुणैः कराग्रैर्
आपृच्छ्यमानमपि मां न विभाषयन्तीम् ।
तद्बाष्पपूरितदृशं बहु निःश्वसन्तीं
चिन्ताकुलां किमपि नम्रमुखीं स्मरामि ॥

(अ) Caur [Caur (POS) Annex IV. 29].
Vasantatilakā metre.

I remember her when she did not utter even one word, though I was bidding her good bye, (she) with her rosy fingers resting on the face, eyes filled with tears (due to the impending separation), sighing frequently, overcome with worry, and with the face slightly bent down. (A. A. R.).

925*

अद्यापि तां यदि पुनः कमलायताक्षीं
पश्यामि पीवरपयोधरभारखिन्नाम् ।
संपीड्य बाहुयुगलेन पिबामि वक्त्रम्
उन्मत्तवन्मधुकरः कमलं यथेष्टम् ॥

(अ) Caur [Caur (B) 3, Caur (POS) 3].
Cf. No. 905.
(c) बाहुयुगलेन Caur (POS).
Vasantatilakā metre.

Even now, if I see her again with her large lotus-eyes, herself suffering from the burden of her large breasts, I shall hold her fast in both my arms, and like one intoxicated, shall drink of her mouth, to my heart's content, like unto bee drinking of a lotus. (S. N. Tadpatrikar's translation).

926*

अद्यापि तां यदि पुनः श्रवणायताक्षीं
पश्यामि दीर्घविरहज्वरिताङ्गयष्टिम् ।
अङ्गैरहं समुपगूह्य ततोऽतिगाढं
नोन्मीलयामि नयने न च तां त्यजामि ॥

(श्र) Caur [Caur (B) 6, Caur (POS) 6].
(a) कमलाय° [श्र°] Caur (var.).
(c) ततोऽपि ग° Caur (B).
Vasantatilakā metre.

Even now, if, again, I see her of large eyes, her slender body feverish on account of long separation, I would hold her fast in a limb-to-limb embrace, and having closed my eyes in intense pleasure, would not open my eyes, nor would leave her again. (S. N. Tadpatrikar's translation).

अद्यापि तां रतविवर्ति° See No. 901.

927*

अद्यापि तां रहसि दर्पणमीक्षमाणां
दृष्ट्वा स्फुटं प्रतिनिधिं मयि पृष्ठलीने ।
पश्यामि वेपथुमतीं च सुविभ्रमां च
लज्जाकुलां च समदं जितमन्मथां च ॥

(श्र) Caur [Caur (A) 82, Caur (KM) 91, Caur (POS) Annex IV. 27].
(b) संक्रान्तमत्प्रति° (°तिनिभं Caur (POS)), Caur (KM), Caur (POS); पृष्ठलीनाम् Caur (KM).
(c) ससंभ्रमां च Caur (POS).
(d) दयितां समदनां (Caur (POS)) च सविभ्रमां च [स° जि° च] Caur (KM); Caur (POS).
Vasantatilakā metre.

When my beloved was stealthily looking at the mirror she saw clearly my image as I was hidden behind; then I noticed her in a tremor and agitation and overcome with shyness but pleasing and more charming than Cupid. This I remember even to-day.[1] (A. A. R.).

1. Translation of A.B. Keith of the text in POS is given in his History of Sanskrit Literature, p. 189.

928*

अद्यापि तां वदनपङ्कजगन्धसङ्ग-
भ्राम्यद्द्विरेफचयझंकृतिषु प्रकामम् ।
क्लेशावधूतकरपल्लवहुंकृतालिं
संचिन्तयामि भयविह्वलचारुनेत्राम् ॥

(श्र) Caur [Caur (A) 106). Cf. No. 882].
(a) मदनपङ्कज° Caur (A) (var.).
(b) विरेभ Caur (A) (var.).
Vasantatilakā metre.

I recall to my mind the beloved with her charming eyes disturbed by fear as a swarm of buzzing bees attracted by the sweet smell of her lotus face crowded round her and when she attempted to ward off painfully with her sproutlike hands. (A. A. R.).

अद्यापि तां विकसि° See No. 883.

929*

अद्यापि तां विधृतकज्जललोलनेत्रां
पृथ्वीं प्रभूतकुसुमाकुलकेशपाशाम् ।
सिन्दूरसंलुलितमौक्तिकदन्तकान्तिम् ॥
आबद्धहेमकटकां रहसि स्मरामि ॥

(श्र) Caur [Caur (POS) 16, Caur (B) 16].
(a) °लचारुनेत्रां Caur (B).
(b) प्रोत्फुल्लपुष्पनिकराकुल° Caur (B); पृथिवीप्रभू° Caur (var.).
(c) °कहारदन्ताम् Caur (B).
(d) आधातहेम° Caur (B).
Vasantatilakā metre.

I still remember her, (appearing before me) in private, wearing black pigment in her sparkling eyes, her braid of hair adorned with numerous flowers, her teeth shining like pearls with a tinge of red, and wearing gold bracelets. (S. N. Tadpatrikar's translation).

930*

अद्यापि तां विरहवह्निनिपीडिताङ्गीं
तन्वीं कुरङ्गनयनां सुरतैकपात्रीम् ।
नानाविचित्रकृतमण्डनमावहन्तीं
तां राजहंसगमनां सुदतीं स्मरामि ॥

(श्र) Caur [Caur (POS) 19, Caur (B) 19, Caur (A) 107].
(a) मद् [तां] Caur (var.) विरहवह्निविपी° Caur (B); विरहविह्वलपीडिताङ्गीं Caur (A).
(b) लज्जी [तं°] Caur (B); °पात्रम् Caur (B).
(c) °विचित्रकबरीकुसुमावहन्तीं Caur (A).
(d) त्वां [तां]) Caur (var.); श्यामां मरालगमनां सततं स्म° Caur (A).
Vasantatilakā metre.

Even now I remember her, of a slender build, her limbs afflicted by fire of sepa-

ration (from me), she having eyes like those of a deer, she, the sole resort of love-sports, wearing different ornaments of variegated make, she of a beautiful face, and having the (graceful) gait of a swan. (S. N. Tadpatrikar's translation).

अद्यापि तां विलुलिताकुल° See No. 835.

931*

**अद्यापि तां विहसितां कुचभारनम्रां**
**मुक्ताकलापधवलीकृतकण्ठदेशाम् ।**
**तत्केलिमन्दरगिरौ कुसुमायुधस्य**
**कान्तां स्मरामि रुचिरोज्ज्वलपुष्पकेतुम् ॥**

(अ) Caur [Caur (POS) 20, Caur (B) 23].
(a) अद्याप्यहं [अ° तां] Caur (B).
(c) तां [तत्] Caur (B); °न्दरगतां Caur (B).
Vasantatilakā metre.

I still remember that smiling beloved, bent by the burden of her breasts, part round her neck being whitened by collection of pearls, she, the bright, shining flowery flag on Mandara, the sport-hill of the God of Love. (S. N. Tadpatrikar's translation).

932*

**अद्यापि तां शशिमुखीं नवयौवनाढ्यां**
**पीनस्तनीं पुनरहं यदि गौरकान्तिम् ।**
**पश्यामि मन्मथशरानलपीडिताङ्गीं**
**गात्राणि संप्रति करोमि सुशीतलानि ॥**

(अ) Caur [Caur (B) 2, Caur (POS) 2, Caur (A) Caur (A) 71, Caur (KM) 78].
(a) °यौवनाद्यां Caur (B).
(b) अप्राप्य किम्पुनरहं यदि गौरकान्तिम् Caur (A); गौरकान्तीम् Caur (B); गौरवर्णां Caur (var.).
(c) °शौरसान° Caur (KM); °पीडितानि Caur (A); °शरासन° or °शरज्वर° Caur (var.).
(d) मे प्रतिकरोमि Caur (A).
Vasantatilakā metre.

Even now, if I see her of moon-like face, (her body) having an attractive grace, with fresh youth, fat breasts, her body fired by erotic passion caused by arrows of Cupid, if I see her again, I shall make my own (or her) tormented limbs pacified (S. N. Tadpatrikar's translation).

933*

**अद्यापि तां शिखरचारुवलक्षदन्तैर्**
**मुख्यानि कुन्दमुकुलानि जितां च साध्वीम् ।**
**संचिन्तयामि सततं प्रविलोलचित्तां**
**कामेषुनीरजदृशं वनजावतंसाम् ॥**

(अ) Caur [Caur (A) 110].
(a) बळक्ष° Caur (A).
Vasantatilakā metre.

I see before my mind's eye the good girl who had vanquished the jasmine buds with her charming, white and pointed teeth and who was full of sportive love, and with eyes resembling lilies as the arrows of Cupid and adorned with a lotus flower in her ear. (A. A. R.).

934*

**अद्यापि तां समपनीतनितम्बवस्त्रां**
**श्यामां च साध्वसरसाकुलविह्वलाङ्गीम् ।**
**एकेन पाणिकमलेन पिधाय गुह्यम्**
**अन्येन नाभिकुहरं दधतीं स्मरामि ॥**

(अ) Caur [Caur (A) 81, Caur (KM) 90, Caur (POS) Annex 4.13].
(a) समुपनीत° Caur (A) (var.); सुकमनीयनि° Caur (POS).
(b) पश्यामि मन्मथशरासनवि° Caur (KM); पश्यामि Caur (POS); °विह्व° Caur (POS).
(c) गुह्यनिहितेन करेण पाणिम् [पा° पि° गु°] Caur (KM), Caur (POS).
(d) °कुहरादवतारयन्तीम् Caur (KM); °न्दवतीं मदीयम् Caur (POS).
Vasantatilakā metre.

I recollect my beloved in that pose when she was bereft of her inner dress, full of youthfulness, with limbs agitated by love and trepidation and with one hand covering her loins and the other placed over her deep navel. (A. A. R.).

अद्यापि तां समुपगम्य मया° See No. 922.

935*

**अद्यापि तां सललितश्लथकेशपाशाम्**
**ईषत्समुन्मिषितघूर्णितवक्रनेत्राम् ।**
**सुप्तोत्थितां विदधतीं मुहुरङ्गभङ्गं**
**पश्यामि दष्टमधरं बहुशः स्पृशन्तीम् ॥**

(अ) Caur [Caur (A) 92, Caur (KM) 110, Caur (POS) Annex IV (p. 41) 6].
(a) विलुलिताकुलके° Caur (KM); विलुलितांशुकके Caur (POS).

(b) किंचित् [ईं°] Caur (KM), Caur (POS); समुन्मुषित° Cau (POS); °जिह्म° Caur (KM), Caurr (POS); °वक्त्रनेत्राम् Caur (A) (var.).
(c) सुप्तोद्धितां Caur (A); सललित Caur (A) (var.)
(d) चारुमधरं [द°] Caur (KM), Caur (POS) स्मरन्तीम् [स्पृ°] Caur (KM).
Vasantatilakā metre.

I remember her with the charming tresses all dishevelled and eyes turned a little sideways but full of animation, risen from sleep and stretching her (tired) limbs and frequently feeling the lip that had been bitten (in love sports). (A. A. R.).

**अद्यापि तां सुकमनीय°** See No. 834.

936*

अद्यापि तां सुनिपुणं यतता मयापि
दृष्टं न यत्सदृशतो वदनं कदाचित् ।
सौन्दर्यनिर्जितरति द्विजराजकान्ति
कान्तामिहातिविमलत्वमहागुणेन ॥

(अ) Caur [Caur ((POS) 29, Caur (B) 30].
(a) जातु निपुणं [तां सु°] Caur (B).
(b) दृष्टं दृशं जगति जातिविधे वधूनां Caur (B).
(c) °कान्तेः Caur (B).
(d) कान्ताननस्य सदृशं वदनं गुणैर्न Caur (B).
Vasantatilakā metre.

Even after most careful efforts, I have still not seen the like of her face, beautiful by its extremely pure lustre, which in its splendour wins the graceful beauty of Rati, as well as that of the moon. (S. N. Tadpatrikar's translation).

**अद्यापि तां सुनिभृतं पद°** See No. 952.

937*

अद्यापि तां सुरतघूर्णनिमीलिताक्षीं
स्रस्ताङ्गयष्टिगलितांशुककेशपाशाम् ।
शृङ्गारवारिरुहकाननराजहंसीं
जन्मान्तरेऽपि निधनेऽप्यनुचिन्तयामि ॥

(अ) Caur [Caur (POS) 22, Caur (B) 25].
(a) सुरतजागरमीलिताक्षीं Caur (B).
(b) शस्ता° Caur (B).
(d) जन्मान्तरे निधुवने° Caur (B).
Vasantatilakā metre.

At this moment of my death, nay, even in my next birth, shall I ever remember that swan in the lotus-group of Eros, her eyes closed in ecstasy of sex-climax, when all her limbs were relaxed, while her garments, as well as the braid of hair had fallen away, in disorder. (S. N. Tadpatrikar's translation).

938*

अद्यापि तां सुरतजागरघूर्णमान-
तिर्यग्वलत्तरलतारकदीर्घनेत्राम् ।
शृङ्गारसारकमलाकरराजहंसीं
व्रीडाविनम्रवदनामुषसि स्मरामि ॥

(अ) Caur [Caur (B) 5, Caur) POS) 5].
(b) °तारकमायताक्षीम् Caur (POS).
Vasantatilakā metre.

Even now I remember her large eyes, with their sparkling pupils moving sideways, (eyes) rolling on account of the wakeful night due to sexual sports, she like a queen swan in a lotus-lake, moving gracefully in that temple of Eros, her face drooping bashfully in the morning. (S. N. Tadpatrikar's translation).

939*

अद्यापि तां सुरतताण्डवसूत्रधारं
दुर्वारदर्पजघनग्लपिताङ्गयष्टिम् ।
अङ्गं रसैः समुपगुह्य कटिं दधानां
किंचिन्निमीलनयनां मनसा स्मरामि ॥

(अ) Caur [Caur (A) 104]. Cf. 940.
(b) °दीर्वे° [°दर्प°] Caur (A) (var.).
Vasantatilakā metre.

I remember her, the stage manager of the dance of love sports, with her limbs exhausted by intense pleasures of love, possessing hips that were full of pleasurable excitement of the moment and with eyes closed in ecstasy. (A. A. R.).

940*

अद्यापि तां सुरतताण्डवसूत्रधारीं
पूर्णेन्दुसुन्दरमुखीं मदविह्वलाङ्गीम् ।
तन्वीं विशालजघनस्तनभारनम्रां
व्यालोलकुन्तलकलापवतीं स्मरामि ॥

(अ) Caur[Caur (B) 7, Caur (POS) 7]. Cf. No. 839
(c) °नभारखिन्नां Caur (B).
Vasantatilakā metre.

I still remember her, as holding the

reins in the Tāṇḍava dance of sexual sports, her face beautiful like the full moon, her limbs affected by intoxicated love, she of a slender build, bending on account of the burden of her large breasts and hips, and her (loose) band of hair waving sideways (S. N. Tadpatrikar's translation).

941*

अद्यापि तां सुरतलब्धयशःपताकां
लम्बालकां विरहपाण्डुरगण्डभित्तिम् ।
स्वप्नेऽपि लोलनयनां क्षणदृष्टनष्टां
विद्यां प्रमादगुणितामिव संस्मरामि ॥

(अ) [Caur Caur (POS) Annex IV. 3].
(आ) VS 1278.
(c) सुप्तां विलोल° Caur
(d) प्रमादगलितां VS (var.); प्रसाद° VS.
Vasantatilakā metre.

I very well remember her with the banner of fame obtained in dalliance, with tresses dishevelled, with the broad cheeks pale due to separation (during day time), and casting glances even in sleep but seen for a moment and then lost, like learning acquired by one who is careless (in practising it). (A. A. R.).

942*

अद्यापि तां सुरभिनिर्भरदन्तभाजं
धावन्तमास्यकमलं चलचञ्चरीकम् ।
किंचिच्चलल्ललितकुञ्चितवामनेत्रां
पश्यामि केलिकमलेन निवारयन्तीम् ॥

(अ) Caur [Caur (A) 83, Caur. (KM) 92, Caur (POS) Annex IV.14].
(a) सुरभिदुर्धरगन्धलोलं (°लोभाद् Caur (POS)) Caur (KM), Caur (POS); सुरभिददु°र° Caur (A) var.).
(b) द्वधान्त° Caur (POS); °स्यमनिशं गतिच° Caur (KM); प्रति [चल°] Caur (POS).
(c) चकोररुचिकुञ्चितचारुनेत्रां Caur (KM); किंचिल्लसच्चलि° Caur (POS); °चारुनेत्रां Caur (POS).
Vasantatilakā metre.

I remember her warding off with her sportive lotus a buzzing bee who was flying towards her face attracted by her naturally sweet smell and with her left eye casting glances and slightly bent down (due to the fear of the bee). (A. A. R.).

943*

अद्यापि तां सुवदनां वलभौ निषण्णां
तद्गेहसंनिधिपदे मयि दृष्टमात्रे ।
वीतोत्तरां प्रियसखीषु कृतस्मरासु
लज्जाविलासहसितां हृदि चिन्तयामि ॥

(अ) Caur [Caur (A) 93, Caur (KM) 111, Caur (POS) Annex IV (p. 42) 8].
(a) वलभीनि° Caur (KM), Caur (POS).
(b) तद्गेहसन्मुखमहो खलु दृष्टमत्र Caur (KM); संदेहसंश्रितमुखे Caur (POS); सृष्टगाते Caur (A) (var.); दृष्टिमार्गे Caur (POS); सृष्टमाते Caur (A) (Var.); सृष्टमात्रे Caur (var.) (in Telugu editions as above).
(c)/ नर्मोत्तर° (Caur (POS); मर्मोत्तरं Caur (KM); कृतस्मितासु Caur (KM), Caur (POS); गतस्मरासु Caur (A) (var.).
(d) लज्जां श्रुत्वा Caur (POS); विलक्ष्य हृ° Caur (KM), Caur (POS).
Vasantatilakā metre.

I think of her, possessing a charming face, and seated in the balcony; and as she observed me approaching the house she immediately left off giving replies to her friends who were all smiles (at this shyness) and was all sportiveness, shyness and smiles. (A. A. R.).

944*

अद्यापि तां सुवदनां स्तनभारनम्रां
श्यामां च वामनयनां रमणीयगात्रीम् ।
निद्रालसामलकनिर्जितषट्पदालिं
संचिन्तयामि सततं स्मरवैजयन्तीम् ॥

(अ) Caur [Caur (A) 109].
(b) रमनिष्य° Caur (A) (var.).
Vasantatilakā metre.

I am always thinking of her, the victorious banner of Cupid, possessing a charming face, slightly stooping by the heaviness of the bosom, full of youthfulness, eyes charming and with body attractive and overcome with sleep (due to the exhaustion of love sports) and with tresses that had vanquished a row of bees. (A. A. R.).

945*

अद्यापि तां सुशयितां क्षणविप्रबुद्धां
निद्रालसां हृदि वहामि कृताङ्गभङ्गाम् ।

जृम्भावतीर्णमुखमारुतगन्धलब्ध-
मुग्धभ्रमद्भ्रमरविभ्रमलोलनेत्राम् ॥

(अ) Caur [Caur (A) 95, Caur (KM) 113, Caur (POS) Annex IV (p. 42) 14].
(*a*) तामुषसि तद्घ्राण° Caur (KM), Caur (POS).
(*b*) शताङ्ग° [कृ°] Caur (KM).
(*c*) जृम्भाविदीर्घमु° Caur (POS).
(*d*) °लोलपत्त्रम् Caur (KM).
Vasantatilakā metre.

I treasure in my heart that scene when my beloved, after a good sleep, awakened suddenly and was stretching her limbs in drowsiness with eyes that were slightly disturbed by the buzzing of a bee which was attracted to her face by the fragrance of her breath as she was yawning. (A. A. R.)

### 946*

अद्यापि तां स्तिमितवस्त्रमिवाङ्गलग्नां
प्रौढप्रतापमदनानलतप्तदेहाम् ।
बालामनाथशरणामनुकम्पनीयां
प्राणाधिकां क्षणमहं न हि विस्मरामि ॥

(अ) Caur [Caur (POS) 25, Caur (B) 21].
Vasantatilakā metre.

Even now, I cannot, for a moment, forget the girl dearer to me than life, her body heated by the fire of intense passion, she pitiable on account of the parting from her lover (i.e. myself) and clinging to my body like a wet garment. (S. N. Tadpatrikar's translation.)

### 947*

अद्यापि तां स्मितमुखीं पुरुषायितेषु
लम्बालकाकुलकपोलतलां स्मरामि ।
आन्दोलनश्रमजलाकुलविह्वलाङ्गीं
श्वासोत्तरं च निभृतं च मुहुर्वदन्तीम् ॥

(अ) Caur [Caur (KM) 104, Caur (POS) Annex IV. 26].
(*b*) °पोलतलां Caur (POS).
(*c*) °विह्वलाङ्गी Caur (POS).
(*d*) श्वासानिलातिसुरभीकृतकेलिगेहाम् Caur (POS); वनिभृतं मुमुहुः शशाङ्कीम् (?) Caur (KM); corrected in accordance with Telugu and Grantha texts.
Vasantatilakā metre.

I remember her with the face full of smiles when she took the initiative in love sports, with her charming cheeks covered by dishevelled tresses, with limbs overcome with fatigue due to the exertion of dalliance and rendering the well-furnished bed chamber very fragrant with her deep breathings. (A. A. R.)

अद्यापि तज्जघन° see No. 900°

### 948*

अद्यापि तानि परिवर्तितकंधराणि
किंचित्क्षुतत्रुटितकञ्चुकजालकानि ।
तस्या भुजाग्रलुलद्बहुलकुन्तलानि
चित्ते स्फुरन्ति मम वक्रविलोचनानि ॥

(अ) Caur [Caur (KM) 101, Caur (POS) Annex IV. 23.]
(*b*) चञ्चत् कुचग्रथितकञ्चुकबन्धनानि Caur (POS).
(*c*) तस्याः सुपल्लवमृदूज्ज्वल° Caur (POS).
(*d*) चित्रविलोकितानि Caur (POS.).
Vasantatilakā metre.

Even now does this throb (clearly comes up) in my mind—those side glances of my beloved, sometimes turned towards the neck, sometimes producing an illusion of a torn jacket dark like mustard, and sometimes appearing like a profusion of her tresses hanging loose over her shoulders. (A. A. R.)

### 949*

अद्यापि तानि मम चेतसि संस्फुरन्ति
कर्णान्तसंगतकटाक्षनिरीक्षितानि ।
तस्याः स्मरज्वरकराणि मदालसानि
लीलाविलासबहुलानि विलोचनानि ॥

(अ) Caur [Caur (KM) 94), Caur (POS) Annex IV.17]. Cf. No. 950.
(*a*) विस्फुरन्ति [सं°] Caur (POS).
(*c*) °स्मरज° Caur (KM).
(*d*) चटुलानि [°बहु°] Caur (POS).
Vasantatilakā metre.

Even now are those glances of my beloved quivering in my mind—glances, now directed sideways reaching up to the ears, producing the fever of love in me, gentle due to intoxication and full of delightful sportive movements. (A. A. R.)

950*

अद्यापि तानि मम चेतसि संस्फुरन्ति
बिम्बोष्ठदेशपरिकीर्णशुचिस्मितानि ।
पीयूषपूर्णमधुराणि तथोत्तराणि
वाक्यानि मन्मथरसानि मृदूनि तस्याः ॥

(अ) Caur [Caur (A) 86, Caur (B) 98, Caur (POS) Annex IV. 20] Cf. No. 949.

(a) हृदये मम विस्फुरन्ति [म° चे° सं°] Caur (POS); विस्फुरन्ति [सं°] Caur (B).

(b) °मृष्ट° [°देश°] Caur (B); °पृष्टकर° [दे°] Caur (POS) °सुनिष्कृतानि Caur (POS).

(c) पीयूषपूरमधुराणि त्वदुक्त (°बहूक्त° Caur (POS)) Caur (B), Caur (POS); मधुराणि च उत्तराणि Caur (A) (var.).

(d) पश्यामि Caur (A); मन्मथभवानि (°थकराणि Caur (POS)) Caur (B), (Caur (POS); च वल्लभाया: Caur (POS); यस्याः [त°] Caur (B).

Vasantatilakā metre.

These are still fresh in my mind—the pure smiles enlivening the regions of her *bimba*-like lips, her answers sweet by the flow of nectar and her gentle speech filled into devoted love. (A. A. R.)

951*

अद्यापि तानि मृदुवाक्यसुभाषितानि
तिर्यग्विवर्तितनयनान्तनिरीक्षणानि ।
लीलालसाञ्चितगतानि शुचिस्मितानि
तस्याः स्मरामि मदविभ्रमचेष्टितानि ॥

(अ) Caur [Caur (A) 101, Caur (KM) 120, Caur (POS) Annex IV (p. 41) 3].

(a) मृदुसारसु° Caur (KM), Caur (POS).

(b) °वृत्त° [°वर्ति°] Caur (KM); °वृत्य Caur (POS); रीढितानि Caur (KM).

(c) सुविस्म° Caur (KM).

(d) तस्याः Caur (KM), Caur (POS); हृदि विभ्रमचेष्टितानि Caur (KM), Caur (POS), मदचलद्भ्रम° Caur (A) (var.).

Vasantatilakā metre.

I remember even now her excellent utterances full of gentle words, the glances from the corners of her eyes that were turned sideways a little, her movements that were sportive and gentle, her pure smiles and the activities full of charm due to intoxication. (A. A. R.)

अद्यापि तामतिविशाल° see No. 955.

952*

अद्यापि तामनिभृतक्रममागतं च
मां द्वारि वीक्ष्य शयने निमिषेण सुप्ताम् ।
मन्दं मयि स्पृशति कण्टकिताङ्गयष्टिम्
उत्फुल्लगण्डफलकां बहुशः स्मरामि ॥

(अ) Caur [Caur (A) 90, Caur (KM) 108].

(a) अद्यापि तां सुनिभृतं पदमापतन्तं Caur (KM); °श्रम° [क्र°]Caur (A) (var.).

(b) सहसैव निपतणसुप्ताम् [श° नि° सु°] Caur (KM)

(d) बहुशः Caur (KM).

Vasantatilakā metre.

I frequently remember, her cheeks bristling with pleasure and hairs on her body standing on ends when I gently touched her to see whether she was really asleep when she was lying in bed—she who had gone to sleep in a moment on seeing me at the gate, having arrived unexpectedly. (A. A. R.)

953*

अद्यापि तामनुनयत्यपि चाटुपूर्वं
कोपात् पराकृतमुखीं मयि सापराधे ।
आलिङ्गति प्रसभमुत्पुलकाङ्गयष्टि
मामेति दुःसहमिवोक्तवतीं स्मरामि ॥

(अ) Caur [Caur (A) 94, Caur (KM) 112, Caur (POS) Annex IV (p. 42) 9.].

(a) °पूर्वं Caur (POS).

(c) प्रसंगते Caur (POS), रम रजनि [प्र°] Caur (A).

(d) शोषपरुषे ब्रुवतीं [दुः°] Caur (KM); निःसहवचो ब्रुवतीं स्म° Caur (POS)

Vasantatilakā metre.

Though I tried with coaxing words to conciliate her she turned her face away in anger as if the fault were entirely mine. But when I embraced her she bristled with pleasure though crying out, 'Please don't' repeatedly as if it were unbearable. This (scene) I vividly remember even now. (A. A. R.)

954*

अद्यापि तामनुनयत्यपि मय्यसक्तां
व्यावृत्य केलिशयने शयितां पराचीम् ।
निद्राकुलामिव ममाभिमुखीभवन्तीं
प्रातर्मदङ्गनिहितैकभुजां स्मरामि ॥

(अ) Caur [Caur (KM) 103, Caur (POS) Annex IV 25].

(a) अनुनत्यपि Caur (KM) *contra metrum* °सक्तं Caur (POS).
(b) व्यावृत्त° Caur (KM), शयतीं Caur (KM); वराङ्गीम् Caur (POS).
(c) कलासु सुखि Caur (POS).
(d) प्रातर्मंदसन्निहित कुकुदं Caur (POS).
Vasantatilakā metre.

I even now remember her, as if unattached to me though I was all conciliation, turning her face away from me when lying in the bed of love, but turning towards me (lovingly) as if due to the (inadvertent) turning in sleep, and placing one hand over me in the early dawn (as then I must leave her). (A.A.R.)

955*

अद्यापि तामभिविशालनितम्बबिम्बां
गम्भीरनाभिकुहरां तनुमध्यभागाम् ।
अम्लानकोमलमृणालसमानबाहुं
लीलालसाञ्चितगतिं मनसा स्मरामि ॥

(अ) Caur [Caur (KM) 87, Caur (POS) Annex IV. 16].
(a) तामतिवि° Caur (POS).
Vasantatilakā metre.

Even now do I remember her with the charming (*bimba*-like) hips that were broad but thin at the waist, the navel very deep, with hands resembling tender fresh lotus stalks and with gait that was full of gentleness and charm (sportiveness). (A.A.R.)

956*

अद्यापि तामरुणयत्यरुणेन्तरिक्षम्
आपृच्छमानमपि नाम विधारयन्तीम् ।
उत्थाप्य निश्चलदृशौ मम निःश्वसन्तीं
चिन्ताकुलां किमपि नम्रमुखीं स्मरामि ॥

(अ) Caur [Caur (KM) 106].
Vasantatilakā metre.

Now do I remember her when at dawn, with the sky reddened by the rising sun I asked leave to depart, she remained unaware (of my request) and raising her unwinking eyes (towards me full of sadness) and sighing, overcome with worry, and with face slightly bent down. (A. A. R.).

957*

अद्यापि तामलसमीलितचारुनेत्रां
लोलद्भुजावलयझंकृतिमावहन्तीम् ।
वेल्लत्करोरुकुचमुन्नमितस्वकर्णे
कण्डूयनं विदधतीं हृदि चिन्तयामि ॥

(अ) Caur [Caur (A) 102, Caur (KM) 121, Caur (POS) Annex IV (p. 41) 1].
(a) तामसममीलितसाचिनेत्रां Caur (KM); °तसाचिनेत्रां Caur (POS).
(b) लोलद्भुजां Caur (KM); °कृतिशब्दहस्ताम् Caur (KM), Caur (POS).
(c) वल्गत्कठोरकु° (चञ्चत् Caur (POS), Caur (KM); Caur (POS); °तभ्र° [°तस्व°] Caur (KM), Caur (POS).
Vasantatilakā metre.

I remember the beloved with her charming eyes closed due to fatigue (of love sports) and causing the bracelets to jingle when she moved her hand to scratch her broad bosom raising the same up to the ear. This I treasure in my heart. (A. A. R.)

958

अद्यापि तामवहितां मनसाचलेन
संचिन्तयामि युवतीं मम जीविताशाम् ।
नान्योपभुक्तनवयौवनभारसारां
जन्मान्तरेऽपि मम सैव गतिर्यथा स्यात् ॥

(अ) Caur [Caur (POS) 33, Caur (B) 33].
Vasantatilakā metre.

Even in these last moments, I think, with a steady mind, of that youthful girl deeply attached to me, the sole hope of my life, she, the essence of whose fresh youth was tasted by (me and by) none else—I think of her in order that even in the birth to come, she may be my lot. (S. N. Tadpatrikar's translation)

959*

अद्यापि तामविगणय्य कृतापराधम्
आपादमूलपतितं सहसा चलन्तीम् ।
वस्त्राञ्चलं मम करान्निजमाक्षिपन्तीं
मा मेति रोषपरुषं वदतीं स्मरामि ॥

(अ) Caur [Caur (A) 78, Caur (KM) 86, Caur (POS) Annex IV. 10].
(a) माम् [ताम्] Caur (KM); अवगणय्य Caur (KM), Caur (POS).
(b) गलन्तीम् Caur (var.).

(c) वस्त्राञ्चलं Caur (POS); °क्रुपन्तीं [°क्रु°] Caur (A).
Vasantatilakā metre.

Even today I see her, as, heedless of my falling at her feet to expiate my offence, she rushed away, flung off my hand from the hem of her garment, and in anger cried out, "No, never!" (A. B. Keith's translation, in his History of Sanskrit Literature, p. 189).

**अद्यापि तामसममीलित°** see No. 957.

960*

**अद्यापि तामहमलज्जितपूर्वघृष्टे
शय्यातले सुशयितां मदनोत्सवाय ।
वीणावतीं विकचचम्पकपुष्पनासां
ध्यायामि चेतसि सदा नदतीं शुभाङ्गीम् ॥**

(अ) Caur [Caur (A) 112].
(a) मालां Caur (A) (var.) (*contra metrum*).
Vasantatilakā metre.

I remember her, the pure limbed darling, lying in bed ready for love sports, with her nose resembling a full blown *campaka*-flower and tuning the lute (to while away the time till my arrival). I revolve this scene in my mind always. (A. A. R).

961*

**अद्यापि तामित इतश्च पुरश्च पश्चाद्
अन्तर्बहिः परित एव परिभ्रमन्तीम् ।
पश्यामि फुल्लकनकाम्बुजसंनिभेन
वक्त्रेण तिर्यगपवर्तितलोचनेन ॥**

(अ) Caur [Caur (A) 84, Caur (KM) 93, Caur (POS) Annex IV. 15].
(a) तामितरतश्च Caur (KM); तामिह ततश्च Caur (POS); पश्चात् Caur (A).
(b) पुरत [पु०] Caur (POS).
(d) चारुपरिवर्तित° Caur (KM); तिर्यगनि° Caur (POS).
Vasantatilakā metre.

I remember her with the face in which the eyes, resembling, fully blossomed golden lotuses, were casting glances sideways and wandering (in my imagination) here and there, in front and at the back, inside and outside (the house). (A. A. R.)

962*

**अद्यापि तामुपवने परिचारयुक्तां
संचिन्तयाम्युपगतां मदनोत्सवाय ।
मां पार्श्वसंनिहितलोकभयात् सशङ्कं
व्यावर्तितेक्षणमनुक्षणमीक्षमाणाम् ॥**

(अ) Caur [Caur (A) 100, Caur (KM) 118].
(a) परिवार युक्तां Caur (KM).
(b) च महोत् [म°] Caur (KM).
(d) °मलं समपेक्ष° Caur (A); °समपेक्ष्यमाणाम् Caur (A) (var.).
Vasantatilakā metre.

I think of my beloved even now (in that scene) when she had gone out into the flower garden to celebrate the Cupid's festival along with her companions. She was looking for me frequently with eyes turned sideways but with apprehension lest she be found out by her friends who were near her. (A. A. R.).

963*

**अद्यापि तामुभयपार्श्वगहाररम्यां
वासन्तिकाकुसुमभासितकञ्चुकां च ।
राकाभिरामविधुमण्डलवल्गुवक्त्रां
लावण्यनिर्जितरयां सततं स्मरामि ॥**

(अ) Caur [Caur (A) 115].
(c) रामाभिराम° Caur (var.).
Vasantatilakā metre.

I still remember her with flower garlands adorning both sides (of her tresses) and her bodice decorated with (the designs of) *vāsantikā*-flowers. Her face was similar to the full orb of the charming moon (of autumn) and she did eclipse in loveliness the goddess of beauty herself. (A. A. R.).

964*

**अद्यापि तामुरसिजद्वयमुन्नमय्य
मध्ये वलित्रितयलक्षितरोमराजिम् ।
ध्यायामि वेल्लितभुजां विहिताङ्गभङ्गं
व्याजेन नाभिकुहरं मम दर्शयन्तीम् ॥**

(अ) Caur [Caur (A) 103, Caur (KM) 119, Caur (POS) Annex IV (p. 41) 2].
(a) °द्वययाममध्ये Caur (KM); उन्नमिय्य Caur (A) (var).
(b) भ्रश्यद्वलित्रितयल° Caur (POS); भ्रश्यद्वलि° Caur (KM); °रजीं Caur (A) (var.); °राजि Caur (POS).
(c) वल्गितभुजां Caur (KM); चालित° Caur (POS);

°भङ्ग Caur (A), Caur (POS).
Vasantatilakā metre.

I still think of her in that attitude when she, raising her bosom, was observing the line of hair and the three folds of the skin in the middle and showing me her deep navel under the pretence of stretching her limbs (due to drowsiness). (A. A. R.)

अद्यापि तामुषसि तत्क्षण° see No. 945.

965*

अद्यापि तिष्ठति दृशोरिदमुत्तरीयं
धर्तुं पुनः स्तनतटे गलितं प्रवृत्ता ।
वाचं निशम्य नयनं नयनं ममेति
किंचित्तदा यदकरोत् स्मितमायताक्षी ॥

(अ) Caur [Caur (A) 108, Caur (POS) Annex IV (p. 42) 15].
(आ) SR 279.53 (a. Kuv.), SSB 107.57, Kuv. *ad* 94.161 (p. 177).
(*a*) उत्तरियं Caur (A) (var.).
(*b*) पुनः Caur (POS); पुरः [पु°] SR, SSB, Kuv.; द्रात्° पतितं Caur (A) (var.), Caur (POS), SR, SSB, Kuv.; प्रवृत्ते Kuv; प्रवृत्तां Caur (A) (var.).
(*c*) नयतं Caur (POS).
(*d*) मन्दस्मितं यदकरोत् मनसा स्मरामि Caur (A) (var.).
Vasantatilakā metre.

This stands before my eyes even now, how on one occasion she tried to set right the garment over her bosom which had been displaced (by the breeze). But on hearing my words 'Oh my eye, my eye,' she did put on a captivating smile, the long-eyed one. (A. A. R.)

966

अद्यापि दुर्निवारं
स्तुतिकन्या भजति कौमारम् ।
सद्भ्यो न रोचते सा-
ऽसन्तोऽप्यस्यै न रोचन्ते ॥

(आ) SR 48.123, SSB 305.125, SRK 244. 26, SSap 661, SSg 248.
(*b*) वहति [भ°] SSap, SSg.
(*d*) ऽसन्तस्तस्यै SSap.
Upagīti-Āryā metre.

Even now the maiden of praise (fame) resorts to the inevitable state of youthfulness (shyness); she is not pleasing to the good, and the bad people are not pleasing to her. (A. A. R.)

967*

अद्यापि धावति मनः किमहं करोमि
सार्धं सखीभिरपि वासगृहे सुकान्ते ।
कान्ताङ्गसंगपरिहासविचित्रनृत्ये
क्रीडाभिराम इति यातु मदीयकालः ॥

(अ) Caur [Caur (POS) 37, Caur (B) 37).
(*b*) सखीभिरति] Caur (B).
(*c*) कान्ताप्रगीतप° Caur (B).
Vasantatilakā metre.

Still the mind runs to that beautiful residence (of my beloved) wishing that my time may pass in company of friends, at that place, full of sports and attractions, where I could enjoy light talk, varied dancing movements, while having close bodily touch of my beloved. (S. N. Tadpatrikar's translation.)

968*

अद्यापि न स्फुरति केसरभारलक्ष्मीर्
न प्रेङ्खति ध्वनितमद्रिगुहान्तरेषु ।
मत्तास्तथापि करिणो हरिणाधिपस्य
पश्यन्ति भीतमनसः पदवीं वनेषु ॥

(आ) Any 28.27, ASS 6.5.
(*b*) श्रूयते [प्रे०] ASS (var.).
Vasantatilakā metre.

Now, even though the beautiful profusion of the lion's mane is not visible, and although its roar is not reverberating in caverns, still the intoxicated (lordly) elephants in the forest view the foot-prints of the lion with minds full of terror. (A. A. R.)

969*

अद्यापि निर्मलशरच्छशिगौरकान्ति
चेतो मुनेरपि हरेत् किमुतास्मदीयम् ।
वक्त्रं सुधामयमहं यदि तत् प्रपद्ये
चुम्बन् पिबाम्यविरतं व्यथते मनो मे ॥

(अ) Caur [Caur (POS) 41, Caur (B) 41].
(*c*) सुधारसमयं Caur (B).
(*d*) चुम्बाम्यहं न विरहो Caur (B); अविरतं च्यवते न येन Caur (var.).
Vasantatilakā metre.

And Oh ! that face full of nectar,

shining bright like the moon in clear sky of *śarat*-season; it would attract the mind even of a sage, what then of mine? If I get at it again, I would kiss it fast and suck away (the nectar from the lips) (but) my mind is pained keenly (thinking that I won't meet her again. (S. N. Tadpatrikar's translation).

970*

अद्यापि नूनं हरकोपवह्निस्
त्वयि ज्वलत्यौर्व इवाम्बुराशौ ।
त्वमन्यथा मन्मथ मद्विधानां
भस्मावशेषः कथमेवमुष्णः ॥

(अ) Śāk 3.3 or 3.4 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.1; p. 34).
(आ) Almm 17, SRK 126.6, IS 7626.
(a) °वह्निम् Śāk (var.).
(b) स्थितोऽौर्वे Śāk (var.); इवाम्बुराशिः Almm.
(d) कथमित्थमुष्णः Śāk (var.), Almm.
Upajāti metre (Indravajrā and Upendra-vajrā.

Even now, in all probability, the fire of Śiva's anger burns in you like a sub-marine fire in the watery deep. How else O God of love, could you, of whom only ashes remain, be so hot for those like me? (M. B. Emeneau's translation).

971*

अद्यापि नोज्झति हरः किल कालकूटं
कूर्मो बिभर्ति धरणीं खलु पृष्ठभागे ।
अम्भोनिधिर्वहति दुःसहवाडवाग्निम्
अङ्गीकृतं सुकृतिनः परिपालयन्ति ॥

(अ) Caur [Caur (POS) 50, Caur (B) 50, Caur (KM) 124], Cr 38 (CRr 8.127, CPS 288.44), BhŚ 202, Śts 7.7-10, VCsr 24.10.
(आ) ŚP 246, SuM 9.41, SR 50.200, SRK 17.60, Bahudarśana 33, Pras 17.7, VP 1.65, IS 203, Subh 187, SSB 308.205, Sama 1.116 and 2.41, NBh 134, SK 6.87, SU 1442, SGo f. 20b, SL f. 29a, SSD 2 f 99a, SSV 386, JSub 175.5, SKG f. 17b. SSSN 247.3.
(a) किल; CR (var.); कलि IS.
(b) शेषो बिभर्ति धरणीं खलु मस्तकेन Caur (var.), Cr; धरणी ŚP; धरणीधरपृष्ठभागं Subh; वसुधां [ध°] BhŚ (var.); निजपृष्ठभागे (°पृष्टि°) [ख°पृ°] BhŚ किल [ख°] Śts (var.), SSSN; चात्मपृष्टे [पृ°] Śts Pras; पृष्ठकेन [पृ°] Caur (B); पृथिवीं VCsr (var.).
(c) अम्भोनिधिर्वहति IS; सहति [व°] IS; दुस्सह° SSSN; दुर्वहवाडवाग्निम् CR (var.), CPS, ŚP, SuM, SR, SSB.
(d) प्रतिपालयन्ति (पलिपा°) Cr. (var.). Bahud, SuM (var.).
Vasantatilakā metre.

God Hara does not still give up the deadly poison; the Great Tortoise bears the Earth on his back; the ocean contains the unbearable *vaḍavā*-fires; (in short) high-souled people stick to what they have once accepted (S.N. Tadpatrikar's translation).

अद्यापि भीरुहरिणीमिव see No. 896.

अद्यापि मामवगणय्य see No. 959.

972*

अद्यापि मारुतविधूतलतावितानां
वीणाविनोदरचनां मम जीवितेशाम् ।
पञ्चेषुराष्ट्रकमलां शुभवेदिमध्यां
ध्यायामि चेतसि सतीं मदनाभिरामाम् ॥

(अ) Caur [Caur (A) 105].
Vasantatilakā metre.

I think of my beloved as a fine creeper gently swayed by a breeze, as an expert in the diversion of playing on the lute, the very breath of my life, as the goddess of beauty in the Kingdom of Cupid, as possessing a waist resembling the auspi-cious *vedi* (altar), the chaste one and so charming in her love. (A. A. R.)

973*

अद्यापि मे निशि दिवा हृदयं दुनोति
पूर्णेन्दुसुन्दरमुखं मम वल्लभायाः ।
लावण्यनिर्जितरतिक्षतकामदर्पं
भूयः पुरः प्रतिपदं न विलोक्यते यत् ॥

(अ) Caur [Caur (POS) 32, Caur (B) 32].
(a) तन् [मे] Caur (B).
(c) °तिकामदर्पं भूयः [°क्ष°] Caur (POS) (see *d*).
Vasantatilakā metre.

By night as by day, is my mind pained every moment, to think that I shall not again see before me my beloved's face, charming like full moon,—face, which by

defeating Rati in beauty, had broken down Cupid's pride. (S. N. Tadpatrikar's translation).

974*

अद्यापि मे वरतनोर्मधुराणि तस्या
यान्यर्थवन्ति न च यानि निरर्थकानि ।
निद्रानिमीलितदृशो मदमन्थरायास्
तान्यक्षराणि हृदये किमपि ध्वनन्ति ॥

(अ) Caur [Caur) (POS) Annex IV. 30].
(a) वरात° (Caur. *Contra metrum.*)
Vasantatilakā metre.

Even today here echo in my heart the words sweet whether they bore meaning or not—of my fair one, when her eyes were shut in sleep and she was heavy with our love-play. (A. B. Keith's translation in his History of Sanskrit Literature, p. 190.).

975*

अद्यापि येन विहिता विपुलाः प्रबन्धा
विद्योतमानविभवाः सुखयन्ति विश्वम् ।
सोऽयं द्विशुद्धगुरुवंशभवः प्रसिद्धो
गोपालदत्त उपमेयपदं कथं स्यात् ॥

(आ) SSB 287.2.
Vasantatilakā metre.

How can that famous (poet) Gopāladatta be the subject of comparison (being unrivalled) even now ?—he, by whom a large number of famous works were written, which gladden the world on account of their (intrinsic) merit and who was doubly blessed with nobility of birth and greatness of preceptors. (A. A. R.).

अद्यापि राजगृहतो see No. 976

976*

अद्यापि वासगृहतो मयि नीयमाने
दुर्वारभीषणकरैर्यमदूतकल्पैः ।
किं किं तया बहुविधं न कृतं मदर्थे
वक्तुं न पार्यत इति व्यथते मनो मे ॥

(अ) Caur [Caur (POS) 31, Caur (B) 31].
(a) राजगृहतो [वा°] Caur (B).
(d) चक्षुर्न [व° न°] Caur (var.); शक्यत [पा°] Caur (B).
Vasantatilakā metre.

And then,my mind is still pained, as it is impossible to express (in adequate words) what varied and different efforts she did do for my sake, while I was being taken away, from (her) residence, by these attendants with terrible and irresistible hands like those of the messengers of Death (S. N. Tadpatrikar's translation).

977*

अद्यापि विस्मयकरीं त्रिदशान् विहाय
बुद्धिर्बलाच्चलति मे किमहं करोमि ।
जानन्नपि प्रतिमुहूर्तमिहान्तकाले
कान्तेति वल्लभतरेति ममेति धीरा ॥

(अ) Caur [Caur (POS) 27, Caur (B) 27].
(b) बुद्धिर्बलाद्वलति Caur (B).
(d) धीरा: Caur (B).
Vasantatilakā metre.

And even now, knowing that death is drawing nearer every moment, my steady thought leaves gods, and by surprising force turns towards her, my beautiful and dearest beloved ? What can I do ? (S. N. Tadpatrikar's translation).

978*

अद्यापि शीतद्युतिरात्मबिम्बं
निर्माय निर्माय पुनर्भुनक्ति ।
तस्या मुखेनायतलोचनायाः
कर्तुं न शक्तिः सदृशं प्रियायाः ॥

(आ) SuM 16.2, Subh. 25, IS 204.
(b) निर्माय (second) om. SuM (var); पुनर्भुनक्ति SuM; पुनर्भनक्ति Subh.
(c) अस्या [त°] SuM; मुखस्यायतलो° SuM; लोचनाया Subh.
(d) प्रियाया Subh.
Indravajrā metre.

Even now the moon (the cool-rayed one) creates again and again his form (digits) and protects it; but he has not the power to create a face similar to the long-eyed beloved of mine. (A. A. R.).

979*

अद्यापि श्रवसी न कुण्डलचले केलिक्वणत्कङ्कणौ
बाहू नापि न हारिहारवलयालुण्ठा च कण्ठावनिः ।
अस्याः पश्य तथापि पङ्कजदृशो विश्वं प्रियं भावुकं
पश्यामः स्फुटताविभूषणकराभोगं वपुर्वै भवम् ॥

(आ) Amd 326.943.
(a) अवसी reconstructed.
Śārdūlavikrīḍita metre.

The lily-eyed damsel is not even now adorned with dangling ear-pendents, the hands are not jingling with the sound of bracelets nor is the region of the neck decorated with a beautiful necklace of pearls; still, look at her charm pleasing to all: we see the splendour of her body (though) clearly devoid of the beauty brought on by (artificial) decorations. (A. A. R.).

980*

अद्यापि सा मम मनस्तटिनी सदास्ते
रोमाञ्चवीचिविलसद्विपुलस्वभावा ।
कादम्बकेशररुचिः क्षतवीक्षणं मां
गात्रक्लमं कथयती प्रियराजहंसी ॥

(अ) Caur [Caur (POS) 44), Caur (B) 44].
(a) ह (or हि) नवयौवनसुन्दराङ्गी Caur (B).
(b) °विलसच्चपलाङ्गयष्टिः Caur (B).
(c) मत्स्वान्तसारसचलद्विरहोच्चपङ्कात् Caur (B).
(d) किंचिद्गमं प्रथयति Caur (B); कथयति Caur (var.).
Vasantatilakā metre.

That deer queen-swan still occupies my mind, she like a river, (her body) showing her profuse nature by playing waves of thrills, she having the tenderness of *kādamba*-filaments, and telling me of the fatigue of her limbs, while I was only looking at the nail-marks on her body. (S. N. Tadpatrikar's translation).

981*

अद्यापि सुन्दरि तवाननचन्द्रबिम्बं
बन्दीकृताम्बुजयुगं परिचुम्ब्य चेतः ।
त्वत्संगमोद्भवसुखं तनुते तथापि
वैरं करोति करुणाविकलो विवेकः ॥

(आ) SR 291.12, SSB 130.12.
Vasantatilakā metre.

Even now, O charming lady, having kissed all around your moon-like face which imprisons within it a pair of blue lilies (eyes) my mind experiences the happiness of associating with you; still, discrimination which is devoid of compassion, is opposed to it. (A. A. R.).

982*

अद्यापि स्तनशैलदुर्गविषमे सीमन्तिनीनां हृदि
स्थातुं वाञ्छति मान एष धिगिति क्रोधादिवालोहितः।
उद्यद्दूरतरप्रसारितकरः कर्षत्यसौ तत्क्षणात्
फुल्लत्कैरवकोशनिःसरदलिश्रेणीकृपाणं शशी ॥

(अ) Hanum 2.5, (in other editions 2.41 or 2.35).
(आ) Kpr, 27.238; KāP 223; Any 9.78, Amd 139. 335, Sāh *ad* 7.8 (p. 225), ŚP 3636 SR 302.95 (Hanum), SSB 148.98 (a. Kpr.) Skm (Skm (B) 376 (a. Vasukalpa), Skm (POS) 1.76, 1 (a. Vasukalpa); SkV 921, (a. Vasukalpa), Prasanna 52 b, PV 577, JS 261.6.
(a) वामेक्षणानां Skm; स्तनतुङ्गशैलशिखरे Han. PV; °शै° and °दु°tr. JS; किं मानिनीनां ŚP, JS, SR.
(b) झगिति [धि°] ŚP, SR, SkV. JS; झटिति Prasanna.
(c) प्रोद्यद् [उ°]Kpr, Subh; प्रोद्यन् Any; उद्यन्दूरतर° ŚP, SR Skm, SkV; कर्षत्यसो SSB; °क्षणम् SKm; °क्षणोत् Kāp.
(d) फायत् Skm, SkV; °कोष° ŚP, SkV; KāP; °कृपाणीं KāP, PV.
Śārdūlavikrīḍita metre.

"O fie! Does this pride yet wish to dwell in woman's heart inaccessibly fortified as it is with that mountain of her breast"—thus exclaiming, yon rising Moon, red with rage, stretching far his hands [rays], in a moment draws his sword—the series of bees issuing out of the opening bud [sheath] of the water-lily. (Translated in Bibl. Ind. 9).[1]

1. In Sah and Kpr quoted as an example of misplaced compound.

983*

अद्यापि हरिहरादिभिर्
अमरैरपि तत्त्वतो न विज्ञाताः ।
भ्रमविभ्रमबहुमोहा
वेश्याः संसारमायाश्च ॥

(अ) Kal (Kal (KM) 4.24, Kal (RP) 4.24).
(आ) SRHt 140.16 (a. Kal.).
(c) °बहुलोभा SRHt.
(d) संसारमायाश्च SRHt.
Āryā metre.

Harlots and the illusions of worldly life both of whom are full of (misplaced) charms and delusions are not clearly comprehended even by the gods, Viṣṇu Śiva, etc. even to-day (A.A.R.).

984*

अद्यापि हि नृशंसस्य पितुस्ते दिवसो गतः।
तमसा पिहितः पन्था एहि पुत्रक शेवहे ॥

(अ) VS 1106. Cf. रथ्यारजोरुणित.

Even to-day the day has come to an end (without the return) of your cruel [heartless] father; the roads are enveloped in darkness. Come, son, let us go to bed. (A.A.R.)

985*

अद्याप्यशोकनवपल्लवरक्तहस्तां
मुक्ताफलप्रचयचुम्बितचूचुकाग्राम् ।
अन्तःस्मितोच्छ्वसितपाण्डुरगण्डभित्ति
तां वल्लभामलसहंसगतिं स्मरामि ॥

(अ) Caur [Caur (POS) 14, Caur (B) 14].
(*b*) मुक्ताकलापपरिचु° Caur (B).
Vasantatilakā metre.

I still remember that beloved of mine, her hands red like the fresh leaves of Aśoka, the tips of her breasts kissed by the garland of big pearls, the walls of her bright cheeks being throbbed by smile, and her slow gait graceful like that of a swan. (S. N. Tadpatrikar's translation).

986*

अद्याप्यहं चलितचारुनिमीलिताक्षम्
आस्यं स्मरामि सततं सुरतावसाने ।
तत्कालनिश्वसितनिःसृतकान्तिकान्तं
स्वेदोदबिन्दुपरिदन्तुरितं प्रियायाः ॥

(अ) Caur [Caur (A) 79, Caur (KM 88), Caur (POS) 11].
(*a*) अद्यापि तल्लुलितनादनि° (°तारकमीलिताक्षम् Caur (POS)) Caur (KM), Caur (POS).
(*b*) सुतरां [स°] Caur (KM), Caur (POS).
(*c*) तत्कालनिःश्वसितनिह्नुतकान्तकान्ति (°चन्द्रकान्ति Caur (POS)) Caur (KM), Caur (POS).
(*d*) स्वेदाम्बुबिन्दु परिपण्डुरितं प्रियायाः Caur (KM); प्रस्वेदबिन्दुपतितम्पतितं युवत्याः Caur (A).
Vasantatilakā metre.

Even now do I remember the face of the beloved with her eye closed in ecstasy at the end of love sports, and drops of sweat covering it and charming with the deep breathings suitable to the occasion. (A.A.R.).

अद्याप्यहं न खलु वेद्मि see No. 904.

987*

अद्याप्यहं वरवधूसुरतोपभोगं
जीवामि नान्यविधिना क्षणमन्तरेण ।
तद्भ्रातरो मरणमेव हि दुःखशान्त्यै
विज्ञापयामि भवतस्त्वरितं लुनीध्वम् ॥

(अ) Caur [Caur (POS) 49, Caur (B) 49].
(*a*) वरवधूसुभगाभियोगं (°वियोगं) Caur (var.). (See *b*).
(*b*) शक्नोमि नान्यविधिना च कथं विसोढुम् Caur (var. (See *a*).
(*c*) तच्चात्र मे [त°] Caur (B).
(*d*) लुनीहि [लु] Caur (B).
Vasantatilakā metre.

Even now I cannot, for a moment, live by any other way without the sex-enjoyment of that excellent young girl. So, brothers! death is the only remedy for silencing this craving, I request you, therefore, to speedily cut off (my head). (S. N. Tadpatrikar's translation).

988*

अद्याप्यहं विकचकुन्दसमानदन्तं
तिर्यग्विवर्तितविशालविलोचनान्तम् ।
तस्या मुखं सुविजितेन्दु न विस्मरामि
चोद्यं कृतज्ञ इव साधुकृतोपकारम् ॥

(अ) Caur [Caur (A) 75, Caur (KM) 82, Caur (POS) Annex IV.6.].
(*a*) अद्यापि तद्विकच° Caur (KM), Caur (POS).
(*b*) °विलोल° [°विशाल°] Caur (KM), Caur (POS).
(*c*) मयि (न हि Caur (POS)) मनागपि [सु° न] Caur (KM), Caur (POS).
(*d*) चेतःकृ° Caur (KM); चित्ते कृ° Caur (POS). हन्ति [साधु°] Caur (KM), Caur (POS); परोपकारम् (Caur (POS).
Vasantatilakā metre.

I cannot forget even now her face with teeth resembling fully developed buds of jasmine and glances directed sideways from her eyes slightly turned aside and which had vanquished the moon in beauty just as a grateful person does not forget the help rendered to him by a good man. (A. A. R.).

989*

अद्याप्यहं सरसमञ्जुलभृङ्गनादम्
ईषत्स्मरोल्लसितरागसुपाण्डुगण्डम् ।

पश्यामि पूर्णशरदिन्दुसमानकान्ति
तस्या मुखं विकचपङ्कजपात्रनेत्रम् ॥

(अ) Caur [Caur (A) 76, Caur (KM) 83, Caur (POS) Annex IV.7].
(a) अद्यापि तत्सरलमञ्जुलतुङ्गभासं Caur (KM), Caur (POS).
(b) किंचित् स्मितोच्छ्वसितपाण्डुरगण्डभागम् (°तोल्ल°, °देशम् Caur (POS)) Caur (KM), Caur (POS).
(d) कान्ताननं [त° मु°] Caur. (KM); कान्तामुखं Caur (POS).
Vasantatilakā metre.

Even now do I see her face having the brilliance equal to that of the full autumnal moon, with eyes like the petals of a full blossomed lotus, with cheeks bright and rosy with a gentle smile and having a voice pleasing and charming like the hum of bees. (A. A. R.).

990*

अद्याप्यहो जगति सुन्दरलक्षपूर्णे
अन्यान्यमुत्तमगुणाधिकसंप्रपन्ने ।
अन्याभिरप्युपमितुं न मया च शक्यं
रूपं तवीयमिति मे हृदये वितर्कः ॥

(अ) Caur [Caur (POS) 43, Caur (B) 43].
(b) अन्योन्यपीवरगुणा° Caur (B).
(c) इत्य् [ऽप्य्] Caur (B); मथावशक्य Caur (B)
(d) विषादः [वि°] Caur (B).
Vasantatilakā metre.

And oh ! in this world full of beautiful things in hundreds of thousands, excelling each other in their best qualities, her (charming) form, it is impossible for me to compare with any other—this is my own heart's conviction ! (S. N. Tadpatrikar's translation)

991*

अद्याप्युन्मदयातुधानतरुणीचञ्चत्कारास्फालन-
व्यावल्गन्नृकपालतालरणितैर्नृत्यत्पिशाचाङ्गनाः ।
उद्गायन्ति यशांसि यस्य विततैर्नादैः प्रचण्डानिल-
प्रक्षुभ्यत्करिकुम्भकूटकुहरव्यक्तै रणक्षोणयः ॥

(अ) Prab (Prab (NSP) 1.5, Prab (TSS) 1.5, Prab (V) 1.5).
(आ) ŚP 4067 (a. Kṛṣṇamiśra), SR 365.7 (a. ŚP), SSB 258.7 (a. Kṛṣṇamiśra).
Śārdūlavikrīḍita metre.

The field of battle on which the spouses of demons dance, still proclaims his (i.e. Gopal's) renown, in sounds proceeding from the heads of the slain, struck like cymbals in the nimble and beautiful hands of young female Rākṣasa-s, and by the wind blowing through the openings in the skulls of lofty elephants killed in fight. (J. Taylor's translation).

992*

अद्याभोगिनि गाढमर्मनिवहे हर्म्याग्रवेदीजुषां
सद्यश्चन्दनशोषिणि स्तनतटे सङ्गे कुरङ्गीदृशाम् ।
प्रायः प्रश्लथयन्ति पुष्पधनुषः पुष्पाकरे निष्ठिते
निर्वेदं नवमल्लिकासुरभयः सायंतना वायवः ॥

(आ) SkV 1136 (a. Śatānanda).
Śārdūlavikrīḍita metre.

Gazelle-eyed damsels now resort to pavilions on their roof-tops/and there upon their swelling breasts, / sore wounded, drying even the sandalpaste, / the pain of love as spring begins is at first touch assuaged/by evening breezes sweet with scent / of newly blossomed jasmine. (D. H. H. Ingalls's translation).

993*

अद्याम्भः परितः पतिष्यति भुवस्तापोऽद्य निर्वास्यति
क्षेत्रेष्वद्य यतिष्यते जनपदः सस्येषु पर्युत्सुकः ।
नर्तिष्यन्ति तवोदयेऽद्य जलद व्यालोलपुच्छच्छद-
च्छत्रच्छादितमौल्यो दिशि दिशि क्रीडालसाः केकिनः॥

(आ) SkV 243, Kav 121 (*ab* and 5 *akṣara-s* of *c* missing).
(d) च्छन्नच्छादितमौनयो Kav (MS).
Śārdūlavikrīḍita metre.

At your advent today, oh cloud, / the rain will fall, earth's fever will be quenched, / the farmer, eager for his crop, will work his fields/and everywhere the peacocks, slowly sporting, / raising their shaking tails as parasols / and holding them aloft, will dance. (D.H.H. Ingalls's translation).

994*

अद्यारभ्य कठोरकार्मुकलताविन्यस्तहस्ताम्बुजस्
तावन्न प्रकटीकरोमि नयने शोणे निमेषोदयान् ।
यावत् सायककोटिपाटितरिपुक्ष्मापालमौलिस्खलन्
मल्लीमाल्यपतत्परागपटलैरामोदिनी मेदिनी ॥

(आ) Pad 21.28 (a. Bhānukara), SR 361.45, SSB 248.45.
(b) °दयात् SR, SSR.
(d) °मिलत् [°पतत्°] SR, SSB

Śārdūlavikrīḍita metre.

From to-day onwards, with my rosy hands holding the creeper-like fierce bow, I shall not exhibit the closings of the lids of my red eyes until the earth is rendered fragrant by the mass of pollen of the jasmine garlands fallen from the heads of enemy kings struck down by the (sharp) points of my arrows. (A.A.R.)

995*

अद्यारभ्य न हि प्रिये पुनरहं मानस्य वा भाजनं
गृह्णीयां विषरूपिणः शठमतेर्नामापि संक्षेपतः ।
किं तेनैव विना शशाङ्ककिरणस्पष्टाट्टहासा निशा
नैको वा दिवसः पयोदमलिनो यायान् मम प्रावृषि ॥

(अ) Amar) Amar (D) doubtful 15, Amar (RK) 107, Amar (K) 91, Amar (POS) 72; Amar (S) 72[1]).

(आ) ŚP 3541, VS 1159 (a.Amar), SR 309.9 (a. VS), SSB 160.9 (identical with SR).

(*a*) यदि [न हि] Amar (D), Amar (RK), Amar (K), ŚP, VS, SR; न च[न हि] Amar (POS) (var); वान्यस्य वा [वा भा°] Amar (D), Amar (K) ŚP, VS; चान्यस्य वाAmar (RK), SR; नान्यस्य वा Amar (var.).

(*b*) शठदुर्नयेन मनसा नामापि Amar (D), Amar (K) SR, संक्षोभिणः ŚP, VS; संक्षोभतः SR.

(*c*) तत् [किं] Amar (D), Amar (RK), Amar (K); ŚP, VS, SR; शशाङ्कधवलाः स्प° Amar (D); °किरणस्याट्टाट्टहासा Amar (POS) (var); धवलस्प° Amar (RK); °धवलाः स्प° Amar (K); °स्वच्छा °VS; °स्पृष्टा° Amar (POS); °स्पष्टेतिहासा Amar (POS) (var).

(*d*) एको [नै°] Amar (D), Amar (KR) Amar (K), ŚP; प्येको वा VS; ऽपि [वा]Amar(var.); दिवसो Amar (D); भूयान् [या°] ŚP, SR; न ह्येको Amar (POS) (var.); वैको वा Amar (POS) (var.).

Śārdūla-vikrīḍita metre.

1 Western (Arj.) 93; Southern (Vema) 72; Ravi om.; Rāma om.; Br. MM. om.; BORI I 109; BORI II 107.

From today onwards, I shall not give any place in my heart to anger against my lover; nor shall I ever mention the name of that poison-like-evil-minded one. So will not the night laughing loudly through the clear rays of the moon, pass without him, or will not a single day in the rainy season, darkened by clouds, pass without him ? (C. R. Devadhar's translation)

996*

अद्याशनं शिशुजनस्य बलेन जातं
श्वो वा कथं नु भवितेति विचिन्तयन्ती ।
इत्यश्रुपातमलिनीकृतगण्डदेशा
नेच्छेद्दरिद्रगृहिणी रजनीविरामम् ॥

(आ) SkV 1311, Skm (Skm (B) 2241, Skm (POS) 5.49,1), Prasanna 170a.

(*c*) अत्यश्रु° Skm;° कलुषी° [°म°] Skm (POS), SkV (var.).

(*d*) नैच्छद् [ने°] Skm (POS), SkV (var.) नैच्छद् Prasanna.

Vasantatilakā metre.

"Today we barely got the children food; how will we ever do tomorrow ?" The poor man's wife keeps worrying and with cheeks darkened by her falling tears takes no joy in the evening rest from work. (D. H. H. Ingalls's translation)

997*

अद्येदं श्व इदं तथा परुदिदं कृत्यं परारि त्वदश्
चेतश्चिन्तयसीत्थमेव सततं निर्व्याकुलं रे कुतः ।
तत्कालं विलसन्मनोरथलताकान्तारदावानलो
यस्मिन् दण्डधरं स्मरिष्यसि सखे सोऽप्यस्ति
कश्चित् क्षणः ॥

(आ) JS 454.56

Śārdūlavikrīḍita metre.

Oh mind, why do you, without worry, thus think always of the work of to-day, to-morrow, the previous year and the year before that ? O friend, do you remember the time, when there is that moment, the forest fire (destroyer) of the wood of creepers in the form of pleasing desires at which there is a punisher (of all misdeeds). (A.A.R.)

998*

अद्येश्वराश्चारणगायनानां
सदैव कल्पद्रुमवत् फलन्ति ।
सद्भ्यस्तु किंचिद् वचसैव सायं
दीपाय कर्पूरमिवार्पयन्ति ॥

(आ) VS 2395.

Upajāti metre (Indravajrā and Upendravajrā)

Now a days the kings (wealthy people) are always munificent like the wish-granting tree to the bards and musicians. To the good people they offer a few

(empty) words as comphor unto the waving light in the evening (A. A. R.)

999

अद्यैके प्रातरपरे विततेऽह्नि तथा परे ।
यान्ति निःसीम्नि संसारे कः स्थाता ननु शोचति ॥

(आ) SRHt 264.27 (a. MBh; not found in MBh (Bh).

In the limitless worldly existence (*saṁsāra*) some depart to-day, others in the morning, still others during the broad day. Who, indeed, is stable to bewail ? (A. A. R.)

1000

अद्यैव कुरु यच्छ्रेयो मा त्वा कालोऽत्यगादयम् ।
अकृतेष्वेव कार्येषु मृत्युर्वै संप्रकर्षति ॥

(अ) MBh (MBh (Bh) 12.169, 13, MBh (C) 12.6535-6; 12.9941 and 9942).
(आ) SR 380. 143, IS 205.
(*b*) मा त्वां कालोयमागतं MBh (var); मां [मा] MBh (var.); त्वां MBh (C), SR; कायो [कालो] MBh (var.) ; ऽभ्यगात् [ऽत्य°] MBh (var.); ह्यगान् [ऽत्य°] MBh (var.); महान् [अयम्] MBh (var.). ऽत्यगान्महान् IS.
(*c*) अकृत्ये चैव कार्ये सुखं MBh (var.) (hypermetric); अकृत्येषु च कार्येषु MBh (var.); कायेषु or कार्येषु MBh (var.).
(*d*) मृत्युर्वै संप्रयच्छति MBh (var.).

Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee ? Death drags its victims before their acts are accomplished (P. C. Roy's translation).

1001

अद्यैव कुरु यच्छ्रेयो वृद्धः सन् किं करिष्यसि ।
स्वगात्राण्यपि भाराय भवन्ति हि विपर्यये ॥

(अ) Yogavāsiṣtha 6, 162, 20.
(आ) SSap 458.

Do to-day what is beneficial; what will you do when grown old ? In the change (into old age) even the limbs (of the body) are a burden. (A.A.R.)

1002*

अद्यैव यत् प्रतिपदुद्गतचन्द्रलेखा-
सख्यं त्वया तनुरियं गमिता वराक्याः ।
कान्ते गते कुसुमसायक तत् प्रभाते
बाणावलीं कथय कुत्र विमोक्ष्यसि त्वम् ॥

(अ) Rudraṭa's Śṛṅgāratilaka 2.87.
(आ) PG 313 (a. Rudraṭa).
(*a*) °रेखा Śṛṅg° (var.), PG (var).
(*b*) सख्या PG (var); विपुरिदं गमितं PG; वराक्या Śṛṅg° (var).
(*c*) कृष्णे [का°] P G; °साधक Śṛṅg° (var.); नु [तत्] Śṛṅg° (var.).
(*d*) बाणावलिं PG, Śṛṅg° (var); विमोक्षसि Śṛṅg° (var.).

Vasantatilakā metre

Even to-day, the body of the poor girl has been reduced by you to the state of friendship (equality) with the digit of the moon on the first lunar day (extreme emaciation). O flower-arrowed one (Cupid), tell me where will you release your arrows in the morning when the lover has departed (on a journey) ? (A. A. R.)

1003*

अद्यैव श्वः परश्वस्त्रिचतुरदिवसानन्तरं सायमह्नि
प्रातः प्राह्णे पराह्णे क्षणमिह निवस प्रस्थितोऽ-
ऽभ्येहि भूयः ।
इत्थं रेकातिरेकानविदितकपटप्रक्रियानर्थिसार्थान्
अत्यर्थं व्यर्थयन्ति प्रतिदिवसमहो राजधान्यां वदान्याः

(आ) SRHt 219.23(a. Bhallaṭa)[1], SSSN 162.18

1. Not found in the Bhallaṭa śataka(KM IV).

Sragdharā metre.

Alas ! the eloquent officers in the king's capital disappoint keenly, day by day, groups of needy low class people who are innocent of the wiles of courts (and in the capital) with the words, "To-day (you shall see the king : officer), to-morrow, the next day, after three or four days, in the evening, during the day, in the morning, before noon, in the afternoon, wait here for a moment, O he has gone just now, come again. (A. A. R.)

1004

अद्यैव हसितं गीतं क्रीडितं यैः शरीरिभिः ॥
अद्यैव ते न दृश्यन्ते पश्य कालस्य चेष्टितम् ॥

(अ) Vet. 23.14.
(आ) ŚP 4168, SR 373.191 (a. ŚP), SSB 271.77
(*b*) पठितं [क्री°] ŚP, SR, SSB; क्रीडतं Vet (var.); यत [यैः] Vet. (var).
(*d*) कष्टं [प°] ŚP. SR, SSB.

People who are still laughing, joking today, they are no longer here today; look ! what the time can do ?

1005*

अद्योत्सङ्गग्रसद्भुजंगकवलक्लेशादिवेशाचल-
प्रालेयप्लवनेच्छयानुसरति श्रीखण्डशैलानिलः ।
किं च स्निग्धरसालमौलिमुकुलान्यालोक्य हर्षोदयाद्
उन्मीलन्ति कुहूःकुहूरिति कलोत्तालाः पिकानां गिरः॥

(आ) SR 326.30, SSB 189.30.
Śārdūlavikrīḍita metre.

To-day the Malaya breeze follows (the traveller) as if with the desire of plunging into the snow of the mountain of Lord Śiva (Kailāsa) due to the torment, as it were, of being swallowed in mouthfuls by the serpents residing in its lap (i.e. slopes); moreover, the cuckoos exhilarated by the sight of the buds on the tops of glossy and juicy mango trees have commenced their sweet and loud songs in the form of '*kuhū, kuhū.*' (A. A. R.)

1006*

अद्योद्यानगृहाङ्गणे सखि मया स्वप्नेन लाक्षारुणः
प्रोत्क्षिप्तोऽयमशोकदोहदविधौ पादः क्वणन्नूपुरः ।
तावत् किं कथयामि केलिपटुना निर्गत्य कुञ्जोदराद्
अज्ञातोपनतेन तेन सहसा मूर्ध्नैव संभावितः ॥

(आ) SkV 693 (a. Madhukūṭa), Kav 406 (a, Madhukūṭa).
Śārdūlavikrīḍita metre.

Today I dreamed, my friend, / that on the parterre of the garden house / to satisfy the longing of the red *aśoka*-tree / I kicked it so my anklets rang; / whereon, how shall I say it, from within the grove my lover came without my knowing it / and bowed his head before my lacquered foot. (D. H. H. Ingalls's translation).

1007*

अद्योन्मीलन्मलयपवनोद्धूतचूताङ्कुराग्र-
ग्रासास्वादादधिकमधुरैरुच्चरद्भिर्निनादैः ।
क्वापि क्वापि स्मरहुतवहोद्दीपनायाध्वगानां
होतुं प्राणानृचमिव पिकः सामिधेनीमधीते ॥

(आ) Skm (Skm (B) 1247 (a. Hari), Skm (POS) 2.155, 2) (a. Hari)).
Mandākrāntā metre.

The cuckoo, with his notes rendered sweeter by tasting the tips of mango sprouts that are shaken by the Malaya breeze now blowing, repeats to master the notes of Ṛg-vedic prayers for kindling the sacred fires to offer the oblation of the lives of travellers, here and there, in the blaze of the fire of love. (A. A. R.)

1008*

अद्राक्षीदपनिद्रकोरकभरव्यानम्रवल्लीस्खलद्-
धूलीदुर्दिनमुद्रिताम्बरमसावुद्यानमुर्वीपतिः ।
आस्थानीभवनं वसन्तनृपतेर्देवस्य चेतोभुवः
सत्रागारमनुत्तरं मधुलिहामेकं प्रपामण्डपम् ॥

(आ) SkV 1679.
(*b*) °मुद्रिमाम्बर° SkV (var;).
Śārdūlavikrīḍita metre.

The king there saw a garden where the sky was hid / by the rain of pollen shaken from the vines / that bent beneath their weight of opening buds; / a hall of public audience for royal Spring, / a sacrificial chamber for the god of love, / a pavilioned well, most perfect, for the thirsty bees. (D. H. H. Ingalls's translation).

1009*

अद्राक्षुर्ये नरेन्द्रा द्रुपदतनुभुवः केशपाशावकृष्टिं
चक्रुर्वाकारयन् वा मनसि किमपरं येऽन्वमन्यन्त मोहात् ।
सर्वेषामेव तेषां समरमखभुवि क्रोधवह्नौ जुहोति
द्वित्रैर्हुंकारमन्त्रैरभिजनसमिधो मध्यमः पाण्डवेयः ॥

(आ) Amd 65.122.
Sragdharā metre.

The middle son of Pāṇḍu [Bhīmasena] will offer as oblation, in the fire of his anger at the sacrificial ground of battle-field with only two or three *mantra-s* in the form of the sounds "*Huṁ*", the whole race of those kings who witnessed (without protest) or did or helped to do or even approved out of delusion the (shameful deed of the) dragging by hair of the daughter of king Drupada. (A. A. R.)

1010*

अद्रिष्वञ्जनपुञ्जकान्ति जलदप्रायं च मूले दिशाम्
ऊर्ध्वं नीलवितानकल्पभवनौ जम्बाललेपोपमम् ।
तीरे नीरनिधेस्तमालविटपिच्छायं च सायं शनैर्
उद्गच्छत्यभिसारिकाप्रियतमप्रेमानुकूलं तमः ॥

(आ) Skm (Skm (B) 1208 (a. Jhañjhānila): Skm (POS) 2.147, 3 (a. Ṛkṣapālita)), AB 533 (a. Jhañjhānila).
(*c*) °पिच्छायं (AB).

(*d*) उद्गच्छत्य° AB.
Śārdūlavikrīḍita metre.

Darkness now comes on in the evening like a mass of collyrium in mountain regions, and like dark clouds at the ends of quarters. Above it looks like a black canopy and on the earth as if it is smeared with a paste of dark mud. At the sea shore it looks like a row of *tamāla* trees. Its descent is very congenial to the love making of the lover and the beloved who are moving towards a rendezvous. (A. A. R.).

1011*

अद्रेः किं स्विद्वहति पवनः शृङ्गमित्युन्मुखीभिर्
दृष्टोत्साहश्चकितचकितं मुग्धसिद्धाङ्गनाभिः ।
स्थानादस्मात् सरसनिचुलादुत्पतोदङ्मुखः खं
दिङ्नागानां पथि परिहरन् स्थूलहस्तावलेपान् ॥

(अ) Megh 14 (cf. A. Scharpé's Kālidāsa-Lexicon I. 3; (p. 145).
(आ) Sar 3.123 (p. 371).
(*a*) शृङ्ग' वहति(हरति) पवनः किं स्विद् Megh( var), Sar.
(*b*) दृष्टोह् Megh (Edgerton's' ed.) (printing error); °च्छायश् Megh (var), Sar.
Mandākrāntā metre

While simple Siddha-women cry, Is the wind taking off the mountain's top ?/ With upturned faces, trembling as they behold thy might, /soar thou to heaven, northward bound, from this abode of moist *nicula* stalks,/ avoiding on thy way the insolent brush of the sky-elephants' coarse trunks. (F. Edgerton's translation).

अद्रेः शृङ्गं वहति पवनः see. No. 1011 .

अद्रेः शृङ्गं हरति see No. 1011 .

अद्रोहं समयं कृत्वा see No. 1014.

1012

अद्रोहः शौचानाम्
अचापलं व्रतविशेषनियमानाम् ।
पैशुन्यमप्रियाणां
वृत्तिच्छेदो नृशंसचरितानाम् ॥

(अ) Kal (Kal (KM) 10.19, Kal (RP) 10.19).
Gīti āryā metre.

Non-injury to the pure-hearted, absence of fickleness in those who perform special kinds of religious vows and tale bearing by enemies will result in the loss of livelihood to those with evil conduct. (A. A.R.)

1013

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च सतां धर्मः सनातनः ॥

(अ) MBh (MBh (Bh) 3.281, 34 and 12.156, 21, MBh (C) 3.16782 and 12.5997).
(आ) VS 3047, SRHt 234.1 (a. MBh), IS 208, SR 84.7 (a. MBh), SSB 361.7 (a. Vyāsa), SRS 2.1, 49.
(इ) SS (OJ) 163.
(*a*) सर्वभूतानां MBh Āraṇya°; (var.) ; सर्वभूतेषु SRS.
(*b*) कायेन [क°] SS(OJ).
(*c*) अहिंसोक्ता च सत्यं च MBh, Śānti (var.); अनुग्रहमहिंसा च MBh, Śānti (var.); चिंतनीयो महाराज MBh, Śānti (var.).
(*d*) सतां धर्मपरायणः MBh Śānti, (var.); स हि [स°] MBh Śānti (var); धर्मो; MBh, Śānti (var); शीलमेतद्विदुर्बुधाः VS. SRHt, SR, SSB, SRS, SS (OJ).

Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good. (P. C. Roy's translation).

अद्रोहसमयं कृत्वा चिo see No. 1015

1014

अद्रोहसमयं कृत्वा मुनीनामग्रतो हरिः ।
जघान नमुचिं पश्चाद् अपां फेनेन पार्थिव ॥

(आ ) Uśanas in Hariv 1169, IS 207. Cf. No. 1015.
(*a*) अद्रोहं समयं Hariv.

Having made an agreement (promise) of non-injury in the presence of the sages Indra afterwards killed Namuci (the demon) with the foam of waters, O king. (A. A. R.)

1015

अद्रोहे समयं कृत्वा चिच्छेद नमुचेः शिरः ।
शक्रः सा हि मता तस्य रिपौ वृत्तिः सनातनी ॥

(अ) MBh (MBh (Bh) 2.50,26, MBh (C) 2.1957). Cf. No. 1014.
(आ) IS 206.

(*a*) अद्रोह° MBh (var.); अद्रोहं MBh (var.); शक्रोपि (°सि) or विद्रोहे or इंद्रोपि [श्र°] MBh (var.).
(*c*) शक्रः संभिहिता तस्य MBh (var.); शक्रः साभिमता तस्य MBh (var.); शक्रः (°क्र°) समा मतिस्तस्य (मसमय) MBh (var.); शक्रेण विहिता (°दितौ) तात MBh (var.); शक्रस्य [श° सा] MBh (var.); मतां or मतिम् [म°] MBh (var).
(*d*) रिपोर्वृद्धिनिवेशने (°निपेवने) MBh (var.); रिपोर् MBh (var); वृत्ति° or वृत्तिः or वृत्त; MBh (var.).

It was during a time of peace and having given a pledge to the contrary that Śakra cut off the head of Namuci, and it was because he approved of this eternal usage towards the enemy that he did so. (P. C. Roy's translation).

1016*

अद्रौ जीर्णदरीषु संकटसरित्तीरेषु निम्नोन्नते
ऊढा येन वृषेण धूर्बलवता यूना द्वितीयेन या ।
तां वृद्धोऽपि कृशोऽपि दुर्वहं धुरं वोढुं स एव क्षमो
रथ्याभङ्डलकैः समेत्य बहुभिर्नाकृष्यतेऽन्यैर्वृषैः ॥

(आ) Any 55.
Śārdūlavikrīḍita metre.

That ox, who, with a second strong one similar to him, bore the yoke in ploughing hard-crusted valleys in mountains or difficult marshy regions on the banks of streams—regions full of ups and downs—he alone, though now old and emaciated is capable of bearing that unbearable yoke: it cannot be borne to plough by a combination of numerous other oxen that roam about the streets. (A. A. R.)

1017

अद्वितीयं निजं लोके विलोक्य वहतो मुदम् ।
प्रमदावदनस्यायं दर्पोद्रेको न तु स्मितम् ॥

(आ) SSB 81.1.

The woman, who bears joy on seeing her face to be incomparable in the world, only exhibits the heights of her arrogance.—it is not a smile (at all). (A. A. R.)

1018

अद्विसंवीक्षणं चक्षुर् अद्विसंमीलनं मनः ।
अद्विसंस्पर्शनः पाणिर् अद्य मे किं करिष्यति ॥

(आ) SR 287.1, SSB 121.1.

What will my eye do today when there is no second one [the beloved's] to see, the mind without the contact with a second and the hand without the touch with a second[of the beloved]? (A. A.R.)

1019

अद्वेषपेशलं कुर्यान् मनः कुसुमकोमलम् ।
बभूव द्वेषदोषेण देवदानवसंक्षयः ॥

(अ) Cārucaryā 24.
(आ) Nīsam 25.

The mind should be rendered into the state of gentleness without any hatred and soft as a flower. Calamity befell the gods and demons by the fault of (mutual) hatred. (A. A. R.)

1020

अद्वैतं सुखदुःखयोरनुगुणं सर्वास्ववस्थासु यद्
विश्रामो हृदयस्य यत्र जरसा यस्मिन्नहार्यो रसः ।
कालेनावरणात्ययात् परिणते यत्स्नेहसारे स्थितं
भद्रं तस्य सुमानुषस्य कथमप्येकं हि तत् प्राप्यते ॥

(अ) Uttara. 1.39.
(आ) Sar. *ad* 5.453, Daś *ad* 2.6; JS 4238, (a. Bhavabhūti), SR 53.237 (a. Uttara.), SSB 313.274.
(*a*) अनुगतं JS, SR, SSB; यो JS.
(*b*) विस्रम्भो Sar (but क ख as above).
(*c*) परिणतेर्यत् [य°] Sar (var.); प्रेमसारे [स्ने°] Sar. (var.).
(*d*) भद्रे or भद्र Sar. (var.); यत्प्राप्यतेSar; तत्प्रार्थ्यते Sar (var.).
Śārdūlavikrīḍita metre.

Happy is that lucky man, to whom with difficulty is secured that unique thing *viz.* perfect identity in happiness and misery, favourable in all conditions, where the heart finds its solace, the flavour of which cannot be taken away by old age, which ripens into firm attachment after time has removed the veil (of reserve). (C. N. Joshi's translation).

1021

अद्वैतमेकं सुखमुन्नयन्ती
विस्मारयन्ती जगदेव तन्वि ।
मुक्ताश्रितामात्मरुचिं वदन्ती
वेदान्तसिद्धान्तकथेव भासि ॥

(आ) PV 415 (a. Mādhava).
Indravajrā metre.

Raising yourself to the state of happiness of Advaita, causing forgetfulness of (other) worldly things, and exhibiting your brilliance aided by pearls (the desire of the soul for liberation), you, slender lady, shine similar to the conclusion of the Vedānta philosophy. (A. A. R.)

1022

अद्वैतोक्तिपटून् वटूनपि वयं बालान् नमस्कुर्महे
ये तु द्वन्द्ववदास्तदीयशिरसि न्यस्याम वामं पदम् ।
सिंहः स्वीयशिशून् निवेश्य हृदये सान्द्रादरादामृशत्य्
आवेशेन भिनत्ति संभ्रमपदं मत्तेभकुम्भस्थलम् ॥

(आ) SR 376.255, SSB 275.149.
Śārdūlavikrīḍita metre.

We bow even to young students who are proficient in the philosophy of *advaita*; we place our left foot on the heads of those who speak of dualism. The lion places in his heart (hugs) its cubs and fondles them with great affection; but he breaks impetuously the fore-heads of intoxicated elephants. (A. A. R.).

1023

अद्वैधमानसंयुक्तं शूरं धीरं विपश्चितम् ।
न श्रीः संत्यजते नित्यम् आदित्यमिव रश्मयः ॥

(अ) MBh (MBh (Bh) 12.287.41, MBh (R) 12.304, 43, MBh (C) 12.10986).
(आ) SRHt 205 6 (a. MBh)
(a) अद्वैत° ar अध्वैध° or अद्वैर° MBh(var.),मनसा MBh(var.); मानसं SRHt; युक्तः MBh(var.).
(b) सूरं or शूरे MBh(var.); वीरं [धी°]MBh (var.).
(c) न श्रीः संत्यजेन्नित्यं MBh (var.); श्री MBh var; संत्यज्यते (or °जिते) MBh (var.); नीतम् MBh (var.).

Prosperity never abandons that person who has honourable singleness of purpose and is brave, energetic and wise : just as the rays never leave the sun. (A. A. R.)

अद्वचर्धाद्योजनशता° see सदशाद्योजनशता°

1024

अधः करोति यद्रत्नं मूर्ध्ना धारयते तृणम् ।
दोषस्तस्यैव जलधे रत्नं रत्नं तृणं तृणम् ॥

(आ) ŚP 1081, SuM 9.40, SR 215.4 (a. ŚP), SRK 195.7(a. ŚP); SSB 597.4 RJ 255, (IS 209 (Cf. ZDMG 52, 255-6), VP 10.7, Any 95.18.
(a) करोषि ŚP, SR, SSB, RJ, VP, SRK, Any. रत्नानि [य°] SuM, SR, SSB, RJ.
(b) धारयसेŚP, SuM (var.), SR. SSB, SRK, Any.
(c) दोषस्तवैवŚP, SuM (var.),SR, SSB, SRK Any.

It is only the fault of the sea that it drops down [attaches little value] the pearl, but lifts up [holds in high esteem] the grass; the pearl remains the pearl, and the grass remains the grass.

1025

अधः कुर्वन्प्रजाः सर्वा बहुधा महिमोल्बणः ।
राजा पर्वणि कस्मिंश्चिद् भवेदहिभयाकुलः ॥

(आ) SSKR 2.9, KSSKP 2.9.
(b) महिमोल्वरा: SSKR

A king suppressing all his subjects and ever keen on his own greatness may find himself on some juncture worried by fear as at a serpent. (A. A. R.)

1026

अधः क्षिपन्ति कृपणा वित्तं तत्र यियासवः ।
सन्तस्तु गुरुतीर्थादौ तदुच्चैःपदकाङ्क्षिणः ॥

(आ) SuM 5.1.
(b) यत्र [त°] SuM (var); यियासवः SuM (var.).

Miserly people bury their wealth in the ground (evidently) desirous of going there (the downward path, hell); good people, on the other hand, desiring to go up (to heaven after death) give their wealth to (deserving) elders and holy places and such other good causes. (A.A.R.)

1027

अधः पश्यन् पार्श्वद्वयवलितसाचीकृतशिराः
शनैः पक्षस्थैर्याद्दिवि मसृणचक्राकृतिगतिः ।
चिराच्चिल्लस्तिर्यक्त्वरिततरमाहारनिपुणो
निपत्यैवाकस्माच्चलचरणमर्धं प्रपतति ॥

(आ) SkV 273 (a. Manovinoda), Prasanna 98a.
(a) °शाचीकृतगिराः Prasanna.
(b) पत्तस्थैर्यादिति Prasanna.
(c) चिराच्छिन्नस् Prasanna; दुरिततर° Prasanna.
(d) छलचरण° Prasanna; निपतति [प्र°] Prasanna.
Śikhariṇī metre.

For hours the hawk looks down, head turned to either side,/by strength of wing describing slow smooth circles in the sky;/then swift, oblique, skilful after prey,/he drops and suddenly attacks with flashing beak and claws. (D.H.H. Ingalls's translation)

1028

अधः पश्यसि किं बाले पतितं तव किं भुवि ।
रे रे मूर्ख न जानासि गतं तारुण्यमौक्तिकम् ॥

(अ) Gr 39 (GVr 17.20, GPS 352.14).
(आ) IS 210, Sama 2 ग[1].
(a) वृद्धे GV (var.).
(b) त° किं प° Sama; भूवि GV (var.).
(c) मूढ [मू°] Sama.

"O woman, why do you look down? What did you drop on the ground?" "O fool,[1] do you not know that the pearl of the youth[2] is lost"

1. Reply of the woman.
2. breasts.

1029-30**

अधःपुष्पी शङ्खपुष्पी लज्जालुर्गिरिकर्णिका ।
नीलिनी सहदेवा च पुत्रमार्जारिका तथा ॥
विष्णुक्रान्ता च सर्वासां जटा ग्राह्या रवेर्दिने ।
बद्धा भुजे विलेपाद्वा काये शस्त्रौघवारिका ॥

(आ) ŚP 1887-8.

The flowers Adhaḥpuṣpī (*Pimpinella Anisuma*, etc.,) Śaṅkhapuṣpī (*Andropogon Acienlatus*), Lajjālu (*Mimosa Pudica*), Girikarṇikā (*Achyranthes*), Nīlinī (*Convolvulas*), Sahadevā (*Sida Cordi folia*), Putramārjārikā and Viṣṇukrāntā (*Clitoria Ternatea*) should be worn on the hair by all women on Sunday; and (in the case of men) if these are worn on the arm or used as unguent the body is protected against all weapons. (A A. R.)

1031*

अधः शेते शम्भुस्तव चरणमाधाय हृदये
बहिर्द्वारि दौवारिकपदमुपेतः कमलजः ।
विडौजा वैफल्यं भजति निजविज्ञप्तिकृते
तवाहं दासः स्यामिति मनसि लज्जा भयमपि ॥

(आ) Vidy 944.
Śikhariṇī metre.

Lord Śiva lies down (on the floor) placing your feet in his heart : the lotus born [Lord Brahmā] has taken up the duties of the door-keeper at the outer entrance : the mighty Indra is frustrated in presenting his petition. There is in my mind both shame and fear that I too may have to be a slave of yours. (A. A. R.)

1032

अधःस्था रमते नारी उपरिस्थश्च कामुकः ।
प्रसिद्धं तद्रतं ज्ञेयं ग्रामबालजनप्रियम् ॥

(अ) Vet (Vet (U) 1.12*, Hu[1] 1.13).
(आ) IS 224.
(a) अधस्था Vet Hu[1], Vet (var.); अधस्ताद् (°स्थाद्; °स्थां) Vet (var.); नारी Vet (var.),
(b) कामुकः Vet Hu[1]; चोपरि or ह्य परि Vet (var.); °स्था or °ष्ठाश्च Vet (var.); तु [च] Vet (var.).
(d) ग्राम्य° Vet Hu[1], Vet (var.); सर्वबाल° Vet (var.)
*wrongly marked in Vet (U) 1.14.

That variety of love sports is well known and is the favourite of the village youths in which the woman enjoys when she is below and the lover above. (A.A.R.)

1033

अधनं खलु जीवधनं
धनमर्धधनं महद्धनं धान्यम् ।
अतिधनमेतत् सुन्दरि
विद्या च तपश्च कीर्तिश्च ॥

(आ) JS 437.3.
Āryā metre.

Charming young lady, wealth of life (mere living) is no wealth; money is half-wealth and grains constitute great wealth; but learning, austerity and fame constitute the greatest wealth (of man). (A. A. R.)

अधनः पतितो राजा see No. 88.

1034

अधना अपि ते धन्याः साधवो गृहमेधिनः ।
यद्गृहा ह्यर्हवर्याम्बु- तृणभूमीश्वरावराः ॥

(अ) BhPn 4.22, 10.

....those houses which although may be filled with riches but have not been blessed with the sacred foot-prints of godly minded Vaiṣṇava-s are verily like the tree which is the abode of serpents and as such terrible. (J. M. Sanyal's translation).

1035

अधना धनमिच्छन्ति वाचं चैव चतुष्पदाः ।
मानवाः स्वर्गमिच्छन्ति मोक्षमिच्छन्ति देवताः ॥

(अ) Gr 40 (GVr 5.18, GNP I 42, GNI I 306, GNT IV 41, GNM 39 v.l., GNMN 39 v.l., GPS 127.54). Cf. Nos. 1042, 1043, तृष्येन्न राजा; मक्षिका व्रणम् and गर्दभः पटहो.
(आ) SR 159.289 (a.G), IS 211; SSB 490. 296, Sama 1.95 and 2.40.
(b) वादिमिच्छन्ति गर्विताः (मूकका: GNII) GNI I,

SR, SSB; वाच CV (var.); चतुष्पदः CV (var.)
(*c*) मानवा CNI I; इच्छति CV (var.).
(*d*) °न्ति om. CNI I; पण्डिताः [द्वे°] SSB.

Poor desire wealth; guadrupeds desire (the faculty) of speech; men desire heaven, (and) gods desire liberation. (*mokṣa*).

1036

अधनेनार्थकामेन नार्थः शक्यो विवित्सता ।
अर्थैरर्था निबध्यन्ते गजैरिव महागजाः ॥

(अ) MBh (MBh (Bh) 12.8, 20, MBh (Cl 12.220-1), R (R (Bar) 6.70.38 *cd*+1582; R (G) 6.62, 35, R (B) 6.83, 38 *cd*), R (R) 6.83; 38 *cd*) Cf. No. 3023.
(आ) SRHt 203.8 (a. MBh), SSSN 135.6, IS 212.
(*b*) विविदिसतं (विधि°; °त्सया) MBh (var.); विधित्सता MBh (C); विचिन्वता MBh (var.); R (B); विधित्सितुं IS; विवित्सता; MBh (var.); शक्याः समीहितुं R (G); शक्यं विचिन्वता R (B); विचिन्वता MBh (R).
(*c*) अर्थैनार्था MBh (var.); विवर्धते MBh (var.).
(*d*) तोयैर् [ग°] MBh (var.).

If a person who has no wealth desires to achieve a particular purpose he meets with failure.[1] Wealth brings about accessions of wealth like elephants capturing (wild) elephants. (P. C. Roy's translation)

1. O. Bohtlingk translates this sentence better; he translates : Ein Armer, dem es um Geld zu thun ist, kann nicht daran denken sich Geld zu machen.

1037

अधनो दातुकामोऽपि संप्राप्तो धनिनां गृहम् ।
मन्यते याचकोऽयं धिग् दारिद्र्यं खलु देहिनाम् ॥

(अ) P (Pts 2.102, PtsK 2.110).
(आ) IS 213.

A poor man who comes to a house of a rich man, even if he wants to give, is considered like a beggar : fie, indeed, shame to poverty ?

1038

अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् ।
इति कारुणिको नूनं धनं मे भूरि नाददत् ॥

(अ) Cr 1145 (CRC 8.157, CPS 343.29).

Surely, the Lord, being compassionate towards me, did not give me much wealth, being of the opinion that a poor man, after gaining wealth will be greatly intoxicated (by it) and may not remember Him.

1039

अधमं बाधते भूयो दुःखवेगो न तूत्तमम् ।
पादद्वयं व्रजत्याशु शीतस्पर्शो न चक्षुषी ॥

(अ) Kusumadeva's Dṛṣṭāntaśataka (in KSH 64 p. 222).
(आ) VS 300 (a. Kusumadeva), SR 169.698 (a. Dṛṣṭāntaśataka) SSB 502.698, IS 214.
(*c*) पाणिपादं रुजत्याशु VS; रुजत्याशु SR, SSB.

The force of grief overcomes a low person but not the superior men. The touch of cold (objects) affects the two feet quickly but not the two eyes. (A.A.R.)

1040

अधममित्रकुमित्रसमागमः
प्रियवियोगभयानि दरिद्रता ।
अपयशः खलु लोकपराभवो
भवति पापतरोः फलमीदृशम् ॥

(आ) SuM B after 25.9 (34*).
Drutavilambita metre.

The fruits of the tree of sinful actions, indeed, are the associations with low or false friends, worries due to separation from dear ones, poverty, infamy and defeat (humiliation) at the hands of the people. (A.A.R.)

1041

अधमर्णशवाजीवि- श्राद्धभुग्दुष्टभूभुजाम् ।
अभिप्राया न सिद्ध्यन्ति तेनेदं ध्रियते जगत् ॥

(आ) VS 2322 (Cf. Weber's *Indische Studien* XVI 209-210).

The (evil) desires of debtors, of those who depend on corpses for their livelihood, of those who live by feasting on *śrāddha* and of evil kings are not successful. (A.A.R.)

1042

अधमाः कलिमिच्छन्ति संधिमिच्छन्ति मध्यमाः ।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥

(अ) Cr 41 (CRr VIII.9.) GP 1.115, 11, ŚKr *ad* मानः (a. C), IS 215. (Cf. Nos. 103, 1013, 5784, गर्दभः पटहो; तृण्येन्न राजा and मक्षिका व्रणम्

(a) दुर्जना:[अ°]CR (but CRT and GP as above); दर्जना CR (var.).

(b) साधव: (सज्जना: or मानवा:) CR (but GP as above); CRBh II on the margin has मध्यमा. Cf. also No. 1043).

(c) उत्तमा: CR (var.).

(d) महता CR (var.).

The base desire strife; the mediocre desire peace; the best desire respect, since for (the best men) respect is wealth.

1043

अधमा धनमिच्छन्ति धनमानौ च मध्यमाः ।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥

(अ) Cr 42 (CVr VIII. 1, CSr III. 14), CNP II 147 and 243, CNI I 125, CNG 146, CNT IV 131, CnT II 15.11, CnT III 7.83, CnT V 125. CPS 228. 24, GP 1.115,13 (cf. 1.115, 11). Cf. Nos. 1035, 1042, 5784, गर्दभः पटहो; तुष्येन्न राजा and मक्षिका व्रणम्.

(आ) SuM 28.1, SRHt 209.4, (a. Pratāpacakravarti), IS 216, ŚKDr *ad* मान: Subh 228 and 298, SuB 11.24, TP 386 *cb/ad*, GSL 9, Sama 1.81, Sama2 म27, SSSN 155.3, SSPr 15.

(a) अधम: (°र्म:) CS (var.) ; अधना CV (var.) अर्धमा CS (var.); धमम् [ध °] IS.

(b) प्रीतिर् (प्रितिम्, प्रतिम्) इच्छन्ति मध्यमा: (°मा; °मान्) CS; मानमिच्छन्ति सेवका: CNP II 243; धानं मानं च म° CV, CNG, CNP I, CPS, Sama; धनमानो IS;धनमानं CV (var.); हि[च] SRHt, SuB, SSSN, SuM; मध्यमा CV (var.).

(c) उत्तम CS (var.); मोक्षो [मा°] CV (var.) इच्छन्ति CV (var.).

(d) शान्तिमिच्छन्ति साधवCS (var.);मनंCS (var.); मन: SSSN; ह्री CV (var.); महता CV (var.), CS (var.);धन CS (var.); धनी CS (var.).

The base desire wealth; the mediocre desire wealth and respect; the best desire respect, since for (the best men) respect is wealth.

1044

अधमे संगता लक्ष्मीर् नोपभोगाय कस्यचित् ।
कर्दमे पतिता छाया सहकारतरोरिव ॥

(आ) SRHt 42.35 (a. Bṛhatkathā; could not be traced in KsB).

Wealth associated with low people is of no use to any one (good); it is similar to the shade of an (excellent) mango tree falling into a muddy place (where no one goes to enjoy the shade). (A. A. R.)

1045

अधमो मातुकारश्च धातुकारश्च मध्यमः ।
धातुमातुक्रियाकार उत्तमः परिकीर्तितः ॥

(आ) ŚP 1956. (Cf. No. 1046)

One who is proficient in vocal song only is said to be inferior; one well up in instrumental music is said to be middling; but he who is at home in both vocal and instrumental music is said to be the best. (A. A. R.)

1046

अधमो लक्षणज्ञः स्यान् मध्यमो लक्ष्यमाचरेत् ।
लक्ष्यलक्षणसंयुक्त उत्तमः परिकीर्तितः ॥

(आ) ŚP 1957 (Cf. No. 1045)

One knowing the theory of music is inferior and one proficient in practice only is middling, but one proficient in theory and practice is said to be the best. A. A. R.).

1047*

अधरं किल बिम्बनामकं
फलमस्मादिति भव्यमन्वयम् ।
लभतेऽधरबिम्बमित्यदः
पदमस्या रदनच्छदं वदत् ॥

(अ) Naiș 2.24.

(आ) SR 261.144, SSB 76.8.

(a) खलु [किल] SR, SSB.

(b) फलमाभ्यामिति Naiș (var.), SR, SSB.

(c) °बिम्ब इत्यद: SR. SSB.

(d) रदनच्छदे Naiș (var.), SR, SSB.
Viyoginī metre.

The word *adharabimba* [i.e. a lower lip like the *bimba*-fruit] designating her lip has acquired a (more) appropriate construing, viz., "The fruit called *bimba* is inferior (*adhara*) to it (in beauty). (K. K. Handiqui's translation).

अधरं खलु बिम्बनामकं see No. 1047.

1048*

अधरः किसलयरागः
कोमलविटपानुकारिणौ बाहू ।
कुसुममिव लोभनीयं
यौवनमङ्गेषु संनद्धम् ॥

(अ) Śāk 1.20 (in some editions 1.21) (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 17).
(आ) Sāh *ad* 6.443 (p. 176), SR 255.8, and 380.144, SSB 64.10, IS 217, Almm 18, SRK 286.7.
(*a*) किशल° Sāh.
(*c*) विलोभनीयं SRK (*contra metrum*).
(*d*) संबद्धम् IS; सन्नद्धं SRK.
Āryā metre.

Her ruddy lip vies with the opening bud; her graceful arms are as the twining stalks; and her whole form is radiant with the glow of youthful beauty, as the tree with bloom. (Sir Monier-Williams translation).

1049*

अधरः पद्मरागोऽयम् अनर्घः सव्रणोऽपि ते ।
मुग्धे हस्तः किमर्थोऽयम् अपार्थ इह दीयते ॥

(आ) SkV 629, Kav 342.
(*a*) अधरप° Kav.
(*b*) सव्रणोपि Kav (var.).
(*c*) किमर्थोयिः Kav (var.).
(*cd*) किमर्थोद्य मयार्थ SkV (var.).

Your lower lip is a ruby / priceless despite its flow. / There is no need, sweet innocent, / to hide it with your hand. (D. H. H. Ingalls's translation).

1050*

अधरद्युतिरस्तपल्लवा
मुखशोभा शशिकान्तिलङ्घिनी ।
तनुरप्रतिमा च सुभ्रुवो
न विधेरस्य कृतिं विवक्षति ॥

(अ) BhV (BhV (POS) 2.68, BhV (C) 2.67.
(*c*) तु [च] BhV (var.).
Viyoginī metre.

The grace of the lower lip obscuring (the redness of) the tenderness of sprouts, the beauty of the face surpassing that of the moon, and the incomparable body of her whose eyebrows are beautiful—all this does not speak of the creation of this creator [i.e. this must have been the creation of some other creator]. (H. D. Sharma's translation).

अधरपद्मरागोऽयम् see No. 1049

1051*

अधरमधरे कण्ठं कण्ठे निधाय भुजं भुजे
हृदि च हृदयं मध्ये मध्यं सरोजदृशो दृढम् ।
सरभसमहो चोरावूरुं पदं च पदे बलाद्
गमयति जनो धन्यः कश्चित् समां शिशिरे निशाम् ॥

(अ) Janaśṛṅg 39.
Hariṇī metre.

That fortunate man passes the winter night with the lotus-eyed beloved, with lip pressed against lip, neck to neck, hand to hand, heart to heart, waist to waist, thighs to thighs and feet to feet. (A. A. R.)

1052*

अधरमधरे कण्ठे कण्ठं सचाटु दृशोर्दृशाव्
अलिकमलिके कृत्वा गोपीजनेन ससंभ्रमम् ।
शिशुरिति रुदन् कृष्णो वक्षःस्थले निहितोऽचिरान्-
निभृतपुलकः स्मेरः पायात् स्मरालसविग्रहः ॥

(आ) Skm (Skm (B) 254, Skm (POS) 1.51, 4, Skm (BI) 1.51, 4, AB 533) (a. Divākaradatta), PG 135 (a. Divākara).
(*a*) क° क° tr. PG:. दशौ दृशोर् [दृ°] PG (but var. as above).
(*b*) वलिकमलिके Skm (POS).
(*c*) दत्त्वा [कृ°] PG. (var.); वदन् [रु°] PG (var.); वत्तःस्थले Skm (POS); निहितश्चिरात् PG.
Hariṇī metre.

May that Kṛṣṇa who was fondled as a baby by the cowherdesses by pressing lip to lip, neck to neck, eye to eye and forehead to forehead and who, when crying, was pressed to the bosom by them and consequently experienced a thrill on his love-affected body, smiling all the while, protect us all. (A. A. R.).

1053

अधरममृतं कः संदेहो मधुन्यपि नान्यथा
मधुरमधिकं द्राक्षायाश्च प्रसन्नरसं फलम् ।
सकृदपि पुनर्मध्यस्थः सन् रसान्तरविज्जनो
वदतु यदिहान्यत् स्वादु स्यात् प्रियादशनच्छदात् ॥

(आ) SR 261.153, SSB 76.16.
(*a*) मधून्यपि SSB.
Hariṇī metre.

Sweet is the lip (of the beloved);

what doubt is there ? So is also honey; sweeter (than honey) is the fruit, full of fine juice, of the grape. Let an impartial judge and a connoisseur of taste, however, say even once whether there is anything sweeter than the lip (of the loved one). (A. A. R.)

1054

अधरस्य मधुरिमाणं
कुचकाठिन्यं दृशोस्तथा तैक्ष्ण्यम् ।
कवितायाः परिपाकान्
अनुभवरसिको विजानाति ॥

(अ) BhPr (BhPr (NSP) 88, BhPr (B) 88).
(आ) SR 171.799, SSB 506.799, SRK 251.95 (a. Kalpataru), VP 3.5.
(*b*) दशोश्च [दृ°] BhPr (NSP) (*contra metrum*); दृशोश्च तैक्ष्ण्यं च BhPr (B).
(*c*) कवितायां BhPr ; परिपाकं BhPr.
(*d*) ह्यनु° BhPr.
Āryā metre.

The sweetness of (a woman's) lip, the firmness of (her) breasts, and the keenness of (her) eyes, (and) ripeness in poetry (only) he distinguishes (who has) the taste of experience. (L. H. Gray's translation).

1055*

अधरामृतपानेन ममास्यमपराध्यतु ।
मूर्ध्नो किमपराद्धं यः पादौ नाप्नोति चुम्बितुम् ॥

(अ) Naiṣ 20.59.

My mouth might be guilty of drinking the nectar of her nether lip. But what is the offence of my head that it is debarred from bowing low at her feet ? (K. K. Handiqui's translation).

1056*

अधरामृतमाधुरीधुरीणो
हरिलीलामुरलीनिनाद एषः।
प्रततान मनःप्रमोदमुच्चैर्
हरिणीनां हरिणीदृशां मुनीनाम् ॥

(आ) PGr 281 ((a. Śrīmādhavendrapuri).
Aupacchandisika metre.

This is the sound of the playful flute of Śrī Kṛṣṇa, which has assumed importance; due to the sweetness of the nectar of his lips it has spread great joy to the minds of does, to the doe-eyed ones (*gopī-s*) and to the sages. (A. A. R.)

1057

अधरामृतेन पित्तं
नश्यति वायुः पयोधरयुगेन ।
अनवरतरतेन कफं
त्रिदोषशमनं वपुर्नार्याः ॥

(अ) BhŚ 362 (doubtful).
(आ) VS 2340, SSSN 240.11, SHV part II.13, SLP 2.20.
(*a*) अधररसपानेन BhŚ (var.) (*contra metrum*); पीतं BhŚ (var.).
(*b*) नश्यति ते पयोधराल्लोके BhŚ (var.) (*contra metrum*); नश्यति वातं पयोधरस्पर्शात् BhŚ (var.) (*contra metrum*); शमयति वातं [न°वा°] BhŚ (var.); °भारेण [°युगेन] VS; धरोत्संगेन SSSN.
(*c*) अविरलसुरतेन BhŚ (var.). SHV; कफस् VS.
(*d*) स्त्रीणां [ना°] BhŚ (var.) तस्याः [ना°] BhŚ (var.).
(*cd*) अनवरताश्लेषेण न च कम्पश्चिदोषं शमनीयति पथ्या BhŚ (var.) (*contra metrum*); वपुस्तन्व्याः VS; वपुस्तस्याः SSSN; वपुःस्त्रीणाम् SHV.
Āryā metre.

Excess of bile (*pittam*) is destroyed by the nectar of her lips, wind-complaints (*vāyu*) by her pair of breasts and phlegm diseases by constant enjoyment with her; (thus) the body of a woman tranquilises the three humours (i.e. *vāta, pitta* and *kapha*). (A. A. R.)

1058*

अधरेण समागमाद् रदानाम्
अरुणिम्ना पिहितोऽपि शुक्लभावः ।
हसितेन सितेन पक्ष्मलाक्ष्याः
पुनरुल्लासमवाप जातपक्षः ॥

(अ) BhV (BhV (POS) 2.98, BhV (C) 2.98). or 2.99).
(*b*) शुद्धभावः BhV (Var.).
Aupacchandasikā metre.

The whiteness of the teeth, concealed by the redness (produced) from the contact with lower lip, became again visible, being helped out by a white smile of the lady who had beautiful eyelashes. (H. D. Sharma's translation.)

1059*

अधरेणोन्नतिभाजा
भुजंगपरिपीडितेन ते वृति ।
संक्षोभितं मनो मे
जलनिधिरिव मन्दरागेण ॥

(आ) SkV 851, Prasanna 156 b, JS 166.3 (a. Viśalyah).

(*a*) °भाजो Prasanna.
(*b*) °परि° om. Prasanna; ° तेन तेन Prasanna.
Āryā metre.

By your swollen lip, oh messenger, that has been bitten by a snake [or : by (my) lover] my heart is churned as the ocean was by Mt. Mandara [or : by one whose love is small i. e. has ceased] (D. H. H. Ingalls's translation).

1060

अधरे नववीटिकानुरागो
नयने कज्जलमुज्ज्वलं दुकूलम् ।
इदमाभरणं नितम्बिनीनाम्
इतरद्भूषणमङ्गदूषणाय ॥

(आ) SR 251.29, SSB 58.33, SRK 273. 28 (a. Sphuṭaśloka), Vidy 974.
(*a*) °रागो SRK.
(*d*) इतरं Vidy.
Aupacchandisikā metre.

The lips stained (reddened) by fresh betel-roll, the eyes with collyrium and a sparkling silken garment—these constitute the (true) decoration of young women; other ornaments spoil the beauty of limbs. (A.A.R.)

1061*

अधरे बिन्दुः कण्ठे
मणिमाला स्तनयुगे शशप्लुतकम् ।
तव सूचयन्ति केतकि
कुसुमायुधशास्त्रपण्डितं रमणम् ॥

(अ) Kuṭṭ (Kuṭṭ (NSP) 402, Kuṭṭ (BI) 402).
(आ) Kavi (Kavi (NSP) *ad* 5.1 (p. 164), Kavi (RP) 39) (a. Dāmodaragupta) (Cf. Vātsyāyana's Kāmasūtra IV and V; chapters on बिन्दु, मणिमाला and शशप्लुतक and Sitzungsberichte der Wiener Akademie; philos.-hist. Kl. Bd 106, 498).
(*b*) कुचयुगे [रत°] Kavi (RP).
(*c*) केरलि Kuṭṭ (BI) (var.); सुन्दरि [के°] Kavi.
Gīti-āryā metre.

O beautiful damsel, a mark of a bite on your lower lip, a series of such marks on your neck, a scratch with a finger-nail (i. e. in the form of a hare's leap) on your breasts;—these show that (you have been) enjoyed (by one) well-versed in the art of love-making. (Sūryakānta's translation in Kṣemendra's Studies).

1. In Kavi quoted as an example of Kṣemendra's acquaintance with the Kāmasūtra-s.

1062*

अधरे मधुरा सरस्वतीयं
ननु कर्णे मणिकर्णिकाप्रवाहः ।
शिरसि प्रतिभाति चारुवेणी
कथमेणीनयना न तीर्थराजः ॥

(आ) SR 270.30, SSB 94.30, SRK 271. 7 (a. Sphuṭaśloka), IS 7628 (a. Sphuṭaśloka).
(*a*) सरस्वती SRK, IS (*contra metrum*).
Aupacchandisikā metre.

How is the deer-eyed damsel not the best place of pilgrimage ? There is the sweet Sarasvatī [speech; or holy river] on her lip, and is there not in her ear the flash of *maṇikarṇikā* [ear-ring set with gems; or holy place at Banaras] ? On her head there shines the charming *veṇī* [tresses; or : stream at Prayāga]. (A. A. R.).

1063*

अधरे विनिहितवंशं
चम्पककुसुमेन कल्पितोत्तंसम् ।
विनतं दधानमंसं
वामं सततं नमामि जितकंसम् ॥

(आ) PGr 48 (a. Puruṣottamadeva). (Cf. Kav p. 53).
(*b*) विकल्पितोत्तंसं or विरचितोत्तंसं or कल्पितोत्तंसं PG (var.).
(*c*) विनतालकपिहितमंसं PG. (var.) (*contra metrum*).
(*d*) वामं om. PG. (var.) (*contra metrum*); बालं नमामि सततं PG. (var.).
Gīti-āryā metre.

Constantly do I bow to Śrī Kṛṣṇa (the conqueror of King Kaṁsa) who has placed the flute on his lip, whose head is adorned with *campaka*-flowers (*Michelia Campaka*), and who has his left shoulder (slightly) bent. (A. A. R.)

1064

अधरोऽयमधीराक्ष्या बन्धुजीवप्रभाहरः ।
अन्यजीवप्रभां हन्त हरतीति किमद्भुतम् ॥

(आ) SR 261.140 (a. Kuv.), SSB 76.4, Kuv. *ad* 59.120 (p. 136).

The lip of the tremulous eyed damsel takes away (vanquishes) the brilliance of the flower *bandhujīva* [*Pentapates Phoenicea*; or : the life of relations]. Alas ! what wonder is there that she deprives the brilliance of other lives ? (A. A. R.)

अधरो वीतरागस्ते see विहारः कण्ठदेशस्ते

1065*

**अधरोष्ठे च घोणायां  गण्डयोश्चिबुके तथा ।**
**मुष्के नाभौ त्रिके कुक्षाव् आवर्तास्त्वतिनिन्दिताः ॥**

(आ) ŚP 1665 (a. Śārṅgadhara).

Horses having locks of hair curling backwards on the lips, nostril, cheeks, chin, scrotum, navel, shoulder blade and belly are of extremely inferior breed. (A. A. R.).

1066*

**अधरोऽसौ कुरङ्गाक्ष्याः शोभते नासिकातले ।**
**सुवर्णनलिकामध्यान्  माणिक्यमिव विच्युतम् ॥**

(आ) SR 261.143, SSB 76.7.

The lip of the gazelle eyed young lady shines below the nose as if it were a ruby dropped from the midst of a golden lotus. (A. A. R.).

1067

**अधर्मं धर्ममिति या  मन्यते तमसावृता ।**
**सर्वार्थान् विपरीतांश्च  बुद्धिः सा पार्थ तामसी ॥**

(अ) MBh (MBh (Bh) 6.40, 30, MBh (C) 6. 1486; BhG 18.32).
(*a*) अधर्म्यं MBh (var.); धर्म्यम् MBh (var.).
(*b*) बुध्यते [म°] MBh (var.); तमसान्विता (°सो°) MBh (var.).
(*c*) तु [च] MBh (var.).
(*d*) तामसी मता [प° ता°] MBh (var.).

Right as unright what / conceives, obscured by darkness,/ and all things contrary (to the truth),/ that intelligence, son of Pṛthā, is of darkness. (F.Edgerton's translation).

1068

**अधर्मं धर्मवेषेण  यदिमं लोकसंकरम् ।**
**अभिपत्स्ये शुभं हित्वा  क्रियाविधिविवर्जितम् ॥**

(अ) R (R(Bar) 2. 101,6, R(B) 2.109, 6 R(G) 2.118,6).
(*a*) अधर्मान् (°र्मो) R(var.); धर्मलोभेन R(var.); °रूपेण R (var.).
(*b*) मलिनं or यद्यहं or मानितं or यदीमं or यदि मां or यद्येवं or यदीदं [य°] R (var.); लोकगर्हितं (°संगरं; °संकरं) [लो°] R (var.).
(*c*) अभिपश्येत् or अभिपश्ये [अ°] R (var.; विधि or क्रियां or शुभां or शुचिर् [शु°] R (var.); हित्वाः or भित्वा or भूत्वा [हि°] R (var).
(*d*) क्रियाविधिषु वर्जितं (R (var.); क्रियां R (var.):; °लोक° or °लोप° [°विधि°] R(var.); °विवर्जित °तां) R (var.); °विगर्हितां R(var.).

To pretend to be virtuous when one is not so; to pretend to be pure when really one is not; to appear as possessing all the good qualities that make a righteous man, to pretend to be a man of principles, when one does not have any and to act unrighteously in the garb of righteousness—all these are to be condemned. (T. Śrinivasa Raghavacharya's translation)

1069

**अधर्मः क्षत्रियस्यैतद्  यद् व्याधिमरणं गृहे ।**
**युद्धे तु मरणं यत् स्यात्  सोऽस्य धर्मः सनातनः ॥**

(आ) SRHt 165.22 (a. MBh). (Cf. MBh (Bh) 6.17.11 and 12.98.23)

Highly unbecoming (*adharma*) is death overtaking a *Kṣatriya* by disease in his house; that he meets with death in the battlefield is the eternal law of *dharma*. (A. A. R.)

अधर्मः सुमहात्रा (न्ना) म(थ) see No. 1078

1070

**अधर्मः सुरसस्तस्य  चोत्कटैर्मधुरायते ।**
**यादृशैश्च फलैश्चैव  सुफलो लोभपादपः ॥**

(अ) PdP Bhūmi kh. 11, 20, Variant of No. 1082.

The tree of avarice has *adharma* as its sap, rendered sweet by arrogance and its abundance of fruits are also of the same kind. (A. A. R.).

1071

**अधर्मदण्डनं लोके  यशोघ्नं कीर्तिनाशनम् ।**
**अस्वर्ग्यं च परत्रापि  तस्मात्तत् परिवर्जयेत् ॥**

(अ) Mn 8.127 (Cf. No 1072, 806-7, and राजानो मन्त्रि°.
(आ) VR 1825.

(a) अदण्ड्यदण्डनं Mn (var.); लोक° VR (var.).
(b) °घ्नमिति पाठान्तरम् VR (var.).
bc) स्यात् [च] Mn (var.).

Unjust punishment destroys reputation among men and fame (after death), and causes even in the next world the loss of heaven; let him,[1] therefore, beware of (inflicting) it. (G. Bühler's translation).

1. The king.

1072

**अधर्मदण्डनं स्वर्ग- कीर्तिलोकविनाशनम् ।**
**सम्यक्तु दण्डनं राज्ञः स्वर्गकीर्तिजयावहम् ॥**

(अ) Y 1.357 (in some texts 1.35.6). Cf. No 1071, 806-7, and राजानो मन्त्रि°

The unrighteous punishment destroys the heaven, fame, and all the worlds; the proper punishment, however, for the king, procures heaven, glory and victory. (J. R. Gharpure's translation).

1073

**अधर्मद्रोहसंयुक्ते मित्रजातेऽप्युपेक्षणम् ।**
**आत्मवन्मित्रवर्गे तु प्राणानपि परित्यजेत् ॥**

(अ) KN (KN (BI) 10.7, KN (ĀnSS) 10.9, KN (TSS) 10.9.
(a) अधर्म्म° KN(BI).
(b) मित्रजात उपे° KN (BI).
(c) मित्रजाते KN (ĀnSS), KN(TSS); आत्मवान्मित्र° KN(BI).

Wars brought about by allies through their oppression and persecution, should be looked upon with indifference; but for a generous ally even the very life may be risked. (M. N. Dutt's translation).

1074

**अधर्मप्रतिषेधश्च न्यायमार्गेण वर्तनम् ।**
**उपकार्योपकारित्वम् इति वृत्तं महीपतेः ॥**

(अ) KN (KN (ĀnSS) 14.58, KN (BI) 13.58), KN (TSS) 14.58.
(b) न्यायमार्गानुवर्तनं KN (BI).

Suppression of wrong and the following of the paths of rectitude, and the doing of good to one who does good to him are the functions of a ruler of earth. (M. N. Dutt's translation).

1075*

**अधर्ममन्यत्र महीतलेऽस्मिन्**
**संक्षोभहेतुं मलिनं विचार्य ।**
**निष्कासनायास्य रुषेव देव**
**सितं यशः सर्वदिशः प्रयाति ॥**

(आ) VS 2543 (a. Pt. Śrī Baka).

Upajāti metre (Upendravajrā and Indravajrā)

Your fame (all white in colour), O king, has spread in all directions to banish all dirt, as if indignant at the thought that unrighteousness elsewhere would cause disturbance in this land also. (A. A. R.).

1076*

**अधर्मरुचयो मूढास् तिर्यग्गतिपरायणाः ।**
**कृच्छ्रां योनिमनुप्राप्य न सुखं विन्दते जनाः ॥**

(अ) MBh (MBh (Bh) 3.245 18, MBh (C) 3.15387).
(इ) SS (OJ) 54.
(a) मन्दास् [मू°] SS (OJ).
(b) तिर्यग्योनि° MBh (var.).
(c) गति° [योनि°] MBh (var.); अनुप्राप्ता MBh (var.).
(d) न विन्दन्ति (°न्ते SS (OJ)) सुखं ज°) MBh (var.), SS (OJ); सुखं विंदंति नो ज° MBh (var.); महत् [ज°] MBh (var.).

The dull-witted have no interest in *dharma*. They are born as low creatures. Thus incarnated they attain no joy. [Raghuvīra's translation of SS (OJ)].

**अधर्मशीलं च महाशनं** see No. 27

**अधर्मं सह सङ्गेन** see No. 3071

1077

**अधर्मसाधनं बुधा मुधा न जन्तुहिंसनं**
**सृजन्तु वेदनिन्दया भजन्तु केवलं दयाम् ।**
**इति प्रबोधयन् विधिं विधाय वैदिकं विधिं**
**विशुद्धबोधबन्धुरन्तरेधि बुद्धदेव नः ॥**

(आ) PV 863 (a. Rāmacandrabhaṭṭa).
(c) विधाया PV (var.).

Pañcacāmara metre.

O wise men, injury to living beings brings *adharma* : let not this be done falsely. By disregarding the Veda-s (in this respect) take only to compassion. Interpreting the Vedic injunction in this way, may the Lord Buddha, the kinsman of pure understanding, enter into us (infuse that spirit in us). (A. A. R.).

1078

अधर्मस्तु महांस्तात भवेत् तस्य महीपतेः ।
यो हरेद् बलिषड्भागं न च रक्षति पुत्रवत् ॥

(अ) R (R (Bar) 3.5, 10, R (B) 3.6, 11, R(G) 3. 10, 11-2).

(आ) IS 218.

(a) अधर्मो हि महां (भवां) स्तस्य R (var.); अधर्मः सुमहात्मा (°न्ना)° थ° (°म) R(var.); अधर्मः सुमहान्नाथ R. (var.). च [तु] R (var.).

(b) इह [तस्य] R (var.); तु भूपतेः or महीपते [म°] R (var.).

(c) इह or भुवि [बलि°] R(var.).

(d) न च रक्षेदिमाः प्रजाः R(var.); नावचक्षेत पुत्रवत् R (var.); रक्षेत [र°] R. (var.).

The sin, O lord, of that monarch is mighty that takes a sixth part of the subjects' incomes, but does not protect them as sons. (M. N. Dutt's translation).

1079

अधर्मादर्जितं द्रव्यम् अल्पकालं तु तिष्ठति ।
ततः सपत्नमयते समूलं तेन नश्यति ॥

(आ) NBh 152.

Wealth acquired by *adharma* remains for a short time only; thereafter it passes on to the enemy and by that he perishes completely (root and branch). (A.A. R.)

1080

अधर्मेण च यः प्राह यश्चाधर्मेण पृच्छति ।
तयोरन्यतरः प्रैति विद्वेषं वाधिगच्छति ॥

(अ) Mn 2.111, MBh (MBh (Bh) 12.314, 48; MBh (R) 1.3, 93 and 12.327, 327, 50; MBh (C) 1.755) and 12.12232-3, Vi 29.7.

(आ) Vir, Saṁskāraprakāśa quoting Mn 516.5-6, SR 380. 146 (a. MBh)[1], IS 219.

(a) यश्चाधर्मेण (यश्च ध°) वै (वि°) ब्रूयाद् MBh, C2 in Vi.

(b) यश्च ध° MBh 12. (var.); अन्यायेन [अध°] MBh 12 (var.).

(c) अपैति Gh in Vi(R); अन्यतरं MBh 12(var.); व्येति or ध्येति or भ्येति or प्रीतिं [प्रै°] MBh 12 (var.).

(d) विद्वेषां or वेदेषं [वि°] MBh 12 (var.); च [वा°] MBh 12 (var.); वा नि° MBh 12 (var.). वापि° Mn (var.); चाधि° Mn (var.) (Rāghavānanda), MBh; चाभि° or वानु° or वा न [वाधि°] MBh 12 (var.); यच्छति MBh 12 (var.).

1, but quotes Mn.

Of the two persons, him who illegally explains (anything) and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity. (G. Bühler's translation).

1081

अधर्मेणैधते तावत् ततो भद्राणि पश्यति ।
ततः सपत्नाञ् जयति समूलस्तु विनश्यति ॥

(अ) Mn 4.174, MBh (MBh (Bh), 3.92, 4, MBh (R); 3.94,4, MBh (C) 3.8490).

(आ) SRHt 13.1 (a.R), Daṁpatiś. 22, IS 220, ŚKDr *ad* अधर्मः (a. MBh), BrDh 2.16, 3, SSap 407 (a. Mn), SSSN 26.1.

(a) वर्धत्यधर्मेण नरस् MBh; अधर्मेणैव ते MBh(K 4); अधर्मेणैधते राजन् MBh (Dc D 3.5), ŚKDr.

(c) सपत्नान् Mn (var.), MBh(R), SRHt, ŚkDr.

(d) समूलं MBh (var.); च [तु] MBh (var.).

He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and root.) (G. Bühler's translation).

अधर्मेणैधते राजन् see No. 1081.

अधर्मेणैव ते see No. 1081.

अधर्मे रक्षनोत्कर्षौ see No. 2671

1082

अधर्मेषु रसस्तस्य उत्कलैर्वैमधुरायते ।
तावृशैश्च फलैश्चैव सफलो लोभपादपः ॥

(आ) PAn 334, PWW 665 (in both a. PdP, Pātāla kh. 87, 58, but not found there). Variant of No 1070.

1083

अधर्मोपचितं वित्तं हरन्त्यन्येऽल्पमेधसः ।
संभोजनीयापदेशैर् जलानीव जलौकसः ॥

(अ) BhPn 10.49, 22.

(आ) IS 221.

Others prefer the ill-begotten wealth of the ignorant people under the pretext that they should be protected by them like water covering the equatic animals. (J. M. Sanyal's translation).

Le bien injustement amassé par l'homme de peu d'intelligence, d'autres le lui prennent sous prétexte qu'il doit les nourrir, comme on prend l'eau à l'habitant des eaux. (E. Burnouf's translation).

1084

अधर्मोपार्जितैरर्थैर्यः करोत्यौर्ध्वदेहिकम् ।
न स तस्य फलं प्रेत्य भुङ्क्तेऽर्थस्य दुरागमात् ॥

(अ) MBh (MBh (Bh) 5.39, 52, MBh (R) 5.38, 67-8 MBh (C) 5.1512-3).
(आ) IS 222.
(a) द्रव्यैर् [अर्थैर्] MBh (var.).
(b) औध्वदेहिकं MBh (var.); ऊर्ध्वदे (°दे) हिकं MBh (var.).
(c) भुक्ते [प्रे°] MBh (var.).
(d) तस्य [भुङ्क्ते] MBh (var.); दुरात्मवान् MBh (var.).

He who performs acts (like sacrifices, gift and so forth) calculated to secure merit in the other world (after death) with ill-gotten wealth, does not reap those fruits after death, as that wealth was acquired by unrighteous means. (P. N. Menon's translation).

अधर्मो हि महां (भवां) स्तस्य see No. 1078.

1085

अधर्षितानां शूराणां समरेष्वनिवर्तिनाम् ।
धर्षणामर्षणं भीरु मरणादतिरिच्यते ॥

(अ) R (R(Bar) 4.16, 13, R (B) 4.16, 3. R (G) 4.15, 3).
(a) अमर्षितानां R (var.); अमर्ष्कानां R (var); आधर्षि° R (var.); अधार्ष° R (var); शत्रूणां R (var.); क्रूराणां R (var.).
(b) संग्रामेषु (°युगेषु) R (var.); अनुवर्तिनां (अतिवर्तितां) R (var.).
(c) अमर्षितः R (var.); कान्ते [भी°] R (var.).
(d) मरणात् (°स्तु, त्तद्) विशिष्यते R (var.).

Chivalrous warriors who do not re-trace their steps in the battle-field, prefer to give up their ghosts to bearing an unavenged dishonour. (T. Srinivasa Raghavacharya's translation).

1086**

अधश्च दूरपातित्वं समे लक्ष्यं सुनिश्चितम् ।
दृढस्फोटं प्रकुर्वीत ऊर्ध्वसंस्थानयोगतः ॥

(आ) ŚP 1803.

If the grasp on the bow (in archery) is (too) low, then the arrow misses the target widely. The target is correctly hit if the grasp is evenly done. By holding the bow too high one may commit *dṛḍha sphota*. (A. A. R.).

1087

अधस्तनश्वभ्रभुवो न याति षण-
न सर्वनारीषु न सञ्जितोऽन्यतः ।
न जायते व्यन्तरदेवजातिषु
न भावनज्योतिषिकेषु सद्रुचिः ॥

(अ) AS 169.
(a) जाति AS (var.).
(b) सञ्जितो (सं°) AS (var.); नतः or स्थल[ऽन्य°] AS (var.).
(d) °षोति° AS (var.)
Vaṁśastha metre.

A person of good taste is not born in the class of being adhastana-*śvabhra* nor in common woman nor in *sañjita* nor in the class known as *vyantaradeva* and *bhāvanajyotiṣika*. (A. A. R.).

1088

अधस्ताच्छिद्रितं चर्म दुर्गन्धिपरिपूरितम् ।
मूत्रक्लिन्नं च तस्यार्थे मा राजन् ब्राह्मणान् वधीः ॥

(अ) *ad* Prab (NSP) 5.24 (a. Harivaṁśa).
(आ) IS 223.
(b) दुर्गन्ध° IS
(c) मूत्रक्लिन्नस्य त° IS.

O King, do not kill the Brāhmaṇa-s for the sake of women who have (but) a parted skin below that is full of foul smell and wet with urine. (A. A. R.).

1089*

अधाक्षीन्नो लङ्कामयमयमुदन्वन्तमतरद्
विशल्यां सौमित्रेरयमुपनिनायौषधिवराम् ।
इति स्मारं स्मारं त्वदरिनगरीभित्तिलिखितं
हनूमन्तं दन्तैर्दशति कुपितो राक्षसगणः ॥

(अ) Mahān 9.113.
(आ) ŚP 1267, Skm(B) (Skm (B) 1591, Skm (POS) 3.45, 1) (a. Parimala), Ujjvalad. 1.11, AB p. 517, SSS 173, Pad 28.71, SR 119.123, SSB 429.8.
(a) लङ्कामयमिममुदन् SSS.
(b) विशल्यं Skm (B), Pad, ISR, SSB; °वरम् Skm; वनम् Pad, SR, SSB °गणम् [वराम्] SSS.
(c) °गरीसौधलिखितं Skm.
(d) राक्षसभटः Skm.
Śikhariṇī metre.

Angry crowds of demons are biting with their teeth Hanūmān, painted on the walls of the city of your enemy, re-membering and exclaiming, '(Here is

the villain) who burnt our Laṅkā, it is he who crossed the ocean (flying), it is the same who brought the medicinal herbs that cured Lakṣmaṇa of his swoon." (A. A. R.).

1090*

अधारि पद्मेषु तदङ्घ्रिणा घृणा
क्व तच्छयच्छायलवोऽपि पल्लवे ।
तदास्यदास्येऽपि गतोऽधिकारितां
न शारदः पार्विकशर्वरीश्वरः ॥

(अ) Naiṣ 1.20.
(आ) SR 252.1

Vaṁśastha metre.

His foot held the lotus in contempt, in the leaves of trees was there even an iota of the beauty of his hand ? The autumnal full moon was not fit even to act as a slave to his face. (K. K. Handiqui's translation).

1091

अधार्मिकांश्च क्रूरांश्च दृष्टदोषान् निराकृतान् ।
परेभ्योऽभ्यागतांश्चैव दूरादेतान् विवर्जयेत् ॥

(अ) KN (KN (BI) 7.32, KN (Ān) 7.32) KN (TSS) 7.32.
(a) अधार्म्मिकांश्च KN (BI).
(d) समाचरेत् [वि°] KN (Ān), KN (TSS); विवर्जयेत् KN (TSS) var.

A King should shun at a distance those who are sinful, those who are crooked, those whose faults have been detected, those who have been ostracized and those who come from the enemy. (N. M. Dutt's translation).

1092

अधार्मिको नरो यो हि यस्य चाप्यनृतं धनम् ।
हिंसारतिश्च यो नित्यं नेहासौ सुखमेधते ॥

(अ) Mn 4.170.
(आ) Dampatiś. 22, IS 225, BrDh 2.16, 1.
(c) हिंसारतश्च Mn (var.) Dampatiś; हिंसावर्ती Mn (var.) (in Grantha characters).

Neither a man who (lives) unrighteously, nor he who (acquires) wealth (by telling) falsehoods, nor he who always delights in doing injury, can ever attain happiness in this world. (G. Bühler's translation).

1093

अधिकः स्यात् पितुः पुत्रो रूपविद्यापराक्रमैः ।
तिष्ठन् पित्रार्जितपदे सुब्रह्मण्यस्तु तादृशः ॥

(अ) Purāṇārtha Saṁgraha, Rājanīti 101 (Purāṇa VII.2, 385).

The son becomes greater than his father in beauty, learning and valour, remaining in the position acquired by the father. Such was (the case with) Subrahmaṇya. (A. A. R.)

1094*

अधिकरतलतल्पं कल्पितस्वापलीला-
परिमिलननिमीलत्पाण्डिमा गण्डपाली ।
सुतनु कथय कस्य व्यञ्जयत्यञ्जसैव
स्मरनरपतिलीलायौवराज्याभिषेकम् ॥

(आ) Kpr 7.223, (p. 342), Amd 140.340, SR 286.12 (a. Kpr), SSB 120.12 (a. Bhavabhūti).
(b) परिमल° SSB, Amd.
(c) व्यञ्जयस्यञ्जसैव SR, SSB.

Mālinī metre.

Thy cheeks appear with their paleness waning on account of the pressure caused by supporting them on the palms in sleep. O thou beautiful one ! let me know soon of which young man does this signify the coronation as the crown prince of sportiveness of the king Cupid ?[1]. (G. Jhā's translation).

1. Quoted as an example of the repetition of words.

अधिकारं च गर्भं च see No. 1095.

1095

अधिकार ऋणं गर्भश् चतुर्थं श्वानमैथुनम् ।
आगमे परमं सौख्यं निर्गमे दुःखकारणम् ॥

(आ) Subh 255, IS 226. Sama 2 आ 14 (Cf. विषं).
(इ) Cf. NŚ (OJ) 3.6.
(a) अधिकारं Subh. अधिकारं च गर्भं च Sama; गर्भं Subh.
(b) ऋणं च Sama; स्वान° Subh.
(c) सुखमाप्नोति Sama.
(d) प्राणसंकटम् Sama.

Authority, loan, new born child, and fourthly copulation of a dog give at first the greatest enjoyment, but at the end nothing but hardship.

1096

अधिकाराभिषेकेषु मृदङ्गवचनं शृणु ।
बद्धा दण्डहता रिक्ता भविष्यसि यथा वयम् ॥

(आ) JS 310.30.

When being invested with power, listen to the words of the tabor (*Mṛdaṅga*): "You will become bound, punished (beaten by a stick) and empty (of happiness), as we are." (A. A. R.).

**अधिकारेण यो युक्तः** see No. 3320

1097

अधिकारेण यो युक्तः कथं तस्यास्ति खण्डनम् ।
नीचेषूपकृतं राजन् बालुकास्विव मुद्रितम् ॥

(अ) H (HJ 4.13, HS 4.10, HH 102. 1-2, [Cf. HC 136.5-6]. (Variant of No. 3320.)

(आ) (Cf. IS 677, Pr 363).

(*d*) बालुकमिव HH; मूत्रितम् HC.

How can there be a displacing of him who (is once) invested with high authority? Excessive favour, O King, to low persons, (is) like an impression stamped upon the sands. (F. Johnson's translation).

1098

अधिकोन्नतैरपि सुदारुणान्वितैर्
असकृद्भ्रमत्पशुगणाङ्घ्रिपीडितैः ।
विधिसिद्धनैकगुणसस्यसम्पदां
विरसस्वभावकठिनैरलं खलैः ॥

(आ) SNi 3.11.

Mañjubhāṣiṇī metre.

Enough of the wicked, though occupying high positions and full of arrogance, associating themselves with very cruel people and tormented (kicked) by the feet of the people ever on the move and hard due to their unpleasant nature, resembling threshing floors situated on elevated ground, possessing wooden posts (for tying the animals) and trampled by the hoofs of the cattle frequently and having grains which are naturally hard due to the absence of moisture-grains which are the wealth of the plants possessing many qualities supplied by nature. (A. A. R.)

1099*

अधिगगनमनेकास्तारका राज्यभाजः
प्रतिगृहमिह दीपा दर्शयन्ति प्रभुत्वम् ।
दिशि दिशि विलसन्तः सन्ति खद्योतपोताः
सवितरि परिभूते किं न लोकैर्व्यलोकि ॥

(आ) SMH 8.56, Vidy 855. See No. 1103.

(*a*) °रकाकान्तिभाजः SMH (var.).

(*c*) वद्योतपोताः SMH (var.).

(*d*) उदितेऽस्मिन् किन्तु Vidy.

Mālinī metre.

When the sun has been vanquished [has set], what (ludicrous) things are not seen by the people? The rulers of the sky are the numerous (twinkling little) stars: the lamps show their might in every house and swarms of glow-worms glitter in all directions! (A. A. R.)

1100

अधिगतपरमार्थान् पण्डितान् मावमंस्थास्
तृणमिव लघु लक्ष्मीर्नैव तान् संरुणद्धि ।
अभिनवमदलेखाश्यामगण्डस्थलानां
न भवति बिसतन्तुर्वारणं वारणानाम् ॥

(अ) BhŚ 16, P (PP 1.73).

(आ) ŚP 197, VS 2933, Pad 115.67 (a. BhŚ), SR 39.26, SSB 292.26, (a. Bhś), SRK 32.5 (a. BhŚ), SuM 3.5, RS 1420, Subh 304, SK 2.57, SU 1429, SSD 2 f. 109a, IS 227 (in some texts *ab/dc*).[1]

(*a*) अतिगत° or अवगत BhŚ (var.);——मानसंस्थान् (°स्) BhŚ (var.), IS; नावमंस्थास् BhŚ (var.); मावमंस्था BhŚ (var.), IS; मागमंस्थास् (ना°) BhŚ (var.); मावमंस्ठास् SRK (printer's error).

(*b*) तनु [ल°] BhŚ (var); मनु [ल॰] BhŚ (var) ननु [ल॰] BhŚ (var.); परिलघ्वी तान्न लक्ष्मी रु॰ VS; सा रु॰ PP.

(*c*) मदमिलितमिलिन्दश्या॰ ŚP, Pad, SR.SSB; मदमिलितमिद॰ IS; अविरलम VS; °मदलेख॰ BhŚ (var.); ——°मदशोभा° BhŚ (var.), PP; °मदरेखा° BhŚ (var.); °मदरेख्या° BhŚ (var.); °मदधारा° BhŚ (var.); °श्यामा° BhŚ (var.); धौत °[श्याम°] BhŚ (var) °ध्यान॰ [°श्याम°] BhŚ (var); श्याव IS; °गंडस्थलीनां (°लाभां) BhŚ (var); °गल्लस्थलानां BhŚ (var.).

(*d*) विशतंतुर BhŚ (var.); IS; विषतंतुर् BhŚ (var.).

Mālinī metre.

1 According to BhŚ also found in Rudraṭa's

Kāvyālaṅkāra but it could not be traced there).

You should not show the least dishonour to those learned men who have obtained true spiritual knowledge; for, your worthless wealth is quite helpless to make them surrender to your power : the furious elephants whose temples have newly been marked with black lines of rut can never be bound by the delicate tendrils of a lotus stem. (P. G. Nath's translation)

1101

अधिगतमहिमा मनुष्यलोके
बत सुतरामवसीदति प्रमादी ।
गजपतिरुरुशैलशृङ्गवर्ष्मा
गुरुरवमज्जति पङ्कभाङ्न दारु ॥

(अ) Bhaṭṭikāvya 10.73 (NSP; in other editions 10.72).

(*b*) वत Bhaṭṭ° (var.).
Puṣpitāgrā metre.

Also those who have attained greatness in this world, give way [go down] if they are reckless [nervous, or weak-minded]; the elephant with his body huge like the peak of a mountain sinks down in the mud, but the wood does not. (S. and K. Ray's translation).

1102*

अधिगत्येदृगेतस्या हृदयं मृदुतामुचोः ।
प्रतीम एव वैमुख्यं कुचयोर्युक्तवृत्तयोः ॥

(अ) Naiṣ 20.36.

Knowing her heart to be such, I realize why her hard breasts turn away from me, though their action is something which befits them. (K. K. Handiqui's translation).

1103

अधिगमनमनेकास्तारका राजमानाः
प्रतिगृहमपि दीपाः प्राप्नुवन्ति प्रतिष्ठाम् ।
दिशि दिशि विकसन्तः सन्ति खद्योतपोताः
सवितरि उदितेऽस्मिन् किं नु लोकैरलोकि ॥

(आ) SR 209.11. (Cf. No. 1099).
Mālinī metre.

(In the absence of the sun) numerous stars are shining in the sky and in every house the lamps get themselves firmly established. There are the glow-worms illuminating all the quarters. But, when the sun has risen, what is seen by the people ? (A. A. R.)

1104

अधिगम्याशु गोलक्ष्यम् एकः शाम्यति मार्गणः ।
अनुरोधस्थिरतया न च शक्यप्रतारणः ॥

(आ) SSKR 5.10, KSSKP 5.10.

An arrow having quickly reached its target comes to rest; as it conforms firmly to its course it is not possible to deceive [deflect] it. (A. A. R.).

1105

अधिदेहलि हन्त हेमवल्ली
शरदिन्दुः सरसीरुहे शयानः ।
अधिखञ्जनचञ्चु मौक्तिकाली
फलितं कस्य सुजन्मनस्तपोभिः ॥

(आ) PdT 168 (a. Ṣāṇmāsika), Pad 41.12 (a. Ṣāṇmāsika), SR 275.15, SSB 102.17, Vidy 595 (a. Lakṣmīnātha), HS 2007.

(*a*) कापि [हन्त] Vidy.

(*b*) स्फुरदधिपल्लवमुग्धशीतरोचिः Vidy.

(*c*) उपखञ्ज° SR, SSB; मौलिकाली [मौ°] Pad.
Aupacchandisika metre.

Alas ! at the threshold there is the golden creeper; when lying in the bed of lotuses, there is the autumnal moon; in the beak of every wag-tail there is a pearl necklace. By whose lucky person's penance has this borne fruit ? (A. A. R.)

अधि धर्मादबलं see No. 568.

1106*

अधिपञ्चवटीकुटीरवर्ति
स्फुटितेन्दीवरसुन्दरोरुमूर्ति ।
अपि लक्ष्मणलोचनैकलक्ष्यं
भजत ब्रह्म सरोरुहायताक्षम् ॥

(आ) Pad 3.17 (a. Lakṣmaṇa), SR 21.78, SSB 34.4. SH 10 (a. Lakṣmaṇa).

(*b*) °रुमूर्तिः SR, SSB.

(*c*) °कलक्ष्यं SR; °कमस्त्यं SSB (*sic.*)
Aupacchandisika metre.

(*d*) नमत SH.

Worship ye the Brahman (Śrī Rāma), possessing eyes long like the lotus (petal), remaining in the hermitage at Pañcavaṭī, with a charming body resembling the blooming blue lily and the one target (object) of the eyes of Lakṣmaṇa. (A. A. R.)

1107

अधिभिल्लपल्लिगल्लं
स्याद्बल्लवपल्लवोऽपि वाचालः ।
नागरनरवरपरिषदि
कस्य मुखादक्षरं क्षरति ॥

(आ) SR 37.9, SSB 289.9.
(b) स्याद् om. SSB (*contra metrum*).
Āryā metre.

Even uncouth herdsman can have eloquence in the hutments of wild tribes. But from whose mouth do (eloquent) words flow in the assembly of the cultured men of the city? (A. A. R.)

1108*

अधियामिनि गजगामिनि
कामिनि सौदामिनीव यं व्रजसि ।
जलदेनेव न जाने
कति कति सुकृतानि तेन विहितानि ॥

(आ) SR 298.6, SSB 142.5.
Āryā metre (in *d* hypermetric).

O lovely young lady in love, possessing a charming gait like that of an elephant, I do not know what good deeds that young man, like a cloud, has done previously that you now at night, like lightning, go to meet him at a rendezvous? (A. A. R.).

अधि मदन न दग्धस्त्वं see No. 2757.

1109*

अधिरजनि जगाम धाम तस्याः
प्रियतमयेति रुषा स्रजावनद्धः ।
पदमपि चलितुं युवा न सेहे
किमिव न शक्तिहरं ससाध्वसानाम् ॥

(अ) Śiś 7.52.
(आ) JS 296.6 (a. Māgha), ŚP 3570 (a. Māgha), SR 310,2 (a. Śiś), SSB 162.2 (a. Māgha).
(b) स्वबद्धः JS.
Puṣpitāgrā metre.

Struck with a garland by the beloved exclaiming angrily, "You went into her (co-wife's) house last night," the young man was unable to move even a step. What is not capable of undermining the strength of those who have a guilty conscience? (A. A. R.)

1110*

अधिरजनि प्रियसविधे
कथमपि संवेशिता बलाद् गुरुभिः ।
किं भवितेति सशङ्कं
पङ्कजनयना परामृशति ॥

(अ) BhV (BhV (POS) 2.51, BhV(C) 2.50).
(a) प्रियसविधं BhV(C).
(b) बलात् in most texts; om. BhV (POS) *contra metrum*.
(c) नु शङ्क BhV(C).
(d) परं मृशति BhV (C).
Āryā metre.

The lotus-eyed one,[1] made somehow or other to lie down during the night by the side of her lover by elderly women, thinks with apprehension "What should follow?" (H. D. Sharma's translation).

1. Newly wedded bride.

1111*

अधिरजनिमुखे यः सान्द्रलाक्षानुरागैर्
व्यतिकरित इवोच्चैः पाटलत्वं दधानः ।
उषसि स खलु दीपः पाननिर्धूतरागः
स्फुरदधर इवायं धूसरत्वं बिभर्ति ॥

(आ) JS 287.9 (a. Māgha, but not found in Śiś).
(c) °राग JS.
Mālinī metre.

That lamp which at the beginning of the night was all full of reddish brightness, as if mixed with a profusion of the auspicious red powder placed on it, is, at dawn, devoid of brightness due to the exhaustion of oil and with flickering wick assumes a grey colour like a person getting red by drinking wine at the commencement of night as if smeared with the red-lac decoration of his beloved and who with his natural colour deprived by (excessive) drink becomes pale with quivering lips. (A. A. R.)

1112*

अधिरजनि व्याधगृहे
सुखमननुभूतमनुभूय ।

अपशोककोकमिथुनं
　जीवनदाने समुल्लसति ॥

(आ) (Vidy 173 (a. (?) Śaṅkaramiśra).
Āryā metre (defective in *b*).

During the night having experienced joy unknown before in the house of the hunter, the pair of *cakravāka*-birds [ruddy geese], free from sorrow, are greatly pleased to offer their life (as food in the morning). (A. A. R.)

1113

अधिरोहार्य पादाभ्यां पादुके हेमभूषिते ।
एते हि सर्वलोकस्य योगक्षेमं विधास्यतः ॥

(अ) R (R(Bar) 2.104.21, R(B) 2.112.21, R(G) 2.123,20).
(आ) SRHt 94.5.
(*a*) अधिरोप्यार्य (अभि°; °ह्याद्य; °ह्य) R (var.); अवरोपय [अ°] R (var.)
(*b*) इमे गृह्णीष्व (त्वं कुश) पादके R (var.).
(*ab*) प्रयच्छ पादुके पुत्र भरताय महात्मने R (var.).
(*c*) इमे [एते] R (var.); हि om. R (var.).
(*d*) करिष्यतः [वि°] R (var).

Please step into this pair of sandals decorated with gold, O revered brother (Śrī Rāma). These will (like a good king) look after the welfare of all the subjects. (A. A. R.).

1114*

अधिलवङ्गममी रजसाधिकं
　मलिनिताः सुमनोदलतालिनः ।
स्फुटमिति प्रसवेन पुरोऽहसत्
　सपदि कुन्दलता दलतालिनः ॥

(अ) Śiś 6.66.
(आ) SR 347.11 (a. Śiś), SSB 225,13 (a. Māgha).
(*b*) मलिनितसु° SR.
Drutavilambita metre.

These bees settling on the *lavaṅga* flowers [or : women in their courses] were covered all over with pollen [ or blood] and rendered dirty; observing which the jasmine creeper with blossomed white flowers[or: co-wives with white teeth] laughed aloud. (A. A. R.)

1115*

अधिश्रीरुद्याने त्वमसि भवतः पल्लवचयो
　धुरीणः कल्याणे तव जगति शाखा श्रमहरा ।
मुदे पुष्पोल्लेखः फलमपि च तुष्टयै तनभृतां
　रसाल त्वां तस्माच् छ्रयति शतशः कोकिलकुलम् ॥

(आ) Ava 246, SR 240.118, SSB 639.25.
Śikhariṇī metre.

O mango tree, you are the beauty of the garden; your tender leaves are ever foremost on all auspicious (religious) functions, and your shade removes the fatigue (of the midday sun); the cluster of your flowers gladdens all, and your fruits are for the delicious satisfaction of all people. Hence it is that flocks of cuckoos, in hundreds, flock to you. (A. A. R.)

1116

अधिष्ठानं समिच्छन्ति ह्यचलं निर्बले सति ।
संसारे सर्वभूतानां तृणबिन्दुवदस्थिरे ॥

(अ) SkP, Āvantykh, Revākh. 133, 4.
(आ) PAn 86, PWW 593.

In this worldly existence which is uncertain like a drop of water clinging to a blade of grass, people, when they grow weak (infirm due to old age) seek the (firm) abode of a mountain [forest]. (A. A. R.).

1117*

अधीतपञ्चाशुगबाणवञ्चने
　स्थिता मदन्तर्बहिरेषि चेद्गुरः ।
स्मराशुगेभ्यो हृदयं बिभेतु न
　प्रविश्य तत्त्वन्मयसंपुटे मम ॥

(अ) Naiṣ 9.115.
Vaṁśastha metre.

Thou who hast studied the guile of Cupid's arrows ! If thou who art inside my heart comest outside to my bosom, my heart, folded in thee, will no more dread Cupid's arrows. (K. K.Handiqui's translation).

1118

अधीतविद्यैर्विगते शिशुत्वे
　धनोर्जिते हारिणि यौवने च ।
सेव्या नितम्बास्तु विलासिनीनां
　ततस्तदर्थं धरणीधराणाम् ॥

(आ) ŚP 3955, VS 2230.
Upajāti metre (Upendravajrā and Indravajrā).

After passing childhood with the acquisition of learning, people should, in the charming and prosperous period of youth, resort to the (company) of delightful women, and thereafter (in old age) to the slopes of mountains for the sake of that (salvation) (A. A. R.).

अधीतव्यवहाराङ्गम् (रार्थम्) see स्वदेशजं कुला°

1119

अधीतस्य च तप्तस्य कर्मणः सुकृतस्य च ।
षष्ठं भजति भागं तु प्रजा धर्मेण पालयन् ।।
षड्भागस्य न भोक्तासौ रक्षते न प्रजाः कथम् ।।

(अ) R (R (Bar) did not appear yet), R (B) 7.74. 31-2 R (R) 7.74, 31-2).

A monarch who righteously rules his realm obtains a sixth share of the benefits of the Vedic lore, penance and virtues of his subjects. How can a king who receives these benefits not protect them? (T. Śrinivasa Raghavacharya's translation)

1120*

अधीतिबोधाचरणप्रचारणैर्
दशाश्चतस्रः प्रणयन्नुपाधिभिः ।
चतुर्दशत्वं कृतवान् कुतः स्वयं
न वेद्मि विद्यासु चतुर्दशस्वयम् ।।

(अ) Naiṣ 1.4.
(आ) SR 105. 120 (a. Naiṣ), SSB 396.130 (a. Harṣa)
Vaṁśastha metre.

Creating as he did four stages (in each of the fourteen branches of knowledge) with the attributes of study, understanding practice and teaching, I know not why he himself created "the character of being fourteen," in the fourteen sciences. (K. K. Handiqui's translation).

1121

अधीते तु महाभाष्ये व्यर्था सा पदमञ्जरी ।
नाधीते तु महाभाष्ये व्यर्था सा पदमञ्जरी ।।

(आ) Vidy 936.

That Padamañjarī [grammatical work of Haradatta] is useless when one has studied the Mahābhāṣya [of Patañjali]; equally useless is the Padamañjarī when one has not studied the Mahābhāṣya. (A. A. R.).

अधीते य इदं नित्यं see योऽत्रैतत् पठति प्रायो

1122

अधीत्य चतुरो वेदान् धर्मशास्त्राण्यनेकशः ।
परं तत्त्वं न जानाति दर्वी पाकरसानिव ।।

(आ) Sama 2 द 9. Cf. No 1123.

Having studied the four Veda-s and the Dharmaśāstra-s one does not know the highest truth (without practising the teachings), just as the spoon knows not the taste (of the excellence of the dishes) of cooking (A. A. R.).

1123

अधीत्य चतुरो वेदान् व्याकृत्याष्टादश स्मृतीः ।
अहो श्रमस्य वैफल्यम् आत्मापि कलितो न चेत् ।।

(आ) ŚP 4174 (AP 97, ZDMG 27.638) (a. Harigaṇa), SR 375.232, SSB 274.122 (a. Harigaṇa) (Cf. No 1122).
(c) वैकल्यम् AP.

Having learnt the four Veda-s and having expounded the eighteen *smṛti*-texts, if one does not realize the self, O what a waste of energy! (A. A. R.).

1124

अधीत्य नीतिं यस्माच्च नीतियुक्तो न दृश्यते ।
अनभिज्ञश्च साचिव्यं गमितः केन हेतुना ।।

(अ) MBh (MBh (Bh) 13, 149.6 *ab/cd*; MBh (R) 13, 163, 7-8 MBh (C) 13, 7603-4).
(आ) IS 229.
(a) अजीत्य नीतिं कस्मात्तु MBh (var); अपनीतं च कस्मात्तु MBh (var.); नीतिशास्त्राणि MBh (C), MBh (R); कस्माच्च [य°] MBh (var.).
(d) गमितं MBh (var.).

Why is one, having learnt the course of policy is seen not to be practising the same and not fully conversant with it, appointed to the post of minister? A. A. R.).

अधीत्य नीतिशास्त्राणि नीतियुक्ता see No. 1124.

अधीत्य नीतिशास्त्राणि बहवः see No. 1207.

1125

अधीत्य वेदान् परिसंस्तीर्य चाग्नीन्
इष्ट्वा यज्ञैः पालयित्वा प्रजाश्च ।
गोब्राह्मणार्थे शस्त्रपूतान्तरात्मा
हतः संग्रामे क्षत्रियः स्वर्गमेति ॥

(अ) MBh (MBh (Bh) 5.40, 24, MBh (R) 5.40, 26, MBh (C) 12.1548).
(इ) SS(OJ) 64 *ab*.
(*a*) परिचर्य MBh (var.); अग्नि MBh (var.).
(*b*) इ° य° tr. MBh (var.).
(*c*) गोब्राह्मणार्थं MBh (var.); च [शस्त्र°] MBh (var.) (*contra metrum*); भृत्यान् भृत्वा ज्ञातिसम्बन्धिनश्च SS (OJ).
(*d*) मृतः [ह°] MBh (var.); स्वर्गभाक्स्यात् [स्व°] MBh (var.); दानं दत्त्वा क्षत्रियः स्वर्गमेति SS (OJ).
Irregular epic metre.

After studying the Vedas, consecrating the sacrificial fires, performing sacrifices, and protecting the subjects, and with a soul purified by taking to arms to protect cows and Brahmins and facing death in the battle-field, a Kṣatriya attains heaven. (P. N. Menon's translation). (or *cd*; support his dependents, kinsmen and relatives, give alms. Thereby he goes to heaven [Raghu Vira's translation of SS (OJ)]).

1126

अधीत्य सकलं श्रुतं चिरमुपास्य घोरं तपो
यदिच्छसि फलं तयोरह हि लाभपूजादिकम् ।
छिनत्सि तरुपल्लवप्रसरमेव शून्याशयः
कथं समुपलिप्सते सुरसमस्य पक्वं फलम् ॥

(अ) BhŚ 363 (doubtful).
(*a*) चिरमुपास्य BhŚ (var.).
(*b*) तयोरिह हि BhŚ (var.);
(*c*) छिन्नसि स्रतयस्तरो BhŚ (var.); छिनासि... शून्याशया BhŚ (var.).
(*d*) समुपलिप्स्यसे BhŚ (var).
Pṛthvī metre.

If after studying all the scriptures and practising severe penance for long, you desire as the fruit of these two (only) worldly profit, honour, etc. you are, without vision, cutting off the spreading tender leaves of a tree. How do you expect to obtain the juicy ripe fruit of divine grace ? (A. A. R.)

1127

अधीत्येवं यथाशास्त्रं नरो जानाति सत्तमः ।
धर्मोपदेशविख्यातं कार्याकार्यं शुभाशुभम् ॥

(अ) Cr 43 (Cv I.2, Cv I.2, CS I.2, CNG 3, CNS ap 2, CnT II 1.2, CnT III. 1.2, CnT VI.2, CnT V3, CPS 2.3). Introductory stanza.
(इ) Tantri (OJ) 1.
(*a*) अधीत्येवमिदं शास्त्रं CS (var.); अधीत्यैकमिदं CNSap.
(*b*) ज्ञास्यति तत्त्वतः CV (var.), CS (var.), CNSap.
(*c*) धर्मोपदेशविनयं CS (var). CNSap)
(*d*) समासयम् Tantri (a).

That man who by the study of these maxims from the *Śāstra-s* acquires a knowledge of the most celebrated principles of duty, and understands what ought and ought not to be followed, and what is good and what is bad, is most excellent. (K. Raghunathji's translation).

1128

अधीयते विजानन्ति विरज्यन्ति मुहुर्मुहुः ।
नात्यन्ताय निवर्तन्ते नरा वक्रम्यतो विधेः ॥

(अ) Sabhā 61.

People are instructed, they understand and again and again they get unattached (to the sway of the sense-organs) but they do not completely turn away (from enticing pleasures) due to the vagaries of fate. (A. A. R.)

1129-32

अधीयीत ब्राह्मणोऽथो यजेत
दद्याद्यियात् तीर्थमुख्यानि चैव ।
अध्यापयेद्याजयेच्चापि याज्यान्
प्रतिग्रहान् वा विदितान् प्रतीच्छेत् ॥

तथा राजन्यो रक्षणं वै प्रजानां
कृत्वा धर्मेणाप्रमत्तोऽथ दत्त्वा ।
यज्ञैरिष्ट्वा सर्ववेदानधीत्य
दारान् कृत्वा पुण्यकृदावसेद् गृहान् ॥

वैश्योऽधीत्य कृषिगोरक्षपण्यैर्
वित्तं चिन्वन् पालयन्नप्रमत्तः ।
प्रियं कुर्वन् ब्राह्मणक्षत्रियाणां
धर्मशीलः पुण्यकृदावसेद् गृहान् ॥

परिचर्या वन्दनं ब्राह्मणानां
नाधीयीत प्रतिषिद्धोऽस्य यज्ञः ।

नित्योत्थितो भूतयेऽतन्द्रितः स्याद्
एष स्मृतः शूद्रधर्मः पुराणः ॥

(आ) MBh (MBh (Bh) 5.29, 21-4, MBh (R) 5.28, 23-27ab, MBh (C) 5.831-4).
(इ) SS (OJ) 62 (first stanza only).
(a) याजयीत or यो जयते or यो यजेत [अधी य°] MBh (var.); वै यजेत MBh (var.), SS (OJ).
(b) देवान् or ईयात् or देयात् [ईयात्] MBh (var.); तीर्थमुखानि MBh (var.).
(c) चैव or वापि [चापि] MBh (var.); यज्ञान् or याजान् [या°] MBh (var.).
(d) प्रतिग्रहान्विदितांश्चा(°हिताना) ददीत MBh (var.); प्रतिग्रहं च (or वै) MBh (var.); विहितान् or विधितः MBh (var); विहितानुपेयात् SS (OJ).
(e) मूर्धाभिषिक्तो [त° रा°] MBh (var.); रज्ञानं [र°] MBh (var.).
(f) अप्रमादो [अप्र°] MBh (var.); प्रदद्यात् [अथ द°] MBh (var.).
(g) °धर्मानधीत्य MBh (var.); °देवान्स्वधर्मात् [वेद°] MBh (var.).
(h) कृत्वा दारान् (tr.) MBh (var.); राजन्कृत्वा MBh (var.); गृहं MBh (var.).
in some texts (e.g. MBh (R) after *h* the following is added :
स धर्मात्मा धर्ममधीत्य पुण्यं (or वेदान्) यदिच्छया (यद्द° or पुण्यान्स°) व्रजति ब्रह्मलोक (or हि लोकान्).
(i) °व्यधीत्य [°धी°] MBh (var.); °गोरक्ष्य° MBh (var.); °पण्यै MBh ((c) (printing error).
(j) प्राप्य MBh (var.); विद्वान् or जित्वा or विचिन्वन् [चि°] MBh (var.) पालयित्वा [पा°] MBh (var.).
(k) कुर्वाणो [कु°] MBh (var.).
(l) धर्म्यान्सदा or धर्म्यास्तदा or धर्मं कृत्वा or धर्मे तथा (°दा) [ध°] MBh (var.); गृहं or गृहे [गृ°] MBh (var.).
(m) ब्राह्मनानां MBh (R) (printing error).
(n) नाधीयते or अनाध्यायी [ना°] MBh (var.).
(o) नित्योत्थाने (°नो) or नित्योत्थितो [नि°] MBh (var.).
(p) एवं [ए°] MBh (var.); श्रुतः MBh (var); स्थितः [स्मृ°] MBh (var.).
Irregular epic metre.

A Brāhmaṇa should study, offer sacrifices, make charities, and sojourn to the best of all holy places on the earth; he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly a Kṣatriya should protect the people in accordance with the injunctions of the law, diligently practice the virtue of charity, offer sacrifices, study the whole Veda, take a wife, and lead a virtuous householder's life. (If possessed of a virtuous soul, and if he practises the holy virtues, he may easily attain the region of the supreme Being.) "A Vaiśya should study, and diligently earn and accumulate wealth by means of commerce, agriculture and the tending of cattle. He should so act as to please the Brāhmaṇa-s and Kṣatriya-s, be virtuous, do good works, and be a householder." The following are the duties declared for Śūdra-s from the olden times. He should serve the Brāhmaṇa-s and submit to them; should not study; sacrifices are forbidden to him, he should be diligent and constantly enterprising in doing all that is for his good. (P. C. Roy's translation of MBh (R)).

## 1133

अधीरः कर्कशः स्तब्धः कुचेलः स्वयमागतः ।
एते पञ्च न पूज्यन्ते बृहस्पतिसमा यदि ॥

(आ) Cr 44 (CR VIII. 21, CPS 241.57); GP 1.115, 22 (GPy 1.115, 22); PWW 953.
(a) न धीरः [अ°] GPy (GP as above); कर्कशः स्तब्धः CR (var.).
(b) कुचैलः CR (var.).
(c) पञ्च विप्रा न पूज्यन्ते GP; युज्यन्ते [पू°] CR (var.).
(d) अपि [यदि] CR, CPS, GP (PWW).

Five classes of people, viz. those without boldness, those that are harsh, the lazy, the ill-dressed and those who come as guests uninvited, are not honoured even if they are equal to Bṛhaspati in learning. (A. A R.).

## 1134*

अधीराक्ष्याः पीनस्तनकलशमास्कन्दसि मुहुः
क्रमादूरुद्वन्द्वं कलयसि च लावण्यललितम् ।
भुजाश्लिष्टो हर्षादनुभवसि हस्ताहतिकलाम्
इदं वीणादण्ड प्रकटय फलं कस्य तपसः ॥

(आ) SkV 422 (a. Vācaspati), Prasanna 110a, Skm (Skm (B) 954, Skm (POS) 2.56,4 (a. Vācaspati).
(a) °कलस° Skm, Prasanna.
(c) हस्तादति°SKV (var.); हस्ता इति Prasanna.

(*d*) अये [इदं] Skm.
Śikhariṇī metre.

You climb upon her swelling breasts/ and touch her shapely and alluring thighs. / Nay, more; she puts her arm about you, / her hand delighting you with skilful stroke./ Oh, stem the lute, for what austerities / are you rewarded thus ? (D. H. H. Ingalls's translation).

1135*

अधुना दधिमन्थनानुबन्धं
कुरुषे किं गुरुविभ्रमालसाङ्गि ।
कलशस्तनि लालसीति कुञ्जे
मुरलीकोमलकाकली मुरारेः ॥

(आ) PG 203 (a. Samāhartṛ = Rūpa Gosvāmin)
(*b*) गुरुविभ्रमलालसाङ्गि or गुरुविभ्रमालसा PG (var.) (both *contra metrum*).
(*c*) कलस° [क°] PG.
Aupacchandisika metre.

O young lady with the gentleness of movements of limbs and profusion of sportiveness, why do you produce an uninterrupted succession of the noise of churning the curds ? Dear girl with attractive bosom, there goes merrily on the sweet music of the flute of Śrī Kṛṣṇa (the enemy of the demon Mura) in the bower (on the bank of the river Yamunā). (A. A. R.).

1136**

अधुना मधुकरपतिना
गिलितोऽप्यपकारदंपती येन ।
त्रातः स पालयेत्त्वां
विकाररहितो विनायको लक्ष्म्याः ॥

(आ) SR 183.46, SSB 537.57, SRK 153.22 (a. Sphuṭaśloka), Vidy 7.
(*d*) विगतविकारो SR, SSB, Vidy.
Gīti-āryā metre.

May that god, the lord of Lakṣmī (the Goddess of prosperity), by whom the elephant in the clutches of a crocodile was saved, protect you.[1] (A. A. R.).

1. A puzzle.

1137*

अधृतपरिपतन्निचोलबन्धं
मुषितनकारमवक्रदृष्टिपातम् ।
प्रकटहसितमुन्नतास्यबिम्बं
पुरसुदृशः स्मरचेष्टितं स्मरामि ॥

(आ) SR 278.30, SSB 106. 34.
Puṣpitāgrā metre.

I remember the amorous movements of the charming young lady of the city, in which the knot of the upper silk was dropping down as it was not held (firmly), with the side-glances from her very large eyes, with the charming face raised and with laughter clearly visible. (A. A. R.).

1138*

अधृत यद्विरहोष्मणि मज्जितं
मनसिजेन तदूरुयुगं तदा ।
स्पृशति तत्कदनं कदलीतरुर्
यदि मरुज्वलदूषरदूषितः ॥

(अ) Naiṣ 4.8.
Vaṁśastha metre.

The banana plant, if it were tainted by the burning barren soil of the desert, would experience the suffering of her thighs, as they then lay buried by Cupid in the heat of the grief of desolation. (K. K. Handiqui's translation).

1139*

अधोगतिं च सम्प्राप्य बिसाः पङ्ककलङ्किताः ।
गुणिनो निर्गुणैर्दाशैः कृष्टाः स्वाङ्कुरदर्शिताः ॥

(आ) VS 936.

The lotus stalks, going down (into the lake) and being smeared with mud, though possessed of *guṇa-s*, are dragged out by fishermen with no merits to speak of when the sprouts are disclosed. (A.A.R.)

1140

अधोदृष्टिर्नैकृतिकः स्वार्थसाधनतत्परः ।
शठो मिथ्याविनीतश्च बकव्रतचरो द्विजः ॥

(अ) Mn. 4.196, Vi 93.9.
(*a*) °दृष्टिर्नैष्कृतिकः Mn (var.), Vi (var.).
(*d*) °व्रतपरो Vi; वृत्तिचरो Mn (var.) (Govindarāja).

That Brāhmaṇa who with downcast look, of cruel disposition, is solely intent on attaining his own ends, dishonest and falsely gentle, is one who acts like a heron. (G. Bühler's translation).

अधोदृष्टिर्भवेत् कृत्वा see No. 5096

1141

अधोऽधः पश्यतः कस्य महिमा नोपचीयते ।
उपर्युपरि पश्यन्तः सर्व एव दरिद्रति ॥

(अ) H (HJ 2.2, HS 2.2, HM 2.2, HK 2.2, HP 2.2, HN 2.2, HH 40.10-1, HC 53.11-2).
(आ) SkV 1687: SR 163.467 (a. H), SSB 495.467, IS 231, GSL 10, Sama 1.44 and 2.63, SRHt 194.77 (a. Kṣemendra (?)).
(a) अधोऽधो दर्शने SRHt.
(b) नोपजायते HP (but HN as above), HS Paris MS, SkV, IS, SRHt.
(d) दरिद्रता A in HP; दरिद्रिति HN.

Whose greatness is not enhanced (whilst) looking down (on those) below (himself) ? (whilst) all who are looking up (to those) above (themselves feel that they) are poor. (F. Johnson's translation).

अधोऽधो दर्शने कस्य see No. 1141.

1142*

अधोमुखी स्त्रीस्तनतुल्यताप्तये
प्रतप्य तीव्रं सुमहत्तरं तपः ।
यदा न तामाप तदा हृदि स्फुटं
विदीर्यते पक्वमिषेण दाडिमः ॥

(आ) Vidy 541.
(a) or अधोमुखः Vidy.
(d) विदीर्य्यते Vidy.
Vaṁśastha metre.

With face looking down and having performed very severe penance for long for securing equality [sameness] of appearance with the breasts of women, the pomegranate fruit, not getting the desired result is clearly heart-broken under the guise of ripening (of the fruit). (A. A. R.).

1143

अधोमुखैकदंष्ट्रेण विषशुक्रप्रवाहिणा ।
अनेन दुश्चिकित्स्येन जगद्दष्टं भगाहिना ॥

(आ) VS 2310 and 3343.
(a) अधोमुखैकरन्ध्रेण VS 3343 (var.).

The world is bitten by the serpent of *bhaga* [or : the charms of women] which has a single fang looking down, with a flow of poison of male energy and whose bite is difficult to cure. (A. A. R.).

1144**

अधोऽर्धे लक्षणं यस्य परार्धे नैव दृश्यते ।
अधमः स भवेत् खड्गः क्षितीशानां भयावहः ॥

(आ) ŚP 4664.

That sword which has good qualities in the lower half but not discernible in the other (upper) half, is inferior and is fearful (dangerous) to kings. (A.A.R.)

1145**

अधोऽर्धे वर्ण एकः स्याद् ऊर्ध्वार्धे भिन्नवर्णकः ।
वर्णसंकरवान् खड्गो नृपाणां भयवर्धनः ॥

(आ) ŚP 4668.

That sword which has the sameness of colour in the lower half but has a different colour in the upper, half is the 'sword-with-mixed colours; it increases fear in kings. (A. A. R.).

1146*

अधोविधानात् कमलप्रवालयोः
शिरःसु दानादखिलक्षमाभुजाम् ।
पुरेदमूर्ध्वं भवतीति वेधसा
पदं किमस्याङ्कितमूर्ध्वरेखया ॥

(अ) Naiṣ 1.18.
(आ) SR 105.131 (a. Naiṣ), SSB 396.143 (a. Naiṣ).
Vaṁśastha metre.

Did the creator mark his foot with an upward line to indicate that it would be uppermost (in beauty and position) in the future ? For it (now) puts the lotus and the new leaf below it in rank, and plants itself on the heads of all the kings of the earth. (K. K. Handiqui's translation).

अधो हि राजा भवति see No. 1701.

1147**

अध्ययनमित्रसङ्ग-
प्रवेशयात्राविवाहदानेषु ।
शुभकार्येष्वखिलेष्वपि
शस्तः सोमाध्वगः पवनः ॥

(आ) ŚP 2797.
Āryā metre.

The air passing through *iḍā* (the tabular vessel in the body) is for welfare during study, at the meeting of friends,

during entrance to a house, when going on a journey, during marriage, in giving gifts and in fact during all auspicious activities (A. A. R.)

अध्यर्धाद्योजनशता° see सदशाद्योजनशता°

1148*

अध्यस्तान्ध्यमपूर्वमर्थधिषणैर्ग्राह्यं पुमर्थास्पदं
　लक्ष्यं लक्षणभेदतः श्रुतिगतं निर्धूतसाध्यार्थकम् ।
आम्नायान्तविभातविश्वविभवं सर्वाविरुद्धं परं
　सत्यं ज्ञानमनर्थसार्थविधुरं ब्रह्म प्रपद्ये सदोम् ॥

(आ) SSB 2.23 (a. Saṁgrahītṛ).
　Śārdūlavikrīḍita metre.

Om. I take refuge with the Supreme (Brahman) which throws out all blindness (of error), is novel, grasped [understood] by the wise (who understand the correct meaning of the scriptures), the object of all human endeavours, the one target of different schools (of thought), described in scriptures, beyond all inference, the very essence of the teaching of the Upaniṣad-s, friendly to all, the greatest, the true knowledge and the remover of the host of dangers. (A. A. R.).

1149*

अध्याक्रान्ता वसतिरमुनाप्याश्रमे सर्वभोग्ये
　रक्षायोगादयमपि तपः प्रत्यहं संचिनोति ।
अस्यापि द्यां स्पृशति वशिनश्चारणद्वन्द्वगीतः
　पुण्यः शब्दो मुनिरिति मुहुः केवलं राजपूर्वः ॥

(अ) Śāk 2.15 (in some editions 2.14). (Cf. A. Scharpé's Kālidāsa-Lexicon I.1, p. 31).
(आ) SR 107.174, SSB 399.189.
(a) अध्याक्रान्ता Śāk (var.).
(c) अद्यापि Śāk (var.).
　Mandākrāntā metre.

In this secluded grove, whose sacred joys all may participate, he deigns to dwell like one of us; and daily treasures up a store of purest merit for himself, by the protection of our holy rites. In his own person wondrously are joined both majesty and saintlike holiness; and often chanted by inspired bards, his hollowed title of "Imperial sage" ascends in joyous accents to the skies. (Sir Monier-Williams' translation).

अध्यात्मन्यवधीयताम् see नन्वात्मन्यवधीयताम्

1150

अध्यापयन्ति शास्त्राणि तृणीकुर्वन्ति पण्डितान् ।
विस्मारयन्ति जातिं स्वां वराटाः पञ्चषाः करे ॥

(अ) Kalivi 68.
(आ) SRK 253.31 (a. Kaliviḍambana), IS 7629.
(c) जान्ति SRK.

Five or six *varāṭā-s* (cowries : wealth) in the hand makes the possessor an expert in the *śāstra-s*, ignore (with contempt) the learned people and forget his (true) position (birth) in life. (A. A. R.).

1151*

अध्यापितस्योशनसापि नीतिं
　प्रयुक्तरागप्रणिधिर्द्विषस्ते ।
कस्यार्थधर्मौ वद पीडयामि
　सिन्धोस्तटावोघ इव प्रवृद्धः ॥

(अ) Kum 36. (Cf. A. Scharpé's Kālidāsa-Lexicon I.3; p. 40).
(b) °प्रणिधेर् Kum (var).
(c) °र्थकामौ (°धर्मौ) Kum (var.); पद [व°] Kum (var.); पीडयानि Kum (var.).
　Upajāti metre (Indravajrā and Upendravajrā).

Say, of what enemy of your, though taught (the Science of) polity by Uśanas himself, should I, employing love as (my) messenger, obstruct *artha* and *dharma*, like a flooded current of a river (its) two banks ? (R. D. Karmarkar's translation).

1152*

अध्यापितोऽसि केनैतां　　मशक क्षुद्रतामिह ।
यस्यैव कर्णे लगसि　　पीडां तस्य करोषि यत् ॥

(आ) JS 128.52 (a. Bhojadeva).

O Mosquito, by whom were you taught this kind of meanness whereby to whichever ear you cling, you cause pain to that person ? (A. A. R.)

1153*

अध्यायोधनवेदि मार्गणकुशानास्तीर्य खड्गस्रुचा
　हुत्वारेः पललं चरुं हविरसृक् तन्मस्तकस्वस्तिकैः ।
संवेष्ट्याहवनीयमानसदसि स्योऽसौ प्रतापानलो-
　ऽस्थापि प्रागुदकाञ्जलीकृतचतुःपाथोधिना श्रीमता ॥

(आ ) SSS 101 (a. Dharaṇīdhara), Pad 13.21 (a. Dharṇīdhara), SR 134.24, SSB 446. 24. (Cf. Kav. 47).
(a) खड्गस्त्रु‌ड SSS.
(c) °सदमिथ्योसौ SSS.
(d) प्रागुद° SSS.
Śārdūlavikrīḍita metre.

In the holy platform of the battle-field, having spread the holy grass of arrows and having offered with the holy spoon of the sword, the Caru oblation of the flesh of the enemy and clarified butter of blood and having surrounded, with the Svastika symbols of ground rice of the heads of the slaughtered enemies, the Āhavanīya fire, the fire of your martial valour is well kept up by Your Majesty and have encircled it with the holy water in the form of the four oceans. (A. A. R.).

1154*

अध्यासामासुरुत्तुङ्ग- हेमपीठानि यान्यमी ।
तैरूहे केसरिक्रान्त- त्रिकूटशिखरोपमा ॥

(अ) Śiś 2.5.
(आ) Amd 25.40.
(a) °रुत्तङ्ग Amd.
(c) केशरि° Śiś (var.).
(d) °पमाः Amd (var.).

The high seats of gold on which they sat bore resemblance to the (three) peaks of Trikūṭa, occupied by (three) lions. (M. S. Bhandare's translation).

1155*

अध्यासिते वयस्याया भवता महता हृदि ।
स्तनावन्तरसंमान्तौ निष्क्रान्तौ ब्रूमहे बहिः ॥

(अ) Naiṣ 20.48 (cf. 20.35).
(आ ) Almm 20.

We say, our comrade's heart being occupied by thy majestic self, her breasts came without, having no longer any room in her heart (K. K. Handiqui's translation).

1156*

अध्यासीनाश्ववारैरुपजनितभये हेषमाणैस्तुरङ्गैर्
गर्जत्स्फूर्जन्महौजोत्कटकरटिघटाकोटिभिर्दुष्प्रवेशे ।
संग्रामे कल्पकल्पेऽप्यरिजनविसरैर्मार्गणश्रेणिबद्धे
बध्येऽवध्ये नृपेऽपि प्रभवति यवसं प्राणविश्राणनाय ॥

(आ ) Any 140.248.
Sragdharā metre.

In the battlefield rendered frightful by the neighing of horses with fighting soldiers seated on them and rendered difficult of access by the herds of fighting elephants trumpeting deafeningly, and with rows of arrows discharged by enemy soldiers and hence resembling doomsday, the king, when not killed and helpless is saved by grass (serving as food). (A.A.R.).

1157**

अध्यास्य शान्तां ककुभं शृगाली
नरस्य वामा यदि रारटीति ।
तदर्थलाभं वितरत्यवश्यम्
अर्थक्षयं दक्षिणतो रटन्ती ॥

(आ ) ŚP 2642.
Upajāti metre (Indravajrā and Upendravajrā).

If a vixen, seated in the direction of peace (north) howls on frequently on the left side of the person (starting on a journey), it certainly indicates profitable acquisition of wealth; but if the cry is on the southern (right) side, it forecasts loss of wealth. (A. A. R.).

1158*

अध्यास्य सौरभेयं
मौक्तिकरुचिरङ्गणेषु विहितगतिः ।
मान्यः स एव हृदि मे
गौरी वामाङ्गमाश्रिता यस्य ॥

(अ) Ras 128.
(a) Version A : अध्य्-आस्य सौरभेयं
Version B : अध्य=आस्य-सौरभेऽयं
(b) Version A : मौक्तिक-रुचिरं, गणेषु
Version B : मौक्तिक-रुचिर्, अङ्गणेषु
(c) Version A : मान्यः स एव हृदि मे
Version B : माऽन्यः, स एव हृदि मे
Gīti-āryā metre.

He alone is honoured in my heart who rides a bull, is resplendent like pearls and surrounded by the *gaṇa-s* (attendants) and in whose left side Gaurī is present. [Or : He alone is in my heart and no other who has excellent fragrance of the face and brilliant like pearls and moving about the courtyard]. (A. A. R.)

Version A : Der aufeinem wie glänzenden Stiere reitet und von Kobolden begleitet ist; an dessen linker Seite Gaurī ruht : der allein ist in meinem Herzen geehrt.

Version B : Der allein ist in meinem Herzen geehrt, dessen Leib diese Schone da mit gelblicher Gesichtsfarbe gewann, deren Gesicht wohlriechend ist; die wie Perlen glänzt und nur bis auf Hof geht. (R. Schmidt's translation).

1159*

अध्याहारः स्मरहरशिरश्चन्द्रशेषस्य शेष-
स्याहेर्भूयः फणसमुचितः काययष्टीनिकायः ।
दुग्धाम्भोधेर्मुनिचुलुकनत्रासनाशाभ्युपायः
कायव्यूहः क्व जगति न जागर्त्यदः कीर्तिपूरः ॥

(अ) Naiṣ 12.57.
(आ) JS 338, 22, SR 136. 35 (a. Naiṣ),SSB 448.35.
(*a*) अध्याहार SR.

Mandākrāntā metre.

The expanse of his fame, in what world does it not exist ? It is the substance that completes the incomplete digit of the moon on Śiva's head. It forms an assemblage of corporeal forms matching with the numerous hoods of the serpent Ananta. It is a plurality of forms assumed by the ocean of milk, a device to do away with the fear of being drunk up by the sage Agastya from the hollow of his palm. (K. K. Handiqui's translation).

1160

अध्येति नृत्यति लुनाति मिनोति नौति
क्रीणाति हन्ति वपते चिनुते बिभेति ।
मुष्णाति गायति धिनोति बिभर्ति भिन्ते
लोभेन सीव्यति पणायति याचते च ॥

(अ) AS 72.
(*b*) क्रीणन्ति AS (var.) (*contra metrum*); चपते AS (var).
(*c*) धि° बि° tr. AS (var.); भिन्ते AS (var.).

Vasantatilakā metre.

Because of greed one will study, dance, annihilate, destroy, praise, purchase, kill, sow, bestrew, shiver, steal, sing, amuse oneself, carry, undo, sew, bargain and beg.

1161

अध्रुवेण शरीरेण प्रतिक्षणविनाशिना ।
ध्रुवं यो नार्जयेद्धर्मं स शोच्यो मूढचेतनः ॥

(अ) VCsr 13.11.
(आ) SRHt 29.10 (Vyāsaśataka), SR 380.147 (a. VC), IS 233, Vyāsa App. I.3.
(*b*) पतित्तण° IS.
(*d*) पशुभ्यो [स शो°] VC (var.); वाच्यो or चेभ्यो or पशुर् [शो°] VC (var.); मुद° [मू°] IS; °चेतस: VC (var.).

Whosover does not acquire imperishable righteousness with his perishable body, which is subject to destruction from moment to moment, is a miserable fool. (F. Edgerton's translation).

1162

अध्रुवे हि शरीरे यो न करोति तपोऽर्जनम् ।
स पश्चात्तप्यते मूढो मृतो गत्वात्मनो गतिम् ॥

(अ) R(R (Bar) 7. did not appear yet; R (R) 7.15, 23, R (B) 7.15, 22).
(आ) IS 234.
(*d*) दृष्ट्वात् [ग°] R(R).

That fool who does not mortify his body will suffer hereafter, when after death he enters the region that his deeds have merited. (H. P. Shastri's translation)

अध्वं तम इवेदं स्यात् see अहो तम इवेदं स्यात्

1163*

अध्वक्लान्ततनुर्नवज्वरवती नृत्यश्लथाङ्गी तथा
मासैकप्रसवा ददाति सुरते षण्मासगर्भा सुखम् ।
विख्याता विरहस्य संगमविधौ क्रुद्धप्रसन्ने ऋतु-
स्थाने नूतनसंगमे मधुमदे रागास्पदं योषितः ॥

(अ) Kokkoka's Ratirahasya 4.28.
(आ) JS 396.83 (a. Kokkoka).
(*b*) दधाति JS.
(*c*) विरहय्य Rati°.

Śārdūlavikrīḍita metre.

Women give pleasure in dalliance though their bodies may be tired, after a journey, having slight fever, the limbs exhausted by dance, after one month of child-birth and when six months pregnant. It is well known that they are full of passionate love, after a period of separation, when pleased after an angry scene, after the bath of menstruation, during honey moon and when intoxicated with wine. (A. A. R.).

1164

अध्वनि पदग्रहपरं
मदयति हृदयं न वा न वा श्रवणम्।
काव्यमभिज्ञसभायां
मञ्जीरं केलिवेलायाम् ॥

(आ) SR 30.13, SSB 49.13.

Āryā metre.

When going on a journey a poetic composition may or may not please the heart and an anklet the ear; but it gladdens the heart in an assembly of appreciating audience as does the jingling anklet in times of sport (dancing). (A. A. R.).

1165

अध्वनीनोऽतिथिर्ज्ञेयः श्रोत्रियो वेदपारगः।
मान्यावेतौ गृहस्थस्य ब्रह्मलोकमभीप्सतः॥

(अ) Y. 1.111 (Cf. Mn. 3.94-103; Viṣṇu-purāṇa 3.11, 58).

One on the road is to be known as an *atithi* (guest); the *śrotriya* is one who is well versed in the Vedas; these two ought to be respected by householder desirous of the regions of Brahma. (J. R. Gharpure's translation).

1166

अध्वन्यध्वनि तरवः
पथि पथि पथिकैरुपास्यते छाया।
विरलः स कोऽपि विटपी
यमध्वगो गृहगतः स्मरति ॥

(आ) Ava 176.457, SR 236.10, SSB 633.10, Vidy 266.

(*b*) कति कति [प° प°] Vidy; °पाश्रितच्छाया; Vidy.

(*c*) स तु विरलो वनविटपी Vidy.

(*d*) यं गृहजातोऽध्वगः स्मरति Vidy.

Āryā metre.

There are trees on every wayside and their shades are enjoyed by (tired) travellers on every road; but rare is that tree which is remembered (with gratitude) by a traveller when he has reached home. (A. A. R.).

1167*

अध्वन्यध्वनि भूरुहः फलभृतो नम्रानुपेक्ष्यादराद्
दूरादुन्नतिसंश्रयव्यसनिनः पान्थस्य मुग्धात्मनः।
यन्मूलं समुपागतस्य मधुरच्छायाफलैः का कथा
शीर्णेनापि हि नोपयोगमगमत् पर्णेन तालद्रुमः ॥

(आ) ŚP 1030, SRK 210.1, (a. ŚP), IS 76.30, JS 114.42, SR 241.142, SSB 641.2, Any 128.137.

(*b*) दूरादुन्नतसं° JS; °संशय° Any; मूढात्मनः [मु°] SR, SSB.

(*c*) स वृथाच्छयः फले [म°] JS.

Śārdūlavikrīḍita metre.

The foolish traveller, neglecting the trees that were bending invitingly with fruits on every road, aspired for shelter from the high and mighty (tree); the palmyra tree to which he went—far away is the cry for sweet fruits and thick shade—it was not useful to him even with a single withered leaf. (A. A. R.).

1168*

अध्वन्यस्य वधूर्वियोगविधुरा भर्तुः स्मरन्ती यदि
प्राणानुज्झति कस्य तन्महदहो संजायते किल्बिषम्।
इत्येवं पथिकः करोति हृदये यावत् तरोमूर्धनि
प्रोद्घुष्टं परपुष्टया तव तवेत्युच्चैर्वचोऽनेकशः ॥

(आ) SkV 1678, ŚP 3823, VS 1687, JS 212.37, SR 335.143 (a. VS), SSB 203.6.

(*b*) प्राणानुजति SkV (var.); तस्य [क°] JS; तत्खलु महत्संजायते पातकम्(संजयते कल्मषम् VS (var.)) [त° सं° कि°]ŚP, VS, JS, SR SSB.

(*c*) यावन्नो कृतमध्वगेन [इ° प° क°] ŚP, VS, JS, SR, SSB; तावत्त° ŚP, VS, JS.

Śārdūlavikrīḍita metre.

If while her husband is on the way, his loving wife,/ pining in his absence, should abandon life,/ whose then would be the sin ?/ As the traveller turns this over in his heart, the cuckoo from the treetop / calls aloud, "'Tis yours, 'tis yours." (D. H. H. Ingalls' translation.)

1169*

अध्वन्याः किल मूलगर्तमधुनाप्यापूरयन्त्यश्रुभिर्
व्याक्रोशन्त्यधुना सबान्धवकुलाः सायं मुहूर्तं द्विजाः।
इत्थं यावदिमानि बिभ्रति शुचं भूतान्यपि त्वत्कृते
तावत्त्वं न गतोऽसि पादप चिरं कीर्त्यात्मना वर्तसे ॥

(अ) DikAny 63.

Śārdūlavikrīḍita metre.

Travellers (who have enjoyed the shade and fruits before) fill even now with their tears the cavity where your root was before : in the evenings the

birds along with their kinsfolk even now cry (out of sorrow) for a short time. Thus, so long as these living beings bear sorrow for your sake you are not gone, O tree, but remain for long in the form of glory. (A. A. R.).

1170*

अध्वन्यानां शिशिरसमये चण्डचाण्डालकाण्ड-
प्राया: कायानहह पवना: क्लेशयन्तो विशन्ति ।
बध्नन्त्येते सपदि सुदृशां दुर्भगानामपीह
प्रौढाश्लेषाश्लथितदयितं मूर्ध्नि सौभाग्यपट्टम् ।।

(आ) SMH 8.35.
(c) बन्ध° SMH (var.).
Mandākrāntā metre.

In winter alas ! Cold winds, painful like arrows of cruel *caṇḍāla-s* penetrate into the bodies of travellers; then they confer, even on ill-tempered women, the status of a pleasing wife beloved by inseparable close embraces. (A. A. R.).

1171*

अध्वन्यान् कति रुन्धते कति दृढान् भिन्दन्ति तोयाकरान्
केदारान् कति यज्जयन्ति कति च व्यापाटयन्ति द्रुमान्।
वाहिन्य: क्षणलुप्तवारिविभवा वन्या अवन्यामिमा
य: सिन्धु: सकलाश्रय: स तु पुन: कुत्रेति न ज्ञायते ।।

(अ) DikAny 98.
Śārdūlavikrīḍita metre.

Some rivers obstruct the path of travellers, a few breach the tanks though having firm banks, others inundate the paddy fields (and destroy the crop) and still others uproot the (useful) trees. These rivers, wild, or otherwise, are all depleted of the wealth of their waters in a moment (during summer). That great river which is the resort of all (by being useful) is not known as to where it exists. (A. A. R.)

1172*

अध्वन्यैर्मकरन्दशीकरसुरामत्तक्वणत्कोकिले
मार्गे मार्गनिरोधिनी परिहृता शङ्केऽशुभाशङ्कया।
पान्थस्त्रीवधपातकादुपगतं चण्डालचिह्नं मधोर्
एषा किङ्किणिकेव षट्पदमयी झंकारिणी संहति: ।।

(आ) JS 212.40, SR 335.145, SSB 204.8.
(c) °पनतं SR, SSB.
(d) खिङ्खिणिकेव [कि°] SR, SSB; झाङ्कारिणी [झं°] SR.
Śārdulavikrīḍita metre.

Swarms of buzzing bees resembling tinkling bells of spring, were methinks avoided by travellers going along roads resounding with the cooings of cuckoos intoxicated with the wine of honey, as if they were the signs of *caṇḍāla-s* indicative of the sin of the slaughter of the wives of (separated) travellers and hence inauspicious obstacles in the path. (A. A. R.).

1173*

अध्वश्रमाय चरणौ विरहाय दारा
अभ्यर्थनाय वचनं च वपुर्जरायै ।
एतानि मे विदधतस्तव सर्वदैव
धातस्त्रपा यदि न किं न परिश्रमोऽपि ।।

(आ) SkV 1321, Prasanna 174*b*, Skm (Skm (B) 2347, Skm (POS) 5.70,2) (a. Rājaśekhara) (Cf. Kav. 83).
(*b*) अत्यस्वनाय [अभ्य°] Prasanna.
(*d*) य° न tr. Skm, SkV (var.).
Vasantatilakā metre.

You gave me feet to tire of travel, /a wife to leave me, a voice for begging/ and a body for decrepitude. /If you never are ashamed, oh God, / do you not at last grow weary of your gifts ? (D. H. H. Ingalls's translation).

1174

अध्वश्रान्तमविज्ञातम् अतिथिं क्षुत्पिपासितम् ।
यस्तं न पूजयेद् भक्त्या तमाहुर्ब्रह्मघातिनम् ।।

(अ) Bhṛgu *ad* Śāk 16.10, 11
(आ) IS 235.
(*c*) यो तं IS.
(*d*) °ब्राह्म° IS.

He is called a murderer of a Brahmaṇa who does not honour affectionately an unknown guest who is tired from the road, hungry and thirsty.

अध्वस्तमक्लीबमदीर्घसूत्रं see No. 3829

1175

अध्वाग्रजाग्रन्निभृतापदन्धुर्
बन्धुर्यदि स्यात् प्रतिबन्धुमर्हः ।
जोषं जन: कार्यविदस्तु वस्तु
प्रच्छया निजेच्छा पदवीं मुदस्तु ।।

(अ) Naiṣ 6.107.
(*a*) अग्राध्वजाग्रन्निभृतापदन्धु° Naiṣ (var.).
(*d*) पृच्छ्यां Naiṣ (var.).
Indravajrā metre.

It is proper to restrain a friend, if on his way a hidden pitfall of danger lies ahead; but let him who knows the present situation (that there is no such danger) remain silent : one should ask one's own wish about the way to joy. (K. K. Handiqui's translation).

1176

अध्वा जरा देहवतां पर्वतानां जलं जरा ।
असंभोगो जरा स्त्रीणां वाक्शल्यं मनसो जरा ॥

(अ) MBh (MBh (Bh) 5, 39, 63, MBh (R) 5, 38, 78-9, MBh (C) 5.1523-4), Cr 45 (CR 8.8, CNP I 27, CM 7), GP 1.115,10. Cf. Dharmaviveka (in KSG 509). Cf. Nos 1177.
(आ) SR 380.149, (a. MBh), IS 236 (Cf. JSAIL 30.64), PWW 162.
(*a*) ज्वरो CR (var.); देहभृतां MBh (var.).
(*b*) अनध्वा वाजिनां [प० जलं] CNP I; पर्वतानां MBh (var.); ज्वरः CR (var.).
(*c*) असंभोगश्च नारीणां CR, GP; च नारीणां [ज° स्त्री°] MBh (var.).
(*d*) वस्त्रस्याक्षालनम् [वा° म°] MBh (var.), CR; अश्वानां मैथुनं जरा MBh (var.): संभोगः करिणां जरा CNP I; वस्त्राणामातयो (°पो) जरा GP ज्वरः CR (var.).

Travel wears out people; rain wears out mountains; absence of sexual enjoyment wears out women; abusive speech wears out one's mind.

अध्वा जरा (जार, ज्वर; जोर) मनुष्याणां वस्त्राणाम्
see चिन्ता ज्वरो म°

1177

अध्वा जरा मनुष्याणाम् अनध्वा वाजिनां जरा ।
अमैथुनं जरा स्त्रीणाम् अश्वानां मैथुनं जरा ॥

(अ) Cr 46 (CV IV 17, CS II.36), Śto 341.19-20. Cf. Nos. 1176 CPS 102.56.
(आ) SRHt 238.28 (a. MBh), SRK 234.43 (a. Sphuṭaśloka); IS 237, Sama 1.80 and 2.23, NBh 158, SSSN 199.23.
(*a*) अधवा CS (var.); अध्वो (°धा) CS (var.); अध्वाया CV (var.).
(*b*) वाजिनां (°ना) बन्धनं जरा CV, CPS, Sama; अनन्धा CS (var.); वाजिना CS (var.); दन्तिनां [वा°] SRHt; जराम् CS (var.).
(*c*) असंगमो ज° Śto; अमैथुन CS (var.); शीणां [स्त्री°] CV (var.).
(*d*) वस्त्राणामातपो जरा (वशा° °तपं) CV, CPS, Sama, NBh, SRk, SSSN; पटानामातपो जरा *ad* MBh (Bh) 5.39,63 (Vidura-nīti p. 220); अश्व° CS (var.); अशोनां CS (var.); मैथुनं ज्वरा CS (var.).

Constant travelling brings old age on a man; a horse becomes old by being constantly tied up; a woman by want of matrimonial communion, and horses by copulation. (K. Raghunathji's translation).

1178*

अध्वानं नैकचक्रः प्रभवति भुवनभ्रान्तिदीर्घं विलङ्घ्य
प्रातः प्राप्तुं रथो मे पुनरिति मनसि न्यस्तचिन्तातिभारः ।
संध्याकृष्टावशिष्टस्वकरपरिकरैः स्पष्टहेमारपङ्क्ति
व्याकृष्यावस्थितोऽस्तक्षितिभृति नयतीवैष दिक्चक्रमर्कः ॥

(आ) SR 295.39, SSB 137.72.
(*b*) पुनरपि SSB.
Sragdharā metre.

"My chariot with (only) one wheel, having traversed the length of the earth does not possess the power to reach (the east) by morning"—thus his mind filled with great anxiety, the Sun, remaining on the Setting Mountain seems to draw towards him with his multitude of rays (hands) that remained after what was taken up by twilight, the wheel of the quarters whose rows of golden spokes were clearly visible. (A. A. R.)

1179*

अध्वा न यदि निसङ्ग- पङ्कसंकुलितो भवेत् ।
ततः कुतस्ते धौरेय धुर्यता व्यज्यतामियम् ॥

(आ) JS 92.2 (a. Vasupāla; probably for Vastupāla).
(*a*) निस्सङ्ग JS.

If the pathway were not difficult due to caked-up mud, O horse, how can the capacity of your having done hard work be clearly exhibited ? (A. A. R.).

1180

अद्वारेण विशन्त्येव बुद्धिमन्तो रिपोर्गृहम् ।
अकृत्वा धर्षणां पूर्वं कथं युद्धं प्रवर्तते ॥

(आ) Bhār (KM) 2.78, Bhār (Bh) 2.78.

It is by a side-gate[1] the intelligent enter the house of an enemy. For, how can fight ensue unless insult has first been offered. (M. S. Bhandare's translation).

1. i.e. improper gate.

1181*

अनक्षरं रूपमिह क्षरन्ती
पञ्चाशदर्णै रमृताम्बुपूर्णैः ।
व्याकीर्णविध्यण्डमदन्तराला (?)
शब्दात्मिका मामवतात् समन्तात् ॥

(आ) PV 777 (a. Venidatta).
(b) पञ्चाशवर्णैर् PV (MS).
(c) व्याकर्णि PV (corrected to व्याकीर्ण) PV; °मदान्त° PV.

Upajāti metre (Upendravajrā and Indravajrā).

May the goddess in the form of speech protect me on all sides—the goddess, though beyond the reach of words, shows her form in flowing words, possessed of fullness of nectar in the form of the fifty sounds [letters] and that ever remain inside me spread over with the rules of grammar. (A. A. R.).

1182

अनक्षरज्ञेन जनेन सख्यं
संभाषणं दुष्प्रभुसेवनं च ।
आलिङ्गनं लम्बपयोधराणां
प्रत्यक्षदुःखं त्रयमेव भूमौ ॥

(आ) NBh 117.

Upajāti metre (Upendravajrā and Indravajrā).

There are three distinctly perceptible miseries in the world, viz., friendship and conversation with a person who is illiterate, service with a bad master and embracing women with infirm bosom. (A. A. R.).

अनक्षिता च प्रियपूर्वनाशनं see विमानना दुश्चरितानुकीर्तनं

1183

अनङ्कुरितकूर्चकः स तु सितोपलाढ्यं पयः
स एव धृतकूर्चकः सलवणाम्बुतक्रोपमः ।
स एव सितकूर्चकः क्वथितगुग्गुलोद्वेगकृद्
भवन्ति हरिणीदृशां प्रियतमेषु भावास्त्रयः ॥

(आ) SR 350. 71, SSB 229.71, SRK 114.12 (a. (Sphuṭaśloka), IS 7631.
(c) °गुलूद्वेगकृद् SR, SSB.

Pṛthvī metre.

Deer-eyed damsels exhibit their feelings towards their lovers in three ways : if he is young (with hair hardly growing on the face) he is like milk mixed with sugar candy : if middle aged (hair fully growing) he is similar to butter-milk mixed with salt : and if old (with grey hairs) he causes trepidation like fragrant gum resin boiling in fire. (A. A. R.).

1184

अनङ्गः पञ्चभिः पुष्पैर् विश्वं व्यजयतेषुभिः ।
इत्यसंभाव्यमथवा विचित्रा वस्तुशक्तयः ॥

(अ) KāD (KāD(Bh) 2.121, KāD (B), 2.121), KāD (R) 2.121).
(आ) Amd 290.831, KH 116, Alaṁkāracūḍāmaṇi 12.153, IS 238.
(a) पौष्पैः KāD (var.).
(b) विजयते° KāD (var.).

It seems absurd that the bodiless god of love with five flowers—his arrows, could have conquered the whole world; but the power of the really existing thing is wonderful.

1185*

अनङ्गतापप्रशमाय तस्य
कदर्थ्यमाना मुहुरामृणालम् ।
मधौ मधौ नाकनदीनलिन्यो
वरं वहन्तां शिशिरेऽनुरागम् ॥

(अ) Naiṣ 8.69.

Upendravajrā metre.

Spring after spring, the lilies on the river of heaven, frequently tortured—stalks and all—for the solace of his heat, caused by Cupid, might well have a liking for the winter. (K. K. Handiqui's translation).

1186*

अनङ्ग पलितं मूर्ध्नि पश्यैतद् विजयध्वजम् ।
इदानीं जितमस्माभिस् तवाकिंचित्कराः शराः ॥

(आ) SkV 1518 (a. Dharmakīrti).
(d) किञ्चित् SkV.

See, Love, this white-haired pillar of victory. / I have won. Your shafts are harmless. (D. H. H. Ingalls's translation).

1187*

अनङ्गबाणाकुलितस्य शंभोः
शिरो भवानीचरणेऽतिनम्रम् ।
विलोक्य काचिच्चरणे चरन्ती
पिपीलिका चुम्बति चन्द्रबिम्बम् ॥

(आ) PV 821 (a. Veṇidatta).
(a) अभङ्ग° PV (MS).
Upendravajrā metre.

Observing the head of Śiva, who was overcome with the arrows of Cupid bent very low at the feet of his wife Pārvatī; an ant which has been moving along there, kisses the orb of the moon (on Śiva's head). (A. A. R.).

1188*

अनङ्गमङ्गलगृहा- पाङ्गभङ्गितरङ्गितैः ।
आलिङ्गितः स तन्वङ्ग्या कार्तार्थ्यं लभते कदा ॥

(आ) Kpr 7.141 (p.267), Amd 144.351.
(b) पाङ्गभङ्ग° Amd (var.); °तरङ्गिते Amd.
(d) तदा [क°] Amd.

When will he have his desires fulfilled on being embraced by the slender-bodied woman, (lovely) through her glances (appearing as if they were) the abode of Cupid ? (G. Jhā's translation).

1. An example of an unmelodious verse due to combination of letters unpleasant to the ear.

1189*

अनङ्गमङ्गलभुवस् तदपाङ्गस्य भङ्गयः ।
जनयन्ति मुहुर्यूनाम् अन्तःसंतापसंततिम् ॥

(आ) SR 259.71 (a. Kpr. 7.141)[1], SSB 72.13 (a. Kpr.).[1]

The wavy movements at the corners of the eyes of damsels, who are the auspicious abodes of Cupid, generate a succession of internal fever (of love) in young men again and again). (A.A.R.).

1. not correct. See No. 1188

1190*

अनङ्गमङ्गलारम्भ- कुम्भाविव पयोधरौ ।
कस्य नार्तिहरौ तस्याः करपल्लवसंवृतौ ॥

(आ) SuM 16.7.

Her bosom resembles a pair of auspicious jars [used at the commencement of religious ceremonies] of Cupid, whom do they not captivate when (half) concealed by the sprout-like hands ? (A.A.R.).

1191*

अनङ्गरङ्गपीठोऽस्याः शृङ्गारस्वर्णविष्टरः ।
लावण्यसारसंघातः सा घना जघनस्थली ॥

(आ) SR 268.383, SSB 90.2.

The region of her broad hips, the golden seat of love-sports, is the seat set on the stage of love and is a mass of the essence of loveliness. (A. A. R.).

1192*

अनङ्गरङ्गप्रतिमं तदङ्गं
भङ्गीभिरङ्गीकृतमानताङ्ग्याः ।
कुर्वन्ति यूनां सहसा यथैताः
स्वान्तानि शान्तापरचिन्तनानि ॥

(आ) Kpr 8. 347 (p. 485), Amd 197.528.
(c) यूना Kpr. (var.).
Upajāti metre (Upendravajrā and Indravajrā).

The body of the woman bowing down, resembling sportiveness of Cupid, mixed with gestures, makes the inmost hearts of young man, think of things other than the quietistic. (G. Jhā's translation).[1]

1. Quoted as an example of sweetness due to the use of the *sparśa* letters with the special combination of other letters (र, ण)

1193*

अनङ्गरसचातुरीचपलचारुचेलाञ्चलश्
चलन्मकरकुण्डलस्फुरितकान्तिगण्डस्थलः ।
व्रजोल्लसितनागरीनिकररासलास्योत्सुकः
स मे सपदि मानसे स्फुरतु कोऽपि गोपालकः ॥

(आ) PG 96 (a. Mādhavendrapurī)[1].
(a) °चारुनेत्राञ्चल° PG (var.).
(b) °स्फुरितकान्त° PG (var.).

1. also quoted as Mādhavapurī and Māhavendraśrīpādāḥ Purī.

Pṛthvī metre.

May that cowherd (Śrī Kṛṣṇa) now shine [make his appearance] in my mind, the tips of whose charming dress are moving sportively in the essence of love, whose bright cheeks are reflected in the dangling fish-shaped ear-pendents (while dancing) and who is ever eager for the gentle dance of love along with the best of cowherd damsels. (A. A. R.).

1194*

अनङ्गलङ्घनालग्न- नानातङ्का सदङ्गना ।
सदानघ सदानन्द नताङ्गासङ्गसंगत ॥

(आ) KāD 3.90.
(*cd*) °नन्दिन्तताङ्ग° KāD (var.).
(*d*) °सङ्गत: KāD (var.).

Ho, thoughtless one ! No one ever addicted to pleasures, your devoted wife harbours various misgivings due to love-strokes and may be defiled due to contact with vile ones. (K. Ray's translation).[1]

1. Quoted as an example of verse composed exclusively of dental and gutteral letters.

1195*

अनङ्गशस्त्राणि नताङ्गि तीक्ष्णतां
नयत्ययस्कार इवाम्बुदागमः ।
मलीमसाङ्गाररुचां पयोमुचां
तथाहि मध्ये ज्वलितस्तडिच्छिखी ॥

(अ) Vikram. 13.39.
(आ) VS 1782.
(*d*) तथास्ति
Vaṁśastha metre.

The rainy season, O lady with bending frame, is whetting the weapons of Cupid like a blacksmith. The fire in the shape of lightning is aflame in the midst of the clouds which are like black charcoal. (S. Ch. Banerji's translation).

1196*

अनङ्गीकृतकामानाम् अनुमानार्हवर्ष्मणाम् ।
धृतनिर्मलतीर्थानां भूतिलेपो विभूषणम् ॥

(आ) SNi 6.5.

Smearing himself with holy ash is the ornament [correct thing] to Lord Śiva who deprived Cupid of his body, who is united in body with that Umā (Pārvatī) and who has holy water of the Ganges on his head, just as prosperous condition to those who are not swayed by passion, who accept *Pratyakṣa*, *Anumāna* and *Āgama* as their guide and who are well versed in scriptures. (A. A. R.).

1197*

अनङ्गेनाबलासङ्गाज् जिता येन जगत्त्रयी ।
स चित्रचरितः कामः सर्वकामप्रदोऽस्तु वः ॥

(अ) KṣB 11.1, Ratirahasya 1.1.
(आ) JS 130.1 (a. Kṣemendra), ŚP 3076 (a. Kṣemendra), SR 250.1 (a. ŚP), SSB 55.7 (a. Kṣemendra) (Cf. AP 19), SRK 126.4 (a. Sphuṭaśloka).

Though he is bodiless and though he is escorted only by an army of frail women, he conquered the triad of world; could the god of love, who makes miracles, grant you all the wishes which you desire ?

1198*

अनङ्गोऽयमनङ्गत्वम् अद्य निन्दिष्यति ध्रुवम् ।
यदनेन न संप्राप्तः पाणिस्पर्शोत्सवस्तव ॥

(अ) Ratnāvalī 1.23 (in some texts 1.22).
(आ) JS 242.23 (a. Śrīharṣa), ŚP 3798 (a. Śrīharṣa) SR 312.11 (a. ŚP), SSB 165.11 (a. Śrīharṣa).

The bodiless God of love will surely today curse the state of his being without a body; for he has not felt the joy at the touch of your hands. (B. Bh. Goswami's translation).

1199*

अनञ्जितासिता दृष्टिर् भ्रूरनावर्जिता नता ।
अरञ्जितोऽरुणश्चायम् अधरस्तव सुन्दरि ॥

(अ) KāD (KāD (Bh) 2.201, KāD(B) 2.201, KāD (R) 2.201).
(आ) Amd 297.852, Sar 319.14.
(*a*) दृष्टिस् Amd (See *b*).
(*b*) तूरमावर्जिता मता Amd (See *a*).
(*c*) अरञ्जितारुण (°णश्चा° Amd, Sar) KāD (var.) Amd, Sar.

O beautiful one ! Your eye, though it is not anointed, is black; your brow though it is not bended, is curved; your lip though it is not coloured, is red !

1200*

अनणुरणन्मणिमेखल-
मविरतशिञ्जानमञ्जुमञ्जीरम् ।
परिसरणमरुणचरणे
रणरणकमकारणं कुरुते ॥

(आ) Rudraṭa's Kāvyālaṁkāra (KM2) 2.23, SR 269.410, SSB 91.8 (a. Rudraṭālaṁkāra).
(*a*) अननुरण° SR, SSB.
(*b*) विरलसिञ्जा° (°शि°) SR, SSB.
Āryā metre.

Young lady with feet decorated with red lac, your moving along to your

lover's house with the jewelled golden girdle resounding pleasantly, and with the charming anklets jingling incessantly produces in me anxiety caused by love which is against reason. (A. A. R.).

अनतिक्रमणीयस्य see संयोगो हि वियोगस्य

1201*

अनतिचिरोज्झितस्य जलदेन चिर-
स्थितबहुबुद्बुदस्य पयसोऽनुकृतिम् ।
विरलविकीर्णवज्रशकला सकलाम्
इह विदधाति धौतकलधौतमही ॥

(अ) Śiś 4.41.
(आ) SSB 456.18 (a. Māgha).

Pramadā metre.

Here, the white ground of silver, with fragments of diamonds loosely scattered on it, bears complete resemblance to water just poured down by the cloud and having numerous bubbles that remain on it for a long time. (M.S. Bhandare's translation).

1202*

अनतिशयं स्वर्णचयं
निवहन् नितरां प्रमोदये स्वान्ते ।
किंतु तवैषा संपत्
कस्योपकृते प्रतिब्रूहि ॥

(आ) SSB 596.3 (a. Saṅgrahītṛ).

Āryā metre.

Wearing a mass of, gold, but not excessively, I greatly rejoice within myself. "But, tell me in reply, for whose benefit is this prosperity of yours ?" (A.A.R.).

1203*

अनतिशिथिले पुंभावेन प्रगल्भबलाः खलु
प्रसभमलयः पाथोजास्ये निविश्य निरित्वराः ।
किमपि मुखतः कृत्वानीतं वितीर्य सरोजिनी-
मधुरसमुषोयोगे जायां नवान्नमचीकरन् ॥

(अ) Naiṣ 19.27.

Hariṇī metre.

At the approach of the dawn, the bees, mature in strength because they are male, forced their entry into the tip of the lotus, not too soft, and went out with something in their mouths. They fed their wives with fresh food, giving them the honey of the lotus which they had brought. (K. K. Handiqui's translation).

1204*

अनधिगतमनोरथस्य पूर्वं
शतगुणितेव गता मम त्रियामा ।
यदि तु तव समागमे तथैव
प्रसरति सुभ्रु ततः कृती भवेयम् ॥

(अ) Vik 3.22 (cf. A. Scharpè's Kālidāsa-Lexicon I. 2; p. 95).
(आ) SR 313. 44, SSB 137. 44, IS 241.
(a) अनुपनत° [अन°] Vikr (var.).
(b) शतगणितेव° Vikr (var); शतगुणितैव° Vikr. (var.); शतगुणितामिव (°तमिव) मे गता त्रि° Vikr (var.).
(c) संगमे [स°] VC (var.) *contra metrum*.
(d) प्रभवति [प्र°] Vikr. (var.).

Puṣpitāgrā metre.

Before, when the object of my love was unattained, the night passed as if lengthened a hundred-fold. Oh, happy indeed shall I be, maiden with the fair brow, if it passes at the same rate now thou art here ! (E. B. Cowell's translation).

अनधीतार्थशास्त्रो हि see No. 1207.

1205

अनधीत्य यथा वेदान् न विप्रः श्राद्धमर्हति ।
एवमश्रुतषाड्गुण्यो न मन्त्रं श्रोतुमर्हति ॥

(अ) MBh(MBh (Bh) Udyogaparvan 228* MBh (R) 5.37, 24).
(a) अनु्वन्वै [अन°] MBh (var.); यथो [य°] MBh (var.).
(c) विप्रश्र° MBh (var.).

Even as a Brahmin who has not studied the Vedas is not fit to officiate at the ceremony of death anniversary, so also one who is not versed in the six expedients (of politics) does not deserve to hear of political secrets. (V. P. N. Menon's translation).

1206

अनधीत्य स्वजशास्त्रं
योऽन्यशास्त्रं समीहते वक्तुम्

सोऽहेः पदानि गणयति
निशि तमसि जले चिरगतस्य ॥

(आ) SuB 3.23.

(*d*) निशितसिज° SuB.

Āryā metre but in (b) deficient.

If one who is not proficient in [not having studied] his own field of study were to desire to expound other subjects, he counts the feet of as nake at night, in dense darkness after it had disappeared long into water. (A. A. R.).

1207

अनधीत्यार्थशास्त्राणि बहवः पशुबुद्धयः ।
प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥

(अ) P (PS 1.134, PSh 1. 139, PSb 1.118).

(*a*) अधीत्य नीतिशास्त्राणि PS (var.); अनधीतार्थशास्त्रो हि PS (var.) अनधीतार्थशास्त्रार्थो PS (var.).

(*b*) बहवश्शुभबुद्धयः PS (var.); प्राज्ञिबुद्धयः PSh (var.).

(*cb*) प्रागल्भ्यापक्तु श...कृतः PS (var.).

(*d*) मित्रेष्व PSh (var.); तत्रैव [म°] PS(var.).

Many people with the intelligence of animals, intimately associated with only *mantra-s* and not proficient in *artha-śāstra* desire to expound (to an audience) out of rashness. (A. A. R.).

1208

अनध्यवसितावगाहनमनल्पधीशक्तिनाप्य्
अदृष्टपरमार्थतत्त्वमधिकाभियोगैरपि ।
मतं मम जगत्यलब्धसदृशप्रतिग्राहकं
प्रयास्यति पयोनिधेः पय इव स्वदेहे जराम् ॥

(अ) Pramāṇavārttika of Dharmakīrti 4.286.

(*d*) सरित् [प°] Pra° (var.).

Pṛthvī metre.

My philosophy which has not been fully fathomed even by the very intelligent and whose essential truth has not been grasped even by constant study, has not found a kindred soul to understand and hence grows old in me only as the waters of the sea in itself (having no other outlet). (A. A. R.).

1209

अनध्वन्याः काव्येष्वलसगतयः शास्त्रगहनेष्व्
अदुःखज्ञा वाचां परिणतिषु मूकाः परगुणे ।
विदग्धानां गोष्ठीष्वकृतपरिचर्याश्च खलु ये
भवेयुस्ते किं वा परभणितिकण्डूतिनिकषाः ॥

(आ) KtR 104, Kt 105, IS 242, SR 381. 152 (a.Kt.).

(*a*) °गतयश्शास्त्र° KtR.

Śikhariṇī metre.

Are these the critics to understand and evaluate the literary merits of others, who are not fellow travellers in composing poetry, who are tardy in the depths of the *śāstra-s*, who have never experienced the difficulties of the ripening [suggestive meanings] of words, who are ever silent in mentioning the good qualities of others and who have never taken part in the assemblies of the learned ? (A. A. R.)

अननतं see No 4814.

अननुपचिंतर् see No. 707.

अननुरणन्मणिमेखल see No. 1200.

1210

अनन्तं बत मे वित्तं यस्य मे नास्ति किंचन ।
मिथिलायां प्रदीप्तायां न मे दह्यति किंचन ॥

(अ) MBh (MBh (Bh) 12.17,18; 12,.17,56; 12. 268,4. MBh (C) 12. 529,; 12.6641; 12. 9917 (Cf. Dhammapada 200, Mahājanaka Jātaka 539, Gāthā 125, Uttarādhyayana S. 9. 14).

(आ) SRHt 269.16 (a. MBh), IS 244, Pr. 362.

(*a*) सुसुखं (स्वसुखं; ससु°) बत (तव) जीवामि MBh (Bh.) 12.268, 4; सुखं भवति जीवामि MBh (var.) इव [ब°] MBh (var). मे वि° tr. MBh (var.); मे वित्त MBh (var.); मुक्तं [वि°] SRHt.

(*b*) पश्य or यश्च MBh (var.); किंचनः MBh (var.).

(*c*) प्रदग्धायां MBh (var.).

(*d*) दह्यते मे न किंचन MBh (var.); ग्रामेनं दह्यते किन MBh (var.); द° कि° tr. SRHt; दहति MBh (var.); दह्यत MBh (var.); दह्यन्ति MBh (var); कंचन MBh (var.).

My treasures are immense, yet I have nothing ! If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt. (C. Roy's translation[1]).

1 Quoted words of Janaka who was liberated from desire and enjoyment.

1211

अनन्तकोपादिचतुष्टयोदये
त्रिभेदमिथ्यात्वमलोदये तथा ।
दुरन्तमिथ्यात्वविषं शरीरिणाम्
अनन्तसंसारकरं प्ररोहति ।

(अ) AS 148.
(a) °मोदयो AS (var.)
(b) यथा [त°] AS (var.)
Vaṁśastha metre.

To embodied beings the poison of the false doctrine of *mithyātva* (illusionness of the phenomenal world) which spreads when the four things, anger, etc. arise and when dirt in the form of illusion of three kinds are also present, results in endless miseries of worldly existence. (A. A. R.).

1212

अनन्तख्यातिसंपन्नः शुद्धसत्त्वः सधीबलः ।
धत्ते बहुसुखं भोगं श्रुतिदृष्टिस्थिराशयः ॥

(आ) SNi 6.6.

A person who has firmness of vision in scriptures with pure conduct and strength of intelligence obtains very great fame and enjoys happiness of many kinds. (A. A. R.)

1213

अनन्ततत्त्वं परिगृह्य धात्रा
विनिर्मितोऽस्याः किल मध्यभागः ।
अणुः परं योगिदृशानुलक्ष्यः
सच्चित्कलास्थैर्यबलावनद्धः ॥

(आ) PV 209 (a. Veṇidatta).
Upajāti metre (Upendravajrā and Indravajrā).

The region of her waist has been fashioned by the creator after having grasped the inexhaustible truth, that the atom is formed of 'being', consciousness, art, firmness and strength and is visible to the vision of yogins. (A. A. R.).

1214**

अनन्तनामधेयाय सर्वाकारविधायिने ।
समस्तमन्त्रवाच्याय विश्वैकपतये नमः ।

(आ) VS 11, SR 1. 3 (a. VS).
(c) समस्तमनुवच्याय VS (var.).

Salutation to the one Lord of the universe, possessed of endless names, who fashions diverse forms and who is invoked by all the *mantra-s* (A. A. R.).

1215

अनन्तपदविन्यास- रचना सरसा कवेः ।
बुधो यदि समीपस्थो न कुजन्यः पुरो यदि ॥

(आ) SR 32.12, SSB 52. 14, SRK 39.3 (a. Prasaṅgaratnāvali), IS 7632.
(c) समीपस्थो SRK (*sic* !).
(d) कुजन्या all texts.

The composition of a poet full of fine words in good style will have the fine sentiments appreciated if there are learned men nearby; and persons of low birth [carping critics] are not present, just as rain in the sky is assured by the planet *Kavi* (Venus); if the planet Mercury is nearby and the son of the earth (Mars) is far off. (A.A.R.).

1216

अनन्तपारं किल शब्दशास्त्रं
स्वल्पं तथायुर्बहवश्च विघ्नाः ।
यत् सारभूतं तदुपासनीयं
हंसैर्यथा क्षीरमिवाम्बुमध्यात् ॥

(अ) P (PP Km 4, Pts Km 4, PtsK Km 10, PM Km 4). Cf. No. 1220
(आ) SR 173. 879, IS 243, Subh 242.
(इ) ShD (T) 140. Cf. VŚ (T)8.
(c) सारं ततो ग्राह्यमपास्य फल्गु Pts, PtsK, SR.
(d) नाम ब्राह्मणोऽनेकशास्त्रसंसिद्धिल PtsKj; हंसो SR.

Upajāti metre (Upendravajrā and Indravajrā)

Since verbal science has no final end,/ since life is short, and obstacles impend,/ let central facts be picked and firmly fixed,/ as swans extract the milk with water mixed. (A.W. Ryder's translation).

अनन्तपारं किल शब्दशास्त्रं see No. 1220.

अनन्तमिव मे वित्तम् see No. 1210.

1217

अनन्तरत्नप्रभवस्य यस्य
हिमं न सौभाग्यविलोपि जातम् ।
एको हि दोषो गुणसंनिपाते
निमज्जतीन्दोः किरणेष्विवाङ्कः ॥

(अ) Kum 1.3 (cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 15).

(आ) SSg 203, Kuval *ad* 62.124 (p. 144), ARJ 139, 12-3, Alk 13.2-3, Kāvyānuśāsana of Vāgbhaṭa (KM 43) 43.25-6, Citramīmāṁsā (KM 38) 10.1-2, and commentary p. 135. 19, Rasagaṅgādhara (KM 12) p. 285, 4-5, Ratnāpaṇa (BSS 65) p. 42 *cd* (only), Vyaktiviveka (TSS 5) p. 65 (*cd* only).

(*a*) अनंत° SSg.

(*c*) ऽपि [हि] Kum (var.), Kāvyānuśāsana; गुणसन्निपाते SSg.

(*d*) °तींदो: SSg. °वांकः SSg.

Upajāti metre (Upendravajrā and Indravajrā)

Of whom, the source of countless precious objects, snow did not become the destroyer of beauty, for a single blemish sinks down in the gathering of virtues, like the spot on the moon in the rays. (R. D. Karmarkar's translation).

1218

अनन्तरमरिं विद्याद् अरिसेविनमेव च
अरेरनन्तरं मित्रम् उदासीनं तयोः परम् ।

(अ) Mn 7.158. (Cf. Vi 3. 38, Y. 1.344).

Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly and immediate neighbour of his foe, and as neutral (the king) beyond those two. (Cf. Bühler's translation).

1219

अनन्तविभवभ्रष्टा दौर्भाग्यपरितापिनी ।
शोच्यति प्राप्य जीवत्वं भर्तृहीनेव नायिका ॥

(अ) BhŚ 365 (doubtful).

Deprived of endless wealth (power) and tormented by ill-luck she regrets having obtained life (the state of *Jīva*) like a wife deprived of her husband. (A. A. R.)

1220

अनन्तशास्त्रं बहुलाश्च विद्याः
स्वल्पश्च कालो बहुविघ्नता च ।
यत् सारभूतं तदुपासनीयं
हंसो यथा क्षीरमिवाम्बुमध्यात् ॥

(अ) Cr 47 (CV 15.10. CPS 318.3). Cf No. 1216.

(आ) IS 245, Subh 168 and 150 *bc da* NBh 119, Sama 1. अ 111.

(इ) Nālaḍiyār 135.

(*a*) गृह्णाति सर्वस्तसमे स्थितं तत् Subh 150; बहुला (°ला) CV (var.), Sama; बहुबीजतत्त्वं Subh 168; विद्या CV (var.), Sama, NBh, बहु वेदितव्यम् NBh.

(*b*) स्वल्पस्य Subh 150; अल्पश्च (°स्त्र) CV (var.); अल्पं च CV (var.); बहवोऽपि विघ्ना Subh 150 and 168; बहवश्च विघ्नाः NBh.

(*c*) यन्मार° CV (var); तदुपासनीयं CV (var); तदुपासितव्यं NBh.

(*d*) क्षीरमिवाम्बुमध्यात् CV (var.); क्षीरमिवाम्बुमिश्रम् Subh, NBh.

Upajāti metre (Upendravajrā and Indravajrā).

Limitless is wisdom; abundant is knowledge; short is time; obstacles are numerous; what is best one should do, just as the *haṁsa* extracts milk mixed together with water.

1221*

अनन्तासौ कीर्तिः कविकुमुदबन्धोः क्षितिपतेस्
त्रिलोकीयं क्षुद्रा तदिह कथमस्याः स्थितिरिति ।
मुधेयं वः शङ्का कलयत कियद्दर्पणतलं
विशाला किं तत्र स्फुरति न करीन्द्रप्रतिकृतिः ॥

(आ) Skm (Skm) (B) 1619, Skm (POS) 3. 50. 4) (a. Pañcākṣara) AB 538.

(*d*) करीन्द्र° Skm (POS).

Śikhariṇī metre.

Endless [far spreading] is the fame of the king, the patron of lilies in the form of poets. How is this fame contained in the three worlds which are too small for it? This apprehension is out of place; for you can see how little the surface of a mirror is and how the broad figure of a lordly elephant is reflected in it (A.A.R.).

1222**

अनन्तोद्भूतभूतौघ- संकुले भूतलेऽखिले ।
शस्त्रे शास्त्रे त्रिचतुराश् चतुरा यदि मादृशाः ॥

(आ) VS 2256 (Skandaskāraśaṁkara) SR 78.3 (a. VS), SSB 351.3.

In the entire universe crowded with the appearance of endless number of human beings there may perhaps be three or four persons who are proficient like me in learning and the use of arms.

1223*

अनन्यक्षुण्णश्रीर्मलयवनजन्मायमनिलो
निपीय स्वेदाम्बु स्मरमकरसंभुक्तविभवम् ।

विदर्भाणां भूरि प्रियतमपरीरम्भरभस-
प्रसङ्गादेङ्गानि द्विगुणपुलकासञ्जि तनुते ॥

(आ) SR 326. 24. SSB 188.24.
(c) विदग्धानां SSB.
Śikhariṇī metre.

This breeze from the Malaya mountain whose power is unsurpassed, carrying the sprays of the Narmadā river (born of the sweat of Lord Śiva, the enemy of Cupid) and due to the reason of its having embraced my beloved lover of the king of Vidarbhas makes my limbs doubly pleasurable by the hairs standing on their ends. (A. A. R.).

1224*

अनन्यशोभाभिभवेयमाकृतिर्
विमानना सुभ्रु कुतः पितुर्गृहे ।
पराभिमर्शो न तवास्ति कः करं
प्रसारयेत् पन्नगरत्नसूचये ॥

(अ) Kum (Kum (SA) 5.44, Kum (NSP) 5.43) (Cf. A. Scharpè's Kālidāsa-Lexicon I 3;p 71; cf Berzenbergers Beitrage 5 of 1880, p. 50).
(a) अलभ्यशोकाभि° Kum (NSP).
(b) सुभ्रु: कुतस्तातगृहेऽवमाननम् Kum (var.).
(c) परावमर्शो Kum (var.); पराभिमर्षो (°शो) Kum (var).
(d) सूचिषु or सूतये Kum (var.).
Vaṁśastha metre.

This (your beautiful) form is undeserving of securing humiliation due to grief; (O) you of beautiful eye-brows, whence (can there be) disrespect (shown to you) at the house of (your) father? There could not be an insult to you from strangers (either); who (indeed) would stretch forth (his) hand to (snatch away) the pointed jewel in the hood of a serpent? (R.D. Karmarkar's translation).

1225*

अनन्यसाधारणकान्तिकान्त-
तनोरमुष्याः किमु मध्यदेशः ।
जगत्त्रयीजन्मभृतां निषण्णा
चित्तावलीयं त्रिवलीमिषेण ॥

(आ) SR 267. 336, SSB 87.9
Upajāti metre (Upendravajrā and Indravajrā).

Is this (slender) waist of hers, possessed of a body charming by extraordinary brilliance fashioned out of the (atomic) minds of the people of the three worlds under the pretext of the three folds of the stomach? (A. A. R.).

1226*

अनन्यसाधारणसौरभान्वितं
दधानमत्युज्ज्वलपुष्पसंपदः ।
न चम्पकं भृङ्गगणः सिषेवे
कथं सुगन्धेमलिनात्मनां रतिः ॥

(आ) Any 82.53.
(b) °संपदः Any.
Vaṁśastha metre.

The swarms of bees do not resort to the *campaka*-flower (*Michelia Campaka*) which possesses the wealth of extremely brilliant flowers and which has extraordinary fragrance. How can those with dirty bodies (the bee being black) love fine fragrance? (A. A. R.)

1227*

अनन्यसामान्यतया प्रसिद्धस्
त्यागीति गीतो जगतीतले यः ।
अभूदहंपूर्विकया गतानाम्
अतीव भूमिः स्मरमार्गणानाम् ॥

(आ) ARJ 75.1-2.
Upajāti metre (Upendravajrā and Indravajrā).

That (god Śiva) who is sung in the world as a *tyāgī* (one who has no attachments) and who has unrivalled fame (in this respect) became very much the object [target] of the arrows of Cupid which flew in rapid succession (in rivalry). (A. A. R. ).

1228

अनन्यालम्बनत्वेन प्रेम भागवतं भज ।
नृणां प्रेमेति का मात्रा प्राप्तं प्रेम प्रभोर्यदि ॥

(आ) SSMā 23

Cultivate love of the Lord, placing reliance nowhere else. What signifies the love of humans if the love of the Lord is obtained? [How much value is there in human love if we are beloved of the Lord?] (A. A. R.).

1229*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

(अ) MBh (MBh (Bh) 6.31, 22; BhG. 9.22)
(आ) Sama 2. अ 25.

Thinking on Me, with no other thought,/ what folk wait upon Me,/ to them, when they are constant in perseverance,/I bring acquisition and peaceful possession (of their aim) (F. Edgerton's translation).

1230*

अनन्याश्रितचित्तेन सेवितोऽपि च वारिदः।
सिञ्चेन्न चेत् तदा मन्ये चातकस्यैव पातकम् ॥

(आ) PdT 196 (a. Bhāskara).
(c) चेत् om PdT.

Even when the cloud is resorted to [served] with a mind not attached to anything else by the *cātaka*-bird, it [the cloud] does not give water, methinks, it is only due to the sins (of the bird). (A. A. R.).

1231

अनपेक्षितगुरुवचना
सर्वान् ग्रन्थीन् विभेदयति सम्यक्।
प्रकटयति पररहस्यं
विमर्शशक्तिर्निजा जयति ॥

(आ) VS 2, SR 30.10 (a. VS).
Āryā metre.

Victorious is the power of one's own discriminative contemplation which, without looking for the words of elders, resolves well all knotty problems and reveals the secret thoughts of others. (A. A. R.).

**अनपेक्षितमर्यादं** see No. 1289.
**अनबन्धांश्च संप्रेक्ष्य** see No. 1475.

1232

अनभिज्ञाय शास्त्रार्थान् पुरुषाः पशुबुद्धयः।
प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः ॥

(अ) R (R(Bar) 6.51. 14, R (G) 6. 40. 14, (L) 6. 41. 14 R (B) 6.63,14, R (L) 6. 63, 14).
(a) °ज्ञा हि शास्त्राणां बहवः पशुबुद्धयः R(var.)
(c) प्रगल्भ्यं or ब्रह्मावद् R (var.).
(d) मन्त्रिषु R (var.), °स्यान्तरीकृताः or तरतः कृताः or °स्यांतरिकृतं R (var.).

Ignorant and uneducated councillors, who are no better than animals, often offer wrong advice even in vital matters. They should be avoided (T. S. Raghavacharya's translation).

1233

अनभिज्ञो गुणानां यो न भृत्यैः सोऽनुगम्यते।
धनाढ्योऽपि कुलीनोऽपि क्रमायातोऽपि भूपतिः ॥

(अ) P (PP 1. 61, Pts 1.73, PtsK 1.83).
(आ) SR 148. 271, SBB 472. 177, IS 246.
(b) भृत्यैरनुगम्यते Pts, PtsK, SR, SSB

Servants leave the kings who their/ qualities ignore, //even kings of lofty line,/ wealthy, served of yore. (A. W. Ryder's translation).

1234

अनभिध्या परस्वेषु सर्वसत्त्वेषु सौहृदम्।
कर्मणां फलमस्तीति त्रिविधं मनसा चरेत् ॥

(अ) MBh. (MBh (Bh) 13.13. 5, MBh (R) 13, 13, 5; MBh. (C) 13, 586)
(आ) ŚP 634, VS 2964, SR 154. 38 (a. MBh), SSB 481.38, IS 247.
(इ) SS (OJ) 80.
(a) अस्पृहां परवित्तेषु VS; अनभिध्यां (अना°, °ध्यं) MBh (var ŚP, SS). (OJ); परार्थेषु MBh (var.).
(b) सत्यं सर्वेषु MBh (var.); चारुषम् [सौ°] SS (OJ).
(d) त्रि° म° tr. ŚP, VS, SR, SSB; त्रितयं IS; मनसा त्रयं चरेत् ŚP (MS) according to IS; स्मरेत् [च°] MBh (var.)

Coveting the possessions of others, doing injury to others, and disbelief in the ordinances of the Vedas, are the three acts done with the mind which should always be avoided (P. C. Roy's translation).

*The text is construed in the negative form. P.C. Roy translates it in the pisitive form. Raghu Vira translates the SS (OS) text in the following way "One must cultivate three attitudes—no desire for other's goods, kindliness to all creatures and a robust faith in the fructification of deeds".

1235*

अनभिलषतः श्रीलीलाब्जे परागविलेपनं
त्रिदशकरिणः पातुं दानप्रवाहमवाञ्छतः।
त्रिदशसुमनोगन्धासक्तिं विमुक्तवतः सखे
बत खलु शिवा संतुष्टस्य द्विरेफ तव स्थितिः ॥

(आ) Skm (Skm (B) 1784, Skm (POS) 4.29,4) (a. Mangala).
Hariṇī metre.

Oh friend bee, who are ever contented, auspicious is your state[condition of life], you, who do not desire the cosmetic of the pollen of the sportive lotus of Lakṣmī, or to drink the flow of ichor (from the temples) of the divine elephants and who have given up attachment to the fragrance of heavenly flowers (A. A. R.).

**अनभ्यासाच्च वेदानाम्** see No. 1239.

**अनभ्यासमला वेदाः** see No. 1329.

**अनभ्यासहता विद्या** see No. 1237.

1236

**अनभ्यासहतोत्साहा परेण परिभूयते ।**
**या लज्जाजननी जाड्यात् किं तया मन्दविद्यया ।।**

(अ) Dar 3.40.

What is the use of that dull learning which is slighted as it is not pursued with enthusiasm and which, on account of lethargy, produces shame ? (A. A. R.).

1237

**अनभ्यासहता विद्या हतो राजविरोधकृत् ।**
**जीवनार्थं हतं तीर्थं जीवनार्थं हतं व्रतम् ।।**

(अ) PdP, Uttarakhaṇḍa 242. 23 and Ādikhaṇḍa 29.31.

(b) बोधो [राज°] Ādikhaṇḍa.

Learning is undone if not practised (constantly), undone is he who opposes the king, he who uses a holy place for his livelihood is undone and accursed is he who performs *vratas* for livelihood. (A.A.R.).

1238

**अनभ्यासेन विद्यानाम् असंसर्गेण धीमताम् ।**
**अनिग्रहेण चाक्षाणां जायते व्यसनं नृणाम् ।।**

(अ) KāD (KāD (Bh) 2.247, KāD (B) 2.247, KāD (R) 2.247)[1].

(आ) Sar 326.31. AA 50.68, SRHt 197. 116 (a. MBh), SR 381. 153 (a KāD), IS 248.

(a) वेदानाम् [वि°] SRHt.

(d) जा° व्या° tr. Sar, AA, SRHt.

1 Wrongly marked 2.240.

Because men are not devoted to learning, have no contact with wise people and do not restrain senses, disaster arises.

1239

**अनभ्यासेन वेदानाम् आचारस्य च वर्जनात् ।**
**आलस्यादन्नदोषाच्च मृत्युर्विप्रान् जिघांसति ।।**

(अ) Mn 5. 4.

(आ) PSDh 2. 1; 9, 14-5, SSSN 25.3.

(a) अनभ्यासाच्च PSDh.

(b) विवर्जनात् Mn. (var.); च लङ्घनात् PSDh, SSSN; विवर्जनात् Mn (var.) (Kaśmirian); तु [च] Mn. (var.) (Govindarāja.

Through neglect of Veda study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties,) and through faults (committed by eating forbidden) food, Death becomes eager to shorten the lives of Brāhmaṇas (G. Bühler's translation).

**अनभ्यासे विषं विद्या** see **दुरधीता विषं विद्या**

**अनभ्यासे विषं शास्त्रं** see **दुरधीता विषं विद्या**

1240

**अनभ्यासैर्हता विद्या नित्यहासैर्हताः स्त्रियः ।**
**कुबीजेन हतं क्षेत्रं भृत्यदोषैर्हता नृपाः ।।**

(अ) Cr 48 (CS 1.16, CNPh 149 (Crn 193); (cf. आलस्योपहता विद्या; कुस्त्री हन्ति कुटुम्बानि, वैद्यं पानरतं नष्टं कुपटितं; हतमश्रोत्रियं श्राद्धं.

(आ) IS 7442.

(इ) NŚ (os) 4.18.

(a) अनभ्यासै (°सं CNPh) CS (var.), CNPh.

(b) नित्ये CS (var.); नित्यहसौ (°स CNPh), CS (var), CNPh; हता CS (var.), CNPh; स्त्रिय (°या; °यां) CS (var).

(c) कुवीर्येन (°विर्ये; °वीर्ये) CS (var); कुविजेन (°वीजेण) CS (var); अल्पबीज[कु°]CNPh; छत्रं CS (var.).

(d) अल्पकोशहतो नृपः CNPh; भृत्ये दोषैर् CS (var.); तृत्यदौषै or भृत्यदाषै (°दो°) CS (var.); नृपः (°पा; °प) CS (var).

Lost is learning because of absence of study; lost are women because of constant fun-making; lost is arable land because of bad seeds; lost are kings because of the faults of their servants.

1241*

**अनभ्रवृष्टिः श्रवणामृतस्य**
**सरस्वती विभ्रमजन्मभूमिः।**
**वैदर्भरीतिः कृतिनामुदेति**
**सौभाग्यलाभप्रतिभूः पदानाम् ।।**

(आ) SR 31. 28, SSB 50.28.
Upajāti metre (Upendravajrā and Indravajrā).
The Vaidarbha style of composition, the guarantee of economy of beautiful expressions, which is a shower without clouds of ambrosia to the ears and the birth place of the pleasing sport of the goddess of learning, comes to the fortunate (poets). (A .A. R.).

1242*

अनभ्रे विद्युतं दृष्ट्वा दक्षिणां दिशमाश्रिताम् ।
रात्राविन्द्रधनुश्चापि जीवितं द्वित्रिमासिकम् ॥

(अ) Mārkaṇḍeya purāṇa. 43.10.
(आ) ŚP 4575.
(c) पयसीन्द्रधनुर्वापि ŚP.
(d) त्रिद्विया ŚP.
When he sees lightning flashing in the south in a cloudless sky or sees a rainbow at night his life will last two or three months. (F.F. Pargiter's translation[1]).

1 Description of one of the ill omens.

1243

अनम्राक्रमणं शौर्यं धनं निजभुजार्जितम् ।
भार्या रूपानुरूपा च पुरुषस्येह युज्यते ॥
अन्यथा तु किमेतेन रूपेणापि...

(अ) KSS (KSS (AKM) 12.101,51; KSS (NSP) 12.101, 51).
(आ) IS 249.
(d) पूज्यते [यु°] KSS (NSP).
(f) त्रयेणापि ? KSS (NSP).
Courage invincible in assault, and wealth won by his own arm, and a wife equal to him in beauty become a hero on this earth. Otherwise what is the use of this beauty? (C. H. Tawney's translation).

1244

अनयनपथे प्रिये न
व्यथा यथा दृश्य एव दुष्प्रापे ।
म्लानैव केवलं निशि
तपनशिला वासरे ज्वलति ॥

(आ) SR 288.7, SSB 123.8.
(b) दुःप्रापे SR, SSB.
Āryā metre.
It is not so painful when the dear one goes along the wrong path as when we see it and are helpless (to remedy it); the sun stone (Convex lens) is all faded [quiet] at night, but blazes during the day. (A.A.R.)

1245

अनयश्च नयश्चापि दैवात् संपद्यते नरैः ।
तद्वशात् कुरुते कर्म शुभाशुभफलं पुमान् ॥

(अ) P (PM 5.51)
Incorrect and correct plans [Courses of policy] come to men by fate; under its influence they perform actions which result in bad or good. (A. A. R.).

1246

अनया कृतमन्यभुक्तया
वसुधागोचरया विरक्तया ।
अतिशायि महेन्द्रयोषितां
वपुषा किं न तवावरोधनम् ॥

(अ) Aś 5.21.
Viyoginī metre.
Turn away your mind from this woman who has been enjoyed by another, who is a mere occupier of the earth, and who entertains no love for you. Are not the ladies of your harem superior in beauty to the women of Indra ? (C.S. Sastri's translation).

1247*

अनया जघनाभोग- भरमन्थरयानया ।
अन्यतोऽपि व्रजन्त्या मे हृदये निहितं पदम् ॥

(अ) Nāg 1. 19.
(आ) VS 1205 (a Śrī Harṣa).
(b) गुरुमन्थरयातया VS.
Though with her gait, slow by reason of the weight of her hips, she goes elsewhere, her foot has been set in my heart. (C. S. R. Sastri's translation).

1248*

अनया तव रूपसीमया
कृतसंस्कारविबोधनस्य मे ।
चिरमप्यवलोकिताद्य सा
स्मृतिमारूढवती शुचिस्मिता ॥

(अ) Naiṣ 2.43.
Viyoginī metre.

My recollection being roused by this climax of thy beauty, it is today that the pure-smiling damsel has come to my

mind, though I have seen her for a long span of time (K.K. Handiqui's translation).

1249*

अनयानुक्रमणिकया
मुक्तामणयो मयाभिहिताः ।
एकैकोऽपि हि भास्वान्
किं पुनरेषां निगद्यते निकरः ॥

(आ) SuM, Granthakrama 12.
(a) अनया मुक्तामणीकया SuM (var) (sic !).
Udgīti āryā metre.

Gems [pearls] of sayings have been uttered by me by this Anukramaṇikā [the index showing the successive verses in this work]. Each one of them is resplendent, what then shall we say of their combination ? (A. A. R.).

अनयामरकाम्य° see No. 1251.

1250*

अनया रत्नसमृद्धचा
सागर लहलहसि किमिह लहरीभिः ।
त्वद्वल्लभा वराक्यो
वहन्ति वर्षासु वारीणि ॥

(आ) SuM 5.3, Any 95.29.
(b) सागर किं लहलहसि ल° SuM (*contra metrum*); लहसि SuM (var).
(c) तद्वल्लभा SuM (var.), Any.
(d) प्रावृषि चेद्वहंति सलिलानि SuM (!)
Āryā metre.

Why are you, O Sea, snorting [gloating] with your wealth of gems and waves? It is your poor wives [rivers] that bring all these waters during the rains ? (A. A. R.).

1251*

अनया सुरकाम्यमानया
सह योगः सुलभस्तु न त्वया ।
घनसंवृतयाम्बुदागमे
कुमुदेनेव निशाकरत्विषा ॥

(अ) Naiṣ 2.46.
(a) अनयामरकाम्यमानया Naiṣ (var.).
Viyoginī metre.

But union with her, desired by the gods, is not easy for thee, just as in the rainy season union with the beclouded moonlight is not easy for the lotus of the night (K. K. Handiqui's translation).

1252*

अनयेनेव राज्यश्रीर् दैन्येनेव मनस्विता ।
मम्लौ साथ विषादेन पद्मिनीव हिमाम्भसा ॥

(आ) Kpr 10.410 (p. 572).
(a) अनयेनैव Kpr. (var.).
(b) दैन्येनैव Kpr. (var.).

She withered through grief—as royal splendour through injustice and corruption, as courage through poverty, or as lotus through frost. (G. Jhā's translation)[1].

1. Example of *mālopamā* (string simile).

1253*

अनयोरनवद्याङ्गि स्तनयोर्जृम्भमाणयोः ।
अवकाशो न पर्याप्तस् तव बाहुलतान्तरे ॥

(अ) KāD (KāD (Bh) 1. 87, KāD (B) 1.87, KāD (R) 1.87). See No. 3190.
(आ) Sar 132. 187, Can 40, 13-4, SR 312.16 (a. KāD), SSB 166.16, IS 250, Kuval 13 *ad* 40 (p. 45) and 96 *ad* 163 (p.178).
(d) °लतान्तर KāD (Bh) (var.).

O maiden with faultless limbs, there is not space enough between the creeperlike arms for the expansion of those swelling breasts. (A. B. Keith's translation in "A History of Sanskrit Literature" p. 377).

1254

अनयो विनयस्तस्य विधिर्यस्यानुवर्तते ।
नयः सम्यक्प्रयुक्तोऽपि भाग्यहीनस्य दुर्नयः ॥

(आ) VS 3114.

Even incorrect policy turns out to be correct to him when fate is favourable. (Conversely) correct policy though followed diligently by an unfortunate person becomes only bad policy (A.A.R.).

अनर्घमपि माणिक्यं see No. 1256.

1255*

अनर्घ्यं सौन्दर्यं जगदुपरि माधुर्यलहरी-
परीतं सौरभ्यं दिशि दिशि रसैकव्यसनिता ।
इति प्रीत्यास्माभिस्त्वयि खलु रसाले व्यवसितं
क एवं जानीते यदसि कटुकीटैरुपहतः ॥

(आ) PdT 231.
(a) भनर्घ्यं [अन°] PdT (var.); सोन्दर्यं (°दर्यं) PdT (var.).
(b) परोतं [प°] PdT (var.); द्दिशि दि second]

PdT (var.) °व्यसनिनाम् PdT (var.).

(*d*) °कीटैरुपहित: PdT (var.).

Śikhariṇī metre.

Unsurpassed beauty, a fragrance filled with waves of sweetness wafting over the world and intense interest of all in all quarters—such, O Mango fruit, were our pleasing thoughts when we resolved on enjoying you, but whoever knows that you were thus accursed with bitter worms ? (A.A.R.)

1256

**अनर्घ्यमपि माणिक्यं हेमाश्रयमपेक्षते ।**
**अनाश्रया न शोभन्ते पण्डिता वनिता लताः ॥**

(आ) SR 160.321, SSB 491. 328, Sama 2 व 37.

(*a*) अनर्घमपि Sama.

(*c*) विनाश्रया Sama.

A ruby, though invaluable, requires the support of gold (to be set in); learned men, women and creepers do not shine [are not seen at their best] without support (of kings, lovers and trees). (A.A.R.).

1257*

**अनर्घ्यलावण्यनिधानभूमिर्**
**न कस्य लोभं लटभा तनोति ।**
**अवैमि पुष्पायुधयामिकोऽस्याम्**
**अविश्वसन् न क्षणमेति निद्राम् ॥**

(अ) Vikram. 9.68.

Upendravajrā metre.

Whose temptation is not raised by (this) beautiful one, the receptacle of invaluable charm ? I think that the flower-arrowed god, the watchman, disbelieving her, does not sleep for a moment ( S. Ch. Banerji's translation).

1258

**अनर्घ्याण्यपि रत्नानि लभ्यन्ते विभवैः सुखम् ।**
**दुर्लभो रत्नकोटयापि क्षणोऽपि हि गतायुषः ॥**

(आ) IS 251, Subh 57.

(*d*) गतजायुष: [हि ग°] Subh.

Even an invaluable jewel can be easily obtained for money; but one whose life (is due) to expire cannot obtain even a moment (of life) for millions of jewels.

1259

**अनर्थकं विप्रवासं गृहेभ्यः**
**पापैः संधिं परदाराभिमर्शम् ।**
**दम्भं स्तैन्यं पैशुनं मद्यपानं**
**न सेवते यः स सुखी सदैव ॥**

(अ) MBh (MBh (Bh) 5. 33, 89, MBh (R) 5.33, 108, MBh (C) 5. 1078).

(आ) SRHt 80.1 (a. MBh), SR 381.155 (a. MBh), IS 252.

(*b*) °भिमर्षं or °भिमर्षणं or °विमर्शं or °भिमशनं MBh (var).

(*c*) डंभं [द°] MBh (var.); दैन्यं [द°] SR; स्तेन्यं [स्तै°] MBh (var.).

(*d*) च [स] MBh (var.); यश्च [यः स] MBh; (var.), SR; स धन्यः [स°] MBh. (var.); स देवः [स°] SRHt.

Upajāti metre (Upendravajrā and Indravajrā, (epic).

He who does not live away from home without purpose, nor mingle with the sinful, nor commit outrage on another's wife, who is neither arrogant, stealthy, slanderous, nor addicted to drinking, is always happy. ( V. P. N. Menon's translation).

अनर्थत्वान्मनुष्याणाम् see No. 1265.

1260

**अनर्थमकरागाराद् अस्मात् संसारसागरात् ।**
**उड्डीयते निरुद्वेगं सर्वत्यागेन पुत्रक ॥**

(अ) BhŚ 366 (doubtful).

By giving up all (attachments), O son, one flies up (to the happiness of heaven) without worry from the ocean of worldly life which is a veritable abode of alligators in the form of dangers. (A. A. R.)

1261

**अनर्थमर्थतः पश्यन्न् अर्थं चैवाप्यनर्थतः ।**
**इन्द्रियैः प्रसृतो बालः सुदुःखं मन्यते सुखम् ॥**

(अ) MBh (MBh (Bh) 5.34, 59, MBh (R) 5. 34, 61, MBh, (C) 5. 1156)

(आ) SR 381.156 (a. MBh), Brāhmadharma 2.10,7 (87), IS 254, SRHt 73. 10 (a. KN), SSN 60.7.

(*b*) अनर्थवत् MBh. (var.).

(*c*) इन्द्रियैरजितैर्बाल: MBh. (C), SR, Brāhmadharma; इंद्रिय° MBh (var.); प्रसृतै: or अजितै: or प्राकृत: MBh (var ).

(*d*) सदु:खं MBh (var.).

That fool of a man, with his unconquered senses, sees evil in good and good in evil likewise. He looks upon misery as happiness. (V.P.N. Menon's translation).

1262

अनर्थाश्चार्थरूपेण अर्थाश्चानर्थरूपतः ।
अर्थायैव हि केषांचिद् धननाशो भवत्युत ॥

(अ) MBh (MBh) (Bh) 12.105, 37 *cd*-38 *ab*, (MBh(R) 12.104, 37-8; MBh(C) 3885). Cf बुद्ध्यै कलुष°.

(आ) IS 255.

(*a*) अनर्थास्त्वर्थरूपेण MBh (var); अनर्थाश् MBh (var.).

(*b*) ह्यर्थाश् or अर्थाश् or व्यर्थाश् or ह्यर्थाश् MBh (var.); °रूपितः or °रूपिणः or °करिणः [°रू°] MBh (var.).

(*c*) अर्था एव or अर्थाच्चैव [अ°] MBh (var.).

(*d*) धननाशा (°राशौ; °शो; °नाः) भवंत्युत MBh (var.); भवंति [भ°] MBh (var.).

Loss appears in the form of profit; and profit in the form of loss; therefore loss of property proves to be for some—a profit.

अनर्थाश्चार्थरूपेण see No. 1262.

1263

अनर्था ह्यर्थरूपाश्च अर्थाश्चानर्थरूपिणः ।
भवन्ति ते विनाशाय दैवायत्तस्य रोचते ॥

(अ) Cr. 1146 (CPS 378.19), GP 1.110, 23. Cf. अनर्थोऽप्य°.

(*a*) °रूपेण CPS, GPy. CN Sap.

(*c*) हि [ते] CPS.

(*d*) दैवात्ततस्य CPS, GPy; वै सदा [°रो°] GP.

Depending on the whims of fate dangers, in the form of wealth and wealth in the form of dangers, may lead to your destruction.

अनर्था ह्यर्थरूपाश्च (°पेण) तथा° see No. 1267.

1264

अनर्थितर्पणं वित्तं चित्तमध्यानदर्पणम् ।
अतीर्थसर्पणं देहं पर्यन्ते शोच्यतां व्रजेत् ॥

(अ) Rājataraṅgiṇī of Jonarāja 696.

(आ) VS 3038 (a. Śrī Jonarāja).

Wealth which does not help the needy, and a mind which is proud without meditation and a body which moves not towards a holy place (in pilgrimage) come to grief at the end. (A. A. R.).

1265

अनर्थित्वान्मनुष्याणां भयात् परिजनस्य च ।
मर्यादायाममर्यादाः स्त्रियस्तिष्ठन्ति भर्तृषु ॥

(अ) MBh (MBh (Bh.) 13.38. 16, MBh (R) 13.38, 16, MBh (C) 13. 2217), Cr 49 (CR 8. 87, CPS 271.22; cf. JSAIL 30. 124), GP 1. 115. 65, P (Pts. 1. 142, PtsK 1.158).

(आ) SR 348. 14, SSB 227. 14, IS 256.

(ई) SS (OJ) 435.

(*a*) अनर्थत्वान् (°तान् CR (var.), CR (var.). IS.

(*b*) भयात् CR. MBh (C), P,SR, MBh(Bh), SSB; भिया GP; परजनस्य CR (var.) परिभवस्य MBh (var.); पातभयस्य MBh. (var.).

(*c*) अर्थादपेतमर्यादा GP; °मर्यादयम् CR (var.); °मार्यादां MBh (var.).

(*d*) स्त्रियस GP; तिष्ठति GPy; भर्तृषु MBh (R); सर्वदा [भ°] P, SR, SSB.

Women who (in general) do not know the bounds of morality, remain in the bounds of morality and with their husbands (only when) no other men solicit them, or if they fear their attendants.

1266

अनर्थे चैव निरतम्, अर्थे चैव पराङ्मुखम् ।
न तं भर्तारमिच्छन्ति षण्ढं पतिमिव स्त्रियः ॥

(अ) MBh (MBh (Bh) Udyogaparvan 187* +5.38, 29 *cd*; Vid 5.34, 21). Cf. प्रसादो निष्फलो यस्य.

(आ) SRHt 84.2, SSSN 72. 2.

(*d*) षंडं MBh (var.), SRHt, SSSN.

People do not like to have him as their ruler who is ever intent on useless pursuits and averse to useful ones, as women do not like to have eunuchs as their husbands. (V.P.N. Menon's translation).

1267

अनर्थोऽप्यर्थरूपेण तथार्थोऽनर्थरूपभाक् ।
उत्पद्यते विनाशाय तस्मादुक्तं परीक्षयेत् ॥

(अ) Cr 49A (CR 3.18, CNSap 27, CPS 77.65).

(*b*) तदर्थानर्थरूपिणिः CNSap. (cf. No. 1263); तथार्थोनर्थरूपभाक् CR. (var.).

(*d*) तस्मद्युक्तं CR (var.), CNSap; परिचयेत् CR (var.).

One should (carefully) examine what is spoken, for the apparent meaningless may be meaningful and what appears to be sensible may turn out to be dangerous; these may lead to one's undoing.

अनर्थाश्च प्रिया दृष्टा see तूष्णीं वा प्रतिवाक्ये

1268*

अनलंकृतोऽपि माधव
हरसि मनो मे सदा प्रसभम् ।
किं पुनरलंकृतस्त्वं
संप्रति नखरक्षतैस्तस्याः ॥

(आ) PG 219 (a. Viśvanātha). SāhD *ad* 3. 105 (p. 44) (a. Viśvanātha), SSB 240.3 (a. Sāh)
(*a*) सुन्दर [मा°] SāhD, SSB.
(*b*) यतः [स°] SāhD, SSB.
Upagīti āryā.

Since, even when unadorned, O beauteous youth, thou dost forcibly carry off my heart,— how much more now— adorned as thou art with the scratches of the nails of her, (my rival); (Translated in Bibl. Ind. 9).

1269

अनलः शीतनाशाय विषनाशाय गारुडम् ।
विवेको दुःखनाशाय सर्वनाशाय दुर्मतिः ॥

(आ) IS 257, Subh 152 and 198.
(*a*) अनलं or अनिलं Subh.
(*b*) गारुड: Subh.

Fire puts an end to cold; emeralds destroy poison; pain is brought to nought by (correct) Judgment; bad advice annihilates everything.

1270

अनलः सलिलाज्जातः कार्त्तिकेयोऽपि वह्नितः ।
गूढं हि महतां जन्म परिच्छेत्तुं क ईश्वरः ॥

(अ) Bhāratamañjarī 1. 687 (in some other texts 1. 694)

Fire was born of water, and from fire too sprang Kārttikeya. Who is able to know rightly the mysterious origin of the great? (M. S. Bhandare's translation).

1271*

अनलसजवापुष्पोत्पीडच्छवि प्रथमं ततः
समदयवनीगण्डच्छायं पुनर्मधुपिङ्गलम् ।
तदनु च नवस्वर्णादर्शप्रभं शशिनस्ततस्
तरुणतगराकारं बिम्बं विभाति नभस्तले ॥

(आ) SkV 943, Skm (Skm (B) 366, Skm (POS) 1. 74.1).
(*c*) °स्वर्णाम्भोजप्रभं Skm.
(*d*) तरुणि Skm; तु गवाकार [°त°] Skm (var).
Hariṇī metre.

At first as red as fresh die from the China rose,/then honey-red/ like a Greek girl's cheek that is flushed with wine/ later the colour of a new gold mirror;/ and now, the moon's disc/shines in heaven like a *tagara*-flower. (D. H. H. Ingalls's translation).

1272*

अनलस्तम्भनविद्यां
सुभग भवान् नियतमेव जानाति ।
मन्मथशराग्नितप्ते
हृदि मे कथमन्यथा वससि ॥

(आ) ŚP 3443, SR 284.6 (a. ŚP), SSB 116.8, SRK 136. 56 (a. ŚP), IS 7633, SH 2061 *bis*.
(*b*) भवानेव SH *contra metrum*.
Āryā metre.

O fortunate young man, your honour surely knows the art of making fire innocuous; for, how else could you reside in my heart intensely heated by the fire of the arrows of Cupid ? (A. A. R.).

1273*

अनल्पं जल्पन्तः कति बत गता नो यमपुरं
पुरस्तादस्माकं विधृतनयना व्यात्तवदनाः ।
अतीता यद्येवं न हि निजहितं चेतसि वयं
वहामो हा मोहाद् विषयविषजातादवसिताः ॥

(अ) BhŚ 367 (doubtful).
(*b*) विधृतवदनाः व्यात्तनयनाः (व्यात्तनयनाः) BhŚ.
(*c*) प्रतीता [अ°] BhŚ (var.); प्रतीना BhŚ (var.); यद्येवं [य°] BhŚ (var.).
(*d*) महामोहादस्माद्विषय° [व° हा मो° वि°] BhŚ (var.) मोहाद्विषयजातोदनशिनः [मो° वि°] BhŚ (var.)
Śikhariṇī metre.

Bragging much how many people, alas ! have not disappeared into the city of the god of death with mouths gaping and eyes staring before our very eyes ? In spite of these we do not bear in mind what is beneficial to us, carried away as we are, out of delusion, by the group of poisoning senses. (A. A. R.).

1274*

अनल्पं संतापं शमयति मनोजन्मजनितं
तथा शीतं स्फीतं हिमवति निशीथे ग्लपयति ।
तदेवं कोऽप्यूष्मा रमणपरिरम्भोत्सवमिलत्-
पुरन्ध्रीनीरन्ध्रस्तनकलशजन्मा विजयते ॥

(आ) SkV 580, Kav 304, Prasanna 133*a*
(*a*) जनयति [श°] Prasanna.
(*b*) श्लथयति [ग्ल°] Prasanna, Kav (var.).
(*d*) पुरंध्रीनं [पु°] Prasanna; °स्वस्त° Kav (var.).
Śikhariṇī metre.

It allays the hot fever born love /and dispels the sharp cold of a snowy night:/ hail to their wondrous warmth/ that comes from a woman's close-set jarlike breasts meeting together at the festival/ of her dear love's embrace. (D. H. H. Ingalls's translation).

1275*

अनल्पचिन्ताभरमोहनिश्चला
विलोक्यमानैव करोति साध्वसम् ।
स्वभावशोभानतिमात्रभूषणा
तनुस्तवेयं बत किं नु सुन्दरि ॥

(अ) Amar (Amar (S) 65 [136] Amar (K) 65. (Amar (POS Appendix A 7., Amar (NSP) 65)[1]. To be read together with No. 5819.
(*a*) अनन्तचिन्ता° Amar (var.); मोहविह्वलं Amar (var.).
(*b*) विलोक्यतामेव करोमि साध्वसम् Amar (var.).
(*c*) °वशो भात्वतिमात्रसुन्दरा Amar (var.); °मात्रभूषणं Amar (var.).
(*d*) न [नु] Amar (var.); तु [नु] Amar (Var.); सुन्दरी Amar (var.)
Vaṁśastha metre.

1. Western (Arj) 65; Southern (vema) om; Ravi om; Rāma om; Br. MM 76; BORI I 80; BORI II 78.

Your body though motionless due to weighty delusions of deep anxiety makes me tremble with love when looked at. O charming lady, what alas ! will your charm do to me if you adorn a little your natural loveliness ? (A. A. R.).

1276*

अनल्पत्वात् प्रधानत्वाद् वंशस्येवेतरे स्वराः ।
विजिगीषोर्नृपतयः प्रयान्ति परिवारताम् ॥

(अ) Śiś 2.90

Other kings become the attendants of the conqueror, owing to his greatness and preëminence just as the other notes (of the musical scale) accompany a *vaṁśa* note, on account of the height of its pitch and its being the leading note. (M. S. Bhandare's translation).

1277

अनवद्यमवद्यं स्याद् वारुणीलेशमात्रतः ।
तद्वच्छिष्यो विरुद्धार्थाद् विगुरोरेव नश्यति ॥

(आ) Lau 23.

A pure object becomes impure by contact with even a drop of liquor; so also the student is ruined by a bad teacher of perverted knowledge. (V. Krishnamacharya's translation).

अनवद्या भवन्त्यर्थाः see No. 1339.

1278*

अनवरतकनकवितरण-
जललवभृतकरतरङ्गितार्थिततेः ।
भणितिरिव मतिर्मतिरिव
चेष्टा चेष्टेव कीर्तिरतिविमला ॥

(आ) Kpr 10,412 (p. 580).
Gīti-āryā metre.

Of him who has collected in the form of waves all the beggars by means of his hand full of the water (used in ) uninterrupted gifts of gold—of such a king, the Intellect or heart is pure as his words, his actions like his intellect and his fame pure as his actions. (G. Jhā's translation).

1279*

अनवरतधनुर्ज्यास्फालनक्रूरपूर्वं
रविकिरणसहिष्णु स्वेदलेशैरभिन्नम् ।
अपचितमपि गात्रं व्यायतत्वादलक्ष्यं
गिरिचर इव नागः प्राणसारं बिभर्ति ॥

(अ) Śāk 2. 4 (cf. A. Scharpè's Kālidāsa-Lexicon I. 1,p. 27)
(आ) SR 141.2, SSB 458.3.
(*a*) °क्रूरकर्मा Śāk (var.), SR, SSB.
(*b*) °सहिष्णुः Śāk (var.),SR, SSB;अभिन्नः Śāk (var.), SR, SSB.
(*c*) उपचितम् SR, SSB.
Mālinī metre.

Like the majestic elephant that roams/ o'er mountain wilds, so does the king display/ a stalwart frame, instinct with

vigorous life. /His brawny arms and manly chest are scored/by frequent passage of the sounding string; / unharmed he bears the midday sun; no toil/his mighty spirit daunts; his sturdy limbs,/ stripped of redundant flesh, relinquish nought/ of their robust proportions, but appear/ in muscle, nerve, and sinewy fibre cased. (Sir Monier-Williams translation).

1280*

अनवरतनयनविगलित-
　जललवघटिताक्षसूत्रवलयेन ।
मृत्युंजयमिव जपति
　त्वद्गोत्रं विरहिणी बाला ॥

(आ) VS 1386.
(*b*) लवाविघटित VS (var.).
Āryā metre.

This your young wife separated from you counts in the rosary the letters of your name, as if it were the name of lord Śiva—in the rosary of beads formed by drops of tears dripping incessantly from her eyes (A. A. R.).

1281*

अनवरतनयनविगलित-
　जललवपरिमुषितपत्रलेखान्तम् ।
करतलनिषण्णमबले
　वदनमिदं कं न तापयति ॥

(आ) VS 1595.
Āryā metre.

O (helpless) lady, whom does not this face of yours torment—the face resting on your hands and whose ornamental make-up has been spoiled by drops of tears falling from your eyes incessantly ? (A. A. R.).

1282

अनवरतपरोपकरण-
　व्यग्रीभवदमलचेतसां महताम् ।
आपातकाटवानि
　स्फुरन्ति वचनानि भेषजानीव ॥

(आ) SRK 221. 46 (a. Prasaṅgaratnāvali).
(*d*) स्फरंति SRK.
Gīti/-āryā metre.

The guileless and deep words of the great, whose pure minds are ever devoted to rendering help to others, shine like medicinal plants of the forest which are effective in cures. (A. A. R.).

1283*

अनवरतरसेन रागभाजा
　करजपरिक्षतिलब्धसंस्तवेन ।
सपदि तरुणपल्लवेन वध्वा
　विगतदयं खलु खण्डितेन मम्ले ॥

(अ) Śiś 7.31.
Puṣpitāgrā metre.

The tender leaf of the young man that is full of *rāga* [red colour : love] due to the incessant flow of *rasa* [sap: passion] and acquainted with nail marks has faded when *khaṇḍita* [plucked : roughly treated] mercilessly by the young woman. (A. A. R.).

अनवसरे गुणवानपि see पश्य शलाकावसरे

1284

अनवसरे च यदुक्तं
　सुभाषितं तच्च भवति हास्याय ।
रहसि प्रौढवधूनां
　रतिसमये वेदपाठ इव ॥

(आ) SR 170. 756, SSB 505,756.
Āryā metre.

Even an excellent saying, if spoken in an inappropriate moment, turns out to be ludicrous, just as the recitation of the Vedic text at the time of love sports with passionate women in privacy. (A.A.R.).

1285

अनवस्थितचित्तस्य न जने न वने सुखम् ।
जने दहति संसर्गो वने सङ्गविवर्जनम् ॥

(अ) Cr 50 (CV 13.15, CNP I 92, CNT IV 93, CNM 91, CPS, 315.24).
(आ) IS 258, Sama 1. अ 106.
(*a*) °कार्यस्य (कर्म° or कामै°) [°चि°]CV, Sama.
(*b*) रतिः [सु°] CNP I.
(*ab*) °कर्म कर्मवृत्तस्य/न जनेत्तवने सु° CV (var.).
(*c*) जनो CV (var.), CPS, Sama/संसर्गात् (°गाद्) CV (var.), CPS, Sama; दह्यति सङ्गेन CNM, CNP I.
(*d*) वनं (व°) CV(var.),CPS, Sama; सङ्गविवर्जनात् (°वजिते ;° वर्जितिम् CV (var.),CNM, CNPI, CPS, Sama.

An unsteady-minded person is neither happy among men nor in the forest: among men he is tormented by (their) company; in the forest by the lack of company.

1286

अनवस्थितचित्तानां प्रसादोऽपि भयंकरः ।
सर्पी हन्ति किल स्नेहाद् अपत्यानि न वैरतः ॥

(आ) IS 259, Subh, 296. Cf. क्वचिद्रुष्टः क्वचित्तुष्टः.
(c) सर्पिणयत्ति किल स्नेहात् Subh.
(d) चापत्यानि Subh.

Even the brightness of men who are of unstable character brings danger; as is well known, a female serpent kills her offsprings out of love and not out of hate.

1287

अनवहितः किमशक्तो
विबुधैरभ्यर्थितः किमतिरसिकः ।
सर्वंकषोऽपि कालस्
तिरयति सूक्तानि न कवीनाम् ॥

(आ) JS 38.9 (a Vallabhadeva).
(b) किमथ° JS (var.).
Āryā metre.

Is time powerless by oversight? Is it, as a very good appreciator of excellences, he has been requested by the wise? Time, though a destroyer of every thing, does not screen [conceal] the good sayings of poets. (A. A. R. )

अनवाप्तरजा गौरी see No. 3628.

1288

अनवाप्यं च शोकेन शरीरं चोपतप्यते ।
अमित्राश्च प्रहृष्यन्ति मा स्म शोके मनः कृथाः॥

(अ) MBh (MBh (Bh) 5. 36, 43, MBh (C) 5.35, 45, MBh (C) 1304).
(आ) SR 381. 158, (a. MBh), IS 260.
(a) अनवाप्य or संप्राप्तं or अनिवार्यं or अपह्रास्यश्च (°स्यं) [अन°] MBh (var).
(b) वै प्रतप्यते or चोपतप्यते (°पद्यते) or उपतप्यते [°चो] MBh (var.).
(c) प्रहृष्यंते MBh (var.).

Nothing is gained through grief; on the other hand, the body suffers much and foes rejoice; never lose the mind to grieve. (V. P. N. Menon's translation).

अनवाप्य च शोकेन see No. 1288.

1289

अनवेक्षितमर्यादं नास्तिकं विप्रलुम्पकम् ।
अरक्षितारमत्तारं नृपं विद्यादधोगतिम् ॥

(अ) Mn. 8. 309.
(आ) VirR 255,. 10-1.
(a) अनपेक्षितम् Mn (var.) (Kullūka).
(b) विप्रलोपकम् Mn (var.) (Nandana and VirR).
(d) नृपं गच्छेदधोगतिम् Mn (var.) (Govindarāja); असत्यं च नृपं त्यजेत् Mn (var.) (Nandana, Medhātithi).

Know that the king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death). (G. Bühler's translation).

1290

अनव्यये व्ययं याति व्यये याति सुविस्तृतिम् ।
अपूर्वस्तव कोशोऽयं विद्याकोशेषु भारति ॥

(आ) RJ 1, 111.

O goddess of speech, novel is your treasury of learning among treasuries, inasmuch as it decreases when it is unspent and increases greatly when utilised. ( A. A. R.).

1291*

अनसि सीदति सैकतवर्त्मनि
प्रचुरभारभरक्षपितौक्षके ।
गुरुभरोद्धरणोद्धुरकंधरं
स्मरति सारथिरेष धुरंधरम् ॥

(आ) ŚP 962, SR 234.142 (a. ŚP), SSB 630.6, SRK 182.2 (a. ŚP), Any 44.48, AAS 7.3, RJ 478.
(b) °पितोदके SRK; °पितोक्षणि AAS.
(c) °कंधरं VS, Any.
(d) सारथिरथ VS, Any; सारथिरन्ययु° AAS.
Drutavilambita metre.

The driver of the cart remembers (with gratitude) that prominent ox capable of bearing the burden, whose

neck is held high to pull out the heavy load, when the cart is stuck up in a sandy path with the bulls exhausted by the exceptionally heavy load. (A. A. R.).

1292

अनसूयः कृतप्रज्ञः शोभनान्याचरन् सदा ।
अकृच्छ्रात् सुखमाप्नोति सर्वत्र च विराजते ॥

(अ) MBh (MBh (Bh) 5.35. 55, MBh (C) 5.34, 66-7, MBh (C) 1246-7); cf. No. 3788.
(आ) IS 261.
(*a*) अनुसूयुः MBh (var.); कृतज्ञश्च MBh (var.); दृढप्रज्ञः MBh (var.).
(*b*) धर्ममेवाचरेत्सदा MBh (var).
(*c*) न कृच्छ्रं (°च्छ्र) or ससुखं or अचिरात् [अ°] MBh (var); महद् or शुभम् [सु°] MBh. (var.).
(*d*) अपि or स or तु [च] MBh. (var.); विरोचते [°रा°] MBh (var).

He that is not envious and is possessed of wisdom, and is constantly engaged in doing what is only good, will never come into great misery. On the other hand, he shines everywhere, (V. P. N. Menon's translation).

1293

अनसूया क्षमा शान्तिः संतोषः प्रियवादिता ।
कामक्रोधपरित्यागः शिष्टाचारनिदर्शनम् ॥

(आ) SRHt 22. 4 (a. MBh).
(*b*) सन्तोषः SRHt.

The signs [proof] of good conduct are the absence of envy, patience, quietitude, contentment, sweet-speaking and the giving up of passion and anger. (A.A.R.).

1294

अनसूयार्जवं शौचं संतोषः प्रियवादिता ।
दमः सत्यमनायासो न भवन्ति दुरात्मनाम् ॥

(अ) MBh (MBh (Bh) 5. 34.69, MBh (C) 5.33, 71, MBh (C) 1166).
(आ) IS 262.
(*b*) नाभिमानिता [प्रिय°] MBh (var.).
(*d*) नैष मार्गो [न भ°] MBh (var.).

Absence of envy, straightforwardness, purity, contentment, sweetness of speech, self-control, truthfulness and steadiness—these the wicked never possess. ( V.P.N. Menon's translation).

अनसूयुः कृतज्ञश्च see No. 1292.

1295

अनस्तमितसारस्य तेजसस्तद्विजृम्भितम् ।
येन पाषाणखण्डस्य मूल्यमल्पं वसुंधरा ॥

(आ) ŚP 1098, SR 217. 49 (a. ŚP), SSB 601.3, Any 88.25.
(*b*) मौल्य° ŚP; वसुंधरा ŚP, SR, Any.

Triumphant is the brilliance of that piece of stone [gem or: heroic person] whose intrinsic worth is undiminished and hence the earth itself is of little value (in comparison). (A. A. R.).

1296

अनहूतो see No. 1363A

1297

अनाकलितमानुष्याः क्षमासंस्पर्शवर्जिताः ।
प्रतिबुद्धैर्न सेव्यन्ते पूर्वदेवविरोधिनः ॥

(आ) SNi 5.10.

Those who are not proficient in associating with groups of people and devoid of the touch of patience [those who not touch the ground] and inimical to the fame of men of the past and the gods, are not welcomed by intelligent people, like the Piśāca-s [Goblins]. (A. A. R.).

1298*

अनाकाशे चन्द्रः सरसिजदलद्वन्द्वसहितो
गृहीतः पश्चार्धे कुटिलकुटिलैः सोऽपि तिमिरैः ।
सुधां मुञ्चत्युच्चैरनिशमथ संमोहजननीं
किमुत्पातालीयं वदत जगतः कर्तुमुदिता ।

(आ) ŚP 3324, JS 182. 32, SR 263. 197 (a. ŚP), SSB 80.83.
(*a*) चन्द्रस्सर° JS.
(*b*) पूर्वार्द्धे SH; कुटिलैस्सोऽपि JS.
(*c*) °रशनिमथ SR, SSB; °जननी SR.
(*d*) कर्तुरुदिता SR, SSB.

Śikhariṇī metre.

(This beautiful young lady is verily) the moon, but not situated in the sky [or face] with a pair of blue lilies [or: eyes] furnished at the back with extremely crooked [or: curled] darkness [or: tresses]

and sheds ambrosia [or: rays] day and night producing infatuation— tell me, is this risen in the world as a series of portents (A. A. R.).

1299*

अनाकूतैरेव प्रियसहचरीणां शिशुतया
वचोभिः पाञ्चालीमिथुनमधुना संगमयितुम् ।
उपादत्ते नो वा विरमति न वा केवलमियं
कपोलौ कल्याणी पुलकमुकुलैर्दन्तुरयति ॥

(अ) Anargharāghava 3. 5.
(आ) ŚP 3279 (a. Murāri), JS 173.1 (Murāri), SR 255.27 (a. ŚP), SSB 65. 31 (a Murāri), RJ 755, Vidy 735 (a Murāri), SH 1817 (a. Murāri).
(a) अनाहूतैरेव Vidy.
(b) वचाभिः SH.
Śikhariṇī metre.

Due to her being a child, she [Sītā] did not mind the hidden meanings in the words of her dear playmates, but took up a male and female doll to unite them in marriage; but she neither joined them in this way nor did she desist from doing so; but the auspicious girl only made her cheeks bristle with the hair standing on ends. (A. A. R.).

1300*

अनाकृष्टस्य विषयैर् विद्यानां पारदृश्वनः ।
तस्य धर्मरतेरासीद् वृद्धत्वं जरसा विना ॥

(अ) Ragh 1. 23, (cf. A. Scharpè's Kālidāsa-Lexicon I.4; p. 18).
(आ) Almm 21.

He[1] was not tempted by carnal pleasures, he had seen the very end of (mastered) all branches of knowledge; and had his heart set on the discharge of his duty; so that he had all the perfection of old age without being (actually) aged. (M. R. Kale's translation).

1 King Dilipa.

अनागतं कुलशीलं see No. 419.

1301*

अनागतं भयं दृष्ट्वा नीतिशास्त्रविशारदः ।
अवसन्मूषकस्तत्र कृत्वा शतमुखं बिलम् ॥

(अ) P (PT 2. 4, PTem 2. 4. PP 2.10, PtsK 2.14; cf. PS 1. 794, Cf, PRE 1. 25), H (HJ 1.39, *ad* HS 1.33, HH 11.18-9); (cf. KSS 10.61, 69). cf. Ru. 90.
(आ) IS 265.
(इ) Old Syriac 2. 5, Ar. 3.18.
(a) अनागतभयं IS.
(c) मूषिकस् H.
(d) वृद्धः H.

The mouse, in social ethics skilled,/ saw danger coming. Then/he built and was residing in/a hundred-gated den. (A.W. Ryder's translation).

1302

अनागतं यः कुरुते स शोभते
स शोचते यो न करोत्यनागतम्
वने वसन्नेव जरामुपागतो
बिलस्य वाचा न कदापि हि श्रुता ।

(अ) P (PT तृतीय परिशिष्टम् 79, PP 3, 194, Pts. 3. 164 and 3. 166, Pts 3. 226 and 3.228, PD 300. 14, PT2, 3. 11, PM 3.66).
(आ) IS 263, Subh 122.
(a) शोचते PT.H.
(b) शोच्यते PtsK; शोभते PD.
(c) जरा ममागादसतः सदाबिले PT; वनेऽत्र संस्थस्य समागता जरा Pts, PtsK; वसन्नत्र PD.
(d) वाङ् नैव श्रुता मया क्वचित् PT; वाचो न कदाचन श्रुताः PD; वाणी न Pts PtsK; मे [नः] PtsK; न [हि] Pts.
Vaṁśastha metre.

Joy comes from knowing what to dread,/ and sorrow smites the dunderhead;/ a long life through the woods I've walked,/ but never heard a cave that talked. (A. W. Ryder's translation).

अनागतं हि बुध्यते प्रीतिं see No. 419.

1303

अनागतं हि बुध्येत यच्च कार्यं पुरः स्थितम् ।
न तु बुद्धिक्षयात् किंचिद् अतिक्रामेत् प्रयोजनम् ॥

(अ) MBh (MBh (Bh) Ādiparvan, Appendix I 81, lines 169-170; MBh (C) 1.142, 82-3; MBh (C) 1. 5624).
(आ) IS 264.
(b) उपस्थितम् [पु° स्थि°] MBh (var.).
(d) अतिक्रांतमपेक्षयेत् (°मुपेक्षयेत्; °वेक्ष्यते; °वेक्षयेत् MBh (var.).

One should think about the future and chiefly about the imminent and should not, due to lack of consideration, neglect anything that could one bring to one's (main) objective.

अनागतभतौ see No. 1305

अनागतमौ see No. 1305

1304

अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्यति ।
स तिरस्कारमाप्नोति भग्नभाण्डो द्विजो यथा ॥

(अ) H (HJ 4.19, HS 4.15, HM 4.16, HK 4.20, HP 4. 20, HN 4.20, HH 103,20-1, HC 138. 17-8); cf. No. 1305.

(आ) IS 266.

(a) यथा द्विजः HP, HN.

He who, having formed a design that has not yet come to pass, exults, (will) incur disgrace, like the Brāhmaṇa that broke the vessels. (F. Johnson's translation).

1305

अनागतवतीं चिन्तां यो नरः कर्तुमिच्छति ।
स भमौ पाण्डुरः शेते सोमशर्मपिता यथा ॥

(अ) P (PT 5.2, PTem 5.2, PS 5.2, PN, 5.2 PP 5.53, Pts 5.71 and 5.72, PtsK 5.59and 5.60, PRE 5.2, PD 310. 145. PM 5.36). cf, KṣB 16.552; cf, No. 1304 cf. ZDMG 58. 26 and Ru 179.

(आ) IS 267.

(इ) Old Syriac 4.2.

(a) अनागतमौ PS; अनागतां मतौ PS (var); अनागतमतौ PS (var.); अनागतविथां PS (var.).

(b) असंभाव्यां करोति यः PP, Pts, PtsK.

(c) सततं पाण्डुराङ्गस्स्यात् PD; तथा [भू°] PS; एव [भू°] PP, Pts, Pts K; पाण्डरश् PS (var.).

(d) नागशर्मपिता यथा PD.

A man who wants to dream about the future will find himself lying on the ground all whitened, like Somaśarman's father. (F. Edgerton's translation in PRE).

अनागतविथां see No. 1305.

1306

अनागतविधाता च प्रत्युत्पन्नमतिश्च यः ।
द्वावेव सुखमेधेते दीर्घसूत्री विनश्यति ॥

(अ) MBh (MBh (Bh) *ad* 12, 135, 1 (307*), MBh (R) 12.137.1 and 12.137, 20, MBh, (C) 12.4889 and 4908), P (PT I. 128 PTem 1.117, PS 1.118, PN 2. 95, PP 1.326, Pts, 1. 318, PtsK 1.361 and. 1. 367, PRE 1.127,, PD 308. 118, PM 1. 133, Ptu 1. 42), H (HJ 4.5, HS 4.5, HM 4.6, HK 4.5, HP 4.5, HN 4.5, HH 99.7-8, HC 132. 17-8) Cr. 51 (CV 13.6, CNP I 85, CNP II 122, CNPh, 154, CNT IV 86, CPS 313. 21); cf. KSS 10.60, 178; cf. KṣB. 16.336, cf. JSAIL 24. 129 and 30.88; cf, Ru 68.

(आ) SRHt 56.1 (a. Vallabhadeva); IS 268, Sama 1.105, SSSN 46.1

(इ) Old Syriac 1.47, Tantr (OJ) 74.

(a) अनागतिविधाता CNP II Tantr (OJ).

(b) द्वाविमौ SSSN; तथा [च यः] MBh (var), PN, PtsK, PD, H, Cr, Sama; सः [यः] PS (var.).

(c) द्वावेते MBh (var); CV (var), PP (var); द्वावेतौ MBh (var.), PT, PTem, PS, PN. PP, Pts, PtsK PRE, H, Cr, SRHt, द्वाविमौ PS (var.), PD, PTu, SSSN; सुखम् PP. (var.); एधन्ते [एधेते] HP (var.).

(d) यद्भविष्यन्ति भावि च CNPII; यद्भविष्यो [दी°] PT, PTem, PS, PN, PP, Pts, PtsK, PRE, PD, H, Cr (but CNP I as above), SRHt, Sama, SSSN, Tantri (oj); Tantr (oj); दीर्घसूत्रौ MBh (var); विशेष्यति PS (var); विनाशितः PS (var); विनस्यति CV (var); भविष्यति HS (var); दैवदृष्टिर् CV (var.).

These two : one that provides for the future and one having presence in mind are always happy; a procrastinating man[1] perishes.

1 in most texts यद्भविष्यो-what will be, will be;

1307

अनागतविधातारम् अप्रमत्तमकोपनम् ।
स्थिरारम्भमदीनं च नरं श्रीरुपतिष्ठति ॥

(आ) ŚP 1430, VS 2650, SR 62. 6 (a. ŚP), SSB 327.6 IS 269, SH 1176.

(b) अप्रतीकारकोपनं VS (MS); अप्रीतिकार° ŚP (MS).

(c) चिरार° VS; स्थिरारंभं वदान्यं च VS (MS).

(d) उपतिष्ठते ŚP, VS (MS), SR, SSB, SH.

The goddess of (good) fortune supports one whom reversal is due to befall in the future, if he is not negligent, is not inclined to fall into anger, is persevering and is not faint-hearted.

1308

अनागतविधानं च कर्तव्यं विषये नृपैः ॥
आगमश्चापि कर्तव्यस् तथा दोषो न जायते ॥

(अ) R (R (Bar) Bālakāṇḍa, App I. No. 3, lines 11-2, R (G) 1. 16, 8).

(आ) IS 270, Skr 37.
(a) अनगत° R (var) or अनागते R (var); °विकारं R (var); तु [च] R (var.).
(b) °विषये न R (var) (*contra metrum*).
(c) आगममश्रात्र R (var.); कर्तव्यो R. (var.).
(d) तदा or यथा [त°] R (var.).

A king should take precautions for possible disturbances in his kingdom and also for the present situation; thus no harm will be done. (A.A.R.).

1309

अनागतविधानं तु कर्तव्यं शुभमिच्छता ।
आपदं शङ्कमानेन पुरुषेण विपश्चिता ॥

(अ) R (R (Bar) 3.23. 10, R (B) 3, 24,11, R (G) 3. 30, 20).
(आ) SSap 257.
(a) च[तु] R (var.).
(b) शुभलक्षण: or इह (°ति) लक्षण: or शुभदर्शन or जयमिच्छता R (var.).
(c) आपदाशंकमानेन R (var.), SSap; आत्मदेशं (अप°) सदा वीर R (var); शंसमानेन or ततुकामेन [श°] R (var.).
(d) विजानता R (var.).

A considerate person that wisheth for his welfare, apprehending peril, should prevent disaster ere it arrives. (M. N. Dutt's translation).

अनागतां मतौ चिन्तां see No. 1305.

अनागतिविधाता see No. 1306.

1310

अनागतोपधं हिंस्रं दुर्बुद्धिमबहुश्रुतम् ।
त्यक्तोपात्तं मद्यपान- द्यूतस्त्रीमृगयाप्रियम् ॥
कार्ये महति युञ्जानो हीयतेऽर्थपतिः श्रिया ॥

(आ) SRHt 102.8 (a. MBh), SSN 2.64.8, + *a* of 2.64.9.
(a) अनितिकोविदं SSSN.

A king (lord of riches) will be deprived of his prosperity, if he employs in serious undertakings a person who is without honesty, loyalty and other virtues, injuring others, evil-minded, not well-learned, a loser of gains, and addicted to drinking wine, gambling, lustful women and hunting (A. A. R.)

1311*

अनाघ्रातं पुष्पं किसलयमलूनं कररुहै॒र्
अनाविद्धं रत्नं मधु नवमनास्वादितरसम् ।
अखण्डं पुण्यानां फलमिव च तद्रूपमनघं
न जाने भोक्तारं कमिह समुपस्थास्यति विधिः॥

(अ) Śāk 2. 11 (in some texts 2.10); (cf A. Scharpé's Kālidāsa-Lexicon I 1; p. 30), BhŚ 203.
(आ) ŚP 3271 (a. Kālidāsa), VS 1332 (a. Kālidāsa) Sar 426. 44, Amd 256, 713, Daśarūpa *ad* 2. 34 (a. Śāk), SR 255. 25 (a. Śāk), SSB 65. 29 (a. Kālidāsa), SRK 286.8 (a. Śāk), IS 271, Pr 362.
(a) पुष्पं BhŚ (var.); किशलयम् BhŚ.
(b) अनमुक्तं (°मुक्तं BhŚ (var.), Śāk (var), Amd, Sar (var.), BhŚ (var.), मधुवनम् [म° नि°] BhŚ (var); निधुवनं [म° नि°] BhŚ (var.) I
(c) भवद् रूपमनघं BhŚ, फलमपि तद्रूपमधिकं IS.
(d) क इह (or इव) BhŚ (but Ao-r as above) किमिह BhŚ (var.); कमिव VS, Amd; कथमपि समुपस्त्यत इति BhŚ. (var.); समुपस्थास्यत BhŚ, (but A in BhŚ as above); इति [भु]BhŚ (but A as above), VS; भुवि,[वि°] Śāk(var.), VS, Amd, SRV.
Śikhariṇī metre.

This peerless maid is like a fragrant flower,/ whose perfumed breath has never been diffused;/ a tender bud that no profaning hand has dared to sever from its parent stalk;/a gem of priceless water, just released pure and unblemished from its glittering bed./ Or may the maiden haply be compared/ to sweetest honey, that no mortal lip/has sipped; or, rather, to the mellowed fruit/of virtuous actions in some former birth (Sir Monier-Williams's translation).

1312

अनातपत्रोऽप्ययमत्र लक्ष्यते
सितातपत्रैरिव सर्वतो वृतः ।
अचामरोऽप्येष सदैव वीज्यते
विलासबालव्यजनेन कोऽप्ययम् ॥

(अ) Navasāhasāṁkacarita 4.31.
(आ) ARJ 209.4-7.
Vaṁśastha metre.

This person, though without the (royal) umbrella is seen to be surrounded on all sides with white umbrellas; and though not possessed of the (royal) chowries he is always fanned by the bushy tail of the *camarī*-deer in the form of his own lustre. (A. A. R.).

1313

अनातुरोत्कण्ठितयोः प्रसिध्यता
समागमेनापि रतिर्न मां प्रति ।
परस्परप्राप्तिनिराशयोर्वरं
शरीरनाशोऽपि समानुरागयोः ॥

(अ) Māl 3. 15 (cf. A. Scharpè's Kālidāsa-Lexicon I 2; p. 34).
(आ) SR 381.159 (a. Māl.), IS 272.
(a) अनादरोत्क° Māl (var.).
(d) समानरागयोः IS.
Vaṁśastha metre.

To me [that is, in my eyes] (there is) no pleasure even from a union brought about successfully between two (lovers, one of whom is) indifferent and (the other is) restless (in love); better (is) even the destruction of bodies of two who are equally affectionate but who despair of securing each other. (R. D. Karmarkar's translation).

1314

अनात्मवान् नयद्वेषी वर्धयन्नरिसंपदः ।
प्राप्यापि महदैश्वर्यं सह तेन विनश्यति ॥

(अ) KN (KN (ĀnSS) 5.4; KN (BI) 5.4).
(आ) SRHt 64.4 (a. KN), SR 381, 161 (a. KN), SSSN 53.6, IS 273.
(b) अतिसम्पदः KN (BI), SR, °सम्पदम् SSSN.
(d) विपद्यते KN (BI), SRHt, SR, SSSN.

An unjust and worthless king indirectly helps in enhancing the prosperity of his foes; (he) meets with destruction even during his (apparently) sunny days. (M. N. Dutt's translation).

1315

अनाथानां दरिद्राणां बालवृद्धतपस्विनाम् ।
अन्यायपरिभूतानां सर्वेषां पार्थिवो गतिः ॥

(अ) Cr 52 (CS 1.82, CNG 265, Crn 38). See दुर्बलस्य बलं राजा and दुर्बलानामनाथानां.
(आ) IS 7443.
(a) दरिद्राणाम् अनाथानां CNG; अनाथानं CS (var.).
(c) अनायपरिभूतानां CS (var); अन्यानां परिभूतानां CS (var.).
(d) प्रथिवो CS (var.); गति CS (var.).

The king is the refuge of the defenseless, of the poor, of children, of the aged, of the ascetics, and of all those who are unjustly oppressed.

1316

अनाथानां नाथो गतिरगतिकानां व्यसनिनां
विनेता भीतानामभयमधृतीनां भरवशः ।
सुहृद्बन्धुः स्वामी शरणमुपकारी वरगुरुः
पिता माता भ्राता जगति पुरुषो यः स नृपतिः ॥

(अ) Cr 53 (CR 4.30, CPS 89.19, Crn 8). See No. 1315,
(इ) (Cf. DhN (P) 263, SN (P) 62.).
(b) विनीतो (°ता) CR (var), CPS; अनतीना [अधृ°] CR (var.).
(c) सुहृद्बन्धुत् CR (var.). ब° स्वा° tr. CR (var).
(d) यस् [यः] CR (var.).
Śikhariṇī metre.

He is the (real) king who is the refuge of the helpless, the support to the friendless, the chastiser of those addicted to vices, the protector to the frightened, sustainer of the timid, the benefactor, the excellent preceptor, father, mother and brother to the people.

1317

अनाथान् रोगिणो यश्च पुत्रवत् परिपालयेत् ।
गुरुणा समनुज्ञातः स भिषक्छब्दमश्नुते ॥

(आ) SRHt 135.4 (a. Saṅgraha), SSSN 98.2.

He (richly) deserves the title of a physician who takes care of helpless sick people like his sons, being permitted by his *guru* (preceptor or elders). (A.A.R.)

अनाथो व्यावकर्ता च see No. 1348.

1318

अनादरपरो विद्वान् ईहमानः स्थिरां श्रियम् ।
अग्नेः शेषमृणाच्छेषं शत्रोः शेषं न शेषयेत् ॥

(आ) Prab (Prab (TSS) 5.11, Prab, (V) 15.11 Prab (B) S.11, Prab (NSP) 5.11); cf. ऋणशेषम् and ऋणशेषो.
(आ) *cd ad* ŚiŚ 2.35, SR 379.86 (a Prab), IS 172.
(a) अत्यादरपरः (°रो SR) [अना°] Prab (B), Prab (NSP) (var.), IS, SR.
(b) परां [स्थि] IS.

A wise man who is solicitous about his property, will not suffer to exist any remanant of fire, of debt, or of an enemy. (J. Taylor's translation).

1319

अनादरहतां सेवां दाम्पत्यं प्रेमवर्जितम् ।
मत्रीं च हेतुसापेक्षां चेतना नाधिकुर्वते ॥

(आ) SRHt 189.26 (a.Kpr., but not found there), SSSN. 180.21.
(*a*) अनादरभृतां SSSN.
Wisdom does not authorise service vitiated by disregard, married life without love, and friendship which is not spontaneous[requiring a cause]. (A.A.R.).

1320**

अनादरालोकविवृद्धशोकः
पितुः प्रियावाक्यवशंगतस्य ।
औत्तानपादिर्जगतां शरण्यम्
आराध्य विष्णुं पदमग्र्यमायात् ॥

(आ) Pras 2.7
Upajāti metre (Upendravajrā and Indravajrā).
Dhruva (the Pole star), the son of Uttānapāda, who was greatly sorrow-stricken by the disregard of his father under the influence of the advice of his beloved (first wife), became the refuge of the world (at the time of marriages) and attained a high position by worshipping lord Viṣṇu. (A. A.R.).

1321

अनादायी व्ययं कुर्याद् असहायी रणप्रियः ।
आतुरः सर्वभक्षी च नरः शीघ्रं विनश्यति ॥

(आ) SR 167.353, SSB 501.653.
Persons, who spend (much) without (fresh) income, who are fond of battles but without allies, and eating much (all things) though in ill-health soon come to grief. (A. A. R.).

1322

अनादिधाविस्वपरंपराया
हेतुस्रजः स्रोतसि वेश्वरे वा ।
आयत्तधीरेष जनस्तदार्याः
किमीदृशः पर्यनुयोगयोग्यः ॥

(अ) Naiṣ 6. 102.
(*d*) पर्यनुयुज्य कार्यः Naiṣ (var.).
Upajāti metre (Upendravajrā and Indravajrā).
Noble friends, a man has his mind dependent either on God or on the current of the chain of causes of the succession of individual souls wandering without a beginning: does such a man, therefore, deserve censure (for thinking or acting in a particular way)? (K. K. Handiqui's translation.).

1323

अनादिष्टोऽपि भूपस्य दृष्ट्वा हानिकरं च यः ।
यतते तस्य नाशाय स भृत्योऽर्हो महीभुजाम् ॥

(अ) P (Pts 1. 88, Pts K 1.99).
(आ) SR 144. 91, SSB 465.9, IS 274.
He who, seeing danger, tries to prevent without waiting for an order on the part of the king, is worth to serve him.

अनादृतचमूप° see No. 518.

1324*

अनादृत्यौचित्यं ह्रियमविगणय्यातिमहतीं
यदेतस्याप्यर्थे धनलवदुराशातरलिताः ।
अलीकाहंकारज्वरकुटिलितभ्रूणि धनिनां
मुखानि प्रेक्ष्यन्ते धिगिदमतिदुष्पूरमुदरम् ॥

(आ) Skv 1464.
(*b*) यदेतस्याप्यर्थे SkV (var.); धनबल° SkV (var.).
Śikhariṇī metre.
This one should give up seemliness/ nor care for matters even of great shame;/ for such a sake, in trembling, / to be disappointed of a drop of cash;/ then to see the faces of the rich,/ frowning with the fire of their false conceit:—/ Oh, damn this belly that takes such pains to fill. (D. H. H. Ingalls's translation).

1325-26

अनादेयं नाददीत परिक्षीणोऽपि पार्थिवः ।
न चादेयं समृद्धोऽपि सूक्ष्ममप्यर्थमुत्सृजेत् ॥

अनादेयस्य चादानाद् आदेयस्य च वर्जनात् ।
दौर्बल्यं ख्याप्यते राज्ञः स प्रेत्येह च नश्यति ॥

(अ) Mn 8.170-1; (cf. Vās 19. 14-5, Y I. 338-9)
(आ) VS 2832, SR381. 162 and 164 (a. Mn), IS 275-6.
(*c*) आदेयं न स° VS.
(*h*) प्रत्येह SR.
No king, however indigent, shall take anything that ought not be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small.

In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this

(world) and after death. (G. Bühler's translation).

अनादेयस्य चादानाद् see No. 1326.

1327

अनाद्यन्ता तु सा तृष्णा अन्तर्देहगता नृणाम् ।
विनाशयति संभूता अयोनिज इवानलः ॥

(अ) MBh (MBh (Bh) 3.2.36, MBh (R) 3.2.36, MBh (C) 3.84 SkP, Kauśika khaṇḍa 46.42.
(आ) SR 381. 165 (a. MBh); IS 277.
(a) ह्यन्त° MBh (var.), SkP.
(c) भूतानि [सं°] MBh (var.), SR.
(d) अयोनिजमिवानलं MBh(var.), लोहं लोहमलं यथा SKP; अयोरज or अयोराज or आपोवज्र or अयोवज्र or अयोरुज or अयोजलम् or अयोघोर or लौहं रज [अयो°] MBh (var); इवानिलः SR.

Greed, residing within the body (of men) (and) lacking beginning and end, destroys men like fire which grow from itself.

1328

अनाप्तपुण्योपचयैर्दुरापा
फलस्य निर्धूतरजाः सवित्री ।
तुल्या भवद्दर्शनसंपदेषा
वृष्टेर्दिवो वीतबलाहकायाः ॥

(अ) Kir (Kir (NSP) 3.5, Kir (D) 3.5).
(आ) Sar 188 (p. 397).

Upajāti metre. (Upendravajrā and Indravajrā).

This great fortune of your sight, which is difficult to be had by those who have not laid by them a sufficient store of merit, which yields (the desired) fruit and removes sins, is just like a shower from cloudless sky. (S. V. Dixit's translation).

1329

अनाम्नायमला वेदा ब्राह्मणस्याव्रतं मलम् ।
मलं पृथिव्या वाहीकाः पुरुषस्यानृतं मलम् ॥

(अ) MBh (MBh (Bh) 5.39. 64 *ab* + 239*, MBh (R) 5.38, 96-7, MBh (C) 5.1524-5).
(आ) SR 381. 167 (a. MBh), IS, 278.
(a) अनभ्यासमला MBh (var.).
(c) पृथिव्यां वाहिका म्लानि: MBh. (var.); बाह्लीकाः [वा°] MBh (var), SR; बाह्लीका; MBh. (C).
(*cd*) in MBh (Bh) कौतूहलमला साध्वी विप्रवासमलाः स्त्रियः (See below कौतू°).

The scum of the Vedas is want of study; of Brāhmaṇa, absence of vows; of earth, the Vāhīkas; of men, untruth. (P. C. Roy's translation).[1]

1. MBh (Bh) has instead "of earth..."—of chaste women, curiosity; of women (in general) staying away from home (i. e. exile).

1330

अनायका विनश्यन्ति नश्यन्ति बहुनायकाः ।
स्त्रीनायका विनश्यन्ति नश्यन्ति शिशुनायकाः ॥

(अ) Cr 54 (CR 8. 63 [in some texts *ab/dc*], CPS 233. 33, jaina-rājataraṅgiṇi of Śrīvara 3.473. Crn 110). Cf. Nos. 1331 sqq.
(आ) SRHt 192.56 (a. Nītiśāstra), TP 374 *ad/cb*, IS 7444.
(a) अनायके न वस्तव्यं CR (var.).
(b) नैवं च बहुनायके CR (var.).
(c) नायकाश्च CR (var.).
(d) वस्तव्यं बधनायके CR (var.); शिशनायकाः CR (var).

(A country) which does not have a ruler perishes; (a country) which has too many rulers is lost; (a country) over which a woman rules perishes; (a country) over which an infant rules is lost.

1331

अनायके न वस्तव्यं न वसेद् बहुनायके ।
स्त्रीनायके न वस्तव्यं न वसेद् बालनायके ॥

(अ) Cr 1148 (CNI I 208, CNG 46), GP 1.115. 62. Cf. No. 1330.
(आ) ŚP 1466, SR 154. 36 (a. ŚP), SSB 481.36, IS 279.
(a) वास्तव्यं CNI I.
(b) वाच [व°] GP.
(d) न चास्तव्यं बल° CNI; तथा च बा° GP; °बल° IS.

One should not reside in a country which does not have a ruler, or (in a country) which is ruled by many, or by a woman, or by a child.

अनायके न वस्तव्यं नैव च see No. 1330.

1332

अनायव्ययकर्ता च अनाथः कलहप्रियः ।
आतुरः सर्वभक्षी च नरः शीघ्रं विनश्यति ॥

(अ) Cr 55 (CS 2.19), Crn22). Variant of No. 479.
(आ) IS 114 (Nachträge), Subh 195.

(*a*) अनार्यं (°य) च व्ययं कृत्वा CS (var.); अन्याय° CS (var.); अज्ञो (°ज्ञा) यो व्ययशीलश्च Subh; °कर्तारं° CS (but CSBD, CSB II as above); °ह्यपृय CS (var.).
(*b*) अनर्थं (°ना°) CS (var.); अन्यथ° CS (var.); अनाथ° CS (cf. N. 1348); कलहः IS; °प्रिय (°ये) CS (var.).
(*c*) आतुरे (°ले; °ल्य; °रिं) CS (var.); सर्वभक्ष CS (var.).
(*d*) सर्वत्र नश्यति [शी° वि°] CS (var.); सिध्र CS (var.); स च [नरः] CS (var.); नर (°रं) CS (var.); शिघ्रं (श्री°; श्रू°) CS (var.).

A lavish spender who is quarrelling undistinctly, who runs after all kinds of women will soon perish.

1333*

अनायासकृशं मध्यम् अशङ्कतरले दृशौ ।
अभूषणमनोहारि वपुर्वयसि सुभ्रुवः ॥

(आ) Sāh (Sāh (BI) *ad* 10.716 (p. 322), Sāh (C) *ad* 10.87), SR 254.4, SSB 64.6.

In youth, the waist of the fair-browed lady is slender though she has never toiled, her eyes are tremulous, but she is not affrighted, her body is heart-ravishing yet it is not ornamented. (Translation in Bibl. Ind. 9).

1334*

अनायि देशः कतमस्त्वयाद्य
वसन्तमुक्तस्य दशां वनस्य ।
त्वदाप्तसंकेततया कृतार्था
अव्यापि नानेन जनेन संज्ञा ॥

(अ) Naiṣ 8.25.
(आ) Kuv. 66 *ad* 128 (p. 149).
(*d*) आव्यापि Kuval.
Upajāti metre (Upendravajrā and Indravajrā).

What country hast thou today (by thy departure) reduced to the condition of a forest forsaken by the spring? May I not even hear the name that is blessed by being a symbol of thee? (K. K. Handiqui's translation).

1335

अनारतं तेन पदेषु लम्भिता
विभज्य सम्यग्विनियोगसत्क्रियाः ।
फलन्त्युपायाः परिबृंहितायतीर्
उपेत्य संघर्षमिवार्थसंपदः ॥

(अ) Kir (Kir (NSP) 1.15. Kir (D) 1.15).
(आ) SRHt 179.92 (a. Bhāravi), SSSN 81.30.
Vaṁśastha metre.

The various means of statecraft honoured by their (appropriate) use with due discrimination, yield continuously, as though rivalling with one another, profuse wealth leading to a prosperous future. (S. V. Dixit's translation).

1336

अनारतं प्रतिदिशं प्रतिदेशं जले स्थले ।
जायन्ते च म्रियन्ते च बुद्बुदा इव वारिणि ॥

(आ) Vāsiṣṭha Rāmāyaṇa 155.69.
(अ) ŚP 4339.

Incessantly, in every quarter, in every country, in water, on earth are (beings) born and dying like bubbles in water. (A. A. R.).

1337*

अनारतपरिस्खलन्नयनवारिधाराशत-
प्रवृद्धपथनिम्नगासलिलरुद्धयानोद्यमा ।
त्वदीयरिपुकामिनी बहुविदेशयानैषिणी
विनिन्दति वलद्दृशा गुरुरुषाश्रुपं प्रावृषम् ॥

(आ) SR 132.18, SSB 443.18.
Pṛthvī metre.

The wife of your enemy (O king) curses in deep anger the rains of tears with eyes turned away, as desirous of escaping to foreign countries (after the death of her husband) her attempts to go by carriage are frustrated by the waters of rivers on the roads which are in floods by the hundreds of streams of tears flowing incessantly from the eyes. (A. A. R.).

1338*

अनारब्धाक्षेपं परमकृतबाष्पव्यतिकरं
निगूढान्तस्तापं हृदयविनिपीतं व्यवसितम् ।
कृशाङ्ग्या यत्पापे व्रजति मयि नैराश्यपिशुनं
श्लथैरङ्गैरुक्तं हृदयमिदमुन्मूलयति तत् ॥

(आ) VS 1333 (a. Luṭṭaka), Skm (Skm (B) 918, Skm (POS) 2.89.3).
(*b*) अनुक्तान्तस्तापं VS; °पीतव्य° VS.
(*c*) नैराश्यपिशुने VS (var.).
(*d*) श्लथैरङ्गैरुक्तं VS (but C in VS as above)
Śikhariṇī metre.

The language [indication] of her helpless limbs eloquent of despair which the slender lady disclosed at the time of my departure (on a journey) uproots [pains] my heart deeply—her resolution (not to show sorrow) which was suppressed in the heart, the inward torment well concealed, which did not burst into tears and devoid of any (words of) censure. (A. A. R.).

1339

**अनारभ्या भवन्त्यर्थाः केचिन् नित्यं तथागताः ।**
**कृतः पुरुषकारोऽपि भवेद्येषु निरर्थकः ॥**

(अ) MBh (MBh (Bh) 5.34.20, MBh (R) 5.33. 19, MBh (C) 5.1113).
(आ) SR 381.168, IS 280.
(*a*) अनवद्या [अना°] MBh (var.).
(*b*) कृत्वा or कृत्यं [नि°] MBh (var.); तथाकृताः (°परे) MBh (var.); तथैव च [त°] MBh (var).
(*c*) हि [ऽपि] MBh (var.), SR.
(*d*) भवत्येष [भ°] MBh (var.).

Some acts are of a nature that should not be ventured at all, and some are always capable of accomplishment. Manly exertion in such acts is a waste (i. e. productive of no effect) (V. P. N. Menon's translation).

**अनारम्भो मनुष्याणां** see No. 1340.

1340

**अनारम्भस्तु कार्याणां प्रथमं बुद्धिलक्षणम् ।**
**आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥**

(अ) P (PT 3.70, PTem 3.60, PS 3.42, PP 3.114, PtsK 3.130, PPE 3.58, PD 312.179). Cf. ABORI 15.60 and Ru 149.
(आ) IS 281, PV 7.5, NBh 153, GSL 12 (from Samayocitapadyamālikā). SMa 1.54, Sama 2.31.
(*a*) अनारभ्यो (अनारम्भ) मनुष्याणां PS, PD, PV, NBh, GSL, Sama; अनारम्भो हि का° PP, PtsK, SMa.
(*c*) आरम्भान्तगमनं PS; प्रार° [आर°] PP, PtsK; आरम्भस्या° NBh; °गामित्वं SMa.

The first mark of intelligence, to be sure, is not to start things; the second mark of intelligence is to pursue to the end what you have started (F. Edgerton's translation).

**अनारम्भो मनुष्याणां** see No. 1340.

**अनारम्भो हि कार्याणां** see No. 1340.

1341*

**अनाराध्य कालीमनास्वाद्य गौडी-**
**मृते मन्त्रतन्त्राद्विना शब्दचौर्यात् ।**
**प्रबन्धं प्रगल्भं प्रकर्तुं प्रवक्तुं**
**विरिञ्चिप्रपञ्चे मदन्यः कविः कः ॥**

(आ) Ava 189.575, PV 786 (a. Akabarī-Kālidāsa).
(*b*) विना [अ°] Ava; °तन्त्रं° Ava.
(*c*) प्रवक्तुं प्रयोक्तुं प्रशस्तं° Ava.
Bhujaṅgaprayāta metre.

Which other poet is there in this wide world (the earth created by Brahmā) other than me capable of writing and boldly expounding a composition without worshipping Kālī [the goddess : Kālidāsa's works] and not having enjoyed the Gauḍī [wine: Bāṇabhaṭṭa's works] and without *mantra-s* and *Tantra-s* and avoiding plagiarism. (A.A.R.).

1342

**अनारोग्यमनायुष्यम् अस्वर्ग्यं चातिभोजनम् ।**
**अपुण्यं लोकविद्विष्टं तस्मात् तत् परिवर्जयेत् ॥**

(अ) Mn 2.57.
(आ) VīrS 488.19-20, SSap 388. 7-8.
(*b*) अस्वास्थ्यं VīrS.

Excessive eating is prejudicial to health, to fame and to (bliss in) heaven; it prevents (the acquisition of) spiritual merits, and is odious among men; one ought, for these reasons, to avoid it carefully. (G. Bühler's translation).

**अनार्थे व्ययकर्ता च** see No. 1348.

1343

**अनार्यता निष्ठुरता क्रूरता निष्क्रियात्मता ।**
**पुरुषं व्यञ्जयन्तीह लोके कलुषयोनिजम् ॥**

(अ) Mn 10.58, MBh (MBh (Bh) 13.48.40,

MBh (R) 13. 48,41 MBh (C) 13.2603); cf. Vās. 18.7.
(a) अनार्यत्वमनाचारः MBh; अनाचारं MBh (var.).
(b) क्रूरत्वं MBh; निष्क्रियात्मनः MBh (var.); निर्द° or चाप्रि° MBh (var.).
(d) नरं[लो°] MBh (var.); कल्मष° MBh (var.)

Behaviour unworthly of Āryan, harshness, cruelty and habitual neglect of the prescribed duties betray in this world a man of impure origin. (G. Bühler's translation).

अनार्यत्वमनाचारः See No. 1343.

1344*

अनार्यप्रज्ञानामिह जनवधूनां हि मनसो
महाशल्यं कर्णे तव कनकजम्बूकिसलयः ।
भ्रमन् भिक्षाहेतोरधिनगरि बुद्धोऽसि न मया?
त्वय्येतावद्द्वेषः पथिक न विधेयः पुनरपि ॥

(आ) ŚP 3778 (a Bhikṣāṭana), S R 352.34 (a. ŚP), SSB 233.34 (a. Bhikṣāṭana).
(a) अनर्यै प्र° ŚP.
Śikhariṇī metre.

The tender sprout of the golden *Jambū*-tree [rose apple, *Eugenia Jambolana*] which adorns your ear, O traveller, is painful to the minds of the wives of the people here who are not particularly cultured; are you not recognized by me as you wander in the city for alms ? I do not dislike you on that account; but this may not be done again. (A.A.R.).

1345*

अनार्यमप्याचरितं कुमार्या
भवान् मम क्षाम्यतु सौम्य तावत् ।
हंसोऽपि देवांशतयासि वन्द्यः
श्रीवत्सलक्ष्मेव हि मत्स्यमूर्तिः ॥

(अ) Naiṣ 3.57.
Upajāti metre (Upendravajrā and Indravajrā).

Gentle bird, forgive me, a girl, even if I have done something improper; though a swan, thou dost deserve homage, being divine in nature, as does Viṣṇu, incarnate in the form of a fish (K. K. Handiqui's translation).

1346

अनार्यवृत्तमप्राज्ञम् असूयकमधार्मिकम् ।
अनर्थाः क्षिप्रमायान्ति वाग्दुष्टं क्रोधनं तथा ॥

(अ) MBh (MBh (Bh) 5.38,32, MBh (R) 5.37, 35-6, MBh (C) 5.1432-3).
(आ) SRHt 84.1 (a. MBh), SR 381. 170 (a. MBh), IS 282, SSSN 73.1.
(a) अनार्यवृत्तिम् (°वृद्धम्) MBh (var.); अप्रज्ञम् MBh (var.).
(b) अकृतज्ञम्[असू°] MBh (var.); असूयक°SSSN.
(d) वाग्दुष्टं MBh (var.); वा..ष्टं SRHt कोपनं [क्रो°] SSSN.

Misfortunes soon overtake him who is of ignoble conduct, bereft of wisdom, given up to envy, inclined to unrighteousness, foul-mouthed and wrathful. (V. P. N. Menon's translation).

अनार्यस्त्वार्यसंस्थानः see कुलीनमकुलीनं वा ।
अनार्ये गुप्तदारः स्यात् see No. 1421.

1347

अनार्येण कृतघ्नेन संगतिर्मे न युज्यते ।
विनाशमपि काङ्क्षन्ति ज्ञातीनां ज्ञातयः सदा ॥

(आ) Sama 2 व 45.

It is not proper that I should have this association with a vile and ungrateful person. Relations always (only) desire the downfall of their kinsmen. (A. A. R.).

अनालभ्योऽल्पसंतुष्टः see बह्वाशी स्वल्पः ।
अनालोक्य प्रेम्णः see No. 1349.

1348

अनालोक्य व्ययं कर्ता अनाथः कलहप्रियः ।
आतुरः सर्वक्षेत्रेषु नरः शीघ्रं विनश्यति ॥

(अ) Cr 56 (CV 12.18, CNP I 68, CNP II 118, CNT IV 69, CNM 69, CNMN 59, CPS 305.41). Variant of No. 1332.
(आ) Sama 1. अ 103; cf. IS 144, Subh 195.
(a) अनाथो व्यावकर्ता च CNP I; अनाव्यय च कर्ता च CNP II; अनार्थे व्ययकर्ता च CNM, CNMN: कर्त्ता CV (var.).
(b) अनथा CV (var); अनार्थे CNMN; अनाध्यो CNM.
(c) आर्तः स्त्रीसर्वक्षेत्रेषु CV (var); सर्वभाची च CNP I, CNP II, CNM, CNMN; सार्वकार्येषु Sama.

The man who is prodigal, who is quarrelling undistinctly who runs after all kinds of women will soon perish.

1349*

अनालोच्य प्रेम्णः परिणतिमनादृत्य सुहृदस्
त्वयाकाण्डे मानः किमिति सरले संप्रति कृतः ।
समाकृष्टा ह्येते प्रलयदहनोद्भासुरशिखाः
स्वहस्तेनाङ्गारास्तदलमधुनारण्यरुदितैः ॥

(अ) Amar (Amar (D) 66, Amar (RK) 94, Amar (S) 84, Amar (K) 79, Amar (NSP) 80, Amar (POS) 84).[1]

(आ) VS 1170, SkV 659 (a. Vikaṭanitambā), Kav 372 (a. Vikaṭanitambā), Skm (Skm (B) 681, Skm (POS) 2.42,1,) (a. Amar), PG 229 (a. Amaru), SR 308.14 (a. VS), SSB 159.14, ŚB 4.414 (according to SkV), JS 197.9 (a. Vākuṭa) IS 283, SSSN 236.2.

(*a*) अनालोक्य IS; प्रेम्णः JS.

(*b*) त्वया मुग्धे मा° कि° स° प्रयसि (प्रेयसि) कृतः Amar (var); काले or कान्ते [काण्डे] Amar (var.). JS, Skm (var.); कान्ते कोपात् SSSN; तरले [स°] Amar (S), Amar (NSP) (var), Amar (POS); धृतः [कृ°] VS; प्रयसि [सं°]; SkV, Kav, Skm, PG.

(*c*) समावृष्टा Amar (var.); समाश्लिष्टा or समाकृष्या PG (var.); एते [ह्येते] Amar (RK), एव PG (var.), JS; °स्येते. SSSN; विरहद° Amar (RK), SkV. Kav; Skm, PG, SSSN; प्रणयदह° Amar (var.), नोद्भासित-शिखाः Amar (var.). नोद्भामर° SkV (var.), Skm (var.,) °भस्वरशिखा; PG (var.).

(*d*) तस्य [°रण्य°] VS.

1. Western (Arj) 80, Southern (Vema) 84, Ravi 76, Rāma 92, Br.MM 91, BORI I 96, BORI II 94.

Śikhariṇī metre.

Why hast thou, oh restless one, suddenly manifested such jealous resentment (against the loved one) without minding whither this would lead thy love and without any regard for thy friends ? Thou hast really, with thy own hands, drawn upon thyself these embers whose flames rise up blazing like that of the fire that consumes the world, therefore stop this thy weeping which avails no more than cries in the wilderness. (Ch. R. Devadhar's translation.).

1350

अनावर्ती कालो व्रजति स वृथा तन्न गणितं
दशास्तास्ताः सोढा व्यसनशतसंपातविधुराः ।
कियद्वा वक्ष्यामः किमिव बत नात्मन्युपकृतं
वयं यावत्तावत् पुनरपि तदेव व्यवसितम् ॥

(अ) BhŚ 204.

(आ) IS 284, Subh 312.

(*a*) जनावर्ती कल्ये or अनावर्तः कालो [अ° का°] BhŚ (var.); सहसा [स वृ°] BhŚ (var.); तथा [वृ°] BhŚ (var.); गदितं or गुणितं BhŚ (var.).

(*b*) दृशस [द°] BhŚ (var.); ताः ताः [ता°] BhŚ (var.); शोढव्यः BhŚ (var); °संताप° [°संपात°] BhŚ (var); विधुरा BhŚ (var.).

(*c*) कियद्व्याचक्षामः or कियद्वाचः क्ष्यामः BhŚ (var.); चक्षामः or वक्षामः [व°] BhŚ (var.); कमिव बत नामान्युपकृतं BhŚ (var.); नन्मन्यपकृतं or नामाभ्युपकृतं BhŚ (var.); अपकृतं [उप°] BhŚ (var).

(*d*) किमस्माभिर्यावत्पुनरपि [व° या°] BhŚ (var.); त्वया [वय] BhŚ (var).

Śikhariṇī metre.

Time passes on never to return, and that has been wasted without care; various painful situations have been experienced filled with hundreds of sorrows. What more shall we say ? What injury has not been done to one's self ? Still we are resolved to go on again in the same rut. (A. A. R.).

1351

अनावर्जितचित्तापि ध्रुवं सर्वान् प्रधावति ।
फलं न लभते किंचित् तृष्णा जीर्णेव कामिनी ॥

(अ) Vāsiṣṭharāmāyaṇa 1.17,22.

(आ) JS 439.12.

This avarice though unable to please others, surely, runs after everything without any tangible gain, like an unhandsome woman in love (A. A. R.).

अनावर्तः कालो see No. 1350.

1352

अनाविलं फलं भुङ्क्ते विषयाणामनुत्सुकः ।
उत्सुको लब्धरोकेण तत्र शोकेन शीर्यते ॥

(आ) SMH 12.67.

A person who is not eager to enjoy the pleasures of the senses reaps the fruit of untainted happiness; but he who runs after every opportunity gets worn out with grief. (A. A. R.).

1353

अनावृतनवद्वार- पञ्जरे विहगानिलः ।
यत्तिष्ठति तदाश्चर्यं वियोगे तस्य का कथा ॥

(आ) Daṁpatiś 285, IS 285, SR 181,171 (a. Daṁpati's).

(b) पिञ्जरे Daṁpatiś.

It is a wonder that the breath of the bird remains in the cage with nine openings all unbarred. What will be the case if it were to depart ? (A. A. R.)

1354

अनावृताः स्ववर्णेषु सर्वसाधारणाः पुरा ।
नार्यो बभूवुर्निर्वैरो यतः सर्वोऽभवज्जनः ॥

(आ) Bhāratamañjarī 1.540 (in other texts 1.547).

In olden times, women went about without a veil, and associated freely with (men of) all castes. Therefore, men (of these times) were free from enmity. (M. S. Bhandare's translation).

1355

अनावृष्टिहते देशे सस्ये च प्रलयं गते ।
धन्यास्तात न पश्यन्ति देशभङ्गं कुलक्षयम् ॥

(आ) P (Pts 2. 53, PtsK 2. 55); cf. धन्यास्ते ये न पश्यन्ति; यः सततं परिपृच्छति and विद्यमाना गतिर्येषाम्.

(आ) IS 286.

(b) शस्ये [स°] PtsK.

Lucky are those who do not see the destruction of the land and the ruin of the family, if the land is afflicted by drought and if the offsprings[1] falls into ruin.

(1) literally: fruit.

अनाश्रवे वृप्तगुरौ see No. 1357.

1356

अनाश्रिता दानपुण्यं वेदपुण्यमनाश्रिताः ।
रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिणः ॥

(आ) MBh (MBh(Bh) 5.36.51, MBh (C) 5.35, 53, MBh (C) 5.1312).

(ab) दानपुण्यं वेदपुण्यम् tr. MBh (var.).

(b) धर्मे चैव समाश्रिताः MBh (var.); देव° [वेद°] MBh (var.).

They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the Vedas, do not sojourn through life, freed from anger and aversion (P. C. Roy's translation).[1]

[1]Those that seek after salvation pass their days here bereft of all attachment and hatred, not depending on the fruits of religious merit that is had through charity or on that that is had through the performance of Vedic rituals (V.P.N. Menon's translation).

1357

अनाश्रिते वृप्तगुरौ अवज्ञां कलयेन् नृपः ।
संवर्तेन मरुत्तस्तु निरस्तमकरोद्गुरुम् ॥

(आ) Purāṇārthasaṁgraha 12.

(a) अनाश्रवे Pur° (var.).

A king may show contempt towards the preceptor (elder) if he is proud but without support : King Marutta of the Solar race ignored his family priest (Bṛhaspati), aided by Saṁvarta. (A.A.R.).

1358

अनास्था वस्तूनामभिमतगुणानामुपहृतौ
घनो गर्वस्तन्व्या रुषि च विहिताडम्बरविधिः ।
प्रहारः पादाभ्यां यमनमपि काञ्च्या चरणयोः
प्रियाया बिब्बोकं तदिदमिति धन्योऽनुभवति ॥

(आ) ŚP 3162.

Śikhariṇī metre.

It is (only) the fortunate man who enjoys the scene of the affectation of indifference shown by the beloved; for she shows disregard when things, favourites of hers, are brought to her; heavy is the pride and an uproar is created by the slender lady in her anger; kicks from her feet are administered as also fettering of the (lover's) feet by her girdle. (A. A. R.).

1359*

अनास्वादितसंभोगाः पतन्तु तव शात्रवः ।
बालवैधव्यदग्धानां कुलस्त्रीणां स्तना इव ॥

(आ) VS 2426.

Let your enemies fall (in the battle) without having tasted enjoyments like the bosoms of ladies of good family who are accursed with early widowhood (before attaining maturity). (A. A. R.).

1360

अनास्वाद्यमविक्रेयम् अनादेयमनीप्सितम् ।
दत्तं निरुपकारं यद् वन्ध्यदानेन तेन किम् ॥

(आ) Dar 6.17.

Why this sterile generosity if one gives something which is not palatable, cannot be sold, cannot be accepted, is not desired and is useless.

1361-62

अनाहिताग्निः शतगुर् अयज्वा च सहस्रगुः ।
सुरापो वृषलीभर्ता ब्रह्महा गुरुतल्पगः ।।

असत्प्रतिग्रहे युक्तः स्तेनः कुत्सितयाजकः ।
अदोषस्त्यक्तुमन्योन्यं कर्मसंकरनिश्चयात् ।।

(अ) K (K (K) 3.14.37-8, (KS) 187. 3—6, K (V) 143-4, K(J) 110.3-6, K (G) 90.5-8, K (P) 306,14-17). (Cf. Mn. 11.14.

(*a*) अनातिग्निश्शतगुर् (°गुः) K (S), K(v).

(*g*) अदोषस्त्यक्तम् K (var.).

One owning a hundred cows but not keeping the sacred fires, one owning a thousand cows but not performing a sacrifice, a drunkard, one who has married a heretical woman, a slayer of a Brahmin, a violator of an elder's bed, one addicted to receiving gifts from evil persons, a thief, a priest working for a degraded person,-(in case of these) there is no harm in abandoning each other, because of the certainty of impurity attaching to (such sacrificial) work. (R. P. Kangle's translation).

1363

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।
विश्वसित्यप्रमत्तेषु मूढचेता नराधमः ।।

(अ) MBh (MBh)(Bh) 5.33, 35, MBh (R) 5.32, 40, MBh (C) 5.1006), L in VCbr after O. 3, PM 1.25. Cf. Nos. 1366-7.

(आ) SRHt 28.2 (a. MBh), IS 287, SSSN 33.2; cf. Vyās 47.

(इ) MBh (Ju) p. 329.

(*a*) अनाहूतोप्रविष्टो यः VCbr; सम्प्रविशेत [प्र°] MBh (var.), SSSN सम्प्रविशत्य् SRHt SSSN

(*b*) प्रविष्टो [अ°] MBh (var).

(*c*) अविश्वस्ते विश्वसिति (°सति or सीत MBh (var.); विश्वसेद्यः प्रमत्तेषु MBh; अदत्तमासनं भेजे VCbr, PM (seed; बलवन्तंच...(वो or यो) द्वेष्टि SRHt; विश्वसिति MBh (var) अप्रशांतेषु MBh (var).

(*d*) स नरः (पार्थ PM) पुरुषाधमः; VCbr, PM (See c); तमाहुर्मूढचेतसम् SRHt, SSSN; नराधिप [न°] MBh (var).

That worst of men who entereth a place uninvited and talketh much without being asked and reposeth trust on untrustworthy rights, is a fool. (P. C. Roy's translation).

1363 A.

अनाहूतः समायातः अनापृष्टस्तु भाषते ।
परनिन्दात्मनः स्तुतिश् चत्वारि लघुलक्षणम् ।।

(अ) Cr 1147 (CNN 35). cf. Nos. 1363, 1367.

(*a*) अनहूतो CNN; समायातो CNN.

(*b*) अनापृष्टं तु भासितम् CNN (MS); °ष्टः तु CNN; भासते CNN.

(*d*) लघुलक्षनम् CNN

Four are the indications of a low person —presenting oneself when uninvited; speaking when not asked to do so; reviling others and self-praise.

1364

अनाहूतप्रविष्टस्य दृष्टस्य क्रुद्धचक्षुषा ।
स्वयमेवोपविष्टस्य वरं मृत्युर्न भोजनम् ।।

(आ) VS 2348 (a Bhaṭṭa Ūrvīdhara).

Better death than feeding an uninvited guest who calmly sits down, though you glare angrily at him. (A. B. Keith's translation in A History of Sanskrit Literature' p. 235)[1].

1365

अनाहूताः स्वयं यान्ति रसास्वादविलोलुपाः ।
निवारिता न गच्छन्ति मक्षिका इव भिक्षुकाः ।।

(आ) Sama 2 म 14.

Beggars, like flies, are attracted towards dainty dishes and go to them of their own accord [uninvited]; and though driven away [prevented] they do not depart. (A. A. R.).

अनाहूतैरेव प्रियसह° see No. 1299

1366

अनाहूतो विशेद्यस्तु अपृष्टो बहु भाषते ।
आत्मानं मन्यते प्रीतं भूपालस्य स दुर्मतिः ।।

(अ) H (HJ 2. 49, HS 2.48, HM 2.52, HK 2.52 HP2.45, HN 2.44, HH 47. 21-2, HC 63.11-3). Cf. Nos. 1363, 1363 A, 1367.

(आ) SR 163.476, SSB 495.476, IS 288, Kt 98, KtR 98, Sama 1 अ 54.

(इ) Cf. Vyās (C) 43.

(*a*) विशति यस्त्वनाहूतो HS; अनाहुतो Kt.

(*b*) योऽपृष्टो [अ°] HS.

(*c*) प्रेष्टं [प्री°] HS.

(*d*) भूपालं च स दुर्मतिः HP (var.); दुर्गतिः Sama.

But he who should enter uncalled for, unasked speaks much, (or) fancies himself a favourite of (his) prince, (is) dull of understanding. (F. Johnson's translation).

1367

अनाह्वाने प्रवेशश्च अपृष्टे परिभाषणम् ।
आत्मस्तुतिः परे निन्दा चत्वारि लघुलक्षणम् ॥

(आ) IS 289, Subh 193. Cf. Nos. 1363, 1363A, 1366.
(इ) Cf. Vyās (C) 43.
(b) अपृच्छे Subh.
(c) परैर्निन्दा Subh.
(d) चत्वारो Subh.

To enter a place uninvited, to chatter unasked; to praise one self, to blame others these four indicate a wretched (person).

अनिःशेषितदातव्यं see वदान्यश्च कदर्यश्च.

1368

अनिच्छतोऽपि दुःखानि यथेहायान्ति देहिनः ।
सुखान्यपि तथा मन्ये चिन्तादैन्येन को गुणः ॥

(अ) P (PP 1.156).
(a) अनिच्छन्तो PP; देहिनां PP (var.).
(c) दुःखान्यपि [सु°] PP (var.).

All life, unwilling, faces its/ unbidden doom—/some ill, no doubt, but blessings, too—why sink in gloom. (A. W. Ryder's translation).

1369

अनिःसरन्तीमपि गेहगर्भात्
कीर्तिं परेषामसतीं वदन्ति ।
स्वैरं भ्रमन्तीमपि च त्रिलोक्यां
त्वत्कीर्तिमाहुः कवयः सतीं तु ॥

(अ) VCjr 1.3.
(आ) VS 2545, SR 135.16, SSB 447. 16.
(a) देहगर्भात् SR, SSB.
(c) चरन्तीम [भ्र°] VS, SR, SSR.
(d) त्वकीर्तिम् SR (printing error).

Upajāti metre. (Upendravajrā and Indravajrā)

The poets say that the fame of others is not genuine [not virtuous][1] although she does not leave the inside of their houses: but your fame. although she roams about at will in the three worlds, they nevertheless declare it genuine [virtuous] (F. Edgerton's translation).

1. If applied to women.

1370

अनिच्छन्तोऽपि विनयं विद्याभ्यासेन बालकाः ।
भेषजेनेव नैरुज्यं प्रापणीयाः प्रयत्नतः ॥

(आ) SMH 2.39.

Though boys may not be desirous of polite conduct, they may be brought to that state (of humility) by education with efforts, as freedom from disease by medicines. (A.A.R.).

1371

अनिच्छन्नपि चित्तेन विदेशस्थोऽपि मानवः ।
स्वकर्मोत्पातवातेन नीयते यत्र तत्फलम् ॥

(अ) Cr 57 (CR 6.22, CPS 146.31), GP 1.113,30.
(3) अनिच्छमानोऽपि नरो GP, CR (var.); अनीच्छमाणोऽपि नरो GP in PWW 547.
(b) विदेशे पर्वते गृहे CR (var.).
(c) स्वकर्मपोतवातेन (°योत° CR[var.]), CR (var.), GP; सुकर्मो° [स्व°] CR (var.); स्वकर्मोCR (var.) (scribe's error).
(d) तत्र [य°] CR (var.).

A person is led to reap the fruits of his own actions, as if impelled by a hurricane, though he may not desire it in his mind and is away in a foreign land. (A. A. R.).

अनिच्छमानोऽपि नरो see No. 1371.

1372

अनिज्यया विवाहैश्च वेदस्योत्सादनेन च ।
कुलान्यकुलतां यान्ति धर्मस्यातिक्रमेण च ॥

(अ) MBh (MBh (Bh) 5. 36,25, MBh (C) 5.35,25, MBh (C) 5.1284); B 1.5,10, 26. Cf. कुविवाहैः क्रियालोपैर् (Mn 3.63).
(a) अनिष्टकुविवाहैश्च or अनिष्टकुलसंबन्धैः MBh (var.); अविवाहेन MBh (var.); अयज्ञेनाविवाहेन B.
(b) उच्छेदनेन MBh (var.).
(d) ब्राह्मणा° [धर्मस्या°] MBh (var.).

High families become sullied by the non-performance of enjoined sacrifices, by unbecoming marriages,[1] giving up the Vedas and by the transgression of virtue, (V. P. N. Menon's translation).

1 My change. V.P.N. Menon translates 'unbecoming alliances'.

1373

अनित्यं निस्त्राणं जननमरणव्याधिकलितं
जगन्मिथ्यात्वार्थै रहमहमिकालिङ्गितमिदम् ।
विचिन्त्यैवं सन्तो विमलमनसो धर्ममतयस्
तपः कर्तुं वृत्तास्तदपसृतये जैनमनघम् ॥

(अ) AS 341.

(*a*) निस्त्राणां AS (var.); जनमरण° AS (var.).

(*b*) मिथ्यात्वार्थै र् or मिथ्यात्वधैर् AS (var.).

(*d*) तपदस्° AS (var.); अपमृतये As (var.).
Śikhariṇī metre.

Pure minded people with inclination to righteousness resort to perform penance as guided by the sinless Jina having pondered over worldly existence which is impermanent, evanescent, under the grip of birth, death and diseases and embraced enthusiastically by objects of worthlessness. (A. A. R.)

1374

अनित्यं यौवनं रूपं जीवितं द्रव्यसंचयः ।
ऐश्वर्यं प्रियसंवासो गृध्येदेषु न पण्डितः ॥

(अ) MBh (MBh(Bh) 3.2,45; 11, 2, 15 and 12,317, 14; MBh(C) 3,2,46; 11.2-25 12.205, 4; MBh (C)3.93; 11,70, 12.7463 and 12495).

(आ) Bahudarśana 9,IS 290, SRHt 263.23 (a. Bṛhatkathā).

(इ) Cf. Ślt (OJ) 9,SS (OJ) 390.

(*a*) अस्थितं or अस्थिरं or अनित्य° [अनि°] MBh (var.);परमं [यौ°] MBh (var.), SRHt; यत्नवनं MBh (var.).

(*b*) जीवनं MBh (var.), Bahud. द्रव्यसंचयाः रत्न° व्यय° धन° ययं°य MBh (var.); द्रव्यमेव च or द्रवसंयत ordिव्यसंचयः or द्रव्यसंचया (चय) MBh (var.).

(*ab*) यौवनं...जीवितं tr. MBh (Bh) 11-2,15;.

(*c*) आरोग्यं [ऐ] MBh (Bh) 11,2,15 and 12,317,14 SRHt;प्रियसंवासा or सर्वभूतानां or सर्वसंसर्गोor सर्वसंवादो MBh (var.); प्रियसंभाषा Bahuda.

(*d*) गृध्येनैतेषु पण्डितः or न गृध्येत्तेषु प° or गृध्येन्न (गृध्रे°) ह्येषु प° or न मध्येषु न प° or न गृध्येदेषु प° MBh (var);गृध्येत्तत्र (युज्ये°; मुह्ये°) MBh (var) 12, 317,14; गृण्येदेष, SRHt; गृध्येत्तेषु or गृध्येतैषु MBh (var.), पण्डिताः MBh (var).

Transcient are : youth, beauty, life, wealth, kingdom,[1] association with friends; a wise one does not care for them.

1 in other texts; health—आरोग्यं.

1375

अनित्यतासमाख्यानं विषयादिविडम्बनम् ।
पश्चात्तापस्य कथनं कालस्य चरितं तथा ॥

(आ) SP 51

Topics dealing with transitoriness of all things in the world, the deception of sensual objects, the feelings of remorse (as the result) and the ways [changes] time brings about—(all these will be found in this work). (A.A.R.).

1376

अनित्यते जगन्निन्द्ये वन्दनीयासि संप्रति ।
या करोषि प्रसङ्गेन दुःखानामप्यनित्यताम् ॥

(आ) VS 3265, SRRU 957, SRHt 262,1 *ab* +2 *ab* (1 *cd* is a confused repetition of 262.1 *ab*).

(*a*) अनित्यं ते जगन्नित्ये SRHt.

(*b*) मां प्र° SRHt.

(*c*) (यां तनोति प्रयत्नेन SRHt 262. 1 *cd*); यां SRHt; प्रयत्नेन SRHt.

(*d*) (in SRHt 262. 1*cd* rapeats 261. 1 *ab* as above; अप्ययत्नताम् SRHt.

O transitoriness, censured in the world (as you are), you are to be saluted now, inasmuch as, in your actions, you bring out the impermanence of sorrows also. (A.A.R.).

1377

अनित्यत्वे कृतमतिर् म्लानमाल्येन शोचति ।
नित्यत्वे कृतबुद्धिस्तु भिन्नभाण्डेऽनुशोचति ॥

(इ) SS (OJ) 500.

When the mind is conscious of transitoriness, it is not saddened by the withering garland. But the mind which takes things to be eternal, even a broken pot makes it grieved. (Dr. Raghu Vira's translation).

1378

अनित्यमिति जानन्तो न भवन्ति भवन्ति च ।
अथ येनैव कुर्वन्ति नैव जातु भवन्ति ते ॥

(अ) MBh (MBh (Bh) 5,133.24; MBh (R) 5. 134,27; MBh (C) 5. 4607) Cf. ऐकगुण्य°

(आ) IS 291.

(*a*) अनित्यमपि (°मव) MBh (var.).

(*b*) न भ° tr. MBh (var.).

(*d*) न वै [नैव] MBh (var.);च [ते]MBh (var.).

Knowing that success is uncertain, people still act so that they sometimes succeed, and sometimes do not. They however, who abstain from action never obtain success. (P. C. Roy's translation).

अनित्यस्य शरीरस्य विभवो see No. 1380.

1379

अनित्यस्य शरीरस्य सर्वदोषमयस्य च ।
दुर्गन्धस्य च रक्षार्थं नाहं पापं करोमि वै ॥

(अ) Cr 1149 (CNP II 47, CM 8), Vet D and g after 15.9.

(c) कृतघ्नस्य [च र°] CNP II, Vet (var.).

(d) नैव [ना°] Vet; करोम्यहं Vet.

I do not commit any sin by not saving this short-lived, shirking body which is full of defects.

1380

अनित्यानि शरीराणि विभवो नैव शाश्वतः ।
नित्यं संनिहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥

(अ) Cr 58 (CV 12.12, CN "T", CNN 62, CnT II 13.10, CnT III 7.57, CnT V 92, CPS 302. 31), Vet 10.3 and 15.9, VC (VCsr 13.1 and 28.3, VCjr 23.2, VCmr 28.74-5, P (PtsK 3.96, PM 3.34).

(आ) IS 292, Subh 161, NT, 7, TP 374, SMa 1.36, SuB 15.3, Sama 1 अ 102 and 2 क 12.

(इ) Śit (OJ) 9.

(a) अनित्यस्य शरीरस्य Vet (var.); अन्यस्थानि Vet (var.); शरिराणि CV (var.); शरीराणिया CV (var.).

(b) नित्यं संहरते चायुः Subh; वैभवं नैव शाश्वतम् CV (var); व भव CV (var.); नैव च स्वतः IS; नैष CV (var.); नित्यं [नै°] Pts K; श्पि न [नै°] VCsr 13.1 (var.); शाश्वतम् CV (var.); सास्वतः CN (var.).

(c) सन्निहतो CV (var.); संहरते CN (var.).

(d) कर्तव्यमन्नसंग्रहम् VCjr (var.); धर्मसंचयः CN (but CNT II, CNG, CNN, CNM as above); धर्मसंयट्ट:CV (var.); नैव [ध°] CN (var.).

Transitory are our bodies, our wealth lasts not for-ever, and death is always nigh, let a store of righteousness be accumulated. (F. Edgerton's translation in VC.)

1381

अनित्ये प्रियसंवासे संसारे चक्रवद्गतौ ।
पथि संगतमेवैतद् भ्राता माता पिता सखा ॥

(अ) MBh (MBh (Bh) 12.28, 40 ef+37*; MBh (R) 12. 28, 41; MBh (C) 12. 873-4).

(आ) SR 381.173 (a. MBh), IS 293.

(a) अनित्यं MBh (var.); प्रियसंसारे MBh, (var.).

(b) चक्रवद्गते MBh (var.).

(c) एवेदं [एवैतद्] MBh (var.).

(d) भ्रा° मा° tr. MBh (var.).

Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother, mother, father, and friend is like that of travellers in an inn. (P. C. Roy's translation).

1382

अनित्यो विजयो यस्माद् दृश्यते युध्यमानयोः ।
पराजयश्च संग्रामे तस्माद्युद्धं विवर्जयेत् ॥

(अ) Mn 7.199. Cf. विजेतुं प्रयतेतारीन् and साम्ना दानेन भेदेन.

(आ) IS 294.

For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain; let him therefore avoid an engagement (G. Bühler's translation).

1383

अनिद्रो दुःस्वप्नः प्रपतनमनद्रि द्रुमतटं
जराहीनः कम्पस्तिमिररहितस्त्राससमयः ।
अनाघातं दुःखं विगतनिगडो बन्धनविधिः
सजीवं जन्तूनां मरणमवनीशाश्रयरसः ॥

(आ) JS 434.16, ARJ 155, 14-7, Amd 297.854.

(c) °निगला ARJ; °निगडा Amd; बन्धनधृतिः ARJ, Amd.

Śikhariṇī metre.

The essence of dependence on a king (for livelihood) is a bad dream without sleep, a precipice but not on a mountain-top, a trembling without old age, a period of fear without darkness, a misery without a (physical) blow, a captivity without fetters and verily death though living. (A. A. R.).

1384

अनिधाय मुखे पत्रं पूगं खादति यो नरः ।
सप्तजन्मदरिद्रत्वम् अन्ते विष्णुस्थितिश्च न ॥

(आ) NBh 87.
(*b*) प्रगे NBh (corrected; on verification with the MS).

He who eats *areca*-nut without having taken a betal leaf into the mouth will experience poverty for seven births and no residence in Lord Viṣṇu at the end. (A. A. R.).

1385-7

अनिन्दा परकृत्येषु स्वधर्मपरिपालनम् ।
कृपणेषु दयालुत्वं सर्वत्र मधुरा गिरः ।।

प्राणैरप्युपकारित्वं मित्रायाव्यभिचारिणे ।
गृहागते परिष्वङ्गः शक्त्या दानं सहिष्णुता ।।

बन्धुभिर्बद्धसंयोगः सुजने चतुरश्रता ।
तच्चित्तानुविधायित्वम् इति वृत्तं महात्मनाम् ।।

(अ) KN (KN (ĀnSS) 3.34-5,37[1] KN (BI) 3.34-6); (cf. Vi 73.26, Y.I. 240, Āśv-Gṛh 4.8,11, Śā-Gṛh 4.2, 5-7).
(आ) IS 295-7.
(*g*) परिष्वङ्गः KN (BI).
(*h*) शक्त्या KN (BI).
(*i*) बन्धुसंयोग: KN (BI).
(*j*) स्वजने KN (BI); चरितानि च [च°] KN.
[1]KN (ĀnSS) adds 3.36 reading:

स्वसमृद्धिष्वनुत्सेकः परवृद्धिष्वमत्सरः ।
नान्योपतापि वचनं मौनव्रतचरिष्णुता ।।

To find no fault with the action of others, to observe their own duties, to show compassion for the distressed, to address sweet words to all, to serve faithful friends at the cost of their own lives, to welcome their enemies coming to their house, to practice charities proportionate to their resources, to bear up against all sufferings, to reconciliate estranged friends, to offer good treatment to their kinsmen and to comply with their requests—these are the characteristic features of the high-minded. (M. N. Dutt's translation).

1388

अनिन्द्यमपि निन्दन्ति स्तुवन्त्यस्तुत्यमुच्चकैः।
स्वापतेयकृते मर्त्याः किं किं नाम न कुर्वते ।।

(अ) P (Pts 2.156, PtsK 2.166).
(आ) IS 298.

To blame something blameless; to praise something unpraiseworthy; what else would one do in this world for the sake of money ?

1389*

अनिबन्धनकचबन्धनम्
　　अनिदानं दानमुत्तरीयस्य ।
आकस्मिकमन्दस्मितम्
　　अपहस्तयतीव बाल्यमेतस्याः ।।

(आ) PV 182 (a. Raghunāthopādhyāya).
Gīti-āryā metre.

This girl, with the knot of her hair disregarded and careless in weaving the upper silk and smiling at all things without sufficient cause, seems to be in the height of her girlhood. (A. A. R.).

1390

अनिभालित एव केवलं
　　खनिगर्भे निधिरेष जीर्यतु ।
न तु सीदतु मूल्यहानितो
　　वणिजालोकनगोचरीकृतः।।

(आ) SR 217.55 (wrongly a. Śiś 16.24), SSB 601.9.
Viyoginī metre.

Let this treasure definitely go to waste in the interior of the mine itself undetected, rather than that it should be sunk, capital and all, in the sight [grasp] of a (deceiving) merchant. (A. A. R.)

1391*

अनिमिषमविरामा रागिणां सर्वरात्रं
　　नवनिधुवनलीलाः कौतुकेनातिवीक्ष्य ।
इदमुदवसितानामस्फुटालोकसंपन्
　　नयनमिव सनिद्रं घूर्णते दैपमर्चिः ।।

(अ) Śiś 11.18.
(आ) VS 2173 (a. Māgha), ŚP 3723, SR 323. 20, SSB 184. 20 (a. Māgha).
(*a*) अविरतमभिरामा रागिणो: VS, ŚP, SR, SSB.
(*b*) °केनाभिवीक्ष्य VS.
Mālinī metre.

The flame of the lamps in the homes of newly married couples, having been an interested witness throughout the night to the continuous and incessant love sports, have now at dawn become dim and wavering like eyes that become dim when overcome with sleep. (A. A. R.).

1392 *

अनियतरुदितस्मितं विराजत्-
कतिपयकोमलदन्तकुड्मलाग्रम् ।
वदनकमलकं शिशोः स्मरामि
स्खलदसमञ्जसमुग्धजल्पितं ते ॥

(अ) Mālatīmādhava 10.2, Uttara 4.4.
(d) °समुञ्जु ज° Uttara (but in other texts as above).
Puṣpitāgrā metre.

I remember your tiny lotus-face, when a child, with (its) irregular weepings and smiles, having a few tender bud-like teeth-points shining (therein and) with its stumbling irrelevant and innocent prattlings. (R. D. Karmarkar's translation).

अनियुक्तानि (°स्तु) साचिव्ये see No. 1393.

1393

अनियुक्ता हि साचिव्ये यद्वदन्ति मनीषिणः ।
अनुरागद्रवस्यैताः प्रणयस्यातिभूमयः ॥

(अ) P(PT 1.63, PTem 1.56, PS 1.55, PN 2.40, PP 1, 219, PRE, 1.64); cf. KSS 10.60. 111, Ru 46.
(आ) IS 299.
(इ) Old Syriac 1.44.
(a) अभियुक्तं च संचिंत्य PS (var); अनियुक्तानि PTem (var); अनियुक्तास्तु PS; अनीतियुक्तास PS (var.); अनुयुक्ता हि PS (var.); PP हितैषिणः PP.
(b) ये [यद्] PS; मृनीषिणः PS (var.).
(c) अनुरागद्रवस्यैते (°स्येव) PS (but NA as above).
(d) प्रणवस्योतिभूपयः PS (var.).

When wise men who are not even appointed ministers, offer their advice, they form the best soil for the growth of attachment, watered by affection. (F. Edgerton's translation).

1394

अनिराकृततापसंपदं
फलहीनां सुमनोभिरुज्झिताम् ।
खलतां खलतामिवासतीं
प्रतिपद्येत कथं बुधो जनः ॥

(अ) Śiś 16.24.
(आ) SR 59. 202, SSB 322. 210 (a Māgha).
(c) खलतामिवासतीं SR, SSB.
Viyoginī metre.

How can a wise man resort to wickedness which is evil, does not alleviate the sufferings of others, worthless and rejected by the good? or how can a wise man take up (build) castles in the air (the creepers of the sky) which are unreal, which do not give any shade and are devoid of flowers and fruit ?] (A.A.R.).

1395*

अनिरीक्षणमेव दृष्टिरार्द्रा
परिहासालपनानि मौनमेव ।
अवधीरणमेव चाभियोगो
विनिगूढोऽपि हि लक्ष्यतेऽनुरागः ॥

(आ) VS 2051 (a. Vāmanasvāmin).
Aupacchandisika metre.

(Now) her melting glance consists of her not looking at me, silence is her mirthful and jocular talk and devotion to me is exhibited by disregard : but, none-the-less, her love is seen, though well concealed. (A.A.R.).

अनिरुद्धप्रहास see विपक्षगन्धबद्धेर्

1396*

अनिर्घातं धाराधरमशमनीयं निधिरपाम्
अकाठिन्यं चिन्तामणिमजडभूतं सुरतरुम् ।
अभित्त्वोपादाय प्रभुरपशुवृत्तिं च सुरभिं
परार्थैकस्वार्थानकृत पुरुषानादिपुरुषः ॥

(आ) SNi 10.12.
Śikhariṇī metre.

Showering clouds without thunder, the ocean that is unboisterous, the *cintāmaṇi* [wish-granting gem] without hardness, the heavenly tree without dullness and the divine cow (*kāmadhenu*) without bovine nature—Primeval Man (God, *Ādipuruṣa*), the all powerful has taken all the above without breaking them and fashioned (good) men who are ever addicted to the welfare of others. (A. A. R.).

1397-9

अनिर्जयेन द्विषतां यस्यामर्षः प्रशाम्यति ।
पुरुषोक्तिः कथं तस्मिन् ब्रूहि त्वं हि तपोधन ॥
कृतं पुरुषशब्देन जातिमात्रावलम्बिना ।
योऽङ्गीकृतगुणैः श्लाघ्यः सविस्मयमुदाहृतः ॥
ग्रसमानमिवौजांसि सदसा गौरवेरितम् ।
नाम यस्याभिनन्दन्ति द्विषोऽपि स पुमान् पुमान् ॥

(अ) Kir (Kir (NSP) 11.71-3, Kir (R) 11.71-3).
(आ) Nos. 1398-9 : ŚR 77. 3-4; SSB 350. 3-4; No. 1399; JS 56.7, SRHt 121.16 (a. Bhāravi), ŚH 995 196 (a. Bhāravi).
(d) तु [हि] Kir (var.).
(i) °वोञ सि: ।
(j) सभाया [स°] JS, SH.
(l) मतः [पुमान् second] Kir (var.), SR.SSB.

How the designation "man" can be applied on him whose anger abates without conquering enemies. O Ascetic, you say this ?

What purpose is served by the mere word "man" denoting the class only? That man is a man who being belauded by the admirers of wit, is mentioned with concern.

He is a man whose name being solemnly uttered by the assembly subdues as it were all (others) powers and is approved [praised] even by the enemies. (S. and K. Ray's translation).

1400

अनिर्दयोपभोगस्य रूपस्य मृदुनः कथम् ।
कठिनं खलु ते चेतः शिरीषस्येव बन्धनम् ॥

(आ) SR 305.1, SSB 155.3.

Of your person so good at merciless enjoyment and soft, how indeed is the heart alone so hard like the peduncle (stalk) of the (tender) *śirīṣa*-blossom? (A. A. R.).

1401

अनिर्लोडितकार्यस्य वाग्जालं वाग्मिनो वृथा ।
निमित्तावपराद्धेषोर् धानुष्कस्येव वल्गितम् ॥

(अ) Śiś 2. 27.
(आ) SR 158. 238, SSB 488.245 (a. Māgha).

The verbose talk of a speaker, who has not fully deliberated over the question, is as vain as the bragging of an archer whose arrow has missed its mark. (M. S. Bhandare's translation).

1402

अनिर्वाच्यमनिर्भिन्नम् अपरिच्छिन्नमव्ययम् ।
ब्रह्मेव सुजनप्रेम दुःखमूलनिकृन्तनम् ॥

(आ) KtR 23, Kt 23, IS 300, SR 381.174 (a. Kt.).
(d) दुःखमूलं Kt.

Friendship of good men is like *brahman*. It cannot be grasped, is boundless, is everlasting and cuts off the root of suffering.

1403

अनिर्वृतं तथा मन्दं परलोकपराङ्मुखम् ।
नरकाय न सद्गत्यं कुपुत्रालम्बिजन्म वै ॥

(अ) Mārkaṇḍeya-purāṇa 72.11 (in PAn 715).

It is not good matrimonial relation that paves the way to hell but the birth of a worthless son, which [birth] does not contribute to any pleasure, dull and inimical to the attainment of heaven [the other world]. (A.A.R.).

1404*

अनिर्वेदः श्रियो मूलं चञ्चुर्मे लोहसंनिभा ।
अहोरात्राणि दीर्घाणि समुद्रः किं न शुष्यति ॥

(अ) P (PP 1.332, Pts 1.329, PtsK 1.374, PM 1.136). Cf Nos. 1405-1407.
(आ) IS 302, Subh 95.
(a) अनिर्वेद PP (var.); अनिर्व्यन्नं Subh.
(b) लौहवद्धाश्च कण्टकाः Subh; लोहसन्निभाः PP (var.).
(c) अ° दी° tr. Subh.
(d) शक्यते Subh.

Success is rooted in the will,/and I possess an iron-strong will/long days and nights before me lie : why should not ocean's flood go dry ? (A. W. Ryder's translation).

1405

अनिर्वेदः श्रियो मूलं दुःखनाशे सुखस्य च ।
महान् भवत्यनिर्विण्णः सुखं चात्यन्तमश्नुते ॥

(अ) MBh (MBh (Bh) 5.39,44, MBh (R) 5.38, 58, MBh, (C) 5.1503) Cf. No. 1404, 1406-7.
(आ) SRHt 268.14 (a. MBh), SR 381.176 (a. MBh) Is 301.
(b) धर्मस्य च or दुःखस्य च or शुभस्य च or दुःखनाशः [दुः°] MBh (var.); लाभस्य च MBh (var.), SR; शुभस्य [सु°] MBh (var.), SR.
(c) तस्माद् [महान्] MBh; भवति नि° SRHt; सर्वेषां [अनि°] MBh (var.).
(d) भयं न मद्दर्छति MBh (var.); अत्यंतम् or चानंत्यम् [चा°] MBh (var.), SR.

Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up to vexation, is really great, and enjoyeth happiness that is unending (P. C. Roy's translation).

1406

अनिर्वेदः श्रियो मूलम् अनिर्वेदः परं सुखम् ।
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ॥

(अ) R (R) (Bar) not yet issued; R (R) 5.12, 10), R (G) 5.15, 5);[1] IS 300, 301, 302, 304.

(आ) IS 303.

(1) R (B) 5.12, 10 *cd* reads : भूयस्तत्र विचेष्यामि न यत्र विचयः कृतः See No R (R) 5.12. 11.

Cheer leads to prosperity. Cheer is happiness. All actions done with enthusiasm lead to good results. (T. S. Raghavacharya's translation).

1407

अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ।
करोति सफलं जन्तोः कर्म यच्च करोति सः ॥

(अ) R (R) (Bar) not yet issued; R (R) 5.12, 11 *cd* (only), R. (B) 5.12,11, R (G); IS 300-303.

(आ) IS 304.

Not to despair is always and in every way promoting and makes every work undertaken successful.

1408

अनिल निखिलविश्वं प्राणिति त्वत्प्रयुक्तं
सपदि च विनिमीलत्याकुलं त्वद्वियोगात् ।
वपुरसि परमेशस्याचितं नोचितं ते
सुरभिमसुरभिं वा यत्समं स्वीकरोषि ॥

(आ) ŚP 1200, SR 214.8, SSB 595.8, Any 150.78.

(*c*) वपुरपि [त्र°] SR, SSB; परमेशस्योन्नितं SR, SSB, Any.

(*d*) यत्स्वमङ्गीक° (यत्त° Any), ŚP, Any.

Mālinī metre.

Oh breeze, the entire universe is possessed of life by your activity and all eyes will at once be closed helplessly if separated from you. You are rightly (part of) the body of Lord Śiva; it is not becoming in you to take up equally the fragrant and the noxious. (A. A. R.).

अनिवार्यं च शोकेन see No. 1288.

अनिशं गुप्तदारः स्यात् see No. 1421.

1409

अनिशं नयनाभिरामया
रमया संमदिनो मुखस्य ते ।
निशि निःसरदिन्दिरं कथं
तुलयामः कलयापि पङ्कजम् ॥

(अ) Bhv (Bhv (Pos.) 2. 79, Bhv (C) 279).

(*b*) संवदिनो Bhv. (C.).

Viyoginī metre.

How should we compare a lotus, from which its beauty disappears during the night, even with a part of your face, which is full of delight on account of its charm which is ever pleasing to the eye ? (H. D. Sharma's translation).

1410

अनिशं मतङ्गगजानां
बृंहितमाकर्ण्यते यथा विपिने ।
मन्ये तथा न जीवति
गजेन्द्रपलकवलनः सिंहः ॥

(आ) ŚP 909 (a. Śārṅgadhara), SR 229, 15, SSB 622. 15, (a. Śārṅgadhara SRK 175. 11 (a. ŚP) IS 7634, Any 29. 36, RJ 440

(*a*) मत्तङ्गजानां RJ (*contra metrum*).

(*d*) गजेन्द्रकटपलकवलनः SR (*contra metrum*)

Āryā metre.

As the trumpetings of intoxicated elephants are heard incessantly in the forest, methinks, the lion which lives by mouthfuls of elephant flesh is not alive. (A. A. R.).

1411

अनिशमपि मकरकेतुर्
मनसो रुजमावहन्नभिमतो मे ।
यदि मदिरायतनयनां
तामधिकृत्य प्रहरतीति ॥

(अ) Śāk 3.4 (in some editions 3.5). (Cf. A. Scharpe's Kālidāsa Lexicon I. 1, p. 35).

(आ) SR 278, 20, SSB 106.23.

Āryā metre.

This God, who bears a fish on his banner,[1] and who is incessantly giving pain to my mind, will give me real delight, if he strikes me because of her whose eyes are large and bewitching ? (C. R. Devadhar's translation).

1. Cupid.

1412

अनिश्चितैरध्यवसायभीरुभिर्
यथेष्टसंलापरतिप्रयोजनैः ।
फले विसंवादमुपागता गिरः
प्रयान्ति लोके परिहासवस्तुताम् ॥

(अ) P (PT 3.127, PP 3.224, PtsK 3.261, PRE 3. 109, Pt2 3.132). Cf. Ru 163.
(आ) SR 381.177.
(इ) Job 201.1.
(b) पदे पदे दोषशतानि दर्शिभि: (°नुदर्शिभि: PtsK, SR) PP, PtsK, SR.
(c) फलैर् PP, PtsK, SR.
(d) परिहास्यवस्तुताम् PRE (var.).
Vaṁśastha metre.

Words spoken by irresolute men, afraid of exertion, whose only interest is to amuse themselves with random prattle, lead to disappointment in the result, and become the objects of ridicule in the world. (F. Edgerton's translation).

1413

अनिष्टः कन्यकाया यो वरो रूपान्वितोऽपि यः ।
यदि स्यात्तस्य नो देया कन्या श्रेयोऽभिवाञ्छता ॥

(अ) P (Pts 3. 73). Cf JSAIL 20.23.
(आ) IS 306.
(c) न [नो] Pts.

If one wishes well, one should not choose for his own daughter a man, with whom she did not fall in love, even if he is beautiful.

1414

अनिष्टदः क्षितीशानां भूकम्पः संध्ययोर्द्वयोः ।
दिग्दाहः पीतवर्णत्वाद् राज्ञां चानिष्टदः परः ॥

(अ) VC sr IV. I.
(c) धूमवर्णत्वाद् VC (var.).
(d) राज्ञश् VC (var.); परम् VC (var.).

An earthquake at the morning or evening twilight brings evil in princes, and a flaming sky, if it be of yellow colour is a foreteller of great woe to kings. (F. Edgerton's translation).

1415

अनिष्टयोगात् प्रियविप्रयोगतः
परापमानाद्धनहीनजीवितात् ।
अनेकजन्मव्यसनप्रबन्धतो
बिभेति नो यस्तपसो बिभेति सः ॥

(अ) AS 905.
(आ) °हानिजीवितात् AS (var.); °जीवनात् AS (var.).
Vaṁśastha metre.

He does not fear so much worldly life as he is afraid of penance—life which is full of unpleasantness, due to separation from near and dear, insults from others, misery by lack of wealth and the torments caused by births and deaths.

1416

अनिष्टसंप्रयोगाच्च विप्रयोगात्प्रियस्य च ।
मानुषा मानसैर्दुःखैर् युज्यन्ते अल्पबुद्धयः ॥

(अ) MBh (MBh (Bh) 3. 206, 16; 11.2,18 and 12.317, 4. MBh (R) 3. 215,17; 11.2,28-9 and-12, 330, 4; MBh (C) 3. 14080; 11, 73-4 and 12, 124 12485.
(आ) ŚR 381. 179.
(इ) SS (oj) 410.
(a) अनिष्टस्य प्रयो° MBh (var.); अनिष्टं (°ष्टः) MBh (var.).
(b) बुधस्य [प्रि°] MBh (var.); तं [च] MBh (var.).
(c) मानुष्य MBh (Bh) 11. 2, 18; 12, 317,4, SS (oj). SR; मानुषैर् MBh (var.).
(d) युंजते or युजंते or मुह्यंते [यु°] MBh (var.); दह्यन्ते SR; येऽल्पबुद्धय: MBh (Bh) 11. 2,18, SS (oj); स्वल्प or (also SR) ह्यल्प or तेऽल्प° or चाल्प° बहव° MBh (var.) नात्र संशय [अ°] MBh (var.).

By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence, become subject to mental sorrow of every kind. (P.C. Roy's translation).

1417

अनिष्टादिष्टलाभेऽपि न गतिर्जायते शुभा ।
यत्रास्ते विषसंसर्गो- ऽमृतं तदपि मृत्यवे ॥

(अ) H (Hj 1.5, HS 1.5, HM 1.5, HK 1.6, HP 1.5, HN 1.5, HH 7.16-7, HC 10, 8-9).
(आ) SR 162. 433 (a. H) SSB 494. 433, IS 308, Sama 1.25.
(b) नायतिर्जायते [न ग°] HP, (var.) मतिर् [ग°]° IS.
(c) यत्रास्ति HP.

Even in the acquisition of a wished-for object from an ominous (quarter), a prosperous issue results not. Wherever contact with poison is, in that case even

ambrosia (tends) to death. (F. Johnson's translation).

1418

**अनिष्पन्नामपि क्रियां नयोपेतां विचक्षणाः ।**
**फलदां हि प्रकुर्वन्ति महासेनापतिर्यथा ॥**

(अ) Harivaṁśapurāṇa, Viṣṇuparvan 51.23. (Cf. Purāṇa 3.1, p. 63).

Wise men do fruit-giving (useful) actions aided by proper means, though they may not have been accomplished (attempted) before, as did the leader of the great army of the gods (Lord Subrahmaṇya). (A. A. R.).

**अनीक्षमाणोऽपि नरो** see No. 1371.

**अनीतियुक्तास्साचिव्ये** see No. 1393.

1419

**अनीर्ष्याः श्रोतारो मम वचसि चेद्वच्मि तदहं**
**स्वपक्षाद्भेतव्यं बहु न तु विप्रपक्षात् प्रभवतः ।**
**तमस्याक्रान्ताशो कियदपि हि तेजोवयविनः**
**स्वशक्त्या भासन्ते दिवसकृति सत्येव न पुनः ॥**

(आ) VS 1012.
(*d*) सन्ति VS (var).
Śikhariṇī metre.

If my listeners are unbiassed in my words, I shall speak to them : it is that one has to fear much from one's allies, but not from a powerful enemy. When the quarters are enveloped in darkness, a number of luminaries shine by its might; but not so when the maker of the day (the sun) is there. (A. A. R.).

1420

**अनीर्ष्युर्गुप्तदारः स्याच् चोक्षः स्यादघृणी नृपः ।**
**स्त्रियं सेवेत नात्यर्थं मृष्टं भुञ्जीत नाहितम् ॥**

(अ) MBh (Bh) 12. 71,8, MBh (R) 12.70,8, MBh, (C) 12.2708).
(आ) IS 310, ŚB 2. 257 5.38, 10.
(*a*) अनीर्षुर् or अनार्ये or आनर्यै or अनीर्ष्यो MBh (var.) अनीर्षु ŚB, गुप्तचारः MBh (var.)
(*b*) अघृणी च सदा नृपः MBh. (var.) दक्षः or चौक्षः or चोग्रः or नोग्रः [चो°] MBh (var.) रौद्रः ŚB, च घृणी or न गुणी or न (ना) घृणी or अघृणो or नघृणिर् [अघृणी] MBh (var); नृप or नरः MBh (var.).
(*c*) स्त्रीः सेवेत न चात्यर्थं MBh (var.) स्त्रियः MBh (var.) ŚB; स्त्रीषु MBh (var.) नात्यंतं MBh (var.).
(*d*) मिष्टं [मृ°] MBh (var.) ŚB भुंजत MBh (var.); चाहितं [ना°] MBh (var.).

The king should not be envious; he should protect his wives, he should be pure and not too compassionate; he should not indulge much in companionship of women; he should eat wholesome and not bad food.

1421

**अनीर्ष्युर्गुप्तदारः स्यात् संविभागी प्रियंवदः ।**
**श्लक्ष्णो मधुरवाक्स्त्रीणां न चासां वशगो भवेत् ॥**

(अ) MBh (MBh (Bh) 5.38,10, MBh (C) 5.37, 10, MBh (C) 5.1407). Cf No 1420.
(आ) SR 381.180 (a. MBh), IS 310.
(*a*) अनिशं [अनी°] MBh (var.) अनीर्षुर् MBh (var.) च [स्यात्] MBh (var.) SR.
(*c*) शक्तो or तीक्ष्णो or दक्षो or शक्यो [श्ल°] MBh (var.).
(*d*) तासां or ह्यासां [चा°] MBh (var.).

One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives but should never be their slave. (P. C. Roy's translation).

**अनीर्ष्यो गुप्तदारः स्यात्** see No. 1421.

1422

**अनीशया शरीरस्य हृदयं स्ववशं मयि ।**
**स्तनकम्पक्रियालक्ष्यैर् न्यस्तं निःश्वसितैरिव ॥**

(अ) Vikr 2. 19 (in some editions 2.18). (Cf A. Scharpe's Kālidāsa lexicon I. 2; p.81).
(आ) Almm 22.
(*b*) निवशं [स्व°] Vikr (var.).
(*c*) °लक्ष्यं Vikr (var.).
(*d*) निश्वसितैर् Vikr (var). Almm.

For methought, as she withdrew, though she be not under her own control, yet her free heart, manifest by the heaving of her bosom, seemed as though lodged within me by her sighs. (E. B. Cowell's translation).

1423

**अनीश्वरोऽयं पुरुषो भवाभवे**
**सूत्रप्रोता दारुमयीव योषा ।**

धात्रा तु दिष्टस्य वशे किलायं
　तस्माद्वद त्वं श्रवणे धृतोऽहम् ॥

(अ) MBh (MBh(Bh) 5.39.1 (cf 5.32.15), MBh (R) 5. 38, 19, MBh (c) 5.1446).
(c) धात्रानुदिष्टस्य MBh (var.) कृतोऽयं MBh (var.); एतत् or इदं or अहं [अयं] MBh (var.).
(d) तस्मात्त्वत्तः श्रवणे नादृतोस्मि MBh (var.); वदेः [वद] MBh (var.); श्रवणाद्वृतो (°णोत्सुको) [श्र° धृ°] MBh (var.) अस्मि [अहम्] MBh (var.).

Upajāti metre (Vaṁśastha and Indravaṁśa).

Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest. (P. C. Roy's translation).

अनीषुर्गुप्तस्य स्याच् See No. 1421.
अनु° see also अणु°.

1424

अनुकर्तुमपह्नोतुम्　　अतिवर्तितुमीक्षितुम् ।
अशक्यं तेजसां पत्यौ　मित्रतानुमतिक्षमा ॥

(आ) SNi 6.9.

To follow, to conceal, to excel and to see is not possible with Mitratā [the state of the sun]; but it is possible with Mitratā [friendship]. (A. A. R.).

1425

अनुकुरुतः खलसुजनाव्
　अग्रिमपाश्चात्यभागयोः सूच्याः ।
विदधाति रन्ध्रमेको
　गुणवानन्यस्त्वपिदधाति ॥

(अ) Dvi, Appendix 30.
(आ) ŚP 239 (a. Gobhaṭṭa), SRHt 239.42 (a. Sundarapāṇḍya), JS 53.11 (a. Gobhaṭṭa), SR, 47.112 (a. ŚP), SSB 305.114 (Gobhaṭṭa), SRK 14.35 (a. ŚP) IS 311, SSg 215, SRRU 884 (a. Golhaṭṭa), SkV 1218, (a. Gobhaṭṭa), SH 797 (a. Śūcigobhaṭṭa), SSSN 200.34 (a. Sundarapāṇḍya).
(इ) Rav (T) 9.
(a) अनुहरतः [अनु°] SkV, SRRU, JS (var.); खलु ŚP (MS).
(b) आग्रिमं ŚP (MS); पाश्चात्यभागो योः शून्याः ŚP (MS); पाश्चात्ययोः SSg (*contra metrum*); शून्याः ŚP (MS).
(c) एकः कुरुते छिद्रं JS (but क in JS as above), SkV, SRRU.
(d) गुणवानस्मात्परोऽपि विदधाति SSg; (*contra metrum*); त्वदधाति ŚP (MS); गुणवानन्यस्तु विद° (पिद° IS, SSSN) ŚP, SRHt, SR, SSB, SRK, SSSN. Dvi; IS; गुणवानन्यश्चापि° SH, JS; गुणवानन्यः प्रपूरयति SkV, SRRU.

Āryā metre.

The scoundrel and the good man imitate respectively the front and hind parts of a needle. One makes a hole and the other, possessing the thread,[1] fills it in. (D. H. H. Ingalls's translation).

1. pun : or "possessing virtue"

1426

अनुकूलकलत्रो यस्　　तस्य स्वर्ग इहैव हि ।
प्रतिकूलकलत्रस्य　　नरको नात्र संशयः ॥

(अ) Dakṣa-smṛti 4.4. (in other texts 4.5).
(a) अनुकूलकलत्रस्य Dakṣa (ĀnSS) and in Aṣṭādaśa-smṛtayaḥ.
(b) स्वर्गस्तस्य न संशयः Dakṣa (ĀnSS) and in Aṣṭādaśa-smṛtayaḥ.

A woman who is agreeable (well-disposed) is like heavens on earth; (while) a woman who is disagreeable (repugnant) is, no doubt, like hell on earth.

1427*

अनुकूलमर्थ्यमविरोधि हितं
　श्रवणीयमागमरहस्ययुतम् ।
वचनं मदीयमपकर्णयति
　क्व मनोभवः क्व गुणसंग्रहणम् ॥

(अ) ĀŚ 4.13.
Pramitākṣarā metre.

This person turns a deaf ear to my advice though it be politic, appropriate, harmless, wholesome, worthy of being followed and embodying the essence of worldly wisdom. Where is passion, and where is the discrimination of virtues.[2] (C. S. Sastri's translation).

1428

अनुकूलवरपुरंध्रिषु
　पुरुषाणां बद्धमूलरागाणाम् ।
नयति मनो दुःशीलः
　कुसुमास्त्रो हीनपात्रेषु ॥

(आ) Kuṭṭ (Kuṭṭ (KM) 688, Kuṭṭ (BI) 710).
Āryā metre.

The malicious god with flowery arrows, the capricious god... men may have deeprooted affection for their excellent and agreeable wives, but he inclines their hearts towards persons utterly unworthy of being loved. (E. P. Mathers's translation).

1429

अनुकूलविधायिदैवतो
विजयी स्यान् ननु कीदृशो नृपः ।
विरहिण्यपि जानकी वने
निवसन्ती मुदमादधौ कुतः ॥

(आ) SR 201.61, SSB 558.62.
Viyoginī metre.

How will the king be if he is victorious with the fate favourable to him? [Answer to the puzzle: *Kuśalavardhita*—he will be full of enthusiasm]. Why was Sītā full of joy though in the forest and separated from her husband? [Answer: the same *Kuśalavardhita*—due to happiness of having her sons Kuśa and Lava]. (A. A. R.).

1430

अनुकूलां विमलाङ्गीं
कुलजां कुशलां सुशीलसंपन्नाम् ।
पञ्चलकारां भार्यां
पुरुषः पुण्योदयाल्लभते ॥

(आ) Pras 23.2, SR 170. 753, SSB 504. 753, IS 312.
(c) पञ्चलकारीं Pras (MS).
(d) पुण्याद्° Pras (MS).
Āryā metre.

A man who strikes luck receives as a wife (a woman) with fine qualities: she is agreeable, pure, of noble family, healthy (and) of good disposition.

अनुकूला न वाग्दुष्टा see तया धर्मार्थकामानां

1431

अनुकूला सदा तुष्टा दक्षा साध्वी विचक्षणा ।
एभिरेव गुणैर्युक्ता श्रीरिव स्त्री न संशयः ॥

(अ) Dakṣa-smṛti 4. 11 (in some other texts 4.12).
(आ) IS 313, Subh 5.
(a) ह्यवाग्दुष्टा or नवाग्दुष्टा Dakṣa (var.).
(b) प्रजावती or पतिव्रता [वि°] Dakṣa.
(c) एतावद्गुणसंयुक्ता Dakṣa, but in some texts as above.
(d) श्रीरेव Dakṣa.

A woman equipped with the following qualities is, no doubt, a personification of a goddess of good luck: always agreeable, content, skilful, chaste (and wise).

अनुकूले पुनस्तस्मिन् see सानुकूले पुनस्तस्मिन्

अनुकूले भवेत्तस्मिन् see गुणोऽपि दोषतां याति

1432

अनुकूले विधौ देयं यतः पूरयिता हरिः ।
प्रतिकूले विधौ देयं यतः सर्वं हरिष्यति ॥

(आ) SR 68. 1, SSB 337.3, SRK 63.1 (a Sphuṭa-śloka), IS 7636, SuM 6.1, Vidy 774 (a. Raghunāthopādhyāya).
(b) हि सः [ह°] SuM, Vidy.
(c) विशेषेण [वि°] SuM.

When fate is favourable we should give gifts, for then Lord Viṣṇu will fill our coffers again. We should give freely when the fate is adverse, for then all is (bound to be) lost. (A. A. R.).

1433

अनुकूले सति धातरि
भवत्यनिष्टादपीष्टमविलम्बम् ।
पीत्वा विषमपि शंभुर्
मृत्युंजयतामवाप तत्कालम् ॥

(आ) SR 91.40, SSB 375.46, SRK 73.33 (a. Sphuṭa-śloka), IS 7636.
Gīti-āryā metre.

When fate is favourable, good comes out of evil quickly; though Lord Śiva drank the (terrible) poison (at the time of churning the milky Ocean), he attained the state of 'Conqueror of death' at the same time. (A. A. R.).

1434

अनुकृतगण्डशैलमदमण्डितगण्डतट-
भ्रमदलिमण्डलीनिविडगुञ्जगुमघोषजुषः।
दलयति हेलयैव हरिरुग्रकरान्करिण-
स्त्रिजगति तेज एव गुरु नो विकृताकृतिता ॥

(आ) VS 606 (a. [Bhaṭṭa] Vāsudeva). (Cf. Kav 41).

(*b*) °घुङ्घुमघोष°VS (var.)·
Narkuṭa metre.

A lion easily [playfully] tears to pieces elephants with mighty trunks [hands], with broad temples resembling huge rocks thrown by an earthquake, adorned with flowing ichor and resorted to by swarms of bees that are buzzing with great noise. In the three worlds valour alone is superior, not huge and frightful appearance. (A. A. R.).

अनुवतमप्यूहति पण्डितो जनः see No. 6767

1435*

अनुक्षणमनुक्षणं क्षितिप रक्ष्यमाणा त्वया
प्रयाति विदिशो दश प्रबलकीर्तिरेकाकिनी ।
इयं नियतमर्थिषु प्रतिदिनं वितीर्णा रमा
जहाति न तवान्तिकं द्वितयमेतदत्यद्भुतम् ॥

(आ) SR 135. 25, SSB 448. 25.
Pṛthvī metre.

Every moment, O king, your great fame, like a lady all alone, though well guarded, goes to all the ten directions [fame spreads everywhere]: and this other lady Ramā [prosperity] never leaves your presence though given away to the needy persons every day: extremely wonderful are these two. (A.A.R.).

अनुगच्छन् मुनितनयां see No. 1492

1436

अनुगतपरितोषितानुजीवी
मधुरवचाश्चरितानुरक्तलोकः ।
सुनिपुणपरमाप्तसक्ततन्त्रो
भवति चिरं नृपतिः प्रदीप्तरश्मिः ॥

(अ) KN (KN (BI) 5. 92, KN (ĀnSS) 5. 91).
(*a*) स्वनु° KN (ĀnSS).
(*d*) नृपः सुचिरं [चि° नृ°] KN (BI).
Puṣpitāgrā metre.

The glory of that monarch blazes for a long time, whose dependents are fully obedient and satisfied; to whom the subjects are attached for his mellifluous speech and amiable character, and who prudently entrusts his nearest and dearest kinsmen with the task of governing his kingdom. (M. N. Dutt's translation).

1437

अनुगन्तुं सतां वर्त्म कृत्स्नं यदि न शक्यते ।
स्वल्पमप्यनुगन्तव्यं मार्गस्थो नावसीदति ॥

(आ) ŚP 1420, VS 2641, SRHt 187.1 (a Vyāsa) SSSN 179.1, SH 586, SR 153.1 (a.ŚP) SSB 480.1 IS 314, SSH 1.75, SRRU 858, SMa 1. 26. Cf. No. 108.
(इ) SS (OJ) 317.
(*a*) अनूगन्तुं SMa.
(*ab*) वर्त्मागन्तुं [व° कृ°] ŚP (MS).
(*b*) कृ° य° tr. SRHt, SSSN, SS (OJ).
(*d*) मार्गस्थोऽपि न सीदति SS (OJ).

Even though it be not possible to follow the whole road trodden by good men, let one go a short distance. While on the road one will not come to grief. (Raghu Vira's translation of SS (OJ).

1438

अनुगम्य श्मशानान्तं निवर्तन्तीह बान्धवाः ।
अग्नौ प्रक्षिप्य पुरुषं ज्ञातयः सुहृदस्तथा ॥

(अ) MBh (MBh (Bh) 12. 309, 73, MBh( R) 12. 321, 74, MBh (C) 12. 12117).
(आ) IS 315.
(इ) Cf Ślt (OJ) 10.
(*a*) श्मशानांते MBh (var.); विनाशान्ते MBh (C).
(*b*) निवर्तेतेथ (°ते ह्रि; °ते ह) MBh (var.); बांधवः MBh (var.).
(*c*) पुरुषा MBh (var.).

Relatives, kinsmen and friends follow one after (his death) to the burial ground, but turn back, as soon as they throw him into the flames.

1439*

अनुगृहाण शिशूनभिलङ्घिता
शबरवारिविहारवनस्थली ।
विसृज कातरतामिवमग्रतो
हरिणि कारुणिकस्य तपोवनम् ॥

(आ) Skm (Skm (B) 1871, Skm (POS) 4.47,1).
(*a*) शिशूनतिलीङ्घिता Skm (POS).
Drutavilambita metre.

Oh doe, bless your children (young fawns); the happy (sportive) forest region invaded by hunters is crossed; leave off worry, for here in front, is the penance grove of one who is full of compassion. (A. A. R.).

1440

अनुग्रहविधौ देव्या मातुश्च महदन्तरम् ।
माता गाढं निबध्नाति बन्धं देवी निकृन्तति ॥

(अ) Prab (Prab(TSS) 6. 11, Prab (NSP) 6.11).

There is however a great difference between the goddess and a mother, in regard to instruction. Our mother binds the knot of worldly affections, the goddess cuts it asunder. (J. Taylor's translation).

1441

अनुग्रहादेव दिवौकसां नरो
निरस्य मानुष्यकमेति दिव्यताम् ।
अयोविकारे स्वरितत्वमिष्यते
कुतोऽयसां सिद्धरसस्पृशामपि ॥

(अ) Naiṣ 9.42.
(c) अयोधिकारे Naiṣ (var.).
Vaṁśastha metre.

It is by the grace of the gods that a man attains divinity by shaking off his mortal nature; how can one wish to include iron which is treated with specially prepared mercury among objects made of iron ? (K. K. Handiqui's translation).

1442*

अनुचरति शशाङ्कं राहुदोषेऽपि तारा
पतति न वनवृक्षे याति भूमिं लता च ।
त्यजति न च करेणुः पङ्कलग्नं गजेन्द्रं
व्रजतु चरतु धर्मं भर्तृनाथा हि नार्यः ॥

(अ) Prati 1.25 (in some editions 1.22).
(आ) Almm 23.
Mālinī metre.

Moonlight follows the moon even in eclipse. When the forest tree falls the creeper lies on the ground. The lord of elephants is not deserted by his mate though logged in the mire. Let her make her pilgrimage practising virtue, for husbands are as gods to women. (A. C. Woolner's translation).

1443

अनुचितकर्मारम्भः
स्वजनविरोधो बलीयसा स्पर्धा ।
प्रमदाजनविश्वासो
मृत्योर्द्वाराणि चत्वारि ॥

(अ) H (HJ 2. 150, HS *ad* 2. 142, HM 2. 151, HK 2. 149, HH 65. 25-6, HC 87. 7-8), Cr /150 (CNP II 164, CnT II 23.6, CnT III 56.11). Cf. JSAIL 24.123.
(आ) SR 169. 729 (a. H), SSB 503. 729, IS 316, SuB 10.9, SH 1100, PV 9.4, SRK 223. 20 (a. Sphuṭaśloka), Sama 1 अ 71.
(इ) Shd (T) 31.
(*a*) °कार्यो° [°कर्मा] HS, HM, HH, Sama.
(*b*) स्वजनावरोधो Sama (*contra metrum*); बलीयसि IS, SRK.
(*c*) प्रमद° HH (*contra metrum*).
(*d*) मृत्यु° CNP II, SR, SSB, IS, SuB(var.), SRK.
Āryā metre.

Undertaking an improper business; opposition to one's own folk; rivalry with a stronger; (and) reliance on the fair sex, (are) four avenues to death. (F. Johnson's translation).

1444.

अनुचितफलाभिलाषी
नित्यं विधिना निवार्यते पुरुषः ।
द्राक्षाविपाकसमये
मुखपाको भवति काकानाम् ॥

(अ) MK (MK (S) 75, MK (G) 52).
(आ) Any 68.132.
(*b*) दैवेन...MKS (var.) (only); विधिनैव निवार्यते ह्यधमपुरुषः Any.
(*c*) द्राक्षाप्रपाकसमये MKS (var.).
(*d*) ... कांतानां MKS (var.) (only); मुखरोगो Any.
Āryā metre.

A person is even prevented by fate from acting when he desires to secure an improper gain. At the time of the ripening of grapes the crows have *mukhapāka* [disease : swelling in the mouth]. (A. A. R.).

अनुचितमिदमक्रमश्च see No. 5933.

1445*

अनुचितमुचितं वा कर्म कोऽयं विभागो
भगवति परमास्तां भक्तियोगो द्रढीयान् ।
किरति विषमहीन्द्रः सान्द्रपीयूषमिन्दुर्
द्वयमपि स महेशो निर्विशेषं बिभर्ति ॥

(आ) PG 9 (a. Viṣṇupuri), SH 54 (a. Viṣṇupuri).
(*b*) भवति परममास्तां PG (var.).
Mālinī metre.

What is this division of action being proper and improper ? Let there be but deep devotion to the Lord. The serpent (on the body of Śiva) scatters poison, and the moon (on his head) abundance of nectar, but the great god bears them both without any difference. (A. A. R.).

1446*

अनुचितमेवाचरितं
पशुपतिना यद्विधेः शिरश्छिन्नम् ।
छिन्नो न चास्य हस्तो
येनायं दुर्लिपिं लिखति ॥

(आ) SSR 91.41, SSB 375.47, SRK 73.34 (a. Sphuṭaśloka), IS 7637.
Āryā metre.

Improper was the action of Lord Śiva that he cut off (only) the head of Brahmā [Fate]; his hand was not cut off, the hand by which he writes bad letters [adverse things on the fore-head of good people]. (A. A. R.).

1447

अनुचिते यदि कर्मणि युज्यते
शठधिया प्रभुणा सगुणो जनः ।
भवति नास्य गुणापचयस्ततः
पदगतस्य किरीटमणेरिव ॥

(अ) Cr 1151 (CRC 3.53, CRB 3.52, CRP 3.47, (CRBh I 3.47 corrupt[1]), CPS 72, 54).
(a) विधिकर्मणि [य° क°] CRC; यु°...om. CRBh. I.
(b) श°...om CRBh I.
(c) नस्यगुणा° CRP.

1. In CRBh I 3.47 This stanza reads; अनुचिते यदि कर्मणि प्रभुणा जनः कनक सृंगि (for शृङ्गि) संग्रहणोच्चितो यदि मणिस्त्रपुणि प्रतिबध्यते

Drutavilambita metre.

If a person of merit is employed in an unsuitable work by a master full of wickedness in his heart, there is no diminution of his merits thereby like the precious gem of the crown adorning the foot [sandals.] (A. A. R.).

1448-49*

अनुच्चनीचचलताम् अङ्गानां चलपावताम् ।
कटिकूर्परशीर्षांश- कर्णानां समरूपताम् ॥
रम्यां प्रतीकविश्रान्तिम् उरसश्च समुन्नतिम् ।
अभ्यासाभ्यर्हितं प्राहुः सौष्ठवं नृत्यवेदिनः ॥

(अ) VCsr III b 1—2.
(आ) Vasantarāja *ad* Mālavikāgnimitra (NSP) 2. 1 (p. 24. 17-19).
(a) °नीचश्च VC (var.); °चरताम् or शक्तिताम् VC (var.).
(b) काटयवेन समपादताम् VC (var.); समपादताम् (°ता, VC [var.]), Va°VC (var.); समता यथा or करपादयो: VC (var.).
(c) कल्प [कटि°]VC (var.); कूर्पौ [कू] VC (var.); °शीर्षांस (°श; °शं; °च);° चि; °सं; र्णा) VC (var.), Va°.
(d) कण्ठानां Va°; कर्णाना (°र्णां°; °र्णयो;) VC(var.); सा मुखस्य च समरूपताम् (°पता) VCsr.
(g) अभ्यासोपहितामाहु: Va°; अभ्यास or अस्याय°or अदास° or अधसा° VC (var); असाध्य VC (var.); °भ्यर्थित(°त:; °र्थिकं; तर्हि तं; तर्हि ते; गर्हिते व्यथितैः दठिने) VC(var); कुयु° VC (var.); पाद [प्र°] VC (var.).
(h) नाहवं or नृत्त°VC (var.); °वेदिना Va°; वेदन (°विनाम्) VC (var.).
(e) रम्या (°यात्) VC (var.); पथित or दवित VC (var.); विश्रान्तिर (भ्रान्तिम् क्रान्तम्VC (var.).
(f) समुन्नति: or समुन्नति VC (var.).

Those who know dancing say that (natural) grace which is more important than practice, consists in freedom of movement of the limbs , moving neither too high nor too low; in the symmetry of hips, elbows, features of the face, and ears, in charming repose of the countenance, and rhythmical expansion of the breast. (F. Edgerton's translation).

1450*

अनुच्छिष्टो देवैरपरिदलितो राहुदशनैः
कलङ्केनास्पृष्टो न खलु परिभूतो दिनकृता ।
कुहूभिर्नो लुप्तो न च युवतिवक्त्रेण विजितः
कलानाथः कोऽयं कनकलतिकायामुदयते ॥

(आ) PdT 135. PV 266 (a. Śaṅkara-miśra), SR 263. 200, SSB 80. 66, SuSS 613, SH 1658, RJ 684, Vidy 510.
(a) °रपि° PdT (var.); राहुदशै: PdT (var.); °दलितौ PV (MS).
(b) °नाश्लिष्टो Vidy.
(c) कुहु° PdT (var.), PV. (MS); लिप्तो PV (MS). तुलित: [वि°] Vidy, SH.
(d) कार्ये Vidy, लतिकायामुदयन्ते (°दये) PV.
Śikhariṇī metre.

It (this novel moon) is not the leavings after consumption by the gods, uninjured by the fangs of Rāhu [the eclipsing serpent], untouched by black spot, undefeated by the maker of the day [the sun], undiminished by being consumed by the New moon day, and not vanquished by the face of damsels. Who is this moon (a master of arts) that rises on a golden creeper (of the body)? (A. A. R.),

1451*

अनुजगुरथ दिव्यं दुन्दुभिध्वानमाशाः
सुरकुसुमनिपातैर्व्योम्नि लक्ष्मीर्वितेने ।
प्रियमिव कथयिष्यन्नालिलिङ्ग स्फुरन्तीं
भुवमनिभृतवेलावीचिबाहुः पयोधिः ॥

(अ) Kir (Kir (NSP) 3. 60, Kir (D) 3. 60).
Mālinī metre.

Then the quarters reverberated with the sound of divine drums. Showers of heavenly flowers spread a beauty in the sky; and the ocean with the arms in the form of the rippling waves on the shore embraced the earth, throbbing with delight, as if to tell her an agreeable news. (S. V. Dixit's translation).

1452

अनुज्झितसुहृद्भावः सुहृदां दुर्हृदामपि ।
सम इत्येव भाव्योऽपि नम इत्यभिभाष्यते ॥

(आ) SNi 7.6.

Not giving up a friendly attitude towards friends and foes and assuming an attitude of equality is called '*Naya*' (policy). (A. A. R.).

1453

अनुत्कीर्णा यथा पङ्के पुत्रिका वाथ दारुणि ।
वर्णा यथा मषीकल्के तथा सर्गे स्थिताः परे ॥

(आ) SP 4241.

Others are firm in their resolve as things on solid ground [not scattered in mud], as a doll made of wood or as writing (letters) with firm ink. (A.A.R.)

1454*

अनुत्तमानुभावस्य परैरपिहितौजसः ।
अकार्यसुहृदोऽस्माकम् अपूर्वास्तव कीर्तयः ॥

(आ) Sar *ad* 1. 12 (13; p. 12), Amd 148. 368.

Extraordinary are your praises on us, you who are of great splendour, whose valour has not been eclipsed by the enemies and friendly to us for no cause [your fame is *akīrti* [infamy], without great splendour, with valour vanquished by the foes and attached to doing wrong things]. (A. A. R.).

अनुत्थानाद् भवेन्नाशः see No. 1455.

1455.

अनुत्थाने ध्रुवो नाशः प्राप्तस्यानागतस्य च ।
प्राप्यते फलमुत्थानाल् लभते चार्थसंपदम् ॥

(अ) K (K(K) 1. 19, 36, K (S) 39.16-7, K (V) 45, K (J) 24. 26-7, (K(G) 97. 17-8, K (P) 59. 27-8).

(आ) SSap 371 (a. K), SRHt 159.13 (a. MBh), SSSN 124.13 (a. MBh).

(*a*) अनुत्थानाद् भवेन्नाशः SRHt, SSSN.

(*b*) च om. K (V) printer's error.

In the absence of activity, there is certain destruction of what is obtained and of what is not received. By activity reward is obtained, and one also secures abundance of riches. (R. P. Kangle's translation).

1456.

अनु त्वा तात जीवन्तु सुहृदः साधुभिः सह ।
पर्जन्यमिव भूतानि स्वादुद्रुममिवाण्डजाः ॥

(अ) MBh, (MBh (Bh) 12.76, 36, MBh. (R) 12.75, 36, MBh. (C) 12. 2868).

(इ) SS (OJ) 235.

(*a*) त्वां MBh (var.); तं SS (OJ) साधु [ता°] MBh (var.); जीवन्ति MBh (var.), SS (OJ)

(*b*) बान्धवः सह साधुभिः MBh (var.); ज्ञातयः सह पन्धाव: SS (OJ).

(*d*) द्रुमं स्वादुमि° SS (OJ); स्वादु° or महा° [स्वादु°] (var.); द्विजा or [अं] डजः [(अ) वड°] MBh (var.).

Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree with delicious fruits. (P.C. Roy's translation).

1457

अनुत्सूत्रपदन्यासा सद्वृत्तिः सन्निबन्धना ।
शब्दविद्येव नो भाति राजनीतिरपस्पशा ॥

(श्र) Śiś 2. 112.

That statecraft, in which no spies are employed would never succeed, though no step is taken in it that is not in accordance with the maxims of politics, though it may give good salaries and grants of property (to the king's servants), just as the science of grammar [with the *paśpaśas* removed from it, would lose its importance, even though it may have the *nyāsa* bringing all words under the *sūtra-s*, the excellent *vṛitti*, and the learned *bhāṣya*]. (M.S. Bhandare's translation).

1458*

अनुदितसटावंसौ नातिस्फुटाः करजाङ्कुरा
दशनमुकुलोद्भेदः स्तोको मुखे मृदु गर्जितम् ।
मृगपतिशिशोर्नास्त्यद्यापि क्रिया स्वकुलोचिता
मदकृतमहागन्धस्यान्ध्यं व्यपोहति दन्तिनाम् ॥

(आ) Skm (Skm) (B)1814, Skm (POS) 4.37.4).
(*a*) °सटावसौ Skm (POS).
(*b*) °भेदस्तोको Skm (POS).
(*d*) °कृतयहो ग० Skm (POS).
Hariṇī metre.

The lion cub has not the manes grown on his shoulders, the claws are not very clearly seen, the sprouting of its bud-like teeth is but little, its roar is yet gentle and its activity is not yet in consonance with its species; yet it dispels the blindness of arrogance caused by rut of mighty elephants. (A. A. R.).

1459*

अनुदिनमतितीव्रं रोदिषीति त्वमुच्चैः
सखि किल कुरुषे त्वं वाच्यतां मे मुधैव ।
हृदयमिदमनङ्गाङ्गारसङ्गाद्विलीय
प्रसरति बहिरम्भः सुस्थिते नैतदश्रु ॥

(आ) VS 1117.
Mālinī metre.

"Friend, day by day, very miserably do you weep aloud"—this censure that you administer to me is in vain. It is this heart of mine that melts at the contact with the fire (burning coals) of love and oozes out in liquid form. O you, who are well settled [happy], they are not tears. (A. A. R.).

1460*

अनुदिनमधिकं ते कम्पते कायवल्ली
शिव शिव नयनान्तं नाश्रुधारा जहाति ।
कथय कथय कोऽयं यत्कृते कोमलाङ्गि
त्यजति न परिणद्धं पाण्डिमानं कपोलः॥

(आ) SR 286.10, SSB 120. 10.
Mālinī metre.

Day by day your creeper-like body trembles more and more; alas ! Oh God ! the flow of tears does not leave the corners of your eyes. Tell me, tell me, tender-bodied one, who is he (the lover) for whose sake these cheeks of yours do not abandon their paleness. (A. A. R.).

1461*

अनुदिनमनुकूलमाचरन्तं
विहितमतिः प्रतिकूलमाचरेत् कः ।
शमितगरलजातकण्ठदाहं
शितिकण्ठः शशिनं शिरःसु धत्ते ॥

(आ) SR 175. 943, SSB 512. 943, RJ 307.
Puṣpitāgrā metre (in *d* corrupt).

Which man of normal intelligence will do harm to one who does favourable (agreeable) action to him day after day? The blue-necked (Lord Śiva) places on his head the moon, who assuages with his nectarean rays the burning sensation [thirst] in his throat (caused by the poison he drank). (A. A. R.).

1462*

अनुदिनमनुरक्तः पद्मिनीचक्रवाले
नवपरिमलमाद्यच्चञ्चरीकानुकर्षी ।
कलितमधुरपद्मः कोऽपि गम्भीरवेदी
जयति मिहिरकन्याकूलवन्याकरीन्द्रः॥

(आ) PV 30 (a. Rūpaka).
(*a*) पद्मनी PV (MS).
(*d*) °वन्त्या° PV (MS).
Mālinī metre.

Deeply interested day after day in the groups of Padminī (lotus)[or: fair damsels] and attracting towards him bees intoxicated by the fresh fragrance of rut [or: garlands], enjoying the sweet Padma [the roots of lotus] or : [Lakṣmī) and penetrating deep into the forest [or: minds of men] there flourishes the lordly elephant [Kṛṣṇa) in the woods on the banks of the river Yamunā. (A. A. R.).

अनुदिनमनुशैलं तामनालोक्य see No. 1510

1463

अनुदिनमभ्यासदृढैः
सोढुं दीर्घोऽपि शक्यते विरहः ।
प्रत्यासन्नसमागम-
मुहूर्तविघ्नोऽपि दुर्विषहः ॥

(आ) VS 2045 (a. Mayūra), ŚP 3958, PdT 164, RJ 1031. (Cf. G. P. Quackenbos, *The Sanskrit Poems of Mayūra*, p. 238; Kav 68).

(c) °गम PdT.

(*d*) मुहूर्तार्धम [पि] सुदुःसतो विरहः PdT (*contra metrum*); °विघ्नस्तु दुर्विरहः ŚP.

Āryā metre.

Separation (of lovers), even though long, can be borne by those who are persevering at their studies day by day; (but) even a momentary hindrance to reunion that is close at hand is intolerable. (G. P. Quackenbos's translation).

1464*

अनुदेहमागतवतः प्रतिमां
परिणायकस्य गुरुमुद्वहता ।
मुकुरेण वेपथुभृतोऽतिभरात्
कथमप्यपाति न वधूकरतः ॥

(अ) Śiś 9. 73.

(आ) SR 310.5 (a. Śiś 7.13 (sic !), SSB 163. 7 (a. Māgha).

Pramitākṣarā metre.

By the newly wed young lady holding in her hand a mirror in which the majestic image of her lover closely following behind was reflected, the great weight of her lover was felt in the mirror (feeling shy) and she began to tremble; and somehow (the mirror) was not dropped from her hand. (A. A. R.).

1465

अनुद्घुष्टः शब्दैरथ च घटनातः स्फुटरसः
पदानामर्थात्मा रमयति न तूत्तानितरसः ।
यथा दृश्यः किंचित्पवनचलचीनांशुकतया
स्तनाभोगः स्त्रीणां हरति न तथोन्मुद्रिततनुः ॥

(आ) SKV 1705 (a. Vallaṇa), Skm (Skm (B) 2160. Skm (POS) 5.32, 5) (a. Dharmāśoka). SH 405 (a. Dharmaśoka), Amd 124 285, JS 41.36 (a. Dharmaśoka or Dharmaśloka). Cf. ABORI 31. 151.

(*a*) घूर्णः [घु०]Skm (var.); घटनात्प्रस्फुटरसः Skm; घटनतश्च JS (but. ग घ in JS as above); स्फुटतर; JS, Amd, SH.

(*b*) पदार्थानामात्मा सुखयति SH; सुखयति [र०] JS; न तूत्तानित्तरसः JS (*contra metrum*).

(*c*) किंचिद्दृश्यः पवनचल० Skm; चीर्णांशुकः Skm (var); दृश्यः om. SkV, Skm. किञ्चित्किञ्चिच्च JS, SH.

(*d*) कुचाभोगः JS; SH, Amd; °द्रितवपुः Skm; °मखः Amd; मदयति [°ह]SH; सुखयति न तूद्घाटितमुरः JS, SH.

Śikhariṇī metre.

What delights is when the soul of what one says/ appears not in the words themselves / not in the way the words are put together; (this, rather than a flavour that is obvious if just as a woman's breast excites us/ when but a glimpse of it is seen/as her silken garment flutters in the wind; /this, rather than the breast laid bare. (D.H. H. Ingalls's translation).

अनुद्भूतमिदं लोके see No. 1484.
अनुद्वेगकरं वाक्यं see देवद्विजगुरुप्राज्ञा

1466*

अनुनयगुरोर्गोष्ठीबन्धो मुखासवसंपदां
शपथविवरं विस्रब्धानां धियां प्रथमातिथिः ।
अविनयवचोवादस्थानं पुरंध्रिषु पप्रथे
मदविलसितस्यैकाचार्यश्चिरं रतिविभ्रमः ॥

(आ) VS 2103.

Hariṇī metre.

There flourished for long, in the young ladies of the city, the amorous movements which constitute the meeting place for conciliation, the opportunity to prattle (sweet nothings) when attractive with mouthfuls of wine, the welcome guest to those who are at ease (full of confidence of mutual love), the place of meeting for talking nonsense (of the lovers) and the one teacher of the blandishments of intoxication (in love). (A. A. R.).

1467*

अनुनयति पतिं न लज्जमाना
कथयति नापि सखीजनाय किंचित् ।
प्रसरति मलयानिले नवोढा
वहति परंतु चिराय शून्यमन्तः ॥

(आ) SR 357.44, SSB2 42.4.
Puṣpitāgrā metre.

The newly married damsel, feeling shy, does not propitiate the husband (with her whispers) nor does she say anything to her companions. When the (pleasurable) Malaya breeze is blowing, she merely remains vacant-minded for long. (A. A. R.).

1468*

अनुनयमगृहीत्वा व्याजसुप्ता पराची
रुतमथ कुकवाकोस्तारमाकर्ण्य कल्ये ।
कथमपि परिवृत्ता निद्रयान्धा किल स्त्री
मुकुलितनयनैवाश्लिष्यति प्राणनाथम् ॥

(अ) Śiś 11.9.
(आ) VS 2175, SR 322. 2 (a. Śiś), SSB 183.2 (a. Māgha), Pad 62. 16 (a Māgha), RJ 1158.
(b) काले VS.
Mālinī metre.

Not accepting gracefully the conciliatory gesture of the lover, the damsel pretended to sleep turning her face away in bed; but at early dawn on hearing the sharp screeching of a lizard she somehow turned towards him and as if blinded by sleep, embraced the lover with eyes closed. (A. A. R.).

1469*

अनुनेतुं मानिन्या
दयितश्चरणे सरागचरणायाः ।
यावत् पतितः स तया
तत्क्षणमवधीरितः कस्मात् ॥

(आ) SR 185. 29, SSB 530. 29.
Āryā metre.

When the dear lover fell at the feet reddened (by red substance) to propitiate the jealous anger of the young lady, why was he that moment rejected (unceremoniously)[1]? (A. A. R.).

1. She was in her monthly courses.

अनुपनतमनोरथस्य see No. 1204.

1470

अनुपायेन कर्माणि विपरीतानि यानि च ।
क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव ॥

(अ) R (R (Bar) 6. App I. No. 3 lines 203-6; R (B) 6.12.31, R (R) 6. 12, 31). Cf. देशकालविहीनानि.
(आ) IS 317.
(a) कर्याणि R (var).
(d) हविष्यं प्रयतेष्विह R (var.).

Thoughtless and indiscreet actions result in failure and are often fraught with danger even as the sacrificial offerings kept in polluted vessels. (T.S. Raghavacharya's translation).

1471

अनुपालयतामुदेष्यतीं
प्रभुशक्तिं द्विषतामनीहया ।
अपयान्त्यचिरान्महीभुजां
जननिर्वादभयादिव श्रियः ॥

(अ) Kir (Kir (NSP) 2. 10, Kir (D) 2.10).
(आ) SR 151. 388, SSB 478.347 (a. Bhāravi)
Viyoginī metre.

The prosperity of those kings who neglect the rising regal power of enemies through lack of enthusiasm, soon leaves them as though through fear of public censure [arising from attachment to a feeble king]. (S. V. Dixit's translation)

1472

अनुपोष्य त्रिरात्राणि तीर्थान्यनभिगम्य च ।
अदत्त्वा काञ्चनं गाश्च दरिद्रो नाम जायते ॥

(अ) MBh (MBh (Bh) 3.80, 39, MBh (R) 3. 82, 18, MBh, (C) 3, 4060).
(इ) SS (OJ) 284.
(a) त्रिरात्रं तु MBh (var.); त्रिरात्रेषु SS (OJ).
(b) अनुपसेव्य or अनवगाह्य [अन°] MBh. (var.).
(c) गां [गाश्] MBh (var.).

Not fasting for three nights, not going on pilgrimage, not gifting gold and cows lead to a person's being born as a poor man. (Dr. Raghu Vira's translation in SS (OJ).

1473*

अनुप्रासिनि सन्दर्भे गोनन्दनसमः कुतः ।
यथार्थनामतैवास्य यद्वा वदति चारुताम् ॥

(आ) JS 46. 85 (a. Rājaśekhara), SSB 285.1. (Cf. Kav 86).
(d) यद्वाग् SSB.

Is there any one equal to the poet Gonandana (one who pleases by his speech) in contexts where alliterations are (effectively) used? Is that his real

name or is it assumed to proclaim his skill ? (A. A. R.).

1474

अनुबन्धं क्षयं हिंसाम् अनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

(अ) MBh (MBh (Bh) 6. 40,25, MBh (R) 6.42.25, MBh (C) 6. 1479; (BhG 18. 25).
(a) अनुबंध° MBh (var.).
(b) अनवेक्ष्य (°वीक्ष्य or °वेक्ष) or अनपेक्ष MBh (var.).
(c) आरभते MBh (var.).

Consequences, loss, injury (to others)/, and (one's own) human power disregarding,/owing to delusion, when action is undertaken,/ it is declared to be of darkness. (F. Edgerton's translation).

1475

अनुबन्धं च संप्रेक्ष्य विपाकांश्चैव कर्मणाम् ।
उत्थानमात्मनश्चैव धीरः कुर्वीत वा न वा ॥

(अ) MBh (MBh (Bh) 5. 34, 9, MBh (R) 5.33, 9, MBh (C) 5.1102), Cf. No. 1476.
(आ) SR 381. 182 (a. MBh), IS 318.
(a) अनुबंधान् MBh (var.).
(b) विपाकं MBh (var.), SR.
(c) आत्यवन् [आत्मनश्] MBh. (var.) आदौ [एव] MBh (var.).
(d) मानवः [वा न वा ] MBh (var.).

He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequences also of success. (P. C. Roy's translation).

अनुबन्धं च संप्रेत्य see No. 1476.

1476

अनुबन्धानवेक्षेत सानुबन्धेषु कर्मसु ।
संप्रधार्य च कुर्वीत न वेगेन समाचरेत् ॥

(अ) MBh (MBh (Bh) 5.34, 8; MBh (R) 5.33, 8, MBh. (C) 5. 1101) Cf. No. 1475.
(आ) SR 381. 183 (a, MBh), IS 319.
(a) अपेक्षेत MBh (var.), SR; च संप्रेत्य [अवे०] MBh (var.).
(d) न चोद्वेगं [न वे०] MBh. (var.) सहसा न [न वे०] MBh (var.).

Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it on a sudden impulse. (P. C. Roy's translation).

1477*

अनुभवं वदनेन्दुरुपागमन्
नियतमेष यदस्य महात्मनः ।
क्षुभितमुत्कलिकातरलं मनः
पय इव स्तिमितस्य महोदधेः ।

(अ) Mālatīmādhava 3.10.
Drutavilambita metre.

Undoubtedly has this face-moon come within the experience of this highsouled one, inasmuch as (his) mind unsteady by longings is agitated like the waters of the serene great ocean being ruffled by waves. (R. D. Karmarkar's translation).

1478

अनुभवत ददत वित्तं
मान्यान् मानयत सज्जनान् भजत ।
अतिपरुषपवनविलुलित–
दीपशिखाचञ्चला लक्ष्मीः ॥

(अ) VC (VCsr 3. 7 and 18. 4).
(आ) SR 62. 15, (a. VC), IS 320, SRK 47. 38. (a. Induśeṣaprukha).
(a) दत्त VC (var.).
(b) मान्यं or मानय (°यः) or मानयत् VC (var.); सज्जनं (°ना) VC (var.); भवत VC (var.); भजतेति VC (var.).
(c) °पुरुष VC (var.) °पवनं VC (var.); °लुलिता (°तो; °तं) VO (var.).
(d) °शिखा° VC (var.), SR, SRK; ऽवतिचञ्चला (ऽवाति°) VCsr 18.4, SR, SRK; चला or वचला VC (var.); दीपशिखेऽव चपला VC (var.).
Āryā metre.

Enjoy and give away your wealth, pay respect to those that deserve it, and do favours to the virtuous. Fortune is unsteady, as the flame of a lamp flickering in a very strong breeze. (F. Edgerton's translation).

1479*

अनुभवत युवत्यो भाग्यवत्यो नितान्तं
कुसुमवलयवेलासङ्गखेलासुखानि ।

मम तु मधुकराणां वाटपाटच्चराणां
सपदि पतति धाटी पुष्पवाटीनिवेशे ॥
(आ) SR 334. 118, SSB 202. 15.
Mālinī metre.

Oh ! fortunate young ladies, enjoy now to your heart's content the happiness of sports at the time of your gathering together for picking and stringing flowers. As for me I have my duty in the flower-garden of attacking[driving off] the bees, the thieves of the garden. (A.A.R.).

अनुभवति हि मूर्ध्ना see स्वसुखनिरभिलाषः

1480*

अनुभवन्नवदोलमृतूत्सवं
पटुरपि प्रियकण्ठजिघृक्षया ।
अनयदासनरज्जुपरिग्रहे
भुजलतां जलतामबलाजनः ॥
(आ) SR 332. 56, SSB 199. 61.
Drutavilambita metre.

Enjoying the fresh festival of the swing (in spring) one young lady, though quite at home on the swing, made her creeper-like hand as if helpless in grasping the seat made of ropes due to her desire to cling to the neck of her lover (who at once rushed to her rescue). (A. A. R.).

1481*

अनुभाववता गुरु स्थिरत्वाद्
अविसंवादि धनुर्धनंजयेन ।
स्वबलव्यसनेऽपि पीड्यमानं
गुणवन्मित्रमिवानतिं प्रपेदे ॥
(आ) Kir (Kir (NSP) 13. 15, Kir (R) 13. 15).
(a) स्थिरत्वात् Kir (R).
Aupacchandasika metre.

The huge, non-brittle owing to solidity, and strung bow, being drawn by resolute Arjuna even in his emaciation, attained pliancy like an honourable, firm, qualified friend, though requested during his loss of wealth. (S. and K. Ray's translation).

अनुभावैः कटाक्षा see रत्याख्यास्थायि°

1482*

अनुभूतचरेषु वीर्घिकाणाम्
उपकण्ठेषु गतागतैकतानाः ।
मधुपाः कथयन्ति पद्मिनीनां
सलिलैरन्तरितानि कोरकाणि ॥
(आ) Pad 81. 26.
Aupacchandasika metre.

The bees buzzing here and there in the immediate vicinity of the familiar lakes clearly indicate that the buds of lotuses [or ; charming women] are all concealed by the (sudden rise of) waters in lotus ponds. (A. A. R.).

1483*

अनुभूतभवव्यवस्थितिर्
जनताकानरताभिलाषिणी ।
तदवैमि सुखेन संसृतौ
कलितानङ्गतयैव निस्तृतिः ॥
(अ) Ras 97.
(b) Version A: जनता का न रताऽभिलाषिणी.
Version B: जनता का नरताऽभिलाषिणी.
(d) Version A : कलितानङ्गतयैव.
Version B: कलिता आनङ्गतयैव.
Viyoginī metre.

Having experienced the state of affairs in the world which persons are not desirous of enjoyments ? I therefore know that to be happy in worldly life one must have recourse to the pleasures of love. [Which persons desire to be born as human beings ? Hence know that the release from the bonds of *Saṁsāra* can be had only by avoiding love affairs] . (A. A. R.).

1484

अनुभूतमिदं लोके यद्बध्वा बलवत्तरैः ।
ईश्वरैर्दुर्बलः कृष्यः क्रतौ पशुरिवाबलः ॥
(अ) R (R (Bar.) Ayodhyākāṇḍa, App I. No.18, lines 45-6, R (G) 2. 61. 24).
(आ) IS 240.
(a) न ह्यद्भुतम् or प्रत्यद्भुतम् or अनुद्भुतम् or अनुद्भूतम् or नैतच्चित्रम् [अनु°] R (var.) अनद्भुत° IS.
(b) उक्तं or बुद्ध्या [बध्वा] R (var.).
(c) क्लिश्यः or कृष्येत् or क्रुध्येत् [कृष्य] R (var).

This is well experienced in the world ; that the weak are bound and dragged about by the powerful persons in authority as an animal victim in a sacrifice. (A. A. R.).

1485*

अनुमतमिवानेतुं जोषं तमीतमसां कुलं
दिशि दिशि दृशो विन्यस्यन्त्यः श्रियाङ्कु-
रिताञ्जनाः।
मदनहुतभुग्धूमच्छायैः पटैरसितैर्वृताः
प्रययुररसद्भूषैरङ्गैः प्रियानभिसारिकाः ॥

(अ) Kapphiṇābhyudaya of Bhaṭṭa Śivasvāmin 14.13.
(आ) SkV 836 (a. Bhaṭṭa Śivasvāmin).
(ā) पोषं [जो°] Kapphi°.
(c) मथन SkV (var.).
Hariṇī metre.

Scattering everywhere their glances/ which beauty makes to sprout with kohl,/ as if to win approving silence/ from all the darkness of night,/ and clad in garments dark as was the hue / of smoke that rose from Kāma's fire,/ the wantons set forth on their paths/ with silent ornaments to meet their lovers. (D. H. H. Ingalls's translation).

1486*

अनुमतिसरसं विमुच्य चूतं
नवनवमञ्जुलमञ्जरीपरीतम्।
अपि पिकदयिते कथं मतिस्ते
घटयति निष्फलपिप्पलेऽवलेपम् ॥

(आ) Any 65.113.
Puṣpitāgrā metre.

O sweet heart of the Cuckoo, how is it that you have set your heart on the worthless *pippala-* tree ignoring the mango tree full of agreeable juice and flourishing with charming fresh sprouts ? (A.A.R.).

1487*

अनुममार न मार कथं नु सा
रतिरतिप्रथितापि पतिव्रता।
इयदनाथवधूवधपातकी
दयितयापि तयासि किमुज्झितः ॥

(अ) Naiṣ 4.79.
(आ) SR 282. 128, (a. Naiṣ), SSB 113. 12, RJ996.
(b) रतिरिति प्रथितातिपतिव्रता Naiṣ (var.).
(c) अयमनाथ° SR. SSB.
Drutavilambita metre.

Cupid, why did not Rati die with thee, though she was renowned as a devoted wife ? Thou art such a sinner on account of thy killing helpless women that wast thou forsaken even by thy love ? (K. K. Handiqui's translation).

1488

अनुमरणे व्यवसायं
स्त्रीधर्मे कः करोति सविवेकः।
संसारमुक्त्युपायं
दण्डग्रहणं व्रतं हित्वा ॥

(अ) Kuṭṭ (Kuṭṭ (BI) 491, Kuṭṭ (KM) 480).
Āryā metre.

Only a mad man follows into death/the girl who seemed more dear to him than breath,/ whose passing puts his soul into confusion;/ since, though in women such an end is meet, / man has the fortitude to clear his feet/ of every grief, for grieving is illusion. (E. Powys Mathers's translation).

1489*

अनुययौ विविधोपलकुण्डल-
द्युतिवितानकसंवलितांशुकम्।
धृतधनुर्वलयस्य पयोमुचः
शबलिमा बलिमानमुषो वपुः ॥

(अ) Śiś 6.27.
(आ) SR 341.33, (a. Śiś), SSB 213. 29 (a. Māgha).
Drutavilambita metre.

The variety of colours associated with a cloud on account of series of rain-bows resembled the body of Viṣṇu [the destroyer of the pride of Bali], which has a natural dark colour variegated with his yellow dress reflecting the different stones of his ear-pendants. (A.A.R.).

1490

अनुयातानेकजनः
परपुरुषैरुह्यतेऽस्य निजदेहः।
अधिकारस्थः पुरुषः
शव इव न शृणोति वीक्षते कुमतिः ॥

(आ) SR 151. 375, SSB 477. 334, SRK 247.49 (a. Sphuṭaśloka), IS 7638, SSSN 130.5.
(a) अनुयातोऽनेकजनैः SSSN.
(b) परपुरुषधृतः सुवर्णशकलयुतः SSSN.
(c) शवइव (पु°) SSSN.
(d) न वदति [शृ° इ° न°] SSSN; नेक्षते कंचित् SSSN.
Giti-āryā metre.

A person in authority looks on [stares[ with a perverted mind and does not listen like a corpse, both of whom are followed by a large gathering of people; their body is borne [nourished] by others. (A. A. R. ).

1491

अनुयाति न भर्तारं यदि दैवात् कथंचन ।
तथापि शीलं संरक्ष्यं शीलभङ्गात् पतत्यधः ॥

(आ) Dampatiś 59, SR 381.185, IS 321.

If a woman by special coincidence of fate cannot follow her husband in death, then, nevertheless, she should maintain good conduct, because if she did not conduct herself well, she would go to hell.

1492*

अनुयास्यन् मुनितनयां
सहसा विनयेन वारितप्रसरः ।
स्थानादनुच्चलन्नपि
गत्वेव पुनः प्रतिनिवृत्तः॥

(अ) Śāk 1. 28 (in some editons 1. 29), (Cf A. Scharpé's Kālidāsa-Lexicon I. I; p. 21).
(आ) Almm 24, Sar 5. 143 (p. 615).
(a) अनुगच्छन् Sar.
(c) स्वस्थानादचलन्नपि Śāk (var.), Sar.
(d) गत्वैव Śāk (var.).
Āryā metre.

When I would fain have stayed the maid/ a sense of due decorum checked my bold design;/ though I have stirred not, yet my mien betrays/ my eagerness to follow on her steps. (Sir Monier Monier-William's translation).

अनुयुक्ता हि साचिव्ये see No. 1393·

1493

अनुयुक्तो दस्युवधे रणे कुर्यात् पराक्रमम्
नास्य कृत्यमतः किंचिद् अन्यद् दस्युनिबर्हणात् ॥

(आ) SRHt 177.72 (a. MBh), SSSN 80.57.
(c) किञ्चिद् SRHt.

Enjoined to exterminate the marauding hordes a person should show his valour in battling with them. There is no greater (more honourable) duty to him than the annihilation of the thieving gangs. (A. A. R.).

1494

अनुरक्तजनविरक्ता
नम्रोत्सिक्ता विरक्तरागिण्यः ।
वञ्चकवचनासक्ता
नार्यः सद्भावशङ्किन्यः ॥

(अ) Kal 3. 9.
Āryā metre.

Women who are indifferent to those who are in love, haughty with those who are meek, passionately attached to those who are disinterested and addicted to false words are ever suspicious of the good nature of others. (A. A. R.).

1495

अनुरक्तेन हृष्टेन तुष्टेन जगतीपतिः।
अल्पेनापि स्वसैन्येन भूमिं जयति भूमिपः॥

(अ) MBh (MBh (Bh) 12.129, 11, MBh (R) 12.131, 11, MBh (C) 12.4789).
(आ) SRHt 177. 66 (a Bhāravi, but not found in Kir), SSSN 88.55.
(a) तनु MBh (var.); तुष्टेन or पुष्टेन or चेष्टेन or धृष्टेन or प्रष्टेन or as above MBh.
(ab) पृष्टेन हृष्टेन MBh पुष्टेन or पृष्टेन or भवेन or हितेन MBh (var.); °पते MBh (but some texts as above).
(d) महीं [भू॰] MBh (but some texts as above); पार्थिवः MBh (but some texts as above).

The lord of the earth [king] and protector of the country wins the earth even with his own small army, when it is contented, happy and devoted. (A.A.R.).

1495A

अनुरञ्जय राजानं
मा जानन् जातु कोपयेः प्रकृतीः ।
एतद्द्वयानुराग-
स्थिरया तिष्ठ प्रतिष्ठयाश्लिष्टः ॥

(आ) SMH 6.15.
(b) कोपय SMH (var.) (*contra metrum*); प्रकृतीन् SMH (var.).
(c) एतद्° SMH (var.).
(d) प्रतिष्ठा° SMH (var.) (*contra metrum*).
Gīti-āryā metre (imperfect in *c*).

Please the king; and let not the king anger the people knowingly [deliberately]. Remain embraced by stability with the firmness of the twofold [mutual] esteem. (A. A. R.).

1496

अनुरञ्जिता अपि गुणैर्
न नमन्ति प्रकृतयो विना दण्डात् ।
अङ्कगतापि न वीणा
कलमधुरमताडिता क्वणति ॥

(आ) VS 2852 (a. Ravigupta), Cf. ABORI 48; p. 147; No. 4).
Āryā metre.

Though propitiated by his good qualities, the people do not bow (to the king) without (the fear of) punishment. A lute, though in the lap (of the person) does not produce sweet melodious sounds unless (the strings are) struck. (A. A. R.).

1497
See 1495A

1498*

अनुरागं जनो याति परोक्षे गुणकीर्तनम् ।
न बिभ्यति च सत्त्वानि सिद्धेर्लक्षणमुत्तमम् ॥

(आ) ŚP 4506.

The best chracteristics of *Siddhi* [possession of yogic powers] are that the people are attached to him (in his presence) and speak highly of his virtues in his absence, and living beings do not fear him. (A.A.R.).

अनुरागः प्रतिपत्तिर् see तेजः सत्त्वं बुद्धिर्

1499*

अनुरागवती संध्या दिवसस्तत्पुरःसरः ।
अहो दैवगतिश्चित्रा तथापि न समागमः ॥

(आ) Sāh *ad* 10. 757 (p. 344), Dhv 50. 4-5, Amd 98, 225 and 224. 603, Kpt 9.382 (p. 526), KāP 302, KH 278, AlK 245, Sar *ad* 3. 18/44, p. 332, SRHt, 252, 1 (a. Kālidāsa), Skm (Skm (B) 1205, Skm (POS) 2. 146,5), Kuv *ad* 35. 83, (p. 108) (a. Dhv), SR 91.35 (a. Dhv), SSB 375. 39, (a. Dhv), IS 322, RJ 1055.
(c) दैवगतिः कीदृक् Dhv.

Fair evening glows [with passion of redness] and day is ever before her, still, —o wonderful is the decree of fate—they are never united. (Translation in Bibl. Ind 9).

1500*

अनुरागवन्तमपि लोचनयोर्
दधतं वपुः सुखमतापकरम् ।
निरकासयद्रविमपेतवसुं
वियदालयादपरदिग्गणिका ॥

(अ) Śiś 9.10 (in some editions 9.11).
(आ) ŚP 3585 (a. Māgha), VS 1923 (a. Māgha), SR 294. 38 (a. Śiś) SSB 135. 40, (a. Māgha), SRK 137. 2 (a. Māgha), IS 7639, JS 248.3 (a. Māgha).
(b) वपुस्सुख° JS.
Pramitākṣarā metre.

The harlot of the western direction banished the lover of the sun as he was devoid of the wealth of rays though full of *rāga* [love; redness] and though he possessed a body that was pleasing to the eyes and free from all *tāpa* [trouble; heat]. (A. A. R.).

1501*

अनुरागवर्तिना तव
विरहेणोग्रेण सा गृहीताङ्गी ।
त्रिपुररिपुणेव गौरी
वरतनुरर्धावशिष्टेव ॥

(अ) ĀrS 2. 23.
(आ) SR 288. 16, SSB 123. 20.
Āryā metre.

She has her limbs taken away (much reduced) by the severe pain of separation from you whom she loves; she is like (the goddess) Gaurī who was left with half her body by the enemy of Tripura [Lord Śiva]. (A. A. R.).

1502*

अनुरागादभिसरतो
लङ्घितजलधेः कलाधिनाथस्य ।
रजनीमुखचुम्बनतः
शिथिलितमलकं कलङ्कमाकलये ॥

(आ) PV 586 (a. (?) Kavikaṅkaṇa).
Gīti-āryā metre.

I ween the black spot on the moon which is the (dark) hair of the (lady) night loosened when he kissed her face, having crossed [disturbed] the sea by his approach due to love. (A. A. R.).

1503*

अनुरागो वृथा स्त्रीषु स्त्रीषु गर्वो वृथा तथा ।
प्रियोऽहं सर्वदा ह्यास्या ममैषा सर्वदाप्रिया ॥

(अ) Śts (Śts (B) 332, Śts (S) 197. 10-198.1).
(आ) IS 323 (a. Śts, Bombay MS 116.).
(a) स्त्रीणां IS.
(b) भाषणं च वृथा वृथा IS; वर्गो [ग°] Śts (var.). वृथेति च Śts (var.).
(c) अप्रियामपि मन्यतेIS; प्रीया [ह्य°] Śts (var.).
(d) प्रियां मूढजनाः (मूट°) खलु IS.

Attachment of love is wasted on women if he believed that he was ever dear to them; so also is an overbearing attitude that they are ever indifferent to him. (A. A. R.).[1]

1. In the Bombay MS this verse reads according to O. Boehtlingk's translation : *Unnütz ist die Zuneigung der Weiber und a Unnütz auch ihr Reden, da thörichte Männer auch diejenige für ihre geliebte halten die sienicht liebf.*

1504*

अनुरूपमिदं कूप छद्मच्छन्नस्य किं न ते ।
सन्मार्गविभ्रमान्मार्ग- पातोऽयं यन्निपातितः ॥

(आ) SMH 11.59.
(c) मार्गः SMH, (var.).
(d) पातोय SMH (var.).

What is not befitting you, o well, screened as you are by deception and situated as you are on the roadway which deflects from the good path (high way). (A. A. R.).

1505

अनुरूपेण संसर्गं प्राप्य सर्वोऽपि मोदते ।
दिनं तेजोनिधिर्यद्वद् रात्रिं दोषाकरस् तथा ॥

(आ) SSB 366.1.

Every one rejoices having secured befitting company : just as the sun with day and the moon with the night. (A. A. R.).

1506*

अनुलेपनानि कुसुमान्यबलाः
कृतमन्यवः पतिषु दीपशिखाः ।
समयेन तेन चिरसुप्तमनो-
भवबोधनं सममबोधिषत ॥

(अ) Śiś 9. 24.
(आ) SR 297. 20 (a Śiś), SSB 141. 23 (a Māgha).
(b) दीपदशाः Śiś (var.).
Pramitākṣarā metre.

The sandal paste, flower garland, young women in anger with their lovers and flames of lamps— all these indicated to that time [night fall] that love which had been dormant till now was now wide awake. (A. A. R.).

अनुलोमेन बलिनं see No. 1507.

1507

अनुलोमेन बलिनं प्रतिलोमेन दुर्जनम् ।
आत्मतुल्यबलं शत्रुं विनयेन बलेन वा ॥

(अ) Cr 59 (CV 7. 10, Cv 6.2, CnT II 8.6, CnT III 6.2, CnT VI, 92, CPS 176.1).
(आ) IS 324, Sama 1 अ 97.
(a) अनुलोमेन CV (var.).
(b) प्रतिलोमेन CV (var.); दुर्बलम् Cv. CV (var.), CPS., Sama.
(c) समतुल्य° (°न्तु°) Cv (var.); °तुल्यबले Cv (var.); शत्रु (°त्रुः °त्रो CV (var.), Cv (var.).
(d) नयेन च बलेन Cv (var.); च [वा] Cv (but CvH as above).

Meet a man stronger (than you are) in a friendly way, a wicked with hostility, a foe who is as strong as you are either with modesty or with force.

1508*

अनुवनं वनराजिवधूमुखे
बहलरागजवाधरचारुणि ।
विकचबाणदलावलयोऽधिकं
रुरुचिरे रुचिरेक्षणविभ्रमाः ॥

(अ) Śiś 6.46.
(आ) SR 344. 34 (a. Śiś) SSB 220. 41 (a. Māgha).
(b) °चारुणी SR. SSB.
Drutavilambita metre.

In every forest, on the faces of brides in the form of rows of trees that were charming with their red lips in the form of the numerous *java*-flowers, there flashed their very charming glances in the form of the series of *bāṇa*-flowers in full bloom. (A. A. R.).

1509*

अनुवनमनुयान्तं बाष्पवारि त्यजन्तं
मुदितकमलवामक्षाममालोक्य रामम् ।
दिनमपि रविरोचिस्तापमन्तः प्रपेदे
रजनिरपि च ताराबाष्पबिन्दून् बभार ॥

(आ) PV 793 (a. Bhānukara), Pad 84.7 (a. Bhānukara).
Mālinī metre.

Observing Śri Rāma wandering from forest to forest, shedding copious tears and emaciated like a faded garland of full blown lotus flowers, the day too, with the splendour of the sun, felt torment [heat] inside and the night bore tear-drops in the form of stars. (A. A. R. ).

1510*

अनुवनमनुशैलं तामनालोक्य सीतां
प्रतिदिनमतिदीनं वीक्ष्य रामं विरामम् ।
गिरिरशनिमयोऽयं यस्तदा न द्विधाभूत्
क्षितिरपि न विदीर्णा सापि सर्वंसहैव ।

(आ) Skm (Skm (B) 233, Skm (POS) 1. 47.3, Skm (BI) 1.47,3) (a. Śobhāka; probably Śobhāṅka). Cf. AB 457.

(a) अनुदिनम् Skm (POS), Skm (BI) but AB as above).
Mālinī metre.

Having seen Śrī Rāma forlorn day by day without his bride Sītā for whom he searched in every forest and mountain, the fact that the mountain did not break in twain clearly proved that it was made of hard rocks and that the earth did not break up showed that it was all enduring (by nature). (A. A. R.).

1511*

अनुवादयिता वाद्यं
नृत्यसि यत्त्वयि सुरेश्वरः साक्षात् ।
पक्षश्च तेऽजवन्द्यस्
तदसि कलापिन् परं धन्यः ॥

(आ) SSB 317. 6.
Āryā metre.

Extremely fortunate are you, O peacock, inasmuch as you dance with the accompaniment (of drum) furnished by the lord of Gods [Indra's thunder]; and your feathers are worshipped [worn on the head] by Śrī Kṛṣṇa. (A. A. R.).

1512

अनुवेलं निहन्यन्ते यस्य सिन्धोरिवोद्यमाः ।
तं प्रमथ्य श्रियं कोऽपि विपक्षो भूभृदुद्धरेत् ॥

(आ) SSK 2. 2, KSSKP 2. 2.

An enemy king (like the Mountain Mandara) should become prosperous (get Lakṣmī) after destroying (churning) him whose efforts are frustrated every time (like those of the ocean) (A.A.R.).

1513

अनुशयवत्येवोक्ता
प्रोष्यत्पतिका न भेदतो बहुभिः ।
परदेशादागच्छत्-
पतिकापि यथा प्रमुदितैव ॥

(आ) SMH 10. 39.
Āryā metre.

It has been said by many people that a wife whose husband is away (on a journey) is not different from one who is full of sorrow (like a widow). But the wife whose husband returns from abroad is quite happy. (A. A. R. ).

1514

अनुशासद्धि धर्मेण व्यवहारेण संस्थया ।
न्यायेन च चतुर्थेन चतुरन्तां महीं जयेत् ॥

(आ) K (K (K) 3. 1, 43, K (S) 150. 14-5, K (V) 123, K. (J) 89. 1-2, K (G) 10.1-2, K (P) 248. 5-6).

... a king, giving decisions in accordance with law, transaction, settled custom and edict as the fourth, would conquer the earth up to its four ends. (R. P. Kangle's translation).

1515*

अनुशीलितकुञ्जवाटिकायां
जघनालंकृतपीतशाटिकायाम् ।
मुरलीकलकूजिते रतायां
मम चेतोऽस्तु कदम्बदेवतायाम् ॥

(आ) PG 88 (a. Govinda).

(b) जघनालम्बित° PG (var.).

(c) मुरलीकृतकूजिते PG (var.); °कलकूजितरतायां (°तैर्नतायां) PG (var.).
Aupacchandasika metre.

May my mind be (absorbed) in that deity of the Kadamba trees [Śrī Kṛṣṇa], who ever sports in gardens and bowers (on Yamunā's banks), whose waist is adorned with the yellow garment and who delights in the sweet notes of the flute. (A.A.R.).

1516

अनुशोचनमस्तविचारमना
विगतस्य मृतस्य च यः कुरुते ।
स गते सलिले तनुते वरणं
भुजगस्य गतस्य गतिं क्षिपति ॥

(अ) AS 729.
(d) गतिर्द्दिपति AS(var.); गतिः AS(var); मही AS (var.).
Bhujaṅgaprayāta metre.

That unthinking person who regrets past deeds and dead persons, constructs a dam across a river when the water has all flowed away and pursues the path of a snake that has disappeared. (A. A. R.).

1517

अनुष्ठानेन रहितां पाठमात्रेण केवलम् ।
रञ्जयत्येव या लोकं किं तया शुकविद्यया ॥

(अ) Dar 3. 31.
(a) रहिता Dar (KM).
(c) लोकान् Dar (var.).

What can a parrot know since it lacks activity and amuses the public with (only) bare recitations.

1518

अनुष्ठितं तु यद् देवैर् ऋषिभिर्यदनुष्ठितम् ।
नानुष्ठेयं मनुष्यैस्तु तदुक्तं कर्म आचरेत् ॥

(आ) Sama 2 न 70.

Certain (questionable) deeds which some gods and sages practised are not to be done [initiated] by men. They should practise what has been prescribed by them. (A. A. R.).

1519

अनुष्ठितेषु कार्येषु यो गुह्यं न प्रकाशयेत् ।
स तत्र लभते सिद्धिं जलमध्ये कपिर्यथा ॥

(अ) PTu 50 and 21 (p. 87).

He is successful in his undertaking who does not disclose what is confidential when the work is in progress; as the monkey in the midst of water [on the back of a crocodile]. (A. A. R. ).

1520

अनुसरति करिकपोलं
भ्रमरः श्रवणेन ताड्यमानोऽपि ।
गणयति न तिरस्कारं
दानान्धविलोचनो नीचः ॥

(आ) ŚP 828, PdT 217, SR 73. 22. (a. ŚP), SSB 344. 22, SRK 185. 11 and 249. 72 (a. Induśeṣaprukha.), IS 325, Any 81. 44.
(a) कपोलं (°ल) [करि°] PdT (contra metrum).
(b) श्रवणयुगेन PdT (but B in PdT as above) (contra metrum).
(c) तिरस्कार B in PdT (contra metrum).
Āryā metre.

A bee persists in settling upon the temples of an elephant though beaten by his ears. A low person with his eyes blinded by *dāna* [gifts : rut] does not care if insulted. (A. A. R.) .

1521*

अनुसर सरस्तीरं वैरं किमत्र महात्मना
कतिपयपयःपानं मानिन् समाचर चातक ।
प्रलयपवनैरस्तं नीतः पुरातनवारिदो
यदयमदयं कीलाजालं विमुञ्चति नूतनः ॥

(आ) JS 85.10, Any 74. 180.
Hariṇī metre.

O proud *cātaka*-bird, move on to the bank of a lake; what enmity is there with the high souled ? Take in a few mouthfuls of drink. The old cloud is set at rest by the storm of deluge and the new one releases mercilessly but minute particles. (A. A. R..).

अनुसूयः कृतप्रज्ञः see No. 1292.

अनुहरतः खलसुजनयो see No. 1425.

1522

अनूढा मन्दिरे यस्य रजः प्राप्नोति कन्यका ।
पतन्ति पितरस् तस्य स्वर्गस्था अपि तैर्गुणैः ॥

(अ) P(Pts 4,67, PM 4,47). Cf. पितृवेश्मनि या क°. Cf. JSAIL 20. 27.
(आ) IS 326.

A daughter who reaches her puberty in her father's home and remains unmarried is a suffcient reason for her father to fall from heaven into hell.

1523*

अनूनवेगावयमद्वितीयश्
छायातुरङ्गाविव लज्जमानः ।

खुरोद्धुतैर्वीर तुरङ्गमस्ते
रजोभिरह्नां पतिमावृणोति ॥

(आ) JS 360. 2 (a. Prajñānanda), SR 123. 3, SSB 432. 3.

(*b*) छाया° SR, SSB; °तुरंगादपि SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

Your horse, O hero, is incomparable on account of his great speed and, as if ashamed of the horses of Chāyā [Sun's wife] covers the lord of the day [Sun] by columns of dust raised by his hoofs. (A. A. R.).

1523A

अनृजुत्वमसद्भावं कार्पण्यं चलचित्तता ।
पुंसां मित्रेषु ये दोषास् ते वेश्यासु गुणाः स्मृताः ॥

(अ) Vitarẓtta (in BhŚ p. 206) 58.

Not being straightforward, absence of goodness, levity, ficklemindedness—these which are faults in men's friends are considered to be merits for prostitutes. (A. A. R.).

अनुगन्तुं सतां वर्त्म see No. 1437.

1524

अनृतं च समुत्कर्षे राजगामि च पैशुनम् ।
गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥

(अ) Mn 11.56 (in some other texts 11. 54 or 11.55), MBh (MBh (Br) 5. 40, 3, MBh (C) 5.39.3, MBh (C) 5. 1534.). (Cf. Vi 36 and 37.1-3, G 21.10, Y 3. 228).

(आ) SRHt, 189. 28 (a. Mn), SSSN 180.23, IS 329, Pr 362.

(इ) MBh (Ju) p. 238 *cf. gh*.

(*a*) अनृतं स्वयमुत्कर्षे (°र्षै) Mn (var.) (Nandana); अनृते MBh; व [च] MBh (var.); सुखतर्केण or समुत्कर्षं (°र्षो) [च स°] MBh (var.).

(*b*) बाह्यगामि च or राजगामिनि [रा° च] MBh (var.).

(*c*) चत्वारि संप्रवर्धन्ते MBh (Ju); गुरौ MBh (var.).

(*d*) तत्समं or समो हि [स°] MBh (var.). समं तद् MBh (Ju).

Falsely attributing to oneself high birth, fraudulent behaviour towards the king and falsely accusing one's teacher, (are offences) equal to slaying a Brāhmaṇa. (G. Bühler's translation).[1]

1. G. Bühler translates wrongly "giving information to the king (regarding crime)".

1525

अनृतं चाटुवादश्च धनयोगो महानयम् ।
सत्यं वैदुष्यमित्येष योगो दारिद्र्यकारकः ॥

(अ) Kalivi 32.

Falsehood and flattery bring great wealth to a person; truth and proficiency in learning combine to cause poverty. (A. A. R. ).

अनृतं चैव मृत्युश्च see No. 2524.

1526

अनृतं सत्यमित्याहुः सत्यं चापि तथानृतम् ।
इति यास्ताः कथं वीर संरक्ष्याः पुरुषैरिह ॥

(अ) MBh (MBh (Bh) 13. 40, 8, MBh (R) 13. 39. 9, MBh (C) 13. 2240-1); P (Pts. 1. 186, PtsK. 1. 200).

(आ) SR 348. 21 (a. MBh), SSB 227.21, IS 327.

(*b*) चाथ [चा°] MBh (var.).

(*c*) धीरैः [वी°] Pts, PtsK, SR, SSB.

(*d*) संरक्षा: MBh (R).

They [i. e. women] make a lie appear as truth, and a truth appear as a lie. They who can do this,—I ask, O hero—how can they be guarded[1] by persons of the opposite sex? (P. C. Roy's translation).

1. My change. P. C. Roy has "ruled"

1527

अनृतं साहसं माया मूर्खत्वमतिलुब्धता ।
अशौचत्वं निर्दयत्वं स्त्रीणां दोषाः स्वभावजाः ॥

(अ) Cr 60, (CV 2.1, Cv 2.1, CRC 1. 51, CNP II 165 CNG, 49, CNT IV 157, CNM 154, CNMN 120, CnT II 2.9, CnT III 2.1, CnT VI 22, CnT V-129, CnT, VII 14, CPS, 24.63), P (PP 1. 143, Pts 1. 195), H, (HJ 1, 210, HM 1. 194, HK 1. 196, HH 34, 26-7), Vet 3.6, MK 125, BhŚ 368. (Cf. JSAIL 24. 71).

(आ) SR 348. 1 (a. C), SSB 226. 1, SRK 113.1 (a. Sphuṭaśloka), IS 328, Subh 219, Sama 1. 90, and 1. 43, SH 1223.

(*a*) अनृतं साहसं धैर्यं Vet (var.) असत्यं [अनृतं] H.

(*b*) मात्सर्यं नातिलु° (°चाति°) H, Sama 1.43; अतिलोभता CNG, CPS, SR, SSB, SRK, Sama; अतिलोभतः BhŚ; अतिदुष्टता SH, प्रतिलो° CV (var.); °त्वं वञ्चन तथा CRC च कृतघ्नता [अति°] Cv (var).

(*c*) निर्गुणत्वमशौचत्वं निर्घृणत्वं H; अशौचं निर्दयत्वं च (अशो° °शोकं) CN, P BhŚ, Vet, SR, SSB; SH; निर्दयत्वमहंकारः Cv (var.); अशुचित्वं

निर्दयत्व IS; अ° नि° tr. Vet (var.); अशुचित्वं SRK; अहंकारं IS; निघृणत्वं Cv (var.).
(*d*) स्वाभाविका गुणाः CRC.

Falseness, hastiness, deceit, senselessness, covetousness and cruelty are the inborn faults of women.

अनृतं स्वयमुत्कर्षः see No. 1524.

1528

अनृतपटुता क्रौर्यं चित्तं सतामवमानिता
मतिरविनये धर्मे शाठ्यं गुरुष्वपि वञ्चनम्।
ललितमधुरा वाक्प्रत्यक्षे परोक्षविभाषिणी
कलियुगमहाराजस्यैताः स्फुरन्ति विभूतयः ॥

(अ) Vet 5.3 (cf. Vet. p. 131).
(*a*) अनृतबहुता (°ना) Vet (var.); चैर्यं or कार्यं or क्रोधो or क्रो or द्रोहे [क्रौ°] Vet (var.); चित्ते Vet (var.); अवमानता (अप°) Vet (var.); अपमानो Vet (var.).
(*b*) शाब्यं or साध्यं Vet (var.); शाठ्यं धर्त्तं (°र्मे) or सठ्यं मित्रे Vet (var.); गुरोरपि Vet (var.); वंचना (°ता; न्वा) Vet (var.).
(*c*) वागप्र° Vet, (var.) (*contra metrum*); समचे or परोचे Vet (var.); विभीषणा or विसिषाणां or विषभाषिणी or विघातिनी Vet (var.).
(*d*) कलियुगे Vet (var.); महाराज एनाः Vet (var.).
Hariṇī metre.

There flourish the series of wealth of the great king of the *kaliyuga* in the form of cleverness in falsehood, the mind full of cruelty, the disrespect shown to the good, inclination to immodest behaviour, deception in religious performances, cheating respectable elders, speech that is sweet in one's presence and abuses behind one's back. (A. A. R.).

अनृतबहुता क्रौर्यं see No. 1528.

1529*

अनृतमनृतमेतद्यत्सुधासूतिरिन्दुर्
नियतमयमनार्यो निर्गतः कालकूटात्।
हृदयदहनदक्षा दारुणा चान्यथेयं
वद सखि मधुरत्वे मोहशक्तिः कुतोऽस्य ॥

(आ) VS 1116.
Mālinī metre.

False, false it is that the moon produces nectar; surely that wicked one has come out of the dreadful (*kālakūṭa*) poison; how else can there be this cruelty of his, capable of burning the heart ? Tell me friend, whence is his delusive power of sweetness ? (A. A. R.).

अनृते च (व) समुत्कर्षे see No 1524.

1530

अनृते धर्मभग्ने च　न शुश्रूषति चाप्रिये।
न प्रियं न हितं वाच्यं सद्भिरेवेति निन्दिताः ॥

(अ) Harivaṁśa-purāṇa, Viṣṇuparvan 71.7. (Cf. "Purāṇa" 3. 1, p. 63).

Nothing pleasing or beneficial should be said by the good to those who are false, fallen from *dharma*, those who do not serve or listen and the inimical—for this they are censured. (A. A. R.).

1531

अनेकगतिचित्रितं विविधजातिभेदाकुलं
समेत्य तनुमद्गणः प्रचुरचित्रचेष्टोद्यतः।
पुरार्जितविचित्रकर्मफलभुग्विचित्रां तनुं
प्रगृह्य नटवत् सदा भ्रमति जन्मरङ्गाङ्गणे ।

(अ) AS 252.
(*a*) बिबिधि° AS (var.).
(*b*) तनुमद्गुणः AS (var.); प्रचुरचित्तचेष्टोद्यतः AS (var.).
(*c*) °विचित्रं° AS (var.).
Pṛthvī metre.

People move on constantly on the stage of worldly life like actors, with various kinds of gaits, taking up the role of different classes of society, engaged in various kinds of colourful activities and possessing bodies that must experience the results of actions done previously. (A. A. R.).

1532

अनेकचित्तमन्त्रश्च द्वेष्यो भवति मन्त्रिणाम्।
अनवस्थितचित्तत्वात् कार्ये तैः समुपेक्ष्यते ॥

(अ) KN (KN (ĀnSS) 9.35, KN (BI 9.34), H (HJ 4.45, HS 4.41, HM 4.41, HK 4.46, HP 4.44, HN 4.44, HH 107.5-6, HC 143.5-6) Cf. बालो वृद्धो.
(आ) SR 831.186 (a. KN), IS 330.
(*a*) मन्त्रस्तु KN (BI), HS, HM, HP.
(*b*) भेद्यो [द्वे°] HM; मन्त्रिणा HM.
(*d*) कार्येत; (°त IS) HM, IS; स उपेक्ष्यते HJ, HS, (but MSs as above), HM HP, HH, SR.

He [i. e. the king], who in his counsels is of many minds, becomes odious to (his) counsellors; through the unsteadiness of (his) mind, he is neglected by them in an emergency. (F. Johnson's translation).

1533

अनेकजन्मसंभूतं पापं पुंसां प्रणश्यति ।
स्नानमात्रेण गङ्गायां सद्यः पुण्यस्य भाजनम् ॥

(अ) Sama 1.32.

The sins of man, accumulated [produced] in a number of births, are destroyed by a mere bath in the Ganges; and he becomes an abode [repository] of holy merit. (A.A. R.).

1534

अनेकजीवघातोत्थं म्लेच्छोच्छिष्टं मलाविलम् ।
मलाक्तपात्रनिक्षिप्तं किं शौचं लिहतो मधु ॥

(अ) AS 553.
(c) °पात्रं नि° AS (var.).
(d) °लिहते AS (var.).

What purity is there in those who lick honey which is produced by the destruction of numerous living creatures, which is brought by an outcaste after his own use, filled with dirt and contained in a vessel smeared with dirt. (A. A. R.).

1535

अनेकदोषदुष्टस्य कायस्यैको महान् गुणः ।
यो यथा वर्तयत्येनं तं तथैवानुवर्तते ॥

(अ) SRHt 193.66 (a. MBh but does not occur in MBh (Bh)).
(d) [अ]नुवर्त्तते SRHt.

There is one great good quality possessed by the body though corrupt by many evil practices; it follows him in the way in which it is treated. (A. A. R.).

1536.

अनेकदोषदुष्टस्य मधुनोऽपास्तदोषताम् ।
यो ब्रूते तद्रसासक्तः सोऽसत्याम्बुधिरस्तधीः ॥

(अ) AS 564.
(b) मधुनोपास्त° AS (var.).
(c) यो om. AS (var.) तद्रसयोशक्तः AS. (var.). °शक्तः AS (var.).
(d) सोऽसत्यां बुद्धिरस्तधीः AS. (var.)

He who, addicted to the tasting of honey, speaks of its faultlessness when it is so full of evil qualities is verily an ocean of untruth and devoid of intelligence. (A. A. R.).

अनेकदोषदुष्टोऽपि कायः see कुर्वन्नपि व्यलोकानि

1537

अनेकधेति प्रगुणेन चेतसा
विविच्य मिथ्यात्वमलं सदूषणम् ।
विमुच्य जैनेन्द्रमतं सुखावहं
भजन्ति भव्या भवदुःखभीरवः ॥

(अ) AS 151
(b) विवेच्य AS (var.).
Vaṁśastha metre.

Good people afraid of the miseries of worldly life take up to the religion of Jina which leads to happiness after having abandoned the philosophy of *mithyātva* (illusoriness of the world) which is full of defects and after having fully used their discrimination a number of times with an attentive mind. (A. A. R.).

1538

अनेकपर्यायगुणैरुपेतं
विलोक्यते येन समस्ततत्त्वम् ।
तदिन्द्रियानिन्द्रियभेदभिन्नं
ज्ञानं जिनेन्द्रैर्गदितं हिताय ॥

(अ) AS 180.
Upajāti metre (Upendravajrā and Indravajrā).

True knowledge has been expounded by the lord Jina for the welfare of the world which discriminates between sensory pleasures and its opposite and by which all the true values have been perceived and which possesses numerous merits. (A. A. R.).

1539

अनेकभवसंचिता इह हि कर्मणा निर्मिताः
प्रियाप्रियवियोगसंगमविपत्तिसंपत्तयः ।
भवन्ति सकलास्विमा गतिषु सर्वदा देहिनां
जरामरणवीचिके जननसागरे मज्जताम् ॥

(अ) AS 255.
(a) कर्मणां AS (var.).
(b) °संपतयोः AS (var.)
Pṛthvī metre.

To embodied beings occur in all stages of life in the form of the ocean of worldly life, with waves in the form of old age and death, all kinds of misery and happiness in their separation and union with their loved ones, all of which are ordained by the results of their own actions accumulated in numerous births. (A. A. R.).

1540

अनेकमलसंभवे कृमिकुलैः सदा संकुले
विचित्रबहुवेदने बुधविनिन्दिते दुःसहे ।
भ्रमत्ययमनारतं व्यसनसंकटे देहवान्
पुरार्जितवशो भवे भवति भामिनीगर्भके ॥

(अ) AS 243.
(a) अनेमूत्र° AS (var.) ; संकुलैः AS (var.).
Pṛthvī metre.

A person [embodied being] comes to worldly life as a result of his actions of former lives in the womb of a woman which is full of many kinds of dirt, filled with all kinds of bacteria, full of strange pains (of child birth), unbearable and censured by the wise; and he wanders incessantly in various kinds of miserable experiences. (A. A. R.).

1541

अनेकमुखपापात्मा छद्मसंदर्शिताश्रमः ।
कर्बुरप्रकृतिः कश्चित् कापेयकलहोचितः ॥

(आ) SNi 37.

A multifaced sinner, falsely showing the stage of life, and multicoloured [unreliable] by nature is fit only to be quarrelling like monkeys. (A. A. R.)

1541A.

अनेकयुद्धविजयी संधानं यस्य गच्छति ।
तत्प्रतापेन तस्याशु वशं गच्छन्ति विद्विषः ॥

(अ) KN (KN(ĀnSS 0.53, KN(BI) 9.52), P(PP 3.8, Pts 3.11, PtsK 8.10), H (HJ 4.33, HS 4.29 HM 4.29 HK 4.34, HP 4. 32, HN 4. 32, HH 106—4, HC 141. 19—20. Cf. सत्यार्यो धार्मिको ऽनार्यः.
(आ) IS 331.
(c) तत्प्रभावेन PP. Pts, PtsK.
(d) शत्रवः [वि] KN(BI); वशं यान्त्यरयः परे PP. वशमायान्त्यरातयः Pts; वशं गच्छन्त्यरातयः PtsK; वशमायान्ति शत्रवः H (but HS, HP, HN as above).

He with whom a king victorious in many battles concludes peace, is sure to bring his foes under his sway in no time even through prowess of his new ally. (M. N. Dutt's translation).

1542

अनेकराज्यान्तरितम् अतिक्षिप्तं न युध्यते ।
अन्तर्गतामित्रशल्यम् अन्तःशल्यं हि न क्षमम् ॥

(अ) KN (KN (ĀnSS) 14.81, KN (BI) 13.81).

An army scattered over different kingdoms and away from home, will not fight (heartily); and one with the thorns [spies] set by the enemy within it, becomes incapacitated for active service. (M. N. Dutt's translation).

1543

See 1541 A

1544

अनेकवर्णपदतां वाग्विद्युदिव बिभ्रती ।
अभ्रान्तेषु सदा सार- सक्तेषु स्यात् स्फुरद्गुणा ॥

(आ) SSK 3.16, KSSKP 3.16.

Speech ever shines with merits in him who has a good command of words as lightning of colours and who is ever deliberate [not hasty] and attached to the essence (without dissipating his energy on worthless things). (A. A. R.).

1545*

अनेकविद्वज्जनरत्नपूर्णं
वेदोदकन्यायतरङ्गरम्यम् ।
अलङ्घनीयं गुरुतीर्थमेकं
सभासमुद्रं शिरसा नमामि ॥

(आ) SR 101.7, SSB 390.9.
Upajāti metre (Upendravajrā and Indravajrā).

I bow with my head to this ocean of the assembly, filled with gems in the form of a large number of learned men, charming with the water of the Vedas and waves of Nyāya, difficult to cross [to defeat] and full of holy places in the form of elders (A. A. R.).

1546

अनेकशास्त्रं बहु वेदितव्यम्
अल्पश्च कालो बहवश्च विघ्नाः ।

यत् सारभूतं तदुपासितव्यं
हंसो यथा क्षीरमिवाम्बुमध्यात् ॥

(आ) SR 173. 878, SSB 509. 878 Cf. Nos. 1216 and 1220

Upajāti metre (Upendravajrā and Indravajrā).

Many are the *śāstra-s* that are to be learnt, but short is time and many the obstacles. One should therefore resort to (study) those that form the essence, just as the *haṁsa* takes up the milk from a mixture of milk and water. (A. A. R.).

अनेकसंशयच्छेदि see No. 1547.

1547

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥

(अ) H (HJ Pr 10, HS Pr 9, HM Pr 10, HK Pr 10, HPPr 10, HN Pr 9, HH 2.10—1, HC 4.10—1), Cr 1152 (CNŚC 96, CNŚL 96, CNŚ 95, CNŚL 6, CNŚPK 77, CPS 367.44).

(आ) SR 29.2 (a. H), SSB 48.4 (a. P), IS 332, Bahudarśana 29, SMa 2. 14, Sama 1.16.

(a) °संशयच्छेदि Balmd.

(b) दर्शनम् C texts (but not Cr), IS.

(c) शान्तं [शा°] CNŚC, CNŚI, CNŚL, CNŚPK,

The resolver of many doubts, the exhibiter of invisible objects, the eye of all—(is) learning. He, of whom it is not, verily (is) blind. (F. Johnson's translation).

1548**

अनेकसुषिरं कान्तं वादि स्त्रीमुखपङ्कजम् ।
पश्य कान्ते वनस्यान्ते नेत्रश्रुतिमनोरमम् ॥

(आ) JS 353.32.

(b) श्रीमुखप° JS (var.).

See in the forest, dear one, something pleasing to the eyes and the ears, full of holes and charming and noisy like the lotus mouth of a woman [bee-hive ?][1] (A. A. R.).

1 *Valmīka*-puzzle.

1549**

अनेकसुषिरं वाद्यं कान्तं च ऋषिसंज्ञितम् ।
चक्रिणा च सदाराध्यं यो जानाति स पण्डितः ॥

(आ) SR 184.5, SSB 529. 5, SRK 152.18 (Sphuṭa-śloka), IS 7640.

A musical instrument having many holes, charming and bearing the name of a sage and ever favoured by Cakrin [Kṛṣṇa : snakes). He who knows this is clever (learned). [valmīka : anthill].[1] (A. A. R.).

1 *Valmīka*-puzzle.

1550*

अनेके फणिनः सन्ति भेकभक्षणतत्पराः ।
एक एव हि शेषोऽयं धरणीधरणक्षमः ॥

(अ) BhPr (BhPr (NSP) 300, BhPr. (B) 300) (a. Śivaśarman).

(आ) SR 235.164, SuB 13. 14, SSB 632.1.

(a) अहयो बहवः सन्ति SuB.

There are many snakes intent (solely) on eating frogs; just this one serpent (is) capable of bearing the earth. (L. H. Gray's translation).[1]

1 Praise of the king under the guise of a serpent.

1551*

अनेकैर्नायकगुणैः सहितः सखि मे पतिः ।
स एव यदि जारः स्यात् सफलं जीवितं भवेत् ॥

(आ) VS 2387 (Epigram). Cf. A. Weber's *Indische Studien* 16.210.

(d) मम [भवेत्] VS.

My husband, o friend, has all the virtues of a stage hero; now if only he were my lover, my happiness would be perfect. (A. B. Keith's translation in *A History of Sanskrit Literature*, p. 208-9).

1552*

अनेन कल्याणि मृणालकोमलं
व्रतेन गात्रं ग्लपयस्यकारणम् ।
प्रसादमाकाङ्क्षति यस्तवोत्सुकः
स किं त्वया दासजनः प्रसाद्यते ॥

(अ) Vik 3.13 (Cf. Scharpé's Kālidāsa-Lexicon I, 2, p. 91).

(आ) Almm 25.

Vaṁśastha metre.

O virtuous one, with this vow in vain do you weary you body, tender as a lotus-stalk; why is your slave to be thus conciliated who himself is pining with desire for your favour ? (E. B. Cowell's translation).

1553

अनेन कस्यापि कुलाङ्कुरेण
स्पृष्टस्य गात्रेषु सुखं ममैवम् ।
कां निर्वृतिं चेतसि तस्य कुर्याद्
यस्यायमङ्गात् कृतिनः प्ररूढः ॥

(अ) Śāk 7.19. (Cf A. Scharpé's Kālidāsa-Lexicon I, 1. p. 98). (Cf, JAOS 82.1; p. 43).
(आ) Sar 5.39 (p. 585).
(b) स्पृष्टेषु Śāk (var.).
(d) अङ्कात् Śāk (var.), Sar (var.); प्रसूतः [प्र°] Śāk (var).

Upajāti metre (Upendravajrā and Indravajrā).

When such joy is mine in the touch on my limbs of a scion of some other house, what gladness must not be his, from whose loins, happy man, this child is sprung? (A. B. Keith's translation in his *Sanskrit Drama*, p. 162).

1554

अनेन किं न पर्याप्तं मांसस्य परिवर्जनम् ।
यत्पाटितं तृणेनापि स्वमङ्गं परिदूयते ॥

(आ) VS 2983.

Is not this one point enough to avoid (eating) meat, that if one is injured even by a grass blade, he suffers pain (A.A.R.)

1555*

अनेन कुम्भद्वयसंनिवेश-
संलक्ष्यमाणेन कुचद्वयेन ।
उन्मज्जता यौवनवारणेन
वापीव तन्वङ्गि तरङ्गितासि ॥

(आ) SkV 413 (a. Bhāgura), Kav 175 (a. Bhāgura).

Upajāti metre (Indravajrā and Upendravajrā).

Your breasts, Oh slender maid,/resemble an elephant's cranial lobes, /You are, as it were, a pool/shaken by the elephant, Youth, who plunges therein. (D. H. H. Ingalls's translation).

1556*

अनेन तनुमध्यया मुखरनूपुराराविणा
नवाम्बुरुहकोमलेन चरणेन संभावितः ।
अशोक यदि सद्य एव कुसुमैर्न संपत्स्यसे
वृथा वहसि दोहदं ललितकामिसाधारणम् ॥

(अ) Māl 3.17 (*Cf.* A. Scharpé's Kālidāsa-Lexicon I.2. p. 34).
(c) मुकुलैर् [कु°] Mal (var.).
(d) मुधा [वृ°] Mal (var.)

Pṛthvī metre.

Oh Aśoka, if after having been honoured by the slender-waisted one with this foot of hers, soft as a young lotus, loud-tinkling with noisy anklets, you are not immediately endowed with flowers, in vain do you nurse a desire shared by sportive lovers. (C. H. Tawney's translation).

1557**

अनेन तव पुत्रस्य प्रसुप्तस्य वनान्तरे ।
शिखामाकृष्य हस्तेन खड्गेन निहतं शिरः ॥

(आ) Sama 1 अ 48.

When, in the forest region, your son was asleep, he was held by hair by the enemy and with a sword was his head cut off. (A. A. R.).

1558*

अनेन त्वं स्वरूपेण पुष्पबाणैश्च पञ्चभिः ।
मोहयन् पुरुषान् स्त्रीश्च कुरु सृष्टिं सनातनीम् ॥

(अ) Śiva-purāṇa, Rudrasaṁhitā 2. 2, 37 (in PAn 141).

May you accomplish the work of ever lasting creation by causing delusion [love] to man and woman, with this your form [charm] and with the aid of the five arrows of flowers. (A. A. R.).

1559*

अनेन धर्मः सविशेषमद्य मे
त्रिवर्गसारः प्रतिभाति भाविनि ।
त्वया मनोनिर्विषयार्थकामया
यदेक एव प्रतिगृह्य सेव्यते ॥

(अ) Kum (Kum (SA) 5. 38, Kum (NSP) 5.38). (Cf. A Scharpé's Kālidāsa- Lexicon I. 3; p. 70).
(a) सविशेषमध्यमे Kum (var.).
(b) भामिनि [भा°] Kum (var.).
(b) यदेकः एव or यदेव(:) एकः Kum (var.).

Vaṁśastha metre.

O thou of pure intention, on account of this thy conduct, *dharma* strikes me pre-eminently as the best of the group of three (*dharma*, *artha* and *kāma*), since this only has been selected and followed by thee, with a mind from which all

thought of *artha* and *kāma* has been cast out. (M. R. Kale's translation).

1560

अनेन पुरुषो देहान् उपादत्ते विमुञ्चति ।
हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ।।

(अ) Bh Pn 4. 29, 75.

By this subtle body a person takes and renounces the gross form and attains to sorrow, joy, happiness, grief and fear. (J. M. Sanyal's translation).

1561

अनेन भवति श्रेष्ठो मुच्यन्ते च सभासदः ।
कर्तारमेनो गच्छेच्च निन्द्यो यत्र हि निन्द्यते ।।

(अ) MBh (MBh (Bh) *ad* 5.35, 23 [209* l.7-8]: in some MBh texts 5. 35, 41).
(*a*) अनेना MBh (Bh).
(*b*) मुच्यते MBh (var.); ऽपि [च] MBh (var.)
(*d*) निन्दार्हो यत्र निंद्यते MBh (var.).

Where the censurable are condemned, the president of the assembly becomes sinless as well as the audience, and the sin reverts to the sinner himself. (V. P. N. Menon's translation).

1562

अनेन मर्त्यदेहेन यल्लोकद्वयशर्मदम् ।
विचिन्त्य तदनुष्ठेयं हेयं कर्म ततोऽन्यथा ।।

(आ) ŚP 648, SR 154.41 (a. ŚP), SSB 481. 41, IS 333.
(*a*) मर्त्यं ददते ŚP (MS).
(*d*) हे°क° tr. SR, SSB.

A person should do that activity with his human body which will lead to happiness in both the worlds [of here and hereafter]; and he should avoid action which is contrary to it. (A. A. R.).

1563*

अनेन यूना सह पार्थिवेन
रम्भोरु कच्चिन् मनसो रुचिस्ते
सिप्रातरङ्गानिलकम्पितासु
विहर्तुमुद्यानपरंपरासु ।।

(अ) Ragh 6. 35. (Cf A. Scharpè's Kālidāsa Lexicon; I. 4; p. 94).
(आ) Sar 4. 186 (p. 518).
Upajāti metre (Upendravajrā and Indravajrā)

O you with thighs like the interior of a plantain tree ! I hope there is a desire in your mind to sport with this youthful king in the rows of garden shaken by the breezes from the ripples of the Siprā. (R. D. Karmarkar's translation).

1564**

अनेन योगराजेन धूपिताम्बरभूषणः ।
धूपिताङ्गस्त्रिभुवनं मनुजः कुरुते वशम् ।।

(आ) ŚP 3208.

By this best of particular medical preparation, with his clothes and ornaments incensed and with his limbs rendered fragrant by the smoke of this medicine, a man brings the three worlds under his control. (A. A. R.).

1565

अनेन योगेन विवृद्धतेजा
निजां परस्मै पदवीमयच्छन् ।
समाचराचारमुपात्तशस्त्रो
जपोपवासाभिषवैर्मुनीनाम् ।।

(अ) Kir (Kir (NSP) 3. 28, Kir (D) 3.28).
(*a*) समृद्धतेजाः Kir (var.).
(*d*) जपोववासा° Kir (D).
Upendravajrā metre.

Possessed of greater lustre by this contemplative meditation, practise the life of ascetics by muttering prayers, fasts and baths, taking your weapons with you and not permitting any one to approach you. (S. V. Dixit's translation)[1].

1. Words of the sage.

1566*

अनेन रम्भोरु भवन्मुखेन
तुषारभानोस्तुलया जितस्य ।
ऊनस्य नूनं परिपूरणाय
ताराः स्फुरन्ति प्रतिमानखण्डाः ।।

(अ) Murāri's Anargharāghava 7.81 (7.87).
(आ) SkV 443, Kav 191, Prasanna 110 b, ŚP 3321, JS 269. 11 (a. Murāri), SR 262. 180 (a. ŚP), SSB 79. 62, SRK 278.3 (a. ŚP), SH 1680 (and in Kav), IS 7641, RJ 689.
(*a*) तवानेन Prasanna, ŚP, SH, JS, SR, SSB, SRK, IS.
(*b*) तुषारभानोः कलयां चितस्य Prasanna; धृतस्य [जि°] Anar,° Kav, ŚP, Kavi, तुषारभावो Kau; पीयूषभानोस् ŚP, JS, SR, SSB, SRK, IS; SR. SB, SRK, IS, SH.

(c) जनस्य SH.
(d) तारा SR; स्फुटन्ति Kav.
Upajāti metre (Upendravajrā and Indravajrā).

Your face, fair lady, / has sipped the scales against the moon, /to fill whose cold deficiency/ the stars come forth as counter weights. ( D. H. H. Ingalls's translation).

1567*

अनेन वीतरागेण बुद्धेनेवाधरेण ते ।
दूति निर्व्याजमाख्याता सर्ववस्तुषु शून्यता ॥

(आ) SkV 843, Prasanna 156*a*, VS 1427, JS 166.1.

By your lower lip without passion [or: without rouge] like to the Buddha, o messenger, you inform me quite clearly of the vacuity [or : worthlessness] of all things. (D. H. H. Ingalls's translation).

1568

अनेन सर्वार्थिकृतार्थिता कृता
हृतार्थिनौ कामगवीसुरद्रुमौ ।
मिथःपयःसेचनपल्लवाशनैः
प्रदाय दानव्यसनं समाप्नुतम्॥

(अ) G in VCjr *ad* 17.1.
(आ) SR 104. 114, SSB 395. 124, Pad 15.35, (a. Śrīharṣa), RJ 144.
(*a*) सर्वार्थीकृतार्थता (°ताकृता SSB) Vcjr, SR, SSB.
(*b*) हृतार्थितौ.
(*c*) मिथःपयःसे VC; °पल्वाशने SR, SSB, Pad,; पल्लासनै°: Vcjr; °पल्लवासनैः VC (var.)
(*d*) समाप्नुतः SR, SSB.
Vaṁśastha metre.

By him prosperity is made a mendicant and hence the wish-granting cow (*kāmadhenu*) and the heavenly tree (*kalpavṛkṣa*) have been deprived of supplicants. May you two [the cow and the tree] satisfy the craving for giving gifts by the mutual exchange of 'watering with milk' [by the cow] and the 'offer of tender leaves' [by the tree]. (A. A. R.).

1569*

अनेन सार्धं तव यौवनेन
कोटिं परामच्छिबुरोऽध्यरोहत् ।
प्रेमापि तन्वि त्वयि वासवस्य
गुणोऽपि चापे सुमनःशरस्य ॥

(अ) Naiṣ 8.61.
Upajāti metre (Upendravajrā and Indravajrā).

Slender maid, simultaneously with this thy youth, Indra's abiding love for thee, reached its climax; and at the same time the tough string of Cupid's bow mounted the other end of the bow. (K. K. Hindiqui's translation).

1570 *

अनेन सार्धं विहराम्बुराशेस्
तीरेषु तालीवनमर्मरेषु ।
द्वीपान्तरानीतलवङ्गपुष्पैर्
अपाकृतस्वेदलवा मरुद्भिः ॥

(अ) Ragh 6.57. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 97).
(आ) ARJ 99. 9-10, And 233. 15, (*ab* only), Ratnāpaṇa (BSS 65) 400, (*a* only).
(*b*) तटेषु [ती°] Ragh (var.).
Upajāti metre (Upendravajrā and Indravajrā).

Sport with him on the shores of the sea, which are possessed of the rustling noise of the groves of palm-trees, you whose drops of perspiration would be removed by the breezes bringing clove-flowers from other islands. (R. D. Karmarkar's translation).

1571

अनेन सिध्यति ह्येतन्- ममाप्येव पराक्रमः ।
एवं ज्ञात्वा चरेद्यस्तु सफलास्तस्य बुद्धयः ॥

(अ) P (PP 1.324).

This much of effort brings success;/ I have the power; I can:/so think, then act, and reap the fruit/ of your judicious plan. (A. W. Ryder's translation).

1572**

अनेनैव प्रकारेण त्रयो ग्रीवाश्रिताः शुभाः।
ललाटे युगलावर्तौ चन्द्रार्कौ शुभकारकौ ॥

(आ) ŚP 1652 (a. Nakula)[1].

1. According to AP from Nakula's Aśvaśāstra, but not found in the 1952 edition (Tanjore Saraswathi Mahal Series, 56).

In this manner the three lines existing on the neck [of the horse] are auspicious; and indicative of welfare are the twin signs, resembling the moon and the sun on the fore-head. (A. A. R.).

1573

अनैश्वर्ये तृषा भार्या पथि क्षेत्रे त्रिधा कृषिः ।
लम्बकः साक्षिणश्चैव पञ्चानर्था असंकृताः ॥

(अ) Cr 2107 (CNPN 95, CM 197 [partly corrected according to suggestions of E. Monseur, but still not clear]) (corrupt).
(a) अनैवैर्ये CNPN (MS).
(b) पथक्षेत्रे CM; कृषि CNPN (MS).
(c) नम्रकः; [ल°] CNPN (MS).

Five things are useless [dangerous] unless properly conditioned—desire in poverty, a wife during a journey, cultivation in inferior soil, a hanger-on and witnesses. (A. A. R.),

1574**

अनौचित्यावृते नान्यद् रसभङ्गस्य कारणम् ।
प्रसिद्धौचित्यबन्धस्तु रसस्योपनिषत् परा ॥

(आ) Amd 182. 481, Dhvanikṛt, udy. 3, Dhv (HSS) 3. p. 302. 9-10.

There is no cause other than impropriety in bringing about unsuitability (absence of relish) in sentiments. The presence of the established propriety is the great secret of the development of *rasa-s* (sentiments). (A. A. R.).

1575

अनौचित्येन कन्यासु पुरस्त्रीषु च या रतिः ।
स कामो हि क्षितीन्द्राणाम् अरिषड्वर्गपूर्वजः ॥

(आ) SRHt 74. 4 (a. MBh, but does not occur in MBh (Bh).

The desire (*kāma*) of kings to have improper enjoyment with unmarried girls and women of the city [wives of others] is the elder brother [greatest] of the group of the six internal enemies (*kāma, krodha*, etc). (A. A. R.).

1576

अन्तःकटुरपि लघुरपि
सद्वृत्तं यः पुमान् न संत्यजति ।
स भवति सद्यो वन्द्यः
सर्षप इव सर्वलोकस्य ॥

(आ) ŚP 478, SR 48.122 (a. ŚP), SSB 305. 124, IS 334, SRK 249. 73, (a Induśeṣaprukha).
(b) यद्वृत्तं [स°] ŚP (MS).
(c) सङ्भ्यो ŚP (MS),
Āryā metre.

He who does not abandon *sadvṛtta* [good conduct : round shape], though he be pungent within and small, is immediately respected by all people as mustard [which is an universal favourite) (A. A. R.).

1577

अन्तःकटु सदा प्रेम मानुषं परिलक्ष्यते ।
हताशान् न करोत्यस्मान् दैवप्रेमैव केवलम् ॥

(आ) SSMā 23. 6-7.

The love of human beings (*prema*) is seen to be bitter in its course; only love of god does not make us disillusioned. (A. A. R.).

1578

अन्तःकपालविवरे जिह्वामाकुञ्च्य चार्पयेत् ।
भ्रूमध्यदृष्टिरमृतं पिबेत् खेचरमुद्रया ॥

(आ) ŚP 4410.

(The aspirant) should offer [touch with] the tongue, bending it in the cavity, at the roof of the mouth; and with the *khecara mudrā* he should concentrate his sight between the eye-brows and drink [experience] *amṛta* (immortality). (A. A. R. ).

1579

अन्तःकरणतत्त्वस्य दम्पत्योः स्नेहसंश्रयात् ।
आनन्दग्रन्थिरेकोऽयम् अपत्यमिति कथ्यते ॥

(अ) Uttara 3.17.
(आ) SR 59.5 (a. Uttara), SSB 372.7, SRK 119. 4 (a. Uttara), IS 4642, SSap 553, SRRV 702 (a. Uttara), JS 4225, 3 (a. Bhavabhūti), Sama 2. आ 32.
(a) करणतत्त्वस्य JS.
(d) पठ्यते [क°] Uttara (var.); Sama; बुध्यते SRRU.

An offspring is really the one knot of the hearts of the parents, since in it is centered their affection (C. N. Joshi's translation).

1580

अन्तःकरणविकारं
गुरुपरिजनसंकटेऽपि कुलटानाम् ।
जानन्ति तदभियुक्ता
भ्रूभङ्गापाङ्गमधुरदृष्टेन ॥

(श्र) Kuṭṭ (Kuṭṭ (BI) 506, Kuṭṭ (KM) 495).
(b) कुलजानाम् [कु°] proposed by J. J. Meyer.
(c) बुध्यन्ति Kuṭṭ (var.).
Gīti-āryā metre.

The exaltation in the heart of a light woman can be surely guessed by the one who makes it, in spite of the reserve imposed by slaves and respectable persons. It is read in contracted brows and in looks escaping from the side of the eyes. (E. Powys Mathers's translation).

1581

अन्तःकरणशून्योऽपि तृणपूलकपूरुषः ।
सत्कृतः क्षेत्रपतिना समर्थो मृगवारणे ॥

(आ) JS 407.41

A scare crow [a bundle of hay resembling a human being] placed in the field by the owner of the land, though devoid of sentience, is capable in warding off animals. ( A. A. R.)

1582

अन्तः किंचित् किंचिन्
मुक्तानामहह विभ्रमं वहसि ।
दूराद्दर्शयसि पुनः
क्षारोद्गारं जडाधीशः ॥

(आ) Any 95.23.
Āryā metre.

Underneath you bear the shine of pearls a little, not very clearly; but from afar, you the lord of waters [also dulness] exhibit the ejection of salt. (A. A. R.).

1583

अन्तः कुटिलतां बिभ्रच् छङ्खः स खलु निष्ठुरः ।
हुंकरोति यदा ध्मातस् तदैव बहु गण्यताम् ॥

(आ) ŚP 1116, JS 100.1, SR 218.74 (a. ŚP), SSB 602.1, IS 335, Any 77.11.
(b) सलु [स ख°]ŚP (MS); सखल ŚP (MS).
(c) हु कारो यदा ŚP (MS).
(d) तदेव ŚP, Any; गुणयताम् ŚP (MS); गणयते JS (var.), SR, SSB.

A conch is inside curved; outside coarse; only when it sounds when blown into, one gets the right respect towards it.

1584*

अन्तःकूजदुदारकण्ठमसकृन्मुञ्चेति लोलेक्षणं
प्रायः स्मेरकपोलमूलममृतप्रस्यन्दि बिम्बाधरम् ।
आधूताङ्गुलिपल्लवाग्रमलमित्यानर्तितभ्रू लतं
पीतं येन मुखं त्वदीयमबले सोऽहं हि धन्यो युवा ॥

(आ) SR 314.75, SSB 169.77.
Śārdūlavikrīḍita metre.

Young lady, I am the fortunate young man (who have had the privilege) of drinking [kissing] your face, the eyes of which are rolling in ecstasy, with the throat cooing inwardly the frequent utterance of "Please leave off," the *bimba*-fruit like lips dripping with nectar and the root of the cheeks aglow with smiles, the tendril-like finger-tips shaken in token of "enough" and the creeperlike eyebrows dancing. ( A. A. R. )

1584A*

अन्तः केचन केचनापि हि दले केचित् तथा पल्लवे
मूले केचन केचन त्वचि फले पुष्पे च केऽपि द्रुमाः ।
सौरभ्यं नितरां बिभर्त्यविकलः श्रीखण्डखण्डीकृतः
सर्वाङ्गे सुरभिर्न कोऽपि ददृशे मुक्त्वा भवन्तं क्वचित् ॥

(आ) Any 115.66.
Śārdūlavikrīḍita metre.

Some trees put forth fragrance inwardly, some on leaves, others in tendrils still others in the roots, some on the barks, and others in fruits or flowers. O sandal tree, you bear intense fragrance without any division in a mass. No one excepting you is seen anywhere, who is fragrant all over the person. (A. A. R.).

1585*

अन्तःकोपकषायितेऽपि हृदये साधोरसच्चेष्टितैर्
भद्राण्येव बहिः क्रियासु वचनान्याविर्भवन्त्यर्थतः ।
मध्येऽत्यन्तकरालवाडवशिखाशोषेऽपि वारांनिधेः
कल्लोलाः प्रकटीभवन्ति सततं मुक्ताफलोद्गारिणः ॥

(आ) JS 55.27, SHSB.
(a) सच्चे° SH.
(b) °वशिखिज्वालेऽपि SH.
(d) °लवगोद्दिणः SH.
Śārdūlavikrīḍita metre.

Though inwardly in the heart he is put out by anger at the actions of the wicked, the good man exhibits beneficial words alone in his outward activities. The waves of the sea always give out pearls only, though deep within it [the sea] is dried up by the flames of the extremely terrific submarine fire. (A. A. R.).

1586

See 1584A.

1587

अन्तःक्रूराः सौम्यमुखा अगाधहृदयाः स्त्रियः ।
अन्तर्विषा बहिःसौम्या भक्ष्या विषकृता इव ॥

(आ) SR 348.7, SSB 226.7, SRK 115.15 (a. Kalpataru), IS 7643.

(d) भक्ता IS.

Women who are deep are cruel in their hearts but with smiling faces, they are like foods made of poison, with poison inside but outwardly pleasing. (A.A.R).

1588*

अन्तःक्रोधोज्जिहानज्वलनभवशिखाकारजिह्वावलीढ-
प्रौढब्रह्माण्डभाण्डः पृथुभुवनगुहागर्भगम्भीरनादः ।
दृप्यत्पारीन्द्रमूर्तिर्मुरजिदवतु वः सुप्रभामण्डलीभिः
कुर्वन्निर्धूमधूमध्वजनिचितमिव व्योम रोमच्छटानाम् ॥

(आ) SR 19.57, SSB 32.18.

(d) °जविचितम् SSB.

Sragdharā metre.

May the conqueror of the demon Mura [Lord Viṣṇu] in his form of a proud lion protect you—(the lion) proudly swallowing as it were the entire universe with his tongue resembling the flaming hair of Śiva whose fire of anger in the heart was rising high, with his terrific roar resounding in the interior of the huge cave of the earth, and the encircling lustre of whose manes made the sky full of comets without the accompanying smoke. (A. A. R. ).

1589*

अन्तःखेदमिवोद्वहन् यदनिशं रत्नाकरो घूर्णते
यच्च ध्यानमिवास्थितो न कनकक्षोणीधरः स्पन्दते ।
जाने दानविलासवानरभसं शौर्यं च ते शुश्रुवान्
एको मन्थविघट्टनास्तवपरस्तट्ङ्काहतीः शङ्कते ॥

(आ) SkV 1458 (a. Vākkūṭa).

(b) यच्चद्ध्यानमिव SkV (var.).

Śārdūlavikrīḍita metre.

That the gem-filled ocean ever roars/ as if with inner grief /and the Golden Mountain moves not,/as if it were in trance:/ I see, oh majesty most graceful in your gifts, / is for the cause that, having heard/ your generosity and strength,/ one fears the churning stick again/ the other fears the axe. (D. H. H. Ingalls's translation).

1590

अन्तःपुरचरैः सार्धं यो न मन्त्रं समाचरेत् ।
न कलत्रैर्नरेन्द्रस्य स भवेद् राजवल्लभः ॥

(अ) P (PP 1.40, Pts. 1.55, PtsK 1,61, PM 1.31).

(आ) SR 148. 263 (a. P), SSB 472, 169, IS 336.

(a) अन्तःपुरवरैः (°रस्वरैः or °रचरैः) PP (var.).

(b) न म° tr. Pts, SR, SSB.

One who never hearkens to /queenly whisperings, / in the women's quarters dumb /is beloved of kings. (A. W. Ryder's translation).

1591

अन्तःपुरधनाध्यक्षैर् वैरिदूतैर्निराकृतैः ।
संसर्गं न व्रजेद् राजन् विना पार्थिवशासनात् ॥

(अ) Matsya-purāṇa 216. 9.

(आ) SR 150.328, SSB 474. 234, SB 2.237.

(a) पुरजना° Matsya.

(b) वैरिभूते निराकृते SR, SSB.

(c) व्रजेत्प्राज्ञो ŚB व्रजेल्लोके SR, SSB.

A person should not, O king, associate himself closely with the treasurer of the harem and those envoys of the enemy who have been expelled, without the express permission of the ruling king. (A. A. R.).

1592*

अन्तःपुराणां विहितव्यवस्थः
पदे पदेऽहं स्खलितानि रक्षन् ।
जरातुरः संप्रति दण्डनीत्या
सर्वं नृपस्यानुकरोमि वृत्तम् ॥

(अ) Nāgā 4.1, Priy 3.4.

(आ) SR 139. 3, SSB 454.3.

(c) संप्रति SR., SSB.

Upajāti metre (Indravajrā and Upendravajrā).

Maintaining the order of the zenana, guarding against stumbling at every step by the guidance of a staff/ I, who am now enfeebled by age,/ imitate the whole conduct of a king,/ [who maintains the order of his towns within/ and guards (them) against slips continually by the administration of justice]. (G. K. Nariman's, A V. William Jackson's and Ch. J. Ogden's translation).

1593*

अन्तःपुरीयसि रणेषु सुतीयसि त्वं
पौरं जनं तव सदा रमणीयते श्रीः ।
दृष्टः प्रियाभिरमृतद्युतिदर्शमिन्द्र-
संचारमत्र भुवि संचरसि क्षितीश ॥

(आ) Sāh (Sāh (BI) *ad* 10. 653, Sāh (C) *ad* 10,24), SR 105. 145 (a. Sāh), SSB 397. 157 (a. Sāh).

Vasantatilakā metre.

In the battle field thou actest as if thou wert on thy *Zenana*, and thou treatest the people of thy city as if they were thy sons; Fortune behaves as a wife towards thee, and looked upon by thy beloved ladies as the nectar-beamed moon, thou walkest upon the earth, o monarch, like the Royal God [Indra] himself. (Translation in Bibl. Ind. 9).

1594

अन्तःपुरे पितृतुल्यं मातृतुल्यं महानसे ।
गोषु चात्मसमं दद्यात् स्वयमेव कृषिं व्रजेत् ॥

(आ) Cr 1153 (CNŚ 97, CNŚL 27, CNŚPK 78, CPS 367.46).

A king should give (impartially) gifts to the inmates of his harem, like a father (gives to his chidren), like a mother (who is feeding children) in the kitchen and like oneself with regard to cows; he should also personally supervise cultivation.

1595

अन्तःप्रकाशमिच्छन्तः सदसच्च विवेचितुम् ।
स्नेहं सूक्तिप्रदीपेऽस्मिन् वर्धयन्तु सुबुद्धयः ॥

(आ) SMH 2.1.

Let the intelligent people who are desirous of inward light (of understanding) to discriminate between good and bad, increase the *sneha* [affection or oil] in the light of these excellent sayings. (A. A. R.).

1596

अन्तःप्रतप्तमरुसैकतदह्यमान-
मूलस्य चम्पकतरोः क्व विकासचिन्ता ।
प्रायो भवत्यनुचितस्थितिदेशभाजां
श्रेयः स्वजीवपरिपालनमात्रमेव ॥

(आ) ŚP 1002 (a. Dharmavardhana)[1], VS 802, SR 176, 972 (a. ŚP), SSB 514. 972 (a. Dharmavardhana), IS 337, SRK 206.1 (a. ŚP), Any 118. 84.

(*b*) म्लानस्य VS (var.); विकाश° ŚP (MS), Any.
(*c*) °स्थितदे° Any; °भाज VS (var.).
1. in two MSs of ŚP (a. Nāgendra).

Vasantatilakā metre.

Where is the scope of the flowering of the *campaka*-bush which is being burnt by the well heated sands of the desert? Generally, in the case of those who are situated in unsuitable places, it is a blessing if they are able to sustain life (A. A. R.).

1597*

अन्तः प्रविश्य युवचिह्नमुरोऽबलानां
येन क्रमेण बत लोडयते मनीषिन् ।
आश्रित्य तं हि नियमं तत उन्नयेते
एतौ कुचौ सपदि हन्ति विदीर्णमध्यात् ॥

(आ) SSB 255. 37.

Vasantatilakā metre.

O wise man, that order in which the breasts of women, the sign of youth agitate the mind, in the same order are they elevated. But he strikes at these two which are split in the middle. (A.A.R.).

1598*

अन्तःशरीरपरिशोषमुदग्रयन्तः
कीटक्षतस्रुतिभिरस्रमिवोद्वमन्तः ।
छायावियोगमलिना व्यसने निमग्ना
वृक्षाः श्मशानमुपगन्तुमिव प्रवृत्ताः ॥

(आ) Mudr (Mudr (BSS) 6.13, Mudr (V) 6.13).
(*a*) °मुदीर° or °मुदार° or °मुपाश्र° Mudr (var.).
(*b*) कीटक्षति स्रु° Mudr (BSS); शुचमिवातिगुरु वहन्तः Mudr (var.).
(*c*) मलिनैर्व्यसनैर्निमग्नाः Mudr (var.).

Vasantatilakā metre.

Trees, openly exhibiting the drying up in the interior of their bodies, shedding tears, as it were, through exudation from the bores made by insects, withered through loss of shade and plunged in sadness, are, as it were, preparing for their own burial. (R. S. Walimbe's translation).

1599

अन्तःसंतोषचित्तानां संपदस्ति पदे पदे ।
अन्तर्मलिनचित्तानां सुखं स्वप्नेऽपि दुर्लभम् ॥

(आ) NBh 75.
(*a*) अन्तस्सन्तोष° NBh.

To those who have contentment in their minds, prosperity comes at every step; but to those whose minds are evil, happiness is difficult even in a dream. (A. A. R.).

1600*

अन्तःसंतोषबाष्पैः स्थगयति न दृशस्ताभिराकर्णयिष्यन्
अङ्गेनानस्तिरोमा रचयति पुलकश्रेणिमानन्दकन्दाम्।
न क्षोणीभङ्गभीरुः कलयति च शिरःकम्पनं तन्न विद्मः
शृण्वन्नै तस्य कीर्तीः कथमुरगपतिः प्रीतिमाविष्करोति ॥

(अ) Naiṣ 12.39.
(आ) Skm (Skm (B) 1626; Skm (POS) 3. 52 .1) ( a. Harṣa )[1], JS 338. 24 (a. Harṣa)[2]., VS 2603 (a. Naiṣ), SR 138. 81 (a. Naiṣ) SSB 452. 83, (a. Naiṣ).
(अ) दृशस्ता° JS, SR. SSR.
(ab) स्थगयति नयनं (नपनं) न श्रुतिभ्रंशभीरुर्नाङ्गेना° Skm.
(b) अस्तिलोमा रचयति Naiṣ (var.), VS.
(c) क्षौणी° Skm.
(d) शृण्वंस्त्वत् कीर्तिपूरान्कथ° VS.
Sragdharā metre.
[1] Kavipaṇḍitaśrīharṣa.
[2] Khaṇḍanakāraśrīharṣa.

We know not how Ananta, the lord of serpents, menifests joy while listening to his fame; for with tears of inward joy he doth not cover his eyes, being about to hear with them; being hairless, he exhibits no joy-rooted series of thrills on his limbs; nor does he wave his head, fearing the (possible) destruction of earth. (K. K. Handiqui's translation).

1601

अन्तःसमुत्थविरहानलतीव्रताप-
संतापिताङ्ग करिपुङ्गव मुञ्च शोकम्।
धात्रा स्वहस्तलिखितानि ललाटपट्टे
को वाक्षराणि परिमार्जयितुं समर्थः ॥

(आ) VS 626. Any 32. 59. ASS 14.2.
(b) करिपुंगव Any.
Vasantatilakā metre.

O best of elephants who are tormented by this intense heat of the fire of separation rising in the heart, leave off sorrow. Who is capable of wiping out the letters (the writing) on the forehead written by the hand of fate himself? (A.A.R.).

1602*

अन्तः समेत्यापि बहिः प्रयाति
स्पृष्टा विधत्ते त्ववगूहनानि।
दत्त्वाधरं रोदिति शुष्कमेव
सैवं विलासैस्तपसाप्यलभ्या ॥

(आ) PV 300 (a. Mādhava).
(c) रोदति PV (MS).
Indravajrā metre.

Though come together inside, she comes out, when touched she gives embraces. When the lips are pressed she pretends, to cry out. Thus she is difficult to get even by penance on account of her playful activities.[1] (Flute ?) (A.A.R.).

[1] puzzle.

1603

अन्तःसारविहीनानां सहायः किं करिष्यति।
मलयेऽपि स्थितो वेणुर् वेणुरेव न चन्दनः ॥

(अ) Cr 1154(CNW 69). Cf. No. 1604 and याताः पाटीरस IS 350
(आ) SR 39.7, SSB 292.7, IS 349, SRK 35.15 (a. Prasaṅgaratnāvalī), SRS. 356.
(a) सारविहीनस्य SR, SSB, IS, SRS; अःतसा° SRK (Printing error).

What could a companion help those who lack inner content? A bamboo, even if it stands on the Malaya mountain will remain bamboo and will not change into sandal-wood.

1604

अन्तःसारविहीनानाम् उपदेशो न जायते।
मलयाचलसंसर्गान् न वेणुश्चन्दनायते ॥

(अ) Cr 61 (CV 10.8, CPS 267.11). See No. 1603.
(आ) IS 350, Sama 1 अ 100.SH 369.
(a) अन्त CV (var.)
(b) अपुदेशो IS (printing error). (i) बुधाद्बोधो SH.
(c) °सर्गात् or °सर्गेति CV (var).

Those that are empty-minded cannot be benefited by instruction: will a bamboo be turned into a sandal-wood tree by being planted on the Malaya mountain? (K. Raghunathji's translation).

1605

अन्तःसारैरकुटिलैस् सुस्निग्धैः सुपरीक्षितैः।
मन्त्रिभिर्धार्यते राज्यं सुस्तम्भैरिव मन्दिरम् ॥

(अ) P (PT 3. 28, P Tem 3.22, PP. 1. 96, Pts 1. 126, PtsK. 1. 142)., Cf Ru 136
(आ) ŚP 1352, SuM 23.4, SR 142. 27 (a. P), SSB 461. 10, IS 351, ŚbB 2.69, SH 1357.
(*a*) °कुतिलैः ŚbB.
(*b*) सद्वृत्तैः ŚbB; अच्छिद्रैः [सु°] PT; PTem; अच्छिद्रेस् (°द्रैः) PTem; निच्छिद्रैः PtsK, सुनिरूपितैः PT, PTem.
(*c*) सहायैर् [म°] PT., PTem
(*d*) उत्तम्भैर् [सु°] PT; उत्तमैर् PTem (var.)

Polished, fully tested,/ sturdy too, and straight/ are the pillars proper/'[1] to a house—or State. (A. W. Ryder's translation).

[1] The ministers.

## 1606*

अन्तःसारोऽपि निर्याति नूनमर्थितया सह ।
अन्यथा तदवस्थस्य महिमा केन देहिनाम् ॥

(आ) SRHt 223.10 (a. Sundarapāṇḍya), SSSN 176.10
(*d*) गच्छति [दे°] SSSN (var.).

Even the internal self-respect oozes out along with begging; or to people in that situation (of begging) who ever shows respect? (A.A.R.).

## 1607*

अन्तःस्थसुरतारम्भा- भिलाषमपि गोपयत् ।
अन्योन्यं मिथुनं वेत्ति नेत्रे दृष्ट्वैव चञ्चले ॥

(आ) VS 2044 (a. Kayyaṭa).

The pair (of lovers) may conceal the inward urge for coming together in enjoyment; but they know each other's desire on observing the glancing (disturbed) eyes. (A.A.R.).

अन्तःस्थेन विरुद्धेन see No. 1608.

## 1608

अन्तःस्थेनाविरुद्धेन सुवृत्तेनातिचारुणा ।
अन्तर्भिन्नेन संप्राप्तं मौक्तिकेनापि बन्धनम् ॥

(अ) P (PP 4. 63, Pts 4. 112 and 3. 140, PtsK 4.78).
(आ) SR 246. 20, SSB 651, 1, IS 165.
(*a*) अत्यच्छेनाविरुद्धेन Pts, SR, SSB; अन्तः स्थेन वि° PtsK; अतस्थेना° PP (var.).
(*c*) अन्तर्भेदेन PP.
(*d*) °केन निबन्धनम् Pts. 4. 112 (only) SR, SSB बध्येते PP (var).

Even a pearl, so smoothly hard and round,/is fastened by a thread and safely bound,/ after a way to pierce its heart is found. (A.V.Ryder's translation of PP)[1].

[1] This verse has a double meaning and may refer to a man who seeks salvation (मौक्तिक).

## 1609*

अन्तःस्वीकृतजाह्नवीजलमतिस्वच्छन्वरत्नांकुर-
श्रेणीशोणभुजङ्गनायकफणाचक्रोल्लसत्पल्लवम् ।
भूयादभ्युदयाय मोक्षनगरप्रस्थानभाजामितः
प्रत्यूहप्रशमैकपूर्णकलशप्रायं शिरो धूर्जटेः ॥

(आ) Skm [Skm (B) 45, Skm (POS) 1. 9, 5, Skm (BI) 1. 9. 5] (a Jalacandra).
(*b*) °चन्द्रोल्ल° Skm (POS), Skm (B I).
(*d*) माजमितः Skm (b).
Śārdūlavikrīḍita metre.

May the head of Lord Śiva contribute to the prosperity of those who set out to the city of absolution, the head resembling Pūrṇa Kumbha (auspicious vessel filled with water) warding off all obstacles, with the water of the Ganges filling inside, the tender (mango) leaves of which are resplendent in the form of the hoods of the lordly serpents emiting a series of rays from extremely pure gems. (A.A.R.).

## 1610

अन्तकः पर्यवस्थाता जन्मिनः संततापदः ।
इति त्याज्ये भवे भव्यो मुक्तावुत्तिष्ठते जनः ॥

(अ) Kir [Kir (NSP) 11.13, Kir (R) 11.13]
(आ) SR 372.165, SSB 270.51.
(*c*) भवे भव्यो Kir (R).
(*d*) मुक्तावुत्तिष्ठते Kir (R).

Death is the eliminator of a creature who is to meet constant perils; hence in this world which is to be forsaken, a good man tries for emancipation. (S. and K. Ray's translation)

## 1611

अन्तकः शमनो मृत्युः पातालं वडवामुखम् ।
क्षुरधारा विषं सर्पो वह्निरित्येकतः स्त्रियः ॥

(अ) MBh [MBh (Bh) 13. 38, 29; MBh (R) 13.38, 29, MBh (C) 13. 2230] [cf.] MBh (Bh.) 13.40, 4.
(आ) SRHt 79.9 (a. Mn, but not found there), IS 338, SSSN 67.12.
(इ) SS (OJ) 432, NM (T) 4. 14.
(*a*) पवनो or परमो [श°] MBh (var.), SRHt., SSSN.
(*b*) वडवानल: SRHt.

(c) क्षुरधाराभिसंसर्गो MBh. (var).

Devastating wind, death, nether-world, oceanic fire, razor's edge, poison, snake and fire on one hand and pursuit of women on the other.[1] [Raghu Vira's translation of SS(oj)].

[1]. are in equilibrium.

1612*

अन्तकाय ददता त्वया प्रिया-
कायकाञ्चनलताप्रतिग्रहम् ।
दीयते बत मदीयजीवनं
दक्षिणानिल कुतो न दक्षिणा ॥

(आ) Vidy, 396 (a. Mm. Jagannātha).
Rathoddhatā metre.

While you give the golden-creeper like body of my beloved to the god of death as a gift, O southern breeze, alas, why is my life also not given away as *dakṣiṇā* (donation accompanying the gift)? (K.P. Aithal's translation).

1613

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

(अ) MBh [MBh (Bh) 6.30, BhG 8.5].
(आ) Sama 2 अ 34.
(c) या or यत् or यं MBh. (var.).
(d) यांति MBh (var.).

And at the hour of death, on Me alone/meditating, leaving the body/who so dies to My estate he/goes; there is no doubt of that. (F.Edgerton's translation).

1614

अन्तकाले हि भूतानि मुह्यन्तीति पुराश्रुतिः ।
[राज्ञैवं कुर्वता लोके प्रत्यक्षा सा श्रुतिः कृता] ॥

(अ) R [R (Bar) 2. 98 51, R (R) 2. 106, 13-4), R (G) 2. 113; 7)].
(a) अन्त्यकाले R (var.).
(b) परिश्रुतं R (var.).

"Creatures, as their end approaches, lose their sense", this ancient adage...... (M.N. Dutt's translation).

1615

अन्तकोऽपि हि जन्तूनाम् अन्तकालमपेक्षते ।
न कालनियमः कश्चिद् उत्तमर्णस्य विद्यते ॥

(अ) Nīlakaṇṭha Dīkṣita's Kaliviḍambana (KM V) 51.
(आ) SRK 253. 25 (a Kaliviḍambana), IS 7644.

Even the God of death waits for the time of death (to demand the life of) persons; but there is no time-limit whatever for the creditor (to demand back the debt owed to him). (A.A.R.).

अन्त (अन्त्य) प्राप्ति सुखामाहुर् see No. 1665.

1616*

अन्तरं कियदाख्यान्ति सन्तो रघुकिरातयोः ।
अन्तरं तावदाख्यान्ति सन्तो रघुकिरातयोः ॥

(आ) JS 44. 56 SH 442; (cf. Kav 86)
(c) यव [ता°] SH.

How much difference do the wise speak of as existing between the Raghu (Raghuvaṁśa of Kālidāsa) and Kirāta (the Kirātārjunīya of Bhāravi)? The wise give the answer that of these two, the difference is as existing between Raghu (a prince) and Kirāta (a hunter). (A.A.R.).

1617*

अन्तरङ्गमनङ्गस्य शृङ्गारकुलदैवतम् ।
अङ्गीकरोति तन्वङ्गी सा विलासमयं वयः ॥

(आ) SR 254.2, SSB 64. 4.

The slender lady enjoys (makes her own) that age full of graceful movements, the intimate friend of the god of love and the family deity of *śṛṅgāra* (A. A. R.)

1618**

अन्तरङ्गा हि ये राज्ञः परस्वादायिनः शठाः ।
भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥

(आ) SRHt 130.3 [a. Kāmandaka, but not found in KN (BI)], SSSN 2.53 (a. Kāmandaki)[1]

These subjects should be protected against those dishonest men who mostly become the servants (officers) of the king and who take away the wealth of others (illegally) and who are intimate with the king (A.A.R.).

1 Cf. SRHt 130. 1-6.

1619*

अन्तरायतिमिरोपशान्तये
शान्तपावनमचिन्त्यवैभवम् ।
तं नरं वपुषि कुञ्जरं मुखे
मन्महे किमपि तुन्दिलं महः ॥

(अ) Mallinātha, inroduction (verse 2) to his commentary on Ragh., Kum. and Naiṣ.
(आ) SR 2. 16, SSB 3. 16 (a. Mallinātha).

(c) तन्नरं SR.
Rathoddhatā metre.

For destroying the darkness of obstacles, we think of (meditation) that great effulgence (the god with the protuberant belly) who is human-shaped in the body but elephant-faced, who purifies the quietgoing devotees and whose greatness is immeasurable. (A.A.R.).

अन्तरेभ्यः परान् रक्षेत् See No. 4876.

1620

अन्तर्गतमलो दुष्टस् तीर्थस्नानशतैरपि ।
न शुध्यति यथा भाण्डं सुराया दाहितं च सत् ॥

(अ) Cr. 62 (CV 11. 7, CPS 292.8).
(आ) IS 339, Sama 1. अ 88.
(a) दुष्टः CV (var.).
(b) अपी CV (var.).
(c) अशुद्धन्ति CV (var.); शुद्धयति CV (var.) Sama; शुद्धयति IS; तथा [य°] CV (var.).
(d) सुरया CV (var.); यत् [सत्] CV (var); तत् [सत्] CV (var.), Sama.

A villain who is dirty in his heart will not become clean, even if he bathes hundreds of times in a *tīrtha*; similarly a pot with spirituous liquor, even if it would be burnt, (would not become clean).

1621

अन्तर्गता मदनवह्निशिखावली या
सा बाध्यते किमिह चन्दनपङ्कलेपैः ।
यत्कुम्भकारपचनोपरि पङ्कलेपस्
तापाय केवलमसौ न च तापशान्त्यै ॥

(अ) Śṛṅg 19 (in other editions 16).
(आ) SR 284.20 (a. Śṛṅg), SSB 117. 22, IS 340, Vidy 609.
(b) नो [सा] Śṛṅg (var); बाधते Śṛṅg (var), SR, SSB; किमिति°(मपि) [कि°] Śṛṅg (var.) चन्दनचर्चितेन [च°] Śṛṅg (var), SR, SSB, Vidy.
(c) यः [यत्] Śṛṅg (var.) Vidy °पयसोपरि °पयनोपरि Śṛṅg (var).
(d) तु (च] Śṛṅg (var), Vidy
Vasantatilakā metre.

Does the application of sandal paste in any way alleviate the flames of love-fever burning within? The outercoating of clay in the potter's baking fire only results in greater heat to the baking pots and not in lessening it. (A.A.R.).

1622

अन्तर्गतैर्गुणैः किं
द्वित्रा अपि यत्र साक्षिणो विरलाः ।
स गुणो गीतैर्यदसौ
वनेचरं हरिणमपि हरति ॥

(अ) Āryāsaptaśatī 2. 17 (KM I. p. 30).
(आ) SR 82. 39, SSB 357.46, VP 2. 32.
Āryā metre.

What is the use of inward qualities where even two or three spectators are scarce? That is the quality (good point) of music in that it attracts even the deer that roams in the forest. (A. A. R.).

1623

अन्तर्गतो यदि हरिस्तपसा ततः किं
नान्तर्गतो यदि हरिस्तपसा ततः किम् ।
अन्तर्बहिर्यदि हरिस्तपसा ततः किं
नान्तर्बहिर्यदि हरिस्तपसा ततः किम् ॥

(आ) SuM 1. 9.
Vasantatilakā metre.

Of what use is penance if Lord Viṣṇu is in the heart? Equally useless is penance if the Lord Viṣṇu is not visualised in the mind. Again, if the lord is present both inwardly and outwardly of the person, then also penance is useless, and if the lord is absent in and out, of what use is penance. (A. A. R.).

1624*

अन्तर्गाढं चिह्नहीनं विशालं
मध्ये स्थूलं स्थूलधारातितीक्ष्णम् ।
रक्षोवक्षश्छेदनार्थं महान्तं
कृत्वा खड्गं देवराजोऽतिहृष्टः ॥

(आ) ŚP 4644.
Śālinī metre.

Closely pressed (strong), without marks [streaks of weakness], broad, thick in the middle, with broad and very sharp edges and big in size—having made such a sword for cleaving the chest of the demons, the king of gods (Indra) became immensely glad. (A. A. R.).

अन्तर्गूढभुजंगमं see No. 1647.

1625*

अन्तर्गूढानर्थान्
अव्यञ्जयतः प्रसादरहितस्य ।

संदर्भस्य नदस्य च
न रसः प्रीत्यै रसज्ञानाम् ।।

(अ) ĀrS 1.44.
(आ) SR 31. 25, SSB 50. 25.
Āryā metre.

The *rasa* (sentiment or water) of a literary work or river is not pleasing to the *rasajña*-s (connoisseurs) if the ideas are not disclosed (or if the hidden dangers are not visible) and if devoid of *prasāda* (clearness).

1626

अन्तर्गृहं नयति वर्धितरोमहर्षं
स्पर्शेन सीत्करणगर्भमुखीः करोति ।
किंचाधरव्रणवतीः कुरुते पुरन्ध्रीः
किं वल्लभः किमुत हैमन एव वातः ।।

(आ) JS 234.19 (a. Sūktisahasra).
Vasantatilakā metre.

He takes the city ladies inside the house, with their hairs standing on ends, makes them emit a stifled cry by his touch and makes their lips wounded—is that a lover or the winter wind? (A.A.R.).

1627*

अन्तर्गृहे कृष्णमवेक्ष्य चौरं
बद्ध्वा कवाटं जननीं गतैका ।
उलूखले दामनिबद्धमेनं
तत्रापि दृष्ट्वा स्तिमिता बभूव ।।

(अ) Kṛṣṇakarṇāmṛta 2. 51
Upajāti metre (Indravajrā and Upendrvajrā).

The Gopi caught Kṛṣṇa while thieving one day;/ straight, bolting the door, to His mother she went;/ there tied to the mortar for long He lay;/which seeing, in speechless wonder she bent! (M. K. Acharya's translation).

1628*

अन्तर्जलावारितमूर्ति यातो
बालापरिष्वङ्गसुखाय पत्युः ।
विघ्नाय वैमल्यमपां बभूव
व्यर्थः प्रसादो हि जलाशयानाम् ।।

(अ) Jāna 3. 38 (in some texts *ba/cd*).
(आ) JS 245.6 (a. Kumāradāsa).
(*a*) यतुर (°तुः) Jāna°(var.) घाता [ग्र°] Jāna (var.).
(*b*) रामपरि° Jāna°(var.); °सुखस्य लब्धेर् Jāna°(var.); हेतोर् [प°] Jāna° (var.).
(*c*) नैर्मल्यं [वै°] Jāne° (var.).
(*d*) वृथा [व्य°] or मुधा Jana (var.); प्रयासो Jāna (var.); स्पि जडाश° Jāna (var.), JS.
Indravajrā metre.

For the clearness of water in lakes becomes a useless appendage (to lovers). For the expressions of kindness [kind regards] in case of the stupid becomes useless. (G. R. Nandargikar's translation).

1629*

अन्तर्वधानापि कठोरभावं
स्वच्छद्युतिः सा निजमाधुरीभिः ।
भुक्ता रसं स्वादुविदां तनोति
गुणोपगूढा सितशर्करेव ।।

(आ) PV 416 (a. Mādhava).
(*c*) तनोतिर् PV (MS).
(*d*) गुणो PV (MS).
Upajāti metre (Indravajrā and Upendravajrā).

Though possessing hardness within, she has pure brilliance by her sweetness; when enjoyed she gives great pleasure to those who possess taste: she is full of (embraced by) merits like white sugar candy. (A. A. R.).

1630

अन्तर्दुष्टः क्षमायुक्तः सर्वानर्थकरः किल ।
शकुनिः शकटारश्च दृष्टान्तावत्र भूपते ।।

(अ) H (HJ 2. 101. HS 2. 97, HM 2. 101, HK 2.100, HP 2. 91 and 2. 136, HN 2.90 and 2.135, HH 56. 2-3, HC, 73. 18-9 and 86, 12-3).
(आ) SR 381. 188 (a. H), IS 341, Sama 1 अ 65.
(*a*) अन्तर्दुष्टक्षमा° H (var.); समायुक्तः H (var.) सदायुक्तः H (var.), SR.
(*d*) भूपते: H (var.).

One inwardly corrupt, endued with patience, (will) assuredly (be) a perpetrator of every evil; Śakuni[1] and Sakaṭāra[2] are the two illustrations in point, O king! (F. Johnson's translation)

[1] Gonusellor of Duryodhana.
[2] Minister of King Nanda.

1631

अन्तर्धृतगुणैरेव परेषां स्थीयते हृदि ।
अर्थं समर्थयन्त्येनं समग्रं कुसुमस्रजः ।।

(आ) SSB 356.13.

It is only by his inward virtues that a person gets a place in the hearts of others

and gets all prosperity like a flower garland which remains round the necks of others by being strung together by a thread. (A. A. R.).

1632

अन्तर्नाडीनियमितमरुल्लङ्घितब्रह्मरन्ध्रं
स्वान्ते शान्तिप्रणयिनि समुन्मीलदानन्दसान्द्रम् ।
प्रत्यग्ज्योतिर्जयति यमिनः स्पष्टलालाटनेत्र-
व्याजव्यक्तीकृतमिव जगद्व्यापि चन्द्रार्धमौलेः ।।

(आ) SR 9. 139, SSB 15.2.

Mandākrāntā metre.

Ever victorious is the effulgence, directed inwards, of the Cresent-crested lord (Śiva), the Self-subdued, which pervades the whole universe under the guise of the brilliant eye situated on the forehead, which fills the *brahmarandhra* (the aperture in the crown of the head) by the action of the air that is restrained in the the *nāḍī-s* (nervous system) and which discloses ineffable bliss in the interior attached to intense peace. (A. A. R.).

1633

अन्तर्निर्दह्यमानेन शक्तिहीनेन शत्रुषु ।
संततिः क्रियते येन निन्द्यं धिक्तस्य जीवितम् ।।

(अ) Bhāratamañjarī 2.274 (in some editions 2.276).

Fie on the disgraceful life of the man who bows down to his enemies, though he is being inwardly consumed on account of his powerlessness (to overthrow them). (M. S. Bhandare's translation).

1634*

अन्तर्निबद्धगुरुमन्युपरंपराभिर्
इच्छोचितं किमपि वक्तुमशक्नुवत्याः ।
अव्यक्तहूंकृतिचलत्कुचमण्डलायास्
तस्याः स्मरामि मुहुरर्धविलोकितानि ।।

(आ) SkV 786, Kav 479

(a) अन्तर्निविद्ध° SkV (var.). °मन्यप° Kav (var.);

(d) मुद्ग° Kav (var.); °रर्ध° missing Kav; °किलो° Kav (var.).

Vasantatilakā metre.

I remember how from heavy grief[1] of heart/she could not speak a word of what she wished; /how her round breasts shook with silent sobs/ and how she glanced at me repeatedly from half-closed eyes. (D. H. H. Ingalls's translation).

[1] due to separation from her lover.

1635

अन्तर्बलान्यहममुष्य मृगाधिपस्य
वाचा निगद्य कथमद्य लघूकरोमि ।
जानन्ति किं न करजक्षतकुम्भिकुम्भा-
दामुक्तमौक्तिकमयानि दिगन्तराणि ।।

(आ) Pad 101, 58, SR 230. 27, SSB 622.30, Ava 183.515 Any 26.17

(b) निवेद्य [नि°] Pad, SR, SSB; लघु क° Amy

(c) किं तु Pad, SR, SSB; °कुम्भ Pad, SR, SSB.

(d) निर्मुक्त Pad, SR, Ava, SSB; वनान्तराणि Ava, Pad, SR, SSB.

Vasantatilakā metre.

How am I to belittle the inward strength of this lion by mentioning it by (the utterly inadequate) speech? But the forest regions know, strewn as they are with the pearls from the broad temples of elephants rent asunder by his mighty claws. (A. A. R.).

अन्तर्भग्नकरेणवः कलभक° see No. 1639.

1636

अन्तर्भावनिगूढेयं वाक्ते प्रकृतिपेशला ।
विकाराद्यनभिज्ञेया विषदिग्धेव वारुणी ।।

(अ) P(PT 3. 84, PTem 3.73, PRE 3.72). Cf. Ru 155.

(इ) Old Syriac 6. 53.

(a) अन्तर्भावविगूढेयं (°रूढेयं) P (var.)

(c) विकारादना° P (var.); °ज्ञाय PT, PTem; °ज्ञाया PTem (var.).

This speech of yours is like wine mixed with poison, in that its inner nature is concealed; its primary character is delightful, but what will come out of it is not easy to guess therefrom. (F. Edgerton's translation).

1637

अन्तर्भूतो निवसति
जडे जडः शिशिरमहसि हरिण इव ।
अजडे शशीव तपने
स तु प्रविष्टोऽपि निःसरति ।।

(अ) Āryāsaptaśatī 2. 66 (KM I; p. 49).

(आ) SR 40. 28, SSR 293.28

Āryā metre.

It (knowledge) having entered a dull person remains therein like the dull deer within the Cool-rayed one (moon). But in the case of the intelligent, having entered, it comes out like the moon from the sun (during the *Amāvasyā*). (A. A. R.).

1638*

अन्तर्भूय प्रभोः प्राप्यो विशेषः सर्वथा बुधैः ।
को हि नाम न कुर्वीत केवलोदरपूरणम् ॥

(अ) KSS [KSS(AKM) 10. 60, 334; KSS (NSP) 1.60, 33--4)].
(आ) IS 342.
(*b*) सर्वदा KSS (NSP).
(*c*) नु [न] KSS (AKM).

Certainly wise ministers must penetrate and observe the peculiarities of their master's character. For who would confine his attention to filling his belly? (C. H. Tawney's translation).

1639

अन्तर्मग्नकरेणवः कलभकव्याभग्णकन्दाङकुरैः
सामोदाः परितः प्रमत्तमहिषश्वासोल्लसद्वीचयः ।
संमोदं जनयन्ति शैलसरितः सुच्छायकच्छस्थली-
सीमानो जलसेकशीतलशिलानिद्राणरोहिद्गणाः ॥

(आ) Skm [Skm (B) 2048, Skm (POS) 5.10,3] (a. Jalacandra)
(*a*) अन्तर्भग्नकरेणव: Skm (POS)
(*d*) °निद्रालुरोहि° Skm (POS); °लोहित्कुला; Skm (var.)
Śārdūlavikrīḍita metre.

The natural spots, full of shade, bordering the mountain streams give great delight, with female elephants immersed in the rivers, the elephant cubs munching the fresh sprouts of plants spreading fragrance, the waves of rivers bubbling with the heavy breathings of intoxicated wild buffaloes, and with herds of deer dozing comfortably on rocks rendered cool by sprays of water (from the streams). (A. A. R.).

1640*

अन्तर्मन्युविभिन्नदीर्घरसितप्रोद्भूतकण्ठव्यथैर्
आक्रुष्टास्तटिनीषु कोकमिथुनैर्यावन्निशीथं मिथः ।
शीतोज्जागरजम्बुकौघमुखरग्रामोपकण्ठस्थलाः
कृच्छ्रेणोपरमन्ति पान्थगृहिणीचिन्तायता रात्रयः ॥

(अ) Skm [Skm) (B) 1331, Skm (POS)2.172. 1] (a. Abhinanda). (cf. Kav 20).
(*a*) °दीर्घ° Skm (B).
Śārdūlavikrīḍita metre.

The wife of the traveller somehow (with difficulty) spends the nights, rendered long by anxiety, with throat chocked by deep sighs breaking out of the sorrow within (the heart), that were cursed by pairs of *cakravāka* birds in the rivers calling out to each other throughout the period and the regions in the vicinity of the village resounding with the howls of groups of jackals excited by the cold (of the nights). (A. A. R. )

1641

अन्तर्मलिनदेहेन बहिराह्लादकारिणा ।
महाकालफलेनेव कः खलेन न वञ्चितः ॥

(आ) SkV 1260, Kt. 8, KtR 8, SR 55. 62 (a. Kt.), SSB 316.64, IS 343, SRK 30. 98. (a. Induśeṣaprakha)
(*b*) बलिराल्हाद° SRK.
(*d*) के [कः] SR, SSB, SRK; वञ्चिताः SR, SSB, SRK, IS.

Pleasing outside but black within:—/ who is not fooled by the villain /as by *kim-pāka* fruit? (D. H. H. Ingalls's translation).

1642

अन्तर्मलिनसंसर्गाच् छ्रुतवानपि दुष्यति ।
यच्चक्षुःसंनिकर्षेण कर्णोऽभूत् कुटिलाश्रयः ॥

(आ) PV 765 (a. Kṛṣṇa-paṇḍita), SR 87.2, SSB 368.12.
(*a*) °संसर्गा PV (MS).
(*b*) श्रुत° PV.
(*c*) सन्निकर्षेण PV.
(*d*) कुटिलाशयः PV (var.).

Even a man of learning becomes corrupt by association with the evil-minded, just as the ear becomes a resting place for crookedness by the proximity of the eyes. (A. A. R.).

1643

अन्तर्मलीमसे वक्रे चले कर्णान्तसर्पिणि ।
तस्या नेत्रयुगे दृष्टे दुर्जने च कुतः सुखम् ॥

(आ) VS 1207 and 1497 [in 1974 a. (Bhaṭṭa-vṛddhi].

(*c*) तस्याः VS 1497 (var.).

Where is happiness (peace of mind) when one has seen her pair of eyes and the wicked, that are black inside, curved (crooked), inconstant and reaching up to the ears (carrying tales)? (A.A.R.).

1644*

अन्तर्मारसार्द्रा
गुरुगुणबद्धानुकूलतां धत्ते ।
निष्ठुरबाह्याकारा
दृतिरिव पतिसंनिधौ नव्या ॥

(आ) PV 304 (a. Kavīndra).
Āryā metre.

The sweetheart is like a leathern bag holding water, fresh and pleasing to the lover (owner), melting with love in her heart (wet with water inside), attached by good qualities (tied with big ropes) and rough in external appearance. (A. A. R.).

1645*

अन्तर्मोहनमौलिघूर्णनचलन्मन्दारविभ्रंशनः
स्तम्भाकर्षणदृप्तिहर्षणमहामन्त्रः कुरङ्गीदृशाम् ।
दृप्यद्दानवदूयमानदिविषद्दुर्वारदुःखापदां
भ्रंशः कंसरिपोर्विलोपयतु वोऽश्रेयांसि वंशीरवः ॥

(अ) GG *ad* 8.8 (57).

(आ) SR 25. 179 (a. GG), SSB 42.96.

(*a*) °विभ्रंसनैस् GG (var.).

(*b*) स्तब्धाक° SR, SSB; °दृष्टि° SR,SSB

(*d*) °पोलयतु GG; °व्यपोहयतु वाऽश्रे° GG SR, SSB.
Śārdūlavikrīḍita metre.

May those ravishing strains of the flute of the foe of Kaṁsa augment all your weal !—those notes that chase away the adversities of the Devas, who are for ever harassed by the molestations of the Dānavas, drunk with power;—those strains, again, that ravished the hearts of the gazelle-eyed damsels, causing them to nod their heads in enraptured approbation, whilst the *mandāra* flowers that adorned their heads raised down in profusion! Those strains that, like a potent incantation, often made the cowherdesses stand petrified with ecstasy attracted them powerfully like a lodestone, inebriated them with a heady bliss, and thrilled their very beings with a supreme joy ! (S. Lakshminarasimha Sastri's translation).

1646

अन्तर्ये सततं लुठन्त्यगणितास्तानेव पाथोधरैर्
आत्तानापततस्तरङ्गवलयैरालिङ्ग्य गृह्णन्नसौ ।
व्यक्तं मौक्तिकरत्नतां जलकणान्संप्रापयत्यम्बुधिः
प्रायोऽन्येन कृतादरो लघुरपि प्राप्तोऽर्च्यते स्वामिभिः ।

(अ) RT [RT (S) 3. 202, RT (TR) 3. 202, RT ((V) 3.202].

(आ) VS 889 (a. Kahlaṇa for Kalhaṇa) SR 381.189 (a. RT), IS 344.

(*a*) लुठन्ति ग° RT (TR).

(*b*) °पतितास्त° RT (TR); आत्तान् [आ°] RT (var.).

(*c*) प्राप्तोर्च्यते RT (var.).
Śārdūlavikrīḍita metre.

Those very drops of water which, while floating about in the sea, are ever unheeded, are when drawn up by the clouds and falling down (as raindrops), received by the sea in the embrace of wave circles and, indeed, turned into pearls. Thus a person of small consequence, if he has been well treated by somebody else, is on his arrival, as a rule, honoured by the great. (M. A. Stein's translation).

1647

अन्तर्लीनभुजंगमं गृहमिवान्तःस्थोपसिंहं वनं
ग्राहाकीर्णमिवाभिरामकमलच्छायासनाथं सरः ।
कालेनार्यजनापवादपिशुनैः क्षुद्रैरनार्यैः श्रितं
दुःखेन प्रविगाह्यते सचकितं राज्ञां मनः साभयम् ॥

(अ) P (PT 1. 135, PTem 1. 122, PP 1. 356, Pts 1.375, PtsK 1. 420, PRE 1. 129); cf. Ru 72. 75, Cf. चिन्तासक्तनिम°

(आ) IS 345.

(इ) Old syriac 1. 84

(*a*) अन्तर्गूढभुजंगमं PP, PRE; इव व्यालाकुलं वा वनं PP, Pts. PtsK, PRE;

(*c*) नित्यं (नाना° Pts, PtsK) दुष्टजनैरसत्यवचनैः (°अ Pts. PP, Pts. PRE; सक्तैरनार्यैर्वृतं (ख°) Pts; अनार्यीकृतं PP, PrE अनार्यीकृतम् PtsK.

(*d*) दुःखेनेह विगाह्यते (°न) PP, Pts, PRE; °प्रतिगम्यते प्रचकितैः Pts. सुचकितैः PP, Pts PRE. प्रचकितैराज्ञां Pts K; गृहं वार्धिवत् [म°सा°] PtsK; सेवकैः [सा°] PP, PRE.

Śārdūlavikrīḍita metre.

'Tis a house with serpents crawling,

wood with beasts of prey appalling,/ lotus-pond where blossoms smile / o'er the burking crocodile,/ spot that sneaking rogues deface with repeated slanders base—/timid servant never learns/whither kingly purpose turns. (A. W. Ryder's translation of PP)[1]

1 Identical with PRE; PT and PTcm text is translated by J. Hertel as follows : Wie in ein Haus, in dessen Innerem sich eine Schlange verbirgt, wie in einem Wald, in dem sich ein entsetzlicher Loewe befindet, wie in einem herzlichen wimmelnden See, so taucht man nur schwer und mit Schrecken in die truegische Seele der Koenige, in die mit der Zeit Unedle und Gemeine sich gedralengt haben, Verleumder, die gegen edle Menschen ueble Nachrede fuehren.

1648*

अन्तर्लीनस्य दुःखाग्नेर् अद्योद्दामं ज्वलिष्यतः ।
उत्पीड इव धूमस्य मोहः प्रागावृणोति माम् ॥

(अ) Uttara 3. 9.
(आ) Almm 27.
(*b*) अथोद्दामं Uttara (var.).

Stupor for first envelopes me (i. e. my senses) like a column of smoke arising from the fire of grief smouldering within, which will today blaze forth without restrain. (C. N. Joshi's translation).

1649

अन्तर्वसति मार्जारी शुनी वा राजवेश्मनि ।
बहिर्बद्धोऽपि मातङ्गस् ततः किं लघुतां गतः ॥

(आ) Ava 141.162 SR 231. 59, SSB 624. 5 See No. 1653.

A female cat or a bitch may have residence inside a royal mansion; even though the royal elephant is tied outside (the palace) does he, on that account, attain insignificance? (become slighted?) (A. A. R.).

1650*

अन्तर्वहसि कषायं
बाह्याकारेण मधुरतां यासि ।
सहकार मायिविटपिन्
युक्तं लोकैर्बहिर्नीतः ॥

(आ) Any 122. 116.
Āryā metre,

You bear astringent taste (passion) inwardly but are sweet in external appearance. O mango tree, the deceitful one, it is but proper that you are kept outside by the people. (A.A.R.).

1651*

अन्तर्बहिस्त्रिजगतीरसभावविद्वान्
यो नर्तयत्यखिलदेहभृतां कुलानि ।
क्षेमं ददातु भगवान् परमादिदेवः
शृङ्गारनाटकमहाकविरात्मजन्मा ॥

(आ) Skm [ Skm (B) 462, Skm (POS) 1. 93, 2, Skm (BI) 1. 93,2) (a. Bhavānanda).
Vasantatilakā metre.

May the revered first (supreme) lord, the great poet of love-drama, the self-born Cupid, grant you welfare—he, who knows the feelings and sentiments, in and out, of the three worlds and who causes to dance to his tune all the embodied beings. (A.A.R.).

1652

अन्तर्वाणिं मन्यमानः खलोऽयं
पौरोभाग्यं सूक्तिमुक्तासु धत्ते ।
सर्वानन्दिन्यङ्गके कामिनीनाम्
ईर्मं मार्गत्येष वै बम्भरालिः ॥

(आ) SR 59. 210, SSB 322. 218, SRK 30.99 (a. Sphuṭaśloka), IS 7645.
Śālinī metre,

This wicked person considering himself very learned purposely picks holes (carpingly) in pearls of excellent sayings. In the bodies of loving women which give delight to all, a fly searches for a (possible) wound therein (A. A. R.).

1653

अन्तर्विशति मार्जारी शुनी वा राजवेश्मनि ।
बहिःस्थस्य गजेन्द्रस्य किमर्थः परिहीयते ॥

(आ) SSg 144, VP 10.31. See No. 1649.
(*a*) अंनर्विशति SSg; अन्तर्विशतु VP.

A female cat and a bitch enter inside (have residence) a royal palace. Is the (intrinsic) respect of the lordly elephant anyway affected by his remaining outside ? (A. A. R.).

अन्तर्विषमता ह्येता see No. 1654

1654

अन्तर्विषमया ह्येता बहिश्चैव मनोरमाः ।
गुञ्जाफलसमाकारा योषितः केन निर्मिताः ॥

(अ) P (PP 1. 150, Pts 1. 196 and 4. 87, PtsK 1. 211 and 4. 59), Vet. 9.12, BhŚ 369, SkP, Nāgarakh. 158. 61.

(आ) SR 348.22, IS 346, Subh, 22 and 294.

(a) °मया: Vet. (a. P), SSB 227. 22, °मता BhŚ; कामं [ह्ये°] Vet.

(b) बहिर्द्वैत्या Pts. 4. 87, Vet. बहिर्भागे SkP, बहिरेव BhŚ; मनोहरा: BhŚ; मनोरमा Vet.

(c) गुन्जाफलनिभाकारा (°भा: सत्यं Vet.) गुञ्ज° Vet. Pts.K. 1. 211; °माकाराः PtsK. 4. 59.

(d) स्वभावादेव योषितः Pts 4. 87, PtsK 4.59, Vet. परिकीर्तिताः [के° नि°] PtsK 1.211; सर्वैदैव हि [के° नि°] SkP.

This *guñja*-fruit (oh, what was God about?)[1] is poisonous within, and sweet without. (A. W. Ryder's translation).

[1]who created women and *guñja*-fruit; they both are poisonous inside and beautiful outside.

1655*

अन्तर्विष्णोस्त्रिलोकी निवसति फणिनामीश्वरे सोऽपि शेते
सिन्धोः सोऽप्येकदेशे तमपि चुलुकयां कुम्भयोनिश्चकार ।
धत्ते खद्योतलीलामयमपि नभसि श्रीनृसिंहक्षितीन्द्र
त्वत्कीर्तेः कर्णनीलोत्पलमिदमपि च प्रेक्षणीयं विभाति ॥

(आ) Kuv *ad* 49. 108 (p. 127), SR 16.55 (a Kuv), SSB 114. 15, SRK 124.2 (Kuv), IS 7646.

(b) चुलकयां IS.

Sragdharā metre.

The three worlds reside inside Lord Viṣṇu and he sleeps on the lord of serpents (*Ādiśeṣa*); he too rests on one part of the sea which the sage Agastya drank up as a drop. Agastya too bears the shine of a glow-worm in the sky, O king Nṛsiṁha, which is but a charming lily-of-the-ear of your fame. (A. A. R.).

1656*

अन्तर्हिते शशिनि सैव कुमुद्वती मे
दृष्टिं न नन्दयति संस्मरणीयशोभा ।
इष्टप्रवासजनितान्यबलाजनेन
दुःखानि नूनमतिमात्रदुरुद्वहानि ॥

(अ) Śāk 4. 3 (in some editions 4. 2) (cf. A. Scharpe's Kālidāsa-Lexicon I 1; p. 50).

(आ) SR 323.12 (Śāk), and 362.25, SSB 183.12, and 250.24, RJ 1331 IS 347.

(a) अस्तंगते [अ°] SR 362, SSB 250, RJ; कुमुद्वतीयं Śāk (var,). SR, SSB.

(b) °शोभाम् Śāk (var.).

(c) °लाजनस्य Śāk (var.); SR 362, SSB 250, RJ.

(d) °सुदुःसहानि Śāk (var.), SR 362, SSB 250, RJ; °दुरुत्सहानि Śāk (var.).

Vasantatilakā metre.

While the round Moon withdraws his looming disc/beneath the western sky, the full-blown flower/of the night-loving lotus sheds her leaves/in sorrow for this loss, bequeathing nought/but the sweet memory of her loveliness/to my bereaved sight;/e'en as the bride/disconsolately mourns her absent lord,/and yields her heart a prey to anxious grief. (Sir Monier Monier-Williams's translation).

1657*

अन्तश्छिद्राणि भूयांसि कण्टका बहवो बहिः ।
कथं कमलनालस्य मा भूवन् भङ्गुरा गुणाः ॥

(अ) Bhallaṭaśataka 23 (KM IV, p. 173)

(आ) Sāh *ad* 10.706 (p. 314. 18-9), AR 138.3-4, ARR 118. 10—1, ARJ 138. 1-2. Kuv *ad* 27.66 (p. 83), ŚP 1142, VS 921 (a. Bhallaṭa), JS 105 (a. Bhallaṭa), SR 243. 208 (a. ŚP), SSB 647.4 (a. Bhallaṭa), IS 348, SRK 199.10 (a. ŚP), SSH, 2. 56, SRHt. 43. 47 (a. Bhallaṭa), SSSN 191.42 (a. Bhallaṭa), Any 124.135.

(c) कमलनाकस्य SRHt.

(d) नाभुवन् (भू° SR, SSB, SRK, SSH) [मा भूवन्] VS. (var.) SR, SSB, SRK, SSH.

Why should not the fibres [or : reputation] of the lotus-stalk be fragile [or: short-lived], that has so many holes [or : failings] within and so many thorns [or : foes] without.[2] (Translation in Bibliotheca Indica 9)

1658*

अन्तश्छिद्रैरियमधिगता दुस्त्यजा दुष्टवंशैर्
अत्यासक्तिर्निजकुलशुभोदर्कलाभाय न स्यात् ।
किं तु ग्रीष्मश्वसनजनितान्योन्यसंघर्षवह्नि-
ज्वालामालाजटिलवपुषामात्मनां नाशनाय ॥

(अ) Kavi-Kaumudī 1.70.

Mandākrāntā metre.

Hollowness within has led to venal intimacy/between the bamboos, and bodes no good;/but lo, they clash in summer heat and burn themselves to death (K. Krishnamoorthy's translation).

1659*

अन्तस्तव स ज्वलनो
भीमा मकराश्च सर्वतो विकटाः ।
अथ बत विषमयमङ्गं
तदिति निषेव्यः कथं भवेर्जलधे ॥

(आ) SSB 598.13 (a Saṅgrahītuḥ).
Gtiāryā metre.

There is that submarine fire inside of you and all around there are frightful sharks. Then, O wonder, how can you, O sea, be resorted to as you are full of *viṣa* [water or poison] (A. A. R.)

1660*

अन्तस्तारं तरलिततलाः स्तोकमुत्पीडभाजः
पक्ष्माग्रेषु ग्रथितपृषतः कीर्णधाराः क्रमेण ।
चित्तातङ्कं निजगरिमतः सम्यगासूत्रयन्तो
निर्यान्त्यस्याः कुवलयदृशो बाष्पवारां प्रवाहाः ॥

(अ) Viddhaś 3. 24.
(आ) SkV 746 (a. Rājaśekhara), Kav 459 (a. Rājaśekhara), SR 276. 39, SSB 103.41.
(*a*) तरलिततरलाः Viddhaś; तरलतरलाः Viddhaś (var.), SR. SSB.
(*b*) कार्णधाराः Viddhaś (var.).
(*c*) निजगरिमड: Kav (var.).
(*d*) निर्वास्यस्य: SkV (var.).
Mandākrāntā metre.

Her tears first shimmer on the surface of her eye,/from which on being forced up gently/they form in drops upon her lash,/ thence they descend in scattered showers, which by their heaviness/ occasion suffering within her breast.[1] (D. H. H. Ingalls's translation).

1. Upon parting with her lover.

1661

अन्तस्तिमिरनाशाय शाब्दबोधो निरर्थकः ।
न नश्यति तमो नाम कृतया दीपवार्तया ॥

(आ) Sama 2 न 47, SSg 33.
(*a*) अंतस्ति SSg.

A knowledge of words (grammar: scriptures) is of no use in destroying internal darkness (ignorance of Reality). Darkness is, indeed, not destroyed, by speaking about a lamp (light). (A.A.R.).

1662

अन्तस्तृष्णोपतप्तानां दावदाहमयं जगत् ।
भवत्यखिलजन्तूनां यदन्तस्तद्बहिः स्थितम् ॥

(अ) Yogavāsiṣṭha 5. 56, 34.
(आ) SSap 451.

To those who are tormented by intense desire (greed) in their minds the world consists of a forest of conflagration. To all creatures, what is inside them (in their minds) is manifested outside. (A.A.R.).

अन्तस्थः पूजयेन् मान्यान् see No. 3837.

1663

अन्तिकान्तिकगतेन्दुविसृष्टे
जिह्मतां जहति दीधितिजाले ।
निःसृतस्तिमिरभारनिरोधाद्
उच्छ्वसन्निव रराज दिगन्तः ॥

(अ) Kir [Kir (NSP), 9. 21, Kir (V) 9. 21].
(आ) SR 300. 38 (a Gobhaṭṭa), SSB 145. 40 (a. Gobhaṭṭa).
(*b*) त्यजति [ज°] Kir (var.).
Svāgatā metre.

The quarters shone bright as if breathing freely after having been released from the obstruction of darkness when the moon's rays left off their crookedness due to close proximity (A. A. R.)

1664*

अन्तेनार्जुनतां दधाति नयनं मध्ये तथा कृष्णतां
द्वैरूप्यं दधतामुना विरचितः कर्णेन ते विग्रहः ।
तत्कर्णार्जुनकृष्णविग्रहवती साक्षात् कुरुक्षेत्रतां
यातासि त्वदवाप्तिरेव तरुणि श्रेयः परं गण्यते ॥

(आ) JS 270. 17.
Śārdulavikrīḍita metre.

Your eyes possess Arjunatā (whiteness) at the ends and Kṛṣṇatā (blackness) in the middle and due to this duality of appearance (double nature) they quarrel with (reach up to your) Karṇa(ears). you have become the field (of my desire) possessing a body with such ears and black-and-white eyes (you have really become the Kurukṣetra battlefield with Kṛṣṇa, Arjuna and Karṇa). Young lady, the highest happiness that I can count is the acquisition of yourself. (A.A.R.).

अन्तेवाससि रोद्धुमक्षमतया see No. 4544.

1665

अन्तेषु रेमिरे धीरा न ते मध्येषु रेमिरे ।
अन्तप्राप्तिं सुखामाहुर् दुःखमन्तरमन्तयोः ॥

(अ) MBh [MBh (Bh) 5.88, 96 (in some texts

*cd/ab*) and 12. 168, 25; MBh (R) 5. 89, 99 and 12. 174. 36; MBh (C) 5. 3227 and 12. 6491—2).

(आ) SR 381. 191 (a. MBh), IS 352.

(*a*) अन्त्येषु MBh 12. 168 25, SR; वीरा or स्पृहा [धी°] MBh. (var.).

(*b*) नैव or न च [न ते] MBh (var.).

(*c*) अन्तः प्राप्ति अंतं प्राप्य MBh. (var.); अन्त्य° MBh 12.168, 5, SR; °प्राप्ति or °प्रत्तं MBh (var.); सुखं (°खां) प्राहुर् (चा°) [सु°] MBh. (var.), SR,

(*d*) दुःखमंतरमध्ययोः MBh (var.); एतयोः [अन्त°] MBh (var.); अन्त्ययोः MBh (var.), SR.

The wise always delight in extremes.[1] They find no pleasure betwixt; they regard the extreme[2] to be happiness, while that which lies between is regarded by them as misery. (P. C. Roy's translation).

[1] It would be better: the wise like the last, i. e. the death.

[2] it would be better "the last."

1666*

अन्ते सन्तोषवं विष्णुं स्मरेत् हन्तारमापदाम् ।
शरतल्पगतो भीष्मः सस्मार गरुडध्वजम् ॥

(अ) Cārucaryā of Kṣemendra (in RP) 99.

(*b*) °रेद्धन्ता° Cāru° (RP)

At the last hours of one's life one should contemplate about Viṣṇu, the remover of all difficulties. Bhīṣma on his death-bed of arrows contemplated about Viṣṇu (and attained salvation).

1667

अन्तो नाश्चर्यजातस्य जगतो दृश्यते क्वचित् ।
क्षुद्राहंभावसीमाया यावतीं मुक्तिमाप्नुमः ।
आश्चर्याणि हि तावन्ति प्रकाशानि भवन्ति नः ॥

(आ) SSMā 17.7-9.

There is not seen anywhere an end to the numerous wonders of the world. These wonders are manifested to us only till we get liberation from the border of the worthless ego (the sense of 'I'). (A. A. R. ).

1668

अन्तो नास्ति पिपासायाः संतोषः परमं सुखम् ।
तस्मात् संतोषमेवेह धनं पश्यन्ति पण्डिताः ॥

(अ) MBh [MBh (Bh) 3.2, 44 *cd/ef* and 12. 317,21; MBh (R) 3. 2, 45 and MBh (R) 12. 330, 21].

(*a*) अतो MBh (var.); विवित्सायाः MBh. (var.).

(*b*) तुष्टिस्तु [सं°] MBh 12. 317, 21; तुष्टिश्च or तृप्तिश्च MBh 12. 317, 21 (var.).

(*c*) नामात् [त°] MBh (var.).

(*d*) परं or वरं or सुखं [ध°] MBh (var.) शंसंति or पश्यति [पश्य°] MBh (var.); पण्डितः MBh (var.).

Thirst[1] is unquenchable. Contentment is the highest happiness. Hence persons of wisdom regard contentment to be the most precious wealth. (P. C. Roy's translation).

[1] O. Böhtlingk translates पिपासायाः—greed.

1669

अन्त्यजोऽपि नरः पूज्यो यस्यास्ति विपुलं धनम् ।
अपि ब्रह्मकुले जातो निर्धनः परिभूयते ॥

(आ) SMa 1. 43.

Even a person born of the lowest class is honoured if he has plenty of wealth. A person devoid of wealth is slighted though he may be born of the family of Brahmans (A. A. R.).

1670

अन्त्यजोऽपि यदा साक्षी विवादे संप्रजायते ।
न तत्र युज्यते दिव्यं किं पुनर्वनदेवताः ॥

(अ) P (PP 1. 392, Pts 1. 404, PtsK 1.452); cf. JSAIL 20.10.

(आ) IS 354.

(*c*) पूज्यते [यु°] PP (var.) विद्यते; [यु°] Pts.

(*d*) यत्र दे° Pts, PtsK; वनदेवता PtsK, PP (var.).

To meanest witnesses, ordeals/should never be preferred;/ of course, much less, if you possess/ a forest Goddess' word. ( A. W. Ryder's translation).

1671

अन्त्यावस्थागतोऽपि
महान् स्वगुणाञ्जहाति न शुद्धतया ।
न श्वेतभावमुज्झति
शङ्खः शिखिभुक्तमुक्तोऽपि ॥

(अ) P (Pts. 4. 110, PtsK 4.76) cf. ABORI 48.147; No. 5.

(आ) VS 243 (a. Ravigupta), SR 48.142 (a. P),[1] SSB 306. 144 (a. Ravigupta), IS 355, Pr. 362.

(इ) Rav (T) 132.

(*a*) अन्त्यावस्थोऽपि महान् (बुधः VS, SR, SSB), (धो PP) PP, PtsK, VS, SR, SSB (better)

(*b*) स्वामिगुणान्न जहाति तु शु° Pts.K; स्वगुणं न जहाति जाति शु° VS, SR, SSB (better); न गुणान् विजहाति जातिशुद्धयासौ PP.

(*d*) °भुक्ति Pts.K

[1] but follows the Ravigupta text Āryā metre.

A great man does not leave off the purity of his good qualities though reduced to the last extremity (of death). A conch does not abandon its whiteness though it is released after being swallowed by *śikhī* (peacock). (A. A. R.)

अन्त्येषु रेमिरे धीरा See No. 1665.

1672*

अन्त्रप्रोतबृहत्कपालनलकक्रूरक्वणत्कङ्कण-
प्रायप्रेङ्खितभूरिभूषणरवैराघोषयन्त्यम्बरम् ।
पीतच्छर्दितरक्तकर्दमघनप्राग्भारघोरोल्लसद्
व्यालोलस्तनभारभैरववपुर्दर्पोद्धतं धावति ॥

(अ) Mahāviracita 1.35.
(आ) Kpr. 7.298 (p. 414) (a. Bhavabhūti),[1] SRK 293.2 (a. Rasikajīvana), RJ 1363, amd 171.453, JS 328.3, SR 366.5 (a. Mahāvīracarita), SSB 259.9.
(*a*) °नर° [°नल°] Amd (var.); आन्त्र° Mahāvī° (var.)
(*b*) प्राप° [प्राय°] Amd (var.) प्राय: प्रे° JS; °भूषय° [°घोषय°] SRK.
(*c*) पीतोच्छ° Mahāvī° कद्र्द° Amd; °प्राधार° Amd (var.); °ल्ललद् Amd °ल्लल SRK
(*d*) व्यालो° SRK; °वपु द° Amd (var.); °द्धुरं Amd (var.), JS.
Śārdūlavikrīdita metre.

See how proudly she advances, filling the atmosphere with the jingling of her dangling ornaments consisting of scales and thigh-bones knitted together in the entrails,—and her body looking terrible owing to the moving breasts appearing in her front covered with the mud-like blood which she had first drunk and then vomited (G. Jhā's translation).[1]

[1]Quoted as an example of faults which become excellences.

1673*

अन्त्राकल्पचलत्पयोधरभरव्याविद्धमेघच्छटा-
सूक्वस्थामिषगृध्नुगृध्रगरुदास्फालोच्चलन्मूर्धजा ।
व्यादायाननमट्टहासविकटं दूरेण तारापथात्
त्रस्यत्सिद्धपुरंध्रिवृन्दरभसोन्मुक्तादुपक्रामति ॥

(आ) SR 365.10, SSB 258.10, SRK 292.3 (a. Jānakīpariṇaya).
(*b*) °गृध्र° SR.
Śārdūlavikrīdita metre.

The demoness approaches afar from the sky, which region was quickly vacated by the *Siddha* ladies (demigods) in fright, with the rows of swinging clouds thrust aside by the weight of her swinging breasts, resembling entrails, with her hair dishevelled by being struck by the wings of vultures greedy to eat the (remnants of) meat sticking to the corners of her mouth, and frightful with her loud laughter and gaping mouth. (A. A. R.).

1674*

अन्त्रैः कल्पितमङ्गलप्रतिसराः स्त्रीहस्तरक्तोत्पल-
व्यक्तोत्तंसभृतः पिनह्य सहसा हृत्पुण्डरीकस्रजः ।
एताः शोणितपङ्ककुङ्कुमजुषः संभूय कान्तैः पिबन्त्य्
अस्थिस्नेहसुराः कपालचषकैः प्रीताः पिशाचाङ्गनाः॥

(अ) Mālatī 5.18. Cf. चिताग्नेराकृष्टं नल°
(आ) Sar. 103.10-14 and 731. 16-19, KH 142.16-18. AlK 416. 26-417-2, ŚP 4076, SkV 1532, (a. Bhavabhūti), JS 328.4 (a. Bhavabhūti), ŚbB 2. 228 (as quoted in SkV), SR 366.3, SSB 259.7, RJ 1362.
(*a*) स्त्रीरक्तरक्तोत्पल—Alk.
(*b*) पिनद्धशिसा Sar 103 (var.); शिरसा [स°] Sar 731, AlK, SSB, SR; महसा SkV (var.).
(*d*) °सुरां KH; चांगुणा: SkV (var.).
Śārdūlavikrīdita metre.

The she-ghouls[1] have made bracelets from intestines/and red lotus ornaments of women's hands;/have woven necklaces of human hearts/and rouged themselves with blood in place of saffron./ So decked they join their lovers with delight/ and drink the marrow wine from skull cups. (D. H. H. Ingalls's translation).

[1] Ghosts.

1675*

अन्त्रैः स्वैरपि संयताग्रचरणो मूर्च्छाविरामक्षणे
स्वाधीनव्रणिताङ्गशस्त्रनिचितो रोमोद्गमं वर्मयन्।
भग्नानुद्वलयन्निजान् परभटान् संतर्जयन् निष्ठुरं
धन्यो धाम जयश्रियः पृथुरणस्तम्भे पताकायते ॥

(आ) *ad* Daśarūpaka. 2. 10 (p. 94. 15-95.2), ŚP 3973 (a. Dhanika), SR 361.35 (Wrongly a. Mālatī 5. 18), SSB 248. 35 (a Dhanika).
(*a*) मूर्छा° ŚP.
(*b*) वर्णयन् SR, SSB.
(*c*) °यन्जितान् परभटानाधर्षयन्निष्ठुरं ŚP.
Śārdūlavikrīdita metre.

That fortunate man, the abode of the goddess of victory in battle shines like a

banner on a post in the big fight—the man, wounded, with feet fettered by his own entrails, and during the short interval when free from swooning, he raises the weapon with that wounded limb still in his command and covered with armour in the form of hairs standing on ends and shielding his companions who are being struck down and harshly threatening the enemy soldiers. (A.A.R.).

1676

अन्दूमुद्धूय बद्धां निजमपि सहसा सूतमुन्मथ्य सद्यो
निर्यातस्त्रस्तवाजिव्रजकृतनिनदाकर्णनक्रुद्धचेताः ।
संरम्भारम्भभग्नद्रुमविटपशतैः प्रोथयन्नापनस्थान्
आयाति व्यालनागस्त्वरितमिह जनाः सावधाना
भवन्तु ॥

(आ) PV 121 (a. Rāmacandrāgamin).
(a) अन्दुमुद्धूय PV (MS) (*contra metrum*).
(b) निर्यातः PV (MS).
(d) व्यालनागः PV (MS).
Sragdharā metre.

The vicious elephant is rushing headlong having shaken off his chains that fettered him and crushing his mahout all of a sudden, full of fury on hearing the frantic neighs of horses running pell-mell and attacking those (other keepers) who tried to catch him with hundreds of branches of trees broken off furiously. Let the people be careful. (A. A. R.)

अन्धं च कुब्जकं चैव see No. 1683.
अन्धं च बधिरं कुब्जं See No. 1683.
अन्धं तम इवेदम् see No. 4138.

1677*

अन्धं तमश्चेदयि बाधते त्वां
सरोजनेत्रं जगदेकसूत्रम् ।
सुधाचरित्रं परमं पवित्रं
कुरुष्व मित्रं वसुदेवपुत्रम् ॥

(आ) SRK 6.6 (a. Viṭhobā Aṇṇā), IS 7647.
(d) कुरु मित्रं IS (*contra metrum.*)
Upajāti *metre* (Indravajrā and Upendravajrā)

If blind darkness (of ignorance or love) affects you, Oh lady, make friends with the son of Vasudeva [Lord Kṛṣṇa], the lotus-eyed, the one thread (hope) of the world, nectarous in conduct and supremely sanctifying. (A. A. R.).

1678*

अन्धं दरिद्रितमपि प्रियया विहीनं
वीक्ष्येश्वरे वदति या च वरं त्वमेकम् ।
नेत्रे न नापि वसु नो वनितां स वव्रे
छत्राभिरामसुतदर्शनमित्युवाच ॥

(आ) SRK 24.4. 29 (a. Sphuṭaśloka), IS 7648.
(a) दरिद्रिणम् SRK, IS.
Vasantatilaka metre.

When the Lord, observing a man, said "Choose a boon of me" to him who was blind, poor and without a sweetheart, he did not request for eyes, wealth and a wife but chose the sight of a son charming under a (royal) umbrella. (A. A. R. )

1679*

अन्धं पतिं प्राप्य विलासिनीनां
कटाक्षबाणा विफला भवन्ति ।
तद्वत् कुजादित्यशनैश्चराणां
न वारदोषाः प्रभवन्ति रात्रौ ॥

(आ) Sama 2 न 27. Cf. तीर्थेन दोषोऽभ्युदये.
Upajāti metre (Indravajrā and Upendravajrā).

The arrows of side glances of sportive young ladies become useless having obtained a blind husband. Similarly the adverse effects of Tuesdays, Sundays and Saturdays are not powerful during the night. (A. A. R.)

1680

अन्धः स एव श्रुतवर्जितो यः
शठः स एवार्थिनिरर्थको यः ।
मृतः स एवास्ति यशो न यस्य
धर्मे न धीर्यस्य स एव शोच्यः ॥

(अ) Caturvargasaṁgraha 8.
(आ) VS 3031.
(a) श्रुति° Catur° (var.), VS.
(b) षण्ढः VS.
Upajāti metre (Indravajrā and Upendravajrā).

He alone is blind who is devoid of scriptural learning; he alone is a knave who is useless to supplicants; he alone is dead who is devoid of fame; he alone is to be pitied whose mind is not in *dharma* (A. A. R.).

1681-1682

अन्धः स्यादन्धवेलायां बाधिर्यमपि चाश्रयेत् ।
कुर्यात् तृणमयं चापं शयीत मृगशायिकाम् ।।

सान्त्वादिभिरुपायैस्तु हन्याच्छत्रुं वशे स्थितम् ।
दया तस्मिन् न कर्त्तव्या शरणागत इत्युत ।

(अ) MBh [MBh (Bh.) Ādiparvan, Appendix I.81, lines 25-8; MBh. (R) 1. 142, 12-3; MBh (C) 1. 5554-5] cf. कुर्यात्तृणमयं चापम् and MBh (C) 13. 5116.

(आ) IS 360-1.

(a) अन्धस्या° MBh (R).

(b) संश्रयेत् MBh (var.).

(d) शयित MBh (R).

(g) न तस्मिन् MBh (R); तस्मिन्नर्तव्या MBh (C).

Be blind if there is occasion to be blind; be also deaf; make your bow out of straw and rest quiet like an antelope. But when your foe is under your control destroy him with conciliatory words and any other means and do not have mercy for him, even if he would seek your protection.

1683

अन्धकं कुब्जकं चैव कुष्ठाङ्गं व्याधिपीडितम् ।
आपद्गतं च भर्तारं न त्यजेत् सा महासती ।।

(अ) Cr 1155 (CNM 81, CNMN 66, CnT II 24.1, CnT III 57. 7), Vet 4. 23.

(आ) IS 357, Subh 91.

(a) अन्धं च बधिरं कुब्जं Subh; अन्धकु° CNM; अन्धं च Vet (var.).

(b) कुष्टंगा CNM; कुष्टिनं Vet (var).

(c) अशक्तद्रव्यहीनं च CNM; आपत्सु चागतं नाथं Vet (var.); आपदापतितं नाथं Subh.

(d) त्यजेत CNM; पतिव्रता [म°] Vet (var.).

A wife, who does not abandon a husband who is blind, who is hunch-backed, who has leprous limbs, who is afflicted with disease, or who has fallen into misfortune is, (indeed), an extremely faithful wife.

1684

अन्धकः कुब्जकश्चैव त्रिस्तनी राजकन्यका ।
त्रयोऽप्यन्यायतः सिद्धाः संमुखे कर्मणि स्थिते ।।

(अ) P(Pts 5. 91 and 5. 100, PtsK 5. 77 and 5.85, PM 5. 52) (cf. PKS 61.7) Cf. Nos. 1686 and 1685.

(आ) IS 356.

(b) राजकन्या च त्रिस्तनी Pts. K.

The blind, the hunchback and the princess with three breasts were all cured in a very unusual way, since the fate was propitious.

1685

अन्धकः कुब्जकश्चैव राजकन्या च त्रिस्तनी ।
अनयोऽपि नयं याति यावच्छ्रीर्भजते नरम् ।।

(अ) P (PP 5. 69). Cf. Nos. 1684.1686.

(b) त्रिस्तनी (स्त्रिस्तनी or स्त्रिस्तरी) राजकन्यका PP (var.).

(c) यांति PP (var.).

Blind man, hunchback, and unblessed princess with an extra breast—/wayward-ness is prudence, when/ prudence favours wayward men. (A. W. Ryder's translation).

1686

अन्धकः कुब्जकश्चैव राजकन्या च त्रिस्तनी ।
सानुकूले जगन्नाथे विपरीतः सुगुणभवेत् ।।

(आ) Sama 2 स 75. Cf. Nos. 1684-5.

A blind man, a hunchback and a princess with three breasts, all abnormal, become normal when Lord Kṛṣṇa is favourable. (A. A. R.).

1687*

अन्धकारगरलं यतो जगन्-
मोहकारि भृशमत्ति नित्यशः ।
उज्ज्वलं जठरमोषधीपतेर्
अञ्जनाभमभवत् ततः प्रिये ।।

(आ) ŚP 3935, SR 299.21 (a.ŚP), SSB 145.23.
Rathoddhatā metre.

Dear one, the brilliant central region of the lord of herbs (moon) became dark like collyrium due to his consuming every day a good deal of the poison of darkness which confuses the world. (A. A. R.).

1688

अन्धकाराङ्कुरो जज्ञे ववृधे चाविलम्बितम् ।
भीमेन रममाणाया हिडिम्बाया इवात्मजः ।।

(आ) PV 562 (a. Cintāmaṇi). (According to J. B. Chaudhuri in PV also in Subhāṣitasārasamuccaya (MS 105666—13 c 7 in the Asiatic Society of Bengal 154).

(a) यज्ञे [ज°].

Then the sprout of darkness set in

and quickly grew (became dense) like the son of Hiḍimbā (the demoness) who was dallying with Bhīmasena. (A. A. R.).

1689

अन्धत्वमन्धसमये
बधिरत्वं बधिरकाल आलम्ब्य ।
श्रीकेशवयोः प्रणयी
परमेष्ठी नाभिवास्तव्यः ॥

(अ) Āryāsaptaśatī 2. 8 (KM I; p. 27).
(आ) SR 171. 796, SSB 506.796.
(d) प्रजापतिर् [प°] ĀrS.
Āryā metre.

Lord Brahmā, residing in the navel of Lord Viṣṇu, remained a friend of Lakṣmī and Keśava (wife and husband) by remaining blind when he ought to be blind and deaf when he ought to be deaf. (A. A. R.).

1690

अन्धद्वये महानन्धो विषयान्धीकृतेक्षणः ।
चक्षुषान्धो न जानाति विषयान्धो न केनचित् ॥

(आ) IS 358, Subh 86.
(a) अन्धाद्वयं Subh.

Between the two kinds of blind persons, he who became blind with regard to worldly concerns, is the really blind one; the common blind cannot use his eyes only, but he who is blind with regard to worldly concerns cannot use any of his organs.

1691

अन्धस्य दर्पणेनेव हितेनेव हतश्रुतेः ।
दुःखाभितप्तः शोकेन नेक्षते न शृणोति च ॥

(आ) SRHt 265.6 (a. MBh) but does not occur in MBh (Bh).
(c) दुःखाभितप्तः reconstructed SRHt.

This person (Duryodhana) tormented by sorrow does not see like a blind man into a mirror and does not listen like a deaf person to a well-wisher (A.A.R.).

1692

अन्धस्य पन्था बधिरस्य पन्थाः
स्त्रियः पन्था वैवधिकस्य पन्थाः ।
राज्ञः पन्था ब्राह्मणेनासमेत्य
समेत्य तु ब्राह्मणस्यैव पन्थाः ॥

(अ) MBh [MBh (Bh) 3. 133, 1, MBh (R) 3. 133, 1, MBh (C) 3. 10621].
(आ) SRHt. 8.20 (a. MBh), IS 359.
(a) पन्थाः MBh. (var.), SRHt; स्थविरस्य [ब°] MBh (var.), SRHt.
(b) स्त्रियाः MBh (var.), SRHt; स्त्रियश्च (°याश्च) MBh (var.); विकलस्य or भारवाहस्य or वैत्रधिकस्य or वधिकस्य or वै पथिकस्य [वै°] MBh (var.).
(c) ब्राह्मणानां समेत्य (च पंथाः) MBh (var.).
Upajāti metre (Indravajrā and Upendravajrā); irregular.).

When no Brāhmaṇa is met with on the way, the way belongeth to the blind, the deaf, women, carriers of burden, and the king respectively. But when a Brāhmaṇa is met on the way it belongeth to him alone. (P. C. Roy's translation).

1693

अन्धस्य मे हृतविवेकमहाधनस्य
चौरैर्विभो बलिभिरिन्द्रियनामधेयैः ।
मोहान्धकूपकुहरे विनिपातितस्य
देवेश देहि कृपणस्य करावलम्बम् ॥

(अ) Lakṣmīnṛsiṁhastotra and Karāvalambanastotra of Śaṁkarācārya 11.
(आ) VS 3516 (a Rājānakakamalākara).
Vasantatilakā metre.

To me, O Lord, who am blind by the loss of the great treasure of discrimination and who am thrust into the deep well of delusion by the powerful robbers called the senses, O lord of Gods, give a helping hand as deserving all pity (A. A. R.).

1694

अन्धा इव न पश्यन्ति योग्यायोग्यं हिताहितम् ।
यथा तेनैव गच्छन्ति नीयन्ते येन पार्थिवाः ॥

(अ) Dar 3. 142.

Kings like blind people do not see what is proper and not proper; what is good and what is bad; they walk the path through which they are led.

1695

अन्धा इव बधिरा इव
मूका इव मोहभाज इव ।
पङ्गव इवानभिमते
नृपतेर्निवसन्ति साधवः सदसि ॥

(आ) SMH 6. 25.
(d) साधवस्सदति SMH.
Udgīti-āryā metre.

Good people remain in the king's assembly which is uncongenial, as though blind, deaf, dumb, overcome with swoon or as lame (as their advice is never welcome). (A. A. R.).

1696

अन्धा विद्वज्जनैर्हीना मूका कविभिरुज्झिता ।
बधिरा गायनैर्हीना सभा भवति भूभृताम् ॥

(अ) Sabhā 18.

The assembly (*sabhā*) of kings, devoid of learned men, is blind; it is dumb if there are no poets; it is deaf when there are no musicians. (K. P. Aithal's translation.)

1697

अन्धीकरोमि भुवनं बधिरीकरोमि
धीरं सचेतनमचेतनतां नयामि ।
कृत्यं न पश्यति न येन हितं शृणोति
धीमानधीतमपि न प्रतिसंदधाति ॥

(अ) Prab [Prab (TSS) 2. 28, Prab (NSP)2.29].
(आ) SRHt 83.15 (a Prab), SSSN 65.15 (a. Prab), SuM 27. 1
(a) अन्धीकरोति SuM but B in SuM as above); बधिरीकरोति SuM (but B in SuM as above)
Vasantatilakā metre.

I[1] will overpower them with wrath, and suffocate them with rage, so that they shall not regard actions, and even wise men shall neither hearken to what concerns their own happiness, nor recollect what they had read in the holy books. (J. Taylor's translation.)

[1] Anger.

1697 A

अन्धे तमसि मज्जामः पशुभिर्ये यजामहे ।
अहिंसायाः परो धर्मो न भूतो न भविष्यति ॥

(अ) P (PT 3.62, PTem 3.48, PS. 3.38, PN 3.31, PRE 3.51), cf. KsB 16 463 cf. also Bṛhadāraṇyakopaniṣad 4'4,10, Īśopaniṣad 9.12. Cf. Ru 144, JSAIL 20.15, WZKM 25.21.
(a) वज्जामि (म°) PN, वार्धके (म°) PS.
(b) न च (or यदि PN) मिथ्या वदाम्यहं (or ब्रवीम्यहं PN) PS, PN.
(c) अहिंसानामका (°को or °नाम यो धर्मो PT, PTem; अहिंसया समो PN, अहिंसपरमो PS.

In blind darkness are we sunk who offer sacrifices with beasts. A higher religious duty than harmlessness has never been nor shall be. (F. Edgerton's translation.)

1698

अन्धोऽप्यन्योक्तपथो
दण्डधृगन्योपचरणीयः ।
राजत्वप्रतिहतैर्
जनानुरागैर्भरति भूप : ॥

(आ) SMH 7. 50.
Upagīti-ārya metre.

Even a blind person follows the path indicated by others with the aid of a stick. A king has real kingship only due to the unaffected (unobstructed) affection of the subjects. (A.A.R.)

1699

अन्धो मत्स्यानिवाश्नाति स नरः कण्टकैः सह ।
यो भाषतेऽर्थवैकल्यम् अप्रत्यक्षं सभां गतः ॥

(अ) Mn 8. 95.
(b) कण्टकैः स नरः सह Mn (var.); Medhātithi (Deccan [College MS.], Rāghavānanda, Govindarāja, Nandana).

That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with the bones. (G. Bühler's translation.)

1700

अन्धो वा बधिरो वाथ कुष्टी वाप्यन्त्यजोऽपि वा ।
परिगृह्णातु तां कन्यां सलक्षां स्याद् विदेशगः ॥

(अ) P [PP 5. 74, Pts. 5.98, PtsK 5.84 PM 5.84).
(a) वापि [वाथ] PtsK
(b) कुष्टो or कुब्जो or कुष्ट PP(var.) वांत्यजो or नांत्यजो or वांत्यज्यो PP (var.) (*contra metrum*) वानन्त्यजो PP (var.).

Blind or deaf, of meanest birth,/leprous may he be;/let him take the girl and gold to a far country. (A. W. Ryder's translation.).

1701

अन्धो हि राजा भवति यस्तु शास्त्रविवर्जितः ।
अन्धः पश्यति चारेण शास्त्रहीनो न पश्यति ॥

(अ) Cr 1156 (CRCa II 48, Crca p. 85 and 117) GP 1. 111, 19.
(a) अधो CRCa II.
(b) शास्त्रविवज्जितः GPy (printing crror).
(c) अध: Cr (var.),

Blind is a king who is devoid of knowledge of scriptures; a blind king may see through (his) spies, but a king devoid of the knowledge of scriptures cannot see at all.

1702*

अन्ध्रीनीरन्ध्रपीनस्तनतटलुठनायासमन्दप्रचाराश्
चारूनुल्लासयन्तो द्रविडनरवधूहारिधम्मिल्लभारान् ।
जिघ्रन्तः सिंहलीनां मुखकमलमलं केरलीनां कपोलं
चुम्बन्तो वान्ति मन्दं मलयपरिमला वायवो दाक्षिणात्याः ॥

(आ) SkV 1126 (a. Vasukalpa)[1], Skm, [Skm(B) 443, Skm (POS) 1. 89, 3] (cf. AB p. 548).
(b) °हारध° Skm.
(c) मुखकमलवनं (°रसं) Skm; केललीनां SkV (var.).
(d) दक्षिणात्याः SkV (var.).
Sragdharā metre.
[1] In some MSS Kalpavasu.

Their[1] strength is lessened by their strenuous tumblings/on the heavy breasts of Andhra girls./They have tousled the charming hair-knots/of lovely Tamil brides./They have smelled the lotus mouths/of the women of Ceylon/and have kissed the cheeks of those of Kerala./ Gently the south winds blow, perfumed with sandal wood. (D. H. H. Ingalls's translation.)

[1] Of winds.

1703*

अन्नं किंशुकपुष्पपुञ्जसदृशं पाषाणजालैर्युतं
धूम्यं गन्धयुतं च जालमखिलं भग्नाश्च दन्तालयः ।
आज्यं दूरतरं न चापि लवणं न श्रूयते तिन्त्रिणी
भक्ष्याणां वचनं च नास्ति हि सखे तद्भोजनं वर्णये ॥

(आ) NBh 184.
Śārdūlavikrīḍita metre.

Friend, I now describe that dinner in which the boiled rice resembles a collection of *kiṁśuka* flowers (red in colour : hence contemptuous) and full of pebbles, smelling of smoke and other foul smells, served in a mess (due to overcooking); the teeth get broken (by the stones), ghee is far away; neither is there salt or tamarind, and as for side dishes there is no mention at all. (A. A. R.)

1704

अन्नं दद्यादतिथये श्रद्धया स्वर्गदं हि तत् ।
सकुटुम्बो दिशन्नन्नं सक्तुप्रस्थो दिवंगतः ॥

(आ) Purāṇārthasaṁgraha 114.

Food should be served to a guest attentively, for it paves the way to heaven. Saktūprastha along with his family went to heaven as he gave food (to guests). (A. A. R.)

अन्नं दानात् परं दानं See No. 1714.

1705

अन्नं धान्यं वसु वसुमतीत्युत्तरेणोत्तरेण
व्याकृष्यन्ते परमकृपणाः पामरा यद्वदित्थम् ।
भूमिः खं द्यौर्द्रुहिणगृहमित्युत्तरेणोत्तरेण
व्यामोह्यन्ते विमलमतयोऽप्यस्थिरेणैव धाम्ना ॥

(अ) Śāntiv 40.
Mandākrāntā metre.

Just as the very pitiable common people are attracted (and deluded) one after another of food, corn, wealth and law (earth), so are even the pure-minded deluded by the infirm edifice of one after another of (discourse on) the earth, ether, sky and the abode of Brahmā. (A. A. R.)

1706

अन्नं नास्त्युदकं नास्ति नास्ति ताम्बूलचर्वणम् ।
मन्दिरेषु महोत्साहः शुष्कचर्मस्य (?) ताडनम्

(आ) Sama 2 अ 57.

These is neither food nor drink, nor is there any chewing of betel rolls. Great is the festivity in mansions: it is beating a tom-tom (of non-existent plenty). (A.A. R.)

1707

अन्नं मुक्तासुवर्णं द्रवगुणरहिताः स्वर्णरूपाश्च सूपाः
सामोदाः शाकभेदाः फलगुडमिलिताः पायसम्.... ।
यावद्भोज्यं तदाज्यं दधि कठिनतरं नैकरूपास्त्वपूपाः
भुज्यन्ते भूसुरौघैर्महति तव गृहे रामचन्द्रस्य तृप्त्यै ॥

(आ) NBh 183.
(a) °गुणरहितस्वर्ण° NBh; रूपाश्च NBh (var.).
(b) समोदाश्शाकभेदाः NBh; at the end four *akṣara-s* missing.
Sragdharā metre.

The boiled rice having the attractive colour of pearls, golden coloured soup that is thick (not watery), different dishes of vegetables with inviting smell, pudding of treacle mixed with fruits, ghee (liberally) served till the end of the meal, solid curds, savouries of various kinds—such a meal is enjoyed by a large number of Brāhmaṇa's in your big mansion to please Lord Ramachandra. (A. A. R.)

1708

अन्नं विधात्रा विहितं मर्त्यानां जीवधारणम् ।
तदनादृत्य मतिमान् प्रार्थयेन्न तु किंचन ॥

(अ) VCsr 3. 14.
(a) विधात् VC (var.).
(b) जीवसाधनम् VC (var.).
(c) तस्मादन्नात् परं किंचित् VC (var.); विहितं or सहितं [म°] VC (var.).
(d) प्रार्थये न कदाचन VC (var.); प्रार्थयेतन VC (var.).

Food is ordained by the Creator to sustain the life of mortals. A wise man should not disregard that ordinance and seek for anything (else). (F. Edgerton's translation.)

1709

अन्नं संप्रोक्ष्य गायत्र्या सत्यं त्वर्तेति मन्त्रतः ।
ऋतं त्वेति च सायं तु परिषिञ्चेत् प्रदक्षिणम् ॥

(आ) Sama 2 ९ 7.

One should (at the commencement of a meal) sprinkle water round the plate clockwise, having first sprinkled a few drops over the food muttering the Gāyatrī *mantra*; then with the *mantra Satyam*, etc., changing it to *Ṛtam*, etc. in the evening meal (the sprinkling around should be completed). (A.A.R.)

1710

अन्नं हि प्राणिनां प्राणा आर्तानां शरणं त्वहम् ।
धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाग् बिभ्यतोऽरणम् ॥

(अ) BhPn 11 26, 33.

Food is verily the life of the living, I am the refuge of the afflicted. To men after death wealth consists of *dharma* and the good people are the refuge of those who have fear from sources other than the battlefield. (A. A. R.)

1711

अन्नजा भुवि मर्त्यानां श्रमजा वा कथंचन ।
सैषा भवति लोकस्य निद्रा सर्वस्य लौकिकी ॥

(अ) Harivaṁśa-purāṇa, Harivaṁśaparva 50.30. (Cf. "Purāṇa" 3.1; p. 62).

Sleep is natural to all people; it may come to the mortals on earth as a result of taking a meal or due to fatigue. (A. A. R.)

अन्नताना भुजंगाना see No. 6983.

1712

अन्नदाता भयत्राता कन्यादाता तथैव च ।
जनिता चोपनेता च पञ्चैते पितरः स्मृताः ॥

(अ) Cr 63 and 381 (CN "O"), CV 4.19 *cd/ab* Cr 4.3 *cd/ab*, CS 1.19 *cd/cb*, CNG 113 *cd/ab*, CNI I 35 *cd/ab*, CNT 243 *cd/ab*, CNM, 190 *cd/ab*, CNMN 154 *cd/ab*, CNŚK 73 *cd/ab*, CV 1 III 4.4 *cd/ab*, CnT VI 59 *cd/ab*.
(b) विद्यादाता [क°] CN (var).
(c) जनयितोऽपनेता च CN (var.).

The following five are considered as fathers : giver of food, the protector from fear, the giver of the young girl (in marriage), [or; the instructor in knowledge], the natural father, and the preceptor.

1713

अन्नदानं महादानं विद्यादानं महत्तरम् ।
अन्नेन क्षणिका तृप्तिर् यावज्जीवं तु विद्यया ॥

(आ) SRS 1.15, SSpr 21; SR 158.217, SSB 487.224
(a) अन्नदानात् (अन्नं दा°) परं दानं SR, SSB.
(b) विद्यादानमतः परम् SR, SSB.

The giving of food is a great gift, but the giving of education is a greater one; the satisfaction that comes out of taking food is momentary, whereas the good result of education is life-long. (A.A.R.)

1714

अन्नदानात् परं दानं न भूतं न भविष्यति ।
अन्नेन धार्यते सर्वं जगदेतच्चराचरम् ॥

(आ) TP 423, IS 7445.

There does not exist a better gift than the gift of food and never will there be one; food holds the whole world together with all its movables and non-movables.

1715

अन्नदाहे हरेन्मांसम् अम्बुदाहे च शोणितम् ।
कामदाहे हरेन्नेत्रम् अनिद्रा रोगकारिणी ॥

(आ) NBh 66.

Thirst for (insufficiency of) food may take away the flesh in the body, and thirst for water, blood; thirst for sexual satisfaction (sex starvation) may affect eyes and lack of sleep causes disease. (A. A. R. )

1716

अन्नदो जलदश्चैव आतुरस्य चिकित्सकः ।
त्रयस्ते स्वर्गमायान्ति विना यज्ञेन भारत ॥

(आ) Kuvaidyanindā in Vaidyakīya-subhāṣitāvalī, p. 67.

The giver of bread, the giver of water, the man who brings relief to the suffering,[1] these, O Bhārata, attain Heaven without the performance of sacrifice. (P. M. Mehta's translation in Vaidyakīyasubhāṣitāvalī.)

1 The physician.

1717

अन्नपानं विषाद्रक्षेद् विशेषेण महीपतेः ।
योगक्षेमौ तदायत्तौ धर्माद्या यन्निबन्धनाः ।

(आ) SRHt 182.9 (a. Saṅgraha), SSSN 84.9.

Food and drink of a king should be specially guarded against poison; the welfare of the people is dependent on him; righteousness, etc. of the people also depend on him. (A. A. R.)

1718

अन्नपानादिभिश्चैव वस्त्रालंकारभूषणैः ।
गन्धमाल्यैर्विचित्रैश्च गुरुं तत्र प्रपूजयेत् ॥

(आ) ŚP 1729.

One should honour one's preceptor there with food, drink, etc. as well as clothes and decorating materials, pleasing unguents and flower garlands. (A. A. R.)

1719

अन्नपानानि जीर्यन्ते यत्र भक्षाश्च भक्षिताः ।
तस्मिन्नेवोदरे गर्भः किं नाम न विजीर्यते ॥

(अ) MBh [MBh (Bh) 12.318,24, MBh (R) 12,332.24, MBh (C) 12.12532].
(अ) SRHt 52.17 (a MBh). SSSN 43.14 (a. MBh).
(a) अनु or अत्र (अन्न) °MBh (var); जीर्येत MBh (var),
(b) भक्ष्याश्: (MBh but some texts as above).
(c) अस्मिन् MBh (var); गर्भं MBh (var); गर्भे SSSN.
(d) नान्नमिव जी° MBh (but some texts as above) जीर्यति MBh (var).

Food and drink are digested in the stomach where various kinds of eatables are taken in. Why indeed is the foetus in the same region not digested? (A.A.R.)

1720

अन्नप्रणाशे सीदन्ति शरीरे पञ्च धातवः ।
आहारात् सर्वभूतानि संभवन्ति महीतले ॥

(आ) SRHt 18.3.

The five essential ingredients (vital fluids) of the body perish when food is denied to it; all beings on the earth are nourished by (born of) food. (A. A. R.)

1721

अन्नमूलं बलं पुंसां बलमूलं हि जीवनम् ।
तस्माद् यत्नेन संरक्षेद् बलं च कुशलो भिषक् ॥

(आ) TP 375 quoting Kavitāratnākara 201, IS 7446.

The strength of men has its foundation in food; the (very) existence (of men) has its foundation in strength; a skilful physician should protect, therefore, strength with the greatest care.

अन्नार्थी यानि दुःखानि see No. 2987.

1722

अन्नवस्त्रसुवर्णानि रत्नानि विविधानि च ।
ब्राह्मणेभ्यो नदीतीरे ददाति व्रज सत्वरम् ॥

(आ) ŚP 536, SR 194.19 (a.ŚP), SSB 546.2, SRK 158.14 (a. Prasaṅgaratnāvalī), IS 7649.

He (the munificent donor) gives, on the bank of the (holy) river, food, clothes, gold and various kinds of gems to the Brāhmaṇas. Go, hurry up. (A. A. R.)

1723

अन्नहीनो दहेद्राष्ट्रं मन्त्रहीनश्च ऋत्विजः ।
यजमानं दानहीनो नास्ति यज्ञसमो रिपुः ।

(अ) Cr 64 (CV 8.22, CPS 268.14). Also interpolation in some editions of Mn (KSS 114) after 11.4.
(आ) IS 362, Sama 1.86.
(a) दहेद्राष्ट्रं CV (var.).
(b) ऋत्विजम् CV (var).

No enemy is equal to sacrifice : without food [alms] it destroys the kingdom; without *mantra-s* the officiating priests; without gifts the instructor of sacrifice.

1724

अन्नादष्टगुणं पिष्टं पिष्टादष्टगुणं पयः ।
पयसोऽष्टगुणं मांसं मांसादष्टगुणं घृतम् ॥

(अ) Cr 65 (CV 10.19, CS 3.97, CNPN 56, CPS 274.5).
(आ) IS 363, Sama 1 अ 101.
(a) अनाद CV (var.); अष्टगुं CS (var.); दशगुणं CV

(var.); Sama प्रिष्टं or पृष्टं or पिष्टं or विष्टं [पि°] CV or CS (var.).

(b) विष्टाद् or प्रिष्टाद् or सृष्टाद् CV or CS (var.); दशगुणं CV, Sama °गुणा प्रय CS (var.); पय CV and CS (var.).

(c) वयसाष्टगुणं CV (var.); पयसांष्टगुणं CV (var.); पयसोद् CS (var.); दुग्धाद् CV (var.).

(d) मासाद् IS; लांसाद् [मां°] CS (var.); दशगुणं CV, Sama; हविः [घृ°] CNPN.

A (rice) cake is eight times[1] better than rice; milk is eight times better than a (rice) cake; meat is eight times better than milk; (and) ghee is eight times better than meat.

1 Usually in CV is "ten times".

1725*

अन्नादिवर्गं फलपुष्पमांस-
मत्स्यादिभिः पूर्णमुखः सदैव ।
स्याद्दृष्टमात्रोऽभिमतार्थसिद्ध्यै
मृष्टान्नभोज्याय मुदे च काकः ॥

(आ) ŚP 2471.

Indravajrā metre.

The crow has always his mouth (beak) full of food of various kinds, fruits, flowers, meat, fish, etc. If only it is seen as the omen at the commencement of a journey, it may indicate success in the desired undertaking, sumptuous food and pleasure. (A. A. R.)

1726**

अन्नादिविष्ठानवगोमयानि
न वा विधुन्वन् वदने सदैव ।
वामोपसव्योऽप्यवलोक्यमानो
मनोरथं पूरयते ध्रुवश्च ॥

(आ) ŚP 2607.

Upajāti metre (Indravajrā and Upendravajrā).

A dog, if seen (at the commencement of a journey) on the left or near the left side eating some kind of food or faeces or fresh cow-dung, provided it is not shaken constantly in its mouth, fulfils the desire of the heart (of the person setting out). (A. A. R.)

1727**

अन्नादिविष्ठापिशितादिभिर्यः
पूर्णाननोऽभीष्टफलप्रदोऽसौ ।
मन्त्रादिसिद्ध्यै वणिगादिलाभे
शस्तो विवाहादिविधौ च काकः ॥

(आ) ŚP 2663.

Indravajrā metre.

A crow, if seen (as omen) with beak filled with some kind of food or faeces or meat, etc., will give the desired result in the successful fulfilment of the use of *mantra-s*, etc.; in profit of merchandise, etc.; and it is also auspicious for the performance of marriage and other similar functions. (A. A. R.)

1728

अन्नादे भ्रूणहा मार्ष्टि अन्नेन अभिशंसति ।
स्तेनः प्रमुक्तो राजनि याचन्ननृतसंकरे ॥

(अ) Āp 1.6, 19, 15 (in some texts after *a-bc* of No. 1729 is inserted.) Cf. No. 1729.

(d) °संगर Āp (var.).

The murderer of a Brāhmaṇa learned in the Veda heaps his guilt on his guest, an innocent man on his calumniator, a thief set at liberty on the king, and the petitioner on him who makes false promises. (G. Bühler's translation.)

1729

अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्यापचारिणी ।
गुरौ शिष्यश्च याज्यश्च स्तेनो राजनि किल्बिषम् ॥

(अ) Mn 8.317, Vās 19.44 (in Vās ĀnSS Ānss 19.29), (Cf. No. 1728) and information included in (अ) No. 128

The killer of a learned Brāhmaṇa throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him). (G. Bühler's translation.)

अन्नाद् दशगुणं पिष्टं see No. 1724.

1730

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

(अ) MBh [MBh (Bh) 6.25, 14, MBh (R) 6.27, 14, MBh (C) 6.964 = BhG 3.14].

(आ) Sama 2 य 17.

(c) धर्माद् [य°] MBh (var.).

(d) यज्ञकर्म° MBh (var.).

Beings originate from food; from the rain-god food arises;/ from worship comes the rain (-god);/worship originates in action. (F. Edgerton's translation).

1731

अन्नाद्रक्तं च शुक्लं चाप्य् अतो जीवः प्रतिष्ठितः ।
इन्द्रियाणि च बुद्धिश्च तृप्यन्त्यन्नेन नित्यशः ॥

(आ) SRHt 18.2.

From food (comes) blood and vital fluid; life is firmly established on it; day by day the senses and intelligence get satisfaction from food. (A. A. R.)

1732

अन्नाभावे मृत्युः
शालिभिरन्नानि शालयो वृष्टया ।
वृष्टिस्तपसेति वदन्
अमृत्यवे तत्तपश्चरतु ॥

(अ) Vaidi 65.

Āryā metre.

Absence of food causes death; food comes from rice and rice is produced by rain; the rain is caused by penance; saying thus, therefore, let the penance be performed for *amṛtyu* (to avoid death: for immortality). (K. P. Aithal's translation.)

1733

अन्नाशने स्यात् परमाणुमात्रः
प्रशक्यते शोधयितुं तपोभिः ।
मांसाशने पर्वतराजमात्रो
नो शक्यते शोधयितुं महत्त्वात् ॥

(अ) AS 531.

(*d*) न [नो] AS (var.); महत्वात् AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

When one takes vegetarian food it is possible to examine closely by penance objects of even atomic size. When eating flesh food, it is not possible to see clearly even a thing of a mountainous size due to its hugeness. (A. A. R.)

1734

अन्नेन धार्यते सर्वं जगदेतच्चराचरम् ।
अन्नात् प्रभवति प्राणः प्रत्यक्षं नास्ति संशयः ॥

(आ) SRHt 18.4.

The whole universe, movable and immovable (plants, etc.) are sustained by food. Life (vital breath) becomes powerful by food; it is evident (before the eyes); there is no doubt about it. (A. A. R.)

1735

अन्ने पाने च ताम्बूले फले पुष्पे विभूषणे ।
वस्त्रे विलेपने धूपे शय्यायामासनेषु च ॥

(आ) SRHt 166.4 (a. Mānasollāsa[1]), SSSN 148.4.

1 Although the whole section of SRHt is found in Mānasollāsa, this verse is omitted in the latter.

(*c*) वस्त्रे SSSN.

In food, drink, betel roll (for chewing), fruits, flowers, decorations, clothes, unguents, incense smoke, in bed and seats, (one is liable to be attacked). (A. A. R.)

1736*

अन्यं काननमाशु गच्छ तरसा वन्यं फलं भुङक्ष्व रे
धन्यं धाम विभाति ते न हि तथा पुण्यं जघन्यं कुरु ।
एतस्मिन्करिशाव मा व्रज वने जल्पामि तथ्यं वचो
जानास्येव करीन्द्रदर्पदलनो निद्राति पञ्चाननः ॥

(आ) Any Śat 51.

Śārdūlavikrīḍita metre.

Quickly depart for another forest, eat the wild fruit : happy will be your abode there, do not therefore spoil your good fortune. O elephant cub, do not go into this forest: I am telling you for your own welfare; for you know that (in this forest) there sleeps a lion who tears up the pride of elephants. (A. A. R.)

1737

अन्यं मनुष्यं हृदयेन कृत्वा
अन्यं ततो दृष्टिभिराह्वयन्ति ।
अन्यत्र मुञ्चन्ति मदप्रसेकम्
अन्यं शरीरेण च कामयन्ते ॥

(अ) Mṛcch [Mṛcch (NSP) 4.16, Mṛcch (K) 4.16]. Cf. Vet (c *ad* 9.14; p. 143).

(आ) SR 340.66 (q. Mṛcch), SSA 228.26, IS 372.

(*a*) एकं [अन्यं] SSB; हृदये निधाय Vet.

(*b*) परं नरं [अ° त°] Vet; परंततो SSB; आह्वयन्ति Vet (var.).

(*c*) अन्यस्य दत्त्वा वचनावकाशम् Vet.

(*d*) अन्येन साकं रमयन्ति रामाः Vet.

Indravajrā metre (In Vet. Upajāti—Indravajrā and Upendravajrā).

One man perhaps may hold her heart in trust,/ she lures another with coquettish eyes,/ sports with another in unseemly lust,/ another yet her body satisfies. (A. W. Ryder's translation.)

अन्यं यात्यन्यमाकाङ्क्षेद् see एकं वै सेवते नित्यम्

1738*

अन्यः कः क्षारवार्धे त्वमिव नियमितो वानरैर्वा नरैर्वा
विप्रेणैकेन कोऽन्यः करकुहरपुटीपात्रमात्रे निपीतः ।

जल्पन्नित्थं पृथूर्मिध्वनिभिरवतरत्फेनकूटाट्टहासैः
स्पर्धां धत्ते पयोधेरधिकमधिपुरं निर्मितो यत्तटाकः ॥
(आ) JS 375.2 (a. Cittapa). (Cf. Kav 40).
Sragdharā metre.

The lake dug (by this king), in the city vies strongly with the ocean by loud laughter in the form of a mass of foam and brags with the roar of his huge waves, "Who other has been, O salt-water-filled sea, restrained like you by monkeys or man; which other (reservoir) has been drunk dry by one Brāhmaṇa [Sage Agastya] taking it only in the vessel of his folded palm ?" (A. A. R.)

1739

अन्यः करोति व्यापारं लिप्तो भवति लेखकः ।
भगलिङ्गप्रसङ्गेन छिन्ना भवति नासिका ॥
(आ) Sama 2 अ 70.

One person does some (questionable) activity and (another) the writer gets tainted (gets the punishment). In the context (of the misbehaviour) of the organs of sex, the nose has been cut off (in the case of a woman). (A. A. R.)

1740*

अन्यः कोऽपि स कुम्भसंभवमुनेरास्तां शिखी जाठरो
यं संचिन्त्य दुकूलवह्निसदृशः संलक्ष्यते वाडवः ।
वन्द्यं तज्जठरं स मीनमकरग्राहावलिस्तोयधिः ।
पश्चात्पार्श्वमपूरितान्तरवियद्यत्र स्वनन् भ्राम्यति ॥
(आ) SkV 1200 (a. Vāśaṭa), Prasanna 75a *cd/ab* (a. śrī Keśavācārya).
(*c*) °ग्रहाकुल° Prasana.
(*d*) पार्श्वोपार्श्व° Prasana.
Śārdūlavikrīḍita metre.

Within Agastya must have burned digestive fire/beside whichever the underwater fire/seems but a smouldering fire of chaff./ Praise to that snow wherein the roaring ocean rolled/together with its fish and crocodiles and sharks,/yet never filled its whole capacity. (D. H. H. Ingalls's translation.)

1741*

अन्य इत्यनुपजातयन्त्रणं
प्रागुदञ्चितवती विलोचनम् ।
मामवेत्य चकिता वृताननां
दन्तदष्टरसना मनागभूत् ॥
(आ) SMH 9.17.
(*a*) अनुपया° SMH (var.).
(*b*) प्रागुद° SMH (var.).
Rathoddhatā metre.

Thinking me to be another, she, without any restraint raised her eyes immediately; but recognizing me she became timid and covering her face, bit her tongue slightly. (A. A. R.)

1742

अन्यकर्मविमूढो य आत्मकर्मविशारदः ।
यथा पश्य न जानाति स्तनपानेतरच्छिशुः ॥
(आ) Bahudarśana 77, IS 7447.
(*a*) यो Bahu°
(*b*) स्तनपानेतरम् शिशुः Bahu°

Who is very capable in one field can be stupid in another; see ! a baby understands only one thing—to drink from mother's breast.

1743

अन्यकालपरिहार्यमजस्रं
तद्द्वयेन विदधे द्वयमेव ।
धृष्टता रहसि भर्तृषु ताभिर्
निर्दयत्वमितरैरबलासु ॥
(अ) Śiś 10.17.
(आ) SuM 17.8, SR 318.14, SSB 176.16 (a. Māgha).
Svāgatā metre.

Two things which should always be avoided on other occasions become suitable with the two, namely bold approach by the wife in privacy towards the husband in sex enjoyments and mercilessness in husbands towards their wives (in the same situation). (A. A. R.)

1744

अन्यक्षेत्रे कृतं पापं पुण्यक्षेत्रे विनश्यति ।
पुण्यक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥
(आ) Sama 2 व 6.

A sin committed in some other place perishes [is remedied] in a holy place. But a sin committed in a holy place will be attached to him as by adamantine glue. (A. A. R.)

अन्यच्च चतु० see No. 335.

अन्यच्छायावलोकेऽपि see No. 5502.

1745

अन्यतो नय मुहूर्तमाननं
चन्द्र एष सरले कलामयः ।
मा कदाचन कपोलयोर्मलं
संक्रमय्य समतां स नेष्यति ॥

(आ) VS 2029 (a. Mañjīra).
Rathoddhatā metre.

Turn your face away for a moment, simple-minded lady, lest the moon should perchance transfer the dirt on his cheek to you and thus make you his equal. (A. A. R.)

1746

अन्यतो यदि निजोपचिकीर्षा
मानहानिरिति भीतिरनीतिः ।
श्रीधरोऽपि हि बले श्रियमिच्छन्
मानमातनुत वामनमेव ॥

(आ) SR 73.30, SSB 344.32.
Svāgatā metre.

If there is a desire to help oneself at the cost of another, any apprehension of dishonour is bad policy [out of place]; for even the lord of Lakṣmī [Lord Viṣṇu], desiring the riches of Bali, assumed the *māna* (shape : honour) of a dwarf. (A. A. R.)

1747

अन्यत्कृत्यं मनुजश्
चिन्तयति दिवानिशं विशुद्धधिया ।
वेधा विदधात्यन्यत्
स्वामीव न शक्यते धर्तुम् ॥

(आ) AS 362.
(d) स्वामी च AS (var.).
Āryā metre.

A person with a pure mind thinks day and night of acting in a particular way. But fate disposes of it otherwise. It is not therefore possible to be the master of anything. (A. A. R.)

अन्यत्थानि शरीराणि see No. 1380.

1748*

अन्यत्र देशे घटिता जगन्ति
ग्रसिष्यते विश्वसृजेति मत्वा ।
संकोचयित्वा किमु पादमूल-
द्वयान्तराले निहितास्ति योनिः ॥

(आ) SSB 256.43 (a. Kṛṣṇarāma).
Upajāti metre (Indravajrā and Upendravajrā).

Could the vital parts of women have been placed in a contracted form at the root of the thighs between the legs by the creator thinking that, if placed anywhere else (prominently), the worlds would be swallowed up? (A. A. R.)

1749

अन्यत्र भीष्माद् गाङ्गेयाद् अन्यत्र च हनूमतः
हरिणीखुरमात्रेण चर्मणा मोहितं जगत् ।

(आ) NBh 62, SRHt 259.2 (a. MBh.), SSSN 242.2, SR 371.121, SSB 268.7.
(a) गाङ्गेयात् NBh.
(c) खीपादयात्रेण SSSN

Except Bhīṣma, the son of Gaṅgā and Hanūman [the monkey-chief, the two confirmed bachelors], the whole world has been bamboozled by the skin of the size of the hoof of a doe. (A. A. R.)

1750

अन्यत्र यापितनिशं परिलोहिताङ्गम्
अन्याङ्गनागतमिवागतमुष्णरश्मिम् ।
प्रातर्निरीक्ष्य कुपितेव हि पद्मिनीयम्
उत्फुल्लहल्लकसुलोहितलोचनाभूत् ॥

(आ) SR 323.17, SSB 184.17.
Vasantatilakā metre.

Observing in the early morning the red orb of the sun who had spent the night elsewhere, that the redness was due to his having spent the night with another woman, the lotus pond got angry and became very red-eyed in the form of the blooming red lotuses. (A. A. R.)

1751

अन्यत्र यूयं कुसुमावचायं
कुरुध्वमत्रास्मि करोमि सख्यः ।
नाहं हि दूरं भ्रमितुं समर्था
प्रसीदतायं रचितोऽञ्जलिर्वः ॥

(आ) Kpr 3.20 (p. 78), SR 334.106 (a. Kpr), SSB 201.4 (a. Kpr.), Amd 51.92, RJ 1216.
Upajāti metre (Indravajrā and Upendravajrā).

You my friends ! collect your flowers in some other place, and let me have (my share) here; I am unable to wander far, so please do me this favour, I beseech you with joined hands. (G. Jhā's translation.)

1752

अन्यत्र व्रजतीति का खलु कथा नाप्यस्य तादृक् सुहृद्
यो मां नेच्छति नागतश्च हहहा कोऽयं विधेः प्रक्रमः ।
इत्यल्पेतरकल्पनाकवलितस्वान्ता निशान्तान्तरे
बाला वृत्तविवर्तनव्यतिकरा नाप्नोति निद्रां निशि ॥

(आ) Kpr. 4.33 (p. 103-4), SR 358.77 (a. Kpr) SSB 244.9 (a. Kpr.), Amd 62.110.
(a) नैवास्य [ना°] Amd.
(b) स हहा (सहसा Amd [var.].) Amd.
Śārdūlavikrīḍita metre.

There is no question of his going elsewhere,—he has got no such friends. Then (to think) that he desires not (my company)? Yet, Ah! he has not come! Oh! what an irony of fate! being thus clouded with various doubts, the girl lies rolling about in her bed, and gets no sleep. (G. Jhā's translation.)

1753

अन्यथा चिन्तिता ह्यर्था नरैस्तात मनस्विभिः ।
अन्यथैव हि गच्छन्ति दैवादिति मतिर्मम ॥

(अ) MBh [MBh (Bh) 7.10, 50, MBh (R) 7.11 50-1, MBh (C) 7.431-2]. Cf. Nos. 1754, 1759, 1761.
(आ) IS 364.
(a) चिन्तितो ह्यर्थो (°तोऽत्र°) MBh (var.); °ताप्यर्था MBh (var.).
(b) नरैराशापरायणैः MBh (var.); तपस्विभिः [म°] MBh (var.).
(c) प्रवर्तते or विपद्यन्ते or प्रपद्यन्ते or विपत्यन्ते or विपच्यन्ते [हि ग°] MBh (var.).
(d) दैवयोगात्मविन्मम MBh (var.); दैवेनेह विशांपते MBh (var,); दैवयोगान् [दै°] MBh (var.).

Things calculated in one way, O! son, even by men of intelligence, become otherwise through Destiny, This is what I think. (P. C. Roy's translation.)

1754

अन्यथा परिदृष्टानि मुनिभिर्वेददर्शिभिः ।
अन्यथा परिवर्तन्ते वेगा इव नभस्वतः ॥

(अ) MBh [MBh (Bh) 3.31, 32, MBh (R) 3.30,33, MBh (C) 3.1149]. Cf. Nos. 1753, 1759, 1761.
(आ) IS 365.
(a) अथ वा [अन्य°] MBh (var.); परिद्रष्टास्मि MBh (var.).
(b) तत्वदर्शिभिः or वेदवादिभिः or वेदपारगैः [वेद°] MBh (var.).

(The course of events) predicted by sages proficient in scriptures in a particular way takes a different course as the force of the wind (which is uncertain).[1] (A. A. R.)

1. Fate.

अन्यथा परिवर्तन्ते see No. 1761.

अन्यथा यौवने मर्त्यो see No. 1776.

1755

अन्यथालिङ्ग्यते कान्ता भावेन दुहितान्यथा ।
मनसो भिद्यते वृत्तिर् अभिन्नेष्वपि वस्तुषु ॥

(अ) PdP, Bhūmikhaṇḍa 66.87 (in other texts 66.86 *cd*-87 *ab*).
(d) भिन्नेष्वपि च वस्तुषु PdP (ĀnSS).

The wife is embraced with one kind of feeling and the daughter with another. Even in the same object, the attitude of mind differs. (A. A. R.)

1756

अन्यथा वर्तमानानाम् अर्थो भूतोऽयमन्यथा ।
अस्माभिर्यदनुष्ठेयं गन्धर्वैस्तदनुष्ठितम् ॥

(अ) MBh [MBh (Bh) 3.231, 15 MBh (R) 3.242, 15, MBh (C) 3.14927].
(आ) SRHt 195.89 (a. MBh).
(b) जातो [भूतो] MBh (var.).
(c) अस्मा° यद् tr. MBh (var.).

To us, remaining with a different attitude of mind (of not injuring kinsmen, the Kauravas), the objective (of punishing the wicked) has come to pass in other ways. What ought to have been done by us has been accomplished by the Gandharva-s.[1] (A. A. R.)

1 Words of Bhīmasena.

अन्यथा वा व्यवर्तते see No. 1761.

अन्यथा वेदपाण्डित्यं see No. 1757.

1757

अन्यथा वेदशास्त्राणि ज्ञानपाण्डित्यमन्यथा ।
अन्यथा तत्पदं शान्तं लोकाः क्लिश्यन्ति चान्यथा ॥

(अ) Cr 66 (CV 5.10, CL 3.13), CNP I 34, CNP II 90, CNT IV 33, CNM 33, CNMN 33, CPS 125.46, CM 9).
(आ) SSN 247.2.
(a) वेदपाण्डित्यं CV, CM, SSSN; वेदशास्त्रणं CL (var.)
(b) शास्त्रमाचारमन्यथा CV, CNP I; शास्त्रपाण्डित्यम्°. SSSN; शास्त्रं पण्डितम् CNP II; ज्ञानं पा° CL var.); अन्यथाम् CL (var.); अन्चरम् CV (var.).
(c) वादनच्छान्त CV (var.); यद्वदच्छास्तं CPS; कवचः

[त°] CV; यद्वदन् [त°] CV (var.); यद्वच: [त°] CV (var.); वदत: [त°] CV (var.); यत् [तत्] CNP I; सत् [तत्] CL (var.); °पद CL (var.); °परं CL (var.); शोत [शा°] CL (var.); शाति CL (var.);

(*d*) लोका (°क) क्लेशं च चान्यथा (अन्य° CNM, CNMN, CNP II, CNM, CNMN; विद्यानेतत्त्रयं त्यजेत् CV (var.); लोक्य: CL (var.); क्लिश्यति CV (var.); पश्यन्ति CL (var.).

Something else is the skill in the Vedas; something else the skill of (secular) knowledge; something else the quiet abode; something else the torments of the world.

1758

**अन्यथा शास्त्रगर्भिण्या धिया धीरोऽर्थमीहते ।**
**स्वामीव प्राक्तनं कर्म विदधाति तदन्यथा ॥**

(अ) P (PP 2.157), GPy 1.113, 29.[1]
(आ) VS 3088, SRHt 49.12 (a. Viṣṇupurāṇa), SSSN 40.12.
(*a*) अतोवै GPy.
(*b*) धियाधीछो PP (var.); धीरः समीहते VS.
(*c*) स्वामी च (or यत्) PP (var.); स्वामिवत् GPy, SSSN, VS, SRHt; प्राक्तन PP (var.); कामं (but some texts as above).

1 (=Cr 1157). According to P. Peterson also in MBh 12331,9 (?).

Courageous, cultivated minds/their fate would supervise;/but linked causation masters them/ and makes it otherwise. (A. W. Ryder's translation).

**अन्यथैव च मन्यन्ते** see No. 1761.
**अन्यथैव ततः पुत्रं** see No. 1760.

1759

**अन्यथैव विचिन्त्यन्ते पुरुषेण मनोरथाः ।**
**दैवेनाहितसद्भावाः कर्मणां गतयोऽन्यथा ॥**

(आ) Subh 68, *ad* IS 364. Cf. Nos. 1753-4, 1761.

Desires are thought out by men in a particular way, but the course of action, as directed by fate, is different.

1760

**अन्यथैव सती पुत्रं चिन्तयेदन्यथा पतिम् ।**
**यथा यथा स्वभावस्य महाभाग उदाहृतम् ॥**

(अ) PdP, Bhūmikhaṇḍa 66.88 (in other editions 6. 87 *cd*-88 *ab*).
(*a*) ततः [स°] PdP (ĀnSS).
(*b*) भावयत्यन्यथा PdP (ĀnSS).
(*d*) मुदावहम् [उ°] PdP (ĀnSS); उदाहृत: PdP (var.)

A chaste woman thinks of her son in a particular way and her husband in another. Thus, good man, has been illustrated the differences according to nature. (A. A. R.)

1761

**अन्यथैव हि मन्यन्ते पुरुषास्तानि तानि च ।**
**अन्यथैव प्रभुस्तानि करोति विकरोति च ॥**

(अ) MBh [(MBh) (Bh) 3.31, 33, MBh (R) 3.30,34 MBh (C) 5.1150]. Cf. Nos. 1753-4, 1759.
(आ) IS 366.
(*a*) अन्यथा वा व्यवर्तते (परिव°) MBh (var.); अन्यथैवं च MBh (var.); वर्तते MBh (var.).
(*b*) भविष्यंतीति मानवा: MBh (var.); ह or हि [च] MBh (var.).

Ordinary men behold the things of the earth otherwise. It is God who maketh them all, adopting different processes in their creation and destruction. (P. C. Roy's translation.)

1762

**अन्यथैव हि सौहार्दं भवेत्स्वच्छान्तरात्मनः ।**
**प्रवर्ततेऽन्यथा वाणी शाठ्योपहतचेतसः ॥**

(अ) H (HJ 1.102, HS 1.93, HM 1.99, HK 1.101, HP 1.74, HN 1.76, HC 21.11-2, HH 29.6-7).
(आ) Kt 87, KtR 87, SR 88.4 (a. H), SSB 369.7, IS 367, SRK 54.5 (a. Prasaṅgaratnavālī), Sama 1 अ 34.
(*b*) भव° HP (var.); इव [भ°] H (var.); शुद्ध° [स्व°] H (var.); भवेच्छुद्धान्त° KtR; स्वच्छान्त° HS.
(*d*) शाठ्योप° HJ, HM; दाढ्योपहत or साध्योपहता H (var.).

The friendship of him whose inmost soul is transparently pure, will be of one kind; and the conversation of him whose heart is affected with deceit tends in an opposite direction. (F. Johnson's translation.)

1763*

**अन्यदस्मि भवतीं न याचिता**
**वारमेकमधरं धयामि ते ।**
**इत्यसिस्वदवुपांशुकाकुवाक्**
**सोपमर्दहठवृत्तिरेव तम् ॥**

(अ) Naiṣ 18.59.
Rathoddhatā metre.

Once will I drink of thy lips; nothing

else do I beg of thee. Thus saying in a low plaintive tone, he tasted her lips, crushing them with force. (K. K. Handiqui's translation.)

अन्यदाभरणं पुंसः see No. 1765.

1764

अन्यदाभाषितं पूर्वं दत्तमन्यत्ततोऽल्पकम् ।
यत्सदोषमयोग्यं वा कूटदानेन तेन किम् ॥

(अ) Dar 6.13.

Promised previously in a particular way, very much less was given (later). Of what use is deceptive giving when it is done wrongly or improperly ? (A. A. R.)

1765

अन्यदा भूषणं पुंसः क्षमा लज्जेव योषितः ।
पराक्रमः परिभवे वैयात्यं सुरतेष्विव ॥

(अ) Śiś [Śiś (NSP) 2.44, Śiś (GN) 2.44], H (HJ 3.7, HS 3.7, HM 3.7 HK 3.7, HP 3.7, HN 3.7, HH 74.1-2, HC 97.16-7), PD 311.164.

(आ) Sar. *ad* 1.120 (p. 115.14-5), AlR 360, SR 157.181 (a. Śiś), SSB 486. 185 (a. Māgha), Pras 10.6, IS 368.

(*a*) अन्यदाभरणं Pras; भूषणा Śiś (GN); पुंसां° HM, HH, PD, SR, SSB, Pras.

(*b*) शमः [क्ष°] Śiś (var.); शमो [क्ष°] Sar, AlR; लज्जैव IS; योषितां HM, HH, PD, SR, SSB, Pras.

(*d*) वैजात्यं IS; वैयात्यं Pras.

At another time, forbearance (is) the ornament of a man and modesty (that) of a woman. At an insult, valour (is requisite), as in conjugal embraces, impudicity. (F. Johnson's translation.)

1766

अन्यदीयमविचिन्त्य पातक
निर्घृणो हरति जीवितोपमम् ।
द्रव्यमत्र कितवो विचेतनस्
तेन गच्छति कदर्थनां चिरम् ॥

(अ) AS 628.

Rathoddhatā metre.

A heartless rogue, not mindful of sin, takes away other's wealth dear as life thoughtlessly. Thereby he is tormented for long. (A. A. R.)

1767

अन्यदुःखेन यो दुःखी योऽन्यहर्षेण हर्षितः ।
स एव जगतामीशो नररूपधरो हरिः ॥

(अ) Nāradīya-purāṇa 1.7, 69, (Cf. "Purāṇa" 5.1; p. 61).

He who is sorrow-stricken by the misery of others and delighted by the joys of others is himself verily the lord of the worlds, Lord Viṣṇu, in human form. (A. A. R.)

1768

अन्यदुच्छृङ्खलं सत्त्वम् अन्यच्छास्त्रनियन्त्रितम् ।
सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः ॥

(अ) Śiś [Śiś (NSP) 2.62, Śiś (GN) 2.62], H (HJ 3.100, HS 3.97, HM 3.97, HK 3.97, HP 3.95, HN 3.95, HH 88.2-3, HC 116. 1-2).

(आ) IS 369.

(*b*) छास्त्रं IS.

(*c*) समाना° HS; सामान्य° IS.

One nature (is) ungovernable; another (is) restrained by moral laws. How can a common locality (be predicted) of light and darkness ? (F. Johnson's translation.)

1769

अन्यदुप्तं जातमन्यद् इत्येतन्नोपपद्यते ।
उप्यते यद्धि यद्बीजं तत्तदेव प्ररोहति ॥

(अ) Mn 9.40 (Cf. Mn 9.33-39).

(आ) IS 370.

(इ) SS (OJ) 367.

(*c*) भुवि [य°] SS (OJ).

(*d*) तथदेव [त°] SS (OJ) (var.).

That one (plant) should be sown and another be produced cannot happen; whatever seed is sown (a plant of) that kind even comes forth. (G. Bühler's translation.)[1]

1. refers to the procreation of children (soil woman, seed man)

1770

अन्यदोषमिव स स्वकं गुणं
ख्यापयेत् कथमधृष्टताजडः ।
उच्यते स खलु कार्यवत्तया
धिग्विभिन्नबुधसेतुमर्थिताम् ॥

(अ) Kir [Kir (NSP) 13.48, Kir (V) 13.48].

(*d*) अर्दिताम् [अ°] Kir (V).

Rathoddhatā metre.

How can my master who is cultured speak of other's faults or proclaim his own

merits ? What has been said is indeed relevant to the present business. Fie on requests which transgress polite behaviour. (A.A.R.)

1771*

अन्यद्गोपुच्छकं ज्ञेयं शुद्धकाष्ठविनिर्मितम् ।
मुखे च लोहकण्ठेन वेध्यं त्र्यङ्गुलसंमितम् ॥

(आ) ŚP 1781.

The other is known as Gopucchaka made of pure wood; its mouth should be perforated to the width of three fingers by an iron nail. (A. A. R.)

1772

अन्यपूर्वां स्त्रियं साध्वीं कामयेत न गर्वतः ।
साध्वीरिच्छन् महादेवः षण्डोऽभूद्दारुकावने ॥

(अ) Purāṇārthasaṁgraha 86.

One should not out of arrogance desire a woman who is another's wife and good in conduct. The great god (Mahādeva) lusting for chaste women became an eunuch in the forest of Dārukā. (A. A. R.)

1773

अन्यप्रतापमासाद्य यो दृढत्वं न गच्छति ।
जातुषाभरणस्येव रूपेणापि हि तस्य किम् ॥

(अ) P (Pts 1.107, PtsK 1.120).

(आ) SR 164.503 (a. P), SSB 496.503, IS 371.

(c) जातुज Pts; आभरणस्यैव PtsK.

What is the use of the charm of external appearance, as an ornament made of lac, if a person is not able to have stability by (merely) depending on the valour of others ? (A. A. R.)

1774

अन्यमाश्रयते लक्ष्मीस् त्वन्यमन्यं च मेदिनी ।
अनन्यगामिनी पुंसां कीर्तिरेका पतिव्रता ॥

(आ) SR 160.333, SSB 491.340.

Lakṣmī [prosperity] resorts to another (than her lawful husband), so also does the earth to one after another (king). Only (your) fame is chaste as she does not resort to any men (other than yourself). (A.A.R.)

अन्यमुखे दुर्वादो यः see योऽन्यमुखे परिवादः

1775

अन्ययान्यवनितागतचित्तं
चित्तनाथमभिशङ्कितवत्या ।
पीतभूरिसुरयापि न मेदे
निर्वृतिर्हि मनसो मदहेतुः ॥

(अ) Śiś 10.28.

(आ) VS 2010, SR 315.31 (a.Śiś), SSB 170.31 (a. Māgha).

Svāgatā metre.

Another damsel suspecting her lover to be thinking of another girl was not intoxicated (exhilirated in mind) though she drank much wine. The cause of exhiliration is indeed a contented mind. (A. A. R.)

1776

अन्यया यौवने मर्त्यो बुद्ध्या भवति मोहितः ।
मध्येऽन्यया जरायां तु सोऽन्यां रोचयते मतिम् ॥

(अ) MBh [MBh (Bh) 10.3, 11, MBh (R) 10.3, 11, MBh (C) 115].

(a) अन्यथा or अन्याया MBh (var.); पुरुषो [यौ°] MBh (var.); मर्त्यां MBh (var.); बालो °र्त्यो [म°] MBh (var.).

(b) महति [भ°] MBh (var.); मोहित (°ताः) MBh (var.).

(c) मन्ये यथा (°न्यन्य°) MBh (var.); मध्ये वाथो MBh (var.); यथा जंतुः [ज° तु°] MBh (var.).

(d) दैन्यां [सो°] MBh (var.); रोचयति MBh (var.); मतिम् om Df, in MBh.

In youth a man is led away/by other thoughts, ideas, aims,/than those his middle life which sway:/ in age yet other schemes he frames. (J. Muir's translation.)

1777**

अन्यवर्णं शिरो यस्य पुच्छं वा यस्य वाजिनः ।
पुच्छेन शिरसा वापि नानावर्णः स निन्दितः ॥

(आ) ŚP 1655.

That horse is censurable [inferior] which has one colour on its head and another on its tail or when it has various colours on its tail and head. (A. A. R.)

1778

अन्यवर्णपरावृत्त्या बन्धचिह्ननिगूहनैः ।
अनाख्यातः सतां मध्ये कविश्चोरो विभाव्यते ॥

(अ) Harṣacarita 1.6.

(आ) SP 196, SR 37.3 (a. ŚP), SSB 289.3, SRK 41.5 (a. Viśvaguṇādarśa), IS 7650.

Plagiarists are seen in the midst of good poets by changing a few letters in the poems of others and by concealing distinctive signs (marks of other poets) like a

thief who poses as belonging to other castes and concealing all marks of captivity and with a different name.

1779*

अन्यस्त्रीस्पृहयालवो जगति के पद्भ्यामगम्या च का
को धातुर्दशने समस्तमनुजैः का प्राथ्यतेऽहर्निशम् ।
दृष्ट्वैकां यवनेश्वरो निजपुरे पद्माननां कामिनीं
मित्रं प्राह किमादरेण सहसा यारानदीदंशमा ॥

(आ) SR 198.39, SSB 552.38, SRK 164.26 (a. Sphuṭaśloka).

Śārdūlavikrīḍita metre.

Puzzle.

Who are they that desire other's women on the earth ? [*Jāra-s*: paramours]. What is not crossed by foot ? [*Nadī*: river]. What is the root of Daśana ? [*Daṁś* to bite]. What is prayed for by all men day and night ? [*Mā* : Lakṣmī]. Having seen a lotus-faced lovable woman in his city what did the Yavana King eagerly say to his friend ? *Yārā na di-daṁśa mā* [Reply: such a lovely girl was never seen before; *yāra-jāra*, lover; *Nadi*, river; *daṁś*, the root of *Daśana*; *Mā*, *Lakshmī*]. (A.A.R.)

अन्यस्मादपि लब्धोष्मा see No. 1780.

1780

अन्यस्माल्लब्धोष्मा
क्षुद्रः प्रायेण दुःसहो भवति ।
रविरपि न दहति तादृग्
यादृग्घा संतप्तवालुकानिकरः ॥

(अ) PdP, Uttarakhaṇḍa 8.14.

(आ) Kt 38, KtR 38, JS 58.19 (a. Vallabhadeva), SH 772 (a. Vallabhadeva), IS 373, SuM 10.4.

(*a*) अन्यस्मादपि ल° SuM.

(*b*) नीचः [क्षु°] PdP, SuM.

(*c*) तपति न [न द°] PdP, JS.

(*d*) यादृशं तपति वालु° PdP; यादृगुत्तप्त Kt, KtR; यादृक् सन्तप्त KtR (var.), JS; यादृक्तत्तप्तवा° SuM; यादृक निदहति वा° SH; °सिकतौघः [वा°] °निचयः [°नि°] SuM.

Gīti-āryā metre (in JS Āryā metre).

A small one who obtained from some one else invigorating fire[1] becomes insupportable; also the sun does not burn as much as the sand heated by it.

1 money.

1781*

अन्यस्मिन्नपि काले
दयिताविरहः करोति संतापम् ।
किं पुनरविरलजलधर-
गुरुतररसितेषु दिवसेषु ॥

(आ) VS 1747.

Āryā metre.

Even during other times separation from the beloved causes torment; what then (are we to say) on days resounding with the loud thunder of clouds incessantly ? (A. A. R.)

1782

अन्यस्मिन् प्रेष्यमाणे तु पुरस्ताद्यः समुत्पतेत् ।
अहं किं करवाणीति स राजवसतिं वसेत् ॥

(आ) Sama 2 स 57. Cf Nos. 2627, 2875; नास्या निष्ठानि; यो वै गृहेभ्यः; लाभेन हर्षयेद्

When another person is being sent out on a mission (by a king), he who comes forward (to go) saying, "what may I do?" remains in the palace (enjoys residence in the palace). (A.A.R.)

1783

अन्यस्य लगति कर्णे
जीवितमन्यस्य हरति बाण इव ।
हृदयं दुनोति पिशुनः
कण्टक इव पादलग्नोऽपि ॥

(आ) SR 57.154, SSB 320.159.

Āryā metre.

A tale-bearer clings [whispers] into the ear of one person but deprives another of his life like an arrow (which clings to the ear of the discharger); thus he [the tale-bearer] gives pain to the heart like a thorn, though it clings to the foot only. (A.A.R.)

1784*

अन्यस्यै संप्रतीयं कुरु मदनरिपो स्वाङ्गदानप्रसादं
नाहं सोढुं समर्था शिरसि सुरनदीं नापि संध्यां प्रणन्तुम् ।
इत्युक्त्वा कोपविद्धां विघटयितुमुमामात्मदेहं प्रवृत्तां
रुन्धानः पातु शम्भोः कुचकलसहठस्पर्शकृष्टो भुजो वः ॥

(आ) Skm [Skm (B) 140, Skm (POS) 1.28,5] (a. Mayūra). Cf. Kav. p. 67 note 1. (Cf. G.P Quackenbos, The Sanskrit Poems of Mayūra,. p. 240).

(*a*) अन्यस्मै Skm (B).

(*b*) वोढ़ [सो°] Kav; सुरधुनी (°नीं°) [सु°] Kav.

(*d*) रुन्धाना; पान्तु Kav; °सङ्कट° Skm (var.); हृष्टो (°ष्टा) [कु°] Kav.
Sragdharā metre.

Now bestow upon another woman this favour of giving (a dwelling place in) thy body, O (Śiva), Foe of Madana; I am not able to carry on my head the River of the Gods, nor can I make obeisance to Saṁdhyā. As Umā, full of anger, and bent upon separating (her) own body (from Śiva's), was saying these words, the arm of Śambhu (Śiva), (though) strained by violent contact with her jar-like breasts, held her in check. May the arm of Śambhu (Śiva) protect you. (G. P. Quackenbos's translation.)

1785*

अन्याङ्गनाभिरधिकं स करोति केलिं
त्वं तेन मा कुरु विषादमदभ्ररूपे ।
पेपीयते मधुकरः क्व न तं मरन्दं
नो जातु विस्मरति पङ्कजिनीं तथापि ॥

(अ) Janśṛṅga 50.
Vasantatilakā metre.

He indulges himself in amorous sports with other women—do not be dismayed on that account, O you of grand appearance ! Where does not the bee drink the juice of flowers again and again ? Nevertheless it never forgets the lotus-plant. (K.P. Aithal's translation.)

1786

अन्या जगद्धितमयी मनसः प्रवृत्तिर्
अन्यैव कापि रचना वचनावलीनाम् ।
लोकोत्तरा च कृतिराकृतिरार्तहृद्या
विद्यावतां सकलमेव गिरां दवीयः ॥

(अ) BhV 1.67 (in some texts 1.68), Rasagaṅgā (KM 12) 425.12-426.2.
(आ) GSL 14, SSH 2.18, VP 3.2, SR 39.25 (a. Rasagaṅgādhara), SSB 291.25, SRK 33.12 (a. Splutaśloka).
(*c*) °रार्यहृद्या BhV (var.); °रङ्गहृद्या SSH, SR, SSB, SRK.
(*d*) चरित्रमन्यत् [गि° द°] BhV (var.), Rasagaṅgā.
Vasantatilakā metre.

Every thing characteristic of the learned defies description, their mind, constantly inclined to act for the benefit of the world, is exceptionally noble; their words are extraordinarily agreeable; their actions are sublime; and their appearance is pleasing (soothing) to the afflicted (A. Sharma's translation.)

1787*.

अन्यादानाकुलान्तःकरणवशविपद्बाधितप्रेतरङ्कं
ग्रासभ्रश्यत्करालश्लथपिशितशवाग्रग्रहे मुक्तनादम् ।
सर्वैः कामद्भिरुल्काननकवलरसव्यात्तवक्त्रप्रभाभिर्
व्यक्तैस्तैः संवलद्भिः क्षणमपरमिव व्योम्नि वृत्तं
श्मशानम् ॥

(आ) SkV 1540 (a. Vallaṇa).
(*a*) °प्रेत° om. SkV (var.).
(*c*) °रुल्लालन SkV (var.).
(*d*) श्मशानः SkV (var.).
Sragdharā metre.

With all the separate flames that wander here about/from the mouths of torch mouths jackals/opening on desire to eat,/the cremation ground seems suddenly/ reduplicated in the sky together with its ghosts,/who are in a sorry state because of hearts distressed by fear/that some one else scratch their food away,/ and shriek out as they retrieve a corpse's head/ with hideous loose flesh, just fallen from their grasp. (D.H.H. Ingalls's translation.)

1788

अन्यानपि तरून् रोप्य फलपुष्पोपयोगिनः ॥
रत्नधेनुसहस्रस्य फलं प्राप्नोति मानवः ॥

(आ) ŚP 2103.

Growing other trees also which are useful by their flowers and fruits, a person obtains the result (fruits) of a thousand cows decorated with gems. (A.A.R.)

1789

अन्या निरर्थिका चिन्ता बलतेजःप्रणाशिनी ।
नाशयेत् सर्वसौख्यं तु रूपहानिं निदर्शयेत् ॥

(अ) PdP, Bhūmikhaṇḍa 14.31.

The other meaningless brooding [anxiety] destroying [sapping] one's strength and power (of the mind) may annihilate all joy of life and indicate loss of charm (of personality). (A.A.R.)

1790

अन्यानि शास्त्राणि विनोदमात्रं
प्राप्तेषु वा तेषु न तैश्च किंचित् ।
चिकित्सितज्योतिषमन्त्रवादाः
पदे पदे प्रत्ययमावहन्ति ॥

(आ) Vaidyapraśaṁsā in Vaidyakīyasubhāṣitāvalī p. 65.
Upajāti metre (Indravajrā and Upendravajrā.

All other arts and sciences are only for amusement; there is nothing worthwhile to be gained by acquiring them; but science of healing, astrology and thaumaturgy are corroborated in life in every step. (P. M. Mehta's translation in Vaidyakīya Subhāṣitavalī.)

1791

अन्यानि शास्त्राणि विनोदमात्रं
प्राप्तेषु कालेषु न तैश्च किंचित् ।
चिकित्सितज्योतिषमन्त्रवादाः
पदे पदे प्रत्ययमावहन्ति ॥

(आ) SR 43.3, SSB 298.3, SRK 250.94 (a. Kalpataru), IS 7651. Cf. No. 1792.
(b) वा तेषु [का°] SR, SSB.
Upajāti metre (Indravajrā and Upendravajrā).

(Proficiency in) other sciences is only a pastime, for at the time of need they mean nothing. But medicine (the art of curing), astrology and Mantravāda (Science of Spells) infuse confidence [are useful] at every step. (A.A.R.)

1792

अन्यान्परिवदन् साधुर् यथा हि परितप्यते ।
तथा परिवदन्नन्यांस् तुष्टो भवति दुर्जनः ॥

(अ) MBh [MBh (Bh) 1.69, 11, MBh (R) 1.74, 91, MBh (C) 1.3079]. Cf. No. 1791.
(आ) Kt 80, KtR 80, Brahmadharma 2.12,1 (96) IS 374.
(c) अन्यं [अन्यांस्] MBh (var.); अन्यान् MBh (var.).
(d) हृष्टो or घृष्टो MBh (var.).

As the honest are always pained at speaking ill of others, so do the wicked always rejoice in doing the same thing. (P.C. Roy's translation.)

1793*

अन्यान्योपमितं युगं निरुपमं तेऽयुग्ममङ्गेषु यत्
सोऽयं सिक्थकमास्यकान्तिमधुनस्तन्वङ्गि चन्द्रस्तव ।
त्वद्वाचां स्वरमात्रिकां मदकलः पुंस्कोकिलो घोषयत्य्
अभ्यासस्य किमस्त्यगोचरमिति प्रत्याशया मोहितः ॥

(आ) SkV 453, Kav 201.
(b) सिक्थककमा° Kav (var.).
(c) ऽप्येषय (ऽप्यो°) [घो°] Kav.
(d) त्यभ्यासस्य Kav.
Śārdūlavikrīḍita metre.

The elements of your body that are pairs can be likened to each other;/those that are single have no similitude./This moon is but the wax to the honey of your face/and the melodious cuckoo, although he can catch your voice's pitch/is in his hope deceived/that practice may make imitation perfect. (D. H. H. Ingalls's translation.)

1794*

अन्या प्रकामसुरतश्रमखिन्नदेहा
रात्रिप्रजागरविपाटलनेत्रपद्मा ।
शय्यान्तदेशलुलिताकुलकेशपाशा
निद्रां प्रयाति मृदुसूर्यकराभितप्ता ॥

(अ) Ṛtu 4.14 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.3; p. 190). Cf. No. 1795.
(a) अन्याः Ṛtu (var.); भिन्नदेहा (°हाः;) Ṛtu (var.).
(b) नक्त° or नक्तम् [रा°] Ṛtu (var.); °युग्माः [°पद्मा] Ṛtu (var.); °पद्माः Ṛtu (var.).
(c) स्रस्तांसदेश [श°] Ṛtu (var.); शय्यान्तरेषु Ṛtu (var.); °पाशाः Ṛtu (var.).
(d) प्रयान्ति Ṛtu (var.); °भितप्ताः Ṛtu (var.).
Vasantatilakā metre.

Another (woman),[1] with her body languid through the fatigue of excessive enjoyment, her lotus-like eyes red on account of wakefulness at night, her braid of hair dishevelled on account of its being tossed about on the sides of the bed, goes to sleep being heated by the soft rays of the (morning) sun. (V. R. Nerurkar's translation.)

1 during the winter season.

1795*

अन्या प्रियेण परिभुक्तमवेक्ष्य गात्रं
हर्षान्विता विरचिताधरचारुशोभा ।
कूर्पासकं परिदधाति नखक्षताङ्गी
व्यालम्बिनीललितालककुञ्चिताक्षी ॥

(अ) Ṛtu 4.16 (Cf. A Scharpé's Kālidāsa-Lexicon; 1.3; p. 190). Cf. No. 1794.
(b) °रागशोभा [°चा°] Ṛtu (var.); °गण्डशोभा [°चा°] Ṛtu (var.).
(c) रक्तांशुकं [कू°] Ṛtu (var.); नवं नताङ्गी [नख°] Ṛtu (var.).

(d) न्यालम्बिताङ्गुलिलता° Ṛtu (var.); °विलुलि° [°ललिं°] Ṛtu (var.).
Vasantatilakā metre.

Another (woman)[1] with her bosom bearing nail marks, with her lips rendered charmingly beautiful, her eyes contracted on account of her graceful dark locks falling (on them), puts on her bodice filled with joy at the sight of her body enjoyed by her lover. (V. R. Nerurkar's translation.)

1 during the winter season.

1796*

अन्याभ्यो वन्याभ्यो
　　मालति धन्यासि वल्लरीभ्यस्त्वम् ।
यत् किल तवैव सविधे
　　क्रीडति मधुपः सदैव मुदितोऽयम् ॥

(आ) PV 701 (a. Veṇīdatta).
Gīti-āryā metre.

Of all other forest creepers, you Mālatī (Jasmine or a girl of that name), are more fortunate since in your presence alone the Madhupa [bee or intoxicated lover] is always sporting happily. (A.A.R.)

1797

अन्यामन्यां धनावस्थां　प्राप्य वैशेषिकीं नराः ।
असंतुष्टाः प्रमुह्यन्ति　संतोषं यान्ति पण्डिताः ॥

(अ) MBh [MBh (Bh) 11.2, 20 and 12.317, 193) MBh (R) 11.2, 30-1 and 12, 330, 19; MBh (C) 11.75 and 12.12500). (cf. MBh (Bh) 3.2, 40 and 9.206, 20].
(आ) IS 375.
(a) अन्योन्यबाधनावस्थां MBh (var.); अन्यमन्याव-नावस्थां MBh (var.); अन्यामन्या MBh (var.); च येवस्थां or महावस्थां (इहा°) MBh (var.).
(b) रौप्य वैशेषिकं नरः or प्राप्यन्ते शैशिका नराः MBh (var.) वैशेषिका or वेशिषिका or वैशेषकीं or वै शोषिका or वैषधिकान् or वैषयिकीं (°कां) MBh (var.); नरः MBh (var.).
(c) अतृप्ता यान्ति विध्वंसं (संसिद्धिं MBh (var.); अतृप्तिं (°प्ता) यांत्यविद्वांसः MBh (var.); प्रमुह्यते (°त) MBh (var.)
(d) संतोषं or संतुष्टिं MBh (var); पांडवा: MBh (var.).

They that are destitute of contentment, are stupefied on the occasion of vicissitudes dependent upon the possession of wealth. They, however, that are wise, are, on the other hand, unaffected by such vicissitudes (P.C. Roy's translation.)

1798

अन्यायः प्रौढवादेन　नीयते न्यायतां यया ।
न्यायश्चान्यायतां लोभात्　किं तया क्षुद्रविद्यया ॥

(अ) Dar 3.29.
(a) अन्यायाः Dar (var.)
(b) नीयन्ते Dar (var.).

Of what use is that low learning which, due to greed, converts by clever arguments an unrighteous act into a right one and righteous act into an unrighteous? (A.A.R.)

1799

अन्यायकरभोगैश्च　यो हि जीवति नित्यशः ।
विरागादेव लोकानां　भ्रंशते स हि पार्थिवः ॥

(अ) Cr 1158 (CRT 3.28).

That king who permanently lives from taxes and levies unlawfully derived, will fall because of the hate of his subjects.

1800

अन्यायद्रविणादानेष्व्　उद्यमः क्रियते वृथा ।
लुब्धानां सत्यसंकोचात्　संकुचन्त्येव संपदः ॥

(अ) Bhāratamañjarī 1.999 (in other texts 1.1010).
(a) सुश्रिया° [अन्याय°] Bhā° (var.).
(b) ऽन्यथा [वृ°] Bhā° (var.).
(d) संगच्छ° Bhā° (var.).

Vain is the effort made to seize lawlessly the wealth of others; for the riches of the covetous must shrink on account of their deviation from truth. (M. S. Bhandare's translation.)

1801

अन्यायवित्तेन कृतोऽपि धर्मः
　　सव्याज इत्याहुरशेषलोकाः ।
न्यायार्जितार्थेन स एव धर्मो
　　निर्व्याज इत्यार्यजना वदन्ति ॥

(आ) Pras 6.12, SR 172.831, SSB 507.831, IS 376.
Indravajrā metre.

The whole world speaks of an act of *dharma* done with wealth acquired by improper means to be deceitful [ostentatious]. Honourable people say that the same *dharma* activity performed with riches earned by righteous means to be honest [free from deceit]. (A.A.R.)

1802

अन्यायसमुपात्तेन दानधर्मो धनेन यः ।
क्रियते न स कर्तारं त्रायते महतो भयात् ॥

(अ) MBh [MBh (Bh) 3.245.32, MBh (R) 3.258, 33, MBh (C) 3.15402].

(आ) Brāhmadharma 2.9, 4 (74), IS 7448, SRRU 149.

(a) अन्यायात् MBh (var.), Brāhmadharma, SRRU.

(b) दानं सम्यग् or दानधर्मैर् MBh (var.); न चेदयः or विशां पते MBh (var.).

(c) कुरुते [क्रि°] MBh (var.).

The bestowal of ill-gotten gains can never rescue the giver from the evil of rebirth. (P. C. Roy's translation.)

1803*

अन्या या वसनोत्तमं तदधुना संगृह्य मान्यं पुनर्
यन्मां दर्शयसि प्रियं प्रियतमं तोषाय रोषाय नो ।
सर्वस्यैव सतश्च रीतिरियती पूर्वं श्रुता वृद्धतः
प्रायः प्राप्य निजप्रकर्षमखिलं मित्रं मुदादर्शयत् ॥

(आ) Vidy 452 (a. Vidyākaramiśra).
Śārdūlavikrīḍita metre.

Now it is for delight and not a cause of wrath that you being another's (wife) show me, the dearest lover, the best of vesture obtained in honour; for, such is the way of all good people; it has been formerly learned from elders that having obtained own eminence generally one showed it to his friend. (K. P. Aithal's translation.)

1804

अन्यायोपार्जितं द्रव्यं दशवर्षाणि तिष्ठति ।
प्राप्ते चैकादशे वर्षे समूलं च विनश्यति ॥

(अ) Cr 67 (CV 315.6, CL 6.3, CNŚK 71, CnT II 12.2, CnT III 7.36, CnT V 62, CPS 333.7).

(आ) SR 166.597 (a.C), 499 499.597, IS 377, Sama 1. अ 109.

(a) वित्तं [द्र°] CL (but CLT, CLB, CLI, CLL I, CLLd as above), CPS.

(b) तिष्टति CV (var.), CL (var.).

(c) प्राप्त IS; सप्तमे षोडशे CL (var.); एकादशे or त्वेकादशे or चैकदशे or तु षोदशे or षोदसमे CV (var.), CL (var.).

Wealth, acquired by unlawful means remains (with the person) for ten years; in the eleventh year it disappears completely.

1805

अन्यायोपार्जितं द्रव्यम् अर्थदूषणमुच्यते ।
अपात्रदानं पात्रार्थ- हरणं तस्य लक्षणम् ॥

(आ) SRHt 85.12 (a. MBh), SSSN 72.6.

Wealth acquired unjustly is called the 'defect of wealth'; its characteristics are the giving of gifts to the undeserving and depriving the same of the deserving. (A.A.R.)

1806*

अन्यार्थमङ्गीकृतवारिपाणौ
विशङ्कमानास्तव दाननीरम् ।
परस्परं दीनमुखा न के वा
देवाः सुमेरुं शुशुचुः स्वभूमिम् ॥

(आ) Pad 14.31 (a. Lakṣmaṇa), SR 104.108, SSB 395.118, RJ 148.

(b) विशङ्कमानस्तव दानवारि Pad.
Upajāti metre (Indravajrā and Upendravajrā).

Having accepted with apprehension the water that accompanies gifts from you for the sake of another, which recipients do not look at one another with embarrassment (as no one is in need on account of the munificence of that donor); the gods too had regret for the Sumeru, their own place (as it was too insignficant). (A.A.R.)

अन्यावस्थापि See No. 1671

1807

अन्या विहाय पतिगृह-
मविचिन्तितकुलकलङ्कजनगर्हाः ।
रागोपरक्तहृदया
यान्ति दिगन्तं मनुष्य आसज्य ॥

(अ) Kuṭṭ [Kuṭṭ (BI) 507, Kuṭṭ (NSP) 496].

(b) °जनगेह: Kuṭṭ (NSP).

(d) मनुष्यलाभाय Kuṭṭ (NSP).
Gīti-āryā metre.

Some women leave the wedded hearth with no thought of the stain, they leave upon its honour; because their hearts are red with infatuation, they fly even to the

ends of the earth to possess their lovers. (E. Powys Mathers's translation.)

1808*

अन्याश्चिरं सुरतकेलिपरिश्रमेण
खेदं गताः प्रशिथिलीकृतगात्रयष्ट्यः ।
संहृष्यमाणविपुलोरुपयोधरार्ता
अभ्यञ्जनं विदधति प्रमदाः सुशोभाः ॥

(अ) Ṛtu 4.17 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.3; p 191).
(c) संघृष्यमाण° or संपीड्यमान° Ṛtu (var.); °पुलकोरुपयो or °विपुलो° Ṛtu (var.); °धरान्ता [°ध] Ṛtu (var.).
(d) प्रत्यञ्जनं or नेत्राञ्जनं [अ°] Ṛtu (var.); सुशोभम् Ṛtu (var).
Vasantatilakā metre.

Other (women)[1] greatly fatigued in consequence of the exhaustion caused by the long continued sports of enjoyment, with their slender bodies very much relaxed, distressed on account of their massive thighs and plump breasts compressed (owing to exhaustion and hard enjoyment), and appearing very lovely, besmear their bodies with unguents. (V. R. Nerurkar's translation.)

1 during the winter season.

1809*

अन्यासां न किमस्ति वेश्मनि वधूः कैवं निशि प्रावृषि
प्रैति प्रान्ततडागमम्ब गृहिणि स्वस्थासि मेऽवस्थया ।
भग्नोऽयं वलयो घटो विघटितः क्षुण्णा तनुः कण्टकैर्
आक्रान्तः स तथा भुजङ्गहतकः कष्टं न यद्दष्टवान् ॥

(आ) Skm [Skm (B) 544, Skm (POS) 2.14, 4, Skm (BI) 2.14, 4] (a. Pāṭuka or Pādūka or Pāduka).
(a) सैवं [कै°] Skm (var.).
(c) विघाटितः Skm (BI).
Śārdūlavikrīḍita metre.

"Is there no daughter-in-law in other houses ?" O mother, who other is sent to the neighbouring tank at night in rains (to fetch water) ?" "O housewife, are you well ?" "Look at my condition: the bangle is snapped, the water-jar is broken, the body is all injured by thorns (*kaṇṭaka-s*). That rogue of a *Bhujaṅga* [snake or: licentious lover] so pursued me that it is a mercy that he did not bite me (off)." (A.A.R.)

1810*

अन्या साधिगता त्वया क्व युवती यस्याः स मानग्रहो
याते लोचनगोचरं प्रियतमे संप्रत्यपक्रामति ।
अस्माकं पुनरुग्रपूरुषशताश्लेषप्रगल्भात्मनाम्
एतादृश्यनभिज्ञपूरुषपरिष्वङ्गे कुतः साध्वसम् ॥

(आ) Skm [Skm (B) 2119, Skm (POS) 5.24, 4] (a. Cittapa). (Cf. Kav 38).
(a) मानग्रगो Skm (B).
Śārdūlavikrīḍita metre.

Where did you get that other young woman, who, in dudgeon, moves away as soon as the beloved lover comes within the range of her sight ? As for us, whence is the perturbation in embracing a stranger, seasoned as we are in embracing hundreds of formidable men ? (A.A.R.)

1811*

अन्या सा सरसी मराल मुनिभिर्यत्तीरसोपानिका-
विन्यस्तान् बलितण्डुलान् कवलयन् दृष्टोऽसि हृष्टैर्मुखैः ।
एषा पक्कणवापिका कमलिनीखण्डेऽत्र गुप्तात्मभिर्
व्याधैस्त्वद्विधमुग्धबन्धनविधौ किं नाम नासूत्र्यते ॥

(आ) ŚP 806, JS 74.6, SR 221.29 (a.ŚP), SSB 609.28, Any 56.39, RJ 391.
(a) मराळ JS.
(b) विन्यस्तांस्तिल° SR, SSB; हृष्टैर् ŚP, SR, SSB.
(c) °खण्डेन ŚP, SR, SSB, Any.
(d) को [किं] ŚP; कं [किं] SR, SSB; नो सूत्र्यते ŚP SR, Any, SSB.
Śārdūlavikrīḍita metre.

Different is that lake where you are seen with happy faces by sage-like swans who swallow the oblation-rice strewn on the steps leading to the water. This is a tank in the hunters' quarter where, indeed, will not an innocent bird like you be caught in a net by hunters concealing themselves behind clusters of lotuses ? (A. A. R.)

1812*

अन्यासु तावदुपमर्दसहासु भृङ्ग
लोलं विनोदय मनः सुमनोलतासु ।
मुग्धामजातरजसं कलिकामकाले
व्यर्थं कदर्थयसि किं नवमल्लिकायाः ॥

(आ) Sah *ad* 3.199 (p. 73), Daś *ad* 4.33 (p. 216.3-6), Alk 275.25-276. 2, AP 26,24-5, Skm [Skm (B) 1777, Skm (POS) 4, 28 ,2] (a. Vidyāpati), Pad 4.26 (a. Vikaṭanitambā), Kuv *ad* 28.67 (p. 89.9-12) (a. Vikaṭanitambā), ŚP 823 (a. Vikaṭanitambā), VS 735 (a. Vikaṭanitambā), SR 223.79 (a. VS), SSB 611.43 (a. Vikaṭanitambā), SRK 187.27 (a. Induśeṣaprukha), IS 378, Pr 363, Any 79.36, ASS 3.4. Also see Kav 104, Vidy 115 (a. Vidyāpati).

(*a*) मधुप° Vidy; उपमर्दसहासु Sah, Vidy.

(*c*) मुग्धामनारजकं IS; मुग्धामनाप्तरजसं Any; मुग्धामिमासरसां ASS; मुग्धाननाभरजसम् VS; बालाम् [मु°] Daś, Vidy, Kuv SRK; °काल ASS, SSB; बालां [व्य°] Any, ASS.

(*d*) बालं [व्य°] Pad, VS, SR, SSB; तालां [व्य°] IS; वनमल्लिकाया: VS (var.); नवमालिकाया: Sah, Skm, AlK, AP, ŚP, VS, SR, ASS.

Vasantatilakā metre.

O bee ! amuse your wanton mind with other flower-stalks that can bear your handling. Why dost thou prematurely and unprofitably render useless the young juiceless bud of the unblown jasmine ? (Translation in Bibliotheca Indica 9).[1]

1 reproach of a girl to her lover who abandoned her for a younger mistress.

1813*

अन्यास्ता गुणरत्नरोहणभुवो धन्या मृदन्यैव सा
संभाराः खलु तेऽन्य एव विधिना यैरेष सृष्टो युवा ।
श्रीमत्कान्तिजुषां द्विषां करतलात् स्त्रीणां नितम्बस्थलाद्
दृष्टे यत्र पतन्ति मूढमनसामस्त्राणि वस्त्राणि च ।।

(अ) VC jr IX.5.

(आ) Kpr 7.218 (p. 338), SR 111.50 (a. K.pr.), SSB 405.268 (a. Kpr.), Amd 137.327.

(*a*) °भुवः कन्या Amd.

(*c*) नितम्बस्थलात् Kpr, Amd; नितम्बस्थला SSB.

Śārdūlavikrīḍita metre.

Different were those elements [soils] helping the growth of excellent qualities; different was that happy day, different verily those materials, from which this young hero[1] was created by destiny. Though they enjoy [possess] beautiful splendour, both women and enemies are confused at heart at the sight of him; weapons fall from the hands of the enemies, clothes from the flanks of the women. (F. Edgerton's translation.)

1 Vikrama.

1814*

अन्यास्ता मलयाद्रिकाननभुवः स्वच्छस्रवन्निर्झरास्
तृष्णा यासु निवर्तते तनुभृतामालोकमात्रादपि ।
रूक्षध्वाङ्क्षपरिग्रहो मरुरयं स्फारीभवद्भ्रान्तयः
ता एता मृगतृष्णिका हरिण हे नेदं पयो गम्यताम् ।।

(आ) Any 39.14, ASS 5.8.

(*a*) °न्निर्झरास् Any.

Śārdūlavikrīḍita metre.

Different are those forest sites of the Malaya mountain with the flow of limpid streams where the thirst of living beings is quenched even by a mere sight of them. O deer, this is a desert region, the favourite haunt of harsh crows; and these are the quivering illusions of mirages and not water: hence depart. (A.A.R.)

1815*

अन्यूनं गुणममृतस्य धारयन्ती
संफुल्लस्फुरितसरोरुहावतंसा ।
प्रेयोभिः सह सरसी निषेव्यमाणा
रक्तत्वं व्यधित वधूदृशां सुरा च ।।

(अ) Śiś 8.52.

(आ) SR 339.109 (a. Śiś), SSB 210.51 (a. Māgha).

(*d*) सुरेव Śiś (var.), SR, SSB.

Praharṣiṇī metre.

The lake to which the lovers went for sports, possessing the excellence of nectar in the noble qualities of its waters and adorned with waving fully blossomed lotus flowers made the eyes of the damsels filled with love (by its beauty); wine too, which was imbibed in the company of their lovers, possessing the excellent qualities of nectar and scented with full blown lotus flowers made the eyes of the damsels *rakta* [red in colour or: affectionate to the lovers]. (A.A.R.).

1816*

अन्यूनोन्नतयोऽतिमात्रपृथवः पृथ्वीधरश्रीभृतस्
तन्वन्तः कनकावलीभिरुपमां सौदामनीदामभिः ।
वर्षन्तः शममानयन्नुपलसच्छृङ्गारलेखायुधाः
काले कालियकायकालवपुषः पांसून् गजाम्भोमुचः ।।

(अ) Śiś 17.69.
(आ) SR 127.22 (a. Śiś), SSB 437.23 (a. Magha).
Śārdūlavikrīḍita metre.

The elephants (—resembling) clouds, very tall [ high up in the sky], huge in size, possessing the beauty of mountains, with golden chains resembling lightning [with lightning resembling golden chains], possessing decorations of red lac like rainbows [with rainbows resembling the decorations] and possessing a hue similar to the body of the serpent Kāliya, rained forth rut and thus put down the (rising) dust. (A.A.R.)

1817*

अन्ये च बहवो रागा जाता देशविशेषतः ।
मारूप्रभृतयो लोके ते च तद् वेशिकाः स्मृताः ॥

(आ) ŚP 2059.

And many other Rāga-s (melodies) arose in the different regions of the country; such are Mārū and others (current) in the world; and they are considered to be provincial. (A.A.R.)

1818

अन्ये चेत् प्राकृता लोका बहुपापानि कुर्वते ।
प्रधानपुरुषेणापि कार्यं तत्पृष्ठतो नु किम् ॥

(अ) PdP, Sṛṣṭikhaṇḍa 18.93 (in PAn 573).

If other common people commit many sinful deeds are they to be ignored [put behind] by the important person [the leader of the people] ? Or should the leader of the people do them too following their wake ? (A.A.R.)

अन्ये तिष्ठन्ति छायायां see छायामन्यस्य कुर्वन्ति

अन्ये तु See No. 711

1819*

अन्ये ते जलदायिनो जलधरास्तृष्णां विनिघ्नन्ति ये
भ्रातश्चातक किं वृथातिरटितैः खिन्नोऽसि विश्राम्यताम् ।
मेघः शारद एष काशधवलः पानीयरिक्तोदरो
गर्जत्येव हि केवलं भृशतरं नो बिन्दुमप्युज्झति ॥

(आ) ŚP 862, SR 226.164 (a. ŚP), SSB 616.19 SRK 190.11 (a. ŚP), IS 379 (Cf. ZDMG 52.225; RO 2.99), Any 74.177, ASS 16.7, Vidy 75.
(a) जधरां [जलधरास्] ŚP (MS) (*contra metrum*); तष्णा IS; विनिघ्नन्तु IS.
(b) वृथात्र ŚP, Any, ASS; वृथा विरुदितैः SR, SSB, IS, Vidy; वृथांतरिटैः ŚP (MS); वृत्यान्तराट्टतैः ŚP (MS); रथितैः Any; रटितैः ASS; विश्राम्यताम् ŚP (MS); विश्रम्य° SR, SSB.
(c) मेघाः ŚP (MS); रपारद [शा°] IS; एव SRK, IS; रक्तोदरो [रि°] ŚP (MS).
(d) भृशतरं ŚP (MS), IS; शतरं: [भृ] ŚP (MS); भृशमपां Any, ASS; उह्यति or उति [उज्झ°] ŚP (MS).
Śārdūlavikrīḍita metre.

Brother *cātaka* bird, clouds which alleviate thirst by rain are of a different kind; you only tire yourself by crying for water; take rest [desist from this]. This cloud (that you see) is an autumnal one, white like *kāśa*-flower but devoid of water in its interior: it only thunders aloud but lets not a single drop (of water). (A.A.R.)

1820*

अन्ये ते विहगाः पयोद परितो धावन्ति तृष्णातुरा
वापीकूपतडागसागरजले मज्जन्ति दत्तावराः ।
मामद्यापि न वेत्सि चातकशिशुं यच्छुष्ककण्ठोऽपि सन्
नान्यं वाञ्छति नोपसर्पति न च प्रस्तौति न ध्यायति ॥

(आ) SR 226.168, SSB 616.23, VP 10.46, Ava 170. 49, RJ 408, Vidy 91.
(b) °कूपतटाकसागरसरित्तोयेषु बद्धादराः Ava; °गरसरित्तोयेषु Vidy; ये [दत्तादराः] Vidy (*contra metrum*).
(c) चित्रं पश्य च एष चातक°... शुष्कोष्ठकण्ठोऽपि सन Ava, यः कण्ठशुष्कोऽपि Vidy.
(d) पाश्यति [वा°] Vidy, Ava; नोगद्यति Ava.
Śārdūlavikrīḍita metre.

Those other birds, O cloud, when thirsty, run after tanks, wells, lakes, and the sea and plunge themselves with delight; but you, the young one of the *cātaka*, you do not understand even now, who, though with throat parched with thirst, does not desire another (than you), nor approaches, nor praises nor meditates on [think of] others. (A.A.R.)

1821*

अन्ये ते सुमनोलिहः प्रहसदप्यम्भोजमुज्झन्ति ये
वातान्दोलनकेलिचञ्चलदलप्रान्तैरपि त्रासिताः
अन्यः कोऽपि स एष षट्पदभटः संसह्य कर्णाहतीर्
येनानेकपगण्डगण्डलमिलद्दानाम्बुनि क्रीडितम् ॥

(आ) Any 83.67.
Śārdūlavikrīḍita metre.

Different are those bees sucking honey from flowers who abandon even the blooming [laughing] lotus flower, frightened (easily) as they are even by the shaking of the ends of petals by the sportive movements of a breeze; of a different stamp is that stalwart of a (six-footed) bee who well enduring the blows administered by the flapping ear of the elephant, sports on in the flowing rut of its broad temples. (A.A.R.)

1822

अन्येनापि स्वमांसेन छिद्यमानेन दूयते ।
तथापि परमांसानि स्वादूनीति समश्नुते ॥

(अ) H (MS of Th. Zachariae) *ad* 1.62, described in ZDMG 61.342-355) (p. 352).

A person suffers pain when the flesh from his body is cut off by someone else; still he eats [enjoys] the flesh of others as (very) appetising. (A.A.R.)

1823*

अन्येपि सन्ति गुणिनः कति नो जगत्यां
हार त्वमेव गुणिनामुपरिस्थितोऽसि ।
एणीदृशामुरसि नित्यमवस्थितोऽसि
सद्वृत्तता च शुचिता च न खण्डिता ते ॥

(आ) PV 773 (a. Śaṅkaramiśra), SR 246.28, SSB 651.5, RJ 709 (a. Śaṅkaramiśra), VP 2.25.

(*a*) क° नो °गुणिनो tr. SR, SSB.

(*b*) °स्थितस्य SR, SSB.

(*d*) यत् [ते] SR, SSB.

Vasantatilakā metre.

Are there not many others in the world possessing *guṇa* (string or good quality)? But, O pearl necklace, you alone are the foremost among the *guṇin-s* (stringed ornaments or good people). You remain on the bosom of deer-eyed damsels and you *sadvṛtta* [round shape: or good character] and purity are never assailed. (A.A.R.)

1824*

अन्येऽपि सन्ति बत तामरसावतंसा
हंसावलीवलयिनो जलसंनिवेशाः ।
कोऽप्याग्रहो गुरुरयं बत चातकस्य
पौरंदरीं यदभिवाञ्छति वारिधाराम् ॥

(आ) ŚP 861, VS 681, Skm [Skm (B) 1967, Skm (POS) (4.66.2), Vidy (a. Gaurakavi), SR 226.160 (a. ŚP), SSB 616.16, SRK 190.10 (a.ŚP), Any 74.176, ASS 16.2 Cf. के वा न सन्ति भुवि (Cf. RO. 2.100).

(*a*) किं नैव [अन्येऽपि] VS, Skm, Vidy; भुवि Skm, Vidy; वर° [बत] ŚP in IS; नवता° VS, ASS; घन° [बत] ŚP (MS); तामरसातसातं IS.

(*c*) हुतभ्रातकस्य ŚP, Any, ASS; कोऽपि [कोप्या°] VS, ASS; को दुग्रहो ग्रहवतः खलु Skm, Vidy;

(*d*) पौरन्दरी (°रीं IS, ASS) ŚP (MS), IS, ASS; अभियाचति IS; वारिधारा IS

Vasantatilakā metre.

There are other reservoirs adorned with lotuses and with flocks of swans flitting majestically. What great ambition the *cātaka* bird has that he longs for the streams of water from Indra (rain from the clouds)? (A.A.R.)

1825*

अन्येयं रूपसंपत्तिर् अन्या वैदग्ध्यधोरणी ।
नैषा नलिनपत्राक्षी सृष्टिः साधारणी विधेः ॥

(आ) Kuv 13 *ad* 38 (p. 44), SR 254.3 (a. Kuv), SSB 64.5.

Different [extraordinary] is this wealth of beauty, and different is the uninterrupted continuity of skill (possessed by her); this charming lady (lotus-petal-eyed one) is not an ordinary creation of the God (Brahmā). (A.A.R.)

1826-1827

अन्येषां यो न पापानि चिन्तयत्यात्मनो यथा ।
तस्य पापागमस्तात हेत्वभावान्न विद्यते ॥

कर्मणा मनसा वाचा परपीडां करोति यः ।
तद्बीजं जन्म फलति प्रभूतं तस्य चाशुभम् ॥

(अ) Viṣṇu-purāṇa 1.19, 5-6.

(*g*) तद्बीजजन्म Vi-pur. (var.).

He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist; but he who inflicts pain upon others, in act, thought or speech, sows seed of future birth, and the fruit that awaits him after birth is pain. (H.H. Wilson's translation.)

1828

अन्येषामपि नश्यन्ति सुहृदश्च धनानि च ।
पश्य बुद्धया मनुष्याणां राजन्नापदमात्मनः ॥

(अ) MBh (MBh (Bh) 12.105, 46 *ab/cd*, MBh (R) 12.104, 45-6, MBh (C) 12.3893-4).
(आ) IS 381.
(*c*) पश्यन् MBh (var.).
(*d*) तुल्याम् (°ल्यम्) [राजन्] MBh (var.).

There are many persons in the world that lose wealth and friends. Behold, O King, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves. (P.C. Roy's translation.)

1829

अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम् ।
पुंभिः स्त्रीषु कृता यद्वत् सुमनःस्विव षट्पदैः ॥

(अ) BhPn 10, 47, 6.
(*b*) °विडम्बना BhPn (var.).
(*c*) यादृत् BhPn (var.).
(*d*) सुमनस्विव BhPn (var.); षट्पदैः BhPn (var.).

Friendship with others is but the cause of actions which lasts so long as actions exist, such as the attachment of men to women, and that of the black-bees to flowers. (J. M. Sanyal's translation.)

1830*

अन्ये हि दुःखमृतवः प्रथयन्त्यहोभिः
सूर्यांशुलुप्ततिमिरैरभिसारिकाणाम् ।
हेमन्त एष हिमरुद्धसहस्रधामा
कामं करोति दिवसेष्वपि शर्म तासाम् ॥

(आ) JS 234.16 (a. Sarvadāsa).
Vasantatilakā metre.

The other seasons only reveal misery to the young women going to meet their lovers (at the rendezvous) as the days are deprived of darkness by the rays of the Sun. To them only the *Hemanta*-season (winter), with the sun screened by snowfall brings delight even during day time. (A.A.R.)

1831

अन्यैः साकं विरोधेन वयं पञ्चोत्तरं शतम् ।
परस्परविरोधेन वयं पञ्च च ते शतम् ॥

(अ) Cf. MBh (Bh) 3.1119*, 1121*, 1122*.
(आ) Sama 2 व 8.

When we have differences (quarrels) with others, we (the Pāṇḍava-s and the Kaurava-s) are one hundred and five [are united]; but in our mutual quarrels (family disputes), we (the Paṇḍava-s) are five and they (the Kauravas) are one hundred. (A.A.R.)

1832

अन्योच्छिष्टेषु पात्रेषु भुक्तवैतेषु महीभुजः ।
कस्मान्न लज्जामवहन् शौचचिन्तां न वा वषुः ॥

(अ) RT (RT (S) 5.11, RT (TR) 5.11, RT (V) 5.11).
(आ) SR 382.193 (a. RT), IS 382.
(*c*) लज्जामवहन् RT (TR), SR.
(*d*) शौचे चिन्तां Böhtlingk in IS, SR; °चिन्ता RT (V) (var.).

How is it that the Kings [who came after them], did not feel ashamed or think of their purity, when they ate from the vessels which the other (kings) had left behind ? (M.A. Stein's translation.)

1833

अन्यो धनं प्रेतगतस्य भुङ्क्ते
वयांसि चाग्निश्च शरीरधातून् ।
द्वाभ्यामयं सह गच्छत्यमुत्र
पुण्येन पापेन च वेष्ट्यमानः ॥

(अ) MBh (MBh (Bh) 5.40, 15, MBh (R) 5.39. 16, MBh (C) 5.1548).
(आ) SR 382. 194 (a. MBh).
(*a*) प्रेत्य गतस्य MBh (var.).
(*b*) चाश्नंति [चा°] MBh (var.).
(*c*) एकस्तु जीवः समुपैत्यमुत्र MBh (var.); असौ or त्वसौ [अयं] MBh (var.); सह om,SR; गच्छेत् MBh (var).
(*d*) वेष्यमानः or वेद्यमाणाः [वे°] MBh (var.).
Upajāti metre (Indravajrā and Upendravajrā (irregular in *c*).

Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world [i.e. his merits and his sins which keep him company]. (P. C. Roy's translation.)

1834

अन्योन्यं कृतवैराणां पुत्रपौत्रं निगच्छति ।
पुत्रपौत्रे विनष्टे तु परलोकं निगच्छति ॥

(अ) MBh [MBh (Bh) 12.137 23, MBh (R) 12.137, 24, MBh (C) 12.5159].
(आ) SRHt 155, 6 (a. MBh).
(*a*) अन्योन्यकृत° MBh (var.), SRHt.

(b) पुत्रपौत्राणि गच्छति MBh (var.); वैरस्यान्तं विविरसताम् SRHt; नियच्छति or न गच्छति or नि...च्छति MBh (var.).
(c) पुत्रपौत्रविनाशे (°शं) च MBh (var.); °पौत्र MBh (var.); निविष्टे or प्रनष्टे or विनिष्टे MBh (var.); च [तु] MBh (var.); तत् [तु] SRHt.
(d) परं लोकं or परलोके MBh (var.); नियच्छति or ऽनुगच्छति MBh (var.); च गच्छति SRHt.

The very sons and grandsons of persons that have injured each other meet with destruction. In consequence again of such destruction of their offspring, they lose the next world also. (P. C. Roy's translation.)

1835*

अन्योन्यं दशनच्छदेषु दशतोरन्योन्यमालिङ्गतोर्
अन्योन्यं नखरैः खरैर्विलिखतोरन्योन्यमाचुम्बतोः ।
औत्सुक्येन नवं नवं निधुवनप्रागल्भ्यमभ्यस्यतोः
श्रान्ते पञ्चशरेऽपि न प्रणयिनोः प्राप्तोऽपकर्षं रसः ॥

(आ) PV 466 (a. Mohana Ojhāka). According to J.B. Chaudhuri in PV also in Subhāṣita-sāra-samuccaya MS 105666-13c 7 in Asiatic Society of Bengal 709.
Śārdūlavikrīḍita metre.

There is no diminution of pleasure in the case of lovers even though they are exhausted when they practise new kinds of sexual enjoyments out of eagerness, with the mutual biting of lips, mutual embraces, scratching each other hard with their nails and kissing each other. (A. A. R.)

1836

अन्योन्यं मतिमास्थाय यत्र संप्रतिभाष्यते ।
न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्यते ।

(अ) R (R (Bar) 6-[did not appear yet], R (R) 6.6, 14-5, R (B) 6.6, 14). See ऐकमत्यमुपागम्य and बहवयोऽपि मतयो भूत्वा.
(a) अन्योन्यमतिमास्थाय R (B).

(Those deliberations where) each person continues to stand by his own opinion, and opposes those of others and where no conclusions can be reached are considered pernicious. (H.P. Shastri's translation.)

1837

अन्योन्यकृतवैराणां संवासान्मृदुतां गतम् ॥
नव तिष्ठति तद्वरं पुष्करस्थमिवोदकम् ॥

(अ) MBh [MBh (Bh) 12.137, 37, MBh (R) 12.139, 40 MBh (C) 12.5174].
(आ) IS 384. (Cf. SRHt 155.6, SSSN 122.5).
(b) संवासान्मृदु चागतं MBh (var,); संन्यासान् [सं°] MBh (var.); सांवा° MBh (var); °सान्न गतागतं MBh (var.); अनृतं [मृ°] MBh (var.); गतः MBh (var.).
(c) नाव° [नै°] MBh (var.); मद् [तद्] MBh (var.); स्नेहं [वै°] MBh (var.).

Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus. (P. C. Roy's translation.)

1838

अन्योन्यगूढचेष्टित-
सद्भावस्नेहपाशबद्धस्य ।
विच्छेदकरो मृत्युर्
धीराणां वा परिच्छेदः ॥

(अ) Kuṭṭ [Kuṭṭ (BI) 465, Kuṭṭ (NSP) 454]).
(a) °गुढ° Kuṭṭ (var.).
(c) °करोमृ°° Kuṭṭ (NSP).
(d) परिच्छेदो विवेक इत्यर्थः: Kuṭṭ (var.).
Āryā metre.

The man who is bound by a tender inclination,[1] a discreet rupture, can abide parting through death or the judgment of the wise alone. (E. Powys Mathews's translation.)

1 towards a girl.

1839

अन्योन्यगोप्यं विदुषां तु लक्षं
यदस्य तुल्याः प्रभवो भवन्ति ।
परस्परालिङ्गनतत्पराणां
न कान्त सौख्यं युवतीजनानाम् ॥ (?).

(अ) Cr 2108 (CNP II 29, CM 198 (partly corrected according to suggestion of E. Monseur, but still not clear).
(a) विदुष थ लक्षणं CNP II (MS).
(b) यदस्म त तुल्या CNP II (MS); मदस्य CM
(d) कान्ति CM.
Upajāti metre (Indravajrā and Upendravajrā).

A fine idea may be concealed by learned scholars among themselves; but then only their equals will be in a position to enjoy the same (and not the public). Of young women indulged in embracing

each other they can never get the happiness of the company of lovers. (A.A.R.)

1840*

अन्योन्यग्रथितारुणाङ्गुलि नमत्पाणिद्वयस्योपरि
न्यस्योच्छ्वासविकम्पिताधरदलं निर्वेदशून्यं मुखम् ।
आमीलन्नयनान्तवान्तसलिलं श्लाघ्यस्य निन्द्यस्य वा
कस्येदं दृढसौहृदं प्रतिदिनं दीनं त्वया स्मर्यते ॥

(अ ) Amar (NSP) 139 (doubtful).
(आ) VS 1099 (a. Amaru).

With your face, devoid of expression due to resignation, resting on top of the two bent hands, the rosy fingers of which are entwined, with the lip trembling due to sighs and shedding tears from partly closed eyes whose friendliness, praiseworthy or censurable, are you thinking of in this pitiable manner day by day. (A.A.R.)

1841

अन्योन्यदर्शनकृतः
समानरूपानुरागकुलवयसाम् ।
केषांचिदेव मन्ये
समागमो भवति पुण्यवताम् ॥

(अ ) Nāg 2.14.
(a) प्रीतिकृतः (°ताम्) [द°] Nāg (var.).
Āryā metre.

Wedlock brought about by the mutual exchange of glances between persons who are alike in beauty, love, heredity and age is, I think within the reach of only the meritorious few. (C.S.R. Sastri's translation.)

1842*

अन्योन्यप्रकटानुरागरभसादुद्भूतरोमाञ्चयोर्
उत्कण्ठापरिखेददुःसहतया क्षामीभवद्गात्रयोः ।
नक्तं दैववशात् क्षणं गुरुजनात्स्वायत्ततां प्राप्तयोर्
यातो दुर्लभसंगमोत्सवविधिर्यूनोर्जनाख्येयताम् ॥

(आ) VS 2115.
Śārdūlavikrīḍita metre.

Of this young couple whose hairs stand on ends due to impetuosity of their mutual passion clearly exhibited (by signs), whose bodies get emaciated on account of the unbearable (frustration) of their deep longing to be together and who, during the night secured freedom to be together for a moment away from the elders due to a favourable fate—this rejoicing of their union, so difficult of accomplishment, has become the talk of the people. (A.A.R.)

1843

अन्योन्यभेदो भ्रातॄणां सुहृदां वा बलान्तक ।
भवत्यानन्दकृद्देव द्विषतां नात्र संशयः ॥

(अ ) Harivaṁśapurāṇa, Viṣṇuparvan 71.9, (Cf. Purāṇa 3.1; p. 63).

O Balāntaka [Indra], the mutual differences [quarrels] of brothers or of friends become, O God, delightful to the enemies. There is no doubt about it. (A.A.R.)

अन्योन्यमतिमास्थाय see ऐकमत्यमुपगम्य

1844*

अन्योन्यमुत्पीडयदुत्पलाक्ष्याः ।
स्तनद्वयं पाण्डु तथा प्रवृद्धम् ।
मध्ये यथा श्याममुखस्य तस्य
मृणालसूत्रान्तरमप्यलभ्यम् ॥

(अ ) Kum [Kum (SA) 1.40, Kum (NSP) 1.40]. Cf. A. Scharpe's Kālidāsa-Lexicon I 3; p. 22.
(आ) VS 1542 (a. Kālidāsa), SR 265.274, SSB 84.29 (a. Kālidāsa).
(b) चारु [पाण्डु] Kum (var.), VS; विवृद्धम् [प्र°] Kum (var.).
(d) °सूत्रेण पदं न लब्धम् Kum (var.); अलब्धम् Kum (var.).

Upajāti metre (Indravaṁśa and Vaṁśastha).

Of that lotus-eyed one, the two yellowish white breasts, pressing against each other, developed in such a manner that between them having dark nipples, space for lotus-thread even could not be secured. (R. D. Karmarkar)[1]

1 Common description of a beautiful female body.

अन्योन्यमेव निर्भिन्नं see No. 1855.

1845*

अन्योन्यरागवशयोर्युवयोर्विलास-
स्वच्छन्दताच्छिदपयातु तदालिवर्गः ।
अत्याजयन् सिचयमाजिमकारयन्वा
दन्तैर्नखैश्च मदनो मदनः कथं स्यात् ॥

(अ ) Naiṣ 21.140.
Vasantatilakā metre.

So let this crowd of girl companions depart. They are an obstacle to your voluptuous abandon, mutually loving as you are. How can, indeed, Cupid, the maddener be maddening, if he compels not people to cast their raiments, or fight with fingernails and teeth? (K. K. Handiqui's translation).

1846

अन्योन्यलक्षणैर्युक्तां नारीं संकीर्णकां विदुः ।
या निजैरेव संयुक्ता चिह्नैस्तां केवलां जगुः ॥

(श्रा) ŚP 3108.

That woman is known as Saṃkīrṇakā (a mixer) who possesses the characteristics of a number of persons. But she is known Kevalā (individualist) who possesses distinctive characteristics of her own. (A. A. R.)

1847*

अन्योन्यलावण्यविलोकनान्तं
नेत्रद्वयं स्यात्सततं किलास्याः ।
इत्येव नासा विहिता विधात्रा
मध्ये तयोर्दर्शनविघ्नकर्त्री ॥

(श्रा) VS 1505 (a. Baka).

Indravajrā metre.

"The two eyes of hers would always be looking at the loveliness of each other"—thinking thus, perhaps, the Creator has fashioned the nose between the two eyes, causing obstruction to seeing each other. (A.A.R.)

1848*

अन्योन्यवारिघटितौ घनवारिपाताद्
भीतौ भृशं मृगवधूर्मृगयूथपश्च ।
विस्रस्तया घटनया कृतसौख्यमोहौ
नैवाम्बुवाहजलशीकरपातपीडाम् ॥

(श्रा) JS 223.25 (a. Sūktisahasra).
(d) नैवावाह° (°म्बु° om.) JS (MS).

Vasantatilakā metre.

The doe and the leader of the herd of deer were fastened together by a rope as they were greatly afraid of a heavy downpour; by this close contact they were delusively happy and did not mind the pain of the fall of rain from the clouds. (A. A. R.)

1849

अन्योन्यविपरीतानि मतानि मनसः सदा ।
अविद्यायां पुनः सत्ये ज्ञानस्योच्चतरस्य हि ।
अङ्गानि निखिलानि स्युः पूरयन्ति परस्परम् ॥

(श्रा) SSMā 16.6-8.

In *avidyā* the ideas in the mind are always mutually conflicting; in Truth when the highest knowledge has dawned, all the various links fill one another (are in perfect harmony). (A.A.R.)

1850*

अन्योन्यश्वसिताशनैः फणधरैराविश्य सत्त्वान्बहिर्
भुञ्जानैः परिचारकैस्तृणगणैरानन्दिना नन्दिना ।
भिक्षान्नोपचितैश्च दारतनयैः पुष्णाति विश्वानि यः
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(श्र) Śivot 132. 5-8.

Śārdūlavikrīḍita metre.

That master [Lord Śiva] is my god whose serpents eat (drink) only the breathings (air) of each other, whose servants subsist on the breath which had entered external creatures, whose vehicle Nandin is satisfied by bundles of grass, whose wife and children are reared on alms secured by begging and who nourishes all the worlds. Any one other than him, we do not even mention by name. (A.A.R.)

1851*

अन्योन्यसंगमवशादधुना विभातां
तस्यापि तेऽपि मनसी विकसद्विलासे ।
स्रष्टुं पुनर्मनसिजस्य तनुं प्रवृत्तम्
आदाविव द्व्यणुककृत्परमाणुयुग्मम् ॥

(श्र) Naiṣ 3.125.

Vasantatilakā metre.

By virtue of your mutual union, let now your minds, thine and Nala's shine forth, blossoming with joys, as if they were two atoms forming first a unit of two atoms, about to create once more the body of the mind-born god of love. (K. K. Handiqui's translation.)

1852*

अन्योन्यसंभिन्नदृशां सखीनां
तस्यास्त्वयि प्रागनुरागचिह्नम् ।
कस्यापि कोऽपीति निवेदितं च
धात्रेयिकायाश्चतुरं वचश्च ॥

(अ) Mālatīmādhava 1.36 (in some texts 1.33).
Indravajrā metre.

The sign of her love existing before for you (is) the remark of (her) friends whose glances had met one another, "some one of some one" and the clever speech of (her) foster-sister. (R. D. Karmarkar's translation.)

1853*

अन्योन्यसंवलितमांसलदन्तकान्ति
सोल्लासमाविरलसं वलितार्धतारम् ।
लीलागृहे प्रतिकलं किलकिञ्चितेषु
व्यावर्तमानविनयं मिथुनं चकास्ति ॥

(आ) Skm [Skm (B) 1132, Skm (POS) 2.132, 2] (a. Vāmana), Kāvyālaṅkārasūtrāṇi of Vāmana (KM 15) 64.22-65.2.
(a) °संमिलि° Kāvyā° (but some other MSS as above).
(c) प्रविरले [प्र°] Kāvyā° (var.); किलकिञ्चितेन Kāvyā° (var.).
Vasantatilakā metre.

In the sporting apartment the pair of lovers shine in their amorous agitation with all modesty turned away, with rays from their shining teeth getting mixed up with the pupils of the eyes half concealed (due to close proximity) in their playfulness. (A.A.R.)

1854

अन्योन्यसमुपष्टम्भाद् अन्योन्यापाश्रयेण च ।
ज्ञातयः संप्रवर्धन्ते सरसीवोत्पलान्युत ॥

(अ) MBh [MBh (Bh) 5.36, 63, MBh (R) 5.35, 65, MBh (C) 5.1324].
(आ) SR 382.196 (a. MBh) IS 386.
(a) अन्योन्यसमुपस्तं (°पास्तं° or °पलं) भात् or अन्योन्यस्योपसंस्तंभात् (°स्याप° or °स्येह° or °स्यैव) or अन्योन्यसमनुस्तंभात् MBh (var.); °समुपस्तम्भाद् SR.
(b) अन्योन्याश्रयणेन च or अन्योन्यस्याश्रयेणे च MBh (var.); वा [च] MBh (var.).
(c) संप्रवर्तंते MBh (var.).
(d) च [उत] MBh (var.).

Relatives again, in consequence of mutual dependence and mutual aid, grow together, like lotus stalks in a lake.[1] (P.C. Roy's translation.)

1 single man can be conquered easily, but not so with relatives who will help him.

1855

अन्योन्यस्माद्विनिर्भिन्नं भिन्नगर्भं न युध्यते ।
तथैवापसृतं शक्तं नैकराज्यान्तरीकृतम् ॥

(अ) KN [KN [ĀnSS) 14.82, KN (Bl) 13.82].
(a) अन्योन्यमेव नि° KN (Bl).
(c) तथा चापसृतञ्चव KN (Bl).
(d) तथा राज्यान्त° KN (Bl).

An army torn by dissensions, with its soldiers opposing one another, does not fight [is unfit for battle]; so also an army despatched to a foreign *maṇḍala* or realm [does not fight]. (M.N. Dutt's translation.)

1856*

अन्योन्यस्य नियन्त्रणापरिभवावप्रौढशीतातपाः
पुष्यत्किंशुकचूतनूतनदलाविर्भूतशोणश्रियः ।
पद्मोल्लासितगन्धवासितवहद्वातावदातत्विषो
मोदोन्मादजुषो हरन्ति हृदयं वासन्तिका वासराः ॥

(आ) SMH 8.4.
(a) तातपात् SMH (var.).
(b) पुष्प्या° or पुष्प° SMH (var); °तशाश° SMH (var.).
(c) °द्विषो SMH (var.).
Śārdūlavikrīḍita metre.

The days of spring, full of intoxication of joy, captivate the heart with the heat and the cold mild as they were mutually checked from holding sway, with a rosy tinge glowing due to the fresh appearance of blooming *kiṃśuka* and mango blossoms, and possessing that pure brilliance which comes out of the breeze wafting the fragrance of blossomed lotuses. (A.A.R.)

1857*

अन्योन्यस्य लयं भयादिव महाभूतेषु यातेष्वलं
कल्पान्ते परमेक एव स तरुः स्कन्धोच्चयैर्जृम्भते ।
विन्यस्य त्रिजगन्ति कुक्षिकुहरे देवेन यस्यास्यते
शाखाग्रे शिशुनेव सेवितजलक्रीडाविलासालसम् ॥

(आ) VS 1029 (a. Trivikrama).
Śārdūlavikrīḍita metre.

At the time of deluge when all the great elements [earth, etc.] have all become intermixed with one another, there remains in all glory only one tree with lofty branches. You, O Lord, having placed the three worlds in the cavern of your interior, remain on top of its branches as a child tired by the pleasing sports in water. (A.A.R.)

1858

अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः मत्रीपुंसयोः परः ।।

(अ) Mn 9. 101

(आ) Apar, *ad* Y. I. 75 (p. 101. 23-4), VR 1221. 7-8

(*a*) °व्यभिचारो Mn (var.) (Medhātithi, Nandana and Vulgata), Apar, VR.

"Let mutual fidelity continue until death", this may be considered as the summary of the highest law for husband and wife. (G. Bühler's translation.)

1859*

अन्योन्याक्षिनिपातजातमदयोरन्योन्यचेष्टाशत-
स्पृष्टान्तःपदयोर्मनोभवशरव्याघातसंभ्रान्तयोः ।
स्यादेव द्विरदेन्द्रयोरिव तयोरालिङ्गनं प्राङ्गणे
धैर्यस्तम्भविडम्बिनी बलवती लज्जा न चेदर्गला ।।

(आ) Vidy 584 (a. Kavīndra).

(*d*) धैर्य्यं Vidy.

Śārdūlavikrīḍita metre.

The lovers, who became intoxicated (with love) by the fall of mutual glances, whose hearts were touched by hundreds of amorous movements and who were bewildered by the fall of Cupid's arrows would have had, like a pair of elephants, courage to embrace each other in the courtyard, if there were not the impediment of powerful shyness resembling the tying post (to the elephants). (A. A. R.)

1860*

अन्योन्यान्तरनिर्गताङ्गुलिदलश्रेणीभवन्निश्चल-
ग्रन्थिप्रग्रथितं करद्वयमुपर्युत्तानमाबिभ्रता ।
सेयं विभ्रमतोरणप्रणयिना जृम्भाभरोत्तम्भिते-
नोच्चैर्बाहुयुगेन शंसति मनोजन्मप्रवेशोत्सवम् ।।

(आ) SkV 370 (a. Śatānanda), Prasanna 108 *a*.

(*b*) °बिभ्रती Prasanna.

(*c*) तृष्टा [जृम्भा°] Prasanna.

Śārdūlavikrīḍita metre.

She stretches. Her arms voluptuously raised/describe a graceful arch,/to which her hands with fingers interlaced and motionless/add the entablature./What should it celebrate, this arch,/if not the entrance of the mind-born god ? (D.H.H. Ingalls's translation.)

1861*

अन्योन्यास्फालभिन्नद्विपरुधिरवसामांसमस्तिष्कपङ्के
मग्नानां स्यन्दनानामुपरि कृतपदन्यासविक्रान्तपत्तौ ।
स्फीतासृक्पानगोष्ठीरसदशिवशिवातूर्यनृत्यत्कबन्धे
संग्रामैकार्णवान्तःपयसि विचरितुं पण्डिताः पाण्डुपुत्राः ।।

(अ) Veṇī 1.27.

(आ) ŚP 4086 (a. Nārāyaṇabhaṭṭa), Pad 24.47 (a. Veṇīsaṁhāra), SR 367.13 (a. ŚP), SSB 260.13 (a. Veṇī), RJ 339.

(*a*) वसासान्द्रमस्तिष्कपङ्के Veṇī (var.), ŚP.

(*d*) °वान्तः प्रविचरितुमलं Veṇi (var.), SR, SSB.

Sragdharā metre.

The sons of Pāṇḍu are expert in moving around in the middle of the ocean, namely the battlefield, where the blood, the fat, the flesh and brains of elephants torn to pieces, by violent mutual collisions, continue the pervading mud, where the gallant foot-soldiers step over the tops of chariots that lie imbedded in mires of blood and flesh, where headless trunks dance to the sound of the trumpets, namely, the ominous jackals yelling together in a body when assembled to feast upon the rich supply of blood. (K.N. David's translation.)

1862*

अन्योन्याहतदन्तनादमुखरं प्रह्वं मुखं कुर्वता
नेत्रे साश्रुकणे निमील्य पुलकव्यासङ्गि कण्डूयता ।
हा हा हेति सुनिष्ठुरं विवदता बाहू प्रसार्य क्षणं
पुण्याग्निः पथिकेन पीयत इव ज्वालाहतश्मश्रुणा ।।

(आ) ŚP 39.34 (a. Bāṇabhaṭṭa), JS 235. 25 (a. Bāṇa)) SR 347.52 (a.ŚP,), SSB 225.6 (a. Bāṇa). (Cf. AP p. 50, and ZDMG 28.157 and Kav 56).

(*a*) °हति° ŚP, SR, SSB; वक्तं [प्र°] SR, SSB; °खर-प्रह्वं JS.

(*b*) कधूयता JS (var.).

(*c*) हाहेति स्खलितं गिरं विदधता बा° JS.

Śārdūlavikrīḍita metre.

Bending his face (by the extreme cold) which set the teeth chattering and rubbing his body vigorously with hairs standing on ends and with eyes filled with tears and crying aloud 'Alas! Alas!' and with arms outstretched, the traveller (on seeing a fire) seems to be drinking the flames getting his beard singed. (A.A.R.)

1863*

अन्योन्येषां पुष्करैरामृशन्तो
दानोद्भेदानुच्चकैर्भुग्नवालाः ।

उन्मूर्धानः संनिपत्यापरान्तैः
प्रायुध्यन्त स्पष्टदन्तध्वनीभाः ॥
(अ) Śiś 18.32.
(आ) SR 129.71 (a. Śiś), SSB 439.71 (a. Māgha).
(*b*) °बाला: SR.
Śālinī metre.

The elephants fought with one another with loud clashes of their tusks, with heads raised and tails bent and uplifted and thrusting the tips of their trunks in one another's temples wherefrom rut was flowing freely. (A.A.R.)

1864

अन्योपभोगकलुषा
मानवती प्रेमगर्विता मुदिता ।
सौन्दर्यगर्विता च
प्रेमपराधीनमानसानूढा ॥
(आ) SMH 10.36.
(*b*) प्रमगर्विता ।SMH.
(*c*) सौन्दर्य्यगर्वित SMH.
Gīti-āryā metre.

A young woman may remain unmarried if she is tainted by enjoyment with another, full of jealous anger, proud of being courted, full of excessive delight, vain [proud] of her beauty, and with the mind completely given away to passion. (A.A.R.)

1865*

अन्योऽपि चन्दनतरोर्महनीयमूर्तेः
सेकार्थमुत्सहति तद्गुणबद्धतृष्णः ।
शाखोटकस्य पुनरस्य महाशयोऽयम्
अम्भोद एव शरणं यदि निर्गुणस्य ॥
(आ) ŚP 774, SkV 1087, Any 20.165, SR 212.37. (a. ŚP), SSB 591.43, IS 387, RJ 227.
(*a*) अन्ये ŚP (MS); महतीय ŚP (MS).
(*b*) गुणबंधतृष्ण: SkV (var.); वद्ध [बद्ध] ŚP (MS).
(*c*) शरणाय हि IS.
Vasantatilakā metre.

While others, desirous of properties, will water the noble sandalwood,/if the useless thorn tree would have a saviour/it must be the great-souled cloud. (D.H.H. Ingalls's translation.)

1866

अन्यो हि नाश्नाति कृतं हि कर्म
स एव कर्ता सुखदुःखभागी ।
यत्तेन किंचिद्धि कृतं हि कर्म
तदश्नुते नास्ति कृतस्य नाशः ॥
(अ) MBh [MBh (Bh) 3.200, 27, MBh (R) 3.208, 27, MBh (C) 3.13868].
(आ) SR 382.201 (a. MBh), IS 388.
(*a*) अन्यश्च or अन्यश्च or अन्यस्य or अन्यैश्च MBh (var.).
(*b*) मनुष्यलोके मनुजस्य कश्चित् MBh (var.), SR; स वै कर्तासुखदुःखस्य (दुःखसुखस्य) भागी (भोगी) MBh (var.); चव [एव] MBh (var.); °भोगी MBh (var.).
(*c*) यत्नेन [य°] MBh (var.); सुकृतं or च कृतं [धि कृतं] MBh (var.); कृतं च [हि कर्म] MBh (var.).
(*d*) नात्र [ना°] MBh (var.).
Upajāti metre (Indravajrā and Upendravajrā).

No person, O good Brāhmaṇa, can be the dispenser of his own lot. The actions done in the previous existence are seen to fructify in our present life. (P.C. Roy's translation.)

1867*

अन्वग्राहि मया प्रेयान् निशि स्वोपनयादिति ।
न विप्रलभते तावद् आलीरियमलीकवाक् ॥
(अ) Naiṣ 20.28.

But does she[1] not, telling a lie, deceive even her friends, when she says, "I favoured my beloved at night, surrendering myself to him?" (K.K. Handiqui's translation.)

1 Damayantī.

1868

अन्वयागतविद्यानाम् अन्वयागतसंपदाम् ।
विदुषां च प्रभूणां च हृदयं नावलिप्यते ॥
(आ) SR 156.127, SSB 484.129, SRK 225.40 (a. Sphuṭaśloka), IS 7652.

The heart is not tainted with pride in the case of learned men and wealthy men if the learning and wealth are respectively possessed by them by inheritance. (A.A.R.)

1869**

अन्वर्थवेदी शूरश्च क्षमावान्न च कर्कशः ।
कल्याणमेधास्तेजस्वी स भद्रः परिकीर्तितः ॥
(आ) ŚP 1581.

That elephant is known as Bhadra who understands quickly, is brave, full of patience and forgiveness, not harsh, auspicious-minded and full of effulgence. (A.A.R.)

1870*

अन्विष्यद्भिरयं चिरात् कथमपि प्राथ्यॆत यद्यर्थिभिर्
नाथ त्वं पुनरर्थिनः प्रतिदिनं यत्नात् समन्विष्यसि ।
प्राप्तौ चिन्तितमात्रकं ददद्सौ चिन्तातिरिक्तप्रदं
त्वामालोक्य विदीर्यते यदि न तद्ग्रावैव चिन्तामणिः ॥

(आ) Skm [Skm (B) 1460, Skm (POS) 3.185].
(a. Cittapa) (Cf. Kav 38).

(*a*) प्राप्यते [प्रा°] Skm (Pos).
(*b*) °समन्विष्यति Skm (Pos).
(*d*) य° न tr. Skm (var.).
Śārdūlavikrīḍita metre.

He (the gem Cintāmaṇi) may be obtained (if at all) by supplicants after searching and praying for it for long; but you, O Lord, make efforts every day to get the supplicants (to grant the wishes readily). The wish-granting gem gives only that which is wished for to those who get him; if he, on seeing you who give more than what is desired, has not his heart broken (by envy), then surely it is only a stone. (A.A.R.)

1871

अन्वीक्षणं च विद्यानां सव्वर्णाश्रमरक्षणम् ।
ग्रहणं शस्त्रशास्त्राणां युद्धमार्गोपशिक्षणम्[1] ॥

(आ) KN (KN (ĀnSS) 14.41, KN (BI) 13.41).
(*b*) स्ववर्णा° KN (BI).
(*c*) शुद्धशास्त्राणां KN (BI).
(*d*) युद्धमार्गेऽपि शि° KN (BI).

[1] इति वृत्तं महीपतेः

Pursuit of knowledge, protection of the *varṇa-s* and *āśrama-s* of his own Kingdom, ability of using pure[1] weapons, accomplishment in all the modes of warfare (are the functions of the King). (M.N. Dutt's translation.)

1. i.e. not poisonous.

1872

अन्वेतं वायवो यान्ति पृष्ठे भानुर्वयांसि च ।
अनुप्लवन्ते मेघाश्च यस्य तस्य रणे जयः ॥

(आ) ŚP 1939.

That person has victory in battle to whom the wind is favourable and the sun and age (or the birds) far behind and the clouds float after him. (A.A.R.)

1873*

अन्वेषयति मदान्ध-
द्विरदमदाम्बुसिक्तमवनितलम् ।
परिणतगर्भभरार्ता
सिंहवधूः शल्लकीविपिने ॥

(आ) Any 26.13.
Upagīti metre.

The lioness in advanced statc of pregnancy seeks for that region of the *sallakī* forest which is sprinkled with the rut of elephants blinded with pride. (A.A.R.)

# I. INDEX

OF

## AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual verses included in Vol. I are cited. The minimum necessary information about each author (or source) is given, as well as bibliographical references to more detailed information about the authors and sources. (For references of the texts used see "Abbreviations.")

At the end of each entry are given the numbers of the verses in the present volume where the authors or sources are quoted. The Subhāṣita-saṁgraha-s which quote the appropriate verses are given in brackets.

AKBARĪYA-KĀLIDĀSA (or AKABĀRI KĀ°), poet. His name is probably a pen-name of Govinda Bhaṭṭa who was so disigned as to please Akbar and Hindu India. Pays homage to most Hindu Gods. Probably contemporaneous to Akbar (cf. PdT XLVII-LVI, PV 83. V. Raghavan, Govinda Bhaṭṭa the real name of Akbarīya Kālidāsa in IHQ 17.257 sqq.; Bhārata-Kaumudī 565-73 ; J.B. Chaudhuri, A new work of Akbarīya Kālidāsa in Indian Culture 13.1 ; 43-58 ; SSS, Calcutta Oriental Journal III. 5 ; 136.

No. 1341 (in PV).

*Anargharāghava*, see Murāri.

Nos. 350, 1299, 1566. (Sometimes a. Murāri).

ANDHA [VAIDYA] NĀTHA, poet.

No imformation (cf. $NCC_1$ 174). No. 116 (JS).

*Anyāpadeśaśataka*, see Nīlakaṇṭha Dīkṣita.

Nos. 1169, 1171.

*Anyoktimuktāvalī*, see Haṁsa Vijaya Gaṇi. Nos. 38, 161, 187, 197, 297, 571, 610, 716, 788, 847, 968, 982, 1016, 1024, 1156, 1167, 1226, 1250, 1291, 1408, 1410, 1444, 1486, 1520, 1521, 1582, 1583, 1586, 1596, 1601, 1635, 1650, 1657, 1811, 1812, 1814, 1819, 1821, 1824, 1865, 1873.

*Anyoktiśataka*, see Vireśvara.

No. 234, 1736,

*Anyoktyaṣṭaka-saṁgraha*. An anonymous collection of *anyokti*-stanzas in *aṣṭaka* form. A small Subhāṣita-saṁgraha containing verses from about 9th to 11th century.

Nos. 968, 1291, 1601, 1812, 1814, 1819, 1824.

APARĀRKA or APARĀDITYA, commentator on the Yājñavalkya-smṛti,

Nos. 156, 349, 526, 650, 657, 1087, 1160, 1211, 1373, 1415, 1516, 1531, 1534, 1536, 1537, 1538, 1539, 1540, 1732, 1747, 1766.

AMṚTADATTA (or BHĀGAVATĀMṚTA-DATTA), probably court poet of Shāhabuddin of Kaśmir. If so, he lived in the middle of 14th century. According to others he was earlier than 1205 A. D. (Cf. VS 3-4, AB 510, JS 17-8, (SkV LXXI), Vidy 4, Skm (POS) 39, Skm (B) 2, CC₁ 28, NCC₁ 958. Quoted in VS, Skm, JS, Vidy.

No. 663 (VS).

AMṚTAVARDHANA, poet. No information, (cf. VS 4. ŚP 8, CC₁ 8, NCC₁ 261).
No. 3 (ŚP, VS, SSB).

AMṚTĀNANDAYOGIN, author of a work on rhetorics, the Alaṁkāra-saṁgraha (Śrī Veṅkaṭeśvara Oriental Series 19), contemporary of King Manva Bhūpa, son of Bhakti Bhūpa. (About 1250 but not later than 1400). (Cf. AA; pp. IV-VI, NCC₁ 264).

ARASIṢṬHAKKURA or ARASĪṬHAKKURA or ARASIMKURA, poet. No information, (cf. CC₁ 29, AP 8, NCC₁ 273). Quoted in ŚP, JS, but in PV the same verse ascribed to Vāṇīrasālarājya.

No. 611 (JS, ŚP, SSB ; but in PV a. Vāṇīrasālarajya).

ARJUNAVARMADEVA, son of Subhaṭavarman, lived in 1216. Author of Rasikajīvanīkāvya and Rasikasañjīvanī Amaruśatakaṭīkā. (Cf. CC₁ 30-1, NCC₁ 381-2, JAOS 7.24, JASB 5. 378).

*Alaṁkārakaustubha*, see Viśveśvara-paṇḍita.
Nos. 163, 547, 689, 1217, 1499, 1674, 1812.

*Alaṁkāracūḍāmaṇi*, see Rājacūḍāmaṇi-dīkṣita.
No. 1184.

*Alaṁkāramahodadhi*, see Narendraprabha Sūri.
Nos. 81, 131, 158, 245, 293, 318, 405, 517, 547, 682, 691, 718, 719, 731, 750, 752, 776, 786, 804, 840, 979, 982, 1009, 1094, 1154, 1184, 1188, 1192, 1199, 1311, 1383, 1465, 1499, 1570, 1572, 1574, 1672, 1751, 1752, 1813.

*Alaṁkāraratnākara*, see Śobhākaramitra.
Nos. 232, 316, 848, 1765.

*Alaṁkārasaṁgraha*, see Amṛtānanda-yogin.
No. 1238.

*Alaṁkārasarvasva*, see Ruyyaka.
Nos. 316, 718, 804, 1217, 1227, 1312, 1383, 1570, 1657.

*Alaṁkṛti-maṇi-mālā*. A modern Subhāṣita-saṁgraha compiled in alphabetical order.
Nos. 9, 191, 255, 283, 352, 353, 380, 507, 920, 1048, 1155, 1300, 1422, 1442, 1492, 1552, 1648.

ALLARĀJA, son of Hammīra II, the Chauhan king of Raṇathambor. Author of Rasaratnapradīpikā, a short but methodical book of the *rasa*-theory. (From the 3rd quarter of the 12th to the 2nd quarter of the 13th century). (Cf. Introduction to the Rasaratnapradīpikā).

name of a Kaśmīrian teacher of Abhinavagupta and of a whole line of Kaśmīrian rulers beginning with Avantivarman in the middle of the 9th century; verse No. 232 probably wrongly ascribed to Utpalarāja, it is a BhŚ verse. Also mentioned by Kṣemendra in Kavi (2.1), Auc (16) and Suvṛ (2-6). (Cf. AP 12, ZDMG 27. 628, SkV 71-2, Kav 29-30, Skm (POS) 40, Skm (B) 3, $CC_1$ 64, $NCC_2$ 318).

No. 232 (Skm, but SkV a. correctly BhŚ).

*Utprekṣāvallabha*, see Vallabha.

UDBHAṬA one of the earliest writers on *alaṁkāra*. According to Kaśmīrian tradition identified with the *sabhāpati* at the court of Jayāpīḍa, king of Kaśmīr. Author of Alaṁkārasārasaṁgraha and a commentary on the *alaṁkāra* work of Bhāmaha. Exercised a profound influence over the *alaṁkāra-śāstra*. Flourished between 750 and 850 A. D. Mentioned by Kalhaṇa (4. 495-7), (cf. VS 13, Skm (POS) 40, Skm (B) 3, SkV LXXII, Kav 30, $CC_1$ 66, $NCC_2$ 340). (Cf. P.V. Kane's History of Sanskrit Poetics 47, 125-131).

No. 398 (ŚKDr).

*Upaniṣad-s* :

*Kaṭha-Upaniṣad*.

No. 492.

*Svetāśvatara-Upaniṣad*.

No. 492.

UMĀNĀTHA-PAṆḌITA, poet. No information. (Cf. Vidy 4).

No. 456 (Vidy).

UŚANAS. Author of a work on politics, quoted by Kauṭilya. There is also Uśanas- or Auśanasa-dharmaśāstra in prose with a few verses and another in about 600 verses. Often quoted in *nibandha-s*. (Cf. $NCC_2$ 400). (Cf. P.V. Kane, History of Dharmaśāstra I. 110-116).

No. 1014.

ŪRVĪDHARA, poet. No information. (Cf. VS 14. Not mentioned in CC or in NCC).

No. 1364 (VS).

ṚKṢAPĀLITA, see Jhañjhānila. Ṛkṣa° is mentioned in Skm (POS), but in Skm (B) is given as Jhañjhānila. CC and NCC do not mention Ṛkṣa°.

No. 1010.

*Ṛtusaṁhāra*, see Kālidāsa.

Nos. 188, 296, 1794, 1795, 1808.

*Old Syriac*. The Pañcatantra text translated into old Syriac under the title 'Kalila and Dimna' made, probably, by a syrian priest named Būd. (Cf. L. Sternbach, The *kāvya* portions in the *kathā* literature, I, Delhi 1971; para 5).

Nos. 329, 545, 693, 849, 1301, 1305, 1306, 1393, 1636, 1647.

*Aucityavicāracarcā*, see Kṣemendra.

Nos. 776, 817.

*Kathāratnākara* by Hemavijaya. 258 stories in 10 *taraṅga-s* written in Sanskrit prose and verse mixed with Mahārāṣṭrī, Apabhraṁśa, etc.; a

*Kavitāmṛtakūpa*, see Gauramohana.

Nos. 44 (SR), 134, 823, 1209, 1366, 1402 (SR), 1641 (SR), 1762, 1780, 1792.

*Kavitāratnākara*, an anonymous *kāvya* work. No information. Quoted in TP. (Cf. $NCC_3$ 276).

No. 1721.

*Kavidarpaṇa*, possibly identical with Raghu-Kavidarpaṇa. (Cf. $CC_1$ 482, $NCC_3$ 277). (Cf. V. Raghavan, JOR 18.262).

No. 425 (JS).

KAVIBHAṬṬAKṚTALA. No information. Author of a collection of miscellaneous verses, the Padya-saṁgraha, published in KSH. (Cf. $CC_1$ 324).

KAVIŚEKHARA, often a honorific title given to poets. In Subhāṣita-saṁgraha-s, poet, son of Dhireśvara, grand son of Rāmeśvara. No information. (Cf. SKV LXXIII, PG 193, $CC_1$ 88, $NCC_3$ 286).

No. 727 (PG).

*Kavindra*, poet. No information. Possibly author of the Pada-candrikā or Pada-dīpikā, a commentary on the Daśakumāracarita, who lived during the reign of Shah Jehan, or a commentator on the Mahābhārata. Quoted in PV, Pad, Vidy. (Cf. PV 96, Vidy 5, $CC_1$ 88, $NCC_3$ 287).

Nos. 1644 (PV), 1859 (Vidy).

*Kavīndravacanasamuccaya*, fragment of the Subhāṣita-ratna-koṣa. (Cf. Vidyākara and SSTCS 14-5).

Nos. 95, 233, 583, 699, 734, 868, 993, 1006, 1049, 1274, 1349, 1555, 1634, 1660, 1792.

*Kādambarī*, see Bāṇa.

No. 54.

KĀMANDAKI (°KA), author of a book on *artha*, the Kāmandakīya-nītisāra. Kāmandaki considers Kauṭilya as his *guru*. It is a *śāstra* on politics, but also a collection of maxims on politics. Probably composed between 700 and 750 A.D. No information about the author. Seldom quoted in Subhāṣita-saṁgraha-s with the exception of SRHt and SSSN. (Cf. $CC_1$ 93, $NCC_3$ 352-3).

Nos. 43, 57, 68, 194 (SRHt but not found in KN), 483, 613, 614, 806, (836), 851, 1073, 1074, 1091, 1261 (SRHt but not found in KN ; it is a MBh verse), 1314 (SRHt, SR), 1385, 1386, 1387, 1436, 1532, 1542, 1543, 1618 (SRHt, but not found in KN), 1855, 1871.

KĀLIDĀSA. Outstanding poet and dramatist from Vidarbha, of unknown date and biography. Flourished at the Gupta court, probably of Candragupta II, Vikramāditya in the 4th century A. D. Author of dramas : Abhijñānaśākuntala, Mālavikāgnimitra, Vikramorvaśīya ; poems : Raghuvaṁśa, Kumārasaṁbhava, Meghadūta, and possibly Ṛtusaṁhāra and Śṛṅgāratilaka. Many other works are attributed to him, (cf. $CC_1$ 99). Besides K. there have been several other poets of the the same name. His verses are often quoted in Subhāṣita-saṁgraha-s,

(SR), 843, 965, 1064, 1217, 1253, 1334, 1409, 1655 (SR, SRK), 1657, 1812, 1825.

KUṢUMADEVA, author of Dṛṣṭānta-śataka, a short compilation of maxims ; in the first part of each maxim the instruction is contained and in the second an example. No information about the author is available. (Cf. VS 26, $CC_1$ 113, $NCC_4$ 258).

No. 1039 (VS, SR).

*Kṛṣṇakarṇāmṛta*, see Līlāśuka.

Nos. 278, 322, 1627.

KṚṢṆADĀSA (=KṚṢṆADĀSA KAVIRĀJA), disciple of the six Gosvāmin's representatives of the Bengal Vaiṣṇavism. Name often quoted ($NCC_4$ 316-9). Author of Caitanya-caritāmṛta and Premavilāsa.

KṚṢṆAPAṆḌITA. Name often quoted ( $NCC_4$ 327-8 ). Author of the Rāghava-Pāṇḍavīya or of the Karpūra-stava, cannot be identified.( Cf. PV 100).

No. 1642 (PV).

KṚṢṆAMIŚRA. No information. Author of the allegorical drama Prabodha-candrodaya in which all characters have abstract qualities and possibly of the Vīravijaya Īhāmṛga. The Prabodha-candrodaya was for the first time staged to celebrate the conquest of Kirtivarman, a Caṇḍāla King and his general Gopāla over Karṇadeva who ruled over Cedi about 1098 A. D. Flourished at the end of the 11th century. (Cf. VS 26, AP 18, ZDMG 27, 629 ; 28, 156, JS 28-9, Skm (POS) 46-7, Skm (B) 6, PV 95, PdT 149-52, $CC_1$ 352-3, $CC_2$ 78-9, $CC_3$ 75, $NCC_4$ 344).

Nos. 432 (JS), 991 (ŚP, SR, SSB).

KṚṢṆARĀMA. Name often quoted. No information. Often quoted as source of some verses of SSB. (Cf. $CC_1$ 122-3, $NCC_4$ 351-2).

No. 1748 (SSB).

KEŚARAKOLĪYANĀTHOKA(°KOṆĪYA°) (=KEŚAVAKO°), poet. No information. (Cf. Skm (POS) 47, Skm (B) 7, PG 210, $CC_1$ 127, $NCC_5$ 53).

No. 11 (Skm).

KEŚAVĀCĀRYA(=KEŚAVA;=KEŚAṬA; =KEṬASA ; = KEŚARA), poet mentioned by Abhinanda and Vasukalpa. Must have flourished before 850 A.D. (Cf. SkV LXXIV, Skm (POS) 47, Skm (B) 6, PG 195, $CC_1$ 1261, $NCC_5$ 52-3). (Cf. JBBRAS 2.1 ; 162).

No. 1740 (Prasanna, but in SkV a. Vāśata).

KOKKOKA (=KOKKA), author of Rati-rahasya also called Kokaśāstra, a *kāmaśāstra* written in verses. Takes into account not only Vātsyāyana's but also Goṇikāputra's and Nandi-śvara's teachings. (13th century). (Cf. AP 98, Skm (POS) 48, Skm (B)7, $CC_1$ 129, $NCC_5$ 88). (Cf. R. Schmisdt's

GAṆAPATI (BHAṬṬA-GAṆAPATI), poet to be distinguished from Gaṇapati, father of Bhānakara. Mentioned by Rājaśekhara in JS (45. 72) and his work Mahāmoda. In Subhāṣita-saṁgraha-s his verses on gods, kings, women and love, seasons, nature, etc. are quoted. Must have flourished before the end of the 12th century. (Cf. VS 33, Skm (POS) 49, Skm (B) 7, PdT ciii-cviii, Vidy 6, PV 91, $CC_1$ 141, $NCC_4$ 240. Cf. J.B. Chaudhuri, Sanskrit Poet Gaṇapati II in PO 8. 3-4 ; pp. 139-42).

Nos. 12 (PV, Pad), 696 (SkV).

GADĀDHARA (=VAIDYA-GADĀDHARA), poet and medical writer. Son of Vaṅkasena. Probably author of Cikitsāsāra-saṁgraha. There are many Gadādhara-s. The poet quoted in Skm, etc. is probably the son of the medical writer ; he is different from the author of the Rasikajīvana. Must have lived not later than 12th century. (Cf. PdT CII, $NCC_4$ 291-3, SkV 76, $CC_1$ 145, Skm (POS) 49-50, Skm (B) 23, AB 544).

No. 815 (PdT, Pad).

*Garuḍa-purāṇa*, one of the 18 Mahāpurāṇa-s. A work of encyclopaedic character, probably earlier than 1100 A.D. Contains in the first *adhyāya* the Bṛhaspatisaṁhitā, which is an abbreviation of the Cāṇakya-rājanīti-śāstra. (For critical study on this Saṁhitā see Cr. 1. 2 LXXIII-CV, ABOR I37. 58-110 ; 42. 99-122, IIJ 1. 3 ; pp. 181-200, L. Sternbach, A new Abridged Bṛhaspati-saṁhitā of the Garuḍa-purāṇa, Vārānasī, 1967.) Cf. $NCC_4$ 320-1.

Nos. 54, 92, 200, 211, 348, 359, 399, 468, 535, 669, 845, 1042, 1043, 1133, 1176, 1263, 1265, 1267, 1331, 1371, 1758.

*Gīta-Govinda*, see Jayadeva.

Nos. 154, 337, 529, 720 (SR), 1645 (SR).

*Guṇaratna*, a short *kāvya*- work attributed to Bhavabhūti in KSH. (Cf. L. Sternbach, A propos depetits recueils deverse gnomiques in Résumés...XXIX Congrès International des Orientalistes, Paris 1973; p. 88).

No. 378.

GUṆEŚVARA (or GAṆEŚVARA). No information. Verses quoted in JS and ascribed to G. occur also in the Mahān. (Cf. SkV LXXVI, $CC_1$ 145 (?). $NCC_5$ 619).

No. 689 (JS).

*Gṛhastharatnākara*, see Caṇḍeśvara,

No. 556.

*Gems from Sanskrit Literature*, a modern Subhāṣita-saṁgraha compiled and translated by Dr. A. Sharma and Vid. E. V. Vira Raghavacharya.

Nos. 527, 575, 1043, 1141, 1339.

GODĀDHARA BHAṬṬA (or GADĀ°), son of Gaurīpati Bhaṭṭa and grandson of Dāmodara Bhaṭṭa. Author of a Subhāṣita-saṁgraha, the Rasikajīvana. Probably from Mithilā (17th century). (Cf. $CC_1$ 497, $NCC_4$ 295).

GAURAMOHANA, compilor of Kavitāmṛtakūpa, a collection of maxims and sayings. No information. (Cf. Malayamāruta 1, Ed. by Dr. V. Raghavan, and Calcutta 1828). (Cf. $NCC_5$ 234).

GHANAŚYĀMA (BHAṬṬACĀRYA), court poet of King Tukkoji of Tanjore and minister at his court. (Beginning of 18th century). (Cf. PV 92, $CC_1$ 174 (?), $CC_3$ 38 (?), $NCC_5$ 273). (Cf. IHQ, September 1943).

No. 344 (PV).

CAKRAPĀṆI, poet. No information. It is possible that Cakrapāni mentioned in PG is another author than the author mentioned in SkV and Skm, and the author that continued the Daśakumāracarita. (Cf. SkV LXXVI-LXXVII, Kav 37, Skm (POS) 53, Skm (B) 83, PG 202, $CC_1$ 175, $CC_2$ 35, $NCC_5$ 283).

No. 626 (SkV).

CAṆḌEŚVARA ṬHAKKURA, one of the most important *nibandha-kāra-s* on Dharmaśāstra from Mithilā. Author of Smṛtiratnākara, divided into *kṛtya-*, *dāna-*, *vyavahāra-*, *śuddhi-*, *pūjā-*, *vivāda-* and *gṛhastha-ratnākara*. Also author of Kṛtyacintāmaṇi, Rājanītiratnākara, Dānavākyāvali and Śivavākyāvali. Flourised as chief judge and minister for peace and war at the times of king Harisiṁhadeva (14th century). (Cf. $CC_1$ 171, $CC_2$ 36, $NCC_5$ 303-4). (Cf. P. V. Kane, History of Dharmaśāstra I. 366-372, U. Thakur, Caṇḍeśvara and his Rājanītiratnākara, VIJ 7. 56-68; L. Rocher in JOIB 5. 249-65).

*Caturvargasaṁgraha*, see Kṣemendra.

No. 1680.

*Candrakalā*, see Viśvanātha.

No. 292.

*Candrāloka*, see Jayadeva.

Nos. 163, 1253.

*Carpaṭamañjarikā*, a stotra composed in rhymed moric metre, ascribed to Śaṅkara. In SRK confused with the Mohamudgara.

No. 266 (SRK).

*Carr*, a collection of Telugu Proverbs together with some Sanskrit Proverbs printed in Devanāgarī and Telugu characters by M. W. Carr, Madras 1968. A Subhāṣita-saṁgraha.

Nos. 224, 399, 476, 562, 567, 598, 809, 1043, 1330, 1380, 1714, 1721.

CĀKṢUṢĪ(YA), poet. No information. Quoted in SRHt only. (Cf. $CC_1$ 184). There exists also a short *arthaśāstra* Cākṣuṣīya (critically edited by Rāmakṛṣṇakavi in Śrī Veṅkaṭeśvara Oriental Series No. 2).

No. 523 (SRHt).

CĀṆAKYA, minster of Candragupta Maurya. A great number of aphorisms are ascribed to him. For a critical approach to Cāṇakya see L. Sternbach, Cāṇakya-Nīti-Text-tradition (Cr.) Introduction and Crn. Many of his aphorisms are

around him. Flourished in the 17th century. His patron was Shah Jehan and Dara Sikhoha. Quoted only in modern Subhāṣita-saṁgraha-s. (Cf. POS 50, p. III-XV, Vidy 9, $CC_1$ 196, $CC_2$ 40). Introduction to PJKS; M. L. Patwardhan and J. L. Massoon, the Rasagaṅgādhara on the Definition and Source of Poetry, JOIB 19. 4 ; 416 sqq. His collected works were published in PJKS.

Nos. 113 (SSB), 1612 (Vidy).

JANĀRDHANA (GOSVĀMIN), poet; author of a Śṛṅgāra-śataka and Vairāgya-śataka. No information. (Cf. $CC_1$ 198).

Nos. 1051, 1785.

JAYADATTA, son of Vijayadatta, author of a treatise on the veterinary art, relating to horses, Aśvavaidyaka. Date unknown. (Cf. AP 30, $CC_1$ 199).

Nos. 785 (ŚP), 793 (ŚP).

JAYADEVA, son of Bhojadeva and Rāmā- or Vāmādevi and probably court poet of the king Lakṣmaṇasena of Bengal. Also claimed by Orissa and Mithilā. He was supposed to live in the village Kinduvilva (Kenduli) in the district of Birbhum (West Bengal). Author of Gīta-govinda. Flourished probably at the end of the 12th or beginning of the 13th century. (Cf. VS 37-39, AP 30, ZDMG 28. 152, JS 33, SkV LXXVIII, Skm (POS) 54-5, Skm (B) 8, Vidy 8, PdT CXLVIII-CXLIX, PV 95, $CC_1$ 200, 153-4). (Cf. JASB 1906 ; pp. 163-9; S.K. De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I. 4 ; 640 sqq.).

No. 337 (=GG ; Skm) ; see also Gīta-govinda.

JAYADEVA PĪYŪṢAVARṢA, son of Mahādeva and Sumitrā, author of Candrāloka, and Prasanna-rāghava. The first work is an *alaṁkāra*, the second a *kāvya*-poem. (First half of the 15th century. Some place him in the 13th century). Some verses quoted in Subhāṣita-saṁgraha-s (PdT) are quoted anonymously while in other Subhāṣita-saṁgraha-s they are attributed to other authors. (Cf. $CC_1$ 200, Vidy 40, JS 33, SkV LXXVIII, VS 37-9, PdT CXLVIII-CXLIX).

JAYAMĀDHAVA, poet. No information. Some verses attributed to J. in VS are attributed in JS to Bhūtimādhava. (Cf. VS 39, AP 30, ZDMG 27.630, JS 30, Skm (POS) 55, Skm (B) 9, $CC_1$ 201).

Nos. 6 (VS), 730 (VS but in JS a. Bhūtimādhava), 757 (VS).

JAYAVARDHANA (=KAŚMĪRAKA JA° ; = BHĀGAVATA-JA°), a Kaśmīrian poet. No information. (Cf. VS 40, AP 31, ZDMG 27.330, AB 51, JS 35, SkV LXXVIII, Skm (POS) 55, Skm (B) 19, $CC_1$ 201).

No. 132 (VS, Skm, JS).

JAYĀDITYA, poet, but could be identical with the joint author with Vāmana of the Kāśikā-vṛtti,

*Tantrākhyāyikā*, see Pañcatantra.

*Tantrī Kāmandaka*. Old Javanese version of the Pañcatantra. (Cf. L. Sternbach, The spreading of Cāṇakya's Aphorisms over Greater India, paras 191-2, A. Veṅkaṭasubbiah, A Javanese Version of the Pañcatantra in ABORI 59-100).

Nos. 120, 211, 855, 1306.

*Tantropākhyāna*, see Pañcatantra.

No. 1579.

*Tarala*, commentary of Mallinātha on Ekāvalī of Vidyādhara.

No. 718.

TAIRABHUKTA, see Raghunāthopādhyāya.

TRIVIKRAMA-BHAṬṬA, author of the Nausari inscription of Rāṣṭrakūṭa king Indra III of 915 A.D. and the earliest known Campū, the Nalacampū or Damayantī-kathā, written in massively ornamented style. Flourished at the beginning of the 10th century. (Cf. VS 43, AP 32-4, JS 35-6, Skm (POS) 59, Skm (B) 10, PG CCX-CCXV, PV 116, $CC_1$ 239, 244, $CC_2$ 52, $CC_3$ 53). Cf. PO 26. 1-2 ; 47.

No. 1857 (VS, but not found in the Damayantī-kathā).

*Dakṣa-(smṛti)*, one of the Dharmaśāstra-s written by Dakṣa. Often quoted by commentators. It is an old *smṛti*. (Cf. P.V. Kane, History of Dharmaśāstra I. 225-6).

Nos. 838, 1426, 1431.

DAṆḌIN, author of the Kāvyādarśa, a work on poetics, the Daśakumāracarita (?) and other works. In the Kāvyādarśa there are many similar passages with Bhāmaha. Daṇḍin flourished probably in the same century as Bhāmaha, but probably after Bhāmaha (differently P. V. Kane). (5th century). (Cf. AP 34-5 ZDMG 27. 631, $CC_1$ 243). (Cf. P.V. Kane, History of Sanskrit poetics 84 sqq., D.K. Gupta, Avantisundarīkathā and Daśakumāracarita: Two different works of Ācārya Daṇḍin in VIJ 8, 116-24).

*Damayantīkathā* (=*Nalacampū*), see Trivikrama Bhaṭṭa.

No. 135.

*Dampatīśikṣānāmaka* of Śrī-Nīlaratnaśarma. A short compilation in Bengali of Sanskrit maxims of 1840.

Nos. 1081, 1092, 1353 (SR), 1491.

*Darpadalana*, see Kṣemendra.

Nos. 424, 810, 1236, 1360, 1517, 1694, 1764, 1798.

*Daśarūpaka*, see Dhanaṃjaya.

Nos. 365, 1020, 1311, 1675, 1812.

DĀKṢIṆĀTYA, probably not a proper name (=a Southerner). Probably identical with Śrīvaiṣṇava Gopāla Bhaṭṭa one of the six Gosvāmins. (Earlier than 8th century). (Cf. Skm (POS) 60, Skm (B) 10, PG 207-8, Vidy 8, $CC_1$ 248).

No. 518 (PG).

*Dhammanīti*, in Pāli. Collection of wise sayings in Pāli. (Cf. APMBS and SPLBNK).

No. (1316).

DHARAṆĪDHARA, poet, possibly author of Rasavatiśataka. No information. (Flourished earlier than 10th century). (Cf. SkV LXXXI, Kav 47, PG CII, $CC_1$ 268, $CC_2$ 57 (?)).

Nos. 1153 (SSS, Pad).

DHARMAKĪRTI ( = BHADANTA-DHARMAKĪRTI). Generally identified with the great logician DHARMAKĪRTIPĀDA (7th century) but probably another author. He was a Buddhist and probably a poet on his own right ; his graceful verses were often included in BhŚ. He was also confused with Bhartṛhari. Flourished before the 11th century. Often quoted in *subhāṣita-saṁgraha-s*. Some of his verses were attributed to other authors, such as BhŚ, Amaru, etc. (Cf. VS 46-8, AP 41, JS 38, SkV LXXXI, Kav 47-50, Skm (POS) 62-3, Skm (B) 10-1. $CC_1$ 268). (Cf. JOS 15 of 1945-6 ; pp. 64-77, Indische Studien 16. 295).

No. 1186 (SkV).

DHARMAKĪRTI (PĀDA). Brahmaṇic family, converted to Buddhism, one of the greatest Indian logicians, mentioned by I-tsing. Author of Nyāyabindu, Pramāṇavārttikakārikā (7th century). (Cf. $CC_1$ 268).

No. 1208.

*Dharmakośa*. Compilation from various sources, mostly Dharmaśāstra-s and *nibandha-s* on *vyavahāra*.

No. 511.

DHARMAVARDHANA, poet. No information. (Cf. AP 41-2, $CC_1$ 269).

*Dharmaviveka* of Halāyudha, a short *kāvya* poem attributed to Halāyudha in KSH. (Cf. $CC_1$ 269, $CC_3$ 58, 157). L. Sternbach, A pzopos depetits recueils de Vers gnomiques in Prpers of the XXIX International Congress of Orientalists, Paris 1973 and in JA.

No. 1176.

DHARMĀKARA (or DHARMAKARA), poet. No information, but there is also a Dharmākara, a translator (Mdo 37. 38 ; 72. 4, 5, 90. 7, 8, 11, 94, 24.) (Cf. AB 516, SkV LXXXI, Skm (POS) 64, Skm (B) 11, $CC_1$ 270). L. Sternbach, A propos depetits recueils de vers gnomiquee in papers of the XXIX International Congress of Orientalists, Paris 1973 and in JA.

No. 488 (SkV).

DHARMĀŚOKA, poet. No information. Though his name is Buddhist he is a Śaiva. Skm quotes also a poet by name of Dharmaśokadatta. (Cf. SkV LXXXII, Skm (POS) 63-64, Skm (B) 11, $CC_1$ 270).

No. 1465 (Skm ; but in SkV a. Vallaṇa).

DHOYĪKA ( = DHOYĪ = JOYĪKA ; =DHOĪ), court poet of Lakṣmaṇa-

(see Hitopadeśa), as well as, Veṇīsaṁhāra, etc. In *subhāṣita-saṁgraha-s* often quoted as author of Veṇīsaṁhāra, a drama in six acts, based on a story taken from the Mahābhārata (7th or 8th century), but often verses attributed to him cannot be traced either in the Hitopadeśa or in the Veṇīsaṁhāra. Also Nārāyaṇa-bhaṭṭa, Nārāyaṇadatta, Kaśmīra-Nārāyaṇa. (Cf. VS 50, AP 45, SkV 83, Skm (POS) 66-7, Skm (B) 11, PV 107, $CC_1$ 288-293).

Nos 38. (SkV, Skm), 1861 (=Veṇī ; ŚP, Pad).

NIŚANĀRĀYAṆA, poet. No information. (Cf. AP 45, JS 39, $CC_1$ 299. See also Nārāyaṇa).

No. 131 (ŚP, JS).

*Nīti Kyan.* Collection of wise sayings in Burmese translation of the Lokanīti. (Cf. SPLBNK).

Nos. 127, (593).

*Nītidviṣaṣṭhikā*, see Sundarapāṇḍya.

Nos. 104, 527, 574, 623, 1425.

*Nītipradīpa*, ascribed to Vetālabhaṭṭa ; short collection of gnomic verses, published in KSH. Cf. L. Sternbach. See Dharmaviveka.

*Nītiratna*, ascribed to Vararuci, short collection of gnomic verses, published in KSH. Cf. L. Sternbach. See Dharmaviveka.

No. 182.

*Nītiśāstra.* Some verses particularly in SRHt are ascribed to Nītiśāstra, an unspecified work containing *subhāṣita-s* on *nīti*. Many of these verses are Mahābhārata verses.

No. 1330 (SRHt ;=MBh).

*Nīti-śastra* of Nītisāra. Collection of Old Javanese maxims of Sanskrit Origin. (Cf. C. Hooykaas, Kāmandakīya Nītisāra in Old Javanese. Journal of the Greater Indian Society 15. 18, L. Sternbach, the Spreading of Cāṇakya's Aphorisms over Greater India, paras 103-108).

Nos. 211, 1095, 1240.

*Nītiśastra* in Telugu. Collection of Sanskrit proverbs printed in Telugu characters. A modern *subhāṣita-saṁgraha*.

Nos. 209, 211, 229, 555, 639, 809, 1380.

*Nītisaṁgraha.* Collection of 173 maxims dealing with *nīti*, from various sources. A modern *subhāṣita-saṁgraha*.

Nos. 378, 676, 701, 1019.

*Nītisāra* ascribed to Ghaṭakarpara, short collection of gnomic verses, published in KSH. Cf. L. Sternbach. See Dharmaviveka.

No. 567 (also a. SR).

NĪLAKAṆṬHA DĪKṢITA, son of Nārāyaṇa Dīkṣita, a nephew of Appayya Dīkṣita, author of a number of *kāvya*-works, such as Ānandasāgarastava, Kaliviḍambana, Anyāpadeśa-

*Padyatarangiṇī*, see Haribhadra and below.

*Padyatarangiṇī*, see Vrajanātha.

Nos. 309, 311, 344, 381, 395, 815, 1105, 1230, 1255, 1450, 1463, 1520.

*Padyaracana*, see Lakṣmaṇa Bhaṭṭa Ānkolakara.

Nos. 12, 21, 89, 232, 344, 395, 493, 494, 708, 726, 774, 802, 815, 994, 1089, 1100, 1105, 1106, 1153, 1187, 1468, 1482, 1509, 1568, 1635, 1806, 1812, 1861.

*Padyaveṇī*, see Veṇīdatta.

Nos. 10, 12, 48, 344, 347, 391, 465, 592, 611, 622, 726, 787, 982, 1021, 1063, 1077, 1181, 1213, 1340, 1341, 1389, 1443, 1450, 1462, 1502, 1504, 1602, 1629, 1642, 1644, 1676, 1688, 1796, 1823, 1835.

*Padyasaṁgraha*, see Kavi bhaṭṭakṛtala.

No. 594.

*Padyāmṛta-Tarangiṇī*, see Haribhāskara.

*Padyāvalī*, see Rūpa Gosvāmin.

Nos. 11, 13, 39, 128, 322, 326, 332, 364, 365, 518, 603, 727 (=PG; Bhaktirasāmṛta), 853 (= PG; Ujjvalanīlamaṇi), 866, 1002, 1052, 1056, 1135, 1193, 1268, 1349, 1445, 1515.

*Parāśara-dharma-saṁhitā* ( = *Parāśara-smṛti*). An ancient *smṛti*-work, probably a recast of Y. in the first chapter. A summary of Para° is found in GP. Often quoted in *nibandha-s*. Probably known to Mann. Composed probably between 1st and 5th century A.D. (Cf. P.V. Kane, History of Dharmaśāstra I. 190-5.

Nos. 138, 1239.

*Parimala*, see Padmagupta.

No. 363 (Suvṛ), 1089 (Skm).

PĀṆINI. It is doubtful that Pāṇini, the poet quoted in *subhāṣita-saṁgraha-s* is identical with the famous grammarian of the same name, but the dispute still exists. Quoted by Kṣemendra, Rāyamukuṭa and very often in *subhāṣita-saṁgraha-s*. Sometimes the same verses are attributed to different poets. Pāṇini, the poet was author of Pātālavijaya, where he uses ungrammatical forms and of Jāmbavatīvijaya (both poems could be one with two different titles). Date unknown. (Cf. VS 54-8, AB 365, AP 46, JS 40-1, SkV 84, Kav 51-3, Skm (POS) 69-70, Skm (B) 12, $CC_1$ 333). (Cf. ZDMG 39.95; 313 sqq., JBBRS 16. 344, JRAS 1891; pp. 311-336).

No. 764 (VS).

PĀTUKA ( = PĀDUKA ; = PĀṬUKA ; =PĀDŪKA). No information. (Cf. (Skm (POS) 70, Skm (B) 12, $CC_1$ 333).

No. 1809 (Skm).

*Purāṇārthasaṁgraha*, a digest of knowledge of all branches of learning, as included in some Purāṇa-s, Upapurāṇa-s, Itihāsa-s, Dharma-śāstra-s, Darśana-s, etc., compiled by Southern Indian Venkaṭarāya, son of Vaḍamala and Alamelumangā of the Garga Gotra. Some parts were

*Prasannasāhitya*, an unpublished anthology of Nandana, quoted in SkV. Contains a great number of verses identical with SkV. MSs. in Nepāl and Mithilā. (Cf. SkV, Introduction XXII-XXIII).

Nos. 95, 231, 287, 472, 488, 583, 734, 867, 868, 982, 996, 1027, 1059, 1135, 1173, 1274, 1566, 1567, 1740, 1860.

*Priyadarśikā*, see Harṣa.

No. 1592.

BAKA ( = PAṆḌITA-ŚRĪ-BAKA) flourished during the reign of Jainollābhadīn (Zain-ul-Ābidin) of Kaśmīr (15th century). (Cf. VS 61-2).

Nos. 469 (VS), 652 (VS), 1075 (VS), 1847 (VS).

BALLĀLA (or BALLĀDEVA DAIVAJÑA or BALLĀLAMIŚRA) of Benares, son of Trimalla. Author of Bhojaprabandha or "Narrative of Bhoja", i.e., Bhojarāja of Dhāra in Mālava. Ballāla drew very largely on the Prabandhacintāmaṇi. The Bhojaprabandha is a pseudo-historical tale and a quasi-anthology of varses taken from various sources. Ballāla ascribes some stanzas to well-known poets. He flourished at the end of 16th and the beginning of the 17th century. Seldom quoted in *subhāṣita-saṁgraha-s*. (Cf. BhPr. L.H. Gray's translation in AOS 34, pp. 1-9, $CC_1$ 368, $CC_2$ 83 ($CC_3$ 78).

*Bahudarśana*. Collection of proverbs ( *subhāṣita-s* ) in English, Latin, Bengali, Sanskrit, Persian and Arabic, compiled by Nilrutna Hāladāra, Serampore 1826. (Cf. CKI 13, $CC_1$ 368).

Nos. 126, 418, 536, 575, 1374, 1547, 1742.

BĀṆA (or BĀṆABHAṬṬA), a Brāhmaṇa of the Vatsyāyana-gotra from Prītikūṭa on the banks of the Hiraṇyabāhu. Flourished on the court of king Harṣavardhana. Author of Harṣacarita, Kādambarī, prose-*kāvya-s* and Caṇḍīśataka. Also Pārvatīpariṇayanāṭaka (?), Mukuṭatāḍitaka are attributed to him. (7th century). (Cf. VS 62-6, AP 50-4, JS 43, SkV LXXXV-LXXXVI, Kav 55-9, Skm (POS) 73-4, Skm (B) 13-4, $CC_1$ 368).

No. 275 (= Harṣacarita ; ŚP, VS, SRHt, RJ), 1682 (ŚP, JS, SSB ; but could not be traced to any of his works ). See also Harṣacarita, Kādambarī, etc.

BĀBUMIŚRA, poet. No information. (Cf. Vidy 9).

No. 679 (Vidy).

*Bālarāmāyaṇa*, see Rājaśekhara.

No. 728.

BIMBOKA (= VIMBOKA, ḌIMBOKA, HIMBOKA or HIṄGOKA), poet. No information. A verse ascribed in SkV to Bimboka is ascribed in Skm to Vākkuṭa. (Cf. SkV LXXXVI and CVI, Kav 59 and 120 Skm (POS) 57, Skm (B) 9, $CC_1$ 214 and 373).

Nos. 734 (Skv, KaV, but in Skm a. Vākkuṭa).

BHARATA MUNI, author of the oldest work on the theory of Sanskrit poetics. Its kernel was probably composed in the 2nd century A.D., but many additions were made later. (Cf. P.V. Kane, History of Sanskrit Poetics 10-61).

BHARTṚHARI said to be the author of a number of epigrams (Nīti-, Vairāgya- and Śṛṅgāra-śataka). For the critical problem of Bhartṛhari and the author see BhŚ. Introduction, Journal of the Research Institute 15 of 1945, 64-77. Possibly lived sometimes between the 1st and 6th century. Often quoted in *subhāṣita-saṁgraha-s*. (Cf. VS 74-5, AB 380, AP 60-1, JS 47, SkV LXXXVI-LXXXVII, Skm (POS) 82, Skm (B) 14, Vidy 10, PdT LXXXIX-XC, PV 86, $CC_1$ 397, $CC_2$ 90, $CC_8$ 85). Some of his verses are ascribed in *subhāṣita-saṁgraha-s* to other author's, e.g., Nos. 395, 413.

Nos. 19, 73, 125, 232 (SSB, Pad, but in SkV, Skm a. Utpalarāja), 317, 331, 362, 390, 395 (ŚP, SRK, but in JS a. Gobhaṭṭa), 412, 413 (ŚP, VS, SRHt, SRK, SSB, but in SR a. H), 447, 458, 472 (RJ, but could not be traced to any BhŚ's verses) 532, 714, 820, 971, 1057, 1100, 1126, 1219, 1260 1273, 1311, 1350, 1527 1654. (In *subhāṣita-saṁgraha-s* often attributed to Bhartṛhari).

BHALLAṬA (or BHAṬṬA-BHALLAṬA or MALLABHAṬṬA. Kaśmīrian who flourished under king Śaṁkaravarman. Mentioned by Kalhaṇa (5. 204). Author of a *kāvya*-poem, the Bhallaṭa-Śataka. Some of his verses attributed in *subhāṣita-saṁgraha-s* to other authors. (Cf. PG 335). (Cf. VS. 75-7, AP 61-3, JS 48, SkV LXXXVII, $CC_1$ 397, $CC_8$ 86). See also: V. Raghavan, the Bhallaṭa-Śataka in Annals of Śrī Veṅkaṭeśvara Oriental Institute I. 1. 37-55.

Nos. 705 (SRHt), 1003 (SRHt ; could not be traced to any Bhallaṭa's works), 1657 (VS, JS, SSB).

BHAVABHŪTI, dramatist, next to Kālidāsa, author of Mālatī-mādhava, Mahāvīra-carita, Uttara-rāma-carita. Mentioned by Kalhaṇa (4. 144). Flourished during the reign of Yaśovarman in the closing years of the 7th or the first quarter of the 8th century. Often quoted in *subhāṣita-saṁgraha-s* Kṣemendra's Suvṛ. (Cf. VS 77-8, AP 63-4, JS 48, SkV LXXXVI, Kav 60-2, Skm (POS) 83, Skm (B) 15, PG 217, Vidy 10, $CC_1$ 398, $CC_2$ 90). See also S.N. Dīkṣit, Bhavabhūti, his Life and Literature, Belgaum 1958 ; R. D. Karmarkar, Bhavabhūti, Dharwar ; C.R. Devadhar, The Textual Problem of the Mahāvīracaritam, JOIB 9.3 ; G.C. Jhala, Bhavabhūti and his contemporary Detractors, JOIB 14. 3-4, 448 sqq. ; V. Raghavan, Bhavabhūti and the Veda in J. of the Asiatic Society Bombay 1956-7, R. G. Bhandarkar, Bhavabhuti's Quotations from the Rāmāyaṇa in Indian Antiquary (1873) 125 sqq., N. Miśra, Bhavabhūti—A Revaluation in JGJRI 8. 2, 119 sqq. ;

779 (=Kir ; SSB), 1335 (=Kir ; SRHt), 1471 (=Kir ; SSB), 1495 (SRHt, but could not be traced to any of Bhāravi's works ), 1672 (=Kir; SSB), 1674 (=Kir : SkV, JS). See also Kir.

BHĀSA, famous dramatist quoted by Kālidāsa, praised by Bāṇa and Rājaśekhara. T. Gaṇapati-Śastri discovered and published 13 plays, but controversy still exists as to the authorship of these plays. Flourished before Kālidāsa. His date is uncertain. Ascribed to him are Pratimā, Abhiṣeka (based on the Rāmāyaṇa), Madhyama, Dūtavākya, Dūtaghaṭotkaca, Karṇabhāra, Ūrubhaṅga, Pañcarātra (based on the Mahābhārata); Svapnavāsavadatta, Pratijñāyaugandharāyaṇa, Avimāraka, Cārudatta (probably from the Bṛhatkathā) and Bālacarita (Kṛṣṇa legend). (Cf. VS 80-2, AB 370, AP 65, JS 49, SkV LXXXVIII, Skm (POS) 84-6, $CC_1$ 410). See also ; Pañcarātra, Avimāraka, Prati. etc. ; A.S.P. Ayyar, Bhāsa, Mrdras 1952 ; and A.D. Pusalkar, Bhāsa—A study, Delhi 1968.

BHĀSKARA (BHADANTA-BHĀSKARA, BHĀSKARADEVA, JYAUTIṢIKA BHAṬṬA-BHĀSKARA), poet. No information. (Cf. VS 82, JS 49, Skm (POS) 86, Skm (B) 15, $CC_1$ 410-1). See next entry.

BHĀSKARA (or HARI BHĀSKARA or BHASKARA ŚARMAN), son of Āpājinanda of Kaśyapa gotra (to be distinguished from Bhāskara = Bhāskaradeva, author of Jasvanta-Bhāskara (a short verse praising king Rāma Rāja ); Gaṅgā-stuti, Bhāskaracaritra, Lakṣmī-stuti, PdT, Paribhāṣā-bhāskara, Smṛti-prakāśa. (17th century). (Cf. PdT CX-CXXII, $CC_1$411, 759, $CC_2$ 94).

Nos. 309 (PdT), 311 (PdT), 381 (PdT), 1230 (PdT).

BHĀSKARA, see HARI BHĀSKARA.

BHĀSKARASENA, poet. No information. (Cf. VS 82, $CC_1$ 412).

No. 140 (VS).

BHIKṢĀṬANA, poet. No information. There exists a Bhikṣāṭanakāvya written in *vasantatilaka*- metre. (Cf. AP 65, $CC_1$ 412).

No. 1344 (ŚP, SSB), composed in *śikhariṇī*-metre ; does not occur in the Bhikṣāṭana-kāvya.

BHŪTIMĀDHAVA, poet. No information, See Jayamādhava. In JS a verse ascribed to Bhūtimādhava is ascribed in VS to Jayamādhava. (Cf. JS 50).

No. 730 (JS, but in VS a. Jayamādhava).

BHOJA (=BHOJADEVA; BHOJARĀJA), son of Sindhula, king of Dhāra. Considered as poet, grammarian, medical writer, astronomer, lexicographer, etc. His verses are quoted in *subhāṣita-saṁgraha-s*, but probably all works, (in Sanskrit and Prākrit) attributed to him were not written by him but by authors who lived during his reign or some time after. Among many others, considered as the author of the *alaṁ*-

SRHt), 811, 855, 857, 1071, 1080, 1081, 1092, 1140, (1165), 1218, 1239, 1289, 1325, 1326, 1342, (1361), 1382, 1524, (=Mn ; SRHt), 1611 (SRHt, but it is a MBh verse), 1699, 1723, 1729, 1769, 1858.

MANOVINODA (=MANOVINODAKA ; =MANOVIDA), Pāla court poet, probably dramatist who specialised in description of the seasons and their concomitant love making. (Cf SkV XC, Kav 66-7, Skm (POS) 88-9, Skm (B) 16, $CC_1$ 429).

No. 1027 (SkV).

MAMMAṬA, author of the Kāvyaprakāśa, a classical work on poetics; it is a work of a compilation, but also a critical work of poetics, divided into *kārikā* and *vṛtti*. M. refers to Abhinavagupta and Bhoja and as such probably lived in or about 1055 A.D. M. also wrote the Śabdavyāpāra-vicāra and Saṁgītaratnamālā. (Cf. VS 85, $CC_1$ 432). (Cf. P.V. Kane, History of Sanskrit Poetics, pp. 255 sqq.).

MAYŪRA (=ŚRĪMAYŪRA), father-in-law of Bāṇa. Author of Sūryaśataka, the Āryāmuktāmālā, etc. Mentioned by Trilocana, Rājaśekhara, Kṣemendra, in Bhoja-prabandha, etc. Probably flourished on the court of Śrī Harṣa (7th century). Six verses of the Sūryaśataka were engraved on a pillar of the *maṇḍala* at Kāñchi (Cf. VS 86, Skm (POS) 89, Skm (B) 16, SkV 90, Kav 67-8, $CC_1$ 432).

Nos. 1463 (VS), 1784 (Skm).

MALLINĀTHA (=KOLĀCALA MALLINĀTHA), provincially called Peḍḍa Bhaṭṭa, father of Kumārasvāmin and Viśveśvara. Quoted in Bhoja-prabandha. Noted for his commentaries on Kum, Kir, Naiṣ, Ragh, Megh, Bhaṭṭikāvya, Śiś, etc. (15th century). (Cf. $CC_1$ 434).

No. 1619 (*ad* Ragh and Kum ; SSB).

MASŪRĀKṢA (= MASURAKṢI ḤI LUGS-KYI BSTAN BCOS). No information. Mentioned once in VS. Probably also the author-compiler of Nītiśāstra of Masūrākṣa, a collection of maxims included in the Tanjur. (10th or 11th century). (Cf. VS 87, $CC_1$ 434). (Cf. L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India, paras 22-23 and Sanskrit Subhāṣita-saṁgraha-s in Old Javanese and Tibetan, ABORI 43, pp. 115-158.

Nos. 200, 468, 569, 845, 1611.

*Mahānāṭaka*, see Hanūmat.

Nos. 236, 237, 257 (=Mahān ; JS), 444, 689, 982 (=Mahān ; JS, SR), 1089.

*Mahābhārata*, epic, attributed to Vyāsa.

Nos. 26, 27, 36, 37, 40, 51, 56, (=MBh ; SRHt), 58, 66, 69, 71, 74, 75, 77, 84, 100, 106, 110, 122, 123, 124, 127, 136 (=MBh ; SRHt), (140), 190, 193, 206, 207, 208, 211, 217, 218, 219, 221, 358, 359, 368, 393, 411, 414, 436, 446, 455, 469, 470, 480, 510, 535, 550, 551, 556, 558, 568 (= MBh ; SRHt), 586, 590 (=MBh ; SRHt),

(SSB), 1201 (SSB), 1394 (SSB), 1401 (SSB), 1468 (SSB, Pad), 1489 (SSB), 1500 (ŚP, VS, SSB, SRK, JS), 1506 (SR), 1508 (SSB), 1743 (SSB), 1765 (SSB), 1775 (SR), 1815 (SSB), 1863 (SSB), in other *subhāṣita saṁgraha-s* a. Śiś. All but 1111 from Śiś.

MĀDHAVA (=MĀDHAVA BHAṬṬA). There are many authors bearing the name of Mādhava. Author of Rasa-śāstra. No information. Doubtful whether Mādhava quoted in PV is the same poet as Mādhava quoted in VS, Skm, etc. (Cf. PV 103-4, $CC_1$ 448).

Nos. 1021 (PV), 1602 (PV), 1629 (PV).

MĀDHAVAMĀGADHA, poet. No information. Quoted twice in JS.

No. 4 (JS).

*Mādhavānalakathā* (=*Mādhavānala-kāma-kandalā-kathā*). Love stories of the Brāhmaṇa Mādhavānala and the dancer Kāmakandalā, ascribed to Ānanda (°dhara), Damodara, etc. *Mā*° stories were very popular in the 12th century (and later). (Cf. L. Sternbach, the Mādhavānala-Kāmakandalā-kathā and its sources in ABORI 54. Fables written in prose with inserted sententious verses. Composed to glorify Vikramāditya.

Nos. 177, 482, 556, 557, 599, 600, 1032.

MĀDHAVENDRA-PURĪ (=MĀDHAVA PURĪ; = MĀDHAVENDRA-ŚRĪ-PĀDAḤ PURĪ), poet who belongs to the Vaiṣṇava community. (For details see PG XV sqq.). (Cf. $CC_1$ 450).

No. 1193 (PG).

*Mānasollāsa* or *Abhilaṣitārthacintāmaṇi*, attributed to the Cālukya king Someśvara surnamed Bhūlokamalla and Satyāśrayakulatilaka, but probably composed on the king's Court in the 12th century. Written in verse deals with a variety of subjects, but in particular with the king and *rājanīti*. (Cf. G.K. Shrigondekar's Introduction to the Mānasollāsa GOS 28.

Nos. 254 (=Māna°; SRHt), 763 (=Māna°; SRHt).

*Mārkaṇḍeya-Purāṇa*, one of the oldest and most important *purāṇa-s*. Some parts of this *purāṇa* were added later. (Cf. R. C. Hazra's Purāṇic Records on Hindu Rites and Customs 8-13).

Nos. 212, 556, 1242, 1403.

*Mālatīmādhava*, see Bhavabhūti.

Nos. 719, 1392, 1477, 1674, 1852. (In SR 1675 which begins similarly as 1674 is wrongly a. Mālatīmādhava).

*Mālavikāgnimitra*, see Kālidāsa.

Nos. (114), 241, 339, 353, 589, 1313, 1556.

*Mudrārākṣasa*, see Viśākhadatta.

Nos. 693, 1598.

MURĀRI, authour of the play Anargha-rāghava. He was the son of

in JAOS 74.3, 119 sqq. and ALB 31-32 : 184 sqq.

No. 233 (SkV, Kav).

RAGHUNĀTHOPĀDHYĀYA, son of Gokulanāthopādhyāya of Mangrouni in the district of Darbhanga, poet, Probably different of Ra° from Tirhut (Tairabhukta), quoted in PG (from the 16th century). He could be contemporary of Veṇīdatta or from the 19th century. (Cf. PV 109, PG 205-206, Vidy 12).

No. 1389 (PV).

*Raghuvaṁśa*, see Kālidāsa.

Nos. 314, 380, 547, 718, 750, 770, 772, 776, 783, 786, 795, 1300, 1563, 1570.

*Ratirahasya*, see Kokkoka.

Nos. 328, 1163, 1197.

RATNĀKARA (=RĀJĀNAKA RATNĀKARA VĀGĪŚVARA), son of Amṛtabhānu from Gaṅgāhrada (Kaśmīr), poet often quoted in *subhāṣita-saṁgraha-s* and by other poets, e. g., Rājaśekhara, Kalhaṇa(5.34). Author of Haravijaya-kāvya, Vakroktipañcāśikā and Dhvanigāthāpañjikā. Flourished in the latter half of the 9th century on the court of king Avantivarman. (Cf. VS 96-99, AP 75-6, Skm (POS) 98, Skm (B) 18, $CC_1$ 491-2).

No. 760 (Skm).

*Ratnāpaṇa* of Kumārasvāmin, son of Mallinātha, commentator on the Pratāparudrayaśobhūṣaṇa of Vaidyanātha.

Nos. 718, 1217, 1570.

*Ratnāvalī*, see Harṣa.

No. 1198.

RAVIGUPTA (=BHADANTA-RAVIGUPTA), poet, probably author of Candraprabhāvijayakāvya and an *alaṁkāra*-work, the Lokasaṁvyavahāranāmakāṅka. There exists also Ravigupta's Āryakośa included into the Tibetan Tanjur. Often quoted in *subhāṣita-saṁgraha-s*. (10th or 11th century). (Cf. VS 99-100, AP 76, JS 53, SkV XCIII, Skm (POS), 99-100, Skm (B 18, Vidy 12, $CC_1$ 494). (Cf. L. Sternbach, Ravigupta and His Gnomic Verses. ABORI 48 : 137 sqq.

Nos. 95 (VS), 498 (JS), 623 (VS, SSB), 1496 (VS), 1671 (VS, SSB).

*Rasagaṅgādhara*, see Jagannātha.

Nos. 718, 1217, 1786 (SR).

*Rasaratnapradīpikā*, see Allarāja.

No. 449.

*Rasika-jīvana*, see Gadādhara Bhaṭṭa.

Nos. 10, 28, 114, 251, 275, 297, 305, 320, 344, 369, 413, 472, 588, 689, 1024, 1100, 1290, 1291, 1299, 1410, 1450, 1461, 1463, 1468, 1487, 1499, 1566, 1568, 1672 (SRK, but it is a Mahāvīra-racita verse), 1674, 1751, 1806, 1811, 1820, 1823, 1861, 1865.

*Rasikarañjana*, see Rāmacandra.

Nos. 33, 351, 355, 540, 572, 597, 612, 1158, 1483.

RĀJAGA (=RĀJĀ or RĀJA ; =RĀJAGUPTA (?); =RĀJĀGUPTA), poet. No information. Quoted in SRHt only as Rājaga, or Rāja, or Rājā. (Cf. V. Raghavan, The Sūktiratna-

*vairāgya* themes; composed in Ayodhyā in 1524. (Cf. $CC_1$ 512-13).

RĀMACANDRADĀSA (=RĀMADĀSA; = RĀMACANDRA SENA), poet. Very common name. No information. His verses are quoted in PG. (Cf. PG 224).

No. 853 (PG).

RĀMACANDRA (BHAṬṬA)=AYODHYĀKA RĀMACANDRA BHAṬṬA, patronised by Vīrasiṁha of Ayodhyā, poet; author of Govinda-līlā-kāvya, Romāvalī-śataka, Kṛṣṇa-kautūhala-kāvya, Rādhā-carita (16th century). Common name; there are other Rāmacandra-s also). (Cf. PV 110-1, PdT 173-180).

No. 1077 (PV).

RĀMACANDRĀGAMIN (°DRA ĀGA°), son of Lakṣmaṇa Bhaṭṭa and younger brother of Vallabha Ācārya. Author of the Rādhā-vinoda-kāvya. (Late 16th century). (Cf. PV 110-1).

No. 1676 (PV).

*Rāmacarita*, see Abhinanda.

No. 840.

*Rāmāyaṇa*, epos attributed to Vālmīki.

Nos. 50, 78, 79, 83, 98, 137, 280, 361, 548, 551, 591, 634 (SRHt), 638, 665 (SRHt), 711, 766, 841, 1036, 1068, 1078, 1085, 1113, 1119, 1162, 1232, 1308, 1309, 1406, 1407, 1470, 1484, 1614, 1836. In addition in SRHt the following 3 verses were attributed to R: 530, 818 and 1081 (the last two are MBh verses).

RUCIPATI, son of Viśvanātha Upādhyāya from Baijolī, or Vaijolī. Author of a commentary of the Anargharāghava. Flourished during the reign of king Bhairava Siṁha of Mithilā about the middle of 15th century. (Cf. Vidy 13, $CC_1$ 528). (Cf. BORS 14.3).

No. 865 (Vidy).

RUDRA, see Rudraṭa.

Nos. 384 (SRHt; in SSB a. Vyāsa), 365 (PG, but in ŚP, VS a. Amaru; it is an Amaru verse).

RUDRAṬA, probably a Kaśmīrian, son of Vāmuka. Author of Kāvyālaṁkāra, a well-known work on poetics. Flourished sometime before 900 A. D. According to some he is identical with Rudrabhaṭṭa, author of Śṛṅgāratilaka, but must probably Rudra bhaṭṭa is a distinct author who flourished between 950 and 1100 A.D. In addition, there are other Rudra-s, e.g., Rudra Nyāyapañcānana Bhaṭṭācārya of Bengal, referred to in PV. (Cf. VS 104-5, 105, AP 80-1, ZDMG 27. 636, AB 376, JS 55-6, SkV XCV, Kav 92-6, Skm (B) 18, PG 225, PV 113, $CC_1$ 528, 528-9, 530. (Cf. R. Pischel's Preface to his edition of Śṛṅgāra-tilaka, ZDMG 43. 296-304, 425-35, WZKM 2. 151-6, JRAS of 1897; pp. 291-5, S.K. De, History of Sanskrit Poetics I 85-91, P. V. Kane's History of Sanskrit Poetics 142-152).

Nos. 220 (Skm), 1002 (=Śṛṅgāra-tilaka; PG), 1200 (=Rudraṭālaṁkāra [SSB]). See also Rudra.

Bhojadeva in Indian Culture 2.2 : 360-1.

No. 13 (PG).

LAKṢMĪNĀTHA. No information. Lakṣmīnātha is a common name in India, including Mithilā. A verse ascribed in Vidy to L. was ascribed in PdT to another author (No. 1105). (Cf. Vidy 13, $CC_1$ 538(?), $CC_2$ 126 (?), $CC_3$ 114 (?)).

No. 1105 (Vidy, but in PdT and Pad a. Ṣāṇmāsika).

LAKṢMĪNṚSIṀHA=(KALYA-LA°), son of Ahobala-sudhī, author of Kavi-kaumudī, a collection of *anyokti-s.* Janakajānanda, a play and Viśva-deśikavijaya, a panegyric of Śrī Śaṅkarācārya. Flourished in the 18th century, probably in the Bangalore District.

*Lakṣmīnṛsiṁhastotra*, a *stotra* attributed to Śaṅkara. (Cf. $CC_1$ 539).

No. 1693.

*Lāvaṇyavatī-kāvya*, see Kṣemendra.

No. 817.

LĪLĀŚUKA (= BILVAMAṄGALA), author of Kṛṣṇakarṇāmṛta a mediaeval Vaiṣṇava devotional poem and possibly of Kṛṣṇa-bāla-caritra, Bālakṛṣṇa-krīḍā-kāvya, Sumaṅgala-stotra Kṛṣṇastotra, Kośa-kāvya. Must have flourished before the 15th century. Some of his verses are ascribed in *subhāṣita-saṁgraha-s* to Maṅgala, or are quoted anonymously, (Cf. AP 54-5, $CC_1$ 545, $CC_2$ 84 (?), $CC_3$ 79 (?)), $CC_4$ 295-9. (Cf. S. K. De, the Kṛṣṇa-karṇāmṛta of Līlāśuka, Introduction), in ABORI 17. 1 ; 173-88 and IHQ 20. 179 sqq. in Bengal's contribution... (op. cit.), 10. 315 and see also Kunjunni Raja's Text problem of Kṛ° IHQ 22 and in his Contribution of Kerala to Sanskrit Literature : pp. 34-40 ; Gangoly's Līlāśuka Vilvamaṅgala's Contribution to Sanskrit Poetry in Gopālakṛṣṇamacharya Commemoration Volume 53-6, P. K. Gode's Studies in Indian Literary History 2. 153 sqq. ; V. Raghavan's Introduction to the Kṛ°; H.G. Narahari's On the Date of Kṛ° in IHQ 21. 867 and the early MS of Kṛ° in ALB 8.1. (cf. Summaries of Paper to the 15th All-India Or. Conference p. 57 and Bull. of the Deccan College Research Institute (1955) 17.42-5 ; A. N. Upadhye, Siricindhakāvya of Kṛṣṇalīlāśuka in BhV 3.1, 60 ; M. Neog, the Asian Recension of Bilvamaṅgala's Kṛṣṇastotra in Journal of the University of Gauhati 11. 163 ; 12. 197. Recently E. J. Brill, Leiden announced the publication of the Bilvamaṅgala-stava (edition, translation and study by by F. Wilson ([originally a thesis at the University of California, Berkelay]).

LUṬṬAKA, poet. No information. (Cf. VS 107, $CC_1$ 545).

Nos. 150 (VS), 1338 (VS).

*Lokanīti*, collection of Sayings in Pāli. (Cf. APMBS and SPLBNK).

Nos. 127, (593).

often the Vedas. Often quoted in later Dharmaśāstra-s and in *nibandha-s*. (Cf. P.V. Kane, History of Dharmaśāstra I. 50-60).

Nos. 402, (606), 855, (1343), 1729.

VASUKALPA (=VASUKALPADATTA; =KALPADATTA ; = VASUKA ; =KALPAVASU), court poet of king Kāmboja of the junior Pāla line. Mentions Bāṇa, Keśaṭa, Yogeśvara and Rājaśekhara. (Cf. AB 545, SkV 96-7, Kav 101-2, Skm (POS) 110-1, Skm (B) 21, $CC_1$ 557).

Nos. 791 (Skm), 982 (SkV, Skm), 1702 (SkV).

VASTUPĀLA, poet. No information. (Cf. JS 58, AP 84, $CC_1$ 557).

No. 1179 (JS).

VĀKKUṬA (= VĀKUṬA), poet. No information. Mentions king Śrīcandra, of whom he speaks as in the golden past. Lived after Abhinanda. Considered in Skm as author of verse No 734, while in other sources the verse is ascribed to Bimboka. (Cf. JS 58, AB 523-4, SkV CXVII, Kav 102-3, Skm (POS) 112, Skm (B) 21, $CC_1$ 557).

Nos. 734 (Skm, but in SkV a. Bimboka), 1589.

VĀGBHAṬA II, son of Nemikumāra, a Jain, author of the Kāvyānuśāsana, a work on poetics, the Kraṣabhadevacarita, a *kāvya*-work, Chandonuśāsana, a work on metrics, and possibly the Alaṁkāratilaka, Vāgbhaṭālaṁkāra and Śṛṅgāratilaka-kāvya. Probably flourished in the 14th century. (Cf. $CC_1$ 559, JS 59). (Cf. P.V. Kane, History of Sanskrit Poetics 283-5).

VĀGVĪṆA, poet. No information. (Cf. Skm (POS) 113, Skm (POS) 21, AB 542, $CC_1$ 559).

No. 516 (Skm).

VĀCASPATI, poet. No information. Mentioned by Kṣemendra in Kavi (5.1). In some text identified with Śabdārṇava; also indentified with Vācaspatimiśra, author of the commentary Bhāmatī on Śaṅkarācārya's Brahmasūtrā-bhāṣya and with the author of Bhuvaneśvara-praśasti in honour of Bhaṭṭa Bhavadeva; the latter was the court poet of king Harivarmadeva (1075-1125) of the Varma-family of East Bengal. Quoted in SkV, Skm, Prasanna, RS. Cf. PO 26. 1-2: p. 50. (Cf. Skm (POS) 113, Skm (B) 21, SkV XCVIII 165, $CC_1$ 559).

No. 1134 (SkV, Skm).

VĀPĪKA, poet. No information. (Cf. Skm (POS) 114, Skm (B) 22, $CC_1$ 563).

No. 155 (Skm).

VĀMANA, poet and minister under Jayāpāda of Kaśmīr. Mentioned by Kalhaṇa (4. 496). Quoted by Kṣīrasvāmin, Abhinavagupta, Vardhamāna, Sāyaṇa (grammarian and writer on poetics in the Dhātuvṛtti) and many others. He quotes Pañjikā and Jainendra. Author of Aviśrāntaviva-

*subhāṣita-saṁgraha-s* his verses are quoted as jointly composed with Meṇtha, or with Caṇḍāla, Vidyā and Kālidāsa ; some of his stanzas are from the Harṣacarita. Also : legendary figure, and patron of Kālidāsa and other poets. If so, 6th century. (Cf. VS 117-8, AP 85, Skm (POS) 115-6, Skm (B) 22, SkV XCIX ; JS 59, Kav 105, Vidy 14, $CC_1$ 569).

*Vikramorvaśīya*, see Kālidāsa.

Nos. 239, 245, 283, 1204, 1422, 1552.

*Viṭavṛtta*, a collection of 84 stray verses attributed to Bhartṛhari and published in BhŚ. The verses are of no great poetical value and were probably attributed *in majorem gloriam* to Bhartṛhari.

No. 1523 A.

VIṬṬHOHA AṆṆĀ, poet. No information. Mentioned only in SRK.

Nos. 336 (SRK), 1677 (SRK).

*Vidura-nīti*, chapters 33-40 of the Udyogaparvan of the Mahābhārata containing mostly sententions verses. See also MBh.

No. 456.

*Viddhaśālabhañjikā*, see Rājaśekhara.

No. 1660.

VIDYĀKARA, compiler of a *subhāṣita-saṁgraha*, the Subhāṣitaratnakoṣa. No information. Probably not later than 1130 A. D. Compiled in a place between Kanouj and Bengal. (Cf. Kav., Introduction to SkV, SSTCS 14-5).

VIDYĀKARAMIŚRA, from Mithilā. Author of a *subhāṣita-saṁgraha* the Vidyākarasahasraka and of the Amaruśataka-vyākhyā, the Rādhāvinoda-vyākhyā, the Vidagdhamukhamaṇḍana-kāśikā and the Rākṣasakāvyaṭīkā. (Cf. $CC_1$ 573 and Introduction to Vidy).

*Vidyākarasahasraka*, see Vidyākaramiśra.

Nos. 372, 493, 514, 679, 722, 865, 1031, 1060, 1105, 1112, 1121, 1136, 1142, 1166, 1432, 1450, 1612, 1621, 1803, 1819, 1820, 1859.

VIDYĀPATI, poet in the court of king Karṇa, who may be identical with Bilhaṇa on whom the title Vidyāpati was conferred by the Cālukya king Vikramāditya VII. Must be distinguished from Vidyāpati of Mithilā. Son of Gaṇapati who lived at the end of the 14th century and in the beginning of the 15th century and was the author of Gaṅgāvākhyāvalī, Dānavākyāvalī, Durgābhaktitaraṅgiṇī Puruṣaparīkṣā, Varṣakṛtya, Vibhāgasāra and Śaivasarvasvasāra. (Cf. VS 121-2, AP 86, ZDMG 27.636, Skm (POS) 117, Skm (B) 22-3, JS 59-61, Vidy 14, $CC_1$ 574).

Nos. 1812 (Skm, but in Pad, Kav, ŚP, VS, SSB a. Vikaṭambā and in SRK a. Indiśesaprukha).

VIMBOKA, see Bimboka.

*Vivādaratnākara*, see Caṇḍeśvara Ṭhakkura.

VIŚALYA, poet. No information. Mentioned in JS once. Not quoted in $CC_1$.

No. 1059 (JS).

of 16th or beginning of 17th century). (Cf. PG 231-2).

No. 1445 (PG).

VIṢṆUŚARMAN, legendary author of the Pañcatantra. See Pañcatantra. (Cf. AP 87, Vidy 114).

VĪRACARITA, poet. No information. Only one verse is attributed to Vīracarita in SRHt.

No. 625 (SRHt).

*Vīramitrodaya* of Mitramiśra, a vast *nibandha-* work (Paribhāṣā-, Saṁskāra-, Āhnika-, Pūjā-, Lakṣaṇa-, Rājanīti-, Tīrtha-, Vyavahāra-, Śrāddha-, Samaya-, Bhakti-, Śuddhi-prakāśa). Mitramiśra also wrote a commentatary on Y. (Cf P. V. Kane's History of Dharmaśāstra I: pp. 440-6).

Nos. 247, 1080, 1289, 1342.

VĪREŚVARA(=BHAṬṬA-VĪREŚVARA), son of Hari, a Draviḍa, author of a collection of *anyokti-s*, the Anyoktiśataka.

VṚDDHI, see Śakavṛddhi.

No. 1643 (VS =Bhaṭṭa-vṛddhi).

VEṄKAṬANĀTHA(=ŚRĪMAD VEDANTA DEŚIKA=VEDĀNTĀCĀRYA), from Tuppil near Conjeevaram, author of serveral poems, among them of a short *kāvya-* poem, the Haṁsa-sandeśa. (Second half of the 13th century). (Cf. $CC_1$ 608, 753).

VEṄKAṬĀDHVARIN, son of Raghunātha and Sītāmbā of Ātreya-gotra of Conjeevaram, contemporary of Nīlakaṇṭha Dīkṣita *inter alia* author of the Subhāṣita-kaustubha and of Viśvaguṇādarśa, a *campū* in which two Gandharva-s take a bird's eye view of various countries from their aerial car: one of the Gandharvas appreciates while the second censors the qualities of the countries they are passing. (First half of the 17th century). (Cf. M.C. Porcher, Un poème satirique ... la Viśvaguṇādarśa de Veṅkaṭādhvarin, Publ. de l'Institut Français d'Indologie No. 48; Introduction 1-37; $CC_1$ 582-3).

VEṆĪDATTA, son of Jagajjīvana, grandson of Nīlakaṇṭha. Author of a mediaeval *subhāṣita-saṁgraha*, Padyaveṇī, as well as of Vāsudeva-carita and Pañcatattva-prakāśikā. Flourished in the early part of the 17th century. There is also a poet Veṇīdatta who was the son of Bhogi. (Cf. $CC_1$ 603). (Cf. Introduction to PdT CCXVI-CCXVII and K. V. Sarma, Aparṇākhilāṅga-varṇanam of Veṇīdatta, JOIB 14.3-4: p. 371 sqq.).

Nos. 324 (PV), 391 (PV), 465 (PV), 1181 (PV), 1187 (PV), 1213 (PV), 1796 (PV).

*Veṇīsaṁhāra*, see Nārāyaṇa.

No. 1861 (SSB).

*Vetālapañcaviṁśatikā*. Collection of 25 stories of a *Vetāla* in Śivadāsa, Jambhaladatta, Vallabhadāsa versions and in the Bṛhatkathāmañjarī, Kathāsaritsāgaha and Bhaviṣya-purāṇa. Often reworked. Already known in 6th century and compiled from the current Indian tale

*subhāṣita-s*, are often quoted in Vyās (C) and SRHt where they are ascribed to Vyāsaśataka. (Cf. L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India, Annex and On the Sanskrit *Nīti*-Literature of Ceylon in *Brahma-vidyā* 31-2 : pp. 636-63 and 35 : pp. 258-69. See below Vyāsa-subhāṣita-saṁgraha).

Nos. 508, 823, 1366, 1367.

*Vyāsaśataka*. No information. Quoted 20 times as a source of verses of SRHt. Considered by Dr. V. Raghavan as "a selection from the Mahābhārata". (Cf. L. Sternbach, The Sanskrit *Nīti*-Literature in Ceylon, Dr. V. Raghavan, Journal of Oriental Research 13.4 : p. 303, and below Vyāsa-subhāṣita-saṁgraha).

Nos. 834 (SRHt), 1161 (SRHt).

*Vyāsa-subhāṣita-saṁgraha*, an anthology of verses. From South India ; also known in Ceylon as Vyāsakāraya and in Siām as Vyākāraśataka. The latter came to Siām from Ceylon. (Cf. Introduction by L. Sternbach to the Vyāsa-subhāṣita-saṁgraha, Kāśī Skt. Ser. No. 193 ; L. Sternbach, On the Sanskrit *Nīti*-Literature of Ceylon, *Brahma-vidyā* 31-2 ; pp. 636-63 : and 35 : pp. 258-269 ; L. Sternbach, On the Vyāsa-subhāṣita .... in Prof. E. Sluszkiewicz Felicitation volume, Warszawa 1973 : pp. 208-214).

Nos. 435, 504, 823, 1363.

VRAJANĀTHA, author of a *subhāṣita-saṁgraha*, the Padyataraṅgiṇī. No information. (Cf. N. A. Gore in "Poona Orientalist" IX. 45-56).

Nos. 378, 472, 527, 554, 825, 1024, 1054, 1622, 1653, 1786, 1820, 1823.

ŚAKAVṚDDHI, poet. No information. (Cf. VS 125-126, AP 90, ZDMG 27. 637, JS 61, $CC_1$ 622).

No. 735 (VS).

ŚAKTIBHADRA, dramatist from Malabar, author of Āścaryacūḍāmaṇi. According to tradition Śaktibhadra was a pupil of Śaṅkarācārya. If so, it dates from the beginning of the 9th century. This date is disputed and it is possible that it was composed in the beginning of 10th century. (Cf. Āś, text, pp. 5-9, $CC_1$ 623).

ŚAṄKARAMIŚRA, son of Bhavanāthamiśra of Mithilā, Author of several works on different branches of Indian thought. Author of an anthology of verses of his own composition, the Rasārṇava and of Gaurīdigambaraprahasana. Flourished in the 15th century. Probably different from the following one ($CC_1$ 625). (Cf. Vidy 15, $CC_1$ 625).

No. 1112 (Vidy).

ŚAṄKARA MIŚRA, grandfather of Bhānukara (?) from Mithilā. Poet. Author of *anyokti-s* (15th century). (Probably different from the preceding one). (Cf. PdT CLXXXIII-CLXXXVIII, PV 114, $CC_1$ 625).

Nos. 1450 (PV), 1823 (PV, RJ).

*Śatakāvalī*, a collection of *subhāṣita-saṁgraha-s* published in Bengālī characters. Modern.

1778, 1788, 1811, 1812, 1817, 1819, 1824, 1846, 1861, 1862, 1865, 1872.

Poet: 90 (ŚP), 544 (or Śrīdhara; ŚP), 771 (ŚP), 782 (ŚP), 1065 (ŚP), 1410 (ŚP, SSB).

ŚALIHOTRA (= ŚĀLIHOTRA MUNI), son of Aśvaghoṣa, mentioned by Nakula, as author of a treatise on veterinary art for horses. Date unknown.

No. 659 (ŚP).

ŚILHAṆA (= SILHAṆA), confused (or identical) with Bilhaṇa; author from Kaśmīr, who wrote the Śānti-śataka, a work influenced by the Vedantic teachings of the Vairāgya-śataka of Bhartṛhari. Date unknown, but must have lived before the beginning of the 13th century. (Cf. Skm (POS) 126, Skm (B) 25, $CC_1$ 647). (Cf. K. Schönfeld in the Introduction to his Śāntiśataka edition).

*Śivapurāṇa*, consists of 12 *saṁhitā-s*. Mentioned in Kūrma- and Varāha-purāṇa and in Revāmāhātmya. Also known from the Brahmottarakhaṇḍa of the Skanda-purāṇa. (Cf. $CC_1$ 650).

No. 1558.

ŚIVASVĀMIN (= BHAṬṬA-ŚIVASVĀMIN); poet at the court of king Avantivarman of Kaśmīr. Author of Kapphaṇābhyudaya, a *kāvya*-work. Mentioned by Kalhaṇa (5.34), (9th century). (Cf. SkV CII, Kav 111-113, Skm (POS) 127, Skm (B) 25, VS 129, AP 92-3, ZDMG 28, 157, $CC_1$ 654).

No. 1485 (SkV).

*Śivotkarṣamañjarī*, see Appayya Dīkṣita.

No. 1850.

*Śiśupālavadha*, see Māgha.

Nos. 2, 111, 255, 421, 640, 765, 769, 777, 800, 1109, 1114, 1154, 1201, 1274, 1283, (1318), 1391, 1394, 1401, 1457, 1464, 1468, 1489, 1500, 1506, 1508, 1743, 1765, 1768, 1775, 1815, 1816, (1863). In *subhāṣita-saṁgraha-s* verses of Śiś are often attributed either to Māgha or to Śiś. In SR No. 1390 is attributed to Śiś, but could not be traced there.

*Śukasaptati*, Collection of 70 tales of the Parrot in two versions, the *textus simplicior* and *textus ornatior*; of old origin. In 1329 A.D. translated into Persian. (Cf. R. Schmidt's Śukasaptati, L. Sternbach, the *kāvya*-portions in the *kathā*- literature.

Nos. 53, 321, 535, 557, 971, 1177, 1503.

ŚUKṢOKA (= ŚUṄGOKA), poet. No information. (Cf. Skm (POS) 126, Skm (B) 25, $CC_1$ 658).

No. 227 (Skm).

ŚŪDRAKA, considered to be a Brāhmaṇa king (?). Author of the well-known drama Mṛcchakaṭika which could not have been composed after the 8th century. There are theories that Mṛ. is a recast of Cārudatta of Bhāsa and only ascribed to

SRHt referring to the respective compilers themselves.

Nos. 638 (SRHt), 690 (SSB), 1102 (SSB), 1317 (SRHt), 1659 (SSB), 1717 (SRHt).

*Saṁskṛtapaṭhopakāra*, a modern *subhāṣita-saṁgraha* printed in Bengālī characters, quoted in IS.

Nos. 19, 134, 629, 711, 1308.

*Saṁskṛta-sūktiratnākara*, collection of 1015 *sūkti-s* and *subhāṣita-s* compiled by Rāmaji Upādhyāya. Modern.

Nos. 352, 411, 486, 575, 721, 1376, 1425, 1437, 1579, 1802.

SAKALAVIDYĀDHARA. Poet quoted in SRHt. One of the hereditary court poets of the Hoysala dynasty. (Cf. ABORI XXIII : p. 421).

No. 521 (SRHt).

*Saduktikarṇāmṛta*, see Śrīdharadāsa.

Nos. 11, 38, 117, 132, 145, 155, 166, 220, 227, 232, 256, 298, 326, 337, 339, 342, 365, 366, 373, 397, 444, 472, 516, 578, 630, 691, 723, 733, 734, 745, 760, 791, 816, 867, 982, 996, 1007, 1010, 1052, 1089, 1134, 1173, 1221, 1235, 1271, 1338, 1349, 1439, 1458, 1499, 1510, 1600, 1609, 1639, 1640, 1651, 1702, 1784, 1809, 1810, 1812, 1853, 1870.

*Sabhātaraṅga*. No information, often quoted as source for the SRK. (Cf. $CC_1$ 696).

Nos. 353 (=Māl ; SRK), 514 (SRK).

*Sabhārañjanaśataka*, see Nīlakaṇṭha Dīkṣita.

Nos. 1128, 1696.

*Samayamātṛkā*, see Kṣemendra.

Nos. 14, 417.

*Samayocitapadyamālikā*, a collection of *subhāṣita-s* compiled by Gaṅgādhara Kṛṣṇa Draviḍa in two volumes, arranged alphabetically. Modern.

Nos. 47, 77, 115, 119, 141, 143, 152, 200, 203, 224, 238, 259, 266, 275, 300, 322, 348, 371, 378, 379, 386, 389, 398, 399, 408, 413, 415, 418, 432, 432, 435, 441, 451, 468, 495, 508, 511, 519, 535, 556, 575, 599, 615, 635, 637, 653, 658, 661, 672, 688, 693, 783, 1035, 1043, 1095, 1122, 1141, 1220, 1229, 1256, 1306, 1340, 1347, 1348, 1365, 1366, 1380, 1417, 1443, 1507, 1518, 1527, 1533, 1547, 1557, 1579, 1604, 1613, 1620, 1630, 1661, 1679, 1686, 1706, 1709, 1723, 1724, 1730, 1739, 1744, 1762, 1782, 1831.

*Sarasvatīkaṇṭhābharaṇa*, see Bhoja.

Nos. 131, 293, 316, 660, 691 (SRHt, but it is from Kpr), 746, 773, 776, 786, 848 (SRHt, but it is from Kpr), 860, 872, 1011, 1020, 1199, 1238, 1253, 1311, 1328, 1454, 1492, 1499, 1553, 1563, 1674, 1765, 1804.

SARORUHA, possibly identical with Sarasīruha, poet. No information. (Cf. Skm (POS) 131, Skm (B) 27, $CC_1$ 699, 700, AB 528).

No. 397 (Skm).

SARVADĀSA ( =ŚARVADĀSA ). Poet. No information. Possibly author of Vidagdhamukhamaṇḍana. (Cf. AP 95, JS, Kavināmānukramaṇī 77-8, $CC_1$ 701, (572-3(?)).

No. 1830 (JS).

(POS) 133, Skm (B) 27, $CC_1$ 267, 728, $CC_2$ 205, $CC_3$ 55).

*Subhāṣita* or *Ślokasaṁgraha* of Maṇirāma Dīkṣita, court poet of Rājā Ṭoḍarmal, *subhāṣita-saṁgraha* in MS form (MS. BORI 527 of 1887-91), as quoted in BhŚ.

Nos. 232, 1100.

*Subhāṣitanīvi*, according to tradition attributed to Vedāntācārya. (1268-1369 A. D.). A collection of moral maxims.

Nos. 76, 284, 496, 1098, 1196, 1212, 1297, 1396, 1424, 1452, 1541.

*Subhāṣita-mañjarī*, a poetical anthology, containing in two parts 100+100 *subhāṣita-s* compiled by S. Venkatarama Sastri. Modern.

Nos. 73, 108, 141,389, 428, 846, 1340, 1380, 1437, 1547, 1669.

*Subhāṣita-muktāvalī*, anonymous *subhāṣita-saṁgraha*, compiled prior to 1623 A. D. (Cf. $CC_1$ 728). (Cf. Introduction to SuM ; P.K. Gode in IHQ 22. 55-9, L. Sternbach in Journal of the University of Poona, Humanities Section, 19. 37-65, SSTCS 10-1).

Nos. 30, 167, 200, 287, 289, 535, 539, 575, 680, 770, 813, 823,839, 978, 1024, 1026, 1040, 1043, 1100, 1190, 1249, 1250, 1432, 1465, 1605, 1623, 1697, 1743, 1780.

*Subhāṣita-ratna-Karaṇḍakathā* of Āryaśūra, probably different than Āryaśūra, the author of Jātaka-mālā. This authology is a Buddhist collection of moral sayings. (Cf. V. V. Mirashi, A Note on the Subhāṣita-ratna-Karaṇḍakathā of Āryaśura, *Brahmavidyā* 25. 304-7 ; No. 21 of the Bauddha Saṁkṛta Granthavali.

No. 694.

*Subhāṣitaratnakośa* of Bhaṭṭaśrīkṛṣṇa, a *Subhāṣita-saṁgraha* in MS form (MS. BORI 93 of 1883-84), as quoted in BhŚ and/or SkV.

Nos. 232, 1100.

*Subhāṣita-ratna-koṣa* of Vidyākara. See Vidyākara.

Nos. 32, 38, 54, 60, 95, 175, 231, 232, 233, 243, 256, 287, 299, 326, 334, 388, 472, 488, 578, 583, 588, 626, 689, 696, 699, 729, 734, 867, 868, 982, 992, 993, 996,1006, 1008, 1027, 1049, 1059,1134, 1141, 1168, 1173, 1186, 1271, 1274, 1324, 1349, 1465, 1555, 1566, 1567, 1589, 1634, 1641, 1660, 1674, 1702, 1740, 1787, 1792, 1860, 1865.

*Subhāṣita-ratna-nidhi*, ascribed to Paṇḍit Sākya (Saskya) Kun dgah rgyal-mishan dpal-brang-po. (In Sanskrit : Ānanda Dhvaja Śrī Bhadra). Collection of maxims mostly of Sanskrit origin, knowa in Tibet (Sa-skya lagsbcad or Sakya legsthe); from Tibetan translated in Mongolian and Manchurian. (Cf. L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India : paras 24-30, 36).

*Subhāṣita-ratna-bhāṇḍāgāra*, a modern, extensive *subhāṣita-saṁgraha* by Nārāyaṇa Rāma Ācārya "Kāvyatīrtha," based (?) on the *subhāṣita-sudhā-ratna-bhāṇḍagāra*.

Nos. 3, 5, 10, 18, 19, 21, 25, 27, 28, 35, 36, (39) 40, 44, 46, 47, 49, 50, 51,

187, 232, 242, 246, 266, 275, 287, 297, 307, 332, 336, 348, 350, 353, 359, 370, 389, 390, 395, 413, 414, 428, 483, 514, 526, 575, 588, 594, 624, 647, 661, 796, 804, 823, 847, 856, 864, 966, 970, 1024, 1048, 1054, 1060, 1062, 1100. 1136, 1150, 1167, 1177, 1183, 1197, 1215, 1272, 1282, 1291, 1311, 1410, 1425, 1432, 1433, 1443, 1446, 1478, 1490, 1500, 1520, 1527, 1549, 1566, 1576, 1579, 1587, 1596, 1603, 1641, 1652, 1655, 1657, 1672, 1673, 1677, 1678, 1722, 1778, 1779, 1781, 1791, 1812, 1819, 1824, 1868.

*Subhāṣitaśloka*, a *subhāṣita-saṁgraha* of an anonymous anthologist in MS form (MS. BORI 324 of 1881-82), as quoted in BhŚ and/or SkV.

No. 125.

*Subhāṣita-saṁgraha* by Puruṣottama Mayarāma Paṇḍya. A *subhāṣita-saṁgraha* containing 273 *subhāṣita-s* with Gujarātī explanation. Modern. Nos. 19, 22, 109, 659, 966, 1217, 1425, 1653, 1661.

*Subhāṣita-saṁgraha*, a *subhāṣita-saṁgraha* in MS form (MS. BORI 424 of 1899-1915), as quoted in BhŚ.

*Subhāṣitasaṁdoha* of Amitagati. See Amitagati.

*Subhāṣita-saptaśatī*, a collection of 700 *subhāṣita-s* and *sūkti-s* from various sources compiled by Maṅgaladeva Śāstrī. Modern.

Nos. 413, 415, 457, 461, 486, 769, 850, 966, 1001, 1081, 1309, 1342, 1455, 1579, 1662.

*Subhāṣita-sudhā-nidhi* by Sāyaṇa, a *subhāṣita-saṁgraha* similar to the Sūktiratnahāra, possibly another version of the same work. (Cf. L. Sternbach, *Sāyaṇa's Subhāṣita-ratnahāra and Sūryapaṇḍita's Subhāṣita-ratnahāra* in *Journal of the Gaṅgānātha Jhā Kendriya Sanskrit Vidyāpeeṭha* 27 : pp. 167-263).

Nos. 47, 56, 66, 104, 111, 136, 140, 153, 164, 190, 194, 211, 222, 242, 245, 250,251, 253, 254, 256, 275, 293, 322, 348, 354, 359, 366, 376, 404, 428, 459, 468, 473, 483, 491, 518, 521, 572, 575, 589, 590, 624, 625, 634, 683, 684-85, 691, 693, 705, 754, 761, 763, 807, 821, 834, 843, 846, 880, 971, 1036, 1057, 1069, 1081, 1177, 1239, 1261, 1266, 1306, 1310, 1314, 1317, 1319, 1335, 1346, 1349, 1363, 1425, 1437, 1455, 1490, 1493, 1495, 1524, 1606, 1611, 1618, 1657, 1697, 1717, 1719, 1735, 1749, 1757, 1758, 1805.

*Subhāṣita-sudhā-ratna bhāṇḍāgāra*, a modern *subhāṣita-saṁgraha*, by Pt. Śivadatta Kaviratna.

Nos. 2, 3, 5, 21, 25, 28, 35, 44, 46, 47, 62, 63, 73, 82, 85, 87, 88, 96, 101, 103, 107, 108, 109, 111, 113, 114, 118, 133, 135, 138, 139, 141, 158, 160, 161, 163, 164, 165, 176, 179, 180, 182, 185, 186, 187, 189, 197, 209, 211, 226, 229, 230, 232, 240, 242, 246, 249, 251, 252, 255, 266, 268, 272, 273, 274, 275, 277, 282, 286, 291, 292, 297, 305, 307, 313, 315, 316, 319, 320, 322, 330, 332, 337, 340, 341, 343, 344, 345, 348, 350, 353, 354, 365, 367, 370, 372, 376, 378, 381, 383, 385, 389, 390, 395, 398, 406, 413, 423, 428, 431, 436, 448, 449, 463, 467, 473, 475, 478, 489, 490, 514, 517, 518, 519, 520, 524, 527, 532, 538, 553, 559,

1095, 1100, 1216, 1220, 1258, 1269, 1286, 1332, (1348), 1350, 1367, 1380, 1404, 1431, 1527, 1683, 1690, 1759.

*Subhāṣitāvalī*, see Vallabhadeva.

*Suvarṇadāna*, mentioned as source in SRHt. No information.

No. 204 (SRHt).

SUVARṆADEVA, mentioned as source in SRHt. No information.

No. 846 (SRHt).

*Suvarṇānyokta*, mentioned as source in Any. No information.

No. 197 (Any).

*Suvṛttatilaka*, see Kṣemendra.

Nos. 316, 363, 444, 473, 712, 775.

*Sūktāvalī* ( = *Śrī-Sūktāvalī*), one of the least known *subhāṣita-saṁgraha-s* (Anonymous). Edited by Dr. E. Bartoli. Very often corrupt. Date unknown. (Cf. Introduction to SuB; P.-E. Pavollini, *Collana di belle sentenze* in *Giornale della Società Italiana*; 20.1-16; SSTCS 12-3).

Nos. 184, 435, 854, 1043, 1206, 1380, 1443, 1550.

*Sūkti-karṇāmṛta* ( = *Sadukti-karṇāmṛta*), see Śrīdharadāsa.

*Sūktimuktāvalī* of Bhagadatta Jalhaṇa, see Jalhaṇa.

Nos. 4, 17, 62, 63, 65, 91, 97, 105, 116, 129, 131, 132, 133, 161, 178, 187, 235, 239, 245, 257, 276, 295, 304, 305, 312, 320, 326, 328, 332, 350, 365, 382, 387, 390, 425, 432, 498, 524, 528, 611, 619, 643, 648, 661, 689, 691, 694, 717, 725, 739, 757, 799, 804, 847, 982, 997, 1020, 1033, 1059, 1096, 1109, 1111, 1152, 1159, 1163, 1167, 1168, 1172, 1179, 1198, 1287, 1298, 1349, 1351, 1383, 1425, 1465, 1473, 1500, 1521, 1523, 1548, 1566, 1567, 1579, 1581, 1583, 1585, 1600, 1616, 1626, 1657, 1664, 1672, 1674, 1738, 1780, 1811, 1830, 1848, 1862.

*Sūktimuktāvalī* of Somaprabha. A *subhāṣita-saṁgraha* containing 99 verses.

No. 808.

*Sūktimuktāvalī* ( = *Hariharasubhāṣita*), of Harihara, son of Lakṣmī and Rāghava. A *subhāṣita-saṁgraha* of the 17th century. Ed. by R. Jhā. Also published in KM 86.

Nos. 16, 29, 288, 374, 375, 584, 662, 674, 692, 707, 1098, 1170, 1352, 1370, 1497, 1504, 1513, 1595, 1695, 1698, 1741, 1856, 1864.

*Sūktiratnahāra*, attributed to Sūrya Kaliṅgarāja. A south-Indian *subhāṣita-saṁgraha*; quotes many verses not found in other *subhāṣita-saṁgraha-s*, e.g., of Kauṭilya. (Middle of the 14 th century). (Cf. V. Raghavan in Journal of Oriental Research 13. 293-306; SSTCS 8-10; L. Sternbach *op.cit.* (in Subhāṣita-sudhā-nidhi) and in ABORI 53. 127-160).

Nos. 25, 51, 56, 66, 78, 86, 111, 136, 138, 153, 190, 194, 204, 205, 210, 211, 219, 222, 245, 250, 253, 254, 275, 348, 354, 357, 359, 364, 376, 404, 413, 422,

*Skanda-purāṇa*, a *Mahā-purāṇa* in seven *khaṇḍa-s*, of which some contain *smṛti*-chapters, some parts of the Skanda-purāṇa could not be composed earlier than 1300 A.D. (Cf. R.C. Hazra's, Purāṇic Records on Hindu Rites and Customs: pp. 157-166).

Nos. 402, 1116, 1654.

SKANDASKĀRA ŚAṀKARA, poet. No information. (Cf. VS 126, $CC_1$ 743).

No. 1222 (VS).

*Sphuṭaśloka*, mentioned very often as source for SRK verses. No information.

Nos. 164, 169, 176, 183, 246, 864, 1060, 1062, 1136, 1177, 1183, 1197, 1433, 1443, 1446, 1490, 1527, 1549, 1652, 1678, 1779, 1786, 1868.

*Smṛticintāmaṇi*, a *nibandha* from the second half of the 15th century by Gaṅgādhara in MS form, as quoted in Dharmakośa.

No. 511.

*Smṛtimuktāphala*, popular *nibandha* of Vaidyanātha Dikṣita, probably compiled after 1686 A.D. (Cf. $CC_1$ 747). (Cf. P.K. Gode in Mīmāṁsā-Prakāśa 3. 39-42).

No. 556.

*Svapna-Vāsavadattā*, see Bhāsa.

*She-rab dong-bu* (= *Nītiśāstra-Prajñā-daṇḍa*), a collection of maxims in Tibetan found in the Tanjur and ascribed to Nāgārjuna (Klu-sgrub or Lutrub). Probably a metrical translation in Tibetan of a Sanskrit work from the 11th century. (Cf. B.C. Campbell in his Introduction to ShD (T); L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India: paras 15-21).

No. 108, 1443.

HAṀSAVIJAYA GAṆI, author of Anyoktimuktāvalī (KM 88), probably written in 1679. (Cf. Guérinot, JA 1909, s. 10+14: p. 47 sqq.).

No. 1106.

*Haṁsasandeśa*, see Veṅkaṭanātha.

No. 310.

HANŪMAT, according to legend author of the drama Hanūmannāṭaka or Mahānāṭaka which was lost, but at time of king Bhoja of Dhārā restored, after the sea cost up some of stone tablets containing portions of the drama. The restoration is a clear plagiarism from several poets whose verses, fitted the story (Kālidāsa, Bhavabhūti, Rājaśekhara, Vasukalpa, Dhīranāga, etc. (Cf. SkV CIV, Skm (POS) 136-7, Skm (B) 28, PG 230-40, PV 93, AP 99, $CC_1$ 438, 753, $CC_2$ 100, $CC_3$ 93). (Cf. A. Esteller, Die älteste Rezension des Mahānāṭakam, AKM 21. 7; S. K. De, The Problem of the Mahān° in HQ (1931): p. 533 sqq.).

No. 691 (JS, but not found in Hnūmannāṭaka).

*Hanūmannāṭaka*, see Hanūmat.

See also Mahānāṭaka.

HARI (=BHAṬṬA HARI), poet. No information. The name occurs very

*Hitopadeśa*, a collection of fables ascribed to Nārāyaṇa. (Cf. AOS 44).

Nos. 47, 67, 68, 290, 348, 378, 389, 403, 413 (SR ; but also a. BhS), 418, 482, 468, 508, 511, 545, 556, 615, 639, 661, 693, 836 (SR), 851, 1097, 1141 (SR), 1304, 1361, 1366, 1417, 1443, 1527, 1532, 1543, 1547, 1630, 1762 (SR), 1765, 1768, 1822.

HIMBOKA (HIṄGOKA), see Bimboka.

*Hṛdayaṁgama*, a commentary on KāD, by an anonymous author.

No 316.

HEMACANDRA (=HEMĀCĀRYA), a Jain, prolific writer in different branches of study ; son of Cāca (or Cāciga) and Pāhinī. Patronised by king Jayasiṁha and afterwards Kumārapāla. Author of Yogaśāstra, Triṣaṣṭiśatakāpuruṣacarita with the Pariśiṣṭaparvan, Jaina Rāmāyaṇa, the Rāmacarita, Kumārapāla-carita and other works. He was also a grammarian and wrote the Siddha-hemacandra, the Abhidhānacintāmaṇi, Nighaṇṭuśeṣa, Anekārtha-saṁgraha, a work on poetics Ka-vyānuśāsana, on metrics Chandonu-śāsana, on logic Pramāṇamīmāṁsā, politics Laghvarhannīti-śāstra, etc. Flourished between 1145-1172 A.D. (Cf. VS 139, $CC_1$ 768). (Cf. G. Bühler, Über das Leben des Jaina Mönches Hemacandra, transl. by M. Patel, JSS).

# II. INDEX

## OF

## SANSKRIT METRES

The following metres, other than *śloka-s*, were used in the verses quoted in this volume; the metres in groups A and B are quoted according to the number of syllables to the quarter. Referential numbers to the non-metrical verses are given in *italics*.

### A. AKṢARACCHANDAS (Sama)

**a. 11 syllables to a quarter**

*Indravajrā*

— — ⏑/ — — ⏑/⏑ —⏑/ — —

Nos. 301, *331*, 423, 673, 978, 1021, *1175*, 1602, 1628, 1725, 1727, 1787, 1801, 1847, 1852. Total : 15.

*Upajāti (Indravajrā and Upendravajrā)*

⏑ —⏑/ — —⏑/⏑ — ⏑/— —

Nos. 9, 12, 27, 61, 125, 160, 296, 300, 330, 336, 384, 386, 387, 391, 406, 410, 417, 493, 494, 524, 619, 627, 631, 632, 651,652, 653, 669, 670, 671, 672, 678, 680,693, 718, 783, 786, 794, 795, 801, 802, 803, 804, 809, 820, 845, 970, 998,1118, 1151, 1157, 1181, 1182, 1192, 1213, 1216, 1217, 1220, 1225, 1227, 1241, *1259*, 1320, 1322, 1328, 1334, 1345, 1369, 1422, 1523, 1538, 1545, 1546, 1553, 1555, 1563, 1566, 1569, 1570, 1592, 1627, 1629, 1677, 1679, 1680, *1692*, 1726, 1733, 1748, 1751, 1790, 1791, 1806, 1833, 1839, 1844, 1866. Total : 97.

*Upendravajrā*

⏑—⏑/— —⏑/⏑—⏑/— —

Nos. 117, 347, 400, 790, 829, 1185, 1187, 1257, 1565. Total : 9.

*Rathoddhatā*

—⏑—/⏑⏑⏑/— ⏑ —/⏑ —

Nos. 1, 4, 6, 132, 274, 314, 316, 465, 473, 712, 713, 863, 865, 866, 1612, 1619, 1687, 1741, 1745, 1763, 1766, 1770. Total : 22.

*Śālinī*

— — —/— —⏑/— —⏑/— —

(Caesura after the fourth syllable).

Nos. 1624, 1652, 1863. Total : 3.

*Svāgatā*

—⏑—/⏑⏑⏑/—⏑⏑/— —

Nos. 215, 226, 862, 1663, 1743, 1746, 1775. Total : 7.

**b. 12 syllables to a quarter**

*Upajāti (Vaṁśasthā and Indravaṁśā)*

⏑—⏑/— —⏑/⏑—⏑/—⏑—/

Nos. 23, 176, 214, 581, 582. Total : 5.

*Drutavilambita* (*or Hariṇapluta*)

∪∪∪/—∪∪/—∪∪/—∪—

Nos. 19, 248, 515, 541, 617, 1040, 1114, 1291, 1439, 1447, 1477, 1080, 1487, 1489, 1508. Total : 15.

*Pramitākṣarā*

∪∪—/∪—∪/∪∪—/∪∪—

Nos. 765, 777, 1427, 1464, 1500, 1506. Total : 6.

*Bhujaṅgaprayāta* (*or Aprameyā*)

∪——/∪——/∪——/∪——

Nos. 15, 381, 815, 1341, 1516. Total : 5.

*Sragviṇī* (*or Padminī*)

—∪—/—∪—/—∪—/—∪—/

No. 278. Total : 1

*Vaṁśasthā*

∪—∪/——∪/∪—∪/—∪—/

Nos. 52, 54, 65, 191, 342, 356, 382, 383, 394, 639, 754, *762*, 779, 780, 805, 814, 849, 1087, 1090, 1117, 1120, 1138, 1142, 1146, 1195, 1211, 1224, 1226, 1275, 1302, 1312, 1313, 1335, 1412, 1415, 1441, 1551, 1552, 1559, 1568. Total : 40.

**c. 13 syllables to a quarter**

*Kalahaṁsa* (or *Prabodhitā*)

∪∪—/∪—∪/∪∪—/∪∪—/—

No 587. Total : 1.

*Praharṣiṇī*

———/∪∪∪/∪—∪/—∪—/—

(Caesura after the third syllable).

Nos. 730, 1815. Total : 2.

*Mañjubhāṣiṇī*

∪∪—/∪—∪/∪∪—/∪—∪/—

(Caesura after fifth syllable).

No. 1098. Total : 1.

*Rucirā*

∪—∪/—∪∪/∪∪—/∪—∪/—

(Caesura after the fourth syllable)

No. 800. Total : 1.

**d. 14 syllables to a quarter**

*Pramadā* (*or Kurarīrutā*)

∪∪∪/∪—∪/—∪∪/∪—∪/∪—

No. 1201. Total : 1.

*Vasantatilakā* (*or Uddharṣiṇī or Siṁhonnatā*)

——∪/—∪∪/∪—∪/∪—∪/——

Nos. 129, 150, 151, 157, 235, 293, 297, 304, 308, 312, 360, 362, 363, 364, 366, 657, 659, 663, 677, 679, 682, 694, 695, 700, 702, 703, 705, 708, 719, 720, 723, 726, 732, 860, 869 to 965, 967, 968, 969, 971, 972, 973, 974, 975, 976, 977, 980, 981, 985, 986, 987, 988, 989, 990, 996, 1002, 1160, 1173, 1543, 1596, 1597, 1598, 1601, 1621, 1623, 1626, 1634, 1635, 1651, 1656, 1678, 1693, 1697, 1750, 1785, 1786, 1794, 1795, 1808, 1812, 1823, 1824, 1830, 1845, 1848, 1851, 1853, 1865. Total : 182.

*Śarabha*

———/—∪∪/∪∪∪/——∪/——

No. 242. Total : 1.

**e. 15 syllables to a quarter**

*Mālinī* (*or Nandimukhī*)

∪∪∪/∪∪∪/———/∪——/∪——

(Caesura after the eighth syllable).

Nos. 96, 188, 374, 375, 488, 526, 539, 585, 592, 637, 640, 739, 745, 749, 750, 775, 817, 1094, 1099, 1100, 1103, 1111, 1279, 1391, 1408, 1442, 1445, 1451, 1459, 1460, 1462, 1468, 1479, 1509, 1510, 1529. Total : 36.

**f. 16 syllables to a quarter**

*Pañcacāmara*

∪—∪/—∪—/∪—∪/—∪—/∪—∪/—

No. 1077. Total : 1.

**g. 17 syllables to a quarter**

*Narkuṭa (or Nardaṭaka)*

∪∪∪/∪—∪/—∪∪/∪—∪/∪—∪/∪—

No. 1434. Total : 1.

*Pṛthvī (or Vilambitagati)*

∪—∪/∪∪—/∪—∪/∪∪—/∪— —/∪—

Nos. 46, 349, 475, 518, 791, 1126, 1183, 1193, 1208, 1337, 1435, 1531, 1539, 1540, 1556. Total : 15.

*Mandākrāntā (or Śrīdharā)*

— — —/—∪∪/∪∪∪/— —∪/— —∪/— —

(Caesurae after the fourth and tenth syllables).

Nos. 220, 232, 288, 310, 332, 333, 339, 458, 717, 722, 1007, 1011, 1149, 1159, 1170, 1632, 1658, 1660, 1705. Total : 19.

*Śikhariṇī*

∪— —/— — —/∪∪∪/∪∪—/—∪∪/∪—

(Caesura after the sixth syllable).

Nos. 38, 39, 48, 60, 89, 90, 116, 175, 185, 350, 388, 395, 397, 516, 529, 531, 532, 583, 630, 796, 808, 824, 847, 853, 1027, 1031, 1089, 1115, 1134, 1209, 1221, 1223, 1255, 1273, 1274, 1298, 1299, 1311, 1316, 1324, 1338, 1344, 1349, 1350, 1358, 1373, 1383, 1396, 1419, 1450, 1465. Total : 51.

*Hariṇī (or Vṛṣabhaceṣṭita)*

∪∪∪/∪∪—/— — —/—∪—/∪∪—/∪—

(Caesurae after the sixth and tenth syllables).

Nos. 20, 34, 91, 166, 373, 489, 776, 1051, 1052, 1053, 1203, 1235, 1271, 1458, 1466, 1485, 1521, 1528.

Total : 18.

**h. 19 syllables to a quarter**

*Śārdūlavikrīḍita*

— — —/∪∪—/∪—∪/∪∪—/— —∪/— —∪/—

(Caesura after the twelfth syllable).

Nos. 10, 11, 128, 131, 133, 154, 155, 227, 229, 231, 233, 234, 239, 243, 245, 246, 251, 258, 267, 268, 273, 287, 291, 298, 299, 305, 307, 319, 320, 326, 328, 334, 337, 365, 367, 416, 430, 431, 444, 445, 447, 448, 449, 463, 647, 648, 650, 662, 667, 689, 690, 691, 696, 699, 709, 716, 724, 725, 727, 728, 729, 734, 735, 867, 868, 979, 982, 991, 992, 993, 994, 995, 997, 1005, 1008, 1010, 1016, 1020, 1022, 1148, 1153, 1163, 1167, 1168, 1169, 1171, 1172, 1584, 1585, 1586, 1589, 1609, 1639, 1640, 1645, 1646, 1647, 1664, 1672, 1673, 1674, 1675, 1703, 1736, 1740, 1752, 1779, 1793, 1803, 1809, 1810, 1811, 1813, 1814, 1816, 1819, 1820, 1821, 1835, 1840, 1842, 1850, 1856, 1857, 1859, 1860, 1862, 1870. Total : 128.

i. **21 syllables to a quarter**

*Sragdharā*

— — —/— ᴗ —/— ᴗᴗ/ᴗ — —/ᴗ — —/ᴗ — —

(Caesurae after the 7th and 14th syllables).

Nos. 156, 230, 257, 286, 309, 322, 903, 1009, 1156, 1178, 1588, 1600, 1655, 1676, 1702, 1707, 1738, 1784, 1787, 1861. Total : 20.

## B. AKṢARACCHANDAS (Ardhasama)

*Aupacchandasika*

First and third *pāda-s* : 11 syllables

ᴗᴗ —/ᴗᴗ—/ᴗ—ᴗ/— —

Second and fourth *pāda-s* :

12 syllables

ᴗᴗ—/—ᴗᴗ/—ᴗ—/ᴗ— —

Nos. 21, 113, 346, 477, 514, 519, 746, 752, 759, 813, 1056, 1058, 1060, 1062, 1105, 1106, 1135, 1395, 1481, 1482, 1575. Total : 21.

*Puṣpitāgrā*

First and third *pāda-s* : 12 syllables

ᴗᴗᴗ/ᴗᴗᴗ/—ᴗ—/ᴗ— —

Second and fourth *pāda-s* :

13 syllables

ᴗᴗᴗ/ᴗ—ᴗ/ᴗ—ᴗ/—ᴗ—/—

Nos. 17, 33, 748, 757, 760, 1101, 1109, 1137, 1204, 1283, 1392, 1436, 1461, 1467, 1486. Total : 15.

*Viyoginī*

First and third *pāda-s* : 10 syllables

ᴗᴗ —/ᴗᴗ—/ᴗ —ᴗ/—

Second and fourth *pāda-s* :

11 syllables

ᴗᴗ—/—ᴗᴗ/ᴗ—ᴗ/ᴗ—

Nos. 82, 94, 162, 352, 354, 491, 577, 768, 769, 770, 772, 1047, 1050, 1246, 1248, 1251, 1390, 1394, 1409, 1429, 1471, 1483. Total : 22.

## C. AKṢARACCHANDAS (Viṣama)

*Udgatā*

First *pāda* : 10 syllables

ᴗᴗ—/ᴗ—ᴗ/ᴗᴗ—/ᴗ

Second *pāda* : 10 syllables

ᴗᴗᴗ/ᴗᴗ —/ᴗ—ᴗ/—

Third *pāda* : 11 syllables

—ᴗᴗ/ᴗᴗᴗ/ᴗ—ᴗ/ᴗ—

Fourth *pāda* : 13 syllables

ᴗᴗ—/ᴗ—ᴗ/ᴗᴗ—/ᴗ—ᴗ/—

No. 773. Total : 1.

## D. MĀTRĀCCHANDAS

*Āryā*

First and third *padas-s* : 3 feet (12 *mātrā-s*)

Second *pāda* : 4½ feet (18 *mātrā-s*)

Fourth *pāda* : 2 feet + a short syllable + 1½ feet (15 *mātrā-s*)

(feet could be : ᴗᴗᴗᴗ, or — —, or —ᴗᴗ, or ᴗᴗ—, or ᴗ—ᴗ),

Nos. 3, 16, 18, 28, 30, 32, 93, 95, 112, 114, 130, 139, 165, 167, 187, 189, 240, 241, 244, 249, 252, 253, 256, 262, 263, 275, 283, 295, 313, 329, 344, 353, 355, 369, 372, 413, 414, 420, 422, 426, 433, 437, 456, 466, 471, 498, *525*, 527, *528*, 538, 540, 544, 546, 566, 571, 573, 574, 575, 579, 588, 589, 594, 609, 611, 623, 624, 626, 642, 692, *707*, 715, 733, 753, 816, 868, 983, 1033, 1048, 1054, 1057, 1059, 1107, *1108*, 1110, *1112*, 1147, 1164, 1166, 1200, 1202, *1206*, 1231, 1244, 1250, 1272, 1280, 1281, 1284, 1287, 1410, 1411, 1425, 1428, 1430, 1443. 1444, 1446, 1463, 1469, 1478, 1488, 1492, 1494, 1496, 1501, 1511, 1513, 1520, 1576, 1582, 1622, 1625, 1637, 1644, 1650, 1671, 1689, 1732, 1747, *1780*), 1781, 1783, 1838, 1841. Total : 133.

*Udgīti*

First and third *pāda* : 12 *mātra-s*

Second *pāda* : 15 *matra-s*

Fourth *pada* : 18 *matra-s*

Nos. 584, 603 616, 1249, 1695.

Total : 5.

*Upagītī*

First and third *pāda-s* : 12 *matra-s*

Second and fourth *pāda-s* : 15 *mātrā-s*

Nos. 338, 370, 450, 464, 467, 474, 484, 966, 1075, 1268, 1698, 1873. Total : 12.

*Gīti-āryā*

First and third *pāda-s* : 12 *matra-s*

Second and fourth *pāda-s* : 18 *matra-s*

Nos. 13, 168, 186, 272, 292, 351, 509, 537, 572, 576, 580, 596, 597, 610, 612, 743, 1012, 1061, 1063, 1136, 1158, 1278, 1282, 1389, 1433, 1490, *1497*, 1502, 1580, 1659, 1780[1], 1796, 1807, 1864. Total : 34.

1. In other sources *Āryā*-metre.

*Mātrāsamaka*

16 syllables (several varieties ; rymed moric verse).

No. 266. Total : 1.

## E. IRREGULAR

Nos. 122, 194, 492, 1125, 1129, 1130, 1131, 1132. Total : 8. See also numbers given above in italics.

# III. SUBJECT INDEX

F

## G

## L

## M

Q



R

## T

W

X, Y, Z

# ADDENDA AND CORRIGENDA[1]

*Page*

xv line 8 *read* : AnyŚat *instead of* Anyśat.

xvi ,, 28 *read* : Bālambhaṭṭi *instead of* Bālambhāṭṭ.

xviii after ,, 18 *add* : BPC Bhāvadeva Sūri's Pārśvanātha-caritra, Benares, *Vīrasaṁvat* 2048 (A.D. 1912).

xxvi ,, 15 *read* : Dampatiś(ikṣānāmaka).

xxxix after line 30 and xl after line 3 *add indented* } "MK (D). Mādhavānala-kathā by Damodara, GOS 93 ; pp. 443-509" and "MK (K). Mādhavā-nala-kāmakandalā-caupāi GOS 93 ; pp. 381-442."

xl after line 14 *add* : Moh (KSG) Moh in KSG I. 352-7.

xlvi ,, 14 *read* : Kosegarten.

xlix ,, 3 *read* : Chaudhuri, Prācyavāṇī-Mandira-Saṁskṛta-grantha-mālā 2.

xlix ,, 17 *read* : RS ; RŚ Rudraṭa's Śṛṅgāratilaka (RŚ) ed. with ... ...

l ,, 5-6 *delete* : ) and)

li ,, 13 *read* : Saśā.

li ,, 27-8 *read* : Rijksuniversiteit te Gent. Werken uitgegeven door...

liv ,, 7 *read* : MS. BORI 1423 of 1887-91.

lvi ,, 18 *read* : Subhāṣita-saṁgraha-s.

lxii ,, 19 *read* : De l'origine.

liv ,, 11 *read* : Zeitschrift der Deutschen ...

lxvi fn. 2 *read* : 2. 181. 6 *instead of* 286.

lxxvi fn. 5, line 8 *read* : A. Weber's *instead of* A. WEBER.

lxxvii fn. 7, line 2 *read* : 300-10 *instead of* 300.10.

lxxix line 16 *read* : conterminous.

lxxxiv fn. 1, lines 2-3 beginning with the words : Cf. L. Sternbach *transfer* at the end of fn. 2.

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1. The length of the ADDENDA AND CORRIGENDA is mainly due to the additional material inserted in the text of the *subhāṣita-s* after the printing of this part of the volume was completed some two years ago (see PREFACE, p. viii).

*Page*

lxxxvi fn. 2, line 8 *read* : Warszawa 1974.

lxxxvii line 10 *read* : The work is of South Indian Origin.

lxxxviii fn. 3, line 1 *read* : *Indian Culture* 12. 3 ; 130-9. Cf. S. Ch.

lxxxviii fn. 5, line 2 *read* : *Indian Culture* 2. 2 ; 382-3.

xciv line 18 *read* : the shorter version is completely preserved.

xciv fn. 1 *read* : Cf. Guérinot in JA. 10 t. 14 ; pp. 47 ff. No. 1106.

c lines 10-11 *read* : S. V e ṅ k a ṭ ā d h v a r i n.

ciii line 14 *read* : Sindūraprakara.

cv line 21 *read* : of stray verses written on 30 pages.

cxii fn. 4, line 7 *read* : met with in Sanskrit literature.

cxvii line 4 *read* : rogues ;

cxvii fn. 6, line 1 *read* : Bareau *instead of* Barreau.

cxx line 1 *read* : P a n t' s *instead of* P a r t' s.

cxxxiii „ 11 *read* : Saduktikarṇāmṛta.

cxxix lines 19-20 *delete* : *Taittirīya-brāhmaṇa* 2. 5. 83.

cxxix line 24 *read* : 3.312.3 *instead of* 32.12-3.

cxxx fn. 1, line 7 *read* : *Māra und*

cxxxi line 17 *read* : composed of some well-known

cxxxix line 5 *read* : Tshigs-su-bcad-paḥi.

cxxxix fn. 2, line 6 *read* : XLIII ; pp. 115-158.

cxlii, cxliii and cxliv *read* : E. Bosson *instead of* : E. Bossom.

cxlvi fn. 1, line 3 *read* : *textes bouddhiques du Tibet et du* ...

cxlvii fn. (fn. 4 from p. cxlvi) line 2 *read* : 135. 258-269 *instead of* in print.

cxlviii line 7 *read* : Lokasāra.

clvi „ 14 *read* : (*Poésie*).

clvi fn. 4, line 2 *read* : *conservés* ... *par* Chao ...

clvi line 8 *read* : 361 (or over ... *instead of* : 332 (or

clviii fn. 2, line 2 *add* at the end : and op. cit. p. clvii fn. 7.

clxi line 11 *read* : Udyoga- and Bhīṣma-*parvans*.

| *Page* | *Verse* | |
|---|---|---|
| 4 | 19 | column 2 lines 3-4 *read* : wives/impatience with good men and kinsmen alike ; / all are in the nature of |

| *Page* | *Verse* | |
|---|---|---|
| 5 | 27 | (*c*) *read* : (°वेशं ; °वेषं ; |
| 6 | 32 | column 2 lines 7-10 *read* : and others/he sees his own vice in his neighbour's heart. / Though they upon the bank are motionless, / a man aboard a river boat supposes, / that it is they who |
| 7 | 39 | (आ) *add* : SH 1908. |
| 8 | 40 | (आ) *add* : SSB 315.32. |
| 9 | 47 | (आ) *add* : SSSN 243.2. |
| | | (*a*) *add* at the end : °पा° °जा° tr. SSSN. |
| | | (*b*) *read* : आद्राणां HP, Prab, SSSN. |
| 9 | 49 | (अ) *add* : Bhaviṣya-purāṇa 1.7.51. |
| | | (*a*) कामादृते क्रियाकारी Bhaviṣya. |
| | | (*c*) कश्चिद् Bhaviṣya. |
| | 50 | (अ) *add* : R (Bar) 5.20.38 *id/ef.* |
| | 51 | (इ) should *read* : MBh (Ju) p. 238 *mn/op*. Also *delete* : (*c*) and *insert* text in (*b*). |
| 10 | 54 | (*b*) line 3 *read* : SSB *instead of* : SBS. |
| | 56 | (आ) *add* : SSSN 70.1 ; |
| 11 | 61 | (आ) *read* : Subh 12. |
| | | (*d*) *read* : ताडितम् . |
| | 62-3 | (अ) *read* : JS *instead of* : IS and *add* : SH 448 (No. 62 only). |
| | | (*e*) *read* : JS *instead of* : IS. |
| 12 | 66 | *add* : (अ) MBh (Bh) 12.81.11 ; in (आ) SSSN 108.8 and (*d*) इच्छते तस्य जीवति MBh. |
| | 69 | (translation line 5) *read* : splendid *instead of* : sweet. |
| | 70 | *read* : 70** |
| 14 | 78 | *add* at the end of (आ) and (*a*) : SSSN 90.2. |
| | 82 | fn. 1, line 4 *read* : =Amaṅgalakara. |
| | 83 | (अ) *read* : R (Bar) 3.36.22. |

| *Page* | *Verse* | |
|---|---|---|
| 16 | 92 | *add* at the end of (आ) and (*a*) : SH 827 and in (*d*) after IS : निर्दयं चैव SH ; in (*a*) *correct* SV to VS. |
| 17 | 100 | (अ) *read* : MBh (C) 12.6536 and 12.9294. |
| | 101 | (अ) *read* Cf. No. 2152 *instead of* : 2352. |
| 18 | 104 | (आ) *add* : SSSN 221.6, SH 1593. |
| | after 105 | *add* : अकृत्याग्निजरक्षां see No. 107. |
| | 107 | (आ) *add* : SH 1382 ; (*ab*) अकृत्नाग्निरक्षां योदे °वि° SH ; and in (*d*) (at the beginning) : त्यक्त° SH. |
| | 108 | (आ) *add* at the end : SH 1049 ; cf. No. 1437 and in (*c*) at the end : SH. (In the translation last line) *read* : 'then' *instead of* : 'the'. |
| | 109 | (अ) *read* : Pts. 4.118 *instead of* : 4.188. |
| 19 | 111 | (अ) *read* : (GN) *instead of* : (DN) and in (आ) *add* : SSSN 143.16. |
| | 113 | *read* : 113*; and in (आ) and (*b*) *add* at the end : SH 107. |
| 20 | 120 | (इ) and (*b*) *read* : Tantri (OJ) *instead of* : Tantri (OS). |
| 21 | 123 | *add* : (आ) SH 718 ; (अ) अकोपः स° च SH ; (*c*) and (*d*) after MBh (Bh) *add* : SH. |
| | 127 | (अ) *read* : MBh (C) 5.1518-9 *instead of* : MBh (C) 1518-9. (in translation line 3) *delete* : "and". |
| 22 | 130 | (in translation line 3) *read* : 'fly' *instead of* : 'flee'. |
| | 132 | (आ) *read* : Skm (POS) 2.119.4. |
| 23 | 136 | *add* at the end of (आ) and (*a*) : SSSN 66. 2 ; in (*b*) after (see *a*) *add* : SSSN and in line 3 read : स्थ (हि). |
| | 137 | (अ) *read* : Araṇyakāṇḍa 980* and in (*a*) अक्षमो IS *instead of* : अक्षयो R (G). |
| | 138 | (आ) *add* : and SSSN 160.3 (a. Vallabhadeva). |
| 24 | 140 | (आ) *add* : SSSN 92.21. |
| | 144 | *read* : 144 *instead of* : 144**. |
| 25 | 149 | (अ) *read* : CR 4.20 *instead of* : CPr. |
| | 153 | (आ) *add* : SSSN 97.3. |

| Page | Verse | |
|---|---|---|
| 26 | 156 | *read* : 156*. |
| | 159 | *read* : 159**. |
| 27 | 164 | (आ) *add* : SSSN 1.2. |
| | 165 | (अ) *read* : ĀrS 2.47. |
| 30 | 182 | *delete* : Ava 388 from (अ) and *insert* it in (आ). |
| | 185 | (आ) *add* : SH 2033 ; in (*a*) *add* : अगारे सर्वस्मिनरिश° SH and *add* : (*b*) अपिसकलवातायनतले° SH. (*c*) °षिशिरगृहे शिरो राहुनिकरं SH. |
| 31 | 190 | *add* : (अ) MBh [MBh (Bh) 12.57.34, MBh (R) 12.57.34, MBh (C) 12. 2080] in (आ) *add* : SSSN 50.2 ; *add* : (*c*) °वेत्तार: MBh. |
| | 192 | (अ) *read* : VCsr 15.4 (Cf. No. 217 and MBh (R) 13.26.42). |
| 32 | 194 | (आ) *add* : SSSN 134.9. |
| | 195 | *add* : (अ) KR 2. 27. 11 and in (आ) at the end : and घृतकुम्भ° ; *add* : (*cd*) तेन नारद नारीणां संसर्गं परिवर्जयेत् KR. |
| | 196 | *add* at the end of (अ) : and घृतकुम्भ°. |
| | 198 | (अ) *read* : Mn 8.350 *bis* (Mandlik's ed.), Vās 3.16, Cr 5 (CSr II. 14, CRr VIII. 46, CPS 233.35, CKl 44).<br>(आ) *add* : Mitākṣarā *ad* Y 2.21, Sarvajñanārāyaṇa, Rāghavānanda, Govindarāja and Rāmacandra *ad* Mn 8. 350, Daṇḍaviveka 234, Smṛticandrikā 315, Madanaratna 128, Vivādatāṇḍava 491, Vyavahārārthasamuccaya 147, Sarasvatīvilāsa 153, Manvarthacandrikā, Vyavahāraprakāśa 14. |
| 33 | 200 | (अ) lines 1-5 *read* : Cr. 66 [(CV XIV. 12... (partly illegible)]. |
| | 203 | (अ) *delete* : "Cf. Nos. 213, 250". |
| 34 | 210 | (आ) *read* : IS 70 *instead of* : TS 70. |
| 35 | 211 | (आ) *add* : SH 1552. |
| 37 | 221 | (अ) *add* : MBh (Bh)[1] App. 1.81.38-9 and *add* : (*c*) लोकं प्रस्थाप° (°क्षल or स्नाप)° यित्वा च MBh (Bh). |
| | 222 | (अ) *read* : (आ) and *add* : SSSN 182.51; (*a*) *add* : प्रभ्र° SSSN. |
| | 230 | (आ) *read* : Cf. No. 242 *instead of* : No. 282. |

| *Page* | *Verse* | |
|---|---|---|
| 38 | 232 | (अ) *read* : BhŚ *instead of* : BrŚ. |
| 40 | 242 | (आ) *read* : SSSN 197.89 *instead of* : 1.36.89. |
| 41 | 245 | (आ) *read* : SSSN 211.11 *instead of* : 3.7.11 and in (*b*) *read* : Vik. |
| 42 | 249 | (अ) *add* : KR 2.197.4 (p. 482) ; in (*a*) before "Subh" *add* : KR. |
| | 250 | (आ) *read* : SSSN 52.2 *instead of* : 2.4.2. |
| | 251 | (आ) *read* : SSSN 228.1 *instead of* : 2.27.1 ; in (*c*) *delete* : SR, RS. |
| | 253 | (आ) *read* : SSSN 128.6 *instead of* : 2.90.6. |
| 43 | 254 | (आ) *read* : SSSN 148.11 *instead of* : 2.114.11. |
| | 256 | (आ) *read* : SSSN 211.14 *instead of* : 3.27.1 in (*b*) line 2 *read* : (कुसुमिते च SSSN). |
| 44 | 266 | (आ) *read* : SSB *instead of* : SSg. |
| 46 | 275 | (आ) *read* : SSSN 143.21 *instead of* : 2.111.21 and *add* : SH 851 and 47* (a. Bāṇa) ; in (*a*) *read* : SR, SH. |
| 47 | 283 | (*d*) *read* : Vik *instead of* : Vikr. |
| 48 | 288 | *read* : (आ) SMH 9.41 *instead of* : (अ) SMH 9.41. |
| 49 | 293 | (आ) *read* : SSSN 225. 3 *instead of* : 3.23.3 and in (*c*) समं *instead of* : सम. |
| 51 | 302 and 303 | *add* : at the end of (इ) and (अ) respectively : and घृतकुम्भ°. |
| 53 | after No. 316 | *read* : अङ्गुलीषु *instead of* : अङ्गुलीषु. |
| | 318 | *add* : at the end of the translation : "(K. Ray's translation)." |
| 54 | 322 | (आ) *read* : SSSN 17.77 *instead of* : 1.4.77. |
| 55 | 326 | (आ) *read* : Skm (POS) 5.1.1). |
| 59 | 344 | (आ) *add* : SH 1823. |
| | 348 | (आ) line 3 *delete* : "7669" and *read* : SSSN 42,10 *instead of* : 1.32.10 ; *add* : SH 1053. (*a*) and (*d*) at the end of line 2 *add* : SH. |

| *Page* | *Verse* | |
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| 60 | 350 | *add* : at the end of (आ), (*a*), (*b*) and (*d*) "SH 517." |
| 61 | 354 | *read* : SSSN 81,74 *instead of* : 2.35.74 ; *add* : (इ) Śit (OJ) 17. |
| 62 | 359 | *read* : in (अ) GP *instead of* : PP and in (आ) SSSN 40. 6 *instead of* : 1.31.6. |
| | 362 | *read* : in (*d*) मुखं *instead of* : मुख. |
| 63 | 366 | *read* : SSSN 7.5 *instead of* : 1.4.5. |
| 64 | 368 | *read* : Vi (K) 20.52 *instead of* : Vi (R) 20.52. |
| | 369 | (आ) *add* : SH 241. |
| 65 | 376 | translation last line *read* : Ray's *instead of* : Roy's. |
| | 378 | in (आ) and (*b*) *add* at the end : SH 1096. |
| 66 | 385 | in (आ) *add* : SH 1313 ; in (*a*), (*b*) and (*d*) after "ŚP" *add* : SH ; |
| 67 | 389 | in (आ) *read* : (a. Kalpataru). |
| | 390 | in (अ) *add* : before Cf. No. : "BPC 6.417 ; in (आ) *add* : SH 370 (a. BhŚ) and at the end of line 2 *add* : 373.6 ; in (*b*) *delete* 373.6" and *insert instead* : सुतां SH ; at the end of (*d*) *add* : भावेत् [व°] BPC. |
| 68 | 395 | (आ) *read* : SSB 272.102 (a. BhŚ) *instead of* : SSB 374.214 ; in (a) *delete* "महा°" ... to "*metrum*" and in lines 3,4,5 *delete contra metrum* ; in (*b*) *delete* : "अश्नातु Śānt (var.)." |
| 69 | 398 | (आ) *add* : SH 1544 ; (*b*) and (*d*) after ŚP *add* : SH. |
| 70 | 402 | (आ) *add* : SH 631 ; (*a*) after Y *add* : SH ; (*d*) after SkP, *add* : SH. |
| | 404 | (आ) *read* : SSSN 58.6 *instead of* : 56.6. |
| 71 | 413 | (आ) *add* : SH 732 *b*'*ṣ* (a. BhŚ). |
| 72 | 414 | *read* : (आ) *instead of* : (अ) and *add* : Ava 94. |
| 76 | 444 | (*c*) *read* : [°मुक्त°] *instead of* : (°व्युक्त°). |
| 77 | | before No. 449 *add* : अज्ञानेन तदज्ञानं see ज्ञानेन तु तदज्ञानं. |
| 78 | 456 | (आ) *read* : Vidy *instead of* : Vid and after (आ) *read.* Āryā metre *instead of* : Udgiti-ārya metre. |
| 79 | 463 | *add* : (अ) Mahāviracar. 3.35 and *add* : (a) विधुर्यगतज्ञानोऽस्य संदेवहृधुव् Ma°. |

| *Page* | *Verse* | |
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| 80 | 468 | (आ) *add*: SH 677. |
| 81 | 472 | (आ) *add* : SSB 301.3. |
| | | before No. 474 *delete* : अञ्जलिं शपथं see No. 467. |
| 83 | 482 | (अ) *add* : MK (MK (S) 88, MK (G) *ad* : 54.57. |
| | 483 | (अ) *should read*: KN (KN (ĀnSS) 13.43, KN (TSS) 13.43, KN (BI) 12.41). In (आ) *add* : IS 120 ; at the end of (*a*) *add* : KN (ĀnSS), KN (TSS) ; at the end of (*c*) *add* : मार्जयेत् KN (ĀnSS), KN (TSS) ; at the end of (*d*) *add* : SRHt, SSSN. |
| | 487 | (आ) *add* at the end : (but does not appear in MBh (Bh)). |
| 90 | 527 | (आ) *add* : SH 792 ; (*d*) *add* at the end : शीलानाम् [तू°] SH (*contra metrum*). |
| 92 | 535 | (अ) *read* : Śto *instead of* Śtd. |
| 93 | 539 | translation line 4 *read* : widowhood *instead of* wido-hood. |
| 94 | 546 | (आ) *add* : SH 1344, SSB 477.324 and in (*d*) *add* : न वाडवाग्नि जलं पि° SH. |
| | 548 | translation line 3 *read* : Rāghavācārya's. |
| | 550 | *add* : (*a*) MBh (MBh (Bh) 13.2.69, MBh (R) 13.2.70, MBh (C) 13.153) and in (आ) *read* : (a. Manu but does not appear in the MnJ edition). |
| | 551 | in the text (*b*) *read* : शुभम् *instead of* : शमम्. |
| 95 | 552 | (अ) *read* : (NSP) *instead of* : (NSA). |
| | 556 | in (अ) before MBh (C) *add* : MBh (R) 12.191.12 and *instead of* : MKS *read* : MK (MK (GOS) 155, MK (S) ; in (आ) *add* SH 706 ; in (*c*) line 1 *add* after H : MK, and in line 3 after MBh (var.) *add* : SH ; at the end of (*c*) *add* : वत्वा [त°] SH. |
| | 557 | (अ) *add* ; MK (S) 128 and *add* : (इ) Ślt (OJ) 77. |
| 96 | 558 | *add* : (अ) MBh (MBh (Bh) 12.186.9, MBh (R) 12.193.9, MBh (C) 12.7040) ; cf. MBh (Bh) 13.143.13) and *add* : (*cd*) भूत्यै (पूर्वं) / पुरुषस्य प्र° MBh. |
| | 560 | in (अ) after 565 *add* : 595 ; in fn. in (*b*) *read* : कौरवाः. |

| *Page* | *Verse* | |
|---|---|---|
| 96 | 563 | (आ) *add* : SH 1187 and *read* No. 560 *instead of* : 550. |
| 98 | 574 | (आ) *read* : "VP 9.15" *instead of* : "VP 9". |
| | 575 | (आ) *add* : SH 1188. |
| 101 | 588 | (आ) *read* : SH 760 *instead of* : SH fol. 58a (560) and in (*d*) *delete* : वृष्टि: SSB, SRHt. |
| | 590 | (*c*) *add* at the end : SSSN. |
| | 591 | (अ) *add* at the end : See No. 2312 (*varia lectio*). |
| 102 | 599 | (अ) *add* : MK (MK (GOS) 26, MK (S) 25, MK (P) 19, MK (G) 45, MK (D) 85). |
| 103 | 602 | (अ) *read* : PM 5.10 *instead of* : 5.00. |
| 106 col. 1, line 15 *read* 619* *intead of* : 419*. | | |
| 107 | 624 | (आ) *add* : SH 932 and 125* (a. Kṣemendra) and at the end of (*d*) *add* : स ददाति वित्तलेमपि SH (*contra metrum*). |
| 110 | before 646 | *add* : अतो हास्यतरं लोके see No. 5852. |
| | before 648 | *add* : आत्मनाम गुरोर्नाम see No. 4569. |
| 112 | 661 | (आ) *add* : SH 980 and 176* and in (*d*) *add* : ददान्यस्य SH. |
| 117 | 688 | (*a*) *add* at the end : रिनाशाय KR. (*d*) lines 3-4 *read* : PrŚ (C); *instead of* : PrŚ (C) ; |
| | 689 | *add* at the end of (आ) IS. 177. |
| 118 | 694 | (आ) *add* : Subhāṣitaratnakaraṇḍakakathā 5.3 and *add* : (*d*) पुण्याधिकाः क्षितिभुजो Subhā°. |
| 120 | 701 | (आ) *add* : SH 1286 and in (*a*) *add* at the end : SH. |
| | 703 | (आ) *read* : Sāh *instead of* : Śāh. |
| 121 | 711 | (अ) *read* : (2208*) *instead of* : (2.208*). |
| 122 | 716 | (आ) *add* : SH 1978 (*d* incomplete). in (*b*) *add* as the first entry : येनायं सखि धिक् SH ; in (*c*) *add* as the first entry : यत्कान्तीय वि° SH. |
| 127 | 743 | (आ) *add* : Ava 132. |
| 129 | 760 | in fn. 1, line 4 *read* : entsteht ein. |
| 130 before No. 762 *insert* : अथ रोगाभिभूतस see तथा रोगभिभूतस. | | |

| *Page* | *Verse* | |
|---|---|---|
| 130 before No. 764 *insert* : अथवा जानता धेनुरियं see यदि राज्ञा हुता कर्तुम् and : अथवा विशः सफलः see तस्योपदेशः सोपलः | | |
| | 766 | *a* in text *read* : अथ वा ; in (a) *read* : R (Bar. 6.23.13*ab*+480*; *add* : (*a*) 5अ [वा] R (var.); कंचवते or नश्यते or अथ न or अथ नश्यति सा प्रजा R (var.); (*b*) सतस्तव (समंततः or विनश्यतः or वचस्तथा or as above) R. |
| 131 | 773 | *read* : Udgatā metre *instead of* : Udgīti metre. |
| 132 | 775 | (*a*) *read* : °शार्ङ्गं *instead of* : °शार्ङ्गं. |
| 133 | 787 | *read* : 787** |
| 135 | 799 | *read* : SH 338 *instead of* fol. 32a (138). |
| 136 before 804 *read* : अथो नरपति *instead of* : अक्षो नरपति. | | |
| 137 | 809 | (अ) *read* : (MS. E) *instead of* : (MSE). |
| 139 | 823 | (अ) *add* : Vyāsa-smṛti 4.24. |
| | 823 | (आ) *add* : SH 939 and 132*; *delete* the translation and insert *instead* : I consider a generous man as a miser, for after his death he makes use of his wealth [good deeds] ; however, the miser is generous when leaving (this world), for then he gives away his entire wealth. |
| 142 | 844 | (अ) *delete* : MBh (C)...and *insert instead* : MBh (R) 12.331.8, MBh (C) 12.12519. |
| | 845 | *d* in text *read* : भवन्त्यकाले स्व° and in (*d*) the first entry should *read* : भवन्ति काले Cv. |
| | 846 | (आ) *read* : SSSN 175.1, SH 974 and 168* and *add* (*b*) चरम° SH 974. |
| | 847 | (आ) *add* : Regnaud VI No. 103 (a. Ānandavardhana) (*c*) *read* : Regnaud, *instead of* : Viśvaguṇādarśa. |
| 143 | 852 | (अ) *add* : MBh (MBh (Bh) 13.136.16, MBh (R) 13.152.16, MBh (C) 13.7177; *ab* in MBh (Bh) 13,33,16). Cf. Mn. 9.315. |
| | | (आ) *add* : SH 1113 ; in (*d*) *add* after the end : SH ; *add* : (*cd*) लोकानान्यान् सृजेयुश्च लोकपालांश्च कोपिताः MBh. |
| 144 | 854 | In the translation, line 1 *read* : by water ; the |

| Page | Verse | |
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| 144 | 856 | (अ) *read* : 559 *instead of* : 560. |
| 146 | 865 | (आ) *add* : SH 1956 ; *add* : (*b*) समागत सति [वि°] SH. |
| 150 | 886 | (आ) line 3 *read* : 178.42, SSB 107.46. |
| 151 | 892 | (*c*) *read* : प्रोत्तुङ्गपीवरकठोरपयोधराढ्यं |
| 161 | 943 | (*b*) *read* : सुष्टगाते *instead of* : सुष्टयाते. |
| 167 | 971 | (आ) *add* : SH 544 Subhāṣita(savaskṛta)Ślokaprārambhaḥ No. 16 ; in (*b*) line 4 after Śts (var.), *add* : SH. |
| 169 | 982 | (*c*) *read* °क्षणम् *instead of* : क्षणय् . |
| 171 | 992 | translation lines 1 and 2 *read* : resort/to pavilions. |
| 173 | 1000 | (*c*) line 3 *read* : कामेषु *instead of* : कयेषु . |
| 174 | 1006 | translation line 6 *read* : grove/my lover. |
| 175 | 1013 | (*d*) line 2 *read* : धर्माः *instead of* : धर्मा ; |
| 177 | 1023 | *a* in text *read* : अद्वैधमनसंयुक्तं and in (अ) *read* : MBh (R) 12.298.44. |
| | 1025 | *a* in text *read* : अधः कुर्वन् प्रजाः . |
| 178 | 1032 | at the end of (अ) *add* : MK (S) 88 GS. |
| 179 | 1036 | (अ) lines 1-2 *read* : MBh (C) 12.220-1) ... ... +1582*. |
| | 1039 | translation line 2 *read* : man. *instead of* : men. |
| | 1042 | *transfer* the words ŚKDr *ad* मानः (*a. c*), IS 215 from (अ) to (आ). |
| 182 | 1055 | *c* in text *read* : मूर्च्छा. |
| | 1056 | (आ) *read* : PG *instead of* : PGr. |
| | 1057 | (आ) *read* : SH 1592 *instead of* : SHV part II.13 and in (*c*) and (*cd*) *read* : SH *instead of* : SHV. |
| 183 | 1063 | (आ) *read* : PG *instead of* : PGr. |
| 184 | 1065 | *read* : 1065** *instead of* : 1065*. |
| | 1069 | (आ) *add* : SSSN 147.22. |

| *Page* | *Verse* | |
|---|---|---|
| 185 | 1076 | *read* : 107.6 *instead of* : 1076*. |
| 186 | 1079 | *a* in text *read* : अधर्मादार्जितं . |
| | 1080 | (अ) at the end *add* : Bhaviṣya-purāṇa 1.4.38*cd*-39 *ab* and in (*d*) line 5 *read* : वा न° [वाधि° MBh 12 (var.); वा नि° Bhaviṣya-purāṇa ; यच्छति . |
| 187 | 1084 | *ab* in text *read* : अधर्मोपार्जितैरर्थैर् / यः करोत्यौर्ध्वदेहिकम् । |
| | 1089 | (*b*) *read* : SR *instead of* : ISR. |
| 188 before 1093 | | *add* : अधार्षतानां see No. 1085. |
| 189 | 1100 | (आ) line 3 *read* : RJ 1420 *instead of* : RS 1420. |
| 190 | 1105 | (आ) line 3 *read* : SH 2007 *instead of* : HS 2007. |
| 192 | 1117 | *c* in text *read* : हृदयं *instead of* : हृदय. |
| 194 | 1126 | (*a*) *read* : चिरमपास्य BhŚ (var.). |
| | 1127 | (अ) line 2 *read* : CNSap *instead of* : CNS ap ; (*d*) *read* : समासुमम् Tantri (OJ). |
| 195 | 1129-32 | (*i*) *read* : °पण्यं MBh (C). |
| 196 | 1140 | translation line 2 *read* : look of cruel ... |
| 198 | 1149 | translation lines 2, 3, 4, 5, 6, 7, 8, 9 *add* : "/" after "joys", "dwell", "up", "rites", "joined", "holiness", "bards", "sage" respectively. |
| 199 | 1153 | (*a*) *read* : खड्गस्त्रुड् SSS. |
| 200 | 1158 | translation line 1 *read* : Der auf einem ... and line 9 *read* : Schöne. |
| | before 1160 | *insert* : अध्युवास वनवास° see केलिकाननश°. |
| 201 | 1168 | translation lines 5-6 *read* : ... the cuckoo/from the treetop calls ... |
| 203 | 1176 | (*a*) *read* : देहभृतां MBh (var.) |
| | 1177 | (अ) line 1 *add* : CPS 102.56 ; line 2 *read* : Cf. No. 1176. |
| 204 before 1183 | | *insert* : अनगवीविवंसुधा see No. 275. |
| | 1183 | translation in lines 6 and 8 the words "hair fully growing" and "with gray hairs" should be in square-brackets. |

| *Page* | *Verse* | |
|---|---|---|
| 207 | before 1204 | *insert* : अनद्भुतमिदं लोके see No. 1484. |
| | 1204 | (*c*) *read* : IS *instead of* : VC (var.). |
| 208 | 1207 | *a* in text *read* : अनधीत्यार्थशास्त्राणि . |
| | 1210 | (अ) (line 1) *read* : 12, 171.56, *instead of* : 12.17.56 |
| 209 | 1215 | (*d*) : *read* : कुजन्मा all texts. |
| | 1216 | (अ) *add* at the end : and 1546 and *add* in (आ) (*c*) and (*d*) at the end : SSB 509.879. |
| | after 1216 | before see No. 1220 *add* : कवल्पश्च . |
| 210 | 1217 | at the end of (आ) *add* : Cf. No. 7765. |
| | 1218 | translation line 6 *read* : (G. Bühler's translation). |
| | 1220 | (अ) *read* : Cf. Nos. 1216 and 1546 and in (आ) *read* : *bc/da* ; in *c read* : यन्नर° CV (var.). |
| 212 | 1232 | (अ) line 2 *read* : 6.41.14, R (R) 6.63.14, R (R) 6.63.14) ; in (*d*) line 2 read : °स्यांतरिकृतं. |
| | 1234 | (अ) *add* : SH 660. (*a*) line 2 *read* : MBh (var.), ŚP, SS (OJ); परार्थेषु MBh ; in fn. line 3 *read* : SS (OJ) *instead of* : SS (OS). (*d*) line 1 *add* : SH after VS and *instead of* : "IS". |
| 213 | 1240 | (इ) *read* : NŚ (OJ) 4.18. |
| 214 | 1242 | *read* : NŚ 1242** *instead of* : 1242*; (*d*) *read* त्रिद्विमा ŚP. |
| 215 | 1249 | *read* : 1249** *instead of* : 1249* |
| 216 | after 1259 | *add* : अनर्थकमनायुष्यं see No. 2003. |
| 217 | 1265 | (*b*) *delete* : first line ; from (*d*) line 1 *delete* : मर्तृषु MBh (R). |
| 218 | before 1268 | *insert* : अनर्थो वर्जने येषां see कृच्छ्राधिग°. |
| 220 | 1284 | (आ) *read* : SSB 505.756. |
| | 1285 | (*d*) line 3 *read* : CPN I, Same. |
| 221 | 1288 | (अ) after 5. 36. 43 *delete* and *insert instead* : MBh (R) 5.35.45, MBh (C) 5.1304). |
| 222 | 1292 | and 1294 (अ) *read* MBh (R) *instead of* : MBh (C). |
| 223 | 1302 | (अ) line 1 *read* 97 *instead of* : 79 ; line 2 *read* : PtsK *instead of* : Pts. (आ) *read* : Subh 122 ; (*d*) line 2 *read* : मे [म] Pts. |

| Page | Verse | |
|---|---|---|
| 223 | 1303 | (अ) *read* : MBh (R) *instead of* : MBh (C). |
| 224 | 1304 | *instead of* : (*a*) *read* : (*d*). |
| | 1306 | (इ) and (*a*) *read* : Tantri (OJ) *instead of* : Tantr (OJ); (*c*) line 3 *add* after SRHt, : Tantri (OJ). |
| 225 | 1308 | (आ) *read* : Sskṛ *instead of* : Skṛ. |
| | 1310 | (आ) *read* : SSSN *instead of* : SSN. |
| | 1311 | (*b*) line 2 after BhŚ (var.), *add* : VS ; (*d*) line 1 *read* : (but $A_{0-2}$ as above). |
| 226 | 1316 | translation line 5 *read* : the sustainer. |
| | 1318 | (अ) line 2 *read* : Prab (B) 5.11. |
| 227 | 1324 | (आ) *read* : SkV 1464. |
| 228 | 1327 | (*d*) *read* : SkP *instead of* : SKP. |
| | before 1329 | *add* : अनाभ्यासे विषं शास्त्रं see विषं गोष्ठी दरिद्रस्य. |
| | 1331 | (आ) *add* : SH 1203. |
| 230 | before 1340 | *read* : अनारम्भ मनुष्याणां see No. 1340. |
| | 1340 | (अ) and (*a*) *read* : VP *instead of* : PV. |
| | 1341 | (*b*) *read* : विना [ऋ°] Ava. |
| 231 | 1346 | (*b*) *read* : मसूयुक° SSSN. (*d*) *read* : वा···ष्टं SRHt, |
| | after 1346 | *insert* : अनार्यश्चात्मशीलश्च see कुलीनम" and in next line before "see" *add* : (or °संकाश:). |
| | 1348 | translation line 2 *read* : ... undistinctly, who runs. |
| 232 | 1349 | (*b*) line 3 after JS *add* : SkV (var.); (*c*) line 3 after JS ; *read* : इयेते SSSN ; line 5 *read* : ... Amar (var.) ; °नोद्मासितशिखा: Amer (var.) ; SSSN ; नोद्भासर° SkV (var.), Skm (var.) ; |
| 233 | after 1355 | *insert* : अनाश्रय च कर्ता न see No. 1348. |
| 234 | 1360 | translation line 4 *read* : not desired and is useless ? |
| | before 1366 | *insert* : अनाहूतोप्रविष्टो य: see No. 1363. |
| 235 | 1368 | translation line 3 *read* : blessings, too—/why sink. |
| 236 | 1374 | (अ) line 2 *read* : MBh (R) *instead of* : MBh (C) and *add* : 12.330.14. At the end of (अ) *add* : HJ 4.71, HS 4.65, |

| *Page* | *Verse* | |
|---|---|---|
| 236 | 1374 | HM 4.68, HK 4.73, HP 4.72, HN 4.72, HH 111.18-19, HC 149.17-8). (*d*) *add*: as first item : मुह्येत् तत्र न प° H. |
| | 1375 | *read* : 1375** *instead of* : 1375. |
| 237 | 1380 | (*b*) first entry : नित्यं ··· *transfer to* (*c*). (*d*) line 2 *read* : but CNI II *instead of* : CNT II. (आ) *add* : SH 1004 and 210* ; *add* : (*d*) °भवनाशा° SH. |
| 238 | 1385-7 | (*g*) *read* : परछवङ्गः KK (ĀnSS) ; (*h*) *read* : शवत्या KN (ĀnSS). |
| 239 | 1393 | (*a*) last entry (हितै° etc.) *transfer to* (*b*). |
| | 1394 | translation line 4 *read* : by the good ? [*or* : how can ... |
| | 1395 | translation line 4 *read* : ... by disregard ; but, |
| 240 | 1397-9 | (आ) line 1 *read* : Nos. 1398-9 : SR 77.3-4 ... ; line 3 *read* : SH 995 and 196* *instead of* : SH 995, 196 ; (*i*) *read* : वोर्जसि: SH. |
| | 1400 | *read* : 1400*. |
| 241 | 1406 | (*a*) *should read* : R (R (Bar.), 5.10.10 *ab*+11 *ab* ; R (B) 5.12.10-1[1], R (R) 5.12.10-1, R (G) 5.15.5, R (L) 5.7.10-1, R (Kumb) 5.12.10). |
| | 1407 | (*a*) *should read* : R (R (Bar). 5. 10. 11, R (R) 5. 12. 11, R (B) 5,12,11, R (G) 5.15.5-6, R (L) 5.7.11, R (Kumb) 5.12.10-1). Cf. Nos. 1404-6. |
| 242 | 1412 | (आ) *add* : IS 305 and (इ) *read* : Joh 201.1 *instead of* : Job. 201.1. |
| | 1416 | (अ) line 4 *read* : 73.4 and 12.12485), and in (आ) *add* : IS 307. |
| 243 | 1417 | (अ) *read* : H (HJ 1.5... |
| | 1421 | (अ) line 1 *read* : MBh (R) *instead of* : MBh (C). |
| 244 | 1427 | (अ) *read* : Āś 4.13. |
| 246 before 1435 | | *insert* : अनुक्रोशादधर्मं च see क्षमव्या क्षुधा (verse 5). |
| | 1437 | (आ) *add* at the end : तर्कोप्रतिष्ठ: |
| 247 | 1443 | (अ) line 2 *read* : Cr. 1150 *instead of* : 150 ; (*b*) line 2 *read* : VP *instead of* : PV and (इ) *read* : ShD (T) 31. |

| *Page* | *Verse* | |
|---|---|---|
| 247 | 1445 | (श्रा) *read*: SH 154 *instead of*: SH 54. |
| 248 | 1446 | (श्रा) *read*: SR 91.41. |
| 249 before 1453 | | *insert*: श्रनु तेऽस्य पिता राजन् see श्रथ नु ते° |
| 250 | 1457 | translation line 10 *read*: *vṛtti.* |
| 251 | 1465 | (श्रा) line 1 *read*: SkV; line 2 *read*: (a. Dharmaśoka); (*b*) *read*: पयोर्थनामात्मा; (*c*) line 2 *read*: किङ्किणिकिङ्कित्; (*d*) line 2 *read*: तूद्वितमुरः |
| 252 | 1470 | (श्र) line 1 *read*: lines 205-6. |
| | 1473 | *read*: 1473**. |
| 253 | 1478 | (श्रा) *add*: SSB 328.15; (*c*) *read*: VC (var.) *instead of*: VO (var.); (*d*) *delete* upto स्वति° ·· |
| 254 | 1484 | translation line 1-2 *read*: world: that |
| 255 | 1490 | (*c*) *read*: शव इव [पु॰] SSSN; (*d*) *read*: [श॰श॰न॰]. |
| 256 before 1495 | | *insert*: श्रनुसुरक्ता ववनरुचि see कुसुमनश° |
| 257 | 1499 | (श्रा) line 2 *read*: Kpr *instead of*: Kpt. |
| 258 | 1503 | fn. line 3 *read*: *der Weiber und Unnutz*; line 5 *read*: *die sie nicht liebt.* |
| | before 1504 | *insert*: श्रनुराघः प्रति° see तेजः सत्यं बुद्धिर्. |
| 259 | 1511 | translation line 3 *read*: accompaniment. |
| 261 | 1523A | (श्र) *read*: Viṭavṛtta. |
| | 1524 | (श्र) *read*: line 2: 11.55, MBh (MBh (Bh) 5.40.3, MBh (R)) (इ) *read*: p. 238 *ef / gh.* |
| | 1527 | (श्र) line 7 *instead of:* MK 125 *read*: MK (MK (GOS) 197, MK (S) 162, MK (P) 125, MK (G) 22. 117, MK (D) 680; (*c*) line 1 *read*: निर्गुणत्वमशौचत्वं निर्घृणत्वं H. |
| 262 | 1531 | (*c*) *read*: °विचित्रं AS (var.). |
| | 1532 | (श्र) *read*: SR 381.186 (a. KN). |
| 264 | 1541A | (श्र) line 1 *read*: KN (ĀnSS) 9.53; line 2 *read*: PtsK 3.10). |
| 265 | 1547 | (श्रा) line 2 *read*: Sama 1 श्र-16. |

| *Page* | *Verse* | |
|---|---|---|
| 266 | 1553 | *read* : 1553*. |
| | 1559 | translation line 4 *dharma* to *kāma* should be put in square brackets. |
| 267 | | before No. 1560 *insert* : अनेन पर्यासयताश्रुबिन्दु see जगाव चैरामयम°. |
| | 1560 | (अ) *read* : BhPṇ *instead of* : Bh Pṇ. |
| | 1564 | (आ) *add* : (cf. Nos. 8874-5). |
| | 1566 | (*b*) line 2 *instead of* : Kavi *read* : JS, SR, SSB, SRK, Kavi, IS ; and *instead of* Kau *read* : Kav. In line 3 *delete* : JS, SR, SSB, SRK, IS and in line 4 *instead of* : SR, SB, *read* : SR, SSB. |
| 268 | 1568 | *read* : 1568*. |
| | 1572 | in fn. lines 2-3 *read* : (Tanjore Sarasvati ... |
| 269 | 1579 | (आ) line 3 *read* : SRRU *instead of* : SRRV. |
| 270 | 1582 | *read* : 1582*. |
| | 1585 | *read* : SH 513 *instead of* : SHSB. |
| 271 | 1591 | (आ) and (*c*) *read* : ŚbB *instead of* : ŚB. |
| 273 | 1600 | (*ab*) *read* : श्थगयति नयनं. |
| 273 | 1604 | (आ) after 100 *delete* and *insert instead* SH 368. (b) *read* : (printing error) ; बुधाद्वोधो SH. |
| 275 | 1611 | translation line 5 *read* : of SS (OJ)]. |
| 276 | 1621 | (*c*) line 1 *read* : ... Vidy ; °पयसोपरी Vidy ; °पयस्नोपरि. |
| 277 | 1628* | *read* : 1628. |
| 278 | 1635 | (*b*) *read* : निकैव [नि°] Pad, Ava, SR, SSB ; लघुंक° Any. |
| 279 | 1638* | *read* : 1638 ; (*a*) line 1 *read* : 33-4 *instead of* : 334. |
| | 1639 | *read* : 1639*. |
| 280 | 1645 | (*d*) *read* : ··· बाऽश्ने° SR, SSB. |
| | 1647 | (*c*) line 2 *read* : Pts) PP, Pts. PRE ; *c* line 3 *read* : PRE *instead of* : PrE. |
| 281 | 1647 | fn. line 9 *read* : gedrängt. |
| 282 | 1654 | (आ) *add* : SSB 227.22. |

| *Page* | *Verse* | |
|---|---|---|
| 282 | 1657 | (आ) line 3 *read* : JS 105.1, *instead of* : JS 105. |
| 283 | 1665 | *a* in text *read* : रेमिरे ; *b read* : न ते मर्त्येषु and *c* सुखामाहुर् . |
| 284 | 1668 | (*a*) at the end *add* : MBh (C) 3.91 and 12.6491-2 and *add* : (आ) IS 353. |
| 284 | 1671 | (*a*) *read* : (बुधः VS, SR, SSB or बुधो PP) PP, PtsK, VS, SR, SSB [better]). |
| 285 | 1672 | (आ) line 2 *read* : RJ 1363, Amd 171.453. |
| 287 | 1684 | (*b*) *read* : ... PtsK. Cf. Nos. 1685 and 1686. |
| 292 | 1719 | (*b*) *read* : भक्ष्याशः शिक्षिताः MBh, but some texts as above. |
| | | (*c*) *read* : गर्भं *instead of* : गर्भे. |
| 293 | 1729 | (अ) line 3 *read* : included in (अ) No. 1728. |
| 294 | 1735 | (*c*) *read* : वस्त्रे SSSN. |
| | 1737 | (आ) *read* : SSB *instead of* : SSA. |
| 295 | 1739 | translation line 3 'gets the punishment' should be put in square brackets. |
| 297 | 1753 | (अ) line 2 after Cf. *add* : BPC 2.481 and |
| | 1757 | (आ) *read* : SSSN 247.2. |
| 298 | 1758 | fn. 1, line 2 *read* : MBh 12.331.9 (?). |
| | 1761 | (अ) line 2 *read* : MBh (C) 3.1150 *instead of* : 5.1150. |
| | 1762 | *b* in text *read* : भवेत् स्व ··· |
| 300 | 1771* | *read* : 1771**. |
| | 1776 | (*d*) line 2 *read* : मतिम् om. $D_7$ in MBh. |
| 305 | 1804 | (आ) *read* : SSB 499, 597, SH 696 *instead of* 449, 499, 597. |
| before | 1807 | *read* : अग्न्यावस्थोऽपि see No. 1671. |
| 307 | 1812 | line 2 in (आ) and in (*d*) *read* : APK *instead of* : AP. (*c*) line 2 *read* : मृगयाननामरजसम् VS and line 4 last entry *transfer to* : (*d*). |
| | 1813 | line 2 in (आ) *add* : Sāh *ad* 7.575 (p. 221). |
| 308 | 1820 | (*b*) *read* : °कूपतटाकसागरमसरित्तोयेषु ; (*c*) *read* : ··· ऽपि सन् ; (*d*) *read* : नोद्वमयति Ava. |

| *Page* | *Verse* | |
|---|---|---|
| 309 | 1824 | (आ) *add* after Vidy : 96 and after ASS 16.2 *add* : IS. 380. |
| 310 | 1833 | (आ) *add* : IS 383. |
| | 1834 | (आ) *add* : 'SSSN 122.5 (a. MBh), IS 385 and at the end of (*a*) *add* : SSSN. |
| 311 | 1839 | (*b*) *read* : तु *instead of* : तू . |
| 312 before | 1842 | *insert* : अन्यो न्याया मनुष्याणां see अयो न्याया मनुष्याणां. |
| 313 | 1850 | translation line 2 "drink" should be put in square brackets. |
| 314 | 1854 | (*c*) *read* : संप्रवर्तते MBh (var.). |
| 315 | 1861 | (*d*) *read* : Veni· |

| *Page* | *Col.* | *Line* | |
|---|---|---|---|
| 319 | 2 | | *read* : *Anyāpadeśaśataka*, see. |
| 324 | 1 | 6 | *add* : 195, |
| 329 | 2 | 11-12 | *read* : de petits recueils de vers and *add* at the end of line 14 : and *Journal Asiatique* 1974. |
| 330 | 2 | 6 | *read* : $CC_1$ 165. |
| 333 | 1 | | close brackets at the end of line 11 *instead of* in line 6 after $CC_2$ 40. |
| 334 | 1 | 20 | *read* : of the Mugdhopadeśa ; there was also |
| 335 | 1 | 8 | *read* : ABORI 47:59-100). |
| | 1 | 9 | after 855, *add* : 1127. |
| 337 | 2 | 10-1 | *read* : *A propos de petits recueils de vers gnomiques* in Papers ... ; and at the end of line 14 *add* after JA : 1974 |
| 338 | 1 | 14 | after NAKULA *delete* : No information. |
| 339 | 1 | 20 | *read* : Kyan and in line 21 *read* : Burmese ; translation. |
| 341 | 2 | 17 | *read* : Jāmbuvatīvijaya. |
| 342 | 2 | 14 | *read* : Nīti-Veṇpā ; and in line 17 *read* : ALB *instead of* : AB. |
| 346 | 1 | 16 | at the end *add* : L. Sternbach, The Mānava-dharmaśāstra I-III and the Bhaviṣya-purāṇa in *Purāṇa*, July 1974. |
| 348 | 2 | 34 | *add* : 198, |

| *Page* | *Col.* | *Line* | |
|---|---|---|---|
| 349 | 1 | 1 | *add* : (852), |
| | 2 | 34 | *add* : 192, |
| 350 | 1 | 3 | *add* : 852, |
| | 1 | 35 | *read* : (*De verkouding van het Oud-javaan-* |
| | 2 | 11 | *delete.* |
| 351 | 1 | 35 | *read* : 1032, 1444, 1527. |
| 354 | 2 | 20 | *read* : a. Kṣemen- |
| 355 | 2 | 20 | ... but most probably Rudrabhaṭṭa... |
| 357 | 2 | | *transfer* from line 5 the words "10.315 and" to line 3 after "IHQ". |
| 359 | 1 | 5 | *add* : 198, |
| | 2 | 21 | *read* : RJ *instead of* : RS and *insert* comma in line 23 after XCVIII. |
| 365 | 1 | 35 | *read* : Warszawa 1974. |
| 366 | 1 | 31 | *read* : p. 163 *instead of* 136. |
| 367 | 2 | | after line 30 *insert* : ŚŪCIGOBHAṬṬA see GOBHAṬṬA. |
| 370 | 1 | 30 | *read* : *Sāhityadarpaṇa* |
| | 1 | 33 | *add* : 1813. |
| | 1 | 34 | *read* : *Suttavaḍḍhananīti.* |
| 371 | 2 | 3 | *read* : Āryaśūra and in line 5 *read* : Granthāvali. |
| 373 | 2 | 8 | after 136 *add* : 138. |
| | 2 | 24 | at the end *add* : very similar to the Subhāṣita-ratnabhāṇḍāgāra. (See above). |
| | 2 | 25 | *add* : 40, |
| 374 | 1 | 30 | *add* : 1478, |
| 377 | 1 | 1 | *read* : *Mahā-purāṇa* instead of *Māha-puraṇa.* |
| | 2 | 31 | *read* : IHQ *instead of* : HQ. |
| 384 | 1 | 20 | *read* : Total : 134. |
| 379 | 1 | 7 | *add* : 1374, |
| 387 | 2 | 4 | *read* : casts (four), duties of |
| 388 | 1 | 11 | *read* : 1519 *instead of* : 1919. |
| | 2 | 8 | after 962, *add* : 972. |
| 398 | 2 | 12 | *read* : 1020, *instead of* : 7020. |

विश्वेश्वरानन्द-वैदिकशोध-संस्थान-प्रकाशनम्—६३६

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—६९

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# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

Being an extensive collection of wise sayings and entertaining verses in Sanskrit with Introduction, English Translation, Critical Notes and Indices

By

**LUDWIK STERNBACH,** LL.D.,
Collège de France, Paris

**Volume II**

Subhāṣita-s -- Nos. 1874—4208

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*Edited by*

**S. BHASKARAN NAIR**



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1976

# CONTENTS

## ABBREVIATIONS

For Abbreviations see Vol. I of the Mahā-subhāṣita-saṁgraha, pp. XIII—LXIV and p. 405 See also Further Addenda and Corrigenda to Vol. I appended this Vol. II, p. 1021.

### ADDITIONAL ABBREVIATIONS:

| | |
|---|---|
| Alm | See Al. |
| Ambaḍa | Amarasūri's Ambaḍacaritra, Jamnagar 1919. |
| BPS | Bhojaprabandhaśloka, MS BORI, Viśrambag I 248, as quoted in BhŚ (as BPS) and in SkV (as BPS). |
| ISPP | Indian Studies—Past and Present, Calcutta. |
| R (Kumbh) | Rāmāyaṇa, Kumbhakonam edition. |
| SPR | Subhāṣita-padya-ratnākara by Muniraja Viśālavijaya. Vijayadharmasūri Jaina Granthamālā, Vols. 27, 31, 34, 48, 52. |
| SSkṛP | J. B. Chaudhuri, Sanskrit Poetesses, Calcutta 1949. |
| SSNL | Subhāṣita-sudhānanda-laharī in Malayamārutaḥ III, ed. by V. Raghavan, New Dehli 1973, pp. 92-115. |
| Vjv | Vidagdhajanavallabhā, as quoted by V. Raghavan in the Silver Jubilee Volume of the Journal of the Kerala University Oriental MS Library, 12. 1-2 (1963), pp. 133—154. |

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On the occasion of the issuance of the Second Volume of my *Mahā-subhāṣita-saṁgraha*, I wish to remember once more my scholar-friend, the late lamented Acharya Dr. Vishva Bandhu Shastri, former Joint Secretary and Director of the Vishveshvaranand Vedic Research Institute, who accepted this project of mine for publication by the Institute. I take this opportunity to express my sincerest thanks to the Management of the Institute for publishing it in the *Vishveshvaranand Indological Research Series.*

My most whole-hearted thanks and words of appreciation go to Shri S. Bhaskaran Nair, Deputy Director of the said Institute and the General Editor of its Research Series, who edited the present volume to my entire satisfaction. During the editorial processing he has carefully gone through the whole work, and has been making extra-corrections and additions with regard to the Sanskrit text, Notes, Metre, Translation and Indices. On several instances he had himself to emend and translate doubtful verses. He has also made numerous scholarly suggestions which were always useful and which I, consequently, accepted, readily. Towards the latter part of this volume, when, on account of my eye-operations, I was unable to correct the proofs myself he has attended to this strenuous work also, on my behalf. I wish to place on record my never-to-be-forgotten gratitude to Shri Nair for his attending to all these matters, which he performed with self-abnegation and devotion.

My thanks are also due to Shri Om Prakash Sharma and Shri Raj Kumar Parashar of the V. V. R. Institute, who assisted the Editor in reading the proofs of the indexical portion.

LUDWIK STERNBACH

*Collège de France,*
*Paris,*
*December 31, 1975*

अ
(*Continued*)

1874*

अपः पिबन् प्रपापालीम् अनुरक्तो विलोकयन् ।
अगस्त्यं चिन्तयामास चतुरः सापि सागरान् ॥

(आ) SR 187.23, SSB 534.23, SRK 156.41 (a. Sabhātaraṅga), IS 7653. Cf. No. 7031.

While drinking water (the thirsty traveller) looking lovingly at the girl who served at the way side water shed, cleverly thought of the sage Agastya[1], while she too thought of the ocean (so that the vessel might contain a large quantity to serve him). (A.A.R.).

1. who drank the whole ocean, in order to prolong the feast to his eyes

1875*

अपकर्ताहमस्मीति हृदि ते मा स्म भूद्भयम् ।
विमुखेषु न मे खड्गः प्रहर्तुं जातु वाञ्छति ॥

(अ) KāD 2.293.

(आ) Sar 5.78 (p. 599).

(*b*) मा ते मनसि [हृ° ते मा स्म] Sar.

(*c*) मे om. KāD (R).

Yet not the apprehension that I strike in revenge enter your heart. My sword has no desire to strike at those who do not meet me face to face (in fight). (A.A.R.).

अपकारगृहं तेन see उपकारगृहीतेन

1876

अपकारदशायामप्य् उपकुर्वन्ति साधवः ।
छिन्दन्तमपि वृक्षः स्वच् छायया किं न रक्षति ॥

(अ) Sabhā 69.

Good people help others even at the time of suffering an injury at their hands. Does not the tree give its protecting shade even to him who is cutting it down ? (A.A.R.).

अपकारपरे नित्यं see No. 1881.

1877

अपकारमसंप्राप्य तुष्येत् साधुरसाधुतः ।
नैषोऽलाभो भुजङ्गेन वेष्टितो यो न दश्यते ॥

(आ) JS 57.8 (a. Bhagavadvyāsamuni), VS 372 (a. Śrībhagavadvyāsamuni), Vyās 31, SR 56.102, SSB 318.104 (a. Vyāsamuni).

(इ) SS (OJ) 338, Vyās (C) 28, Vyās (S) 28.

(*c*) एष लाभो JS, Vyās (C); नैव VS, SR, SSB.

(*d*) वेष्ठितो Vyās (C) (var.); यन्न [यो न] JS, VS, SR, SSB, Vyās (C); दंशते (°ति) Vyās (C) (var.).

A good man should rejoice that he has not been wronged by the wicked. It is no mishap. That though the snake coiled itself round one, it did not bite. (Raghuvira's translation).

1878

अपकारिणि कोपश्चेत्
कोपे कोपः कथं न जायेत ।
धर्मार्थकाममोक्ष-
प्राणयशोहारिणि क्रूरे ॥

(अ) Dvi Appendix 1.4.

(आ) SRHt 82.10 (a. Sundarapāṇḍya), SSSN 46.10, Spr 231.30 (a. Uttaradhyayanasūtraṭīkā 227).

(*b*) जाये (last *akṣara* missing) SRHt ; न ते [न जा°] Spr.

(*cd*) °मोक्षाणां, प्रसह्य परिपन्थिनि Spr.

Āryā metre.

If it is right for a person to exhibit anger against an offender, why should not anger rise against anger which is cruel and takes away (obstructs) fame, life and the four aims of human life. (A.A.R.).

1879

अपकारिणि चेत् कोपः कोपे कोपः कथं न ते ।
धर्मार्थकाममोक्षाणां प्रसह्य परिपन्थिनि ।।

(आ) Vidy 341.

Why do you not get angry against anger if you are indignant against an offender ? For it[1] is the great obstacle to the attainment of righteousness, wealth, love and liberation. (A.A.R.)

1. anger

1880

अपकारिणि विस्रम्भं यः करोति नराधमः ।
अनाथो दुर्बलो यद्वन् न चिरं स तु जीवति ।।

(अ) Hariv 1163, Harivaṁśapurāṇa, Harivaṁśaparvaḥ 20.122 (Purāṇa 3. 1, p. 61.4).

(आ) SR 382.199, IS 389.

(*a*) विस्त्रम्भं (°श्र°) Hariv. (var.).

That low (foolish) person who puts trust in an evil-doer may not live long as is the case of the helpless and the weak. (A.A.R.).

1881

अपकारिषु मा पापं चिन्तय त्वं कदाचन ।
स्वयमेव पतिष्यन्ति कूलजाता इव द्रुमाः ।।

(अ) P (PP 1. 164), Cr 68 (CRr 3.17, CNG 59, CNI I 129, CPS 60.28), GP 1.110. 22, KR 7.173.1.

(आ) VS 3358 (a. Śrī Vyāsamuni), SRHt 193.67, IS 390, Pr 363, Spr 243.11 (a. Jainapañcatantra ), SRRU 874, SSH 1.76, SRK 12.19.

(*a*) अपकारपरे नित्यं GP (GPy as above) ; रात्रैव [मा पा°] CR (var.) ; माहा पापं [मा पा°] CNI I (*contra metrum*) ; यायां [पा°] GPy (GP as above).

(*b*) चिन्तयस्व (°येन्न) Cr, GP, VS, SRRU, SSH; चितथा क° CNI I (*contra metrum*); महामते Cr (but CRT, CNI I, CNG as above), VS, SRRU, SSH.

(*c*) हि नश्यन्ति (विनश्यति or °न्ति CRBh I, CRP ; प्रणश्यति or °न्ति CRBh II, CRCa II) Cr (but CRT, CNG, CNI I as above), VS, SRRU, SSH.

(*d*) तीरजाता KR ; कुलजाता PP (var.).

Of means to injure brutal foes/you do not need to think,/since of themselves they fall, like trees/upon the river's brink. (A.W. Ryder's translation).

अपकारिषु यः साधुः see No. 7031.

आपकार्यं महाकार्यं see No. 4546.

1882

अपकुर्यात् समर्थं वा नोपकुर्याद्यदापदि ।
उच्छिन्द्यादेव तन्मित्रं विश्वस्याङ्कमुपस्थितम् ।।

(अ) K ((K) 7. 18, 40, K (S) 320. 15-6, K (G) 366.9-10, K (J) 192.19-20, K (V) 281, K (P) 521.9-10). Cf. JSAIL 32 No. 11.

(आ) SRHt 173. 21, SSSN 77.18 (both a Kauṭilya).

(*a*) समस्थं SRHt, समस्तं SSSN.

(*b*) नोपकुर्यात् SRHt, SSSN.

(*c*) उपच्छिन्द्यादेव (then two *akṣara-s* missing) SRHt.

(*d*) विश्वास्याङ्कमुपागतम् SRHt (better; so also translation).

That ally who might do harm or who, though capable, would not help in times of trouble, be should certainly exterminate him, when, trustingly, he comes within his reach. (R.P. Kangle's translation).

1883

अपकुर्वन्नपि प्रायः प्राप्नोति महतः फलम् ।
और्वं दहन्तमेवाग्निं संतर्पयति सागरः ।।

(आ) ŚP 219, VS 227, JS 52-9, SR 45.9, SSB 301.10, SH 536, IS 391. Cf. महान्त एव महतामर्थम् .

(*b*) शुभम् [फ°] VS.

(*c*) दहन्तमप्यौर्वमग्निं VS.

(*d*) तर्पयत्येव [स°] VS (var.); वारिधिः [सा°] VS, SH.

Even while doing harm one often gets beneficial results from the great. The ocean pleases the submarine fire, even though it burns him (by supplying its fuel). (A.A.R.).

1884

अपकृत्य बलस्थस्य दूरस्थोऽस्मीति नाश्वसेत् ।
श्येनानुचरितैर्ह्येते निपतन्ति प्रमाद्यतः ॥

(अ) MBh (MBh (Bh) 12.94. 20, MBh (R) 12.93.20, MBh (C) 12.3501). Cf. No. 1885; कृत्वापराधम् and पण्डितेन विरुध:

(आ) IS 392.

(*a*) अपकृत्वा (°हृत्य ; °कृत्या) MBh ( var. ); बलस्थेषु (स्थस्य ; °स्थेन ; °स्थोपि ; °स्तस्य; °वते) MBh (var.).

(*b*) नावसेत् (°ह्वयेत्) MBh (var.).

(*c*) एते [ह्येते] MBh (var.); श्येनाभिपतनैरेते (°तनेनैते; °तनेनेचैते; °तिपतितैरेते) MBh (var.).

(*d*) प्रमादतः (°द्य तं ; °द्यते) MBh (var.); प्रसाद्यतः MBh (var.).

Having injured a powerful king, one should not comfort himself with the thought that he lives at a great distance from the injured. Such kings when injured fall upon the injurer like the hawk swooping down upon its prey, in moments of heedlessness. (P. Roy's translation).

अपकृत्याधिकम् see बाष्पंजाञ्जलिं दत्त्वा

अपकृत्य ब° see No. 1484.

1885

अपकृत्वा बुद्धिमतो दूरस्थोऽस्मीति नाश्वसेत् ।
दीर्घौ बुद्धिमतो बाहू याभ्यां हिंसति हिंसितः ॥

(अ) MBh (MBh (Bh) 5.38. 8, MBh (R) 5.37. 8, MBh (C) 5.1405). Cf. No 1884.

(आ) SRHt 104.2 (a. MBh), SSSN 114.2, SR 381.175, IS 393.

(*a*) अपकृत्य MBh ( var. ), SR ; अपहृत्वा MBh (var.).

(*b*) दूरस्थोपि न विश्वसेत् MBh (var.) ; मा° [ना°] MBh (var.).

(*d*) ताभ्यां MBh (var.); दूरे हि नास्ति सः [हिं° हिं°] MBh (var.); हिंस्यात्स [हिं° first] MBh (var.); हिंसकः [हिं° second] MBh (var.).

Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged ; long are the arms which intelligent persons have, by which they can return wrongs for wrongs done to them. (P. Roy's translation).

1886

अपक्रान्ते बाल्ये तरुणिमनि चागन्तुमनसि
प्रयाते मुग्धत्वे चतुरिमणि चाश्लेषरसिके ।
न केनापि स्पृष्टं यदिह वयसा मर्म परमं
यदेतत् पञ्चेषोर्जयति वपुरिन्दीवरदृशः ॥

(आ) SR 255.31, SSB 66.37.

(*d*) °वरदृशः SSB.

Śikhariṇī metre.

When girlhood is past and the state of a damsel is eager to take possession and when childishness has disappeared and womanly charm is ready to embrace, this stage (of the grown up girl), not yet touched by any of the definite stages, is the supreme secret of the five arrowed Cupid, true body of the lily-eyed one. (A.A.R.).

1887

अपक्वं भङ्गमायाति अतिजीर्णं तु कर्कशम् ।
ज्ञातिघृष्टं तु सोद्वेगं कलहो बान्धवैः सह ॥

(आ) ŚP 1753.

Quarrel with one's relations when unripe snaps the ties, when fully

matured is very rough and full of excitement when rubbed in by other relatives. (A.A R.).

1888**

अपक्वमपि चूतस्य फलं द्रवति वेगतः ।
गुडशुण्ठीप्रलेपेन विधृतं शश्वदातपे ॥

(आ) ŚP 3005.

The fruit of the mango tree gets spoiled (deteriorates) quickly even in the unripe stage : but (preserved) smeared with ginger and treacle and then dried in the sun keeps on (unspoilt) for long. (A.A.R.).

1889

अपक्वे तु घटे नीरं चालन्यां सूक्ष्मपिष्टकम् ।
स्त्रीणां च हृदये वार्ता न तिष्ठति कदापि हि ॥

(आ) Subh 31, IS 394.

(b) चालिन्या Subh.

Water does not remain in an unbaked jar, nor flour in a sieve, nor gossips in the heart of women.

1890*

अपगतमदरागा योषिदेका प्रभाते
कृतनिबिडकुचाग्रा पत्युरालिङ्गनेन ।
प्रियतमपरिभुक्तं वीक्षमाणा स्वदेहं
व्रजति शयनवासाद् वासमन्यद्धसन्ती ॥

(अ) Ṛtu 5.11.

(a) एव [एका] Ṛtu (var.).

(b) कृतविनतकुचाग्रा or कुचनिबिडकुचाया Ṛtu (var.).

(c) वीक्ष्यमाणा Ṛtu (var.).

(d) गेहद्वस्त्रमाकर्षयन्ती Ṛtu (var.); अन्यं हसन्ति or अन्यद्व्रजन्ती Ṛtu (var.).

Mālinī metre.

In the silver morning the young bride,/sobered with the overstrain of love's delight,/sees the nipples of her breasts,/ and the resilient limbs embraced by the loved one ; /she goes from her sleeping-room to other rooms/ with a smile concealed on the fringe of her lips. (R.S. Panidt's translation).

1891*

अपगतरजोविकारा
घनपटलाक्रान्ततारकालोका ।
लम्बपयोधरभारा
प्रावृडियं वृद्धवनितेव ॥

(आ) VS 1738 (a. Vṛddhi), ŚkV 231, Prasanna 956, Any 17.141.

(a) सुपगतगिरिकारा (*contra metrum*).

(c) लम्बिपयो° Any.

Ārya metre.

This rainy season is like an old woman. It is no longer disturbed by dust [*or* : menses] ; the light of its stars [ *or* : pupils ] is obscured by a cloud curtain [ *or* : thick cataract ] ; and its heavy clouds [*or* : breasts] hang low. (D.H.H. Ingalls's translation).

1892

अपङ्किलधियः शुद्धाः साधुमानसवृत्तयः ।
वमन्ति श्रुतिजीवातुं ध्वनिं नवरसास्पदम् ॥

(आ) SNi 11.1.

(a) अपङ्किलयितुं SNi (KM).

The thoughts of the good people which are clean and free from all impurities set forth sounds (words) which are the essence of the scriptures and lifegiving to the ears (highly pleasing) and the very receptacle of the nine (and novel) sentiments. (A.A.R.).

अपङ्कलयितुं शुद्धा see No. 1192.

1893

अपचिक्रमिषुः पूर्वं सेनां स्वां परिसान्त्वयन् ।
विलङ्घयित्वा सत्रेण ततः स्वयमुपक्रमेत् ॥

(आ) SRHt 162.13 (a. MBh; does not appear in the MBh (Bh) edition).

( A king ) desiring to attack (an enemy) should first make his soldiers

contented (by good pay and just treatment) and having injured (weakened) the enemy by strategy should himself then advance (to the attack). (A.A.R.).

अपचितकुसुमा विहाय see No. 3223.

1894*

अपटः कपटी हिमहीनरुचिः
प्रथितः पशुरन्यकलत्ररतः ।
तव राय(?)वसन्तसमो न हरो[1]
न हरिर्न्न हरिर्न्न हरिर्न्न हरिः ॥

(आ) Vidy 793.

1. According to the oral tradition prevalent in North-Western India a better reading of *pada c* is "द्विजराज भवत्सदृशो न हरो" instead of "तव राय? वसन्तसमो न हरो".

Toṭaka metre.

(A horse) which is devoid of clothes but not Śiva, full of deceit but not Viṣṇu, of the colour of the sun but not the sun, a well-known animal but not the lion, attached to another's wife but not Indra, is similar to...the spring season. (A.A.R.).

1895

अपण्डितास्ते पुरुषा मता मे
ये स्त्रीषु च श्रीषु च विश्वसन्ति ।
श्रियो हि कुर्वन्ति तथैव नार्यो
भुजङ्गकन्यापरिसर्पणानि ॥

(अ) Mṛch 4.12.

(आ) SR 349.65, SSB 228.65, IS 395, Dampatiś 45.

Upajāti metre (Upendravajrā and Indravajrā).

Those men are fools, it seems to me,/who trust to women or to gold ;/for gold[1] and girls, it is plain to see, / are false as virgin snakes and cold. (A.W. Ryder's translation).

1. Śrī (fortune)

1896

अपण्डितो वापि सुहृत् पण्डितो वाप्यनात्मवान् ।
मन्त्रमूलं यतो राज्यम् अतो मन्त्रं सुरक्षितम् ॥

(आ) SRHt 106.13 (a. Mahābhārata)[1] (*ab*=MBh 5.38.18 *cd* and 12.82.3 *cd*).

1. It is difficult to connect semasiologically the first half of the verse (*ab*) with the second half (*cd*), as was done in SRHt.

A well-wisher (friendly) but not learned, and a learned man but unreliable (is no good), for kingship is maintained by wise counsel and therefore it (state secrets) should be well guarded. (A.A.R.).

1897*

अपतुषारतया विशदप्रभैः
सुरतसङ्गपरिश्रमनोदिभिः ।
कुसुमचापमतेजयदंशुभिर्
हिमकरो मकरोर्जितकेतनम् ॥

(अ) Ragh 9.39.

(आ) SR 332.49, SSB 198.54 (a. Kālidāsa).

(*a*) विषद° Ragh (var.).

(*b*) सुराग° Ragh (var.).

Drutavilambita metre.

The cool-rayed one sharpened the God of love whose flag is distinguished by a fish, by means of rays whose lustre is clear owing to the frost being removed, and which dispel the exhaustion due to sexual enjoyment. (R. D. Karmarkar's translation).

अपत्यं च कलत्रं च see संसारतापदग्धानां

1898

अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा ।
दाराधीनस्तथा स्वर्गः पितृणामात्मनश्च ह ॥

(अ) Mn 9.28.

(आ) Madanapārijāta 191.

(*c*) दाराधीनास् Madanapārijata.

(*d*) °नः सदा Mn (var.). (Govindarāja); स्वह् [च ह] Madanapārijata.

Offspring, (the due performance of) religious rites, faithful service, highest conjugal happiness and heavenly bliss

for the ancestors and ourself, depend on one's wife alone. (G. Bühler's translation).

अपत्यजीवि तस्यार्थे see No. 1899.

1899

अपत्यदर्शनस्यार्थे प्राणानपि च या त्यजेत् ।
त्यजन्ति तामपि क्रूरा मातरं दारहेतवे ॥

(आ) SR 157.193, SSB 486.197, SuM 31.3.

(*a*) अपत्यजीवितस्यार्थे SuM.

(*b*) च om. SuM (B MS).

She, who was prepared even to give up her life (in child birth) for the sake of seeing the child, even her, the mother, cruel men abandon for the sake of the wife (to please her). (A.A.R.).

1900*

अपत्यानि प्रायो दश दश वराही जनयति
क्षमाधारे धुर्यः स पुनरिह नासीन्न भविता ।
पदं कृत्वा यः स्वं फणिपतिफणाचक्रवलये
निमज्जन्तीमन्तर्जलधि वसुधामुत्तुलयति ॥

(आ) SkV 1206, Skm (Skm (B) 1645, Skm (POS) 4.1.5) (a. Varāha), Prasanna 37 *b*. Cf. जायन्ते बहवोऽत्र क°

(*a*) नवदश Prasanna.

(*b*) धरोद्धारे धुर्यः Prasanna ; निसीन्दभरिता Prasanna.

(*c*) यः स्वं कृत्वा Prasanna ; °चक्र च नये Prasanna.

(*d*) निमज्जन्तीमन्तर्जलधि वसुधामुद्धलयति Skm.

Śikhariṇī metre.

Sows bring forth ten young (ones) to every litter,/but never past nor future one to bear the world/such as was he who placed his hoof/upon the circled hoods of Śeṣa/and raised the earth from drowning in the sea. (D.H.H. Ingalls's translation).

1901*

अपत्ये यत् तादृग्दुरितमभवत् तेन महता
विषक्तस्तीव्रेण व्रणितहृदयेन व्यथयता ।
पटुर्धारावाही नव इव चिरेणापि हि न मे
निकृन्तन्मर्माणि क्रकच इव मन्युर्विरमति ॥

(अ) Uttara 4.3.

Śikhariṇī metre.

Impressed by that great and peculiar mishap which befell my child, and which, keen as it was, has pierced my heart and is torturing me ; my grief, continuing unceasingly deep like a fresh one, cutting my vitals, like a saw, does not indeed cease even after this long time. (S. Ray's translation).

1902

अपथेन प्रववृते न जातूपचितोऽपि सः ।
वृद्धौ नदीमुखेनैव प्रस्थानं लवणाम्भसः ॥

(अ) Ragh 17. 54. (Cf. A. Scharpé's Kalidasa-Lexicon I.4 ; p. 272).

(आ) Almm 28.

(*a*) प्रवृत्तेन Ragh (var.).

(*c*) °मुखेनेव Ragh (var.).

(*d*) हि सरित्पतेः [ल°] Ragh (var.).

(King Atithi of the solar dynasty) though full of strength did not take to an unrighteous path. The reservoir of salt waters (the sea) has its outlet in high tide only through the mouth of rivers (and does not inundate the land). (A.A.R.).

1903

अपथेनैव यो योगाद् अधः सारायते स्वयम् ।
नीचोपसर्पणवशात् स पतेद् वंशवानपि ॥

(आ) SSK 4.11, KSSKP 4.11.

If a person, though of noble birth, associates himself with low people, considering it important, is doomed to a fall, as a person though holding a bamboo stick may precipitate into a fall if he takes a difficult path leading downwards. (A.A.R.).

अपथे पदमर्पयन्ति see नृपतेः प्रतिषिद्धमेव

1904

अपथ्यभोगेषु यथातुराणां
स्पृहा यथार्थेष्वतिदुर्गतानाम् ।
परोपतापेषु यथा खलानां
स्त्रीणां तथा चौर्यरतोत्सवेषु ॥

(आ) VS 2393.

Upajāti metre (Upendravajrā and Indravajrā).

Women have a hankering for illicit enjoyment just as sick people long for unbeneficial enjoyments, as the poor for wealth and as the wicked for tormenting the good. (A.A.R.).

1905

अपथ्यमायतौ लोभाद् आमनन्त्यनुजीविन: ।
प्रियं शृणोति यस्तेभ्यस् तमृच्छन्ति न संपद: ॥

(अ) Bhaṭṭikāvya (NSP) 1463 (18.5).

(आ) IS 396.

Dependents give advice for taking an unbeneficial course actuated by greed (for their own future). He who listens to their pleasing words is not favoured by prosperity. (A.A.R.).

1906

अपथ्यस्य च भुक्तस्य दन्तस्य चलितस्य च ।
अमात्यस्य च दुष्टस्य समूलोद्धरणं सुखम् ॥

(आ) SRHt 102. 3 (a. Pañcatantra), SSSN 112.3.

Disagreeable food, shaking tooth, untrustworthy minister—will lead to happiness only if they are completely uprooted. (A.A R.).

1907*

अपदान्तरं च परित: क्षितिक्षिताम्
अपतन् द्रुतभ्रमितहेमनेमय: ।
जविमारुताञ्चितपरस्परोपम-
क्षितिरेणुकेतुवसना: पताकिन: ॥

(अ) Śiś 13.4.

Mañjubhāṣiṇī metre.

The chariots of the princes moved on close togather on all sides raising such columns of dust by the rapidly moving golden wheels that the banners and the dust were very similar by the action of the speeding wind. (A.A.R.).

1908*

अपदो दूरगामी च साक्षरो न च पण्डित: ।
अमुख: स्फुटवक्ता च यो जानाति स पण्डित: ॥

(अ) ŚP 514, SR 184.1 (a. ŚP), SSB 528.1, SRK 146.1 (a. Prasaṅgaratnāvalī), Spr 1878.11 (a. Kavitākaumudī 3.437.6), IS 7655.[1]

1. Puzzle लेखपत्रं

It has no feet but goes far, is full of letters but not a scholar, has no mouth but communicates clearly: he who knows this is wise. (*Answer*: a letter). (A.A.R.).

1909

अपध्वस्तो ह्यवमतो दु:खं जीवति जीवितम् ।
जीवितं यदवक्षिप्तं यथैव मरणं तथा ॥

(अ) MBh (MBh (Bh) 12.132.9 [cf. 12.123.18], MBh (R) 12.134.9 [cf. 12.129.18], MBh (C) 12.4844 [cf. 12.4542].

(आ) IS 397.

(*a*) अपध्वस्तस्त्ववमतो MBh 12.123.18; अपधस्तो MBh (var.); ह्यपगतो or ह्यवमृता or [ऽ]पह्वरते or [ऽ]पहृयंवते [ह्य°] MBh (var.).

(*b*) जीवंति जीवति MBh (var.); जीवितुं [जी° second] MBh (var.).

(*c*) जीवेच्च यदपध्वस्तस् MBh 12.123.18; यदविक्षिप्तं MBh (var.); यदपकृष्टं or °भिक्षिप्तं or °धिक्षिप्तं or °पध्वस्तं MBh (var.); यदुपकृष्टं MBh (var.).

(*d*) तच्छुद्धं मरणं भवेत् MBh 12.123,18; तथैव or यथेव MBh (var.); शरणं [म°] MBh (var.); यदा [त°] MBh (var.).

One fallen away from a state of affluence leads a life of humiliation and sorrow; life of humilation and reproach is like death itself.(P.C. Roy's translation).

अपनयतोऽपि धनिनः see No. 3431.

1910*

अपनय महामोहं राजन्ननेन तवासिना
कथय कुहकक्रीडाश्चर्यं कथं क्व च शिक्षितम् ।
यदरिरुधिरं पायं पायं कुसुम्भरसारुणं
झगिति वमति क्षीराम्भोधिप्रवाहसितं यशः ॥

(आ) SkV 1015 (a. Dakṣa), Skm (Skm (B) 1015, Skm (POS) 3. 29. 3) (a. Dakṣa), Prasanna 82 *b*. Cf. Kav p. 42.

(*a*) महा° om. Prasanna.

(*b*) कुहकाश्चर्यं क्वेदं Skm; नु च [क्व च] Skm (POS); सिक्षितम् Prasanna.

(*d*) झटिति Skm, Prasanna.
Hariṇī metre.

Dispel our illusion, monarch,/tell where and how your sword/has learned the marvel of this juggler's trick:/that the more it drinks your foemen's blood/red as saffron dye,/the more it drips with glory/white as the sea of milk. (D.H.H. Ingalls's translation).

1911*

अपनिद्रमधूकपाण्डुरा
सुदृशोऽदृश्यत गण्डमण्डली ।
गमिताश्रुजलप्लवैरिव
कृशिमाकीर्णतयापि निम्नताम् ॥

(आ) Skm (Skm (B) 965, Skm (POS) 2.98.5) (a. Śilhaṇa; in Skm (POS) Bilhaṇa).
Viyoginī metre.

The well-shaped cheek of the charming-eyed one was seen to be pale like a full blown *madhūka*-flower; though much reduced (by grief), they were rendered hollow (sunken) as if by the force of the streams of tears. (A.A.R.).

अपनीतं च कस्मत्तु see No. 1124.

1912

अपनीतं सुनीतेन योऽर्थं प्रत्यानिनीषते ।
मतिमास्थाय सुदृढां तदकापुरुषव्रतम् ॥

(अ) MBh (MBh (Bh) 5.39.40, MBh (R) 5.38.54, MBh (C) 5.1499).

(आ) IS 398.

(*b*) प्रीत्या निनीषते MBh (var.); प्रत्यानिनीषति (°निनेष्यते) MBh (var.).

(*c*) आसाद्य MBh (var.).

(*d*) स आगात्पुरुषव्रतम् MBh (var.).

He who, with a firm resolution, striveth to accomplish by a virtuous policy purposes that have once been frustrated, is said to possess real manhood. (P.C. Roy's translation).

1913*

अपनीतपरिमलान्तर-
कथे पदं न्यस्य देवतरुकुसुमे ।
पुष्पान्तरेऽपि गन्तुं
वाञ्छसि चेद् भ्रमर धन्योऽसि ॥

(अ) BhV (BhV (POS) 1. 20 BhV (C) 1.21).

(आ) SR 222.55, SSB 610.19.

(*b*) सुरतरु° [दे°] BhV (var.).

(*d*) चेत् BhV (C); मधुप° [भ्र°] BhV (var.).
Āryā metre.

O bee! what a sensible creature must you be, if you desire to fly to get another flower, after having once sat [enjoyed] on a flower of the trees of heaven, before which no mention of any other fragrance can be made (which defies any other fragrance). (H. D. Sharma's translation).

1914

अपनेयमुदेतुमिच्छता
तिमिरं रोषमयं धिया पुरः ।
अविभिद्य निशाकृतं तमः
प्रभया नांशुमताप्युदीयते ॥

(अ) Kir 2.36.

(आ) SRHt 83. 14 (a. Bhāravi), SSSN 64.14, Subh 105, IS 399.

(*c*) अविभाज्य [अ°] Subh, IS.

Viyoginī metre.

The darkness in the form of wrath should be first removed by intellect by one who aspires to rise; even the sun does not rise without dispelling the darkness caused by night, by his rays. (S.V. Dixit's translation).

1915

अपमानं पुरस्कृत्य मानं कृत्वा तु पृष्ठतः ।
स्वार्थमभ्युद्धरेत् प्राज्ञः कार्यध्वंसो हि मूर्खता ॥

(अ) P (PtsK 3.246); BhPr 12; Nītisāra of Ghaṭakarpara (KSH 502) 16, Cr 1159 (CNI I 73, CNM 127 and 172, CNMN 94 and 137 *v.l.*).

(आ) Kt 3, KtR 3, SR 160. 299, SSB 490.306, SuM 23.13, Spr 1162.3 (a. MBh; does not appear in the MBh [Bh]edition), IS 400, TP 48.

(*a*) अवमानं [अ°] BhPr, TP; पुरस्कंत्य CNI I; पुरकृत्यं CNM 127.

(*b*) मानं CNM 127; च[तु] CNI I, BhPr, Nīti°, SSB, SR; पृष्टके Nīti°; पुष्टतः PtsK; पृष्टतः CNM, CNI I.

(*c*) स्वकार्यमुद्धरेत् Cr, Nīti°, Kt, KtR, SR, SSB; पाज्ञः PtsK; स्वार्थसमुद्धरेत् (स्वार्थं BhPr) BhPr, CNI I; स्वकार्यसाधयेद्धीमान CNM 127; विलोक्य समयावस्थां SuM; स्वकार्यमाधयेद्धीमाने CNM 172.

(*d*) स्वकार्यं साधयेत्सुधीः SuM; स्वार्थभ्रंशो P, BhPr, TP, Spr; कार्यध्वंसो हि (°स च Kt, KtR) मू° Cr, Nīti°, Kt, KtR, SR, SSB; कार्यं घंसो CNI; कायध्वंसो CNM 127; च [हि] IS.

Putting disrespect before and respect behind, a wise man would uphold his own interest[1]; ruin of one's own interest (is) folly. (L. H. Gray's translation).

1. and also considering the time and circumstances (SuM's text).

1916

अपमानः पतिविहितो
गुरुपरिकरतीव्रता गृहे दौःस्थ्यम् ।
शीलक्षतये यासां
तासामतिरागतोऽन्यनररक्तिः ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 497, Kuṭṭ [BI] 508).

Āryā-gīti metre.

Insults from the husband, the rigour of serving the elders in the house and the uncongenial atmosphere of the home—these lead to loss of good conduct in young women and in the case of the very passionate, it leads them to the arms of other men. (A. A. R.).

1917

अपमानात् तपोवृद्धिः संमानाच्च तपःक्षयः ।
अर्चितः पूजितो विप्रो दुग्धा गौरिव गच्छति ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19.342.

(आ) PAn 37.16.

(*d*) मुग्धा [दु°] PdP (var.), PAn.

With penance increased by the insults from others and with loss of the same by honour bestowed, the Brāhmaṇa, honoured and worshipped, goes along like a cow that has been milked. (A. A. R.).

1918

अपमानात् तु संभूतं मानेन प्रशमं नयेत् ।
सामपूर्वं उपायो वा प्रणामो वाभिमानजे ॥

(अ) KN (KN [ĀnSS] 10.10, KN [BI] 10.10).

War caused by the offer of insult should be extinguished by the offer of honour. Conciliation and propitiation are the means for pacifying a war caused by pride and arrogance of one party. (M. N. Dutt's translation).

1919

अपमानितोऽपि कुलजो
न वदति पुरुषं स्वभावदाक्षिण्यात् ।
नहि मलयचन्दनतरुः
परशुप्रहतः स्रवेत् पूयम् ॥

(आ) IS 401, Subh 25, Pr 363.

(इ) Cf. NŚ (CJ) 4.23.

(*b*) पुरुषः IS; पुरुष Subh.

(*d*) श्रवत्पुण्यम् Subh.

Āryā metre.

One well born, though insulted, does not hit back in the same strain due to innate breeding (natural courtesy). The sandal tree of the Malaya mountain does not exade filth (even) to him who cuts it with an axe. (A. A. R.).

1920*

अपमेघोदयं वर्षम् अदृष्टकुसुमं फलम् ।
अतर्कितोपपन्नं वो दर्शनं प्रतिभाति मे ॥

(अ) Kum 6.54. (Cf. A. Scharpé's Kālidāsa Lexicon I.3; p. 90.

Your appearance which has come quite unexpectedly, appears to me like a shower without the rise of clouds, (or) like a fruit without the flower seen (earlier). (S. Rangachariar's translation).

1921*

अपयाति सरोषया निरस्ते
कृतकं कामिनि चुक्षुवे मृगाक्ष्या ।
कलयन्नपि सव्यथोऽवतस्थे-
ऽशकुनेन स्खलितः किलेतरोऽपि ॥

(अ) Śiś 9.83.

Aupacchandasika metre.

When asked to get out by the angry wife the lover was moving away; then the deer-eyed one coughed significantly to indicate (that he was to remain). Understanding this the lover remained dejected, as if he could not proceed by the bad omen (of the cough). (A. A. R.).

1922*

अपयान्तीनामधुना
संकेतनिकेतनान्मृगाक्षीणाम् ।
वासस एव न केवलम्
अभवन्मनसोऽपि परिवर्तः ॥

(आ) JS 288.15 (a. Madana).

Āryā metre.

When the deer-eyed damsels were moving out of the house of the rendezvous, not only were their clothes exchanged, but their minds too had changed. (A. A. R.).

1923

अपयायिनि स्वतोऽर्थे
कथमिव सौहार्दधीः कदर्याणाम् ।
यस्यापयानसमये
प्राणत्यागोऽपि हा सुकरः ॥

(आ) SSB 342.45 (a. Saṁgrahītṛ).

Āryā metre.

How can the misers show goodwill to wealth that moves out of their hoard? Alas! parting with life would have been far easier than loss of wealth! (A. A. R.).

1924*

अपरजलधेर्लक्ष्मीं यस्मिन् पुरीं पुरभित्प्रभे
मदगजघटाकारैर्नावां शतैरवमृद्नति ।
जलदपटलानीकाकीर्णं नवोत्पलमेचकं
जलनिधिरिव व्योम व्योम्नः समोऽभवदम्बुधिः ॥

(अ) Inscription at Aihole, Hyderābād composed by Ravikīrti (in *Epigraphia Indica* VI.8.

Hariṇī metre.

Radiant as the god Śiva, besieged Puri, the fortune of the western sea,/ with hundreds of ships, like elephants in rut,/the dark blue sky, scattered with hosts of clouds,/looked like the sea, and the sea looked like the sky. (A.L. Basham's translation in his *The Wonder that was India*; p. 511).

1925*

अपरतरुनिकरमुक्तं
मरुमण्डलमाधसत्यसावेकः ।
फलकुसुमैरुपकुर्वन्
अररे करीर कथं धीरः ।

(आ) Any 136.221.

(*d*) अररि (?) करीरः Any.

Āryā metre.

This one (*karīra* tree) alone grows in the desert devoid of other trees. Oh *karīra*, how brave you are to help others with flowers and fruit. (A. A. R.).

1926

अपरागसमीरणेरितः
क्रमशीर्णाकुलमूलसंततिः ।
सुकरस्तरुवत् सहिष्णुना
रिपुरुन्मूलयितुं महानपि ॥

(अ) Kir 2.50.

(आ) Almm 29, SRHt 234.14 (a. Bhāravi)

(*b*) °मूलसन्तन्तिः Kir (D).

(*d*) महागपि Almm.

Viyoginī metre.

An enemy, though powerful, can be easily uprooted by a patient person, if he is shaken by the wind of disaffection and if his supporters are gradually estranged, like a tree which, though big, can be easily uprooted shaken by the wind and its mass of roots gradually giving way. (S. V. Dixit's translation).

1927*

अपराद्धं भवद्वाणी- श्राविणा पृच्छ किं मया ।
वीणाह परुषं यन्मां कलकण्ठी च निष्ठुरम् ॥

(अ) Naiṣ 20. 60.

Ask her then if I have offended her by paying heed to thy words. The lyre, indeed, sounds now harsh to me, while the coockoo sounds cruel. (K. K. Handiqui's translation).

1928

अपराद्धांस्तु सुस्निग्धान् स्नेहोक्त्या मानदानतः ।
साधयेद् भेददण्डाभ्यां यथायोगेन चापरान् ॥

(अ) KN (KN (ĀnSS) 18.52 *ab*/*ef*, KN (BI) 17.50).[1]

1. KN (ĀnSS) adds *cd* : अवरुद्धांस्तरकुलीनान् सामन्तांश्च विचक्षणः ।

Offended friends should be reconciled by honouring and gifts and kind words; others should be won over by the proper employment of the policy of alienation or bribery or gift. (M. N. Dutt's translation).

1929*

अपराधं न शृणुमो न चासत्यं त्वयोदितम् ।
गोप्येति गदितः कृष्णस् तूष्णीं तिष्ठन् पुनातु वः ॥

(आ) JS 32.94.

"We do not hear any fault of thine nor any untruth spoken by thee"—spoken thus by a cowherdess, Kṛṣṇa remained mute. May he purify you all. (A. A. R.).

1930

अपराधः स दैवस्य न पुनर्मन्त्रिणामयम् ।
कार्यं सुघटितं यत्नाद् दैवयोगाद् विनश्यति ॥

(अ) H (HJ 4.2, HS 4.2, HM 4.2, HK 4.2, HP 4.2, HN 4.2, HH 98.14-5, HC 132.1-2).

(आ) IS 402.

(*a*) देवस्य IS.

(*b*) न पुनः शूरमानिनः HS; दैवतस्व पुनर्विप्राणिनावयम् B in HP.

(*c*) कार्यमुद्घटितं क्वापि HS; सुचरितं HM; सुघतितं HH; क्वापि [य°] HP, HN, HM, HC.

(*d*) मध्ये (मन्ये HP, HN) विघटते (°टितं HP, [but B as above]; °टिते HN) यतः HS, HN.

This is the fault of destiny, assuredly it is not of the counsellors. A business will planned with care, miscarries through the influence of destiny. (F. Johnson's translation).

1931*

अपराधसहस्रभाजनं
पतितं भीमभवार्णवोदरे ।
अगतिं शरणागतं हरे
कृपया केवलमात्मसात्कुरु ॥

(अ) Mukundamala 13.

(आ) SRHt 271.1, SSSN 247.1.

(*a*) °सकुलं [°भा°] Muku°.

Viyoginī metre.

O Hari, kindly make me your own, who have committed thousands of faults, fallen into the dread ocean of *saṁsāra* (worldly life) and helpless too, and come to you for refuge. (A. A. R.).

अपराधादभीतस्य see No. 1949.

1932

अपराधानुरूपं च दण्डं पापेषु पातयेत् ।
उद्वेजयेद्धनैर्ऋद्धान् दरिद्रान् वधबन्धनैः ॥

(अ) MBh (MBh) (Bh) 12. 86.19, MBh (R) 12.85.20, MBh(C) 12.32.13). Cf. Vi 3.91.

(आ) VS 2828, Dharmakośa 1.573 (cf. 1.571, 98, 544, 455, 462).

(*a*) तु [च] MBh (var.).

(*b*) दण्डपा° MBh (var.) ; दण्डयेषु [पा°] VS; पापे तु MBh (var.) ; धारयेत् or कारयेत् [पा°] MBh (var.).

(*c*) नियोजयेद् MBh (var.); वियोजयेद् (°जने) [उ°] MBh (var.), VS; नृद्धां or इद्धान् or लब्धान् MBh (var.); आढ्यान् VS.

(*d*) दरिद्रं or अघनान् [द°] MBh (var.) ; अथ or वाथ or पद° or घन° [वध°] MBh ; बंधयेत् [ब°] MBh (var.).

(The king) should mete out punishment to sinners as the gravity of the offence demands. The rich may be fleeced of their wealth and the poor by imprisonment and death. (A. A. R.).

1933*

अपराधिनि मयि दण्डं
संहरसि किमुद्यतं कुटिलकेशि ।
वर्धयसि विलसितं त्वं
दासजनायात्र कुप्यसि च ॥

(अ) Māl 3.22. (Cf. A. Scharpé's Kālidāsa Lexicon 1.2; p. 37).

(आ) Almm 30.

(*b*) समुद्यतं Māl (var.).

(*c*) विलासित्वं Māl (var.).

Āryā metre.

Why do you withdraw the scourge lifted against me the malefactor, Oh curly-haired one! You increase your fascinations, and still you are angry with your slave here. (C.H. Tawney's translation).

1934*

अपराधी नामाहं
प्रसीद रम्भोरु विरम संरम्भात् ।
सेव्यो जनश्च कुपितः
कथं नु दासो निरपराधः ॥

(अ) Vik (Vik (SA) 2. 20, Vik (BSS) 2.21). (Cf. A. Scharpé's Kālidāsa Lexicon I. 2; p. 83.

(आ) SRK 129.2 (a. Vik), SR 305.8, SSB 155.10, IS 7656.

(*a*) नो नाहं Vik (var.) ; नूनमहं Vik (var.), SRK, SR, SSB.

(*d*) च [नु] Vik (var.).

Āryā metre.

Alas ! I am the guilty ; O fairest one ! be appeased and relent from thy wrath ; the mistress of the house is angry, and how can the servant seem faultless ? (E.B. Cowell's translation).

1935*

अपराधीनाशोकः
सहते चरणाहतिं सरोजदृशाम् ।
विलसितबकुलो वनिता-
मुखवासी मद्यपात इव ॥

(अ) VE in VCsr after 6.2.

(*a*) °धीवा° E in VCsr.

(*cd*) विकसति बकुले मधुपाने मोदमानिव V in VCsr.

Āryā metre.

The *aśoka* tree, not dependent, endures the kick from the feet of the lotus-eyed damsels. The wanton *bakula*-tree gets the spray of wine, rendered fragrant by their mouths ! (A. A. R.).

अपराधी नूनमहं see No. 1934.

1936

अपराधेऽपि निःशङ्को नियोगी चिरसेवकः ।
स स्वामिनमवज्ञाय चरेच्च निरवग्रहः ॥

(अ) H (HJ 2.98, HS 2. 94, HM 2.98, HK 2.97, HP 2.88, HN 287, HH 55 22-3, HC 73.12-3), P (PM 4.6).

(आ) SR 147.204, SSB 470.96, IS 403, Sama 1 अ 64.

(*a*) अपराधोऽपि Sama; निःशको HM.

(*c*) ततः स्वामिनमज्ञाय HN ; तत् [स] HP; स्वस्वा° HP (var.) ;. स्वामिनमिव ज्ञात्वा Sama.

An old servant, filling a situation, is fearless although in fault ; and despising his master, he will act without restraint. (F. Johnson's translation).

1937*

अपराधो न मेऽस्तीति नैतद् विश्वासकारणम् ।
विद्यते हि नृशंसेभ्यो भयं गुणवतामपि ॥

(अ) P (PT 2.30, PTem 2.30, PS 2.20, PN 1.18, PRE 2.20, [cf. Pts after 2.32, PtsK after 2.33]). H (HJ 1.77, HS 1.70, HM 1.74, HK 1.76, HP 1.56, HN 1.57, HH 18.15-6, HC 25.5-6). Cf. Ru 95; ZDMG 58.7.

(आ) VS 2737, SRHt 135.17 (a. P), SSSN 109,14 (a. H), SR 163.447, SSB 494.447, IS 404, GSL 15, Sama 1.33.

(*a*) अहितोऽयं [अप°] PTem.

(*b*) न तद् [नै°] PS (var.).

(*c*) विद्यतेऽहि Sama (*sic !*).

(*d*) मतिमतामपि [गु°] PS; गुणवतांमपि PN.

"I have done (him) no wrong",— this is not a reason for confidence, for to the virtuous danger from the vicious always exists. (F. Johnson's translation).

अपराधोऽपि निःशङ्को see No. 1936.

1938*

अपराधो मया कान्ते कृतो यदि त्वया मतः ।
निपात्य गिरिशृङ्गोच्चौ कुचौ किं न निपीड्यते ॥

(आ) SSB 155.2 (a. Saṁgrahītṛ).

If you, dear, consider that I have committed an offence, why not your bosom, high like peaks of a mount, be pushed down and crushed ? (A. A. R.).

1939*

अपराह्णशीतलतरेण शनैर्
अनिलेन लोलितलताङ्गुलये ।
निलयाय शाखिन इवाह्वयते
ददुराकुलाः खगकुलानि गिरः ॥

(अ) Śiś 9.4.

(आ) SR 294.33, SSB 135.35 (a. Māgha).

Pramitākṣarā metre.

To the tree which was beckoning with its fingers of branches, shaken by the wind, cool in the evening, to go over to their nests, the flock of birds gave reply in the form of their noisy chirpings. (A. A. R.).

1939 A

अपरित्यक्तमात्मानम् इच्छता पण्ययोषिताम् ।
नित्यौपयोगिकं द्रव्यम् आत्मसारं प्रदर्शयेत् ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 72.

If a man wishes to be on good terms with a harlot[1], he should make presents to her of such things which are useful to her and of which she is fond.

1. i.e. not be thrown out by her.

अपरीक्षितं न कर्तव्यं see No. 1942.

1940

अपरीक्षितपरवञ्चनम्
अञ्चति लोभादपेक्षितप्रेक्षी ।
व्याधूतपक्षमवशो
विहन्यते पक्षिवत् क्षितिपः ॥

(आ) SMH 7.9.

(b) अवेक्षितप्रेक्षी SMH (var.).

Āryā metre.

A king who advances towards the enemy without carefully examining others' deception expecting to see what he wants, out of greed, is killed helplessly, deserted by his allies, like a bird with its wings cut and helpless. (A. A. R.).

1941

अपरीक्षितलक्षणप्रमाणैर्
अपरामृष्टपदार्थसार्थतत्त्वैः ।
अवशीकृतजैत्रयुक्तिजालैर्
अलमेतैरनधीततर्कविद्यैः ॥

(अ) Viśvaguṇādarśacampū 558.

(आ) SR 42. 2, SSB 297. 2, SRK 81.3 (a. Viśvaguṇādarśa).

(d) अलमेतैरन° SRK.

Aupacchandasika metre.

Enough of these people who have not learnt the *tarka-vidyā* (science of logic), and not examined the definitions and means of knowledge, who have not pondered over the *padārtha-s* (topics) and *tattva-s* (first principles), and who have never mastered the victorious reasoning powers ! (A. A. R.).

1942

अपरीक्ष्य न कर्तव्यं कर्तव्यं सुपरीक्षितम् ।
पश्चाद्भवति संतापो ब्राह्मणी नकुलं यथा ॥

(अ) P (PP 5.13, Pts 5.18, PtsK 5.16, PM 5.8, PTu 2.35), VCsr VII.11, Vet 1.29. Cf. KSS 10.64.131. Cf. योऽर्थतत्त्वमविज्ञाय.

(आ) ŚP 1442, IS 405; Subh 130; SH 1183.

(इ) PrŚ (C) 45.

(a) अपरीक्ष्य PtsK ; अपरीक्षितं PP, VCsr (var.), Vet (*contra metrum*); अपरीक्ष्यं (°क्षं) VCsr (var.).

(b) च परी° (°रि°)[सु°] VCsr. (var.); °कृतं (°क्षि°) SH.

(c) सन्तापं PrŚ (C).

(d) ब्राह्मण्या नकुले Pts, ŚP ; ब्राह्मण्या नकुलाद्यथा (ब्रह्मण्यान् or °णि or °णी Vet [var.]), PrŚ (C), PtsK, Vet ; ब्राह्मणे VCsr ; नकुलो (°ले ; °लं) Vet (var.) ; लगुडं [°न] VCsr (var.); च यथा मम [न° य°] VCsr (var.).

Let the well-advised be done ; / ill-advised leave unbegun : / else, remorse will be let loose, / as with lady and mungoose. (A.W. Ryder's translation).

अपरे बालिशाः सन्तः see संयताश्चापि दक्षाश्च

अपरे बाहुबलिनः see येषामस्ति च भोक्तव्यम्

अपरो यो see No. 2155.

1943

अपरोक्षधनो गम्यः
श्रीमानपि नान्यथेति निर्दिष्टम् ।
कन्दर्पशास्त्रकारैः
कुतः कथा लुप्तविभवस्य ॥

(अ) Kuṭṭ (Kuṭṭ (B I) 638, Kuṭṭ (KM) 627).

Āryā metre.

Women consider two kinds of men as worthy to lie with them : those whose fortune leaps to the eyes, and those with influence ; and all the authors who have published concerning the art of love are agreed upon this. How could there be any doubt about those men whose wealth was lost ![1] (E. Powys Mathers's translation).

1. Last sentence omitted in E. Powys Mathers's translation.

अपरोक्ष्य न कर्तव्यं see No. 1642.

अपरोपगमारम्भ° see No. 5503.

अपरो योऽतिथिः see No. 2155.

1944*

अपर्णेयं भूभृद्वनमटति वल्काम्बरधरा
जटालो दिग्वासाः शिखरिणि शिवोऽयं निवसति ।
इति भ्रान्त्यान्योऽन्यं क्षणमिलितयोः क्षोणितिलक
द्विषद्दम्पत्योस्ते शिव शिव भवन्ति प्रणतयः ॥

(आ) PV 172, Pad 27. 67, SR 132.22, SSB 443.22, RJ 211.

(b) हि [दि°] PV (var.).

(c) क्षोणितिलक PV.

(d) शिवन्ति [भ°] SR, SSB.

Śikhariṇī metre.

"This must be that female who takes not even leaves (the goddess Pārvatī), dressed in bark garments and wondering over (her father's) mountain forest." "Surely he must be that Śiva who lives on the mountain wearing matted locks and direction-clothed"—thus, O best of kings, did your enemy king and spouse meet for a moment with eyes filled with doubts ! And O god Śiva, their obeisance comes to you ! (A. A. R.).

अपर्णेयं सती सेव्या see No. 1945.

1945*

अपर्णेव लता सेव्या विद्वद्भिरिति मे मतिः ।
यया वृतः पुराणोऽपि स्थाणुः सूतेऽमृतं फलम् ॥

(आ) SR 11.3, RJ 35 (a. Śaṅkaraguru). (Cf. H.D. Sharma, Some unknown Sanskrit Poets of Mithilā, in Jhā Commemoration Volume ; p. 363), SuMuñ 5.10-1, SSB 18.3.

(a) अपर्णेयं सती सेव्या SSB.

The wise should worship the goddess Aparṇā, the devoted one ; for chosen by her (as husband) the ancient *sthāṇu* (Siva : the old tree trunk) produced immortal (sweet) fruit ; this is my view. (A. A. R.).

1946

अपर्यन्तस्य कालस्य कियानंशः शरच्छतम् ।
तन्मात्रपरमायुर्यः स कथं स्वप्तुमर्हति ॥

(आ) SRHt 27.5 (a. Pañcatantra).

(इ) SS (OJ) 372.

(a) अपर्य्यन्तस्य SS (OJ).

(b) कियद्वा शरदां शतम् SRHt.

(c) °परमायर्यः SS (OJ).

What fraction is a hundred years of limitless time. Man, whose highest expectation of life is one hundred years, how should he sleep in ease. (Raghuvira's translation).

1947*

अपर्याप्तभुजायामः सखेदोऽस्याः सखीजनः ।
श्रोण्यां कथंचित् कुरुते रशनादामबन्धनम् ॥

(आ) SR 268.374, SSB 89.4.

Her lady-in-waiting is worried that her arms are not long enough: but somehow she places the golden belt and fastens it around her mistress's waist! (A. A. R.).

1948*

अपवर्जितविप्लवे शुचौ
हृदयग्राहिणि मङ्गलास्पदे ।
विमला तव विस्तरे गिरां
मतिरादर्श इवाभिदृश्यते ॥

(अ) Kir 2.26.

Viyoginī metre.

Your honest intention is reflected (clearly) in your words which are free from fallacious arguments, pure, appealing to the heart, and salutary, as in a mirror, which is free from dust, bright, attractive and auspicious. (S.V. Dixit's translation).

1949

अपवादादभीतस्य समस्य गुणदोषयोः ।
असद्वृत्तेरहो वृत्तं दुर्विभावं विधेरिव ॥

(अ) Kir 11.56.

(आ) JS 57.2 (a. Bhāravi), SRHt 42.38, SR 55.56 (a. Kir), SSB 316.56 (a. Bhāravi).

(*a*) अपराधादभीतस्य JS (var.).

(*d*) दुर्विभाव्यं Kir (var.), JS, SRHt, SR.

Ho, the ways of the wicked, regardless of infamy and equal in merit and demerit are inscrutable like the ordains of Providence. (S. and K. Ray's translation).

1950

अपवादो भवेद् येन येन विप्रत्ययो भवेत् ।
नरके गम्यते येन तद् बुधः कथमाचरेत् ॥

(अ) P (PP 1.174). Cf. No. 2718.

(आ) IS 406.

What wisdom in a deed/that brings dishonour fell,/that causes loss of trust,/that paves the way to hell? (A.W. Ryder's translations).

अप्रवृत्य तमस्तीव्रं see No. 1966.

1951*

अपशङ्कमङ्कपरिवर्तनोचिताश्
चलिताः पुरः पतिमुपैतुमात्मजाः ।
अनुरोदितीव करुणेन पत्रिणां
विरुतेन वत्सलतयैष निम्नगाः ॥

(अ) Śiś 4.47.

(आ) SSB 457.31 (a. Māgha), SuMuñ 194.13-4.

(*b*) पतिमुपेतु° Śiś (var.), SSB.

(*d*) वत्सलतयैव SSB.

Kalahaṁsa metre.

This (mountain) is as it were, crying, out of affection, with the pitious screams of birds over his daughter, the rivers, who, used to fearlessly on this lap, are (now) going before him to meet their husband. (M. S. Bhandare's translation).

1952

अपशास्त्रधनो राजा संचयं नाधिगच्छति ।
अस्थाने चास्य तद्वित्तं सर्वमेव विनश्यति ॥

(अ) MBh (Bh) 12.72.14.

(आ) SRHt 178.77 (a. MBh), SSSN 80.58 (a. MBh).

(*a*) अपशास्त्रपरो MBh (but some texts as above).

(*b*) संचयान्नाधि° MBh (but some texts as above); संबंधान् or संशयान् or धर्मार्थिन् or संचया MBh (var.); यो or च [न] MBh (var.).

(*c*) वास्य MBh (var.).

A king who is not conversant with *sāstra-s*, builds not a fortune. And what wealth he already has will all disappear in unworthy cause. (A. A. R.).

1953

अपशूलं तमासाद्य लवणं लक्ष्मणानुजः ।
रुरोध संमुखीनो हि जयो रन्ध्रप्रहारिणाम् ॥

(अ) Ragh 15.17. (Cf. A. Scharpé's Kālidāsa Lexicon I.4 ; p. 233).

(आ) Almm 31.

(*a*) समासद्य (°द्य) Ragh (var.).

(*b*) संयुगीनो Ragh (var.).

Catching the demon Lavaṇa unawares when his (invincible) trident was far away, Śatrughna, the younger brother of Lakṣmaṇa, attacked him; for victory presents itself to those who strike at the weak point of the enemy that faces him. (A. A. R.).

1954

अपशोकमनाः कुटुम्बिनीम्
अनुगृह्णीष्व निवापदत्तिभिः ।
स्वजनाश्रु किलातिसंततं
दहति प्रेतमिति प्रचक्षते ॥

(अ) Ragh 8.86. (Cf. A. Scharpé's Kālidāsa Lexicon 1.4; p. 131).

Viyoginī metre.

With the mind freed from sorrow, favour your wife with libation of water. Indeed, the incessant flow of tears of the relatives, they say, burns the departed one. (R.D. Karmarkar's translation).

1955

अपश्चात्तापकृत् सम्यग् अनुबन्धिफलप्रदः ।
अदीर्घकालोऽभीष्टश्च प्रशस्तो मन्त्र उच्यते ॥

(अ) KN (KN (ĀnSS) 12.35, KN (BI) 11.55.

(आ) SRHt 105.2 (a. Kauṭilya), but not found in Kauṭilya's Arthaśāstra), SSSN 115.2.

(*b*) अनुरक्तिफ° KN (BI).

(*c*) °कालाभीष्टश्च SRHt ; °कालेऽभी° SSSN.

(*d*) मन्त्रः प्राशस्त्यमिष्यते SSSN; प्रशस्यो KN (BI); इष्यते [उ°] KN (BI), SRHt.

Praise-worthy is that counsel (of ministers) which does not result in regrets, produces fruits, good and continuous, pleasing in its effect and without delay. (A. A. R.).

1956

अपश्यद्भिरिवेशानं रणान्निववृते गणैः ।
मुह्यत्येव हि कृच्छ्रेषु संभ्रमज्वलितं मनः ॥

(अ) Kir 15.2.

(आ) Sar 5.524 (p. 741).

(*d*) संभ्रमाधिगतं Sar.

The *gaṇa-s* (the followers of Śiva) missed seeing their lord (in their hurry) and hence withdrew from the battlefield. Indeed, the mind when flurried becomes confused in difficulties. (A. A. R.).

1957

अपश्यद्भिर्महासत्त्वान् भावान् स्वाद्वविवेकिभिः ।
किं ज्ञेयमशनादन्यत् क्ष्मापैरन्धैरिवोक्षभिः ॥

(अ) RT (RT [S]4.500, RT [T] 4.499, RT [VVRI] 4.500).

(आ) IS 407.

(*b*) स्वादवि° RT (T) ; स्वादुवि° RT (S).

(*d*) °रन्ध्रैरि° RT (S) (var.).

Those kings who have no eyes for things of great charm, and cannot judge what is sweet, what can they know but eating, just as blind oxen? (M. A. Stein's translation).

1958*

अपसरणमेव युक्तं
मौनं वा तत्र राजहंसस्य ।
कटु रटति निकटवर्ती
वाचाटष्टिट्टिभो यत्र ॥

(अ) Dvi 113 *cd/ab*.

(आ) ŚP 798, VS 692 *cd/ab*, PdT 220, SuM 21.5, RJ 386, PV 729, SRHt 44.57 *cd/ab* (a. Cappha]adeva), Vidy 27*cd/ab*, AA 67.15-6, SR 221. 8, SSB 608.6, IS 408, Subh 110, SRK 183.3 (a. ŚP), Any 55.28, ASS 1.7, VP 10.41.

(*a*) अयं सरणं Subh; शरणं [यु°] ŚP, PdT (B रणं only); PV, SR, SSB, SRK, Any, VS, Vidy.

(*b*) भवति [त°] SuM (reconstructed); तव [त°] PV (var.); तत्र om. Dvi; SRHt (*contra metrum*); हंसस्य [रा°] VS (*metri causa*).

(*c*) कंटु Subh; निकटर्वती Vidy (printing error).

(*d*) वाचालष्टिट्टिभो (°चार°)SuM, Vidy, SRK; वाचाटो टिट्टभो IS; वाचाटः टिट्टिभो Subh; °दृष्टिदिम्भो PdT (var.); °टिष्ठि° PdT (var.); यत्ना PdT (var.); यथा ŚP (MS); वाचाटष्टिट्टिभः पटुर्यत्र VS (*metri causa*); यत् तस्मात् [यत्र] Dvi (*contra metrum*).

Āryā metre (Dvi, SRHt and VS corrupt).

The flamingo (*rajahaṁsa*) can only retreat or observe silence, if a garrulous *ṭiṭṭibha* (*parra jacana*) standing besides him, shrills loudly.

अपसरत रे दूरादस्मात्कटाक्षविषानलात् see No. 1962.

1959*

अपसरति न चक्षुषो मृगाक्षी
रजनिरियं च न याति नैति निद्रा ।
प्रहरति मदनोऽपि दुःखितानां
बत बहुशोऽभिमुखीभवन्त्यपायाः ॥

(अ) Damayantī-kathā (Nalacampū)7.49.

(आ) ŚP 3459, AP 32, SH 2089 (a. Trivikrama), SR 278. 27, SSB 106.31 (a. Trivikramabhaṭṭa), SRK 132.24.

(*c*) मदनो न SH.

Puṣpitāgrā metre.

The gazelle-eyed one (charming Damayantī) does not leave the line of my vision. The night does not come to an end, nor does sleep come to my eyes. Cupid, too, strikes. Alas! to the miserable dangers come in battalions! (A. A. R.).

1960*

अपसर पृथिवि समुद्राः
संवृणुताम्बूनि भूधरा नमत ।
वामनहरिलघुतुन्दे
जगतां कलहः स वः पायात् ॥

(आ) JS 30.81, Skm (Skm[B]212, Skm [POS]1.43.2) (a. Bhavānanda).

(*b*) भूभृतो [भू°] Skm.

(*d*) जगतीकलहः Skm; पातु [पायात्] Skm.

Āryā metre.

Earth, move on (contract); oceans, withdraw your waters; mountains, bow (become small); for now the battle of the worlds is in the belly of Viṣṇu in his dwarf incarnation. (or in the belly of Kṛṣṇa when Yaśodā looked when reports came that he had eaten dust). May he protect you all! (A. A. R.).

1961*

अपसर मधुकर दूरं
परिमलबहुलेऽपि केतकीकुसुमे ।
इह नहि मधुलवलाभो
भवति परं धूलिधूसरं वदनम् ॥

(अ) MK (MK [S] 49, MK [G] 49.32 [corrupt]).

(आ) ŚP 831, PdT 214, PV 685 (a. Vikaṭa-nitambā), SR 222. 50, SSB 610.9, ŚRK 186. 17, Pad 97.31, IS 409, Pr 363, Any 82.53, VP 10.68.

(*a*) मधुर ŚP (MS).

(*b*) बहुले [ब°] ŚP (MS); हि [ऽपि] IS; तिके° [ऽपि के°] ŚP (MS).

(*c*) लिह मधुलिह° [न° म°] ŚP (var.); °क्लेशो MK, ŚP, PdT, PV.

(*d*) परा PdT; धूरि° ŚP (var.); °धू° om. ŚP (MS).

Āryā-gīti metre.

O bee! depart from here, as far as possible (and go) to the *ketakī*-flower abounding in fragrance; here, you will not find not even a trace of honey, only a face coloured with dust!

1962

अपसर सखे दूरादस्मात् कटाक्षविषानलात्
प्रकृतिविषमाद् योषित्सर्पाद् विलासफणाभृतः ।
इतरफणिना दष्टः शक्यश्चिकित्सितुमौषधैश्
चटुलवनिताभोगिग्रस्तं त्यजन्ति हि मन्त्रिणः ॥

(अ) BhŚ 205, KR 8.193.5.

(आ) SR 350.74, SSB 229.74, SLP 5.17, IS 410.

(*a*) अपसर वै or अथ सर सवै BhŚ (var.); अपसरत रे SR, SSB; दूरेऽमुष्मात् or दूरम् or खेदाद् [दू°] BhŚ (var.); °विषमानलात् or °विशिखानलाद् or °विषोल्बणात् BhŚ (var.); °लसत् फणात् KR.

(*b*) प्रकृत° BhŚ (var.); कुटिलाद् [वि°] BhŚ (var.); °विलाभृतः or °फणानिलात् or फलणाभृतात् [°फ°] BhŚ (var.).

(*c*) इति च [इ°] BhŚ (var.); °भणिना [°फ°] BhŚ; दृष्टाः or दष्टाः or दृष्टः or दृष्टं [द°] BhŚ (var.); साक्षाच् BhŚ (var.); शक्याश् or कश्चिच् [श°] BhŚ (var.); औषधं or ओषधैश् or औषधयश् or ईहते [औष°] BhŚ (var.).

(*d*) चतुर° [चटु°] BhŚ (var.); °भोगग्रस्तं BhŚ (var.); मंत्रिणी or मंत्रिका BhŚ (var.).

Hariṇī metre.

Oh friend! you should carefully avoid from a distance the contact of a woman-serpent that is deadly poisonous from its very nature, commanding the fiery arrows of side-glances and wearing the hood of graceful and amorous sports; for, those who are bitten by ordinary snakes are liable to cure by use of medicines, but persons bitten by serpentine ogles of inconstant[1] women are entirely incurable even through the skill of renowned charmers. (P. G. Nath's translation)

1. P.G. Nath considered the reading in *pada d* as चतुर instead of चटुल and so he, in his translation, used 'clever' in the place of 'inconstant'.

1963*

अपसारय घनसारं
कुरु हारं दूर एव किं कमलैः ।
अलमलमालि मृणालैर्
इति वदति दिवानिशं बाला ॥

(अ) Kuṭṭ 102.

(आ) Amd 188.496 and 211.555, Kpr 8.341 and 9.356, VS 1071 (a. Dāmodaragupta), SR 275.7 (a. VS), SSB 101.8 (a. Dāmodaragupta), SuMuñ 219.10-1 (a. Damodaragupta).

Āryā metre.

Take away this camphor! Remove that pearl necklace! What should I do with lotus? Hide those filaments of lotus, dear friend. oh, hide them![1] Thus does the girl[2] speak day and night.[3]

1. E. P. Mathers' translation.
2. a courtesan.
3. E. P. Mathers translates the last sentence as: These are the despairing words we hear her to say.

This verse is quoted in Kpr. as an example of alliteration which adds to the excellence to the *rāsa* or verbal figure of speech (vulgar).

1964

अपसारसमायुक्तं नयज्ञैर्दुर्गमुच्यते ।
अपसारपरित्यक्तं दुर्गव्याजेन बन्धनम् ॥

(अ) P (PP 3.110, Pts 3.120, PtsK 3.125, PM 3.46).

(आ) IS 411.

A fort must have for egress, say/ the specialists, a gap; / if this be lacking it is not / a fortress, but a trap. (A.W. Ryder's translation).

1965

अपस्तरन्ति पाषाणा ह्यनुघ्नन्ति हि राक्षसान् ।
कपयः कर्म कुर्वन्ति कालस्य कुटिला गतिः ॥

(अ) Sama 2 क 46.

Stones cross the waters (by building the dam), kill the demons too, and monkeys do the work. Such are the time's crooked ways! (A. A. R.).

1966

अपहृत्य तमस्तीव्रं यथा भात्युदरे रविः ।
तथापहृत्य पाप्मानं भाति गङ्गाजलोक्षितः ॥

(अ) MBh (MBh [Bh] 13.27.32, MBh[R] 13.26.33, MBh [C] 13.1791), VCsr 15.3.

(आ) SR 382.202, IS 412.

(*a*) अपहृत्य (°वृत्य) VCsr.

(*b*) यात्युदयं VCsr; यात्युदये SR.

(*c*) तथा सद्यो विपाप्मानः VCsr (var.); तदापहृत्य or तथापहृत MBh (var.); तथापहृत्य (तया°) VCsr; पापानि VCsr, SR.

(*d*) तथा [भाति] MBh (var.); यान्ति VCsr (var.); तथा गंगाजलोषितः MBh (var.); °जलप्लुतः MBh (var.); °जलाप्लुतः (°ताः) VCsr, SR; जलप्लुवतः IS (*contra metrum*).

As the sun when it rises dispels blinding darkness, even such is the effulgence of one who has bathed in the Ganges-water, and so has rid himself of sins. (E. Edgerton's translation of VCsr.).

1967*

अपहरति मनो मे कोऽप्ययं कृष्णचौरः
प्रणतदुरितचौरः पूतनाप्राणचौरः ।
वलयवसनचौरो बालगोपीजनानां
नयनहृदयचौरः पश्यतां सज्जनानाम् ।

(आ) PG 101.

(*b*) प्रणतदुरितनिघ्नः IO in PG added on upper margin.

(*c*) बालगोपीगणानां PG (var.).

Mālinī metre.

Even while the good people are looking on, this thief of a Kṛṣṇa robs my heart, the destroyer of the ill-luck of devotees and of the life of the demoness Pūtanā, the thief who took away from the cow herdesses their armlets and dresses too! Robbed them of their glances and with them went their hearts. (A. A. R.).

1968*

अपहरति महत्त्वं प्रार्थना किं न जाने
जनयति गुरुलज्जामित्यहं किं न वेद्मि ।
तदपि वद वदान्यं त्वं सदा प्रत्यहं मां
जठरपिठरवर्ती वह्निरर्थीकरोति ॥

(आ) SR 97.7, SSR 383.8.

Mālinī metre.

Do I not know that begging destroys one's greatness and produces a great deal of shamefulness ? None the less please make the request to him who is generous ; for the fire of hunger burning in my belly prompts me day by day. (A. A. R.).

1969

अपहरसि सदा मनांसि पुंसाम्
अतिमहता गुणसंपरिग्रहेण ।
न च भवसि तथाप्यनेकचित्तो
हृतमथवा विवृणोति कः परस्वम् ॥

(आ) VS 2491.

Puṣpitāgrā metre.

O mind, you constantly take up the ideas of others, and despite the numerous qualities taken in do not become many minds. Or, whoever reveals the wealth robbed of others ? (A. A. R.).

1970*

अपहस्तितबान्धवे त्वया
विहितं साहसमस्य तृष्णया ।
तदिहानपराधिनि प्रिये
सखि कोऽयं करुणोज्झितक्रमः ॥

(आ) SR 362.16, SSB 250.16, RJ 1316.

(*b*) साहासमस्य SSB (*contra metrum*).

Viyoginī metre.

By intense desire a rash deed was committed by you to me who is without relations. Thus, towards me free from all guilt and dear to you, dear, why this merciless tone ? (A. A. R.).

1971*

अपहाय शनैः पटीरवाटीर्
इह लाटीजनमानलुण्ठनाय ।
समुदेति मनोजराजधाटी-
परिपाटीपटुरेष गन्धवाहः ॥

(आ) SR 325.7, SSB 187.7.

Aupacchandisika metre.

Leaving the forests of sandal trees slowly, the breeze, which is efficient in furthering the royal assault of love, now blows into the regions of the Lāṭa country to undermine jealous anger of ladies there. (A. A. R.).

अपहास्यश्च (°स्यंश्च) शोकेन see No. 1288.

अपहृत्य तमस्तीव्रं see No. 1966.

1972

अपहृत्य परस्यार्थं तेन धर्मं करोति यः ।
स दाता नरकं याति यस्यार्थस्तस्य तत्फलम् ॥

(अ) Cr 69 (CR 7.70, CPS 184.25), GP 1.114.67.

(आ) VS 2978, SRHt 190.37 (a. MBh), SSSN 181.27.

(*a*) परस्वं हि GP ; परस्यार्थं (°र्थान् VS) CR (var.), VS (var.).

(*b*) यस्तु दानं प्रयच्छति GP; यः परेभ्यः प्रयच्छति VS, SRHt, SSSN.

(*c*) गच्छं [दा°] CR (var.); गच्छिन् [दा°] CR (var.) ; चोरं [या°] CR (var.) ; घोरं [या°] CR (var.).

(*d*) पुतत् [तस्य तत्] CR (var.).

That donor who gives donations with the wealth taken from another goes to hell, for proceeds follow him who is the owner of the wealth.

अपहृत्य ब° see No. 1884.

अपहृत्वा बु° see No. 1885.

1973*

अपह्नुवानस्य जनाय यन्निजाम्
अधीरतामस्य कृतं मनोभुवा ।
अबोधि तज्जागरदुःखसाक्षिणी
निशा च शय्या च शशाङ्ककोमला ॥

(अ) Naiṣ 1.49.

Vaṁśastha metre.

What Cupid did to Nala, who was concealing his restlessness from others, was known to the night as well as his bed, both of which, soft with moonshine, witnessed his sleeplessness suffering. (K.K. Handiqui's translation).

अपां कूले लीनं see No. 1976.

1974

अपां निधिं वारिभिरर्चयन्ति
दीपेन सूर्यं प्रतिबोधयन्ति ।
ताभ्यां तयोः किं परिपूर्णता स्याद्
भक्त्या हि तुष्यन्ति महानुभावाः ॥

(आ) SR 49.178, SSB 307.183, VP 1.13.
Upajāti metre (Upendravajrā and Indravajrā).

People worship the lord of waters (ocean) by offering (consecrated) water to him and wave lights before the sun (to illumine him). Do these two things enhance their fullness? Great people are indeed pleased by devotion. (A. A. R.).

अपां पङ्कजसंलीन° see पाण्डुपङ्कसंलीन°

1975

अपां प्रवाहो गाङ्गोऽपि समुद्रं प्राप्य तद्रसः ।
भवत्यवश्यं तद् विद्वान् नाश्रयेदशुभात्मकम् ॥

(अ) KN (KN (ĀnSS) 5.8, KN (BI) 5.8.

(आ) SR 382.203 (a. KN), SRHt 232.4 ( a. Kāmandakīya ), SSSN 178.5, IS 414.

(*a*) गाङ्गो वा KN (BI), SR.

(*c*) भवत्यपेयस्तद् KN (BI), SR.

(*d*) °शुभाः स्वयम् SSSN.

A stream of tasteful water,[1] having flown into the sea, becomes saline and thus undrinkable. For this simple reason, a wise man should never associate with one of wicked and impure soul. (M.N. Dutt's translation).

1. a stream of Ganges water.

1976*

अपां मूले लीनं क्षणपरिचितं चन्दनरसे
मृणालीहारादौ कृतलघुपदं चन्द्रमसि च ।
मुहूर्तं विश्रान्तं सरसकदलीकाननतले
प्रियाकण्ठाश्लेषे निवसति परं शैत्यमधुना ॥

(आ) SkV 201, Kav 91, Skm (Skm [B] 1267, Skm 2.159.2 ), ŚbB 3.166, SSSN 213.3.

(*a*) कूले [मूले] Kav; मृदुप° SSSN.

(*c*) मुहूर्तं Kav; °ननतटे Skm.

(*d*) प्रियागाढा° SSSN ; निविशति (°सति) पदं Skm (but Skm[POS] as above).

Śikhariṇī metre.

Coolness, which stayed a while beneath the waters,/made brief acquaintance with unguent of sandalwood,/set foot on lily stems and moonlight, /and rested later in the shade of tasty plantains, /now is found alone/with my sweetheart's arms. (D.H.H. Ingalls's translation).

1977*

अपां विहारे तव हारविभ्रमं
करोतु नीरे पृषदुत्करस्तरन् ।
कठोरपीनोच्चकुचद्वयीतट-
त्रुटत्तरः सारवसारवोर्मिजः ॥

(अ) Naiṣ 12.7.

(*c*) °तटे Naiṣ (var.) (Mallinātha).

(*d*) त्रुटच्चतरः Naiṣ (var.). (Nārāyaṇa).

Vaṁśastha metre.

In thy water sports (with him), let the floating mass of bubbles on the water, produced by the Sarayū's noisy waves, assume a pearlstring's grace [ *or* : produce the illusion of a pearl-string ], heavingly breaking against the bank of thy firm, high and rounded breasts. (K.K. Handiqui's translation).

अपां हि तृप्ताय न see शुद्धान्तसंभोग°

1978*

अपाकुरु कपोलतः सखि भुजङ्गवल्लीरसं
परित्यज कुचस्थलात् त्रुटितबन्धनं कञ्चुकम् ।

पिधेहि दशनच्छदे दशनजक्षतं लाक्षया
वदेत्थमबलागणे गुरुजने कथं यास्यसि ॥

(अ) Janśṛṅg 96.

Pṛthvī metre.

Friend, remove the juice of betelroll from cheeks and change the jacket whose seams have snapped; cover also your lips with red lac so as to conceal the teeth-marks (wounds inflicted by teeth). Tell me, how can a young lady go before the elders, ladies all, with such tell-tale marks? (A. A. R.).

अपाकृतः स कथमस्तु see No. 2172.

1979*

अपाकृत्याशेषाण्यपि च घनजालानि परितस्
तमोधूमस्तोमोद्भवमलिनिमानं च तदनु ।
शरच्चन्द्रः शिल्पी रतिपतिमुदेऽसौ निजकरैः
सुधासंदोहार्द्रैर्भुवनभवनं पाण्डुरयति ॥

(आ) SR 345.44, SSB 221.51.

Śikhariṇī metre.

Having driven away on all sides every vestige of clouds and thereafter the darkness which is black as mass of smoke, the autumnal moon, the artisan, friend of Cupid, has whitened with his own hands of rays the abodes in the three words with fresh white wash to please his friend, the god of love. (A. A. R.).

1980*

अपाङ्गतरले दृशौ मधुरवक्रवर्णा गिरो
विलासभरमन्थरा गतिरतीव कान्तं मुखम् ।
इति स्फुरितमङ्गके मृगदृशः स्वतो लीलया
तदत्र न मदोदयः कृतपदोऽपि संलक्ष्यते ॥

(आ) Kpr 10. 546, Amd 321. 927, ARJ 193.8-11, AR 211. 3-6, Kuv *ad* 80. 147, SRK 272. 26 (a. Rasika-jīvana), SR 253.27 (a. Kpr.), SSB 62.42 (a. Kpr.).

(*a*) तरलवक्रवर्णा SRK, SR, SSB, Kuv (but var. as above); मधुरवक्ति(क्र)वर्णा Amd (var.); मधुरवक्त्रवर्णा ARJ.

(*c*) अङ्गकैर् मृगदृशां SRK, SR, SSB, Amd, ARJ, Kuv (but var. as above).

(*d*) यदत्र ARJ.

Pṛthvī metre.

The eyes are tremulous in the corners; words sweet and artful; the movement graceful and languid, the face extremely light; all this has appeared naturally in the tender body of the fawn-eyed one through lasciviousness; so that no sign of intoxication is perceptible in her body.[1] (G. Jhā's translation).

1. Quoted in Kpr. to illustrate *mīlita*—the lost.

1981*

अपाङ्गपातैरपदेशपूर्वैर्
एणीदृशामेकशिलानगर्याम् ।
वीथीषु वीथीषु विनापराधं
पदे पदे शृङ्खलिता युवानः ॥

(अ) BhPr 277 (description of the city of Ekaśilā by Kālidāsa).

(आ) SuM, Appendix II.10.

(*a*) अपदेषु पू° SuM.

Upajāti metre (Upendravajrā and Indravajrā).

In every street, at every step in the city of Ekaśilā youths (are) fettered, without fault (on their part) by the side-long pretextful glances of gazelle-eyed (damsels). (L.H. Gray's translation).

1982*

अपाङ्गसंसर्गि तरङ्गितं दृशोर्
भ्रुवोररालान्तविलासि वेल्लितम् ।
विसारि रोमाञ्चनकञ्चुकं तनोस्
तनोति योऽसौ सुभगे तवागतः ॥

(आ) Kpr 7.184, SR 304. 3 (a. Kpr.), SSB 154.4 (a. Kpr.).

(*b*) °विकासि SR; वल्लनम् SR; वेल्लनम् SSB.

(*c*) रोमाञ्चितक° SR, SSB.

Vaṁśatha metre.

(O beautiful one !) Here has come—one who brings a tremor to your eyes, an elegant curvature to your eye-brows and a bodice of thrilling hairs to your body. (G. Jhā's translation).

1983*

अपाङ्गस्तव तन्वङ्गि विचित्रोऽयं भुजङ्गमः ।
दृष्टमात्रः सुमनसाम् अपि मूर्छाविधायकः ॥

(आ) PV 240 (a. Gaurī), SskṛP 12. 27.

Slim lady, the outer corner of your eye indeed works like a strange snake ; for a mere sight of it produces swoon (the effect of poison : that of love) even of gods and the well disposed. (A. A. R.).

1984*

अपाङ्गात् पुच्छमूलं तु तिर्यगश्वं प्रमाणयेत् ।
खुरान्तात् ककुदं यावद् ऊर्ध्वमानेन बुद्धिमान् ॥

(आ) ŚP 1641.

A wise man should measure the length of a horse from the outer corner of the eye to the root of its tail ; the height of the animal from the tip of its hoof to the top most point of its *kakud* (the shoulder). (A. A. R.).

1985

अपात्रं पात्रता याति यत्र पात्रं न विद्यते ।
अस्मिन् देशे द्रुमो नास्ति एरण्डोऽपि द्रुमायते ॥

(अ) Cr 1160 (CNF 83, CNI II.61). Cf. यत्र विद्वज्जनो नास्ति

(*a*) पात्रतां CNF (MS), CNI II ; also E. Teza in GSAI 1.45; यान्ति CNF (MS).

(*b*) पात्र CNF (MS); वीघते CNF (MS).

(*c*) निरस्तपादपे देशे CNI II ; यस्मिनेशे दुमो (for द्रुमो) नास्ति CNF (MS) ; ना° द्रु° Cr.

Even an unworthy person becomes worthy when worthy persons are not available. A castor-oil plant is considered as a tree where other trees are not found.

अपात्रं(°त्रे)भजते नारी see नीचमाश्रयसौ

1986

अपात्रवर्षणं जातु न कुर्यात् सद्भिर्गर्हितम् ।
अपात्रवर्षणात् किं स्याद् अन्यत् कोशक्षयादृते ॥

(अ) KN (KN (ĀnSS) 5. 65, KN (Bl) 5.66).

(आ) IS 413.

(*cd*) °वर्षणादन्यत्किं स्यात्कोष° KN (Bl).

A monarch should never waste his riches on undeserving persons, as such an act has been denounced by the wise. For, what else comes out of such showering of wealth on the unworthy, but the exhaustion of the exchequer. (M.N. Dutt's translation).

1987

अपात्रे पात्रताबुद्धिः पात्रे बुद्धिरपात्रता ।
ऋणानुबन्धरूपेण दातुरुत्पद्यते मतिः ॥

(आ) Same 2 ऋ 1.

The undeserving person becomes a fit recipient and a fit person unworthy to receive gifts ; such becomes the inclination of a donor when prompted by the tie of discharging a debt (of former life). (A. A. R.).

1988

अपात्रे रमते नारी गिरौ वर्षति वासवः ।
खलमाश्रयते लक्ष्मीः प्राज्ञः प्रायेण निर्धनः ॥

(अ) Cr 70 (CR 7.52, CPS 212.95). Cf. नीचमाश्रयसौ and लक्ष्मीर्लक्षणहीने वा

(आ) SRHt 239.37 (a. Sundarapāṇḍya), SSSN 200.30.

(*b*) वर्षणम् [वा°] CR (var.).

(*c*) लुब्धम् [ख°] SRHt, SSSN; वित्तं [ल°] SRHt, SSSN.

(*d*) प्राज्ञा: CR (var.), SRHt ; प्राज्ञा SSSN ; निर्धना: CR (var.), SRHt; निर्धनम् SSSN.

A woman is pleased with an unworthy person, the rain god [Indra] showers on hills, Lakṣmī protects the wicked ones, a wise man is generally poor. (A. A. R.).

1989**

अपानप्राणयोरैक्यं क्षयो मूत्रपुरीषयोः ।
युवा भवति वृद्धोऽपि सततं मूलबन्धनात् ॥

(आ) ŚP 4418 (a. Yogaśāstra).

By controlling the *mūla*, the lowest extremity, the vital airs *prāṇa* and *apāna* come in unison; the discharge of urine and faeces is reduced and even the old man becomes young again. (A. A. R.).

1990**

अपानेन पुनः कश्चित् प्रेरितः कालरूपिणा ।
निःश्वासोच्छ्वासकृद्याति जपन् हंसेत्यहर्निशम् ॥

(आ) ŚP 4320.

If one is impelled by the vital air *apāna* which is of the form of *kāla* [untimely death], its bad effects can be mitigated greatly by deep breaths and constant repetition of *haṁsa*. (A A. R.).

1991*

अपापघनसंवृतेरविशदस्मितात्युन्नमत्
समस्तनरसादरग्रहणतः कृतार्थप्रिया ।
रतिर्मनसि जायते यदि कदापि शौर्याश्रया
तदैव सकलं जनुः सफलमेवमाहात्मभूः ॥

(अ) Ras 4.

(*a*) Version A : अ-पाप-घन-संवृतेर् अविशद् अस्मिताऽत्यु°
Version B : अपाऽपघन-संवृतेर् अविशद-स्मिताऽत्यु°

(*b*) Version A : समस्त-नर-साद°
Version B : सम-स्तन-रसाद°

(*c*) Version A : रतिर् मनसि जायते यदि कदापि शौर्य्-आश्रया
Version B : रतिर् मनसि जायते यदि कदापि शौर्याऽश्रया

Pṛthvī metre.

*Verson A* :

Lord Brahmā has said that the birth of a person becomes fruitful if delight and a sense of duty enters the mind along with devotion to Kṛṣṇa, with the thick cover of sins removed and the sense of the ego is absent and great regard shown to all beings.

*Verson B* :

The god of love has said that love finds its fulfilment if it springs in the mind along with courage (in wooing) a dear damsel and with limbs tight round her, having a charming smile and with the towering and even breasts well grasped (A. A. R ).

1992

अपापास्तत्कुलीनाश्च मानयन्ति स्वकान् हितान् ।
एष प्रायो नरेन्द्राणां शङ्कनीयस्तु शोभनः ॥

(अ) R (R[Bar]6. App. I. No. 8. 1. 15-16, R [R] 6.18.11 ; R [B] 6.18.11).

Benevolent advice given by well-wishers is taken by the good and their clan; but kings generally view such an advice with suspicion (T.S. Raghavacharya's translation).

1993

अपामुद्वृत्तानां निजमुपविशन्त्या स्थितिपदं
दधत्या शालीनामवनतिमुदारे सति फले ।
मयूराणामुग्रं विषमिव हरन्त्या मदमहो
कृतः कृत्स्नस्यायं विनय इव लोकस्य शरदा ॥

(अ) Mudr 3.8.

(आ) JS 227.8 (a. Viśākhadeva).

(*a*) °पथं [°पदं] Mudr (var.).

(*b*) ददत्या Mudr, JS ; दत्या [द°] Mudr (var.).

(*c*) मुदमहो Mudr (var.); म...हो JS (MS).

(*d*) शरद: Mudr (W).

Śikhariṇī metre.

Directing the surging waters to their abiding course, teaching the paddy to bend with modesty when the season's yield is profuse, removing from the peacocks vanity like a severe poison, the autumn has marvellously regulated the entire world ! (R. S. Walimbe's translation).

1994

अपायकलिता मनुर्जगति सापदः सम्पदो
विनश्वरमिदं सुखं विषयजं श्रियश्चञ्चलाः ।
भवन्ति जरसारसास्तरललोचना योषितस्
तदप्ययमहो जनस्तपसि नो परे रज्यति ॥

(अ) AS 325.

(*a*) संपदो AS.

(*b*) °जं श्रिय° om. B in AS.

(*c*) जरसा रसा° AS (var.).

(*d*) तदप्यजमहो AS (var.); परैं or परि AS (var.).

Pṛthvī metre.

The use of *mantra-s* is fraught with dangers and so is wealth, sensual pleasures are evanescent, and inconstant is prosperity. Women with loving glances become stale in old age, alas ! man does not take delight in penance supreme. (A. A. R.).

1995

अपायसंदर्शनजां विपत्तिम्
उपायसंदर्शनजां च सिद्धिम् ।
मेधाविनो नीतिविधिप्रयुक्तां
पुरः स्फुरन्तीमिव दर्शयन्ति ॥

(अ) P (PT 1.21, PTem 1.18, PS 1.27, PN 2.18, PP 1.47, Pts 1.61, PtsK 1.70, PRE 1.23), H (HJ 2.59, HS 2.59, HM 2.62, HK 2.62, HP 2.55, PN 2.54, HH 48.25-6, HC 64. 19-20). Cf. KṣB 16.273. Cf. Ru 24 and ABORI 15.47.

(आ) SR 172.836 (a. P), SSB 508.836, IS 415.

(इ) Old Syriac 1.15.

(*a*) °दर्शनतां PS (var.).

(*b*) °दर्शनतां PS (var.).

(*c*) नीतिविद: प्र° PT, PTem; नीतिविदप्रयुक्ता: (°विदि°) PS ; नीतिपथप्रयुक्ता: (°प्रविष्टा:; °थ: प्रवृत्ता; °प्रवृत्ता:; °प्रवृद्धा:) PS (var.); नीतिगुणप्रयुक्तां PP, Pts, PtsK.

(*d*) पुरस्सरन्तीमिवि PS (var.); परि [पुर:] IS; वर्णयन्ति [°द°] IS.

Upajāti metre (Upendravajrā and Indravajrā).

The wise exhibit, as if breaking forth before (us), as the result of the rules of polity, disaster occasioned by the manifestation of helplessness, and success resulting from the exhibition of contrivance. (F. Johnson's translation).

1996*

अपायि मुनिना पुरा पुनरमायि मर्यादया
अतारि कपिना पुरा पुनरवाहि लङ्कारिणा ।
अमन्थि मुरवैरिणा पुनरबन्धि लङ्कारिणा
क्व नाम वसुधापते तव यशोऽम्बुधिः क्वाम्बुधिः ॥

(अ) Mahāpadya 9 (a. Kālidāsa) (KSH 484).

(आ) Can *ad* 3.1 (p. 33), SR 135.28, SSB 448.28, IS 416, SRK 124.3 (a. Indiśesaprukha).

(*a*) मर्यादयाप्य् SR.

(*b*) व्यतारि [अ°] Can; स्वतारि SSB; पुनरशोषि कल्पाग्निना Can; पुरा हनुमता यथा गोष्पदम् SSB.

(*d*) नाथ [ना°] Can.

Pṛthvī metre.

Where is the comparison, O king, fame between the sea of your fame and the (common) sea which was drunk up by the safe Agastya in days of yore and limited in its place (and may not spread like your fame), crossed by the monkey Hanūmān and burnt by the foe of Laṅkā, which was churned by Viṣṇu [the enemy of Mura] and fettered (bunded) by Rāma, the foe of Laṅkā ? (A. A. R ).

1997*

अपारः पाथोधिः पुलिनपदवी योजनशतं
निरालम्बो मार्गो वियति किल शून्या दश दिशः ।
इतीवायं कीरः कतिपयपदान्येव गगने
मुहुर्भ्राम्यन् भ्राम्यन् पतति गुणवृक्षे पुनरपि ॥

(अ) SR 227.195, SSB 618.15, Vidy 157, Ava 98.

(*b*) वियति वत [वि° कि°] Vidy.

(*c*) इतोवायं Vidy.

(*d*) मुहुर्भ्रान्त्वा भ्रान्त्वा पतति Vidy.

Śikhariṇī metre.

Boundless is the ocean and the sandy shore a hundred *yojana-s*, the path of the sky has no firm support, and all empty are the ten quarters—this thinking and flying a little in the sky and wandering hither and thither, the parrot once again rests on the mast of the ship.[1] (A. A. R.).

1. The place of refuge.

1998*

अपारपुलिनस्थलीभुवि हिमालये मालये
निकामविकटोन्नते दुरधिरोहणे रोहणे ।
महत्यमरभूधरे गहनकन्दरे मन्दरे
भ्रमन्ति न पतन्त्यहो परिणता भवत्कीर्तयः ॥

(अ) Śambhu's Rājendrakarṇapūra (KM I.30) 52.

(आ) VS 2607 (a. Śambhu).

Pṛthvī metre.

The waves of your fame are wandering over the vast regions of the seas and sandy shores, over the mountain Himalayas and the mount Malaya and the high and unclimbable regions of Rohaṇa, the mountain of Ceylon, over the divine Meru, and the mountain Mandara, full of caves ; and in spite of its ripeness of age, your fame never once falls down (but ever soars). (A. A. R.).

1999

अपारसंसारसमुद्रमध्ये
संमज्जतो मे शरणं किमस्ति ।
गुरो दयालो कृपया वदैतद्
विश्वेशपादाम्बुजदीर्घनौका ॥

(अ) Praśnottaramālā of Śuka (p. 107 in *Monatsberichte der Kön. Preuss. Ak. der Wiss.* in Berlin 1868).

(आ) IS 417.

Upajāti metre (Upendravajrā and Indravajrā).

What refuge have I who am sunk in the boundless ocean of *saṁsāra* [worldly life] ? Preceptor compassionate, kindly tell me. There is the big ship of the lotus feet of the lord of the universe.[1] (A. A. R.).

1. Śiva.

2000

अपारे काव्यसंसारे कविरेव प्रजापतिः ।
यथा वै रोचते विश्वं तथेदं परिवर्तते ॥

(अ) Agni-pur 339.10, Dhv (HSS) 551. 16-7.[1]

(आ) PAn 55.231.

(*b*) कविरेकः (Dhv [HSS] as above) Dhv (other edns.).

(*c*) यथाऽसौ Dhv (HSS) (printed wrongly, but corrected to यथाऽस्मै in the *ṭīkā* there below (cf. Dhv [HSS] 551. 23), यथाऽस्मै Dhv (other edns.).

1. Cf. P.V. Kane, *History of Sanskrit Poetics*, Delhi (pp.7-8).

In the boundless poetry of worldly life the poet alone is the lord creator. As he wills, so they take shape the world of poetry and the world of life. (A. A. R.).

2001

अपारे पाथोधौ किमिति सतिमिग्राहगहने
निलीय श्रीनाथः स्वपिति भुजगे शङ्कित इव ।
किमेतावद्भिर्वा भवतु किल सर्वातिशयितः
श्रिया संश्लिष्टाङ्गो व्यपगतभयं को निवसतु ॥

(आ) SMH 11.40.

(*d*) ह्रिया or प्रिया [श्रि°] SMH (var.).

Śikhariṇī metre.

In the vast ocean so deep and full of whales and sharks the lord of Lakṣmī [God Viṣṇu] seems to sleep full of apprehension. Does this surprise you? Who can sleep free from fear when embraced by Śrī [the goddess of wealth]? (A. A. R.).

2002*

अपारैर्व्यापारैरहरिह नयन्तोऽशनदशा-
स्वथ स्नाताः संध्यां विदधति न जातु स्वसमये ।
त्यजन्तः स्वां वृत्तिं द्विजकुलभवा ग्रामगणकी-
भवन्तो हन्तामी कथमपि च जीवन्ति बहवः ॥

(अ) Viśvaguṇādarśacampū (NSP) 133.

(आ) SR 99.15, SSB 386.18.

Śikhariṇī metre.

Many are the Brāhmaṇa-s, alas! who somehow eke out a livelihood as village clerks, giving the go by to their own proper duties (as Brāhmaṇa-s), ever immersed in petty activities, they bathe and worship the Sandhyā just at meal time allowing the proper time for them to pass unnoticed. (A. A. R.).

2003

अपार्थकमनायुष्यं गोविषाणस्य भक्षणम् ।
दन्ताश्च परिघृष्यन्ते रसश्चापि न लभ्यते ॥

(अ) MBh (MBh [Bh] 12.138.56 *cd/ef*; MBh[R]12.140.56 *cd/ef*; MBh[C] 12.5303).

(आ) IS 253, Pr. 362.

(*a*) अनर्थकम् MBh (var.); अस्वार्थकम् MBh (var.).

(*b*) लक्षणम् [भ°] MBh (var.).

(*c*) परिधृष्यंते (or °मृज्यंते or °पिष्यंत or °मृद्यंते or °मृष्यन्ते or मृष्यति or °दश्यंते MBh (var.).

(*d*) विद्यते [ल°] MBh (var.).

To eat cow-horns is fruitless and never invigorating[1] By eating them one's teeth are broken while the taste is not gratified. (P.C. Roy's translation).

1, in the same way as for the king "to cross a river with the aid of two arms" only i. e. without the help of others.

2004

अपार्थेतरयुक्तानां व्याससंग्रहशालिनाम् ।
अपि गोपालगीतानां निवेशो निगमादिषु ॥

(आ) SNi 11.7 (om. in SNi (KM)).

To those who waste their time in worthless things there are the songs of the Gītā of the lord Kṛṣṇa, shining in the midst of Vyāsa's work which admit them to the truths of the Veda-s. (A. A. R.).

अपालपञ्जरः see शरणागतः क्षुधार्तश्च.

2005*

अपास्तपाथेयसुधोपयोगैस्
त्वच्चुम्बिनैव स्वमनोरथेन ।
क्षुधं च निर्वापयता तृषं च
स्वादीयसाध्वा गमितः सुखं तैः ॥

(अ) Naiṣ 8.87.

Upajāti metre (Upendravajrā and Indravajrā).

Omitting to take any supply of nectar as provision for the way, happily did they make their journey with their desire alone fixed on thee—the sweet desire allaying their hunger and thirst. (K.K. Handiqui's translation).

2006*

अपास्तपाथोरुहि शायितं करे
करोति लीलाकमलं किमाननम् ।
तनोषि हारं कियदस्त्रुणः स्रवैर्
अदोषनिर्वासितभूषणे हृदि ॥

(अ) Naiṣ 9.105.

(*b*) लीलानलिनं Naiṣ (var.) (Mallinātha).

Vaṁśastha metre.

Why art thou turning thy face into a toy-lotus placed on thy hand that had discarded the lotus? On thy bosom, that has banished ornaments through no fault of theirs, how long wilt thou create a string of pearls with the streams of thy tears? (K.K. Handiqui's translation).

अपास्तविद्रुमच्छाया see No. 2636.

2007*

अपास्तस्ताराभिर्विधन इव कामी युवतिभिर्
मधुच्छत्रच्छायां स्पृशति शशलक्ष्मा परिणतः ।
अयं प्राचीकर्णाभरणरचनाशोककुसुम-
च्छटालक्ष्मीचौरः कलयति रविः पूर्वमचलम् ॥

(आ) Skm (Skm [B] 1189, Skm [POS] 2.143.4) (a. Śatānanda). Cf Kav; p. 110.

Śikhariṇī metre.

The moon [the hare-emblemed one] grown old possesses the colour of bees-wax and is thrust out by the stars as an indigent lover is turned out by young women. The sun adorns the eastern will possessing the beauty of a cluster of blossoms of *aśoka*-tree adorning the ears of the eastern quarter. (A. A. R).

2008*

अपास्य लक्ष्मीहरणोत्थवैरिताम्
अचिन्तयित्वा च तदद्रिमन्थनम् ।
ददौ निवासं हरये महोदधिर्
विमत्सरा धीरधियां हि वृत्तयः ॥

(आ) VS 861.

Upendravajrā metre.

Ignoring the enmity caused by the seizure of his daughter Lakṣmī and not minding the churning by the mountain [Mandara] (which was done at his instigation) the great ocean gave a place of shelter to the Lord Viṣṇu. Free from malice are the doings of the magnanimous. (A. A. R.).

2009

अपि कल्पानिलस्यैव तरङ्गस्य महोदधेः ।
शक्यते प्रसरो रोद्धुं नानुरक्तस्य चेतसः ॥

(अ) Cr 1136 (CRT 7.4, CRC 7.10, CPS 187.35), GP 1.114.8.

(आ) VS 3333 (a. Vyāsamuni), Vyās 77, IS 423, Subh 77.

(इ) Vyās (C) 74, Vyās (S) 75.

(*ab*) अतिचण्डानिलोद्भूततरङ्गस्य (अपि°) म° Cr, IS, Subh, Vyās (C), Vyās (S).

(*c*) प्रसभं रोधो (रोद्धुं) Cr, VS; बोद्धुं GP.

(*d*) नह्यरक्तस्य GP.

Even the course of the high rolling sea baffled by furious wind could be checked, but not the course of a loving heart.

2010

अपि कापुरुषो भीरुः स्याच्चेन्नृपतिसेवकः ।
तथापि न पराभूतिं जनादाप्नोति मानवः ॥

(अ) P (PP 1.112, PtsK 1.165). Cf. No. 2011.

(आ) IS 418.

(*a*) भीतः PP.

Though fashioned on a cowardly plan/and mean, a royal servant can/ resent affronts from any man. (A.W. Ryder's translation).

2011

अपि कापुरुषो भीरुः स्याच्चेन्नृपतिसेवकः ।
यदाप्नोति फलं लोकात् तस्यांशमपि नो गुणी ॥

(अ) P (Pts 1.149). Cf. No. 2010.

(आ) SR 149.279, SSB 472.185, IS 419.

(*c*) बलं [फ°] SR.

Remuneration is received by a contemptuous and cowardly man, (if he is) a royal servant ; (but) in this world a man with good qualities [who is not a royal servant] does not receive even a part of it [remuneration which a royal servant receives].

2012

अपि कापुरुषो मार्गे द्वितीयः क्षेमकारकः ।
कर्कटेन द्वितीयेन जीवितं परिरक्षितम् ॥

(अ) P (Pts 5.104 and 106, PtsK 5.89 and 92, PM 5,58). Cf. Nos. 7593-4.

(आ) IS 420.

(*d*) सर्पात् पान्थः प्ररक्षितः PtsK 5.89 and 92.

Even a contemptuous man affords peace and security as a companion ; life was once saved by a crab who accompanied [Brahmadatta].

2013

अपि कालस्य यः कालः सोऽपि कालमपेक्षते ।
कर्तुं जगन्ति हन्तुं वा कालस्तेन जगत्प्रभुः ॥

(अ) Sabhā 65.

He who is the destroyer of Kāla [Lord Śiva], he too has to bide his time to create or destroy the universe. Hence Time is the lord of the universe. (A. A. R.).

2014

अपि कीर्त्यर्थमायान्ति नाशं सद्योऽतिमानिनः ।
न चेच्छन्त्ययशोमिश्रम् अप्येवानन्त्यमायुषः ॥

(अ) P (PT 3. 31, PRE 3.22). Cf. Ru 136.

(इ) Old Syriac 6.13.

(*c*) चेच्छन्ति यशो PT (MS).

(*d*) एवानन्त्यम् PT (MS).

Do not proud men rush unhesitatingly to destruction for the sake of glory ? And they will have nothing of a very eternity of life, if it be attended by disgrace. (F. Edgerton's translation).

2015

अपि कुञ्जरकर्णाग्राद् अपि पिप्पलपल्लवात् ।
अपि विद्युद्विलसिताद् विलोलं ललनामनः ॥

(अ) Dar 1.63.

(आ) VS 2770, IS 421, Subh 93.

(*a*) °कर्णान्ताद् Subh.

The mind of women is more fickle than the tips of the elephant's ears, more than the tender leaves of the *pippala*, [the holy fig tree] and the flash of lightning. (A. A. R).

अपि कुपित अति see No. 527.

अपि कुपि° see No. 526.

2016

अपि क्रियार्थं सुलभं समित्कुशं
जलान्यपि स्नानविधिक्षमाणि ते ।
अपि स्वशक्त्या तपसि प्रवर्तसे
शरीरमाद्यं खलु धर्मसाधनम् ॥

(अ) VCsr 10.5, Kum 5.33.

(*a*) अयि Kum (var.) ; क्रियार्थे Kum (var.) ; अपि प्रसन्नेन Kum (var.) ; अप्याज्ञया Kum (var.).

(*b*) जलान्यपि (where in *a* अयि instead of अपि) Kum (var.) ; °विधौ क्षमानि ते Kum (var.).

(*c*) अयि Kum (var.); तपसे Kum (var.).

Vaṁśastha metre.

The firewood and the sacred *kuśa*-grass for the sacrifice are easy to obtain ; the waters also are sufficient for you to perform the ritual bath ; by your own power you may easily engage in ascetic practices ; but the body, I say, is the prime requisite for religious performances. (F. Edgerton's translation).

अपि क्षुद्रो माभून् see No. 2735.

2017

अपि घोरापराधस्य धर्ममाश्रित्य तिष्ठतः ।
स हि प्रच्छाद्यते दोषः शैलो मेघैरिवासितैः ॥

(अ) MBh (MBh [Bh] Ādiparvan; Appendix I; 81 lines 117-8, MBh [R] 1.142.56-7], MBh[C]1.5599).

(आ) IS 422.

(*a*) अपकारापराद्धस्य MBh (var.).

(*c*) अपि [स हि] MBh (var.) ; अभिप्र° MBh (var.).

(*d*) घनैरर्क [शैलो मेघैर्] MBh (var.).

Of one who acts according to *dharma* even a great offence (committed) unwittingly) is excused [covered up], just as a mountain is concealed [covered over] by dark blue clouds. (A. A. R).

अपि चण्डानिलोद्धूत- see No. 2009.

अपि चातक° see No. 2740.

2018

अपि चाप्यफलं कर्म पश्यामः कुर्वतो जनान् ।
नान्यथा ह्यभिजानन्ति वृत्तिं लोके कथंचन ॥

(अ) MBh (MBh [Bh] 3.33.10 *cd/ef*, MBh[R]3.32.12, MBh [C] 3.1213).

(आ) IS 424, Pr 363.

(*a*) अपि चास्य फलं or दृष्ट्वापि च फलं MBh (var.).

(*c*) ह्यधि° or ह्यपि° or वै वि° or ह्यति° or त्वभि° MBh (var.) ; °गच्छंति [°जा°] MBh (var.).

(*d*) संतो (शांता or संति) लोके हि दांभिकाः MBh (var.); वृत्ति लोकाः or लोके वृत्ति MBh (var.) ; लोकाः MBh (var.).

It is even seen that creatures sometimes perform acts that bear not[1] fruits, for without acts the course of life would be impossible. (P.C. Roy's translation).

1. P.C. Roy has "have no."

अपि चास्य फलं see No. 2018.

2019*

अपि चिन्तामणिश्चिन्ता- परिश्रममपेक्षते ।
इदं त्वचिन्तितं मन्ये कृतमाश्चर्यमार्यया ॥

(अ) Mālati 10.22.

Even the wish-fulfilling gem stands in need of the exertion of wishing (by a person who wants something, before it can grant his desire) ; but this, I think, is a wonderful thing done by the noble lady without being wished for ![1] (R.D. Karmarkar's translation).

1. Words of Mādhava and Makaranda.

2020

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥

(अ) MBh (MBh[Bh]6.31.30=BhG 9.30 [Cf. MBh 13.591* l. 2]).

(आ) SRHt 267.12 (a. MBh).

(*a*) स दुराचारो SRHt.

(*d*) व्यवहितो MBh (var.).

Even if a very evil doer/revers Me with single devotion,/he must be regarded as righteous in spite of all;/for he has the right resolution. (F. Edgerton's translation).

2021

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥

(अ) MBh (MBh [Bh] 6.26.36; MBh[C] 6.1029=BhG 4.36).

(*c*) सर्वज्ञान° MBh (var.).

Even if thou art of sinners/the worst sinner of all,/merely by the boat of knowledge all/(the "sea" of) evil shalt thou cross over. (F. Edgerton's translation).

2022*

अपि जनकसुतायास्तच्च तच्चानुरूपं
स्फुटमिह शिशुयुग्मे नैपुणोन्नेयमस्ति ।

ननु पुनरिव तन्मे गोचरीभूतमक्ष्णोर्
अभिनवशतपत्रश्रीमदास्यं प्रियायाः ॥

(अ) Uttara 6.26.

(आ) Amd 69.133, Sar 5.82 (p. 600).

(*a*) तच्चात्ररूपं Amd.

(*d*) °शतपत्रग्रीव° Sar (var.).

Mālinī metre.

This and that again, similar to those of the daughter of Janaka also, are with a little skill, to be clearly guessed in these two boys. Nay, methinks the face of my darling, bearing the charm of a fresh-blown lotus, has as if once again, come within the range of my eyes. (S. Ray's translation).

2023

अपि जलकणान् पयोधेर्
दूरादाहृत्य जायते जलदः ।
निकटाद् घटानपि शतं
समीहरन् वारिहार्येव ॥

(आ) SMH 4.18.

(*b*) दूरादाकृष्य SMH (var.).

(*c*) निकटान् SMH (var.).

(*d*) वारिहार्य्येव SMH.

Āryā metre.

The cloud is formed by taking up even water drops from the fnr away sea. One who takes a hundred pots near by is considered as a water-thief. (A. A. R.).

2024*

अपि तद्वपुषि प्रसर्पतोर्
गमिते कान्तिभरैरगाधताम् ।
स्मरयौवनयोः खलु द्वयोः
प्लवकुम्भौ भवतः कुचावुभौ ॥

(अ) Naiṣ 2.31.

(आ) SR 265.287, SSB 58.42 (a. Śrīharṣa), SuMañ 126.16-7 (a. Śrī Harṣa).

(*b*) गमितः SR; कान्तिभरैरगधताम् Naiṣ (var.).

Viyoginī metre.

Verily her breasts are serving as two swimming pitchers both for Cupid and Youth, as they move forward on her body, though made unfathomable by floods of beauty. (K.K. Handiqui's translation).

2025*

अपि तरुवनान्यूष्मायन्ते तपत्यपि यामिनी
दहति सरसीवातोऽप्येष ज्वलन्ति जलान्यपि ।
इति समधिकं ग्रीष्मे भीष्मे न पुण्यवतां भयं
मलयजरसैर्दिग्धं लब्ध्वा वधूस्तनमण्डलम् ॥

(आ) JS 215.16 (a. Śrīpālakavirāja). Cf. JOIB 13.3; p. 257).

(*a*) तरुवङा° JOIB (printing error).

Hariṇī metre.

In the terrible summer when even the forest trees emit heat, when the nights are burning hot, when breeze from lakes burns, and the water in the reservoirs is dreadfully hot, fear approaches not the fortunate lovers when they clasp the rounded bosom of their sweet hearts, smeared with sandal. (A. A. R.).

2026*

अपि तुरगसमीपादुत्पतन्तं मयूरं
न स रुचिरकलापं, बाणलक्ष्यीचकार ।
सपदि गतमनस्कश्चित्रमाल्यानुकीर्णे
रतिविगलितबन्धे केशपाशे प्रियायाः ॥

(अ) Ragh 9.67. (Cf. A. Scharpé's Kālidāsa Lexicon 1.4 ; p. 147).

(आ) Citramīmāṁsā (KM 38) 50.14-17, Citramīmāṁsākhaṇḍa (KM 38) 144. 2-5, Rasagaṅgādhara (KM 12) 288. 16-19, Sar (2.17 : p. 153.4-7, Alaṁkārasūtra ed. Tarkālankāra 120, Kāvyān 40.13-4, Vidy 940, JS 385. 14 (a. Kālidāsa).

(*b*) बाणलक्षीचकार Ragh (var.), Citra°, Citra ...kh.°, Alaṁ°, JS, Vidy.

(*d*) ग्रतिवि॰ Ragh (var.).

Mālinī metre.

He did not make the pea-cock who had a charming plumage, although (flying) from near the horse, the target for his arrow, having been at once put in mind of the abundant hair of his beloved, which were interwoven with variegated flowers and the knot of which was loosened owing to sexual sport. (R.D. Karmarkar's translation).

2027*

अपि तेजो निधिर्हन्त पतितो यदि जायते ।
सुरतं किमिवास्माकम् इति कोकैर्वियुज्यते ॥

(ग्रा) SSB 138.1.

The ruddy geese couples separate from one another with the thought, where alas ! is conjugal happiness for us when the sun ( the repository of light ) is set ? (A. A. R.).

अपि त्यक्तासि see No. 2744.

2028*

अपि त्वया कैरविणि व्यधायि
मुधा सुधाबन्धुनि बन्धुभावः ।
जनापवादः परितः प्रयातः
समागमो हन्त न जातु जातः ॥

(ग्रा) Pad 96. 24, Ava 59, SR 244. 221, SSB 647.17.

Upendravajrā metre.

In vain, O lily, have you pitched your affection on the moon, the friend of nectar. Only a scandal has spread all around, but no union, alas ! has taken place. (A. A. R.).

अपि दलदरविन्द see No. 2746.

2029*

अपि दलन्मुकुले बकुले यया
पदमधायि कदापि न तृष्णया ।
अहह सा सहसा विधुरे विधौ
मधुकरी बदरीमनुवर्तते ॥

(ग्र) Nītipradipa of Vetālabhaṭṭa 6 (KSH 527).

(ग्रा) SR 223.74, SSB 611.38, B in SuM after 22.1 (25*), IS 425, Any 825.9, Ava 123.3.

(*a*) बकुलेऽपि वा SuM.

(*b*) पदमदायि SuM, Any; हेलया [तृ°] SR, SSB, Ava, Any (var.); वाञ्छया [तृ॰] SuM.

(*c*) विमुखे [वि°] Any.

(*d*) बदरीमनुसेवते SR, SSB, SuM.

Drutavilambita metre.

That she-bee which has never set foot on the blossoms of *bakula*, out of thirst, now follows the worthless *badarī* when fate, alas ! is cruelly adverse. (A. A. R.).

अपि दाक्षिण्ययुक्तानां see No. 561.

2030*

अपि दिनमणिरेष क्लेशितः शीतसंघैर्
अथ निशि निजभार्यां गाढमालिङ्ग्य दोर्भ्याम् ।
स्वपिति पुनरुदेतुं सालसाङ्गस्तु तस्मात्
किमु न भवतु दीर्घा यामिनी कामिनीयम् ॥

(ग्रा) Pad 80.14 (a. Lakṣmaṇa), SR 346.26, SSB 223.29.

(*a*) °मणिरेषः Pad.

(*d*) हैमनी (°मिनी SSB) यामिनीयम् [या° का°] SR, SSB.

Mālinī metre.

Will not the passionate woman of the night be long (in winter) when her lover, the sun, affected by the severe cold, sleeps on at night warmly embracing his wife with his arms and hence tardy of rising in the morn ? (A. A. R.).

2031

अपि दोर्भ्यां परिबद्धा
बद्धापि गुणैरनेकधा निपुणैः ।
निर्गच्छति क्षणादिव
जलधिजलोत्पत्तिपिच्छिला लक्ष्मीः ।।

(आ) SMH 11.37, SR 62.19, SSB 328.19.

(*d*) °त्पत्तिपिच्छला SSB; °त्पतिपिच्छिता or °त्पति° or त्पातपिविछला SMH (var.) (the last two *contra metrum*).

Āryā-gīti metre.

Though tightly held by the arms and though bound cleverly many times with the ropes of virtues, the lady Śrī (wealth) slips away in a moment, with slippery nature, born as she is of the waters of the sea. (A. A. R.).

अपि धर्माद्बलं see No. 568.

अपि धर्मार्थतत्त्वज्ञः see नृपो धर्मार्थतत्त्वज्ञः

2032*

अपि नदथ निकामं दर्दुराः किं सुवर्ण-
द्युतिभरमुपनीता नूतनैर्वारिपूरैः ।
अयमचिरविनाशी शोचनीयस्तु भावी
स चिरमवटसीम्नि प्राच्य एव क्रमो वः ।।

(आ) Skm (Skm (B) 1766, Skm (POS) 4.26.1) (a. Nākoka), AB 535.

(*a*) अपि [अपि] Skm (var.), AB.

Mālinī metre.

Do you, O frogs, croak so loudly with gusto because you have now acquired a golden sheen by the influx of fresh rain waters ? But this boom will soon pass and dark is your future, for you will ere long be in the fringes of wells for a long time as before. (A. A. R.).

2033*

अपि नाम स दृश्येत पुरुषातिशयो भुवि ।
गर्वोच्छूनमुखा येन धनिनो नावलोकिताः ।।

(आ) VS 501, SR 70.15 (a. VS), SSB 339.15.

O how we wish that best of men is seen on the face of the earth, who never looks up to the rich men with faces swollen by arrogance ! (A. A. R.).

2034*

अपि नित्यानन्दमयं
सहः श्रियं वहति संततं हृदये ।
कः साधारणपुरुषः
प्रभवत्वेनामनादर्त्तुम् ।।

(आ) SMH 4.5.

Āryā metre.

When that effulgence of eternal bliss Lord Viṣṇu himself ever bears in his heart Śrī [the goddess of wealth], which common man can afford to disregard her ? (A. A. R.).

2035

अपि निपुणतरमधीतं
दुर्विनयारूढचेतसः पुंसः ।
मणिरिव फणिफणवर्ती
प्रभवति शोकाय लोकानाम् ।।

(आ) SMH 3.11.

(*b*) दुर्विं° SMH.

(*c*) °फणवर्त्ती SMH.

Āryā Metre.

The learning of a man, however well acquired, if his mind be full of indecorum, contributes only to the misery of the people, just as a gem on the hood of a snake. (A. A. R.).

अपि निरुपम see No. 2057.

2036

अपि निर्मुक्तभोगेन स्वान्तःस्थविषयेक्षया ।
असद्भावाय जायेत जिह्वाग्रेन सहासिका ।।

(आ) SNi 5.7.

(*b*) स्वान्तस्थवि° SNi (KM).

If a person leaves off enjoyments but has a craving for them in his heart, he should be considered as of evil disposition ; and must be classed with a serpent which has cast off its slough but has poison in its fangs. (A. A. R.).

2037

अपि पञ्चशतं दण्ड्यान् दण्डयेत् पृथिवीपतिः ।
अभावे पञ्च कायस्थान् एकं वा स्वर्णकारकम् ॥

(आ) SRHt 150.3 (a. Manu, but not found in MnJ and MnJh) SSSN 129.3 (a. Manu).

(*c*) अथवा SSSN.

If a king punishes five hundred offenders (it is no good) if they do not include five *kayastha-s* and one goldsmith at the least. (A. A. R.).

2038

अपि पञ्चशतं शूरा मृद्नन्ति महतीं चमूम् ।
अथवा पञ्च षट् सप्त विजयन्तेऽनिवर्तिनः ॥

(आ) ŚP 1927.

Five hundred brave men may pound hard a huge army, or five, six or seven heroes may gain victory, but may never return. (A. A. R.).

अपि पिबत चकोराः see No. 2754.

अपि पुत्रकलत्रैर्वा see No. 2039.

2039

अपि पुत्रैः कलत्रैर्वा प्राणान् रक्षेत पण्डितः ।
विद्यमानैर्यतस्तैः स्यात् सर्वं भूयोऽपि देहिनाम् ॥

(अ) P (Pts 1.357, PtsK 1.402).

(आ) IS 427.

(*a*) पुत्रक° Pts, PtsK.

The wise man should save his own life even at the price of his sons or wives ; these are human beings and one can get everything again.

2040

अपि पौरुषमादेयं शास्त्रं चेद्युक्तिबोधकम् ।
अन्यत्त्वार्षमपि त्याज्यं भाव्यं न्याय्यैकसेविना ॥

(अ) Yogavāsiṣṭha 2.18.2.

(आ) SSap 438.

One who ever stands for reason must accept a science, though man made, if it stands to reason ; and he must reject the other (the unreasonable) though it may be propounded by the sages (of yore). (A. A. R.).

2041

अपि प्रगल्भललना- कटाक्षचपलाः श्रियः ।
सन्मन्त्रिप्रणिधानेन चिरं तिष्ठन्ति भूभुजाम् ॥

(अ) Bhārata-mañjarī (NSP) ed. 1.727, Bhandare's ed. 1.734.

(*b*) चटुला [चपलाः] Bhāra° (var.).

Royal fortune, though unsteady as the glances of a bold woman, stays long with kings if they employ able counsellors. (M.S. Bhandare's translation).

अपि प्रसन्नेन सुलभं see No. 2016.

2042*

अपि प्राज्यं राज्यं तृणमिव परित्यज्य सहसा
विलोलद्वानीरं तव जननि तीरं श्रितवताम् ।
सुधातः स्वादीयः सलिलमिवमातृप्ति पिबतां
जनानामानन्दः परिहसति निर्वाणपदवीम् ॥

(अ) Gaṅgālaharī of Jagannātha 6.

(आ) SuMuñ 6.14-7 (a. Paṇḍitarāja Jagannatha).

(*c*) सलिलभरमा° Gaṅgā°.

Śikhariṇī metre.

To those that have abandoned the prosperous kingdom without hesitation as if it were a blade of grass and resorted to your banks with waving cane plants, O mother (river) and drinking your waters, sweeter than nectar, to

their heart's content, the joy (that they experience) laughs at the position of final liberation. (A. A. R.).

2043

अपि प्राणसमानिष्टान् पालितांल्लालितानपि ।
भृत्यान् युद्धे समुत्पन्ने पश्येच्छुष्कमिवेन्धनम् ।।

(अ) P (PP 3.111, Pts 3.121, PtsK 3.126, PM 3.47).

(आ) IS 428.

(c) युद्धसमुत्पन्नान् IS.

(d) पश्येन्म्लानामिव स्रजम् Pts.

Pet and pamper servants well[1];/love them as you love your life; /yet consider them as dry/finder in the hour of strife. (A.W. Ryder's translation).

1. The king.

2044

अपि बन्धुतया नारी बहुपुत्रा गुणैर्युता ।
शोच्या भवति सा नारी पतिहीना तपस्विनी ।।

(अ) VCsr 30.10.

(a) अति [अ°] VCsr; आढ्या VCsr (var.); बन्धुघाता or बन्धुरती VCsr (var.).

(b) पुत्रैश्च सं° VCsr (var.); पुत्र° VCsr (var); गणैर् VCsr (var.).

(c) भोज्या or नोच्च [शो°] VCsr (var.).

Though a woman be surrounded by kinsfolk, though she have many sons and be endowed with excellent qualities, she is miserable, poor wretched creature, when deprived of her husband. (F. Edgerton's translation).

2045

अपि ब्रह्मपरानन्दाद्- इदमप्यधिकं ध्रुवम् ।
जहार नारदादीनां चित्तानि कथमन्यथा ।।

(आ) ŚP 1949.

This (the science of music) must surely be more pleasing than supreme bliss ; how else could it have captivated the minds of great sages like Nārada and others ? (A. A. R.).

2046

अपि ब्रह्मवधं कृत्वा प्रायश्चित्तेन शुध्यति ।
तदर्थेन विचीर्णेन न कथंचित्सुहृद्द्रुहः ।।

(अ) P (Pts 1.275, PtsK 1.307).

(आ) IS 429. Cf. SMa 2.63.

(c) परैः कृतं तु विस्मृत्य SMa; तदर्हेण Pts.

(d) कृतघ्नो नैव शुध्यति SMa; सुहृद्वधः PtsK.

Even a slayer of a Brahmaṇ can be purified by performance of an appropriate penance ; but he who injures a friend can never be purified.

2047*

अपि भुजलतोत्क्षेपादस्याः कृतं परिरम्भणं
प्रियसहचरीक्रीडालापे श्रुता अपि सूक्तयः
नवपरिणयव्रीडावत्या मुखोन्नतियत्नतो-
ऽप्यलसवलिता तिर्यग्दृष्टिः करोति महोत्सवम् ।।

(आ) Skm (Skm(B) 517, Skm (POS) 2.9.2) (a. Kālidāsanandin).

Hariṇī metre.

When she throws up her arms (sportively) an embrace is accomplished and when she jokes with her bosom friends one hears the best and sweetest of words. Being newly married she is full of shyness and raises her face with effort (in my presence) and yet the glances from the corner of her eyes though gently done is a great festivity to my eyes. (A. A. R.).

2048*

अपि भोगिषु मणिधारिण
एव निहंसि ननु यद्विषोऽपि परान् ।
तत्तव गरुड स्थाने
दानवसंहारिवाहस्य ।।

(आ) SSB 607.5 (a. Saṁgrahītṛ).

Āryā metre.

If, oh Garuḍa, you kill only the gem-decked among the serpents and not others, though you do hate the rest of

the tribe, rightly done is your action for one who is the vehicle of Viṣṇu, the foe of demons. (A. A. R.).

2049

अपि भ्राता सुतोऽर्घ्यो वा श्वशुरो मातुलोऽपि वा ।
नादण्ड्यो नाम राज्ञोऽस्ति धर्माद्विचलितः स्वकात् ॥

(अ) Y (Y(NSP) 1.358, Y (S) 1.357). (Cf. पिताचार्यः सुहृन्माता)[1].

(आ) IS 430.

1. Mitākṣarā quotes in this connection "another smṛti" : अदण्ड्यौ मातापितरौ स्नातकपुरोहित-परिव्राजकवानप्रस्थाः श्रुतशीलशौचाचारवन्तस्ते हि धर्माधिकारिणः

Even a brother, a son, or a venerable individual, a father-in-law, or the maternal uncle, as well, are not immune from punishment by the monarch, when from their duty they fall away.[1] (J.R. Gharpure's translation):

1. The "other *smṛti*" says : Immune from punishment are the mother and the father, the *snātaka*, the family priest, a hermit, wandering ascetics conducting themselves in accordance with the rules of *śruti* and morality, they are the authorities on *dharma*. (J.R. Gharpure's translation).

अपि मदन न दग्धस्त्वं see No. 2757.

2050

अपि मन्दत्वमापन्नो नष्टो वापीष्टदर्शनात् ।
प्रायेण प्राणिनां भूयो दुःखवेगोऽधिको भवेत् ॥

(अ) P (Pts 2.167, PtsK 2.179).

(आ) SR 382.205, IS 431.

(*b*) वाभीष्ट° PtsK, SR.

(*d*) दुःखावेगो Pts.

The severity of pain, increases at the sight of dear ones, even if the pain already lessened or completely disappeared.

2051*

अपि मरणमुपैति सा मृगाङ्के
विलसति कैव कथा रसान्तरस्य ।
अयि कथमधुना वधाति शान्ति
विषमशरज्वरतीव्रदेहदाहः ॥

(आ) PV 645 (a. Kṛṣṇapaṇḍita), Subhāṣitasārasamuccaya (MS 105666-1?-c 7 in Asiatic Society, Calcutta) 422[1], SR 275.17, SSB 102.19.

(*a*) मृगाङ्के PV.

Puṣpitāgrā metre.

1. according to PV.

If she were to die even when the moon shines in all his splendour, what will happen to her when other excitants of love are fully present ? O friend, how is this extreme heat of the fever of love in her body to be calmed down now ? (A. A. R.).

2052

अपि मानुष्यकं लब्ध्वा भवन्ति ज्ञानिनो न ये ।
पशुतैव वरा तेषां प्रत्यवायाप्रवर्तनात् ॥

(आ) Sabhā 7.

If, even after having acquired human birth, those who do not become truly wise, it is far better that they are born as beasts ; for then they will do no mischief to others. (A. A. R.).

2053

अपि मार्दवभावेन गात्रं संलीय बुद्धिमान्
अरिं नाशयते नित्यं यथा वल्ली महाद्रुमम् ॥

(अ) Uśanas in Hariv. 1167, Harivaṁśapurāṇa, Harivaṁśaparvan 10.126 (Purāṇa 3. 1 ; p. 61).

(आ) SR 382.206, IS 432.

(*c*) अरि ना° Uśanas ; अरिर् SR, IS.

(*d*) वल्लिर् म° Harivaṁśapurāṇa.

That intelligent enemy, having concealed himself in the body under the guise of softness, destroys it (gradually) every day, as a creeper does a mighty tree. (A. A. R.).

2054

अपि मुदमुपयान्तो वाग्विलासैः स्वकीयैः
परभणितिषु तोषं यान्ति सन्तः कियन्तः ।
निजघनमकरन्दस्यन्दपूर्णालवालः
कलशसलिलसेकं नेहते किं रसालः ॥

(अ) Prasannarāghava 1.19.

(आ) ŚP 164 (a. Jayadeva), JS 40.32 (a. Jayadeva), SH 457 (a. Jayadeva), SSNL $M_2$33 (p. 111), SR 33.43 (a. ŚP ), SSB 53. 35 (a. Jayadeva), IS 433, SuMuñ 23.5-9, SLPr 50.21-4.

(*a*) अवि मुदमुपयातो ŚP (MS).

(*b*) भणितिषु तृप्ति याति ŚP (MS) ; तृप्ति [तो°] ŚP, SR, SSB : किं नैव सन्तः [स° कि°] Prasanna° (var.).

(*c*) अपि घन° (धन°) ŚP (MS) ; निजरस° JS.

(*d*) कनककलशसेकं IS.

How many good (gifted) people are there, though pleased with the wealth of their works, find pleasure in the words of others ? Does not the mango tree, though filling its basin with the flow of its own honey, need the potful of water to enrich it ? (A. A. R.).

2055*

अपि मृगपतिना करीन्द्रकुम्भ-
स्थलदलनोद्गतपौरुषेण यस्य ।
भयचकितदृशा प्रनष्टमुच्चैः
स हि शरभीकुलराजचक्रवर्ती ॥

(आ) Skm (Skm (B) 1813, Skm (POS) 4. 35.3) (a. Mādhava)

(*a*) दन्त [कुम्भ] Skm (var.).

Puṣpitāgrā metre.

Even that lion so full of valour in tearing the temples of lordly elephants quakes with fear laden eyes and is lost at his sight and that is the foremost in the family of the *śarabha-s* (eight footed animals). (A. A. R.),

अपि मृगाक्षि see No. 2762.

2056

अपि मृद्व्या गिरा लभ्यः सदा जागर्त्यतन्द्रितः ।
नास्ति धर्मसमो भृत्यः किंचिदुक्तस्तु धावति ॥

(अ) Sabhā 77.

There is no servant equal to *dharma* who comes in though gently called, ever vigilant without sloth and runs the errand by a little speech. (A. A. R.).

2057

अपि मेरूपमं प्राज्ञम् अपि शूरमपि स्थिरम् ।
तृणीकरोति तृष्णैका निमेषेण नरोत्तमम् ॥

(आ) ŚP 427, IS 426, Pr 363, IS 7659, SR 76.9 (a. ŚP), SSB 348.11, SRK 67.6 (a. ŚP).

(*a*) अपि निरुपम IS ; अयमेवरुपम ŚP (MS) ; मेरूपम Ś°.

(*b*) स्थितम् ŚP (MS).

(*c*) तृणं ŚP (MS) ; तृष्णैषा ŚP.

(*d*) निमिषे न or निमिषेण: ŚP (MS) ; सरोत्तमं ŚP (MS).

Greed, the one thing, undermines [sets at naught as a blade of grass] even the best of men in a moment even though he be intelligent, brave and stable like Meru, the mountain. (A. A. R.).

2058

अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।
विशेषतोऽसहायेन किमु राज्यं महोदयम् ॥

(अ) Mn 7.55.

(आ) VīrR 177.25-178.1.

(*d*) किं तु Mn (Calcutta edition) ; किं नु MnJh.

Even an undertaking easy (in itself) is (sometimes) hard to be accomplished by a single man ; how much (harder is it for a king) especially (if he has) no

assistant, (to govern) a kingdom which yields great revenues. (G. Bühler's translation).

अपि यस्यापि व° see No 2195.

2059

अपि राज्यादपि स्वर्गाद् अपीन्दोरपि माधवात् ।
अपि कान्ताकुचस्पर्शात् संतोषः परमं सुखम् ॥

(आ) Cr 71 (CR 8.73).

(*b*) मार्दवात् CR (var.).

(*d*) संतोषं CR (var.).

More welcome than kingship or heaven ; more gratifying than the spring or the moon ; more pleasing than the touch of the bosom of the sweetheart, is contentment, the highest happiness.

अपि रुद्रेण संघर्षम् see No. 2062.

2060*

अपि लपितुमहं न हन्त शक्तस्
तव पुरतः परितापमायताक्ष्याः ।
शिव शिव रसना यतो न यत्नाद्
अपि यतते निजदाहशङ्कयेव ॥

(आ) Vidya 380.

Puṣpitāgrā metre.

Alas ! I too am unable to describe the intense love fever of the long-eyed one. O God, the tongue refuses to function in spite of the best efforts I make as if afraid of being burnt (by her heat). (A. A. R.).

2061

अपि ललितसुगुणवेणिः
सालंकारापि या सुवर्णापि ।
रघुतिलक विहीना चेद्
वाणी रमणीव नैव कल्याणी ॥

(आ) SRK 110.4 (a. Viṭṭhoha Aṇṇā)

Āryā-giti metre

Speech, though full of sweetness and merits, figures of speech and well-knit syllables, does no good if it does not describe the greatness of Rāma, the best of Raghu-s. Just as a woman is never happy without her husband, O best of Raghu-s, though she has smooth charming tresses, well adorned and has good complexion. (A. A. R.).

2062*

अपि वज्रेण संघर्षम् अपि पद्भ्यां पराभवम् ।
सहन्ते गुणलोभेन त एव मणयो यदि ॥

(आ) SkV 1485, Skm (Skm (B), 1717, Skm (POS) 4.16.2) (a. Vācaspati).

(*a*) रुद्रेण [व°] Skm (var.).

If men will endure being crushed by a bolt and held under foot, all because of their love of virtue [or : being ground by a diamond and held between two feet in the wish to be strung], then tney must be jewels. (D.H.H. Ingalls's translation).

2063*

अपि वटतरोः स्पर्धां बीजेन सर्षप सांप्रतं
परिणमसि यो मुष्टिः शाकं सति स्थलसौष्ठवे ।
जठरकुहरक्रीडद्विश्वो यदेकदलोदरे
प्रलयशिशुको देवः शिश्ये पुरेति ह शुश्रुमः ॥

(आ) SRHt 214.2 (a. Kavivallabha)

(*c*) यदेकदळोदरे SRHt.

Hariṇī metre.

If you, O mustard, are competing with the seed of the banyan tree, well, it is indeed fitting ! You become a handful if the soil is good. But we have heard that, in days of yore, the lord, in whose belly the universe sports, slept on the surface of a banyan leaf when He assumed baby-form at the time of deluge. (A. A. R.).

2064

अपि वर्षशतं स्थित्वा सदा कृत्रिमरागिणी ।
वेश्या शुकीव निःश्वासा निःसङ्गेभ्यः पलायते ॥

(अ) Kṣemendra's Deśopadeśa 3.9. (Cf. PO 25 ; p. 8).

(c) निश्श्वासा Deś°.

(d) निस्सङ्गेभ्यः Deś°.

Even if she stays for a hundred years (with a lover), a prostitute will show (only) pretended love for him ; like a she-parrot she will flee without hesitation from anyone.

अपि विजहीहि see No. 2766.

2065*

अपि विधिः कुसुमानि तवाशुगान्
स्मर विधाय न निर्वृतिमाप्तवान् ।
अदित पञ्च हि ते स नियम्य तांस्
तदपि तैर्बत जर्जरितं जगत् ॥

(अ) Naiṣ 4.89.

(आ) SR 282.132 (a. Naiṣ), SSB 113.16, RJ 1000.

(d) लक्ष्य° [ज°] Mallinātha.

Drutavilambita metre.

Cupid, the Creator was not content even with making flowers thy arrows ; he gave the five by specifying them ; lo, even so they have shattered the world. (K.K. Handiqui's translation).

अपि विभवविहीनः प्रच्युतो see यदि विभवविहीनः.

2066

अपि वीर्योत्कटः शत्रुर् यतो भेदेन सिध्यति ।
तस्माद् भेदः प्रयोक्तव्यः शत्रूणां विजिगीषुणा ॥

(अ) P (Pts 3.136).

(आ) IS 434.

In as much as an enemy, however brave, can be overcome by sowing dissension, this dissension in the enemy's camp should be practised assiduous if one desires to conquer the foes. (A. A. R.).

2067*

अपि वेत्ति षडक्षराणि चेद्
उपदेष्टुं शितिकण्ठमिच्छति ।
वसनाशनमात्रमस्ति चेद्
धनदादप्यतिरिच्यते खलः ॥

(आ) SR 59.203, SSB 322.211, SRK 30.100 (a. Kalpataru), IS 7660.

Viyoginī metre.

The wicked, with the smattering of half a dozen words, desires to instruct the blue-necked god. If he were to have food and clothes he claims to excel the god of wealth. (A. A. R.).

2068*

अपि शारदचन्द्रिका यदीयां
तुलनां गच्छति दुष्करैस्तपोभिः ।
न तदुज्झति मानसं मदीयं
हसितं खञ्जनमञ्जुलोचनायाः ॥

(आ) PV 289 (a. Mohana [Ojhāka]), Subhāṣita-sāra-samuccaya (MS No. 105666-13-C 7, in Asiatic Society, Calcutta) 560[1].

Aupacchandisika metre.

1. according to PV.

Even the rays of the autumnal moon may come to be equal to her by penances difficult to perform. That smile of the wag-tail eyed charmer cannot leave my memory ever. (A. A. R.).

2069

अपि शास्त्रेषु कुशला लोकाचारविवर्जिताः ।
सर्वे ते हास्यतां यान्ति यथा ते मूर्खपण्डिताः ॥

(अ) P (Pts 5.40 and 43, PtsK 5.33 and 35).

(आ) IS 435.

All those people, however proficient in the study of the sciences, the *śāstra-s*, if they lack in worldly wisdom become the laughing stock of the world, as did those learned fools. (A. A. R.).

2070*

अपि शिशिरतरोपचारयोग्यं
द्वितयमिदं युगपन्न सह्यमेव ।
जरठितरविदीधितिश्च कालो
दयितजनेन समं च विप्रयोगः ॥

(अ) Viddhasālabhañjikā 4.6, Bālarāmayaṇa 5.25. (Cf. Karpūramañjarī 4.2).

(आ) SR 336.15, SSB 205.16.

Puṣpitāgrā metre.

Two woes there be that coolth alone may heal,/yet if they be conjoined no man may bear—/the burning radiance of the midday sun,/and grief of parting from the well-beloved. (L.H. Gray's translation).

2071*

अपि श्रोणिभरस्वैरां धर्तुं तामशकन्न सः ।
तदङ्गसङ्गजस्तम्भो गजस्तम्भोरुदोरपि ॥

(अ) Naiṣ 20.155.

Though he had arms strong like the posts to which elephants are tied, and though she walked slowly owing to the weight of her hips, he could not catch hold of her, paralysed as he was by the touch of her limbs. (K.K. Handiqui's translation).

2072

अपि संतापशमनाः शुद्धाः सुरभिशीतलाः ।
भुजङ्गसङ्गाज्जायन्ते भीषणाश्चन्दनद्रुमाः ॥

(आ) SNi 5.4.

(c) भुजंगसंगा SNi (but SNi [KM] has भुजंगसङ्गा°).

Though they remedy the prickly heat and are pure and fragrantly cool, the sandal trees are ever frightful by their close association with snakes. (A. A. R.).



2073

अपि संपूर्णतायुक्तैः कर्तव्याः सुहृदो बुधैः ।
नदीशः परिपूर्णोऽपि चन्द्रोदयमपेक्षते ॥

(अ) P (Pts 2.26, PtsK 2.27, [Cf. PP 2.22], PM 2.9). Cf. तृप्तियोगः परेणापि and संपूर्णनापि कर्त°.

(आ) SR 165.523, SSB 497.523, IS 436.

(c) बुद्धैः PtsK.

(d) मित्रोदयमुपेक्षते PtsK.

Wise men should get friends, even if they live in abundance, the lord of rivers [the ocean], although filled, impatiently waits for the rise of the moon.

2074

अपि संभृतस्य सततं
रिक्तत्वं बिभ्रतो विसर्जनतः ।
उदरस्योदारस्य च
केवलमाकारतो भेदः ॥

(आ) SSB 565.3 (a. Kṛṣṇarāma)

(a) सम्भृतस्य SSB.

Āryā metre.

The only difference between *udara*, the belly and *udāra*, the generous, consists in the form; both otherwise become quite empty after giving up what has been gained. (A. A. R.).

अपि संमानयुक्ताश्च see स्वामिसंमानसंयुक्ताः.

अपि संमानसंयुक्ताः see स्वामिसंमानसंयुक्ताः.

2075*

अपि सत्पथनिष्ठानाम् आशाः पूरयतामपि ।
अगस्त्यवृत्तिर्मेघानां हन्त मालिन्यकारणम् ॥

(आ) SNi 2.4.

(b) पूरयितमपि SNi (KM).

Though remaining in the *satpatha* [the sky : the virtuous path] and filling (and fulfilling) the *āśā-s* [directions, desires], the cause of darkness [blemish] in the cloud is that it behaves like Agastya [stooping low]. (A. A. R.).

2076*

अपि स दिवसः किं स्याद्यत्र प्रियामुखपङ्कजे
मधु मधुकरीवास्मद्दृष्टिर्विकासिनि पास्यति ।
तदनु च मृदुस्निग्धालापक्रमाहितनर्मणः
सुरतसचिवैरङ्गैः सङ्गो ममापि भविष्यति ॥

(आ) SkV 777 (a. Vārttikakāra), Skm (Skm [B] 933, Skm [POS] 2.92. 3) (a. Vārttikakāra), AB 524, Prasanna 161 *b* (a. Vārttikakāra).

(*a*) स्यात्स्वास्मिन् Prasanna.

(*b*) वाष्पकृष्टि Prasanna ; विकाशिनि Skm.

Will that day ever come whereon my eyes like bees/can drink their fill of honey from my darling's lotus face ;/ when, after sweet and loving talk has led to games of love,/my limbs can join her limbs in busy intercourse ? (D.H.H. Ingalls's translation).

2077

अपि सर्वविदो न राजते
वचनं श्रोतरि बोधवर्जिते ।
अपि भर्तरि नष्टलोचने
विफलः किं न कलत्रविभ्रमः ॥

(अ) BhŚ 370 (doubtful).

(आ) NBh 38, SuB 13. B. 3.

(*a*) शोभते [रा°] NBh ; विराजते [न रा°]SuB.

(*b*) नवचः [व°] SuB ; बुद्धिवर्जिते [न° रा°] SuB.

(*c*) परिणेतरि [अ° भ°] NBh, SuB.

(*d*) सफलः [वि°] NBh, SuB ; किन्नु [किं न] NBh ; किं तु SuB.

Viyoginī metre.

When the listeners are devoid of understanding the words of even the all-wise do not shine. Useless are the sportive charms of the wife when the husband has lost his sight. (A. A. R.).

2078

अपि सहवसतामसतां
जलरुहजलवद्भवत्यसंश्लेषः ।
दूरेऽपि सतां वसतां
प्रीतिः कुमुदेन्दुवद् भवति ॥

(आ) SRHt 36.30 and 239.41 (a. Sundarapāṇḍya), NBh 236 (variant of Dvi 108. Cf. सह वसता°; also so VS 389, SR 58.175, SSB 321.181).

(*b*) °जल° om. NBh (MS).

(*d*) प्रीतिः कुमु° om. NBh (MS) ; भाति [भवति] NBh

Āryā metre.

Even the closest association of the wicked does not produce cohesion [friendship] as in the case of the lotus (leaf) and water. In the case of the good, though they reside afar there is mutual regard as between lily and the moon. (A. A. R.).

अपि सागरपर्यन्तां see न कश्चिज्जात्वपक्षा°

2079

अपि सागरपर्यन्ता विचेतव्या वसुन्धरा ।
देशो ह्यरत्निमात्रोऽपि नास्ति दैवज्ञवर्जितः ॥

(अ) Kalivi 20.

(*b*) °संधरा Kalivi.

(*c*) प्रादेशमात्रोऽपि [ह्य°] Kalivi (var.).

Though we search the whole of the earth bounded by the (four) oceans there is not even a cubit length of land which is (happily) free from an astrologer ! (A. A. R.).

2080*

अपि सुभगं तव वदनं
पश्यति सुभगे यदा यदा चन्द्रः ।
ग्लायति हन्त पिधत्ते
सपदि मुखं स्वं पयोदान्तः ॥

(आ) SSB 77.22 (a. Saṁgrahītṛ).
Āryā metre.

When ever the moon, O charming one, sees your face, full of charm, he loses colour [feels ashamed] and O wonder, conceals his face behind a mass of clouds. (A. A. R.).

अपि स्थपुरिववासीत see No. 2081.

2081

अपि स्थाणुवदासीत शुष्यन् परिगतः क्षुधा ।
न त्वेवानात्मसंपन्नाद् वृत्तिमीहेत पण्डितः ॥

(अ) KN (KN [ĀnSS] 5.3, KN (BI) 5.3), P (Pts 1.49, PtsK 1.55).

(आ) SRHt 147.1 (a. Kāmandakı), SSSN 168.1 (a. Kāmandaka), SR 148.258, SSB 472. 164, IS 437.

(*a*) स्थाणुरिवासीत KN ( BI ); स्थाणुवदासीनः Pts, PtsK, SR, SSB, SSSN.

(*c*) अर्थैरेवात्मसम्पन्नां PtsK; आत्मसंपन्ना (॰न्नां) IS.

(*d*) First *akṣara* missing in SRHt; वाञ्छेत or वाञ्छच्च [ईहेत] IS.

A wise man should rather remain inactive like a branchless trunk, and wither away with oppressive hunger, than seek a means of maintenance from the worthless. (M.N. Dutt's translation).

2082

अपि स्यात् पितृहा वैरी सोऽपि दानविलोभितः ।
गत्वा विश्वासभावं स शत्रोरात्मानमर्पयेत् ॥

(अ) P (Pts 3.143).

(आ) IS 438.

Even though the enemy may be one who has previously killed his father, the man, tempted by gifts, trusts the enemy and offers himself unto him. (A. A. R.).

2083*

अपि स्वमस्वप्नमसूषुपन्नमी
परस्य दाराननवैतुमेव माम् ।
स्वयं दुरध्वार्णवनाविकाः कथं
स्पृशन्तु विज्ञाय हृदापि तादृशीम् ॥

(अ) Naiṣ 9.33.

(*d*) तथापि [हृ॰] Naiṣ (var.).

Vaṁśastha metre.

Perhaps the gods caused their sleepness selves to sleep solely to avoid the knowledge that I am[1] another's wife ; otherwise, being themselves the (saving) pilots on the ocean of vice, how could they knowingly touch such a woman with their thoughts ? (K.K. Handiqui's translation).

1. Damayantī.

अपि स्वयूथ्यैर॰ see No. 2781.

2084

अपि स्वल्पतरं कार्यं यद्भवेत् पृथिवीपतेः ।
तन्न वाच्यं सभामध्ये प्रोवाचेदं बृहस्पतिः ॥

(अ) P (Pts 1.98, PtsK 1.111), Vet. Intr. 11.

(आ) IS 439.

(*b*) यदि स्यात् [य॰ भ॰] Vet (*a* as above); पृथिवीतले Vet (var.).

(*c*) सभामध्ये न वक्तव्यं Vet (but *ac* as above).

Even the most insignificant matter concerning the king should not be mentioned in the presence of others ; so Bṛhaspati taught.

2085

अपि स्वल्पमसत्यं यः पुरो वदति भूभुजाम् ।
देवानां च विनाशः स्याद् ध्रुवं तस्य गुरोरपि ॥

(अ) P (PP 1.91, Pts 1.119, PtsK 1.135, PM 1.60).

(आ) SR 149.277, SSB 472.183, IS 440.

(*cd*) विनश्येत स द्रुतं (शीघ्रं PtsK) सुमहानपि Pts, PtsK, SR, SSB.

Whoever makes before a king/small statements, but untrue,/brings certain ruin on his gods/and on his teacher, too. (A.W. Ryder's translation).

2086

अपि स्वैः सर्वस्वैः पुनरपधनैः कैरपि धनैः
परित्राणैः प्राणैर्यदपि च विधेयं परहितम् ।
तदद्यैतच्छब्दात् परभृत भवत्येव भवतस्
ततः शब्दालस्यं कथमपि निरस्यं क्षणमपि ॥

(आ) JS 72.7 (a. Andha-Vaidyanātha).

(*a*) स्वैस्सर्वस्वैः JS ; पुनरप...नैः JS (MS); ध° om. JS (MS).

(*d*) ततश्शब्दा° JS.

Śikhariṇī metre.

Since doing good to others is a bounden duty done by some by offering their all, by bodily help by others and by wealth by some others and yet by some others by giving protection or life itself, O cuckoo, this is done by you with your songs. It is therefore but meet that you give up lethargy somehow or other for atleast a moment. (A. A. R.).

2087

अपीडयन् बलं शत्रून् जिगीषुरभिषेणयेत् ।
सुखसाध्यं द्विषां सैन्यं दीर्घप्रयाणपीडितम् ॥

(अ) H (HJ 3.94, HS 3.91, HM 3.91, HK 3.91, HP 3.89, HN 3.89, HH 87.15-6, HC 115.8-9). Cf. KN 15.13.

(आ) IS 441, Pr 363.

(*a*) आपीडयन् (°न) HH; शत्रून् HJ; शत्रोर् HH.

(*b*) अतिषेलयेत् HS, HM; अतिपोषयेत् HH; अभिषलयेत् IS.

(*c*) सुखं साध्यं HS, HM; सुखसाध्य IS.

(*d*) दीर्घयानप्रपीडितं (°डनम्) HS, HM (better); °प्रायण° (°या°) HP (var.); °कालप्र° HH.

One bent on conquest should march forth against the enemies without distressing (his own) force. An army distressed by long marches (is) easily to be defeated by enemies. (F. Johnson's translation).

2088*

अपीतक्षीबकादम्बम् असंमृष्टामलाम्बरम् ।
अप्रसादितशुद्धाम्बु जगदासीन्मनोहरम् ॥

(अ) KaD 2.200.

(आ) Sar 3.13 (p. 318), Kuv *ad* 34.77 (p. 105), SRHt 249.21 (a. Viṣṇupurāṇa (?)), SR 344.2 (a. KaD), SSB 219.4, IS 442, SSSN 218.5.

(*b*) असंसृष्टा° KaD (var.), Sar, SRHt, SR, SSB.

(*c*) सूक्ष्माम्बु° KaD (var.), Sar, SRHt, SR, SSB, Kuv, SSSN.

(*d*) मनोरमम् KaD (var.), SR, SSB.

The world became charming (in the autumn) with the swans hilarious without drinking wine, the sky became clean without being swept and the waters clear without treatment (by *kaṭaka* nuts). (A. A. R.).

2089

अपुत्रत्वं भवच्छ्रेयो न तु स्याद्विगुणः सुतः ।
जीवन्नप्यविनीतोऽसौ मृत एव न संशयः ॥

(आ) VS 2729.

It is better to be childless than have a worthless son. Though living, such a son, not well behaved, is as good as dead. There is no doubt about it. (A. A. R.).

2090

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
तस्मात् पुत्रमुखं दृष्ट्वा भवेत् पश्चाद्धि तापसः ॥

(अ) VCsr 4.1, *d* in Vet after 6.2, Cr 1162 (CNP II 187), MK (K) 51, KR 1.19.5, Ambaḍacaritra 36 (p. 67).

(आ) SR 382.208 (a. VC.), IS 443, Subh 170, Sama 2 अ 17, Subhāṣita-vākhyāna-saṁgraha 30.1, SPR 977.1.

(*b*) स्वर्गे Vet, VCsr (var.); स्वर्गं VCsr (var.), MK (K); नेह [नै° second] VCsr (var.); कथंचन [च नै° च] SR.

(*c*) सुतमुखं KR.

(*d*) पश्चाद्धर्मं समाचरेत् Vet, MK (K); पश्चाद् (पुत्राद्) भवति ता° VCsr, SR, Sama; तस्मात् [प°] VCsr; स्वर्गं वञ्छति (गछति Subh) SPR; मानवा: (मनवा CNP II) Cr, KR, SPR, Subh; गृही: धर्मं समाचरेत् Ambaḍa.

There is no help[1] for a man who has no son; paradise is never, never for him. Therefore only after seeing his son's face should a man become an ascetic. (F. Edgerton's translation).

1. no going to heaven.

2091

अपुत्रस्य गृहं शून्यं दिशः शून्यास्त्वबान्धवाः ।
मूर्खस्य हृदयं शून्यं सर्वशून्या दरिद्रता ॥

(अ) Cr 72 (CV 4. 14, Cv 7.9, CNP I 24, CNI I 150, CNT IV 23, CNM 23, CNMN 23, CNŚL 107, CnT II 17.1, CnT III 7b 8, CnT V 29, CPS 101.53), P (PT 2.59, PS 2.32, PP 2.80, PRE 2.34, PN 1.29), H (HJ 1.135, HS 1.125, HP 1.96, HN 1.97, HK 1.128, HM 25.26-7, HC 35.5-6), VC (VCsr 21.1, VCmr 21.19-20), Vet 6.2, SkP, Āvantya-khaṇḍa, Revākhaṇḍa 103.128, Mṛcch 1.8, MK (K) 52. Cf. Nos. 3345 and शून्यमपुत्रस्य गृहम्

(आ) SR 163.454 (a. C) and 66.32, SSB 495.454, Sama 1 अ 36 and 61, Sama 2 अ 16, IS 444, Subh 102, SPR 1319.2 (a. Bhaviṣyottarapurāṇa अ 62. 80). (Cf. SRHt 229.14).

(इ) LN (P) 115. DhN (P) 261, NKy (B) 143, NŚ (OJ) 5.4.

(*a*) शू° अ° गृ° tr. PT, PP, PRE, Mṛcch, SR 66; गृहे VCmr; सूत्यं CV (var.).

(*b*) दिश: शून्योविबान्धवा: Cv (var.); दिश: शून्यं च बन्धवा Cv (var.). देश: शून्योऽप्य° (°ह्य° VC; ऽपि वा° IS) PS, VC; चिर शून्यं यस्य नास्ति (य° ना° tr.) सन्मित्रं PT, Mṛcch, SR 66; हृच्छून्यं यस्य नास्ति सन्मित्रम् (मन्वित्रम् M in PP, PRE) PP, PRE; दिक्शून्याबन्धवस्य च Vet; दिशि: शून्यम-बन्धवा IS; दिश: शून्या अबान्धवे CNP I; सन्मित्ररहितस्य च H, Vet (var.), SR 163, SSB, Sama; दिशिश्छून्या° CV (var.); शून्यंस्वबान्धवा CV (var.); दिश शून्यं Vet (var.); देशशून्यो PS (var.); शून्यदेशो ह्य° (ऽप्य°) VC (var.); शून्याश्च बा° MK (K); दिश: शून्या अ° (ह्य°) SkP; देश: (°श) CV (var.); दश Cv (var.); दिशा (°शि; °शा:) Cv (var.); दिश: शून्या: Mṛcch; शून्याम् (°न्या) Cv (var.); च बान्ध° Vet (var.); कुबान्धवै: Vet (var.), CNM, CNMN; अबान्धवा: (°वा) Cv (var.).

(*c*) मूषस्य CNM; च दिश: शून्या: H (but HP as above), P (but MP in PS as (above), SR (in SR 66 च om.), SSB, Sama; सर्वं शून्यं Mṛcch; सर्वशून्यं Cv (var.), H (var.), PS (var.), SR 66; तु दिश: शून्या: H (var.); om. PT, PP, PRE; सून्य CV (var.).

(*d*) संर्वा° VCsr (var.); सर्वा: H (var.); सर्वं शून्यं PT, PP, PRE, MK (K); VCmr; °शून्यं CV (var.), HP (var.), PP (var.),

VCsr (var.), Vet (var.), SkP, SPR ; सर्वसून्यं PP (var.) ; °शून PP (var.) ; °शून्य IS ; दरिद्रन: CNMN, Vet (var.); दरिद्रस्य PP, PT, PRE, Mṛcch, SR 66 ; दारिद्रता Vet (var.); दरिद्रितु: VCmr.

Empty is a house for a childless person ; empty is the country for a person lacking relations ; empty is the heart of a fool ; (but) poverty is complete emptiness.

2092

अपुत्रस्य गृहं शोच्यं शोच्यं राज्यमराजकम् ।
निराहाराः प्रजाः शोच्या शोच्यं मैथुनमप्रजम् ॥

(अ) Cr 1163 (CNPh 110).

Deplorable is a house for a childless person ; deplorable is a country not governed properly ; deplorable are people without food ; deplorable is a sexual union [of a married couple] which does not cause the birth of a child [a son].

2093

अपुनर्देहिशब्दार्थम् अप्रत्युपकृतिक्षमम् ।
अर्थिनं कुरुते कश्चित् पुनरावृत्तिवर्जितम् ॥

(आ) SNi 10.8 (SNi [KM] 10.10).

(*a*) °शब्दार्हम् SNi (KM).

One (a great donor : god) makes the suppliant free from need to beg again [frees him from embodiment] and without expectation of any return [benefit] and devoid of any return [to beg ; to take rebirth]. (A. A. R.).

2094*

अपुष्यत घनावली भुवनजीवनैर्यत्करैर्
अवर्ध्यत सुधारुचिर्बहुबुधालिसंतर्पणः ।
तमन्धतमसच्छिदं रविमवेक्ष्य जाज्वल्यसे
त्वमेव रविकान्ततामयसि हन्त किं कुर्महे ॥

(अ) Kavikaumudī 2.27.

Pṛthvi metre.

The sun, by whose rays are nourished the clouds/that shower life-giving rain on earth,/the sun by whom the moon gets light/that delights the company of gods,/the sun who darkness dispels forsooth ;/you hate and flare up at his sight ;/yet you are the "sun's sweetheart !"—what irony ! (K. Krishnamoorthy's translation).

अपुष्यन् कृश्यमानस्य see No. 2878.

2095

अपूजितैवास्तु गिरीन्द्रकन्या
किं पक्षपातेन मनोभवस्य ।
यद्यस्ति दूती सरसोक्तिदक्षा
दासः पतिः पादतले वधूनाम् ॥

(आ) ŚP 3438 (a. Bilhaṇa, but not found in Caur, Vikram. nor Karṇasundarī), SR 287.1, SSB 122.1 (a. Bilhaṇa).

Upajāti metre (Upendravajrā and Indravajrā).

Let the daughter of the mountain (Pārvatī) remain unhonoured (by Śiva) : why should the god of love take sides ? If there is a female messenger clever with her tongue the suitors come to the feet of the young ladies humbly. (A. A. R.).

2096

अपूजितोऽतिथिर्यस्य गृहाद्याति विनिःश्वसन् ।
गच्छन्ति पितरस्तस्य विमुखाः सह दैवतैः ॥

(अ) P (PP 4.5, PtsK 4.5).

(आ) IS 445.

(*b*) विनिश्वसन् PtsK.

(*c*) विमुखास्तस्य PtsK.

(*d*) वितृभिः [वि°] PtsK ; देवता: PtsK.

If guests unhonoured leave your door,/and sadly sighing come no more,/your fathers and the gods above/turn from you and forget their love. (A.W. Ryder's translation).

2097

अपूज्या यत्र पूज्यन्ते पूज्यानां तु विमानना ।
त्रीणि तत्र प्रवर्तन्ते दुर्भिक्षं मरणं भयम् ॥

(अ) P (PP 3.173, PtsK 3.202), Śto 324. 15, Cr 1164 (CNM 125, CNMN 92). Cf. No. 298.

(आ) SH 598, SPR 1450.91; 1191.8 (a. Jainapañcatantra 209.172), IS 446.

(*b*) पूज्या पूज्यव्यतिक्रमः CNM ; पूज्यानां च व्यतिक्रमः SH, SPR ; न पूज्यन्ते गुणान्विताः Śto ; विमनाता P (var.).

(*c*) भविष्यन्ति [प्र°] Cr, Śto, SPR.

Where honour is withheld or paid/ mistakenly, 'tis clear/three things have unrestricted course : famine, and death, and fear. (A.W. Ryder's translation).

2098

अपूज्या यत्र पूज्यन्ते पूज्यानामप्यमानना ।
तत्र दैवकृतो दण्डः सद्यः पतति दारुणः ॥

(अ) IS 447, Subh 180. Cf. No. 2097.

(*b*) अमानता Subh.

(*c*) दण्ड Subh.

Where, what should not be honoured —is honoured and where what should be honoured is disrespected, there a severe punishment, produced by fate, falls immediatelly.

2099

अपूर्णे नैव मर्तव्यं संपूर्णे नैव जीवति ।
तस्माद्धैर्यं विधातव्यं हन्तव्या परवाहिनी ॥

(आ) ŚP 1940 (after 1941 Śārṅgadhara adds : एते शिवधनुर्वेदस्य भगवतो व्यासस्य च).

If life (that is ordained) is not exhausted, the person cannot die and if the allotted span is completed he cannot live. Thus either way, the person should take courage and attack the enemy force. (A. A. R.).

2100*

अपूर्वं चौर्यमभ्यस्तं त्वया चञ्चललोचने ।
दिवापि जाग्रतां पुंसां चेतो हरसि दूरतः ॥

(आ) SR 312.4, SSB 165.3, SRK 285.1 (a. Sphuṭaśloka), IS 449, Subh 18.

(*c*) दिवैव [दि°] SR, SSB, SRK ; जाग्रतं Subh.

(*d*) हरति Subh.

Oh beautiful with eyes moving to and fro ! [Oh beautiful-eyed one !] You have practised the stealing in an unprecedented manner ! Even from afar, at a bright day, you steal the hearts of watchful men !

2101*

अपूर्वं यद्वस्तु प्रथयति विना कारणकलां
जगद् ग्रावप्रख्यं निजरसभरात् सारयति च ।
क्रमात् प्रख्योपाख्याप्रसरसुभगं भासयति तत्
सरस्वत्यास्तत्त्वं कविसहृदयाख्यं विजयते ॥

(अ) Locana, a commentary on Dhv by Abhinavagupta (introductory verse).

(आ) SRHt 1.1 (a. Abhinavagupta).

Śikhariṇī metre.

The essence of speach consisting of the poet and the discerning critic is triumphant ; for a novel idea emerges without apparent reason (by the genius of the poet) and the world seen as a mass of rock (insipid) is rendered full of essence and charm. It also illumines charmingly (the world) in the order of the poet's composition and wealth of elucidation by the enlightened critic. (A. A. R.).

2102

अपूर्वः कोऽपि कोपाग्निः सज्जनस्य खलस्य च ।
एकस्य शाम्यति स्नेहाद् वर्धतेऽन्यस्य वारितः ॥

(आ) ŚP 359, SkV 1228, JS 58.11 (a. Gobhaṭa), SR 54.7 (a. ŚP), SSB 314,

8, IS 448, SSM 1574, ST 3.15, SSg 165, SRK 27.64 (a. Prasaṅgaratnavali), SuMuñ 233.19-20.

(*b*) सज्जनस्येतरस्य च SSg (*contra metrum*).

Unprecedented are the fires of anger of a good man and of a wicked man. The first is quenched by oil [or: love]; the second waxes greater with water [or: when restrained]. (D.H.H. Ingalls's translation).

2103*

अपूर्वः कोऽपि कोशोऽयं विद्यते तव भारति ।
व्ययतो वृद्धिमायाति क्षयमायाति संचयात् ॥

(आ) SR 29.1, SSB 48.1, SGPS 176.4.

(*b*) सरस्वत्या विराजते SSB.

Novel is your treasury, O goddess of speech, which increases by spending (cultivating) and decreases by accumulation (when not utilised constantly). (A. A. R.).

2104*

अपूर्वः कोऽपि तन्वङ्ग्या मम मार्गः प्रदर्शितः ।
योगं चिन्तयतो येन राग एव विवर्धते ॥

(आ) VS 1217.

A novel and indescribable path has been shown to me by the slim-bodied one, for by thinking of yoga [union with her : yoga philosophy] only *rāga* [love : attachment] is increased. (A. A. R.).

2105*

अपूर्वकर्मचण्डालम् अपि मुग्धे विमुञ्च माम् ।
श्रितासि चन्दनभ्रान्त्या दुर्विपाकं विषद्रुमम् ॥

(अ) Uttara 1.46.

Leave me, O innocent one, who am a *caṇḍāla* by my atrocious deeds. You are clinging to a deadly poisonous tree taking it for a sandal tree. (C.N. Joshi's translation).

2106

अपूर्वदेशाधिगमे युवराजाभिषेचने ।
पुत्रजन्मनि वा मोक्षो बन्धनस्य विधीयते ॥

(अ) K (K [K] 2.36.47, K [S] 147.3-4, K [G] 358.3-4, K [J] 86.24-5, K [V] 110, K [P] 241.26-7).

(आ) SRHt 173.19 (a. Kauṭilya), SSSN 16.13 (a. Kauṭilya), JSAIL 32.9.

(*a*) ...पूर्णदेशा...गमे(2 *akṣara-s* missing)SRHt.

On the occasion of the acquisition of a new territory, on the occasion of the installation of the crown prince, or on the occasion of the birth of a son (to a king), a release of (all in) the prisons is ordained. (R.P. Kangle's translation).

2107*

अपूर्वमधुरामोद– प्रमोदितदिशस्ततः ।
आययुर्भृङ्गमुखराः शिरः शेखरशालिनः ॥

(आ Kpr 7. 287, KāP 250. 4-5, Amd 164.424 *cd* in Kāva *ad* 2.7.14 Cf. No. 3173.

(*a*) °मोदाः Amd (var.).

The men came forward, rendering all the directions fragrant with excellent perfumes, with bees humming about them and wearing crown-jewels on their head. (G. Jhā's translation).

2108*

अपूर्वयेव तत्काल– समागमसकामया ।
दृष्टेन राजन् वपुषा कटाक्षैर्विजयश्रिया ॥

(अ) Śiś 19.85.

(Then the Lord Kṛṣṇa was seen) with his body resplendent by the glances of the goddess of Victory who seemed to be eager to meet him then, as if she had never seen him before. (A. A. R.).

2109

अपूर्वा रसनाव्याली खलाननबिलेशया ।
कर्णमूले दशत्यन्यं हरत्यन्यस्य जीवितम् ॥

(अ) MK (S) 12.

(आ) SR 55.47, SSB 316.49, SRK 22.3 (a. Sūktisaṁgraha), IS 7661, Vidy 361.

(*a*) अपूर्व SRK ; रसनाव्याला: SR, SSB, SRK.

(*b*) °शया: SR, SSB, SRK.

(*c*) स्पृशन्त्यन्यं SR, SSB, SRK.

(*d*) हरन्त्यन्यस्य SR, SSB, SRK.

There is a novel tongue-snake lying in the mouth-cave of the wicked. It bites the root of the ear of one person and deprives another of his life. (A. A. R.).

2110

अपूर्वाह्लाददायिन्य उच्चैस्तरपदाश्रयाः ।
अतिमोहापहारिण्यः सूक्तयो हि महीयसाम् ॥

(अ) Yogavāsiṣṭha 5.4.5.

(आ) SSap 546.

The good words of the great give extraordinary (salutary) joy, lead one to higher positions and remove vain and excessive desires. (A. A. R.).

2111

अपूर्विणा न कर्तव्यं कर्म लोके विगर्हितम् ।
कृतपूर्विणस्तु त्यजतो महान् धर्म इति श्रुतिः ॥

(अ) MBh (MBh [Bh] 12.283.5, MBh [R] 12.294.6, MBh [C] 12.10796).

(आ) SR 382. 209 (a. MBh), IS 450.

(*a*) अपूर्विता or अपूर्विकं MBh (var.).

(*b*) सर्व° [क°]MBh(var.); लोक° MBh (var.).

(*c*) कृतपूर्वं तु त्यजतो MBh (C), SR (avoids hyper-metre) ; कृतपूर्वेणस्तु त्यजाता MBh (var.) ; कृतकर्मणम् MBh (var.) ; °पूर्वणम् MBh (var.) ; च or हि [तु] MBh (var); द्विजते MBh (var.); hyper-metric.

(*d*) महा MBh (var.).

He who did not yet perform an act which is considered in this world as blame-worthy, should not perform it; as taught, he who does not repeat a blame-worthy act, already performed, achieves a great moral merit.

2112*

अपूर्वेयं धनुर्विद्या भवता शिक्षिता कुतः ।
मार्गणौघः समायाति गुणो जाति दिगन्तरम् ॥

(अ) BhPr 311, Prabandhakośa (SJS 6) 47 (p. 20), VCjr VII 5 (p. 234), KR 10. 243.3.

(आ) VS 2455 (a. [?] Amṛtadatta), SkV 1421 (a. Vīryamitra), SR 102.15 (a. VS), SSB 391.19 (a. Amṛtadatta), SSSN 91.10, NBh 164, SSg 226, Vidy 803 (a. Amṛtadatta).

(*b*) भवतश्शिक्षिता NBh; कथम् BhPr.

(*c*) °णौघस्स° NBh ; समभ्येति Praba., VCjr, KR, SSg.

Where did your majesty learn this unheard-of science of archery? A quantity of arrows [or : beggars] approaches near at hand, while your bow string [or : virtue] flies to a distance [or : is renowned afar]. (F. Edgerton's translation).

अपूर्वेयं see also अपूर्वोऽयं.

2113*

अपूर्वो दृश्यते वह्निः कामिन्याः स्तनमण्डले ।
दूरतो दहते गात्रं गात्रलग्नः सुशीतलः ॥

(अ) BhŚ 371 (doubtful), Śṛṅg (Śṛṅg [G] 18, Śṛṅg [V] 18, Śṛṅg [K] not quoted).

(आ) SR 277.11 (a. BhŚ), SSB 105.11, IS 451, Subh 15, SMŚṛ 1326.

(*b*) कामिन्यः कुचमन्डले Subh ; कामिनीकुचमण्डले SMŚṛ.

(*c*) दूरस्थो IS ; दूराद् [दू°] SMŚr ; गात्राणि SMŚr.

(*d*) हृदि लग्नस्तु (लग्नोऽपि) शीतलः Śṛṅg (V), SR, SSB, IS, SMŚr ; कण्ठलग्नस्तु SMŚr.

In the rounded breasts of the girl there seems to be unique fire which scorches the body (of young men) even when it is far away ; but it is pleasurably cool when it touches the body (while embraced).

2114*

अपूर्वो भाति भारत्याः काव्यामृतफले रसः ।
चर्वणे सर्वसामान्ये स्वादुवित् केवलं कविः ॥

(अ) BhPr 89.

(आ) SR 32.7, SSB 52.9.

(*d*) स्वादवि° BhPr (B).

Unprecendented shineth the flavour of speech in the immortal fruit of poetry ; the taste being else all equal, only the poet knoweth (its) sweetness. (L.H. Gray's translation).

2115*

अपूर्वोऽयं कान्ते ज्वलति मुखदीपस्तव चिरं
तमो द्रष्टृणां यो जनयतितरां याति सुतनो ।
अधस्ताद्यत्रेयं बत सुरभिधूमालकततिर्
यदीया वार्तैव ज्वलयति पतंगानिव जनान् ॥

(आ) VS 1320 (a. Rairupaka)[1].

(*b*) यान्ति VS (var.) ; सुतनौ VS (var.).

1. Should be Rairūpaka.

Śikhariṇī metre.

Novel, dear one, is this lamp of your face which shines long ; when it moves away darkness [regret] is produced to the spectators ; it emits fragrant smoke downwards in the form of its hanging tresses (made into a plait) and its speech [mention of it] kindles (the passions) of the people, as a lamp burns the insects. (A. A. R.).

2116*

अपूर्वोऽयं धनुर्वेदो मन्मथस्य महात्मनः ।
शरीरमक्षतं कृत्वा भिनत्त्यन्तर्गतं मनः ॥

(अ) Vet (Vet [AKM] 9.3, Vet [Hu[1]] 9.2), CnT III 58.6 (?).

(आ) SH 1578.

(*a*) अपूर्वेयं धनुर्विद्या SH.

(*c*) अक्षितं Vet Hu[1]; अक्षयं SH.

(*d*) °गतिं SH.

Unprecedented is the art of archery of the god of love [Manmatha] ; he leaves the body uninjured but destroys the inner will.

2117*

अपूर्वोऽयं पन्थाः शिव तव विभुत्वस्य कतमो
जगद्बन्धो यत्ते पदयुगमकामं प्रणमताम् ।
प्रयाति प्रध्वंसं न खलु दुरितं केवलमिदं
चिरोपात्तं सद्यः सुकृतमपि सर्वं विगलति ॥

(आ) JS 459.6.

(*a*) पन्थाश्शिव JS.

Śikhariṇī metre.

Strange is the path of your supremacy, Lord Śiva, that a person who bows to you desiring to reach your holy feet is freed from all attachments to worldly objects ; that not only all the sins are destroyed but the result of all good deeds accrued over a long period of time too disappear immediately (so as to attain the state of *kaivalya*). (A. A. R.).

2118*

अपूर्वोऽयं मया दृष्टः कान्तः कमललोचने ।
शोऽन्तरं यो विजानाति स विद्वान्नात्र संशयः ॥

(आ) SR 185.26, SSB 530.26, SuM 19.11 (puzzle*).

(*b*) कांते SuM (var.).

(*c*) शोऽन्तरो SuM ; सोंतरं or शांतरं SuM (var.).

(*d*) विद्वान्नैव SuM.

* अशोकः.

Lotus-eyed one, a novel and charming thing was seen by me (a thing which begins with *a* [*apūrva*]) has *śo* in the middle and ends in *ka* (*kānta*). He who solves this puzzle is undoubtedly wise. (A. A. R.).

2119*

अपृच्छं पुत्रदारादींस् तैरुक्तोऽहं रघूत्तम ।
पापं तवैव तत्सर्वं वयं तु फलभागिनः ॥

(आ) Sama 2 व 7.

O best of Raghu-s, I questioned my wife and sons and they said to me, "Thine are all sins (in committing wrong deeds), we share only the fruits of thy labours." (A. A. R.).

1. Supposedly related to Rāma by Valmīki, regarding his early life as a hunter.

2120

अपृष्टस्तस्य न ब्रूयाद् यश्च नेच्छेत् पराभवम् ।
एष एव सतां धर्मो विपरीतोऽसतां मतः ॥

(अ) P (PT 1.78, PTem 1.71, PS 1.71, PN 2.53, PP 1.49, PRE 1.79), H (HJ 2. 139, HS 2.133, HM 2. 140, HK 2. 138, HP 2.127, HN 2.126, HH 64.7-8, HC 85.6-7). Cf. KSS 10.60.44 ; 111. Also Cf. Ru 53.

(आ) IS 454, Sama 1.70.

(इ) Old Syriac A. 37.

(*a*) नापृष्टस्तस्य PS (but K as above) ; नापृष्टः कस्यचित् ब्रूयात् PS (var.) ; अपृष्टेनापि वक्तव्यं PN ; अपृष्टोऽपि हितं H, Sama अदृष्टस् PS (var.); असंसृष्टस्य (असंपृष्टस्य) न PS (var.) ; तद् or तु [न] P (var.).

(*b*) यस्य [य°] P (var.) ; नेच्छन्प° PTem (var.) ; पराभवः PS (var.).

(*d*) बिपरीतमतो (°तो म° PRE, HP (but B has सतां instead of म°), HN ; °सतो PP) ऽन्यथा (°थोऽत्यथा ; °मितोन्यथा) Sama ; विपरीतमतोऽसताम् (वैप°. HS; ऽन्यथा PS, PN, PP, PRE, HK) H (with the exception of HP, HN ; विपरीतस्ततोऽन्यथा IS.

He who wants to avoid humiliation to himself should not give advice to others when unasked ; that is the rule of the virtuous ones ; the contrary is the view of the wicked ones.

2121

अपृष्टस्तु नरः किंचिद् यो ब्रूते राजसंसदि ।
न केवलमसंमानं लभते च विडम्बनाम् ॥

(अ) BhPr 193 (words spoken by Mayūra). Cf. G.P. Quackenbos's The Sanskrit Poems of Mayūra ; p. 46. (Cf. No. 2124).

(आ) SR 149.307, SSB 473.213.

A man who, unasked, sayeth aught in the king's court receiveth not merely disrespect, (but) also derision. (L.H. Gray's translation).

2122

अपृष्टेन न वक्तव्यः सचिवेन विपश्चिता ।
नानुशिष्यादपृच्छन्तं महदेतद्धि साहसम् ॥

(आ) SRHt 100. 20 (a. Saṅgraha), SSSN 111.19.

(*a*) तु वक्तव्यं SSSN.

A wise counsellor should never speak unless he is asked (for his views). Never thrust your advice on the incurious : it is indeed highly rash. (A. A. R.).

अपृष्टेनापि वक्तव्यं यस्य see No. 2120.

2123

अपृष्टेनापि वक्तव्यं सचिवेनात्र किंचन ।
पृष्टेन तु विशेषेण वाच्यं पथ्यं महीपतेः ॥

(अ) P (PP 3.3, Pts 3.4, PtsK 3.4, PM 3.3).

(आ) IS 452.

(*c*) पृष्टेन त्वरितं पथ्यं (तथ्यं) Pts; ऋतं पथ्यं [वि°] PtsK.

(*d*) च प्रियमप्रियम् [प° म°] Pts; PtsK.

Good counsellors should tell their king,/unasked, a profitable thing; / if asked, they should advise. (A.W. Ryder's translation).[1]

1. In the Pts, PtsK, version the last part should be translated: if asked they should tell (the king) what is salutary, irrespective of whether it is pleasing him, or not.

2124

अपृष्टोऽत्राप्रधानो यो ब्रूते राज्ञः पुरः कुधीः ।
न केवलमसंमानं लभते च विडम्बनम् ॥

(अ) P (Pts 1.32, PtsK 1.38). Cf. No. 2122.

(आ) IS 453.

(*a*) ऽत्र प्र° PtsK.

(*d*) तिरस्क्रियाम् [वि°] Pts.

He is a fool who being a subordinate (of the king) talks to him, though not asked; he not only does not gain esteem, but even brings disgrace[1] (on himself).

1. In Pts "disrespect".

अपृष्टोऽपि हितं see No. 2120.

2125

अपृष्ट्वैव भवेन्मूढ- ज्ञानं मनसि चिन्तनात् ।
अपूर्णः कुरुते शब्दं न पूर्णः कुरुते घटः ॥

(आ) Nīsaṁ 2.63.

(*b*) चिंतनात् Nīsaṁ.

One becomes a fool by not questioning, but wisdom comes by deep thinking. A vessel, not full, makes noise, but not so a full one. (A. A. R.).

2126*

अपेक्षन्ते न च स्नेहं न पात्रं न दशान्तरम् ।
सदा लोकहितासक्ता रत्नदीपा इवोत्तमाः ॥

(अ) BhŚ 372(doubtful), Cr 1165(CnT I 33).

(आ) ŚP 235, VS 224, ŚkV 1230, SRHt 34.3 (a. MBh), Pad 110.30, SR 46.42 (a. VS), SSB 302.43, SRK 20.95 (a. ŚP), RJ 1430 (a. Rājaśekhara), VP 1.3, SSNL 15, Sa 16.1, SK 2.77, SH 523, SU 1483, SN 622, SSD 2f. 97a, Subh 147, IS 455, SRRU 926, NBh 238. Cf. Kav p. 89.

(*a*) अपेक्षते IS; पात्राणि [च स्ने°] BhŚ (see *b*).

(*b*) न स्नेहं BhŚ (see *b*); वार्त्तां [पा°] ŚP (MS).

(*c*) लोकहिते ŚP, VS, SkV, Pad, SR, SSB, SRRU; शक्ता [स°] SkV (var.); °सक्त्या NBh, परोपकाराय [लो° स°] Cr, Subh; परोपकाराद्यो (°रय) ŚP (MS), युक्ता [स°] ŚP, VS, SR, SSB; रक्ता (or युक्ता SH) [स°] BhŚ (var.) Pad, SH, SRRU, Cr, Subh.

(*d*) इवोत्तमः IS.

They depend not on (others') love [or: on soil] nor on their fitness [or: on a dish] nor on difference of status [or: on a wick]. Ever attached to others' good, good men are like jewel-lamps. (D.H.H. Ingalls's translation).

अपेतव्यापारं गत° see व्यपेतव्यापारं गत°.

2127*

अपेताः शत्रुभ्यो वयमिति विषादोऽयमफलः
प्रतीकारस्त्वेषामनिशमनुसंधातुमुचितः ।
जरासंधाद्भग्नः सह हलभृता दानवरिपुर्
जघानैनं पश्चान्न किमनिलसूनुः प्रियसखः ॥

(आ) SkV 1371.

(*c*) नररिपुर् (द° om) SkV (MS).

Śikhariṇī metre.

This laziness of thinking that our foes/are far removed forebodes us ill,/ for we still should keep our watch

against them./Jarāsandha[1] broke the power/of Kṛṣṇa and his brother ; yet, was this/a cause that Bhīma, their dear friend,/in after times should not slay him. (D.H.H. Ingalls's translation).

1. Cf. MBh 2.14. See S. Sörensen, *Index to the names in the Mahābhārata* ; p. 354.

2128*

अपेहि हृदयाद्वा मे वामे दर्शनमेहि वा ।
अदूरविरहोत्कण्ठा- दुःखं दुःखेन सह्यते ॥

(आ) VS 1252.

Take thyself off my heart, Perverse one, or show thyself. The misery of separation, when present nearby, is borne with difficulty. (A. A. R.).

2129*

अप्यखिलालंकारा-
नाकलयन्तोऽपि रसविदश्चित्रम् ।
कलयन्ति सरसकाव्ये
नालंकारं कदाचिदपि ॥

(आ) NBh 262.

Āryā metre.

Critics who appreciate sentiments in poetry consider even the use of all figures of speech (without *rasa*) to be *citra-kāya*. They never consciously employ figures of speech in poetry full of sentiments. (A. A. R.).

2130*

अप्यग्रणीर्मन्त्रकृतामृषीणां
कुशाग्रबुद्धे कुशली गुरुस्ते ।
यतस्त्वया ज्ञानमशेषमाप्तं
लोकेन चैतन्यमिवोष्णरश्मेः ॥

(अ) Ragh 5.4 (cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 74).

(आ) Sama 2 क 81.

(*a*) अप्यग्रणीर् Ragh (var.).

(*d*) चैतन्यमुग्रादिव दीक्षितेन Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Oh you of acute intellect ! is it well with your preceptor who is the fore most of those sages who were the authors of hymns, and from whom you have obtained complete knowledge, as the world obtains consciousness [activity] from the hot-rayed one (sun). (G. R. Nandargikar's translation).

2131

अप्यतिशयितमनर्थं
शमयत्यर्थं समर्पयन् नृपतिः ।
तमनर्पयन् निरर्थं
प्राणेन समं परित्यजत्यर्थम् ॥

(आ) SMH 7.15.

(*b*) समयत्य् SMH (var.) ; समर्प्य° SMH ; समर्प्ययेन्नृपतिः SMH (MS).

(*c*) तदन° SMH (var.); तमनर्प्पयन् SMH.

Āryā-gīti metre.

A king offering wealth (as tribute or ransom) escapes [calms down] even danger of a serious kind. Not offering this wealth he loses the wealth along with his life. (A. A. R.).

2132

अप्यत्युच्चो भूमिसमः पार्थिवोऽपि न पार्थिवः ।
मानार्थं जीवितं तस्य कृते माने न जीवति ॥

(आ) JS 353.33 (puzzle[1]).

(*a*) अत्युच्चोऽपि JS (var.).

1. प्रमाणार्था समुन्नता भूमिः

Though very high it is equal to the earth ; though belonging to the earth it is not the king ; its existence is for finding out the truth [measure of honour], but when that has been accomplished it no longer lives [not useful] (*Answer* : a raised platform to take oaths in a court of law). (A. A. R.).

2133*

अप्यनारभमाणस्य　विभोरुत्पादिताः परैः ।
व्रजन्ति गुणतामर्थाः　शब्दा इव विहायसः ॥

(अ) Śiś 2.91.

The ends achieved by others are attributed to the overlord, though he may not exert himself, just as sounds, which are generated by other agencies, become the property of the sky (which itself is quite inactive). (M. S. Bhandare's translation).

2134*

अप्यनावर्जिताः स्वेन　फलरागेण संनताः ।
अर्भकैरपि गृह्यन्ते　साधुसंतानशाखिनः ॥

(आ) SNi 10.2.

(*b*) फलभारेण संनताः SNi (KM).

The wish-granting tree of good people bend (with humility) by the fruit of affection and its fruits of goodness can be harvested even by children without the trouble of bending their branches (without servility). (A. A. R.).

2135

अप्यनेकैरुपचितैर्　दुर्विनीतैः सुतैरलम् ।
निदर्शनं धार्तराष्ट्राः　शतं दुर्योधनादयः ॥

(आ) SMH 2.44.

(*c*) धार्त्तराष्ट्राः SMH.

(*d*) दुर्य्यो° SMH.

Enough [no use] even of many sons who are nourished well but who turn out to be ill-behaved. This is exemplified in the hundred sons of Dhṛtarāṣṭra, Duryodhana and others. (A. A. R.).

2136

अप्यभीष्टा न लभ्यन्ते　संत्यक्ता न त्यजन्ति च ।
वासना इव संसारे　मोहनैकपराः स्त्रियः ॥

(आ) SRHt 139.3 (a. Bṛhatkathā; but not found in KṣB), SSSN 206.3.

(a) अप्य...ष्टा SRHt (one *akṣara* missing); अप्यन्विष्टा SSSN.

The desired ones are not available and though abandoned they refuse to leave : thus women, like *vāsanā*-s (predilections inherited from previous births) in life, are there only to confound men. (A. A. R.).

अप्यर्थितोपगमितैर् see विपक्षगन्धबद्धेर्.

2137*

अप्यशक्यं त्वया दत्तं　दुःखं शक्यन्तरात्मनि ।
बाष्पो वाहीकनारीणां　वेगवाही कपोलयोः ॥

(आ) Vāmana's Kāvyālaṁkāra-sūtra-vṛtti *ad* 4.1, (p.49).

Thou hast inflicted unbearable pain on the innermost soul of the woman of the *Śaka*-country ; and along the cheeks of the plaughmen's wives, tears are flowing copiously. (G. Jhā's translation).[1]

1. Quoted as an example of *yamaka* in the middle of consecutive feet.

अप्यसुप्रणयिनां रघोः see कृच्छ्लब्धमपि.

2138

अप्याकरसमुत्पन्न–　मणिजातिरसंस्कृता ।
जातरूपेण कल्याणि　न हि संयोगमर्हति ॥

(अ) Māl 5.18. (Cf. A. Scharpé's Kālidāsa Lexicon 1.2; p. 58).

(आ) Almm 33, SR 217.48, SSB 601.2.

(*a*) अस्माकमुत्सवमणिर् Māl (var.).

(*b*) मणिजातिपुरस्कृतः Māl (var.).

(*d*) तर्हि [न हि] Māl (var.).

Even though sprung from a mine, jewels[1] are not worthy, O noble one, until polished, of union with gold.[2] (C.H. Tawney's translation).

1. i.e. Mālavikā (Tārānātha).

2. i.e. Agnimitra (Tārānātha).

अप्याज्ञयार्थं सुलभं see No. 2016.

2139

अप्यात्मनो विनाशं
गणयति न खलः परव्यसनहृष्टः ।
प्रायो मस्तकनाशे
समरमुखे नृत्यति कबन्धः ॥

(अ) P (Pts 1.365, PtsK 1.443).

(आ) ŚP 374, JS 59.21 (a. Ravigupta), SRHt 44.54, (a. Capphaḷadeva), SR 56.115 (a. P) ; SSB 318. 117, SRK 24. 23, (a. Indiśesaprukha), IS 456. Cf. ABORI 48; p. 146; No. 6.

(*a*) नैवात्मनो [अ°] ŚP, SR, SSB.

(*b*) ग° न tr. SRHt ; पिशुनः [ न ख° ] P, SR, SSB.

(*c*) प्राप्य सहस्रविनाशं ŚP, SR, SSB ; प्रायः सहस्रनाशे JS, SRHt.

(*d*) समरे नृत्यति (नृत्यति मुदा SR [*contra metrum*]) कबन्ध इव ŚP, SR, SSB; नटति [नृ°] PtsK (*contra metrum*).

Āryā metre.

A wicked person gloating over the misfortunes of others minds not his own destruction (downfall). Generally, in the thick of battle, the headless trunk dances though it has its head cut off. (A. A. R.).

2140

अप्यापत्समयः साधोः प्रयाति श्लाघनीयताम् ।
विधोर्विधुंतुदास्कन्द- विपत्कालोऽपि सुन्दरः ॥

(अ) Dṛṣṭāntaśataka of Kusumadeva 42. (KSH 220).

(आ) VS 297 (a. Kusumadeva), SR 46.60 (a. VS), SSB 303.62, IS 457.

Even the calamitous times of the good come in for praise. The dangerous time when the moon is under the grip of Rāhu (lunar eclipse) is charming (considered as holy time). (A. A. R.).

2141*

अप्यामीलितपङ्कजां कमलिनीमप्युल्लसत्पल्लवां
वासन्तीमपि सौधभित्तिपतितामात्मप्रतिच्छायिकाम् ।
मन्वानः प्रथमं प्रियेति पुलकस्वेदप्रकम्पाकुलं
प्रीत्यालिङ्गति नास्ति सेति न पुनः खेदोत्तरं मूर्च्छति ॥

(आ) Skm (Skm [B] 996, Skm [POS] 2.105.1).

(*a*) पल्लवं Skm (var.).

(*c*) °स्वेदास्र° or °स्वेदाश्रु° [°स्वे°] Skm (var.).

Śārdūlavikrīḍita metre.

Thinking at first that the lotus plant with the petals of the flower closed to be his beloved and later the *vāsantī* creeper full of tender leaves and finally his own shadow reflected on the walls of the mansion (to be his beloved), he embraced them in succession with all fervour, tremor, horripilation and sweat ; but finding them to be not his sweetheart he does not swoon by disappointment [not being quite right in his senses due to emotionalism]. (A. A. R.).

2142

अप्युत्कटे च रौद्रे च शत्रौ यस्य न हीयते ।
धैर्यं प्राप्ते महीपस्य न स याति पराभवम् ॥

(अ) P (PP 1.78, Pts 1.103, PtsK 1.116).

(आ) IS 458.

(*c*) महीनाथे Pts, PtsK.

If a king be brave, however/fierce the foe and grim,/sorrows of humiliation/ do not wait for him. (A.W. Ryder's translation).

2143

अप्युन्नतपदारूढः पूज्यान् नैवापमानयेत् ।
नहुषः शक्रतां प्राप्य च्युतोऽगस्त्यावमाननात् ॥

(आ) SR 154.75, SSB 482.75.

However high the position that one may occupy, one should never show

disrespect to those worthy of honour. King Nahuṣa occupying Indra's place was hurled down for insulting the sage Agastya. (A. A. R.).

अप्युन्नतिं प्राप्य नरः (नृपः) see No. 704.

अप्युन्मत्तश्च प्रलपतो see No. 2144.

2144

अप्युन्मत्तात् प्रलपतो　बालाच्च　परिसर्पतः ।
सर्वतः सारमादद्याद्　अश्मभ्य इव काञ्चनम् ॥

(अ) MBh (MBh [Bh] 5.34.30, MBh [R] 5.33.31, MBh [C] 5.1125), P(PT 2.144, PTem 2. 126). Cf. Ru 121. Cf. तस्मान्नस्य परे.

(आ) VS 2714, SR 382. 211 (a. MBh), IS 459, SRHt 189.24 (a. MBh), SSSN 180.19 (a. MBh).

(*a*) उन्मत्ताच्च (अप्युन्मत्तश्च) प्र° PTem.

(*b*) बालादपि सुभाषितं MBh (var.) ; °जल्पतः [°स°] MBh (var.), SR.

(*d*) पांसुभ्यः [अ°] MBh (var.).

One should extract truths *from everyone even* from the ravings of the maniac and the prattlings of children, like gold from stone. (P.C. Roy's translation).[1]

1. Words in italics are my additions.

2145

अप्युपायैस्त्रिभिस्तात　योऽर्थः प्राप्तुं न शक्यते ।
तस्य विक्रमकालांस्तान्　युक्तानाहुर्मनीषिणः　॥

(अ) R (R [Bar] 6.9.8, R [B] 6.9.8, R [R] 6.9.8, R [G] 5.80, 8, R [L] 5.80.9, R [Ku] 6.9.8).

(आ) IS 7449.

(इ) NŚ (OJ) 2.3.

It is said by the wise, dear boy, that that is the proper time to show one's valour when one is unable to secure one's goal by the other three means[1].

1. Conciliation, gift and dissension.

2146*

अप्युद्दामव्यसनसरणेः　संगमे　कामुकानां
　भद्रं　भद्रे　भुवनजयिनस्त्वत्कलाकौलशस्य ।
अप्युत्साहप्रचुरसुहृदः　कामकेलीनिवासाः
　प्रौढोत्साहास्तव सुवदने स्वस्तिमन्तो विलासाः ॥

(अ) Sam 1.24.

Mandākrāntā metre.

"Now glory be to your[1] astuteness and address, fair girl, for it is victorious over all the world ! Does not a lover think it unmerciful calamity to leave your arms and be alone in the street ? Now glory and honour to your beauty, child of the space of spells, for with a joyous strength it sweetly emanates and penetrates, and subjugates your friends." (E. Powys Mather's translation).

1. refers to prostitutes.

2147*

अप्येकवंशजनुषोः
　　पश्यत　पूर्णत्वतुच्छताभाजोः ।
ज्याकार्मुकयोः　कश्चिद्
　　गुणभूतः　कश्चिदपि　भर्ता ॥

(आ) SR 171.795, SSR 506. 795.

Āryā metre.

Look at the difference between the two, the bow and the bow-string, though born of the same *vaṁsa* [family : bamboo], one [the bow] occupying the position of the master and the other *guṇībhūta* [subordinate: serving as string, though full of merits]. (A. A. R.).

अप्येकाक्षरदातारं see No. 7603.

2148*

अप्येतद्रजनीमयं जगदथो　निद्रामयी सा निशा
　निद्रा स्वप्नमयी भवेदथ च स स्वप्नो मृगाक्षीमयः ।
सेयं मानमयी　मम प्रियतमा तच्चाटुचेष्टामयो
　मावूक् क्वेति समीहितैकविधये संकल्प तुभ्यं नमः ॥

(आ) Skm (Skm [B] 928, Skm [POS] 2.91, 3) (a.[1] Gotithīya-divākara).

(d) मानः or कीदृक् [मा°] Skm (var.).

1. in Skm (B) only.

Śardūlavikrīḍita metre.

Oh, the world to be all night time and night all sleep, and sleep of dreams and dreams full of the deer-eyed one; and the beloved to be full of jealous anger, and where am I full of coaxing words to appease her ?– thus bringing out the desired object, to thee O fancy, my obeisance ! (A. A. R.).

2149

अप्येव दहनं स्पृष्ट्वा वने तिष्ठन्ति पादपाः ।
राजदोषपरामृष्टास् तिष्ठन्ते नापराधिनः ॥

(आ) SRHt 146. 25 (a. Śrīrāmāyaṇa, but not found in the Bombay ed. of R), SSSN 167.24 (a. R).

(d) न तिष्ठन्त्यपराधिनः SSSN.

Trees in the forest may survive after being touched by the forest conflagration : but those guilty of offence against the king remain not (alive). (A. A. R.).

2150

अप्यौत्सुक्ये महति दयितप्रार्थनासु प्रतीपाः
काङ्क्षन्त्योऽपि व्यतिकरसुखं कातराः स्वाङ्गदाने ।
आबाध्यन्ते न खलु मदनेनैव लब्धान्तरत्वाद्
आबाधन्ते मनसिजमपि क्षिप्तकालाः कुमार्यः ॥

(आ) SR 318.13, SSB 175.14.

Mandākrāntā metre.

Maidens, past the time of marriage, full of eagerness for solicitation from lovers but disappointed and though desiring the happiness of a union are timid in offering themselves and are troubled not only by the god of love who has secured an opportunity of meeting, but they trouble and worry Cupid as well. (A. A. R.).

2151*

अप्रकटवर्तितस्तन-
मण्डलिकानिभृतचक्रदर्शिन्यः ।
आवेशयन्ति हृदयं
स्मरचर्यागुप्तयोगिन्यः ॥

(आ) Skm (Skm [B] 477, Skm [POS] 2.1.2) (a. Gosoka).

(d) सुर° [स्म°] Skm (var.).

Āryā metre.

Exhibiting the circular depression at their rounded bosom which is not (ordinarily) visible, the women posing as *yogini-s* [female magicians] but clever in love making, captivate the hearts of the passers by. (A. A. R.).

2152

अप्रकटीकृतशक्तिः
शक्तोऽपि जनात् तिरस्क्रियां लभते ।
निवसन्नन्तर्दारुणि
लङ्घ्यो वह्निर्न तु ज्वलितः ॥

(अ) P (Pts 1.31, PtsK 1.37). Cf. No. 101 and SkP, Kāśikha. 1.85).

(आ) SR 171. 776, SSB 505.776, IS 460, GSL 16.

(b) जनस्तिरस्क्रियां Pts, SR, SSB, GSL ; लभत PtsK.

(d) नु [तु] PtsK.

Āryā metre.

Even a strong person is looked down upon unless he makes his strength felt ; fire latent in wood can be stamped under foot, but not if it is ablaze. (Dr. A. Sharma's translation).

अप्रगल्भपदन्यासे see No. 2154.

2153

अप्रगल्भस्य या विद्या कृपणस्य च यद्धनम् ।
यच्च बाहुबलं भीरोर् व्यर्थमेतत् त्रयं भुवि ॥

(अ) BhPr 48.

(आ) SSap 387, SMa 230, SR 161. 350, SSB 491.357, VP 8.31, SLPr. 46.12.3.

The three are of no avail on the earth—learning to the modest[1]; riches to the miser; and strength of arm to the timid[2]. (J. Shastri's translation).

1. Perhaps better to an "incompetent" or "unable"; L. H. Gray has "irresolute".
2. Perhaps better to a "coward".

2154

अप्रगल्भाः पदन्यासे जननीरागहेतवः ।
सन्त्येके बहुलालापाः कवयो बालका इव ॥

(अ) Damayantīkathā of Trivikrama bhaṭṭa 1. 7, Cr 1166 (CRC 3. 33, CRBh II 3.34, CPS 71.53.

(आ) ŚP 191 (a. Trivikramabhaṭṭa), VS 135 (a. Trivikrama), SR 37.1 (a. ŚP), SSB 28.91 (a. Trivikramabhaṭṭa), SRK 47.2 (a. Nalacampū)[1], SH 372 (a. Trivikrama), RJ 1418 (a. Bilhaṇa), IS 461, SCSL 70, SuMuñ 31.11.2 (a. Śrīvikrama).

(*a*) अप्रग° CPS (printer's error).

(*c*) सन्त्येते Cr (var.); सत्वेके IS; सत्यंके SH ; बहूला° ŚP ; °लापापाः Cr (var.).

1. In the index only.

Some poets are like children; their diction is as tottering as their feet, they disgust people [*or* : cause delight to their mothers], they chatter much [*or* : they have many endearments]. (A.B. Keith's translation in his *A History of Sanskrit Literature*; p. 333).

2155

अप्रणोद्योऽतिथिः सायं सूर्योढो गृहमेधिना ।
काले प्राप्तस्त्वकाले वा नास्यानश्नन् गृहे वसेत् ॥

(अ) Mn 3.105. Cf. No. 2156. and दिवातिथौ तु विमुखे. Cf. Vas 8.8, 8.4-5, 8, Vi 67.29-30, Y 1.107, G 5.40, Āp in Apar 152, Prachetas in VĀh 440.

(आ) IS 462.

(*d*) गृहमेधिनाम् (°ना) Rāghavānanda's and Medhātithi's commentary.

A guest who is sent by the (setting) sun in the evening, must not be driven away by a householder; whether he has come at (supper-)time or at an inopportune moment, he must not stay in the house without entertainment. (G. Bühler's translation).

अप्रणोद्योऽतिथि see No. 2156.

2156

अप्रणाद्योऽतिथिः सायं सूर्योढो गृहमेधिनाम् ।
पूजया तस्य देवत्वं प्रयान्ति गृहमेधिनः ॥

(अ) P (PP 1.130, Pts 1.170, PtsK 1.186). Cf. No. 2155.

(आ) IS 463.

(*a*) संप्राप्तो योऽतिथिः Pts; अप्रणोद्यो PP; अपरो यो JS; परैति यो IS.

(*b*) गृहमेधिना IS.

(*d*) लभन्ते [प्र°] Pts.

No stranger may be turned aside/ who seeks your door at eventide;/nay, honour him and you shall be/transmuted into deity. (A.W. Ryder's translation).

2157

अप्रतिकृत्यात्मानं
सहसानर्थेषु न प्रवर्तेत ।
शिरसि धृतेऽमृतकिरणे
विषमघसद्विषमनेत्रोऽपि ॥

(आ) JS 405.28 (a. Vallabhadeva).

(*d*) ऽपि om. JS (MS).

Āryā metre.

One should not engage oneself in dangerous activities without taking adequate remedial measures. Even the odd-eyed god [Śiva] drank the poison (*halāhala*) only after taking up on his head the nectar-rayed one (the moon). (A. A. R.).

2158

अप्रतिबुद्धे श्रोतरि
वक्तुर्वाक्यं प्रयाति वैफल्यम् ।
नयनविहीने भर्तरि
लावण्यमिवेह खञ्जनाक्षीणाम् ॥

(अ) Dvi Appendix 24. Variant of No. 3455.

(आ) SR 170.742 (a. VS), SSB 504.742, SRK 236.58 (a. Prasaṅgaratnāvalī), SH 411 IS 7662, VS 2888 *v.l.*, SRHt 199.138 (a. Sundarapāṇḍya) *v.l.*, GSL 17.

(*a*) अप्रतिबोधे SH.

(*b*) वक्तृत्वमनर्थकं (भवति SRHt, Dvi), पुंसाम् VS, SRHt, Dvi ; वक्तुर्वाणी SH.

(*c*) नेत्रविहीने कामिनि (स्वामिनि Dvi) Dvi, VS, SRHt.

(*d*) लावण्यविलासवत्स्त्रीणाम् (लावण्यमनर्थकं स्त्री° Dvi, SRHt), Dvi, VS, SRHt; लावण्यगुणा इव स्त्रीणाम् SH.

Āryā-gīti metre.

Good words fall flat upon the ears of a dullard, just as the charms of a pretty-eyed woman are lost upon a sightless husband. (Dr. A. Sharma's translation).

2159

अप्रतिष्ठाश्च ये केचिद् अधर्मशरणाश्च ये ।
तेषां प्रतिष्ठा गङ्गेह शरणं शर्म वर्म च ॥

(अ) MBh (MBh[Bh]13.27.44, MBh [R] 13.26.45, MBh [C] 13.1803).

(आ) IS 464.

(*a*) तु [च] MBh (var.).

(*b*) अकर्मचरणश्च ये MBh (var.); अशर्म°[अध°] MBh (var.).

(*c*) तथा [तेषां] MBh (var.).

(*d*) शरणं धर्म शर्म च MBh (var.) ; ब्रह्म [व°] MBh (var.) ; कर्म [व°] MBh (var.).

The river Ganges is the refuge, source of happiness and armour to those who are not well established (in right conduct) and who indulge in unrighteous activity (due to human weakness). (A. A. R.).

2160

अप्रत्यक्षाणि शास्त्राणि विवादस्तत्र केवलम् ।
प्रत्यक्षं ज्यौतिषं शास्त्रं चन्द्रार्कौ यत्र साक्षिणौ ॥

(आ) Sama 1.31.

The scriptural statements are not capable of being verified before one's eyes : they merely contribute to debate. But astrology is sustained with visible proofs, for the witnesses there are the sun and the moon. (A. A. R.).

2161*

अप्रत्याकलितप्रभावविभवे सर्वाश्रयाम्भोनिधौ
वासो नाल्पतपःफलं यदपरं दोषोऽयमेको महान् ।
शम्बूकोऽपि यदत्र दुर्लभतरैः रत्नैरनर्घैः सह
स्पर्धामेकनिवासकारणवशादेकान्ततो वाञ्छति ॥

(आ) SkV 1020, Prasanna 69*a* (a. Kavirāja), 70 *b* (anonymous).

(*a*) अप्रांत्या° Prasanna 69*a* ; स्वप्रत्या° Prasanna 70 *b*.

(*b*) नान्यतपः Prasanna 69*a* ; भवान् [म°] Prasanna 69 *a* ; वने [म°] Prasanna 70*b*.

(*c*) दुर्लभतलै° Prasanna 69*a*.

Śārdūlavikrīḍita metre.

To live in the all-embracing sea,/ whose powers exceed all calculations,/ would be a happy lot,/where not one fault opposed ;/that there is an oyster who will ever vie/with even the richest and most precious pearl/on ground of common dwelling. (D.H.H. Ingalls's translation).

अप्रदाता पिता वाच्य see कालेऽदाता पिता.

2162

अप्रदाता समृद्धोऽसौ दरिद्रश्च महामनाः ।
अश्रुतश्च समुन्नद्धस् तमाहुर्मूढचेतसम् ॥

(इ) SS (OJ) 349. Cf. No. 3546.

(*b*) दरिद्रस्त्र or दरिद्रस्य SS (OJ) (var.).

Foolish is he, who though prosperous does not help others ; who though poor is generous ; and who though ignorant is proud and swollen. (Raghu Vira's translation).

2163

अप्रदीपा यथा रात्रिर् अनादित्यं यथा नभः ।
तथासांवत्सरो राजा भ्रमत्यन्ध इवाध्वनि ॥

(अ) Bṛhatsaṁhitā of Varāhamihira 2.9 (in ChSS ed. 2.24).

(आ) JS 397.93 ( a. Varāhamihira). (Cf. A.B. Keith, *A Htsory of Sanskrit Literature*, p. 532).

As the night without a light, as the sky without the sun, so is a king without an astrologer ; like a blind man he erreth on the road. (H. Kern's translation in JRAS 4 of 1870).

2164

अप्रधानः प्रधानः स्यात् पार्थिवं यदि सेवते ।
प्रधानोऽप्यप्रधानः स्याद् यदि सेवाविवर्जितः ॥

(अ) P (PP 1.17, Pts 1.34, PtsK 1.40, PM 1.15), Cr 1167 (CvL I 8.45), Śts 21.9. Cf. Crn 169.

(आ) IS 465.

(*a*) अप्रधान प्रधान Cr ; प्रधान Śts (var.) ; स्य Śts (var.).

(*b*) से° य° पा° tr. Pts, PtsK ; य° से° पा° Cr; पार्थिवा PP (var.) ; सेवेत Cr, Śts ; सेवे Śts (var.).

(*c*) प्रधानं Cr.

(*d*) भूपतिर्वर्जितः Śts (var.); भूपतिवि° Śts (var.).

An unimportant person becomes important, as soon as he is employed by a prince (and) an important person becomes unimportant as soon as he is unemployed,

2165*

अप्रभूतमतनीयसि तन्वी
काञ्चिधाम्नि पिहितैकतरोरु ।
क्षौममाकुलकरा विचकर्ष
कान्तपल्लवमभीष्टतमेन ॥

(अ) Śiś 10.83.

(आ) SR 321.9 ( a. Śiś ), SSB 180.9 ( a. Māgha).

Svāgatā metre.

A slim young lady drew back with tremulous hands the silk garment whose end was dragged by the beloved lover, and which was then hardly sufficient to cover the broad regions of her girdle and which could just screen one of her thighs. (A. A. R.).

2166

अप्रमत्तश्च यो राजा सर्वज्ञो विजितेन्द्रियः ।
कृतज्ञो धर्मशीलश्च स राजा तिष्ठते चिरम् ॥

(अ) R (R [Bar.] 3.31.19, R [B] 3.33.20), R[G] 3.37.20, R [L] 3,37.20, R[Ku] 3.33.20).

(*a*) तु [च] R (var.).

(*b*) चारचक्षुर्जितेंद्रियः R (var.); धर्मज्ञो or समर्थो or सर्वतो or धर्मज्ञैर् [स°] R (var.) ; विदितेंद्रियः [वि°] R (var.).

(*c*) कार्यज्ञो [कृ°] R (var.).

(*d*) चिरं भोगानुपाश्नुते R (var.); राज्ये R (var.).

This king who is vigilant, who is well versed in knowledge, who controls his senses, who is grateful and who is virtuous, will reign over the kingdom for a long time.

2167

अप्रमत्तेऽपि पुरुषे हितकार्यावलम्बिनि ।
दैवमुन्मार्गरसिकम् अन्यथैव प्रमद्यते ॥

(अ) P (PT 2.168, PTem 2.150). Cf. Ru 127.

(*b*) हितर्या° PTem.

(*c*) देवसन्मार्ग° PTem.

Though the individual is very vigilant and pursues beneficial activities, fate thrusts him into a different course which makes him indulge with pleasure in questionable activities. (A. A. R.).

अप्रमाण्यं च वेदानां see No. 2186.

अप्रमादमनालस्यं see गूढमैथुन°

2168

अप्रमादश्च कर्तव्यस् त्वया राज्ञः समाश्रये ।
त्वदीयस्य शरीरस्य वयं भाग्योपजीविनः ॥

(अ) P (PP 1.58).

(*b*) राज्ञा PP (var.).

(*d*) भोग्यौप° PP (var.).

Be heedful in the presence of the king ;/we also to your health and fortune cling. (A.W. Ryder's translation).

अप्रमादोऽनिधिष्ठानं see No. 2170.

2169*

अप्रसन्नमपराद्धरि पत्यौ
कोपदीप्तमुररीकृतधैर्यम् ।
क्षालितं नु शमितं नु वधूनां
द्रावितं नु हृदयं मधुवारैः ॥

(अ) Śiś 10.14.

(आ) VS 2011, SR 315.17 (a. VS), SSB 170.17 (a. Māgha).

Svāgatā metre.

When the lover had offended her the wife's face was by no means cheerful but burning with anger and full of hardness. But with frequent cups of wine, was her heart washed [clean of anger], pacified or melted (with love)? [that she became cheerful again]. (A. A; R.).

2170

अप्रसादोऽनधिष्ठानं देयांशहरणं च यत् ।
कालयापोऽप्रतीकारस् तद् वैराग्यस्य कारणम् ॥

(अ) H (HJ 3.93, HS 3.90, HM 3.90, HK 3.90, HP 3.88, HN 3.88, HH 87.13-4, HC 115.6-7).

(आ) SR 382.212 (a. H), IS 466.

(*a*) अप्रमादो IS ; ऽनधिस्थानं HH.

(*b*) देयांशग्रहणं यतः HP (var.); देयात° (देयात्त°) HN ; देशानां IS.

(*c*) कालयायोऽप्रतीकारस् HP ऽप्रतीकार HJ; ऽप्रति° IS.

(*d*) एतद् (तत्तु HP) ; वैराग्यका° HJ, HP ; तनुरेवात्र का° IS; तत्र HP (var.).

Want of kindness ; not being present ; appropriating the shares that ought to be distributed ; procrastination ; non-retaliation: these (are) the causes of disaffection.[1] (F. Johnson's translation).

1. of the army towards the king.

2171

अप्रस्तावस्तुतिभिरनिशं कर्णशूलं करोति
स्वं दारिद्र्यं वदति वसनं दर्शयत्येव जीर्णम् ।
छायाभूतश्चलति न पुरः पार्श्वयोर्नैव पश्चान्
निःस्वः खेदं दिशति धनिनां व्याधिवद्दुश्चिकित्स्यः ॥

(आ) VS 3202 (a. Kṣemendra), SR 67.54, SSB 334.55.

Mandākrāntā metre.

The indigent person pains the ears of the rich by inopportune and incessant praises, speaks of his poverty and exhibits his own worn out dress. He moves like a shadow but not in front or at the sides or at the back. Thus do the poor worry the rich like a disease beyond remedy. (A. A. R.).

अप्रात्याकलितप्रभा° see No. 2161.

2172*

अप्राकृतः स कथमस्तु न विस्मयाय
यस्मिन्नुवास करुणा च कृतज्ञता च ।
लक्ष्मीश्च सात्त्विकगुणज्वलितं च तेजो
धर्मश्च मानविनयौ च पराक्रमश्च ॥

(अ) Sar 4.137 (p. 486), Amd 318.919.

(*a*) अप्राकृतस्तु Sar; अपाकृत: Amd (var.).

(*d*) मानविजयौ Sar.

Vasantatilakā metre.

How does that man of culture not inspire wonder, in whom reside compassion and gratitude, wealth and effulgence born of excellent qualities, as also righteousness, honour, modesty and valour? (A. A. R.).

अप्राकृतस्तु कथमस्तु see No. 2172.

2173*

अप्राकृतस्य चरितातिशयस्य भावैर्
अत्यद्भुतैर्मम हृतस्य तथाप्यनास्था ।
कोऽप्येष वीरशिशुकाकृतिरप्रमेय-
सामर्थ्यसारसमुदायमयः पदार्थः ॥

(अ) Mahāvīra 2.39.

(आ) Amd 140.338, Kpr 7.233, SR 360.28 (a. Mahāvīra), SSB 247.28 (a. Bhavabhūti).

(*a*) °शयैश्च दृष्टैर् Amd, Kpr, SR, SSB

(*b*) अपहृतस्य (°हृतोऽस्मि SSB) तथापि नास्था Kpr (in var. as above, but तथापि ना°), SR, SSB.

(*d*) माहात्म्यसार° Amd, SR, SSB; सौन्दर्यसार° Kpr.

Vasantatilakā metre.

Though he is attracted by the marvellous acts of me[1] who am no common hero, excelling, as I do, all in brave deeds; still he[2] exhibits indifference towards me; therefore, he is some great being wearing the form of a warrior boy, made of a number of excellences, and high-mindedness surpassing belief. (J. Pickford's translation).[3]

1. Jāmadagnya.
2. Rāma.
3. Quoted in Kpr. as an example of omission of a necessary statement.

2174*

अप्राकृतस्याहवदुर्मदस्य
निवार्यमस्यास्त्रबलेन वीर्यम् ।
अल्पीयसोऽप्यामयतुल्यवृत्तेर्
महापकाराय रिपोर्विवृद्धिः ॥

(अ) Kir 16.24.

Upajāti metre (Indravajrā and Upendravajrā).

The valour of this extraordinary man [Lord Śiva disguised as a hunter] so full of martial arrogance must be put down by the strength of divine missiles; for the rise [increasing strength] of the enemy, as in the case of a disease, may result in great danger. (A. A. R.).

2175

अप्राज्ञेन च कातरेण च गुणः स्याद् भक्तियुक्तेन कः
प्रज्ञाविक्रमशालिनोऽपि हि भवेत् किं भक्तिहीनात् फलम् ।
प्रज्ञाविक्रमभक्तयः समुदिता येषां गुणा भूतये
ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ॥

(अ) Mudr (Mudr [BSS]1.15, Mudr [W] 1.15), Sts 138.10-4, PD 300.17.

(आ) JS 409.61 (a. Viśākhadatta). SRHt 132.7 (a. Mudr.), SSSN 106.6 (a. Mudr.), SR 139.9, SSB 454.9, IS 467.

(*a*) अज्ञानेन Mudr (var.). Śts (var.); अत्रज्ञेन Śts (var.); न [च] Śts (var.); गुणाः Śts (var.); स्यात्सानुरागेण (°स्वानु° or °सुनु° Śts [var.]) Mudr (var.), Śts, PD, JS, SRHt, SSSN; किं [कः] SRHt, SSSN.

(*b*) न [हि] SRHt.

(*c*) प्रज्ञाविक्रमभक्तस्य (°मलब्धयः Śts [var.]) Mudr (BSS); भूतले Śts (var.).

(*d*) कलत्रमपरे Śts (var.); चापत्स्वपि Śts (var.). Śārdūlavikrīḍita metre.

Of what worth is he though devoted but unintelligent and timid? Of what use again is he, though endowed with intelligence and valour but lacking in devotion? But those in whom are developed the qualities of intelligence, valour and devotion conducting to the king's prosperity, are his real servants; others, like his family are to be maintained in prosperity and adversity. (R.S. Walimbe's translation).

2176

अप्राप्तकालं वचनं बृहस्पतिरपि ब्रुवन् ।
लभते बुद्धयवज्ञानम् अवमानं च भारत ॥

(अ) MBh (MBh [Bh] 5.39.2, MBh [R] 5.38.2, MBh [C]5.1447), P (PT 1.22, PTem 1.19, PS 1.28, PN 2.19, PP 1.23, Pts 1.63, PRE 1.24, PM 1. 27), H (HJ 2.61, HS 2.60, HM 2.63, HK 2.63, HP 2.56, HN 2.55, HH 49.2-3, HC 65.2-3), Cr 1168 (CNPh 159). Cf. JSAIL 30.59.

(आ) VS 2789 (a. Vyāsa), SR 146.139 (a. VS), SSB 467. 26 (a. Vyāsa), SRHt 146, 33 (a. MBh), SSH 1.67, SRRU 847 (a. Vyāsa), IS 468, SSSN 168.31 (a. MBh). See No. 2177 and ABORI 55; p. 128.

(*a*) अप्राप्तकाले MBh (var.), PS (but ABC as in PS), Cr (var.); °कावल° PN, H.

(*b*) बृहस्पतिरि° Cr (var.); ब्रुवन् PS (var.).

(*c*) लभ्यते PTem (var.); न केवलमसंमानं PP; लभ्यते PTem (var.); प्राप्नुयाद् [ल°] PN, H, SR, SSB; प्राप्नोति Cr (var.); बुद्धयविज्ञानम् (बुद्धि° PS [var.]) MBh (var.), PS (var.).

(*d*) विप्रियत्वं च गच्छति PP; अवज्ञानं च केवलम् SSSN, अपमानं MBh (var.), PN, Pts, H, Cr (var.); शाश्वतं (सा° PN)[भा°] MBh (var.), PS (var.), PN, H, SR, SSB; केवलम् [भा°] PT, PTem, PRE, Cr, VS, SRHt, SSH, SRRU, SSSN; तत्क्षणम् [भा°]PS, PN; विन्दति PS (var.); पुष्कलम् Pts.

O Bhārata, even if Bṛhaspati would utter a word at improper time, his intelligence would be held in contempt, and (he himself) would be held in disrespect.

2177

अप्राप्तकालवचनं बृहस्पतिरपि ब्रुवन् ।
प्राप्नुयाद् बुद्धिशैथिल्यम् अपमानं च शाश्वतम् ॥

(आ) Sama 1 अ 60. Cf. Nos. 2176.

Untimely speech though made by Bṛhaspati himself results in inattention (disregard) and permanent dishonour. (A. A. R.).

अप्राप्तकाले वचनं see Nos. 2176-7.

2178

अप्राप्तकालो यो मूर्खो हसेत् स्वेच्छानुसारतः ।
प्राप्नुयाद् बुद्धयवज्ञानं सभायां चैव शाश्वतम् ॥

(आ) Bahudarśana 116, IS 468 (Zus.). See Nos. 2176-7.

The fool who laughs untimely, following his own inclinations, will acquire permanent contempt in the assembly (of the wise). (A. A. R.).

2179*

अप्राप्तकेलिसुखयोरतिमानरुद्ध–
संधानयो रहसि जातरुषोरकस्मात् ।
यूनोर्मिथोऽभिलषतोः प्रथमानुनीतिं
भावाः प्रसादपिशुनाः क्षपयन्ति निद्राम् ॥

(आ) SkV 686 (a. Sonnoka), Kav. 399 (a. Sonnoka).

(*b*) सत्वानयो SkV (var.); रहसे Kav (MS).

(*c*) पूरोर्मिथोऽभिलषितोः Kav (MS).

Vasantatilakā metre.

The youthful lovers play no sportive game./ A secret grievance lies in either heart,/with both too proud for armistice. /Each looks to other for the first apology,/and while the symptoms of their love foretell/forgiveness at the end, they meanwhile waste the night. (D.H.H. Ingalls's translation).

2180*

अप्राप्तपुष्पोद्गमविभ्रमैव
रुद्धा भुजङ्गेन तथा यथेयम् ।
न शक्यते स्प्रष्टुमपीहमानैर्
आमोदिनी चन्दनशाखिकेव ॥

(आ) PV 374 (a. Mādhava).

Upajāti metre (Indravajrā and Upendravajrā).

She is without the sportive charms of a mature girl and when held up by a gallant cannot even be touched by those full of desire like a fragrant and growing sandal tree which has not put forth flowers and can not be touched due to the presence of a snake. (A. A. R.).

2181*

अप्राप्तप्रथमावकर्तनरुषा ध्यानप्रमूकीभवद्-
वक्त्रेष्वन्यशिरःसु यस्य दहने छिन्नं शिरो जुह्वतः ।
उच्चार्य स्वयमेव मन्त्रमकरोन्नास्याहमित्यात्मनस्
त्यागं पङ्क्तिमुखः स विक्रमसुहृद्वीरः कथं वर्ण्यते ॥

(आ) JS 318.5 (a. Māyurāja).

Śārdūlavikrīḍita metre.

How are we to extol that hero full of valour, Paṅktimukha [Rāvaṇa], who offered himself to be sacrificed by saying, 'Not the other, let me be sacrificed', and who repeated the preliminary *mantra* himself when another head was being thrown into the fire and who became furious because he did not receive the honour of his head being cut off first when all others had their head cast down in silence? (A. A. R.).

2182

अप्राप्तयौवना नारी न कामाय न शान्तये ।
संप्राप्ते षोडशे वर्षे गर्दभी चाप्सरायते ॥

(आ) Sama 2 स 23.

A female who has not attained youth is of no use either for love or quiet (peace). But when she has reached sixteen even a she-ass is charming like a heavenly courtesan. (A. A. R.).

अप्राप्तरजसा गौरी see No. 3628.

2183*

अप्राप्तवल्लभसमागमनाधिकायाः
सख्याः पुरोऽत्र निजचित्तविनोदबुद्ध्या ।
आलापवेषगतिहास्यविकत्थनाद्यैः
प्राणेश्वरानुकृतिमाकलयन्ति लीलाम् ॥

(आ) ŚP 3167.

Vasantatilakā metre.

The friend finding the companion full of worry due to the delay in her lover's return played the role of the lover for amusement by imitating him in his speech, dress, gait, laughter, jokes and other characteristics. (A. A. R.).

अप्राप्तेषुरुदासिता° see No. 2185.

2184

अप्राप्येऽपि यथा कामे धर्मे चिन्ता न किं तथा ।
अलाभेऽपि द्वयोरेका भयदा शिवदापरा ॥

(आ) IS 469, Subh 43, Pr 363.

(*a*) आप्राप्येऽपि Subh; कामं Subh.

(*b*) तथा किं Subh.

(*d*) भवदा Subh.

How is it that one pays more attention to even an unattainable desire than to moral merit? Even if none of both is attained, the first brings distress and the second happiness.

2185*

अप्राप्येषुरुदासितासिरशनेरारात् कुतः शङ्कुतश्
चक्रव्युत्क्रमकृत् परोक्षपरशुः शूलेन शून्या यया ।
मृत्युर्दैत्यपतेः कृतः स सदृशः पादाङ्गुलीपर्वतः
पार्वत्या प्रतिपाल्यतां त्रिभुवनं निःशल्यकल्यं तया ॥

(अ) Cand 56.

(*a*) अप्राप्तेषुर् or आप्राप्येषुर् Cand (var.).

(*c*) पादाङ्गुलीपर्वणा Cand (var.).

Śārdūlavikrīḍita metre.

The death of (Mahiṣa), Lord of the Daityas, although not brought about by the arrow, nor participated in by the sword,/and far from (being caused by) the thunderbolt, still less by the spear, being out of range of the discus, and beyond the aim of the ax, not caused by the trident,/was (nevertheless) a death very similar (to such), and was brought about by Pārvatī through the joint of her toe./ The three worlds (were thus made) healthy by being freed from (Mahiṣa), the thorn (in their flesh)./ May the three worlds be protected by Pārvatī. (G.P. Quackenbros's translation in May.).

2186

अप्रामाण्यं च वेदानां शास्त्राणां चातिलङ्घनम् ।
सर्वत्र चानवस्थानम् एतन्नाशनमात्मनः ॥

(अ) MBh (MBh [Bh] 13.37.11 and 12. 80.18, MBh [C] 13.2194 and 12.2980).

(इ) SS (OJ) 119.

(*a*) अप्रमाण्यं or अश्रमाण्यं MBh (var.).

(*b*) चाभि° or चापि or चेव° MBh (var.); च विल° MBh (var.); चैव ल° MBh (var.); °लंघनात् MBh (var.).

(*c*) अव्यवस्था च (तु) सर्वत्र MBh 13.37. 11 (var.), 12.80.16.

(*d*) तद्वै [एतान्] MBh 12.80.16.

Not accepting the authority of the Vedas, overstepping the *śāstras*, loss of faith all over—these lead to one's annihilation. (Raghu Vira's translation).

2187

अप्रार्थनमसंस्पर्शम् असंदर्शनमेव च ।
पुरुषस्येह नियमो भवेद्रागप्रहाणये ॥

(इ) SS(OJ) 419.

(*a*) असंस्पर्शं SS(OJ); असंस्पर्षाम् (°र्षम्; °र्शाम्) SS (OJ) (var.).

(*b*) मसन्दर्शनम् SS (OJ).

(*c*) नियमद् (°मा; °म) SS (OJ).

For removing attachment, a person should neither think nor touch nor see the objects of attachment. (Raghu Vira's translation).

2188

अप्रार्थितं यथा दुःखं तथा सुखमपि स्वयम् ।
प्राणिनं प्रतिपद्येत सर्वं नियतियन्त्रितम् ॥

(आ) SSB 374.22 (a. Saṃgrahītṛ).

Just as misery comes to a person unsolicited, so does happiness of its own accord. All thing are controlled by destiny. (A. A. R.).

अप्रार्थितानि दुःखानि see No. 348.

2189

अप्रियं न हि भाषेत न विरुध्येत केनचित् ।
कार्यसिद्धिं समीहेत कार्यभ्रंशो हि मूर्खता ॥

(आ) SSB 486.201 (a. Saṁgrahītṛ).

A person should never speak unpleasant things nor should he invite enmity with anyone. He should concentrate on the achievement of his purpose; for, neglect of one's work [interest] is foolishness. (A. A. R.).

2190

अप्रियं पुरुषं चापि परद्रोहं परस्त्रियम् ।
अधर्ममनृतं चैव दूरात् प्राज्ञो विवर्जयेत् ॥

(आ) GSL 18, Sama 2 द 32.

A wise man should keep far away from an unpleasant person, from injuring others, from other's viwes, from unrighteous conduct and from untruth. (Dr. A. Sharma's translation).

2191

अप्रियं यस्य कुर्वीत भूयस् तस्य प्रियं चरेत् ।
अचिरेण प्रियः स स्याद् योऽप्रियः प्रियमाचरेत् ॥

(अ) MBh (MBh [Bh] 12.94.8, MBh [R] 93.8, MBh [C] 12.3489).

(आ) SRHt 186.4 (a. MBh), SSSN 89.3 (a. MBh).

(*a*) यश्च SRHt.

(*b*) वदेत् SSSN.

(*d*) ऽप्रिये SRHt, SSSN.

He who has done an unpleasant thing to another may retrieve it by doing some good to him subsequently. Without delay he will be a friend (welcomed), who does pleasing things to one that is displeased (or one who is unpleasant). (A. A. R.).

अप्रियं वा हितं ब्रूयात् see पृष्टः प्रियहितं.

2192

अप्रियमुक्ताः पुरुषाः
प्रयतन्ते द्विगुणमप्रियं वक्तुम् ।
तस्मादवाच्यमप्रियम्
अप्रियमश्रोतुकामेन ॥

(अ) Dvi 7.

(आ) SRHt 198.131 (a. Sundarapāṇḍya), SSSN 183.54.

(*c*) तस्मान्न SRHt (*contra metrum*); तस्मादवा SSSN.

(*d*) अन्यप्रियवाक्यकायेन Dvi.

Āryā metre.

One who dislikes unpleasant things spoken to him should avoid speaking unpleasantly to others; for when displeasing things are spoken to people they return them with interest. (A. A. R.).

2193

अप्रियवचनदरिद्रैः
प्रियवचनाढ्यैः स्वदारपरितुष्टैः ।
परपरिवादनिवृत्तैः
क्वचित् क्वचिन् मण्डिता वसुधा ॥

(अ) BhŚ 206, Cr 74 (CL "B").

(आ) SR 47.91, SSB 304.93, SRK 15.44 (a. BhŚ), SSD 2 f 94 a, IS 470, GSL 19, VP 1.61.

(*b*) प्रियवचनधनाढ्यैः IS; प्रियवचनाढ्यैः (°नार्थैः or °नाद्यैः) CL (var.), BhŚ (var.); स्वदारसंतुष्टैः BhŚ (var.).

(*c*) परापरिवादनिवृत्तैः BhŚ (var.); परपरिवादिनिवृत्तैः BhŚ (var.).

(*d*) कैश्चिदिदं [क्व° क्व°] BhŚ (var.); कैश्चित् [क्व°] IS; भूमि: BhŚ (var.); वसुधा: or पृथिवी [व°] BhŚ (var.).

Āryā metre.

It is only here and there that the earth is adorned with men who are poor of speaking harsh to others, rich in uttering sweet words to their fellow-beings, content with the enjoyment of their lawful wives, and always averse to censure others. (P. G. Nath's translation).

2194

अप्रियवचनाङ्गारैर्
दग्धोऽपि न विप्रियं वदत्यार्यः ।
किं दह्यमानमगरु
स्वभावसुरभिं परित्यजति ॥

(अ) Dvi, Appendix 12.

(आ) SRHt 36.29 (a. Sundarapaṇḍya).

Āryā metre.

A man of culture does not speak unpleasantly though burnt by the burning coals of displeasing talk. Does the fragrant aloewood abandon its natural fragrance when being burnt? (A. A. R.).

अप्रियस्य च वचसः see No. 2195.

अप्रियस्य प्रथमतः see No. 2195.

अप्रियस्यापि पथ्यस्य see No. 2195.

2195

अप्रियस्यापि वचसः परिणामाविरोधिनः ।
वक्ता श्रोता च यत्रास्ति रमन्ते तत्र संपदः ॥

(अ) P (PT 1.74, PTem 1.67, PS 1.67, PN 2.50, PP 1.235, PRE 1.75, PD 303.64), H (HJ 2.134, HS 2.128, HM 2.135, HK 2.133, HP 2.122, HN 2.121, HH 63.23-4, HC 84.15-6), KSS (KSS [AKM] 10. 60. 121, KSS (NSP) 10. 60.120) *v.l.* Cf. Ru 451.

(आ) SR 164.487 (a. H), SSB 496.487, IS 471, SRHt 99.13 (a. P), Sama 1 अ 69, Sama 2 अ 65, SSSN 110.12 (a. P); 83.88. Cf. सुलभाः पुरुषा राजन् and पृष्टः प्रिय°.

(इ) Nālaḍiyār 225.

(*a*) अपि यस्यापि PS (var.); अप्रयस्य च HS; अप्रियस्य प्रथमतः KSS; पथ्यस्य [व°] PN, H, Sama, SSSN 110.12, SR, SSB.

(*b*) परिणामः सुखावहः H (but A in HP स प्रणमः), SSSN, SR, SSB, Sama; परिणामे हितस्य च KSS; परिणामाद् वि° PS (var.); परी° PS; °णामवि° PN; °मानुरोधिनः PS (var.); परिणामविरो° SRHt.

(*c*) श्रो° च tr. PTem; च om. SRHt (MS); यत्रास्ते PS (but ACK as above), SSSN 83; स्यात् KSS.

(*d*) तत्रः श्रीः कुरुते पदम् KSS; रमते PN, PS (var.).

Where one will speak and one will heed/what in the end is well,/although unpleasant at the time,/there riches lose to dwell. (A.W. Ryder's translation).

अप्रिया अपि वक्ताः see तूष्णीं वा प्रतिवाक्ये.

2196

अप्रियाण्यपि कुर्वन्तः स्वार्थायोद्यत चेष्टिताः ।
पण्डिता नोपलभ्यन्ते वायसैरिव कोकिलाः ॥

(अ) P (PT 1.134, PTem 1.121). Cf. Ru 71.

Men of learning are not censured when they do unpleasant things for achieving their own ends just as the cuckoos are not blamed by the crows (when they deposit their eggs to be hatched by the crows). (A. A. R.).

2197

अप्रियाण्यपि कुर्वाणो निष्ठुराण्यपि च ब्रुवन् ।
चेतः प्रह्लादयत्येव सर्वावस्थासु वल्लभः ।

(अ) P (PP 1.228). Cf. Nos. 2198-9.

(आ) IS 472.

(*a*) अप्रियाण्येव PP (var.).

(*b*) निष्ठुरोण्यपि PP (var.).

His action may be hard to bear,/ his speech be harsh to hear;/the heart still clings delighted to/a person truly dear. (A.W. Ryder's translation).

2198

अप्रियाण्यपि कुर्वाणो यः प्रियः प्रिय एव सः ।
दग्धमन्दिरसारेऽपि कस्य वह्नावनादरः ॥

(अ) H (HJ 2.132, HS 2.126, HM 2.133, HK 2.131, HP 2.120, HN 2.119, HH 63.18-9, HC 84.10-1), Cr 1169 (CNL 88). Cf. Nos. 2197, 2199.

(आ) SkV 1670, SR 164.486 (a. H), SSB 496.486, IS 473, GSL 20, Sama 1. अ 68 and 2 अ 56.

(*a*) कुर्मयो CNL.

(*b*) च [ सः ] CNL.

(*c*) °सारोऽपि IS.

One who is dear, though he do an unkindness/will still be dear. /Though fire has burned up the household wealth,/ does one give up fire? (D.H.H. Ingalls's translation).

2199

अप्रियाण्यपि पथ्यानि ये वदन्ति नृणामिह ।
त एव सुहृदः प्रोक्ता अन्ये स्युर्नामधारकाः ॥

(अ) P (Pts 2.161, PtsK 2.172). Cf. Nos. 2197-8, 2195.

(आ) IS 474.

(*d*) धारकः PtsK.

Only those are, verily, real friends who are conveying wholesome advice, even if they are unpleasant to hear; the others bear only the name of friends.

अप्रियाण्येव कुर्वाणः see No. 2197.

2200

अप्रिया न भविष्यन्ति प्रियो मे न भविष्यति ।
अहं च न भविष्यामि सर्वं च न भविष्यति ॥

(आ) SRRU 714.

There will be no enemies nor will any one be dear to me; I shall not be born again and all things then be non-existent. (A. A. R.).

अप्रियैः सह संयोगो see सुप्रियैर्विप्रयोगश्च.

2201

अप्रियैः सह संवासः प्रियैश्चापि विनाभवः ।
असद्भिः संप्रयोगश्च तद्दुःखं चिरजीविनाम् ॥

(अ) MBh (MBh [Bh] Āraṇyakaparva, App. I.21. 1.14, MBh [R] 3.193.17, MBh [C] 3.13228).

(आ) IS 476.

Life with persons that are disagreeable, separation from those that are agreeable and beloved, companionship with the wicked, these are the evils which they that are immortal[1] have to bear. (P.C. Roy's translation).

1. or perhaps: "those who live long."

2202

अप्रियैरपि निष्पिष्टैः किं स्यात् क्लेशासहिष्णुभिः ।
ये तदुन्मूलने शक्ता जिगीषा तेषु शोभते ॥

(अ) RT (RT [S] 3. 283, RT [C] 3. 287, RT [T] 3.283, RT (VVRI) 3.283).

(आ) SR 382.214 [a. RT], IS 475.

(*b*) क्लेशसा° RT (var.).

What would be (gained) by crushing enemies who are unable to bear up with

distress? It befits to aspire to victory over those who are able to uproot the former. (M.A. Stein's translation).

2203

अप्रियोऽपि हि पथ्य: स्याद् इति वृद्धानुशासनम् ।
वृद्धानुशासने तिष्ठन् प्रियतामुपगच्छति ॥

(अ) KN (KN[ĀnSS] 5.59, RN (TSS) 5.59, KN [BI] 5 58) (doubtful; omitted in some MSS.).

(आ) IS 477.

(*d*) अधिगच्छति [उपग°] KN (BI).

The injuction of the elders is that a retainer, though regarded with disfavour by his royal master, should still offer wholesome advice to him. He that carries out this injuction is sure to ingratiate himself with his sovereign. (M.N. Dutt's translation).

2204

अप्रीतां रोगिणीं नारीम् अन्तर्वत्नीं धृतव्रताम् ।
रजस्वलामकामां च न कामेत बलात् पुमान् ॥

(अ) SkP, Brahmakhaṇḍa, Brahmottara-khaṇḍa 1.39.

A man should not forcibly go with a woman who is not pleased with him or when she is ill, pregnant, observing vows, in her monthly course and when not in love with him. (A. A. R.).

2205

अप्सु प्लवन्ते पाषाणा मानुषा घ्नन्ति राक्षसान् ।
कपय: कर्म कुर्वन्ति कालस्य कुटिला गति: ॥

(आ) NBh 180, SR 373. 194, SSB 271.80, SRK 101.6 (a. Kalpataru), TP 397, IS 7451. Cf. पुण्यै: संभाव्यते.

(*a*) प्लवन्ति IS.

Stones float in water, men kill demons, monkeys do all actions: Oh, the waywardness of the times! (A. A. R.).

2206

अप्स्वात्मानं न वीक्षेत नावगाहेत् पयोरयम् ।
संदिग्धनावं नारोहेन् न बाहुभ्यां नदीं तरेत् ॥

(आ) ŚP 618, SH 644, IS 478. Cf. Mn 4.77 (for *d*).

(*a*) अश्वात्मदीनं विक्षेत ŚP (MS).

(*b*) न वगाहत् ŚP (MS).

(*c*) °नावगारोहेन् ŚP (MS).

(*d*) नदी ŚP (MS).

One should not look at one's own reflection in water; bathe in a torrent; board an unstable boat; nor cross a river with his arms.

2206 A

अफलं श्राद्धमपात्रे
धनमफलं यत् न दत्तमर्थिभ्य: ।
यौवनमफलं यमिनश्
श्रुतमफलं दुर्विनीतस्य ॥

(अ) Dvi 110.

Āryā metre,

The ceremony performed in honour of the manes is not fruitful if the persons invited are unworthy; that wealth is useless if it is not made available to supplicants; youth is not fruitful to those who control sex impulses, and (scriptural) learning is useless in those who are illbehaved. (A. A. R.).

2207

अफलस्यापि वृक्षस्य छाया भवति शीतला ।
निर्गुणोऽपि वरं बन्धुर् य: पर: पर एव स: ॥

(अ) Cr 1170 (CvTb 8. 22, CNI I 132, CNG 31, CM 179), BhŚ 373 (doubtful).

(*b*) छायां सर्व: समीहते BhŚ.

(*c*) बन्धु CvTb.

(*d*) य CNI I; स CvTb.

The shade of even a tree devoid of fruit remains cool [pleasant]; a kinsman even without (good) qualities is better (than a stranger); a stranger remains a stranger, indeed.

2208

अफलानि दुरन्तानि समव्ययफलानि च ।
अशक्यानि च कार्याणि नारभेत विचक्षणः ॥

(अ) VC (VCsr 20.2, VCbr 20.1, VCjr 20.3) BhPr 16, Cr 1171 (CNI I 96, CnT II 14.2, CnT III 7.61, CnT V 99).

(आ) VS 2720, SR 161.356 (a. VS), SSB 492. 363, IS 479, SSap 677, SLPr 52.1-2.

(*a*) अहानि च रुदन्तानि VCsr (var.); व्यसनानि [अ°] VCsr (var.); कल्मषेण or कलितानि [अ°] VCjr (var.).

(*b*) समयग्व्य य° VCsr (var.); सम्यग्व्यय° VCbr (var.); असमर्थफ° VCbr (var.); सद्यव्यव° CNI I.

(*c*) वस्तूनि [ का° ] BhPr, VS, SR, SSB, SSap, SLPr; कर्माणि VCjr (var.).

(*d*) न रेभे सुवि° VCbr (var.); न करोति विवक्षणः CNI I; नारम्भेत VCsr (var.); VCjr (var.).

A prudent man should not undertake fruitless tasks, those which are hard to finish, those which imply destruction, and those which are impossible to perform. (F. Edgerton's translation).

अब° see also अव°.

2209

अबन्धुष्वपि बन्धुत्वं स्नेहात् समुपजायते ।
बन्धुष्वपि च बन्धुत्वम् अलोकज्ञेषु हीयते ॥

(आ) VS 2702.

Out of affection [good nature] even strangers become friends [relations]; with men who are not worldly wise good will is lost even among relatives. (A. A. R.).

2210

अबलः प्रोन्नतं शत्रुं यो याति मदमोहितः ।
युद्धार्थं स निवर्तेत शीर्णदन्तो यथा गजः ॥

(अ) P (Pts 1.340, PtsK 1.387). Cf. यो बलप्रोन्नतं याति

(आ) IS 480.

(*d*) गजो यथा [य° ग°] Pts.

A weak man deluded by folly, who goes to overcome an overwhelmingly powerful enemy returns like an elephant with his broken tusk.

अबलस्य बलं राजा see दुर्बलस्य बलं राजा.

2211

अबलस्वकुलाशिनो झषान्
निजनीडद्रुमपीडिनः खगान् ।
अनवद्यतृणार्दिनो मृगान्
मृगयाघाय न भूभुजां घ्नताम् ॥

(अ) Naiṣ 2.10.

(*c*) तृणादिनो Naiṣ (var.).

(*d*) भूभृतां Naiṣ (D).

Viyoginī metre.

Hunting is not a sin in the case of kings who kill the fishes that eat the weaker members of their race, the birds that hurt the trees on which they have their nests, and the deer that cause pain to the innocent grass. (K.K. Handiqui's translation).

2212*

अबलां बलिना नीतां
दशामिमां मकरकेतुना रक्ष ।
आपत्पतितोद्धृतये
भवति हि शुभजन्मनां जन्म ॥

(अ) Kuṭṭ 105.

(b) दशामिमा Kuṭṭ (KM).

(c) आपद्यबलोद् Kuṭṭ (KM), Kuṭṭ(BI) (var.).

Āryā metre.

Have pity on a feeble woman to whom Kāma has been unpitying. Come to her and save her! Gentlemen of birth were surely created to cure the ills of weak and imploring beauty ![1] (E. Powys Mather's translation).

1. words of a messanger of love.

2213

अबला अपि वीरेशान् यत्साहाय्यमुपाश्रिताः ।
पराभवन्ति दृक्कोण- पातेनैव स मन्मथः ॥

(आ) SSB 55.3 (a. Saṁgrahītṛ).

He is the god of love by getting whose help even the weaker sex overcomes lordly heroes by glances from the corners of their eyes. (A. A. R.).

2214*

अबलाढ्यविग्रहश्रीर्
अमर्त्यनतिरक्षमालयोपेतः ।
पञ्चक्रमोदितमुखः
पायात् परमेश्वरो मुहुरनादिः ॥

(आ) SR 13.3, SSB 22.3.

Āryā-gīti metre.

May the supreme Lord Śiva always protect (us)—Śiva who is without beginning, whose bodily charm is increased by a female [the goddess Pārvatī], who is worshipped by the immortals, wears rosaries and recites the Vedas in the five different ways. (A. A. R.).

2215

अबलाबुद्धिहीनाया दोषं क्षन्तुं सदार्हसि ।
मूढस्य सततं दोषं क्षमां कुर्वन्ति साधवः ॥

(अ) Brahmavaivartapurāṇa, Dvi. Bhā. 13.

(आ) PAn p. 85.580.

It is but meet that you always forgive the faults of women who are devoid of discrimination. Good people are patient with the continuous faults of fools. (A. A. R.).

2216

अबला यत्र प्रबला
शिशुरवनीशो निरक्षरो मन्त्री ।
नहि नहि तत्र धनाशा
जीवित आशापि दुर्लभा भवति ॥

(अ) Cr 1172 (CNMN 121).

(आ) SR 170.747, SSB 504.747, SRK 245.34 (a. Sabhātaraṅga), IS 7664, SSpr 82, Sama 1 अ 94, Sama 2 अ 62.

(b) बालो राजा निरक्षरो मन्त्री Sama; शिशुर-विनीतो SSpr.

(d) जीविताशापि Sama 1 अ 94 (*contra metrum*).

Āryā-gīti metre.

Where power is held by a woman; where a child is a king, where a minister is illiterate; there is definitely no question of winning wealth and even hope of keeping one's own life is uncertain [hard to obtain].

2217

अबलावनपर एको
भुवनत्रितयेऽपि चेत्तदा भर्ता ।
कथमन्यथा सुधाकर-
चन्दनमुख्याप्रियत्वं स्यात् ॥

(आ) SSB 116.9.

Āryā metre.

If there is one, in the three worlds, who is devoted to the protection of women he is the master. How? Otherwise the moon, sandal, etc. will not contribute to pleasure. (A. A. R.).

2218

अबला विषहेत कथं
दृढशक्तिममुष्य रतिरसप्रसरम् ।
मदनतुलितानुरागो
न विदध्याद्यदि बलाधानम् ।।

(अ) Kuṭṭ (Kuṭṭ [KM] 503, KM [BI] 514).

(*a*) अवशा [अबला] Kuṭṭ (KM) (var.).

(*c*) मदनजनिता° Kuṭṭ (BI).

Āryā metre.

How may a weak woman support the joyful union with so strong a man, except that love has been born in her heart, and gives her strength ?[1] (E. Powys Mather's translation).

1. J. J. Meyer's translation is better: *Wie könnte das schwache Weib die in der Lustvereinigung des mit fester Kraft begabten Mannes hervorflutenden Ausbrüche des Genusses aushalten, wenn ihr nicht die von der Liebe emporgehaltne Zuneigung Kraft zulegte !*

2219*

अबलासु विलासिनोऽन्वभूवन्
नयनैरेव नवोपगूहनानि ।
मरुदागमवार्तयापि शून्ये
समये जाग्रति संप्रवृद्ध एव ।।

(अ) BhPr 294 (a. Kālidāsa).

Aupacchandasika metre.

Even with (their) eyes gallants experienced new embracements in women by the tidings of the coming of the winds at a time empty, (or) awakening (or) even far advanced. (L.H. Gray's translation).

2220

अबलेति परीवादो वृथा हि हरिणीदृशाम् ।
यासां नेत्रनिपातेन नटवद् घूर्ण्यते जगत् ।।

(अ) Cr 1173 (CRC 8.88, CPS 250.80).

It is disgraceful as well as useless to call the deer-eyed ones [women] weak; it is by their glances that the world is made to swirl in dance, like a strange dancer.

2221*

अबले सलिले व्यवस्यता ते
मुखभावो गमितो न पङ्कजेन ।
कथमाविमवर्णतान्त्यजस्य
द्विजराजेन कृतोरुनिग्रहस्य ।।

(आ) SR 262.175, SSB 78.52, SuMuñ 121.16-7.

(*a*) तपस्यता [°व्य] SSB.

Aupacchandasika metre.

Lady, the charm of your face has not been attained by the lotus inspite of his remaining in water for long periods (in penance). How can there be that excellent colour [superior birth] for one born in the family of the last caste [outcaste], who has a mortal rivalry with the *dvijarāja* [best of *brāhmaṇa-s*, the moon] ? (A. A. R.).

2222*

अबलोऽसि न जितकाशी-
प्रतिभटराशीन् परापत क्षितिप ।
जाताम्भःकणपातः
क्व विनश्यत्यनलसंघातः ।।

(आ) SMH 7.32.

(*b*) क्षितिपः SMH (var.).

Āryā metre.

You are weak [without forces], O king, do not attack the group of soldiers [devotees] who have won over the lord of Banaras. Where does a mass of flames get extinguished by a few drops of water ? (A. A. R.).

2223*

अबालरुचिरे भ्रुवौ न च मरालमन्दा गतिर्
दृगञ्चलमचञ्चलं हृदयभूदभूतो दया(?) ।
सुधा न खलु वाक्पथातिथिरथापि यूनां मनो
मनोजशरजर्जरन्नयति मोहमस्यास्तनुः ।।

(आ) Vidy 727.

Pṛthvī metre.

Her eye-brows are not charming [sportive] as those of a young lady nor is her gait majestic as that of a swan. The corners of her eyes are not playful (in casting glances) and her heart is still full of compassion. The welcome guest of her speech is not nectarian and yet her body generates delusion [love] in the minds of young men, which are shattered by the arrows of Cupid. (A. A. R.).

2224

अबुधा अजंगमा अपि
कयापि गत्या परं पदमवाप्ताः ।
मन्त्रिण इति कीर्त्यन्ते
नयबलगुटिका[1] इव जनेन ॥

(आ) SR 169.736, SSB 504.736.

1. चतुरङ्गाख्यक्रीडनकस्य पाशाः SR (gloss).

Āryā metre.

Some people, though not wise and energetic (non-sentient), somehow reach a high position and are called ministers by the people, as are the chessmen in chess. (A. A. R.).

2225

अबुधैः कृतमानसंविदस्
तव पार्थैः कुत एव योग्यता ।
सहसि प्लवगैरुपासितं
न हि गुञ्जाफलमेति सोष्मताम् ॥

(अ) Śiś 16.47.

(आ) Alm 34.

Viyoginī metre.

No esteem accrues to you [Śiśupāla] by being honoured by the Pāṇḍava-s who are not particularly noted for wisdom. The *guñjā*-berry though utilised (by blowing into it) by the monkeys (foolishly) does not produce warmth in winter. (A. A. R.).

2226

अबुधैरर्थलाभाय पण्यस्त्रीभिरिव स्वयम् ।
आत्मा संस्कृत्य संस्कृत्य परोपकरणीकृतः ॥

(अ) H (HJ 2.22, HS 2.23, HM 2.24, HK 2.24, HP 2.21, HN 2.21, HH 43.12-3, HC 57.13-4). Cf. RT 8.189.

(आ) VS 3213, SR 71.7 (a. ŚP, but not found in ŚP), SSB 341.7, IS 484.

(*a*) लुब्धैरप्यर्थ॰ IS; लोभेन VS.

(*d*) परोक्षकारणीकृत HP (var.).

For the acquisition of help (it is) the same with (such) idiots as with harlots ; adorning (and) adorning, their person (is) made the instrument of others. (F. Johnson's translation).

अबुधैरर्थलोभेन see No. 2226.

2227-28

अबुद्धिमाश्रितानां च क्षन्तव्यमपराधिनाम् ।
न हि सर्वत्र पाण्डित्यं सुलभं पुरुषेण वै ॥
अथ चेद् बुद्धिजं कृत्वा ब्रूयुस्ते तदबुद्धिजम् ।
पापान् स्वल्पेऽपि तान् हन्याद् अपराधे तथानृजून् ॥

(अ) MBh (MBh [Bh] 3.29.27-8, MBh [R] 3.28.27-28, MBh [C] 3.1055-6).

(आ) ŚP 1398 (No. 2227 ), SR 146.169 (a. ŚP), SH 1135, SSB 468.57, VS 2709, IS 481-2, Sama 2 न 34, ŚB 599.

(*a*) तु or हि [च] MBh (var.); हि SH.

(*b*) ॰राधितं MBh (var.).

(*c*) तु [हि] MBh (var.).

(*d*) पुरुषैरिह MBh (var.); पुरुषे (°षं Sama) क्वचित् ŚP, SR, SSB, Sama, SH.

(*g*) पापे स्वल्पे or पापेत्यल्पे or पापेष्वल्पे (°स्व°) MBh (var.); तु [ऽपि] MBh (var.).

(*h*) अपराधकृते यदि MBh (var.); अपरास्ते or अपरो ये [अ°] MBh (var.); ततो° [त°] MBh (var.).

Those that have become offenders from ignorance and folly should be forgiven, for learning and wisdom are not always easily attainable by man.

They that having offended thee knowingly, plead ignorance, should be punished, even if their offence be trivial; such crooked men should never be pardoned. (P.C. Roy's translation).

2229

अबुद्ध्वा चित्तमप्राप्य विश्रम्भं प्रभविष्णुषु ।
न स्वेच्छं व्यवहर्तव्यम् आत्मनो भूतिमिच्छता ॥

(अ) KSS 1.4, 127.

(आ) IS 483.

(*d*) इच्छता KSS (AKM).

A man who desires his own welfare should not act in an arbitrary manner towards the powerful, without fathoming their character and acquiring their confidence.. (C.H. Tawney's translation).

2230*

अबोधि नो ह्रीनिभृतं मदिङ्गितं
प्रतीत्य वा नादृतवत्यसाविति ।
लुनाति यूनः स्म धियं कियद्गता
निवृत्य बालादरदर्शनेषुणा ॥

(अ) Naiṣ 16.72.

Vaṁśastha metre.

"She failed to understand my hint hidden from her by her own bashfulness. Perhaps she knew it but paid no heed." A girl, going a few steps, and turning back, destroyed this notion of a youth with the arrow of a wistful glance. (K.K. Handiqui's translation).

2231*

अब्जं त्वज्जमथाब्जभूस्तत इदं ब्रह्माण्डमण्डात् पुनर्
विश्वं स्थावरजंगमं तदितरत् त्वन्मूलमित्थं पयः ।
धिक् त्वां चौर इव प्रयासि निभृतं निर्गत्य जालान्तरैर्
बध्यन्ते विवशास्त्वदेकशरणास्त्वामाश्रिता जन्तवः ॥

(आ) ŚP 1166, JS 123. 19, Skm (Skm [B] 1709, Skm [POS] 4.14.4) (a. Keśaṭa), SR 245.15 (a. ŚP), SSB 650.2, Any 94.13, SuMuñ 255.11-4.

(*a*) त्वज्ज° Any, SR; इतो [इदं] Skm; °ण्डादभूद् Skm; °ण्डमत्राभवद् Any.

(*b*) तदिति JS (var.); तदितरं त्वन् ŚP; तदखिलं त्वन् Any; °मात्मकमिदं त्वन् Skm.

(*c*) चोर JS, SR, SSB; शनकैर् निःसृत्य जालान्तरे Any; निर्गत्य ŚP, Skm.

(*d*) बद्ध्यन्ते (वे°) Skm, SR; SSB; °देकगत-यस्त्वा° Skm.

Śārdūlavikrīḍita metre.

The lotus has sprung from you and Lord Brahmā from that and from him the whole universe consisting of the sentient and the non-sentient; thus milk too has its origin from you. Fie on you who depart quietly like a thief through the window. The people who depend solely on you will be helplessly bound. (A. A. R.).

2232*

अब्दायनर्त्वथ मासपक्ष-
दिनानि कार्येऽप्यवधौ विदध्यात् ।
हीनावधिर्येन भवत्यसत्यः
सर्वोऽपि लोके शकुनो गृहीतः ॥

(आ) ŚP 2348.

Upajāti metre (Indravajrā and Upendravajrā).

In doing any activity the proper time should be calculated keeping in mind the year, the half year, the month, the fortnight and the day. If the correct time is not kept up, the omen seen may prove to be false; hence it is that in the world all omens are thus taken. (A. A. R.).

2233*

अब्देभकुम्भे निर्भिन्ने विद्युत्खड्गलताहते ।
स्वच्छमुक्ताफलस्थूला निपेतुस्तोयबिन्दवः ॥

(आ) VS 1731.

(*a*) अब्देभकुम्भनिर्भिन्ने VS (var.).

Drops of water, big like pure pearls, fell from the pot-temple of the cloud-elephant when struck by the lightning-sword. (A. A. R.).

2234*

अब्दैर्वारिजिघृक्षयार्णवगतैः साकं व्रजन्ती मुहुः
संसर्गाद्वडवानलस्य समभूदापन्नसत्त्वा तडित् ।
मन्ये देव तया क्रमेण जनितो युष्मत्प्रतापानलो
येनारातिवधूविलोचनजलैः सिक्तोऽपि संवर्धते ॥

(आ) SR 133.15, SSB 420.19, SuMuñ 15-19.

(*a*) °वगणैः SSB.

(*c*) राम [देव] SSB.

Śārdūlavikrīḍita metre.

Lightning, methinks, has acquired great power on account of association with the submarine fire as it was moving along with the clouds who went over to the ocean to replenish themselves. Your majesty, I think, the fire of your valour also has followed the same course, for this too (fire of valour) though frequently wetted by the tears of enemies' wives grows all the more fierce. (A. A. R.).

2235

अब्धिना सह मित्रत्वे दारिद्र्यं यदि जायते ।
लाञ्छनं सागरस्यैव मैत्रीकर्तुर्न लाञ्छनम् ॥

(आ) Any 95.22.

If poverty results from friendship with the sea, the blame is on the sea only and not on the one who befriends him. (A. A. R.).

2236

अब्धिर्न तृप्यति यथा सरितां सहस्रैर्
नो चेन्धनैरिव शिखी बहुधोपनीतैः ।
जीवः समस्तविषयैरपि तद्वदेवं
संचिन्त्य चारुधिषणस्त्यजतीन्द्रियार्थान् ॥

(अ) AS 97.

(*b*) नो बंधनैरिव AS (var.).

(*c*) तद्वदेव AS (var.).

Vasantatilakā metre.

Just as the sea is never satiated even with thousands of rivers and fire with fuel frequently added to it, so is the individual soul with all sensual pleasures. The intelligent, understanding this, discard (pampering to) the sensual objects. (A. A. R.).

2237*

अब्धिर्यद्यवधीरितो न तु तदा तस्मान्निपीयाम्बुदैर्
वान्तान् याचसि काकुभिर्जललवानुत्तानचञ्चूपुटः ।
तत्ते निस्त्रपनीचतैवमुचिता निर्वक्तुमेतत् कथं
विद्मः केन गुणेन मानिषु पुनः सारङ्ग संगीयते ॥

(आ) Skm (Skm [B] 1954, Skm [POS] 4.63.4) (a. Acalasiṁha). Cf. Kav p. 19.

(*d*) पुरः Skm (POS); संगीयसे Skm (var.).

Śārdūlavikrīḍita metre.

You spurn the waters of the ocean but beg of the clouds, who take water therefrom and vomit [release] them, the drops of water which you take in with open beak and coaxing words. This shameless meanness of yours, O *cātaka* bird, becomes you. We know not how to describe it fittingly. What is the merit that you possess for being extolled [sung] among the highly honoured? (A. A. R.).

अब्धिर्लङ्घित एव वानरभटैः see देवीं वाचमुपासते.

2238

अब्धौ रत्नमधो धत्ते धत्ते वा शिरसा तृणम् ।
अब्धेरेव हि दोषोऽयं रत्नं रत्नं तृणं तृणम् ॥

(अ) P (PS 1.36).

(आ) NBh 139, SSSN 186.11.

(*a*) लब्धरत्नम् [अभि°] PS (var.).

(*ab*) धत्तं / धत्तं SSSN.

(*b*) इहोभयमन्यं जनः or इतीदमुभयाञ्जनः PS (var.).

The sea holds the gems underneath, but holds grass on its top (head). This is only the fault of the sea, for a gem is a gem and grass is grass. (A. A. R.).

2239

अब्धेरम्भः स्थगितभुवनाभोगपातालकुक्षेः
पोतोपाया इह हि बहवो लङ्घनेऽपि क्षमन्ते ।
आहो रिक्तः कथमपि भवेदेष दैवात् तदानीं
को नाम स्यादवटकुहरालोकनेऽप्यस्य कल्पः ॥

(आ) Kpr 10.446, KāP 340.6-9, SR 249.95 (a. Kpr.), SSB 599.31 (a. Kpr.), Any 97.36.

(*a*) अब्धेरर्णः Any, KāP.

(*b*) °पायाद् Any; क्रमन्ते Any, KāP.

(*d*) अवरकुह° Any; शक्तः [कल्पः] Any.

Mandākrāntā metre.

There are means for crossing the ocean, pervading the length and breadth of the universe, as also the innermost caves of the nether world. But, if by chance, he becomes emptied of water, who would be able to look at his depth and the inner holes ? (G. Jha's translation).

अब्धेरर्णः स्थगित° see No. 2239.

2240*

अब्धौ मज्जन्ति मीना इव फणिन इव क्षौणिरन्ध्रं विशन्ति
क्रामन्त्यद्रीन् विहङ्गा इव कपय इव क्वाप्यरण्ये चरन्ति ।
देव क्ष्मापालशक्र प्रसरदनुपमत्वच्चमूचक्रवाह-
व्यूहव्याधूतधूलीपटलहतदृशः कान्दिशीकाः क्षितीशाः ॥

(आ) Skm (Skm [B] 1544, Skm [POS] 3.35.4) (a. Viśveśvara).

Sragdharā metre.

Your rival kings, O supreme ruler of the earth, are rendered helpless with their eyes blinded by the dust raised by the columns of your army-dust which plunges into the ocean like fish, enters caves of the earth like snakes, crosses over mountains like birds and moves in the forest like monkeys (thus denying any of these as shelters). (A. A. R.).

2241*

अब्रवीच्च भगवन् मतङ्गजैर्
यद्बृहद्भिरपि कर्म दुष्करम् ।
तत्र नाहमनुमन्तुमुत्सहे
मोघवृत्ति कलभस्य चेष्टितम् ॥

(अ) Ragh 11.39. (Cf. A. Scharpé's Kālidāsa Lexicon I.4; p. 172).

(आ) Alm 36.

(*d*) साहसम् [°चे] Ragh (var.).

Rathoddhatā metre.

And said : "Your Reverence, I cannot bring myself to consent to the futile effort of a young elephant to do an act which is difficult to be accomplished even by huge elephants. (R. D. Karmarkar's translation).

2242*

अभक्ष्यं भक्षयेन्नित्यं सुवासोमद्यपा गृहे ।
कुष्ठी भवति वित्तेशो वेश्यादोषाः स्वभावजाः ॥

(अ) MK (MK [S] 155, MK [P] 119, MK [G] 71.110).

The lord of wealth eats unwholesome food frequently, is well dressed and drunk in his own house and becomes affected by leprosy as does the harlot (the above faults) naturally. (A. A. R.).

2243*

अभग्नवृत्ताः प्रसभाद् आकृष्टा यौवनोद्धतैः ।
चक्रन्दुरुच्चकैर्मुष्टि- ग्राह्यमध्या धनुर्लताः ॥

(अ) Śiś 19.35.

The bows which were firm and round-shaped and whose centre was held with the cluched hand made a screeching noise when (the string was) pulled forcibly by youths full of spirit. The young ladies of good character with slim waists cried shrilly when forcibly dragged (by the hair) by haughty young men. (A. A. R.).

2244-48

अभयं सत्त्वसंशुद्धिर् ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

अहिंसा सत्यमक्रोधस् त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीम् अभिजातस्य भारत ॥

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ॥

(अ) MBh (MBh [Bh] 6.38.1-5, MBh [R] 6.40.1-5, MBh [C] 6. 1403-7 = BhG 16.1-5).

(आ) SSap 325.

(*a*) सत्त्वसंसिद्धिर् MBh (var.).

(*b*) °स्थितः MBh (var.).

(*g*) ऽलौल्यं च or ऽलोभ्यं च or ऽलोलत्वं MBh (var.).

(*h*) आर्जवं MBh (var.).

(*j*) नातिमानता MBh (var.).

(*l*) पांडव [भा°] MBh (var.).

(*n*) पारुष्य MBh (var.).

Fearlessness, purification of essence,/ steadfastness in the discipline of knowledge,/generosity, control, and religious worship,/study of the Holy Word, austerities, uprightness./

Harmlessness, truth, no anger,/ abandonment, serenity, no backbiting/ compassion towards creatures, no greedy desire,/gentleness, modesty, no fickleness,/

Majesty, patience, fortitude, purity, /no injuriousness, no excessive pride,/ are (the qualities) of him that the divine lot/ is born, son of Bhārata./

Hypocrisy, arrogance, overweening pride,/wrath and harshness (of speech) too, and ignorance, are (the qualities) of him that is born/to the demoniac lot, son of Pṛthā./

The divine lot leads to release,/the demoniac lot is considered to lead to bondage. (F. Edgerton's translation).

2249

अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनिः ।
तस्यापि सर्वभूतेभ्यो न भयं विद्यते क्वचित् ॥

(अ) Viṣṇupurāṇa 3.9.31.

(आ) SRRU 473, SPR 26.14 (a. MBh; does not appear in MBh [Bh]).

(*c*) न तस्य स° SPR.

(*d*) भयमुत्प° SPR.

That sage who gives refuge to all living beings and wanders about, has nothing to fear from any quarter. (A. A. R.).

2250

अभयं सर्वभूतेभ्यो यो ददाति दयापरः ।
अभयं तस्य भूतानि ददतीत्यनुशुश्रुमः ॥

(अ) MBh (MBh [Bh] 13.117.22, MBh [R] 13. 116.23, MBh [C] 13. 5702). Cf. MBh (Bh) 12.236.27; 12.185.4; Mn 6.20. Cf. No. 2249.

(इ) SS (OJ) 150.

(*a*) सर्वभूतेषु MBh (var.).

(*c*) सर्वभू° [त°] MBh (var.).

(*d*) वदंतीत्यनुशुश्रुम MBh (var.); ददतीह न संशयः SS (OJ) (but MSs as above); ददन्ति or ददाति MBh (var.) ; °शुश्रुम (°मः) MBh (var.).

If out of kindness one gives protection to all living beings, than other beings afford fearlessness to him, there is no doubt about it. (Raghu Vira's translation of SS [OJ]).

2251

अभयं सर्वभूतेभ्यो यो ददाति दयापरः ।
तस्य देहविमुक्तस्य क्षय एव न विद्यते ॥

(अ) VCsr 13.6. (Cf. No. 2249).

(आ) SPR. 27.15 (a. Mārkaṇḍeya-pur. 18.8), IS 485.

(*c*) तस्य पुण्यस्य कल्पान्ते VCsr ; देहवियुक्तस्य VCsr (var.); देहाद्वि° SPR.

(*d*) क्षयं VCsr (var.).

Whoever is full of compassion and gives security to all creatures, he never perishes, even when he loses his body. (F. Edgerton's translation).

2252*

अभयमभयं देव ब्रूमस्तवासिलतावधूः
कुवलयदलश्यत्मा शत्रोरुरःस्थलशायिनी ।
समयसुलभां कीर्ति भव्यामसूत सुतामसाव्
अपि रमयितुं रागान्धेव भ्रमत्यखिलं जगत् ॥

(आ) SkV 1008 (a. Amarasiṁha), Prasanna 77*a*.

(*b*) गतोरुरः [श°] Prasanna.

(*c*) समरसुलभां Prasanna ; यशस्यसाव् [सुता°] Prasanna.

(*d*) वसयितुं रागादाशा [र° रा°] Prasanna. Hariṇī metre.

Spare us, lord, Oh spare us when we say/that your sword-blade wife, dark as a waterlily,/has lain upon your foeman's breast ;/that thence she has conceived a handsome daughter, Fame,/ who, harlot too, now runs about the world/to pleasure every man. (D.H.H. Ingalls's translation).

अभयस्य हि यो दाता तस्यैव see No. 2254.

2253

अभयस्य हि यो दाता स पूज्यः सततं नृपः ।
सत्रं हि वर्धते तस्य सदैवाभयदक्षिणम् ॥

(अ) Mn 8.303.

(*c*) विवर्धते [हि व°] Mn in Vivādaratnākara p. 293.

That king, indeed, is ever worthy of honour who ensures safety (of his subjects) ; for the sacrificial session (which he, as it were, performs thereby) ever grows in length, the safety (of his subjects representing) the sacrificial fee. (G. Bühler's translation).

2254

अभयस्यैव यो दाता तस्यैव सुमहत्फलम् ।
न हि प्राणसमं दानं त्रिषु लोकेषु विद्यते ॥

(अ) MBh (MBh [Bh] 12.73.25, MBh [R] 12.72.24, MBh [C] 12.2772-3).

(आ) SR 382.215, IS 486.

(*a*) °स्य हि [एव] MBh (var.), SR.

(*b*) तस्येव MBh (var.); तु मह° MBh (var.).

(*c*) च [हि] MBh (var.); दांतं [दा°] MBh (var.).

That person who dispells the fears of men obtains great merit. There is no gift so valuable in the three worlds as the gift of life. (P.C. Roy's translation).

2255

अभवदभिनवप्ररोहभाजां
छविपरिपाटिषु यः पुराङ्ककानाम् ।
अहह विरहवैकृते स तस्याः
कृशिमनि संप्रति दूर्वया विवादः ॥

(आ) Skm (Skm [B] 645, Skm [POS] 2. 34.5) (a. Tailapāṭīya-Gāṅgoka).

Puṣpitāgrā metre.

He who was formerly counted with respect among those that had excellent colour at the time of the new shoots, now alas! is disfigured by separation, and competes with the *durva*-grass in its thinness. (A. A. R.).

2256

अभव्यजीवो वचनं पठन्नपि
जिनस्य मिथ्यात्वविषं न मुञ्चति ।
यथा विषं रौद्रविषोऽस्ति पन्नगः
सशर्करं चारु पयः पिबन्नपि ॥

(अ) AS 146.

(*c*) °विषोऽपि AS (var.).

Vaṁśastha metre.

The unfortunate *jīva* (individual soul) though studying the precepts of Jina is not able to withstand the poison of *mithyātva* [illusoriness of the world]; just as a serpant with virulent poison, though drinking good milk with sugar is unable to leave off emitting poison. (A. A. R.).

अभावादीनि भूतानि see No. 3430.

2257*

अभावि सिन्ध्वा संध्याभ्र- सदृग्रुधिरतोयया ।
हृते योद्‌धुं जनः पांशौ स वृग्रुधि रतो यया ॥

(अ) Śiś 19.76.

The river Sindhu came to be with waters bloody like evening clouds. When the blinding dust was absorbed by the river the heroic soldiers were once again eager to fight. (A. A. R.).

2258

अभावे न नरस्तस्माद् भावः सर्वत्र कारणम् ।
चित्तं शोधय यत्नेन किमन्यैर्बाह्यशोधनैः ॥

(अ) PdP, Bhūmikhaṇḍa 66.89-90.

(आ) PAn p. 82.545, PWW 749.

(*a*) स्वभावेन PdP.

Man is freed from bondage by absence of emotions; the cause of bondage is the existence of emotions. Purify your mind by putting forth efforts; of what use is external cleansing? (A. A. R.).

2259**

अभावे पट्टसूत्रस्य हारिणी स्नायुरिष्यते ।
गुणार्थमथवा ग्राह्याः स्नायवो महिषीगवाम् ॥

(आ) ŚP 1763.

In the absence of a silken cord the guts of a deer may be used as bow-string; in the absence of that too, the guts of a buffalo or an ox may be used. (A. A. R.).

अभावे भूमिरुदकं see तृणानि भूमिरुदकं.

अभाष्यन् भाषमाणस्य see No. 2878.

2259 A

अभिगम्यास्ते सद्भिर्
व्यपगतमानावमानदोषाश्च ।
ये स्वगृहमुपगतानां
श्रममुपचारैर्व्यपनयन्ति ॥

(अ) Dvi 84.

**Āryā metre.**

Those people should be approached by the good, who are free from false pride, insulting behaviour and other faults; (by whose absence or death the country becomes poorer) who, by hospitable attentions, remove the fatigue of those who have arrived at their homes as guests. (A. A. R.).

2260*

अभिजनवतो भर्तुः श्लाघ्ये स्थिता गृहिणीपदे
विभवगरुभिः कृत्यैरस्य प्रतिक्षणमाकुला ।
तनयमचिरात् प्राचीवार्कं प्रसूय च पावनं
मम विरहजां न त्वं वत्से शुचं गणयिष्यसि ।।

(अ) Śāk 4.18 (in some texts 4.19-23). (Cf. A. Scharpé's Kālidāsa Lexicon I. 1; p. 58).

(आ) Alm 36.

(*b*) कृत्यैस्तस्य Śāk (var.), Alm.

(*c*) पारनं [पा°] Śāk (var.).

(*d*) त्व° न त्वं tr. Śāk (var.).

Hariṇī metre.

Soon shall thy lord prefer thee to the rank/of his own consort; and unnumbered cares/befitting his imperial dignity/shall constantly engross thee. Then the bliss/of bearing him a son--a noble boy,/bright as the day-star, shall transport thy soul/with new delights, and little shalt thou reck/of the light sorrow that afflicts thee now/at parting from thy father and thy friends. (Monier Monier-Williams's translation).

2261*

अभिजातजनव्यथावहा
बहलोष्मप्रसरा विदाहिनः ।
प्रखला इव दृष्टिमागता
भुवि तापाय निदाघवासराः ।।

(आ) VS 1702 (a. Amṛtavardhana).

Viyoginī metre.

Days of summer came to torment the earth [people] bringing discomfort to the nobility, scattering heat everywhere and causing a burning sensation like the wicked people (causing misery to the good). (A. A. R.).

2262*

अभितापसंपदमथोष्णरुचिर्
निजतेजसामसहमान इव ।
पयसि प्रपित्सुरपराम्बुनिधेर्
अधिरोढुमस्तगिरिमभ्यपतत् ।।

(अ) Śiś 9.1.

(आ) SR 294.30 (a. Śiś.), SSB 135.32.

Pramitākṣarā metre.

Unable to endure his own heat, as it were, the sun, desiring to plunge into the waters of the western sea, descended on the top of the setting mountain. (A. A. R.).

2263*

अभितिग्मरश्मि चिरमाविरमा-
दवधानखिन्नमनिमेषतया ।
विगलन्मधुव्रतकुलाश्रुजलं
न्यमिमीलदब्जनयनं नलिनी ।।

(अ) Śiś 9.11.

(आ) SR 294.39, SSB 135.41 (a. Māgha).

(*a*) चिरमाविषया° Śiś (var.).

Pramitākṣarā metre.

The lotus lake closed its eyes of lotuses shedding tears in the form of the departing bees, having sorrowfully gazed at the sun about to set with unwinking eyes of petals. (A. A. R.).

2264

अभितो नितरां सलिलं
जलदे दातुं समुद्यते भवति ।
तदपि बहुलमल्पं वा
पात्राधीनं मतं पतनम् ।।

(आ) SSB 590.24 (a. Saṁgrahītṛ).

Āryā metre.

The cloud no doubt exerts itself to shower plenty of rain on all sides, but the quantity of water received depends upon the capacity of the vessel, big or small. (A. A. R.).

2265

अभित्तावुत्थिते चित्रे दृश्यते भित्तिराततता।
अहो विचित्रा मायेयं भग्नं तुण्डं शिलाप्लुता ॥

(अ) BhŚ 374 (doubtful).

(*d*) मग्नं [भ°] BhŚ (?).

When a picture is raised without a wall there is seen a broad wall. O the wonderful illusion ! the mouth is broken, the rock floats. (A. A. R.).

2266

अभिद्रोहेण भूतानाम् अर्जयन् गत्वरीः श्रियः।
उदन्वानिव सिन्धूनाम् आपदामेति पात्रताम् ॥

(अ) Kir 11.21.

(आ) JS 404.19 (a. Bhāravi), SRHt 197.114 (a. Bhāravi), SSSN 182.47 (a. Bhāravi), SR 161.364, SSB 492, 371 (a. Bhāravi), SuM 23.16.

(*a*) अभिरोहेण SuM (var.).

(*b*) आर्जयन् SRHt, SSSN.

(*c*) आपदामिव SuM (var.).

(*d*) उदन्वानेति SuM (var.).

People, earning unsteady wealth by oppressing creatures become so receptacle of all dangers as the sea is that of rivers. (S. and K. Ray's translation).

2267*

अभिधाय तदा तदप्रियं
शिशुपालोऽनुशयं परं गतः।
भवतोऽभिमनाः समीहते
सरुषः कर्तुमुपेत्य माननाम् ॥

(अ) Śiś 16.2.

(आ) Amd 175.466, Sar 1.136 (p. 96).

(*c*) भवभोभि° Amd (var.); ऽभिमानाः Amd (var.).

(*d*) पुरुषः [स°] Amd (var.).

Viyoginī metre.

*Version A* :

Having then spoken (at the time of honouring Kṛṣṇa) displeasing things, Śiśupāla feels sorry and desires to do honour to you who are (naturally) angry.

*Version B* :

Having then spoken unpleasant words Śiśupāla is now very furious and with a fearless mind and full indignation wishes to annihilate you. (A. A. R.).

2268*

अभिधावति मां मृत्युर् अयमुद्गूर्णमुद्गरः।
कृपणं पुण्डरीकाक्ष रक्ष मां शरणागतम् ॥

(आ) VS 3504 (a. Gaṅgādatta).

Death draweth on, with weapon upraised to smite ; O lotus-eyed one, protect thy pitiful suppliant. (A.B. Keith's translation in his *The History of Sanskrit Literature* ; p. 221).

3269

अभिध्यालु परस्वेषु नेह नामुत्र नन्दति।
तस्मादभिध्या संत्याज्या सर्वदाभीप्सता सुखम् ॥

(इ) SS (OJ) 94.

(*d*) सर्व्वं° SS (OJ)

Greed for other's goods brings joy neither here nor hereafter. People should seek joy by renouncing greed. (Raghu Vira's translation).

2270*

अभिनयशस्तौ हस्तौ
पादौ परिभूतकिसलयौ सलयौ ।
अङ्गं रञ्जितरङ्गं
नृत्तं पुंभावशालि समवृत्तम् ॥

(आ) AA 116.20-1.

Āryā-gīti metre.

The hands are excellent in their expressiveness (of emotions), the feet which have vanquished tender leaves in beauty are keeping correctly the musical time, the various limbs are pleasing to the audience in the theatre and the dance brings out the masculine character (of the hero) and is in perfect harmony. (A. A. R.).

2271*

अभिनयान् परिचेतुमिवोद्यता
मलयमारुतकम्पितपल्लवा ।
अमदयत् सहकारलता मनः
सकलिका कलिकामजितामपि ॥

(अ) Ragh 9.29 (in some texts 9.33). (Cf. A. Scharpé's Kālidāsa Lexicon I. 4; p. 139).

(आ) SR 332.39, SSB 198.44 (a. Kālidāsa).

Drutavilambita metre.

The mango creeper with buds, whose sprouts were shaken by the breeze from the Malaya mountain, as if ready to practice gesticulations [acting] intoxicated the minds even of those who had subdued hatred and passion. (R. D. Karmarkar's translation).

2272*

अभिनवं गलितांशुकदर्शितं
दधति यत्स्तनयोरुपरिस्थितम् ।
वसनमण्डलमण्डनमङ्गनास्
तदधिकं प्रतिपक्षमनोज्वरम् ॥

(अ) VS 2161 (Bhaṭṭa-Kumāra). Kav p. 36. Cf. No. 10277.

Drutavilambita metre.

The decorations circular in shape [nail marks] which were present over the bosom of the young ladies and which were disclosed when the upper silk was slightly displaced made the mental fever [jealousy] of the rivals go up very high. (A. A. R.).

2273*

अभिनवकुशसूत्रस्पर्धि कर्णे शिरीषं
कुरवकपरिधानं पाटलादाम कण्ठे ।
तनुसरसजलार्द्रोन्मीलितः सुन्दरीणां
दिनपरिणतिजन्मा कोऽपि वेशश्चकास्ति ॥

(आ) Skm (Skm [B] 1264, Skm [POS] 2. 158.4) (a. Kamalāyudha).

Mālinī metre.

The *śirīṣa*-flower adorning the ear rivals the tender shoots of the *kuśā*-grass, the dress is decorated with *kuravaka*-flowers and a garland of *pāṭala*-flowers round the neck (over the bosom) and the body freshened by a bath in the lake—these make the evening dress of the charming girls shine to great advantage. (A. A. R.).

2274*

अभिनवजवापुष्पस्पर्धी तवाधरपल्लवो
हसितकुसुमोन्मेषच्छायादरच्छुरितान्तरः ।
नयनमधुपश्रेणीं यूनामनारतमाहरंस्
तरुणि तनुते तारुण्यश्रीविलासवतंसताम् ॥

(आ) Skm (Skm [B] 832, Skm [POS] 2. 72.2) (a. Jalacandra).

(*a*) °जपा° [°जवा°] Skm (POS).

(*b*) °द्रविताम्तरः [°छु°] Skm (var.).

(*d*) श्री [श्रीर्] Skm (POS).

Hariṇī metre.

The tender-leaf-coloured lips of yours rival fresh *java*-flowers and space between the lips [smile] is spread over with the charm of fully blossomed flowers. This incessantly attracts the row of bees in the form of the admiring glances of young men; thus, young lady, the charm of your youth makes full use of its sportive attractiveness. (A. A. R.).

2275*

अभिनवनलिनीकिसलय-
मृणालवलयादि दवदहनराशिः ।
सुभग कुरङ्गदृशोऽस्या
विधिवशतस्त्वद्वियोगपविपाते ॥

(आ) Kpr 10.482, KāP 353.14-5, Amd 292.836, SR 288.13, SSB 123.17.

(*d*) °तस्तव° Amd (var.).

Āryā-gīti metre.

O handsome one! at the sudden thunderfall of your separation, fresh lotus leaves, bracelets of lotus—stalk and such other things, appear to the fawn-eyed one, like heaps of flaming fuel.[1] (G. Jha's translation).

1. Quoted as an example of contradiction. (Genus contradictory to Genus).

2276*

अभिनवनलिनीविनोदलुब्धो
मुकुलितकैरविणीवियोगभीरुः ।
भ्रमति मधुकरोऽयमन्तराले
श्रयति न पङ्कजिनीं कुमुद्वतीं वा ॥

(आ) ŚP 819 (a. Dhanadadeva), SR 223. 72 (a. ŚP), SSB 611.36, SRK 185. 6, IS 487, Any 79.32.

Puṣpitāgrā metre.

The bee hovers between the lotus and the lily; it has intense desire to sport with the freshly blossomed lotus but is afraid of separation from the lily which has just closed its petals (in the morning). (A. A. R.).

2277*

अभिनवनवनीतप्रीतमाताम्रनेत्रं
विकचनलिनलक्ष्मीस्पर्धि सानन्दवक्त्रम् ।
हृदयभवनमध्ये योगिभिर्ध्यानगम्यं
नवगगनतमालश्यामलं कंचिदीडे ॥

(आ) SR 22.129, SSB 38.44, RJ 59 (Regnaud 35) (a. Vācaspati).

(*b*) °लक्ष्मीसाहिसानन्द° RJ (Regnaud).

(*c*) ध्यातनीलं RJ (Regnaud).

(*d*) नवगगण° RJ (Regnaud).

Mālinī metre.

I worship some one [Lord Kṛṣṇa] who is immensely pleased with the acquisition of fresh butter, with eyes slightly red, face full of joy and rivalling the charm of a fully blossomed lotus, who can be reached by sages by meditation in the home of their hearts and who is of dark colour like the blue sky and the *tamāla*-trees. (A. A. R.).

2278*

अभिनवनवनीतस्निग्धमापीतदुग्धं
दधिकणपरिदिग्धं मुग्धमङ्गं मुरारेः ।
दिशतु भुवनकृच्छ्रच्छेदितापिच्छगुच्छच्
छवि नवशिखिपिच्छालाञ्छितं वाञ्छितं वः ॥

(अ) Kṛṣṇakarṇāmṛta 2.1.

(आ) SR 22.130, SSB 38.46.

(*c*) °कृच्छ्रच्छदि° SSB.

Mālinī Metre.

May the beautiful body of Murāri which shines (besmeared) with new-drawn butter, after He had drunk deep the milk, and got covered all over with particles of curds, which shines like a cluster of shoots of the blue tree, which can redress the sufferings of all the worlds and which is adorned (on the

head) with a fresh peacock plume—May it grant our desire. (M. K. Acharya's translation).

2279*

अभिनवपल्लवरशना
शिशिरतरतुषारजलमङ्गलस्नाता ।
पुष्पवती चूतलता
प्रियेव ददृशे फलाभिमुखी ॥

(आ) VS 1665.

Āryā metre (defective in *b*).

The mango creeper [branch] was seen like the beloved, adorned with a girdle of fresh sprouts, having had a fresh bath (after the monthly course) in the form of the cold dew settled on it, full of [adorned with] flowers and eagerly waiting for the fruit. (A. A. R.).

2280*

अभिनवपुलकालीमण्डिता गण्डपाली
निगदति विनिगूढानन्दहिन्दोलिचेतः ।
सुदति वदति पुण्यैः कस्य धन्यैर्मनोज-
प्रसरमसकृदेतच्चापलं लोचनस्य ॥

(आ) SR 319.32, SSB 177.34.

Mālinī metre.

O lady with pearly teeth, your cheeks that glow with a fresh horripilation speak of the agitated mind full of concealed joy; and the palyful frequent movements of the eyes reveal the love generated by the good luck of someone. (A. A. R.).

अभिनवमहामान° see No. 2302.

2281*

अभिनवमुखमुद्रं क्षुद्रकूपोपवीतं
प्रशिथिलविपुलत्वं ज्वालकोच्छ्वासिपालम् ।
परिणतिपरिपाटिव्याकृतेनारुणिम्ना
हृतहरितिमशेषं नागरङ्गं चकास्ति ॥

(आ) SkV 1192 (a. Abhinanda).

(*a*) अ[भि]नव° SkV; क्षुद्रकूपी SkV (var.).

(*b*) °पाल: SkV (var.).

(*c*) °कृतनौरुम्णिा SkV (var.).

Mālinī metre.

The orange is beautiful with a new seal upon its face, a sacrificial cord in the shape of its little navel, its skin thick and loose ... all its greenness overcome by a rudiness manifested by its successive (stages of) ripening. (D.H.H. Ingalls's translation).

2282*

अभिनवयवसश्रीशालिनि क्ष्मातलेऽस्मिन्
अतिशयपरभागं भेजिरे जिष्णुगोपाः ।
कुवलयशयनीये मुग्धमुग्धेक्षणाया
मणय इव विमुक्ताः कामकेलिप्रसङ्गात् ॥

(आ) SR 341.53, SSB 214.49.

Mālinī metre.

When the earth was smiling with plenty of grass, the victorious cowherds [those associated with Kṛṣṇa] were extremely happy; and the charming young women cast their glances like gems in the course of love sports on the cushion of lilies. (A. A. R.).

2283

अभिनववधूरोषस्वादः करीषतनूनपाद्
असरलजनाश्लेषक्रूरस्तुषारसमीरणः ।
गलितविभवस्याज्ञेवाद्य द्युतिर्मसृणा रवेर्
विरहिवनितावक्त्रौपम्यं बिभर्ति निशाकरः ॥

(आ) Mālavarudra quoted in Auc *ad* 15 (Auc [KM] 123.16-9, Auc [RP] 20, SkV 317 (a. Abhinanda) *cd*/*ba*, Prasanna 103 *b cd*/*ba*, Skm (Skm [B] 1347, Skm [POS] 2.175.2) (a. Bhāsa) *cd*/*ba*, KH 291 (a. Alaṁkāra-cūḍāmaṇi), ŚbB 2.236, 2.391, 3.172,

Amd 167. 434, Kāvyamīmāṁsā (GOS 1) p. 104.17-20, JS 232.5, SRHt 251.1 (a. [?] Kālidāsa), Sar 1. 183 (p. 131) and 5.482 (p. 522).

(*a*) °वधूदोष° Amd (var.) ; °षस्वदु: Amd, Kāvy°, JS, SRHt.

(*d*) व्यथितवनि SkV; पथिक° Prasanna; विररिहि वनि° Skm; °वक्त्रिवलैब्यं Amd, JS, Sar.

Hariṇī metre.

The fire of dry cow-dung is pleasant like the anger of newly-wedded wife; (the touch of) the frosty wind is piercing like the embrace of a wicked person; the light of the sun has grown mild like command of one who has lost one's riches, and the moon bears resemblance to the face of a woman in separation. (Dr. Sūryakānta's translation).

2284*

अभिनवविषवल्लीपादपद्मस्य विष्णोर्
मदनमथनमौलेर्मालतीपुष्पमाला ।
जयति जयपताका काप्यसौ मोक्षलक्ष्म्याः
क्षपितकलिकलङ्का जाह्नवी नः पुनातु ॥

(आ) Sama 1. अ 51.

Mālinī metre.

May that Ganges purify us which adorns the lotus feet of Lord Viṣṇu like a fresh creeper, which decorates the head of Lord Śiva like a garland of *mālatī*-flowers and which appears like victorious banner of the goddess of liberation [*mokṣa*] and which destroys the evils of the iron age and is ever triumphant. (A. A. R.).

2285

अभिनवसेवकविनयैः
प्राघुणकोक्तैर्विलासिनीरुदितैः ।
धूर्तजनवचननिकरैर्
इह कश्चिदवञ्चितो नास्ति ॥

(अ) P (PP 3.108, Pts 3.119, PtsK 3.122, PM 3.44).

(आ) IS 488.

(*b*) प्राघूर्णोक्तैर् Pts.

Āryā metre.

Is any man uncheated by / new servants' diligence, the praise of guests, the maiden's tears, / and roguish eloquence? (A. W. Ryder's translation).

2286*

अभिनषति[1] वैनतेयं
चामरसहितः ससत्यभामो यः ।
नारायणः स साक्षाद्
विबुधसमर्च्यः सदा जयतु ॥

(आ) SSB 278.2 (a. Kṛṣṇarāma).

1. अभिलषति is suggested for अभिनषति as printed in SSB.

Āryā metre.

May that god Nārāyaṇa be ever victorious who longs for his vehicle Garuḍa along with waving *chowries* and Satyabhāmā (his consort) and who is worshipped by the wise. (A. A. R.).

अभिनिविष्टबुद्धिषु see 769.

2287*

अभिन्नवेलौ गम्भीराव् अम्बुराशिर्भवानपि ।
असावञ्जनसंकाशस् त्वं तु चामीकरद्युतिः ॥

(अ) KāD 2.183.

(आ) Sar 3.94 (p. 357), AA *ad* 5.26 (p. 39), SR 382.217 (a. KāD), IS 489.

(*d*) °च्छविः KāD (var.).

You and the sea both respect propriety of conduct (sea shore) and are majestic. He is of the colour of collyrium but you are of the splendour of gold. (A. A. R.).

2288

अभिन्नेष्वपि कार्येषु भिद्यते मनसः क्रिया ।
अन्यथैव स्तनं पुत्रश् चिन्तयत्यन्यथा पतिः ॥

(इ) SS (OJ) 91.

(*a*) कार्य्येषु SS (OJ).

Even though action does not vary, the mind makes the differentiation. The baby and the husband both suck the breast, but their thoughts are far apart. Raghu Vīra's translation).

अभिपक्तो ह्यभिषजेत् see यदि न स्युर्मानुषेषु.

2289*

अभिपतति घनं शृणोति गर्जाः
सहति शिलाः सहते तडित्तरङ्गान् ।
विधुवति गरुतं रुतं विधत्ते
जलपृषते कियतेऽपि चातकोऽयम् ॥

(आ) SkV 1083 (a. Acala), Skm (Skm[B] 1953, Skm [POS] 4.63.3) (a. Acalasiṁha). Cf. Kav p. 19.

(*b*) शिवाः SkV (var.).

(*c*) विसहति मरुतं [वि° ग°] Skm.

(*d*) कियतोऽपि SkV (var.).

Puṣpitāgrā metre.

The *cātaka* flies at the cloud ; he hears its roar./endures its hail, endures its waves of lightning / He shakes his wings and cries out, piteous ;/ all for how small a drop of water. (D. H. H. Ingalls's translation).

2290-91

अभिप्रायं यो विदित्वा तु भर्तुः
सर्वाणि कार्याणि करोत्यतन्द्रीः ।
वक्ता हितानामनुरक्त आर्यः
शक्तिज्ञ आत्मेव हि सोऽनुकम्प्यः ॥
वाक्यं तु यो नाद्रियतेऽनुशिष्टः
प्रत्याह यश्चापि नियुज्यमानः ।
प्रज्ञाभिमानी प्रतिकूलवादी
त्याज्यः स तादृक्त्वरयैव भृत्यः ॥

(अ) MBh (MBh [Bh] 5.37.23-4, MBh [R] 5.36.25-6, MBh [C] 5.1356-7).

(आ) SRHt 116.8 (No. 2290) (a. MBh) and 133.7 (No. 2291) (a. Vallabha deva), SSSN 138. 8, 107. 5 (a. Vallabhadeva), SR 382. 218 (No. 2290) (a. MBh) and 382. 220 (No. 2290), IS 490-1.

(*a*) अथ MBh (var.); तु [तु] MBh (var.).

(*b*) अतंद्रितः or अतंद्री or अतंद्र MBh (var.); अवक्रः [अतन्द्रीः] MBh (var.), SRHt; करोत्यवक्रः SSSN.

(*c*) अनुरूप [अनु°] MBh (var.).

(*d*) आत्मैव MBh (var.), SRHt, SSSN.

(*e*) वाक्यं च यो नाद्रियते विशिष्टं MBh (var.); च or हि [तु] MBh (var.) ; तु शिष्टः [नु°] SSSN.

(*f*) प्राप्याभयं (°ह्वयं°) चापि नि° SRHt, SSSN.

(*g*) ज्ञाना° MBh (var.); आत्मा° [प्र°] MBh (var.), SRHt, SSSN.

(*h*) इह [एव] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā). Irregular in *a*.

That officer who fully understanding the intentions of his royal master, dischargeth all duties with a lacrity, and who is respectable himself and devoted to his master, always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against whom he may be engaged, should be regarded by the king as his second self.

That servant, however, who commanded (by his master) diregardeth the latter's injunctions and who enjoined to do anything refuseth to submit,

proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay. (P. C. Roy's translation).

2292

अभिप्रायानुसारेण प्रकटीकुरुते प्रियम् ।
अहो महाप्रभावानां भूपतीनां वसुंधरा ॥

(अ) RT (RT [S] 4. 264, RT [VVRI] 4.264).

(आ) IS 492.

(c) °प्रभावाणां RT (T), RT (S).

O wonder, (even) the earth follows the desires of the kings of great might and shows them favour. (M. A. Stein's translation).

2293*

अभिप्रेतार्थसिद्ध्यर्थं पूजितो यः सुरैरपि ।
सर्वविघ्नच्छिदे तस्मै गणाधिपतये नमः ॥

(आ) VS 9, SR 2.8.

(इ) Balinese Sarasvatīstuti. Goundrian and C. Hooykaas, *Stuti and Stava*; p. 26.

(b) सुरासुरैः SR.

Salutation to the God Gaṇapati [the lord of Gaṇa-s] who wards off all obstacles and who is worshipped by the gods too for the attainment of their desired objects. (A. A. R.).

अभिभक्ता बली य° see No. 2325.

2294*

अभिभवति मनः कदम्बवायौ
मदमधुरे च शिखण्डिनां निनादे ।
जन इव न धृतेश्चचाल जिष्णुर्
न हि महतां सुकरः समाधिभङ्गः ॥

(अ) Kir 10. 23.

(आ) SR 340.25 (a. Kir), SSB 213. 21 (a. Bhāravi).

Puṣpitāgrā metre.

When the breeze from the *kadamba*-woods blow overpowering all and peacocks shrieked hilariously with sweet intoxication, Arjuna remained undisturbed unlike common people who would have easily succumbed. The deep concentration [*samadhi*] of the great cannot be disturbed easily. (A. A. R.).

2295

अभिभूतोऽपि नोत्साहं जह्याज्जातु स्वसिद्धये ।
नष्टाङ्गोऽपि ग्रसत्येव सैंहिकेयो मुहुर्द्विषौ ॥

(आ) SSB 476.306 (a. Saṁgrahītṛ).

One should not give up persistent efforts to gain success in one's undertakings though overcome (by obstacles). Rāhu [son of Siṁhikā] does swallow his two enemies [the sun and the moon during eclipses] though he has lost his limb [body], (A. A. R.).

2296

अभिभूतोऽप्यवज्ञातो यो राज्ञां द्वारि तिष्ठति ।
स तु राज्ञां श्रियं भुङ्क्ते नाभिमानी कदाचन ॥

(आ) SR 150.327, SSB 474.233, SH 1269.

(b) राजद्वारि SH.

He who remains at the antechamber of kings insulted and treated with contempt robs the king of his glory; never so one who is honoured. (A. A. R.).

2297*

अभिभूय विभूतिमार्तवीं
मधुगन्धातिशयेन वीरुधाम् ।
नृपतेरमरस्रगाप सा
दयितोरुस्तनकोटिसुस्थितम् ॥

(अ) Ragh 8.36. (Cf. A. Scharpé's Kālidāsa Lexicon I.4; p. 122).

(*d*) दयितोरश्छद॰ (॰तोरु॰ or तोरः) Ragh (var.); ॰स्थलकोतिषु स्थितिम् (॰तम्) Ragh (var.); ॰स्थितिम् Ragh (var.).

Viyoginī metre.

That heavenly garland, surpassing the seasonal [vernal] splendour of the creeper, by the excess of honey and fragrance, secured a good position on the nipples of the expansive breasts of the beloved of the king. (R. D. Karmarkar's translation).

2298*

अभिभूय सतामवस्थितिं
जडजेषु प्रतिपाद्य च श्रियम् ।
जगतीपरितापकृत् कथं
जलधौ नावपतेदसौ रविः ॥

(आ) SR 294.44, SSB 135.46.

(*a*) अविभूय SSB.

Viyoginī metre.

How will not the sun fall into the ocean (to commit suicide) who, transgressing all decorum showers his wealth on *jaḍaja-s* [idiots: lotuses] and who torments the world (with his hot rays)? (A. A. R.).

2299*

अभिमतफलदाता त्वं च कल्पद्रुमश्च
प्रकटमिह विशेषं कंचनोदाहरामः ।
कथमिह मधुरोक्तिप्रेमसंमानमिश्रं
तुलयति सुरशाखी देव दानं त्वदीयम् ॥

(आ) ŚP 1241, SR 106.168 (a. ŚP), SSB 399.183, IS 493.

Mālinī metre.

Your majesty and the wish-granting tree [*kalpa-vṛkṣa*] both grant desired fruits (of suppliants); but may I be permitted to make one observation which is patent to all. How can the heavenly tree equal you in the giving of gifts as you accompany such gifts with pleasing words and endearing manners? (A. A. R.).

2300*

अभिमतफलसिद्धिसिद्धमन्त्रा-
वलि बलिजित्परमेष्ठिनोरुपास्ये ।
भगवति मदनारिनारि वन्दे
निखिलनगाधिपभर्तृदारिके त्वाम् ॥

(आ) Skm (Skm [B] 110, Skm [POS] 1.22.5) (a. Vāmadeva).

(*b*) परमेष्टि॰ Skm (B).

Puṣpitāgrā metre.

I bow to thee, goddess, who art the effective *mantra* for securing desired objects and worshipped by Viṣṇu and Brahmā, and who art the wife of Śiva [the foe of Cupid] and the princess of the king of mountains [Himālayas]. (A. A. R.).

2301*

अभिमतमभितः कृताङ्गभङ्गा
कुचयुगमुन्नतिवित्तमुन्नमय्य ।
तनुरभिलषितं क्लमच्छलेन
व्यवृणुत वेल्लितबाहुवल्लरीका ॥

(अ) Śiś 7.72.

(आ) Vidy 591.

(*a*) कृताङ्गभङ्ग्या Vidy.

(*c*) तनोति तन्वी [क्ल॰] Vidy.

(*d*) व्यवृण्वत Vidy.

Puṣpitāgrā metre.

A slim young lady, under the pretext of fatigue, stretched her limbs in full view of the lover, raising and exposing her high bosom, exhibited, by encircling her creeper like arms, her desire (to embrace him). (A. A. R.).

2302

अभिमतमहामानग्रन्थिप्रभेदपटीयसी
गुरुतरगुणग्रामाम्भोजस्फुटोज्ज्वलचन्द्रिका ।

विपुलविलसल्लज्जावल्लीविदारकुठारिका
जठरपिठरी दुःपूरेयं करोति विडम्बनाम् ॥

(अ) BhŚ 207, PD 313.198.

(आ) SR 97.9 (a. BhŚ), SSB 383.10, SRK 78.2 (a. BhŚ), IS 494, SH 1408 (a. BhŚ), SSD 2 f. 138*b*.

(*a*) °अभिनवमहामान° (°मोह°) BhŚ (var.); अभिमतमहान् SH; °महानाम° BhŚ (var.); °ग्रन्थिः or °ग्रन्था BhŚ (var.); °ग्रन्थि° om. PD (*contra metrum*); कृपाणिका [°प°] SH; °घटीयसी BhŚ (var.).

(*b*) स्फुटतर° or वरतर° or गुणतर° BhŚ (var.); (इ)तरगुण° BhŚ (var.); °ग्रामाम्भोजन° or ग्रामाम्भोजे BhŚ (var.); °स्फुटोदय° BhŚ (var.); प्रणशे कुहेविका [स्फु°] SH; सदोज्ज्वल° BhŚ (var.); °ज्ज्वला (rest om.) PD (*contra metrum*).

(*c*) विमल° [वि°] BhŚ (var.); °लज्जाजीव° or °लज्जावस्ति° BhŚ (var.); °विदारि° BhŚ (var.); °वितान° BhŚ (var.), SR, SSB, SRK; °कठोर° [°विदार°] BhŚ (var.); °कुमारिका BhŚ (var.).

(*d*) जठरिपिठरी BhŚ (var.); दुष्पूरेयं (°रो°) BhŚ (var.), SR, SSB, SRK; विडंबना (°टंब°) BhŚ (var.), SH; °विडंबनं BhŚ (var.), SR, SSB, SRK; विडंबनाः BhŚ (var.).

Śikhariṇī metre.

The insatiable boiler of the stomach which is clever in dissolving the knot of high pride, which is dearly prized, which is like the bright moonshine in causing the lotus-lke higher virtues to fade, which is like an axe in cleaving asunder the luxuriant creeper modesty, causes humiliation. (M. R. Kale's translation in the *Nīti-* and *Vairāgya-Śataka-s* of Bhartṛhari).



2303*

अभिमतवस्तूपहृता-
वपि गुरुगर्वादनादरस्तन्व्याः ।
स्खलितेऽपि प्रियस्य सं-
यमताडनमित्येव बिब्बोकः ॥

(आ) ŚP 3161.

Āryā-gīti metre (defective).

The slim one spurned even a coveted object brought to her on account of intense pride: This is *bibboka* [haughty pretended indifference of the lady] which demands the lover to be bound and roughly treated for an offence committed. (A. A. R.).

2304

अभिमतसिद्धिरशेषा
भवति हि पुरुषस्य पुरुषकारेण ।
दैवमिति यदपि कथयसि
पुरुषगुणः सोऽप्यदृष्टाख्यः ॥

(अ) P (PP 5.30, Pts 5.30, PtsK 5.27).

(आ) IS 495.

Āryā metre.

Success complete / in any feat / is sure to bless / true manliness. / Man's effort (sufficiently great) / is just what a dullard calls fate. (A. W. Ryder's translation).

2305**

अभिमन्त्र्य शुचिविधानाद्
आज्याढ्यं हस्तिकर्णजं चूर्णम् ।
योऽश्नाति स हि नरः स्याद्
यथेष्टचेष्टोऽपि दीर्घायुः ॥

(आ) ŚP 3039.

Āryā metre.

If a person consumes the powder of castor-seeds purifying and mixing it with

ghee and pronouncing *mantra-s* he will live long though he does things as he pleases. (A. A. R.).

अभिमानः श्रियं हन्ति see No. 590.

2306

अभिमानधनं येषां चिरं जीवन्ति ते नराः ।
अभिमानविहीनानां किं धनेन किमायुषा ॥

(आ) Sama 2. अ 20.

Those men who maintain self-respect live long. Of what is wealth or life if they are devoid of self-respect? (A. A. R.).

2307

अभिमानधनस्य गत्वरैर्
असुभिः स्थास्नु यशश्चिचीषतः ।
अचिरांशुविलासचञ्चला
ननु लक्ष्मीः फलमानुषङ्गिकम् ॥

(अ) Kir 2.19.

(आ) JS 56.9 (a. Bhāravi), SRHt 127.14 (a. Bhāravi), SRRU 560, SR 80.31, SSB 354.34 (a. Bhāravi), SH 989, 185* (a. Bhāravi), SSSN 151.13 (a. Bhāravi).

(*b*) स्नास्णु or स्थास्णु SH.

Aupacchandasika metre.

To a person valuing his self-respect, and wishing to attain lasting fame with transitory life, the (attainment) of prosperity, which is unstable like a flash of lightning is an auxiliary fruit only. (S.V. Dixit's translation).

2308

अभिमानवतां पुंसाम् आत्मसारमजानताम् ।
अन्धानामिव दृश्यन्ते पतनान्ताः प्रवृत्तयः ॥

(अ) P (PS 3.25, PSh 3.26, PN 3.23).

(*b*) आत्मासारम् PS (var.).

(*c*) कंथानामिव जायन्ते PS (var.).

(*d*) पातान्ताः सर्ववृत्तयः PN.

The results of the activities of persons, who are full of conceit and ignorant of their own limitations, are seen only when they fall like blind men: (A. A. R.).

2309

अभिमानवतां ब्रह्मन् युक्तायुक्तविवेकिनाम् ।
युज्यतेऽवश्यभोग्यानां दुःखानामप्रकाशनम् ॥

(अ) RT 1.226 (all editions).

(आ) IS 496, SR 382.221 (a. RT).

(*c*) युज्यतेवश्य° RT (S), RT (T).

For people who have self-respect and know how to distinguish between proper and improper, it does not seem right to expose misfortunes which must needs be borne. (M. A. Stein's translation).

2310

अभिमानवतो मनस्विनः
प्रियमुच्चैः पदमारुरुक्षतः ।
विनिपातनिवर्तनक्षमं
मतमालम्बनमात्मपौरुषम् ॥

(अ) Kir 2.13.

(आ) JS 56.8 (a. Bhāravi), SRHt 128.16 (a. Bhāravi), SSSN 157.15 (a. Bhāravi), SR 151.391, SSB 478.350 (a. Bhāravi).

(*d*) तमम् [मतम्] Kir (var.).

Aupacchandasika metre.

For a spirited person of self-respect, wishing to attain a coveted and high position, his own manliness is said to be the prop saving him from downfall. (S.V. Dixit's translation).

2311

अभिमानितभूतेन सानुबन्धरसेन तु ।
यतः सर्वेन्द्रियप्रीतिः स कामः प्रोच्यते बुधैः ॥

(आ) SRHt 74.5 (a. Mahābhārata ; does not appear in MBh [Bh] edition).

The wise call that love when a person has a pleasing sensation spreading over all his senses with a continuous flow of interest in the object of his choice. (A. A. R.).

2312

अभिमानिनमुद्भ्रान्तम् आत्मसंभावितं शठम् ।
क्रोधनं चैव नृपतिं व्यसने घ्नन्ति वैरिणः ॥

(अ) R (G) 3. 37. 16. (Variant of No. 591).

(आ) IS 498.

A king who is proud, frightened, self-conceited, perfidious and irritable, is (likely) to be killed in adversity by (his) foes.

2313*

अभिमुखगते यस्मिन्नेव प्रिये बहुशो वदत्य्
अवनतमुखं तूष्णीमेव स्थितं मृगनेत्रया ।
अथ किल बलाल्लीलालोलं स एष तथेक्षितः
कथमपि यथा दृष्टया मन्ये कृतं श्रुतिलङ्घनम् ॥

(अ) RŚ 1.107.

(आ) Skm (Skm [B] 957, Skm [POS] 2. 97.2) (a. Rudraṭa)[1].

(*c*) तथोक्षितः Skm (POS).

(*d*) दृष्टा Skm (POS).

1. Wrongly marked in Skm (B) as Radraṭa.

Hariṇī metre.

The deer-eyed one kept silent with face cast down though the lover, when they met, was speaking incessantly (conciliating words). Then, O wonder, he was glanced at powerfully by her in a sportful manner somehow and that in such way that the eye, methinks, pierced the ear ? (A. A. R.).

2313 A

अभिमुखमधुरतरेभ्यः
पराङ्मुखाक्रोशनात् कुशीलेभ्यः ।
अभ्यन्तरकलुषेभ्यो
भेतव्यं मित्रशत्रुभ्यः ॥

(अ) Dvi 74.

Āryā metre.

One should be afraid of enemies posing as friends, who are very sweet when face to face, but who behave badly by speaking ill behind one's back, and who are full of guile in their hearts. (A. A. R.).

2314

अभिमुखनिहतस्य सतस्
तिष्ठतु तावज्जयोऽथ वा स्वर्गः ।
उभयबलसाधुवादः
श्रवणमुखोऽस्त्येव चात्यर्थम् ॥

(अ) BhŚ 208.

(आ) VS 2272 (a. Śrībhāskara), SR 151. 368 (a. VS), SSB 477.327 (a. Bhāskara), IS 499, Pr 363.

(*a*) अरिमुख° or अभिमुखं BhŚ (var.); °निहितस्य or °निपतस्य BhŚ (var); शूरम् [स°] BhŚ (var.).

(*b*) तज्जयो [ताव°] BhŚ (var.); सर्गः [स्व°] BhŚ (var.).

(*c*) उभयकर° or उभयभव or उभयत्र° or उभयकुल BhŚ (var.); उभचल° IS; °वाद VS, SR, SSB; °पाद [वा°] IS.

(*d*) मुखस्येव or मुखोसौ or मुखस्य BhŚ (var.); °सुखस्यैव BhŚ (var.), VS, SR, SSB; नास्त्यर्थः or नात्यन्तः or बलात्यर्थं or बलात्यर्थे or °त्यत्यर्थं or चास्त्यर्थः or तात्पर्यं (°र्यः) or बतात्यर्थं or बतात्यर्थः BhŚ (var.); नास्त्यन्तः BhŚ (var.), SR, SSB; नास्त्यर्थः BhŚ (var.), VS.

Āryā metre.

When a brave person is struck in battle when face to face with the enemy, he may gain victory or heaven (of the heroes). But the applause that a hero gets from both sides (of the fighters) is pleasing to the ear tremendously. (A. A. R.).

2315*

अभिमुखपतयालुभिर्ललाट-
श्रमसलिलैरविधौतपत्रलेखः ।
कथयति पुरुषायितं वधूनां
मृदितहिमद्युतिदुर्मनाः कपोलः ॥

(अ) Anargharāghava of Murāri (KM 5) 7.107.

(आ) SkV 625 (a. Murāri), Kav 338 (a. Murāri), SR 320.11, SSB 179.11.

(*a*) प्रतिमुख° Kav (MS).

(*b*) °रवधौत° SkV (var.); °वधू° [°विधौ°] Anar°; °पत्री° [°विधौ°] SR, SSB.

(*d*) °निर्मलः [°दुर्मनाः] Anar. (but some texts of Anar. as above), SR, SSB.

Puṣpitāgrā metre.

The cheeks of the young women, wane and white as snow, / proclaim by the/ornamental markings' being washed away/by the falling perspiration from the brow/that they have played their lovers' part in love. (D.H.H. Ingalls's translation).

2316*

अभिमुखपतितैर्गुणप्रकर्षाद्
अवजितमुद्धतिमुज्ज्वलां दधानैः ।
तरुकिसलयजालमग्रहस्तैः
प्रसभमनीयत भङ्गमङ्गनानाम् ॥

(अ) Śiś 7.29.

(आ) Alm 38.

Puṣpitāgrā metre.

The cluster of tender leaves were plucked [defeated[1]] quickly [forcibly] by the fingers of the young ladies who stretched their hands high and whose fingers, thrust towards the sprouts, were superior in point of merit. (A. A. R.).

1. The verse also suggests the idea of a superior person winning in a contest over the inferior.

2317*

अभिमुखमुपयाति मां स्म किंचित्
त्वमभिदधाः पटले मधुव्रतानाम् ।
मधुसुरभिमुखाब्जगन्धलब्धेर्
अधिकमधि त्वदनेन मा निपाति ॥

(अ) Śiś 7.41.

Puṣpitāgrā metre.

When the swarm of bees fly towards your face, please do not speak [open your mouth to shriek]. Do not attract them all the more to your face as it has the fragrance of the lotus and the aroma of the wine consumed. (A. A. R.).

2318*

अभिमुखागतमार्गणधोरणि-
ध्वनितपल्लविताम्बरगह्वरे ।
वितरणे च रणे च समुद्यते
भवति कोऽपि परं विरलः परः ॥

(अ) VCjr 17.1.

(*b*) °पल्लविते VCjr (var.); °गह्वरो VCjr (var.).

(*c*) समुद्यतो VCjr.

Drutavilambita metre.

There someone—but a very rare one !—who his supreme in (the acts of) defraying or fraying [or : generority and war ] that are started (by him) in the depths [or : thickets] of the sky, so that it is filled with [or : overgrown with the shoots of ] the noise of the

unbroken lines of beggars [or : arrows] that come to meet him. (F. Edgerton's translation).

2319*

अभिमुखे मयि संहृतमीक्षितं
हसितमन्यनिमित्तकृतोदयम् ।
विनयवारितवृत्तिरतस्तया
न विवृतो मदनो न च संवृतः ॥

(अ) Śāk 2.11 (in some texts 2.12). (Cf. A. Scharpé's Kālidāsa Lexicon I. 1; p. 30).

(आ) KāvR 24.20-4, ŚbB 1.329, 3.52, 3.200, 3.310, 4.431; SkV 505, Kav 253, Prasanna 121*b*, JS 149.8 (a. Kālidāsa).

(*a*) संवृतम् Śāk (var.), SkV, Kav (var.), Prasanna; °संभृतम् Prasanna; ईक्षणं Śāk (var.); ईनीतं Kav(var.); ईलितं Prasanna.

(*b*) हसेश्र° Kav(var.); °कथो° or °कथा° [°कृतो°] Śāk (var.), SkV, Kav, JS, Prasanna, KāvR.

(*c*) °बाधित° [वा°] Śāk (var.), JS, KāvR; इतस् [अतस्] Śāk (var.); °वितस् Prasanna.

(*d*) वि° म° tr. Śāk (var.); संहृतः [सं°] Śāk (var.).

Drutavilambita metre.

She did look towards me, though she quick withdrew/her stealthy glances when she met my gaze ;/ she smiled upon me sweetly, but disguised/with maiden grace the secret of her smiles./ Coy love was half unveiled ; then, sudden checked/by modesty, left half to be divined. (Sir Monier Monier-William's translation).

2320*

अभिमुनि सहसा हृते परस्या
घनमरुता जघनांशुकैकदेशे ।
चकितमवसनोरु सत्रपायाः
प्रतियुवतीरपि विस्मयं निनाय ॥

(अ) Kir 10.45.

Puṣpitāgrā metre.

When the underwear of another heavenly nymph was blown aside a little by a powerful breeze all of a sudden in front of the meditating sage [Arjuna], she was all shyness and that thigh which was disrobed became very timid indeed and produced wonder in the minds of the other young ladies, themselves. (A. A. R.).

2321*

अभियाति . नः सतृष एष चक्षुषो
हरिरित्यखिद्यत नितम्बिनीजनः ।
न विवेद यः सततमेनमीक्षते
न वितृष्णतां व्रजति खल्वसावपि ॥

(अ) Śiś 13.46.

Kalahaṁsa metre.

The charming young ladies (possessing heavy hips) felt pained that Kṛṣṇa, the lover, was moving along unmindful of their expectant eyes. That damsel who was gazing at him frequently knew not that he, too, was never free from desire to be in her company. (A. A. R).

अभियुक्तं च संचित्य see No. 1393.

अभियुक्तं प्र° see No. 2341.

2322

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।
हृतस्वं कामिनं चोरम् आविशन्ति प्रजागराः ॥

(अ) MBh (MBh [Bh] 5.33.13, MBh [R] 5.2.313, MBh [C] 5,983).

(आ) SRHt 190.36 (a. MBh), SSSN 181, 26, SR 382.224 (a. MBh), IS 500.

(इ) MBh (Ju) p. 227 *ab*/*cd*.

(*c*) चौरम् MBh (var.), SR.

(*d*) °गरम् MBh (Ju).

Sleeplessness overtaketh a thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person. (P.C. Roy's translation).

अभियुक्तबलो राजा see No. 2325.

2323

अभियुक्तो बलवता तिष्ठन् दुर्गे प्रयत्नवान् ।
तद्बलीयस्तराह्वानं कुर्वीतात्मविमुक्तये ॥

(अ) KN (KN [BI] 9.55, KN [TSS] 9.56, KN [ĀnSS] 9.56), P (PP 3.39, Pts 3.47, PtsK 3.44).

(आ) IS 501.

(*b*) ति° दु° tr. (but तिष्ठेत्) PP, Pts, PtsK.

(*c*) तत्रस्थः सुहृदाह्वानं PP, Pts, PtsK.

(*d*) प्रकुर्वीतात्ममुक्तये PP, Pts, PtsK.

When assaulted by a powerful adversary, a sovereign should seek shelter inside his castle.[1] whence he should make vigorous efforts, and for his own liberation invoke the assistance of another king still more powerful than his assailant.[2] (M. N. Dutt's translation).

1. M.N. Dutt has castles.

2. In P this verse according to A. W. Ryder's translation reads: When stronger foes attack,/close in your fortress stay;/but sally to relieve/your friends, and save the day.

2324

अभियुक्तो यदा पश्येन् न किंचिद् गतिमात्मनः ।
युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह ॥

(अ) P (PT 1.61, PTem 1.54, PS 1.52, PN 2.38, PRE 1.62, H (HJ 4.18 and 2.171, HS 2.161, HM 2.171, HK 4.18 and 2.169, HP 4.18, HN 4.18, HH 69.13-4, HC 138.7-8). Cf. Ru 44.

(आ) SR 147.219 (a. H), SSB 471.125, IS 566.

(इ) Old Syriac 1.42.

(*a*) अयुद्धे हि [अभि°] H (but HP as above), SR, SSB ; यथा or तदा [य°] PS (var.); पश्यन् PS (var.).

(*b*) किंचित्सुखमेधते (°मात्मानः) PS ; न किञ्चित्त्राणमात्मानः PS (var.) or न किञ्चित् चछुमात्मनः PS (var.); न किंचिद्धितुमात्मनः PN; किंचिद्धितमात्मनः H (but HH has अहितं°), SR, SSB.

(*c*) तथा [तदा] PS (but some texts as above).

(*d*) म्रियेत PT, PTem; मृदुना [रि°] HP (var.).

When a wise man is attacked and sees no escape for himself, then he dies fighting along with his foe. (F. Edgerton's translation).

2325

अभियोक्ता बली यस्माद् अलब्ध्वा न निवर्तते ।
उपहारादृते तस्मात् संधिरन्यो न विद्यते ॥

(अ) KN (KN [BI]) 9.22, KN [TSS] 9.23, KN [ĀnSS] 9.23), H (HJ 4.131, HS 4.125, HM 4.127, HK 4.132, HP 4.130, HN 4.130, HH 118.15-6, HC 159.7-8).

(आ) SR 382.226 (a. KN), IS 502.

(*a*) अभियुक्तबलो राजा IS ; अभिभक्ता IS ; बलीयस्थाद् IS ; °यस्त्वाद् H, SR.

(*b*) अलब्धाद् निवर्तते IS ; अलब्धा IS.

(*d*) अन्योन्य वर्तते IS.

In as much as a powerful assailant never returns without obtaining (considerable) presents, therefore it is said that there is no other kind of peace more excellent than the *upahara*.[1] (M.N. Dutt's translation).

1. Peace purchased by indemnification.

2326

अभिरामेऽभिनिवेशं
विदधाना विविधलाभनिरपेक्षा ।
उपहस्यसे सुमध्ये
विदग्धवाराङ्गनावारैः ॥

(अ) Kuṭṭ (Kuṭṭ[BI] 278, Kuṭṭ [KM] 278).

(a) विनिवेवं [ऽभि°] Kuṭṭ (KM) (var.).

(b) विभव [वि°] Kuṭṭ (BI) (var.).

Āryā metre.

If you[1] amuse yourself by love with a handsome boy, and take no regard for profit, then you will be mocked, O beautiful, by all the troops of thoughtful prostitutes. (F. Powys Mathers's translation).

1. prostitute.

अभिरोहेण भूतानाम् see No. 2266.

2327

अभिलक्ष्यं स्थिरं पुण्यं ख्यातं सद्भिर्निषेवितम् ।
सेवेत सिद्धिमन्विच्छन् श्लाघ्यं विन्ध्यमिवेश्वरम् ॥

(अ) KN 5.10 (all editions).

(आ) IS 503, SR 382.227 (a. KN).

(a) अभिलष्यं KN (BI), SR.

(b) सिद्धैर् KN (BI), SR; साधुनि° IS.

(c) अन्विच्छन् KN (AnSS).

As a man desirous of seeing a mountain should go to the deep-rooted, majestic, sacred and far-famed Vindhya hills, inhabited by numberless pious people, so a person, seeking a successful career should employ himself in the services of a master who is desirable, faithful to the usages, virtuous, illustrious, praiseworthy and served by other pious people. (M. N. Dutt's translation).

2328*

अभिलषत उपायं विक्रमं कीर्तिलक्ष्म्योर्
असुगममरिसैन्यैरङ्कमभ्यागतस्य ।
जनक इव शिशुत्वे सुप्रियस्यैकसूनोर्
अविनयमपि सेहे पाण्डवस्य स्मरारिः ॥

(अ) Kir 17.64.

(b) असुकरम् Kir (var.).

Mālinī metre.

Desirous of finding a valorous means for attaining fame and prosperity which was unattainable by the enemy's forces and who consequently came near to him (for fighting)—this immodest behaviour of Arjuna—the foe of Cupid [Śiva], bore with patience, like a father, the mischief of an only son, of whom he is fond, in his childhood. (A. A. R.).

2329

अभिलषति न खलु पुरुषः
श्रियमपि कीर्त्या विनाकृतां कुशलः ।
क्षणिकाय वस्तुने कस्
त्यजतीह चिरस्थिरं श्रेयः ॥

(आ) SMH 6.20.

Āryā metre.

No intelligent [clever] person ever desires to get even great prosperity unless it is accompanied by fame. Who would sacrifice enduring welfare for the sake of an evanescent object? (A. A. R.).

2330

अभिलषति पद्मयोनौ
निःस्ववधूनां सुतान् स्रष्टुम् ।
स्वं स्वं विशङ्कमाना
वेपन्ते क्रकचवर्त्तिनो लोकाः ॥

(आ) Vidy 300.

Āryā-udgīti metre.

When the god Brahman [the creator] desires to create sons out of poor brides people tremble as if remaining in saws apprehensive of their own wealth. (A. A. R.).

2331*

अभिलषतोरनुभावान्
तिलोत्तमायाः किलोत्तमानुभयोः ।
सुन्दोपसुन्दयोरपि
नाशो भेदादुदाह्रियते ॥

(आ) SMH 7.25.

(*a*) °रनुरागान् (°त्) SMH (var.).

Ārya metre.

Desiring the best of amorous glances of Tilottamā [the heavenly nymph], destruction overtook the two brothers Sunda and Upasunda. This is an illustration of such disputes. (A. A. R.).

2332*

अभिलषन्ति तवाधरमाधुरीं
तदिह किं हरिणाक्षि मुधा बुधाः ।
सुरसुधामधरीकुरुते यतस्
त्वदधरोऽधरतामगमत् ततः ॥

(आ) PdT 142 ( a. Bhāskara ), SR 261. 17, SSB 76.10.

Drutavilambita metre.

Why do wise men, O gazelle-eyed one, desire in vain the sweetness of your lips ? [*adhara* : lower lip]. As it eclipses the nectar of the gods, it is but right that your *adhara* [lip] has its name true to its import [that which eclipses]. (A. A. R.).

2333*

अभिलषसि यदीन्दो वक्त्रलक्ष्मीं मृगाक्ष्याः
पुनरपि सकृदब्धौ मज्ज संक्षालयाङ्कम् ।
सुविमलमथ बिम्बं पारिजातप्रसूनैः
सुरभय वद नो चेत् त्वं क्व तस्या मुखं क्व ॥

(आ) Kuv *ad* 38.88 ( p. 112 ), SR 282. 147 (a. Kuv), SRB 114.5.

(*a*) यदिन्दो SR, SSB.

(*c*) पारिजातस्य गन्धैः SR, SSB.

Mālinī metre.

If you, O moon, desire to have the brilliance of the deer-eyed damsel's face, plunge once again into the ocean and wash off your black spot. Render, then, that cleansed disc fragrant with the flower of the heavenly tree, *Pārijāta*. Otherwise tell me, where is her face and where indeed are you ? (A. A. R.).

2334*

अभिलषिताधिकवरदे
प्रणिपतितजनार्तिहारिणि शरण्ये ।
चरणौ नमाम्यहं ते
विद्याधरदेवते गौरि ॥

(अ) Nāgānanda 5.35 (in some texts 5.34).

(आ) Alm 39.

(*d*) °दैवते Nāg (var.), Alm.

Āryā metre.

O goddess ! I salute your feet, O protectress Gaurī, O guardian goddess of Vidyādhara-s who bestow more boon than desired, removing the distress of those who salute you. (B. K. Bae's translation).

अभिलष्यं स्थिरं पुण्यं see No. 2327.

अभिलितनयनानां see No. 5028.

2335*

अभिवर्षति योऽनुपालयन्
विधिबीजानि विवेकवारिणा ।
स सदा फलशालिनीं क्रियां
शरदं लोक इवाधितिष्ठति ॥

(अ) Kir 2.31.

Aupacchandasika metre.

He who sprinkles with care the seeds of policy by waters of discretion shall always achieve a fruitful attainment (of his objectives) like people **a bumper autumnal harvest (after carefully**

rearing up the seeds by means of waters in the rainy season). (S. V. Dixit's translation).

2336

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्धन्त आयुः प्रज्ञा यशो बलम् ॥

(अ) Mn 2.122, Bhaviṣya-purāṇa 1.4.50, MBh (MBh [Bh] 5.39.60, MBh [R] 5.38.75-6, MBh [C] 5.1520-1), Cr 1174 (CVNS 12.11). (Cf. JSAIL 27.3 and 30.61).

(आ) VirS 460. 23-4, Vidhānapārijāta 1. 501.14-5, PSDh 1.1, 336.5-6, Smṛticandrikā 37. 7, Smṛtimuktāphalam 108.34, IS 504, SSap 391, NBh 225, Sama 1. अ 52.

(इ) SS (OJ) 256, MBh (Ju) 238 *ab/cd*.

(*b*) °पजी(से)विनः NBh.

(*c*) सम्यग् (°क्) [त°] VirS, Smṛtimukta.; सम्यग् वर्धन्ते Bhaviṣyapur.; मित्त्रपेसुन MBh (Ju); सम्प्रवर्धन्ते (or संप्र°) Mn (Jh), MBh; वर्धन्ते (°र्धते CVNS), Smṛtimuktā., CVNS, NBh, Sama.

(*d*) आयुर्विद्या य° Medhātithi, Mn (*vulgata*), CVNS, SSap; आयुर्धर्मो Medhātithi; Govindarāja, Mn(Jh); आयुर्प्रज्ञा (°युः प्र°) MBh (var.) VirS, MBh (var.); कीर्तिरयुर्यं° MBh (Ju), SS (OJ); आयुः कीर्तिर् MBh (var.); आयुर् वर्धन्ते VirS, Vidhānapārijāta; ह्यायुः PSDh; विद्या MBh (var.), Sama; य° ब° tr. MBh (var.).

He who habitually salutes and constantly pays reverence to the aged obtains an increase of four (things), (*viz.*) length of life, knoweldge, fame (and) strength. (G. Bühler's translation).

2337

अभिवादयेत वृद्धम् आसनं चास्य दर्शयेत् ।
कृताञ्जलिरुपासीत गच्छन्तं पृष्ठतोऽन्वियात् ॥

(अ) MBh (MBh [Bh] 13.107-33), Mn 4.154 (cf. B 2.3.6, 35, Ap. 2.3.7-11).

(इ) SS (OJ) 255.

(*a*) °येद् वृद्धांश्च Mn; वृद्धांश्च MBh (hypermetric).

(*b*) दद्याच्चैवासनं स्वकम् Mn; दर्शयेत् SS (OJ).

(*d*) गच्छतः Mn; पृष्ठतोन्वयत् (°ष्ट°) or प्रष्टोन्वयात् or पृष्ट° SS(OJ) (var.).

Respectfully greet the aged, show him a seat, stand with folded hands and follow him. (Raghu Vira's translation).

अभिवादास्तितिक्षेत see No. 605.

2338

अभिवाद्य यथा वृद्धान् सन्तो गच्छन्ति निर्वृतिम् ।
एवं सज्जनमाकृश्य मूर्खो भवति निर्वृतः ॥

(अ) MBh (MBh [Bh] 1.69.12, MBh [C] 1.3085).

(आ) IS 505, KtR 81.

(इ) SS (OJ) 348.

(*a*) च वृद्धान्हि [य° वृ°] MBh (var.).

(*b*) साधुर्गच्छति नि° MBh (var.).

(*c*) तथा [ए°] MBh (var.), SS (OJ), KtR आक्रुध्य or आक्रम्य° MBh (var.).

(*d*) तुष्टो भवति दुर्जनः MBh (var.) (see MBh [Bh] 1.69.11); निर्वृतिः SS(OJ) (var.).

Just as paying respect to the aged gives joy to the good, so abusing and reviling the good satisfies the wicked. (Raghu Vira's translation in SS [OJ]).

2339*

अभिवीक्ष्य सामिकृतमण्डनं यतीः
करुद्धनीविगलदंशुकाः स्त्रियः ।
दधिरेऽधिभित्ति पटहप्रतिस्वनैः
स्फुटमट्टहासमिव सौधपङ्क्तयः ॥

(अ) Śiś 13.31.

(आ) SR 123. 38 (a. Śiś. ), SSB 435. 7 (a. Māgha).

Kalahaṁsa metre.

Observing (that Śrī Kṛṣṇa had entered the city), the women with only half their decoration completed and holding the dress with their hands lest it should slip down (rushed to the streets). The rows of buildings, observing this, seemed to laugh aloud in the form of the echoes of the drums that were beaten (to honour the entry of Kṛṣṇa). (A. A. R.).

अभिशस्तं च प्र° see No. 2341.

अभिशप्तं प्र° see No. 2341.

2340

अभिशप्तः पुण्यकार्ये प्रवृत्तोऽपि न सिद्धिभाक् ।
भर्त्रानुगमनोद्युक्ता रेणुका जनमारिका ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 130 (in "*Purāṇa*" 7.2; p. 389).

An accursed person does not attain good results though he be engaged in good works. Reṇukā [wife of the sage Jamadagni and mother of Paraśurāma] trying to accompany her husband, became the destroyer of the people. (A. A. R.).

2341

अभिशस्तवत् प्रपश्यन्ति दरिद्रं पार्श्वतः स्थितम् ।
दारिद्र्यं पातिकं लोके कस्तच्छंसितुमर्हति ॥

(अ) MBh (MBh [Bh] 12.8.14, MBh [R] 12.8.14, MBh [C] 12.214-5).

(आ) IS 506.

(*a*) अशस्तवत् or अशयवत् or असंतवत् MBh (var.) (better as far as metre is concerned); अभिशस्तं च MBh(var.) (hypermetric); अभिशप्तं or अभियुक्तं or अहिंसस्तं MBh (var.).

(*b*) पार्श्वसंस्थितं or पश्यत स्थितं MBh (var.).

(*c*) दरिद्रं or दारिद्र्य° or दारिद्रं MBh (var.); पापकं or पातक MBh (var.).

(*d*) कस्तं or कस्त्वं or न तत्[क°] MBh (var.); शमितुम् or संशितुम् MBh (var.); अर्हसि MBh (var.).

Hypermetric in *a*.

It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulnes. It behoveth thee not to applaud poverty, therefore. (P.C. Roy's translation).

2342*

अभिषिषेणयिषुं भुवनानि यः
स्मरमिवाख्यत लोध्ररजश्चयः ।
क्षुभितसैन्यपरागविपाण्डुर-
द्युतिरयं तिरयन्नुदभूद्दिशः ॥

(अ) Śiś 6.64.

(आ) SR 347. 9 (a. Śiś. ), SSB 225. 11 (a. Māgha).

Drutavilambita metre.

Pollen from the *lodhra*-trees which resembled in colour the dust raised by the marching army seemed to have called forth Cupid to conquer the worlds and concealed the ten directions. (A. A. R ).

2343-44

अभिषेकार्द्रशिरसा राजा राज्यावलोकिना ।
सहायवरणं कार्यं तत्र राज्यं प्रतिष्ठितम् ॥
यदप्यल्पतरं कर्म तदप्येकेन दुष्करम् ।
पुरुषेणासहायेन किमु राज्यं महोदयम् ॥

(अ) Matsya-purāṇa 215.2-3.

A king succeeding to his throne should pick out worthy men for his assembly as his advisers and helpers on various subjects to work on his staff in order that his rule may be prosperous, for the prosperity of his kingdom depends solely on the men in his council and in various other departments. Even the smallest function cannot be successfully performed by one single man not helped by any body. How then can a state be well administered without the assistance of competent ministers and helpers? (A. Taluqdar of of Oudh's translation).

2345

अभिसरणपरा सदा वराकी
समरमहाध्वसु रक्तपङ्किलेषु ।
हृदि धरणिभुजामियं नृपश्रीर्
निहितपदैव कलङ्कमातनोति ॥

(अ) Vikram 6.35.

Puṣpitāgrā metre.

The vile goddess of royalty, always moving to a rendezvous in the blood-strained highways of battles, puts a stigma on the heart of kings as soon as she sets foot there. (S. C. Banerji's translation).

2346*

अभिसरणमयुक्तमङ्गनानाम्
इति तव सुन्दरि मा स्म भूद्वितर्कः ।
ननु पतिमगमत् स्वयं नदीनां
सरिदपि शंभुजटामुहूर्तमाला ॥

(अ) Āś 2.3.

Puṣpitāgrā metre.

Oh fair damsel, let not the thought disturb you that it is improper for women to approach their lovers themselves. It is a well-known fact that the river which adorned the matted hair of Śiva for a while, went of her own accord towards the lord of the rivers—the ocean. (S.C. Satri's translation).

2347*

अभिसरणरसः कृशाङ्गयष्टेर्
अयमपरत्र न वीक्षितः श्रुतो वा ।
अहिमपि यदियं निरास नाङ्घ्रेर्
निबिडतनूपुरमात्मनीनबुद्ध्या ॥

(आ) JS 258.9, Skm (Skm [B] 782, Skm [POS] 2.62.2) (a. Dhūrjaṭī).

(c) यदयं [य°] Skm (var.); निरासाता(ना?)ङ्घ्रेर् JS (*contra metrum*).

Puṣpitāgrā metre.

Such interest in going to meet the lover exhibited by the slim one was never seen or heard of before; for she did not even drive away the snake which had coiled round the anklet under the impression that it was part of herself (the anklet). (A. A. R.).

2348*

अभिसारे सरोजाक्षि यदि गन्तुं समीहसे ।
समाच्छाद्य मुखं याहि प्रयत्नेन प्रियं प्रति ॥

(आ) PV 376 (a. Kavirāja).

If you, lotus-eyed one, desire to go to meet your lover, please do so by concealing your face carefully (as the face radiates light like the moon). (A. A. R.).

2349*

अभिहन्ति हन्त कथमेष माधवं
सुकुमारकायमनवग्रहः स्मरः ।
अचिरेण वैकृतविवर्तदारुणः
कलभं कठोर इव कूटपाकलः ॥

(अ) Mālatī 1.42 (in some texts 1.39 [Mālatī [K]]).

(आ) Alm 40.

(*d*) कूटपालक: Alm.

Mañjubhāṣiṇī metre.

Alas ! how is this irresistible God of love, terrible on account of the transformation wrought by woeful plight in a short time, smiting Mādhava, like the malignant elephant-fever (smiting) the young one of an elephant ! (R.D. Karmarkar's translation).

2350*

अभिहिताप्यभियोगपराङ्मुखी
प्रकटमङ्गविलासमकुर्वती ।
उपरि ते पुरुषायितुमक्षमा
नववधूरिव शत्रुपताकिनी ॥

(आ) VS 2489 ( a. Vikaṭanitambā ), SskṛP 55-6. Cf. Kav p. 104.

Drutavilambita metre.

Your enemy's forces, though told to advance, are reluctant to contact you by charging and thus exhibiting their manliness as a new bride though encouraged to act the male in love play seems to be averse to it and does not bring her limbs in contact attractively. (A. A. R.).

2351*

अभीक्ष्णमुच्चैर्ध्वनता पयोमुचा
घनान्धकारीकृतशर्वरीष्वपि ।
तडित्प्रभादर्शितमार्गभूमयः
प्रयान्ति रागादभिसारिकाः स्त्रियः ॥

(अ) Ṛtu 2.10. (Cf. A. Scharpé's Kālidāsa's Lexicon I. 3; p. 181).

(*a*) सुतीक्ष्णमुच्चैरसतां पयोमुचां Ṛtu (var.); °र्ध्वनितैः or °स्वनतां or °रसतां or ध्वनताम् Ṛtu (var.).

(*b*) घनान्धकारावृत° Ṛtu (var.).

(*d*) पुरुषं पराः स्त्रियः Ṛtu (var.).

Vaṁśastha metre.

Even in the blinding darkness / of sombre, beclouded nights,/ despite the pouring rain and thunder, / romantic women seeking adventure/hie to their trysting-place,/while flashes of indulgent lightning/guide them on their dark way. (R.S. Pandit's translation).

2352*

अभीक्ष्णमुष्णैरपि तस्य सोष्मणः
सुरेन्द्रबन्दीश्वसितानिलैर्यथा ।
सचन्दनाम्भःकणकोमलैस्तथा
वपुर्जलार्द्रापवनैर्न निर्ववौ ॥

(अ) Śiś 1.65.

(आ) Alm 41.

(*c*) °मलैस् Śiś (GN).

Vaṁśastha metre.

His [Rāvaṇa's] body heated with the fire of passion did not so much become cool by the breezes from fans wet with the soft particles of water and sandal-juice as much by the excessively hot sighs of the captive ladies of the lord of gods.

2353

अभीप्सां स्वात्मनो रक्षा- ऽविरतं सुस्थिरं तथा ।
यत्नमातिष्ठ धैर्येण ततः सिद्धिर्भवेद् ध्रुवम् ॥

(आ) SSMā 26.10-1.

Just ambition, self-protection always, firmness of purpose and courageous perseverance—when these are found, success is assured. (A. A. R.).

2354

अभीष्टफलसंसिद्धिस् तुष्टिः काम्या सुसंपदः ।
द्वित्रिभिर्बहुभि सार्धं भोजनेन प्रजायते ॥

(अ) VCsr 23.5.

(*b*) इष्ट [तु°] VCsr (var.) ; काम्यार्थसम्पदः VCsr (var.).

(*c*) द्वात्रिभिर् VCsr (var.).

(*d*) भोजने तु or भोजनं च VCsr (var).

By eating together with two or three, or many, one attains the successful fruition of his desires, and the fair satisfaction of good fortune. (F. Edgerton's translation).

2355*

अभीष्टमासाद्य चिराय काले
समुद्धृताशं कमनी चकाशे ।
योषिन्मनोजन्मसुखोदयेषु
समुद्धृताशङ्कमनीचकाशे ॥

(अ) Śiś 6.74.

Upajāti (Upendravajrā and Indravajrā).

The young ladies, having obtained their lovers, full of longing for love-sports, after a long time in the autumn full of flowering *kaśa*-trees, became happy (shone) with all apprehensions put away. (A. A. R.).

अभुक्तानां यस्यां see No. 2356.

2356

अभुक्तायां यस्यां क्षणमपि न यातं नृपशतैर्
भुवस् तस्या लाभे क इव बहुमानः क्षितिभुजाम् ।
तदंशस्याप्यंशे तदवयवलेशेऽपि पतयो
विषादे कर्तव्ये विदधति जडाः प्रत्युत मुदम् ॥

(अ) BhŚ 164.

(आ) VS 533 (a. BhŚ), SR 80.34 (a. BhŚ), SSB 354.37 (a. BhŚ), IS 507, Subh 310.

(*a*) अभुक्तानां BhŚ (var.); यातं or क्षमायां [य°] BhŚ (var.); क्षणमिव BhŚ (var.).

(*b*) लोभे BhŚ (var.); क इह or कैव BhŚ(var.); °मानक्षिति° IS; °क्षितिभृताम् IS; °क्षितिभृतां BhŚ (var.).

(*c*) यदंशस्य BhŚ (var.); (अं)ते [अंशे] BhŚ (var.); यदवयव° or °लेशे नृ° or °लेशाधि° or °लेशस्य or °देशेपि [°ले°] BhŚ (var.); पतयोर् or यतयो IS.

(*d*) कर्तव्यो IS; जनाः or निजः or जहाः or मूडाः [ज°] BhŚ (var.); प्रत्युतमिदं or प्रत्युतमुदां BhŚ (var.); मदम् IS.

Śikhariṇī metre.

Where warring rulers never cease/ to ravage and divide the land,/what glory is there for a king/in conquest?/ But men who rule some meager plot of land,/ village lord,/who ought to feel despair,/rather boast delight—the fools! (B. S. Miller's translation).

2357**

अभुक्त्वामलकं पथ्यं भुक्त्वा तु बदरीफलम् ।
कपित्थं सर्वदा पथ्यं कदली न कदाचन ॥

(आ) Sama 2. क 26.

Myrobalan [*āmalaka*] is good for health before a meal and the *jujuba*-fruit [*badarī*] after it. Wood apple [*kapittha*] is always beneficial and the banana [*kadalī*] never. (A. A. R.).

अभुक्त्वा रहसि गतं see No. 2369.

2358

अभुञ्जतांश्चाददतां धनं चौरा हरन्ति हि ।
सरघाणां यथा सर्वं माक्षिकं वनचारिणः ॥

(आ) Nīsam 2.26.

Thieves do take away the wealth of those who amass it, but do not enjoy or give. Just as the foresters, the honey gathers, take away all the honey of the honey-bees. (A. A. R.).

2359

अभूतपूर्वं मम भावि किं वा
सर्वं सहे मे सहजं च दुःखम् ।
किं तु त्वदग्रे शरणागतानां
पराभवो नाथ न तेऽनुरूपम् ॥

(आ) SRHt 271.3.

Upajāti metre (Upendravajrā and Indravajrā).

My future may be beyond all past experience I shall bear them all, for sorrow is inborn with me. But, my lord, it is not befitting you that those that come for refuge are sent away. (A. A. R.).

2360

अभूतमासज्य विरुद्धमीहितं
बलादलभ्यं तव लिप्सते नृपः ।
विजानतोऽपि ह्यनयस्य रौद्रतां
भवत्यपाये परिमोहिनी मतिः ॥

(अ) Kir 14.19.

(a) ईदृशं [ईहितं] Kir (var.).

Vaṁśastha metre.

By attributing false allegations on me your master wishes to win forcibly a desire which is hardly available to him and which will go against him; this is because during destruction one's wit is overpowered though he himself is aware of the disaster of adoption of injustice. (S. and K. Ray's translation).

2361*

अभूत् प्राची पिङ्गा रसपतिरिव प्राश्य कनकं
गतच्छायश्चन्द्रो बुधजन इव ग्राम्यसदसि ।
क्षणात् क्षीणास्तारा नृपतय इवानुद्यमपरा
न दीपा राजन्ते द्रविणरहितानामिव गुणाः ॥

(अ) BhPr 263 (a. Kālidāsa).

(आ) ŚP 3717 (a. Bhojarāja Kavivarga), AP 69, ZDMG 28.157, VS 2218, Pad 61.11 (a. Bhojaprabandha), SR 324.36 (a. VS), SSB 185.36 (a. BhPr), RJ 1157, Vidy 780 (a. Bhoja-Kālidāsa). Cf. Kav p. 65.

(a) अभूत् Vidy.

(b) गतश्छा° ŚP; गतश्छा° Vidy.

(c) क्षणं क्षी° ŚP, Pad, VS (var.); परिक्षीणास्तारा Vidy.

(d) विनयरहितानाम् [द्र°] ŚP (var.).

Śikhariṇī metre.

Tawney became the stars like quicksilver eating gold, thee moon's lustre (is) gone like a wise man in a session of villagers; in an instant the stars (have) waned like princes not devoted to diligence; the lamps shine not like the qualities of them bereft of wealth. (J. H. Gray's translation).

2362*

अभूदम्भोराशेः सह वसतिरासीत् कमलया
गुणानामाधारो नयनफलमिन्दुः प्रथयति ।
कथं सिंहीसूनुस्तमपि तुदति प्रौढदशनैर्
गुणानामास्वादं पिशुनरसना किं रसयति ॥

(आ) SR 63.250, SSB 324.259.

Śikhariṇī metre.

The moon had his residence in the ocean along with Lakṣmī, the goddess of wealth. The gladdened eyes of the people proclaim that he is a repository of pleasing merits. How then does the son of the Siṁhī [Rāhu] torment him (in the eclipse) with painful fangs? (It is clear) that the tongue of a tale-bearer never relishes the taste of virtues. (A. A. R.).

अभूद् वरः कण्टकितप्रकोष्ठः see No. 5597.

2363*

अभूवन्नद्भुतोष्माणः शीतव्याप्ते जगत्त्रये ।
कुचोत्सङ्गाः कृशाङ्गीणां स्थानं मन्मथतेजसः ॥

(अ) Vikram 16.10.

(आ) JS 233.14 (a. Bilhaṇa).

(c) स्तनोत्संगा मृगाक्षीणां JS.

The three worlds having been pervaded by winter, the slopes of breasts of the slender-bodied ladies, with strange warmth, became the receptacle of the power of Cupid. (S. C. Benerji's translation).

अभूत्प्राची पिङ्गा see No. 2361.

अभेदेन च युध्येरन् see No. 2364.

2364*

अभेदेनैव युध्येरन् रक्षेयुश्च परस्परम् ।
फल्गु सैन्यस्य यत् किंचिन् मध्ये व्यूहस्य तद्भवेत् ॥

(अ) KN (KN) [TSS] 20.33*cd*-34*ab*, KN [AnSS] 20. 33*cd*-+34*ab*, KN [BI] 19.33*cd*-34*ab*), H (HJ 3.82, HS 3.79, HM 3.79, HK 3.79, HP 3.77, HN 3.77, HH 86.17-8, HC 115.3-4).

(आ) IS 509.

(*a*) अभेदेन च KN (BI), H (var.), युध्येयु HJ; युध्येत HS, HM, HH; बुध्येत IS.

(*b*) बलं रक्षेत् [र°] HS; रक्षेच्चैव HM, HH.

(*c*) फल्गु सैन्यं च H (but some MSs in HS as above); बल्गु IS.

(*d*) कारयेत् [त°] H.

They[1] should fight without breaking (ranks), and should protect one another; and in the centre of the phalanx he[2] should place whatever part of the host is weak. (F. Johanson's translation of HJ).

1. men.
2. the king.

2365*

अभेदेनोपास्ते कुमुदमुदरे वा स्थितवतो
विपक्षादम्भोजादुपगतवतो वा मधुलिहः ।
अपर्याप्तः कोऽपि स्वपरपरिचर्यापरिचय-
प्रबन्धः साधूनामयमनभिसंधानमधुरः ॥

(अ) Anar 6.6.

(आ) JS 55 (a. Śrī Murāri), VS 320 (a. Murāri), SR 52.243 (a. VS), SSB 311.250.

(*d*) प्रबन्धस्साधू° JS; °नभिसन्धान° JS; धानरसिक: JS.

Śikhariṇī metre.

The lily serves the bees equally when they stay within her or when they come from her rival, the lotus flowers. This behaviour of the good which is all-pervasive in doing good to others as well as to one's own is ever sweet without a trace of deceit. (A. A. R.).

2366

अभेद्योऽनुद्धतः स्तब्धः सूनृतः प्रियदर्शनः ।
बहुश्रुतः कालवेदी जितग्रन्थोऽर्थकर्मवित् ॥

(आ) SRHt 135.2 (a. Saṅgraha), SSSN 96.6.

(*a*) °तः reconstructed (so also SSSN). In the text one *akṣara* missing. (It could also be तोऽस्तब्धः).

He is dependable and not haughty energetic, truthful, with personal charm, well read, knowing the time for actions, a master of *grantha-s* [literary works] and proficient in dealing with matters of finance. (A. A. R ).

अभेद्यो भिद्यते सेतुस् see No. 2593.

2367

अभोगसुभगा भूतिर् अदैन्यधवलं कुलम् ।
अदर्पविशदा विद्या भवत्युन्नतचेतसाम् ॥

(अ) Dar 1.31.

The high-minded men possess wealth which is pleasant without indulgence, a family that is pure without meanness and learning bright without pride, (A. A. R.).

2368

अभोगिनौ मण्डलिनौ तत्क्षणान्मुक्तकञ्चुकौ ।
वरमाशीविषौ स्पृष्टौ न तु पत्न्याः पयोधरौ ॥

(अ) SkP, Nāgarakhaṇḍa 144. 144.

(आ) PAn 53.210, PWW 90.

It is better to fondle a pair of snakes than the breasts of the wife that are *abhoginau*, (without expansiveness and without hood), that are *maṇḍalinau* (leprous spots and coiled), devoid of proper covering and with slough cast off. (A. A. R.).

2369

अभ्यक्तं रहसि गतं
विचित्तमन्येन मन्त्रयन्तं वा ।
उचितप्रणयमपि नृपं
सहसार्या नोपसर्पन्ति ॥

(अ) P (PP 1.24).

(आ) SR 384.282, IS 508.

(*a*) अत्युक्तं PP (var.); अत्युक्ति SR ; अरक्तं IS (var.); अयुक्त्वा IS ; अतियुक्तं IS (Zus).

(*b*) विचित्रमत्येन IS, SR; भाषमाणं च [म°] IS, SR.

(*d*) साहसार्या IS (*contra metrum*).

Āryā metre.

The favourite's business comes to be/a sudden source of king's *ennui*,/ when he is thoughtful, trying scents,/ retiring, or in conference. (A. W. Ryder's translation).

2370*

अभ्यक्तमिव स्नातः
शुचिरशुचिमिव प्रबुद्ध इव सुप्तम् ।
बद्धमिव स्वैरगतिर्
जनमिह सुखसङ्गिनमवैमि ॥

(अ) Śāk 5.11 (in some texts 5. 12). (Cf. A. Scharpé's Kalidāsa Lexicon I. 1; p. 65).

(*d*) अवशः [ज°] Śāk (var.) ; मन्ये [अवैमि] Śāk (var.).

Āryā metre.

As one just bathed beholds the man polluted ;/ as one late purified, the yet impures ; as one awake looks on the yet unwakened ;/ or as the freeman gazes on the thrall,/so I regard this crowd as pleasure-seekers. (Sir Monier Monier-Williams's translation).

2371

अभ्यघानि मुनिचापलात् त्वया
यन्मृगः क्षितिपतेः परिग्रहः ।
अक्षमिष्ट तदयं प्रमाद्यतां
संवृणोति खलु दोषमज्ञता ॥

(अ) Kir 13.63.

(*a*) मुनिना त्वया बलात् Kir (var.).

(*c*) प्रमार्ज्यतां Kir (var.).

Rathoddhatā metre.

The fact that boar, the accepted game of our master, is killed by you through fickleness natural to a sage, is forgiven by our master. Indeed, ignorance only covers the fault of the careless perpatrator. (S. and K. Ray's translation).

2371 A

अभ्यन्तरगता बाह्या बाह्याश्चाभ्यतरं गताः ।
यैर्नरा निधनं यान्ति यथा राजा कचद्रुमः ॥

(अ) PD 299.5.

(इ) Tantri (OJ) 48.

Those men who consider those intimately related as outsiders and outsiders as intimate to them, (they) come to grief [death], as did king Kacadruma. (A. A. R.).

अभ्यर्च्य विष्णुं धर्मात्मा see लिङ्गपु°.

2372*

अभ्यर्थये किमपि जीवितजन्मतस्त्वाम्
उत्कण्ठतोद्‌गति निःसर तावदेव ।
कान्ते दृगन्तपथलम्बिनि जीवतीति
यावन्न कर्णपथमेति जनापवादः ॥

(आ) RJ 930.

Vasantatilakā metre (defective in *b*).

I beg of you to do this little thing to preserve the life of my mistress and yours, that you move quickly towards the rendezvous when the longing and the life are still in her. Let not the people's censure come to be heard that the beloved still lives and lover comes not when he is with in the range of her vision. (A. A. R.).

अभ्यर्थितोपगमितैर् see विपक्षगन्धबद्‌धेर्.

2373*

अभ्यर्थ्य सप्रणति मन्दिरमभ्युपेता
देवी स्वयं भगवती पृथगेव तासाम् ।
आसन्नवल्लभसमागमसूचनानि
संजीवनानि वचनान्यपि वाचितानि ॥

(आ) JS 137.28 (a. Sūktisahasra).

Vasantatilakā metre.

The goddess gave vision to each of the ladies when they came to the temple and worshipped her (for the life of their husbands in the battlefield). Life-inspiring words too were spoken indicative of the near approach of their lovers. (A. A. R.).

2374*

अभ्यस्ताः स्फुटमेव शास्त्रगतयः सम्यक्कवित्वोदधेः
पारं चाधिगतं सतां परिषदि प्राप्तः प्रतिष्ठोदयः ।
निर्विण्णस्य ममाधुना ननु परः पन्था न दैन्यं विना
नेतुं वाञ्छति वासना सुरधुनीतीरेऽनुरूपं वयः ॥

(आ) Skm (Skm [B] 2304, Skm [POS] 5.61.4) (a. Vāsudeva).

Śārdūlavikrīḍita metre.

The courses of *śāstra-s* were well learnt by me, the far off shore of the ocean of poetry has been well reached, a place of honour has been attained in the assembly of the good; Now my mind, full of resignation suited to my age, wishes to spend the remaining part of my life on the banks of the divine Gaṅgā. Is not this the right course? (A. A. R.).

2375*

अभ्यस्तेऽपि नितम्बभारफलके खेदालसेयं गतिः
किंचित् संवलितार्धपक्ष्मविरलालोका दृशोऽन्तर्गताः ।
तन्मन्ये निभृतं त्वयाद्य हृदये कश्चिद्‌धृतो वल्लभो
निश्वासाः कथमन्यथा द्विगुणतामेते तवैवं गताः ॥

(आ) JS 139.6, VS 1102.

(*a*) लभ्यस्ते [अभ्य°] JS (var.).

(*b*) °वलिता न प° VS.

Śārdūlavikrīḍita metre.

Though the broad and heavy hips have been well exercised, your gait is slow with fatigue, and the eyes are sunk within with the vision dim, as they are half concealed by the eyelashes; hence I do think that some dear lover is concealed your heart. Otherwise how are we to explain these your sighs get two-fold in strength in the manner? (A. A. R.).

2376

अभ्यस्तेऽपि हि नाम वस्तुनि चिरादज्ञानसंभावनं
शौचाशौचाविवादिता विशकलस्मृत्यक्षरावर्तनम् ।
वारं वारमृणोपघातकथनं कोऽप्येष डम्भात्मनां
प्रायो वग्धदुरीशवञ्चनविधौ जागर्त्यपूर्वः क्रमः ॥

(आ) JS 306.5.

Śārdūlavikrīḍita metre.

Even in objects thoroughly familiar they show ignorance, they dispute as to what is pure and impure and repeat disjointly words of the law-texts and repeatedly talk of wiping off the debts ; this is the novel way of those full of pretensions in deceiving the bad masters who are indeed accursed. (A. A. R.).

2377*

अभ्यस्य पवनविजयं
व्याख्याय च शैवसंहिताः सकलाः ।
मरणसमये गुरूणां
पर्दवदसवो विनिष्क्रान्ताः ॥

(आ) JS 309.20 (a. Icchāla), VS 2305.

(*d*) गृथव° VS; विनियाताः VS.

Ārya metre.

Having practised the control of breath [having withheld the breaking of wind] and having expounded the scriptures of the Śaivaites completely, the life of the preceptor departed at the time of death like the breaking of wind ! (A. A. R.).

2378*

अभ्यस्य वेदमवधाय च पूर्वतन्त्रम्
आलक्ष्य शिष्टचरितानि पृथग्विधानि ।
अध्यापनादिभिरवाप्य धनं च भूरि
कर्माणि मातरलसाः कथमाचरेयुः ॥

(अ) Ānas 16.

Vasantatilakā metre.

How can the indolent, divine mother, do the *karma*-*s* (enjoined by the scriptures), having learnt the Veda-s, mastered the intricacies of the *Pūrva-mīmāmsā*, observed the conduct of the good in various ways and amassed wealth by teaching and other ways ? (A. A. R.).

2379*

अभ्यस्य स्मरदंशकौशलमुपाध्यायीरुपास्यावयोः
क्रीडाम्नायरहस्यवस्तुनि मिथोऽप्यासीज्जिगीषा सखि ।
उत्कम्पोत्पुलकाङ्गसंभृतघनस्वेदाविलस्तन्मया
सद्यो निष्प्रतिभः स मन्मथकथावैतण्डिकः खण्डितः ॥

(आ) Skm (Skm [B] 510, Skm [POS] 2.7.5) (a. Yogoka), Kav p. 77.

(*d*) निष्प्रभितः Skm (var.); °कला° [°कथा°] Skm (POS).

Śārdūlavikrīḍita metre.

Having learnt the skill in sex enjoyment by waiting upon female experts, there arose, my lady friend, between me and my lover a desire to win in the contest of the secret doctrines of amorous sports. But that lover, the bragging expert of love-talks, was by me rendered devoid of strength and broken, with perspiration streaming all over him, not to speak of horripilation and tremors. (A. A. R.).

2380

अभ्यस्यादौ श्रुतिमथ गृहं प्राप्य लब्ध्वा महार्थान्
इष्ट्वा यज्ञैर्जनिततनयः प्रव्रजेदायुषोऽन्ते ।
इत्याचष्टे य इह स मनुर्याज्ञवल्क्योऽपि वा मे
तावत् कालं प्रतिभवति चेदायुषस्तत्प्रमाणम् ॥

(अ) Śāntiv 39.

Mandākrāntā metre.

Having first learnt the scriptures and returning home (as house-holder) and obtained great wealth, having performed sacrifices and obtained a son, one should renounce the world towards the end of life—so say the law-givers Manu and Yājñavalkya. If they can guarantee life up to this stage, surely they are the authority for my life's guidance. (A. A. R).

2381*

अभ्यायान्तं झटिति गिलितुं वायुमभ्यायतास्ये
भीमाकारे प्रकृतिकुटिले बद्धनिर्व्याजवैरे ।
प्रायेणेत्थं कृतपरिचये पापिनि क्रूरसर्पे
भद्रश्रीभिः परिचितिकथा कीदृशी मादृशानाम् ॥

(आ) Kavik 1.56.

Mandākrāntā metre.

With a month agape to devour even air,/a visage deadly, and a body crooked,/ and burning with hate for no reason—/such is my acquaintance with the snake,/always cruel and ever wicked;/ how can I now start exchanging/ greetings and good wishes with him ? (Dr. K. Krishnamoorthy's translation).

2382

अभ्यावहति कल्याणं विविधा वाक्सुभाषिता ।
सैव दुर्भाषिता राजन् अनर्थायोपपद्यते ।।

(अ) MBh (MBh [Bh] 5. 34.74, MBh [R] 5.33.76, MBh [C] 5.1171).

(आ) SRHt 192.60 (a. MBh), IS 510.

(इ) SS (OJ) 125.

(*a*) अभ्याहरति or असौ वहति MBh (var.).

(*b*) विविधं MBh (var.), SS (OJ); सततं [वि°] MBh (var.); प्रपूजिता [°सु°] SRHt.

(*c*) स वै दुर्भाविता रा° or सुभाषितेतरा रा° MBh (var.); चैव [सै°] SS (OJ) (var.); पुंसाम् [रा°] SS (OJ).

(*d*) अनर्थायैव कल्पते SRHt; °कल्पते [°पद्यते] MBh (var.).

A good word brings to some prosperity ; however, an offensive word, O king, brings misfortune.

अभ्याश° see अभ्यास°.

2383

अभ्यासः कर्मणां सम्यग् उत्पादयति कौशलम् ।
विधिना तावदभ्यस्तं यावत् सृष्टा मृगेक्षणा ।।

(आ) VS 1454, ŚP 3264, SR 253.1 (a. VS), SSB 61.6.

(*a*) सत्यम् [स°] VS.

Practice [repeated efforts] in actions done well, produces efficiency [perfection in that art]. The lord creator [Brahmā] so perseveringly practised that he succeeded in the creation of gazelle-eyed damsel. (A. A. R.).

2384

अभ्यासकारणा विद्या लक्ष्मीः पुण्यानुसारिणी ।
दानानुसारिणी कीर्तिर् बुद्धिः कर्मानुसारिणी ।।

(अ) Ambaḍacaritra 4 (p. 2) *ad*/*cb*.

(आ) IS 511, Subh 149. (Cf. उद्योगोऽनुसारी लक्ष्मी and also No. 2391).

(*a*) °कारिणी Ambaḍa., Subh; °कारणी IS ; (°कारणा is my suggestion).

(*b*) लक्ष्मी Subh.

(*c*) दातानु° Subh ; कीर्तिः Subh.

Efficient learning is the result of constant practice and prosperity the result of virtuous actions. Fame results from liberal donations and intellect follows past actions. (A. A. R.),

2385

अभ्यासरहिता विद्या निरुद्योगा नृपश्रियः ।
वेषयोषाश्च रागिण्यो हास्यायतनमङ्गने ।।

(अ) Kṣemendra's Bṛhatkthāmañjarī 2.89.

(आ) SRHt 139.1 (a. Bṛhatkathā), SSSN 205.1.

(*b*) प्रोगवतां [नि°] Bṛhat.

(*c*) वेशयोग्याश्च SRHt, SSSN.

(*d*) °मङ्गना: SRHt, SSSN.

Learning devoid of practice, O lady, and king's wealth devoid of persevering industry, and harlots affected by true love are the objects [abode] of ridicule. (A. A. R.).

2386

अभ्यासश्छन्दसां दण्डो ज्वरदण्डश्च लङ्घनम् ।
यमदण्डो विष्णुभक्तिः शत्रुदण्डः शुभा गतिः ।।

(आ) IS 512, Subh 260.

(*a*) छन्दसा: Subh.

(*b*) ज्वरो° Subh.

(*c*) °भवितश्च Subh (*contra metrum*).

The remedy for fanciful thinking is persevering work; fasting is the best remedy when down with fever; devotion to Lord Viṣṇu averts Yama's hell; and good conduct prevents the making of enemies. (A. A. R.).

2387*

अभ्यासस्थितचूतषण्डगहनस्थानादितो गेहिनी
ग्रामं कंचिदवृक्षकं विरहिणी तूर्णं वधूर्नीयताम् ।
अत्रायान्त्यचिरेण कोकिलकुलव्याहारझंकारिणः
पन्थस्त्रीजनजीवितैकहरणप्रौढाः पुरो वासराः ॥

(आ) Skm (Skm [B] 738, Skm [POS] 2. 53.3), AB 549.

(*a*) अभ्याश° AB; गेहिनि AB.

Śārdūlavikrīḍita metre.

Let this lady, the wife separated from her husband, be quickly taken away to some village without trees from this place where she roams in the midst of mango trees; for ere long come the days resonant with the warblings of cuckoos which are efficient in taking away the life of the wives of travellers. (A. A. R.).

2388

अभ्यासात्तु स्थिरस्वान्त ऊर्ध्वरेताश्च जायते ।
परानन्दमयो योगी जरामरणवर्जितः ॥

(आ) ŚP 4367 (a. [?] Śārṅgadhara).

By practice one becomes a *yogī* [comtemplative saint]; with his inward feelings all well composed, with perpetual celibacy and full of true bliss and free from the trouble of old age and death. (A. A. R.).

2389

अभ्यासाद्धार्यते विद्या कुलं शीलेन धार्यते ।
गुणेन ज्ञायते त्वार्यः कोपो नेत्रेण गम्यते ॥

(अ) Cr 75 (CV 5.8 in the $Bn_1$, $Bn_2$, $Bn_3$, $Bn_4$, K and CVLd texts.), CPS 128. 56. Variant of No. 2390.

(आ) IS 513 *v.l.*, Sama 1. अ 93.

For details see No. 2390.

Knowledge is retained by constant practice; a family is held together by virtuous conduct; a noble person is known by correct behaviour; anger is inferred from the look in the eye.

2390

अभ्यासाद्धार्यते विद्या कुलं शीलेन धार्यते ।
गुणैर्मित्राणि धार्यन्ते अक्ष्णा क्रोधश्च धार्यते ॥

(अ) Cr 76 (CV 5.8, CNP I 31, CNP II 235, CNT IV 30, CNM 30, CNMN 30, [cf. CPS 328.56]). Variant No. 2389.

(आ) IS 513.

(*a*) वर्धते [धा°] CNP II.

(*c*) मित्रान CNM.

(*d*) क्रोधः क्षान्त्या (°तो CNP II) विधार्यते (च धा° CNP I) CNMN, CNP II, CNP I; अ° क्रो° tr. CNM.

Knowledge is retained by constant practice; a family is held together by virtuous conduct; friendship is kept by good qualities; anger is evident from the knitting of the eye-brows.

2391

अभ्यासानुसरी विद्या बुद्धिः कर्मानुसारिणी ।
उद्योगानुसरी लक्ष्मीः फलं भाग्यानुसारि च ॥

(आ) TP 397, IS 7452.

From study knowledge comes; from performance of work—understanding; from effort—wealth; and from destiny [i. e. actions done in previous existence]—reward.

2392-93

अभ्यासेन स्थिरं चित्तम् अभ्यासेनानिलच्युतिः ।
अभ्यासेन परानन्दो ह्यभ्यासेनात्मदर्शनम् ।।
अभ्यासेनान्यसंचारो ह्यभ्यासेनान्यरूपता ।
अभ्यासेन समुत्क्रान्तिर् अभ्यासेनाणिमादयः ।।

(अ) Yogarasāyana 153.7-8.

(आ) ŚP 4186-7 (a. Yogarasāyana).

By repeated practice (of yoga) the mind becomes steady, the breath under control, supreme joy, self-realization, the capacity to move as another, a total transformation, the entering of other bodies and great powers such as becoming small as an atom. (A. A. R.).

2394

अभ्यासो रतिहेतोर्
भवति नराणां न वस्तुसद्गुणतः ।
सत्यपि मांसोपचये
रागाय कुचौ स्फिजौ न पुनः ।।

(आ) VS 3376.

Āryā metre.

It is repeated practice that gives pleasure to man and not inherent merit in object itself. Though there is a mass of (soft) flesh in both, breasts give pleasure, not so the hips. (A. A. R.).

2395

अभ्यासो हि कर्मणां कौशलमावहति ।
न हि सकृन्निपातमात्रेणोद-
बिन्दुरपि ग्रावणि निम्नतामादधाति ।।

(आ) Kavyālaṁkārasūtravṛtti of Vāmana *ad* 1.3.24.

Prose.

(Repeated) practice lands perfection to actions; even a drop of water falling but once cannot produce any impression on the stone. (G. Jhā's translation in *Indian thought*, series 2).

अभ्यस्ता भुवि वादि° see नाभ्यस्ता भुवि वादि°.

अभ्यास्यं लप्स्यमानेन see No. 3128.

अभ्याहरति कल्याणं see No. 2382.

2396*

अभ्युक्षितोऽसि सलिलैर्न बलाहकानां
चाषाग्रपक्षसदृशं भृशमन्तराले ।
मिथ्यैतदाननमिदं भवतस्तथा हि
हेमन्तपद्ममिव निष्प्रभतामुपैति ।।

(अ) Mṛcch 9.19.

Vasantatilakā metre.

The very clouds of heaven wet not you; / your lips are like the blue-jay's wing-tip worn, / yes, full as fickle, with their speech untrue, / and like the winter lotus lustre-lorn. (A.W. Ryder's translation).

अभ्युच्छ्रिते see No. 693.

2397

अभ्युत्थानमुपागते गृहपतौ तद्भाषणे नम्रता
तत्पादार्पितदृष्टिरासनविधिस्तस्योपचर्या स्वयम् ।
सुप्ते तत्र शयीत तत्प्रथमतो जह्याच्च शय्यामिति
प्राच्यैः पुत्रि निवेदितः कुलवधूसिद्धान्तधर्मागमः ।।

(अ) Bālarāmāyaṇa 4.43.

(आ) ŚP 3757 (a. Rājaśekhara), JS 424.4 (a. Rājaśekhara), Skm (Skm [B] 528, Skm [POS] 2.11.3) (a. Rājaśekhara), SR 351.36 (a. ŚP), SSB 231.37 (a. Rājaśekhara), SPR 996.6 (a. Dharmakalpadruma), SH 1848 (a. Rājaśekhara), SRK 116.9 (a. ŚP), IS 7665.

(*b*) °विधौ त° SPR.

(*c*) भुक्ते भर्तरि भोजनं प्रकुरुते सुप्ते शयीता प्रिया SPR ; शय्यामपि JS.

(*d*) प्राज्ञैः पु° SPR ; °धर्मश्च(श)यः JS; निवेदिताः SH ; अमी [गमः] Skm, SPR; अपि SH.

Śārdūlavikrīḍita metre.

The good wife should rise when the master of the house comes home, there should be humility [gentleness] when speaking to him, she should so sit that her glance falls at his feet and personally attend to his creature comforts. She should sleep after he has fallen asleep and rise before him. Thus, O daughter, have the ancients prescribed the good rule for the virtuous conduct of a noble wife. (A. A R.).

अभ्युत्सेकेन सहसा see No. 697.

अभ्युद्गता वसुमती दलितं see No. 2398.

2398*

अभ्युद्धृता वसुमती दलितं रिपूरः
क्रीडीकृता बलवता बलिराजलक्ष्मीः ।
एकत्र जन्मनि कृतं तदनेन यूना
जन्मत्रये यदकरोत् पुरुषः पुराणः ।।

(अ) KR 1.1.10.

(आ) Sar 1.98 (p. 71) and 5.471 (p. 716), JS 335.5 (a. Cittapa [or Chittapa]), Skm (Skm [B] 1636, Skm [POS] 3. 54.1) (a. Śrī Hanūmān), SR 105 135 ( a. Sar. ), SSB 397. 147, Kav p. 40.

(*a*) अभ्युद्गता Sar 5.471 (var.).

(*b*) क्षिप्तक्रमं कवलिता [क्री° ब°] Sar 1. 98, Skm.

(*c*) अत्रैक° [ए°] Sar (both places); यदनेन Sar (both places); राज्ञा [यू°] SR, SSB ; भवता तदत्र [त° यू°] KR.

Vasantatilakā metre.

The earth was rescued, torn was the the chest of the enemy, and the kingly status of Bali [the demon : the strong enemy] was embraced [taken over] by this energetic youth ; thus was he able to accomplish in one life what was done in three lives by the Ancient Man [Viṣṇu]. (A. A. R.).

2399*

अभ्युद्यत्कवलग्रहप्रणयिनस्ते शल्लकीपल्लवास्
तच्चास्फालसहं सरः क्षितिधृतामित्यस्ति को निह्नुते ।
दन्तस्तम्भनिषण्णनिःसहकरः श्वासैरतिप्रांशुभिर्
येनायं विरही तु वारणपतिः स्वामिन् स विन्ध्यो भवान् ।।

(आ) SkV 1124 (a. Viddūka Vijjūṭa).

Śārdūlavikrīḍita metre.

Oh Vindya, it is true, no doubt,/that leaves of gum trees ready to his rising grasp / and pools convenient to his splashing may be found/wherever there are mountains./ But that for which the bull of elephants stands pinning,/listless trunk upon his tusk and deeply sighing/ is no other mountain, lord, than you. (D.H.H. Ingall's translation).[1]

1. Cf. SkV (HOS 44) p. 545.

2400*

अभ्युन्नतस्तनयुगा तरलायताक्षी
द्वारि स्थिता तदुपयानमहोत्सवाय ।
सा पूर्णकुम्भनवनीरजतोरणस्रक्
संभारमङ्गलमयत्नकृतं विधत्ते ।।

(आ) SR 304.4, SSB 153.4.

Vasantatilakā metre.

Possessing towering bosom, the tremulous long-eyed wife stood at the entrance of the home to give him [the returning husband] a royal welcome. She thus accomplished without effort on her part the furnishing of *pūrṇa-kumbha* [waterfilled jars] and decoration with fresh lotus flowers in his honour. (A. A. R ).

2401*

अभ्युन्नताङ्गुष्ठनखप्रभाभिर्
निक्षेपणाद्रागमिवोद्गिरन्तौ ।

आजह्रुस्तच्चरणौ पृथिव्यां
स्थलारविन्दश्रियमव्यवस्थाम् ॥

(अ) Kum 1.33. (Cf. A. Scharpé's Kalidasa Lexicon I. 3; p. 21).

(आ) Alm 42, Alaṁ(kāraśekhara of) K(eśavamiśra) 47.13-4, SR 269.412 (a. Kum), SSB 91.10.

(b) विक्षे° Kum (K), AlaṁK; इवोद्गिरन्ता Alm.

Upajāti metre (Indravajrā and Upendravajrā).

Her feet, emitting redness as it were, as she stamped (them on the ground), by means of the lustre of the nails of the raised big toes, assumed on earth the beauty of land-lotus not confined (to any particular place or at random). (R.D. Karmarkar's translation).

2402

अभ्युन्नतानामणुरप्युदारं
पश्चात् प्रकोपं जनयेदरीणाम् ।
तं चाप्रमत्तः प्रसमीक्ष्य यायान्-
न नाशयेद् दृष्टमदृष्टहेतोः ॥

(अ) KN (KN [TSS] 16.14, KN [ĀnSS] 16. 14, KN [Bl] 15.14). (Cf. Agnipurāṇa 241.37).

(c) तञ्चा° KN (BI).

Upajāti metre (Indravajrā and Upendravajrā).

Even the smallest of prosperous enemies causes great difficulty from behind. So, coolly reviewing his condition, a king should undertake military expeditions. He should not ruin what he possesses, for what is uncertain. (M.N. Dutt's translation).

2403*

अभ्युन्नता पुरस्ताद्
अवगाढा जघनगौरवात् पश्चात् ।
द्वारेऽस्य पाण्डुसिकते
पदपङ्क्तिर्दृश्यतेऽभिनवा ॥

(अ) Śāk 3.7 (in some texts 3.9). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 36).

(आ) Sāh (BI) 6.353 (p. 149).

(a) अल्पनिहिता [अ°] Śāk(var.); अत्युन्नता [अ°] Sāh.

Āryā metre.

For at the entrance here I plainly see/a line of foodsteps printed in the sand./ Here are fresh impressions of her feet;/ their well-known outline faintly marked in front./ More deeply towards the heel; betokening / the graceful undulation of her gait. (Sir Monier Monier-Williams's translation).

अभ्युन्नतिं प्राप्य नरः see No. 704.

2404*

अभ्युन्नतेऽपि जलदे जगदेकसार-
साधारणप्रणयहारिणि हा यदेते ।
उल्लासलास्यललितं तरवो न यान्ति
हे दावपावक स तावक एव दोषः ॥

(आ) JS 118.4, ŚP 1158, SR 220.4, SSB 607.4, Any 105.105, RJ 287 (quoted in the Index, but not found there).

(d) शोषः [दो°] JS (var.).

Vasantatilakā metre.

When the raining cloud has risen in the sky, the one object of affection and sustainer of the world, the trees alas! do not welcome him with joyous dance. This, O forest fire, is entirely your fault. (A. A. R.).

2405*

अभ्युन्नतेवाङ्घ्रिनखाङ्कुराणां
द्युतिर्विरेजे हरिणी दृशोऽस्याः ।

पुङ्खावली पञ्चशरायुधानां
लावण्यदर्पद्विगुणीकृतेव ॥

(आ) PdT 159.

(*d*) °दर्प्य° PdT (MS).

Upajāti metre (Indravajrā and Upendravajrā).

The lustre of the sprout-like nails of the deer-eyed damsel, shone as if they were the features of the arrows of the god of love [the five arrowed god], rendered two-fold by the pride of loveliness. (A. A. R.).

अभ्युन्नतोऽम्बुभिर्मेघः see No. 706.

2406*

अभ्युन्नतोऽसि सलिलैः परिपूरितोऽसि
त्वामर्थयन्ति विहगास्तृषितास्तथैते ।
कालः पयोधर परोपकृतेस्तवायं
चण्डानिलव्यतिकरे क भवान् क ते वा ॥

(आ) Skm (Skm [B] 1936, Skm [POS] 4.60, 1)(a. Vāñchāka), AB 524, (Cf. RO 2.100).

Vasantatilakā metre.

Risen high in the sky and filled all round with water that you are, O cloud, and the thirsty birds (*cātaka-s*) are all in eager expectation ; for this is the time for you to render help to others ; but the onslaught of this fierce hurricane has set in : thus where are you now, and where are they ? (A. A. R.).

अभ्युपभुक्ताः सद्भिर् see No. 2407.

2407

अभ्युपयुक्ताः सद्भिर्
गतागतैरहरहः प्रखिन्नाः ।
कृपणजनसंनिकर्षं
प्राप्यार्थाः प्रस्वपन्तीव ॥

(आ) JS 62.18 (a. Vallabhadeva), SRHt 118.17 (a. P), SSSN 161.11 (a. P), VS 481, SR 72.44(a.VS), SSB 342.47.

(*a*) अभ्युपयुक्तास्सद्भिर् JS ; अभ्युपभुक्ताः SRHt.

(*b*) °हरश्च निर्विण्णाः SRHt; सुनिर्विण्णाः [प्र°] VS, SSSN.

(*c*) °कार्शं SRHt; °कर्षे SSSN.

(*d*) सम्प्राप्यार्थाः स्वप° SRHt, VS ( in C प्राप्येहार्थाः), SR, SS , SSSN.

Ārya metre.

Constantly used by the good and wearied by the to and fro movements day by day, wealth, having fallen into the clutches of misers seems to be taking rest [asleep]. (A. A. R.).

2408*

अभ्युल्लसन्ति विनिवारितचन्दनानाम् ।
एणीदृशां वपुषि कुङ्कुमपत्रलेखाः ।
अभ्यागताः करसरोजपदारविन्द-
संरक्षणाय किरणा इव तिग्मभानोः ॥

(आ) Pad 79.11 (a. Bhānukara).

(*d*) शीतभानोः Pad.

Vasantatilakā metre.

The flowery decorations of saffron paste are resplendent in the person of the deer-eyed ladies whose bodies are covered over with sandal unguents. These decorations seem to be the rays of the sun mild and cool in winter season come to protect their lotuses of hands and feet. (A. A. R.).

2409

अभ्युष्णात् सघृतादन्नाद् अच्छिद्राच्चैव वाससः ।
अपरप्रेष्यभावाच्च भूय इच्छन् पतत्यधः ॥

(आ) Maxim "of unknown source" quoted by R. Shamashastri in his article "Economic Philosophy of the Ancient Indians" in ABORI 12.29.

Whoever desires to have more than cooked warm rice with clarified butter, a piece of cloth not torn with no need to serve another man, will fall down. (Dr. R. Shamashastri's translation).

2410*

अभ्येत्य याचितोऽपि
त्यक्त्वा लज्जां मया विगतलज्जः ।
चिच्छेदैष ममाशां
सहसा प्रतिषेधशस्त्रेण ॥

(अ) Kal 2.76.

Āryā metre.

Though I conquered my shame and approached him and begged of him to grant (my request), he, the shameless one, cut off my hopes with the weapon of a refusal, all of a sudden. (A. A. R.).

2411

अभ्रच्छाया खलप्रीतिः समुद्रान्ते च मेदिनी ।
अल्पेनैव विनश्यन्ति यौवनानि धनानि च ॥

(अ) Cr 1175 (CNW 45). Cf. Nos. 2412, 2414 and 2415.

(*a*) अभ्रछाया CNW.

Shadow of clouds, friendship with a wicked person, ground near the ocean indeed disappear shortly, similarly as youth and wealth.

2412

अभ्रच्छाया खलप्रीतिर् नवसस्यानि योषितः ।
किंचित्कालोपभोग्यानि यौवनानि धनानि च ॥

(अ) P (PT 2.108, PTem 2.97, PS 2.65, PN 1.61, PP 2.125, Pts 2.114, PtsK 2.122, PRE 2.67), H (HJ 1.189, HS 169, HM 1.176, HK 1.178, HP 1.138, HN 1.139, HH 31.23-4, HC 43.1-2), Cr 1176 (CNPh 141, CNHU 12), Cf. Nos. 2411, 2414, 2415 and also cf. JSAIL 24.185. and Ru 113.

(आ) SH 1237, SR 156.15 (a. P), SSB 485. 154, SuM 8.30, SRK 231.7 (a. Prasaṅgaratnāvalī), IS 515, Pras (in IS 515), Sama 1. अ 41, VP 9.65.

(इ) Old Syriac 2.48, Old Arabic 3.164.

(*a*) मेघच्छाया PT, PTem, PP ; अभ्रछाया CNPN, CNHU; खलप्रीतिः (°ति) Pts, PtsK; स्वल्पप्रीति CNHU.

(*b*) न वासमन्त्र्यान्स्यानि योषितः SH ; नवश° PP(var.); नवसंख्यानि (°स्यानि) PP (var.); सिद्धिमन्नं च यो° Pts, PtsK, SuM; वेश्यासन्नि [सि°] CNHU ; संपदः [यो°] PS (var.) (see *d*).

(*c*) स्वल्पका° CNHU; क्वचित्कालो° SuM(var.).

(*d*) च योषितः [ध° च] PS (var.) (see *b*).

With shadows of the passing cloud,/ new grain[1], and knavish friends,/with women's love, and youth, and wealth,/ enjoyment quickly ends. (A.W. Ryder's translation).

1. Cooked rice (Pts, PtsK, SuM).

2413

अभ्रच्छाया खलप्रीतिर् वेश्यारागो विभूतयः ।
महीभुजां प्रसादश्च पञ्चैते चञ्चलाः स्मृताः ॥

(अ) Cr 77 (CR 8.23, CPS 235. 40), GP 1.115, 25 *ab/dc v.l.* Cf. Nos. 2411, 2414 and 2415.

(*a*) अभ्रछाया CR (var.) ; खले प्रीतिः GP (GPy as above).

(*b*) परनारीषु सङ्गतिः GP; वेश्यागरो CR(var.).

(*c*) प्र° च म° tr. CR (var.); यौवनानि धनानि च GP; महीभृतां [म°] CR (var.).

(*d*) पञ्चैते CR (var.); चपला (°ला:) CR (var.); ह्यस्थिरा (अस्थि°) GP ; भावा (°वा:) CR (var.), GP.

Shade provided by passing clouds, the goodwill of the wicked, the love of prostitutes, prosperity, and favour shown by kings,—these five are considered inconstant.

2414

अभ्रच्छाया तृणादग्निः खलप्रीतिः स्थले जलम् ।
वेश्यारागः कुमित्रं च षडेते बुद्बुदोपमाः ॥

(अ) Cr 1177 (CvṢ 3.9, CvA 3.9, CvL I 3.9, CRT 8.21, CNG 263, CnT II 20.2 and 29.11, CnT III 52.9, CnT V 109, CnT VII 85), GP 1.115.39. Cf. Nos. 2411, 2413 and 2415.

(आ) SSSN 182.51 (a. Vallabhadeva), SPR 1089.2 ( a. Puṇyadhanacathā ), SR 160. 324, SS 491. 331, IS 516, PWW 956.

(*a*) अभ्रछाया CvṢ, CvA, CvL I ; तृणाग्निश्च SR, SSB, SSSN ; अग्नि CvṢ, CvL I, SSSN ; अग्निर् CRT, PWW.

(*b*) खले SPR ; नीचसेवा CvṢ, CvL I, CRT, GP, PWW, SSSN; नीचिचेसेवा CvA; पथि [स्थ°] CRT; पथे [स्थ°] GP; पथो PWW; °वरे SSSN.

(*c*) वेश्यासंक्तिः SR, SSB ; वेश्याराग CvL I; वेश्यागारः SSSN ; खले प्रीतिः [कु° च] CRT, GP, SR, SSB, PWW ; खलप्रीतिः SSSN.

(*d*) सर्वं बुद्बुदसन्निभम् SSSN ; बुद्युदो° CvA ; बुदोपमाः SPR.

Shade provided by a cloud, grassfire, friendship with a wicked[1] water on the dry ground, affection of a prostitute and a bad friend, these six equal to a **bubble.**

1. Instead of "friendship with a wicked" and "affection of a prostitutes" CRT, GP and other texts have "co-habiting with a vile person" and "friendship with a wicked".

2415

अभ्रच्छाया तृणादग्निः पराधीनं च यत् सुखम् ।
अज्ञानेषु च वैराग्यं क्षिप्रमेतद् विनश्यति ॥

(अ) Cr 1778 (CNP II 271, CNN 17, CM 10). Cf. Nos. 2411, 2413 and 2414.

(आ) SuB 13 B 14.

(*a*) तणाग्निश्च CNN.

(*d*) क्षिप्रमेव Cr, SuB.

Shade provided by a cloud, grassfire, joy which depends on others, indifference to worldly objects of ignorants, disappear quickly.

2416

अभ्रध्वानैर्मुखरितदिशः श्रेणयस्तोयदानां
धारासारैर्धरणिवलयं सर्वतः प्लावयन्ति ।
तेन स्नेहं वहति विपुलं मत्सखीयुक्तमेतत्
त्वं निःस्नेहो यदसि तदिदं नाथ मे विस्मयाय ॥

(आ) SR 289.55, SSB 125.60.

Mandākrāntā metre.

Rows of clouds resounding with thunder the quarters inundate the regions of the earth on all sides with their showers. Therefore, my friend is full of affection and that is right ; but you are devoid of affection is what surprises me, my lord. (A. A. R.).

2417*

अभ्रपुष्पमपि दित्सति शीतं
सार्थिना विमुखता यदभाजि ।
स्तोककस्य खलु चञ्चुपुटेन
म्लानिरुल्लसति तद्घनसंघे ॥

(अ) Naiṣ 5.127.

Svāgatā metre.

Because of the disappointment suffered by the beak of the *cātaka* bird asking for water, a gloom spreads over the expanse of clouds, though it was willing to give cool water to the bird. (K.K. Handiqui's translation).

2418*

अभ्रवृन्दं विशाखान्तं प्रसूत्यन्तं च यौवनम् ।
राज्यान्तं नरकं तद्वद् याचनान्तं हि गौरवम् ॥

(आ) Sama 2. र 16.

*Viśākha* [asterism][1] is the limit for the clouds to appear, the blooming youth of ladies till they bear children, so is kingship the limit of hell, and self-respect lasts till one goes a-begging. (A. A. R.).

1. Refers to : November 7 to 20 of the year.

2419*

अभ्रूविलासमस्पृष्ट- मदरागं मृगेक्षणम् ।
इदं तु नयनद्वन्द्वं तव तद्गुणभूषितम् ॥

(अ) KāD 2.191.

(आ) Sar 3.99 (p. 359).

(*a*) अस्पष्टम् KāD (var.).

The eyes of the antelope have not the play of the eye-brows. Nor are they tinged rosy by the influence of the wine. But this pair of your eyes is adorned with both the merits. (A. A. R.).

2420*

अमज्जदाकण्ठमसौ सुधासु
प्रियं प्रियाया वचनं निपीय ।
द्विषन्मुखेऽपि स्वदते स्तुतिर्या
तन्मिष्टता नेष्टमुखे त्वमेया ॥

(अ) Naiṣ 8.51.

(*a*) आमज्जं Naiṣ (var.).

(*b*) वदनान्निपीय Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Drinking in the beloved words of his beloved, in nectar did he sink up to his neck. Is not the sweetness of praise, that sounds sweet even in the mouth of an enemy, immeasurable in the mouth of one that is dear ? (K. K. Handiqui's translation).

2421*

अमदयन्मधुगन्धसनाथया
किसलयाधरसंगतया मनः ।
कुसुमसंभृतया नवमल्लिका
स्मितरुचा तरुचारुविलासिनी ॥

(अ) Ragh 9.42.(Cf. A. Scharpé's Kālidāsa-Lexicon I.4 ; p. 142).

(आ) SR 332.52, SSB 199.57 (a. Kālidāsa).

(*b*) °संततया Ragh (var.), SR, SSB; °रागया [°या मा°] Ragh (var.).

(*c*) °भारतनता° [°भृ° नव°] Ragh (var.); नवमालिका Ragh (var.) (*contra metrum*).

(*d*) °विलासिनः Ragh (var.).

Drutavilambita metre.

The *navamallikā*-creeper, the pretty beloved of the tree, intoxicated [fascinated] the mind (of the beholder) by her smiling beauty brought about by flowers possessed of the fragrance of honey and spread over the lower lip in the form of the sprouts. (R. D. Karmarkar's translation).

अमद्यमाद्यन्मातङ्ग see No. 2427.

2422

अमनस्कं गते चित्ते जायते कर्मणां क्षयः ।
यथा चित्रपटे दग्धे दह्यते चित्रसंचयः ॥

(आ) ŚP 4500 (a. Śārṅgadhara).

When the mind becomes devoid of mindness, annihilation of *karma*

[motivated action] results ; just as when the canvas is burnt the aggregate of the lines [colours] is destroyed. (A. A. R.).

2423

अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधम् ।
अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ॥

(आ) SR 156.158, SSB 485.162, SRK 233. 29 (a. Sphuṭaśloka), IS 7666, Sama 2. य 57, SSg 19. Cf. No. 2424.

(*b*) नानौषधिर्वनस्पतिः Sama.

There is no word [syllable] which would not have magic power ; there is no herb that would not be used as medicine[1] ; there is no human being who would be useless ; but a contriver is hard to obtain.

1. have root

2424

अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधम् ।
निर्धना पृथिवी नास्ति ह्याम्नायाः खलु दुर्लभाः ॥

(अ) VCjr 22.6, KR 10.233.1.

(आ) SPR 1205. 8 (a. Upadeśaprasada 1. 65). Cf. No. 2423.

(*c*) अनाथ [नि°] SPR.

(*d*) ह्य् om. VCjr (var.), KR, SPR.

There is no word [syllable] that has not its charm, no herb that has not its medicament, no land that has not its treasure ; but truly sacred texts are hard to master. (F. Edgerton's translation).

2425*

अमन्दतरवार्यग्र- धाराहतमहीभृतः ।
चित्रचापधरा वीरा विद्योतन्ते घना इव ॥

(आ) SSK 1.18.

Heroes bearing wonderful bows who fiercely strike down princes with the edges of their swords shine like clouds that strike at the hills with their powerful showers and possessing multi-coloured rain-bows. (A. A. R.).

2426*

अमन्दमणिनूपुरक्वणनचारुचारीक्रमं
झणज्झणितमेखलास्खलिततारहारच्छटम् ।
इदं तरलकङ्कणावलिविशेषवाचालितं
मनो हरति सुभ्रुवः किमपि कन्दुकक्रीडितम् ॥

(अ) Viddhaś 2.6.

(आ) SkV 526 (a. Rājaśekhara), Kav 262 (a. Rājaśekhara), ŚP 3929, Skm (Skm [B]866, Skm [POS] 2.79.1) (a. Rājaśekhara), JS 244.6, SR 346.38 (a. ŚP), SSB 224. 5, S(ubhāṣita)mukt(āvalī) (MS) 4.19, Sūktiratnāvalī of Vaidyanātha 420.[1]

(*a*) °पुरप्रचुरचारक्रमं Skm; °क्वणित° Smukt; °चारुचारक्रमं ŚP, JS ; °चामीकरं Smukt; °रिक्रमं Viddhaś (var.), SR, SSB.

(*b*) झणिति Skm (var.); °मेखलं स्ख° Viddhaś (ChSS), JS; °हारच्छदं Skm (var.).

(*d*) °क्रीडनम् SR, SSB.

1. Cf. Kav, p, 79 *ad* 262.

Pṛthvī metre.

Her jeweled anklets jingle sharply at each precious step,/the girdle chimes, the pearl necklaces fly high,/the rows of golden bracelets cry aloud :—/the fair-browed maid by her dancing with the disc/has carried off my heart. (D. H. H. Ingall's translation).

2427

अमन्दमत्तमातङ्ग आसाराभ्युदयान्वितः ।
इत्यादिलक्षणोपेतः स्कन्धावारः प्रशस्यते ॥

(अ) KN (KN [TSS] 17.33*cd*-34*ab*, KN [ĀnSS] 17.33*cd*-34*ab*, KN [BI] 16.33).

(*a*) अमद्यमाद्यन्मातङ्ग KN (BI).

Where the elephants are mad without having drunk intoxicating liquors and where the *asūra-s* are in highly prosperous state,—a camp where these auspicious signs prevail, is praised by the wise. (M.N. Dutt's translation).

2428*

अमन्दानन्दनिष्यन्दम् अपास्तान्यक्रियाक्रमम् ।
जगज्जन्मोत्सवे तस्याः पीतामृतमिवाभवत् ॥

(अ) Nalacampū 3.25.

(आ) JS 171.1 (a. Trivikrama), SH 1809.

(*a*) निःस्यंदम् SH.

(*b*) अथ स्यास्ता° SH.

(*c*) जगद्विलोचने नास्याः SH.

On her (Damayanti's) birthday celebrations, the world seemed to have imbibed nectar, with the dripping of great joy everywhere and with all other activities given a holiday. (A. A. R.).

2429*

अमन्दानन्दानां गलदलघुसंतापविपदां
पदाम्भोजद्वन्द्वं शिरसि वधतामिन्दुशिरसः ।
कदा नः कालिन्दीसलिलशबलैरम्बरसरित्
तरङ्गैरङ्गारीभवति भवबन्धेन्धनचयः ॥

(अ) Stuti-kusumāñjali 10.73.

(आ) VS 3418 (a. Paṇḍita Jagaddhara).

(*a*) दलदल° [ग°] Stuti.

Śikhariṇī metre.

Bearing on the head the pair of the lotus feet, of the moon-crested lord Śiva, which give immense bliss and drive away heavy torments and calamities, when will the mass of fuel in the form of worldly bondage be reduced to charcoal by the waves of the Gaṅgā rendered variegated by the waters of the Yamunā? (A. A. R.).

2430*

अमन्यतासौ कुसुमेषु गर्भगं
परागमन्धंकरणं वियोगिनाम् ।
स्मरेण मुक्तेषु पुरा पुरारये
तदङ्गभस्मेव शरेषु संगतम् ॥

(अ) Naiṣ 1.87.

(आ) JS 387.25 (a. Śrī Harṣa-paṇḍita).

Vaṁśastha metre.

He deemed the pollen inside the flowers to be blinding to lovers in separation as it were ashes from the body of Śiva, which came to be attached to the arrows discharged at him by Cupid in times of yore. (K. K. Handiqui's translation).

2431*

अमरतरुकुसुमसौरभ-
सेवनसंपूर्णसकलकामस्य ।
पुष्पान्तरसेवेयं
भ्रमरस्य विडम्बना महती ॥

(अ) BhV (BhV[POS]1.26, BhV[C]1.27.

(आ) SR 222.53, SSB 610.17, SRK 187.24 (a. BhV), IS 7667.

Āryā metre.

This fondness for other flowers, in a bee all of whose desires are fully gratified by the enjoyment of the fragrance of flowers of the celestial trees, is a matter of great ridicule. (H.D. Sharma's translation).

2432*

अमरयुवतिगीतोद्ग्रीवसारङ्गशृङ्गो-
ल्लिखितशशिसुधाम्भःशाद्वलारामरम्याम् ।
सुरपतिगजगण्डस्रंसिदानाम्बुधारा-
प्रसवसुरभिमाशां वासवीयां नमामि ॥

(आ) Skm (Skm [B] 2076, Skm [POS] 5. 16.1) (a. Umāpatidhara).

(a) °गीतोद् Skm (POS).

(b) °सुधान्तः Skm (var.).

Mālinī metre.

I bow to the east [Indra's quarter] which is charming with grass-lands watered by the moon's nectar oozing out when scratched by the antlers of the antelope, who has his neck upraised on hearing the songs of the divine damsels, and which quarter again is rendered fragrant by the stream of ichor shed by Indra's elephant. (A. A. R.).

2433*

अमरीमुखसीधुमाधुरीणां
लहरी काचन चातुरी कलानाम् ।
तरलीकुरुते मनो मदीयं
मुरलीनादपरंपरा मुरारेः ॥

(आ) PG 100 (a. Śri Sārvabhauma-bhaṭṭa).[1]

1. तेषामेव

Aupacchandasika metre.

The waves of music from the flute of Kṛṣṇa which constitute an indescribable skill in arts and a wave of sweetness of the wine in the mouths of the divine damsels, make my mind tremulous (and melts my heart). (A. A. R.).

2434*

अमरुककवित्वडमरुक-
नादेन विनुह्नुता न संचरति ।
शृङ्गारभणितिरन्या
धन्यानां श्रवणविवरेषु ॥

(अ) Rasikasañjīvinī (Amaru-vyākhyā) 3.

(आ) JS 48.101 (a. Arjunavarmadeva).

Āryā metre.

Erotic poems of other poets do not appeal to the ears of the fortunate connoisseurs, as they are screened by the music of the *ḍamaru*-drum of the poetry of Amaruka. (A. A. R.).

2435

अमरैरमृतं न पीतमब्धेर्
न च हालाहलमुल्बणं हरेण ।
विधिना निहितं खलस्य वाचि
द्वयमेतद् बहिरेकमन्तरन्यत् ॥

(आ) VS 429 (a. Bhāgavatāmṛtadatta), SR 59. 206 (a. VS), SSB 322. 214 (a. Bhāgavatāmṛtadatta), SuMuñ 234. 19-20 (a. Bhāgavatamṛtadatta).

(c) निखिलं VS (var.).

Aupacchandasika metre.

The nectar (churned out) of the ocean was not drunk by the gods, nor the dreadful *hālāhala*-poison by Śiva; these two have been placed by the creator in the speech of the wicked, one outside [inarticulate speech] and the other inside [the heart]. (A. A. R.).

2436*

अमरैर्गतं मधुकरैश्चलितं
प्रवरैः प्रयातमपि पद्मदृशाम् ।
विभवे गते सकलमेव गतं
ध्रुवमेकमञ्चति यशः सरसः ॥

(आ) PV 726 (a. Bhānukara), Pad 100.49 (a. Bhānukara).

(b) प्रकरं (°रैः) [प्रवरैः] Pad ; पद्मदशाम् [प°] PV (MS).

(d) °मञ्चयति यशः सरसीम् Pad (*contra metrum*).

Pramitākṣarā metre.

The gods have departed, the bees have flown away and all the family of the lotus pond have disappeared. When the wealth (of beauty) is lost, everything is lost! But surely the fame of the lake is evergreen. (A. A. R.).

2437

अमर्त्याः सन्तु मर्त्या वा चेतनाः सन्त्वचेतनाः ।
दानमेव पुरस्कृत्य स्तूयन्ते भुवनैस्त्रिभिः ॥

(अ) Sabhā 32.

Let their be immortals or mortals, sentient or non-sentient (it matters not); depending only on munificent donations are they praised by the three worlds. (A. A. R.).

अमर्षकानां शू° see No. 1085.

2438

अमर्षिणा कृत्यमिव क्षमाश्रयं
मदोद्धतेनेव हितं प्रियं वचः ।
बलीयसा तद्विधिनेव पौरुषं
बलं निरस्तं न रराज जिष्णुना ॥

(अ) Kir 14.63.

Vaṁśastha metre.

As a work to be gained by forgiveness is set aside by an enraged one and is lost for ever, as a good salutary word unheeded by a haughty one never finds footing (in his mind), and as powerful destiny prevails over manliness (and unnerves it), so the *gaṇa* or *kirata* army scattered by him could not rally (at all). (S. and K. Ray's translation).

अमर्षितानां शूराणां see No. 1085.

2439

अमर्षोपगृहीतानां मन्युसंतप्तचेतसाम् ।
परस्परापकारेण पुंसां भवति विग्रहः ॥

(अ) KN (KN [TSS] 10.1, [ĀnSS] 10.1, KN [BI] 10.1), *cd*=Agni-purāṇa 240.14*cd*.

Possessed by thoughts of revenge and with hearts burning with anger engendered by the infliction of mutual wrongs, people proceed to fight with another. (M.N. Dutt's translation).

2340*

अमलमृणालकाण्डकमनीयकपोलरुचेस्
तरलसलीलमीलनलिनप्रसिफुल्लदृशः ।
विकसदशोकशोणकरकान्तिभृतः सुतनोर्
मदलुलितानि हन्त ललितानि हरन्ति मनः ॥

(आ) SR 254.36, SSB 63.52.

Narkuṭa metre.

The lovely amorous gestures, elegant due to intoxication of the charming damsel, O wonder, captivate my heart; she has bright cheeks, beautiful like pure lotus-stalks, with eyes blooming like lilies that are playfully tremulous, and possessing rosy hue in her palms like the red *aśoka*. (A. A. R.).

2441*

अमलात्मसु प्रतिफलन्प्रथितस्
तरुणीकपोलफलकेषु मुहुः ।
विससार सान्द्रतरमिन्दुरुचाम्
अधिकावभासितदिशां निकरः ॥

(अ) Śiś 9.37.

(आ) SR 306.62 (a. Śiś.), SSB 146.64 (a. Māgha).

Pramitākṣarā metre.

The mass of moon's rays which illumined all the directions brilliantly and was reflected on the broad and pellucid cheeks of damsels spread everywhere densely again and again. (A. A. R.).

2442

अमलीमसमच्छिद्रम् अक्रौर्यमतिसुन्दरम् ।
अदेयमप्रतिग्राह्यम् अहो ज्ञानं महाधनम् ॥

(अ) Sabhā 12.

O wonder, knowledge is the great wealth which is not tainted and breeds no quarrel; it is free from cruelty (in its acquisition), very pleasing and can not be deprived, nor can it be accepted as a gift. (A. A. R.).

2443

अमात्यः शूर एव स्याद् युद्धसंपन्न एव च ।
तस्मादपि भयं राज्ञः पश्य राज्यस्य योजनम् ॥

(अ) MBh (MBh [ Bh ] 12. 107. 12*ab*/*cd*, MBh [R] 12.106.13, MBh [C] 3940).

(आ) SRHt 184.4 (a. MBh), SSSN 87.4.

(*b*) बुद्धिसं° MBh.

(*c*) ताभ्यां चैव MBh.

(*d*) योजनाम् SRHt, SSSN.

The king's minister should be valorous and well accomplished in warfare. Even of him the king has to fear: look at the position of kingship! (A. A. R.).

2444

अमात्यराष्ट्रदुर्गाणि कोशो दण्डश्च पञ्चमः ।
एताः प्रकृतयस्तज्ज्ञैर् विजिगीषोरुदाहृताः ॥

(अ) KN (KN [TSS] 8.4, KN [ĀnSS] 8.4, KN [BI] 8.4).

(*b*) कोषो KN (BI).

Minister, castle, kingdom, treasury and army,—these five have been said, by persons well-versed in Polity to be the principal constituents of a central sovereign. (M.N. Dutt's translation).

अमात्यलाभो भद्रं ते see बलं पञ्चविधं नित्यम् .

2445

अमात्याद्याः प्रकृतयो मित्रान्ता राज्यमुच्यते ।
अशेषराज्यव्यसनात् पार्थिवव्यसनं गुरु ॥

(अ) KN (KN [TSS] 15.1, KN [ĀnSS] 15.1, KN [BI] 14.1).

The *prakṛti-s*, begnning with the minister and ending with the ally, are said to be the constituents of a government. Of all the weaknesses of the government, the gravest is the weakness of the ruler of earth. (M. N. Dutt's translation).

2446

अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया ।
नृपतौ कोषराष्ट्रे तु दूते संधिविपर्ययौ ॥

(अ) Mn 7.65.

(*c*) च [ तु ] Mn (var.), ( Medhātithi, Kullūka, Rāghavānanda, Nandana).

The army depends on the official (placed in charge of it); the due control (of the subjects) on the army; the treasury and the (government of) the realm on the king; peace and its opposite [war] on the ambassador. (G. Bühler's translation).

2447

अमात्यैः कामवृत्तो हि राजा कापथमाश्रितः ।
निग्राह्यः सर्वथा सद्भिर् न निग्राह्यो निगृह्यसे ॥

(अ) R(R [Bar] 5.39.7, R[B] 5.41.7, R [G] 5.45.7).

(*a*) कामदत्तो R (var.).

(*b*) विषयम् (°म) or वितथम् or कुपथम् [का°] R (var.); आवृतः or आस्थितः [आश्रि°] R (var.).

(*c*) निगृह्यः[नि°] R(var.); सर्वदा or सहसा[स°] R (var.); स त्वं [सद्भिर्] or सद्भिः R (var.).

(*d*) वांछिभिर्विपुलं यशः (*sic* !) R (var.); इच्छद्भिर्भितमा) R(var.); नः नि° tr. R (var.); स निग्राह्यो [न नि°] R (var.); न गृह्यसे or न गृह्यते [नि°] R (var.).

A king though given to sinful ways led by passion, must be checked by his good ministers. If they do not, they deserve to be chastised. (T.S. Raghavacharya's translation).

2448

अमात्यो युवराजश्च भुजावेतौ महीपतेः ।
मन्त्री नेत्रं हि तद्भिन्न एतस्मिन्नपि तद्वधः ॥

(अ) KN(KN [TSS] 18.28, KN [ĀnSS] 18.28, KN [BI] 17.26).

(आ) SRHt 152.3, SSSN 118.3 (a. KN).

(c) मन्त्रनेत्रं SRHt ; भिन्नेऽस्मिन् KN (BI); तद्भिन्नम् SRHt.

(d) नैकस्मिन्नपि (KN [BI]; एकस्मिन्नपि SRHt, SSSN ; तद्विधः SRHt.

The prime-minister and the crown prince are said to be the two arms of a lord of earth ; the former is also said to be the king's eye,—and the alienation of this one cannot be compared to the alienation of anybody else. (M. N. Dutt's translation).

2449

अमात्सर्यं बुधाः प्राहुर् दानं धर्मं च संयमम् ।
अवस्थितेन नित्यं च सत्येनामत्सरी भवेत् ।।

(अ) MBh (MBh [Bh] 12.156.13, MBh [R] 12.162.13, MBh [C] 12.5989).

(आ) SS(OJ) 176.

(a) अमात्सर्य्यं SS(OJ).

(b) दाने or धानं or दान° or मानं or ध्यानं[दानं] MBh (var.); धर्म्मं SS (OJ); यज्ञे or धर्मं [ध°] MBh (var.); संशयं (°यः or °मः) or संसयं or संश्रमं or शंशयं [सं°] MBh (var.).

(c) अवस्थितेरनित्यं च MBh (var.); अवस्थिते च MBh (var.) ; अहिङ्सयन [अ°] SS (OJ); नित्ये MBh (var.); हि [च] SS (OJ).

(d) सत्ये मा मत्सरी भव MBh(var.); त्यागे स्वासाद्यते शुभम् SS(OJ); समेन [स°] MBh (var.).

Wise men say that absence of envy is the giving of gifts and concentration on the performance of one's duties [*dharma*]. He may also become free from envy if he always remains truthful. (A. A. R.).

2450

अमानितं हि युध्येत कृतमानार्थसंग्रहम् ।
न विमानितमत्यर्थं प्रदीप्तक्रोधपावकम् ।।



(अ) KN (KN [TSS] 14. 74, KN[AnSS] 14.74, KN [BI] 13.74).

An unhonoured army when duly honoured, will fight ; but a dishonoured army, with its fire of indignation burning, will never do so. (M.N. Dutt's translation).

2451

अमानुषं सत्त्वमन्तर् योगिनं प्रविशेद्यदि ।
वाय्वग्निधारणा चैनं देहसंस्थं विनिर्दहेत् ।।

(आ) ŚP 4575.

If superhuman strength were to enter a contemplative saint [a *yogin*], also control of breath and digestive fire, it may burn [arrest] the loss of the body. (A. A. R.).

2452*

अमानेनापि भवता दानमानादिभिर्गुणैः ।
आश्रितः सर्व एवायं समानः क्रियते जनः ।।

(आ) VS 2440.

Though your honour is beyond measure with such virtues as giving gifts and honouring, every one that resorts to you gets equal treatment at your hands. (A. A. R.).

2453

अमाययैव वर्तेत न कथंचन मायया ।
बुध्येतारिप्रयुक्तां च मायां नित्यं सुसंवृतः ।।

(अ) Mn 7.104. (Cf. Yama in VIrR 134).

(d) स्वसंवृतः Mn (var.) (*Vulgata*) ; अतन्द्रितः [सु°] Mn. (var.), Medhātithi.

Let him[1] ever act without guile and on no account treacherously, carefully guarding himself[2] let him always fathom the treachery which his foes employ. (G. Bühler's translation).

1. the king.
2. untired (Medhātithi).

2454

अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम् ।
ब्रह्मचारी भवेन्नित्यम् अप्यृतौ स्नातको द्विजः ॥

(अ) Mn 4.128. (Cf. MBh [Bh] 13.107.54, Vi 69.1, Viṣṇupurāṇa in Parāśara-mādhava 499, B 1.21.18, Āp 1.31.21, Vas 12.21, Y 1.79, Apar 104).

(आ) VS 2993, SPR 71.1 (a. Mn).

(इ) SS (OJ) 261.

(ab) अमावास्यां चतुर्दश्यां(°श्योः VS)पौर्णमास्यष्टमीषु च SS(OJ), VS.

(d) अमृतस् [अ°] SS (OJ).

A twice-born man [brāhmaṇa] who is *snātaka* shall remain chaste on the new-moon day, on the eighth, on the full-moon day, and on the fourteeth, even (if they fall) in the period (proper for conjugal intercourse). (G. Bühler's translation).

2455

अमितं मधु तत्कथा मम
श्रवणप्राघुणकीकृता जनैः ।
मदनानलबोधने भवेत्
खग धाय्या धिगधैर्यधारिणः ॥

(अ) Naiṣ 2.56.

(b) °प्राहुणिकी° Naiṣ (var.); °प्राघुणिकी° Naiṣ (D).

(c) अभवत् [भ°] Naiṣ (var.)

Viyoginī metre.

Bird, her story, a sort of peerless honey, which people have made the guest of my ears, serves as a kindling verse in stirring up Cupid's fire ; fie on those who are fickle. (K.K. Handiqui's translation).

2456*

अमितः समितः प्राप्तैर् उत्कर्षैर्हर्षद प्रभो ।
अहितः सहितः साधु- यशोभिरसतामसि ॥

(आ) Kpr 4.56, KāP 99.7-8, Sāh *ad* 4.257 (p. 103), SR 102.36 (a. Sāh), SSB 392.40 (a. Kpr.).

(a) अमित SSB.

(b) हर्षदः SR ; हबदर्ष SSB (*sic !*).

(c) साधुर् Sāh, SSB.

(d) °तामभि Sāh ; °तामपि Kpr (in some editions).

O Lord, you are a source of joy to us, great as you are with the glorious victories obtained in war ; and associated with good fame, you are an enemy of the wicked. (G. Jhā's translation).

2457*

अमितगुणोऽपि पदार्थो
दोषेणैकेन निन्दितो भवति ।
निखिलरसायनमहितो
गन्धेनोग्रेण लशुन इव ॥

(अ) BhV (BhV [POS] 76, BhV [C] 79).

(आ) Rasagaṅgā. 282. 5-6, SR 82.37 (a. Rasagaṅgadhara), SSB 357.44, SRK 220.44 and 246.45 (a. Sphuṭaśloka), IS 7668, Sama 2. अ 22, VP 2.36.

(b) लाकेदोषेण [दो°] BhV (var.); निद्यतां याति BhV (var.).

(c) सकल° SRK 246.45.

(d) लशुनेन BhV (var.).

Āryā metre.

An object, though endowed with innumerable good qualities is disregarded owing to a single bad quality (e.g.) garlic on account of its strongly bad odour, though it stands high in the list of medicines. (H. D. Sharma's translation).

2458

अमितद्युतिराकरात् प्रसूतिः
परिशुद्धा च महामणेर्विशेषः ।

मकुटे चरणाङ्गुलीयके वा
विनिवेशः पुनरस्य शिल्पितन्त्रम् ॥

(आ) SRHt 31.33 (a. Vallabhadeva).

Aupacchandasika metre.

Unique are the qualities of a great gem, incomparable brilliance and birth in a good mine, and absolute purity (without a flaw); but its being set on a crown or toe-ring is under the control of an artisan [the goldsmith]. (A. A. R.).

2459

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।
कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥

(अ) MBh (MBh [Bh] 5.33.33, MBh [R] 5.32.37, MBh [C] 5.1003). Cf. Nos. 2450, 2461.

(आ) IS 518, SSap 299.

(इ) MBh (Ju) p. 229 *ij/kl*.

(*b*) द्वेष्टि हिनस्ति च क्रमात् MBh (var.).

(*d*) मूढलक्षणं MBh (var.).

He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul. (P.C. Roy's translation).

2460

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।
शुभं वेत्त्यशुभं पापं भद्रं दैवहतो नरः ॥

(अ) P (PtsK 3.231). Cf. Nos. 2459, 2461.

(आ) IS 519.

A man accursed by fate regards his enemy as his friend; seeks to injure and forsake his friend; regards good as evil and evil as good.

2461

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति वः ।
मित्राणि तस्य नश्यन्ति अमित्रं नष्टमेव च ॥

(अ) P (PP 3.198). Cf. Nos. 2459, 2460.

Cause your friends no bitter woes;/ do not fraternize with foes:/ friends, when lost, are friends no more;/enemies were lost before. (A. W. Ryder's translation).

अमित्रं कुरुते मित्रं वीर्या° see योऽमित्रं कुरुते मित्रं [वीर्या°.

2462

अमित्रं नैव मुञ्चेत ब्रुवन्तं करुणान्यपि ।
दुःखं तत्र न कुर्वीत हन्यात् पूर्वापकारिणम् ॥

(अ) MBh (MBh [Bh] 12.138.52, MBh [R] 12.140.52, MBh [C] 12.5298-9), P(PT 3.75, PTem 3.64). Cf. No. 2470.

(आ) SRHt 165.25 (a. MBh), SSSN 147.25, SR 382.230 (a. MBh), IS 520.

(*a*) न प्रमुंचेत (विमुं°) दायादं MBh (var.); न विमुञ्चेत [नै° मु°] PT, PTem, MBh (var.); न विमुंचीत MBh (var.).

(*b*) ब्रुवाणं PT, PTem; वदंतं[ब्रु°] MBh (var.), SR; करुणामपि or करुणं (°णां) बहु MBh (var.).

(*c*) दुःखतन्त्रं SRHt; कर्तव्यं [कु°] PT, PTem, MBh (var.), SR; हंतव्यं MBh (var.).

(*d*) हत्वा [ह°] MBh (var.).

The king should never allow his foe to escape even if the foe should indulge in piteous lamentations. He should never be moved by these; on the other hand, it is his duty to destroy the person that has done him an injury. (P. C. Roy's translation).

2463

अमित्रमपि चेद्दीनं शरणैषिणमागतम् ।
व्यसने योऽनुगृह्णाति स वै पुरुषसत्तमः ॥

(अ) MBh (MBh [Bh] 13.58.10, MBh [R] 13.59.10, MBh [C] 13.3012).

(आ) SRHt 168.6 (a. R)[1], SSSN 154.6.

(इ) SS (OJ) 173.

(*a*) यो [ चेद् ] SS (OJ); चेच्चैनं SSSN.

(*b*) शरणेसिनमगतम् SS (OJ) (var.).

(*c*) व्यसनेभ्यो MBh (var.); व्यसनेष्वनु° SS (OJ).

(*d*) उत्तमः [°सत्तमः]MBh (var.); उच्यते [°स°] SS (OJ), SRHt, SSSN.

1. Could not be traced in R (B).

He is verily the foremost of men who shows favour into even an helpless enemy fallen into distress when such enemy presents himself and prays for help. (P.C. Roy's translation).

2464

अमित्रप्रमिता ह्येता गतश्रद्धाः सुदारुणः ।
मूलप्रवादेन विषं प्रयच्छन्ति जिघांसवः ॥

(आ) SRHt 78.3 (a. MBh).

They have been proved to be enemies, faithless and extremely cruel. Desiring to kill (the unwary) they give poison in the guise of herbal roots. (A. A. R.).

2465

अमित्रव्यसनान्मित्रम् उत्थितं यद्विरज्यति ।
अरिव्यसनसिद्धया तच् छत्रुणैव प्रसिध्यति ॥

(अ) K (K [K] 7. 18. 42, K [S] 320. 19-20, K [V] 283, K [J] 192.23-4, K [G] 367.3-4, K [P] 7.18.12 [p. 521]). Cf. मित्रव्यसनतो वा.

(*b*) सद्धिरज्यति K (V) (var.); सद्विरज्यति G, T in K (K).

(*d*) प्रसिद्धयति K (S), K (V), K (J), K (P).

That ally who, after rising because of a calamity of the enemy, becomes disaffected, is over-powered through the enemy himself, by overcoming the calamity of the enemy. (R.P. Kangle's translation).

अमित्रस्तु न मोक्तव्यं see No. 2470.

2466

अमित्राणां वधे युक्तो मित्राणां संग्रहे रतः ।
त्रिवर्गफलभोक्ता तु राजा धर्मेण युज्यते ॥

(अ) R (R [Bar] 4.37.22, R [B] 4.38.21, R [G] 4.38.46).

(*b*) तथा [रतः] R (var.).

(*c*) च [तु] R (var.).

That king is verily virtuous that, engaged in uprooting foes and advancing friends, attends to all the three ends[1] (M.N. Dutt's translation).

1. *dharma*, *artha* and *kāma*.

अमित्राण्यपि कुर्वीत see No. 2468.

2467

अमित्रादुन्नतिं प्राप्य नोन्नतोऽस्मीति विश्वसेत् ।
तस्मात् प्राप्योन्नतिं नश्येत् प्रावार इव कीटकः ॥

(अ) Harivaṁśapurāṇa, Harivaṁśaparvan 20.136 (*Purāṇa* 3.1; p. 62).

(आ) Uśanas *ad* Hariv. 1117, SR 382.231 (a. Hariv.), IS 521. Cf. No. 704.

He who went up with the help of an enemy should not have confidence that he really went up; if he went up with his help he will fall down like a louse which falls down from garments ?

2468

अमित्रानपि कुर्वीत मित्राण्युपचयावहान् ।
अहिते वर्तमानानि मित्राण्यपि परित्यजेत् ॥

(अ) KN (KN [TSS] 8.76, KN [ĀnSS] 8.76, KN [BI] 8.73).

(आ) IS 522.

(*a*) अमित्राण्यपि KN (BI).

(*b*) मित्त्रा° KN (ĀnSS).

(The *vijigiṣu* [one who desires to win])[1] should make friends even with his foes, if they become instrumental in his own aggrandisement. He should forsake even his allies, if they are intent in doing evil to him. (M.N. Dutt's translation).

1. See KN 8.6.

2469

अमित्रे विश्वासः श्वपचकरके सौमिकरसः
कपाले गङ्गाम्भः खलपरिषदङ्के सुजनता ।
परिक्षीणाचारे श्रुतमनुपनीते च निगमः
स्वतःसिद्धां शुद्धिं त्यजति विपरीतं च फलति ॥

(आ) SNi 5.11.

Śikhariṇī metre.

Trust in enemy, the holy *soma*-juice in outcaste's vessel, the Gaṅgā water in a skull, gentleness in the midst of the wicked, scriptural learning in one devoid of its practices, and Vedic learning imparted to one not initiated—these lose their natural purity and bear adverse fruit. (A. A. R.).

अमित्रो न च मुच्येत see. No. 2470.

2470

अमित्रो न विमोक्तव्यः कृपणं बह्वपि ब्रुवन् ।
कृपा तस्मिन् न कर्तव्या हन्यादेवापकारिणम् ॥

(अ) MBh (MBh[Bh] Ādiparvan, Appendix I. 81, lines 45-6, MBh [R], 1.142.22, MBh [C] 1.5564). Cf. No. 2462.

(आ) SR 382.233 (a. MBh), IS 523.

(*a*) अमित्रस्तु न यो° MBh (var.); न च मुच्येत or नास्य मुच्येत MBh (var.).

(*c*) दुःखं तस्य न कर्तव्यं or दुःखमस्मिन्न कर्तव्यं or दुखमस्मिन्न कर्तव्यं MBh (var.); त° न tr. MBh (var.), SR.

An enemy should never be freed (by the king), even if he would lament; (the king) should not have pity with him and should kill the injurious one.

अमित्रो मास्य मुच्येत see. No. 2470.

2471

अमित्रो मित्रतां याति मित्रं चापि प्रदुष्यति ।
सामर्थ्ययोगात् कार्याणां तद्गत्या हि सदा गतिः ॥

(अ) MBh (MBh [Bh] 12.136.13, MBh [R] 12. 138. 13, MBh [C] 12. 4925). Cf. न कश्चित् कस्यचिन् मित्रम् and नास्ति जात्या रिपुर्नाम.

(आ) SR 382.234 (a. MBh), IS 524, Pr 363.

(*a*) मित्रतो [मि°] MBh (var.); यान्ति MBh (var.).

(*b*) वापि or चैव or चाति°[चा°] MBh (var.); प्रदूष्यति MBh (var.).

(*c*) समर्थयोगात् MBh (var.); (अर्थयुक्ति IS [Zus]).

(*d*) अनित्य वै (°त्या हि) [त° हि] MBh (var.), SR; सतां [स°] MBh (var.).

A foe becomes a friend and a friend also becomes a foe. The course of human actions, through the combination of circumstances, becomes very uncertain. (P.C. Roy's translation).

2472*

अमी कारागारे निविडनलिनीनालनिगडैर्
निबध्यन्तां हंसाः प्रथमबिसकन्दाङ्कुरभिदः ।
नवे वासन्तीनामुदयिनि वने गर्भकलिका-
च्छिदो निर्धार्यन्तां परभृतयुवानो मदकलाः ॥

(आ) Skm (Skm [B] 1000, Skm [POS] 2. 105.5), AB 549.

(*a*) °निवहैः [°निगडैर्] Skm (var.).

Śikhariṇī metre.

Let these swans which break the first shoots of lotus-stalks be thrown into

prison and bound with fetters of lotus-stalks. And let the young cuckoos, sweet songsters in wine, be taken care of, as they peck at the tender buds of the jasmine plants in the new flourishing garden. (A. A R.).

2473*

अमी तटसमीपनिर्झरतरङ्गरिङ्गत्पयो-
जडीकृतपटीरभूरुहकुटीरसंचारिणः ।
मनो विधुरयन्ति मे मलयमेखलामेदुराः
दुरासदवनप्रियप्रियतमारुता मारुताः ॥

(आ) SR 326.22, SSB 188.22.

Pṛthvī metre.

These zephyrs affect my mind powerfully—these that waft over the clusters of sandal trees rendered very cool by the waters of the streams on the slopes of the Malaya mountain and which convey the sweet notes of the cuckoo's beloveds that sport in the inaccessible sides of the mountain. (A. A. R.).

2474*

अमी तिलाः तैलिक नूनमेतां
स्नेहादवस्थां भवतोपनीताः ।
द्वेषोऽभविष्यद्यदमीषु नूनं
तदा न जाने किमिवाकरिष्यः ॥

(आ) JS 125.30 (a. Bhojadeva), ŚP 1189, SSg 197, SR 246.42 (a. ŚP), SSB 653.1, Any 148.57, Sūktiratnavalī (MS India Office 1203*b*) 724, Kav p. 63, SuMuñ 256.2-3.

(*a*) तिलास् ŚP, SSg, SR, SSB, Any, SuMuñ; नूनमद्य SSg.

(*c*) द्वेष्यो SR, SSB; नित्यं [नूनं] SSg; तीव्रम् [नूनं] Any.

(*d*) तदाह्यवस्थां किमु वा क° SSg.

Upajāti metre (Upendravajrā and Indravajrā).

These sesame seeds, O oil-monger, you have brought to this condition [of oil] surely because of *sneha* [affection or: oily state]; if *dveṣa* [hatred or: non-co-operation] were to be manifested, I know not what you could have done [to bring at the result]. (A. A. R.).

2475*

अमी पानकरम्भाभाः सप्तापि जलराशयः ।
त्वद्यशोराजहंसस्य पञ्जरं भुवनत्रयम् ॥

(आ) VS 2456 (a. Amṛtadatta).

For the royal swan of your fame these seven oceans are but the drink made of *karambha*-flour mixed with curds; and the three worlds serve but as a cage! (A. A. R.).

2476*

अमी पुरस्थाः सकलाः सुनिद्रिता
न नूपुरं मुञ्च सुखेन यास्यसि ।
व्रजत्यपि श्रीपतिरङ्घ्रिमाश्रितं
हरे तवाख्यातिरियं भविष्यति ॥

(आ) Vidy 471.

Vaṁśastha metre.

All those in the city (in front of you) are fast asleep; do not release the anklet and you can pass safely. Though the lord of Śrī moves on, it clung to his feet. O lord Hari, she will bring a a bad name to you. (A. A. R.).

2477*

अमी पृथुस्तम्बभृतः पिशङ्गतां
गता विपाकेन फलस्य शालयः ।
विकासि वप्राम्भसि गन्धसूचितं
नमन्ति निघ्रातुमिवास्यतोत्पलम् ॥

(अ) Kir 4.26.

(आ) SR 344.22, SSB 220.29 (a. Bhāravi), SuMuñ 159.3-6 (a. Bhāravi), SSSN 219.16 (a. Bhāravi).

(*d*) निध्यातुमिव Kir (var.); निघ्रा° SSSN.

Vaṁśastha metre.

The thick-stalked *śālī*-plants there, now brown due to maturity of paddy-stalks were inclined on waters in the fields ; (the poet says)—as if they were inclined on field-waters to take the smell of blooming fragrant red-lotuses known to others by their fragrance. (K. Roy's translation).

2478*

अमीभिः संसिक्तैस्तव किमु फलं वारिदघटे
यदेतेऽपेक्षन्ते सलिलमवटेभ्योऽपि तरवः ।
अयं युक्तो व्यक्तं ननु सुखयितुं चातकशिशुर्
यदेष ग्रीष्मेऽपि स्पृहयति न पाथस्त्वदपरान् ॥

(ग्रा) Any 21.171.

Śikhariṇī metre.

O clouds, what use is it that you water well all these trees, in as much as they seek water even from wells ? It is clearly meet that the young *cataka*-bird is rendered happy by you, for he expects water from no other but you, even in the height of summer. (A. A. R.).

2479*

अमीभिराकण्ठमभोजि तद्गृहे
तुषारधाराम्रृवितेव शर्करा ।
हयद्विषद्दुष्कयणीपयः सुतं
सुधाह्रदात् पङ्कमिवोद्धृतं दधि ॥

(ग्र) Naiṣ 16.93.

(ग्रा) JS 401.128 (a. Harṣapaṇḍita).

(*c*) वाह° [हय°] Naiṣ (var.); पयस्सुतं JS.

Vaṁśastha metre.

In king Bhīma's mansion, the guests, to their heart's content, ate sugar that seemed to be blended with a stream of snow, and curds prepared from the milk of buffaloes with full-grown calves, as if it were the ooze extracted from a lake of nectar. (K. K. Handiqui's translation).

2480*

अमी व्यर्थारम्भा दुरधिगमभूभृत्परिसरे
विषक्ता लक्ष्यन्ते वयमिव हताशा जलधराः ।
ममेवान्तश्चेष्टाविफलविपुलाकारविभवाः
स्वभूमौ यान्तीमाः परिणतिमसंख्याश्च सरितः ॥

(ग्रा) VS 1705 (a. Jayavardhana).

Śikhariṇī metre.

These clouds are seen like ourselves with efforts wasted by resorting to the region of the *bhūbhṛt*[mountain or: king], which is difficult of access. As in my case this great wealth of water [intelligence] is wasted. It only in one's own element [native place or : the sky] the efforts will bear fruit in all their glory as the innumerable rivers will be filled with water. (A. A R.).

2481*

अमी शिरीषप्रसवावतंसाः
प्रभ्रंशिनो वारिविहारिणीनाम् ।
पारिप्लवाः स्रोतसि निम्नगायाः
शैवाललोलांश्छलयन्ति मीनान् ॥

(ग्र) Ragh 16.61, (cf. A. Scharpé's Kāli-dasa-Lexicon I. 4 ; p. 259).

(ग्रा) SR 337.62, SSB 207.4 (a. Kālidāsa).

(*a*) शैरिष° Ragh (var.).

(*b*) शैवाव° Ragh (var.); °लालाश् Ragh (var.); ग्रनयन्ति[छ°] Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

These ear ornaments of *śirīṣa*-flowers of the damsels sporting in water, having fallen into the river and drifting in the current deceive the fish which are fond of (eating) moss. (A. A. R.).

2482

अमीषां जन्तूनां कतिपयनिमेषस्थितिजुषां
वियोगे धीराणां क इह परितापस्य विषयः ।
क्षणादुत्पद्यन्ते विलयमपि यान्ति क्षणममी
न केऽपि स्थातारः सुरगिरिपयोधिप्रभृतयः ॥

(अ) Śānt (Śānt [Sch] 2.10, Śānt [KSH] 2.9).

(आ) Śatakāvalī 27.38, SR 373.179 (a Śānt), SSB 270.65, IS 525.

(*a*) °तियुषां (°यषां) Śānt (var.).

(*b*) वियोगो Śānt (var.); किमिह or क्व इह [क °इ°] Śānt (var.).

(*c*) उत्पत्यदन्ते [उत्प°] Śānt (var.); विनयमपि or निधनमपि [वि°] Śānt (var.).

(*d*) स्वर° [सुर°] Śānt (var.); सुरगुरुप° Śānt (var.).

Śikhariṇī metre.

Is it a matter of great sorrow to the wise that they undergo separation from these beings who have remained with them for a few moments? In a moment are they born and in another disappear. No one is absolutely permanent—not even the gods, the mountains, the seas and such things. (A. A. R.).

2483

अमीषां प्राणानां तुलितबिसिनीपत्रपयसां
कृते किं नास्माभिर्विगलितविवेकैर्व्यवसितम् ।
यदाढ्यानामग्रे द्रविणमदनिःसंज्ञमनसां
कृतं वीतव्रीडैर्निजगुणकथापातकमपि ॥

(अ) BhŚ 168, Śānt (Śānt [Sch] 1.18, Śānt [KSH] 1.19).

(आ) Śatakāvalī 24.18 SR 77.45 (a. BhŚ), SSB 349.48, SkV 1467, Skm (Skm [B] 2213, Skm [POS] 5.43.3) (a. Dharmakīrti), SRK 67.10 (a. BhŚ), IS 526, Kav p. 49.

(*a*) °बिशिनी° (or °वि° °श° or °स° or °ष° or °सि°) Śānt (var.); °बिषिणी° (°नी° or °षी°) Śānt (var.).

(*b*) कृतं BhŚ (var.); कृतिः Śānt (var.); किं om. Śānt (var.); वास्माभिर् or विशेषैर् [विवे°] BhŚ (var.); °व्यवसिता or °व्यवसिखितं Śānt (var.).

(*c*) यदीशनम् [यदा°] BhŚ (var.); Śānt, SkV, Skm; यदंधानाम् or यदाज्ञानाम् or मदाढ्यानाम् or °धनाढ्यानाम् [यद°] BhŚ (var.); द्रविणकण° Śānt (var.), SkV (but S as above), Skm; °मोहांधमनसां BhŚ (var.), Śānt, SkV; °निःसंग° or °निःसीमा° BhŚ (var.); निःशङ्क° Śānt (var.); °मनसा BhŚ (var.).

(*d*) कृत BhŚ, (var.); मुक्त° or मान° or म्लान° or मानं [वीत°] BhŚ (var.); °व्रीडं or व्रीळैर् BhŚ (var.); वातं व्रीडैर् or म्लानव्रीडैर् Śānt (var.); मानव्रीडैर् BhŚ (var.); °कथाख्यानमपि or °कथापातकमिति BhŚ (var.).

Śikhariṇī metre.

To cultivate these lives ephemeral,/ like droplets on a lotus-leaf,/ what have we not stooped to/ in the drought of our discernment ?/ In the presence of rich men whose minds/are insensate from wines of wealth/we have stood shamelessly boasting/our own virtues aloud. (B.S. Miller's translation).

2484*

अमीषां मञ्जुश्रीरुचिरवदनश्रीकृतरुचां
श्रुतं नो नामापि क्व नु खलु हिमांशुप्रकृतयः ।
ममाभ्यर्णे धाष्टर्याच्चरति पुनरिन्दीवरमिति
क्रुधेवेदं प्रान्तारुणमवतु वो लोचनयुगम् ॥

(आ) SkV 29 (a. Śantākaragupta).

Śikhariṇī metre.

"Of yonder [day or : lotuses] whose colour has been imparted to them by the *śrī* [glory or : lotus] of the shining face of Mañjuśrī is heard even our name. What are they whose nature is of the moon? And yet this blue water-lily is bold enough to come into my presence." May the two eyes (of Mañjuśrī) which are red at the corners in anger at this thought, aid you. (D.H.H. Ingalls's translation).[1]

1. Cf. SkV (HOS 44) p. 469-70.

2485*

अमीषां मण्डलाभोगः स्तनानामेव शोभते ।
येषामुपेत्य सोत्कम्पा राजानोऽपि करप्रदाः ॥

(आ) SkV 463, Kav 211, Prasanna 119*b*.

(*c*) येषामुत्पाद्य: Prasanna.

The swelling curves [or : provinces and districts] of these breasts are most glorious, on which even kings with trembling lay their hands [or : pay taxes]. (D. D. H. Ingalls's translation).

2486*

अमीषां मोहाद्वा, धरणिधरचूडाञ्चलभुवाम्
अभाग्याद्वा कैश्चिन्मरकतमणिश्चेन्न गणितः ।
तथासौ रथ्यायामपि निपतितः किं न कुरुते
समुन्मीलन्नीलद्युतिलहरिलिप्ता इव दिशः ॥

(आ) JS 99.10 (a. Jayadeva).

Śikhariṇī metre.

If, due to the absence of sensibility in some, or the ill-luck of the region of crowns of kings an emerald is not properly honoured by a few, then though it may remain cast on the road, does it not make the quarters resplendent with the green waves of brilliance coming from it? (A. A. R.).

2487*

अमीषामामोदप्रणयसुभगं संगतमभूत्
प्रसूनैरुन्निद्रैः सह बहुभिरेव प्रतिवनम् ।
उदन्या न क्वापि व्यरमदरविन्दे परममी
पिबन्ति स्वच्छन्दं रसमुदरपूरं मधुलिहः ॥

(आ) Skm (Skm [B] 1789, Skm [POS] 4. 30.4) (a. Śāṭoka or Sāṭoka).

(*a*) आमोद Skm (var.).

(*c*) लब्धापि [न क्व°] Skm (var.).

Śikhariṇī metre.

These bees were in the company of many blooming flowers in various gardens enjoying the love of sweet fragrance, but their thirst was nowhere quenched among them. But in the homely lotus they drink honey freely to their heart's content and the belly gets filled. (A. A. R.).

2488*

अमीषामारूढप्रसवविवराणां मधुलिहां
ध्वनिः पान्थस्त्रीणां प्रसरति वियोगज्वर इव ।
द्रुमालीनां यूनोर्मन इव सरागं किसलयं
परागः पुष्पाणां पतति मदनस्येव विशिखः ॥

(आ) Skm (Skm [B] 1233, Skm [POS] 2. 152.3) (a. Vasantadeva).

(*b*) वियोगे Skm (POS).

(*d*) मनसिजस्येव [मद°] Skm (var.).

Śikhariṇī metre.

The hum of the bees that sport in the interior of fully blown flowers spreads a fever of separation in women whose lovers are away. Here the tender leaves of the rows of trees are *sarāga* [rosy in colur or : full of passion] like the minds of young men; the pollen of flowers falls as if it were the arrow of the god of love. (A. A. R.).

2489*

अमीषामुष्णांशोः किरणनिकराणां परिचयात्
सरस्तीक्ष्णं माभूस्तव किल निसर्गः शिशिरिमा ।
दुरात्मानो ह्येते कतिपयपयोबिन्दुरसिकान्
निरस्यन्तः पान्थांस्त्वयि किमपि शोषं विदधति ॥

(आ) Skm (Skm [B] 1744, Skm [POS] 4. 21.4) (a. Umāpatidhara).

Śikhariṇī metre.

O lake, may you not have your waters rendered hot by the influence of the mass of rays of the sun; for coolness is indeed natural to you. Wicked are they who dry up your waters denying the travellers to enjoy with delight a few drops of water from you. (A. A. R.).

2490*

अमी समुद्धूतसरोजरेणुना
हृता हृतासारकणेन वायुना ।
उपागमे दुश्चरिता इवापदां
गतिं न निश्चेतुमलं शिलीमुखाः ॥

(अ) Kir 4.35.

(आ) SR 344.27, SSB 220.34 (a. Bhāravi).

Vaṁśastha metre.

Being attracted by sweet lotus-pollens scattered by breezes there and being attracted by (cool) breezes laden with water-sprays, the bees could not determine their course and flew about, like thieves running hither and thither at the sight of causes of fear. (K. Ray's translation).

2491

अमी हि वस्त्रान्तनिरुद्धवक्त्राः
प्रयान्ति मे दूरतरं वयस्याः ।
परोऽपि बन्धुः सुखसंस्थितस्य
मित्रं न कश्चिद् विषमस्थितस्य ॥

(अ) Mṛcch 10.16.

Upajāti metre (Upendravajrā and Indravajrā.).

Their faces with their garments' hem now hiding,/they stand after, whom once I counted friends : /even foes have smiles for men with fortune biding ;/ but friends prove faithless when good fortune ends. (A. W. Ryder's translation).

2492*

अमी हि वृक्षाः फलपुष्पशोभिताः
कठोरनिष्पन्दलतोपवेष्टिताः ।
नृपाज्ञया रक्षिजनेन पालिता
नराः सदारा इव यान्ति निर्वृतिम् ॥

(अ) Mṛcch 8.7.

Vaṁśastha metre.

See yonder trees, adorned with fruit and flowers,/o'er which the clinging creepers interlace ;/the watch-man guard them with the royal powers;/ they seem like men whom loving wives embrace. (A. W. Ryder's translation).

2493*

अमी हेलोन्मेषव्यसनिषु पलाशेषु परितः
पिबन्ति स्वच्छन्दं मधु मधुलिहो माद्यति जनः ।
अयं च प्रत्यग्रं दशति सहकारं परभृतो
यदीदं मर्मान्तर्विदलति क एष व्यतिकरः ॥

(आ) JS 212.36 (a. Kaṭukāditya).

Śikhariṇī metre.

When the *palāśa*-trees desire sportive hilarity, round the mango tree, do the bees drink honey to their hearts' content and the people dance with joy, and the cuckoo tastes fresh buds ; and if this becomes painful (to the *palāśa*) what does it all mean ? (A. A. R.).

अमुं कनकवर्णभं see No. 6063.

2494*

अमुं कालक्षेपं त्यज जलद गम्भीरमधुरैः
किमेभिर्निर्घोषैः सृज झटिति झात्कारि सलिलम् ।
अये पश्यावस्थामकरुणसमीरव्यतिकर-
स्फुरद्दावज्वालावलिजटिलमूर्तेर्विटपिनः ॥

(आ) ŚP 784 (a. Acala), AP 4, ZDMG 27. 626), SkV 1029, Skm (Skm [B] 1940, Skm [POS] 4.60.5) *cd/ab* (a. Acalasiṁha), JS 70. 13 (a. Acala), SSM 1138 (a. Acala), SK 3.51, SR 213. 53 (a. ŚP), SSB 592.59 (a. Acala), SRK 173. 12 (a. ŚP), Any 23. 189. Cf. Kav p. 18 and 19.

(*b*) झगिति ŚP (but AP as above), JS, Any; झांकारि AP, SR, SSB, SRK; झूत्कारि JS.

(*c*) ऽवस्छाम° SRK.

(*d*) ज्वलद् [स्फु°] ŚP, AP, JS, SR, SSB, SRK, Any; °वलि° om. AP.

Śikhariṇī metre.

Leave this delay, oh cloud./ What use these sweet deep rumblings;/ send us at once the whistling rain!/ Behold the poor tree's state./ its body covered with flames of forest-fire/ urged by the unpitying wind. (D.H.H. Ingalls's translation).

2495*

अमुं पुरः पश्यसि देवदारुं
पुत्रीकृतोऽसौ वृषभध्वजेन ।
यो हेमकुम्भस्तननिःसृतानां
स्कन्दस्य मातुः पयसां रसज्ञः ॥

(अ) Ragh 2.36. (Cf. A. Scharpé's Kālidāsa-Lexicon 1.4; p. 37).

(आ) Kāvyān 31.15.6, Cits 130.5 (*a* only).

(*b*) ऽयं [ऽसौ] Ragh (var.).

(*c*) °निसृ° Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Once upon a time, a wild elephant scratched his tempers, against this [tree] and destroyed its bark; where upon the daughter of the mountain[1] grieved for it, as if it were the general of the divine forces[2] himself, wounded by the missiles of the demons. (M. R. Kale's translation).

1. Pārvatī.
2. Skanda.

2496*

अमुं सहासप्रहितेक्षणानि
व्याजार्धसंदर्शितमेखलानि ।
नालं विकर्तुं जनितेन्द्रशङ्कं
सुराङ्गनाविभ्रमचेष्टितानि ॥

(अ) Ragh 13. 42. (Cf. A. Scharpé's Kālidāsa-Lexicon I.4; p. 208).

Upajāti metre (Upendravajrā and Indravajrā).

The graceful [or: sportive] gestures of the celestial nymhhs, with the glances cast with smiles, with the girdles half displayed to view under some pretexts, (were) not potent to distract this one causing apprehension (in the mind) of Indra (R. D. Karmarkar's translation).

2497*

अमुक्तां भूषयन्तु स्वां तनुं संसारसिन्धुगैः ।
मणिकर्णी ताम्रपर्णी मुक्तिमुक्ताफलैर्जनाः ॥

(आ) Pad 8.44 (a. Lakṣmaṇa), RJ 1402.

Let the Maṇikarṇī at Banaras adorn the unliberated bodies, O people, by enabling them to cross the ocean of worldly existence; and let the Tāmraparṇī adorn the bodies (unliberated and without pearls) by bestowing on them both pearls and liberation. (A. A. R.).

अमुत्र लोकादूर्ध्वममुष्य see No. 3925.

2498*

अमुद्रकुमुदत्विषः स्फुरितफेनलक्ष्मीस्पृशो
मरालकुलविभ्रमाः शफरफाललीलाभृतः ।
जयन्ति गिरिजापतेस्तरलमौलिमन्दाकिनी-
तरङ्गचयचुम्बिनस्तुहिनदीधितेरंशवः ॥

(आ) Skm (Skm [B] 54, Skm [POS] 1. 11.4) (a. Umāpatidhara).

(*a*) स्फुटित° Skm (POS).

Pṛthvī metre.

Victorious are the rays of the moon which possess the lustre of full blown lilies, the beauty of dancing foam, the charm of a flock of swans and the sportive lustre of the sides of darting *śapharī*-fish and kissing the waves of the divine Gaṅgā on Śiva's head. (A. A. R.).

**2499***

**अमुद्रोऽपि वरं कूपः समुद्रेणापि तेन किम् ।**
**सुस्वादु सलिलं यत्र पीयते पथिकैः पथि ॥**

(आ) Any 104.90.

A well as certainly to be preferred though without *mudra*, the stamp of recognition. Of what use is the ocean though it is *samudra* [that is well known]: for in the well there is water sweet which is drunk by travellers on their way. (A. A. R.).

2500

अमुना मरुकूपेन के के नाम न वञ्चिताः ।
रुदत्पथिकनेत्राम्बु- पिच्छिलप्रान्तभूमिना ॥

(आ) Ava 114, SR 220.3, SSB 606.3.

Oh, how many people indeed have not been deceived by this well in the desert (but completely dry) with grounds all around it rendered slippery by the tears of the travellers (with frustrated hopes)? (A. A. R.).

2501*

अमुना यमुनाजलकेलिकृता
सहसा तरसा परिरभ्य भृता ।
हरिणा हरिणी मृगनेत्रवती
नवयौवनयौवनभारवती ॥

(आ) Vidy 685.

Toṭaka metre.

This *harinī* [the excellent damsel] has been brought up with impetuous embraces by Kṛṣṇa sporting in the waters of the Yamunā. She has (no doubt) the eyes of a deer and bends under the weight of freshness of youth. (A. A. R.).

2502*

अमुनैव कषायितस्तनी
सुभगेन प्रियगात्रभस्मना ।
नवपल्लवसंस्तरे यथा
रचयिष्यामि तनुं विभावसौ ॥

(आ) Kum 4.34. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 60).

(*d*) त° वि° tr. Kum (var.).

Viyoginī metre.

When (my) breasts besmeared with these very charming ashes of the body of (my) beloved, I shall place (my) body on the fire, as on a bed of fresh sprouts. (R. D. Karmarkar's translation).

2503*

अमुनैव पथागतागतं
कृतवानद्य मनोहरो हरिः ।
सखि दुर्जनभीतया मया
हतया हन्त चिरं न वीक्षितः ॥

(आ) Vidy 469.

Viyoginī metre.

By this path alone did the charming Kṛṣṇa move to and fro to-day; friend, due to fear of wagging tongues of the wicked, my unfortunate self, alas! could not gaze at him for long. (A. A. R.).

2504*

अमुष्मिन्नारामे तरुभिरभिरामे विटपिनः
स्फुटं नृत्यद्भृङ्गी विविधनवसंगीतकलनात् ।
परानन्दैः पूर्णाः क इव तव वर्णावलिपद-
क्रमश्रोता वेत्ता द्विजवर शुक भ्राम्यसि कुतः ॥

(आ) Pad 98.38 (a. Lakṣmaṇa), Ava 99, Vidy 154, SR 227.193 (a. Naiṣ)[1], SSB 618.13.

(*d*) क्रमं श्रोता Vidy; भ्राम्यसि [श्रा°] Vidy.

1. Could not be traced.

Śikhariṇī metre.

In the garden, which is charming with fine trees, a novel music concert is going on by the bees who hum and dance; and the trees are evidently filled with immeasurable joy; O best of *dvija-s* [the learned Brāhmaṇa or: the parrot] who is here to listen to or appreciate your scientific rendering of musical cadences? Why do you tire yourself? (A. A. R.).

2505*

अमुष्मिन्नुद्यानद्रुमकुहरनीरन्ध्रभरिते
तमःखण्डे पिण्डीकृतबहलकालायसघने ।
यतामद्यास्माकं कथमपि पुरोन्यस्तचरणं
निमेषेऽप्युन्मेषे नहि नहि विशेषो नयनयोः ॥

(आ) SR 297.29, SSB 141.32.

Śikhariṇī metre.

In this dense darkness, intensified by trees of the garden and deep hollows, and thick like closely piled numerous iron sheets, we somehow made a step forward groping; for no difference was there whether the eyes were open or shut. (A. A. R.).

2506

अमुष्मिन्नुद्याने विहगखल एष प्रतिकलं
विलोलः काकोलः क्वणति खलु यावत् कटुतरम् ।
सखे तावत् कीर ह्रदय हृदि वाचं च सर्कलां
न मौनेन न्यूनो भवति गुणभाजां गुणगणः ॥

(आ) ŚP 879, SR 227.191 (a. ŚP), SSB 618.11, SRK 192.5 (a. ŚP), JS 126.40, Sama 2 न 33, Any 60.72, IS 7669, RJ 417.

(*a*) विहखग Sama; प्रतिफलं Any.

(*b*) किल [ख°] ŚP, Any; कटु [ख°] JS.

(*c*) वाचंयमकलां ŚP, SR, SSB, JS, Any.

(*d*) न्यूनीभवति ŚP, JS, Any.

Śikhariṇī metre.

As long as this rogue among birds, the unsteady raven, goes on shrieking painfully and incessantly in the garden, friend parrot, suppresses in your heart all your fine words; for the merits of the meritorious are never belittled by maintaining silence (on such occasions). (A. A. R.).

2507*

अमुष्मिन् पञ्चेषोस्त्रिभुवनजिगीषोः सहचरे
मुखं रात्रेरत्रेस्तनुभुवि रहश्चुम्बति सति ।
ज्वलन्तीर्ष्यारोषोदयमयतयेवोषधिलताः
पतद्भृङ्गीभङ्ग्या दधति कुमुदिन्यः कलुषताम् ॥

(आ) JS 261.7 (a. Madana).

(*a*) °गीषोस्सह° JS.

(*b*) °स्तनुरुहि JS (var.).

Śikhariṇī metre.

When the son of Atri [the moon], the friend of Cupid, who desires to conquer the three worlds, kisses the face of the night secretly, the medicinal herbs glow as it filled with jealous anger; and the lilies, too, become dark (with anger) in the guise of the swarming bees. (A. A. R.).

अमुष्मिन् लावण्या° see No. 2510.

2508*

अमुष्मिन् संनद्धे जलमुचि समभ्यस्य कतिचित्
ककारान् पर्यन्तद्विगुणमतरेफप्रसविनः ।
स माद्यन्दात्यूहश्चलविपुलकण्ठः प्रसरति
क्रमोदञ्चत्तारः क्रमवशनमन्मन्दमधुरः ॥

(आ) SkV 265.

Śikhariṇī metre.

Now that the clouds have formed, the moorhen/ practices a few gutterals concluding in a double trill ;/ then more intoxicated, with pulsing, swelling throat, / he comes forth......(D. H. H. Ingalls's translation)[1].

1. Cf. SkV (HOS 44) ; p. 489.

2509

अमुष्मिन् संसारे परिकलितसारेतरतया
तदा विद्योत्कर्षः परिणतिमुपैति श्रुतिविदाम् ।
यदा मन्दाकिन्या मधुरवमरालीकलकल-
प्रणालीवाचाले परिसरतटे यान्ति दिवसाः ॥

(आ) JS 370.8, SH 246.

(*d*) प° तरे tr. SH.

Śikhariṇī metre.

In this worldly life which is devoid of true substance, the abundance of learning of those who have studied the scriptures will bear fruit [ripen] only when they spend their days on the banks of the Gaṅgā resounding with the melodious cries of she-swans. (A. A. R.).

2510*

अमुष्मिँल्लावण्यामृतसरसि नूनं मृगदृशः
स्मरः शर्वप्लुष्टः पृथुजघनभागे निपतितः ।
यदङ्गाङ्गाराणां प्रथमपिशुना नाभिकुहरे
शिखा धूमस्येयं परिणमति रोमावलिवपुः ॥

(आ) VS 1558 (a. Rāma), JS 287.69 (a. Rāma), SH 1726 (a. Rāmacandra), ŚP 3349, SR 268.362 (a. VS), SSB 89.24 (a. Rāma), Kpr 10.432, KāP 333.9-13, AR 66.10-3, ARJ 66.1-4, Amd 258.720.

(*a*) अमुष्मिन् ला° Amd, JS, SH; भूतं [नू°] SH.

(*b*) स्मरश्शर्व° JS; पृथुजघनभारे VS (var.); पृशुज° SH.

(*c*) प्रशमपिशुना Amd (but व in Amd, as above), ŚP, JS, SR, SSB, SH; कुहरा SH.

(*d*) छिखा SH; रोमावलिमिषात् ŚP, SR, SSB.

Śikhariṇī metre.

Verily Cupid burnt by Śiva has fallen on the plump thighs of the fawn-eyed one,—a very tank of the nectar of loveliness ! for from the hole of her navel proceeds a line of smoke,—in the form of hair over the navel—showing the extinguishing of the fire of his body. (G. Jhā's translation).

2511*

अमुष्मै चौराय प्रतिनिहतमृत्युप्रतिभिये
प्रभुः प्रीतः प्रादादुपरितनपादद्वयकृते ।
सुवर्णानां कोटीर्दश दशनकोटिक्षतगिरीन्
गजेन्द्रानप्यष्टौ मदमुदितकूजन्मधुलिहः ॥

(अ) BhPr 237, PrC 2.52, PuPra 345, Rasārṇava 2 (p. 196), (cf. VCbr 1.1; cf. Weber; p. 211, v. 60).

(आ) VS 1979 (a. Śrīharṣadeva and Caura), Skm (Skm [B] 2144, Skm [POS] 5.29.4) (a. Amaru). Cf. Kav. p. 23 and 118.

(*a*) तदस्मै चोराय BhPr ; प्रतिनिहित° PrC, PuPra; °प्रतिभये PrC (var.); प्रतिनियत° VS; स्वरसहत° Skm.

(*b*) °दुपहृतवसाद° Skm; नवपाद° [तन°] VS.

(*d*) करीन्द्रा° PrC, PuPra, VS, Skm; °गुञ्जन् [°कू°] PrC, PuPra, VS, Skm.

Śikhariṇī metre.

So to the thief, (his) fear of death dispelled, the king, pleased because of the preceding distich, gave ten ten-millions of gold (pieces) and eight lordly elephants with mountains destoryed by the tips of (their) tusks, (and) with buzzling bees delighted by (their) ichor.[1] (L.H. Gray's translation).

1. Inscription by the comptroller of the treasury in the religious account book.

2512*

अमुष्य दोर्भ्यामरिदुर्गलुण्ठने
ध्रुवं गृहीतार्गलदीर्घपीनता ।
उरःश्रिया तत्र च गोपुरस्फुरत्-
कपाटदुर्धर्षतिरःप्रसारिता ॥

(अ) Naiṣ 1.22.

(आ) SR 252.3 (a. Naiṣ.).

(*d*) कवाट° Naiṣ (Mallinatha).

Vaṁśastha metre.

Verily his arms received the length and stoutness of a bar, while storming the forts of his enemies; and in the same activity the splendour of his chest assumed the breadth and unassailable strength of the shining panel of a fortified door. (K.K. Handiqui's translation).

2513*

अमुष्य धीरस्य जयाय साहसी
तदा खलु ज्यां विशिखैः सनाथयन् ।
निमज्जयामास यशांसि संशये
स्मरस्त्रिलोकीविजयार्जितान्यपि ॥

(अ) Naiṣ 1.45.

(आ) Alm 43.

(*d*) °विजयोर्जि° Naiṣ (var.).

Vaṁśastha metre.

Then Cupid, connecting his bow-strings with arrows, daring in his attempt to conquer that strong-minded-man, verily staked the fame which he had earned by his conquest of the worlds. (K.K. Handiqui's translation).

2514*

अमुष्य मुषिता लक्ष्मीश् चक्षुषेति न नूतनम् ।
न वेद्मि कथयत्यस्याः कर्णे लग्नं किमुत्पलम् ॥

(आ) SR 259.65, SSB 71.6.

That the face's beauty is robbed by the eyes is nothing new; I know not what the lily clinging to her ear may have to say [jealous of the eyes]. (A. A. R.).

2515*

अमुष्य विद्या रसनाग्रनर्तकी
त्रयीव नीताङ्गगुणेन विस्तरम् ।
अगाहताष्टादशतां जिगीषया
नवद्वयद्वीपपृथग्जयश्रियाम् ॥

(अ) Naiṣ 1.5.

(आ) SR 105.121 (a. Naiṣ.), SSB 396.131 (a. Naiṣ.).

Vaṁśastha metre.

Learning, a dancer on the tip of his tongue, became eighteen-fold, like the three Vedas multiplied by the (six) Vedāṅga-s, as if out of a desire to conquer the sovereignty of each of the eighteen islands.[1] (K. K. Handiqui's translation).

1. Eighteen sciences with which the king should be conversant.

2616*

अमुष्यां संक्रान्तौ तव तरुणि तारुण्यतरणे
स्मरो दाता देवस्त्रिवलितटिनीतीरनिकटे ।
अमू ते वक्षोजौ सखि सुघटितौ हाटकघटौ
महादानं कस्मै वद भवतु सारङ्गनयने ॥

(आ) Vidy 532 (a. Lakṣmīnatha), SH 1926.

(*a*) तरुणी SH ; °तरणिः SH.

(*c*) वक्षौजौ SH.

(*d*) भवति सुघटितौ हाटकघटौ SH.

Śikhariṇī metre.

When you have crossed over to the the state of youthfulness the god of love, young lady, will be the giver (of the girl in marriage) remaining in the vicinity of the banks of the river in the form of the three folds of the skin; and these two breasts, friend, are the two well-built pots of gold [the auspicious jars filled with water]; deer-eyed one, tell me to whom is this great gift to be made. (A. A. R.).

2517*

अमुष्या लावण्यं मृदुलमृदुलान्यवयवान्
मनोलौल्यं धातुः करकठिनतां मे विमृशति ।
एवं चित्ते धत्ते मतिरिति पुरा पङ्कजभुवा
ध्रुवं कल्याणीयं कलितसुकृतैरेव रचिता ॥

(आ) SR 254.30, SSB 62.46.

Śikhariṇī metre.

When I ponder over this young lady's loveliness and the extremely soft and delicate limbs of hers and the fickleness of mind of the creator and roughness of his hands, this idea forces in my mind that the lotus-born Brahmā fashioned this lovely girl by the result of accumulated merits of hers. (A. A. R.).

2518*

अमुष्योर्वीभर्त्तुः प्रसृमरचमूसिन्धुरभवैर्
अवैमि प्रारब्धे वमथुभिरवश्यायसमये ।
न कस्यन्तामन्तः प्रतिनृपभटा म्लायतु न तद्
वधूवक्त्राम्भोजं भवतु न स तेषां कुदिवसः ॥

(अ) Naiṣ 12.82.

(आ) SR 106.164 (a. Naiṣ.), SSB 398.178.

(a) °भरैर् [°भरैर्] Naiṣ (var.).

(c) प्रतिभटनृपा Naiṣ (Mallinātha).

Śikhariṇī metre.

The sprays of water from the trunks of the advancing war elephants of this king having brought about, I ween, the season of mist, should not the soldiers of hostile kings shudder in their carts? Should not the lotus faces of their wives fade away? Should it not be a gloomy day for them all? (K.K. Handiqui's translation).

2519*

अमूनि गच्छन्ति युगानि न क्षणः
कियत् सहिष्ये न हि मृत्युरस्ति मे ।
स मां न कान्तः स्फुटमन्तरुज्झिता
न तं मनस्तच्च न कायवायवः ॥

(अ) Naiṣ 9.94.

Vaṁśastha metre.

The ages run on, but this moment halts; how much shall I bear? Nor will death come to me; for clear it is, never will my beloved forsake my inner being, my mind will not forsake him, and the life-breaths will not forsake the mind. (K.K. Handiqui's translation).

2520

अमूर्खो यो मनुष्याणां मन्युसंतप्तचेतसाम् ।
परस्परोपकारेण पुंसां भवति विग्रहः ॥

(अ) Cr 78 (CS 2.29).

(a) अमूर्खा (°मुर्खो; °मर्षो) CS (var.); ये CS (var.).

(b) मयुसंतप्तचतसा CS (var.); मन्ये° CS (var.); मनु° CS (var.); °चेतसा CS (var.).

(c) परास्परो° CS (var.); परापकारान CS (var.); परोपकार° CS (var.).

(d) पुंसा or पुसं CS (var.); विग्रहम् (°हाम्; °ह) CS (var.).

Amongst people heated by mental indignation the one who is not a fool (but is wise) by resorting to mutual benefits [by pursuing a policy of mutual give and take] becomes very respectable[1] to all men. (S. Bhaskaran Nair's translation).

1. विग्रहः (वि 'very' + ग्रहः 'respectable one') 'one who is very respectable'.

Considering the readings as अमर्षो instead of अमूर्खो in *pāda a* and परस्परापकारेण instead of परस्परोपकारेण in *pāda c*, and taking the word विग्रहः in the sense of 'open warfare', B. C. Dutt translates as: The anger of men excited by inward resentment, lends to mutual injuries and then breaks itself into open warfare.

2521*

अमूंहि भित्त्वा जलदान्तराणि
पङ्कान्तराणीव मृणालसूच्यः ।
पतन्ति चन्द्रव्यसनाद्विमुक्ता
दिवोऽश्रुधारा इव वारिधाराः ॥

(अ) Mṛcch 5.44.

Upajāti metre (Upendravajrā and Indravajrā).

The falling waters pierces the cloud,/ as lotus-shoots the soil;/and tears the face of heaven shroud,/who weeps the moon's vain toil. (A.W. Ryder's translation).

2522*

अमूल्यस्य मम स्वर्ण- तुलाकोटिद्वयं कियत् ।
इति कोपादिवाताम्रं पादयुग्मं मृगीदृशः ॥

(अ) Vikram 8.3.

(आ) ŚP 3360 (a. Bilhaṇa), JS 189.84 (a. Bilhaṇa), Pad 38.64 (a. Bihlaṇa), VS 1570, SR 269.403 (a. VS), SSB 91.1 (a. Bihlaṇa), RJ 738, SH 1770.

(*a*) स्वर्णं SH.

(*b*) हि किं [कि°] SH.

(*c*) रोषादि° JS.

The pair of the feet of the fawn-eyed girl is reddish out of anger as it were at the thought, "Of what value is this pair/of golden anklets to me invaluable as I am?" (S.C. Banerji's translation).

2523

अमृतं किरति हिमांशुर्
विषमेव फणी समुद्गिरति ।
गुणमेव वक्ति साधुर्
दोषमसाधुः प्रकाशयति ॥

(आ) PV 744 (a. Kṛṣṇapaṇḍita), SR 48. 117, SSB 305.119, SRS 2.2.60.

Āryā-upagīti metre (defective in *b*).

The moon [the cool-rayed one] sheds nectar and the cobra spits out only poison. A good man speaks only wholesome words, while the wicked brings to light his defects alone. (A. A. R.).

अमृतं गुणवद्भार्या see No. 2529.



2524

अमृतं चैव मृत्युश्च द्वयं देहे प्रतिष्ठितम् ।
मृत्युमापद्यते मोहात् सत्येनापद्यतेऽमृतम् ॥

(अ) MBh (MBh [Bh] 12.169.28, MBh [R] 12.276.29, MBh [C] 12. 6552 and 9956-7).

(आ) SR 382.136, IS 530.

(इ) SS (OJ) 134.

(*a*) अनृतं or असृतं or नमृतं [अ°] MBh (var.).

(*b*) यद्देहे प्रतितिष्ठतः MBh (var.); सदा or यस्मिन् [द्व°] MBh (var.); देहि MBh (var.).

(*c*) मृत्युर् [मृत्युम्] MBh (var.), SR, SS (OJ); तस्मात् [मो°] MBh (var.).

(*d*) सत्येनामृतमर्छति (°मृच्छति) MBh (var.).

In the body are lodged both mortality and immortality. It is out of ignorance that death takes hold. From truth follows deathlessness. (Raghu Vira's translation in SS [OJ]).

2525*

अमृतं तदधरबिम्बे
वचनेष्वमृतं विलोकनेऽप्यमृतम् ।
अमृतभृतौ कुचकुम्भौ
सत्यं सा सृष्टिरपरैव ॥

(आ) SR 253.11, SSB 61.21.

Āryā metre.

There is nectar in her *bimba*-fruit-like lip, nectar again in her words and glances. Filled with ambrosia is her bosom, truly she is of a different order of creation. (A. A. R.).

2526

अमृतं दुर्लभं नृणां देवानामुदकं तथा ।
पितॄणां दुर्लभः पुत्रस् तक्रं शक्रस्य दुर्लभम् ॥

(आ) SR 156.125, SSB 484.127, SRK 224. 26 (a. Sphuṭaśloka), IS 7670, Sama 2. त 2.

(*c*) पुत्र: Sama.

Nectar is difficult to be secured by man, as water (given with suitable *mantras*) by gods. Difficult to get is a good descendant by the manes, as butter-milk by Indra (who is offered only curds). (A. A. R.).

2527*

अमृतं नाम यत् सन्तो मन्त्रजिह्वेषु जुह्वति ।
शोभैव मन्दरक्षुब्ध- क्षुभिताम्भोधिवर्णना ।।

(अ) Śiś 2.107.

(आ) Alm 44.

That (offering) alone, which those, who are conversant with rites, cast in the sacrificial fires, is really the nectar. The description of the churning of the ocean with mount Mandara, as the churning-rod, is only a poetic beauty. (M.S. Bhandare's translation).

2528*

अमृतं भुज्यते विद्ये भवतीमाश्रितैः परम् ।
अन्ये तु बत दूयन्ते संसरन्त इतस्ततः ।।

(आ) SSB 48.3 (a. Saṁgrahītṛ).

Immortality is enjoyed, O supreme learning, by those who resort to thee. Others alas! are unhappy tossed hither and thither (in the pursuit of worldly goods). (A. A. R.).

अमृतं वदनेषु (°ने हि) योषितां (केवलं) see मधु [ तिष्ठति वाचि योषिताम्.

2529

अमृतं शिशिरे वह्निर् अमृतं क्षीरभोजनम् ।
अमृतं गुणवद्भार्या अमृतं बालभाषितम् ।।

(अ) Cr 79 (CS 2.65, CNW 26, CNL 92, CnT II 18. 4, CnT III 7*b* 25). Cf. 2530-33.

(आ) IS 528.

(इ) Cf. PrŚ (C) 47.

(*a*) शिशिरं CS (var.); वह्नि CS (var.).

(*b*) पण्डित: सुत: [क्षी°] CNW; क्षिर° CS (var.); भाषितम् CNL.

(*c*) गुणवती (°ति) CS (var.).

Nectar is fire in winter; nectar is enjoyment of milk as food; nectar is a virtuous wife; nectar is a chattering of a child.

2530

अमृतं शिशिरे वह्निर् अमृतं प्रियदर्शनम् ।
अमृतं राजसंमानम् अमृतं क्षीरभोजनम् ।।

(अ) P (PP 1.58, Pts 1. 128, PtsK 1.144). Cf. Nos. 2929, 2931-33.

(आ) IS 529, Subh 234, *ad*/*bc*, IS 527, SR 164.508 (a. P), SSB 496.508 and 370. 16 *ad*/*cb*, Sama 1. अ 8, Sama 2. अ 9, VP 9.47 (or any other variant of this verse).

(इ) Cf. PrŚ (C) 47.

(*a*) वह्निः Subh.

(*b*) प्रियसङ्गमः SSB 370.

(*c*) राजसन्मानं Subh.

(*d*) सङ्गितः सतां [क्षी°] PtsK.

Nectar is fire in winter; nectar is the sight of a dear friend; nectar is the the honour of the king; nectar is enjoyment of milk as food.[1]

1. or in PtsK: nectar is the contact with a virtuous man.

2531

अमृतं शिशिरे वह्निर् अमृतं बालभाषणम् ।
अमृतं स्वप्रिया भार्या ह्यमृतं स्वामिगौरवम् ।।

(आ) Sama 1. अ 7, Sama 2. अ 10. Cf. Nos. 2929-2930, 2932-33.

(इ) Cf. PrŚ (C) 47.

Nectar is fire in winter; nectar is the chattering of a child; nectar is a pleasing wife; indeed, nectar is a respected master.

2532

अमृतं शिशिरे वह्निर् अमृतं स्वामिगौरम् ।
भार्यामृतं गुणवती धारोष्णममृतं पयः ॥

(अ) Śto 320,12-3. Cf. Nos. 2929-31, 2933.

Nectar is fire in winter ; nectar is dignity of the king ; nectar is a virtuous wife ; nectar is a cow-warm milk.

2533

अमृतं सद्‌गुणा भार्या अमृतं बालभाषितम् ।
अमृतं राजसंमानम् अमृतं मानभोजनम् ॥

(आ) NT 94, IS 527 Zus. Cf. Nos. 2929-32.

(c) राजसन्मानम् NT.

Nectar is a wife with good qualities; nectar is the chattering of a child ; nectar is the honour of the king ; nectar is the enjoyment of respect.

2534

अमृतजलधेः पायं पायं पयांसि पयोधरः
किरति करकास्ताराकारा यदि स्फटिकावनौ ।
तदिह तुलनामानीयन्ते क्षणं कठिनाः पुनः
सततममृतस्यन्दोद्‌गारा गिरः प्रतिभावताम् ॥

(अ) Prasannarāghava 1.21.

(आ) SH 408 (a. Śrī-Jayadevakavi), SR 31. 36, SSB 50.35.

Hariṇī metre.

If the cloud taking in water again and again from the nectarian ocean and showers hailstones resembling stars on the pure earth, then they may have resemblance ; but they are hard and hence the comparison ends, for the words of the gifted poets ever shower nectar alone. (A. A. R.).

2535*

अमृतद्रवमाधुरीधुरीणां
गिरमाकर्ण्य कुरङ्गलोचनायाः ।
मुहुरभ्यसनं कषायकण्ठी
कलकण्ठी कुरुते कुहूरुतेन ॥

(आ) SR 263.218, SSB 81.1.

Aupacchandasika metre.

Having listened to the words of the deer-eyed damsel foremost among things of nectarian sweetness, the sweet throated cuckoo practises it for long in the form of its sweet notes, *kuhu, kuhu*. (A. A. R.).

2536*

अमृतद्रवैर्विदधदब्जदृशाम्
अपमार्गमोषधिपतिः स्म करैः ।
परितो विसर्पि परितापि भृशं
वपुषोऽवतारयति मानविषम् ॥

(अ) Śiś 9.36.

(आ) SR 300.61, SSB 146.63 (a. Māgha).

(*a*) अपृत° Śiś (printing error).

(*b*) °पति SR.

Pramitākṣarā metre.

The moon-physician, the lord of herbs, applying with his hands of rays the decoction of the *amṛta*-plant [the nectarian moon-beams] on the person of the lotus-eyed damsels, dislodged the poison of jealous anger which was pervading all over their persons and which was giving a burning sensation. (A. A. R.).

2537*

अमृतनिधानं रुचिरं
संतापनिवर्तने सदा निरतम् ।
चन्द्रमुखं तव सुन्दरि
सुस्मितभासा विकासते परितः ॥

(आ) SSB 77.24 (a. Saṁgrahītṛ).

Āryā-giti metre.

Your face of the moon, charming lady, which is a repository of nectar and ever sweet, ever addicted to the removal of torments, is blossoming and radiating all around the brilliance of your pleasing smile. (A. A. R.).

2538*

अमृतमधुरैः काञ्चीनादैः कृताभयडिण्डिमे
त्रिवलिलहरीलावण्याम्भःकणोत्करकर्बुरे ।
विषमनयनज्वालाजालावलीढपराक्रमो
लुठति मदनस्तत्वङ्गीनां नितम्बशिलातले ॥

(आ) JS 187.75 (a. Bhaṭṭasomeśvara), SH 1751 (a. Someśvarabhaṭṭa).

(*b*) कंमणेक° SH.

(*d*) दुठतो SH ; नितंब° JS.

Hariṇī metre.

The god of love having had his valour swallowed up by the effulgence emanating from Lord Śiva, now takes rest on the slab of the broad hips of charming young women, which [hips] are variegated with drops of loveliness from the waves in the form of the three-folds of the skin and which offered protection to him by beat of drums in the form of the jingles of their girdle-belts, sweet like nectar. (A. A. R.).

2539*

अमृतममृतं कः संदेहो मधून्यपि नान्यथा
मधुरमधिकं चूतस्यापि प्रसन्नरसं फलम् ।
सकृदपि पुनर्मध्यस्थः सन् रसान्तरविज्जनो
वदतु यदिहान्यत्स्वादु स्यात् प्रियादशनच्छदात् ॥

(आ) SkV 529, Kav 265, Skm (Skm[B]1101, Skm [PCS] 2.126. 1), JS 180. 21, SH 1792, ŚP 3312, VS 1511, SR 252. 50 (a.KāVa), SSB 59.57 (a. Rājānaka-Vijayapāla), KāVa *ad* 3.2.11 (p. 35), Kpr 10.215, KāP 209. 3.6, Sar 1.110 (p. 79), KH 177.11-14, Amd 565 (a. KāVa), ŚbB 2.220, IS 532, Pr 363.

(*a*) रसवदमृतं KāVa, Sar, SkV, Kav, Skm, VS, ŚP, JS; सरसममृतं KāVa (var.); मधूनी (°नि) मधुन्ययो [म° ना°] JS.

(*b*) मधुरमथ किं Amd, KH, VS, Su°Hār°; मधुरमपि किं SkV[3] (but S in SkV as above), Kav ; द्राक्षायाश्च प्रसन्नतरं [ चू° प्र°] ŚP.

(*c*) स एवांतर° [रस°] SkV (var.).

(*d*) यदिहान्यत्स्वादु प्रि° VS; °वदन° or °रदन° SkV (var.).

Hariṇī metre.

There is no doubt that nectar is really nectar-like ; nor is honey otherwise ; the fruit of the mango too is a pleasing and exceptionally sweet-taste. Yet, let any distinguished judge, capable of discriminating tastes, asserts if anything in this world is sweeter than the lips of a beloved wife ! (G. Jhā's translation).[1]

1. Quoted in KāVa as an example of sweetness and in Kpr. as an example of false caesura in *d*.

2540*

अमृतममृतं चन्द्रं चन्द्रं रतिं च रतिं तथा
प्रथितमतयः कामं ब्रूयुर्मधूनि मधून्यपि ।
यदि न सुभगास्पर्शामोदं विना प्रमुदे ततः
सकलमकलं तेषां व्यूहं ब्रवीमि पुनः प्रिये ॥

(आ) SSB 99.19.

Hariṇī metre,

Nectar is nectar, the moon is nothing else, pleasure is pleasure and honey is honey, so say the authorities celebrated for their intelligence. If, oh, sweet-heart, these were to give delight without the pleasure of the company of girls who are delightful, all this logic, I ween, to be the figment of imagination. (A. A. R.).

2541*

अमृतममृतं चन्द्रश्चन्द्रस्तथाम्बुजमम्बुजं
रतिरपि रतिः कामः कामो मधूनि मधून्यपि ।
इति न भजते वस्तु प्रायः परस्परसंकरं
तदियमबला धत्ते लक्ष्मीं कथं सकलात्मिकाम् ॥

(आ) VS 1466 (a. Rājaputra-Vijayapāla), JS 168.15 (a. Rājaputravijayapāla ),

SH 1792(a. Rājaputro Vijayap(y)āla), ŚP 3519, SRHt 245.7 (a. Sar), SSSN 221.4(a. VS), SR 273.18 (a. ŚP), SSB 99.18, Sar 2.229 (p. 254), Amd 214. 565.

(*d*) तदीय°SH; घ°ल° tr. JS, VS, SSSN: कुतस् [कथं] JS, SH, SSSN; कान्ति धत्ते कुतः [घ° ल° क°] Sar; लक्ष्मीं om. SSB; कुतः [कथं] ŚP, VS, SR.

Hariṇī metre.

Nectar is life-giving ambrosia and the moon a delightful orb, the lotus a water-born flower, and pleasure is pleasure, and honey is honey ! Thus, are these objects of delight separately situated (and not found in the same place). But how is it that this damsel possesses that a charm which is a happy combination of all the above ? (A. A. R.).

2542*

अमृतमयमनङ्गक्ष्मारुहस्यालवालं
मृतदिवसकपालं कालकापालिकस्य ।
जयति मकरकेतोः शाणचक्रं शराणाम्
अमरपुरपुरन्ध्रीदर्पणः श्वेतभानुः ॥

(आ) Skm (Skm[B] 424, Skm [POS] 1.85. 4) (a. Tripurāri).

Mālinī metre.

Victorious is the moon [the white rayed one] which is the basin, round the tree of Cupid, filled with nectar ; the annihilator of the *kāpālika* [the dreaded ascetic devoted to Śiva], of *kala*, the time of boredom, and the whetting stone for the arrows of Cupid, the fish bannered god and the mirror to the damsels of the city of the gods. (A. A. R).

2543

अमृतरसविसरवितरण-
मरणोत्तारितसुरे सति पयोधौ ।
कस्य स्फुरन्ति हृदये
ग्रीष्मतडाका भुवि वराकाः ॥

(आ) VS 858.

(*c*) यस्य [कस्य] VS (var.).

Āryā metre.

When there is present the ocean, which rescued the gods from death by giving liberally the immortal nectar, who on earth remembers in his heart the pitiable summer tanks ? (A. A. R.).

2544*

अमृतरससारभूतः
सकलकलो मकरकेतुसर्वस्वम् ।
अखिलजननयनसुखकृत्
कथमिन्दुर्वासरेऽभ्युदितः ॥

(आ) VS 1458 (a. Śaśivardhana).

Āryā metre.

How has the moon [the damsel's face] which is the very essence of nectar, full with all digits [proficient in arts] and all-in-all of Cupid, the fish bannered god, and giving delight to the eyes of all risen (delightfully) at the time of day ? (A. A. R.).

2545*

अमृतवचनलीलाविभ्रमैरन्नपानं
रचय चतुर कीर भ्रान्तचित्तेषु तेषु ।
अकलितपरसेवातापपापः पिकोऽसौ
भजतु विपिनवाटीमेष पीयूषकण्ठः ॥

(आ) JS 72.8, SR 227.190, SSB 618.10, RJ 378.

(*a*) °विभ्रमैः कर्णपानं JS (var.).

Mālinī metre.

You may, oh, parrot, secure food and drink by your sportive activities and nectar-shedding words among those people with wandering minds. Let the cuckoo of sweet voice, who has never

experienced the misery of servitude, remain freely in the trees of the garden. (A. A. R.).

2546*

अमृतसिक्तमिवाङ्गमिदं यदि
भवति तन्वि तवाद्भुतवीक्षितैः ।
अधरमिन्दुकरादपि शुभ्रयन्त्य्
अरुणयन्त्यरुणादपि किं दृशम् ॥

(आ) SkV 487, Kav 235.

(*a*) °मेवा° Kav (MS).

(*a*) शुभ्रयन्त्य् (missing) Kav.

(*d*) ...शुभयन्त्य रु° Kav.

Drutavilambita metre.

When my body is washed in nectar,/ fair maid, by your wonderous glances,/ why do they more whiten my lip than moonlight,/ more redden my eye than the dawn? (D. H. H. Ingalls's translation).

अमृतस्य तु कुण्डानि see No. 2550.

2547

अमृतस्यन्दिकिरणश् चन्द्रमा नामतो मतः ।
अन्य एवायमर्थात्मा विषनिष्यन्दिदीधितिः ॥

(अ) KāD 2.307.

(*b*) नाम नामतः or नाम नो मतः KāD (var.).

The moon's name is considered by some as having the sense of shedding rays of nectar; really, the import of the name is different; it has rays which shed *viṣa* [poison or : watery mist]. (A. A. R.).

2548

अमृतस्यन्दिनं कश्चित् कृष्णमेघं द्विजः स्मरन् ।
उदन्यया न वेशन्तम् उदन्वन्तं च वीक्षते ॥

(आ) SNi 7.10.

A certain *dvija* [*cātaka*-bird or : a Brāhmaṇa] remembering the *kṛṣṇa-megha* [dark cloud or : Kṛṣṇa] that grants *amṛta* [water or : immortality] cares not to look at the tank and the sea [imprisoning home and ocean of worldly ilfe] when afflicted with thirst [of worldly life]. (A. A. R.).

2549

अमृतस्य प्रवाहैः किं कायक्षालनसंभवैः ।
चिरान्मित्रपरिष्वङ्गो योऽसौ मूल्यविवर्जितः ॥

(अ) P (Pts 2.57, PtsK 2.61).

(आ) IS 534.

(*b*) °नसङ्गतैः PtsK.

What use do I have of streams of nectar in which I could wash my (whole) body? The embrace of a friend whom I have not seen for a long time, is priceless for me.

2550

अमृतस्येव कुण्डानि सुखानामिव राशयः ।
रतेरिव निधानानि योषितः केन निर्मिताः ॥

(अ) Vet 14.8(Hu² 14.6), Śts 172.6-7, MK (MK [GOS] 204, MK [S] 165, MK [P] 128, MK [G] 120, MK [K] 611), Ambaḍacaritra 33.

(आ) ŚP 3088, VS 1450, SR 251.5 (a. VS), SSB 57.7, RJ 629, SRK 270.3 (a. ŚP), IS 535, Subh 225.

(*a*) °स्यैव or °स्येवै or °स्य तु Vet (var.), Ambaḍa.

(*b*) मुधैवामरिकाणि हि Ambaḍa; रत्नानामिव [सु°] ŚP, SR, SSB, SRK.; एव प्रघनेयं Ambaḍa.; सागरः[रा°] Vet (var.); खानयः [रा°] Śts (but P in Śts as above); स्थानयः [रा°] Śts (var.).

(*c*) संसारे च [र°] Vet (var.); निधनानि or निवद्धानि or निधानि Vet (var.) [last two *contra metrum*]; विधानानि Śts (var.).

(*d*) प्रमदा [यो°] Ambaḍa.; निर्मिताः केन जोषितः Vet (var.), ŚP, SR, SSB; योषिता

Śts (var.) ; तेन [ के° ] Vet (var.) ; निमिता Vet Hu[2] ; निन्मिता Śts (var.); निर्मित: IS ; निर्मिता Ambaḍa.

Who has created women: those jars of nectar; those mountains of happiness; those treasures of enjoyment?

2551

अमृतस्येव तृप्येत अपमानस्य योगवित् ।
विषवच्च जुगुप्सेत संमानस्य सदा द्विजः ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19.341.

(आ) PAn 37.15, PWW 873.

(*a*) अमृतेनैव PdP (var.).

(*b*) अपमानेन PdP (var.).

(*c*) जुगुप्स्येत PAn.

(*d*) संमानाद्धि PdP (var.); समानस्य PWW.

A twice-born [Brāhmaṇa] knowing *yoga* should welcome insult from others as if it were nectar; he should always shun rewards as if it were poison. (A. A. R.).

2552

अमृतस्येव संतृप्येद् अवमानस्य वै द्विजः ।
सुखं ह्यवमतः शेते योऽवमन्ता स नश्यति ॥

(अ) MBh (MBh [Bh] 12. 288. 26, MBh [R] 12.299.26, MBh [C] 12.11017). (Cf. संमानाद्ब्राह्मणः).

(आ) IS 536.

(*a*) अमृतस्यैव MBh (var.) ; संपश्येद् [सं°] MBh (var.).

(*ab*) अमृ° अव° tr. MBh (var.).

(*b*) वै बुधः or पण्डितः [वै द्वि°] MBh (var.).

(*c*) अमवतः or अवमितः MBh (var.).

(*d*) योवसंता MBh (var.).

The Brāhmaṇa should always welcome [be pleased with] insult, as he would welcome nectar; the person insulted sleeps happily (his conscience being clear); he who insults comes to grief.

2553*

अमृतांशोः किरणेभ्यो-
ऽजायत वृद्धिर्महोदधेरुदरे ।
कथयन्ति हारमणयो
हृदि तापमुषः स्पृशन्तोऽपि ॥

(आ) JS 98.3 (a. Vallabhadeva).

Āryā metre.

The pearls of the necklace when merely touched remove the heat [the torment] of the heart—they say that the bloating of the belly [the agitation of the waves] of the ocean came about by the nectar-rayed one [the moon]. (A. A. R.).

2554*

अमृतात्मनि पद्मानां द्वेष्टरि स्निग्धतारके ।
मुखेन्दौ तव सत्यस्मिन् अपरेण किमिन्दुना ॥

(अ) KāD 2.159.

What need is there for the other moon when there is the moon of your face, which contains nectar, rivals the lotus, and is also *snigdha-tāraka* [friendly to stars or: with charming pupils]? (A. A. R.).

2555*

अमृतादमृतं न तावकाद्
अपरं यत् त्रिपुरारिरादरात् ।
अवलम्ब्य शिरःस्थलेन तद्
धृतहालाहाल एष जीवति ॥

(आ) PdT 38.

(*c*) शिरस्थलेन PdT

Viyoginī metre.

Lord Śiva though bearing the *halāhala* poison lives by holding on affectionately to the *amṛta* [the Gaṅgā water] on his head; and not because of the nectar of yours, [O moon]! (A. A. R.).

2556*

अमृताध्मातजीमूत- स्निग्धसंहननस्य ते ।
परिष्वङ्गीय वात्सल्याद् अयमुत्कण्ठते जनः ॥

(अ) Uttara 6.21 (Cf. Mahāvīra 2.46).

(b) सिहसं° Uttara (var.).

(c) परिष्वङ्गस्य Uttara (var.).

Through affection, I am eagerly longing to embrace your body[1], which is smooth and sleek like a cloud filled with water. (C.N. Joshi's translation).

1. of the boy.

अमृतापायिनां नृणां see No. 2557.

2557

अमृताप्यायिनां नृणां संतोषो नैव जायते ।
गावस्तृणमिवारण्ये प्रार्थयन्ति नवं नवम् ॥

(अ) Śiva-purāṇa in *Verzeichniss der Oxforder Handschriften* by Th. Aufrecht 75*b*, 7.8. Cf. न स्त्रीणामप्रियः कश्चित्.

(आ) IS 537, Pr 363.

(a) अमृतापायिनां Aufrecht's correction.

Men who sip nectar [or : listen to beautiful oration] are never satisfied ; similarly as cows in the forest are seeking new grass, so they always long for new nectar.

2558

अमृतायतामिति वदेत्
पीते भुक्ते क्षुते च शतं जीव ।
छोटिकया सह जृम्भा-
समये स्यातां चिरायुरानन्दौ ॥

(आ) SMH 6.29.

(b) च om. SMH (var.) (*contra metrum*).

Āryā-gīti metre.

One should say after taking food or drink, "may this become nectar," and say after a sneeze "may you live a hundred years." Long life and happiness are assured when one snaps the thumb and fore-finger at the time of a yawn. (A. A. R.).

2559

अमृता विगतप्राणा सान्तः शल्याकृतव्रणा ।
अबद्धा निश्चलेवास्ते कूटसंस्थे मृगे मृगी ॥

(आ) VS 647.

When her mate is caught in a trap, the doe is deprived of life though not dead, with a dart in her heart though not wounded, and remains quiet though not bound with ropes. (A. A. R.).

अमृतेनैव तृप्येत see No. 2551.

2560*

अमृतोत्प्रेक्षणे चारुर् अशेषजनसज्जनः ।
कविर्गरुडवन्मान्य इन्द्रवज्रादिवृत्तकृत् ॥

(आ) ŚP 170 (a. Śārṅgadhara), SR 32.10, SSB 52.10 (a. Śārṅgadhara).

(a) रागं [चा°] SR, SSB.

(b) कुर्वन्त्युरगवज्जनाः SR, SSB.

(c) °मान्यम् SR, SSB.

A poet, like Garuḍa [the king of birds], should be honoured, as he is efficient in the vision of *amṛta* [immortality or : nactar], good to all people (except the snakes the followers of Śeṣa, the king of snakes) and who composes fine poems in metres like Indravajrā (whose exploits are like those of Indra's mighty weapon). (A. A. R.).

2561*

अमृतोन्मथितैः सुवर्णचूर्णैर्
मृदमुत्पाद्य निधाय नाभिचक्रे ।
अकरोन्नवरोमराजियष्ट्या
कुचकुम्भौ कुसुमेषुकुम्भकारः ॥

(आ) PV 212.

Aupacchandasika metre.

The potter of Cupid [the flower-arrowed god] has fashioned the two pots of damsel's bosom, having produced clay with the golden dust churned out of nectar and placing the same in the wheel of her navel and with the aid of potter's stick in the form of the line of hair. (A. A. R.).

2562*

अमेध्यपूर्णे कृमिजालसंकुले
स्वभावदुर्गन्धिनि शौचवर्जिते ।
कलेवरे मूत्रपुरीषभाजने
रमन्ति मूढा विरमन्ति पण्डिताः ॥

(अ) Vet 17.6 (Hu[1] 17.6), BhŚ 375 (doubtful).

(*a*) अमेध्यपूर्ण...°कुलं Hu[1]; अमेध्यपूर्णं क्रिमिजन्तुसकुलं BhŚ; °जन्तुलंकुल Vet (var.).

(*b*) दुर्गन्धमशौचमध्रुवं Hu[1]; दुर्गन्धमशौचमार्दवं (°न्धि°; °मार्दवे or पुंस्कले or संमते; °गन्धि प्रयेपिवाध्रुवे) Vet (var.); दुर्गन्धमशौचमध्रुवम् BhŚ.

(*c*) कलवरं...°भाजनं Hu[1]; मुत्र° or तत्र° [मू°] Vet (var.).

(*d*) रमन्ते or विचलन्ति [वि°] BhŚ (var.); रमेत BhŚ; मूढो न रमेत BhŚ.

Vaṁśastha metre.

In the human body filled with feces, crowded with worms of naturally unpleasant odour, devoid of cleanliness and the receptacle of urine and all kinds of dirt, the fools revel and the wise abstain (attaching no value). (A. A. R.).

2563

अमेयो मितलोकस्त्वम् अनर्थी प्रार्थनावहः ।
अजितो जिष्णुरत्यन्तम् अव्यक्तो व्यक्तकारणम् ॥

(अ) Ragh 10.18. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 154).

Thyself immeasurable, yet Thou measurest the worlds ; desireless, yet Thou grantest all desires ; unconquered, yet Thou art victorious (over all) ; and imperceptible, yet Thou art the cause of the manifested world. (M.R. Kale's translation).

2564

अमोघक्रोधहर्षस्य स्वयं कृत्यान्ववेक्षिणः ।
आत्मप्रत्ययकोशस्य वसुधेयं वसुंधरा ॥

(अ) MBh (MBh [Bh] 5. 38. 23, MBh [R] 5.37.26, MBh [C] 5. 1423 ). Cf. हर्षक्रोधौ यतौ यस्य.

(आ) IS 538.

(*a*) अपेत° [अमोघ°] MBh (var.).

(*b*) कृत्वान्ववेक्षिणः (कृत्या°; °क्षतः) or कृत्वान्यवेक्षितः (°क्षतः or °क्षिणः) or कृत्यानुवेक्षिणः MBh (var.).

(*d*) स्वाधीनेयं [वसुधेयं] MBh (var.); वसुदैव ; MBh (var.).

He[1] whose anger and joy are productive of consequences, he[1] who looketh over personally what should be done, he[1] who hath his treasury under his own control, bringeth the whole earth under subjection to himself. (P.C. Roy's translation).

1. The king.

2565

अमोघा वासरे विद्युद् अमोघं निशि गर्जितम् ।
अमोघा मुनीनां वाणी अमोघं देवदर्शनम् ॥

(अ) VCvarV V *ad* 0,25 (p. 345), MK(K) 533.

(आ) SPR 1391.29.

(*c*) अमोघं VCvarV (var.) ; सजनाः [मु°] VCvarV (var.), SPR.

Never in vain is lightning during the day and so is thunder during the night ;

infallible are the words of sages and fruitful ever is the sight of gods. (A.A.R.).

2566

अमौक्तिकमसौवर्णं ब्राह्मणानां विभूषणम् ।
देवतानां पितॄणां च भागो येन प्रदीयते ॥

(अ) Mṛcch 10.18.

(आ) IS 539.

The precious cord that Brāhmaṇa-s hold/is unadorned with pearls and gold; /yet, girt therewith, they sacrifice/to gods above and fathers old. (A.W. Ryder's translation).

2567*

अम्बरं विनयतः प्रियपाणेर्
योषितश्च करयोः कलहस्य ।
वारणामिव विधातुमभीक्ष्णं
कक्ष्यया च वलयैश्च शिशिञ्जे ॥

(अ) Śiś 10.62.

(आ) Skm (Skm [B] 1123, Skm [POS] 2.130.3) (a. Māgha), VS 2094 (a. Māgha), SR 317. 23(a. Śiś.), SSB 173. 23 (a. Māgha).

(*b*) योषितश्चकोरयोः Skm.

(*d*) कक्षया Skm.

Svāgatā metre.

When an attempt was made to move the sweetheart's dress, there was a clash between the lover's hand and hers, to prevent which there arose the shout of intervention of neutrals in the form of continuous jingles of her bracelets and girdle. (A. A. R.).

2568*

अम्बरं स्तिमितमम्बुधारया
व्यक्त एष परितः पयोधरः ।
प्रावृषा किमपि लज्जमानया
मीलिते रविविधूविलोचने ॥

(आ) PV 627 (a. Viśvanātha), SuSS 352[1].

1. as quoted in PV.

Rathoddhatā metre.

The garment of the sky was wetted by streams of rain, hence the clouds of her bosom were clearly seen. By this the damsel of the rainy season, somewhat bashful closed her eyes in the form of the sun and the moon. (A. A. R.).

2569*

अम्बरमनूरुलङ्घ्यं
वसुंधरा सापि वामनैकपदा ।
अब्धिरपि पोतलङ्घ्यः
सतां मनः केन तुल्यं स्यात् ॥

(आ) SR 48.150, SSB 306.154, SRK 21.98 (a. Sphuṭaśloka), IS 7671.

Āryā metre.

The vast sky is crossed by the thighless Aruṇa, [the charioteer of the sun without legs]; the broad earth was measured by a single step of the dwarf Vāmana, the incarnation of Viṣṇu; the boundless sea too is crossed by ships. How then are we to find a comparison for the greatness of the mind of the good people ? (as the great objects of comparison are inadequate). (A. A. R.).

2570*

अम्बरमपनय मुग्धे
व्रजतु विकाशं दिगम्बरता ।
हारावलिसुरतटिनी
नखशशिमण्डलस्य कुचशम्भोः ॥

(आ) Vidy 488.

Āryā-upagīti metre (irregular in *d*; last syllable considered as short).

Shy one, remove the upper garment of the sky, so that the state of *digambara* [the disrobed state or : the state of Lord Śiva clad by directions] may be clear, having only the pearl necklace of the

divine Gaṅgā, and the nail-marks in the form of the crescent moon in your bosom in the form of the Lord Śiva. (A. A. R.).

2571*

अम्बरमम्बुनि पत्नमरातिः
पीतमहीनगणस्य ददाह ।
यस्य वधूस्तनयं गृहमब्जा
पातु स वो हरलोचनवह्निः ॥

(आ) ŚP 528, SuM Appendix III 8, SR 189.58 (a. ŚP), SSB 539 69.

Dodhaka metre.

May that Kṛṣṇa protect you all, whose cloth is yellow and abode in the waters and whose vehicle is Garuḍa, the enemy of the lord of serpents, who has the ocean-born Lakṣmī for his wife and whose son [Cupid] was burnt by the fire, emanating from the eye of Lord Śiva. (A. A. R.).

2572*

अम्बरमेव रमण्यै
यामिन्यं वासरः प्रेयान् ।
अधिकं ददौ निजाङ्काद्
अथ संकुचितः स्वयं तस्थौ ॥

(आ) PV 650 (a. Bhānukara), Sabhyālaṁkaraṇa by Govindajit (MS No. 417, Bhandarkar Report 1184-87) 601, Subhāṣitasārasamuccaya (MS No. 105666-13c 7 of the Royal Asiatic Society of Bengal) 424[1], Pad 79.12 (a. Bhānukara), SR 345.9, SSB 222.12.

(*c*) दधौ PV (MS); निजाङ्गाद् Pad, SR, SSB.

(*d*) सङ्कुचितः PV.

1. both as quoted in PV.

Ārya-upagīti metre.

(In winter) the lover, in the form of the day gave up more of his cloth of the sky to his beloved, the night, and consequently, himself remained with body contracted (shivering with cold). (A. A. R ).

2573*

अम्बरविपिनमिदानीं
तिमिरवराहोऽवगाहते जलधेः ।
रोमसु यदस्य लग्नास्
तारकजलबिन्दवो भान्ति ॥

(आ) Pad 69. 6 (a. Gaṇapati), SR 297. 5, SSB 140.7, RJ 1065, RJ 1065 (a. Gaṇapati), SG 35.5 (a. Gaṇa), SuSS 186.

Āryā metre.

The boar of darkness now plunges into the forest of the sky over the sea and consequently the bubbles of water clinging in profusion to his bristles shine in the form of the (twinkling) stars. (A. A. R.).

2574*

अम्बरान्तमवलम्बितुकामम्
अन्ध्यया समभिवीक्ष्य तु कामम् ।
अन्धकारमथ गम्य तनूनं
लज्जयेव निरगम्यत नूनम् ॥

(आ) PV 561 (a. Dāmodra), SuSS 149[1], cf. Kav. p. 43.

(*ab*) °मं । मन्ध्य°, suggested reading °मम् । अन्ध्य°

1. As quoted in PV.

Svāgatā metre.

Observing that the lover darkness was desiring to hold [lift] her dress in the form of the sky, the damsel-twilight getting contracted surely went away as if out of shame ! (A. A. R.).

2575*

अम्बरेऽम्बुभरलम्बिपयोदे
मत्तबर्हिरुचिरेऽद्रिनितम्बे ।
पुष्पधामनि कदम्बकदम्बे
का गतिः पथिक कालविलम्बे ॥

(अ) Suvṛ *ad* 2.15.

Svāgatā metre.

O traveller ! What a pitiful condition (of yours) must be as you have to wait at this time, when the sky (is overcast) with clouds heavy with the weight of water (in them), when the slopes of mountains are beautiful with intoxicated peacocks, and when the groves of *kadamba*-trees become the store-house of flowers.[1] (Dr. Sūryakānta's translation).

1. Quoted as an example of an imperfect *svāgata*-verse.

2576*

अम्ब श्राम्यसि तिष्ठ गोरसमहं मथ्नामि मन्थानकं
प्रालम्ब्य स्थितमीश्वरं सरभसं दीनाननो वासुकिः ।
सासूयं कमलालया सुरगणः सानन्दमुद्यद्भयं
राहुः प्रैक्षत यं स वोऽस्तु शिवदो गोपालबालो हरिः ॥

(आ) SR 24.165, SSB 40.82.

Śārdūlavikrīḍita metre.

"Mother, you are tired, take rest, I shall churn the curds"! So said the boy Kṛṣṇa, holding the churning rod. This scene was seen by Vāsuki with his face pale ; jealous was the goddess Lakṣmī ; full of joy were the gods. Rāhu, the demon, saw this with rising fear. May this lord Viṣṇu grant protection to you all. (A. A. R.).

अम्ब श्वश्रु यदि त्वया see मातर्गेहिनि यद्ययं.

2577*

अम्बा कुप्यति तात मूर्ध्नि विधृता गङ्गेयमुत्सृज्यतां
विद्वन् षण्मुख का गतिर्मम चिरं मूर्ध्नि स्थिताया वद ।
कोपावेशवशादशेषवदनैः प्रत्युत्तरं दत्तवान्
अम्भोधिर्जलधिः पयोधिरुदधिर्वारां निधिर्वारिधिः ॥

(अ) KR 6.142.4.

(आ) SR 183.63, SSB 527.3, SRK 146.15 (a. Sphuṭaśloka), IS 7672, Sama 1 अ 55.

(*a*) निहिता [°वि] KR, Sama.

(*b*) गतिस्त्वह भवेत्तस्याः स्थिराया श्चिरम् Sama ; गतिवद चिरदस्या स्थिताया इह KR.

(*c*) कोपारोपकरालशेष° Sama; रोषोत्कर्षव° KR.

(*d*) पाथोधि° SR, SSB.

Śārdūlavikrīḍita metre.

"Father, mother is angry, let the lady Gaṅgā, held on your head be given up." "Wise boy, six-faced Kumāra, what am I to do ? Who will be her refuge, having stayed so long on my head ?" Under the influence of anger Kumāra gave the reply with all his six mouths—the sea, the reservoir of waters, the *jaladhi*, *payodhi*, *udadhi*, *vārāṁ nidhi*, *vāridhi*. (A. A. R.).

अम्बा कुप्यति न मया see No. 2578.

2578*

अम्बा तुष्यति न मया
न स्नुषया सापि नाम्बया न मया ।
अहमपि न तया न तया
वद राजन् कस्य दोषोऽयम् ॥

(अ) BhPr 309(the poet, i.e., Kālidāsa said), PrC 103, Purātana-Prabandha-Saṁgraha (SJS 2) 371, KR 6.137.2.

(आ) Sar 4.194, ŚP 411, VS 3185 (a. Bhaṭṭakapardina), Skm (Skm[B] 2231, Skm [POS]5.47.1), SRHt 229.16(a. Śṛṅgāraprakāśa), SSSN 172.13, SH 888; 84*, SuM 7. 19, SSS 24, SRK 57.18 (a. ŚP), SR 66.34 (a. VS), SSB 333.35 (a. Bhaṭṭakapardin), IS 540, Subh 74.

(*a*) अंबा Purā.; कुप्यति BhPr, SRHt, SSSN.

(*b*) श्नुषया [स्नु°] Subh; सापि न मया न तया VS (var.) ; साम्बया [ना°] SuM, SSSN ; पिताम्बया [सा° ना°] Subh; मत SSS (MS).

(*d*) दोषोस्ति VS.

Ārya metre.

(My) mother is not pleased with me nor with (her) daughter-in-law ; and she[1] neither with (my) mother, nor with me, and I neither with one, nor with other. Say, O King, whose fault (is) this ?[2] (L.H. Gray's translation).

1. i. e. the daughter-in-law.
2. fault of poverty.

2579*

अम्बामथार्घजलपात्रभृतं निरीक्ष्य
दूरादपासरदसौ जनता विहस्ता ।
पूर्णादिवान्धतमसानि तुषारकान्तेर्
आर्यात् पृथग्जनशतानि हि संभ्रमन्ति ॥

(अ) ŚIS 18.613.

(*b*) अयासरद् ŚIS (var.).

(*c*) तुसार° ŚIS (var.).

(*d*) आर्यान्पृथक् ŚIS (var.); °सतानि ŚIS (var.).

Vasantatilakā metre.

Observing from far off the mother holding the vessel containing water for worship, the crowd melted away in bewilderment ; as blinding darkness does at the sight of the full moon. Indeed, when a noble person is in the field, hundreds of others get confused, (A. A. R.).

2580*

अम्बायाश्च पितुश्च सद्गुणगणो यस्मिन्नभिव्यज्यते
तस्मिन् स्वप्रतिबिम्बितेव निखिला सैवाकृतिः सा द्युतिः ।
सा वाणि विनयः स एव सहजः पुण्यानुभावः स च
श्लाघायाः सदनं सुखस्य वसतिस्तेनैव पुत्री पिता ॥

(आ) JS 425.8.

(*c*) विनयस्स JS; पुण्यानुभावस्स JS.

Śārdūlavikrīḍita metre.

Only then is a father proudly possessed of a son, when the numerous good qualities of both the parents are clearly reflected in him and in whom the father's appearance and lustre are clearly imaged (as in a mirror) and has the same kind of speech, good behaviour and inborn pleasing dignity and who is the abode of praise and the residence of his happiness. (A. A R.).

2581*

अम्बा येन सरस्वती सुतवती तस्यार्पयन्ती रसान्
नानाचाटुमुखी स दुर्लडितवान् खेलाभिरुच्छृङ्खलः ।
जिह्वादुर्व्यसनैरुपद्रवरुजः कुर्वन्ति ये दुःसुताम्
तान् दृष्ट्वार्थमितस्ततो निखनति स्वं निःस्वमातन्वती ॥

(आ) SkV 1717 (a. Vallaṇa).

(*b*) सदर्ल° [स दुर्ल°] SkV (var.).

(*d*) दृष्ट्वाध्वमित°.

Śārdūlavikrīḍita metre.

He through whom the goddess of speech became a mother and to whom with all sorts of flattering words in her mouth, she gave the sentiments [became] spoiled and undisciplined in his frolics. Observing the pains of penury which bad sons bring about by the vices of their tongues, she (*viz.* speech) now buries her wealth [or : meaning] from him in this and that (hiding place), leaving him destitute. (D.H.H. Ingalls's translation).

2582*

अम्बा शेतेऽत्र वृद्धा परिणतवयसामग्रणीरत्र तातो
निःशेषागारकर्मश्रमशिथिलतनुः कुम्भदासी तथेह ।
अस्मिन् पापाहमेका कतिपयदिवसप्रोषितप्राणनाथा
पान्थायेत्थं युवत्या कथितमभिमतं व्याहृतिव्याजपूर्वम् ॥

(आ) SkV 812, Kav 505, Prasanna 150*a*, VS 2247 (a. Rudraṭa), JS 302.12 (a. Rudra ), Skm ( Skm [B] 548, Skm [POS] 2. 15. 3 ( a. Bhaṭṭa ), AB 539, Dhv *ad* 2.46(p. 183), Rasagaṅgā. 349. 2-5, Cits 161. 4-8, Jaina-subhāṣita (MS BORI 1495 of 1887-91) 227.1. (Cf. Hāla 7.67).

(*a*) °णीरेष JS (var.).

(*b*) °तनुर् गर्भदासी तथाऽत्र Skm ; तथाहम् [तथेह] VS; कथाऽत्र [त°] JS, Dhv, Rasagaṅgā., Cits.

(*c*) निकेते[°हमेका]VS(but C in VS as above).

(*d*) तरुण्या[युवत्या]VS, JS, Dhv, Rasagaṅgā., Cits; °वसथव्या° [°मथि°] VS; °वसरव्या° °मथि° VS (var.), JS, Dhv, Rasagaṅgā; व्याकृति AB.

Sragdharā metre.

"That's where my aged mother sleeps, and there/sleeps daddy, the oldest man you've ever met./ Here sleeps the slave-girl worn out from her chores,/and here sleep I, who must be guilty/to deserve these few days/absence of my lord." By ruse of statements such as these the youthful wife/informed the traveller of her intent. (D.H.H. Ingalls's translation).

2583*

अम्बुजमम्बुनि जातं
नहि दृष्टं जातमम्बुजादम्बु ।
अधुना तद्विपरीतं
चरणसरोजाद्विनिर्गता गङ्गा ॥

(आ) SR 363.8, SSB 252.9, SRK 106.1 (a. Sphuṭaśloka).

Āryā-gīti metre.

A lotus springs from water (it is well known), but nowhere is seen water springing from a lotus. Now indeed the very opposite is seen for the Gaṅgā has sprung from the foot-lotus of Viṣṇu. (A. A. R.).

2584*

अम्बुजमम्बुनि मग्नं
त्रासादाकाशमाश्रितश्चन्द्रः ।
सम्प्रति कः परिपन्थी
यं प्रति कोपारुणं वदनम् ॥

(आ) SR 262.171, SSB 77.12.

Āryā metre.

(Ashamed) the lotus has disappeared under water, the moon has sought refuge, out of fear, in the sky. Who (my dear), is your rival now (in beauty) that your face is all red with anger? (A. A. R.).

2585*

अम्बुदः कृतपदो नभस्तले
तोयपूरपरिपूरितोदधिः ।
गोष्पदस्य भरणेऽप्यशक्तिमान्
इत्यसत्यमभिधीयते कथम् ॥

(आ) VS 833 (a. Maharṣi).

Rathoddhatā metre.

The cloud is situated (far away) in the sky and yet the ocean is completely filled with water. How then is this untrue statement made that it is not capable of filling this place (small) like the impression of a cow's hoof? (A. A. R.).

2586*

अम्बुधेरुदगमद्विधुभङ्ग्या
नूनमौर्वशिखिभास्मनपिण्डः ।
यत्किलास्य घटते नहि तृप्तिः
खण्डिताजनदृगम्बुसरिद्भिः ॥

(अ) Maṅkhaka's Śrīkaṇṭhacarita (KM 3) 11.58.

(आ) JS 1124 (a. Maṅkha).

Svāgatā metre.

Surely, a ball of ashes of the submarine fire rose from the ocean (and settled in the sky) under the guise of the moon. Hence it is but meet that he is never satisfied with the streams of tears shed by the women disappointed in their lovers. (A. A. R.).

2587*

अम्बेयं नेयमम्बा नहि खरकपिशं श्मश्रु तस्या मुखार्धे
तातोऽयं नैष तातः स्तनमुरसि पितुर्दृष्टवान्नाहमत्र ।
केयं कोऽयं किमेतद्युवतिरथ पुमान् वस्तु किं स्यात् तृतीयं
शंभोः संवीक्ष्य रूपादपसरति गुहः शङ्कितः पातु युष्मान् ॥

(आ) SkV 90, Prasanna 23b ( a. Rājaśekhara) ba/cd, SK. 6.1.

(b) पितुर्नैव दृष्टं कदाचित् [पितु°] Prasanna.

(c) केयं [कोऽयं] Prasanna; किं वा Prasanna.

(d) रूपं संवीक्ष्य पित्रोर् Prasanna.

Sragdharā metre.

"This is Ma. But no, it can't be Ma ; /she never had a rough red beard on half her face./ This is Da. But no, it can't be Da;/I never saw a breast on Father's chest./Who is this, then ; who this ? What is it : a man or woman ?/Or can it be still something else ?" /With such doubts Guha, having seen the form of Śambhu,/starts back, and may he so protect you. (D. H. H. Ingalls's translation).

2588*

अम्भः कर्दमतामुपैति सहसा पङ्कद्रवः पांशुतां
पांशुर्वारणकर्णतालपवनैर् दिक्प्रान्तनीहारताम् ।
निम्नत्वं गिरयः समं विषमतां शून्यं जनस्थानकं
निर्याते त्वयि राज्यपाल भवति त्यक्तस्वभावं जगत् ॥

(आ) SkV 1428 (a. Mahodadhi), Skm (Skm [B] 1530, Skm [POS] 3. 32. 5) (a. Mahodadhi), SR 121.160, SSB 422.47, Kav. p. 68.

(a) पङ्कः पुनः पांसुतां SR, SSB.

(b) रेणुर्वा° SR, SSB; °युगलैर्दि° SR, SSB.

(c) जनस्थानतां Skm; जनाकीर्णतां SR, SSB.

(d) रामचन्द्रनृपते [रा° भ°] SR, SSB; त्यक्तस्वरूपं SR, SSB.

Śārdūlavikrīḍita metre.

Water turns to mud and mud turns to dust,/the dust, whipped up by flapping of the ears of elephants,/becomes a mist on the horizon. Mountains bow down low/and plains are turned to hills ; cities grow deserted./ Oh Rājyapāla, protector of the kingdom,/when you march forth earth turns again her nature. (D.H.H. Ingalls's translation).

2589**

अम्भः कुम्भाम्भोरुह-
चामरभृङ्गारहेमरूप्याणि ।
फलताम्बूलवराम्बर-
मदिरामीनाज्यभोज्यानि ॥

(आ) ŚP 2564.

Āryā metre.

Jars filled with water, lotuses, chowries, flower-vases, gold, silver, fruit, betel leaves, good clothes, wine, fish, ghee, and such things as are edible (if these are seen at the time of starting on a journey denote good luck). (A. A. R.).

2590*

अम्भःसंभृतिमन्थराम्बुदरवैः शालूरगर्जाभर-
प्रारब्धप्रियविप्रयुक्तयुवतीजीवग्रहे भीषणाः ।
विद्युद्दन्तुरितान्धकारपटला गाम्भीर्यबद्धारव-
स्थैर्योन्मूलनशक्तयः कथममी निर्यान्ति वर्षानिशाः ॥

(आ) Skm (Skm [B] 1304, Skm [POS] 2. 166.4) (a. Mādhava).

(a) संवृत° [संभृति°] Skm (var.).

(d) निर्यान्तु Skm (var.).

Śārdūlavikrīḍita metre.

How will these rainy nights pass away, nights capable of undermining the courage of even the bravest, with the thunder of clouds that move slowly in the sky due to the fullness of water, and rendered frightful by the deafening croaking of frogs, capable of depriving young ladies, separated from their lovers, of their lives, and in which the blinding mass of darkness is pierced now and then by streaks of lightning ? (A. A. R.).

2591

अम्भसः परिमाणेन उन्नतं कमलं भवेत् ।
स्वस्वामिना बलवता भृत्यो भवति गर्वितः ॥

(अ) GP 1.115.70 (Cr 1179).

(आ) PWW 971.

According to the social status of the master the servant is honoured ; according to the level of the water in the water-pool in which the lotus grows, its flower shines.

2592**

अम्भसः प्रसृतीरष्टौ रवावनुदिते पिबेत् ।
वातपित्तकफान् हत्वा जीवेद्वर्षशतं सुखी ॥

(आ) ŚP 3047.

If a person drinks eight handfuls of water before sun-rise, he will be free of complaints resulting from the excess of wind (rhematism), bile (biliousness) and phlegm (respiratory disorders), and live for a full span of a hundred years. (A. A. R.).

2593

अम्भसा भिद्यते सेतुस् तथा मन्त्रोऽप्यरक्षितः ।
पैशुन्याद् भिद्यते स्नेहो वाग्भिर्भिद्येत कातरः ॥

(अ) P (PT 1.50, PTem 1.43, PS 1.44, PN 2.32, PP 1.76, Pts 1.102, PtsK 1.115, PRE 1.51), H (HJ 2.88, HS *ad* 2.84, HH 54.1-2), (cf. KSS 10.60.54). Cf. Ru 34 and ZDMG 61.305. Cf. जलेन भज्यते सेतुः (Vol. VIII).

(आ) SRHt 105.5 (a. P), SSSN 115.5, SR 164.502 (a. P), SSB 496.502, IS 541, VP 9.9.

(इ) Old Arabic 1.36.

(*a*) अभेद्यो [अ°] PS (var.); शैलस् [से°] IS.

(*b*) मन्त्रोस्य° PTem (var.); मंत्रोपरक्षितः PN; ऽह्य° PS (var.).

(*c*) सिहो [स्ने°] PS (var.).

(*d*) वाचा भि° Pts, SR, SSB; भिद्यत PN; भिद्यते PtsK; भेद्यो हि [भि°] H; वाङ्मात्रेणापि IS.

Water undermines the dikes ;/ love dissolves when malice strikes ; / secrets melt when babblings start ; / simple words melt dastard hearts. (A. W. Ryder's translation).

2594

अम्भसा शममायाति मुष्टिमेयशिखः शिखी ।
प्रवृद्धोऽधःस्थितैः पश्चात् संतप्तैरेव दृश्यते ॥

(अ) Bhar (Bhār [KM], 1169, Bhar [Bh] 1181).

(*c*) प्रवृद्धैधाः Bhar (Bh) (but ग as above).

A fire whose flames can be measured with the fist can be easily extinguished with water ; but when it blazes forth, those who have neglected to extinguish it, see it [ realize its presence ] only when they are scorched by its heat. (M. S. Bhandare's translation).

2595*

अम्भसि तरणिसुतायाः
स्तम्भिततरणिः स देवकीसूनुः ।
आतरविरहितगोप्याः
कातरमुखमीक्षते स्मेरः ॥

(आ) PG 272 (a. Sūryadāsa).

(*c*) आतुरविरहितगोपी PG (var.).

Āryā metre.

The son of Devakī [Kṛṣṇa] fixing the anchor of the boat in midstream of the Yamunā [the daughter of the sun-god], gazes smilingly at the face of the cowherdess, distressed by the want of boat fare. (A. A. R.).

2596**

अम्भस्तत्त्वं भूमितत्त्वं च वायोस्
तत्त्वं तेजस्तत्त्वमाकाशतत्त्वम् ।
पञ्चैतानि प्राणवायुं मिलित्वा
नाडीयुग्मे प्राणिनां संचरन्ति ॥

(आ) ŚP 2802.

Śālinī metre.

The essential element of the five things: water, earth, air, fire and ether [*ākāśa*], combining with the life-breath, courses through the two principal arteries of human beings. (A. A. R.).

2597

अम्भांसि जलजन्तूनां दुर्गं दुर्गनिवासिनाम् ।
स्वभूमिः श्वापदादीनां राज्ञां सैन्यं परं बलम् ॥

(अ) H (HJ 1.207, HS 1.187, HM 1.191, HK 1.193, HP 1.153, HN 1.154, HH 34.10-11, HC 45.19-20 *v.l.*).

(आ) SR 163.465, SSB 495.465, IS 542, Sama 1 अ 42.

(*a*) अंभांसि HM; जलजन्तुनां HH.

(*c*) स्वभूमिश्च (°तिश्च) प° HS, HP (var.), HH; स्वभूपश्च प° HP.

(*d*) राज्ञायुक्तं [रा° सै°] HP; मन्त्री [सै°] HM, HH, Sama; मौन [सै°] HP (var.); बलं [परं] HP.

The chief strength of aquatic animals (are) the waters, of those dwelling in strongholds, a fortress; of beasts of prey and the like, their own ground; of kings, an army. (F. Johnson's translation).

अम्भाधि स्थलतां see No. 2605.

2598*

अम्भोजगर्भसुकुमारतनुस्तदासौ
कण्ठग्रहे प्रथमरागघने विलीय ।
सद्यः पतन्मदनमार्गणरन्ध्रमार्गैर्
मन्ये मम प्रियतमा हृदयं प्रविष्टा ॥

(अ) Ratnāvalī 4.2.

(आ) VS 1281 (a. Śrīharṣa).

(*b*) °ग्रहप्रसृमरा° VS; निलीय VS.

(*d*) नूनं [मन्ये] VS; हृदये VS.

Vasantatilakā metre.

My dearest one whose form is so tender as the interior of the lotus, melting away at that time when I embraced her neck closely on account of the first passion of love, entered into my heart through the paths of holes made by the falling arrows of Cupid I believe. (B.K. Bae's translation).

2599

अम्भोजपत्रायतलोचनानाम्
अम्भोधिदीर्घास्विह दीर्घिकासु ।
समागतानां कुटिलैरपाङ्गैर्
अनङ्गबाणैः प्रहता युवानः ॥

(अ) BhPr 278 (a. Kālidāsa).

Upajāti (Indravajrā and Upendravajrā).

Youths (are) smitten by the arrows of the Bodiless One[1] (which are) the glances aslant of (damsels with) eyes long (as) lotus-leaves here assembled in pools ocean long. (L.H. Gray's translation).

1. God of Love.

2600*

अम्भोजप्रकरोऽथ केतककुलं कुन्दोत्करः कैरव-
व्रातो मल्लिगणोऽथ चम्पकचयो जातीगणो वाथवा ।
नो चेदादरमातनोति पिक तत्खेदं वृथा मा कृथा
यस्मात् कापि कदापि कोऽपि भविता यस्त्वद्गुणं ज्ञास्यति ॥

(आ) Vidy 102, Ava 133, SR 225.145, SSB 615.36.

(*b*) जातीसमूहोऽथवा Ava, SR, SSB.

(*c*) ते [तत्] Vidy (var.), Ava, SR, SSB.

(*d*) °गुणान् SR; °गुणाज् SSB.

Śārdūlavikrīḍita metre.

If clusters of lotuses, bunches of *ketaka*-flowers, heaps of *kunda*-

flowers, groups of lilies, mass of jasmine flowers, bunches of *campaka-s*, or *jātī*-flowers do not show appreciation of your merits, O cuckoo, do not become dispirited in vain; for somewhere, sometime, or someone will be found who will show due recognition of your merits. (A. A. R.).

2601*

अम्भोजाक्ष्याः पुरवनलताधाम्नि संकेतभाजश्
चेतोनाथे चिरयति भृशं मोहनिद्रां गतायाः।
स्वच्छं नाभिह्रदवलयितं कान्तरत्नांशुजालं
तोयभ्रान्त्या पिबति हरिणी विस्मयं च प्रयाति ।।

(आ) JS 259.13, ŚP 3615, SR 156.24, SSB 240.3, RJ 729.

(*b*) रमयति [चि°] JS (var.).

(*c*) नाभीह्र° ŚP, SR, SSB.

Mandākrāntā metre.

By the delay of the arrival of the beloved lover at the rendezvous in an arbour in the city-park, the lotus-faced damsel had fallen into a stupor of disappointment when a doe, mistaking the pure brilliance of her five gems to be water round the well of her navel attempts to drink and is also dismayed (in the absence of water). (A. A. R.).

2602

अम्भोजानि घनाघनव्यवहितोऽप्युल्लाघयत्यंशुमान्
दूरस्थोऽपि पयोधरोऽतिशिशिरस्पर्शं करोत्यातपम् ।
शक्तिः काप्यपरिक्षतास्ति महतां स्वैरं दविष्ठान्यहो
यन्माहात्म्यवशेन यान्ति घटनां कार्याणि निर्यन्त्रणाम् ।।

(अ) RT (all editions) 4.365.

(आ) IS 543.

(*c*) °रीक्षितास्ति or °रीक्षतास्ति or °रिक्षितास्ति RT (var.).

(*d*) निर्यन्त्रणम् (°न्त्राणाम्) RT (var.).

Śārdūlavikrīḍita metre.

The sun, though hidden by dense clouds, comforts the lotus-flowers. The cloud, though far away, gives a loud of coolness to the sunshine. There is, certainly, some unimpaired power of the great by the force of which even the remotest tasks are freely carried out without hindrance. (M. A. Stein's translation).

2603

अम्भोजिनीवनविलासनिवासमेव
हंसस्य हन्ति नितरां कुपितो विधाता ।
न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां
वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ।।

(अ) BhŚ 38.

(आ) ŚP 797(a. BhŚ), JS 74.2, SSSN 194.72, SR 221.15 (a. BhŚ), SSB 608.24 (a. BhŚ), SRK 183.2 (a. BhŚ), RJ 390, IS 544, Vidy 22, Any 54.26, SLPr 41.1-4.

(*a*) अंभोजनी° BhŚ (var.); नीवनाच्चदासविलस° SSSN; °ननिवासविवासमेव SLPr; °विलासविनोदमेव (°ससौख्यं) BhŚ (var.); °निवासविलासमेव BhŚ (var.); ŚP, JS, SSB, Vidy, Any, SSSN; °विलासनमेव हंत SR, BhŚ (var.); °विहारविलासमेव or °विलासविहासमेव (°लासिनिवस°) BhŚ (var.), IS (*Zweiter Nachtrag*).

(*b*) हन्त्यतितरां Any; हंतस्य [हं°] BhŚ (var.); हंतु BhŚ (var.), SR, SSSN; हन्त (°न्ति) BhŚ (var.); हन्तुमपरामपि तां वि° BhŚ (var.); सुतरां [नि°] BhŚ (var.); बलवान् कवितो [कु°] BhŚ (var.); (ऽ)पि धाता [वि°] BhŚ (var.).

(*c*) नैवास्य or नैतस्य or नन्वस्य or नान्यस्य or नो तस्य or नालस्य [न त्व°] BhŚ (var.); मिन्त्वस्य [न त्व°] Vidy; °भेदविधि (°द्धि) BhŚ (var.), SR, SSB, Any; °भेदविध° BhŚ (var.); प्रगल्भां or प्रसिद्धं or प्रदिग्धां or प्रशास्तां BhŚ(var.); समार्था[प्र°] Vidy.

(*d*) वैदग्ध° or वैदोष्य° वैगंध्य° BhŚ (var.); अपहातुम् or अपहंतुम् BhŚ (var.).

Vasantatilakā metre.

The capricious disposer of fate may destroy/the *haṁsa's* joy in lolling among lotus beds, / but never can he rob it of the fame of its skill / in effecting the separation of water from milk. (B.S. Miller's translation).

2604*

अम्भोदस्तनितं निशम्य करिणां बृंहेति रंहोयुतस्
सद्यस्त्यक्तमहीध्रकन्दरगृहः कौतूहली निर्गतः ।
एतस्मिन् क्षण एव चण्डमशनेराकर्ण्य शब्दं क्रुधा
तं प्रत्युत्पतति स्वगर्जितजितं धीरो मृगाणां पतिः ।।

(अ) JS 222.24.

Śārdūlavikrīḍita metre.

The lion (the king of beasts) hearing the thunder of clouds came out of his mountain cave in all eagerness thinking it was the trumpeting of elephants; just at that moment he heard a loud crash of thunder and furious at it the brave lion jumped high at it conquering it by his roar. (A. A. R).

2605*

अम्भोधिः स्थलतां स्थलं जलधितां धूलीलवः शैलतां
मेरुर्मृत्कणतां तृणं कुलिशतां वज्रं तृणक्लीबताम् ।
वह्निः शीतलतां हिमं दहनतामायाति यस्येच्छया
लीलादुर्ललिताद्भुतव्यसनिने दैवाय तस्मै नमः ।।

(अ) Cr 80 ( CR 8. 131, CPS 336. 14 ), BhPr 31.

(आ) ŚP 445, VS 3152 (a. Kṣemendra), PG 6, SR 94.118 (a. VS), JS 413.1 (a. Kṣemendra), SSB 379. 127 (a. Kṣemendra), SRK 72.25 (a. ŚP), IS 545.

(*a*) अम्भाधि IS; स्थलस्थलं CR (var.); स्थल SR, SSB; स्थलल [स्थलं] IS; धूलीचयं IS; भुलिलवः PG; शैलता CR (var.).

(*b*) मरु [मे°] CR (var.); शैलो [मे°] PG; मृत्कणता CR (var.); °कुणतां BhPr; तृणप्रयताम् [तृण°] CR (var.), SR, SSB, VS (var.), IS (*Zweiter Nachtrag*); तृणक्रीबताम् CR (var.); तृणक्षीणताम् PG; तृणप्रायताम् BhPr.

(*c*) वह्नि IS.

(*d*) लालादुल्ललीभूतव्यसनित दैवाय IS; हेलादुर्ललिताद्भुतव्यसनिने (°स्वेच्छदुर्ल° VS); तस्मै नमः कर्मणे [दै° त° न°] JS; देवाय CR (var.), CPS; कृष्णाय तस्मै (तुभ्यं) [दै° त°] PG.

Śārdūlavikrīḍita metre.

Honour to that god [Fate], addicted to wayward marvels in (his) sport, by whose will the ocean becometh dry land, dry land an ocean, a bit of dust a mountain, Meru an atom of earth, a blade of grass a thunderbolt, a thunderbolt a blade of grass, fire coldness, (and) winter fieriness. (L.H. Gray's translation of BhPr).

2606*

अम्भोधिक्षिप्तमुक्तारुचिहरिचरणोद्गीर्णगङ्गाम्बुतुल्यं
कालिन्दीफेनकान्तिस्फुरितफणधरोन्मुक्तनिर्मोकरोचिः ।
कर्णाटीकुन्तलान्तर्विगलितसुमनोदामरम्यं समन्ताच्
छ्रीखण्डालेपलक्ष्मीमुपनयति यशो यस्य खड्गप्रसूतम् ।।

(आ) Skm (Skm [B] 1612, Skm [POS] 3. 49.2) (a. Jalacandra).

Sragdharā metre.

His fame born of (the might of) his sword was akin to the water of the Gaṅgā springing from the feet of Lord Viṣṇu, possessing the hue of pearls fresh from the sea; it possessed the shine of the sloughs of serpents bright like the foam of the Yamunā; it was charming all round like the garland of flowers dropped from the tresses of the damsels of the *Karṇāṭaka* country; (having conquered all these regions) it now bears the beauty of the

paste of sandal-wood (by conquering the Kerala region). (A. A. R.).

2607*

अम्भोधीनां तमालप्रभवकिसलयश्यामवेलावनानाम्
आ पारेभ्यश्चतुर्णां चटुलतिमिकुलक्षोभितान्तर्जलानाम् ।
मालेवाम्लानपुष्पा तव नृपतिशतैरुह्यते या शिरोभिः
सा मय्येव स्खलन्ती कथयति विनयालंकृतं ते प्रभुत्वम् ॥

(अ) Mudr 3.24.

(*b*) °बहुलमिति [चटु°] Mudr (var.).

(*c*) °वाज्ञा सपु [°वाम्ला°] Mudr (var.); नव [तव] Mudr (var.).

(*d*) प्रथयन्ति कथमिति [कथ°] Mudr (var.).

Sragdharā metre.

Your command, which is borne on the head like a wreath of fresh flowers by hundreds of kings up to the shores of the four oceans, the groves on whose beach are dark with the leaves of *tamāla* and whose waters are seething with the shoals of wallowing sea-monsters, faltering solely in my case, proclaims that your sovereignty is adorned with humility. (R.S. Walimbe's translation).

2608*

अम्भोधेरेव जाताः कति जगति न ते हन्त सन्तीह शङ्खा
यान् संगृह्य भ्रमन्ति प्रतिभवनममी भिक्षवो जीवनाय ।
एकः श्रीपाञ्चजन्यो हरिहरकमलक्रोडहंसायमानो
यस्याध्वानैरमानैरसुरवरवधूवर्गगर्भा गलन्ति ॥

(आ) Any 77.17.

Sragdharā metre.

How many conch-shells, alas! are there not in this world born of the ocean, holding which these beggars wander from house to house for their livelihood? But there is only one Pāñcajanya conch, which resembles a swan on the lotus bosom of Lord Viṣṇu, blowing incomparably on which results in the abortion of the foetus of the charming wives of the (dangerous) demons. (A. A. R.).

2609*

अम्भोधेर्जलयन्त्रमन्दिरपरिस्पन्देऽपि निद्राणयोः
श्रीनारायणयोर्घनं विघटयत्यूष्मा समालिङ्गनम् ।
किं चोत्तप्तवियत्कपालफलके कङ्कालशेषश्रियं
चन्द्रं मर्मरयन्ति पर्पटमिव क्रूरा रवेरंशवः ॥

(आ) SkV 214 (a. Nārāyaṇalacchi), Kav 104 (a. Nārāyaṇalacchi), Skm (Skm [B] 1259, Skm [POS] 2. 157. 4), Kav p. 57.

(*a*) अम्भोधिः Skm (var.); °मन्दर° Kav.

(*d*) पर्पटमिति (पर्य°) Kav; पर्पटकर (°वर) Skm; रवेरङ्श Kav (MS).

Śārdūlavikrīḍita metre.

The summer breaks the tight embrace/of God Nārāyaṇa and Goddess Śrī/already sleepy from the ocean's rocking/of their water-dripping palace./ And now the sun's fierce rays/do fry the moon, deprived of all its splendour, /as if it were a pancake/on the heated potsherd of the sky. (D.H.H. Ingalls's translation).

2610*

अम्भोधेर्वडवामुखानलशिखाज्वालोपगूढान्तरा
व्यामोहादपिबन्पयः स्फुटममी तर्षेण पर्याविलाः ।
उद्देशस्फुरदिन्द्रचापवलयज्वालापदेशावहो
वह्यन्ते कथमन्यथार्धमलिनाङ्गारद्युतस्तोयदाः ॥

(आ) SkV 232.

(*d*) पर्याविना [पर्या°] SkV (var.).

Śārdūlavikrīḍita metre.

These clouds were surely sullied by desire/and drank in folly from the sea/ water that hid within itself/the glittering flame of underwater fire. / How else would they now burn,/although they feign the flame of rainbows stretching high, /with such appearance as one sees/ in coals half black, half fire ? (D.H.H. Ingalls's translation).

2611*

अम्भोधौ विहरन्तमन्तरहितैः कीर्तिं वहन्तं गुणैस्
तं मैनाकमवज्रगर्वविषयौ पक्षौ दधानं नुमः ।
आसन्ने सुरलोकमानुषजगत्पातालपारात्यये
यः पाथोनिधिलङ्घिनः पथि मरुत्सूनोर्व्यनैषीत् क्लमम् ॥

(आ) JS 365.23 (a. Rājaśekhara), Kav p. 86.

Śārdūlavikrīḍita metre.

We love in reverance to that Maināka mountain, who happily sports in the depths of the ocean, possessing fame due to endless virtues and who possesses wings which set at naught the pride of Vajra, the mighty weapon of Indra, and who, at the time of the great calamity which threatened the world of the mortals and the immortals (by the demon Rāvaṇa) gave succour to Hanūman, the son of the wind-god on his way to Laṅkā leaping over the sea. (A. A. R.).

2612*

अम्भोनिधेरनवगीतगुणैकराशेर्
उच्चैःश्रवप्रभृतिषु प्रसभं हृतेषु ।
आश्वासनं यदवकृष्टमभून्महर्षे
तोयं त्वया तदपि निष्करुणेन पीतम् ॥

(आ) SkV 1109 (a. Vanāroha), SGo 32*a*.

Vasantatilakā metre.

When from the ocean, treasury of precious things, /the gods had robbed its horse and all the rest, /the water which it kept was consolation. / Oh mighty sage, you lack all pity/to have drunk up even that. (D.H.H. Ingalls's translation).

2613

अम्भोऽपि प्रवहत्स्वभावमशनैराश्यानमश्मायते
ग्रावाम्भः स्रवति द्रवत्वमुदितोद्रेकेषु चावेयुषः ।
कालस्यास्खलितप्रभावरभसं भाति प्रभुत्वेऽद्भुते
कस्यामुत्र विधातृशक्तिघटिते मार्गे निसर्गः स्थिरः ॥

(अ) RT (RT [S] 8.3406, RT [VVRI] 8. 3406, RT [C] 8.3486).

(*b*) ग्रावोम्भः RT (var.).

Śārdūlavikrīḍita metre.

Even the water which is liquid by nature, freezes and turns in time hard as stone, (while) the stone may dissolve in water. Under that wonderful dominion of Time, which has witnessed, even in beings of exceptional greatness, the rapid change of unlimited might, whose nature can remain unchanged on the road laid out by the power of fate ? (M.A. Stein's translation).

2614*

अम्भोबिन्दुग्रहणरभसांश्चातकान् वीक्षमाणाः
श्रेणीभूताः परिगणनया निर्दिशन्तो बलाकाः ।
त्वामासाद्य स्तनितसमये मानयिष्यन्ति सिद्धाः
सोत्कम्पानि प्रियसहचरीसंभ्रमालिङ्गितानि ॥

(अ) Megh (H.H. Wilson's ed.) 23, Megh (D *2 [doubtful]).

(*a*) °चतुरां° [°रभसां°] Megh (D).

(*d*) सोत्कण्ठानि [सो°] Megh (D) (var.).

Mandākrāntā metre.

Respectful Demi gods shall curious count/the chattering storks, in lengthening order mount; / shall mark the *cātaka-s*, who, in thy train, / expect impatiently the dropping rain. / And, when thy muttering thunders speak/thee near, /shall clasp their brides, half ecstasy, half fear. (H. H. Wilson's translation).

2615*

अम्भो भजस्व चिरमस्य यथाभिलाषम्
एतत्र ताण्डवय सैरिभ काननं च ।
दुश्चेष्टितेन यदनेन भृशं तवैष
ध्वस्ताशयो भवति निष्कलुषस्तडागः ॥

(आ) Skm (Skm [B] 1876, Skm [POS] 4. 48.1) (a. Vaidya-Gadādhara).

Vasantatilakā metre.

You may plunge into the waters of the lake, O buffalo, as long as you please and to your heart's content ; but pray do not trample (dance violently) in this lake as well as the grounds around it ; for by this thoughtless action on your part, this lake of limpid waters is greatly frustrated (in giving pure water to the thirsty travellers). (A. A. R.).

2616*

अम्भोभिस्तनकुम्भयोस्तव घनश्लेषात् समुत्कीर्णतां
यातापा शुकवक्त्रिमप्रणयिनी सेयं न लुप्ता लिपिः ।
किं चैतां कुसुमेषु कुञ्जरशिरोनक्षत्रमालां तिरो-
धित्सुर्निष्फलमेव मज्जसि नभः स्वच्छे सरोवारिणि ॥

(आ) Skm (Skm [B] 1012, Skm [POS] 2. 108.2) (a. Dharmāśokadatta).

(*b*) शुकरक्तिम° Skm(POS); °णयिणी (probably printer's error) Skm (B).

Śārdūlavikrīḍita metre.

The nail marks, curved in shape like the beaks of parrots, on your high bosom are prominently seen [slightly swollen] by being wetted with the water of the lake ; and moreover, (young lady) your attempts to conceal in the midst of lotus flowers the teeth-bites, resembling the necklace round an elephant's neck are also in vain as the water of this lake is clear as crystal. (A. A. R.).

2617*

अम्भोमुचां सलिलमुद्गिरतां निशीथे
ताडीवनेषु निभृतस्थितकर्णतालाः ।
आकर्णयन्ति करिणोऽर्धनिमीलिताक्षा
धारारवं दशनकोटिनिषण्णहस्ताः ॥

(आ) ŚP 593, VS 2413, SkV 1161 (a. Hastipāka), SR 207.6 (a. VS), SSB 572.1.

(*a*) °लमुद्वमतां ŚP, VS, SR, SSB.

(*b*) तालीवनेषु ŚP, VS, SR, SSB; निभृतं SR, SSB.

(*d*) धारावान् ŚP, VS, SR, SSB.

Vasantatilakā metre.

At night in the toddy-palm groves the elephants, their ear-fronds motionless, listen to the downpour/of the raining clouds with half-closed eyes/and trunks that rest upon their tusk-tips. (D.H.H. Ingalls's translation).

2618*

अम्भोराशिरिवासि सत्त्वनिलयो नो मन्दरक्षो भवान्
कल्याणप्रकृतिः सुमेरुरिव किं देवः सुरापाश्रयः ।
सच्छायो न तु रूढदुस्तरलतस्त्वं कल्पवृक्षो यथा
तैः कुर्वन्ति तुलां तथापि भवतो मूढाः कवीनां धियः ॥

(आ) VS 2575.

Śārdūlavikrīḍita metre.

"You are like the ocean in stability", flatter the court-poets, but your majesty are not like it, as it is the abode of cruel aquatic monsters and is agitated by mount Mandara ; "you are of auspicious nature like the Sumeru mountain", they say, but is my lord *surāpāśraya* [addicted to wine or : the resort of heavenly Gaṅgā]? You are, no doubt, *sacchāya* [full of brilliance or : giving shelter] like the *kalpaka* [wish-granting tree], but not overgrown with abstructing creepers like that tree. Still the imagination of foolish poets makes such comparisons. (A. A. R.).

2619*

अम्भोरुहं वदनमम्बकमिन्दुकान्तः
पाथोनिधिः कुसुमचापभृतो विकारः ।
प्रादुर्बभूव सुभग त्वयि दूरसंस्थे
चण्डालचन्द्रधवलासु निशासु तस्याः ॥

(आ) SkV 538, (a. Dharmakīrti), Kav 274 (a. Dharmakīrti), Prasanna 127*b* (a. Dharmakīrti), Skm (Skm[B] 652, Skm [POS] 2.36.2) (a. Caṇḍālacandra).

(*a*) वदनमक्षो° Kav (MS); वदनमीदृश° Prasanna,

(*c*) आविर्बभूव [प्रा°] Prasanna.

(*d*) चाण्डाल° SkV (var.).

Vasantatilakā metre.

When you were absent, handsome one, / on nights illuminated by the outcaste moon, / the agitation sent by love became a sea/in which her face was a lotus and her eye a moonstone. (D.H.H. Ingalls's translation).

2620*

अम्भोरुहमये स्नात्वा वापीपयसि कामिनी ।
ददाति भक्तिसंपन्ना पुष्पसौभाग्यकाम्यया ॥

(अ) Dharmadāsa's Vidagdhamukhamaṇḍana 4.40 (KSH 307).

(आ) JS 349.10 (a. Dharmadāsa), SR 194.31, SSB 547.1, SRK 159.23 (Vidagdha°), IS 7674.

(*d*) पुत्रसौ° SSB, SR; पुष्प° Vidag°, JS; °कामया Vidag°; °वर्धनम् JS.

The young lady, full of love, takes her bath in the waters of a lake, full of lotuses, and devotedly worships with the flowers that she may have conjugal happiness for long. (A. A. R.).

2621*

अम्भोरुहाक्षि शंभोश्
चरणावाराधितौ केन ।
यस्मै विचलितवदना
मदनाकूतं विभावयसि ॥

(आ) Pad 48.16 (a. Gaṇapati), SR 359.97, SSB 245.1, RJ 824.

(*c*) विवलित [विच°] SSB.

Āryā-upagīti metre.

"Lotus-eyed one, by whom are the feet of the auspicious lord Śiva worshipped ?" "To whom you convey your feeling of love significantly with your face thus shaken." (A. A. R.).

2622*

अम्भोवाहमुरद्विषो निवसनं ध्वान्ताद्रिदिव्यौषधी
कन्दर्पस्य विलासचम्पकधनुर्वर्षालतामञ्जरी ।
लेखा व्योमकषोपले विरचिता चामीकरस्य स्फुरद्
धाम्नः पान्थविलासिनीजनमनः कम्पाय शम्पाभवत् ॥

(आ) SR 343.108, SSB 218.12.

Śārdūlavikrīḍita metre.

The lightning flashed acting as a garment (yellow coloured) to the Kṛṣṇa of a cloud, as a divine herb to the mountain of darkness, like the bow of Cupid made of the sportive *campaka*, as a cluster of flowers to the creeper of rainy season, like a golden lustrous streak in the touch-stone of the sky and agitated the minds of the wives of travellers. (A. A. R.).

2623*

अम्लानपङ्कजा माला कण्ठे रामस्य सीतया ।
मुधा बुधा भ्रमन्त्यत्र प्रत्यक्षेऽपि क्रियापदे ॥

(आ) SR 193.11, SSB 546.11, SRK 158.10 (a. Sphuṭaśloka), IS 7675, SuM App. III.4.

(*b*) सीतया रामकन्धरे SuM.

(*c*) बुधा अपि [मु° बु°] SuM.

A garland of fresh lotuses was thrown by Sītā round Rāma's neck. Though the verb is clearly seen [*pratyakṣepi*, from √*kṣip* to throw] learned people are puzzled by it. (A. A. R.).

2624

अम्लानमाल्याभरणाम्बरस्य
वराङ्गनानन्दनमन्दिरस्य ।
नित्यप्रकाशोत्सवसेवितस्य
स्वर्गस्य वित्तस्य च को विशेषः ॥

(अ) Sam 4.91.

Upajāti metre (Indravajrā and Upendravajrā).

What is the difference between heaven and riches? They both exhibit everlasting garlands, ornaments and garments; they both (are) the abode of joy for the prostitutes [or: women like pearls] and constantly (enjoy) the light festival (*dīpāvalī*).

2625*

अम्लानस्तबकन्ति कुन्तलभरे सीमन्तसीमास्विमाः
सिन्दूरन्ति कपोलभित्तिषु मिलन्मैरेयरागन्ति च ।
प्रौढेर्ष्याद्युतिविभ्रमन्ति नयनोपान्ते कुरङ्गीदृशः
बिम्बोष्ठे क्षितिपाल बालतरणेर्लाक्षारसन्ति त्विषः ।।

(आ) Skm (Skm[B] 1534, Skm [POS] 3.33. 4) (a. Sāñcādhara).

(*c*) °दृशां Skm (POS).

Śārdūlāvikrīḍita metre.

The rays of the early morning sun, your majesty, act like a bunch of fresh flowers on the tresses of the gazelle-eyed damsel, show themselves to be the red *sindūra*-powder at the edge of the line parting her hair, give the rosy hue born of taking intoxicating wine to her broad cheeks, produce the illusion of the redness of jealous anger at the corners of her eyes and act as the lipstick to her lips resembling *bimba*-fruit. (A. A. R.).

2626*

अम्लानिरामोदभरश्च दिव्यः
पुष्पेषु भूयाद्भवदङ्गसङ्गात् ।
दृष्टं प्रसूनोपमया मयान्यन्
न धर्मशर्माभयकर्मठं यत् ।।

(आ) Naiṣ 14.15.

Upajāti metre (Indravajrā and Upendravajrā).

In contact with thy limbs, let there be freshness and a divine exuberance of fragrance of flowers. Nothing have I seen like flowers that produces both religious merit and bliss. (K. K. Handiqui's translation).

2627

अम्लानो बलवाञ्शूरश् छायेवानुगतः सदा ।
सत्यवादी मृदुर्दान्तः स राजवसतिं वसेत् ।।

(आ) Sama 2 स 56. (Cf. Nos. 1762, 2875 and नास्यानिष्टानि सेवेत; यो वै गृहेभ्यः प्रवसन् and लाभेन हर्षयेद्यस्तु न).

He should live in the kings palace who is ever cheerful, strong and brave, with a bodyguard ever present like a shadow, truthful, gentle and self-controlled. (A. A. R.).

2628*

अयं कनकनिर्मितः सकलभूधरादुन्नतः
सहस्रनयनाश्रयः सपदि लब्धभाग्योदयः ।
कुचोपरि परिस्फुरत्तरुणिचारुचेलाञ्चलं
मनागपि निवारय त्यजतु गर्वमुर्वीधरः ।।

(आ) Vidy 518 (a. Paraśurāmamiśra).

(*b*) °कामोदयः [°भा°] Vidy (var.).

Pṛthvī metre.

This Meru mountain is, no doubt, made of gold, higher than other mountains and the resort of Sahasranayana [Indra or: the cynosure of thousand eyes] and having the good luck of the rise (of sun or: of youth); young lady, just set aside a little the edge of your charming and resplendent garment over your bosom and let the mountain give up his pride. (A. A. R.).

2629

अयं काणः शुक्रो विषमचरणः सूर्यतनयः
क्षताङ्गोऽयं राहुर्विकलमहिमा शीतकिरणः ।
अजानानस्तेषामपि नियतकर्मस्वकफलं
ग्रहग्रामग्रस्ता वयमिति जनोऽयं प्रलपति ।।

(आ) SkV 1671.

Śikhariṇī metre.

Poor Śukra is half-blind. The sun has a crippled child. / Rāhu has lost his limbs and the moon is ever waning./ But here are men, not knowing that these too/but suffer the results of their own deeds, / who blame their own misfortunes on the planets. (D H.H. Ingalls's translation).

2630*

अयं कामो निजामो वा त्वया किमवधारितम् ।
इति दृष्टिरिव प्रष्टुं श्रुतिं श्रयति सुभ्रुवाम् ॥

(आ) Pad 17.6 (a. Bhānukara).

"Is he the god of love, or the Nizam (of Hyderabad), were you able to know clearly [distinguish] ?"—to make this query, as it were, the eyes of the damsels reached up to the ears. (A. A. R.).

2631*

अयं खलु मृणालिनीनवविलासवैहासिकस्
त्विषां वितपते पतिः सपदि दृश्यमाना निजाः ।
स्तनौ पुलकयन्ति चोत्पलदृशां प्रियोरःस्थले
विपर्यसितवृत्तयो घुसृणपङ्कपत्राङ्कुराः ॥

(आ) SR 327.19; SR 324.43, SSB 191.19 and 85 43.

(*a*) अयं मृदुमृण° SR 324.43, SSB 185.43.

Pṛthvī metre.

The sun who sportively prompts the fresh blossoming of the lotuses now shines brightly ; these, the beloved lotuses are seen by the lover (the sun) having their bud-like breasts bristling with pleasure as though they were the flowery decorations of saffron of the lily-eyed damsels imprinted on the chests of their lovers. (A. A. R.).

2632

अयं च सुरतज्वालः कामाग्निः प्रणयेन्धनः ।
नराणां यत्र हूयन्ते यौवनानि धनानि च ॥



(अ) Mṛcch 4.11. Cf. No. 6216 and वेश्यासौ मदनज्वाला.

(आ) SR 355.2 (a. Mṛcch.), SSB 238.2.

(*a*) अस्याश्च सुरतं ज्वाला SSB; ज्वाला° SR.

(*b*) कामोऽग्निः प्रणयः समित् SSB.

Love is fire, whose flame is lust, / whose fuel is gallantry, / wherein our youth and riches must/thus sacrificed be[1]. (A.W. Ryder's translation).

1. Śarvilaka's words referring to courtesans.

अयं जनः परो वेऽत्ति see No. 2644.

2633*

अयं ज्योत्स्नाजानिस्तव वदनभूनोऽम्बरगुहां
प्रविष्टस्तत्रापि प्रसृतमिदमेनं दृढतमः ।
इति त्रासोद्रेकक्रमगलितसत्त्वः क्षयगदी
विधिर्दग्धो दीनं व्यथयति निदानं हि मृदुता ॥

(आ) SSB 80.81 (a. Saṁgrahītṛ).

Śikhariṇī metre.

This moon [the lord of moonlight] affected by the beauty of your face hid himself in the cave of the sky, but even there the dense darkness [the black spot] has spread all over him. Thus the moon, with the disease of *kṣaya* [waning or : consumption] has his courage undermined gradually by excessive fear. Wretched fate gives pain to the lowly : the prime cause is softness. (A. A. R.).

अयं तया रथक्षोभाद् see No. 2634.

2634

अयं तस्या रथक्षोभाद् अंसेनांसो निपीडितः ।
एकः कृती शरीरेऽस्मिञ् शेषमङ्गं भुवो भरः ॥

(अ) Vik 3.11. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 2; p. 90).

(आ) Kuv *ad* 69.135 (p. 153), Sar 4.170.

(*a*) यदयं रथसंक्षोभाद् Kuv; इदं [अ°] Vik (var.); तया Vik (var.), Sar.

(*b*) अङ्गेनाङ्गं Vik (var.); निपीडितम् Vik (var.); विघट्टितः Vik (var.).

(*c*) एकं Vik (var.); कृति Vik (var.); मदङ्गेषु [श°] Kuv; ऽस्मिन् Vik (var.); मे [ऽस्मिन्] Vik (var.).

This limb, which was pressed by hers, in the shaking of the chariot, alone of all my limbs retains its power to act; the rest of my body is but a dead weight on the earth. (E.B. Cowell's translation).

2635*

अयं तावद् बाष्पस्त्रुटित इव मुक्तामणिसरो
विसर्पन् धाराभिर्लुठति धरणीं जर्जरकणः ।
निरुद्धोऽप्यावेगः स्फुरदधरनासापुटतया
परेषामुन्नेयो भवति च भराध्मातहृदयः ॥

(अ) Uttara 1.29.

(*a*) अयं ते बष्पौघस्त्रुटित Uttara (var.).

(*d*) चिरमाध्मातहृदयः Uttara (var.).

Śikhariṇī metre.

These thy tears, like a broken necklace of pearls, which, creeping along the ground in shattered drops, roll in streams. Though restrained, the emotion, which by its excess inflames thy heart, can be inferred by others by the throbbing of the lips and the nose. (C.N. Joshi's translation):

अयं ते ब(बा)ष्पौघस्त्रुटित see No. 2635.

2636*

अयं ते विद्रुमच्छायो मरुमार्ग इवाधरः ।
करोति कस्य नो बाले पिपासाकुलितं मनः ॥

(आ) SkV 492 (a. Daṇḍin), Kav. 240 (a. Daṇḍin), Skm (Skm [B] 833, Skm [POS] 2.72.3), AB 550, Sar 5.90 (p. 602) *cd/ab*, Kuv *ad* 100. 167 (p. 181), PV 222, AA 41.14-5, SR 387.391, IS 1470, Prasanna 121*a*, ŚbB 1.191 *cd* and 3.18, SSSN 222.11.

(*a*) एष [अयं] Kuv, AA, SR; तवैष [अयं ते] PV; अपास्तविद्रुम° Prasanna.

(*b*) मरुदेश Skm; दारुमार्ग AA (var.); मरुमार्गम् SkV (var.).

(*c*) कस्य नो कुरुते (तरुते SR) मुग्धे (तन्वी Kuv; तन्वि SR) Sar, Kuv, SR, SSSN; मुग्धे [बा°] Skm, AA; वा [नो] AA (var.).

(*d*) पिपासातरलं Skm.

This your coral nether lip/is like a desert path, / for whose heart, fair lass, / does it not make thirsty ? (D.H.H. Ingalls's translation).

2637*

अयं त्रयाणां ग्रामाणां निधानं मधुरध्वनिः ।
रेखात्रयमितीवास्याः सूत्रितं कण्ठकन्दले ॥

(अ) Vikram 8.51.

(आ) JS 183.39 (a. Bilhaṇa), SR 263.214, SSB 81.7.

This (i.e. the throat), with sweet voice, is the receptacle of three gamuts—as if for this reason three lines have been placed on her neck resembling a young shoot. (S.C. Banerjee's translation).

2638*

अयं दरिद्रो भवितेति वैधसीं
लिपिं ललाटेऽर्थिजनस्य जाग्रतीम् ।
मृषा न चक्रेऽल्पितकल्पपादपः
प्रणीय दारिद्र्यदरिद्रतां नलः ॥

(अ) Naiṣ 1.15.

(आ) Pras 13.4, SR 105.128 (a. Naiṣ), SSB 396.138 (a. Naiṣ), IS 549, Alm 46.

(*a*) भवतीति Pras; भवतेति SR.

(*b*) जागृताम् Pras.

(c) मृषां Naiṣ, SR, SSB, Alm; व्यजल्पि° Pras.

(d) नृप: [न°] Naiṣ (var.), Pras (var.), SR. Vaṁśastha metre.

"This man will be poor"—this script of the creator present on the forehead of suppliants was not made false by the King [Nala]; for having surpassed the Wishing Tree (in generosity), he made poverty itself poor. (K.K. Handiqui's translation).

2639

अयं दूतार्थसंक्षेप: प्रत्यर्थनियता गिर: ।
प्रयोजनं क्रियोत्पादि कियच्छक्येत भाषितुम् ॥

(अ) P (PP 3. 78, PRE 3. 42, $PT_2$ 3. 55; cf. PT β *ad* 119. 8, 56). Cf. KN 12.2.

(a) अयं तावद् PT.

(b) प्रत्यन्तनि° PT.

This is the whole duty of a messenger: words that are suited to the object in hand, no more. He should know how to express briefly his purpose, so as to produce the desired effect. (F. Edgerton's translation).

2640*

अयं दूरभ्रान्त: पटुतरपिपासाकुलमना:
कपोले ते मत्तद्विप निपतित: षट्पदयुवा ।
त्वमप्येतां पीनश्रवणदरदोलाव्यसनितां
विमुञ्च स्वाच्छन्द्यादपनयतु तावत् तृषमिमाम् ॥

(आ) Skm (Skm [B] 1842, Skm [POS] 4.41. 2) (a. Surabhi), Kav p. 115.

(c) °दल° [°दर°] Skm (POS); °दोल° [°दोला°] Skm (var.).

Śikhariṇī metre.

This young bee has settled upon your cheek, O lordly elephant (in rut), having wandered afar and is hence afflicted with intense thirst; you too should leave off your intense desire to swing to and fro your big ears to get pleasure. Let him thus quench his thirst undisturbed. (A. A. R.).

2641*

अयं द्वीपी प्रियां लेढि जिह्वाग्रेण पुन: पुन: ।
प्रीतिमायाति च तया लिह्यमान: स्वकान्तया ॥

(अ) Matsya-purāṇa 209.18.

This leopard licks his mate with the tip of his tongue again and again; and he too gets pleasure when licked by her, his sweet-heart. (A. A. R.).

2642*

अयं धारावाहस्तडिदियमियं दग्धकरका
स चायं निर्घोष: स च रववशो भेकनिचय: ।
इतीव प्रत्यङ्गप्रथितमदनाग्नि कृशतनुर्
घनश्वासोत्क्षेपैर्ज्वलयति मुहुर्मृत्युवशिनी ॥

(आ) SkV 708, Kav 421.

(d) घनस्वा° Kav (MS); मु···र्मृत्युवसिनी Kav (MS).

Śikhariṇī metre.

"Here comes the downpour, here the lightning and the cursed hail, / the roar of thunder and the croaking frogs."/ Thus speaking with each rapid breath, the slender maid, / already close to death, enflames/ the fire which love has spread throughout her limbs (D.H.H. Ingalls's translation).

2643*

अयं धूर्तो मायाविनयमधुरादस्य चरितात्
सखि प्रत्यूषि त्वं प्रकृतिसरले पश्यसि न किम् ।
कपोले यल्लाक्षारसबहलरागप्रणयिनीम्
इमां धत्ते मुद्रामनतिचिरवृत्तान्तपिशुनाम् ॥

(आ) SkV 685 (a. Sonnoka), Kav 398, Skm (Skm [B] 592, Skm [POS] 2. 24.2) (a. Solhoka), Prasanna 149*a* (a. Kṛṣṇamiśra).

(a) °मधुवादस्य Skm (var.); वचसः [चरितात्] Skm.

(b) सखे Kav (MS); प्रत्येषि Kav, Skm; प्रत्यैषि Kav (MS); प्रकृतिमरणे Prasanna.

(c) यल्लाक्षावहलरसराग° Skm; लाक्ष्या° Skm (var.); °बहलरस° Skm (var.); °हलभाग° Kav; °भागप्रणायिणीम् Prasanna; °णयणीम् Kav.

(d) °वृत° Kav; (MS).

Śikhariṇī metre.

The fellow is a knave, and you, my dear, a simpleton to put your trust in false politeness and sweet ways./ Do you not see the mark upon his cheek./ just like a heavy rouge of lac,/ that indicates his recent escapade? (D.H.H. Ingalls's translation).

2644

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

(अ) P (Pts 5.38, [cf. Pts D in J. Hertel's *Kritsche*...,ZDMG 56.314]), H (HJ 1,72, HS 1.64, HM 1.69, HP 1.53 and 4.131, HN 1.54 and 4.131, HK 1.71 and 4. 133, HH 17. 11-2, HC 23.13 and 159.10-1), BhŚ 376 (doubtfull), VC (VCsr 3.1, VCjr 17.4), Cr 1180 (CNP I 69, CNI I 128, CNT IV 70).

(आ) ŚP 273, VS 498 (a. Bhaṭṭodbhaṭa), SkV 1241, Skm (Skm [B] 2172, Skm [POS] 5. 35, 2) (a. Keśaṭa), Pad 110. 31, SR 70.9 (a. ŚP), SSB 339. 9, SRK 50.1 (a. Sabhātaraṅga), VP 1.4, SRHt 209.6 (a. Udātta), SSSN 158-1, Sa 16.13, ST 5.5, SSM 1484, SGo 15*b*, SSV 443, Vidy 356 (a. Keśaṭa), SSD 2f 106*b*, SSV 443, IS 550, RJ 1433, GSL 21, SRRU 76, cf. Kav p. 30, Sama 2 उ 4, Sama 1 भ्र 30.

(a) जनः [नि°] CNI I; बन्धुः [नि°] VS, SRHt, SSSN; परश्चे VCsr (var.); बन्धुरयं नेति RJ.

(b) कल्पो बहुचेतसां IS; विकल्पो [ग°] VCsr; भ्रान्त° [लघु°] VCsr (var.); बहु° VCsr (var.); लब्ध° CNI I; °तसः CNP I.

(c) पुनस्तूदारचित्तानां VCsr (var.); पुसामुदारचित्रानां VS; च [तु] Pts.

(d) तथा नास्ति महात्यनाम् VCsr (var.); वसुधेव IS; कृतु° HH; कुटुम्बकः (°लंम् CNI; °म्बिनी) VCsr (var.), B in HP *ad* 1. 53, CNI I; कुटुम्बिकम् SkV (var.).

"Is he one of us, or is he an outsider"—/ so ask small-minded men./ Those of noble mind/ take the whole world for family. (D. H. H. Ingalls's translation).

अयं नीलस्निग्धो see No. 2674.

2645*

अयं नेत्रादत्रेरजनि रजनीवल्लभ इति
भ्रमः कोऽयं प्रज्ञापरिचयपराधीनमनसाम् ।
सुधानामाधारः स खलु रतिबिम्बाधरसुधा-
रसासेकस्निग्धादजनि नयनात् पुष्पधनुषः ॥

(आ) SR 301.80, SSB 147.83.

Śikhariṇī metre.

"This moon, the lord of night, was born of the sage Atri"—why this delusion of those whose minds are dependent for clear thinking of others? He is indeed the repository of nectar and came out of the eye of Cupid [the flower-arrowed god] which shone bright by being flooded with the nectar of the *bimba*-lips of Rati [his wife]. (A. A. R.).

2646*

अयं पटः सूत्रदरिद्रतां गतो
ह्ययं पटश्छिद्रशतैरलंकृतः ।

अयं पटः प्रावरितुं न शक्यते
ह्ययं पटः संवृत एव शोभते ॥

(अ) Mṛcch 2. 10.

Vaṁśastha metre.

This cloth is sadly indigent in thread;/ this lovely cloth lets in a lot of light ;/ this cloth's protecting power is nearly fled ;/ this cloth is pretty when it's rolled up tight. (A.W. Ryder's translation).

2647*

अयं पटो मे पितुरङ्गभूषणं
पितामहाद्यैरुपभुक्तयौवनः ।
अलंकरिष्यत्यथ पुत्रपौत्रकान्
मयाधुना पुष्पवदेव धार्यते ॥

(अ) SR 364.39, SSB 276.57, (a. Sphuṭa-śloka), IS 7676. Sama 2 अ 80.

(*a*) मेऽपि तु° IS ; पितुराद्यभूषणः Sama.

(*b*) °द्यैरपि भु° Sama.

(*c*) मत्पुत्रपौत्रान्समलंकरिष्यत्य् Sama.

(*d*) अतो मया कक्षपुटेन धार्यते Sama.

Vaṁśastha metre.

This cloth adorned the person of my father, its younger days having been enjoyed by grand dad and others too ; it will serve as an ornament to my sons and grandsons : at the present moment it is worn by me as a garland of flowers! (A. A. R.).

2648*

अयं पद्मासनासीनश् चक्रवाको विराजते ।
युगादौ भगवान् वेधा विनिर्मित्सुरिव प्रजाः ॥

(आ) Kpr 10. 586, KāP 397. 10-1, Amd 334. 968, Sar 1. 61 ( *ad* 1. 51 ), Bhāmaha-Kāvyālaṁkāra 2. 55, Any 71.154.

(*c*) ब्रह्मा [वे°] Sar, Bhām°.

This *cakravāka* shines sitting on the lotus seat,—as the revered creator desiring to create the world, in the beginning of the cycle. (G. Jhā's translation).

2649*

अयं पीनस्तनाभोग- सौभाग्यविभवोचितः ।
द्रविणोपार्जनस्यैव कालः कुवलयेक्षणे ॥

(अ) Sam 1.46.

Now is the time to heap up gold, O girl with eyes of the blue lotus ; the gracious curve of your proud breast must win you happiness[1] (E. Powys Mathers's translation).

1. Advice given to a young prostitute.

2650*

अयं पुरः पार्वणशर्वरीशः
किं दर्पणोऽयं रजनीरमण्याः ।
यतस्तदीयं प्रतिबिम्बमस्मिन्
संलक्ष्यते लाञ्छनकैतवेन ॥

(आ) Pad 70.13 (a. Lakṣmaṇa), SSH 2.63, SR 304.147, SSB 152.155, RJ 1081.

Upajāti metre (Upendravajrā and Indravajrā).

Is the full moon [the lord of the night on a full moon day] a mirror to his sweet-heart of the night ? For on him is seen her clear image under the guise of the black spot in him. (A. A. R.).

2651

अयं प्रभुरयं भृत्य इति या जगतः स्थितिः ।
फलं विजयते तत्र श्रीप्रसादाप्रसादयोः ॥

(आ) JS 417.7 (a. Hemasūri).

"This is a master, and the other a servant", this state of affairs in the world is the result, ever triumphant, of the favour and the absence of favour of the goddess of fortune. (A. A. R.).

2652

अयं बन्धुः परश्चायं ममायमयमन्यतः ।
इति ब्रह्मन्न जानामि तेन जीवाम्यनामयः ॥

(आ) Sama 2 त 21.

I know not [make a distinction] that this person is a relative and other a stranger; nor do I know that he is mine and the other another's; hence do I live without worry. (A. A. R.).

अयं बन्धुः परो वेति see No. 2644.

अयं बन्धुरयं नेति see No. 2644.

2653*

अयं मन्दद्युतिर्भास्वान् अस्तं प्रति यियासति ।
उदयः पतनायेति श्रीमतो बोधयन् नरान् ॥

(आ) Bhāmaha-Kāvyālaṁkāra 3.43, Indurāja *ad* Udbhaṭālaṁkāra 5 (a. Bhāmaha) in A. Weber's *Indische Studien* 17. 172, Amd 272.764,

This sun, now shorn of his brightness, desires to go towards the setting mountain; thus instructing [warning] the rich people that rise to prosperity is heading to a fall. (A. A. R.).

2654*

अयं मम दहत्यङ्गम् अम्भोजदलसंस्तरः ।
हुताशनप्रतिनिधिर् दाहात्मा ननु युज्यते ॥

(अ) KāD 2.177.

(आ) IS 557.

This bed of lotus petals burns my limbs. Is it not meet that the representative of fire should be of burning character? (A. A. R.).

2655*

अयं मार्तण्डः किं स खलु तुरगैः सप्तभिरितः
कृशानुः किं सर्वाः प्रसरति दिशो नैष नियतम् ।
कृतान्तः किं साक्षान्महिषवहनोऽसाविति चिरं
समालोक्याजौ त्वां विदधति विकल्पान् प्रतिभटाः ॥

(आ) Sāh *ad* 10.680 (p. 284), Kpr 10.418, KāP 325, 4-7, AR 54.6-9, ARJ 56, 6-9, Amd 247.683, SSS 160, SR 106. 161 (a. Sāh.), SSB 398.175 (a. Kpr.).

(*b*) साक्षात् [सर्वाः]AR; नैव [नै°] Amd (var.).

(*c*) चिरात् (or तिरः) [चिरं] AR; तिरः [चि°] ARJ; पुरः [चि°] SSS; पुनः[चि°]Sāh.

Śikhariṇī metre.

Is this the sun? He is associated with seven horses. Is it fire? It never permanently moves on all sides. Is he the Death-God become visible? He has the buffalo for his conveyance. Thus, (O king!) your foes, seeing you in battle, fall into various doubts. (G. Jhā's translation).

2656

अयं मुखसरोरुहभ्रमरविभ्रमः सुभ्रुवां
कुचस्थलकुरङ्गकः पृथुनितम्बलीलाशिखी ।
न यौवनमदोदयश्चरति चारुकान्तिच्छटा-
कुलत्रिवलिकूलिनीपुलिनराजहंसश्चिरम् ॥

(अ) Sam 4.119.

Pṛthvī metre.

This play of the bee on the lotus of the face, this dance of the deer on the region of the bosom, the sporting peacock of the broad hips, this rise of arrogance of the youthful state, and the royal swan in the river sands of the three-folds of the skin surrounded by lustre, all these of the charming ladies do not last long. (A. A. R.).

2657*

अयं मृगः समायाति मृगात् सिंहः पलायते ।
ततो वेगात् पलायस्व त्वरितैस्त्वरितैः पदैः ॥

(आ) Pad 109.20 (a. [?] Deveśvara), SR 181.7 *ad*/*cb*, SSB 520.5 *ad*/*cb*.

(*d*) त्वदि(मि)तस्त्वरितैः Pad.

Here comes the deer and from it the lion runs away; you too therefore run of quick, with highly fast moving legs. (A. A. R.).

अयं मृदुमृणालिनीवन° see No. 2631.

2658*

अयं मेघव्यूहे बलिनि परिपन्थिन्यपसृते
शरज्जन्याः स्वैरं हसितमिव हर्षादविरतम् ।
पयःपूरभ्रंशक्रमजनितसोपानसिकते
नदीतीरे धीरं चरति विशदः खञ्जनगणः ॥

(आ) Skm (Skm [B] 1323, Skm [POS] 2. 170.3) (a. Suvarṇa).

(*d*) धीरश् Skm (POS).

Śikhariṇī metre.

When the mass of clouds, a powerful impediment (to sport) is removed, the friends of the autumn seem to laugh incessantly out of sheer joy. This flock of wagtails is flitting about boldly and happily in the river-sands which look like the steps of a staircase imprinted by the receding floods. (A. A. R.).

2659*

अयं मे वाग्गुम्फो विशदपदवैदग्ध्यमधुरः
स्फुरद्बन्धो वन्ध्यः परहृदि कृतार्थः कविहृदि ।
कटाक्षो वामाक्ष्या दरदलितनेत्रान्तगलितः
कुमारे निःसारः स तु किमपि यूनः सुखयति ॥

(अ) BhPr 96.

(आ) SH 418, SR 33.45, SSB 53.37.

(*a*) विपदपद° SR.

(*b*) वन्ध्यो जडहृदि SH, SR, SSB.

(*d*) किशोरे [कु°] SR, SSB; स्थगयति[सु°]SR, SSB.

Śikhariṇī metre.

This my word-weaving, sweet with the skill of splendid quarter-verses (and) with brilliant combinations, (is) barren in the heart of others (than poets, but) successful in a poet's heart; the side-long glance of a lovely-eyed (woman), falling from the corner of a slightly-opened eye (is) vain in (the case of) a child, but somewhat delighteth young men. (L.H. Gray's translation).

2660*

अयं रत्नाकरोऽम्भोधिर् इत्यसेवि धनाशया ।
धनं दूरेऽस्तु वदनम् अपूरि क्षारवारिभिः ॥

(आ) Sāh *ad* 10. 720 (p. 325), SR 215. 6 (a. Sāh), SSB 597.6.

This ocean[1] is a store-house of gems; so I resorted to it in the hope of obtaining treasures, but treasures far from obtaining, my mouth was filled with salt-water. (Translation in *Bibl. Ind.* 9).

1. A woman.

2661*

अयं रसालः सुकृतैकसालः
प्रवालमालोल्लसदालवालः ।
मुदः प्रदाता भविता कथं मे
वराङ्गनेत्यश्रुमुखी शुशोच ॥

(आ) PV 343 (a. Veṇidatta).

(*c*) मुद्प्रदाता PV (MS).

Upendravajrā metre.

How will this excellent mango tree, the one fortunate among trees, spreading all round with a mass of foliage be a giver of joy to me? Thus did the excellent damsel grieve her face all tear laden. (A. A. R.).

2662*

अयं रेवाकुञ्जः कुसुमशरसेवासमुचितः
समीरोऽयं वेलावनविदलदेलापरिमलः ।
इयं प्रावृड् धन्या नवजलदविन्यासचतुरा
स्मराधीनं चेतः सखि किमपि कर्तुं मृगयते ॥

(आ) Pad 50. 56 (a. Bhānukara), SR 352. 35, SSB 233. 35, SRK 131. 9 (a. Sphuṭaśloka).

(*b*) वेलानववि° SR, SSB, SRK.

(*c*) प्रावृट् Pad, SRK.

(*d*) पराधीनं SR, SSB, SRK.

Śikhariṇī metre.

This bower on the banks of the Narmadā river is eminently suitable for the enjoyment of love; this breeze is fragrant with the cardamom pods opened in the woods in the vicinity of the sea, the rainy season is blessed and clever in its array of fresh water-laden clouds, my mind, O friend, under the influence of love seeks to do something. (A. A. R.)

2663*

अयं लोलन्मुक्तावलिकिरणमालापरिकरः
स्फुटस्येन्वोर्लक्ष्मीं क्षपयितुमलं मन्मथसुहृत् ।
विशालः श्यामायाः स्खलितघननीलांशुकवृतिः
स्तनाभोगः स्निह्यन्मसृणघुसृणालेपसुभगः ॥

(आ) SkV 472 (a. Manovinoda), Kav 220 (a. Manovinoda), Skm (Skm[B] 853, Skm (POS) 2.76.3) (a. Manovinoda-kṛta).

(*b*) क्षपयेतुमलं Kav (MS); स्थपयतुमलं [क्षप°] SkV (var.); वर्तुलतरः [मन्म°] Skm (var.).

(*c*) स्थगित°[स्ख°] Skm; °घनली° Skm (var); °वृतः Skm.

(*d*) स्विद्यन् [स्नि°] Skm; मनोविनोदकृतः Skm (var.).

Śikhariṇī metre.

This the dark girl's full-swelling breast, / oily with saffron paste, is a friend of Love/fit to dethrone his other friend, the moon; / for it too as she drops her cloud-blue dress/is graced with a halo, the surrounding rays/of a tossing string of pearls. (D.H.H. Ingalls's translation).

2664*

अयं वहति धातारं यद्वा देवीं सरस्वतीम् ।
पक्षद्वयमपि स्थाने राजहंसस्य निर्मलम् ॥

(आ) SSB 138.1.

This pair of wings, spotlessly clean, of the royal swan, the vehicle of Brahmā, bears him or the goddess Sarasvatī. This wise king supports the authors, or is himself a master of learning; both these alternatives are proper and spotless. (A. A. R.).

2665*

अयं वारामेको निलय इति रत्नाकर इति
श्रितोऽस्माभिस्तृष्णातरलितमनोभिर्जलनिधिः ।
क एवं जानीते निजकरपुटीकोटरगतं
क्षणादेनं ताम्यत्तिमिनकरमापास्यति मुनिः ॥

(अ) Bhallaṭaśataka of Bhallaṭa (KM IV) 108.

(आ) Kpr 10. 490, KāP 356. 7-10, ARJ 153.1.4, AR 155. 10. 13, ŚP 1091 (a. Mālavarudra), SkV 1025 (a. Kavinanda), Prasanna 688 (a. Kālidāsa), Skm(Skm[B]1683, Skm [POS] 4.9.3) (a. Vidyāpati), JS 97. 18 (a. Vararuci), Kuv 36.84(p. 108)(a. Bhallaṭa), Vidy 203 (a. Vidyāpati), ASS 12. 5, Any 98. 43, RJ 259, SSSN 191. 42, SK 3. 234, SGo 32*a*, JSub 291. 5, SR 216. 23 (a. Bhallaṭa), SSB 599. 22 (a. Mālavarudra), IS 546, SuMuñ 244,5.9.

(*a*) असौ [अयं] Vidy; संचित्य सहसा [र° इ°] ASS.

(*b*) श्रीतो° or स्थीतो° [श्रि°] ŚP (MS) °तृष्णाकवलित° KāP; °जलनिधेः SkV (var.).

(*c*) इदं को [क ए°] KāP; °पुटि° ŚP (MS).

(*d*) क्षणदेनं or क्षणादेतं ŚP (MS); ताम्यत्तिमिनिवहमा° JS ; ताम्यत्तिमिनिकरमा° Any, SSSN; ताम्यन्तिमि or ताम्यन्ति ŚP (MS); बटुः [मु°] Any (var.).

Śikhariṇī metre.

"This is the home of all the waters."/ "The mine of jewels." / "We whose hearts were sick with thirst/have found our refuge in the ocean." / Who

would ever think a sage/would put it in the hollow of his hand,/and with its whales, crocodiles and all,/drink it in an instant ? (D. H. H. Ingalls's translation).

2666*

अयं विपाको वद कस्य यूनः
कल्याणि कल्याणपरंपराणाम् ।
यदक्षिकोणस्रवदच्छधारा
हारावतारो गुणमन्तरेण ॥

(आ) SR 285.7, SSB 119.7.

Upajāti metre (Upendravajrā and Indravajrā).

Tell me, good girl, who is the youth whose good luck has borne this fruit that there is a necklace of pearls dripping from the corners of your eyes string together but without thread ? (A. A. R.).

2667*

अयं शून्यो ग्रामः सुरसदनमेतन्नु पतितं
पुरः शुष्का वापी तरुरयमितः शीर्णविटपः ।
वयं चैते पान्थाः परिक्लिशवशाभाग्यगतयः
समानः संयोगः कटुरपि मनो मे रमयति ॥

(आ) JS 441.6, SH 887, and 83*.

(*a*) शून्ये SH 887 ; °तन्नि° SH.

(*c*) °ग्यवशतः SH 887.

(*d*) भ्रमयति [र°] JS (var.).

Śikhariṇī metre.

This is a deserted village, and here is seen a fine mansion of the gods [temple] fallen to decay; in front of us is a lake all dried up, and this tree has branches withered. We are but travellers with ill-luck dogging our foot steps ; similarity of situation, however bitter, pleases my mind. (A. A. R.).



2668

अयं स कालः संप्राप्तो धार्त्तराष्ट्रोपजीविनाम् ।
निवेष्टव्यं मया तत्र प्राणानपरिरक्षता ॥

(आ) SRHt 220.1 (a. MBh[1]), SSSN 158.1 (a. MBh).

1. *Pāda a* only appears very often in MBh : MBh (Bh) 1.48.24 ; 1.49.15 ; 5.70.2 ; 6.55.41 ; 6 75.3 ; 6.102.31 ; 7.133.2 ; 9 5.23 ; 13 App. 15.17.

The time has come which is condusive only to the dependents of the son of Dhṛtarāṣṭra. I have to remain there without safety for life. (A. A. R.).

2669*

अयं स ते तिष्ठति संगमोत्सुको
विशङ्कसे भीरु यतोऽवधीरणाम् ।
लभेत वा प्रार्थयिता न वा श्रियं
श्रियो दुरापः कथमीप्सितो भवेत् ॥

(अ) Śāk 3.13 (in some texts 3. 12). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 39).

(आ) Alm 45.

(*b*) ऽवधीरणम् Śāk (var.).

(*d*) श्रिया Śāk (var.), Alm ; जनः [भ°] Śāk (var.).

Vaṁśastha metre.

Too timid maid, here stands the man from whom/thou fearest a repulse ; supremely blessed/to call thee all his own. Well might he doubt/his title to thy love ; but how could'st thou/believe thy beauty powerless to subdue him ? (Sir Monier Monier-Williams's translation).

2670*

अयं स भुवनत्रयप्रथितसंयमः शंकरो
बिभर्ति वपुषाधुना विरहकातरः कामिनीम् ।

अनेन किल निर्जिता वयमिति प्रियायाः करं
करेण परिताडयन् जयति जातहासः स्मरः ॥

(अ) PrC 96.

(आ) PuPra 367, VS 1038, SkV 323 (a. Nīlapaṭaha or Nīlapaṭa), Skm (Skm [B] 468, Skm [POS] 1. 94. 3) (a. Nīlapaṭṭa), SuM 24.23, ŚbB 2. 376, 3.37, 3. 96, 3. 317, 3. 225, Prasanna 84*a* (a. Vācaspati), KāvR 87. 20-4, KH 71.16.18, Kāvyān 12. 4-6,

(*a*) स एष [ अयं स ] PrC, PuPra, SuM, Kāvyān; संयमी Skm (var.).

(*d*) परिपीडयन् VS ; °लालयन् [°ता°] Skm (var.).

Pṛthvī metre.

"So now this Śaṁkara, whose asceticism is known through all the world, / fearful of absence from his mistress, bears her in his very form. / And they say that we were overcome by him !" Victory to Love, who with these words/presses Prīti's hand and falls to laughter. (D.H.H. Ingalls's translation).

2671*

अयं स रशनोत्कर्षी पीनस्तनविमर्दनः ।
नाभ्यूरुजघनस्पर्शी नीवीविस्रंसनः करः ॥

(अ) MBh (MBh [Bh]11.24.17, MBh[R] 11.24.19, 693).

(आ) SRHt 167. 9 (a. R[1]), SSSN 153.8, Kpr 5.116 and 7. 336, KāP 135. 9-10 and 271. 12-3, Kuv *ad* 101 (p. 184), AA 43. 10. 1, Amd 126.292 and 184. 489.

(*a*) अधर्मे [अयं स] MBh (var.); स रस° or शरस or शरश° or शरासनाकार्षी [°त्क°] MBh (var.); शरासनोत्कर्ष (°त्कार्षी) MBh (var.).

(*b*) °विमर्दकः MBh (var.).

(*c*) ताभ्योरुजघपरामर्शी MBh (var.) ; नाभ्योरु° MBh (var.).

(*d*) निवि° MBh (var.); °विश्रंभनः or °ध्वंसकरः or °विश्रंसनः (°स्र°) or °विस्रंस्ककरः or °विस्रंसकरः (last two *hypermetric*) MBh (var.).

1. Could not be traced in R.

This is the very hand ! the puller of the girdle zone, the presser of plump breasts, the toucher of the navel thighs and hips, and the loosener of the cloth-knot ! (G. Jhā's translation in Kpr.).

2672

अयं सर्वाणि शास्त्राणि हृदि ज्ञेषु च वक्ष्यति ।
सामर्थ्यकृदमित्राणां मित्राणां च नृपात्मजः ॥

(आ) Kpr 9.373, KāP 296.3-4, Amd 222. 592.

This son of the king holds all the sciences in his heart, and discourses on them with learned men ; and he is the power-giver of friends, and of enemies the power-killer. (G. Jhā's translation).

2673*

अयं सेनोत्तंसः करकृतकृपाणो रणभुवि
द्विषद्भूमीपालाः किमपसरत प्राणकृपणाः ।
किमभ्यर्थ्यः पृथ्वीधरकुहरवासोऽद्य भवतां
न किं हृद्या विद्याधरनगरनीलोत्पलदृशः ॥

(आ) Skm (Skm [B] 1472, Skm [POS] 3. 21.2).

Śikhariṇī metre.

One is an ornament to the army [is highly thought of ] if one holds the sword in hand in the field of battle. Ye, enemy kings, why run away to save your lives ? Is residence in a mountain-cave to be sought by you ? Are not the lily-eyed damsels of the demi-gods in the city of the Vidyādhara-s covetable [the prize to those who bravely fight and fall] ? (A. A. R.).

2674*

अयं स्निग्धश्यामो य इह विहरत्यम्बुजवने
विनिद्रे व्यागुञ्जन्मधुप इति तं जल्पतु जनः ।
अहं शङ्के पङ्केरुहकुहरवासव्यसनिनीं
श्रियं भृङ्गच्छद्मा मुररिपुरुपेतो रमयितुम् ।।

(आ) ŚP 3960, Any 84. 71, SuMuñ 156. 17-20.

(*a*) नीलस्निग्धो [स्नि°] Any.

(*b*) विलोशो Any ; जल्पति Any.

(*c*) °वासे व्यस° Any.

Śikhariṇī metre.

Let the people prattle that this being, glossy and dark, who hums merrily and sports in the bed of full blown lotuses is only a bee [a drinker of honey]. I suspect that it is the enemy of Mura who has come over here to sport with Lakṣmī ever eager to stay in the interior of lotus-flowers, under the guise of a bee. (A. A. R.).

2675*

अयं स्वभावः स्वत एव यत् पर-
श्रमापनोदप्रवणं महात्मनाम् ।
सुधांशुरेष स्वयमर्ककर्कश-
प्रभाभितप्तामवति क्षितिं किल ।।

(अ) Śaṅkarācārya's Vivekacūḍāmaṇi 38 (in some texts 40).

(आ) SRRU 746, SR 49. 176, SSB 307. 181.

(*d*) क्षिति SRRU.

Vaṁśastha metre.

It is the very nature of the magnanimous to move of their own accord towards removing other's troubles. Here, for instance, is the moon who, as everybody knows, voluntarily save the earth parched by the flaming rays of the sun. (Swami Madhavananda's translation).

2676

अयं स्वार्थः परार्थोऽयम् इत्येवं वा न कल्पयेत् ।
विबुधा नैव मन्यन्ते स्वं परं वा पृथक् पृथक् ।
नियुञ्जीत परस्यार्थे प्रोत्सहेत स्वकर्मणि ।।

(इ) NM (T) 4.1.

Endeavouring for one's own interest one will not think of the interest or others; but the wise never performs in that manner; devote yourself in good of others! (S. Pathak's translation).

2677

अयं हि तीव्रेण जगन्ति तेजसा
प्रताप्य भासां पतिरस्तमागतः ।
प्रतापमात्रोपनता विभूतयश्
चिरं न तिष्ठन्ति परोपतापिनाम् ।।

(आ) VS 1905 (a. Śaṁkaragaṇa).

Vaṁśastha metre.

This lord of effulgence [the sun god] having tortured the worlds with very hot rays has come to the end of his tether [the setting hill where he will be blotted out]. The prosperity, acquired by push, of those who torment others does not last for a length of time. (A. A. R.).

2678

अयं हि देहिनो देहो द्रव्यज्ञानक्रियात्मकः ।
देहिनो विविधक्लेश- संतापकृदुदाहृतः ।।

(अ) BhPn 6.15.25.

It is said that the bodies of corporal beings, which are made up of matter, intellect, and action, are the springs of all their troubles and anxieties. (J.M. Sanyal's translation).

2679

अयं हि प्रथमो रागः समस्तजनरञ्जने ।
यस्य नास्ति द्वितीयोऽपि स कथं पञ्चमो भवेत् ।।

(अ) Nalacampū 6.46.

(आ) JS 393.64 (a. Trivikramabhaṭṭa).

The first *rāga* [love or : melody] is indeed pleasing to all. How can it become the fifth when it has not a second ? [the *pañcama-rāga* being highly thought of]. (A. A. R.).

2680

अय:पिण्ड इवोत्तप्ते खलानां हृदये क्षणात् ।
पतिता अपि नेक्ष्यन्ते गुणास्तोयकणा इव ॥

(आ) ŚP 366, SH 753, SR 54.17, SSB 315.18, IS 547, SRK 28.69 (a. ŚP).

(*c*) इव [अपि] IS ; एव SRK, Böhtlingk's *Chrestomatie*, IS (*Zweiter Nachtrag*) ; नश्यन्ति [ने°] SH, SRK, IS (*Zweiter Nachtrag*).

Merits though induced into the heart of the wicked disappear in no time, as water drops on heated iron. (A. A. R.).

अयज्ञाङ्गम् see No. 118.

2681**

अयथाविहितानां यन्
मनोज्ञतासंपादौ न स्तः ।
कथयाम्यतस्तरूणां
रोपविधानं यथोद्दिष्टम् ॥

(आ) ŚP 2138.

Āryā-upagīti metre.

If things are done haphazardly the result will not be pleasing and prosperous. Hence I shall deal with the culture of trees as according to the best authorities. (A. A. R.).

2682**

अयने विषुवे चैव षडशीतिमुखेषु च ।
चन्द्रसूर्योपरागे च दत्तमक्षयमश्नुते ॥

(अ) MBh (MBh [Bh] 3. App. 21 A. l. 260-1, MBh [R] 3.199.125, MBh [C] 3.13476).

(इ) SS (OJ) 189.

(*a*) अयनेषु च यद्दत्तं SS (OJ).

(*b*) शदाक्षितिमुकेषु SS (OJ) (var.).

(*d*) विषुवे च तदक्षयम् SS (OJ).

A gift also that is made while the sun is on the solsticial points, one again that is made on the last day of the sun's path, through[1] Libra, Aries, Gemini, Virgo and Pisces, a gift again during eclipses of the Moon and the Sun, produce merit that is inexhaustible. (P.C. Roy's translation).

1. Four signs, i. e. [should be Sagittarius, Gemini, Virgo and Pisces].

अयनेषु च यद्दत्तं see No. 2682.

अयन्निजः परो वेति see No. 2644.

2683*

अयमक्षुण्णकान्तश्रीर् अधरो हरिणीदृशः ।
प्रवालपद्मरागादेर् उपरि प्रतिगर्जति ॥

(आ) Skm (Skm [B] 831, [POS] 2. 72. 1) (a. Dharmāśokadatta).

These lips of the gazelle-eyed damsel with their radiance never eclipsed, are ever triumphant [roars against] over corals, rubies and such other things. (A. A. R.).

2684*

अयमङ्कुरभाव एव तावत्
कुचयोः कर्षति लोकलोचनानि ।
इतरेतरपीडनीमवस्थां
गतयोः श्रीरनयोः कथं भवित्री ॥

(आ) ŚP 3272, SH 1706, and 1841, SR 255.14 (a. ŚP), SSB 65.16.

(*c*) °पीडनाम° ŚP.

(*d*) श्री° om SH 1706.

Aupacchandasika metre.

Even while in the budding state the breasts draw the eyes of all. If crushing each other they swell how will their beauty be ? (A. A. R.).

2685*

अयमतिजरठाः प्रकामगुर्वीर्
अलघुविलम्बिपयोधरोपरुद्धाः ।
सततमसुमतामगम्यरूपाः
परिणतदिक्करिकास्तटीर्बिभर्ति ॥

(अ) Śiś 4.29.

(आ) Kuv *ad* 26.65 (p. 80). SR 140. 1 (a. Śiś.), SSB 457.32, Alm 47.

(*d*) परिणात °Alm (*contra metrum*).

Puṣpitagrā metre.

This (mountain) bears [ i.e. has ] slopes that are very hard [or : old] and exceedingly large [ or : exceedingly heavy on account of fatness], that are covered with large and hanging clouds or : who are impeded by large and hanging breasts ], that are always inaccessible to living beings (whose) bodies are always unfit to be approached (for cohabitation), and that have on the elephants of the quarters who give side-blows with their tusks [or : who have the marks of bites and wounds by finger-nails turned into scars ]. (M. S. Bhandare's translation).

2686*

अयमपरलतायाः सादरं हन्त पीत्वा
मधु मम मकरन्दं पातुमायाति भृङ्गः ।
इति मनसि विषादं मल्लिके मा कुरु त्वं
बत वद मधुपानां मानसे को विवेकः ॥

(अ) Janśṛṅg 74.

Mālinī metre.

"This bee, alas ! having tasted the honey of another blossoming creeper with all gusts now comes to me to drink of my honey" – may you not, O Jasmine, take this to heart. Indeed, tell me what discrimination there is in the minds of those addicted to *madhu* [wine or : honey]. (A. A. R.).

2687*

अयमपि खरयोषित्कर्णकाषायमीषद्
विसृमरतिमिरोर्णाजर्जरोपान्तमर्चिः ।
मदकलकलविङ्कीकाकुनान्दीकरेभ्यः
क्षितिरुहशिखरेभ्यो भानुमानुच्चिनोति ॥

(आ) SR 295.55, SSB 136.58.

Mālinī metre.

This (setting) sun gathers up the last rays, ruddy like the ears of a she-ass, with edges slightly touched by gathering darkness, from tops of trees that recite benedictory prayers (of bon voyage) by the chirpings of sparrows that are sweet voiced due to intoxication. (A. A. R.).

2688*

अयमपि पुरुहूतप्रेयसीमूर्ध्नि पूर्णः
कलश इव सुधांशुः साधुरुल्लालसीति ।
मदनविजययात्राकालविज्ञापनाय
स्फुरति जलधिमध्ये ताम्रपात्रीव भानुः ॥

(आ) SR 295.58, SSB 136.61, RJ 1088.

(*a*) भवभूतेः [पु°] RJ.

Mālinī metre.

This moon [the nectar-rayed one] shines bright like a golden vessel of auspiciousness at the top of the eastern quarter [beloved of Indra]. The sun is throbbing in the midst of the sea like a copper plate to give advance news of the time of the victorious march of the god of love. (A. A. R.).

2689*

अयमभिनवमेघश्यामलोत्तुङ्गसानुर्
मदमुखरमयूरीमुक्तसंसक्तकेकः ।
शकुनिशबलनीडानोकहस्निग्धवर्ष्मा
वितरति बृहदश्मा पर्वतः प्रीतिमक्ष्णोः ॥

(अ) Mālatī 9.5.

(आ) Alm 48, SR 140.2 (a. Mālatī), SSB 457.33 (a. Māgha [?]), Sar 5.101 (p. 605).

Mālinī metre.

Here gives delight to the eyes the mountain Bṛhadaśman with (its) high peaks darkened by the fresh clouds, where are (to be heard) mingled notes uttered by the pea-hens noisy through intoxication [or : passion], (and) the region whereof is attractive with the trees possessing variegated nests of birds. (R.D. Karmarkar's translation).

2690*

अयममृतनिधानं नायकोऽप्योषधीनाम्
अमृतमयशरीरः कान्तियुक्तोऽपि चन्द्रः ।
भवति विगतरश्मिर्मण्डलं प्राप्य भानोः
परसदननिविष्टः को लघुत्वं न याति ।।

(अ) Cr 81 (CV 15.14, CPS 330 34), Śts 1-4. (Cf. No. 2691).

(आ) VS 576, SuM 7.9, SR 96.4 (a. VS), SSB 382.4, SRK 75.1 (a. Kalpataru), IS 551 and 1168, Pr 363, SRH 1.94, Sama 1 अ 112 Any 9.73.

(*a*) उडुगणपरिवारो (उडि° or तडु°) नायकोऽप्योषधीनाम् (ऽप्यौष°) Śts, VS, SR, SSB, SuM, SRK, SRH, Any; °निधानश्चग्रमो° CV (var.) ; °निधनो CV (var.), SRH, Sama ; °निधनः Cr (var.) ; श्रोषधोनाम् (°नम् IS 1168) CV (var.), CPS, Sama (Cf. No. 2691).

(*b*) °शरीरं CV (var.) ; कातियुक्तोऽपि IS.

(*c*) तदपि मलिनयतोमण्डलं Śts (var.) ; विकलमूर्तिर्मण्डलं Śts, SuM, Any ; विकलरश्मिः मण्डलं IS ; विगतरश्मिमण्डनं IS ; विगरतश्यिर्मण्डल CV (var.); भानो SRH.

(*d*) परशदननिविष्टः Śts (var.) ; परसदनमुपेति (°तः) IS; परसदननिविष्ठः CV (var.); को न धत्ते (यातो or याति) लघुत्वं Śts, SuM (but B in SuM as above), Any.

Mālinī metre.

O people, behold, that moon is the abode of nectar and the god of all medicinal virtues. But even he, though immortal like nectar and resplendent in form loses his virtues when he repairs to the home of the sun ; how then will not an ordinary man be disgraced by going to live at the house of another. (K. Raghunathji's translation).

2691

अयममृतनिधानं नायकोऽप्योषधीनां
शतभिषगनुयातः शंभुमूर्धावतंसः ।
विरहयति न चैनं राजयक्ष्मा शशाङ्कं
हतविधिपरिपाकः केन वा लङ्घनीयः ।।

(अ) BhŚ 209 and 419. Cf. No. 2690.

(आ) SR 93.84 (a. (BhŚ), SSB 377.92, SH 1439, IS 1168, Subh 130, SA 31.4, ST 25.6, Vidy 249, SK 3.14, SN 879, SSD 4f 3*a*, and 2f 144*a*, SUM 7.9, Sama 2 प 12.

(*a*) उडुगणपरिवारो (उड्ड°) [अ°] BhŚ 419, SH; स्वयम् [अयम्] BhŚ (var.); श्रोषधीनां BhŚ (var.); यः सुधायाः BhŚ 419, SH.

(*b*) °मूर्ध्नोऽवतंसः BhŚ (var.), SR SSB; अमृतमयशरीरः(°री) कान्तियुक्तोऽपि चन्द्रः BhŚ (var.). (Cf. No. 2690 and Sama).

(*c*) भवति (or त°) विगतरश्मिर्मण्डलं (विकलर°) प्राप्य भानोः BhŚ (var.); (cf. No. 2690 and Sama); विहरयति or तदपि च or विसृजति न or म्लपयति च or परिहरति BhŚ (var.); यदेनं or वियुक्ते or हि चैनं or तथैनं BhŚ (var.).

(*d*) परसदननिविष्टः को लघुत्वं न याति BhŚ (var.); (cf. No. 2690 and Sama); परसदनमुपेतः को न यातो लघुत्वम् BhŚ 419 (var.), SH.

Mālinī metre.

Consumption (waning) never leaves the moon, though the abode of nectar and the lord of medicinal herbs, attended by *śatabhiṣak*[1] and the crest-

jewel of Lord Śiva. Who can overcome the dictates of cruel fate ? (A. A. R.).

1. A hundred physicians : the twenty-fourth lunar mansion.

2692*

अयमयमसावाकर्ण्यारात् प्रतिद्विपडिण्डिमं
मदकलुषिते नेत्रे मार्जन्नुदस्तकरार्गलः ।
अगणितसृणिः क्रोधस्तब्धायतश्रुतिपल्लवः
प्रविशति नृपस्यान्तःकक्षां जवादरिमुद्गरः ॥

(आ) Skm (Skm [B] 1489, Skm [POS] 3. 24. 4) (a. Viriñca).

Hariṇī metre.

This elephant, a hammer to destroy the enemies, having heard the distant sound of tabors struck from the back of the enemy's elephant, wiped his eyes covered with rut and freeing himself from the fetters of his legs and unmindful of the goad, with ears steady due to fury, enters the inner courtyard of the palace. (A. A. R.).

2693*

अयमयोगिवधूवधपातकैर्
भ्रमिमवाप्य दिवः खलु पात्यते ।
शितिनिशादृषदि स्फुटदुत्पतत्-
कणगणाधिकतारकिताम्बरः ॥

(अ) Naiṣ 4.49.

Drutavilambita metre.

Verily this moon, on account of the sin of killing women separated from their lovers is, after being whirled round, flung from heaven on the rock of the dark night, while the sparks bursting forth and flying upwards make the sky richer in stars. (K.K. Handiqui's translation).

2694*

अयमरविवरेभ्यश्चातकैर्निष्पतद्भिर्
हरिभिरचिरभासां तेजसा चानुलिप्तैः ।
गतमुपरि घनानां वारिगर्भोदराणां
पिशुनयति रथस्तं शीकरक्लिन्ननेमिः ॥

(अ) Śāk 7.7. (Cf. A Scharpé's Kālidāsa-Lexicon I. 1 ; p. 94).

(आ) JS 357.3 (a. Kālidāsa).

(*a*) अगवि°[अरवि°]Śāk (var.); अरिवि°[अरवि°] Śāk (var.).

(*b*) अचिरमासां Śāk(D) (printing error).

(*d*) रणस् [रथस्] Śāk (var.); ते [तं] Śāk (var.), JS; सीक° Śāk (var.).

Mālinī metre.

The car itself instructs me ; we are moving/o'er pregnant clouds, surcharged with rain ; below us/I see the moisture-loving *cātakas*/in sportive flight dart through the spokes ; the steeds/of Indra glisten with the lightning's flash ;/ and a thick mist bedews the circling wheels. (Sir Monier Monier-William's translation).

2695*

अयमलघुविसारिस्फारिजिह्वाकलापो
ज्वलति यदि न मध्ये वाडवो हव्यवाहः ।
मुहुरुपचितसारो वारिभिर्निम्नगानां
त्रिभुवनमपि किं न प्लावयत्यम्बुराशिः ॥

(आ) Skm (Skm [B] 1700, Skm [POS] 4. 12.5) (a. Dharmapāla).

(*a*) °स्फार° Skm (POS).

Mālinī metre.

If the submarine fire were not there to burn with its tongues of flame spreading all round, will not this ocean inundate all the three worlds with its waters frequently increased by the rivers ? (A. A. R.).

2696*

अयमवसरः सरस्ते
सलिलैरुपकर्तुमर्थिनामनिशम् ।
इदमपि च सुलभमम्भो
भवति पुरा जलधराभ्युदये ॥

(अ) PrC 46.

(आ) Purātana-prabandha-saṁgraha (SJS 2) 339, ŚP 1128 (a Vallabhadeva), JS 103.1 (a. Vallabhadeva), SR 219. 2 (a. VS[1]), SSB 604.3(a. Vallabhadeva), RJ 277, SRK 197.2 (a. ŚP), IS 553, Subh 109, Any 103.84, SuM 5.13.

(*a*) अवसर IS; शरस्ते IS.

(*b*) सळिलै° JS; शत्रिलै° JS; उपभकर्त्तुमथिता-निशा IS.

(*c*) इदमतिसुलभं चाम्भो SR, SSB ; इदमयि IS ; च om. PrC, Purāta° (*contra metrum*); तदिदयति [इ° च] SRK ; सुलभां चाम्भो (°भयम्भो)[च सु°]SuM (*contra metrum*); शुलभ° IS.

(*d*) भविता जलपूर्ण ज° SRK (*contra metrum*); पुनर् [पु°] ŚP ; परा IS; जलाभ्युदये Purāta° (*contra metrum*); जलधरोभ्युदये IS.

1. instead of ŚP,

Āryā metre. (In SRK Āryā-gīti metre).

This is the time, O lake, when you should benefit the needs of thirsty travellers with your waters. Shortly there will come to you plenty of water (to make good the loss) when the clouds arise. (A. A. R.).

2697

अयमवसर उपकृतये
प्रकृतिचला यावदस्ति संपदियम् ।
विपदि सदाभ्युदयिन्यां
पुनरुपकर्तुं कुतोऽवसरः ॥

(अ) RT (all editions) 5 36.

(आ) IS 552.

(*c*) समाभ्यु° RT (var.).

Āryā metre.

This is the time for granting benefits, while fortune, fickle by nature, is present. Why should there be again time for benefits, while misfortune is always imminent ? (M. A. Stein's translation).

2698

अयमविचारितचारुतया
संसारो भाति रमणीयः ।
अत्र पुनः परमार्थदृशां
न किमपि सारमणीयः ॥

(अ) Śānt 2.1.

(आ) Śatakāvalī 26.29, SR 89. 4, SSB 371. 5, IS 554.

(*a*) अयम् om. Śatakāv., Śānt. (var.) (improves metre).

(*c*) °दृशा Śānt (var.), SR, SSB.

(*d*) न om. Śānt (var.); न किं tr. Śānt (var.); सारमनीयः or सामवनीयः or साररमनीयः or सारो रमणीयः Śānt (var.).

Dohā metre (cf. Śānt [Sch]; p. 103, note to II. 1)[1].

1. If अयम्, as suggested by Schönfeld, could be deleted in *d* the metre (Āryā-upagīti) could be partly restored.

Worldly life appears to be glittering and charming to those who are devoid of discriminating thought. To those thinking souls who understand the reality it has not even an iota of worth in it. (A. A. R.).

2699*

अयमसौ गगनाङ्गणदीपकस्
तरलकालभुजंगशिखामणिः ।
क्षणविडम्बितवाडवविग्रहः
पतति वारिनिधौ विधुरो रविः ॥

(आ) SR 294.43, SSB 135.45.

Drutavilambita metre.

The sun, the lamp illuminating the threshold of the sky, the crest-gem of the serpent of fickle time, resembling for a moment the submarine fire, now falls [sets] helpless into the ocean. (A. A. R.).

2700*

अयमसौ भगवानुत पाण्डवः
स्थितमवाङ्मुनिना शशिमौलिना ।
समधिरूढमजेन नु जिष्णुना
स्विदिति वेगवशान्मुमुहे गणैः ॥

(अ) Kir 18.9.

(आ) Amd 247.685, Sar 3.124 (p. 371).

(*c*) °रूढमनेन तु Amd.

(*d*) स्यादिति Amd.

Drutavilambita metre.

Is this the lord Śiva or the Pāṇḍava prince Arjuna ? Who has fallen down, the sage Arjuna or the moon-crested lord ? Who has now come up (scoring a victory), the unborn [Śiva] or the ever victorious Arjuna ? Thus were the *gaṇa-s*, the followers of Śiva confounded by the speed (with which the fight between the two took place). (A. A. R.).

2701*

अयमहो रजनीचरकेसरी
गिरिदरीशयनात् सहसोत्थितः ।
तिमिरवारणकुम्भविदारणोच्-
छ्वलितरक्तभरैरिव लोहितः ॥

(आ) Vidy 456 (a. Lakhimāṭhakkurājñī).

Drutavilambita metre.

The lion of the moon has suddenly risen from his resting place in the cave of the mountain. He is red in colour as if smeared with the blood, by tearing up the fore-head of the elephant in the form of darkness. (A. A. R.).

2702*

अयमात्मा स्वयं साक्षाद् गुणरत्नमहार्णवः ।
सर्वज्ञः सर्वदृक् सार्वः परमेष्ठी निरञ्जनः ॥

(अ) Jñānārṇava Pr 220.

(आ) SSap 346.

He is the god Brahmā come in person, the great ocean of the gems of virtues, the omniscient, the all-seeing, the Sārva, the great spiritual teacher, and free from all stain. (A. A. R.).

2703*

अयमान्दोलितप्रौढ- चन्दनद्रुमपल्लवः ।
उत्पादयति सर्वस्य प्रीतिं मलयमारुतः ॥

(अ) KāD 2.236.

(आ) Sar 3.19 (p. 321), AA *ad* 5.32 (p. 41), IS 555.

(*a*) आन्दोलिताप्रौढ° KāD (var.).

(*c*) लोकस्य [स°] KāD (var.), AA.

(*d*) दक्षिणमारुतः KāD (var.), AA.

This southern Malaya breeze sways the tendrils of well-grown sandal trees and (thus fragrant) produces joy in all. (A. A. R.).

2704*

अयमालोहितच्छायो मदेन मुखचन्द्रमाः ।
संनद्धोदयरागस्य चन्द्रस्य प्रतिगर्जति ॥

(अ) KāD 2.89.

(आ) IS 556.

(*d*) मुखस्य [च°] KāD (var.).

This moon-face with ruddy brilliance due to the influence of wine rivals [roars back against] the moon who is red at the time of rise. [or : red in the face due to wine he roars at the lover who is passionate and prosperous]. (A. A. R.).

2705*

अयमिह मुग्धो मधुपः
परिहृतसहकारमञ्जरीपुञ्जः ।
असरलमरसमसारं
शाखोटकविटपमनुसरति ॥

(आ) Skm (Skm [B] 1793, Skm [POS] 4. 31.3), AB 550.

Āryā metre.

This bee, in all its delusion, abandons the cluster of (honey-laden) mango blossoms, and pursues [flies after] the *śākhoṭaka*-tree which is worthless, tasteless and crooked in shape. (A. A. R.).

2706*

अयमुदयति कोकीशोकशल्यैर्मयूखैः
शतमखपुरनारीनेत्रगण्डूषपेयः ।
उदयगिरिमृगेन्द्रोद्गारभिन्नाङ्करङ्कु-
श्रवणरुधिरधारापाटलः पार्वणेन्दुः ॥

(आ) Skm (Skm [B] 1216, Skm [POS] 2. 149.1) (a. Madhu).

(*b*) शतमुख° Skm (POS).

Mālinī metre.

The moon of the full moon night rises with its rays painful to the female *cakravāka* pleasing like a mouthful of wine to the eyes of the queen of the eastern quarter, and rendered all red, as if with the streams of blood from the ears of the deer wounded by the lion who lurked in the rising hill. (A. A. R.).

2707*

अयमुदयति चन्द्रश्चन्द्रिकाधौतविश्वः
परिणतविमलिम्नि व्योम्नि कर्पूरगौरः ।
ऋजुरजतशलाकास्पर्धिभिर्यस्य पादैर्
जगदमलमृणालीपञ्जरस्थं विभाति ॥

(आ) SR 301.76, SSB 147.79.

Mālinī metre.

Here rises the moon bathing the universe with light white like camphor in the highly pure sky, by whose rays, rivalling pure silver wires, the world appears to be in a cage of pure lotus-stalks. (A. A. R.).

2708*

अयमुदयति चन्द्रो वारिधेरम्बुगर्भाद्
अमृतकणकरालैरंशुभिर्दीप्यमानः ।
भुजगशयनवक्षोहर्म्यदेशे ललन्त्या
वदनमिव यदृच्छोत्तानितं विश्वमातुः ॥

(आ) SR 301.75, SSB 147.78.

(*c*) लसन्त्या SSB.

Mālinī metre.

Here rises the moon from the midst of the sea resplendent with rays dripping drops of nectar; it looks like the face of the mother of the universe resting comfortably on the broad chest of Viṣṇu (whose bed consisted of the serpent lord Śeṣa) and which face had just looked up, as if by chance. (A. A. R.).

2709*

अयमुदयति मुद्राभञ्जनः पद्मिनीनाम्
उदयगिरिवनालीबालमन्दारपुष्पम् ।
विरहविधुरकोकद्वन्द्वबन्धुर्विभिन्दन्
कुपितकपिकपोलक्रोडताम्रस्तमांसि ॥

(आ) ŚP 3738, SkV 979 (a. Yogeśvara), Skm (Skm [B] 1186, Skm [POS] 2. 143. 1) (a. Yogeśvara), Prasanna 49*a* (a. Vidyā), Vidy 832 (a. Yogeśvara), SR 327. 10(a. ŚP), SSB 190.10, (cf. Kav p. 77), Amd 194.517, Sar 1.100 (p. 74) and 2. 29 (p. 158), Alkeś 22.14.18, Sāh 9 *ad* 629.

(*c*) °धुरचक्रद्व° Alkeś ; °द्वंद्वबध्वं Prasanna.

(*d*) °क्रोध° [°क्रोड°] SkV.

Mālinī metre.

The sun rises, breaking the seal of lotuses,/ a coral-tree flower in the woods of the Eastern Hill; / friend to the sheldrake and its mate who have pined in separation, / but irate at the darkness which he drives away,/ red as the cheek

of an angry ape. (D.H.H. Ingalls's translation).

2710*

अयमुदयमहीध्रधातुरागैर्
अरुणकरारुणिताम्बराभिरामः ।
वितरसि न दृशौ कृशाङ्गि ताराम्
इव दिवि वन्दितुमिन्दुरभ्युपैति ॥

(आ) Skm ( Skm [B] 405, Skm [POS] 1. 81.5) (a. Haridatta), AB 547.

(*d*) अभ्युदेति [अभ्युपैति] Skm (POS).

Puṣpitāgrā metre.

This moon, charming with the *ambara* [garment or : sky], reddened by the hand like rays which are ruddy by the colour of the minerals in the rising hill, approaches as if to bow to Tārā [his preceptor's wife] in the sky ; but you, slim lady, do not cast your eyes in the sky ( as if to fill it with stars ). (A. A. R.).

2711*

अयमुदयमहीभृन्मूर्ध्नि पाणिं गृहीत्वा
दिवसपतिरहौषीदिन्दुपादान् हवींषि ।
अरुणकिरणवह्नौ कन्यका पौरुहूती
हरिदपि किमकार्षीत् तारकालाजहोमम् ॥

(आ) Pad 61.12 (a. Bhānukara), SR 323. 31, SSB 184.31, RJ 1162.

Mālinī metre.

The sun [the lord of day] offered the oblation of the rays of the moon with his hand [rays] resting on the top of the rising mountain. Did the bride of the eastern quarter (at the same time) throw handful of parched rice in the form of stars as oblation in the fire of the red rays of the sun ? (A. A. R.).

2712*

अयमुदितो हिमरश्मिर्
वनितावदनस्य कीदृशः सदृशः ।
नीलादिकोपलम्भः
स्फुरति प्रत्यक्षतः कस्य ॥

(आ) SR 196.12, SSB 550.11.

Āryā metre.

The moon [the cool-rayed one] has risen, but how does it resemble the damsel's face ? In whom does the black spot really shine ? [in the moon or the face darkened by anger ?] (A. A. R.).

2713*

अयमुपगतकृष्णः कृष्णसाराक्षिपातैर्
यमकु(विकसि ?)तनवनीलाम्भोजवक्त्रश्चकास्ति ।
जलयुवतिकुचानुप्रासितोत्तुङ्गकुम्भ-
स्थलमदकलगर्जन्नीरनागस्तटाकः ॥

(आ) JS 375.5 (a. Madana).

(*a*) तृष्ण° [कृष्ण°] JS (var.).

Mālinī metre.

This lake is rendered blue in colour by the glances of the spotted deer, and shines with its face of blue lotuses in full bloom ; and it resounds with the trumpets of the water elephants, that are pleasing to the ear with their indistinct sweetness, and they look like the swelling breasts of young ladies enjoying water sports. (A. A. R.).

2714*

अयमुषसि विनिद्रद्राविडीतुङ्गपीन-
स्तनपरिसरसान्द्रस्वेदबिन्दूपमर्दी ।
स्नुतमलयजवृक्षक्षीरसौरभ्यसभ्यो
वहति सखि भुजङ्गीभुक्तशेषः समीरः ॥

(आ) SkV 1144, Skm (Skm [B] 456, Skm [POS] 1.92.1).

(*a*) °विडीपीनतुङ्ग Skm.

(*c*) श्रुतमल° [स्नु°] SkV (var.), Skm (var.); °रम्यो [°सभ्यो] Skm (var.).

Mālinī metre.

This breeze, my friend, has dried the drops of sweat/on full and lofty breasts/of wakeful southern damsels/ and now, as much as serpent maids have left us from their feast, / it blows at dawn most soft and redolent/of milk exuded from the sandalwood. (D.H.H. Ingalls's translation).

2715*

अयमेकपदे तया वियोगः
प्रियया चोपनतः सुदुःसहो मे ।
नववारिधरोदयादहोभिर्
भवितव्यं च निरातपत्वरम्यैः ॥

(अ) Vik 4.10. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 99).

(आ) Kpr 10. 511, Dhv (HSS 66) p. 335. 12-3, KāP 365.13-4, AR 201. 3-4, ARJ 185.5-6.

(*b*) दुरुत्सहो Vik (var.); °तो ऽतिदुःसहो Vik (var.), AR.

(*c*) °दयैर् [°दयाद्] Vik (var.).

(*d*) निरातपत्र° or निरातपर्द्धि° Vik (var.).

Aupacchandasika metre.

This, the separation from my beloved, suddenly brought about; and the days are sure to be lovely on account of the absence of heat, owing to the rising of fresh clouds. (G. Jhā's translation in Kpr).

2716*

अयमेकोऽहमेकेति ज्ञानं तत्संगमे न मे ।
राग एवाधिकस्तत्र हरिद्राचूर्णयोरिव ॥

(आ) JS 198.13.

Never does the idea arise in me that he is one and I am another, when I am in his company. Love is all supreme, as the golden colour is supreme in turmeric powder (where colour alone is seen, and the powder ignored). (A. A. R.).

2717

अयमेव परो धर्मो ह्ययमेव परं तपः ।
पतिशुश्रूषणं यत्र तत् स्त्रीणां स्वर्गहेतुकम् ॥

(अ) Śto Intr. 32(p. 324.18-9). Cf. Mn 5. 155-6.

(*c*) शिश्रूषणं° Śto (var.).

(*d*) स्त्रीणां हि [तत् स्त्री°] Śto (var.).

This is the supreme duty, this the supreme penance, where the wife waits on the husband wholeheartedly, that paves the way to heaven in the case of women. (A. A. R.).

अयमेवरूपम see No. 2057.

2718

अयशः प्राप्यते येन येन चाधोगतिर्भवेत् ।
स्वार्थाच्च भ्रश्यते येन तत् कर्म न समाचरेत् ॥

(अ) P (PP 2.95, Pts 2.108, PtsK 2.116, PM 2.34). Cf. No. 1950 and JSAIL 20.42.

(आ) SR 16553.1 (a. P), SSB 497.531, IS 558.

(*b*) चापगतिर् Pts, SR, SSB.

(*c*) स्वर्गाच् Pts, PtsK, SR, SSB.

A deed that brings dishonour, / whereby a man must fall, / that causes disadvantage, / don't do it—that is all. (A.W. Ryder's translation).

2719

अयशस्यम् अनायुष्यं परदाराभिमर्शनम् ।
अर्थक्षयकरं घोरं पापस्य च पुनर्भवम् ॥

(अ) R (R [Bar] did not appear yet, R[R] 6.9.15, R [B] 6.9.15).

Adultery with a wedded woman not only shortens one's life and brings on shame and ruin, but also leads one to the committal of fresh crimes. (T.S. Raghavacharya's translation).

2720

अयशोभिदुरालोके कोपधामरणादृते ।
अयशोभिदुरा लोके कोपधा मरणादृते ॥

(अ) Śiś 19.58.

(आ) Amd 218.582.

When the great who are fortunate and unapproachable due to brilliance get angry and seek battle, what other remedy is there to wipe off the infamy (of rebellion against the master) except death ? (A. A. R.).

2721

अयश्चणकचर्वणं फणिफणामणेः कर्षणं
करेण गिरितोलनं जलनिधेः पदा लङ्घनम् ।
प्रसुप्तहरिबोधनं निशितखड्गसंस्पर्शनं
कदाचिदखिलं भवेन्न च शठाद्धनस्यार्जनम् ॥

(आ) SR 72.58, SSB 343.58, SRK 245.35 (a. Sphuṭaśloka), IS 7677.

Pṛthvī metre

One may chew pieces of iron as if they were chick-peas, draw out the jewel from the hood of a serpent, weigh a mountain in the hand, cross the sea on foot, awaken a sleeping lion or touch the sharp edge of a sword—such things may all perchance happen, but money from the wicked—never. (A. A. R.).

2722**

अयस्तु काकतुण्डेन चर्म आरामुखेन हि ।
मृत्पिण्डं च घटं चैव विध्येत् सूचीमुखेन हि ॥

(आ) ŚP 1862.

One should pierce an iron sheet by a *kākatuṇḍa* [a special arrow-head], leather by a shoe-maker's awl, clod of earth and mud-pots by the sharpend of a needle. (A. A. R.).

2723

अयाचतः सीदतश्च सर्वोपायैर्निमन्त्रय ।
आनृशंस्यं परो धर्मो ऽयाचते यत् प्रदीयते ॥

(इ) SS (OJ) 198.

(*b*) सर्व्वो° SS(OJ) ; °नियन्तव्यः SS (OJ); °निमन्तु य or °न्निपन्तुय or °न्निर्मन्तु य SS (OJ) (var.).

(*c*) धर्म्मो SS (OJ).

By all means help the depressed, particularly when they are too sensitive to invite [to give help]. Kindliness and aiding the non-asking ones is the noblest *dharma*. (Raghu Vira's translation).

2724

अयाचितः सुखं दत्ते याचितश्च न यच्छति ।
सर्वस्वं चापि हरते विधिरुच्छृङ्खलो नृणाम् ॥

(अ) Bhāminīvilāsa 1.121 (in Paṇḍitarāja-Kāvyasaṁgraha).

(आ) SR 91.18, SSB 374.18.

The all powerful fate of men (who is ever unfettered) gives wealth freely when unasked and denies the same when requested ; it may even take away his all. (A. A. R.).

2725*

अयाचितारं नहि देवदेवम्
अद्रिः सुतां ग्राहयितुं शशाक ।
अभ्यर्थनाभङ्गभयेन साधुर्
माध्यस्थमिष्टेऽप्यवलम्बतेऽर्थे ॥

(अ) Kum 1.52 (in some texts 1.53). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 25).

(आ) VyVi 53.18-9, Alm 49.

(*a*) देवमद्रिः [दे°] Kum (var.), VyVi.

(*c*) सुतां प्रतिग्रह° Kum (var.), VyVi.

(*d*) माध्यस्थ्यम् Kum (var.), VyVi, Alm.

Upajāti metre (Upendravajrā and Indravajrā).

The mountain[1] dared not make the God of god who did not solicit her[2],

accept daughter [her]; a wise man resorts to indifference even with reference to a desired object, through fear of a refusal of (his) request. (R.D. Karmarkar's translation):

1. Himālaya.

2. Pārvati.

2726

अयाचितो मया लब्धो मत्प्रेषितः पुनर्गतः ।
यत्रागतस्तत्र गतस् तत्र का परिवेदना ॥

(अ) GP 1. 113. 44, Cr. 1181 (CRCa II 42).

(*a*) लब्धस् GP ( GPy as above ); लब्ध CRCa II.

(*b*) अपेक्षितः Cr ; तत्प्रेषितः GPy.

(*c*) अत्र° CRCa II.

(*d*) परिदेवता CRCa II; परिदेवना Cr.

If was obtained when not asked for, it disappeared when sent by me; it has gone whence it had come, why then worry about it ?

2727

अयाच्यं चैव याचन्ते ऽभोज्यान् व्याहारयन्ति च ।
उत्कोचैर्वञ्चनाभिश्च कार्याणि घ्नन्ति चास्यति ॥

(अ) MBh (Bh) 12.56. 50*cd*+12.56. 51*cd*.

(आ) SRHt 88.3 (a. MBh), SSSN 73.3.

(*d*) कार्याण्यनुविहन्ति च MBh; चास्य ते SSSN.

They ask for things when they should not, and eat foods which are forbidden; they ruin and throw away their activities by bribery and fraud. (A. A. R.).

2728

अयाज्ययाजनैश्चैव नास्तिक्येन च कर्मणाम् ।
कुलान्याशु विनश्यन्ति यानि हीनानि मन्त्रतः ॥

(अ) Mn. 3.65 (cf. Mn 3.64). (*cd*=B 1.5. 10, 28*cd*).

(आ) Vīramitrodoya-Saṁskāra 208, Vidhānapārijāta 766, Smṛticandrikā, Saṁskāra 208.

(*c*) सत्कारेषूत्सवेषु च Mn (var.) (Kullūka, Rāghavānanda, Nārāyaṇa [var.], [*vulgata*]); कुलान्यकुलतां यान्ति B, Vidhānapārijāta p. 676.

By sacrificing for men unworthy to offer sacrifices and by denying (the future rewards for good) works, families deficient in the (knowledge of the) Vedas, quickly perish. (G. Bühler's translation).

2729*

अयि कठोर यशः किल ते प्रियं
किमयशो ननु घोरमतःपरम् ।
किमभवद्विपिने हरिणीदृशः
कथय नाथ कथं बत मन्यसे ॥

(अ) Uttara 3.27.

(आ) Sama 1 अ 56.

Drutavilambita metre.

Oh, hard-hearted one, fame they say, is dear to thee; but can any infamy be more dreadful than this? What became of the fawn-eyed one in the forest ? Tell me, Lord, what dost thou suppose ? (C.N. Joshi's translation).

2730*

अयि कान्त पश्य मेघं
नहि नहि पापं तवातिपुण्यायाः ।
नहि नहि पश्य पयोधरम्
अपसारय कञ्चुकीमुरसः ॥

(आ) SRK 152. 15 (a. Sphuṭaśloka), IS 7678.

Āryā metre.

"My dear, look at the *megha* [cloud or : my sin]" "No, no ; yours is not the sin, extremely pure as you are." "Not that, see the *payodhara* [cloud or : my bosom]" "(O then) remove the jacket from your chest". (A. A. R.).

2731*

अयि किं गुणवति मालति
जीवति भवतीं विना मधुपाः ।
अथ यदि जीवति जीवतु
जीवनमपि जीवनाभासः ॥

(आ) Vidy 137, Ava 357, SR 239.82, SSB 637.4.

(*b*) मधुपः Ava, SR, SSB.

Āryā-upagīti metre.

O Mālatī [creeper or: damsel of that name], full of merits, does the *madhupa* [bee or: lover] live without you ? Or if he lives, let him live ; for life then is a farce (without happiness). (A. A. R.).

2732*

अयि कुरङ्गि तपोवनविभ्रमाद्
उपगतासि किरातपुरीमिमाम् ।
इह न पश्यसि दारय मारय
ग्रस पिबेति शुकानपि जल्पतः ॥

(आ) Ava 121, SR 233. 103, SSB 627. 8, SRK 180.3 (a. ŚP.), IS 7679, SuM 26* (after 22.4), Any 39.15.

(*a*) कुरङ्ग Any.

(*b*) किमु गतासि Ava.

(*c*) धारय SuM.

(*d*) शुकानिति SuM.

Drutavilambita metre.

O doe, under the delusion that this is a penance-grove you have really come to the hunters' habitation. Don't you see that even the parrots here cry, "Tear it to pieces," "kill it," "swallow it" "drink (its blood)"; (A. A. R.).

2733*

अयि कुरङ्गि तुरङ्गमविक्रमे
त्यज वनं जवनं गमनं कुरु ।
इह वने विचरन्ति हि नायकाः
सुरभिलोहितलोहितसायकाः ॥

(आ) Ava 120, SR 233. 104, SSB 627. 9, Any 38.7.

(*a*) कुरङ्ग Any; °विक्रमैस् Any.

(*b*) जवने SSB.

(*c*) हि वनेचरनायकाः Any.

Drutavilambita metre.

O doe, possessing the speed of a horse ! leave this forest, make a quick move. Here in this forest are roaming the hunterchiefs with their arrows reddened by the blood of cows ! (A. A. R.).

2734*

अयि कुलनिचूलमूलोच्-
छेदनदुःशीलवीचिवाचाले ।
बकविघसपङ्कसारा
न चिरात् कावेरि भवितासि ॥

(आ) Vidy 784.

Āryā metre.

O you Kaveri [river or : woman of that name] noisy with your waves [chatter] and misbehaving by uprooting the *nicūla*-plants [and the good name of the family], will you not become shortly with your proud possession consisting of mud, fit for the prey of *baka-s* [cranes or : rogues]. (A. A. R.).

अयि क्रियार्थं (°र्थे)सुलभं see No. 2016.

2735*

अयि क्षुद्रो माभून् मतिमहिमगर्वो मनसि वः
करी यातो बन्धं यदिह विनयस्तत्र विजयी ।
अयं क्रोधाध्मातस्त्यजति विनयं चेन् मदवशात्
ततः स्कन्धावारं न किमखिलमेवाकुलयति ॥

(आ) Skm(Skm [B] 1855, Skm [POS] 4.43. 5) (a. Tripurāripāla).

(*a*) अपि [अयि] Skm (POS).

(*b*) विनयत्रस्त [वि°] Skm (POS).

Śikhariṇī metre.

O, do not become mean with the pride of the greatness of learning, the (mighty) elephant is fettered : he wins who is full of humility. If puffed with anger and *mada* [rut or : arrogance] he were to give up gentle behaviour, will he not then throw the whole camp into turmoil ? (A. A. R).

2736*

अयि खलु बधिराधिराज कीरं
तुदसि शलाकनिपातनेन मोहात् ।
अनिशमपि सुधानिधानवाणीं
रचयतु मौनमुखोऽस्तु वा समस्ते ॥

(आ) Skm(Skm[B] 1989, Skm [POS] 4.70. 4) (a. Gopīka), AB 532.

Puṣpitāgrā metre.

O prince of the deaf [emperor of deaf men], you are worrying the parrot, out of delusion, by felling the ribs of its cage and throwing pins. It is all the same to you whether he utters nectarian words incessantly or keeps silence. (A. A. R.).

2737*

अयि खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः ।
हरशिरसि शिरांसि यानि रेजुः
शिव शिव तानि लुठन्ति गृध्रपादाः ॥

(आ) SRK 144.2 (a. Kalpataru).

Puṣpitāgrā metre.

The fruit of actions done previously are indeed painful in the case of living beings. Those skulls that were shining on the head of Śiva, are now alas ! kicked by vultures (when he rests in the cemetery). (A. A. R.).

2738*

अयि चकितमुग्धचातक
मरुभुवि धावसि मुधा किमुद्ग्रीवम् ।
ग्रीष्मे दवाग्निवलितस्
तापिच्छोऽयं न विद्युत्वान् ॥

(आ) VS 675 (a. Bhaṭṭa-Vāsudeva[1]). (Cf. OR 2.100-1, Kav p. 41).

1. Jhalajjhala.

Āryā metre.

O *cātaka*-bird, expectant and innocent, why do you move quickly towards the desert with (your) neck upraised ? It is a palmyra tree surrounded by forest-fire of the summer that you see (a mean fellow surrounded by talebearing sycophants) and not a cloud surrounded by lightning. (A. A. R.).

2739*

अयि चकोरकुटुम्बिनि कातरे
तिरय पक्षपुटेन कुटुम्बकम् ।
बहु गतं कियदप्यवशिष्यते
व्यपगतं तिमिरैरुदितः शशी ॥

(आ) Skm(Skm [B] 1993, Skm [POS] 4.71. 3) (a. Pāpāka or Pampaka).

Drutavitambita metre.

O *cakora* mother-bird that are worried, screen the young ones of your family without stretched wings. Much of it is gone, only a little of the darkness remains. Now the whole of it is gone, for the moon is risen. (A. A. R.).

2740*

अयि चातक चञ्चुपुटात्
स्खलयति जलदोदबिन्दुमनिलश्चेत् ।
द्विज एव भाग्यहीनो
जीवनदाता कृती जलदः ॥

(आ) Skm (Skm [B] 1960, Skm [POS] 4. 64. 5) (a. Śabdārṇava), Vidy 81, (Cf. Kav p. 110).

(*a*) अपि [अयि]. Vidy.

(*b*) स्खलति Vidy (*contra metrum*); °बिन्दु-रनिलश्चेत् Vidy.

Āryā metre.

If, O *cātaka*-bird, a breeze deprives you of a drop of water of the cloud from your beak, it is only the *dvija* [bird or : Brāhmaṇa] that is unlucky ; the giver of *jīvana* [water or : livelihood] has done his duty. (A. A. R.).

2741

अयि चित्त वित्तलेशे
सहजप्रेम्णा कियन्नु लुब्धमसि ।
न तथापि तद्वियोगः
केवलमास्ते शिवेनापि ॥

(अ) Āry 53.

(*b*) कियन्न Āry (var.) ; लब्ध° Āry (var.).

Āryā metre.

O mind, how greedy you have become by your inborn love of money! Even its loss does not make you remain with Lord Śiva (at peace). (A. A. R.).

2742

अयि चेतोविहग त्वं
विषयारण्ये भ्रमन्नसि श्रान्तः ।
विश्रामकामना चेच्
छिवकल्परुहे चिरं तिष्ठ ॥

(अ) Āry 58.

(*a*) चेतोविहगस्त्वं Āry (var.).

Āryā metre.

O mind, fleeting bird, you are now tired by wandering over the woods of pleasure-seeking. If you desire peaceful rest, remain for long in the wish-granting tree [*kalpaka*] of Lord Śiva. (A. A. R.).

2743*

अयि जलद यदि न दास्यसि
कतिचित् त्वं चातकाय जलकणिकाः ।
तदयमचिरेण भविता
सलिलाञ्जलिदानयोग्यस्ते ॥

(अ) ŚP 779, JS 69.7, SR 211.16 (a. ŚP), SSB 590.16, SRK 172.10 (a. ŚP), Any 22.177, ASS 11.8, IS 559. (Cf. RO 2. 101).

(*b*) चातकस्य RO 2.101 (*sic* !).

Āryā metre.

If you will not grant a few drops of water to the thirsty *cātaka*-bird, O cloud, then ere long he will be in that condition when you will be obliged to offer handful of water (at his obsequies). (A. A. R).

2744*

अयि त्यक्तासि कस्तूरि पामरैः पङ्कशङ्कया ।
अलं खेदेन भूपालाः किं न सन्ति महीतले ॥

(अ) ŚP 1201, SR 247.57, SSB 655.1, SRK 221.2 (a. ŚP), IS 560, SSg 234, Any 150.80, VP 10.23.

(*a*) अपि [अयि] ŚP ; त्यक्तसि ŚP (MS).

(*b*) पामरै ŚP (MS).

(*d*) किन्न ŚP (MS).

If the village-folk abandon you, O musk, thinking you are some kind of mud, do not become dispirited ; for are there not kings on the earth (who can appreciate your worth) ? (A. A. R.).

2745*

अयि दयिते तव वदनं
पायं पायं मनोभवो गर्जन् ।
स्मितमवलम्ब्य तमिस्रास्व्
अपि हतकान् हन्त नो हन्ति ॥

(अ) SSB 78.40 (a. Saṁgrahītṛ).

Āryā metre.

O beloved, Cupid kissing your face again and again is triumphant and roars and ever smiling does not strike me, the unfortunate, even in the dark. (A. A. R.).

2746*

अयि दलदरविन्द स्यन्दमानं मरन्दं
तव किमपि लिहन्तो मञ्जु गुञ्जन्तु भृङ्गाः ।
दिशि दिशि निरपेक्षस्तावकीनं विवृण्वन्
परिमलमयमन्यो बान्धवो गन्धवाहः ॥

(अ) BhV 1.4.

(आ) SR 244.234, SSB 648.30, SRK 199. 11 (a. BhV), Vidy 189 (a. Paṇḍita-rāja), IS 7658, SSH 2.61.

(a) अपि[अयि]SRK, IS; स्पन्दमानं BhV(var.).

(b) कमपि BhV (var.) ; लिहन्ती BhV (C).

(c) वितन्वन् BhV (var.), SRK.

Mālinī metre.

O blooming lotus, let the bees tasting your sweet juice, dripping downwards, hum agreeably. (But) this breeze, spreading your fragrance in every direction, without any self-interest, is a friend of yours of quite a different type. (H.D. Sharma's translation).

2747*

अयि दीनदयार्द्रनाथ हे
मथुरानाथ कदावलोक्यसे ।
हृदयं त्वदलोककातरं
दयित भ्राम्यति किं करोम्यहम् ॥

(आ) PG 330 (a. Śrī-Mādhavendra-puri), Kṛṣṇadāsa's Caintanya-caritāmṛta (a. Mādhavendra-purī), Padakalpataru of Vaiṣṇavadāsa 1653[1].

(b) कदा विलोक्यते PG (var.).

(c) तदलोक° PG (var.).

1. according to PG.

Viyoginī metre.

O lord of Mathurā, Kṛṣṇa, the succour of the distressed; when, indeed, will you be seen by me? My heart, dear lord, pretending to be attached to you ever wanders. What am I to do? (A. A. R.).

2748*

अयि दुर्जनगर्जितेन किं
सरले नम्रमुखी विषीदसि त्वम् ।
परिपन्थिनि देवकीसुते
परिवादोऽपि तपोभिरुन्नतः ॥

(आ) Vidy 473.

(a) दुर्ज्जनगर्ज्जितेन Vidy.

Viyoginī metre.

"O Saralā, timid one, what does it matter if the wicked people roar? With face downcast you are depressed." "When the high way-man, the son of Devakī is there, scandal comes even with austere penance." (A. A. R.).

2749*

अयि दुष्कृतकेन केन वत्से
हलिकद्वारि लवङ्गि पुष्पितासि ।
स्तबकास्तव पांसुभिः परीताः
परितः प्राङ्गणसीम्नि यत् लुठन्ति ॥

(आ) Ava 392, SR 242. 181, SSB 645.1, RJ 589.

Aupacchandasika metre.

O dear Lavaṅgī (clove plant or: girl of that name), by what misfortune have you flowered at the door of a ploughman? Your bunches of blossoms are full of fragrant pollen and they are wasted in the grounds of the farmer's threshold.

2750*

अयि दूति सखी त्वमेव मे
मदनो हन्ति शितैः शिलीमुखैः ।
दयितं तमुपानयाशु तत्
सुशको जीवितनिर्गमोऽन्यथा ॥

(आ) SSB 122.2.

Viyogini metre.

O messenger, you alone are my friend ; Cupid strikes me with his sharp arrows. Please, therefore, quickly bring that lover of mine. Otherwise it is possible that my life may ebb out. (A. A. R.).

अयि नदथ निकामं see No. 2032.

2751*

अयि नन्दतनूज किंकरं
पतितं मां विषमे भवाम्बुधौ ।
कृपया तव पादपङ्कज-
स्थितधूलीसदृशं विभावय ॥

(आ) PG 71 (Śri-Bhāgavata), Kṛṣṇadāsa's Caitanya-caritāmṛta, Antya 20.32.

(*a*) देव हे [कि°] PG. (var.).

(*b*) विषये PG (var.).

(*cd*) पादपद्मयोरिह धूली PG (var.).

(*d*) श्रितधूली PG (var.) ; विचिन्तय [वि°] PG (var.).

Viyogini metre,

O son of Nanda, Kṛṣṇa, consider me, who am your servant and fallen in the sea of worldly pleasures, with compassion, as a speck of dust clinging to your lotus-foot. (A. A. R.).

2752*

अयि पतङ्गि लवङ्गलतावने
पिब मधूनि विधूय मधुव्रतान् ।
इह वने च वनेचरसंकुले
न च सतामसतां च निरूपणम् ॥

(आ) Vidy 139.

(*d*) न सता° Vidy(*contra metrum*)(emended).

Drutavilambita metre.

O bird, drink the honey in this garden of the clove-trees, shaking off the bees. In this forest crowded with hunters there is no consideration of the good and the bad. (A. A. R.).

2753*

अयि परारि परुन्मलयानिला
ववुरमी जगुरेव च कोकिलाः ।
कलमलोत्कलितं तु न मे मनः
सखि बभूव वृथैव यथैषमः ॥

(आ) SkV 381 (a. Utpalarāja). Cf. ववुरेव मलयमरुतो.

Drutavilambita metre,

Last year, dear friend, and the year before the last/ the sweet wind blew from Malabar / and the cuckoos sang./ But my heart was never restless/ and all to no avail,/ as it is this spring. (D.H.H. Ingalls's translation).

2754*

अयि पिबत चकोराः कृत्स्नमुन्नामिकण्ठ-
क्रमसरलितचञ्चच्चञ्चवश्चन्द्रिकाम्भः ।
विरहविधुरितानां जीवितत्राणहेतोर्
भवति हरिणलक्ष्मा येन तेजोदरिद्रः ॥

(अ) Viddhaś 3.15, Bālarāmāyaṇa 5.73.

(आ) SkV 800 (a. Rājaśekhara), Kav 493 (a. Rājaśekhara), SR 303.127, SSB 151. 135, ŚbB 4. 697, Vakroktijīvita 2.10.

(*a*) अपि [अयि] Kav; °न्नाम्य कण्ठान् (कण्ठं SR, SSB) Viddhaś, SR, SSB.

(*b*) क्रमकवलन° Viddhaś, Bālarā., SR, SSB; °चञ्चचञ्चञ्च° Kav; °चन्द्रकान्तीरमिश्राः Bālarā.

(*c*) विरहवेधु° Kav (MS).

Mālinī metre.

Drink all this sea, *cakora*-birds, of moonlight,/ darting your beaks out as you raise your necks, / that the moon thus reft of brilliance spare the lives / of those who pine in separation from their loves. (D.H.H. Ingalls's translation).

2755*

अयि बत गुरु गर्वं मा स्म कस्तूरि यासीर्
अखिलपरिमलानां मौलिना सौरभेण ।
गिरिगहनगुहायां लीनमत्यन्तदीनं
स्वजनकममुनैव प्राणहीनं करोषि ॥

(अ) BhV (BhV [POS] not quoted ; BhV [C] 1.118).

(आ) SR 247. 60, SSB 655.4, SRK 221. 1 (a, ŚP), IS 7680.

Mālinī metre.

O pitiable musk doe, do not be so proud that your fragrance is at the top of all good smells. By this you deprive your own kith and kin of their lives—those that are now concealed in the caves of mountains in a miserable state. (A. A. R.).

अयि बोधाम्बुधौ see मयि बोधाम्बुधौ.

2756*

अयि मकरन्दस्यन्दिनि
पद्मिनि मन्ये तवैव सुभगत्वम् ।
पुष्पवतीमपि भवतीं
त्यजति न वृद्धः शुचिर्हंसः ॥

(आ) Ava 60, SR 244. 216, SSB 647. 12, SRK 215.1 (a. Karṇāmṛta), IS 7681.

Āryā metre.

I consider you Padminī, [lotus] dripping with honey, as the most fortunate in conjugal felicity ; for ever when you are *puṣpavatī* [ in bloom or : monthly period] the old friend, the pure swan, does not leave you. (A. A. R.).

2757*

अयि मदन न दग्धस्त्वं किमीशेन कोपात्
किमुत रतिवियोगे नान्वभूर्मूर्ख दुःखम् ।
अविदितपरपीडो येन मामुत्पलाक्षी-
रहितमहितपात्रैः पत्रिवर्षैर्दुनोषि ॥

(अ) Vet 20.2.

(a) अपि or अधि [अयि] Vet (var.); विदग्धस् Vet (var.); किं त्वं or पूर्वं or नाशेन[को°] Vet (var.).

(b) किमितिरितिवि° Vet (var.); वियोगान्(°गन्) नैव ते मूर्ष or नाप्तवान्मूर्ख or नान्वभून् Vet (var.).

(c) °परिपीडो or °परिपीडा Vet (var.); मामृत्यु-लक्ष्या or उत्पलाक्ष्य (°क्षीम्) Vet (var.).

(d) अहितकमलपत्रैः सायकैः किं दुनोषि Vet (var.); कुसुमशर निपतैः सावकानां दु° Vet (var.); रहितमदनपात्रैः Vet (var.) ; °यातैः or एतैः Vet (var.) ; दुनोति Vet (var.).

Mālinī metre.

O Cupid, were you not burnt by Śiva in his anger ? O fool have you not experienced misery when separated from Ratī, your wife, that you, not aware of others' pain, torment me with your arrows against unsuitable girls when I am separated from my beloved, the lily-eyed one ? (A. A. R.).

अयि मदन विदग्धस्त्वं see No. 2757.

2758*

अयि मन्मथचूतमञ्जरि
श्रवणायतलोचने प्रिये ।
अपहृत्य मनः क्व यासि मे
किमराजकमत्र वर्तते ॥

(अ) Kālidāsa's (?) Śṛṅgāratilaka 22.

(आ) SR 312.34 (a. Śṛṅg.), SSB 167.38, IS 561.

(a) आयि Śṛṅg. (var.); मञ्जरी Śṛṅg. (var.).

(b) श्रवणव्यायतचारुलोचने Śṛṅg. (var.); श्रवणायतचारुलोचने SR, SSB; श्र° प्रि° tr.; कमलायत° Śṛṅg. (var.) ; बलात् [प्रि°] Śṛṅg. (var.).

(*c*) तत् [मे°] SSR, SSB.

(*d*) अराजके वर्तते Śṛṅg. (var.) ; राजते Śṛṅg. (var.), SR, SSB ; विराजते [व°] Śṛṅg. (var.).

Ekarūpa metre, but *b* var. श्रवणव्या° would suggest Viyoginī metre.

O beloved, cluster of mango blossoms of love, with eyes charming and reaching up to the ears, where do you go, robbing my heart ? Why, is anarchy prevalent here ? (A. A. R.).

2759*

अयि ममैष चकोरशिशुर्मुनेर्
व्रजति सिन्धुपिबस्य न शिष्यताम् ।
अशितुमब्धिमधीतवतोऽस्य च
शशिकराः पिबतः कति शीकराः ॥

(अ) Naiṣ 4.58.

(*c*) ऽत्र वा or ऽस्य वा Naiṣ (var.) (better as far as metre is concerned).

Drutavilambita metre.

Friend, fill not this young *cakora*-bird of mine become a disciple of the ocean-drinking sage Agastya ! How many drops will the rays of the moon be, to the bird drinking them after it has been trained to gulp down the ocean ? (K. K. Handiqui's translation).

2760*

अयि मलयज महिमायं
कस्य गिरामस्तु विषयस्ते ।
उद्गिरतो यद्गरलं
फणिनः पुष्णासि परिमलोद्गारैः ॥

(अ) BhV 1.10.

(आ) SR 237. 42, SSB 635.3, SRK 205. 7 (a. BhV), IS 7682, SSH 2.47.

Āryā-udgīti metre.

O sandal-tree ! For whose power of description can this greatness of yours be a subject (who can describe your greatness) ? Since, by emitting fragrance you feed the snakes (though) vomitting poison. (H.D. Sharma's translation).

2761*

अयि मालति सौरभसारविनिर्-
जितसंविकसत्कमलानिलये ।
मधुपानविधौ मधुपस्य पुनर्
भुवने भवतीमहमाकलये ॥

(आ) Ava 358, SR 239. 85, SSB 637. 7, RJ 522.

Toṭaka metre.

O Mālatī [flower or : girl of that name] that have vanquished the cluster of of blooming lotuses by the excellence of your fragrance, I consider you responsible for the intoxication [by honey or : wine] of *madhupa* [bees or : drunkards] in the world. (A. A. R.).

2762*

अयि मृगाक्षि तवाधरपल्लवे
दयितदन्तपदं न भवत्यदः ।
भुवनमोहनमन्त्रपदाङ्कितं
किमुत यन्त्रमिदं स्मरयोगिनः ॥

(आ) JS 181.23, ŚP 3313, SH 1645, SR 261.146, SSB 76.9.

(*a*) अपि [अयि] SR, SSB.

(*d*) स्मरयन्त्रिणः ŚP, SH, SR, SSB.

Drutavilambita metre.

If, gazelle-eyed one, the impressions seen on your cherry-lips are not the teeth-marks of your lover, can it be that it is the stamping machine of the sage Cupid, marked with the words of the *mantra-s* to infatuate the world ? (A. A. R.).

2763*

अयि रोषमुरीकरोषि नो चेत्
किमपि त्वां प्रति वारिधे वदामः ।
जलदेन तवार्थिना विमुक्तान्य्
अपि तोयानि महान् न हा जहासि ॥

(अ) BhV (BhV [POS] 1. 42, BhV [C] 1.43).

(आ) SR 216.14, SSB 598.20.

(c) अपियुक्तानि BhV (var.).

(d) मनाङ् न BhV (C).

Aupacchandasika metre.

O ocean, we have to say something to thee if thou wilt have no recourse to anger. "Thou, though great, alas dost not refuse the waters poured down by a cloud who is but thy suppliant. (H. D. Sharma's translation).

2764*

अयि लङ्घितमर्याद स्मर स्मर हरानलम् ।
वध्यं वध्युमयुक्तं ते जनं विरहकातरम् ॥

(आ) VS 1108.

O Cupid, transgressor of all decencies, remember the fire of Śiva (that reduced you to ashes). It is not proper on your part to torment one already burnt by the pain of separation (from the beloved). (A. A. R.).

2765*

अयि वरोरु हतस्मरदीपिके
यदि गतासि मदीक्षणगोचरात् ।
असमसायकसायककीलिता
वद गमिष्यसि मे हृदयात् कथम् ॥

(आ) VS 1274 (a. Vasunāga).

Drutavilambita metre.

O dear, with charming legs, the torch of pain-giving love, granting that you disappear from the range of my vision, how can you, tell me, extricate yourself from my heart, nailed, as you are, with the sharp arrows of Cupid ? (A. A. R.).

2766*

अयि विजहीहि दृढोपगूहनं
त्यज नवसंगमभीरु वल्लभम् ।
अरुणकरोद्गम एष वर्तते
वरतनु संप्रवदन्ति कुक्कुटाः ॥

(आ) In Kṣemendra's Auc (Auc [KM] *ad* 24 [p. 144. 14-15], Auc [R] 73) (a. Kumāradāsa [but not found there]), Sar 2 *ad* 26 (13) (p.151), IS 562 quoted from *Indische Studien* 8.418, (Aufrecht in Uṇādisūtra ; p. 150). (Cf. A.B. Keith's *History of Sanskrit Literature*; p. 209).

(a) अपि [अयि] Uṇādisūtra.

(b) वल्लभे A.B. Keith.

Mālatī metre.

Ah, loosen the close embrace, O you, who are timid at the first meeting ; leave your beloved, O beautiful one, here come[1] the rays of the sun and the cocks are crowing.[2] (Dr. Sūryakānta's translation in KṣS).

1. rise.
2. Quoted as an example for non-proper use of prepositions, *sam* and *pra*.

2767*

अयि विधुं परिपृच्छ गुरोः कुतः
स्फुटमशिक्ष्यत दाहवदान्यता ।
ग्लपितशंभुगलाद् गरलात् त्वया
किमुदधौ जड वा वडवानलात् ॥

(अ) Naiṣ 4 48.

Drutavilambita metre.

Friend, ask the moon clearly this, "Inert moon, from what teacher didst

thou learn the generosity of thy heat? Is it from the poison that hath withered Śiva's throat, or from the submarine fire in the ocean?" (K.K. Handiqui's translation).

2768*

अयि शाकुनिक कृतोऽञ्जलिर्
इतरे न कतीह जीवनोपायाः ।
हत्वा शुकान् किमेतद्
विपिनमसारस्वतं कुरुषे ॥

(आ) Skm (Skm [B] 1987, Skm [POS] 4.70.2), (a. Vaidya-Gadādhara), AB 544.

Āryā metre.

O fowler, my obeisance to you with folded palms! Are there not other means of livelihood? Why do you, by killing the parrots, make the forests devoid of substance (of eloquence)? (A. A. R.).

2769*

अयि संप्रति देहि दर्शनं
स्मर पर्युत्सुक एष माधवः ।
दयितास्वनवस्थितं नृणां
न खलु प्रेम चलं सुहृज्जने ॥

(अ) Kum 4.28. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 59).

(आ) Alm 50.

Viyoginī metre

O dear Madana! vouchsafe (your) sight now. Here this Vasanta (is) very anxious (to see you). Men's love, which is constant in (the case of their) beloveds (is surely not changing in the case of friends. (R. D. Karmarkar's translation).

2770*

अयि संप्रसीद पार्वति
शिवोऽपि तव पादयोर्निपतितोऽहम् ।
शिव इति कथं हि जल्पसि
सरुधिरगजचर्मसंवीतः ॥

(आ) VS 110.

Āryā metre.

"Be pleased, Pārvatī, though I am Lord Śiva, I have now fallen at your feet." Why prattle that you are Śiva [the auspicous and pure] when you have put on an elephant skin dripping blood?" (A. A. R.).

2771*

आयि सखि कुरु क्षिप्रं रम्भादलैः शिशिरानिलं
सहचरि तनौ सत्कर्पूरं द्रुतं परिलेपय ।
सरसबिसिनीपत्रैस्तल्पं प्रिये परिकल्पय
स्फुटमिति विभो तस्या गेहे भवन्ति किलोक्तयः ॥

(अ) Jansṛṅg 6

Hariṇī metre.

O friend, quickly set in motion cool breeze by banana-leaves, dear girl, soon smear all over my body the powder of good camphor, my dear, get ready the couch of dew-laden lotus-leaves—such, my lord, are the words clearly heard in your beloved's home. (A. A. R.).

2772*

अयि सखि निशा किं वा घस्रः शशी किमु भास्करः
स्फुरति पुरतः कामः किं वा ममास्ति स वल्लभः ।
प्रतिपलमिति प्राणाधीश प्रिया विरहातुरा
कथयति मुहुर्मन्दं मन्दं सखीं सविधस्थिताम् ॥

(अ) Jansṛṅg 12.

Hariṇī metre.

"O friend, is this night or day, the moon or the sun? Who glitters in front of me, the god of love or my lover?"—Thus, O lord of her life, does your beloved, pained by separation very gently tell her friend who stays with her in the mansion again and again. (A. A. R.).

2773*

अयि सखि परिदोषो जायते चुम्बने किं
किमु कुचपरिरम्भे किं रते ब्रूहि तथ्यम् ।
इति निगदति नाथे दीपमालोकयन्ती
हरि हरि हरिणाक्षी ह्रीसमुद्रे निमग्ना ॥

(आ) SuM App. II. (Cf. No. 2778).

(*d*) First four *akṣara-s* missing. Reconstructed from No. 2778.

Mālinī metre.

"Friend, dear one, is there any harm in kissing, or in an embrace by the bosom or in love-sport ? Tell me the truth"—thus when the lover said, the gazelle-eyed one merely looked at the lamp and was soon plunged in the ocean of shyness. (A. A. R.).

2774*

अयि सखि मम प्राणाधीशो गतो विषयान्तरं
कुसुमविशिखस्तस्मादुच्चैर्दुनोति तनुं शरैः ।
लघु कुरु तथा यत्नं येन स्मराधिनिवारणे
पटुतरमतेस्तस्याशु स्यादिहागमनं ततः ॥

(अ) Janśṛṅg 9.

Hariṇī metre.

Friend, the lord of my life, my lover, has gone abroad and hence the flower-arrowed god torments me with his arrows. Do you, therefore, take such immediate steps in alleviating these pangs of love, that my lover, of quick understanding, returns here with all speed. (A. A. R.).

2775*

अयि सखि शस्तः सखिवत्
पतिरिति किं त्वं न जानासि ।
शस्तोऽतिसखिवदुपपतिर्
इत्यालि कथं त्वयापि नाबोधि ॥

(आ) SR 189.50, SSB 538.61, SRK 154.29 (a. Vidvadbhūṣaṇa), IS 7683.

Āryā-udgīti metre.

"Friend, don't you know that when the husband is praised he becomes a good friend ?" "Well, friend, do'nt you know also that when the secret lover is praised he becomes even a better friend ? (A. A. R.).

2776*

अयि सरसिज सायं संनिधानं त्वदीयं
भ्रमर उपगतोऽयं चूतमालां विहाय ।
अनुपममधुलोभाद् दूरतः सांप्रतं तद्
इदमनुचितमेतन् मुद्रणं यन्मुखस्य ॥

(आ) Vidy 188.

Mālinī metre.

O lotus, seeking your company at night time, the bee has come abandoning the cluster of mango blossoms. It is not meet on your part to seal now your *mukha* [mouth or : face] when he has come from far off, coveting your matchless honey. (A. A. R.).

2777*

अयि सरले तावदिमा
उपदेशगिरो विशन्ति कर्णान्तः ।
यावन्नान्तर्भूतं
तच्चेतसि मामकं चेतः ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 522, Kuṭṭ [KM] 541).

(*b*) वसन्ति [वि°] Kuṭṭ (KM).

Āryā metre.

Alas, my mother, alas poor honest soul, your wise and beautiful teaching stays, but at the doors of my ears, now that I go to lie upon his heart.[1] (E. Powys Mather's translation).

1. Words of a prostitute rejecting the lesson of her mother (bawd).

2778*

अयि सुतनुशरीरे तल्पमारुह्य तूर्णं
विरचय मम कण्ठे बन्धनं बाहुवल्ल्या ।
इति निगदति नाथे दीपमालोकयन्ती
हरि हरि हरिणाक्षी ह्रीसमुद्रे निमग्ना ॥

(आ) SuM App. II 29, Vidy 673 (Cf. No. 2773).

(*a*) सुशोले [श°] Vidy.

(*d*) four *akṣara-s* missing in SuM.

Mālinī metre.

O slim one, throw your creeper-like arms around my neck speedily climbing on to the couch! When the lover was speaking thus, the gazelle-eyed one gazed at the burning lamp and was plunged in a sea of shyness. (A. A. R.).

2779*

अयि सुन्दरि तव वदनं
नित्यं पूर्णं सुधानिधिर्मत्वा ।
हन्त पतत्युपरिष्टान्
मध्येऽम्बुधि नित्यमेवासौ ॥

(आ) SSB 78.41 (a. Saṁgrahītṛ).

Āryā metre.

O charming lady, the moon [the abode of nectar] considering your face always blooming in fulness (unlike his face which waxes and wanes) throws himself surely every day into the midst of the sea from above. (A. A. R.).

2780*

अयि सुन्दरि संप्रति पश्य पुरश्
चरमाचलमस्तकमेति रविः ।
समुपैति तमःपटलीजटिला
रजनी कुरु कामकलाः सकलाः ॥

(आ) Janśṛṅg 56.

Toṭaka metre.

See in front of you, charming lady, the sun ascends the top of the setting hill; here approaches the night clothed in dense darkness, set in motion all your arts of love! (A. A. R.).

2781*

अयि स्वयूथ्यैरशनिक्षतोपमं
समाद्य वृत्तान्तमिमं बतोदिता ।
मुखानि लोलाक्षि दिशामसंशयं
दशापि शून्यानि विलोकयिष्यसि ॥

(आ) Naiṣ 1.139.

(*a*) अपि [अयि] Naiṣ (var.).

Vaṁśastha metre.

Brish-eyed one, certainly will thou to-day see all the ten fronts of the directions void, when fellow birds will have told thee this piece of news about me, like the stroke of thunderbolt. (K. K. Handiqui's translation).

2782*

अयि हस्तगतैः प्राणैर् अमीभिः कन्दुकैरिव ।
अपर्यन्तरसं मुग्धे कियत् क्रीडितुमिच्छसि ॥

(आ) VS 1593 (a Śaśivardhana).

How long, innocent one, do you wish to play with your life in your hands, as if with these balls, till all the interest in the game is lost? (A. A. R.).

2783

अयि हारलते संहर
हरहुंकृतिदग्धदेहसंक्षोभम् ।
सद्भावजानुरक्तिर्
नहि रम्या पण्यनारीणाम् ॥

(आ) Kuṭṭ (Kuṭṭ [BI] 276, Kuṭṭ [KM] 276).

(*d*) पथ्यं [रम्या] Kuṭṭ (var.).

Āryā metre.

Alas, alas, Hāralatā! Beware of these movements; a true and candid inclination of the heart augurs no good to a daughter of joy, for the reality of love is forbidden her, who lives by her body. (E. Powys Mathers's translation).

2784*

अयि हृदय दयां मयि कुरु
कुरङ्गनयनां विना बधान धृतिम् ।
टसदिति झटिति स्फुट वा
स्फुटमिदमुक्तं गतिर्नान्या ॥

(आ) VS 1259.

Āryā metre.

O heart, have pity on me, be contented without the deer-eyed damsel or break up quickly with a loud noise *ṭasad*, I say this plainly, as there is no other alternative. (A. A. R.).

2785

अयुक्तं बहु भाषन्ते यत्र कुत्रापि शेरते ।
नग्ना विक्षिप्य गात्राणि सज्वरा इव मद्यपाः ॥

(अ) MBh (Bh) 13. App. 15 1. 2859-60.

(आ) SRHt 80.3 (a. MBh), SSSN 70.2, SR 100.4, SSB 388. 4, Pras 28.9, IS 565, SRS 2.1.55.

(*a*) वत्रक्वचन MBh.

(*b*) क्वचन [कु°] SRHt, SSSN.

(*c*) नग्नो Pras in IS.

(*d*) नष्टसंज्ञा मृता इव MBh ; नष्टसंज्ञा इवासते SRHt, SSSN ; बालका [स°] SR, SSB, SRS ; ते जाल्मा Pras ; सजाल्म Pras in IS.

Drunkards, like people in high fever, talk much improperly as in delirium, throw themselves full stretched anywhere, unclothed and limbs let loose. (A. A. R.)

2786

अयुक्तं युक्तं वा यदभिहितमज्ञेन विभुना
स्तुयादेतन्नित्यं जडमपि गुरुं तस्य विनुयात् ।
विवत्सुर्नैःस्पृह्यं कथमपि सभायामभिनयेत्
स्वकार्यं संतुष्टे क्षितिभृति रहस्येव कथयेत् ॥

(अ) Viśvaguṇādarśa 122.

(आ) SR 152.413, SSB 479.372, SRK 123.17 (a. Viśvaguṇādarśa), IS 7684.

(*c*) विवत्सुर्नैस्पृह्यं SR, SSB, SRK ; विनित्सुर्नै°: Viś.

Śikhariṇī metre.

Whatever the unlearned master (king) says, proper or improper, it should be praised; his elders, though dull, should be extolled. Though desiring to speak in a debate in an assembly one should pretend to be disinterested in it. When the king is in a pleasant frame of mind one should broach one's own affairs privately. (A. A. R.).

2787

अयुक्तं स्वामिनो युक्तं युक्तं नीचस्य दूषणम् ।
अमृतं राहवे मृत्युर् विषं शंकरभूषणम् ॥

(अ) Cr 82 (CV1 5.7, CPS 334.8).

(आ) SR 158. 228 (a. C), SSB 488. 235, Sama 1 अ 110, Sama 2 अ 12, IS 563.

(*c*) राहवो CV (var.).

(*d*) रुद्रस्य भूषणं [शं°] SR, SSB.

What suits a low person does not suit a master and what is destructive to one, suits another one; nectar brought death to Rāhu, while poison is the ornament of Śiva.[1]

1. Śaṅkara.

2788

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

(अ) MBh (MBh [Bh] 6.40.28, MBh [C] 6.1482 = BhG 18.28).

(*b*) नैष्कृतिको or नैःकृतिको MBh (var.).

(*c*) दीर्घसूत्रश् MBh (var.).

Undisciplined, vulgar, arrogant, / tricky, dishonest, lazy, / despondent, and procrastinating, / such an agent is said to be of darkness. (F. Edgerton's translation).

अयुक्तकारदुर्दर्शम् see No. 2789.

2789

अयुक्तचारं दुर्दर्शम् अस्वाधीनं नराधिपम् ।
वर्जयन्ति नरा दूरान् नदीपङ्कमिव द्विपाः ॥

(अ) R (R [Bar] 3. 31. 5, R [B] 3. 3. 35, R [Kumb] 3. 33. 5, R[G] 3. 37. 5, R [L] 3.37.5).

(आ) SRHt 65. 16 (a. Rāmāyaṇa), SSSN 73.10.

(*a*) अयुक्तचारस्वाधीनम् R (var.); भ्र(दु°)-ष्टाचारमधर्मज्ञम् R (var.); अदत्तचारं SRHt ; अयुक्तचारा R (var.) ; अयुक्ताकार° R (var.); दुर्धषम् R (var.).

(*b*) अन्याधीनं R (var.) ; महीपतिं R (var.).

(*c*) प्रजा or नरं or नृपं [न°] R (var.) ; दूरं R (var.), SRHt.

(*d*) नदीकूलम् R (var.) ; द्विपः R (var.).

People will discard that king who seldom sees them, neglects his proper duties and is unbridled in his actions, even as elephants shun muddy rivers from a distance. (T. Srinivasa Raghavacharya's translation).

अयुक्तचारस्वाधीनम् see No. 2789.

2790*

अयुक्तरूपं किमतःपरं भवेत्
त्रिनेत्रवक्षः सुलभं तवापि यत् ।
स्तनद्वयेऽस्मिन् हरिचन्दनास्पदे
पदं चिताभस्मरजः करिष्यति ॥

(अ) Kum 5.69. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 77).

(आ) Alm 51.

(*a*) वद [भ°] Kum (var.), Alm.

(*ab*) सुलभं तवापि चेत् ... किमतः परं वद Kum (var.).

(*c*) °नाङ्किते [°नास्पदे] Kum (var.).

(*d*) चितौ° Kum (var.).

Vaṁśastha metre.

Say what can be more incongruous that Śiva's embrace being easily attainable, on this thy bosom the site of yellow sandal wood the dusty ashes of funeral pyres will form a seat (H.H. Wilson's translation).

2791

अयुतं नियुतं वापि
प्रविशन्तु प्राकृताय भोगाय ।
क्रीणन्ति न बिल्वदलैः
कैवल्यं पञ्चषैर्मूढाः ॥

(अ) Vaidi 72.

Āryā metre.

Fools spend ten thousand or a million for vulgar pleasures, but do not attempt to gain heaven [beatitude] by spending five or six coins in buying *bilva*-leaves [holy leaves for worship]. (A. A. R.).

अयुद्धे हि यदा पश्येत् see No. 2324.

2792

अयुध्यमानस्योत्पाद्य ब्राह्मणस्यासृगङ्गतः ।
दुःखं सुमहदाप्नोति प्रेत्याप्राज्ञतया नरः ॥

(अ) Mn 4.167. (Cf. G. 21.20-2, B 1.1.6,8).

A man who in his folly caused blood to flow from the body of a Brāhmaṇa who does not attack him, will suffer after death exceedingly great pain. (G. Bühler's translation).

2793*

अये कीरश्रेणीपरिवृढ वृथा वासरशतं
तरोरस्य स्कन्धे गमयति फलाशारभसतः ।
यदा पुष्पारम्भे मुखमलिनिमा किंशुकतरोस्
तदैवाभिज्ञातं फलपरिचयो दुर्लभ इतः ॥

(आ) Vidy 162, Ava 100, SR 227.194, SSB 618.14, Any 60.67.

(*b*) किमर्थं त्वं व्यर्थं (व्यर्थं त्वं Any) क्षपयसि पलाशे रभसतः Ava, SR, SSB, Any.

(*c*) मुखमलिनि किं किंशु° Any.

(*d*) तदैवेदं ज्ञा° Ava, SR, SSB ; तदैव विज्ञातं फलपरि° Any ; फलपरि° Ava, SR, SSB ; दुर्लब्धरः Vidy (var.); दुर्लभतरः Ava, SR, SSB ; इति [इतः] Any.

Śikhariṇī metre.

O flock of parrot chiefs, you spend a hundred days in vain on the branch of this tree with the fond hope of getting fruit. When the *kiṁśuka*-tree puts forth blossoms, its discomfiture (as the parrot's beaks appear superior) will indicate that any chance of getting fruit is a very remote one. (A. A. R.).

2794*

अये केयं धन्या धवलगृहवातायनगता
तुलाकोटिकाणैर्विषमविशिखं जागरयति ।
पुरा या प्राणेशे गतवति कृता पुष्पधनुषा
शरासारैः रात्रिंदिवमकृपमुज्जागरकृशा ॥

(आ) Skm (Skm [B] 2367, Skm [POS] 5.74.2), AB 550, SH 1903. Cf. No. 2795.

(*a*) गरल [ध°] Skm (var.) ; °नतले Skm (POS), SH.

(*b*) °क्वणैः कुसुमधनुषं SH (see No. 2795).

(*c*) नहि त्वं जालिषे त्रिदशतटिनीतीरनिकटे SH.

(*d*) कपाल यस्यास्त्ये परिणतिरियं यस्य कृतिनः SH.

Śikhariṇī metre.

Oh, who is this fortunate damsel that goes to the window of the splendid mansion keeping awake the god of love by the tinkles of her anklets ? Was she not mercilessly kept awake day and night by the showers of arrows of the same Cupid when her husband was away (on a journey)? (A. A. R.).

2795*

अये केयं लीलाधवलगृहवातायनतले
तुलाकोटिक्वाणैः कुसुमधनुषं जागरयति ।
अहो नेत्रद्वन्द्वं विलसति विलङ्घ्य श्रुतिपथं
कथं न त्रैलोक्यं जयति मदनः स्मेरवदनः ॥

(आ) JS 168.11 (a. Bilhaṇa), ŚP 3518, SH 1901, SR 273.15, SSB 99.15. (Cf. No. 2794).

(*a*) °तटे SH.

(*b*) पृथुश्रोणीभारा कुचकलशहारा विजयते SH.

(*c*) श्रुतिमहो ŚP, SR, SSB.

Śikhariṇī metre.

Oh, who is this young lady at the pavilion of this excellent mansion of pleasure that keeps Cupid ever busy with the jingles of her anklets ? O wonder, her eyes shine reaching up to the ears ; How will not Cupid conquer the three worlds with a smile on his face ? (A. A. R.)

2796*

अये केलीगृहस्तम्भ किं कृतं सुकृतं त्वया ।
पर्यङ्के वल्लभं त्यक्त्वा त्वामालिङ्गति मानिनी ॥

(आ) Vidy 588.

Oh, [plantain stem(?)], the pillar decorating the chamber of the lovers, what good deed have you done (previously) that the young lady in jealous anger embraces you, leaving the lover on the cot ? (A. A. R.).

2797

अये को जानीते निजपुरुषसङ्गो हि न तथा
यथा चेतः स्त्रीणां परपुरुषसङ्गो रमयते ।
अपि स्वैरं भुक्ता दिवसमखिलं वासरकृता
करस्पर्शादिन्दोर्मुकुलयति नेत्राणि नलिनी ॥

(आ) JS 300.2 (a. Devarāja), SuM App. II, 22, SR 353.58, SSB 233.38, RJ 798.

(*a*) हि न tr. SuM, SR, SSB.

(*b*) पाथभेदः [य° चे°] JS (var.) ; चेतस्स्त्रीणां JS ; चे° स्त्री° tr. SuM, SR, SSB ; रमयति SuM, SR, SSB.

Śikhariṇī metre.

Alas ! Who knows this, that the company of the husband does not please the mind of women in such a way that the intimate association with another man does ? Though enjoyed by her lover, the sun during the whole day at her ease, the lotus-flower closes its eyes in ecstasy when touched by the *kara-s* [hands or : rays] of the moon. (A. A. R.).

2798*

अये कोऽयं वृद्धो गृहपरिवृढः किं तव पिता
न मे भर्ता किंतु व्यपगतदृगन्यश्च बधिरः ।
हुहुं श्रान्तोऽद्याहं शिशयिषुरिहैवापवरके
क यामिन्यां यामि स्वपिमि ननु निर्दंशमशके ॥

(आ) JS 300.4 (Śrī-Bhojadeva).

Śikhariṇī metre.*

Oh, is this old man, the master of the house, your father ?" "No, he is my husband, but blind and deaf." "Oh, oh, I am now tired and wish to sleep somewhere in a corner (of this room) ; where am I to go at this time of the night ? Indeed I shall sleep here, free from the bites of bugs and mosquitoes !" (A. A. R.).

2799

अये जलधिनन्दिनीनयननीरजालम्बन-
ज्वलज्ज्वलनजित्वरज्वरभरत्वराभङ्गुरम् ।
प्रभातजलजोन्नमद्गरिमगर्वसर्वंकषैर्
जगत्त्रितयरोचनैः शिशिरयाशु मां लोचनैः ॥

(आ) BhV 4.2.

(*c*) प्रभातजलदोन्नम ... सर्वंकषे BhV (var.) ; °कषैः BhV (C).

(*d*) °लोचनैः BhV (var.).

Pṛthvī metre.

Oh, you, who are support to the lotuses in form of the eyes of Lakṣmī, the daughter of the ocean, quickly cool me, who am apt to break under the force of the excess of mental pains more troublesome than raging fire, by glances pleasing to the three worlds and removing the pride of the greatness of the blowing morning lotuses. (H. D. Sharma's translation).

2800*

अये ताल व्रीडां व्रज गुरुतया भाति न भवान्
फले न च्छाया नो कठिनपरिवारो हि भवतः ।
इयं धन्या धन्या सरलकदली सुन्दरदला
परात्मानं मन्ये सुखयति फलेनामृतवता ॥

(आ) SuM 5.4, Ava 290, SR 241.141, SSB 641.1, Any 128.166.

(*b*) न वा कापि च्छाया कठिनपरिवारं तव वपुः Any ; फलं SuM, Ava ; कठिनपरिवरः परिकरः (or परीजनः) SuM.

(*c*) वन्या [ध° first] Any ; वन्या [ध° second] SuM.

(*d*) लघ्वी [मन्ये] SuM ; न त्वं [मन्ये] Any ; °मृतभृता SuM ; सुखयसि फलेनामृतभुवा Any.

Śikhariṇī metre.

Oh, *tāla* [palmyra tree], you ought to be ashamed, you do not shine just because you are so tall ! There is neither fruit nor shade provided by you and hard is your exterior. But blessed indeed in this waving banana plant with fine leaves and, methinks, it makes others happy with its nectarian fruit. (A. A. R.).

2801*

अये विष्टया नष्टो मम गृहपिशाचीपरिचय:
परावृत्तं मोहात् स्फुरति च मनाग् ब्रह्मणि मन: ।
विकारोऽप्यक्षाणां गलित इव निर्भाति विषयात्
तथापि क्षेत्रज्ञ: स्पृहयति वनाय प्रति मुहु: ॥

(अ) BhŚ 377 (doubtful).

(आ) Skm (Skm [B] 2321, Skm (POS) 5.65.1 (a. Bhartṛhari).

Śikariṇī metre.

Oh, by good luck, my association with the devil of the house is at an end, the mind turned away from illusions, shines a little in the truth of Brahman ; the jaundiced vision has dropped off and now shines free from the objects of pleasures. None-the-less the soul [the knower of the field] often yearns for life in the forest. (A. A. R.).

2802*

अये दूरभ्रान्तं विषयविषमारण्यविपथे
परिश्रान्तं चेतो मम विधुरितं स्वैरमधुना ।
निरावर्ते नित्ये स्थिरनिरवधानभ्रममये
विवेकप्रभ्रश्यद्विकृतिपरमानन्दजलधौ ॥

(आ) Skm (Skm [B] 2342, Skm [POS] 5.69.2)(a. Bhavānanda).

Śikhariṇī metre.

Alas ! my deluded mind has wandered afar in the wrong and difficult paths in the forests of pleasures and has been put to great affliction ; and now, at my ease, I return to the ocean of supreme bliss which by discrimination destroys delusions, and is a firm mooring to those tossed about by illusions. (A. A. R.)

2803*

अये नीलग्रीव क कथय सखे तेऽद्य मुनय:
परं तोषं येषां तव वरविलासो वितनुते ।
अमी दूरात् क्रूरा: क्वणितमिदमाकर्ण्य सहसा
त्वरन्ते हन्तुं त्वामहह शबरा: पुङ्खितशरा: ॥

(आ) JS 76.8, ŚP 870, SR 226. 173, SSB 617.10, SSH 2. 44, Any 69. 140, RJ 404.

(*a*) न खलु [कथय] SR, SSB, SSH.

Śikhariṇī metre.

Friend peacock, tell me where are those sages now to whom your excellent dances used to give great joy. Those cruel hunters there, hearing your hilarious shrieks, from far off, are quickly hurrying up to kill you with their arrows decorated with feathers. (A. A. R.).

2804*

अये नृपतिमण्डलीमुकुटरत्न युष्मद्भुजा-
महोष्मततिसंजुषा बत भवत्प्रतापार्चिषा ।
द्विषामतिभृशं यश: प्रकटपारदो ध्मापनाद्
उदुस्फुटत तारका: कपटतो विहायस्तटे ॥

(आ) Pad 12.29 (a. Lakṣmaṇa), SSS 100 (a. Lakṣmaṇa), SR 133. 12, SSB 445.12.

(*d*) उुद° SR, SSB ; तारकाकपटतो SSS, SR, SSB.

Pṛthvī metre.

Oh crest gem of the circle of kings, by the fire of your valour and aided by the intense heat of the prowess of your arms, the fame of the enemies resembling mercury

exploded and is seen in the sky in the guise of the stars. (A. A. R.).

अये पश्यावस्थामकरुण° see No. 2494.

2805*

अये पाथोवाह् स्थगय ककुभोऽन्यास्तत इतस्
त्यजैतां सीमानं वसति मुनिरस्यां कलशभूः ।
उदञ्चत्कोपेऽस्मिन् स जलधिरपि स्थास्यति न ते
यतः पायं पायं सलिलमिह शौर्यं प्रथयसि ॥

(आ) Skm (Skm [B] 1937, Skm [POS] 4.60.2) (a. Vaidya-Gadādhara).

(b) त्यजैनं Skm (var.).

(c) °जल° repeated twice in Skm (B) (printer's error).

Śikhariṇī metre.

Oh cloud, block the directions here and there in other places ; leave off this boundary ; for here lives the pitcher-born sage [Agastya] ; when his anger is up, even the ocean cannot exist—the ocean from which you take in your waters frequently and exhibit your valour. (A. A. R.).

अये बाले दृष्ट्वा see No. 2808.

अये बोधाम्बुधौ see मयि बो°.

2806*

अये मधुप मा कृथा बत वृथा मनोदीनतां
तुषारसमये लताशतनिषेवणव्याकुलः ।
इयं पुरत एव ते सरसपुष्पमासोदये
रसालनवमञ्जरी मधुझरी जरीजृम्भते ॥

(आ) SR 224.99, SSB 612.63, RJ 362.

Pṛthvī metre.

Oh bee, do not be depressed in mind unnecessarily, because you have to resort to hundreds of creepers in winter. Here, very shortly, at the advent of spring full of honeyed flowers, the cluster of fresh mango-blossoms dripping with honey will be bursting open. (A. A. R.).

2807

अये ममोदासितमेव जिह्वया
द्वयेऽपि तस्मिन्ननतिप्रयोजने ।
गरौ गिरः पल्लवनार्थलाघवे
मितं च सारं च वचो हि वाग्मिता ॥

(अ) Naiṣ 9.8.

Vaṁśastha metre.

Well, my tongue is indifferent to both of them,[1] neither is very necessary : verbosity and superficiality of meaning are the two poisons of speech ; eloquence consists in speech that is concise and weighty. (K.K. Handiqui's translation).

1. Name and family.

2808*

अये मातर्दृष्ट्वा मुखममृतभानुभ्रमवशात्
कचच्छद्मा राहुर्वसति किमु तृष्णातरलितः ।
किमेवं कन्दर्पान्तकतरुणि सिन्दूरसरणिच्-
छलाद्भोक्तुं भूयो बहिरिव रसज्ञां कलयति ॥

(आ) Pad 32.20 (a. Bhānukara), SR 258.39, SSB 70.4, RJ 644.

(a) अये बाले दृ° SSB.

(c) कन्दर्पोन्नततरुणि SSB.

Śikhariṇī metre.

Divine mother, seeing your face and mistaking it for the moon, does Rāhu, agitated by desire (to swallow him) remain in the guise of your tresses ? And does he again, young wife of the destroyer of Cupid, throw out his tongue to make a meal of that moon in the guise of the red *sindūra*-powder applied at the parting of your hair ? (A. A. R.).

2809*

अये मातस्तात: क गत इति यद्वैरिशिशुना
दरीगेहे लीना निभृतमिह पृष्टा स्वजननी ।
करेणास्यं तस्य द्रुतमथ निरुद्धचाश्रुभृतया
विनिःश्वस्य स्फारं शिव शिव दृशैवोत्तरयति ॥

(आ) Pad 27.66 (a. Bhānukara), PdT 107 (a. Bhānukara), SR 132.21, SSB 443.21, RJ 204.

(*d*) विनिश्वस्य PdT.

Śikhariṇī metre.

Oh mother, where has father gone ? Questioned thus by the child of the enemy king, the mother carefully concealed in a mountain cave quickly closed, the child's mouth with her hand and alas ! answered him only with a deep sigh and tear-laden eyes. (A. A. R.).

2810*

अये मुक्तारत्न प्रसर बहिरुद्द्योतय गृहान्
अपि क्षोणीन्द्राणां कुरु फलवतः स्वानपि गुणान् ।
किमत्रैवात्मानं जरयसि मुधा शुक्तिकुहरे
महागम्भीरोऽयं जलधिरिह कस्त्वां गणयति ॥

(आ) SkV 1019 (a. Murāri), Skm (Skm [B] 1730, Skm [POS] 4.18.5) (a. Murāri), Any 92.53, Prasanna 70*a*, Kav p. 71.

(*a*) प्रचल Any ; बहिरुद्योतय Any.

(*b*) क्षौणी° Skm.

(*c*) धिगत्रैवात् Skm ; जनयसि (जल°; ति) Skm (var.) ; सुधा Prasanna.

(*d*) जलधिरिति Prasanna ; जलधिरह Skm (var.).

Śikhariṇī metre.

Go forth, oh perfect pearl, and make a house resplendent./ Bring to full fruit/ your virtues and the necklace of a king./ Why pass your life unnoticed in an oyster-shell ?/ The sea is wide and deep ; / who is there here will know your worth ? (D.H.H. Ingalls's translation).

2811*

अये यदि समीहसे परपुरावरोधं प्रभो
तदाकलय मद्वचः किमपि दर्पनारायण ।
प्रतीपनृपनागरीनयननीरकल्लोलिनी-
समुत्तरणचातुरीं तुरगराजिमध्यापय ॥

(आ) PV 112 (a. Śaṅkaramiśra), SR 122.176, SSB 424.1.

(*a*) सदा [प्रभो] SR, SSB.

(*b*) समाकलय PV (var.), SR, SSB ; रूपनारायण [द°] PV (var.), SR, SSB.

(*d*) तुरगराजमध्यापय PV (var.).

Pṛthvī metre.

O your majesty Darpanārāyaṇa, if you desire to attack the enemy's citadel, please listen a little to my words. Train well your cavalry to cross the river of tears shed by the women of the city of your enemy king. (A. A. R.).

2812*

अये लाजा उच्चैः पथि वचनमाकर्ण्य गृहिणी
शिशोः कर्णौ यत्नात् सुपिहितवती दीनवदना ।
मयि क्षीणोपाये यदकृत दृशावश्रुबहुले
तदन्तःशल्यं मे त्वमसि पुनरुद्धर्तुमुचितः ॥

(अ) BhPr 237.

(आ) SR 67.56, SSB 334.57, SRK 57.15 (a. ŚP), IS 7685.

(*a*) लाजानुच्चैः SR, SSB, SRK, IS.

(*c*) °श्रुशबले SR, SSB, SRK, IS.

(*d*) त्वमिव SR, SSB, SRK ; स्वमिव IS.

Śikhariṇī metre.

Ah me ! (My) sad-faced spouce, hearing on the road the loud cry, "Parched grain" carefully stopped the ears of (our)

child ; my expedients exhausted, then, on the other hand, (art) the proper (one) to draw out the barb within me which made (my) eyes full of tears. (L. H. Gray's translation).

2813*

अये वापीहंसा निजवसतिसंकोचपिशुनं
कुरुध्वं मा चेतो वियति चलतो वीक्ष्य विहगान् ।
अमी ते सारङ्गा भुवनमहनीयव्रतभृतां
निरीहाणां येषां तृणमिव भवन्त्यम्बुनिधयः ॥

(आ) VS 705, JS 84.4 (a. Ākāśapoliḥ), SuM 21.9, SR 226.162, SSB 621.1.

(a) °तिसंकोचविधुरं SuM.

(b) वहतो [चलतो] SuM, VS, SR, SSB.

(c) ते सा° tr. SuM SR, SSB ; (जलद)जलपान-व्यसनिनो [भु°] SuM ; °भृतो VS, SR.

(d) °णामेषां VS (but C as above).

Śikhariṇī metre.

Oh swans of the lake, do not, on seeing the birds flying in the sky, be depressed that your residence is small. Here are the deer of the sages who practise praise-worthy penance to whom, free from all desires, the oceans are as straw. (A. A. R.).

2814*

अये वारां राशे कतिपयपयोबिन्दुविभवैर्
अमीभिर्मा गर्वं वह निरवलेपा हि कृतिनः ।
न किं लोपामुद्रासहचरकरक्रोडकुहरे
भवान् दृष्टः कष्टं प्रचलजलजन्तुव्यतिकरः ॥

(आ) Skm (Skm [B] 1684, Skm [POS] 4.9.4) (a. Viśveśvara).

(d) प्रवल° [प्रचल°] Skm (var.).

Śikhariṇī metre.

Oh sea, do not be proud due to the wealth of a few drops of water (that you possess) ; for, good people are ever free from arrogance. Were you not seen compressed in the cavity of the palm of the husband of Lopāmudrā [the sage Agastya] alas ! with the multitude of aquatic creatures worried ? (A. A. R.).

2815*

अये वारां राशे कुलिशकरकोपप्रतिभयाद्
अयं पक्षप्रेम्णा गिरिपतिसुतस्त्वामुपगतः ।
त्वदन्तर्वास्तव्यो यदि पुनरयं वाडवशिखी
प्रदीप्तः प्रत्यङ्गं ग्लपयति ततः कोऽस्य शरणम् ॥

(आ) Skm (Skm [B] 1674, Skm [POS] 4.7.4) (a. Vibhoka), JS 96.11, AB 543, ŚP 1095, SR 216.24, SSB 599.30, Any 98.46.

(a) भर्तः [राशे] Skm.

(b) असौ [अयं] JS ; पक्षे प्रे° JS ; गिरिपरिवढत्वम् (°वढत्वम् may be a printing error for °वृढत्वम्) ŚP, Any ; गिरिवरसुतस्त्वाम् JS, SR, SSB ; अनुगतः [उपगतः] Skm (var.).

(c) °स्तव्याद्द्यादि ŚP, Any; °शिखा Skm (var.).

(d) शिखाभिः [प्र°] ; तदा or तरां [ततः] JS.

Śikhariṇī metre.

Oh sea, the lord of waters, this [mountain Maināka], the son of the lord of mountains [Himavān] has approached you for shelter for love of his wings, when frightened by the anger of Indra, the wielder of the thunderbolt. If the submarine fire that resides within your waters were to scorch him all over his limbs with his flames, then who will be his refuge ? (A. A. R.).

अये वेलाहेलाकुलितकुलशैले see No. 2819.

2816*

अये सुधाकैरविणि व्यधायि
मुधा सुधाधामनि बन्धुभावः ।
जनापवादः परितः प्रयातः
समागमो हन्त न जातु जातः ॥

(आ) PV 739 (a. Jagajjīvana-vrajyā).

(a) सुधाकैटविनि PV (var.).

Upendravajrā metre.

Oh lily of the moon, you have in vain pitched your affection on the moon [the home of nectar]. Only a scandal has spread all around, but your meeting together in intimate association, has never taken place. (A. A. R.).

2817*

अयेऽस्तमयते शशी नहि कृशीभवत्याग्रहो
विनश्यति तमो हठं किमणुमप्यपास्ते मनः ।
सखि प्रकटितोऽरुणो न करुणोदयस्ते मनाक्
प्रयाति खलु यामिनी न विमनीकृथा नायकम् ॥

(आ) SR 308.15, SSB 159.15.

Pṛthvī metre.

Alas ! the moon is setting, but the desire to enjoy does not wane ; darkness is disappearing fast and still your mind does not lose its hardness. Friend, sunrise is imminent but there is not the rise of even a little of your compassion towards me. The night is coming to an end, do not disappoint your lover ! (A. A. R.).

2818*

अये स्वर्गः स्वर्गः कतिदिवसमार्गः प्रवसतां
पुरस्तुङ्गौ स्यातां यदि न कुचकुम्भौ मृगदृशः ।
अयाचं पाथेयं सुलभ[मुभयं] मूलफलयोः
पयः स्थाने स्थाने पथि पथि च विश्रामतरवः ॥

(आ) JS 450.32 (a. Ākāśapoliḥ).

(c) सुलभामितरत् JS (var.).

Śikhariṇī metre.

Oh heaven, heaven, how many days' march to those away from home ? They are in the front, if they are not the high bosom of the deer-eyed one. There is provision for the journey unasked and in plenty both of roots and fruit. There is water at every place and shady trees on every road. (A. A. R.).

2819*

अये हेलावेलातुलितकुलशैले जलनिधौ
कुतो वारामोघं बत जलद मोघं वितरसि ।
समन्तादुत्तालज्वलदनलकीलाकवलन-
क्लमोपेतानेतानुपचर पयोभिर्विटपिनः ॥

(आ) JS 70.12, ŚP 775 (a. Bilhaṇa),[1] AP 55, SR 213.52 (a. ŚP), SSB 592. 58 (a. Bilhaṇa), Any 20.166, RJ 224.

(a) हेलावेलातुलित° JS ; हेलावेलालुलित° SR, SSB ; वेलाहेलाकुलि° Any, RJ ; जलनिधा Any.

(c) °कबळन- JS ; °लकालाकवलित Any ; °किला-कवलन Any (var.).

(d) °तानुपकुरु SR, SSB.

1. Could not be traced in Vikr or Bilhaṇa-kāvya.

Śikhariṇī metre.

Oh cloud, why do you uselessly shower a flood of water on the sea which resembles huge mountains by their raging billows ? Your waters render service to the trees which greatly suffer, surrounded, as they are, on all sides by the fiercely burning forest fires. (A. A. R.).

2820

अयोगजामन्वभवं न वेदनां
हिताय मेऽभूदियमुन्मदिष्णुता ।
उदेति दोषादपि दोषलाघवं
कृशत्वमज्ञानवशादिवैनसः ॥

(अ) Naiṣ 9.132.

Vaṁśastha metre.

This my madness stood me in good stead ; for (thanks to it) I felt not the pangs of separation from thee : even from an evil issues the abating of an evil, just as from ignorance proceeds the attenuation of sin. (K. K. Handiqui's translation).

2821

अयोग्यवस्तुभरणात् भजेद्योग्योऽपि दुष्टताम् ।
रक्षणायेन्द्रदत्तासिं वहन् व्याधोऽभवन्मुनिः ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 113 (In *Purāṇa* ; p. 387).

By supporting an undesirable object even a worthy person may become wicked. Bearing the sword given by Indra for protection, the sage turned out to be a hunter. (A. A. R.).

2822*

अयोध्यामटवीभूतां पित्रा भ्रात्रा च वर्जिताम् ।
पिपासार्तोऽनुधावामि क्षीणतोयां नदीमिव ॥

(अ) Prana 3.11.

(आ) Alm 52.

Like a man oppressed by thirst running after a river dried up of water, I have been running towards Ayodhya which has been deserted by my father and brother, and reduced to the state of a forest. (Translation, in *The Saṁskṛta Sāhitya Sadana Publication*).

2823*

अय्यि साहसकारिणि
किं तव चङ्क्रमणेन ।
टसदिति भङ्गमवाप्स्यसि
कुचयुगभारभरेण ॥

(आ) VS 1549 (a. Vikaṭanitambā). (Cf. Kav p. 104, SskṛP 58).

Dohaḍikā metre.

O you rash young woman, why this haste in walking? You will break (in two) with the sound ṭasad, by the load of your weighty bosom. (A. A. R.).

अरंण्ये द्रुम° see No. 479.

अरक्तं रहसि गतं see No. 2369.

2823A

अरक्ते न सुखं वेत्ति नारक्तो दुःखमश्नुते ।
दुःखानां च सुखानां च रक्त एवास्पदं सदा ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 14.

If a lover is not in love with her[1] he finds no pleasure, if he is not (excessively) attached to her he finds no misery ; for misery or happiness it is only the man who is attached to her becomes the target. (A. A. R.).

1. prostitute.

2824

अरक्षितं तिष्ठति दैवरक्षितं
सुरक्षितं दैवहतं विनश्यति ।
जीवत्यनाथोऽपि वने विसर्जितः
कृतप्रयत्नोऽपि गृहे न जीवति ॥

(अ) P (Pts 1.20, 323, 5.44, PtsK 1, 24), H (HJ 2.16, HS 2.17, HM 2.18, HK 2.18, HH 42. 10-4, HC 56. 7-8), BhŚ 378 (doubtful), VCsr 14.9. Cf. पथि च्युतं तिष्ठति.

(आ) ŚP 446, N *ad* 1.48(a. Bhṛgu-Bhārgava), SR 91.47 (a. ŚP), SSB 375. 54 (a. Śrīmad-Bhāgavata), SRK 72. 26 (a. Prasaṅgaratnāvalī), SRHt 56.55 (a. Itihāsa)[1], SSSN 45.41, SH 870, 66*,

SS 23.16, SSD 4. f. 2*b*, SKG f. 18*b*, IS 567, Sama 1 अ 47.

(*b*) सुरक्षिरं HJ ; देवहतं BhŚ (var.) ; दैवहतं VCsr (var.).

(*c*) वनेऽपि रक्षितः SRK ; वने विवर्जितः VCsr ; ऽपि रक्षितः [वि°] IS.

(*d*) जीवेत्तथान्दोऽपि [कृ°] VCsr(var.); विनश्यति [न जी°] SSSN ; विनश्यति [न जी°] Pts 1.20, 323, SR, SSB ; विसर्जितः [न जी°] HM.

1. stands for Itihāsasamuccaya.

Upajāti metre (Vaṁśastha and Indra-vaṁśā.

(An object) unguarded, continues (safe, if) guarded by destiny ; (though) well-guarded, (if) stricken by destiny, (it) perishes. Though turned adrift in a forest without a protector, one lives : though using every precaution at home, he lives not. (F. Johnson's translation).

2825

अरक्षितं भवेत् सत्यं दैवं तमेव रक्षति ।
दैवेन नाशितं यत्तु तस्य रक्षा न दृश्यते ॥

(अ) PdP, Bhūmikhaṇḍa 81.56.

It is true that a person may be left unprotected (by men), but destiny protects him. There is no hope of protection for that which is destroyed by destiny. (A. A. R.).

2826

अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः ।
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ॥

(अ) Mn 9.12.

Women, confined in the house under trustworthy and obedient servants, are not (well) guarded ; but those who of their own accord keep guard over themselves, are well guarded. (G. Bühler's translation).

2827

अरक्षितारं राजानं बलिषड्भागहारिणम् ।
तमाहुः सर्वलोकस्य समग्रमलहारकम् ॥

(अ) Mn 8.308, MBh (MBh [Bh] 1. 2015* [*ad* 1. 205. 8], MBh [R] 1. 215. 9, MBh [C] 1. 7751). (Cf. No. 2828).

(आ) IS 568.

(*a*) अरक्षितारमत्तारं MnJh (Medhātithi, Nārāyaṇa); रक्षितारं च राजानं MBh(var.).

(*b*) बाल° MBh (R) ; °हारकम् Mn (var.).

(*d*) समग्रं (नृशंसं) पापचारिणम् (पापकारि°) MBh; समग्रमलहारकं MBh (var.).

They declare that a king who affords no protection, (yet) receives[1] the sixth part of the produce, takes upon himself all the foulness of his whole people. (G. Bühler's translation).

1. Or (yet) devours (his subjects and) MnJh.

अरक्षितारं राजानं भार्याम् see षडिमान्पुरुषो जह्यात्.

अरक्षितारमत्तारं see No. 2827.

2828

अरक्ष्यमाणाः कुर्वन्ति यत्किञ्चित् किल्बिषं प्रजाः ।
तस्मात्तु नृपतेरर्धं यस्माद् गृह्णात्यसौ करान् ॥

(अ) Y. 1.337 (in some editions 1.336). Cf. Y 1.335-6, Vas 1.44, Vi 3.48, G. 11.11, Viṣṇudharmottara in VR, Mn 7.144, Āp 2.10. 6, G 10.7-8, Vas 12.1, B 1. 18. 1, Vi 3.1.

(आ) IS 569. (Cf. No.2827).

(*b*) किल्बिषं Y (var.).

(*c*) तस्माच्च Y (var.).

Being unprotected, whatever little offences the subjects commit, from that verily goes to the king the half, in as much as he takes taxes from them. (J. R. Gharpure's translation).

2829

अरण्यं रक्षितं सिंहात् तस्मात् सिंहः सुरक्षितः ।
इत्यन्योन्यस्योपकारे मित्रत्वं तन्निबन्धनम् ॥

(आ) Lau 105.

The forest is safe because a lion lives therein and the lion is safe because it lives in a forest. Likewise, the friendship of persons rests on mutual help. (V. Krishnamacharya's translation).

2830

अरण्यं सारङ्गैर्गिरिकुहरगर्भाश्च हरिभिर्
दिशो दिङ्मातङ्गैः सलिलमुषितं पङ्कजवनैः ।
प्रियाचक्षुर्मध्यस्तनवदनसौन्दर्यविजितैः
सतां माने म्लाने मरणमथवा दूरगमनम् ॥

(अ) Vet MS g *ad* 14.13, BhŚ 379 (doubtful) ; Mahānāṭaka 2.23.

(आ) SR 177. 990, SSB 515. 990, SRK 234. 39 (a. Sphuṭaśloka), SPR 258.36 (a. Bilhaṇa-kavi-kāvya 137 ), IS 7686, SLP 4.42, Sama 2 स 21.

(*a*) अरण्ये Vet (var.) ; सारङ्गै Vet (var.) ; गिरिगहनगेहं (°गौ or °गेहाः or °गेहाश्च ह°) व्रततिभिर् (but some texts हरिभिर्) BhŚ, Vet.

(*b*) दिगन्ता मातङ्गैर्वनमपि सरोजैरनुगतम् BhŚ; दिग्मा° Vet; श्रितमथ जलं [स°] Vet ; श्रितमपि वनं [स°] Mahānā.

(*c*) त्वया [प्रिया] BhŚ; प्रियाशे Vet (var.); °मध्ये° Vet (var.).

(*d*) सतीमानग्लाने [स° मा° म्ला°] Vet ; दूरशरणम् (°रस°) BhŚ., Mahānā.
Śikhariṇī metre.

The deer vanished into the forest, the lions to mountain-caves, the elephants of the quarters to the directions and the lotuses to lakes, as they were all vanquished in beauty respectively by the charms of the beloved in her eyes, waist, bosom and face. When the honour of the good is diminished they have only two alternatives—death or banishment. (A. A. R.).

2831*

अरण्यबीजाञ्जलिदानलालितास्
तथा च तस्यां हरिणा विशश्वसुः ।
यथा तदीयैर्नयनैः कुतूहलात्
पुरः सखीनाममिमीत लोचने ॥

(अ) Kum 5.15. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 65.

(आ) Sar 4.57.

(*b*) एव[च]Kum (var.) ; तस्याः Kum (var.).

And the deer, fondled by the offering of handfuls of forest-corn trusted her to such an extent that (by her), out of curiosity were measured (her) eyes, in the presence of (her) friends by their eyes (in order to find out which of them were longer). (R.D. Karmarkar's translation).

2832

अरण्यरुदितं कृतं शवशरीरमुद्वर्तितं
स्थलेऽब्जमवरोपितं सुचिरमूषरे वर्षितम् ।
श्वपुच्छमवनामितं बधिरकर्णजापः कृतः
कृतान्धमुखमण्डना यदबुधो जनः सेवितः ॥

(अ) P (PT 1.105, PTem 1.97, PS 1.92, PN 2.71, PtsK 1.255, PD 306.93, PRE 1. 104), *ad* HJ 2.162, BhŚ 380 (doubtful), Cr 1182 (CRC 5. 43, CRB 5. 42, CRCa I 5.40, CPS 123.43).

(आ) VS 448 (a. Bhartṛhari), SRHt 149. 20, SSSN 170. 18, SR 40. 55 (a. P), SSB 294.55 (a. BhŚ), Skm (Skm [B]2218, Skm [POS] 5.44. 3) (a. Śilhaṇa), SuM 10.20, SRK 37. 25 (a. Kuv.), IS 570 ( cf. ZDMG 61. 354), GSL 22, VP 8.10, AR 100.11-14, ARR 77, ARJ 95.

2-5, AlR 126, Kuv *ad* 19.53 (p. 59). Cf. JSAIL 25.54, Ru 61.

(इ) Old Syriac 1.7.

(*a*) अरण्ये रु° PP (var.); °रुदितं PP (var.); स्वशरीर° CRC, CPS.

(*b*) स्थले कमलरोपणं सु° PP, PS, PtsK, BhŚ, *ad* HJ; बधिरकर्णजापः कृतः (from *c*) [सु° व°] PT, PS, PRE; °मूपरे Cr (var.); °मूखरे IS; वर्षणम् PP, PtsK; वर्षणः PP (var.).

(*c*) इव नामितं PP (var.); सुचिरमूषरे (सतत° PS) वर्षितं(from *b*) PT, PS, PRE; °जापं कृतं Cr(var.); कृतस् PP, PtsK, *ad* HJ, BhŚ; कृतो IS.

(*d*) तद् अन्ध BhŚ; कृतान्धमुकुरक्रिया Skm; कृतो (धृतो SR, SSB, SRK, Kuv, GSL, AR) ऽन्धमुखमण्डनं (दर्पणो) PP, PtsK, *ad* HJ, SR, SSB, SRK, Kuv, AR, GSL; °नं तद्याधमो Cr (var.); नायाधमो Cr (var.); अबुधजनः IS; बुधे जने भाषितम् PP, PtsK, *ad* HJ, BhŚ. Cf. JSAIL 24.49.

Pṛthvī metre.

To serve an unintelligent man is like crying in the wilderness; rubbing the body of a dead man, planting water-lilies on dry land, a drenching rain on salt-earth, bending a dog's tail, whispering in the ear of the deaf, or adorning the face of the blind. (F. Edgerton's translation).

अरण्यसरितः पुलिनस्थली see वरमन्यत्पुलिनस्थले.

2833*

अरण्यहरिणग्रामम् आचक्राम हुताशनः ।
इन्दोः क्रोडमृगं धर्तुम् इव धूमो नभो ययौ ॥

(आ) Pad 116.75 (a. Gaṇapati).

The forest fire invaded the resort of the wild deer; and its smoke rose high in the sky as if to capture the deer in the embrace of the moon. (A. A. R.).

2834

अरण्यानी क्वेयं धृतकनकसूत्रः क्व च मृगः
क्व मुक्ताहारोऽयं क्व च स पतगः क्वेयमबला ।
क्व तत्कन्यारत्नं ललितमहिभर्तुः क्व च वयं
स्वमाकूतं धाता किमपि निभृतं पल्लवयति ॥

(अ) Navasāhasāṅka 5.81 (82).

(आ) AR 166. 5-8, ARJ 162.2-5.

(*d*) निभृतनिभृतं कन्दलयति (but ख in AR as above) Nava., AR.

Śikhariṇī metre.

Where is the dense forest and where that deer wearing a golden chain? Where again is the pearl-string and where the bird and this woman? Where is that best of young ladies of the accomplished king and where again are we? Evidently Fate is causing to bud forth some scheme of his, secretly. (A. A. R.).

2835

अरण्ये पुष्पिता वृक्षा दूरस्थाने च बान्धवाः ।
समृद्धेनापि किं तेन यः काले नोपतिष्ठति ॥

(अ) Cr 2109 (CNPh 99[corrupt and partly illegible]).

The trees blooming in the woods and kinsmen who are far away (are of no use). What is the use of those riches which are not available in time?

अरण्ये रुदितं कृतं see No. 2832.

2836*

अरतिरियमुपैति मां न निद्रा
गणयति तस्य गुणान् मनो न दोषान् ।
विगलति रजनी न संगमाशा
व्रजति तनुस्तनुतां न चानुरागः ॥

(आ) SkV 723 (a. Pravarasena), Kav 436, Skm(Skm [B] 660, Skm [POS] 3.37. 5) (a. Pravarasena), ŚP 3427(a. Bilhaṇa), AP 55, VS 1113, JS 141.3, PG 214 (a. Kaṅka), SR 284.17 (a. ŚP), SSB 117. 19 (a. Bilhaṇa), RJ 944 (a. Bilhaṇa), SK 5.216.

(*a*) नापि [मां न] SR, SSB ; नि [न] Kav(var.).

(*b*) प्रथयति [ग°] VS; गमयति SkV (var.), Kav (var.); मनो गुणान्न दो° VS.

(*c*) विरमति Skm, VS, PG, SkV (var.), Śrī-kṛṣṇa ; संगमेच्छा AP; संगमाशा Kav (var.).

Puṣpitāgrā metre.

Unhappiness comes over me, not sleep ;/ I count his virtues, not his faults./ The night slips by but not my hope of union ;/ my limbs grow thin but not my love. (D.H.H. Ingalls's translation).

2837

अरत्नालोकसंहार्यम् अवार्यं सूर्यरश्मिभिः ।
दृष्टिरोधकरं यूनां यौवनप्रभवं तमः ॥

(अ) KāD 2.197.

(आ) Sar 356.90 (p. 356).

(*b*) अहार्यं KāD (Bh); अवार्यसू° KāD (R).

The darkness born of the youth of young men cannot be removed by the sight of gems, cannot be warded off by the sun's rays and obstructs their vision (to see things in proper light). (A. A. R.).

2838

अरयोऽपि हि मित्रत्वं यान्ति दण्डवतो ध्रुवम् ।
दण्डप्रायो हि नृपतिर् भुनक्त्याक्रम्य मेदिनीम् ॥

(अ) KN (KN [TSS] 14.37, KN [ĀnSS] 14. 37, KN [BI] 13.37).

The foes even of a king possessing an efficient army, are turned into his friends.[1] A king possessing a large army, rules the earth (unmolested) after having (properly) conquered it. (M. N. Dutt's translation).

1. Seek his friendship.

2839

अरयोऽपि हि संधेयाः सति कार्यार्थगौरवे ।
अहिमूषकवद् देवा ह्यर्थस्य पदवीं गतैः ॥

(अ) BhPn 8.6. 20.

(*d*) ह्य om. BhPn (B).

Even enemies have to be conciliated when the importance of the business at hand demands it ; oh Gods, so did the serpent and the mice in order to accomplish their object. (A. A. R.).

2840**

अरलूवृक्षपत्राणां लेपो गोमुखरोगहृत् ।
गोनाससंभवः क्षारो हन्ति पुष्पं चिरोद्भवम् ॥

(आ) ŚP 2852.

The paste made of the leaves of the *aralū*-tree cures the mouth-disease of cattle. The acid-substance of *gonāsa* destroys the *puṣpa* of long-standing. (A. A. R.).

2841*

अरविन्दमिदं वीक्ष्य खेलत्खञ्जनमञ्जुलम् ।
स्मरामि वदनं तस्याश् चारु चञ्चललोचनम् ॥

(आ) Sāh *ad* 10.668, SR 277.15, SSB 105.14.

Seeing this lotus beautiful with the sporting wagtail, I recollect that fair face of her with the tremulous eyes. (Translation in *Bibl. Ind.* 9).

2842*

अरविन्दवृन्दमकरन्दतुन्दिलो
मरुदेति मन्दमिह मन्दराचलात् ।
सुरतान्ततान्तसुदतीमतल्लिका-
कबरीपरीमलझरी परीवृतः ॥

(आ) SR 325.9, SSB 187.9, RJ 1212.

Mañjubhāṣiṇī metre.

The breeze comes gently from the Mandara-mountain redolent with the honey of a cluster of lotuses, mixed with the fragrance of the tresses of the best of pearl-teethed damsels exhausted by love sports. (A. A. R.).

2843*

अरविन्देषु कुन्देषु रमितं कालयोगतः ।
अये माकन्द जानीहि तवैवायं मधुव्रतः ॥

(आ) Ava 247, SR 239.98, SSB 638.1, RJ 578.

(*b*) क्रीडितं [र°] SSB.

It has enjoyed the company of the lotuses and *kunda*-flowers, due to (adverse) times. O mango tree, knows that the honey-bee is yours only. (A. A. R.).

2844**

अरश्मि बिम्बं सूर्यस्य वह्निं चैवांशुमालिनम् ।
दृष्ट्वैकादशमासात्तु नरो नोर्द्ध्वं तु जीवति ॥

(अ) Mārk-p. 43.3.

(आ) ŚP 4568.

(*c*) मासांश्च ŚP.

(*d*) नोर्ध्वं ŚP.

The man, who sees the sun's orb devoid of rays, and fire encircled with rays[1] does not live more than eleven months. (E. E. Pargiter's translation).

1. One of the ill-omens.

2845

अरसापि हि वाग् भाति प्रोक्तावसर एव हि ।
सर्वचित्तप्रमोदाय गालिदानं करग्रहे ॥

(आ) Nīsaṁ 1.74.

Even uncouth language shines [ is appreciated] when spoken at the proper time ; indecent expressions give pleasure to all minds at the time of taking the hand (in marriage).

2846

अरसिकजनभाषणतो
रसिकजनैः सह वरं कलहः ।
लम्बकुचालिङ्गनतो
लिकुचकुचापादताडनं श्रेयः ॥

(आ) SR 170.754, SSB 504.754.

Āryā-udgīti metre.

A quarrel with appreciating people is better than conversation with uncultivated men. It is far better to be kicked by damsels with bosom towering like a bread-fruit, than be embraced by those who have their bosom a-drooping. (A. A. R.).

2847

अराजके जीवलोके दुर्बला बलवत्तरैः ।
बाध्यन्ते न च वित्तेषु प्रभुत्वमिह कस्यचित् ॥

(अ) MBh (MBh [Bh] 12. 49. 62, MBh [R] 12.49. 69, MBh [C] 12.1784-5).

(आ) IS 572.

(*a*) जनपदे or क्रते लोके or राजलोके [जी°] MBh (var.).

(*b*) दुर्बलो MBh (var.).

(*c*) बध्यंते or पीडयन्ते or पीड्यंते or बाध्यते[बा°] MBh (var.); न तु or तत्र or नहि [न च] MBh ; विप्रेषु or वृत्तेषु [वि°] MBh(var.).

(*d*) प्रभुत्वं कस्यचित्तदा ( °त्वमभवत्तदा ) MBh (var.) ; इति [इह] MBh (var.) ; किर्हिचित् MBh (var.).

When anarchy prevails in the world of men the weak are adversely affected by the strong ; nor is there any safety of possession of riches of any one. (A. A. R.).

2848

अराजके तु लोकेऽस्मिन् तस्माद् राजा विधीयताम् ।
राजा राज्ये चिरं रक्षां कृत्वा स्वर्गमवाप्नुयात् ॥

(अ) P (PTu 35.20-1).

Hence let a king (for orderly government) be established in this disorderly world. Having given protection to the country for long, a king attains heaven. (A. A. R.).

2849

अराजकेषु राष्ट्रेषु धर्मो न ह्यवतिष्ठते ।
परस्परं च बाधन्ते सर्वथा धिगराजकम् ॥

(आ) SRHt 69.2 (a. Manu), SSSN 55.2 (a. Mn. [but could not be traced in MnJ or MnJh]).

(*a*) दुष्टेषु [रा°] SSSN.

There is no righteous conduct prevailing in countries without a king [orderly government]. People do offence against one another ; fie on anarachy in every way. (A. A. R.).

2850

अराजके हि लोकेऽस्मिन् सर्वतो विद्रुते भयात् ।
रक्षार्थमस्य सर्वस्य राजानमसृजत् प्रभुः ॥

(अ) Mn 7.3.

For, when these creatures, being without a king, through fear dispersed in all directions, the Lord created a king for the protection of their whole (creation). (G. Bühler's translation).

2851*

अरातिभिर्युधि सहयुध्वनो हतान्
जिघृक्षवः श्रुतरणतूर्यनिःस्वनाः ।
अकुर्वत प्रथमसमागमोचितं
चिरोज्झितं सुरगणिकाः प्रसाधनम् ॥

(अ) Śiś 17.34.

Rucirā metre.

The heavenly harlots [*apsara-s*] had put on their best decorations, unused so long, for this their first meeting with their lovers on hearing the martial music, desiring to take up (to heaven) those killed in the fight between the warriors and their enemies. (A. A. R.).

2852*

अरातिविक्रमालोक- विकस्वरविलोचनः ।
कृपाणोदग्रदोर्दण्डः स सहस्रायुधीयति ॥

(आ) Kpr 10.408, KāP 317. 4-5, SR 103.63 (a. Kpr.), SSB 393.70 (a. Kpr.).

He appears as the thousand-weaponed,—having his eyes full open on seeing the valour and prosperity of his enemies, and having his arm terrible through the sword. (G. Jhā's translation).

2853*

अरालकेश्या अलके विधात्रा
विधीयमाने चलतूलिकाग्रात् ।
च्युतस्य बिन्दोरसितस्य मार्ग-
रेखेव रेजे नवरोमराजी ॥

(अ) Jānakī 1.33.

(*c*) स्रुतस्य [च्यु°] Jānakī (var.).

(*cd*) मार्गरेषा [मा°] Jānakī (var.).

(*d*) नवलोमरजिः Jānakī (var.) ; नवरोमराजिः Jānakī (var.).

Upajāti metre (Upendravajrā and Indravajrā).

When the hair of that curled-haired damsel were in the process of being framed by the creator, the row of fresh hair looked splendid, as if it were a line of the path of a drop of the black-fluid which had fallen down from the extremity of the painter's brush that was shaking. (G. R. Nandargikar's translation).

2854

अरावप्युचितं कार्यम् आतिथ्यं गृहमागते ।
छेत्तुमप्यागते छायां नोपसंहरते द्रुमः ॥

(अ) MBh (MBh [Bh] *ad* 12.142. 24, 374*, MBh [R] 12.146.5, MBh [C] 12.5528), H (HJ 1.60, HS 1.52, HM 1.58, HK 1.59, HP 1.44, HN 1.46, HL 15.20-1, HC 21.11-2).

(आ) ŚP 1401, JS 435. 4 (a. Bhagavān Vyāsa), SH 1138, SR 146.171 (a. ŚP), SSB 468.59, IS 573, GSL 23, Sama 1 अ 28. Cf. L. Sternbach in ABORI 55.129.

(*a*) अरेरप्यचिरं कार्यम् MBh (var.); आर्यस्याप्युचितं HN; आरव् HC ; अचिरं or अचितं [उचितं] MBh (var.).

(*b*) आतिथ्ये HP (var.) ; एयुषः [आगते] MBh (var.).

(*c*) छेत्तुः पार्श्वगतां(°गते HN) छायां MBh (var.), H (but *c* of HP as above), ŚP, GSL, Sama.

(*d*) हरति SH ; तरुः [द्रुमः] MBh (var.), JS.

Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down. (P.C. Roy's translation).

2855

अरिं मित्रमुदासीनं मध्यस्थं स्थविरं गुरुम् ।
यो न बुध्यति मन्दात्मा स च सर्वत्र नश्यति ॥

(अ) Cr 83 (CS 2. 18, CNF 29, DNPh 60). Cf. Crn 91.

(आ) IS 7453.

(*a*) अरि (°डि) CS (var.), उदासिनं (°न) or च राजनं [उदा°] Cr (var.).

(*b*) मध्यस्य° (°ध्येय° ; °थ°; °ष्ट°) CS(var.), IS ; परम [स्थ°] CNPh ; स्थविरो CS (var.); गुरा CS (var.).

(*c*) ऐन [यो न] CS (var.) ; बुद्धेति or बुद्धेत or पश्यति [बु°] CS (var.); महादामा or महात्मा Cr (var.).

(*d*) सर्वत्रन्कार्यनाशणा CS (var.); स न (को) पश्यति सर्वदा CNF ; हन्यते [न°] CNPh.

A stupid—who cannot distinguish between enemies and friends, indifferent persons and neutrals, old men and teachers —perishes always.

2856

अरिणा सह संवासाद् विषेण सह भोजनात् ।
पाप्मना सह सौहार्दान् मरणं प्रतिपद्यते ॥

(आ) SSB 475. 268 (a. Saṁgraha).

Death occurs to a person by close association with an enemy ; by taking food mixed with poison ; and by friendship with sinful people. (A. A. R.).

अरितो ज्यागतो भृत्य see No. 2857.

अरितोऽप्यागतो भृत्यश् see No. 2857.

2857-58

अरितोऽभ्यागतो दोषः शत्रुसंवासकारितः ।
सर्पसंवासधर्मित्वान् नित्योद्वेगेन दूषितः ॥
जायते प्लक्षबीजाशात् कपोतादिव शाल्मलेः ।
उद्वेगजननो नित्यं पश्चादपि भयावहः ॥

(अ) K(K [K] 7.6, 38-9, K [S] 282. 17-20, K [G] 276. 7-8 and 277. 1-2, K [J] 167.23-6, K [V] 234-5, K[P]456.7-10), P (PT 3.100-01, PTem 3. 89, PS 3. 60, PN 3.50, PP 3.208, PtsK 3.241, PRE 3.86-7, Pts Hamburg MS 3.162)[1].

(आ) IS 574[1,2] Cf. JSAIL 32.40-1.

(इ) Old Syriac 6.63-4[1].

(*a*) अतिसंवाहितो भृत्यः PS ; अरितोऽप्यागतो (ऽह्या°) भृत्यश् PS (var.) ; अरितो ज्यागतो

भृत्य PN ; आरितो or आदितो K (var.) ; ऽप्यागतो K (var.) ; मित्र: (°अश् PTem) [दो°] PT, PTem ; भृत्यो[दो°] PP, PtsK ; भृत्य: PRE.

(*b*) शत्रुसंवासतत्पर: PT, PTem, PS, PRE ; दुष्टस् तत्सङ्गतत्पर: PP, PtsK ; सर्वसन्त्रासिधर्मित्वम् PS (var.).

(*c*) सर्पसंवासधर्म्मत्वा (°वाधधमरेव K [P]) PS (var.), K (P) ; अपसर्प्य स धर्मत्वान् PP, PtsK ; सर्व° K(V), PS (but N in PS as above).

(*d*) नित्योद्वेगी च दूषित: PP, PtsK ; नित्यमुद्वेगमूषिक: (°गो°) PS (var.) ; उद्वेगम् … PS (var.) ; नित्यमुद्वेगन PS ; °द्विग्नकारक: PS (var.).

(*e*) प्लक्षन्यग्रोधबीजानां (°जाशात् PRE) PT, PRE.

(*g*) मूलोत्खातकरो दोष: PT, PRE.

(*h*) भयंकर: PT, PRE.

1. The second verse appears only in K, PT, PRE and Old Syriac.

1. O Böhtlingk obviously could not have known that K. was the original source of the second verse.

One who has come from the enemy is a danger, caused by his staying with the enemy ; being of the nature of staying with a serpent, it suffers from the defect of constant fear.

He becomes a cause of constant fear and dangerous even afterwards like (danger) to a *śalmali*-tree from a pigeon feeding on *plakṣa*-seeds. (R.P. Kangle's translation).

अरितोऽह्यागतो भृत्यश् see No. 2857.

2859

अरिपक्षाश्रिते मित्रे मर्मवेदिप्रियंवदे ।
विश्वासो नैव कर्तव्य: यदि साक्षाद् बृहस्पति: ।।

(आ) IS 575, Subh 198.

(*a*) °श्रितो मित्र Subh.

(*b*) मर्मभेदी प्रियंवद: Subh.

In a friend who speaks sweetly, who knows our most secrets, when in league with the enemy, one should not put one's trust, even if one were the wisest [the preceptor of the gods]. (A. A. R.).

2860

अरिभिर्जितैरशक्तैर्
विज्ञाप्यं सेवकै: प्रभोर्नीति: ।
विषयैर्जितोऽस्मि शंभो
तव यच्छ्लाघ्यं तदाचरय ।।

(अ) Āry 18 (cf. त्वद्धीनं मां दीनं).

(*d*) तदाचरय Āry (var.).

Āryā metre.

It is the *rājanīti* that the master should be made aware of the plight of his servants, when they are conquered by their enemies and are helpless. O lord Śiva, I am conquered by sensual pleasures : please act as will recount to your credit. (A. A. R.).

अरिमुखनिहतस्य see No. 2314

2861*

अरिवधदेहशरीर:
सहसा रथिसूततुरगपादात: ।
भाति सदानत्याग:
स्थिरतायामवनितलतिलक: ।।

(अ) Kpr 9. 389, KāP 306.9-10, Amd 226. 611 (a. Udbhaṭālaṁkāra), Kālā 3.9. Āryā metre.

The king, the ornament of the earth is glorious, through his meekness, being the urger of archers longing for the destruction of enemies, whose cavalry and

infantry are kept well compact by charioteers, and quite a mountain in his firmness. (G. Jhā's translation).

2862

अरिश्च मित्रं भवति मित्रं चापि प्रदुष्यति ।
अनित्यचित्तः पुरुषस् तस्मिन् को नाम विश्वसेत् ॥

(अ) MBh (MBh [Bh] 12. 81, 8*cd*+9*ab*, MBh [R] 12. 80. 8-9, MBh [C] 12. 2990-1).

(आ) SRHt 134.6 (a. MBh).

(*d*) जातु [नाम] MBh.

An enemy becomes a friend and a friend alas ! defects. Man is by nature inconstant : who may trust him (completely)? (A. A. R.).

2863

अरिषड्वर्ग एवायम् अस्यास्तात पदानि षट् ।
तेषामेकमपि च्छिन्दन् खञ्जय भ्रमरीं श्रियम् ॥

(अ) Anar 6.9.

(आ) JS 405.24 (a. Murāri), SSSN 59.20.

(*b*) °स्तानि SSSN.

(*d*) खंजयेद् JS ; च्छिन्देन SSSN ; भ्रामरीम् Anar (var.) ; भ्रमरी- SSSN.

(The cause of your waving prosperity) is clearly the group of six internal enemies ; it is six-footed, and by cutting even one of the limbs arrest the flitting of your fortune ( as in the case of a bee, my boy ). (A. A. R.).

2864**

अरिष्टानि महाराज शृणु वक्ष्यामि तानि ते ।
येषामालोकनान् मृत्युः निजं जानाति योगवित् ॥

(अ) Mārk-p. 43.1.

(आ) ŚP 4566.

(*a*) विशिष्टानि [म°] ŚP.

(*c*) मृत्युं ŚP.

Listen Mahārāja[1] ; I will declare those ill-omens to thee, by considering which the *yogi* knows his own death.[2] (E.E. Pargiter's translation).

1. Excellence (in ŚP).
2. In ŚP starts here a long quotation from Mārk-p.

2865

अरुंतुदं परुषं रूक्षवाचं
वाक्कण्टकैर्वितुदन्तं मनुष्यान् ।
विद्यादलक्ष्मीकतमं जनानां
मुखे निबद्धां निर्ऋतिं वहन्तम् ॥

(अ) MBh (MBh [Bh] 5.36. 8 and 1. 82. 9, MBh [C] 5.1267 and 1.3559), Matsya-purāṇa 36.9.

(आ) IS 576.

(*a*) पुरुषं MBh (Bh) 1.82. 9, Matsya.; तीक्ष्ण° [रू°] MBh (var.) ; °षस्य(तु)तीक्ष्णं or सुतीक्ष्णं MBh (var.) ; तीव्रवाचं Matsya.

(*b*) वाक्सायकैर् MBh (var.) ; मनुष्यं MBh (var.).

(*c*) विद्यात् MBh (var.) ; विन्द्याद्° Matsya (var.); नराणां [ज°] MBh (var.).

(*d*) मुखे विद्धां निर्ऋतिं वै वहंतं MBh (var.) ; निकृतिं MBh (var.); वै वहंतं or वहंतीं MBh (var.).

Triṣṭubh metre.

One should know him to be the worst of the unfortunate [cursed] among men, verily carrying the god of death chained in his mouth who is acrimonious in disposition, hard-hearted, harsh of words and piercing men to the quick with wordy thorns. (P.N. Menon's translation).

2866

अरुर्चिनिशया विना शशी
शशिना सापि विना महत्तमः ।
उभयेन विना मनोभव-
स्फुरितं नैव चकास्ति कामिनोः ॥

(आ) Kpr 10. 496, KāP 358. 12-3, SR 175. 931, SSB 511.931 (a. Kpr.).

Viyoginī metre.

Moon without the night is not bright ; night too without the moon is all darkness ; without both of these, the action of Cupid belonging to gallants is not lovely. (G. Jhā's translation).

2867*

अरुणकिरणजालैरन्तरिक्षे गतर्क्षे
चलति शिशिरवाते मन्दमन्दं प्रभाते ।
युवतिजनकदम्बे नाथमुक्तौष्ठबिम्बे
चरमगिरिनितम्बे चन्द्रबिम्बं ललम्बे ॥

(अ) BhPr 320 ( *a* a. Bhavabhūti ; *b* a. Daṇḍin ; *cd* a. Kālidāsa), (*samasyā*).

(आ) SR 322.5, SSB 182.5.

Mālinī metre.

"The Pleiades gone in the sky because of the multitude of the sun's rays." "A cool wind stirring gently, gently at dawn." "A host of young (women) with *bimba*-lips deserted by (their) lords, the moon's orb clung to the slope of the western mount." (L.H. Gray's translation).

2868*

अरुणकिरणे वह्नौ लाजानुडूनि जुहोति या
परिणयति तां संध्यामेतामवैमि मणिर्दिवः ।
इयमिव स एवाग्निभ्रान्तिं करोति पुरा यतः
करमपि न कस्तस्यैवोत्कः सकौतुकमीक्षितुम् ॥

(अ) Naiṣ 19.20.

Hariṇī metre.

The sun, I ween, is wedding yonder Dawn, who offers the stars as grains of parched rice as an oblation in the fire, the glow of the sun. Like her, the sun too will go round the wedding fire. Who is not eager to look at his hand with the nuptial thread attached ? [or : Who is not eager to look at his rays with pleasure ?] (K.K. Handiqui's translation).

2869*

अरुणजलजराजीमुग्धहस्ताग्रपादा
बहुलमधुपमालाकज्जलेन्दीवराक्षी ।
अनुपतति विरावैः पत्रिणां व्याहरन्ती
रजनिमचिरजाता पूर्वसंध्या सुतेव ॥

(अ) Śiś 11.40.

(आ) SR 323. 30, SSB 184. 30, SuMuñ 168. 20-4 (a. Māgha).

(*a*) अरुणजलदरा° SR, SSB.

Mālinī metre.

The morning twilight follows the night as a baby daughter the mother, with palms and feet ruddy in the form of red lotuses, with eyes of the blue lotuses smeared with collyrium in the form of the black bees, and babbling sweetly in the form of the chirping of birds. (A. A. R.).

अरुणजलदराजीमुग्धहस्ताग्रपादा see No. 2869.

2870*

अरुणदलनलिन्या स्निग्धपादारविन्दा
कठिनतनुधरण्यां यात्यकस्मात् स्खलन्ती ।
अवनि तव सुतेयं पादविन्यासदेशे
त्यज निज कठिनत्वं जानकी यात्यरण्यम् ॥

(अ) Hanumannāṭaka ( Śrīveṅkaṭeśvara Press) 3.14.

(आ) Pad 72.2 (a. Mahānāṭaka).

(*b*) कठिनतरधरण्यां Pad.

Mālinī metre.

O mother earth, your daughter Sītā goes to the forest with her soft and charming feet fashioned, as it were with petals of red lotuses and stumbling here and there on the surface of the hard earth. May you therefore leave off all hardness on those spots where she places her steps. (A. A. R.).

2871*

अरुणनयनं सभ्रूभङ्गं दरस्फुरिताधरं
सुतनु शशिनः क्लिष्टां कान्तिं करोतु तवाननम् ।
कृतमनुनयैः कोपोऽयं ते मनस्विनि वर्धताम्
इति गदितयाश्लिष्टो देव्या शिवाय शिवोऽस्तु वः ।।

(आ) SR 5.43, SSB 8.33.

(a) सभ्रभङ्गं SR (printing error ?).

Hariṇī metre.

Fair-bodied one, let your face assume a brilliance difficult for the moon to imitate, with eyes red, brows knit and lips quivering. Enough of conciliation, let your ire increase, oh lady of jealous anger —when the goddess [ Pārvatī ] was thus addressed by Lord Śiva, he was embraced by her: may that Śiva bring you welfare. (A. A. R.).

2872*

अरुणमपि विद्रुमद्रुं
मृदुलतरं चापि किसलयं बाले ।
अधरीकरोति नितरां
तवाधरो मधुरिमातिशयात् ।।

(अ) BhV 2.87 (in some editions 170).

(आ) Rasagaṅgā 480.8-9.

(a) विद्रुमदण्डं BhV (C) (*contra metrum*).

Āryā metre.

By reason of an excess of sweetness your lower lip, oh young one, exceedingly surpasses a coral plant, although it is red, and the foliage, although it is softer. (H.D. Sharma's translation).

2873*

अरुणरागनिषेधिभिरंशुकैः
श्रवणलब्धपदैश्च यवाङ्कुरैः ।
परभृताविरुतैश्च विलासिनः
स्मरबलैरबलैकरसाः कृताः ।।

(अ) Ragh 1.43. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 142).

(आ) SR 332.53, SSB 199.58 (a. Kālidāsa).

(a) °निषेविभिर् Ragh (var.).

Drutavilambita metre.

By silken garments throwing into the background, the red colour of the morning twilight, by shoots of barley which had secured a place on the ear, and by the cooing of the cuckoos,—by these forces of the God of Love, the gallants were made solely devoted to ladies. (R.D. Karmarkar's translation).

अरुणाङ्गी श्यामा वा see दीर्घस्यदन्तनासा.

2874*

अरुणिताखिलशैलवना मुहुर्
विदधती पथिकान् परितापिनः ।
विकचकिंशुकसंहतिरुच्चकैर्
उदवहद्दवहव्यवहश्रियम् ।।

(अ) Śiś 7.21.

(आ) Alm 53, SR 332.69 (a. Śiś.), SSB 199.74 (a. Kālidāsa).

Drutavilambita metre.

The clusters of fully blown *kiṁśuka*-flowers reddening all the regions of the hills and forests and tormenting ( with passion), the travellers possessed the brilliance of a forest conflagration. (A. A. R.).

2875

अरुणे च तरुणि नयने
तव मलिनं च प्रियस्य मुखम् ।
मुखमानतं च सखि ते
ज्वलितश्चास्यान्तरे स्मरज्वलनः ॥

(आ) Sāh *ad* 10.769 (p. 335), SR 308.6 (a. Sāh), SSB 159.6.

Āryā-udgīti metre.

No sooner had thy eyes, youthful lady, become red than the face of thy beloved became gloomy ; no sooner, fair friend, hadst thou bent down thy head than the fire of love blazed up in his heart. (Translation in *Bibl. Ind.* 9).

2876*

अरुणोदयवेलायां दशाहेन फलं लभेत् ।
गोविसर्जनवेलायां सद्यः फलद इष्यते ॥

(अ) VCsr 23.11.

(*b*) भवेत् or भवे [ल°] VCsr (var.).

(*d*) सद्यस्स्वप्नफलं लभेत् VCsr (var.) ; सद्यस्तु फलम् VCsr (var.).

(A dream) coming just at dawn comes to fruition within ten days ; if it comes at the time when the cows are turned loose, it is regarded as coming into effect at once. (F. Edgerton's translation).

अरुध्यन्क्रुश्यमाणस्य see No. 2878.

2877*

अरुन्धतीकामपुरंध्रिलक्ष्मी-
जम्भद्विषद्दारनवाम्बिकानाम् ।
चतुर्दशीयं तदिहोचितैव
गुल्फद्वयाप्ता यददृश्यसिद्धिः ॥

(आ) SR 269.417, SSB 92.1.

Upajāti metre (Upendravajrā and Indravajrā).

She is the fourteenth among the auspicious ladies, Arundhatī, Ratī, Lakṣmī, Indrāṇī and the nine mothers ; it is therefore proper that success has come imperceptibly, clinging to the two heels. (A. A. R.).

अरुषि नृपे स्तुतिवचनं see सरुषि नृपे स्तुतिवचनं.

अरुष्य कूर्ष (क्रुष्य) माणस्य see No. 2878.

2878

अरुष्यन् क्रुश्यमानस्य सुकृतं नाम विन्दति ।
दुष्कृतं चात्मनो मर्षी रुष्यत्येवापमार्ष्टि वै ॥

(अ) MBh (MBh [Bh] 12.115. 3, MBh [R] 12.114.3, MBh [C] 12.4212).

(आ) IS 577.

(*a*) अरुष्य कूर्ष (क्रुष्य) माणस्य or आक्रुष्यत्क्रुष्यमाणस्य or आक्रुश्य (श्यं) द्रूष्यमाणस्य or अभाष्यन्भाषमाणस्य MBh (var.); अरुष्यन् or अक्रुश्यन् or अपुष्यन् or आरुष्यन् or आक्रुश्यन् [अरुष्यन्] MBh (var.) ; क्रुद्ध्यामानस्य or क्रुष्यमाणस्य (क्रु°) or रुष्यमानस्य or क्रुश्यमाणस्य or रुष्यमाणस्य [क्रु°] MBh (var.).

(*b*) सुकृति MBh (var.); तस्य or तव or न स [नाम] MBh (var.).

(*c*) सुकुतं (°कृ°) or दुष्कृतिं [दु°] MBh (var.); नात्मनो MBh (var.) ; (ऽ)क्षमी or (ऽ)मर्षा [मर्षी] MBh (var.).

(*d*) रुष्यन्नाप्नोति मार्दवं or तस्मिन्नेव प्रमार्जति MBh (var.); दुष्यति or सुष्यति MBh (var.).

If a person, when abused by another, does not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. (P.C. Roy's translation).

2879

अरूपोऽपि सुरूपोऽपि आढ्योऽपि द्रव्यवर्जितः ।
दुःशीलः शीलयुक्तो वा स्त्रीणां भर्ताधिदेवता ॥

(अ) Nd *ad* VCsr 30.3.

(*a*) हि [ऽपि twice] VCsr.

(*b*) हि [ऽपि] VCsr.

The husband is supreme (the presiding deity) to the women, whether he is good looking or not, whether he is rich or devoid of wealth, whether of good conduct or of evil one. (A. A. R.).

2880*

अरे चेतोमत्स्य भ्रमणमधुना यौवनजले
त्यज त्वं स्वच्छन्दं युवतिजलधौ पश्यसि न किम् ।
तनूजालीजालं स्तनयुगलतुम्बीफलयुतं
मनोभूः कैवर्तः क्षिपति रतितन्तु प्रतिमुहुः ॥

(अ) Śānt 3.16. (Cf. विस्तारितं मकरकेतन°).

(आ) Śatakāvalī 33.72, IS 578.

(*a*) चेतोमीन Śānt (var.).

(*b*) सुच्छन्दं or स्वच्छन्द Śānt (var.); °जलधि प्रश्यसि Śānt (var.).

(*c*) तनुजाली or तनुजानी° or तनुजालि° or तनूजानीं Śānt (var.); कुच°[स्तन°]Śānt (var.).

(*d*) मनोभू° Śānt (var.), IS; रतितन्तुं or रतितन्तून or जन्तून् or पतितः स्थूल or परितस्त्वां [रतितन्तु] Śānt (var.); प्रति मुहुः or प्रतिमूहुः or प्रतिमुचुः Śānt (var.).

Śikhariṇī metre.

Oh fish of the mind, leave off moving freely about in the water of youth in the ocean of young women; do you not see the fisherman of Cupid throwing often the net of bodies, made of threads of love-sports with the floats of gourds in the form of the pair of breasts ? (A. A. R.).

2881

अरे दैव त्वदायत्तं कामं वित्तादि गच्छतु ।
ममायत्तं पुनर्वृत्तं हर्तुं कस्येह योग्यता ॥

(आ) SuM 7.4.

(*d*) कस्यापि SuM (var.).

Oh you, my fate, wealth and such things may be in your hands, and be taken away at will. But good conduct is under my control and who has the power to deprive me of it ? (A. A. R.).

2882*

अरे यमभटाः शठाः कपटविग्रहे तूद्भटा
निवेदयत वो यमं न च तवाधिकारो मयि ।
अहं च शिवसुन्दरीचरणयुग्मपङ्केरुह-
स्खलन्मधुसुधारसं समपिबं न जानीथ रे ॥

(आ) Vidy 998.

(*d*) मम (?) पिबन्न Vidy (my correction).

Pṛthvī metre.

Oh you soldiers of Yama, rogues, clever in disguise, inform your master Yama that he has no right to take me (to Hades). Fellows, do you not know that I have imbibed the essence of nectar oozing from the lotuses of the pair of feet of the divine mother [Śiva's charming wife] ? (A. A. R.).

अरेरप्यचिरं कार्यम् see No. 2854.

अरेरप्युचितं कार्यम् see No. 2854.

2883*

अरे रामाहस्ताभरण भसलश्रेणिशरण
स्मरक्रीडाव्रीडाशमन विरहिप्राणदमन ।
सरोहंसोत्तंस प्रचलदल नीलोत्पल सखे
सखेदोऽहं मोहं श्लथय कथय क्वेन्दुवदन ॥

(आ) Kpr 7. 283 (a. Vik), Alaṁkārasūtra 264, KāP 248.8-11, KA 231.10-13, AA 69.1-4. (Cf. A. Scharpé's Kālidāsa-Lexicon I.3 ; p. 208 ; not in Vik).

(*a*) °भसल Alam°, KāP, Kpr (var.); मधुप° [भ°] KA; °हरण[°श°] Kpr (var.).

(*d*) क्वेन्दुवदना Kpr (var.), AA.

Śikhariṇī metre.

Oh thou, the ornament of woman's hands ! shelter of black bees ! destroyer of shame in dalliance of love ! Oh suppressor of lives of (persons) separated (from their beloved) ! ornament of the chief of lakes ! thou whose leaves are moving ! Oh blue lotus ! My friend ! I am dejected ! remove my delusion and say where is the moon-faced one ![1] (G. Jhā's translation).

1. Quoted in Kpr. as an example of improper attribute or adjunct.

2884*

अरे वद हरेर्नाम क्षेमधाम क्षणे क्षणे ।
बहिः सरति निःश्वासे विश्वासः कः प्रवर्तते ॥

(अ) Cr 1183 (CRC 6.86, CPS 157.63).

(*c*) बहिर्नियाति (°या°) निःश्वासो (निश्वासो CPS) CRC, CPS.

(*d*) विश्वासो CPS; को निवर्तने [कः प्र°] CRC, CPS.

Oh you, repeat at every moment the name of the Lord Viṣṇu, the citadel of welfare. When the (final) breath is about to depart, what guarantee is there (that you will remember to repeat the name of the Lord without previous practice) ?

2885

अरैः संधार्यते नाभिर् नाभौ चाराः प्रतिष्ठिताः ।
स्वामिसेवकयोरेवं वृत्तिचक्रं प्रवर्तते ॥

(अ) P (Pts 1.81, PtsK 1.93).

(आ) SR 144.87 (a. P), SSB 464.5, IS 579.

The nave of the wheel is supported by spokes and the spokes are held together by the nave. The wheel of life thus moves on with this mutual dependence of master and servant. (A. A. R.).

2886*

अरोदि मधुपैर्भृशं कमलमालया मीलितं
व्यकम्पि जलवीचिभिर्विदलितं मुखं कैरवैः ।
विलोक्य रजनौ ह्रदे विरहिकोकशोकं घनं
परव्यसनकातराः किमिव कुर्वते साधवः ॥

(आ) VS 2006 (a. Baka). (Cf. दृशा सपदि मीलितं).

Pṛthvī metre.

On seeing at night the intense sorrow of the *cakravāka-s* in the lake separated from their mates, the bees hummed [wept aloud in great sorrow], the lotuses closed their eyes (as they could not bear the sight) the waves trembled, the lilies had their faces all split up [blossomed]; Oh what the good people do when affected by the ill-luck of others. (A. A. R.).

2887**

अर्ककर्पासयोर्मूलं जलपीतं जयेद्विषम् ।
पटोलमूलनस्येन कालदष्टोऽपि जीवति ॥

(आ) ŚP 2913.

Taken with water, the roots of *arka-* and cotton plants become an antidote to poison. A person though bitten by a black serpent lives, if he inhales snuff made of the roots of *paṭola*-plants. (A. A. R.).

2888*

अर्कच्छायं तिरयति सुधालिप्तविद्युन्मतल्ली
चक्रप्रख्यं महति सुषमामण्डले दूरमग्नम् ।

रक्तादर्शप्रतिफलमिव श्रीसदङ्गं वहन्ती
दृष्टा काचित् तरलनयना देवतेव स्मरस्य ॥

(आ) SR 273.20.

Mandākrāntā metre.

This excellent lightning smeared with nectar eclipses the brilliance of the sun, seen far off in a great circle of brightness resembling a wheel and bearing an excellent beauty like a reflection red in a mirror. Such a one with quivering eyes was seen, as if she were the goddess of love. (A. A. R.).

2889*

अर्काः किं फलसंचयेन भवतां किं वः प्रसूनैर्नवैः
किं वा भूरिलताचयेन महता गोत्रेण किं भूयसा ।
येषामेकतमो बभूव स पुनर्नैवास्ति कश्चित् कुले
छायायामुपविश्य यस्य पथिकास्तृप्तिं फलैः कुर्वते ॥

(आ) Any 136.225.

Śārdūlavikrīḍita metre.

Oh *arka*-trees [thorny sun-plants], of what avail are your numerous fruit or your fresh flowers ? What is the use of a mass of creepers or a great name as ancestor ? For not one is born in the whole family that is distinguished, in whose shade travellers find comfort and satisfaction in the fruit. (A. A. R.).

2890*

अर्काः केचन केचिदक्षतरवः केचिद्दलक्ष्मारुहाः
निम्बाः केचन केचिदत्र विपिने क्रूराः करीरद्रुमाः ।
माकन्दो मकरन्दतुन्दिलमिलद्भृङ्गालिशृङ्गारितः
कोऽप्यत्रास्ति न मित्र यत्र तनुते कर्णामृतं कोकिलः ॥

(आ) JS 110.19 ( a. Umāpatidhara ), Any 121.112.

(*a*) केचिद्द्रयः क्ष्माभृतो [के°] Any.

(*b*) वक्राः [क्रूराः] Any.

(*d*) सैकोऽप्यस्ति [को°] Any ; शब्दायते [कर्णा°] Any.

Śārdūlavikrīḍita metre.

There are the (worthless) sun-plants and again the *akṣa* and other leafy trees ; some others are the margosa, [the bitter *nimba*] and the cruel thorny *karīra*, the food of camels. But here is not a single mango-tree with sporting buzzing bees clustering round its dripping honey wherein the cuckoo gives nectarian music to the ears. (A. A. R.).

2891*

अर्काभिमुख्यसलिलस्थितिसाधनानि
रक्ताम्बुजस्य फलितान्यधुना तपांसि ।
यद्भीरु तस्य परिभूतिकरं पदं त्वं
लाक्षारसान्तरिततरागमिदं करोषि ॥

(अ) Bhikṣāṭanakāvya of Utprekṣāvallabha (KM XII 61) 3.3.

(आ) JS 298.8 (a. Utprekṣāvallabha).

(*c*) ते [त्व] Bhi°.

(*d*) °साङ्कुरितरागमिमं JS.

Vasantatilakā metre.

The penance performed by the red lotus with severe austerities of remaining in water facing the sun have borne fruit, Oh timid one, in as much as you are now covering the redness of your feet, which had previously vanquished the lotus, with red lac (to equal the beauty of the lotus !) (A. A. R.).

2892*

अर्घयाम्बुधिरिन्दुमण्डलमपि श्रीचन्दनं तण्डुलास्
तारा बिल्वदलं नभःसुरधुनी धूपः प्रदीपो रविः ।
खेटाः पञ्चफलानि किं च ककुभस्ताम्बूलमारात्रिकं
मेरुः श्रीजगतीपते तव यशोयोगेश्वरस्यार्चने ॥

(आ) SSS 93 (a. Keśavadīkṣita), SR 137.62, SSB 450.62.

(*b*) विल्व° SSS.

(*c*) °रार्तिकां SR, SSB.

Śārdūlavikrīḍita metre.

Oh lord of the universe [Śiva] to worship you, the famed lord of penance, the ocean constitutes the water for worship, the disc of the moon forms the sacred sandal paste, the stars the *akṣata-s* [the yellow rice], the sky is the *bilva*-leaf, the heavenly river [Gaṅgā] is the incense smoke, the sun the lamp, the *kheṭa-s* [towns or : houses] the fruit of *naivedya*, the quarters the betel roll, and the golden mountain Meru the waving of lights. (A. A. R.).

2893**

अर्घ्यं दत्त्वाथ देवाय भास्कराय समाहितः ।
ततोऽलंकृतगात्रः सन् वृत्तमालोक्य मन्त्रवत् ॥

(आ) SRHt 182.3 (a. Saṅgraha), SSSN 83.2.

(*a*) दत्त्वा स SSSN.

Offering the water of worship with all attention to the shining god the sun, adorning the body in the prescribed way and observing the disc with *mantra-s*. (A. A. R.).

2894*

अर्घ्यमर्घ्यमिति वादिनं नृपं
सोऽनवेक्ष्य भरताग्रजो यतः ।
क्षत्रकोपदहनार्चिषं ततः
संदधे दृशमुदग्रतारकाम् ॥

(अ) Ragh 11. 69. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 175).

(आ) Sāh 3. *ad* 171.

(*b*) ऽनपेक्ष्य Sāh (var.).

(*d*) °तारकम् Ragh (var.).

Rathoddhatā metre.

Taking no notice of the king shouting "materials of worship", he[1] cast (his) glance with the flame of fire (in the form) of rage against the Kṣatriya-s, (and) with the pupils lifted high up towards where the elder brother of Bharata (was). (R. D. Karmarkar's translation).

1. Paraśurāma.

2895

अर्चकस्य तपोयोगाद् अर्चनस्यातिशायनात् ।
आभिरूप्याच्च मूर्तीनां देवः सांनिध्यमृच्छति ॥

(आ) Sama 2 द 39 ; 2 अ 78 and 1 अ 72.

(*a*) प्रभावेण Sama 1, Sama 2 अ 78.

(*b*) शिला भवति शङ्करः Sama 1, Sama 2 अ 78.

The presence of god is felt in an idol due to the austere conduct of the worshipping priests, to the excellence of the mode of worship adopted and the inspiring beauty of the images. (A. A. R.).

अर्चयदेव मित्राणि see No. 2928.

2896

अर्चामः सततं गणाधिपमथाप्याखून् निहन्मः शतं
ध्यायामो हृदि भैरवं तदपि तु प्रोत्सारयामः शुनः ।
भूतेशं प्रणुमस्तथापि शतशो भूतान् निगृह्णीमहे
नह्येकस्य गुणः परस्य महतो दोषानपि प्रोर्णुते ॥

(अ) DikAny 26.

Śārdūlavikrīḍita metre.

We worship the god Gaṇeśa, but we kill hundreds of mice (who constitute his vehicle) ; we meditate on the god Bhairava in our heart, but get rid of dogs (his associates) ; we worship the lord of beings, but kill hundreds of them ; the merit of one act does not hide the great defects. (A. A. R.).

2897*

अर्चामीति धिया यदेव कुसुमं क्षिप्त्वा जनो मुच्यते
विध्यामीति धिया तदेव विकिरन् भस्मीकृतो मन्मथः ।
इत्याभ्यन्तरवृत्तिमात्ररसिको बाह्यानपेक्षश्च यः
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(अ) Śivot 125.7-10.

Śārdūlavikrīḍita metre.

That person is liberated (from the miseries of the world) who offers flowers to the lord with the idea "I shall worship him", and he who scatters the same [flowers] with the idea of piercing the lord is reduced to ashes, as the god of love. That god, who appreciates the motive of the actions and who ignores the external shows is my god [Śiva]; as for the other gods, they shall not be mentioned even by name. (A. A. R.).

2898*

अर्चिर्मालाकरालाद्दिवमभिलिहतो दावदह्नेरदूराद्
उड्डीयोड्डीय किंचिच्छलभकवलनानन्दमन्दप्रचाराः ।
अग्रेऽग्रे संरटन्तः प्रचुरतरमसीपातदुर्लक्षधूम्रा
धूम्याटाः पर्यटन्ति प्रतिविटपममी निष्ठुराः स्वस्थलीषु ।।

(आ) SkV 1187 (a. Madhukaṇṭha).

(c) संवरटंत: SkV (var.) (*contra metrum*).

Sragdharā metre.

Close to the forest fire, which licks at heaven, / terrible with its wreath of flames, / but keeping just ahead, the shrikes rise here and there. / Slow to move from their delight in eating locusts, / smoke-coloured and hard to see from the fall of ash, / they shriek as they fly about the undergrowth, / cruel to their fellow-creatures. (D.H.H. Ingalls's translation).

2899*

अर्चिष्मन्ति विदार्य वक्त्रकुहराण्यासृक्कणो वासुकेस् ।
तर्जन्या विषकर्बुरान् गणयतः संस्पृश्य दन्ताङ्कुरान् ।
एकं त्रीणि नवाष्ट सप्त षडिति व्यस्तास्तसंख्याक्रमा
वाचः शक्तिधरस्य शैशवकलाः कुर्वन्तु वो मङ्गलम् ।।

(आ) SkV 95, Prasanna 24*a* (a. Govardhana), Skm (Skm [B] 147, Skm [POS] 1.30.2), JS 23.42 (a. Bāṇa), ŚP 105, RJ 84, Sama 1 अ 49, SR 13.3 (a. ŚP), SSB 22.3, Daś *ad* 3.19 (p. 160), AA 121.21-122.2 (a. ŚP).

(*a*) आर्चि° AA (printing error); °सृक्कतो AA, SkV(var.); Skm, JS, Daś.; °सृक्कितो ŚP, SR, SSB, Sama.

(*b*) तर्जन्या[अ°] SkV; अङ्गुल्या ŚP, AA, Daś, SR, SSB, Sama; विषभर्तुराग° Sama.

(*c*) च सप्त पञ्च ŚP, SR, SSB, Sama; व्यतास्त° SkV; प्रध्वस्त° ŚP, AA, JS, Daś, SR, SSB, Sama; °क्रमाद् Sama.

(*d*) वाचः क्रौञ्चरिपोः शिशुत्वविकलाः श्रेयांसि पुष्णन्तु वः ŚP, AA, JS, Daś, Sama; नो [वो] SkV (var.), SR, SSB.

Śārdūlavikrīḍita metre.

Opening wide the flaming caverns of the serpent's mouths, / he counts with pointing finger the poison-coated fangs, / "one, three, nine", he counts and "eight, six, seven." / May the voice of Skanda, sweet with childhood / as he mixes up his numbers, be your blessing. (D. H. H. Ingalls's translation).

2900*

अर्च्ये विष्णौ शिलाधीर्गुरुषु नरमतिर्वैष्णवे जातिबुद्धिर्
विष्णोर्वा वैष्णवानां कलिमलमथने पादतीर्थेऽम्बुबुद्धिः ।
श्रीविष्णोर्नाम्नि मन्त्रे सकलकलुषहे शब्दसामान्यबुद्धिर्
विष्णौ सर्वेश्वरेशे तदितरसमधीर्यस्य वा नारकी सः ।।

(आ) PG 114 (a. Dākṣiṇātya).

(*a*) आर्ये [अर्च्ये] PG (var.).

(*c*) श्रीविष्णोर्नाममन्त्रे PG (var.); पुरुषकलुषहे [सक°] PG(var.); कलिकलुषहरे [सक°] PG (var.).

Sragdharā metre.

Infernal is that person who considers the adorable image of Lord Viṣṇu as mere stone, the preceptor as only a man,

the devotees of Lord Viṣṇu as belonging to different castes, the water used for washing the feet of the Lord or his devotees, which destroys the evils of the Iron age as more water, the name of the Lord Viṣṇu, the mystic formula which destroys all sins as more sounds (repeated) and also considering the Lord of all Lords (Viṣṇu) as being equal to other gods. (A. A. R.).

2901

अर्जयेज्ज्ञानमर्थांश्च पुमानमरवत् सदा ।
केशेष्विव गृहीतः सन् मृत्युना धर्ममाचरेत् ॥

(अ) Cr 84 (CR 4.23, CPS 103.57.). Cf. No. 378.

(इ) SS (OJ) 31.

(*a*) अर्थ [अर्थश्] Cr (var.).

(*b*) पुंसमानमरवत् CR (var.) ; विद्वानमरवत् स्थितः SS (OJ).

(*c*) केशेष्वेत् व CR (var.).

Man must always accumulate knowledge and wealth, as if he would never die, but must practice *dharma*, as if death would have already caught him by his hair [as if he would no time to lose].

2902-3

अर्जितं स्वेन वीर्येण नान्यमाश्रित्य कंचन ।
फलशाकमपि श्रेयो भोक्तुं ह्यकृपणं गृहे ॥
परस्य नु गृहे भोक्तुः परिभूतस्य नित्यशः ।
सुमृष्टमपि न श्रेयो विकल्पोऽयमतः सताम् ॥

(अ) MBh (MBh [Bh] 3. Appendix I. 21, 29-30, MBh [R] 3. 193. 27*cd*-29*ab*, MBh [C] 13239-40.

(आ) IS 580-1, Pr 363.

(*b*) अन (or अप्य or अप्यु° or अव्य) पाश्रित्य बांधवान् MBh (var.).

(*c*) फलं शाकमपि or फलमूल° MBh (var.).

(*d*) सतां [गृहे] MBh (var.).

(*e*) हि [तु] MBh (var.) ; भोक्तुं or भुक्तं MBh (var.).

(*h*) विषकल्पो मतः सतां or विषेण सदृशं मतं or विषकल्पं मतं (स्मृतं) सतां MBh (var.).

Happiness is even his own whose scanty vegetables are cooked ! Earned by his own efforts, without having to depend upon any one, he that eateth even fruit and vegetables in his own house is entitled to respect. He that eateth in another's house the food given to him in contempt, even if that food be rich and sweet, doth what is despicable. (P.C. Roy's translation).

2904*

अर्जुनः कृष्णसंयुक्तः कर्णं यत्रानुधावति ।
तन्नेत्रं तु कुरुक्षेत्रम् इति मुग्धे मृशामहे ॥

(आ) SR 259.63, SSB 71.4, SuMuñ 114.17-8.

We consider, charming one, where Arjuna in the company of Śrī Kṛṣṇa pursues Karṇa in the battlefield of Kurukṣetra. [The white part of your eyes associated with the dark part reaches up to your ears]. (A. A. R.).

2905*

अर्जुनः फल्गुनः पार्थः किरीटी श्वेतवाहनः ।
बीभत्सुर्विजयी कृष्णः सव्यसाची धनंजयः ॥

(आ) ŚP 1910 and 2557.

Ten names of the great Pāṇḍava warrior Arjuna are to be repeated for success while starting on a journey or the battlefield : Arjuna, Phalguna, Pārtha, Kirīṭī, Śvetavāhana, Bībhatsu, Vijayī, Kṛṣṇa, Savyasācī and Dhanaṁjaya. (A. A. R.).

2906*

अर्जुनस्य इमे बाणा नेमे बाणाः शिखण्डिनः ।
सीदन्ति मम गात्राणि माघमा सेगवा इव ॥

(आ) SR 186.4, SSB 532.4, SRK 150.3 (a. Sphuṭaśloka), Vidy 931. (Cf. MBh [Bh] 6.114.60 *cd*/*ab*).

(*c*) कृन्तन्ति [सी°] MBh (Bh) *a*.

(*d*) माघमासेगवा SSB; माघमासे गवामिव MBh (Bh) *b*.

These are the arrows of Arjuna [the brave Pāṇḍava] and not those of Śikhaṇḍin [the destroyer of Bhīṣma]. Hence have my limbs come to grief as the mother crab is torn when baby crabs come out. (A. A. R.).

**अर्जुनस्य क्षयं दृष्ट्वा** see No. 468.

2907

**अर्जुनस्य प्रतिज्ञे द्वे न दैन्यं न पलायनम् ।**
**आयू रक्षति मर्माणि आयुरन्नं प्रयच्छति ।।**

(आ) Sama 2 या 12 and 1 अ 6.

(*c*) सर्वत्र [म°] Sama 1.

(*d*) भाग्यं फलति सर्वदा Sama 1.

Two vows Arjuna has—never to show helplessness and never to run away from the battlefield. Life preserves the vital elements and life gives food ! (A. A. R.).

2908

**अर्जुनान्ते वरारोहे भीमान्ते च वरानने ।**
**पाण्डवैः सह योद्धव्यं रक्षणीयो धनंजयः ।।**

(आ) SSB 536.42.

The fight with the Pāṇḍava-s must be carried on, oh charming lady, till the end of Arjuna and Bhīma ; for the fire (of martial glory) must be preserved. (A. A. R.).

2909

**अर्जुनीयति यदर्जने जनो**
**वर्जनीयजनतर्जनादिभिः ।**
**मङ्क्षु नश्यति चिराय संचिता**
**वञ्चिता जगति के न संपदा ।।**

(आ) SR 64. 14, SSB 331. 16, SRK 46.35 (a. Sphuṭaśloka).

Rathoddhatā metre.

That wealth, in whose acquision one uses a thousand hands like Kārtavīryārjuna, and encounters the threats of people who should always be avoided, perishes quickly, though collected for a long time. Who in this world is not deceived by wealth ? (A. A. R.).

**अर्तिनामार्तिसंबन्धं** see No. 3259.

**अर्थवान् न कुलीनोऽपि** see No. 2933.

**अर्थं दद्यान्** see No. 2978.

2910

**अर्थं धिगस्तु बहुवैरिकरं नराणां**
**राज्यं धिगस्तु भयदं बहु चिन्तनीयम् ।**
**स्वर्गं धिगस्तु पुनरागमनप्रवृत्तिं**
**धिग् धिक् शरीरमपि रोगसमाश्रयं च ।।**

(अ) Cr 1185 (CRC 6.71, CPS 155.60), Vet Hu[1] MS 23.6.

(*a*) नराणात् CPS.

(*b*) सततं परिचिन्तनीयम् [भ° ब° चि°] Vet.

(*c*) सर्वं [स्वर्गं] Vet.

(*d*) धिक् [धिग् first] CPS ; वपुः प्रचुररोगजरानिवासः Vet.

Vasantatilakā metre.

Fie on wealth which breeds various conflicts among the people. Fie on kingship which causes fear and is the source of many a worry. Fie on heaven which results on being re-born on earth again. Fie, fie, on the human body, the repository of ailments. (A. A. R.).

**अर्थं पादरजः समो** see No. 2954.

**अर्थं प्राणविनाश°** see No. 2923.

2911

**अर्थं महान्तमासाद्य विद्यामैश्वर्यमेव वा ।**
**विचरत्यसमुन्नद्धो यः स पण्डित उच्यते ।।**

(अ) MBh (MBh [Bh] 5.33. 29, MBh [R] 5.32. 44, MBh [C] 5.1010).
(आ) SSap 298, IS 588.
(इ) SS (OJ) 316.
(*b*) च [वा] MBh (var.).
(*c*) विचरेदसमुन्नद्धं (°तं or °मुद्धदां) SS (OJ).
(*d*) यः पण्डित इहोच्यते MBh (var.).

He that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. (P.C. Roy's translation).

2912

अर्थं सप्रतिबन्धं
प्रभुरधिगन्तुं सहायवानेव ।
दृश्यं तमसि न पश्यति
दीपेन विना सचक्षुरपि ॥

(अ) Māl 1.9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 15).
(आ) SRHt 100.24 ( a. Śṛṅgāraprakāśa ), SSSN 111.23 (a. Māl.), SR 151. 367 (a. Māl.), SSB 477.326, Alm 54, SSap 512, IS 6832.
(*a*) सप्रतिबन्धं कार्यं Māl (var.), IS, SR.
(*b*) अधिगन्तुं Māl (var.).
(*c*) प्रभवति [दृ°] SSSN.
(*d*) सुचक्षुरपि suggested by A. Weber.

Āryā metre.

It is the man with allies that is able to accomplish an undertaking surrounded with obstacles; even one who has the use of his eyes cannot without a light perceive an object in the darkness. (C.H. Tawney's translation).

2913

अर्थः कामो धर्मो
मोक्षः सर्वे भवन्ति पुरुषस्य ।
तावद्यावत् पीडां
जाठरवह्निर्न विदधाति ॥

(अ) AS 395.
(*c*) तावज्जावत् AS (var.).

Āryā metre.

Desire for wealth, love, righteousness and absolution—all these come to man only so long as the fire of hunger does not give pain. (A. A. R.).

अर्थः पादरजः समः see No. 2954.

2914

अर्थः सुखं कीर्तिरपीह मा भूद्
अनर्थ एवास्तु तथापि धीराः ।
निजप्रतिज्ञामनुरुध्यमाना
महोद्यमाः कर्मसमारभन्ते ॥

(आ) ŚP 229, SH 983 and 179*, SR 77.9 (a. ŚP), SSB 351.9, IS 597, SSH 1. 26, SRK 51.5 and 12.18 (a. ŚP).
(*a*) कीर्तिरपि SH 179*.
(*b*) धीरः SSH.
(*c*) °मधिरूढमाना SRK 51.5.

Upajāti metre (Indravajrā and Upendravajrā).

Though wealth, happiness and fame are denied to them and only danger threatens them, the brave keep to their promises and set to work in their mighty undertakings. (A. A. R.).

2915

अर्थ एव हि केषांचिद् अनर्थो भविता नृणाम् ।
अर्थश्रेयसि चासक्तो न श्रेयो विन्दते नरः ॥

(अ) MBh (MBh [Bh] 3.2. 40 *ab*/*cd*, MBh [R] 3.2. 40, MBh [C] 3.87).
(आ) IS 582.

(*b*) लोकेनर्थाय कल्पते MBh (var.); अनर्थं MBh (var.); जायते or भजते or भवते [भविता] MBh (var.).

(*c*) अर्थे [अर्थं°] MBh (var.).

(*d*) परं [नरः] MBh (var.).

To many the wealth they own is their bane, and he that beholding happiness in wealth, becometh wedded to it, knoweth not true happiness. (P.C. Roy's translation).

2916

अर्थग्रहणे न तथा
दुनोति कटुकूजितैर्यथा पिशुनः ।
रुधिरादानादधिकं
दुनोति कर्णे क्वणन् मशकः ॥

(आ) SR 57.148, SSB 320.153, SRK 31.101 (a. Sphuṭaśloka), IS 7687.

(*b*) व्यथयति [दु°] SR, SSB.

Āryā metre.

The miser does not give so much pain when squeezing money out of us as when he whines (with painful words). The mosquito is a greater nuisance when it 'sings' in the ear than when sucking blood out of us. (A A R.).

अर्थं चनर्थमर्थिभ्यो ( °चा°; °मार्थिभ्यो ) see No. 2931.

2917

अर्थज्ञात् संशयच्छेत्ता ततः श्रेयान् स्वकर्मकृत् ।
मुक्तसङ्गस्ततो भूयान् अदोग्धा धर्ममात्मनः ॥

(अ) BhPṇ 3.29. 32.

(*a*) °छेत्ता BhPṇ; °च्येत्ता BhPṇ (var.).

One who clears our doubts is superior to one who only knows the meaning of texts, superior still is he who does his duty; even greater is he without attachment to actions; he who renounces the fruit of his actions is the very soul of righteousness. (A. A. R.).

2918

अर्थत्यागो हि कार्यः स्याद् अर्थं श्रेयांसमिच्छता ।
बीजौपम्येन कौन्तेय मा ते भूदत्र संशयः ॥

(अ) MBh (MBh [Bh] 3. 34. 63, MBh [R] 3.33.73, MBh [C] 3.1328).

(आ) SRHt 172. 5 (a. MBh), SSSN 76. 5. (a. MBh.).

(*c*) विजो° SSSN.

He who has desire for his (true) welfare must part with wealth (in charity); as in the case of the seed (whose outer shell has to be pierced if the sprout is to come out); O Arjuna, let there be no doubt in your mind (A A R).

2919

अर्थधर्मौ परित्यज्य यः काममनुवर्तते ।
एवमापद्यते क्षिप्रं राजा दशरथो यथा ॥

(अ) R (R [Bar] 2. 47. 13, R [B] 2.53. 13, R [Kumbh] 2.53.13, R [G] 2. 53. 15, R [L] 2 52.14-5).

(*a*) अ° प° tr. R (var.); योर्थधर्मौ (R) (var.).

(*b*) काममेवानुवर्तते (°से or °व निषेवते) R(var.).

(*c*) स कृच्छ्रं महदाप्नोति R (var.); सोतिम् [एवम्] R (var.).

He that renouncing interest in wealth and virtue, follows lust, speedily gets himself involved in troubles even like king Daśaratha. (M.N. Dutt's translation).

अर्थनामार्तिसंबन्धं see No. 3259.

2920

अर्थनाशं मनस्तापं गृहे दुश्चरितानि च ।
वञ्चनं चापमानं च मतिमान् न प्रकाशयेत् ।

(अ) Cr 87 (CV 7.1, Cv 5.11, CN 32, CR 2.22, CNSap 13, CvLd 5. 11, CnT II

7.11, CnT III 5.11, CnT VI 85, CnT V 22, CPS 179.11), H (HJ 1.138, HS 1.122, HM 1.127, HP 1.98, HN 1.99, HK 1.130, HH 29.9-10, HC 35.13-4), Vet 1.26 (cf. also JOAS 56.75), QMy in VCsr VIII 2, Śts 40.10-1 and 63. 7-8, MK (S) 82, GP 1. 109. 15. (Cf. No. 5153, वयो वित्तं गृ° and JSAIL 24. 130).

(आ) ŚP 1458, SRHt 191.48 (a. Nītiśāstra), SuB 14. 8, SRS 2. 1. 19, SH 1158, SSNL 31, ŚbB 2. 618, SR 153. 28, SRK 230.5, SSB 481.28, IS 583, GSL 24, Sama 1 अ 96, VP 9.94.

(इ) LN (P) 28, DhN (P) 52.

(*a*) अर्थनाशं इत्यादि Śts 63 (var.) ; अर्थनाशं Śts 40 (var.) ; अर्थहानिर् (°णिं VCsr) Cr (var.), VCsr ; मान° (°नः) °स्थैर्यं Vet (var.).

(*b*) गृहीनीचरितानि (°णी°) च Cr (var.) ; गृह Cr (var.), VCsr (var.) ; गृहे Cr (var.) ; ग्रहे Cr (var.) ; इत्यादि [गृ°] Śts (var. see *a*) ; दुश्चरित नृप CR (var.) ; तु [च] CR (var.).

(*c*) नीचवाक्यं चापमानं Cr (var.), ŚbB, Sama ; मानं चैवापमानं च Cr (var.) ; चा(त्वं)वमानं VCsr ; मानं चैवावमानं (°पमानं Cr [var.]) CR (but CRT, CRCa II as above) ; वञ्चनश् (°नन्) Cr (var.) ; दचनं SH ; वञ्जनं HN ; गञ्जनं HP, HS (var.), Śts 63 (var.) ; गृञ्जनं Vet (var.) ; गृञ्चनं IS ; गञ्जनम् Śts 40 (var.) ; अमानं (मा°) IS ; चापमानश् Cr (var.).

(*d*) बुद्धिमान्न काशयेत् Cr (var.) ; मतिमाने Cr (var.) ; मतिमा Cr (var.) ; मतिमान° CRCa II, Sama ; प्रकारयेत् Śts 40(var.).

A wise man should not openly proclaim loss of money, distress of (his own) mind, bad behaviour in (his own) house, nor fraud and contempt which he suffered.

2921

अर्थपतौ भूमिपतौ
बाले वृद्धे तपोऽधिके विदुषि ।
योषिति मूर्खे गुरुषु च
विदुषा नैवोत्तरं देयम् ॥

(आ) SuB 14.11, IS 584, Subh 29.

(*b*) विद्यावृद्धे SuB.

(*c*) मूर्खेष्वरिषु च गुरुषु SuB.

(*d*) वाच्यम् [देयम्] SuB.

Āryā metre.

A wise man should not contradict a wealthy man, a king, a child[1] an old man, an ascetic, a well-read man[2], a woman, a fool[3] and a highly respected man.

1. or a wise man SuB.
2. or a wise man.
3. or a fool, a pious man SuB.

अर्थप्रदानेन गृह्णीयात् see लुब्धमर्थेन गृह्णीयात्.

2922

अर्थप्रश्नकृतौ लोके सुलभौ तौ गृहे गृहे ।
दाता चोत्तरदश्चैव दुर्लभौ पुरुषौ भुवि ॥

(आ) SuB 11.21.

(*a*) अर्थिप्रश्नं कृतौ SuB (MS).

(*b*) सुभौ SuB (MS) (*contra metrum*).

(*d*) दुर्वलभौ SuB (MS) (*contra metrum*).

Need for money and difficult questions are plentiful in every house, but the giver (of the former) and satisfactory answers for the latter are difficult to find in this world. (A. A. R.).

2923

अर्थप्राणविनाशसंशयकरीं प्राप्यापदं दुस्तरां
प्रत्यासन्नभयो न वेत्ति विभवं स्वं जीवितं काङ्क्षति ।
उत्तीर्णस्तु ततो धनार्थमपरां भूयो विशत्यापदं
प्राणानां च धनस्य चाधमधियामन्योन्यहेतुः पणः ॥

(अ) Śānt 2.11.

(आ) Śatakāvali 27.39, SR 376.261, SSB 276.155, IS 585.

(*a*) अर्थं प्राण° Śānt (var.); सर्वप्राण° Śānt (var.); सर्वद्रव्य° Śānt (var.); °विनाशनं-शय° Śānt (var.).

(*b*) प्रत्यासन्नभयं Śānt (var.), SR, SSB; प्रत्या-सन्नतया Śānt (var.); स्वजीवितं or संजीवितं or स्वं जीवनं Śānt (var.); काङ्क्ष्यति or काङ्क्षति (°ते) or वाञ्छती Śānt (var.).

(*d*) °धियाचाम्यो Śānt (var.); अन्योन्यभाव: Śānt (var.), SR, SSB.

Śārdūlavikrīḍita metre.

Having fallen into a series of dangers where wealth and life are in jeopardy, a person, getting frightened ignores wealth to preserve his life. When safe out of that danger he again falls into another for the sake of wealth. In the case of persons of low mental calibre, life and wealth are a pawn to each other. (A. A. R.).

2924

अर्थप्रियतयात्मानम् अप्रियाय ददाति या ।
कामात्मन्यपि निःस्नेहां कोऽनुरक्तेति मन्यते ॥

(आ) SRHt 139. 7 (a. Vallabhadeva), VS 3370 (a. Kṣemendra).

(*c*) तामात्मन्यपि VS.

Who can consider her as being devoted to love who surrenders herself to an unlovable person for the sake of money and who is devoid of affection for him who is full of love? (A. A. R.).

2925

अर्थमनर्थं भावय नित्यं
नास्ति ततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः
सर्वत्रैषा विहिता रीतिः ॥

(अ) Mohamudgara 2 (KSH)[1].

(आ) SRK 37.4 (a. Moha.), IS 586.

(*b*) सुखलेष: Moha. (var.).

(*d*) कथिता [वि°] Moha (var.); नीतिः [री°] Moha (var.).

1. in NS or JA 12.606 omitted.

Mātrāsamaka metre.

Consider always that wealth is a source of danger and that there is not a trace of true happiness in it. Rich persons are afraid even of their sons; such is the state of affairs everywhere (in regard to wealth). (A. A. R.).

2926

अर्थयुक्तस्य करणम् अनर्थस्य च वर्जनम् ।
न्यायतश्च करादानं स्वयं च प्रतिमोक्षणम् ॥[1]

(अ) KN (KN [TSS] 14. 54, KN [ĀnSS] 14.54, KN [BI] 13. 54).

(*d*) वा [च] KN (BI).

1. इति वृत्तं महीपतेः.

Performance of fruitful deeds, and the rejection of fruitless ones, the just levying of taxes and their remission in bad seasons (are the functions of the king).

2927

अर्थयुक्तिमविज्ञाय यः शुभे कुरुते मतिम् ।
मित्रे वा यदि वा शत्रौ तस्यापि चलिता मतिः ॥

(अ) MBh (MBh [Bh] 12. 136. 137, MBh [R] 12.138.141, MBh [C] 12.5054-5).

(आ) IS 589.

(*a*) अर्थे यु° or अर्थयुक्तम् MBh (var.) ; अवज्ञाय MBh (var.).

(*b*) प्रीतौ [शुभे] MBh (var.) ; मन or मतिः [मतिम्] MBh (var.).

(*c*) मित्रं MBh (var.) ; (ऽ)मित्रे [शत्रौ] MBh (var.).

(*d*) वा [°पि] MBh (var.) ; गतिः [मतिः] MBh (var.).

He who, disregarding all considerations of policy, sets his heart upon an affectionate union with either friends or foes, comes to be regarded as a person whose understanding has been unhinged. (P.C. Roy's translation).

2928

अर्थयेदेव मित्राणि सति वासति वा धने ।
नानर्थयन् विजानाति मित्राणां सारफल्गुताम् ॥

(अ) MBh (MBh [Bh] 5. 36.41, MBh [R] 5.35. 43, MBh [C] 5.1302).

(आ) IS 590.

(*a*) अर्चं° or अर्च्चं° or प्रार्थ°[अर्थ°] MBh(var.).

(*b*) च [वा first] MBh (var.).

(*c*) नानर्चयन् or नान्यथा विप्र° or तान्यर्थयन् MBh (var.) ; प्रजानाति MBh (var.).

Beest, thou poor or beest rich, thou shouldst honour thy friends. Until some service is asked, the sincerity or otherwise of friends cannot be known. (P.C. Roy's translation).

2929

अर्थरक्षापरो भृत्यः कृत्याकृत्यविवेकवित् ।
सान्धिविग्रहिकः कार्यो राज्ञा नयविशारदः ॥

(अ) Mānasollāsa 2.2.130.

(आ) SRHt 142.1 (a Mānasollāsa).

(*d*) कार्य° [नय°] Mānas°.

A king should employ such a servant [officer] who is devoted to the preservation of his treasury, discriminates well in what ought and what ought not to be done, is an expert in peace and war and has a clear head in politics. (A. A. R.).

अर्थलोलुपता दुःखम् see मन्दलोलुपता दुःखम्.

2930

अर्थवन्तः प्रशस्यन्ते निन्द्यन्ते तद्विनाकृताः ।
आगमेष्वपि चेदेवम् अद्भुतं किं शरीरिषु ॥

(अ) Sabhā 86.

People possessing wealth are praised and those without it, are insulted. If such is the case, even in sacred texts, what wonder in embodied beings (if they so act)? (A. A. R.).

2931

अर्थवानर्थमर्थिभ्यो न ददात्यत्र को गुणः ।
एकैव गतिरर्थस्य दानमन्या विपत्तयः ॥

(इ) SS (OJ) 180.

(*a*) अर्थचनर्थ° or अर्थचानर्थ° or अथचानर्थ° or अर्थचनार्थमार्षिभ्यो SS (OJ) (var.).

What advantage is there in hoarding? There is only one ultimate for monies—either one expends them or they are gone. (Raghu Vīra's translation).

2932

अर्थवानेव लोकेऽस्मिन् पूज्यते मित्रबान्धवैः ।
अर्थहीनस्तु पुरुषो जीवन्नपि मृतोपमः ॥

(आ) SMa 1.42.

Only the man possessing wealth is respected in this world by friends and kinsmen. The man devoid of wealth is as good as dead, though living. (A. A. R.).

2933

अर्थवान् दुष्कुलीनोऽपि लोके पूज्यतमो नरः ।
शशिनस्तुल्यवंशोऽपि निर्धनः परिभूयते ॥

(अ) SkP, Māheśvarakhaṇḍa, Kaumārikākhaṇḍa 2.10.

(आ) SRHt 202.5 (a. Vyāsa), Vyās 6.

(इ) Vyās (C) 6, Vyās (S) 6.

(*a*) अर्थवान् न कुलीनोऽपि Vyās (C), Vyās (S).

(*b*) लोकेन पूज्यते Vyās (C), Vyās (S); सम्पूज्यते [पू°] SRHt.

(*c*) शशिना तु° SRHt.

A man of wealth, though of a low family, is greatly respected. Though a person is of the family similar to that of the moon [of the lunar race], if poor, is disregarded. (A. A. R.).

2934-35

अर्थश्चेत् सर्वथा रक्ष्य इति कैश्चिदुदाहृतम् ।
तत्कथं न हरिश्चन्द्रोऽरक्षत् कुशिकनन्दने ॥
धर्मस्तु रक्षितः सर्वैर् अपि देहव्ययेन च ।
शिबिप्रभृतिभूपालैर् दधीचिप्रमुखैर्द्विजैः ॥

(अ) SkP, Kāśikhaṇḍa 46.35-6.

Some authorities have said that wealth should be preserved at all costs : if this is so, how did Hariścandra [king of the Solar race] part with it to Viśvāmitra [the sage] ? *Dharma* was protected by all (great souls) even at the cost of the physical body, by kings such as Śibi [who gave his flesh to feed a hungry hawk] and Brāhmaṇa-s such as Dadhīci [who parted with his bones to make the *Vajra*-weapon of Indra]. (A. A. R.).

2936

अर्थसंपद्विमोहाय बहुशोकाय चैव हि ।
तस्मादर्थमनर्थाख्यं श्रेयोऽर्थी दूरतस्त्यजेत् ॥

(अ) SkP, Prabhāsakhaṇḍa 259. 26, SkP Nāgarakhaṇḍa 158, 14, (185.14), and 32.41, PdP, Uttarakhaṇḍa 201. 41.

(*b*) विमोहो नरकाय च SkP, Nāgarakh. 158.14, PdP, Uttarakh.

(*c*) अर्थमनर्थं तं SkP, Nāgarakh. 158.14 ; अर्थं प्रयत्नेन PdP, Uttarakh., SkP, Nāgarakh. 32.41.

(*d*) मोक्षार्थी [श्रे°] SkP, Nāgarakh. 158.14.

Wealth, Oh gentle one, causes delusions and many a misery ; hence one desiring true welfare should keep far away from wealth which is full of danger. (A. A. R.).

2937

अर्थसंपादनार्थं च पीड्यमानस्य शत्रुभिः ।
साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ॥

(अ) Mn 7.168. Cf. No. 2323.

(*c*) व्यपदेशश्च MnJh.

Seeking refuge is declared to be of two kinds, ( first ) for the purpose of attaining an advantage when one is harassed by enemies, (secondly) in order to become known among the virtuous (as the protégé of a powerful king). (G. Bühler's translation).

2938

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत् ।
नहि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥

(अ) MBh (MBh [Bh] 5. 37. 44, MBh [R] 5.36.48, MBh [C] 5.1381).

(आ) IS 592.

(*a*) अर्थं सि° MBh (var.) ; ऋच्छन् or ऋश्यन् [इ°] MBh (var.).

(*b*) उदितश् or अभितश् [आदितश्] MBh (var.).

He that desires the highest success in all matters connected with worldly profit, should from the very beginning practice virtue, for true profit is never separated from heaven. (P.C. Roy's translation).

2939

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तितः ।
न स्नानेन न दानेन प्राणायामशतेन वा ॥

(अ) Vivekacūḍāmaṇi 13.

(आ) SRRU 745.

The conviction of the truth is seen to proceed from reasoning upon the salutary counsel of the wise and not by bathing in the sacred waters, nor by gifts, nor by a hundred *prāṇāyāma-s*.[1] (Swami Madhavananda's translation).

1. Control of the vital force.

2940

अर्थस्य पुरुषो दासः स च जातु न कस्यचित् ।
यदर्जनपरा लोके सर्वेऽपि भुवनत्रये ॥

(आ) SSB 331.12.

Man is the slave of wealth and wealth never of any man ; in all the three worlds people are devoted to the acquisition of wealth. (A. A. R.).

2941

अर्थस्य पुरुषो दासो दासस्त्वर्थो न कस्यचित् ।
इति सत्यं महाराज बद्धोऽस्म्यर्थेन कौरवैः ॥

(अ) MBh (MBh [Bh] 6. 41. 36, 51, 66, 77 ; MBh [R] 6. 43. 35, 50, 65, 76 ; MBh [C] 6.1568, 1584, 1599, 1610), GhN 4. Cf. न नरस्य नरो दासः.

(आ) TP 377, ŚKDr *ad* महाराज (p. 669) (a. MBh ; Udyogaparvan), IS 593, SRHt 202.3 (a. MBh), SSSN 135. 3 ( a. MBh), Sama 2 अ 11.

(*b*) नार्थो दासो हि (°सस्य or °सश्च or °सोस्ति) कस्य° MBh ( var. ) ; अर्थो दासो or दासश्चार्थो न or दासस्याथो or दासोप्यर्थो (°ह्य°) न or दासोर्थो हि न or नार्थो दासश्च (°सो हि) or त्वर्थो(अर्थो)दासो न or दासोर्थो न हि or नार्थो दासोस्ति(°सो न) or दासस्त्वर्थे न MBh (var.) ; कर्हिचित् MBh (var.).

(*c*) सत्यं ब्रवीमि राजेंद्र MBh (var.) ; मत्वा [सत्यं] MBh (var.) ; महानहो or वाचो राजन् MBh (var.).

(*d*) बद्धो ह्यर्थेन or बद्धाम्यर्थेन MBh (var.) ; बद्धश्चार्थे च कौ° TP.

A man is the slave of wealth, but wealth is no one's slave. This is very true, O king ! Bound I have been with wealth by the Kauravas ! (P. C. Roy's translation).

2942

अर्थस्य मूलं प्रकृतिर्नयश्च
धर्मस्य कारुण्यमकैतवं च ।
कामस्य वित्तं च वपुर्वयश्च
मोक्षस्य सर्वार्थनिवृत्तिरेव ॥

(अ) Cr 88 (CR 8.119, CPS 327. 27).

(आ) IS 594, Subh 105 *ac/bd,* ASS 8.7 *ac/bd.*

(*a*) विकृतेर् [प्र°] Cr (var.) ; नियतिर् [प्र°] Cr (var.); निहृतिः क्षमा च [प्र°] Subh ; निकृतिः (विकारः) क्षमा च ASS ; नयस्य Cr (var.).

(*b*) मूलं च दया दमश्च [कां° च] Subh ; दानं च दया दमश्च ASS.

(*c*) मूलं [वि°] Subh ; वपो [वपुर्] Cr (var.) ; यशश्च [वयश्च] CPS ; वपुषो वयश्च ASS (var.).

(*d*) धर्मस्य [मो°] Cr (var.) ; मूलं परमाः (°मः) क्रियशु (°यास्तु) Subh ; मूलम् [स°] ASS (var.) ; °नीत्यष्टकम् or °निवृत्तिरेव [नि°] ASS.

Indravajrā metre.

Policy and the people are the source of wealth, compassion and rectitude that of *dharma*, wealth, the body, and (youthful) age that of love, and non-attachment to all objects that of absolution. (A. A. R.).

2943

अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत् ।
शौचे धर्मेऽन्नपक्त्यां च पारिणाह्यस्य चेक्षणे ॥

(अ) Mn 9.11. (Cf. Mn. 9.10, Bṛh 25. 6, Y 1.83, Vi 25.1 sqq.).

(*a*) अथस्य MnJh (printing error).

(*b*) वा विनियोजयेत् Medhātithi.

(*d*) पारीणाह्यस्य Nandana (var.) ; परिणाह्यस्य or as above Medhātithi ; पारीणह्यस्य Govindarāja and Bombay MS (in MnJ) ; पारिणाय्यस्य (°ण°) Nandana and Rāghavānanda.

Let the (husband) employ his (wife) in the collection and expenditure of his wealth, in keeping (everything) clean in (the fulfilment of) religious duties, in the preparation of his food, and in looking after the household utensils.[1] (G. Bühler's translation).

1. By these expedients women will be guarded, since they cannot be guarded by force (Mn 9. 10).

2944

अर्थस्य सदोत्थानं
नियमपरीपालनं क्रियाज्ञानम् ।
स्थानत्यागः पटुता-
ऽनुद्वेगः स्त्रीष्वविश्वासः ॥

(अ) Kal 10.3.

(आ) JS 431.3 (a. Kṣemendra), SH 1032.

(*b*) नियमात् परिपालनं क्षयज्ञानम् JS.

(*c*) स्थाने JS, SH.

Āryā metre.

Wealth always comes up to a person when he keeps to his agreements, has the know-how of things and leaves off (unprofitable) places, is efficient and is not excited and distrusts women. (A. A. R.).

2945

अर्थस्य साधने सिद्ध उत्कर्षे रक्षणे व्यये ।
नाशोपभोग आयासस् त्रासश्चिन्ता भ्रमो नृणाम् ॥

(अ) BhPṇ 11. 23. 17.

The acquirement of wealth, the multiplication of the acquired wealth, its keeping, spending, distribution and enjoyment, create the labour, fear, anxiety and mistake of mankind. (J. M. Sanyal's translation).

2946

अर्थस्यानर्थपूर्णस्य कोऽवसीदतु संग्रहे ।
तत्संतुष्टैर्न्नचेदिष्टैर् दुष्टैः स्यान्नयनोत्सवः ॥

(आ) SMH 12.17.

(*c*) तत्सन्तुष्टे° SMH (var.).

Who may sink in trouble in the acquirement of wealth which is full of danger ? Hence, if one is not satisfied with the necessities (fulfilled), he may become the source of joy to the eyes of rogues. (A. A. R.).

2947

अर्थस्योपार्जनं कष्टं कष्टमस्य गृहागमः ।
तस्यागतस्य बन्धुभ्यो विनियोगः सुखावहः ॥

(आ) SMH 12.16.

(*a*) °पर्ज्जनं SMH.

Troublesome is the acquirement of wealth and difficult is its transport to one's own home. But the disposal of the same when it has come away, (close) relations is a source of happiness. (A. A. R.).

2948

अर्थस्योपार्जनं कृत्वा नैवाभाग्यः समश्नुते ।
अरण्यं महदासाद्य मूढः सोमिलको यथा ॥

(अ) P (PT 2.112, PTem 2. 101, PP 2.133, Pts 2. 122 and 148, PtsK 2. 131 and 155, PM 2.45). Cf. Ru 114.

(आ) IS 596.

(*b*) नैव भोगं Pts, PtsK.

(*d*) सोमलिको PTem.

One dogged by misfortune does not enjoy the wealth which he has acquired, as in the case of the foolish Somilaka who had reached a great forest. (A. A. R.).

2949

अर्थस्योपार्जने दुःखं पालने च क्षये तथा ।
नाशे दुःखं व्यये दुःखं घ्नन्ति चैवार्थकारणात् ॥

(अ) MBh (MBh [Bh] 3. 2. 42, MBh [R] 3.2.42-3, MBh [C] 3.89-90).

(आ) SuB 8.11, IS 595.

(*a*) अर्थस्योपादने चैव MBh (var.).

(*b*) आर्जितानां तु(च)रक्षणे MBh ( var. ); अर्जितस्यापि रक्षणे SuB; (ऽ)थ [च] MBh (var.); रक्षणे [च क्षये] MBh (var.) ; क्ष° त° tr. MBh (var.).

(*c*) संगाश्च्चैव or सहंति (°ते) च or त्यागश्चैव or संयोगाश्च or संगे चैव [नाशे दुःखं] MBh (var.) ; महद् [व्यये] MBh (var.).

(*d*) दुःखभाजनं SuB ; चाप्यर्थ° or चाप्यन्या° or चैवात्म° MBh (var.).

Men undergo infinite miseries in the acquisition and retention of wealth. Its expenditure also is fraught with grief. Nay, sometimes, life itself is lost for the sake of wealth. (P.C. Roy's translation).

अर्थहानिं मनस्तापं see No. 2920.

अर्थहानिर्मनस्तापं see No. 2920.

अर्थहीन विहिनस्य see No. 3012.

2950

अर्थहीनोऽपि मधुरः शब्दो लोकप्रियंकरः ।
वीणावेणुमृदङ्गादीन्य् अत्रोदाहरणानि नः ॥

(अ) Sabhā 29.

Sounds [words], though devoid of meaning, please the people if they are sweet (to the ears). We have illustrations for them in the lute, flute, the tabor and some others. (A. A. R.).

अर्थां see also अर्थान्.

अर्थां ब्रूयान्न चात्मसु see No. 2978.

2951

अर्थांश्च दुर्लभाँल्लोके क्लेशांश्च सुलभांस्तथा ।
दुःखं चैव कुटुम्बार्थे यः पश्यति स मुच्यते ॥

(अ) MBh (MBh [Bh] 12.277.43, MBh [R] 12.288.43, MBh [C] 12.10654).

(इ) SS (OJ) 480.

(*a*) विविधाँल् MBh (var.).

(*b*) ल्केशांश्च SS (OJ) ; सुलभास् or विविधांस् MBh (var.) ; °स्त्रीघाः (or घा or °डा) SS (OJ).

(*c*) मुखं or दुःखश् MBh (var.) ; कुटुंबार्थं MBh (var.), SS (OJ) ; कुडुंबार्थे MBh (var.).

(*d*) वि° [स] MBh (var.).

One who realizes that looking after the family involves the strife for hard monies and easy affliction, gets released. (Raghu Vira's translation in SS [OJ]).

2952

अर्थांस्त्यजत पात्रेभ्यः सुतान् प्राप्नुत कामजान् ।
प्रियं प्रियेभ्यश्चरत राजा हि त्वरते जये ॥

(अ) MBh (MBh [Bh] 5. 58. 20, MBh [R] 5.58.21. MBh [C] 5.2348).

(आ) SRHt 165.27(a. MBh), SSSN 147. 27.

(इ) SS (OJ) 277.

(*a*) वार्थिषु or पार्थेषु MBh (var.), SRHt; पोत्रेषु MBh (var.), SSSN, SS (OJ).

(*b*) सुखमाप्नुत कामजं MBh (var.) SRHt, SSSN; भजध्वं कामजान् गुणान् SS (OJ).

(*c*) प्रियेभ्यः कुरुत SS (OJ), SRHt, SSSN.

(*d*) मृत्युर्हि त्वरते जयी (°यां or °यं or °यि) SS (OJ).

Donate wealth to the deserving, get sons born of love, behave nobly towards friends : such a king hastens to victory. (A. A. R.).

2953

अर्थाः खलु समृद्धा हि बाढं दुःखं विजानताम् ।
असमृद्धास्त्वपि सदा मोहयन्त्यविचक्षणान् ॥

(अ) MBh (MBh [Bh] 12.268.5, MBh [R] 12.275.5, MBh [C] 12.9918).

(आ) IS 598.

(*a*) खल or दुःख° [खलु] MBh (var.); समृद्धादि or समृद्धो हि or विवृद्धा हि MBh (var.).

(*b*) गाढं or गाहं or वादे or गाढ or सदा [बाढं] MBh (var.).

(*c*) तेपि [स्त्वपि] MBh (var.).

(*d*) मोहयंत विचक्षणं MBh (var.) ; अविचक्षणात् MBh (var.).

Wealth in abundance is surely a source of misery to the wise : the same wealth when not abundant always delude the unwise. (A. A. R.).

अर्थाः पत्तिरजोपमा see No. 2954.

अर्थाः पाटिलजोपमा see No. 2954.

अर्थाः पादचञ्चलाः see No. 2954.

अर्थाः पादरजः समा see No. 2954.

2954

अर्थाः पादरजोपमा गिरिनदीवेगोपमं यौवनं
मानुष्यं जलबिन्दुलोलचपलं फेनोपमं जीवनम् ।
धर्मं यो न करोति निश्चलमतिः स्वर्गार्गलोद्घाटनं
पश्चात्तापहतो जरापरिणतः शोकाग्निना दह्यते ॥

(अ) H (HJ 1. 164, HS 1. 146, HM 1.152, HK 1.154, HH 29. 2-5, HB 30.3-6), BhŚ 383 (doubtful), VCsr 28.4, Vet 23.12, Cr 1185 (CRC 6.4, CPS 135.4).

(आ) SRK 94. 5, IS 599, Subh 172. (Cf. JSAIL 24.22).

(*a*) अर्था यादस्वोपमा गुरुनदा IS ; अर्थं पादरजः समो IS ; पादरजः समा BhŚ, SRK ; पत्तिर° Vet (var.) ; यादरचोपमा or पाटलजोपमा or पारदचंचलाः or पाटिलजोपमा VCsr (var.) ; नदीवेलोपमं IS ; गुरु° or गर° [गिरि°] VCsr (var.).

(*b*) आयुष्यं VCsr, SRK ; मानुष्यो VCsr (var.); करिकर्णतालतरलं (कटि° ; °तोल° ; °तलरलं) Vet ; जलवीचिबिन्दुचपलं (°बिन्दुचञ्चलतरं) VCsr (var.) ; फेणोपमं HS ; जीवितम् HM, BhŚ, VCsr (but Nd as above), SRK.

(*c*) धर्ममालेऽव क° VCsr ; निन्दितमतिः [निश्च°] HM ; निश्चलमनाः VCsr ; स्वर्गाद् गलो° VCsr (var.) ; स्वर्गाटानं सर्वदा VCsr (var.); °लाधारणं Vet (var.).

(*d*) पश्चात्तापयुतो HM, VCsr (var.), SRK ; पश्चात्तापहतो BhŚ ; पश्चात्तं प्रहरो VCsr (var.); जनः परि° VCsr (var.) ; परिणता चाराग्निना VCsr (var.); °परिगतः SRK.

Śārdūlavikrīḍita metre.

Riches (are) like the dust of the feet. Youth (is) like the impetuosity of a mountain torrent. Manhood (is) fickle (and) unsteady as a drop of water. Life (is) like froth

who ever, with a steady mind, performs not the duties of religion to unbolt the bars of heaven, will, when stricken with repentence and weighed down with old age, be consumed by the fire of grief. (F. Johnson's translation).

**अर्थाः यावदचोपमा** see No. 2954.

2955

**अर्थाः साधारणा एव विमुच्यन्ते स्वभावतः ।**
**ममतां त्यजतां तेषु महदुत्पद्यते यशः ॥**

(अ) Sabhā 37.

Riches are indeed the common property of all and they desert (the people) naturally. Yet the idea of possession (mineness) be given up, and then great will be the fame. (A. A. R.).

2956

**अर्थाकृष्टधियः पदं रचयतः शब्दावधानात्मनः**
**संधिच्छेदविधाननिर्गमविधिव्यापारमातन्वतः ।**
**मा मां कश्चिदिह ग्रहीदिति मुहुः साशङ्कमापश्यतश्**
**चौरस्येव कवेर्भयं भवति यत्तद्विद्विषामस्तु वः ॥**

(आ) VS 2576.

Śārdūlavikrīḍita metre.

A poet, like a thief, is afraid as his mind is attracted towards *artha* [ideas or : wealth] of others and sets about *pada-s* [words or : steps] careful of sounds ; he is busy with *sandhi-ccheda* [breaking of coalitions or : making hole in the wall] and the way of escape undetected, and constantly looks about with apprehension that he may not be caught in that activity. May that fear be tormenting your enemies ! (A. A. R.).

2957

**अर्थागमो नित्यमरोगिता च**
**प्रिया च भार्या प्रियवादिनी च ।**
**वश्यश्च पुत्रोऽर्थकरी च विद्या**
**षड् जीवलोकस्य सुखानि राजन् ॥**

(अ) MBh (MBh [Bh] *ad* 5.33. 69 (184*), MBh [R] 5. 32. 91, MBh [C] 1057), Aṣṭaratna 1 (KSH 7), H (HJ Intr 19, HS Intr 18, HM Intr 19, HK Intr 19, HP Intr 16, HN Intr 15, HH 3.4-5, HC 5.13-4). Cf. आरोग्यमानृण्यम् ; पुत्रो यशस्व्यर्थकरी च विद्या.

(आ) SR 172.823 (a. MBh), SSB 507. 823, IS 600, Pr 363 (cf. IS *Zus* 3.623), GSL 25, SSap 306, SSH 1. 87, Sama 1 अ 17.

(*a*) °अरोगिता HP (var.).

(*b*) प्रियश्च HS, HM ; प्रियवादिना HP (var.).

(*d*) षडेव MBh (var.) ; जीवलोकेषु HS, HH, Aṣṭa°, Sama ; सुखावहानि MBh (var.) ; हितानि [सु°] HP (var.) ; तात [राजन्] Aṣṭa°, MBh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Accession of wealth, and constantly freedom from disease ; a beloved wife, and a sweet-spoken one ; an obedient son, and useful knowledge, (are) the six felicities in life, oh king ! (F. Johnson's translation).

2958

**अर्था गृहे निवर्तन्ते श्मशाने चैव बान्धवाः ।**
**सुकृतं दुष्कृतं चापि गच्छन्तमनुगच्छति ॥**

(आ) SRHt 49. 2 (a. MBh[1].), SSSN 39. 3 (a, MBh.), IS 601, Subh 86, NT 71, SMa 1.39, Vyās 7, TP 377. Cf. आ श्मशानान्निवर्तन्ते and मृतं शरीरमुत्सृज्य.

(इ) Śīt (OJ) 10, NŚ (OJ) 3.2, Vyās (C) 7, Vyās (S) 7.

(*b*) मित्रबन्धवाः SRHt, SSSN, NT, TP, SMa, Ślt (OJ), Vyās (C), Vyās (S).

(*c*) चैव [चापि] SRHt, SSSN, NT, TP, SMa, Vyās (C), Vyās (S).

(*d*) छायावदनु° Ślt (OJ).

1. Could not be traced in MBh (Bh).

When a person leaves the world [dies] his wealth remains in the house; the relations leave him at the cemetery; only (the result of) his good and bad deeds accompany him (to the other world). (A. A. R.).

2959

अर्थातुराणां न सुहृन् न बन्धुः
कामातुराणां न भयं न लज्जा ।
विद्यातुराणां न सुखं न निद्रा
क्षुधातुराणां न वपुर्न तेजः ॥

(अ) Cr 89 (CR 8.65 [in some text *ac/bd*], CvTb 322, CNP II 18, CNI I 148 *ca/bd*, CnT II 21. 7, CnT III 54. 3, CPS 244.67), GP 1.115. 67, VCsr 11. 1, Śto 320.33-4.

(आ) VS 3441, SR 172. 845 (a. VC), SSB 508.845, SRK 225.39 (a. Sphuṭaśloka), SuB 10.4 *dc/ba*, NT 15, TP 377, IS 602 and 3291, Subh 88 *cd/ab* and 170 *ca/bd*, Sama 2 च 6 *ab/cd*, SPR 1403.62, SSg 202 *ab/dc*.

(इ) PrŚ (C) 13, Śatagāthā(T) 46.

(*a*) द्रव्यातुराणां न गुरुर्न बन्धुः SuB; गुरुर्न [सु°] SPR; तृष्णातुराणां Subh 88; स्वजनो [न सु°] Cr (var.), Subh 170; पिता [सु°] CvTb, VC (var.), SSg; गुरुर् [सु°] VC (but NQE in VC as above), SuB, Sama, PrŚ (C).

(*c*) रोगातुराणां Cr (var.); चिन्तातुराणां GP, CvTb, CNI I, CNP II, VC (but NQE in VC as above), SuB, Sama, SSg.

(*d*) न गतिर्न बुद्धिश् SuB; न रुचिर्न वेला SPR; न रुचिर्न (°चि न VC [var.]) पक्वम् (तेजः or कालः or शाको VC [var.]; बला or वेला SRK) VC, Śto, NT, TP, Sama, SRK, PrŚ (C); पत्था PrŚ; लवणं [न व°] GP; वलं (°ल CNI I) [व°] Cr (var.), GPy, CvTb, CNP II, CNI I, VC, SSg; वेला SR, SSB; वपु Cr (var.); तेज CvTb.

Upajāti metre (Indravajrā and Upendravajrā).

Those who suffer from riches know neither friend[1] nor kinsman; those who suffer from love know neither fear nor shame; those who suffer from knowledge[2] know neither happiness nor sleep; those who suffer from hunger know neither appetite nor cooked (food).[3] (F. Edgerton's translation of VC).

1. parent—Edgerton (VC).
2. care—Edgerton (VC).
3. relish nor food—Edgerton (VC).

2960

अर्थात् पलायते ज्ञानं मार्जारान्मूषिको यथा ।
वकवत् ज्ञायतामर्थः सिंहवच्च जयेद्रिपुम् ॥

(इ) NM (T) 2.7.

(*b*) The Tibetan text suggests मार्जारगन्धान् मूषिक.

Consider money (as restless) as a swan and conquer your enemy (boldly) like a lion; knowledge disappears from money as a rat runs away from a cat. (S. Pathak's translation).

अर्थात्वाप्रकटीकृतेऽपि न see No. 2993.

अर्थार्थितानि दुःखानि see No. 348.

2961

अर्था दुःखं परित्यक्तुं पालिताश्चापि तेऽसुखाः ।
दुःखेन चाधिगम्यन्ते तेषां नाशं न चिन्तयेत् ॥

(अ) MBh (MBh [Bh] 3.2. 43, MBh [R] 3.2. 43-44, MBh [C] 3.90-1). (Cf. MBh[Bh] 12.317. 18). Cf. त्यजन्ते दुःखमर्था हि and बहुर्थोपार्जने क्लेशो.

(आ) IS 693.

(इ) NŚ (OJ) 3.7.

(*a*) दुःखाः MBh (var.) ; °त्यक्ताः MBh (var.).

(*b*) चैव शत्रवः [चापि ते°] MBh (var.), NŚ (OJ).

(*d*) तस्मान्नाशं MBh (var.), NŚ (OJ) ; नाशं तेषां MBh (var.).

It is difficult to abandon wealth ; keeping it causes hostility ; acquisition of it takes pains ; therefore one should not grieve if he loses it.

**अर्था दुःखाः परित्यक्ताः (°क्तुं)** see No 2961.

2962

**अर्थाद्धर्मश्च कामश्च स्वर्गश्चैव नराधिप ।**
**प्राणयात्रा हि लोकस्य विनार्थं न प्रसिध्यति ।।**

(अ) MBh (MBh [Bh] 12. 8. 17, MBh [R] 12.8.17, MBh [C] 12.217-8).

(आ) IS 604.

(*a*) अर्थाध° or अर्थे ध° MBh (var.).

(*b*) सर्गश् or स्वर्गाश् or सुखं or स्वर्गं MBh (var.) ; चापि [चैव] MBh (var.).

(*c*) (ऽ)पि or च [हि] MBh (var.).

(*d*) ह्यर्थं न [(ऽ)र्थं न] MBh (var.).

From wealth spring all religious acts, all pleasures, and heaven itself, oh King ! without wealth, a man cannot find the very means of sustaining his life. (P.C. Roy's translation).

2963

**अर्थाद् भ्रष्टस्तीर्थयात्रां तु गच्छेत्**
**सत्याद् भ्रष्टो रौरवं वै व्रजेच्च ।**
**योगाद् भ्रष्टः सत्यधृतिं च गच्छेद्**
**राज्याद् भ्रष्टो मृगयायां व्रजेच्च ।।**

(अ) GP 1. 109. 54 (Cr 1186).

(*b*) रोरवं GP (var.).

(*c*) गच्छेत् GP (var.).

(*d*) मृगयां वै [मृगयायां] GP (var.).

Śālinī metre (defective in *d*).

Bereft of wealth one should set out for a pilgrimage ; deviation from the path of truth leads to *raurava*[1] ; deprived of the privilege of trance[2] one should bide his time with truth and patience. Ousted of his kingdom, a king should go out on a hunting excursion in the forest. (M. N. Dutt's translation with necessary modifications).

1. hell.
2. occult sight.

**अर्थाधर्मश्च कामश्च** see No. 2962.

**अर्थाधीताश्च यैर्वेदाः** see No. 3068.

**अर्थाधीताश्च (°नाश्च) यैर्वेदास्** see No. 3068.

2964

**अर्थानर्थान्तरे बुद्धिर् निश्चितापि न शोभते ।**
**घातयन्ति हि कार्याणि दूताः पण्डितमानिनः ।।**

(अ) R (R [Bar] 5. 2. 38 and 5.28.38 ; R [B] 5.2.38 and 5.30.38 ; R [Kumbh] 5.2.38 and 5.38.38, R [G] 5. 9. 38 ; R [L] 5.1.38* and 5. 24. 38). Cf. भूताश्चार्था निपद्यन्ते.

(आ) SRHt 157.2 (a. R), SSSN 121.2. (a. R), Sama 2 अ 43.

All those works, which are generally taken in hand after duly deliberating over their propriety and impropriety, are generally spoiled by those emissaries who are proud of their learning. (T. S. Raghavacharya's translation).

2965

अर्थानर्थौ विनिश्चित्य व्यवसायं भजेत ह ।
गुणतः संग्रहं कुर्याद् दोषतस्तु विसर्जयेत् ॥

(अ) R (R [Bar] 6.11.32, R [R] 6.17.41, R [B] 6.17.39).

The good and bad aspects of a proposition should be carefully discussed before action is taken thereon. If there is a prospect of any thing good resulting therefrom, action might be taken. Else it should be abandoned. (T.S. Raghavacharya's translation).

2966

अर्था न सन्ति न च मुञ्चति मां दुराशा
त्यागे रतिं वहति दुर्ललितं मनो मे ।
याच्ञा च लाघवकरी स्ववधे च पापं
प्राणाः स्वयं व्रजत किं परिदेवनेन ॥

(अ) BhPr 281 (a. Māgha), PrC 80. Cf. दारिद्र्यानलसंतापः.

(आ) ŚP 407 (a. Māgha), AP 93, VS 3180, SuM 7. 1, SR 67. 50, SSB 334. 51 (Māghakavi), SSg 174, SRK 56.5 (a. ŚP). (Cf. Kav p. 69).

(*b*) त्यागान्न (or दानन्न or दानाद्धि) सङ्कुचति (or सञ्चलति) [त्या° र° व°] PrC, ŚP, SSB ; दानान्न संकुचति दु° VS, SR, SuM ; दातानसंकुचित [त्या° च ला°] SRK ; दुर्ललितः करो मे PrC (but B in PrC as above) ; दुर्ललितं करोमि SuM (var.) ; दुर्ललिते SSg; करो मे SuM.

(*c*) यच्ञातिल° SuM (but A in SuM as above) ; हि [च] SRK ; स्वयमेव [स्व° च] SuM (var.).

(*d*) व्रजतु SRK ; परिदेवितेन PrC ; पविलम्बितेन ŚP ; ही विलम्बनेन VS, SR ; प्रविलम्बितेन SSB, SRK ; परिदेवितेन SSg.

Vasantatilakā metre.

Wealth is not, and despair releaseth me not ; my wayward mind hath delight in giving ; and begging (is) degrading ; and in self-murder (is) sin. Oh life, depart of thyself ! Why lamentation ? (L.H. Gray's translation.).

2967

अर्था न स्युर्यदि विजहिमो धर्ममर्थैकसाध्यं
कायक्लेशैः कतिकतिविधः साधनीयो न धर्मः ।
कायः श्रान्तो यदि भवति कस्तावता धर्मलोपश्
चित्तं दत्त्वा सकृदिव शिवे चिन्तितं साधयामः ॥

(अ) Śāntiv 35.

Mandākrāntā metre.

If wealth is absent we may leave off those *dharma-s* which can be done with money alone. How many kinds of *dharma* may not be accomplished with physical labour alone ? Is there loss of *dharma* if the body gets tired thereby ? Putting our trust [thoughts] on Lord Śiva for once we fulfil our activities thought out (carefully). (A. A. R.).

2968

अर्थानामधिकानां
राज्ञा चौरेण वा नाशः ।
अन्ने खल्वतिभुक्ते
वमनं वा स्याद्विरेको वा ॥

(अ) Vaidi 38.

Āryā-upagīti metre.

If there is excess of wealth it is lost either to the king or thieves. If excess of food is taken, there will be a vomit or a purge. (A. A. R.).

2969

अर्थानामननुष्ठाता कामचारी विकत्थनः ।
अपि सर्वां महीं लब्ध्वा क्षिप्रमेव विनश्यति ॥

(अ) MBh (MBh[Bh] 12.93.7, MBh [R] 12. 92.7, MBh [C] 12.3469).

(आ) SRHt 84.1 (a. MBh), SSSN 72. 1. Variant of No. 2972.

If one does not utilise wealth properly but expends it thoughtlessly and brags about it, it soon comes to an end and one suffers even though one obtains the whole earth. (A. A. R.).

2970

अर्थानामर्जनं कार्यं वर्धनं रक्षणं तथा ।
भक्ष्यमाणो निरादायः सुमेरुरपि हीयते ॥

(आ) ŚP 13.93, SH 1131, SR 167. 41 (a. Vyāsa), SSB 501-641 (a. Vyāsa). (Variant of No. 2972).

(*c*) हि सततं [नि°] SH ; निरादायं SSB.

(*d*) सुमेरु परिहीयते SH.

Wealth should be earned and increased and also protected ; if one enjoys wealth without further income, it comes to an end, even though it is the golden mountain Sumeru. (A. A. R.).

2971

अर्थानामर्जने दुःखम् अर्जितानां च रक्षणे ।
नाशे दुःखं व्यये दुःखं धिगर्थाः कष्टसंश्रयाः ॥

(अ) MBh 13 ; App. 15 ; 1. 3971-2, (cf. 3.2.43), P (PP 1. 123, Pts 1. 163 and 2. 118, PtsK 1. 179 and 2.126), Cr 1187, cf. No. 2948.

(आ) VS 3353, SRHt 203. 1 (a. MBh), SSSN 136.1, SPR 1233. 63, IS 605, Subh 134, SMa 2.54, NT 38, TP 378.

(इ) SS (OJ) 467.

(*a*) आर्जने IS.

(*b*) आर्जि° SRHt, SMa, IS ; अर्जितस्य च पालने SSSN.

(*c*) आये [ना°] Pts 1.163, PtsK, Cr, SSSN, SMa ; व्यये महद्दुःखं IS ; क्षये [व्य°] SS (OJ).

(*cd*) नाशे दुःखं च धिगर्थो नरेण काष्ट° IS.

(*d*) धिगर्थो दुःखभाजनम् MBh ; धिगर्थान्दुःख-भाजनान् VS ; किमर्थं दुःखभाजनम् NT, TP ; अर्थं दुःखभाजनम् IS ; दुःखसंश्रयाः Cr ; धिगर्थं दुःखभाजनम् SRHt, SSSN; °र्थान् दुःख-वर्द्धनान् SS (OJ); °र्थान् दुःखसंश्रयान् SMa.

Money causes pain in getting ; / in the keeping, pain and fretting ; / pain in loss and pain in spending ; damn the trouble never ending ! (A.W. Ryder's translation).

2972

अर्थानामार्जनं कार्यं वर्धनं रक्षणं तथा ।
भक्ष्यमाणो निरादायः क्षीयते हिमवानपि ॥

(आ) VS 2815, SRHt 113.6 (a. MBh), SSSN 134.5 (a. MBh), SR 167.641 (a. Vyāsa), SSB 501. 641 (a. Vyāsa). (Variant of No. 2970).

(*a*) °मर्जनं VS, SR, SSB; कार्यम् SRHt(see *b*).

(*b*) आर्जितानां च रक्षणम् SRHt, SSSN.

(*c*) भुज्यमानो निरावापः SRHt, SSSN; निराधानः (°रः) VS ; निरादायं SSB.

(*d*) सुमेरुरपि हीयते SR, SSB; हि महानपि SSSN.

One should acquire wealth, as also increase and protect it. If one consumes it without profit, it (soon) gets exhausted, even though it is (of the size of) the Himālayas. (A. A. R.).

2973

अर्थानामीशिषे त्वं वयमपि च गिरामीश्महे यावदित्थं
शूरस् त्वं वाग्मिदर्पज्वरशमनविधावक्षयं पाटवं नः ।
सेवन्ते त्वां धनान्धा मतिमलहतये मामपि श्रोतुकामा
मय्यप्यास्था न ते चेत् त्वयि मम सुतरामेष राजन् गतोऽस्मि ॥

(अ) BhŚ 166.

(आ) VS 3474, SR 81.48 (a. VS), SSB 355. 51, Śatakāvali 103, Subh 311, IS 606.

(*a*) अर्थानाम् BhŚ (var.); ईशासे or इश्वरम् BhŚ (var.); अतुल [अपि च] BhŚ (var.); गिरामीश्वरा BhŚ (var.); °दिच्छं BhŚ (var.), VS; °दर्थं or °दिधी: BhŚ (var.).

(*b*) त्वं शूरो or शूर त्वं or सूरस्त्वं BhŚ (var.); वादिदर्प° BhŚ (var.), VS, SR, SSB; वाधिदर्प° IS; वाङ्मयसर्प° or वाददर्प BhŚ (var.); °ज्वरदमन° BhŚ (var.), VS; °द्युपशमन° or °ज्वरमतुल° or °ज्वरमदन° or °ज्वरमथन° BhŚ (var.); °न्युपशमन IS; (ऽ)क्षयं or (ऽ)क्षया or (ऽ)क्षय: BhŚ (var.); (ऽ)क्षतं VS; पाटवं ते or पाटवान्न: BhŚ (var.).

(*c*) मदांधा BhŚ (var.), SR, SSB; धनाढ्या or धनार्था: BhŚ (var.); अतिविमलधियो or मतिमलगतये or गतमलमतयो or मतिमलगतयो or सुविमलरतयो (°मतयो) BhŚ (var.); मामिह or मां प्रति or (ऽ)मानपि [मामिह] BhŚ (var.); श्रोतुकामं BhŚ (var.).

(*d*) मय्य(or मान° or माना´ or माम)प्यास्थान-मेतत् or मय्यास्थानं न ते चेत् BhŚ (var.); मय्यास्था न चेत्वय्यपि मम नितरामेव रा° or मय्यास्थानं ते IS; मय्यस्त्यास्था BhŚ (var.), VS; मय्यप्याशा BhŚ (var.); न चेत् तत्(ते) VS, SR, SSB, BhŚ (var.); न तत्वे or न ते च BhŚ (var.); नि(न)तराम् BhŚ (var.); नैष or एव or नास्ति [एष] BhŚ (var.); राजन्गतोस्मिन् (°त्) or राजन्गतोसि or राजानतोस्मि or राजन्गतासीत् or राजन्... आगतोस्मि or चिंतापि राजन् or राजन्ननास्था or राजन्गता: स्म: BhŚ (var.).

Sragdharā metre.

You are a king of opulence; / I am a master / of infinite words. / You are warrior; / I hold a skill in eloquence / which subdues the fever of pride. / Men blinded by riches serve you; / but they desire to hear me / that their minds may be pure. / Since you have no regard for me, / the less I have for you, oh King—I am gone. (B.S. Miller's translation).

2974

अर्थानामीश्वरो य: स्याद् इन्द्रियाणामनीश्वर: ।
इन्द्रियाणामनैश्वर्याद् ऐश्वर्याद् भ्रश्यते हि स: ॥

(अ) MBh (MBh [Bh] 5.34. 61, MBh [R] 5.33.62, MBh [C] 5.1157).

(आ) SRHt 72.6 (a. MBh), SSSN 59.3 (a. MBh), IS 607.

(*d*) भ्रश्यतीह न संशय: MBh (var.); भ्रश्यतीह MBh (var.).

He who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. (P.C. Roy's translation).

2975

अर्थानाहरतोऽनर्था: समायान्ति प्रमादिन: ।
अप्रमत्तस्ततो मार्गे नित्यमेवास्तु वित्तवान् ॥

(आ) SMH 12.13.

(*c*) मार्गो SMH (var.).

When wealth is taken from one place to another, danger comes to him who is careless. Let the man of wealth, therefore, be ever careful on the way. (A. A. R.).

2976*

अर्थानुलापान् व्रजसुन्दरीणाम्
अकृत्रिमाणां च सरस्वतीनाम् ।
आर्द्राशयेन श्रवणाञ्चलेन
संभावयन्तं तरुणं गृणीम: ॥

(अ) Kṛṣṇakarṇāmṛta 3.73,

Upajāti metre (Indravajrā and Upendravajrā).

I hail that youth[1] who with His ears listens and with His gracious mind grants the significant prayers of the guileless cowherdesses. (M. K. Acharya's translation).

1. Kṛṣṇa.

2977

अर्थान् केचिदुपासते कृपणवत् केचित् त्वलंकुर्वते
वेश्यावत् खलु धातुवादिन इवोद्बध्नन्ति केचिद् रसान् ।
अर्थालंकृतिसद्रससद्रवमुचां वाचां प्रशस्तिस्पृशां
कर्तारः कवयो भवन्ति कतिचित् पुण्यैरगण्यैरिह ॥

(आ) ŚP 168 (a. Rāghavacaitanya), SH 285 (a. Śrī-Rāghavacaitanya), SR 33. 51 (a. ŚP), SSB 54.41 (a. Rāghavacaitanya), SRK 40. 12 (a. Viśvaguṇādarśa [but not found in Viśva°]), Pad 118. 84 (a. Rāghavacaitanya), IS 7688.

Śārdūlavikrīḍita metre.

Some (poets) care for meanings as misers do for wealth, others decorate them (with figures of speech) as harlots do their persons. Still others make them full of *rasa-s*, as alchemists do with mercury. As a result of great merits done previously, some become poets by utilising speech full of good sense, figures and fine sentiments and which result in (great) fame. (A. A. R.).

2978

अर्थान् ब्रूयान् न चासत्सु गुणान् ब्रूयान् न चात्मनः ।
आदद्यान् न च साधुभ्यो नासत्पुरुषमाश्रयेत् ॥

(अ) MBh ( MBh [Bh] 12.71.6, MBh [R] 12. 70. 6, MBh [C] 12. 2706).

(आ) IS 587.

(इ) SS(OJ) 191.

(*a*) अर्थी MBh (var.), SS (OJ) ; अस्मान or चारेषु [चा°] MBh (var.).

(*b*) गुणात्मानः [न चा°] MBh (var.).

(*ab*) अर्थानर्थान्ब्रूयान्नाचासगुणान्ब्रू°...चात्मनः MBh (var.).

(*c*) आदध्यात् or आदित्यान् or आददीन् MBh (var.) ; आदद्याच्च न MBh (var.) ; SS (OJ).

(*d*) आश्रये MBh (var.).

Do not patronize the wicked ; do not recount your own virtues ; accept not gifts from good men of little means ; do not take refuge with the vile. (Raghu Vira's translation in SS [OJ]).

2979

अर्था भाग्योदये जन्तुं विशन्ति शतशः स्वयम् ।
दिग्भ्योऽभ्युपेत्य सर्वाभ्यः सायं तरुमिवाण्डजाः ॥

(अ) RT (RT [S] 7.504, RT [C] 7.505, RT [VVR] 7.504I).

(*a*) अर्थभाग्यो° RT (C).

(*c*) सर्व्वाभ्यः RT (C).

Riches come to a person hundred-fold by themselves when his fortune rises, just as the birds gathering from all directions (come) to the tree when the evening (sinks). (M.A. Stein's translation).

2980

अर्थाभावे तु यज्ज्ञानं प्रत्यक्षमिव दृश्यते ।
गन्धर्वनगराकारं स्वप्नं तदुपलक्षयेत् ॥

(आ) ŚP 4403.

Knowledge without (the support of) wealth it is clearly seen (to be useless). It is a castle in the air, a thing that is seen in a dream. (A. A. R.).

2981

अर्थाभावे मृदुता
काठिन्यं भवति चार्थबाहुल्ये ।
नैकत्रार्थमृदुत्वे
प्रायः श्लोके च लोके च ॥

(आ) SkV 1517.

Āryā metre.

There is softness where is no meaning [or: wealth] and hardness where there is such. Meaning [or: wealth] and softness never dwell together in a verse or in the world. (D.H.H. Ingalls's translation).

अर्था यादस्वोपमा गुरुनवा see No. 2954.

2982

अर्थिना प्रिया एव श्रीहर्षोदीरिता गिरः ।
सारस्वते तु सौभाग्ये प्रसिद्धा तद्विरुद्धता ॥

(आ) SMH 2.19.

The words of Śrī-Harṣa are pleasing to those who desire wealth. When rich in literary wealth, it is well known, is opposed to worldly wealth. (A. A. R.).

2983*

अर्थार्थिनी देवपूजा- स्वप्नोपश्रुतितत्परा ।
सदा गणकगेहं सा प्रष्टुं याति ग्रहस्थितिम् ॥

(अ) Deś 3.44.

Anxious for wealth and devoted to worship of gods, (interpretation of) dreams and fortune-telling, she[1] goes every day to the house of an astrologer to consult him about the position of stars.[2]

1. a prostitute.
2. PO 25.11.

2984

अर्थार्थी जीवलोकोऽयं ज्वलन्तमुपसर्पति ।
क्षीणक्षीरां निराजीव्यां वत्सस्त्यजति मातरम् ॥

(अ) KN (KN [TSS] 5. 62, KN [ĀnSS] 5. 62, KN [BI] 5. 63), SkP, Nāgara-khaṇḍa 155. 48. Cf. No. 2985 and तावत्प्रीतिर्भवेल्लोके.

(आ) SRHt 202. 4 (a. Kāmandakī), SSSN 135. 4 (a. Kāmandaka), IS 609.

(*a*) सर्वलोकोऽयं SkP.

(*c*) निरालम्बां SRHt, SSSN; जनितारमपि त्यक्त्वा SkP.

(*d*) निःस्वः संयाति दूरतः SkP.

If some one[1] needs money, he will (even) crowl to the red-hot fire; even a calf forsakes the mother, if she does not give milk and cannot give sustenance to the young (calf).[2]

1. in the world of beings.
2. M.N. Dutt translates this verse as follows: This world of living beings, ever struggling to obtain a means for maintenance, betakes to him who is in the full blaze of his prosperity. Even a calf forsakes its dam when her location becomes scarce and she cannot give it adequate sustenance.

2985

अर्थार्थी जीवलोकोऽयं श्मशानमपि सेवते ।
जनितारमपि त्यक्त्वा निःस्वं गच्छति दूरतः ॥

(अ) P (Pts 1.9, PtsK 1. 9), SkP, Nāgara-khaṇḍa 155.48. Cf. No. 2984.

(आ) ŚP 336 (a. Viṣṇuśarman), SR 64.1 (a. P), SSB 330. 1 (a. Viṣṇuśarman), SPR 1212.5, SMa 2.51, IS 608.

(*a*) अर्थार्थि IS.

(*b*) श्मशानमपसेवते SkP.

(*c*) त्यक्त्वा जनयितारं स्वं Pts; जनेता° SPR.

(*d*) निःस्वः संयाति दू° SkP; गच्छन्ति IS.

If some one[1] needs money, he will even visit burial places, leave his (own) father if he becomes poor; and will wander far away [in order to gain his livelihood].

1. in the world of beings.

अर्थार्थी भजते लोको see No. 9760.

2986

अर्थार्थी यानि कष्टानि मूढोऽयं सहते जनः ।
शतांशेनापि मोक्षार्थी तानि चेन् मोक्षमाप्नुयात् ॥

(अ) P (Pts 2.119, PtsK 2.127).

(आ) IS 610.

(*a*) याति P (var.).

(*b*) मूढायं कुरुते जनः PtsK.

(*d*) याति P (var.).

If a hundredth part of the troubles that foolish people undergo to get wealth, were utilised to obtain absolution, they would surely get liberation (from all ills). (A. A. R.).

2987

अर्थार्थी यानि कष्टानि सहते कृपणो जनः ।
तान्येव यदि धर्मार्थी न भूयः क्लेशभाजनम् ॥

(अ) Cr 90 (CR 6.27, CPS 148.38), GP 1. 113. 35.

(आ) VS 3491.

(*a*) अन्नर्थी GP ; कानि [या°] Cr (var.); ष्टकानि Cr (var.) (scribe's error) ; दुःखानि [क°] GP, VS ; (T in CRT adds क्षुधार्थः and अर्थार्थी together).

(*b*) करोति [स°] GP.

(*d*) न पुनः क्लेशभाग्भवेत् Cr (var.) ; न भूयो जन्मभाग्भावेत् Cr (var.), VS ; न om. CRBh I.

If all the troubles that a miser undergoes desiring wealth were used to further righteousness, he would not be the object of any more pain. (A. A. R.).

अर्थार्थी सर्वलोकोऽयं see No. 2985.



2988

अर्थलाभेऽपि महति स्वाध्यायं न समुत्सृजेत् ।
कुलान्यकुलतां यान्ति स्वाध्यायस्य विवर्जनात् ॥

(अ) Viṣṇudharmottara 2.89.90.

Even at the acquisition of great wealth one should not give up the study of the scriptures ; families disintegrate [ lose their importance ] by giving up *svādhyāya* [study of the scriptures]. (A. A. R.).

अर्थास्त्यजत पात्रे see No. 2952.

2989

अर्थाहरणकौशल्यं किं स्तुमः शास्त्रवादिनाम् ।
अव्ययेभ्योऽपि ये चार्थान् निष्कर्षन्ति सहस्रशः ॥

(आ) SR 38.14, SSB 291.14, SRK 33.17 (a. Sphuṭaśloka), IS 7689.

(*d*) सहस्रशस् IS.

How shall we praise the cleaverness of those proficient in the *śastra-s* in *arthagrahaṇa* [ in making money or : in extracting the meaning of words] ? For they draw out *artha* [money or : meaning] in thousands from the *avyaya-s* [misers or : indeclinables]. (A. A. R.).

2990

अर्था हसन्त्युचितदानविहीनचित्तं
भूमिर्नरं च मम भूमिरिति ब्रुवाणम् ।
जारा हसन्ति तनयानुपलालयन्तं
मृत्युर्हसत्यवनिपं रणरङ्गभीरुम् ॥

(अ) BhŚ 382 (doubtful).

(आ) SR 176.956 (a. BhŚ), SSB 513.956, SRK 226. 54 ( a. Sphuṭaśloka ), SL f 31 *a*.

(*a*) °विहीनलुब्धं SR, SSB, SRK.

(*b*) भूम्यो हसन्ति म° SR, SSB, SRK.

Vasantatilakā metre.

Riches laugh at the person whose mind is averse to spending them in worthy causes. The earth laughs at him who claims it for himself (by giving him a grave). The paramour laughs at him who fondles the children born of his wife. Death ridicules the king who is afraid of the battlefield. (A. A. R.).

2991

**अर्थिको व्याधितो मूर्खः प्रवासी परसेवकः ।**
**जीवन्तोऽपि मृताः पञ्च पञ्चैते दुखभागिनः ॥**

(अ) Cr 91 (CS 2.38, CKl 46). Cf. जीवन्तोऽपि मृताः पञ्च.

(आ) IS 7454.

(*a*) अर्थितो (°र्थि°; °नो) Cr (var.); व्याधिसु मूखस्य Cr (var.); मूर्ख (मू°) Cr (var.).

(*b*) प्रवशि Cr (var.); परस्यवकः Cr (var.); परसेवक (°विक) Cr (var.).

(*c*) जीवितो (°वी°; °व°; °नो; °न्ति) Cr (var.); च [ऽपि] Cr (var.); मृतः (°तं; °जः) Cr (var.); सत्यं [पञ्च] IS.

(*d*) पञ्च ते Cr (var.); दुःखभजन (°गिन) or दखभागिनी (°नां) Cr (var.).

The supplicant, the invalid, the illiterate, and one living in foreign lands and those serving others, are the five persons said to be living dead, for these five are destined to misery. (B.C. Dutt's translation).

अर्थिताः प्रथमतस्त्वयि see No. 3077.

2992

**अर्थिता विभवस्त्यागः स्वातन्त्र्यमुचितज्ञता ।**
**इति पञ्चगुणोपतेम् आश्रयेदाश्रयं नरः ॥**

(आ) JS 408.57.

A person should lean on him for support who has the following five qualities, who is ever a seeker (after truth), is wealthy and munificent and has independence and a sense of propriety. (A. A. R.).

अर्थितो व्याधितो see No. 2991.

2993*

**अर्थित्वे प्रकटीकृतेऽपि न फलप्राप्तिः प्रभोः प्रत्युत**
**द्रुह्यन् दाशरथिर्विरुद्धचरितो युक्तस्तया कन्यया ।**
**उत्कर्षं च परस्य मानयशसोर्विस्रंसनं चात्मनः**
**स्त्रीरत्नं च जगत्पतिर्दशमुखो दृप्तः कथं मृष्यते ॥**

(अ) Mahāvīra. 2.9.

(आ) Kpr 7. 277, KāP 244. 17–245. 2, Amd 162.419.

(*a*) अर्थत्वाप्र° Amd (var.).

(*d*) देवः [दृप्तः] Kpr, KāP, Amd; मृष्यति Amd.

Śārdūlavikrīḍita metre.

Oh Lord, even on exhibiting beggarliness, the desired object has not been obtained; on the contrary, to her has been joined the son of Daśaratha, your enemy, who hates you. How can you, the ten-faced Lord of the world, bear this, and the excess of an enemy's pride and fame and the derogation of your own and this the gem of women! (G. Jhā's translation in Kpr.).

2994

**अर्थिनस्त्वरितदानेन तृप्तिर्भवति यादृशी ।**
**बहुदानं विलम्बेन न तादृक् तृप्तिकारकम् ॥**

(आ) Bahudarśana 49. 124, IS 7455.

(*a*) *Hyper metric.*

That satisfaction which a suppliant gets by the payment of the donation with promptitude, that satisfaction he can never

experience with a large donation made after delay. (A. A. R.).

2995

**अर्थिनां कृपणा दृष्टिस् त्वन्मुखे पतिता सकृत् ।**
**तदवस्था पुनर्देव नान्यस्य मुखमीक्षते ॥**

(अ) KāD 1.77, P (PD 310.151).

(आ) ŚP 275 (a. Daṇḍin), SRHt 169. 5 ( a. Daṇḍin), SSSN 90.5, Pad 113. 32 (a. Daṇḍin), RJ 1434 (a. Daṇḍin), SR 103. 53 ( a. ŚP ), SSB 393. 60 ( a. Daṇḍin), Can *ad* 4.9 (p. 39), IS 610.

(*a*) कृपना or पतिनां [कृ°] IS.

(*b*) तन्मुखे IS.

(*c*) तदवस्थां or हृदयस्था IS ; देवि IS.

(*d*) तान्यस्य मुखमीदते or नान्यस्यास्यं समीक्षते IS.

Once the sad eye of suppliants hath fallen on thy face, oh king, it taketh there its abode, and gazeth not at the face of any other. (A.B. Keith's translation in *A History of Sanskrit Literature*, p.377).

**अर्थिनां पतिनां दृष्टिस्** see No. 2995.

2996

**अर्थिनां मित्रवर्गस्य विद्विषां च पराङ्मुखः ।**
**यो न याति पिता तेन पुत्री माता च वीरसूः ॥**

(अ) Mārk.-p. 22.44.

(आ) IS 614.

He who turns not his back on suppliants, friends, and enemies, in him his father has a (real) son, and in (him) his mother has given birth to a hero. (F.E. Pargiter's translation).

**अर्थिनां याचमानानां** see No. 2997.

2997

**अर्थिनामुपपन्नानां पूर्वं चाप्युपकारिणाम् ।**
**आशां संश्रुत्य यो हन्ति स लोके पुरुषाधमः ॥**

(अ) R(R [Bar] 4. 29. 38, R [B] 4. 30. 71, R [ Kumbh ] 4. 30. 71, R [G] 4. 30. 10-1, R [L] 4.23.28).

(आ) PV 363, SSap 268, IS 612.

(*a*) अर्थिनां याचमानानां R (var.).

(*b*) वाप्यु° R (var.).

(*c*) आशां यो हंति सुग्रीव R (var.); संश्राव्य R (var.) ; हन्यात् R (var.).

He is the dreg of humanity who fails to render a promised help to one who had previously done him good and who seeks his help in adverse circumstances. (T. S. Raghavacharya's translation).

2998

**अर्थिनि कवयति कवयति**
**पठति च पठति स्तवोन्मुखे स्तौति ।**
**पश्चाद्यामीत्युक्ते**
**मौनी दृष्टिं निमीलयति ॥**

(अ) BhPr 111.

(आ) SR 72.41, SSB 342.41, SRK 63.22 (a. Sphuṭaśloka), IS 7690.

(*b*) पंठति [पठति second] IS (printing error); स्तवोद्यतं SRK ; स्तवोद्यते SR, SSB.

(*d*) कृपणः प्रणतोऽञ्जलिं कुरुते SR, SSB, SRK, IS.

Āryā metre.

When a suitor makes a poem, he[1] too will do the same ; when he recites it, he[1] too will recite ; when he is going to praise, he[1] too will praise. Then after all that when he says "I go", he[1] then keeps silent and closes his eyes. (J. Shastri's translation).

1. the king.

2999

**अर्थिने न तृणवद्धनमात्रं**
**किं तु जीवनमपि प्रतिपाद्यम् ।**

एवमाह कुशवज्जलदायी
द्रव्यदानविधिरुक्तिविदग्धः ॥

(अ) Naiṣ 5.86.

(आ) SR 69.21, SSB 337.23 (a. Naiṣ.).

(*c*) °दायी Naiṣ (var.), SR.

(*d*) द्रव्य° Naiṣ.

Svāgatā metre.

Not only one's wealth, but even one's life should be given away like a straw to a suppliant; this is the meaning of the cleverly worded rule about the making of gifts, when it enjoins the giving of water together with *kuśa*-blades. (K.K. Handiqui's translation).

3000

अर्थिनो जठरज्वाला- दग्धा वाक् कंचिदञ्चति ।
तां चाशमयतो वित्तं किन्निमित्तं न विद्महे ॥

(आ) SMH 12.23.

(*c*) तां च समयतो SMH (var.).

Speech spurred by hunger [burnt by the fire in the stomach] goes to some one, the donor. We do not know what the purpose is of the wealth which does not put it down. (A. A. R.).

अर्थिनो व्याधितो see No. 2991.

3001*

अर्थिप्रत्यर्थिलक्षैरप्यु अपराङ्मुखचेतसम् ।
त्वां पराङ्मुखतां निन्युः केवलं परयोषितः ॥

(आ) SR 102.50, SSB 393.57.

Hundreds of thousands of suppliants and enemies could not make you to turn your face away (by your munificence and courage in war); but others' wives made you turn your face (in furtherance of virtuous conduct). (A. A. R.).

3002

अर्थिभुक्तावशिष्टं यत् तदश्नीयान् महाशयः ।
श्वेतोऽर्थिरहितं भुक्त्वा निजमांसाशनोऽभवत् ॥

(अ) Cāruc. 7.

(आ) Nīsam 1.8.

A noble-minded person should take food after a guest [suppliant] has partaken of it. King Śveta, having dined, excluding a guest, had to eat his own flesh (as a consequence). (A. A. R.).

3003

अर्थिभ्यः कनकस्य दीपकपिशा विश्राणिता राशयो
वादे वादिविषाणिनां प्रतिहताः शास्त्रोक्तिगर्वा गिरः ।
उत्खातप्रतिरोपितैर्नृपतिभिः शारैरिव क्रीडितं
कर्तव्यं कृतमर्थिता यदि विधेस्तत्रापि सज्जा वयम् ॥

(आ) JS 455.69 (a. Vikramāditya).

(*b*) °गर्भा JS (var.).

Śārdūlavikrīḍita metre.

Heaps of gold, reddish brown like the flame of a lamp, have been given away to suppliants; the arrogant words of highly learned scholars due to the study of *śāstra-s* have been refuted in debates; uprooting and enthroning of princes have been done as if sporting with chess-men; thus have I accomplished the purpose of my life; if fate wishes to take me away (to the next world), prepared and ready am I for that too. (A. A. R.).

3004

अर्थिभ्यश्च द्विषद्भ्यश्च वैमुख्यं यस्य नास्त्यसौ ।
महोदारः सदा शान्तः कृतज्ञः कोऽपि दुर्लभः ॥

(आ) SSB 353.1.

Rare is a person who is not averse to suppliants and enemies alike, who is magnanimous and always calm and grateful to those who have rendered help. (A. A. R.).

अर्थिभ्यो हि विवृद्धेभ्यः see No. 3018.

3005*

अर्थिभ्रंशबहूभवत्फलभरव्याजेन कुब्जायितः
सत्यस्मिन्नतिदानभाजि कथमप्यास्तां स कल्पद्रुमः ।
आस्ते निर्व्ययरत्नसंपदुदयोदग्रः कथं याचक-
श्रेणीवर्जनदुर्यशोनिबिडितव्रीडस्तु रत्नाचलः ॥

(अ) Naiṣ 12.67.

(आ) Skm (Skm[B] 1457, Skm [POS] 3. 18. 2) (a. Śrīharṣa), VS 2517 (a. Naiṣ.), SR 107.183, SSB 400.199.

(*ab*) कुब्जायितो । देव त्वय्यतिदानभाजि VS.

Śārdūlavikrīḍita metre.

Let the (all-giving) *kalpa*-tree manage somehow to live, bending under the pretext of the weight of fruit accumulating owing to the lack of suppliants, since this king is there, profuse in his charities. But how will the jewel-mountain,[1] highcrested with the uprise of its unspent wealth of jewels, manage to live, utterly disgraced by the scandal of its desertion by suppliants ? (K.K. Handiqui's translation).

1. *ratnācala.*

3006

अर्थी करोति दैन्यं
लब्धार्थो गर्वमपरितोषं च ।
नष्टधनश्च सशोकः
सुखमास्ते निःस्पृहः पुरुषः ॥

(आ) ŚP 319, SR 75. 12 (a. ŚP), SSB 347. 12, SRK 54. 12 (a. Kalpataru), SH 1057, SRS 4.62, IS 614.

(*b*) च om. SRK (*contra metrum*).

(*c*) नष्टधनोऽस्ति SRS ; स शोकं ŚP, SR, SSB.

Āryā metre.

A suppliant shows meekness, the successful one is proud and dissatisfied [ever wanting more]. The man who has lost his wealth is full of sorrow ; the man without desires remains happy. (A. A. R.).

अर्थी दाता गुणग्राही see क्षमी दाता गुणग्राही.

3007

अर्थी येनार्थकृत्येन संव्रजत्यविचारयन् ।
तमर्थमर्थशास्त्रज्ञाः प्राहुरर्थ्याश्च लक्ष्मण ॥

(अ) R (R[Bar]3.41. 32, R [B] 3. 43. 34, R [Kumbh] 3.43.33).

(*b*) संवृत्य विचचारयन् R (var.) ; सुव्र° or सव्र° R (var.).

(*d*) तु [च] R (var.) ; सुलक्ष्मण or कथंचन [च ल°] R (var.).

The object which persons desirous of acquiring wealth follow without any discretion in their actions, is the true definition of wealth given by the political economists. (M.N. Dutt's translation).

3008

अर्थी लाघवमुच्छ्रितो निपतनं कामातुरो लाञ्छनं
लुब्धोऽकीर्तिमसंगरः परिभवं दुष्टोऽन्यदोषे रतिम् ।
निःस्वो वञ्चनमुन्मना विकलतां शोकाकुलः संशयं
दुर्वागप्रियतां दुरोदरवशः प्राप्नोति कष्टं मुहुः ॥

(अ) Navaratna 2 (KSH 1).

(आ) SuM Appendix IV 4, SH 1396 *ac/bd*, SR 179.1031 (a. Nava°) (*ac/bd*) SSB 517. 1031 *ac/bd*, SRK 235. 54 ( a. Sphuṭaśloka) *ac/bd*.

(इ) Ceylonese Navaratnaya 4.

(*a*) लाघवद् Nava° (Ceyl.) ; उन्नतो [उच्छ्रितो] Nava° (var.) ; उच्छितो Nava° (Ceyl.) ; लाछनं Nava° (Ceyl.).

(*b*) असंमतः or असज्जनः [असंगरः] Nava° (var.); असङ्कुरः Nava° (Ceyl.), असारवान् SuM.

(*c*) दोषाकुलः SR, SSB, SRK.
(*d*) दुर्वाङ्ग् Nava° (Ceyl.); कच्छ्रे or कृच्छ्रे Nava° (Ceyl.); काष्टं Nava° (Ceyl.); महत् [मुहुः] SuM.
Śārdūlavikrīḍita metre.

A suppliant is slighted, the arrogant heads to a fall, the passionate reap a bad name, the miser gets notoriety, one false to his promises gets insult, a wicked person delights in the faults of others, the penniless cheats, the anxious are dispirited, the sorrowful one full of misgivings, the harsh in speech are disliked, and a gambler is in full embarrassment frequently. (A. A. R.).

अर्थे धर्मश्च कामश्च see No. 2962.

3009

अर्थेन किं कृपणहस्तगतेन तेन
रूपेण किं गुणपराक्रमवर्जितेन ।
मित्रेण किं व्यसनकालपराङ्मुखेन
ज्ञानेन किं बहुशठाधिकमत्सरेण ॥

(अ) Cr 92 (CR 2.12, CPS 39. 37), GP 1. 109. 6 *ad/bc*.
(आ) SuM 5. 18, IS 616 *ad/bc*, Subh 35 *ad/bc*, NBh 145 *ad/bc* and 14 *ab/dc*.
(इ) PrŚ (C) 12, NM (T) 6.9.
(*a*) कृपणहस्तमुपागतेन SuM, NBh 145, Subh ; पुंसा [ते°] GP.
(*b*) गुणपराक्रमवर्जितेन [°कालमनागतेन Subh] Cr (var.), Subh ; गुणसमूहविवर्जितेन NBh 145.
(*c*) स्नेहेन [मि°] NBh 145.
(*d*) शास्त्रेण [ज्ञा°] SuM, NBh 145, Subh ; बहुशठकुलसङ्कुलेन (°ठाचरणश्रितेन Subh) GP, Subh ; बहुजनैः कृतमत्सरेण NBh 14 ; बहुसमादिकमत्सरेण (°हगदि°) Cr (var.) ; जनविरोधकहेतुकेन SuM ; चलधिया भृशमादृतेन NBh 145.

Vasantatilakā metre.

Of what good is the gold which is in the greedy grip of a miser ? What does mere personal beauty avail a person whose mind is not adorned with ennobling attributes ? What is the good of one's having a friend who forsakes one in days of adversity ? Of what worth is the knowledge which is wedded to a low cunning nature. (M.N. Dutt's translation).

अर्थेन च (तु) विहीनस्य see No. 3012.

3010

अर्थेन परिहीणं तु नरमस्पृश्यतां गतम् ।
त्यजन्ति बान्धवाः सर्वे मृतं सत्त्वमिवासवः ॥

(अ) P(PT 2.57). Cf. Ru 103.

When a person is without wealth he becomes (as if he were) an untouchable ; all kinsmen abandon him just as the vital breath abandons a dying animal. (A. A. R.).

अर्थेन परिहीणस्य see No. 3012.

अर्थेन बलवान् see धनेन बलवान्.

3011

अर्थेन रक्षितमिदं
राज्यं पुनरर्थमर्पयति ।
अर्थैकपरो नृपतिः
परिहरति पुनः क्षणादुभयम् ॥

(आ) SMH 7.14.

Āryā-upagīti metre.

A kingdom is protected by (the help of) wealth and a well-protected kingdom brings in good revenue. A king solely devoted to collecting revenue loses both in a moment. (A. A. R.).

अर्थेन वियुक्तस्य see No. 3012.

अर्थेन हि विमुक्तस्य see No. 3012.

3012

अर्थेन हि विहीनस्य पुरुषस्याल्पमेधसः ।
व्युच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा ॥

(अ) MBh (MBh[Bh]12.8.18, MBh[R] 12. 8.18, MBh [C] 11.218-9), R (R [Bar.] 6. 70. 32, R [B] 6. 83. 32, R [Kumbh] 6.83.33, R [G] 6. 62. 30, R [L] 6.61. 30), P (PT 2. 53, PS 2. 30, PN 1. 27, PP 2. 71, PM 2. 30, PRE 2. 32, Pts 2. 85, PtsK 2. 52, [cf. Ru 103]), Cr 93 (Cv 6. 10, CR 4.13, CPS 92.26), H (HJ 1. 133, HS 1. 117, HM 1. 123, HP 1.94, HN 1. 95, HK 1.126, HH 25. 22-3, HC 35. 1-2. (Cf. JSAIL 24. 27, 30.79 and 31.8, Crn 60.).

(आ) SR 65. 7 (a. P), SSB 332. 8, IS 617, Sama 1 अ 35.

(इ) Old Syriac 2.29, Old Arabic 3.121.

(*a*) अर्थहीन विहीनस्य Cr (var.); नरस्यार्थ विही-नस्य (विहि°) Cr (var.); अर्थेनापि MBh (var.) ; अर्थेनेह MBh (R), च [हि] Pts, PtsK ; छ [हि] MBh (C); तु [हि] PP, HK, HS ( var.), SR, SSB, Sama ; वियुक्तस्य MBh (var.), R [R], R [G]; विमुक्तस्य R (B); परिहीनस्य HS, HH.

(*b*) दुःखितस्या° Cr (var.); दुःतस्यस्या° Cr(var.); पुरुषस्यूल्पचेतसः PS (var.) ; ऽल्पचेतसः MBh (var.) ; ऽल्पतेजसः MBh (var.), R(R), R (G) ; ऽल्पनेतसः R (B) ; ऽल्पमेघसः HK.

(*c*) विच्छिद्यन्ते Cr, P, MBh (var.) ; व्यच्छिद्यन्ते (प्रच्छि° R[G]) R ; उच्छिद्यन्ते MBh(var.), Cr (var.), PP, Pts, PtsK ; नश्यन्ति प्रक्रि° Cr (var.)(but in CvA प्रक्रि° यासः र्वा); विच्छिद्यते CPS ; क्रियाः सर्वा विनश्यन्ति H, SR, Sama, SSB ; क्रिया Cr (var.); स्त्रियः [क्रि°] Cr (var.).

(*d*) ग्रीष्मा कुसरि यथा PP (var.); कंसरितो Cr (var.); तु सरि° [कु°] Cr (var.); षुसरितां [कु°] (*sic !*) Cr (var.).

The acts of a man of small wit and deprived of wealth dry up like small streams in the summer season.

3013

अर्थेन हीनः पुरुषस् त्यज्यते मित्रबान्धवैः ।
त्यक्तलोकक्रियाहारः परासुरिव निष्प्रभः ॥

(अ) P (PT 2. 58). Cf. Ru 103. Also cf. JAOS 38.239.

A person devoid of wealth is abandoned by friends and relations. Neglected by the people and without work and food he is devoid of lustre like a corpse. (A. A. R.).

3014

अर्थेनापि हि किं तेन यस्यानर्थे तु संगतिः ।
को हि नाम शिखाजातं पन्नगस्य मणिं हरेत् ॥

(अ) GP 1.110.6 (Cr 1189).

Covet not the riches of the mighty who would meet such efforts with condign punishment. Who on earth will stretch out his hand to rob a cobra of the jewel which shines on its hood ? (M. N. Dutt's translation).

अर्थेनाल्पीयसा ह्येते see No. 7973.

3015

अर्थेनोपार्ज्यते धर्मो धर्मेणार्थ उपार्ज्यते ।
अन्योन्याश्रयणं ह्येतद् उभयोत्पत्तिसाधनम् ॥

(अ) Sabhā 78.

*Dharma* is acquired by the proper use of wealth ; by righteous conduct one acquires wealth. These two are thus complementary ; one helping to produce the other. (A. A. R.).

3016

अर्थेन्द्रियार्थाभिध्यानं सर्वार्थापह्नवो नृणाम् ।
भ्रंशितो ज्ञानविज्ञानाद् येनाविशति मुख्यताम् ॥

(अ) BhPn 4.22.33.

Brooding over wealth and objects of sensual pleasures screens all other objects of life. He who considers them important is hurled down from knowledge and wisdom. (A. A. R.).

3017

अर्थे प्रत्युपलब्धे च परदोषे च कीर्तिते ।
आत्मानं साधु कर्तव्यं शीलवृत्तमभीप्सितम् ॥

(अ) Cr 1189 (CNSap 37).

When wealth has been recovered and when others' defects have been pointed out, one must right one's own conduct if one wishes to be good in life. (A. A. R.).

अर्थेभ्योऽथ विवृद्धेभ्यः see No. 3018.

अर्थेभ्योऽपि हि वृद्धेभ्यः see No. 3018.

अर्थेभ्यो हि प्रवृत्तेभ्यः see No. 3018.

3018

अर्थेभ्यो हि विवृत्तेभ्यः संभृतेभ्यस्ततस्ततः ।
क्रियाः सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः ॥

(अ) MBh (MBh [Bh] 12. 8. 16, MBh [R] 12. 8. 16, MBh [C] 12. 216-7), R (R [Bar] 6. 70. 31, R [B] 6. 83. 31, R [Kumbh] 6.83.32, R [G] 6. 62. 29, R [L] 6. 61.29), P (PT Anh I 57, Pts 1.6, PtsK 1, 6), SkP, Nāgarakhaṇḍa 155.45.

(आ) IS 618. Cf. No. 3012.

(*a*) अर्थिभ्यो or आर्थेभ्यो or अर्थेभ्योऽपि MBh (var.), Pts ; अर्थेभ्योऽथ IS ; प्रवृत्तेभ्यः (°द्धेभ्यः) MBh (var.) ; हि वृद्धेभ्यः Pts.

(*b*) संभूतेभ्यस् or संभृत्येभ्यस् MBh (var.) ; संवृत्तेः R (var.) ; संवृत्तेभ्यस् Pts ; संवृत्तेभ्यो (संभृ°) यतस् PT, PtsK.

(*c*) प्र° क्रि° स° tr. P, SkP ; प्रिया: [क्रि°] MBh (var.).

(*d*) केसरेभ्यो यथा मधु PT ; पर्वतेभ्यो यथापगाः SkP ; समुद्रेभ्य [पर्व°] MBh (var.).

All kinds of meritorious acts flow from the possession of great wealth, like streams flow from[1] a mountain. (P. C. Roy's translation).

1. "streams flow from" omitted in P. C. Roy's translation.

अर्थे युक्तिमविज्ञाय see No. 2927.

3019

अर्थेषु काममुपलभ्य मनोरथो मे
स्त्रीणां धनेष्वनुचितं प्रणयं करोति ।
माने च कार्यकरणे च विलम्बमानो
धिग् भोः कुलं च पुरुषस्य दरिद्रतां च ॥

(अ) Cār 3.18.

Vasantatilakā metre.

My desire that found its pleasure in my wealth, now pays unseemly, court to women's treasures, loitering behind, both pride and duty. What's family pride if a man is a pauper ? (A. C. Woolner's translation).

3020

अर्थेष्वलभ्येष्वकृतप्रयत्नं
कृतादरं नित्यमुपायवत्सु ।
जितेन्द्रियं नानुतपन्ति रोगास्
तत्कालयुक्तं यदि नास्ति दैवम् ॥

(अ) Aṣṭāṅga-saṁgraha-sūtra 5. 43.

(आ) JS 400.116 (a- Vāgbhaṭa).

(*c*) नानु...पन्ति JS (one *akṣara* missing).

(*d*) चास्ति JS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Diseases [troubles] do not torment a person who does not attempt impossible undertakings and is full of zeal in practicable things, and has his senses under proper control, provided fate also is suitable for the occasion. (A. A. R.).

अर्थे सिद्धि परामिच्छन् see No. 2938.

3021

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते ।
ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥

(अ) BhPn 4.29. 73.

Even though a person may not have wealth, the troubles of worldly life are not absent in him ; for he may be brooding over sensual pleasures and may come to grief as in a (bad) dream. (A. A. R.).

3022*

अर्थैरनेकैर्जननीममुष्याश्
चित्तं च दत्वा चिरकालचिन्त्यम् ।
संतोषयेयं सहसैव भद्रे
न चेत् कथं स्याद् इह नः प्रवेशः ॥

(आ) AA 89.2-5,

Upajāti metre (Indravajrā and Upendravajrā).

Oh dear, we have to please her mother immediately with various things after deliberating over it for a long time ; otherwise, how can we get entrance here ? (A. A. R.).

3023

अर्थैरर्था निबध्यन्ते गजैरिव महागजाः ।
न ह्यनर्थवता शक्यं वाणिज्यं कर्तुमीहया ॥

(अ) P (PP 1.3). Cf. No. 1036 ; MBh (R) 12. 138. 104 (IS 620) ; येषां स्याद् विपुलं चित्तम्.

(c) अनर्थवतां PP (var.).

Wild elephants are caught by tame ;/ with capital is the same ; / in business, beggars have no scope / whose stock-in-trade is empty hope. (A. W. Ryder's translation).

3024

अर्थैर्विहीनः पुरुषो जीवन्नपि मृतोपमः ।
धर्मार्थविद्यार्जनतो मतिर्यस्य निवर्तते ॥

(अ) PdP in PWW 418.

A person devoid of wealth is dead, though living, in as much as his mind turns away from [is not attracted towards] the acquirement of *dharma*, wealth and learning. (A. A. R.).

3025

अर्थो गिरामपिहितः पिहितश्च कश्चित्
सौभाग्यमेति मरहट्टवधूकुचाभः ।
नान्ध्रीपयोधर इवातितरां प्रकाशो
नो गुर्जरीस्तन इवातितरां निगूढः ॥

(आ) SR 31.31, SSB 50.30.

(a) °मपि हितः [°मपिहितः] SSB (printing error).

Vasantatilakā metre,

The meaning of words (of a poet), which is partly concealed and parlty not concealed, brings about great joy, like the bosom of the damsel of the Marahatta-[Mahārāṣṭra-] country. It should not be too exposed like that of Andhra-girls nor too well concealed as that of damsels of Gujarāt. (A. A. R.).

3026*

अर्थोत्कण्ठावकुण्ठप्रमुषितविनयैर्लुंठ्यतां नाकिशुण्ठैः
प्रत्नो रत्नोच्चयः किं त्वतिविषमदशां तामनुध्याय खिद्ये ।
सिन्धो मन्थाद्रिमन्थात् तरलतरबृहद्भङ्गसंघातघात-
प्रभ्रश्यन्मूलवेलागिरिगणपतनोद्दामधामन्धमीका ॥

(अ) Kavik 1.74.

Sragdhara metre.

Let the tugs of heaven, crazy for riches, / rob you of your peerless gems without mercy ; / but I cannot bear to think, O ocean, your state / when exposed to the uproar of falling mountains / from all sides, being uprooted by the force / of your swollen waves churned up by Mandara. (K. Krishnamoorthy's translation).

3027

अर्थो नराणां पतिरङ्गनानां
वर्षा नदीनामृतुराट् तरूणाम् ।
स्वधर्मचारी नृपतिः प्रजानां
गतं गतं यौवनमानयन्ति ॥

(आ) SSg 126, SR 173.868, SSB 509.868.

Upajāti metre ( Indravajrā and Upendravajrā).

Fresh youthfulness is brought back again and again to men by the incoming of wealth ; to women by the careful attentions of the husband ; to the rivers by the rains ; to the trees by spring ; and to the people by the righteous conduct of the king. (A. A. R.).

3028*

अर्थो न संभृतः कश्चिन् न विद्या काचिदर्जिता ।
न तपः संचितं किंचिद् गतं च सकलं वयः ॥

(अ) KāD 2.161. Cf. प्रथमे नार्जिता विद्या.

(आ) SkV 1512, Ujjvaladatta on Uṇādisūtra 4.88, SRRU 909, IS 621.

(*c*) न यशः संभृतं Ujjva°.

(*d*) चतुरं [स°] Ujjva°.

I have made no money, / gained no knowledge, / and won no merit. / And now my time is up. (D. H. H. Ingalls's translation).

3029

अर्थो नाम जनानां
जीवितमखिलक्रियाकलापश्च ।
तमपि हरन्त्यतिधूर्ताः
छगलगला गायना लोके ॥

(अ) Kal 7.1. Cf. तमसि वराकश्चौरो.

(आ) ŚP 4046, AP 19. (Cf. ZDMG 27. 629 and A. B. Keith, *A History of Sanskrit Literature*, p. 240), SSB 255. 27 (a. Kṣemendra).

(*b*) जीवितमखिलः AP, Keith; °कालपस्य Kal.

(*c*) तं संहरन्ति धूर्ताश् (°र्ता) SR, SSB ; तं च [तमपि] ŚP, AP, Keith ; °धूर्ताश् ŚP, AP, Keith.

(*d*) श्लक्ष्णगला Kal.

Āryā metre.

Gold is the life and all the business of life for men, yet in this world our singers with their goat-like bleats are clever enough to steal it away. (A. B. Keith's translation in *A History of Sanskrit Literature*, p. 240).

3030

अर्थोपचयविज्ञानम् अस्ति यस्य स पण्डितः ।
सरः सलिलसंपूर्णम् आश्रयन्ति विहङ्गमाः ॥

(आ) SRHt 203.7 (a. MBh), SSSN 135.5.

He is said to be wise who has the know-how to make money. Birds flock to that lake which is full of water. (A. A. R.).

3031

अर्थोपार्जनदक्षश्च क्षान्तिशील: सदा भवेत् ।
न तत्र परकार्याणि विद्वानपि विशेषयेत् ।।

(अ) Cr 2110 (CNPh 150 [partly illegible]).
(b) क्षन्ति CNPh.

He should be clever in making money and conducting secret negotiations; he should be full of patience and forgiveness too; though knowing (the things) he should not divulge the affairs of others.

3032

अर्थोऽप्यर्थेन चेत् साध्य: का वार्ता धर्मकामयो: ।
अर्थ: सर्वजगन्मूलम् अनर्थोऽर्थविपर्यय: ।।

(अ) Sabhā 87.

If wealth can be increased by (investing) wealth, what difficulty is there in the furtherance of *dharma* and *kāma*? Wealth is the foundation of the entire world: danger is the absence of wealth. (A. A. R.).

3033

अर्थो विनैवार्थनयोपसीदन्
नाल्पोऽपि धीरैरवधीरणीय: ।
मान्येन मन्ये विधिना वितीर्ण:
स प्रीतिदायो बहु मन्तुमर्ह: ।।

(अ) Naiṣ 14.87.
(आ) SR 69.24, SSB 338.29.

Indravajrā metre.

The wise should not despise a thing, though slight, which comes without one's asking. Offered by an honourable Fate, methinks, such a gift of love is worthy of high esteem. (K.K. Handiqui's translation).

3034*

अर्थोष्मा पितृलालनं विटघटामेल: प्रियंमन्यता
तारुण्यं नगरे स्थितिस्तरलता धी: कामशास्त्रं प्रति ।
संगीतं रजनी विधुर्मधुमद: स्पर्धा सपत्नैस्तथा
वेश्यानामनुरक्तवित्तहरणे कुर्वन्ति साहायकम् ।।

(अ) Jalhaṇa's Mugdhopadeśa 43.

Śārdūlavikrīḍita metre.

The warmth of wealth, fondling by parents, association with sensualists, considering oneself popular, youth, residence in a city, fickleness, attraction to books on erotics, dance and music, night, full moon, intoxication by drink, competition with rivals—these render help in depriving a person of his wealth when attached to a prostitute. (A. A. R.).

3035*

अर्थोऽस्ति चेन्न पदशुद्धिरथास्ति सापि
नो रीतिरस्ति यदि सा घटना कुतस्त्या ।
साप्यस्ति चेन्न नववक्रगतिस्तदेतद्
व्यर्थं विना रसमहो गहनं कवित्वम् ।।

(अ) Śrīkaṇṭha 2.30.
(आ) VS 176, SR 40.53 (a. VS), SSB 294.53 (a. Paṇḍita-Maṅkha).

Vasantatilakā metre.

If the ideas in a literary work are good, it may be lacking in correctness of language, and if this too is present, it may lack good style—what happens then to its being well-knit? Of this also is present it has not new turns of expression and finally the whole work is worthless without appropriate sentiments. Alas! poesy is an impenetrable forest! (A. A. R.).

3036*

अर्थो हि कन्या परकीय एव
तामद्य संप्रेष्य परिग्रहीतु: ।
जातो ममायं विशद: प्रकामं
प्रत्यर्पितन्यास इवान्तरात्मा ।।

(अ) Śāk 4.21 (in some texts 4. 22 to 4.26). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 61).

(आ) Alm 55, SSap 501 (*a* only), SR 362. 14 (a. Śāk.), SSB 250.14 (a. Kālidāsa), SRK 289.7 (a. Kālidāsa).

(*b*) तामेव Śāk (var.); परिग्रहीतुं Śāk (var.).

(*c*) जातोऽस्मि सद्यो विशदान्तरात्मा Śāk (var.), SRK; ममयं Śāk (var.).

(*d*) चिरस्य निक्षेपिवार्पयित्वा (निक्षेमिवार्पयित्वा SRK) Śāk (var.), SRK.

Indravajrā metre.

A daughter is a loan—a precious jewel / lent to a parent till her husband claims her. / And now that to her rightful lord and master / I have delivered her, my burdened soul / is lightened, and I seem to breathe more freely. (Sir Monier Monier-Willians's translation).

3037*

अर्थो हि नष्टकार्यार्थैर् अयत्नेनाधिगम्यते ।
उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम् ॥

(अ) R (R [Bar] 4. Appendix I. 2.1. 33-4, R [B] 4. 1. 121, R [Kumbh] 4. 1. 120, R [R] 4. 1. 122).

(*a*) विनष्ट° R (var.).

(*b*) नायत्नेन R (var.); अयत्नैर्नाधि° or यत्नेनापि न ग° R (var.).

(*d*) सुखम् [बलम्] R (var.).

Those who have suffered a loss in their undertakings can regain their objective without much trouble; for enthusiasm is a powerful force, revered Sir, there is no greater strength than perseverance. (A. A. R.).

3038

अर्थौचित्यवता सूक्तिर् अलंकारेण शोभते ।
पीनस्तनस्थितेनेव हारेण हरिणेक्षणा ॥

(अ) Auc 15.

A poem becomes bright with a figure of speech which has a propriety of meaning, just as a fown-eyed lady looks beautiful with a necklace hanging on her well-developed bosom. (Sūryakānta's translation).

3039*

अर्धं कलङ्करहिता करुणैव शंभोर्
अर्धं गुणास्तदितरे सकलाः समेताः ।
इत्यम्ब संप्रति किल स्फुरितं रहस्यं
संपश्यतो मम भवन्मयमैशमर्धम् ॥

(अ) Ānas 93.

Vasantatilakā metre.

One half of the body of Lord Śiva is pure compassion (for the distressed) and the other half is made up of all other qualities—this secret, oh mother (of the universe), has dawned upon me when I see you constituting one half of the lord. (A. A. R.).

3040*

अर्धं जितं त्रिपुरमम्ब तव स्मितं चेद्
अर्धान्तरेण च तथा भवितव्यमेव ।
तच्चिन्तये जननि कारणसूक्ष्मरूप-
स्थूलात्मकत्रिपुरशान्तिकृते स्मितं ते ॥

(अ) Ānas 80.

Vasantatilakā metre.

If half the smile of yours, Divine mother, has conquered Tripura [the lord of the three cities], there should remain the other half; hence, I think, mother, your smile is intended to bring peace to the

three cities [bodies] of the worshipper, the gross, the subtle and the causal ones. (A. A. R.).

3041*

अर्धं दन्तच्छदस्य स्फुरति जपवशादर्धमप्युत्प्रकोपाद्
एकः पाणिः प्रणन्तुं शिरसि कृतपदः क्षेप्तुमन्यस्तमेव ।
एकं ध्यानान्निमीलत्यपरमविकसद्वीक्षते नेत्रमित्थं
तुल्यानिच्छाविधित्सा तनुरवतु स वो यस्य संध्याविधाने ॥

(आ) Skm (Skm [B] 136, Skm [POS] 1. 28.1).

Sragdharā metre.

Half the lip (of Śiva) throbs in the muttering of prayers and the other half (of Pārvatī) throbs too due to rising anger (in the worship of Saṁdhyā, her rival) ; one hand is raised to the head in obeisance, and the other to fling that away ; one eye is closed in meditation and the other looks on without blossoming (pleasure)—may the body of the Lord which does not brook an equal at the time of the worship of evening twilight [Saṁdhyā] protect you all. (A. A. R.).

3042*

अर्धं दानववैरिणा गिरिजयाप्यर्धं शिवस्याहृतं
देवेत्थं जगतीतले पुरहराभावे समुन्मीलति ।
गङ्गा सागरमम्बरं शशिकला नागाधिपः क्ष्मातलं
सर्वज्ञत्वमधीश्वरत्वमगमत् त्वां मां तु भिक्षाटनम् ॥

(अ) BhPr 241.

(आ) ŚP 1259 (a. Śaṅkara). (Cf. *Indische Studien* XV ; p. 392 and ZDMG 27. 90), SR 111. 249 (a. ŚP), SSB 405. 267 (a. Śaṅkarakavi), Kuv *ad* 30. 51 (p. 96).

(*a*) हरस्याहृतं [शि°] ŚP, *Indische Studien*, SR, SSB.

(*b*) भुवनत्रये स्मरहराभावे [ज° पु°] SR, SSB ; स्मरहराभावे [पु°] Kuv,

(*c*) शेषश्च पृथ्वीतलं [ना° क्ष्मा°] ŚP, SR, SSB.

(*d*) श्रिता [°टनम्] ŚP.

Śārdūlavikrīḍita metre.

Half of Śiva taken by the Foe of the Dānavas,[1] half, moreover, by the Mountain's Daughter,[2] is thus manifest, fire, or earth's surface in the absence of the Taker of cities ; the Ganges came to the ocean, a digit of the moon to the sky, the Lord of serpents[3] to the face of the world, omniscience (and) sovereignty to thee, but to me wandering beggary. (L.H. Gray's translation).

1. Śiva.
2. Gaurī or Pārvatī.
3. Vāsuki.

3043*

अर्धं नीत्वा निशायाः सरभससुरतायाससंश्लेषयोगैः
प्रोद्भूतासह्यतृष्णो मधुमदनिरतो हर्म्यपृष्ठे विविक्ते ।
संभोगक्लान्तकान्ताशिथिलभुजलतावर्जितं कर्करीतो
ज्योत्स्नाभिन्नाच्छधारं न पिबति सलिलं शारदं मन्द-
भाग्यः ॥

(अ) BhŚ 143.

(आ) ŚP 3908 (a. Bhartṛhari), VS 1824, SR 345.46 (a. Bhartṛhari), SG 594 (a. Bhartṛhari), SSB 221.53, IS 622, Śatakāvalī 68, SLP 5.33 (a. Bhartṛhari).

(*a*) अर्धः or अर्धे [अ°] BhŚ (var.) ; सुप्तो BhŚ (var.) ; सुप्ता BhŚ (var.), ŚP ; सुप्त्वा (°प्तं) [नि°] BhŚ (var.) ; निशायां (°या) BhŚ (var.) ; शरभस° or °ताया° or °तावास° [°तायास°] BhŚ (var.); °सर्व-श्लथांगा or सन्नश्लथांग or °संगश्लथांगः or °खिन्नश्लथांगः or °सन्नश्लगंधा or सन्नश्लगंधी (°धि) or °संविश्लथांगो BhŚ (var.) ; (°सन्न)श्लथाङ्गः ŚP, VS, SR, SSB.

(*b*) श्लेषत्प्रोद्भूतमद्यो or प्रोद्भूतासह्यतृष्णा° (°ष्णुर् ; °ष्णं) or प्रोद्धूतासह्यतृष्णो or

प्रोद्भूतासह्यवर्षे or प्रोद्भातान्नह्यतृप्ते or प्राग्भूतासन्नतृष्णा BhŚ (var.) ; °विरतौ ŚP, VS, SR, SSB ; °विरतो or °सरतो [°नि°] तृष्णा BhŚ (var.) ; विवेके BhŚ (var.) ; प्रबुद्धः [वि°] SR, SSB.

(c) सं(स)र्ग° [सं°] BhŚ (var.) ; °वर्जितां or °तर्जितं (°तां) or वर्जितुं or °विलितं BhŚ (var.) ; °विबुद्धः ŚP, VS ; शर्कराभं कः करोति BhŚ (var.) ; कर्करीतं (°रांते) or कर्करांभो (शर्क°) or कर्कटीतो or कंकरांतो कुर्कुरीतं or कुर्वरीतं or शर्वरीशो or कर्करीशो or कर्करीभ्यो BhŚ (var.); गर्गरीतो ŚP.

(d) याज्योत्स्ना or ज्योत्स्नो° BhŚ (var.) ; °भिन्नत्सुधारं or भिन्नंधकार or °भिन्नाष्टधारं or °भित्त्वाच्छधारं or °भिन्नासदारं or °भिन्नात्सदारं or °भिन्नाधारासं or °भिन्नच्छिधारं or भिन्नांबुधारं or °च्छायाभिरामं or °भिन्नात्तसारं or °च्छायात्तसारं BhŚ (var.); पिबति न (च) BhŚ (var.) ; शलिलं or स बिलिं BhŚ (var.); मंदपुण्यः BhŚ (var.) ; SR, SSB ; °पुण्याः BhŚ (var.).

Sragdharā metre.

Having passed half the night in exhausting embraces / of passionate sport,/ now, on an isolated porch, his insatiable thirst indulges / in intoxicating draughts, / poured from a water jug by the languid creeper-arm / of his love-wearied mistress./ He is a cursed man who never drinks this autumnal water, / a crystal flow shattered by moonlight. (B. S. Miller's translation).

3044*

अर्धं प्रेमनिबद्धमर्धमपरं लज्जाश्रितं मानसं
एकं नेत्रसरोरुहं प्रियमुखे चान्यद् गवाक्षेऽर्पितम् ।
पर्यङ्के पदमेकमेव धरणौ पृष्ठे च कृत्वापरं
स्थातुं गन्तुमपि प्रभातसमये शक्नोति नैवाबला ।।

(आ) Vidy 985.

Śārdūlavikrīḍita metre.

The young lady could neither stay, nor go away (from the lover) at dawn, tossed as she was with her mind half filled with love and half filled with shyness ; thus one of her lotus-eyes was directed towards the lover's face, the other at the window (which announced the dawn); and one foot was resting on the sofa, the other resting on the floor. (A. A. R.).

3045

अर्धं भार्या मनुष्यस्य भार्या श्रेष्ठतमः सखा ।
भार्या मूलं त्रिवर्गस्य भार्या मित्रं मरिष्यतः ।।

(अ) MBh (MBh [Bh] 1. 68. 40, MBh [R] 1. 74. 40, MBh [C] 1. 3028), Cr 85 (CR 1. 31, CPS 15. 43). Cf. भार्यावन्तः क्रियावन्तः.

(आ) IS 623.

(a) शरीरस्य [म°] MBh (var.), Cr.

(b) भार्याभीष्टमता (°तमा) सुखम् Cr ; श्रेष्टतमा MBh (var.).

(c) कुलं सर्वं [त्रि°] Cr (var.).

(d) यस्य भार्या स बंधुमान् (चोत्तमः) MBh (var.) ; भार्यामैत्री न (°मैत्रेण or मैत्र्येण) नश्यति Cr ; तस्माद् भार्या परा गतिः Cr (var.); मूलं [मित्रं] MBh (var.) ; मुमूर्षतः or तु संततेः or तरिष्यतः or यः सभार्यः MBh (var.).

The wife is a man's half ; the wife is the first of friends ; the wife is the root of religion, profit and desire ; the wife is the root of salvation. (P. C. Roy's translation).

अर्धं भार्या शरीरस्य see No. 3045.

3046

अर्धं सज्जनसंपर्काद् अविद्याया विनश्यति ।
चतुर्भागस्तु शास्त्रार्थैश् चतुर्भागं स्वयत्नतः ।।

(अ) Yogavāsiṣṭha 6.12.37.

(आ) SSap 452.

One half of *avidyā* is destroyed by the association with good people and one fourth by the meanings of the sacred texts ; the remaing one fourth is eradicated by one's own efforts. (A. A. R.).

अर्धं सुप्ता (°प्तो or °प्त्वा) निशायाः see No. [ 3043.

3047*

अर्धं स्त्रियस्त्रिभुवने सचराचरेऽस्मिन्
अर्धं पुमांस इति दर्शयितुं भवत्या।
स्त्रीपुंसलक्षणमिदं वपुरावृतं यत्
तेनासि देवि विदिता त्रिजगच्छरीरा ॥

(अ) Ānas 100.

Vasantatilakā metre.

In the three worlds of movables and immovables one half are female and the other male—O goddess, to point out this truth you have taken up your form having the characteristics of the male and the female. Hence it is that you are known to possess a body constituting the three worlds. (A. A. R.).

अर्धः नीत्वा [सुप्तो] निशायाः see No. 3043.

3048**

अर्धचन्द्रं च चक्रं च शकटं मकरं तथा।
कमलं श्रेणिकां गुल्मं व्यूहानेवं प्रकल्पयेत् ॥

(आ) ŚP 1923.

Military arrays should be arranged to take the shape of the crescent moon, wheel, carriage, whale, lotus, row or bush. (A. A. R.).

3049*

अर्धचन्द्रवदाकारं स्त्रीनामार्थं च त्र्यक्षरम्।
नकारादि रिकारान्तं यो जानाति स पण्डितः ॥

(आ) SR 185.21, SSB 529. 21 (puzzle).

(*b*) स्त्रीनामाथ SR.

He who knows the word which denotes a thing shaped like the crescent moon, which has the meaning of the female, consisting of three *akṣara-s*, beginning with '*na*' and ending with '*ri*', is wise. [Solution : *nagarī*]. (A. A. R.).

3050*

अर्धचन्द्रसमायुक्तं पुंनाम चतुरक्षरम्।
ककारादि लकारान्तम् इह जानाति पण्डितः ॥

(आ) SR 185.28, SSB 530.28 (puzzle).

He who knows the word which denotes an object shaped like the crescent moon, the name of a male, of four *akṣara-s*, beginning with '*ka*' and ending with '*la*' is wise. [Solution : *karavāla*]. (A. A. R.).

3051**

अर्धचन्द्राकृतिर्यस्मिन् खड्गे स्वाभाविकी भवेत्।
अपि दोषसहस्राणि हन्ति चन्द्रस्तमो यथा ॥

(आ) ŚP 4653 (a. Loharatnākara).

That sword which has a natural streak resembling the crescent moon, offsets thousands of other faults as the moon destroys the darkness. (A. A. R.).

3052**

अर्धपञ्चमहस्तं तु श्रेष्ठं चापं प्रकीर्तितम्।
तद्विज्ञेयं धनुर्दिव्यं शंकरेण धृतं पुरा ॥

(आ) ŚP 1745.

That bow which is five and a half cubits in length is said to be the best of its kind : it is to be known as divine bow, held by Śiva in days of yore. (A. A. R.).

3053*

अर्धपीतमदिरा मणिपारी
शोभतां कथमतीव तरुण्याः ।
चुम्बितैरधिकपाटलभासा
पूरिताधरमयूखभरेण ॥

(आ) Skm (Skm [B] 1086, Skm [POS] 2. 123. 1) (a. Jayamādhava), VS 2017 (a. Jayamādhava).

(*b*) (ते) added after शोभतां Skm (*contra metrum*); तरुण्या VS.

Svāgatā metre.

The jewelled cup of the damsel with half the wine drunk shines very much, as when touched by the rays proceeding from her lip redder than the *pāṭala*-flowers it appeared to be filled with wine. (A. A. R.)

3054*

अर्धपीतस्तनं मातुर् आमर्दक्लिष्टकेसरम् ।
प्रक्रीडितुं सिंहशिशुं बलात्कारेण कर्षति ॥

(अ) Śāk 7.14 (or 7.15) (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 96).

(*c*) विलम्बिनं [प्र°] Śāk (var.).

(*d*) करेणहृत्य [ब°] Śāk (var.).

He braves the fury of you lioness / suckling its savage offspring, and compels / the angry whelp to leave the half-sucked dug,/tearing its tender mane in boisterous sport. (Sir Monier Monier-Williams's translation).

3055*

अर्धपुरुषे च मत्स्यः
पारावतसंनिभश्च पाषाणः ।
मृद्भवति तत्र नीला
दीर्घं कालं च बहुतोयम् ॥

(आ) ŚP 2179.

Āryā metre.

That reservoir keeps water in plenty for long where fish is seen at a depth of half-a-man, and where pebbles resemble doves and which has dark coloured mud. (A. A. R.).

3056**

अर्धप्रोथस्थिता रेखा दृश्यन्ते यस्य वाजिनः ।
तस्य मृत्युः समुद्दिष्टो दशमं प्राप्य वत्सरम् ॥

(अ) Jayadatta's Aśvavaidyaka 4.12.

(आ) ŚP 1706 (a. Jayadatta).

(*a*) ऊद्र्वं प्रोथे समा Aśv.

(*b*) यदि [यस्य] Aśv.

That horse in the middle of whose nosrtils streaks are seen will meet with its death when it has reached the tenth year. (A. A. R.).

3057*

अर्धप्लुष्टं बहुभ्यः शवपिशितमुपाहृत्य हृष्टश्चिताभ्यो
जातग्रासातिरेकः स्फुटतरधमनीनद्धशुष्कार्द्रकायः ।
प्रेतः संतर्ज्य दृष्टया कुटिलपरुषया मज्जनिष्कर्षशुष्कैर्
आहन्त्याहारलुब्धान्मुहुरभिपततो जम्बुकानस्थिखण्डैः ॥

(आ) Skm (Skm [B] 2361, Skm [POS] 5. 73. 1) (Jayāditya).

(*b*) स्फुटगलध° Skm (var.).

(*c*) °भक्षैर्[°शुष्कैर्] Skm (var.).

Sragdharā metre.

The goblin, pleased with the collection of half-burnt flesh from the corpses of many funeral pyres and with mouth over-filled with flesh and with a shrunken body on which the veins were prominently seen, threatens the jackals which were greedy of food and surrounding on all sides with his eyes, that were harsh and crooked, and strikes them with pieces of bones, that were dried up with the marrow sucked out. (A. A. R.).

3058*-59*

अर्धमीलितविलोलतारके
सा दृशौ निधुवनक्लमालसा ।
यन्मुहूर्तमवहन्न तत्पुनस्
तृप्तिरास्त दयितस्य पश्यतः ॥

तत्क्लमस्तमदिदीक्षत क्षणं
तालवृन्तचलनाय नायकम् ।
तद्विधा हि भवदैवतं प्रिया
वेधसोऽपि विदधाति चापलम् ॥

(आ) Naiṣ 18.119-20, Mallinātha *ad* Naiṣ 18. 114-15.

(*g*) तद्विधाधिभवधूननक्रिया Mallinātha *ad* Naiṣ. Rathoddhatā metre.

The scratches which they gave to each other with their finger-nails in their frenzied joy, when they reached the culmination of their passion, was like a seasoning of molasses with red pepper sprinklings, giving relish, though sharp.

Her beloved was not tired of looking at her, when she was for a moment languid with exhaustion caused by love's exertion, eyes half closed and pupils rolling. (K.K. Handiqui's translation).

3060*

अर्धरात्रे विनस्यार्धे त्वर्धचन्द्रेऽर्धभास्करे ।
रावणेन हृता सीता कृष्णपक्षे सिताष्टमी ॥

(अ) Cr 1190 (CRBh II 5.24).

(आ) SR 187.25, SSB 534.25.

(*b*) अर्धचन्द्रे SR ; ह्यर्धचन्द्रे SSB.

At midday of the eighth lunar day of the dark fortnight, Sītā was carried off by Rāvaṇa. The half moon of the *aṣṭamī* was bright at midnight and it shed light to the extent of its half-size.[1] (A. A. R.).

1. puzzle (see SR [note]).

3061

अर्धसिद्धेषु कार्येषु आत्मगुह्यं प्रकाशयेत् ।
स एव निधनं याति बकः कर्कटकाद्यथा ॥

(आ) IS 624, Subh 130.[1]

(*d*) कुक्कुटको यथा Subh.

1. Originally probably from a Pañcatantra text.

If a person reveals his secret [designs] when the matter has been only half accomplished, meets with his death, as the crane from a crab (which bit him to death on coming to know midway that he too was to be his food as other deluded fish). (A. A. R.).

3062*

अर्धस्मितेन विनिमन्त्र्य दशार्धबाणम्
अर्धं विधूय वसनाञ्चलमर्धमार्गे ।
अर्धेन नेत्रविशिखेन निवृत्य सार्धम्
अर्धार्धमेव तरुणी तरुणं चकार ॥

(आ) SR 273.11, SSB 98.11.

Vasantatilakā metre.

Having summoned Cupid [the five-arrowed god] with a (captivating) half-smile and letting the edge of her dress slip a little (half) way, and having half-turned towards the lover with the arrow of her glance half-directed towards him, the young lady made the young man half and half (brought him to her feet). (A. A. R.).

3063**

अर्धहस्तेन हीनस्तु भवेन्मध्यस्तुरङ्गमः ।
ततो हस्तेन हीनश्च हीन एव स्मृतो हयः ॥

(आ) ŚP 1639.

A horse which is deficient by half a span [*hasta*] in its height is considered a

middling one, and if it lacks a further span it is definitely inferior (in quality). (A. A. R.).

3064*

अर्धाङ्गनापुंवपुषः पुरारेर्
मूर्त्तिः श्रियं नौरिव वस्तनोतु ।
प्रेमातिभारावपरं यदर्धं
ममज्ज शृङ्गाररसाम्बुराशौ ॥

(आ) JS 19.18 (a. Vairaudha or Vairaḍa[1]).

1. In some MSs.

Upajāti metre (Indravajrā and Upendravajrā).

May the form [body] of Lord Śiva [the enemy of Tripura] whose body is half female and half male, bring prosperity to you, like a ship, one half of which is immersed in the sea of love by the great weight of affection. (A. A. R.).

3065*

अर्धाङ्गाहितपौर्वकीर्तिवनितादीव्यत्सितांशुप्रभं
कैलासीकृतदिक्करीन्द्रशिरसि न्यस्तस्वपादाम्बुजम् ।
विश्वव्याप्यविनाशि शंकरपदं यायात्त्वदीयं यशो
न स्यादस्य यदि क्षितीश भवतो दानादिकेभ्यो जनिः ॥

(आ) SR 136.51, SSB 449.51.

Śārdūlavikrīḍita metre.

Your fame, Oh king, bright like the moon sporting with the damsel of the eastern quarter of the renown of previous achievements, having placed its lily-like feet on the elephant of the quarters resembling the Kailāsa-mountain, may reach the indistructible all-pervading feet of Lord Śiva, if it were not for the fact that there may arise a new birth by your munificence and other qualities. (A. A. R.).

3066*

अर्धाङ्गुलपरीणाह- जिह्वाग्रायासभीरवः ।
सर्वाङ्गक्लेशजननम् अबुधाः कर्म कुर्वते ॥

(आ) JS 411.1 (a. Halāyudha), SSB 363.13.

(c) सर्वाङ्गीणं परिक्लेशं SSB.

(d) सहन्ते मूढबुद्धयः SSB.

Foolish people, afraid of exercising their tongues to the extent of half a finger (not getting themselves educated) undergo physical labour, producing pain all over the body. (A. A. R.).

3067*

अर्धाचिता सत्वरमुत्थितायाः
पदे पदे दुर्निमिते गलन्ती ।
कस्याश्चिदासीद् रशना तदानीम्
अङ्गुष्ठमूलार्पितसूत्रशेषा ॥

(अ) Kum 7.61, Ragh 7.10. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 110 and I. 4; p. 104).

(आ) SR 126.36, SSB 435.5 (a. Kālidāsa).

(a) अर्धाञ्चिता Ragh (var.), SR, SSB; अर्धा-ञ्चिता Ragh (var.).

(b) दुर्नमित्रे Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The half-strung girdle of some other lady who had riden up hastily, the jewels of which had been dropping down at every ill-measured step, had (only) the string fastened to [placed on] the root of the big toe left of it, at that time. (R. D. Karmarkar's translation).

अर्धाधाद्योजनशता° see सदशाद्योजनशता°.

3068

अर्धाधीताश्च यैर्वेदास् तथा शूद्रान्नभोजनाः ।
ते द्विजाः किं करिष्यन्ति निर्विषा इव पन्नगाः ॥

(अ) Cr 86 (CV 9.8, CPS 273.3).

(आ) IS 625, Sama 1 अ 87.

(*a*) अर्थाधीताश्च CV, CPS, Sama ; अर्थाधीनाश्च Cr (var.) ; ये [यैर्] Cr (var.), Sama.
(*b*) °भोजन: Cr (var.) ; °भोजिन: Sama.
(*c*) द्विजा Cr (var.).
(*d*) षन्नागा: Cr (var.).

Those Brāhmaṇa-s who have studied the Vedas for wealth, and who have become fat by feasting on the food presented by the Śūdra-s, will effect nothing, like the serpent which is not venomous. (K. Raghunathji's translation).

अर्धार्धाद्योजनशतात् see No. 1147.

3069*

अर्धासने समधिरोप्य सुरद्विपस्य
शक्रोऽपि यद्युधि शचीं कवचीकरोति ।
धीरस्य तस्य सहते दशकन्धरस्य
क: साहसैकरसिक: करवालधाराम् ॥

(ग्रा) JS 320.13.
(*d*) कस्साह° JS.

Vasantatilakā metre.

Which rash man can withstand the edge of the sword of the brave ten-necked demon [Rāvaṇa] in fighting with whom even Indra seating his consort Śacī by his side on the divine elephant [Airāvata] covers her up with an armour ? (A. A. R.).

3070*

अर्धेन जलदश्यामम् अर्धेनातपपिङ्गलम् ।
अर्धनारीश्वराकारं न को मन्येत वासरम् ॥

(ग्रा) JS 219.5 (a. Sarvadāsa).

Who will not consider the day as similar to Lord Śiva whose form is half female, when it is half screened by clouds and half reddish brown by sunlight ? (A. A. R.).

अर्धे नीत्वा (सुप्तो) निशाया: see No, 3043.

3071*

अर्धोक्ते भयमागतोऽसि किमिदं कण्ठश्च किं गद्गदश्
चाटोरस्य न च क्षणोऽयमनुपक्षिप्तेयमास्तां कथा ।
ब्रूहि प्रस्तुतमस्तु संप्रति महत् कर्णे सखीनां मुखैस्
तृप्तिर्निर्भरमेभिरक्षरपदै: प्रागेव मे संभृता ॥

(ग्रा) JS 202. 26, Skm (Skm [B] 688, Skm [POS] 2. 43. 3) (a. Abhinanda). (Cf. Kav p. 20).
(*a*) भयमागतोपि Skm (var.).
(*c*) प्रस्तुतवस्तु Skm (var.) ; सुखं [मुखैर्] Skm.
Śārdūlavikrīḍita metre.

How is it that you are frightened when but half spoken ? Why is your throat hoarse ? This is not the moment for flattering words, shelve the irrelevant accounts. Tell me what is of moment now ; these things have whispered into my ear by her friends before which gave me immense satisfaction even at the outset. (A. A. R.).

3072*

अर्धोद्गतेन कदली
मृदुताम्रतलेन गर्भकोषेण ।
पिबति निदाघज्वरिता
घनधारां करपुटेनैव ॥

(ग्रा) SkV 258 (a. Yogeśvara).
Āryā metre.

The banana-tree, perched by summer, / with its cluster of fruit / half-grown, soft and pink, / drinks as if with cupped hands the heavy rains. (D. H. H. Ingalls's translation).

3073*

अर्धोन्मीलितलोचनस्य पिबत: पर्याप्तमेकं स्तनं
सद्य: प्रस्तुतदुग्धदिग्धमपरं हस्तेन संमार्जत: ।
मात्रा चाङ्गुलिलालितस्य वदने स्मेरायमाने मुहुर्
विष्णो: क्षीरकणोरुधामधवला दन्तद्युति: पातु व: ॥

(अ) Kṛṣṇakarṇāmṛta 2.62 (in some editions 2.63).

(आ) ŚP 115 (a. Bilvamaṅgala), VS 37, PG 130 (a. Maṅgala) SR 24.153 (a. ŚP), SSB 39.70 (a. Bilvamaṅgala), PV 14 (a. Vilvamaṅgala), Sama 1 अ 50.

(*a*) किंचित्कुञ्चितलोचनस्य [अ° मी°] Kṛ°, VS ; पर्यायपीतं (°पीतस्तनं) Kṛ°.

(*b*) °प्रस्तुत° PG (var.) ; °बिन्दु° [°दिग्ध°] Kṛ°, VS.

(*c*) मात्रैकाङ्गु° Kṛ°, VS; माता PG (var.); चिबुके [वदने] ŚP, VS, SR, PV, Sama; चुबुके Kṛ°, SSB ; °यमणे मुखे ŚP, SR, PV ; स्मेराननस्याननात् Kṛ°, VS ; मुखे [मु°] SSB, Sama.

(*d*) छौरेः or यैरे [वि°] Kṛ°, VS; क्षीरकणाम्बुधा° ŚP, SR, SSB, PV, Sama ; क्षीरकणावलीव पतिता द° VS ; क्षीरकणान्विता निप° Kṛ° ; नन्द° [दन्त°] PG (var.) ; नः [वः] PG (var.).

Śārdūlavikrīḍita metre.

May the lustre of the teeth of Lord Viṣṇu (as baby Kṛṣṇa), all the whiter by the drops of mother's milk, grant protection to you all !—when the lord was sucking milk to his heart's content from one breast of the mother with eyes half closed (in ecstasy) and stroking with his palm the other breast which too had begun to ooze milk and who was all smiles when the mother began to fondle his face with her fingers. (A. A. R.).

3074*

अर्पयति प्रतिदिवसं
प्रियस्य पथि लोचने बाला ।
निक्षिपति कमलमालाः
कोमलमिव कर्तुमध्वानम् ॥

(आ) SH 2002, SR 359. 80, SSB 244. 1, RJ 1041.

Āryā-udgīti metre.

The young wife directs her glances every day on the road by which the beloved lover should return, as if to strew the path with wreaths of lilies to make the road smooth (for him to tread). (A. A. R.).

3075

अर्पयन्त्यर्थिने प्राणान् न प्रणाममरातये ।
न नास्तीत्युत्तरं जातु सुहृदे सुमनोजनाः ॥

(आ) SSB 353.2.

Good-hearted people offer their very lives for helping the suppliants, but never bow down to an enemy ; nor do they utter 'nay' to a friend (in need). (A. A. R.).

3076*

अर्पितं रसितवत्यपि नाम-
ग्राहमन्ययुवतेर्दयितेन ।
उज्झति स्म मदमप्यपिबन्ती
वीक्ष्य मद्यमितरा तु ममाद ॥

(अ) Śiś 10.27.

(आ) SR 315.30, SSB 170.30 (a. Māgha).

Svāgatā metre.

Though she tasted the wine offered, the young lady did not get pleasurably excited as her lover pronounced the name of her co-wife (unwittingly) ; the other damsel was pleasantly excited [ got intoxicated] though she did not drink the wine but only saw ( the wine and the discomfiture of the rival). (A. A. R.).

3077*

अर्पिताः प्रथमतस्त्वयि गावो
गोपशावक इति प्रणयेन ।

दीयते पुनरिदं धनहीनैर्
वेतनं गरुडकेतन चेतः ॥

(आ) RJ 75 (a. Vaṁśimiśra).

(*a*) अर्थिताः RJ (var.).

Svāgatā metre.

*Gāvaḥ* [cows or : words] were first offered to you, oh Lord Viṣṇu, for the affection you have as a cowherd-boy ; its grazing fee is offered by people devoid of wealth in the form of the mind [devotion to you]. (A. A. R.).

अर्वाक्शिरास्तमस्यन्धे see No. 3304.

3078*

अर्वागभ्येत्य गर्वादिव सरिदवरा सेयमित्युद्दिधीर्षाः
कालिन्दीं कोपवेगाकलितहलहठोत्क्षेपिणः क्षेमहेतुः ।
तालाङ्कस्याशु दालारसविवशहृदः स्रंसदंसोत्तरीयं
तिर्यग्व्यस्ताङ्घ्रि भूयः सुवलनमथ लघूत्थानमाधावनं तत् ॥

(आ) PV 862 (a. Hariharabhaṭṭa).

(*c*) °विवस° PV ; स्रमंद° PV.

(*d*) तिर्यग्व्यस्तङ्घ्रि PV ; लघूधान° PV.

Sragdharā metre.

Desiring to throw up the Yamunā in an angry mood with his ploughshare raised and approaching it proudly saying, 'this is that mean river', Balarāma who was under the influence of intoxicating drink rushed towards it, stumbling as his upper garment got loose and fell crosswise at his feet and extricating himself he ran towards it. May this be a source of welfare to you all ! (A. A. R.).

3079*

अर्वाचीनवचः प्रपञ्चसुखिनां दुःशिक्षितानां पुरो
गम्भीरं कविपुङ्गवस्य किमहो सर्वस्वमुद्घाट्यते ।
व्यर्थं कर्दमगन्धगौरवहृतग्रामीणगोष्ठीमुखे
कोऽयं नाम सचेतनोऽस्ति य इह प्रस्तौति कस्तूरिकाम् ॥

(आ) Skm (Skm [B] 2140, Skm [POS] 5.28. 5) (a. Vallaṇa), cf. Kav p. 100.

(*c*) रथ्या [व्यर्थं] Skm (var.).

Śārdūlavikrīḍita metre.

Is the wealth of excellent poetry of a great poet to be expounded before people who have been ill-educated and whose pleasure is centered in the world of recent cheap literature ? Which sensible man will uselessly introduce excellent musk in an assembly of villagers who are captivated by the smell of mud ? (A. A. R.).

3080*

अर्वाञ्चत्पञ्चशाखः स्फुरदुपरिजटामण्डलः संश्रितानां
नित्यापर्णोऽपि तापत्रितयमपनयन् स्थाणुरव्यादपूर्वः ।
यः प्रोन्मीलत्कपर्दैः शिरसि विरचिताबालबन्धे द्युसिन्धोः
पाथोभिर्लब्धसेकः फलति फलशतं वाञ्छितं भक्तिभाजाम् ॥

(आ) Skm (Skm [B] 17, Skm [POS] 1.4.2) (a. Jahnu).

(*c*) कपर्दः Skm (var.).

Sragdharā metre.

May the novel *sthāṇu* [Lord Śiva or : tree-trunk], with the *pañca-śākha* [the blessing hand or : five branches] turned downwards and with shining *jaṭamaṇḍala* [matted hair or : fibrous roots] up above and who, though ever *aparṇa* [associated with Pārvatī or : leafless] removes the torments of worldly life [or : sun's heat] of those who resort to him, and who has the *kaparda* [matted hair or : small coins] tied firmly on his head and which, being watered by the streams of the divine Gaṅgā bears hundreds of desired fruit to the devotees, grant protection to you all. (A. A. R.).

3081

अलंकरोति यः श्लोकं शुक एव न मध्यमः ।
अलं करोति यः श्लोकं शुक एव नमध्यमः ।

(आ) SR 38.8, SSR 291. 8, SRK 32. 8 (a. Sphuṭaśloka).

He who (consciously) decorates his verse is indeed a parrot and not a middling (in merits). But he who disregards a verse (of merit) is no better than a dog. (A. A. R.).

3082

अलंकरोति हि जरा राजामात्यभिषग्यतीन् ।
विडम्बयति पण्यस्त्री- मल्लगायनसेवकान् ॥

(अ) KR 7.152.7.

(आ) SRHt 238.22 (a. MBh), SSSN 199.17, SuM 9. 32, SR 95.1, SSB 381.3, IS 628, Subh 93 and 288.

(a) अ...क° (°ल°) om. SRHt (MS) ; अल-करोति SR (printing error).

(b) नृपविप्रचिकित्सकान् SRHt, SSSN;°भिषग्वरान् Subh 288.

(c) विनम्बयति पण्यश्री° Subh 93 ; वेशस्त्री° (°श्या° SSSN) SRHt, SSSN.

(d) मल्लचारणनर्त्तकान् SRHt, SSSN ; मन्त्र° [मल्ल°] Subh, IS ; °गायक° SuM (var.).

For kings, ministers, physicians and ascetics[1] old age is an adornment, (but) disgraces prostitutes, professional wrestlers, public singers (or) servants.[2]

1. kings, wise and physicians (SRHt).
2. prostitutes, professional wrestlers, musicians (or) dancers (SRHt).

3083*

अलंकर्तुं कर्णौ भृशमनुभवन्त्या नवरुजं
ससीत्कारं तिर्यग्वलितवदनाया मृगदृशः ।
कराब्जव्यापारानतिसुकृतसारान् रसयतो
जनुः सर्वश्लाघ्यं जयति ललितोत्तंस भवतः ॥

(अ) BhV (BhV [POS] 2. 52, BhV [C] 2. 52, BhV [H] 24).

(आ) Rasagaṅgā 507. 9-12,

(a) नवरुजां BhV (C).

(b) सशीत्कारं BhV (C).

(d) सर्वं श्ल° BhV (C).

Śikhariṇī metre.

O beautiful ear-ring, victorious is your all praiseworthy birth, since you taste (the pleasure of) the movements, which are the fruit of your good actions, of the lotus-like hands of the deer-eyed one who, to adorn her ears, incessantly experiences fresh pain and turns her face aside with a hissing sound. (H.D. Sharma's translation).

3084*

अलंकारः शङ्काकरनरकपालं परिजनो
विशीर्णाङ्गो भृङ्गी वसु च वृष एको बहुवयाः ।
अवस्थेयं स्थाणोरपि भवति सर्वामरगुरोर्
विधौ वक्रे मूर्ध्नि स्थितवति वयं के पुनरमी ॥

(आ) SH 866 (a. Kṣemendra); 62*, SkV 1344, JS 414. 12, SRHt 57.6 (a. AR), SSSN 46.4 (a. Ruyyaka), JSub 263.4, SR 93. 94 (a. Kpr.), SSB 378.103 (a. Kpr.), Kpr 9. 369, KāP 295. 2-5, KH 272. 10-4, AR 198. 3-6, ARJ 183. 3-6, ASS 10. 5, Kāvyān 13. 16-9, Amd 221.588 and 315.911.

(a) परिकरो Amd 315. 911 (but अ in Amd as above), ASS ; °कपाल: परिकर: SkV.

(b) प्रशीर्णाङ्गो Amd 315. 911 (var.), SkV ; गतवया: Amd 221.588 (but व of Amd as above), Amd 315.911, ASS.

(c) यत्राम° [सर्वामि°] SH, Amd 221.588 (var.) and 315. 911 (var.), SkV, ASS.

(d) प्रभवति [स्थि°] AR.

Śikhariṇī metre.

Śiva has for his ornament the suspicious human skull, for his attendant Bhṛṅgī, with his body split up ; and for

his wealth a single old ox—when such is the condition of Śiva, the revered of all the Gods, when he has the curved moon [or : untoward Fate] on his forehead, then what are we ? (G. Jhā's translation).

3085*

अलंकारप्रियो विष्णुर् जलधाराप्रियः शिवः ।
नमस्कारप्रियो भानुर् ब्राह्मणो भोजनप्रियः ॥

(आ) SH 1483, Sama 2 न 1 and Sama 1 अ 118.

(*b*) अभिषेक प्रि° SH.

(*c*) भानु SH.

Lord Viṣṇu is fond of decoration (for his idols in temples) and Śiva of a stream of water (as *abhiṣeka* on his images); the Sun-god likes prostration before him (as *sūryanamaskāra*) whereas the Brāhmaṇa is fond of sweets. (A. A. R.).

3086

अलंकारभृतो रीति- मन्तः सिद्धा रसोन्नतौ ।
लक्षणैर्लक्षितात्मानः कृतिनो ननु केचन ॥

(आ) SSB 52.1 (a. Saṁgraha).

Some [people or : poets] are indeed blessed as they have *alaṁkāra-s* [decorations or : figures of speech], are *rītimantaḥ* [with good manners or : with fine literary style], are connoisseurs of *rasa* [fine dishes or : poetic sentiments] and are full of *lakṣaṇā-s* [fine features or : having secondary senses in their works which are pleasing]. (A. A. R.).

3087-89

अलंकारो हि नारीणां क्षमा तु पुरुषस्य वा ।
दुष्करं तच्च वः क्षान्तं त्रिदशेषु विशेषतः ॥

यादृशी वः क्षमा पुत्र्यः सर्वासामविशेषतः ।
क्षमा दानं क्षमा यज्ञः क्षमा सत्यं च पुत्रिकाः ॥

क्षमा यशः क्षमा धर्मः क्षमायां विष्ठितं जगत् ।

(अ) R (R [Bar] 1.32.7-9, R [R] 1. 33. 7-9, R [B] 1.33.7-9, R [Kumbh] 1.33.7-8, 9, R[G] 1.35.31 *ab*, 34, R[L] 1.30.31 *ab*, 33).

(*a*) अहंकारो R (var.); हि om. R (var.) (*submetric*); क्षमा पुत्र्यः or क्षमायुक्त° [हि ना°] R (var.).

(*b*) स्त्रियो वा (हि) or क्षमं तु [क्ष° तु] R (var.); च [तु] R (var.).

(*c*) तच्च वै (or यत्) or तत्र व or तस्य यत् or तद्धि वः [तच्च वः] R (var.).

(*e*) सर्वा or पुत्रः [पु°] R (var.).

(*f*) समता च [सर्वा°] R (var.).

(*fg*) यज्ञः and सत्यं tr. R (var.).

(*g*) सत्यं or यज्ञं [यज्ञः] R (var.).

(*h*) यज्ञश् (°ज्ञा°) [स°] R (var.); तु or हि [च] R (var.); पुत्रकाः R (var.).

(*j*) क्षमाया R (var.); (ऽ)धिष्ठितं (नि°) or हि स्थितं or विष्ठितो R (var.).

Alike to men and women forbearance is an ornament. And difficult it is for one to exercise that forbearance, especially in respect of the celestials.

And may every descendant of mine possess forbearance like unto yours ! Forbearance is charity ; forbearance is truth ; forbearance, oh daughters, is sacrifice.

Forbearance is fame ; forbearance is virtue,—yea, the universe is established in forbearance. (M.N. Dutt's translation).

3090

अलंकृतः काञ्चनकोटिमूल्यैर्
महार्हरत्नैर्गजवाजिवाहैः ।
निमेषमात्रं लभते न जीवं
कालेन काले शिखया गृहीतः ॥

(अ) Dar 2.65.

Upajāti metre ( Upendravajrā and Indravajrā ).

If a person is caught by the hair by the god of death at the appointed time (of death) one cannot get life even for a moment with all the decoration consisting of crores of gold pieces, priceless gems and accompanied by elephants, horses and chariots. (A. A. R.).

3091

अलंक्रियन्ते शिखिनः केकया मदरक्तया ।
वाचा विपश्चितोऽत्यर्थं माधुर्यगुणयुक्तया ॥

(अ) KN(KN [TSS] 3.27, KN[ĀnSS] 3.27, KN [BI] 3.27).

(आ) IS 629.

The *kekā*-cry full of lust adorns the peacock ; speech full of charm adorns the wise.

3092

अलंक्रिया शक्तिसमन्वितानां
तपोधनानां बलशक्तिरग्र्या ।
व्यापाददावानलवारिधारा
प्रत्येहृ च क्षान्तिरनर्थशान्तिः ॥

(आ) JS 445.3.

Upajāti metre ( Upendravajrā and Indravajrā).

Forbearance is the ornament of sages who are full of power of penance and is the best kind of strength to possess, which is the stream of water to put out the forest fire of dangers and which calms down all calamities. (A. A. R.).

3093*

अलं त्रिदिववार्तया किमिति सार्वभौमश्रिया
विदूरतरवर्तिनी भवतु मोक्षलक्ष्मीरपि ।
कलिन्दगिरिनन्दिनीतटनिकुञ्जपुञ्जोदरे
मनो हरति केवलं नवतमालनीलं महः ॥

(आ) PG 102 (a. Haridāsa).

(*a*) किमिह or किमपि [किमिति] PG (var.).

Pṛthvī metre.

Enough of the talk of heaven, of what use is the power of an emperor, let even the beatitude of *mokṣa* be kept far away. The lustrous form, dark like a fresh *tamāla* [palmyra] in the bowers on the banks of the river Yamunā alone captivates my heart. (A. A. R.).

3094*

अलं नलं रोद्धुममी किलाभवन्
गुणा विवेकप्रमुखा न चापलम् ।
स्मरः स रत्यामनिरुद्धमेव यत्
सृजत्ययं सर्गनिसर्ग ईदृशः ॥

(अ) Naiṣ 1.54.

(*a*) रोद्धुमिदं Naiṣ (var.).

(*b*) °प्रभवा Naiṣ (var.).

(*c*) स्म [स] Naiṣ (var.).

Vaṁśastha metre.

The power of discrimination, nor the other virtues could restrain Nala's disquiet ; for where there is love, Cupid produces this disquiet that is never restrained ; such is the natural law of the universe. (K.K. Handiqui's translation).

3095

अलं परिग्रहेणेह दोषवान् हि परिग्रहः ।
कृमिर्हि कोशकारस्तु बध्यते स्वपरिग्रहात् ॥

(अ) MBh (MBh [Bh] 12.316. 29 ; MBh[R] 12.329.29 ; MBh [C] 12.12450).

(आ) SRHt 260.7 (a. Viṣṇupurāṇa).

(इ) SS (OJ) 481.

(*a*) °णेति MBh (var.) ; °णैव SS (OJ).

(*b*) दोषता MBh (var.); परग्रह: MBh (var.); सपरिग्रह: SS (OJ).

(*c*) क्रिमिर्हि (°मी°) MBh (Bh), SS (OJ); क्रमिभि MBh (var.); कोशकारो (°शा°; °च°) हि SS (OJ); शोककारस् or कोषकारस् or कोशकारं MBh (var.); स्म or स [तु] MBh (var.).

(*d*) वुध्यते MBh(var.); व° or ब° or स° [स्व°] MBh (var.).

Enough of surrounding oneself with accumulations. They are dangerous. The silk-worm making the cocoon is imprisoned thereby. (Raghu Vira's translation).

3096

अलं वा बहु यो ब्रूते हितवाक्यावमानिनः ।
स तस्माल्लभते दोषं कपेः सूचीमुखो यथा ॥

(अ) KSS 10.60.205 (in KSS [NSP] 10.60. 204).

(आ) IS 647.

(*a*) अल्पं IS (changed by O. Böhtlingk); ब° यो tr. KSS (NSP).

Whoever says much to a person who despises good advice, incurs thereby misfortune, as *sūcīmukha* from the ape. (C. H. Tawney's translation).

3097*

अलं वा बहुवादेन यत्र यत्रानुरज्यसे ।
तत्र तत्रैव ते दुःख- दावपावकपङ्क्तयः ॥

(आ) SMH 12 64.

Enough of talking at length : wherever the mind is attached, there are the rows of the flames of the forest conflagration in the form of unhappiness. (A. A. R.).

3098*

अलं विलङ्घ्य प्रियविज्ञ याच्ञां
कृत्वापि वाम्यं विविधं विधेये ।
यशःपथादाश्रवतापदोत्थात्
खलु स्खलित्वास्तखलोक्तिखेलात् ॥

(अ) Naiṣ 3.84.

(*a*) प्रिय विज्ञ Mallinātha *ad* Naiṣ.

Upajāti metre (Upendravajrā and Indravajrā).

Oh wise and dear one, reject not my prayer, nor put diverse obstacles in the path of what is to be done. Deviate not from the path of fame that arises from the honourable position of being true to one's word—the path free from the sport of calumny. (K.K. Handiqui's translation).

3099

अलं विलम्ब्य त्वरितुं हि वेला
कार्ये किल स्थैर्यसहे विचारः ।
गुरूपदेशं प्रतिभेव तीक्ष्णा
प्रतीक्षते जातु न कालमर्तिः ॥

(अ) Naiṣ 3.91.

(*d*) कालमार्तिः Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

No use of delaying, it is time to hurry up; for there is scope for deliberation only in a matter that admits of delay; suffering never waits for time, just as a keen intellect waits not for a teacher's instruction. (K.K. Handiqui's translation).

3100*

अलं विवादेन यथा श्रुतं त्वया
तथाविधस्तावदशेषमस्तु सः ।
ममात्र भावैकरसं मनः स्थितं
न कामवृत्तिर्वचनीयमीक्षते ॥

(अ) Kum 5.82. (Cf. A. Scharpé's Kālidāsa-Lexicon ; I. 3 ; p. 79).

(आ) Sar 4. 148 and 5. 441.

(*a*) श्रुतस्त्वया Kum (var.), Sar 5.441 (var.).

(*b*) वः [सः] Kum (var.).

(*c*) °रहस्थितं मनो Kum (var.) ; स्थिरं Kum (var.).

(*d*) वचनीयदर्शिनी (°नीयमिष्यते) Kum (var.).

Vaṁśastha metre.

Enough of (this) wrangling ; let him be, for the matter of that, completely as you have heard him (to be). My mind possessed of the only sentiment of love, has been (firmly) set on him ; conduct prompted by love does not care for censure. (R.D. Karmarkar's translation).

अलं स्थातुं श्मशानेऽस्मिन् see No. 3101.

3101-2

अलं स्थित्वा श्मशानेऽस्मिन् गृध्रगोमायुसंकुले ।
कङ्कालबहुले घोरे सर्वप्राणिभयंकरे ॥

न पुनर्जीवितः कश्चित् कालधर्ममुपागतः ।
प्रियो वा यदि वा द्वेष्यः प्राणिनां गतिरीदृशी ॥

(अ) MBh (MBh [Bh] 12. 149. 8-9, MBh [R] 12.153.12-13, MBh [C] 12.5685-6).

(आ) Kpr 4.93-4, KāP 321.4-7, Amd 110.261 (cf. MBh [Bh] 12.849. 8 *ab*+9 *ab*).

(*a*) स्थातुं [स्थि°] MBh (var.) ; हि [ऽस्मिन्] MBh (var.) ; स्मशाने or प्रसादे Amd.

(*c*) °बहुले MBh (var.); रौद्रे [घो°] MBh (var.).

(*d*) सर्वप्राण° MBh(var.); भयंकरं MBh (var.).

(*e*) न मर्त्यो जीवते (°विते) क° MBh (var.) ; न चेह जी° Kpr, KāP, Amd ; जीविताः (°वते or °विते) MBh (var.).

(*f*) कालहेतुम् MBh (var.).

(*g*) प्रेष्यः [द्वे°] MBh (var.).

You need not stay any longer in this horrible crematorium crowded with vultures and jackals, abounding in skeletons and full of terror to all that live ; nor has anybody subjugated by death revived here, whether hated or beloved, such is the end of all that live. (G. Jhā's translation).

3103*

अलं हिमानीपरिदीर्णगात्रः
समापितः फाल्गुनसंगमेन ।
अत्यन्तमाकाङ्क्षितकृष्णवर्त्मा
भीष्मो महात्माजनि माघतुल्यः ॥

(आ) Rasagaṅgā 525.14-5, SR 346.12, SSB 222. 15, SRK 143.2 (a. Sphuṭaśloka).

(*c*) °काङ्क्षित° SSB (printing error).

Upajāti metre (Upendravajrā and Indravajrā).

The great distress to the body by the fall of snow when the need for a fire was greatly desired, came to an end by the arrival of the hot month of Phālguna, which was fierce in its great heat and similar to Māgha. [The great Bhīṣma who grealty desired the path of Lord Kṛṣṇa came to be like Māgha when he encountered Arjuna (in battle)]. (A. A. R.).

3104*

अलकतमः परिपीतं
सुस्मितसुषमापुरस्कृतं मधुरम् ।
को न सुधानिधिसहजं
सुमुखि मुखं हन्त संमनुताम् ॥

(आ) SSB 78.45 (a. Saṁgraha).

Āryā metre.

Who will not consider your face, oh sweet-faced one, as akin [a brother] to the treasure of nectar [the moon], which is surrounded by the tresses of darkness and

sweet by the presence of splendour in the form of an endearing smile ? (A. A. R.).

3105

अलकाश्च खलाश्चैव मूर्ध्नि भीरुजनैर्धृताः ।
उपर्युपरि संत्कारे- ऽप्याविष्कुर्वन्ति वक्रताम् ॥

(आ) SSK 4.1, SR 54.11, SSB 314.12.

(*b*) मूर्धभिः सुज° SR, SSB.

(*c*) संस्कारे SR, SSB.

Tresses and wicked men when elevated by timid people disclose their crookedness, though well treated again and again. (A. A. R.).

3106

अलकेषु चूर्णभासः
स्वेदलवाभान् कपोलफलकेषु ।
नवघनकौतुकिनीनां
वारिकणान् पश्यति कृतार्थः ॥

(आ) SkV 245, Kav 123.

Āryā metre.

Happy is he who sees the rain-drops fall/ on women yearning for fresh clouds :/ like powder on their hair,/like sweat upon cheeks. (D.H.H. Ingalls's translation).

3107

अलक्तको यथा रक्तो नरः कामी तथैव च ।
हृतसारस्तथा सोऽपि पादमूले निपात्यते ॥

(अ) SkP, Nāgarakhaṇḍa 158. 64. (Cf. No. 3108, GVS 441-8).

Red lac and young men in love are thrown at the feet when their essence has been squeezed out. (A. A. R.).

3108

अलक्तको यथा रक्तो निष्पीड्य पुरुषस् तथा ।
अबलाभिर्बलाद् रक्तः पादमूले निपात्यते ॥

(अ) P (Pts 1. 145, PtsK 1. 161, PM 1. 65), VCsr VI 14. (Cf. No. 3107). Cf. also समुद्रवीचीव चलस्वभावाः and GVS 441-8.

(आ) SR 348.17 (a. P), SSB 227.17, IS 626.

(*a*) रक्त IS.

(*b*) निपीडच VCsr (var.) ; निपीडचः PtsK.

(*d*) पदमूलो VCsr (var.) ; निपद्यते or प्रणीयते [नि°] VCsr (var.).

A man who is in love [or : red] is squeezed out by women like red lac, and then violently thrown to the ground. (F. Edgerton's translation).

3109*

अलक्षितकुचाभोगं भ्रमन्ती नृत्यभूमिषु ।
स्मरेणापि सरोज़ाक्षी न लक्ष्यीक्रियते शरैः ॥

(आ) Pad 65. 38 (a. Bhānukara), SG 174 (a. Bhānukara), SR 335.48, SSB 221. 1, PV 540 (a. Gaṇapati), SuSS 113.

(*c*) सारे° PV.

(*d*) लक्षो° SG.

The lotus-eyed damsel is not made the target of his arrows by the god of love, when she dances on the stage unmindful of the expansion of her bosom. (A. A. R.).

3110*

अलक्षितगतागतैः कुलवधूकटाक्षैरिव
क्षणानुनयशीतलैः प्रणयकेलिकोपैरिव ।
सुवृत्तमसृणोन्नतैर्मृगदृशामुरोजैरिव
त्वदीयतुरगैरिदं धरणिचक्रमाक्रम्यते ॥

(आ) PV 128, Pad 19.22 (PdT 82, SSS 123, SR 124. 7, SSB 432. 4, RJ 171, AlK 143.15 ; 144. 2.

(*b*) क्षणानुनय° PV(var.) ; प्रणयकेति° PV(var.).

(*d*) °तुरगोत्तमैर् AlK ; °माकम्पते AlK.

Pṛthvī metre.

These regions of the earth are invaded by your cavalry which do not mind the traffic as the glances of a virtuous woman, which easily become calm and cool like anger in a lover's tiff, and which are well shaped, smooth and lofty like the breasts of deer-eyed damsels. (A. A. R.).

3111

अलक्ष्मीराविशत्येनं शयानमलसं नरम् ।
निःसंशयं फलं लब्ध्वा दक्षो भूतिमुपाश्नुते ।।

(अ) MBh (MBh [Bh] 3. 33. 39, MBh [R] 3. 32. 42, MBh [C] 3.1243).

(आ) IS 627.

(*a*) नाशयति or लंघयति [आवि°] MBh (var.).

(*d*) एवं [दक्षो] MBh (var.); बुद्धिम् or पूतिम् or भूमिम् [भूतिम्] MBh (var.).

The person that is idle and lieth at his length, is overcome by adversity; while he that is active and skilful is sure to reap success and enjoy prosperity. (P.C. Roy's translation).

3112*

अलघुता जठरस्य कुचौ गता
चरणचञ्चलता नयने गता ।
सखि विलोकय मे तनुचेष्टितं
विनिमयप्रगतं नवयौवनम् ।।

(आ) SuM App. II. 2.

Drutavilambita metre.

Stoutness of the belly is now transferred to the bosom, and the quickness of the feet to my glances; friend, look at the activity of my limbs where fresh youthfulness has come by transference. (A. A. R.).

3113*

अलघूपलपङ्क्तिशालिनीः
परितो रुद्धनिरन्तराम्बराः ।
अधिरूढनितम्बभूमयो
न विमुञ्चन्ति चिराय मेखलाः ।।

(अ) Śiś 16.76.

Viyoginī metre.

The ladies of the enemy kings did not abandon their girdles set with rows of fine stones (like the slopes of a mountain full of big stones) which ever checked the garments from falling on all sides [which checked the movements of clouds] and which were firmly established on their hips. (A. A. R.).

3114*

अलङ्घ्यं तत्तदुद्वीक्ष्य यद्यदुच्चैर्महीभृताम् ।
प्रियतां ज्यायसीं मा गान् महतां केन तुङ्गता ।।

(अ) Kir 11.60.

(आ) SRHt 177.67 (a. Bhāravi), SR 79.10 (a. Kir.), SSB 353.10 (a. Bhāravi).

(*b*) यदेवोच्चैर् Kir (var.).

Those things pertaining to the mountains which are very high (such as the peaks) are to be seen with eyes raised and not crossed. Why should not the loftiness of the mighty be an object of great regard ? (A. A. R.).

3115

अलङ्घ्यं सर्वेषामिह खलु फलं कर्मजनितं
विपत् कर्मप्रेष्या व्यथयति न जातासि हृदयम् ।
यदज्ञाः कुर्वन्ति प्रसभमुपहासं धनमदाद्
इदं त्वन्तर्गाढं परमपरितापं जनयति ।।

(आ) Skm (Skm [B] 2223, Skm [POS] 5. 45. 3) (a. Dharmākara), AB 516, cf. Kav p. 47.

(*b*) °प्रेष्या Skm (var.); जातापि Skm (var.), AB.

(*d*) इषं [इदं] Skm (POS); प्रथम° [परम°] Skm (var.).

Śikhariṇī metre.

Inviolabe is the result born of one's own action to every one ; and know ye not that calamity brought on by *karma* pains the heart ? Ignorant people do ridiculous things impetuously out of the intoxication of wealth, but the poison entering the heart produces immense pain. (A. A. R.).

अलङ्घ्यत्वाज्जनैरन्यैः see प्रसादरम्यमोजस्वि.

3116

अलब्धं चैव लिप्सेत लब्धं रक्षेत् प्रयत्नतः ।
रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निक्षिपेत् ॥

(अ) Mn 7. 99, P (PT 1. 2, PRE 1. 2, PM 1.6), H (HJ 2.8, HS 2.7, HM 2.8, HP 2.8, HN 2.8, HK 2.8, HH 41.1-2, HC 54. 1-2). (Cf. Mn 7. 100-1, Y 1.316, Vas 16. 16, PSDh 1. 1 ; 472. 11, Vīr. Vyav 131.20.1, RR 7. 15-16, KN 11. 55, 13.57 ; 1.18. Cf. Nos. 3118-3119.

(आ) PSDh 1. 1 ; 472. 11, VRR 131. 20-1, RRK 7.15-6, SR 163.468 (a. H), SSB 495.468, IS 630, Sama 1 अ 45. Cf. JSAIL 33.

(*a*) अलब्धमर्थं PT, PRE.

(*b*) अलब्धयोऽपि परिक्षितुं HP (var.) ; रक्षेच्च यत्नतः Medhātithi, Rāghavānanda, PSDh, VRR ; रक्षेत यत्नतः Govindarāja ; रक्षेदवेक्षया (°यात्) PT, PRE, H (with some exceptions marked below), SR, SSB, Sama ; रक्षेदपेक्षया (°यात्) Nāndana, HN, HH, HC (var.) ; च परिपालयेत् HP (var.).

(*c*) वर्धयेन्नित्यं PRE, HP ; वर्धयेत् सम्यक् (°गु) H, SR, SSB, Sama ; °वर्धयेच्चैनं PT.

(*d*) तीर्थे विनिक्षेपेत् [पा° नि°] HS (var.) ; तीर्थेषु [पा°] H, SR, SSB, Sama ; निःक्षिपेत् (नक्षि°) HH, HS (var.), Mn (var.), PSDh, VRR.

He should strive to obtain what has not been obtained ; what he has obtained be should guard with special care ; what has been guarded he should also increase ; what has been increased he should intrust to worthy persons.

3117

अलब्धदुग्धादिरसो रसावहं
तदुद्भवो निम्बरसं कृमिर्यथा ।
अदृष्टजैनेन्द्रवचोरसायनस्
तथा कुतत्त्वं मनुते रसायनम् ॥

(अ) AS 149.

(*a*) °दुःखादिरसो AS (var.).

(*d*) रसायणं AS (var.).

Vaṁśastha metre.

Not having seen the excellence of the doctrines of the best of Jaina-s, a person considers certain worthless tenets as elixir of life, just as a worm, not having experienced the taste of excellent milk and such things considers the juice of *nimba*[1] in which it is born, as sweet elixir. (A. A. R.).

1. a bitter fruit.

अलब्धमर्थं लिप्सेत see No. 3116.

3118

अलब्धमिच्छेद्दण्डेन लब्धं रक्षेदवेक्षया ।
रक्षितं वर्धयेद् वृद्ध्या वृद्धं पात्रेषु निक्षिपेत् ॥

(अ) Mn 7.101. (Cf. Vās 16.6, K. 9.2). Cf. Nos. 3116, 3119.

(आ) IS 631. Cf. JSAIL 33.

(*d*) पात्रे निवेदयेत् Kaśmīrian Comentary ; दानेन निक्षिपेत् some Medhātithi's commentaries and *vulgata* ; तीर्थेषु निक्षिपेत् Mn (var.), IS.

He should strive to obtain by force what has not been obtained ; what he has obtained he should guard with attention ; what is guarded he should augment by adding to it ; what has been increased he should intrust to worthy persons.

3119

अलब्धमीहेद्धर्मेण लब्धं यत्नेन पालयेत् ।
पालितं वर्धयेन्नीत्या वृद्धं पात्रेषु निक्षिपेत् ॥

(अ) Y 1.316 (in some editions 1. 317), PS 1.2.

(आ) Kṛtyakalpataru, Rājadharmakhaṇḍa 148.3-4, IS 632. Cf. Nos. 3116, 3118. Cf. JSAIL 33.

(*a*) धर्मेण लब्धुमीहेत Y (ChSS) (wrong; should be धर्मेणाऽलब्धुमीहेत ; so also Kṛtyakalpataru).

(*c*) नित्यं Y (var.), PS.

(*d*) वृद्धि PS (var.).

He should attempt to obtain by lawful means what has not been obtained ; what he has obtained he should protect diligently ; what he has obtained he should increase by moral ways ; what has been increased he should intrust to worthy persons.

3120

अलब्धलिप्सा न्यायेन लब्धस्य च विवर्धनम् ।
परिवृद्धस्य विधिवत् पात्रे संप्रतिपादनम् ॥

(अ) KN (KN [TSS] 14. 57, KN [ĀnSS] 14. 57, KN [BI] 13.57)[1].

(*b*) परिवर्द्धनं KN (BI).

1. इति वृत्तं महीपतेः.

Desire for acquiring what remains unacquired and facilitating the advancement of what is acquired, and the proper consignment of a thriving object to the care of a deserving person (are the functions of the king). (M.N. Dutt's translation).

3121-22

अलब्धवेतनो लुब्धो मानी चाप्यवमानितः ।
क्रुद्धश्च कोपितोऽकस्मात् तथा भीतश्च भीषितः ॥

यथाभिलषितैः कामैर् भिन्द्यादेतांश्चतुर्विधान् ।
परपक्षे स्वपक्षे च यथावत् प्रशमं नयेत् ॥

(अ) KN (KN [TSS] 18.25-26, KN [ĀnSS] 18.25-26, KN [BI] 17.23-4).

(*a*) अलब्धस्वपणो KN (BI).

(*b*) चाथावमानितः KN (BI).

(*c*) यस्मात् [ऽक°] KN (BI).

(*d*) तथातीतोऽवभाषितः KN (BI) ; भीतंश्च KN (ĀnSS).

The greedy who have been deprived of their dues, the honourable persons who have been dishonoured, the irritable persons who have been angered, and those who have been extremely abused.

These are the four kinds of alienable parties, who should be won over, each by the fulfilment of his particular desire. But to establish peace in his own party as well as in the party of the foe—is a better policy. (M.N. Dutt's translation).

अलब्धस्वपणो लुब्धो see No. 3121.

3123*

अलब्धान्तः प्रवेशस्य तारमाक्रन्दतो बहिः ।
प्रभो करुणया कर्णे क्रियन्तां कृपणोक्तयः ॥

(आ) VS 3501 (a. Arcitadeva)[1].

1. Better Architadeva.

My lord [god or : king], let the cry of distress of mine be kindly listened to—I who have not secured admittance [into thy heart or : into the palace] and who loudly call out from without. (A. A. R.).

अलब्धापि धनं राज्ञः see No. 3125.

3124

अलब्धे रागिणो लोका अहो लब्धे विरागिणः ।
हेमन्ते तापमीहन्ते हन्त ग्रीष्मे हिमं पुनः ॥

(आ) Subh 110, IS 633.

(*c*) ईहन्त Subh.

Human beings desire what they do not have ; on the other hand they do not want what they have ; in winter they long for hot days and in summer they long for snow.

3125

अलब्ध्वापि धनं राज्ञः संश्रिता यान्ति संपदम् ।
महाह्रदसमीपस्थं पश्य नीलं वनस्पतिम् ॥

(आ) ŚP 1450, SH 1132, IS 634, SR 87.16 (a. ŚP), SSB 366.18.

(*a*) अलब्धापि IS ; राजः ŚP.

(*b*) संपदाम् ŚP ; संश्चयाम्वाति SH.

(*c*) महाद्रुमस° ŚP, SH ; महाक्र स° IS.

(*d*) पस्य IS ; वस्पति IS.

Even if persons do not get riches from a king they become wealthy due to association with him. Look at the mighty tree which is ever green due to proximity with a great reservoir (though it is not watered directly by it). (A. A. R.).

3126

अलब्ध्वा यदि वा लब्ध्वा नानुशोचन्ति पण्डिताः ।
आनन्तर्यं चारभते न प्राणानां धनायते ॥

(अ) MBh (MBh [Bh] 5.131.15, MBh [R] 5.132.17, MBh [C] 5.4510).

(आ) IS 635.

(*a*) लब्ध्वा वा (न लब्ध्वा) यदि वालब्ध्वा MBh (var.).

(*b*) न तु [नानु°] MBh (var.) ; शोचति पंडितः MBh (var.).

(*c*) कातर्यमंतरे किं तत् MBh (var.) ; चारभंते (त्वा°) or चालभंते or च लभते [चा°] MBh (var.).

(*d*) प्राणानां (न प्रा°) निघनायते ( न° ) MBh (var.) ; न प्राणपरिरक्षणं MBh (var.).

Whatever he gaineth his object or not, he that is possessed of sense never indulgeth in grief. On the other hand, such a person accomplisheth what should be next done, without caring for even his life. (P.C. Roy's translation).

3127*

अलभन्त नभःक्षेत्रे तारास्तरलकान्तयः ।
त्विषं तुषारबीजानां नूतनाङ्कुरशालिनाम् ॥

(अ) Vikram 16.8.

(आ) VS 1828.

In the field of firmament, twinkling stars attained the lustre of the seeds of snow with new sprouts. (S. Ch. Banerji's translation).

3128

अलभ्यं लप्स्यमानेन तत्त्वं जिज्ञासुना चिरम् ।
जिगीषुणा ह्रियं त्यक्त्वा कार्यं कोलाहलो महान् ॥

(अ) Kalivi 5.

(*a*) अभ्यास्यं [अ°] Kalivi (var.) ; लज्जमानेन Kalivi (var.).

If a person desires to obtain something which is very difficult to secure and desires to know some important information and desires to win (in an undertaking) should leave off all shyness and make a great deal of noise for long. (A. A. R.).

3129

अलभ्यं लब्धुकामस्य जनस्य गतिरीदृशी ।
अलब्धेषु मनस्तापः संचितार्थो विनश्यति ॥

(आ) Kt (Kt 70, KtR 70), SR 156.161 (a. Kt), SSB 485.165, Sskṛ 32, IS 636, SRK 233.37 (a. Kalpataru).

(a) अलभ्येषु Kt, SR, SSB, SRK.

The fate of a person who aspires for something impossible to obtain comes to this : he is pained at not getting the impossible and loses what has already been acquired. (A A. R.).

3130

अलभ्यलाभाय च लब्धवृद्धये
यथार्हतीर्थप्रतिपादनाय च ।
यशस्विनं वेदविदं विपश्चितं
बहुश्रुतं ब्राह्मणमेव वासय ॥

(आ) SRHt 98.5 (a. MBh), SSSN 98.5.

(d) सत्यम् [वासय] SSSN (*contra metrum*).

Vaṁśastha metre.

To get something difficult to obtain, to increase that which has already been secured, to distribute the same to deserving persons ; be closely allied with a Brāhmaṇa who is well learned, wise, and knows the scriptures and who is withal of good repute. (A. A. R.).

अलभ्यशोकाभिभवेयमाकृतिर् see No. 1224.

3131

अलमतिचपलत्वात् स्वप्नमायोपमत्वात्
परिणतिविरसत्वात् संगमेनाङ्गनायाः ।
इति यदि शतकृत्वस् तत्त्वमालोचयामस्
तदपि न हरिणाक्षीं विस्मरत्यन्तरात्मा ॥

(अ) Bilhaṇakāvya 58, BhŚ 839 (doubtful), Śānt 2.5.

(आ) SkV 477, (a. Dharmakīrti), Kav 225, (a. Dharmakīrti), Prasanna 120 *a* (a. Dharmakīrti ), ŚP 566, SR 252. 44 (a. ŚP), SSB 59. 50 (a. Bilhaṇa), SK 7.3, Kpr 7.191, KāP 200. 7-10, Amd 154. 391, AA *ad* 21 (p. 56), ŚbB 3.82, IS 637.

(a) मनमति° [अलमति°] Śānt (var.).

(b) सङ्गमेन प्रियायाः BhŚ, Amd, Kpr (var.), SkV, Kav ; संगमंनांगनायाः Śānt (var.) ; मङ्गमङ्गलयाः Śānt (var.).

(c) वयमिति [इ° य०] AA ; शतकृत्वा or शतवारं Śānt (var.) ; आलोकयमास् Bilh°, Śānt (var.) ; आलोकयामि BhŚ ; आलोकयामन् SkV ; आलोचयंतस् Prasanna.

(d) हरिणक्षी Śānt (var.), Kav (var.) ; विस्मरत्व° Śrīkṛṣṇa.

Mālinī metre.

' Have done with this attachment to women, an attachment which is unsteady, and resembles a dreaming illusion, and quite unpleasant in its effects'', though this truth I do often ponder over, yet my inner soul forgets not the fawn-eyed one[1,2]. (G. Jhā's translation in Kpr.).

1. Quoted in Kpr. as an example of frequent repetition of particles (त्वात्) which are not pleasant to the ear.
2. Also translated by J. Brough in *Poems from the Sanskrit* No. 45 and D. H. H. Ingalls in SkV.

3132*

अलमथवा बहुवादैर्
विरचय लोकानुरागनिर्बन्धम् ।
तत्रैकत्र समग्रं
तन्निहितं यन्न जातु संनिहितम् ॥

(आ) SMH 3.43.

Āryā-gīti metre.

Or enough of speaking much : cultivate assiduously the affection of the people at large ; therein, in one place is stationed everything (desirable) which are not available (elsewhere). (A. A. R.).

3133*

अलमन्ध भुजायष्टि- भ्रान्त्या भ्रातर्जडस्य ते ।
दंशाय दंदशूकोऽयं दंशमुद्रां न मुञ्चति ॥

(आ) JS 128.48.

Enough, blind man, of the delusion ! that what you hold is the end of your walking-stick It is a leech for a bite (to let off blood) and will not leave off from the bite. (A. A. R.).

3134

अलमन्यथा गृहीत्वा
न खलु मनस्विनि मया प्रयुक्तमिदम् ।
प्रायः समानविद्याः
परस्परयशःपुरोभागाः ॥

(अ) Māl 1.20 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 20).
Āryā metre.

Cease to put an invidious construction on my conduct. Indeed, this was not brought about me, O sagacious one, it is ordinarily the case that people who pursue the same science are jealous of one another's fame. (C.H. Tawney's translation).

3135

अलमन्यैरुपालम्भैः कीर्तितैश्च व्यतिक्रमैः ।
पेशलं चानुरूपं च कर्तव्यं हितमात्मनः ॥

(अ) MBh (MBh [Bh] 12.174.20, MBh [R] 12.181.20 and 12. 322. 20, MBh [C] 12.6764 and 12.12157).

(आ) IS 638.

(*a*) अल्पम् or अस्तम् [अलम्] MBh (var.) ; उपालब्धैः MBh (var.).

(*b*) कीर्तितश MBh (var.) ; (ऽ)व्यतिक्रमैः or (ऽ)व्यनुक्रमैः MBh (var.).

(*c*) पार्याप्तं चानुरूपं च MBh (var.) ; पेशलश् MBh (var.) ; चानुकूलं or चानुरूपश् MBh (var.).

(*d*) कर्तव्यं हि महात्मनः MBh (var.).

There is no need of speaking ill of others ; nor of reciting the instances in which others have tripped. On the other hand, one should always do what is delightful, agreeable, and beneficial to one's own self. (P.C. Roy's translation).

3136

अलमप्रियाण्युदित्वा
रुचिरार्थाः किमिह न स्थिता वाचः ।
अमृतमिति वचसि सत्यपि
विषमिति हि किमुच्यते वारि ॥

(आ) JS 406.32 (a. Vallabhadeva).

(*b*) निष्टि [स्थिता] JS (var.).

(*c*) अमृमपि° JS (var.).
Āryā metre.

Enough of speaking unpleasant words. Are there not words with sweet meanings ? Why use the word *viṣam* [water or : poison] in the sense of water when such a word as *amṛtam* [water or : nectar] is there ? (A. A. R.).

3137*

अलमभिमुखैर्बद्धैर्भोगैरलं भ्रमिभिर्दृशोर्
अलमविरलैर्गर्जोद्गारैरलं विषवृष्टिभिः ।
किमिह भुजगाः कोपावेगैरमीभिरमुद्रितैर्
ननु भगवतस्तार्क्ष्यस्यैते वयं स्तुतिपाठकाः ॥

(आ) Skm (Skm [B] 1764, Skm [POS] 4.35. 4) (a. Vaidya-Gadādhara).
Hariṇī metre.

Enough, oh serpents, of raising your hoods in front of us and enough of rolling

your eyes (in anger). Enough too of your incessant hissings and showering of poison. What is the use of exhibiting these spurts of anger ? Are we not the reciters of the hymns of praise [bards] on the lord Garuḍa [the mortal enemy of serpents] ? (A. A. R.).

3138*

अलमलमघृणस्य तस्य नाम्ना
पुनरपि सैव कथा गतः स कालः ।
कथय कथय वा तथापि दूति
प्रतिवचनं द्विषतोऽपि माननीयम् ॥

(आ) ŚP 3513 (a. Vāsudeva), AP 84, VS 1418 (a. Vāsudeva), JS 165. 3, PG 228 (a. Aṅgada), SR 292. 2 (a. ŚP), SSB 132. 4 (a. Vāsudeva), SG 41 (a. Vāsudeva), cf. Kav p. 41.

(*d*) द्विषतोर्पि PG (var.).

Puṣpitāgrā metre.

Enough of mentioning his name, the hard hearted (lover) ; it is all the same old story (of silly excuses, important engagenents). Or dear messenger, tell me, tell me ; for the reply even of enemies must be honoured (by being listened to)! (A. A. R,).

3139*

अलमलमतिमात्रं साहसेनामुना ते
त्वरितमयि विमुञ्च त्वं लतापाशमेनम् ।
चलितमपि निरोद्धुं जीवितं जीवितेशे
क्षणमिह मम कण्ठे बाहुपाशं निधेहि ॥

(अ) Ratnāvalī 3.17.

(आ) Amd 83.181, Sar 5.58.

(*c*) इव [अपि] Amd, Sar ; जीवितेश Amd (var.).

Mālinī metre.

Really enough, enough of thy inconsiderate deed ! Abandon thou quickly this creeper cord[1] ! O thou who art master of my life, for a moment throw the noose in the form of thy arms here on my neck to extinguish my shaken life ! (Bak Kun Bae's translation).

1. arms around the neck.

3140*

अलमलमतिवृद्ध्या स्थीयतां तस्य पश्यस्य्
अकरुण करभोरोर्भज्यते मध्यमेतत् ।
इति गुरुजघनाज्ञाचोदिता रोमराजिः
स्तनयुगमसिताक्ष्या वक्तुमारोहतीव ॥

(आ) VS 1556, SuMuñ 130.18-21.

Mālinī metre.

"Oh enough of expansion, stop, see, merciless one, the waist of the young lady of charming legs will break" — thus urged by the orders of the heavy hips, the line of hair (in the belly) of the black-eyed damsel seems to be mounting upward to speak to the pair of her ( expanding ) breasts ! (A. A. R.).

3141*

अलमलमनुगम्य प्रस्थितं प्राणनाथं
प्रथमविरहशोके न प्रतीकार एषः ।
सपदि रमणयात्रा श्रेय इत्यारटन्त्या
चरणपतनपूर्वं सा निरुद्धेव काञ्च्या ॥

(आ) VS 1046 (a. Māgha ; not found in Śiś) ; cf. Kav p. 70.

Mālinī metre.

Enough of accompanying the husband [the lord of life] when he has started to go ; this is not the remedy, for the pain of the first separation. The travel of the lover at this time is for welfare"—saying these words, as it were, she was prevented (from further progress) by the girdle falling at her feet.[1] (A. A. R.).

1. The girdle got loose due to sudden emaciation and entangled her feet from moving further.

3142*

अलमलमियमेव प्राणिनां पातकानां
निरसनविषये या कृष्ण कृष्णेति वाणी ।
यदि भवति मुकुन्दे भक्तिरानन्दसान्द्रा
विलुठति चरणाब्जे मोक्षसाम्राज्यलक्ष्मीः ।।

(आ) PG 12 (a. Sarvajña).
Mālinī metre.

Desist from uttering the word Kṛṣṇa, Kṛṣṇa (Oh ! I am polluted) in keeping the distance from the people who are fallen.[1] If these words are uttered on the Lord Kṛṣṇa with the devotion of intense joy, the wealth of the empire of liberation will be rolling at your lotus-feet. (A. A. R.).

1. outcasts.

3143*

अलमात्मीयं विदितं
विदितं धनिकस्य याचकोऽवहितः ।
चन्द्रं ब्रवीति चटकं
चटकं चन्द्रं च लोभलोलमना ।।

(आ) SMH 6.28.
(*b*) ऽरहितः SMH (var.).
Āryā-gīti metre.

It is enough to know one's self: even a beggar can know [please] a rich person. He says that the moon is the *caṭaka*-bird and vice-versa to please the donor, as his mind is agitated by greed. (A. A. R.).

3144*

अलमादिवराहेण वटुदासं परं स्तुमः ।
जगदुद्धरता येन न वक्रीकृतमाननम् ।।

(आ) Skm (Skm [B] 2379, Skm [POS] 5. 76. 4) (a. Umāpatidhara).

Enough of (praising) the First Boar [Lord Viṣṇu] : we, on the other hand, praise Vaṭudāsa [ a king of that name or ; Viṣṇu as Vāmana], for in raising the earth [from the waters or : in doing good to the world] he there has his face contorted (but helped smilingly). (A. A. R.).

3145

अलमुदकेन तृणैर्वा
मनस्विना प्राणधारणा कार्या ।
नासंस्कृतश्च पुरुषः
प्राकृतसत्त्वः प्रणयितव्यः ।।

(अ) Dvi App. 8.
Āryā metre.

It is better that a man of self-respect should maintain himself with water or grass, than to bow to one who is uncultured and very common in nature. (A. A. R.).

अलम्बुषा कुहूश्चैव see No. 5764.

अलम्बुषा दक्षिणे स्याद् see 5766.

3146-47

अललितगतिरुच्चैः स्थूलवक्राङ्गुलीकं
वहति चरण युग्मं कन्धरां ह्रस्वपीनाम् ।
कपिलकचकलापा क्रूरचेष्टातिपीना
द्विरदमदविगन्धिः स्वाङ्केऽनङ्के च ।।

द्विगुणकटुकषायप्रायभुग् वीतलज्जा
लुलदतिविपुलोष्ठी दुःखसाध्या प्रयोगे ।
बहिरपि बहुरोमात्यन्तमन्तर्विशालं
वहति जघनरन्ध्रं हस्तिनी गद्गदोक्तिः ।।

(अ) Ratirahasya 1. 18-9 (cf. Nos. 8654-6 and सुगतिरनतिदीर्घा).
(*d*) °गन्धी Ratir° (var.).
(*f*) लल° Ratir° (var.).
(*g*) तनुलोमा° Ratir° (var.).
Mālinī metre.

The elephant-woman[1] does not move daintily. She has stout feet with curling

toes, a short, plump neck and red-brown hair. She is apt to be spiteful, is rather corpulent, and her whole body, and more especially her queyent, have the odour of elephant-"tears".

She likes hot and astringent food, and eats it by second helpings, she has no modesty, her lips are big and pouting; in intercourse she is inordinately difficult to satisfy. Her quent is downy on the outside and very wide within and she speaks with a stutter. (A. Comfort's translation).

1. हस्तिनी.

अलशस्य see अलसस्य.

3148

अलसं मुखरं स्तब्धं क्रूरं व्यसनिनं शठम् ।
असंतुष्टमभक्तं च त्यजेद् भृत्यं नराधिपः ॥

(अ) Cr 94 (Cv 4. 15, CS 1. 74, CR 5.17, CNF 68 *ab*, CNPh 33, CNPN 16, CNG 123, CNSap 40, CnT II 6. 10, CnT III 4. 17, CnT V 72, CnT VIII 23, CPS 115.19), Śto 321.28. Cf. Crn 218.

(आ) ŚP 1329, SRHt 132. 2 ( a. MBh ), SSSN 107.2, IS 639, Subh 192.

(*a*) सालसं[अ°] ŚP ; आलस्यं (°स्य) Cr (var.) ; निष्ठुरं व्यर्थं Śto ; मुषर Cr (var.) ; मूखरं (°लं) Cr (var.) ; दुर्मुखं [मु°] SRHt, SSSN ; स्तब्ध IS.

(*ab*) स्त° क्रू° tr. Cr (var.), ŚP.

(*b*) कुरं (°त्त) Cr (var.) ; तेव्यं [क्रू°] Cr (var.) (see *a*) ; विकृतिनिस्महम् Cr (var.); वास तथा CNPh ; वेसनिसं Cr (var.) ; व्यवसिनं Cr (var.) ; सठम् IS ; शटे Cr (var.).

(*c*) अशक्तं [अभक्तं] IS, हृतघ्नं [अ°] Śto.

(*d*) हृदं प्रत्यन्नराधिप: Cr (var.); त्यजे CNPh, Śto (var.), Cr (var.) ; दुष्टं महीपतिः Śto; भृत्ये Cr (var.) ; नराधिप(°पं) Cr (var.).

But all idlers and bare-faced dependants, and such as are mischievious, sulky, or addicted to gaming and craftiness, and those that are discontented and disloyal, are to be shunned by masters of men. (B.C. Dutt's translation).

3149*

अलसं वपुषि श्लथं दुकूले
चपलं चेतसि धूसरं कपोले ।
चकितं नयने स्तने विलोलं
तव नामश्रवणं तनूदरीणाम् ॥

(आ) Pad 17.8 (a. Bhānukara).

Aupacchandasika metre.

The utterance of (listening to) your name, oh goddess, is similar to that of a delicate bodied [pregnant] lady, for you are gentle in movements, loose in dress, fleeting [inconstant] in mind, and pale [white] in the face, timid in glances and expansive at the bosom. (A. A. R.).

3150-51

अलसं विक्रमश्रान्तं विहतोपायचेष्टितम् ।
क्षयव्ययप्रवासैश्च श्रमेण विपरिद्रुतम् ॥

भीरुं मूर्खं स्त्रियं बालं धार्मिकं दुर्जनं पशुम् ।
मैत्रीप्रधानं कल्याण- बुद्धिं सान्त्वेन साधयेत् ॥

(अ) KN (KN [TSS] 18. 45-6, KN [ĀnSS] 18. 45-6, KN [BI] 17.43-4).

(*a*) विक्रमे शान्तं KN (BI).

(*c*) क्षयव्ययप्रसारैस्तु KN (BI).

(*d*) सन्तप्तं परिविद्रुतम् KN (BI).

(*e*) भीतं KN (BI).

Those who are idle, those who have lost all power, those who have exhausted their efforts in an undertaking, those who are suffering from extensive destruction and loss, those who are routed,

and cowerds, fools, women, boys, pious men, and wicked and brute-like persons, as also those of a friendly nature and of a peaceful turn of mind—these should be won over by conciliatory measures. (M.N. Dutt's translation).

अलसचलितैः प्रमार्द्रैर् see No. 3157.

3152*

अलसभुजलताभिर्नादृतो नागरीभिर्
भवनदमनकानां नातिथिर्वा बभूव ।
त्वदरिनगरमध्ये संचरंश्चैत्रजन्मा
जरदजगरपीतः क्षीयते गन्धवाहः ॥

(आ) Pad 28.68 (a. Bhānukara), SR 131.11, SSB 443.11.

Mālinī metre.

The spring breeze blowing in your enemy's capital (which has been ransacked by your majesty's forces) is not welcomed by the charming women of the city with open arms, nor is it a welcome guest to the (tired) servants of the house-holds : it is only wasted by being inhaled by old pythons (who are in possession of the wooded city). (A. A. R.).

3153*

अलसमधुरा स्निग्धा दृष्टिर्घनत्वमुपागता
किसलयरुचिर्निस्ताम्बूलस्वभावधरोधरः ।
त्रिवलिवलया लेखोन्नेया घटन्त इवैकतः
प्रकृतिसुभगा गर्भेणासौ किमप्युपपादिता ॥

(आ) Skm (Skm [B] 524, Skm [POS] 2. 10. 4) (a. Karṇāṭadeva).

Hariṇī metre,

Eyes glossy and sweet by gentleness have become heavy, the lips, of the colour of tendrils, now possess the natural hue without the aid of the betelroll, and the three folds on the belly which are now to be inferred by slender lines are all quite appropriate ; thus in this state of her pregnancy she is naturally charming. (A. A. R.).

3154*

अलसमुकुलिताक्षं वक्त्रमालोक्य तस्या
मयि विलुलितचित्ते मूकभावं प्रपन्ने ।
श्रवणकुवलयान्तश्चारिणा षट्पदेन
क्षणमनुगतनादं गीतमन्तः स्मरामि ॥

(आ) Skm (Skm [B] 1061, Skm [POS] 2. 118. 1) (a. Lakṣmaṇasena[deva]).

(*d*) स्मरभि Skm (POS).

Mālinī metre.

On seeing the face of the beloved where disappointment at my leaving was indicated by the eyes being closed gently, and which resulted in my being silently depressed—a bee moving in the interior of the lily on her ear was humming for a moment in consonance with the general air of depression — this I recall to my mind. (A. A. R.).

3155*

अलसयति गात्रमधिकं
भ्रमयति चेतस्तनोति संतापम् ।
मोहं च मुहुः कुरुते
विषमविषं वीक्षितं तस्याः ॥

(आ) SkV 496, Kav 244, VS 1262 (a. Bhaṭṭa-Karṇāṭaka), ŚP 3302, Sabhyālaṁkaraṇa of Bhaṭṭa-Govindajit (MS BORI 417 of 1884-87) 29 *b*. (Cf. Āryāsaptaśatī of Govardhana [KM 1] 54).

(*a*) श्रमयति शरीरमधिकं ŚP, Sabhyā°.

(*b*) चेतः करोति ŚP.

(*c*) मुहुश्च [च मु°] ŚP, Sabhyā°.

(*d*) विषमिव विषमं तु वीक्षणं तस्याः ŚP, Sabhyā°; विषविषमं Kav, VS; विषविमं SkV (var.); तन्व्याः [तस्याः] VS.

Āryā metre (in ŚP Āryā-gīti metre).

It brings paralysis and dizziness of mind, / it rouses fever, and at the last / it even drives out consciousness :— / her glance holds mortal poison. (D. H. H. Ingalls's translation).

अलसललुलितः प्रेमा° see No. 3157.

अलसलवलितैं प्रमा° see No. 3157.

3156*

अलसलुलितमुग्धान्यध्वसंपातखेदाद्
अशिथिलपरिरम्भैर्दत्तसंवाहनानि ।
परिमृदितमृणालीदुर्बलान्यङ्गकानि
त्वमुरसि मम कृत्वा यत्र निद्रामवाप्ता ॥

(अ) Uttara 1.24.

(आ) Amd 78.166.

(*a*) अलसललि° Uttara (var.); °सञ्चतखेदाद् Uttara (var.); °सङ्कत° Amd (var.); °संप्रांत° Amd (var.).

(*c*) मृदुमृदि° [परिमृदि°] Amd ; °दुवलान्य° Uttara (R) (printing error).

Mālinī metre.

(This is) where you[1] fell asleep laying on my bosom your slim limbs powerless like crushed stalks of lotus, languid, bruised and thus charming [or : and palsied] through the fatigue caused by the journey—limbs to which shampooing were done by close embraces. (S. Roy's translation).

1. Sītā.

अलसवलितमुग्धस्निग्ध° see स्तिमितविकासिता°

3157*

अलसवलितैः प्रेमार्द्रार्द्रैर्मुहुर्मुकुलीकृतैः
क्षणमभिमुखैर्लज्जालोलैर्निमेषपराङ्मुखैः ।
हृदयनिहितं भावाकूतं वमद्भिरिवेक्षणैः
कथय सुकृती कोऽयं मुग्धे त्वयाद्य विलोक्यते ॥

(अ) Amar (Amar [D] 4, Amar [RK] 4, Amar [S] 5, Amar [K] 4, Amar [NSP] 4, Amar [POS] 5)[1].

(आ) ŚP 3416 (a. Amaru), VS 1098, SkV 508, (a. Śrī-Harṣa), Skm (Skm[B] 658, Skm [POS] 2.37.3) (a. Amaru), JS 138. 4 (a. Amaru), SR 286. 13 (a. Amaru), SSB 120.13 (a. Amaru), RJ 1038, SuSS 510 (a. Amaru), IS 640, JSub 222.2, Amd 153. 389, KH 163. 19-22.

(*a*) अलसललुलितः Amar (D) (var.) ; अलसचलितैः Amd; अलसलवलितैः Amd (var.) ; स्नेहार्द्रार्द्रैः (स्नेहाहार्द्रै°) Amd (D) (var.) ; निमेषपराङ्मुखैः [मुहु°] SkV (from *b*).

(*b*) क्षणमभिमुखं SkV (but S in SkV as above) मुहुर्मुकुलीकृतैः[निमे°] SkV (from *a*).

(*c*) हृदयनिहृतं SkV (var.).

(*d*) कोऽसौ [कोऽयं] SkV (but S in SkV as above) ; त्वयाद्य निरीक्ष्यते Amd (D) (var.).

1. Western (Arj 4), Southern (Vema 5), Ravi 4, Rāma 4, Br MM 4, BORI I 4, BORI II 4.

Hariṇī metre.

Tell, oh charming one, who is the happy one at whom you are looking today with eyes that turn languidly, overflowing with love—with eyes which time and again close themselves, which for a moment turn to him directly and then flicker to and fro in bashfulness, then move away for a moment and betray involuntarily the feeling

of love that has nested in your heart. (Ch. R. Devadhar's translation).

अलसवलितैः स्नेहार्द्रैः see No. 3157.

3158*

अलसविलसन्मुग्धस्निग्धस्मितं व्रजसुन्दरीम्
अदनकदनस्विन्नं धन्यं महद्वदनाम्बुजम् ।
तरुणमरुणज्योत्स्नाकार्त्स्न्यस्मितस्नपिताधरं
जयति विजयश्रेणीमेणीदृशां मदयन्महः ॥

(अ) Kṛṣṇakarṇāmṛta 3. 56.

Hariṇī metre.

Triumphs verily the Radiance incarnate, bedecked with sweet dallying smiles, sweating through excessive love-sports with the beautiful damsels of Vraja, bearing a youthful, enchanting lotus-face, and cherry lips sweet with smiles like moonlight ; and infusing into its deer-eyed companions the triumphs of ecstacy. (M. K. Acharya's translation).

3159*

अलसविलसितानामुल्लसद्भ्रूलतानां
मसृणमुकुलितानां प्रान्तविस्तारितानाम् ।
प्रतिनयननिपाते किंचिदाकुञ्चितानां
विविधमहमभूवं पात्रमालोकितानाम् ॥

(अ) (Mālatī [Kāśī edition] 1.28).

(आ) SR 279.58.

(*a*) स्तिमितविकसिताना° Mālatī (var.).

Mālinī metre.

Before those orbs that now like opening buds, / Beneath the creeper of the tremulous brows. / Expansive bloomed, and now retiring shrunk, / But half averted from the answering gaze, / Then dropped the veiling lashes o'er their brightness / I felt their influence. ( H. H. Wilson's translation).

3160

अलसस्य कुतो विद्या अविद्यस्य कुतो धनम् ।
अधनस्य कुतो मित्रम् अमित्रस्य कुतः सुखम् ॥

(अ) Cr 1191 (CNW 35, CNP II 12, CNI I 70, CNT IV 9, CNM 9, CNMN 9, CnT I 23, CnT II 11.3, CnT III 7. 78, CnT V 41, CnT VII 4; cf. CNP I 10).

(आ) SuB 14. 5, SPR 1391. 30 (a. Dharmakalpadruma 23. 26), SSNL 24, SR 160. 320 (a. C), SSB 490.327, IS 641, VP 9.55.

(इ) PrŚ (C) 74.

(*a*) आलसस्य CNM ; अलशस्य CNW (MS) ; आलस्येन CNI I ; आलस्ये च CNP II ; विद्या(त्) CNI I ; शिल्पम् PrŚ (C)(see *b*).

(*b*) अबोधस्य कुतोऽभयम् CNW ; निर्विद्यस्य SSB ; लुब्धस्य and अधनस्य कुतो ध° CNI I ; अशिल्पस्य PrŚ C)(see *a*).

(*c*) निर्विद्यस्य SSB ; कुतो बलम् CNP II, SPR ; मित्रं CNI I ; मित्रः CNM ; बन्धुर् [मि°] SSNL.

(*d*) बलम् [सु°] CNI I, CNM, SuB ; अबन्धोश्च [अमि°] SSNL ; कुतो बलम् SSNL.

How can an indolent man (achieve) wisdom ?[1] How can an ignorant man[1] (gather) wealth ?[2] How can a poor man (secure) friends ? How can a man without friends (be) happy ?

1 "artistic skill" and "a man without artistic skill" PrŚ (C).

2. In CNW "feel secure".

3161

अलसस्याल्पदोषस्य निर्विद्यस्याकृतात्मनः ।
प्रदानकाले भवति मातापि हि पराङ्मुखी ॥

(अ) KN (KN [TSS] 5.57, KN [ĀnSS] 5, 57, KN [BI] 5. 56).

(*a*) (ऽ)ल्पतोषस्य KN ( BI ), KN ( ĀnSS ) (var.).

Even the mother of one idle, unambitious, illiterate and worthless, turns her face away from him[1] when she has to give him something by way of assistance. (M.N. Dutt's translation).

1. i. e. holds in contempt an idle, unambitious, illiterate and/or worthless.

3162

अलसानपि नून् रक्षेन् न कृतघ्नान् कदाचन ।
द्विषतोऽपि गुणाः काम्याः सुहृदोऽपि न दुर्गुणाः ॥

(आ) SSB 476.288.

One may give protection to the indolent, but never to the ungrateful. The virtues of even enemies should be welcomed, but not so the vices of friends. (A. A. R.).

3163*

अलसारुणलोचनारविन्दां
परिभोगोचितधूसरैकचेलाम् ।
शिथिलाकुलवेणिबन्धरम्याम्
अबलामन्तिकशायिनीं दिदृक्षे ॥

(आ) AA 31.12-5.

Aupacchandasika metre.

I wish to see, sleeping by my side, a damsel whose lotus-eyes are ruddy and gentle, dressed in a single garment of dusky-white colour which is suitable for enjoyment and who is charming with the tresses let loose from the bondage of the knot. (A. A. R.).

3164*

अलसैर्मदेन सुदृशः शरीरकैः
स्वगृहान् प्रति प्रतिययुः शनैः शनैः ।
अलघुप्रसारितविलोचनाञ्जलि-
द्रुतपीतमाधवरसौघनिर्भरैः ॥

(अ) Śiś 13.48.

Mañjubhāṣiṇī metre.

The charming-eyed young ladies slowly returned to their homes with their gait rendered slow by intoxication and overcome with love for Kṛṣṇa whom they gazed at with eyes well stretched (with the gait heavy due to the large quantity of handfuls of wine they had drunk in quick succession). (A. A. R.).

3165

अलसो मन्दबुद्धिश्च सुखी च व्याधिपीडितः ।
निद्रालुः कामुकश्चैव षडेते शास्त्रवर्जिताः ॥

(अ) Cr 1192 (CNF 48).

(आ) SuB 3.20, IS 642, Subh 112, Vyās 75.

(इ) Vyās (C) 71, Vyās (S) 72.

(*b*) सुखिनो Subh, Vyās (C), Vyās (S).

(*c*) चेति Vyās (C), Vyās (S).

All those six who are indolent, dull-witted, happy, afflicted with disease, sleepy, in love are outside the law.[1]

1. destitute of *śāstra-s*.

3166*

अलाबुं वर्तुलाकारं वार्ताकं कुन्दसंनिभम् ।
प्राणान्तेऽपि न चाश्नीयान् मसूरान्नं सवल्कलम् ॥

(आ) ŚP 652.

One should not eat even if starvation faces him : a gourd which is round in shape, *vārtāka* [the fruit of the egg-plant] which resembles the *kunda* [jasmine in colour] and rice-mixed *masūra*-pulse that have their husks on. (A. A. R.).

3167**

अलाबुबीजं त्रपुसस्य बीजं
तस्यैव तोयेन च तन्निषिक्तम् ।
आलेपनाद्यैर्विधिवत् प्रयुक्तं
हन्याद्विषं तक्षकसंभवं च ॥

(आ) ŚP 2932.

Upajāti metre (Upendravajrā and Indravajrā).

The seeds of the bottle-gourd and *trapusa* well soaked in their own juice, made into a paste and applied according to rules may become an antidote against poison in general and of a virulent type of *takṣaka* [serpent]. (A. A. R.).

3168

अलाभात् पुरुषाणां हि　　भयात् परिजनस्य च ।
वधबन्धभयाच्चापि　　स्वयं गुप्ता भवन्ति ताः ॥

(अ) MBh (MBh [Bh] 13. 38. 23, MBh [R] 13.38.23, MBh [C] 13.2224).

(आ) IS 643, SR 349.49, SSB 228.49.

(*a*) च [हि] MBh (var.).

(*b*) परिभवस्य MBh (var.).

(*c*) एव [(ऽ)पि] MBh (var.), SR, SSB.

(*d*) तेन गुप्ता हि योषितः MBh (var.) ; तथा [स्व°] SR, SSB ; हि योषितः [भ° ताः] MBh (var.), SR, SSB.

Through inability to find persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women restrain themselves, ...... (P.C. Roy's translation).

3169*

अलिकुलमञ्जुलकेशी
　　परिमलबहुला रसावहा तन्वी ।
किशलयपेशलपाणिः
　　कोकिलकलभाषिणी प्रियतमा मे ॥

(आ) Sāh *ad* 6.530 (p. 198) (a. Prabhāvatī) SR 253.10, SSB 61.20.

(*c*) किसल° SR, SSB.

Ārya-gīti metre.

Aha ! how ! Is it here that she with her beautiful like the bee-swarm, breathing sweet fragrance, with hands soft like the tender leaf, speaking with the *kokila's* sweet voice—is it here that my slender-formed beloved dwells. (Translation in *Bibl. Ind.* 9)

3170*

अलिनीलालकलतं　　कं न हन्ति घनस्तनि ।
आननं नलिनच्छाय-　　नयनं शशिकान्ति ते ॥

(अ) KāD 3.89.

(आ) KH 260.22-261-3 (gloss), IS 644, Sar 2.273.

(*a*) °लकयुतं KāD (var.).

(*c*) नलिनच्छायं Sar.

Ho lady of developed breasts, whom do not your moon-like face captivate—face having lotus-like eyes and having bee-like black tresses of hairs ?[1] (K. Roy's translation).

1. Verse composed of velars, palatals and dentals.

3171*

अलिपटलैरनुयातां
　　सहृदयहृदयज्वरं विलुम्पन्तीम् ।
मृगमदपरिमललहरीं
　　समीर पामरपुरे किरसि ॥

(अः) ŚP 791, (a. Bhavabhūti), AP 63, JS 68.3 (a. Mālatīmādhava), SR 114. 2, SSB 595. 2 (a. Bhavabhūti), SRK 174.4 (a. Kāvyasaṁgraha), RJ 240, cf. Kav p. 62.

(*b*) स्वहृ° SR.

(*d*) किं पामरेषु रे [पा°] JS, SR, SRK (*contra metrum*).

Āryā metre.

Oh mind, you blow [scatter your fragrance] in waves conveying the perfume of musk and accompanied by the (delighted) bees and capable of giving great pleasure to the connoisseurs, in the city of degraded people (who can never appreciate you). (A. A. R.).

3172*

अलिभिरञ्जनबिन्दुमनोहरैः
कुसुमपङ्क्तिनिपातिभिरङ्कितः ।
न खलु शोभयति स्म वनस्थलीं
न तिलकस्तिलकः प्रमदामिव ॥

(अ) Ragh 9.41. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 142).

(आ) Vyaktiviveka p. 412 and 446, KH 170. 4-5, SR 332. 51, SSB 198. 56 ( a. Kālidāsa).

(*d*) तिलकं ति° SR.

Drutavilambita metre.

Verily the *tilaka*-plant, which was variegated with bees charming like marks of collyrium alighting on rows [or : collection] of flowers, did but grace [or : adore] the forest site just as the *tilaka*-mark decorates a young woman. (M.R. Kale's translation).

3173*

अलियुवा विललास चिराय यस्
त्रिदशशैवलिनीकमलोदरे ।
विधिवियोगनियोगवशीकृतो
गततरौ स मरौ रमते कथम् ॥

(आ) Any 82.58.

Drutavilambita metre.

How can the youthful bee, who had for long enjoyed life in the interior of lotuses in the heavenly river [the Gaṅgā], but now separated helplessly by the ordinance of fate, take delight in a desert devoid of trees ? (A. A. R.).

3174

अलिरनुसरति परिमलं
लक्ष्मीरनुसरति नयगुणसमृद्धिम् ।
निम्नमनुसरति सलिलं
विधिलिखितं बुद्धिरनुसरति ॥

(आ) SRHt 55. 47, SSSN 44. 33, SR 170. 750, SSB 504. 750, SRK 250. 92 (a. Sabhātaraṅga), IS 7691, GSL 26.

(*a*) अळिरनु° SHRt ; परिमळं SRHt.

(*b*) नवगुण° SRHt.

Āryā metre.

The bee pursues fragrance, prosperity ; pursues good statesmanship ; water pursues low level and a man's mind follows[1] Fate's decree. (A. Sharma's translation).

1. pursues

3175*

अलिरयं नलिनीदलमध्यगः
कमलिनीमकरन्दमदालसः ।
विधिवशात् परदेशमुपागतः
कुटजपुष्परसं बहु मन्यते ॥

(अ) Cr 95 (CV 15.15, CPS 330. 35), Bhramarāṣṭaka 7.

(आ) SuM 22. 1, SR 223. 73 (a. C), SSB 611.27, SRK 185. 1 (a. ŚP), IS 645, Any 83.61, Sama 1 अ 113.

(*a*) अलिरसौ Bhra°; मलिनी° CV ( var. ); नलिनीवनमध्यगः (°नवल्लभः Bhra°) SuM, Any, Bhra°.

(*b*) कुमुदिनीकलकेलिमदालसः (°नीमकरंदमदालसः ; °नीकुलकेलिकलारसः Bhra°) SuM, Any, Bhra°.

(*c*) विधिनिदेशविदेशम् SuM, Any, ; विधिवशेन विदेश° Bhra°.

(*d*) कुटजपुष्परसं CV (var.) ; कुटजपुष्पमिदं SuM (var.).

Drutavilambita metre.

Look at this beetle, who always resides among the soft petals of the lotus and drinks abundantly its sweet nectar, is now feasting on the juice of the flower of the *kuṭaja*, as he is in a strange country where lotuses do not exist. (K. Raghunathji's translation).

1. A better translation is given by O. Böhtlingk in IS : *Diese Biene, die, träge in Folge des Rausches, den der Honigseim einer Wasserrose bei ihr bewirkt hatte, in den Blättern dieser Blume sass, begab sich nach dem Willen des Schicksals an einen anderen Ort und findet jetzt grossen am Saft der* Kuṭaja- *Blüthe.*

3176*

अलिर्मृगो वा नेत्रं वा यत्र किंचिद् विभासते ।
अरविन्दं मृगाङ्को वा मुखं वेदं मृगीदृशः ॥

(अ) BhV 2.77.

(आ) Rasagaṅgā 351.10-1, 368.6-7.

(*b*) किंचिन्न भासते BhV (C).

(*c*) चेदं BhV (var.).

Is this a lotus, or the moon, or the face of the deer-eyed one, where something like a bee, or a deer, or an eye is shining? (H D. Sharma's translation).

3177*

अलिवलयैरलकैरिव
कुसुमस्तबकैः स्तनैरिव वसन्ते ।
भान्ति लता ललना इव
पाणिभिरिव किसलयैः सपदि ॥

(अ) Amd 240.656, RK 8.30, Sar 4.17.

(*d*) किसलयैरधिकम् Amd, Sar.

Āryā metre.

Now in the spring, the creepers shine like young ladies, with rows of bees resembling tresses, with bunches of blossoms resembling their breasts, and with fresh tendrils imitating their hands. (A. A. R.).

3178

अलीक एव त्वद्भावो मद्भावोऽलीक एव च ।
अनुभूतोऽप्यसद्रूपः स्वप्ने स्वमरणं यथा ॥

(आ) ŚP 4246 (a. Vāsiṣṭha[rāmāyaṇa]).

The idea of 'you' (as a separate entity) is false, equally false is the concept 'I'. Even things experienced are unreal as one's own death seen in a dream. (A. A. R.).

3179*

अलीकरूपो यदि मध्यभागः
पयोधराकारभृतश्च केशाः ।
उत्सङ्गशोभापि सरोरुहाक्ष्याः
करस्य शोभां कलयेन्न कस्मात् ॥

(अ) Cāruc. of Kṣemendra 49.

(आ) SR 270.21, SSB 94.21.

Upajāti metre (Upendravajrā and Indravajrā).

If the waist of the lotus-eyed damsel is of the form of *alīka* [fore-head or : non-existent due to thinness] and her tresses resemble *payodhara* [black cloud or : breasts], why should not the brilliance of her lap be similar to *kara* [the asterism *Hasta* or : the hand] ? (A. A. R.).

3180*

अलीकव्यामुक्तप्रचुरकबरीबन्धनमिषाद्
उदञ्चद्दोर्वल्लीद्वयधृतपरीवेशनिहितः ।
अयं जृम्भारम्भस्फटिकशुचिदन्तांशुनिचयो
मुखेन्दुर्गौराङ्ग्या गलितमृगलक्ष्मा विजयते ॥

(आ) SkV 449, Kav 197.

(*d*) दुर्गौराङ्ग्यां Kav (MS) ; °लक्ष्मी Kav (MS).

Śikhariṇī metre.

Unrivalled is her face, this fair-complexioned beauty's, / a moon without a deer, casting forth massed rays / from teeth of crystal-white voluptuously yawning,/ the while she adds a halo with her arms upraised / as though to bind the heavy braid / that has loosened from her brow. (D.H.H. Ingalls's translation).

3181*

अलीनां मालाभिर्विरचितजटाभारमहिमा
परागैः पुष्पाणामुपरचितभस्मव्यतिकरः ।
वनानामाभोगे कुसुमवति पुष्पोच्चयपरो
मरुन् मन्दं मन्दं विचरति परिव्राजक इव ॥

(आ) SkV 1134, Skm (Skm [B] 437, Skm [POS] 1.88.2)(a. Vīryamitra ; in some texts : Vīramitra) ; cf. Kav p. 109.

(*d*) विचरिति SkV (var.).

Śikhariṇī metre.

With garlands of black bees / to form a crown of matted locks / and pale pollen of the flowers / to form a covering of ash, / the wind that passes slowly,/raising flowers in the blossoming wood, / is like a wandering ascetic (D.H.H. Ingalls's translation).

3182

अलुप्तसत्त्वकोशानां महत्त्वं महतां हि किम् ।
आकर्णितां परस्यार्तिं न चेच्छिन्दन्ति तत्क्षणम् ॥

(अ) KSS 12.74.124.

(आ) IS 646.

(*a*) °कोषाणां KSS (NSP).

For what is the use of the greatness of great ones, who have abundant courage and wealth, if they do not put a stop to the sufferings of their neighbour as soon as they hear of them ? (C.H. Towney's translation).

3183

अलुब्धैः सह सौहार्दं पण्डितैः सह संकथा ।
उत्तमैः सह सङ्गश्च विधेयाः सुखमिच्छता ॥

(आ) SSB 369.2.

A person desiring his own happiness should cultivate friendship with the generous, (enjoy) conversation with the learned, and be associated with the best people. (A. A. R.).

3184

अलोभः परमं वित्तम् अहिंसा परमं तपः ।
अमाया परमा विद्या निरवद्या मनीषिणाम् ।

(अ) Dar 3.152.

Absence of greed is the greatest, wealth, non-injury to others the supreme penance, and rectitude is the greatest learning to the wise ; they are ever praiseworthy. (A. A. R.).

3185*

अलोमशं पूर्णशशाङ्कशोभं
मुखं तु यूनां कतिचिद् दिनानि ।
जाते ततः श्मश्रुविशालजाले
शेवाललीनाब्जतुलां बिभर्ति ॥

(प) Dar 4.3.

(*a*) °शोभि Dar. (var.).

(*c*) तमालाजाले [°विशा°] Dar (var.).

Upajāti metre (Upendravajrā and Indravajrā).

For a few days the faces of the very young men devoid of the growth of hair are similar to the full moon : thereafter with the growth of a network of hair they resemble lotuses covered with moss. (A. A. R.).

3186*

अलौकिकमहालोक-　　प्रकाशितजगत्त्रयः ।
स्तूयते देव सद्वंश-　　मुक्तारत्नं न कैर्भवान् ॥

(आ) Kpr 10.427, SR 103.55, SSB 393. 62 (a. Kpr.).

O King ! by whom are you not eulogised—you being the pearl of the bamboo of high family, and brightening the world with your superhuman resplendence ? (G. Jhā's translation).

3187**

अलौल्यमारोग्यमनिष्ठुरत्वं
　　गन्धः शुभो मूत्रपुरीषमल्पम् ।
कान्तिः प्रसादः स्वरसौम्यता च
　　योगप्रवृत्तेः प्रथमं हि चिह्नम् ॥

(आ) ŚP 4505.

Upajāti metre (Upendravajrā and Indravajrā).

Steadiness, good health, absence of cruelty, pleasant smell (of the skin), very little discharge of urine and feces, brightness, good humour, and a pleasing voice are the first signs of the practice of yoga (deep meditation). (A. A. R.).

3188

अल्पं किंचिच्छ्रियं प्राप्य　　नीचो गर्वायते लघु ।
पद्मपत्रतले भेको　　मन्यते दण्डधारिणम् ॥

(अ) Cr 1193 (CNF 21).

(*d*) E. Teza suggests दण्डधारित्वं (GSAIL 1.44).

A low person easily puts on airs when he has acquired a little wealth ; a frog seated on a lotus-leaf considers itself to be a king.

3189

अल्पं दर्पबलं दैत्य　　स्थिरमक्रोधजं बलम् ।
हतस्त्वं दर्पजैर्दोषैर्　　हित्वा यो भाषसे क्षमाम् ॥

(अ) PdP, Sṛṣṭikhaṇḍa 43. 268 (in PWW 293).

Oh demon, strength born of pride is insignificant, whereas the power born of the absence of anger is permanent. You are undone by the defects born of arrogance, and you speak abandoning patience and forgiveness. (A. A. R.).

3190*

अल्पं निर्मितमाकाशम्　　अनालोच्यैव वेधसा ।
इदमेवंविधं भावि　　भवत्याः स्तनजृम्भणम् ॥

(अ) KāD 1.91.

(आ) Kuv *ad* 96.163 (p. 178), Sar 1. 185, SR 265. 265, SSB 84. 20. Cf. A.B. Keith, *A History of Sanskrit Literature*; p. 377. Cf. No. 1253.

(*d*) स्तनजृंभणक Kuv ( var. ), Sar, Keith ; स्तनमण्डलम् Kuv (but also as above), SR, SSB.

Surely the creator hath made this world too narrow, foreseeing not so great an extension of thy breasts. (A. B. Keith's translation in *A History of Sanskrit Literature* ; p. 378).

अल्पं वा यो बहु (or बहु यो) ब्रूते see No. 3097.

3191

अल्पतोऽधिकतः साध्यं　　लघुनैव प्रसाधयेत् ।
भूप्रदक्षिणतोऽहल्यां　　गौतमः कपिलां भ्रमन् ॥

(अ) Purāṇārthasaṁgraha, Udāharaṇa 34 (as quoted in *Purāṇa* VII. 2 ; p. 377).

Where it is possible to accomplish much with very little effort, one should adopt the easier way. Instead of taking Ahalyā round the world[1], sage Gautama went round a *kapilā* [brown cow]. (A. A. R.).

1. in circumambulation to expitiate the sins.

3192

अल्पतोयश्चलत्कुम्भो ह्यल्पदुग्धाश्च धेनवः ।
अल्पविद्यो महागर्वी कुरूपी बहुचेष्टितः ॥

(आ) Sama 2 अ 67.

A pot with a little water gurgles much and cows with very little milk are very shaky. One with a little learning is full of arrogance and one who is not presentable acts much (to impress). (A. A. R.).

अल्पनिहिता पुरस्ताद् see No. 2403.

3193

अल्पप्रभोस्तु सेवायां भुक्तिमात्रं प्रयोजनम् ।
अनुग्रहमजामूल्यं निग्रहं प्राणसंकटम् ॥

(आ) NBh 100.

(*c*) or अनुग्रहे त्व NBh.

(*d*) or निग्रहे NBh.

By serving a petty prince one gets but bare sustenance. The benefit is of the order of the price of a goat. But its loss is painful like injury to one's life. (A. A. R.).

अल्पमन्यैरुपालम्भैः see No. 3135.

3194

अल्पमप्यवमन्येत न शत्रुर्बलदर्पितः ।
रामेण रामः शिशुना ब्राह्मण्यदययोज्झितः ॥

(अ) Cāruc. of Kṣemendra 49.

(आ) Nīsam 1.48.

Arrogant of one's own strength one should not treat an enemy, however small, contemptuously. Paraśurāma was let off by the boy Śrī-Rāma in consideration of his Brāhmaṇahood. (A. A. R.).

3195

अल्पश्रुतलव एव
प्रायः प्रकटयति वाग्विभवमुच्चैः ।
सर्वत्र कुनट एव हि
नाटकमधिकं विडम्बयति ॥

(आ) VS 396 (a. Ravigupta), SR 58. 172 (a. VS), SSB 321.178 (a. Ravigupta). (Cf. ABORI 48 : pp. 148 sqq. No. 7).

Āryā metre.

Only those with very little learning make a great show of their command of language. Everywhere it is the poor actor alone who makes a great show of his acting skill. (A. A. R.).

3196

अल्पसारोऽपि यो मोहाद् विस्तारं कर्तुमिच्छति ।
पश्चाच्छोचति दुर्बुद्धिर् नालिकेरबको यथा ॥

(अ) PTu 45.1-2 and 87.15.

That perverted fool who attempts, out of delusion, to acquire much though possessing little strength, comes to regret his action later as did the crane of the coconut tree. (A. A. R.).

अल्पस्नायु वसावशेष see स्वल्पस्नायु वसावशेष.

3197

अल्पाक्षररमणीयं
यः कथयति निश्चितं स खलु वाग्मी ।
बहुवचनमल्पसारं
यः कथयति विप्रलापी सः ॥

(अ) Dvi 8.

(आ) SR 85. 8, SSB 364. 8, SRK 111. 4 (a. ŚP), IS 7692.

(*b*) वै [खलु] Dvi ; वाग्मी SSB.

Āryā metre.

He is eloquent [a good orator] who speaks out his ideas in a few pleasing words. He who speaks much with very little substance, him they call a prattler. (A. A. R.).

अल्पागमातिव्ययता see परकर्मोदयो नेतुः.

3198

अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।
तृणैर्गुणत्वमापन्नैर् बध्यन्ते मत्तदन्तिनः ॥

(अ) H (HJ 1.35, HS 1.30, HM 1.34, HK 1.35, HP 1.27, HN 1.27, HH 11.2-3, HC 15.1-2). Cf, बहूनामप्यसाराणाम्.

(आ) Kt 35, KtR 35, SPR 1149. 6, SR 83.2 (a. H), SSB 359. 2, SRK 227. 73 (a. Prasaṅgaratnāvalī), IS 648, SSH 2.28, Sama 1 अ 26.

(*d*) बध्यन्तेऽपि हि दन्तिनः HS ; हस्तिनः [द°] IS.

A combination even of small things (is) effective of the business. Furious elephants are bound with straws (which have) acquired the consistency of a rope. (F. Johnson's translation).

3199

अल्पापकारमपि पार्श्वगतं निहन्ति
नीचो न दूरमसमागसमप्यरातिम् ।
श्वा निर्दशत्युपलमन्तिकमापतन्तं
तत्त्यागिनं न तु विदूरगमुग्ररोषः ॥

(अ) RT (RT [S] 7.1204, RT [C] 7. 1206, RT [ VVRI ] 7.1205).

(*d*) °ग्रदोषः RT (C).

Vasantatilakā metre.

A low-minded person strikes down him who is close by for a small fault, but not the enemy afar off who has committed an enormous offence. (Thus too) the dog in mighty fury bites the shone which hits, but not the person who has thrown it from a distance. (M.A. Stein's translation).

3200

अल्पायां वा महत्यां वा सेनायामिति निश्चयः ।
हर्षो योधगणस्यैको जयलक्षणमुच्यते ॥

(आ) ŚP 1938.

Whether the army is small or big the sure sign of victory, it is said, is this one thing—the enthusiasm of the group of soldiers that fight. (A. A. R.).

अल्पायासबलेन यत्र see No. 3203.

अल्पारभ्ये(°रम्भे)ऽप्यल्पधियः see No. 5183.

अल्पाशी स्वल्पसंतुष्टः see बह्वाशी स्वल्पसंतुष्टः.

3201

अल्पाश्च गुणाः स्फीता
भवन्ति गुणसमुदितेषु पुरुषेषु ।
श्वेतगिरिशिखरकेष्विव
निशासु चन्द्रांशवः पतिताः ॥

(अ) Dvi 50.

Āryā metre.

Even though the good qualities are small in number, they multiply themselves in persons endowed with merits ; just as the rays of the moon falling at night on the peaks of the Himālayas, white with snow. (A. A. R.).

3202

अल्पाश्रयं समासाद्य महानप्यल्पको भवेत् ।
गजेन्द्रः पर्वताकारो यथा दर्पणमाश्रितः ॥

(आ) NBh 55.

Even a great man resorting for help to small men becomes less in stature. The lordly elephant, though of mountainous size, is small in shape when reflected in a mirror. (A. A. R.).

3203*

अल्पीय:स्खलनेन यत्र पतनं कृच्छ्रेण यत्रोन्नतिर्
द्वारे वेत्रलतावितानगहने कष्टः प्रवेशक्रमः ।
हे सारङ्ग मनोरमा वनभुवस्त्यक्त्वा विशेषार्थिना
किं भूभृत्कटकस्थितिव्यसनिना व्यर्थं खुराः शातिताः ॥

(आ) VS 652, ŚP 943, SR 233. 114, SSB 628.19, Any 40.18.

(*a*) अल्पायासबलेन [अ°] SSB.

(*b*) कष्टप्रवेशक्रमः Any.

(*d*) व्यक्तं VS (var.).

Śārdūlavikrīḍita metre.

Where a fall is easy by a little stumbling and a rise is possible only with great effort and where entrance is difficult to obtain on account of the network of bamboo sticks, oh deer, why are your hoofs rendered thin in vain by your desire to be in the camp of the king, to get special things, leaving your sylvan regions which are charming ? (A. A. R.).

3204

अल्पीयसामेव निवासभूमि-
त्यागाद्विपत्तिर्महतां न जातु ।
रत्नाकरात् सन्मणयोऽभियान्ति
राज्ञां शिरः काकमुखानि भेकाः ॥

(आ) SR 173. 877, SSB 509. 877, SSNL 13, VS 54, NBh 74.

(*a*) हि जन्मभूमेस् (°मेः) VS, NBh, SSNL.

(*b*) त्यागः प्रमादो (°गप्र°) विदुषां न सोऽस्ति (चास्ति) VS, NBh ; °हत न जातु SSB ; हतां तु सम्यत् SSNL.

(*c*) स्थानादपेता (अब्धेरुपेता) मनयो (मु°) व्रजन्ति (भ°) VS, NBh ; स्थानादपेता मणयो लभन्ते SSNL.

(*d*) भेका: SSB,

Indravajrā metre.

It is only the insignificant who come to grief by leaving their native place and not the great. Fine gems leave the sea and occupy crowns of kings and frogs (too leave the sea) but (leave it) in the beaks of crows. (A. A. R.).

3205

अल्पीयसैव पयसा
यत्कुम्भः पूर्यते प्रसिद्धं तत् ।
ब्राह्मं तेजः पश्यत
कुम्भोद्भूतः पपौ वार्धिम् ॥

(आ) ŚP 1076 (a. Śārṅgadhara), SR 217. 44 (a. ŚP), SSB 600. 4 (a. Śārṅgadhara), SRK 197.2 (a. ŚP), RJ 325 (a. Śārṅgadhara), IS 649, Pr 363, Any 24.196.

(*c*) तेजाः IS.

(*d*) कुम्भोद्भवोऽपि IS ; कुम्भोत्पन्नः IS (Zus.) ; कुम्भोद्भवः पपौ वार्द्धि ŚP (MS) ; वारिंशि ŚP (MS).

Āryā mete.

It is a well-known fact that a pot can be filled with a very small quantity of water. But see the power of Brāhmaṇa-hood ! Agastya [born of a pot] drank the (whole) ocean. (A. A. R.).

अल्पे च गुणाः see स्वल्पे हि गुणाः.

3206

अल्पेच्छुर्धृतिमान् प्राज्ञश् छायेवानुगतः सदा ।
आदिष्टो न विकल्पेत स राजवसतिं वसेत् ॥

(अ) H (HJ 2.53, HS 2. 53, HM 2. 56, HK 2.56, HP 2. 49, HN 2.48, HH 48. 5-6, HC 63.20-1). Cf. MBh (Bh) 4. 4. 37*b* +39*cd* (*d* also in 4. 4. 37, 4. 4. 15, 4. 4. 31 ; 4. 4. 38, 4. 4. 40 ). Cf. N and Hārīta in RR 12. 9-10. (a. Nāradahārīta). (Cf. JSAIL 26. 26).

(आ) SR 145. 138 (a. H), SSB 467. 25, IS 650.

(*a*) अल्पेछो (॰च्छो) HP (HN) (var.); अल्पेपु धृ॰ HH.

(*d*) राजवसतौ HM.

One moderate in his desires, steadfast, wise, ever in close attendance like a shadow, and when commanded will not hesitate; he may dwell in a king's palace. (F. Johnson's translation).

**अल्पेच्छो धृतिमान्** see No. 3206.

3207

**अल्पेन विभवेनैव व्ययाधिक्यं न युक्तितः ।**
**क्षीणेन वाससाच्छन्ने पादविस्तारणं यथा ॥**

(आ) Bahudarśana 64, IS 7456.

(*b*) युक्तिजं Bahudarśana.

It is not reasonable to spend much when the income is small; just as the spreading sideways of one's legs when covered with a worn out garment (which will result in the cloth being torn). (A. A. R.).

3208

**अल्पेनापि सुरक्तेन साधनेन प्रयोजनम् ।**
**ओष्ठद्वयसहायेन कान्तास्येन जगज्जितम् ॥**

(आ) VS 1508, ŚP 3311, SH 1683, SR 261. 138, SSB 76.2.

Even a small thing, if it is *surakta* [thoroughly reliable or: very red] is of good use. The world was conquered by the face of the beloved with the aid of a pair of lips. (A. A. R.).

**अल्पेनाल्पेन देयेन** see **यथा शलभकवानाखुः**.



3209

**अल्पेनैव गुणेन हि**
**कश्चिल्लोके प्रसिद्धिमुपयाति ।**
**एकेन करेण गजः**
**करी न सूर्यः सहस्रेण ॥**

(आ) VS 3119 (a. Prakāśavarṣa), SRRU 893.

Āryā metre.

One does attain fame in the world by the possession of a little merit. The elephant is '*karī*' by the possession of one ***kara*** [trunk], not so the sun with a thousand. [*kara* : hand or ray]. (A. A. R.).

3210

**अल्पेऽपि नृपतिदत्ते**
**प्रतिश्रुते वापि दातुमेतेन ।**
**उत्थायाशीर्देया**
**क्वचिदुपविश्यापि परिषदौचित्यात् ॥**

(आ) SMH 6.30.

Āryā-gīti metre.

One should rise and give thanks [blessings] even if the thing offered or promised by the king is small. This may be done seated sometimes, if the propriety of the assembly demands it. (A. A. R.).

3211

**अल्पेऽप्यपकृते मोहान् न शान्तिमुपगच्छति ।**
**तादृशैः संगतं नीचैर् नृशंसैरकृतात्मभिः ।**
**निशाम्य निपुणं बुद्ध्या विद्वान् दूराद् विवर्जयेत् ॥**

(आ) MBh (MBh [Bh] 5. 39. 13 *cd* and 14, MBh [R] 5. 38. 16+17*a*; MBh [C] 5.1461).

(*a*) स्वल्पे MBh (var.).

(*b*) अधि° [उप°] MBh (var.).

(*c*) तादृशं MBh (var.) ; संगति (°तिर्; °तैर्) MBh (var.).

(*e*) निश्चित्य or परीक्ष्य [नि°] MBh (var.).

(*f*) क्रूरान् [द्रू°] MBh (var.); विसर्जयेत् MBh (var.).

If the loss they[1] sustain be even very small, for all that, they, from want of self-control, fail to enjoy peace. He that is learned, examining every thing carefully and reflecting well, should, from distance avoid the friendship of vile and wicked-minded persons such as these. (P.C. Roy's translation).

1. i.e. those whose friendship ceased.

3212*

**अल्पे वयसि हे बाले कुचयोः पतनः कुतः ।**
**अधस्तात् खनने मूढ गिरयो न पतन्ति किम् ॥**

(आ) IS 651, Subh 215. Cf. No. 8487.

"How did it happen, young girl, that your breasts fell already down in this young age of yours ?" "Oh fool, do the mountains not fall down, if they are undermined.

**अल्पेषु धृतिमान्** see No. 3206.

3213

**अल्पोऽपि ह्यरिरत्यन्तं वर्धमानपराक्रमः ।**
**वल्मीको मूलज इव ग्रसते वृक्षमन्तिकात् ॥**

(अ) MBh (MBh [Bh] 2. 50. 24, MBh [R] 2.55.17, MBh [C] 2.1961). Cf. मृदुरार्द्रः कृशो भूत्वा.

(आ) IS 652.

(*a*) अमित्रः सूक्ष्मवृत्तिर्हि or अल्पेन स्विह्यरिरत्यंतं MBh (var.) ; स्वल्पो MBh (var.) ; हि [ऽपि] MBh (var.) ; रिपुर् or शत्रुर् MBh (var.); इत्यंतं or अत्यर्थं MBh (var.).

(*b*) वर्धमानः (वर्त°) पराक्रमैः (°मः) or वर्त्तमानः पराक्रमः or राजानमपराक्रमः (°मं) MBh (var.).

(*d*) गर्हते [ग्र°] MBh (var.) ; मूलम् [वृ°] MBh (var.); अंतिकं (°कान्) MBh (var.).

A foe, however insignificant, if suffered to grow in prowess, swalloweth one like the white ants about the root of a tree eating off the tree itself. (P.C. Roy's translation).

**अल्लब्धः पूजयेन्मान्यान्** see No. 3827.

**अवंशजनितो राजा** see No. 3214.

3214

**अवंशपतितो राजा मूर्खपुत्रश्च पण्डितः ।**
**अधनी हि धनं प्राप्य तृणवन्मन्यते जगत् ॥**

(अ) Cr 96 (CN 79, CvH 8. 12, CvL I 8. 21, CvL II 8. 15, CPS 372. 59). Cf. Crn 250.

(आ) SR 162. 412, SSB 493. 419, IS 653, Subh 209.

(*a*) अवंशजनितो (°नी°; °भीतो) CN (var.).

(*b*) मूखस्य पण्डितः सुतः CPS ; मूर्खस्य पुत्र CN (var.) ; मूर्खस्य प° पुत्रः CN (var.); पुत्रो पुत्रस्तु CN (var.); हि [च] CN (var.); °पण्डितः सुतः CN (var.) ; पण्डित CN (var.).

(*c*) अधनेन Cr ; अधनश्च CN (var.), SSB ; निर्धनो हि [अ°] CN (var.) ; निर्धनेन [अ°] CN (var.); निर्धनं (निर्धनैन) CN (var.) ; प्राप्यं CN (var.); प्राप्तस् SSB.

(*d*) तृणवत् (°द्) CN (var.) ; तृणडवन् CN (var.).

A king who comes from a low family, son of a fool who became learned, and a poor man who became rich, will not care for the world, as if it were straw.

3215

अवकाशः सुवृत्तानां हृदयान्तर्न योषिताम् ।
इतीव विहितौ धात्रा सुवृत्तौ तद्बहिः कुचौ ॥

(अ) RT (RT [S] 6.75, RT [T] 6.75, RT [C] 6.75, RT [VVRI] 6.75).

(आ) VS 2795 (a. Kalhaṇa), IS 654.

(*c*) विदधे धाता [वि° धा°] VS.

The creator has, as it were, because there is no room in the heart of women for good conduct[1], put outside them their well-rounded[2] breasts. (M. A. Stein's translation).

1. सुवृत्त.
2. सुवृत्त.

3216

अवकेशिनोऽस्य युक्तं
जानामि तरोरशोक इति नाम ।
फलपाकविधुरितात्मा
यतोऽन्यथासौ सशोकः स्यात् ॥

(आ) JS 182.31.

(*a*) अवशोकिनोऽस्य JS (var.).

Āryā metre.

I know that it is but meet that the tree is called *aśoka* [without grief], as it is devoid of fruit. Otherwise, deprived as he will be of his ripened fruit he will become *saśoka* [full of worry]. (A. A. R.).

3217*

अवक्रस्तारकाधीशः परिपूर्णप्रियोदयः ।
प्राचीं दिशमतिक्रम्य पतनं प्रतिपद्यते ॥

(आ) SNi 4.3.

(*b*) परिपूर्णः SNi (var.).

The moon [lord of the stars], not being crescent [crooked] and having risen in full orb [having done good to friends] now is on its way to its setting [fall] having traversed the eastern quarter [having exceeded his means]. (A. A. R.).

अवक्रा मांसहीना च see No. 3218.

3218**

अवक्रे मांसहीने च वाजिजङ्घे सुशोभने ।
कूर्चं समं सुसंधि स्याद् ग्रन्थिव्रणविवर्जितम् ॥

(अ) Variant of Aśvavaidyaka of Jayadatta Sūri (BI) 3. 22 and of Aśvaśāstra of Nakula 20.21.

(आ) ŚP 1626 (a. Śālihotra).

(*a*) अवक्रा मांसहीना च Aśva°, Aśva° Nak°.

(*b*) वाजिजंघा शुभा स्मृता Aśva°; वाजिजङ्घा प्रशस्यते Aśva° Nak°.

(*c*) सुवृत्तं सुसमञ्चैव Aśva°; शुभं स्मृतं सुवृत्तं च Aśva° Nak°.

(*d*) नातिस्तब्धं नचोन्नतम् Aśva°, समं चैव नतोन्नतम् Aśva° Nak°.

A good horse should have its shanks well shaped, free from crookedness and devoid of fat; the hair between the eyebrows should be even; and firm in joints. He should also be free from wounds at the junctures. (A. A. R.).

3219*

अवगच्छति मूढचेतनः
प्रियनाशं हृदि शल्यमर्पितम् ।
स्थिरधीस्तु तदेव मन्यते
कुशलद्वारतया समुद्धृतम् ॥

(अ) Ragh 8. 88 (in some editions 8. 87 or 8.89). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 131).

(आ) SR 175.927, SSB 511. 927 (a. Kālidāsa), SPR 1343.1 (a. Raghuvaṁśa).

(*a*) अथ ग° Ragh (var.).

(*c*) इतिररस्तु Ragh (var.).

Viyoginī metre.

An ignorant person looks upon the loss of a dear person as a dart fixed [or : implanted] in his heart ; while a wise man regards that very thing as a dart extracted (from the heart) on account of its being a way leading to [or : obtaining] absolution [or : happiness]. (M.R. Kale's translation),

3220*

अवगम्य कथीकृतं वपुः
प्रियबन्धोस्तव निष्फलोदयः ।
बहुलेऽपि गते निशाकरस्
तनुतां दुःखमनङ्ग मोक्ष्यति ॥

(अ) Kum 4.13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 56).

(*b*) निःफलोदयः Kum (var.) ; °बन्धुस् Kum (var.).

Viyoginī metre.

O bodiless one ! Knowing the body of you, (his) dear friend, to have become a matter of history, the maker of might [i.e. the moon] whose rise has (now) become fruitless would with great pain give up his sinness [i.e. wax] even when the dark half of the fortnight has passed. (R.D. Karmarkar's translation).

3221*

अवचनं वचनं प्रियसंनिधाव्
अनवलोकनमेव विलोकनम् ।
अवयवावरणं च यदञ्चल-
व्यतिकरेण तदङ्गसमर्पणम् ॥

(अ) BhŚ 384 (doubtful). (Cf. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 208).

(आ) VS 2052 ( a. Vāmanasvāmin ), SP 3957 (Vāmanasvāmin), SkV 502, Kav 250, Prasanna 121*b*, Skm (Skm [B] 514, Skm [POS] 2.8.4) (a. Kālidāsa), JS 305. 18, ŚbB 1. 328 and 4. 428, ZDMG 30.306.

(*a*) सुवचनं SkV (var.) ; गुरुसंनिधा VS.

(*c*) हि [च] VS, ŚP ; यदंशुकं (°क°) BhŚ, VS, ŚP, JS ; यदङ्ग Skm (var.); हि [च] ŚP; यदञ्चन- Prasanna.

(*d*) तरङ्ग° BhŚ.

Drutavilambita metre.

When she is by me / silence affords / as much as words, / and closed eyes see. / Our limbs, though hid, / are so by interchange of dress, / and so confess / naught was forbid. (D.H.H. Ingalls's translation).

3222*

अवचयपरिभोगवन्ति हिंस्रैः
सहचरितान्यमृगाणि काननानि ।
अभिदधुरभितो मुनिं वधूभ्यः
समुदितसाध्वसविक्लवं च चेतः ॥

(अ) Kir 10.5.

Puṣpitāgrā metre.

The sylvan regions ( where Arjuna was practising penance) were enjoyable due to plenty, with the ferocious animals moving freely with other animals, and thus they announced themselves to the nymphs (who had come to disturb his penance). This resulted in heaviness of heart (at the difficult task set to them). (A. A. R.).

3223*

अवचितकुसुमा विहाय वल्लीर्
युवतिषु कोमलमाल्यमालिनीषु ।
पदमुपदधिरे कुलान्यलीनां
न परिचयो मलिनात्मनां प्रधानम् ॥

(अ) Śiś 7.61.

(आ) JS 241.17 (a. Māgha), VS 1863 (a. (Māgha).

(*a*) अपचित° JS.

(*b*) °माल्यभारिणीषु JS, VS.

Puṣpitāgrā metre.

The swarms of bees, abandoning the creepers whence flowers had been picked, settled themselves on the young ladies adorned with charming chaplets. Long acquaintance is no criterion (for attachment) to the dark ones (in colour and mental attitude). (A. A. R.).

3224*

अवचितबलिपुष्पा वेदिसंमार्गदक्षा
नियमविधिजलानां बर्हिषां चोपनेत्री ।
गिरिशमुपचचार प्रत्यहं सा सुकेशी
नियमितपरिखेदा तच्छिरश्चन्द्रपादैः ॥

(अ) Kum 1.61. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 26).

(आ) Suvṛ (Suvṛ [KM] *ad* 3. 19, Suvṛ [RP] 85).

(*b*) वर्हिषां Kum (var.).

Mālinī metre.

She of beautiful hair, plucking flowers for offerings, clever in cleaning the altar, bringing water and *kuśa*-grass for auspicious rites, and with her fatigue dispelled by the rays of the moon on the crest, worshipped Śiva every day.[1] (Dr. Sūryakānta's translation).

1. Quoted in Suvṛ as a good example of Mālinī verse.

3225*

अवजितमधुना तवाहमक्ष्णो
रुचिरतयेत्यवनम्य लज्जयेव ।
श्रवणकुवलयं विलासवत्या
भ्रमररुतैरुपकर्णमाचचक्षे ॥

(अ) Śiś 7.60.

Puṣpitāgrā metre.

The lily adorning the ear of the graceful damsel, bending low as if in shame, whispered in her ear through the humming of the bees settled on it, that was vanquished by the charms of her eyes. (A. A. R.).

3226

अवज्ञया दीयते यत् तथैवाश्रद्धयापि च ।
तदाहुरधमं दानं मुनयः सत्यवादिनः ॥

(अ) MBh (MBh [Bh] 12.282.19, MBh [R] 12.293.19, MBh [C] 12.10789).

(इ) SS (OJ) 216.

(*a*) अवज्ञाया MBh (var.) ; यद् SS (OJ) (see *b*).

(*b*) यदेवा° SS (OJ) ; वा [च] MBh (var.).

(*c*) तम् [तद्] MBh (var.) ; आह् [आहुर्] MBh (var.) ; मध्यमं or अधर्मं° [अधमं] MBh (var.) ; दत्तं [दानं] MBh (var.).

That gift which is made contemptuously and without any reverence, is said to be inferior (in point of merit). (P.C. Roy's translation).

3227*

अवज्ञया न दातव्यं कस्य चिल्लीलयापि वा ।
अवज्ञया कृतं हन्याद् दातारं नात्र संशयः ॥

(अ) R (R [Bar] 1. 12. 28 *cd*/*ef*, R [B] 1. 13.34-5, R [Kumbh] 1.13.33, R [G] 1. 12. 29-30, R [L] 1. 9. 89-90). Cf. नावज्ञया प्रदातव्यं.

(आ) IS 656.

(*a*) नावज्ञया (मा°) प्रदातव्यं (न दा°) R (var.).

(*b*) न त लीलया [ली°] R (var.) ; किंचिद्वा केनचित् (°वा) क्वचित् R (var.) ; दातुस्त-द्दोषमाहरेत् R (var.).

(*c*) अवज्ञाय or अवज्ञापि R (var.) ; कृतो or कृतं R (var.).

Nothing should be given to anyone with callousness ; no, not even in jest. If anybody violates this law he will doubtlessly be ruined. (T. S. Raghavacharya's translation).

3228*

अवज्ञया यदहसदुच्चकैर्बलः
समुल्लसद्दशनमयूखमण्डलः ।
रुषारुणीकृतमपि तेन तत्क्षणं
निजं वपुः पुनरनयन्निजां रुचिम् ॥

(अ) Śiś 17.4.

(आ) Alm 58.

(*d*) रुचम् Alm.

Rucirā metre.

(On hearing the insulting words) Balarāma laughed aloud in contempt, creating a circle of lustre by the brightness of his teeth. Although his body [face] was reddened by anger, it quickly assumed its natural (white) colour. (A. A. R.).

अवज्ञातसहस्रैस्तु see No. 3230.

3229

अवज्ञातोऽपि दुष्टेन गुणो दोषो न मन्यते ।
नहि चम्पकसौगन्ध्यं पूतिर्भृङ्गावहेलया ॥

(आ) SSB 361.4.

A merit, though disregarded by the wicked, is not considered a vice. The fragrance of the *campaka*-flower does not become stale because of the disregard shown by the bees. (A. A. R.).

अवज्ञात्रुटितं प्रेम see No. 3231.

3230

अवज्ञानसहस्रैस्तु दोषाः कष्टतरा धने ।
धने सुखकला या च सापि दुःखैर्विधीयते ॥

(अ) MBh (MBh [Bh] 12.171.35, MBh [R] 12.177.35, MBh [C] 12.6620).

(आ) IS 657.

(*a*) अवज्ञात° or अविज्ञान° MBh ( var. ) ; °सहस्रेषु (°स्रैश्च; °स्रैस्तैर्) MBh (var.).

(*b*) दोषः कष्टरोधने MBh (var.) ; दोष° MBh (var.); कष्टवरा MBh (var.).

(*c*) धन्वेष्वथ MBh (var.) ; यां च or या तु or कापि MBh (var.).

(*d*) सा दुःखैरपि धीयते MBh (var.); सा च (हि) MBh (var.) ; दुःखे MBh (var.).

With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow. (P. C. Roy's translation).

अवज्ञानाद्राज्ञो भवति see No. 3331.

अवज्ञाया दीयते यत् see No. 3226.

3231

अवज्ञास्फुटितं प्रेम समीकर्तुं क ईश्वरः ।
संधिं न याति स्फुटितं लाक्षालेपेन मौक्तिकम् ॥

(अ) BhPr 136.

(आ) SSap 686, VP 4.3, SLPr 47. 17-18, SR 158. 221, SSB 487.228.

(*a*) अवज्ञात्रुटितं SR, SSB, VP.

(*b*) नवीकर्तुं SR, SSB, VP.

Love that is shattered by humiliation cannot be repaired. The broken parts of the pearl cannot be joined together by the plaster of a lac dye.[1] (J. Shastri's translation in BhPr [B]).

1. L.H. Gray's translation: Affection burst by contempt, who (is) the lord to make (it) the same (as it was aforetime)? A burst pearl is not joined by smearing (it) with lac.

3232

अवतारा ह्यसंख्येया हरेः सत्त्वनिधेर्द्विजाः ।
यथा विदासिनः कुल्याः सरसः स्युः सहस्रशः ॥

(आ) Sama 2 क 22.

Oh Brāhmaṇa-s, the incarnations of Lord Viṣṇu, the repository of all goodness, are, indeed, innumerable, even as a broad lake has thousands of small channels branching from it. (A. A. R.).

3233

अवति निखिललोकं यः पितेवादृतात्मा
वहति दुरितराशिं पावको वेन्धनौकम् ।
वितरति शिवसौख्यं हन्ति संसारशत्रुं
विदधतु शुभबुद्धया तं बुधा धर्ममत्र ॥

(अ) AS 690.

(*b*) पावकेवे° AS (var.).

(*a*) विदधति AS (var.).

Mālinī metre.

Let the wise practise *dharma* which protects the whole world like a loving father, and burns out all the evil effects [calamities], as fire does a heap of fuel; it gives auspicious happiness and destroys the enemy in the form of (evils of) worldly existence. (A. A. R.).

3234*

अवतु वः सवितुस्तुरगावली
स्फुरति मध्यगतारुणनायका ।
समभिलम्भिततुङ्गपयोधरा
मरकतैकलतेव नभःश्रियः ॥

(आ) JS 26.59, SR 28. 20 (a. Kuv) *ac/bd*, SSB 45. 2 *ac/bd*, Kuv *ad* 120 (p. 165) *ac/bd*, Sar 2.16.

(*a*) अवतु नः सवितुस् Kuv, SR, SSB ; सवितु° IS (*contra metrum*).

(*b*) स्फुरित° Kuv, SR, SSB, Sar.

(*c*) समतिलङ्घि° Kuv, SR, SSB, समविलङ्घि° Sar ; °लम्बित° JS (var.).

(*d*) नभश्रियः SR.

Drutavilambita metre.

May the necklace of the row of horses of the sun which has Aruṇa, the charioteer in their midst as a central gem, shining like a string of emeralds round the plump breasts of the goddess of the sky, protect you all. (A. A. R.).

3235*

अवद्यजम्बालगवेषणाय
कृतोद्यमानां खलसैरिभाणाम् ।
कवीन्द्रवाङ्निर्जरनिर्झरिण्यां
संजायते व्यर्थमनोरथत्वम् ॥

(आ) SR 40.35, SSB 293.35.

Upajāti metre (Upendravajrā and Indravajrā).

Disappointment comes to the wicked buffaloes, who are eager to search for a worthless muddy place, when they come to a limpid stream of the poetry of the best of poets. (A. A. R.).

3236

अवद्यमुक्ते पथि यः प्रवर्तते
प्रवर्तयत्यन्यजनं च निःस्पृहः ।
स सेवितव्यः स्वहितैषिणा गुरुः
स्वयं तरंस्तारयितुं क्षमः परम् ॥

(अ) Sūmu 13.

Vaṁśastha metre.

That preceptor [ *guru* ] should be resorted to, by a person desiring his own welfare, who, ever selfless, remains in the right path and leads others also on into it, who is capable of liberating himself as well as others from the bonds of the world.

3237

अवधानेन मौनेन काषायेण जटाजिनैः ।
विश्वासयित्वा द्वेष्टारम् अवलुम्पेद् यथा वृकः ॥

(अ) MBh (MBh [Bh] 12.138.46, MBh [R] 12.140.46, MBh [C] 12. 5292-3). (Cf. No. 221.

(आ) IS 659.

(*b*) काषायेन or कषायेण MBh (var.).

(*c*) द्वंतारम् MBh (var.).

(*d*) अवलुंपद् (°लप्याद्) MBh (var.).

By attention (to the/acquisition of religious merit), by taciturnity, by the reddish garb of ascetics, and wearing matted locks and skins, one should inspire confidence in one's foe, and then (when the opportunity comes) one should jump upon him like the wolf. (P.C. Roy's translation).

3238

अवधारय धर्मेषु प्रधानमवधानतः ।
निर्भरानन्दकन्दाय गोविन्दाय मनोऽर्पय ॥

(आ) SMH 12.55.

Listen attentively to the principal thing in *dharma*. Offer your mind to Lord Kṛṣṇa, the Govinda, who is the embodiment of absolute bliss. (A. A. R.).

3239*

अवधार्य कार्यगुरुतामभवन्
न भयाय सान्द्रतमसंतमसम् ।
सुतनोः स्तनौ च दयितोपगमे
तनुरोमराजिपथवेपथवे ॥

(अ) Śiś 9.22.

(आ) SR 297.18, SSB 141.31 (a. Māgha).

Pramitākṣarā metre.

The spreading dense darkness did not frighten the charming damsel on her way to meet her lover, having in view the importance of the mission ; nor did her bosom tremble along the thin line of hair. (A. A. R.).

3240*

अवधिविनावधिजीवाः
प्रसीद जीवन्तु पथिकजनजायाः ।
दुर्लङ्घ्यवर्त्मशैलौ
स्तनौ पिधेहि प्रपापालि ॥

(अ) ĀrS 24.1.

(आ) Vidy 631 (a. Govardhana), SG 536 (a. Govardhana).

Āryā metre.

O girl, keeper of the way-side water-shed, cover your bosom which are the hills on the difficult path of travellers ; be considerate. Let the wives of travellers, who would keep alive only up to the appointed day of the arrival of their husbands, live. (A. A. R.).

3241*

अवधिदिवसः प्राप्तश्चायं तनोर्विरहस्य वा
रविरयमुपैत्यस्तं सख्यो ममापि च जीवितम् ।
तदलमफलैराशाबन्धैः प्रसीद नमोऽस्तु ते
हृदय सहसा पाकोत्पीडं विडम्बय दाडिमम् ॥

(आ) JS 143.19 (a. Kṣemendra or Kṣameśvara) (not found among Kṣemendra's works), SH 2018 (a. Kṣemavara), Skm (Skm [B] 746, Skm [POS] 2. 55.1) (a. Abhimanyu).

(*a*) सोयं प्राप्तस् त° Skm.
(*b*) ममेव मनोरथः Skm.
(*c*) °फलैराशं ब° SH.
(*d*) पाकोत्पीडां Skm ; वा कोल्याडां SH ; दाडिमीम् (°मीः) Skm.

Hariṇī metre.

The day fixed for the end of separation from the husband or of life has arrived ; friends, the sun is about to set and so is my life. Enough, therefore, of useless hopes. Be pleased. I bow to you all. O heart, imitate quickly the action of the pomegranate, when it is fully ripe. (A. A. R.).

3242*

अवधिदिवसः सोऽयं नात्रागतः किमियत् क्षणं
वितर नयने पश्यैतन्मे पुरः सखि साहसम् ।
इयमियमहं रूढज्वालाकरालितरोदसीं
मलयजरसाभ्यक्तैरङ्गैः पताम्यभि कौमुदीम् ॥

(आ) Skm (Skm [B] 748, Skm [POS] 2. 55. 3) (a. Gosaka or Gosoka).

Hariṇī metre.

This is the day appointed for the return of the husband (from his journey) and he has not made his appearance till this moment. Friend, cast your eyes and look at my rashness. I shall move about facing the moonlight, which has made the regions from the earth to the sky dreadfully ablaze with its flames, with my body smeared with sandal paste. (A. A. R.).

3243*

अवधीरणां कृतवती भवती
मयि यत्कुकर्ममहिमा स हि मे ।
यदि चातको न लभतेऽम्बु घनाद्
वचनीयता भवति काम्बुमुचः ॥

(आ) VS 1339 (a. Rairupaka).

Pramitākṣarā metre.

Your ladyship has rejected me (as a lover), but I consider it to be the result of my own misdeeds. If a *cātaka*-bird does not get water from a cloud, what blame is to be attached to the cloud ? (A. A. R.).

3244

अवधीरय धनविकलं
कुरु गौरवमकृशसंपदः पुंसः ।
अस्मादृशं हि मुग्धे
धनसिद्धयै रूपनिर्माणम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 277, Kuṭṭ [KM] 277).

Āryā metre.

Despite the man who brings no money, honour the man who has solid fortune; our beauty is but nature's tool for building riches, O fair innocent.[1] (E. Powys Mathers's translation).

1. Teachings to a young prostitute.

3245

अवधूतप्रणिपाताः
पश्चात् संतप्यमानमनसोऽपि ।
निभृतैर्व्यपत्रपन्ते
दयितानुनयैर्मनस्विन्यः ॥

(अ) Vik 3. 5. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 87).
(आ) IS 660, Alm 59.
(*b*) हि [ऽपि] Vik (var.).
(*c*) विविधैरनुतप्यन्ते Vik.
(*d*) दयितानुशयैर् IS.

Āryā metre.

Wise women, when they have rejected kind greetings, on second thoughts feel

remorse, and they distress themselves with various expedients to pacify their beloved. (E.B. Cowell's translation).

3246*

अवधूयारिभिर्नीता हरिणैस्तुल्यवृत्तिताम् ।
अन्योन्यस्यापि जिह्रीमः किं पुनः सहवासिनाम् ॥

(अ) Kir 11.58.

(आ) Rasagaṅgā. 95.14-5.

(*b*) तुल्यरूपताम् Kir (var.).

Banished by our enemies, we have been reduced to a condition of sustaining ourselves like a herd of deer. We are ashamed of one another ; what then of our companions ? (A. A. R.).

3247*

अवधेहि क्षणमेहि
भ्रातर्भाविज्ञ भावय गिरं नः ।
चरमे चकास्ति चेतसि
मूकस्वप्नोपमो भावः ॥

(आ) Skm (Skm [B] 2137, Skm [POS] 5.28.2). (a. Gosoka).

Āryā metre (imperfect in *c*).

Come hither, brother, and attend to me for a moment, and ponder over my words, you who have understanding. The idea that the lord's name will gleam in our minds at the last stage [when about to die], is only similar to a dream of a dumb person. (A. A. R.).

3248*

अवधौ दिवसावसानकाले
भवनद्वारि विलोचने दधाना ।
अवलोक्य समागतं तदा माम्
अथ रामा विकसन्मुखी बभूव ॥

(अ) BhV (BhV [POS] 2. 15, BhV [C] 2. 14).

(अ) Rasagaṅgā 95.1.

Aupacchandasika metre.

The beautiful lady, who had directed her eyes towards the gate of the house in the evening which was the appointed time (of my arrival), had her face delighted on seeing me come. (H.D. Sharma's translation).

अवध्यं चाथवागम्यम् see No. 3249.

3249

अवध्यं वाथवागम्यम् अकृत्यं नास्ति किंचन ।
लोके बुद्धिमतामत्र तस्मात्तां योजयाम्यहम् ॥

(अ) P (PP 1.354, Pts 1.369, PtsK 1. 413). Cf. बुद्धेर्बुद्धिमतां लोके.

(आ) IS 661.

(*a*) चाथ° Pts.

(*c*) °मतां बुद्धेस् Pts, PtsK.

(*d*) विनियोजयेत् Pts ; हि नियोजयेत् PtsK.

All understanding may be won, / all things be slaim, and all be done, / if mortals have sufficient wit;/for me, I make good use of it.[1] (A.W. Ryder's translation).

1. A more literal translation is given, for instance, by Th. Benfey : *Nichts giebt es in der Welt, das nicht vernicht-, erreicht-, und ausführ barfürden Verstand Verstandvoller ; darum strenge man dieses an.*

3250

अवध्या ब्राह्मणा गावो स्त्रियो बालाश्च ज्ञातयः ।
येषां चान्नानि भुञ्जीत ये च स्युः शरणागताः ॥

(अ) MBh (MBh [Bh] 5. 36. 64, MBh [R] 5.35.66, MBh [C] 5. 1325), Vet 1. 25 (wrongly marked as 1. 27), (Vet Hu[2] 1. 21), VCbr 4.0.12 (p. 285 *a*). MK (MK [GOS] 70, MK [S] 69A, MK [K] 223, MK [P] *ad* 44 C). Cf. Nos. 3352-3.

(आ) IS 662.

(*a*) गावः Vet.

(*b*) ज्ञातयः शिशवः स्त्रियः MBh (var.) ; वृद्धाश्च or बालाथ [बालाश्च] MBh (var.) ; बाला च Vet; बांधवाः [ज्ञा°] MBh (var.); ज्ञाप्तयः Vet (var.); नार्जा (instead of नार्यो) बाला-(:)स्वजातय (°जाप्तयः) Vet (var.); बालस्तथै ऽव च Vet (var.) ; बालाः प्रजास्तथा or बाला नार्यस्तथैऽव च or स्त्री तपस्वी चो रगवान् or स्त्रीबालातिथिज्ञातयः Vet (var.) ; बाला द्विजातयः Vet Hu[2].

(*c*) येषामन्नानि or येषां ये चान्ये (चापि हि) Vet (var.) ; भुक्तानि Vet (var.), Vet Hu[2].

(*d*) वा [च] or ये चान्ये or ये चापि Vet (var.) ; शरणं ग° MBh (var.), Vet ; यत्र च स्यात् प्रतिश्रयः or यः शिशुः श° or न वद्यः श° Vet (var.).

These must never be slain : Brāhmaṇa-s, kine, relatives, children, women, those whose food is eaten, and those also that yield asking for protection. (P.C. Roy's translation).

3251*

अवध्यैरिन्दुपादानाम् असाध्यैश्चन्दनाम्भसाम् ।
देहोष्मभिः सुबोधं ते सखि कामातुरं मनः ।।

(अ) KāD 2. 245.

(आ) AA 41.18-9.

(*a*) अवन्ध्यैः KāD (var.).

(*b*) °म्भसा KāD (var.).

(*c*) स्सुबोधं AA (but A in AA as above).

Friend, your condition is irremediable by moon's rays and impossible of cure by the application of sandal water. It is easy to know by the warmth of your body that your mind is afflicted by love. (A. A. R.).

3252

अवध्यो ब्राह्मणो बालः स्त्री तपस्वी च रोगभाक् ।
येषां चान्नानि भुक्तानि ये च स्युः शरणं गताः ।।

(अ) Cr 1194 (CNP II 50, CM 11), Vet *d* in Vet 1. 27. (Cf. Vet 1. 27, VCbr 4. 0.12[p. 285 *a*] and Nos. 3250, 3253).

(*a*) अवध्या ब्राह्मणा गावः *d* in Vet (and Vet).

(*b*) स्त्रियो बाला च रोगवान् *d* in Vet, Vet with ज्ञतय of रो°.

(*c*) भक्तानि CNP II ; भुञ्जीत *d* in Vet and Vet.

Neither a Brāhmaṇa, nor a child, nor a woman, nor a hermit, nor a sick person, nor those whose rice one eats, nor those who were put under one's protection should be slain.

3253

अवध्यो ब्राह्मणो बालः स्त्री तपस्वी च रोगभाक् ।
विहिता व्यङ्गिता तेषाम् अपराधे गरीयसि ।।

(अ) P (PP 1.156, Pts 1. 201, PtsK 1. 217). Cf. Nos. 3250, 3252.

(आ) ŚP 1348, IS 664.

(*a*) अवध्यो PtsK.

(*b*) रोगवान् ŚP.

(*c*) क्रियते [वि°] ŚP ; व्यङ्गता PtsK ; ह्येषु [ते°] ŚP.

(*d*) ततो दोषैर्न निप्यते ŚP ; महत्यपि [ग°] Pts.

Slay not a woman, Brahmaṇa, child, / an invalid, or hermit mild :/in case of major dereliction,/disfigurement[1] is the infliction. (A.W. Ryder's translation).

1. i e. mutilation.

3254

अवनतवदनेन्दुरिच्छतीव
व्यवधिमधीरतया यदस्थितास्मै ।
अहरत सुतरामतोऽस्य चेतः
स्फुटमभिभूषयति स्त्रियस्त्रपैव ।।

(अ) Śiś 7.38.

Puṣpitāgrā metre.

In as much as she remained with her moon-face looking down due to shyness as if desiring of screening herself, she greatly captivated the lover's heart. Clearly, shyness is the best ornament of women. (A. A. R.).

3255*

अवनतशिरसः प्रयाम शीघ्रं
पथि वृषभा इव वर्षताडिताक्षाः ।
मम हि सदसि गौरवप्रियस्य
कुलजनदर्शनकातरं हि चक्षुः ॥

(अ) Mṛcch 8.15.

Puṣpitāgrā metre.

Then let us bow our heads at once and go, / like steers whose eyes the falling rain-drops daze ;/in public spots my dignity I show ; on high-born dames I hesitate to gaze.[1] (A.W. Ryder's translation).

1. words of Viṭa.

3256*

अवनम्य वक्षसि निमग्नकुच-
द्वितयेन गाढमुपगूढवता ।
दयितेन तत्क्षणचलद्रशना-
कलकिंकिणीरवमुदासि वधूः ॥

(अ) Śiś 9.74.

(आ) SR 310. 12 (a. Śiś.), SSB 163. 8 (a. Māgha).

Pramitākṣarā metre.

Bending towards her and embracing her tightly with her bosom buried in his chest, she was lifted by the lover a little along with the sweet jingling of the tiny bells of her girdle. (A. A. R.).

अवनीतो भृत्यजनो see No. 3361.

3257*

अवनौ शनैः शनैस्त्वं
निदधासि पदद्वयं स्वस्य ।
लक्ष्यं पश्यसि न वदसि
भजसि जलं बक ततोऽसि सितः ॥

(आ) SSB 620.3.

Āryā-upagīti metre.

O crane, you place your legs gently on the ground keenly watching your aim without speaking, and thus reach the water (the unwary). That is why you are white [or : prosperous]. (A. A. R.).

3258*

अवन्तिः काव्यमानर्च भर्चोमौखरिशेखरः (?) ।
शिष्यो बाणश्च संक्रान्त- कान्तवेद्यवचाः कविः ॥

(आ) JS 44.64 (a. Rājaśekhara).

(*b*) चर्चों° JS (var.).

(*c*) सक्रान्तः JS (var.).

Avanti [Kālidāsa ?] worshipped poetry and so did the best of the Mukhari-family [Bhoja]. The disciple Bāṇa had this spark of endearing poetry transmitted to him. (A. A. R.).

3359*

अवन्तिनाथोऽयमुदग्रबाहुर्
विशालवक्षास्तनुवृत्तमध्यः ।
आरोप्य चक्रभ्रममुष्णतेजास्
त्वष्ट्रेव यत्नोल्लिखितो विभाति ॥

(अ) Ragh 6.32. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 93).

(आ) Alkeś 50. 23-4, VyVi 232. 27-8, SSB 430.1.

(*c*) चक्रभ्रमिम् Ragh (var.) ; रश्मिस् [तेजास्] Ragh (var.), Alkeś.

(*d*) यन्त्रो° Ragh (var.), Alkeś.

Upajāti metre ( Upendravajrā and Indravajrā).

This is the King Avanti, having stout and large arms, an expansive chest, and a slim rounded waist, who, (therefore), looks like the bright luminary, carefully trimmed by *tvaṣṭṛ* by being placed on a turning lathe. (M.R. Kale's translation).

3260

अवन्ति ये जनकसमा मुनीश्वराश्
चतुर्विधं गणमनवद्यवृत्तयः ।
स्ववेहवद्दलितमदाष्टकारयो
भवन्तु ते मम गुरवो भवान्तकाः ॥

(अ) AS 687.

Rucirā metre.

Let preceptors capable of ending rebirth like King Janaka, great sages who protected the people of the four groups [Brāhmaṇa-s and others], of faultless conduct and who destroyed the eight kinds of internal enemies such as pride residing in the body, be my spiritual guides. (A. A. R.).

3261

अवन्ध्यं दिवसं कुर्याद् धर्मतः कामतोऽर्थतः ।
गते हि दिवसे तस्मिस् तदूनं तस्य जीवितम् ॥

(इ) SS (OJ) 275.

Make each day fruitful of *dharma*, joy [*kāma*] and earning [*artha*]. With each day gone, life is less by that. (Raghu Vira's translation).

3262

अवन्ध्यकोपस्य विहन्तुरापदां
भवन्ति वश्याः स्वयमेव देहिनः ।
अमर्षशून्येन जनस्य जन्तुना
न जातहार्देन न विद्विषादरः ॥

(अ) Kir 1.33.

(आ) Kpr 7. 148, KāP 175.20-1, Amd 145. 359, AA 53. 3-6, SR 152. 401 ( a. Kir.), SSB 478. 360 (a. Bhāravi).

(*a*) निहन्तु° AA (but var. as above).

(*c*) नरस्य [ज°] Kir (var.).

(*d*) च [न] Kir (var.) ; जातुहर्देन Amd.

Vaṁśastha metre.

People automatically submit to one whose wrath is not futile and who wards off miseries. But they do not value the friendship of a person void of anger, nor do they fear the enmity of such a person [or : they do not have any regard for the friendship or enmity of a person who lacks righteous wrath]. (S.V. Dixit's translation).

अवन्ध्यैरिन्दुपादानाम् see No. 3251.

अवमानं पुरस्कृत्य see No. 1915.

अवमानस्य see No. 2552.

3263

अवमानहृतं यच्च दत्तमश्रद्धया धनम् ।
ऊषरे निष्फलं बीजं क्षिप्तमक्षिप्तमेव तत् ॥

(अ) Dar 6.5.

Gifts [wealth] offered insultingly or with indifference is of no benefit to the donor, as seeds planted in unproductive soil are useless, for they are seeds just thrown away. (A. A. R.).

3264

अवमानारणिमथितं
दुर्वागिन्धनविवर्धितज्वालम् ।
सत्पुरुषाः कोपाग्नि
ज्ञानाम्बुघटैः प्रशमयन्ति ॥

(अ) Dvi 11.

(*d*) ज्ञानाम्बुधौ प्र° Dvi (var.)(*contra metrum*).

Āryā metre.

Good men extinguish the fire caused by the attrition on insult and fed by the wood of evil words, in the waters of superior

knowledge. (Translation in *Bhavan's journal* XIV. 1. p. 96).

3265

अवमानेन महतां प्रहर्षक्रोधविस्मयैः ।
तपांसि क्षयमायान्ति यशांसीव सुदुर्नयैः ॥

(अ) Bhār (Bhār [KM] 1. 357, Bhār [Bh] 1. 363).

Ascetic merit is destroyed by disrespect of the great by exultation, anger or pride, just as fame is destroyed by evil ways of life. (M.S. Bhandare's translation).

3266

अवमुक्तमपक्रान्त-मुख्यं तन्न क्षमं युधि ।
पितृपैतामहं मौलं तत् क्रुद्धं सान्त्वितं क्षमम् ॥

(अ) KN (KN [TSS] 14.83, KN [ĀnSS] 14. 83, KN [BI] 13. 83).

(*a*) अवियुक्तं ह्यपक्तान्नं KN (BI).

(*b*) योद्धुम् [मु°] KN (BI).

An army that had not travelled to foreign lands, and one that is devoid of a leader,[1] cannot fight. An army that has served the forefathers of a king, will not fight, when it is enraged; but when satisfied, it will fight (most gladly). (M.N. Dutt's translation).

1. M.N. Dutt has: had fled away.

3267

अवयः केवलकवयः
कीराः स्युः केवलं धीराः ।
वीराः पण्डितकवयस्
तानवमन्ता तु केवलं गवयः ॥

(आ) SMa 2. 68, SR 33. 23, SSB 53. 25, SuMuñ 27.13-4.

(*b*) कीरा SR.

Āryā-udgīti metre.

Mere versifiers [very ordinary poets] are mere sheep (bleating); those who are merely bold in their attempts are parrots, but those poets who are learned are heroes, and those who disregard them are merely bovine creatures. (A. A. R.).

3268*

अवयवेषु परस्परबिम्बितेष्व्
अतुलनिर्मलकान्तिषु तत्तनोः ।
अयमयं प्रविभाग इति स्फुटं
जगति निश्चिनुते चतुरोऽपि कः ॥

(आ) JS 189.90 (a. Bhīmasiṁhapaṇḍita), ŚP 3367 (a. Bhīmasiṁhapaṇḍita), AP 66, SR 270. 432.

(*b*) अतुलकान्तिषु राजति तत्तनोः (य° ŚP) ŚP, AP, SR.

Drutavilambita metre.

Which person, however clever, can distinguish clearly the true sides of a reflection of the body in a mirror when the parts are a perfect match and spotlessly bright ?[1] (A. A. R.).

1 Th. Aufrecht translates: *Ihre unvergleichlich reizenden Glieder halten einander ein solches Ebenmaass, dass selbst ein Kenner nicht klar entscheiden kann, ob dieser oder jeder Theil ihres Körpers besondere Schönheit besitze.*

3269*

अवलम्बितविष्णुपदः
कर्षितजनचक्षुरतुलगतिः ।
पत्रमयोऽपि पदार्थः
पतङ्गतामेति गुणयोगात् ॥

(आ) SR 82.36, SSB 257.43, SuMuñ 238.7-8.

Ārya-upagīti metre.

Resorting to the feet of Viṣṇu [or: the sky] and attracting the eyes of the people and of matchless movements, the

thing, though consisting of wings becomes a *patanga* [Garuḍa or : butterfly] due to merits. (A. A. R.).

**अवलम्बि सुवृत्तं च** see No. 3389.

3270

**अवलिप्तेषु मूर्खेषु रौद्रसाहसिकेषु च ।**
**तथैवापेतधर्मेषु न मैत्रीमाचरेद् बुधः ॥**

(अ) MBh (MBh [Bh] 5. 39. 36, MBh [R] 5.38.50, MBh [C] 5.1495).

(आ) SRHt 111.4 (a. MBh), IS 665.

(*a*) मूढेषु MBh (var.), SRHt.

A wise man should never cultivate friendship with those who are haughty, foolish, fierce, rash and likewise devoid of virtue. (V.P.N. Menon's translation).

3271*

**अवलेपमनङ्गस्य वर्धयन्ति बलाहकाः ।**
**कर्शयन्ति तु धर्मस्य मारुतोद्धूतशीकराः ॥**

(अ) KāD 2.109.

(आ) IS 666.

(*c*) च [तु] KāD.

The clouds increase the pride of Cupid (by aiding him), but with sprays shaken by the breeze, diminish the pride of summer. (A. A. R.).

3272*

**अवलोकनमपि सुखयति**
**कुवलयदलचारुचपलनयनायाः ।**
**किं पुनरलकचलद्द्युति-**
**सरभसमालिङ्गनं तन्व्याः ॥**

(आ) VS 1266, ŚP 3369, SR 251.21 (a. ŚP), SSB 58.24.

(*c*) पुनरमृतसमानं ŚP, SR, SSB.

(*d*) तस्याः ŚP, SR ; सुतनोः [त°] SSB.

Āryā metre.

Even the sight of a damsel, possessing eyes playfully gazing attractively like the moving petals of a lily, gives pleasure. How much more so if the slim one is embraced impetuously with her tresses all rendered dishevelled (by the eagerness) ? (A. A. R.).

3273*

**अवलोकितमनुमोदित-**
**मालिङ्गितमङ्गनाभिरनुरागैः ।**
**अधिवृन्दावनकुञ्जं**
**मरकतपुञ्जं नमस्यामः ॥**

(आ) SR 22. 107, SSB 36. 9, PG 103 (a. Sarvavidyāvinoda).

Āryā metre.

We render obeisance to that mass of emerald [Lord Kṛṣṇa] who was in every bower of the Vṛndāvana, and who was gazed at, approved, and embraced by the cowherdesses passionately. (A. A. R.).

3274*

**अवलोक्य नर्तितशिखण्डिमण्डलैर्**
**नवनीरदैर्निचुलितं नभस्तलम् ।**
**दिवसेऽपि वञ्जुलनिकुञ्जमित्वरी**
**विशति स्म वल्लभवतंसितं रसात् ॥**

(आ) Skm (Skm [Bh] 786, Skm [POS] 2.63. 1) (a. Subhaṭa).

Kalahaṁsa metre.

Observing the sky overcast with fresh clouds with peacocks dancing in circles, the young woman overcome with love, entered joyfully even during (the early part of) the day the bower of *vañjula*-creepers in which the lover was already a welcome visitor. (A. A. R.).

3275*

अवलोक्य स्तनौ बध्वा गुञ्जाफलविभूषितौ ।
निःश्वस्य रोदिति क्लिष्टा कुतो व्याधकटुम्बिनी ॥

(अ) Vidagdha-mukha-maṇḍana (KSH 269) 4.11.

(आ) ŚP 521 (a. Dharmadāsa), SRK 148. 10 (a. ŚP), SR 184. 9 (a. ŚP), SSB 529.9 (a. Dharmadāsa), IS 7693.

(*c*) °निःश्वस्य Vida°; रोदितुं लग्ना Vida°, ŚP, SR, SSB.

Observing the bosom of the young wife adorned with red-black berries [*guñjā-s*] why did the elder wife of the hunter sigh deeply and weep in distress ? (A. A. R.).

अवशा विषहेत कथं see No. 2218.

3276

अवशेन्द्रियचित्तानां हस्तिस्नानमिव क्रिया ।
दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना ॥

(अ) H (HJ 1.17, HS 1. 16, HM 1. 17, HK 1. 18, HP 1. 14, HN 1. 15, HH 9. 3-4, HC 12.10-1).

(आ) SR 163.438 (a. H), SSB 494. 438, IS 667.

(*b*) हस्तिनीनामिव IS.

(*c*) °प्रायं IS.

(*d*) ज्ञानभारः HP.

A moral act (incidentally performed) by those whose senses and heart are not held in subjection (is transient) like the washing of an elephant.[1] Divine knowledge without (correspondent) practice, (is) an incumbrance, like ornaments on a woman disliked by her husband. (F. Johnson's translation).

1. that soon becomes as dingy and dirty as he was before.

अवशोकिनोऽस्य युक्तं see No. 3216.

3277*

अवश्यं कोपाग्निस्तव सुतनु निर्वास्यति चिरात्
स्वशोभामारूढं मुखमपि च ते हास्यति शुचम् ।
भवद्गोष्ठीशून्या मम तु दिवसा यान्ति य इमे
न तेषामावृत्तिः पुनरपि मनो दूयत इति ॥

(आ) VS 1606 (a. Bhaṭṭa-Karṇāṭa).

Śikhariṇī metre.

Charming lady, your fire of anger will surely be put out ere long and your face will abandon the grief and regain its natural good humour. "These days are spent by me devoid of your company and I do not wish them to be repeated again"—thus will the mind be afflicted. (A. A. R.).

अवश्यं गत्वरैः प्राणैर् see No. 3287.

3278

अवश्यं निधनं सर्वैर् गन्तव्यमिह मानवैः ।
अवश्यभाविन्यर्थे वै संतापो नेह विद्यते ॥

(अ) MBh (MBh [Bh] 1.146.2 MBh [R] 1. 160.2, MBh [C] 1.6144).

(आ) IS 670.

(*b*) इव or इति or सह [इह] MBh (var.) ; बांधवैः [मानवैः] MBh (var.).

(*c*) अवश्यंभा° MBh ( var. ) ; °न्यर्थेस्मिन् or °श्यकरणीयेर्थे ( °यार्थे ) or °श्यं करणीयेर्थे (°यार्थे) or °श्यभावितेर्थे (°षिकेर्थे) वै MBh (var.).

(*d*) हि or एव [इह] MBh (var.) ; वर्तते[वि°] MBh (var.).

(Thou hast learning) ; thou knowest that all men are sure to die ; none should grieve for that which is inevitable. (P.C. Roy's translation).

3279

अवश्यं पितुराचारं पुत्रः समनुवर्तते ।
नहि केतकवृक्षस्य भवत्यामलकीफलम् ॥

(अ) P (PT 1. 158, PTem 1. 145, PS 1. 136, PN 2.109, PP 1. 381, PRE 1. 149, PM 1.164). Cf. Ru 77.

(*a*) यो वश्यं [अ°] PP ; आचारः PP.

(*b*) पुत्रस्तमनु° (°दनु°) PS, PP.

(*c*) न हि कैतकव्यक्षस्यं or न हि केतकमुत्सृज्य PS(var.); न हि केतवृक्ष PS(var.); केतकि° (°की°) PP, PS (var.).

(*d*) आमलकम् PS (var.); अलकं फ° PS ; जायते कण्टकीलम् (°कं फ°) or कण्टकञ्जायते फलम् PS (var.) ; जायेतां कंटकं फलम् PN.

The son must needs follow in his father's path. For myrobalan-fruit does not grow on a *ketaka*-tree. (F. Edgerton's translation).

3280

... ... ... ... ।
अवश्यं प्राणिनां प्राणा रक्षितव्या यथाबलम् ॥

(अ) R(R[Bar.] 6.9.14 *cd*, R [B] 6. 9. 14 *cd* ; R [R] 6.9.14 *cd*, R [Kumbh] 6.9. 14 *cd*, R[G] 5.80.14 *cd*, R [L] 5.80. 15 *cd*).

...It behoves everyone to protect the lives of others as much as lies in his power. (T.S. Raghavacharya's translation).

3281

अवश्यं भाविनं नाशं भावित्वाद् विध्युपस्थितम् ।
अयमेव हि ते कालः पूर्वमासीदनागतः ॥

(आ) VS 3286.

As misery destined to happen will surely happen spurred on by fate, this is the time that has arrived which had never happened before. (A. A. R.).

3282

अवश्यं भाविनो भावा भवन्ति महातमपि ।
नग्नत्वं नीलकण्ठस्य महाहिशयनं हरेः ॥

(अ) H (HJ Pr 28, HS Pr 27, HM Pr 28, HP Pr 18, HN Pr 17, HC Pr 28, HH 3. 23-4, HC 6. 3-4), Cr 1195 (CNG 227, CNP II 248, CNT IV 256 [?]), MK(S) 73.

(आ) SR 91.26 (a. H), SSB 375. 29, Subh 271, Sama 1 अ 19, IS 671.

(*a*) भावितो IS.

(*b*) सर्वताम् [म°] CNP II.

(*c*) महेश्वरस्य नग्नत्वं CNP II.

(*d*) समुद्रशयनं CNP II.

Inevitably, the conditions that are to be, happen, even of the mighty. Nakedness (is the fate) of Nīlakaṇṭha ; sleep upon the great serpent (that) of Hari. (F. Johnson's translation).

3283

अवश्यंभाविभावानां प्रतीकारो भवेद् यद ।
तदा दुःखैर्न बाध्यन्ते नलरामयुधिष्ठिराः ॥

(अ) VCjr 14. 3, MK (MK [S] 79, MK [GOS] 78).

(आ) SR 91.29, SSB 375, 33.

(*a*) अवश्यंभाव° VCjr (var.).

(*b*) प्रतिकारो VCjr (var.).

(*c*) युज्येरन् VCjr (var.), MK (GOS) ; लिप्येरन् VCjr (var.), SR, SSB ; युज्यन्ते MK (S).

If resistance could be (successfully) offered to things which are bound to take

place, then Nala, Rāma and Yudhiṣṭhira would not have been afflicted with misfortunes. (F. Edgerton's translation).

3284

अवश्यं यातारश्चिरतरमुषित्वापि विषया
वियोगे को भेदस्त्यजति न जनो यत् स्वयमून् ।
व्रजन्तः स्वातन्त्र्यादतुलपरितापाय मनसः
स्वयं त्यक्ता ह्येते शमसुखमनन्तं विदधति ॥

(अ) BhŚ 157, Śānt 3.3, VCjr 16.3.

(आ) VS 3386 (a. Jāyāditya), SkV 1617, Skm (Skm [B] 2310, Skm [POS] 5. 62.5) (a. Hari), SR 368. 42 (a. BhŚ), SSB 263. 44, SPR 87. 186 (a. BhŚ), SSJ 45.11, SN 308, SSV 1429, JSub 239. 3, SSD 4 *f.* 23 *a*, SM 14. 44, IS 668.

(*a*) चिरपरिचिताश्चापि (°गृहीता°) BhŚ (var.) ; चिरतरमुषित्वा च BhŚ ( var. ) ; विषयान् BhŚ (var.).

(*b*) वेदस् or हेतुस् [भेदस्] BhŚ (var.) ; न मनो or च जनो [न जनो] BhŚ (var.) ; यत्स्वयमसून् (°मून् or °भूत्) BhŚ (var.) ; यत्स्वयमिमान् SkV, Skm, Śānt; जयाय (or जयाष) or मनो यत् Śānt (var.) ; यत्स्वयमपि BhŚ (var.).

(*c*) व्रजेतं or व्रजंत्य: [व्र°] BhŚ (var.) ; यतस्ते° VC (var.), Śānt ; °परम° [अतुल°] SkV, Skm, Śānt ; मनसां BhŚ (var.).

(*d*) सुखं [स्वयं] BhŚ (var.); त्यक्त्वा BhŚ(var.), VC (var.), SkV (but S in SkV as above), Śānt (var.); मुक्ता or भुक्ता Śānt (var.); ह्येति or यैस्ते Śānt (var.); चेदेते or चेत्ते or चेते [ह्येते] BhŚ (var.) ; चैते IS ; त्यक्तास्त्वेते SR, SSB ; शिवमुखम् or शममुषम् or समसुखम् or श्रममुखम् BhŚ (var.); अनन्ते VC (var.) ; विदधते BhŚ (var.), VC (but OF as above).

Śikhariṇī metre.

Even the sensuous pleasures which rest/within our reach inevitably ebb away. / Is the pain of abstention so intense / that man cannot renounce them himself ? / If pleasures abandon him at random, / man suffers unparalleled anguish ; but if he renounces them at will, he reaps the fruit of eternal calm. (B S. Miller's translation).

3285

अवश्यं लभते कर्ता फलं पापस्य कर्मणः ।
घोरं पर्यागते काले द्रुमः पुष्पमिवार्तवम् ॥

(अ) R (R [Bar] 3. 28. 8, R [R] 3.29.8, R [Kumbh] 3.29.8, R [G] 3.35.8, R [L] 3.34.8). (Cf. R [R] 6.114.25-6).

(आ) SRHt 13.3 (a. R), IS 669.

(*a*) जंतु: [कर्ता] R (var.).

(*c*) क्षयं or पुन: or युग° or घोर° or घोरे or घोर: [घोरं] R (var.) ; परिगते [प°] R (var.).

(*d*) द्रुमं फलमिवामति or द्रुमः पुष्पफलं यथा R (var.) ; द्रुमा: R (var.) ; फलम् [पुष्पम्] R (var.) ; इवानृतौ (°धृतौ) or इवाक्रतौ R (var.).

As a tree puts forth blossoms in season, the doer of sinful deeds, at the hour (of repentance) inevitably reaps their fruit in the shape of dreadful anguish (of the spirit). (M.N. Dutt's translation).

3286

अवश्यकारणैः प्राणान् धारयत्येव चातकः ।
प्रार्थनाभङ्गभीतोऽपि शक्रादपि न याचते ॥

(आ) SR 226.151, SSB 615.4.

The *cātaka*-bird does sustain its life for very necessary reasons. Afraid of a repulse it does not beg (for water) even of Indra [the rain-god]. (A. A. R.).

3287

अवश्यगत्वरैः प्राणैर् मृत्युकाले महात्मनाम् ।
परोपकारश्चेत् कश्चित् सिध्येत् तदमृतं मृतम् ॥

(अ) P (PP 1.420), VCjr 2.2.

(*a*) अवश्यं गत्वरैः PP (var.).

(*d*) सिद्धये तद् PP (var.).

When that last hour arrives, that none,/however shrewd, may miss, / a noble spirit serves his kind,/and death itself is a bliss. (A.W. Ryder's translation).

3288

अवश्यनिष्पत्तिमहाफलाढ्याम्
अदीर्घसूत्रां परिणामकल्याम् ।
कामं व्ययायासकरीमुपेयान्
न त्वेव जातु क्षयदोषयुक्ताम् ॥

(अ) KN (KN [TSS] 16.24, KN [ĀnSS] 16. 24, KN [BI] 15. 24).

Upajāti metre ( Upendravajrā and Indravajrā).

He[1] should follow such policies as are sure to be crowned with success and attended with much beneficial results, and whose termination would not be delayed and future effects would be conducive of much good. But he should never resort to such troublous policies which involve the evils of destruction and drain. (M.N. Dutt's translation).

1. The king.

3289

अवश्यभव्येष्वनवग्रहग्रहा
यया दिशा धावति वेधसः स्पृहा ।
तृणेन वात्येव तयानुगम्यते
जनस्य चित्तेन भृशावशात्मना ॥

(अ) Naiṣ 1.120.

(आ) SRHt 56. 54 ( a. Khaṇḍanakāra ), VS 3147 (a. Śrī-Harṣa), SR 92. 61, SSB 376.68 (a. Śrī-Harṣa), SLPr 48.21-2.

Vaṁśastha metre.

Just as a straw follows a whirlwind, similarly the utterly uncontrolled heart of man follows the creator's will in the direction in which it moves, irresistible in its course in matters that are bound to be. (K. K. Handiqui's translation).

3290

अवश्यमायान्ति वशं विपश्चिताम्
उपायसंदंशबलेन संपदः ।
भवत्युदारं विधिवत् प्रयोजिते
फलं हि राज्ञां क्वचिदर्थसिद्धये ॥

(अ) KN (KN[TSS]18.66, KN [ĀnSS] 18. 66, KN [BI] 17. 64).

(*b*) उपायसन्दर्शबलेन KN (BI).

(*c*) भवन्त्युदारा KN (BI) ; प्रयोज्यते KN (BI).

Vaṁśastha metre.

Prosperity is sure to come into the possession of those wise persons [kings] who employ these expedients ; may it swells (every day). When properly managed with the help of these expedient efforts of kings bear fruit. (M.N. Dutt's translation).

3291

अवश्यमिन्द्रियैस्तात वर्तितव्यं स्वगोचरे ।
चण्डरागस्तु यस्तत्र तं बुधः परिवर्जयेत् ॥

(इ) SS (OJ) 418.

(*d*) त वुधः or त वुडः or त व्रुघः SS (OJ)(var.).

Each sense must keep within its own field. One who is intensely impassioned should be avoided by the wise. (Raghu Vīra's translation).

3292

अवश्यमेव भोक्तव्यं कर्मणां त्वक्षयं फलम् ।
नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥

(अ) Nāradīyapurāṇa 1.31.169 in "*Purāṇa*" V. 1 ; p. 63. See No. 3293.

One must necessarily reap the fruits of one's own actions. The result of the actions which have not been experienced will never be ignored even for hundreds of crores of *kalpa-s.*[1] (A. A. R.).

1. till eternity.

3293

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ।
कृतकर्मक्षयो नास्ति कल्पकोटिशतैरपि ॥

(आ) Sama 2 क 38. See No. 3292.

The result of an action, good or bad, one must necessarily reap (experience). Even after the lapse of crores of eons the result of an action does not perish. (A. A. R.).

3294

अवश्यायकणैः प्राणान् संधारयति तित्तिरिः ।
याच्ञाभङ्गभयाद् भीतो न दैवमपि याचते ॥

(अ) Cr 97 (CR 8.85, CPS 255.92).

(*a*) अवश्यायजूलैः CR (var.).

(*b*) भित्तिरः [ति°] CR (var.), CPS.

(*c*) यात्राभङ्गभयाद् [ याच्ञा° ] CR ; याच्त्रा° (याञ्चा) CR (var.), CPS.

(*d*) यः शक्तायापि निस्पृहः CR (var.); यः शक्षदपि निःस्पृहः CR (var.).

A francolin partridge prefers to live on snow than to be exposed to refusal (of food); (this partridge) does not even beg God [fate].

अवश्यायजूलैः प्राणान् see No. 3294.

अवश्या सा भवेद् पश्चाद् see तया धर्मार्थकामानां.

3295

अवसरपठितं सर्वं
सुभाषितत्वं प्रयाति यत् किंचित् ।
चाषः प्रयाणसमये
खरनिनदो मङ्गलो भवति ॥

(आ) SuB 7.7, Pr 363, Subh 176, IS 672, cf. Nos. 3296-7.

(*b*) सुभाषितं Subh (*contra metrum*).

(*c*) वामः [चा°] SuB ; वासः Subh ; प्रयाणकाले SuB.

(*d*) खरनिनटो Subh.

Āryā metre.

Some words (though not quite striking in themselves) when spoken in a fitting context become *sabhāṣita-s.* The blue jay [*cāṣa*-bird] shrieking loudly at the time of starting on a journey becomes auspicious.

3296

अवसरपठितं सर्वं
सुभाषितत्वं प्रयात्यसूक्तमपि ।
क्षुधि कदशनमपि नितरां
भोक्तुः संपद्यते स्वादु ॥

(आ) VS 150 (a. Vallabhadeva), SR 29.15 (a. VS). Cf. Nos. 3295, 3297.

Āryā metre.

Everything said at the right moment becomes a *subhāṣita*, though it may not be a good speech. When (quite) hungry even worthless food becomes very tasty to the diner. (A. A. R.).

3297

अवसरपठिता वाणी
गुणगणरहितापि शोभते पुंसाम् ।
रतिसमये रमणीनां
भूषणहानिस्तु भूषणं भवति ॥

(आ) SR 177.758, SSB 505. 758, Subh 213, Sama 2 श्र 1 and 1 श्र 9, IS 673. Cf. Nos. 3295-6.

(*c*) युवतीनां [र°] SR, SSB.

(*d*) भूषाहानिर्विभूषणं SR, SSB ; भूषाहा° Sama.

Āryā-gīti metre.

Words spoken at the appropriate moment though devoid of any merit to speak of, shine in the case of the people. Absence of ornaments beautifies the women at the time of dalliance. (A. A. R.).

3298*

अवसरमधिगम्य तं हरन्त्यो
हृदयमयत्नकृतोज्ज्वलस्वरूपाः ।
अवनिषु पदमङ्गनास्तदानीं
न्यदधत विभ्रमसंपदोऽङ्गनासु ॥

(अ) Śiś 7.3.

Puṣpitāgrā metre.

Taking that opportunity, the young ladies resplendent in their decorations obtained without effort (with their natural charm) won their hearts and moved on walking ; the wealth of sportiveness also took possession of the young ladies. (A. A. R.).

3299*

अवसितं हसितं प्रसितं मुदा
विलसितं ह्रसितं स्मरभासितम् ।
न समदाः प्रमदा हतसंमदाः
पुरहितं विहितं न समीहितम् ॥

(अ) Bhaṭṭikāvya of Bhaṭṭi (NSP) 10.6.

(आ) Sar 2.120.

(*c*) प्रमदा: Bhaṭṭi° (var.).

Drutavilambita metre.

Smiles which just began, came to an end ; amorous movements and talks due to rapture and amorous manifestations became lessened ; ladies lost their spirits and grew dejected ; and no provision or service (befitting the occasion) was done to the city. (S. and K. Ray's translation).

3300

अवस्कन्दप्रदानस्य सर्वे कालाः प्रकीर्तिताः ।
व्यसने वर्तमानस्य शत्रोश्छिद्रान्वितस्य च ॥

(अ) P (PP 3.32, Pts 3.39, PtsK 3.37).

(आ) IS 674.

For storming-parties—so the books/ prescribe—all times are fair,/if hostile forces show distress,/and lay some weakness bare. (A.W. Ryder's translation).

3301

अवस्कन्दभयाद् राजा प्रजागरकृतश्रमम् ।
दिवासुप्तं सदा हन्यान् निद्राव्याकुलसैनिकम् ॥

(अ) H (HJ 3. 115, HS 3. 110, HM 3. 111, HP 3. 108, HK 3. 111, HN 3.108, HH 92.12-3, HC 123.2-3), KN (KN [TSS] 19.65, KN [ĀnSS] 19. 65, KN [BI] 18. 63 *ab* only ; *cd* missing).

(आ) IS 675.

(*a*) अवस्कन्नं IS ; रात्रौ [राजा] KN.

(*c*) प्रसुप्तं वा [सु° स°] KN (ĀnSS); सैन्यं [सु°] IS ; समाहन्यान् HM, HP.

(*d*) निद्राव्य° HP (var.).

A king should always smite a drowsy army slumbering in the daytime, exhausted by watching through fear of a nightly surprise. (F. Johnson's translation).

3302

अवस्था पूज्यते राजन् न शरीरं शरीरिणाम् ।
तदा वनचरो राम इदानीं नृपतां गतः ॥

(अ) Cr 1196 (CNF 30) (*ab*).

(आ) Kavitāratnākara 140 in TP 379, IS 7457.

(*a*) राम [रा°] Cr.

(*b*) शरीरं (स°) न Cr.

(*c*) महानपि (महो°) दासं (°स्यं) प्राप्य Cr.

(*d*) क्षीणो याति (°ती) परं भवम् (पराभ°) Cr.

It is the status of the person that is honoured, oh king, and not their bodies. Rāma that was the forest-resident became now the honoured king.

3303*

**अवाकिरन् वयोवृद्धास् तं लाजैः पौरयोषितः ।**
**पृषतैर्मन्दरोद्धूतैः क्षीरोर्मय इवाच्युतम् ॥**

(अ) Ragh 4.27. (Cf. A Scharpé's Kālidāsa-Lexicon I. 4 ; p. 62).

(आ) Alm 60.

(*b*) पौरयौषितः Ragh (var.).

The matrons of the city, old in years, scattered over him[1] fried rice, as the waves of the milky ocean bespattered Acyuta with the particles of milk tossed up by the mountain Mandara. (M.R. Kale's translation).

1. Raghu.

3304

**अवाक्शिरास्तमस्यन्धे किल्बिषी नरकं पतेत् ।**
**यः प्रश्नं वितथं ब्रूयात् पृष्टः सन् धर्मनिश्चये ॥**

(अ) Mn. 8.94.

(आ) Aparārka p. 674.15-6.

(*a*) अर्वाक् Aparārka.

(*b*) नरके वसेत् Govindarāja ; व्रजेत् [पतेत्] MnJh ; also Kullūka and Mn *Vulgata*, Apar.

Headlong, in utter darkness shall the sinful man tumble into hell, who being interrogated in a judicial inquiry answers one question falsely. (G. Bühler's translation).

3305

**अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।**
**निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥**

(अ) MBh (MBh [Bh] 6. 24. 36, MBh [R] 6.24.36, MBh [C] 6.914=BhG 2.36). For *d* see MBh (Bh) 3.49.7, 5.70.17 *d*, 5.88.85 *d* and 5.137.3 *d*.

(*a*) °वाचांश्च MBh (var.).

(*c*) विदंतस् [नि°] MBh (var.).

And many sayings that should not be said/thy ill-wishers will say of thee,/ speaking ill of thy capacity : / what, pray, is more grevious than that ? (F. Edgerton's translation).

3306*

**अवाप सापत्रपतां स भूपतिर्**
**जितेन्द्रियाणां धुरि कीर्तितस्थितिः ।**
**असंवरे शम्बरवैरिविक्रमे**
**क्रमेण तत्र स्फुटतामुपेयुषि ॥**

(अ) Naiṣ 1.53.

(*a*) महीपतिः [स भू°] Mallinātha *ad* Naiṣ.

Vaṁśastha metre.

The king, who had the reputation of being the foremost among those whose passions were subdued, was ashamed when the irresistible power of Cupid became by degrees manifest in him. (K.K. Handiqui's translation).

3307

**अवापुस्तापमत्यर्थं शफर्यः पल्वलोदके ।**
**पुत्रक्षेत्रादिसक्तेन ममत्वेन यथा गृही ॥**

(अ) Viṣṇu-purāṇa 5.10.2.

(आ) SRHt 249.6 (a. Śrī-Viṣṇu-purāṇa).

(*c*) शफरः Vi-pur°.

The small glittering fish [*śapharī*] were greatly distressed by the heat in the water

of the small pond, just as a householder is tormented by 'mineness' by his attachment to his children and property. (A. A. R.).

3308*

अवाप्तः प्रागल्भ्यं परिणतरुचः शैलतनये
कलङ्को नैवायं विलसति शशाङ्कस्य वपुषि ।
अमुष्येयं मन्ये विगलदमृतस्यन्दशिशिरे
रतिश्रान्ता शेते रजनिरमणी गाढमुरसि ।।

(आ) JS 265.35, RJ 1079, SR 304. 158 (a. Kpr.), SSB 153. 166 (a. Kpr.). Kpr 10. 430, KāP 332.6-9, Amd 258. 721.

(*a*) अवाप्य JS.

(*d*) रतश्रान्ता Amd.

Śikhariṇī metre.

Oh daughter of the mountain ! this is not the developed stigma of the moon with fully developed sheen. It is (the colour of) his wife, the Night, soundly sleeping on his breast, cool through the dropping of nectar. (G. Jhā's translation).

3309*

अवाप्तैर्प्राचिम्णा परिचयमुदन्वत्तटभुवाम्
असौ भाति श्यामद्युतिभिरुदकैर्मेखलभुवः ।
अगस्त्यस्याकार्षीद् वचनमिति कोपादुदधिना
गृहीतः केशेषु प्रसभमिव विन्ध्यक्षितिधरः ।।

(आ) JS 364.16 (a. Kamalākara).

Śikhariṇī metre.

The Vindhya mountain shines with its slopes invaded by the blue and sparkling waters of the sea as they stretch along a great deal on the sea-shore; it appeared as if the sea, getting enraged with the mountain for obeying the orders of the sage Agastya[1] impetuously caught hold of him by this (long) hair. (A. A. R.).

1. The sea is bitter with Agastya for draining him at a gulp once.

अवाप्यं कामयस्वार्थान् see No. 3311.

3310*

अवाप्यते वा किमियद्भवत्या
चित्तैकपद्यामपि विद्यते यः ।
यत्रान्धकारः किल चेतसोऽपि
जिह्मेतरैर्ब्रह्म तदप्यवाप्यम् ।।

(अ) Naiṣ 3.63.

(*b*) वर्तते [वि°] Mallinātha *ad* Naiṣ.

Upajāti metre (Upendravajrā and Indravajrā).

Why so much ado ? Thou wilt obtain the object which only exists on the by-way of thy mind ; even the Absolute, about which the mind itself is in the dark, can be realised by those who are alert. (K.K. Handiqui's translation).

अवाप्य प्रागल्भ्यं परिणतरुचः see No. 3308.

3311

अवाप्यान् कामयस्वार्थान् नानवाप्यान् कदाचन ।
प्रत्युत्पन्नाननुभवन् मा शुचस्त्वमनागतान् ।।

(अ) MBh (MBh [Bh] 12. 105. 28, MBh 12. 104.28, MBh [C] 12.3875).

(आ) IS 676, Pr 363.

(*a*) अवाप्यं or अवार्यान् MBh (var.) ; कामयन् (°येद् or °ये) MBh (var.).

(*b*) अनवाप्यं or नानवाप्य or अनवाप्यान् or नावबाप्यन् MBh (var.); कथंचन [कदा°] MBh (var.).

(*c*) अनुभव MBh (var.).

Desiring to obtain only that which is obtainable and not that which is unobtainable, do thou enjoy thy present possessions and never grieve for that which is absent. (P.C. Roy's translation).

3312**

अवामभागेन यदा वलित्वा
श्वा पृष्ठकण्डूतिमपाकरोति ।
तदह्नि तत्रैव कृतान्तगेहे
रोगाभिभूतो नियतं प्रयाति ॥

(आ) ŚP 2403.

Upajāti metre (Upendravajrā and Indravajrā).

When a dog scratches itself on its back to remove the itch by bending on the right side, the person afflicted with disease will surely go to the abode of the god of death that very day. (A. A. R.).

अवार्यन्कामयस्वायान् see No. 3311.

3313**

अवालुकाश्लक्ष्णमृदा पूरिते गर्तशोधनम् ।
कोदण्डार्धमिते खाते जलसिक्ते वपेत्तरुम् ।
कदलीक्षीरिणौ रोप्यौ मूले दत्त्वा तु गोमयम् ॥

(आ) ŚP 2141.

When a pit has been dug to the depth of half-a-bow and after careful examination is filled with smooth soil free from pebbles, a seedling should be planted. In the case of banana and trees that exude milk, the planting should be done after a liberal application of cow-dung. (A. A. R.).

3314**

अवाहिता विनश्यन्ति सर्वकर्मक्षमा अपि ।
कृशा व्याधिपरीताङ्गा जायन्तेऽत्यन्तवाहनात् ॥

(अ) Jayadatta's Aśvavaidyaka 7.23.

(आ) ŚP 1691 (a. Jayadatta).

Horses deteriorate, if they are not exercised by riding, though they may be capable of other kinds of work. If ridden excessively they become lean and subject to various diseases of the limbs. (A. A. R.).

3315

अविकारिणमपि सज्जनम्
अनिशमनार्यः प्रबाधतेऽत्यर्थम् ।
कमलिन्या किमिह कृतं
हिमस्य यत्तां सदा दहति ॥

(आ) VS 409 (a. Ravigupta), SR 58. 183 (a. VS), SSB 321.190 (a. Ravigupta), SkV 1358, Sārasūktāvalī of Municandra Gaṇi 460 (quoted in SkV), cf. ABORI 48 ; p. 148 ; No. 8.

(c) किमपकृतं [कि° कृ°] SkV.

(c) यस्तां [य°] SkV.

Āryā metre.

A mean man ever hurts a good/ though the good has done no harm./ What harm has the lotus done/that frost should kill it ? (D.H.H. Ingalls's translation).

3316**

अविकृतकृतभीमरवा
सुस्थानस्था सुचेष्टिता वामे ।
यात्रासु दृष्टमात्रा
दुर्गा दुर्गाणि तारयति ॥

(आ) ŚP 2694.

Āryā metre.

A *durgā*-cuckoo cooing loudly but not harshly, remaining in a clean place and acting properly on the left side, when a person starts on a journey will remove all difficulties on its mere sight. (A. A. R.)

3317*

अविक्रियां चैव समाश्रिताः समं
हरन्ति जालं मम पक्षिणो ह्यमी ।
विवादमेष्यन्ति परस्परं यदा
समागमिष्यन्ति च मद्वशं तदा ॥

(अ) P (PT 2.3, PTem 2.3). Cf. Ru 90.

(*a*) समाश्रितास्समं PTem.

Vaṁśastha metre.

These birds are carrying away my net as they are behaving well towards one another and are united. When they mutually quarrel, then they will fall under my clutches. (A. A. R.).

3318

अविक्रेयं लवणं पक्वमन्नं
दधि क्षीरं मधु तैलं घृतं च ।
तिला मांसं मूलफलानि शाकं
रक्तं वासः सर्वगन्धा गुडश्च ॥

(अ) MBh (MBh [Bh] 5.38.5, MBh [R] 5. 37.5, MBh [C] 5.1402).

(*c*) मद्यं or तिलान् or तिलं [तिला] MBh (var.); फलमूलानि (°लं च) MBh (var.).

(*d*) नीली or रत्नं [रक्तं] MBh (var.) ; गाव: [वासः] MBh (var.) ; अगुरु: or गुडा: or अगुळं [गु°] MBh (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā).

(A Brāhmaṇa) should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sesame, meat, fruit, roots, pot-herbs, dyed cloth, all kind of perfumery and treacle.[1] (P.C. Roy's translation).

1. syrup of crude sugar.

अविग्धस्य भक्तस्य see No. 8372.

3319*

अविग्रहस्याप्यतुलेन हेतुना
समेतभिन्नद्वयमूर्ति तिष्ठतः ।
तवैव नान्यस्य जगत्सु दृश्यते
विरुद्धवेषाभरणस्य कान्तता ॥

(अ) Kir 18.33.

(*b*) समेत्य° Kir (var.).

(*c*) जनस्य [ज°] Kir (var.) ; विद्यते [दृ°] Kir (var.).

Vaṁśastha metre.

Though possessing no body, you remain with a form that is a combination of two [the male and the female] for a very important reason. It is only in your case, oh Lord Śiva, and not in any other, that there is a great beauty, even though decorated with conflicting dress and ornaments (of the male and the female combined). (A. A. R.).

3320

अविचारयतो युक्ति- कथनं तुषखण्डनम् ।
नीचेषूपकृतं राजन् बालुकास्विव मूत्रितम् ॥

(अ) H (HP 4. 12, HN 4. 13, HM 4. 12, HS 4.10 [var.], HC 136.5-6). (Variant of No. 1097).

(आ) Sama 1 अ 74, IS 677, Pr 363.

(*b*) किंचित् [क°] HP (var.) ; °कण्डनम् HP (var.) ; °खण्डवत् Sama.

(*d*) बालुकमिव HC ; सूत्रितम् IS ; मुद्रितम् Sama.

To give advice to a fool is to grind husks : a service done to a mean man, oh king,[1] disappears as when one pisses upon sand.[2] (P. Peterson's translation in HP, p. 74).

1. 'Oh King' omitted in P. Peterson's translation.
2. like an impression stamped upon the sand.

अविचारितचारुतया see No. 2698.

3321

अविचारेण यत् कर्म कृतं तन्मर्मकृन्तनम् ।
प्रसह्य सीताहरणाद् अतीता रावणश्रियः ॥

(आ) SMH 12.49.

An act done thoughtlessly results in excrutiating pain [cuts the vitals]. By the forcible abduction of Sītā, Rāvaṇa's prosperity passed never to return. (A. A. R.).

3322

अविजित्य य आत्मानम् अमात्यान् विजिगीषते ।
अमित्रान् वाजितामात्यः सोऽवशः परिहीयते ॥

(अ) MBh (MBh [Bh] 5.34.54 and 5. 127. 27, MBh [R] 5. 33. 57 and 5. 129. 29, MBh [C] 5.1150 and 5.4337).

(आ) SRHt 73. 9 (a. Kāmandaki), SSSN 60.8, IS 678.

(*a*) अविनिर्जित्य चात्मानं MBh (Bh) 5. 127. 27 (var.); यथात्मानं (यमा°) [य आ°] MBh (Bh) 5. 34. 54 (var.).

(*c*) अजितात्माजितामात्यः MBh (Bh) 5.127.27 (but some texts as above), SSSN ; अमित्रांश्चार्थतोमात्यः MBh (var.) ; अजितात्मा MBh (var.), SSSN ; अमित्रः or अमित्रांश्चा° or अमित्रात्मा or अमात्यान्वि° [अमि°] MBh (var.).

(*d*) परिभूयते MBh (Bh) 5.127.27 (var.).

He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbs, deprived of strength. (P.C. Roy's translation).

अविज्ञातप्रपञ्चस्य see No. 3323.

3323

अविज्ञातप्रबन्धस्य वचो वाचस्पतेरपि ।
व्रजत्यफलतामेव नयद्रुह इवेहितम् ॥

(अ) Kir 11.43.

(आ) SRHt 30.21 (a. Bhāravi), SR 161. 374 (a. Kir.), SSB 492.381 (a. Bhāravi).

(*a*) अविज्ञातप्रपञ्चस्य SRHt.

(*b*) इव [अपि] SR.

The speech even of Bṛhaspati inconsistent with[1] the context indeed turns abortive, like the enterprise of one running counter to Polity. ( S. and K. Ray's translation).

1. S. and K. Roy have "unaware of".

3324

अविज्ञातप्रयुक्तेन धर्षिता मम वाससा ।
संवृता शरदभ्रेण चन्द्रलेखेव शोभते ॥

(अ) Cār 1.27.

In ignorance I ventured to press my garment on her.[1] She shines like a digit of the moon enclosed in autumn clouds. (A.C. Woolner's and L. Sarup's translation in PAB).

1. *gaṇikā*

3325

अविज्ञातविशेषस्य सर्वतेजोऽपहारिणः ।
स्वामिनो निर्विवेकस्य तमसश्च किमन्तरम् ॥

(आ) ŚP 3604 (a. Avantivarman), VS 1889 (a. Avantivarman), SR 296. 2 (a. VS), SSB 140. 4 (a. Avantivarman), SRK 138.4 (a. ŚP), JS 252. 1 ( Śrīmad Avantivarman), IS 7458, AAus 461.

(*c*) निर्विशेषस्य JS.

What difference is there between a master devoid of discrimination and darkness, as both of them do not perceive a distinguishing feature and deprive all the *teja-s* [strength of the worker or ; light] ? (A. A. R.).

3326

अविज्ञातस्य विज्ञानं विज्ञातस्य च निश्चयः ।
आरम्भः कर्मणां शश्वद् आरब्धस्यान्तदर्शनम् ॥

(अ) KN (KN [TSS] 14.56, KN [ĀnSS] 14. 56, KN [BI] 13. 56)[1].

1. इति वृत्तं महीपते:

To know what is unknown, and to be assured of what is known, to undertake good acts, and to see to the end of the acts undertaken (are the functions of the king). (M.N. Dutt's translation).

3327

अविज्ञातस्य विज्ञानं विज्ञातस्य विनिश्चय: ।
अर्थद्वैधस्य संदेहच्छेदनं शेषदर्शनम् ॥

(अ) KN (KN[TSS] 12.30, KN [ĀnSS] 12. 30, KN [BI] 11. 50).

(*b*) च निश्चय: [विनि°] KN (BI).

(*c*) सन्देह KN (BI).

(The sign of intelligence) consists in the understanding of what is not known, making certain of what is known, and the removal of doubt where two ideas exist and the comprehension of the right meaning. (A. A. R.).

3328

अविज्ञातावसक्तेन दूषिता मम वाससा ।
छादिता शरदभ्रेण चन्द्रलेखेव दृश्यते ॥

(अ) Mṛcch 1.54.

This unknown lady, by my robe/thus clinging, desecrated, / until she seems the crescent moon, / with clouds of autumn mated ? (A.W. Ryder's translation).

3329

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥

(अ) Vivekacūḍāmaṇi 59.

The study of the scriptures is useless so long as the highest Truth is unknown, and it is equally useless when the highest Truth has already been known. (Swami Madhavananda's translation).

3330**

अविज्ञातो धृत: खड्ग: शुभसंपत्तिनाशक: ।
विज्ञात: सकलैश्वर्यदायको भवति प्रभो: ।
तस्मात् तेषां गुणान् वक्ष्ये यथोक्तं मुनिपुंगवै: ॥

(आ) ŚP 4651.

If a sword, whose characteristics are not known, is held in the hand, it destroys all auspiciousness and prosperity ; but if the good points are known it gives all prosperity, oh king. Hence I shall now describe their good points as set forth by great sages. (A. A. R.).

अविज्ञानसहस्रैस्तु see No. 3230.

3331

अविज्ञानाद् राज्ञो भवति मतिहीन: परिजनस्
ततस्तत्प्राधान्याद् भवति न समीपे बुधजन: ।
बुधैस्त्यक्ते राज्ये भवति हि न नीतिर्गुणवती
प्रनष्टायां नीतौ सनृपमवशं नश्यति कुलम् ॥

(अ) P (PT 1. 49, PS 1. 43, PN 2. 31, PRE 1. 50), H (HJ 2. 76, HS 2. 75, HM 2. 77, HK 2.77, HP 2.69, HN 2. 68, HH 51.3-6, HC 67. 1-4), BhŚ 385. Cf. Ru 34.

(आ) SR 152. 412, SSB 479. 371, JS 410.65, Sama 1 अ 62, SSSN 53. 33, IS 658.

(*a*) अवज्ञानाद् PS (but AB in PS as above), H, BhŚ, SR, SSB, Sama ; राज्ञां BhŚ ; प्राज्ञो [राज्ञो] SR, SSB ; विज्ञो [रा°] PS (var.) ; मतिहीनष्ट: PN ; नृपहीन: BhŚ ; पतिजन: PS (var.) ; परिचरं BhŚ.

(*b*) तत: स्वप्राधान्याद् व्रजति SSSN ; जनस् [ततस्] BhŚ; स्वप्रा° SSSN ; त्वप्रा° [तत्प्रा°] IS ; प्रमाण्याद् (°ण्यान्न) HJ, HS, HH, SR, SSB, Sama ; वसति [भ°] HS ; व्रजति

PS, JS ; भजति PS ; सलोपं PS (but NAB in PS as above), SSSN ; स [न] PS (var.) ; परिजन: [बु°] Sama.

(c) राज्ञि PS (var.) ; राज्ञो BhŚ ; राजन् IS ; प्रभवति न [भ° हि न] PS (var.) ; न हि भवति H (with the exception of HP, HN) SR, SSB, Sama ; हि न tr. PS (var.), PN, PRE, HN, SSSN; न च PS (var.), BhŚ ; गुणवति PS (var.).

(d) बिनष्ठयां नीत्यां (नीतौ JS) BhŚ, JS ; विपन्नयां [प्र°] PS, H, SR, SSB, Sama, SSSN ; सकलमवशं (सत°) [स°] PS, H, BhŚ, SSSN, SR, SSB, Sama ; अवलं [अवशं] JS ; सीदति (सिद्धयति or अति तत् PS [var.]) जगत् (गुण: PS [var.]) PS, H, SSSN, SR, SSB, Sama.

Śikhariṇī metre.

If a king is without understanding, it follows that he has unintelligent men in his retinue. Then, because of their dominance, no wise man will appear in his train, since the kingdom is bereft of wise men, its statesmanship is ineffective. And with the loss of statesmanship, the whole tribe goes to certain ruin and the king along with it. (F. Edgerton's translaton).

3332

अविज्ञाय फलं यो हि कर्म त्वेवानुधावति ।
स शोचेत् फलवेलायां यथा किंशुकसेचकः ॥

(अ) R(R[Bar] *ad* 2.57.7 [1374*], R [B] 2. 63.9, R [Kumbh] 2. 63. 3).

(आ) IS 679.

(b) कर्मणो वा (°ण्येव) R (var.).

(d) °सेवक: R (var.).

The person that without apprehending (the principle of causation) rushes to action, grieves at the season of fruit, even like him that watereth *kiṁśuka*-trees. (M.N. Dutt's translation).

1. hewing down his mango grove.

3333

अविज्ञायान्यसामर्थ्यं स्वसामर्थ्यं प्रदर्शयेत् ।
उपहासमवाप्नोति तथैवायमिहाचलः[1] ॥

(अ) SkP, Kāśikh. 5.68.

1. विन्ध्याद्रिः.

If a person shows off his capacity without knowing the capacity of the other [the opponent] he becomes a laughing stock. Such is the case here in the matter of the mountain [Vindhya]. (A. A. R.).

3334*

अवितथमनोरथपथ-
प्रथनेषु प्रगुणगरिमगीतश्रीः ।
सुरतरुसदृशः स भवान्
अभिलषणीयः क्षितीश्वर न कस्य ॥

(आ) Kpr 10. 395, KāP 312. 2-3, Amd 236. 481.

(c) भगवा- Amd (var.).

Āryā-gīti metre.

O Lord of the Earth ! by whom are you not desired—you who are like the celestial tree, having your great excellence sung as lying in opening the way for fulfilled desires or longings. (G. Jhā's translation).

3335

अवितृप्ततया तथापि मे
हृदयं निर्णयमेव धावति ।
अवसाययितुं क्षमाः सुखं
न विधेयेषु विशेषसंपदः ॥

(अ) Kir 2.29.

(c) व्यवसाययितुं Kir (var.).

Viyoginī metre.

But still my mind, not satisfied seeks for a decision (yet). In the matter of (various) undertakings, the various special policy-aspects do not lend themselves to a conclusive assessment (of themselves). (S.V. Dixit's translation).

3336

अविदग्धः पतिः स्त्रीणां प्रौढाणां नायको गुणी ।
गुणिनां त्यागिनां स्तोको विभवश्चेति दुःखकृत् ॥

(अ) Śts 4.2 (p. 14.13-4).

(*a*) पति Śts (var.).

(*c*) गुणीनां Śts (var.).

A stupid husband, a virtuous lover of bold women, little wealth (in the hands) of a virtuous who spends it easily[1], is unfortunate.

1. gives away.

3337*

अविदग्धः श्रमकठिनो
दुर्लभयोषिद्युवा जडो विप्रः ।
अपमृत्युरुपक्रान्तः
कामिव्याजेन मे रात्रौ ॥

(अ) Kuṭṭ 392.

(आ) JS 311. 43 (a. Dāmodaragupta), VS 2339 (a. Dāmodaragupta).

(*b*) जडो om. VS (*contra metrum*).

(*c*) °त्युरपक्रान्तः Kuṭṭ, JS.

Āryā metre.

A very young and ingenuous Brāhmaṇa, who is quite stupid and full of sap, and who does not often succeed in obtaining a woman, fell on me like sudden death last night, in the cast of clothes of a lover.[1] (E. Powys Mathers's translation).

1. words of a prostitute.

3338*

अविदितगुणान्तराणां
नो दोषः प्राप्तदेशवासानाम् ।
स्वाधीनकुङ्कुमा अपि
यद्विदधति बहुमतिं नीले ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 675, Kuṭṭ [BI] 696).

(*b*) को [नो] Kuṭṭ (BI) ; प्रान्त° Kuṭṭ (BI).

(*d*) बहुमतिलीने Kuṭṭ (KM) ( var. ) ( *sub-metric*).

Āryā metre.

It is no crime for those who cannot distinguish between properties, who are at home, at whatever risk, in any place, it is not a crime for such, with saffron at their disposition, to set a value on the colour indigo. (E. Powys Mathers's translation).

3339*

अविदितगुणापि सत्कवि-
भणितिः कर्णेषु वमति मधुधाराम् ।
अनधिगतपरिमलापि हि
हरति दृशं मालतीमाला ॥

(अ) Vāsavadattā 11, BhPr 240.

(आ) ŚP 145 (a. Subhandhu), SkV 1718 (a. Subandhu), JS 4. 13 (a. Subandhu), SH 386 (a. Subandhu), SuMuñ 19. 2-3 (a. Subandhu), SR 30. 14 (a. ŚP), SSB 49. 14 (a. Subandhu), VP 3. 21, RJ 1405, SK 2. 11, SGo 2.11, SRK 41.4 (a. ŚP), IS 680, Sāh *ad* 10. 698 (p. 300), ARJ 9. 10-1.

(*a*) सुकवेर् [सत्कवि] ŚP, JS, SR, SSB, SRK.

(*b*) किरति [वमति] ŚP (var.), SH, SRK ; रमति IS.

(*c*) हि om. IS ; च [हि] BhPr.

(*d*) दृशोर् IS.

Āryā metre.

The words of goodly bards rejoice thine ears,/e'en when thou knowest not their wondrous skill; / for in a jasmine wreath thine eyes delight,/though to thy senses come no perfumes sweet. (L.H. Gray's translation).

3340

अविदितपरमानन्दो
वदति जनो विषयमेव रमणीयम् ।
तिलतैलमेव मिष्टं
येन न दृष्टं घृतं क्वापि ॥

(अ) Ambaḍacaritra 10 (p. 76).
(आ) SR 170.767, SSB 505.767, IS 681, Subh 295.
(*a*) अविदित° Subh.
(*b*) विषय एव Subh, IS ; ह्येतदेव [वि°] Ambaḍa° ; रमणीय: Subh, IS.
(*c*) मृष्टं SR, SSB.
Ārya metre.

Having not experienced supreme bliss a person says that the gratification of the senses alone is pleasing. He who has not tasted ghee anywhere thinks that oil of the sesame is excellent. (A. A. R.).

3341

अविदितपरवेदनो मनोभूर्
ध्रुवमयमेवमनङ्ग एव नित्यम् ।
यदि पुनरभविष्यदस्य चाङ्गं
न खलु तदा व्यथयिष्यदन्यदेहम् ॥

(आ) JS 148.7.
(*b*) ध्रुवमेवायमनङ्ग JS (var.)(*contra metrum*).
Puṣpitāgrā metre.

The god of love does not know the pain of others (which he inflicts), surely, because he is always thus without a body. Had he but a body he would never inflict pain on others.[1] (A. A. R.).

1. for then he would know how painful it is.

3342

अविदितशषसविशेषा
वाणी निःसरति वक्त्रतो येषाम् ।
गुदवदनविवरभेदो
रदनैरनुमीयते तेषाम् ॥

(अ) BhS 316 (doubtful).
(आ) IS 682, Subh 258.
(*a*) अविद्यतशषसविशेषा Subh ; °विशेषा: IS.
(*b*) श्वसनस्वनयोरतत्त्वज्ञा: (स्वजन° Subh) IS, Subh.
(*c*) गुदमुखरन्ध्रविशेषो IS, Subh.
(*d*) दशनैरनु° IS, Subh ; उपमीयते Subh.
Ārya metre.

In the case of those from whose mouth words come out without distinction of sibilants [*śa, ṣa, sa*], the distinction between the mouth and the anus is inferred by the presence of the teeth. (A. A. R.).

3343

अविदितसुखदुःखं निर्गुणं वस्तु किंचिज्
जडमतिरिह कश्चिन् मोक्ष इत्याचचक्षे ।
मम तु मतमनङ्गस्मेरतारुण्यघूर्णन्
मदकलमदिराक्षीनीविमोक्षो हि मोक्षः ॥

(अ) Śṛṅgārarasāṣṭaka 1, MK (MK [S] 172, MK [GOS] 214).
(आ) SR 319.31, SSB 177.33, RJ 1115, Vidy 480.
(*a*) किञ्चिद् MK (GOS).
(*c*) मतमनङ्गस्वैरता° MK (GOS) ; °रतारत्य° Śṛṅg°.
(*d*) मदकलमदिराक्ष्या नी° Vidy ; °णीविमोक्षो° Śṛṅg°.
Mālinī metre.

A dull wit has said that *mokṣa* [supreme bliss] is something [the Brahman] which is devoid of any attributes and beyond all

pleasure and pain. But my view is that *mokṣa* [liberation] is the releasing of the knot of the dress of a charming-eyed damsel who is sweetly intoxicated and reeling under the influence of smiling youthful love. (A. A. R.).

3344

**अविदित्वात्मनः शक्तिं परस्य न समुत्सुकः ।**
**गच्छन्नभिमुखो वह्नौ नाशं याति पतङ्गवत् ॥**

(अ) P (PP 1. 193 and 1. 330, Pts 1. 237 and 1.325, PtsK 1.266).

(आ) IS 683, Subh 291.

(*cd*) ना या° व° tr. Pts 1. 325, PtsK ; भूत्वा नाशं व° Subh.

(*c*) मोहान् [व°] PP 1.330.

(*d*) नश्येद्वह्नौ [ना° या°] PP 1.330.

A warrior failing to compare / two hosts, in mad desire/for battle, plunges like a moth/head foremost into fire. (A.W. Ryder's translation).

3345

**अविद्यं जीवनं शून्यं दिक्शून्या चेदबान्धवा ।**
**पुत्रहीनं गृहं शून्यं सर्वशून्या दरिद्रता ॥**

(अ) Cr 99 (CN 45), cf. No. 2091 and शून्यमपुत्रस्य गृहम्.

(आ) SR 161.381 (a. C), SSB 492.388, GSL 27, Sama 2 स 19.

(इ) (Cf. NŚ [OJ] 5. 4, LN [P] 115, DhN [P] 261, NKy [B] 143).

(*a*) अविद्याजीवनं (°द्यजी°) CN (var.), Sama ; अदित्या CN (var.).

(*b*) बुद्धिशून्यं च बान्धवं CN (var.) ; दिशः शून्याबन्धवा CN (var.) ; शून्या ह्यबान्धवा CN (var.) ; च विबान्धवा CN (var.) ; हृतबान्धवा CN (var.) ; च बान्धवा CN (var.); न बान्धवा CN (var.); स्यादबान्धवा CN (var.) ; चेदबन्धवाः CN (var.).

Life in ignorance is empty ; a quarter without kinsmen is empty ; a house without sons is empty, (but) poverty is complete emptiness.

3346

**अविद्यः पुरुषः शोच्यः शोच्यं मिथुनमप्रजम् ।**
**निराहाराः प्रजाः शोच्याः शोच्यं राष्ट्रमराजकम् ॥**

(अ) MBh (MBh [Bh] 5. 39. 62, MBh [R] 5.38.77-8, MBh [C] 5.1522-3) (in some texts *ad*/*cb*), Cr 98 (CN 55), Vet 11. 12 and MS A 21. 12. (Cf. JSAIL 30. 63 and Crn 101).

(आ) SRHt 237.19 (a. MBh), SSSN 199. 15, SR 162. 388, SSB 493.395, VP 9. 95, IS 684.

(*a*) अविद्यपुरुषः CN (var.) ; पुरुषो CN (var.) ; शौच्यं Vet (var.); सेव्यो [शो°] Vet (var.).

(*b*) शोच च मिथुनव्रजं Vet (var.); शोच्यः शतश्च मैथुने Vet (var.) ; सेव्यो [शो°] Vet (var.); मैथुनम् MBh (var.), CN, Vet, SR, SSB.

(*c*) निराधारा प्रिया शोच्या Vet(var.); निराधाराः (°स्यदाः ; °शोच्याः) Vet ; शोच्याः om. CNŚA.

(*d*) राज्यम् MBh (var.), Vet (var.); अराष्ट्रकम् Vet (var.); सकण्टकम् Vet(var.); अकण्टकम् Vet (var.).

An ignorant man is to be deplored ; a couple [husband and wife] without off-spring[1] is to be deplored ; subjects who do not have enough food are to be deplored ; a kingless kingdome is to be deplored.

1. or : sexual intercourse [मैथुनम्] which does not bring forth children.

**अविद्यजीवनं शून्यम्** see No. 3345.

**अविद्यतशषसविशेषा** see No. 3343.

**अविद्यपुरुषः शोच्यः** see No. 3346.

3347

अविद्याकामकर्मादि- पाशबन्धं विमोचितुम् ।
कः शक्नुयाद् विनात्मानं कल्पकोटिशतैरपि ॥

(अ) Vivekacūḍāmaṇi 55.

(आ) SRRU 747.

Who but one's own self can get rid of the bondage caused by the fetters of ignorance, desire, action and the like, aye even in hundred crore of cycles? (Swami Madhavananda's translation).

अविद्याजीवनं शून्यम् see No. 3345.

3348

अविद्यानाशिनी विद्या भावना भवनाशिनी ।
दारिद्र्यनाशनं दानं शीलं दुर्गतिनाशनम् ॥

(आ) VS 2644.

*Vidyā* [true knowledge] destroys *avidyā* [illusory knowledge]; abstract meditation destroys the ills of worldly existence; the giving of gifts does away with poverty (in next life), and good conduct prevents residence in hell. (A. A. R.).

3349

अविद्याबीजविध्वंसाद् अयमार्षेण चक्षुषा ।
कालौ भूतभविष्यन्तौ वर्तमानमवीविशत् ॥

(अ) Anar 2.34.

(आ) JS 389.40 (a. Murāri).

(*d*) वर्तमानमिवाविशत् JS.

Having destroyed the seeds of illusory knowledge [*avidyā*] with the eye of scriptural learning, he has put into the present the past and the future.[1] (A. A. R.).

1. He knows the past, the present and the future.

अविद्यो वा सविद्यो वा see No. 3350.

3350

अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत् ।
प्रणीतश्चाप्रणीतश्च यथाग्निर्दैवतं महत् ॥

(अ) Mn 9. 317. (Cf. प्रणीतश्चाप्रणीतश्च and MBh (MBh [Bh] 13. 137. 21. *cd/ab*, MBh [R] 13.152.21).

(आ) VS 2834 (a. Vyāsamuni), ŚP 1318, VīrR 151. 21-2 *cd/ab*, SRHt 7.14 (a. Manu), SSSN 23. 9, SR 392. 600, IS 4223 and 686.

(*a*) एवं विद्वानविद्वांश्च VīrR ; अविद्यो वा सविद्यो वा SRHt, SSSN.

(*d*) नयन्तो ह्युत्पथ नार्यः MBh.

A Brāhmaṇa be he ignorant or learned, is a great divinity, just as the fire, whether carried forth (for the performance of burnt oblation) or not carried forth, is a great divinity. (G. Bühler's translation).

3351

अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।
प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम् ॥

(अ) Mn 2.214, MBh (MBh [Bh] 13.48.36, MBh [R] 13. 48. 37, MBh [C] 13. 2599), Bhaviṣya-purāṇa, Brāhmakh. 1.4.183. Cf. स्वाभव एष नारीणां.

(आ) SR 349.53 (a. Mn), SSB 228. 53, IS 687, Pr 363, Brāhmadharma 2.13.6.

(*a*) बलात् or बलं [अलं] MBh (var.).

(*c*) नयन्ते (नयंति or न नयेद्) ह्युत्पथं (व्युत्क्रमं or ऽप्युत्पथं ह्यपथं) नार्यः MBh ; नयंति ह्यपथं नार्यः MBh (var.).

(*d*) °वशानुगाः or °वशं गतं MBh (var.).

...Women are able to lead astray in (this) world not only a fool, but even a learned, and (to make) him a slave of

desire and anger.[1] (G. Bühler's translation).

1. P. C. Roy translates this verse in MBh: Whether a man happens to be possessed of learning or not, lust and wrath are natural attributes of humanity in this world Women, therefore, may always be seen to drag man into the wrong path.

3352

**अविद्वानपि भूपालो विद्यावृद्धोपसेवया ।**
**परां श्रियमवाप्नोति जलासन्नतरुर्यथा ॥**

(अ) H (HJ 3. 118, HS 3. 113, HM 3. 114, HK 3.114, HP 3. 111, HN 3. 111, HH 92.22-3, HC 123.12-3).

(आ) SR 148.237 (a. H), SSB 471. 143, IS 688, Sama 1 अ 73.

(*b*) ज्ञानबुद्धो° HH.

(*c*) पराच्छायाम् HP ; छायाम् HS.

Although not gifted with knowledge, a prince obtains great good fortune by paying attention to one pre-eminent in knowledge ; as a tree (planted) beside the water. (F. Johnson's translation).

**अविधेयानि ह्रोमानि** see No. 7917.

3353

**अविधेये जने पुंसां कोपः किमुपजायते ।**
**विधेयेऽपि च कः कोपस् तन्निवेशितजीविते ॥**

(आ) SRHt 82. 6 (a. Vallabhadeva), SSSN 64.6 (a. Vallabhadeva).

(*b*) किमिति कारणम् SSSN.

(*d*) जीवने SSSN.

Does anger arise against those people who are not amenable ? (Of what use is it ?) What anger is there against those who are obedient and in whom our affections are fixed ? (A. A. R.).

3354

**अविधेयो भृत्यजनः**
**शठानि मित्राण्यदायकः स्वामी ।**
**विनयरहिता च भार्या**
**मस्तकशूलानि चत्वारि ॥**

(अ) Dvi-Appendix 22. Cf. No. 3361.

(आ) VS 2850 (a. Ravigupta), ŚP 1531, SRHt 199. 136 ( a. Sundarapāṇḍya ) SSSN 183.59, SH 1531, SR 169. 725 (a. VS), SSB 503. 725. Cf. ABORI 48.148 No. 9.

(*a*) अविधेया भृत्यजनाः SH.

(*b*) मित्राणि निर्दयः Dvi ; मित्राणि दा° SSSN.

(*c*) अविनयवती ŚP, SH, SR, SSB ; अविनय-महिम भा° SSSN.

(*d*) दुष्कृतमूलानि SSSN.

Āryā metre.

These four are head-aches to a person : a servant who is not amenable, false friends, a parsimonious employer, and the wife who is without good manners [respect for the husband]. (A. A. R.).

3355

**अविनयभुवामज्ञानानां शमाय भवन्नपि**
**प्रकृतिकुटिलाद्विद्याभ्यासः खलत्वविवृद्धये ।**
**फणिभयभृतामस्तूच्छेदक्षमस्तमसामसौ**
**विषधरफणारत्नालोको भयं तु भृशायते ॥**

(अ) Anar 4.12.

(आ) VS 364 (a. Murāri), SR 41. 62, SSB 294.62 (a. Murāri).

(*c*) °तामस्तु च्छे° VS, Anar (var.).

Hariṇī metre.

A course of learning, though useful in eradicating ignorance born of ill-

behaviour, enhances the wickedness, if the person is naturally vicious [crooked in conduct]. The light proceeding from a gem on a serpent's hood no doubt dispels darkness, but in the case of those afraid of snakes, this only causes the increase of their fear. (A. A. R.).

3356

अविनयरतमावरावृते
वशमवशं हि नयन्ति विद्विषः ।
श्रुतविनयनिधिं समाश्रितस्
तनुरपि नैति पराभवं क्वचित् ।।

(अ) KN (KN [TSS] 1.71, KN [ĀnSS] 1.71, KN [BI] 1.68). Cf. यस्य यस्य हि यो भावस्.

(आ) SRHt 74.1 (a. Kirāta), SSSN 61.1 (a. Kāmandaka), IS 689.

(*b*) च [हि] KN (BI) ; शत्रवः [वि°] SSSN.

(*c*) श्रुतिविन° SRHt ; °यविधि KN (BI), SRHt.

Aparavaktra metre.

A powerful monarch, without practising self-control, is subjugated by his enemies without the least difficulty ; while a weak monarch, practising self-control and observing the injunctions of *śastra-s*, never meets with defeat. (M.N. Dutt's translation).

3357

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ।।

(अ) MBh (MBh [Bh] 6.24.17, MBh [R] 6.24. 17, MBh [C] 6. 895 = BhG 2.17). (For *b* see also MBh [Bh] 6. 30.22 ; 6. 40. 46 ; 12.59.138 ; 12.239.20).

(*a*) अविनाशी MBh (var.).

(*d*) किंचित् MBh (var.) ; अर्हसि MBh (var.).

But know that that is indestructible,/ by which this all is pervaded ; / destruction of this imperishable one / one can cause. (F. Edgerton's translation).

3358*

अविनाशिनमग्राम्यम् अकरोत् सातवाहनः ।
विशुद्धजातिभिः कोशं रत्नैरिव सुभाषितैः ।।

(अ) Harṣacarita Intr. 14.

(आ) SR 37.60, SSB 283.2

(*a*) कुविनाशिनम् Har° (var.).

Sātavāhana made an immortal refined treasure of song with the expressions of purest character[1] like jewels. (E. B. Cowell and F.W. Thomas's translation).

1. or: of pure description.

अविनिर्जित्य चात्मानं see No. 3322.

3359*

अविनीतः सुतो जातः कथं न दहनात्मकः ।
विनीतस्तु सुतो जातः कथं न पुरुषोत्तमः ।।

(आ) SR 90.8, SSB 373. 8, SRK 121. 7 (a. Kalpataru), SMa 2.25, IS 7694.

(*a*) जातो SMa (see *b*).

(*b*) दहनात्मक एव सः SMa.

(*c*) विनीतो यदि जायेत SMa.

(*d*) स एव [क° न] SMa.

How is a son born, who is ill-mannered, not a source of torment [burning like fire] ? How is the son born who is well mannered not the best of men (like Lord Viṣṇu) ? (A. A. R.).

3360

अविनीतस्य या विद्या सा चिरं नैव तिष्ठति ।
मर्कटस्य गले बद्धा मणीनां मालिका यथा ।।

(आ) Subh 167. (Cf. Pts 10th tale), IS 690, VP 5.10.

(*a*) लक्ष्मीः [वि°] VP.

The learning of one who is ill-mannered does not indeed last long; just as the necklace of gems tied round a monkey's neck. (A. A. R.).

3361

अविनीतो भृत्यजनो
नृपतिरदाता शठानि मित्राणि ।
अविनयवती च भार्या
मस्तकशूलानि चत्वारि ॥

(अ) Cr 1197 (CNP II 163, CNG 328), Vet 4.16, (cf. Crn 93). Cf. No. 3354 and वैद्यस्तर्कविहीनो निर्लज्जा.

(आ) SuM 10.15, Subh 301, IS 691.

(*a*) अवनीतो *c* in Vet; भृत्य° om. Subh (*contra metrum*).

(*c*) विनयविहीना *d* in Vet (*contra metrum*); च om. B in SuM. (*contra metrum*).

Āryā metre.

Ill-bred servants, unliberal sovereign, deceitful friends and ill-mannered wife, these four cause headache.

3362*

अविभावितेषुविषयः प्रथमं
मदनोऽपि नूनमभवत् तमसा ।
उदिते दिशः प्रकटयत्यमुना
यदधर्मधाम्नि धनुराचकृषे ॥

(अ) Śiś 9.40.

(आ) SR 294.40 (a. Śiś.), SSB 147. 68 (a. Māgha).

Pramitākṣarā metre.

Even the god of love was at first overcome with (inertia) as he could not see the target of his arrows. But when the moon [the possessor of cool lustre] arose and disclosed the directions, he drew out his bow. (A. A. R.).

3363*

अविभाव्यतारकमदृष्टहिम-
द्युतिबिम्बमस्तमितभानु नभः ।
अवसन्नतापमतमिस्रमभाद्
अपदोषतैव विगुणस्य गुणः ॥

(अ) Śiś 9.12.

(आ) VS 1925 (a. Māgha), SR 294. 40 (a. Śiś.), SSB 135.42 (a. Māgha).

(*c*) विरतोरुताप° VS.

Pramitākṣarā metre.

The sky shone at sunset though no stars were visible, when the moon's disc was not in sight and the sun was setting, with heat subsided and when it was not yet dark; for absence of defect is the quality of the unmeritorious (as the sky was neither dark nor bright). (A. A. R.).

अविभूय सतामवस्थितिं see No. 2298.

3364*

अविभ्रमालोकनदुर्भगाणि
प्रव्यक्तवक्त्रस्तनमण्डलानि ।
अङ्गानि रे पामरकामिनीनाम्
अपुण्यतारुण्य किमाश्रितानि ॥

(आ) SMH 11. 63, Vidy 534 (a. Hariharopādhyāya).

(*a*) °दुर्भगानि SMH (var.), Vidy.

(*d*) °वक्षस्त° Vidy.

(*c*) नागरीनाम् (°णाम्) [का°] SMH (var.), Vidy.

Upajāti metre (Upendravajrā and Indravajrā).

The limbs of the uncultivated women in love possess youthfulness which is not particularly pleasing, with their glances devoid of sportiveness and hence dull, and with their open mouths and bosom too much exposed. (A. A. R.).

3365

अविमृष्यमेतदभिलष्यति स
द्विषतां वधेन विषयाभिरतिम् ।
भववीतये नहि तथा स विधिः
क्व शरासनं क्व च विमुक्तिपथः ।

(अ) Kir 6.44.

(*b*) विजयातिशयम् Kir (var.).

Pramitākṣarā metre,

This is not to be thought of that he desires to satisfy sensual pleasures by the destruction of the enemies ; this is not the precept for overcoming the ills of worldly life : for where is the bow on the one hand and where is the path of liberation ? (A. A. R.).

अवियुक्तं ह्यपक्तान्नं see No. 3266.

3366

अविरतं परकार्यकृतां सतां
मधुरिमातिशयेन वचोऽमृतम् ।
अपि च मानसमम्बुनिधिर्यशो
विमलशारदचन्दिरचन्द्रिका ॥

(अ) Jagannātha's Prāstāvikavilāsa (Hyderabad 1958) 108.

(आ) Rasagaṅgā. 325. 2-3, SR 50. 189 (a. Rasagaṅgādhara), SSB 308. 194.

(*d*) °पार्वण° SR, SSB.

Drutavilambita metre.

In the case of the good who are engaged in helping others their speech will be nectarian by their great sweetness, their minds will be broad like the vast oceans and their fame spotless like moonlight of the clear full moon of the autumnal nights. (A. A. R.).

3367*

अविरतकुसुमावचायखेदान्
निहितभुजालतयैकयोपकण्ठम् ।
विपुलतरनिरन्तरावलग्न-
स्तनपिहितप्रियवक्षसा ललम्बे ॥

(अ) Śiś 7.71.

Puṣpitāgrā metre.

One of the young ladies with her hands fatigued by the incessant gathering of flowers, placed them round the neck of the lover and was clinging to him with his chest concealed by her plump breasts pressed against him very close. (A. A. R.).

3368*

अविरततरुणीसहस्रमध्य-
स्थितिविगलत्पुरुषव्रता इवैते ।
प्रतिपदमतिकातराः क्षितीशाः
परिकलयन्ति भयं समन्ततोऽपि ॥

(अ) Vikram 6.34.

Puṣpitāgrā metre.

These kings, like those whose manliness has been dissipated by their constant stay in the midst of a thousand of young women, become extremely perplexed at every step and apprehend fear from all sides. (S. Ch. Banerji's translation).

3369*

अविरतमक्लममुद्धृत-
धरातलं सुस्मितोल्लसद्वदनम् ।
जगदानन्दविधायिनम्
उपैमि शरणं प्रभुं शेषम् ॥

(आ) SSB 27.2 (a. Saṁgrahītṛ).

Āryā metre.

I seek shelter with the Lord Ādiśeṣa [the great serpent] who supports the earth (on his back) without interval and unfatigued,

with a smiling [cheerful] countenance and who ever gives happiness to the world. (A. A. R.).

3370*

अविरतमधुपानागारमिन्दिन्दिराणाम्
अभिसरणनिकुञ्जं राजहंसीकुलस्य ।
प्रविततबहुशालं सद्म पद्मालयाया
वितरति रतिमक्ष्णोरेष लीलातडागः ॥

(आ) Skm (Skm [B] 2056, Skm [POS] 5. 12. 1 ) (a. Lakṣmaṇasena[1]).

(a) मधुपातगार° Skm (POS).

1. श्रीमल्लक्ष्मणसेनदेव.

Mālinī metre.

This lake intended for sports, which is a permanent residence for a drink of honey to the bees, which serves as an arbor for the rendezvous of pairs of royal swans and an abode of the goddess Lakṣmī (residing in lotuses), furnished with many spacious rooms, is indeed a beautiful sight [gives joy to the eyes]. (A. A. R.).

**अविरतमभिरामा रागिणोः** see No. 1391.

**अविरतमविरामा रागिणां सर्वरात्रं** see No. 1391

3371*

अविरतमिदमम्भः स्वेच्छयोच्चालयन्त्या
विकचकमलकान्तोत्तानपाणिद्वयेन ।
परिकलित इवार्घ्यः कामबाणातिथिभ्यः
सलिलमिव वितीर्णं बाललीलासुखानाम् ॥

(अ) Nalacampū 5.61.

(आ) JS 246.12 (a. Trivikramabhaṭṭa), Pad 63.28, ŚP 3846, SR 339.114, SSB 210. 56, RJ 1244, SuSS 70.

(a) अविरलम् SR, SSB ; °योच्छाल° Nal°, Pad, ŚP, SR ; °योच्छात° SSB.

(b) कमलमुकुलकान्तोत्तानहस्तद्वयेन Pad ; °शोभो° [°कान्तो°] SR, SSB ; °नहस्तद्वयेन Nal°, ŚP, SR, SSB.

(c) परिकलितमिवार्घः SSB ; इवार्घः Nal°, Pad, ŚP.

(d) विवर्णं JS, Pad; बाल्य° ŚP ; °सुखाय Nal°, Pad, ŚP ; °सुखेभ्यः SR, SSB.

Mālinī metre.

When she [Damayantī] threw handfuls of water continuously (in water-sports) to her heart's content with her hands, the palms of which possessed the beauty of full blown lotuses, it appeared as if she was offering *arghya* [the water offered indicative of welcome] to the guests in the form of Cupid's arrows and offering water of libation (at parting) to the sports of early girlhood. (A. A. R.).

3372*

अविरतरतलीलायासजातश्रमाणाम्
उपशममुपयान्तं निःसहेऽङ्गेऽङ्गनानाम् ।
पुनरुषसि विविक्तैर्मातरिश्वावचूर्ण्य
ज्वलयति मदनाग्निं मालतीनां रजोभिः ॥

(अ) Śiś 11.17.

Mālinī metre.

The fire of passion, which had somewhat subsided in the limbs of the young women who had become fatigued by indulging in love-sports continuously at night, was at dawn revived by the fragrant pollen of the *mālatī*-flowers which had been scattered in profusion by the early morning breeze. (A. A. R.).

3373*

अविरतविरुतकपोतीम्
अपितरसमावृणोति घनवलनः ।
नवलतिकामतिकातर-
तरलितमदिरद्वयीं मृदिरः ॥

(आ) SMH 9.31.

(*d*) तरलितमुदिर° SMH (var.) 9.31.

Ārya metre.

A cloud screens [gives privacy] to a female dove which was cooing incessantly in the pleasure of love-making ; and it also gave to the fresh jasmine creeper a pair of branches of the *madira*-tree which were too shy of approaching the (girl) creeper. (A. A. R.).

3374*

अविरताम्बुजसंगतिसंगलद्-
बहलकेसरसंवलितेव या ।
ललितवस्तुविधानसुखोल्लसत्-
तनुरुहा तनुरात्मभुवोऽवतात् ॥

(आ) VS 28 (a. Ānandavardhana), SR 17.4.

(*b*) व: [या] VS (but C in VS as above), SR.

Drutavilambita metre.

May the body of the god Brahmā protect us—the body which was bristling with pleasure by the application of pleasant things in the form of a profusion of pollen as it was (in Viṣṇu's navel) in incessant contact with the lotus-flower. (A. A. R.).

3375*

अविरलकमलविकास:
सकलालिमदश्च कोकिलानन्द: ।
रम्योऽयमेति संप्रति
लोकोत्कण्ठाकर: काल: ॥

(आ) RK 92.83, Kpr 10. 526, KāP 372.8-9, SR 331.13, SSB 197.13 (a. Rudraṭa).

Āryā metre.

Now is come the lovely season, producing anxiety in men's hearts, and having the graces of uninterrupted lines of lotus, and intoxicated, as it were, by the humming black-bees, and the joy of the cuckoo. (G. Jhā's translation).

3376*

अविरलकरवालकम्पनैर्
भ्रुकुटीतर्जनगर्जनैर्मुहु: ।
ददृशे तव वैरिणां मद:
स गत: क्वापि तवेक्षणे क्षणात् ॥

(आ) Kpr 5.120, KāP 137.4-5, SāhD *ad* 10. 753, SR 104. 94 (a. SāhD), SSB 395. 102 (a. Kpr.).

(*b*) भ्रूकु° SāhD.

Vaitālīya metre.

The pride of the enemies were quite apparent in their brandishing of swords, motions of their eye-brows and the roaring ; but on seeing you (oh king !) all the pride disappeared. (G. Jhā's translation).

अविरलजलमदधारा see No. 3383.

3377*

अविरलधारानिकरं
जलदैर्जलमुत्सृजद्भिरतिमात्रम् ।
मानिवधूहृदयेभ्य:
कालुष्यमशेषतो मृष्टम् ॥

(आ) VS 1736.

Āryā metre.

The jealous anger [the concentration of dirt] in the hearts of angry young ladies, were completely washed away by the huge downpour (of rain-water) of the clouds which were sending down streams of water incessantly. (A. A. R.).

3378*

अविरलपतद्बाष्पोत्पीडप्रसिक्तकपोलया
वचनविषय: संदेशोऽन्यस्तया विहितो न ते ।

मनसि किमपि ध्यायन्त्या तु क्षणं तव कान्तया
पथिक निहिता दृष्टिः कष्टं नवे करुणाङ्कुरे ॥

(आ) Skm (Skm [B] 756, Skm[POS] 2.57.1) (a. Dharmapāla).

Hariṇī metre.

Oh traveller, no other massage in words was sent by your beloved with her cheeks overflowing with tears falling incessantly; she was deeply absorbed in thought and alas! cast her eyes for a moment on the sprout of *karuṇā* [jasmine]. (A. A. R.).

3379*

अविरलपरागसैकत-
मकरन्दतरङ्गिणीमनुवनान्तम् ।
पिकयुवतिजानुदघ्नीं
गाहन्ते मधुपयोषितस्तृषिताः ॥

(आ) Skm (Skm [B] 1255, Skm [POS] 2. 156.5) (a. Āvantika-Jahnu).

(c) °नुदघ्नीं Skm (B) (printer's error).

Āryā-gīti metre.

In forest after forest the thirsty female bees plunge themselves into the river of honey, having for its sands the constantly falling pollen of the flowers and which had a depth of reaching up to the knee of female cuckoos. (A. A. R.).

3380*

अविरलपरिवाहैरश्रुणः सारणीनां
स्मरदहनशिखोष्णश्वासपूरैश्च तस्याः ।
सुभग बत कृशाङ्ग्याः स्पर्धयान्योन्यमेभिः
क्रियत इव पुरो भूः पङ्किला पांसुला च ॥

(आ) ŚP 3484, SR 288. 45, SSB 125. 49, SuMuñ 202.8-11.

(d) कियत SR.

Mālinī metre.

By the streams of constantly falling tears and her deep sighs hot by reason of the flames of the fire of love, oh good man, the grounds in front of your beloved slim young lady, are made alternately muddy and dusty, as if in a competition! (A. A. R.).

3381*

अविरलपुलकः सह व्रजन्त्याः
प्रतिपदमेकतरः स्तनस्तरुण्याः ।
घटितविघटितः प्रियस्य वक्षस्-
तटमुवि कन्दुकविभ्रमं बभार ॥

(अ) Śiś 7.15.

(आ) Alm 61.

(b) °मेकतरस्त° Alm.

Puṣpitāgrā metre.

When stepping along with her lover one or the other of the breasts of the young lady, which was bristling with pleasure, played the roll of a ball as it came alternately into contact with the chest of the lover and rebounded. (A. A. R.).

3382*

अविरलफलिनीवनप्रसूनः
कुसुमितकुन्दसुगन्धिगन्धवाहः ।
गुणमसमयजं चिराय लेभे
विरलतुषारकणस्तुषारकालः ॥

(अ) Kir 10.28.

(आ) SR 346. 13 (a. Kir.), SSB 222. 16 (a. Bhāravi).

Puṣpitāgrā metre.

The cold season with sparsely falling dew-drops possessed the quality of the out-of-season merit as there were *priyaṅgu*-flowers seen without a break and the breeze was rendered fragrant with the jasmine-flowers in full bloom. (A. A. R.).

3383*

अविरलमदजलनिवहं
भ्रमरकुलानीकसेवितकपोलम् ।
अभिमतफलदातारं
कामेशं गणपतिं वन्दे ॥

(अ) BhŚ 387 (doubtful).

(आ) Sama 1 अ 2.

(*a*) अविरलजलमदधारा Sama.

(*b*) °कुलैः परिसेवितकपोलयुगम् Sama (*contra metrum*).

Āryā metre.

I bow to god Gaṇapati, the lord who fulfils our desires, who has his elephant cheeks shedding ichor incessantly with swarms of bees clinging to them and who is the giver of fruit according to desire. (A. A. R.).

3384*

अविरलमदधाराधौतकुम्भः शरण्यः
फणिवरवृतगात्रः सिद्धसाध्यादिवन्द्यः ।
त्रिभुवनजनविघ्नध्वान्तविध्वंसदक्षो
वितरतु गजवक्त्रः संततं मङ्गलं वः ॥

(आ) SR 2.24, SSB 3.24.

Mālinī metre.

May the elephant-faced god ever shower blessings on you—the saviour, whose temples are washed by the streams of ichor falling incessantly, whose body is coiled by the best of serpents and who is worshipped by the demigods Siddha-s and Sādhya-s and who is ever efficient in dispelling the darkness of obstacles in the way of the people of the three worlds. (A. A. R.).

**अविरलमप्यनुभूताः** see **प्रविरलमप्यनुभूताः**.

**अविरलमिदमम्भः स्वे°** see No. 3371.

3385*

अविरलमिव दाम्ना पौण्डरीकेण नद्धः
स्नपित इव च दुग्धस्रोतसा निर्भरेण ।
कवलित इव कृत्स्नश्चक्षुषा स्फारितेन
प्रसभममृतमेघेनेव सान्द्रेण सिक्तः ॥

(अ) Mālatī 3.16.

(आ) KāvR 76 4-7, Sar 2.23.

(*a*) बद्धः [न°] KāvR.

(*b*) दुग्धस्रोतसां निर्भरेण Sar.

(*d*) °मृतमेघेनैव Mālatī (NSP) ; °मृतवर्षेणैव Sar.

Mālinī metre.

(I am)[1] as though closely tied up by a garland of lotuses, and as though bathed with an overflowing flow of milk, as though swallowed up entirely by (her[2]) expanded eyes, as though sprinkled over forcibly by a thick nectar-cloud. (R. D. Karmarkar's translation).

1. Mādhava.
2. Mālatī.

3386*

अविरलविगलन्मदजल-
कपोलपालीनिलीनमधुपकुलः ।
उद्भिन्ननवश्मश्रु-
श्रेणिरिव द्विपमुखो जयति ॥

(आ) SR 2. 10 (a. Rasagaṅgādhara), SSB 3. 8 ( but not found in Rasagaṅgā. ; however, verses beginning similarly appears there]).

Āryā metre.

The elephant-faced god is ever triumphant appearing as if possessing a nascent beard by the swarms of bees clinging to his temples which shed ichor incessantly. (A. A. R.).

3387*

अविरलविलोलजलदः
कुटजार्जुननीपसुरभिवनवातः ।
अयमायातः कालो
हन्त मृताः पथिकगेहिन्यः ॥

(आ) RK 88.60, Amd 310.891, AR 88. 4-5, ARJ 83.12-3, Sar 3.151.

(*a*) प्रविरल° Sar.

(*b*) कुटजार्जुनसुर° Amd (*contra metrum*) (but व, न as above).

(*d*) हताः [मृताः] Amd, Sar.
Āryā metre.

The (rainy) season has come with clouds moving incessantly and with the sylvan breeze fragrant with the *kuṭaja-*, *arjuna-* and *kadamba-*flowers. Alas ! undone [dead] are the wives of travellers (as they are separated from their lovers in this exciting season). (A. A. R.).

3388

अविरुद्धं सुखस्थं यो दुःखमार्गे नियोजयेत् ।
जन्मजन्मान्तरे दुःखी स नरः स्यादसंशयम् ॥

(अ) P (Pts 1.362; PtsK 1. 406).

(आ) IS 692.

He who brings misery to a person who is peaceful and happy, will suffer, no doubt, in every rebirth.

3389**

अविलम्बि सुवृत्तं च उदरं चातिपूजितम् ।
नातिदीर्घं समं पृष्ठं किंचिच्च विनतं शुभम् ॥

(अ) Aśvavaidyaka of Jayadatta Sūri (BI) 3.25, Aśvaśāstra of Nakula 21.24.

(आ) ŚP 1628 (a. Śālihotra).

(*a*) अवलम्बि ŚP.

(*b*) जठरं वाजिनां शुभम् ŚP.

(*c*) नातिदीर्घसमं Aśvaśāstra.

That horse is good whose belly is shaped round without hanging low and whose back is even shaped without being too long and slightly sloping. (A. A. R.).

3390*

अविलम्बे कृत्यसिद्धौ मान्त्रिकैराप्यते यशः ।
विलम्बे कर्मबाहुल्यं विख्याप्यावाप्यते धनम् ॥

(अ) Kalivi 11.

(आ) SRK 251. 7 (a. Kaliviḍambana), IS 7695.

(*a*) °म्बेन संसिद्धौ Kalivi. (var.), SRK.

When the magical rites are immediately fruitful the *māntrika-s* [that deal with charms and spells] get fame ; if they are slow in their effect the profusion of *karma-s* (which obstruct quick results) is alleged and wealth obtained therefor. (A. A. R.).

3391*

अविविक्तावतिस्तब्धौ स्तनावाढ्याविवादृतौ ।
विविक्तावानतावेव दरिद्राविव गर्हितौ ॥

(आ) SkV 1527 (a. Nirdaya or Nirddama).

A woman's breasts are honoured like the rich when they are hard and closed [or : not separated (from friends)], and are scorned like the poor when they are separated [or : alone] and bowed down. (D.H.H. Ingalls's translation).

3392

अविवेकमतिर्नृपतिर्
मन्त्री गुणवत्सु वक्रितग्रीवः ।
यत्र खलाश्च प्रबलास्
तत्र कथं सज्जनावसरः ॥

(अ) BhPr 51 ( a. Govinda ) and 140 ( a. Kālidāsa).

(आ) SR 151.369, SSB 477.328.

Āryā metre.

How (is there) a place for good folk where the king (is) of indiscriminating mind, the minister averse to the upright, and evil men (are) powerful ?

3393

अविवेकवृथाश्रमाविवार्थं
क्षयलोभाविव संश्रितानुरागम् ।
विजिगीषुमिवानयप्रमादाव्
अवसादं विशिखौ विनिन्यतुस्तम् ॥

(अ) Kir 13.29.

Aupacchandasika metre.

The two arrows[1] reduced the boar to destruction, like indiscrimination and useless effort destroying wealth, like loss and avarice destroying affection of dependents, like evil policies and carelessness destroying one wishing victory. (S. and K. Ray's translation).

1. of Śiva and Arjuna.

3394*

अविवेकि कुचद्वंद्वं हन्तु नाम जगत्त्रयम् ।
श्रुतिप्रणयिनोरक्ष्णोर् अयुक्तं जनमारणम् ॥

(आ) Kuv *ad* 34.81 (p. 107), SRK 280.4 (a. Sphuṭaśloka), SR 264. 251 (a. Kuv), SSB 83.6, IS 7696. Cf. हन्तु नाम जगत्सर्वम्.

(*c*) श्रुत° Kuv.

Let the pair of breasts, devoid of discrimination, as it is, torment the three worlds. But it is improper for the eyes, associated, as they are with *śruti* [ears or : scripture], to kill the people. (A. A. R.).

3395

अविवेकिनि भूपाले नश्यन्ति गुणिनां गुणाः ।
प्रवासरसिके कान्ते यथा साध्व्याः स्तनोन्नतिः ॥

(अ) MK (MK [S] 86, MK [GOS] 80, MK (G) 53.52, MK [P] 59 *a* only).

(आ) ŚP 1371, SH 1342, SR 146.159 (a. ŚP), SSB 468.47, SRK 233.31 (a. Sabhātaraṅga), VP 9.115, IS 693, Subh 224.

(*b*) गुणिनो IS.

(*cd*) मानोत्साहाः (चित्तोत्साहः MK (S); हावभावाः SRK) पुरन्ध्रीणां भर्तरीव नपुंसके MK.

(*d*) सास्ततोन्नतिः or साध्या स्त° IS.

The good points of the meritorious languish when the king [the patron] is without discrimination ; just as the rising quality of the bosom of a faithful wife languishes when the husband is fond of being away from home [on journeys]. (A. A. R.).

3396

अविवेकिनि भूपे यः करोत्याशां समृद्धये ।
यास्याम्यहमनेनेति करोत्याशां स मृद्धये ॥

(अ) MK (GOS) 32.

(आ) JS 432.3 (a. Vyāsa).

(*a*) °किनि यः सेवां MK.

(*b*) °शासमृ° MK.

(*c*) योजनानां शतं गन्तुं MK.

He who aspires for prosperity when the king is devoid of discrimination builds his hopes to accompany him (quickly) riding a clay-horse. (A. A. R.).

3397

अविवेको हि सर्वेषाम् आपदां परमं पदम् ।
विवेकरहितो लोके पशुरेव न संशयः ॥

(अ) Nāradīya-purāṇa 1. 9. 40 in *Purāṇa* V. I, p. 62.

Want of discrimination is the one cause [supreme abode] of all the calamities in this world. People without discernment are no doubt animals. (A. A. R.).

3398*

अविशदवलं नेत्रप्रान्तावलोकनमस्फुटं
चकितचकिता वाचः स्पर्शः क्वचिज्जनसंकुले ।
इति तव मया प्रेमारम्भे य एव निरीक्षिताः
कठिनमनसो दृष्टा भावास्त एव विरज्यतः ॥

(आ) VS 1624.

Hariṇī metre.

Those marks of tender feelings, the glances with the corners of the eyes, by no means clear and with their movements not fully manifested, words spoken with timidity and shyness and pressing the hand sometimes when moving with a crowd of people (so as to escape notice)—these which were seen by me in the beginning of our love—the same are now seen when you are tired of me and are hard-hearted. (A. A. R.).

3399*

अविशीर्णकान्तपात्रे
नव्यदशे सुमुखि संभृतस्नेहे ।
मद्गेहदीपकलिके
कथमुपयातासि निर्वाणम् ॥

(आ) Pad 85.11 (a. Līlāvatīkāra), SR 361. 9, SSB 249.9, SRK 288.3 (a. Rasikajīvana).

Āryā metre.

Oh dear charming one, how have you resembling a bud and a lamp shining in my house gone out [or : dead] when the lover is alive when the charming stage of youth and wick are new and when full of affection [or : oil] and when the container of the oil and the charming leeses are fresh ? (A. A. R ).

3400*

अविशुद्धकुलोत्पन्ना
देहार्पणजीविका शठाचरणा ।
क्वाहं रूपाजीवा
क्व भवन्तः श्लाघनीयजन्मगुणाः ॥

(अ) Kuṭṭ (Kuṭṭ [ KM ] 446, Kuṭṭ [BI] 457).

Āryā-gīti metre.

How should these things accord : a woman born of an impure race, who gains her food by giving up her body, whose conduct is deceit, who sells her beauty, and you whose life is one of perfection ?[1] (E. Powys Mathers's translation).

1. Words of Hāralatā [a prostitute] to her lover.

अविश्रान्तं वहेद् भारम् see No. 3402.

3401

अविश्रान्तो वातो दहन इव सोयं जनयति
प्रसक्तं सातत्याद् वलयति कुलाद्रीनपि जलम् ।
प्रसूते कृत्येषु व्यवसितिरनिर्व्यूढसुदृढा
फलावाप्तिं लोके प्रतिकलमसंभाव्यविभवाम् ॥

(अ) RT (RT [S] 8. 2551, RT [C] 8. 2552, RT [VVRI] 8.2551).

(a) शोषं [सोयं] RT ( VVRI ) suggestion ; संयो° RT (C) ; सोयो RT (var.).

(b) प्रसक्ति RT (S).

Śikhariṇī metre.

The wind here does not cease to occupy itself with the fire, and it continually shakes the high mountains and the water. A firm devotion to tasks, even if it does not lead to their fulfilment, produces at every turn in this world results of unexpected importance. (M.A. Stein's translation).

3402

अविश्रामं वहेद् भारं शीतोष्णं च न विन्दति ।
ससंतोषस्तथा नित्यं त्रीणि शिक्षेत गर्दभात् ॥

(अ) Cr 100 (CV 6.20, Cv 5. 9, CN 68, CS 2. 27, CNSap 57, CnT II 7.9, CnT III 5.9, CnT VI 83, CnT VII 38, CPS 175.112). (Cf. Crn 17 and Cr Nos. 352, 366, 422, 561, 599, 935, 959, 1032).

(आ) SR 162.401 (a. C), SSB 493. 408, IS 694.

(इ) NM (T) 2.14, RN (P) 54.

(*a*) अविश्रान्तमहप्भावं CS (var.) (*sic* !); बहूभक्ति अरुहेद्भारं Cv (var.); आरुटं वचहेम्दारं CN (var.) (*sic* !); सुश्रान्तोऽपि (हि) CV, Cv (var.), CPS ; अश्रान्तोऽपि Cv (var.) ; सुश्रान्तापि (अश्रा°) CN (var.) ; अश्रान्तं यो° Cv (var.); सुश्रान्तश्च Cv (var.); अविश्वस्तं CS (var.) ; अविश्रान्तं (°न्त) CS (var.) ; आरूढ च Cv (var.).

(*b*) सीतोस्मं CN (var.) ; शीतोष्णे (°ष्णु) CS (var.) ; सिष्णं CS (var.) ; न च पश्यति [च न वि°] CV, CN (var.), CPS ; च न tr. Cv (but CvW, CvGt, CvL I, CvL II, CvLd as above) CN (var.) ; विदति CS (var.) ; विद्यते CS (var.) ; विंदती CS (var.); विन्दते Cv (var.).

(*c*) सुसंतुष्टो (°ष्टश्च) भवेन् (°वेत् ; °वे ; °वोन्) नित्यं (°त्यें) CS ; संतुष्टश्चरते नित्यं CV, CN (var.), CPS ; सुसंतुष्ट: सदा नित्यं Cv ; सुसंतुष्टश्च भवेन्नित्यं Cv (var.) ; संतोषी च चरेन्नित्यं Cv (var.); संतुष्टस्तु सदा निसं CN (var.) ; संतुष्टश्च Cv (var.) ; संतोषश्च CN (var.) ; पुसंतुष्ट: Cv (var.).

(*d*) शिक्षयो त्रीणि रासभात् Cv (var.) ; त्रिणि CS (var.); त्रिणी CV(var.); शिक्षच्च CV, Cv (but CvW, CvGt as above), CN (var.), CS (var.) ; शिष्येत CN (var.), Cv (var.) ; शिष्ये च (°ष्यर्च) CS (var.) ; गर्दभाक् CS (var.) ; गर्दभात: CV (var.) ; रासभात् (°श°; °वात् ; °भा) Cv (var.).

Lack of fatigue when charged with load ; disinterestedness to cold or heat ; perpetual contentment—these three attributes belonging to the ass should be followed by men.

3403

अविश्राममपाथेयम् अनालम्भमदेशकम् ।
तम:कान्तारमध्वानं कथमेको गमिष्यसि ॥

(इ) SS (OJ) 386.

How will you traverse alone the dark jungle path, without a resting place, without food, without a hold and without a guide ? (Raghu Vīra's translation).

3404

अविश्वसन् धूर्तधुरंधरोऽपि
नर: पुरंध्रीपुरतोऽन्ध एव ।
अशेषशिक्षाकुशलोऽपि काक:
प्रतार्यते किं न पिकाङ्गनाभि: ॥

(आ) SRK 188.5 (a. ŚP), SR 251. 38, SSB 58.43, IS 7697.

Upendravajrā metre.

Though a prince among rogues and full of disbelief, a man is blind [tame] in the presence of the lady. Is not a crow, though clever in all kinds of wiles, ever distrustful and foremost in wickedness, deceived by the female cuckoos ? (A. A. R.).

3405

अविश्वस्ता स्त्रिय: सर्वा अधमोत्तममध्यमा: ।
य: कश्चिद् विश्वसेत् तासां पश्चात्तापं: स दह्यते ॥

(अ) Cr 2111 (CNPh 138),

Women inferior, average or superior are all untrustworthy. He who trusts them is burnt by remorse.

3406

अविश्वासं सदा तिष्ठेत् संधिना विग्रहेण च ।
द्वैधीभावं समाश्रित्य पापे शत्रौ बलीयसि ॥

(अ) P (PP 3.52, Pts 3.62, PtsK 3.59).

(आ) IS 695.

(*b*) विग्रहेन PtsK.

(*c*) च संश्रित्य Pts.

(*d*) पार्श्वे शत्रोर् बलीयस: Pts.

You must regard with like distrust/ both peace and warlike measures ; must / seek though duplicity your goal, / with powerful foes of evil soul. (A.W. Ryder's translation).

3407*

अविश्वासविधानाय महापातकहेतवे ।
पितापुत्रविरोधाय हिरण्याय नमोऽस्तु ते ॥

(आ) SuB 8.12.

(*d*) नमोस्ते SuB (MS) (*contra metrum*).

I bow to thee, gold, who breedeth distrust (among the people), who art the cause of the greatest sins and who causeth discord (even) among father and son. (A. A. R.).

3408

अविषं विषमित्याहुर् ब्रह्मस्वं विषमुच्यते ।
विषं हन्ति किलैकं च ब्रह्मस्वं पुत्रपौत्रकम् ॥

(आ) IS 696, Subh 144.

(*a*) आहु: Subh.

Poison, they say, is not the poison ; it is the wealth of the Brāhmaṇa (taken forcibly) that is poison (deadly). Poison kills but one (who drinks it), but the Brāhmaṇa's wealth destroys sons and grandsons. (A. A. R.).

अविषादं च दानं च see No. 3410.

3409

अविसंवादको दक्ष: कृतज्ञो मतिमानृजु: ।
अपि संक्षीणकोशोऽपि लभते परिवारणम् ॥

(अ) MBh (MBh [Bh] 5. 38. 34, MBh [R] 5.37.37-8, MBh [C] 5.1444-5).

(आ) IS 697, Brāhmadharma 2.8.7.

(*a*) दांतोनसूयको दक्ष: MBh (var.); दांत: [दक्ष:] MBh (var.).

(*b*) नृषु [ऋजु:] MBh (var.).

(*c*) नर: or अति° or अथ [अपि] MBh (var.) ; °कोषो MBh (var.) ; हि [ऽपि] IS.

(*d*) कुरुते [ल°] MBh (var.) ; °वारणात् or °चारिणं or °चारणं or चारिण: MBh (var.).

(*cd*) कीर्तिं च लभते लोके न चानर्थेन युज्यते BrDh.

He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors and servants. (P.C. Roy's translation).

3410

अविसंवादनं दानं समयस्याव्यतिक्रम: ।
आवर्तयन्ति भूतानि सम्यक्प्रणिहिता च वाक् ॥

(अ) MBh (MBh [Bh] 5. 38. 33, MBh [R] 5.37.36-7, MBh [C] 5.1433-4).

(आ) IS 698.

(*a*) अविषादं च दानं च or अविसंवादिनं दातं MBh (var.).

(*b*) अनतिक्रम MBh (var.).

(*c*) आवर्जयति MBh (var.).

(*d*) प्रणिहितानि MBh (var.) ; ज [वाक्] MBh (var.).

Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection. (P.C. Roy's translation).

अविसंवादिनं दातं see No. 3410.

3411

अविसृष्टोऽपि सन् प्राज्ञः सर्वेण च समं व्रजेत् ।
प्रविशेदप्यनाहूतस् त्वन्यदा भर्त्तुराज्ञया ॥

(आ) SRHt 144.6 (a. Kavivallabha), SSSN 166.5 (a. Kavivallabha).

(*b*) स्वर्गेण SRHt ; स्ववर्गेण SSSN.

(*c*) त्वन्यथा SSSN.

Though not instructed, a wise man should move with all (to get information to help the master) ; he may otherwise enter into the master's presence, though not specifically invited to do so. (A. A. R.).

3412

अविस्मृतोपकारः स्यान् न कुर्वीत कृतघ्नताम् ।
हृत्वोपकारिणं विप्रो नाडीजङ्घमधश्च्युतः ॥

(अ) Cāruc. of Kṣemendra 25.

(आ) Nīsam 26.

One may choose to forget some help rendered, but one should never be guilty of ingratitude [of harming the benefactor]. The Brāhmaṇa, having killed his benefactor Nāḍījaṅgha was hurled into hell. (A. A. R.).

3413

अवीरोऽपि चमूवीर- साहाय्येन द्विषो जयेत् ।
चमूसाहाय्यशून्यानां जयश्रीर्व्याकुलायते ॥

(आ) SSB 463.3 (a. Saṁgrahītṛ).

A person, though not a hero, may vanquish his enemies with the aid of veteran soldiers. Victory is in jeopardy when the help of the army is absent. (A. A. R.).

3414

अवृत्तिं विनयो हन्ति हन्त्यनर्थं पराक्रमः ।
हन्ति नित्यं क्षमा क्रोधम् आचारो हन्त्यलक्षणम् ॥

(अ) MBh (MBh [Bh] 5. 39. 22, MBh [C] 5.1488), (cf. Mn 4.156 *d*).

(आ) SR 380.125, IS 28.

(*a*) अकीर्ति MBh (var.), SR ; अवृत्तं MBh (var.).

Humility wards off disgrace ; prowess overcomes calamity [defeat]; patience always conquers anger, and good conduct [observance of customary duties] destroys all inauspiciousness.

3415

अवृत्तिकं त्यजेद् देशं वृत्तिं सोपद्रवां त्यजेत् ।
त्यजेन् मायाविनं मित्रं धनं प्राणहरं त्यजेत् ॥

(आ) ŚP 1459, SH 1197, SR 153.29 (a. ŚP), SSB 481.29, IS 699,

One should abandon, a place if it does not provide livelihood, a job which is full of trouble, a friend who is deceitful and wealth if it endangers life. (A. A. R.),

3416

अवृत्तिकं प्रभुं भृत्या अपुष्पं भ्रमरास्तरुम् ।
अजलं च सरो हंसा मुञ्चन्त्यपि चिरोषितम् ॥

(अ) KSS (KSS [AKM] 10. 61. 118, KSS [NSP] 10.61.118).

(*a*) अवृत्तिके KSS (NSP).

(*d*) चिरोषितः KSS.

Servants leave a master who does not support them ; bees a tree without flowers ; swans a tank without water, inspite of long association. (C.H. Tawney's translation).

अवृत्तिभयमन्त्यानां see No. 3417,

3417

अवृत्तिर्भयमन्त्यानां मध्यानां मरणाद् भयम् ।
उत्तमानां तु मर्त्यानाम् अवमानात् परं भयम् ॥

(अ) MBh (MBh [Bh] 5. 34. 50, MBh [R] 5. 33. 51, MBh [C] 5. 1146), Cr 101 (CR 8.11). Cf. JSAIL 30.45.

(आ) VS 204, (a. Vyāsamuni), SR 80.26 (a. VS), SSB 354. 29 (a. Vyāsamuni), IS 702.

(इ) Cf. Nālaḍiyār 297, Nāṉ-maṇi-Kaḍigai 4.

(*a*) अशनाद्भयं तु मंदानां MBh (var.) (*hypermetric*); अवृत्तेर् or अशनात् MBh (var.), अवृत्तिभयन् ( अवृ° ), MBh (var.), CR (var.), SR, SSB; अवृत्ते CR (var.); अत्यानां (°र्त्या) CR (var.).

(*b*) मध्यमानां मृतेर्भयम् VS (var.).

(*c*) तु स सत्वानां or मनुष्याणां or तु सर्वेषां [ तु म°] MBh (var.); सत्वनाम् ( °त्यो° ) [म°] CR.

(*d*) अपमानान्महद्भयं (अव°) or अवमानभयं भयं MBh (var.).

Men of lowest class dread lack of sustenance ; those of the middle class dread death ; those of the highest class, however, dread in particular disrespect on this earth.

3418

अवृत्तिव्याधिशोकार्तान् अनुवर्तेत शक्तितः ।
आत्मवत्सततं पश्येद् अपि कीटपिपीलकाः ॥

(अ) Vāgbhaṭa's Aṣṭāṅgahṛdaya (KSS 150) 1.2.23.

(आ) ŚP 645, SH 673, IS 701.

(*a*) अतृप्ति [अवृत्ति] IS.

(*d*) °पीलिकाः IS ; °पीलिकम् Aṣṭa°.

One should help, as far as possible, those who are without means of livelihood, afflicted with diseases or sorrow ; one should also see with love, as one's own self, even the worms and the ants. (A. A. R.).

अवृत्तेर्भयमन्त्यानां see No. 3417.

3419

अवेक्ष्य स्वात्मानं विगुणमपरानिच्छति तथा
फलत्येतन्नो चेद् विलपति न सन्तीह गुणिनः ।
निमाष्टुं शप्तुं वा परिभवितुमुद्यच्छति ततोऽप्य्
अहो नीचे रम्या सगुणविजिगीषा विधिकृता ॥

(आ) VS 452 ( a. Vallabhadeva ), SR 61. 254 (a. VS), SSB 325.263 (a. Vallabhadeva).

Śikhariṇī metre.

Observing himself to be devoid of merits, he wishes others to be likewise ; if he does not succeed in this attempt he laments that there are no meritorious people at all. Then he attempts to threaten, curse and insult such meritorious people. Alas ! fate has given this fine weapon to the low-minded to vanquish the meritorious. (A. A. R.).

3420*

अवेमव्यापाराकलनमतुरीस्पर्शमचिराद्
अनुन्मीलत्तन्तुप्रकरघटनायासमसकृत् ।
विषीदत्पाञ्चालीविपदपनयैकप्रणयिनः
पटानां निर्माणं पतगपतिकेतोरवतु नः ॥

(अ) Viśvaguṇādarśa 20.

(आ) SR 23. 136, SSB 38. 52, SRK 5. 4 (a. Viśvanaguṇādarśa).

Śikhariṇī metre.

May the creation of clothes, which did not need the use of a loom or contact with a shuttle and produced in profusion spontaneously without the trouble of arranging the mass of threads and which were solely used to ward off the danger to which

poor Draupadī was subjected, by the lord Viṣṇu [Kṛṣṇa, the lord having the emblem of the eagle in his flag] give protection to us all. (A. A. R.).

3421

अवैति तत्त्वं सदसत्त्वलक्षणं
विना विशेषं विपरीतरोचनः ।
यदृच्छया मत्तवदस्तचेतनो
जनो जिनानां वचनात् पराङ्मुखः ॥

(अ) AS 138.

(*b*) °लोचनः AS (var.).

Vaṁśastha metre.

A person who is averse to the teachings of the Jina may know certain principles but without the true discrimination of the good and the bad and has a perverse understanding and may go out of his mind all of a sudden like one in intoxication. (A. A. R.).

3422

अवैतु शास्त्राणि नरो विशेषतः
करोतु चित्राणि तपांसि भावतः ।
अतत्त्वसंसक्तमनास्तथापि नो
विमुक्तिसौख्यं गतबाधमश्नुते ॥

(अ) AS 144.

(*a*) अवैति AS (var.).

(*c*) °संशक्त° or °संतक्त° AS (var.).

(*d*) विमुक्त° AS (var.) ; अश्णुते AS (var.).

Vaṁśastha metre.

A person may know the scriptures with special erudition and may perform penance of wondrous kind : still, not being attached to the true principles (of Jina) he does not enjoy the happiness of liberation which is free from trouble. (A. A. R.).

3423*

अवैमि चैनामनघेति किं तु
लोकापवादो बलवान् मतो मे ।
छाया हि भूमेः शशिनो मलत्वे-
नारोपिता शुद्धिमतः प्रजाभिः ॥

(अ) Ragh 14. 40. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 222).

(आ) Pras 15.8, IS 703.

(*c*) मलत्वे Ragh (var.), Pras

(*d*) निरूपिता Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā ).

I[1] know her[2] indeed to be sinless ; but the slander of the people, I regard to be more powerful. For the shadow [or : reflection] of the earth is (falsely) supposed by the people to be the stain on the (naturally) spotless[3] moon. (R.D. Karmarkar's translation).

1 Rāma.
2. Sitā.
3. pure.

3424*

अवैमि ते सारमतः खलु त्वां
कार्ये गुरुण्यात्मसमं नियोक्ष्ये ।
व्यादिश्यते भूधरतामवेक्ष्य
कृष्णेन देहोद्वहनाय शेषः ॥

(अ) Kum 3.13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 41).

(आ) Alm 62.

(*b*) नियोज्ये Kum (var.).

(*c*) आदिश्यते Kum (var.) ; अवैत्य [ अवेक्ष्य ] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

I know (full well) (your) strength, and so indeed I shall be employing you

(who are) like my own self, on a grave matter. Śeṣa is directed by Viṣṇu to bear (his) body on noticing (his) capability of holding the earth. (R.D. Karmarkar's translation),

3425

अवैमि पूतमात्मानं द्वयेनैव द्विजोत्तमाः ।
मूर्ध्नि गङ्गाप्रपातेन धौतपादाम्भसा च वः ॥

(अ) Kum 6.57. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 91).

(आ) Sar 3.59, AA 43.2-3.

I know that I am purified only by two things, oh best of Brāhmaṇa-s, namely, by the presence [fall] of the Ganges on my head and by the water used for washing your feet. (A. A. R.).

3426*

अवैमि सौभाग्यमदेन वञ्चितं
तव प्रियं यश्चतुरावलोकिनः ।
करोति लक्ष्यं चिरमस्य चक्षुषो
न वक्त्रमात्मीयमरालपक्ष्मणः ॥

(अ) Kum 5.49. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 72).

(*c*) लक्षं or पात्रं Kum (var.) ; रविम् [चिरम्] Kum (var.),

Vaṁśastha metre.

I regard your lover as being deceived by the intoxication of (his) beauty, who does not for a long time make his face the mark of this eye (of yours) which glances prettily (and) which has curved eye-lashes. (R.D. Karmarkar's translation).

3427*

अवैमि हंसावलयो वलक्षास्
त्वत्कान्तिकीर्तेश्चपलाः पुलाकाः ।
उड्डीय युक्तं पतिताः स्रवन्ती-
वेशन्तपूरं परितः प्लवन्ते ॥

(अ) Naiṣ 8.35.

Upajāti metre (Upendravajrā and Indravajrā).

I know the white rows of swans are but the moving grains of the fame of thy beauty, which flying and falling, as is proper, float in all directions on the waters of rivers and pools. (K. K. Handiqui's translation).

3428

अवैष्णवो हतो विप्रो हतं श्राद्धमदक्षिणम् ।
अब्रह्मण्यं हतं क्षेत्रम् अनाचारं कुलं हतम् ॥

(अ) PdP, Uttarakh. 242.19.

(*c*) क्षत्रम् PdP.

(*d*) कु° ह° tr. PdP (var.).

Lost is the Brāhmaṇa who does not worship Lord Viṣṇu ; useless is the ceremony to please the manes if there is no monetary gift ; worthless is the land where Brāhmaṇa-s are not present ; and undone is that family which does not observe traditional practices. (A. A. R.).

3429*

अव्यक्तमक्षरमुपास्य बभूव कश्चित्
स्वं लब्धवर्णमवगत्य कृतार्थमानी ।
सद्यस्त्विभङ्गललितस्फुरणादमन्द-
नन्दोत्थया जडतयैव वयं कृतार्थाः ॥

(आ) SSB 37.37 (a. Śrī-Gaṅgāsahāya).

Vasantatilakā metre.

Some one considers himself fortunate that he has become learned [wise] by practising letters of the alphabet none too clearly (by worshipping Brahman which is

unmanifest and indestructible) ; but we are satisfied only by that state of *jaḍatā* [dullness or : perfect stability] which comes out of the great bliss resultant of the breaking of the three knots. (A. A. R.).

3430

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

(अ) MBh (MBh [Bh] 6. 24. 28 and 11. 2, 7* 1-2, MBh [ R ] and MBh [ C ] =Bhagavadgītā 2.28; MBh [R] 11.2.6 and 11.9.11 ; MBh [C] 11.51 and 11. 56. *d* often repeated ; see MBh [Bh] 6.24.28 fn.), Cr 102 (CR "Q"), GP 1.113.47, Vi 20.48, (cf. JSAIL 30.73).

(आ) ŚP 4135 ( a. Bhagavān Vyāsa ), VS 3270, SRHt 268.9 (a. MBh), SR 372. 158 (a. BhG), SSB 269.44 (a. Vyāsa), IS 704.

(*a*) अभावादीनी MBh (var.) Strīparvan.

(*b*) भावमध्यानी MBh ( var. ) Strīparvan ; शौरिका [भा°] GP ; चाप्यथ Vi.

(*c*) अभावनिधनान्येव MBh (var.) Strīparvan.

(*d*) त° का° tr. GP ; परिवेदना MBh (var.), GP (but GPy as above).

The beginnings of things are unmanifest, manifest their middles, son of Bharata, unmanifest again their ends ; why mourn about this. (F. Edgerton's translation).

3431

अव्ययवतोऽपि धनिनः
स्वजनसहस्रं भवेत् पदस्थस्य ।
भ्रष्टधनस्य हि सततं
बन्धुरपि मुखं न दर्शयति ॥

(अ) VCsr 12.8.

(*a*) अपनयतो VCsr (var.) ; हि or ऽपि हि [ऽपि] VCsr (var.) ; धनेन or निधिनं VCsr (var.).

(*b*) स्वजनः (°ने) VCsr(var.); बन्धु VCsr(var.); धनस्थस्य or वेदस्तस्य or स्वधस्ताच्च or अस्य (*sic* !) [प°] VCsr (var.).

(*c*) भ्रष्टजनस्य हि (°धनयापि) VCsr (var.).

(*d*) दर्शयत्येव VCsr (var.) (*contra metrum*).

Āryā metre.

A wealthy man, although not generous, will have a thousand retainers as long as he keeps his position ; but let him lose his wealth, and not even a blood-relation will so much as show his face. (F. Edgerton's translation).

3432

अव्यये व्ययमायाति व्यये याति सुविस्तरम् ।
अपूर्वः कोऽपि भाण्डारस् तव भारति दृश्यते ॥

(अ) IS 705, Subh 139 and 282.

(*b*) सुविस्तराम् Subh (var.).

(*c*) भाण्डारो Subh (var.) (see *d*).

(*d*) दृश्यते ते सरस्वती (°ति) Subh (var.).

Novel is your treasury, oh goddess of speech, as it becomes empty when unused, and becomes larger when expended [used] ! (A. A. R.).

3433

अव्यवसायिनमलसं
दैवपरं साहसाच्च परिहीणम् ।
प्रमदेव हि वृद्धपतिं
नेच्छत्यवगूहितुं लक्ष्मीः ॥

(अ) P (PT 2.97, PTem 2. 86, PS 2. 60, PN 1.56, PP 2. 115, PRE 2.61, PM 2. 41), H (HJ 2.4, HS 2.3, HM 2. 4, HK 2.4, HP 2. 4, HN 2. 4, HH 40. 14-5, HC 54.3-4). Cf. Ru 111 ; ZDMG 58.9.

(आ) VS 2848 ( a. Ravigupta ), SH 1296, SRHt 67. 32 (a. Rāja), SSSN 54. 21, SR 62. 11 (a. H), SSB 327. 11, SRK 86. 9 (a. Prasaṅgaratnāvalī), IS 706.

(इ) Old Arabic 3.162.

(*b*) देवपरं PS (var.) ; पौरुषविहीनम् PTem (var.); पौरुषच्च [ सा° ] PT, PTem ; पुरुषकार° VS, SRHt, SSSN ; साहसात् प° PS (var.) ; परिहीनम् (°न) PS, HP, HH, VS, SR, SSB, SRK.

(*c*) वृद्धमिव पतिं प्रमदा ( कन्या VS, SSSN, SRHt) PT, PTem, SRHt, SSSN ; प्रमदा पतिमिव वृद्धं SR, SSB, SRK.

(*d*) नेच्छति लक्ष्मीरुपस्थातुम् SR, SSB, SRK ; नेछ° HS ; उपगूहितुं PS, HJ, HM, HP, HH, SSSN ; उपगाहितुं PS (var.) ; उपगृहीतुं HH, PS (var.) ; उपग्रहितुं HS ; उपभूहितुं PS (var.).

Āryā metre.

Be a man irresolute, slothful, relying on fate, and without manly courage,—then Fortune is unwilling to embrace him, as a charming woman her aged spouse. (F. Edgerton's translation).

3434

अव्यवस्थितचित्तस्य प्रसादोऽपि भयंकरः ।
व्यवस्थितप्रसन्नात्मा कुपितोऽप्यभयंकरः ॥

(अ) P (Psh 2.22). Cf. क्षणे तुष्टाः क्षणे रुष्टाः.

(आ) SRHt 193.74 (a. MBh), Vyās 70.

(इ) Vyās (C) 67 Vyās (S) 68.

(*a*) अव्यस्थित° Vyās (C) (var.) ; °त्तस्तु Vyas (C).

(*b*) प्रसन्नोऽपि Vyās (C),

(*c*) व्यवस्थितः प्र° SRHt, Vyās (C).

Even the favour shown by one who has not steadiness of mind is frightening ; but one who is steady and serene, though flies to anger (on occasions) does not cause fear. (A. A. R.).

3435

अव्यवस्थितवृत्तानाम् अभिन्नश्रुतिचक्षुषाम् ।
अधर्मार्जितभोगानाम् आशीरप्यहितोचिता ॥

(आ) SNi 4.8.

Even the good will [blessing] of those who are unsteady in character and whose eyes are not open to the teachings of the scriptures and who indulge in pleasures acquired by unrighteousness, should be treated as unwholesome. (A. A. R.).

3436

... ... ... ... ।
अव्यवस्थौ हि दृश्येते युद्धे जयपराजयौ ॥

(अ) R (R [Bar] 5.35.55 *cd*, R [B] 5.37.55 *cd*, R [Kumbh] 5.38.53 *cd*, R [L] 5. 34.62 *cd*).

...Victory or defeat is uncertain in a battle. (M.N. Dutt's translation).

3437

अव्याकरणमधीतं
भिन्नद्रोण्या तरङ्गिणीतरणम् ।
भेषजमपथ्यसहितं
त्रयमिदमकृतं वरं न कृतम् ॥

(आ) SR 170.759, SSB 505.759.

Āryā metre.

Three things are better not done rather than done : learning which has no foundation of grammar, the crossing of a river in a boat that leaks, and the use of medicines along with unwholesome diet. (A. A. R.).

3438

... ... ... ... ।
अन्याक्षेपो भविष्यन्त्याः कार्यसिद्धेर्हि लक्षणम् ॥

(अ) Ragh 10.6 *cd*. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 152).

... absence of delay is, indeed, a sign of future success in an undertaking. (M.R. Kale's translation).

3439

अव्याख्येयां वितरति परां प्रीतिमन्तर्निमग्ना
कण्ठे लग्ना हरति नितरां यान्तरध्वान्तजालम् ।
तां द्राक्षाद्यैरपि बहुमतां माधुरीमुद्गिरन्तीं
कृष्णेत्याख्यां कथय रसने यद्यसि त्वं रसज्ञा ॥

(अ) BhV (BhV [POS] 4. 10, BhV (C) 4. 17).

(*a*) °मग्नां BhV (var.).

(*b*) लग्नां BhV (var.); यान्तरव्याधि BhV(var.).

(*c*) द्राक्षौघैरपि BhV (C); द्राक्षार्यैरपि BhV (var.).

Mandākrānta metre.

O tongue ! if you are an appreciator of sweetness, accustom yourseif to the name *kṛṣṇa* which emits sweetness better than that of grapes even, which, when it occupies the interior of the heart, produces some indescribably great love (towards him) and which, when it lies in the throat, entirely drives away the internal ignorance. (H.D. Sharma's translation).

3440*

अव्याजसुन्दरमनुत्तरमप्रमेयम्
अप्राकृतं परममङ्गलमङ्घ्रिपद्मम् ॥
संदर्शयेदपि सकृद्भवती दयार्द्रा
द्रष्टास्मि केन तदहं तु विलोचनेन ॥

(अ) Ānas 61.

Vasantatilakā metre.

By which eye can I see your lotus-feet which are artlessly beautiful, excellent, incomparable, free from commonness, and supremely auspicious, even though your ladyship [the goddess] show them but once out of compassion for the devoted worshipper ? (A. A. R.).

3441*

अव्याजसुन्दरीं तां
विज्ञानेन ललितेन योजयता ।
परिकल्पितो विधात्रा
बाणः कामस्य विषदिग्धः ॥

(अ) Māl 2.13. (Cf A. Scharpé's Kālidāsa-Lexicon 1.2 ; p. 2.25).

(आ) ŚP 3377 ( a. Kālidāsa ), SR 270. 9 (a. ŚP), SSB 93.9 (a. Kālidāsa).

(*b*) विज्ञानेनाद्भुतेन ŚP, SR, SSB.

(*c*) उपकल्पितो (°ता ŚP) Māl (var.), ŚP, SR, SSB.

(*d*) विषदग्धा: ŚP.

Ārya metre.

The creator, by furnishing her, who is so naturally beautiful, with attractive accomplishments, prepared an arrow of love steeped in poison. (C.H. Tawney's translation).

3442*

अव्यात् स वो यस्य निसर्गवक्रः
स्पृशत्यधिज्यस्मरचापलीलाम् ।
जटापिनद्धोरगराजरत्न-
मरीचिलीढोभयकोटिरिन्दुः ॥

(अ) Navasāhasāṅka-carita (BSS 53) 1. 1.

(आ) AR 98.3-4, ARJ 92.11-5.

(*a*) पायात् [अ°] Nava° (var.) ; कटचात् [अ°] Nava° (var.).

(*b*) °धित्यधिज्यं Nava° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

May that moon protect you all, who being naturally crescent in shape, plays the sportive roll of the strung bow of Cupid and whose two tips are illumined by the rays of the gems adorning the lordly serpents that are used for tying the matted hair (of Lord Śiva). (A. A. R.).

3443*

अव्यात् स्वर्लोकचूडामणिपटलशिखाश्रेणिशोणीकृताङ्घ्रिः
क्षोणीभारं विनेतुं जठरजुषि जगद्बान्धवे देवकी वः ।
राज्ञामुद्दामदोष्णां रणशिरसि रणत्कीकसच्छेदभीमाः
शस्त्राणां खणत्कारा: प्रतिहतिगुरवो यच्छ्रुतेर्दोहदोऽभूत् ॥

(आ) JS 34.101.

(*a*) °ताङ्घ्री JS (var.).

Sragdharā metre.

May that Devakī [mother of Śrī-Kṛṣṇa] whose feet were reddened by the mass of rays of the crest gems of the gods falling at her feet in obeisance, who had the longing in pregnancy, when the lord of the world [Kṛṣṇa] was in her womb for lessening the load of the earth (by the presence of the wicked), to listen to the clang of weapons, rendered sharp by the rebounds, which were frightful by the breaking of bones of hostile kings, arrogant by the might of their arms in the battlefield, grant protection to you all. (A. A. R.).

3444*

अव्याद् वो वज्रसारस्फुरदुरुनखरक्रूरचक्रक्रमाग्र-
प्रोद्भिन्नेन्द्रारिवक्षःस्थलगलदसृगासारकाश्मीरगौरः ।
प्रस्फूर्जत्केशराग्रग्रथितजलधरश्रेणिनीलाब्जमाल्यः
सूर्याचन्द्रावतंसो नरहरिरसमाबद्धशृङ्गारलीलः ॥

(आ) Skm (Skm [B] 209, Skm [POS] 1. 42. 4) (a. Prajāpati).

(*c*) °श्रेणीनी° Skm (B) (*contra metrum*).

(*d*) °समारब्ध° Skm (var.).

Sragdharā metre.

May the lord Man-lion [Nṛsiṁha] who was in love-sports of a peculiar kind, with the red paste of saffron in the form of blood oozing from the chest of the enemy of the gods [Hiraṇyakaśipu] which chest was torn asunder by the curved, cruel and mighty claws hard as adamant, who was adorned with a garland of blue lotuses in the form of the dark clouds clinging to his bristling manes and who was decorated with ornaments in the form of the sun and the moon, grant protection to you all. (A. A. R.).

3445*

अव्याद् वो वलिताङ्घ्रिपातविचलद्भूगोलहेलोन्मुख-
भ्राम्यद्दिक्करिकल्पितानुकरणो नृत्यन् गणग्रामणीः ।
यस्योद्दण्डितशुण्डपुष्करमरुद्व्याकृष्टसृष्टं मुहुस्
ताराचक्रमुदक्तशीकरपृषल्लीलामिवाभ्यस्यति ॥

(आ) SkV 83 (a. Rājaśekhara), Prasanna 24 *b*.

(*a*) °तांघ्रिभार Prasanna.

(*d*) °मदक्त° SkV (var.) ; °गुदग्र° Prasanna.

Śārdūlavikrīḍita metre.

May the dancing god Ganeśa by your aid,/copied by the guardian elephants of the horizon,/who spring up lightly from the earth that trembles / at the stamping of his feet,/the while with upraised trunk he drinks and then sprays back/like drops of water the great circle of the stars. (D.H.H. Ingalls's translation).

3446*

अव्याद् वो वामनो यस्य कौस्तुभप्रतिबिम्बिता ।
कौतुकालोकिनी जाता जाठरीव जगत्त्रयी ॥

(आ) VS 59 (a. Vijayamādhava), SR 20. 60 (a. VS), SSB 33.1 (a. Vijayamādhava).

May the god Vāmana[1] protect you, in whose *kaustubha*-gem the three worlds, situated in his belly, were reflected as if curious to see (his great exploit of subdueing the pride of the demon Bali). (A. A. R.).

1. the dwarf-incarnation of Lord Viṣṇu.

3447*

अव्याधिगात्रमनुकूलतरं कलत्रं
वेश्म प्रसिद्धविभवं निशिता च विद्या ।
श्लाघ्यं कुलं चरमकालगतिः समर्थो
मातुः कटाक्षपरिणामविभूतयस् ते ॥

(अ) BhŚ 388 (doubtful).

Vasantatilakā metre.

These are the blessings conferred on you by the favourable glance of the mother-goddess—a body free from illness, a wife who is very much amenable, a mansion richly furnished, faultless learning, a noble family and the latter days that are proper in every way. (A. A. R.).

3448

अव्याधिजं कटुकं शीर्षरोगं
पापानुबन्धं परुषं तीक्ष्णमुग्रम् ।
सतां पेयं यन्न पिबन्त्यसन्तो
मन्युं महाराज पिब प्रशाम्य ॥

(अ) MBh (MBh [Bh] 5. 36. 66, 5. 27. 23, and 2.57.19, MBh[R] 5.35.68, 5.27.23, and 2.64.18 ; MBh[C] 5. 1327, 5. 789, and 2.2138.

(इ) SS (OJ) 103.

(*a*) अव्यधिकं MBh (var.) ; सद्याधिजं MBh (var.) ; तीक्ष्णरोगं (°मुष्णं or °रोगी or °रोगि) MBh (var.); तीक्ष्णमुष्णं MBh 2.57.

(*b*) पापानुविद्धं MBh (var.) ; यशोमुषं पापफलोदयं च (पुरुषं पूतिगन्धि 2. 57) MBh 5. 27, SS (OJ).

(*c*) सतामपेयं न पिबंति (°त्य) संतो MBh (var.); च [न] MBh (var.).

(*d*) मृत्युं or मन्युर् MBh (var.) ; महाराजमिमं प्रशाम्य MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

O king, anger is a kind of bitter, pungent acrid, and hot drink, painful in its consequences ; it is a kind of headache not born of any physical illness ; they that are unwise can never digest it. Do thou, oh king, swallow it up and obtain peace. (P.C. Roy's translation).

3449*

अव्याधिना शरीरेण मनसा च निराधिना ।
पूरयन्नर्थिनामाशां त्वं जीव शरदां शतम् ॥

(आ) SuB 15.5.

May you live a hundred autumns with a body free from diseases, the mind free from worries, and fulfilling the desires of suppliants. (A. A. R.).

3450

अव्यापरेषु व्यापारं यो नरः कर्तुमिच्छति ।
स एव निधनं याति कीलोत्पटीव वानरः ॥

(अ) P (PT 1.5, PTem 1.2, PS 1.7, PN 2. 4, PP 1.8, Pts 1.21, PtsK 1.26, PRE 1. 6, PD 299.6, PM 1.9), H (HJ 2. 28, HS 2.29, HM 2. 30, HK 2. 30, HP 2. 26, HN 2,26, HH 44. 3-4, HC 58. 10-1). (Cf. KSS 10. 26-32, KṣB 16.268). (Cf. Ru 5, ABORI 15.46).

(आ) SR 166. 569 (a. H), SSB 498. 569, IS 707, Subh 199.

(इ) Old Syriac 1 2.

(*a*) अव्यावृतेषु (°पृतेषु) PS (var.); व्यापारेषु (अ° missing) PN.

(*b*) इच्छति HS

(*c*) स नरो (भूमौ) निहत: (निलयं) शेते PT, PTem, PS (but some texts as above), PN, HP (var.) ; स तथा निहत: N in HP, HS (var.); तत्र [एव] SR, SSB ; याति IS.

(*d*) कीलोत्पाटितवानर: (°टी च IS) PS (var.) ; मर्कट: [वा°] PT, PTem.

The man who tries to concern himself with what is not his concern, he it is that lies slain, like the ape that pulled out the wedge. (F. Edgerton's translation).

3451*

**अव्यापाररता वसन्तसमये ग्रीष्मे व्यवायप्रिया:**
**सक्ता: प्रमृषि पल्वलाम्भसि नवे कूपोदकद्वेषिण: ।**
**कट्वम्लोष्णरता: शरद्यधिभुजो हेमन्तनिद्रालसा:**
**स्वैर्दोषैरपचीयमानवपुषो नश्यन्तु ते शत्रव: ॥**

(आ) VS 2547 (a. Vaidya-Haricandra).

Śārdūlavikrīḍita metre.

May your enemies perish with their bodies languishing by the evil practices of idling in spring, hard-working in summer, stuck up in the muddy water of puddles in the rainy season, hating well-water, over-eating in autumn attached to highly hot, pungent and sour food and addicted to sleep in the cool season (during day time). (A. A. R.).

**अव्याप्तश्चापि चाप्तोन्ये** see No. 4968.

3452

**अव्याहृति न शक्या गौर् विना दण्डेन रक्षितुम् ।**
**इति प्रत्येति मुग्धोऽपि वल्लव: किमु राजकम् ॥**

(अ) Jānakī 10.31.

(*a*) अव्याहृतं Jānakī (var.).

(*c*) मूढोऽपि [मु°] Jānakī (var.).

(*d*) वल्लव: Jānakī (but some texts of Jānakī as above).

It is beyond question that even a silly cowherd believes that it is not possible to look after the kine without a rod ; how much more is it with the multitude of kings. (G.R. Nandargikar's translation).

3453

**अव्याहृतं व्याहृताच्छ्रेय आहु:**
**सत्यं वदेद् व्याहृतं तद्द्वितीयम् ।**
**प्रियं वदेद् व्याहृतं तत्तृतीयं**
**धर्म्यं वदेद् व्याहृतं तच्चतुर्थम् ॥**

(अ) MBh (MBh [Bh] 5.36.12 and 12. 288. 38 *ab/dc*, MBh [R] 5. 35. 12 and 12. 299. 38 *ab/dc*, MBh [C] 5. 1271 and 12.11029 *ab/dc*).

(आ) IS 708.

(*a*) अव्याहृतं व्याहृताच्छ्रेयमाहु: MBh Śānti-parvan (var.).

(*b*) वदे or वेदे [ वदेद् ] MBh Śānti-parvan (var.).

(*c*) तच्चतुर्थम् MBh Śānti-parvan (see *d*) ; वेदेद् MBh Śānti-parvan (var.).

(*d*) धर्मं MBh (var.) ; तुरीयं MBh (var.) ; तत्तृतीयं MBh Śānti-parvan (see *c*) ; तं [तच्] MBh Śānti-parvan (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Silence is said to be better than to say anything ; to say the truth is the second best ; to say what is agreeable is the third best ; (and) to say what is consistent with ***dharma*** is the fourth best.[1]

1. in the Śānti-parvan the third best and the fourth best are transposed.

3454*

अव्युत्पन्नस्वभावानां नारीणमिव सांप्रतम् ।
सीत्काराचार्यकं कर्तुम् अयं प्राप्तो हिमागमः ॥

(आ) JS 232.3 (a. Mahāmanuṣya), VS 1847 (a. Mahāmanuṣya).

(*a*) अव्युत्पन्नविलासानां VS.

(*c*) °चार्यतां VS.

This cool season (with falling snow) has come as if to teach how to draw in breath with a hissing noise to women who are inexperienced. (A. A. R.).

3455

अव्युत्पन्ने श्रोतरि
वक्तृत्वमनर्थकं पुंसाम् ।
नेत्रविहीने भर्तरि
लावण्यमनर्थकं स्त्रीणाम् ॥

(आ) NBh 39. Variant of No. 2158.

Āryā-udgīti metre.

Meaningless (and dangerous) is proficiency in speech to men, if the hearers are not responsive [dull], just as the loveliness of women when the husbands are blind. (A. A. R.).

3456

अव्रतस्यापि ते धर्मः कार्य एवान्तरान्तरा ।
मेधीभूतोऽपि हि भ्राम्यन् घासग्रासं करोति गौः ॥

(आ) SRHt 9.4 (partly reconstructed). (Cf. ABORI 53.141).

(*d*) लासग्रासं SRHt.

Though not observing certain vows (continuously) you should act according to *dharma* now and then. The ox, though consecrated to be sacrified, does eat mouthfuls of grass when moving about. (A. A. R.).

3457

अशक्तः सततं साधुः कुरूपा च पतिव्रता ।
व्याधितो देवभक्तश्च निर्धना ब्रह्मचारिणः ॥

(आ) SR 166. 593, SSB 499. 593. Cf. Nos. 3458 and 3459.

A person without strength is ever well behaved; a woman who is plain is ever devoted to her husband ; one afflicted by disease has devotion to god ; young men who are poor remain bachelors ! (A. A. R.).

3458

अशक्तस्तस्करः साधुः कुरूपा चेत् पतिव्रता ।
रोगी च देवताभक्तो वृद्धा वेश्या तपस्विनी ॥

(आ) TP 466, IS 7459. Cf. Nos. 3457 and 3459.

A thief who became weak changes to a nobleman ; a woman who became ugly to a devoted wife ; a man who became sick to a worshipper ; (and) a prostitute who became old to a female ascetic.

3459

अशक्तस्तु भवेत् साधुर् ब्रह्मचारी च निर्धनः ।
व्याधितो देवभक्तश्च वृद्धा नारी पतिव्रता ॥

(अ) Cr 103 (CV 17. 6, CPS 348. 4). Cf. विद्या मित्रं प्रवासे च and Nos. 3457 and 3458

(आ) Sama 1 अ 115 and 2 व 12, IS 709.

(*a*) असत्यस्तु Sama 1 अ 115.

(*c*) व्यधिष्टो (°ष्ठो or °स्थो) CV (var.), Sama 1 अ 115 ; नागाधिष्ठो CV (var.).

When a man becomes weak, he becomes virtuous ; when a man becomes poor he act like a *brahmacārin* ; when a man becomes sick he becomes devoted to God ; when a woman becomes old, she becomes faithful to her husband.

3460

अशक्ताः शक्तिमात्मीयां श्लाघन्ते ये च दुर्जनाः ।
ते भवन्त्युपहासाय महतामेव संनिधौ ॥

(आ) Kt 71, KtR 71, Sskṛ 32, SR 54 32 (a. Kt), SSB 315. 33, IS 710, SRK 25. 37 (a. ŚP [but not found there]).

(*c*) भवन्त्यपहासाय KtR ; ये [ते] SRK.

The weak who boast of their strength and those who are wicked become objects of ridicule in the presence of the great. (A. A. R.).

3461

अशक्ते रौद्रतातैक्ष्ण्यं तीव्रपापेषु धीरता ।
छद्मधीर्वाचि पारुष्यं नीचानां शौर्यमीदृशम् ॥

(अ) Dar 5.21.

(*a*) आसक्ता [अ°] Dar (var.).

(*b*) भीरुता [धी°] Dar (var.).

Exhibition of ferocity and sharpness towards the weak and boldness in actions of very great sins, a dissembling mind and harshness in speech,—such, in the low-minded, are the deeds of valour. (A. A. R.).

3462

अशक्तैर्बलिनः शत्रोः कर्तव्यं प्रपलायनम् ।
संश्रितव्योऽथवा दुर्गो नान्या तेषां गतिर्भवेत् ॥

(अ) P (Pts 1.319, PtsK 1.362).

(आ) IS 711, Pr 363.

(*c*) संश्रयितव्यो would be better ; संश्रयितव्यं वा दुर्गं IS ; श्रयितव्यं च वा दुर्गं IS.

Quickness of the pair of legs must be resorted to by the weak in the presence of a superior foe. He should take shelter in a fortress otherwise ; no other course is available to him. (A. A. R.).

3463

अशक्तो यः क्षान्तिं सततमपकारिण्यपि जने
विधत्ते सोऽवश्यं भुजग इव दंष्ट्राविरहितः ।
प्रभुः सत्यां शक्तौ क्षमत इह यस्मात् सुचरितः
स तेजस्वी लोकद्वितयविजिगीषुर्विजयते ॥

(आ) JS 445. 7 (a. Ācārya Kṣemasiṁha), SH 933, 199* (a. Kṣemasiṁhācārya).

(*c*) विदधे SH 199*.

(*d*) लोकाद्वितीय वि° SH.

Śikhariṇī metre.

When a weak person ever resorts to [pretence of] forgiveness even towards one who has constantly done him injury, he is necessarily like a serpent devoid of fangs. But when a lord who is powerful forgives on the ground of goodness of conduct, he is truly valorous and if he desires to win the three worlds, he will be successful. (A. A. R.).

3464*

अशक्नुवन् सोढुमधीरलोचनः
सहस्ररश्मेरिव यस्य दर्शनम् ।
प्रविश्य हेमाद्रिगुहागृहान्तरं
निनाय बिभ्यद् दिवसानि कौशिकः ॥

(अ) Śiś 1.53.

(आ) SāhD *ad* 3.248 (p. 98), SR 365. 4 (a. SāhD), SSB 258.4 (a. Māgha).

(*c*) हेमाद्रिगुहाद्गुहान्तरं SR.

Vaṁśastha metre.

Unable to withstand his [Rāvaṇa's] sight, Indra, like an owl, of tremulous eyes, against the sun, having entered the interior of a cave in Mt. Meru, spent his days all trembling. (A. A. R.).

3465

अशक्यं नारभेत् प्राज्ञः अकार्यं नैव कारयेत् ।
असत्यं नैव वक्तव्यम् आलस्यं नैव कारयेत् ॥

(अ) Cr 104 (CS 3. 18, CNG 183, CNI I 286). Variant of Nos. 3466 and 3727.

(आ) IS 712, Subh 121.

(*a*) न शक्यं [अ°] CS (var.); असक्यं (°ध्यं) CS (var.); नरभत् CS (var.); प्राज्ञो (°ज्ञ or °ज्ञं) CS (var.).

(*b*) अकार्यं CS (var.); ह्यकार्यं CS (var.); मनसा [अ°] CNI I; कारयत् or सेवय [का°] CS (var.); चिन्तयेत् CNI I.

(*c*) स्वल्पकार्यं (स्वकार्यन्) न कुर्याच्च (कर्या) CS; न च [नैव] CNG, Subh.

(*d*) निष्फलं नैव सेवयेत् (सं°; सवयत्) CS; आह्लस्य [आ] CNI I.

An intelligent man should not start an impossible task, nor should he do what should not be done, nor should he say untruth, nor should he be idle.

3466

अशक्यं नारभेत् प्राज्ञो अकार्यं नैव कारयेत् ।
यथादेशगतं धर्मं यथाकालं च जीवयेत् ॥

(अ) Cr 1128 (CNG 300). Cf. Nos. 3465 and 3727.

(*c*) °गतधर्मं Cr; °गतं धर्मं is my suggestion.

An intelligent man should not start an impossible task, nor should he do what should be not done; he should live according to the laws [*dharma*] and time (changes) of the country in which he lives.

3467

अशक्यः सहसा राजन् भावो वेत्तुं परस्य वै ।
अन्तःस्वभावैर्गीतैस्तैर् नैपुण्यं पश्यता भृशम् ॥

(अ) R (R [Bar] 6. 11. 52, R [B] 6. 17. 61, R [Kumbh] 6.17.57-8, R[L] 5.92.35).

(*a*) अशक्यं R (B); न शक्यं R (L).

(*b*) भावं R (L); बोद्धुं [वे°] R (B); नृणां भुवि [प° वै] R (L).

(*c*) अन्तरेण स्वरैर्भिन्नैर् R (B); अन्तरेणेङ्गिते नीतैर् (?तं) R (L).

(*d*) निपुणं [नै°] R (L); पश्यतां R (B); यस्य यादृशम् [प° भृ°] R (L).

It is impossible, oh king,[1] to fathom the depths of others' hearts. Clever and intelligent questions can only elicit clever and intelligent answers which may not be the truth. (T.S. Raghavacharya's translation).

1. "oh king" omitted in T. S.R.'s translation.

अशक्यमपि शङ्केन see No. 3471.

3468

अशक्यारम्भवृत्तीनां कुतः क्लेशादृते फलम् ।
आकाशमास्वादयतः कुतस्तु कवलग्रहः ॥

(अ) KN (KN [TSS] 12. 12, KN [ĀnSS] 12. 12, KN [Bl] 11 34).

(आ) IS 713.

(*cd*) भवन्ति परितापिन्यो व्यक्तं कर्मविपत्तयः KN (Bl), but marked the text above as variant.

(*d*) कुतो हि कवलग्रह KN (var.).

What fruit, save distress, can there be in store for him who undertakes an impracticable act? What mouthful, indeed, can he expect to get, who tries to snatch a mouthful from (empty) space? (M.N. Dutt's translation).

अशङ्कितच्च शङ्केत see No. 3470.

3469

अशङ्कितमतिः स्वस्थो न शठः परिसर्पति ।
न चास्य दुष्टा वाक् चापि तस्मान् नास्तीह संशयः ॥

(अ) R (R [Bar] 6.11.54, R [B] 6.17.63, R [Kumbh] 6.17.59-60, R [L] 5.92.37).

(*b*) प्रतिसर्पति R (L).

(*c*) दुष्टवागस्ति R (B) ; दुष्टव्यापत्तिस् [दु° वा° चा°] R (L).

(*d*) मे नास्ति R (B); नेहाऽस्ति [ना°] R (L).

A guilty man cannot freely roam about without fear of detection. Nor does his evil speech prevail ; there is no manner of doubt about it.

3470

**अशङ्कितेभ्यः शङ्केत शङ्कितेभ्यश्च सर्वशः ।**
**अशङ्कयाद्भयमुत्पन्नम् अपि मूलं निकृन्तति ।।**

(अ) MBh (MBh[Bh] Ādiparvan, Appendix I 81, *l.* 123-4, MBh [R] 1. 142. 60, MBh [C] 1.5602). Cf. No. 3471, न विश्वसेदमित्रस्य, and न विश्वसेदविश्वस्थे.

(आ) IS 714.

(*a*) अशङ्कितच्च MBh (var.).

(*b*) नित्यं शंकेन शंकितात् MBh (var.).

(*c*) शंकिताद्भयमुत्पन्नं MBh (var.).

(*d*) समूलमपि वृंतति MBh (var.).

Thou shouldst never trust the faithless, nor trust too much those that are faithful, for if those in whom thou confidest prove thy foes, thou art certain to be annihilated. (P.C. Roy's translation).

3471

**अशङ्कयमपि शङ्केत नित्यं शङ्केत शङ्कितात् ।**
**भयं हि शङ्किताज्जातं समूलमपि कृन्तति ।।**

(अ) MBh (MBh [Bh] 12.138.45, MBh [R] 12. 140. 45, MBh [C] 12. 5291-2). Cf. No. 3470, न विश्वसेदमित्रस्य, and न विश्वसेदविश्वस्ते.

(आ) SRHt 134. 10 (a. P), SSSN 108. 8. (a. P), IS 715.

(*a*) अशंक्यमविशंकेत MBh (var.) ; अशक्यमपि or अशंक्येनापि (अश° ) MBh (var.) ; शक्येत MBh (var.).

(*b*) न त्वशङ्केत शङ्किता SRHt ; शंकितं (°नं) MBh ( var. ) ; शङ्कितान् ( °ताः ) MBh (var.).

(*c*) ह्यश° SRHt, SSSN अशंकिताज् [शङ्कि°] MBh (var.).

(*d*) मूलान्यपि निकृंतति MBh (var.); अनि° or परि° [अपि] MBh (var.).

The king should fear him from whom there is no fear ; he should also always fear them that should be feared. Fear that arises from an unfeared one may lead to total extermination.[1] (P.C. Roy's translation).

1. O. Böhtlingk's translation is better : *Sei misstrauisch sogar gegen den, in den du kein Misstrauen zu setzen brauchst ; gegen diejenigen aber, in die du Misstrauen setzest, sei stets misstrauisch : eine Gefahr, die von dem erwächst, in dem du kein Misstrauen setzest, vernichtet dich bis auf den Grund.*

**अशङ्कयमविशङ्केत** see No. 3471.

**अशङ्कयेनापि शङ्केत** see No. 3471.

**अशठमजिह्मलोलं** see No. 3472.

3472

**अशठमलोलमजिह्मं**
**त्यागिनमनुरागिणं विशेषज्ञम् ।**
**यदि नाश्रयति नरं श्रीः**
**श्रीरेव हि वञ्चिता तत्र ।।**

(आ) ŚP 470, VS 233 (a. Śrī-Harṣadeva), SH 917 ; 110*, Subh 73, SR 169. 731, SSB 503. 731 (a. Śrī-Harṣa), IS 716, SRK 223.19 (a. ŚP), cf. Kav p. 118.

(*a*) अशठमजिह्मलोलं ( असढम् ; °लोभम° ) IS, Subh.

(*c*) न श्रयति or नाश्रयसि IS.

Āryā metre.

If the goddess of wealth does not resort to a person who is free from roguery, deceit and vacillation and who is munificent, affectionate and learned, it is only the goddess who is the poorer for it. (A. A. R.).

3473

अशठहृदयः कृतज्ञः
सानुक्रोशः स्थितः सतां मार्गे ।
अपरापवादकर्मा
शुचिकर्मरतः स खल्वार्यः ॥

(अ) Dvi App. 3.

Āryā metre.

One who is not crafty at heart, grateful, full of compassion, ever remaining in the path of the good, never speaking ill of others, taking delight in doing pure actions—such a person is an *ārya* [noble person]. (A. A. R.).

3474

अशनं मे वसनं मे
जाया मे बन्धुवर्गो मे ।
इति मे मे कुर्वाणं
कालवृको हन्ति पुरुषाजम् ॥

(अ) SR 373.195, SSB 271.81, SRK 237. 65 and 100.4 (a. Sphuṭaśloka), IS 7698, SuMuñ 254.10-1.

Āryā-upagīti metre.

My food, my clothes, my wife, my relations—he who thus cries 'my, my' (incessantly), the wolf of time injures that goat-like man. (A. A. R.).

3475

अशनं वसनं वासो यस्य काश्याममार्गतः ।
कीकटेन समा काशी गङ्गाप्यङ्गारवाहिनी ॥

(आ) Sama 2 ग 9.

That person who is at Banaras for the free supply of food, clothes and residence, to him Kāśī is equivalent to *kīkaṭa* [a mean place] and the water of the Gaṅgā consists of flames of fire. (A. A. R.).

3476

अशनमात्रकृतज्ञतया गुरोर्
न पिशुनोऽपि शुनो लभते तुलाम् ।
अपि बहूपकृते सखिता खले
न खलु खेलति खे लतिका यथा ॥

(अ) KR 1.23.1 ; 9.213.6.

(आ) IS 717, Subh 181 and 276.

(*a*) गुरोर् om. Subh.

(*b*) पिश्रुतोपि शुनोर् or पिशुतो (three *akṣara-s* missing) Subh.

(*c*) बहूपकृते Subh.

(*d*) न Subh 181 (om.) ; खेलति Subh 276 (om.); कथा Subh.

Drutavilambita metre.

If a tale-bearer is greatful to his elders only for the food he gets, he is no match to a dog in this regard. If one cultivates friendship with the wicked to receive many a benefit this too does not play the game as are the creepers of the sky [they are castles in the air]. (A. A. R.).

अशनात् भयमन्त्यानां see No. 3417.

3477

अशनादिन्द्रियाणीव स्युः कार्याण्यखिलान्यपि ।
एतस्मात् कारणाद् वित्तं सर्वसाधनमुच्यते ॥

(अ) P (Pts 1. 8, PtsK 1. 8), SkP, Nāgarakh. 155.47.

(आ) IS 718.

(*b*) °खिलानि ह SkP.

(*c*) सर्वस्मा° SkP.

Just as the sensory organs are dependent on food for their strength, so are all activities dependent on wealth. Hence it is, they say, that wealth is the means of achieving every kind of activity. (A. A. R.).

अशनाद्भूयं तु मंदानां see No. 3417.

3478

अशनैरशनैर्बाल्ये यौवने घस्मरात् स्मरात् ।
कल्यवैकल्यतः शेषे स्फुटं नष्टं वयो नृणाम् ॥

(आ) VS 3392.

By frequent consumption of food during boyhood and by the devouring fire of love in youth and by disabilities, such as deafness in later years, man's life is clearly a waste. (A. A. R.).

अशयवत् प्र० see No. 2341.

3479*

अशरणशरणप्रमोदभूतैर्
वनतरुभिः क्रियमाणचारुकर्म ।
हृदयमिव दुरात्मनामगुप्तं
नवमिव राज्यमनिर्जितोपभोग्यम् ॥

(अ) Mṛcch 8.4.

Puṣpitāgrā metre.

To creatures else forlorn, the forest trees/do work of mercy, granting joy and ease ;/like a sinner's heart, the park unguarded lies,/like some new-founded realm, an easy prize. (A.W. Ryder's translation).

3480*

अशर्मदहनज्वलत्कटुकटाक्षरूक्षेक्षण-
क्षणक्षपितशात्रवे जयति सिन्धुराधीश्वरे ।
वयं न बहु मन्महे निजभुजानमद्गाण्डिव-
च्युतास्त्रशिखिताण्डवज्वलितखाण्डवं पाण्डवम् ।

(आ) SR 123.192, SSB 425.1.

Pṛthvī metre.

When the lord of Sindhura has vanquished the enemy in a moment by his furious look capable of burning all ill-luck, we do not think highly of Arjuna who burnt down the Khāṇḍava-forest by the fire released by the missiles discharged from the Gāṇḍīva-bow bent by him dexterously by his hands. (A. A. R.).

अशस्तवत् प्र° see No. 2341.

3481*

अशस्त्रं पुरुषं हत्वा नरः संजायते खरः ।
कृमिः स्त्रीवधकर्त्ता च बालहन्ता च जायते ॥

(अ) Mārk-P 15.18 *cd*-15.19 *ab*.

(आ) ŚP 727.

If a person kills a man without weapon in hand, he takes re-birth as an ass ; one who kills a woman is born as a worm ; the same is the case when a person kills a boy. (A. A. R.).

3482*

अशस्त्रपूतमव्याजं पुरुषाङ्गोपकल्पितम् ।
विक्रीयते महामांसं गृह्यतां गृह्यतामिदम् ॥

(अ) Mālatī 5.12.

(*c*) महामासं Mālatī (K).

(*a*) गृह्यतामिति Mālatī (NSP).

Human flesh, not (rendered) holy by a weapon, unadulterated and taken out of the limbs of males, is being sold ; take, take this !

3483

अशान्तहुतभुक्शिखाकवलितं जगन्मन्दिरं
सुखं विषमवातभुग्नसनवच्चलं कामजम् ।
जलस्थशशिचञ्चलां भुवि विलोक्य लोकस्थितिं
विमुञ्चत जनाः सदा विषयमूर्छनां तत्त्वतः ।

(अ) AS 263.

(*a*) असात° or अशात° AS (var.); °भुक्षिषा° or °भुविवशा° AS (var.).

(*b*) °भुग्न° AS (var.).

(*c*) °चंचला or °चंचलं AS (var.).

(*d*) बिमुंचति AS (var.); जना AS (var.).

Pṛthvī metre.

The house of the world is closely surrounded by the flames of restlessness, the pleasures born of passion are unsteady like the ears of an elephant slapping in a strong breeze, and observing the painful state of affairs in the world which are inconstant like the moon's reflection in water, oh people, leave off truly the importance attached to sensory pleasures. (A. A. R.).

3484

अशान्तान्तस्तृष्णा धनलवणवारिव्यतिकरैर्
गतच्छायः कायश्चिरविरसरूक्षाशनतया ।
अनिद्रा मन्दोऽग्निर्नृपसलिलचौरानलभयात्
कदर्याणां कष्टं स्फुटमधनकष्टादपि परम् ।

(अ) Dar 2 10.

Śikhariṇī metre.

To misers the greed within never subsides agitated, as they are, by the billows of the ocean of wealth, the body becomes devoid of lustre by consuming food that is without nutritive value and highly seasoned, they suffer from sleeplessness, a bad digestion and ever afraid of the king, water, thieves and fire—thus the miser's life is clearly far more painful than the misery of poverty. (A. A. R.).

3485

अशाश्वतमिदं सर्वं चिन्त्यमानं हि भारत ।
कदलीसंनिभो लोकः समो ह्यस्य न विद्यते ॥

(आ) SRHt 263.21 (a. Bṛhatkathā).

All things in the world, oh descendant of Bharata, are impermanent when we think of them. The world is similar to a plaintain tree, there is indeed nothing equal to it. (A. A. R.).

3486

अशासंस्तस्करान् यस्तु बलिं गृह्णाति पार्थिवः ।
तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च परिहीयते ॥

(अ) Mn 9.254. Cf. Mn 8.307, 386-7.

(*c*) यस्य Medhātithi.

(*d*) स्वर्गात्स Medhātithi.

The realm of that king who takes his share in kind, though he does not punish thieves, (will be) disturbed and he (will) lose heaven. (G. Bühler's translation).

3487

अशास्त्रचक्षुर्नृपतिर् अन्ध इत्यभिधीयते ।
वरमन्धो न चक्षुष्मान् मदादाक्षिप्तसत्पथः ॥

(अ) KN (KN [TSS] 15.4, KN [ĀnSS] 15.4, KN [BI] 14.3).

(आ) IS 719.

A king who does not possess the eye of political knowledge is said to be blind; it is better to have such a blind king than one, who though possessed of such eyes, transgresses the path of rectitude out of pride or carelessness. (M.N. Dutt's translation).

3488

अशास्त्रविदुषां तेषां न कार्यमहितं वचः ।
अर्थशास्त्रानभिज्ञानां विपुलां श्रियमिच्छताम् ॥

(अ) R (R [Bar] 6.51.15, R [B] 6.63.15, R [Kumbh] 6.63.15, R [G] 6. 40. 15, R [L] 6.41.17).

A king, intent on the prosperity of state, should not listen to the unhealthy

advice of ministers not versed in the laws of virtue and statecraft. (T.S. Raghavacharya's translation).

3489

अशिक्षितानां काव्येषु शास्त्राभ्यासो निरर्थकः ।
किमस्त्यनुपनीतस्य वाजपेयादिभिर्मखैः ॥

(अ) Sabhā 17.

To those who are not instructed in the *kāvya-s*, the study of the *śāstra-s* is of no use. Is there sanction to perform Vājapeya and other sacrifices to one who has never been properly initiated ? (A. A. R.).

अशितास्तरला माघे see No. 3495.

3490*

अशिथिलपरिस्पन्दः कुन्दे तथैव मधुव्रतो
नयनसुहृदो वृक्षाश्चैते न कुड्मलशालिनः ।
दलति कलिका चौती नास्मिस्तथा मृगचक्षुषाम्
अथ च हृदये मानग्रन्थिः स्वयं शिथिलायते ॥

(आ) SkV 159, Kav 61.

(*b*) नृक्षाश्चैते Kav (MS).

(*c*) श्चौति [चौती] Kav (MS).

Hariṇī metre.

The bees are buzzing loud/but only in the jasmine ; / the trees though fair to look upon / are not yet in full bud ; / the mango-flower has not unfolded yet / as has the knot of anger in fair women's hearts.—/ Shall we then say the knot/has loosened of its own accord ? (D.H.H. Ingalls's translation).

3491*

अशिथिलमपरावसज्य कण्ठे
दृढपरिरब्धबृहद्बहिः स्तनेन ।
हृषिततनुरुहा भुजेन भर्तुर्
मृदुममृदु व्यतिविद्धमेकबाहुम् ॥

(अ) Śiś 7.16.

Puṣpitāgrā metre.

Another young lady stepped along with her husband with her right arm tightly clasping his neck, as he grasped firmly with his left hand her plump breast, which hand in consequence was bristling with great pleasure. (A. A. R.).

3492-93

अशिराः पुरुषः कार्यो ललाटे ब्रह्मघातिनः ।
असम्भाष्यश्च कर्तव्यस् तन् मनोरनुशासनम् ॥

राजा स्तेनेन गन्तव्यो मुक्तकेशेन धावता ।
आचक्षाणेन तत् स्तेयम् एवंकर्मास्मि शाधि माम् ॥

(अ) N 18.45-6 (Cf. मला ह्येते मनुष्येषु).

As pure and impure waters become alike on their junction in the ocean, even so (all) property acquired by a king (becomes pure in his hands).

As gold, on being thrown into blazing fire, acquires purity, even so all gains become pure in the hands of kings. (J. Jolly's translation).

3494

अशिष्यं शास्ति यो राजन् यश्च शून्यमुपासते ।
कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥

(अ) MBh (MBh [Bh] 5. 33. 38, MBh [R] 5.32.39, MBh [C] 5.1009).

(आ) IS 720.

(*a*) अशिष्यान् MBh (var.).

(*b*) यश्च (न च) शिष्यान् ( °ष्यं ) न शास्ति च (शासते) MBh (var.); न [च] MBh (var.).

(*c*) कर्मर्थं or कंदर्पं or कातर्यं MBh (var.) ; ग्रसते [भ°] MBh ( var. ) ; तु [च] MBh (var.).

(*d*) विदुर् [आहुर्] MBh (var.); मूढलक्षणं or मूढचेतनं MBh (var.).

O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without knowledge, and waiteth upon misers, is said to be of little sense. (P.C. Roy's translation).

अशिष्यान् शास्ति यो राजन् see No. 3494.

3495

अशीतास्तरणो माघे फाल्गुने पशुपक्षिणौ ।
चैत्रे जलचराः सर्वे वैशाखे नरवानरौ ॥

(अ) Cr 2112 (CNPN 91, CM 199)(doubtful).

(*a*) अशीतास्तरण: Cr; अशितास्तरला CM.

(*b*) °पक्षिनो CNPN.

(*c*) त्रे त्रे [चै°] CNPN; चैले Cr; जलचारा: Cr.

(*d*) °वानरौ CNPN.

Warmth is experienced by calves (?) in the Māgha month, by birds and beasts in the month of Phālguna; all aquatic creatures in the month of Caitra and men and monkeys during the Vaiśākha. (A. A. R.).

3496

अशीतेनाम्भसा स्नानं पयःपानं वराः स्त्रियः ।
एतद्वो मानुषाः पथ्यं स्निग्धमुष्णं च भोजनम् ॥

(अ) BhPr 322 (*samasyā*).

(आ) JS 400.119 (a. Aśvinīkumārau).

(*b*) नवा: [वरा:] JS.

(*c*) एतद्वो (°द्धे) BhPr; मानव: JS.

A bath in not too cold-water[1], the drinking of milk, love-sport with beautiful women; oh men, this is salutary for your health...as well as the hot meals dressed with oil or ghee[2,3] (J. Shastri's translation).

1. J. Shastri has: "a cold-water bath."
2. L.H. Gray translates the fourth *pāda*: and bland, warm food.
3. The last *pāda* which completes the verse was supplied by Kālidāsa.

3497

अशीमहि वयं भिक्षाम् आशावासो वसीमहि ।
शयीमहि महीपृष्ठे कुर्वीमहि किमीश्वरैः ॥

(अ) BhŚ 210, VC (VCsr 10. 1, VCjr 10.3), PrC 4.180, PuPra 95.

(आ) ŚP 4104 (a. BhŚ), Pad 89.44 (a. BhŚ), SR 367.7, SSB 261. 8, Can 123. 16-7, IS 726(cf. ZDMG 52.255), SSJ 36.14, SK 7.15, SU 1008 (a. BhŚ), SSD 2 f 111 *b*, JSub 114.4.

(*a*) भुञ्जिमहि (°हे) VC (but some texts as above), PrC, PuPra, BhŚ (var.); अश्नीमहि BhŚ (var.), SR, SSB; अश्नोमिहि Pad; अश्नोमहि BhŚ (var.); आसोमहे (आशो°) BhŚ (var.); आशीमहि (असी°) BhŚ (var.), VCsr (var.); भैक्ष्यं (°क्षं VCsr [var.]) VCjr, PrC, PuPra; भिक्षं VCsr (var.).

(*b*) वासावहो or पासावसो or यशोवसो or आशावसं BhŚ (var.); जीर्णवासो PuPra; जीर्णं PrC; रथ्यवासो VCjr (var.); वशीमहि BhŚ (var.); वसामहि or वसीमहे VCsr (var.).

(*c*) शयीमहे BhŚ (var.), VCjr (var.); शयामहि VCsr (var.), BhŚ (var.); शय्यामहि BhŚ (var.); सयीमहि PuPra; महीपीठे (°ते VCjr [var.]) BhŚ (var.), VCjr (var.).

(*d*) कुर्वेमहि or कुर्मीमहि BhŚ (var.); किमैश्वरैः or यद्दीश्वरैः BhŚ (var.); धनेन किम् [कि°] PuPra.

When we live on alms, clothe our bodies with no artificial clothes but only the ten directions of the world,[1] and sleep on the surface of mother earth, we have no concern whatever with the rich. (P. G. Nath's translation).

1. i. e. remain naked.

3498

अशीला भिन्नमर्यादा नित्यसंकीर्णमैथुनाः ।
अल्पायुषो भवन्तीह तथा निरयगामिनः ॥

(आ) SRHt 22.4 (a. MBh).

Those men who are without good character and those that violate the accepted codes and indulging constantly in promiscuous sex relations ; become short-lived and go to hell. (A. A. R.).

3499

अशुचितानिलयं प्रलयं श्रियाम्
अयशसां विभवं प्रभवं रुजाम् ।
सुकृतनिर्दलनं चलनं धृतेः
परिहरेत् परवल्लभया रतम् ॥

(आ) SuM 26.11.

(*b*) च रुजां तथा [प्र° रु°] SuM (var.).

(*c*) छलनं [च°] SuM (var.).

Drutavilambita metre.

Intimate relationship with other's wives is a source of impurity and danger to prosperity ; it produces infamy and causes diseases, it cuts the merits and undermines courage. (A. A. R.).

3500

अशुचिर्वचनाद् यस्य शुचिर्भवति पूरुषः ।
शुचिश्चैवाशुचिः सद्यः कथं राजा न दैवतम् ॥

(आ) SR 142.10, SSB 460.13.

How is a king not equal to god by whose word the impure men become pure and the pure impure at once ? (A. A. A.).

3501**

अशुच्यीक्षणेऽश्रुपाते कलहे श्वासकासयोः ।
रथ्याप्रसर्पणेऽभ्यङ्गे क्षुते नर्मण्युपस्पृशेत् ॥

(आ) ŚP 602, SH 628.

One should cleanse oneself with water when one sees impure things, shed tears and quarrels, coughs badly when goes along the street, smears himself with oil, sneezes and have amorous pastimes. (A. A. R.).

3502

अशुद्धप्रकृतौ राज्ञि जनता नानुरज्यते ।
यथा गृध्रसमासन्नः कलहंसः समाचरेत् ॥

(अ) P (Pts 1.301, PtsK 1.335).

(*d*) कलहंसोऽपि सञ्चरेत् PtsK.

When the king is of an impure disposition the people as a whole are not attached to him, just as the swans' behaviour in the company of a vulture. (A. A. R.).

3503

अशुद्धा तु भवेन् नारी यावच्छल्यं न मुञ्चति ।
निःसृते तु ततः शल्ये रजसा शुध्यते ततः ॥

(अ) Agni-purāṇa 64.9.

A woman may be considered as impure so long as the foetus is within her ; when once she delivered the foetus and starts her monthly course, she is pure. (A. A. R.).

3504

अशुद्धीनां तु सर्वासाम् आलयाः कुत्सिताः स्त्रियः ।
सदा शौचं न कुर्वन्ति भुञ्जतेऽन्नं तथाविधाः ॥

(अ) Cr 105 (CR 1.38),

(*b*) आलयः CR (var.) ; कुत्सितप्रियाः CR (var.) ; कुत्सिता CR (var.).

(*c*) प्रशोरेयुर्न (प्राचारेंदुन) गृह्णन्ति CR (var.) ; प्रचारेंवुन [स° शौ° न] CR (var.).

(*d*) भुजन्ते CR (var.) ; तथाविधम् (°धा) CR (var.).

Uncultured women are the very abode of all kinds of impurities. They never wash themselves properly and they eat food that is far from clean. (A. A. R.).

3505

अशुभपुषि कलावप्यप्रमत्ताः स्वधर्माद्
अनुदिनमुपकारानाचरन्ते बुधानाम् ।
बहुजनपरिपुष्टा बद्धदीक्षास्त एते
तनुसुखमपि हित्वा तन्वते राजसेवाम् ।।

(आ) SR 139.4, SSB 454.4.

(*a*) °प्रमत्ता SR (printing error).

(*c*) °परिपुष्टी SSB.

Mālinī metre.

Even in the iron age which fosters unwholesome things there are good people who never swerve from their duties, who always render help to the learned people and support many a man and are ever addicted to them and serve the king faithfully, sacrificing personal comforts. (A. A. R.).

3506

अशुभोदये जनानां
नश्यति बुद्धिर्न विद्यते रक्षा ।
सुहृदोऽपि सन्ति रिपवो
विषमविषं जायतेऽप्यमृतम् ।।

(अ) AS 371.

(*d*) अमृतम् or त्वमृतं AS (var.).

Āryā metre.

When inauspicious times come to people, the intellect perishes and they become helpless, even the best of friends turn out to be their enemies and nectarian food turns out to be poison. (A. A. R.).

अशुभ्रे संचारे see No. 3785.

अशूचीसंचारे see No. 3785.

3507

अशृण्वन्नपि बोद्धव्यो　　मन्त्रिभिः पृथिवीपतिः ।
यथा स्वदोषनाशाय　　विदुरेणाम्बिकासुतः ।।

(अ) P (PP 1.120, Pts 1.160, PtsK 1.176).

(आ) ŚP 1358, SH 1359, SR 146.149 (a. P), SSB 467. 36, VP 9.112, IS 721.

(*a*) अक्षुण्वन्नपि SSB.

Good counsellors should warn a king/ although he pays no heed/(as Vidura warned the monarch blind) / to cease from evil deed. (A.W. Ryder's translation).

3508*

अशेषचक्षुःश्रवणं　　प्रतिकूलो भवन्नपि ।
विनतानन्दहेतुर्यः　　स पुमानाप्तनन्दनः ।।

(आ) SSK 3.14, KSSKP 3.14.

(*a*) °श्रवण° SSK.

Even if the entire host of serpents turns out to be hostil to one, the bird Garuḍa, the source of joy to Vinatā ( if propitiated), comes to give him joy. (A. A. R.).

3509

अशेषदोषापगमप्रकाश-
मित्रागमोत्साहमहोत्सवार्हम् ।
विकासशोभां जनयत्यजस्रं
धनं जनानां दिनमम्बुजानाम् ।।

(अ) Sam 4.92.

Upajāti metre ( Indravajrā and Upendravajrā).

Wealth to men and day time to lotuses bring blooming lustre constantly ; they destroy all faults of men and darkness to lotuses and give great joy and enthusiasm to them by the help of friends and light of the sun. (A. A. R ).

3510*

अशेषलङ्कापतिसैन्यहन्ता
श्रीरामसेवाचरणैककर्ता ।
अनेकदुःखाहतलोकगोप्ता
त्वसौ हनूमांस्तव सौख्यकर्ता ॥

(आ) SR 21.94, SSB 35 1.

Upajāti metre (Upendravajrā and Indravajrā).

This Hanūmān is the giver of happiness to you, who destroyed the entire host of Laṅkā's lord, who performed yeoman's service to Śrī-Rāma and rendered the world by the ending of sorrows. (A. A. R.).

3511*

अशेषविघ्नप्रतिषेधदक्ष-
मन्त्राक्षतानामिव दिङ्मुखेषु ।
विक्षेपलीला करशीकराणां
करोतु वः प्रीतिमिभाननस्य ॥

(अ) Vikram 1.8.

(आ) SR 2.17, SSB 3.18.

(*a*) ब: SSB.

Upajāti metre (Upendravajrā and Indravajrā).

May the sprays plentifully discharged from his trunk by the elephant-faced god give joy to you all, which (sprays) serve as consecrated grains of rice scattered in all directions and which are efficient in warding off all obstacles in your path. (A. A. R.).

3512*

अशोकनिर्भर्त्सितपद्मरागम्
आकृष्टहेमद्युतिकर्णिकारम् ।
मुक्ताकलापीकृतसिन्दुवारं
वसन्तपुष्पाभरणं वहन्ती ॥

(अ) Kum 3.53. (Cf. A. Scharpé' Kālidāsa-Lexicon I. 3 ; p. 49).

(आ) Daśarūpaka *ad* 4. 48 (p. 265. 1-2), Sar 5.128.

(*b*) आकृष्ट° Kum (var.); °कनिकारम् Sar (var.).

(*c*) °सिन्धुवारं Kum (var.).

(*d*) वहन्ति Kum (var.), Daś°

Upajāti metre (Upendravajrā and Indravajrā).

Wearing ornaments of flowers of spring, where the rubies were treated with contempt by the *aśoka*-flowers, the *karnikāra*-flowers had surpassed the splendour of gold (and) the *sinduvāra*-flowers had been formed into a necklace. (R.D. Karmarkar's translation).

3513*

अशोके शोकार्तः किमसि बकुलेऽप्याकुलमना
निरानन्दः कुन्दे सह च सहकारैर्न रमसे ।
कुसुम्भे विश्रम्भं यदिह भजसे कण्टकशतैर्
असंदिग्धं दग्धभ्रमर भवितासि क्षतवपुः ॥

(आ) SkV 1074, Skm (Skm [B] 1780, Skm [POS] 4.28.5), AB 551.

(*a*) किमपि Skm ; व्याकुलमना Skm.

(*b*) कौन्दे Skm (var.).

(*c*) विस्रम्भं Skm.

(*d*) मुग्धभ्रमर Skm.

Śikhariṇī metre.

Oh foolish bee, unhappy with *aśoka*-flowers, indifferent to *bakula*, unjoyed by jasmine, / and taking no delight in mangoes ; / since here you trust the thorny safflower/it's certain you'll be pricked. (D.H.H. Ingalls's translation).

3514*

अशोच्यः शोचते शोच्यं किं वा शोच्यो न शोच्यते ।
कश्च कस्येह शोच्योऽस्ति देहेऽस्मिन् बुद्बुदोपमे ॥

(आ) VS 3271.

The individual soul that is unbewailable grieves for that which is pitiable (the body). But why is that, which should be grieved for, neglected ? Who and whose (body) deserves to be grieved for, as the body is evanescent like a bubble? (A. A. R.).

3515

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

(अ) MBh (MBh [Bh] 6. 24. 11, MBh [R] 6. 24. 11, = BhG 2. 11), PtsK 1.475 ($d$=MBh [Bh] 5.131.15 $b$).

(आ) IS 722.

($a$) अनुशोचंस्त्वं (°च°) or अन्वशोच्यस्त्वं or अवशोचस्त्वं MBh (var.).

($b$) प्राज्ञवन्नाभिभाषसे (प्रज्ञावा°) MBh (var.).

($c$) गतासूर्नगतासूश्च PtsK.

Thou hast mourned those who should not be mourned, / and (yet) thou speakest words about wisdom ! / Dead and living men / the (truly) learned do not mourn. (F. Edgerton's translation).

3516

अशोच्यानीह भूतानि यो मूढस्तानि शोचति ।
तद्दुःखाल्लभते दुःखं द्वावनर्थौ निषेवते ॥

(अ) P (PP 1. 337, Pts 1. 334, PtsK 1.379). Cf. नष्टं मृतमतिक्रान्तं and मृतं वा यदि वा नष्टम्.

(आ) SR 164.514 (a. P), SSB 497. 514, IS 723.

($c$) स दुःखे Pts, SR, SSB ; स [तद्] PtsK.

No life deserves lament ; / fools borrow trouble, / and sadness to the sad, / so make it double. (A.W. Ryder's translation).

3517

अशोच्यो निर्धनः प्राज्ञो- ऽशोच्यः पण्डितबान्धवः ।
अशोच्या विधवा नारी पुत्रपौत्रप्रतिष्ठिता ॥

(अ) Cr 106 (CN 54, CS 2.41).

(आ) SR 161.387, SSB 493.394, IS 724.

($a$) असौचो CS (var.) ; अशोच्या CN (var.) ; निर्धनो विद्वान् CS, CN (var.) ; प्यधनो विद्वान् [नि° प्रा°] CN (var.).

($b$) अशोच्यः (°च्यो ; °च्य ; °च्याः) पुत्रवान्नरः (पण्डितः नरः; °रा) CS, CN (var.); असौचो CS (var.) ; ऽशोच्यो CN (var.).

($c$) असुच्य CS (var.) ; अशच्यो CS (var.) ; विधूवा CS (var.).

($d$) पुत्रपुत्रा° CS (var.) ; °समन्विता [°प्र°] CN (var.) ; °प्रतिस्थित CS (var.).

One destitute of wealth should not be deplored, if he is wise ; nor one (though himself is not learned), if he is a companion of a learned man ; nor a widow, if she is blessed with children and grandchildren.

अशोच्यो निर्धनो विद्वान् see No. 3517.

अशौश यस्य भार्या या see स शोच्यो यस्य [ भार्या या.

3518

अश्नाति यः संस्कुरुते निहन्ति
ददाति गृह्णात्यनुमन्यते च ।
एते षडप्यत्र विनिन्दनीया
भ्रमन्ति संसारवने निरन्तम् ॥

(अ) AS 539.

($b$) ददात्य AS (var.).

($d$) निरतरे or निरंतरं AS ( var. ) (both *contra metrum*).

Upajāti metre (Indravajrā and Upendravajrā).

He who kills (an animal), prepares dishes of it, he who eats (the flesh), gives, receives and permits it—all these six deserve to be condemned and they have to wander for ever in the woods of *saṁsāra*. (A. A. R.).

3519

अश्नाति यो मांसमसौ विधत्ते
वधानुमोदं त्रसदेहभाजाम् ।
गृह्णाति रेपांसि ततस्तपस्वी
तेभ्यो दुरन्तं भवमेति जन्तुः ॥

(अ) AS 528.

(आ) SPR 144.35 (a. AS).

(*c*) रेफांसि AS (MS).

Upajāti metre (Indravajrā and Upendravajrā).

He who consumes the flesh of animals that move about (full of life) and permits their slaughter with approval, that pitiable man, gets the condemnation therefor and has to undergo endless births in this (unhappy) world for that sin. (A. A. R.).

3520

अश्नाम्याच्छादयामीति प्रापश्यन् पापपूरुषः ।
नामर्षं कुरुते यस्तु पुरुषः सोऽधमः स्मृतः ॥

(अ) MBh (MBh [Bh] 2.46.18, MBh [R] 2.50.16, MBh [C] 2.1801).

(आ) IS 725.

(*b*) प्रापश्यं MBh (var.) ; भरतर्षभ or हीनपौरुषः (हि°) or हि न पौरुषं or हीनपौरुषं or हीनपूरुषः or हि न पुरुषः [पा°] MBh (var.).

(*c*) धारयेद् [कु°] MBh (var.).

(*d*) सो° पु° स्मृ° tr. MBh (var.),

That sinner is considered the worst of men who does not fly to anger thinking that "I have enough food to eat and sufficient clothes to wear."

3521

अश्नीत पिबत खादत
जाग्रत संविशत तिष्ठत वा ।
सकृदपि चिन्तयताह्नः
सावधिको देहबन्ध इति ॥

(अ) Vaidi 54.

Āryā-upagīti metre.

You may eat and drink and consume, keep vigilant, sleep or sit; but think at least once a day that the duration of the body has a limit set. (A. A. R.).

अश्नीमहि वयं भिक्षाम् see No. 3497.

अश्नोमिहि (°महि) वयं भिक्षाम् see No. 3497.

3522

अश्मना साधयेल्लोहं लोहेनाश्मानमेव च ।
बिल्वानिव करे बिल्वैर् म्लेच्छान् म्लेच्छैः प्रसाधयेत् ॥

(अ) MBh (Bh) 12. App. I 10 *l*. 18-9.

(आ) SRHt 176. 53 (a. MBh) (partly reconstructed), SSSN 79.44.

(*a*) नाशयेल्लोहं MBh.

(*c*) °नीवापरैर् or बिल्वे SRHt (reconstructed).

You may subdue iron by means of a stone, or a stone by means of iron (implements). Just as the *bilva* is overcome by *bilva*, one has to overcome the *mleccha-s* [outcastes] by the *mleccha-s*. (A. A. R.).

3523**

अश्मातकस्य वामे
बदरी वा दृश्यतेऽहिनिलयो वा ।
षड्भिरुदग्वास्य करैः
सार्धे पुरुषत्रये तोयम् ॥

(आ) ŚP 2196.

Āryā metre.

To the left of an *aśmālaka*-tree if a *badarī*-(*jūjubee*) tree or an anthill is seen, six hands northward of this place one may find water at a depth of three men and a half. (A. A. R.).

3524

अश्मानमप्युपायेन लोहं वा जरयेन् नरः ।
न तु कश्चिद् उपायोऽस्ति ब्रह्मस्वं येन जीर्यते ॥

(आ) SRHt 7.18 (a. Itihāsasamuccaya).

One may consume and digest stone or iron by some means or other. But there is no means by which a Brāhmaṇa's wealth is with impunity consumed. (A. A. R.).

3525

अश्माप्यहृदयो यस्य गुणसारं परीक्षते ।
उचितैव सुवर्णस्य तस्याग्निपतने रुचिः ॥

(अ) Dar 3.9.

Though the stone has no heart, its merits are carefully tested. It is but proper that gold when tested by fire reveals its brightness. (A. A. R.).

3526

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥

(अ) MBh (MBh [Bh] 6.39.28, MBh [R] 6.39.23, MBh [C] 6. 1454=BhG 17. 28).

(इ) SS (OJ) 217.

(*a*) दानं [द°] MBh (var.).

(*c*) असती° MBh (var.).

(*d*) चैतत् [च तत्] MBh (var.); नेह च [नो इह] SS (OJ).

Oblation offered or gift given without faith,/or austerity or action thus performed,/ is called *asat* [not *sat*, not good], son of Pṛthā ; / it is naught hereafter and naught in this world. (F. Edgerton's translation).

3527

अश्रद्धादर्शनं भ्रान्तिर् दुःखं च त्रिविधं ततः ।
दौर्मनस्यमयोग्येषु विषयेषु च योगता ॥

(अ) Liṅga-purāṇa, Pūrvabhāga 9.2.

Absence of deep interest in worth-while things, delusion and sorrow of three kinds, an unpleasant attitude and attachment to improper sensory pleasures. (A. A. R.).

3528

अश्रद्धेयं न वक्तव्यं प्रत्यक्षमपि यद् भवेत् ।
यथा वानरसंगीतं तथैव प्लवते शिला ॥

(अ) Amitagati's Dharmaparīkṣā (IHQ) 17. 515.

(इ) Tantri (OJ) 54.

(*a*) असाक्षिकं Tantri (OJ).

(*c*) वानराणां यथा गीतं Tantri (OJ).

One should not say something, but worthy of credence, even if he had witnessed it with his own eyes, such as the musical concert of monkeys, as also, that a stone floats in water. (A. A. R.).

अश्रमाण्यं च वेदानां see No. 2186.

अश्रान्तं see No. 227.

3529*

अश्रान्तं दृढयन्त्रणेन कुचयोरत्यक्तकाठिन्ययोर्
आबद्धस्फुटमण्डलोन्नतिमिलच्चोलं विमुच्योरसः ।
नीवीविच्छुरितं विधाय तममुं वामस्तनालम्बिनीं
वेणीं पाणिनखाञ्चलैः शिथिलयत्याक्रम्य पीठं पदा ॥

(आ) SR 258.34, SSB 69. 6, SRK 274.3 (a. Pañcāyudha-prapañca-bhāṇa).
(b) °मितश्चोलं SSB.
(c) तमिमं [तममुं] SRK.
Śārdūlavikrīḍita metre.

Moving on towards the seat on foot, he released from the chest her bodice, which kept up her bosom's roundness height and hardness by being tied tight at all times and having covered the region of her waist with it he releases with the tips of his nails the knot of her single braid which is hanging loose over her left breast. (A. A. R.).

3530

अश्रान्तविश्राणितयज्ञयूप-
स्तम्भावलीद्रागवलम्बमानः ।
यस्य स्वभावाद् भुवि संचचार
कालक्रमादेकपदोऽपि धर्मः ॥

(अ) Deopāra Inscription (*Epigraphia Indica* I. 307-11) 24 and JASB (1906) 159 sqq. (attributed to Umāpatidhara).
(आ) Skm(Skm[B] 1395, Skm [POS] 3. 5.5) (a. Umāpatidhara).
(b) °वली द्राग° Deopāra Inscr.
(c) यस्यानुभावाद् Deopāra Inscr; Skm (var.).
(d) कालिक° Skm (var.).
Indravajrā metre.

*Dharma* though become one footed in course of time was able to move about by the good conduct of his,[1] supporting himself well on the rows of sacrificial posts which sacrifices were performed offering good fees without break. (A. A. R.).

1. king.

3531*

अश्रान्तश्रुतिपाठपूतरसनाविर्भूतभूरिस्तवा-
जिह्मब्रह्ममुखौघविघ्नितनवस्वर्गक्रियाकेलिना ।
पूर्वं गाधिसुतेन सामिघटिता मुक्ता नु मन्दाकिनी
यत्प्रासाददुकूलवल्लिरनिलान्दोलैरखेलद्दिवि ॥

(अ) Naiṣ 2.102.
(आ) JS 377 2 (a. Śrī-Harṣa), AA 36.7-10.
Śārdūlavikrīḍita metre.

The silken streamer flying over the palace in the city played in the sky with undulations caused by the wind, as if it were the celestial Gaṅgā left half-made in times of yore by the sage Viśvāmitra, whose game of creating a new heaven was interrupted by the mouths of Brahmā, busily engaged in manifold prayer emanating from tongues that were sanctified by the untiring recital of the Vedas. (K. K. Handiqui's translation).

3532

अश्रान्तिर्बन्धुतां धत्ते कष्टं नष्टस्य नश्वरः ।
स्कन्धेन पङ्गुना पङ्गुर् नहि वर्त्मनि नीयते ॥

(आ) SRHt 262.6 (a. Bṛhatkathā).

Unwearied efforts keep up good relationships, the transistory nature of things lost is painful ; no lame person is ever led along the road by being borne on the shoulders of one who is lame. (A. A. R.).

अश्रान्तोऽपि वहेद् भारं see No. 3402.

3533*

अश्रावि भूमिपतिभिः क्षणवीतनिद्रैर्
अश्नन् पुरो हरितकं मुदमादधानः ।
ग्रीवाग्रलोलकलकिङ्किणिकानिनाद-
मिश्रं दधद्दशनचर्चुरशब्दमश्वः ॥

(अ) Śiś 5.58.
(आ) Alm 63.
(d) °चुर्चुर° Śiś (var.).
Vasantatilakā metre.

The sound of munching green grass by a horse mixed with the tinkles of the petty bells that arose as he moved his neck and giving great delight was heard by the kings, as they lost sleep for a moment. (A. A. R.).

3534*

अश्रुच्छलेन सुदृशो
हुतपावकधूमकलुषाक्ष्याः ।
अप्राप्य मानमङ्गे
विगलति लावण्यवारिपूर इव ॥

(आ) SāhD *ad* 10.691 ( p. 264 ) ( a. Viśva-nātha), SR 260.113, SSB 74.1.

Āryā-udgīti metre.

The flood of beauty of the fair-eyed one, incapable of being contained in her body, falls overflowing, under the disguise of tears, as her eyes are pained by the smoke of fire kindled by the oblation of ghee. (Translation in *Bill. Ind.* 9).

3535*

अश्रुतमिव खलजल्पितम्
अदृष्टमिव गुरुमुखेन्दुमालिन्यम् ।
अगणितनिजापमानं
भामिनि भववर्थमच्युतः सहते ॥

(आं) Vidy 466.

Āryā-gīti metre.

Acyuta [Kṛṣṇa] bears up for your sake, charming lady, the scandals of the wicked as if he were deaf, ignores the black looks on the moon-face of the elders and minds not the great shame that are heaped on his head. (A. A. R.).

3536

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।
अर्थांश्चाकर्मणा प्रेप्सुर् मूढ इत्युच्यते बुधैः ॥

(अ) MBh (MBh [Bh] 5. 33. 30, MBh [R] 5.32.30, MBh [C] 5.1000). (Variant of No. 2162).

(आ) IS 727.

(इ) MBh (Ju) p. 228.

He who is ignorant of scriptures yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool. (P.C. Roy's translation).

3537*

अश्रुभिः पाद्यमाकल्प्य प्रणीय हृदयासनम् ।
उपेते दयिते कान्ता परिष्वङ्गमुपानयत् ॥

(आ) SSB 154.1 (a. Saṁgrahītṛ).

When the beloved returned (after a long travel), the wife welcomed him with a warm embrace, having offered water for washing the feet with tears (of joy) and a seat improvised in her heart. (A. A. R.).

3538

अश्वं नैव गजं नैव व्याघ्रं नैव च नैव च ।
अजापुत्रं बलिं दद्याद् देवो दुर्बलघातकः ॥

(अ) Cr 2113 (CvGt 7.14).

(आ) SR 156.136, SSB 484. 139, Sama 2 द 33 and अ 12, SPR 49. 6 (a. Y [but does not appear in Y]), SSNL 118, SRK 226.60 (a. Sphuṭaśloka).

(*a*) अश्वो नैव गजो नैव CvGt.

(*b*) नैव सिंहस्त rest illegible CvGt.

(*c*) अजानां बलिरुद्दिश्य (?) CvGt.

Fate approves the destruction of the weak but leaves untouched the (strong) horse, the elephant and even the tiger; sacrifice-offerings are made of (helpless) sons of the goat.

अश्वं भुक्तं गजोन्मत्तं see No. 3558,

अश्वं श्रान्तं गजं मत्तं गावः see नग्नस्नानं गजं मत्तं [ गावः.

3539

अश्वं स्नातं गजं मत्तं वृषभं काममोहितम् ।
शूद्रमक्षरसंयुक्तं दूरतः परिवर्जयेत् ॥

(अ) Cr 108 (CR 8.88, CPS 278. 16). Cf. नग्नस्नानं गजं मत्तं and शून्यमश्व गजं मत्तं.

(*a*) श्रान्तं [स्ना°] CR (var.), CPS.

One should keep far off from a horse after the bath ; an elephant in rut, a bull infatuated by passion and a Śūdra who has only a smattering of learning.

अश्वं श्रान्तं गजं मत्तं वृषभं see No. 3539.

अश्वंस्त्रस्तं गजं मत्तं see शून्यमश्व गजं मत्तं.

3540

अश्वः शस्त्रं शास्त्रं
वीणा वाणी नरश्च नारी च ।
पुरुषविशेषं प्राप्ता
भवन्त्ययोग्याश्च योग्याश्च ॥

(अ) P (PT 1. 43, PTem 1.39, PS 1. 38, PN 2. 28, PP 1. 69 and 84, Pts 1. 110, PtsK 1. 124, PRt 1. 44), (cf. Ru 32), H ( HJ 2. 74. HS 2. 73, HM 2. 75, HK 2. 75, HP 2. 67, HN 2. 66, HH 50. 26-7, HC 65.18-9).

(आ) ŚP 331 (a. Viṣṇuśarman), VS 314, SH 559 (a. Viṣṇuśarman), SPR 1141. 13 ( a. Jaina-Pañcatantra ), NV 32. 59 (p. 401) (a. Vallabhadeva), RJ 1442, SR 86.10 (a. P), SSB 365. 11 (a. P), SRK 90. 7 and 240. 90 (a. Prasaṅga-ratnāvalī ), GSL 28, SRHt 27. 10 ( a. Kalāvidyā), SSSN 32. 6, SRRU 923, NBh 271, Sama 1 अ 61, SLPr 48.5-6, IS 735.

(*a*) अश्वः शस्त्रं (अश्वशस्त्रं or अस्य°) च शास्त्रं च PN (*contra metrum*) ; अश्वाः श° शा° tr. PT, PTem, RJ ; शस्त्रं च शास्त्रं च IS (*contra metrum*).

(*b*) वी° वा° tr. PtsK ; नारी [वा°] PS (var.) ; वेणी [वा°] PS (var.) ; च om. PN.

(*c*) प्राप्य मनुष्यविशेषं HJ (*contra metrum*) ; °विशेषप्राप्ता NBh ; पुरुषविशेषः PS (var.) ; प्राप्य PN, PS (var.), HP, HH (*contra metrum*), SRHt, SH, Sama ; प्राप्य हि HS, HM ; लब्ध्वा [प्रा°]NV.

(*d*) भवन्ति योग्याश्च योग्याश्च PS (var.) ; भवन्ति योग्या अरोग्याश्च (अयो° GSL ; ग्या: SRRU, Sama ) PtsK, H (but HP as above, HH marked below), NV, ŚP, VS, SR, SSB, SRK, GSL, SRRU, Sama; भवन्त्ययोग्यायोग्याश्च HH ( *contra metrum* ); अयोग्या योग्याश्च PS (var.) ; भवंति योग्यास्त्वयोग्याश्च IS ; भवंति योग्यान्ययोग्यानि SH.

Āryā metre.

In case of horse, or book, or sword,/ of woman, man, or lute, or word, / the use or uselessness depends/on qualities the user lends. (A.W. Ryder's translation).

अश्वः शास्त्रं शस्त्रं see No. 3540.

3541

अश्वः सुप्तो गजो मत्तो गावः प्रथमसूतिकाः ।
अन्तःपुरगतो राजा दूरतः परिवर्जयेत् ॥

(अ) Cr 107 (Cv 8. 9). (Variant of No. 3558).

(आ) IS 7460.

(*a*) अश्वशान्तो गजोन्मत्तं Cv ( var. ); अश्वा स्नातो हि Cv (var.); गजः सुप्तो Cv (var.); यन्म Cv (var.).

(*b*) गावस तरुणवत्सिका Cv (var.).

One should keep far off from a horse that is asleep, from an elephant that is in rut, from a cow that newly calved for the first time (and) from a king who entered the women's apartments.

3542**

अश्वगन्धापलं त्रिंशच् चूर्णयित्वा विचक्षणः ।
वृद्धदारुकचूर्णेन समभागं च कारयेत् ॥

(आ) ŚP 3042.

Thirty *pala-s* by weight of *aśvagandhā*[1] a wise man should powder and mix it with the powder of *vṛddhadāruka*[1] and take them in equal parts. (A. A. R.).

1. Āyurvedic medicinal herbs.

3543*

अश्वत्थचलपत्राग्र- लीनतोयकणोपमे ।
स्थिराशा जीविते यस्य तत्समो नास्त्यचेतनः ॥

(आ) SRHt 264.29 (a. Mahābhārata).

There is no man so devoid of good sense as he who is firmly convinced that he has a very long iife which is like a drop of water concealed at the tip of the leaf of the holy fig-tree.[1]

1. The *aśvattha*-leaf is ever moving in a breeze. (A. A. R.).

3544**

अश्वत्थमेकं पिचुमन्दमेकं
न्यग्रोधमेकं दश चिञ्चिणीकाः ।
कपित्थबिल्वामलकत्रयं च
पञ्चाम्रवापी नरकं न पश्येत् ॥

(आ) Bṛhatparāśarasmṛti 10. 379, *ad* Vi (ALS 93) p. 836, ŚP 2104.

(*b*) तिन्त्रिणीश्च [चि°] *ad* Vi.

Upajāti metre (Indravajrā and Upendravajrā).

He who plants and nurtures the following trees will never see hell : one each of the holy fig-tree, the margosa [*nimba*] and the banyan-tree, ten tamarind-trees, and three each of woodapple, the holy *bilva*, the myrobalan and five mango-trees. (A. A. R.).

3545*

अश्वत्थस्य महत्त्वं
को ननु वक्तुं नरः प्रभवेत् ।
सवितरि यत्रालक्ष्मीर्
मन्दे लक्ष्मीरमन्दास्ते ॥

(आ) SSB 642.2.

Āryā metre.

Who can adequately give expression to the greatness of the holy fig-tree ? Great is its inauspiciousness on Sundays and great the prosperity on Saturdays. (A .A. R.).

3546*

अश्वत्थामा बलिर्व्यासो हनूमांश्च विभीषणः ।
कृपः परशुरामश्च सप्तैते चिरजीविनः ॥

(अ) PdP 5.46.7 in *Purāṇa* IV 1, p. 157.

These seven have everlasting life —Aśvatthāmā [the son of Droṇa], Bali [the munificent demon], Hamūmān [the monkey chief], Vibhīṣaṇa [the ally of Rama], Kṛpa [the uncle of the twins, Nakula and Sahadeva] and Paraśurāma [the great sage and warrior]. (A. A. R.).

3547

अश्वत्थामा हत इति
युधि गिरमनृतां युधिष्ठिरोऽब्रवीत् ।

पुनरनुतापमवापत्
　　पापं　　कृत्वानुतप्येत　　॥

(अ) Upadeśa śataka (KM II 20) 28.

Āryā metre.

In the battlefield Yudhiṣṭhira made an untrue statement that Aśvatthāmā, the son of Droṇa, had been killed; later he felt remorse. If a person commits a sin he will live to regret it. (A. A. R.).

3548

अश्वपृष्ठं गजस्कन्धो　　नारीणां च पयोधरः ।
दन्तधावनशस्त्रं　च　　यथा स्थूलं तथा सुखम् ॥

(आ) IS 728, Subh 31, (cf. ZDMG 52.256)

(*a*) गजस्कन्धं Subh.

(*b*) पयोधरं Subh.

The back of a horse, the neck of an elephant, the breasts of women and the twig used as tooth-brush, the stouter they are the greater is the pleasure. (A. A. R.).

3549**

अश्वप्रशंसा विख्याता　　धनुर्वेदस्ततःपरम्　।
गान्धर्वशास्त्रमपरं　　वृक्षायुर्वेद एव　च ॥

(आ) ŚP 32.

We deal in this work with the following subjects: the praise of good horses that are well known, the science of archery, the science of music and the treatment of trees for their proper growth. (A. A. R.).

अश्वप्लुतं माधवगर्जितं च see No. 3550.

3550

अश्वप्लुतं वासवगर्जितं च
　　स्त्रीणां च चित्तं पुरुषस्य भाग्यम् ।
अवर्षणं चाप्यतिवर्षणं च
　　देवो न जानाति कुतो मनुष्यः ॥

(अ) VC (VCsr II 9, VCjr II 12), Vet 3.26, Śto 334. 19 *ac/bd*, BhPr 143, Cr 1199 (CNP II 172), KR 7.164.3.

(आ) SR 172.828 (a. VC), SSB 507. 828, IS 729, Sama 2 द 35.

(*a*) अश्वप्लुतं IS; माधवगर्जितं VCjr, Cr, KR, Vet (but *a* in Vet as above), VCsr (var.), Sama; वा च [च] IS (*contra metrum*).

(*b*) चरित्रं (च चित्तं) भवितव्यतां (°ता) च VCjr, Vet, Cr, KR.

(*c*) अवर्षणं वर्षणमर्थकांदं *d* in Vet; प्रवर्षणं चापि निवर्षणं च QE in VCsr; चाप्यवर्षणं H in Śto; चापिसर्वं° AB in Vet.

(*d*) देवा VCjr (दैवो न OF in VCjr) जनन्ति VCjr (OF as above), KR; °स्याः (°यः OF) KR, VCjr, D in Vet.

Upajāti metre (Indravajrā and Upendravajrā).

The bound of a horse and Indra's roar [thunder] and the mind of women, the fate of man, both lack of rain and excess of rain God knoweth not; how should man? (L.H. Gray's translation).

3551**

अश्वमध्ये कृतरवा　　शिवा युद्धप्रपञ्चकृत् ।
शिवा सप्तस्वरा ग्राह्या　　बहुशब्दाश्च निष्फलाः ॥

(आ) ŚP 2450.

A vixen howling in the midst of horses is indicative of a war prolonged. The howls are to be understood as seven in number, its numberless howls are of no consequence. (A. A. R.).

3552

अश्वमेधसहस्रं　च　　सत्यं च तुलया धृतम् ।
अत्यरिच्यत सत्यं　च　　इति वेदविदो विदुः ॥

(अ) Ūrdhvāmāya-saṁhitā I. 19 in Verzeichniss der Oxforder Handschriften by Th. Aufrecht 301.6), as quoted in IS. (Variant of Nos. 3553-56).

(आ) IS 730.

If a hundred horse-sacrifices were weighed against Truth then Truth would weigh more ; that is known to those knowing the true meaning of the Veda.

3553

अश्वमेधसहस्रं च सत्यं च तुलया धृतम्।
अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते ॥

(अ) MBh (MBh [Bh] 1.69.22 ; 12. 156. 26 and 13.74.29, MBh [R] 1.74.102 ; 12. 162. 26 and 13.75.31, MBh [C] 12. 6002 and 13.3651-2), Cr 1200 (CNNM 65), R (R [Bar] Ayodhyākh. App. I, No. 18 *l.* 15-16), MP 8.42, H (HJ 4. 135, HS 4.129, HM 4.131, HK 4.138, HP 4. 136, HN 4. 136, HH 118. 26-7, HC 160.3-4), PTem Annex 4.211, $PT_2$ IV p. 203, Vi 8.36, N 4.211, Nāradīya-manusaṁhitā 1.189. (Variant of Nos. 3552, 3554-56).

(आ) Smṛticandrikā 47, Smṛtisāraḥ 121, Vivādacandraḥ 147, Vivādārṇavasetuḥ 122, Vyavahāracintāmaṇi 48 and 56, Vyavahārakalpataruḥ 52, Vyavahāra-mātṛkā 331, Vyavahāratattvam 215, Vyavahārasaukhyam 50, Asahāya-bhāṣya 71, SRHt 14. 1 (a. MBh), SR 83.2 (a. MBh), SSB 360. 2, SPR 54. 2 (a. MBh), IS 731, SRS 2. 1. 47, Sama 1 अ 79.

(*b*) धृते MBh 12 (var.) ; कृतम् [धृ°] Sama.

(*c*) °सहस्रादि SR, SSB; °सहस्राणि MBh (var.); °सहस्राच्च MBh (var.), SRHt ; °सहस्रात्तु (हि) MBh (var.), N, Cr ; °सहस्राद् हि SRS.

(*d*) एकं MBh ( var. ) ; एवातिरिच्यते MBh (var.), Cr, Sama ; अधिरिच्यते (अत्यरि°), MBh (var.) ; अविशिष्यते MBh (var.) ; अतिरिच्यते R.

If a hundred horse-sacrifices were weighed against Truth, then Truth would outweigh hundred horse-sacrifices.

3554

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
तुलयित्वा तु पश्यामि सत्यमेवातिरिच्यते ॥

(अ) R (G) 2.61.40. (Cf. R[Bar] Ayodhyākh. App. I. No. 18, *l.* 15-6 [Ñ]), (Variant of Nos. 3552-53 and 3555-56).

(आ) IS 732.

(*b*) सत्यं चैव (or एव) विशिष्यते R (Bar) $Ñ_3$, $B_2$.

If a hundred horse-sacrifices were weighed against Truth, and if I weighed them, I would see that truth weighs more.

3555

अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
नाभिजानामि यद्यस्य सत्यस्यार्धमवाप्नुयात् ॥

(अ) MBh (MBh [Bh] 12.23. 17, MBh [R] 13. 22. 17, MBh[C] 13. 1544) (Variant of Nos. 3552-54 and 3556).

(आ) IS 733.

(*a*) तु [च] MBh (var.).

(*b*) तु [च] MBh (var.) ; मे [च] MBh (var.).

(*c*) अभि° [नाभि°] MBh (var.) ; यज्ञं तु (तं) [यद्यस्य] MBh (var.).

(*cd*) अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते D in MBh (as 205*), see No. 3553.

(*d*) सत्यन्न [सत्यस्य] MBh (var.).

If a hundred horse-sacrifices were weighed against Truth, I could not say with certainty whether the hundred horse sacrifices could obtain even a half of the weight Truth has.

3556

अश्वमेधसहस्रस्य फलं सत्यं तुलान्तरे ।
धृत्वा संलोडयते राजन् सत्ये भवति गौरवम् ॥

(आ) Pras 10.3, IS 734. (Variant of Nos. 3552-55).

(*d*) सत्यं Pras.

If the reward for a hundred horse-sacrifices were weighed against Truth, then this reward, oh king, would bring disgrace and the higher weight would be on the side of Truth.

3557*

अश्वमेधसहस्राणां सहस्रं यः समाचरेत् ।
नासौ पदमवाप्नोति मद्भक्तैर् यदवाप्यते ॥

(अ) MBh (Bh) 12 App. 17 B *l*. 156-7.

(आ) SRHt 266.8 (a. MBh), SSSN 245.1.

(*b*) समाहरेत् SSSN.

He who performs a thousand horse-sacrifices can not obtain that (supreme) position which can be reached by my devotees. (A. A. R.).

3558

अश्वयानं गजं मत्तं गावश्चैव प्रसूतिकाः ।
तथा चान्तःपुरे दासीं दूरतः परिवर्जयेत् ॥

(अ) Cr 109 (CS 3. 44, CNPh 61, CKl 65) (Variant of No 3541). Cf. दुर्गं त्रिकूटः परिखा and रहस्यभेदं पैशुन्यं.

(आ) IS 7460.

(*a*) अश्वं भुक्तं गजोन्मत्तं CS (var.) ; अश्वायानं (°श्वयान ; °श्वयातां) CS (var.) ; गजोन्मत्तौ (°त्वं) CS (var.), CKl ; गजा (°ज ; °जोन्) CS (var.) ; मेन्त CS (var.) ; मत्ता (°त्तो) CS (var.).

(*b*) गावश्चयास्तु CS (var.) ; गाव CS (var.) ; प्रसूतिका (°मू°) CS (var.).

(*c*) प्रथयांतपुरो दासी CS (var.) ; अन्तःपुरो दासी CS (var.) ; चान्तपुरो दासी (°री°) CS (var.); चान्तःपुरा दासीं CKl ; चात्त पुरि दाशी CS (var.) ; चान्तःपुरीं CNPh ; न्वान्तःपुरा वासी CS (var.).

(*d*) दूरत CS (var.) ; परिवर्जयत् CS (var.).

One should shun at a distance a horse-carriage, an elephant and a drunken man ; so also one should flee from a new calved cow and maid-servant of inner appartments. (B.C. Dutt's translation).

अश्वव्यूहैर्भटानीकं see सारं द्विगुणसारेण.

अश्वशस्त्रं च शास्त्रं see No. 3740.

अश्वशान्तो गजोन्मत्त see No. 3541.

3559**

अश्वशालां समासाद्य यदान्तर्मधुमक्षिकाः ।
मधुजालं प्रबध्नन्ति म्रियन्तेऽश्वास्तदा ध्रुवम् ॥

(अ) Aśvacikitsaka 2.23.

(आ) ŚP 1672 (a. Nakula).

(*c*) प्रकुर्वन्ति Aśva°.

(*d*) तदाश्वान् घ्नन्ति कृत्स्नशः Aśva°.

When honey bees build their hive inside a stable the horses therein are sure to die (quickly). (A. A. R.).

3560

अश्वस्य लक्षणं वेगो मदो मातङ्गलक्षणम् ।
चातुर्यं लक्षणं नार्या उद्योगः पुरुषलक्षणम् ॥

(आ) Sama 2 उ 2.

The good characteristic feature of a horse is its speed; the shedding of rut indicates that the elephant is good; cleverness is the good feature of women; energetic action is the characteristic feature of manliness. (A. A. R.).

अश्वा: शस्त्रं शास्त्रं see No. 3540.

अश्वात्मदीनं विछेत see No. 2206.

3561

अश्वानां च पताकानां बालानां पण्ययोषिताम् ।
विदूषकपटानां च चापल्यमतिमण्डनम् ॥

(ग्रा) Subh 228, IS 736, Pr 364 (?).

(*a*) च om. Subh.

(*d*) इतिम° [अतिम°] Subh.

Speed adorns horses, flags, young boys, prostitutes, buffoons and garments.

3562

अश्वा नागाः स्यन्दनानां च सङ्घा
मन्त्राः सिद्धा दैवतं चानुकूलम् ।
एतान्याहुः साधनानि स्म राज्ञां
येभ्यश्चेयं बुद्धिरुत्कृष्यते मे ॥

(ग्रा) SRHt 105.11 (a. Pañcatantra), SSSN 115.11 (a. P).

(*d*) येभ्यः श्चे SSSN.

Śalinī metre,

Groups of horses, elephants and chariots, efficient counsel and fate that is favourable—these are the means of success to kings; my mind is exhilarated by the possession of these. (A. A. R.).

3563

अश्वा यस्य जयस्तस्य यस्याश्वास्तस्य मेदिनी ।
अश्वा यस्य यशस् तस्य यस्याश्वास् तस्य काञ्चनम् ॥

(ग्रा) ŚP 1606 (a. Śarṅgadhara), SR 143. 50 (a. ŚP), SSB 462.1 (a. Śārṅgadhara).

He who has a cavalry force is sure of success, he wins the earth by them and attains fame, and also amasses gold with their aid. (A. A. R.).

3564

अश्वारूढं पयःपानं गजारूढं तु मैथुनम् ।
शिबिकीमर्दनं चैव पादचारी तु भोजनम् ॥

(ग्रा) NBh 221, Sama 2 प 37.

(*a*) अश्वारूढ: Sama.

(*b*) गजारूढश्च Sama.

(*c*) आन्दोलिकायां मर्दनं NBh.

(*d*) च added before पाद° NBh (*contra metrum*); पादचारि (?) NBh; च [तु] Sama.

Drinking water while riding a horse, dalliance with women while on elephant's back, massaging while in a palanquin, and eating food while moving on foot (are all unhealthy for one's welfare). (S. Bhaskaran Nair's translation).

3565

अश्वारूढं यतिं दृष्ट्वा खट्वारूढां रजस्वलाम् ।
सकेशां विधवां दृष्ट्वा सचैलं स्नानमाचरेत् ॥

(ग्रा) Sama 2 स 64.

On seeing an ascetic riding a horse and a woman in her courses seated on a cot, and a widow who keeps on her tresses one should take a bath with clothes on. (A. A. R.).

अश्वारूढ: पयःपानं see No. 3564.

3566-68**

अश्वाश्चतुष्कोटिमिता लक्षाण्येकादशैव च ।
सप्तत्रिंशत्सहस्राणि तथा शतचतुष्टयम् ॥

सप्ततिश्चैव संख्याताः प्रोच्यन्ते पत्तयस्ततः ।
षट्कोटचोऽशीतिलक्षाणि पञ्चाधिकमितानि च ॥

द्विषष्टि च सहस्राणि तथा शतचतुष्टयम् ।
पञ्चाशदिति संख्याता महाक्षौहिणिका बुधैः ॥

(आ) ŚP 1919-21.

The Mahākṣauhinī army, the wise men say, consists of horses to the number of four crores and eleven lakhs, thirty seven thousands and four hundred and seventy; as for the foot-soldiers it has six crores and eighty-five lakhs, sixty-two thousands and four-hundred and fifty. (A. A. R.).

अश्वा स्नातो हि गजो मत्तो see No. 3541.

अश्विनी जातको वत्सः see No. 3570.

3569**

अश्विनीमैत्ररेवत्यो मृगो मूलं पुनर्वसुः ।
पुष्यो ज्येष्ठा तथा हस्तः प्रस्थाने श्रेष्ठ उच्यते ॥

(आ) ŚP 2555.

At the time of starting on a journey the days on which the following asterisms are seen are considered best: the Aśvīnī, the Anurādhā, Revatī, Mṛgaśirṣa, Mūla, Punarvasu, Puṣya, Jyeṣṭhā as well as the Hasta. (A. A. R.).

3570

अश्विनी सूयते वत्सं कामधेनुस्तुरंगमम् ।
तथैव सागरो वह्नि यथा राजा तथा प्रजा ॥

(अ) Cr 2114 (CL I 2.7, CM 200). Cf. राज्ञि धर्मिणि धर्मिष्ठाः; यथा देशम् तथा भाषा; राजा राक्षसरूपेण.

(आ) Sama 2 य 12.

(a) जातको वत्सः. Cr.

(b) कामधेनु तुरंगमाः Cr.

(c) जलमध्ये गतो दग्धो Cr.

A mare may give birth to a calf, a good cow to a colt and the sea may produce fire, (if it is true) that the people are like the king. (A. A. R.).

3571

अश्वीये यमवाहनस्य नकुलस्याशीविषाणां कुले
मार्जारस्य च मूषकेषु घटते या प्रीतिरात्यन्तिकी ।
क्षीणेऽर्थे विधुरेषु बन्धुषु दृढे लोकापवादे शनैर्
ज्ञेया कामिजनेषु सैव गणिकावर्गस्य नैसर्गिकी ॥

(अ) Jalhaṇa's Mugdhopadeśa (KM VIII) 10.

Śārdūlavikrīḍita metre.

The abundant affection that is seen in buffalos to groups of horses, of a mongoose towards a collection of snakes, of cats towards mice and of a householder who has lost his wealth towards indigent relations, the same affection is natural to the host of harlots towards indigent lovers. (A. A. R.).

3572-75

अश्वे जवो वृषे धौर्यं मणौ कान्तिः क्षमा नृपे ।
हावभावौ च वेश्यायां गायके मधुरस्वरः ॥

दातृत्वं धनिके शौर्यं सैनिके बहुदुग्धता ।
गोषु दमस्तपस्विषु विद्वत्सु वावदूकता ॥

सभ्येष्वपक्षपातस्तु तथा साक्षिषु सत्यवाक् ।
अनन्यभक्तिर्भृत्येषु सुहितोक्तिश्च मन्त्रिषु ॥

मौनं मूर्खेषु च स्त्रीषु पातिव्रत्यं सुभूषणम् ।
महादुर्भूषणं चैतद् विपरीतममीषु च ॥

(अ) Śukranītisāra 3. 235-8.

Speed in horses, ability to bear a burden in bullocks, splendour in jewels, mercy in kings, gestures in prostitutes, sweet voice in singers, charity in richmen, prowess in soldiers, plentiness of milk in cows, restraint in ascetics, eloquence in learned

men, impartiality in councillors, truthfulness in witnesses, devotion in servants, good counsels in ministers, silence in fools, faithfulness in wives are the proper ornaments. The opposite of these are improper attributes of the subjects (mentioned above). (B.K. Sarkar's translation in the SBH 13).

3576

अश्वैर्यानं यानं स्त्रीभिर् लीलेव प्रोच्यते लीला ।
मांसं भुक्तं भुक्तं चान्यद् अयानमलीलाभुक्तम् ।।

(आ) Pras 24.3, IS 737.

(*b*) लीलेव Pras.

(*c*) चान्यम् Pras.

(*d*) अलीलमभुक्तम् Pras (*contra metrum*).

Riding on a horse is real riding; amusement with women is real amusement; eating of meat is real eating; all others are neither riding, nor amusement, nor eating.

3577

अष्टकुलाचलसप्तसमुद्रा
ब्रह्मपुरंदरदिनकररुद्राः ।
न त्वं नाहं नायं लोकस्
तदपि किमर्थं क्रियते शोकः ।।

(अ) Moham(Moham[KSH 266] 7, Moham [NS] 10, Moham [JA] 10), Vet *ad* 22.16 (p. 199.16) *ab*.

(आ) SR 373 (a. Moham), SSB 270. 59, IS 738, SPR 341.18 (a. Moham 15).

(*c*) नष्टा यत्र विचित्रा माया Vet; लोकः Moham (KSH).

(*d*) स्थास्यति तत्र कथं मम काया Vet.

Mātrāsamaka metre.

The eight mountains, the seven oceans, Brahma, Purandara, the Sun, Rudra, and human being, are all perishable; why then should we give ourselves up to sorrow? (K. Krishen Bahadur's translation).

3578

अष्टधा देवतायोनिस् तिर्यग्योनिश्च पञ्चधा ।
एकधा मानुषी योनिर् इमे भूताश्चतुर्दश ।।

(आ) ŚP 4284 (a. Yogarasāyana).

Divine beings are born of eight different sources, five in the case of animals and one in regard to men, thus are the living beings born of fourteen sources, (A. A. R.).

3579

अष्टपादश्चतुष्कर्णो द्विमुखो द्विमुखस्तथा ।
राजद्वारे पठेद् घोरो न च देवो न राक्षसः ।।

(आ) SR 185.22 (puzzle[1]).

(*a*) °श्चतुःकर्णो SR; (°श्चतुष्कर्णो is my correction).

1. वाद्यचतुर्घटः.

Eight feet it has and ears four, two faced it faces two other quarters, it roars at the gate of the king's palace, and is neither a god nor a demon. (Reply: Four faced large drum). (A. A. R.).

3580**

अष्टमं ब्रह्मरन्ध्रं स्यात् परं निर्वाणसूचकम् ।
तद्ध्यात्वा सूचिकाग्राभं धूमाकारं विमुच्यते ।
तच्च जालंधरं ज्ञेयं मोक्षदं लीनचेतसाम् ।।

(आ) ŚP. 4359.

The eighth is the Brahmarandhra, an aperture in the crown of the head which is indicative of the final liberation. Meditating on the same which resembles the tip of a needle one is released (from worldly bondage) in the shape of smoke. This is to be known as Jālandhara which given beatitude to those whose minds are absorbed in it. (A. A. R.).

3581**

अष्टमी च अमावास्या वर्जनीया चतुर्दशी ।
पूर्णिमार्धदिनं यावन् निषिद्धा सर्वकर्मसु ॥

(आ) ŚP 1824.

For the performance of auspicious functions the eighth lunar day, the day of the dark fort-night, the fourteenth lunar day upto half day of the full moon are to be avoided as they are forbidden. (A. A. R.).

अष्टमी च गुरुं हन्ति see No. 3582.

3582*

अष्टमी हन्त्युपाध्यायं शिष्यं हन्ति चतुर्दशी ।
आमावास्योऽभयं हन्ति प्रतिपत् पाठनाशिनी ॥

(अ) Cr 1201 (CNF 18).

(आ) SuB 3.6 (MS)=SuB 3. (1).

(*a*) हंतुयंद्धायं CNF (MS); च गुरुं हन्ति SuB.

(*b*) सिष CNF (MS); चतुर्दसी CNF (MS).

(*c*) पञ्चदश्युभयं SuB.

(*d*) प्रीतिपद् बुद्धिनश्यनि (°त्ति) Cr; प्रीतिपद्-बुधिनारयति CNF (MS); प्रतिपत्सु न चिन्तयेत् SuB.

(By the traditional study of the scriptures) on the eighth lunar day the teacher is harmed, the fourteenth one is injurious to the students and the day of the dark fortnight harmful to both. The day after the full or new moon injures the intelligence. (A. A. R.).

3583

अष्टमे द्वादशे वापि शाकं यः पचते गृहे ।
कुमित्राण्यनपाश्रित्य किं वै सुखतरं ततः ॥

(अ) MBh (MBh [Bh] Āraṇyaparvan, App. I. 21. 27, MBh [R] 3. 193. 26 *ab/cd*, MBh [C] 13237-8).

(आ) IS 739.

(*a*) अष्टम्यां वा नवम्यां वा (°मे नवमे वापि) MBh (var.).

(*b*) श° यः tr. MBh (var.); यः पाकं MBh (var.); यत् MBh (var.).

If without having to associate with a wicked friend, a man cooks scanty vegetables in his own house at the eighth or the twelfth part of the day, there can be nothing happier than that. (P.C. Roy's translation).

अष्टमे नवमे वापि see No. 3583.

अष्टम्यां वा नवम्यां वा see No. 3583.

3584*

अष्टाङ्गयोगपरिशीलनकीलनेन
दुःसाधसिद्धिसविधं विदधद् विदूरे ।
आसादयन्नभिमतामधुना विवेक-
ख्यातिं समाधिधनमौलिमणिर्विमुक्तः ॥

(आ) Kpr 7.270, KāP 240.11-4.

Vasantatilakā metre,

Having set aside the hard following of the eight-fold Yoga, the crown-gem of Yogins, got final emancipation, after having got at discriminative knowledge. (G. jhā's translation).

3585**

अष्टाङ्गुलस्य कथितो वायोर्मानो विचक्षणैः ।
चतुरङ्गुलमानं च तेजस्तत्त्वं निगद्यते ॥

(आ) ŚP 2804.

Wise men say that in the case of the arteries Iḍā and Piṅgalā, their capacity to

hold air is of the order of eight fingers. To the extent of four fingers they hold the essence of *tejas* [brilliance]. (A. A. R.).

3586**

अष्टादश तथा मध्ये हीने चैव चतुर्दश ।
सप्ताङ्गुलः खुरः प्रोक्त उत्तमाश्वस्य पण्डितैः ॥

(आ) ŚP 1637.

(The shanks of the best of horses extend to twenty-two fingers), of the middling ones eighteen, and fourteen in the inferior, ones. Wise men say that in the best of horses the hoof extends to seven fingers. (A. A. R.).

अष्टादशपुराणानां see No. 3587.

3587

अष्टादशपुराणेषु व्यासस्य वचनद्वयम् ।
परोपकारः पुण्याय पापाय परपीडनम् ॥

(आ) SSap 697, SRRU 970, SPR 753. 12 (a. Bhāgavata).

(*a*) अष्टादशपुराणानां SRRU.

(*b*) सारं सारं समुद्धृतम् SRRU.

(*c*) परापकारः SRRU.

In the course of the eighteen Purāṇa-s the sage Vyāsa has made two ( very fine ) statements : doing help to others results in religious merit, doing injury to others brings about sin. (A. A. R.).

3588

अष्टादशापि स्मृतयो वदन्ति
यस्यापराधः खलु तस्य दण्डः ।
स्वस्यापराधः खलु नाभिमूले
शिरः कुतो मुण्डयते मृगाक्षि ॥

(आ) Sama 2 य 28.

Upajāti metre ( Indravajrā and Upendravajrā).

All the eighteen law-books declare that punishment should be meted out where the fault is found ; deer-eyed one, offence is indeed committed at the root of the navel, why then should the hair on the top of the head be shaved off ? (A. A. R.).

3589

अष्टानां लोकपालानां संभवत्यंशतो नृपः ।
तस्मादभिभवत्येष सर्वभूतानि तेजसा ॥

(अ) *a*=Mn 5. 95 *c*.

(आ) SRHt 62.18 (a. MBh), SSSN 51. 11 (a. Mn.).

A king is constituted of the parts of the eight guardians of the quarters. Therefore it is that he overcomes all other beings by his effulgence (A. A. R.).

3590*

अष्टाभिः किल दण्डनीतिनिपुणैः सत्प्राड्विवाकैः समं
मध्येसौधमनुत्तमासनगतः कार्याणि कुर्वन् नृणाम् ।
विष्णुर्भूपवपुर्विधाय किमसौ दिक्पालयुक् पालयत्य्
एवं भ्रान्तिमतो मनाङ् न कुरुते कास्कानयं माधवः ॥

(आ) SSB 428.5 (a. Kṛṣṇarāma).

(*a*) सत्प्राड्विवपाकैः SSB (*contra metrum*).

Śārdūlavikrīḍita metre.

Whom does not this Mādhava cause to believe for a moment, that he is the Lord Viṣṇu, taken the form of that god along with the eight guardians of the quarters when he administers justice with the assistance of eight judges who are proficient in the laws of jurisprudence, seated on a high seat in the interior of the palace ? (A. A. R.).

3591**

अष्टावङ्गानि योगस्य यमो नियम आसनम् ।
प्राणायामः प्रत्याहारो धारणा ध्यानतन्मयः ॥

(आ) ŚP 4425.

There are eight stages of the Yoga [philosophy of Patañjali], namely, *yama* (self-control), *niyama* [restraint of the mind), *āsana* [postures of sitting], *prāṇāyāma* [breath-control], *pratyāhāra* [restraining the organs], *dhyāna* [ meditation ], *dhāraṇā* [steady abstraction of the mind], and *samādhi*, [perfect absorption of thought in the supreme spirit]. (A. A. R.).

3592-94

अष्टाविमानि हर्षस्य नवनीतानि भारत ।
वर्तमानानि दृश्यन्ते तान्येव सुसुखान्यपि ॥

समागमश्च सखिभिर् महांश्चैव धनागमः ।
पुत्रेण च परिष्वङ्गः संनिपातश्च मैथुने ॥

समये च प्रियालापः स्वयूथेषु च संनतिः ।
अभिप्रेतस्य लाभश्च पूजा च जनसंसदि ॥

(अ) MBh (MBh [Bh] 5.33.78-80, MBh [R] 5.32.100-2, MBh [C] 5.1066-8).

(*a*) एतानि [इमानि] MBh (var.).

(*b*) महास्थानानि or रमणीयानि [ न° ] MBh (var.).

(*d*) तथैव [ता°] MBh (var.); सुसुखान्युत (°नि च) or स्वसुखान्यपि or च सुखानि च or सुमुखान्यपि MBh (var.).

(*e*) सखिभिर्वै [ च स° ] MBh (var.); मित्रेण or सुखिभिः MBh (var.).

(*f*) सुमहांश्च [म°] MBh (var.).

(*g*) तनयस्य [पु° च] MBh (var.).

(*i*) तु [च] MBh (var.); °लाभः or °जातः MBh (var.).

(*j*) °पूज्येषु or °यूथ्ये च or प्रयुज्येषु MBh(var.).

(*k*) अभिप्रेतार्थलाभश्च MBh (var.).

These eight, O Bhārata, are the very cream of happiness, and these only are attainable here, viz. meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversion with friends in proper times, the advencement of persons belonging to one's own party, the acquisition of what had been anticipated, and respected in society. (P.C. Roy's translatien).

3595

अष्टोत्तरशतं श्लोकं चाणक्येन यथोदितम् ।
यस्य विज्ञानमात्रेण नृणां प्रज्ञा प्रवर्धते ॥

(अ) Cr 1202 (CNW 1, CNF 3 *cd*/*ab*, CNI II 1 (Introductory stanza to some *Aṣṭottaraśata*-texts of CN).

(*b*) प्रयुज्यते CNF,

(*c*) येन CNF, CNI II.

(*d*) नृणां CNF, CNI II; संज्ञा CNI II; विवर्धते CNF.

The verses one hundred and eight in number which were given to the world by Cāṇakya are such, that if men knew them well their intelligence and wisdom would vastly increase.

3596

अष्टौ गुणाः पुरुषं दीपयन्ति
प्रज्ञा च कौल्यं च दमः श्रुतं च ।
पराक्रमश्चाबहुभाषिता च
दानं यथाशक्ति कृतज्ञता च ॥

(अ) MBh (MBh [Bh] 5. 35. 45, MBh [R] 5.32.103; 5.34. 53 and 5. 36. 31, MBh (C) 5. 1069; 1233 and 1364. See एतान् गुणांस् तात.

(आ) IS 740, SSap 308.

(*a*) गुणास्तात [गुणाः] MBh (var.); पुरुषन् MBh (var.); प्रीणयंति MBh (var.).

(*b*) कुलं चैव [च कौ° च] MBh (var.); कौली MBh (var.); श्रुतं दमश्च [ द° श्रु° च ] MBh (var.); शमः [श्रु°] MBh (var.).

(*c*) अबहुमायिता MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā) (defective in *a*).

These eight qualities glorify a man, viz. wisdom, high birth self-restraint, learning, prowess moderation in speech, gift according to one's power and gratitude. (P. C. Roy's translation).

अष्टौ गुणास्तत पुरुषं see No. 3596.

3597

अष्टौ तान्यव्रतघ्नानि　　आपो मूलं फलं पयः ।
हविर्ब्राह्मणकाम्या च　　गुरोर्वचनमौषधम् ॥

(अ) MBh (MBh [Bh] 5. 39. 56, MBh [R] 5.38.71-2, MBh [C] 5.1516).

(*b*) ह्यापो MBh (var.) ; जलं [आ°] MBh (var.) ; घृतं [फ°] MBh (var.).

(*c*) °कामस्य or °काम्यं च or कामाय MBh (var.).

These eight, viz. water, roots, fruit, milk, clarified butter, (what is done at) the desire of a Brāhmaṇa, (or at) the command of a preceptor, and medicine, are not destructive of a vow. (P C. Roy's translation).

3598-99

अष्टौ नृपेमानि मनुष्यलोके
　　स्वर्गस्य लोकस्य निदर्शनानि ।
चत्वार्येषामन्ववेतानि सद्भिश्
　　चत्वार्येषामन्ववयन्ति सन्तः ॥

यज्ञो दानमध्ययनं तपश्च
　　चत्वार्येतान्यन्ववेतानि सद्भिः ।
दमः सत्यमार्जवमानृशंस्यं
　　चत्वार्येतान्यन्ववयन्ति सन्तः ॥

(अ) MBh (MBh [Bh] 5. 35. 47-48, MBh [R] 5. 34. 55-6, MBh [C] 5. 1235-6). Cf. इज्याध्ययनदानानि.

(आ) IS 741-2.

(*d*) चैषाम् or तेषाम् or नैषाम् [एषाम्] MBh (var.) ; अनुयांति or अन्ववसंति or °वायंति or °धावंति MBh (var.).

(*f*) अन्ववयंति MBh (var.).

(*g*) दमः सत्यम् tr. MBh (var.) ; धर्मः [दमः] MBh (var.).

(*h*) अनुयांति or अन्ववेतानि or °वायंति or वसंति MBh (var.).

No. 3598 :
Indravajrā metre (defective in *cd* which are composed in Śālinī metre).

No. 3599 :
Epic Upajāti metre (Indravajrā and Upendravajrā) (defective).

Those eight, O king in the world of men, are indications of heaven. Of the eight (mentioned below) four are inseparably connected with the good, four others are always followed by the good.

The first four which are inseparably connected with the good are : sacrifice, gift, study and ascetism, while the other four that are always followed by the good are self-restraint, truth, simplicity and abstention from injury to all. (P.C. Roy's translation).

3600-2

अष्टौ पूर्वनिमित्तानि　　नरस्य विनशिष्यतः ।
ब्राह्मणान् प्रथमं द्वेष्टि　　ब्राह्मणैश्च विरुध्यते ॥

ब्राह्मणस्वानि चादत्ते　　ब्राह्मणांश्च जिघांसति ।
रमते निन्दया चैषां　　प्रशंसां नाभिनन्दति ॥

नैतान् स्मरति कृत्येषु　　याचितश् चाभ्यसूयति ।
एतान् दोषान् नरः प्राज्ञो　　बुद्ध्या बुद्ध्वा विवर्जयेत् ॥

(अ) MBh (MBh [Bh] 5.33.75-7, MBh [R] 5.32.97-9 ; MBh [C] 5.1063-5).

(आ) SRHt 7. 11-13 *ab*.

(*b*) भवंति [न°] MBh (var.) ; हि विनश्यत: MBh (var.).

(*d*) प्रबोद्धते [वि°] MBh (var.) ; विरुध्यति SRHt.

(*e*) उपादत्ते [चा°] MBh (var.).

(*f*) जिघांसते MBh (var.).

(*h*) अधिगच्छति or अभिनंदते MBh (var.).

(*i*) नैनान् [नै°] MBh (var.).

(*j*) अप्यसूयति or अभ्यसूयते MBh (var.).

(*kl*) समयब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे SRHt.

(*l*) बुध्येद् or वा च [बु° first] MBh (var.) ; चैव or बुध्या [बु° second] MBh (var.) ; विसर्जयेत् or च वर्जयेत् MBh (var.).

These eight are the immediate indications of a man devoted to destruction, viz. hating the Brāhmaṇa-s, disputes with Brāhmaṇa-s, appropriation of a Brāhmaṇa's possession, taking the life of a Brāhmaṇa, taking a pleasure in reviling Brāhmaṇa-s, grieving to hear the praises of Brāhmaṇa-s, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew. (P.C. Roy's translation).

3603

अष्टौ मासान् यथादित्यस् तोयं हरति रश्मिभिः ।
तथा हरेत् करं राष्ट्रान् नित्यमर्कव्रतं हि तत् ॥

(अ) Mn 9. 305. (Cf. R [Bar] Ayodhyākāṇḍa, App. I. 29.5-6, R[G]2.122.19). For *ab* cf. मासानष्टौ यथा सूर्यः.

(आ) VīrR 19.11-2, SRHt 178.81 *ab*, SSSN 80.61.

(*b*) तथा° [य°] SSSN.

(*c*) राज्यान् Medhātithi.

(*cd*) एवं धर्मेण संचेयं तदादित्यव्रतं स्मृतम् R ; एवं राष्ट्रात् करान् (°रं) राजा । हरेदादित्यसन्निभः SRHt, SSSN.

(*d*) सम्यग् [नित्यम्] Nandana, VīrR.

As the sun during eight months (imperceptibly) draws up the water with his rays, even so let him[1] gradually[2] draw his taxes from his kingdom ; for that is the office in which he resembles the sun. (G. Bühler's translation).

1. the king.
2. or : duly (सम्यग्).

3604**

अष्टौ यदा तु दृश्यन्ते समन्ताद् देवयोनयः ।
उपसर्गं तमित्याहुर् दैवमुन्मत्तवद् बुधाः ॥

(आ) ŚP 4526.

When eight demi-gods are seen on all sides, wise men say, that it forebodes great calamity as if destiny were in state of utter confusion. (A. A. R ).

3605*

अष्टौ यस्य दिशो दलानि विपुलः कोशः सुवर्णाचलः
कान्तं केसरजालमर्ककिरणा भृङ्गाः पयोदावली ।
नालं शेषमहोरगः प्रविततं वारांनिधेर्लीलया
तद्वः पातु समुद्धरन् कुवलयं क्रोडाकृतिः केशवः ॥

(आ) SH 39, SR 18.34, SSB 31.8.

(*a*) कोषः SH.

(*b*) कान्ताः SH ; भृङ्गाप° SH.

(*d*) तन्नः [तद्वः] SSB.

Śārdūlavikrīḍita metre.

May the lord Viṣṇu in the form of the divine Boar protect you all—who uplifted the lily-like earth when submerged in the waters of the ocean, which lily-earth had petals of the eight quarters, a huge bud of the golden mountain Sumeru, the charming filaments of the sun's rays, the bees of rows

of clouds and the stalk in the form of the great serpent Ādiśeṣa. (A. A. R.).

3606*

अष्टौ हाटककोटयस्त्रिनवतिर्मुक्ताफलानां तुलाः
पञ्चाशन्मधुगन्धमत्तमधुपाः क्रोधोद्धताः सिन्धुराः ।
अश्वानामयुतं प्रपञ्चचतुरं वाराङ्गनानां शतं
दत्तं पाण्ड्यनृपेण यौतकमिदं वैतालिकायार्प्यताम् ॥

(अ) BhPr 231, PrC 55, PrK 30, PuPra 347, VC (VCsr 30. 16, VCjr 30.3. VCmr 30. 119-22, VCbr 30. 11), KR 9.220.3.

(आ) ŚP 565, SR 205.10 (a. ŚP). SSB 564. 13. (Cf. Kav 106).

(*b*) °मदगन्धमत्तमधुपक्रोधोद्धुराः (°मदगन्धलुब्धमधुपाः or °धुप°) PrK, PrC, KR, VCsr, VCjr, VCbr, ŚP ; °मदनोरलुब्धमधुपाः VCmr; °मदमत्तगन्धमधुपक्रोधोद्धुराः PuPra; क्रोधोद्धुराः VCjr, VCbr, KR, ŚP; धूरंधराः VCsr.

(*c*) लावण्योपचयपञ्चतदृशं (तारुण्यं PuPra ; °ञ्चचतुरं ŚP) PrK, VCjr, PuPra, ŚP ; पाण्याङ्गनानां [वा°] PrK, VCsr, VCmr, ŚP, SR, SSB ; त्रिशतं (°ती) [अयुतं] VC.

(*d*) श्रीमद्विक्रमभूमिपाल भवतस्तत् पाण्डयराट्प्रेषितम् VCsr; दण्डे [दत्तं] PrC, PrK, PuPra, VC, KR, ŚP, SR, SSB ; पाण्ड° PrC (var.), VCbr; दत्तमखिलं तद्गौलिकायार्पियत् [यौ° वै°] VCmr; ढौकितम्[यौ°] PrC, PrK, PuPra, VCbr, KR, ŚP, SR, SSB ; °कास्यार्पितम् PrC, PrK (var.), PuPra, VCbr, VCjr ; वेदालिकस्यर्पितम् KR ; °कायार्पितं PrK (var.) ; कायार्पय ŚP ; °कायार्पणम् SR, SSB.

Śārdūlavikrīḍita metre.

Eight ten-millions of gold (pieces), ninety-three balances of pearls, fifty elephants with bees intoxicated by the sweet perfume (of their ichor and) roused to fury, a myriad of horses, (and) a hundred courtesans manifoldly skilled—let this present, given by the Paṇḍya prince, be bestowed upon the bard.[1] (L.H. Gray's translation).

1. Vikramārka's words In ŚP words of the comptroller of the treasury.

3607

असंकल्पाज्जयेत् कामं क्रोधं कामविवर्जनात् ।
अर्थानिर्येक्षया लोभं भयं तत्त्वावमर्शनात् ॥

(अ) BhPn 7.15.22.

(*c*) अर्थानिर्थेक्षया BhPn (var.).

One should conquer passion by not brooding over love, anger by avoiding (improper) desires, greed by realizing that (excess) wealth is a source of danger, and fear by contemplating on the truth. (A. A. R.).

3608

असंकल्पितमेवेह यदकस्मात् प्रवर्तते ।
निवर्त्यारब्धमारब्धं ननु दैवस्य कर्म तत् ॥

(अ) R (R [Bar] Ayodhyākāṇḍa *ad* 2.19.20 [487* 3-4], R [B] 2. 22. 24, R [R] 2. 22.24).

(*c*) व्याहृत्यारब्धमारब्धं or व्यावर्त्य च समारब्धं (°क्रोधं) R (var.).

(*d*) विद्धि [ननु] R (var.) ; दैव कस्य R (var.).

The hinderance in this world to the completion of works taken in hand, and the origination of an unthought of event in its stead is nothing but the action of Destiny. (M.N. Dutt's translation).

3609*

असंख्यपुष्पोऽपि मनोभवस्य
पञ्चैव बाणार्थमयं ददाति ।

एवं कदर्यत्वमिवावधार्य
सर्वस्वमग्राहि मधोर्वधूभिः ॥

(अ) Vikram 10.39.

(आ) JS 239.7 (a. Bilhaṇa), Pad 64. 31 (a. Bilhaṇa ), VS 1868, ŚP 3799 ( a. Bilhaṇa), AP 56, SR 334. 104 (a. VS), SSB 201. 2, RJ 1214, (a. Bilhaṇa) SuSS 84.

Upajāti metre (Upendravajrā and Indravajrā).

This (spring season) though possessed of countless flowers, gives only five for the arrows of Cupid ; thus having ascertained the miserliness of spring, as it were, the women took away all his belongings. (S. C. Banerji's translation).

3610

असंख्याः परदोषज्ञा गुणज्ञा अपि केचन ।
स्वयमेव स्वदोषज्ञा विद्यन्ते यदि पञ्चषाः ॥

(आ) IS 746, Subh 275, SSB 358.4.

(*a*) परदोषज्ञाः Subh (MS).

(*c*) स्वदोषज्ञः Subh (MS); स्वदोषज्ञो IS.

(*d*) विद्यते IS; पश्चधा [प°] Subh (MS); संशयः IS.

Innumerable are the people who are efficient in seeing the faults of others, a few who recognize others' merits ; and if people are capable of seeing their own faults, they may be five or six. (A. A. R.).

3611*

असंगतेनोन्नतिमागतेन
चलेन वक्रेण मलीमसेन ।
सा दुर्जनेनेव समस्तमेतं
प्रबाधते भ्रूयुगलेन लोकम् ॥

(अ) Skm (Skm [B] 816, Skm [POS] 2. 69. 1) (a. Yajñaghoṣa), AB 521.

(*b*) वक्त्रेण Skm (POS).

(*c*) समस्तमेतत् Skm (POS).

Upajāti metre (Upendravajrā and Indravajrā).

She troubles the whole world by the pair of her eye-brows, as do the wicked people, that are placed high, inconstant, crooked [in shape or : behaviour] and dark. (A. A. R.).

3612

असंगृहीतस्य पुनर् मन्त्रस्य शृणु यत्फलम् ।
अहीनं धर्मकामाभ्याम् अर्थं प्राप्नोति केवलम् ॥

(अ) P (PT 3.39, PRE 3.28). Cf. Ru 138.

(इ) Old Syriac VI. 18.

Hear however the fruit of counsel that is not communicated. One (thereby) gains complete worldly profit, without loss in *dharma* or *kāma*.[1] (F. Edgerton's translation).

1. F. Edgerton has "in religion or love."

3613

असंचयादपूर्वस्य क्षयात् पूर्वार्जितस्य च ।
कर्मणो बन्धमाप्नोति शारीरं न पुनः पुनः ॥

(आ) ŚP 4423.

By not accumulating the remote consequence of acts and by the gradual exhaustion of the previous ones the body of man does not, again and again, come under the bondage of 'consequence of actions.' (A. A. R.).

असंज्ञाः खल्वेते जल° see प्रसीद प्रारम्भाद् विरम.

असंत° see also असन्त°

3614

असंतुष्टस्य विप्रस्य तेजो विद्या तपो यशः ।
स्रवन्तीन्द्रियलौल्येन ज्ञानं चैवावकीर्यते ॥

(आ) BhPṇ 7.15.19.

Of a Brāhmaṇa who has no contentment his brilliance, learning, penance and fame, all perish ; and due to his pampering to the senses his knowledge too is all scattered [lost]. (A. A. R.).

3615

असंतुष्टा द्विजा नष्टाः संतुष्टाश्च महीभृतः ।
सलज्जा गणिका नष्टा निर्लज्जाश्च कुलाङ्गना ॥

(अ) Cr 110 (CV VIII. 18, CN 78, CL IV. 3, CR VIII. 130, CSLd 3. 80, CnT II 10.9, CnT III 7.18 [cf. 3. 7], CnT V 34, CnT I 17, CPS 261. 109), H (HJ 3. 67, HS 3. 64, HM 3. 64, HP 3. 62, HN 3. 62, HK 3. 64, HH 85. 5-6, HC 113.5-6), P (PX 1. 6 [ZDMG 61. 27], PKS 10 [ZDMG 64.62]). Cf. Samayamātṛkā 4.68 and 4.70.

(आ) SPR 1289.7 (a. C), SH 1248, Vyās 54, SRHt 236. 2 (a. Vyāsaśataka), SSSN 198.2, SR 162.411 (a. C), SSB 493.418, VP 9.63, IS 755, NT 42, NBh 178, Sama 1 अ 11, Sama 2 अ 2.

(इ) LN (P) 117, DhN (P) 353 *v. l.*, NKy (B) 145, NŚ (OJ) 4. 24, TK (OJ) 28, Vyās (C) 52, Vyās (S) 50.

(*a*) असंतुष्टो द्विजो CN (var.), PKS, PX, SRHt, NBh, SSSN ; असंतुष्टो CL (var.) ; असंतुष्टः CV (var.), CL (var.) ; असंतोषा CL (var.) ; द्विज CL (var.) ; यतिर् [द्विजा] Vyās (C); नष्टा CV (var.), CL (var.), CN (var.), CR (var.), HH; नष्टः CL (var.), PKS ; नष्टः NBh.

(*b*) संतुष्टा इव पार्थिवा CN, HS, HM, HH, HP (var.) ; संतुष्टाः पृथिवीभुजः CR (but CRP, CRBh I as above); संतुष्टाः पृथिवीपतिः CN (var.) ; संतुष्टाः (°ष्ट HS) पार्थिवाः (°व HS ; °वास् HN, HP) सदा (तथा) CN (var.), HN, HJ, HM, HN, HH, HC, HP (var.); संतुष्टतश्चैव पार्थिवाः (°र्थि°) CN (var.), PKS ; संतुष्टश्च महीभृतः (°भुजः; पतेः; पतिः) CR (var.), HK, Sama ; संतुष्टश्च (संतोषेणो) महीपतिः CL (var.) ; °तुष्टः क्षत्रियस्तथा PX, SRHt, NBh, SSSN ; संतुष्टा च CV (var.), HP; संतोषेण CL (var.) ; महीभुजः CV (var.), SR, SSB ; महीपतिः (°ति) CL, CV (var.), HP (var.), Sama 2, Vyās (C) ; पृथिवीपतिः CV (var.) ; तु पार्थिवाः CL (var.) ; चैव पार्थिवाः CL (var.) ; एव पार्थिवाः SH.

(*c*) सलज्ज CL (var.) ; गणका CL (var.) ; नष्टाः CV (var.); लज्जा [न°] CN (var.).

(*d*) निर्लज्जा यत्कुलाङ्गना PX; निर्लज्जा च CV (var.), CL(var.), HJ, PKS, SH, SRHt, Sama, Vyās ( C ), SSSN ; पण्यस्त्रीभिः NBh; निर्लज्जाः सुकुला° CN(var.); निर्लज्जेव NT; व [च] CN (var.) ; कुलाङ्गना CN (var.); HJ, HP (var.), PKS, Sama, Vyās (C), SRHt ; कुलस्त्रियः CL (var.), CN (var.), CR (var.), HS, HP, HM, HN, HK, HH, SR, SSB ; कुलयोषितः CN (var.).

Discontented Brāhmaṇa-s (and) contented kings ; chaste courtezans (and) unchaste women of family are ruined.

3616

असंतुष्टाश्च्युताः स्थानात् मानात् प्रत्यवरोपिताः ।
स्वयं चोपहृता भृत्या ये चाप्युपहृताः परैः ॥

(आ) SRHt 130. 12 (a. MBh [?]), SSSN 103. 8. See असंतुष्टो द्विजो No. 3615.

Those officers who are deprived, by themselves or by others, of their position in the service, and those who are demoted from their position of honour, feel themselves greatly dissatisfied. (A. A. R.)

3617

असंतुष्टोऽसकृल्लोकान् आप्नोत्यपि सुरेश्वरः ।
अकिंचनोऽपि संतुष्टः शेते सर्वाङ्गविज्वरः ॥

(अ) BhPn 10.52. 32.

Though the king of gods repeatedly conquers the worlds his mind is dissatisfied; where as a poor man, if he is contented, sleeps comfortably free from all kinds of worries. (A. A. R.).

3618

असंतोषः परं दुःखं संतोषः परमं सुखम् ।
सुखार्थी पुरुषस् तस्मात् संतुष्टः सततः भवेत् ॥

(अ) PdP, Sṛṣṭikh. 19.261.

Absence of contentment is a great misery and contentment is supreme happiness. Hence people who desire their own happiness should always remain contented. (A. A. R.).

3619

असंतोषः परं पापम् इत्याह भगवान् हरिः ।
लोभः पापस्य बीजोऽयं मोहो मूलं च तस्य वै ।
असत्यं तस्य हि स्कन्धो महाशाखा सुविस्तरा ॥

(अ) PdP, Pātālakh. 87.54.

It has been stated by the lord Viṣṇu that want of contentment is a great sin. Greed is the prime cause [seed] of that sin, delusion is the root-cause of that (greed), untruthfulness is the trunk of that tree of sin with all its great branches spreading far. (A. A. R.).

3620

असंतोषपरा मूढाः संतोषं यान्ति पण्डिताः ।
असन्तोषस्य नास्त्यन्तस् तुष्टिस्तु परमं सुखम् ॥

(अ) MBh (MBh [Bh] 3. 206. 20, MBh [R] 3.215.21-2 ; MBh [C] 3.14084-5).

(आ) SRHt 268.5 (a. MBh), IS 757, Brahmadharma 2.5.2, SMa 1.86.

(*c*) अन्तो नास्ति विवित्सायाः (विपासायाः Brah°) SRHt, Brah°; अंतं [अन्तस्] MBh (var.).

(*d*) सन्तोषः [तु°] SRHt, Brah°, SMa ; तुष्टे [तुष्टि°] MBh (var.); हि or च [तु] MBh (var.).

The wise are always contented and the foolish always discontented. There is no end to discontentment, and contentment is the highest happiness. (P. C. Roy's translation).

3621

असंतोषोऽसुखायैव लोभादिन्द्रियविभ्रमः ।
ततोऽस्य नश्यति प्रज्ञा विद्येवाभ्यासवर्जिता ॥

(अ) MBh (MBh [Bh] 12. 284. 25, MBh [R] 12.295.25, MBh [C] 12.10846).

(इ) SS (OJ) 466.

(*a*) ऽसुखायेति (°खी चेति) MBh (var.).

(*b*) °संभ्रमः MBh (var.).

(*c*) नरस्य or ततो हि [त°] MBh (var.).

(*d*) विद्याभ्यासविवर्जिता MBh (var.); विविद्याभ्यास° or विद्या चाभ्यस° MBh (var.); °वर्जिताः MBh (var.).

Non-contentment is painful. Greed confounds the senses. That leads to the loss of wisdom. It is like the loss of learning due to want of practice. (Raghu Vīra's translation).

3622

असंत्यागात् पापकृतामपापांस्
तुल्यो दण्डः स्पृशते मिश्रभावात् ।
शुष्केणार्द्रं दह्यते मिश्रभावात्
तस्मात् पापैः सह संधिं न कुर्यात् ॥

(अ) MBh (MBh [Bh] 5.34.67 and 12. 74. 23, MBh [R] 5.33.69 and 12. 73. 23, MBh [C] 5.1164 and 12.2797).

(आ) SRHt 232.8 (a. MBh), SSSN 178. 7, IS 758.

(इ) SS (OJ) 332.

(*a*) असंयोगात् MBh 12; अंशत्यागात् MBh (var.); अपापीस् or अपापास् or अपापात् MBh (var.); अपापान् SS (OJ).

(*b*) तुल्ये दंडा स्पृश्यते मिथ्याभावात् MBh (var.); दोषः [द°] SS (OJ); स्पृशति MBh (var.); मित्रभावात् MBh (var.), SRHt, SSSN; मंत्र° or अपि भारत MBh (var.).

(*c*) शुष्केनार्द्रं MBh (var.); दृह्यते or दृश्यते MBh (var.); मित्रभावात् (मिथ्या°) MBh (var.), SRHt, SSSN; संप्रयोगान् MBh (var.).

(*d*) न मिश्रः (मैत्री or मैत्रं) स्यात् पापकृद्भिः कथंचित् (कदापि or कदाचित्) MBh 12; संगं MBh (var.).

Śālinī metre (defective).

As fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter. Therefore, friendship with the sinful should be avoided. (P.C. Roy's translation).

असंथ° (°थि°) see असन्थ° (°न्थि°).

असंद° see असन्त°

3623

असंदधानो मानान्धः समेनापि हतो भृशम् ।
आमकुम्भमिवाभित्त्वा नावतिष्ठेत शक्तिमान् ॥

(अ) P (PP 3.11, Pts 3.14, PtsK 3.13.). (Cf. KN [BI] 9.60).

(आ) IS 759.

(*a*) मानाद्यः PtsK.

(*c*) आमकुम्भ इवान्येन Pts, PtsK.

(*d*) करोत्युभयसंक्षयम् Pts, PtsK.

See, the bully to whose soul / power is all, and peace is not,/clashing with an equal foe,/crumbles like an earthen pot. (A.W. Ryder's translation).

3624

असंविग्धमना भूत्वा वदेदिक्षुरसो यथा ।
विक्षुब्धो वचसा यो हि वाक्यशल्येन हन्यते ॥

(इ) NM (T) 2.3.

Being not dubious speak as sweet as the juice of molasses; one who speaks with angry mind becomes down by his own weapon-like speech. (S. Pathak's translation).

असंप° see असम्प°.

3625

असंपत्तौ परो लाभो गुह्यस्य कथनं तथा ।
आपद्विमोक्षणं चैव मित्रस्यैतत् फलत्रयम् ॥

(अ) P (Pts 2. 176, P [NSP 1959] 2. 190).

(आ) IS 763.

Great is the gain [support] at adverse times, and a confidant to help him in private affairs, and gets him out of a dangerous situation—these three are the fruits reaped of a good friend. (A. A. R.).

3626

असंपन्नः कथं बन्धुर् असहिष्णुः कथं प्रभुः ।
अनात्मवित् कथं विद्वान् असंतुष्टः कथं सुखी ॥

(आ) NBh 5.

How can an indigent person be a good relative? how is he a good master who never forgives? how is one learned if one has no self-knowledge? how can one be happy without contentment? (A. A. R.).

3627

असंपादयतः कंचिदर्थं जातिक्रियागुणैः ।
यदृच्छाशब्दवत्पुंसः संज्ञायै जन्म केवलम् ॥

(अ) Śiś 2.47, VC (VCsr II 5, VCbr II 15).

(आ) ŚP 462 (a. Māghakavi), SR 81. 2 (a. Śiś.), SSB 355. 2, SRK 75. 13 (a. Māgha), IS 764, SMa 2.84.

(*a*) किंचिद् VCbr,

A man who *effects no useful end* either by his *caste*, his *deeds*, or his *virtues*, his birth serves only for a *name*, like an accidentally formed word[1] [which *makes no sense* either as *real or common noun*, a *verb*, or an *adjective*, and can constitute no word unless it be a *proper noun*]. (F. Edgerton's translation).

1. contains a series of puns.

3628

असंप्राप्तरजा गौरी प्राप्ते रजसि रोहिणी ।
अव्यञ्जना भवेत् कन्या कुचहीना च नग्निका ॥

(अ) P (PP 3.183, PtsK 3. 213).

(आ) Bhaviṣya-purāṇa in VīrS 768. 23-4, Aṅgirā in VīrS 769.6-7 (but could not be traced in Aṅgira-smṛti), Gṛhyasaṁgraha 2.28 *ab*+229 *cd* (as quoted in IS), IS 765.

(*a*) अप्राप्तरजसा गौ° Bhav°, Gṛhya°; अनवाप्तरजा Aṅg°.

(*c*) अव्यञ्जनकुचा (°ना भवेत् Gṛhya) कन्या श्यामा Aṅg°) Bhav°, Aṅg°, Gṛhya°.

(*d*) तु [च] Bhav°, Aṅg°, Gṛhya°.

Before nubility, 'tis said/that she[1] is white ; but after, red ;/before her womanhood is plain,/she is, though naked, free from stain. (A.W. Ryder's translation).

1. a girl.

असंभ° see असम्भ°.

3629

असंभवं हेममृगस्य जन्म
तथापि रामो लुलुभे मृगाय ।
प्रायः समापन्नविपत्तिकाले
धियोऽपि पुंसां मलिना भवन्ति ॥

(अ) H (HJ 1. 27, HS *ad* 1. 24, HM 1. 27, HK 1. 28, HH 10. 6-7), MBh (MBh [Bh] Sabhāparvan *ad* 67.5; 583*, MBh [R] 2. 75. 5), Cr 1204 (CNPN 97), Mahān (Calcutta 1840) 179. Cf. न निर्मिता केम च; पौलस्त्यः (कथम्; रामो हेममृगम्).

(आ) SPR 1245.15 (a. H), SR 92.53 (a. H), SSB 376. 60 (a. H), IS 766.

(*a*) असंभवे MBh ; जन्तोस् MBh.

(*c*) प्राय: MBh (R); समापन्नपराभवाणां MBh; समासण्णपराभवानां MBh (R); समासन्नविपत्तिकाले Mahān, SR, SSB.

(*d*) हि [ऽपि] Mahān ; विपर्यस्ततरा [पुं० म०] MBh ; मुलिनोभवन्ति CNPN ; मलिनीभ° Mahān, SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

Impossible is the birth of a golden deer, yet Śrī-Rāma coveted such a deed. Generally, when calamities are near at hand, even the minds of (superior) men get confused. (F. Johnson's translation).

3630

असंभवगुणस्तुत्या जायते स्वात्मनस्त्रपा ।
कर्णिकारं सुगन्धीति वदन् को नोपहस्यते ॥

(अ) Dṛṣṭāntakalikāśataka 60.

(आ) SR 68.695 (a. Dṛṣṭān°), SSB 502.695, IS 767.

(*d*) वद IS (var.) ; के नो° Dṛṣṭān°.

By praising a thing that is highly improbable shame accrues to person's own self. Which person is not laughed at for saying that the *karṇikāra*-flower has sweet-smell ? (A. A. R.).

3631

असंभाव्यं न वक्तव्यं प्रत्यक्षमपि दृश्यते ।
शिला तरति पानीयं गीतं गायति वानरः ॥

(अ) Cr 111 (CN 87, CNŚPK 60, CNP II 39, CPS 372.58.), Vet 11.5 *ab/dc.*

(आ) SR 162.416, SSB 494.423, IS 768 *ab/dc*, VP 9.67, Subh 104 *ab/dc.*

(*a*) असंभव्यं CN ( var. ) ; कर्तव्यं [व°] Vet (var.).

(*b*) प्रवक्तव्यं तथा न हि Vet (var.) ; प्रत्यक्षमवलोकितम् CN (var.) ; प्रत्यक्षं यदि (यत्र) CN (var.), Vet ; प्रत्यक्षे CN (var.).

(*c*) तथा तरति सा ( शा ) शिला Vet ; तथा राजन्तरेत्शिलाः Subh ( changed by O. Böhtlingk to तथा राजंस्तरेच्छिला); तथैव तरिता शिला CNP II ; पानीये CN (var.), CPS, SSB.

(*d*) यथा वानरगीतानि (°संगीतं ; °संगीता CNP II ; °ङ्गास् ; °नां) CNP II, Vet, Subh ; गायन्ति वानराः CN (var.), CPS.

Though actually seen with our own eyes, we ought not to talk seriously of absurd things, such as of stone floating on water and monkey singing songs.

3632

असंभाव्यं न भाषेत भाषसे यदि तत्तथा ।
परेषां हि समुद्वेगे नात्मनश्च शुभं फलम् ॥

(आ) SSB 362.11.

One should not say anything that ought not to be said, if he does say, then it causes agitation in others and it will not result in his own welfare. (A. A. R.).

3633

असंभृतं मण्डनमङ्गयष्टेर्
अनासवाख्यं करणं मदस्य ।
कामस्य पुष्पव्यतिरिक्तमस्त्रं
बाल्यात् परं साथ वयः प्रपेदे ॥

(अ) Kum I. 31. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 20).

(आ) AIK 313. 14-5, Kāvyān 39. 19-20. AR 158.8-9, ARJ 155.3-4, Rasagaṅgā 584. 2-3, Sar 3. 15 (p. 319), Sāh *ad* 3. 129 (p. 52), Alaṁkārasūtra ed. Tarkālaṅkāra 160, Amd 297. 853, AA 40. 3-6, SR 255.20 (a. Rasagaṅgādhara), SSB 65.23.

(*b*) अनान° Kum (var.).

(*d*) साधु Kum (var.), Sāh, SR, SSB.

Upajāti metre ( Upendravajrā and Indravajrā).

She now reached the age beyond childhood (which is) an unartificial decoration, to a slender body, ( which is ) the most potent cause of intoxication, not going by the name of 'wine" (and which is) stronger than the flowers of Kāma. (R. D. Karmarkar's translation).

3634

असंभेद्यः शुचिर्दक्षः कृतान्नस्य परीक्षकः ।
सूदानां च विशेषज्ञः सूदाध्यक्षो विधीयते ॥

(अ) SRHt 142.1, SSSN 109.1.

(The king) should employ as the superintendent of his kitchen one who cannot be corrupted, pure, efficient, an expert in examining food that is prepared and specially skilled in the choice of good cooks. (A. A. R.).

3635

असंभोगेन सामान्यं कृपणस्य धनं परैः ।
अस्येदमिति संबन्धो हानौ दुःखेन गम्यते ॥

(अ) H (HJ 1. 171, HS 1. 152, HM 1. 157, HK 1.159, HP 1. 121, HN 2. 122, HH 29.15-6, HC 39.16-7).

(आ) Skm (Skm [B] 2204, Skm [POS] 5. 41.4) (a. Śrī-Vyāsapāda), JS 61. 1 (a. Vyāsa), SR 71 19 (a. H), SSB 341.19, IS 769, SRK 62. 7 (a. Prasaṅgaratnāvalī), Sama 1 अ 39,

(*b*) धने HS.

(*d*) जायते [ग°] HS.

By non-enjoyment a miser's wealth (is) common property (shared) by others : (his own) interest (in it is), "this (is) his." At the loss (of it) he is oppressed by grief. (F. Johnson's translation).

3636

असंभ्रमो विलज्जत्वम् अवज्ञा प्रतिवादिनि ।
हासो राज्ञः स्तवश्चेति पञ्चैते जयहेतवः ॥

(अ) Kalivi 2.

Five causes that contribute to success in debates are the absence of nervousness, freedom from shyness, contemptuous disregard of the opposing speaker, a sense of humour and a liberal praise of the king. (A. A. R.).

असंम° see असम्म°.

3637

असंमतः कस्तव मुक्तिमार्गं
पुनर्भवक्लेशभयात् प्रपन्नः ।
बद्धश्चिरं तिष्ठतु सुन्दरीणाम्
आरेचितभ्रूचतुरैः कटाक्षैः ॥

(अ) Kum 3.3 (in some editions 3.5). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 39).

(आ) SCSL 84.

(*c*) कामिनीनाम् [सु°] Kum (var.).

(*d*) °ललितैः [°च°] Kum (var.); विलासैः [क°] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Who is it who against your will has set out on the path of salvation, from fear of the pains of rebirth ? Let him stand long bound by the love-glances, charming with arching of brows, of beautiful women. (J. Brough's translation in SCSL).

3638

असंमाने तपोवृद्धिः संम्मानाच्च तपःक्षयः ।
पूजया पुण्यहानिः स्यात् निन्दया सद्गतिर्भवेत् ॥

(आ) SR 160.329, SSB 491.336.

(*b*) तपःक्षयः पूजया SR (*contra metrum*).

(*c*) पुण्यहानिः स्यात् SR (*contra metrum*).

When one is not honoured there is increase of penance, penance decreases when honour is received. By being treated with respect there is loss of religious merit, by being censured one attains the happy state. (A. A. R.).

3639*

असंमुखालोकनमाभिमुख्यं
निषेध एवानुमतिप्रकारः ।
प्रत्युत्तरं मुद्रणमेव वाचां
नवाङ्गनानां नव एव पन्थाः ॥

(आ) PV 297 (a. Vāhinīpati or Viśvanātha Vāhinīpati), SR 318. 5, SSB 175. 6, SuSS 789.

(*c*) वाचो SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

Novel is the way with the newly wedded, favour is bestowed when she does not face the lover, denial is the manner of giving consent (for dalliance) and a reply is furnished when her lips are sealed! (A. A. R.).

असंयोगात् पापकृताम् see No. 3622.

3640

असंविभागी दुष्टात्मा कृतघ्नो निरपत्रपः ।
तादृङ्नराधमो लोके वर्जनीयो नराधिप ॥

(अ) MBh (MBh [Bh] 5. 38. 36, MBh [R] 5.37.39-40, MBh [C] 5.1436-7).

(आ) IS 744.

(*b*) कृतज्ञो or वृत्तघ्नो MBh (var.).

(*c*) तादृशो धनमाँल्लोके MBh (var.); नराधिपो MBh (var.).

(*d*) सदा बुधैः [न°] MBh (var.).

That wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, oh king, be avoided. (P.C. Roy's translation).

3641

असंवृतस्य कार्याणि प्राप्तान्यपि विशेषतः ।
निःसंशयं विपद्यन्ते भिन्नप्लव इवोदधौ ॥

(अ) K (K [K] 7.13. 44, K [S] 305. 3-4, K [G] 328. 1-2, K [J] 182. 9-10, K [V] 267, K [P] 491.7-8).

(आ) SRHt 173. 20 (a. Kauṭilya), SSSN 76. 17.

(*c*) निस्संशयं K (var.), SRHt, SSSN.

(*d*) भिन्नः प्लव K (var.), SRHt, SSSN.

The affairs of one, who cannot maintain secrecy, even if achieved with particular success, undoubtedly perish, like a broken boat in the ocean. (R.P. Kangle's translation).

3642

असंवृताकारतया भिन्नमन्त्रस्य भूपतेः ।
सकृच्छिद्रघटस्येव न तिष्ठत्युदयोदकम् ॥

(आ) SRHt 106.7 (a. Mahābhārata, but not found in MBh [Bh] edition), SSSN 115. 6.

By not keeping a careful guard over his facial expressions the state secrets of a king get divulged, and hence just as a pot with a single hole holds no water he cannot hope for any prosperous reign. (A. A. R.).

3643*

असंशयं क्षत्रपरिग्रहक्षमा
यदार्यमस्यामभिलाषि मे मनः ।
सतां हि संदेहपदेषु वस्तुषु
प्रमाणमन्तःकरणप्रवृत्तयः ॥

(अ) Śāk 1.22 (in some texts 1.21). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 18), PP 1.211.

(आ) Daśarūpaka *ad* 4.54 (p. 269), SāhD *ad* 3.191, Amd 79.169, AA 129. 22-130.2, Sar 5. 37, Kuv *ad* 112 (p. 190), KH 105.17-7, IS 745.

(*b*) यदेवम् Śāk (var.); यदेयम् IS.

(*c*) संता [स°] IS.

(*d*) अन्तःकरणस्य वृ° Kuv (var.).

Vaṁśastha metre.

That she is free to wed a warrior-king / my heart attests. For, in conflicting doubts,/the secret promptings of the good man's soul/ are an unerring index of the truth. (Sir Monier Monier-Williams's translation).

3644*

असंशयं न्यस्तमुपान्तरक्ततां
यदेव रोद्धुं रामणीभिरञ्जनम् ।

हृतेऽपि तस्मिन् सलिलेन शुक्लतां
निरास रागो नयनेषु न श्रियम् ।।

(अ) Kir 8.38.

(आ) SR 338. 81 (a. Kir.), SSB 208. 23 (a. Māgha).

(*a*) असंशयन्यस्त° Kir (var.).

(*c*) शुक्लतान् Kir (var.).

Vaṁśastha metre.

Undoubtedly the black collyrium was applied to the eyes by the damsels to conceal the redness at the corners; but when the pigment was washed away by the water sports the ruddiness dispelled the whiteness of the eyes but not their loveliness (A. A. R.).

3645

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।।

(अ) MBh (MBh[Bh] 6.28.35 = BhG 6.35), cf. MBh 3.49.26 and 3.246.25.

(आ) Sama 1 अ 13, Sama 2 अ 15.

(*c*) अभ्यासैव Sama 1.

(*d*) वैरग्येण MBh (var.).

Without doubt, O mighty armed, the mind is hard to curb and restless : but it may be curbed by constant practice and by dispassion. (Annie Besant's translation).

3646

असंशयं विजानीहि काले सर्वं फलिष्यति ।
धृतिं धारय विस्रब्धं भवेत् सर्वं समञ्जसम् ।।

(आ) SSMā 27.1-2.

Know without doubt that all actions will bear their fruit at the proper time; keep up a brave heart with confidence, everything then will turn out beautifully. (A. A. R.).

असंशयन्यस्तमुपा° see No. 3644.

3647*

असकलकलिकाकुलीकृतालि-
स्खलनविकीर्णविकासिकेशराणाम् ।
मरुदवनिरुहां रजो वधूभ्यः
समुपहरन् विचकार कोरकाणि ।।

(अ) Śiś 7.26.

Puṣpitāgrā metre.

From the filaments of flowers of the trees that were in bloom, being scattered about by the stumbling of the bees which were worried by the half-open state of the buds, the breeze, while bringing the pollen to the young ladies, rendered all the buds in a condition of full bloom. (A. A. R.).

3648*

असकलनयनावलोकनेन
स्मितपरिहासमनोहरैर्वचोभिः ।
कमलमुखि मुरारिरेवमेवं
कथय कियन्ति दिनानि वञ्चनीयः ।।

(अ) Vidy 543 (a. Kavirāja).

(आ) SPR 658.16 (a. BhG).

Puṣpitāgrā metre.

Tell me, for how many days, lotus-faced one, is Kṛṣṇa, the enemy of Mura, to be deceived in this manner by the glances directed towards him from eyes half-turned and with pleasing words, jokes and blooming smiles ? (A. A. R.).

3649*

असकलनयनेक्षितानि लज्जा
गतमलसं परिपाण्डुता विषादः ।
इति विविधमियाय तासु भूषां
प्रभवति मण्डयितुं वधूरनङ्गः ।।

(अ) Kir 10.59.

Puṣpitāgrā metre.

Glances directed from the corners of the eyes, bashfulness, gentle walk, paleness and feigned regrets,—these constituted the (seductive) ornaments of the damsels. Cupid has thus the power to decorate the ladies. (A. A. R.).

3650

असकृदसकृन्नष्टां नष्टां मृगो मृगतृष्णिकां
श्रमपरिगतोऽप्युत्पक्ष्माक्षः परैति पुनः पुनः ।
गणयति न तन्मायातोयं हृतः सलिलाशया
भवति हि मतिस्तृष्णान्धानां विवेकपराङ्मुखी ॥

(आ) Any 38.9, ASS 5.3.

(*a*) °न्नष्टाङ्गोऽयं ASS.

(*c*) ह्रतः [हृतः] ASS.

Hariṇī metre.

The deer pursues the mirage again and again with eye-lashes raised and not minding the fatigue though repeatedly he gets disappointed in reaching it. Desirous of water he does not see that he is undone by the illusory appearance of water; for, to those who are blinded by excessive greed, the mind gets deprived of the faculty of discrimination. (A. A. R.).

3651*

असकृन् न नेऽति सावधि-
निषेधबोधिश्रुतिर्मया कलिता ।
गमयति परमनवरतं
या तमखण्डार्थरूपमानन्दम् ॥

(अ) Ras 98.

(*a*) Version A : सावधि-
Version B : साऽवधि-

(*c*) Version A : परम् अनवरतं
Version B : परम-नव-रतं

Āryā-gīti metre.

*Version A* :

Many a time have I heard the scriptural text 'Not this, not this'—thus setting aside limitations it leads one always to that bliss of Brahman which is beyond all comprehension by words.

*Version B* :

Many a time has she said (during love-sports) 'No, no'—words setting a limit and indicative of negation; but the same always brings to me immeasurable pleasure. (A. A. R.).

3652*

असकृदेकरथेन तरस्विना
हरिहयाग्रसरेण धनुर्भृता ।
दिनकराभिमुखा रणरेणवो
रुरुधिरे रुधिरेण सुरद्विषाम् ॥

(अ) Ragh 9. 20 (in some editions 9. 23). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 137).

(आ) Alm 64.

(*a*) एव हितेन [एक°] Ragh (var.).

Drutavilambita metre.

Many a time, was the dust on the battlefield going upwards in the direction of the sun, suppressed with the blood of the enemies of the gods by that powerful warrior of a matchless chariot, who took the lead of Indra. (M.R. Kale's translation).

3653*

असकृद् युधि विजितावपि
भीतो बार्हद्रथाज्जले दुर्गम् ।
कृत्वा हरिर्न्यवात्सीद्
विजितोऽप्याशङ्कनीयोऽरिः ॥

(अ) Upadeśaśataka (KM II) 61.

Āryā metre.

Śrī-Kṛṣṇa lived in a fortress in the midst of waters out of fear of the enemy Jarāsandha, though he had many a time vanquished him in battle ; an enemy, though defeated, is a source of apprehension. (A. A. R.).

3654

असकृन् न वदेदाशां प्रार्थयेद् देवतां सकृत् ।
नालायनी पञ्च पतीन् प्रापोच्चार्य पुनः पुनः ॥

(अ) Purāṇārthasaṁgraha 37 (in *Purāṇa* VII. 2; p. 377).

One should not make one's request repeatedly by praying to the gods for the same but once. Nālāyanī was obliged to take five husbands as she made her request to the god again and again. (A. A. R.).

3655

असक्तमाराधयतो यथायथं
विभज्य भक्त्या समपक्षपातया ।
गुणानुरागादिव सख्यमीयिवान्
न बाधतेऽस्य त्रिगणः परस्परम् ॥

(अ) Kir 1.11.

Vaṁśastha metre.

The three objects of human life do not get in any mutual conflict, remaining friendly as though through affection for the qualities of him, who was seeking to obtain them with a proper discrimination and with a devotion displaying an equal regard for all (of them), without getting (unduly) addicted with any one of them. (S.V. Dixit's translation).

असक्तिरनभिष्वङ्गः: see महाभूतान्यहंकारो.

असमर्थे नारभेत्प्राज्ञः see No. 3465.

असङ्कः° or असङ्ख° or असङ्ग° or असङ्घ° see असं°.

3656

असङ्गसंगदोषेण सत्याश्च मतिविभ्रमः ।
एकरात्रप्रसङ्गेन काष्ठघण्टाविडम्बना ॥

(आ) Sama 2 क 53, Sama 2 अ 53.

(*b*) सत्यश्च Sama 2 क.

By the fault of unrestricted attachment even the mind of a chaste woman gets deluded ; for the affair of one night she gets the disgrace of the odium of a wooden bell. (A. A. R.).

3657

असज्जनः सज्जनसङ्गिसङ्गात्
करोति दुःसाध्यमपीह साध्यम् ।
पुष्पाश्रयाच्छंभुशिरोऽधिरूढा
पिपीलिका चुम्बति चन्द्रबिम्बम् ॥

(आ) SRK 88.2 (a. Kalpataru), SR 87. 25, SSB 367.43, IS 7699.

Upajāti metre (Upendravajrā and Indravajrā).

A person of low status is able to achieve what appears to be impossible, by his association with one who is in close touch with the good. An ant kisses the disc of the moon by climbing on to the head of Śiva along with the flowers which decorate it. (A. A. R.).

3658

असज्जनायाशु वरं न दद्यात् प्रीतितो नृपः ।
वरं भस्मासुरायेशः दत्त्वा नीलिफलं गतः ॥

(अ) Purāṇārthasaṁgraha 91 (in *Purāṇa* VII. 2).

(*d*) नीलिदत्त्वानीति Purā° (var.).

A king should not grant any boon to the wicked even though pleased with them (for some service done). Having granted a boon to the demon Bhasmāsura Lord Śiva had the (bitter experience) of the fruit of the indigo plant. (A. A. R.).

3659

असज्जनाश्चेन् मधुरैर्वचोभिः
शक्यन्त एव प्रतिकर्तुमार्यैः ।
तत्केतकीरेणुभिरम्बुराशेर्
बन्धक्रियायामपि कः प्रयासः ॥

(आ) SkV 1293.

(*a*) अस...नाश्चेन् SkV (MS).

Upajāti metre (Upendravajrā and Indravajrā).

If the wicked could be held off by the good/with sweet words,/ one would find it easy with pandanus pollen/to build a dyke against the sea. (D. H. H. Ingalls's translation).

3660

असज्जनेन संपर्काद् अनयं यान्ति साधवः ।
मधुरं शीतलं तोयं पावकं प्राप्य तप्यते ॥

(आ) SRHt 232.2 (a. Vyāsaśataka), SSSN 178. 3, NBh 244, Vyās 41.

(इ) Vyās (C) 37, Vyās (S) 37.

(*a*) संसर्गाद् NBh.

(*b*) असतं [अ°] NBh.

(*d*) निर्गुणम् [त°] SRHt, SSSN, Vyās.

Even good people get themselves corrupted by their close association with the undesirable. Water which is sweet and cool becomes hot [devoid of merit] when associated with fire. (A. A. R.).

असज्जनेन संसर्गाद् see No. 3660.

3661

असतः श्रीमदान्धस्य दारिद्र्यं परमाञ्जनम् ।
आत्मौपम्येन भूतानि दरिद्रः परमीक्षते ॥

(अ) BhPn 10.10. 13.

(आ) SH 924, 117*.

(*b*) परमञ्जनम् BhPn (var.).

(*c*) भूतानि BhPn (var.); पुनरीक्षते SH.

Poverty is an excellent cosmetic ointment to those who are bad and are blinded with the pride of wealth; the poor man sees all beings as equal unto himself (without arrogance). (A. A. R.).

असतमलोलमजिह्मं (°मजिह्ममलोलं°) see No. 3472.

3662

असतां च परिक्षेपः सतां च परिगृहनम् ।
अभूतानां च हिंसानाम् अधर्माणां च वर्जनम् ॥[1]

(अ) KN (KN [TSS] 14.51, KN [ĀnSS] 14.51, KN [BI] 13.51).

(*a*) परिक्लेशः KN (BI).

(*c*) अहिंसा सर्व्वभूतानाम् KN (BI).

1. इति वृत्तं महीपतेः.

Infliction of hardship on the wicked, and to afford facilities for the advancement of the honest, abstinence from doing injury to any being, and the avoidance of sin or unrighteousness (these are the functions of the king). (M.N. Dutt's translation of the KN [BI] text).

3663

असतां धर्मबुद्धिश्चेत् सतां संतापकारणम् ।
उपोषितस्य व्याघ्रस्य पारणं पशुमारणम् ॥

(आ) NBh 46.

If wicked people suddenly turn religious they become a source of worry to the good. The tiger which has undergone a fast has the feast and after fast by the killing of animals. (A. A. R.).

3664

असतां प्रग्रह: काम: कोपश्चावग्रह: सताम् ।
व्यसनं दोषबाहुल्याद् अत्यन्तमुभयं मतम् ।।

(अ) K (K [K] 8.3.65, K [S] 330. 16-7, K [G] 34. 3-4, K [J] 199. 12-3, K [V] 290, K [P] 539.1-2).

(*b*) °वग्रहस् K (S), K (V).

(*c*) °बाहुल्यात् K (V).

Lust means the favouring of evil persons, anger, the suppression of good persons. Because of the multitude of evils (resulting from them), both are held to be a calamity without end. (R. P. Kangle's translation).

3665

असतां बत सत्तापि न न्यायानुगता यदा ।
ततस्तेभ्योर्थपूर्त्याशा सुधालिप्सेव भोगिन: ।।

(आ) SSB 314.1.

Even the excellence of the wicked when it is not in accordance with justice (is of no use) and any expectation of the fulfilment of our desires through them is similar to the desire to get nectar from a serpent. (A. A. R.).

3666

असतां सङ्गदोषेण सती याति मतिर्भ्रमम् ।
एकरात्रिप्रवासेन काष्ठं मुञ्जे प्रलम्बितम् ।।

(अ) Cr 1203 (CNPN 56, CM 12).

(*a*) असता CNPN.

(*b*) मतिभ्रम: CNPN.

(*d*) काष्टमुञ्ज प्रलम्बिता CNPN.

By the fault of associating with the wicked the good mind becomes troubled, by the growth of a single night a piece of wood hangs on *muñja*.

3667

असतां सङ्गदोषेण साधवो यान्ति विक्रियाम् ।
दुर्योधनप्रसङ्गेन भीष्मो गोहरणे गत: ।।

(अ) P (Pts 1.251, PtsK 1. 281), Śts 202. 3. (Cf. MBh [Bh] 4.33.1 sqq.).

(आ) SH 781, SuM 9.55, IS 747.

(*b*) यान्त्यगौरवम् SuM.

(*c*) सुयो° [दुर्यो°] SuM, SH.

(*d*) गोहरणं PtsK, SuM; ग्रोग्रहणं SuM (var.).

By the fault of association with the wicked good persons become contaminated. Due to close relationship with Duryodhana the (righteous) Bhīṣma went to lift the cattle (of the king of Virāṭa). (A. A. R.).

3668

असतां सङ्गमुत्सृज्य सत्सु सङ्गं समाचरेत् ।
असतां सङ्गदोषेण माण्डव्य: शूलमाप्तवान् ।।

(आ) Bahudarśana 82, IS 7461.

Leaving at arm's length the association with the wicked one should cultivate friendship with the good. The sage Māṇḍavya was impaled (with the thieves) due to the fault of his association with the rogues. (A. A. R.).

3669

असतां सहजो भावश् छन्न: केनापि हेतुना ।
संस्कार इव बीजानां फलेन सह जायते ।।

(अ) Āś 3.4.

The inborn nature of the wicked, hidden as it may be for some reason, comes out through its result, as the potentiality of seeds through the fruit. (C. Sankararama Sastri's translation).

3670

असतामुपभोगाय दुर्जनानां विभूतयः ।
पिचुमन्दः फलाढ्योऽपि काकैरेवोपभुज्यते ॥

(आ) SRHt 42. 36 (a. Bṛhatkathā), SSSN 37.12.

The abundance of wealth of the wicked people is intended for the enjoyment of the like kind. The margosa tree [the bitter picumanda] though rich in fruit, is enjoyed but by the crows. (A. A. R.).

3671

असता सह सङ्गेन को न यात्यधमां गतिम् ।
पयोऽपि शौण्डनीहस्ते मद्यमित्यभिधीयते ॥

(अ) Cr 112 (CSr 2. 50, CKl 49-50). Cf. न स्थातव्यं न गन्तव्यं.

(आ) IS 7462,

(*a*) असन्तानहसंगे CS (var.) ; असतां (°मां ; °न्ता ; °संता) CS (var.); अधर्मं CS (var.).

(*b*) अधमा CS (var.) ; गतिः CS (var.) ; गम् CS (var.) (scribe's error).

(*c*) सुण्डिनीहस्ते (सुडिनि° ; सूद्रि° ; सुलि°) CS (var.).

(*d*) इतेभिधीयते CS(var.); अविधियते CS(var.).

Who is there that is not debased by bad company, when pure water in the hands of a vintress passes for liquor ? (B.C. Dutt's translation).

3672

असतीचरितं तद्वद् वसन्तादेश्च वर्णनम् ।
ग्रीष्मादेर्वर्णनं तद्वद् वर्षादेरपि वर्णनम् ॥

(आ) ŚP 47.

Likewise the conduct of bad women, the description of spring and other seasons, the description of the summer season, etc. as also of the rainy season (are the contents in the work). (A. A. R.).

3673

असती भवति सलज्जा
क्षारं नीरं च शीतलं भवति ।
दम्भी भवति विवेकी
प्रियवक्ता भवति धूर्तजनः ॥

(अ) P (Pts 1.418).

(आ) SR 171.780, SSB 505.780, IS 748, GSL 29.

(*c*) दम्भो Pts.

Āryā metre.

A woman of loose character is unusually modest ; saline water is extra-ordinarily cool ; a hypocrite is uncommonly intelligent ; and a knave is excessively sweet-tongued. (Dr. A. Sharma's translation).

3674

असतोऽपि भवति गुणवान्
सद्भ्योऽपि परं भवन्त्यसद्वृत्ताः ।
पङ्कादुदेति कमलं
क्रिमयः कमलादपि भवन्ति ॥

(आ) SRHt 199.144 (a. Ravigupta), SSSN 182. 62 (a. Ravigupta), VS 2866 (a. Argaṭa). Cf. ABORI 48.149, No. 11.

(*d*) कृमयः SRHt.

Āryā metre.

A virtuous person may spring even from a bad source and one of bad conduct

even from the virtuous. The (beautiful) lotus springs from (dirty) mud, but worms are seen to spring even from a lotus. (A. A. R.).

3675

असतो वा सतो वापि स्वयं स्वान् वर्णयन् गुणान् ।
हास्यतां याति शक्रोऽपि किं पुनः प्राकृतो जनः ॥

(आ) SSB 358.6.

By extolling one's own qualities whether they really exist or not, a person, however powerful, becomes a laughing stock ; how much more then, in the case of those who are of common clay ? (A. A. R.).

3676

असत्कार्यरतोऽधीर आरम्भी विषयी च यः ।
स राजसो मनुष्येषु मृतो जन्माधिगच्छति ॥

(अ) Y 3.138. (Cf. Mn 12.32 and 12.40).

(*a*) धीर Y (NSP).

One who takes delight in unrighteous acts, is unsteady, is always set on enterprises, and is given to sensual pleasures, is of the *rājasa*-character (and) when dead, takes birth among men. (J.R. Gharpure's translation).

असत्त्वसत्यस्य सतश् see No. 3684.

3677

असत्प्रतिग्रहीता च नरके यात्यधोमुखे ।
एको मिष्टान्नभुग् यः स याति पूयवहं नरः ॥

(अ) Viṣṇupurāṇa 2.16.17 *ab*+2.16.18 *cd*.

(आ) ŚP 710 (a. Viṣṇupurāṇa), SH 837.

(*a*) °गृहीता SH.

(*cd*) वेगी पूयवहं चैको याति मिष्टान्नभुङ्नरः Viṣṇupurāṇa,

One who accepts gifts from the wicked goes to hell remaining with his body upside down. That man who enjoys sumptuous food alone goes to that hell which is full of filth. (A. A. R.).

असत्प्रतिग्रहे युक्तः see No. 1362.

3678

असत्प्रलापं पारुष्यं पैशुन्यमनृतं तथा ।
चत्वारि वाचा राजेन्द्र न जल्पेन् नानुचिन्तयेत् ॥

(अ) MBh (MBh [Bh] 13. 13. 4, MBh [R] 13.13.4, MBh [C] 13.585). Cf. पारुष्यमनृतं चैव.

(आ) ŚP 636, VS 2963, SH 662, SR 146.177 (a. VS), SSB 468.65, IS 749.

(इ) SS (OJ) 81.

(*a*) असत्प्रलापः SSB.

(*ab*) पा° पै° tr. MBh (var.).

(*b*) पैशून्यम् MBh (var.).

(*c*) एतानि [°च] MBh (var.).

(*d*) न कुर्यान्नापि चिंतयेत् MBh (var.) ; जल्पन (°प°) MBh (var.), ; जल्पेन्न च चि° SH ; नापि [नानु°] MBh (var.), VS ; नैव SR, SSB ; °न्न च ŚP.

The four acts that are done with speech, oh king, and that should never be indulged or even thought of, are evil conversation, harsh words, publishing other people's faults and falsehood. (P.C. Roy's translation).

असत्यं साहसं माया see No. 1527.

असत्यः शीलविकृता see No. 3683.

3679

असत्यः सर्वलोकेऽस्मिन् सततं सत्कृताः प्रियैः ।
भर्तारं नानुमन्यंते विनिपातगतं स्त्रियः ॥

(अ) R (R [Bar] 2.34.20, R [B] 2.39.20, R [R] 2.39.20-1).

(आ) IS 752.

(*b*) सत्क्रियै: or सत्कृतां R (var.) ; प्रियो: R (var.).

(*c*) नाभिमन्यंते or अवमन्यंते [ना°] R (var.).

(*d*) विनिपातरतं or विनिपातगता R (var.).

Those women that although having always been carefully tended by their husbands, do not regard them during the incident of adversity, are in this world reckoned as unchaste. (M.N. Dutt's translation).

3680

असत्यता निष्ठुरताकृतज्ञता
 भयं प्रमादोऽलसता विषादिता ।
वृथाभिमानोऽपि च दीर्घसूत्रता
 तथाङ्गनाक्षादि विनाशनं श्रियः ॥

(अ) KN (KN [TSS] 10.42, KN [ĀnSS] 10. 42, KN [BI] 10.39).

(आ) SR 174.912 (a. KN), SSB 511.912.

(*c*) ह्यतिदीर्घ° KN (BI), SR, SSB.

(*d*) तथाङ्गरोक्ष्यादि SSB.

Vaṁśastha metre.

Untruthfulness, cruelty, ungratefulness, fearfulness, carelessness, idleness, cheerlessness, useless pride or pique, and extreme procrastination, and the company of women, addiction to gambling, etc.—these are the causes that ruin prosperity. (M.N. Dutt's translation).

असत्यन्यपि सोढानि see No. 3723.

3681

असत्यमप्रत्ययमूलकारणं
 कुवासनासद्मसमृद्धिवारणम् ।
विपन्निदानं परवञ्चनोर्जितं
 कृतापराधं कृतिभिर्विवर्जितम् ॥

(अ) BhŚ 389 (doubtful), SuMu 31.

(आ) SPR 64. 20 (a. SuMu), SR 83. 2, SSB 360. 5, SRK 112. 3 (a. Kalpataru), IS 7700.

(*a*) °प्रत्ययममूल° IS.

Vasantatilakā metre.

Untruthfulness is the root cause of distrust, the abode of bad inclinations, the block to prosperity, the primary cause of calamity, getting worse by deceit, the prompter of offences and hence avoided by the good. (A. A. R.).

3682*

असत्यमेतद् विदितं समस्तम्
 अकार्यकारीति मृषा प्रपञ्चः ।
कुचापलापक्रममेव कर्तुम्
 आच्छादनं ते हृदयस्य शश्वत् ॥

(अ) Ras 114.

(*b*) Version A : अ-कार्य-कारीति.
Version B : अकार्य् अकारीति.

(*c*) Version A : कु-चापला-ऽपक्रमम्.
Version B : कुचा-ऽपलाप-क्रमम्.

Upajāti metre (Upendravajrā and Indravajrā).

*Version A* :

It is untrue : it is all known [established], that he does wrong things is mere propaganda. This constant concealment of the heart is only to get rid of unworthy tendencies.

*Version B* :

[or : All those untruthful things are known completely, it is idle to pretend that

she does no wrong. This constant covering of the heart is only to indulge in rash acts by the bosom ! ] (A. A. R.).

असत्ययशसः पुंसश् see No. 3684.

असत्यशीलविकृता see No. 3683.

3683

असत्यशीला विकृता दुर्ग्राह्यहृदयाः सदा ।
युवत्यः पापसंकल्पाः क्षणमात्राद् विरागिणः ॥

(अ) R (R [Bar] 2.901*, *l.* 3-4, R [B] 2.39.22, R [Kumbh] 2.39.22*cd*+23*ab*).

(*a*) असत्यशीलविकृता R (var.); असत्यः शीलविकृता R (var.).

(*b*) दुर्गा अहृदयाः R (var.).

(*c*) असत्यः [यु°] R (var.).

(*d*) क्षणमात्राद्विरञ्जिताः IS.

Those women that are untruthful, unmindful, of evil ways, heartless, intent on unrighteous acts, and whose love is evanescent, are unchaste. (M. N. Dutt's translation).

3684

असत्यसंधस्य सतश् चलस्यास्थिरचेतसः ।
नैव देवा न पितरः प्रतीच्छन्तीति नः श्रुतम् ॥

(अ) R (R [Bar] 2.101.18, R [B] 2. 109. 18, R[Kumbh]2.109.18, R[G]2.118.18).

(*a*) असत्ययशसः (°वचसः) पुंसश् or असत्यस्य सतः पुंसश् or असत्त्वसत्यस्य सतश् R (var.); असत्यसंधन° R (var.); ततश् or सत्यश् [स°] R (var.).

(*b*) चलान् R (var.); [अ]स्थित R (var.).

(*c*) देवः R (var.).

(*d*) प्रीयंत इति (°व) नः श्रुतं or प्रतिगृह्णंति नः श्रुतं or प्रतिगृह्णंवं कुरु R (var.).

We have heard that gods and the *pitri-s* do not accept offerings from one inclined to untruth, or who is unsteady and of volatile faculties. (M.N. Dutt's translation).

असत्यस्तु भवेत् साधुर् see No. 3459.

3685

असत्यस्य वणिग्मूलं शाखास्तस्य वराङ्गनाः ।
कायस्थाः पत्रपुष्पाणि फलानि द्यूतकारिणः ॥

(अ) Cr 113 (CR 8.39, CPS 246.71).

(*a*) वणिक् CR (var.).

(*b*) शाखा CR (var.), CPS; वराङ्गना CR (var.), CPS.

(*c*) कामस्तत् [का°] CR (var.), CPS.

(*d*) द्यूतकारकः CR (var.), CPS.

The roots (of the tree) of untruth are the merchants, the harlots are the branches thereof; the *kāyastha-s* are the leaves and flowers and the fruit are seen in the gamblers. (A. A. R.).

असत्यस्य सतः पुंसश् see No. 3684.

असत्यां च गुणे see No. 3688.

3686

असत्याः सत्यसंकाशाः सत्याश्चासत्यरूपिणः ।
दृश्यन्ते विविधा भावास् तस्माद् युक्तं परीक्षणम् ॥

(अ) P (PP 1.439).

(*c*) भावां PP (var.).

The true seem often false, the false seem true ;/appearances deceive, so think it through. (A.W. Ryder's translation).

3687

असत्या च हता वाणी तथा पैशुन्यवादिनी ।
संदिग्धोऽपि हतो मन्त्रो व्यग्रचित्तो हतो जपः ॥

(अ) PdP, Uttara-kh. 242.24.

(c) सन्दिग्धश्च PdP (var.).

Undone is speech vitiated by falsehood, so are the words used to carry tales; the mystic formulas which are ambiguous are worthless and the muttering of prayers with distracted mind is useless. (A. A. R.).

3688

असत्यात्मगुणे शस्त्रं हस्ताभ्यां विनिवार्यते ।
एषापि न गतिः क्षेम्या न चान्या विद्यते क्वचित् ॥

(आ) JS 403.8 (a. Bhagavān Vyāsa).

(a) असत्यां च गुणे JS; चत्यात्म (?) [च गु°] JS (var.).

If true merits of the heart are absent, a weapon should be avoided by the hands. If this too is found to be not beneficial, no other course is known to exist. (A. A. R.).

3689

असत्येनैव जीवन्ति वेश्याः सत्यविवर्जिताः ।
एताः सत्येन नश्यन्ति मद्येनेव कुलाङ्गनाः ॥

(अ) Sam 4.68.

Prostitutes[1] can live by insincerity alone; their profession banishes them from the light of the truth. Through truth they fall on ruin, as well-born ladies fall by spirituous drink. (E. Powys Mathers's translation).

1. E. Powys Mathers has 'Courtezans" for वेश्याः.

3690

असत्संपर्कदोषेण अधस्ताद् यान्ति साधवः ।
मार्गस्तिमिरदोषेण समोऽपि विषमायते ॥

(अ) Cr 114 (CSr 2. 51, CKl 50-1). Cf. No. 3666.

(आ) SRHt 231. 1 (a. Vyāsaśataka), SSSN 178.1, Vyās 37, IS 7463.

(इ) Vyās (C) 33, Vyās (S) 33.

(a) असत्यं CS (var.).

(b) सज्जनोऽपि विगर्ह्यते SRHt, Vyās (C), SSSN, Vyās; अधमां (°मा; °र्मा) [अधस्ताद्] CS (var.); सधव (°वा) CS (var.).

(c) मार्गवत्तिमिरं पश्य CS (var.); मार्गस्यचतिमिरकः CS (var.); मार्गसूतिमिस्यार्कं CS (var.); °सम्पर्कात् SRHt, SSSN, Vyās; मेघेषु [मा°] CS (var.); तिमिरश्चार्कः CS (var.); °दोषेन CS (var.).

(d) विसमायते CS (var.); विशमा भव CS (var.).

The best are debased in the company of the bad, as the sun is obscured by the gathering clouds, and appears different than what he is. (B. C. Dutt's translation).

3691

असत्सङ्गाद् गुणज्ञोऽपि विषयासक्तमानसः ।
अकस्मात् प्रलयं याति गीतरक्तो यथा मृगः ॥

(आ) ŚP 4189 (a. Yogarasāyana), SR 87. 7, SSB 368.17 (a. Yogarasāyana).

Even a person conversant with merits, if attracted by the company of the wicked and the mind also attached to sensual pleasures, may come to grief all of a sudden, as does a deer attracted by hunter's music. (A. A. R.).

3692

असदृशजनेषु याच्ञा
महतां नहि लाघवाय सुहृदर्थे ।
हरिरपि पाण्डुसुतेभ्यः
स्वयमर्थी धार्तराष्ट्रेषु ॥

(आ) SRHt 210.23 (a. Śṛṅgāraprakāśa).

Āryā metre.

A begging mission for helping friends to people of unequal status made by the great, does not in any way lower their status; even the lord Hari[1] went with a request to the sons of Dhṛtarāṣṭra for helping the Pāṇḍava-s. (A. A. R.).

1. Kṛṣṇa.

3693

असद्धर्मस्त्वयं स्त्रीणाम् अस्माकं भवति प्रभो ।
पापीयसो नरान् यद्वै लज्जां त्यक्त्वा भजामहे ॥

(अ) MBh (MBh [Bh] 13.38.14, MBh [R] 13.38.14, MBh [C] 13.2215).

(आ) IS 753, SR 349.52, SSB 228.52.

(*a*) आपद्धर्मस् MBh (var.); स्त्रियं (°यः) or स्वयं or च यः [त्वयं] MBh (var.), स्त्रीषु [स्त्री°] MBh (var.).

(*b*) अस्माकं भविता विभो MBh (var.); भविता or भवता or ब्रुवता [भ°] MBh (var.).

(*c*) अन्यान्वै or यान्वै [यद्वै] MBh (var.).

(*d*) ऽर्थयामहे [भ°] MBh (var.); भजन्ति ताः [भ°] SR, SSB.

This, oh puissant one, is a sinful disposition with us women that, casting off modesty, we cultivate the companionship of men of sinful habits and intentions. (P.C. Roy's translation).

3694

असद्भिः सेवितो राजा स्वयं सन्नपि दूष्यते ।
किं सेव्यो भोगिसंवीतो गन्धवानपि चन्दनः ॥

(आ) SRHt 133.6 (a. [?] Vallabhadeva).

A king who is surrounded by wicked people becomes spoilt, though he himself may be good. Does the sandal tree, though full of fragrance, deserve to be approached when surrounded by snakes? (A. A. R.).



3695

असद्भिरसतामेव भुज्यन्ते धनसंपदः ।
फलं किम्पाकवृक्षस्य ध्वाङ्क्षा भक्षन्ति नेतरे ॥

(अ) KN (KN [TSS] and KN [ĀnSS] omitted; KN [BI] 4.14). Cf. Agnipurāṇa 239.

(आ) IS 754.

(*d*) ध्माङ्क्षा KN (var.).

The wealth and prosperity of the wicked are enjoyed only by others of the same nature. Only crows and no other birds taste the fruit of the *kimpāka*-tree. (M.N. Dutt's translation).

3696*

असद्वृत्तो नायं न च सखि गुणैरेष रहितः
प्रियो मुक्ताहारस्तव चरणमूले निपतितः ।
गृहाणैनं मुग्धे व्रजतु तव कण्ठप्रणयिताम्
उपायो नास्त्यन्यो हृदयपरितापोपशमने ॥

(अ) Amar (Amar [NSP] 140, Amar [S] 61 [p. 139]; Rāma 61 only).

(आ) ŚP 3552, VS 1607 (a. Amaruka), SkV 658(a. Bhaṭṭa-Hari), Kav 371, Prasanna 148 *b*, Skm (Skm [B] 712, Skm [POS] 2.48.2), JS 197. 10, Any 146. 45, SR 308. 13 (a. VS), SSB 159.13 (a. Amaruka), IS 7701, SRK 283.5 (a. ŚP).

(*a*) खलु [सखि] Amar, ŚP, VS, JS, Any, SR, SSB, SRK; गुणैरेव Kav, SRK.

(*b*) प्रिये Any; चरणयुग्मे cf. Amar (S).

(*c*) गृहाणेमं VS; गृहाणैवं Prasanna; गृहाणामुं बाले तव पततु कण्ठं पुणरसाव् Any; निज° [तव] Amar (NSP), VS, SR, Kav, Skm, JS, Any.

(*d*) नास्त्यन्यस्तव Amar, ŚP, VS, Kav, Skm, JS, SR, SSB, SRK; हृदयसंतापशमने

(°यदाहोप°ŚP, SR, SSB, SRK)Amar, ŚP, VS, JS, SR, SSB, SRK; नैवान्यस्तव हृदयतापोपशमने Any ; °पापनयने Skm (POS).

Śikhariṇī metre.

Your darling, who lies fasting[1], having fallen at your feet, is not of false conduct, dear friend, nor is he devoid of virtues [or : your dear pearl necklace[2] which lies fallen at your feet is not ill-rounded nor devoid of strands]. Take him [or : it], innocent one, and place him [or : it] on your neck. There is no other way to cool the fever of your breast. (D.H.H. Ingalls's translation).

1. मुक्त-आहार.
2. मुक्त-हार.

असध्यं नारभेत्प्राज्ञः see No. 3465.

असन्तवत् प्र० see No. 2341.

असन्तानहसंगे see No. 3671.

असन्तुष्टो द्विजो नष्टः see No. 3615.

असन्तो नाभ्यर्थ्याः see प्रिया न्याय्या.

3697

असन्तोऽभ्यर्थिताः सद्भिः किंचित्कार्यं कदाचन ।
मन्यन्ते सन्तमात्मानम् असन्तमपि वितथुम् ॥

(अ) MBh (MBh [Bh] 5. 34. 43, MBh [R] 5.33.44 *ab*+5. 33. 45 *ab*, MBh [C] 5. 1138 *a*+1139 *a*)[1].

(आ) IS 756.

(इ) SS (OJ) 352.

(*a*) प्रार्थिताः MBh (var.) ; ऽभ्यर्चिताः (ऽप्य°) MBh (var.) ; ह्यर्थितः MBh (var.).

(*b*) क्वचित् कार्ये MBh (var.).

(*c*) आत्माजन् or आत्मजम् or अत्मजम् SS (OJ) (var.).

1. MBh (R) and MBh (C) insert between *ab* and *cd* the following :
तावन्न तस्य सुकृतं किंचित्कार्यं कदाचन.

Unrighteous persons, who may by chance be requested by the righteous to do something for them regard themselves as righteous and regard the righteous person as unrighteous.[1] (P.C. Roy's translation).

1. P.C. Roy has "...regard themselves, after doing very little, as righteous, even though they are widely known as unrighteous."

3698

असन्तो ये निवर्तन्ते वेदेभ्य इव नास्तिकाः ।
नरकं भजमानास्ते प्रतिपद्यन्ति किल्बिषम् ॥

(आ) SRHt 124.1 (a. MBh[?]), SSSN 149.1.

The evil minded who turn away from the Veda-s, as also the people who do not believe in god, go to hell if committing great sin. (A. A. R.).

असन्तोष द्विजा नष्टाः see No. 3615.

3699*

असंन्थितपदा सुविह्वलाङ्गी
मदस्खलितचेष्टितैर्मनोज्ञा ।
क्व यास्यसि वरोरु सुरतकाले
विषमा किं वानवासिका त्वम् ॥

(अ) Nāṭyaśāstra 16. 138 ( in Regnaud's edition 16.139).

(*a*) असंथि° Nāṭ° ; सु° etc. omitted in Regnaud's ed.

(*b*) °चेष्टितम° Nāṭ° (*contra metrum*).

(*c*) यथास्यसि [क्व या°] Nāṭ° Regnand's ed.

Vānavāsikā (Mātrāsamaka) metre.

O fair lady, your gait is unsteady, limbs are agitated, and your faltering movements due to ardent passion are charming. Where are you going at the time of love's

enjoyment ? Are you a perverse woman of Vanavāsi ?[1] (M. Ghosh's translation).

1. Quoted by Bhararamuni to illustrate a Vānavāsikā metre, called also Mātrāsamaka.

असन्नामवलम्ब्य केसरल° see No. 5548.

3700

असभ्यः पिशुनश्चैव कृतघ्नो दीर्घवैरिणः ।
चत्वारः कर्मचण्डालाः जातिचण्डालपञ्चमाः ॥

(आ) NBh 93.

(*b*) दीर्घवैरक्तः NBh (var.).

(*d*) °लपञ्चमः NBh (var.).

Those who talk obscene things and those who carry tales, the ungrateful ones and those who nurture a grudge for long, are the four who do extreme wrong [*caṇḍāla-s*] and the fifth is the outcaste who is born as such. (A. A. R.).

3701

असमग्रविलोकितेन किं ते
दयितं पश्य वरोरु निर्विशङ्कम् ।
नहि जातु कुशाग्रपीतमम्भः
सुचिरेणापि करोत्यपेततृष्णम् ॥

(आ) VS 1596 (a. Viṣṇugupta), SSSN 230.4.

(*a*) कान्ते [किं ते] SSSN.

(*b*) °शङ्का SSSN.

Aupacchandasika metre.

Of what use is an imperfect glance at the lover, charming one, look at the beloved lover without fear. Water drunk by the tip of a *kuśa*-grass how-so-ever prolonged, cannot satisfy thirst. (A. A. R.).

3702*

असमञ्जसमसमञ्जस-
मसञ्जसमेतदापतितम् ।
वल्लवकुमारबुद्ध्या
हरि हरि हरिरीक्षतः कुतुकात् ॥

(आ) PG 168 (a. Śaraṇa), SH 1913 (corrupt).

(*ab*) °मस°···ञ्जस° om. SH.

(*b*) °दाचरितम् SH.

(*d*) हरि हरीक्षितः, SH ; second हरि om. PG (var.) (*contra metrum*).

Āryā-upagīti metre.

O here is done a very unbecoming deed ! Lord Kṛṣṇa is looked at, out of curiosity, with the idea that he is a cowherd boy. (A. A. R.).

3703

असमर्थं परित्यज्य समर्थाः परिभुञ्जते ।
नृपाणां नास्ति दायाद्यं वीरभोग्या वसुन्धरा ॥

(आ) SRHt 120.1 (a. MBh, but not found in MBh [Bh] edition), SSSN 142.01 (a. MBh).

(*b*) समर्थं SSSN ; पर्युपासते SSSN.

(*c*) नृपाणामस्ति SSSN.

(*d*) °भोज्या SSSN.

Leaving the slow ones to fend for themselves the clever people enjoy the comforts of office, kings do not care to patronise relationship, the earth is enjoyed only by the brave. (A. A. R.).

3704*

असमये मतिरुन्मिषति ध्रुवं
करगतैव गता यदियं कुहूः ।
पुनरुपैति निरुध्य निवास्यते
सखि मुखं न विधोः पुनरीक्ष्यते ॥

(अ) Naiṣ 4.57.

(आ) VS 1135 (a. Naiṣ).

(*c*) निबध्य निधास्यते VS.

(*d*) विधोर्न पुनर्मुखमीक्ष्यते VS.

Drutavilambita metre.

Truly the idea flashes upon me/at the wrong moment ; the *Amāvasyā*-night

which was in my hands is gone, but if it returns, it shall be held back and compelled to abide. Dear, never will I see the face of the moon more. (K.K. Handiqui's translation).

असमर्थं स्वाङ्गचेष्टायां see अकल्पं स्वाङ्ग°.

3705

असमर्थाः प्रकुर्वन्ति मुनयोऽप्यर्थसंचयम् ।
किं न कुर्वन्ति भूपाला येषां कोशवशाः प्रजाः ॥

(अ) Cr. 115 (CRr 4. 10, CPS 86. 8), GP 1.111.16. Cf. Crn 44.

(*a*) असमर्था हि कुर्विति ( °न्ति ) CR (var.) ; असमर्थाश्च कुर्वन्ति GP; अशनार्थं CR (var.), CPS.

(*b*) मुनयो द्रव्यसंचयम् GP ; मुनयोऽप्यर्थसंग्रहम् CR (var.), CPS.

(*c*) किं पुनस्तु महीपालः GP.

(*d*) पुत्रवत्पालयेत् (°यन्) प्रजाः GP ; यषा [येषां] CR (var.).

Even the ascetics who are not worldly wise are quite able to accumulate wealth. Why then should not the kings amass wealth since the subjects are controlled by their treasury ? (A. A. R.).

3706

असमर्थो भवेत् साधुर् निर्धनो ब्रह्मचार्यपि ।
व्याधिमान् देवपूजी च कुरूपा च पतिव्रता ॥

(अ) Cr 2115 (CvGt 8.16) (reconstructed) Cf. Nos. 3458-9.

(*c*) देवः पूजी Cr.

One who is not clever may remain good, one without wealth may remain a bachelor. People afflicted by disease are devout worshippers and devoted to the husband is a woman plain. (A. A. R.).

3707*

असमसमरसम्पल्लम्पटानां भटानाम्
अवधिरवधि युद्धे येन हम्मीरवीरः ।
स किल सकलदृप्तक्षत्रनक्षत्रलक्ष्मी-
हरणकिरणमाली कस्य न स्यान् नमस्यः ॥

(आ) Amd 18.13.

Mālinī metre.

Who will not honour that heroic Hampīra king by whom were killed numerous fighting men who indulged in the luxury of an unequal fight ? He is indeed the blazing sun who wholly eclipsed the lustre of the stars of the host of haughty kings. (A. A R.).

3708

असमसाहससुव्यवसायिनः
सकललोकचमत्कृतिकारिणः ।
यदि भवन्ति न वाञ्छितसिद्धयो
हतविधेरयशो न मनस्विनः ॥

(आ) VS 3127 (a. Śaṅkuka).

Drutavilambita metre.

When a person who puts forth his best efforts with unique bravery and gives pleasure to all, does not succeed in attaining his cherished objects, the infamy is on evil fate and not on the good man. (A. A. R.).

3709*

असमाने समानत्वं भविता कलहे मम ।
इति मत्वा ध्रुवं मानी मृगात् सिंहः पलायते ॥

(आ) ŚP 496, SRK 144.5 (a. ŚP), SR 181.3 (a. ŚP), SSB 520.1, IS 7002 and 761.

(*a*) आसमाने or असमेन ŚP (var.) ; समावत्व ŚP (MS).

(*b*) कालहे ŚP (MS).

(*c*) मत्वा ŚP (MS) ; मानि ŚP (MS).

(*d*) सिंह प्रलायते ŚP (MS).

If I were to fight with him in a quarrel I should be considered equal to one who is inferior, thus thinking the lion, possessing honest pride, surely backs out of the way of the deer! (A. A. R.).

3710

असमापितकृत्यसंपदां
हतवेगं विनयेन तावता ।
प्रभवन्त्यभिमानशालिनां
मदमुत्तम्भयितुं विभूतयः ॥

(अ) Kir 2.48.
(आ) SRHt 128.17 (a. Bhāravi), SSSN 151. 16 (a. Bhāravi).
(c) °शालिनः Kir (var.).
Viyoginī metre.

The prosperity of self-conceited persons, who have yet to attain the fullness of their objectives, is capable of exciting their pride, curbed (temporarily) by that (limited) amount of discipline (imposed by them on themselves through some purpose). (S.V. Dixit's translation).

3711

असमाप्तजिगीषस्य स्त्रीचिन्ता का मनस्विनः ।
अनाक्रम्य जगत् कृत्स्नं नो संध्यां भजते रविः ॥

(अ) RT (RT [S] 4.441, RT [VVRI] 4.441, RT [T] 4.440, RT [C] 4.40).
(आ) Sāh *ad* 10.703 (p. 307), ARJ 120. 4-5, AR 118. 16-7, SR 150. 354 (a. Sāh.), SSB 475. 260 (a. Māgha [but does not appear in Śiś.]), IS 760.
(b) मनस्विन: AR.
(c) जगत्सर्वं RT (var.), ARJ, AR ; जगच्चित्रं RT (var.).

How should a strong-minded (man) bent on conquest, think of women? The Sun does not approach its love, the Evening, until he has passed over the whole world. (M.A. Stein's translation).

असमेन समानत्वं see No. 3709.

3712

असमैः समीयमानः
समैश्च परिहीयमाणसत्कारः ।
अधुरि विनियुज्यमानस्
त्रिभिरर्थपतिं त्यजति भृत्यः ॥

(अ) P (PT 1.38, PTem 1.34, PP 1. 62, Pts 1. 74, PtsK 1. 84, PRE 1. 38). (Cf. WZKM 25.30, Ru 31).
(आ) SR 151.374, SSB 477.333, IS 762.
(b) परिहीयमान IS.
(c) धुरि यो न युज्यमानस् Pts, PtsK, SR, SSB; धुरि चानि° PP ; चानु° IS ; तानि° IS.
(d) एव [अर्थ°] IS.
Āryā metre.

If he is levelled with his inferiors; if he fails of the respect shown his equals; and if he is unworthily employed;—for these three reasons a servant may desert his patron. (F. Edgerton's translation).

3713

असम्यगुपयुक्तं हि ज्ञानं सुकुशलैरपि ।
उपलभ्याप्यविदितं विदितं चाप्यनुष्ठितम् ॥

(अ) MBh (MBh [Bh] Udyogaparvan, Appendix I, lines 1-2, MBh [R] 5. 38. 34-5, MBh [C] 5.1479-80).
(a) ससम्यक् MBh (var.).
(b) नानासूत्रशतैरपि MBh (var.).
(c) उपलभ्यं चाविदितं MBh (var.); हि [°थ] MBh (var.).
(d) चाननुष्ठितम् MBh (var.).

The knowledge imparted by even men of learning and skill is imperfect, for

that which is sought to be inculcated is ill-understood, or, if understood, is not accomplished in practice. (P.C. Roy's translation).

असरेष न हर्म्यतः see No. 5578.

3714

असहायः पुमानेकः कार्यान्तं नाधिगच्छति ।
तुषेणापि विनिर्मुक्तस् तण्डुलो न प्ररोहति ॥

(आ) Sama 2 अ 45. Variant of No. 3717.

When a person is alone and without help, he does not achieve the result of his actions. A grain of rice does not germinate when it is deprived of its outer husk. (A. A. R.).

3715

असहायः समर्थोऽपि तेजस्वी किं करिष्यति ।
रामः सुग्रीवसाहाय्यात् लङ्कां निर्दग्धवान् पुरा ॥

(आ) NBh 56. (Cf. SSNL 94). Variant of No. 3716.

(*cd*) निवातपतितो वह्निः/स्वयमेव प्रशम्यति SSNL.

However clever and brilliant a person be, what can he do (for success) without help ? Śrī-Rāma, in the days of yore, burnt Laṅkā with the assistance of Sugrīva, the monkey chief. (A. A. R.).

3716

असहायः समर्थोऽपि तेजस्व्यपि करोति किम् ।
निवाते पतितो वह्निः स्वयमेवोपशाम्यति ॥

(अ) P (PP 3.48, Pts 3. 56, PtsK 3. 54, PD 311.167, PM 3.20). Cf. No. 3720.

(आ) VS 2656, SRHt 109. 16 (a. Bhoja), SSSN 131. 15 (a. Kalāvilāsa), IS 770. Variant of No. 3715.

(*a*) सहायः PP (var.).

(*b*) तेजस्वी किं करिष्यति Pts, PtsK, PD, VS, SRHt, SSSN ; तेजस्वापि PP (var.).

(*c*) निवातप°PD, SRHt, SSSN; निर्वाते ज्वलितो [प°] Pts, PtsK, VS ; ऽप्यग्निः [व°] VS.

(*d*) स्वयमेव प्रशाम्यति Pts, PtsK, PD, VS, SRHt, SSSN.

Though deft and brilliant, what good end/ can you attain without a friend ?/ The fire that seems immortal will/ die when the fanning wind is still.[1] (A.W. Ryder's translation).

1. The Pts, PtsK and PD texts were translated by Th. Benfey as :

*Ein Mächt'ger wenn er selbst tüchtig, was kann er ohne Helfer thun ? Wenn Feuer brennt, wo kein Wind ist, dann geht es durch sich selber aus.*

3717

असहायः समर्थोऽपि न कार्यं कर्तुमर्हति ।
तुषेणापि परित्यक्ता न प्ररोहन्ति तण्डुलाः ॥

(आ) IS 771, Subh 176. Variant of No. 3714.

(*a*) असहाय Subh.

(*cd*) परित्यक्तस्तद्रवन्त प्ररोहति Subh (IS as above).

Though a person may be clever, he may not achieve success without assistance. Grains of rice do not germinate and grow if they are deprived of their outer husks. (A. A. R.).

3718

असहायः सहायार्थी मामनुध्यातवान् ध्रुवम् ।
पीड्यमानः शरैस्तीक्ष्णैर् द्रोणद्रौणिकृपादिभिः ॥

(अ) MBh (MBh [Bh] 7. 50. 46*cd*+47*ab*, MBh [R] 7.72.44, MBh [C] 7.2525).

(आ) ŚP 4008 (a. Bhagavān Vyāsa), SR 361.3 (a. P), SSB 249.3 (a. Vyāsa).

Feeling helpless and desiring assistance he [Abhimanyu] surely did think of

me, when he was troubled by the sharp arrows of Droṇa, Aśvatthāma, Kṛpa and others. (A. A. R.).

3719

**असहायस्य कार्याणि सिद्धिं नायान्ति कानिचित् ।**
**तस्मात् समस्तकार्येषु सहायो भूपतेर्गतिः ॥**

(अ) Cr 116 (CRr 5. 32, CPS 119. 31). Cf. Crn 183.

(*a*) कर्माणि CR (var.).

(*b*) नायाति CR (var.) ; यान्ति न [ना°] CR (var.).

(*d*) भूपतेः कृतः (°ती) GR (var.), CPS.

The undertakings of one who is without help do not, in any instance, attain success. Hence it is that in all activities the refuge of the king is in the help that he gets. (A. A. R.).

3720

**असहायोऽसमर्थो वा तेजस्वी किं करिष्यति ।**
**अतृणे पतितो वह्निः स्वयमेवोपशाम्यते ॥**

(अ) Cr 1205 (CNP II 276, CM 181). Cf. शान्तिखड्गः करे and क्षमाधनुः करे यस्य.

(*a*) असादाय से CNP II.

(*b*) करिष्यसि CNP II.

(*c*) अतृणो CNP II ; वह्नि CNP II.

(*d*) एवाप्यशम्यते CNP II.

What can a person, however brilliant, do without help or good competence ? Fire dropped on things other than grass [combustibles] will but be put out of its own accord. (A. A. R.),

3721**

**असहाश्चैव विज्ञेयाः प्रभावन्तो विदेहजाः ।**
**अङ्गदेशोद्भवास्तीक्ष्णाः सुहस्ताः सुदृढास्तथा ॥**

(अ) Viṣṇudharmottara 2.17.25-6.

(आ) ŚP 4676.

(*a*) असहस्ताश्चैव विज्ञेया Viṣṇudhar°.

(*cd*) °क्षणश् । चेदिदेशसमुद्भवाः Viṣṇudhar°.

Swords forged in the Videha country are well known as unbearable (by enemies) and powerful. Those of the Aṅga country are very sharp with good handles and firmness of grip. (A. A. R.).

3722*

**असह्यवातोद्धतरेणुमण्डला**
**प्रचण्डसूर्यातपतापिता मही ।**
**न शक्यते द्रष्टुमपि प्रवासिभिः**
**प्रियावियोगानलदग्धमानसैः ॥**

(अ) Ṛtu 1.10. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 178).

(*a*) °वातोद्गत° or वातोक्षित° Ṛtu (var.).
Vaṁśastha metre.

The earth oppressed with stifling heat/and enfolded in the circling dust of storm/raised by unbearable winds,/cannot be seen by the lonely traveller/whose mind is scorched by the fire of separation ;/his vision being blurred/he cannot tread his weary way. (R.S. Pandit's translation).

3723

**असह्यान्यपि सोढानि गदितान्यप्रियाण्यपि ।**
**स्थितः परगृहद्वारि तृष्णे निवृत्तिमाप्नुहि ॥**

(अ) P (PP 2.101).

(*a*) असत्यन्यपि PP (var.).

(*c*) परिगृह° PP (var.).

(*d*) कृष्णे PP (var.) ; निर्वृत्तिम् PP (var.).

What man should never bear, I bore;/ I spoke and, speaking, lied ; / I waited at the stranger's door :/ oh greed, be satisfied. (A.W. Ryder's translation).

**असाक्षिकं न वक्तव्यं** see No. 3528.

असादना वृत्तिहिना see No. 3724.

असादाय सेमार्थो वा see No. 3720.

असाधना अपि प्राज्ञ see No. 3720.

3724

असाधना वित्तहीना बुद्धिमन्तः सुहृन्मताः ।
साधयन्त्याशु कार्याणि काककूर्ममृगाखुवत् ॥

(अ) P (PT 2.1, PTem 2.1, PS 2.1, PN 1.1, PP 2.1, Pts 2. 1, PtsK 2. 1, PRE 2. 1, PD 314. 208, PM 2. 1), H (HJ 1. 1, HS 1. 1, HM 1. 1, HK 1.2, HP 1. 1, HN 1.1, HH 6.13-4, HC 1.18-9). (Cf. ZDMG 52.256, Ru 89).

(आ) IS 772.

(इ) Old Syriac 2.1, Old Arabic 3.1.

(*a*) असादना वृत्तिहिना PS (var.) ; साधवो मन्त्रसंयोगाद् PD ; अपि प्राज्ञ [वि°] Pts, PtsK ; रित्तहीना PN.

(*b*) बुद्धिमन्तो बहुश्रुताः PP, Pts, PtsK ; य... मन्तस् PS (var.) ; बुद्धिमन्त...हृज्जना PS (var.); बुद्धिवंतः PN ; सुहृत्तमाः PS, H ; सुहृज्जनाः PD.

(*d*) काकाखुमृगकूर्मवत् PP, Pts, PtsK ; °गाखवः PS, HJ, HP, HN.

Without resources or property, the intelligent and friendly-minded soon gain their ends, like the crow, the tortoise, the deer, and the mouse. (F. Edgerton's translation).

3725

असाधुः साधुर्वा भवति खलु जात्यैव पुरुषो
न सङ्गाद् दौर्जन्यं न हि सुजनता कस्यचिदपि ।
प्ररूढे संसर्गे मणिभुजगयोर्जन्मजनिते
मणिर्नाहेर्दोषान् स्पृशति न तु सर्पो मणिगुणान् ॥

(आ) ŚP 329, SH 784, SR 51. 238 (a. ŚP), SSB 311. 245, SRK 14.45 (a. Prasaṅgaratnāvalī), IS 773.

(*b*) च [हि] IS.

(*d*) च [तु] IS ; हि [तु] SRK.

Śikhariṇī metre.

A person is good or bad by his own innate nature, no one acquires wickedness or goodness by association with others. Though the serpent and the gem on its hood are associated intimately from their very birth, the gem does not acquire the faults of the snake nor the snake the good qualities possessed by the gem. (A. A. R.).

3726

असाधु परिगन्तव्यं न च साधु च संबलम् ।
संबलं कुरु यत्नेन मरणं ध्रुवनिश्चयम् ॥

(अ) Cr 1206 (CNPN 96, CM 13).

The great voyage[1] is unavoidable ; supplies are very useful ; strive to gain supplies (since) death is a certainty.

1. death.

3727

असाध्यं नारभेत् प्राज्ञः अकार्यं नैव कारयेत् ।
अनृतं नैव जल्पेत अभक्ष्यं नैव भक्षयेत् ॥

(अ) Cr 1207 (CNP II 238, CM 14). Cf. Nos. 3465-66.

(*a*) अनृत CNP II ; जल्पेन CNP II.

(*d*) अभ्यक्षं CNP II.

A wise man should not begin an impossible task, he should not do a thing that is improper ; he should never utter any false statement nor eat a thing that is forbidden. (A. A. R.).

3728

असाध्यं शत्रुमालोक्य दायादं तस्य भेदयेत् ।
राज्यकामं समर्थं च यथा रामो विभीषणम् ॥

(अ) P (Pts 3.137).

(आ) IS 774.

Seeing an enemy if too strong for a direct attack one should sow seeds of discord among his relations, who are desirous of kingship and are efficient, as did Śrī-Rama in the case of Vibhīṣaṇa. (A. A. R.).

3729

असाध्यं साधुमन्त्राणां तीव्रं वाग्विषमुत्सृजत् ।
द्विजिह्वं वदनं धत्ते दुष्टो दुर्जनपन्नगः ॥

(अ) KN (KN [TSS] 3.20, KN [ĀnSS] 3.20, KN [Bl] 3.20).

(*b*) उत्सृजन् KN (Bl).

(*c*) द्विजिह्ववदनं KN (Bl).

A wicked person is like a serpent; and like it he bears two tongues in his head, with which he pours out the virulent poison of his speech, the baneful effects of which cannot be countracted by the best remedial measures. (M.N. Dutt's translation).

3730

असाध्यमन्यथा दोषं परिच्छिद्य शरीरिणाम् ।
यथा वैद्यस्तथा राजा शस्त्रपाणिर्विगाहते ॥

(आ) SR 147.195, SSB 469.87.

When the defects of embodied beings cannot be remedied except by cutting, a king as well as a physician should take a sharp instrument [sword] in hand. (A. A. R.).

3731

असाध्यायाः सुखं सिद्धिः सिद्धायाश्चानुरञ्जनम् ।
रक्तायाश्च रतिः सम्यक् कामशास्त्रप्रयोजनम् ॥

(आ) JS 395.77.

The winning of a damsel who is very difficult to obtain, the keeping of her attachment ever green, the pleasing enjoyments with her who is devoted are the purposes served by the science of love. (A. A. R.).



3732*

असामान्योल्लेखं विरसहतहेवाकिनमलं
विधिं वन्दे निन्दाम्युत बत न जाने किमुचितम् ।
अनर्घं निर्माणं ललिततनु यस्येह भवती
न यः कृत्वापि त्वां परिहरति सर्गव्यसनिताम् ॥

(आ) VS 1473 (a. Muktikalaśa).

(*c*) ललितलनयस्येह VS (var.).

Śikhariṇī metre.

I know not what I should do in the case of the creator [Brahmā] whether to praise him for his extra-ordinary persistence or to censure him for indulging in an uninteresting and worthless task, for, your ladyship is that Brahma's creation who are the embodiment of loveliness and beyond comparison; having done this, he still does not abandon his desire to create other damsels! (A. A. R.).

असारं खलु संसारं see No. 3739.

3733*

असारं संसारं परिमुषितरत्नं त्रिभुवनं
निरालोकं लोकं मरणशरणं बान्धवजनम् ।
अदर्पं कन्दर्पं जननयननिर्माणमफलं
जगज्जीर्णारण्यं कथमसि विधातुं व्यवसितः ॥

(अ) Mālatī 5.30.

(आ) SkV 405 (a. Bhavabhūti), Kav 167(a. Bhavabhūti), Pad 85.9 (a. Bhavabhūti), Amd 176.439 and 271.760, Suvṛ *ad* 2.32 (a. Bhavabhūti), Sar 1.180 (p. 129), ŚbB 2.235 and 4.530, Ślokasaṁgraha (MS BORI 361 of 1884-86) 952 (a. Bhavabhūti), Vakrokti-jīvita 1.20.

(*b*) विधिमपि विपन्नाद्भुतविधिम् [म° बा°] Amd 271.760 (only).

Śikhariṇī metre.

How can you undertake to take/the savour out of life,/to leave the world in darkness and her relatives/a refuge only in their death ? / You would unpride Love,/ unjewel the universe/and, robbing man the reason of his sight, / transform the earth/ into a weary desert. (D.H.H. Ingalls's translation).

3734

असारः संसारः सरसकदलीसारसदृशो
लसद्विद्युल्लेखाचकितचपलं जीवितमिदम् ।
यदेतत् तारुण्यं नगगतनदीवेगसदृशम्
अहो धाष्ट्र्यं पुंसां तदपि विषयान् धावति मनः ॥

(अ) BhŚ 390 (doubtful).

(*d*) मतिः [मनः] BhŚ (var.).

Śikhariṇī metre.

Worthless is worldly life as the juicy stem of a banana tree, human life is inconstant like the momentary lightning flash ; the state of youth is similar to the rapids of a mountain stream, O wonder, man's rashness (is to be pitied) as his mind still persists in running after sensual pleasures. (A. A. R.).

3735

असारः सर्वतः सारो वाचा सारसमुच्चयः ।
वाचा सा चलिता येन सुकृतं तेन हारितम् ॥

(अ) Śto 329.12-3.

(*b*) °समुच्चयः Śto (var.).

Worthless are the (secular) words which people consider meaningful, (scriptural) words alone constitute the essence. He, by whom such words are given up, has his life's goodness also destroyed. (A. A. R.).

असार एष संसारः see No. 3736.

3736

असारभूते संसारे सारं सारङ्गलोचना ।
तदर्थं धनमिच्छन्ति तत्त्यागे च धनेन किम् ॥

(अ) VCsr 6.4, ABD in Vet 14. 5 (*cd* also in Vet 14. 7), Cr 1208 (CRC 8. 85, CPS 248.77).

(आ) IS 778, SR 157.187, SSB 486.191.

(*a*) असारे खलु Vet (but *a* एष instead of खलु and B असार एव) Cr ; असार एष संसारः SR, SSB ; असासारे IS ; °भूत VCsr (var.) ; संसारं Vet (var.).

(*b*) सारस् VCsr (var.) ; पूज्या VCsr (var.) ; °चनाः VCsr (var.), SR.

(*c*) तदर्थे VCjr (var.).

(*d*) न त्यागेन ध° SSB ; त्यागेन CRC, CPS, VCsr (var.), Vet; च [तु] VCsr.

In this unprofitable round of existence the best thing of all is a gazelle-eyed woman. For her sake men seek after wealth, and without her what is the use of wealth ? (F. Edgerton's translation).

3737

असारभूते संसारे सारभूता नितम्बिनी ।
इति संचिन्त्य वै शंभुर् अर्धाङ्गे कामिनीं दधौ ॥

(अ) VCsr 6.5.

(आ) SR 350.3, SSB 230.3, SSg 236.

(*d*) पार्वतीं VC (var.), SR, SSB, SSg ; ददौ VC (var.).

"In this unprofitable round of existence the best thing of all is a fair-hipped woman"; it was this thought of mind, I ween, that Śambhu took his beloved upon his lap. (F. Edgerton's translation).

असारस्य पदार्थस्य see निःसारस्य पदार्थस्य.

3738

असाराः सन्त्येते विरतिविरसा वाथ विषया
जुगुप्सन्तां यद् वा ननु सकलदोषास्पदमिति ।

तथाप्यन्तस्तत्त्वप्रणिहितधियामप्यतिबलस्
तदीयोऽनाख्येयः स्फुरति हृदये कोऽपि महिमा ॥

(अ) BhŚ 83, VCjr 6.6.

(आ) IS 776, Śatakāvalī 68, Śṛṅgārālāpa (MS BORI/1883-4) 4.64 (a. BhŚ).

(*a*) उपायाः [अ°] BhŚ (var.); संवेते or सर्वेते or संसारा [स°] BhŚ (var.); सत्यं (°स्वं) ते [स°] VCjr (var.); °विषमा (°याः) [°विरसा] BhŚ (var.); °साश्चाथ (°वाथ; °व्य°; °वाद्य; °चाय) VCjr; बाह्य° or ऽयास° or ये च or चापि or वाद° or यच्च or याश्च or ऽस्वाद° or पापि° or पाप° or ऽपायि° or वादि [वाथ] BhŚ (var.); °विषमा [विषया] BhŚ (var.).

(*b*) जुगुप्संतं (°प्स्यंतां; °प्संती; °प्संतां; °प्स्यंतो) BhŚ (var.); गुजुसातां (°प्स्यंसो; °नां) VCjr; न तु [ननु] BhŚ (var.), VCjr (var.); शकल° BhŚ (var.); अपि [इति] BhŚ (var.), VCjr (var.); इदं [इति] BhŚ (var.).

(*c*) °तत्वाप्रणि° (°तत्त्वे°) BhŚ (var.); अतिबलास् (°लं) [अति°] BhŚ (var.); अतिबलात् VCjr (var.).

(*d*) ऽनाक्षेपः [ऽनाख्येयः] BhŚ (var.); कोप्यमहिमा BhŚ (var.).

Śikhariṇī metre.

Sensual pleasures are, no doubt, fruitless and a great hinderance to our renouncing the world. People may therefore hate them as they like, and stigmatise them as the source of all woe and misery. However, there is something very powerful and indefinable in their matchless might to cause a strong agitation even to the hearts of those who having forsaken mundane objects have entirely devoted themselves to the search of the First Principle or True Cause. (P. Gopinath's translation).

असारे एष संसारे see No. 3736.

असारे खलु संसारे वाचा सारैव see संसारेऽसारतासारे.

3739-40

असारे खलु संसारे सारं श्वशुरमन्दिरम् ।
क्षीराब्धौ च हरिः शेते शिवः शेते हिमालये ॥

(आ) Sama 2 स 76. Variant of No. 3740.

असारे खलु संसारे सारं श्वशुरमन्दिरम् ।
हरो हिमालये शेते विष्णुः शेते महोदधौ ॥

(अ) Dharmaviveka of Halāyudha 12 (KSH 509).

(आ) SRK 99. 3 (a. Sphuṭaśloka), IS 777, NT 116, TP 381, SR 364. 12 (a. Dharmaviveka), SSB 254. 12. Variant of No. 3739.

(*a*) असारं खलु संसारं NT.

(*c*) हरः [शे°] NT, TP.

(*d*) हरिश् [विष्णुः] SRK; हरिः [वि°] TP, NT, SR, SSB.

In this world of unprofitable activities the father-in-law's house is the very essence. Lord Viṣṇu sleeps (happily) in the milky ocean and Lord Śiva is comfortably settled in the Himalayas. (A. A. R.).

असारे खलु संसारे सारं सारङ्गलोचना see No. 3736.

3741

असारे खलु संसारे सारमेतच्चतुष्टयम् ।
काश्यां वासः सतां सङ्गो गङ्गाम्भः शंभुसेवनम् ॥

(अ) Cr 117 (CSr 3. 100), Dharmaviveka of Halāyudha 13 (KSH 509). Cf. संगमः केशवभक्तिः.

(आ) SRK 99. 4 (a. Sphuṭaśloka), IS 779, SRS 1. 42, SR 156. 146 (a. Vikra), SSB 485.149.

(*a*) असारेऽपीह (°पि हि) CS (var.).

(*b*) शारेनैवचतुष्टये CS (var.); भावमैतच् CS (var.).

(*c*) काशी CS (var.) ; वास (°स्य) CS (var.) ; सगो (सं°) CS (var.).

(*d*) गंगोभ (°गा°) CS (var.) ; गङ्गाम्भः Cr, Dhar°, SRK, SR, SSB ; शंभुपूजनम् (शभु°; शीवपू°) CS (var.).

In this world of woe and vanity, there are four things of real value to men, namely an abode at Benares, the society of the virtues, using of Ganges-water and the worship of Śiva. (B.C. Dutt's translation).

3742

असारे खलु संसारे सुखभ्रान्तिः शरीरिणाम् ।
लालापानमिवाङ्गुष्ठे बालानां स्तन्यविभ्रमः ॥

(अ) BhŚ 391 (doubtful).

(आ) Sama 1 अ 22, Sama 2अ 51.

In this worldly life of no consequence embodied beings have a delusion of happiness. Babies suck their thumbs and think that they are sucking at their mothers' breasts. (A. A. R.).

असारेण न हर्म्यतः see No. 5778.

असारेऽपीह संसारे see No. 3741.

3743

असारे बत संसारे कर्मतन्त्रः शरीरिणाम् ।
जायन्ते प्रियसंयोगा वियोगे हृदयच्छिदः ॥

(अ) Bhār (Bhār [KM] 1. 814, Bhār [Bh] 1.824).

(*c*) प्रियसंयोगे Bhār (var.) (see *d*).

(*d*) वियोगः Bhār (var.) (see *c*).

"Alas! in this vain worldly life, union with one's beloved persons becomes heart-rendering, when separation (from them) is caused by the ordering of[1] one's *karma-s*. (M.S. Bhandare's translation).

1. as the inevitable consequence of.

असारेषु न हर्म्यतः see आसारेषु न हर्म्यतः.

3744

असारे संसारे विषमविषपाके नृपसुखे
कृतान्तेनाचान्ते प्रकृतिचपले जीवितबले ।
ध्रुवापाये काये विषयमृगतृष्णाहृतहृदः
क्षरप्राणैः प्राणानहह परिमुष्णन्ति कुधियः ॥

(आ) PV 817 (a. Śri-Kṛṣṇa-paṇḍita).

(*d*) प्ररप्राणैः [क्ष°] PV (MS); °ष्णवि PV (MS).

Śikhariṇī metre.

In this worthless worldly life where happiness from serving the king is like virulent poison, where one's life's strength which is fickle by nature is sucked away by death and where the body is subject to sure dangers, the people are carried away by the mirage of pleasures—thus do the fools rob their life by wasting their existence. (A. A. R.).

3745

असारे संसारे सुमतिशरणे काव्यकरणे
यथेष्टं चेष्टन्ते कति न कवयः स्वस्वरुचयः ।
परं दुग्धस्निग्धं मधुररचनं यस्तु वचनं
प्रसूते ब्रूते वा भवति विरलः कोऽपि सरलः ॥

(अ) VCjr VII (MS) 14 (p. 235).

Śikhariṇī metre.

There are many poets, each brilliant in his own way, who busy themselves at their own pleasure with the art of poetry, which is the refuge of the wise in this unprofitable round of existence. But it's rare to find some genuine poet, who can produce or speak milk-sweet words, exquisite in composition. (F. Edgerton's translation).

3746

असारो निर्गुणो वक्रश् चित्ररूपतयान्वितः ।
अवाप न चिराद् भ्रंशं शक्रचापः खलो यथा ॥

(आ) VS 1802 (a. Avantivarman).

The rainbow as well as the wicked people are devoid of substance and merits, and are crooked, but possess a multi-coloured charm ; but no one can straighten them even after long. (A. A. R.).

3747

असावधाने पाण्डित्यं क्रयक्रीतं च मैथुनम् ।
भोजनं च पराधीनं तिस्रः पुंसां विडम्बनाः ॥

(आ) SR 159.270, SSB 489.277.

(*d*) विडम्बनः SSB.

Scholarship to one who is not diligent, dalliance with women which is bought at a price, one's dinner which is at the mercy of another—these three are simply delusions. (A. A. R.).

3748*

असावनास्थापरयावधीरितः
सरोरुहिण्या शिरसा नमन्नपि ।
उपैति शुष्यन् कलमः सहाम्भसा
मनोभुवा तप्त इवाभिपाण्डुताम् ॥

(अ) Kir 4.34.

(आ) SSSN 219.17, SR 344.26, SSB 220.33 (a. Bhāravi).

Vaṁśastha metre.

The excellent rice-plant along with water in the field is getting dried up ; though he bends down his head he is rejected by the lotus-pond with no interest in him ; and he grows all pale as if burnt by the fire of Cupid. (A. A. R.).

3749

असावनुपनीतोऽपि वेदानधिजगे गुरोः ।
स्वभावशुद्धः स्फटिको न संस्कारमपेक्षते ॥

(अ) KāD 3.178.

(आ) Sar 1.75 (p. 48).

Though not initiated still this one reads the Vedas from his preceptor ; indeed a naturally poor crystal does not require any purificatory rite. (K. Ray's translation).

3750*

असावन्तश्चञ्चद्विकचनवलीलाब्जयुगल-
स्तलस्फूर्जत्कम्बुर्विलसदलिसंघात उपरि ।
विना दोषासङ्गं सततपरिपूर्णाखिलकलः
कुतः प्राप्तश्चन्द्रो विगलितकलङ्कः सुमुखि ते ॥

(आ) SR 263.195, SSB 80.77.

(*d*) °कलङ्कसु° SSB (*contra metrum*).

Śikhariṇī metre.

Where from, lovely faced one, did you get the moon which is free from the black spot and ever possessing all the digits and shining without defects not merely at night, with a pair of sportive blue lilies that are tremulous and blooming on the top of a shining conch and having a swarm of bees [tresses] hovering over it. (A. A. R.).

3751*

असावहं लोहमयी स यस्याः
क्रूरः सखि प्रस्तर एव कान्तः ।
आकर्षकद्रावकचुम्बकेषु
नैकोऽप्यसौ भ्रामक इत्यवैहि ॥

(आ) SkV 724 (a. Śabdārṇava), Kav 437 (a. Śabdārṇava).

(*b*) एव om. Kav.

(*d*) इत्यवेहि Kav.

Upajāti metre (Upendravajrā and Indravajrā).

I am made of iron, friend, of whom this cruel lover is the load-stone. He is not any one among [the synonyms of load-stone, viz.] *ākarṣaka* [that which draws the iron to it], *drāvaka* [that which makes the iron run to it] or *cumbaka* [that which kisses the iron] ; know rather that he is *bhramaka*

[that which makes the iron-filings circle about, or, that which drives one mad]. (D.H.H. Ingalls's translation).

3752*

असावुदयमारूढः कान्तिमान् रक्तमण्डलः ।
राजा हरति लोकस्य हृदयं मृदुभिः करैः ॥

(अ) KāD 2.311.

(आ) Amd 223. 595 and 225 *ad* 606, Sar 4.227, Alk 249. 6-7, KH 277.3-4, IS 780, Kuv *ad* 26.65 (p. 79).

(*c*) सर्वस्य [लो°] KāD (var.).

(*d*) मृदुलैः; Kuv.

This moon has now risen, full of splendour with a ruddy orb, and captivates the hearts of all with his mild rays like a king who has been crowned, full of splendour and attached to all the important people and who robs the hearts of all the world by his taxes which are but light. (A. A. R.).

3753*

असावुद्वेललावण्य- रत्नाकरसमुद्भवः ।
जगद्विजयमाङ्गल्य- शङ्खः कुसुमधन्वनः ॥

(आ) SR 263.212, SSB 81.5.

This (moon) is the auspicious conch of Cupid in his victory over all the worlds, risen from the ocean of unlimited loveliness. (A. A. R.).

3754*

असावेकद्वित्रिप्रभृतिपरिपाट्या प्रकटयन्
कलाः स्वैरं स्वैरं नवकमलकन्दाङ्कुररुचः ।
पुरन्ध्रीणां प्रेयोविरहदहनोद्दीपितदृशां
कटाक्षेभ्यो बिभ्यन्निभृतमिव चन्द्रोऽभ्युदयते ॥

(आ) SkV 909, Prasanna 55 *b*, Skm (Skm [B] 1218, Skm [POS] 2. 149. 3) (a. Rājaśekhara), Cf, Kav p. 83,

(*a*) °द्वित्रिचतुर° Prasanna; °पाट्याः SkV (var.).

(*b*) °काण्डाङ्कुर° Skm (var.); °कंदांबुज° Prasanna.

(*d*) °भृत इव Skm; °निभृततर° Prasanna; उदयति Skm (POS); विजयते Prasanna.

Śikhariṇī metre.

Yon moon arises stealthily/ like a freshly sprouting lotus-bulb/ exhibiting its fractions slowly, one by one; / as if it were afraid to meet the side-long glances/of wives whose eyes are kindled/ by the fire of separation from their lovers. (D.H.H. Ingalls's translation).

3755

असिः शरा वर्म धनुश्च नोच्चकैर्
विविच्य किं प्रार्थितमीश्वरेण ते ।
अथास्ति शक्तिः कृतमेव याच्ञया
न दूषितः शक्तिमतां स्वयंग्रहः ॥

(अ) Kir 14.20. Cf. तत्तदीयविशिखातिसर्जनादस्तु.

(*b*) विवृत्य [वि°] Kir (var.).

(*c*) याञ्चया Kir (var.).

Vaṁśastha metre.

Why has your master not made a request separately for, a sword, arrows and a bow that is mighty ? But no need to beg if he has the might, for, the use of force by the powerful is never condemned. (A. A. R.).

3756

असिजीवी मषीजीवी देवलो ग्रामयाजकः ।
धावकः पाचकश्चैव षड् विप्राः शूद्रजातयः ॥

(अ) Cr 118 (CL "A", CNM 100 and 105, CM 182). Cf. एकाहारेण संतुष्टा; देवद्रव्यं गुरु°; परकार्यविहन्ता; लाक्षादितैलनीलीनां; लौकिके कर्मणि; वापीकूपतडागानाम्.

(आ) Sama 1 अ 117, Sama 2. 24.
(*a*) मसीजीवी CL ( var. ), CNM ; असिजीवा Sama 2.
(*b*) ग्रामजचकः CNM.
(*c*) धवका (धा°) CNM ; पाचकः CL (printer's error).
(*d*) षडेते ब्राह्मणाधमाः Sama ; षडैते CNM ; विप्रा CL (var.) ; शूद्र च (व CNM 105) द्विजा CNM.

These six Brāhmaṇa-s should be considered as low-born, those who live by the sword, those who act as scribes, those who subsist on offerings made to the idols, those that act as sacrificial priests to all and sundry ; those who work as washermen and those who work as cooks.

3757**

असितखुरचतुष्कः श्यामलग्रन्थिपादः
स्रवति करसमीपे मूत्रधारां सवेगाम् ।
दशनचलखलीनः कुक्कुटस्कन्धबन्धः
किटिवरकठिनोरुर्दूरगः स्यात् तुरङ्गः ॥

(आ) ŚP 1712 (a. Śārṅgadhara).

Mālinī metre.

With four hooves not very white and with dark knee-joints who lets out urine rapidly near his fore-legs, having a bit in the mouth ever moving and with neck maned like a cock, with shanks hard as that of a hog and a fast runner—such are the characteristics of a horse. (A. A. R.).

3758*

असितगिरिसमं स्यात् कज्जलं सिन्धुपात्रे
सुरतरुवरशाखा लेखनी पत्रमुर्वी ।
लिखति यदि गृहीत्वा शारदा सर्वकालं
तदपि तव गुणानामीश पारं न याति ॥

(अ) Śivamahimna-strotra (HSS) 32.
(आ) Sama 1 अ 4.
(*d*) यन्ति Sama.

Mālinī metre.

The recording of your merits, my lord, cannot be done completely even if the goddess of speech were the writer, writing all the time on the paper of the earth with the pen in the form of a branch of the divine tree with ink in the ink-well of the mighty ocean in which is dissolved an ink-pill of the size of a huge black mountain. (A. A. R.).

3759*

असितनयनलक्ष्मीं लक्षयित्वोत्पलेषु
क्वणितकनककाञ्चीं मत्तहंसस्वनेषु ।
अधररुचिरशोभां बन्धुजीवे प्रियाणां
पथिकजन इदानीं रोदिति भ्रान्तचित्तः ॥

(अ) Ṛtu 3. 24 (in some texts 3.26). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 188).
(*a*) °नयनकान्ति Ṛtu (var.).
(*b*) मत्तहंसी° Ṛtu (var.).
(*c*) प्रियायाः Ṛtu (var.).
(*d*) भ्रान्तचेताः Ṛtu (var.).

Mālinī metre.

The traveller is now bewildered/to see in the *utpala*-bloom/the dark beauty of his sweet-heart's eyes/and in the blossoming *bandhujīva*-tree/ the freshness of her lips enshrined ;/and he chokes as he hearkens/ the dulcet note of amorous *haṁsa* vying with the jingle of her golden girdle. (R.S. Pandit's translatton).

3760*

असितभुजगभीषणासिपत्रो
रुहरुहिकाहितचित्ततूर्णचारः ।
पुलकिततनुरुत्कपोलकान्तिः
प्रतिभटविक्रमदर्शनेऽयमासीत् ॥

(आ) Kpr 10.402, KāP 315.11-2.
(*d*) प्रतिभठवि° Kpr (var.).

Puṣpitāgrā metre.

This (king) seeing the prowess of his opponents, became horripilated, and hence the freshness of his cheeks manifesting itself, and he having his sword-leaf terrible as blacksnake, and having his movements extra-ordinary and hasty through strong anxiety (to fight). (G. Jhā's translation).

3761*

असितभुजगशिशुवेष्टितम्
अभिनवमाभाति केतकीकुसुमम् ।
आयसवलयालंकृत-
विषाणमिव दन्तिनः पतितम् ॥

(आ) SkV 247, Prasanna 96 *b*, Kav 125.

(*a*) स्वशितभुजगवेष्टितम् Prasanna.

Ārya metre.

The fresh *ketaki*-flower/encircled by a gartersnake/ look like a fallen elephant's tusk / bound with iron. (D.H.H. Ingalls's translation).

3762*

असितमेकसुराशितमप्यमून्
न पुनरेष विधुर्विशदं विषम् ।
अपि निपीय सुरैर्जनितक्षयं
स्वयमुदेति पुनर्नवमार्णवम् ॥

(अ) Naiṣ 4.61.

(*b*) एप पुनर्विशदं [ए° त्रि°] Naiṣ (var.).

Drutavilambita metre.

The black poison of the ocean, swallowed by one god [Śiva], did not appear again ; but the moon, the white poison of the ocean, though destroyed by the gods by drinking it, rises spontaneously anew. (K.K. Handiqui's translation).

3763*

असितवसनस्रग्संवीता घनागुरुसारवन्
मृगमदमषीस्नाता जातां त्वमेव तमस्विनी ।
अभिसर सुखं दन्तोद्द्योतं न तन्वि विकासयेः
श्वसितमथवा मुञ्चेश्चञ्चद्विरेफघनोद्गमम् ॥

(आ) SMH 9.23.

(*b*) °मसी° SMH (var).

(*d*) मुञ्चेश्चञ्चुद् SMH (var.).

Hariṇī metre.

Well covered by black dress and wearing black chaplets and thickly anointed with musk and dark *aguru*-paste, you have yourself become similar to the dark night. Move on to meet your lover happily, but take care, slim lady, that the teeth do not reveal you by their effulgence, and that swarms of bees will block to you attracted by the fragrance if you breathe out too often. (A. A. R.).

असितविपाण्डुश्यामल° see जाङ्गलनूपसा°.

असितात्मसुसंनद्धः see No. 3764.

3764*

असितात्मा सुसंनद्धः समाविष्कृतचापलः ।
भुजंगकुटिलस् तस्या भ्रूविक्षेपः खलायते ॥

(अ) BhŚ 211.

(आ) VS 1490 ( a. Ūrjita ), SR 258. 53 ( a. BhŚ), SSB 71.2 (a. Ūrjita), SLP (MS BORI 92 of 1883-84) 5. 11 (a. BhŚ), IS 781.

(*a*) अस्थिरात्मा or असितात्म° BhŚ ( var. ) ; समुन्नद्ध BhŚ (var.), SSB ; समुत्पन्नः VS ; सुसंबंधः or सुसंबद्धः BhŚ (var.).

(*b*) समाकर्षित° or समानिःकृत° or समाधिकृत or समाविश्रुत° or समाधिःकृत° BhŚ (var.) ; °चापलम् BhŚ (var.).

(*c*) भ्रूभङ्गः [भ्रु°] BhŚ (var.) ; कुटिलः स्तब्धो IS ; तथा or तन्व्या [त°] BhŚ (var.).

(*d*) केशपाशः [भ्रू°] BhŚ (var.).

The play of her eye-brows imitate a villain being all black and well knit and exhibiting well their fickleness and crooked in shape [behaviour] like a snake. (A. A. R.).

3765

असिद्धसाधनं सद्भिः शासनं दण्ड उच्यते ।
तं युक्त्यैव नयेद् दण्डं युक्तदण्डः प्रशस्यते ।।

(आ) KN (KN[TSS] 15.13, KN [ĀnSS) 15. 13, KN [Bl] 14. 12).

(*a*) षड्भिः KN (Bl).

(*b*) दण्डमुच्यते KN [Bl].

(*c*) तद् युक्तेऽपनये दण्ड्ये KN (Bl).

The subjugation of the unsubjugated and their chastisement, is called *daṇḍa* by the wise. One should deal out *daṇḍa* according to the rules of polity; for, infliction of punishments on those deserving them is praiseworthy. (M.N. Dutt's translation).

3766*

असिधारां विषं वह्निं समत्वे यः प्रपश्यति ।
मालासुधातुषाराणां स योगी कथ्यते बुधैः ।।

(आ) ŚP 4553 (a. [?] Mārkaṇḍeya-purāṇa).

Wise men say he is a yogin [one of self-realization] who sees without distinction, the edge of a sword and a flower-garland, poison and nectar, blazing fire and the fall of dew. (A. A. R.).

3767

असिधाराक्रमक्रीता वरमेकापि काकिणी ।
न परभ्रूविनिर्दिष्टा सागरान्तापि मेदिनी ।।

(आ) SRHt 188. 9 ( a. MBh, but does not occur in MBh [Bh] edition), SSSN 179.8.

(*a*) °क्रमाक्रान्ता SSSN.

(*b*) का...णी (SRHt MS one *akṣara* missing; suggested by the editor : का[रु?कि]णी).

A small coin which is acquired by the use of one's sword [or acquired under the most trying circumstances] is far more preferable than the earth surrounded by the seas, which is subject to the play of others' eye-brows. (A. A. R.).

3768

असिधारापथे नाथ शत्रुशोणितपिच्छिले ।
आजगाम कथं लक्ष्मीर् निर्जगाम कथं यशः ।।

(आ) SR 102. 13 (a. ŚP), SSB 391. 17, ŚP Sāmānyarājaprakāśa (MS as quoted in IS but not found in ŚP edition), IS 782, (ZDMG 52.256), Vidy 802.

(*b*) पिछले ŚP (MS).

(*cd*) आजगा कथ लक्ष्मीन्निर्ज्जलाम ŚP (MS).

In the path of the edge of a sword, my lord, which is rendered muddy by the enemy's blood, how did the goddess of prosperity come, and how did the fame, too, spread out? (A. A. R.).

3769*

असिधेनुरियं विभाति ते
जितसर्वक्षितिपालमण्डला ।
प्रलये जगतीमिवाशितुं
स्फुरती कालकरालजिह्वका ।।

(आ) PV 148.

(*c*) जगता PV (var.).

Viyoginī metre.

This mighty sword of yours shines, having conquered the circle of all rival kings, like the fierce tongue of Death, throbbing to swallow the world at the time of deluge. (A. A. R.).

अंसिन्दूरश्च सीमन्तो see No. 3770.

3770*

अंसिन्दूरेण सीमन्तो मा भून्नो योषितामिति ।
अतः परिहरन्त्याजाव् असिं दूरेण तेऽरयः ॥

(आ) SkV 1429, JS 344. 61, Subhāṣitāvalī (MS BORI 820 of 1886-92) 47 *a*.

(*a*) असिन्दूरश्च JS.

(*b*) माऽभून्नो JS.

(*d*) दूराच्च JS.

"May the parts in the hair of our women not be *asindūreṇa* [without the red paint, i.e., may our women not be widowed.]" It is with this thought that your enemies in battle abandon their swords from afar. (D.H.H. Ingalls's translation).

3771*

असिमात्रसहायस्य प्रभूतारिपराभवे ।
अन्यतुच्छजनस्येव न स्मयोऽस्य महाधृतेः ॥

(आ) Kpr 10.463 (variant of Kpr. 10. 464), KāP 347.16-7.

(*a*) °हायो यं Kpr (var.) ; °हायोऽपि Kpr 10. 464.

(*c*) नैवान्यतुच्छजनवत् Kpr 10.464.

(*d*) सगर्वोऽयं महाधृतिः Kpr 10.464.

That brave person who with only his sword for his help, suppressed enemies, is not puffed, like other ordinary people. (G. Jhā's translation).

3772

असीव्यद् देहे स्वे पशुपतिरुमाङ्कं समघनो
विगुप्तो गोपीभिर्दुहितरमयात् सा कमलभूः ।
यदादेशादेतज् जगदपि मृगीदृक्परवशं
स वश्यः कस्य स्यादहह विषमो मन्मथभरः ॥

(अ) BhŚ 392 (doubtful).

Śikhariṇī metre.

Lord Śiva sewed up with his body his consort Pārvatī, Lord Viṣṇu, (as Kṛṣṇa) was hidden in their hearts by the cowherdesses, Lord Brahmā, alas ! married his own daughter Sarasvatī ; he, by whose orders, the whole world is under the control of the gazelle-eyed damsels, him who can control ? O wonder ! mysterious is the power of love. (A. A. R.).

3773*

असुखमथ सुखं वा कर्मणां पक्तिवेलास्व्
अहह नियतमेते भुञ्जते देहभाजः ।
तदिह पुरत एव प्राह मौहूर्तिकश्चेत्
कथय फलममीषामन्ततः किं ततः स्यात् ॥

(आ) SR 44. 3, SSB 300. 3, SRK 85. 4 (a. Viśvaguṇādarśa), IS 7703.

Mālinī metre.

Embodied beings surely reap the fruits of their actions whether they are bitter or sweet at the time of their fruition. If the astrologers predict them even beforehand, tell me, what will happen to them at the end ? (A. A. R.).

3774

असुखैश्च विनालापो गुह्यस्य कथनं तथा ।
विपद्विमोक्षणं चैव मित्रतायाः फलत्रयम् ॥

(अ) P (PtsK 2. 191). Cf. No. 3625 and ZDMG 52.256).

(आ) IS 783.

Chats without any kind of unpleasantness, the (safe) communication of one's secrets, and the help to escape if one falls into danger are the three good results of friendship. (A. A. R.).

3775*

असुभिरशुभं त्यक्त्वा देहं निजं किल योगविद्
विशति विशदं ज्ञानालोकात् परस्य कलेवरम् ।

नयनविवरैः सूक्ष्मैः साक्षादहो तव नैपुणं
विशसि हृदयं द्रष्टुं स्पष्टं बहिश्च विचेष्टसे ॥

(आ) VS 2032.

Hariṇī metre.

He who knows yoga, they say, enters the good body of another by his light of knowledge, leaving his own which is worn out ; O wonderful is the power of your subtle eyes, for you enter the hearts of others to see clearly (their innermost thoughts) but at the same time are active in an external body. (A. A. R.).

3776

असुभृतां वधमाचरति क्षमाद्
वदति वाक्यमसह्यमसूनृतम् ।
परकलत्रधनान्यपि वाञ्छति
न कुरुते किमु मद्यमदाकुलः ॥

(अ) AS 502.

(आ) SPR 138.22 (a. AS).

(*b*) वाच्य° AS (var.),

Drutavilambita metre.

He commits murder of those possessed of life, speeks untruths that are unbearable and desires even the wealth and wives of others—what (mischief) indeed does not the drunkard commit ? (A. A. R.).

3777

असुररचितप्रयत्नाद्
विज्ञाता विविरवञ्चना येन ।
संरक्षिता मतिमता
रत्नवती वसुमती तेन ॥

(अ) Kal 5.46.

Āryā metre.

With superhuman efforts he came to know the deceitful activities of the accountant ; by him, full of intelligence, was protected the earth which yields great treasures. (A. A. R.).

3778*

असुरसमरदक्षैर्वज्रसंधृष्टचापैर्
अनुपमबलवीर्यैः स्वैः कुलैस्तुल्यवीर्यः ।
रघुरिव स नरेन्द्रो यज्ञविश्रान्तकोशो
भव जगति गुणानां भाजनं भ्राजितानाम् ॥

(अ) Pra 4.10.

Mālinī metre.

May you be in this world the receptacle of brilliant qualities like that renowned king Raghu, whose treasure was exhausted in the performance of sacrifices and whose valour matched with that of the monarchs of his race, who were skilled in fighting with demons, whose bows vied with the thunderbolt (of Indra) and whose strength and prowess were incomparable. (M. R. Kale's translation).

3779

असुरसुरनरेशां यो न भोगेषु तृप्तः
कथमिह मनुजानां तस्य भोगेषु तृप्तिः ।
जलनिधिजलपाने यो न जातो वितृष्णस्
तृणशिखरगताम्भःपानतः किं स तृप्येत् ॥

(अ) AS 6.

(*a*) °नराणां AS (var.) ; तृप्तो AS (var.).

(*b*) कथमपि AS (var.).

Mālinī metre.

When he does not get satiated by the enjoyments of demons, gods and kings, how can he get satisfied in the enjoyments of mortal men ? Does a person get satisfied by drinking the water-drop clinging to the top of a blade of grass when his thirst is not quenched by drinking the waters of the entire ocean ? (A. A. R.).

3780*

असुरहितमप्यादित्योत्थं विपत्तिमुपागतं
दितिसुतगुरुः प्राणैर्योक्तुं न किं कचवत् तमः ।
पठति लुठतीं कण्ठे विद्यामयं मृतजीवनीं
यदि न वहते संध्यामौनव्रतव्ययभीरुताम् ॥

(अ) Naiṣ 19.15.
(आ) VS 2200 (a. Naiṣ.).
(c) मृतजीविनीं VS.
(d) भजते [वहते] VS.
Hariṇī metre.

If Śukrācārya, the preceptor of demons, were not afraid of breaking the vow of silence during early morning prayers, would he not utter the charm that brings back the dead to life and plays in his throat, in order to restore Darkness to life as he did Kaca; (Darkness) friendly to the demons, who hath met with death at the hands of the Sun ? (K.K. Handiqui's translation).

3781

असुरो हितमुपदिष्टः
प्रह्लादो नारदेन गर्भस्थः ।
तत्त्वविदुषां वरोऽभूद्-
धितोपदेशं सदा शृणुयात् ॥

(अ) Upadeśaśataka (KM II) 100.
Āryā metre.

The demon Prahlāda when instructed by the sage Nārada even when he was in the womb became the foremost among the knowers of truth. One should always listen to salutary advice. (A. A. R.).

3782*

असुलभा सकलेन्दुमुखी च सा
किमपि चेदमनङ्गविचेष्टितम् ।
अभिमुखीष्विव वाञ्छितसिद्धिषु
व्रजति निर्वृतिमेकपदे मनः ॥

(अ) Vik 2. 9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 75).
(आ) SR 278.36, SSB 107. 40, SRK 129. 1 (a. Vikramorvaśīya), IS 7704.
(a) न सुलभा Vik (var.).
(b) किमिति चेदमनङ्गविशोषितम् or किमिति चित्तमनङ्गविशोषितम् Vik (var.).
(c) अभिमुखेष्विव Vik (var.); काङ्क्षित° Vik (var.).
(d) निर्वृत्तिम् SRK (*contra metrum*).
Drutavilambita metre.

The maiden with a face bright like the full moon, is, alas, far beyond my reach :—what, then, means this sudden portent, which Kāma works within me ? My heart in a moment hath attained serenity, as though the bliss, which it sighs for, were really present before it. (F.B. Cowell's translation).

3783

असुहृत्ससुहृच्चापि सशत्रुर् मित्रवानपि ।
सप्रज्ञः प्रज्ञया हीनो दैवेन लभते सुखम् ॥

(अ) MBh (MBh [Bh] Śāntiparvan *ad* 12. 168. 19 [461* lines 18-9], MBh [R] 12.174.30, MBh [C] 12.6485-6).
(आ) IS 784.
(a) च [स°] MBh (var.); वापि [चापि].
(c) सप्राज्ञः or सुप्रज्ञः [स°] MBh (var.).

One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny. (P.C. Roy's translation).

3784*

असूचिभेद्यामासाद्य बालां प्रौढाभिलाषिणीम् ।
हा कष्टं मुषितोऽस्मीति प्रभाते वक्ति कामुकः ॥

(अ) Deś 3.16.

(*b*) अभिलाषिणीम् Deś ; (अभिलापिणीम् is my suggestion).

A paramour (being eager to have intercourse with a mature woman) goes to bed with a physically immatured girl who, though speaks like a grown up woman, cannot be penetrated even with a needle, and so, in the morning he exclaims : "alas, I am robbed of my wealth."[1]

1. without the pleasure of sexual enjoyment.

3785*

असूचीसंचारे तमसि नभसि प्रौढजलद-
ध्वनिप्राज्ञंमन्ये पतति पृषतानां निचये ।
इदं सौदामिन्याः कनककमनीयं विलसितं
मुदं च म्लानिं च प्रथयति पथि स्वैरसुदृशाम् ।।

(अ) BhŚ 212.

(आ) Skm (Skm[B] 802, Skm [POS] 2.66.2) (a. Subhaṭa), IS 785, Pr 364, SLP(MS BORI 92 of 1883-84) 5.26 (a. BhŚ).

(*a*) अशूची° or अशुचौ or अशुभ्रे or असूचिः (°चि) or प्रसूते or असूचेः or आसूचेः or प्रसक्ते or असूर्ये [असूची°] BhŚ (var.) ; °संसारे or °संपाते BhŚ (var.) ; किमसि or त्वमसि or मनसि BhŚ (var.) ; नमभि° or विपुल° or नहसि [ नभसि ] BhŚ ( var. ) ; प्रौढजलदे (°लः) or व्यूढजलदः [प्रौ°] BhŚ (var.) ; स्निग्धजलद° [प्रौ°] Skm.

(*b*) °ध्वनिप्रादुर्भावे or ध्वनिप्राज्ञे मन्ये or °ध्वनिप्रायं (°ये ; °से ; °प्ते) मन्ये BhŚ (var.) ; °ध्वनिः प्राज्ञे मन्ये or° ध्वनिप्रोंछन्मध्ये or °ध्वनि-प्राज्ञे पुण्ये or °ध्वनिप्रज्ञंमन्ये or °ध्वनि-प्राप्ते तस्मिन् BhŚ (var.) ; शश्वत्पतति जल-दान्नीरनिचये Śatakāv ; पतित° BhŚ (var.) ; पृषतां चैव (भाव° ; नीर°; तीर°; चापि) or दृषदां नीर° or दृषदानीर° or दृषदानां च or पृषितानां च [ पृषतानां च ] BhŚ ( var. ) ; पृषतये [च नि°] BhŚ (var.).

(*b*) सौदामन्याः BhŚ (var.) ; °रमणीयं Skm ; विलसतं or विकसितं or विलसिता BhŚ (var.).

(*d*) करलम्बं दूरादविनयवतीनां वितनुते Skm ; मदं [मु°] BhŚ (var.) ; च म्लानिं or तन्मानिं or च म्लानं [ च म्लानिं ] BhŚ (var.) ; ग्रथयति BhŚ (var.); पथि om. BhŚ (var.); °तरां [प°] BhŚ (var.) ; पथे स्वैरदृशां or पथिष्वेव सुदृशां or पथि स्वैरिणिदृशां BhŚ (var.).

Śikhariṇī metre.

When the night is pitch dark, the darkness being intense so as not to allow even a pin to move within it, when rain is falling thickly from the clouds, proudly creating noise with their thunder, these lovely gold-cover-coloured flashes of lightning fill the hearts of ladies voluntarily seeking their lovers' residence by walking in the streets in the nights alternately with joy and sorrow. (A.V. Gopalachariar's translation).

1. *Bhartrihari's Sringara and Vairagya Śataka-s*, Madras, 1954.

3786*

असूत सद्यः कुसुमान्यशोकः
स्कन्धात् प्रभृत्येव सपल्लवानि ।
पादेन नापैक्षत सुन्दरीणां
संपर्कमाशिञ्जितनूपुरेण ॥

(अ) Kum 3.26. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 44).

(आ) SR 331. 23 ( a. Kum. ), SSB 197. 23, Daśarūpaka *ad* 4.48 (p. 264).

(*c*) चापेक्षत [ना°] Kum (var.), Daś° (var.); नापेक्षत Kum (var.).

(*d*) आसिञ्जित° Kum (var.), SR.

Upajāti metre ( Upendravajrā and Indravajrā ).

The *Aśoka* immediately produced flowers together with sprouts, right up from the stem, did not wait for the contact with the feet of beautiful women, jingling around with anklets. (R.D. Karmarkar's translation).

3787*

असूत सा नागवधूपभोग्यं
मैनाकमम्भोनिधिबद्धसख्यम् ।
क्रुद्धेऽपि पक्षच्छिदि वृत्रशत्राव्
अवेदनाज्ञं कुलिशक्षतानाम् ॥

(अ) Kum 1.20. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 18).

(आ) Alm 66.

Upajāti metre ( Upendravajrā and Indravajrā.

She[1] gave birth to Maināka, fit to be enjoyed by a Nāga-damsel, who formed friendship with the sea and (thus) was non-cognisant of the agonies of the cuts of[2] the thunderbolt, even when the enraged enemy of Vṛtra was clipping the wings (of mountains in general). (R.D. Karmarkar's translation).

1. Menā.
2. wounds caused by

असूयः पिशुनश्चैव see कूटसाक्षी मृषभाषी

3788

असूयको दन्दशूको निष्ठुरो वैरकृच्छरः ।
स कृच्छ्रं महदाप्नोति नचिरात् पापमाचरन् ॥

(अ) MBh (MBh [Bh] 5. 35. 54, MBh [R] 5.34.65-6, MBh[C] 5.1245 *d*+1246 *a*). Cf. No. 1292.

(आ) IS 786.

(*b*) नैष्ठुरी or निष्ठुरी MBh (var.) ; वैरकिंकर: MBh (var.) ; शठः [नरः] MBh (var.).

He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. (P.C. Roy's translation).

3789

असूयया हतेनैव पूर्वोपायोद्यमैरपि ।
कर्तृणां गृह्यते संपत् सुहृद्भिर्मन्त्रिभिस्तथा ॥

(अ) BhPr 9.

(आ) SR 161.352, SSB 492.359.

(*c*) कर्तॄणां BhPr (var.).

Prosperity is captured by the ambitious person, impelled by the feeling of jealousy, through friends and ministers and even by efforts accompanied by conciliation. (J. Shastri's translation).

3790

असूयाविष्टे मनसि यदि संपत् प्रवर्तते ।
तुषाग्नि वायुसंयोगम् इव जानीहि सुव्रत ॥

(अ) Nāradīya-purāṇa 1.7.17.

Understand, good man, that when the mind of a person is carried away by envy, his prosperity will only increase his intolerance, as fire fanned by breeze, when it has fallen on chaff. (A. A. R.).

असूयैकपदो मृत्युर् see No. 3791.

3791

असूयैकपदं मृत्युर् अतिवादः श्रियो वधः ।
अशुश्रूषा त्वरा श्लाघा विद्यायाः शत्रवस्त्रयः ॥

(अ) MBh (MBh [Bh] 5. 40. 4, MBh [R] 5.39.4, MBh [C] 5.1535).

(आ) IS 787.

(*a*) °यैकपदो or °संपदो MBh (var.).

(*b*) स्त्रियो [श्रि°] MBh (var.).

Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon

preceptor, haste and boastfulness, are the three enemies of knowledge. (P.C. Roy's translation).

असूर्यं संचारे see No. 3785.

3792**

असेकतोऽत्यन्तनिषेकतश्च
शाखाविशोषं फलिनो निरूप्य ।
सप्ताहमात्रं शृतमेव सर्पिर्
विडङ्गदुग्धाम्बु निषेचनीयम् ॥

(आ) ŚP 2271.

Upajāti metre (Upendravajrā and Indravajrā).

When one observes the drying up of branches of a tree by neglect of watering or by excess of it, one should sprinkle it only for seven days with boiled water (cooled) mixed with ghee, milk and the vermifuge of Viḍaṅga. (A. A. R.).

3793

असेवके चानुरक्तिर् दानं सप्रियभाषणम् ।
अनुरक्तस्य चिह्नानि दोषेऽपि गुणसंग्रहः ॥

(आ) Sama 1 अ 58.

Affectionate regard even when he is of no service, gifts along with pleasing words, are the signs exhibited by one towards the object of attachment ; and even his faults are reckoned as merits. (A. A. R.).

3794

असेवितेश्वरद्वारम् अदृष्टविरहव्यथम् ।
अनुक्तक्लीबवचनं धन्यं कस्यापि जीवितम् ॥

(अ) H (HJ 1. 155, HS 1. 138, HM 1. 144, HK 1.146, HP 1.112, HN 1.113, HH 28.3-4, HC 38.3-4).

(आ) SR 80.17 (a. H), SSB 353.20, IS 788, SRK 239.88 (a. Prasaṅgaratnāvalī), Sama 1 अ 38.

(*d*) जीवनम् HJ, HM, HH, Sama.

Happy the life of any one that hath not waited at the door of the wealthy ; that hath not experienced the pangs of separation, that hath not spoken idle words. (F. Johnson's translation).

3795*

असोढा तत्कालोल्लसदसहभावस्य तपसः
कथानां विश्रम्भेष्वथ च रसिकः शैलदुहितुः ।
प्रमोदं वो दिश्यात् कपटबटुवेषापनयने
त्वराशैथिल्याभ्यां युगपदभियुक्तः स्मरहरः ॥

(आ) JS 16.4, SR 5.50 (a. Kuv), SSB 8. 40 (a. Kpr.), Kpr 5. 122, KāP 137. 14-138.2, Kuv *ad* 60.121 (p. 138).

(*b*) विस्रम्भे° JS.

Śikariṇī metre.

May the destroyer of Kāma ordain your happiness—He, simultaneously seized by precipitancy and languor, while removing his disguise of a Brāhmaṇa-boy, being unable to bear the over-zealous officiousness of the penance, manifesting itself at that age, and at the same time fondly gratified at Pārvati's confidently affectionate manner of address. (G. Jhā's translation).

3796*

असौ गतः सौगत एव यस्मात्
कुर्यान् निरालम्बनतां ममैव ।
सखि प्रियस्ते क्षणिकः किमन्यन्
निरात्मकः शून्यतमः स वन्द्यः ॥

(आ) SkV 706 (a. Bhojyadeva or Bhojadeva), Kav 419. (Cf. also Kav p. 63).

Upajāti metre ( Upendravajrā and Indravajrā).

Heroine : "That one is gone, the *saugata* [one from whom proceeds all happiness, or, a Buddhist]; whereby he has reduced me to *nirālambanatā* [helplessness, or, the Śūnyavāda-doctrine of the unreality of external objects]." Confidante : "Friend, that which you are fond of his *kṣaṇika* [fickle, or, a momentary entity], and, what is more, *nirātmaka* [soulless in a moral sense, or, soulless in a metaphysical sense] and a completely *śūnya* [worthless, or, metaphysical void]. Let him go." (D.H.H. Ingalls's translation).

3797*

असौ गिरेः शीतलकन्दरस्थः
पारावतो मन्मथचाटुदक्षः ।
धर्मालसाङ्गीं मधुराणि कूजन्
संवीजते पक्षपुटेन कान्ताम् ॥

(अ) Skm (Skm [B] 2021, Skm [POS] 5.5. 1) (a. Pāṇini), AB 366, (cf. Kav p. 52).

Upajāti metre ( Upendravajrā and Indravajrā).

Yonder dove, which dwelleth in a cool hollow of the mountain, and is skilled in all loving dalliance, cooing sweetly doth fan with its wings the loved one, wearied by the heat. (A.B. Keith's translation in his *History of Sanskrit Literature*, p. 204).

असौचो निर्धनः प्राज्ञो see No. 3517.

3798*

असौजन्यञ्चेतोभवसमुचितं भावयति तव्
वृथा संसारेऽस्मिन्नहह समयं किं गमयसि ।
चिराद् भूयो भूयः कलयसि सखेदो भवसुखं
ततो मन्ये त्यागात् प्रभवति परा निर्वृतिरिति ॥

(अ) Ras 37.

(*a*) Version A : अ-सौजन्यञ् चेतो भव-समुचितं.
Version B : असौ जन्यञ् चेतोभव-समुचितं.
Version C : असौ जन्यञ्चे तोभव समुचितं.

(*b*) Version C : वृथाऽऽसं सारेऽस्मिन्नहह.

(*c*) Version A : सखे दो.
Version B : सखेऽदो.
Version C : सखेदो.

(*d*) Version C : ऽत्य् आगात्.

Śikhariṇī metre.

*Version A* :

The mind perceives that worldly life is unworthy ; why then do you waste your time in worldly pleasures ? Painfully do you realize for a long time that the pleasures of the world are useless. Supreme happiness can, therefore, come, I think, by the giving up (of attachments).

*Version B* :

Pleasures born of love alone are worth consideration, why then do you waste your time in other things ? Friend, you know for a long time that happiness can come to you only from that ; hence I think you will get pleasures only by purchasing love by the liberal spending of wealth.

*Version C* :

This young lady considers you worthy of her love, therefore please make a move, direct your glance towards her. Why waste time when the girl is so fair ? You deserve conjugal happiness ; and hence in you who are worthy, great happiness has descended. (A. A. R.).

3799*

असौ नास्तीवेन्दुः क्वचिदपि रविः प्रोषित इव
ग्रहोडूनां चक्रं नभसि लिखितप्रोञ्छितमिव ।
अहर्वा रात्रिर्वा द्वयमपि प्रलुप्तप्रविषयं
घनैर्बद्धव्यूहैः किमिदमतिघोरं व्यवसितम् ॥

(आ) SkV 262, Skm (Skm [B] 1290, Skm [POS] 2.163.5), Prasanna 97*a*.

(*b*) °प्रोञ्चितमिव Skm ( var. ); °प्रोणितमिव Prasanna.

(*c*) विलुप्त° Skm ; °परिचयं Skm ( var. ) ; °सुचिरयं Prasanna.

(*d*) किमिदमिति घो° Skm ; घोरैर् Prasanna.

Śikhariṇī metre.

There is no moon ;/the sun has left for lands unknown;/ the circle of the stars and planets/has been erased from heaven./ Of day and night/all distinction is obscured./ What is this crime/committed by the seried ranks of clouds ? (D.H.H. Ingalls's translation).

3800*

असौ विभ्रत्ताम्रतिविषमुदयशैलस्य शिरसि
स्खलन् प्रालेयांशुर्यदि भवति मत्तो हलधरः ।
तदानीमेतत् तु प्रतिनवतमालद्युतिहरं
तमोऽपि व्यालोलं विगलति तदीयं निवसनम् ॥

(आ) SkV 938 (a. Yogeśvara).

Śikhariṇī metre.

If yonder moon is the drunken Ploughman/with his flushed face stumbling up the Eastern Hill,/then this darkness blacker than young *tamāla*-trees,/being his dress, will loosen and fall away. (D.H.H. Ingalls's translation).

3801*

असौभाग्यं धत्ते परमसुखभोगास्पदमयं
विचित्रं तद्गेहं भवति पृथुकार्तस्वरमयम् ।
निविष्टः पल्यङ्के कलयति स कान्तारतरणं
प्रसादं कोपं वा जननि भवती यत्र तनुते ॥

(आ) SR 63. 30 (a. Mṛcch.), SSB 328. 30, SRK 242.11 (a. Sphuṭaśloka), SuMuñ 86.16-19.

(*d*) मा [वा] SSB.

Śikhariṇī metre.

When you, Mother goddess, are pleased with a person even his misfortune turns out to be an abode of great happiness ; his home, though poor (till now), becomes paved with abundant gold and when seated on the cot he enjoys the love of his beloved. When you get angry with him, even his best enjoyments turn out to be full of worry ; his home though full of gold becomes a bedlam ; and when he is seated on a cot he experiences the misery of crossing a dread forest. (A. A. R.).

3802*

असौ मरुच्चुम्बितचारुकेसरः
प्रसन्नताराधिपमण्डलाग्रणीः ।
वियुक्तरामातुरदृष्टिवीक्षितो
वसन्तकालो हनुमानिवागतः ॥

(अ) Hanumannāṭaka 6.35.

(आ) ŚP 3783 (a. Bhaṭṭa-bījaka or Vedavīkṣaka), VS 1677 (a. Bhaṭṭa-bījaka), JS 206. 4 (a. Bhaṭṭa-Vijjāka), PV 599 (a. Bālakṛṣṇa ), SSSN 210. 7, SR 331. 15 (a. Hanu° ), SSB 197. 15 ( a. Bhaṭṭabījāka ), SuSS 277, RJ 1191, Kpr 7. 190, KāP 196. 17-8, KH 210. 2-3, VyVi 206. 31-2, Amd 151.382.

(*a*) ततो [असौ] Han°.

(*b*) °तारापतिम° JS, Vidy.

(*c*) वियोगिर° Vidy.

(*d*) समागतः श्रीहनुमान्वसन्तवत् Han° ; हिमवानि [हु°] Amd (var.).

Vaṁśastha metre.

This spring-time is arrived like Hanumān—having his locks kissed by Vāyu, his father [or : having its flower-filaments wafted by the air), the foremost in the army of Sugrīva, the husband of Tārā [or : having a lovely moon] and looked upon by Rāma [ or : woman ] under pangs of emotion. (G. Jha's translation).

3803*

असौ महाकालनिकेतनस्य
वसन्नदूरे किल चन्द्रमौलेः ।
तमिस्रपक्षेऽपि सह प्रियाभिर्
जोत्स्नावतो निर्विशति प्रदोषान् ॥

(अ) Ragh 6.34. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 93).

(आ) Alm 67.

(*b*) चन्द्रार्धमौलेर्निवसन्नदूरे Ragh (var.), चन्द्रमौले Ragh (var.).

(*c*) दिवापि आलान्तरचन्द्रिकाणं Ragh (var.) ; तामिस्र° Ragh (var.).

(*d*) नारिसखः स्पर्शसुखानि भुङ्क्ते Ragh (var.) ; ज्योत्स्नावतो Alm.

Upajāti metre ( Upendravajrā and Indravajrā).

He residing at no great distance from the moon-crested god whose abode is Mahākāla, enjoys, in company with his beloveds, moonlight night, even during the dark half of a month. (M.R. Kale's translation).

3804*

असौ महेन्द्रद्विपदानगन्धिस्
त्रिमार्गगावीचिविमर्दशीतः ।
आकाशवायुर्दिनयौवनोत्थान्
आचामति स्वेदलवान् मुखे ते ॥

(अ) Ragh 13. 20. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 204).

(*a*) सुरेन्द्र° Ragh (var.) ; °गन्धी Ragh (var.).

(*b*) नघो [गु°] SH.

Upajāti metre ( Upendravajrā and Indravajrā ).

This sky-breeze, possessed of the scent of the ichor from the elephants of Mahendra, cool owing to the close contact with the waves of the three-patched Gaṅgā dries up the perspiration drops due to the moon [youth of the day] on your face. (R.D. Karmarkar's translation).

3805*

असौ महेन्द्राद्रिसमानसारः
पतिर्महेन्द्रस्य महोदधेश्च ।
यस्य क्षरत्सैन्यगजच्छलेन
यात्रासु यातीव पुरो महेन्द्रः ॥

(अ) Ragh 6.54. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 97).

(आ) Alm 68.

Upajāti metre ( Upendravajrā and Indravajrā).

This king is equal to the mountain Mahendra in strength and is alike of Mahendra and the sea ; in his hostile expeditions Mahendra itself seems to march in the van under the disguise of his war elephants dripping the temporal ichor[1]. (M.R. Kale's translation).

1. M.R. Kale has 'liquor'.

3806*

असौ रसौचित्यगुणोज्ज्वलोऽपि
गुम्फो न काव्यव्यपदेशयोग्यः ।
धत्ते खलस्यापि न दुर्विषह्य-
द्वेषग्रहोत्सारणमन्त्रतां यः ॥

(आ) JS 38. 11 (a. ( Bilhaṇa ), SH 411 (a. Bilhaṇa).

Upajāti metre (Upendravajrā and Indravajrā),

That group of words does not deserve to be called a poem though it may be resplendent with sentiments, propriety and merits if it does not possess that power of sweeping away the resolve of the wicked, full of unbearable hatred. (A. A. R.).

असौ वहति कल्याणं see No. 2382.

असौ वरामेको निलय see No. 2665.

3807*

असौ विद्याशाली शिशुरपि विनिर्गत्य भवनाद्
इहायातः संप्रत्यविकलशरच्चन्द्रवदनः ।
यदालोकस्थाने भवति पुरमुन्मादतरलैः
कटाक्षैर्नारीणां कुवलयितवातायनमिव ॥

(अ) Mālatī 2.11.
(आ) Sar 2.24 (p. 155) and 5.426 (p. 696-7).
(*a*) विद्याधारः Sar.
(*b*) °न्द्रमधुरः Sar.
Śikhariṇī metre.

He, devoted to learning (and) with a face like the full autumnal moon, has now come here, having passed out of (his) house, though a child, at the time of beholding whom, the city with the side-glances fickle owing to great excitement of ladies, becomes as though possessed of windows full of blue lotuses. (R.D. Karmarkar's translation).

3808

असौ समरसाहसं वितनुतेऽग्रिमश्रेयसे
मुकुन्दममुमात्मनि स्थिरयितुं न किं वाञ्छति ।
अतः परतरं कुतः प्रतरणाय वारांनिधेर्
निदानमिह संसृतेः सुखसृतेश्च किं कारणम् ॥

(अ) Ras 13.
(*a*) Version A : असौ समर-साहसं.
Version B : असौ सम-रसा हसं.
(*b*) Version A : अमुम्.
Version B : अ-मुम्.
Pṛthvī metre.

*Version A* :

He engages himself in battle to attain heaven [beatitude] ; why does he not desire to firmly establish Lord Kṛṣṇa in his heart ? Is there a better means and a greater path to cross the ocean of worldly life.

*Version B* :

This woman shows equal interest (in all) and laughs ; why does she not desire to have *kunda*-flowers for her great love-enjoyments ? Is there a better means and greater pleasure than this—to get along happily in worldly life ? (A. A. R.).

3809*

असौ समालोकितकाननान्तरे
विकीर्णविस्पष्टमरीचिकेसरः ।
विनिर्गतः सिंह इवोदयाचलाद्
गृहीतनिष्पन्दमृगो निशाकरः ॥

(आ) SkV 946 (a. Pāṇini).
Vaṁśastha metre.

The moon with bright mane flying/in the forest of the night/is like a lion who has issued from the Eastern Mount,/holding in his mouth a deer. (D.H.H. Ingalls's translation).

असौ सुरेन्द्रद्विपदानगन्धिस् see No. 3804.

3810*

असौ हि दत्त्वा तिमिरावकाशम्
अस्तं व्रजत्युन्नतकोटिरिन्दुः ।
जलावगाढस्य वनद्विपस्य
तीक्ष्णं विषाणाग्रमिवावशिष्टम् ॥

(अ) Mṛcch 3.6, Cār 3.3.
(आ) SR 322.2, SSB 182.2.

(*b*) गतो ह्यष्टमपक्षचन्द्रः [व्र°] Car.

(*c*) तोया° [जला°] Car.

(*d*) विषाणकोटीव निमज्जमाना Car.

Upajāti metre (Upendravajrā and Indravajrā).

The moon gives place to darkness as she dips/behind the western mountain ; and the tips/of her uplifted horns alone appear,/ like two sharp-pointed tusks uplifted clear,/ where bathes an elephant in waters cool,/ who shows naught else above the jungle pool. (A.W. Ryder's translation).[1]

1. The Car. text in C.R. Devadhar's translation reads : Having made room for darkness, the moon of the eighth day sets as, when a wild elephant plunges into water, the ends of his tusks are gradually sunk.

3811*

असौ हि रामा रतिविग्रहप्रिया
रहःप्रगल्भा रमणं रहोगतम् ।
रतेन शत्रौ रमयेत् परेन वा
नो चेदुदेष्यत्यरुणः पुरो रिपुः ॥

(अ) Nāṭyaśāstra 17.15 (in some texts 16. 85).

Upajāti metre (Vaṁśastha and Indravaṁśā).

This beautiful woman who is fond of love's fight and is unashamed in it, will secretly please her lover at night with the best embrace, till the sun will rise in the east as her enemy.[1] (M. Ghosh's translation).

1. In Nāṭ° quoted as an example of *māla-yamaka*.

3812*

असौ हि संकेतसमुत्सुकाभिर्
विलासिनीभिर्मदनातुराभिः ।
सरोषदृष्टः स्फुरिताधराभिर्
द्रुतं रविर्भीत इवास्तमेति ॥

(आ) VS 1897 (a. Narendra).

Upendravajrā metre.

The sun has gone quickly to set in a panic as he was looked angrily and with throbbing lips by the charming damsels who were afflicted by passion and who were eager to meet their lovers at the rendezvous. (A. A. R.).

3813*

अस्तंगतभारविरवि
कालवशात् कालिदासविधुविधुरम् ।
निर्वाणबाणदीपं
जगदिदमद्योति रत्नेन ॥

(आ) SkV 1706, Skm (Skm [B] 2127, Skm [POS] 5. 26. 2) ( a. Bhojadeva ), (cf. Kav p. 63).

(*b*) कालिदास° SkV (var.).

Āryā metre.

Yamaka verse : "This world, in which the sun of Bhāravi has set, which is deprived of the moon of Kālidāsa by force of time, and in which the lamp of Bāṇa has gone out, has now been illuminated by a gem [*ratna*]."[1] (D.H.H. Ingalls's translation).

1. The word *ratna* must be a part of an author's name.

3814*

अस्तं गतवति सवितरि
पायसपिण्डं सुधाकरं प्राची ।
व्यरचयदम्बरकुशभुवि
चरति कलङ्कस्तदन्तरे काकः ॥

(आ) SR 303.143, SSB 152.151.

(*c*) विरच° SR, SSB. (व्यरचयद् is my suggestion).

Āryā-gīti metre.

When the sun had set the eastern quarter offered the customary ball of sweet-

rice [*pāyasa*] of the moon which was placed on the holy ground of the sky and a crow hovers inside in the form of its black spot. (A. A. R.).

3815*

अस्तं गतवति सवितरि
भर्तरि मधुपं निवेश्य कोशान्ते ।
कमलिन्योऽपि रमन्ते
किमत्र चित्रं मृगाक्षीणाम् ॥

(आ) Any 123. 144, SR 293. 7, SSB 134. 9, SRK 138. 10 (a. Sphuṭaśloka).

Āryā metre.

When the husband, the sun, had set [become invisible] the lotus, concealing her lover, the bee, inside the bud enjoys with him ; what wonder then if this is practised by gazelle-eyed women ? (A. A. R.).

3816*

अस्तंगते दिवानाथे नलिनी मधुपच्छलात् ।
गिलन्ति स्वविनाशाय गुटिकां कालकूटजाम् ॥

(आ) Any 135.143.

When the lord of the day[1] had set the lotus, under the guise of a black bee, he had swallowed a pill of virulent poison in order to put an end to her life. (A. A. R.).

1 The sun.

3817

अस्तंगते निजरिपावपि कुम्भयोनौ
संकोचमाप जलधिर्न तु माद्यति स्म ।
गम्भीरतागुणचमत्कृतविष्टपानां
शत्रुक्षयेऽपि महतामुचितं ह्ययं स्यात् ॥

(आ) Any 99.50.

Vasantatilakā metre.

Even when his enemy, the (star) Agastya had set the sea did not gloat over it but became calm. In the case of the great who are the noble of abode of profundity this alone is proper at the decline of their rivals. (A. A. R.).

3818

अस्तंगते भास्वति नान्धकारान्
शनैश्चरो हन्ति विधौ बुधश्च ।
पितुर्गुणैर्न प्रतिभाति पुत्रो
गुणान्वितो यः स गुणेन भाति ॥

(आ) Vidy 948.

Upajāti metre (Indravajrā and Upendravajrā).

When the sun had set, his son, the Saturn, does not dispel the darkness, nor Mercury when (his father) the moon had set. It is not always that the son possesses the merits of his father ; he, who is meritorious, shines by his qualities. (A. A. R.).

अस्तंगते शशिनि see No. 1656.

3819

अस्तंगतोऽयमरविन्दवनैकबन्धुर्
भास्वान्न लङ्घयति कोऽपि विधिप्रणीतम् ।
हे चक्र धैर्यमवलम्ब्य विमुञ्च शोकं
धीरास्तरन्ति विपदं न तु दीनचित्ताः ॥

(आ) ŚP 1180 (in one MS a. Kapora), SR 227.180 (a. ŚP), SSB 617. 2, SRK 218.18 (a. ŚP), IS 789, Any 70. 146, ASS 2.1.

(*a*) °दिनैक° [°वनैक°] ŚP (MS).

(*b*) भाग्यं न or भाष्वन्त [भा° न] IS ; भीत्वान ŚP (MS) ; लङ्घयति IS ; विधेः प्र° ASS.

(*c*) चक्राङ्ग [हे चक्र] ASS.

Vasantatilakā metre.

The sun, the one friend of the bed of lotuses has set, no one who is bright ever transgresses the rules (of fate). Oh ruddy goose, take heart and leave off sorrow, only

the brave overcome difficulties, not the timid ones. (A. A. R.).

3820*

अस्तं भास्वति लोकलोचनकलालोके गते भर्तरि
स्त्रीलोकोचितमाचरन्ति सुकृतं वह्नौ विलीय त्विषः ।
अप्येतास्तु चिकीर्षयेव तपसां ताराक्षमाला दिशो
मन्ये खञ्जनकण्ठकोमलतमःकृष्णाजिनं बिभ्रति ॥

(आ) SkV 863.

Śārdūlavikrīḍita metre.

When their lord the sun has set,/his countenance now kind to human eyes,/his rays perform the pious act of womankind/ by entering the flames. / The heavens too, I think, do holy penance/with stars for rosaries and with the darkness,/soft as a bird's throat, for their deer-skin. (D.H.H. Ingalls's translation).

3821*

अस्तं मुक्तिरुपैतु यत्र न तनूसाध्या हरेर्भक्तयस्
तस्मः संसृतिरेधतां निरवधिर्यस्याः प्रसादोदयात् ।
मूर्ध्नि श्रीपुरुषोत्तमप्रणतयः श्रीरामनामानने
हृद्देशे यदुनन्दनस्य जलदश्यामाभिरामाकृतिः ॥

(आ) RJ 1393.

Śārdūlavikrīḍita metre.

Let that liberation [*mokṣa*] be set at rest wherein devotional activities to Lord Viṣṇu cannot be accomplished. Let there be the life in the world endlessly, by whose grace one can do prostrations to Lord Viṣṇu, the best of Puruṣa-s with the head, have the name of Śrī-Rāma ever on the lips, and the form of Śrī-Kṛṣṇa, charming like a swarthy cloud, ever in the heart. (A. A. R.).

3822

अस्तं यतापि किल मस्तकवर्तिनासाव्
अस्ताचलोऽहिमरुचा रुचिमप्यलम्भि ।
प्रायः परोपकृतये कृतिनोऽनपेक्ष्य
स्वार्थं विपत्कवलिता अपि भावयन्ति ॥

(आ) PV 553 (a. Kṛṣṇa-paṇḍita), SuSS 128.

(*d*) विवत् PV (var.).

Vasantatilakā metre.

The setting mountain is showered with brilliance by the sun though he is setting [experiencing extinction] from the top of the hill. Generally, good people are ever zealous of helping others and care not for their own welfare even when swallowed up by calamity. (A. A. R.).

3823*

अस्तं यातस्तिमिरपटलीवत्तभङ्गः पतंगः
प्राप्तो नैवोदयगिरिशिरोमूलमेणावचूलः ।
तत्ते कालं कतिपलमयं भाति खद्योतपोत
द्योतं द्योतं पुनरपि पुनर्द्योत्ततां को विलम्बः ॥

(अ) Anyoktimuktālata (KM II) 31.

(*c*) (As *kāla* is normally used in masculine gender, it is better to read कालः and कतिपलमयो) ; °पोतं Anyokti° ; ( °पोत [vocative] is my suggestion).

Mandākrāntā metre.

The sun, the destroyer of the density of darkness, has now set; the moon, the deer-chowried one, has not yet arrived at the top of the rising mountain ; oh little glow-worm, these few moments are the time for you to shine ; hence, go on, radiate thy brilliance, again and again, why the delay ? (S. Bhaskaran Nair's translation).

3824*

अस्तं शशी याति शशाङ्कवदने मानं विमुञ्चाधुना
किं मानेन मुधा नतभ्रु गगनाद् भ्रश्यन्त्यमूस्तारकाः ।
इत्थं त्वामनुशिक्षयन् क्षितितलादुन्नम्य पादं शनैः
क्षीणां वीक्ष्य निशां निसर्गसुभगं गायत्यसौ कुक्कुटः ॥

(आ) JS 284.5.

Śārdūlavikrīḍita metre.

The moon is about to set, moon-faced one, leave off your jealous anger, why this

useless pride, charming-browed one ? The stars are disappearing from the sky ; thus advising you and gently raising one leg and observing that the night had come to an end, the cock is crowing in his naturally sweet manner. (A. A. R.).

3825*

अस्तग्रस्तगभस्तिमत्करततिन्यङ्नीतचञ्चूपुटी
पाटीराद्रिमथो हिमाचलमधः प्रक्षिप्य पक्षद्वयम् ।
पश्चादुन्नतपुच्छपुञ्जमुदयत्प्राचीप्रकाशच्छलाद्
अण्डं मण्डलमैन्दवं जनयति व्यक्तं बकोटीवियत् ॥

(आ) SMH 8.59.

(*a*) °तिन्याङ्नीत° (°ग्रीत°) SMH (var.).

(*c*) °प्राचांप्र° SMH (var.).

Śārdūlavikrīḍita metre.

Bending down his beak in the form of the mass of rays of the setting sun and beating down his two wings in the form of the Malaya and Himālaya mountains and raising his feathered tail under the guise of the brightening east, the female crane of the sky is clearly laying its egg in the form of the disc of the moon. (A. A. R.).

3826*

अस्तप्रत्युपकारगन्धमकृतस्वप्रार्थनापेक्षम-
प्यम्भोभिर्भुवमार्द्रयन्ति जलदा जीवन्त्यमी जन्तवः ।
दैवज्ञः पुनरस्ति वृष्टिरिति वागेका मयोक्तेति यद्
विश्वं क्रीतमिवाधिगच्छति तदेवाघूर्णते मर्मणि ॥

(आ) DikAny 7.

Śārdūlavikrīḍita metre.

The clouds drench the earth with their showers and do not harbour the least idea of any return benefit and do this without being asked ; thereby all beings live ; but there is the astrologer, who, for uttering a single word *vṛṣṭi* [shower] thinks that he has bought the whole world ; and this is painfully revolving in my vitals. (A. A. R.).

3827

अस्तब्धः पूजयेन् मान्यान् गुरून् सेवेदमायया ।
अर्चेद् देवानदम्भेन श्रियमिच्छेदकुत्सिताम् ॥

(अ) MBh (MBh [Bh] 12. 71. 9, MBh [R] 12.70.9, MBh [C] 12. 2709).

(आ) IS 790, ŚB 2.258.

(*a*) अस्तवः or अल्लब्धः or अंतस्थः [अ°] MBh (var.) ; पूजयन् MBh (var.); नान्यान् MBh (var.) ; °येदन्यान् ŚB.

(*b*) सगुरून्वेदमायया MBh (var.) ; गुरुं MBh (var.).

(*c*) अदभेन or नडंभेन ( अ° ) MBh (var.) ; अमीतेन MBh (var.).

(*d*) अगुत्सितां (°प्सितां) MBh(var. ); अकुत्सितात् (°तान् or °तः) MBh (var.).

He should without pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the gods without pride. He should seek prosperity, but never do any thing that brings infamy. (P.C. Roy's translation).

3828

अस्तब्धतामचापल्यं वैराणां चाप्यकर्तृताम् ।
प्रत्यक्षतो विजानीयाद् भद्रतां क्षुद्रतामपि ॥

(अ) KN (KN [TSS] 4. 37, KN [ĀnSS] 4. 37, KN [BI] 4. 39).

(*b*) चापि कर्तृताम् KN (BI).

He[1] should directly[2] ascertain their[3] tractability and resoluteness and their power of keeping their enemies under control and their meanness or gentility. (M.N. Dutt's translation).

1. The king.
2. personally.
3. dependents'.

3829

अस्तब्धमक्लीबमदीर्घसूत्रं
सानुक्रोशं श्लक्ष्णमहार्यमन्यैः ।
अरोगजातीयमुदारवाक्यं
दूतं वदन्त्यष्टगुणोपपन्नम् ॥

(अ) MBh (MBh [Bh] 5. 37. 25, MBh [R] 5.36.27, MBh [C] 5.1360).

(आ) SRHt 157. 9 (a. Vallabhadeva), SSSN 121.9, IS 791.

(*a*) अध्वस्तम् [अस्त°] MBh (var.).

(*b*) शक्तम् MBh (var.), SRHt, SSSN; शुल्कम् or कुशलम् or शक्यम् or शुक्लम् [श्ल°] MBh (var.); अवार्यम् [अहार्यम्] MBh (var.); असाध्यमन्यैः SSSN.

(*c*) °वेषं or °वाचं [°वाक्यं] MBh (var.).

(*d*) भृत्यं [दू°] MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Men of learning say that a messenger[1] should be endowed with these eight qualities, viz. absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in/a family free from the taint of disease, and weightiness of speech. (P.C. Roy's translation).

1. or envoy. P.C. Roy translates "servant".

अस्तमन्यैरुपालम्भैः see No. 3135.

3830*

अस्तमस्तकपर्यस्त- समस्तार्कांशुसंस्तरा ।
पीनस्तनस्थितातान्र- कवस्त्रेव वारुणी ॥

(अ) KāD 1.82.

(आ) Sar 2.189 (p. 238).

(*d*) °वस्त्रेवाभाति or आतन्र° KāD (var.).

The (lady of the) western direction has a lovely garment of reddish hue over her stout bosom in the form of a layer of the sun's rays scattered over the top of the setting mountain. (A. A. R.).

3831*

अस्तमितविषयसङ्गा
मुकुलितनयनोत्पला मृदुश्वसिता ।
ध्यायति किमप्यलक्ष्यं
नित्यं योगाभियुक्तेव ॥

(आ) VS 1385, ŚP 3400 (a. Govardhana), SR 275.5, SSB 101.6 (a. Govardhana), RJ 936, Daś *ad* 4.15 (p. 197).

(*b*) मुहुः [मृदुश्] ŚP, SR; बहुश् Daś.

(*d*) बाला [नित्यं] ŚP, SR, Daś.

Āryā metre.

With attachment to sensual pleasures at rest, the lotus-eyes closed and breathing gently, she is brooding over something invisible ever and anon, as a sage in meditation. (A. A. R.).

3832*

अस्तमीयुषि निशाकरे सती
रागतोऽतिविधुरा कुमुद्वती ।
षट्पदं गरलमग्रहीन् मुखे
संमुखेऽपि खगशब्दवारिता ॥

(आ) PV 494 (a. Veṇīdatta)

Rathoddhatā metre.

The virtuous lady of the water-lily, greatly pained by passion at the setting of the moon (her lover) took into her mouth poison in the form of a bee though warned against, facing her, by the chirping of birds. (A. A. R.).

अस्तवः पूजयेन्मान्यान् see No. 3827.

3833*

अस्तव्यस्तमितस्ततः पथि पतन् मद्यं महादुद्वमन्
हस्ताभ्यां मुखमक्षिकाः परिणुदन् गालीर्गदन् गद्गदम् ।
उत्तालैः शिशुभिर्भृशं वलयितो बीभत्समूर्तिर्महान्
मत्तो दक्षिणतः क्षणं क्षिप वृशं मत्तोऽयमागच्छति ॥

(आ) SSB 571.1 (a. Rāmakṛṣṇa).

Śārdūlavikrīḍita metre.

Reeling to and fro and stumbling here and there, vomitting liquor, driving off with his hands the flies that hover over his mouth, shouting abusive words, and surrounded by gleefully shouting children, here, to my right, just see, how the drunkard, with a disgusting appearance, comes. (A. A. R.).

3834*

अस्तव्यस्तसमीरकम्पिततया दृष्टेस्तिरस्कारिणीं
हस्तेनालकवल्लरीमकुटिलामानीय कर्णान्तिकम् ।
उद्वीक्ष्य प्रियमार्गमध्वगवधूरस्तं गते भास्वति
छिन्नाशा स्वनिवेशमेति शनकैः स्वप्नेक्षणाशंसिनी ॥

(आ) Skm ( Skm [B] 737, Skm [POS] 2. 53.2).

(*d*) च्छिन्नाशा Skm (POS).

Śārdūlavikrīḍita metre.

Thrusting aside with her hand towards the ear her tresses that were waving to and fro in the breeze obstructing her vision and having looked up the path by which the lover should return, the wife of the traveller, with hopes broken when the sun had set, slowly enters the house with the hope of seeing him in her dream. (A. A. R.).

3835*

अस्तव्यस्तान् क्रमततगतीन् पत्त्रिमालातरङ्गान्
वेणीदण्डानिव धृतवती मुक्तसंध्याङ्गरागा ।
ध्वान्तम्लानांशुकपरिचयच्छन्नलावण्यशोच्या
द्यौः प्रत्यग्रद्युमणिविरहाद्वान्तमक्ष्णोर्न याति ॥

(आ) SkV 865.

(*a*) प्रत्रिमाला° SkV (var.).

(*c*) ध्यान्त° SkV (var.).

Mandākrāntā metre.

The sky wears undulating flights of birds/scattered about like strands of hair dishevelled ; without her bright cosmetic of the sunset, pitiful,/her beauty hidden in the dark silk cloak of night,/she no more furnishes our eyes' delight/as she mourns her lord the sun. (D.H.H. Ingalls's translation).

अस्तां मकण्टकमिदं see No. 5639.

3836*

अस्ताद्रिपार्श्वमुपजग्मुषि तिग्मभासि
जानीत शीतकिरणोऽभ्युदितो न वेति ।
चारा इवाथ रजनीतिमिरप्रयुक्ताश्
चेरुश्चिरं चरणभूमिषु चञ्चरीकाः ॥

(अ) Haravijaya (KM 22) 19.35.

(आ) VS 1912.

(*d*) चञ्चरिकाः Haravijaya (printer's error).

Vasantatilakā metre.

When the sun was approaching the proximity of the setting mountain the large black bees moved about for long in the pedestrian paths, as if they were the spies sent out by the darkness of the night to reconnoitre whether the moon had risen or not. (A. A. R.).

अस्ताद्रिलम्बिरवि° see No. 3839.

3837*

अस्ताद्रिशिरोविनिहित-
रविमण्डलसरसयावघट्टाङ्कम् ।
नयतीव कालकौलः
क्वापि नभःसैरिभं सिद्धयै ॥

(आ) SkV 880.

(*b*) °यावक° SkV (var.).

Āryā metre.

It is as though time like a tāntrik priest/were leading to his sacrifice a buffalo, the sky,/having made a mark of liquid lac/ in the form of the sun's disc/upon its head, the western Mountain. (D.H.H. Ingalls's translation).

3838*

अस्ताभिमुखे सूर्ये
उदिते संपूर्णमण्डले चन्द्रे ।
गमनं बुधस्य लग्ने
उदितास्तमिते च केतौ ॥

(अ) Mudr 4.19.

Āryā metre.

When the sun is about to set, when the moon with the full orb has risen, when mercury enters the ascending sign of the zodiac [*lagna*][1] and when Ketu has risen and set, you should march ![2] (R. S. Walimbe's translation).

1. R.S. Walimbe translates *pāda c* as : when there is the conjunction of mercury.
2. auspicious days for the march.

3839*

अस्तावलम्बिरविबिम्बतयोदयाद्रि-
चूडोन्मिषत्सकलचन्द्रतया च सायम् ।
संध्याप्रनृत्तहरहस्तगृहीतकांस्य-
तालद्वयेव समलक्ष्यत नाकलक्ष्मीः ।

(अ) Haravijaya (KM 22) 19.5.

(आ) JS 289.8 (a. Ratnākara), VS 1909, ŚP 3584 (a. Ratnākara), SR 294.49, SSB 136.51 (a. Ratnākara), Pad 66.47 (a. Ratnākara), RJ 1087.

(*a*) अस्ताद्रिल° Pad, RJ.

(*c*) °वाद्य° [°हस्त°] Harav°.

Vasantatilakā metre.

At the time of the evening twilight the beauty of the sky appeared to be resplendent with a pair of brass cymbals, in the form of disc of the sun hanging over the setting mountain and the disc of the moon rising at the top of the rising mountain, held in the hands of Lord Śiva in his twilight dance. (A. A. R.).

3840**

अस्ताविलरूक्षाक्ष्यो
मूषकनयनाश्च न शुभदा गावः ।
प्रचलच्चिपिटविषाणा
करटाः खरसदृशवर्णाश्च ॥

(आ) ŚP 2857.

Āryā metre.

Those cows are not auspicious ones that have eyes which are discoloured and harsh, with horns that are shaky and flattened, and that are difficult to be milked and coloured like asses. (A. A. R.).

3841

अस्ति कारणमव्यक्तं सर्वव्यापि परापरम् ।
सांनिध्यादपि दुर्ग्राह्यं विश्वमूर्त्योपलक्षितम् ॥

(आ) ŚP 4271 (a. Yogarasāyana).

There is a root-cause that is unmanifest, omni-present, prior and posterior, which, though near, cannot be grasped and which is characterised by a universal form. (A. A. R.).

3842*

अस्ति कोऽपि तिमिरस्तनंधयः
किंचिदञ्चितपदं स गायति ।
यन्मनागपि निशम्य का वधूर्
नावधूतहृदयोपजायते ॥

(आ) PG 160.

(*c*) यं म° PG (var.).

Rathoddhatā metre.

There is a dark-coloured child [Kṛṣṇa] who sings songs with a little lisp, on hearing which, even though very little, which girl has not her heart set fluttering? (A. A. R.).

3843*

अस्ति ग्रीवा शिरो नास्ति द्वौ भुजौ करवर्जितौ ।
सीताहरणसामर्थ्यो न रामो न च रावणः ॥

(आ) SR 185.14, SSB 529.14 (puzzle).

*Puzzle* :

It has a neck, but no head, it has two arms but is without hands, having the power to remove Sītā [cold] but not Śrī-Rāma nor Rāvaṇa.[1] (A. A. R.).

1. Answer : कञ्चुकः (a shirt.).

अस्ति चेदीश्वरः कश्चित् see कर्मणो जायते जन्तुः.

3844*

अस्ति जलं जलराशौ
क्षारं तत् किं विधीयते तेन ।
लघुरपि वरं स कूपो
यत्राकण्ठं जनः पिबति ॥

(आ) Any 95. 24, IS 793, Subh 291. Cf. उपकर्तुं यथा स्वल्पः.

(इ) Cf. Nālaḍiyār 275.

(*a*) जलाराशौ Subh.

(*b*) येन [तेन] Any.

Āryā metre.

There is (plenty of) water in the ocean but it is saline : of what use is it ? That well, though small, is better wherefrom people drink to their heart's content. (A. A. R.).

3845

अस्ति पुत्रो वशे यस्य भृत्यो भार्या तथैव च ।
अभावे सति संतोषः स्वर्गस्थोऽसौ महीतले ॥

(अ) Cr 119 (CN 40, CPS 357.12). (Cf. यस्य पुत्रो वशीभूतो).

(आ) SR 161. 378 (a. C), SSB 492. 385, IS 794.

(*b*) °स्तथेव च CN (var.).

(*c*) अभावेऽप्यतिसंतोषः (°षे) CN (var.).

He who, though destitute of wealth, has his son, his servant and his wife under his control, is happy and enjoys heaven on earth. (Kalee Krishen's translation).

3846*

अस्ति भयमस्ति कौतुकम्
अस्ति च मन्दाक्षमस्ति चोत्कण्ठा ।
बालानां प्रणयिजने
भावः कोऽप्येष नैकरसः ॥

(आ) SkV 868, Prasanna 107 *b*.

(*c*) प्रणयनिने Prasanna.

Āryā metre.

There's fear and curiosity ;/ there's bashfulness and also there's desire. / A young girl's heart towards the one she loves/ is never pure and simple. (D.H.H. Ingalls's translation).

3847*

अस्ति यद्यपि सर्वत्र नीरं नीरजराजितम् ।
मोदते न तु हंसस्य मानसं मानसं विना ॥

(अ) MK (MK [GOS] 220, MK [S] 109).

(आ) ŚP 812, VS 693, Any 55.30, SuM 13.7, RJ 392, SRK 184. 12 and 218. 22 (a. ŚP), SR 221.4 (a. VS), SSB 608.2, IS 795, Pr 364, Subh 123, SRRU 939, VP 10.38, Vidy 26.

(*b*) नीरजमण्डितम् ŚP, VS, RJ, SRK, SR, SSB, SRRU, Vidy.

(*c*) रमते न मरालस्य ŚP, VS, RJ, SRK 184. 12, SR, SSB, Pr, SRRU, Any, Vidy ; रमते नैव हंसस्य SuM, SRK 281.22 ; तेन [न तु] Subh.

Even though water resplendent with lotuses, is present everywhere, the heart of the swan does not take delight but in the Mānasa-lake. (A. A. R.).

3848*

अस्ति श्रीस्तनपत्रभङ्गमकरीमुद्राङ्कितोरःस्थलो
देवः सर्वजगत्पतिर्मधुवधूवक्त्राब्जचन्द्रोदयः ।
क्रीडाक्रोडतनोर्नवेन्दुविशदे दंष्ट्राङ्कुरे यस्य भूर्
भाति स्म प्रलयाब्धिपल्वलतलोत्खातैकमुस्ताकृतिः ॥

(अ) Han 1.2, Veṇīsaṁhāra (at the end of the sixth act) 2.

(आ) SkV 104 (a. Vākpatirāja), Prasanna 37 *a* (a. Bhaṭṭanārāyaṇa), Skm (Skm [B] 192, Skm[POS] 1.39.2) (a. Nagna), JS 382.3 (a. Hanumān), Smv (in SkV) 24.7.

(*a*) पातु [अस्ति] Han ; स्वस्ति [अस्ति] Veṇī°; °स्थली Skm.

(*b*) हेतुः [देवः] Veṇī°; सर्वजये सुरासुरवधू° Veṇī°.

(*c*) °वेन्दुसदृशे JS.

(*d*) प्रलयाब्धिपङ्किलत° Veṇī°.

Śārdūlavikrīḍita metre.

Behold the god whose breast is mark-ed/with the crocodile painting from Lakṣmī's breasts ; father of the universe, whose coun-tenance/was a moon to close the day-lotus faces/of Madhu's wives ;/upon whose tusk when he played the role of boar/the earth seemed but a tuft of *musta*-grass/swept up from the pond of doomsday's flood. (D.H.H. Ingalls's translation).

अस्ति स्नेहेन ये चार्थाः cf. No. 535.

3849*

अस्ति स्वर्णमयोऽद्रिरस्ति विषयः क्षुत्तृड्भरावर्जितः
सन्ति क्षीरघृताकरा जलधयः सन्ति द्रुमाः कामदाः ।
किं नस्तच्चरितादभुतश्रवणतः साध्यं क्षुधा ताम्यतां
दृष्टं यत्सविधे विधेहि सुमते तत्रैव सर्वं श्रमम् ॥

(आ) DikAny 74.

Śārdūlavikrīḍita metre.

There is a golden mountain, there is a region which is free from the pangs of hunger and thirst, there are seas of milk and ghee, trees that grant all desires—of what use to us are the reports of such things ?—Wise one, put forth all your efforts in that thing wherein those who suffer from hunger find alleviation. (A. A. R.).

3850*

अस्ति स्वादुफलं किमस्ति किमथाघ्रातुं क्षमः कोरकस्
तद्विश्राम्यतु नाम भोक्तुमुचितं पत्रं किमस्त्यन्ततः ।
सेव्यो हन्त यदीदृशोऽपि मनुजैर्वृक्षाधमः पिप्पलो
दुःस्वातन्त्र्यमिदं विधेः कथय तत् कस्याग्रतो रुद्यताम् ॥

(अ) DikAny 8.

(आ) Ava 45.

(*a*) किमत्तुमथवा घ्रातुं पुनः कोरकः Ava.

(*b*) भोक्तुममलं Ava.

Śārdūlavikrīḍita metre.

Has it tasty fruit ? or has it buds of sweet smell ? Let these be : has it at least leaves that are edible ? The worst of trees, the holy fig-tree, of their kind alas ! is being resorted to by men ! Such indeed is the waywardness of fate : tell me in those presence shall we weep ? (A. A. R.).

3851

अस्तीत्येव कृषिं कुर्यात् अस्ति नास्तीति वाणिजम् ।
नास्तीत्येव ऋणं दद्यात् नाहमस्मीति साहसम् ॥

(आ) NBh 280.

One may take to farming with a sure sense of profit, to the profession of trade which may or may not succeed. One may give loans if prepared to write them off, one may commit rashness if annihilation is desired. (A. A. R.).

3852

अस्तु तावदगस्त्येन जह्नोर्महिमनिह्नवः ।
का कथा तस्य बालस्य विश्वग्रासेऽप्यतृप्यतः ॥

(आ) SNi 2.5.

(*a*) तावदगस्त्यस्य SNi (var.).

Let be the eclipse of the greatness of Jahnu[1] by the sage Agastya[2]. What shall we say of his boy who was not satisfied by swallowing the whole world ? (A. A. R.).

1. Sage Jahnu drank up the waters of the Gaṅgā only.
2. who drank the whole ocean.

3853*

अस्तु स्वस्त्ययनाय विग्धनपते कैलासशैलाश्रय-
श्रीकण्ठाभरणेन्दुविभ्रमदिवानक्तंभ्रमत्कौमुदी ।
यत्रालं नलकूबराभिसरणारम्भाय रम्भास्फुरत्
पाण्डिम्नैव तनोस्तनोति विरहव्यग्रापि वेशग्रहम् ।।

(आ) Skm (Skm [B] 2079, Skm [POS] 5.16. 4) (a. Jayadeva).

(*a*) °नपते: Skm (POS).

(*b*) °वानक्त्रंभ्र° Skm (POS) (printer's error).

(*c*) नलकूव° Skm (POS); °स्फुटत् Skm(POS).

(*d*) पाण्डिम्नेव Skm (POS).

Śārdūlavikrīḍita metre.

Let the north [the quarter of Kubera] be a means of securing prosperity where there is moonlight day and night from the moon who adorns Lord Śiva, who has for his residence the Kailāsa-mountain, where lovelorn women put on the suitable garment of paleness that comes from Rambhā who goes to meet her lover Nalakūbara. (A. A. R.).

3854**

अस्ते शिवा पश्चिमायां परचक्रभयाय सा ।
शुभा कुबेरदिश्यस्ते ग्रामान्तः शून्यकारिणी ।।

(आ) ŚP 2449.

When a vixen is seen at sun-set in the west it forebodes fear from the enemy's army. If seen in the northern quarter it is auspicious ; but seen inside the village, it forebodes ill-luck. (A. A. R.).

3855*

अस्तोकविस्मयमपस्मृतपूर्ववृत्तम्
उद्भूतनूतनभयज्वरजर्जरं नः ।
एकक्षणत्रुटितसंघटितप्रमोहम्
आनन्दशोकशबलत्वमुपैति चेतः ।।

(अ) Mālatī 9.54 (in Mālatī [NSP] 9.55).

(आ) Sar 3.147 (p. 381).

(*a*) °यमविस्मृ° Sar.

(*b*) °शबलं समुपैति Mālatī (NSP).

Vasantatilakā metre.

My mind, full of not a little wonder, which has forgotten past events, which is completely overcome by the fever of fresh danger manifested, with the infatuation smashed and re-inforced at one and the same moment, takes to the state which is variegated with [or : a mixture of] delight and grief. (R.D. Karmarkar's translation).

3856*

अस्तोदयाचलविलम्बिरवीन्दुबिम्ब-
व्याजात् क्षणं श्रवणयोर्निहितारविन्दा ।
ताराच्छलेन कुसुमानि समुत्क्षिपन्ती
संध्येयमागतवती प्रमदेव काचित् ।।

(आ) SR 296.3, SSB 139.5.

Vasantatilakā metre.

This evening twilight has come as a young handsome woman placing two lotuses on her ears in the form of the discs of the sun at the top of the setting-mountain and the moon at the rising-mountain ; and decorating her tresses with flowers under the guise of the stars. (A. A. R.).

3857*

अस्तोदयाद्रिगतमर्कशशाङ्कबिम्बम्
अह्नोऽतिवार्धकदशामवलम्बितस्य ।
ताराक्षराणि पठितुं तपनीयशैल-
नासावसक्तमुपनेत्रमिवाबभासे ।।

(आ) PV 557 (a. Brahmendra-Svāmin), SuSS 131.

Vasantatilakā metre.

The discs of the sun and the moon at the setting and rising mountains shone like a pair of spectacles worn by the day which had grown very old, in order to read the letters of the stars, placing them [the glasses] on his nose of the golden mountain Sumeru. (A. A. R.).

3858*

अस्तोपधानविनिहित-
रविबिम्बशिरोनिकुञ्चितदिगङ्गः ।
वस्तेऽन्धकारकम्बलम्
अम्बरशयने दिनाध्वन्यः ॥

(आ) SkV 883 (a. Malayavāta).
(*b*) °बिम्बस्वशिर° SkV (var.).
(*c*) ऽन्धकारकन्वर° SkV (var.).

Āryā metre.

Laying his head, the sun,/upon his pillow, the western hill,/and curling up his limbs, the four directions,/the traveller. Day/ in his bed, the sky/pulls over him the blanket, darkness. (D.H.H. Ingalls's translation).

3859

अस्त्यत्रैव किलार्णवे तदमृतं तत्रैव हालाहल:
सन्त्यस्मिन् मलये पटीरतरवस्तत्रैव वाताशना: ।
यद्यद्वस्त्वभिजातमस्ति सविधे तत्तद् दुरापं नृणां
प्राप्तव्यं रसनाञ्चले करतले भाले च वेधा न्यधात् ॥

(आ) DikAny 95.

Śārdūlavikrīḍita metre.

Fate has placed the nectar which is to be enjoyed by the tip of the tongue, here in the ocean, so it is said, but there is also the *hālāhala*-poison ; there is the sandal which is to be used by the hands and forehead or the Malaya-mountain, but the snakes are there. Thus whatever excellent things are available nearby are rendered difficult of access to human beings. (A. A. R.).

3860*

अस्त्यद्यापि चतु:समुद्रपरिखापर्यन्तमुर्वीतलं
वर्तन्तेऽपि च तत्र तत्र रसिका गोष्ठीषु सक्ता नृपा: ।
एकस्तत्र निरादरो भवति चेदन्यो भवेत् सादरो
वाग्देवी वदनाम्बुजे वसति चेत् को नाम दीनो जन: ॥

(आ) SR 85.15, SSB 363.33, SRK 111. 9, IS 7705, PV 771 (a. Subhāṣitamuktāvalī), SuM 11.7, NBh 57.
(*a*) °परिषा° [°परिखा°] SuM (var.) ; °भूमण्डलं [°मुर्वीतलं] PV, SuM (var.).
(*b*) सन्त्यन्येऽपि विदग्ध वाक्यरसिका: (°का केलिरसिका: NBh) केचित्तु भूमीभुज: (क्वचिद् भूभुज: NBh) PV ; तस्मिन्नेव वसन्ति सूक्तिरसिका: (or संत्यन्येऽपि विदग्धगोष्ठिरसिका:) केचित्क्वचिद् भूभुज: SuM.
(*c*) एक: कश्चिदनादरो PV, SuM (var.) ; एक: कोऽपि SuM ; यदि भवेदन्यो (°तन्यो) SuM NBh ; सादर: NBh.
(*d*) यदि भवेत् को NBh.

Śārdūlavikrīḍita metre.

Even now there exists the earth surrounded by the moats of the four oceans, and there are, here and there, kings who take delight in learned assemblies. If, perchances, one is disinclined, another is there full of zeal. If the goddess of speech lives in his lotus-mouth who, indeed, may be considered as an indigent man ? (A. A. R.).

3861*

अस्त्यप्रतिसमाधेयं स्तनद्वन्द्वस्य दूषणम् ।
स्फुटतां कञ्चुकानां यन् नायात्यावरणीयताम् ॥

(आ) SR 264.258, SSB 83.13.

There is one defect of the expanding bosom, which cannot be fully argued out. When the seams of the jacket snap they do not become amenable to concealment! (A. A. R.).

अस्त्याप्तस्य चाप्तोन्यस् see No. 4969.

3862*

अस्त्युत्तरस्यां दिशि देवतात्मा
हिमालयो नाम नगाधिराजः ।
पूर्वापरौ तोयनिधी वगाह्य
स्थितः पृथिव्या इव मानदण्डः ॥

(अ) Kum 1.1. (Cf. A. Scharpé's Kālidāsa-Lexicon I 3; p. 15).

(आ) KH 154. 24-5 and 235. 7 (*a* only), KāVa 27.11-2 (*ab* only) and 34. 1 (*a* only), VyVi p. 49. 14 (*ab* only), Alaṁkārasūtra ed. Tarkālaṅkāra 45 (*ab* only). Suvṛ *ad* 2.8 (a. Kālidāsa), Amd 190.501, KāvR 96.1-4.

(*c*) वारिनिधि [ तो° ] Kum (var.); विगाह्य Kum (var.), Amd (var.).

Upajāti metre (Indravajrā and Upendravajrā).

There is, in the northern direction, the supreme Lord of mountains, possessed of a divine nature by name Himālaya, who having plunged into the Eastern and the other ocean[1], stands as if the measuring-rod of the Earth. (R.D. Karmarkar's translation).

1. the western ocean.

3863-64

अस्त्येकं भुवनं सूक्ष्मं क्षमध्वे यत्र वीक्षितुम् ।
विषयांश्चित्रविद्यायाश् चित्राणां चलतां तथा ॥

नाटकाख्यायिकानां च शक्यान् सर्वविधानपि ।
स्फुरणा जायते प्रायस् तत एव कलाकृताम् ॥

(आ) SSMā 17.3-6.

There is one subtle region where it is possible to see objects of the art of painting and of pictures that move; it is possible for all kinds such as plays and prose works where, contrived by art, throbbing movements take place. (A. A. R.).

3865*

अस्त्येव भूभृतां मूर्ध्नि दिवि वा द्योततेऽम्बुदः ।
मरुद्भिर्भज्यमानोऽपि स किमेति रसातलम् ॥

(आ) VS 832 (a. Puṇya).

The cloud rests on the tops of mountains or it shines in the (vast expanse of the) sky. Though it may be broken up by winds, does it ever go to the nether regions? (A. A. R.).

3866*

अस्त्येवोद्दामदावानलविकलतरं काननं यत्र तत्र
प्रौढोत्तापाभिभूतं जगदपि सकलं निर्जला एव नद्यः ।
किं रे निर्लज्ज गर्जं कलयसि बहुशस्तर्जयन् पान्थबालाः
पर्जन्य त्वाममी किं क्वचिदपि गणयन्त्यम्बुदत्वेन लोकाः ॥

(आ) Vidy 236 (a. Abhinava-Kālidāsa).

Sragdharā metre.

There is here and there a forest which is rendered helpless by fierce wild fires; there are regions of the earth overpowered by intense heat and rivers too without water. Why do you, oh thundering cloud, shameless one, threaten the sweet-hearts of travellers repeatedly by your roar? Do these people count on you anywhere as a rain-shedding cloud? (A. A. R.).

3867*

अस्त्रं विमुच्य सकलं प्रथमप्रयोगे
भूयोऽपि हन्तुमबलां विहितोद्यमस्य ।
पुष्पायुधस्य वपुरेव तदीयमेकं
लक्ष्यं च हन्त शरधिश्च तदा बभूव ॥

(आ) JS 135.16.

(*d*) लक्षञ्च JS.

Vasantatilakā metre.

When Cupid discharged all his arrows in one shot and when he tried to strike the poor damsel once again, alas ! her single body simultaneously became the target as well as the quiver of the god of love. (A. A. R.).

3868

अस्त्रं स्त्री वामनो मर्त्यः पशुरेभ्योऽथवेतरः ।
विधियोगाद् भवेत् कामं पौरुषं न परित्यजेत् ॥

(आ) SSB 476.313 (a. Saṁgrahītṛ).

Due to the ordinances of destiny one may become a weapon, woman or dwarf, or a mortal man, an animal or something else (as in the case of Lord Viṣṇu) but one should never give up one's manliness. (A. A, R.).

3869*

अस्त्रज्वालावलीढप्रतिबलजलधेरन्तरौर्वायमाणे
सेनानाथे स्थितेऽस्मिन् मम पितरि गुरौ सर्वधन्वीश्वराणाम् ।
कर्णालं संभ्रमेण व्रज कृप समरं मुञ्च हार्दिक्यशङ्कां
ताते चापद्वितीये वहति रणधुरं को भयस्यावकाशः ॥

(अ) Veṇīsaṁhāra 3.7.

(आ) RJ 1349, SR 361.50, SSB 249.50, Amd 157.401, Kpr 7. 259, KāP 236. 2-5, AA 65.17-20.

(*a*) °रन्तरौवार्यमाणे Veṇī° (var.).

(*b*) सेनानादे SR.

(*d*) रणधुरां Veṇī (var.), AA.

Sragdharā metre.

While my father, here, the commander of the forces and senior to all the best archers, continues to act the part of submarine fire within the ocean, consisting of the hostile army, which is being consumed by fiery flames consisting of missiles, O, Karṇa ! down with this confusion ! O, Kṛpa ! bend your steps towards the battle-field ; O Kṛtavarman ! give up all fear. While my father armed with the bow continues to bear the brunt of the war, what ground is there for fear ? (K.N. Dravid's translation).

3870*

अस्त्रप्रयोगखुरलीकलहे गणानां
सैन्यैर्वृतोऽपि जित एव मया कुमारः ।
एतावतापि परिरभ्य कृतप्रसादः
प्रादादिमं प्रियगुणो भगवान् गुरुर्मे ॥

(अ) Mahavīra 2.34.

(आ) AA 99.17-20.

(*b*) °तो विजित AA.

(*d*) प्रादादमुं AA.

Vasantatilakā metre.

The god of war, well practised in the use of weapons, although surrounded by hosts of divine warriors, was indeed vanquished by me.[1] Pleased even by such an act, my revered tutor who loves merit embraced me and gave me this axe. (J. Pickford's translation).

1. Jāmadagnya.

3871*

अस्त्रव्यस्तशिरस्त्रशस्त्रकषणैः कृत्तोत्तमाङ्गे क्षणं
व्यूढासृक्सरिति स्वनत्प्रहरणे वर्मोद्गमद्वह्निनि ।
आहूयाजिमुखे स कोसलपतिर्भग्ने प्रधाने बले
एकेनैव रुमण्वता शरशतैर्मत्तद्विपस्थो हतः ॥

(अ) Ratnāvalī 4.6.

(आ) (Cf. A.B. Keith, *The Sanskrit Drama*, p. 177).

(*a*) मुहुर् [क्षणं] Rat° (var.).

(*b*) °हरणैर् धर्मोद्ग° Rat° (var.).

(*c*) कोसलाधिपतिर् Rat° (var.), Keith (*contra metrum*).

Sārdūlavikrīḍita metre.

When the principal force was routed at the opening battle, in which helmets were overturned by arrows, heads cut off by the strokes of arms, a stream of blood was created, weapons clanged, and flames shooting out of armours, challenging the lord of Kosala, Rumaṇvān, single-handed, killed him mounted on a rutting elephant with hundreds of arrows. (Bak Kun Bae's translation).

3872*

अस्त्राणि प्लवगाधिपेन विहिताः पौलस्त्यवक्षःस्थली-
संघट्टानलदत्तदावविपदः सीदन्ति भूमीरुहाः ।
उत्पाटच प्रहितश्च शैलशिखरो लङ्केन्द्रहस्तावली-
निष्पिष्टो निजकुञ्जनिर्झरजलैर्जम्बालपिण्डायते ॥

(अ) Anar 6.40.

(आ) JS 321.23 (a. Murāri).

(*a*) शस्त्राणि [अ॰] Anar (var.); ॰तटी॰ [॰स्थली] Anar (var.).

(*d*) पिष्टोऽयं [निष्पिष्टो] JS.

Sārdūlavikrīḍita metre.

The trees discharged as missiles by the chief of monkeys came violently into contact with Rāvaṇa's chest and burst into flames. The mountain top uprooted and hurled at the lord of Laṅkā got powdered at the rows of the enemy's hands and mixed with the water of the rills and bushes turned out to be a thick mass of mud. (A. A. R.).

3873*

अस्त्रामास तृणं प्रियाद्रुहि तृणामास स्मरारेर्धनुर्
दारामास मुनेः शिलापि नृवरामास स्वयं पादुका ।
कुल्यामास महार्णवोऽपि कपयो योधांबभूवुस्तदा
पौलस्त्यो मशकीबभूव भगवंस्त्वं मानुषामासिथाः ॥

(अ) Viśvaguṇādarśa 71.

(आ) SR 121.155, SSB 422.42, SRK 9.4 (a. Viśvaguṇādarśa).

(*d*) मशकांबभूव Viśva°, SSB, SRK ; मानुषा॰ SSB (printer's error).

Sārdūlavikrīḍita metre.

Grass turned out to be a missile against the tormentor of the beloved, the bow of Lord Śiva turned out to be brittle like grass, a stone became the wife of a sage and your own sandals became king, the great ocean became a small channel, monkeys became warriors and the demon Rāvaṇa was crushed like a mosquito, then, oh lord, when you assumed the form of a human being (Śrī-Rāma). (A. A. R.).

3874*

अस्त्रौघप्रसरेण रावणिरसौ यं दुर्यशोभागिनं
चक्रे गौतमशापयन्त्रितभुजस्थेमानमाखण्डलम् ।
कच्छावर्तकुलीरतां गमयता वीर त्वया रावणं
तत्संमृष्टमहो विशल्यकरणी जागर्ति सत्पुत्रता ॥

(आ) SR 361.43, SSB 248.43, RJ 1344.

(*c*) कच्छागर्त॰ SR.

Sārdūlavikrīḍita metre.

Indrajit, the son of Rāvaṇa, brought shame on Indra by his multitude of arrows, when the latter lost the might of his arms by the curse of the sage Gautama. You, the hero [Sugrīva] caused Rāvaṇa to move crosswise (in battle) like a crab in a whirl-pool and avenged the insult. Thus happily shines the son's dutefulness which wipes off the insult (to the father). (A. A. R.).

3875

अस्त्वक्षरग्रहविधिर्जनुषां सहस्त्रैर्
आपाततो भवतु वापि ततोऽर्थबोधः ।
दुर्वादिकल्पितविकल्पतरङ्गसान्द्रान्
दुष्पूर्वपक्षजलधीन् कथमुत्तरेयुः ॥

(अ) Ānas 10.

Vasantatilakā metre.

One may master letters and words in the course of thousands of births and have the understanding of ideas coming therefrom, but how can he cross the ocean of the senseless arguments of a bad dispulant who manufactures big waves of doubts from his own imagination ? (A. A. R.).

3876*

अस्थानगामिभिरलंकरणैरुपेता
भूयः पदस्खलननिह्नुतिरप्रसन्ना ।
वाणीव कापि कुकवेर्जनहस्यमाना
प्राङ्निर्गता निजगृहाद् वनिता मदान्धा ।।

(अ) Bhikṣāṭana-kāvya 4.14.

(आ) VS 1953 (a. Utprekṣā-Vallabha).

(*b*) परिस्खल° Bhi°.

(*c*) कुकवेर्मधुपानयत्ता Bhi°.

(*d*) गेहान्निपातबहुलैव विनिर्जगाम° Bhi°.

Vasantatilakā metre.

A woman suddenly left her own house blinded by intoxication, and decorated with ornaments all out of place, stumbling again and again and in a bad temper, being laughed at by people, like the words of a bad poet with figures of speech all out of place, with attempts at concealment of stolen words and with expressions incongruous and devoid of clear meanings and laughed at by critics. (A. A. R.).

3877

अस्थानाभिनिवेशिता रतिपतेरौचित्यभङ्गो रतेर्
वैयर्थ्यं नवयौवनस्य किमपि प्रेम्णः कलङ्काङ्कुरः ।
सौभाग्यस्य विमानना विगुणता सौन्दर्यसारश्रियः
शृङ्गारस्य विडम्बना किमपरं वेश्यारताडम्बरः ।।

(अ) Jalhaṇa's Mugdhopadeśa (KM VIII) 24.

Śārdūlavikrīḍita metre.

The show of affection by a harlot is the misplaced longing of Cupid, breaking asunder proprieties of love, the waste of energy of fresh youth, the sprout of misdirected attachment, an insult to conjugal well-being, the deprival of the wealth of loveliness, and, above all it is a caricature of the sentiment of love. (A. A R.).

3878

अस्थानाभिनिवेशी
प्रायो जड एव भवति नो विद्वान् ।
बालादन्यः कोऽम्भसि
जिघृक्षतीन्दोः स्फुरद्बिम्बम् ।।

(आ) VS 394 (a. Ravigupta), SR 58.178 (a. Ravigupta), SSB 321.171 (a. Ravigupta), SkV 1356, SRRU 979.

Āryā metre.

Only fools and not the wise/love what they cannot have. / Who but a child seeks to grasp/the moon as it shines in water ? (D.H.H. Ingalls's translation).

3879

अस्थाने गमिता लयं हतधियां वाग्देवता कल्पते
धिक्काराय पराभवाय महते तापाय पापाय वा ।
स्थाने तु व्ययिता सतां प्रभवति प्रख्यातये भूतये
चेतोनिर्वृतये परोपकृतये प्रान्ते शिवावाप्तये ।।

(अ) Stutikusumāñjalī 6.35.

(आ) VS 185 (a. Jagaddhara), SR 34.64 (a. VS).

Śārdūlavikrīḍita metre.

When learning is richly present in perverted people, it only results in contemptuous disregard, insults or in great torments of others or in sinful deeds. When the same is fully present in good people, it helps to attain fame, prosperity, delight of

the mind, helping others and finally for the attainment of beatitude. (A. A. R.).

3880*

अस्थाने जनसंकटे मयि मनाक् काञ्चीं समास्कन्दति
व्यालोले रशनांशुके विगलिते नीते च नाभेरधः ।
धन्योऽयं स करः कुरङ्गकदृशा तस्मिन्नवस्थान्तरे
कम्पातङ्ककरंबिताङ्गलतया यस्यावकाशः कृतः ।।

(आ) JS 151.23 (a. Bhaṭṭa-Vāmana).

Śārdūlavikrīḍita metre.

Even in an unsuitable place when a crowd of people was present, when I loosened her girdle a little and the silken garment got down and occupied a position just below the navel, fortunate indeed became that hand, for at that moment the gazelle-eyed sweet-heart gave opportunity for the same with her limbs experiencing tremor, fear and pleasurable sensation. (A. A. R.).

3881**

अस्थाने ताडितो वाजी बहून् दोषानवाप्नुयात् ।
तावद्भवन्ति ते दोषा यावज्जीवत्यसौ हयः ।।

(अ) Aśvavaidyaka 7.22.

(आ) ŚP 1690 ( a. Jayadatta ). Cf. also Nakula's Aśvaśāstra, Vāhanaśikṣādhyāya (119. 20), where *a* and *d* are indentical.

(*b*) यावज्जीवं न सिध्यति Aśva°.

(*c*) नो जहाति च तद्दोष Aśva°.

If a horse is whipped at an improper place it may receive many injuries (that are dangerous). Those injurious effects will be felt as long as the horse lives. (A. A. R.).

3882

अस्थानेऽभिनिविष्टान्
मूर्खानस्थान एव संतुष्टान् ।
अनुवर्तन्ते धीराः
पितर इव क्रीडतो बालान् ।।

(अ) Vaidi 18.

Āryā metre.

People of courage follow [tolerate] the inclinations of fools who are full of deep longing for unsuitable things, and who get satisfied only in such unsuitable ways ; it is like parents dancing to the tune of sporting children. (A. A. R.).

3883

अस्थाने ह्यपि च स्थाने सततं चानुगामिनि ।
क्रुद्धो दण्डान् प्रणयति विविधांस्तेजसा वृतः ।।

(अ) MBh (MBh [Bh] 3. 29. 17, MBh [R] 3.28.17, MBh [C] 3.1045).

(आ) SRHt 86.1 (a. MBh [?]), SSSN 71.1.

(*a*) यदि वा [ह्यपि च] MBh.

(*b*) रजसावृतः MBh ; °गमिनी SSSN.

(*d*) विविधान्स्वेन तेजसा MBh (but some texts as above).

When a person always follows a path, whether it is proper or improper, one full of brilliance gets angry and metes out punishment of various kinds. (A. A. R.).

3884*

अस्थिक्षोदवतीव कुन्दमुकुलैः फुल्लैः पलाशद्रुमैः
साङ्गारप्रकरेव धूमकलुषेवोत्पातिभिः षट्पदैः ।
रक्ताक्षद्युतिभिः सशेषदहनालातेव पुंस्कोकिलैर्
दृष्टा प्राणसमाचितेव पथिकैराराद् वनान्तस्थली ।।

(आ) JS 212.38.

(*c*) °द्युतिभिस्सशे° JS.

Śārdūlavikrīḍita metre.

By the travellers who saw the flowering woods from afar, the buds of jasmine were seen as if they were powdered bones, the blossoms of *palāśa*-trees as a mass of

burning coals, the bees buzzing about as dark smoke (of funeral pyres), and the male cuckoos with sparkling red eyes as remnants of the fire brands (of the pyre). (A. A. R.).

अस्थितं यौवनं रूपं see No. 1374.

3885*

**अस्थि नास्ति शिरो नास्ति बाहुरस्ति निरङ्गुलिः ।**
**नास्ति पादद्वयं गाढम् अङ्गमालिङ्गति स्वयम् ॥**

(आ) SPR 1380.16 (a. Kavikaumudī 3. 6), SR 185.13, SSB 529. 13, SRK 148. 15 (a. Kalpataru), IS 7706 (puzzle)[1].

1. विषयदण्डः.

*Puzzle* :

It has no bone nor has it a head, it has a hand but no fingers, it has no pair of legs but embraces its limb tightly of its own accord.[1] (A. A. R.).

1. Answer : विषयदण्डः—sign-post.

अस्थिरं जीवनं लोके see No. 3886.

3886

**अस्थिरं जीवितं लोके यौवनं धनमस्थिरम् ।**
**अस्थिरं पुत्रदारादि धर्मः कीर्तिर्द्वयं स्थिरम् ॥**

(अ) Cr 120 (CR VIII. 24, CNP I 50 *cb/ad*, CNP II 75 *cb/ad*, CNT IV 49, CnT II 18.6, CnT III 7b 27, CPS 236. 42), GP 1.115.26.

(आ) SR 160. 307, SSB 490. 314, IS 796 *cd/ab*, Subh 120 *cd/ab*, NT 175.

(इ) NŚ (OJ) 3.2 *cb/ad*, Śit (OJ) 9.

(*a*) जीवनं NT ; पुंसां [लो°] CR (var.).

(*b*) चास्थिरं यौवनं धनम् NT ; अस्थिरं ( or ह्यस्थिरं or अस्थिरे) धनयौवनम् (°ने) CR (but CRC, CRBh I, CRT, CPS, CRP [ which has आस्थिरम् ] as above), CNP II, GP, SR, SSB, Subh ; अस्थिरे धनयौवने SR ; अस्थिरं यावनं धनम् CNP I ; अस्थिरं धनयौवनम् NŚ (OJ).

(*c*) अस्थिरं हि गृहारामम् NŚ(OJ); गृहमारारम्भम् CNP I, CNP II ; हि गृहारम्भं Subh ( Böhtlingk corrects to गृहारामम् ) ; अस्थिराः SR, SSB ; दारपुत्रादि [पु°] NT ; पुत्रदारश्च (°दाराश्च SR, SSB) GP, SR, SSB.

(*d*) धर्मकीर्तिद्रव्यं (°यशः Cr) [ध° की° य°] NT; धर्मं CR (var.), Subh ; द्वयं [य°] SR.

Temporary is life in this world ; temporary are youth (and) riches ; temporary are sons, wife, and the rest[1] ; only two things[2], *dharma* and fame are everlasting.

1. or : house and garden (CNP I, CNP II).
2. द्रव्यं for द्वयं, in NT, does not make sense.

अस्थिरं पुत्रदारादि see No. 3886.

अस्थिरं यौवनं रूपं see No. 1374.

3887

**अस्थिरः कुलसंबन्धः सदा विद्या विवादिनी ।**
**मदो मोहाय मिथ्यैव मुहूर्तनिधनं धनम् ॥**

(अ) Dar 1.28.

(*a*) सुचिरः (°शि°) [अ°] Dar (var.).

Relationship with family members is impermanent, learning full of (useless) discussions, and intoxication of power is delusion and false, and wealth may result in an instantaneous death. (A. A. R.).

3888

**अस्थिरमनेकरागं**
**गुणरहितं नित्यवक्रकुटिलप्रायम् ।**
**प्रावृषि सुरेन्द्रचापं**
**विभाव्यते युवतिचित्तमिव ॥**

(आ) JS 221.17, VS 1734 (a. Vṛddhi), ŚP 3863 (a. Śakavṛddhi), AP 90, (cf. ZDMG 27. 637), SR 340. 9 (a. ŚP),

SSB 212.5 (a. Śakavṛddhi), RJ 1255, SuSS ) 372, Sārasaṁgraha ( MS India office 2485b) 2, 13, Subhāṣita-ratnakośa (MS Bhandarkar Report 1883-4, No. 93) 3. 313, Sabhyālaṁkaraṇa-Saṁyogaśṛṅgāra (MS Bhandarkar Report 1884-7, No. 417) VI 24 b, Sūktiratnāvalī (MS India Office 1203b) 513, (cf. Kav p. 107).

(*b*) नित्यदुष्प्रापम् ŚP, SR, SSB ( *contra metrum*).

Āryā metre.

Impermanent and full of *rāga* [colour or : love], devoid of *guṇa* [bow-string or : virtues] and ever crooked, and difficult of access are the rainbow in the rains and the mind of a young woman. (A. A. R.).

अस्थिरात्मा सुसंनद्धः see No. 3764.

3889

अस्थिरेण शरीरेण स्थिरं कर्म समाचरेत् ।
अवश्यमेव यास्यन्ति प्राणाः प्राघूर्णका इव ॥

(आ) IS 797, Subh 132.

(*a*) स्थिर Subh.

(*c*) एव हि या° Subh (*contra metrum*).

(*d*) प्रायः Subh.

With the body that is impermanent one should do actions of everlasting benefit. The vital breaths will necessarily leave (the body) as visitors (from a house). (A. A. R.).

3890

अस्थिवद् दधिवच्चैव शङ्खवद् बकवत् तथा ।
राजंस्तव यशो भाति पुनः संन्यासिदन्तवत् ॥

(अ) Mahāpadya (KSH 483) (a. Kālidāsa).

(आ) SR 134. 2, SSB 447. 4, Sama 2 श 7, Sama 1 अ 119.

(*b*) शङ्खवद् Sama 1 ; कुष्ठवत्पिष्टवत् ( °त्पि° SSB, Sama) SR, SSB, Sama.

(*c*) राजन् तव Mahāpadya, Sama 1; राजंस्तवर SSB (*contra metrum*).

(*d*) शरच्चन्द्रमरीचिवत् SR, SSB, Sama.

O king, your fame shines like a bone, like sour milk, like a conch, like a crane[1], as well as the teeth of an ascetic.[2]

1. like ploughed land (SR, SSB).
2. like rays of light of the autumnal moon.

3891

अस्थिष्वर्थाः सुखं मांसे त्वचि भोगाः स्त्रियोऽक्षिषु ।
गतौ यानं स्वरे चाज्ञा सर्वं सत्त्वे प्रतिष्ठितम् ॥

(अ) VCjr (MS) 1 (p. 238).

(आ)SPR 1258.9.

(*b*) श्रियो VC (var.); ऽक्षसु or कटौ VC (var.).

Wealth depends on [is indicated by] the bones, happiness on the flesh, enjoyment on the skin, (success with) women on the eyes, travel on the gait, authority on the voice, and everything on courage. (F. Edgerton's translation).

3892-94

अस्थिस्थूणं स्नायुयुतं मांसशोणितलेपनम् ।
चर्मावनद्धं दुर्गन्धि पूर्णं मूत्रपुरीषयोः ॥

जराशोकसमाविष्टं रोगायतनमातुरम् ।
रजस्वलमनित्यं च भूतावासमिमं त्यजेत् ॥

नदीकूलं यथा वृक्षं वृक्षं वा शकुनिर्यथा ।
तथा त्यजन्निमं देहं कृच्छ्राद् ग्राहाद् विमुच्यते ॥

(अ) Mn 6.76-78, MBh (MBh [Bh] 12. 316. 42-3, MBh [R] 12.330.42-3, MBh [C] 12.12463-4) Maitrāyaṇībrāhmaṇopaniṣad 3. 4. Cf. v. 96, 43-53 (first two verses only).

(आ) Yatidharmasaṁgraha 91 ( first two verses only).

(*a*) अस्थिस्थूलं or अस्तिस्थूणं or अस्थिस्तंभं MBh (var.) ; स्नायसुतं or स्नाध्वयुतं or स्नायुनद्धं or स्नायुबंधं MBh (var.) ; स्नायु-बद्ध्रं An anonymous Kaśmīrian on Mn, Yati°.

(*b*) °क्षतज° [°शोणित°] MBh (var.) ; °पेलनम् MBh (var.).

(*c*) चंद्रावनद्धं MBh (var.) ; चर्मा° or वर्मा° or चर्मावनद्ध° or कर्मानुबंधं or चर्मावबद्धं MBh (var.); दुर्गंधि MBh(var.),An anonymous Kaśmīrian and Nandana on Mn, Yati° ; दुर्गंधं MBh (var.).

(*d*) पूर्णं MBh (var.).

(*e*) जराक्रोध° (°क्रोश° ; °रोग°) MBh (var.) ; °समाविष्ट° (°ष्टा°) MBh (var.).

(*f*) पंचानिलसमन्वितं MBh (var.) ; अस्थिरं or जारुतं [आतुरम्] MBh (var.).

(*g*) रजस्वलमिमं ( °श्व° ) नित्यं MBh (var.) ; अनित्यज्य MBh (var.).

(*h*) भूतात्मा वा समुत्सृजेत् MBh (var.) ; पुत्रा-वासम् [ भूत° ] MBh (var.) ; इमं त्यज MBh (var.) ; परित्यजेत् MBh (var.) ; इमं त्यजेत् or समुत्सृजेत् MBh (var.).

Let him quit this dwelling, composed of the five elements, where the bones are the beams, which is held together by tendons (instead of cords), where the flesh and the blood are the mortar, which is thatched with the skin, which is foul-smelling, filled with urine and ordure, infested by old age and sorrow, the seat of disease, harassed by pain, gloomy with passion, and perishable.

He who leaves this body, (be it by necessity) as a tree (that is torn from) the river-bank, or (freely) like a bird (that) quits the tree, is freed from the misery (of this world, dreadful like) a shark. (G. Bühler's translation).

3895

अस्थीनि मज्जा शुक्लं च पितुरंशास्त्रयो मताः ।
रक्तं रोमाणि पललम् अंशा मातुरमी मता ॥

(आ) SRHt 2.8.

It is believed that a son inherits bones, marrow and the vital fluid from his father. Blood, hair and the flesh of the body are the portions he gets from his mother. (A. A. R.).

3896*

अस्थीन्यस्थीन्यजिनमजिनं भस्म भस्मेन्दुरिन्दुर्
गङ्गा गङ्गोरग उरग इत्याकुलाः संभ्रमेण ।
भूषावेषोपकरणगणप्रापणव्यापृतानां
नृत्तारम्भप्रणयिनि शिवे पान्तु वाचो गणानाम् ॥

(आ) JS 20.27 (a. Dhanapāla or Dhanapa), SH 103 (a. Dhanapāla), Skm (Skm [ B ] 94, Skm [ POS ] 1. 19. 4) (a. Dhanapāla), Amd 215. 569, Sar 2.235 (p. 256).

(*b*) इत्युल्लसत्सम्भ्रमाणाम् JS.

(*c*) भूषादानोप° Skm ; °करणकरण° [°करणगण°] JS (*contra metrum*).

(*d*) नृत्यारम्भः प्र° HS ; नृत्यार° Sar, Skm.

Mandākrāntā metre.

(Get quickly) the skulls, the (elephant) skin, the skin, get the holy ash, the moon, the Gaṅgā, the serpents — thus bustling about were the *gaṇa-s*, the attendants of Śiva, getting together the various things for his evening dance — may these words of the *gaṇa-s* protect you all ! (A. A. R.).

3897

अस्नाताशी मलं भुङ्क्ते अजपी पूयभक्षणम् ।
अहुताशी विषं भुङ्क्ते अदाता विषमश्नुते ॥

(आ) NBh 210. Cf. Dakṣa-smṛti 2. 63, Vi (ALS 93) p. 729 (*a* only), Pāñcarātra-rakṣā (ALS 3936) p. 105.

One who takes food without bathing at first eats dirt, one without doing *japa* discharge from a wound, one without having fed the holy fire eats poison, and one who eats without giving (to crows etc.) eats poison. (A. A. R.).

3898*

अस्पृश्यसंगतिमिह प्रविधाय सोढा
दण्डाहतीः पटह बन्धमपि प्रपद्य ।
दोषं प्रकाशयसि यत्प्रतिरथ्यमेव
लोकस्य तद्विमुखतां प्रकटीकरोषि ॥

(आ) JS 125.33 (a. Bhojadeva).
Vasantatilakā metre.

Due to your association, oh drum, with the untouchables you are bound (tight) and suffer (endless) beatings. If you disclose their defects in every street you only manifest clearly the people's disgust for them. (A. A. R.).

3899*

अस्पृश्योऽस्तु मलीमसोऽस्त्वनियताहारोऽस्त्वतोऽप्युद्भटैर्
दोषैरस्तु परःशतैः परिवृतः काकस्ततः का क्षतिः ।
भुङ्क्ते भोज्यमुपस्थितं समुपहूयैव स्वयं बान्धवान्
यः सीदन् क्षुधया विचिन्तय ततो धन्यश्च पुण्यश्च कः ॥

(अ) DikAny 82.
Śārdūlavikrīḍta metre.

Let the crow be an untouchable, dark, with meals without any restrictions, or he may have hundreds of defects; but what of that? He takes food, when available, after having himself invited his relations. Let him who sinks down due to hunger think over this, who [the man or: the crow] is the fortunate one and the blessed one. (A. A. R.).

3900*

अस्पृष्टे राहुभीत्याहनि निशि च समे कल्मषच्छाययोने
हासत्रासाद् विदूरे समुपचितविभावैभवे हृद्यगन्धे ।
पाथोदाच्छादहीने धरणितलगतादुर्लभे सर्वलोका-
ह्लादं चाप्यादधाने सुमुखि तव मुखौपम्यलेशः सुधांशौ ॥

(आ) SSB 64.67 (a. Saṃgrahitṛ).
Sragdharā metre.

There may be at best a trace of comparison, sweet-faced one, between the moon and your face, which is free from fear of Rāhu, which is equally bright during day and night devoid of the black spot, far away from laughter of ridicule and fear, with glowing cheeks and of pleasing smell, free from the obstruction of clouds and easily accessible to all the people on the earth to give them joy. (A. A. R.).

अस्पृहां परवित्तेषु see No. 1234.

3901*

अस्मत्पूर्वैः सुरपतिहृतं द्रष्टुकामैस्तुरङ्गं
भित्त्वा क्षोणीमगणितबलैः सागरो वर्धितात्मा ।
सत्कारार्थं तव यदि गिरीनादिशेद् गुप्तपक्षा
न श्रान्तोऽपि प्रणयमुचितं नैव बन्धोर्विहन्याः ॥

(अ) Hams 1.56.
Mandākrāntā metre.

The ocean had its body increased by the earth[1] having been dug up by my immeasurable strong ancestors, who wished to find out the steed that had been misappropriated [stolen] by the Ruler of the Gods.[2] If, [therefore], he[3] directs the hinged-winged mountains with a view to doing you honour, (please) do not decline the loving regard suitable to a relative, even though you are not tired. (M.C.N. Acharya's translation).

1. land.
2. Indra.
3. the ocean.

3902*

अस्मत्प्रयाणसमये कुरु मङ्गलानि
किं रोदिषि प्रियतमे वद कारणं मे ।
भोः प्राणनाथ विरहानलतीव्रताप-
धूमेन वारि गलितं मम लोचनानाम् ॥

(आ) IS 799, Subh 466.

(*b*) रोदसी Subh.

(*c*) भो Subh ; प्रविरहानलितीव्र° Subh.

(*d*) धूम्रेण Subh.

Vasantatilakā metre.

'Do auspicious rites at the time of my starting on a journey, why, beloved most, do you shed tears, tell me the reason why'? 'Lord of my life, afflicted by the smoke rising from the blazing fire of separation, tears drop down from my eyes'. (A. A. R.).

3903*

अस्मदीश्वरविश्वास- प्रमाणेन प्रभोः कृपा ।
विधातुं प्रभवेत् कार्यं साहाय्यं च तथैव नः ॥

(आ) SSMā 13.7-8.

In the measure of our faith in god we get the compassion of the lord. We have the power to accomplish accordingly and so is the help that is rendered to us. (A. A. R.).

3904*

अस्मद्रिपूणामनिलाशनानां
दत्तो निवासः खलु चन्दनेन ।
इतीव रोषाद् व्यजनस्य वायुर्
व्यशोषयच्चन्दनमङ्गसंस्थम् ॥

(आ) SR 336.37, SSB 206.38, RJ 1222.

Upajāti metre (Indravajrā and Upendravajrā).

"This sandal gives residence to our enemies, the serpents, who consume a lot of air"—thus angry, as it were, the breeze from the fan dries up all the sandal (paste) applied to the body. (A. A. R.).

3905*

अस्मद्वैरी शशभृदमुना जीयते ह्यन्धकारः
सारङ्गाक्ष्या मुखमनुगतः केशपाशच्छलेन ।
तं संश्रुत्य प्रगलितमहाः शीतरश्मिस्तदैव
प्राप्तः सेवाघटनविधये मालतीदामभङ्ग्या ॥

(आ) VS 1483.

Mandākrāntā metre.

Darkness under the guise of her tresses has followed her face thinking (and thanking) it for vanquishing its enemy, the moon. On hearing this the moon, with his pride humbled has gone over to her to do faithful service in the guise of her jasmine chaplet. (A. A. R.).

3906*

अस्माकं जलजीविनां जलमिदं सद्वाजिराजिव्रजैः
पातव्यं पररक्तरक्तमनसां तृप्तिः पतीनां क्षयः ।
मत्वैवं किल राजराज नृपते त्वज्जैत्रयात्रोत्सवे
मत्सी रोदिति मक्षिका च हसति ध्यायन्ति वैरिस्त्रियः ॥

(आ) ŚP 506 (a. Ānandadeva), SR 183. 60 (a. ŚP), SSB 526.1 (a. Ānandadeva), SRK 145.10 (a. Kalpataru), IS 7707.

(*b*) पररक्तसक्त° SR, SSB.

(*c*) महाराजदेव [कि° रा°] ŚP ; राजदेव [रा°] SR, SSB.

(*d*) मत्स्यी SR ; वामभ्रुवः [वै°] SR, SSB.

Śārdūlavikrīḍita metre.

O king emperor, when you start on your victorious march for conquesting the earth, the fish weeps that the waters of the aquatic createres will all be drunk by your cavalry; the fly laughs that they will get great satisfaction, attached as they are in drinking the blood of others; and the wives of the enemies are brooding over that

their husband will all be killed (in the impending battle). (A. A. R.).

3907*

अस्माकं परमन्दिरस्य चरितं यद्यप्यवाच्यं भवेत्
स्वामी त्वं कथयामि तेन भवतः किंचित् प्रियादूषणम् ।
श्रीमद्राम नृप त्वया रणमुखे पाणिग्रहः सादरं
यस्याः सासिलता परस्य हृदये दृष्टा लुठन्ती मया ॥

(आ) SR 120.137, SSB 421.24.

Śārdūlavikrīḍita metre.

Though it is not proper for us to speak of the doings in other's homes, still you are the master and I shall relate what a bad thing has been done by your beloved. O king Rāma, that (beloved) sword whom you took hold of by the hand with all attention was seen by me wallowing [sporting] in the heart of your enemy ! (A. A. R.).

3908

अस्माकं बत मण्डले प्रथमतः पत्या करः पात्यते
काञ्चीकुन्तलमध्यदेशविषयान् संत्यज्य भूरिश्रियः ।
इत्यालोक्य कुचौ पयोरुहदृशां जातौ सुनीलाननौ
नो नीचोऽपि पराभवं विषहते किं तादृशावुन्नतौ ॥

(आ) SuM 16.5, SH 1699.

(*b*) काञ्चीकुण्डल SuM (var.).

(*c*) इत्यालोच्य पयोधरौ मृगदृशां SH ; सरोरुहदृशां SuM (var.) ; नीलाननौ [सु°] SH.

Śārdūlavikrīḍita metre.

"It is on our spherical forms alas ! that the hand of the husband falls (with pressure) leaving off such richly endowed parts as that of the girdle, tresses and the middle regions"—thus thinking the two breasts of the lotus-eyed ladies have become dark-faced (with anger). Even a low person does not brook an insult offered to him, what of these that are high ? (A. A. R.).

3909

अस्माकं बदरीचक्रं बदरी च तवाङ्गणे ।
बादरायणसम्बन्धाद् यूयं यूयं वयं वयम् ॥

(अ) Cr 1209 (CRC 8 92, CPS 265.6).

(आ)Sama 2 ब 16.

(*a*) बदरीबक्रे Cr.

(*b*) युष्माकं बदरी गृहे Cr.

We have a large number of *jujube*-trees and there is one such tree in your court yard. Because of this imaginary relationship between us you are you and we are we. (A. A. R.).

3910*

अस्माकं व्रतमेतदेव यदयं कुञ्जोदरे जागरः
शुश्रूषा मदनस्य वक्त्रमधुभिः संतर्पणीयोऽतिथिः ।
निस्त्रिंशाः शतशः पतन्तु शिरसश्छेदोऽथवा जायताम्
आत्मीयं कुलवर्त्म पुत्रि न मनागुल्लङ्घनीयं त्वया ॥

(आ) Skm (Skm [B] 539, Skm [POS] 2. 13. 4) (a. Vaidya-Gadādhara).

Śārdūlavikrīḍita metre.

Our bounden duty is to be ever vigilant in the midst of the arbour and serve the cause of Cupid ; the guest that comes must be satisfied with the nectar of the mouth [songs]. Let arrows fall in hundred or even the head may be cut off, you should not swerve even a little, my daughter, from the path chalked out for our family. (A. A. R.).

3911*

अस्माकं सखि वाससी न रुचिरे ग्रैवेयकं नोज्ज्वलं
नो वक्रा गतिरुद्धतं न हसितं नैवास्ति कश्चिन्मदः ।
किन्त्वन्येऽपि जना वदन्ति सुभगोऽप्यस्याः प्रियो नान्यतो
दृष्टिं निक्षिपतीति विश्वमियता मन्यामहे दुःस्थितम् ॥

(अ) Rudraṭa's Śṛṅgāratilaka (ed. Pischel, Kiel 1886) 1.30.

(आ) ŚP 3754 ( a. Rudra ), JS 303. 5 (a. Rudra), SH 1856 (a. Rudra), RJ 823 (a. Rudra), SR 355. 3 (a. ŚP), SSB 239. 4, IS 800, Sāh *ad* 3. 73 (p. 34), KāD *ad* 2. 132.

(*a*) नोज्ज्वल Śṛṅgā° (printing error).

(*c*) ह्यस्या: [स्य°] ŚP, JS ; पतिर्नान्यतो ŚP, JS, SR.

(*d*) पातयतीति [नि°] JS ; दुस्थितम् JS, Śṛṅgā° (var.) ; दुःखितम् SR, SSB ; निर्जिप्तम् [दु°] SH.

Śārdūlavikrīḍita metre.

My garments, oh friend, are not beautiful, the ornaments of my neck are not resplendent, my gait is not (coquettishly) curvilinear, my laugh is not loud, nor have I any (of the hoydenish blandishment called) pride ;—yet other people say "Her beloved, though beautiful, never throws a look on any else ;"—therefore do I hold that, by thus much, all others are ill-of, (compared with me). (Translation in *Bibl. Ind.* 9).

अस्माकं सर्वदा see नालम्बोऽनन्यभावेत.

3912

अस्माकमङ्गमङ्गं
पण्योपनतं महाधननिधानम् ।
दासीसुताः किमेते
स्वादन्ति विटाः प्रसङ्गेन ॥

(अ) Sam 8.18.

Āryā metre.

This body we girls[1] put up to auction is a true treasure and a source of riches ; but why should we waste the careful profits of our labour on sons of assistant bawds ? (E. Powys Mathers's translation).

1. prostitutes ; words of a Kalāvatī, a prostitute.

3913*

अस्माकमध्यासितमेतदन्तस्
तावद्भवत्या हृदयं चिराय ।
बहिस्त्वयालंक्रियतामिदानी-
मुरो मुरं विद्विषतः श्रियेव ॥

(अ) Naiṣ 8.95.

Upajāti metre ( Indravajrā and Upendravajrā).

Within, these our hearts have ever been occupied by thee ; without, let our bosom now be adorned by thee, even as Viṣṇu's bosom is by Lakṣmī. (K.K. Handiqui's translation).

अस्माकमस्मान् see नास्माकमस्मान्.

3914*

अस्माकमात्मभूर्भूत्वा हन्तास्मानेव हंसि यत् ।
रे रे कन्दर्प तन्नित्यम् अनङ्गत्वं सदास्तु ते ॥

(आ) SSB 113.6 (a. Saṁgrahītṛ).

O you Cupid, having been born of ourselves alas ! you strike at us, ourselves. It is therefore but proper that you are ever to be devoid of a body ! (A. A. R.).

अस्माकमुत्सवमणिर् see No. 2138.

3915*

अस्माकमेकपद एव मरुद्विकीर्ण-
जीमूतजालरसितानुकृतिर्निनादः ।
गम्भीरमङ्गलमृदङ्गसहस्रजन्मा
शब्दान्तरग्रहणशक्तिमपाकरोति ॥

(अ) Mālatī 6.4.

(*d*) शब्दान्तरश्रवणश° Mālatī (NSP).

Vasantatilakā metre.

The sound arising out of thousands of deep (-sounding) auspicious drums, imitating the thunder of a mass of clouds

scattered by the wind, is removing all of a sudden our power of perceiving any other sound. (R.D. Karmarkar's translation).

3916*

अस्मात् परं बत यथाश्रुति संभृतानि
को नः कुले निवपनानि नियच्छतीति ।
नूनं प्रसूतिविकलेन मया प्रसिक्तं
धौताश्रुशेषमुदकं पितरः पिबन्ति ॥

(अ) Śāk 6.25 (in other editions 6.28). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 88).

(*a*) यथास्मृति (°विधि ; °श्रुत) Śāk (var.).

(*b*) करिष्यतिति Śāk (var.).

(*c*) प्रदिष्टं or प्रमृक्तं [प्र°] Śāk (var.).

(*d*) °सेकम् or अशेषम् Śāk (var.).

Vasantatilakā metre.

No son remains in King Duṣyanta's place/to offer sacred homage to the dead/of Puru's noble line ; my ancestors/must drink these glistening tears, the last libation/a childless man can ever hope to make them. (Sir Monier Monier-Williams's translation).

अस्मात् लोका° see No. 3925.

अस्मादनन्तमजरं see तस्मादनन्तमजरं.

3917*

अस्मादृशां नूनमपुण्यभाजां
न स्वोपयोगी न परोपयोगी ।
सन्नप्यसद्रूपतयैव वेद्यो
दारिद्र्यमुद्रो गुणरत्नकोषः ॥

(आ) SkV 1489.

(*a*) अस्मादृशां लून° SkV (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Unfortunate indeed are such as I/ whose purse of virtues/cannot benefit themselves nor others,/for like a hoard of gems, although it be, / it is as it were not/when closed, as with a seal, by poverty. (D.H.H. Ingalls's translation).

अस्मादृशां लूनमपुण्यभाजां see No. 3917.

3918*

अस्मानवेहि कलमानलमाहतानां
येषां प्रचण्डमुसलैरवदाततैव ।
स्नेहं विमुच्य सहसा खलतां प्रयान्ति
ये स्वल्पपीडनवशान्न वयं तिलास्ते ॥

(आ) Ava 76, SR 243.197, SSB 646.2, SRK 245. 32 (a. Sphuṭaśloka), IS 7708, SuMuñ 20.7-10.

Vasantatilakā metre.

Know us to be superior rice who ever become whiter in colour though pounded with heavy pestles. We are not like those sesamum seeds who, when but pressed a little, give up *sneha* [oil or : affection] suddenly and become *khala* [dregs or : wicked]. (A. A. R.).

3919

अस्मान् मा भज कालकूटभगिनि स्वप्नेऽपि पद्मालये
व्याधीभूय कदर्थयन्ति बहुशो मातर्विकारा इमे ।
यच्चक्षुर्न निरीक्षतेच्छुविषयं नैवं शृणोति श्रुतिः
प्राणा एव वरं प्रयान्ति न पुनर्निर्यान्ति वाचो बहिः ॥

(आ) Skm (Skm[B] 349, Skm [POS] 1.70.4) (a. Bhavagrāmīṇa-Vādhoka).

Śārdūlavikrīḍita metre.

O goddess of wealth, sister to the dreadful poison *Kālakūṭa*, do not ever favour us even in a dream, for, oh mother, these symptoms ever torment (others) because of this disease. Thus the eyes do not see (the supplicants), the ears do not hear subjects that lead to welfare ; only breaths depart with pleasure but never a

word (of sympathy) out of the mouth. (A. A. R.).

3920*

अस्मान् विचित्रवपुषश्चिरपृष्ठलग्नान्
को वा विमुञ्चति सखे यदि वा विमुञ्च ।
हा हन्त केकिवर हानिरियं तवैव
भूपालमूर्धनि पुनर्भविता स्थितिर्नः ॥

(अ) Cr 1210 (CPS 351.12).

(आ) JS 76. 7, SR 226. 172 ( a. JS ), SSB 617.9, SRK 191. 3 (a. Sabhātaraṅga), IS 7709, Any 75.187.

(*a*) °वपुषस्तव पृ° SR, SSB, SRK.

(*b*) कस्माद् [ को वा ] Cr, SR, SSB, SRK, Any ; विभो [सखे] Cr ; भवान् [म°] SR, SSB, SRK ; मुञ्च मुञ्च [वा वि°] Cr.

(*c*) रे नीलकण्ठ गुरुहानिरियं (पुरु° SRK) SR, SSB, SRK.

(*d*) गोपालमौलिमुकुटे भविता Cr ; गोपालमौलिषु Any ; मौलौ पुनः क्षितिभृतो भ° SR, SSB, SRK.

Vasantatilakā metre.

"Who will release us, possessing variegated splendour, but ever relegated to the back ?" "friend, if you wish to leave, leave". "Alas ! best of peacocks, it will be your ruin, but we will get an excellent place on the head of kings". (A. A. R.).

3921*

अस्मान् साधु विचिन्त्य संयमधनानुच्चैः कुलं चात्मनस्
त्वय्यस्याः कथमप्यबान्धवकृतां स्नेहप्रवृत्तिं च ताम् ।
सामान्यप्रतिपत्तिपूर्वकमियं दारेषु दृश्या त्वया
भाग्यायत्तमतःपरं न खलु तद्वाच्यं वधूबन्धुभिः ॥

(अ) Śāk 4.16 (in some editions 4.21). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 58).

(आ) Sar *ad* 5.156 (51 ; p. 590), KH 111. 23-112.2, Amd 83.180,

(*a*) समीक्ष्य [वि°] Amd.

(*b*) भाव° [स्नेह°] Śāk (var.) ; प्रेम° [स्नेह°] Śāk (var.), KH.

(*c*) दानेषु Śāk (var.) ; च या [त्वया] KH.

(*d*) दैवाधीनम् [भा°] Śāk (var.) ; भाग्याधीनम् Sar, KH, Amd ; स्त्रीबन्धुभिर्याच्यते(°स्यते) [वा° व°] Śāk (var.), KH, Amd.

Śārdūlavikrīḍita metre.

Most puissant prince ! we here present before thee/one thou art bound to cherish and receive/as thine own wife ; yea, even to enthrone / as thine own queen-worthy of equal love/with thine imperial consorts. So much, Sire, / we claim of thee as justice due/ to us, in virtue of our holy character, / in virtue of thine honourable rank, / in virtue of the pure spontaneous love/that secretly grew up'twixt thee and her, / without consent or privity of us. / We ask no more— the rest we freely leave/to thy just feeling and to destiny. (Sir Monier Monier-Williams's translation).

3922*

अस्माभिः कलितं पुरा न भवती भुक्ता नृभिः कैरपि
प्रौढा मानवशालिनीति चलितं चेतः सकामं त्वयि ।
धिक् त्वां संप्रति सद्भुजङ्गजनतासंश्लेषमातन्वती
गम्या सर्वजनस्य वारवनितेवोत्क्षेपणीयासि नः ॥

(आ) Skm (Skm [B] 2120, Skm [POS] 5. 24.5) (a. Vasundhara).

(*d*) हास्या [गम्या] Skm (var.).

Śārdūlavikrīḍita metre.

We were under the impression that you had not been enjoyed by other kings and that you are full of maturity and the best of ladies and hence our mind, full of love, was leaving towards you. But fie on you who submit to the embraces of the good as well as the wicked people ; thus you

are to be given up by us as you are available to all, like a harlot. (A. A. R.).

3923*

अस्माभिः स्मयलोलमौलिफलकैर्मुक्ताविसाराधिपं
वेदोद्धारपरः करस्तव परं दानाम्बुपूतः स्तुतः ।
किन्तु क्ष्मातिलक क्षमस्व कविभिः किं नाम नालोक्यते
दृष्टः स्पष्टतरं तवापि निभृतः पाणौ स वैसारिणः ॥

(आ) Skm (Skm [B] 1413, Skm [POS] 3. 9.3) (a. Ācārya-Gopīka).

(*d*) स्पष्टतथा Skm (POS).

Śārdūlavikrīḍita metre.

This hand of yours, O best of kings, which is ever addicted to the uplift of Vedic learning and which is sanctified by the water poured at the time of giving liberal donations was praised by us with our foreheads expressing delighted wonder as the lord of plenty of pearls (as the Great Fish who rescued the Veda-s). But, forgive us, lord; what is not within the ken of poets ? for we saw very clearly that very fish in your hand [palm]. (A. A. R.).

3924*

अस्माभिश्चतुरम्बुराशिरशनावच्छेदिनीं मेदिनीं
भ्राम्यद्भिर्न स कोऽपि निस्तुषगुणो दृष्टो विशिष्टो जनः ।
यस्याग्रे चिरसंचितानि हृदये दुःखानि सौख्यानि वा
संजल्प्य क्षणमेकमर्धमथवा निःश्वस्य विश्राम्यते ॥

(आ) SkV 1507, SSB 370.29.

(*a*) °रसनाव° SkV (var.) ; °रशनवि° SSB.

(*c*) च [वा] SSB.

(*d*) व्याख्याय प्रियमन्तरेण पुरुषो मोदेत जातु क्षणम् SSB.

Śārdūlavikrīḍita metre.

Though I have wandered over all the sea-girt earth/I have found no man distinguished by such unmixed virtue/that I could sigh and take my rest beside him/and for a moment or for half a moment/talk of the griefs and joys long loaded in my heart. (D.H.H. Ingalls's translation).

3925*

अस्माल्लोकादूर्ध्वममुष्य चाधो
महत्तमस्तिष्ठति ह्यन्धकारम् ।
तद्वै महामोहनमिन्द्रियाणां
बुध्यस्व मा त्वां प्रलभेत राजन् ॥

(अ) MBh (MBh [Bh] 5. 40. 17, MBh [R] 5.39.19, MBh [C] 5.1551).

(*a*) तस्मात् or अमुत्र or अस्मात् [ अ° ] MBh (var.).

(*b*) च [हि] MBh (var.) ; हंत काले [ह्य°] MBh (var.) ; अंधकारः or अंतकाले MBh (var.).

(*c*) महन्मोहनं MBh (var.).

(*d*) त्वा MBh (var.) ; प्रसहेत or प्रययौ न or प्रतिलभेत MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, oh King, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places be thine. (P.C. Roy's translation).

3926*

अस्मिश्चन्द्रमसि प्रसन्नमहसि व्याकोषकुन्दत्विषि
प्राचीनं खमुपेयुषि त्वयि मनाग्दूरं गते प्रेयसि ।
श्वासः कैरवकोरकीयति मुखं तस्याः सरोजीयति
क्षीरोदीयति मन्मथो दृगपि च द्राक् चन्द्रकान्तीयति ॥

(आ) Skm (Skm [B] 651, Skm ; [POS] 2. 36. 1), JS 157. 10 ( a. Bhīmata or Bhīmabhaṭṭa).

(*a*) अस्मिश्च° Skm ; °चकुन्द° JS.

(*b*) गते दूरं निजप्रेयसि JS.

(c) मरीजीयति JS.

Śārdūlavikrīḍita metre.

When the moon with pleasing light and resembling blooming jasmine flowers had reached the eastern quarter and when you, the beloved lover had gone a little way, her breath resembled the bud of lilies, her face bloomed like a lotus, love surged like the milky ocean and her eyes quickly shone like the mooon. (A. A. R.).

अस्मिंस्तु निर्गुणं गोत्रे see No. 3941.

3927*

अस्मिंस्ते शिरसि तदा कान्ते
वैदूर्यस्फटिकसुवर्णाढ्ये ।
शोभां स्वां न वहति तां बद्धा
सुश्लिष्टा कुवलयमालेयम् ॥

(अ) Nāṭyaśāstra 16. 24 (Regnaud's edition 16.20).

(a) भ्रमरनिभे [शि° त°] Regnaud's ed.

(b) नानारत्नरचितभूषाढ्ये Regnaud's ed.; वैदूरय° Nāṭ° (corrected *metri causa*).

(c) आवहति शुभा मूर्ध्नि Regnaud's ed.

(d) प्रोत्फुल्ला कु° Regnaud's ed.

Paṇava metre.

O dear one, this well-made garland of *kuvalaya*-flowers fastened at that time on your head which has been richly decorated with *lapis lazuli*, quartz and gold, does not bear (any more) its natural beauty.[1] (M. Ghosh's translation).

1. Quoted by Bharata-muni as example of *Kuvalaya-mālā* metre (called by Piṅgala—*Paṇava*).

3928*

अस्मिञ् जगति महत्यपि
किमपि न तद्वस्तु वेधसा विहितम् ।
अनिमित्तवत्सलाया
भवति यतो मातुरुपकारः ॥

(अ) SuM 31.1

(b) न तत्किमपि वस्तु [कि° न त°] SuM (var.).

Āryā metre.

Though this world is very wide, there is not a single object which has been made by the creator that can serve the mother [stand comparison with her] who is ever affectionate to her child without (adequate) cause. (A. A. R.).

3929*

अस्मिञ् जडे जगति को नु बृहत्प्रमाण-
कर्णः करी ननु भवेद् दुरितस्य पात्रम् ।
इत्यागतं तमपि योऽलिनमुन्ममाथ
मातङ्ग एव किमतःपरमुच्यतेऽसौ ॥

(अ) VS 621 ( a. Bhaṭṭa-Vāsudeva ). ( Cf. Kav p. 41).

Vasantatilakā metre.

In this wide [dull] world who has the biggest ear? Is it not the elephant? Thus thinking it to be the fit place for its shelter against all dangers the bee resorted to it; but the elephant crushed it. Hence he is called thereafter *mataṅga* [elephant or : barbarian]. (A. A. R.).

3930

अस्मिञ् जरामरणमृत्युमहातरङ्ग-
मिश्रोदधौ महति संपरिवर्तमानः ।
पुण्यप्लवेन सुकृतेन नरास्तरन्तः
संप्राप्य तीरमभयं सुखमाप्नुवन्ति ॥

(अ) JS 435.7.

(a) अस्मिन् JS.

Vasantatilakā metre.

In the ocean of worldly life, full of mighty waves of old age and death, men are tossed about, but they cross this by

the boat of holy merit accruing from good deeds and reach the shore of freedom from fear and get (everlasting) happiness. (A. A. R.).

3931

अस्मिन् कः प्रभवेद्योगो ह्यसंधार्येऽमितात्मनि ।
लङ्घने कः समर्थः स्याद् ऋते देवं महेश्वरम् ॥

(अ) Matsya-purāṇa 136.7.

(*b*) ऽमितत्पनि Mat° (var.).

In the Supreme Being which is unlimited and which is unfathomable, who has the power to unite us, and who can successfully cross worldly life except (with the help) of the great god Śiva. (A. A. R.).

3932*

अस्मिन् करीन्द्रकरनिर्गलितारविन्द-
कन्दानुकारिणि चिरं रुचिचक्रवाले ।
कस्मै फलाय कुलटाकुलकोटिहोमं
हंहो मृगाङ्क कुरुषे करुणामपास्य ॥

(आ) Skm (Skm [B] 808, Skm[POS] 2.67.3) (a. Subhaṭa).

(*d*) मृगाक्षि Skm (var.).

Vasantatilakā metre.

For what purpose do you, oh moon, sarcifice crores of passionate women, without mercy, in the moonlight which long resembles lotus-stalks dropped from an elephant's trunk ? (A. A. R.).

3933

अस्मिन् काले तु यद्युक्तं तदिदानीं विधीयताम् ।
गतं तु नानुशोचन्ति गतं तु गतमेव हि ॥

(अ) R (R [Bar] 6.51.24, R [B] 6.63.25, R [Kumbh] 6.64.25, R [G] 6.40.25, R [L] 6.41.28).

The wise do not grieve over the past, as by gones are by gones, What is proper in the present circumstances must be done. (T. S. Raghavachary's translation).

3934*

अस्मिन् कुञ्जे विनापि प्रचलति पवनं वर्तते कोऽपि नूनं
पश्यामः किं न गत्वेत्यनुसरति गणे भीतभीतेऽर्भकाणाम् ।
तस्मिन् राधासखो वः सुखयतु विलसन् क्रीडया कैटभारिर्
व्यातन्वानो मृगारिप्रबलघुरघुरारावरौद्रोच्चनादान् ॥

(अ) PG 200.

(आ) ŚP 116, SR 26.190 (a. ŚP), SSB 42.101.

(*a*) पवनाद् ŚP, SR, SSB,

(*b*) नु [न] PG (var.); गणो भीतभीतो PG (var.); भीतिभीते PG (var.).

(*c*) विलसल्लीलया ŚP, SR, SSB; सुखयतु भगवन् लीलया PG (var.); भगवान् [वि°] PG (var.).

(*d*) °बलघुरघुरा° ŚP, SR, SSB; °द्राग्निनादान् ŚP, SR, SSB, PG (var.).

Sragdharā metre.

In this arbour there is movement though there is no breeze ; surely there must be some one there ; why not go and see ?—thus saying a troop of boys, full of apprehension, entered and there was Kṛṣṇa sporting in the company of Rādhā and he made such an uproar (at this disturbance) like a lion. May this Kṛṣṇa protect you all. (A. A. R.).

3935

अस्मिन् कुटिलकल्लोल- दोलाविक्षोभितेऽम्भसि ।
हास्यहेतुः कथं सेतुः सिकतामुष्टिभिर्भवेत् ॥

(अ) Dar 3.58.

In this water which is agitated with tossing waves how can a bund be built with handfuls of sand ? This attempt will only result in ridicule. (A. A. R.).

3936*

अस्मिन् केलिवने सुगन्धपवने क्रीडत्पुरंध्रीजने
गुञ्जद्भृङ्गकुले विशालबकुले कूजत्पिकीसंकुले ।
उन्मीलन्नवपाटलापरिमले मल्लीप्रसूनाकुले
यद्येकापि न मालती विकसिता तत्किं न रम्यो मधुः ॥

(आ) SR 239.88, SSB 637.10.

Śārdūlavikrīḍita metre.

In this pleasure-garden where fragrant breeze blows, the ladies sport, bees hum, *bakula* in blossom and cuckoos sing, the *pāṭala-s* spread their perfume and full of jasmines blown—is not the spring charming, if even a single *mālatī* has not bloomed ? (A. A. R.).

अस्मिन् जगत्यण्डकटाहमध्ये see No. 3950.

3937*

अस्मिन् दिग्विजयोद्यते पतिरयं मे स्तादिति ध्यायति
कम्पं सात्त्विकभावञ्चति रिपुक्षोणीन्द्रदारा धरा ।
अस्यैवाभिमुखं निपत्य समरे यास्यद्भिरूर्ध्वं निजः
पन्था भास्वति दृश्यते बिलमयः प्रत्यर्थिभिः पार्थिवैः ॥

(आ) SR 110.235, SSB 404.253.

Śārdūlavikrīḍita metre.

When this king went on his victorious march of conquest, the earth, the wife of the enemy king, showed tremor out of affection for him with the anxiety for his life. When the rival kings were going heavenward after having fought face to face with him in battle, there was seen the path through the sun in the form of a cavity (to receive them) (A. A. R.).

3938*

अस्मिन् नक्तमहर्विवेकविकले कालाधमे नीरदैः
संनद्धैरभितो निरुद्धगगनाभोगासु दिग्भित्तिषु ।
भानोर्न प्रसरन्तु नाम किरणाः किं त्वस्य तेजस्विनः
सत्तामात्रपरिग्रहेण विकसन्त्यद्यापि पद्माकराः ॥

(आ) Skm (Skm [B] 1659, Skm [POS] 4.4.4) (a. Vāsudeva).

(*d*) विकसन्त्यद्यपि Skm (POS).

Śārdūlavikrīḍita metre.

In this day of worst of seasons when the distinction between night and day is hard to find and when the walls of the quarters are obstructed by thick masses of clouds making the sky invisible, it is true that the rays of the sun do not spread over the earth, but even then, merely because of the existence of that brilliant luminary [the sun], the lotus-ponds blossom with their flowers. (A. A. R.).

3939*

अस्मिन्नगृह्यत पिनाकभृता सलीलम्
आबद्धवेपथुरधीरविलोचनायाः ।
विन्यस्तमङ्गलमहौषधिरीश्वरायाः
स्रस्तोरगप्रतिसरेण करेण पाणिः ॥

(अ) Kir 5.33.

(आ) Sar 5.480.

(*b*) आरब्ध° Sar.

Vasantatilakā metre.

Here did the *Pināka*-bowed lord sportively grasp with his hand from which the armlet of snakes has been removed, the hand of the tremulous-eyed Pārvatī, which (hand) was throbbing with pleasure and had the auspicious herbs therein placed. (A. A. R.).

3940*

अस्मिन्नभ्युदिते जगत्त्रयदिशामुल्लासहेतौ दिशाम्
आस्यम्लानिहरे सुधारसनिधौ देवे निशास्वामिनि ।
वक्त्रं मुद्रितमम्बुजन्म भवता चेत् किं ततः शाश्वतं
नैतस्येश्वरमौलिमण्डनमणेर्गायन्ति विश्वे यशः ॥

(आ) Skm (Skm [B] 1662, Skm [POS] 4.5.2) (a. Vaidya-Gadādhara).

(*a*) °दृशा° Skm (POS).

(*c*) वक्रं Skm (B).

Śārdūlavikrīḍita metre.

When the god, the lord of the night and repository of nectar who is the cause of great joy to the quarters of the three worlds and who removes the paleness of the faces of the directions is risen, if you Ambujanman [cloud or : Brahmā] cover up his face, does it constitute a permanent block ? Do not all the people in the world sing the praises of decorative gem on the head of the supreme lord Śiva ? (A. A. R.)

3941

अस्मिन् न निर्गुणं गोत्रे अपत्यमुपजायते ।
आकरे पद्मरागाणां जन्म काचमणेः कुतः ।।

(अ) H (HJ Pr 44, HS Pr 44, HM Pr 44, HK Pr 44, HP Pr 29, HN Pr 29, HH 5.14-5, HC 8.1-2).

(आ) IS 801, Sama 1 अ 20.

(*a*) अस्मिंस्तु HJ, HM, HH, Sama ; अस्मिन् हि निर्मले HN.

(*b*) नापत्यम् HJ, HM, HH, Sama ; स्वपत्यम् HN ; अपि जायते [उप°] HP, HN.

But in this family, offspring without virtuous principles is never born : in a mine of rubies, whence (could arise) the production of crystal ? (F. Johnson's translation).

3942*

अस्मिन्नम्भोदवृन्दध्वनिजनितरुषि प्रेक्षमाणेऽन्तरिक्षं
मा काक व्याकुलो भूस्तरुशिरसि शवक्रव्यलेशानशान ।
धत्ते मत्तेभकुम्भव्यतिकरकरजग्रामवज्राग्रजाग्रद्
ग्रासव्यासक्तमुक्ताधवलितकवलो न स्पृहामत्र सिंहः ।।

(आ) JS 87.10 (a. Mahīpatimandalīka), ŚP 912 (a. Mahīpatimaṇḍalīka), SR 228. 225 (a. ŚP), SSB 620. 26 (a. Maṇḍalīkarāja), Any 29. 41, Vidy 34 (a. Pakṣadharamiśra).

(*a*) प्रेक्ष° Any.

(*b*) व्याकुलीभू° Vidy ; °रुशिखरशव° ŚP, SR, SSB ; °शान: JS, Any (corrupt).

Sragdharā metre.

When the lion looks up at the sky irritated by the thunder of a mass of clouds, do not become apprehensive, oh crow seated on the top of a tree, eat a small piece of meat picked up from a dead body. He has not the slightest longing for that piece of flesh, as his mouthful of elephant-meat is rendered white by the pearls clinging to his paw which has adamantine claws with which he has broken asunder the temples of mighty elephants in rut. (A. A. R.).

3943*

अस्मिन्नीषद्वलितविततस्तोकविच्छिन्नभुग्नः
किंचिल्लीलोपचितविभवः पुञ्जितश्चोत्थितश्च ।
धूमोद्गारस्तरुणमहिषस्कन्धनीलो दवाग्नेः
स्वैरं सर्पन् सृजति गगने गत्वरान् पत्रभङ्गान् ।।

(आ) SkV 1174, Skm (Skm [B] 1273, Skm [POS] 2.160.3) (a. Bāṇa), Sar 1. 85 (p. 60), ŚbB 1. 431, 2. 214 and 4.805, (cf. Kav p. 53).

(*a*) अस्मिन्नीषद्विततवलितस्तो° Skm ; °भग्न: Skm (var.).

(*b*) °विनत: Skm ; °स्कंधलीनो SkV (var.) ; °वितत: Sar ; °श्चोच्छ्रितश्च Sar.

(*c*) धूमोत्पीड° Sar.

(*d*) अभ्रभङ्गान् [प°] Sar.

Mandākrāntā metre.

The tuft of smoke from the forest fire, / black as the shoulder of a young

buffalo, / curls slightly, spreads, is broken for a moment, falls ; / then gathers its powers gracefully, and rising thick, / is slowly lays upon the sky/its transient ornaments. (D.H.H. Ingalls's translation).

3944

अस्मिन् परस्परद्वेष- परुषे पुरुषायुषे ।
केवलं मधुरा वाणी ददात्यानीय सौहृदम् ॥

(आ) SMH 12.39.

(b) पुरुषायुषं SMH (var.).

In this human life which is harsh by mutual intolerance exhibited by the people, only sweet and pleasing words of some bring about the happiness of friendship. (A. A. R.).

3945*

अस्मिन् प्रकीर्णपटवासकृतान्धकारे
दृष्टो मनाङ्मणिविभूषणरश्मिजालैः ।
पातालमुद्यतफणाकृतिशृङ्गकोऽयं
मामद्य संस्मरयतीव भुजङ्गलोकः ॥

(अ) Ratnāvalī 1.12 (in some texts 1.13).

(आ) Alm 69.

(b) °रत्नजालैः Alm.

Vasantatilakā metre.

In this darkness wrought out by the perfume powder scattered about the multitude of paramours slightly visible through the enmassed rays of jewel-ornaments, holding their syringes resembling the raised hoods of serpents, reminds me, as if it were, of the nether world. (Bak Kun Bae's translation).

3946*

अस्मिन् प्रकृतिमनोज्ञे
लग्ना प्रायेण मान्मथी दृष्टिः ।
सुन्दरि यतो भवत्याः
प्रतिक्षणं क्षीयते मध्यः ॥

(आ) SH 1747 (a. Kaviratna), SR 266.316, SSB 86.6, RJ 713.

Āryā metre.

The glance of love mostly falls on your naturally charming waist, hence it is, beautiful lady, that it becomes thinner from moment to moment. (A. A. R.).

3947

अस्मिन् भूवलये जनस्य महिमा भाग्येन संजायते
नो तत्रास्ति हि कारणं प्रयतता नैवाथ कश्चिद् गुणः ।
काकायाशुचिभोजिने हि वितरत्युच्चैस्तु लोको बलिं
मुक्ताहारपरायणाय शुचये नो हन्त हंसाय यत् ॥

(अ) Vai 90.

Śārdūlavikrīḍita metre.

In this wide world greatness comes to people by luck alone, the cause there of is not the efforts one puts forth nor are one's merits. To the crow which eats unclean food do the people give plenty of food in the form of oblations, whereas to the swan which is ever clean and devoted to eating the food of pearls, no one, alas ! gives this high honour. (A. A. R.).

3948*

अस्मिन् मरौ किमपरं वचसामवाच्यं
मा मुञ्च पान्थ मुहुराश्रितवत्सलो भूः ।
एतत् त्वया जललवामिषलालसेन
दृष्टं ज्वलत्परिकरं सिकतावितानम् ॥

(आ) VS 941 (a. Jayamādhava-Sūnu-Loṭaka).

Vasantatilakā metre.

In this desert, what else is beyond the range of words ? O traveller, do not leave it, be ever devoted to the dependents ! What you see with deep longing for a drop of water and meat is nothing but a sacrificial

hearth of sand with flaming materials. (A. A. R.).

अस्मिन् महत्यण्डकटाहमध्ये see No. 3950

3949

अस्मिन् महत्यनवधौ किल कालचक्रे
धन्यास्तु ये कतिपये शुकयोगिमुख्याः ।
लीनास्त्वदङ्घ्रियुगले परिशुद्धसत्त्वास्
तानात्मनस्तव नखानवधारयामः ॥

(आ) Ānas 63.

Vasantatilakā metre.

In this ever moving and endless wheel of Time fortunate are the few who follow the path of (the sage) Śuka. The pure *sattva-s* [people or : creatures] that rest at your *aṅghri* [feet or : claws] we understand them to be your own *nakha-s* [parts or : claws]. (A. A. R.).

3950

अस्मिन् महामोहमये कटाहे
सूर्याग्निना रात्रिदिनेन्धनेन ।
मासर्तुदर्वीपरिघट्टनेन
भूतानि कालः पचतीति वार्ता ॥

(अ) MBh (MBh [Bh] 3. App. 32. 69-72, MBh [C] 3.17403), PD 302. 36, KR 1.21.6.

(आ) IS 802, Śubh 179, SRHt 59.24.

(*a*) अस्मिन् महत्यण्डकटाहमध्ये PD ; अस्मिन् (°न्) जगत्यण्डकटाहमध्ये SRHt.

(*b*) °दिवेन्धनेन Subh, IS, KR.

(*c*) पक्षादिद° KR; °परिघटनेन Subh.

Indravajrā metre.

In this frying pan of great delusion, heated by the fuel of night and day with the fire of the sun, and stirred by the ladle of the months and seasons, Time cooks all the creatures : this is the news[1] ! (A. A. R.).

1. Cf. O. Böhtlingk, *Zus ad* IS 802.

3951*

अस्मिन् वर्षमहे न वर्तत इदं यत्कामदेवोत्सवे
स्थेयं पुत्रि निरन्नया तदधुना किञ्चिन् मुखे दीयताम् ।
इत्युक्ते जरतीजनेन कथमप्यध्वन्यवध्वा ततः
पर्यन्तेऽहनि कल्पितश्च कवलो धौतश्च धाराश्रुभिः ॥

(आ) JS 136.24, ŚH 1990, Sar 5.405 (p. 691).

(*b*) पुत्री SH (*contra metrum*).

(*d*) धाराम्बुभिः Sar (var.).

Śārdūlavikrīḍita metre.

This does not occur in the festival of the rains, it is only during the festival of Cupid, daughter, that one should undertake a fast ; therefore put something in the mouth—told thus by the elderly person the wife, whose husband was away on a journey, put a mouthful at the end of day and washed it down with her tears. (A. A. R.).

3952*

अस्मिन् वसन्ते न नराः सहन्ते
वधूवियोगं च बलासरोगम् ।
कुरङ्गनाभिद्रवलेपभाभिर्
भजन्तु दृप्ताः प्रमदाः प्रलिप्ताः ॥

(आ) SSB 198.39 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

In this spring season men do not bear separation from their wives nor the swelling in the throat which obstructs the passage of food ; let the women therefore apply on their person, the ointment of musk and full of passion keep company with them. (A. A. R.).

3953*

अस्मिन् सखे ननु मणित्वमहासुभिक्षे
चिन्तामणे त्वमुपलो भव मा मणिर्भूः ।
अद्येदृशा हि मणयः प्रभवन्ति लोके
येषां तृणग्रहणकौशलमेव भूषा ॥

(आ) VS 900.

Vasantatilakā metre.

Friend Cintāmaṇi gem, in these times when gems are plentiful, may you remain a stone only and become not a gem. Now-a-days only those kinds of gems are in power whose one decorative merit is their efficiency in taking *tṛṇa* [grass or : food]. (A. A. R.).

3954

अस्मिन् स्थिते विपदभूद् इति संचिन्त्य वर्ज्यते ।
मूढैः परिवृढैरापत्- सेवको मङ्गलेच्छुभिः ॥

(अ) RT (RT [S] 5. 313, RT [VVRI] 5. 313, RT [T] 5.312, RT [C] 5.317).

(आ) IS 803.

(*d*) मङ्क° RT (var.).

When misfortunes befall foolhardy (ungrateful) masters, who aspire for prosperity, they dismiss the servant(s) who serve them even during days of misfortune, presuming that the calamities have befallen on account of the servants. (S. Bhaskaran Nair's translation).

अस्मिन् हि निर्मले गोत्रे see No. 3941.

3955*

अस्मि वीरजननीति जनन्याम्
अस्मि वीररमणीति रमण्याम् ।
संमदं व्यदधदुत्सुकचेतास्
तारतूर्यतरलश्चलितोऽन्यः ॥

(आ) SuM 29.6.

Svāgatā metre.

(*b*) संमुदं [सं°] SuM.

Shrilly arose the sound of another bugle producing great enthusiasm and joy in the mother that she is the mother of a hero and in the sweet-heart that she is the wife of a brave warrior. (A. A. R.).

3956*

अस्मि वीरतनया वरवीर-
प्रेयसी च कुरु वीरसवित्रीम् ।
अद्य हृद्यसमरैरिति माता
काचिवाह तिलकाक्षतपूर्वम् ॥

(आ) SuM 29.4.

Svāgatā metre.

"I am the daughter of a hero and the wife of a hero; to-day, make me the mother of a hero as well"—said a mother (as she blessed her son) with the sprinkling of sanctified rice-grains [*akṣata*] (in his head and the application of ) the auspicious mark [*tilaka*] (on his forehead) as he was setting out for a choice fight. (S. Bhaskaran Nair's translation).

अस्मिश्चन्द्रमसि see No. 3926.

3957*

अस्मै करं प्रवितरन्तु नृपा न कस्माद्
अस्यैव तत्र यदभूत् प्रतिभूः कृपाणः ।
दैवाद् यदा प्रवितरन्ति न ते तदैव
नैवंकृपा निजकृपाणकरग्रहाय ॥

(अ) Naiṣ 11.126.

Vasantatilakā metre.

Should not other kings pay him tribute, since his own sword became a surety for it ? Whenever they perchance fail to render their due, there rises his grim impulse to grasp his sword. (K. K. Handiqui's translation).

3958*

अस्य क्षोणिपतेः परार्धपरया लक्षीकृताः संख्यया
प्रज्ञाचक्षुरवेक्ष्यमाणतिमिरप्रख्याः किलाकीर्त्तयः ।
गीयन्ते स्वरमष्टमं कलयता जातेन वन्ध्योदरान्
मूकानां प्रकरेण कूर्मरमणीदुग्धोदधेः रोधसि ।

(अ) Naiṣ 12.106.

(आ) Skm (Skm[B] 1635, Skm[POS] 3.53.5) (a. Kavipaṇḍita-Śrī-Harṣa), SR 108. 201 (a. Kuv), SSB 401. 217, SRK 125. 4 (a. Naiṣ.), Kuv *ad* 65. 127 (p. 146).

(*a*) क्षौणिपतेः Skm.

(*b*) °माणबधिरश्रव्याः SR, SSB, SRK, Kuv.

Śārdūlavikrīḍita metre.

The spots of this King's disgrace, numbering millions and millions, and resembling the darkness seen by those who are born blind, are sung by a crowd of dumb fellows born of barren women, on the eighth note of the gamut, by the shore of the ocean of the milk of tortoise dams.[1] (K.K. Handiqui's translation).

1. The verse is a conglomeration of things that do not exist. It is intended to make Sarasvatī's solemn description serio-comic. (K.K. Handiqui).

अस्यति सर्वदा दीनास see त्रस्यन्ति सर्वदा दीनास.

3959

अस्यत्युच्चैः शकलितवपुश्चन्दनो नात्मगन्धं
नेक्षुर्यन्त्रैरपि मधुरतां पीडयमानो जहाति ।
यद्वत् स्वर्णं न चलति हितं छिन्नघृष्टोपतप्तं
तद्वत् साधुः कुजननिहतोऽप्यन्यथात्वं न याति ।।

(अ) AS 469.

(आ) SPR 892.23 (a. AS).

(*c*) °घृष्टो° AS (var.).

Mandākrāntā metre.

The sandal does not give up its fragrance though broken to pieces, nor does the sugar-cane its sweetness though crushed by machines. As gold does not give up its good value when cut, struck or melted, so the good person, though tormented by the wicked, does not become otherwise. (A. A. R.).

अस्य त्वद्वदनस्य see तन्वि त्वद्वदनस्य.

3960

अस्य दग्धोदरस्यार्थे किं न कुर्वन्ति पण्डिताः ।
वानरीमिव वाग्देवीं नर्तयन्ति गृहे गृहे ।।

(आ) SPR 1093.2, SR 96.1, SSB 382.1, SRK 79.12 (a. Sabhātaraṅga), IS 804, Subh 126.

(*a*) पापोदय° Subh, पापो° [द°] IS.

(*c*) मर्कटी इव वाग्देवी Subh ; मर्कटी° [वानरी°] IS.

What is not being done by learned men ? For the sake of the wretched belly ? Like a female monkey, they make the goddess of speech dance [flourish] from house to house ! (A. A. R.).

3961*

अस्य प्रचण्डभुजदण्डभवः कृशानुश्
चण्डांशुचण्डकरजित् सुमहाप्रतापः ।
प्रत्यर्थिभूपतिपलाशवनं विदह्य
प्रौढासु दिक्षु बहुदाहमुरीकरोति ।।

(आ) PV 72 (a. Jagajjīvana).

(*b*) चण्डांसुच° PV (MS).

Vasantatilakā metre.

The fire produced from his mighty arms vanquishing the rays of the sun and possessing great power, burns the woods of *palāśa*-trees of rival kings and produces great burning in the wide quarters. (A. A. R.).

3962*

अस्य प्रयाणेषु समग्रशक्तेर्
अग्रेसरैर्वाजिभिरुत्थितानि ।
कुर्वन्ति सामन्तशिखामणीनां
प्रभाप्ररोहास्तमयं रजांसि ॥

(अ) Ragh 6.33. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 93).

(आ) SR 125. 5 (a. Ragh.), SSB 433. 5 (a. Naiṣ.; *sic* !).

(*b*) उद्गतानि or उद्धृतानि Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

In the expeditions of this King who combines in himself all the three regal powers, the dust raised by the horses marching in advance obscures the streaming effulgence of the gems or the crests of the tributary princes. (M.R. Kale's translation).

अस्यशस्त्रं च शास्त्रं see No. 3540.

अस्यशि शश° see त्रस्यसि शशक किमर्थं.

3963

अस्य श्रीभोजराजस्य द्वयमेव सुदुर्लभम् ।
शत्रूणां शृङ्खलैर्लोहं ताम्रं शासनपत्रकैः ॥

(आ) SR 117.79, SSB 416.6.

Two things are difficult to procure in the country, when the great Bhoja is king: iron, as it is used up in chaining enemies and copper, as it is utilised in land-grants. (A. A. R.).

3964*

अस्य स्निग्धस्य वर्णस्य विपत्तिर्दारुणा कथम् ।
इदं च मुखमाधुर्यं कथं दूषितमग्निना ॥

(अ) Svapnavāsavadatta 6.13.

(आ) Alm 70.

(*d*) जूषितम् Svapna° (var.).

Oh! how sad! How could such lovely complexion meet with terrible destruction! How was this sweetness of face despoiled by fire. (M.R. Kale's translation).

अस्यां कनकतुलायां see No. 4007.

3965*

अस्यां नेत्रपथं मन्ये गतायां लोलचक्षुषि ।
भवन्ति पञ्चबाणस्य स्वबाणा एव वैरिणः ॥

(आ) JS 167.3.

When the arrows of the five-arrowed god reach the path of the eye of this young lady whose glances are tremulous, methinks, those very arrows are inimical to him! (A. A. R.).

3966*

अस्यां प्रावृषि चातकैर्जलकणा लब्धा न चेत् किं ततो
भाविप्रावृषि दास्यते द्विगुणमित्यभ्र त्वया गम्यते ।
एतेऽत्रैव लयं व्रजन्ति पृथुकैरेतत् कुलीनो न चेद्
एकः प्राणिति तावतैव कृतमस्त्यत्रैव नः संशयः ॥

(अ) DikAny 42.

(आ) Ava 412, Vjv 181.1 (?).

(*b*) मन्यते [ग°] Ava.

(*c*) °लोनोऽपि Ava.

(*d*) तावदेतदवमित्यत्रैव Ava.

Śārdūlavikrīḍita metre.

In this rainy season, if the *cātaka*-birds do not get water-drops, they will get them in the next season in double measure—with this idea you move on, oh cloud; but they will mostly die and if perchance one of them is not high-minded and survives that itself is fortunate; but we are doubtful of even that. (A. A. R.).

3967*

अस्यां मुनीनामपि मोहमूहे
भृगुर्महान् यत्कुचशैलशीली ।

नानारदाह्लादि मुखं श्रितोरुर्
व्यासो महाभारतसर्गयोग्यः ॥

(अ) Naiṣ 7.96.

(आ) SR 269.395, SSB 90.8.

Upajāti metre (Indravajrā and Upendravajrā).

I surmise, even the sages are attached to her : for the great Bhṛgu resorts to the mountain of her breasts ; the face is pleasant to Nārada, and, Vyāsa, efficient in the composition of the Mahābhārata, has recourse to her thighs. (K.K. Handiqui's translation).

3968*

अस्यां वपुर्व्यूहविधानविद्यां
किं द्योतयामास नवां स कामः ।
प्रत्यङ्गसङ्गस्फुटलब्धभूमा
लावण्यसीमा यदिमामुपास्ते ॥

(अ) Naiṣ 7.12.

(*b*) नवामवाप्ताम् Naiṣ (var.).

Indravajrā metre.

Since she[1] is attended by the climax of beauty, visibly hightened in contact with her limbs, does Cupid display in her a new art of assuming a succession of shapes ? (K.K. Handiqui's translation).

1. Damayantī.

3969*

अस्यां सखे बधिरलोकनिवासभूमौ
किं कूजितेन खलु कोकिल कोमलेन ।
एते हि दैवहतकास्तदभिन्नवर्णं
त्वां काकमेव कलयन्ति कलानभिज्ञाः ॥

(आ) ŚP 840, SSSN 192.51, RJ 373, PdT 210, SSH 1. 57, Any 63. 96, SR 225.132 (a. ŚP), SSB 614.23, SRK 187. 1 ( a. ŚP ), IS 805, VS 105. Cf. काकः कृष्णः and कोकिलोऽहम्.

(*a*) °लोलनि° SSSN ; °निवासि° PdT (var.).

(*b*) किं तेन कोकिल मनोहरकूजितेन SSSN ; किल [खलु] PdT (var.), SPR.

(*c*) दैववशतस्त° Any (var. of Any. as above), SSSN ; °रूपं [°वर्णं] SSSN.

(*d*) कलयंति PdT (var.) ; कणयन्ति ŚP (MS).

Vasantatilakā metre.

Friend cuckoo, in this region inhabited by deaf people, of what use are your melodious cooings ? These accursed people with no appreciation of fine arts look upon you as a crow, as your colour is no different. (A. A. R.).

3970*

अस्याः कचानां शिखिनश्च किंनु
विधिं कलापौ विमतेरगाताम् ।
तेनायमेभिः किमपूजि पुष्पैर्
अभर्त्सि दत्त्वा स किमर्धचन्द्रम् ॥

(अ) Naiṣ 7.22.

(आ) VS 1466 (a. Śrī-Harṣa), SR 257. 16 (a. Naiṣ.), SSB 68.16 (a. Śrī-Harṣa).

Upajāti metre (Indravajrā and Upendravajrā).

Did the lock of her hair and the peacock's train betake themselves to the creator in consequence of a dispute ? Did he adore the former with these flowers, and rebuke the latter "by giving it a half moon" ? (K.K. Handiqui's translation).

3971*

अस्याः कररुहखण्डित-
काण्डपटप्रकटनिर्गता दृष्टिः ।
पटविगलितनिष्कलुषा
स्वदते पीयूषधारेव ॥

(आ) SR 260.103, SSB 73.8.

(*c*) °निःकलुषा SR.

Āryā metre.

Her glance, directed through the aperture made by her finger in the screen of white cloth, is enjoyed as if it were a stream of nectar oozing from the cloth, possessing all purity. (A. A. R.).

3972*

अस्याः करस्पर्धनगर्धनर्द्धिर्
बालत्वमापत् खलु पल्लवो यः ।
भूयोऽपि नामाधरसाम्यगर्व
कुर्वन् कथं वास्तु न स प्रवालः ॥

(अ) Naiṣ 7.71.

(आ) SR 264.233 (a. Naiṣ.), SSB 82.4.

(*a*) करस्पर्शनगधिऋद्धिः Naiṣ (var.).

Indravajrā metre.

Verily the leaf that was eager to vie with her hands did play the fool ; again, boasting of a likeness to her lower lip, why should it not prove an arrant fool ? (K.K. Handiqui's translation).

3973*

अस्याः कर्णावतंसेन जितं सर्वं विभूषणम् ।
तथैव शोभतेऽत्यर्थम् अस्याः श्रवणकुण्डलम् ॥

(आ) Kpr 7.286, KāP 249. 25-6, Amd 164. 423.

(*c*) ऽत्यन्तम् Amd.

By the ear-ring on her ear, all the ornaments have been subjugated ; and similarly does shine the *kuṇḍala* in her ear. (G. Jhā's translation).

3974*

अस्याः कान्तस्य रूपस्य सर्वौपम्यातिशायिनः ।
एकैव गच्छेत् सादृश्यं स्वच्छाया दर्पणाश्रिता ॥

(आ) VS 1455 (a. Maṇibhadra).

Of her charming resplendent form which has eclipsed all other objects of comparison, there is only one thing fit to be compared ; and that is her own reflection in a mirror. (A. A R.).

3975*

अस्याः कामनिवासरम्यभवनं वक्त्रं विलोक्यादरान्
निश्चित्यैव सुधाकरं प्रियतमं भूमीगतं शोभनम् ।
नासामौक्तिककैतवेन रुचिरा तारापि सा रोहिणी
मन्ये तद्विरहासहिष्णुहृदया तत्संनिधिं सेवते ॥

(आ) SR 260. 122, SSB 75. 5, RJ 671 (a. Gadādhara[?]). (Cf. H. D. Sharmā, *Some Unknown Sanskrit Poets of Mithilā* in *Jhā Commemoration Volume* ; p. 365).

Śārdūlavikrīḍita metre.

Firmly believing that her charming beloved lover had gone over to the earth, when she saw the damsel's face, the charming abode of Cupid, the bright star Rohiṇī, under the guise of the pearl in the lady's nose-ornament, methinks, has resorted to his proximity, as she could not brook separation from him. (A. A. R.).

3976*

अस्याः कुशेशयदृशः शशिशुभ्रशुभ्रं
नासाप्रवर्ति नवमौक्तिकमाचकास्ति ।
कैलासमानससरोवरराजहंस्या
निःक्षिप्तमण्डमिव जाग्रति पुण्डरीके ॥

(आ) VS 1503 (a. Jonaka [?]).

Vasantatilakā metre.

The fine pearl of the nose-ornament, which is resplendent like the pure moon, of the lily-eyed damsel shines like an egg laid on a lotus by the swan which (sports) in the Mānasa of Kailāsa, the best of lakes. (A. A. R.).

3977*

अस्याः खलु ग्रन्थिनिबद्धकेश-
मल्लीकदम्बप्रतिबिम्बवेषात् ।
स्मरप्रशस्ती रजताक्षरेयं
पृष्ठस्थलीहाटकपट्टिकायाम् ॥

(अ) Naiṣ 7.88.

(आ) SR 268.370 (a. Naiṣ.), SSB 89.1.

(*b*) °वेशात् Naiṣ (var.), SR.

Upajāti metre (Indravajrā ond Upendravajrā).

Verily on this plate of gold, namely, her back, this is a panegyric of honour of Cupid in letters of silver in the shape of the halos of the jasmine blossoms that are on her hair bound in knots. (K.K. Handiqui's translation).

3978*

अस्याः पदौ चारुतया महान्ताव्
अपेक्ष्य सौक्ष्म्याल्लवभावभाजः ।
जाता प्रवालस्य महीरुहाणां
जानीमहे पल्लवशब्दलब्धिः ॥

(अ) Naiṣ 7.99.

(आ) SR 269.413 (a. Naiṣ.), SSB 91.11.

Upajāti metre (Indravajrā and Upendravajrā).

We know, the tree's young leaf, having only a fraction[1] of beauty, got its name *pallava*, owing to its insignificance in comparison with her feet,[2] great in their beauty.[3] (K.K. Handiqui's translation).

1. लव.
2. पद्.
3. पद्+लव.

3979*

अस्याः पाटलपाणिजाङ्कितमुरो निद्राकषाये दृशौ
निर्धौतोऽधरशोणिमा विलुलितस्रस्तस्रजो मूर्धजाः ।
काञ्चीदाम दरश्लथाञ्चलमिति प्रातर्निखातैर्दृशोर्
एभिः कामशरैस्तदद्भुतमभूद् यन्मे मनः कीलितम् ॥

(अ) GG 12.4.

(आ) Skm (Skm [B] 1160, Skm [POS] 2.137.5) (a. Jayadeva).

(*a*) तस्याः [अ°] GG.

(*b*) निर्धौताध° GG (but GG[var.] as above); निर्धूताध° GG (var.); शोणिमावि° Skm(B).

(*c*) काञ्चिदामदरश्लथा° Skm (B).

(*d*) °महो [°मभूद्] GG (var.) ; पत्युर्मनः [यन्मे मनः] GG.

Śārdūlavikrīḍita metre.

Her breasts bear the red nail-marks, eyes heavy with sleep, the lips are free of their paint and the tresses are dishevelled, the girdle has its end slightly displaced—thus at dawn it is a wonder that my mind is riveted in her with the arrows of Cupid. (A. A. R.).

3980*

अस्याः पीठोपविष्टाया अभ्यङ्गं वितनोत्यसौ ।
लसच्छ्रोणि चलद्वेणि नटद्गुरुपयोधरम् ॥

(आ) SR 257.27, SSB 69.2, SRK 275. 5 (a. Pañcāyudha-prapañca-bhāṇa), IS 7711.

(*c*) ललच्छ्रोणि SRK, IS.

When she is seated on a wooden stool he so applies oil on all her limbs that her hips shine and tresses move and her plump bosom is set a-dancing ! (A. A. R.).

3981*

अस्याः पीनस्तनव्याप्ते हृदयेऽस्मासु निर्दये ।
अवकाशलवोऽप्यस्ति नात्र कुत्र बिभर्तु नः ॥

(अ) Naiṣ 20.35.

In her heart, cruel to me, and enveloped by her plump breasts, there is not the slightest room left. Where will she give me a place ? (K.K. Handiqui's translation).

3982*

अस्याः संयमवान् कचो मधुकरैरभ्यर्थ्यमानो मुहुर्
भृङ्गीगोपनजाभिशापमचिरादुन्मार्ष्टुकामो निजम् ।
सीमन्तेन करेण कोमलरुचा सिन्दूरबिन्दुच्छलाद्
आतप्तायसपिण्डमण्डलमसावादातुमाकाङ्क्षति ॥

(आ) SR 258.50, SSB 71.11, RJ 647.

Śārdūlavikrīḍita metre.

Her well-dressed tresses were repeatedly troubled by bees and hence she desired to get rid of the curse of being covered up by the female bees ; for this they attempt to catch with the hand, resplendent like the spring, in the form of the parting line of hair, a red hot piece of iron in the form of the mark made therein by the red-lead powder. (A. A. R.).

3983*

अस्याः स चारुर्मधुरेव कारुः
श्वासं वितेने मलयानिलेन ।
अमूनि सूनैर्विदधेऽङ्गकानि
चकार वाचं पिकपञ्चमेन ॥

(अ) Naiṣ 10.130.

(c) पुष्पैः [सू°] Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The beautiful spring was her artificer ; with the south wind did he create her breath ; with flowers he made her limbs ; her voice he made with the cuckoo's "Fifth". (K.K. Handiqui's translation).

अस्याः सदा विरह° see तस्या महाशिख°.

3984*

अस्याः सपक्षैकविधोः कचौघः
स्थाने मुखस्योपरि वासमाप ।
पक्षस्थतावद्बहुचन्द्रकोऽपि
कलापिनां येन जितः कलापः ॥

(अ) Naiṣ 7.20.

(आ) SR 257.14 (a. Naiṣ.), SSB 68.13.

Upajāti metre (Indravajrā and Upendravajrā).

The look of hair that surpasses the peacock's train, though it has so many "moons" on its feathers, has very properly found a place above her face which has but one moon as its friend. (K.K. Handiqui's translation).

3985*

अस्याः सर्गविधौ प्रजापतिरभूच्चन्द्रो नु कान्तप्रभः
शृङ्गारैकरसः स्वयं नु मदनो मासो नु पुष्पाकरः ।
वेदाभ्यासजडः कथं नु विषयव्यावृत्तकौतूहलो
निर्मातुं प्रभवेन् मनोहरमिदं रूपं पुराणो मुनिः ॥

(अ) Vik 1. 8 (in some texts 1. 9). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 66). (Cf. No. 3986).

(आ) PrK 207, ŚP 3268 ( a. Kālidāsa), VS 1467 (a. Kālidāsa), SRHt 245. 8 (a. Kālidāsa ), SkV 456 ( a. Kālidāsa ), Kav 204 (a. Kālidāsa), SuMañ 109.2-6 (a. Kālidāsa), SR 254. 42 (a. Vik.), SSB 63. 59 (a. Kālidāsa), SRK 331.4 (a. Vik.), SH 1795 ( a. Kālidāsa ), Daśarūpaka *ad* 4. 2 ( p. 185 ), Kpr 10. 420, KāP 326.8-11, Sar 3. 121 (p. 370), AR 86. 7-10, ARJ 82.9-12, Sāh *ad* 10. 694, ŚbB 2.313 ; 3.42 ; 3. 314; 4. 448, Kāvyān 39.22-4, AlK 199.2-5 ; 282.21-283.2, Rasagaṅgā 344.2-5; Amd

229. 618, Cit 72. 19-73. 2, Cits 158. 7-10.

(*a*) सृष्टि° [सर्ग°] Vik (var.) ; कान्तिप्रदः Vik (var.), PrK, ŚP, VS, SkV, Kav, Sar, SR, SSB, SRK, Daśa°, Kpr, KāP, Sāh, AR, ARJ, Kāvyān, AlK, Rasa°, Cit, Cits; कान्तद्युतिः Amd.

(*b*) शृङ्गारैकनिधिः Daśa° ; °रस प्रदं (°प्रदो VS [var.] ) Vik (var.), VS (var.) ; निधि [°रसः] Vik (var.); मासः स [मासो नु] Vik (var.), SkV, Kav.

(*c*) स विष° [नु वि°] Cit, Cits.

(*d*) निर्मातुं मनोऽतिगं SH [म°] Vik (var.); विधिः [मुनिः] VS (var.), AR (var.).

Śārdūlavikrīḍita metre.

I feel sure that she[1] was no creation of the ascetic at all. Say, was it the Moon, the giver of brightness, who called her into being ? or Kāma himself, his whole soul immersed in love ? or was it the mouth that is richest in flowers ? How, indeed, could an aged sage, cold with continued study of the Vedas, and his desires turned away from all objects of sense, create this heart-bewitching form ? (E.B. Cowell's translation).

1. Urvaśī.

3986*

अस्याः सर्गविधौ प्रजापतिरहो चन्द्रो न संभाव्यते
नो देवः कुसुमायुधो न च मधुर्दूरे विरिञ्चः प्रभुः ।
एतन्मे मतमुत्थितेयममृतात् काचित् स्वयं सिन्धुना
या मन्थाचललोडितेन हरये दत्त्वा श्रियं रक्षिता ॥

(आ) VS 1460. (Cf. No. 3985).

Śārdūlavikrīḍita metre.

In fashioning her beauty surely the moon is not the creator nor the god of love ; it is not the spring and far away is Lord Brahmā. It is my belief that she is born of the nectar and well protected by the sea when he was churned, by giving away the goddess Lakṣmī to the (covetous) Viṣṇu. (A. A. R.).

3987*

अस्याः सुगन्धिनवकुङ्कुमपङ्कदत्तो
मुग्धश्चकास्ति तिलको मदिरेक्षणायाः ।
आविष्टरागमभिराममुखारविन्द-
निष्यन्दलग्नमिव मे हृदयं द्वितीयम् ॥

(आ) SR 258.49, SSB 71.9.

Vasantatilakā metre.

The *tilaka*-mark on the forehead of the sweet-eyed young lady, fragrant and made of a fresh paste of vermillion, shines charmingly, as if it were my second heart, full of *rāga* [love or : red colour] and clinging to the oozing loveliness of her captivating lotus-face. (A. A. R.).

अस्याः स्तनौ यदि see तस्याः स्तनौ यदि.

3988*

अस्याः स्वेदाम्बुबिन्दुच्युततिलकतया व्यक्तवक्त्रेन्दुकान्तेर्
वारंवारेण वेगप्रहणनगणनाकेलिवाचालितायाः ।
तत्पातोत्पाततालक्रमनमितदृशस्ताण्डवोत्तालताली-
लालित्याल्लोभिताः स्मः प्रतिपदममुना कन्दुकक्रीडितेन ॥

(अ) Viddhaśālabhañjikā 2.8.

(आ) Skm (Skm [B] 867, Skm [POS] 2.79.2) (a. Rājaśekhara), SR 347. 43, SSB 224.10.

(*a*) °बिम्ब° [बिन्दु°] Viddh° (var.).

(*b*) पर्यायात्कन्दुकस्य प्रहणनगणना के° Skm ; °वेगप्रहणननटना Viddh° (var.).

(*c*) उत्पातोत्तालता° ( तत्पा° ) Skm ; °तोत्थान° SR, SSB ; °नोत्ता° Skm ; °नोन्नतविनत [°लक्त°] (Viddh° var.) ; °स्ताडनो° Skm ; लोला [°ताली] Viddh° (var.).

(*d*) लीलाख्या मोनिताः Skm ; लालित्याच्छन्दिताः Viddh° (var.); स्म SR; प्रतिकाल° Viddh° (var.), SR, SSB.

Sragdharā metre.

Each moment doth her beauty charm me more, / tossing the tiny ball with measured stroke, / while to the token that proclaims her faith / the dew of her exertion lends new charm ; / all lustruous as the moon is her fair face / as sweet she lisps the words that count the blows / she giveth to the disk, whose rise and fall / in rhythmic beat her fawn-soft gaze doth view. (L.H.Gray's translation in JAOS 27 of 1906).

3989*

अस्याङ्के कषपट्टभासिचपला श्रीः स्वर्णरेखायते
धारासारघनं सुदर्शनमदश्चक्रं जगत्पश्यति ।
प्रोदञ्चद्वनमालमञ्जनरुचा देहेन पीताम्बरं
दूरोन्नीतशिखण्डमण्डलमिदं रूपं हरेरम्बुदः ॥

(आ) SMH 8.19.

(*a*) °रेषायते SMH (var.).

(*c*) °मञ्जुलरुचा SMH (var.).

(*d*) °खण्डिमण्डनमिदं SMH (var.) ; हरेरम्बुदम् SMH (var.).

Śārdūlavikrīḍita metre.

The cloud bears the form of the Lord Viṣṇu with the lightning resembling a streak of gold on a touchstone imitating the inconstant Lakṣmī, the heavy showers the Sudarśana discus, with a dark body resembling collyrium and the large number of peacocks flying hilariously the yellow garment he wears along with the garland of wild flowers. (A. A. R.).

3990*

अस्या धामसरोवरे भुजबिसे वक्त्रारविन्दे भ्रमन्
नेत्रभ्रूभ्रमरे सुयौवनजले कस्तूरिकापङ्किले ।
वक्षोजप्रतिकुम्भिकुम्भदलनक्रोधादुपेत्य द्रुतं
मग्नश्चित्तमतंगजः कथमसावुत्थाय निर्यास्यति ॥

(आ) SR 274.28, SSB 100.31.

Śārdūlavikrīḍita metre.

The elephant of the mind has plunged into the lake of her beauty and sporting with the lotus-stalks resembling her hands, the lotus her face, the bees her eyebrows, the water of her fresh youth, and mud with her paste of musk and seeing a rival elephant in the form of her bosom he goes to attack it quickly with anger; thus absorbed therein how will he ever get out of it ? (A. A. R.).

3991*

अस्याननस्य भवतः खलु कोटिरेषा
कण्टारिका यदि भवेदविशीर्णपर्णा ।
योग्या क्व ते करभ कल्पतरोर्लतायास्
ते पल्लवा विमलविद्रुमभङ्गभाजः ॥

(आ) ŚP 958, JS 90. 5, Any 43.41, SR 234.128 (a. JS), SSB 629.5.

(*c*) योग्याः Any ; कथं [क्व ते] ŚP, SR, Any.

Vasantatilakā metre.

The suitable thing for your mouth, oh camel, is the thorny plant with its leaves intact. How is the *kalpa*-tree agreeable to you as their tender leaves resemble pure corals ? (A. A. R.).

3992**

अस्याभ्यासाद् ग्रन्थवर्यस्य शिष्यः
सर्वज्ञः स्याद् विस्फुरच्चारुबुद्धिः ।
अर्थं कामं वेत्ति धर्मं च मोक्षं
निःसंदेहं शीलितुं पण्डितोऽपि ॥

(आ) ŚP 4619.

Śālinī metre.

The student who studies this best of books will become very wise with his intellect ever sharp, he will realize *artha*, *kāma*, *dharma* and *mokṣa*; undoubtedly even a learned man deserves to study this. (A. A. R.).

3993*

अस्या मनोहराकार- कबरीभारतर्जिताः ।
लज्जयेव वने वासं चक्रुश्चमरबर्हिणः ॥

(आ) ŚP 3286 (a. Vararuci), VS 1480 (a. Vararuci), AP 82, SR 257. 1 (a. VS), SSSN 222.13, SSB 68. 1 (a. Vararuci), SRK 273. 3 (a. ŚP), RJ 639.

(*b*) °रनिर्जिताः ŚP, SR, SSB.

The chowrie-deer and the peacocks were ashamed of their tails on seeing the resplendent and charming tresses of this lady and hence resolved to take their abode in woods. (A. A. R.).

3994*

अस्यामपूर्व इव कोऽपि कलङ्करिक्तश्
चन्द्रोऽपरः किमुत तन्मकरध्वजेन ।
रोमावलीगुणमिलत्कुचमन्दरेण
निर्मथ्य नाभिजलधिं ध्रुवमुद्धृतः स्यात् ॥

(आ) Pad 33.24 (a. Lakṣmaṇa), SR 262. 190, SSB 79.72, RJ 687, SuMañ 122.8-11.

Vasantatilakā metre.

Her face is some novel moon devoid of the black spot ; can it be that it is fashioned by the god of love and taken out of the ocean of her navel after churning it with the Mandara-mountain in the form of her bosom and with the charming ropes in the guise of the line of hair ? (A. A. R.).

3995*

अस्या मुखं हिमरुचिर्ननु यद्विधाता
संपूर्य सर्वमवशेषतयाल मुक्तः ।
आश्यानतामुपगतोऽस्य रुचा चकास्ति
नासाग्रमौक्तिकमिषादमृतस्य बिन्दुः ॥

(आ) VS 1506 (a. Śrī-Baka),

(*a*) तस्याः [अ°] VS (var.).

Vasantatilakā metre.

Her face is surely the cool-rayed moon, which is filled with nectar by the creator ; and with one drop remaining he dried it and placed it there ; that drop of nectar now shines in the guise of the pearl ornament of her nose. (A. A. R.).

3996*

अस्या मुखश्रीप्रतिबिम्बमेव
जलाच्च तातान्मुकुराच्च मित्रात् ।
अभ्यर्थ्य धत्तः खलु पद्मचन्द्रौ
विभूषणं याचितकं कदाचित् ॥

(अ) Naiṣ 7.56.

(आ) SR 234. 128, SSB 79. 66 (a. Saṁgrahītṛ).

Upajāti metre (Indravajrā and Upendravajrā).

It is the reflection of the beauty of her face that the lotus and the moon seem to put on from time to time, by asking it of the paternal water and the friendly mirror, as an ornament obtained by begging. (K.K. Handiqui's).

3997*

अस्या मुखस्यास्तु न पूर्णमास्यं
पूर्णस्य जित्वा महिमा हिमांशुम् ।
भ्रूलक्ष्मखण्डं दधदर्धमिन्दुर्
भालस्तृतीयः खलु यस्य भागः ॥

(अ) Naiṣ 7.53.

(आ) SR 262.181 (a. Naiṣ.), SSB 79.63.

(*c*) पूर्णिमास्यं Naiṣ (var.), SSB.

(*c*) भ्रूलक्ष्मखण्डं Naiṣ (var.).

Indravajrā metre.

Should not her mature face have a glory, having surpassed the moon that is the face of the full-moon night, (the face) whose third part—the brow—is verily the half-moon, bearing the eyebrows as the lunar spot ? (K.K. Handiqui's translation).

3998*

अस्या मुखेन लोकानां हृतपङ्कजकान्तिना ।
निशासु नाशिता निद्रा कुमुदानामिवेन्दुना ॥

(आ) VS 1514 (a. Śakavṛddhi).

By her face which has eclipsed the charm of the lotus, the sleep of the people at night has been destroyed as that of the lilies by the moon. (A. A. R.).

3999*

अस्या मुखेनैव विजित्य नित्य-
स्पर्धी मिलत्कुङ्कुमरोषभासा ।
प्रसह्य चन्द्रः खलु नह्यमानः
स्यादेव तिष्ठत्परिवेषपाशः ॥

(अ) Naiṣ 7.58.

(आ) SR 262.185 (a. Naiṣ.), SSB 79. 67.

Upajāti metre (Indravajrā and Upendravajrā).

Verily her face, red with saffron as with anger, having vanquished the moon, its constant rival, must have forcibly tied it up, the rope being (still) attached to it in the shape of its halo. (K.K. Handiqui's translation).

4000*

अस्या मुखेन्दावधरः सुधाभूर्
बिम्बस्य युक्तः प्रतिबिम्ब एषः ।
तस्याथवा श्रीर्द्रुमभाजि देशे
संभाव्यमानास्य तु विद्रुमे सा ॥

(अ) Naiṣ 7.38.

(आ) SR 261.150(a. Naiṣ.), SSB 76.13.

(*a*) मुखेन्दोरधरः सुधाभूः Naiṣ (var.) ; सुधाभू- Naiṣ.

(*d*) (अ)सौ [सा] SR, SSB.

Indravajrā metre.

This lower lip on her moon-like face is the fit image of a *bimba*-fruit of same nectar-fed soil ; but the beauty of the fruit is found in any tree-bearing place, that of the lower lip is possible only in a place without trees. (K.K. Handiqui's translation).

4001

अस्यामोषधयो ज्वलन्तु दधतु ज्योतींषि कीटा अपि
प्रोन्मीलन्तु भुजङ्गमौलिमणयः क्रीडन्तु दीपाङ्कुराः ।
प्रष्टव्याः खलु यूयमेव यदि कोऽप्यस्तं गते भास्वति
प्रौढध्वान्तपयोधिमग्नजगतीहस्तावलम्बक्षमः ॥

(आ) Skm(Skm [B] 1658, Skm[POS]4.4.3) (a. Jalacandra).

(*c*) प्रष्ठव्याः Skm (var.).

(*d*) °वलम्बक्षभः Skm (POS). (printer's error).

Śārdūlavikrīḍita metre.

When the sun has set, the medicinal herbs may glow, the glow-worms may possess light, the gems on the hoods of serpents may shine, and flames of lamps may have their play. But I ask you, is anyone of these capable of giving a helping hand to the people when they are sunk in the sea of dense darkness ? (A. A. R.).

4002*

अस्या यदष्टादश संविभज्य
विद्याः श्रुती दध्रतुरर्धमर्धम् ।
कर्णान्तरुत्कीर्णगभीररेखः
किं तस्य संख्यैव नवा नवाङ्कः ॥

(अ) Naiṣ 7.63.

(आ) SR 260.128, SSB 75.6.

(*c*) °गभीरलेखः Naiṣ (var.).

Indravajrā metre.

It is a new kind of numeral denoting the number nine with its deep-set outline carved within her ears, (indicating) that her ears dividing the eighteen branches of learning, held one half each ? (K.K. Handiqui's translation).

4003*

अस्या यदास्येन पुरस्तिरश्च
तिरस्कृतं शीतरुचान्धकारम् ।
स्फुटस्फुरद्भङ्गिकचच्छलेन
तदेव पश्चादिदमस्ति बद्धम् ।।

(अ) Naiṣ 7.21.

(आ) SR 257.16 (a. Naiṣ.), SSB 68.15.

(c) भङ्गकचच्छलेन Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

It is the darkness in the front on either side, dispelled by the moon of her face, that is tied behind her in the guise of her clearly undulating hair. (K.K. Handiqui's translation).

4004*

अस्यारिप्रकरः शरश्च नृपतेः संख्ये पतन्तावुभौ
सीत्कारं च न संमुखौ रचयतः कम्पं च न प्राप्नुतः ।
तद्युक्तं न पुनर्निवृत्तिरुभयोर्जागर्ति यन्मुक्तयोर्
एकस्तत्र भिनत्ति मित्रमपरश्चामित्रमित्यद्भुतम् ।।

(अ) Naiṣ 12.98.

(आ) JS 345. 64 (a. Śrī-Harṣa-paṇḍita), SR 111.247 (a. Naiṣ.), SSB 405.265.

(a) °करशरश्च JS.

(b) संमुखं [सं°] JS.

Śārdūlavikrīḍita metre.

The enemies as well as the arrows of this king make no hissing sound, nor do they tremble, when they come to the fore and fall in battle. Proper it is that, once let loose, they have no return. But the wonder is, the enemies pierce friends [or: the sun][1], and the arrows pierce foes. (K.K. Handiqui's translation).

1. i. e., are being killed in battle.

4005*

अस्या ललाटे रचिता सखीभिर्
विभाव्यते चन्दनपत्रलेखा ।
आपाण्डुरक्षामकपोलभित्ताव्
अनङ्गबाणव्रणपट्टिकेव ।।

(आ) JS 178.6 (a. Bhāsa), VS 1487, ŚP 3292 (a. Bhāsa), AB 370, SR 258.46 (a. VS), SSB 71.6 (a. Bhāsa).

(a) लिखिता [र°] VS.

(c) °भित्तेर् VS; °मभित्ताव् AB(*contra metrum*).

Upajāti metre (Indravajrā and Upendravajrā).

The flowery decoration of sandal paste made by friends over her forehead shines like the bandage over the wounds inflicted by the arrows of Cupid over her broad cheeks that are emaciated and pale. (A. A. R.).

4006*

अस्या वपुषि तारुण्यं शैशवं वा कृतास्पदम् ।
जातिः कापालिकस्येव न केनाप्यवधार्यते ।।

(आ) PV 183.

No one is ever able to know whether it is youth or childhood that has taken possession of her : just as no one is capable of determining to which caste a *kāpālika* belongs. (A. A. R.).

4007*

अस्या वपुषि तुलायां
शैशवगुञ्जां च यौवनं हेम ।
तुलयति कुतुकिनि कामे
न नमति मध्यान्मनःसूची ।।

(आ) Vidy 723, PV 185 (a. Veṇidatta).

(a) अस्यां कनकतु° PV.

(b) °गुञ्जय Vidy; हेम च PV (*contra metrum*).

Āryā metre.

When the god of love, out of curiosity, weighs in the balance of her body the *guñja*-beads of childhood and the gold of youth, the needle of the mind moves not from the middle point. (A. A. R.).

अस्याश्च सुरतं ज्वाला see No. 2632.

4008*

अस्याश्चेदलकावली कृतमलिश्रेणीभिरेणीदृशः
सौन्दर्यं यदि चक्षुषोस्तरलयोः किं मन्मथस्यायुधैः ।
का प्रीतिः कनकारविन्दमुकुले पीनौ स्तनौ चेदतो
मन्ये काचिदियं मनोभवकृता माया जगन्मोहिनी ॥

(आ) SR 272.64, SSR 96.64.

Śārdūlavikrīḍita metre.

If the luxuriant tresses of the deer-eyed damsel are made of rows of bees, the beauty of the tremulous eyes by the flowery arrows of Cupid and her high bosom with the buds of golden lotuses, what charm is there ? Methinks, she is a magical vision fashioned by the god of love to bamboozle the world. (A. A. R.).

4009*

अस्याश्चेद् गतिसौकुमार्यमधुना हंसस्य गर्वैरलं
संलापो यदि धार्यतां परभृतैर्वाचंयमत्वव्रतम् ।
अङ्गानामकठोरता यदि दृषत्प्रायैव सा मालती
कान्तिश्चेत् कमला किमत्र बहुना काषायमालम्बताम् ॥

(आ) SR 254. 44 (a. Kuv), SSB 63. 61, SRK 272. 25 (a. Sabhātaraṅga), Kuv *ad* 27 (p. 86), IS 806.

(*c*) दृषत्प्रायेव SRK, SSB.

(*d*) °लम्ब्यतां SRK,

Śārdūlavikrīḍita metre.

If it is the gentleness of her movements, let the swans put away their pride ; if it is her sweet voice, let the cuckoos observe the vow of silence ; if the softness of limbs, the *mālatī*-flower is hard like a rock ; why talk much ? If it is her rosy hue, let the goddess Lakṣmī put on the saffron robes of an ascetic [i. e., retire from the contest]. (A. A. R.).

4010*

अस्यासिर्भुजगः स्वकोशसुषिराकृष्टः स्फुरत्कृष्णिमा
कम्पोन्मीलदरालनीलवलनस्तेषां भिये भूभुजाम् ।
संग्रामेषु निजाङ्गुलीमयमहासिद्धौषधीवीरुधः
पर्वास्ये विनिवेश्य जाङ्गुलिकता यैर्नाम नालम्बिता ॥

(अ) Naiṣ 12.96.

(आ) JS 342. 49 (a. Śrī-Harṣa), Skm (Skm [B] 1519, Skm [POS] 3. 30. 4 ) ( a. Kavipaṇḍita-Śrī-Harṣa), SR 124.11 (a. Naiṣ.), SSB 433.11.

(*a*) स्वकोशविवराकृष्टः Naiṣ (var.), SR ; स्वकोषशुषि° Skm.

(*b*) °रालनील° JS ; °रालनीलरसनः केषां भिये न द्विषाम् Skm.

(*c*) °षधि° Skm ; °वीरुधां JS.

(*d*) नालम्बत Naiṣ (var.) ; जाङ्गिलकता JS ; जाङ्गलिकता Skm ; नालम्भिता Skm (var.).

Śārdūlavikrīḍita metre.

His sword, of a flashing black colour, is a serpent drawn from its lair, the sheath of it. It moves in a circle, clearly visible, while it is brandished. In battles it is a cause of terror to those of the kings who do not act as snake-charmers, putting in their mouth the joint of an unfailing medicinal creeper consisting of their own finger in token of submission. (K.K. Handiqui's translation).

4011*

अस्यास्तनिमा मध्ये
प्रथिमा कुचयोर्दृशोश्च चाञ्चल्यम् ।
ऊर्वोः क्रमेण वृत्तो-
त्साहश्च तुल्यतां वधति ॥

(आ) SSB 86.5 (a. Saṁgrahītṛ).

Āryā metre (defective in *d*).

The thinness at the waist of this young lady, the plumpness of her bosom, the tremulousness of her eyes and the expansiveness, in order, of her thighs, are equal (in greatness). (A. A. R.).

4012*

अस्यास्तनुस्यन्दनसंस्मितो वै
स मीनकेतुर्जगतीं विजेतुम् ।
सकुङ्कुमालेखमिषेण वीरो
व्यमोचयच्चारुतरां पताकाम् ॥

(आ) SR 258.47, SSB 71.7, RJ 650.

(a) °स्तनुस्पन्दन° RJ.

Upajāti metre (Indravajrā and Upendravajrā).

Seated in the chariot of her (charming) body the heroic god of love, desiring to conquer the world, unfurled his banner, highly beautiful, under the guise of her decorative designs of vermillion. (A. A. R.).

4013*

अस्यास्तनौ विरहताण्डवरङ्गभूमौ
स्वेदोदबिन्दुकुसुमाञ्जलिमाविकीर्य ।
नान्दीं पपाठ पृथुवेपथुवेपमान-
काञ्चीलताकलरवैः स्मरसूत्रधारः ॥

(आ) SR 275.20, SSB 102.22, RJ 938.

Vasantatilakā metre.

On her bosom, the dancing stage in her separation, having scattered a handful of flowers of drops of sweat, with the sweet tinkles of her girdle-bells that were shaking in a great measure, the stage manager of Cupid recited the preliminary invocation of the drama. (A. A. R.).

अस्यास्तापमहं मुकुन्द see तस्यास्तापभुवं नृशंस.

4014*

अस्यास्तुङ्गमिव स्तनद्वयमिदं निम्नेव नाभिः स्थिता
दृश्यन्ते विषमोन्नताश्च वलयो भित्तौ समायामपि ।
अङ्गे च प्रतिभाति मार्दवमिदं स्निग्धस्वभावश्चिरं
प्रेम्णा मन्मुखचन्द्रमीक्षत इव स्मेरेव वक्तीति च ॥

(अ) Śāk, Bengal recension (HOS 16) *ad* 6.16 (p. 222).

(आ) SkV 493, Kav 241.

(*a*) नस्यास्तु° Śāk; नाभि SkV (var.); नाभी Kav.

(*b*) वलयो Kav.

(*c*) स्निग्धः स्व° Śāk, Kav.

(*d*) प्रेम्नाम° Śāk; वक्तीव च Kav (var.).

Śārdūlavikrīḍita metre.

Her breasts look high, her navel deep; the folds of her waist seem in relief / although the wall is flat. / Softness and sweet nature shine upon her limbs./ She looks upon my face as if with love/ and smiling seems to speak. (D. H. H. Ingalls's translation).

4015*

अस्यास्त्राणमहो वियोगदुरितादस्मासु कृत्वा कृती
स्वैरं गच्छसि तत्तु किं विमृशसि त्रासावहं हन्त नः ।
वाचालेषु दिनेषु कोकिलरुतैरुत्पञ्चमप्रक्रमैः
सज्योत्स्नासु च यामिनीष्वशरणाः किं नाम कुर्मो वयम् ॥

(आ) JS 131.14 (a. Sūktisahasra).

Śārdūlavikrīḍita metre.

Having entrusted the duty of looking after her in the hard days of separation, you, fortunated man, go away happily, but do not realize what an ordeal it is to us; for the days are full of the music of the cuckoos which sing in the *pañcama*-key and

the nights are bright with moonlight ; helpless, what are we to do ? (A. A. R.).

4016*

अस्यैकस्यापि कायस्य सहजा अस्थिखण्डकाः ।
पृथक् पृथग् गमिष्यन्ति किमुतान्यः प्रियो जनः ॥

(आ) JS 447.8.

The pieces of bone which nature has provided of this body one of composite unit will go away completely separated ; what then of the other dear person ? (A. A. R.).

4017*

अस्यैव रम्भोरु तावननस्य
दृशैव संजीवितमन्मथस्य ।
वनं विधाता ननु नीरजानां
नीराजनार्थं किमु निर्मिमीते ॥

(आ) Pad 32.23 (a. Lakṣmaṇa).

Upajāti metre (Indravajrā and Upendravajrā).

Oh lady of charming legs, of your face, whose eyes have brought to life the god of love, has the creator indeed fashioned the cluster of lotuses to wave as the lights of adoration. (A. A. R.).

4018*

अस्यैव सर्गाय भवत्करस्य
सरोजसृष्टिर्मम हस्तलेखः ।
इत्याह धाता हरिणेक्षणायां
किं हस्तलेखीकृतया तयास्याम् ॥

(अ) Naiṣ 7.72.

(आ) SR 264.234 (a. Naiṣ.), SSB 82.5.

Upajāti metre (Indravajrā and Upendravajrā).

"The making of lotus blossoms is my sketching practice for the making of thy hand"—did the creator announce this to the deer-eyed damsel by sketching lotus blossoms on her hands ? (K.K. Handiqui's translation).

अस्योदये बहुमनोर° see यस्योदये बहुमनोर्.

4019*

अस्योदरस्य प्रतितुल्यशोभं
नास्तीति धात्रा भुवनत्रयेऽपि ।
संख्यानरेखा इव संप्रयुक्तास्
तिस्रो विरेजुर्वलयः सुदत्याः ॥

(आ) Jānakī 1.31.

(*a*) प्रतितुल्यकान्ति (°रूपं; °लक्ष्मी; °शोभं) Jānakī (var.).

(*b*) स्रष्ट्रा [धात्रा] Jānakī (var.).

(*c*) संख्यानरेखाः (°रेखाः) Jānakī (var.).

(*d*) °बलयः Jānakī (var.) ; सुमुख्याः [सु°] Jānakī (var.).

Indravajrā metre.

With the idea that there exists no second counter part of a like or equal beauty to that belly even in three worlds, the three natural folds of the lady having a beautiful set of teeth, began to beam with brightness as if they were the lines of enumeration gracefully streaked on it by the Creator. (G. R. Nandargikar's translation).

4020*

अस्योर्वोरमणस्य पार्वणविधुद्वैराज्यसज्जं यशः
सर्वाङ्गोज्ज्वलशर्वपर्वतसितश्रीगर्वनिर्वासि यत् ।
तत्कम्बुप्रतिबिम्बितं किमु शरत्पर्जन्यराजिश्रियः
पर्यायः किमु दुग्धसिन्धुपयसां सर्वानुवादः किमु ॥

(अ) Naiṣ 12.65.

(आ) SR 136.41 (a. Naiṣ.), SSB 449.48.

(*a*) °राज्यसज्जं SR ; यश SSB.

Śārdūlavikrīḍita metre.

The fame of this king is ready for a joint sovereignty with the full moon, (a fame) that banishes the pride of the all-bright Kailāsa-mountain in its white radiance. Is it the reflection of a conch, a continuous mass of beautiful rows of autumnal clouds, a complete replica of the milk of the Ocean of Milk? (K. K. Handiqui's translation).

4021*

अस्रं लोचनकोण एव कृपणद्रव्यायते सर्वदा
कण्ठे काकुवचः प्रसुप्तकमलक्रोडस्थभृङ्गायते ।
हा रावो हृदये वियोगिकुलजाकामाभिलाषायते
वैदेहीविरहज्वरो रघुपतेरापाकतापायते ॥

(आ) Vidy 398, RJ 970 (*ab* only).

Śārdūlavikrīḍita metre.

Tears collect together at the corners of the eyes as a miser's hoard, the murmur of sorrow imitates the hum of bees inside sleeping lotuses; Alas! the cry (longing) in the heart is similar to the desire for love of a noble lady in separation; thus the fever of separation of Śrī-Rāma from Sītā has reached the point of great intensity. (A. A. R.).

4022*

अस्रमजस्रं मोक्तुं
धिङ् नः कर्णायते नयने ।
द्रष्टव्यं परिदृष्टं
तत्कैशोरं व्रजस्त्रीभिः ॥

(आ) PG 316 (a. Tairabhukta or Tairabhukta-kavi).

Āryā-upagīti metre.

Fie upon our eyes which reach up to the ears in order to shed tears incessantly! that youth [Śrī-Kṛṣṇa] who ought to be seen was fully gazed at by the women of Vṛndāvana. (A. A. R.).

4023*

अस्रस्रोतस्तरङ्गभ्रमिषु तरलिता मांसपङ्के लुठन्तः
स्थूलास्थिग्रन्थिभङ्गैर्धवलबिसलताग्रासमाकल्पयन्तः ।
मायासिंहस्य शौरेः स्फुरदरुणहृदम्भोजसंश्लेषभाजः
पायासुर्दैत्यवक्षःस्थलकुहरसरोराजहंसा नखा वः ॥

(आ) Skm (Skm [B] 203, Skm [POS] 1.41.3) (a. Mayūra), May 240-1, Kav p. 67.

(*a*) स्पन्दन्तः [लु°] Skm (var.), Kav.

(*b*) °ग्रन्थि° om. Skm (B) (printer's error); °भङ्गे धवल [°भङ्गैर्धवल°] Skm (var.).

(*d*) °वक्षस्थ° Skm (POS).

Sragdharā metre.

The nails of Śauri,[1] (who had assumed) the guise of a lion, dabbled in the whirlpools and waves of the stream of (Hiraṇyakaśipu's) blood,/ and wallowed in his flesh, (as if in) mud, and with fragments of the joints of his massive bones made a mouthful of white lotus-stalks, /. and they enjoyed their tight clutch of his red and palpitating lotus like heart,/ and were like the king-flamingos of the poo-like hole in the breast of that *Daitya*. May the nails of Śauri[1] protect you. (G. P. Quackenbos's translation).

1. Viṣṇu.

4024*

अस्राक्षीस्रवनीलनीरजदलोपान्तातिसूक्ष्मायत-
त्वङ्मात्रान्तरितामिषं यदि वपुर्नैतत् प्रजानां पतिः ।
प्रत्यग्रक्षरदस्रविस्रपिशितग्रासग्रहं गृह्णतो
गृध्रध्वाङ्क्षवृकांस्तनौ निपततः को वा कथं वारयेत् ॥

(अ) Prab (Prab [TSS] 5.29; om. in Prab [NSP] and Prab [V]).

(आ) IS 807.

(*a*) सूक्ष्मं पुनस् Prab (var.).

(*c*) °स्रमिश्र° Prab (var.).

(*d*) गृध्रध्वाङ्घवृ° Prab (var.); °वृकान् शुनो निपततः क्रौञ्चान्कथं Prab (var.).

Śārdūlavikrīḍita metre.

The Lord of Beings does not renew this body, which is formed of flesh surrounded with skin, and is tender as the leaves of the purple lotus. Who drives away vultures, crows, wolves, dogs, or curlews, from carcases on which they seize and devour the flesh mixed with blood. (J. Taylor's translation).

4025

अस्वतन्त्राः स्त्रियः कार्याः पुरुषैः स्वैर्दिवानिशम् ।
विषयेषु च सज्जन्त्यः संस्थाप्या ह्यात्मनो वशे ।।

(अ) Mn 9.2. (Cf. Mn 5. 147-8, Y 1. 85, G 18. 1, B 2. 3. 44, Vas 5. 1, Vi 25. 12, Bṛh 25.2).

(आ) PSDh 3.2; 473.1-2, Parāśara-Mādhava's Vyavahāra 322, Kṛtyasāra-samuccaya 98, Mitākṣarā *ad* Y 295, IS 808.

(*c*) विषये सज्जमानाश्च Nandana on Mn, Parāśaramādhava-Vya°.

(*d*) संस्थाप्याः स्वात्मनो Nandana on Mn; संस्थाप्या आत्मनो MnJh, Govindarāja on Mn, Anonymous Kaśmīrian commentator on Mn, vulgata; आत्मानमात्मना Kṛtyasāra°.

Day and night women must be kept in dependence by the males (of) their (families), and, if they attach themselves to sensual enjoyments, they must be kept under one's control. (G. Bühler's translation).

अस्वाद्य स्वयमेव see No. 5682.

4026*

अस्वाध्यायः पिकानां मदनमखसमारम्भणस्याधिमासो
निद्राया जन्मलग्नं किमपि मधुलिहां कोऽपि दुर्भिक्षकालः ।
्छिर्यात्रोत्सुकानां मलयजमरुतां पान्थकान्ताकृतान्तः
प्रालेयोन्मूलमूलं समजनि समयः कश्चिदौत्पातिकोऽयम् ।।

(आ) PV 516 (a. Vāhinīpati), Pad 63. 21 (a. Vāhinīpati), SR 337. 57, SSB 207. 58, RJ 1237, SuSS 57.

(*a*) आस्वाध्याय: PV (var.).

Sragdharā metre.

This is the month of Cupid's sacrifice when the cuckoos indulge in holiday merriment; it is the famine time for sleep to the bees who celebrate birth-day festivities; this Malaya-breeze which is eager to blow is death to the sweet-hearts of travellers; thus this season which is calamitous has commenced completely, putting an end to winter. (A. A. R.).

अस्वार्थकमनायुष्यं see No. 2003.

4027

अहंकार क्वापि व्रज वृजिन हे मा त्वमिह भूर्
अभूमिर्दर्पाणामहमपसर त्वं पिशुन हे ।
अरे क्रोध स्थानान्तरमनुसरानन्यमनसां
त्रिलोकीनाथो नः स्फुरति हृदि देवो हरिरसौ ।।

(अ) Śāntiśataka 4. 23 (in some editions 4.22).

(आ) SR 368. 52, SSB 264.52, IS 810.

(*a*) अहंकारः Śānt° (var.); जव [व्रज] Śānt° (var.); त्विह Śānt° (var.).

(*b*) न भूमिर् or सुभूमिर् [अ°] Śānt° (var.); दोषाणाम् [दर्पा°] Śānt° (var.); स्वयमपसर or अयपसर or अहमपर or अहपरस Śānt° (var.); त्वं पिशुन हि or त्वं हि पिशुन (°नः) Śānt° (var.); पिशुनते SSB.

(*c*) अयं [अरे] Śānt° (var.); अनुसरानन्यमनसस् or अनुसर त्वं हि तु परम or अपसर त्वं हि पिशुन Śānt° (var.).

(*d*) त्रीलो° Śānt° (var.); नो SR, SSB, IS; मे or मत्[नः] Śānt°(var.); सपदि हृदि Śānt°; हृदि वसतु [स्फु° हृ°] SR, SSB, IS.

Śikhariṇī metre.

Oh egotism, go somewhere ; sin, be not here ; I am not the fit place for pride, oh tale-bearer, move off ; oh anger, go to some other place ; for with single-hearted devotion, the Lord of the three worlds, Lord Viṣṇu shines in my heart. (A. A. R.).

4028

अहंकारो धियं ब्रूते मैनं सुप्तं प्रबोधय ।
उत्थिते परमानन्दे न त्वं नाहं न वै जगत् ॥

(अ) SSg 29, IS 811, Subh 28.

(*a*) बूते Subh.

(*b*) मा सुप्तं प्रतिबोधय SSg ; मौनं Subh ; प्रबोधयः Subh.

(*c*) उदिते SSg.

Egotism tells (his friend) the mind, do not waken him [the self] that is asleep ; if the supreme self [bliss] is awakened, there will be neither you, nor I, nor the world. (A. A. R.).

अहंकारो हि नारीणां see No. 3087.

4029*

अहं किमम्बा किमभीष्टतापदे
तवेति मातुर्धुरि तातपृच्छया ।
प्रलोभ्यतुल्यं प्रवदन्तमर्भकं
मुदा हसन् जिघ्रति मूर्ध्नि पुण्यभाक् ॥

(आ) SR 89.12, SSB 372.16, SRK 120. 9 (a. Bhāratacampū), IS 7712.

Vaṁśastha metre.

"Am I the foremost object of your affection or is it mother ?"—when the father was questioned thus by the child to get a higher place over mother, the fortunate father, seeing the tempting question, merely laughed with delight and kissed him on the forehead. (A. A. R.).

4030

अहंकृतेः परिच्छेदान् अविद्यामचिर्ति तथा ।
जहि येनोपलब्धिस्ते कापि स्यान्निस्तुलाद्‌भुता ॥

(आ) SSMā 25.14-5.

Cut out the boundaries of egotism as also of nescience and ignorance ; then will you get something wonderful which is indescribable and beyond comparison. (A. A. R.).

4031

अहं च त्वं च राजेन्द्र लोकनाथावुभावपि ।
बहुव्रीहिरहं राजन् षष्ठीतत्पुरुषो भवान् ॥

(आ) SR 187.22, SSB 534. 22, SRK 155. 37 (a. Sabhātaraṅga), IS 7716, SGPS 179.5.

Oh best of kings, you and I are both *lokanātha-s*, you the Lord of the world, taken as *tatpuruṣa* ; and I, taken as *bahuvrīhi* compound, have the world for my master. (A. A. R.).

4032

अहं च देवनन्दी च कुशाग्रीयधियावुभौ ।
नैव शब्दाम्बुधेः पारं किमन्ये जडबुद्धयः ॥

(आ) JS 348.5.

I as well as the learned Devanandī, both possessing sharp intellects, are not able to cross the ocean of grammar ; how then the others, the dull witted people ?

4033*

अहं तनीयानतिकोमलश्च
स्तनद्वयं वोढुमलं न तावत् ।
इतीव तत्संवहनार्थमस्या
वलित्रयं पुष्यति मध्यभागः ॥

(आ) Skm (Skm[B] 862, Skm [POS] 2.78.2

Upendravajrā metre.

"I am very thin and tender, and therefore am unable to bear (the heavy load of) her bosom !"—for this reason, as it were, her waist nourishes the three-folds of the skin over the stomach to help it to bear the heavy burden. (A. A. R.).

4034

अहं तावन् महाराजे पितृत्वं नोपलक्षये ।
भ्राता भर्ता च बन्धुश्च पिता च मम राघवः ॥

(अ) R (R [Bar] 2. 52. 21, R [B] 2. 58. 31, R [Kumbh] 2.58.31. R [G] 2.58.30, R [L] 2.62.30).

(आ) SRHt 94.2 (a. Śrī-Rāmāyaṇa).

(b) नापलक्षये R (var.).

I do not see in the great king [Daśaratha] the state of being my father ; my brother, master, relation and father are all rolled in Śrī-Rāma. (A. A. R.).

4035*

अहं तेनाहूता किमपि कथयामीति विजने
समीपे चासीना सरलहृदयत्वादवहिता ।
ततः कर्णोपान्ते किमपि वदताघ्राय वदनं
गृहीत्वा धम्मिल्लं मम सखि निपीतोऽधररसः ॥

(अ) Amar (Amar [D] doubtful 18, Amar [RK] 112, Amar [S] 66, Amar [K] 96, Amar [NSP] 98, Amar [POS] 66[1]).

(आ) JS 288.11 (a. Amaruka), SuM 17.4.

(a) तेनाहूता Amar (POS) (var.).

(b) समीपे त्वासीना (चासीना Amar [K]) सरसहृदयत्वाद् Amar (var.) ; सरसहृदयत्वाद् Amar (POS) ; तरलहृदयत्वाद् Amar (POS) (var.).

(d) गृहीता धम्मिल्ले स च सखि (or सखि स च) मया गाढमधरे Amar (RK), Amar (D), Amar (K), Amar (NSP) (but var. as above), JS (var.), SuM ; धम्मिलं Amar (POS) (*contra metrum*).

Śikhariṇī metre.

1. Western (Arj) 28 ; Southern (Vama) 66 ; Ravi om. ; Rāma om. ; BrMM om. ; BORI I. 114; BORI II. 112.

"I have a word for thee", he said and drew me to a lonely spot ; and as my heart with eager longing, I sat close to him and was attentive ; then whispering something in my ear and smelling my mouth he caught hold of the braid of my hair and sipped, oh my friend[1], the nectar from my lips. (Ch. R. Devadhar's translation).

1. Ch. R. Devadhar omits : oh my friend (मम सखि).

4036*

अहं न चेत् स्यां मयि दुष्टभावनाम्
इमे व्रजेयुर्न निराश्रया जनाः ।
तदेनसा योजयतः परान् स्वयं
ममैव युक्ता खलु नन्वपत्रपा ॥

(आ) JS 445.5 (a. Jñānāṅkuśa).

Vaṁśastha metre.

If I were not present, the helpless people will attribute bad motives to me ; thus I myself will be responsible for the sin of others ; therefore the shame accruing to me is but proper. (A. A. R.).

4037

अहं नयनजं वारि निरोद्धुमपि न क्षमः ।
रामः सीतावियोगार्तो बबन्ध सरितां पतिम् ॥

(अ) MK (MK [S] 146 only).

I am incapable of restraining even my tears, but Śrī-Rāma, when afflicted with separation from Sītā, restrained [built a bund across] even the Lord of rivers. (A. A. R.).

4038

अहं नश्यामि मानेन मानेन कलहं कृथाः ।
विरोधमेत्य कान्तेन कान्ते न परितप्यते ॥

(आ) VS 1110 (a. Jīvanāga).

(c) वियोगम् [वि°] VS (var.).

I am perishing [miserable] due to my jealous anger, do not, therefore, quarrel in jealous anger. Having antagonised [quarrelled with] the lover, he too suffers from great torment. (A. A. R.).

अहं नृपं च शार्दूलं see No. 4079.

अहं नृप च शार्दूलम् see No. 4079.

4039

अहंभावात्ययो जातु सुकरो न कथंचन ।
चेतनायामहम्भावो भौतिक्यां विजितः सकृत् ।
आध्यात्मिक्यां पुनश्चैष स्फीतः स्फुरति नोऽग्रतः ॥

(आ) SSMā 17.10-12.

It is by no means easy to overcome egotism ; when it is once vanquished by wisdom in material things, it becomes greater in spiritual matters and stares us in our face. (A. A. R.).

अहं मत्कृपयंतानि see No. 4075.

4040

अहं ममेत्येव भवस्य बीजं
न मे न चाहं भवबीजशान्तिः ।
बीजे प्रनष्टे कुत एव जन्म
निरिन्धनो वह्निरुपैति शान्तिम् ॥

(आ) IS 816, Subh 156.

(a) ममेति भव एव बीजं Subh.

(c) जन्मः Subh.

(d) निरजनो वह्निमपेति शान्ति Subh.

Upajāti metre ( Upendravajrā and Indravajrā).

The seed [root cause] of worldly life is 'I' and 'mineness', the state of 'not mine' and 'not I' puts out the seed of birth. When the seed is lost where is the scope for birth ? Fire without fuel calms down by itself. (A. A. R.).

4041*

अहं महानसायातः कल्पितो नरकस्तव ।
मया मांसादिकं भुक्तं भीमं जानीहि मां बक ॥

(अ) Vidagdhamukha-maṇḍana 4.39(KSH p. 307).

(आ) SR 194. 30, SSB 547. 2, SRK 159.22 ( a. Vidagdha-mukhamaṇḍana ). A puzzle.

I have come with a very big cart (which contained food) ; now hell [death] has been resolved upon to receive you. It was by me that the meat and the foods were eaten, know me, oh demon Baka, to be Bhīmasena. (A. A. R.).

अहं मुनीनां वचनं शृणोमि see माताप्येका पिताप्येको.

अहं मुनीनां वचनानि वच्मि see गवाशिवाक्यानि स [ वक्ति.

4042*

अहंयुवरवर्णिनीजनमदायतोद्वत-
स्फुरच्चतुरपञ्चमस्वरजितान्यपक्षिव्रजः ।
रसालतरुणा कृतामसमतुल्यतामात्मनो
विहन्तुमिह कोकिलः कलिनमन्यमुद्वीक्षते ॥

(आ) Ava 135, SR 225.139, SSB 615.30.

(a) °दापनोद° Ava.

(c) °मकुल्य° Ava.

Pṛthvī metre.

Having vanquished all other birds with his melodious voice singing in the *pañcama*-key, which has emaciated even the impassioned songs of an excellent damsel,

proud of her voice, the cuckoo, finding the unique position given to him by the mango-tree, wanted to break it and therefore looks at another fruit-bearing tree. (A. A. R.).

4043*

अहं रथाङ्गनामेव प्रिया सहचरीव मे ।
अननुज्ञातसंपर्का धारिणी रजनीव नौ ॥

(अ) Māl 5.9.

I (am) like the *cakravāka*-bird, my beloved (is) like (its) mate; Dhāriṇī not permitting our contact (is) like the night. (R.D. Karmarkar's translation).

4044

अहं वो रक्षितेत्युक्त्वा यो न रक्षति भूमिपः ।
स संहृत्य निहन्तव्यः श्वेव सोन्माद आतुरः ॥

(अ) MBh (MBh [Bh] 13. 60. 20, MBh [R] 13.61.33, MBh [C] 13.3096-7).

(आ) VS 2842.

(*a*) को or वै [वो] MBh (var.).

(*c*) संगत्य MBh (var.) ; समेत्य [सं°] VS ; विहन्तव्यः ([ऽ]घ° ; [ऽ]पि°) MBh (var).

(*d*) चेतसोन्नद [श्वे° सो°] MBh (var.) ; आसुरः [आ°] MBh (var.).

Having taken the oath, 'I shall protect you all [the subjects]', if a king fails to give protection, he should be killed by all the people combined, as a mad dog which is dangerous. (A. A. R.).

4045*

अहं सदा प्राणसमं महीभुजाम्
अयं तु मां वेत्ति नृपस्तृणोपमम् ।
इतीव कर्णेषु सुवर्णमर्थिनां
स्वखेदमाख्यातुमभूत् कृतास्पदम् ॥

(अ) Vikram 17.11.

(आ) VS 2560.

(*b*) स मां सदा [अयं तु मां] VS.

(*d*) °ख्यातुमिवास्ति भूपते VS.

Vaṁśastha metre.

"I am as dear as life to the kings, but this king[1] considers me as a straw"—as if to whisper thus its own (cause of) sorrow, gold made its place in the ears of suitors. (S.C. Banerji's translation).

1. Vikrama.

4046

अहं हि संमतो राज्ञो य एवं मन्यते कुधीः ।
बलीवर्दः स विज्ञेयो विषाणपरिवर्जितः ॥

(अ) P (Pts 1.279, PtsK 1.311).

That foolish man who considers himself as favoured (for all time) by the king, should be known as a bovine creature, (with this difference) that he is devoid of horns. (A. A. R.).

अहतहृदयाः सन्तः see No. 4118.

4047

अहन्यहनि बोद्धव्यं किमद्य सुकृतं कृतम् ।
दत्तं वा दापितं वापि वाक्साह्यमपि वाक्कृतम् ॥

(आ) SRHt 100.22 and 147.35, SSSN 111.21.

(*b*) किमत्र SSSN.

(*d*) वा [वाक्] SRHt 100.22, SSSN.

A person should ponder over, day by day, "what good deed have I done today?" What he has given away and what he has caused to give and what help in words by himself or through others. (A. A. R.).

4048

अहन्यहनि भूतानि गच्छन्ति चरमालयम् ।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमतःपरम् ॥

(अ) MBh (MBh [Bh] 3. App. 32 *l*. 63-4, MBh [C] 3.17401).
(आ) SPR 350. 38 (a. MBh), IS 812, Pr 364, Subh 179.
(*b*) गच्छन्तीह यमालयम् (°ये) MBh ; चरमालये Subh.
(*c*) शेषा जीवितुमिच्छन्ति Pr ; स्थिरत्वम् MBh.

Day after day do living beings depart for final rest ; still those left behind desire to be permanently alive. What can be more surprising than this ? (A. A. R.).

4049

अहन्यहनि भूतानि सृजत्येव प्रजापतिः ।
अद्यापि न सृजत्येकं योऽर्थिनं नावमन्यते ॥

(आ) SRHt 223.5 (a. Vyāsaśataka), SSSN 175.5, Vyās App. I.4.
(इ) ŚS (OJ) 344.

Day after day the Creator's creation goes on. But till today he has not created one being who does not repudiate petitioners and supplicators. (Raghu Vīra's translation).

4050

अहन्यहनि याचन्तं कोऽवमन्येद् गुरुं यथा ।
मार्जनं दर्पणस्येव यः करोति दिने दिने ॥

(इ) SS (OJ) 200.
(*b*) स्वमान्येद् or अमवन्येद् SS (OJ) (var.).

Who would muster the heart to be rude to one who comes to one's door day after day. He serves as your preceptor. He dusts away the dirt that has settled on your soul's mirror. (Raghu Vīra's translation).

4051

अहन्यहन्यात्मन एव तावज्
ज्ञातुं प्रमादस्खलितं न शक्यम् ।
प्रजासु कः केन पथा प्रयातीत्य्
अशेषतो वेदितुमस्ति शक्तिः ॥

(अ) Śāk 6.26 (in some editions 6.32). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 89).
(आ) Alm 71.
(*b*) प्रमादं स्ख° Śāk (var.).
(*d*) कस्य पुनः प्रभुत्वम् or कस्य नु शक्तिरस्ति [वे° श°] Śāk (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Daily I seem less able to avert / misfortune from myself, and o'er my actions / less competent to exercise control ; / how can I then direct my subjects' ways, / or shelter them from tyranny and wrong ? (Sir Monier Monier-Williams's translation).

अहमतिकृतविद्यः see No. 4057.

4052

अहमपि परेऽपि कवयस्
तथापि महदन्तरं परिज्ञेयम् ।
ऐक्यं रलयोर्यद्यपि
तत् किं करभायते कलभः ॥

(आ) SMa 2.69, SR 33.24, SSB 53.26.
(*b*) परमन्तरं [म°] SR, SSB.
(*c*) रलयोरपि यदि SR, SSB.

Āryā metre.

It is true that myself as well as others are poets; still the great difference which exists should be noted. Though there is non-difference allowed between 'r' and 'l', does *kalabha* [an elephant cub] become *karabha* [a young camel] ? (A. A. R.).

4053

अहमस्मि नीलकण्ठस्
तव खलु तुष्यामि शब्दमात्रेण ।
नाहं जलधर भवतश्
चातक इव जीवनं याचे ।।

(आ) Ava 347, SSH 2.43, SR 226. 169, SSB 617. 1 and 594.93.

(*b*) तुष्येऽहं SSB 594.93.

(*c*) जलद कदाचिच् SSB 594.93.

Āryā metre.

I am the blue-necked peacock and am satisfied with your words [thunder] alone, oh cloud, I do not beg of you, like the *cātaka*-bird, for *jīvanam* [water and livelihood as well]. (A. A. R.).

4054*

अहमहमिकाबद्धोत्साहं रतोत्सवशंसिनि
प्रसरति मुहुः प्रौढस्त्रीणां कथामृतदुर्दिने ।
कलितपुलका सद्यः स्तोकोद्गतस्तनकोरके
वलयति शनैर्बाला वक्षःस्थले तरलां दृशम् ।।

(आ) Skm (Skm [B] 479, Skm [POS] 2.1.4) (a. Dharmāśokadatta).

(*c*) °मण्डलम् [°कोरके] Skm (var.).

(*d*) वक्षस्थले Skm (POS).

Hariṇī metre.

When the rainy day of the sweet talks of grown up women in regard to love-enjoyments was proceeding with competitive zeal, a young girl, thrilled by the account, with her breasts just sprouting, encircled them with her tremulous glance directed gently at her bosom. (A. A. R.).

4055*

अहमिव दिनलक्ष्मीः प्रोषितप्राणनाथा
त्वमिव पथिक पन्था मुक्तपान्थानुबन्धः ।
अयमपि परदेशः सोऽपि यत्रासि गन्ता
मदनमधुरमूर्ते किं वृथा सत्वरोऽसि ।।

(आ) SR 354.78, SSB 236.12.

Mālinī metre.

The beauty of the day, like me, has her husband away from home, oh traveller, the road like yourself, is devoid of fellow men. This is a foreign place to you and where will you go (for rest)? O you, sweet looking like Cupid, why this hurry to go? (A. A. R.).

4056*

अहमिव शून्यमरण्यं
वयमिव तनुतां गतानि तोयानि ।
अस्माकमिवोच्छ्वासा
दिवसा दीर्घाश्च तप्ताश्च ।।

(आ) SkV 782, Kav 475, VS 1701.

(*b*) वयमे Kav (var.) ; सलिलानि [तो°] VS.

Āryā metre.

The woods are as lonely / and rivers have grown as thin as I, / while the days are as long and as hot / as are my sighs.[1] (D.H.H. Ingalls's translation).

1. Lover separated from his mistress.

4057

अहमिह कृतविद्यो वेदिता सत्कलानां
धनपतिरहमेको रूपलावण्ययुक्तः ।
इति कृतगुरुगर्वः खिद्यते किं जनोऽयं
कतिपयदिनमध्ये सर्वमेतन्न किंचित् ।।

(आ) ŚP 4116 (a. Śrī-Dāmodaradeva), SR 373. 176 (a. Śrī-Dāmodaradeva), SSB 270. 62 (a. Dāmodaradeva), IS 813, Subh 79. (Cf. Kav p. 46 and ZDMG 16.750).

(*a*) अहमति Subh ; कृतिविद्यो वेदिता सत्फलानां Subh.

(*b*) धनिपतिर् Subh.

(*c*) कृतगुणगर्वः SR, SSB.

Mālinī metre

'I am well educated and an expert in fine arts, I am a lord of wealth and have great beauty and charm'—Why is this person thus over-powered by great pride ? In the interval of a few days all this comes to nought. (A. A. R.).

4058*

अहमिह स्थितवत्यपि तावकी
त्वमपि तत्र वसन्नपि मामकः ।
न तनुसंगतमार्य सुसंगतं
हृदयसंगतमेव सुसंगतम् ॥

(आ) SkV 1648 *ab/dc*, NBh 49, SR 284.13, SSB 117. 15, SRK 134.41 (a. Sphuṭa-śloka), IS 7714.

(*a*) अहमिहैव वसन्नपि ता° NBh.

(*c*) तनुसंगम एव सुसंगमो (°यः) SR,SSB, SRK, NBh ; सङ्गमः [सु°] NBh (MS).

(*d*) °संगम एव सुसंगमः SR, SSB, SRK, NBh; सङ्गमः [सु°] NBh (MS).

Drutavilambita metre.

Though dwelling here, I still am yours / and you, though there, are mine ; / for they, dear husband, whose hearts are joined, / not they whose bodies only join, / are truly joined. (D.H.H. Ingalls's translation).

अहमिहैव वसन्नपि see No. 4058.

4059*

अहमेको न मे कश्चिन् नाहमन्यस्य कस्यचित् ।
न तं पश्यामि यस्याहं न हि सोऽस्ति न यो मम ॥

(आ) JS 447.3.

I am alone and there is no one to me, I do not belong to anyone else ; I do not see him who has power over me ; there is indeed no one who is not mine. (A. A. R.).

4060*

अहमेत्य पतङ्गवर्त्मना
पुनरङ्काश्रयणी भवामि ते ।
चतुरैः सुरकामिनीजनैः
प्रिय यावन्न विलोभ्यसे दिवि ॥

(अ) Kum 4. 20. (Cf. A. Scharpé's Kāli-dāsa-Lexicon I. 3 ; p. 57).

(आ) Sar 5.270 (p. 649).

(*a*) इयमेत्य Sar.

(*b*) अङ्काश्रयिणी Kum (var.), Sar.

(*d*) विलुप्यसे Kum (var.), Sar.

Viyoginī metre.

Coming over (to you) by the way of the moth[1], oh dear one, I shall be again resorting to your lap, before you are lured away by the clever galaxy of celestial damsels in heaven. (R.D. Karmarkar's translation).

1. i. e., by throwing oneself into fire.

4061

अहमेव गुरुः सुदारुणानाम्
इति हालाहल तात मा स्म दृप्यः ।
ननु सन्ति भवादृशानि भूयो
भुवनेऽस्मिन् वचनानि दुर्जनानाम् ॥

(आ) JS 60. 31, SR 59. 204 (a. Kpr.), SSB 322.212(a. Kuv.), SRK 12.2 (a. Sabhā-taraṅga), Kpr 10. 556, KāP 384.9-10, AlK 15. 12-3, AR 210. 3-4, ARJ 192. 14-5, KH 322. 11-2, Sāh *ad* 10. 742, Kuv 4.14 (p.13), Amd 320. 92-6.

(*a*) सुदारुणाभि° Amd (var.).

(*b*) मात [तात] Amd (var.) ; मा स्म तात (tr.) JS, KāP, SR, SSB, SRK ; तात om. ARJ.

Aupacchandasika metre.

O my friend, poison ! do not be puffed up at the idea that you are the only

chief of cruel objects,—since in this world there are the words of evil men, that quite vie with you ! (G. Jhā's translation).

4062*

अहमेव बली न चापर
इति बुद्धिः प्रलयंकरी नृणाम् ।
नहि सन्ति महीतले कति
प्रबलैर्ये विजिता बलोद्धताः ॥

(अ) JS 815, Sskr 41.

(*d*) प्रबला विकटा Sskr.

Viyoginī metre.

"I am all powerful and there is no one else (to match me)",—this is the idea that brings ruin to men. Are there not indeed many strong men in this world by whom such haughty men have been vanquished ? (A. A. R.).

4063

अहमेव मतो महीपतेर्
इति सर्वः प्रकृतिष्वचिन्तयत् ।
उदधेरिव निम्नगाशतेष्व्
अभवन्नास्य विमानना क्वचित् ॥

(अ) Ragh 8. 8. (A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 117).

(आ) Sāh *ad* 3.90 (p. 38).

Viyoginī metre.

"I alone am the king's favourite" so thought everyone of his subjects ; for no contempt was ever shown by him to anyone, as there is none shown by the sea to anyone among hundreds of rivers. (M.R. Kale's translation).

अहयो बहवः सन्ति see No. 1550.

4064

अहरन् कस्यचिद् द्रव्यं यो नरः सुखमावसेत् ।
सर्वतः शङ्कितः स्तेनो मृगो ग्राममिवागतः ॥

(अ) (Cf. MBh [Bh] 12.251, 14*cd* + 15*ab*).[1]

(इ) SS (OJ) 156.

(*a*) करश्चित् or कश्चिन्न or काश्चिन or काश्चिद् [क°] SS (OJ) (var.).

(*c*) °वगतः SS (OJ)(var.).

1. In MBh this verse reads :

न किंचित् कस्यचित् कुर्वन् निर्भयः शुचिरावसेत् ।
सर्वतः शङ्कते स्तेनो मृगो ग्राममिवेयिवान् ॥

One who does not thieve and rob lives happily. A thief is ever afraid, like a deer who has entered a village. (Raghu Vīra's translation).

अहर्नास्ति क्षणो नास्ति see रहो नास्ति क्षणो नास्ति.

4065

अहर्निशं जागरणोद्यतो जनः
श्रमं विधत्ते विषयेच्छया यथा ।
तपःश्रमं चेत् कुरुते तथा क्षणं
किमश्नुतेऽनन्तसुखं न पावनम् ॥

(अ) AS 903.

Vaṁśastha metre.

If a fraction of the efforts that are made day and night ever awake to further the interests for feeding the senses, if they are made for furthering penance for only a short time, will they not enjoy pure, eternal happiness ? (A. A. R.).

4066*

अहर्निशा वेति रताय पृच्छति
क्रमोष्णशीताब्जकरार्पणाद् विटे ।
ह्रिया विदग्धा किल तन्निषेधिनी
न्यधत्त संध्यामधुरेऽधरेऽङ्गुलिम् ॥

(अ) Naiṣ 16.78.

Vaṁśastha metre.

A gallant asked a maid whether the day or the night was suitable for love-play,

putting his hand on the hot and the cold dishes by turns. The clever maid, bashfully rejecting both day and night, put her finger on her nether lip, sweet as the evening glow. (K.K. Handiqui's translation).

4067

अहल्याकेलिकालेऽभूत् कन्दर्पाणां शतद्वयम् ।
तत्पञ्चबाणभिन्नाक्षः सहस्राक्षोऽन्धतां गतः ॥

(आ) Pad 109.23 (a. Deveśvara).

There were two hundred Cupids at the sporting time of Ahalyā ; when pierced in his eyes by the five-arrowed Cupids, the thousand-eyed Indra went totally blind (to right conduct). (A. A. R.).

4068

अहस्तानि सहस्तानाम् अपदानि चतुष्पदाम् ।
फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् ॥

(अ) BhPṇ 1.13.46.

(आ) Sama 2 ज 18.

(*d*) जीवनेम् [ जी° ] BhPṇ ; कारणम् [ जी° ] BhPṇ (var.).

The handless beings form the food of those that have hands ; and those that have no feet are the food of the four-footed ; and then, the smaller ones are food to the bigger ones—thus one life is the food of another. (T. R. Krishnamachari's translation).

अहस्तु गाण्यमानेषु see गाण्यमानेषु वर्षेषु.

4069

अहह कर्मकरीयति भूपतिं
नरपतीयति कर्मकरं नरः ।
जलनिधीयति कूपमपां निधिं
गतजलीयति मद्यमदाकुलः ॥

(अ) AS 505.

(*c*) कूपमा विधि AS (var.).

(*d*) °महाकुलः AS (var.).

Drutavilambita metre.

A person under the influence of intoxication by liquor alas ! looks upon the king as a servant and elevates a servant to the position of a king ; he considers a well as the sea and the ocean as devoid of water. (A. A. R.).

4070*

अहह किमधुना मुधैव बध्नास्य्
अनुचितकारिणि कर्णदन्तपत्रम् ।
ननु तव चटुलभ्रु कर्णपालिर्
भुवनविलोचनकालसारपाशः ॥

(आ) Skm (Skm[B] 827, Skm [POS] 2.71.2) (a. Gopīka).

Puṣpitāgrā metre.

Oh wonder ! why do you thoughtless girl attach, in vain, the ivory pendents to your ears ? Are not, indeed, the lobes of your ears, tremulous-browed one, the snare to the antelopes of the eyes of the world ? (A. A. R.).

4071

अहह गृही क्व नु कुशली
बद्धः संसारसागरे क्षिप्तः ।
कथमपि लभते पोतं
तेनापि निमज्जति नितान्तम् ॥

(आ) JS 450.34 (a. Vallabhadeva).

Āryā metre.

Alas ! where is happiness to a householder, bound and thrown as he is in the ocean of worldly life ? He somehow obtains a *pota* [raft or : son] but sinks very much none-the-less even with that. (A. A. R.).

4072*

अहह चण्ड समीरण दारुणं
किमिदमाचरितं चरितं त्वया ।
यदिह चातकचञ्चुपुटोदरे
पतति वारि तदेव निवारितम् ॥

(आ) Any 107. 119, SSH 1. 66, SR 214. 7, SSB 595.7.

Drutavilambita metre.

Oh cruel wind, why have you done this wicked deed ? The few drops of water that fall into the beak of the *cātaka*-bird have been swept away by you. (A. A. R.).

4073

अहह नयने मिथ्यादृग्वत् सदीक्षणवर्जिते
श्रवणयुगलं दुष्पुत्रो वा शृणोति न भाषितम् ।
स्खलति चरणद्वन्द्वं मार्गे मदाकुललोकवद्
वपुषि जरसा जीर्णे वर्णो व्यपैति कलत्रवत् ॥

(अ) AS 288.

(*a*) मिथ्या दृग्वा° AS (var.).

(*b*) भाषते: AS (var.).

(*d*) व्यपैत्य AS (var.) ; कुलत्रवत् AS (var.).

Hariṇī metre.

Alas ! the eyes see worthless things but not the beneficial ones; the ears, like a worthless son, do not hear salutary speech ; the feet stumble on the path as do the intoxicated people, as the body is worn out by dotage the good colour deserts, as does the wife. (A. A. R.).

4074*

अहह सहजमोहा देहगेहप्रपञ्चे
नवरतमतिमग्ना कामिनीविग्रहाप्तिः ।
तदहमिह विहर्तुं संततामोदमुग्धा
स्वहितमहितकृत्यं हन्त नान्तः स्मरामि ॥

(अ) Ras 99.

(*b*) Version A : ऽन्-अवरतम् अतिमग्ना कामिनी-विग्रहाऽऽप्तिः
Version B : नव-रत-मति-मग्ना कामि-नीवि-ग्रहाऽऽप्तिः

(*d*) Version A : स्व-अहि-तम-हित-कृत्यं
Version B : स्वहितम् अहितकृत्यं
Mālinī metre.

*Version A* :

Alas ! the inborn delusion, plunged as my mind is incessantly in the care of the body and the home to secure the love of woman, and foolishly desiring happiness by this kind of constant sport, I am unable to remember the great duty of worshipping the Lord.

*Version B* :

Oh joy, there is the attainment of the release of the knot of the dress of women when we care for the body and the home. With the mind taking great delight in novel love-sports I care not to remember the (so called) welfare or the actions of the enemies. (A. A. R.).

अहानि च रुदन्तानि see No. 2208.

अहान्यस्तमनांतानि see No. 4075.

4075

अहान्यस्तमयान्तानि उदयान्ता च शर्वरी ।
सुखस्यान्तः सदा दुःखं दुःखस्यान्तः सदा सुखम् ॥

(अ) MBh (MBh [Bh] 14.44.17, MBh [R] 14.44.18, MBh [C] 14.1229), (cf. MBh [Bh] 3.48.45 ; 12.26.23 ; 12. 149. 84 ; 12.168.18).

(आ) IS 818.

(*a*) अहान्यस्तमनांतानि or अहं मत्कृपयंतानि MBh (var.).

(*b*) उदयांतानि or उभयांता च MBh (var.).

(*c*) [अं] तं (°ते) [अन्तः] MBh (var.) ; तथा [सदा] MBh (var.).

(*d*) [अं] तं [अन्ताः] MBh (var.) ; तथा [सदा] MBh (var.).

Days end with the sun's setting and nights with the sun's rising. The end of pleasures is always sorrow, and the end of sorrow is always pleasure. (P.C. Roy's translation).

4076

अहापयन् नृपः कालं भृत्यानामनुवर्तिनाम् ।
कर्मणामानुरूप्येण वृत्तिं समनुकल्पयेत् ॥

(अ) KN (KN [TSS] 5. 63, [ ĀnSS ] 5.63, KN [ BI ] 5.64).

(आ) SRHt 176.61 (a. Kāmandaka), SSSN 79.51 (a. Kāmandaki).

(*b*) प्रजानाम् [भृ°] SSSN ; अनुजीविनाम् KN (BI).

After a lapse of short periods, a monarch should endow his servants who perform his pleasures[1] with remunerations proportionate to the measure of their services. (M.N. Dutt's translation).

1. who look to him for support (अनुजिविनां).

अहारनिद्राभयमैथुनानि see No. 5700.

4077

अहार्यः सर्वमध्यस्थः काञ्चनद्युतिमुद्वहन् ।
सत्प्रदक्षिणयोग्यत्वम् उपयाति महोन्नतः ॥

(अ) SNi 6.7.

Firm in resolve and following the middle path in all and possessing a sheen similar to that of gold, a person who is high in attainments becomes a deserving object for circumambulation by the good. (A. A. R.).

4078

अहार्येण कदाप्यन्यैर् असंहार्येण केनचित् ।
तितिक्षाकवचेनैव सर्वं जयति संवृतः ॥

(आ) SNi 7.9.

(*b*) कैरपि [के°] SNi (KM).

(*c*) °चेनैकः SNi (KM).

Never tossed about by the opinions of others, and not restrained by any one else in his conduct, he conquers all, being well covered by the armour of patience and forgiveness. (A. A. R.).

4079

अहिं नृपं च शार्दूलं वृद्धं च बालकं तथा ।
परश्वानं च मूर्खं च सप्त सुप्तान् न बोधयेत् ॥

(अ) Cr 122 (CV 9. 7, CnT V 120, CPS 272. 2). Cf. विद्यार्थी सेवकः पान्थः and तद्भोजनं यद्द्विजभुक्तशेषं. Also cf. Crn 255.

(आ) SPR 292. 18 (a. CV), IS 827, Sama 1 अ 99.

(*a*) अहि (°ही) or अहं Cr (var.) ; नृप Cr (var.).

(*b*) वृद्ध (बृ° or वि° CPS) or कि° or टि° Cr (var.), SPR, Sama ; वरटि [वृ° च] Cr (var.).

(*c*) परं Cr (var.).

A snake, a king, a tiger, an old man, a child, a dog belonging to others, and a fool, these seven should not be awakened if they are asleep.

4080

अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।
वाक् चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥

(अ) Mn 2. 159. (Cf. G 2. 49-50, Āp 1.8.28-9).

(आ) SSap 395.

Creating beings must be instructed in (what concerns) their welfare without giving them pain, and sweet and gentle speech must be used by (a teacher) who

desires (to abide by) the sacred law. (G. Bühler's translation).

अहिंसस्तं प्र० see No. 2341.

अहिंसस्य तपोऽक्षय्यम् see No. 4097.

4081

अहिंसा धाम धर्मस्य दुःखस्यायतनं स्पृहा ।
सङ्गत्यागः पदं मुक्तेर् योगाभ्यासः पदं शुचः ।।

(अ) VS 3355 (a. [?] Śrī-Vyāsamuni).

The abode of *dharma* is non-injury, the house of sorrow is (unbeneficial) desire; the way to liberation is the giving up of attachment, and the path to purity is the practice of *Yoga*. (A. A. R.).

4082

अहिंसा परमो धर्मः अहिंसा परमा गतिः ।
अहिंसा परमा प्रीतिस् त्वहिंसा परमं पदम् ।।

(अ) *ad* HJ 1.65 (p. 104 *b*).

(*d*) परमां HJ.

Abstention from injuring (creatures) is the highest *dharma*; abstention from cruelty is the greatest attainment; abstention from cruelty is the highest delight; abstention from cruelty is the best abode.

4083-84

अहिंसा परमो धर्मस् तथाहिंसा परो दमः ।
अहिंसा परमं दानम् अहिंसा परमं तपः ।।

अहिंसा परमो यज्ञस् तथाहिंसा परं बलम् ।
अहिंसा परमं मित्रम् अहिंसा परमं सुखम् ।
अहिंसा परमं सत्यम् अहिंसा परमं श्रुतम् ।।

(अ) MBh (MBh [Bh] 13. 117. 37-8, MBh [R] 13.116.37-9, MBh[C] 13.5717-19). (Cf. ZDMG 61.352).

(आ) SRHt 21. 2 ( *ad/ih* ) ( a. Itihāsa-samuccaya), SPR 8-9, 17-8, IS 819-20 (without *ij*), Subh 261 *ad/cb*.

(*a*) धर्मस् SRHt ; धर्मः Subh.

(*b*) अहिंसा परमो दमः MBh (var.), च परमो [ऽहिं° प°] MBh (var.), इत्याहुर्मुनयः सदा Subh.

(*c*) अहिंसैव परं Subh.

(*d*) अहिंसा परमा श्रुतिः MBh (var.) (see *j*) ; चाहिंस SHRt ; अहिंसैव परं Subh.

(*e*) धर्मम् [य°] MBh (var.)(see *a*).

(*f*) फलं or प्रियं [ब°] MBh (var.).

(*g*) सत्यम् or शौचम् [मि°] MBh (var.).

(*h*) श्रुतं [सु°] MBh (var.)(see *j*) ; परमार्जवम् SRHt.

(*i*) मंत्रम् or मित्रम् [स°] MBh (var.) (cf. *g*).

(*j*) अहिंसा परमा मतिः (or श्रु° or ग° ) MBh (var.).

Abstention from cruelty is the highest *dharma*[1]. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest *śruti*. (P. C. Roy's translation).

1. P. C. Roy translates : religion.

4085

अहिंसा परमो धर्मो ह्यहिंसैव परं तपः ।
अहिंसा परमं दानम् इत्याहुर्मुनयः सदा ।।

(अ) PdP, Ādi-khaṇḍa 31.27.

(आ) SPR 11.25 (a. PdP).

Abstention from injury is the highest virtue, it alone is the highest penance; the highest gift is the absence of giving pain to others; thus the sages always say. (A. A. R.).

4086

अहिंसापूर्वको धर्मो यस्मात् सर्वहिते रतः ।
यूकामत्कुणदंशादींस् तस्मात् तानपि रक्षयेत् ॥

(अ) P (PP 3.94, Pts 3.104, PtsK 3.105).

(आ) SPR 21. 19 (a. Jaina-Pañcatantra), IS 821.

(*b*) सद्भिरुदाहृतः [स° र°] Pts, PtsK.

The holy first commandment runs—/ not harsh, but kindly be—/ and therefore lavish mercy on/ mosquito, louse, and flea. (A. W. Ryder's translation).

4087

अहिंसा प्रथमं पुष्पं द्वितीयेन्द्रियनिग्रहम् ।
तृतीयं तु दया पुष्पं तुरीयं दानपुष्पकम् ॥

(आ) NBh 130.

(*b*) पुष्पमि° [ द्व° ] NBh (var.) ; °ग्रहः NBh (var.).

The first flower (of the tree of good life) is abstention from injury; the second is the restraint over the senses; the third is compassion to all living creatures; and the fourth is the flower of charity. (A. A. R.)

**अहिंसा सत्यमक्रोधस्** see No. 2245.

4088

अहिंसा सत्यमस्तेयं त्यागो मैथुनवर्जनम् ।
पञ्चस्वेतेषु वाक्येषु सर्वे धर्माः प्रतिष्ठिताः ॥

(आ) SPR 567.6 (a. MBh), IS 7465, Subh 171.

(*b*) त्याग Subh.

The entire *dharma* stands on the following five words; abstention from injuring (creatures), truthfulness, non-stealing, liberality (and) abstention from sexual intercourse.

4089

अहिंसा सत्यमस्तेयं ब्रह्मचर्यपरिग्रहः ।
इष्टानिष्टपरा चिन्ता यम एष प्रकीर्तितः ॥

(आ) ŚP 4426. (Cf. Nos. 4090 and 4091).

The first step in *Yoga*, the restraint of the senses is said to consist of non-injury to living beings, truthfulness, non-stealing and the practice of continence and thoughtful discrimination of what is good and bad. (A. A. R.).

4090

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥

(अ) Mn 10. 63. (Cf. Nos. 4089 and 4091). (Cf. also Vyāsa and Bṛhaspati, in Apar. 164, G 8. 22-3, Āp 1.23.6, Vi 216-7, Mn 4.246, 5.107).

(*a*) अक्रोधः [अस्तेयं] Medhātithi, Nandana.

(*c*) एवं Medhātithi, Nandana: एकं Anonymous Kaśmīrian; स्वाभाविकं [ सा° ] Medhātithi.

(*d*) सर्ववर्णे [चा°] Nandana ; चातुर्ववर्णे Mn (var.) (*contra metrum*).

Abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others), purity and control of the organs, Manu has declared to be the summary of the law for the four castes[1] (G. Bühler's translation).

1. or: all casts (Nandana).

4091

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
दानं दमो दया क्षान्तिः सर्वेषां धर्मसाधनम् ॥

(अ) Y 1.122. (Cf. Nos. 4089 and 4090). (Cf. Mn 5.147-8, G 18. 1, B 2. 3. 44, Vas 5.1, Vi 25.12, Y 1.85).

(आ) SPR 569.10 (a. Y), IS 808.

(*c*) दमो दया tr. Y (var.).

Abstention from injuring creatures, truthfulness, non-stealing, honesty, restraint of the senses, generosity, self-control, compasssion (and) forbearance, these (nine) are the necessary means for the fulfilment of *dharma*.

4092

अहिंसा सत्यवचनं सर्वभूतानुकम्पनम् ।
शमो दानं यथाशक्ति गार्हस्थ्यो धर्म उत्तमः ॥

(अ) MBh (MBh [Bh] 13.128.25, MBh [R] 13. 141. 25, MBh [C] 13. 6414). (*a* repeated often in MBh).

(आ) ŚP 637, VS 3010 (a. Vyāsamuni), SRHt 23. 2 (a. Mn.), SSSN 31.1, SH 663, IS 823.

(*d*) गार्हस्थे MBh (var.) ; गार्हस्थो SRHt, VS ; उच्यते [उ°] ŚP, SRHt, VS, SSSN, SH.

Abstention from injury, truthfulness of speech, compassion towards all beings, tranquility of soul, the making of gifts to the best of one's power, are the foremost duties of the house-holder. (P.C. Roy's translation).

4093

अहिंसा सत्यवचनं सर्वभूतेषु चार्जवम् ।
क्षमा चैवाप्रमादश्च यस्यैते स सुखी भवेत् ॥

(अ) MBh (MBh [Bh] 12.208.6, MBh [R] 12.215.6, MBh [C] 12.7798. (Cf. MBh [Bh] 3.198.69 and Nos. 4092 and 4094).

(आ) SPR 1128.13.

(इ) SS (OJ) 70.

(*b*) आर्जवं [चा°] MBh (var.).

(*c*) क्षमां or क्षमश् MBh (var.) ; दया [चैव] MBh (var.) ; (ऽ)प्रसादश MBh (var.).

He succeeds in obtaining happiness who practises abstention from injuring (creatures), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless. (P.C. Roy's translation).

4094

अहिंसा सत्यवचनम् आनृशंस्यं दमो घृणा ।
एतत् तपो विदुर्धीरा न शरीरस्य शोषणम् ॥

(अ) MBh (MBh [Bh] 12.80.17, MBh [R] 12. 79. 18, MBh [C] 12. 2979 ). (Cf. Nos. 4092 and 4093).

(आ) SRHt 20.1 (a. MBh), SSSN 29.1.

(*a*) सत्यमस्तेयम् MBh (var.).

(*b*) आनृशंसं MBh (var.) ; तथा or तपो [दमो] MBh (var.).

(*c*) तपा MBh (var.) ; यदुर् [ विदुर् ] MBh (var.) ; वीरा or विप्रा [ धीरा ] MBh (var.).

Abstention from injuring, truthfulness of speech, benevolence, compassion—these are regarded as penances by the wise and not the emaciation of the body. (P. C. Roy's translation).

4095

अहिंसा सूनृता वाणी सत्यं शौचं दया क्षमा ।
वर्णिनां लिङ्गिनां चैव सामान्यो धर्म उच्यते ॥

(अ) KN ( KN [TSS] 2. 32, KN [ ĀnSS ] 2. 32, KN [ BI ] 2. 32), Agni-purāṇa 238. 10.

(आ) IS 824.

(*c*) चैव Agni°.

Abstention from injuring (creatures), agreeable speech, truthfulness, honesty, generosity, (and) forbearance, these are said to be the common *dharma* for all[1].

1. for all the persons wearing the marks of the four *varṇa-s*.

4096

अहिंसासूनृतास्तेय- ब्रह्माकिंचनतारतम् ।
सुपात्रं मुनिभिः प्रोक्तं राजद्वेषविवर्जितम् ॥

(अ) P (PM 5.63).

The sages say that a worthy person is one who takes delight in non-injury and truth, who never steals, and delights in the scriptures and non-possession, and who is free from the hatred of the king. (A. A. R.).

4097

अहिंस्रस्य तपोऽक्षय्यम् अहिंस्रो यजते सदा।
अहिंस्रः सर्वभूतानां यथा माता यथा पिता ॥

(अ) MBh (MBh [Bh] 13. 118. 40, MBh [R] 13.116.41, MBh [C] 13.5720-1).

(आ) SRHt 21.3(a. Itihāsa-samuccaya), SPR 9.20 (a. MBh), IS 825.

(*a*) अहिंसस्य MBh (var.).

(*b*) अहिंसो MBh (var.); जयते MBh (var.); जायते [य°] MBh (var.), SRHt.

(*c*) अहिंसा MBh (var.).

(*d*) तथा [यथा] MBh (var.).

The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. (P. C. Roy's translation).

4098

अहितं च हिताकारं धाष्टर्याज्जल्पन्ति ये नराः ।
अवेक्ष्य मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषणाः ॥

(अ) R (R [Bar] 6.51.16, R [B] 6. 63. 16, R [Kumbh] 6.63.16, R [G] 6. 40. 16, R [L] 6.41.18).

(आ) SRHt 103.12 (a. MBh), SSSN 113. 12 (a. MBh).

(*a*) अहिते हि हि° SRHt, SSSN.

(*b*) धाष्टर्यं SRHt.

Those men, who talk, out of their arrogance, things which are un-beneficial, though seemingly good, must be kept away from counsel (by the king) after seeing through (this game), as they are inimical to welfare. (A. A. R.).

अहितं हितमाचारशून्यबुद्धेः see No. 4099.

4099

अहितहितविचारशून्यबुद्धेः
श्रुतिसमयैर्बहुभिर्बहिष्कृतस्य ।
उदरभरणमात्रकेवलेच्छोः
पुरुषपशोश्च पशोश्च को विशेषः ॥

(अ) P (PT 1.12, PTem 1.9, PS 1.15, PN 2.11, PP 1.15, PRE 1.14, PM 1.14), H (HJ 2.42, HS 2.42, HM 2.45, HP 2.39, HN 2.39, HK 2.45, HH 46.20-4, HC 62.3-6), Cr 123 (CR 8.30, CPS 226.18), GP 1.115.31, cf. JSAIL 24.39.

(आ) VS 3444, SR 96.5 (a. P), SSB 383.6, Sama 1 अ 53, SRK 79.11 (a. ŚP), IS 826, Bahudarśana 25 (Mālinī metre).

(इ) Old Syriac 1.7, ShD (T) 130, Śatagāthā (T) 43.

(*a*) अहितं हितमाचार° CR (var.) (*contra metrum*) ; अहितहितविचारैः Bah°, IS

(*contra metrum*) ; °शून्ययुद्धे PS (var.) ; °बुद्धेर् (°द्धे PS [var.]) PTem ; बुद्धेर्नरस्य Bah° (Mālinī metre).

(*b*) श्रुत° PT ; श्रुतिसमये (°रे) GP, HS (var.); श्रुतिविषयैर् (°ये HS [var.] ; °य) HJ, HS, HH, HC, PT, Sama ; श्रुतिविषयैश्च सदा CR (var.) (*contra metrum*) ; बहुभिस्तरस्कृतस्य HM, HK ; बहुभिः परिष्कृतस्य PTem (PT as above) (*contra metrum*) ; बहिस्तरस्करस्य GPy (*contra metrum*) ; वितर्कितस्य GP ; तिरस्कृतस्य ( तर° HS ) [ ब° ] HC, SR, SSB ; °निष्कृतस्य HH ; श्रुतिविषयविरामाप्रीतिसर्वक्षणस्य Bah° (Mālinī metre).

(*c*) उदरभरणमात्रेकेवलेच्छोः CR (var.), CPS (*contra metrum*) ; °केवलेभोः CR (var.); °मात्रतुष्टवुद्धेः GP ; °मात्रमेव लिप्सोः PP ; °मात्रं केवलं नायकर्म Bah° (Mālinī metre).

(*d*) मनुष्यजशोश्च CR (var.)(*contra metrum*); मनुजपशोश्च CR (var.), CPS ; पुरुषपशोः (च om.) HP, GP (GPy as above) (*contra metrum*) ; कोऽपि न विशेषः HS (var.)(*contra metrum*) ; किं [ को ] CR (var.) ; इति मनुजपशोर्वा को विशेषः पशोश्च Bah° (Mālinī metre).

Puṣpitāgrā metre (in some texts Mālinī metre).

His mind is void of discernment between good and evil ; he takes no part in the many observances precribed in the sacred word ; he has no desire but the mere filling of his belly ;—what difference is there between a beast and a beast-of-a-man ? (F. Edgerton's translation).

4100

अहितात् प्रतिषेधश्च हिते चानुप्रवर्तनम् ।
व्यसने चापरित्यागस् त्रिविधं मित्रलक्षणम् ॥

(अ) Aśvaghoṣa's Buddhacarita 4. 64 (Variant of No. 4103).

(आ) SRRU 305, SH 1014.

(*a*) प्रतिरोधश्च SH.

To hinder from what is disadvantageous,—to urge to what is advantageous,—and not to forsake in misfortune,—these are the three marks of a friend. (E. B. Cowell's translation).

4101*

अहितावनपत्रपस्त्रसन्न्
अतिमात्रोज्झितभीरनास्तिकः ।
विनयोपहितस्त्वया कुतः
सदृशोऽन्यो गुणवानविस्मयः ॥

(अ) Śiś 16.7.

Viyoginī metre.

*Version A* :

Where is the other person possessing merits like you ?, for you shy away from unrighteousness and show disgust towards improper actions : ever free from fear, you believe in god ; and have modest behaviour and are ever free from a sense of false pride.

*Verison B* :

Where is the other person so devoid of merits like you ?, for you are afraid of your enemies and are shameless, you fear not the enemy only by falling at his feet ; you have no faith in god ; neither are you modest nor do you listen to well-wishers and are full of false pride. (A. A. R.).

4102

अहितुण्डिकवृष्टीनाम् अशेषा भोगिनः पवम् ।
न संवर्ताग्निसारब्धे स्थाता सम्मुखमारुतः ॥

(आ) SNi 6.10.

(*a*) आहितुण्डिवृकत्तीनाम् SNi (KM).

To the keen glance of the snake-charmer, serpents other than the mighty Śeṣa are subjects [or: all serpents are easily subjected]. The breath from the mouth of a person cannot fan[1] the fires of deluge. (A. A. R.).

1. render help as a charioteer.

4103

अहिते प्रतिषेधश्च हिते चानुप्रवर्तनम् ।
व्यसने चापरित्यागस् त्रिविधं मित्रलक्षणम् ॥

(आ) JS 427.6. (Variant No. 4100).

Preventing him from following an unbeneficial path, and prompting him to follow the path of welfare, and never abandoning him when in difficulties are the three characteristics of a (good) friend. (A. A. R.).

4104

अहिते हितबुद्धिरल्पधीर्
अवमन्येत मतानि मन्त्रिणाम् ।
चपलः सहसैव संपतन्न्
अरिखड्गाभिहतः प्रबुध्यते ॥

(आ) SRHt 67.34, SSSN 24.23.

(*c*) चपल SSSN.

(*d*) °ड्गान्निहतः पतत्यधः SSSN.

Viyoginī metre.

Considering as well-wisher one who is not beneficial, a king of small intelligence may disregard his minister's advice. One who is hasty in action and attacking suddenly wakes up (to the real situation) when struck by the enemy's sword. (A. A. R.).

4105

अहिते हितमिच्छन्ति निसर्गात् सरसास्तु ये ।
पीडितोऽपीक्षुदण्डो हि रसमेव ददात्यरम् ॥

(आ) Nīsam 1.93.

Those who are naturally compassionate desire to do beneficial things even to the enemy. (They are like) the sugar-cane, which may be crushed, but will readily yield sweet juice alone. (A. A. R.).

अहिते हि हिताकारं see No. 4098.

अहितोऽयं न मेऽस्तीति see No. 1937.

4106*

अहिभवनविधानान्यायुधीकृत्य शैलान्
अमरजयिनि सैन्ये रक्षसामात्तकक्ष्ये ।
कथमिव रणभूमौ वर्तते वानराणाम्
उपवनतरुवल्लीपल्लवोन्माथि यूथम् ॥

(अ) Āś 5.9.

Mālinī metre.

When the army of Rākṣasa-s that conquered the Gods, array themselves, converting the mountains which harbour the abodes of snakes as their implements, how would the horde of monkeys accustomed to spoil the tender leaves of trees and creepers of a garden stand in the battlefield ? (C. Sankararama Sastri's translation).

4107*

अहिभूषणोऽप्यभयदः
सुकलितहालाहलोऽपि यो नित्यः ।
दिग्वसनोऽप्यखिलेशस्
तं शशधरशेखरं वन्दे ॥

(आ) SR 4.21, SSB 7.17, RJ 16 (a. Dāmodarabhaṭṭa), (Regnaud 8) and H. D. Sharma in *Some unknown Sanskrit Poets of Mithilā* in *Jhā Commemoration Volume* ; p. 362.

(*b*) कवलितहा° RJ (Regnaud).

(*c*) अखिलेशस् [ऽप्य°] RJ (Regnaud).

Āryā metre.

I bow to that moon-crested lord [Śiva] who, though decorated with serpents, ever gives freedom from fear to the devotees, who, though having the terrific poison *hālāhala*, is eternal and is the Lord and protector of all, though clothed by the quarters. (A. A. R.).

4108

अहिरण्यमदासीकं गृहं गोरसवर्जितम् ।
प्रतिकूलकलत्रं च नरकस्यापरो विधिः ॥

(अ) Cr 124 (CSr 2.99, CNPh 144).
(आ) Cf. SRHt 228. 3 (a. Vallabhadeva), SSSN 171.3, Vjv 242.2, IS 7466.
(इ) Cf. SS (OJ) 291.
(*a*) अहीरंण्यम् CS (var.) ; उदासीन CS (var.); अदासिकं or अहोशीकं CS (var.) ; अदास तद् SS (OJ) ; °सीकम् SRHt, SSSN.
(*b*) अल्पान्नाद्यमगोरसम् SRHt, SSSN, SS (OJ) ; गृहे (°हें) CS (var.) ; गोरसवर्जिते (°तः) CS (var.).
(*c*) गृहं कृपणवृत्तीनां (°त्तिना ; °त्तीन ; त्तीना ; °त्तिन) SRHt, SSSN, SS (OJ) ; प्रतिकुलकलत्रं CS (var.) ; अविनीतकलत्रं CNPh ; प्रतिकूलकलहन् CS (var.).
(*d*) नरकः (°क) क परो विधि (°धिः) CS (var.) ; °कस्य परोनिधिः SS (OJ); विधि CS (var.).

A household without money, maid servant, and milk for drink, and with a housewife crossing her husband, is but another name for hell.[1] (B. C. Dutt's translation).

1. According to the texts of SS(OJ) and SRHt : A miser's house is a hell. There is no gold, no servants, little eatables, and no milk. (Raghu Vīra's translation).

4109

अहिरहिरिति संभ्रमपदम्
इतरजनः किमपि कातरो भवतु ।
विहगपतेराहारः
स तु सरलमृणालदलरुचिरः ॥

(आ) ŚP 1163, JS 122.10 (a. Vallabhadeva), Ava 179, Any 46. 64, SR 221. 2 (a. JS), SSB 607.2, SRK 216.4 (a. ŚP), IS 7715.
(*b*) °रजने ŚP, SRK, Any ; कातरे ŚP, SRK, Any.
(*c*) °राहारे Ava, SR, SSB.
(*d*) सरस° JS.

Āryā metre.

Let the other people get frightened when spoken hurriedly, 'Here is a snake, a snake'. But to the king of birds [Garuḍa] it is food, tasty like a tender lotus-stalk. (A. A. R.).

4110**

अहिराजः पुरुषेऽस्मिन्
धूम्रा धात्री कुलत्थवर्णोऽश्मा ।
माहेन्द्री वहति शिरा
भवति सफेनं सदा तोयम् ॥

(आ) ŚP 2193.

Āryā metre.

If at the depth of a man's height a king-cobra is seen, the earth grey, and the stones of the colour of *kulatha*-pulse, and if the vein of water gushes from the eastern side, then that well will always have water along with foam. (A. A. R.).

4111*

अहिरिपुपतिकान्तातातसंबद्धकान्ता-
हरतनयनिहन्तृप्राणदातृध्वजस्य ।
सखिसुतसुतकान्तातातसम्पूज्यकान्ता-
पितृशिरसि पतन्ती जाह्नवी नः पुनातु ॥

(अ) SSg 4, SR 191.79, SSB 541.91, SRK 150.2 (a. Sphuṭaśloka).

(*d*) जान्हवी SSg, SRK.

Mālinī metre.

May this river Ganges purify us all—she, who falls on the head of Himavān, the father of Pārvatī who is the beloved wife of Lord Śiva, who is worshipped with devotion by Bāṇāsura, the father of of Uṣā, who is the wife of Aniruddha, the son of Madana, who himself is the son of Śrī-Kṛṣṇa, the friend of Arjuna, the monkey-bannered, which monkey Hanūmān saved the life of Lakṣmaṇa, the destroyer of Indrajit, the son of Rāvaṇa who abducted Sītā, the beloved of Śrī-Rāma, who is intimately associated with the ocean, the father of Goddess Lakṣmī, who is the wife of Lord Viṣṇu, the master of Garuḍa, the foe of serpents. (A. A. R.).

4112*

अहिरिव जनयोगं सर्वदा वर्जयेद् यः
कुणमिव वसु नारीं त्यक्तकामो विरागी ।
विषमिव विषयार्थान् मन्यमानो दुरन्तान्
जयति परमहंसो मुक्तिभावं समेति ॥

(अ) BhŚ 393 (doubtful).

Mālinī metre,

He who always avoids association with (undesirable) people, as if it were a snake, and keeps away from wealth and women as one would do with a corpse and being free from desires and full of dispassion and considering the objects of the senses which lead to a bad end as poison, that great sage is ever victorious and attains beatitude. (A. A. R.).

4113

अहिर्बिडालो जामाता एडका च सपुत्रिणी ।
आत्मभाग्यं न पश्यन्ति भागिनेयस्तु पञ्चमः ॥

(अ) Cr. 1211 (CNF 59, CNPN 69, CM 201 and Addenda, p. 74) (reconstructed).

(*a*) बिताल CNPN.

(*b*) रदिका CNF (MS) ; in CNPN text incomplete ; reads : र न्ति का सुताः E. Monseur considers that this text could be reconstructed to read : अन्तिका च पुत्रिणी or °का च सुपुत्रिणी.

(*c*) आत्मभावं CNPN ; पश्यन्तो CNF (MS).

(*d*) भागी° CNF (MS) ; CNF (MS).

A snake, a cat, a son-in-law and a she-goat with kids—these four do not see their own good luck, and so also the fifth (of the group), the sister's son. (A. A. R.).

4114

अहीनकालं राजार्थं स्वार्थं प्रियहितैः सह ।
परार्थं देशकाले च ब्रूयाद् धर्मार्थसंहितम् ॥

(अ) K (K [K] 5.4.11, K [S] 251.1-2, K [G] 210. 3-4, K [ J ] 147. 21-2, K [ V ] 178, K[P]402.19-20). Cf. L. Sternbach in JAOS 82.3; pp. 516-7. Also cf. KN 5. 29-30 and K (K) 5.4.12.

(आ) SRHt 145. 18 (a. Saṁgraha) ; SSSN 167.17.

(*b*) प्रियहितैस् K (var.).

(*c*) परार्थदेशकाले K (var.) ; °देशकालज्ञो SSSN.

(*d*) वदेद् [ब्रूयाद्] SRHt, SSSN.

He should declare without loss of time what is the king's interest, in the company of these dear and beneficial (to the king) what is in his own interest, at the proper place and time what is in the interest of another, (always) what is connected with moral[1] and material well-being. (R. P. Kangle's translation).

1. R.P. Kangle's "spiritual".

4115-16*

अहीनभुजगाधीश- वपुर्वलयकङ्कणम् ।
शैलाविनन्दिचरितं क्षतकन्दर्पदर्पकम् ॥

वृषपुंगवलक्ष्माणं शिखिपावकलोचनम् ।
ससर्वमङ्गलं नौमि पार्वतीसखमीश्वरम् ॥

(आ) Amd 226.612-3.

I bow to the supreme Lord Śiva, the consort of Pārvatī, who is adorned with large serpents in his body and wrists, whose exploits delighted the mountain (Himavān) and others, who put an end to the arrogance of the god of love, who is distinguished by his vehicle of the best of bulls, whose (third) eye is characterised by the holy fire and who is ever associated with all auspiciousness. (A. A. R.).

अहो नृपं च शार्दूलं see No. 4079.

4117*

अहीन्द्रान् पातालाद् विषमिव निमज्ज्योद्धरति यः
य आरुह्य स्वर्गं कवलयति सेन्द्रान् सुरगणान् ।
महीं भ्रान्त्वा भ्रान्त्वा रघुनलनृपा येन विजिताः
स मृत्युः कालं न क्षमत इति मा कार्ष्ट मनसि ॥

(अ) Cr 1212 (CRC 6. 82, CPS 156. 61). Cf. न बालेषु स्नेहं वहति.

(*a*) यो Cr (var.).

Śikhariṇī metre.

He who lifts up the lordly serpents from the nether regions, who, ascending the heaven, swallows up the group of gods along with Indra, who vanquished great kings like Raghu and Nala after having wandered all over the earth, that Death does not tolerate time—may this idea be not in your mind. (A. A. R.).

अहीरंण्यमवासीकं see No. 4108.

4118*

अहृतहृदयाः सन्तः सत्यं ब्रवीमि निशम्यतां
विपिनमधुना गत्वा वासो मृगैः सह कल्प्यताम् ।
सुजनचरितध्वंसिन्यस्मिन् खलोदयशालिनि
प्रभवति कलौ नायं कालो गृहेषु भवादृशाम् ॥

(आ) SRHt 48.18, VS 3069.

(*a*) अहतहृदयाः VS.

Hariṇī metre.

Oh good men who have not lost the goodness of your heart, I speak the truth, listen to me : go now to the forest and take up residence with the deer ; for this all-powerful iron age, when good people's noble deeds are frustrated and rogues flourish, is not the suitable time for people like you to remain at home (along with the others). (A. A. R.).

4119

अहेतुः पक्षपातो यस् तस्य नास्ति प्रतिक्रिया ।
स हि स्नेहात्मकस्तन्तुर् अन्तर्भूतानि सीव्यति ॥

(अ) Uttara 5.17.

(आ) SRRU 705, Sar 5.75 (p. 698).

(*d*) अन्तर्मर्माणि Uttara (var.), Sar.

There is no preventing that liking which is causeless, for that is a thread composed of affection knitting together beings internally. (C. N. Joshi's translation).

4120

अहेतु भ्रूकुटिं नैव सदा कुर्वीत पार्थिवः ।
विना दोषेण यो भृत्यान् राजा धर्मेण पालयेत् ॥

(अ) Cr 1213 (CRT 4. 14), GP 1. 111. 30. Cf. पत्यौ जीवति या and नास्ति स्त्रीणां पृथग् यज्ञो. Also cf. Crn 36.

(*a*) हुंकारं भृकुटीं GP.

(*d*) शास्ति च [पा°] GP.

A king should not always knit his eye-brows (in anger) without cause ; he should protect those in service who are free of faults by following the path of righteousness. (A. A. R.).

4121

अहेरिव गुणाद्भीतो मिष्टान्नाद्या विषादिव ।
राक्षसीभ्य इव स्त्रीभ्यः स विद्यामधिगच्छति ॥

(अ) Cr 1214 (CRC 2.37, CRB 2.29, CRBh II 2.28, CPS 37.34).

(आ) SR 158.220, SSB 487.227.

(*a*) गुणाद्भितिर् CRC, CPS ; जनाद्भीतो CRBh II ; °द्भीतः SR, SSB.

(*b*) मिष्टान्नाद् गरलादिव CRB ; परान्नाच्च [मि°] SR, SSB; मिष्टान्नाच्च CR (var.).

(*d*) °गच्छति CRBh II.

He becomes proficient in learning who has fear of the people (in wrong doing) as though they were snakes, who avoids sumptuous meals as though they were poison, and who is afraid of women as though they were demonesses. (A. A. R.).

4122*

अहो अनौचितीयं ते हृदि शुद्धेऽप्यशुद्धवत् ।
अङ्कः खलैरिवाकल्पि नखैस्तीक्ष्णमुखैर्मम ॥

(अ) Naiṣ 20.147 (in some editions 20.146).

Ah, it was improper that my sharp finger-nails should have left on thy spotless bosom a blood-stained mark ; just as harsh-speaking knaves fabricate a scandal about an innocent man, as if he were a sinner. (K.K. Handiqui's translation).

4123*

अहो अहं नमो मह्यं यदहं वीक्षितोऽनया ।
बालया त्रस्तसारङ्ग- चपलायतनेत्रया ॥

(आ) JS 148. 2 (a. Biyyāka [ or better Bijjāka ]), VS 1243. (Cf. Kav. p. 86 and XI *ad* 86 ; *a.* Rajaśekhara).

Oh the object of wonder that I am, salutation to myself, for I am gazed at by this girl possessing eyes that are long and tremulous like that of a frightened deer. (A. A. R.).

4124

अहो अहीनामपि लेहनं स्याद्
दुःखानि नूनं नृपसेवनानि ।
एकोऽहिना दष्टमुपैति मृत्युं
क्ष्मापेन दष्टस्तु सगोत्रमित्रः ॥

(अ) BhŚ 394 (doubtful).

Upajāti metre ( Upendravajrā and Indravajrā).

Alas ! even to the well-endowed it is an ordeal, for indeed service with the king is full of worries. Only one, who is bitten by a snake, dies ; but bitten [harmed] by the king, he dies with relations and friends. (A. A. R.).

4125*

अहो अहोभिर्न कलेर्विदूयते
सुधासुधारामधुरं पदे पदे ।
दिने दिने चन्दनचन्द्रशीतलं
यशो यशोदातनयस्य गीयते ॥

(आ) PG 41 (a. Kaviratna).

(*b*) सुधाम्बुधारामधुरं PG (var.).

Vaṁśastha metre.

Oh wonder ! One is not miserable in the days of the iron age, but they are sweet at every step with the flow of nectar; for day after day, the fame of Kṛṣṇa, Yośoda's son, that is cool like sandal and the moon, is being sung. (A. A. R.).

4126*

अहो अहोभिर्महिमा हिमागमे-
ऽप्यभिप्रपेदे प्रति तां स्मरार्दिताम् ।
तपर्तुपूर्तावपि मेदसां भरा
विभावरीभिर्बिभरांबभूविरे ॥

(अ) Naiṣ 1.41.

Vaṁśastha metre.

Lo, to her, tortured by the Cupid, even in the winter the days become long, and even at the height of summer the nights put on loads of fat. (K. K. Handiqui's translation).

अहो एषां वरं जन्म see No. 4183.

4127

अहो ऐश्वर्यमत्तानां मत्तानामिव मानिनाम् ।
असंबद्धा गिरो रूक्षाः कः सहेतानुशासिता ॥

(अ) BhPṇ 10.68.39.

Alas! which person who holds a high office can tolerate the harsh and inconsistent words of those who are arrogant with wealth and power as of haughty people in intoxication? (A. A. R.).

4128*

अहो कथमसीमेदं हिमनाम विजृम्भते ।
चरत्येव सहस्रांशौ धवलं तिमिरान्तरम् ॥

(आ) JS 233.11 (a. Sūktisahasra).

(*a*) कतमसीमेदं JS (var.).

Oh, how does this unlimited quantity of snow white, but concealing darkness within, display itself triumphantly, when the sun, the thousand-rayed one, is moving about ? (A. A. R.).

4129

अहो कनकमाहात्म्यं वक्तुं केनापि शक्यते ।
नामसाम्यादहो चित्रं धत्तूरोऽपि मदप्रदः ॥

(आ) SR 64. 1 (a. ŚP), SSB 330. 1, SRK 25.23 (a. Sabhātaraṅga), IS 7716.

(*a*) नेश्यते [शक्यते] SSB.

Oh who can adequately put in words the greatness possessed by gold [*kanaka*] ? for, oh wonder, even the white-thorn apple plant gives intoxication by mere similarity of name ![1] [*kanaka* : gold and the *dhattūra*-plant]. (A. A. R.).

अहो कलु भुजंगस्य see No. 4135.

4130

अहो कालस्य सूक्ष्मोऽयं कोऽप्यलक्ष्यक्रमः क्रमः ।
यत्पाकपरिणामेन सर्वं यात्यन्यरूपताम् ॥

(अ) Dar 4 65.

Oh the orderly passing of time which is so subtle and unnoticed, by whose growth into maturity everything in this world bears a different aspect. (A. A. R.).

अहो किमपि चित्राणि see No. 4165.

4131*

अहो किमपि ते शुद्धं यशःकुसुममुद्गतम् ।
यस्यायममृतस्यन्दी बालेन्दुर्बाह्यपल्लवः ॥

(आ) VS 2479 (a. Jayavardhana).

Oh wonder, indescribably pure is the flower of your fame that has blossomed forth; the crescent moon is its outward sprout shedding a stream of ambrosia. (A. A. R.).

4132

अहो कुटिलबुद्धीनां दुर्ग्राह्यमसतां मनः ।
अन्यद्वचसि कण्ठेऽन्यद् अन्यदोष्ठपुटे स्थितम् ॥

(आ) VS 344, SRHt 41.18 (a. Vyāsaśataka)[1], Vyās App. I. 5, SR 56. 87 (a. VS), SSB 317.89, IS 828, Subh 62.

(*b*) दुर्ग्रहमसतां VS, SR, SSB, Subh (MS).

(*c*) अन्यन्मनसि SHRt ; (s)न्यत् Subh.

(*d*) ओषपुटे Subh.

1. Cf. V. Raghavan, *Journal of Oriental Research*, 13.4 ; p 293.

Alas ! difficult to grasp is the mind of the wicked with crooked inclinations ! They have one thing in speech, another at

the throat, and a still different view throbbing on their lips. (A. A. R.).

4133

अहो केनेदृशी बुद्धिर् दारुणा तव निर्मिता ।
त्रिगुणा श्रूयते बुद्धिर् न तु दारुमयी क्वचित् ॥

(आ) SR 205. 3 (a. Kpr.), SSB 564. 3 (a. Kpr.), Kpr 9.353, KāP 287.12-3, Kuv *ad* 92. 159 (p. 175), ARJ 200-10-1, Amd 226. 610.

Oh ! who created this your intellect [or : heart], so cruel ?[1] Intellect has always been heard to be made of the triad of qualities, never of wood. (G. Jhā's translation).

1. The other replies taking *dārunā* = of wood.

4134

अहो खलभुजंगस्य विचित्रोऽयं वधक्रमः ।
अन्यस्य दशति श्रोत्रम् अन्यः प्राणैर्वियुज्यते ॥

(आ) SR 55.43(a. P), SSB 316.45, Pras 18.3, SMa 2.7, SRS 2. 2. 36, Vidy 376 (a. Ānandakara-Miśra), SSNL 62, IS 829, Kuv *ad* 37. 85 (p. 109). Variant of No. 4135.

(*a*) अहो पिशुनसर्पस्य (खलसर्पस्य) Pras, SSNL.

(*b*) सर्पस्य महदन्तरम् Pras ; विपरीतो (°त) SR, SSB, SMa, SRS, Vidy; महदन्तरम् SSNL (corrupt).

(*c*) एकस्य [अ°] SRS.

(*d*) प्राणान्विमुञ्चति [प्रा°] Pras, SSNL.

Oh wonder ! strange is the way of killing adopted by the villain of a serpent; he bites (whispers into) the ear of one person but another is deprived of his life. (A. A. R.).

4135

अहो खलभुजंगस्य विपरीतो वधक्रमः ।
कर्णे लगति चान्यस्य प्राणैरन्यो वियुज्यते ॥

(अ) P (Pts 1. 305, PtsK 1. 340), Variant of No. 4134.

(आ) IS 829, GSL 30.

(*a*) अहो खलु भु° PtsK (corrected by Benfey to कलु).

(*b*) विपरीतावध° PtsK.

(*c*) चैकस्य [चा°] GSL.

How extra-ordinary is a snaky rogue's way of killing ! He bites [poisons] one in the ear, whereas it is someone else who loses life. (Dr. A. Sharma's translation).

4136

अहो गुणाः सौम्यता च विद्वत्ता जन्म सत्कुले ।
दारिद्र्याम्बुधिमग्नस्य सर्वमेतन्न शोभते ॥

(अ) SkP, Vaiṣṇava-kh. 20.11.

Alas ! good merits, gentleness, scholarship, and birth in a good family ; all these do not shine in a person if he is sunk in the ocean of indigence. (A. A. R.).

4137

अहो गुणानां प्राप्त्यर्थं यतन्ते बहुधा नरः ।
मुक्ता यदर्थं भग्नास्या इतरेषां च का कथा ॥

(आ) SR 81.17, SSB 356.25.

Oh, various are the means adopted by the people to attain merits ; even those who are unattached get disappointed ; what then of others ? (A. A. R.).

4138

अहो तम इवेदं स्यान् न प्रज्ञायेत किंचन ।
राजा चेन्न भवेल्लोके विभजन् साध्वसाधुनी ॥

(अ) R (R [Bar] 2. 61. 23, R [B] 2. 87. 36, R [G] 2.69.30).

(आ) SRHt 90.9 (a. Mn.), IS 830, Pr 364.

(*a*) अंधं R (var.), SRHt ; अध्वं [ अहो ] R (var.).

(*b*) प्रज्ञायत: (प्रा° or °येत or येत:) R (var.) ; [इ°]ह ज्ञोयेते R (var.).

(*c*) दण्डश्चेन्न SRHt ; राज्ये [लो°] R (var.).

(*d*) [अ] साधु वा R (var.) ; °धुनि (°ना ; °घु च) R (var.).

If there were not a king in this world to adjudge fair and foul, darkness would overspread (the face of the earth) and people could not distinguish anything whatever[1]. (M. N. Dutt's translation.).

1. What is right or wrong.

4139

अहोऽतिनिर्मोहि जनस्य चित्तं
परं चरित्रं गदितुं न योग्यम् ।
मुखे हि चान्यद्धृदि भावमन्यत्
देवो न जानाति कुतो मनुष्य: ॥

(आ) Sama 2 द 35. (Cf. No. 3550).

Upajāti metre (Upendravajrā and Indravajrā).

Oh full of delusion is the mind of man; as for his conduct, the less said, the better ; for he has one thing in the mouth and a different thing in his heart ; god himself does not know it, how then can man ? (A. A. R.).

4140

अहोऽतिबलवद्दैवं विना तेन महात्मना ।
यदसामर्थ्ययुक्तेऽपि नीचवर्गे जयप्रदम् ॥

(अ) Viṣṇu-purāṇa 5.38.31.

Alas ! how powerful is the destiny (said he [Arjuna]) deprived of my illustrious friend. I have been defeated by the base. (M. N. Dutt's translation.).

4141

अहो तृष्णावेश्या सकलजनतामोहनकरी
विदग्धा मुग्धानां हरति विवशानां शमधनम् ।
विपद्दीक्षादक्षासहतरलतारै: प्रणयिनी-
कटाक्षै: कूटाक्षै: कपटकुटिलै: कामकितव: ॥

(अ) Caturvarga-saṁgraha (KM V) 9. 13.

(आ) VS 3263 (a. Kṣemendra), SR 77. 48, SSB 349. 51 (a. Kṣemendra).

(*c*) दक्षै: समतरलहारै: Catur° (var.) ; °दक्ष: VS (var).

(*d*) °कुटिल: SR, SSB ; कामसचिव: VS (var.).
Śikhariṇī metre.

Alas ! the greed of men resembling a harlot causing delusion to all people and efficient, deprives the wealth of peace of mind of the people who are innocent by overpowering them and having the gambler of passion, with crooked glances full of deceit as if they were glances of affection with the pupils of the eyes tremulous and efficient in bringing about prolonged calamity. (A. A. R.).

4142

अहो दानमहो वीर्यम् अहो धैर्यमखण्डितम् ।
उदारवीरधीराणां हरिश्चन्द्रो निदर्शनम् ॥

(आ) IS 831, Subh 31.

(*b*) धीर्यम् Subh.

(*c*) °नीर° [°वीर°] Subh.

Oh the munificence, the great valour and courage that are ever triumphant of those who are full of generosity and boldness ; the example is Hariścandra. (A. A. R.).

4143*

अहो दिव्यं चक्षुर्वहसि तव सापि प्रणयिनी
पराक्षणामग्राह्यं युवतिषु वपु: संक्रमयति ।
समानाभिज्ञानं कथमितरथा पश्यति पुरो
भवानेकस्तस्या: प्रतिकृतिमयीरेव रमणी: ॥

(आ) SkV 669 (a. Manovinoda), Kav 382 (a. Manovinodaka).

(*a*) प्र° etc. missing Kav.
(*b*) परक्षणा° missing Kav ; ग्राङ्कं Kav ; °मयति missing Kav.
(*c*) समा° missing Kav.
Śikhariṇī metre.

Ahah ! you must have second sight,/ and your sweet-heart has imposed her shape/ on girls where others cannot see it. / How else are you the only one/ to recognize by common property/all other girls as her ? (D.H.H. Ingalls's translation).

4144

अहो दुःखमहोदुःख- महो दुःखं दरिद्रता ।
तत्रापि पुत्रभार्याणां बाहुल्यमतिदुःखदम् ॥

(अ) Nāradīya-purāṇa 1. 11. 154.

Alas ! miserable is poverty, very painful indeed ; and there too, the source of intense misery, is the size of the family with wives and a large number of children. (A. A. R.).

4145

अहो दुरन्ता जगतो विमूढता
विलोक्यतां संसृतिदुःखदायिनी ।
सुसाध्यमप्यन्नविधानतस्तपो
यतो जनो दुःखकरोऽवमन्यते ॥

(अ) AS 900.
(*a*) दुरताय गतो AS (var.); विमूढतां AS(var.).
(*b*) विलोक्या तां AS (var.) ; °दायिनीम् AS (changed as above by R. Schmidt).
Vaṁśastha metre.

Oh the foolishness of the world which has a miserable end ! Look at it, as it gives the misery of worldly existence. Though penance is easily possible by the gift of food, the people, who do difficult things, alas ! disregard it. (A. A. R.).

4146

अहो दुरन्ता संसारे भोगतृष्णा यया हृताः ।
अनौचित्यादकीर्तेश्च देवा अपि न बिभ्यति ॥

(अ) KṣB 8.46.233.
(आ) IS 832.
(*b*) यया आहृताः KSS (AKM).

Alas ! terrible in the world is the thirst for enjoyment, carried away by which even gods do not shrink from unbecoming and, infamous conduct. (C. H. Tawney's translation).

अहो दुर्जनसंसर्गात् see सतां दुर्जनसंसर्गात्.

4147

अहो दुर्जनसंसर्गान् मानहानिः पदे पदे ।
पावको लोहसङ्गेन मुद्गरैरभिहन्यते ॥

(आ) SRS 1.12, SR 87.1, SSB 368.1, SRK 25.43 (a. Prasaṅgaratnāvalī).

Indeed, by associating with the wicked people, one gets loss of self-respect at every step. The bright fire, by associating with black iron, is struck all round by heavy hammers. (A. A. R.).

4148

अहो दुर्जनसर्पस्य सर्पस्य महदन्तरम् ।
कर्णमन्यस्य दशति अन्यः प्राणैर्वियुज्यते ॥

(आ) NBh 42. Variant of Nos. 4134, 4135.
(*d*) प्राणैः वि° NBh.

Oh the great difference between the serpent and a serpent in the form of a villain ! The latter bites [whispers tales] in the ear of one, but another person is deprived of his life. (A. A. R.).

4149

अहो दैन्यमहो कष्टं पारक्यैः क्षणभङ्गुरैः ।
यन्नोपकुर्यादस्वार्थैर् मर्त्यः स्वज्ञातिविग्रहैः ॥

(अ) BhPṇ 6.10.10.
(*c*) योनाप° BhPṇ (var.).

Oh the pity of it, oh the misery of it ! that the people should be zealous in alien things which are so momentary, and that

they do not help others unselfishly on account of quarrels with their own kinsmen. (A. A. R.).

4150

अहो धनमदान्धस्तु पश्यन्नपि न पश्यति ।
यदि पश्यत्यात्महितं स पश्यति न संशयः ॥

(अ) Nāradīya-purāṇa 1.8.118.

Oh wonder ! the man blinded by the intoxication of wealth sees not others (to render help) though not blind. If at all he sees, he no doubt sees things which are of selfish interest to him. (A. A. R.).

4151

अहो धनानां महती विदग्धता
सुखोषितानां कृपणस्य वेश्मनि ।
व्रजन्ति न त्यागदशां न भोग्यतां
परां च कांचित् प्रथयन्ति निर्वृतिम् ॥

(आ) VS 490, SR 72. 53 (a. VS), SSB 342.53.

Vaṁśastha metre.

Oh, the great cleverness of the riches which are happily settled in the abodes of misers ! They do not reach the stage of separation or consumption but proclaim only the great satisfaction (of someone else) ! (A. A. R.).

4152*

अहो धनुषि नैपुण्यं मन्मथस्य महात्मनः ।
शरीरमक्षतं कृत्वा भिनत्त्यन्तर्गतं मनः ॥

(आ) SkV 330, Kav 139.

(*b*) म° etc. missing Kav.

(*d*) भिनत्त्यत्यन्त° Kav (MS).

Behold the skill / of the bowman, Love ; / that leaving the body whole, / he breaks the heart within. (D.H.H. Ingalls's translation).

अहो धन्याः केचित् see सखे धन्याः केचित्.

4153

अहो धात्रा पुरः सृष्टं साहसं तदनु स्त्रियः ।
नैतासां दुष्करं किंचिन् निसर्गादिह विद्यते ॥

(अ) KSS 6.34.177.

(आ) IS 833.

(*a*) पुरा KSS (NSP).

(*c*) किंचिद् KSS (AKM).

Alas ! The creator first created recklessness, and then women in imitation of it ; by nature nothing is too bad for them to do ! (C.H. Tawney's translation).

4154

अहो धाष्टर्यमसाधूनां निन्दतामनघाः स्त्रियः ।
मुष्णतामिव चौराणां तिष्ठ चौरेति जल्पताम् ॥

(अ) Varāhamihira's Bṛhatsaṁhitā 74. 15.

(आ) IS 834.

Oh for the imprudence of the wicked ! who revile blameless females, and like thieves, themselves engaged in the act of stealing, cry out : "hold, thief ! hold thief". (H. Kern's translation).

4155

अहो नक्षत्रराजस्य साभिमानं विचेष्टितम् ।
परिक्षीणस्य वक्रत्वं संपूर्णस्य सुवृत्तता ॥

(आ) ŚP 750, PdT 188, Any 8.62, SR 209.3 (a. ŚP), SSB 586. 3, SRK 170. 17 (a. ŚP), IS 835.

(*b*) साभिमानां PdT (var.); साभिमान ŚP (MS).

(*c*) परिक्षस्य PdT (var.).

Oh for the conduct, full of self-conceit of the moon, the king of the stars ! He is crooked when he is in adversity (has waned) but has good conduct (round shape) when prosperous. (A. A. R.).

अहो नास्ति क्षणो नास्ति see रहो नास्ति क्षणो नास्ति.

4156

अहो नु कष्टं सततं प्रवासम्
ततोऽतिकष्टः परगेहवासः ।

कष्टाधिका नीचजनस्य सेवा
ततोऽतिकष्टा धनहीनता च ॥

(आ) SR 66.45, SSB 334. 46, SRK 106. 1 (a. Sphuṭaśloka), IS 7717.

(*a*) कष्ठः SRK.

Upajāti metre (Upendravajrā and Indravajrā).

Oh the misery of being away from home constantly, and more painful is the residence in another's home. Still more miserable is service under a low person and the most painful of all is the absence of wealth. (A. A. R.).

4157

अहो नु चित्रं पद्मोत्थैर् बद्धास्तन्तुभिरद्रयः ।
अविद्यमाना याविद्या तया सर्वे वशीकृताः ॥

(आ) VS 3349 (a. Bhagavad-Vālmīki-muni).

Oh the wonder of it, that even (huge) mountains are bound by threads produced from lotuses! By that nescience, whose form is unknown all the people are rendered helpless and subdued. (A. A. R.).

अहो पिशुनसर्पस्य see No. 4134.

4158*

अहो पूर्णं सरः स्पष्टम् असि नात्र विचारणा ।
लुठन्तस्त्वयि यत् सर्वे स्नान्ति जातु कथंचन ॥

(आ) SSB 604.2.

Oh clearly, you lake, are full of water, there need be no consideration of it; for wallowing in you all the people somehow take their bath indeed! (A. A. R.).

4159

अहो प्रकृतिसादृश्यं श्लेष्मणो दुर्जनस्य च ।
मधुरैः कोपमायाति कटुकैर् उपशाम्यति ॥

(अ) Cr 1215 (CvTb 710).

(आ) VS 353, SRHt 41.23 (a. Someśvara), SR 55.63 (a. VS), SSB 316. 65, IS 7467, NT 79, SRK 31.1 (a. Kalpataru).

(इ) ShD (T) 245.

(*a*) प्रकृ···भादृश्यं CvTb.

(*b*) श्लेष्मणे CvTb.

(*d*) कटुकेनैव शा° SR, SSB, SRK; कटुकैरपि शा° SRHt; °शाम्यते NT.

Oh the similarity in nature that is seen in phlegm affection and the wicked people; by sweet treatment they become worse but subside when bitter remedies are employed.

4160

अहो प्रच्छादिताकार्य- नैपुण्यं परमं खले ।
यत्तुषाग्निरिवानर्चिर् दहन्नपि न लक्ष्यते ॥

(इ) SS (OJ) 345.

(*c*) °वानर्च्चिद् or °वानच्चिद् or °वनच्चिद् SS (OJ) (var.).

The wily are highly skilful in concealing their misdeeds. They are like the flameless fire of rice-husks that smoulders but is not visible. (Raghu Vīra's translation).

4161

अहो प्रभावो वाग्देव्या यन्मातंगदिवाकरः ।
श्रीहर्षस्याभवत् सभ्यः समो बाणमयूरयोः ॥

(आ) ŚP 189 (a. Rājaśekhara), AP 77, (cf. ZDMG 27.636 and 28. 157), JS 45. 70 (a. Rājaśekhara), SR 36. 37 (a. ŚP), SSB 282.1 (a. Rājaśekhara). (Cf. Kav p. 86).

(*b*) यच्चण्डालदि° JS.

Oh! great is the power of the goddess of speech; she caused that Mātaṅgadivākara, (a low caste), who lived on the court of Śrī-Harṣa, and Bāṇa, and Mayūra were respected in the same manner.

4162

अहो प्रमादी भगवान् प्रजापतिः
कृशातिमध्या घटिता मृगेक्षणा ।
यदि प्रमादादनिलेन भज्यते
कथं पुनः शक्ष्यति कर्तुमीदृशम् ॥

(आ) VS 1551, SuMañ 128.10-4.

Vaṁśastha metre.

Oh, the mistake committed by the Lord Brahmā, he has made too thin the waist of the deer-eyed one ; if perchance it breaks, when the wind blows, how will he be able to fashion in this way (so well) ? (A. A. R.).

4163

अहो बत खलः पुण्यैर् मूर्खोऽप्यश्रुतपण्डितः ।
स्वगुणोदीरणे शेषः परनिन्दासु वाक्पतिः ॥

(अ) Deśopadeśa 1.9.

(आ) VS 334 (a. Kṣemendra), SR 56. 80 (a. VS), SSB 317.82 (a. Kṣemendra).

Oh wonder, alas ! the wicked man, though a fool, is by luck very learned in an unheard of way ! He is the thousand-mouthed Śeṣa in proclaiming his virtues and (verily) the god of speech in reviling others. (A. A. R.).

4164

अहो बत महत् कष्टं विपरीतमिदं जगत् ।
येनापत्रपते साधुर् असाधुस्तेन तुष्यति ॥

(अ) MBh (MBh [Bh] 3. 2, 60, MBh [R] 3.2.63, MBh [C] 3.110).

(आ) ŚP 467, VS 368 ( a. Śrī-Bhagvad-Vyāsamuni), SH 798 *bis*, SR 54. 37(a. ŚP), SSB 315. 39 (a. Vyāsa), SRK 222. 4, SSH 2. 66, SRRU 846 (a. Vyāsa), IS 836.

(इ) SS (OJ) 346, cf. Nālaḍiyār 368.

(*d*) नन्दति [तु°] SS (OJ).

Alas, this world is full of contradictions ! That which shameth the good gratifieth the wicked. (P. C. Roy's translation).

4165

अहो बत विचित्राणि चरितानि महात्मनाम् ।
लक्ष्मीं तृणाय मन्यन्ते तद्भारेण नमन्ति च ॥

(अ) Cr 125 (CV XIII. 4, CN "D", CPS 313.20).

(आ) ŚP 212 ( a. Deveśvara ), SkV 1231 *cd/ab*, SuM 9.21, SR 45.1, SSB 300. 1 (a. Deveśvara), SSap 651, SRK 19.83 (a. ŚP), IS 837, Subh 62, Sama 1 अ 104.

(*a*) अहो किमपि चित्राणि ŚP, SkV, SR, SSB, SSap, SRK; बत CV (var.); बलविचित्राणि Sama.

(*b*) चितानि यथा भवेत् CN (var.) ; चरित्रानि (°णि) CN (var.), SP, SkV, SR, SSB, SRK.

(*c*) लक्ष्मी CV (var.); लक्ष्मा CV (var.); तृणानि CV (var.).

(*d*) लक्ष्मीभारेण SR ( var. ), SRK (var.); तद्वारेण Subh ; भरेण नमन्त्यपि ŚP, SR, SSB, SRK, SSap.

Oh see what wonder it is ! The doings of the great are wonderful ! They consider wealth to be light, but when they obtain it, they bend under the weight of it. (K. Raghunathji's translation).

4166

अहो बत सभा सभ्यैर् इयं मौनादधः कृता ।
सन्तो वदन्ति यत्सत्यं सभां न प्रविशन्ति वा ॥

(अ) Bhār (Bhār [KM] 2.416-7, Bhār [Bh] 2.418).

(*c*) वदति Bhār (var.).

Alas ! this assembly has been disgraced by its members on account of their silence. The good either speak the truth (when in the assembly), or do not enter the assembly at all. (M.S. Bhandare's translation).

4167

अहो बत सरित्पतेरिदमनार्यरूपं परं
यदुज्ज्वलरुचीन् मणीन् सुचिरर्चचितास्थागुणान् ।
जडैरनुपयोगिभिः परत एत्य लब्धास्पदैः
क्षपत्यनिशमूर्जितैर्झगिति तन्मयत्वं गतः ॥

(आ) VS 876.

Pṛthvī metre.

Oh the inglorious behaviour of the sea, the lord of rivers, that he throws away bright gems which have their merits well established for the sake of worthless dull things that have gained ground newly, having become dull himself by close association with them ! (A. A. R.).

अहो बलविचित्राणि see No. 4165.

4168

अहो बाणस्य संधानं शरदि स्मरभूपतेः ।
अपि सोऽयं त्विषामीशः कन्याराशिमुपागतः ॥

(आ) Pad 78.3 (a. Bhānukara), SG 592 (a. Bhānukara ), SuSS 404 (a. Bhānukara), SR 344. 1, SSB 219.3.

Oh the fixing of the arrow in the bow-string that is done in autumn by the king of love ! If he were the lord of effulgence [the sun] he has (surely) reached the house of virgo. (A. A. R.).

4169*

अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया ।
यद्दरिद्रतमो लक्ष्मीम् आश्लिष्टो बिभ्रतोरसि ॥

(अ) BhPn 10.81.15.

Oh, the friendliness towards a Brāhmaṇa was seen by me of Lord Vṣṇu [Kṛṣṇa], who is the Lord Supreme, for I, the most indigent of persons, have embraced the goddess of prosperity, bearing her on my chest. (A. A. R.).

4170

अहो भवति सादृश्यं मृदङ्गस्य च खलस्य च ।
यावन्मुखगतौ तौ हि तावन्मधुरभाषिणौ ॥

(आ) SuB 13 B 2, IS 838, Subh 194. Cf. को न याति वशं लोके.

(*c*) पिण्डौ [तौ हि] SuB.

Oh wonder, there is very great similarity between a drum and a wicked person. Only when these two are near (touching) the face, that they produce pleasing sounds [words]. (A. A. R.).

4171

अहो भार्या अहो पुत्रः अहो आत्मा अहो सुखम् ।
अहो माता अहो भ्राता पश्य मायाविमोहितम् ॥

(अ) Cr 1216 (CRC 6.69, CPS 154.54).

(*d*) °मोहनम् CPS.

Oh my wife, my son, myself, my happiness, my mother, my brother ; look at this illusion that is produced by ignorance of true knowledge ! (A. A. R.).

4172*

अहो भुवः सप्तसमुद्रवत्या
द्वीपेषु वर्षेष्वधिपुण्यमेतत् ।
गायन्ति यत्रत्यजना मुरारेः
कर्माणि भद्राण्यवतारवन्ति ॥

(अ) BhPn 5.6.14 (in some editions 5.6.13).

(आ) SRRU 498.

(*b*) एतद् BhPn.

Upajāti metre (Upendravajrā and Indravajrā).

Oh the blessed state of this earth which is surrounded by the seven seas, in whose islands and continents the inhabiting people sing the noble deeds of the incarnations of Lord Viṣṇu, the foe of Mura. (A. A. R.).

4173

अहो मदावलेपोऽयम् असाराणां दुरात्मनाम् ।
कौरवाणां महीपत्वम् अस्माकं किल कालजम् ॥

(अ) Viṣṇu-purāṇa 5.35.

(*c*) °वाणामाधिपत्यम् Viṣ° (var.).

(*d*) काकजम् Viṣ° (var.).

Oh the arrogance of the intoxication of power of the worthless and wicked people, the Kaurava-s ; for they are to be the lords of the earth and we are to have what time produces ( in the future). (A. A. R.).

4174

अहो महच्चित्रमिदं कालगत्या दुरत्यया ।
आरुरुक्षत्युपानद्वै शिरो मुकुटसेवितम् ॥

(अ) BhPn 10.68.24.
(आ) SRRU 535 (wroughly ascribed to BhPn 10.58.24).

Alas ! most surprising are the trends of the times which are so difficult to overcome ; for, the shoes desire to usurp the position on the head which is (rightly) occupied by the diadem. (A. A. R.).

4175

अहो महत्त्वं महतामपूर्वं
विपत्तिकालेऽपि परोपकार: ।
यथास्यमध्ये पतितोऽपि राहो:
कलानिधि: पुण्यचयं ददाति ॥

(आ) SR 49.169, SSB 307.173, SRK 11.7 (a. Sabhātaraṅga), IS 7718.

Upendravajrā metre.

Oh extra-ordinary is the superiority of great men, for they render help to others even when they are in trouble. The moon, the treasure-house of digits, gives holy merit even when he has fallen into the mouth of the demon Rāhu. (A. A. R.).

4176

अहो महीयसां पुंसाम् उपर्युपरि पौरुषम् ।
रामेणाजगवं शंभोर् भग्नमम्भोजनालवत् ॥

(आ) SMH 11.17.

Oh wonder ! higher and higher soars the manliness of great men ; for, the *Ajagava*-bow of Lord Śiva was snapped in two by (the might of) Śrī-Rāma, as if it were (brittle) like a lotus-stalk. (A. A. R.).

4177

अहो मायाजालं हृदयहरिणो यत्र पतित:
समुत्थातुं भूय: प्रभवति न किंचित् कथमपि ।
न चेत् तस्य च्छेत्ता परमगुरुवाक्योपनमितो
निजात्मज्ञानाखुर्विविधदृढसद्युक्तिदशनै: ॥

(आ) SSB 264.62.

Śikhariṇī metre.

Oh the net of nescience, where the deer of the mind that has fallen is unable to free itself even a little in spite of its best efforts. The only remedy to cut (tightening) its strings is the mouse of self-knowledge with its teeth of good teachings imparted by a competent preceptor. (A. A. R.).

4178-79

अहो मायाबलं विष्णो: स्नेहबद्धमिदं जगत् ॥
क्व देहो भौतिकोऽनात्मा क्व चात्मा प्रकृते: पर: ।
कस्य के पतिपुत्राद्या मोह एव हि कारणम् ॥

(अ) BhPn 8.16.18*cd*-19.
(*e*) कतिपुत्राद्या BhPn.

Oh the power of Māyā that is created by Lord Viṣṇu, by which the people are full of attachment caused by affection. Where, on the one hand, is material body which is different from the soul and where, on the other, is the soul which is beyond *prakṛti* ? Who and whose are husbands, sons and others ?, for such attachments, the only prime cause is delusion. (A. A. R.).

4180*

अहो मे सौभाग्यं मम च भवभूतेश्च भणितं
घटायामारोप्य प्रतिफलति तस्यां लघिमनि ।
गिरां देवी सद्य: श्रुतिकलितकल्हारकलिका-
मधूलीमाधुर्यं क्षिपति परिपूर्त्यै भगवती ॥

(अ) BhPr 253 (a Kālidāsa). (Cf. A Scharpé's Kālidāsa Lexicon, I. 3 ; p. 209).

(आ) SH 314 (a. Kālidāsa). (Cf. Kav p. 33 and ZDMG 39.311).

(*b*) तुलायाम् SH.

(*c*) साक्षात् [स°] SH.

Śikhariṇī metre.

Alas ! My good fortune and[1] Bhavabhūti's diction put in the balance, and lightness reflected therein, straightway for completion the divine Goddess of Speech casteth in the sweetness of the pollen of a bud of white lotus carried on her ear. (L.H. Gray's translation).

1. It would be better : Oh joy ! It is my good fortune ; my diction and

4181

अहो मोहः पुंसामिह जगति जातिः किल शुभा
जरामृत्युव्याधीनपि जयति या निष्प्रभतया ।
परस्माज्जातानां व्यसनशतमेतेऽपि वधति
स्वयं सुत्वा तेभ्यो विदिशति सुतान् सा विशसितुम् ॥

(आ) SRHt 261.24 (a. Vallabhadeva).

Śikhariṇī metre.

Oh the delusion of the people in the world ! for they think that the nobility of the family can conquer old age, disease and death ! Which, when devoid of lustre, puts up with hundreds of miseries brought on by other people and having brought forth sons offer them to that miserable end. (A. A. R.).

4182*

अहो मोहो वराकस्य काकस्य यदसौ पुरः ।
सरीसर्ति नरीनर्ति यदयं शिखिहंसयोः ॥

(आ) JS 77. 1, SR 228. 206 (a. JS), SSB 619.3, SRK 194.10 (a. Prasaṅgaratnāvalī), IS 7719.

(*b*) रसात् [पुरः] JS ; मुहुः [पु°] SR, SSB.

(*c*) स° न° tr. JS.

(*d*) समीपे [यदयं] JS ; पुरतः [यदयं] SR, SSB.

Wonderful is the delusion of the poor crow who attempts to imitate the movements and the dancing postures of the peacock and the swan in their very presence ! (A. A. R.).

अहो युवा see No. 4202.

4183

अहो येषां वरं जन्म सर्वप्राण्युपजीवनम् ।
सुजनस्येव येषां वै विमुखा यान्ति नार्थिनः ॥

(अ) BhPn 10.23.33.

(आ) SR 236.1, SSB 632.1.

(*a*) एषां [येषां] BhPn (var.), SR, SSB.

(*c*) धन्या महीरुहा येभ्यो SR, SSB.

(*d*) निराशा [वि°] SR, SSB.

Oh wonderfully good is the noble birth of those who are helpful in providing livelihood for all beings, from whom supplicants never leave disappointed as from a person of great benevolence. (A. A. R.).

4184*

अहो रघुशिरोमणेरभिनवप्रतापावलि-
प्रचण्डकिरणप्रथाप्रसरसाध्वसादाश्रयम् ।
सुराधिपतिरम्बुदान् कमलमिन्दिरा सेवते
हिमांशुरपि चन्द्रमाः सततमम्बुधौ मज्जति ॥

(आ) PdT 70, SR 119.128, SSB 419.13.

(*b*) °किरणानलप्रसरसाध्वसादाश्रयत् PdT.

(*c*) सुरोघ° PdT.

Pṛthvī metre.

Oh wonder ! out of fear of the spreading of the fame of the sun in the form of the great valour of the crest-gem of the Raghu-s, the Lord of the gods [Indra] always resorts to the clouds (to cool himself) and the goddess of prosperity goes to the lotus and the cool-rayed moon plunges itself into the ocean. (A. A. R.).

4185

अहोरात्रमये लोके जरारूपेण संचरन् ।
मृत्युर्ग्रसति भूतानि पवनं पन्नगो यथा ॥

(अ) MBh (MBh [Bh] 12.287.27, MBh [R] 12. 298. 30, MBh [C] 12. 971-2), Cr 1217, (GP 1.115.29).
(इ) SS (OJ) 378.
(*a*) अहोरात्रमयो (°त्रो° GP ; °यं) MBh (var.), PG, SS (OJ).
(*b*) संसरन् [सं°] MBh (var.).
(*c*) वसति [ग्र°] MBh (var.).
(*d*) प्लवनं or प्लवंगं [पवनं] MBh (var.) ; पन्नगः पवनं य° SS (OJ).

Death stalks over the earth in the disguise of old age. Its constituents are days and nights. It opens its mouth wide to swallow the creatures just like a snake to gulp in gusts of wind. (Raghu Vīra's translation in SS [OJ]).

4186

अहोरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह ।
आयूंषि क्षपयन्त्याशु ग्रीष्मे जलमिवांशवः ॥

(अ) R (R [Bar] 2. 98. 19, R [B] 2.105.20, R [Kumbh] 2.111.20, R [G] 2.114.7, R [L] 2.119.7).
(आ) Sskṛ 57, JS 839.
(*a*) वर्तन्ते (°ते) [ग°] R (var.).
(*b*) इतः [इह] R (var.).
(*c*) आयूंसि क्षयमित्याशु Sskṛ ; कर्षयंति or क्षययित्वा [क्ष°] R (var.) ; (ए) व [(आ)शु] R (var.).
(*d*) जलमिवाशये (°शवः) R (var.).

In this world, days and nights pass away with creatures and speedily impair their lives, even as in summer the rays (of the sun) (dry up) the waters. (M. N. Dutt's translation).

4187

अहोरात्रे विभजते सूर्यो मानुषदैविके ।
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥

(अ) Mn 1.65, MBh (MBh [Bh] 12.224.14, MBh [R] 12. 232. 15, MBh [C] 12. 8492 ), Bhaviṣya-Purāṇa 2. 89 *cd*-90*ab*.
(*a*) आहोरात्रे MBh(var.); विभजिते MBh(var.).
(*b*) सूर्ये MBh (var.); मानुषलौकिके (मनु°; मान°; मानुषं दैविकं; °षं दैविके ; °लौकिकं ; °लौकिके) MBh.
(*c*) रात्री MBh (var.) ; संयाति [ भू° ] MBh (var.).
(*d*) चेष्टाये MBh (var.) ; कर्मणा सह MBh (var.).

The sun divides days and nights, both human and divine, the night (being intended) for the repose of created beings and the day for exertion. (G. Bühler's translation).

4188*

अहो रूपमहो रूपम् अहो मुखमहो मुखम् ।
अहो मध्यमहो मध्यम् अस्याः सारङ्गचक्षुषः ॥

(आ) Sar 2.238 (p. 258).

Oh the great beauty and the enchanting loveliness, oh the great charm of the face, the perfectly shaped face, oh the beauty of the waist with its slimness of this damsel who is gazelle-eyed ! (A. A. R.).

4189-90

अहो विधातस्त्वमतीव बालिशो
यस्त्वात्मसृष्टचप्रतिरूपमीहसे ।
परेऽनुजीवत्यपरस्य या मृतिर्
विपर्ययश्चेत्त्वमसि ध्रुवः परः ॥
न हि क्रमश्चेदिह मृत्युजन्मनोः
शरीरिणामस्तु तदात्मकर्मभिः ।
यः स्नेहपाशो निजसर्गवृद्धये
स्वयं कृतस्ते तमिमं विवृश्चसि ॥

(अ) BhPṇ 6. 14. 53-4 (in some editions 6.14.54-5).

Upajāti metre (Vaṁśastha and Indravaṁśa).

Oh Lord of creation, you are indeed extermely childish in that you desire that your creation is without comparison ; for when some creatures live, it is the death of others ; if things were different, you surely are great.

If there is to be no succession of births and deaths it has to be brought about by the people's own actions. That bond of affection which you have created for increasing your activity must be cut by you. (A. A. R.).

4191

अहो विधात्रा हतकेन नार्थात्
कृतो वियोगोऽपि वियोगिनां नः ।
रथाङ्गनाम्नामिव येन सीमा
न विद्यते नापि सपक्षवत्त्वम् ॥

(आ) VP 291 (a. Mādhava).

Upendravajrā metre.

Oh ! by cruel fate (Lord Brahmā) uselessly has separation been imposed on us who are in isolation. There seems to be no limit to this as in the case of the ruddy geese, nor is there any succour. (A. A. R.).

4192*

अहो विशालं भूपाल भुवनत्रितयोदरम् ।
माति मातुमशक्योऽपि यशोराशिर्यदत्र ते ॥

(आ) KāD 2.219, Kpr 10.542, KāP 378.17-8, KH 326.10-1, SR 134.6 (a. KāD), SSB 447.6 (a. KāD), IS 840, Kuv *ad* 42.96 (p. 121), Sar 4.220 (p. 540).

(*b*) भषनत्रि° KāD (var.).

Oh Lord of the earth ! the three-fold universe is really vast which contains the collection of your fame—too vast to be contained. (G. Jhā's translation).

4193

अहो विषादप्यधिकाः स्त्रियो रक्तविमानिताः ।
अहो असेव्याः साधूनां राजानोऽतत्त्वदर्शिनः ॥

(अ) KSS ( KSS [AKM] 8. 49. 153, KSS [NSP] 8.49.152).

(आ) IS 841.

Alas ! women whose love is slighted are worse than poison ! Alas ! kings who do not investigate the truth are not to be served by the good ! (C. H. Tawney's translation).

4194

अहो वैचित्र्यमेतस्य संसारस्य किमुच्यते ।
गुणोऽपि क्लेशहेतुः स्याद् विश्रान्तः कण्ठकन्दले ॥

(आ) ŚP 305, SR 81.21 (a. ŚP), SSB 356.29.

Oh what shall we say of this worldly life which is full of strangeness and surprises ! for, even merits are a source of worry when the words of the controversies are ended like a rope resting on the neck as on a fresh sprout. (A. A. R.).

4195

अहो संसारवैरस्यं वैरस्यकारणं स्त्रियः ।
दोलालोला च कमला रोगाभोगगेहं देहम् ॥

(अ) VCjr II 13.

(*a*) °वैचित्र्यं or °वैराग्यं VCjr (var.).

(*c*) हि [च] VCjr (var.).

(*d*) रोग° or रोगं VCjr (var.) ; °भोग° or °भोगं VCjr (var.) ; °गृहं VCjr (var.) ; वपुः [देहम्] VCjr (var.).

Oh, the staleness of the round of existence ! Oh, women, the cause of this staleness ! Prosperity, too, is as unsteady as a swing, and the body is a house of disease and misery. (F. Edgerton's translation).

4196

अहो संसृतिवेश्येयं रागाद्युद्दीपनोद्यता ।
रसमुत्पाद्य सर्वेषाम् अन्ते वैरस्यकारिणी ॥

(आ) VS 3301 (a. Śrī-Baka).

Oh wonder, this harlot of worldly life having been instrumental in exciting

various passions and giving great delight and relish to all the people, produces, at the end, indifference to attachments. (A. A. R.).

4197

अहो सत्संगतिर्लोके किं पापं न विनाशयेत् ।
न ददाति सुखं किं वा नराणां पुण्यकर्मणाम् ॥

(अ) Nāradīya-purāṇa 1.8.6.

Indeed, what sin is not destroyed by the association of the good people in this world ? What kind of happiness does it not give to the people who perform meritorious actions ? (A. A. R.).

4198

अहो समुद्रगम्भीर- धीरचित्तमनस्विनः ।
कृत्वाप्यनन्यसामान्यम् उल्लेखं नोद्गिरन्ति ये ॥

(अ) KSS (KSS [AKM] 12. 78. 115, KSS [NSP] 12.11.115).

(आ) SRRU 797 (a. KSS).

Indeed people of noble spirit are deep and self-contained of soul as the sea, for when they have performed an unparalleled exploit, they do not utter any description of it. (C. H. Tawney's translation).

4199

अहो साहजिकं प्रेम दूरादपि विराजते ।
चकोरनयनद्वन्द्वम् आह्लादयति चन्द्रमाः ॥

(आ) SR 157.208, SSB 487.215.

Oh affection that is natural, shines even from afar ; the moon, though far away, gladdens the eyes of the *cakora*-birds. (A. A. R.).

4200

अहो सुसदृशी वृत्तिस् तुलाकोटेः खलस्य च ।
स्तोकेनोन्नतिमायाति स्तोकेनायात्यधोगतिम् ॥

(अ) P (Pts 1.150 *cd/ab*, PtsK 1.166 *cd/ab*, PP 1.113 *cd/ab*).

(आ) ŚP 373 *cd/ab*, VS 352 *cd/ab*, SkV 1263 *cd/ab*, SR 54. 23 *cd/ab*, SSB 315. 24 *cd/ab*, SRK 28. 73 *cd/ab* (a. ŚP), IS 842, Subh 276, Kpr 9.378 *cd/ab*, KāP 299. 10-1 *cd/ab*, Sāh *ad* 10. 644 (p. 265) *cd/ab*, Amd 223.596 *cd/ab*, AlK 245. 5-6 *cd/ab*, Can 82. 25-6 *cd/ab*.

(इ) ShD(T) 175, VŚ(T) 53, SRN(T) 121.

(*a*) नु सदृशी ŚP, SkV, SR, SSB, SRK ; चेष्टा [वृ°] P.

(*b*) तुलायष्टेः P.

(*c*) स्तोकेनोच्चति° SkV (var.) ; आप्नोति[आयाति] Subh.

It takes but little to raise him[1]/and little to cast him down :—/ah, how like is the villain/to the armtrip of a balance. (D.H.H. Ingalls's translation).

1. a villain.

4201

अहो स्त्रीप्रेरणा नाम रजसालङ्घितात्मनाम् ।
पुंसां वात्येव सरसा- माशयक्षोभकारिणी ॥

(अ) KSS 6.20.128 (all editions).

(आ) IS 843.

(*c*) वात्या इव KSS (AKM).

Alas ! the instigation of a woman troubles the minds even of those men whose souls are not under the dominion of passion, as a storm disturbs the repose of lakes which are not reached by dust. (C. H. Tawney's translation).

4202*

अहो स्थिरः कोऽपि तवेप्सितो युवा
चिराय कर्णोत्पलशून्यतां गते ।
उपेक्षते यः श्लथबन्धलम्बिनीर्
जटाः कपोले कलमाग्रपिङ्गलाः ॥

(अ) Kum 5.47. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 ; p. 72).

(*a*) युवा...स्थिरः [स्थि°...यु°] Kum (var.).

(*cd*) श्लथबन्धिनीर्जताः । कपोलदेशे Kum (var.); श्लथम्बिनीर्जताः । कपोलदेशे Kum (var.); श्लथलम्बिनीरिमा । जताः कपोले Kum (var.); कलमाग्रपिङ्गला(:) । जताः कपोले श्लथलम्बिनीरिमाः Kum (var.).

Vaṁśastha metre.

Oh wonder! stone-hearted (is) the youth desired by you, whoever he (is), who ignores the matted hair hanging down loosely (and) tawny-like the shoots of paddy on the region of (your) cheeks, which has become devoid of the lotus on the ear (used as an ornament) for a long time. (R. D. Karmarkar's translation).

4203*

अहो स्थैर्यं तेषां प्रकृतिनियमेभ्यः सुकृतिनां
प्रतिज्ञातत्यागो नहि भवति कृच्छ्रेऽपि महति ।
तथा हि त्वत्सेनाभरनमितधात्रीभरदलत्-
कटाहोऽपि स्वाङ्गं किमु कमठनाथश्चलयति ॥

(आ) Skm (Skm [ B ] 1505, Skm [ POS ] 3.27.5).

(*c*) °रनमत् Skm (POS).

Śikhariṇī metre.

Wonderful is the stability of the good people in obeying laws of nature; they never give up, having promised, their task, however great the trouble; for, does the lordly tortoise ever shake his body, though his shell gets injured by the great load on the earth of your marching army? (A. A. R.).

**अहो स्वभावसाम्यं** see No. 4159.

**अहो हास्यतरं** see No. 646.

4204

अहो हि मे बह्वपराद्धमायुषा
यदप्रियं वाच्यमिदं मयेदृशम् ।
त एव धन्याः सुहृदः पराभवं
जगत्यदृष्ट्वैव हि ये क्षयं गताः ॥

(आ) Kpr 10. 481, KāP 353.1-2, ARJ 140. 12-3, AR 141.1-2.

(*a*) अपराधं AR.

(*c*) सुहृदां ARJ.

Vaṁśastha metre.

Oh! a great fault has been committed by my life, that I had to speak in such a manner. Lucky are those that have died without seeing their friends fallen in trouble. (G. Jhā's translation).

**अहौ वा हारे वा कुसुमशयने** see No. 4205.

4205*

अहौ वा हारे वा बलवति रिपौ वा सुहृदि वा
मणौ वा लोष्टे वा कुसुमशयने वा दृषदि वा ।
तृणे वा स्त्रैणे वा मम समदृशो यान्तु दिवसाः
क्वचित् पुण्येऽरण्ये शिव शिव शिवेति प्रलपतः ॥

(अ) BhŚ 213, Vet 1.5, L in VCbr *ad* 2.21.

(आ) ŚP 4102 (a. BhŚ), VS 3413 (a. Harṣadeva [?]), Pad 92.62 ( a. BhŚ ), PdT 180 (a. Kpr.), PV 811 (a. Jagajjīvanavraja), Skm (Skm [ B ] 2300, Skm [POS] 5.60.5) (a. Muñja), RA 6. 57, RJ 1369, SR 368. 40 (a. Auc.), SSB 263.42 (a. BhŚ), IS 844, Kpr 4.44, (a. Utpala), KāP 90. 6, KāD *ad* 2.291, AlKeś *ad* 20. 28 ( p. 75 ), Kāvyān 57. 18-20, Auc *ad* 16 (p. 131) (a. Utpalarāja), SK 7. 26, SU 1009, SMJ 911, BPS *f*. 24 *b*. 153, SSD 4 *f*. 30*a*, SSV 893, Rasavilāsa (MS, India Office 2526 *b*) par. 81, (cf. Kav p. 30).

(*a*) होरे [हारे] PV (MS).

(*ab*) अ° वा हा° वा कु° वा दृ° वा । मा° वा लो° वा ब° रि° वा सु° वा tr. BhŚ ( var. ), VS, PdT, RA, Kpr, KāP, KāD, AlKeś, Kāvyān.

(*b*) मणो PdT ; लोष्ठे BhŚ (var.), KāD ; लोष्ट्रे IS ; दृषदि PV (MS).

(*c*) त्रैणे [तृ°] BhŚ (var.) ; स्त्रैण्ये BhŚ (var.) ; वास्त्रीणे [वा स्त्रै°] RA ; सदृशो or समो° BhŚ ; यान्ति BhŚ (var.), VS, KāD, Kāvyān; याति BhŚ (var.) ; दिवसः or दिवसान् BhŚ (var.).

(*d*) कदा [क्वचित्] BhŚ (var.), KāD ; सदा [क्व°] IS ; काव्या° VS ; पुण्यारण्ये BhŚ (var.), Pad, PdT, Skm, RA, Kpr, KāP (var.), Auc ; जिन जिन जिनेति [शि° शि° शि°] Kāvyān ; प्रणपतः or प्रलपतिः or प्रलयतः BhŚ (var.) ; प्रजपतः Skm (POS). Śikhariṇī metre.

Looking with equal indifference upon a snake or a necklace, a powerful foe or a friend, a jewel or a piece of iron, a flowery bed or stone, a blade or grass or a bevy of ladies, I now wish to pass the remaining days of my life in a holy forest continually meditating upon the divine name, Śiva (P. Nath's translation).

4206

अह्नस्त्रिश्चतुरम्बुभिः स्नपयसि स्वं पुष्करावर्जितैर्
भुङ्क्षे मेध्यतराणि भद्र तरुणान्यश्वत्थपत्राणि च ।
पुण्यारण्यचरोऽसि न प्रविशसि ग्रामं सकृत्कुञ्जर
ज्ञानं चेत् कियदप्युदेति न समा ब्रह्मर्षयोऽपि त्वया ॥

(अ) DikAny 92.

Śārdūlavikrīḍita metre.

Oh elephant, you take three or four baths a day by pouring the water with the tip of your trunk ; you, friend, take pure food of the tender leaves of the holy fig-tree ; you move about in holy forests and never enter inhabited villages ; as for wisdom, how great it is ! even great sages are no equal to you. (A. A. R.).

4207

अह्नि भास्करमिच्छन्ति रात्रावमृततेजसम् ।
अह्नि रात्रौ च राजानम् इच्छन्ति गुणिनं प्रजाः ॥

(आ) JS 408. 55 (a. Sūktisahasra).

People desire the sun during day and the moon, the nectar-rayed one, at night ; but both night and day they desire the king who is meritorious in conduct. (A. A. R.).

4208

अह्नि रविर्दहति त्वचि वृद्धः
पुष्पधनुर्दहति प्रबलोढम् ।
रात्रिदिनं पुनरन्तरमन्तः
संवृतिरस्ति रवेर्न तु कन्तोः ॥

(अ) AS 584.

(*a*) अंह्नि AS (var.) ; त्वचवृद्धं or शुचि वृद्धः AS (var.).

Dodhaka metre.

During day, when the sun is at its zenith, it burns our skin ; but when the flower-bowed one has waxed strong, he burns night and day. (Look at) the difference to us between the two, there is a covering against the sun, but none against Cupid. (A. A. R.).

# I. INDEX

OF

## AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual varses included in Vol. II are cited. The minimum necessary information about each author (or source) is given, as well as bibliographical references to more detailed information about the authors and sources. (For references of the texts used see "Abbreviations" prefixed to Vol. I and "Additional Abbreviations" included in the present volume).

At the end of each entry are given the numbers of the verses in the present volume where the authors or sources are quoted. The *subhāṣita-saṁgraha-s* which quote the appropriate verses are given in brackets. 'c.' after page-numbers of vol. I denotes column or columns of that page and '*a*' or '*b*' after 'c.' indicates the first or the second column, respectively, as the case may be.

*Agni-purāṇa*, One of the eighteen *mahā-purāṇa-s*. See for instance, R. C. Hazra, ***Studies in the Purāṇic Records on Hindu Rites and Customs***; p. 134 sqq.

Nos. 2000, (2403), (2439), 2503, (3695).

AṄGADA, poet. No information. Mentioned in PG. (Cf. CC1 4, NCC1 51).

No. 3138 (a. PV, but in ŚP, VS, SSB a. Vāsudeva).

*Aṅgira(ḥ-smṛti)*, Several different *dharma-śāstra*-texts ascribed to Aṅgiras. Published by Jīvānanda 1. 554-60, in ĀnSS's collection of *smṛti-s* and by A. N. Kṛṣṇa Aiyangar (different and longer) in Adyer Library series. Deals, in particular, with *prāyaścitta*. Often quoted in *nibandha-s*. (Cf. P.V. Kane's *History of Dharmaśāstra*, vol. I [second edition] pp. 507-9 ; NCC1 53-4).

No. 3628 (VīrS).

ACALA(SIṀHA) or ACALANṚSIṀHA, probably identical with Acala, Acala-dāsa, Pracaladāsa, Acalamiśra, and Acalarudra ; poet. No information. Mentioned (?) by Rājaśekhara (ŚP 176), in Skm, ŚP. Also quoted in SkV, JS, Vidy, SuSS and Pad. (Cf. CC1 5, NCC1 55, Kav 18-9, AP 4-5, JS 14-15, Vidy 3, SkV LXVIII, Skm [POS] 37).

Nos. 2237 (Skm), 2289 (Skm), 2494 (ŚP, JS, SSB, Śloka-saṁgraha).

ADBHUTAPUṆYA or ADBHUTA-PHULLA, see Puṇya, below.

*Anargharāghava* of Murāri. See vol. I p. 319 c. *b* and 351 c. *b*-352 c. *a*.

Nos. 2315 (SkV, Kav), 2365 (JS, VS), 2863 (JS), 3349 (JS), 3355 (VS, SSB), 3872 (JS) (sometimes a. Murāri).

AMARU. See vol. I p. 320 c. *b*.

Nos. 2511 (Skm but in VS a. Śrī-Harṣa-deva=BhPr), 3157 (Skm, ŚP, JS, SSB, but in SkV a. Śrī-Harṣa), 3696 (VS, but in SkV a. Bhaṭṭi-Hari), 4035 (JS).

AMITAGATI. See vol. I p. 320 c. *b*-321 c. *a*.

Nos. 1994, 2236, 2256, 2913, 3117, 3233, 3260, 3421, 3422, 3483, 3506, 3518, 3519, 3776, 3779, 3959, 4061, 4069, 4073, 4145, 4208.

AMṚTADATTA (=BHĀGAVATĀMṚTA-DATTA). See vol. I p. 321 c. *a*.

Nos. 2112 (VS, SSB, Vidy, but in SkV a. Vīryamitra), 2435 (VS, SSB, SuMuñ), 2475 (VS).

AMṚTAVARDHANA. See vol. I p. 321 c.*a*.

No. 2261 (VS).

AMṚTĀNANDAYOGIN. See vol. I p. 321 c. *a*.

*Ambaḍacaritra* of Amarasūri, a *kathā*-work belonging to the cycle of legends of king Vikramāditya. Jainistic (cf. L. Sternbach, *On the Poetical Part of the Ambaḍacaritra* in the Silver Jubilee Number of JOS [Madras]).

Nos. 2090, 2384, 2550, 3340.

ARGAṬA (or ARGAṬHA) (also called [?] RĀJAPUTRĀRGAṬA), poet mentioned in ŚP, VS, JS. Some of the verses ascribed to Ravigupta and Amaru-śataka are also ascribed to Argaṭa. One of the verses quoted in VS and a. Argaṭa is quoted by Namisādhu in his commentary on KāvR which was written in the latter half of the 11th and early 12th century A.D. (Cf. $CC_1$ 30, 501, $NCC_1$ 279, AP 8, JS 18-9, VS 4-5).

No. 3674 (VS but in SRHt a. Ravigupta).

ARCITADEVA (ACITTADEVA or ACINTADEVA = BHAGAVATĀR-CITADEVA), poet. No information. Quoted in VS. (Cf. $CC_1$ 5, $NCC_1$ 281, VS 5).

No. 3123 (VS).

ARJUNAVARMADEVA. See vol. I p. 321 c. *ab*.

No. 2434 (JS).

*Alaṁkārakaustubha* of Viśvevarapaṇḍita. See vol. I p. 321 c. *b* and 362 c. *ab*.

Nos. 3110, 3663, 3752, 3985, 4061, 4200.

*Alaṁkāramahodadhi* of Narendraprabha. See vol. I p. 321 c. *b* and 338 c. *ab*.

Nos. 1962, 1980, 2022, 2107, 2172, 2173, 2267, 2275, 2293, 2510, 2539, 2541, 2648, 2653, 2655, 2671, 2672, 2700, 2709, 2720, 2861, 2993, 3084, 3101, 3102, 3131, 3139, 3156, 3157, 3177, 3262, 3308, 3334, 3387, 3633, 3643, 3707, 3733, 3752, 3801, 3862, 3869, 3896, 3921, 3973, 3985, 4061, 4115, 4116, 4133, 4200.

*Alaṁkāraratnākara* of Śobhākaramitra. See vol. I p. 321 c. *b* and 368 c. *a*.

No. 2832.

*Alaṁkāraśekhara* of Keśava(miśra). Treatise on *alaṁkāra* (Published in KM 50 and KāśīSS 56). See Keśavamiśra, below.

Nos. 2401, 2709, 3259, 4205.

I-tsing. Written in prose and verse in 150 chapters. (Cf. $NCC_1$ 327, ABORI 27.116 sqq.).

Nos. 3020 (a. Vāgbhaṭa JS), 3418.

ĀKĀŚAPOLI, poet, mentioned in Rasikajīvana of Gadādhara ; quoted in JS, ŚP. (Cf. $CC_1$ 38, $NCC_2$ 3, AP 9).

Nos. 2813 (JS), 2818 (JS).

ĀṄKOLAKARA. See vol. I p. 356 c. *b* (Lakṣmaṇa-bhaṭṭa Āṅkolakara).

ĀNANDAKARAMIŚRA, father of Vidyākaramiśra and author of Vidy ; from Sarisava in Mithilā ; lived at the end of the 18th century. Quoted in Vidy. Not mentioned in $CC_1$ and $NCC_2$.

No. 4134.

ĀNANDADEVA, poet. No information. Quoted in ŚP. (Cf. $CC_1$ 47, $NCC_2$ 106 AP 9).

No. 3906 (ŚP, SSB).

ĀNANDAVARDHANA. See vol. I p. 322. c. *a*.

No. 3374 (VS).

*Ānandasāgarastava* of Nīlakaṇṭha Dīkṣita. See vol. I p. 322 c. *a* and 339 c. *b*-340 c. *a*.

Nos. 2378, 3039, 3040, 3047, 3440, 3875, 3849.

*Āpastamba-dharmasūtra.* See vol. I p. 322 c. *b*.

Nos. 2155, 2337.

*Āryāśataka* of Appayya Dīkṣita. See vol. I p. 322 c. *b* and 320 c *b*.

Nos. 2741, 2742, 2860.

ĀRYĀSAPTAŚATĪ of Govardhana. See vol. I p. 322 c. *b* and 330 c. *ab*.

Nos. 2224, 2734, 3240, 3971.

*Āścaryacūḍāmaṇi* of Śaktibhadra. See vol. I p. 365 c. *b*.

Nos. 2346, 3669, 4106.

ICCHĀLA (probably identical with Icchaṭa), poet. No information. In JS quoted as Icchāla, in VS as Icchaṭa or Icchaṭaka. (Cf. $CC_1$ 58, $NCC_2$ 245, VS 11).

No. 2377 (JS).

INDIŚESAPRUKHA. See vol. I p. 322 c. *b*.

Nos. 1996, 2139 (both a. SRK).

INDURĀJA of Koṅkaṇa, pupil of Mukula Bhaṭṭa. Author of the commentary called Laghuvṛtti on Udbhaṭa's Kāvyālaṅkārasaṁgraha. (Cf. $NCC_1$ 249).

No. 2653.

*Inscription from Aithoḷe,* Hyderābād, composed by Ravikīrti and dated 634 A. D. Contains a panegyric of King Pulakeśin II Cālukya, (cf. *Epigraphica Indica* 6.8 sqq.).

No. 1978.

*Inscription from Deopāra,* see Umāpatidhara, below.

UJJVALADATTA. See vol. I p. 322 c. *b*.

No. 3028.

*Uttararāmacarita* of Bhāvabhūti. See vol. I p. 322 c. *b* and 345 c. *b*-346 c. *a*.

Nos. 1901, 2022, 2105, 2556, 2635, 2729, 3156, 4119.

UTPALARĀJA. See vol. I p. 322 c. *b*-323 c. *a*.

Nos. 2753 (SkV), 4205 (Kpr, Auc, but in ŚP, SSB, etc. a. BhŚ ; occurs also in BhŚ).

KAPARDIN (=BHAṬṬAKAPARDIN), poet. No information. Quoted in VS. ($CC_1$ 79, $NCC_3$ 149, VS 14).

No. 2578 (VS, SSB, but in BhPr a. Kālidāsa and in SRHt a. Śṛṅgāraprakāśa).

KAMALĀKARA or RĀJANĀKA KAMALĀKARA), poet. No information, probably author of a commentary on Kpr. Quoted in JS, VS ; in Skm one of the verses ascribed in JS to Kamalākara is attributed to Kamalāyudha (see below). (Cf. $CC_1$ 80, $NCC_3$ 159, JS 22-3, VS 15).

No. 3309 (JS).

KAMALĀYUDHA or ŚRĪ-KAMALĀYUDHA). Poet, praised as a teacher of Vākpatirāja in a Prākṛt poem Gauḍavaho ; mentioned with other poets by Abhinanda. Quoted in VS, ŚP, Skm, JS (also quoted in Daś), Subhāṣitaratnakośa. (Cf. $CC_1$ 81, $NCC_3$ 167, Skm (B) 4, VS 15, AP 14, JS 23; cf. ABORI 23. 416).

No. 2273 (Skm).

KARṆĀṬA(KA) (BHAṬṬA-KAR°), poet. No information. Quoted in VS. (Cf. $CC_1$ 82, $NCC_3$ 185, VS 16 ; cf. ABORI 23.416).

Nos. 3155 (VS), 3277 (VS).

KARṆĀṬADEVA or KARṆĀṬAKADEVA, poet. No information. Quoted in Skm. (Cf $CC_1$ 82, $NCC_3$ 185 ; cf. ABORI 23. 416).

No. 3153 (Skm).

*Karṇāmṛta*. No information, used by SRK as source of many *subhāṣita-s*.

No. 2756 (SRK).

*Kalāvidyā*. No information. Quoted in SRHt. Not mentioned in CC or NCC.

No. 3540 (SRHt ; but in ŚP, SR, SSB a. P and NV a. Vallabhadeva ; occurs in P).

*Kalāvilāsa* of Kṣemendra. See vol. I p. 324 c.*b*-324 c.*a* and 328 c.*ab*.

Nos. 2410, 2944, 3029 (a. Kṣemendra), 3777.

*Kaliviḍambana* of Nīlakaṇṭha Dīkṣita. See vol. I p. 324 c.*a* and 339 c.*b*-340 c.*a*.

Nos. 2079, 3128, 3390 (SRK), 3636.

*Kalpataru*. See vol. I p. 324 c. *b*.

Nos. 2067, 2205, 2690, 2737, 3006, 3129, 3359, 3657, 3681, 3885, 3906, 4159.

KALHAṆA. See vol. I p. 324 c.*b*.

*Kavikaumudī* of Lakṣmīnṛsiṁha. See vol. I p. 324 c.*b* and 356 c.*b*.

Nos. 2094, 2381, 3026.

*Kavitāmṛtakūpa* of Gauramohana. See vol. I p. 325 c.*a* and 331 c.*a*.

Nos. 1915, 3129, 3198, 3460.

KAVIRATNA, poet. No information. Quoted in ŚP, Skm, JS. Could also be a title and not a name, or a name of more than one person. There was also a Kaviratna contemporary to Bhoja of Dhārā. (Cf. $CC_1$ 87, $NCC_3$ 280, AP 14-5, Skm [B] 5, PG 192 ; cf. ABORI 23.417).

No. 4125 (PG).

KAVIRĀJA, poet, son of Kīrtinārāyaṇa and Candramukhī. Author (?) of Pārijātaharaṇa. Probably lived in the

12th century A.D. in the court of king Lakṣmaṇasena of Bengal. Quoted in PV, Vidy, Prasanna, Pad, SkV, Subhāṣita-ratnakośa, Subhāṣitasāra-samuccaya, Sabhyālaṁkaraṇa. Possibly several persons of this name were known. (Cf. CC1 88, NCC$_3$ 282, PV 96-9, Vidy 4, SkV LXXVII ; cf. S. K. De, *Bengal's Contribution to Sanskrit Literature* in ISPP I. 4 ; p. 440; R. Pischel, *Die Hofdichter des Lakṣmaṇasena* [op. cit.]; p. 37 sqq.).

Nos. 2162 (Prasanna), 2348 (PV), 3648 (Vidy).

KAVIVALLABHA, poet. No information. Quoted in SRHt. (Cf. NCC$_3$ 285).

Nos. 2063 (SRHt), 3411 (SRHt).

*Kavitāratnākara*. See vol. I p. 325 c. *a*.

No. 3302 (TP).

*Kavīndravacana-samuccaya*. See vol. p. 325 c. *ab*.

Nos. 1910, 1976, 2007, 2126, 2179, 2237, 2272, 2289, 2315, 2319, 2350, 2361, 2379, 2398, 2426, 2474, 2483, 2485, 2494, 2511, 2539, 2546, 2574, 2582, 2588, 2607, 2609, 2611, 2619, 2636, 2640, 2642, 2643, 2663, 2709, 2738, 2740, 2754, 2810, 2824, 2836, 2966, 3071, 3079, 3106, 3115, 3131, 3138, 3141, 3155, 3171, 3180, 3181, 3221, 3472, 3490, 3696, 3733, 3751, 3754, 3761, 3796, 3813, 3929, 3943, 3985, 4014, 4023, 4056, 4057, 4123, 4142, 4152, 4161.

KĀMANDAKI's *Nītisāra*. See vol. I p. 325 c.*b*.

Nos. 1918, 1928, 1975 (SR, SRHt), 1986, 2081 (SRHt), (2087), 2203, 2323, 2325 (SR), 2327 (SR), 2364, 2402, 2427, 2439, 2444, 2445, 2448, 2450, 2468, 2838, 2926, 2984 (SRHt), 3091, 3120, 3121, 3122, 3150, 3151, 3161, 3266, 3288, 3290, 3301, 3322 (SRHt ; not found there, but found in MBh), 3326, 3327, 3356 (SRHt a. Kirāta), 3468, 3487, (3623), 3662, 3680 (SR), 3695, 3729, 3765, 3828, 4076 (SRHt), 4095.

KĀLIDĀSA. See vol. I p. 325 c.*b*-326 c.*a*. Cf. L. Sternbach, *Verses attributed to Kālidāsa in Subhāṣita-saṁgraha-s* in Śrī Ghanshyam Das Ji Birla Commemoration Volume.

Nos. 1897 (SR, SSB), 1981 (BhPr), 2026 (JS=Ragh), 2219 (a. BhPr), 2271 (SSB=Ragh), 2283 (SRHt, but in Auc Mālavarudra ; not found in Kālidāsa's works), 2361 (a BhPr), 2819 (JS=Śāk), 2421 (SSB=Ragh), 2578 (BhPr, but in VS, SSB a. Bhaṭṭakapardin and in SRHt a. Śṛṅgāraprakāśa), 2599 (BhPr), 2665 (Prasanna, but in JR a. Kuv ; in Skm, Vidy a. Vidyāpati ; in ŚP, SSB a. Mālavarudra ; found in Kuv), 2694 (JS), 2867 (*samasyā*), 2873 (SSB= Ragh ), 2874 ( SSB ; not found in Kālidāsa's works, but found in Śiś), 3036 (SR, SSB, SRK=Śāk), 3067 (SSB =Kum), 3172 (SSB=Ragh), 3219(SSB = Ragh), 3221 (Skm, but in VS, ŚP a. Vāmanasvamin ; found in BhŚ), 3224 (a. Suvṛ), 3261, 3397 (a. BhPr), 3441 (ŚP, SSB=Māl), 3862 (Suvṛ=Kum), 3985 (SkV, SR, SSB, SRK, SRHt, ŚP, VS=Vik), 4014, 4180 (a. BhPr).

KĀLIDĀSANANDIN, poet. No information. Quoted in Skm. (Cf. $CC_1$ 99, $NCC_4$ 71, Skm [B] 6):

No. 2047 (Skm).

*Kāvyaprakāśa* of Mammaṭa vol. I p. 326 c. *a*. and 349 c.*a*.

Nos. 1963, 1980 (SSB), 1982 (SSB), 2107, 2173, 2239 (SR, SSB), 2275, 2456 (SSB), 2510,2539, 2648,2655,2665, 2671, 2672, 2715, 2812 (SR, SSB), 2861, 2866 (SSB), 2883 (Vik), 2993, 3084 (SR, SSB), 3101, 3102, 3131, 3186 (SSB), 3262, 3307 (SR), 3334, 3375, 3376 (SSB), 3584, 3750, 3771, 3795 (SSB, but SR a. Kuv ; also quoted in Kuv), 3802, 3973, 3985, 4061 (SR), 4133 (SR, SSB), 4192, 4200, 4204, 4205.

*Kāvyapradīpa* of Govinda Ṭhakkura. See vol. I p. 326 c.*a* and 330 c.*b*.

Nos. 1963, 2107, 2239, 2275, 2456, 2510, 2539, 2648, 2665, 2671, 2678, 2715, 2852, 2861, 2866, 2872, 2883, 2993, 3101, 3102, 3131, 3186, 3262, 3308, 3331, 3334, 3375, 3376, 3584, 3760, 3791, 3795, 3802, 3869, 3905, 4065, 4133, 4192, 4200, 4204, 4205.

*Kāvyamīmāṁsā* of Rājaśekhara. See vol. I p. 364 c.*ab*.

Nos. 2283, 2319, 2670, 3385, 3862.

*Kāvyasaṁgraha*. An anthology of *kāvya*-verses used by the compiler of SRK. No information.

No. 3171.

*Kāvyādarśa* of Daṇḍin. See vol. I p. 326 c.*a* and 335 c.*b*.

Nos. 1875, 2088, 2287 (SR), 2419, 2547, 2554, 2654, 2703, 2704, 2837, 2995, (ŚP, SRHt, Pad, RJ, SSB a. Daṇḍin), 3028, 3170, 3190, 3251, 3271, 3749, 3752, 3830, 3911, 4192 (SR, SSB), 4205.

*Kavyānuśāsana* of Vāgbhaṭa II. See vol. I p. 326 c.*a* and 359 c.*ab*.

Nos. 2026, 2495, 2670, 3084, 3633, 4205.

*Kāvyānuśāsana* of Hemacandra. See vol. I p. 326 c.*a* and 378 c.*ab*.

Nos. 2283, 2539, 2670, 2883, 3084, 3157, 3170, 3172, 3643, 3752, 3802, 3862, 3921, 4061, 4192.

*Kāvyālaṁkāra* of Bhāmaha, an *alaṁkāra*-work in about 400 verses divided into 6 *pariccheda-s* by Bhāmaha, son of Rakrilagomin. (Cf. $CC_4$ 111). See Bhāmaha, below.

*Kāvyālaṁkārasaṁgraha* of Udbhaṭa. See vol. I p. 323 c.*a*.

No. 2861.

*Kāvyālaṁkārasūtra* of Vāmana. See vol. I p. 326 c.*a* and 359 c.*b*-360 c. *a*.

Nos. 2107, 2137, 2395, 2539 (Amd,SR), 3862.

*Kirātārjunīya* of Bhāravi. See vol. I p. 326 c.*a* and 346 c. *b*-347 c. *a*.

Nos. 1914,1926, 1948, 1949,1956, 2174, 2266, 2294 (SR, SSB), 2307 (JS, SRHt, SSB), 2310 (JS, SRHt, SSB), 2320, 2328, 2335, 2360, 2371, 2438, 2477 (SSB, SuMuñ), 2490 (SSB), 2700, 3114, 3222, 3246, 3262 (SR, SSB), 3319, 3323

1. At the time of the prepaiation of this Index $NCC_5$ and following did not appear yet.

KEŚAṬA or KEŚAṬĀCĀRYA, poet; mentioned by Abhinanda and Vasukalpa; possibly identical with Keṭasa, Keśava or Keśara. No information. Quoted in Skm, Vidy, SkV. (Cf. $CC_1$ 126, Vidy 6, SkV LXXIV).
Nos. 2231 (Skm), 2644 (Vidy, but in VS and others a. Bhaṭṭodbhaṭa and in SRHt a. Ud[bha]āta).

KEŚAVA DĪKṢITA, poet. No information. Quoted in SSS. Not mentioned in CC (another Keśava-dīkṣita is mentioned in $CC_2$ 25).
No. 2892 (SSS).

KEŚAVAMIŚRA, author of eight treatises on *alaṁkāra* (e.g., the Alaṁkāraśekhara); wrote by request of Māṇikyacandra (16th century). (Cf. $CC_1$ 32, 128, $CC_2$ 6, 188, $CC_3$ 28, $NCC_5$ 68).

KOKKOKA or KOKA. See vol. I p. 327 c.*b*-328 c.*a*.

KAUṬILYA. See vol. I p 328 c.*a*.
Nos. 1995 (SRHt a. KN), 2106, 2465, 2857, 2858, 3641 (SRHt), 3664, 4114.

KṢEMASIṀHA = ĀCĀRYA KṢEMASIṀHA, poet. No information. Quoted in JS. Not quoted in CC, NCC, nor JS.
No. 3463 (JS).

KṢEMENDRA. See vol. I p. 328 c.*ab*.
Nos. 2171 (VS), 2605 (VS, SSB; not found in Kṣemendra's works, but occurs in Cr, BhPr), 2924 (VS, but in SRHt a. Vallabhadeva), 2944 (JS=Kal), 3029 (SSB=Kal), 3241 (JS or Kṣameśvara, but in Skm, a. Abhimanyu), 4141 (VS, SSB=Catur), 4163 (SSB, VS=Deś).

KHAṆḌANAKĀRA (i.e., HARṢA). See vol. I p. 378 c.*ab*. (Cf. $CC_1$ 136).
No. 3289 (SRHt; in VS, SSB a. Harṣa=Naiṣ).

GAṄGĀDATTA, poet. No information. Quoted in VS. (Cf. $CC_1$ 137, VS 32).
No. 2268.

*Gaṅgālaharī* of Jagannātha Paṇḍita. See vol. I p. 332 c.*b*-333 c. *a*.
No. 2042.

*Gaṅgāsahāya*. Text used in the preparation of SSB. No information. Not quoted in $CC_1$.
No. 3429 (SSH).

GAṆAPATI (BHAṬṬA-GAṆAPATI). See vol. I p. 329 c.*b*.
Nos. 2573 (Pad), 2621 (Pad), 2833 (Pad), 3109 (PV, but in Pad ascribed to Bhānukara).

*Gaṇikā-vṛtta-saṁgraha* or *Texts on Courtezans in Classical Sanskrit*, compiled and presented by L. Sternbach, *Vishveshvaranand Indological Series* 4, Hoshiarpur, 1953.
No. 3108.

GADĀDHARA. See vol. I p. 329 c.*a*.
Nos. 2168 (Skm), 2615 (Skm), 2885 (Skm), 3137 (Skm), 3910 (Skm), 3940 (Skm), 3975 (? RJ).

*Garuḍa-purāṇa*. See vol. I p. 329 c.*ab*.
Nos. 1972, 2009, 2413, 2414, 2591, 2726, 2920, 2959, 2963, 2987, 3009, 3014, 3430, 3886, 4120, 4185.

*Gīta-Govinda* of Jayadeva. See vol. I p. 329 c. *b* and 333 c. *ab*.

*Candrāloka* of Jayadeva-Pīyūṣavarṣa. See vol. I p. 331 c.*b* and 333 c.*b*.
Nos. 1996, 2995, 3497, 4200.

CAPPHAḶADEVA or CAPALADEVA (?), poet. No information. Quoted in Skm, SRHt. (Cf. $CC_1$ 182 and V. Raghavan in Journal of Oriental Research, 13.304).
Nos. 1958 (SRHt=Dvi), 2139 (SRHt, but in JS a. Ravigupta).

CĀṆAKYA. See vol. I p. 331 c. *b*-332 c.*a*.
Nos. 1881, 1915, 1972, 1985, 1988, 2009, 2059, 2090, 2091 (SR), 2092, 2097, 2116, 2126, 2154, 2164, 2176, 2198, 2207, 2208, 2216, 2220, 2336, 2389, 2390, 2411, 2412, 2413, 2414, 2415, 2520, 2529, 2531, 2605, 2644, 2690, 2787 (SR), 2832, 2835, 2855, 2884, 2901, 2910, 2920, 2942, 2954, 2959, 2963, 2971, 2987, 2991, 3009, 3012, 3014, 3017, 3031, 3045, 3060, 3068, 3148, 3160 (SR), 3165, 3175 (SR), 3188, 3214, 3252, 3282, 3294, 3302, 3345 (SR), 3361, 3402, 3405, 3417, 3430, 3459, 3465, 3466, 3495, 3504, 3517, 3538, 3539, 3541, 3550, 3553, 3558, 3570, 3582, 3595, 3615 (SR), 3629, 3631, 3666, 3671, 3674, 3685, 3690, 3705, 3706, 3719, 3720, 3726, 3727, 3736, 3741, 3756, 3845, 3886, 3909, 3920, 4079, 4099, 4108, 4113, 4117, 4120, 4121, 4159, 4165, 4171, 4185.

*Cārucaryā* of Kṣemendra. See vol. I p. 332 c.*a* and 328 c.*ab*.
Nos. 3002, 3129, 3194, 3412.

*Cārudatta* of Bhāsa. See vol. I p. 347 c.*a*.
Nos. 3019, 3324, 3810.

*Carr.* See vol. I p. 331 c.*b*.
Nos. 1915, 2205, 2391, 2941, 2958, 2959, 2971, 3302, 3458, 3740.

*Citramīmāṁsā* of Appayya Dīkṣita. See vol. I p. 332 c.*a* and 320 c.*a*.
Nos. 2026, 3985.

*Citramīmāṁsā-khaṇḍa(na)* of Jagannātha Paṇḍita. See vol. I p. 332 c.*b*-333 c.*a*.
Nos. 2026, 2495, 2582, 3985.

*Caitanya-caritāmṛta* of Kṛṣṇadāsa. See vol. I p. 332 c.*a* and 327 c.*a*.
Nos. 2747, 2751.

CHITTAPA. See vol. I p. 332 c. *b*.
Nos. 2398 (JS, but in Skm a. Śrī-Hanūmān).

JAGAJJĪVANA (*Jagajjīvana-Vrajyā*), father of Veṇīdatta, the compiler of PV and son of Nīlakaṇṭha. Author of Jagajjīvana-Vrajyā and a commentary on the Vṛttadyumaṇi of Yasavanta. Quoted in PV. (Cf. $CC_1$ 194, PV 95).
Nos. 2816 (PV), 3961 (PV), 4205 (PV but also a. to Utpala Muñja, Harṣa-deva ; found in BhŚ).

JAGADDHARA PAṆḌITA. See vol. I p. 332 c.*b*.
Nos. 2429 (VS), 3879 (VS).

JAGANNĀTHA PAṆḌITA. See vol. I p. 332 c.*b*-333 c.*a*.

JANĀRDANA (GOSVĀMIN). See vol. I p. 333 c.*b*.
Nos. 1978, 2686, 2771, 2774, 2780.

JAYADATTA. See vol. I p. 332 c.*b*-333 c.*a* (Aśvavaidyaka). Often mixed up with Nakula.

in Skm and SkV. (Cf. $CC_1$ 241, SkV LXXX, Kav 42).
No. 1910 (SkV, Skm).

*Dakṣa-smṛti*. See vol I p. 335 c.*a*.
No. (3897).

DAṆḌIN. See vol. I p. 335 c.*b*.
Nos. 2636, 2965 (ŚP, SRHt, Pad, RJ, SSB = KāD).

*Damayantī-kathā* or *Nalacampū*. See vol. I p. 335 c.*b* and 335 c.*a* (Trivikrama-bhaṭṭa).

*Dampatīśikṣānāmaka*. See vol. I p. 335 c.*b*.
No. 1895.

*Darpadalana* of Kṣemendra. See vol. I p. 335 c.*b* and 328 c. *ab*.
Nos. 2015, 2367, 3090, 3184, 3185, 3263, 3461, 3484, 3526, 3887, 3935, 4130.

*Daśarūpaka* of Dhanañjaya. See vol. I p. 335 c.*a* and 336 c.*b*.
Nos. 2899, 3512, 3643, 3786, 3831, 3985.

DĀKṢIṆĀTYA. See vol. I p. 335 c.*b*.
No. 2900 (PG).

DĀMODARA (=DĀMODARA-BHAṬṬA), poet. No information. Quoted in PV and RJ. (Cf. PV 89, H.D. Sharma, *Some Unknown Sanskrit Poets of Mithilā* in Jhā Commemoration Volume; p. 362).
Nos. 2574 (PV), 4107 (RJ).

DĀMODARAGUPTA. See vol. I p. 336 c.*a*.
Nos. 1963 (VS, SSB, SuMuñ=Kuṭṭ), 3337 (JS, VS=Kuṭṭ).

DĀMODARADEVA, poet. No information. Quoted in ŚP. (Cf. $CC_1$ 251, AP 35).
No. 4057 (ŚP, SR, SSB).

DURGASIṀHA. See vol. I p. 336 c.*a* and 340 c.*ab* (Pañcatantra).

*Dṛṣṭāntaśataka* of Kusumadeva. See vol. I p. 336 c.*a* and 327 c.*a*.
Nos. 2140, 3630 (SR).

DEVARĀJA, poet. No information. Many authors called Devarāja existed. Quoted in JS. Devarāja quoted in JS not mentioned (?) in $CC_1$.
No. 2797 (JS).

*Deopāra Inscription*, see Umāpatidhara, above.
No. 3530.

DEVEŚVARA. See vol. I p. 336 c.*ab*.
Nos. 2657 (Pad), 4067 (Pad), 4165 (ŚP, SSB; found among Cāṇakya's maxims).

*Deśopadeśa* of Kṣemendra. See vol. I p. 328 c.*ab*.
Nos. 2064, 2983, 3784, 4163 (VS a. Kṣemendra).

DHANAṀJAYA. See vol. I p. 336 c.*a*.

DHANADADEVA(ŚRĪ°), poet. No information. Quoted in ŚP. (Cf. $CC_1$ 266, AP 40-1).
No. 2276 (ŚP).

DHANAPĀLA. See vol. I p. 336 c.*b*.
No. 3896 (JS, Skm).

DHANIKA. See vol. I p. 336 c.*b*.

*Dhammanīti*, in Pāli. See vol. I p. 337 c. *b*.
Nos. 2091, 2920, 3345.

DHARMAKĪRTI. See vol. I p. 337 c.*a*.

in Skm ; in Skm and VS also a poet by name of Nagnācārya is quoted ; possibly identical. (Cf. CC1 274, VS 49).
No. 3848 (Skm, but in JS a. Hanum ; in Prasanna a. Nārāyaṇa and in SkV a. Vākpatirāja ; is found in Veṇī° as well as in Hanum).

*Narābharaṇa.* See vol. I p. 338 c.*a*.
Nos. 2077, 2078, 2112, 2126, 2129, 2205, 2238, 2336, 3009, 3193, 3202, 3204, 3455, 3540, 3564, 3615, 3626, 3660, 3663, 3700, 3715, 3851, 3860, 3897, 4058, 4087, 4148.

NARENDRA, poet. No information. Quoted in VS. (Cf. CC1 279, VS 50).
No. 3812 (VS).

NARENDRAPRABHA SŪRI. See vol. I p. 338 c.*ab*.

*Nalacampū*, see Trivikrama-bhaṭṭa, above.

*Navaratna,* a short didactic work in 9 stanzas, published in KSH 1; in reality a short *subhaṣita-saṁgraha,* very popular in India, from the 15th century onwards and even now in Ceylon. Cf. L. Sternbach, *A propos de petits recueils de vers gnomiques* in JA (1974) ; pp. 371-434 (cf. pp. 423-5). (Cf. CC1 281).
No. 3008.

*Navasāhasāṅkacarita* of Padmagupta. See vol. I p. 338 c.*b* and 340 c.*b*.
Nos. 2834, 3442.

NĀKOKA, poet. No information. Quoted in Skm. (Cf. CC1 282, AB 535-6).
No. 2032.

*Nāgānanda* of Srī-Harṣa. See vol. I p. 338 c.*b* and 378 c.*b*.
No. 2334.

*Nāṭyaśāstra* of Bharata-Muni. See vol. I p. 338 c.*a* and 345 c.*a*.
Nos. 3699, 3811, 3927.

*Nān-maṇi-kaḍigai* (°*kai*), a Tamil didactic work. Cf. K. V. Zvelebil, *Tamil Literature,* 1974 ; pp. 124-5 ; and L. Sternbach, *Subhāṣita-saṁgraha-s, A Forgotten Chapter in the Histories of Sanskrit literature* in Indologica Taurinensia I ; p. 229.
No. 3417.

NĀRADA, *Nāradasmṛti.* See vol. I p. 338 c.*b*.
Nos. 3492, 3493, 3553.

*Nāradīya-purāṇa.* See vol. I p. 338 c.*b*.
Nos. 3292, 3397, 3790, 4144, 4150, 4197.

NĀRĀYAṆA. See vol. I p. 338. c.*b*-339 c.*a*.

NĀRĀYAṆALACCHI, probably identical with Nārāyaṇa-labdhi (Nārāyaṇābdhi), a poet quoted in Skm. Nārāyaṇalacchi is quoted as the source of one verse in SkV where it is suggested that it is a corruption of the author Nārāyaṇa-labdhi and a popular form of Nārāyaṇa-lakṣmī ; since only Lakṣmī-nārāyaṇa is well known as a name, it was suggested that Nārāyaṇa-lakṣmī might be a work of that name. (Cf. CC1 293, SkV LXXXIII, Kav 51).

3762, 3780, 3913, 3957, 3958, 3962 (SSB, but not found there ; found in Ragh), 3967, 3968, 3970, 3972, 3977, 3978, 3981, 3984, 3996 (SSB a. *Saṁgrahītṛ*), 3997, 3999, 4000, 4002, 4003, 4004, 4010, 4018, 4020, 4066, 4122, 4126. (In some sources such as Skm, VS, JS, SR, SSB, SRK a. Naiṣadha or Śrī-Harṣa or Harṣa).

*Pañcatantra.* See vol. I p. 340 c.*ab*.
Nos. 1881, 1906 (SRHt), 1915, 1937 (SRHt), 1942, 1946 (SRHt), 1950, 1964, 1995, 2010, 2011, 2012, 2014, 2039, 2043, 2046, 2050, 2066, 2069, 2073, 2082, 2084, 2085, 2091, 2096, 2097, 2120, 2123, 2124, 2139, 2142, 2152, 2156, 2164, 2167, 2168, 2175, 2176, 2195 (SRHt, but in SR a. H ; from H), 2196, 2197, 2199, 2210, 2238, 2285, 2302, 2304, 2308, 2323, 2324, 2369, 2407 (SRHt, but not found there), 2412, 2460, 2461, 2462, 2530 (SR), 2549, 2593 (SRHt, SR), 2639, 2644, 2718 (SR), 2824 (SR, but in Skm a. Silhaṇa; in VS, SSB a. BhŚ; and in SRK a. Kuv), 2848, 2857, 2858, 2885 (SR), 2948, 2971, 2985 (P or Viṣṇuśarma, SR, SSB, ŚP), 2986, 3010, 3012 (SR), 3013, 3018, 3023, 3108 (SR), 3116, 3119, 3196, 3249, 3253, 3279, 3287, 3300, 3317, 3331, 3344, 3388, 3406, 3433, 3434, 3450, 3452, 3471 (SRHt, but not found there ; from MBh), 3477, 3502, 3507 (SR), 3515, 3516 (SR), 3540, 3553, 3562 (SRHt, but not found there), 3612, 3615, 3623, 3625, 3628, 3643, 3667, 3673, 3683, 3712, 3716, 3723, 3724, 3728, 3774, 3950, 4046, 4086, 4096, 4099, 4134 (SR, but not found there), 4135, 4200.

*Pañcāyudhaprapañcabhāṇa,* propably a collection of *subhāṣita-s* ; used as source by the compiler of SRK. No information ; not quoted in CC.
Nos. 3529 (SRK), 3980 (SRK).

*Pañcarātrarakṣā,* a philosophical work by Rāmānuja (11th century).
No. 3897.

PAṆḌITARĀJA. See vol. I p. 340 c.*b* and 332 c.*b*-333 c.*a*. (Jagannātha).
No. 2746 (Vidy).

PADMAGUPTA or PARIMALA. See vol. I p. 340 c.*a*.

*Padma-purāṇa.* See vol. I p. 340 c.*b*.
Nos. 1917, 2258, 2551, 2825, 3024, 3189, 3428, 3546, 3618, 3619, 3687, 4085.

*Padyataraṅgiṇī* of Vrajanātha. See vol. I p. 341 c.*a* and p. 365 c.*ab*.
Nos. 1958, 1961, 1974, 2126, 2153, 2193, 2457, 2530, 2593, 2644, 2744, 2837, 2920, 3160, 3231, 3339, 3346, 3360, 3395, 3507, 3615, 3631, 3847.

*Padyataraṅgiṇī* of Haribhāskara. See vol. I p. 378 c.*a*.
Nos. 1961, 2332, 2405, 2555, 2809, 3110, 4155, 4184, 4205.

*Padyaracanā* of Lakṣmaṇa-bhaṭṭa Āṅkolakara. See vol. I p. 341 c.*a* and 356 c.*b*.
Nos. 1944, 1961, 2028, 2030, 2361, 2408, 2436, 2497, 2504, 2522, 2572, 2573, 2621, 2630, 2644, 2650, 2657, 2662, 2711, 2808, 2809, 2833, 2870, 2977, 2995, 3109, 3110, 3149, 3152,

*Prabhāvatī* or *Prabhāvatī-pariṇaya*, a drama written by Viśvanātha, author of the Sāhityadarpaṇa, mentioned in Sāh, but unknown. (Cf. $CC_1$ 354).
No. 3169 (Sāh).

PRAVARASENA, son of Añjana, poet praised by Bāṇa, probably from the 5th or 6th century A. D., possibly identical with the Kaśmīrian king Pravarasena who was the author of Prākṛt poem, Setubandha or Rāvaṇa-vadha, mentioned by Daṇḍin. Quoted in SkV, Skm, VS and Kṣemendra's Auc. (Cf. $CC_1$ 357, SkV LXXXV, Skm [B] 13, Skm [POS] 72-3, VS 60-1; cf. K. S. Nagarajan, *Contribution of Kashmir to Sanskrit Literature*; pp. 278-282).
No. 2836 (SkV, Skm, but in PG a. Kaṅka and in ŚP, SSB, RJ a. Bilhaṇa).

*Praśnottara-ratnamālā* or *Vimala-praś°*, the Jewel-garland of questions and answers. A didactic work dealing with human morality composed in short questions and answers. Translated into Tibetan and included in the Tanjur. (Cf. M. Winternitz, *A History of Indian Literature*, translated by Mrs. S. Ketkar and Miss H. Kohn, vol. II; pp. 559-60; L. Sternbach, *On Some Non-Canonical Subhāṣita-Collections in Jain-Literature*, [footnote 92] in the Buddha-Commemoration Volume, Ahmedabad).
No. 1999.

*Prasaṅgaratnāvalī*. See vol. I p. 342 c.*b*.
Nos. 1908, 2102, 2158, 2412, 3198, 3433, 3540, 3635, 3725, 3794, 4147, 4182 (all so a. in SRK).

*Prasaṅgābharaṇa*. See vol. I p. 342 c.*b*.
Nos. 2638, 2785, 3423, 3556, 3576, 4134.

*Prasannarāghava* of Jayadeva Pīyūṣavarṣa. See vol. I, p. 333 c.*b*.
Nos. 2054, 2534.

*Prasannasāhitya-ratnākara* of Nandana. See vol. I p. 343 c.*a*.
Nos. 1891, 1900, 1910, 2076, 2161, 2252, 2283, 2319, 2485, 2534, 2582, 2587, 2619, 2636, 2643, 2665, 2670, 2709, 2810, 2899, 3131, 3221, 3445, 3696, 3754, 3761, 3799, 3846, 3848.

*Prāstāvikavilāsa* of Jagannātha Paṇḍita. See p. 332 c.*b*-333 c.*a*.
Nos. 2746 (a. Vidy, but in SRK a. BhV; found in BhV), 3366 (in SR, SSB a. Rasagaṅgā, also found in Rasagaṅgā).

BAKA. See vol. I p. 343 c.*a*.
Nos. 2886 (VS), 3995 (VS), 4196 (VS).

BALLĀLA. See vol. I p. 343 c.*a*.

*Bahudarśana*. See vol. I p. 343 c.*ab*.
Nos. 2178, 2994, 3207, 3668, 4099.

BĀṆA. See vol. I p. 343 c.*b*.
Nos. 2899 (JS, but Prasanna a. Govardhana), 3943 (Skm).

BĀLAKṚṢṆA. Many authors of this name existed. (Cf. $CC_1$ 370). Quoted in PV (see also Bījaka).
No. 3802 (PV, but in VS, Vidy, JS, SSB a. Bījaka).

MENDRA-), poet. No information. Probably a contemporary of Shah Jehan (17th century); he honoured Kavīndrācārya Sarasvatī. Quoted in PV. (Cf. B.C. Law, Volume, II; p. 147).

No. 3857 (PV).

*Brahmavaivarta-purāṇa*, one of the *mahā-purāṇa-s*, meant for preaching the worship of Kṛṣṇa and Rādhā; consists of four parts; probably composed in the 8th century A.D. (Cf. R.C. Hazra, *Studies in the Purāṇic Records and Hindu Rites and Customs*; pp. 166-7).

No. 2215.

*Brāhmadharma*. See vol. I. p. 344 c.*b*.

Nos. 3351 ( =Mn ), 3409 ( =MBh ), 3620 (=MHh).

*Bhagavannāma-Kaumudī* of Lakṣmīdhara. See vol. I p. 344 c.*b* and 356 c.*b*-357 c.*a*.

BHAṬṬA, poet. No information. Quoted in Skm. (Cf. $CC_1$ 394, AB 539).

No. 2582 (Skm, but in VS, JS a. Rudra or Rudraṭa).

BHAṬṬI. See vol. I p. 344 c.*b*.

*Bhaṭṭikāvya*, originally called Rāvaṇavadha, a grammatical poem by Bhaṭṭi. See vol. I p. 344 c.*b* and Bhaṭṭi, above. ($CC_1$ 395).

Nos. 1905, 3299.

BHAṬṬODBHAṬA, see Udbhaṭa, above.

BHARATA MUNI. See vol. I p. 345 c.*a*.

BHARTṚHARI. See vol. I p. 345 c.*a*.

Nos. 1912, 2077, 2113, 2126, 2193, 2265, 2302, 2314, 2356, 2483, (SR, SRK, but in Skm a. Dharmakīrti), 2562, 2603, 2644, 2691, 2801, 2824, 2830, 2832 (VS, SSB, but in SR a. P; in Skm a. Silhaṇa and in SRK a. Kuv), 2954, 2973 2990, 3042, 3131, 3221, 3284 (SR, but in SkV, Skm a. Hari and in VS a. Jayāditya), 3342, 3383, 3447, 3497, 3681, 3734, 3738, 3742, 3764 (SR, but in VS, SSB a. Ūrjita), 3772, 3785 (in SLP, but in Skm a. Subhaṭa), 4112, 4124, 4205, (in ŚP, SSB and Pad a. Bhartṛhari, but also a. Harṣadeva [VS], Muñja [Skm], Utpala[rāja] Kpr and Auc, Jagajjīvana-vraja [PV], Auc [SR]).

*Bhallaṭaśataka*. See vol. I p. 345 c.*ab* (Bhallaṭa).

No. 2665 (SR, Kuv, but in ŚP, SSB a. Mālavarudra, in Pras a. Kālidāsa, in Skm, Vidy a. Vidyāpati; in JS a. Vararuci).

BHAVAGRĀMĪṆA-VĀTHOKA(°VĀDYO-KA), poet, No information. Quoted in Skm. (Cf. $CC_1$ 397).

No. 3991 (Skm).

BHAVABHŪTI. See vol. I p. 345 c.*b*-346 c.*a*.

Nos. 1970 (RJ), 3171 (ŚP, JS, SSB), 3733 (Suvṛ, SkV, Kav, Pad), 3918 (RJ, but not found in any of Bhavabhūti's known works).

BHAVĀNANDA. See vol. I p. 346 c.*a*.

Nos. 1960 (Skm), 2802 (Skm).

*Bhaviṣya-purāṇa*, an *upa-purāṇa*. Cf. R.C. Hazra, *Studies in the Purāṇic Records on Hindu Rites and customs*; p. 167 sqq. and also cf. L. Sternbach, *Mānava-*

Quoted in ŚP and JS. (Cf. $CC_1$ 413, JS 50, AP 66).

No. 3268 (ŚP, JS).

BHERĪBHAṄKARA, poet. Author of Bherībhaṅkarakāvya (not extant). Śivaite from Banaras. 13th century. Quoted in JS, ŚP, SH, PdT, RJ, Vidy. (Cf. $CC_1$ 416, AP 66-7, PdT XCII-XCV, JS 50, Vidy 11).

No. 2509 (SH [?]).

BHOJA (or BHOJADEVA or BHOJARĀJA). See vol. I p. 347 c. *b*-348 c. *a* and Bhojaprabandha, below.

Nos. 2474 (JS), 2798 (JS). 3716 (SRHt; from P), 3796 (SkV), 3813 (SkV), 3898 (JS).

BHOJAKĀLIDĀSA. See vol. I p. 348 c.*a*.
No. (2391).

*Bhojaprabandha* of Ballāla. See vol. I p. 348 c.*a* and 343 c.*a* (Ballāla).

Nos. 1915, 1981, 2112, 2114, 2121, 2153, 2208, 2219, 2361 (also in Pad, SSB, but in ŚP a. Bhojarāja Kavivarga and Vidy a. Bhoja-Kālidāsa), 2511, 2578, 2599, 2605, 2659, 2812, 2867, 2966 (but ŚP a. Māgha; not found in Śiś), 2998, 3042, 3231, 3392, 3496, 3550, 3606, 3789, 4180.

BHOJARĀJA KAVIVARGA, see Bhojaprabandha, above.

No. (2391).

*Bhramarāṣṭaka*, a poem composed of 8 verses attributed to Kālidāsa (see vol. I p. 325 c.*b*-326 c.*a*), but in reality a short *subhāṣita-saṁgraha* (cf. L. Sternbech, *A propos de petits recueils de vers gnomiques* in JA (1974); pp. 391-434 [cf. pp. 425-7).

No. 3175.

MAṄKHA. See vol. I p. 348 c.*a* and Śrīkaṇṭhacarita, below.

No. 2586 (VS).

MAṄGALA. See vol. I p. 348 c. *a* and Bilvamaṅgala, above.

MAṆIBHADRA, poet. No information. Quoted in VS. (Cf. $CC_1$ 420, VS 84).

No. 3974.

*Matsya-purāṇa*. See vol. I p. 348 c.*b*.
Nos. 2343, 2344, 2641, 2865, 3931.

MADANA, poet. No information. Mentioned in BhPr. Quoted in ŚP and JS. (Cf. $CC_1$ 425, AP 70, JS 51).
Nos. 1922 (JS), 2507 (JS), 2713 (JS).

*Madanapārijāta*. See vol. I p. 348 c.*b*.
No. 1898.

MADHU (= DHARMĀDHIKARAṆA MADHU), poet. No information. Probably contemporary of King Lakṣmaṇasena of Bengāl. A Judge. Quoted in Skm. ($CC_1$ 426, Skm (B) 16).

No. 2706 (Skm).

MADHUKAṆṬHA, poet. No information. Quoted in Skm, SkV. (Cf. $CC_1$ 426, SkV LXXXIX).

MANU (*Mānava-dharmaśāstra*). See vol. I p. 348 c.*a*.

Nos. 1898, 2037 (SRHt, but not

MAHĀMANUṢYA (°ṢA). See vol. I p. 350 c.*b*.
No. 3454 (VS, JS).

*Mahāvīracarita* of Bhavabhūti. See vol. I p. 350 c.*b*. and 345 c.*b*-346 c.*a*.
Nos. 2173 (SR, SSB), 2993, 3870.

MAHIMABHAṬṬA. See vol. I p. 350 c.*b*.

MAHĪPATIMAṆḌALĪKA or MAṆḌALĪKARĀJA, poet. No information. Quoted in ŚP, JS. (Cf. $CC_1$ 444, AP 72).
No. 3942 (ŚP, JS, SSB).

MAHODADHI, court poet whose praise of a Rājyapāla in 1428 might indicate the name of his royal patron. Quoted in Skm, SkV ; his verses are sometimes a. Bāṇa or Bhānukara. (Cf. $CC_1$ 446, SkV XC, Kav 68).
No. 2588 (SkV, Skm).

MĀGHA. See vol. I p. 350 c.*b*-351 c.*a*.
Nos. 1939 (SSB=Śiś), 2165 (SSB=Śiś), 2169 (SSB=Śiś), 2536 (SSB=Śiś), 2689 (SSB, but not found in Śiś=Mālati), 3141 (VS, but not found in Śiś), 3711 (SSB, but not found in Śiś=R).

MĀDHAVA. See vol. I p. 351 c.*a*.
Nos. 2055 (JS), 2180 (PV), 2590 (Skm).

*Mādhavānala*-kathā (*or* *Mādhavānala-Kāmakandalā*-kathā). See vol. I p. 351 c.*a*. (*correct* to ABORI 54 [1974] ; pp. 77-143).
Nos. 1961, 2109, 2242, 2339, 2550, 2565, 2920, 3282, 3283, 3343, 3395, 3847, 4037.

MĀDHAVENDRA-PURĪ. See vol. I. p. 351 c. *ab*.
No. 2747 (PG).

*Mānasollāsa* (or *Abhilaṣitārtha-cintāmaṇi*). See vol. I. p. 351 c.*b*.
No. 2929 (SRHt).

MĀYURĀJA, poet. No information, mentioned by Rājaśekhara. Quoted in JS. (Cf. $CC_1$ 452, JS 51).
No. 2181 (JS).

*Mārkaṇḍeya-purāṇa*. See vol. I p. 351 c.*b*.
Nos. 2844, 2864, 2996, 3481, 3583, 3766 (ŚP).

*Mālatīmādhava* of Bhavabhūti. See vol. I p. 351 c.*b* and 345 c.*b*-346 c.*a*.
Nos. 1970, 2019, 2349, 2689 (SR), 3159, 3385, 3482, 3733, 3807, 3855, 3915.

MĀLAVARUDRA, poet. No information. Quoted by Kṣemendra in Kavi and Auc, and in ŚP. (Cf. $CC_1$ 453, AP 74).
Nos. 2283 (Auc, but in SRHt and Pras a. Kālidāsa), 2665 (ŚP and SSB; but in Kuv, SR a. Bhallaṭa°, in SkV a. Kavinanda, in JS a. Vararuci, in Skm and Vidy a. Vidyāpati ; from Bhallaṭa°).

*Mālavikāgnimitra* of Kālidāsa. See vol. I p. 351 c.*b* and 325 c.*b*-326 c.*a*.
Nos. 1933, 2138, 2912 (SR, but in SRHt a. Śṛṅgāraprakāśa), 3134, 3441 (a. Kālidāsa in ŚP, SSB), 4043.

*Mitākṣarā*, an important commentary of Vijñāneśvara on Yājñavalkya-smṛti, written probably in the second half of the 11th century. (Cf. *Vijñāneśvara*... by S.G. Moghe in VIJ 7.89-94).
No. 4025.

*Mukundamālā*, see Kulaśekhara, above. A

*Raghuvaṁśa* of Kālidāsa. See vol. I p. 353 c.*a* and 325 c.*b*-326 c.*a*.

Nos. 1897, 1902, 1953, 1954, 2026, 2130, 2241, 2271, 2297, 2421, 2481, 2495, 2496, 2563, 2873, 2894, 3172, 3219, 3259, 3303, 3423, 3438, 3652, 3803, 3804, 3805, 3962, 4063. (In some secondary sources a. Kālidāsa).

*Rajendrakarṇapūra*, see Śaṁbhu, below.

No. 1998.

*Ratirahasya* of Kokkoka. See vol. I p. 327 c.*b*-328 c.*a* and 353 c.*a*.

Nos. 3146, 3147.

RATNĀKARA. See vol. I p. 353 c.*a* and Haravijaya-kāvya, below.

No. 3839 (JS, ŚP, SSB, Pad = Haravijaya).

*Ratnāvalī* of Śrī-Harṣa. See vol. I p. 353 c.*a* and 378 c.*b*.

Nos. 2598 (VS a. Śrī Harṣa), 3139, 3871, 3945.

RAVIGUPTA. See vol. I p. 353 c.*b*.

Nos. 2139 (JS, but in SRHt a. Capphaḷadeva and in SRK a. Indiśeṣaprukha), 3195 (VS, SSB), 3315 (VS), 3354 (VS, but in SRHt a. Sundarapāṇḍya = Dvi), 3433 (VS, but in SR a. H, and in SRHt a. Rāja = P and H), 3674 (SRHt, but in VS a. Argaṭa), 3878 (VS, SR, SSB).

*Rasagaṅgādhara* of Jagannātha-Paṇḍita. See vol. I p. 353 c.*b* and 332 c.*b*-333 c.*a*.

Nos. 2026, 2457 (SR = BhV), 2582, 3083, 3107, 3176, 3246, 3248, 3366 (SR, SSB, also in Prāstāvikavilāsa), 3633 (SR), 3985.

*Rasamañjarī*. See vol. I p. 346 c. *b* (Bhānukara).

No. 2662.

*Rasaratnapradīpikā* of Allarāja. See vol. I p. 353 c.*b* and 321 c.*b*.

No. 4205.

*Rasikajīvana* of Gadādhara-bhaṭṭa. See vol. I p. 353 c.*b* and 329 c.*a*.

Nos. 1944, 1945, 1958, 1970, 1980 (SRK), 2065, 2126, 2154, 2276, 2361, 2372, (2404), 2487, 2506, 2522, 2545, 2550, 2573, 2601, 2603, 2621, 2650, 2665, 2688, 2696, 2711, 2749, 2761, 2796, 2803, 2806, 2808, 2809, 2819, 2836, 2842, 2843, 2899, 2995, 3074, 3077, 3110, 3157, 3171, 3174, 3205, 3308, 3339, 3343, 3371, 3399 (SRK, but in Pad a. Līlāvatīkāra), 3540, 3609, 3821, 3831, 3839, 3847, 3869, 3874, 3888, 3904, 3911, 3918, 3946, 3969, 3975, 3982, 3993, 3994, 4012, 4013, 4021, 4026, 4107, 4205.

*Rasikajīvanī* (or *Rasikasañjīvanī*), a *kāvya*-work. See vol. I p. 321 c.*ab* (Arjunavarmadeva).

No. 2434 (JS).

*Rasikarañjana* of Rāmacandra. See vol. I p. 353 c.*b* and 354 c.*b*-355 c.*a*.

Nos. 1991, 3651, 3682, 3798, 3808, 4074.

RĀGHAVACAITANYA, poet. Author of Kavi-kalpalatā and Mahāgaṇapati-stotra. No further information. Quoted in ŚP, Pad. (Cf. $CC_1$ 499).

No. 2977 (a. ŚP, SSB, Pad; but in SRK a. Viśvaguṇā°).

Skm [B] 19, PV 226, AP 81).
Nos. 3154 (Skm), 3370 (Skm).

LAKṢMĪDHARA. See vol. I p. 356 c.*b*-357 c.*a*.

LAKṢMĪNĀTHA. See vol. I p. 357 c.*a*.
No. 2516 (Vidy).

LAKṢMĪNṚSIṀHA. See vol. I p. 357 c.*a*.

*Liṅga-purāṇa*, one of the *upa-purāṇa-s*; Śivaistic dealing with the *liṅga* of Śiva.
No. 3527.

LĪLĀVATĪKĀRA No information. Quoted in Pad.
No. 3399 (Pad, but in SRK a. Rasika-jīvana).

LĪLĀŚUKA. See vol. I p. 357 c.*ab*.

*Lokanīti*. See vol. I p. 357 c.*b*.
Nos. 2091, 2920, 3345, 3615.

*Locana on Dhvanyāloka*, see Abhinavagupta, above.

*Loharatnākara*, a work on metallurgy, quoted in ŚP. No further information.
No. 3051 (ŚP).

*Laukikanyāyaśloka*. See vol. I p. 358 c.*a*.
No. 2829.

VAṀŚIMIŚRA, poet. No information. Quoted in RJ (not quoted in $CC_1$).
No. 3077.

*Vakroktijīvita* of Rājānaka Kuntala (or Kuntaka, or Kuntalaka), an *alaṁkāra*-work from the middle of 11th century, published by S.K. De, Calcutta 1923, quoted in Alaṁkārasarvasva, Sāhitya-darpaṇa and by Ratnakaṇṭha. (Cf. $CC_1$ 547).
Nos. 2754, 3733.

VANĀROHA, poet. No information, not mentioned in $CC_1$. Quoted in SkV.
No. 2612 (SkV).

VARARUCI. Many authors of this name were known in India. A number of works are attributed to him (see $CC_1$ 551). As grammarian he is identified with Kātyāyana, the author of the Vārttika to Pāṇini. Tradition makes him one of the *navaratna-s* of the court of Vikramāditya. Rājaśekhara mentions him in a verse in JS. As poet he is quoted in VS, ŚP, Skm, Bhojaprabandha, JS. Vararuci's Śatagāthā is included in the Tibetan Tanjur, but this Vararuci is another poet, and a friend of Nāgārjuna. Cf. L. Sternbach, *A propos de petits recueils de vers gnomiques* in JA (1974), pp. 391-434. (Cf. $CC_1$ 551, AP 82, VS 108-9, Skm [B] 20, JS 57, *Mélanges Asiatiques* 2.170).
Nos. 2665 (JS, but in Skm, Vidy a. Vidyāpati; in Kuv, SR a. Bhallaṭa in ŚP, SSB a. Mālavarudra = Bhallaṭa), 3933 (ŚP, VS, SSB).

VARĀHA, poet; possibly identical with Varāhamihira, see below. Quoted in Skm. (Cf. $CC_1$ 551, Skm 20).
No. 1900 (Skm).

VARĀHAMIHIRA, well-known astronomer and mathematician, author of the Bṛhatsaṁhitā and a number of other works; died in 587 A. D. Quoted also in ŚP, VS, Skm, Auc, SkV, Kav, JS, Pad and other authologies (see

taraṅgiṇī and by Yogeśvara (or Abhinanda) in 1733. It is also an epithet of Muñja. Quoted in ŚP, Skm, VS, SkV. (Cf. $CC_1$ 557, AP 84, VS 115, Skm [B] 21, SkV XCVIII).

No. 3848 (SkV, but in Prasanna a. Nārāyaṇa ; in JS a. Mahān and in Skm a. Nagna ; appears in Veṇī° and Mahān).

VĀGBHAṬA II. See vol. I p. 359 c.*a*.

VĀCASPATI. See vol. I p. 359 c.*b*.

Nos. 2062 (SkV), 2277 (RJ), 2670 (Prasanna, but in SkV, Skm a. Nīlapaṭaha or °paṭṭa).

VĀÑCHAKA, poet. No information. Quoted in Skm. (Cf. $CC_1$ 561).

No. 2406 (Skm).

VĀMADEVA, poet. No information. Quoted in Skm, SkV, Sūktāvalī, Prasanna. (Cf. $CC_1$ 563, SkV XCVIII).

No. 2300 (Skm).

VĀMANA. See vol. I p. 359 c.*b*-360 c.*a*.

No. 3880 (JS).

VĀMANASVĀMIN. See vol. I p. 360 c.*a*.

No. 3221 (VS and ŚP, but in Skm a. Kālidāsa ; appears also in BhŚ [doubtful]).

VĀRTIKAKĀRA, poet. No information. Quoted in Skm, SkV and Prasanna. The name means writer of a commentary, but identified with Kumārila, who is also called Vārttikakāra and Vararuci. (Cf. $CC_1$ 565, SkV 167, Skm [B] 22).

No. 2076 (SkV, Prasanna, Skm).

VĀLMĪKI. See vol. I p. 360 c.*a*.

*Vāsavadattā* of Subandhu. See vol. I p. 360 c.*a* and 370 c.*b*.

No. 3339 (a. Subandhu in ŚP, SkV, SSB, JS).

*Vāsiṣṭha-rāmāyaṇa*, see Vasi°, above.

VĀSUDEVA (°BHAṬṬA). See vol. I p. 360 c.*a*.

Nos. 2374 (Skm), 2738 (VS), 3138 (ŚP, VS, SSB, Sabhyā°; but a. Aṅgada in PG), 3929 (a. Bhaṭṭa-Vā° VS), 3938 (Skm).

VĀSUDEVA SĀRVABHAUMA-BHAṬṬĀCĀRYA ( = SĀRVABHAUMA-BHAṬṬĀCĀRYA). A Navadvīpa scholar, born about the middle of 15th century, son of Maheśvara Viśārada, author of Samāsavāda and possibly of Sārvabhaumanirukti. (Cf. $CC_1$ 715, 698, PG 228-30, 237-38).

No. 2433 (PG).

VĀHINĪPATI, poet. No information ; wherever quoted as Viśvanātha Vāhinīpati, probably identical with Viśvanātha, the author of Sāh. Quoted in VS, PV, Pad. (Cf. $CC_1$ 569, VS 117, PV 117, 119-20).

Nos. 3639 (Viśvanātha-Vā° PV), 4026 (PV, Pad).

VIKAṬANITAMBĀ. See vol. I p. 360 c.*b*.

Nos. 1961 (PV =MK), 2350 (VS), 2823 (VS).

VIKRA or VIKRAMA ; probably an abbreviation for Vikramāditya, see below.

in Skm, SkV, Prasanna (where almost any verse which seems to be composed by a woman is ascribed to her) and as Vijjakā, Vijjā or Vijjākā also in ŚP, VS. (Cf. $CC_1$ 571, 573, SkV XCIX-C, VS 119-20, AP 85-6, Skm [B] 22 ; cf. ABORI 23.421).

No. 2709 (Prasanna, but in SkV, Skm, Vidy a. Yogeśvara).

VIDYĀKARA. See vol. I p. 361 c.*a.*

VIDYĀKARAMIŚRA. See vol. I p. 361 c.*a.*

*Vidyākarasahasraka* of Vidyākaramiśra. See vol. I p. 361 c.*b*, both.

Nos. 1879, 1894, 1958, 1997, 2026, 2060, 2109, 2112, 2223, 2301, 2330, 2331, 2361, 2476, 2501, 2503, 2504, 2516, 2570, 2600, 2603, 2628, 2644, 2665, 2701, 2709, 2731, 2734, 2740, 2746, 2748, 2752, 2776, 2778, 2793, 2796, 2882, 2906, 3044, 3240, 3343, 3364, 3535, 3648, 3768, 3802, 3818, 3847, 3866, 3942, 4007, 4021, 4134.

VIDYĀPATI. See vol. I p. 361 c.*b.*

Nos. 2665 (Skm, Vidy, but Kuv, SR a. Bhallaṭa = Bhallaṭa ; in JS a. Vararuci, in ŚP, SSB a. Mālavarudra).

*Vidhānapārijāta*, one of the many *pārijāta-s* (*dharmaśāstra*), composed in 1625. (Cf. P.V. Kane's, *The History of Dharma-śāstra*, vol. I. 308).

Nos. 2336, 2728.

VIBHOKA, probably identical with Suvibhoka. No information. Quoted in Skm. ($CC_1$ 729, AB 543).

No, 2815 (Skm).

VIRIÑCI, poet. No information. Quoted in Skm. (Cf. $CC_1$ 578).

No. 2692.

*Vivekacūḍāmaṇi*, see Śaṅkarācārya, below.

Nos. 2675, 2939, 3329, 3347.

VIŚĀKHADATTA or VIŚĀKHADEVA. See vol. I p. 362 c.*a.*

Nos. 1993 (see Viśākhadeva), 2175 (JS, SRHt = Mudr).

VIŚĀKHADEVA. See Viśākhadatta, above.

Nos. 1993 (JS = Mudr), 2175 (see Viśākhadatta).

VIŚVAGUṆĀDARŚA of Veṅkaṭādhvarin. See vol. I p. 362 c.*a.* and 363 c.*ab.*

Nos. 1941 (SRK = Viś°), 2002, 2786 (SRK = Viś°), 2977 (SRK, but in ŚP, SSB, Pad a. Rāghavacaitanya), 3420 (SRK = Viś°), 3773 (SRK = Viś°), 3873 (SRK = Viś°).

VIŚVANĀTHA KAVIRĀJA. See vol. I p. 362 c.*a.*

Nos. 2568 (PV), 3534.

VIŚVEŚVARA. Many authors of this name existed in India ; poet. No information. Quoted in Skm. (See also next entry). (Cf. $CC_1$ 586-588).

Nos. 2240 (Skm), 2814 (Skm).

VIŚVEŚVARA-PAṆḌITA. See vol. I p. 362 c.*ab* and preceding entry.

*Viṣṇudharmasūtra.* = *Viṣṇusmṛti.* See vol. I p. 362 c.*b.*

Nos. 2155, 3430, 3544, 3553.

*Viṣṇudharmottara-purāṇa.* See vol. I p. 362 c.*b.*

Mn = Mn), 4132 (Vyāsaśataka SRHt), 4164 (Vyāsamuni VS, but in SR and SRRU a. MBh = MBh).

VYĀSA (Ceylonese, Siāmese), see Vyāsa-kāraya and Vyāsa-subhāṣita-saṁgraha, below.

Nos. 1877, 2009, 2933, 2958, 3165, 3434, 3615, 4049, 4132.

VYĀSAKĀRAYA (=Vyāsa Ceylonese, see Vyāsa-subhāṣita-saṁgraha, below). See also vol. I p. 365 c.*a*.

Nos. 1877, 2009, 2933 (SRHt a. Vyāsa), 2958, 3165, 3434, 3615 (SRHt a. Vyāsa-śataka), 3660 (SRHt a. Vyāsa-śataka), 4049 (SRHt a. Vyāsa-śataka), 4132.

*Vyāsa-śataka*. See vol. I p. 365 c.*a* and Vyāsa-subhāṣita-saṁgraha, below.

*Vyāsa-subhāṣita-saṁgraha* or *Vyāsa-śataka*, a South Indian *subhāṣita-saṁgraha* published on the basis of two South Indian MSs and ancillary sources (the Ceylonese Vyāsakāraya) and the Vyāsa-śataka quoted in the Sūktiratnahāra. Popular in Southern India and Ceylon. From Ceylon spread to Siām in the 20th century. Cf. L. Sternbach, *On the Sanskrit Nīti-literature of Ceylon*, ALB 35 ; pp. 258-265 ; L. Sternbach, *On the Vyāsa-subhāṣita-saṁgraha* in the Felicitation Volume in honour of Prof. E. Sluszkiewiez, Warszawa 1974 ; pp. 221-7.

VRAJANĀTHA. See vol. I p. 365 c.*b*.

ŚAMBHU, poet of Kaśmīr. (See also Budhabhūṣaṇa). Father of Ānanda Vaidya (Śrīkaṇṭhacarita). Author of Anyoktimuktālatā, publ. in KM II and Rājendrakarṇapūra. Referred to by Maṅkha (Śrīkaṇṭha° 25.97) and contemporary to him. Quoted in VS, PG. (Cf. $CC_1$ 636, 20, $CC_2$ 4, $NCC_1$ 180, VS 128, PG 233).

Nos. 1958 (VS= Rāje°), 2227, 2228.

*Śakavṛddhi*. See vol. I p. 365 c.*b*.

No. 3998 (VS).

ŚAṄKARAKAVI, poet. Many authors are known to exist under this name or a component of Śaṅkara like °guru, °*kavi*, °*gaṇa*, etc. No information. Quoted in ŚP. (Cf. AP 90).

No. 3042 (ŚP).

ŚAṄKARAGAṆA, poet. No information. Quoted in VS. (Cf. $CC_1$ 625, VS 126).

No. 2677 (VS).

ŚAṄKARAGURU, poet from Mithilā, quoted in RJ. No information. (Cf. H.D. Sharma, *Some unknown Poets from Mithilā* in Jhā's Commemoration Volume ; p. 363).

No. 1945 (RJ).

ŚAṄKARA MIŚRA. See vol. I p. 365 c.*b*.

No. 2811 (PV).

ŚAṄKARĀCĀRYA, son of Śivaguru, pupil of Govindācārya who was a pupil of Gauḍapāda. The greatest philospher of the Vedānta, who lived probably between the middle of the 8th and the first half of the 9th century ; according to tradition he lived in the second century B.C. ; born at Kālaḍi, north of former Princely State of Travancore (now central Kerala) ; commentator of Vedāntic works and author of many

2038, 2040, 2054, 2057, 2095, 2099, 2101, 2126, 2139, 2154, 2183, 2206, 2227, 2228, 2231, 2232, 2259, 2276, 2299, 2303, 2305, 2361, 2383, 2388, 2392-93, 2397, 2422, 2426, 2451, 2474, 2494, 2506, 2510, 2522, 2539, 2541, 2550, 2560, 2571, 2578, 2589, 2592, 2596, 2603, 2605, 2617, 2644, 2665, 2674, 2680, 2681, 2684, 2696, 2709, 2727, 2743, 2744, 2762, 2795, 2803, 2815, 2819, 2824, 2836, 2840, 2844, 2854, 2864, 2887, 2899, 2905, 2914, 2920, 2966, 2970, 2977, 2980, 2985, 2995, 3006, 3029, 3042, 3043, 3048, 3051, 3052, 3055, 3056, 3063, 3073, 3125, 3131, 3138, 3148, 3154, 3157, 3166, 3167, 3171, 3178, 3187, 3200, 3203, 3205, 3208, 3218, 3221, 3253, 3268, 3272, 3275, 3312, 3313, 3316, 3325, 3330, 3339, 3350, 3354, 3371, 3380, 3389, 3395, 3413, 3418, 3430, 3441, 3472, 3481, 3497, 3501, 3507, 3524, 3540, 3542, 3544, 3549, 3551, 3559, 3563, 3566-68, 3569, 3578, 3580, 3581, 3585, 3586, 3591, 3604, 3606, 3609, 3613, 3627, 3672, 3677, 3678, 3691, 3696, 3709, 3718, 3721, 3725, 3757, 3766, 3768, 3792, 3802, 3819, 3831, 3839, 3840, 3841, 3847, 3854, 3888, 3906, 3911, 3934, 3942, 3969, 3985, 3991, 3992, 3993, 4005, 4057, 4089, 4092, 4109, 4110, 4155, 4161, 4164, 4165, 4194, 4200, 4205.

*Śālihotra*. General name for veterinary art ascribed to Śālihotra Muni, for whom Nakula, author of treatises on horses, created a father Aśvaghoṣa. Quoted in ŚP and by Hemādri. (Cf. $CC_1$ 644, AP 92). See also vol. I p. 367 c.*a*.
Nos. 3218 (ŚP), 3389 (ŚP).

ŚILHAṆA. See vol. I. p. 367 c.*a*.
No. 1911 (Skm [B], but in Skm [POS] a. Bilhaṇa).

*Śiva-purāṇa*. See vol. I p. 367 c.*a*.
No. 2557.

*Śivamahimna-stotra*, a Śivaite *stotra* (published in HSS).
No. 3758.

*Śivotkarṣamañjarī* of Appayya Dīkṣita. See vol. I p. 367 c.*b* and 320 c.*a*.
No. 2897.

*Śiśupālavadha* of Māgha. See Vol. I p. 367 c.*b* and 350 c.*b*-351 c.*a*.
Nos. 1907, 1921, 1939, 1951, 2108, 2133, 2165, 2169, 2225, 2243, 2257, 2262 (SR), 2263 (SSB), 2267, 2301, 2316, 2317, 2391, 2339 (SR, SSB), 2342 (SR, SSB), 2352, 2355, 2441 (SR, SSB), 2527, 2536, 2567 (Skm, VS, SSB), 2685 (SR), 2720, 2851, 2869, 2874 (SR, but in SSB a. Kālidāsa), 3076 (SSB), 3113, 3164, 3223 (VS, JS), 3225, 3228, 3239 (SSB), 3254, 3256 (SR, SSB) 3298, 3562 (SR, SSB), 3363 (SR, SSB, VS), 3367, 3372, 3381, 3464 (SSB), 3491, 3533, 3627 (SR ŚP, SRK), 3647, 4101. (Often ascribed to Śiś or to Māgha).

*Śukasaptati*. See vol. I p. 367 c.*b*.
Nos. 2097 (Śto), 2664 (Śts), 2175 (Śts), 2532 (Śto), 2550 (Śto), 2690 (Śto), 2717 (Śto), 2920 (Śts), 2959 (Śto), 3148 (Śto), 3336 (Śts), 3550 (Śto), 3667 (Śts), 3735 (Śto).

*Śukranītisāra*. A *nīti-śāstra* attributed to

Nos. 1938 (SSB), 2048 (SSB), 2080 (SSB), 2122 (SRHt), 2188 (SSB), 2189 (SSB), 2213 (SSB), 2264 (SSB), 2295 (SSB), 2366 (SRHt), 2528 (SSB), 2537 (SSB), 2633 (SSB), 2745 (SSB), 2779 (SSB), 2856 (SSB), 2893 (SRHt), 3085 (SSB), 3104 (SSB), 3369 (SSB), 3413 (SSB), 3537 (SSB), 3868 (SSB), 3900 (SSB), 3914 (SSB), 3996 (SSB), 4011 (SSB).

*Saṁskṛta-gadya-padya-saṁgraha*, a modern anthology containing a short collection of *subhāṣita-s* collected by Śrī-Bṛhaspati Śāstrī in Haridāsa-Saṁskṛta-granthamālā 243 (ChSS).

No. 2103.

*Saṁskṛtapāṭhopakāra.* See vol. I p. 369 c.*a*.

Nos. 3129, 3460, 4062, 4186.

*Saṁskṛta-lokokti-prayoga*, a modern collections of *lokokti-s* and *subhāṣita-s*.

Nos. 3231, 3289.

*Saṁskṛta-sūkti-ratnākara.* See vol. I p. 369 c.*a*.

Nos. 1881, 2126, 2176, 2200, 2249, 2307, 2675, 2939, 3028, 3209, 3347, 3540, 3587, 3847, 3878, 4100, 4119, 4164, 4174, 4198.

*Saduktikarṇāmṛta* of Śrīdharadāsa. See vol. I p. 369 c.*a* and 368 c.*b*.

Nos. 1900, 1910, 1911, 1976, 2007, 2032, 2047, 2055, 2062, 2076, 2141, 2148, 2151, 2231, 2237, 2240, 2255, 2273, 2274, 2283, 2289, 2300, 2313, 2347, 2374, 2379, 2387, 2397, 2398, 2406, 2426, 2432, 2472, 2483, 2487, 2488, 2489, 2494, 2498, 2511, 2539, 2542, 2567, 2578, 2582, 2588, 2590, 2606, 2609, 2615, 2616, 2625, 2636, 2640, 2643, 2644, 2658, 2663, 2665, 2670, 2673, 2683, 2692, 2695, 2705, 2706, 2709, 2710, 2714, 2735, 2739, 2740, 2768, 2794, 2801, 2802, 2805, 2810, 2813, 2814, 2815, 2832, 2836, 2899, 3005, 3041, 3053, 3057, 3071, 3079, 3080, 3115, 3137, 3144, 3153, 3154, 3157, 3181, 3221, 3241, 3242, 3247, 3274, 3284, 3370, 3378, 3379, 3444, 3513, 3530, 3611, 3635, 3696, 3754, 3785, 3797, 3799, 3813, 3834, 3848, 3853, 3896, 3910, 3919, 3922, 3923, 3925, 3932, 3937, 3940, 3943, 3958, 3979, 3988, 4001, 4010, 4023, 4033, 4054, 4070, 4203, 4205.

*Sabhātaraṅga.* See vol. I p. 369 c.*a*.

Nos. 2216, 2644, 3174, 3395, 3920, 3960, 4009, 4031, 4061, 4129, 4175. (All quoted in SRK).

*Sabhārañjanaśataka* of Nīlakaṇṭha Dīkṣita. See vol. I p. 369 c.*ab* and 339 c.*b*-340 c.*a*.

Nos. 1876, 2013, 2052, 2056, 2437, 2442, 2930, 2950, 2955, 3015, 3032, 3489.

*Sabhyālaṅkaraṇa* of Govindajit, a *subhāṣita-saṁgraha* composed of 853 ethical and descriptive verses divided into numerous *marīci-s*; quotes 101 authors and works composed after 1656 A. D. Edited on the basis of a single poorly

Nos. 1877, 1946, 2162, 2186, 2187, 2250, 2269, 2288, 2337, 2338, 2382, 2449, 2463, 2524, 2682, 2723, 2901, 2911, 2931, 2951, 2952, 2971, 2978, 2995, 3226, 3261, 3269, 3403, 3448, 3527, 3621, 3622, 3678, 3697, 4049, 4050, 4064, 4093, 4108, 4160, 4164.

SĀRVABHAUMA-BHAṬṬĀCĀRYA, probably identical with Vāsudeva-Sārva°, see above. Sārvabhauma in ŚP and VS is possibly identical with Sārvabhauma Bhaṭṭācārya. In one of the verses quoted in ŚP a king Anaṅgabhīma is mentioned; a poet Anaṅgabhīma is quoted in JS ($NCC_1$ 156). (PG 237, $CC_1$ 715, VS 132, AP 95). Quoted in PG, VS, ŚP.

No. 2433 (PG).

*Sāhityadarpaṇa* of Viśvanātha Kavirāja. See vol. I p. 370 c.*a* and 362 c.*a*.

Nos. 2403, 2456, 2655, 2660 (SR), 2709, 2841, 2875 (SR), 2894, 3169, 3339, 3376 (SR), 3464 (SR = also Śiś), 3534, 3633, 3643, 3711 (SR=RT), 3911, 3985, 4063, 4200.

SUNDARADEVA, author of Sūktisundara, a *subhāṣita-saṁgraha*, who must have lived at the court of Akbar and/or Shah Jahān (17th century). He depicts vividly conditions existing at the courts of the Muhammedan rulers and praises them. Many of his *subhāṣita-s* appear also in PV and PdT.

SUNDARAPĀṆḌYA. See vol. I p. 370 c.*b*.

Nos. 1878 (SRHt=Dvi), 1988 (SRHt=C), 2078 (SRHt=Dvi), 2158 (SRHt=Dvi), 2192 (SRHt=Dvi), 2194 (SRHt=Dvi), 3354 (SRHt=Dvi, but in VS a. Ravigupta).

SUBANDHU. See vol. I p. 370 c.*b*.

No. 3339 (ŚP, SkV. SSB ;=Vāsav).

SUBHAṬA. See vol. I p. 370 c.*b*-371 c.*a*.

No. 3274 (Skm), 3785 (Skm ; but in Śṛṅgārālāpa a. BhŚ=BhŚ), 3932 (Skm).

*Subhāṣitanīvi*. See vol. I p. 371 c.*a*.

Nos. 1982, 2004, 2036, 2072, 2075, 2093, 2134, 2469, 2548, 3217, 3435, 3852, 4077, 4078, 4102.

*Subhāṣita-padya-ratnākara*, a modern Jaina *subhāṣita-saṁgraha* in five small volumes and a Gujarātī Commentary. (Cf. L. Sternbach, *On some Non-Canonical Subhāṣita-Collections in Jaina Literature*, para 7 (in *Mahāvīra Jina Celebration Volume*, Ahmedabad 1976).

Nos. 1878, 1881, 1908, 1915, 2090, 2091, 2097, 2249, 2251, 2394, 2414, 2424, 2454, 2890, 2959, 2971, 2985, 3160, 3198, 3219, 3284, 3519, 3538, 3540, 3577, 3587, 3615, 3629, 3645, 3681, 3776, 3885, 3891, 3959, 3960, 4079, 4083, 4085, 4086, 4088, 4091, 4093, 4097.

*Subhāṣitamañjarī*. See vol. I p. 371 c.*a*.

Nos. 1945, 1951, 2046, 2102, 2153, 2221, 2234, 2932, 2958, 2971, 2985, 3267, 3359, 3620, 3627, 4052, 4134.

*Subhāṣitamuktāvalī*. See vol. I p. 371 c.*a*.

Nos. 1899, 1915, 1958, 1981, 2029, 2118, 2266, 2412, 2571, 2578, 2623, 2670, 2690, 2696, 2732, 2773, 2778, 2796, 2800, 2813, 2832, 2881, 2966, 3008, 3009, 3082, 3112, 3175, 3361, 3499, 3667, 3847, 3860, 3908, 3928, 3955, 3956, 4035.

3036, 3042, 3043, 3049, 3050, 3060, 3062, 3065, 3067, 3073, 3074, 3076, 3081, 3082, 3084, 3103, 3105, 3108, 3109, 3110, 3114, 3116, 3125, 3129, 3131, 3138, 3152, 3157, 3159, 3160, 3168, 3169, 3171, 3172, 3174, 3175, 3179, 3186, 3190, 3195, 3197, 3198, 3203, 3204, 3205, 3206, 3208, 3214, 3219, 3231, 3234, 3235, 3239, 3256, 3262, 3267, 3268, 3269, 3272, 3273, 3275, 3276, 3282, 3283, 3284, 3286, 3289, 3296, 3297, 3308, 3315, 3323, 3325, 3331, 3339, 3340, 3343, 3345, 3346, 3350, 3351, 3352, 3354, 3355, 3358, 3359, 3362, 3363, 3366, 3371, 3374, 3375, 3376, 3380, 3382, 3384, 3386, 3392, 3394, 3595, 3399, 3402, 3404, 3414, 3415, 3417, 3419, 3420, 3430, 3433, 3437, 3441, 3446, 3450, 3457, 3459, 3464, 3472, 3474, 3480, 3497, 3500, 3505, 3507, 3510, 3511, 3516, 3517, 3529, 3534, 3538, 3540, 3550, 3553, 3563, 3577, 3579, 3605, 3606, 3609, 3615, 3627, 3629, 3630, 3631, 3633, 3635, 3638, 3639, 3644, 3657, 3673, 3678, 3680, 3681, 3691, 3693, 3696, 3709, 3711, 3712, 3718, 3725, 3730, 3736, 3737, 3740, 3741, 3447, 3748, 3750, 3753, 3764, 3768, 3773, 3782, 3786, 3789, 3794, 3795, 3801, 3802, 3810, 3814, 3815, 3819, 3831, 3839, 3843, 3845, 3847, 3856, 3860, 3861, 3869, 3873, 3874, 3878, 3879, 3885, 3886, 3888, 3890, 3904, 3906, 3907, 3911, 3918, 3920, 3934, 3936, 3937, 3942, 3946, 3958, 3960, 3962, 3963, 3967, 3969, 3970, 3971, 3972, 3975, 3977, 3978, 3980, 3982, 3983, 3984, 3985, 3987, 3988, 3990, 3991, 3993, 3994, 3996, 3997, 3999, 4000, 4002, 4003, 4004, 4005, 4008, 4009, 4010, 4012, 4013, 4018, 4020, 4026, 4027, 4029, 4031, 4041, 4042, 4052, 4053, 4055, 4057, 4058, 4061, 4072, 4099, 4107, 4109, 4111, 4121, 4129, 4132, 4133, 4134, 4137, 4147, 4151, 4155, 4156, 4159, 4161, 4163, 4164, 4165, 4168, 4175, 4182, 4183, 4184, 4192, 4194, 4199, 4200, 4205.

*Subhāṣitaratna-samuccaya.* See vol. I p. 372 c.*b*.

Nos. 2523, 2785, 3006, 3553, 4134, 4147.

*Subhāṣitaratnākara.* See vol. I p. 372 c.*b*-373 c.*a*.

Nos. 1874, 1881, 1908, 1934, 1941, 1958, 1961, 1980, 1996, 2057, 2061, 2067, 2100, 2102, 2109, 2126, 2139, 2154, 2158, 2193, 2205, 2216, 2276, 2302, 2397, 2412, 2423, 2431, 2457, 2483, 2494, 2526, 2550, 2559, 2577, 2578, 2583, 2603, 2605, 2620, 2623, 2644, 2647, 2662, 2680, 2690, 2696, 2721, 2730, 2732, 2737, 2743, 2744, 2746, 2755, 2756, 2760, 2775, 2786, 2812, 2824, 2830, 2832, 2906, 2909, 2914, 2916, 2920, 2925, 2954, 2959, 2966, 2977, 2989, 2990, 2998, 3006, 3008, 3036, 3081, 3103, 3129, 3171, 3174, 3175, 3197, 3198, 3205, 3275, 3339, 3359, 3390, 3399, 3404, 3420, 3433, 3460, 3472, 3474, 3529, 3538, 3540, 3627, 3635, 3657, 3681, 3691, 3709, 3725, 3740, 3741, 3763, 3782, 3794, 3801, 3815, 3819, 3847, 3860,

2375, 2376, 2377, 2397, 2398, 2404, 2407, 2426, 2428, 2430, 2474, 2479, 2486, 2493, 2494, 2506, 2507, 2509, 2522, 2545, 2553, 2580, 2582, 2601, 2603, 2604, 2607, 2611, 2620, 2637, 2651, 2665, 2667, 2679, 2694, 2696, 2713, 2716, 2743, 2762, 2795, 2796, 2798, 2803, 2813, 2815, 2818, 2819, 2836, 2854, 2863, 2890, 2891, 2899, 2944, 2992, 3003, 3020, 3064, 3066, 3069, 3070, 3071, 3084, 3092, 3133, 3136, 3138, 3157, 3171, 3216, 3221, 3223, 3234, 3241, 3258, 3263, 3308, 3309, 3325, 3331, 3337, 3339, 3341, 3349, 3371, 3396, 3443, 3454, 3463, 3496, 3501, 3609, 3688, 3696, 3731, 3770, 3795, 3802, 3806, 3824, 3839, 3848, 3867, 3872, 3880, 3884, 3888, 3896, 3898, 3911, 3920, 3925, 3930, 3942, 3951, 3965, 3991, 4004, 4005, 4010, 4015, 4016, 4032, 4035, 4036, 4059, 4061, 4071, 4103, 4109, 4123, 4128, 4161, 4182, 4207.

***Sūktimuktāvalī*** of Somaprabhasūri. See vol. I p. 375 c.*b* (first entry).

No. 3236.

***Sūktimuktāvalī*** or *Hariharasubhāṣita* of Harihara. See vol. I p. 375 c.*b*.

Nos. 1940, 2001, 2023, 2031, 2034, 2035, 2131, 2135, 2222, 2329, 2553, 2946, 2947, 2975, 2982, 3000, 3011, 3097, 3132, 3143, 3210, 3238, 3321, 3364, 3373, 3763, 3825, 3944, 3989, 4176.

***Sūktimañjarī***, a modern collection of *subhāṣita-s* compiled and explained by Baldeva Upādhyāya and published in the *Vidyābharaṇa-saṁskṛta-granthamālā* No. 142 (ChSS).

Nos. 1945, 1951, 1963, 2042, 2102, 2154, 2221, 2231, 2234, 2435, 2477, 2674, 2869, 2904, 3140, 3267, 3269, 3380, 3474, 3801, 4162.

***Sūktiratnāvalī*** of Vaidyanātha, son of Rāmabhaṭṭa Sūri, An anthology of verses still in MS ( MS IO, 1203b = Eggeling 4032).

Nos. 2426, 2474.

***Sūktiratnahāra***. See vol. I p. 375 c.*b*-376 c.*a*.

Nos. 1878, 1881, 1882, 1885, 1893, 1896, 1906, 1914, 1926, 1931, 1937, 1946, 1949, 1952, 1958, 1972, 1975, 1988, 2020, 2037, 2063, 2078, 2081, 2088, 2101, 2106, 2122, 2126, 2136, 2139, 2144, 2149, 2158, 2175, 2176, 2191, 2192, 2194, 2266, 2283, 2290-91, 2307, 2310, 2311, 2322, 2359, 2366, 2382, 2385, 2407, 2443, 2448, 2458, 2462, 2463, 2464, 2541, 2578, 2593, 2644, 2668, 2671, 2727, 2785, 2789, 2832, 2849, 2862, 2893, 2912, 2918, 2920, 2924, 2929, 2933, 2941, 2952, 2958, 2964, 2969, 2971, 2972, 2974, 2984, 2995, 3030, 3082, 3084, 3085, 3114, 3130, 3148, 3174, 3270, 3285, 3289, 3307, 3322, 3323, 3346, 3350, 3353, 3354, 3356, 3411, 3430, 3433, 3434, 3456, 3471, 3485, 3498, 3523, 3525, 3532, 3540, 3543, 3553 3557, 3562,

2730, 2830, 2906, 2909, 2916, 2959, 2989, 2990, 2998, 3008, 3081, 3103, 3394, 3474, 3538, 3740, 3741, 3801, 3815, 3918, 4058, 4111, 4156.

*Smṛticandrikā* of Devaṇṇabhaṭṭa, a *dharma-śāstra*-digest ; one of the earliest digests (not earlier than 12th or 13th century A.D.). Frequently quoted in *dharma-śāstra*-literature. ( Cf. P. V. Kane, *History of Dharmaśāstra*, vol. I; pp. 343-47, $CC_1$ 746).
Nos. 2336, 2728, 3553.

*Smṛtisāra* of Harinātha, a digest on several topics of *dharmaśāstra* still in MS, probably from the first half of the 14th century. (Cf. P.V. Kane, *History of Dharmaśāstra*, vol. I; pp. 372-74).
No. 3553.

*Svapna-vāsavadattā* of Bhāsa. See vol. I p. 377 c.*a* and 347 c.*a*.
No. 3964.

*She-rab dong-bu* (=*Nītisāra-Prājña-daṇḍa*). See vol. I p. 377 c.*ab*.
Nos. 4099, 4159.

HAṀSAVIJAYA GAṆI. See vol. I p. 377 c.*b*.

*Haṁsa-sandeśa* of Veṅkaṭanātha. See vol. I p. 377 c.*b* and 363 c.*a*.
No. 3901.

HANŪMAT. See vol. I p. 377 c.*b*.

*Hanūmannāṭaka* (= *Mahānāṭaka*). See vol. I p. 377 c.*b* and 349 c.*b*.

*Haravijaya-kāvya*, see Ratnākara ; see above and vol. I p. 353 c.*a*.
Nos. 3836, 3839.

HARI. See vol. I p. 377 c.*b*-378 c.*a*.
No. 3284 (Skm, but in SR a. BhŚ and in VS a. Jayāditya = BhŚ), 3696 (a. Bhaṭṭihari in SkV, but in VS and SSB a. Amar = Amar).

HARICANDRA (VAIDYA HARICHANDRA), different from Bhaṭṭāra Haricandra. Physician and author of Carakasaṁhitā. Mentioned in Hemādri's commentary on Vāgbhaṭa's Aṣṭāṅgahṛdaya and by Maheśvara, author of the Viśvakośa. Quoted in VS. (Cf. $CC_1$ 756, VS 136).
No. 3451 (VS).

HARIDATTA, poet. No information. Quoted in Skm. (Cf. $CC_1$ 757).
No. 2710 (Skm).

HARIDĀSA. There are many authors who bear this name. Probably one of the seven Haridāsa-s mentioned by Jagadbandhu Bhadra who were Vaiṣṇava poets of Beṅgāl. Quoted in PG. (Cf. $CC_1$ 757, PG 240-41).
No. 3093 (PG).

HARIBHĀSKARA. See vol. I p. 378 c.*a*.

*Harivaṁśa*. See vol. I p. 378 c.*a*.
No. 1880.

*Harivaṁśa-purāṇa*. See vol. I p. 378 c.*ab*.
Nos. 1880, 2053, 2467 (SR).

HARIHARA-BHAṬṬA. There are many authors of this name. No information. Quoted in PV, IS and SH (?) (Cf. $CC_1$ 762-63, PV 93-41, JS 63).
No. 3078 (PV).

HARIHAROPĀDHYĀYA, son of Rāghavopādhyāya and grandson of Hṛṣīkeśopādhyāya of the Vatsagotra ; author of several works, *viz*., Bhartṛharinirveda, Muktāvalī, Prabhāvatī-pariṇaya and a

# II. INDEX
## OF
## SANSKRIT METRES

The following metres, other than *Śloka-s* (*Anuṣṭubh-s*), were used in the verses quoted in this volume; the metres in groups **A** and **B** are quoted according to the number of syllables to the quarter. Referential numbers to the non-metrical verses are given in *italics*.

### A. AKṢARACCHANDAS (Sama)

**(a) 10 syllables to a quarter**

***Ekarūpa***

⏑⏑ —/⏑⏑—/⏑—⏑/⏑

No. 2758. **Total : 1.**

***Paṇava*** (or *Kuvalayamālā*)

— — —/⏑⏑⏑—/⏑— —/—

No. 3927. **Total : 1.**

**(b) 11 syllables to a quarter**

***Indravajrā***

— —⏑/— —⏑/⏑—⏑/— —

Nos. 2942, 3033, 3036, 3204, 3530, *3598*, 3950, 3968, 3972, 3997, 3999, 4000, 4002, 4019. **Total : 14.**

***Upajāti*** (*Indravajrā* and *Upendravajrā*)

⏑̲—⏑/— —⏑/⏑—⏑/— —

Nos. 1895, 1904, 1974, 1981, 1995, 1999, 2005, 2095, 2130, 2174, 2180, 2232, 2290, 2291, 2355, 2359, 2401, 2402, 2405, 2420, 2474, 2481, 2491, 2495, 2496, 2521, 2592, 2624, 2626, 2650, 2666, 2725, 2865[1], 2877, 2914, 2957, 2959, 2976, 3020, 3022, 3027, 3064, 3067, 3090, 3092, 3098, 3099, 3103, 3167, 3179, 3185, 3187, 3235, 3259, 3288, 3310, 3312, 3318, 3364, 3423, 3424, 3427, 3442, *3448*, *3453*, 3509, 3510, 3511, 3512, 3518, 3519, 3544, 3550, 3588, 3596, 3598, *3599*, 3609, 3611, 3633, 3637, 3639, 3657, 3659, 3682, 3751, 3786, 3787, 3792, 3796, 3797, 3803, 3804, 3805, 3806, 3809, 3818, *3829*, 3862, 3904, 3913, 3917, *3925*, 3952, 3962, 3967, 3970, 3977, 3983, 3984, 3996, 3999, 4003, 4005, 4012, 4017, 4018, 4049, 4051, 4124, 4139, 4156, 4172, 4175.
**Total : 125.**

1. *Triṣṭubh.*

***Upendravajrā***

⏑—⏑/— —⏑/⏑—⏑/— —

Nos. 2008, 2028, 2661, 2816, 3404, 3802, 4033, 4191. **Total : 8.**

***Dodhaka***

—⏑⏑/—⏑⏑/—⏑⏑/— —

Nos. 2571, 4208. **Total : 2.**

***Rathodhatā***

—⏑—/⏑⏑⏑/—⏑—/⏑—

Nos. 2241, 2271, 2568, 2585, 2894, 2909, 3058, 3059, 3832, 3842.
**Total : 10.**

*Śālinī*

— — —/— —⏑/— —⏑/— —

(Caesura after the 4th syllable).

Nos. 2596, 2963, 3562, 3622, 3892. **Totol : 5.**

*Svāgatā*

—⏑—/⏑⏑⏑/—⏑⏑/— —

Nos. 2165, 2169, 2417, 2567, 2574, 2575, 2586, 2999, 3053, 3076, 3077, 3955, 3956. **Total : 13.**

**(c) 12 syllables to a quarter**

*Upajāti* (*Vaṁśastha* and *Indravaṁśā*)

⏑—⏑/— —⏑/⏑—⏑/—⏑—/

Nos. 2824, 2853, 3629, 3811, 4189, 4190. **Total : 6.**

*Toṭaka*

⏑⏑—/⏑⏑—/⏑⏑—/⏑⏑—/

Nos. 1894, 2501, 2761, 2780. **Total : 4.**

*Drutavilambita* (or *Hariṇapluta*)

⏑⏑⏑/—⏑⏑/—⏑⏑/—⏑—/

Nos. 1897, 2029, 2065, 2271, 2272, 2318, 2319, 2332, 2344, 2350, 2421, 2546, 2693, 2699, 2700, 2701, 2729, 2732, 2733, 2739, 2752, 2753, 2759, 2762, 2765, 2767, 2873, 2874, 3112, 3172, 3173, 3175, 3221, 3234, 3268, 3299, 3366, 3374, 3476, 3499, 3652, 3704, 3708, 3762, 3776, 3782, 4058, 4069, 4072. **Total : 49.**

*Pramitākṣarā*

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/

Nos. 1939, 2262, 2263, 2436, 2441, 2536, 3239, 3243, 3256, 3362, 3363, 3365. **Total : 12.**

*Mālatī* (or *Yamunā*)

⏑⏑⏑/⏑—⏑/⏑—⏑/—⏑—/

No. 2766. **Total : 1.**

*Vaṁśastha*

⏑—⏑/— —⏑/⏑—⏑/—⏑—/

Nos. 1973, 1977, 1982, 2006, 2016, 2083, 2256, 2351, 2352, 2360, 2430, 2438, 2476, 2477, 2479, 2490, 2492, 2512, 2513, 2515, 2519, 2562, 2638, 2646, 2647, 2669, 2675, 2677, 2781, 2790, 2807, 2820, 3094, 3100, 3117, 3130, 3236, 3262, 3289, 3290, 3306, 3317, 3319, 3421, 3422, 3426, 3464, 3643, 3644, 3655, 3680, 3681, 3722, 3748, 3755, 3802, 3808, 4029, 4036, 4045, 4065, 4066, 4125, 4126, 4145, 4151, 4162, 4202, 4204. **Total : 69.**

**(d) 13 syllables to a quarter**

*Kalahaṁsa* (or *Prabodhitā*)

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/—

Nos. 1951, 2321, 2339, 3274. **Total : 4.**

*Mañjubhāṣiṇī*

⏑⏑—/⏑—⏑/⏑⏑—/⏑—⏑/—

(Caesura after the 5th syllable)

Nos. 1907, 2349, 2842, 3164. **Total : 4.**

*Rucirā*

⏑—⏑/—⏑⏑/⏑⏑—/⏑—⏑/—

(Caesura after the 4th syllable)

Nos. 2851, 3228, 3260. **Total : 3.**

**(c) 14 syllables to a quarter**

*Vasantatilakā*

— —⏑/—⏑⏑/⏑—⏑/⏑—⏑ — —

Nos. 2172, 2173, 2179, 2183, 2236, 2272, 2273, 2278, 2296, 2298, 2400, 2404, 2406, 2408, 2529, 2598, 2603, 2612, 2615, 2617, 2619, 2891, 2910, 2966, 2990, 3009, 3019, 3025, 3039, 3040, 3047, 3062, 3069, 3199, 3429, 3440, 3447, 3533, 3584, 3817, 3819,

3822, 3836, 3839, 3855, 3856, 3857, 3867, 3870, 3875, 3876, 3898, 3902, 3915, 3916, 3919, 3920, 3929, 3930, 3932, 3939, 3945, 3948, 3949, 3953, 3957, 3961, 3969, 3976, 3987, 3991, 3994, 3995, 4013. **Total : 74.**

**(f) 15 syllables to a quarter**

*Mālinī* (or *Nāndimukhī*)

⏑⏑⏑/⏑⏑⏑/— — —/⏑— —/⏑— —/

(Caesura after the 8th syllable)

Nos. 1890, 1967, 1968, 2022, 2026, 2030, 2032, 2054, 2273, 2277, 2278, 2280, 2281, 2282, 2284, 2299, 2328, 2333, 2432, 2542, 2545, 2686, 2687, 2688, 2689, 2690, 2691, 2694, 2695, 2706, 2707, 2708, 2709, 2711, 2713, 2714, 2746, 2754, 2755, 2757, 2773, 2776, 2778, 2867, 2869, 2870, 3131, 3139, 3140, 3141, 3142, 3146, 3147, 3152, 3154, 3156, 3159, 3224, 3233, 3343, 3370, 3371, 3372, 3380, 3384, 3385, 3505, 3707, 3755, 3758, 3759, 3773, 3778, 3779, 4055, 4057, 4074, 4099, 4106, 4111, 4112. **Total : 81.**

**(g) 17 syllables to a quarter**

*Narkuṭa* (or *Nardaṭaka*)

⏑⏑⏑/⏑—⏑/—⏑⏑/⏑—⏑/⏑—⏑/⏑—

No. 2440. **Total : 1.**

*Pṛthvī* (or *Vilambitagati*)

⏑—⏑/⏑⏑—/⏑—⏑/⏑⏑—/⏑— —/⏑—

(Caesura after the 8th syllable).

Nos. 1978, 1980, 1981, 1994, 1996, 1998, 2094, 2223, 2426, 2473, 2498, 2628, 2631, 2656, 2670, 2721, 2799, 2804, 2806, 2811, 2817, 2832, 2882, 2886, 3093, 3110, 3480, 3483, 3808, 4042, 4167, 4184. **Total : 32.**

*Mandākrāntā* (or *Śrīdharā*)

— — —/—⏑⏑/⏑⏑⏑/— —⏑/— —⏑/— —

(Caesurae after the 4th and 10th syllables)

Nos. 2146, 2150, 2171, 2239, 2280, 2281, 2416, 2601, 2614, 2888, 2967, 3439, 3823, 3835, 3896, 3901, 3905, 3943, 3959. **Total : 19.**

*Śikhariṇī*

⏑— —/— — —/⏑⏑⏑/⏑⏑—/— ⏑⏑/⏑—

(Caesura after the 6th syllable).

Nos. 1886, 1900, 1901, 1944, 1976, 1979, 1993, 1997, 2001, 2002, 2007, 2042, 2086, 2101, 2117, 2127, 2302, 2356, 2360, 2361, 2365, 2429, 2469, 2472, 2478, 2480, 2482, 2483, 2484, 2486, 2487, 2488, 2489, 2493, 2494, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2516, 2517, 2518, 2610, 2629, 2633, 2635, 2640, 2642, 2643, 2645, 2655, 2658, 2659, 2662, 2663, 2665, 2667, 2673, 2674, 2735, 2786, 2793, 2794, 2795, 2797, 2798, 2800, 2801, 2802, 2803, 2805, 2808, 2809, 2810, 2812, 2813, 2815, 2818, 2819, 2829, 2834, 2880, 2883, 3083, 3084, 3115, 3180, 3181, 3277, 3284, 3308, 3309, 3331, 3401, 3419, 3420, 3463, 3484, 3513, 3696, 3725, 3732, 3733, 3734, 3738, 3744, 3745, 3750, 3754, 3772, 3785, 3795, 3798, 3799, 3800, 3801, 3807, 4027, 4034, 4111, 4141, 4143, 4177, 4180, 4181, 4203, 4205. **Total : 131.**

*Hariṇī* (or *Vṛṣabhaceṣṭita*)

⏑⏑⏑/⏑⏑—/— — —/—⏑—/⏑⏑—/⏑—

(Caesurae after the 6th and 10th syllables).

Nos. 1910, 1924, 1962, 2025, 2047, 2063, 2076, 2252, 2260, 2274, 2283, 2313, 2534, 2538, 2539, 2540, 2541,

2692, 2771, 2772, 2774, 2868, 2871, 3137, 3153, 3157, 3158, 3241, 3242, 3355, 3378, 3398, 3490, 3650, 3763, 3775, 3780, 4054, 4073, 4118. **Total : 40.**

(h) **19 syllables to a quarter**

*Śārdūlavikrīḍita*

— — —/∪∪— ∪—∪/∪∪—/— —∪/ — —∪/—

(Caesura after the 12th syllable)

Nos. 2141, 2148, 2161, 2175, 2181, 2185, 2231, 2234, 2237, 2274, 2275, 2276, 2279, 2287, 2297, 2299, 2576, 2577, 2580, 2581, 2588, 2590, 2600, 2602, 2604, 2605, 2607, 2610, 2611, 2613, 2616, 2618, 2622, 2625, 2889, 2890, 2892, 2896, 2897, 2899, 2923, 2954, 2956, 2977, 2993, 3003, 3005, 3008, 3034, 3042, 3044, 3065, 3071, 3073, 3079, 3203, 3445, 3451, 3529, 3531, 3590, 3605, 3606, 3820, 3821, 3824, 3825, 3826, 3833, 3834, 3848, 3849, 3850, 3853, 3859, 3860, 3871, 3872, 3873, 3874, 3878, 3879, 3880, 3884, 3899, 3906, 3907, 3908, 3909, 3910, 3911, 3919, 3921, 3922, 3923, 3924, 3926, 3936, 3937, 3938, 3940, 3947, 3951, 3958, 3966, 3975, 3979, 3982, 3985, 3986, 3989, 3990, 4001, 4004, 4008, 4009, 4010, 4014, 4015, 4020, 4021, 4024, 4206.

**Total : 123.**

(i) **21 syllables to a quarter**

*Sragdharā*

— — —/—∪—/—∪∪/∪∪∪/∪— —/ ∪— —/∪— —/

(Caesurae after the 7th and 14th syllables).

Nos. 2240, 2587, 2606, 2608, 2609, 2898, 2900, 2973, 3026, 3041, 3043, 3057, 3078, 3080, 3443, 3444, 3866, 3869, 3900, 3934, 3942, 3988, 4023, 4026. **Total : 24.**

## (B) AKṢARACCHANDAS (Ardhasama)

*Aparavaktra*

First and third *pāda-s* : 11 syllables

∪∪∪/∪∪∪/—∪—/∪—

Second and fourth *pāda-s* : 12 syllables

∪∪∪/∪—∪/∪—∪/—∪—/

Nos. 3356. **Total : 1.**

*Aupacchandasika*

First and third *pāda-s* : 11 syllables

∪∪—/∪∪—/∪—∪/— —

Second and fourth *pāda-s* : 12 syllables.

∪∪—/—∪∪/—∪—/∪— —/

Nos. 1921, 1941, 1971, 2068, 2219, 2221, 2307, 2310, 2335, 2433, 2435, 2458, 2535, 2561, 2685, 2715, 2749, 2763, 3149, 3163, 3248, 3393, 3701, 4061, 4062, 4063. **Total : 26.**

*Puṣpitāgrā*

First and third *pāda-s* : 12 syllables

∪∪∪/∪∪∪/—∪—/∪— —/

Second and fourth *pāda-s* : 13 syllables

∪∪∪/∪—∪/∪—∪/—∪—/—

Nos. 1959, 1969, 2051, 2055, 2060, 2079, 2255, 2276, 2289, 2294, 2300, 2301, 2315, 2316, 2317, 2320, 2345, 2346, 2347, 2684, 2710, 2736, 2737, 2836, 3138, 3222, 3223, 3225, 3254, 3255, 3298, 3341, 3367, 3368, 3381, 3382, 3479, 3491, 3647, 3648, 3649, 3760, 4070. **Total : 43.**

*Viyoginī*

First and third *pāda-s* : 10 syllables

⏑⏑—/⏑⏑—/⏑—⏑/—

Second and fourth *pada-s* : 11 syllables

⏑⏑—/—⏑⏑/⏑—⏑/⏑—

Nos. 1911, 1914, 1926, 1931, 1948, 1954, 1970, 2024, 2067, 2077, 2211, 2225, 2261, 2267, 2297, 2298, 2455, 2502, 2503, 2555, 2747, 2748, 2750, 2751, 2769, 2866, 3113, 3219, 3220, 3335, 3710, 3769, 4060, 4101, 4104. **Total : 35.**

## (C) MĀTRĀCCHANDAS

*Āryā*

First and third *pāda-s* : 3 feet (12 *mātra-s*)

Second *pāda* : 4½ feet (18 *mātrā-s*)

Fourth *pāda* : 2 feet + one short syllable + 1½ feet (15 *mātrā-s*)

(Feet could be : ⏑⏑⏑⏑, or — —, or — ⏑⏑, or ⏑⏑—, or ⏑—⏑).

Nos. 1878, 1891, 1919, 1922, 1923, 1925, 1933, 1934, 1935, 1940, 1943, 1958, 1960, 1963, 2023, 2034, 2035, 2048, 2074, 2078, 2080, 2129, 2139, 2147, 2151, 2152, 2157, 2192, 2193, 2194, 2206A, 2212, 2217, 2218, 2222, 2224, 2259A, 2264, 2279, 2285, 2286, 2304, 2305, 2313A, 2314, 2326, 2329, 2331, 2334, 2369, 2370, 2377, 2394, 2403, 2407, 2410, 2431, 2435, 2457, 2525, 2543, 2544, 2553, 2569, 2573, 2578, 2584, 2589, 2595, 2696, 2697, 2705, 2712, 2730, 2734, 2738, 2740, 2741, 2742, 2743, 2745, 2756, 2768, 2770, 2777, 2779, 2783, 2784, 2791, 2860, 2861, 2872, 2912, 2913, 2921, 2944, 2981, 2998, 3029, 3055, 3072, 3104, 3106, 3108, 3134, 3136, 3145, 3155, 3171, 3174, 3177, 3195, 3197, 3201, 3205, 3209, 3216, 3240, 3244, 3245, *3247*, 3264, 3272, 3273, 3295, 3296, 3315, 3316, 3337, 3338, 3339, 3340, 3342, 3354, 3361, 3369, 3373, 3375, 3377, 3383, 3386, 3387, 3392, 3399, 3431, 3433, 3437, 3441, 3472, 3473, 3506, 3524, 3540, 3545, 3547, 3653, 3673, 3674, 3692, 3712, 3761, 3777, 3781, 3813, 3815, 3831, 3837, 3838, 3840, 3844, 3846, 3858, 3878, 3882, 3888, 3912, 3928, 3946, 3971, 4007, *4011*, 4052, 4053, 4056, 4071, 4107, 4109, 4110. **Total : 188.**

*Āryā-udgīti*

First and third *pada-s* : 12 *matrā-s*

Second *pada* : 15 *mātrā-s*

Fourth *pāda* : 18 *mātrā-s*

(*Matra* could be — or ⏑⏑)

Nos. 2330, 2760, 2765, 2846, 2875, 3074, 3367, 3534. **Total : 8.**

*Āryā-upagīti*

First and third *pāda-s* : 12 *mātrā-s*

Second and fourth *pada-s* : 15 *mātrā-s*

(*Mātrā* could be — or ⏑⏑)

Nos. 2523, 2570, 2572, 2621, 2681, 2731, 2968, 3011, 3257, 3269, 3459, 3474, 3521, 3702, 4022. **Total : 15.**

*Āryā-gīti*

First and third *pada-s* : 12 *mātrā-s*

Second and fourth *pāda-s*: 18 *mātrā-s*

(*Matra* could be — or ⏑⏑)

Nos. 1916, 1961, 2031, 2061, 2131, 2158, 2214, 2216, 2270, 2275, *2303*, 2537, 2558, 2583, 3132, 3143, 3155 (in ŚP ; in other sources *Āryā*), 3169, 3210, 3297, 3334, 3379, 3400, 3535, 3651, 3814. **Total : 26.**

*Dohoḍikā*

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 11 *mātrā-s*
No. 2823. **Total : 1.**

*Mātrāsamaka*

16 *mātrā-s* to each *pāda* (several varieties ; rhymed moric verse)
Nos. 2925, 3597, 3699. **Total : 3.**

*Vaitālīya*

First and third *pāda-s* : 14 *mātrā-s*
Second and fourth *pāda-s* : 16 *mātrā-s*
No. 3376. **Total : 1.**

(D) IRREGULAR

*Dohā*

(Cf. Śānt [Sch] ; p. 103 ; note to II-1.)
No. 2698. **Total : 1.** (See also numbers given in *italics*).

# III. SUBJECT INDEX

## C

**D**

E

## G

L

## M

N

O

P

**Q**



**R**

S

V



W

Y

## ADDENDA AND CORRIGENDA

### TO VOLUME II

| *Page* | *Verse* | |
|---|---|---|
| 433 | 1915 | *read* in (*d*) line 2 : कार्यध्वंसो हि. |
| 436 | 1931 | *read* : of Kulaśekhara 13 (KM edition in fn.) *instead of* : 13. |
| 438 | 1939A | *read* fn. 1 : i.e. not to be thrown out by her. |
| 438 | 1941 | *read* metre : Aupacchandasika. |
| 440 | 1949 | *read* in (आ) line 1 after 42.38 ; (a. Bhāravi). |
| 442 | 1959 | *add* in (आ) before AP : (a. Trivikrama). |
| 443 | 1963 | *add* in (आ) before VS : KāP 275.20-1,. |
| 445 | 1970 | *add* : (अ) Mālatī 9.19 ; *add* in (आ) after RJ (a. Bhavabhūti). |
| 449 | 1988 | *delete* at the end of translation : (A. A. R.). |
| 449 | 1992 | *add* in (अ) : R [Kumbh] 6.8.11,. |
| 460 | 2046 | *read* in translation line 1 : Brāhmaṇa. |
| 462 | 2054 | *insert* a line below (*d*) : Mālinī metre. |
| 464 | 2068 | *read* metre : Aupacchandasika. |
| 470 | 2095 | *add* in (आ) before SR : SG 415,. |
| 474 | 2114 | *add* at the end of (अ) : (a. Bhoja). |
| 476 | 2126 | *read* in (आ) after 224 : SkV 1230,. |
| 477 | 2129 | *read* in translation line 4 : *citra-kāvya*. |
| 477 | 2132 | *read* : 2132* |
| 480 | 2145 | *read* in (अ) last entry : R [Kumbh] 6.9.8. |
| 483 | 2163 | *read* in (आ) : *A History* |
| 484 | 2166 | *read* in (अ) last entry : R [Kumbh] 3.33.20. |
| 487 | 2176 | *read* in (*d*) line 2 : SSSN ; . |
| 493 | 2203 | *read* in (अ) KN [TSS]. |
| 493 | 2207 | *add* : (आ) Sa 37.6. |
| 497 | 2224 | *add* : (अ) ĀrS 2.41. |
| 505 | 2269 | *read* : 2269 *instead of* : 3269. |

| *Page* | *Verse* | |
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| 509 | 2283 | *read* in (*d*) line 2 : °वक्त्रक्लैब्यं. |
| 509 | 2287 | *read* in translation line 2 : [sea shore]. |
| 511 | 2293 | *read* in (इ) line 1 : T. Goundrians ; line 2 : "*Stuti*" *instead of* : "*Stnti*". |
| 525 | 2357 | *read* in translation, line 2 : *jujube*-. |
| 534 | 2399 | *read* in the text in *b* : क्षितिभृतामित्यस्ति. *Read* in (आ) : (a. Viddūka or Vijjūṭa). |
| 536 | 2408 | *add* in (आ) : SG 601 (a. Bhānukara). |
| 538 | 2416 | *read* : 2416* |
| 547 | 2459 | *read* in (अ) line 3 : 2460 *instead of* : 2450,. |
| 558 | 2509 | *add* at the end of (आ) : (a. [?] Bheribhaṅkara). |
| 559 | 2516 | *read* : 2516* *instead of* : 2616* |
| 562 | 2530 | *read* line 2 of (अ) : Cf. Nos. 2529, 2531-3. |
| 562 | 2531 | *read* line 2 of (अ) : 2529-30, 2532-3. |
| 563 | 2532 | *read* in (अ) : Cf. Nos, 2529-31, 2533. |
| 563 | 2533 | *read* in (अ) : Cf. Nos. 2529-32. |
| 564 | 2539 | *delete* in (*b*) line 1 : Su° Hār°. |
| 565 | 2541 | *read* translation line 8 : "the" *instead of* : "that a". |
| 571 | 2572 | *read* : (आ) PV 650 (a. Bhānukara), SG 602 (a. Bhānukara), Pad 79.12 (a. Bhānukara), SuSS 424[1], SR 345.9, SSB 222.12. *Read* footnote 1 : As quoted in PV. *Read* in translation line 2 : "the day, gave up ..." |
| 571 | 2574 | *read* : in (आ) : (a. Dāmodara). |
| 572 | 2575 | *read* in footnote line 2 : Svāgatā-verse. |
| 572 | 2578 | *read* in (आ) line 2 : "-kapardin)",. |
| 577 | 2597 | *read* in (*d*) line 2 : मौनं. |
| 578 | 2603 | *read* in (*b*) line 1 : हन्त्य तितरां. *Read* in (*c*) line 3 : फिस्त्वस्य. |
| 579 | 2605 | *add* at the end of (अ) line 2 : (a. Bhoja). |
| 581 | 2613 | *read* in (अ) line 2 : RT [C] 8.3406). |
| 591 | 2662 | *add* : (अ) Rasamañjarī of Bhānukara 21. *Add* in (आ) before SR : SG 235 (a. Bhānukara). |
| 592 | 2665 | *add* in (आ) line 7 before Kuv : Vjv 92,. |
| 594 | 2670 | *add* in (आ) : Vjv 21.1,. |
| 598 | 2691 | *read* in (अ) line 5 : SuM 7.9. *Read* in (*a*) line 1 : (उड्डु°). |
| 603 | 2711 | *add* at the end of (अ) : (a. Bhānukara). |

| Page | Verse | |
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| 607 | 2734 | *add* : (अ) ĀrS 25.3. |
| 619 | 2789 | *read* in (अ) line 1 : R [B] 3.33.35,. |
| 623 | 2808 | *add* at the end of (आ) : (a. Bhānukara). |
| 632 | 2843 | *read* in translation line 3 : know *instead of* : knows. |
| 637 | 2866 | *read* in the text in *c* उभयेन *instead of* : उभेयेन. |
| 644 | 2899 | *add* in (आ) at the end of line 3 : Vjv 25.2,. |
| 663 | 2979 | *read* in (अ) line 2 : [VVRI] 7.504). |
| 691 | 3106 | *add* in translation line 3 after "upon" : their. |
| 698 | 3138 | *read* in (आ) line 4 : SG 417. |
| 705 | 3171 | *add* at the end of line 4 of (आ) : (a. Bhavabhūti). |
| 707 | 3175 | *read* in line 3 of the footnote : *Honigseim.*. |
| 709 | 3190 | *read* in (*d*) : स्तनजृंभणम्. |
| 722 | 3249 | *read* in translation line 2 : slain ; *read* in footnote 1 line 1 : *ausführbar für den.* |
| 722 | 3253 | *read* : in translation line 1 : Brāhmaṇa. |
| 726 | 3268 | *add* in (आ) line 2 before AP : SG 68 (a. Bhīmasiṁha). |
| 730 | 3284 | *add* in (आ) line 1 after SkV 1617 : (a. Hari) ; *read* : in line 6 : SM 1444. |
| 742 | 3340 | *read* in (अ) : Ambaḍacaritra 40. |
| 752 | 3386 | *read* in (आ) line 4 : appear *instead of* : appears. |
| 753 | 3390 | *read* 3390 *instead of* : 3390* |
| 763 | 3434 | *read* in (इ) Vyās (C) 67,. |
| 764 | 3441 | *read* in (अ) line 2 : p. 25). *instead of* : 2.25). |
| 785 | 3539 | *read* in translation line 2 : the bath, an elephant ... |
| 787 | 3550 | *add* in (अ) after BhPr 143 : (a. Bhoja). |
| 797 | 3603 | *add* in (आ) at the end : *ab.* |
| 803 | 3630 | *read* in (आ) : SR 168.695. |
| 805 | 3635 | *read* in (अ) line 2 : HN 1.22,. |
| 807 | 3645 | *add* at the end of (आ) : SPR 658.16 (a. BhG). |
| 812 | 3674 | *read* in (आ) : SSSN : 183.62 (a. Ravigupta),. |
| 819 | 3703 | *read* in (आ) : SSSN 142.1 (a. MBh). |
| 822 | 3716 | *read* in German translation of the footnote line 2 : "*ohne*" *instead of* : "*ghne*". |

| *Page* | *Verse* | |
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| 831 | 3758 | *read* in (अ) : -stotra *instead of* : -strotra. |
| 834 | 3773 | *add* (अ) Viśvaguṇādarśa 531. |
| 841 | 3802 | *add* : in (आ) line 6 after RJ 1191 : (a. Jīvaka), Vidy 477 (a. Bhaṭṭa-Bījaka). |
| 842 | 3806 | *add* : (*b*) बधो[गु°] SH. |
| 862 | 3896 | *read* in (*d*) : SH *instead of* : HS. |
| 863 | 3898 | *add* at the end of (आ) : Cf. Kav p. 63. |
| 867 | 3918 | *add* in (आ) before SR : RJ 614 *cd/ab* (a. Bhavabhūti). |
| 869 | 3926 | *read* in (आ) line 2 : (a. Bhīmaṭa). |
| 879 | 3971 | *add* : (अ) ĀrS 2. 37. |
| 892 | 4025 | *read* in the text (*d*) संस्थाप्या. |
| 892 | 4026 | *read* : in the text in *c* : वृष्टिर्यान्नोत्सुकानां. |
| 903 | 4080 | *read* : Mn. 2.159, Bhaviṣya-purāṇa 1.4.124 and *add* in (*d*) ईप्सता [इच्छ°] Bhaviṣya° |
| 908 | 4102 | *read* in (*a*) : °तुण्डिकवृत्तीनाम् . |

| *Page* | *Column* | *Line* | |
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| 930 | *b* | 20 | *add* : after "$NCC_1$ 224-6" : JS 16 ; . |
| 932 | *b* | 16 | *read* : *Indischer Litteratur* 2. |
| 934 | *a* | 2 | *read* : and p. 323 c.*a*. |
| 934 | *a* | 6 | *read* : or UMĀPATI. |
| 944 | *a* | 12 | *read* : cf. *instead of* : versus. |
| 949 | *a* | 33 | *read* : [ footnote 92 ] in the Mahāvīra Volume, Ahmedabad 1976. |
| 966 | *a* | 19 | *read* : *Tshigs* ... |
| 989 | *a* | 13 | *read* : bad man. |
| 990 | *a* | 19 | *add* after Brahman : 2801,. |
| 990 | *a* | 23 | *delete* under Brāhmaṇa : 2801. |
| 990 | *a* | 26 | *read* : 3795 *instead of* : 3771. |

## ADDITIONAL CORRIGENDA :

*Page* : (vi) *line* : 3 *read* : appended to.
*Page* : 846 *verse* : 3822 *read* in the text (*c*) : ऽनपेक्ष्य.
*Page* : 979 *col.* 2 *line* 29 *read* : *JS instead of* : IS.
*Page* : 1024 *read* page No. : 1024 *instead of* : 2024 ; and *read* in line 15 : °mañjalī
*Page* : 1032 *l'ne* : 32 *read* : Sūktimuktāvalī.

FURTHER

## ADDENDA AND CORRIGENDA

### TO VOLUME I

| *Page* | *Line* | |
|---|---|---|
| xxxii | 21 | *add* after SkV : (as Jsv). |
| xliv | 10 | *read* : PS *instead of* : PSL. |
| xlviii | 33 | *add* at the end of the line : (Subhāṣita-savaskṛta(?) -śloka). |
| l | 6 | *add* after Sa : or SA. |
| l | 10 | *add* at the end of the line : =SG in MS. |
| li | 16-17 | *transfer* : ŚB and ŚbB (i.e. ŚB=the Budhabhūṣaṇa and ŚbB= Śṛṅgāraprakāśa). |
| lii | 4 | *add* before Calcutta 1947 : Saṁskṛta-koṣa-kāvya-saṁgraha, Vol. V. |
| liii | 18 | *add* at the end : or in SkV (as Sl). |
| liii | 20 | *add* at the end : or in SkV (as Slp). |
| liv | 16 | *add* below :<br>SPR Subhāṣita-padya-ratnākara by Munirāja Viśālavijaya, Vijayadharmasūri Jaina Granthamālā, Vols. 27, 31, 34, 48, 52. |
| lvi | 21 | *add* after SkV : (as Ssv). |
| lvii | 19 | *add* after BhŚ : or in SkV (as Ssm). |
| lviii | 21 | *add* after ABORI : 47.59-100. |
| lxii | 2 | *add* below :<br>Vjv Vidagdhajanavallabhā, as quoted by V. Raghavan in the Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental MS Library 12.1-2 (1963) ; pp. 133-154. |
| xcv | 20 | *add* before Another : Also modern and extensive is the Jaina *subhāṣita-saṁgraha*, the S u b h ā ṣ i t a-p a d y a-r a t n ā k a r a by Munirāja Viśālavijaya published in five small volumes in the Vijayadharmasūri Jaina Granthamālā (Nos. 27, 31, 34, 48, 52 ; (*saṁvat* 1991-95) ; it contains 4065 |

| *Page* | *Line* | |
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| | | verses ; the *subhāṣita-s* were mostly culled from Jaina ethical sources, but the anthology contains also numerous verses (mostly ethical verses) from non-jainistic sources ; we come there across verses from the Mahābhārata, Mānava-dharmaśāstra, Yājñavalkya-smṛti and other *dharmaśāstra-s*, *purāṇa-s*, *kathā*-works, Kālidāsa's writings, so-called Cāṇakya's sayings, etc. |
| cii | 17 | ***add*** below : |
| | | **48.50 A.** Subhāṣita-sudhānandalaharī is a collection of 130 ethical and descriptive verses preserved in two MSs in the Madras Government Oriental Manuscripts Library, giving two recensions of the text. Both recensions have some gaps which were, as far as possible, reconstructed by Dr. V. Raghavan who published this anthology in Volume II of the *Malayamārutaḥ*, New Delhi 1973 ; pp. 92-115. A great part of the verses are well-known *subhāṣita-s* culled from the Mahābhārata (e.g. p. 112, lines 9-10), the Pañcatantra (e.g. p. 107 verse 30), the Hitopadeśa (e.g. p. 112, lines 11-12), Bhartṛhari's *śataka-s* (e.g. p. 119, verses 52 and 53), so-called Cāṇakya's sayings (e.g. p. 113, lines 5-6, or verse 112), Bhallaṭaśataka (e g. p. 93, verse 14), Caurapañcāśikā (e.g. p. 106, verse 14), Prasannarāghava (e.g. p. 111, lines 15-18), etc. Some verses appear in the oldest *subhāṣita-saṁgraha-s* only, e.g. in Skm (p. 110, lines 15-16) or VS (e.g. p. 115, verse 126). |
| cx | 27 | ***read*** : Vidagdhajanavallabhā. |
| ***Page*** | ***Verse*** | |
| 4 | 18 | ***add*** : (अ) ĀrS 2.34 ; (*a*) °मनसो ĀrS. |
| 4 | 21 | ***add*** : (अ) Rasamañjarī of Bhānukara 51 ; Gaurīpati of Bhānukara, p. 90.2. |
| 5 | 24 | ***add*** in (आ) : SPR 1111.13 (a. Śrāddhaguṇa-vivaraṇa 32). |
| 7 | 38 | ***delete*** in (आ) after SkV 1072 : (a. Nārāyaṇa). |
| 7 | 39 | ***add*** in (आ) after PG 163 : (a. Jayanta), SH 1908 (a. Jayanta). ***Add*** at the beginning of (*d*) : मेघालोलं सवति गृ° SH. ***Add*** at the end of (*d*) : चलते SH. |

| Page | Verse | |
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| 9 | 49 | *add* in (अ) : Bhaviṣya-purāṇa 1.7.51. |
| 11 | 62-63 | *read* : (आ) *instead of* : (अ); *read* : JS *insted of* : IS ; *add* : SH 448 (No. 62 only). |
| 18 | 108 | *add* in (आ) : SPR 1110. 2 (a. Vyāsadeva) ; 1387. 10 (a. Vyāsadeva). *Add* at the end of (*b*) and (*c*) : SPR. |
| 19 | 114 | *read* in lines 4-6 upto 306 : SG 635, ZDMG 39.306 *instead of* : Sabhy° ... |
| 23 | 133 | *add* before SR : SG 431 (a. Gopāditya),. |
| 27 | 165 | *read* (अ) : ĀrS 2.47. |
| 27 | 166 | *read* in (आ) : (a. Gopīka). |
| 30 | 185 | *add* in (आ) : SG 712 (a. Uttyarāma). *Add* at the end of (*a*); सर्वस्मिन् गि° SG. *Add* : (*b*) सकलवाला° SG (*contra metrum*). |
| 31 | 191 | *add* in (आ) : Sar 4.77 (p. 447). |
| 40 | 239 | *add* in (आ) after JS 1.4 : (a. Kālidāsa),. |
| 41 | 245 | *read* in (आ) : SSSN 211.11 *instead of* : 3.7.11. |
| 41 | 248 | *add* at the end of line 1 of (अ) : (a. Dhanada), BhPr 144 (a. Kālidāsa). |
| 42 | 249 | *add* in (आ) after BhPr 144 : (a. Kālidāsa), BPC 46. *Add* in (आ) : SPR 1313.24. *Add* in (*a*) before Subh : BPC, SPR,. |
| 46 | 275 | *add* in (आ) : SH 851 ; 47* (a. Baṇakavi [*sic* !]), Śatakaślokī MS IO Keith 7238. *Read* SSSN 143.21 (a. Bāṇa). |
| 48 | 287 | *add* in (आ) : SG 441 (a. Karṇotpala). *Add* in (*a*) line 1 after SuM : SG ; स्वनौ SG ; *add* in (*c*) line 2 : SSB (*instead of* : SSR), SG ; नितम्ब° SG ; प्रिय SG ;. |
| 49 | 295 | *read* in (अ) : Sāmudratilaka. |
| 52 | 313 | *add* in (आ) after ŚP 4029 : (a. Kṣemendra),. |
| 53 | 315 | *add* in (आ) after JS 183.44 : (a. Bilhaṇa),. |
| 55 | 326 | *read* in (आ) : Skm (POS) 5.1.1. |
| 59 | 344 | *add* in (आ) : SuSS 749, and *read* : SH 1823,. |
| 59 | 348 | *add* in (आ) : SH 1053, SPR 1322 10. *Add* at the end of line 2 of (*a*) : SH, SPR ; *Add* in (*c*) and (*d*) at the end of line 1 and line 2, respectively : SPR,. |
| 61 | 354 | *add* in (आ) after SSSN : (a. Bhāravi), and *read* 81.74. |
| 63 | 366 | *add* in (आ) : cf. Kav p. 38, and *read* : Skm (POS) 1.28.2). |

| *Page* | *Verse* | |
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| 64 | 368 | *add* in (अ) : Ācārāṅgasūtravṛtti 2252. *Add* : (आ) SPR 602.3. *Add* : (*a*) स्यमभेद्योऽयम् Ācā°. *Add* : (*b*) अमविकारी स उच्यते Ācā°. *Add* in (*c*) at the end of line 1 : Ācā°;. |
| 65 | 376 | *add* in (आ) line 1 before SR : (a. Bhāravi). |
| 65 | 378 | *add* in (आ) : SPR 1383.5 (a. H). |
| 67 | 390 | *add* in (आ) : SH 370, SSJ 49.16, SN 626, SSD 2 *f* 142 *a*, JSub 209.2. |
| 68 | 395 | *add* in (आ) after PdT 289 : (a. BhŚ), SPR 92.6,. |
| 70 | 408 | *add* at the end of (आ) : cf. SPR 1058.5 *ab* only. |
| 72 | 415 | *add* in (आ) : SPR 1330.2 (a. BhG). |
| 72 | 416 | *add* : (अ) Stutikusumāñjalī (KM 23) 9.82. |
| 74 | 433 | *add* : (आ) SPR 688.6. |
| 75 | 435 | *add* in (आ) : SPR 521.14 (a. Upadeśataraṅgiṇī pṛ. 20). |
| 76 | 445 | *add* : (अ) Stutikusumañjalī (KM 23) 10.80. *Add* in (*d*) at the end : Stuti°, VS (var.). *Delete* : ŚP (var.). |
| 77 | 449 | *add* in (आ) before IS : SG 285,. |
| 81 | 471 | *read* : (अ) ĀrS 2.31. |
| 81 | 473 | *add* at the end of (अ) : *cd/ab*. See No. 4543. |
| 84 | 491 | *add* at the end of (आ) : (a. Bhāravi). |
| 85 | 498 | *add* in (आ) at the end of line 1 : Vjv 38.1. |
| 87 | 508 | *add* at the end of (आ) : Vjv 248.2. |
| 89 | 522 | *add* at the end of (आ) : (a. Mn). |
| 94 | 545 | *add* at the beginning of (आ) : SPR 296. 10 (a. Jaina-Pañcatantra). |
| 95 | 556 | *add* in (अ) : Vivekavilāsa 3. 16. *Add* in (आ) : SPR 206.16. *Add* at the end of line 1 of (*c*) : Viva°, SPR ;. |
| 96 | 558 | *add* in (आ) : Vjv 232.1. |
| 98 | 574 | *add* in (आ) : SPR 1299.37. |
| 99 | 579 | *add* : (अ) ĀrS 2.21. |
| 103 | 600 | *add* in place of MK 19 in (अ) : MK (MK [GOS] 26, MK [S] 25, KM [P] 19, MK [G] 14, MK [D] 85), BPC 3 *v. l.* *Add* in (आ) as first entry : SPR 1411.87 (a. BPC) *v.l.*, |
| 106 | 620 | *add* in (आ) : SPR 1236.71 (a. Jaina-Pañcatantra). *Add* in (*b*) after SSB : ; करणे SPR ; . *Add* in (*d*) after PP : SPR, |

| Page | Verse | |
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| 107 | 624 | *add* in (आ) : SH 932 ; 125* (a. Kṣemendra). *Add* in (*d*) as second entry : न ददाति वित्तलमपि SH ;. |
| 111 | 650 | *add* : (आ) SPR 1348.9. |
| 114 | 671 | *add* in (आ) : SPR 1304.50 (a. Sāraṅgadharasaṁhitā 10.94). *Add* as first entry of (*c*) : सन्धारनात् SPR. |
| 114 | 672 | *add* in (आ) before Cf. : SPR 1057.2. |
| 116 | 684-5 | *add* at the end of (आ) : No. 684=SPR 1222. 32 (a. Bhāgavata). |
| 117 | 688 | *add* in (आ) : SPR 871.4 (a. Upadeśaprasāda 2.75). |
| 118 | 691 | *add* in (आ) line 6 after 3.8.2) : (a. Cittapa), AR 190, Rasagaṅgā 346, Alaṁkāratilaka of Vāgbhaṭa 37, Cit 44, Citkh 19. *Add* at the end of (आ) : (a. Sar), cf. Kav p. 38. |
| 119-20 | 700 | *add* in (अ) : PrC 95. *Add* (*a*) अभ्युद्धृता...वलितं PrC. |
| 120 | 701 | *add* in (आ) : SH 1286. |
| 120 | 705 | *add* in (आ) after VS 677 and after SSSN 151.17 : (Bhallaṭa). |
| 121 | 708 | *add* at the end of (आ) : SuSS 327 (a. Bhānukara). |
| 125 | 730 | *add* at the end of (आ) : RK 393. |
| 131 | 774 | *add* at the end of (आ) : SG 530 (a. Bhānukara). |
| 134 | 793 | *add* : (अ) Aśvavaidyaka 6.1. |
| 135 | 795 | *add* at the end of (आ) : (a. Raghuvaṁśa). |
| 136 | 802 | *add* at the end of (आ) : SG 329 (a. Bhānukara). |
| 136 | 807 | *add* in (अ) before Cf. : Vṛddhahārītasmṛti 7.194. *Add* in (आ) at the end of line 1 : (a. Manu), SPR 827.13. *Add* : (*b*) तथा वण्डयानवण्डयम् Vṛddha°, SPR. (*d*) चाधिग° Vṛddh°, SPR. |
| 137 | 808 | *add* : (अ) SuMu 34. *Add* in (आ) : SPR 67.5 (a. Sindūraprakaraṇa 33). |
| 137 | 811 | *add* in (आ) : SPR 1437.53 (a. Mn). |
| 138 | 815 | *add* in (आ) : SG 51, RJ 632,. |
| 143 | 850 | *add* as first entry in (आ) : SPR 1434.44. *Add* at the end of (*d*) : SPR. |
| 144 | 855 | *add* as the first entry in (आ) : SPR 765.13 (a. Mn),. |
| 145 | 859 | *add* : (अ) BhPr 397. |
| 150 | 886 | *add* in (आ) : SG 682 (a. Bilhaṇa). |
| 150 | 889 | *add* in (आ) after 3469 : (a. Bilhaṇa),. |

| *Page* | *Verse* | |
|---|---|---|
| 172 | 995 | *add* in (आ) RJ 828 (a..Amaru), SG 750 (a. Amaru),. |
| 176 | 1018 | *add* : (अ) Rasamañjarī of Bhānukara 129. |
| 177 | 1026 | *add* in (आ) : SPR 1224. 40 (a. Puṇyadhana-kṛpakathā 20). *Add* : (*c*) च [तु] SPR. |
| 180 | 1043 | *add* in (आ) line 4 before SSPr : (a. Pratāpacakravartin), SPR 257.34,. *Add* in (*b*) at the end of line 3 : SPR,. |
| 182 | 1057 | *add* SH 1592, and *delete* SHV part II 13. |
| 183 | 1063 | *read* : PG 48. |
| 184 | 1067 | *add* : SPR 1244.10 (a. BhG). |
| 186 | 1080 | *add* in (अ) as second entry : Bhaviṣya-purāṇa 1.4.37*cd*-38*ab*, and in (*d*) line 5 : वा नि° Bhaviṣya°;. |
| 196 | 1137 | *add* : (अ) Rasamañjarī of Bhānukara 115. |
| 201 | 1167 | *add* in (आ) : Vjv 86.2,. |
| 208 | 1208 | *add* : (आ) Dhv 3.97 (p. 536). |
| 214 | 1244 | *add* : (अ) ĀrS 2.26. |
| 221 | 1291 | *add* at the end of (आ) : (a. Candraka), Regnaud VI 25 (p. 56). *Add* at the end of (*b*) : पतोक्षुकै: Regnaud VI. |
| 224 | 1307 | *add* at the end of (आ) : SPR 1719.15. *Add* in (*c*) after first VS : SPR ; . |
| 225 | 1311 | *add* in (आ) SG 180 (a. Kālidāsa),. |
| 227 | 1325-6 | *add* in (आ) after 2832 : (No. 1325) (a. Śrī Vyāsamuni). |
| 229 | 1335 | *read* in (आ) : SSSN 81.70 (a Bhāravi),. |
| 230 | 1340 | *add* in (आ) : SPR 1241. 1 (a. P). *Add* in (*a*) line 2 after NBh : SPR. |
| 230 | 1342 | *add* in (अ) : Bhaviṣya-purāṇa 1.3.50. |
| 231 | 1344 | *add* in (आ) : SG 269 (a. Bhikṣāṭana). |
| 232 | 1349 | *add* at the end of line 2 of (अ) : 80. *Add* in (आ) SskṛP 57.134. |
| 234 | 1363 | *add* in (आ) : SPR 896.1. |
| 236 | 1374 | *add* in (आ) : SPR 452.12 (a. MBh). *Add* in (*c*) line 1 after SRHt : SPR. *Add* in (*d*) line 4 after 12, 317.14 : SPR. |
| 240 | 1399 | *add* in (आ) : SSSN 143.15. *Read* : SH 991 ; 196*. |
| 243 | 1419 | *add* : (अ) Bhallaṭaśataka 93. |
| 244 | 1425 | *add* in (आ) : SPR 864.27. *Add* at the end of (*a*) : खलसुज्ञाव् SPR. |
| 245 | 1430 | *add* in (आ) : SPR 996.5. |
| 247 | 1443 | *add* in (आ) : SPR 1349.12. *Add* at the end of (*a*) and (*d*) : SPR. |

| Page | Verse | |
|---|---|---|
| 252 | 1467 | *add* : (अ) Rasamañjarī of Bhānukara 49. |
| 257 | 1498 | *add* : (अ) Mārkaṇḍeya-purāṇa 36. 63. *Add* in (आ) : SPR 810.34 (a. Mārkaṇḍeya-purāṇa). |
| 258 | 1509 | *add* : (अ) Rasataraṅgiṇī of Bhānukara p.77. |
| 261 | 1524 | *read* in (अ) line 2 : MBh (MBh [Bh] 5.40.3, MBh [R] ; *add* in (आ) after SSSN 180.23 : (a. Mn.),. |
| 261 | 1527 | *add* in (अ) line 7 in the place of MK 125 : Śto 327.20, MK (MK[GOS] 197, MK [S] 162, MK [P] 125, MK [G] 117, MK (D) 680). |
| 263 | 1538 | *add* : (आ) SPR 674.23 (a. AS). |
| 264-5 | 1546 | *add* in (आ) : SPR 955.10. |
| 265 | 1547 | *add* in (अ) : SPR 1207.14 (a. H). |
| 269 | 1579 | *read* in (आ) line 3 : SRRU and *read* JS 425.3. |
| 270 | 1585 | *add* in (आ) in the place of SHSB : SH 513. |
| 272 | 1596 | *add* in (आ) : RJ 513 (a. Nāgendra). |
| 274 | 1610 | *add* in (आ) : SPR 347.32,. |
| 274 | 1611 | *add* at the end of (आ) : (a. Mn.). |
| 284 | 1666 | *add* : (आ) ŚP 1527 (a. Kṣemendra), SH 1291 (a. Kṣemendra). *Add* : (*a*) व्याकुलोऽपि विपत्पातैः ŚP, SH. |
| 285 | 1672 | *add* in (आ) line 3 before SR : (a. Bhavabhūti), KāP 253.11-14,. |
| 285 | 1674 | *add* at the end of (आ) : (a. Indrakavi). |
| 289 | 1697A | *add* : (आ) Pūrva-mīmāṁsā 83, SPR 31.13. *Add* at the end of (*c*) हिंसा नाम भवेद् धर्मो SPR. |
| 304 | 1801 | *add* in (आ) : SPR 1240.85,. |
| 306 | 1810 | *read* in line 2 of (आ) : (a. Chittapa). |
| 306-7 | 1812 | *add* in (आ) : SSkṛP 59.138. |
| 309 | 1824 | *add* in (आ) after Vidy : 96. |
| 317 | 1870 | *read* in (आ) : Skm [POS] 3.18.5) (a. Chittapa). |

| Page | Col. | Line | |
|---|---|---|---|
| 321 | 1 | 3 | *add* after 1538 : (SPR). |
| 321 | 1 | 6 | *read* : considered as a *instead of* : probably. *Delete* : line 9 and *read instead* : but since his verses are included in Skm he must have lived earlier. *Add* at the end of line 14 : $NCC_1$ gives his date as earlier than A.D. 1178. |

| Page | Col. | Line | |
|---|---|---|---|
| 321 | 1 | 31-33 | *delete from* : "but". |
| 321 | 1 | 34-35 | *delete from* : "but". |
| 321 | 2 | 17 | *add* afterwards : *Alaṁkāratilaka* of Vāgbhaṭa, see Vāgbhaṭa.<br>No. 681. |
| 321 | 2 | 24 | *add* after 316 : 691. |
| 322 | 1 | 1 | *read* : Avaśiṣṭānyokta. |
| 322 | 1 | 23 | *add* afterwards : *Ācārāṅgasūtravṛtti* (or *Āyāraṁya°*), a Jainist treatise of the way of life of a monk.<br>No. 368 (SPR). |
| 322 | 1 | 34-35 | *read* : Skm (B) 3, Skm (POS) 39, P.V. Kane, *History of Indian Poetics*, pp. 152-199. |
| 322 | 2 | 13 | *add* : 18, 579, 1244,. |
| 322 | 2 | 23 | *add* afterwards : INDRAKAVI, Poet. No information ($NCC_2$ 250, AP 11).<br>No. 1674 (RJ, but it is a Mālatī° verse). |
| 324 | 1 | 12-15 | *read* : KAYYAṬA or KAIYAṬA, poet and probable author of Bhāṣyapradīpa. Son of Jaiyaṭa. ($NCC_3$ 75, $CC_1$ 81, VS 15-16 (incorrect).<br>No. 1607 (VS). |
| 324 | 1 | 17 | *read* : probably read. |
| 324 | 1 | 25 | *add* at the end of the line to replace SSB : SG, SSB).<br>Cf. V. Ragahavan, JOR (Madras) 18.252-3. |
| 325 | 2 | 12 | *add* after 750 A.D. : Some consider that it was composed in the 3rd century A.D. |
| 326 | 1 | 8 | *add* : 239 (JS), 244 (BhPr),. |
| 326 | 1 | 9 | *add* : 249 (BhPr). |
| 326 | 1 | 30 | *add* : 1672. |
| 326 | 1 | 32 | *add* : 730,. |
| 326 | 2 | 23 | *add* before Śrī : Kumāradatta,. |
| 327 | 2 | 7 | *add* : 1697 (SRHt, SSSN). |
| 327 | 2 | 20 | *add* after Abhinanda : or Yogeśvara |
| 327 | 2 | 27 | *read* : Vāśaṭa. |
| 327 | 2 | 28 | *read* : (=KOKA). |
| 328 | 1 | 4 | *read* : 328 (JS),. |
| 328 | 1 | 22 | *delete* : 1663. |

| Page | Col. | Line | |
|---|---|---|---|
| 328 | 2 | 32 | *add* : 257, 313 (ŚP),. |
| 328 | 2 | 35 | *add* : 422, 533, 624 (SH), 712, 753, 803, 817, 823, 983, 1044, 1141, 1197, 1374, 1666 (ŚP, SH), 1680. |
| 329 | 2 | 9 | *add* afterwards : *Gītagauriśa* (or °*gaurīpati*), see Bhānukara. No. 21. |
| 329 | 2 | 21 | *add* to replace 619) : 287, $NCC_6$ 61. |
| 330 | 1 | 10 | *read* : $NCC_6$ 130). |
| 330 | 1 | 16-17 | *read* : $NCC_6$ 158. No. 166 (Skm). |
| 330 | 1 | 37 | *read* : (12th century). |
| 330 | 2 | 6 | *add* : R. Pischel, Die Hofdichter des Lakṣmaṇasena, 1894 ; pp. 30-3. |
| 330 | 2 | 23-24 | *read* : $NCC_6$ 203). |
| 330 | 2 | 25 | *add* afterwards : GOVINDAJIT, see Sabhyālaṁkaraṇa. |
| 331 | 2 | 6 | *add* afterwards : CANDRAKA, poet and dramatist from Kaśmīr (2nd century), mentioned in RT (2.16), by Abhinavagupta, etc. ($NCC_6$ 345, JS 32, VS 84). No. 1291 (RJ, Regnaud VI). |
| 332 | 1 | 23-24 | *add* : and Citramīmāṁsākhaṇḍa. No. 691. |
| 332 | 2 | 10 | *add* : or 11th century. |
| 332 | 2 | 12 | *read* : containing a *stuti* for. |
| 332 | 2 | 17 | *add* : 681 (Skm). |
| 332 | 2 | 21-22 | *add* : Stutikusumāñjalī (KM 23). |
| 333 | 1 | 11 | *add* : There is probably also another author of the same name mentioned in Vidy. |
| 333 | 2 | 20 | *add* afterwards : JAYANTA, poet. No information. Quoted in PG and SH. ($NCC_7$ 180). No. 39. |
| 334 | 1 | 11 | *read* : 1639 *instead of* : 1673. |
| 335 | 1 | 30 | *add* : (refers to Bhāgavata-Trivikrama). |
| 336 | 2 | 20 | *add* afterwards : DHANADA, poet. No information. No. 248 (VCjr ; in BhPr. a. Kālidāsa=Cr 1128). |
| 337 | 1 | 29 | *read* : Studien 205-7). |
| 337 | 2 | 6 | *add* afterwards : No. 1596. |
| 337 | 2 | 10, 14, 22, 26 | *read* : de petits. *Add* : JA (1974) ; pp. 391-434. |
| 337 | 2 | 31 | *read* : Dharmāśokadatta. |

| *Page* | *Col.* | *Line* | |
|---|---|---|---|
| 338 | 1 | 11 | *add* afterwards : No. 326. |
| 338 | 1 | 13 | *add* : 1208,. |
| 338 | 2 | 8 | *add* afterwards : NĀGENDRA, poet. No information. No. 1596 (ŚP, RJ). |
| 339 | 1 | 11 | *add* in place of 88 : LXXXVIII, JS 39. |
| 339 | 1 | 14 | *add* : 131,. |
| 340 | 1 | 22 | *add* after Pūrṇabhadra : (called in SPR Jaina-Pañca-tantra). |
| 340 | 2 | 8 | *read* : AB 538 *instead of* : AP 538. |
| 341 | 2 | 25 | *read* : 794 *instead of* : 564. |
| 341 | 2 | 30 | *add* afterwards : *Pārśvanātha-caritra* of Bhāvadeva Sūri, a Jaina collection of fables. Nos. 249, 600. |
| 342 | 1 | 23 | *add* afterwards : *Pūrvamīmāṁsā(sūtra)* a *darśana* ; treatise containing a system of teaching on emancipation. No. 1697A (SPR). |
| 342 | 2 | 6 | *add* at the end : , SSSN. |
| 342 | 2 | 21 | *add* afterwards : *Prabandhacintāmaṇi*, see Merutuṅga. No. 700. |
| 344 | 1 | 19 | *add* after ŚP : JS,. |
| 344 | 1 | 23 | *add* : 886 (SG). |
| 345 | 1 | 27 | *add* after ŚP, : PdT,. |
| 345 | 2 | 12 | *add* : 1419,. |
| 346 | 1 | 4 | *add* : 1672 (JS=Mahāvīra°). |
| 346 | 1 | 27 | *add* : 684 (SPR). |
| 346 | 2 | 5 | *add* before and : Rasataraṅgiṇī. |
| 346 | 2 | 10 | *add* : Vidy 10,. |
| 346 | 2 | 13 | *read* : 243-258. |
| 346 | 2 | 14 | *add* : S. K. De, *Indian Poetics*, pp. 241-252 ; S.G. Devasthali, NIA 7.111 sqq., JBRAS (NS) 23.57 sqq., 24-25.97 sqq. |
| 346 | 2 | 15 | *add* : 21. *Add* after second and third Pad : SG. |
| 346 | 2 | 37,38 | *add* after SRHt : SSSN. |
| 347 | 1 | 4-5 | *delete* : 1672...JS). |
| 347 | 1 | 6 | *add* afterwards : BHĀVADEVA SŪRI, see Pārśvanātha-caritra. |

| Page | Col. | Line | |
|---|---|---|---|
| 347 | 2 | 17 | *add* after ŚP : SG. |
| 348 | 1 | 10 | *add*: 859,. |
| 349 | 1 | 1 | *add* after 811 and after 855 : (SPR),. |
| 351 | 2 | 25 | *add* : 1498 (SPR). |
| 352 | 1 | 27 | *read* : and *instead of* : or. |
| 352 | 1 | 28 | *add* : Bāṇa (SH 451), Rāghava, Rājaśekhara,. |
| 352 | 1 | 33 | *add* : JS 47-48, Skm (B) 14, Skm (POS) 81-82 ; cf. |
| 352 | 1 | 35 | *add* afterwards : MERUTUṄGA, a. Jaina author of the Prabandhacintāmaṇi ; he composed also a medical work, the Kaṅkālādhyāyavārttika (CC1 467). |
| 353 | 1 | 16 | *add* after 795 : (SRHt). |
| 353 | 2 | 19 | *add* : 681, and *add* a new line after line 19 : *Rasataraṅgiṇī*, see Bhānukara. No. 1509. *add* afterwards : *Rasamañjarī*, see Bhānukara. Nos. 21, 1137. |
| 353 | 2 | 23,26 | *add* : 815, 1596. |
| 361 | 1 | 23 | *add* afterwards : *Vidagdhajanavallabhā*, an unpublished collection of stray verses preserved in three MSs and analyzed by Dr. V. Raghavan in the Silver Jubilee Volume of the *Sanskrit Journal of the Kerala University MS Library*. Nos. 498, 508, 558, 1167. |
| 361 | 2 | 36 | *add* afterwards : *Vivekavilāsa*, a Jaina Encyclopaedia by Jinadatta. No. 556 (SPR). |
| 363 | 1 | 24 | *add* afterwards : *Vṛdha-hārīta-smṛti*, a minor *dharmaśāstra*. No. 807. |
| 364 | 2 | 2 | *add* : = VYĀSADEVA. |
| 364 | 2 | 24 | *add* after ŚP : SPR),. |
| 365 | 2 | 35 | *add* afterwards : *Śatakaślokī*, a collection of stray verses not yet published (MS India Office Library [Keith 7238]). Also one by Śaṅkara. No. 275. |
| 366 | 2 | 40 | *add* : 1666, |
| 367 | 2 | 25 | *add* : 1527. |

| *Page* | *Col.* | *Line* | |
|---|---|---|---|
| 369 | 2 | 1 | *add* before line 1 : *Sabhyālaṁkaraṇa* of Govindajit, a *subhāṣita-saṁgraha* composed after A. D. 1656 and containing 853 ethical and descriptive verses. Nos. 114, 185, 287, 449, 774, 802, 815, 886, 1344, 1666. |
| 369 | 2 | 22 | *add* : 191,. |
| 370 | 1 | 33 | *add* afterwards : *Sindūraprakara*, see Sūktimuktāvalī of Somaprabha. |
| 371 | 1 | 33 | *add* afterwards : *Subhāṣita-padya-ratnākara* a modern Jaina collection of stray verses with a Gujarātī commentary in five small volumes. Cf. L. Sternbach, *On some Non-cononical Subhāṣita-collection in Jaina Literature* (para 7). Nos. 24, 108, 249, 348, 368, 378, 395, 408, 433, 435, 545, 556, 574, 600, 620, 650, 671, 672, 684, 688, 807, 808, 811, 850, 855, 1026, 1043, 1067, 1307, 1340, 1363, 1374, 1425, 1430, 1443, 1498, 1538, 1546, 1547, 1697A. |
| 373 | 1 | 37 | *add* afterwards : *Subhāṣita-sara-samuccaya*, a collection of *subhāṣita-s* from the end of the 17th century, not yet edited, MS 105666-13c 7 in the Asiatic Society of Bengal, as quoted in PV, PdT, RJ. (Cf. J.B. Chaudhuri in B.C. Law Volume II ; pp. 145-158). No. 344. |
| 373 | 2 | 18 | *add* : 1399. |
| 374 | 2 | 13 | *add* : 390. |
| 374 | 2 | 23 | *add* : Also L. Sternbach, *subhāṣita-s of the Subhāṣita-hārāvalī of Harikavi* in the Rajasthan University Studies in Sanskrit and Hindi No. 6 (1973-74) ; pp. 33-66. |
| 374 | 2 | 26 | *add* : 348, 370. |
| 375 | 2 | 11 | *add* before of : or Sindūraprakara. |
| 375 | 2 | 13 | *add* : (KM VII). |
| 377 | 1 | 1 | *add* before line 1 : SOMAPRABHA, see Sūktimukāvalī. |
| 377 | 1 | 12 | *add* afterwards : *Stutikusumāñjalī*, see Jagaddhara. Nos. 416, 445. |
| 379 | 1 | 3, 8 | *add* : after 378 and after 1547 : (SPR). |

विश्वेश्वरानन्द-वैदिकशोध-संस्थान-प्रकाशनम्—६४१

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—७१

*VISHVESHVARANAND INDOLOGICAL SERIES—71*



Vishveshvaranand Vedic Research Institute Publication—641

✲

संस्थापक-सम्पादकः—विश्वबन्धु

*Founder Editor*—VISHVA BANDHU

✲ ✲

प्रधान-सम्पादकः—एस. भास्करन् नायर

*General Editor*—S. BHASKARAN NAIR

# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

*BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT WITH INTRODUCTION ENGLISH TRANSLATION, CRITICAL NOTES AND INDICES*

*By*

**LUDWIK STERNBACH,** LL.D.

**Volume III**

SUBHĀṢITA-S—Nos. **4209-6285**

**आ—इ—ई**

(आं ज्ञानं — ईहा धनस्य)

*Edited by*

**S. BHASKARAN NAIR**

Director, V.V.R.I.

**VISHVESHVARANAND VEDIC RESEARCH INSTITUTE**

HOSHIARPUR

**1977**

# CONTENTS

## PREFACE

Of the *Maha-subhaṣita-saṁgraha*, the extensive collection of wise sayings and entertaining verses in Sanskrit, intended to be issued in twenty volumes, Volume III, which is now being placed before scholars, contains over two thousand verses, Nos. 4209-6285, beginning with the *Devanagarī* letters आ, इ and ई. In the compilation of this volume, in addition to the source materials used in the previous volumes, relevant materials extracted from certain extra sources have also been utilized. While the printing of the present volume was in progress, I was engaged also in preparing a two-volume *Descriptive Catalogue of Authors Quoted in Sanskrit Anthologies and Inscriptions*, to be published shortly by Ms. Otto Harrassowitz, Wiesbaden (W. Germany). Studies in this regard had enabled me to revise and expand substantially, the "Index of Authors and Sources of Individual Verses" included in the present volume (pp. 1493-1558). Readers of Vols. I and II of the *Maha-subhaṣita-saṁgraha* are, therefore, requested to consult also, with advantage, the relevant Index in the present volume for additional information.

In the present volume, special attention had been paid to the presentation of the materials included, *viz.*, the original verses, their translation, *varia lexica* and the Indices, in which I received active collaboration from Śrī S. Bhaskaran Nair, Director of the V. V. Research Institute. It was he who checked the textual verses and fixed the readings in a number of doubtful verses, suggesting suitable emendations and revising the Critical Notes accordingly with the addition of necessary explanations in the Footnotes ; touched up inelegant translations besides himself translating a large number of verses ; and verified and revised, as necessary, the different Appendices to this volume. It is my pleasant duty to record my infinite gratitude and sincerest appreciation for the strenuous editorial

work which Śrī Nair has performed in a most scholarly manner towards making this volume more perfect and handy to the cultured reader. The credit of seeing this publication through the press and seeing to its elegant get-up also goes to him. In short, the present work of mine has been immensely benefited by the vast experience which Śrī Nair possesses in editing Indological research works.

My thanks are due, in full measure, also to Śrī K. V. Sarma, Acting Director, the V. V. B. Institute of Sanskrit and Indological Studies, Panjab University, for making available to the Editor his expert advice, time and again, towards the scholarly presentation of the volume.

LUDWIK STERNBACH

PARIS,
*May 13, 1977*

# ABBREVIATIONS

For Abbreviations see Vol. I of the *Maha-subhaṣita-saṁgraha*, pp. XIII-LXIV and p. 405, as well as Vol. II pp. VI and 1021.

## ADDITIONAL ABBREVIATIONS

MhN (P) — Mahārahanīti in Pāli. In *Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma.* Dissertation... vorgelegt von Heinz Braun. Göttingen 1975.

VāPu — Vāmana-purāṇa. Veṅkaṭeśvara Press, 1903 (VāVeṅk); and ed. by A. S. Gupta, All India Kashiraj Trust, Vārāṇasī (VāPur).

# महा-सुभाषित-संग्रहः

# *MAHĀ-SUBHĀṢITA-SAṀGRAHA*

## Volume III

*SUBHĀṢITA-S*—Nos. **4209–6285**

**आ–इ–ई**

# आ

4209*

आं ज्ञातं नृपते त्वमेव निखिलां नित्यं बिभर्षि क्षितिं
शैलेन्द्राः स्वयमेव दुर्भरभरास्तैः प्रत्युताधो व्रजेत् ।
अस्याश्चोद्धरणे क्षमोऽपि न परस्त्वत्तो वराहादिकः
पश्वादेर्भरणक्रियानिपुणता नैव प्रभागोचरः ।

(आ) SSB 403. 239.

(*d*) SSB adds after *d*: (नामास्या वसुधेति चापि नियतं त्वत्सङ्गतो नान्यथा).

Śārdūlavikrīḍita metre.

Yes, I see it now, oh ! king. You alone always bear the entire earth. Huge mountains are by themselves very burdensome and the earth would sink along with them; though capable of lifting it, the Boar and others are not superior to you; as for the efficiency in maintaing cattle (?) and such things—well it is not within the ken of lustrousness. (A. A. R.).

4210*

आः कष्टं वनवासिसाम्यकृतया सिद्धाश्रमश्रद्धया
पल्लीं बालकुरङ्ग संप्रति कुतः प्राप्तोऽसि मृत्योर्मुखम् ।
यत्रानेककुरङ्गकोटिकदनक्रीडोल्लसल्लोहित-
स्रोतोभिः परिपूरयन्ति परिखामुद्दामराः पामराः ॥

(आ) ŚP 946 (a. Bilhaṇa), Any 40. 21, SR 233. 116 (a. ŚP), SSB 628. 21 (a. Bilhaṇa), RJ 468 (a. Bilhaṇa), Regnaud VI 117 (a. Bilhaṇa).

(*a*) वनवाससा° ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Oh alas ! with a mind attuned to the life in hermitages of great sages, by residence in penance groves, young deer, why have you now entered (unsuspectingly) the hamlet (of huntsmen) which is verily the jaws of death ? For here, the terrible wicked fellows fill a moat with the flow of the blood of innumerable deer, after enjoying the sport of their (agonising) slaughter. (A. A. R.).

4211*

आः कष्टं सुविवेकशून्यहृदयैः संसर्गमाप्तं च तैर्
विक्रीतं बदरैः समं क्षितितले कुग्रामसीम्नि स्फुटम् ।
संविष्टं शठगाढमूढवदने थूत्कारदूरीकृतं
किं जानात्यगुणो जनो गुणमतो मुक्ताफलं रोदिति ॥

(आ) Any 91.52.

(*d*) or रोदति Any.

Śārdūlavikrīḍita metre.

Oh the pity of it ! The excellent pearls were sold away along with *jujuba*-fruits as they were associated together by people totally devoid of the sense of discrimination, on the borders of a worthless hamlet in the country. These entered into the dull mouths of worthless country-fools and were thrown away with a gurgling sound. Do unmeritorious people know the superior merits of good things ? Hence weeps the pearl. (A. A. R.).

4212

आः कष्टमप्रहृष्टाः
शिष्टा अपि वित्तचापलाविष्टाः ।
अध्यापयन्ति वेदान्
आदाय चिराय मासि मासि भृतिम् ॥

(आ) SR 42. 1, SSB 296.1.

Āryā-gīti metre.

Oh pity ! Even good people who are by no means elated (by things) are carried away by the fickle desire for wealth ; they give instruction in the scriptures for wages taking them for a long time, month after month. (A. A. R.).

4213

आः किमर्थमिदं चेतः सतामम्भोधिदुर्भरम् ।
इति क्रुधेव दुर्वेधाः परदुःखैरपूरयत् ॥

(आ) VS 213 (a. Govindarāja), SR 46. 70 (a VS), SSB 303.72 (a.Govindarāja), VyVi 356. 22-3.

(*c*) मत्वेव [क्रु°] VyVi.

"Ah ! why is the mind of the good people insupportable like the (mighty) ocean ?"—Thus getting angry, as it were, cruel Fate filled it with the worries (for the good) of others. (A. A. R.).

आः क्रूरोऽसत्य° see No. 137.

4214*

आः पाकं न करोषि पापिनि कथं पापी त्वदीयः पिता
रण्डे जल्पसि किं तवैव जननी रण्डा त्वदीया स्वसा ।
निर्गच्छ त्वरितं गृहाद् बहिरितो नेदं त्वदीयं गृहं
हा हा नाथ ममाद्य देहि मरणं जारस्य भाग्योदयः ।

(अ) VCjr 21 after 1.20 (S).

(आ) SR 353.51, SSB 235.51, SRK 117.6.

(*b*) हे रण्डे किमिदं त्वदीयजननी VCjr.

(*c*) निर्गच्छस्व ममालयान्मम गृहं त्वं गच्छ गच्छाधुना VCjr.

(*d*) हा विष्णो मम मृत्युरेव हि वरं शर्ष्यं मदीयं गतम् VCjr; चेदेवं बहिरेमि गर्दभ गृहान्नात्रावतिष्ठे क्षणम् SSB.

Śārdūlavikrīḍita metre.

"Ah ! sinful woman, why are you not attending to the cooking ?" "It is your father that has sinned." "You whore, dare you prattle thus ?" "It is your mother that whores and your sister to boot." "Get out of the house at once." "This is not your house. Alas ! my lord, give me my death to-day, for thence arises the good luck of the paramour !" (A. A. R.).

4215*

आः पात्री स्यामकृतकघनप्रेमविस्फारितानां
सव्रीडानां सकलकरणानन्दनाडिधमानाम् ।
तेषां तेषां हृदयनिहिताकूतनिष्यन्दिनेत्र-
व्यापाराणां पुनरपि तथा सुभ्रुवो विभ्रमाणाम् ॥

(आ) SR 280. 87, SSB 110. 91

Mandākrāntā metre.

Ah ! I shall be the target of amorous movements of the charming eye-browed one, whose deep love for me vibrates without feigning, which is mixed with bashfulness and by which all the veins throb by giving joy to all the limbs and which consist of pleasing glances dripping with the desires that rise in the heart. (A. A. R).

4216*

आः सर्वतः स्फुरतु कैरवमापिबन्तु
ज्योत्स्नाकरम्भमुदरंभरयश्चकोराः ।
यातो यदेष चरमाचलमूलचुम्बी
पङ्केरुहप्रकरजागरणप्रदीपः ॥

(आ) RJ 608 (a. Murāri), SR 249. 93, SSB 657. 10.

(*a*) कैरवमाः पि° SSB.

Vasantatilakā metre.

Ah ! let the lilies now blossom forth on all sides, let the gluttonous *cakora*-birds drink in the mass of the rays of the moon; for now has gone [set] that lamp [the sun] which keeps awake the clusters of lotuses, now kissing the tip of the western mountain. (A. A. R.).

4217*

आः सीते पतिगर्वविभ्रमभरभ्रान्तभ्रमद्बान्धव-
प्रध्वंसस्मितकान्तिमत् तव तदा जातं यदेतन्मुखम् ।
संप्रत्येव हठात् तदेष कुरुते केशोच्चयाकर्षण-
त्रासोत्तानितलोललोचनपतद्बाष्पप्लुतं रावणः ॥

(आ) Sar 5. 474.

(a) °प्रान्तभ्रम° Sar (var.).

(c) तदेव [तदेप] Sar (var.); °च्चयोत्कर्षण Sar (var.).

Śārdūlavikrīḍita metre.

Alas! Sītā, that face of yours which was so full of brightness with smiles that annihilated all uneasiness of comparison, and which was full of sportive movements by your lord's sweetness, that same face now Rāvaṇa floods with tears rising from the eyes that roll by fright caused by the dragging of the tresses forcibly. (A. A. R.).

4218*

आकण्ठदृष्टशिरसाप्यविभाव्यपार्श्व-
पृष्ठोदरेण चिरमृग्भिरुपास्यमानः ।
नाभीसरोरुहजुषा चतुराननेन
शेते किलात्र भगवानरविन्दनाभः ॥

(अ) Anar 7.14.

(आ) JS 168.6 (a. Murāri), SR 140.6 (a. JS), SSB 455. 6,

(a) ऽप्यभिभाव्य° SSB; °व्यपृष्ठ- Anar (see b), SR, SSB.

(b) पार्श्वोद° Anar (see a), SR, SSB.

Vasantatilakā metre.

The Lord of the lotus [Viṣṇu], it is said, sleeps over there being propitiated by the four-faced Brahmā sprung from the lotus in his navel, with the hymns of the *Ṛgveda* all the time, whose head alone could be seen up to the neck, and whose sides, back and the belly were lost to view. (A. A. R.).

4219*

आकण्ठार्पितकञ्चुकाञ्चलमुरो हस्ताङ्गुलीमुद्रणा-
मात्रासूत्रितहास्यमास्यमलसाः पञ्चालिकाकेलयः ।
तिर्यग्लोचनचेष्टितानि वचसां च्छेकोक्तिसंक्रान्तयस्
तस्याः सीदति शैशवे प्रतिकलं कोऽप्येष केलिक्रमः ॥

(आ) SkV 348, Prasanna 104b, JS 173. 5 (a. Lakṣmīdhara, according to Kav. p. 97). Cf. उन्नालालकभञ्जनानि.

(a) °कञ्चितमुरो JS.

(b) मात्रमुद्रितहास्यलास्यमनसाः Prasanna; पाञ्चा° JS; पंचलिको SkV (var.).

(c) °लोचनवलितानि JS; छेको° JS.

Śārdūlavikrīḍita metre.

She wears her bodice buttoned to the neck;/she indicates her laughter by gestures of her hands and fingers;/she is tired of playing with her dolls,/her glances are oblique;/her words grow full of double meanings. / In every part appears the charming progress of coquetry/as childhood slips away. (D. H. H. Ingalls's translation).

4220*

आकम्पयन् फलभरानतशालिजालम्
आनर्तयंस् तरुवरान् कुसुमावनम्रान् ।
उत्फुल्लपङ्कजवनां नलिनीं विधुन्वन्
यूनां मनश्चलयति प्रसभं नभस्वान् ॥

(अ) Ṛtu 3. 10. (Cf. A. Scharpé's Kālidāsa-Lexicon, I. 3; p. 185).

(a) °जालान् Ṛtu (var.).

(c) प्रोत्फुल्ल° Ṛtu (var.).

(d) स्खलयति [चल°] Ṛtu (var.).

Vasantatilakā metre.

Shaking the fruitful crops of paddy,/scurring over the tops of noble trees/bowed with the weight of flowers/and starting the lily new-born/in the full-blown lotus fields,/the sky-borne breeze, perforce,/perturbs the mind of youths. (R. S. Pandit's translation).

4221*

आकम्पितक्षितिभृता महता निकामं
हेलाभिभूतजलधित्रितयेन यस्य ।
वीर्येण संहतिभिदा विहतोन्नतेन
कल्पान्तकालविसृतः पवनोऽनुचक्रे ॥

(आ) KāvR 91. 9-12, KHpk 219.

(*c*) विहितो° KāvR (var.).

Vasantatilakā metre.

The breeze that blow in the early morning imitated him whose valour shook the *kṣitibha* [mountains *or* : kings] greatly indeed which agitated the three seas sportively, and broke up the compact strength (of the enemies) and subdued the haughty. (A. A. R.).

4222*

आकम्पितानि हृदयानि मनस्विनीनां
वातैः प्रफुल्लसहकारकृताधिवासैः ।
संबाधितं परभृतस्य मदाकुलस्य
श्रोत्रप्रियैर्मधुकरस्य च गीतनादैः ॥

(अ) Ṛtu 6. 32 (in some texts 6. 33). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 198).

(*c*) उत्कूजितैः [सं°] Ṛtu (var.).

(*d*) गीतशब्दैः Ṛtu (var.).

Vasantatilakā metre.

The hearts of proud ladies are trembling with the breezes surcharged with the fragrance of mango blossoms; and they are distressed with the songs of intoxicated cuckoos and pleasant hummings of bees. (V. R. Nerurkar's translation).

4223

आकरः कारणं जन्तोर् दौर्जन्यस्य न जायते ।
कालकूटः सुधासिन्धोः प्राणिनां प्राणहारकः ॥

(अ) Dṛṣṭāntaśataka 38.

(आ) SR 168. 388, SSB 502. 688, IS 845.

(*a*) आकारः SR.

(*c*) प्राणिनः Dṛṣṭā°

The origin of living beings is not in itself the reason for their wretchedness; the *kālakūṭa*-poison though originates from the sea of nectar, nevertheless deprives living beings of their lives.

4224

आकरः सर्वशास्त्राणां रत्नानामिव सागरः ।
गुणैर्न परितुष्यामो यस्य मत्सरिणो वयम् ॥

(अ) Mudr 7. 7

The mine of all sciences, as the ocean is of gems, with whose merits we, the envious, are not pleased. (R. S. Walimbe's translation).

4225

आकरप्रभवः कोशः कोशाद्दण्डः प्रजायते ।
पृथिवी कोशदण्डाभ्यां प्राप्यते कोशभूषणा ॥

(अ) K (K [K] 2. 12. 37, K [S] 85. 6-7, K [G] 209. 1.2, K[J] 51. 9-10, K [V] 85, K [P] 135. 18-19). Cf. JSAIL 32. 16 and B. Breloer's *Kauṭalīya Studien* 3. 407.

(आ) SRHt 113. 5 (a. MBh).

(*a*) आकारप्रभवः SRHt.

The treasury has its source in the mines; from the treasury the army comes into being. With the treasury and the army, the earth is obtained with the treasury as its ornament. (R. P. Kangle's translation).

आकर्णः शोभते राजा see No. 4298.

4226*

आकर्णपलितः श्यामो वयसाशीतिपञ्चकः ।
रणे पर्यचरद् द्रोणो वृद्धः षोडशवर्षवत् ॥

(अ) MBh (MBh [Bh] 7. 165. 103, MBh [R] 7. 193. 42, MBh [C] 7. 8935. See also MBh [B] 7. 165. 49).

(आ) SRHt 164. 21 (a. MBh), SSSN 147. 21, ŚP 3986 (a. Bhagavān Vyāsa), SR 360. 9 (a. ŚP), SSB 246. 9 (a. Vyāsa).

(*a*) आसन्न° or आपन्न° [आ°] MBh (var.); °पलितश्यामो (°यामो) MBh (var.), SRHt.

(*b*) वयसाशीतिकात्पर: MBh (var.), SRHt, SSSN ; °पञ्चम: MBh (var.).

(*c*) रवत्वते व्यचरत् संख्ये MBh (Bh) 7.165.49; पर्यटति MBh (var.).

(*d*) स तु [वृ°] MBh (Bh) 7.165.49.

The dark-coloured Droṇa with grey hairs up to the ears and in age counting more than five and eighty summers, that old warrior moved about in the field of battle as if he were a youth, just sixteen years old. (A. A. R.).

4227*

आकर्णमुल्लसति मातरपाङ्गदेशे
कालाञ्जनेन घटिता तव भाति रेखा ।
शैवालपङ्क्तिरिव संततनिर्जिहान-
कारुण्यपूरपदवी कलितानुबन्धा ॥

(अ) Ānas 91.

Vasantatilakā metre.

Oh ! divine mother, the line drawn with collyrium at the corners of your eyes, which shines and extends up to the ears, looks like a row of moss (to the lotus of your face), it is the continuous path of your overflowing compassion which ever springs up (for the welfare of your devotees). (A. A. R.).

4228*

आ कर्णमूलमपकृष्य धनुः सबाणं
मय्येव किं प्रहरसि स्मर बद्धकोपः ।
तस्यां मुहुः क्षिप शरान् हरिणेक्षणायां
तन्मन्मथोऽपि भव मन्मथ एव मा भूः ॥

(आ) VS 1293.

Vasantatilakā metre.

Oh ! Cupid, why do you, ever angry, strike at me alone with your arrows, having drawn your bow along with the arrow upto your ears ? Discharge your shafts constantly at the gazelle-eyed damsel ; become her tormentor also ; be not my tormentor alone ! (A. A. R.).

4229*

आकर्णय त्वमिममभ्युपगम्य वादं
जानातु कोऽपि यदि वा हृदयं श्रुतीनाम् ।
तस्याप्यसंख्यभवबन्धशतार्जितोऽयं
द्वैतभ्रमो गलतु जन्मशतैः कियद्भिः ॥

(अ) Ānas 13.

Vasantatilakā metre.

Having listened to this exposition and grasped well the arguments let some one or other know whether it is of the essence of the scriptures. This has been put together after the efforts during innumerable births; let the delusion of *dvaita* [duality] drop out of minds by a few hundreds of re-birth. (A. A. R.).

4230*

आकर्णय सरोजाक्षि वचनीयमिदं भुवि ।
शशाङ्कस्तव वक्त्रेण पामरैरुपमीयते ॥

(आ) Kuv *ad* 4. 15, SR 312. 13 (a. Kuv.), SSB 165. 13 (a. Kuv.).

Listen to this censurable [scandalous] statement that has spread over the earth, lotus-eyed one; the uncultivated boors compare the moon to your charming face ! (A. A. R.).

4231*

आकर्णान्तविसर्पिणः कुवलयच्छायामुषश्चक्षुषः
क्षेपा एव तवाहरन्ति हृदयं किं संभ्रमेणामुना ।
मुग्धे केवलमेतदाहितनखोत्खाताङ्कमुत्पांशुलम्
बाह्वोर्मूलमलीकमुक्तकबरीबन्धच्छलाद् दर्शितम् ॥

(आ) SkV 466, Kav 214, Prasanna 119 *b*.
(*a*) आकन्तां° Kav (MS); °छायामुख° Prasanna.
(*b*) संभ्रमेनामुना Kav (MS).
(*c*) °मत्यंसलं Kav (MS).
(*d*) °कवलीबंधु° Prasanna.

Śārdūlavikrīḍita metre.

The glances of your eye,/which stretches to your ear, darker than water-lily,/were enough to steal a heart./What needs it, pretty lass,/with such ado pretending to bind up your loosened braid,/to show your armpit, camphor-dusted/and marked with lover's nail ? (D. H. H. Ingalls's translation).

4232*

आकर्णितानि रसितानि यया प्रसर्पत्
प्रद्युम्नराजरथनिःस्वनसोदराणि ।
उच्चै रणच्चरणनूपुरया पुरन्ध्या
क्षिप्रं प्रियं कुपितयापि तयाभिसस्रे ॥

(आ) SR 343. 101, SSB 218. 5.
(*b*) °रथनि° SSB.

Vasantatilakā metre.

Though angry with the lover, the damsel of the city moved on quickly to meet her lover at rendezvous ; her anklets made loud tinkles and were heard as if they were the brothers to the sound made by the moving royal chariot of the god of love. (A. A. R.).

4233*

आकर्ण्य गर्जितं घोरं जलदानां समागमे ।
बाला विधूतलज्जेव सत्रासं श्लिष्यति प्रियम् ।

(आ) RA 4. 62 (a, Kavikaṅkaṇa).
(*b*) जलागमे [स°] P in RA.
(*d*) धियम् [प्रि°] P in RA.

At the advent of the raining clouds, hearing the thunder that was deafening, the damsel, in great fright embraces her lover as if free of all shyness. (A. A. R.).

4234*

आकर्ण्य गर्जितरवं घनगर्जितुल्यं
सिंहस्य यान्ति वनमन्यदिभा भयार्ताः ।
तत्रैव पौरुषनिधिः स्वकुलेन सार्धं
दर्पोद्धुरो वसति वीतभयो वराहः ॥

(आ) ŚP 1217 (a. Śārṅgadhara), SR 235. 154 (a. ŚP), SSB 631. 3 (a. Śārṅgadhara), Any 153. 100, IS 846.
(*a*) आकार्ण्य गुञ्जितरवं ŚP ; घनगर्जं° ŚP (MS), SR, SSB.
(*c*) सार्धः ŚP (MS).
(*d*) दंष्ट्रोद्धुरो or दर्प्पोद्ग्ररो ŚP(MS) ; °भया वराहा ŚP (MS).

Vasantatilakā metre.

Hearing the roar of the lion, similar to the thunder of clouds, the elephants, getting panicky, moved on to another wood; there lived a boar, full of unrestrained pride, and free of all fear, the very treasure house of valour, surrounded by his family ! (A. A. R.).

4235*

आकर्ण्य जयदेवस्य गोविन्दानन्दिनीर्गिरः ।
बालिशाः कालिदासाय स्पृहयन्तु वयं तु न ॥

(आ) SMH 2. 17.
(*d*) वयं न तु SMH (var.).

Having listened to the sweet words of Jayadeva delightful on account of the

theme being the joys of Kṛṣṇa, let the childish people long for the poems of Kālidāsa; we definitely cannot for it. (A. A. R.).

4236*

आकर्ण्यन्ते तपनतनयग्रामसंलापघोषा
मन्दं मन्दं ग्रसति नियतः कालपाशोऽपि कण्ठे ।
आपृच्छ्यन्ते कृतजिगमिषासंभ्रमाः प्राणवाता
नैवेदानीमपि विषयवैमुख्यमभ्येति चेतः ॥

(अ) Śāntiv 10.

Mandākrāntā metre.

The echoes of the wailing in the village of Yama are heard; the rope of death that is destined, is slowly tightening round the neck; the vital breaths are asking for leave to depart as they are anxious to move out; the mind, even now, does not turn away from the objects of pleasures. (A. A. R.).

4237*

आकर्ण्य भूपाल यशस्त्वदीयं
विधूनयन्तीह न के शिरांसि ।
विश्वंभराभङ्गभयेन धात्रा
नाकारि कर्णौ भुजगेश्वरस्य ॥

(आ) SR 135. 11, SSB 447. 11, SRK 233. 55 ( a. Sphuṭaśloka ), SuMañ 98. 22-3, IS 7720.

Upajāti metre ( Indravajrā and Upendravajrā ).

Who are they that do not nod their heads in appreciative wonder on hearing, oh ! king, the fame of your exploits ? The thoughtful creator did not provide ears to the lord of serpents [Śeṣa] lest the world tumble down. (A. A. R.).

4238

आकर्ण्य मामवादीद्
धन्यास्ता युवतयः सखि कठोराः ।
या विषहन्ते दीर्घ-
प्रियतमविरहानलासारम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 588, Kuṭṭ [KM] 577 ).

(*d*) अनलासङ्गम् Kuṭṭ (var.).

Āryā metre.

(And when she so heard, she said to me) : Oh ! my friend, girls with hard hearts have a rich heritage, for they can support long separation from their lovers. (E. Powys Mather's translation).

4239*

आकर्ण्य वाणीः पौराणीर् मयैतदवधारितम् ।
तिष्ठन्तु देवा देव्योऽपि सेव्यो नारायणः परः ॥

(आ) SMH 12. 57.

(*c*) देव देव्योऽपि SMH (var.).

Having heard the words of the (eighteen) *Purāṇa-s* this [their essence] has been grasped by me; let the gods remain, as well as the goddesses, the supreme lord Nārāyaṇa (alone) is to be worshipped. (A. A. R.).

4240*

आकर्ण्य वारवनितापठितं सभायां
संपूरणं सपदि पादमुदारभावः ।
यः कालिदासमरणं हृदि निश्चिकाय
भोजः स एव परमं भुवि भावबोद्धा ॥

(आ) Pras 7. 5.

Vasantatilakā metre.

On hearing the completion of the verse from one line (given) read in the assembly of learned men by a harlot, king Bhoja, the connoisseur of arts, knew in his heart that the poet Kālidāsa had been killed and robbed of his poem, for, on the earth, he alone knew how to appreciate poetry. (A. A. R.).

4241*

आकर्ण्य संगरमहार्णवचेष्टितानि
गोष्ठीरसाहृतजनस्य मनोविकारः ।
अङ्गे करोति पुलकं नयने विकाशं
कान्तिं च कामपि मुखे स्फुरणं च बाह्वोः ॥

(आ) RA 2. 19 (a. Kavikaṅkaṇa).

(*a*) संमम° P in RA.

(*b*) °रसाहृवरतस्य P in RA.

Vasantatilakā metre.

On hearing the exploits of the hero in the ocean of battle, the response in the mind of one member who was fully absorbed in it, made the hairs on his body stand on ends, the eyes brightened, had a special glow on his face, and his two arms throbbed. (A. A. R.).

4242*

आकर्ण्य स्मरयौवराज्यपटहं जीमूतनूत्नध्वनिं
नृत्यत्केकिकुटुम्बकस्य दधतं मन्द्रां मृदङ्गक्रियाम् ।
उन्मीलन्नवनीलकन्दलदलव्याजेन रोमाञ्चिता
हर्षेणेव समुच्छ्रितान् वसुमती दध्रे शिलीन्ध्रध्वजान् ।

(अ) Nalacampū 1. 40.

(आ) JS 221.15 (a. Trivikrama-bhaṭṭa), ŚP 3865 (a. Trivikrama-bhaṭṭa), AP 33, ZDMG 27. 631, SG 355 (a. Trivikrama), SR 341. 60 (a. ŚP), SSB 215. 56 (a. Trivikramabhaṭṭa), SuMañ 146. 15-18 (a. Trivikrama).

(*a*) जीमूतधीरध्वनिं ŚP, SR, SSB.

(*b*) ददतं JS.

(*d*) समुच्छ्रिता Nalacampū, ŚP.

Śārdūlavikrīḍita metre.

On hearing the thunder of fresh clouds, the tabor to the kingdom of love which acted as the deep sounds of the *mṛdaṅga* [drum] for the dance of the flock of peacocks, the earth had her hairs standing on ends under the guise of the fresh dark *kandala*-sprouts, and put up her banner of the rising mushrooms under the influence of sheer joy. (A. A. R.).

4243*

आकर्ण्याम्रफलस्तुतिं जलमभूत् तन्नारिकेलान्तरं
प्रायः कण्टकितं तथैव पनसं जातं द्विधोर्वारुकम् ।
आस्तेऽधोमुखमेव कादलफलं द्राक्षाफलं क्षुद्रतां
श्यामत्वं बत जाम्बवं गतमहो मात्सर्यदोषादिह ॥

(आ) SR 240 123, SSB 640. 30, SuMañ 259. 18-21, SRM 2. 2. 403, Ava 249.

(*b*) °कितस् त° Ava.

(*c*) कादलमलं SR, SuMañ.

Śārdūlavikrīḍita metre.

Listening to the praise of mango fruits, out of envy, the coconut watered inside it, the jack fruit became full of thorns, the *urvāru*-cucumber became twain, the banana cast down its face, the grapes became small in size and the rose apple put on a dark colour. (A. A. R.).

4244*

आकर्षतेवोर्ध्वमतिकृशीयान्
अत्युन्नतत्वात् कुचमण्डलेन ।
ननाम मध्योऽतिगुरुत्वभाजा
नितान्तमाक्रान्त इवाङ्गनानाम् ॥

(अ) Śiś 3.15.

Upajāti metre (Indravajrā and Upendravajrā).

The extremely slender waist of the young woman bent down, as if quite overwhelmed by their exceedingly large and heavy breasts which, being exceedingly plump, were, as it were, raising [drawing] them [waists] up. (M. S. Bhandare's translation).

4245*

आकर्षन्ति न केषाम्
अन्तःकरणं प्रवालशालिन्यः ।
ललना इवात्र लतिकाः
कुसुमेषु शिलीमुखैर्निचिताः ॥

(आ) JS 241. 15.

Āryā metre.

Whose hearts do not the creepers, shining with fresh sprouts and with bees settled on their flowers, attract as do the young women shining with their lips and full of passion during the days of their monthly course? (A. A. R.).

4246*

आकर्षन्निव गां वमन्निव खुरान् पश्चार्धमुज्झन्निव
स्वीकुर्वन्निव खं पिबन्निव दिशश्छायाममर्षन्निव ।
साङ्गारप्रकरां स्पृशन्निव धरां वातं समश्नन्निव
श्रीमन्नाथ स वाजिराट् तव कथं मादृग्गिरां गोचरः ॥

(आ) Skm (Skm [B] 1491, Skm [POS] 3. 25. 1) (a. Chittapa or Cittapa), VS 2419 (a. Śrī-Siṁhadatta), ŚP 583 (a. Siṁhadatta), PV 123 (a. Siṁhadatta), SR 207. 12 (a. VS), SSB 572. 4 (a. Siṁhadatta), (cf. Kav p. 38).

(*a*) वमन्निव [व°] VS; खुरैः VS; खुरौ ŚP, SR; खुरी PV; खुरो SSB.

(*b*) दिशो वायून्समश्नन्निव VS; दिशो वायूंश्च मुष्णन्निव ŚP, SR, SSB; दिशं वायुं जिगीष° (वायुं सिजीष°) PV.

(*c*) °प्रकारा PV (MS); महीं (भुवं ŚP, SR, SSB) छायाममृष्यन्निव VS, ŚP, PV, SR, SSB.

(*d*) चञ्चच्चामरवीज्यमानवदनः (प्रेङ्खच्चा° ŚP, SR, SSB) श्रीमान्हयो धावति VS, ŚP, PV, SR, SSB.

Śārdūlavikrīḍita metre.

Oh! my Lord, how can this best of horses of yours be within the ken of my words? For, its seems to drag the earth, throw out its hoofs, abandon its hind parts, take up the sky, drink up the directions, is intolerant of shadows, touches the earth surrounded by fiery flames and drinks away the wind. (A. A. R.).

4247**

आकर्षेत् कैशिकव्याये न शिखां चालयेत् ततः ।
पूर्वापरौ समौ कार्यौ समांसौ निश्चलौ करौ ॥

(आ) ŚP 1839.

The bow must be stretched so as to touch the root of the hair, and the head [tuft of hair] should never be moved; the fore-part and the hind part (of the arrow) should be evenly placed, and the hands with the muscles should be kept steady. (A. A. R.).

4248*

आकलितोरुक्रमपद-
पद्मालंकृत्यनल्पपुण्यभवम् ।
निजगुणगुरुस्वरूपं
काव्यञ्जयति प्रसन्नमतिमधुरम् ॥

(अ) Ras 46.

(*d*) Version A : काव्यञ् जयति ; Version B : का व्यञ्जयति.

Ārya-gīti metre.

*1st Version* :

Victorious is the *kāvya* [poem] which has for its decoration the greatness of the Lord Viṣṇu who had the three immense strides, which is characterised by great literary merits, is full of perspicuity, and sweetness and which can be composed only as a result of great holy merits.

*2nd Version* :

Which young lady clearly discloses her great charms born of her own merits which are pleasing and highly sweet, possessing the decoration in the form of her charming gait with her lotus-feet and which is the result of her great holy merits ? (A. A. R.).

4249*

आकल्पं मुरजिन्मुखेन्दुमधुरोन्मीलन्मरुन्माधुरी-
धीरोदात्तमनोहरः सुखयतु त्वां पाञ्चजन्यध्वनिः ।
लीलालङ्घितमेघनादविभवो यः कुम्भकर्णव्यथा-
दायी दानवदन्तिनां दशमुखं दिक्चक्रमाक्रामति ।।

(आ) SSSN 19. 95, SR 15. 34, SSB 25. 37.

(*c*) °निर्जित° [°लङ्घित°] SSSN.

Śārdūlavikrīḍita metre.

May the sound of the *pāñcajanya*-conch be a source of happiness to you all for ever—the sound which is pleasing by being deep and sweet by the breath of the Lord Kṛṣṇa, possessing a moon-like face, which has by its power sportively set aside [eclipsed] Meghanāda[1], the thunder of clouds, which gives pain to Kumbhakarṇa[2], those in deep sleep, and which makes the elephants of demons flee to the faces of the ten directions [Daśamukha[3]]. (A. A. R.).

1. Son of Rāvaṇa.
2. Brother of Rāvaṇa.
3. Rāvaṇa.

4250*

आकल्पं यदि वर्षसि प्रतिदिनं धारासहस्रैस्तथाप्य-
म्भोधौ कलयत्यगाधजठरे कस्तावकीनं श्रमम् ।
अम्भोद क्षणमात्रमुज्झसि पयः पृष्ठे यदि क्ष्माभृतां
तत् किं न प्रसरन्ति निर्झरसरिद्व्याजेन ते कीर्तयः ।।

(आ) Skm (Skm [B] 1938, Skm[POS] 4.60. 3) (a. Vāsudeva).

Śārdūlavikrīḍita metre.

Oh ! cloud, even if you pour thousands of streams of water day after day in the ocean till the end of the world, it will be swallowed up in its unfathomable belly; why all those useless efforts ? If you but let down a few drops for a short time on the slops of mountains, will they not spread your fame under the guise of streamlets flowing on all sides ? (A. A. R.)

4251*

आकल्प्य तल्पं शशिकान्तिकल्पम्
उद्ग्रथ्य वीटीः सुरपुष्पगर्भाः ।
द्वारे दृगन्तान् परिकल्पयन्ती
मनो मनोजस्य चमच्चकार ।।

(आ) PV 367 (a. Veṇidatta).

(*b*) उद्गृथ्य PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

Having made up the bed bright like the moon, and prepared the betel roll with clove stuck in the middle, and directing her glance towards the approaching door, (the damsel) gives delight to the mind of the god of love. (A. A. R.).

4252

आ कल्याद् आ निशीथाच्च कुक्ष्यर्थं व्याप्रियामहे ।
न च निर्वृणुमो जातु शान्तास्तु सुखमासते ।।

(अ) Sabhā 73.

From early morning till late at night we are busily engaged for the sake of the belly; still we do not get any happiness at all; those that are full of calm live happily. (A. A. R.).

4253*

आकस्मिकस्मितमुखीषु सखीषु विज्ञा
विज्ञास्वपि प्रणयनिह्नवमाचरन्ती ।

तत्रैव रङ्कुनयना नयनारविन्दम्
अस्पन्दमाहितवती दयिते गतेऽपि ॥

(आ) SR 359. 81, SSB 244. 2, RJ 1042.

Vasantatilakā metre.

Although she knew that her friends were smiling unexpectedly, and were in the know of things, the deer-eyed damsel affected concealment of her love and directed her steady glance there, though the lover had departed. (A. A. R.).

4254

आकाङ्क्षिणं क्ष्मापतिमन्दिराणि
प्रविश्य पातालसहोदराणि ।
अधोगतेर्नान्यदुपार्जयन्ति
फलं भुजङ्गा इव वायुभक्ष्याः ॥

(आ) JS 433. 13.

(*a*) आकांक्षिण: JS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Although the person penetrates deeper and deeper into the palaces of kings, which are like nether regions, he does not get the desired fruit but the downward movement, like snakes that subsist on mere air. (A. A. R.).

4255

आकाङ्क्षोच्चपदेऽहमात्मकमतिः कार्ये मनोधारणा
इत्येवंविधभावजातमुचितं धर्तुं न चित्तान्तरे ।
वैषम्यस्य निवारणाय मृगयेस्तत्कारणं नापरे
स्वात्मन्येव गवेषयेत्यतितरां श्रेयस्करं ते सदा ॥

(आ) SSMā 28. 11-14.

Śārdūlavikrīḍita metre.

My mind is set on high things and it is busy in its achievement—this attitude is not at all proper to harbour in one's mind. To prevent the difficulties that crop up, one must search for its cause; that will be found in one's own self and will always give you welfare. (A. A. R.).

4256*

आकारं विनिगूहतां रिपुबलं जेतुं समुत्तिष्ठतां
तन्त्रं चिन्तयतां कृताकृतशतव्यापारशाखाकुलम् ।
मन्त्रिप्रोक्तनिषेविणां क्षितिभुजामाशङ्किनां सर्वतो
दुःखाम्भोनिधिवर्तिनां सुखलवः कान्तासमालिङ्गनम् ॥

(अ) BṛSaṁ 74. 3 (in Vidyābhavana Saṁskṛta-Granthamālā 75. 3 ), Cr 1218 ( CRC 8. 82, CPS 247. 74).

(*a*) विनिगूह्लता° (°गू°) Cr.

(*c*) मन्त्रिप्रोक्तनिषेविनां BṛSaṁ (var.), Cr. (var.); निषेधनां Cr; सर्वतः CPS.

Śārdūlavikrīḍita metre.

For princes who are anxious to conceal their inward emotions; who exert their strength to subdue the power of the enemy; who are pondering on policy entangled by the ramifications of business consequent upon so many things committed or omitted; who have to follow the decisions of their counsellors; have reasons for suspicion on every side, or are plunged into a sea of troubles,—it is a drop of joy to embrace a dear love. (H. Kern's translation).

4257*

आकारः कमनीयताकुलगृहं लीलालसा सा गतिः
संपर्कः कमलाकरैः कलतया लोकोत्तरं कूजितम् ।
यस्येयं गुणसंपदस्ति महती तस्यापि भव्यस्य ते
संरब्धत्वमसद्गुमद्गुकलहे नाहं सहे हंस हे ॥

(आ) JS 75. 13, ŚP 813, Any 57. 44, SR 922. 32 (a. ŚP), SSB 609. 31, (cf. Vjv 139. 76. [?]).

(*b*) कमलालयैः ŚP, Any, SR, SSB.
(*c*) तस्यातिभव्यस्य ŚP, Any, SR, SSB.
(*d*) असद्गमद्गु° JS (var.); असङ्गमन्द्रकलहं Any.

Śārdūlavikrīḍita metre.

Oh ! swan, your form is the very birth-place of loveliness, your gait full of sportive charm, you are associated with lotus-ponds and your voice is extra-ordinarily pleasing by its sweetness; thus are you fortunate in the possession of numerous great merits; but I cannot endure this excitement of yours in your quarrels with the wicked aquatic birds. (A. A. R.).

आकारः कारणं जन्तोर् see No. 4223.

4258*

आकारः स मनोहरः स महिमा तद्वैभवं तद्वयः
सा कान्तिः स च विश्वविस्मयकरः सौभाग्यभाग्योदयः ।
एकैकस्य विशेषवर्णनविधौ तस्याः स एव क्षमो
यस्यास्मिन्नुरगप्रभोरिव भवेज्जिह्वासहस्रद्वयम् ॥

(अ) Nalacampū 1. 58.
(आ) JS 190. 92 (a Trivikrama-bhaṭṭa), (cf. Vjv 76. 1 [?]).
(*a*) सुमनोहरः JS.
(*d*) °सहस्रं मुखे JS (var.).

Śārdūlavikrīḍita metre.

Captivating is her appearance, that greatness, that splendour, that pleasing age, that loveliness, and that good fortune of the possession of charm which strikes wonder to the world; to describe adequately each one of her charms, he alone is capable who has a pair of a thousand tongues, like the lord of serpents [Ādiśeṣa]. (A. A. R.).

4259**

आकारणाय मान्त्रिकम्
आगतदूतस्य वचनमादाय ।
कृत्वा प्रमाणमावाव्
अभिमन्त्र्य च तत्र मन्त्रण ॥

(आ) ŚP 2899.

Āryā metre.

Taking up the words of the messenger who has come to invite the expert conversant with spells, he should take it first as authoritative and then mutter the magical formulas (to remove the effect of the poison). (A. A. R.).

4260*

आकारदारुणोऽयं
भयमस्माादित्यनिश्चयोऽयमपि ।
भवति महाभैरवमपि
शिवस्य रूपं शिवायैव ॥

(आ) VS 2856 (a. Ravigupta), SRHt 199. 143 (a. Ravigupta). Cf. ABORI 48. 149; No. 13.
(*b*) भवति [°यमपि] SRHt.
(*c*) प्रकृति [भ°] SRHt.

Āryā metre.

Frightful though is the appearance of Lord Śiva—and there is that doubt that one may have to fear him—and terror-inspiring though his form be—Lord Śiva's form, nonetheless, is for auspiciousness only. (A. A. R.).

4261

आकारपरिवृत्तिस्तु बुद्धेः परिभवः पुनः ।
आशाहानिरिवार्थित्वं परासुत्वमिवापरम् ॥

(अ) P (PT 2. 71, PTem 2. 60) Cf. Ru 106.
(*b*) परिक्षयः [प°] suggested by J. Hertel.

Begging results in the disfigurement of one's appearance, it is also an insult to one's own intelligence, it results in the disappointment of one's hopes, it is nothing but death in another form. (A. A. R.).

आकारप्रभवः कोशः see No. 4225.

4262

आकारमात्रविज्ञान- संपादितमनोरथाः ।
धन्यास्ते ये न शृण्वन्ति दीनाः क्वाप्यर्थिनां गिरः ॥

(अ) BhPr 91 (a. Bhoja).

(आ) ŚP 7268, SRHt 215. 1 ( a. Vyāsa-śataka, VS 511, Vyās App I. 6, Subh 63, SR 70. 5 (a. VS), SSB 339. 5, VP 6. 4, SH 944 ; 137*, SSSN 158. 2, IS 847.

(*a*) °मविज्ञातं [°त] or °मात्राद्विज्ञात: ŚP (var.); °ज्ञात° SH.

(*b*) °मनोरथ: ŚP (var.).

(*c*) ते (ये) धन्या [ध°] ŚP, SR, SSB, SH ; शृण्वति ŚP (var.).

(*d*) दीनानां प्रणिनां गिरः SRHt, SSSN; प्रणयिनां ŚP,VS, Subh, SR, SSB, SH.

Fortunate are those who ascertain the desires of others from their mere appearance and fulfil them too and hear nowhere the humble supplications of the suitors. (J. Shastri's translation).

4263*

आकारवेषसौभाग्यैः कन्दर्पप्रतिमोऽपि सन् ।
यासां संगममासाद्य प्राप्तः को वा न वञ्चनाम् ।

(अ) Viṭavṛtta (in BhŚ p. 206) 4.

Though he be the very image of the god of love by his personal charm, dress and prosperity, which person has not been deceived by close association with them [the harlots] ? (A. A. R.).

4264

आकारश्छाद्यमानोऽपि न शक्यो विनिगूहितुम् ।
बलाद्धि विवृणोत्येव भावमन्तर्गतं नृणाम् ॥

(अ) R (R [Bar] 6. 11. 54, R [R] 6. 17. 64, R [B] 6. 17. 61, R [Kumbh] 6. 17. 63, R [L] 5. 92. 38).

(आ) SSap 287.

However much a man may try to screen his bad intentions, his physiognomy will betray him and he will shine in his true colours. (T. S. Raghavacharya's translation).

4265

आकारसंवृतिः कार्या सुरक्तेनापि कामिना ।
रक्तः परिभवं याति परिभूतः कथं प्रियः ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 13.

Even though greatly in love with a woman, the lover should not fully show out his real feelings; for, when (excessively) attached, he becomes slighted; how can one who is slighted be ever dear to her ? (A. A. R.).

4266*

आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः ।
आगमैः सदृशारम्भ आरम्भसदृशोऽदयः ॥

(अ) Ragh 1. 15. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 17).

(आ) Almm 72.

(*c*) सदृशारम्भः Ragh (var.).

(*d*) प्रारम्भ° Ragh (var.).

His[1] intellect was commensurate with his outward form; his knowledge, with his itelligence, his undertakings with his knowledge, and his success with his undertakings. (M. R. Kale's translation).

1. King Dilīpa.

4267*

आकारालापसंभोगैर् यदीयैर्लज्जते जनः ।
अहो वक्रोद्धुरग्रीवस् तैरेव करभोऽधमः ॥

(आ) JS 90. 3 (a. Dīpaka).

As the people are ashamed on seeing his ways in the matter of appearance, voice and the mode of enjoyment, and oh! his neck which is curved and thick, the camel is treated as very low in the scale. (A. A. R.).

4268*

आकाराहीनकान्तिर्निधनविरहितो योगदोल्लासभागी
विक्रान्तो विश्वतुल्यः कमलकलितवृग्विभ्रमोत्कृष्टमूर्तिः ।
नानाशापूर्णकीर्तिः सुखरसमयितो वारणाक्रान्तदेहो
यादृग्देव त्वमेवं भवतु रिपुगणोऽप्यादिवर्णप्रलोपात् ॥

(आ) VS 2599 (a. Paṇḍita-Śrī-Baka).

Sragdharā metre.

Your form is full of splendour and your foe languishes in prison; you are free of untimely death and he is devoid of wealth; you shine with the splendour of *yoga* and he is full of diseases; you are brave and resemble the gods and he is low and like a dog; your eyes sparkle like the lotus and his are full of dirt; your form is full of charm and his is full of scare; your fame spreads in all directions and his defeat produces infamy; you are full of the essence of happiness and he is like an ass; you ride a lordly elephant and his body languishes in the battle-field. Thus oh king! you are all (to the good) and your enemy too are the same, but with this difference that the first letter is missing in each case. (A. A. R.).

4269

आकारेण तथा गत्या चेष्टया भाषितैरपि ।
नेत्रवक्त्रविकाराभ्यां ज्ञायतेऽन्तर्हितं मनः ।

(अ) Śiva-purāṇa (*Śatarudrasaṁ*) 38. 19.
See also No. 4274.

By the expression on the face and the way in which he walks, by his actions as well as by way in which he speaks, by the changes in the natural state of the eyes and the face, one can come to know the feelings concealed in another's mind. (A. A. R.).

4270

आकारेण नरेण वानरयुवा वाहेन वालेयको
व्याघ्रेणैवरथो(?) गवापि गवयः सिंहेन कौलेयकः ।
श्यामाङ्गेन पिकेन काक इति [च] स्पर्धानुबद्धावरा
यद्यप्यत्र तथापि तद्गुणगणस्यांशं लभन्ते न ते ।

(आ) PdT 258 (a. Bhaṭṭa-Nīlakaṇṭha).
Śārdūlavikrīḍita metre.

A young monkey though possessing the form of a man, and an ass though resembling a horse, a chariot(?) though looking like a tiger and a *gavaya*-beast though resembling a bull, a dog resembling a lion and a crow by its blackness has the appearance of a cuckoo, all these, though competing with all attention to imitate the superior ones, can never attain even a small fraction of their good qualities. (A. A. R.).

7271*

आकारेण शशी गिरा परभृतः पारावतश्चुम्बने
हंसश्चङ्क्रमणे समं दयितया रत्या विमर्दे गजः ।
इत्थं भर्तरि मे समस्तयुवतिश्लाघ्यैर्गुणैः सेविते
क्षुण्णं नास्ति विवाहितः पतिरिति स्यान्नैव दोषो यदि ॥

(अ) Cr 126 (CRr 8. 92, CPS 253. 89.
(आ) VS 2386, SR 353. 53 (a. VS), SSB 235. 53, SRK 118. 16 (a. ŚP), SH 1895 (a. Madhuravāṇī).
(*a*) आकाशेन [आ°] CR (var.); शशि CR (var.); चपरभृत् SRK; परभृता: CR (var.); परापत° SH.
(*b*) चक्रमणे CR (var.), CPS; मानेषावसामो SH; रत्यां प्रमत्तो [र° वि°] SR, SRK, SSB.
(*c*) गुणै सुरगुरू (°रु CPS) रत्यां प्रमत्तो [स°] CR (var.), CPS; श्लाघ्येपि नो रोचते SRK; किंचन [से°] SH.

(*d*) न्यूनं [क्षु°] SH; परं विवाहित इति स्यान्नैक SH; असौ [इति] CR (var.), CPS; नैक [नैष] CR (var.), CPS.

Śārdūlavikrīḍita metre.

In appearance the very moon, in voice the cuckoo, a pigeon in kisses, the swan in gait and, in close embrace with the beloved, verily an elephant. Serving such a husband, possessing all the qualities befitting a young lady, there is nothing stale in that he is the wedded husband, provided he is free from faults. (A. A. R.).

4272

आकारेणैव चतुरास् तर्कयन्ति परेङ्गितम् ।
गर्भस्थं केतकीपुष्पम् आमोदेनेव षट्पदाः ॥

(आ) SR 158. 233, SSB 488. 240, Sama 2. आ 22, SRM 2. 2. 673.

(*a*) °देन हि SSB; °देनैव SRM.

Clever people infer the inward feelings of others by the expression on the face (without need for words), just as the (six-footed) bees are able to locate the concealed fragrance of the *ketakī*-flower. (A. A. R.).

4273*

आकारे मदनः सुकाव्यरचनाचातुर्ययुक्तौ गुरुः
षड्भाषास्वपि दृश्यते व्यसनिता तं दृष्टवत्यः स्त्रियः ।
स्वप्राणेश्वरसङ्गमं सुखकरं हित्वा न जीवन्त्यहो
तस्यान्ते क्रियतेऽनया तनययाभ्यासः कलानां कथम् ॥

(अ) Caur (A) 19.

(*d*) काळनाङ्कथं Caur (A). (See also JA, 4ème Série 11 of 1848, p. 508).

Śārdūlavikrīḍita metre.

He is Cupid in form and the preceptor of the gods in his cleverness of composing good poems; he has deep interest in six languages [*darśana-s*?]; women who have seen him can not live without having happy enjoyments with their husbands. In his proximity how does that daughter practise fine arts ? (A. A. R.).

4274

आकारैरिङ्गितैर्गत्या चेष्टया भाषितेन च ।
नेत्रवक्त्रविकारैश्च गृह्यतेऽन्तर्गतं मनः ॥

(अ) Mn 8. 26, P (PP 1. 21, Pts 1. 44, PtsK 1. 50, PM 1. 22), H (HJ 2. 47, HS *ad* 2. 46, HM 2. 50, HK 2. 50, HH 47. 15-6, HC 63. 5-6 and 106. 3-4, Cr 127, GP 1. 109. 52, Vet 1. 8, MK (MK [GOS] 186, MK [S] 148, MK [P] 114, MK [G] 69. 106, MK [K] 500), KR 1. 1. 12. (Cf. Y 2. 13-5, N 1. 193-5 and JSAIL 24. 126; 27. 26). See also No. 4269.

(आ) PSDh 3. 1 ; 55. 12, GMBh 186. 12-3, GMH 11. 23, SC 49. 17, Apar 620. 21-2, SarV 104. 8-9, VRV 71. 13-4, VyMā 313. 11-2, VyN 70. 2-4 (wrongly ascribed to N ), VyS 24, VyP 21, 31, VyK 32, VySau 31, VVy 10, GR *ad* Mn 8. 26, SCM 41. 42, NV 10. 27 (p. 117), VS 2803 (a. Bhagavān Vyāsa), SRHt 146. 29 (a. MBh), SSSN 167. 28 (a. Mn); 82. 86 (a. Mn), SPR 655. 7 (a. Bṛhaspati-smṛti [wrongly]); 1438.57 (a Jaina-Pañcatantra), SR 147. 226 (a. H), SSB 471. 132, IS 848, Subh 186 and 225, Sama 2. आ 21.

(इ) TK (OJ) 11, Ślt (OJ) 82.

(*a*) अकारोंसौंगितैर् CR (var.); आकारेर्णऽङ्गितैर् (°रेणे° CR [var.], Apar, SarV, VyK, VS) CR (var.), Apar. SarV, VyK, VS; अङ्गितैर् PP (var.).

(*b*) भाषणेन CR (var.), H, P, Vet, KR, VyN, NV, SarV, SPR, SR, SSB; हर्षितेन GMBh; तु [च] GP.

(*c*) °विकाराभ्यां° Cr, GP, SR, SSB, VS; °क्तारेण PP, H, NV, Vet (var.), VRV, VyK.

(*d*) जायते च परीक्षितः Ślt (OJ); ज्ञायते Mn (Jh), Govindarāja on Mn, Cr., (var.), PP (var.), Vet, KR, VRV, SR, SSB, VS; लक्ष्यते GP, Pts, Vet (var.), VyK; ग्राय° GR ; नृणां CR (var.), प्रण: VRV.

The inner mind is revealed by gesture, motions, gesticulations, speech and changes in the eye and the face.

4275*

आकारैर्न विदन्ति वक्रफणितीर्बोद्धुं न मेधाविनः
शब्दाख्येयनिजाशयं कुलवधूवर्गस्य नैतद् व्रतम् ।
ग्रामेऽस्मिन् ऋजुवाच्यवाचकहतात्मानो युवानो जडास्
तत्त्वज्ञोपगताध्वगावधिरयं कामज्वरः सह्यताम् ॥

(आ) JS 301. 6 (a Harihara).

(*a*) व...फणि° JS (MS); मेधाविन- JS.

Śārdūlavikrīḍita metre.

The young men of this village are dull enough, being undone by taking the meanings literally and cannot see beyond their nose; they grasp not facial expressions nor have they the intelligence to understand subtle meanings of puns and inuendos; ladies nobly born are never in the habit of making down right solicitations; hence the fever of love must be endured till such time as a traveller, who has a pleasing understanding, comes along. (A. A. R.).

4276*

आकारो न मनोहरः श्रवणयोः शल्योपमं कूजितं
वक्त्रं विड्विकृतं कृतान्तसमयालम्बीदमालोकितम् ।
क्रीडासंवनने पृथग्जनचिते वासस्तरौ कुत्सिते
तत् केनास्तु वराक काक कनकागारे तवावेशनम् ॥

(आ) Any 67. 126.

Śārdūlavikrīḍita metre.

Your appearance, oh ! crow, is by no means charming and your voice is painful like a dart to the ears; your face is disfigured with dirt and your look is hateful as pointing to the time of death; your residence is in a wretched tree and your love sports in a place full of alien people; thus, poor fellow, how can you get entry into a golden cage [as in the case of a parrot] ? (A. A. R ).

4277*

आकाशकुण्डे सतडिद्धुताशे
करोति होमं झषकेतुदेवः ।
उच्चाटनायेव वियोगिनीनां
यद्गर्जितं सैष हि मन्त्रपाठः ॥

(आ) VS 1780 (a. Śrī-rājānaka-Śuga [but not found in Śuka's Rājataraṅgiṇī]).

Upajāti metre (Indravajrā and Upendravajrā).

In the sacrificial hearth of the sky with the kindled fire of lightning the fish-bannered good [Cupid] performs his holy fire-ritual, for driving away to ruin the wives separated from their lovers, and there is the chant of the *mantra-s* in the form of the thunder. (A. A. R.).

4278

आकाशतः पतितमेत्य नदाविमध्यं
तत्रापि धावनसमुत्थमलावलिप्तम् ।
नानाविधावनिगताशुचिपूर्णमर्णो
यत्तेन शुद्धिमुपयाति कथं शरीरम् ॥

(आ) AS 751.

Vasantatilakā metre.

How can the water, which has fallen from the sky and getting into the midst of rivers and tainted with dirt in the course of its flow and saturated with impurities by its movement over all kinds of dirty regions, ever bring purification to the body ? (A. A. R.).

4279*

आकाशदेशात् परिपातुकानि
लङ्केशशीर्षाणि सकुन्तलानि ।
क्षणं नभः प्रांशुमहीरुहस्य
शिक्याश्रितानीव फलानि रेजुः ॥

(आ) Pad 87. 25 (a. Lakṣmaṇa).

Upajati metre (Indravajrā and Upendravajrā).

The heads of the Lord of Laṅkā [Rāvaṇa] when descending from the sky with his streaming hair, shone for a moment like fruit carried in a sling, of the tall tree floating far up in the sky. (A. A. R.).

4280

आकाशधारणां कुर्वन् मृत्युं जयति निश्चितम् ।
यत्र तत्र स्थितो वापि सुखमत्यन्तमश्नुते ॥

(आ) ŚP 4398.

By possessing the power to control the ether a person surely conquers death. In whichever place he may be situated he enjoys immense happiness. (A. A. R.).

4281*

आकाश प्रसर प्रसर्पत दिशस्त्वं पृथिव पृथ्वी भव
प्रत्यक्षीकृतमादिराजयशसां युष्माभिरुज्जृम्भितम् ।
श्रीमुद्दाफरशाहपार्थिवयशोराशेः समुज्जृम्भणाद्
बीजोच्छ्वासविदीर्णदाडिमदशां ब्रह्माण्डमारोक्ष्यति ॥

(आ) SSS 65, SR 118. 113, SSB 418. 1.

(*c*) श्रीमुद्दाफरसाह° SSS.

Śārdūlavikrīḍita metre.

Sky, spread far and wide; quarters, expand in all directions; earth becomes broad; you now experience the fame of the kings of yore, brought before your eyes; for by the spreading of fame of the king Muddafar Shah, the whole universe expands as is the state of the pomegranate fruit whose seeds scatter in all directions. (A. A. R.).

4282*

आकाशमानसविगाहनराजहंसं
नारीजनग्रहिलतानलिनीमहेभम् ।
आघ्रायमानरतिनायकसंप्रदाय-
दीक्षागुरुं दृशि निवेशय सुन्दरीन्दुम् ॥

(अ) Kṛkā 66.

Vasantatilakā metre.

Charming lady, place the moon in your eye [look at the moon] which is the royal swan sporting in the Mānasa lake of the sky; which is the great elephant that frolicks in the lotus-pond; which is within easy reach of the young ladies; and which is the customary family preceptor in giving instruction and help to the god of love. (A. A. R.).

आकाशमाविशसि यासि see पातालमाविशसि यासि.

4283

आकाशमुत्पततु गच्छतु वा दिगन्तम्
अम्भोनिधिं विशतु तिष्ठतु वा यथेच्छम् ।
जन्मान्तरार्जितशुभाशुभकृन्नराणां
छायेव न त्यजति कर्मफलानुबन्धः ॥

(अ) BhŚ 395, Śānt 3. 22 (in KSH 3. 21).

(आ) SR 92. 93 (a. BhŚ), SSB 377. 81, SRK 77. 11 (a. Padyataraṅgiṇī), IS 849.

(*a*) आशामत्प° Śānt (var.).

(*b*) पाथोनिधिं [°म्भो°] Śānt (var.); वि° वा ति° tr. Śānt; तिष्ठत Sānt (var.).

(*c*) जन्मान्तराज्जित° Śānt (var.); °किन्नराणां Śānt (var.).

(*d*) छायेव गच्छति···कर्म फलानुबन्धि BhŚ (*contra metrum*); कर्म फलानुबन्धि [क°] Śānt (var.).

Vasantatilakā metre.

Let the person fly into the sky, or disappear into the quarters, let him go down deep into the sea, or remain wherever he pleases, the consequence of the actions done by men, whether good or bad, acquired in previous births never leave them like the shadow. (A. A. R.).

4284*

आकाशयानतटकोटिकृतैकपादास्
तद्धेमदण्डयुगलान्यवलम्ब्य हस्तैः ।
कौतूहलात् तव तरङ्गविघट्टितानि
पश्यन्ति देवि मनुजाः स्वकलेवराणि ।।

(आ) KHpk 204.

Vasantatilakā metre.

With one foot placed at the edge of the aerial car, and holding the pair of golden poles in their hands, men, oh! goddess, look with interest at their own bodies which are touched by the waves of your (kindly) glances. (A. A. R.).

4285*

आकाशवापीसितपुण्डरीकं
शाणोपलं मन्मथसायकानाम् ।
पश्योदितं शारदमुत्पलाक्षि
संध्याङ्गनाकन्दुकमिन्दुबिम्बम् ।।

(अ) Caur (A) 45.

(आ) ŚP 3628, VS 1986, SR 299. 13 (a. ŚP), SSB 144. 15, SRK 170. 12 (a ŚP), SuSS 216, RJ 1074, IS 7721.

(*c*) शारदमम्बुजाक्षि SR, SSB; सादरमायताक्षि SRK, IS.

Indravajrā metre.

Look at the rising autumnal moon, lily-eyed one, which is the white lotus in the lake of the sky, the whetstone for sharpening the arrows of Cupid, and the playing ball to the damsel of the evening twilight. (A. A. R.).

4286*

आकाशश्यामिमानं जलधरघटनां वा दधानं सुधांशुं
नूनं मन्ये प्रियास्यं शिरसि शिरसिजैराहितापूर्वशोभम् ।
यद्दृष्ट्वा हन्त हर्षं मनसि कलयसे ज्ञानशान्त्यादिभव्या-
रामोर्वीजच्छिदायै निशिततरमसिं तं महान्तो ब्रुवन्ति ।

(आ) SSB 276. 1 (a. Saṁgrahītṛ).

Sragdharā metre.

Indeed, I consider the face of the beloved with extraordinary charm brought on by her charming tresses to be the moon [the nectar-rayed one] in association with the blue of the sky or with dark clouds, seeing which you feel great happiness in the mind; but great men declare that it is the sharp sword [axe] to cut the tree in the fine garden of true wisdom, peace of mind and such other good things. (A. A. R.).

4287*

आकाशसौधमधिरुह्य विगङ्गनानाम्
अङ्गेषु निक्षिपति काम्यमिवाङ्गरागम् ।
तारावरोधवलितो ललितात्मजश्रीर्
ज्योत्स्नाच्छलेन मुदिताखिललोक इन्दुः ।।

(आ) PV 581 (a. Veṇīdatta), SuSS 206.

(*d*) ज्योऽस्नाच्छतेन PV (MS)

Vasantatilakā metre.

The moon who gladdens the whole universe having climbed the mansion of the sky, and full of splendour, surrounded by his ladies in the form of the stars, applies the fragrant unguent lovingly on the limbs of the damsels of the quarters under the guise of moonlight. (A. A. R ).

4288*

आकाशसौधे शशिसंपटस्थं
तमालनीलं शिवलिङ्गमुच्चैः ।
सिद्धाङ्गनेयं रजनी सकामा
नक्षत्ररत्नैः परिपूजतीव ॥

(आ) PV 569 (a. Veṇīdatta), SuSS 184.

Upajāti metre (Indravajrā and Upendravajrā).

Night, the Siddha damsel, lovingly worships, as it were, with the gems of the stars, the *Śivaliṅga*, (the black spot) which is dark like the palmyra tree and which is placed high in the box of the moon in the fine mansion of the sky. (A. A. R.).

4289

आकाशात् पतितं तोयं यथा गच्छति सागरम् ।
सर्वदेवनमस्कारः केशवं प्रति गच्छति ॥

(आ) SSpr 44, SPR 511. 19.

Just as the water [rain] that falls from the sky goes to the sea, so do salutations done to all the gods, reach the one supreme Lord Viṣṇu [Keśava]. (A. A. R.).

4290*

आकाशात् पतितं पुनर्जलनिधौ मध्ये चिरं संस्थितं
पश्चाद् दुःसहदेहरन्ध्रजनितक्लेशान्वितं मौक्तिकम् ।
बाले बालकुरङ्गलोचनयुगे घोरं तपः संचरन्
नासाभूषणतामुपैति सखि ते बिम्बाधरापेक्षया ॥

(आ) SR 260. 121, SSB 75. 4.

Śārdūlavikrīḍita metre.

Young friend, having eyes tremulous like those of a fawn, the pearl has come to adorn your nose-ornament with a desire to get your *bimba*-like lip, having done severe penance for long, attaining this state after falling from the sky as a water-drop into the sea, and undergoing the unbearable pain of being bored in the middle of his body. (A. A. R.).

4291*

आकाशे नटनं सरोरुहयुगे मञ्जीरमञ्जुध्वनिः
शीतांशौ कलकूजितं किसलये पीयूषपानोत्सवः ।
स्वर्गक्षोणिधरे नखात् परिभवो ध्वान्ते कराकर्षणं
रम्भायां रसनारवस्तरुणयोः पुण्यानि मन्यामहे ॥

(आ) SG 470 (a. Bhānukara). Pad 57. 25 (a. Bhānukara), SuSS 713 (a. Bhānuka), RJ 1125, SR 317. 9, SSB 174. 10.

Śārdūlavikrīḍita metre.

Dance in the sky, the pleasing jingle of anklets from a pair of lotuses [feet], the sweet cooings of love in the moon [face], the festivity of drinking nectar in the tender sprouts [lips], injury from nails on the hillocks of heaven [bosom], the dragging of hands in darkness, the sound of the tongue on banana stems [thighs]—such are the fortunate things which we consider to be the possessions of the youthful couple. (A. A. R.).

4292*

आकाशे पश्य नेमा निबिडघनघटाः संभृताग्नेयचूर्ण
मञ्जूषा भान्ति तासामुपरि सुरधनुः कैतवात् केतवोऽमी ।
विद्युन्नो नालयन्त्रश्रुतिमुखनिपतद्दीप्तवर्त्तिप्रकाशः
सैन्यं मारस्य मन्ये स्फुरति विमथितुं मानिनी मानदुर्गम् ॥

(आ) SSB 212. 12.

Sragdharā metre.

Look at the sky ! these are not masses of thick clouds but boxes filled with gun-powder collected together and above them there are the flags waving under the guise of rainbows; it is not lightning that is seen but the flashes of cannon fire accompained by thunderous explosions—thus I think these constitute the attacking army of

Cupid in order to reduce the fortress of jealous anger of irate young women. (A. A. R.).

4293

आकिंचन्यं च राज्यं च तुलया समतोलयम् ।
अत्यरिच्यत दारिद्र्यं राज्यादपि गुणाधिकम् ॥

(अ) MBh (MBh [Bh] 12. 170. 10, MBh [R] 12. 176. 10, MBh [C] 12. 6571).
(आ) IS 852
(*a*) सम्यं [रा°] MBh (var.).
(*b*) समतोलयन् (°यत्) MBh (var.).
(*c*) अतिरिच्यत [अत्य°] MBh (var.).
(*d*) अभि [अपि] MBh (var.); गुणाधिकात् (°कान्) MBh (var.).

I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and secured to possess greater merits. (P. C. Roy's translation).

4294

आकिंचन्यं सुखं लोके पथ्यं शिवमनामयम् ।
अनमित्रमथो ह्येतद् दुर्लभं सुलभं सताम् ॥

(अ) MBh (MBh [Bh] 12. 170. 8, MBh [R] 12. 176. 8, MBh [C] 12. 6569).
(आ) IS 830, Pr 364.
(*a*) शिवं [सु°] MBh (var.).
(*b*) चैतद् or सुखम् [शिवम्] MBh (var.).
(*c*) अनमित्रपथो (अनि°; °मित्त°) MBh (var).; अमित्रलाभो IS; ह्येष or ह्येक or ह्येषां MBh (var.).
(*d*) दुर्लभः सुलभो मतः (°भः सतां) MBh (var.); मतं [स°] MBh (var.).

Complete poverty, in this world, is happiness. It is a good regimen; it is the source of blessings; it is freedom from danger. This foeless path is unattainable (by persons cherishing desire) and is easily attainable (by those that are freed from desire). (P. C. Roy's translation).

4295

आकिंचन्यं सुसंतोषो निराशीष्ट्वमचापलम् ।
एतदाहुः परं श्रेय आत्मज्ञस्य जितात्मनः ॥

(अ) MBh (MBh [Bh] 12. 316. 19 and 3. 203. 46, MBh [R] 12. 329. 19 and 3. 212. 35, MBh [C] 12. 12440 and 3 13994).
(आ) SPR 1172. 71 (a. MBh), IS 851.
(*a*) अकिंचनत्वं संतोषो MBh (var.); अकिंचन्यं (°न्यः; °नः) MBh (var.); स्वस° or च स° MBh (var.).
(*b*) निराशत्वम् MBh (var.); निरीप्सित्वम् or निराशित्वम् MBh (var.); °मिषम् or °क्षेपम् or °शीत्वम् or शीस्त्वम् MBh (var.).
(*c*) तदेव परमं ज्ञानं MBh (var.); एतदेव परं ज्ञानं MBh( Āraṇyaparvan); अव [आहु] MBh (var.); श्रेयम् MBh (var.).
(*d*) सदात्मज्ञानमुत्तमम् (तदा°) MBh (Āraṇyapravan); उत्तमं परिकीर्तितं MBh (Āraṇya° [var.]); महात्मनः MBh (var.); (अ)जिता° or हिता° [जिता°] MBh (var.).

A complete disregard for all (worldly) things, perfect contentment, abandonment of hope of every kind, and patience,—these constitute the highest good of one that has subjugated one's senses and acquired a knowledge of self. (P. C. Roy's translation).

4296

आकिंचन्यादतिपरिचयाज्जाययोपेक्ष्यमाणो
भूपालानामननुसरणाद् बिभ्यदेवाखिलेभ्यः ।
गेहे तिष्ठन् कुमतिरलसः कूपकूर्मः सधर्मा
किं जानीते भुवनचरितं किं सुखं चोपभुङ्क्ते ॥

(अ) Viśvaguṇādarśacampū 119.
(आ) SR 98. 4, SSB 385. 6, SRK 107. 4 (a. Viśvaguṇādarśa), IS 7722.

Mandākrāntā metre.

Neglected by his wife due to poverty or excessive familiarity, not taking up employment with the king and afraid of every one, the foolish man, remaining at home like a tortoise in a well, knows not the affairs of the world nor enjoys any happiness. (A. A. R.).

4297

आकिंचन्ये च राज्ये च विशेषः सुमहानयम् ।
नित्योद्विग्नो हि धनवान् मृत्योरास्यगतो यथा ॥

(अ) MBh (MBh [Bh] 12.170.11, MBh [R] 12.176.11, MBh [C] 12.6572).
(आ) IS 853.
(इ) SS (OJ) 477.
(*a*) आकिंचन्यं or आकिंचिन्ये MBh (var.); न वा राज्ये or च राज्ये वा MBh (var.).
(*c*) (ऽ)ति [हि] MBh (var.).
(*d*) सर्वं त्यक्त्वा सुखी भवेत् SS (OJ).

The great difference between poverty and sovereignty lies in that, that the rich is always afraid, in the same way as he who is within the very jaws of death.

4298

आकीर्णः शोभते राजा न विविक्तः कदाचन ।
ये तं विविक्तमिच्छन्ति ते तस्य रिपवः स्मृताः ॥

(अ) P (PT 1. 150, PTem 1.137, PS 1. 129, PN 2. 104, PP 1. 371, PRE 1. 142). Cf. Ru 75.
(इ) Old Syriac 1. 97.
(*a*) आकर्णः PS (var.).
(*b*) विविक्तं PS (var.); विभक्तः PS (var.); कथंचन PT, PTem.
(*c*) ...रं वि° PS (var.).
(*d*) तस्याभिभव [त° रि°] PS (var.); परिविस्मृताः [रि° स्मृ°] PS (var.); परिपन्थिनः [रि° स्मृ°] PP.

Kings shine as social beings, not/as solitaries; / whoever wish them lonely are / their adversaries. (A. W. Ryder's translation).

4299*

आकुञ्चिताग्राङ्गुलिना ततोऽन्यः
किंचित्समावर्जितनेत्रशोभः ।
तिर्यग्विसंसर्पिनखप्रभेण
पादेन हैमं विलिलेख पीठम् ॥

(अ) Ragh 6.15. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 90).
(आ) Alm 73.
(*b*) °शोभी Ragh (var.).
(*c*) रत्नांशुसंपृक्तनखप्रभेण Ragh (var.).

Indravajrā metre.

A third (gallant)[1] again, with his beautiful eyes slightly turned downwards, drew lines on the gold-footed stool with his foot, the tiptoes of which were a little contracted and the lustre of whose nails was spread obliquely. (M. R. Kale's translation).

1. King who saw Aja.

4300*

आकुञ्चितैकजङ्घं
दरावृतोर्ध्वोरु गोपिताधोरु ।
सुतनोः श्वसितक्रमनमदु-
दरस्फुटनाभि शयनमिदम् ॥

(अ) ĀrS 2. 89.

Āryā metre.

This is the sleeping posture of the charming girl with one leg up to the knee bent a little and the region of the thighs slightly disclosed and the short petticoat [lower thighs] concealed, with the region of the navel and belly going up and down in keeping with her breathings. (A. A. R.).

4301**

आकुञ्चितोरू द्वौ यत्र जानुभ्यां धरणिं गतौ ।
दर्दुरक्रममित्याहुः स्थानकं दृढभेदने ॥

(आ) ŚP 1794.

This is called the posture of the frog to strike effectively, with the two knees touching the ground and the two thighs slightly bent (in archery). (A. A. R.).

4302*

आकुञ्च्य पाणिमशुचिं मम मूर्ध्नि वेश्या
मन्त्राम्भसां प्रतिपदं पृषतैः पवित्रे ।
तारस्वनं प्रथितथूत्कमदात् प्रहारं
हाहा हतोऽहमिति रोदिति विष्णुशर्मा ॥

(आ) Kpr 4. 37, PdT 173, SR 364. 43 (a. Kpr.), SSB 256. 61 (a. Kpr.), RJ 1302.

(*a*) °शुचि PdT (MS) ; वैश्या PdT (MS).

(*b*) °म्भसा PdT (MS); प्रतिदिनं PdT; पृषनतैः PdT (MS); पवित्रैः PdT (MS).

(*c*) तारस्वरं प्रहित° PdT, SR, SSB ; प्रहितयुक्त PdT (MS).

(*d*) विष्टशर्मा PdT (MS).

Vasantatilakā metre.

Having clenched her dirty hands, the prostitute hit, with great noise accompanied by a peculiar sound [थू], on my head sanctified by being washed with water consecrated by incantations ; oh ! I am killed ! —thus cries Viṣṇuśarmā. (G. Jha's translation).

4303*

आकुञ्च्याग्रं नखविलिखने पश्यति भ्रूविभङ्ग्या
गाढाश्लेषे वदति च ह हा मुञ्च मुञ्चेति वाचम् ।
केशाकृष्टावरुणनयना ताडने साश्रुनेत्रा
नानाभावं श्रयति तरुणी नाटके मन्मथस्य ॥

(आ) RA 6. 17 (a. Kavikaṅkaṇa)

(*b*) ह [च] Pin RA

Mandākrāntā metre.

In the dance-drama of love sports the young woman assumes various attitudes: when nail-marks are inflicted she looks on with the charming eye-brows bent a little; when embraced tightly she shrieks, 'Ha, Ha' and 'Please not so tight' ; and when playfully dragged by the hair her eyes become red ; and her eyes shed tears when roughly handled in the course of love-sports. (A. A. R.).

4304*

आकुञ्जीकृतपृष्ठमुन्नतवलद्वक्त्राग्रपुच्छं भयाद्
अन्तर्वेश्मनिवेशितैकनयनं निष्कम्पकर्णद्वयम् ।
लालाकीर्णविदीर्णसृक्कविकचद्दंष्ट्राकरालाननः
श्वा निःश्वासनिरोधपीवरगलो मार्जारमास्कन्दति ॥

(आ) SkV 1163, (Skm [B] 2018, Skm [POS] 5. 4. 3) (a. Yogeśvara). Cf. Kav. 77.

(*c*) °सृक° Skm (var.); °विकसद् Skm.

(*d*) निःश्वासविदीर्ण° SkV (var.) ; °वरगलं Skm.

Śārdūlavikrīḍita metre.

The cat has humped her back; / mouth raised and tail curling, / she keeps one eye in fear upon the inside of her house ; her ears are motionless. / The dog, his mouth full of great teeth wide open / to the back of his spittle-covered jaws, / swells at the neck with held-in breath / until he jumps her. (D. H. H. Ingalls's translation).

4305

आकुमारमुपदेष्टुमिच्छवः
संनिवृत्तिमपथान्महापदः ।
योगशक्तिजितजन्ममृत्यवः
शीलयन्ति यतयः सुशीलताम् ॥

(अ) Kir 13. 43

(*d*) मुनयः [य°] Kir (var.).

Rathoddhatā metre.

The ascetics that have conquered rebirth and death by their *yoga*-power and that are desirous of advising even to boys, non-entrance into wrongful path full of perils, do indeed practice goodness. (S. and K. Ray's translation).

4306*

आकुलश्चलपतत्रिकुलानाम्
आरवैरनुदितौषसरागः ।
आययावहरिदश्वविपाण्डुस्
तुल्यतां दिनमुखेन दिनान्तः ।

(अ) Kir 9. 8.

(आ) SR 294. 27 (a. Kir.), SSB 135. 29 (a. Bhāravi).

Svāgatā metre.

The end of the day was similar to the dawn, as both were noisy with the birds moving near their nests, with the redness of the twilight not yet visible, and as it was still grey without the sun making his appearance or having already set. (A. A. R.).

4307*

आकृतिप्रेमसरसा विलासालसगामिनी ।
विसारे हन्त संसारे सारं सारङ्गलोचना ॥

(आ) SSB 57. 9.

(*b*) °मिनी: SSB ; °मिनी is suggested.

(*d*) °चना: SSB ; °चना is suggested.

Highly captivating with her love and beauty and moving about with an indolent sportive charm, the gazelle-eyed damsel is the very essence in a world, which alas! is (otherwise) devoid of substance. (A. A. R.).

4308

आकृतेः किंचिदुल्लेखो विभावयति लक्षणम् ।
महतोपप्लवेनेव पीडितं चन्द्रमण्डलम् ॥

(आ) AA 134. 18.

A little deficiency in the appearence of a thing brings out clearly its characteristics; it is like the disc of the moon which is tormented by a great eclipse. (A. A. R.).

आकृत्वा कर्म see No. 106.

4309*

आकृष्टः शिखया नखैर्विलिखितः स्पृष्टः कपोलस्थले
मौलौ दामभिराहतः प्रतिदिशं क्रामन् सलीलं पथि ।
इत्थं वारविलासिनीकृतपरीहासस्य दैत्याध्वरे
विष्णोर्वामनवेषविभ्रमभृतो हासोर्मयः पान्तु वः ॥

(आ) JS 30. 82 (a. Hanūmat)

Śārdūlavikrīḍita metre.

May the waves of laughter of Lord Viṣṇu, when he was in the guise of a dwarf at the sacrifice performed by the demon Bali, protect you all; when he was moving about playfully in all directions in the hall, by the charming harlot girls who were full of fun and frolic, he was pulled by the hair, scratched by their nails, stroked on the region of the cheeks and struck by garlands on his head. (A. A. R.).

4310*

आकृष्टकरवालोऽसौ संपराये परिभ्रमन् ।
प्रत्यर्थिसेनया दृष्टः कृतान्तेन समः प्रभुः ॥

(आ) Kpr 10. 398.

He wandering in the battle with his drawn sword was seen by the enemy's forces, as if equal to the Death-God. (G. Jhā's translation).

4311*

आकृष्टप्रतनुवपुर्लतैस्तरद्भिस्
तस्याम्भस् तदथ सरोमहार्णवस्य ।
अक्षोभि प्रसृतविलोलबाहुपक्षैर्
योषाणामुरुभिरुरोजगण्डशैलैः ॥

(अ) Śiś 8. 25.
(आ) Alm 74.

Praharṣiṇī metre.

Then the water of the lake, as of the great ocean, was agitated by huge stones in the form of their plump breasts, when they were swimming, as if provided with wings in the form of their moving hands and in which their slender bodies moved, as if they were the creepers of the mountain. (A. A. R.).

4312*

आकृष्टश्चक्रवाकैर्नयनकलनया बन्धकीभिर्निरस्तो
नास्तं द्रागेति भानुर्निवसति नलिनीबोधनिद्रान्तराले ।
सन्ध्यादीपप्ररोहं बहुलतिलरसव्याप्तपत्रान्तरालं
वासागारे दिशन्ती हसति नववधूक्रोधदृष्टा भुजिष्या ॥

(आ) Skm (Skm [B] 1204, Skm [POS] 2. 146. 4) (a. Umāpatidhara).

Sragdharā metre.

The sun does not set quickly, but lingers on the lotuses which are in an intermediate state of half asleep, half awake, being dragged [prevented] by the ruddy geese and looked at with disdain by harlots; at that time a certain harlot laughs, being looked at angrily by newly married young woman, having set the lamp in her bedroom with plenty of oil of sesame in order to make it burn bright in the evening twilight. (A. A. R.).

आकृष्टामलमण्डलाग्ररुचयः see No. 4986.

4313*

आकृष्टिः कृतचेतसां सुमहतामुच्चाटनं चांहसाम्
आचण्डालममूकलोकसुलभो वश्यश्च मोक्षश्रियः ।
नो दीक्षां न च दक्षिणां न च पुरश्चर्यां मनागीक्षते
मन्त्रोऽयं रसनास्पृगेव फलति श्रीकृष्णनामात्मकः ॥

(अ) Bhagavan-nama-kaumudī (ed. Banaras) 133, Kṛṣṇadāsa's Caitanya-caritāmṛta, *Madhya* 15. 110, Khaṇḍapraśasti 158.
(आ) PG 29 (a. Śrī-Lakṣmīdhara), SH 148 *ab/de* (a. Lakṣmīdhara). Cf. p. Kav 97.
(*a*) कृतचेसतां...त्वंहसाम् SH ; सुखसंपदां [कृ°] Khaṇḍa°.
(*b*) °समस्तलोक° Khaṇḍa° ; मुक्तेः [मो°] Khaṇḍa° ; मुक्तिस्त्रियः SH.
(*c*) सत्क्रियां [द°] PG (var.); मनाक् दृश्यते Khaṇḍa°.
(*d*) श्रीरामनामात्मकः (°भिधः Khaṇḍa°) Bhaga°, Khaṇḍa°, PG. (var.).

Śārdūlavikrīḍita metre.

The *mantra* consisting of the name of the Lord Kṛṣṇa is ever fruitful, when merely uttered by the tongue; it requires not the performance of any difficult vow nor payment of fees to priests; there is not the slightest trouble of worship; it attracts the minds of the fortunate people, destroys sins, however great, and is within the easy reach of all, from the lowest in the scale to all those who are not dumb; and it brings the happiness of liberation. (A. A. R.).

4314*

आकृष्टिभग्नकटकं
केन तव प्रकृतिकोमलं सुभगे ।
धन्येन भुजमृणालं
ग्राह्यं मदनस्य राज्यमिव ॥

(अ) ĀrS 2. 98.

Āryā metre.

Charming young lady ! which fortunate young man is destined to grasp your charming (lotus-stalk-like) hand, which is naturally beautiful and adorned with attractive armlets and which appears to be the very kingdom of the god of love ? (A. A. R.).

4315*

आकृष्टे कवचादहीन्द्ररसनाकल्पे कृपाणे त्वया
श्रीमन्नायक रामचन्द्र भवतः प्रत्यर्थिनां वेश्मसु ।
गाहन्ते सहसा लुलायचमरीशार्दूलशाखाचरी-
यक्षोरक्षशृगालकोलशलभृद्भल्लूकभिल्लादयः ॥

(अ) Khaṇḍapraśasti 113.
(आ) SR 210. 143, SSB 421. 30.
(*a*) °नातुल्ये Khaṇḍa°.
(*d*) रक्षो° [य°] Khaṇḍa°.

Śārdūlavikrīḍita metre.

Lord Rāmacandra, fortunate protector, when you draw your sword from the scabbard, which looks fierce like a fork-tongued serpent, at once the mansions of your enemies are occupied by bisons, *camarī*-deer, tigers, female monkeys, frightful demi-gods, demons, jackals, wild boars, porcupines, bears and wild tribesmen. (A. A. R.).

4316*

आकृष्टे युधि कार्मुके रघुपतेर्वामोऽब्रवीद् दक्षिणं
दानादानसुभोजनेषु पुरतो युक्तं किमित्थं तव ।
कामान्यः पुनरब्रवीन्मम न भीः प्रष्टुं जगत्स्वामिनं
छेत्तुं रावणवक्त्रपंक्तिमिति यो दद्यात् स वो मंगलम् ॥

(अ) Hanum 14. 35, Khaṇḍapraśasti 85. Cf. No. 4317.
(आ) SR 121. 159, SSB 422. 46.
(*a*) रघुपते SR, SSB.
(*b*) पुण्ये कर्मणि भोजने च भवतः प्रागल्भ्यमस्मिन्न किम् Khaṇḍa°, SR, SSB.
(*c*) म° न tr. SR, SSB; पृच्छाम्यहं स्वामिनं Khaṇḍa°, SR, SSB.
(*d*) छिन्द्यां Khaṇḍa°, SR,SSB; पंक्तिमथवेत्येकैक-मादिश्यताम् Khaṇḍa°, SR, SSB.

Śārdūlavikrīḍita metre.

MS III-4

When, in the field of battle, Śrī-Rāma drew his bow, the left hand said to the right, "Is this proper on your part, to remain behind, as you are in front while giving gifts and food to the people? The right hand then said, "I have no fear to ask the lord of the world to cut off the row of heads of Rāvaṇa"—may that hand grant you all welfare. (A. A. R.).

4317*

आकृष्टे युधि कार्मुके समवदद् वामः करो दक्षिणं
रे रे दक्षिणहस्त भोजनमहादानादि ते कुर्वतः ।
पश्चाद् गन्तुमयुक्तमित्यथ पुनः सोऽप्यब्रवीदद्रवं
प्रष्टुं राघवमाशु रावणशिरोवृन्दानि भिन्दानि किम् ॥

(आ) VS 99. Cf. No. 4316.

Śārdūlavikrīḍita metre.

When the bow was drawn in the battlefield the left hand said to the right, 'oh! you right hand, going in front while granting to all food and great gifts, it does not become you to remain behind while killing?' Then the right one said without mercy, 'I am going to ask the lord Rāma whether I am to cut off the group of Rāvaṇa's heads?'[1] (A. A. R.).

1. P. Peterson rightly noted in his Notes to VS 99 that this verse 'appears out of place here' and that 'it may be that a second and following verse, in which the necessary turn was given to the thought, has fallen out'.

4318*

आकृष्टे वसनाञ्चले कुवलयश्यामा त्वपाधःकृता
दृष्टिः संवलिता रुचा कुचयुगे स्वर्णप्रभे श्रीमति ।
बालः कश्चन चूतपल्लव इति प्रान्तस्मितास्यश्रियं
श्लिष्यंस्तामथ रुक्मिणीं नतमुखीं कृष्णः स पुष्णातु नः ॥

(अ) Kṛṣṇakarṇāmṛta 2. 104 (in S. K. De's ed. Appendix I, 105).

(*c*) प्राप्ता° Kṛṣṇa° (var.).
(*d*) कृष्ण स्म Kṛṣṇa° (printer's error).

Śārdūlavikrīḍita metre.

When the tip of her garment was sportively pulled (by Śrī-Kṛṣṇa), then through bashfulness, Rukmiṇī's lily-blue glance, cast down, rolled upon her beautiful golden paps; and there as it shone like the tender shoot of mango, she smiled bewitchingly; her in this posture with face still bent down, Śrī-Kṛṣṇa clasped in His arms. May even He save us! (M. K. Acharya's translation).

आकृष्यत्कृष्यमाणस्य see No. 2878.

4319

आकृष्यन्ते करिणः
पङ्कनिमग्ना महद्भिपैरेव ।
प्राप्तापदो महान्त
उद्धरणीया महापुंभिः ॥

(आ) Any 31. 52.

Ārya metre (imperfect in *c*).

When elephants get stuck up in the mud only mighty elephants are capable of rescuing them; when men in high position get into calamities they can be saved only by other great men. (A. A. R.).

4320*

आकृष्यादावमन्दग्रहमलकचयं वक्त्रमासज्य वक्त्रे
कण्ठे लग्नः सुकण्ठः पुनरपि कुचयोर्दत्तगाढाङ्गसङ्गः।
बद्धासक्तिर्नितम्बे पतति चरणयोर्यः स तादृक् प्रियो मे
बाले लज्जा प्रणष्टा नहि नहि कुटिले चोलकः
किं त्वपाकृत्[1] ॥

1. *Nibhṛta*-riddle (Kāvyādarśa 3. 102). (Cf. L. Sternbach, *Indian Riddles...*; V. I. Series 67, pp. 45-47).

(आ) SkV 820, Kav 513, Prasanna 154 *a*, VS 1164, ARJ 131. 8-11, AR 131. 4-7, Cit 85. 4-7.

(*a*) आकृष्टयादार° Prasanna; °ग्रहसकलचयं SkV (var.); वक्रमासह्य चारु Prasanna; वक्रमासज्य ARJ (AR as above).
(*b*) वण्ठे Kav (MS); लग्नस्वक° VS; प्रभवति [पु°] VS, ARJ, AR; प्रसरति Cit; दन्तगाढा° Cit; °र्यत्तु गाढानुमंदः Prasanna.
(*c*) बद्धां शक्तिर् Prasanna; प्रिया मे Prasanna; प्रयो मे ARJ, AR, Cit.
(*d*) निरस्ता [प्र°] VS, ARJ, AR, Cit; second नहि om. Kav. (MS); सरले [कु°] VS, ARJ, AR, Cit; लोचकः Prasanna, VS (MS), Kav (MS); तुयाकृत् Kav (MS).

Sragdharā metre.

"I love the handsome one, that drawn to me catches at my hair, / then presses face to face; / fair-necked that clasps my neck, / and bodily enfolds my breasts; / that finally having hugged my hips / falls before my feet." / "My child, you've lost all shame". "Not I; it's you / are crooked-minded. What's shameful in a dress?" (D.H.H. Ingalls's translation).

4321

आ केशग्रहणान्मित्रम् अकार्यात् संनिवर्तयन् ।
अवाच्यः कस्यचिद् भवति कृतयत्नो यथाबलम् ॥

(अ) MBh (MBh [Bh] 5. 91. 11, MBh [R] 5. 92. 11, MBh [C] 5. 3318).
(आ) SRHt 109. 13 (a. MBh), SSSN 131. 13, IS 854.
(*a*) °ग्रहणात् मि° MBh (var.).
(*b*) संनिवर्तयेत् MBh (var.); अहितेभ्यो निवारयेत् SRHt, SSSN.
(*c*) न वाच्यः MBh (var.); कस्य MBh (var.); कस्य वा न स्यात् SSSN.

*Pāda c* hypermetric.

Striving to the best of his might, even to the extent of seizing him (i.e. a friend) by the hair, one should seek to dissuade a friend from an improper act; in that case, he that acteth so, instead of incurring blame, reapeth praise. (P. C. Roy's translation).

4322

आक्रोपितोऽपि कुलजो न वदत्यवाच्यं
निष्पीडितो मधुरमेव वमेत् किलेक्षुः ।
नीचो जनो गुणशतैरपि सेव्यमानो
हास्येषु यद् वदति तत् कलहेष्ववाच्यम् ॥

(अ) Cr 128 ( CR III. 48, CPS 76. 62 ), MK (MK [GOS] 16, MK [S] 17, MK [P] 15, MK [G] 44. 11).

(आ) VS 277, Sama 1 आ 44, Vidy 337, SR 50. 205, SSB 309. 210.

(*a*) आक्रोशितोऽपि MK ; सुजनो [कु°] Sama, Vidy, SR, SSB ; वदत्त्यवाच्यं CR (var.) ; वदेद् MK (var.).

(*b*) मधुरमुद्गिरदिक्षुदण्डः MK, Vidy ; वसेत् [वमेत्] CR (var.); ऽपि मधुरं क्षरतीक्षुदण्डः [म° व°] Sama.

(*c*) जनै CR (var.); मुनिशतैर् [गु°] CR (var.).

(*d*) हासेषु (°स्ते°) VS; हस्येन तद्व° Sama, SR, SSB ; हस्येऽपि MK (var.) ; षद् [यद्] CR (var.) ; तद् [ यद् ] VS ; यत् [तत्] VS, Sama ; कलहेषु वाच्यम् CR (var.), CPS, VS ; कलहेन वाक्यम् Sama ; ऽप्यवाच्यम् Vidy.

Śārdūlavikrīḍita metre.

Though angered, one nobly born never utters obscene words; so also the sugar-cane, though crushed all round, gives sweet juice only; a low person, though propitiated by hundreds of good deeds, speaks indecent words in quarrels, as he does when making jokes.

4323*

आकौमारं समरजयिना कुर्वतोर्वीमवीराम्
एतेनामी कथमिव दिशामीशितारो विमुक्ताः ।
अन्तर्ज्ञातं वपुषि कलया तस्य तेऽष्टौ प्रविष्टाः
प्रह्वीभूते प्रभवति नहि क्षत्रियाणां कृपाणः ॥

(आ) Skm ( Skm [ B ] 1569, Skm [ POS ] 3. 40. 4) (a. Umāpatidhara).

(*c*) अन्तभक्तं प्रतिष्टाः Skm (var.).

Mandākrāntā metre.

How does the ever conquering hero leave alone the guardians of quarters, when he makes the earth devoid of opposing heroes up to the smallest boy ? Ah ! it is known; these eight gods have entered, each a little, to make up his body; and a warrior's sword never touches him who has humbled himself before him. (A. A. R.).

4324

आ कौमाराद् गुरुचरणशुश्रूषया ब्रह्मविद्या-
स्वास्थायास्थामहह, महतीमर्जितं कौशलं यत् ।
निद्राहेतोर्निशि निशि कथाः शृण्वतां पार्थिवानां
कालक्षेपौपयिकमिदमस्याः कथं पर्यणंसीत् ॥

(अ) Śāntiv 8.

Mandākrāntā metre.

That proficiency which a Vedic scholar has acquired in the philosophy of the *Vedānta*, by serving at the feet of the spiritual guides ever since his boyhood, that learning is now utilised to narrate stories to kings, night after night, so as to lull them to sleep. Alas ! how low it has stooped ! (A. A. R.).

4325*

आक्रन्दाः स्तनितैर्विलोचनजलान्यश्रान्तधाराम्बुभिस्
तद्विच्छेदभुवश्च शोकशिखिनस्तुल्यास्तडिद्विभ्रमैः ।
अन्तर्मे दयितामुखं तव शशी वृत्तिः समैवावयोस्
तत्किं मामनिशं सखे जलधर त्वं दग्धुमेवोद्यतः ॥

(आ) SkV 240, Skm (Skm [B] 993, Skm [POS] 2. 104. 3 (a. Yaśodharman), AB 521, Prasanna 92*a* and 164*b* (a. Jayadeva), VS 1776 (a. Ānandavardhana), JS 153. 33 (a. Yaśovarman), Dhv *ad* 2. 42 (HSS) p. 147, SGo 62*b*. (Cf. Kav p. 75).

(*a*) आक्रांता Prasanna ; °जलैर् Prasanna ; धाराद्युतिस् Prasanna .

(*b*) °दभवाश्च JS.

(*c*) स्वांतर्मे [अ°] Prasanna ; समाप्यावयोस् VS.

(*d*) तर्कि JS ; दग्धम् Prasanna.

Śārdūlavikrīḍita metre.

My moans are like thy thunder, the floods of my tears thy everstreaming showers, the flame of my sorrow at severance from my beloved thy flickering lightning, in my mind is her face reflected, in thee the moon; like is our condition; why then, O ! friend, O ! cloud, dost thou ever seek to consume me with the burning pangs of love ? (A. B. Keith's translation in his *The Sanskrit Drama*, p. 221).

4326

आक्रन्दितं रुदितमाहतमानने वा
कस्यार्द्रमस्तु हृदयं किमतः फलं वा ।
यस्या मनो द्रवति या जगतां स्वतन्त्रा
तस्यास्तवाम्ब पुरतः कथयामि खेदम् ॥

(अ) Ānas 3.

Vasantatilakā metre.

Though I cry hoarse and weep and strike at my face whose heart melts by it and of what use is it ? That divine mother, whose mind melts and who is in supreme control of the worlds, in your presence oh ! mother, I pour forth my griefs. (A. A. R.).

आक्रम्य ब्राह्मणैर्युक्तैः see No. 4327.

4327

आक्रम्य यद् द्विजैर्भुक्तं परिक्षीणैश्च बान्धवैः ।
गोभिश्च नृपशार्दूल राजसूयाद् विशिष्यते ॥

(अ) Cr 1219 (CvGt 4. 16).

(आ) ŚP 1317, ŚB 4. 474, SC (*Vyavahāra-kāṇḍa*) 212 (a. Vyāsa), SH 1115, SSSN 28. 7, VP 9. 102.

(*a*) ब्राह्मणैर्युक्तै ŚB; °र्भुक्तैः SH; °र्भुङ्क्तेः SSSN.

(*b*) बन्धुभिः SSSN.

(*c*) मोभिश्च ŚB; नारशार्दूल SC, SSSN.

(*d*) राजसू...धिकफलम् CvGt; वाजियेया° SC.

That food [wealth] which is consumed by (deserving) Brāhmaṇa-s and that which is shared by relatives in poor circumstances, and that which is enjoyed by cows, these, oh ! best of kings, are far more beneficial than the performance of *Rājasūrya* sacrifice. (A. A. R.).

4328

आक्रम्य यस्य दोर्दण्डम् अरिचक्रं प्रकाशते ।
प्राप्नोति पुरुषो लोके स वैकुण्ठ इति प्रथाम् ॥

(आ) SSK 2. 3.

He, whose mighty arms shine, having attacked the enemy's army, he gets the fame in the world as Vaikuṇṭha, the Lord Viṣṇu. (A. A. R.).

4329

आक्रम्य सर्वः कालेन परलोकं च नीयते ।
कर्मपाशवशो जन्तुस् तत्र का परिदेवना ॥

(अ) Vi 20. 28, H in ZDMG 61. 354.

(*a*) सर्व Vi (var.); शठकालेन H.

(*b*) परलोकाय Vi (var.); निनीयते H.

(*c*) कर्मपथ्योदनो H.

Every creature is seized upon by Kāla and carried into the other world. It is the slave of its actions (in the former existence). Wherefore then should you wail (on its death) ? (J. Jolly's translation).

4330

आक्रम्याक्रम्य साधूनां दारांश्चैव धनानि च ।
भोक्ष्यन्ति निरनुक्रोशा रुदतामपि भारत ॥

(अ) MBh (MBh [Bh] 3. 184. 34, MBh [R] 3. 190. 35, MBh [C] 3. 13044).

(आ) SRHt 47. 12 (a. MBh).

(*b*) चापि [चैव] MBh (var.).

(*c*) °क्रोशं MBh (var.).

(*d*) इव [अपि] MBh (var.).

Wicked men, devoid of any compassion, forcibly take possession and enjoy the wives and the wealth of the good people, though they weep in distress, oh ! descendant of Bharata. (A. A. R.).

4331*

आक्रम्याजेरग्रिमस्कन्धमुच्चैर्
आस्थायाथो वीतशङ्कं शिरश्च ।
हेलालोला वर्त्म गत्वातिमर्त्यं
द्यामारोहन् मानभाजः सुखेन ॥

(अ) Śiś 18. 14.

(आ) SR 129. 60, SSB 439. 60 (a. Māgha).

Śālinī metre.

Men of honour, having forced entry into the thick of battle and reached the fore-front without the slightest fear, and having done superhuman deeds in the field of battle, happily ascended to the heaven of the heroes [as men, full of daring, climb to a mountain top having used the shoulders of others as stepping stones and sportively climb with super human efforts without any fear]. (A. A. R.).

4332*

आक्रम्यैकामग्रपादेन जङ्घाम्
अन्यामुच्चैराददानः करेण ।
सास्थिस्वानं दारुवद्दारुणात्मा
कंचिन्मध्यात् पाटयामास दन्ती ॥

(अ) Śiś 18. 51.

(आ) SR 130. 84 (a. Śiś.), SSB 440. 84 (a. Māgha).

(*d*) °यसास SR (printer's error).

Śālinī metre.

One elephant, full of fury, pressed with his fore-foot the shank of a fighting hero and catching the other with his trunk pulled hard, as if it were, the branch of a tree and tore it in the middle with the crash of broken bones. (A. A. R.).

4333*

आक्रम्योच्चैः शिरसि वसतिर्भूभृतामुन्नतानां
तोयादानं तदपि जलधेर्लोकसंतापशान्त्यै ।
दीर्घा छाया प्रकृतिमहति व्योम्नि चाभोगबन्धो
हे हे मेघ स्पृहयति न ते कः किलेत्थं व्रताय ॥

(आ) VS 840 (a. [?] Vṛddhi).

Mandākrāntā metre.

Your residence, oh ! cloud, is high up on top of huge mountains, the water you drink

is from the sea and that too for removing the torments of the world; long is your shadow in the naturally big sky; oh! friend, who contributes for the enjoyment of others, who thus does not covet this kind of penance that you practise ? (A. A. R.).

4334*

आक्रान्तं वलिभिः प्रसह्य पलितैरत्यन्तमास्कन्दितं
वार्धक्यं श्लथसंधिबन्धनतया निःस्थाम निर्धाम च ।
एतन्मे वपुरस्थिकेवलजरत्कङ्कालमालोकय
– – स्थूलशिराकरालपरुषत्वङ्मात्रपात्रीकृतम् ॥

(आ) Skm (Skm [B] 2257, Skm [POS] 5. 52. 2) (a. Daṅka or Dakṣa). (Cf. Kav. p. 42).

(b) वार्धक्य Skm (POS).

(c) °कपाल° [°कराल°] Skm (var.) ; °मङ्गीकृतम् [°पात्री°] Skm (var.).

Śārdūlavikrīḍita metre. (Two long syllables missing in *pāda d*).

Forcibly invaded by wrinkles and attacked greatly by grey hairs, old age, due to weakness at the joints, is without power and lustre; just look at my body which is merely an old skeleton (of bones alone) favoured only by a harsh skin looking frightful with the veins prominently seen. (A. A. R.).

4335*

आक्रान्तपूर्वा रभसेन सैनिकैर्
दिगङ्गनाव्योमरजोऽभिदूषिता ।
भेरीरवाणां प्रतिशब्दितैर्घनैर्
जगर्ज गाढं गुरुमत्सरादिव ॥

(आ) SR 129. 50, SSB 438. 50.

(b) °दूषिताः SSB.

Upajāti metre (Indravaṁśā and Upendravaṁśā).

When the soldiers quickly spread out in all directions, the quarters, soiled by the dust that rose up in the sky, roared mightily as if full of intolerance by the echoes produced by the loud beating of drums; [as a damsel, in her monthly course when set upon by impetuous soldiers cries out aloud, intolerant of their approach]. (A. A. R.).

4336

आक्रान्तमन्तररिभिर्मदमत्सराद्यैर्
गात्रं वलीपलितरोगशतानुविद्धम् ।
दारैः सुतैश्च गृहमावृतमुत्तमर्णैर्
मातः कथं भवतु मे मनसः प्रसादः ॥

(अ) Ānas 28.

Vasantatilakā metre.

My interior [the mind] is invaded by enemies such as pride and envy; the body is attacked by wrinkles, grey hair and diseases in hundreds; the house is surrounded by (clamouring) creditors in the form of the wife and children. Oh ! divine mother, how can there be peace of mind to me ? (A. A. R.).

4337

आक्रान्तासु वसुन्धरासु यवनैरासेतुहेमाचलं
विद्राणे क्षितिभृद्गणे विकरुणे निद्राति नारायणे ।
निर्विघ्नप्रसरे कलावपि बलान्निष्कण्टकं वैदिकं
पन्थानं किल तत्र तत्र परिपात्येको हि लोकोत्तरः ॥

(अ) Viśvaguṇādarśa 97.

(आ) SR 99. 19, SSB 386. 22.

(a) हैम° Viśva°.

Śārdūlavikrīḍta metre.

When the land from the Himālaya-s to the bridge of Śrī-Rāma [Cape Comorin] had been run over by barbarians [*Yavana-s*] mercilessly, when the group of petty princes

had all run away neglecting their duty, when the Lord Viṣṇu was fast asleep and the evils of the iron age were rampant without check, here and there is one or other great man towering over others, who protects the path of Vedic *dharma*, which is ever triumphant. (A. A. R.).

आक्रान्ता स्तनितैर् see No. 4325.

4338

आक्रान्तेव महोपलेन मुनिना शप्तेव दुर्वाससा
सातत्यं बत मुद्रितेव जतुना नीतेव मूर्च्छां विषैः ।
बद्धेवातनुरज्जुभिः परगुणान् वक्तुं न शक्ता सती
जिह्वा लोहशलाकया खलमुखे विद्धेव संलक्ष्यते ॥

(अ) Vidagdhamukhamaṇḍana (KSH 269) 1. 3.

(आ) SkV 1302 (a. Śrī-Dharmadāsa), SPR 703. 22 (a. Upadeśamālā), ST 3. 2.

(*b*) मूर्छां Vida°.

Śārdūlavikrīḍita metre.

The tongue in a villain's mouth/seems weighted with a stone or cursed by the sage Durvāsas, / forever sealed with lac or numbed by poison, / tied with strong ropes or pierced by an iron pin; / that never can be speak a word / of others' merit. (D. H. H. Ingalls's translation).

4339*

आक्रान्ते शैशवेऽस्मिन्नभिनववयसा शासनान्मीनकेतोर्
बालाया नेत्रयुग्मं श्रुतियुगमविशद् भ्रूयुगेनापि सार्धम् ।
वक्षोजद्वन्द्वमुच्चैर्बहिरिह निरगाच्छ्रोणबिम्बेन साकं
मध्यः संगृह्य बद्धस्त्रिवलिभिरभितः कार्श्यमङ्गीकरोति ॥

(आ) SR 267. 323, SSB 87. 13, RJ 715.

Sragdharā metre.

When childhood had passed and fresh youth had set in, by the orders of the fish-bannered god [Cupid], the eyes of the damsel reached upto the ears along with the pair of eye-brows; the bosom sprang up high along with the heaviness of the hips, the waist alone accepts thinness, bound as it is by the three folds of the skin. (A. A. R.).

4340*

आक्रामन्तु तमेव चूतमपि च क्रोशन्तु रेफोत्तरं
डिम्भोऽस्माकमपीति वाभिदधतां काका वराकाः स्वयम् ।
गन्तव्यं क्व ततोऽन्यतः परभृत क्षन्तव्यमेतावदप्य्
अग्रे कस्य निवेद्यतामिदमतिक्रान्तो वसन्तोऽधुना ॥

(ल) DikAny 47.

Śārdūlavikrīḍita metre.

Let the poor crows occupy the same mango tree and caw in their harsh voice, full of '*r*-' sounds and claim that the cuckoos are but their (adopted) children; how will they go further than that? Oh! cuckoo, you have to put up with them; for to whom can you now complain, as spring (your season of triumph) has now passed away? (A. A. R.).

आक्रुश्य(श्यं or श्यन्) दूष्यमाणस्य see No. 2878.

4341

आक्रुश्यमानो नाक्रोशेन् मन्युरेव तितिक्षतः ।
आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति ॥

(अ) MBh (MBh [Bh] 5. 36. 5, MBh [R] 5. 35. 5, MBh [C] 5. 1264; also MBh [Bh] 1. 82. 7 and 12. 288. 16, MBh [R] 1. 87. 7 and 12. 299. 16, MBh [C] 1. 3557 and 12. 11007), Matsya-purāṇa 36. 7, Pañcārtha-Bhāṣya of Kauṇḍinya on Pāśupatasūtra 103. 11-2.

(आ) SRHt 196. 99 (a. MBh), SH 569, IS 856.

(*a*) आक्रुच्यमानो or आक्रुध्य° MBh (var.); आक्रो° Matsya-purāṇa (var.), Pañ°;

आक्रुष्यमाणो MBh (var.), SH; नाक्रुश्येत् (°श्ये; °श्ये:; °श्येन्; °क्रुष्येन्; °क्रोशे) MBh (var.); नाक्रचे MBh (var.); नाक्रोशन् SRHt.

(*b*) मृत्युरावन्तितिक्षति MBh (var.); मृत्युर् MBh (var.); मन्युम् Matsya°; मनुर् SRHt; एनं or एवं [एव] MBh (var.); तितिक्षति MBh (var.), Matsya°, Pañ°; तितीक्षत: MBh (var.).

(*c*) स तेषां दुष्कृतं दत्त्वा Pañ°; अक्रोष्टारं MBh (var.); निर्दहते MBh (var.).

(*d*) सुकृति MBh (var.); चाप° or वास्य or चैव or अपि MBh (var.).

One should not return the slanders or reproaches of others, for the pain that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. (P. C. Roy's translation).

4342

आक्रुष्टोऽपि व्रजति न रुषं भाषते नापभाष्यं
नोत्कृष्टोऽपि प्रवहति मदं शौर्यधैर्यादिधर्मैः ।
यो यातोऽपि व्यसनमनिशं कातरत्वं न याति
सन्तः प्राहुस्तमिह सुजनं तत्त्वबुद्ध्या विवेच्य ॥

(अ) AS 473,
Mandākrāntā metre.

Though abused, he does not get angry; never speaks unseemingly; though possesssing eminence by good qualities such as valour and courage, he is never arrogant; though experiencing great difficulties he never loses courage; such a person, good people say, is a good man, after careful consideration of all aspects of the truth. (A. A. R.).

4343

आक्रोशकसमो लोके सुहृदन्यो न विद्यते ।
यस्तु दुष्कृतमादाय सुकृतं स्वं प्रयच्छति ॥

(अ) PdP, Sṛṣṭi-khaṇḍa 19. 344.

In this world there is not to be found a friend equal to an abusive person; for he takes away all our demerits and gives back in their place all the goodness he possesses. (A. A. R.).

4344*

आक्रोशन्नाह्वयन्नन्यान् आधावन् मण्डलं रुदन् ।
गाः कालयति दण्डेन डिम्भः सस्यावतारिणीः ॥

(आ) Sar 3. 6, KāBh 2. 94.

(*b*) मण्डलै KāBh.

(*c*) गा वारयति KāBh.

Shouting abusive words and calling to others for help, running round and round and crying (in vexation), the boy, holding a stick, drives away the cattle that descend upon the field of cultivated crops. (A. A. R.).

4345

आक्रोशपरिवादाभ्यां विहिंसन्त्यबुधा बुधान् ।
वक्ता पापमुपादत्ते क्षममाणो विमुच्यते ॥

(अ) MBh (MBh [Bh] 5. 34. 71, MBh [R] 5. 33. 73, MBh [C] 5. 1168).

(आ) SRHt 77. 2 (a. MBh)[1] and 196. 107 (a. MBh), SSSN 75. 2 (cf. 75. 3), IS 857.

(*b*) विहिंसत्यबुधो बुधान् MBh (var.); हिंसयन्त्यबुधा बुधं MBh (var.), SRHt 196. 107; बुधं MBh (var.); (cf. बुधो वर्धयेद् बधान् SSSN 75. 3).

(*cd*) तस्मान्न स्पर्धयेदन्यं न चात्मानं विहिंसयेत् SRHt 77. 2, (cf. SSSN 75. 3).

1. According to V. Raghavan (*Journal of Oriental Research* 13. 299) एतौ महाभारते "is not found in M".

Fools seek to injure the wise by false reproaches and evil speech. The consequence is, that by this they take upon themselves the sins of the wise, while the latter, freed from their sins are forgiven. (P. C. Roy's translation).

आक्रोशमानो नाक्रोशेन् see No. 4341.

4346

आक्रोशेन न दूयते न च पटु: प्रोक्तः समानन्द्यते
दुर्गन्धेन न बाध्यते न च समं मोदेन संजीयते।
स्त्रीरत्नेन न रज्यते न च मृतस्नानेन विद्वेष्यते
माध्यस्थेन विराजितो विजयते कोऽप्येष योगीश्वर:॥

(आ) Subh 239, IS 858.

(*a*) पटु प्रोत्सा Subh.

Śārdūlavikrīḍita metre.

He is not pained by abuse, does not feel elated when spoken to in praise, is not affected by foul smell, is not overcome by joy by pleasing things, does not get attached to the best of women, does not hate ablutions after a funeral, ever taking up a neutral attitude, he is ever triumphant : such is a person proficient in *Yoga*. (A. A. R.).

आक्रोश्यमानो नाक्रोशेन् see No. 4341.

4347*

आक्षिपन्त्यरविन्दानि मुग्धे तव मुखश्रियम्।
कोषदण्डसमग्राणां किमेषामस्ति दुष्करम्॥

(आ) Sāh *ad* 435 (p. 174), KāD 2. 361, KHpK 669, Sar 1. 152 and 5. 503, SR 312. 19 (a. Sāh.), SSB 166. 19, AA 47. 52.

(*a*) आक्षिप्यन्त्य° Sah.

(*b*) मुखश्रिय: KāD (var.); मुखाम्बुजम् AA (var.); मुखच्छविम् Sar 1. 152.

(*c*) कोश° KāD, KHpK, Sar 1. 152, AA; कोशब्दन्द्वस° AA (var.).

(*d*) किमेषां खलु Sar 1. 152 (but ग in Sar as above); अतिदुष्करं Sar 5. 503 (var.).

The lotuses, O ! fair one, reflect on the beauty of thy face : what indeed is beyond their power—furnished as they are with a treasury [*or* : bud] and a rod [*or* : stalk]. (Translation in *Bibl. Indica*. 9).

4348

आक्षिपसि कर्णमक्ष्णा
बलिरपि बद्धस्त्वया त्रिधा मध्ये।
इति जितसकलवदान्ये
तनुदाने लज्जसे सुतनु॥

(अ) ĀrS 2. 86.

(आ) SR 312. 25, SSB 166. 25, SRK 284. 2 (a. Sphuṭaśloka), RJ 916.

Āryā metre.

You reach up to your ears with your eyes [you vanquish Karṇa in munificence]; you have bound your waist by the three folds of the skin [you have bound the demon Bali in three ways as Viṣṇu did]; thus having eclipsed all other munificent persons, how is it, slim one, you feel shy in offering your body ? (*tanu* : body *or* : a small thing). (A. A. R.).

4349*

आक्षिप्तसंपातमपेतशोभम्
उद्वह्नि धूमाकुलदिग्विभागम्।
वृतं नभो भोगिकुलैरवस्थां
परोपरुद्धस्य पुरस्य भेजे॥

(अ) Kir 16. 41.

(आ) Alm 75.

Upajāti metre (Indravajrā and Upendravajrā).

When the dull sky was filled with hissing serpents which obstructed the free flight of the Siddha-s and the birds, with

the quarters screened by flames of fire and smoke, it (the sky) resembled the condition of a city besieged. (A. A. R.).

4350*

आक्षिप्ता चामरश्रीः प्रसभमपहृतः पौण्डरीको विलासः
प्रच्छन्नो वीरकम्बुः समजनि विहितः कण्ठभाराय हारः ।
लुप्तो हासप्रकाशः कमपि परिभवं प्रापितः पुष्पराशिश्
चन्द्राभैर्यद्यशोभिः प्रतिधरणिभुजां निह्नुता किं च कीर्तिः ॥

(आ) Skm ( Skm [B] 1611, Skm [POS] 3. 49. 1) (a. Śrīmat-Keśavasenadeva or Keśava).

(*d*) निह्नुतां Skm (var.).

Sragdharā metre.

The lustre of the chowric fans is vanquished; the sportive charm of white lotuses has been forcibly set aside; the brilliance of the conch of heroes has been put in the background; the pearl necklace worn has become a mere burden round the neck; the light of laughter is lost (in obscurity) and a mass of white flowers have been put to shame; for, by his fame resembling moonlight, the renown of all rival kings has been concealed [eclipsed]. (A. A. R.).

4351*

आक्षिप्तैः प्रतिपक्षभूमिपतिभिः क्रुद्धेन देव त्वया
वित्रस्तैर्न महायुधानि विविधान्याविष्क्रियन्ते युधि ।
दूरावर्जितमौलयस्तव पुरस्तन्वन्ति ते केवलं
नानाकारकिरीटरत्ननिकरैरिन्द्रायुधानि क्षितौ ॥

(आ) VS 2572.

Śārdūlavikrīḍita metre.

The rival kings, who have been vanquished by you in anger, got frightened and do not exhibit any of their great weapons; with their heads bent very low before you they merely produce a number of rainbows [ *Indrāyudha-s* ] on the ground by the mass of multi-coloured gems on their crowns. (A. A. R.).

आक्षिप्यन्त्यरविन्दानि see No. 4347.

4352*

आक्षेपचरणलङ्घन-
केशग्रहकेलिकुतुकतरलेन ।
स्त्रीणां पतिरपि गुरुरिति
धर्मं न श्राविता सुतनुः ॥

(आ) ĀrS 2. 87.

Āryā metre.

By the playful and jovial activities such as thrusting aside, kicking him and dragging him by the hair, the charming girl evidently has not been taught the *dharma* : that to women the husband is an object of respect. (A. A. R.).

4353

आक्षेपवचनं तस्य न वक्तव्यं कदाचन ।
अनुकूलं प्रियं चास्य वक्तव्यं जनसंसदि ॥

(आ) SH 1268, SR 142. 13, SSB 460. 16.

At no time should a word censuring him be spoken, but words pleasing and favourable to him should be spoken in the presence of the assembled people. (A. A. R.).

आखादितद्विरदशोणित° see No. 5677.

4354

आखुः कैलासशैलं तुलयति करटस्तार्क्ष्यमांसाभिलाषी
बभ्रुर्लाङ्गूलमूलं चलयति चपलस्तक्षकार्हि जिघांसुः ।
भेकः पारं यियासुर्भुजगमपि महाघस्मरस्याम्बुराशेः
प्रायेणासन्नपातः स्मरति समुचितं कर्म न क्षुद्रकर्मा ॥

(आ) VS 465, SR 62. 283 (a. VS), SSB 327. 290.

Sragdharā metre.

A rat attempts to lift the Kailāsa mountain; a crow desires to eat the flesh of the king of birds, Garuḍa; an ichneumon foolishly shakes the top of the tail of the mighty serpent Takṣaka, with a view to killing him; a frog desires to cross the ocean, the great devourer, with the help of a serpent; thus mostly, when adversity is at hand, a creature of low stature remembers not what is proper to do in various situations. (A. A. R.).

4355**

आखुना भक्षितस्याथ नामोच्चार्य समुद्धरेत् ।
मार्गधूलिं क्षिपेद् दूरं तस्य शीघ्रं सुखं भवेत् ॥

(आ) ŚP 2956.

If a person is bitten by a rat, one should, pronouncing (his) name, take up a handful of dust from the road and throw it afar; thus, the person bitten will be quickly cured. (A. A. R.).

4356

आखुभ्यः किं खलैर्ज्ञातं खलेभ्यश्च किमाखुभिः ।
अन्यत् परगृहोत्खातात् कर्म येषां न विद्यते ॥

(आ) SkV 1264, KtR 9, Kt 9, IS 860.

(*a*) खलैः KtR.

(*b*) खलेभ्यः किमथाखुभिः SkV.

Did the wicked learn from mice or did mice learn from the wicked? Both do nothing else than to undermine the houses of others.

4357*

आखुर्वाञ्छति भस्मसूत्रहरणं व्यालस्तथा मूषकं
व्यालं बर्हिरयं हरिश्च वृषभं गङ्गा तथा चन्द्रकम् ।
इत्थं दुःखमहर्निशं शृणु विभो सोढव्यमेतत् कथं
शंभोरात्मदशानिबोधनपरं त्वां पातु दीनं वचः ॥

(आ) SSB 12, 83.

Śārdūlavikrīḍita metre.

The mouse [the vehicle of Gaṇeśa] desires to take away the string smeared with ashes; the snake [on the person of Śiva] wants the mouse; the peacock [the vehicle of Kumāra] longs for the snake; the lion [the vehicle of Pārvatī] wants the bull [the vehicle of Śiva]; the Ganges on the head of Śiva desires the crescent moon; how do you, oh! Lord, put up with this (conflict) day and night? May these pitiable words, reminding one of the state of affairs in Śiva's own condition, give protection to you. (A. A. R.).

4358

आखेटकं वृथाक्लेशं मूर्खं व्यसनसंस्थितम् ।
समालापेन यो युङ्क्ते स गच्छति पराभवम् ॥

(अ) P (Pts 1. 388, PtsK 1. 432). Cf. मुहुर्विघ्नितकर्म°.

(आ) IS 861.

(*c*) आलापयति [स°] PtsK.

One who enters into an argument with an (illiterate) hunter, or with one who takes pains for nothing, or with a fool, or with one who is addicted to (the seven well-known) vices will be vanquished (as he will not be able to convince them). (S. Bhaskaran Nair's translation).

4359

आखेटकस्य धर्मेण विभवाः स्युर्वशे नृणाम् ।
नृप्रजाः प्रेरयत्येको हन्त्यन्योऽत्र मृगानिव ॥

(अ) P (Pts 1. 129, PtsK 1. 145, PP 1. 99).

(आ) IS 862.

(*a*) पापर्द्धिवद् अधर्मेण PP.

(*c*) नृप्रजान् PP; नृपतीन् P (var.).

A sinful chase-yet—men can stalk / the treasuries of the crown; / one starts the quary from its lair; another strikes it down. (A. W. Ryder's translation of the PP text)[1].

1. In Pts, PtsK : Human beings take possession of riches as hunters do; one....

4360*

आख्यातनामरचनाचतुरस्रसंधि-
सद्भावत्वलंकृतिगुणं सरसं सुवृत्तम् ।
आसेदुषामपि दिवं कविपुंगवानां
तिष्ठत्यखण्डमिह काव्यमयं शरीरम् ॥

(अ) RŚ 1. 2.

(आ) SR 31. 34, SSB 50. 33.

(*b*) सद्भाग° [सद्भावत्व°] RŚ.

Vasantatilakā metre.

Even when the best of poets depart for heaven they leave behind an imperishable body in the form of their literary work, which has a well-known name, well-knit, is handsome in all parts, with joints and *dhātu* [humours : verbs] in good condition, with *alaṁkāra*-s [decoration : figures of speech] and good [poetic] merits, full of *rasa* [good blood : sentiments] and having excellent *vṛtta* [good character : metre]. (A. A. R.).

4361*

आख्याते हसितं पितामह इति त्रस्तं कपालीति च
व्यावृत्तं गुरुरित्यसौ दहन इत्याविष्कृता भीरुता ।
पौलोमीपतिरित्यसूयितमथ व्रीडावनम्रं श्रिया
पायाद् वः पुरुषोत्तमोऽयमिति च न्यस्तः स पुष्पाञ्जलिः ॥

(अ) Naiṣadhānanda-nāṭaka 1. (P. Peterson's 3rd Report p. 341).

(आ) Skm (Skm [B] 334, Skm [POS] 1. 67.4) ( a. Kṣemeśvara ), SR 16. 10, SSB 27. 11, Pad 7. 39 (a. Kṣemendra [*sic* !]), Regnaud II 14 ( p. 198 ) (a. Kṣemendra).

(*b*) अथो or अहो [असौ] Skm (var.); अयं [असौ] SR, SSB, Pad, Naiṣadhā°.

(*c*) व्रीडाविनम्रं Pad; °विनम्रश्रिया SR, SSB.

(*d*) यो [च] Pad.

Śārdūlavikrīḍita metre.

May the handful of flowers offered by the goddess Lakṣmī to Lord Viṣṇu protect you all ! Lakṣmī who laughed when told that he was Brahmā [the creator-grandfather], in the *svayaṁvara*-ceremony; got frightened near Lord Śiva, turned away from Bṛhaspati, the preceptor of the gods, disclosed timidity near the fire-god, was full of intolerance when introduced to Indra, the husband of Paulomī, and who became bashful when she reached the best of *puruṣa*-s [Viṣṇu]. (A. A. R.).

4362

आख्यायिकानुरागी
व्रजति सदा पुण्यपुस्तकं श्रोतुम् ।
दष्ट इव कृष्णसर्पैः
पलायते दानधर्मेभ्यः ॥

(अ) Kal 2. 6.

(आ) ŚP 4036 ( a. Kṣemendra ), SR 364. 22 (a. ŚP), SSB 255. 22 ( a. Kṣemendra ), AP 20.

Āryā metre.

Fond as he[1] is of the exploits of the great men of yore, he always goes to listen to the readings from holy books ; but as if bitten by a black venomous cobra, he flies away from the performance of charity and righteousness. (A. A. R.).

1. avaricious person.

4363*

आख्यास्तदीया रुचिरार्थपोषा
गायन्ति कोशाधिकृताः सतोषाः ।
परंतु पुण्यैरिह हर्षधाम
प्राप्तं त्वया संप्रति चूतनाम ॥

(आ) SSB 658. 20.

Upajati metre (Indravajrā and Upendravajrā).

Composers of lexicons sing with joy its synonyms which give pleasing meanings; but you have now secured the name *cūta* [mango] which is the abode of joy, by your own holy merits. (A. A. R.).

4364

आगच्छतां च तुच्छानाम् अतुच्छानां च गच्छताम् ।
यदध्वनि न संघट्टो घटानां तद् वृथा सरः ॥

(आ) JS 103. 3 (a. Harihara). Variant of No. 4378.

That pond, on the path leading to which there is no collision of water-vessels coming empty and going full is, indeed, useless. (S. Bhaskaran Nair's translation).

4365*

आगच्छतानवेक्षित-
पृष्ठेनार्थी वराटकेनेव ।
मुषितास्मि तेन जघनां-
शुकमपि वोढुं नशक्तेन ॥

(अ) ĀrS 2. 88.

Āryā metre.

Oh! I am deceived by this pseudo-lover who has come with nothing on his back, as a suitor having only the smallest coin, and who is unable to bear even the underwear. (A. A. R.).

आगच्छतामपूर्णानां see No. 4378.

4366

आगच्छदुत्सवो भाति यथैव न तथा गतः ।
हिमांशोरुदयः सायं चकास्ति न तथोषसि ॥

(अ) Dṛṣṭāntaśataka 85.

(आ) SR 169. 710 (a. Dṛṣṭa°), SSB 503. 710, JS 863.

(*a*) आगछ° Dṛṣṭā°.

A festival which already occurs does not appear so beautiful as an approaching festival; the moon at dawn does not shine (so beautifully) as the rising moon in the evening.

4367*

आगच्छदुर्वीन्द्रचमूसमुत्थैर्
भूरेणुभिः पाण्डुरिता मुखश्रीः ।
विस्पष्टमाचष्ट हरिद्वधूनां
रूपं पतित्यागवशानुरूपम् ॥

(अ) Naiṣ 10. 9.

Indravajrā metre.

The beautiful faces of those women, the regions of the sky, made pale by the dust raised by the troops of the oncoming kings, clearly manifested an appearance natural to a state of being forsaken by one's husband. ( K. K. Handiqui's translation).

4368

आगच्छन्त्यवगुण्ठयन्त्यथ पुनः पश्यन्ति जिघ्रन्ति च
स्वारब्धं मधुमक्षिकां न कणमप्यस्य स्वयं भुञ्जते ।
धन्यस्त्वन्य उपेत्य निर्भयममूरुत्सारयन् दूरतः
स्वादंस्वादमिदं स्वसंभृतमिव स्वच्छन्दमानन्दति ॥

(अ) DikAny 30.

Śārdūlavikrīḍita metre.

Some (bears) come, cover up (the bee-hive), see again and smell, and leaving not even a drop to the honey bees eat up the same by themselves; another, fortunate one, having approached fearlessly and thrusting them far away, enjoys at leisure, appreciating its taste, as if it were collected by himself. (A. A. R.).

4369*

आगच्छन् सूचितो येन येनानीतो गृहं प्रति ।
प्रथमं सखि कः पूज्यः किं काकः किं क्रमेलकः ॥

(आ) JS 192. 5 (a. Somakavi), ŚP 3527 (a. Somakavi), AP 96, SR 304. 2 (a. ŚP), SSB 153. 1 (a. Soma).

Friend! To whom should I express my thanks first? To the crow who has announced his arrival or to the camel who brought him into the house?

4370*

आगच्छागच्छ सज्जं कुरु वरतुरगं संनिधेहि द्रुतं मे
खड्गः क्वासौ कृपाणीमुपनय धनुषा किं किमङ्ग प्रविष्टम् ।
संरम्भोन्निद्रितानां क्षितिभृति गहनेऽन्योऽन्यमेवं प्रतीच्छन्
वादः स्वप्नाभिदृष्टे त्वयि चकितदृशां
विद्विषामाविरासीत् ॥

(अ) Daś *ad* 4. 28 (p. 208. 10-13) (a. Dhanika).
(आ) KHpk 169, RA 4. 35, SR 133. 41, SSB 444. 41.
(*a*) शस्त्रं [स°] KHpk; शस्नं [स°] RA (var.).
(*b*) कृपानी° or कृपाणा° KHpk (var.); °ङ्ग-प्रविष्टम् (°विष्टे KHpk) Daś, KHpk, RA, SR, SSB; (°ङ्ग प्रविष्टम् [अङ्ग as vocative] is my suggestion).
(*d*) नादः [वा°] KHpk, P and B in RA; °सुप्तालिदृष्टे P and B in RA.

Sragdharā metre.

"Come, come! Get ready my best horse and lead it towards me quickly! Where is my sword? Bring my scimitar along with the bow! Oh! friend, has the enemy king entered (the city)?" Thus arose the cries (out of confusion) among the enemies with their eyes expressing terror, when they were hiding in the fastness of mountains and saw your majesty in their dreams and suddenly woke up. (S. Bhaskaran Nair's translation).

4371*

आगच्छामि झटित्यहं प्रियतमे कार्यं विधायाल्पकं
गत्वेतस्त्वमिहैव तिष्ठ विजने तावद्गृहे सुन्दरे ।
इत्युक्त्वा सखि वञ्चकः स तु गतस्तत्र स्थिता या निशा
सर्वा सा हि गता ममातिकुटिलो नो वै तथाप्यागतः ॥

(अ) Janśṛṅg 92.

Śārdūlavikrīḍita metre.

'I shall come back quickly, most beloved, after having transacted a little pressing matter; you remain here in this beautiful house which is vacant'—so saying, oh! friend, that deceitful lover went away; and I remained till the whole night came to an end and still that most dishonest fellow never came back. (A. A. R.).

4372

आगतं विग्रहं विद्वान् उपायैः प्रशमं नयेत् ।
विजयस्य ह्यनित्यत्वाद् रभसेन न संपतेत् ॥

(अ) KN (KN [ĀnSS] 10. 34, KN [TSS] 10. 34, KN [BI] 10. 31), P (Pts 3. 22, PtsK 3. 21).
(आ) SR 384. 292 (a. KN), IS 864.
(*a*) दृष्ट्वा [वि°] Pts; गत्वा [वि°] PtsK.
(*b*) सुसाम्ना [उ°] Pts, PtsK.
(*d*) रभसा न समुत्पतेत् Pts ; रभसाच्च समुत्पतेन (*contra metrum*) PtsK.

When war has already come[1] an enlightened king[2] should pacify it by means of the expedients of policy. Victory is a thing uncertain; therefore one should not suddenly fall upon another. (M. N. Dutt's translation).

1. inspite of previous efferts to avoid it.
2 M N. Lutt has "a politic king".

4373*

आगतः पतिरितीरितं जनैः
शृण्वती चकितमेत्य देहलीम् ।
कौमुदीव शिशिरीकरिष्यते
लोचने मम कदा मृगेक्षणा ।।

(अ) BhV (BhV [POS] 2. 14, BhV [C] 2. 13, BhV [H] 21).

Rathoddhatā metre.

Coming to the threshold in a startled manner on hearing the words of her friends : "the husband has come", when will the deer-eyed one cool my eyes like the moon-light ? (H. D. Sharma's translation).

4374*

आगतः पाण्डवाः सर्वे दुर्योधनसमीहया ।
तस्मै गां च सुवर्णं च रत्नानि विविधानि च ।।[1]

(आ) ŚP 534, Vidy 929, SR 193. 1 (a. ŚP), SSB 545. 1, SRK 157. 6 (a. Sphuṭaśloka), IS 7724, SRM 2. 2. 379.

1 ŚP adds a gloss : यो धनसमीहया आगतस् तस्मै सर्वे पाण्डवा गां च सुवर्णं च विविधानि रत्नानि च अदुः ददति स्म । इति क्रियागुप्तम् ।।

He who came with a desire to get some wealth, to him all the Pāṇḍava-s gave cows and gold as well as various kinds of precious stones. (A. A. R.).

4375

आगतव्ययशीलस्य कृशत्वमतिशोभते ।
द्वितीयश्चन्द्रमा वन्द्यो न वन्द्यः पूर्णचन्द्रमाः ।।

(आ) NBh 279.

When a person spends what he earns, his condition of non-opulence shines very well; the crescent moon on the second day after the dark fortnight is deserving of worship; not so the full moon. (A. A. R.).

4376*

आगतश्च गतश्चैव गत्वा यः पुनरागतः ।
अकर्णहृदयो मूर्खस् तत्रैव निधनं गतः ।।

(अ) P (PT 4. 15, PTem 4. 2, PS 4. 8, PP 4. 32 *ad/cb*, Pts 4. 31 and 4. 36, PtsK 4. 33 and 4. 38 *ad/cb*, PD 314. 205, PN 4. 22). Cf. Ru 173.

(आ) IS 865, Subh 200.

(*b*) दृष्ट्वा सिंहपराक्रमम् Pts (see PP *d*), PtsK (in *b*); आकर्णं हृदये मूर्खः Subh; यो गत्वा (त्वा) [ग° यः] PS, PtsK, PD; च [यः] PT, PTem; पुनरेव समागतः PS (var.).

(*c*) सकर्णहृदयो PS; आकर्णहृदयो PS (var.); क्वकर्ण° PS (var.); मूर्खो PP.

(*d*) सद्यो (°द्यो)...कथमेतद् PS (var.); तेन मृत्युवशं गतः Pts; सद्यो मृत्युवशं गतः PS (var.); तेनैव [त°] PS (var.); दृष्ट्वासौ त्वां भयानकम् PP (see Pts *b*) ; स्वयं तेन हतः खरः PD; गत्वा Subh.

When he had come and gone again, and after going had come back once more, the fool, that had neither ears nor heart, met his death on the spot. (F. Edgerton's translation).

4377*

आगतानगणितप्रतियातान्
वल्लभानभिसिसारयिषूणाम् ।
प्रापि चेतसि सविप्रतिसारे
सुभ्रुवामवसरः सरकेण ॥

(अ) Śiś 10. 20.

(आ) SR 315. 23 (a. Śiś.), SSB 170. 23 (a. Māgha).

Svāgatā metre.

Desiring to meet the lovers at the rendezvous, who had been ignored when they had come to the young ladies (by their pique), they, the charming eye-browed ones, now feeling remorse for treating them injustly, got a fit opportunity by their indulgence in drink. (A. A. R.).

4378

आगतानामपूर्णानां पूर्णानामपि गच्छताम् ।
यदध्वनि न संघट्टो घटानां तत् सरोऽवरम् ॥

(अ) BhPr 72. Variant of No. 4364.

(आ) SR 219. 1, SSB 604. 1.

(*a*) आगच्छतामपूर्णानां SR, SSB.

(*c*) संघट्टा SR (printer's error).

(*d*) किं [तत्] SR, SSB; सरो वरम् BhPr.

That pool is worthless[1] on whose road (there is) no clashing of water-jars coming empty (and) going full. (L. H. Gray's translation).

1. Following the BhPr reading, सरो वरम् L. H. Gray has "That pool (is) best".

4379*

आगते कुसुमधन्विनि तन्व्या
मानसाद् बहिरभूत् कुचकोकः ।
तिष्ठतास्य सरसीरुहचक्षुः
खञ्जनेन चकितं सहसैव ॥

(आ) Vidy 717.

Svāgatā metre.

When the flowery-bowed god (Cupid) descended on the slim one, there was prominently disclosed the ruddy goose of her bosom out of the Mānasa-lake of her mind; and when he remained there, the lotus of her eyes suddenly became tremulous like the wagtail. (A. A. R.).

4380*

आगत्य प्रणिपातसान्त्वितसखीदत्तान्तरे सागसि
स्वैरं कुर्वति तल्पपार्श्वनिभृते धूर्तेऽङ्गसंवाहनम् ।
ज्ञात्वा स्पर्शवशात् तया किल सखीभ्रान्त्या स्ववक्षः शनैः
खिन्नासीत्यभिधाय मीलितदृशा सानन्दमारोपितः ॥

(आ) ŚP 3576, JS 204. 5, VS 2083, PG 244, SR 311. 17 (a. VS), SSB 164. 17. Cf. No. 430.

(*a*) प्रणिपातशान्तित° PG(var.).

(*c*) कृत्वा [ज्ञा°] PG (var.) ; स्परसात्तया PG (var.) ; स्पर्शवशात्प्रियं ŚP, SR, SSB ; °न्त्यैव PG (var.) ; °भ्रान्तवक्षः PG (var.); स्वमङ्कं [स्व°] VS ; स्वमञ्चं [स्व°] ŚP, SR, SSB ; शरैः PG (var.).

Śārdūlavikrīḍita metre.

When the offending lover came and got reconciled by falling at her feet, and when the rogue was gently stroking her limbs nicely at her bedside, knowing that it was he, by the pleasure of his touch, she pretended that it was her friend and saying that she must be tired of her task offered her bosom[1] and closing her eyes in ecstasy gave pleasure to him as well. (A. A. R.).

1. embraced him.

4381*

आगत्य संप्रति वियोगविसंष्ठुलाङ्गीम्
अम्भोजिनीं क्वचिदपि क्षपितत्रियामः ।
एतां प्रसादयति पश्य शनैः प्रभाते
तन्वङ्गि पादपतनेन सहस्ररश्मिः ॥

(आ) ŚP 3735, SR 327. 7 (a. Kpr.), SSB 190.7 (a. Kpr.), RJ 1176, Any 5. 47, SuMañ 166. 15 (a. Harṣadeva), Kpr 5. 125, KāP 140. 2-5, Amd 280. 795.

(*a*) प्रियविप्रयो° [स°] Amd (var.); °विसंस्थुला° Amd, Any, ŚP, SR, SSB, SuMañ.

(*c*) स तां [एतां] Amd (var.).

Vasantatilakā metre.

See, O thou delicate one! The sun, returning after having passed the night elsewhere is conciliating by falling on her feet [by means of his rays] the lotus, having her body withered through pangs of separation [contracted at night]. (G. Jhā's translation).

4382*

आगत्य संप्रति शरत्समयः प्रसादाद्
ईषद्विहस्य विकसत्कुमुदच्छलेन ।
उत्सार्य रोषमिव वारिधरोपरोधम्
एष प्रसादयति दिग्वनितामुखानि ॥

(आ) Skm (Skm [B] 1307, Skm [POS] 2. 167. 2).

Vasantatilakā metre.

The autumn season, having now arrived, with its clear sky, smiling a little under the guise of blooming lotuses, propitiates the faces of the damsels of the quarters having driven away their anger in the form of the obstruction by clouds. (A. A. R.).

4383*

आगत्य सत्वरमसौ रविरम्बरान्तम्
उल्लास्य पादपतनैः स्फुटसांध्यरागः ।
पश्य प्रसादयति रागवतीं प्रतीची-
दिक्कामिनीं प्रकुपितामिव मन्यमानः ॥

(आ) PV 550 (a. Rāmacandrāgamin), SuSS 124.



Vasantatilakā metre.

The sun, having quickly reached the end of the sky, with his passion [redness] clearly exhibited by *pādapatana* [by slanting his rays *or* by falling at her feet], see, he propitiates the western direction, full of *rāga* [passion *or* red colour], evidently thinking that the quarter-mistress is in a temper. (A. A. R.).

4384*

आगत्यैव कुतश्चिदेव गगनाभोगं च कृत्वात्मसात्
भावाभावविलोकनास्पदममून् नीत्वेन्दुमुख्यानपि ।
जाज्वल्यं जगतो विधाय किमपि प्राप्तः प्रियोऽह्नां पतिर्
यात्वस्तं प्रविशत्वथाब्धिमथवा मेरौ परिभ्राम्यतु ॥

(आ) JS 64. 7 (a. Śrī-Kalyāṇa), Vjv 63. 2 (a. Kalyāṇa).

Śārdūlavikrīḍita metre.

Having come from somewhere to the expanse of the sky and making it his own, the sun, the lord of the day, having made the moon and other luminaries appear or disappear at his will, and having made the worlds brilliant and becoming dear to them, he may now go to set, or plunge into the sea or wander in the Meru mountain. (A. A. R.).

4385**

आगन्तौ जाङ्गिके चैव सर्वे काकाः समाः स्मृताः ।
क्षेत्रजे शकुने ग्राह्यः काकोलस्तेषु सर्वदा ॥

(आ) ŚP 2656.

All the species of crows are considered to be equal if they are strangers to the place or are always on the move; the omen should be judged by a bird that is native, and even among them the raven should always be preferred. (A. A. R.).

4386

आगमं निर्गमं स्थानं तथा वृद्धिक्षयावुभौ ।
विचार्य सर्वपण्यानां कारयेत् क्रयविक्रयौ ॥

(अ) Mn 8. 401. (Cf. Y 2. 251-3, Śaṅkha-likhita in Vivāda-ratnākara p. 302).

(c) विज्ञाय Govindarāja's Commentary.

Let (the king) fix (the rates for) the purchase and sale of all marketable goods, having (duly) considered whence they come, whither they go, how long they have been kept, the (probable) profit and the (probable) outlay. (G. Bühler's translation).

4387*

आगमरूपविचारिण्य्
अधिकरणसहस्रशिक्षितविपक्षे ।
स्वामिनि जैमिनियोगिन्य्
उपरज्यति हृदयमस्मदीयमिदम् ॥

(आ) SR 43. 2, SSB 298. 2.

Āryā-gīti metre.

Our heart is full of admiration for that sage Jaimini; the Master, who has delved deep into the meanings of the scriptures, and who has convincingly answered the critics in one thousand sections (of the *Mīmāṁsā-sūtra*). (A. A. R.).

4388

आगमादेव नरकाः श्रूयन्ते रौरवादयः ।
विषयित्वं दरिद्राणां प्रत्यक्षं नरकं विदुः ॥

(आ) SRHt 228. 2 (a. Vallabhadeva), SSSN 171. 2 (a. Vallabhadeva [?]), Vyās 45.

(इ) Vyās (C) 41, Vyās (S) 41.

(*a*) आगमान्नरका लोके Vyās (MS A, B).

Hells such as Raurava and others are heard of from the scriptures only; but indulgence in sensual pleasures by indigent persons is hell staring before their eyes. (A. A. R.).

4389

आगमार्थं हि यतते रक्षणार्थं हि सर्वदा ।
कुटुम्बपोषणे स्वामी तदन्ये तस्करा इव ॥

(अ) Śukranīti 3. 167.

For the acquisition of wealth he ever strives and also works for preserving it—all these the householder does for maintaining his family : those other than these (that accumulate useless wealth) are like (unto) thieves. (A. A. R.).

4390

आगमिष्यन्ति ते भावा ये भावा मयि भाविनः ।
अहं तैरनुसर्तव्यो न तेषामन्यतो गतिः ॥

(अ) P (PT 2. 135, PTem 2. 117), Cr 1220 (CRC 6. 24, CPS 143. 22).

(आ) ŚP 311, VS 2663, SH 1050, SR 75. 3 (a. VS), SSB 346. 3, IS 866.

(*a*) आगमिष्यति CPS.

(*b*) भाविताः ŚP; भाविता IS; भावता IS; भावामपि SH.

(*c*) मया [अ°] CRC, CPS; तैरनुगन्तव्यो PTem, SH, Cr, ŚP, VS, SR, SSB; तैरनुगन्तव्यं CRC, CPS ; तैरनुमन्तव्यो PTem (var.).

That state of affairs which was destined for me to come, will come; it must follow me; its course cannot be directed on another path.

4391

आगमेन च युक्त्या च योऽर्थः समभिगम्यते ।
परीक्ष्य हेमवद् ग्राह्यः पक्षपातग्रहेण किम् ॥

(अ) VCjr 13. 2.

(*a*) वा [च second] VCjr (var.).

(*b*) समधिगम्यते VCjr (var.).

The meaning that is extracted from a sacred text, or that is derived from reasoning, should be accepted (only) after being carefully examined, like gold. Why accept it merely because it is the dogma of your sect ? (F. Edgerton's translation).

4392

**आगमे यस्य चत्वारि निर्गमे सार्धपञ्च च ।**
**अतिविस्तारविस्तीर्णाश् चिरं तिष्ठन्ति नो श्रियः ॥**

(अ) Cr 129 (Cv 6. 16, CM 15).

(*a*) आगमो Cv (var.).

(*b*) निर्गमै सार्धपञ्चकम् Cv (var.) ; निर्गम (°मः) Cv (var.) : साधुपञ्चमः Cv (var.); सार्ध पचमा (पञ्चमाः) Cv (var.).

(*c*) अतिविस्तरविस्तारं (°री) Cv (var.) ; इति-विस्तार° Cv (var.).

(*d*) न चिरं भुज्यते (मुजते) श्रियः Cv (var.); न नरं भुजते रमा Cv (var.).

He, whose income is in four numbers and expenditure five and a half, to him indulging in extravagances, prosperity, however great, does not last for a long time. (A. A. R.).

4393

**आगमोऽभ्यधिको भोगाद् विना पूर्वक्रमागतात् ।**
**आगमेऽपि बलं नैव भुक्तिः स्तोकापि यत्र नो ॥**

(अ) Y 2. 27. ( Cf. N 1. 86-91, Mn 8. 200, Kāty 321-2, Mitākṣarā and Śūlapāṇi on Y 2. 27).

(*a*) आगमे Y (var.).

Title is superior to possession, excepting where it [i. e. possession] has decended from a line of ancestors. In a title also there would be no force if there is no possession even for a short time. (J. R. Gharpure's translation).

4394*

**आगर्जद्गिरिकुञ्जकुञ्जरघटानिस्तीर्णकर्णज्वरं**
**ज्यानिर्घोषममन्ददुन्दुभिरवैराध्मातमुत्तम्भयन् ।**
**वेल्लद्भैरवरुण्डमुण्डनिकरैर्वीरो विधत्ते भुवं**
**तृप्यत्कालकरालवक्त्रविघसव्याकीर्यमाणामिव ॥**

(अ) Uttara 5. 6.

(आ) SR 131. 120 (a. Uttara), SSB 442. 120.

(*a*) आगुञ्जद् Uttara (var.), SR, SSB; °विस्तीर्ण° Uttara (var.), SR, SSB ; °ज्वर° Uttara (var.).

(*b*) °मुज्जृ° SR, SSB.

(*c*) °खण्ड° Uttara ( var. ); भूरिरुण्डनि° SR, SSB ; भुवः Uttara ( var. ); भुवस् SR, SSB.

(*d*) तृष्यत् Uttara (var.) ; °माणा इव SR, SSB.

Śārdūlavikrīḍita metre.

The hero, amplifying the noise of his bow-string, which gives pain to the ears of the herds of elephants that roar in the mountain bowers, that (noise) is swollen by the loud beating of drums, makes, with the heaps of heads and trunks which are still struggling and terrible, the earth as if strewn with the remnants of food rejected by the wide mouth of death sated with slaughter. (P. V. Kane's and C. N. Joshi's translation).

4395*

**आगर्भमाबद्धममर्षशीलः**
**पितुः स्मरन् क्षत्रकृतापराधम् ।**
**परश्वधेनैव भृगुप्रवीरः**
**प्राणैर्वियोज्यापि रिपूंश्छिनत्ति ॥**

(आ) Vidy 895.

Upajāti metre (Indravajrā and Upendravajrā).

The scion of the Bhṛgu-s, Paraśurāma, remembering the offence committed by a *Kṣatriya* against his father, was full of fury against them even to the extent of the babies in embryos; and he cut them off with his axe even at the cost of his life. (A. A. R.).

4396*

आ गर्भाद् आ कुलपरिवृढाद् आ चतुर्वक्त्रतोऽपि
त्वत्पादाब्जप्रपदनपरान् वेत्सि नश्चन्द्रमौले ।
मायायाश्च प्रपदनपरेष्वप्रवृत्तिं त्वमात्थ
स्वामिन्नेवं सति यदुचितं तत्र देवः प्रमाणम् ।।

(अ) Śāntiv 50.

Mandākrāntā metre.

Oh ! moon-crested lord Śiva, you know all of us from children in the embryos, the heads of families, and upto the Creator Brahmā—all deeply interested in taking shelter under your lotus-feet; you also say that the meshes of *māyā* [illusion] do not have sway over those who take refuge in you; such being the case oh ! Lord, you are the authority in what is proper to do. (A. A. R.).

4397*

आगस्कारिणि कैटभप्रमथने तत्ताडनार्थं रुषा
नाभीपङ्कजमस्त्रतां गमयितुं जाते प्रयत्ने श्रियः ।
स्वावासोन्मथनोपपादितभयभ्रान्तात्मनस्तत्क्षणाद
अब्रह्मण्यपराः पुरातनमुनेर्वाग्वृत्तयः पान्तु वः ।।

(आ) JS 35. 106, Skm ( Skm [B] 2, Skm [POS] 1. 1. 2) (a. Bhaṭṭa-Śrīnivāsa), SH 129.

(*a*) कालनेमिदलने (°दमने) [कै°] Skm.

(*c*) आवासो° Skm ; आत्मनः संभ्रमाद् Skm.

(*d*) वाचः प्रसीदन्तु वः Skm.

Śārdūlavikrīḍita metre.

When the demon Kaiṭabha committed a crime, to punish him an attempt was made to use the lotus sprung from the navel as a weapon; then the ancient sage Brahmā got bewildered as he was afraid that the lotus, his residence, would be uprooted; immediately he let loose a shower of words not fit to be uttered before a *Brāhmaṇa*; may those words grant protection to you all ! (A. A. R.).

4398

आगारदाही मित्रघ्नः शाकुनिर्ग्रामयाजकः ।
रुधिरान्धे पतन्त्येते सोमं विक्रीणते च ये ।।

(अ) Viṣṇu-purāṇa 2. 6. 22 (Jīvānanda's ed. 2. 6. 16, Gītā-Press [Gorakhapur] ed. 2. 6. 23).

(आ) ŚP 711 (a. Viṣṇu-purāṇa).

(*c*) रुधिराम्भो Viṣṇu-pu° (var.).

(*d*) सोमविक्रयिणश्च ये ŚP.

An incendiary, treacherous friend, a soothsayer[1], one who performs religious ceremonies for rustics and those who sell the acid Asclepias (used in sacrifices), go to the *Rudhirāndha*-hell (whose wells are of blood). (H. H. Wilson's translation).

1. *or* : a fowler (*pakṣi-jīvin*).

आगुञ्जद्गिरिकुञ्जकुञ्जर° see No. 4394.

4399*

आगुल्फमालम्बितवल्गुवेणी
विभाति बाला कनकाङ्गयष्टिः ।
उत्तीर्णमौर्वीव वशीकृतोर्वी
मनोभुवश्चम्पकचापवल्ली ।।

(आ) PV 270 (a. Mādhava).

Upajāti metre (Indravajrā and Upendravajrā).

The damsel, with her body of a golden hue and her charming tresses hanging low

upto the ankle, shines like the bow-creeper of the *campaka* with the bow-string furnished, of the god of love who has thereby brought the earth under his sway. (A. A. R.).

4400*

आग्नेयास्त्रप्रवीणप्रबलमृगभटाः शत्रुसंक्षोभदक्षा
यस्य प्रौढप्रतापानलबहलशिखास्विन्धनत्वं प्रयान्ति ।
सोऽयं प्राचीपयोधिप्रहितकरततीतूर्णसंपूर्णकोपो
बाङ्गालक्षोणिपालस्त्रिभुवनजनतागीतकीर्तिप्ररोहः ॥

(आ) SR 116. 69, SSB 415. 1.

Sragdharā metre.

The king of Bengal, whose anger is impetuous like the currents and the waves sent by the eastern sea, in whose fire of great valour the powerful Mṛga-soldiers[1] who are experts in the use of fire arms and who are clever in stirring up quarrels among the enemies are consumed but as fuel—that king has his sprout of fame sung by the entire people of the three worlds. (A. A. R.).

1. The soldiers coming from the district named Mṛga in Sākadvipa.

4401*

आग्नेयीमेति शीतादिव दिशमरुणो वासराः संकुचन्ती-
वासंस्तर्षेऽपि तोयाद् वहति तनुशिखी शीतपीडां
प्रमार्ष्टि (?) ।
तल्पेऽनल्पप्रकोपप्रविदलितदृढालिङ्गनग्रन्थिबन्धे
लब्ध्वा संधानरन्ध्रं निबिडयति जडो दम्पती
मातरिश्वा ॥

(आ) JS 234. 20.

Sragdharā metre.

The sun goes to the fiery regions of the south-east as if affected by the cold, the days get shortened and a slender fire is hardly sufficient to remove the pain of the chill on account of the water [snow] falling even during the day; and even in bed when the couples are not in tight embrace due to their serious love-quarrel, the cold wind finds an opening and makes them come closer together. (A. A. R.).

4402**

आग्नेये यदि कोणे
ग्रामस्य पुरस्य वा भवति कूपः ।
नित्यं स करोति भयं
दाहं च समानुषं प्रायः ॥

(आ) ŚP 2224.

Āryā metre.

If a well is situated in the south-east of either a village or a town, it causes fear always and mostly causes a fire started by men. (A. A. R.).

4403**

आग्नेय्यामनलाजी-
विकयुवतिप्रवरधातुलाभश्च ।
याम्ये माषकुलत्थं
भोज्यं गान्धर्विकैर्योगः ॥

(आ) ŚP 2475.

Āryā metre.

If a crow is seen as omen in the south-east the person will get a livelihood by tending fire, an excellent damsel or the acquisition of minerals; if in the south, he will get black gram and *kulattha*-pulse for food as well as the association with people who are proficient in music. (A. A. R.).

4404

आघट्टयति मन्त्राणि ब्रुवन् हास्यं प्रपद्यते ।
संभावयति दोषेण वृत्तिच्छेदं करोति च ॥

(अ) KN (KN [ĀnSS] 5. 44, KN [TSS] 5. 44, KN [BI] 5. 43).

(*a*) ममाणि [°मन्त्रा°] KN (ĀnSS) (Printer's error for मर्माणि [vitals]).

(*b*) गुणैर्न (गुनान्न) बहु मन्यते (°त) KN (ĀnSS).
(*c*) सम्मावयति KN (ĀnSS) (Printer's error).

The master speaks words that cut his servant to the quick and then he breaks out into a derisive laugh.[1] He saddles his servant with false accusations and for no reason whatever deprives the latter of his means of subsistence.[2] (M. N. Dutt's translation).

1. *or* : inflicts injuries to his vitals and does not appreciate his merits (KN[ĀnSS]).
2. Characteristics of a displeased master.

4405

आघातं नीयमानस्य वध्यस्येव पदे पदे ।
आसन्नतरतां याति मृत्युर्जन्तोर्दिने दिने ॥

(आ) SRHt 58. 10 (a. MBh), SSSN 47. 3.

Just as the animal to be slaughtered is being led to the slaughter-house, step by step, so does death, to the living creatures, come nearer and nearer, day by day. (A. A. R.).

4406*

आघूर्णद्वपुषः स्खलन्मृदुगिरः किञ्चिल्लसद्वाससो
रेवत्यां सनिषण्णनिःसहभुजस्याताम्रनेत्रद्युतेः ।
श्वासामोदमदान्धषट्पदकुलव्यादष्टकण्ठस्रजः
पायासुः परिमन्थराणि हलिनो मत्तस्य यातानि वः ॥

(आ) Skm (Skm [B] 237, Skm [POS] 1. 48. 2) (a. Koka).

(*a*) आघूर्णद्वपुषः Skm [B] (printer's error).
(*b*) रेवत्यं Skm ( printer's error ) ; सनिमग्न° Skm (var.).
(*d*) बलिनो [ह°] Skm (POS).

Śārdūlavikrīḍita metre.

May the slow and stumbling movements of the intoxicated Balarāma grant protection to you all—whose body was reeling to and fro, with words slow and stuttering, with dress slighlty displaced, with his helpless hands leaning on his wife Revatī and with eyes emitting a red lustre, with the flower garland round his neck invaded by bees that too were intoxicated by his breath rendered fragrant by the liquor consumed. (A. A. R.).

4407*

आघूर्णितं पक्ष्मलमक्षिपद्मं
प्रान्तद्युतिश्वैत्यजितामृतांशु ।
अस्या इवास्याश्चलदिन्द्रनील-
गोलामलश्यामलतारतारम् ॥

(अ) Naiṣ 7. 29.
(आ) SR 259. 82 (a. Naiṣ), SSB 72. 25.

Indravajrā metre.

Her lotus-eyes are like her lotus-eyes, rolling and possessing rich lashes, surpassing the moon by the whiteness of the lustre of their corners, and having pupils, pure, blue and radiant, like two rolling balls of sapphire. (K. K. Handiqui's translation).

4408*

आघ्राणश्रवणावलोकनरसास्वादादयश्चुम्बन-
श्रद्धा वाग्विषवर्षणं च शिरसो दोषा इमे यैर्जनः ।
मूढो लङ्घितसत्पथोऽयमिति संक्रुद्धः शठानां हठाद्
यः शीर्षाणि कृपाणपाणिरलुनात् तस्मै नमः कल्किने ॥

(आ) Skm (Skm [B] 249, Skm [POS] 1. 50. 40) (a. Kuladeva).

(*c*) लङ्घित स° Skm (printer's error).

Śārdūlavikrīḍita metre.

Salutation to that god Kalki, who, with sword in hand forcibly cut off the heads of rogues, as he got angry with them for straying from the path of virtue—the people who showered poisonous words and whose faces had interest only in kissing,

smelling, hearing, seeing and the tasting of unbeneficial things. (A. A. R.).

4409*

आघ्रातं कमलं प्रियेण सुदृशा स्मित्वापनीतं मुखं
दत्तं विभ्रमकन्दुके नखपदं सीत्कृत्य गूढौ स्तनौ ।
दत्ता चम्पकमालिकोरसि भुजानिर्भिन्नरोमाञ्चया
मीलल्लोचनया स्थितं प्रणयिनोर्दूरेऽपि पूर्णो रसः ।।

(आ) SR 273. 2, SSB 97. 2, RJ 1035.

Śārdūlavikrīḍita metre.

The lover (remaining at a distance) smelt the lotus-flower and the charming-eyed damsel, smiling brought her face nearer (to the hand); the lover inflicted nail-marks on the sporting ball in his hand and she, making a hissing noise of pleasurable pain concealed her bosom; he placed the garland of *campaka*-flowers round his neck and she experienced a thrill of pleasure in her limbs and remained with eyes closed; thus, though the loving pair were at a distance, their enjoyment of happiness was full. (A. A. R.).

4410*

आघ्रातं परिलीढमुग्रनखरैः क्षुण्णं च यच्चर्वितं
क्षिप्तं यद्भुवि नीरसत्वकुपितेनेति व्यथां मा कृथाः ।
हे माणिक्य तवैतदेव कुशलं यद्वानरेणाग्रहाद्
अन्तःसत्त्वनिरूपणाय सहसा चूर्णीकृतं नाश्मना ।।

(आ) ŚP 1106, Skm (Skm [B] 1728, Skm [POS] 4. 18. 3) (a. Dūnoka), SR 217. 58 (a. Kuv.), SSB 601. 12, SRK 201. 8 ( a. Hanūmannāṭaka [?] ), RJ 262, Any 89. 39, IS 867, Kuv *ad* 135(p. 133).

(*a*) परिचुम्बितं परिमुहुर्लीढं (प्रतिमु° Skm) पुनश्चर्वितं (च यच्चर्वितं Skm) Kuv, SRK, Skm; परिलीनम् ŚP (MS); क्षुन्नं च यच्चचितं ŚP (MS); क्षुण्णं चर्वितं ŚP (MS).

(*b*) त्यक्तं वा भुवि नीरसेन मनसा तत्र व्य° SRK, Kuv; छिप्रं दद्वदत ŚP (MS); वा यदि [य°] Skm; यद्वत° ŚP; यद्वत [य°] SR, SSB, Any; °तेनासि Skm.

(*c*) सद्रत्न [मा°] SR, SSB, SRK, Kuv; शाखामृगेणामुना Skm; °रेणादराद् SRK, Kuv; °रेना° or °रेण ŚP (MS).

(*d*) यत्त्वं तत्त्व° Skm; अत्तः ŚP (MS); सारविलोकनव्यसनिना चू° SRK, Kuv; सारविचारणव्यसनिना चू° SR, SSB; °णव्यसनिना चू° Skm; °निरूहणाय ŚP; °च्चूर्णितो or °चूर्णीकृतं जामुना ŚP; नश्ममा ŚP (MS).

Śārdūlavikrīḍita metre.

Oh ! ruby, do not be distressed that a monkey holding you first smelt, then licked all-round, pressed hard with his nails, tried to chew it in the mouth and finally threw you away in disgust as he could not find any juice in you. You must indeed be thankful, that the monkey, in his curiosity to find out what is inside, did not powder you with a stone. (A. A. R.).

4411

आघ्रातं मरणेन जन्म जरया यात्युज्ज्वलं यौवनं
संतोषो धनलिप्सया शमसुखं प्रौढाङ्गनाविभ्रमैः ।
लोकैर्मत्सरिभिर्गुणा वनभुवो व्यालैर्नृपा दुर्जनैर्
अस्थैर्येण विभूतिरप्यपहृता ग्रस्तं न किं केन वा ।।

(अ) BhŚ 197.

(आ) SRHt 241. 56 (a. Pratāparudrīya), SR 373. 183 (a. BhŚ), SSB 271. 69, SRK 92. 2 (a. BhŚ), SSD 4f 18*b*.

(*a*) आक्रान्तं [आ°] BhŚ (var.), SR, SSB, SRK; जरसा BhŚ (var.), SRHt; कांत्युज्ज्वलं BhŚ (var.); °प्यत्युज्ज्वलं (°णं) BhŚ (var.); वित्युच्चलं (विद्यु°) BhŚ (var.); प्रत्युज्ज्वलं or प्रत्युद्गतं or चात्युज्ज्वलं or यात्युत्तमं or

यात्युन्नतं or जात्युज्ज्वलं or जात्युत्पलं or जात्युज्ज्वलाद् BhŚ (var.); यात्युल्बणं SR, SSB, SRK; येन वा BhŚ (var.).

(*b*) धननिप्सया or जनलिप्सया or जनविप्सया or धनवीप्सया BhŚ (var.); (आ)श्रमसुखं BhŚ (var.).

(*c*) लोके BhŚ (var.), SRHt; मात्सरिभिर् BhŚ (var.); गुणस्तु (°श्च) पवनो or गुणा धनभुवो BhŚ (var.); नृपो BhŚ (var.).

(*d*) आश्चर्येण धृतिर्जगत्युपहृतं स्पृष्टं न केनापि किम् BhŚ (var.); अधैर्येण धृतिर्जगत्यपहृता BhŚ (var.); विभूतिरप्युपहृता BhŚ (var.); धृतिर्जत्यपहृता BhŚ (var.); विभूतिरप्युपहृता (°प्य°) or विभूतयोप्युपहृता (°प्यप°) or विभूतयोप्युपहृतो or विभूतयोप्यपहृता (°प्यो व्य°) BhŚ (var.); विपत्तयो BhŚ (var.); विपत्त्योऽप्युपहृता SR, SSB, SRK; विभूतिरप्युपहृतं रम्यं न किं येन तत् SRHt; के जनाः or केन मां or तेन वा BhŚ (var.).

Śārdūlavikrīḍita metre.

Our existence is threatened by death and fleeting youth by old age; contentment is destroyed by covetousness after riches; the happiness of tranquility is disturbed by graceful sports of clever and youthful women; good merits are subject to calumnies of the envious; forests are infested by snakes; kings are ruined by wicked courtiers; and prosperity is tarnished by unsteadiness. What is there in this world which is not overpowered by another? (P. G. Nath's translation).

4412*

आघ्रातक्षोणिपीठः खुरशिखरसमाकृष्टरेणुस्तुरङ्गः
पुञ्जीकृत्याखिलाङ्घ्रीन् क्रमवशविनम-
ज्जानुरुन्मुक्तकायः ।
पृष्ठान्तःपार्श्वकण्डूव्यपनयनरसाद् द्विस्त्रिरुद्वर्तिताङ्गः
प्रोत्थाय द्राङ् निरीहः क्षणमथ वपुरास्या-
नुपूर्व्यां धुनोति ॥

(आ) SkV 1167, Skm (Skm [B] 2008, Skm [POS] 5. 2. 3) (a. Vikramāditya). (Cf. Kav. p. 105).

(*a*) °क्षौणिपीठः Skm.

(*b*) °जानुकं Skm.

(*c*) पृष्ठान्तः पार्श्वं° SkV; °यनवशाद् Skm; °दृष्टिरुद्वर्ति° SkV (var.).

(*d*) °पूर्वं Skm; °पूर्व्या or °पूर्वा Skm (var.).

Sragdharā metre.

The horse smells the earth he lies on and with his hoof-tip / paws towards him its dust. / He then collects his feet and by bending in succession knees and hocks / he frees his body upward. / To drive from his flanks the itch / he twice or thrice rolls over on his back, / then, rising, stands a moment motionless / until he shakes himself from head to rump. (D. H. H. Ingalls's translation).

4413

आघ्राय पुस्तकं धन्याः सर्वं विद्म इति स्थिताः ।
शतकृत्वोऽपि शृण्वन्तो हा न विद्मो जडा वयम् ॥

(अ) BhŚ 214.

(आ) IS 868, Subh 318.

(*a*) आदाय [आघ्रा°] BhŚ (var.).

(*d*) हीनविद्या BhŚ (var.); हीनं IS, Subh.

Happy are those who, after having only smelt a book, say that they understood everything; we stupid, after having heard something hundred of times, know that we know only a trifle!

4414

आघ्राय श्रमजमनिन्द्यगन्धबन्धुं
निश्वासश्वसनमसक्तमङ्गनानाम् ।
आरण्याः सुमनस ईषिरे न भृङ्गैर्
औचित्यं गणयति को विशेषकामः ॥

(अ) Śiś 8. 10. Cf. मुखपतितपुरन्ध्रिसौर°.

Praharṣiṇī metre.

The bees, inhaling with pleasure, and without any impediments, the sweet breath of the young ladies when they were breathing hard by fatigue, and which smell was not at all censurable, did not care for the flowers of the forest (though accustomed to them). Which person cares to observe rules of propriety when his heart is set on something specially pleasing ? (A. A. R.).

4415*

आघ्रायाघ्राय गन्धं विकृतमुखपुटो दर्शयन् दन्तपङ्क्तिं
धावन्नुन्मुक्तनादो मुहुरपि रभसाकृष्टया पृष्ठलग्नः ।
गर्दभ्याः पादघातद्विगुणितसुरतप्रीतिराकृष्टशिश्नो
वेगादारुह्य मुह्यन्नवतरति खरः खण्डितेच्छश्चिराय ।।

(आ) VS 2422 (a. Śrī-Mayūra), ŚP 585 (a. Mayūra), SR 207. 17 (a. VS), SSB 573. 1 (a. Mayūra), Sūktiratnāvalī (MS IO 1203 b=Eggeling 4032) 423. (Cf. Kav : p. 68 and XI).

(*a*) विकटमुखपुटो ŚP, SR, SSB.

(*b*) धावत्युन्मुक्तनादो ŚP, SR, SSB; च रसाद्भ्रष्टया ŚP, SR, SSB.

(*c*) गर्दभ्या ŚP.

(*d*) चिरेण ŚP, SR, SSB.

Sragdharā metre.

An ass, repeatedly sniffing the scent of a she-ass, his hollow mouth distorted, displaying a row of teeth, / lets out a bray again and again as he runs along, eagerly following close at her heels because of (her) attraction (for him), / and, with his amorous delight redoubled by her kicks, he (at length), with *membrum virile* extended, / mounts (her) with impetuosity. (Finally), stupified (by his ecstasy), he descends (again to the ground), his desire at last sated. ( G. P. Quackenbos's translation).

4416*

आचक्ष्महे बत किमद्यतनीमवस्थां
तस्याद्य विन्ध्यशिखरस्य महोन्नतस्य ।
यत्रैव सप्त मुनयस्तपसा निषेदुः
सोऽयं किलाद्य वसतिः पिशिताशनानाम् ।।

(आ) ŚP 1066, SR 215. 6 (a. ŚP), SSB 596. 1, SRK 196. 3 (a. ŚP), RJ 292, Any 87. 19, IS 869.

(*a*) तव [बत] SR, SSB, SRK.

(*b*) तच्चा° [तस्या°] SRK; मनोहरस्य SR, SSB, SRK.

(*c*) तत्रैव ŚP (MS).

(*d*) सायं ŚP (MS) ; विलासवसतिः ŚP, SR, SSB, SRK, Any; विलाशवशतिः ŚP (MS); वसति ŚP (MS);

Vasantatilakā metre.

Alas ! What shall we say about the present condition of the peaks of the great *Vindhya*-mountain, situated so high ? Where formerly the seven sages remained performing penance, the same region now has become the residence of flesh-eating demons. (A. A. R.).

4417*

आचम्याधरसिन्धुवारि कबरीसंभारसंमार्जिते
स्वेदाम्भःस्नपिते कपोलविगलत्काश्मीरपङ्कोज्ज्वले ।
काञ्चीमन्त्ररुतेन निर्भरगलन्मुक्ताकलापस्रजा
धन्यस्योरसि घूर्णमाननयना पञ्चेषुमभ्यर्चति ।।

(आ) JS 281. 7.

Śārdūlavikrīḍita metre.

A woman with rolling eyes worships the five-arrowed Cupid on the breast of a fortunate man, which has the water for

*ācamana*[1] in the form of the saliva fallen from her lips, which is swept clean with the broom of her tresses, bathed with the water of her sweat, rendered shining by the flow of the saffron paste dripping from her cheeks, with *mantra-s* muttered in the form of the jingles of her girdle and the rosary of worship in the form of the pearls round her neck.[2] (A. A. R.).

1. Ritual sipping of water before worship or other religious ceremonies.
2. Quoted as an instance of विपरीत-रतम्, inverted sexual act, in which the woman plays the man.

4418*

आचरति दुर्जनो यत्
सहसा मनसोऽप्यगोचरानर्थान् ।
तन्न न जाने जाने
स्पृशति मनः किं तु नैव निष्ठुरताम् ॥

(आ) SR 58. 165 (a. Sāh.), SSB 321. 170, Sāh *ad* 7. 595.

Āryā-gīti metre.

That an evil man, all on a sudden, does things never even to be imagined, it is not that I do not know—I know; yet my heart feels no unkindness[1]. (Translation in *Bibl. Ind.* 9).

1. Quoted in Sāh. as an example of a merit in repeating a redundant word.

4419

आचरन् बहुभिर्वैरम् अल्पकैरपि नश्यति ।
जनैः प्रत्यायितोऽमात्यं प्रेतमित्यत्यजन्नृपः ॥

(अ) SMH 12. 41.

(*c*) प्रत्यापितो° SMH (var.).

If a person cultivates enmity with a number of people, he perishes, though the enemies may be insignificant people. The king, who was infused with confidence by the people abandoned his minister, considering him to be a corpse. (A. A. R.).

4419A

आचरेच्च सकलां रतिचर्यां
कामसूत्रविहितामनवद्याम् ।
देशकालबलशक्त्यनुरोधाद्
वैद्यतन्त्रसमयोक्त्यविरुद्धाम् ॥

(आ) Vaidyakīya-subhāṣitāvalī 49. 41.

(*a*) सकलं Vaidyakīya° (सकलां is my suggestion).

Svāgatā metre.

One should observe all the uncensurable conduct laid down for the sex act in the science of erotics paying attention to the exigencies of place, time, strength and vitality and consistently with the injunctions set forth in the science of medicine. (P. M. Mehta's translation).

4420*

आचान्तकान्तिरुन्निद्रैर् मयूखैरहिमत्विषः ।
धूसरापि कला चान्द्री किं न बध्नाति लोचनम् ॥

(आ) SR 168. 666, SSB 501. 666.

Does not the crescent moon captivate the eyes of the people, though it is somewhat grey in colour, and has his lustre eclipsed by the rays of the sun? (A. A. R.).

आचारं घोषवासान्तं see No. 4443.

4421

आचारं भजते त्यजत्यपि मदं वैराग्यमालम्बते
कर्तुं वाञ्छति सङ्गभङ्गगलितोत्तुङ्गाभिमानं तपः ।
दैवन्यस्तविपर्ययैः सुखशिखाभ्रष्टः प्रणष्टो जनः
प्रायस्तापविलीनलोहसदृशीमायाति कर्मण्यताम् ॥

(अ) Auc (KM) 144. 2-5, Auc (RP) *ad* 24 (72) (a. to Kṣemendra's Munimatamīmāṁsā).

Śārdūlavikrīḍita metre.

People suffering a fall from the heights of pleasures through the reverses of fate, become mannerly, give up haughtiness, take to asceticism, want to practise penance, which melts away height of arrogance by doing away with attachment. Generally they become manageable like mineral ore heated and melted in fire. (Dr. Sūrya Kanta's translation).

4422

**आचारः कुलमाख्याति देशमाख्याति भाषणम्**
**संभ्रमः स्नेहमाख्याति वपुराख्याति भोजनम् ॥**

(अ) Cr 130 (CVr 3. 2, CRr 8. 77, CNP I 15, CNPh 95, CNPN 38, CNI I 213, CNG 266, CNM 14, CNMN 14, CnT II 11. 8, CnT III 7. 30, CnT V 52, CPS 50. 2), GP 1. 115. 74, Cf. No. 4423.

(आ) Sama 1 आ 41, Vyās 74, SRM 1. 2. 172, IS 870.

(इ) TK (OJ) 49, NŚ (OJ) 28, Ślt (OJ) 81, DhN (P) 249, MhN (P) 220, Vyās (C) 70, Vyās (S) 71.

(*a*) आचार CNPh ; आचसकु° CR ( var. ) ; आख्यतिर् (°ती) CV(var.); विख्याति CNPN.

(*b*) आख्यती CV ( var. ); विख्याति CNPN ; आमाख्याति CV (var.) ; भाषितम् CR (but CRBh II as above), CNP I, CNPN ; भाषणः CNPN ; जल्पितं [भा°] CNMN, CNM.

(*c*) संगमः CR (var.); संभ्रम CV (var.); संमानः CNG ; आदरः CV (var.) ; आनन्दः CR ( var. ) ; आख्यातिर् (°ती) CV ( var. ) ; विख्यति CNPN.

(*d*) आख्याती CV (var.) ; विख्याति CNPN ; भाजनं CV (var.) ; व°...°ति repeated twice in CNI I.

Customs disclose the family; language—the county of origin; embarassment—affection; and the body—the enjoyed food.

4423

**आचारः कुलमाख्याति वपुराख्याति भोजनम् ।**
**वचनं श्रुतमाख्याति स्नेहमाख्याति लोचनम् ॥**

(अ) Śiva-purāṇa, Śatarudrasaṁhitā 38. 81. Cf. No. 4422.

(आ) *ab* also in SPR 1413. 92.

One's conduct discloses the status of one's family; the state of the body is eloquent of the nature of the food consumed; one's speech brings out the state of learning one has; and the manner of seeing [the eye] discloses one's affection. (A. A. R.).

4424

**आचारः खलु कर्तव्यः प्राणैः कण्ठगतैरपि ।**
**आचारैः शुध्यते देहो वस्त्रं क्षारोदकैरिव ॥**

(अ) Cr 2116 ( CNPh 124 ; corrupt and partly reconstructed).

(*b*) कण्टकगतैर् CNPh.

One should always observe the customary mode of conduct even if the vital breaths are at the throat [about to depart]; it is the established mode of behaviour that purifies one's body, just as a cloth is purified with water mixed with soap. (A. A. R.).

4425

**आचारः परमो धर्म आचारः परमं तपः ।**
**आचारः परमं ज्ञानम् आचारात् किं न साध्यते ॥**

(आ) Sama 1 आ 39 ; 2 आ 25, GSL 31, SPR 1017. 1 (a. Yajurveda-Āhnika 9. 13).

Good conduct is the highest morality, it is the highest penance and it is the highest knowledge. What cannot be achieved through good conduct ? (Dr. A. Sharma's translation).

4426

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन् सदा युक्तो नित्यं स्यादात्मवान् द्विजः ।।

(अ) Mn 1. 108, Bhaviṣya-purāṇa 1. 1. 81. Cf. No. 4427.
(*a*) प्रथमो [प°] Bhaviṣya.
(*b*) °क्तश्च नरोत्तम Bhaviṣya.
(*c*) सभायुक्तो° Bhaviṣya.

The rule of (good) conduct[1] is transcendent law, whether it be taught in the revealed texts or in the sacred tradition, hence a twice-born man who possesses regard to himself, should be always careful to (follow) it. (G. Bühler's translation).

1. G. Bühler translates : "rule of conduct".

4427

आचारः परमो धर्मः सर्वेषामिति निश्चयः ।
हीनाचारपरीतात्मा प्रेत्य चेह च नश्यति ।।

(अ) Vās 6. 1. Cf. No. 4426.
(*a*) प्रथमो [प°] Vās (var.).
(*c*) अनाचार° Vās (var.) ; हीनाचारः परीतात्मा Vās (var.).

(To live according to) the rule of (good)[1] conduct is doubtlessly the highest duty of all men; he whose soul is defiled by vile conduct perishes in this world and in the next. (G. Bühler's translation)

1. G. Bühler translates: "rule of conduct".

4428

आचारः प्रथमो धर्मो नृणां श्रेयस्करो महान् ।
इहलोके परा कीर्तिः परत्र परमं सुखम् ।।

(आ) SRM 2. 2. 169, SPR 1018. 7 (a. Yajurveda-Āhnika 11. 26). (Cf. No. 4431).

Good conduct as is customarily practised is the first duty, it brings great benefit to (all) men; great is the fame in this world (by practising it) and supreme beatitude in the other world. (A. A. R.).

आचारः फलते धर्मम् see No. 4439.

4429*

आचार इत्यवहितेन मया गृहीता
या वेत्रयष्टिरवरोधगृहेषु राज्ञः ।
काले गते बहुतिथे मम सैव जाता
प्रस्थानविक्लवगतेरवलम्बनाय ।।

(अ) Śāk 5. 3 (in Some editions 5. 1 or 5. 2). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 61).
(आ) Alm 76.
(*a*) अधिकृतेन [अव°] Śāk (var.).
(*b*) वेष्ट° Śāk (var.).
(*c*) °तिथौ Śāk (var.).
(*d*) अवलम्बनार्थं [ °र्थम् ] Śāk (var.), Alm.
(*cd*) कालेन सैव परिहीननियोगशक्तेर् । गन्तुं ममेयमवलम्बनवस्तु जाता Śāk (var.).
Vasantatilakā metre.

Even this wand betrays the lapse of years; / in youthful days 'twas but a useless badge / and symbol of my office ; now it serves / as a support to prop my tottering steps[1]. (Sir Monier Monier-Williams's translation).

1. Words of the chamberlain.

4430*

आचारधाराधवलीकृतानां
राधाधवाराधनमानसानाम् ।
विद्याविवेकोन्नतिभूषितानां
भवादृशानामिह का प्रशंसा ।।

(आ) Vidy 824 (a. [?] Gokulanātha).
Upajāti metre ( Indravajrā and Upendravajrā ).

What praise is necessary here for persons like you, who are rendered pure [white] by the stream of good conduct, whose mind is full of reverence for the husband of Rādhā [Kṛṣṇa], and who are

decorated with the elevation of learning and discrimination ? (A. A. R.).

आचारप्रभवो धर्मो धर्माद् वेदाः see No. 4434.

4431

आचारप्रभवो धर्मो नृणां श्रेयस्करो महान् ।
इहलोके परा कीर्तिः परत्र परमं सुखम् ॥

(आ) Sama 2 आ 9. (Cf. No. 4428 and सर्वागमानामाचारः).

*Dharma* is born of good conduct, it is that which brings the highest welfare to man; great is the fame here that he gets by observing it, and supreme beatitude in the world yet to come. (A. A. R.).

4432

आचारप्रेरको राजा ह्येतत् कालस्य कारणम् ।
यदि कालः प्रमाणं हि कस्माद् धर्मोऽस्ति कर्तृषु ॥

(अ) Śukranīti 1. 22.

It is the king that prompts all good and religious activities, it is that which is the prime cause of the suitable time; if time alone were the cause (of such good deeds) how does the religious merit accrue to the doer ? (A. A. R.).

4433

आचारमाचर चिराद्
आलस्यमपास्य जात्युचितम् ।
लोकानुरागसाधनम्
आराधनमेतदेव हरेः ॥

(आ) SMH 3. 42.

(*b*) जातिहितम् SMH (var.).

(*c*) सुजना [लो°] SMH (var.).

Āryā-upagīti metre.

Observe for long the mode of good conduct that befits your birth leaving off all indolence; it is the best means of securing the affections of the people, and it alone is the best way of worshipping Lord Viṣṇu. (A. A. R.).

4434

आचारसंभवो धर्मो धर्माद् वेदाः समुत्थिताः ।
वेदैर्यज्ञाः समुत्पन्ना यज्ञैर्देवाः प्रतिष्ठिताः ॥

(अ) MBh (MBh [Bh] 3. 149. 28, MBh [R] 3. 150. 28, MBh [C] 3. 1193).

(आ) SRHt 21. 2 (a. MBh).

(*a*) °प्रभवो MBh (var.).

(*b*) धर्मे वेदाः प्रतिष्ठिताः MBh (var.).

(*c*) वेदाद् MBh (var.).

(*d*) यज्ञे (°ज्ञाद्) MBh (var.); वेदाः [दे°] MBh (var.).

*Dharma* is born of good conduct, the Veda-s [scriptures] have sprung from *Dharma* alone; the holy sacrifices are born of [performed with] the Veda-s, the gods are established [propitiated] by the sacrifices. (A. A. R.).

4435

आचारहीनं न पुनन्ति वेदा
यद्यप्यधीता सह षड्भिरङ्गैः ।
छन्दांस्येनं मृत्युकाले त्यजन्ति
नीडं शकुन्ता इव जातपक्षाः ॥

(अ) Vās 6. 3. Cf. No. 4436.

(*d*) जातवृक्षाः Vās (var.).

Indravajrā metre (*pāda c* corrupt).

The Veda-s do not purify him who is deficient in good conduct, though he may have learnt them altogether with the six *aṅga-s*; the sacred texts depart from such a man at death, even as birds, when full-fledged, leave their nest. (G. Bühler's translation).

4436

आचारहीनस्य तु ब्राह्मणस्य
वेदाः षडङ्गास्त्वखिलाः सयज्ञाः ।
कां प्रीतिमुत्पादयितुं समर्था
अन्धस्य दारा इव दर्शनीयाः ॥

(अ) Vās 6. 4. Cf. No. 4435.

(*b*) षडङ्गाः सखिलाः Vās (var.).

(*e*) उन्मादयितुं Vās (var.).

Indravajrā metre.

As the beauty of a wife causes no joy to a blind man, even so all the four Veda-s together with the six *aṅga-s* and sacrifices give no happiness to him who is deficient in good conduct. (G. Bühler's translation)

4437

आचारात् फलते धर्म आचारात् फलते धनम् ।
आचाराच्छ्रियमाप्नोति आचारो हन्त्यलक्षणम् ॥

(अ) Vās 6. 7. Cf. Nos. 4439 and 4440.

Through good conduct man gains spiritual merit; through good conduct he gains wealth; through good conduct he obtains beauty; good conduct obviates the effect of evil marks. (G. Bühler's translation).

4438

आचाराद् विच्युतो विप्रो न वेदफलमश्नुते ।
आचारेण तु संयुक्तः संपूर्णफलभाक् स्मृतः ॥

(अ) Mn 1. 109, Bhaviṣya-purāna 1. 1. 82.

(इ) SS (OJ) 260.

(*a*) जन्तुर् [वि°] SS (OJ).

(*b*) धर्मफ° SS (OJ).

(*c*) च [तु] Bhaviṣya; हि [तु] SS (OJ).

(*d*) संपूर्णफलभाग्भवेत् Kullūka's and Rāghavānanda's commentaries and Vulgata, SS (OJ).

A Brāhmaṇa who departs from the rule of conduct, does not obstain the fruit of the Veda, but he who duly follows it, will obtain the full reward. (G. Bühler's translation).

4439

आचाराल्लभते धर्मम् आचाराल्लभते धनम् ।
आचाराच्छ्रियमाप्नोति आचारो हन्त्यलक्षणम् ॥

(अ) MBh (MBh [Bh] 5. 111. 15, MBh [R] 5. 112. 115, MBh [C] 5. 3887; *d* identical also in MBh [Bh] 5. 39. 32 etc., and Mn 4. 156*d*), Cr 131 (CS 1. 93, CKl 43). (Cf. JSAIL 30. 69). Cf. Nos. 4437 and 4440.

(आ) SPR 1016. 2 (a Yatidharmasaṁgraha 19), IS 7468.

(*a*) आचारः (°र; °र्यं; °रे) MBh (var.), Cr; फलते (°तो) MBh (var.), Cr; °रलक्षणो धर्मः MBh (var.).

(*b*) आचारः (°र्यं; °र; °रे) फलते (°त) धनम् (°न) MBh (var.), Cr; आचारः or ह्याचारात् MBh (var.).

(*c*) आचारात् (°च°; °र्यं; °रे) फलम् Cr; °रा छि° or °रा श्रि MBh (var.); आचारात् सर्वमाप्नोति SPR.

(*d*) आचार्य हंति रक्षण IS; आचाला हंतलक्षणं Cr (var.); आचार्यं (°रात्) Cr (var.); ह्याचारो MBh (var.); हन्ति लक्षणम् (हत ल°; हरापरक्षतम् Cr (var.); ह्यलक्षणम् Cr (var.); नैव लक्षणम् Cr (var.); लज्घयेत (*sic !*) Cr (var.); हंसल° SPR.

Through good conduct one attains *dharma*; through good conduct one attains wealth; through good conduct one attains a high position: good conduct scares bad luck away.

4440

आचाराल्लभते ह्यायुर् आचारादीप्सितां प्रजाम् ।
आचाराद् धनमक्षय्यम् आचारो हन्त्यलक्षणम् ॥

(अ) Mn 4. 156, Vi 71. 91. Cf. Nos. 4437 and 4439.

(आ) SSap 405, SRHt 22. 3 (a. MBh), SSSN 76. 1.

(*a*) आचाराल्लभ्यते SRHt; चायुर् Vi.

(*b*) ईप्सिताः प्रजाः MnJh; also Kullūka's Nandana's and anonymous Kaśmīrian commentaries and Vulgata, SSap, SRHt; गतिम् [प्र°] Vi, SSSN.

(*d*) आचाराद् धन्त्य° Vi.

Through virtuous conduct he obtains long life; through virtuous conduct desirable offspring; through virtuous conduct imperishable wealth; virtuous conduct destroys (the effect of) inauspicious marks. (G. Bühler's translation).

4441

**आचाराल्लभते ह्यायुर् आचाराल्लभते श्रियम् ।**
**आचारात् कीर्तिमाप्नोति पुरुषः प्रेत्य चेह च ॥**

(अ) MBh (MBh [Bh] 13. 107. 6, MBh [R] 13. 104. 6, MBh [C] 13. 4959)[1].

(*a*) च or वा or ऽपि [हि] MBh (var.).

(*b*) आचारादीप्सिताः प्रजाः MBh (var.) (see No. 4440).

(*c*) आचाराल्लभते कीर्ति MBh (var.).

1. In some texts between *b* and *c* the following is inserted : आचाराद्धनमक्षय्यम् आचारो हन्ति किल्बिषम्.

It is by good conduct[1] that one acquires longevity and it is by good[1] conduct that one acquires wealth and prosperity. Indeed, it is by good[1] conduct that one acquires fame that rests upon great achievements both here and hereafter. (P. C. Roy's translation).

1. P. C. Roy omits : "good".

4442

See No. 4419 A.

4443

**आचारो ग्रामवासान्तो गृहान्ता प्रभुता स्त्रियः ।**
**नृपश्रीर्ब्रह्मशापान्ता फलान्तं ब्रह्मवर्चसम् ॥**

(अ) Cr 132 (CR VIII. 58, CPS 245. 69), GP 1. 115. 59 *cd*/*ab v.l.*

(*a*) आचारं घोषवासान्तं GP; आचारे CR (var.).

(*b*) कुलस्यान्तं स्त्रियः प्रभोः (°यश्चलाः) GP; स्त्रिय CR (var.).

(*c*) राज्यश्रीर् GP; ब्रह्मणशापं CR (var.).

(*d*) पापान्तं [फ°] GP; हालान्तं GPy.

The customary mode of conduct lasts till one leaves one's village; the authority of woman [wife] is restricted to the home; the prosperity of the king lasts till cursed by the Brāhmaṇa-s; spiritual pre-eminence lasts till one expects results therefrom. (A. A. R.).

आचार्य (ः) फलते धर्मम् see No. 4439.

4444**

**आचार्यः सप्तयुद्धः स्याच् चतुर्युद्धस्तु भार्गवः ।**
**द्वाभ्यां चैव भवेद् योध एकेन गणको भवेत् ॥**

(आ) ŚP 1722.

A person becomes an *ācārya* in archery if he is proficient in the seven kinds of weapons; a Bhārgava if well-versed in four; he is considered a *yodha* [ordinary fighter] if acquainted with two; and he becomes a *gaṇaka* if he can handle only one. (A. A. R.).

4445

**आचार्यः सर्वचेष्टासु लोक एव हि धीमतः ।**
**अनुकुर्यात् तमेवातो लौकिकार्थे परीक्षकः ॥**

(अ) Śukranīti 3. 32.

It is the preceptor [family priest] that should guide in all activities, in the world, of the wise people; therefore, one who is an investigator should follow him to benefit from all the worldly actions. (A. A. R.).

आचार्यपुस्तक° see No. 5233.

4446**

आचार्यमानीय शुभेऽह्नि कार्यं
पैष्टं श्वयुग्मं शुचिरर्चयित्वा ।
क्षीरेण भोज्यं भषणस्य तुष्टचै
दद्यात् कुमारीशिशुबान्धवेभ्यः ॥

(आ) ŚP 2333.
Indravajrā metre.

Having invited the family priest on an auspicious day one should make the figures of a pair of dogs out of dough, and having worshipped them with a pure mind, he should mix them with milk, and give it to the dog for the quality of its barks; it should also be given to young girls, children and relatives. (A. A. R.).

4447

आचार्यश्च पिता चैव　　माता भ्राता च पूर्वजः ।
नार्तेनाप्यवमन्तव्या　　ब्राह्मणेन विशेषतः ॥

(अ) Mn 2. 225 (in some editions 2. 226), Bhaviṣya-purāṇa 1. 4. 194. Cf. Vi 31. 1-3, Āp 1. 14. 6, G 21. 15.

(*ab*) पिता माता तथा भ्राता आचार्याः कुरुनन्दन Bhaviṣya°.

(*c*) नार्तेनाप्यवमन्तव्यो anonymous Kaśmīrian commentary.

The teacher, the father, the mother, and an elder brother must not be treated with disrespect, especially by a Brāhmaṇa, though one be greviously offended (by them.). (G. Bühler's translation).

4448

आचार्या नरपतयश्च तुल्यशीला
न ह्येषां परिचितिरस्ति सौहृदं वा ।
शुश्रूषां चिरमपि संचितां प्रयत्नात्
संक्रुद्धा रज इव नाशयन्ति मेघाः ॥

(अ) P (PT 1. 89, PTem 1. 81, PRE 1. 88, PD 305. 89). Cf. Ru 59, ABORI 15. 52.

(इ) Old Syriac I. 61.

(*a*) नरपत्तयश्च PTem (var.) (*contra metrum*).

(*b*) परिचितम् PD ; परिचित्तिर् PTem (*contra metrum*).

(*c*) सम्भृतां PD.
Praharṣiṇī metre.

Teachers and kings are like-natured. For there is no intimacy nor friendship with them; the zealous obedience that has been rendered them for no matter how long,—in their anger they make nothing of it; it is like dust washed away by clouds of rain. (F. Edgerton's translation).

4449**

आचार्येण धनुर्देयं　　ब्राह्मणे सुपरीक्षिते ।
लुब्धे धूर्ते कृतघ्ने च　　मन्दबुद्धौ न दीयते ॥

(आ) ŚP 1719.

The bow should be given by a competent preceptor to a Brāhmaṇa who has been well examined; it should never be given to one who is avaricious, a rogue, one who is ungrateful or one with a dull intellect. (A. A. R.).

4450 53

आचार्योपासनं वेद-　　शास्त्रार्थेषु विवेकिता ।
तत्कर्मणामनुष्ठानं　　सङ्गः सद्भिर्गिरः शुभाः ॥
स्त्र्यालोकालम्भविगमः　　सर्वभूतात्मदर्शनम् ।
त्यागः परिग्रहाणां च　　जीर्णकाषायधारणम् ॥
विषयेन्द्रियसंरोधस्　　तन्द्रालस्यविवर्जनम् ।
शरीरपरिसंख्यानं　　प्रवृत्तिष्वघदर्शनम् ॥
नीरजस्तमसा सत्त्व-　　शुद्धिर्निःस्पृहता शमः ।
एतैरुपायैः संशुद्धः　　स हि योग्यमृतीभवेत् ॥

(अ) Y. 3. 156-159.

(*p*) सत्त्वयोग्यमृतो Y (var.) ; अमृती भवेत् Y ; (अमृतीभवेत् [as a single word] is my suggestion).

Assiduous attendance upon the *ācārya*, a discriminating study of the Veda-s and *śāstra-s* ; the constant performance of its rites ; close association with the righteous; auspicious words ;

avoidance of the sight or touch of women ; seeing oneself in all created beings; abandonment of property belongings, and putting on old worn out clothes;

restraining the senses from the organs; avoiding slumber and idleness; assessing the body correctly; and noticing sin in undertakings ;

free from *rajas* and *tamas*, purified by *sattva*; detachedness and appeasement; completely purified by these means, one who has assimilated *sattva*, would become immortal[1]. (J. R. Gharpure's translation).

1. i. e. secures absolution.

4454–55

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।
भ्राता मरुत्पतेर्मूर्तिर् माता साक्षात् क्षितेस्तनुः ॥
दयाया भगिनी मूर्तिर् धर्मस्यात्मातिथिः स्वयम् ।
अग्नेरभ्यागतो मूर्तिः सर्वभूतानि चात्मनः ॥

(अ) BhPṇ 6 7. 29-30. Cf. No. 4456.

(आ) Daṁpatiś 40, IS 871-2.

The preceptor is the emblem of the Veda-s; the father is the emblem of Prajāpati; brothers are the emblem of Indra; and the mother is the emblem of kindness;

the guest is the direct emblem of *dharma*; the visitor is the emblem of Agni; and all the created beings and things represent the manifestation of God. (J. M. Sanyal's translation).

4456

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।
माता पृथिव्या मूर्तिश्च भ्राता स्वो मूर्तिरात्मनः ॥



(अ) Mn 2. 226 (in some editions 2. 225), Bhaviṣya-purāṇa 1. 4. 195. Cf. No. 4454.

(आ) Smṛticandrikā-Saṁskāra 94, IS 873.

(*c*) प्रातः्यथानेमूर्तिर् Bhaviṣya ; मूर्तिस्तु Medhātithi's, anonymous Kaśmīrian's, Rāghavānanda's, Nandana's commentaries and Vulgata.

(*d*) स्वा Nandana's commentary; स्यान् [स्वो] Bhaviṣya.

The teacher is the image of Brāhmaṇa, the father the image of Prajāpati, the mother the image of the earth, and an (elder) brother the image of one-self. (G. Bühler's translation).

4457

आचार्यो ब्रह्मलोकेशः प्राजापत्ये पिता प्रभुः ।
अतिथिस्त्विन्द्रलोकेशो देवलोकस्य चर्त्विजः ॥

(अ) Mn 4. 182, MBh (MBh [Bh] 12. 235. 15 *cd*-16 *ab*, MBh [R] 12. 244. 17-8, MBh [C] 12. 8870-1).

(*b*) प्रजापत्ये MBh (var.); तथा [पि°] MBh (var.).

(*c*) °लोकस्य MBh (var.).

(*d*) ऋत्विजः [च°] Govindarāja's commentary; चर्त्विजाः MBh (var.).

The teacher is the lord of the world of Brāhmaṇa, the father has power over the world of the Lord of created beings, a guest rules over the world of Indra, and the priests over the world of the gods. (G. Bühler's translation).

4458*

आचार्यौ द्वारिहेतौ (?) शरकलशभरौ (?) द्रोण-
भूस्तत्समानो
भीष्मस्तातस्य तातो धनुषि न सदृशाः कर्णदुर्योधनाद्याः ।

इत्थं हन्तव्यचिन्ताकुलहृदयतया कौरवाणां पुरस्ताद्
दीव्यद्दोःस्तम्भशाली समिति विजयते पाण्डवः
खाण्डवारिः ॥

(आ) Vidy 896.

Sragdharā metre.

Here are the two preceptors Droṇa and Kṛpa both deserving respect and bearing weapons (?) and here is Aśvatthāman, the son of Droṇa, who is equal to the preceptor; and here is the grandfather, Bhīṣma; and here are Karṇa, Duryodhana and others who have no equals in archery; thus Arjuna remained in the field of battle in the presence of the Kauravas; and he was worried in his mind that they all have to be killed; but he, who shone with his powerful arms, the son of Pāṇḍu, the enemy of the Khāṇḍava forest is ever triumphant. (A. A. R.).

4459*

आचिन्वानमहन्यहन्यहनि साकारान् विहारक्रमान्
आरुन्धानमरुन्धतीहृदयमप्यार्द्रस्मितार्द्रश्रिया ।
आतन्वानमनन्यजन्मनयनश्लाघ्यामनर्घ्यां दशाम्
आनन्दं व्रजसुन्दरीस्तनतटीसाम्राज्यमुज्जृम्भते ॥

(अ) Kṛṣṇakarṇāmṛta 1. 86 (S. K. De's edition 1. 87).

(*b*) °तास्यश्रिया Kṛṣṇa° (var.).

(*d*) आमन्दं Kṛṣṇa° (var.).

Śārdūlavikrīḍita metre.

The beauty incarnate which reigns supreme in the bosoms of the Gopikā-s from day to day which puts forth ever new and fascinating activities; which by the charm of its smiling face causes strange fancies to arise even in the heart of Arundhatī; which assumes such a fascinating guise as appears marvellous even in the eye of Cupid—That swiftly, before mine eyes, appears. (M. K. Acharya's translation).

4460

आचीर्णमशुभं कर्म द्विजा भोगाय कल्पते ।
आवेष्टितगलो नागः किमदष्ट्वा हि गच्छति ॥

(अ) Lok 1. 46.

One must necessarily reap the consequences of bad deeds done, oh! Brahmaṇa-s; does a snake that has wound itself round the neck go away without biting the person ? (A. A. R.).

4461*

आचुम्बितं कामिवरेण हर्षात्
सकामवामाचिबुकं मनोज्ञम् ।
शृङ्गाररसत्संपुटपद्ममध्ये
भृङ्गाभिधः(?) कोरकवद् विभाति ॥

(आ) PV 232 (a. Veṇīdatta).

Upajāti metre (Indravajrā and Upendravajrā).

The charming chin of the passionate damsel was kissed joyfully by the best of lovers. In the midst of the lotus of the charming casket of love it shines like a bud with a bee settled on it. (A. A. R.).

4462*

आचुम्ब्य बिम्बाधरमङ्गवल्लीम्
आलिङ्ग्य संस्पृश्य कपोलपालिम् ।
श्रीखण्डमादाय करेण कान्तः
संत्रासयामास सरोरुहाक्षीम् ॥

(आ) PV 657 (a. Bhānukara), SG 611 (a. Bhānukara), Pad 80. 20 (a. Bhānukara), SR 347. 5, SSB 225. 6, RJ 1293.

Indravajrā metre.

Having well kissed her *bimba*-like lip and embracing her creeper-like body and gently stroking her broad cheeks, the lover took up with his hand the sandal paste and smeared the same over the face of the lotus-eyed one. (A. A. R.).

4463*

आचूडमाचरणमम्ब तवानुवारम्
अन्तःस्मरन् भुवनमङ्गलमङ्गमङ्गम् ।
आनन्दसागरतरङ्गपरम्पराभिर्
आन्दोलितो न गणयामि गतान्यहानि ॥

(अ) Ānas 53.

Vasantatilakā metre.

Remembering, day by day, your sacred person, limb by limb, from your head to your feet, that brings happiness to the world, being tossed about by the waves of bliss in the ocean of joy, I have lost count of the days, oh ! divine mother. (A. A. R.).

आचेष्टमानमासीनं see No. 358.

आचोद्यमानानि यथा see No. 359.

4464*

आच्छन्ने क्षितितेजसी मनसिजव्यापारमेयं मनः
स्वात्मा च द्वयमेतदस्ति दशमं द्रव्यं परेषां तमः ।
कालाकाशदिशां निरस्तमधुना नामापि वर्षागमे
द्रव्यं वारि गुणश्च वारिदरवः कर्मापि वारिक्रिया ॥

(आ) SR 342. 66, SSB 215. 62, RJ 1248.

(a) उच्छिन्ने [आ°] RJ ; शिति° [क्षिति°] SSB (printer's error).

(c) द्व मस्ति चास्ति द° द्र° RJ (*contra metrum*).

(d) वारिक्रियाः SSB.

Śārdūlavikrīḍita metre.

During the rains, the earth and the luminaries are screened completely, the mind is full of the affairs of love and there remains the inward soul; the tenth substance is darkness according to others which is prevalent; time, sky and the directions—all these are thrust away even without a name; the only substance that remains is water, the only quality the thunder of clouds and the sole activity is the action of water. (A. A. R.).

4465

आच्छादयसि किं मुग्धे वस्त्रेणाधरपल्लवम् ।
खण्डिता एव शोभन्ते वीराधरपयोधराः ॥

(आ) SR 328. 3, Subh 212, RJ 1185, IS 874.

(a) आछादयति Subh.

(b) पल्लवे Subh.

Why do you conceal with your garment your twig-lips, oh ! silly girl. Scars magnify the splendour of heroes, lips and breasts.

4466*

आच्छादितायतदिगम्बरमुच्चकैर्गाम्
आक्रम्य संस्थितमुदग्रविशालशृङ्गम् ।
मूर्ध्निस्खलत्तुहिनदीधितिकोटिमेनम्
उद्वीक्ष्य को भुवि न विस्मयते नगेशम् ॥

(अ) Śiś 4. 19.

(आ) SSB 455. 1, VyVi 401. 30-1.

(b) च स्थि° Vy Vi.

Vasantatilakā metre.

Who, on this earth, will not be filled with wonder to see this best of mountains [ *or* : the Lord of mount Kailāsa, i. e. Śiva], who has covered the vast quarters on the sky [ *or* : who is clad in an extensive garment in the form of space], who stands occupying on high the earth and whose peaks are lofty and extensive [ *or* : who is seated on a tall bullock, having pointed and large horns ] and who has on his summit the bright rays of the moon [ *or* : who has in his head the shining digit of the moon]. (M. S. Bhandare's translation).

आच्छाद्यं प्रमदारदच्छद see No. 5680.

आच्छाद्य चन्दन° see No. 362.

4467*

आच्छाद्य पुष्पपटमेष महान्तमन्त-
रावर्तिभिर्गृहकपोतशिरोधराभैः ।
स्वाङ्गानि धूमरुचिमागुरवीं दधानैर्
धूपायतीव पटलैर्नवनीरदानाम् ॥

(अ) Śiś 4. 52.

(आ) SSB 456. 22.

(*b*) °रोधराभ: SSB.

Vasantatilakā metre.

Having covered himself, with a large piece of cloth in the form of flowers, this mountain[1] is, as it were, incensing his limbs with the masses of new clouds, which roll inside (the garment), which have the colour of the neck of a pigeon, and which bear the appearance of the fumes of *aguru*-wood (M. S. Bhandare's translation).

1. Raivataka (near Dvārkā).

4468*

आच्छिद्य प्रियतः कदम्बकुसुमं यस्यारिदारैर्नवं
यात्राभङ्गविधायिनो जलमुचां कालस्य चिह्नं महत् ।
हृष्यद्भिः परिचुम्बितं नयनयोर्न्यस्तं हृदि स्थापितं
सीमन्ते निहितं कथंचन ततः कर्णावतंसीकृतम् ॥

(आ) JS 347. 75, KāvR 64. 11-14, KHpk 39.

(*a*) त्वद्वैरि° JS.

(*b*) °धायिनां JS.

Śārdūlavikrīḍita metre.

Having plucked joyfully a fresh *kadamba*-flower, the wife of the (defeated) rival king, considering it as a sign of the rainy season, which puts impediments in the way of quick escape, gleefully kissed it, placed it over her eyes and embraced it with her bosom, and deposited it on the line parting her hair, and at last placed it with reluctance over ear as a decoration. (A. A. R.).

4469*

आच्छिद्य लक्ष्मीमित एव पूर्वम्
अत्रैव विस्रम्भसुखप्रसुप्तः ।
एकः परं वेद स कैटभारिर्
महाशयत्वं मकरालयस्य ॥

(आ) Skm (Skm [B] 1671, Skm [POS] 4. 7. 1) (a. Daśaratha).

(*a*) इदमेव [इत एव] Skm (var.).

(*d*) महाशयत्वं Skm (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Having at first carried off Lakṣmī from him [the father], and sleeping there itself comfortably and happily, the enemy of the demon Kaiṭabha [Viṣṇu] alone knew the magnanimity shown by the abode of sharks [the Ocean]. (A. A. R.).

4470*

आच्छिद्योरगमण्डलीकबलनाकाङ्क्षारसं पत्रिणां
भर्तुर्येन शरीरदानविधिना मन्ये जगद्रक्षितम् ।
नो चेत् तेन गरुत्मता कबलिते शेषे निरालम्बना
क्व क्षोणी क्व पयोधराः क्व गिरयः क्वैते
दिशां नायकाः ॥

(आ) JS 392. 58 (a. Loṣṭasarvajña).

Śārdūlavikrīḍita metre.

The lord of birds [Garuḍa], having cut off his intense desire to enjoy the taste of swallowing all the snakes, and granting the gift of sparing his body to the serpent Śeṣa, methinks, saved the universe ; for, otherwise, if Śeṣa too, had been swallowed by him, the world would have become propless; then where would be the earth, where the clouds, where the mountains, and where would be the guardians of the quarters ? (A. A. R.).

4471

आजगाम यदा लक्ष्मीर् नारिकेलफलाम्बुवत् ।
निर्जगाम यदा लक्ष्मीर् गजभुक्तकपित्थवत् ॥

(अ) Cr 1221 (CNW 95).

(आ) Nītipradīpa 16 (KSH 526), SR 62. 8 (a. Nītipradīpa), SSB 327. 8, IS 6848.

(*a*) समायाति [आ°] Nītipradīpa, SR, SSB.

(*c*) विनिर्याति [नि°] Nītipradīpa, SR, SSB.

(*d*) °भुक्त° IS.

Good luck appears (gradually), as water in the coco-nut and disappears (suddenly) as the fruit of the *kapittha* which is eaten by an elephant.

4472*

आजननादामरणा-
दभ्यस्यतु वायसस्तपस्यतु वा ।
एकामपि काकलिकां
कोकिलकान्तेव नाकलयेत् ॥

(अ) Kavik 1. 17. Cf. No. 4473.

Āryā metre.

Right from birth to the hour of death, / the rook might practice or fast and pray; / yet will it never succeed in singing / a single note of the she-cuckoo. (K. Krishnamoorthy's translation).

4473*

आजननादामरणा-
दभ्यस्यतु वायसस्तपस्यतु वा ।
केकिवदेकां केकां
कोकिलवत् पञ्चमं च किं कुरुते ॥

(अ) Kavik 1. 18. Cf. No. 4472.

(*d*) कूजेत् [कुरुते] Kavi (var.).

Āryā-gīti metre.

Right from birth to the hour of death / the rook might practice or fast and pray; / yet will it ever sing out / a peacock's note or a cuckoo's song? (K. Kṛishnamoorthy's translation).

4474*

आजन्मकल्पतरुकाननकामचारी
यत्कौतुकादुपगतः कुटजं मिलिन्दः ।
तत्कर्मणः सुसदृशं फलमेतदेव
यत्प्राप्य साम्यमधुना मधुमक्षिकाभिः ॥

(आ) Ava 5, SR 223. 84, SSB 612. 48.

(*d*) प्राप Ava.

Vasantatilakā metre.

A bee which was accustomed from birth to roam about the forest of *kalpa*-trees at his own will, came to a *kuṭaja*-tree out of curiosity; as a result of this action he reaped the appropriate fruit; for, he attained similarity with the honey gathering (ordinary) bees. (A. A. R.).

4475*

आ जन्मनः कुशलमण्वपि रे कुजन्मन्
पांसो त्वया यदि कृतं वद तत्त्वमेतत् ।
उत्थापितोऽस्यनलसारथिना यदर्थं
दुष्टेन तत्कुरु कलङ्कय विश्वमेतत् ॥

(अ) Bhallaṭaśataka 58.

(आ) VS 986 (a. Bhallaṭa).

(*a*) ते [रे] VS.

(*b*) एव [एतत्] Bhalla°, but in fn. as above.

(*d*) तुष्टेन Bhalla°.

Vasantatilakā metre.

Oh! you base-born dust, have you done an atom of good at any time ever since birth? Come speak the truth. The purpose with which that rogue of a wind, the charioteer of fire, has raised you, fulfil the same; make the world dirty. (A. A. R.).

4476*

आ जन्मनः प्रतिमुहूर्तविशेषरम्याण्य्
आचेष्टितानि तव संप्रति तानि तानि ।
चाटूनि चारुमधुराणि च संस्मृतानि
देहं दहन्ति हृदयं च विदारयन्ति ॥

(अ) Mālatī 10. 1.

Vasantatilakā metre.

My body is aflame and my heart torn in sunder by the memory of thy childish movements which grew more delightful every hour from thy birth, and of the beauty and sweetness of thy loving words[1]. (A. B. Keith's translation in his *Sanskrit Drama*, p. 199).

1. Words of Kāmandakī to Mālatī.

4477

आ जन्मनः शाठ्यमशिक्षितो यस्
तस्याप्रमाणं वचनं जनस्य ।
परातिसंधानमधीयते यैर्
विद्येति ते सन्तु किलाप्तवाचः ॥

(अ) Śāk 5. 25 (in some editions 5. 26 or 5. 27). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 70).

(*c*) पराभिसं° Śāk (var.).

(*d*) सन्ति Śāk (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Hold in contempt the innocent words of those / who from their infancy have known no guile ; but trust the treacherous counsels of the man / who makes a very science of deceit. (Sir Monier Monier-Williams's translation).

4478*

आ जन्मनः सहजतुल्यविवर्तमान-
दौर्गत्यतोऽस्ति परमो न सुहृन्ममान्यः ।
येनात्मनोऽपरिगणय्य विनाशमाशु
देव त्वदाश्रयणपुण्यधनः कृतोऽस्मि ॥

(आ) Skm (Skm [B] 2232, Skm [POS] 5. 47, 2) (a. Daṅka).

(*a*) विवर्धमान Skm (var.).

Vasantatilakā metre.

Never had I any friend ever since birth other than poverty and misfortune with whom I have been naturally rolling; now my lord, I am made rich with holy merit by taking refuge with you, even unmindful of the quick destruction of myself. (A. A. R.).

4479*

आ जन्मनः सह निवासितया मयैव
मातुः पयोधरपयोऽपि समं निपीय ।
त्वं पुण्डरीकमुख बन्धुतया निरस्तम्
एको निवापसलिलं पिबसीत्ययुक्तम् ॥

(अ) Mālatī 9. 40.

Vasantatilakā metre.

Having drunk even the milk from the mother's breasts, along with me as well, owing to (our) staying together since (the time of) birth, it (is) improper that you, O one having a lotus-like face, should alone be drinking the water of libation given away by the relatives[1]. (R. D. Karmarkar's translation).

1. Words of Makaranda to Mādhava.

4480

आ जन्मनो विहितभक्तिरनन्यनाथः
सारथ्यकर्मणि च दक्षतया नियुक्तः ।
नाद्याप्यवाप चरणावरुणोऽपि सूर्यात्
पुण्यैर्विना नहि भवन्ति मनीषितानि ॥

(आ) SRHt 50. 22 (a. Vidagdhajanavallabhā, but does not occur in Vjv), SSSN 41. 21, VS 3130 (a. Vāsudeva *or* Soma).

(*b*) योग्यतया [द°] VS.
(*c*) °वापि SSSN.
(*d*) समीहितार्थाः [म°] VS ; समीहितानि SSSN.

Vasantatilakā metre.

Though devoted to him ever since birth and without any other protector, and employed as his charioteer due to his efficiency, Aruṇa has not secured his feet even now from the Sun ; one's desires are not fulfilled without the possession of holy merit. (A. A. R.).

4481*

आजन्मब्रह्मचारी पृथुलभुजशिलास्तम्भविभ्राजमान-
ज्याघातश्रेणिसंज्ञान्तरितवसुमती चक्रजैत्रप्रशस्तिः ।
वक्षः पीठे घनास्त्रव्रणकिणकठिने संक्ष्णुवानः पृषत्कान्
प्राप्तो राजन्यगोष्ठीवनगजमृगया कौतुकी जामदग्न्यः ॥

(अ) Anar 4. 18, Han 1. 31.
(आ) JS 322. 26 (a. Murāri), ŚP 3994 (a. Murāri), SR 361. 48 (a. Hanuman), SSB 249. 48 (a. Murāri), AA 15. 39.
(*b*) °श्रेणिरेखा° AA.
(*c*) संक्षुवानः AA ; पृषत्कान् AA.

Sragdharā metre.

A life long celebate, whose, panegyric of victories over the continents are inscribed in the form of numerous scars made by drawing the bow-string and which shine as huge stone-pillars, and who sharpens his arrows on his broad chest rendered hard by the scars of mighty weapons and who is ever interested in the hunting of wild elephants in the form of numerous Kṣatriyar-s —that son of Jamadagni [Paraśurāma] has arrived. (A. A. R.).

4482*

आजन्मब्रह्मचारी सकलरिपुकुलानल्पकालाग्निकल्पः
कल्पान्तः कल्पकर्ता कपिशतनुरुचिः कामगः कामदाता ।
कान्तः कामारिबन्धुः कपिकुलतिलकः कोपनः कोमलाङ्गः
कौशल्यासूनुदूतः कलयतु कुशलं वायुपुत्रश्चिरं वः ॥

(आ) PdT 22.
(*d*) नः [वः] PdT (var.).

Sragdharā metre.

A life long bachelor, equalling the mighty fire of dooms day to the enemy hordes, and doing good to the world till the end of time, possessing reddish brown lustre in body, moving freely everywhere, giver of desired objects, attractive, friend of the enemy of Cupid [Śiva], the best among monkeys, irate ( against evil-doers), possessing charming limbs, messenger of Śrī Rāma, the son of Kauśalyā,—may this son of the wind-god [Hanumān] confer on you all welfare for long. (A. A. R.).

4483*

आजन्मविषसंभोगात् कन्या विषमयी कृता ।
स्पर्शोच्छ्वासादिभिर्हन्ति तस्यास्त्वेतत् परीक्षणम् ॥

(आ) SRHt 184. 10 (a. Saṁgraha), SSSN 86. 9.

A girl has been brought up as a poison-damsel by feeding her with (small doses of) poison ever since birth; she kills by her touch, by her breath and in other ways; and this is the test to be applied to her (for identification). (A. A. R.).

4484*

आजन्मव्यवसायिना क्रतुशतैराराध्य पुष्पायुधं
केनाकारि पुरा तनूवरि तनुत्यागः प्रयागद्रुमे ।
यस्यार्थे सखि लोलनेत्रनलिनीनालायमानस्खलद्-
बष्पाम्भःपतनान्तरालवलितग्रीवं पथः पश्यसि ॥

(आ) Skm (Skm [B] 764, Skm [POS] 2. 58. 4) (a. Dhoyīka).
(*b*) प्रयागद्रुमे [प्र°] Skm (POS).

Śārdūlavikrīḍita metre.

Which person, slim lady, has thrown up his body in his previous birth in the confluence at Prayāga, after propitiating the flower-arrowed god with hundreds of sacrifices, persisting in his efforts ever since birth, for whose sake friend, you are looking at the path with craned neck in the intervals of the falling tears, which look like the stalk of a lotus, of your rolling eyes ? (A. A. R.).

4485

आजन्मसिद्धं कौटिल्यं खलस्य च हलस्य च ।
सोढुं तयोर्मुखाक्षेपम् अलमेकैव सा क्षमा ॥

(आ) SRHt 233. 5 (a. Kavivallabha), SR 54. 21, SSB 315. 22, SRK 101. 2 (a. Prasaṅgaratnāvalī), SSNL p. 108 after 33, SuM 10. 10 (also SuM 10. 10. *cd/ab*), IS 7725.

(*b*) ह° च ख° च tr. SRHt, SuM (but B in SuM as above).

(*c*) मुखक्षेपं तयोः सोढुम् SSNL.

(*d*) अलमेव तु SuM (but B in SuM as above).

A wicked person and a ploughshare have both crookedness (in behaviour : in shape) ever since birth; to put with their onslaught by their mouths, the only capable thing is *kṣamā* [patience : the earth]. (A. A. R.).

4486

आजन्मसेवितं दानैर् मानैश्च परिपोषितम् ।
तीक्ष्णवाक्यान्मित्रमपि तत्कालं याति शत्रुताम् ।
वक्रोक्तिशल्यमुद्धर्तुं न शक्यं मानसं यतः ॥

(आ) Śukranīti 3,232.

Though propitiated with gifts throughout life and nourished all round with honour and good will, a friend becomes an enemy all of a sudden by the use of harsh and biting words : for, it is not possible to uproot the dart of displeasing words when once its has gone into the heart. (A. A. R.).

4487*

आजन्मस्थितयो महीरुह इमे कूले समुन्मूलिताः
कल्लोलाः क्षणभङ्गुराः पुनरमी नीताः परामुन्नतिम् ।
अन्तः प्रस्तरसंग्रहो बहिरपि भ्रश्यन्ति गन्धद्रुमा
भ्रातः शोण न सोऽस्ति यो न हसति त्वत्संपदां विप्लवे ॥

(आ) SkV 1028, Skm (Skm [B] 1737, Skm [POS] 4. 20. 2) (a. Amarasiṁha), AB 362, JS 102. 5, ŚP 1122, Any 102. 77, SGo 24*b*, SR 219. 11 (a. ŚP) SSB 604. 1, Sūktiratnāvalī (MS IO 1203*b*=Eggeling 4032) 40*a*, 673. (Cf. Kav. p. 22).

(*a*) कामं [कू°] ŚP, JS, Any.

(*b*) क्षणभङ्गुराश्च सहसा Skm.

(*c*) अन्तर्ग्राहिपरिग्रहो [अ° प्र°] ŚP, JS, SR, SSB, Any ; भ्राम्यन्ति ŚP, JS, Any, SR, SSB ; गन्धद्विपा (°पाः) ŚP, JS, Any, SR, SSB.

(*d*) हसते Skm (var.) ; संपदो JS ; संपदं Any; विप्लवान् ŚP, JS, Any, SR, SSB.

Śārdūlavikrīḍita metre.

The trees, who stood from birth upon your bank, / are torn up by the roots, / while your waves, who will be quick to leave you, / are raised on high. / Oh! brother Śoṇa, who is there that will not laugh / to see you when your spate is gone ? / within, a heap of stones; / beyond, sweet-smelling trees destroyed. (D. H. H. Ingalls's translation).

4488*

आजन्मानुगतेऽप्यस्मिन् नाले विमुखमम्बुजम् ।
प्रायेण गुणपूर्णेषु रीतिर्लक्ष्मीवतामियम् ॥

(आ) SkV 1513 (a. Saroka *or* Seroka), SR 64. 6, SSB 331. 6, SRM 2. 2. 203.

(*c*) प्राये न SkV (var.).

The lotus turns her face from the stalk although it has accompanied her from birth. This is ever the way of those who possess wealth [*or* : Lakṣmī] towards those who are full of virtues [ *or* : threads ]. (D. H. H. Ingalls's translation).

4489*

आजन्मैव तमः सुहृत्कुटिलता वक्त्रे गिरां निर्गमो
ग्रामोत्सादकरः श्मशानविटपी प्रायेण यस्याश्रयः।
धिग् धातः ससृजे स एव मलिनः क्रूरः कथं कौशिकः
सृष्टो वा किमकल्प्यतास्य भवता कल्पान्तमायुः स्थिरम् ॥

(आ) Skm (Skm [B] 1992, Skm [POS] 4. 71. 2) (a. Vaidya-Gadādhara).

(*b*) यस्य प्रियः [य°] Skm [POS].

(*e*) एष [एव] Skm [POS].

Śārdūlavikrīḍita metre.

The friend ever since birth is darkness, crookedness in the mouth [beak], the voice [hooting] painful to the whole village and whose resort is mostly a tree in the cemetery; oh fie ! Creator, that you should have created such a dirty and crud bird, the owl, and having thus fashioned it why did you grant long life to it so as to last till the end of time ? (A. A. R.).

4490*

आजानुलम्बिबाहुः
कम्बुग्रीवो बली चतुर्दंष्ट्रः ।
भाग्यनिधिः पृथुवक्षा
लघुमधुराशी च पद्माक्षः ॥

(आ) ŚP 3111 (a. Śrīdhara).

Āryā metre.

The lotus-eyed Padmākṣa, has his arms reaching up to the knees, his neck is like a conch, he is strong with four strong teeth, he is the treasure house of good luck to all and broad chested, and he consumes food that is light and sweet. (A. A. R.).

4491*

आजावसौ चोडनृपस्य सेना
महावनस्याश्वमृगाकुलस्य ।
मत्तेभसारद्रुमपूर्णितस्य
दावानलोऽभूच्चलमूर्तिचण्डः ॥

(आ) SSB 426. 2.

Upajāti metre (Indravajrā and Upendravajrā).

The army of the Choḷa king was in the battlefield, the forest fire that is fierce and quickly moving (to the enemy forces), resembling a big forest, full of herds of deer in the form of their cavalry and full of huge trees in the form of their rut-shedding elephants. (A. A. R.).

आजि त्वद्वाजिराजि° see No. 4498.

4492*

आजीवः कपटानुरागकलया दोषो न दुःशीलता
वैधव्यं न च बाधते सदसतोः संभावनाव्यत्ययात् ।
यत्किंचित्करणे परस्वहरण व्रीडा न पीडाकरी
नो वा राजभयं च ही बत सुखं जीवन्ति वारस्त्रियः ॥

(अ) Mugdhopadeśa (KM VIII) 53.

Śārdūlavikrīḍita metre.

Their livelihood is by the art of pretended love and bad conduct is not considered a vice, widowhood never affects them as there is a perverted view of what is good and bad in their case, they never experience painful shame in doing something objectionable and in robbing others [lovers] of their wealth, they have no fear of the king; oh! on the other hand, they, the harlots, lead a happy life. (A. A. R.).

4493

आ जीवनास्तात् प्रणयाः कोपास्तत्क्षणभङ्गुराः ।
परित्यागाश्च निःसङ्गा भवन्ति हि महात्मनाम् ॥

(अ) Cr 1222 (CNŚ 100, CNŚL 93, CNŚPK 81, CNB 111, CPS 368. 48). (Cf. No. 4494).

(*b*) कोपास्त CNŚ, CNB, CPS.

(*c*) परित्यागश्च CNŚPK.

With noble persons friendship lasts for the lifetime; anger is transitory and lasts for a moment only; (and) they have no desire for wealth. [*Literal translation* : their renunciation (of wealth) is without attachment].

4494

आजीवितान्ताः प्रणयाः　　कोपाश्च क्षणभङ्गुराः ।
परित्यागाश्च निःसङ्गा　　न भवन्ति महात्मनाम् ॥

(अ) P (PT 2. 36 and 2. 43, PTem 2. 36 and 2. 43, PS 2. 26, PN 1. 23, PRE 2. 26), H (HJ 1. 200, HS 1. 180, HM 1. 187, HK 1. 189, HP 1. 149, HN 1. 150, HH 32. 20-1, HC 44. 3-4). (Cf. PS pp. ix and cv). (Cf. No. 4493).

(आ) GSL 34, SR 46. 45, SSB 302. 47, Sama 1 आ 14, IS 976. (Cf. WZKM 25. 16, Ru 98 and 99, PS lx and *Nachträge* xcv).

(*a*) आमरणान्ताः H, GSL, SR, SSB, Sama; आरमणान्ताः H (var.) ; आजीविताश्च HS (var.).

(*b*) कोपस् तत् PT (var.) H, GSL, SR, SSB, Sama.

(*c*) °त्यागश्च PT 2. 43, PTem 2. 36 (var.) and 2. 43; निःसङ्गो PT 2. 43, PTem 2. 43; निःशंका (°काः) H (var.), HN; संगानां [निः° ] H (var.).

(*d*) भवन्त्यस्य महात्मनः PS (var.), HP; भवन्ति हि PS (var.), H (with the exception of HP), GSL; भवत्यस्य PS (var.); भवन्त्यम° PT (var.), HP; भवन्तीह Sama ; संभवन्ति H (var.).

It is not characteristic of the noble that their affections last till the end of their lives, that their anger is gone in a moment, and that their generous deeds are quite unselfish ? (F. Edgerton's translation).

आजीविताश्च प्रणयाः see No. 4494.

4495

आजीवोच्छित्तये यासां　　प्रीतिद्वेषावुभौ हि तौ ।
कथं नु खलु तौ तासां　　स्यातामुपरि कस्यचित् ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 5.

They [the harlots] whose love and hatred, both of which deprive one of his living, how can these two of these women maintain any influence over any one ? (A. A. R.).

4496

आजीव्यः सर्वभूतानां　　राजा पर्जन्यवद् भवेत् ।
निराजीव्यं त्यजन्त्येनं　　शुष्कं सर इवाण्डजाः ॥

(अ) KN (KN [ĀnSS] 5. 60, KN [TSS] 5.60, KN [BI] 5. 59 . Cf. पर्जन्य इव भूतानाम्.

(आ) IS 875.

(*b*) भुवि [भ°] KN [BI].

(*d*) शुष्कवृक्षम् KN [BI].

In this earth, like the rain-cloud *Parjanya*, a king should be the source of sustenance to all creatures; when he is not so, he is forsaken by his people just as a withered tree is forsaken by the birds. (M. N. Dutt's translation).

4497

आजीव्यैकतरं भावं　　यस्त्वन्यमुपजीवति ।
न तस्माद् विन्दते क्षेमं　　जारान्नार्यसती यथा ॥

(अ) BhPn 10. 24. 19.

(*d*) जारं BhPn (var.).

He who adores things other than those by which he lives, never attains prosperity, similarly as an unchaste woman, gratifying her paramour, never attains prosperity[1]. (J. M. Sanyal's translation).

1. E. Burnouf translates this verse as follows : *L'homme qui vivant de tel ou tel état, va demander sa vie d un autre, n'y trouve pas plus de bonheur que l'épouse infidèle après d'un amant.*

4498

आजौ त्वद्वाजिराजिप्रखरखुरतरन्यासलीलाभिरुर्व्यां
दीर्णायां देव निर्यन्नविरलमवनीपाल पातालवह्निः ।
अश्नीयाद् विश्वमेव प्रतिनृपतिवधूनेत्रधाराम्बुधारा-
वारा यद्येनमारादरिकुलदमन द्राङ् न निर्वापयेयुः ॥

(आ) SR 126. 27, SSB 435. 27, SSS 151 (a. Rāmacandra).

(*a*) आजित्व° SSS ; °तलन्या° SSS ; °व्या SSS.

(*c*) °नेत्रवारामुदारा- SSS.

(*d*) धारा [वा°] SSS.

Sragdharā metre.

The mass of fire from the nether regions coming up, oh ! king, from the fissures made in the earth by the hard hoofs of your cavalry, moving about sportively, would have consumed the whole earth, were it not for the fact that they were put out quickly, oh ! destroyer of enemies, by the streams of tears shed by the wives of your rival king. (A. A. R.).

4499*

आज्ञां मन्मथचक्रवर्तिनृपतेरादाय निःशङ्कधीर्
भ्राम्यद्भृङ्गमहाजनान् पिकगिरा साकूतमाकारयन् ।
कुञ्जाट्टे च्युतपत्रसंस्तरवति श्रीमान् वसन्ताभिधो
व्यापारी सुमनोमरन्दवसुभिर् वाणिज्यमालम्बते ॥

(आ) SSB 198. 40 (a. Kṛṣṇarāma).

Śārdūlavikrīḍita metre.

The rich merchant called Vasanta [spring] has taken up to trading with the wealth of flowers and honey in the shop of the bower, spread with the carpet of fallen leaves, calling up intentionally the customers of wandering bees, through the cooings of the cuckoos boldly, having received the orders of the emperor of kings, the God of love. (A. A. R.).

4500*

आज्ञाकरश्च ताडन-
परिभवसहनश्च सत्यमहमस्याः ।
न तु शीलशीतलेयं
प्रियेतरद्वक्तुमपि वेद ॥

(अ) ĀrS 2. 103

Āryā metre.

I really am at her beck and call obeying her orders and enduring her beatings and insulting behaviour; but this beloved of such a cool character knows not how to speak except endearing words. (A. A. R.).

4501*

आज्ञा काकुर्याच्ञा-
क्षेपो हसितं च शुष्करुदितं च ।
इति निधुवनपाण्डित्यं
ध्यायंस्तस्या न तृप्यामि ॥

(अ) ĀrS 2. 76.

Āryā metre.

Her commands, change of voice under different emotions, requests, defiant censures, laughter and pretended cryings—thinking on these clever doings at the time of pleasing enjoyments never do I get satiated. (A. A. R.).

4502

आज्ञा कीर्तिः पालनं ब्राह्मणानां
दानं भोगो मित्रसंरक्षणं च ।
येषामेते षड्गुणा न प्रवृत्ताः
कोऽर्थस् तेषां पार्थिवोपाश्रयेण ॥

(अ) BhŚ 66. VCbr 5. 1.

(आ) VS 3229, SRK 122. 11 (a. BhŚ), Vjv 244. 2, SR 152. 394 (a. BhŚ), SSB 478. 353, Śatakāvalī 90, SL f. 48*b*, SKG f. 22*a*, SRM 2. 2. 574, IS 876.

(*a*) सज्जनानां BhŚ (var.), SRM; पुण्यभाजां [ब्रा°] BhŚ (var.).

(*b*) भोगो मित्रः [दा° भो°] BhŚ (var.); भोज VCbr (var.); मित्रसंतर्पणं or पुण्यसंरक्षणं or नित्यसंरक्षणं [मि°] BhŚ (var.).

(*c*) एषाम् [ये°] BhŚ (var.); सद्गु° BhŚ (var.); संप्रवृत्ताः BhŚ (var.); न प्रसिद्धाः BhŚ (var.); नो निवृत्ताः [न प्र°] Śatakāv.

(*d*) एषामेते तद्गुणा VCbr (var.); पार्थिवोपासनेन BhŚ (var.).

Śālinī metre.

What use is there in relying on kings who do not possess the six qualities of authority, glory, defence of Brāhmaṇa-s, generosity, enjoyment (of means), and protection of friends ? (F. Edgerton's translation).

आज्ञा गुरूणां ह्यविचारणीया see स शुश्रुवान् मातरि भार्गवेण.

आज्ञातशास्त्र° see No. 428.

4503

आज्ञा तेजः पार्थिवानां सा च वाचि प्रतिष्ठिता ।
यत्ते ब्रूयुरसत् सद्वा स धर्मो व्यवहारिणाम् ॥

(आ) SRHt 89. 2 (a. Mn [*sic !*]), SSSN 56. 10.

(*b*) प्रतिष्ठता is alternatively suggested in SRHt.

The majestic lustre of kings is in their commands and that is well established in their words. Whatever they may say, good or bad, that is the law in all transactions. (A. A. R.).

4504*

आज्ञापयिष्यसि पदं
दास्यसि दयितस्य शिरसि किं त्वरसे ।
असमयमानिनि मुग्धे
मा कुरु भग्नाङ्कुरं प्रेम ॥

(अ) ĀrS 2. 77.

(*d*) भङ्गा° ĀrS (but Chowkhambha edition [*V. S. Series*–127] as above).

Āryā metre.

You will be issuing commands, be giving kicks at the lover's head, why this haste ? Silly girl, you show jealous anger untimely, do not nip in the bud the growing love. (A. A. R.).

4505

आज्ञाभङ्गकरान् राजा न क्षमेत सुतानपि ।
विशेषः को नु राज्ञश्च राज्ञश्चित्रगतस्य च ॥

(अ) H (HJ 2. 107, HS 2. 103, HM 2. 107, HK 2. 106, HP 2. 97, HN 2. 96, HH 56. 17-8, HC 74. 13-4).

(आ) SR 147. 206 ( a. H ), SSB 470. 112, Sama 1 आ 22, SRM 1. 3. 168, IS 877.

(*b*) क्षमेत्स्वसु° HM, SRM; क्षमेत्सुसु° HH; क्षेमेत IS; क्षाम्येत्स्वसु° SR, SSB.

(*c*) कोषदोषेण [को नु रा°] HH; कोऽनुरागस्य (हि) SR, SSB; कोषदण्डेन IS; हि [ नु ] HS; राज्ञो वा HS.

(*d*) राजचित्त° HH, SR, SSB; वा [च] HS, HH; हि [च] IS.

A king should not tolerate even (his own) children breaking his commands; else what (is) the difference between a king and the picture of a king ? (F. Johnson's translation).

4506

आज्ञाभङ्गो नरेन्द्राणां ब्राह्मणानामनादरः ।
पृथक् शय्या च नारीणाम् अशस्त्रविहितो वधः ॥

(अ) H (HJ 2. 84, HS 2. 52, HM 2. 85, HH 48. 3-4, HC 70. 7-8), Cr 1223 (CNP II 211, CnT II 12. 4, CnT III 7. 38, CnT V 65), VC (VCsr 5. 4, VCmr 5. 62-3, VCbr 5. 2, VCjr 5. 6), KR 7. 173. 3, Ambaḍa 39 (p. 71), MK (MK

[GOS] 28, MK [S] 28, MK [P] 21, MK [G] 45. 16 and *ad* 44. 11, MK [K] 19. 5), PrC 1. 22. (Cf. KN 13. 66, Crn 237).

(आ) SH 1168, SPR 1455 (a. Cāṇakya), SR 158. 249 (a. H), SSB 488. 256, Sama 1 आ 21, SRM 2. 2. 682, IS 878.

(*b*) विप्राणां (विदुषां VCmr; महतां VCjr) मानखण्डना (°नम्) Cr, VC, Ambaḍa, SH, SR, SSB, SRM; गुरूणां मानमर्दनम् KR, SPR; वृत्तिच्छेदोनुजीविनाम् (द्विजन्मनाम्) PrC; अवज्ञा विदुषां तथा N in VCsr; अनादरम् HH.

(*c*) छय्या CNP II ; सर्ववाक्यं च (मर्म° Ambaḍa) लोकानां VCjr, Ambaḍa.

(*d*) अशत्र° (°शा° IS; °त्रो D in VCmr; H in VCjr, PrC; °स्त्रो Ambaḍa, KR; सशस्त्र° N in VCsr); °वध उच्यते VC, PrC, MK, KR, SR, SSB, SRM; वधम् N in VCsr, GOKF in VCjr ; अशस्त्र वध उच्यते SPR; उच्यते SH.

Breaking the commands of kings; disrespect to the Brāhmaṇa-s; and a separate bed for women, (is) death though not inflicted by a weapon. (F. Johnson's translation).

4507*

आज्ञामवाप्य महतीं द्विषतां निखातान्-
निर्वर्त्य तां सपदि लब्धमुखप्रसादः ।
उच्चैः प्रमोदमनुमोदितदर्शनः सन्
धन्यो नमस्यति पदाम्बुरुहं प्रभूणाम् ॥

(अ) Prab (Prab [TSS] 2. 23, Prab [NSP] 2. 24).

(आ) IS 879.

(*a*) निपातान् (°तात्) Prab (NSP), निपाते IS.

(*b*) °सुख° [°मुख°] IS.

(*d*) धन्ये IS.

Vasantatilakā metre.

Blessed is he, who after destroying the enemies of his Lord, beholds his gracious face with exceeding joy, and prostrates himself at his lotus-feet. (S. Taylor's translation).

4508

आज्ञामात्रफलं राज्यं ब्रह्मचर्यफलं तपः ।
ज्ञानमात्रफला विद्या दत्तभुक्तफलं धनम् ॥

(अ) Cr 1224 (CNG 311, CnT II 12. 5, CnT III 7. 39, CnT V 66), VC (VCsr 11. 2, VCmr 5. 60, VCjr 5. 5). Cf. Crn. 249. Cf. No. 211.

(आ) SR 157. 196 (a. VC), SSB 486. 200, IS 880.

(*b*) ब्रह्मचर्यं IS.

(*c*) परिज्ञानफला (°लं) VCmr, VCjr, SR, SSB.

(*d*) दानमुक्ति° VCsr (var.); धनभुक्त° VCjr (var.); °भोग° VCjr (var.).

The only aim of royalty is authority; the only aim of asceticism is a life of chastity; the only aim of learning is knowledge; the only aim of money consists in giving and enjoying it. (F. Edgerton's translation).

4509*

आज्ञामेव मुनेर् निधाय शिरसा विन्ध्याचल स्थीयताम्
अत्युच्चैः पदमिच्छता पुनरियं नो लङ्घनीया त्वया ।
मैनाकादिमहीध्रलब्धवसतिं यः पीतवानम्बुधिं
तस्य त्वां गिलतः कपोलमिलनक्लेशोऽपि किं जायते ॥

(आ) SkV 1123, Skm (Skm [B] 1703, Skm [POS] 4. 13. 3) (a. Śālūka).

(*a*) मुनेः प्रणम्य Skm.

(*b*) नोल्लङ्घनीय Skm (POS).

(*d*) गिलितः Skm (var.) ; कपोलफलके (°क) क्ले° Skm.

Śārdūlavikrīḍita metre.

Oh ! Vindhya mountain, you must still remain/bowing your head to the sage Agastya's bidding / nor ever more by striving for too high a place/transgress his word. / For he who drank the ocean,/ where such mountains as Maināka had found refuge, / would never feel you even strike his cheek / were he to swallow you. (D.H.H. Ingalls's translation).

4510*

आज्ञा मौलिषु भूभुजां भयरुजा चित्तेषु दुर्मेधसां
प्रीतिः सत्सु दिशासु कीर्तिरतुला येनार्पिता सर्वतः ।
सर्वं राज्यमकण्टकं च विहितं ध्वस्ता द्विषां संपदः
सोऽसौ संमतवैभवो विजयते श्रीराजनारायणः ॥

(आ) SSB 431. 2.

Śārdūlavikrīḍita metre.

His commands are obeyed with bent heads by vassal kings, the pain of fear is in the minds of the wicked, he is well pleased with the good, his great fame is spread in all quarters, the whole kingdom is made free of thorns [troubles]. and he has destroyed the power and wealth of the enemies – thus victorious is king Rāja-nārāyaṇa whose power and might are highly esteemed. (A. A. R.).

4511

आज्ञारूपेण या शक्तिः सर्वेषां मूर्धनि स्थिता ।
प्रभुशक्तिर् हि सा ज्ञेया प्रभावमहितोदया ॥

(आ) SRHt 97. 1 (a. Mn. [*sic !*]), SSSN 62. 1 (a. Mn.[*sic !*]).

That power which is exhibited in the form of commands and which is obeyed by all with their heads bent, that is to be known as the majesty of the king, which is born of his might and greatness. (A. A. R.).

4512*

आज्ञा शक्रशिखामणिप्रणयिनी शास्त्राणि चक्षुर्नवं
भक्तिर्भूतपतौ पिनाकिनि पदं लङ्केति दिव्या पुरी ।
उत्पत्तिर्द्रुहिणान्वये च तदहो नेदृग् वरो लभ्यते
स्याच्चेदेष न रावणः क्व नु पुनः सर्वत्र सर्वे गुणाः ॥

(अ) Bālarāmāyaṇa 1. 36.

(आ) Kpr 7. 278, Amd 157. 400, KHpk 8.

Śārdūlavikrīḍita metre.

His commands borne by Indra on his head ! The sciences his fresh eyes ! His devotion to Śiva ! Laṅkā his beautiful residence ! His birth too in the family of Brahmā ! Oh, a similar bridegroom could not be found ! Had he not been Rāvaṇa (the terrifying) ! But where do all these excellences reside ? (G. Jhā's translation).

4513

आज्ञासंपादिनीं दक्षां वीरसूं प्रियवादिनीम् ।
योऽदृष्टदोषां त्यजति सोऽक्षयं नरकं व्रजेत् ॥

(अ) VCsr 18. 3.

(आ) IS 881.

(*a*) प्रज्ञा° or लज्जा° [आज्ञा°] VCsr (var.) ; °दिनी दक्षा IS ; °पादने VCsr (var.).

(*b*) सुरूपां [वी°] VCsr (var.) ; सुशीलरूपां or शीलमण्डनाम् (नील° ; °लाम्) [प्रि°] VC (var.).

(*c*) °दोषस् or °दोष VC (var.) ; °दोषा IS.

He shall go to an endless hell who puts away a wife who is obedient, industrious, the mother of sons, and pleasant-spoken, and against whom no sin is proved. (F. Edgerton's translation).

4514*

आज्ञेव शम्बररिपोरवलङ्घनीया
वाञ्छेव विग्रहवती वशगा दृशोर् मे ।
अन्यार्थमेव किमुतापणमभ्युपैति
संवेशमानयति सा किमु सारसाक्ष्याः ॥

(आ) AA 83. 6-9.

Vasantatilakā metre.

She [the messenger] is like the command of Cupid, which is never to be transgressed, and my desires in bodily form and amenable to my glance; otherwise will she go to the market as if to purchase something and bring back to me the message of the lotus-eyed [beloved] ? (A. A. R.).

4515

आञ्जस्यं व्यवहाराणाम् आर्जवं परमं धियाम् ।
स्वातन्त्र्यमपि तन्त्रेषु सूते काव्यपरिश्रमः ॥

(अ) Sabhā 15.

The efforts spent in the cultivation of good literature produce uprightness in all affairs of the world, great straightforwardness in the process of thinking, and non-dependence in the doing of the right thing. (A. A. R.).

4516*

आटीकसेऽङ्गकरिघोटीपदातिजुषि वाटीभुवि क्षितिभुजां
चेटी भवंस्तदपि शाटीनते वपुषि वीटीनवाधिवदनं ।
कोटीररत्नपरिपाटी भृशारुणितजूटीविधुन्तनुलसन्
पाटीरलिप्तिमिभधाटीजुषं सुरवधूटीनुतां भज शिवम् ॥

(आ) SRK 260. 5 (from Aśvadhāṭi).

Mattebha metre.

You roam about the threshold of kings which is filled with the chariots, elephants, horses and foot soldiers and yet, mean as your condition is, the proud faces of the kings do not turn towards you favourably; worship Lord Śiva, the moon on whose matted hair is rendered very red by the rays of the gems on the crowns of the kneeling goddesses, whose bodies are smeared with sandal paste, and who is the destroyer of the elephant demon. (A. A. R.).

4517*

आटोपेन पटीयसा यदपि सा वाणी कवेरामुखे
खेलन्ती प्रथते तथापि कुरुते नो सन्मनोरञ्जनम् ।
न स्याद् यावदमन्दसुन्दरगुणालंकारझंकारितः
सप्रस्यन्दिलसद्रसायनरसासारानुसारी रसः ॥

(अ) Śrikaṇṭhacarita 2. 49.

(आ) ARJ 30. 2-5, AR 25. 6-9.

(*b*) वल्गन्ती [खे°] AR (var.).

Śārdūlavikrīḍita metre.

Even though the words of a poet spread about sportively at the beginning with a good deal of clever and majestic self-conceit, they make no favourable impression in the minds of good critics, if they do not foster the main sentiments [*rasa*] accompanied by other *rasa-s* which are dripping with the elixir of emotional appeal and which are adorned with highly pleasing literary mertis and figures of speech. (A. A. R.).

4518*

आढ्यराजकृतोत्साहैर् हृदयस्थैः स्मृतैरपि ।
जिह्वान्तःकृष्यमाणेव न कवित्वे प्रवर्तते ॥

(अ) Harṣacarita 1. 19 (in some editions 1. 18).

(आ) SkV 1735 (a. Bāṇa).

(*a*) आद्यराज° Harṣa° (var.) ; कृतोच्छ्वासैः Harṣa (var.) ; उत्साहैः Harṣa (var.) ; कृतारम्भैर् or कुतारम्भैर् SkV (var.).

(*d*) प्रगल्भते SkV.

My tongue seems checked and drawn within my mouth by Āḍhyarāja's *utsāha-s*, even when they are only remembered as abiding in my heart, and so it does not attain a poet's success. (E. B. Cowell's and F. W. Thomas's translation).

4519

आढ्यस्य किं च दानेन सुहितस्याशनेन किम् ।
किं शशाङ्केन शीतालोः किं घनेन हिमागमे ॥

(अ) KSS (KSS [AKM] 10. 66. 35, KSS [NSP] 10. 66. 35).
(आ) IS 882.
(इ) NŚ (OJ) 6. 1.
(*b*) सुखितस्याप्यशनेन KSS (AKM) (hypermetric); सुखितस्याप्यमेन KSS (var.).
(*c*) चन्दनेन [श°] KSS (NSP).

Why make an offer to the rich? Why feed one who is full? How can the moon benefit one who is shivering? What for is the cloud when the winter has set in? (S. Bhaskaran Nair's translation).

4520

आढ्यानां मांसपरमं मध्यानां गोरसोत्तरम् ।
तैलप्रायं दरिद्राणां भोजनं भरतर्षभ ॥

(अ) MBh (MBh [Bh] 5. 34. 47, MBh [R] 5. 33. 48, MBh [C] 5. 1143).
(*b*) गोरसोत्तमं or गोरसं परं MBh (var.).
(*c*) तैलोत्तरं (°मं) or तिलोत्तमं (°रं) or लवणोत्तरं (hypermetric) [तै°] MBh (var.).

O Bull of the Bharata race, meat prevaileth in the food of the opulent, clarified butter in that of the middle class; and oil in that of the poor. (P. C. Roy's translation).

4521

आढ्याग्निवापलम्भो
निकेतगामी च पिच्छिलः पन्थाः ।
द्वयमाकुलयति चेतः
स्कन्धावारद्विजातीनाम्

(आ) SkV 292 (a. Vāgura).

Āryā metre.

Two things worry the Brāhmaṇa-s/who attend the royal camp: / how to get funeral service from a rich man / and the muddy road to their tents. (D. H. H. Ingalls's translation).

आढ्या बन्धुतया नारी see No. 2044.

4522

आढ्यो वापि दरिद्रो वा दुःखितः सुखितोऽपि वा ।
निर्दोषो वा सदोषो वा वयस्यः परमा गतिः ॥

(अ) R (R [Bar] 4. 8. 8, R [B] 4. 8. 8, R [G] 4. 7. 8, R [Kumbh] 4. 8. 8, R [L] inserts *cd* only between 4. 6. 6-7).
(आ) SRRU 215.
(*a*) अपि [वा°] R (var.); वाथ [वा°] R (var.).
(*b*) दीनो वा दुःखितोऽपि (सुखि°) R (G).
(*c*) क्षमावाश्च [स° वा] R (G); च स° च R (var.): निर्दोषश्च क्षमाश्चैव (क्षमावांश्च; °श्चाक्ष°) R (var.).

A friend must at all cost be given a helping hand, be he rich or poor, happy or miserable, sinful or blameless. (T. Srinivasa Raghavacharya's translation).

आणुकं सुरतं नाम see No. 482.

4523

आततायिनमायान्तं हन्यादेवाविचारयन् ।
हननादेव निस्तारो नरकात् तस्य दुष्कृतेः ॥

(आ) SSB 475. 274.

When a desperado comes with the intention to kill, one should kill him without a (second) thought; it is by this act of killing that he gets release from hell for doing an evil deed. (A. A. R.).

4524

आततायिनमायान्तम् अपि वेदान्तपारगम् ।
जिघांसन्तं जिघांसीयान् न तेन ब्रह्महा भवेत् ॥

(अ) Cr 133 (CS II. 5, CR VIII, 47, CPS

233. 37, CKI 44), (cf. Mn 8. 350, Vās 3. 15-8, B 1. 18. 11-3, Vi 5. 189-92, Vyāsa and Bṛh *ad* Apar 1042).

(आ) IS 7469, Bahudarśana 138, TP 407.

(*a*) आयातम् (°न्तिम् ; °यिनम्) CS (var.).

(*b*) वेदन्तगं रणे CS (var.), TP; वेदान्तरं तणे CS (var.); वेदांगपारक CS (var.); वेदान्त-परगा (°गः) CS (var.).

(c) जिघासतं (°त) CS (var.); जिघांसंतं TP; जीघ्रास CS (var.); जघ्रसंत्तं CS (var.); जिघ्रांसेद्यन् CS (var.); जिघासीयान् CS (var.); जीघ्रसीया (°य) CS (var.); जिघांसेत CR (var.); जिघासेन CS (var.); जिघासिया CS (var.).

(*d*) तत्र [तेन] Bahudarśana; ब्रह्महं CS (var.) ; भव्यत् CS (var.).

One attacked by an aggressor is at liberty to dispatch him in the affray; and though the aggressor may be a Brāhmaṇa learned in the Veda, it does not amount to Brāhmaṇicide to kill him in one's self defence. (B. C. Dutt's translation).

4525

आतन्वद्भिर्दिक्षु पत्राप्रनादं
प्राप्तैर्दूरादाशु तीक्ष्णैर्मुखाग्रैः ।
आदौ रक्तं सैनिकानामजीवैर्
जीवैः पश्चात् पत्रिपूगैरपायि ।।

(अ) Śiś 18. 74.

(आ) SR 130. 103 (a. Śiś.), SSB 441. 103 (a. Māgha).

Śālinī metre.

The blood of the soldiers was at first drunk with the sharp ends of their *mukha-s* [arrow-points *or* beaks] by the lifeless arrows, and later by the living birds, that made a noise in the quarters by their *patra-s* [feathers attached *or* wings] and that reached quickly from afar. (A. A. R.).

4526*

आतपत्यविदुषाममृतांशुम्
अंशुमन्तमपि रश्मिसहस्रे ।
रागिणां भवति लक्षणमिन्दोर्
इन्द्रनीलशकलच्छविलक्ष्म ।।

(अ) Āś 5. 3.

Svāgatā metre.

For lovers unable to distinguish between the Moon and the Sun, the thousand rays of both burning equally hot, the mark bearing the colour of *Indranīla*-slab serves as a test for finding out the Moon. (C. Sankararama Sastri's translation).

4527**

आतपासहनः पाण्डुः शाखाहीनो मुहुर् यदि ।
अकालफलपाकी स्याच् छाखी पित्तात्मकः कृशः ।।

(आ) ŚP 2259.

If a tree is not able to withstand the rays of the sun, it becomes pale in colour and frequently loses branches; it may bear (small) fruits untimely and remain affected by *pitta* ["bilious" complaint] and thin. (A. A. R.).

4528*

आतपे धृतिमता सह वध्वा
यामिनीविरहिणा विहगेन ।
सेहिरे न किरणा हिमरश्मेर्
दुःखिते मनसि सर्वमसह्यम् ।।

(अ) Kir 9. 30.

(आ) SkV 1662, Any 71. 155, SR 296. 3 (a. Kir.), SSB 138. 4 (a. Bhāravi), Vidy 178 (a. Bhāravi), AA 39. 26.

(*a*) हिमरश्मेः AA.

(*d*) सहृचमसहृचम् Any.

Svāgatā metre.

To one who pines in solitude apart/ from those he loves, even the moon's cool rays / appear unbearable; for in affliction / even a pleasant object heightens grief. (Monier Monier-Williams's translation in *Indian Wisdom* : p. 460).

4529*

आतरलाघवहेतोर्
मुरहर तरिं तवावलम्बे ।
अपणं पणमिह कुरुषे
नाविकपुरुषे न विश्वासः ॥

(आ) ASC of PG after 278.

Āryā-upagīti metre.

For quickening the process of liberation from worldly bondage [for getting cheaper passage in crossing the river] oh ! Lord Kṛṣṇa, the enemy of Mura, I resort to your boat. You make a non-saleable thing the fare of passage; I have no faith in the keepers [pullers] of boats. (A. A. R.).

आतापमात्ररमणी see No. 4941.

4530*

आताम्रतामपनयामि विवर्ण एष
लाक्षाकृतां चरणयोस्तव देवि मूर्ध्ना ।
कोपोपरागजनितां तु मुखेन्दुबिम्बे
हर्तुं क्षमो यदि परं करुणामयि स्यात् ॥

(अ) Ratnāvalī 3. 14.

(आ) JS 200. 13 (a. Śrīharṣa), SR 306. 24 (a. Ratnāvalī), SSB 156. 26, Daś *ad* 1. 41.

(*a*) विलक्ष [वि°] JS, SR, SSB, Daś ; एव Daś.

(*b*) तन्वि [दे°] JS.

(*d*) क्षमा JS.

Vāsantatilakā metre.

O queen, I, a pale man, would remove with my head the reddish tint upon thy feet created by red lac. Shouldst thou but show pity on me, I could even remove the same hue on thy full moon-face caused by the passion of wrath. (Buk Kun Bae's translation).

4531*

आताम्राः किरणा रवेर्नवदलत्वक्पल्लवाः पादपाः
वल्ल्यस्तारकतुल्यकान्तिसुमनःसौरभ्यसंभाविताः ।
वात्यस्मिन् मधुमत्तषट्पदपदव्याधूतचूतद्रुम-
प्राग्भारप्रपतत्परागपटलामोदी मरुद् दाक्षिणः ॥

(आ) JS 206. 1 (a. Vaidyabhānu-paṇḍita).

Śārdūlavikrīḍita metre.

Slightly red are the rays of the sun, the trees have put forth fresh tender leaves and sprouts; the creepers are honoured with the fragrance of flowers that shine like twinkling stars; when the southern breeze blows (in the spring) it smells sweet by the mass of the pollen of mango-blossoms which are shaken by the legs of bees intoxicated by drinking honey. (A. A. R.).

4532*

आताम्राभा रोषभाजः कटान्ताद्
आशूत्खाते मार्गणे धूर्गतेन ।
निश्च्योतन्ती नागराजस्य जज्ञे
दानस्याहो लोहितस्येव धारा ॥

(अ) Śiś 18. 42.

(आ) SR 130. 79 (a. Śiś.), SSB 440. 79 (a. Māgha).

Śālinī metre.

The ichor flowing from the temples of the infuriated lordly elephant was already red due to his anger; when the arrow was quickly pulled out by the mahowt in front, did the flow then consist of ichor or was it of blood ? (A. A. R.).

4533*

आताम्रायतलोचनांशुलहरीलीलासुधाप्यायितैः
गीताम्रेडितदिव्यकेळिभरितैः स्फीतं व्रजस्त्रीजनैः ।
स्वेदाम्भःकणभूषितेन किमपि स्मेरेण वक्त्रेन्दुना
पादाम्भोजमृदुप्रचारसुभगं पश्यामि दृश्यं महः ॥

(क्ष) Kṛṣṇakarṇāmṛta 3. 29.

Śārdūlavikrīḍita metre.

I behold the beautiful radiant Form upon whose similing face drops a sweat stood flashing, as Its lotus-feet plied the gentle dance with cowherd-damsels who were engrossed in the maddening sport fed by the resounding music (of the flute), while from the reddish corner of its eyes flowed forth nectar-like stream of glances full of love. (M. K. Acharya's translation).

4534*

आताम्रे नयने स्फुरन् कुचभरः श्वासो न विश्राम्यति
स्वेदाम्भःकणदन्तुरं तव मुखं हेतुस्तु नो लक्ष्यते ।
धिक् को वेद मनः स्त्रिया इति गिरा रुष्टां प्रियां भीषयंस्
तस्यास्तत्क्षणकातरेक्षणपरिस्पृष्टो हरिः पातु वः ॥

(आ) SR 23. 143, SSB 39. 59.

(*a*) स्फुरत् SSB.

Śārdūlavikrīḍita metre.

Your eyes are red, the bosom is heaving, breathing is heavy, the face has drops of sweat seen prominently and I see no reason for these ; fie, who can fathom the mind of women ?—thus when he scolded the beloved [Lakṣmī] who was in an angry mood, he was then touched by the look of alarm in her eyes at that moment—may this Lord Viṣṇu protect you all. (A. A. R.).

4535**

आताम्रौ पूजितावोष्ठौ लेलिहानौ मृदुत्वचौ ।
जिह्वा रक्ता च तन्वी च तालु रक्तं प्रशस्यते ॥

(आ) ŚP 1619 (a. Śālihotra from Aśvaśāstra; cf. Nakula's Aśvaśāstra, *Aṅgalakṣaṇa-prakaraṇādhāya* 9)[1].

1. Nakula's Aśvaśāstra reads :
आताम्रौ पूजितौ चोष्ठतौ वालहीनौ मृदुत्वचौ ।
सुप्रोथस्तु नतः शस्तो विपरीतं विवर्जयेत् ॥

That horse is considered praiseworthy which has lips slightly red and well shaped, and curved like a snake and the skin soft, the tongue red and thin, and the palate ruddy. (A. A. R.).

4536*

आतारुण्योद्भेदात्
कान्ते दृष्टिर्यथा न्यस्ता ।
सामाजिकमध्यस्था
कथमन्या समुपयाति परभागम् ॥

(अ) Kuṭṭ ( Kuṭṭ [ KM ] 775, Kuṭṭ [ BI ] 797).

(*d*) सा कथमन्यासु याति प° Kuṭṭ (BI).

Āryā-udgīti metre.

Ever since youth budded forth in you, dear girl, your eyes have been directed into the midst of admiring audiences; otherwise, how can they have come to possess this superior merit. (A. A. R.).

4537

आतिथ्यं ब्राह्मणानां तु कुर्यात् प्रतिदिनं गृहे ।
आतिथ्ये रन्तिदेवस्य मधुपर्कं गवां शतम् ॥

(अ) Purāṇārthasaṃgraha in *Purāṇa* VII. 2 : 376. 24.

One should show hospitality to the Brāhmaṇa-s day by day in one's house; in the case of king Rantideva, his respectfull offerings during the hospitality to guests consisted of a hundred cows. (A. A. R.).

4538

आतिथ्ये श्राद्धयज्ञेषु देवयात्रोत्सवेषु च ।
महाजने च सिद्धार्थो न गच्छेद् योगवित् क्वचित् ॥

(अ) Mārkaṇḍeya-purāṇa 41. 5.

(आ) ŚP 4556.

(*a*) आतिथ्यश्रा° Mārk.

(*c*) महाजनं च सिद्धार्थं Mārk.

A knower of *Yoga* who has achieved his purpose should not go to any of these—in receiving hospitality in ceremonies intended for the manes [*śrāddha-s*], and in sacrifices; nor in temple-processions and in the celebration of festivals where people congregate. (A. A. R.).

4539

आतुरस्य कुतो निद्रा त्रस्तस्यामर्षितस्य च ।
अर्थं चिन्तयतो वापि कामयानस्य वा पुनः ॥

(अ) MBh (MBh [Bh] 10. 4. 21, MBh [R] 10. 4. 21, MBh [C] 10. 162).

(इ) SS (OJ) 106.

(*a*) तु नो [कुतो] MBh (var.) ; नित्यं [नि°] MBh (var.).

(*b*) नरस्या° MBh ; °र्षितं वचः MBh (var.) ; वा [च] MBh (var.).

(*c*) अर्थांश्चिन्तयतश्चापि (अर्थां च° ; यता चा°; वापि) MBh.

(*d*) वै [वा] MBh (var.).

Wherefore sleep to persons who are ill, afraid, displeased, worried about (their) wealth, or to one who is in love ?

4540

आतुराद् वित्तहरणं मृताच्च प्रपलायनम् ।
एतद् वैद्यस्य वैद्यत्वं न वैद्यः प्रभुरायुषः ॥

(आ) SRHt 136. 6, VS 2320 (a. Maya), SSSN 99. 3, SRRU 964. (Cf. व्याधेस्तत्त्वपरिज्ञानं).

(*b*) मृतादपि पलायनम् VS, SRRU.

The proficiency of a *vaidya* [physician] consists in getting (fat) fees from the sick people, and in running away from persons that are dead; no physician has control over human life. (A. A. R.).

4541

आतुरे च पिता वैद्यः स्वस्थीभूते च बान्धवः ।
गते रोगे कृते स्वास्थ्ये वैद्यो भवति पालकः ॥

(आ) Subh 100, Pr 364, IS 884.

(*a*) वैद्य Subh.

(*b*) स्वास्थी° Subh ; बान्धवाः Subh.

(*c*) पथ्ये [स्वा°] Subh.

(*d*) श्यानकः[पा°] Subh; श्यालकः [पा°] suggested in Pr (?).

If he is rich, then a physician is his father; if he gets well, then he is his friend; if the illness is over and he is well again, he is his protector[1].

1. According to the suggestion in Pr: "brother-in-law".

4542

आतुरे नियमो नास्ति बाले वृद्धे तथैव च ।
पराचाररते चैव एष धर्मः सनातनः ॥

(आ) NT 111, IS 7470.

(*d*) ह्येष NT.

A person who is sick does not need to observe vows; similar is the case with a child, an old man and one who observes foreign customs ; that is an eternal precept.

आतुरे व्यसने प्राप्ते (व्याप्ते) see No. 6656.

आर्तो बुध्येत पणितः see No. 4762.

4543*

आत्तमात्तमधिकान्तमुक्षितुं
कातरा शफरशङ्किनी जहौ ।
अञ्जलौ जलमधीरलोचना
लोचनप्रतिशरीरलाञ्छितम् ॥

(आ) JS 246. 11 (a. Kalaśa), Pad 63. 27 (*d* missing ; to be reconstructed from JS), ŚP 3845 (a. Kalaśa), RJ 1243, SG 542 *cd*/*ab* (a. Kalaśa), SuSS 69. Cf. No. 473.

Rathodhatā metre.

Whenever the charming damsel of tremulous eyes took up handfuls of water to throw over the beloved lover, she threw them away, apprehensive of their containing *śaphara*-fish, which was but the reflection of her eyes. (A. A. R.).

4544*

**आत्ते वाससि रोद्धुमक्षमतया दोःकन्दलीभ्यां स्तनौ**
**तस्योरःस्थलमुत्तरीयविषये सद्यो मया सञ्जितम् ।**
**श्रोणीं तस्य करेऽधिरोहति पुनर्व्रीडाम्बुधौ मामथो**
**मज्जन्तीमुदतारयन्मनसिजो देवः स मूर्च्छागुरुः ॥**

(आ) SkV 568 ( a. Vallaṇa ), Kav 100, Skm (Skm [B] 1173, Skm [POS] 2. 140.3) (a. Vallaṇa or Vallana), Prasanna 131 *b*,

(*a*) अंते वाससि Prasanna; दोःस्कन्द° SkV (var.).

(*b*) सद्यो Skm; चिन्तितम् Skm.

(*c*) पुनर्क्रीडां Prasanna.

(*d*) °मुदधारयन् Prasanna; मूर्छागुरुः Skm.

Śārdūlavikrīḍita metre.

When he had taken off my clothes,/ unable to guard my bosom with my slender arms,/ I clung to his very chest for garment./ But when his hand crept down below my hips,/ what was to save me, sinking in a sea of shame,/ if not the god of love, who teaches us to swoon ? (D. H. H. Ingalls's translation).

4545*

**आत्ते सीमन्तरत्ने मरकतिनि हृते हेमताटङ्कपत्रे**
**लुप्तायां मेखलायां झटिति मणितुलाकोटियुग्मे गृहीते ।**
**शोणं बिम्बोष्ठकान्त्या त्वदरिमृगदृशामित्वरीणामरण्ये**
**राजन् गुञ्जाफलानां स्रज इति शबरा नैव हारं हरन्ति ॥**

(अ) Khaṇḍapraśasti 171.

(आ) ŚP 1276, JS 346. 70 (a. Parimala), SR 133. 43 (a. Kpr.), SSB 444. 43 (a. Khaṇḍapraśasti), Kpr 10. 570 (a. Hanumat-kavi), KāP *ad* 10 (p. 390. 1-4), Amd 331. 956 (a. Hanumat-kavi).

(*a*) सीमन्तचिह्ने, Khaṇḍa°, Amd; मरकतनिचिते [मर° हृ] Khaṇḍa°, ŚP; मरकतनि हृते Amd; हेमताड° Amd.

(*b*) कनक° [झ°] ŚP, SR, SSB.

(*c*) बिम्बौ° SR, SSB.

(*d*) इव [इति] Khaṇḍa°.

Sragdharā metre.

Oh! King, when the wives of your enemies are wandering about in the forest, the foresters wrest from them emerald crown-jewel, take away the golden ear-ornament, snap away the girdle-zone and quickly remove the jewelled anklets; but on seeing the necklace of pearls, which has become reddened by the reflection of the red colour of their *bimba*-like lips, they consider it to be only a string of red berries and therefore do not take it. (G. Jhā's translation [revised version]).

4546

**आत्मकार्यं महाकार्यं परकार्यं न केवलम् ।**
**आत्मकार्यस्य दोषेण कूपे पतति मानवः ॥**

(आ) Subh 92, IS 875. Cf. यात्यधोऽधो व्रजत् and व्रजत्यधोऽधो यात्य्.

(*a*) आप° [आ°] Subh.

(*c*) श्राप° [श्रा°] Subh; कार्येण [दो°] Subh.

(*d*) मानवा: Subh.

Not only the extraneous matter but one's own matter is also (to be considered) an important matter; but due to the fault of one's own matter (alone) one falls into the pit. (A. A. R.).

आत्मकार्यस्य संधिस्तु (सिद्धि तु) see भव्यामेकार्थसंसिद्धिम्.

4547

आत्मच्छन्देन वर्तन्ते नार्यो मन्मथचोदिताः ।
न च दह्यन्ति गच्छन्त्यः सुतप्तैरपि पांसुभिः ॥

(अ) MBh (MBh [Bh] 13. 20. 60, MBh [R] 13. 19. 87).

(आ) GVS 400.

(*a*) अथ° [आत्म°] MBh (var.).

(*b*) °मोदिता: or °नोदिता: MBh (var.).

(*c*) हि [च] MBh (var.); दह्यंते च or च तप्यंति or च मुह्यंति [च द°] MBh (var.); गच्छंत्य or गच्छंति MBh (var.).

(*d*) पांशुभिः MBh (var.).

When women are powerfully goaded by passion they behave as they please (without care); they are not burnt [hurt] even by the well-heated dust, when going (to meet lovers). (A. A. R.).

4548

आत्मच्छिद्रं न जानाति परच्छिद्राणि पश्यति ।
स्वच्छिद्रं यदि जानाति परच्छिद्रं न पश्यति ॥

(आ) Bahudarśana 50, IS 7471.

Who does not know his own weakness, notices the weaknesses of others; however, who knows his own weakness, does not notice the weaknesses of others.

आत्मच्छिद्रं न पश्येत see नात्मच्छिद्रं परे दद्यात्.

आत्मच्छिद्रं परो विद्याद् see नात्मच्छिद्रं परो विद्याद्.

4549

आत्मजन्मास्पदं वंशं कामं दहन वार्यसे ।
किं तु संनिहितानेतान् अप्यग्ने किं दहस्यहो ॥

(आ) SSB 607. 11 (a. Saṁgrahītṛ).

O fire, you may indeed burn the *vaṁśa* [bamboo *or* family] which is the place of your birth—no one hinders you. But, O fire, why do you burn even those who are situated nearby ? (A. A. R.).

4550

आत्मजादिपरिक्लेशम् आत्मन्यारोप्य मूढधीः ।
प्रतिकर्तुमशक्तोऽपि वार्द्धक्ये शोचते परम् ॥

(आ) SSB 381. 2 (a. Saṁgrahītṛ).

(*d*) वार्धक्ये SSB.

The person of dull intellect, having placed on himself the great burden of maintaining children and other troubles, and unable to find a proper remedy to counteract it, grieves a great deal during his old age. (A. A. R.).

4551

आत्मज्ञः शौचवान् दान्तस् तपस्वी विजितेन्द्रियः ।
धर्मकृद् वेदविद्यावित् सात्त्विको देवयोनिताम् ॥

(अ) Y 3. 137. (Cf. Mn 12. 31 and 12. 40).

(*d*) देवयोनिषु Y (var.).

One knowing himself, is given to austerities, has purity, one who has mastered his passions, one who has conquered his organs, who acts upto religion, knows the Vedic lore, such a virtue one is born among gods. (J. R. Gharpure's translation).

4552

आत्मज्ञानं समारम्भस् तितिक्षा धर्मनित्यता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥

(अ) MBh (MBh [Bh] *ad* 5. 33. 16 [168* 9] + 5. 33. 17 *cd*, MBh [R] 5. 32. 20, MBh [C] 5. 990.) Cf. क्रोधो हर्षश्च दर्पश्च.

(आ) SSap 298, IS 886.

(*a*) आत्मज्ञानसमा° MBh (var.); असंरंभ: [स°] MBh (var.).

(*c*) अर्था [अर्थान्] MBh (var.).

He is verily a *paṇḍita* whom knowledge of self, exertion, forbearance and steadfastness in virtue do not drag away from the goals of life. (P. N. Menon's translation).

4553

आत्मज्ञानमनायासस् तितिक्षा धर्मनित्यता ।
वाक् चैव गुप्ता दानं च नैतान्यन्त्येषु भारत ॥

(अ) MBh (MBh [Bh] 5. 34. 70, MBh [R] 5. 33. 72, MBh [C] 5. 1167).

(आ) IS 887.

(इ) MBh (Ju) 232 *cd/ab*.

(*a*) आत्मज्ञानसमारंभ: MBh (var.); असंरंभ: MBh (var.).

(*c*) वाक्शौचमधुरादानं MBh (var.); गुप्तदानं MBh (var.); सूक्ता [गु°] MBh (var.); मधुर दान MBh. (var.).

(*d*) एते हि or एतान् or एषाम् MBh (var.); अंतेषु or अज्ञेषु or अन्येषु or अन्त्येषु or एतेषु MBh (var.); कृत्स्नश: [भा°] MBh (var.).

Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity,—these, Oh! Bhārata, never exist in inferior men. (P. C. Roy's translation).

आत्मज्ञानविवेकिन: (°कनिर्) see ब्रह्मज्ञानविवेकिन:.

4554

आत्मज्ञानी यतो धन्यो मध्य: पितृपितामहै: ।
मातृपक्षेण मात्रा च ख्यातिं याति नराधम: ॥

(अ) Mārkaṇḍeya-purāṇa 19. 12.

A person of self-knowledge is, indeed, fortunate as he is among [becomes well known by] paternal ancestors; a person of very inferior merit attains a name due to his mother and other maternal relations. (A. A. R.).

4555

आत्मतत्त्वं न जानाति करोति बहुविस्तरम् ।
स एव निधनं याति नालिकेरोदकं यथा ॥

(आ) Subh 130 and 154, IS 888.

(*a*) आत्मवित्तं or आपवत्तं Subh.

(*b*) कुर्वन्ति Subh (var.); °विस्तरां Subh.

(*d*) नालिकैरवको or नानिकेनिवको (?) Subh (var.).

One who spreads widely without knowing his own true nature, certainly perishes, like the water of the coconut.

आत्मदु:खं परो विद्या see नात्मच्छिद्रं परो विद्या.

4556

आत्मदेहस्य मांसानि भोक्तुं ब्रह्मन्न शक्यते ।
देहिनां वद यद्योग्यं संतुष्टिर्जायते यत: ॥

(अ) PdP, Kriyākhaṇḍa 21. 5.

Oh! Brāhmaṇa, it is not possible to enjoy the flesh from one's own body. Tell me what is proper for embodied beings, from which they may derive satisfaction? (A. A. R.).

4557

आत्मदोषैर्नियच्छन्ति सर्वे दु:खमुखे जना: ।
मन्ये दुश्चरितं तेऽस्ति तस्येयं निष्कृति: कृता ॥

(अ) Matsya-purāṇa 27. 30 (in some texts 27. 29).

(*c*) तेस्मिस् Matsya-pur° (var.).

All people are controlled in the jaws of misery by faults committed by themselves; methinks there is some evil conduct on your[1] part; and this is the atonement for the same. (A. A. R.).

1. Words of Śukrācārya to his daughter Devayānī.

4558

आत्मद्वेषाद् भवेन् मृत्युः परद्वेषाद् धनक्षयः ।
राजद्वेषाद् भवेन् नाशो ब्रह्मद्वेषात् कुलक्षयः ॥

(अ) Cr 134.

(आ) Sama 1 आ 42 and 2 ब 4, IS 889.

(*a*) आप्तद्वेषाद् Cr (var.), Sama.

(*c*) राजद्वेषात् सर्वनाशो Cr (var.); °द्वेषान् Sama; भवैन् Cr (var.).

(*d*) वृद्धद्वेषात् Sama.

Hatred towards oneself brings death; hatred towards others (brings) loss of money; hatred towards the king brings (complete) ruin; (and) hatred towards a Brāhmaṇa (brings) ruin to the family.

4559

आत्मनः प्रतिकूलानि परेभ्यो यदि नेच्छसि ।
परेषां प्रतिकूलेभ्यो निवर्तय ततो मनः ॥

(आ) SRM 1. 2. 66.

If you do not desire [wish to avoid] unfavourable things for yourself from others, then turn your mind away from (planning) adverse things to others. (A. A. R.).

4560

आत्मनः प्रीयते नात्मा परतः स्वत एव वा ।
लक्षयेऽलब्धकामं त्वां चिन्तया शबलं मुखम् ॥

(अ) BhPṇ 6. 14. 21.

(*a*) आत्मना BhPṇ (var.).

Methinks, you are not satisfied with yourself. Do you owe this state of your mind to your own self, or to others? I see your countenance pale through anxiety, and it clearly convinces me that you have not been able to realise the objects of your desire. (J. M. Sanyal's translation).

4561

आत्मनः शक्तिमुद्वीक्ष्य मानोत्साहौ तु यो व्रजेत् ।
शत्रूनेकोऽपि हन्याच्च क्षत्रियान् भार्गवो यथा ॥

(अ) P (PP 1. 192, Pts 1. 236, PtsK 1. 265).

(आ) IS 892.

(इ) Cf. Nāladiyār 248.

(*b*) °साहं च Pts; °न्मादं [°त्सा°] PtsK.

(*c*) हन्ति स एकोऽपि [एकोऽपि ह°] Pts; हन्यात् स एकोऽपि [ए° ऽपि ह°] PtsK.

The man who reckons well his power,/ nor pride nor vigor lacks,/ may single-handed smite his foes/ like Rāma-with-the-axe. (A. W. Ryder's translation).

4562

आत्मनश्च परित्राणे दक्षिणानां च संगरे ।
स्त्रीविप्राभ्युपपत्तौ च घ्नन् धर्मेण न दुष्यति ॥

(अ) Mn 8. 349, (cf. G 7. 25, B 2. 4. 18, Vās 3. 24, Vi 5. 189-190). (Cf. *Brahma-Vidyā* XXX. 1-4 : pp. 21-2).

(*c*) स्त्रीविप्राभ्यवपत्तौ Medhātithi (var.) and Nandana *ad* Mn; स्त्रीविप्राद्भुपपत्तौ Rāghavananda *ad* Mn; स्त्रीविप्राभ्युपपत्तौ Rāghavānanda (var.), Medhātithi (var.), Govindarāja, Savijña-Nārāyaṇa and Vulgata.

(*d*) धर्मेण घ्नन्न Mn (var.).

In their own defence, in a strife for the fees of officiating priests, and in order to protect women and Brāhmaṇa-s; he who (under such circumstances) kills in the cause of right, commits no sin. (G. Bühler's translation).

4563*

आत्मनश्च परेषां च प्रतापस्तव कीर्तिनुत् ।
भयकृद् भूपतेर्बाहुर् द्विषां च सुहृदां च ते ।।

(आ) KH 275. 1-2, Sar *ad* 2. 69. 15.

(*c*) भूपते Sar.

Your valour, Oh! king, commends your fame and thrusts away the fame of your enemies; your royal arm causes terror to your enemies but casts off the fear of your friends. (A. A. R.).

4564

आत्मनश्च परेषां च यः समीक्ष्य बलाबलम् ।
अन्तरं नैव जानाति स तिरस्क्रियतेऽरिभिः ।।

(अ) H (HJ 3. 8, HS 3. 8, HM 3. 8, HK 3. 8, HP 3. 8, HN 3. 8, HH 74. 4-5, HC 97. 18-9). Cf. परेषामात्मनश्चैव यो.

(आ) SR 147. 223 (a. H), SSB 471. 129, Bahudarśana 16. 128, Sama 1 आ 29, IS 890.

(*b*) पश्यति [स°] Sama.

(*c*) जानन्ति Sama,

He who, well comparing the strength and weakness of himself and of others, can not perceive the difference, is made an object of scorn by (his) enemies. (F. Johnson's translation).

4565

आत्मनश्चपलो नास्ति कुतोऽन्येषां भविष्यति ।
तस्मात् सर्वाणि कार्याणि चपलो हन्त्यसंशयम् ।।

(अ) MBh (MBh [Bh] 12. 136. 143, MBh [R] 12. 138. 147, MBh [C] 12. 5060-1), P (PT 2. 18, PTem 2. 18, PS 2. 12, PRE 2. 14, PN 1, 11). Cf. Ru 92.

(आ) IS 891.

(*a*) च परो MBh (var.).

(*b*) मैत्रं [ऽन्ये°] PS (var.); भविष्यसि MBh (var.).



(*d*) चापले नास्त्यसंशयः MBh (var.); चपलोहं न संशयः PS (var.); चापलो MBh (var.), PS (var.); हृतसंशयः PS (var.); असंशयः or संशयं MBh (var.).

A person, possessed of levity of understanding, fails to protect his own self. How can he protect others? Such a person, without doubt, ruins all his acts. (P. C. Roy's translation).

4566

आत्मनश्च प्रजायाश्च दोषदर्श्युत्तमो नृपः ।
विनियच्छति चात्मानम् आदौ भृत्यांस्ततः प्रजाः ।।

(अ) Śukranīti 4. 1. 69.

Of himself and of his children (and of his subjects) the best of kings always sees the faults; he restrains and corrects himself first, then his servants and then (only) his subjects. (A. A. R.).

4567

आत्मनात्मानमन्विच्छेन् मनोबुद्धीन्द्रियैर्यतैः ।
आत्मैव ह्यात्मनो बन्धुर् आत्मैव रिपुरात्मनः ।।

(अ) MBh (MBh [Bh] 5. 34. 62, MBh [R] 5. 33. 63, MBh [C] 5. 1158).

(आ) SRM 2. 2. 658, IS 893.

(*a*) आत्मनो मा° or आत्मानं ह्यात्मनान्वि° (आत्म°) MBh (var.).

(अ) आत्मानमवसादयेत् MBh (var.); यतः or रतः or युतैः or हितैः [यतैः] MBh (var.).

(*c*) आत्मनो बंधुरात्मैव MBh (var.); आत्मा ह्येवात्मनो बंधुः MBh (var.)., SRM.

(*d*) रिपुरात्मैव चात्मनः MBh (var.); गतिः [रि°] MBh (var.).

One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's own friend as, indeed, it is one's own foe. (P. C. Roy's translation).

4568

आत्मनानर्थयुक्तेन पापे निविशते मनः ।
स कर्म कलुषं कृत्वा क्लेशे महति धीयते ॥

(अ) MBh (MBh [Bh] 12. 174. 2, MBh [R] 12. 181. 2 and 12. 302. 14, MBh [C] 12. 6746 and 12. 12139).

(आ) IS 894.

(*a*) °निष्ट° or °त्यर्थ° [°नर्थ°] MBh (var.).

(*b*) पापं MBh (var.); निविशिते or न विशते or ऽतिविशते or निवसते or निवशते MBh (var.); नरः or जनः or मतिः MBh (var.).

(*c*) स्व° or सु° [स] MBh (var.); धर्म° [कर्म] MBh (var.).

(*d*) लोके महति हीयते or कृच्छ्रे लोके विधीयते or हीनयोनौ प्रजायते or लोके कृच्छ्रं (°च्छ्रे) विधीयते MBh (var.); लोके or पापे or देशं or दुःखे [क्ले°] MBh (var.); महती MBh (var.); हीयते or लीयते MBh (var.).

If the mind becomes affected by desire, wrath and other evil passions, it then runs towards sin. If one's acts are strained by sin, one is obliged to dwell in painful regions. (P. C. Roy's translation).

आत्मना प्रीयते नात्म see No. 4560.

4569

आत्मनाम गुरोर्नाम नामातिकृपणस्य च ।
आयुष्कामो न गृह्णीयात् ज्येष्ठापत्यकलत्रयोः ॥

(अ) Cr 2117 (CvGt 8. 13; partly illegible and reconstructed).

(*a*) आत्मनाम° (?) CvGt.

(*c*) अयुः श्रीमान् CvGt (rest illegible).

(*d*) ष्टापस कलत्रयः CvGt.

One who desires to live for a long time should not pronounce one's own name, or that of his *guru*, or that of a miserly person, or that of his eldest son or his (own) wife.

4570

आत्मना विहितं दुःखम् आत्मना विहितं सुखम् ।
गर्भशय्यामुपादाय भुज्यते पौर्वदेहिकम् ॥

(अ) MBh (MBh [Bh] 12 174. 14, MBh [R] 12. 181. 14 and 12. 322. 14, MBh [C] 12. 6758 and 12. 12151), Cr 1225, GP 1. 113. 19.

(आ) IS 895.

(*a*) विहित° MBh (var.).

(*c*) गम्यशय्यम् MBh (var.).

(*d*) भुंज्यते or भुंजते or भजते MBh (var.); पौर्वदैहिकं or पूर्वदेहिकं or पूर्वदैहिकं MBh (var.).

Oneself decides upon one's own pain; oneself decides upon one's own happiness; from the moment one (is created) in the mother's womb, one enjoys the reward of one's own acts performed in previous life.

4571

आत्मनाशाय नोन्नत्यै छिद्रेण परिपूर्णता ।
भूयो भूयो घटीपात्रं निमज्जत् किं न पश्यसि ॥

(आ) JS 403. 5 (a. Joyika).

To get riches [fullness] by the loop-holes in others, leads a person to his own destruction and not to glory. Do you not see the bucket in a water-lift, which is again and again immersed [drowned] in water ? (A. A. R.).

4572

आत्मना संगृहीतेन शत्रुणा शत्रुमुद्धरेत् ।
पदलग्नं करस्थेन कण्टकेनैव कण्टकम् ॥

(आ) SRHt 176. 54 (a. MBh), SSSN 79. 45, VS 2763.

(*a*) आदरात् [आ°] VS.

(*d*) कण्टकेनेव VS.

A person should overcome his enemy by setting one enemy against another; just as one gets rid of a thorn stuck to the foot by another thorn that is held in the hand. (A. A. R.).

4573

आत्मनिन्दात्मपूजा च परनिन्दा परस्तवः ।
अनाचरितमार्याणां वृत्तमेतच्चतुर्विधम् ॥

(अ) MBh (MBh [Bh] 2. 41. 15, MBh [R] 2. 44. 24, MBh [C] 2. 1542).

(आ) SSSN 79. 45, IS 896.

(*a*) °नंदा [°नि°] MBh (var.).; स्व° [°त्म°] MBh (var.); °पूजाश्च MBh (var.).

(*b*) परिनिंदा or परिनंदा or परं निंदा MBh (var.); °स्तव or °स्तवं MBh (var.).

(*c*) °रितमार्गाणां MBh (var.).; अर्हाणां [आर्या°] MBh (var.).

(*d*) वृत्तमेतच् (एतं or एतद्वृत्तं) चतुर्विधम् MBh (Bh); भीष्म न श्रुतं (श्रितं) MBh (var.).

Hast though never heard, O Bhīṣma, that reproach and glorification, both of self and others, are not practices of those that are respectable ? (P. C. Roy's translation).

4574

आत्मनीनमुपतिष्ठते गुणाः
संभवन्ति विरमन्ति चापदः ।
इत्यनेकफलभाजि मा स्म भूद्
अर्थिता कथमिवार्यसंगमे ॥

(अ) Kir 13. 69.

(*b*) °न्त्युपरमन्ति Kir (var.).

Rathoddhatā metre.

Wholesome matter befits all; thereby merits accrue and dangers disperse. So why should there be not hankering after good company that confers innumerable adventages. (S. and K. Ray's translation).

4575

आत्मनैव गुणदोषकोविदः
किं न वेत्सि करणीयवस्तुषु ।
यत्तथापि न गुरून् न पृच्छसि
त्वं क्रमोऽयमिति तत्र कारणम् ॥

(अ) Śiś 14. 54.

(आ) Alm 77.

Rathoddhatā metre.

Do you not know very well by yourself what to do in affairs that have to be done, discriminating as you are between merits and demerits ? Still you consult your elders; the reason is that you want to observe the proper decorum. (A. A. R.).

4576

आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः ।
यत् प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुविन्दते ॥

(अ) BhPṇ 11. 7. 20.

(आ) SRRU 541.

The preceptor of oneself is one's own self, and this is true specially in the case of man; by the apprehension of the senses as well as by inference, he can realize the highest good [by virtuous deeds]. (A. A. R.).

आत्मनो जायते धन्यः see धिग्जन्म तस्य यः पित्रा.

4577

आत्मनो न सहायार्थं पिता माता च तिष्ठति ।
न पुत्रदारा न ज्ञातिर् धर्मस्तिष्ठति केवलम् ॥

(आ) SRM 1. 3. 18.

To render help to one's soul there remains neither father nor mother, neither son nor wife, nor are the relations there; only (one's own) *dharma* remains (to help him). (A. A. R.).

4578

आत्मनो बलमज्ञात्वा धर्मार्थपरिवर्जितम् ।
अलभ्यमिच्छन् नैष्कर्म्यान् मूढबुद्धिरिहोच्यते ॥

(अ) MBh (MBh [Bh] 5. 33. 37, MBh [R] 5. 32. 42, MBh [C] 5. 1158).

(आ) IS 897.

(*a*) वधम् [ब°] MBh (var.); अज्ञाय or आस्थाय or आज्ञाह [अज्ञात्वा] MBh (var.).

(*b*) °परिवर्जित: MBh (var.).

(*c*) असाध्यं कर्म य: कुर्यात् MBh (var.); वै काम [नै°] MBh (var.).

(*d*) स [इह] MBh (var.).

That man who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of intelligence. (P. C. Roy's translation).

4579

आत्मनोऽभ्युदयाकाङ्क्षी पीड्यमान: परेण वा ।
देशकालबलोपेत: प्रारभेतैव विग्रहम् ॥

(अ) KN (KN [ĀnSS] 10. 2, KN [TSS] 10. 2, KN [BI] 10. 2), Agni-Purāṇa 240. 15. Cf. मुखदोषेण बध्यन्ते.

(आ) SRHt 156. 2 (a. Kāmandaki), SSSN 123. 2 (a. [?] Kāmandaka), IS 898.

(*d*) प्रारभेतेह [प्रा°] Agni-pur°; हि विग्रह: KN (BI).

One may also launch upon a war, for the amelioration of his own condition, or when oppressed by his foe, if the advantages of the soil and the season be in his favour. (M. N. Dutt's translation).

4580

आत्मनो मुखदोषेण बध्यन्ते शुकसारिका: ।
बकास् तत्र न बध्यन्ते मौनं सर्वार्थसाधनम् ॥

(अ) Cr 135 (CL II 3, CnT II 21. 5, CnT III 54. 1 *v. l.*, CNT IV 226), P (PP 4. 42 [cf. 1. 260], Pts 4. 44, PtsK 4. 51, PM 4. 31).

(आ) SR 86. 1 (a. P), SRK 79. 1 (a. Prasaṅgaratnāvalī), SMa 2. 16, SRS 1. 11, Sama 2 म 37, SSpr 19, SH 1568 (a. Paṇḍityarāja) [?], SRM 1. 1. 98, Subh 204 and 102, VP 9. 42, IS 899 and 4879.

(इ) ShD (T) 13.

(*a*) मुखदोषेण बध्यन्ते Cnt II, CnT III, CnT IV, Subh 102.

(*b*) शुकतित्तिरसारिका: Subh 102, (CnT II, CnT III, CnT IV); बध्यन्ति CL (var.); सुकसारिका: or शुकसारिका (°शारिका: ; °सारसा:) CL (var.).

(*c*) बका: खलु SH; तत्रं CL (var.); तु नैव [त° न] SMa, SRS, SSpr, बन्ध्यंते SRK.

(*d*) मौन्यं CL (var.); सवार्थसघकं CL (var.), Sama; सर्वार्थसाधक: or सर्वार्थसाधना (°कं) CL (var.).

The parrots and the grackle birds/ are caged because they utter words : / the stupid herons go scot-free— / for silence is a master-key. (A. W. Ryder's translation).

4581

आत्मनोऽर्धमिति श्रौतं सा रक्षति धनं प्रजा ।
शरीरं लोकयात्रां वै धर्मं स्वर्गमृषीन् पितॄन् ॥

(अ) MBh (Bh) 1. 68 *ad* 50 (645*).

(आ) SRHt 24. 2 (a. MBh). Cf. Śatapatha-Brāhmaṇa 5. 2. 1. 10.

(*b*) प्रजाम् SRHt.

(*c*) च [वै] SRHt.

The wife constitutes half the self of a man, thus the scriptures say[1], since it is she who protects the wealth, progeny, body and well-being in worldly life; and she also takes care of *dharma*, heaven, the sages and the manes. (A. A. R.).

1. अर्धो वा एष आत्मनो यत् पत्नी..., Śatapatha-Br. 5. 2. 1. 10.

4582*

आत्मनो वधमाहर्ता क्वासौ विहगतस्करः ।
येन तत् प्रथमं स्तेयं गोप्तुरेव गृहे कृतम् ॥

(अ) Vik 5. 1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 117).

Where is this bird-thief, that has seized its own destruction, and ventures its first theft in the very house of the watchman ? (E. B. Cowell's translation).

4583

आत्मनो विक्रियमिव कुर्वन् दद्यात् समीहितम् ।
जलवत् पर्वताञ्छत्रून् भिन्द्यादनुपलक्षितः ॥

(अ) KN (KN [ĀnSS] 18. 17, KN [TSS] 18. 17, KN [BI] 17. 17).

(*a*) विषयमिव KN (BI).

A person should fulfil the desires of others, exerting himself in such a way that it appears to be at the cost of his life; in the case of enemies, he should destroy them unperceived as (rain-)water imperceptibly breaks (gradually) mountains. (A. A. R.).

आत्मनो हितमन्विच्छन् see यदि राज्ञा हता धेनुरियं.

4584*

आत्मन्निच्छसि हन्त शाश्वतपुरीमार्गे विहर्तुं यदि
भ्रातः संयमवर्मणा कुरु तदा रक्षाविधिं सर्वतः ।
नो चेदिन्द्रियतस्करैस्तव हठात् तीक्ष्णाग्रभूरिस्फुरच्-
चिन्ताभल्लशतैर्विभिद्य मनसो ग्राह्यो विवेको मणिः ॥

(आ) JS 456. 71.

Śārdūlavikrīḍita metre.

Oh ! Soul, if you indeed desire to sport in the path leading to the eternal city, you should, oh ! brother, arrange all round protection with the armour of self-control; otherwise, the gem of discrimination in your mind will be taken away, having broken it with hundreds of missiles of worries that are very sharp, by robbers in the form of senses. (A. A. R.).

4585

आत्मन्यपि न विश्वासस् तावान् भवति सत्सु यः ।
तस्मात् सत्सु विशेषेण सर्वः प्रणयमिच्छति ॥

(अ) MBh (MBh [Bh] 3. 281. 41, MBh [R] 3. 296. 41, MBh [C] 3. 16789).

(आ) IS 900.

(*b*) तावद् or तथा or स वै [ता°] MBh (var.); संमतः [स° यः] MBh (var.).

(*c*) यस्मात् MBh (var.). (Cf. MBh [Bh] 3. 281. 42*c*).

(*d*) सर्वः प्रणयते (°मते) नरः (जनः) MBh (var.).

One does not have real confidence even in oneself, as one has in the good; therefore one thrives above all to enter into intimate relation with the good.

4586*

आत्मन्यस्य समुच्छ्रितीकृतगुणस्याहोतरामौचिती
यद्गात्रान्तरवर्जनादजनयद् भूजानिरेष द्विषाम् ।
भूयोऽहंक्रियते स्म येन च हृदा स्कन्धो न यश्चानमत्
तन्मर्माणि दलं दलं समिदलंकर्मीणबाणव्रजः ॥

(अ) Naiṣ 12. 83.

(आ) SR 110. 44 (a. Naiṣ.), SSB 405. 262.

(*a*) समुच्चितीकृत° Naiṣ (var.), SR, SSB.

Śārdūlavikrīḍita metre.

It was highly befitting this king who hath accumulated all virtues in him that he whose arrows are efficient in war, leaving all other limbs of his enemies, cut to prieces the vital parts of their hearts and shoulders; (hearts) that were arrogant over and again, (shoulders) that did not bend. (K. K. Handiqui's translation).

आत्मपक्षं परित्यज्य see No. 4588.

4587

आत्मपक्षक्षयायैव परपक्षोदयाय च ।
मन्त्रद्वैधममात्यानां तन्न स्यादिह भूतये ॥

(अ) P (PT 3. 42, PTem 3. 31, PRE 3. 31).

(इ) Old Syriac 6. 20. (Cf. Ru 138).

Division of counsel among ministers leads to naught but destruction for one's own party and the exaltation of the enemy; it can never be profitable. (F. Edgerton's translation).

4588

आत्मपक्षपरित्यागात् परपक्षेषु यो रतः ।
स परैर्हन्यते मूढो नीलवर्णशृगालवत् ॥

(अ) H (HJ 3. 60, HS 3. 57, HM 3. 57, HK 3. 57, HP 3. 55, HN 3. 55, HH 83. 4-5, HC 110. 9-10, Boltz 66. 3). Cf. त्यक्तश्चाभ्यन्तरा.

(आ) Sama 1 अ 30, SRM 2. 2611, IS 901.

(*a*) आत्मपक्षं परित्यज्य H (var.), Sama, SRM.

(*b*) परपक्षे च H (var.).

(*c*) मूर्खो [मू°] A in HP.

The blockhead who, after deserting his own party, devotes himself to the opposite party, gets killed by the others, like the blue-coloured Jackal. (F. Johnson's translation).

4589

आत्मपितृभ्रातरश्च तत् स्त्रीपुत्राश्च शत्रवः ।
स्नुषा श्वश्रूः सपत्नी च ननान्दा यातरस् तथा ॥

(अ) Śukranīti 4. 1. 16.

(To the king) one's own father's brothers as well as their wives and children are the enemies; so also are the daughter-in-law, mother-in-law, co-wife, sister-in-law and her husband's brother's wife. (A. A. R.).

4590

आत्मपितृमातृगुणैः प्रख्यातश्चोत्तमोत्तमः ।
गुणैरात्मभवैः ख्यातः पैतृकैर्मातृकैः पृथक् ॥

(अ) Śukranīti 3. 203.

A person may become very well known by the good qualities of himself, his father and mother; he is the very best if he becomes famous by his own qualities without (depending on) the qualities of his father or mother. (A. A. R.).

4591

आत्मप्रतीतिर्दृढता विरक्तिर्
इति त्रयं स्वात्मनि यो दधाति ।
नेता स एवास्ति समस्तशिष्ट-
गुणाश्रयत्वान्निखिलप्रजानाम् ॥

(अ) Bhāratapārijāta 12. 35.

(आ) SSH 1. 82, SRRU 1010.

(*a*) °तीतिः दृ° Bhā°, SSH, SRRU; विरक्तिः Bhā°, SSH, SRRU.

(*b*) दधीति SRRU.

Upajāti metre (Indravajrā and Upendravajrā).

He who possesses within himself the three things—settled belief in the self, firmness, and detachment, becomes the leader of all the people, as he has all the requisite good qualities. (A. A. R.).

4592

आत्मप्रशंसा मरणं परनिन्दा च तादृशी ।
तथापि वक्ष्ये काकुत्स्थ नास्ति मत्सदृशः कपिः ॥

(आ) Pras 30. 5, IS 902.

The glorification of oneself brings death, as well as the criticism of others; nevertheless, I shall say, oh! Rāma, that there does not exist a monkey which would be equal to me.

आत्मप्रशंसिनं क्रूरम् see प्रशमश्च क्षमा चैव.

4593

आत्मप्रशंसिनं दुष्टं धृष्टं विपरिधावकम् ।
सर्वत्रोत्सृष्टदण्डं च लोकः सत्कुरुते नरम् ॥

(अ) R (R [Bar) 6. 14. 6, R [R] 6. 21. 15-16, R [B] 6. 21. 19, R [G] 5. 93. 6, R [Kumbh] 6. 21. 15, R [L] 5. 95. 6).

(आ) SRHt 28. 6 (a. R), SSSN 33. 3 (a. R).

(*a*) आत्मप्रशंसानिरतं (°ता) R (L).

(*ab*) दु° धृ° tr. SRHt.

(*b*) वाऽप्रियवादिनम् [विप°] R (L); विपदिधा° SSSN.

(*c*) सर्वदो° SRHt, SSSN; सिक्तचण्डं [सृ°] SSSN.

One who extols himself, a cheat, a merciless man, one who goes to all and sundry, one who shows indiscriminate leniency to all—all these are highly popular among the common folk. (T. Srinivasa Raghvacharya's translation).

4594

आत्मबुद्धिः सुखं चैव गुरुबुद्धिर्विशेषतः ।
परबुद्धिर्विनाशाय स्त्रीबुद्धिः प्रलयंकरी ॥

(आ) SH 1102, SR 155. 94, SSB 483. 94, NT 29, TP 382, Sama 2 स 92, SRK 225. 37 (a. Kalpataru), IS 7472. Cf. No. 4595.

(इ) PrŚ (C) 43, NŚ (OJ) 4. 18.

(*a*) सुखायैव SR, SSB, Sama, SRK ; देति [चै°] PrŚ [C] ; शुभकरी SH.

(*c*) स्त्रीबुद्धिर् [प°] PrŚ (C) (see *d*).

(*d*) बहुबुद्धिर्मरणं भवेत् PrŚ (C) ; प्रलयावहा SR, SSB, SRK ; प्रलयान्तिका Sama.

One's own intelligence brings joy; the intelligence of the teacher brings particular joy; the intelligence of others brings ruin; the intelligence of women causes destruction.

4595

आत्मबुद्ध्या सुखी भूयात् गुरुबुद्ध्या विशेषतः ।
बहुबुद्ध्या विनाशः स्यात् स्त्रीबुद्ध्या प्रलयो भवेत् ॥

(आ) NBh 148. Cf. No. 4594.

(*a*) भूया NBh.

A person should become happy by his own intelligence; he becomes specially happy, if guided by his preceptor; he comes to ruin, if guided by a number of people; total destruction will result if guided by women. (A. A. R.).

4596

आत्मभाग्यक्षतद्रव्यः स्त्रीद्रव्येणानुकम्पितः ।
अर्थतः पुरुषो नारी या नारी सार्थतः पुमान् ॥

(अ) Mṛcch 3. 27.

(आ) SR 385. 330 (a. Mṛcch.), IS 903.

When fate so robs him of his all,/ that on her pity he must call,/the man to woman's state doth fall,/the woman is the man. (A. W. Ryder's translation).

आत्ममाता गुरोः पत्नी see No. 4764.

4597–98

आत्मरक्षा हि सततं पूर्वं कार्या विजानता ।
अग्नाविव हि संप्रोक्ता वृत्ती राजोपजीविनाम् ॥
एकदेशं दहेद् अग्निः शरीरं वा परं गतः ।
सपुत्रदारं राजा तु घातयेद् अर्धयेत वा ॥

(अ) K (K [K] 5. 4. 16-17, K [S] 251. 11-14, K [G] 211. 5-8, K [J] 148. 5-8, K [V] 183, K [P] 402. 29-403. 2).

(*h*) घातयेद्वर्ध° K (S), K (K), K (V), K (P).

For, self-protection must always be first secured by the wise (person); for the conduct of those serving a king has been stated to be like (remaining) in fire.

Fire, when it reaches another, may burn a part or (at most) the whole body; but a king might kill one along with sons and wife or might cause one to prosper. (R. P. Kangle's translation).

4599

आत्मरक्षिततन्त्राणां सुपरीक्षितकारिणाम् ।
आपदो नोपपद्यन्ते पुरुषाणां स्वदोषजाः ॥

(अ) MBh (MBh[Bh] 12. 136. 174, MBh [R] 12. 138. 178, MBh[C] 12. 5092-3).
(आ) IS 904.
(*a*) आत्मरक्षण (°णं) MBh (var.).
(*c*) सुपरीक्षत° MBh (var.).
(*d*) सपत्नजाः [स्व°] MBh (var.).

Persons who are mindful of protecting their own selves and who do all their acts after proper consideration and survey, never incur danger at the consequence of their acts. (P. C. Roy's translation).

4600

आत्मरतिः परशाठ्यं सज्जनबन्धुवर्जनम् ।
रिपौ श्रद्धा स्त्रियां भक्तिः तस्य निन्दा भवेद् ध्रुवम् ॥

(अ) Cr 1226 (CRT 7. 23).
(*a*) परेशाठ्यं CRT.

Self-conceit, deceiving others, avoiding good people as well as relatives, faith in the enemy, and devotion to women—these will surely bring censure to a person (from the world).

4601*

आत्मरुतादपि विरुतं
कुर्वाणाः स्पर्धया सह मयूरैः ।
किं जानन्ति वराकाः
काकाः केकारवान् कर्तुम् ॥

(आ) VS 765.
Āryā metre

By shrieking even more loudly than its usual way due to rivalry with the peacocks, do the poor crows know how to utter the sweet notes which the peacocks emit ? (A. A. R.).

4602

आत्मवत् सततं पश्येद् अपि कीटपिपीलिकम् ।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

(आ) SRM 1. 2. 65.
(*d*) समाचरत् SRM.

One should see as one's own self [have consideration] always even towards worms and ants; things unfavourable to oneself, one should not (equally) do to others. (A. A. R.).

4603

आत्मवत् सर्वभूतानि परद्रव्याणि लोष्टवत् ।
मातृवत् परदारांश्च यः पश्यति स पश्यति ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19. 359*a*+19. 358*d* +19. 358*c*+19. 359*b*.
(आ) IS 905, Subh 217. Cf. मातृवत् परदाणि (°रेषु).
(*b*) लोष्ट्रवत् Subh.
(*c*) परदाराणि IS, Subh.

He who looks at all human beings as at oneself, at others' weals, as at a clod of earth and a woman (belonging) to others, as at his own mother, he looks properly.

4604

आत्मवत् सर्वभूतानि पश्यतां शान्तचेतसाम् ।
अभिन्नमात्मनः सर्वं को दाता दीयते च किम् ॥

(अ) Nāradīya-purāṇa 1. 11. 120.

To those whose minds are full of calm and who see all beings as himself, and to whom everything is in no way different from the self, who is the giver and what is there to give ? (A. A. R.).

4605

आत्मवर्गं परित्यज्य परवर्गं समाश्रयेत् ।
स्वयमेव लयं याति यथा राजान्यधर्मतः ॥

(अ) Cr 136 (CV 11. 2, CPS 290.3, Crn 28). (Cf. PM 1. 101, ZDMG 57. 656-7). Cf. Nos. 4588, 4606 and 4607.

(आ) IS 906.

(*a*) आत्मवर्गं IS.

(*b*) न आश्रयेत् CV (var.) ; समाश्रयन् CV (var.).

(*d*) राज्यमधर्मतः CV (var.), CPS.

He who forsakes company with his kind and resorts to the company of uncongenial people, comes to his ruin of his own accord, as does a king by following the *dharma* of others.

4606

आत्मवर्गं परित्यज्य परवर्गेषु ये रताः ।
वानवन्नहं रोदिमि आत्मानं नैव रोद्यते ॥

(आ) IS 906. (fn.), Subh 255. Cf. Nos. 4605 and 4607.

(*a*) आत्मवर्गं Subh.

Those who desert the company of their kind and take delight in the company of enemies—I weep for them as those lost in a wood, but they see not the danger unto them. (A. A. R.).

4607

आत्मवर्गं परित्यज्य परवर्गेषु ये रताः ।
सर्वे तेऽपि विनश्यन्ति यथा राजा कुकर्दमः ॥

(आ) IS 906 (fn.), Subh 199. Cf. Nos. 4605 and 4606.

Those who abandon their own people and take delight in the company of the enemies,—all these are lost, as was the king Kukardama [*or* : a king addicted to mud-like sin]. (A. A. R.).

4608

आत्मवांस्त्वल्पदेशोऽपि युक्तः प्रकृतिसंपदा ।
नयज्ञः पृथिवीं कृत्स्नां जयत्येव न हीयते ॥



(अ) K (K [K] 6. 2. 18, K [S] 259. 11-2, K [G] 229. 7-8, K [J] 153. 12-3, K [V] 194, K [P] 419. 16-7).

(*a*) आत्मवाँस्त्व् K (P).

But one[1] possessed of personal qualities, though ruling over a small territory, being united with the excellence of the constituent elements, (and) conversant with (the science of) politics, does conquer the entire earth, never loses. (R. P. Kangle's translation).

1. A wise king.

4609

आत्मविक्रयिणि क्लीबे सदा शङ्कितचेतसि ।
नित्यमिष्टवियोगार्ते किं सेवकपशौ सुखम् ॥

(आ) VS 3212.

What happiness is there to that beast of a servant who has no manliness, but sells himself, whose mind is always full of apprehension and who is ever afflicted by separation from his kin ? (A. A. R.).

4610

आत्मवित् सह तया दिवानिशं
भोगभागपि न पापमाप सः
आहृता हि विषयैकतानता
ज्ञानधौतमनसं न लिम्पति ॥

(अ) Naiṣ 18. 2.

Rathoddhatā metre.

A knower of the self, he[1] acquired no sin, though he enjoyed pleasure with her[2] day and night. An artificial devotion to worldly pleasure taints not one whose mind is purified by knowledge. (K. K. Handiqui's translation).

1. Nala. 2. Damayantī.

आत्मश्लाघां परद्रव्यं see परदारान् परद्रव्यं.

4611

आत्मसंपद्गुणैः सम्यक् संयुक्तं युक्तकारिणम् ।
महेन्द्रमिव राजानं प्राप्य लोको विवर्धते ॥

(अ) KN (KN [ĀnSS] 4. 20, KN [TSS] 4. 20, KN [BI] 4. 21).

(*d*) ऽभिवर्द्धते KN (BI).

A kingdom increases in prosperity, having obtained a Mahendra-like king, who is well adorned with royal qualities, and whose all acts are just and impartial. (M. N. Dutt's translation).

4612

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

(अ) MBh (MBh [Bh] 6. 38. 24=BhG 16. 17).

(*b*) °समन्विताः MBh (var.).

(*c*) कामयज्ञैस् or मानयज्ञैस् MBh (var.).

Self-conceited, haughty, / full of pride and arrogance of wealth,/ they do acts of religious worship in name alone,/ hypocritically, not according to the (Vedic) injunctions. (F. Edgerton's translation).

4613

आत्मस्त्रीधनगुह्यानां गोप्ता बन्धुस् तु मित्रवत् ।
धनदस् तु कुबेरः स्याद् यमः स्याच् च सुदण्डकृत् ॥

(अ) Śukranīti 1. 81.

By protecting the individual subject, his women-folk, his wealth and secrets,—the king is his relation and friend; by granting wealth to the people he is like Kubera, the god of wealth; and meting out apt punishment (to the wrong-doers) he is like Yama [the god dispensing justice]. (A. A. R.).

4614

आत्मस्त्रीधनगुह्यानां शरणं समये सुहृत् ।
प्रोक्तोत्तमोऽयमन्यश्च त्रिद्वयेकपदमित्रकः ॥

(अ) Śukranīti 4. 1. 4.

By giving timely protection to the individual subject as well as his women-folk, wealth and secrets, the king is said to be the best kind of friend; other (friends) are only three-fourths, half or quarter friends. (A. A. R.).

4615

आत्महेतोः परार्थे वा नर्महास्याश्रयात् तथा ।
ये मृषा न वदन्तीह ते नराः स्वर्गगामिनः ॥

(अ) MBh (MBh [Bh] 13. 132. 18, MBh [R] 13. 144. 19, MBh [C] 13. 6643).

(आ) SRRU 170.

Those men who never tell lies for either themselves or for others, or in jest or for exciting laughter, succeed in ascending to Heaven. (P. C. Roy's translation).

4616

आत्मा कायश्च द्वावेतौ मित्ररूपावुभावपि ।
कायं मित्रं परित्यज्य आत्मा याति सुनिश्चितम् ॥

(अ) PdP, Bhūmikhaṇḍa 64. 58.

The two things, the soul and the body, both have the form of friends; but abandoning the friend, the body, the soul very definitely goes away. (A. A. R.).

4617

आत्मा जन्मशतैर्धनार्जनधिया मिथ्या किमायास्यते
पङ्गोः श्रीर्गृहमेति लङ्घितभुवो दैवेच्छया निर्धनाः ।
इत्येताः पुरुषार्थमूलहतयः कैश्चित् समुत्सारिता
मुग्धानामलसोत्कटाः प्रतिपदं कुर्वन्ति चित्तभ्रमम् ॥

(आ) JS 415. 3 (a. Kṣemendra).

(*a*) यत्नशतैर् [ज°] JS (suggestion).

Śārdūlavikrīḍita metre.

Why do you torture your soul in hundreds of births in vain with a view to amassing wealth ? Prosperity comes to the house of a lame person; those who

have conquered the earth have become poor by the will of fate; thus, these which constitute the annihilators of the good aims of life have been set aside by some (intelligent) people. But the idle thoughts (of amassing wealth) create delusions in the mind at every step of some dull-witted people. (A. A. R.).

4618

आत्मा जेयः सदा राज्ञा ततो जेयाश्च शत्रवः ।
अजितात्मा नरपतिर् विजयेत कथं रिपून् ॥

(अ) MBh (MBh [Bh] 12. 69. 4, MBh [R] 12. 69. 4, MBh [C] 12. 2599).

(*a*) जय्य or ज्ञेयः [जे°] MBh (var.); राजा MBh (var.).

(*d*) परान् [रि°] MBh (var.).

The king should first subdue himself and then seek to subdue his foes. How should a king who has not been able to conquer his own self be able to conquer his foes ? (P. C. Roy's translation).

4619

आत्मात्मनैव जनितः पुत्र इत्युच्यते बुधैः ।
तस्माद् भार्यां नरः पश्येन् मातृवत् पुत्रमातरम् ॥

(अ) MBh (MBh [Bh] 1. 68. 47, MBh [R] 1. 74. 47, MBh [C] 1. 3035).

(आ) IS 907.

(*a*) आत्मनात्मैव or आत्मात्मना च or आत्मनात्मा च or आत्मना चात्मा MBh (var.).

(*b*) सुत [पु°] MBh (var.); इत्यभिधीयते MBh (var.).

(*c*) °र्यां पतिः MBh (var.).

It has been said by learned persons that one is himself born as one's son. Therefore, a man whose wife hath born a son should look upon her as his mother. (P. C. Roy's translation).

आत्मात्मन्यवधीयताम् see नन्वात्मन्यवधीयताम्.

आत्मादिना समधुना see No. 5048.

4620

आत्माधीनशरीराणां स्वपतां निद्रया स्वया ।
कदन्नमपि मर्त्यानाम् अमृतत्वाय कल्पते ॥

(आ) ŚP 315 (a. Bhagavān Vyāsa), JS 443. 6 (a. Bhagavān Vyāsa), SRK 54. 8 (a. Kalpataru), SR 75. 7 (a. ŚP), SSB 346. 7 (a. Vyāsa), SLPr 57. 10-11, SH 1052, Vjv 243. 2, IS 908.

(*a*) आत्मधीन ŚP (MS).

(*b*) स्वयता निद्रयां स्वयं ŚP (MS); निशि [स्व°] JS, SH.

(*c*) वयस्यानम् [म°] ŚP (MS).

For a person who is able to hold himself in check and who is able to sleep when he wishes, even a scanty dish becomes a nectar-like dish.

4621

आत्मानं कुपथेन निर्गमयितुं यः सूकलाश्वायते
कृत्याकृत्यविवेकजीवितहतौ यः कृष्णसर्पायते ।
यः पुण्यद्रुमखण्डखण्डनविधौ स्फूर्जत्कुठारायते
तं लुप्तव्रतमुद्रमिन्द्रियगणं जित्वा शुभंयुर्भव ॥

(आ) Sūmu 69.

(*a*) शूक° Sūmu (var.).

Śārdūlavikrīḍita metre.

The group of senses which acts as a pig to burrow a hole so as to let out the soul through the wrong path [to hell], which acts as black serpent in killing the life of discrimination of what is right and wrong, which behaves as a sharp axe to cut into pieces the tree of holy merits, which puts a stamp on the loss of all auspicious activities—having conquered them [the senses], may you be ever addicted to auspicious activities. (A. A. R.).

4622

आत्मानं च जगत् सर्वं दृशा नित्याविभिन्नया ।
चिदाकाशमयं ध्यायन् योगी याति परां गतिम् ॥

(आ) ŚP 4472.

Meditating on his self and the whole universe with the vision that is eternally non-changing, as consisting of the true intelligence of the *ākāśa* [ether], the *yogī* attains the highest goal of existence. (A. A. R.).

4623

आत्मानं च परं चैव त्रायते महतो भयात् ।
क्रुध्यन्तमप्रतिक्रुध्यन् द्वयोरेष चिकित्सकः ॥

(अ) MBh (MBh [Bh] 3. 30. 9, MBh [R] 3. 29. 9, MBh [C] 3. 1073).

(आ) SRHt 233. 8 (a. MBh), IS 910.

(*a*) न परान् or अपरान् or परांश् MBh (var.).

(*d*) जयेल्लोकांश्च शाश्वतान् MBh (var.). एकश् [ए°] SRHt.

One that acteth not against a man whose wrath hath been up, rescueth himself as also others from great fear. In fact, he may be regarded to be the physician of the two [i.e. of himself and the angry man]. (P. C. Roy's translation).

4624

आत्मानं च परं चैव पलायन् हन्ति संयुगे ।
द्रव्यनाशो व्ययोऽकीर्तिर् अयशश्च पलायने ॥

(अ) MBh (MBh [Bh] 12. 101. 31, MBh [R] 12. 100. 34, MBh [C] 12. 3716).

(आ) SRHt 124. 6 (a. MBh).

(*b*) स्वपक्षं च [परं चैव] MBh.

(*c*) वधो° [व्ययो°] MBh.

When a person runs away from the battlefield, he kills thereby himself as well as others; loss of wealth, downfall and the loss of fame and a bad name are the results of running away. (A. A. R.).

4625

आत्मानं च परं चैव वीक्ष्य धीरः समुत्पतेत् ।
एतदेव हि विज्ञानं यदात्मपरवेदनम् ॥

(अ) KN (KN [ĀnSS] 12. 21, KN [TSS] 12. 21, KN [BI] 11. 41).

(आ) SRHt 158. 4 (a. Kāmandaki), SSSN 123. 2 (a. Kāmandaka), IS 909.

(*a*) परांश्चैव KN (BI).

(*b*) ज्ञात्वा [वी°] KN (BI)

A wise *vijigīṣu* after critically reviewing his own condition as well as that of his enemies should set out on an expedition. This—that is to know his own as well as his foe's strength or weakness—is to be conversant with the essentials of good counsel. (M. N. Dutt's translation).

आत्मानं च स्वपक्षं च see No. 4624.

4626

आत्मानं धर्मकृत्यं च पुत्रदारांश्च पीडयन् ।
देवतातिथिभृत्यांश्च स कदर्य इति स्मृतः ॥

(अ) BhŚ 396 (doubtful).

(आ) SPR 281. 27.

(*c*) लोभाढ्यः पितरौ भ्रातॄन् SPR.

(*d*) कृपण [क°] SPR.

He is known as *kadarya* [a worthless avaricious man] who injures [neglects] himself, his religious duties, wife and children, the gods, guests and servants. (A. A. R.).

4627

आत्मानं नावमन्येत पूर्वाभिरसमृद्धिभिः ।
आमृत्योः श्रियमन्विच्छेन् नैनां मन्येत दुर्लभाम् ॥

(आ) SRHt 189. 29 (a. Mn., but not found there), SSSN 180. 24 (a. Mn.).

A person should not look upon himself as contemptible on account of the absence of ancestral wealth; he should strive to gain wealth till his dying day; he should never consider it as beyond his reach. (A. A. R.).

4628

आत्मानं नियमैस्तैस्तैः कर्षयित्वा प्रयत्नतः ।
प्राप्यते निपुणैर्धर्मो न सुखाल्लभ्यते सुखम् ॥

(अ) R (R [Bar] 3. 8. 27, R [R] 3. 9. 31, R [B] 3. 9. 31, R [G] 3. 13. 29, R [Kumbh] 3. 9. 31, R [L] 3. 10. 26). Cf. धर्मादर्थः प्रभवति.

(आ) SSap 256, IS 912.

(*a*) नियतैस् R (var.) ; सर्वैः or तैस्तु or सत्यैः [तै°] R (var.).

(*b*) कर्शा° R (var.), SSap; पुनः पुनः [प्र°] R (var.).

(*c*) पुरुषैः स्वर्गो or निपुणो or निर्गुणैर् or विपुलो नियमैर् [नि°] R (var.).

(*d*) लभते R (var.).

Repressing self by diverse restrictions, intelligent people attain righteousness; but virtue crowned with felicity, is incapable of being attained by following pleasure. (M. N. Dutt's translation).

4629*

आत्मानं परमं प्रमाणनिकरैरप्राप्यमव्याहतं
ज्ञेयं यद् गुरुवीक्षणादपि जना मूढास्तु मुक्त्वैव तत् ।
कोशेषु प्रमितेषु पञ्चसु परिज्ञातुं समुद्युञ्जते
नष्टेभाः कलशान्तरेष्वपि करं कृत्वा विचिन्वन्ति हि ॥

(अ) Lok 1. 62.

Śārdūlavikrīḍita metre.

The supreme soul which is ever unobstructed and which may not be realized by the group of testimonies, one should realize through the vision of one's spiritual preceptor; dull people, abandoning this, put forth efforts to know this through the five knots [sheaths] which make up the person. Indeed, persons who have lost elephants, search for them, by inserting their hands even inside woter-pots ! (A. A. R.).

4630

आत्मानं प्रथमं राजा विनयेनोपपादयेत् ।
ततः पुत्रांस् ततोऽमात्यांस् ततो भृत्यांस् ततः प्रजाम् ॥

(अ) Śukranīti 1. 93. Variant of No. 4631. Cf. Nos. 3322 and 4646.

A king should at the very outset practice self-restraint, then he should direct his sons, next his ministers, afterwards his servants and finally his subjects. (A. A. R.).

4631

आत्मानं प्रथमं राजा विनयेनोपपादयेत् ।
ततोऽमात्यांस् ततो भृत्यांस् ततः पुत्रांस् ततः प्रजाः ॥

(अ) KN (KN [ĀnSS] 1. 25, KN [TSS] 1. 25, KN [BI] 1. 23). Variant of No. 4630. Cf. Nos. 3322 and 4646.

(आ) ŚP 1285, SRHt 73. 2 (a. Kirāta), SSSN 60. 2 (a. Kāmandaka), SR 145. 118 (a. KN), SSB 466. 4, ŚB 2. 416, SH 1318, IS 918.

(*c*) ततः पुत्रंस् SRHt, SSSN, SH (see *d*).

(*d*) ततो भृत्यांस् त° SRHt, ŚB, SH; °मात्यौंस् ŚB; प्रजा KN (ĀnSS), SSSN, SH.

In the first instance, a king should himself practise self-restraint, thereafter, he should direct his ministers, and then his dependents, and then his sons and then his subjects, to do the same. (M. N. Dutt's translation).

4632

आत्मानं भावयेन्नित्यं ज्ञानेन विनयेन च ।
न पुनर्म्रियमाणस्य पश्चात्तापो भविष्यति ॥

(अ) Cr 1228 (CNP II 152, CM 17).

(आ) SPR 261. 7 (a. Tattvāmṛta 5).

(*a*) आत्मानु CNP II (MS).

(*c*) मा [न] SPR; पुनः प्रिय° CNP II MS.

(*d*) पश्चाता° CNP II MS.

Purify your soul continuously through right knowledge and good conduct! If so, when you die you will not need to repent.

4633

आत्मानं मन्त्रिणं दूतम्      अमात्यवचनं क्रमम् ।
आकारं ब्रुवते षष्ठम्      एतावान् मन्त्रनिश्चयः ॥

(आ) SRHt 106. 20 (a. MBh), SSSN 116. 9.

(*a*) सूतम् [दू°] SSSN.

(*b*) अमात्यं वचनक्र° SSSN.

(*c*) निश्चुयः SSSN.

The deliberation of state-affairs of kings consists of himself, the counsellor, the ambassodors, the advice of ministers, tradition and the sixth, the aspects of things. (A. A. R.).

4634

आत्मानं मन्त्रिदूतं च      च्छन्नं त्रिषवणक्रमम् ।
आकारं ब्रुवते षष्ठम्      एतावान् मन्त्रनिश्चयः ॥

(अ) P (PT 3. 38, PTem 3. 34, PRE 3. 27).

(इ) Old Syriac 6. 17. (Cf. Ru 137).

(*b*) °णक्रियाम् (°यम्) PTem.

One's self; a minister and a messenger; a secret agent; the process of the three daily ablutions; and the expressions (of the face and gestures) they name as the sixth. Such is the accepted opinion conserning counsel. (F. Edgerton's translation).

4635

आत्मानं सततं रक्षेद्      दारैरपि धनैरपि ।
पुनर्दाराः पुनर्वित्तं      न शरीरं पुनः पुनः ॥

(आ) Sama 2 आ 4, SRM 2. 2. 528.

One must protect oneself always even at the cost of one's wife and wealth; A wife can be had again, wealth can be made again, but one cannot set one's body (if lost) again and again. (A. A. R.).

4636

आत्मानं सर्वथा रक्षेद्      राजा रक्षेच्च मेदिनीम् ।
आत्ममूलमिदं सर्वम्      आहुर्हि विदुषो जनाः ॥

(आ) SRHt 183. 1 (a. Saṁgraha), SSSN 86. 1.

One should protect one's self in every way, the king should give protection to the world; the self is at the root of all these things, thus say the people who are in the know of things. (A. A. R.).

4637

आत्मानं सुस्थिरं कृत्वा      लक्ष्यं चैव स्थिरं बुधः ।
वेधयेत् त्रिप्रकारं तु      स्थिरवेधी स उच्यते ॥

(आ) ŚP 1808.

Making himself quite steady and deeply concentrating on the target, the wise man should pierce the target, in the three special ways prescribed; he is called 'the sharp shooter'. (A. A. R.).

4638

आत्मा नदी भारत पुण्यतीर्था
   सत्योदका धृतिकूला दमोर्मिः ।
तस्यां स्नातः पूयते पुण्यकर्मा
   पुण्यो ह्यात्मा नित्यमम्भोऽम्भ एव ॥

(अ) MBh (MBh [Bh] 5. 40. 19, MBh [R] 5. 39. 21, MBh [C] 5. 1553), H (HJ 4. 90, HS 4. 86, HM 4. 87, HK 4. 92, HP 4. 90, HN 4. 90, HH 113. 10-11, HC 151. 19-152. 2). Cf. No. 4639.

(आ) SPR 762. 5 (a. MBh, but follows H text), IS 911, Subh 165.

(इ) MBh (Ju) 439.

(*a*) संयम° [भा°] HJ, HM, B in HP, SPR ; °तोया B in HP; संयमतोयपूर्णा SPR, Subh.

(*b*) शमोर्मिः MBh (var.) ; सत्यावहा SPR, Subh; शीलतटा दयोर्मिः H, SPR ; मीनतटा दयोमी Subh.

(*c*) अत्राभिषेकं (तत्रा° HM) कुरु पाण्डुपुत्र H, SPR, Subh; यस्यां MBh (var.); पूयति MBh (var.); प्रयति MBh (Ju).

(*d*) तीर्थो ह्यात्मा पुण्यमंभो लभस्व MBh (var.); न वारिणा (°णां Subh) शुध्यति चान्तरात्मा H, SPR, Subh; तीर्थो [पु°] MBh (var.); नित्यमलोभ MBh (var.); नित्यमक्षोभ्य MBh (Ju).

Upajāti metre (Indravajrā and Upendravajrā) in H. In MBh irregular (Epic Upajāti).

O Bhārata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its waters; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit. (P. C. Roy's translation of MBh).

The second part in H reads: here, (then) perform (thy) ablutions, O son of Pāṇḍu! For by water the inner man becomes not pure. (F. Johnson's translation).

4639

आत्मा नदी संयमपुण्यतीर्था
सत्योदका शीलसमाधियुक्ता ।
तस्यां स्नातः पुण्यकर्मा पुनाति
न वारिणा शुद्धयति चान्तरात्मा ॥

(अ) Vāmana-purāṇa (Veṅkateśvara Press) 43. 25, (critical edition 22. 24). Cf. No. 4638.

(आ) SRM 2. 2. 28.

(*b*) शीलतटा दयोर्मिः SRM; °दियुक्ता Vām°

(*c*) तत्राभिषेकं कुरु पाण्डुनन्दन SRM.

Upajāti metre (Indravajrā and Upendravajrā).

The self is the river full of descending steps of self-control, with the water of truth, united with good conduct and quietude; bathing in this, the man of holy acts gets purified; the inward soul is never purified by a bath in water. (A. A. R.).

4640

आत्मानन्दरसज्ञानाम् अलं शास्त्रावलोकनम् ।
भक्षितव्या ह्यपूपाः किं गण्यानि सुषिराणि किम् ॥

(अ) Lok 22.

To those who enjoy the essence of supreme bliss, the study of the *śāstra*-s is of no use; Are we to enjoy the eating of the flattened cakes, or are we to be counting the holes therein? (A. A. R.).

4641

आत्मानमनुशोच त्वं किमन्यमनुशोचसि ।
आयुस्ते हीयते यस्य स्थितस्य च गतस्य च ॥

(अ) R (R [Bar] 2. 98. 20, R [B] 2. 105. 21, R [R] 2. 105. 21, R [G] 2. 114. 8, R [Kumbh] 2. 105. 21, R [L] 2. 119. 8).

(आ) Sskṛ 57, IS 913.

(इ) Cf. Nālaḍiyār 76.

(*a*) आत्मानं R (var.); अनुशोचस्त्वं (°चस्व) R (var.).

(*b*) अन्यद् R (var.).

(*c*) तु or तद् [ते] R (var.); क्षीयते [ही°] R [L]; क्षीयंते or दीर्यते [ही°] R (var.); पश्य [य°] R [L]; यस्मिन् or यस्मात् [य°] R (var.).

(*d*) ऽपि [च] R (var.); भवतस्तथा or चरतस्तथा or ऽप्यागतस्य च [च ग° च] R (var.).

Why do you lament for others? Grieve for thyself as every moment of yours is gradually taking away your life, whether you remain stationary or move about. (T. Srinivasa Raghavacharya's translation).

4642

आत्मानमन्यमथ हन्ति जहाति धर्मं
पापं समाचरति युक्तमपाकरोति ।
पूज्यं न पूजयति वक्ति विनिन्द्यवाक्यं
किं किं करोति न नरः खलु कोपयुक्तः ॥

(अ) AS 30.
(आ) SPR 231. 32 (a. AS).
(*b*) युक्ति° AS (var.).
(*c*) सिनिद्यवाच्यं AS (var.).
Vasantatilakā metre.

He strikes himself and at others and abandons righteousness, does sinful deeds and avoids doing the right thing; he honours not those deserving respect, speaks censurable words; indeed, what (evil) thing does not a person commit in his anger? (A. A. R.).

4643*

आत्मानमम्भोनिधिरेतु शोषं
ब्रह्माण्डमासिञ्चतु वा तरङ्गैः ।
नास्ति क्षतिर्नोपचितः कदापि
पयोदवृत्तेः खलु चातकस्य ॥

(अ) Uttara-cātakāṣṭaka (KSH 238-9) 5.
(आ) SR 226. 158 (a. Cātaka), SSB 616. 14, IS 914.
Upajāti metre (Indravajrā and Upendravajrā).

The ocean may dry itself up, or overflow the world with its waves; / but there is no loss or gain to the *cātaka* who lives on the clouds. (Cowell's translation in JRAS of 1891 : p. 604).

4643 A

आत्मानमाख्याति हि कर्मभिर्नरः
स्वशीलचारित्रकृतैः शुभाशुभैः ।
प्रनष्टमप्यात्मकुलं तथा नरः
पुनः प्रकाशं कुरुते स्वकर्मभिः ॥

(अ) MBh (MBh [Bh] 13. 48. 48, MBh [R] 13. 48. 49, MBh [C] 13. 2611).
(आ) IS 915.
(इ) SS (OJ) 169.
(*a*) कुली (लि°) न यो (योर्) नरः SS (OJ).
(*b*) सुशी° or स्वशक्ति° MBh (var.) ; °कुलैः or °गुणैः or °कृतं MBh (var.); शुभाशुभं MBh (var.) ; शुभोदयैः SS (OJ).
(*c*) प्रण° SS (OJ) ; अथ [अपि] MBh (var.); °शु° [°त्म°] MBh (var.); °कुले or °कृतं MBh (var.) ; यथा or तदा [त°] MBh (var.).
(*d*) वनं [पु°] MBh (var.); प्रकाशीकुरुते or प्रकामं कु° MBh (var.) ; स्वकर्मतः MBh (var.); स्वशीलतः SS (OJ).
Upajāti metre (Indravaṁśā and Vaṁśastha).

A Man is proclaimed by his *śīla* [conduct] or actions and their consequences. One's *śīla* illumines and broadcasts one's birth even though it might have been forgotten or lost. (Raghu Vīra's translation of SS[OJ]).

4644

आत्मानमात्मना वेत्सि सृजस्यात्मानमात्मना ।
आत्मना कृतिना च त्वम् आत्मन्येव प्रलीयसे ॥

(अ) Kum 2. 10. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 28).

Though knowest thyself in thyself, though createst thyself by thyself and thou art absorbed in thyself by thy own mighty self. (M. R. Kale's translation).

4645*

आत्मानमालोक्य च शोभमानम्
आदर्शबिम्बे स्तिमितायताक्षी ।
हरोपयाने त्वरिता बभूव
स्त्रीणां प्रियालोकफलो हि वेषः ॥

(अ) Kum 7. 22. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 103), Śts 22. 4.

(आ) Daś *ad* 4. 32 (a. Kum.).

(*b*) ॰विम्बे Kum (var.); ॰बिम्बस्तिमि॰ Kum (var.).

(*c*) हरोयानत्व॰ Kum (var.); हरोप्रयाण॰ Kum (var.).

(*d*) ह् [हि] Kum (var.) ; वेश: Kum (in some editions).

Upajāti metre (Indravajrā and Upendravajrā).

Observing in a mirror her form looking magnificent (by that dress), she, with her long eyes steady, became eager to approach Śiva; surely the dressing of women has for its object[1] the sight of (its being seen by) their husbands. (M. R. Kale's translation).

1. fruit.

4646

आत्मानमेव प्रथमं देशरूपेण यो जयेत् ।
ततोऽमात्यानमित्रांश्च न मोघं विजिगीषते ॥

(अ) MBh (MBh [Bh] 5. 34. 55 and 5. 127. 28, MBh [R] 5. 33. 56 and 5. 128. 29, MBh [C] 5. 1151 and 5. 4338. Cf. Nos. 3322 and 4631.

(आ) IS 916.

(*b*) उपदेशेन or देशेकालेन or शमकालेने MBh (var.) ; द्वेष॰ or द्वेष्य॰ or दश॰ MBh 5. 127. 28 (var.).

(*c*) मित्राणि [ऽमा॰] MBh (var.) ; अमात्यान् [अमि॰] MBh (var.).

(*d*) न स मोघं जिगीषति or नियत: कुरुते वशे MBh (var.) ; क्रमेण or ततोन्यं नरोयं [न मो॰] MBh (var.); विलिगीषति MBh (var.).

He[1] who first conquers his own self considering it as the kingdom (of his enemy), never, in course of time, fails to prevail over his advisers as well as his adversaries. (S. Bhaskaran Nair's translation).

1. The wise king.

4647

आत्मानमेव प्रथमम् इच्छेद् गुणसमन्वितम् ।
कुर्वीत गुणसंपन्नस् ततः शेषपरीक्षणम् ॥

(अ) KN (KN [ĀnSS] 4. 3, KN [TSS] 4. 3, KN [BI] 4. 3).

(आ) IS 917.

(*c*) गुणसंयुक्तस् KN (BI)

The first desideratum for a king is to attain royal qualities[1], and having attained them, he should look for them in others. (M. N. Dutt's translation).

1. It would be better : "good qualities (गुणसंयुक्त or गुणसंपन्न)".

4648

See No. 4643 A.

आत्मापराधवृक्षस्य see दारिद्र्यरोगदुःखानि.

4649

आत्मापि चायं न मम सर्वा वा पृथिवी मम ।
यथा मम तथान्येषाम् इति बुद्ध्या न मे व्यथा ॥

(अ) MBh (MBh [Bh] 12. 168. 13-4; 12. 26. 19; 14. 32. 11 *ab* only, MBh [R] 12. 174. 14; 12. 25.19, MBh [C] 12. 6470 and 12. 750).

(आ) IS 919.

(*a*) वायं [चा॰] MBh (var.); मनसा [न मम] MBh (var.).

(*b*) सर्वापि (च) MBh 12. 26. 19; सा [वा] MBh (var.).

(*c*) यथा [त॰] MBh (var.); येषाम् [॰न्ये॰] MBh (var.); ह्येषां MBh (var.).

(*c*) इति पश्यन्न मुह्यति MBh 12. 26; इतिसंचित्य न व्यथेत् or इति मत्वाभिविव्यथा MBh (var.); चित्य or मत्वा [बु°] MBh (var.); नु [न] MBh (var.); च व्यथा or हि व्यथा or विव्यते [मे व्य°] MBh (var.); मुह्यति (°सि) [मे व्य°] MBh 12. 26. 19.

"I do not regard even my own self to be mine". On the other hand "I regard the whole world to be mine". I again think that "all this (which I see) is as much mine as it belongs to others". Grief cannot approach me in consequence of this thought. (P. C. Roy's translation).

4650

आत्मा प्रयत्नादर्थेभ्यो मनः समधितिष्ठति ।
संयोगादात्ममनसोः प्रवृत्तिरुपजायते ॥

(श्र) KN (KN [ĀnSS] 1. 28, KN [TSS] 1. 28, KN [BI] 1. 26).

(*a*) प्रयत्नेनार्थेभ्यो KN (BI).

The soul inspires the mind with activity in order that the latter may earn wealth; volition is engendered by a union of the soul and the mind. (M. N. Dutt's translation of KN [BI]).

आत्मा बलं वा सुहृदो see No. 8977.

आत्मा बुद्धीन्द्रियाण्यर्था see No. 4653.

4651

आत्माभिधं सुखमनन्तमखण्डमेकं
यज्ञादिकर्मजनितेन सुखेन तुल्यम् ।
मा ब्रूहि कर्म सुखदं तदपीति बुद्ध्या
रत्नाकरस्य सदृशं नु कुलालकुण्डम् ॥

(श्र) Lok 82.

Vasantatilakā metre.

"The one, eternal and indivisible bliss called *ātman*, is equal to the happiness born of the performance of such things as sacrifices"—do not say so, that joy-giving acts such as these constitute that bliss; for then, the pit of the potter is the same (due to similarity) as the ocean! (A. A. R.).

4652–4654

आत्मा मनश्च तद्विद्वैर् अन्तःकरणमुच्यते ।
ताभ्यां तु सप्रयत्नाभ्यां संकल्प उपजायते ॥
आत्मा बुद्धीन्द्रियाण्यर्था बहिष्करणमुच्यते ।
संकल्पाध्यवसायाभ्यां सिद्धिरस्य प्रकीर्तिता ॥
उभे एते हि करणे यत्नानन्तर्यके स्मृते ।
तस्मात् प्रयत्नसंरोधाद् भावयेन्निर्मनस्कताम् ॥

(श्र) KN (KN [ĀnSS] 1. 35-7, KN [TSS] 1. 35-7, KN [BI] 1. 33-5).

(*k*) प्रवृत्तिसंरोधाद् KN (BI).

The soul and the mind are styled to be the "internal senses" by those who are conversant with the workings of these two. By a conjoint effort of these two, volition is engendered.

The soul, the mind, the sense-organs, and the sense-objects, all these are said to be included under the category of "external sense". Volition and muscular movement are the means of pleasurable sensations of the soul.

The (connecting) medium between the "internal and the external sense" seems to be a conscious effort. Therefore, suppressing this conscious effort one may try to become the master of his own mind. (M. N. Dutt's translation).

4655

आत्मायत्ते गुणग्रामे नैर्गुण्यं वचनीयता ।
दैवायत्तेषु वित्तेषु पुंसां का नाम वाच्यता ॥

(श्र) BhPr 224.

(श्रा) SSap 658, VS 2674 (a. Bhagavān-Vyāsa), SRHt 51. 3 (a. P), SSSN 42. 3, SPR 612. 34 (a. Vyāsadeva), SLPr 43. 19-20.

(*a*) गुणादाने VS, SPR; गुणाधाने SRHt, SSSN.

(*d*) पुंस: VS, SRHt, SSSN, SPR.

The aggregate of virtues dependent on one's self lack of virtue (is) reprehensibility; wealth dependent on fate, what blame (is there) of men (if it existeth not) ? (L. H. Gray's translation).

**आत्मा यत्नशतैर्धनार्जनधिया** see No. 4617.

4656

**आत्मायमात्मनि गतो हृदयेऽतिसूक्ष्मो**
**ग्राह्योऽचलेन मनसा सततामियोगात् ।**
**यो यं विचिन्तयति याति स तन्मयत्वं**
**यस्मादतः सुभगमेव गता युवत्यः ॥**

(अ) BṛSaṁ 75. 4.

Vasantatilakā metre.

This soul lies concealed within one's own heart, but may be observed by an attentive mind through continual application. Now, since every one identifies himself with the person he cherishes in his mind, therefore women are in their thoughts with the beloved one, and with no other. (H. Kern's translation).

4657

**आत्मा यस्य वशे नास्ति कुतस् तस्य परे जनाः ।**
**आत्मानं वशमानीय त्रैलोक्यं वर्तते वशे ॥**

(अ) Cr 2118 (CNI I 59; partly illegible and reconstructed).

(*c*) आत्मनं वशमानेति CNI I.

(*d*) वशं CNI I.

Can a person who does not have control over himself command other people ? The three worlds remain under the command of only that person who has control over himself.

4658

**आत्मा रक्ष्यः प्रयत्नेन युद्धसिद्धिर्हि चञ्चला ।**
**ते स्वामिवचनं सर्वे प्रतिगृह्य महौजसः ॥**

(आ) Sama 2 आ 2.

The king should protect his person with best efforts, for the outcome of a battle is always uncertain; all these brave men faithfully accept the master's orders. (A. A. R.).

4659*

**आत्मारामा विहितरतयो निर्विकल्पे समाधौ**
**ज्ञानोद्रेकाद् विघटिततमोग्रन्थयः सत्त्वनिष्ठाः ।**
**यं वीक्षन्ते कमपि तमसां ज्योतिषां वा परस्तात्**
**तं मोहान्धः कथमयममुं वेत्तु देवं पुराणम् ॥**

(अ) Veṇīsaṁhāra 1. 23.

(आ) Kpr 7. 307, KāvR 19. 11-4, Amd 172. 456, KāP *ad* 7 (pp. 257. 14-258. 2).

(*b*) ज्ञानोत्सेकाद् Veṇī (var.), Amd.

(*c*) वीक्ष्यन्ते KāvR (var.); यं ध्यायन्ते KāP; किमपि Amd (var.); तनसां Amd (var.); परस्मात् Amd (var.).

(*d*) वेत्ति KāvR, Amd, KāP.

Mandākrāntā metre.

How can this[1] blinded with delusion, know the eternal God whom only those perceive who, fixed in goodness, have outgrown the qualities of Darkness and Foulness; and who have their knot of Darkness cut by the flow of knowledge, given to pure unqualified Yoga, rejoicing in (contemplation of) the soul. (G. Jhā's translation).

1. Duryodhana.

4660

**आत्मार्थं जीवलोकेऽस्मिन् को न जीवति मानवः ।**
**परं परोपकारार्थं यो जीवति स जीवति ॥**

(आ) SRS 3. 10, SMa 1. 58, SSH 1. 23, SR 74. 6, SSB 346. 7.

Which person does not live in this living world for his own sake ? But he who lives for helping others, he alone really lives. (A. A. R.).

4661

आत्मार्थं यः पशून् हन्यात् सोऽवश्यं नरकं व्रजेत् ।
देवान् पितॄन् समभ्यर्च्य खादन् मांसं न दोषभाक् ॥

(आ) ŚP 633, SH 659. Cf. प्राणात्यये तथा श्राद्धे; क्रीत्वा स्वयं वाप्युत्पाद्य and प्रोक्षितं भक्षयेन् मांसं.

(*a*) आत्मार्थे SH; पशुं ŚP.

(*c*) विप्रान् [पि°] ŚP (MS).

(*d*) पापभाक् [दो°] SH.

Who for his own sake kills animals goes certainly to hell; but who eats meat after having made offerings to gods and manes does not incur guilt.

4662

आत्मार्थं युक्तवित्तानां मित्रमण्डलभेदिनाम् ।
अतिलङ्घितलोकानां न बन्धः केनचित् क्वचित् ॥

(आ) SNi 3. 2.

He who utilises his wealth for his own (selfish) purposes and who creates discord among the group of friends, who sets at naught the (welfare of the) people, that person has no connection with any one, anywhere. (A. A. R.).

4663

आत्मार्थत्वेन हि प्रेयान् विषयो न स्वतः प्रियः ।
स्वत एव हि सर्वेषाम् आत्मा प्रियतमो यतः ।
तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥

(अ) Viveka-cūḍāmaṇi 106.

(आ) SRRU 749 *ab*/*cd*.

Sense-objects are pleasurable only as dependent on the *ātman* manifesting through them, and not independently, because the *ātman* is by its very nature the most beloved of all. Therefore the *ātman* is ever blissful, and never suffers misery. (Swami Madhavananda's translation).

4664

आत्मार्थे संततिस्त्याज्या राज्यं रत्नं धनं तथा ।
अपि सर्वस्वमुत्सृज्य रक्षेदात्मानमात्मना ॥

(अ) MBh (MBh [Bh] 12. 136. 171, MBh [R] 12. 138. 175, MBh [C] 12. 5089-90).

(आ) SRHt 184. 8 (a. Saṁgraha), SSSN 86. 7, IS 921.

(*a*) आत्मार्थं MBh (var.), SRHt, SSSN; सततं [सं°] MBh (var.).

(*b*) धान्यं [रा°] MBh (var.); रत्न MBh (var.); धनस्तथा MBh (var.); धनानि च [ध° त°] MBh (var.), SRHt, SSSN.

(*c*) सर्वं समु° SRHt, SSSN.

For protecting one's own self one should give up one's very children, and kingdom, and jewels, and wealth. One should sacrifice one's all for protecting one's own self. (P. C. Roy's translation).

4665

... ... ... ...
आत्मा वै यमितो येन स यमस्तु विशिष्यते ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19. 324 *cd*.

That restraint is superior (to all) by which one controls one's own self.

4666*

आत्मा समस्तजगतां भवतीति सम्यग्
विज्ञाय यद् वितनुते त्वयि भावबन्धम् ।
सा भक्तिरित्यभिमतं यदि सिद्धमिष्टं
व्यर्थं विशेष्यमलमस्तु विशेषणं नः ॥

(अ) Ānas 23.

(*c*) भक्तिरिष्टिम् [सि°] Ānas (var.).

Vasantatilakā metre.

If you, devine mother! approve as *bhakti* [devotion] to you of those steadfast feelings which are directed towards you, having well understood that the soul is one and the same in all beings, then we have achieved our cherished goal : useless, then, is the object to be deified : we are content with the *viśeṣaṇa* [the distinguishing feature]. (A. A. R.).

4667

आत्मा सहैति मनसा मन इन्द्रियेण
स्वार्थेन चेन्द्रियमिति क्रम एष शीघ्रः ।
योगोऽयमेव मनसः किमगम्यमस्ति
यस्मिन् मनो व्रजति तत्र गतोऽयमात्मा ॥

(अ) BṛSaṁ 75. 3.

Vasantatilakā metre.

The soul combines with the mind; the mind with the organs; the organs with their objects, and that in quick succession. This being the natural process, what would be unattainable for the mind ? And whither the mind goes, thither goes the very soul [the principle of life]. (H. Kern's translation).

4668

आत्मास्ति सर्वजगताम्
आधारः पूर्वमिति विचिन्त्यैव ।
पश्चात् तत्त्वविचारः
कुड्ये सत्येव चित्रकर्म स्यात् ॥

(अ) Lok 67.

Āryā-gīti metre.

It is only after having fully thought out that there is the soul which is the sustaining power of all beings on the earth, that we should consider the nature of the soul and its identity with the supreme spirit ; there can be activity connected with pictures only when a wall is available. (A. A. R.).

4669

आत्मा हि दाराः सर्वेषां दारसंग्रहवर्तिनाम् ।
... ... ... ...

(अ) R (R [Bar] Ayodhyā-kāṇḍa, Appendix I, No. 15, *l*. 19, R [B] 2. 37. 24 *ab*, R [R] 2. 37. 24 *ab*).

Of all those who lead a wedded life, the wife is the (other) soul.

*4670

आत्मीयं चरणं दधाति पुरतो निम्नोन्नतायां भुवि
स्वीयेनैव करेण कर्षति तरोः पुष्पं श्रमाशङ्कया ।
तल्पे किं च मृगत्वचा विरचिते निद्राति भागैर्निजैर्
अन्तःप्रेमभरालसां प्रियतमामङ्गे दधानो हरः ॥

(अ) Rasamañjarī of Bhānukara 1, Gītagaurīpati p. 90.

(आ) Pad 72. 3 (a. Bhānukara), RJ 859.

Śārdūlavikrīḍita metre.

Lord Śiva places the (right) foot first when walking on uneven grounds; he gathers flowers from trees with his own (right) hand lest he give trouble (to his spouse); moreover, on the couch covered with deer-skin, he sleeps on his (right) side; all this the lord does bearing on his (left) side his beloved full of love for him.[1] (A. A. R.).

1. According to Hindū Mythology Pārvatī constitutes the left half of Śiva.

4671*

आत्मैव तातस्य चतुर्भुजस्य
जातश्चतुर्दोरुचितः स्मरोऽपि ।
तच्चापयोः कर्णलते भ्रुवोर्ज्ये
वंशत्वगंशौ चिपिटे किमस्याः ॥

(अ) Naiṣ 7. 65.

(आ) SR 261. 130 (a. Naiṣ.), SSB 75. 8.

(*b*) रुचिर: Naiṣ (var.).

Indravajrā metre.

Being the image of a four-armed father[1], Cupid, too, has rightly become four-armed; are her broad creeper-like ears[2], strips of bamboo-skin as it were, the strings of two bows in shape of her[3] eye-brows. (K. K. Handiqui's translation).

1. Viṣṇu.
2. two bow-strings.
3. Damayantī.

4672

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।
आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥

(अ) Mn 12. 119.

The self alone is the multitude of the gods, the universe rests on self; for the self produces the connexion of these embodied (spirits) with action. (G. Bühler's translation).

4673

आत्मैव भार इति तं त्वयि यो निधत्ते
सोऽङ्गानि कानि कलयत्वलसः प्रपत्तेः ।
विश्वत्र सात्र सविलक्षणलक्षणाया
विस्रम्भसंपदियमेव समस्तमङ्गि ॥

(अ) Ānas 37.

(*b*) साङ्गानि Ānas (var.).

(*c*) साध्वसवि° Ānas (var.).

(*d*) समस्तमङ्गम् Ānas (var.).

Vasantatilakā metre.

When a person considers his soul a burden and places it on you, how can he, the lazy one, find limbs to do devoted service ? Everywhere this is the lulling treasure of inauspiciousness which brings all round ruin to the person concerned. (A. A. R.).

4674

आत्मैव यदि नात्मानम् अहितेभ्यो निवारयेत् ।
कोऽन्यो हितकरस्तस्माद् आत्मानं वारयिष्यति ॥

(आ) SRHt 194. 76 (a. MBh), VS 3361 (a. Śrī-Vyāsa), SRRU 967.

(*c*) हिततरस्तस्माद् SRRU.

(*d*) य एनं विनिवारयेत् (वार° as above C in VS) VS, SRRU.

If you do not prevent your soul from falling into the clutches of the enemies by yourself, who other is your well-wisher ? Therefore you will do well in preventing yourself from a fall. (A. A. R.).

4675

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।
मावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥

(अ) Mn 8. 84.

(आ) SPR 921. 2 (a. Mn.), IS 922.

The soul itself is the witness of the soul, and the soul is the refuge of the soul; despise not thy own soul, the supreme soul, the supreme witness of men. (G. Bühler's translation).

4676

आत्मैव ह्यात्मनो बन्धुर् आत्मैव रिपुरात्मनः ।
आत्मैव चात्मनः साक्षी कृतस्याप्यकृतस्य च ॥

(अ) MBh (MBh [Bh] 13. 6. 27 and 11 *ad* 11. 2. 23 [11* *l.* 3-4], MBh [R] 13. 6. 27 and 11. 2. 35, MBh [C] 13. 321 and 11. 80-1).

(आ) IS 923.

(इ) NM (T) 5. 16 *ab*, DhN (P) 336.

(*a*) मित्रम् [ब°] MBh (Bh) 11, NM (T).

(*b*) रिपुम् MBh (var.); ह्यात्मनो रिपुः MBh (var.).

(*c*) ह्यात्मनः MBh (var.) and MBh (Bh) 11; श्रात्मनैव MBh (var.) (*contra metrum*); स्वर्गो वा नरकस्तव NM (T).

(*d*) °पकृतस्य [°प्य°] MBh (var.); सर्वमात्मवशास्पदम् NM (T).

One's own self is one's friend and one's enemy too, as also the witness of one's good and evil deeds. (P. C. Roy's translation) [*or* in NM (T) second part : "in this manner both hell and heaven will come under your control"]. (S. Pathak's translation).

4677

**आत्मोदयः परज्यानिर् द्वयं नीतिरितीयती ।**
**तदूरीकृत्य कृतिभिर् वाचस्पत्यं प्रतीयते ॥**

(अ) Śiś 2. 30, H (HJ 3. 99, HS 3. 96, HM 3. 96, HK 3. 96, HP 3. 94, HN 3. 94, HH 87. 25-6, HC 115. 18-19).

(आ) SR 146. 182 (a. Śiś.), SSB 469. 70 (a. Śiś.), Sama 1 आ 31, IS 925.

(*a*) °दयपर° H (var.); परग्लानिर् HP (var.), HS, HM, HH, Śiś (var.), SR, SSB, Sama.

(c) इत्यूरीकृत्य N in HP; इत्युरीकृत्य HH; तद्दूरी° HS.

(*d*) वाचस्पत्यः H (var.); प्रतायते N in HP, Śiś, SR, SSB, Sama; प्रतापयेत् A in HP (but B in HP as above); प्रभायते H (var.).

One's own rise and one's enemy's fall, (these) two (constitute) the whole extent of policy ; assenting to this, the doctrine of Vācaspati is held [believed in] by experienced persons. (F. Johnson's translation).

4678

**आत्मोपकारचतुरा**
**नरा न गणयन्ति गुरुकुलक्लेशम् ।**
**वेधव्यथैव कियती**
**श्रवसो ह्यवतंसभूषणीयस्य ॥**

(आ) SMH 3. 5.

(*b*) गुरुगृह° SMH (var.).

Āryā-gīti metre.

Those men who are zealous in helping themselves (in life) do not count all the hardships of learning in the house of the preceptor ; how much pain is there in the boring of the ear, but how great the charm when adorned with an ornament ? (A. A. R.).

4679

**आत्मोपमश्च भूतेषु यो वै भवति पूरुषः ।**
**न्यस्तदण्डो जितक्रोधः स प्रेत्य सुखमेधते ॥**

(अ) MBh (MBh [Bh] 13. 114. 6, MBh [R] 13. 113. 6, MBh [C] 13. 5568). Cf. MBh (Bh) 12. 66. 30 and 3. 80. 33*c*.

(इ) SS (OJ) 104.

(*a*) °स्तु SS (OJ), MBh (Bh) 12. 66. 30.

(*b*) भवेदिह [वै भ°] SS (OJ); तरति [भ°] MBh 12. 66. 30 (var.); मानवः or भारत MBh (Bh) 12. 66. 30.

(*c*) त्यक्त° [न्यस्त°] SS (OJ), MBh (var.).

(*d*) स प्रेत्येह or समेत्य or प्रेत्येह or स नित्यं [स प्रे°] MBh (Bh) 12. 66. 30 (var.); अश्नुते [एधते] MBh (var.); लभते सुखम् [सु°] MBh (Bh) 12. 66. 30.

The person, who has relinguished the rod and conquered his anger, who behaves towards others as if they were himself, hereafter he flourishes in joy and comfort. (Raghu Vira's translation of the SS [OJ] text).

4680

**आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम् ।**
**स एव वञ्च्यते तेन ब्राह्मणाश्छागतो यथा ॥**

(अ) H (HJ 4. 57, HS 4. 52, HM 4. 53, HK 4. 58, HP 4. 56, HN 4. 56, HH 108. 21-2, HC 145. 9-10). Cf. बहुबुद्धिसमायुक्ता:

(आ) Sama 1 अ 33, IS 926.

(*c*) तथा [एव] A in HP, HS, HM, HH, Sama; वञ्चितस् HS; धूर्तैर् [ते°] HS, HM, HH, Sama.

(*d*) ब्राह्मणं छागलस् तथो HH; छागले or छागलो H (var.).

He who, by a comparison with himself, considers a knave (as) a speaker of truth, (will) assuredly (be) deceived by him, as (was) the Brāhmaṇa in respect of the goat. (F. Johnson's translation).

4681

आत्म्यौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

(अ) MBh (MBh [Bh] 6. 28. 32=BhG 6. 32). (Cf. MBh [Bh] 12. 25. 26; 12. 28. 16).

(आ) SRM 1. 2. 71, SPR 539. 41 (a. BhG).

(*a*) आत्मौ° SRM.

(b) सो [यो] MBh (var.).

He who, through the likeness of the self[1], Oh! Arjuna, seeth equality in everything, whether pleasant or painful, he is considered a perfect *yogin*. (A. A. R.).

1. The same self shining in the heart of each.

आत्यत्यां च तदात्वे च see No. 5070.

4682

आददानः प्रतिदिनं कलाः सम्यङ् महीपतिः ।
शुक्लपक्षे प्रविचरन् शशाङ्क इव वर्द्धते ॥

(अ) KN (KN [ĀnSS] 1. 64, KN [TSS] 1. 64, KN [BI] 1. 61).

(आ) IS 927.

(*a*) आदधानः KN (BI).

(*c*) प्रतिचरन् KN (BI).

A king, everyday receiving lessons in the different wits from his preceptor, increases in prosperity, like the moon increasing in her digits during the light half of every month. (M. N. Dutt's translation).

आदधानः प्रतिदिनं see No. 4682.

आदनस्य प्रदानस्य see No. 4741.

4683

आदरं राजसदसि धनेन लभते नरः ।
सुभटः शत्रुसंग्रामे विक्रमेण यथा जयम् ॥

(अ) PdP, Uttarakhaṇḍa 201. 37.

A person commands respect in the king's assembly when he has wealth; just as a good soldier gets victory by his valour when battling with the enemies. (A. A. R.).

4684*

आदरणीयगुणा सखि
महता निहितासि तेन शिरसि त्वम् ।
तव लाघवदोषोऽयं
सौधपताकेव यच्चलसि ॥

(अ) ĀrS 2. 79.

Āryā metre.

Friend, you have been placed high (on his head) by your great lover, for the reason that you have endearing qualities; it is the fault of your *lāghava* [lightness : timidity] that you are inconstant as a (fluttering) flag in a mansion. (A. A. R.).

आदरस्य प्रधानस्य see No. 4741.

आदरात् संगृहीतेन see No. 4572.

4685

आदरेण यथा स्तौति धनवन्तं धनेच्छया ।
तथा चेद् विश्वकर्तारं को न मुच्येत बन्धनात् ॥

(आ) SR 375. 233, SSB 274. 123, SRK 230. 102 (a. Sphuṭaśloka), SRM 2. 2. 16, IS 7726.

A person praises with all attention a rich man due to his desire for wealth; if this is done to the creator of the universe [god], which person is not freed from the bondage of worldly existence ? (A. A. R.).

4686

आदरेणार्जवेनैव शौर्याद् दानेन विद्यया ।
प्रत्युत्थानाभिगमनैर् आनन्दस्मितभाषणैः ।
उपकारैः स्वाशयेन वशीकुर्याज्जगत् सदा ॥

(अ) Śukranīti 3. 151.

By a generosity that is straightforward, by valour, by gifts and his learning, by honouring visitors, by rising and going forward to meet them, by speech accompanied by a joyful smile, and rendering help of his own accord, he[1] should always win the world (i. e. the people). (A. A. R.).

1. the king.

आदर्शः शिक्षितानां see दीनानां कल्पवृक्षः.

4687*

आ दर्शनात् प्रविष्टा
सा मे सुरलोकसुन्दरी हृदयम् ।
बाणेन मकरकेतोः
कृतमार्गमवन्ध्यपातेन ॥

(अ) Vik 2. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 72).

Āryā metre

MS-III. 14

Ever since I[1] saw her[2], that celestial one has enthroned herself in my heart to which access was given to her by the unerring shafts of Love. (C. R. Devadhar's translation).

1. the king. 2. Urvaśī.

4688*

आदर्शाय शशाङ्कमण्डलमिदं हर्म्याय हेमाचलं
दीपाय द्युमणिं महीमिव कथं नो भिक्षवे दत्तवान् ।
दित्सापल्लवितप्रमोदसलिलव्याकीर्णनेत्राम्बुजो
जानीमो भृगुनन्दनस्तदखिलं न प्रायशो दृष्टवान् ॥

(आ) PV 99, Subh 148, SR 116. 59, SSB 409. 1, IS 928, Pr 364.

(*a*) इह [इदं] IS (*contra metrum*); हाराय [ह°] SSB; हेमाञ्चलं SSB.

(*b*) वो [नो] PV (MS).

(*c*) देशा° [दित्सा°] Subh; आशा° [दि°] IS; °सलिल° PV (MS); °व्यामिश्र° PV; नेत्राञ्चलः (°नः) PV; °मन्त्राम्बुजो SSB.

(*d*) सर्वं श्रीभृगु° PV; °भूषणः पुनरिदं PV.

Śārdūlavikrīḍita metre.

The disc of the moon as a mirror, the golden mountain Meru as mansion, the sun as a lamp,—how did he not give these to the supplicants, as he did the earth ? We now understand that Paraśurāma with his lotus-eyes ever flowing with tears of joy in his spree of generosity, did not, in all probability, see all those things. (A. A. R.).

4689

आदातव्यं न दातव्यं प्रियं ब्रूयन् निरर्थकम् ।
आशां कालवतीं कुर्यात् कालं विघ्नेन योजयेत् ॥

(अ) MBh (Bh) 344* + 12. 138. 32 *ab*. (Cf. No. 5415).

(आ) SRHt 175. 43 (a. MBh.), SSSN 78. 37.

(*c*) आशामेव प्रदर्शयेत् SSSN; आशा MBh (var.); कलवती or फलवतीं MBh (var.).

(*d*) तां च [का°] MBh (but some texts as above).

One should always receive wealth, never give to others, talk pleasantly some words devoid of any commitment, sustain the hopes (of others) by a promise in the future, and get ready obstacles when the specified time arrives. (A. A. R.).

आदातव्यं न दातव्यम् see No. 5415.

4690*

आदातुं सकृदीक्षितेऽपि कुसुमे हस्ताग्रमालोहितं
लाक्षारञ्जनवार्तयापि सहसा रक्तं तलं पादयोः ।
अङ्गानामनुलेपनस्मरणमप्यत्यन्तखेदावहं
हन्ताधीरदृशः किमन्यदलकामोदोऽपि भारायते ॥

(आ) Kuv *ad* 13. 42 (p. 45. 16-46. 2), SR 276. 54 (a. Kuv), SSB 104. 56, SRK 130. 8 (a. Sabhātaraṅga).

(*b*) लक्षा° SSB (printer's error).

Śārdūlavikrīḍita metre.

The fingers became red even when the flowers to be culled were seen once, the soles of the feet became suddenly ruddy by the mere talk of the application of lac, even the remembrance of anointing the body with unguents was full of fatigue, oh! what else of the tremulous-eyed damsel, even the fragrance of the tresses was a heavy burden. (A. A. R.).

4691**

आदानं चैव तूणीरात् संधानं कर्षणं तथा ।
क्षेपणं च त्वरायुक्तो बाणस्य कुरुते तु यः ।
नित्याभ्यासवशात् तस्य शीघ्रसंधानता भवेत् ॥

(आ) ŚP 1842.

The taking out of the arrow from the quiver, its placing on the bow-string and the drawing of the same and its discharge—he who does these quickly by constant practice, he gets quickness of their combination. (A. A. R.).

आदानं हि विसर्गाय see स विश्वजितमाजह्रे.

4692*

आदानपानलेपैः
काश्चिद् गरलोपतापहारिण्यः ।
सदसि स्थितैव सिद्धौ-
षधिवल्ली कापि जीवयति ॥

(अ) ĀrS 2. 84.

(आ) SR 251. 23, SSB 58. 28.

(*a*) पुरतः [स°] SR, SSB.

Āryā metre.

Some women remove the painful effects of the poison [of the boredom of lovers] by the application of unguents, and drinks befitting the symptoms; but another, the creeper of never-failing herbs, by merely standing in the assembly, re-animates them. (A. A. R.).

4693

आदानमप्रियकरं दानं च प्रियकारकम् ।
अभीप्सितानामर्थानां काले युक्तं प्रशस्यते ॥

(अ) Mn 7. 204.

(*d*) कालयुक्तं MnJh, Medhātithi (var.) on Mn.

The seizure of desirable property which causes displeasure, and its distribution which causes pleasure, are both recommendable, (if they are) resorted to at the proper time. (G. Bühler's translation).

आदानस्य प्रदानस्य (प्रधानस्य) see No. 4741.

आदानस्यार्थभागेन see No. 5079.

4694

आदाय करमाढ्येभ्यः कीकटेष्वपि वर्षसि ।
प्रपीय वारि सिन्धुभ्यः स्थलेष्विव घनाघनः ॥

(अ) Jānakī 6. 38.

(*b*) दरिद्रेषु [की°] Jānakī (var.).

(*c*) निपीय [प्र°] Jānakī (var.).

After collecting taxes from rich people, I hope you shower them down on the needy, just as a rain cloud, drinking up water from streams, showers down on every piece of land. (G. R. Nandargirkar's translation).

4695*

आदाय चापमचलं
कृत्वाहीनं गुणं विषमदृष्टिः ।
यश्चित्रमच्युतशरो
लक्ष्यमभाङ्क्षीन्नमस्तस्मै ॥

(आ) JS 8. 3 (a Bhojadeva), SR 4. 24 (a. Kpr.), SSB 7. 20 (a. Kāvyapradīpa), SRK 290. 3 (a Sphuṭaśloka), SuMañ 4. 18-9, Kpr 9. 383, KāP *ad* 9 (p. 302), KHpk 536, Amd 224. 604, (v. Kav p. 63).

(*b*) गुणवि° Amd (var.).

(*c*) °तशिरो Amd (var.).

(*d*) लक्षम° Amd (var.).

Āryā metre.

Having taken up the mountain for his bow [*or* : having his bow unmoved], making the Lord of serpents his string [*or* : string old and worn out] the three-eyed one [*or* : one having eyes away from the mark], and having Viṣṇu for his arrow [*or* : his arrow not leaving the bow]—he who curiously shattered his mark, reverence to Him ! (G. Jhā's translation).

4696*

आदाय दण्डं सकलासु दिक्षु
योऽयं परिभ्राम्यति भानुभिक्षुः ।
अब्धौ निमज्जन्निव तापसोऽयं
संध्याभ्रकाषायमधत्त सायम् ॥

(अ) Naiṣ 22. 12.

(आ) VS 1931 (a. Nais.), SuMañ 175, 21-2 and 178. 17-8.

Indravajrā metre.

The mendicant sun wanders through all regions, taking with him a "stick". Like an ascetic, he hath put on a scarlet robe, the evening sky, plunging into the ocean at dusk. (K. K. Handiqui's translation).

4697*

आदाय धनमनल्पं
ददानया सुभग तावकं वासः ।
मुग्धा रजकगृहिण्या
कृता दिनैः कतिपयैर्निःस्वा ॥

(अ) ĀrS 2. 90.

Āryā metre.

Oh ! handsome man, by taking up a lot of wealth and giving you (handsome) clothes, the silly one, has been rendered penniless in a few days by the wife of the washerman. (A. A. R.).

4698**

आदाय पत्रं त्वरितं यदि श्वा
दूर्वां नवां वा नवगोमयं वा ।
प्रयाति यातुः परतस् तदानीं
राजप्रसादं नियतं ब्रवीति ॥

(आ) ŚP 2611.

Upajāti metre ( Indravajrā and Upendravajrā ).

If taking up quickly a leaf or fresh *dūrva*-grass or fresh cowdung, a dog goes after the person who goes on a journey, then it certainly indicates that the person will get royal favour. (A. A. R.).

आदाय पुस्तकं धन्याः see Nos. 4413 and 10487.

4699*

आदाय प्रतिपक्षकीर्तिनिवहान् ब्रह्माण्डमूषान्तरे
निर्विघ्नं धमता नितान्तमुदितैः स्वैरेव तेजोऽग्निभिः ।
तत्तादृक्पुटपाकशोधितमिव प्राप्तं गुणोत्कर्षिणां
पिण्डस्थं च महत्तरं च भवता निःक्षारतारं यशः ॥

(अ) Khaṇḍapraśasti 97.
(आ) SR 109. 228, SSB 403. 246.
(*a*) प्रतिपक्षि° SSB (printer's error); °भूषा° [°मूषा°] SR, SSB.

Śārdūlavikrīḍita metre.

Taking up the mass of fame of rival kings and placing the same in the crucible of the universe and blowing into it the fire of your lustre and thus having purified it with the *puṭapāka*[1], the lustrous pearl of your fame, free from black-salts, very hard and big in size, has been obtained by you. (A. A. R.).

1. *Puṭapāka*=a particular method of preparing drugs in a close of furnace.

आदाय बकुलगन्धान् see No. 4701.

4700*

आदाय मांसमखिलं स्तनवर्जमङ्गात्
मां मुञ्च वागुरिक यामि कुरु प्रसादम् ।
सीदन्ति शष्पकवलग्रहणानभिज्ञा
मन्मार्गवीक्षणपराः शिशवो मदीयाः ॥

(आ) JS 313. 1 (a. Naradevavarma), Skm (Skm [B] 1875, Skm [POS] 4. 47. 5) (a. Chittapa or Chittipa), VS 660, ŚP 4015, Pad 85. 14, SRRU 941, SR 362. 22 (a. VS), SSB 230. 52, SuMañ 44. 2-5, (v. Kav p. 38).
(*a*) अङ्ग Skm (var.); अङ्गे JS, Skm.
(*b*) याहि Skm, VS.
(*c*) अद्यापि [सी°] Skm, VS, SRRU ; वासकवलग्रसनानभिज्ञो (घास°; °ज्ञः SRRU) VS, SRRU; °णानुभिज्ञा SR.
(*d*) मद्दर्मचञ्चलदृशः (°निश्चल°) [म°] Skm ; °परस्तनयो मदीयः VS, SRRU.

Vasantatilakā metre.

Oh ! hunter, taking all the flesh from my body leaving alone the udder, please let me off; I shall go; do a favour; my young ones are intently looking at the path by which I should return, and they will perish (without milk) as they are not yet used to nibble mouthfuls of tender grass. (A. A. R.).

4701*

आदाय बकुलगन्धान्
अन्धीकुर्वन् पदे पदे भ्रमरान् ।
अयमेति मन्दमन्दं
कावेरीवारिपावनः पवनः ॥

(आ) SSH 1. 50, SR 325. 6 (a. Sāh.), SSB 187. 6 and 575. 1 (both a. Sāh.), Sāh *ad* 10. 634 (p. 258. 9-10) (a. Viśvanātha, father).
(*a*) बकुल° SR, SSB, SSH.

Āryā-gīti metre.

Wafting the perfumes of the *vakula* intoxicating the bees at every step, here blows softly and slowly the purifying breeze from the (holy) water of the Kāverī. (Translation in *Bibl. Ind.* 9).

4702*

आदाय वारि परितः सरितां मुखेभ्यः
किं तावदर्जितमनेन दुरर्णवेन ।

क्षारीकृतं च वडवादहने हुतं च
पातालकुक्षिकुहरे विनिवेशितं च ॥

(आ) SkV 1041, Any 95. 29, Prasanna 68*b*, SRM 2. 2. 393, JS 95. 5 (a. Rīssuka), ŚP 1083 (a. Śrī-Śuka or Rīsuka or Sūrika; not found in Śuka's Rājataraṅgiṇī), VS 891, Auc *ad* 20 (No. 63) (a. Bhaṭṭendurāja), PdT 247, SU 1336, SSV 1187, SK 3. 218, SR 216. 17 (a. Auc.), SSB 598. 23 (a. Bhaṭṭendurāja), SRRU 916, AAS 12. 8, SSg 259, RJ 246, Vidy 201 (a. Śuka), SLPr 43.7-10, Kpr 10. 445 (a. Bhaṭṭendurāja), KāP *ad* 10 (p. 339. 14-5), KH 310. 1-4, Amd 285. 815 (a. Bhaṭṭendurāja).

(*a*) शतेभ्य: Amd (but व in Amd as above), SkV, KH (var.), SRRU, AAS.

(*b*) किं नाम साधितमनेन SkV, Auc, SRRU, AAS, Vidy; महार्णवेन SkV, Auc, SRRU, AAS; °मभेन दुरवर्ण PdT (MS) ; महार्णवेन Any (but पाठ: as above).

(*c*) वाडवावदने ŚP, KH (but प्र as above), Vidy.

(*d*) °मूलकुहरे Auc; °कुहरेषु निवे° Amd ; °कुक्षिविवरे Any (but पाठ: as above).

Vasantatilakā metre.

What has the wretched Ocean done with water taken that he has received from the mouths of rivers ? He has salted them; offered it to the submarine fire; or kept in the innermost caves of the Nether World. (G. Jhā's translation [revised version]).

4703*

आदाय वारि यत एव जहाति भूयस्
तत्रैव यः स जलदः प्रथमो जडानाम् ।
वान्तं प्रतीप्सति तदेव तदेव वस्तु
स्रोतःपतिः स निरपत्रपसार्थवाहः ॥

(आ) VS 981 (a. Prakāśavarṣa).

(*a*) आदायि VS (*sic !*).

(*c*) प्रतीच्छति तदेव तदेव वस्तु VS (var.).

Vasantatilakā metre.

That cloud is indeed the foremost among the dullards who, taking up the water from the sea, gives it back again; the lord of the rivers [the sea] is a shameless merchant, who repeatedly desires to get back a thing which had been *vānta* [given away : vomitted]. (A. A. R.).

4704

आदाय विप्रस्वमपि नाशयेद् राज्यघातिनः ।
आदायास्थि दधीचेस्तु शक्रो दैत्यान् जघान हि ॥

(अ) Purāṇārthasaṁgraha in *Purāṇa* VII. 2 : 384. 94.

(A king) should root out the traitors in the kingdom even by taking away the wealth of the Brāhmaṇa-s; taking up the bone of the sage Dadhīci, the Lord Indra, indeed, did destroy the demons. (A. A. R.).

4705*

आदायादाय मुक्तास्तदनु शिखिधियादाय माणिक्यवर्गं
धूमभ्रान्ति वहन्त्यः स्ववदनकमलामोदलुब्धालिवृन्दे ।
पक्तुं भिल्ल्यः प्रवृत्ताः सरभसमसकृद् यद्द्विषत्पत्तनेषु
ब्रूमः किं कीर्तिपूरं धवलितवसुधं मल्लशाहस्य तस्य ॥

(आ) SR 118. 102, SSB 417. 3.

(*b*) °भ्रांति SR (*sic !*).

Sragdharā metre.

The women of the hill-tribes reaching (the deserted) cities of his rivals have gathered the scattered pearls and rubies under the impression that they were pieces of burning coal and with the apparent smoke produced by the swarms of bees attracted by the fragrance of their lotus-faces, began to cook the same [pearls under the impression of rice]; what

shall we say of the spreading fame of king Mallaśāha, which has rendered white the whole universe ? (A. A. R.).

4706*

आदायामृतपूर्णमर्कचषकं शोणारविन्दप्रभे
पाणाविन्द्रवधूर्विलोक्य च पुनस् तस्मिन् नभःश्यामिकाम् ।
चिक्षेपोपरि कोपतः परिजनेऽसंशोध्य दत्ता सुधेत्य्
एनं तं शशिनं प्रशंसति जनस् तत्पाणिमुक्तार्जुनम् ॥

(आ) SR 302. 111, SSB 150. 114.

Śārdūlavikrīḍita metre.

The wife of Indra, having taken up in her hand, resembling a red lotus, the cup of the sun's disc filled with nectar and finding in it the dark reflection of the blue sky, threw it angrily at the servant for bringing it as nectar without inspection; the people praise this white thing which had been released by her hand as the moon. (A. A. R.).

4707

आदावघटितं कार्यं मध्ये सुघटितं मम ।
भूयो विघटितं भूयो भूयाद् घटयितुं प्रभुः ॥

(आ) AA 94. 61.

A thing which was not properly accomplished at first, was later, in the midst of labour, set right very well; but again it went wrong; may the lord set it right again. (A. A. R.).

4708*

आदावङ्कुरितं पुनः प्रतिपदं पत्रावृतं त्वां मुदा
सौरभ्यस्फुरितप्रसूनकलितं दृष्ट्वाथ हृष्टोऽस्म्यहम् ।
किं ब्रूमः फलिते त्वयि द्रुततरं हा हन्त किम्पाक हे
भूयो व्याकुलयन्ति कण्टकभराः सर्वत्र तत् किं ब्रुवे ॥

(अ) Anyśat 100.

Śārdūlavikrīḍita metre.

You sprouted forth at first and were gradually covered with leaves, and I became glad that you put forth flowers full of fragrance; but again when you bore fruit quickly, oh ! *kiṁpāka*, you were covered all over with thorns; what shall I say now ? (A. A. R.).

4709*

आदावञ्जनपुञ्जलिप्तवपुषां श्वासानिलोल्लासित-
प्रोत्सर्पद्विरहानलेन च ततः संतापितानां दृशाम् ।
संप्रत्येव निषेकमश्रुपयसा देवस्य चेतोभुवो
भल्लीनामिव पानकर्म कुरुते कामं कुरङ्गेक्षणा ॥

(आ) SR 291. 93 (a. Kpr.), SSB 128. 99 (a. Kpr.), Kpr 7. 200, KāP *ad* 7 (p. 201. 4-7), Amd 153. 388 (a. Kpr.), AA 59. 22, KHpk 203.

(*a*) श्वसोनि° Amd (var.).

Śārdūlavikrīḍita metre.

The fawn-eyed one is sprinkling her tears profusely, sharpening as it were, the arrows of Cupid,—the tears (rushing) from eyes in which at first has been rubbed the jetty dye, and which latterly have been heated, so to say, by the fire of (the pangs of separation) blazing high on account of (being blown by) the hot breath. (G. Jhā's translation).

4710

आदावप्युपचारचाटुविनयालंकारशोभान्वितं
मध्ये चापि विचित्रवाक्यकुसुमैरभ्यर्चितं निष्फलैः ।
पैशुन्याविनयावमानमलिनं बीभत्समन्ते च यद्
दूरे वोऽस्त्वकुलीनसंगतमसद्धर्मार्थमुत्पादितम् ॥

(अ) P (PT 1. 109, PTem 1. 101, PP 1. 286, PRE 1. 108).

(*a*) आदावत्युप° PP.

(*c*) विनयवमान° PTem (var.); भीभत्सम् PTem (var.).

(*d*) वोऽस्ते PRE, PP; वास्त्वकु° PTcm ; धिक् केनाप्य् [°द्रु वो°] PP.
Śārdūlavikrīḍita metre.

At first rogues' friendship glitters bright / with service, flattery, delight; / thence, in the middle journey, shoot / gay flowers of speech that fail to fruit; / its final goal is treason, shame, / disgust, and slanders that defame. / Alas, who made the cursed thing ? / Its one foul purpose is to sting. (A. W. Ryder's translation of PP.).

4711*

आदावादिपितामहस्य नियमव्यापारपात्रे जलं
पश्चात् पन्नगशायिनो भगवतः पादोदकं पावनम् ।
भूयः शम्भुजटाविभूषणमणिर् जह्नोर्महर्षेरियं
कन्या कल्मषनाशिनी भगवती भागीरथी दृश्यते ॥

(अ) Gaṅgāstuti (from Dharmābdhi) 27 (in Bṛhatstotramuktāhāra, Vol. I : pp. 341-2, Gujarāti Printing Press, Bombay 1912).

(आ) Pras 3. 3, SH 125 (a. Śrī-Śaṁkarācārya), SSSN 209. 3.

(*d*) पातु नः [दृ°] SH.
Śārdūlavikrīḍita metre.

At first it was the water in the vessel of the first grandfather, for his ritualistic activities; thereafter it became the holy water washing the feet of the Lord sleeping on the serpent Ādiśeṣa; again it became the crest gem in the matted hair of Lord Śiva; this daughter of the sage Jahnu, the divine river Gaṅgā, which destroys all sin, is seen yonder. (A. A. R.).

4712

आदावायुः परीक्षेत पश्चाल्लक्षणमुत्तमम् ।
आयुर्हीननराणां च लक्षणैः किं प्रयोजनम् ॥

(आ) Sama 1 आ 38 and 2 आ 36, SRM 2. 2. 674.

Examine carefully at first the longevity of a man and thereafter the good characteristics that he possesses; what is the use of testing the auspicious characteristics of men, if they are not destined to live (long) ? (A. A. R.).

4713

आदावुत्सृज्य कार्याणि पश्चाच्च प्रार्थयन्ति ये ।
ते लोके हास्यतां यान्ति पलाण्डुहरणादिव ॥

(अ) P (PT 4. 12, $PT_2$ 4. 1). Cf. KṣB 16. 529, Ru 172.

Those who first neglect doing what they should have done, and afterwards desire it, make fools of themselves in this world, as was the case in consequence of the theft of onions.

4714

आदावेव गजेन्द्रमौलिविलसद्दण्डा पताकावली
पश्चाद् वारणराजधोरणिरतिप्रोद्दामयोधाश्रिता ।
उद्दण्डध्वजलाञ्छिताप्यथ घनीभूता रथानां ततिस्
तत्पश्चात् तुरगावली विजयते योधैः समं सर्वतः ॥

(आ) SR 127. 19. SSB 436. 19.

(*c*) तती [ततिस् ] SSB.
Śārdūlavikrīḍita metre.

The military array has in its lead the rows of flags shining on the heads of lordly elephants; then comes an uninterrupted series of mighty elephants with the fighters full of zeal of war; next the row of chariots, thickly set, distinguished by towering banners; then are seen the cavalry followed by foot-soldiers on all sides ; thus triumphant is this army. (A. A. R.).

4715

आदावेव मनुष्येण वर्तितव्यं यथा क्षमम् ।
यथा नातीतमर्थं वै पश्चात्तापेन युज्यते ॥

(अ) MBh (MBh [Bh] 11. 1. 28, MBh [R] 11. 1. 32, MBh [C] 11. 36).

(*a*) मनुष्येषु MBh (var.).
(*b*) [अ]वर्ति° (with °ष्येषु) MBh (var.) ; तथा [य°] MBh (var.); °क्रमं or क्षयं [क्ष°] MBh (var.).
(*c*) नातितधर्मं (नातीव°) MBh (var.); नातीतवृत्तं तनीवमर्थं MBh (var.).
(*d*) प्रश्चात्तापेन मुह्यते MBh (var.); मुह्यते [यु°] MBh (var.).

While yet the hours for action last / a man should strive his ends to gain, / that so he may not mourn in vain / the chance away for ever past. (J. Muir's translation in his *Metrical Translations from Sanskrit Writers* : p. 100).

4716*

आदिकवी चतुरास्यौ
कमलजवल्मीकजौ वन्दे ।
लोकश्लोकविधात्रोर्
ययोर्भिदा लेशमात्रेण ।।

(आ) SR 36. 48, SSB 283. 8.

Āryā-upagīti metre.

I bow to the two, born of a lotus [Brahmā] and anthill [Vālmīki] who are both first *kavi* [omniscient : poet] being *caturāsya* [four-faced : clever in speech], who have created the *loka* and *śloka*, and the difference between whom is but small [*ś*, being the difference between *loka* and *śloka*]. (A. A. R.).

4717*

आदितामजननाय देहिनाम्
अन्ततां च दधतेऽनपायिने ।
बिभ्रते भुवमधः सदाथ च
ब्रह्मणोऽप्युपरि तिष्ठते नमः ।।

(अ) Śiś 14. 65.
(आ) Vjv 6. 2 (a. Māgha), Alm 78.

Rathoddhatā metre.

Salutation to that god who brings about the beginning and the end to all embodied beings, himself devoid of birth and death; who ever supports the earth from below (as the Tortoise) and who also remains above the world of Brahmā. (A. A. R.).

4718*

आदितालो जयन्तः स्याच् छृङ्गाररससंयुतः ।
रुद्रसंख्याक्षरपदैर् आयुर्वृद्धिकरः परः ।
एक एव लघुर्यस्मिन् आदितालः स कथ्यते ।।

(आ) ŚP 1980.

The introductory stanza that is sung in *Āditala* musical time is called *Jayanta*; it brings out the sentiment of love and consists of words of eleven syllables; it well prolongs life; that time in music is called *Āditāla* wherein there is only one short pause. (A. A. R.).

आदितोऽभ्यागतो see No. 2857.

4719

आदित्यचन्द्रहरिशंकरवासवाद्याः
शक्ता न जेतुमतिदुःखकराणि यानि ।
तानीन्द्रियाणि बलवन्ति सुदुर्जयानि
ये निर्जयन्ति भुवने बलिनस्त एके ।।

(अ) AS 93.
(आ) SPR 363. 9 (a. AS).
(*a*) °केशवाद्याः AS (var.).
(*d*) जे [ये] AS (var.) ; भवने [भु°] AS (var.) ; एव [ए°] AS (var.).

Vasantatilakā metre.

Sensual excitements which cause great unhappiness—that are powerful and very difficult to conquer, which could not be overcome by the gods, the sun, the moon, Viṣṇu, Śiva, Indra and others—these organs of senses, they, who conquer, are alone the strong men in the world. (A. A. R.).

4720

आदित्यचन्द्रावनिजज्ञजीवः
शुक्रार्कपुत्रा अपि राहुकेतू ।
कुर्वन्तु नित्यं धनधान्यसौष्ठ्यं
दीर्घायुरारोग्यशुभान्यमी वः ।।

(अ) Nd of VCsr after 25. 1 (p. 327*a*).

(*d*) °शुभावनी VC (my change to °न्यमी).

Indravajrā metre.

(The nine planets), the Sun, the Moon, Mars, Mercury, Jupiter, Venus, the son of the Sun [Saturn], Rāhu and Ketu,—may they bestow on you always a plenitude of wealth and grain, long life, good health and other auspicious things. (A. A. R.).

4721*

आदित्यचन्द्रावनिलानलौ च
द्यौर्भूमिरापो हृदयं यमश्च ।
अहश्च रात्रिश्च उभे च सन्ध्ये
धर्मश्च जानाति नरस्य वृत्तम् ।।

(अ) MBh (MBh [Bh] 1. 68. 89, MBh [R] 1. 74. 28, MBh [C] 1. 3017), Agnipurāṇa 255. 35, P (PP 1. 141 and 395, Pts 1. 182 and 405, PtsK 1. 198 and 453, PD 309. 133), H (HJ 2. 111, HS 2. 108, HM 2. 112, HK 2. 110, HP 2. 100, HN 2. 99, HH 59. 2-3, HC 78. 1-2). (Cf. द्यौर्भूमिरापो हृदयं and also No. 4720).

(आ) SRHt 14. 14 (a. R, but not found in R), SR 174. 886 (a. MBh), SSB 509. 886, SPR 1295. 26 (a. Jaina-Pañcatantra), Sama 1 आ 19, Sar 844. 140, IS 930. (Cf. ZDMG 9. 667).

(*a*) अनलानिलौ च MBh (var.); अनिलोऽनलश्च MBh (var.), AP, PP, Pts, PtsK, PD, H (but HP, HN as above), SRHt, SPR, Sar, Sama.

(*b*) °रार्पो AP; मनश्च or दिशश्च MBh (var.).

(*d*) धर्मो हि (ऽपि) MBh (var.), PtsK 1. 453, SPR ; धर्मो विजा° PP; धर्मोऽपि Pts, PtsK 1. 198, HS.

Upajāti metre (Indravajrā and Upendravajrā).

Sun and moon, wind and fire, heaven, earth and water, the heart and Yama, day and night, both twilights, and Justice, are acquainted with the conduct of man. (F. Johnson's translation in HJ).

4722

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितं
व्यापारैर्बहुकार्यभारगुरुभिः कालो न विज्ञायते ।
दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश् च नोत्पद्यते
पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ।।

(अ) BhŚ 151, Śānt A. 1.

(आ) VS 3327, PdT 292 (a. BhŚ), SRHt 261. 21 (a. BhŚ), SPR 736. 13, JSV 131. 2, SSV 164, SSD 4 *f.* 21*b*, SR 369. 80 (a. VS), SSB 266. 82, IS 931, Subh 78.

(*a*) संक्षिप्यते IS ; यौवनं [जी°] BhŚ (var.), Śānt (var.); जीवनं BhŚ (var.).

(*b*) °गुरु° [°बहु°] BhŚ (var.) ; कार्यकारणगतैः (°भारगुरुभिः) Śānt (var.) ; °कार्यभाग° or °भारकार्य [का°] BhŚ (var.), SRHt ; कारनशतैः (°ण°) Śānt ; °गुरुणा BhŚ (var.) ; कालोऽपि न ज्ञायते BhŚ (var.), SSB, SPR; हि न ज्ञायते SRHt.

(*c*) दृष्ट्वा PdT (var.) ; °तरा° [°जरा°] IS ; °वियोग° [°विपत्ति°] BhŚ (var.), Śānt; °विधुरं [°मरणं] IS ; त्रासस्तु BhŚ (var.); नोदीयते BhŚ (var.); नो पद्यते Śānt (var.).

(*d*) मोहमयं BhŚ (var.) ; प्रसाद° BhŚ (var.) ; प्रमोद° Śānt; नो °मदिरा उन्मत्त° Śānt.

Śārdūlavikrīḍita metre.

Having drunk the intoxicating wine of delusion, the people [world] have got quite mad and senseless; for, they do not see that their life is gradually shortened with the daily rising and setting of the sun; for, they cannot know that time is rapidly passing away, on account of their being seriously engaged with a variety of affairs; and, for, they are not frightened even at the sight of birth, old age, misfortunes and death of others. (P. G. Nath's translation).

4723

आदित्यस्य नमस्कारं ये कुर्वन्ति दिने दिने ।
जन्मान्तरसहस्रेषु दारिद्र्यं नोपजायते ॥

(आ) Sama 1 आ 23.

To those who do prostration to the Sun god, day by day, poverty will never occur in thousands of future births. (A. A. R.).

4724

आदित्यस्योदयो गानं ताम्बूलं भारतीकथा ।
इष्टा भार्या सुमित्रं च अपूर्वाणि दिने दिने ॥

(अ) P (PtsK 2. 16). Cf. गान्धर्वं गीतसंयुक्तं.

(आ) Sama 1 आ 13, IS 932.

(*a*) आदित्यस्योदयो suggested by Benfey; °दयं जात° PtsK, Sama.

Sunrise, a song [*or*: birth (of a child)], betel, a story of Bhārata, a lovable wife and a good friend, everyday (look) quite new.

4725*

आदित्याः किं दशैते प्रलयभयकृतः स्वीकृताकाशदेशाः
किं वोल्कामण्डलानि त्रिभुवनदहनायोद्यतानीति भीतैः ।
पायासुर्नारसिंहं वपुरमरगणैर्बिभ्रतः शार्ङ्गपाणेर्
दृष्टा दृप्तासुरोरस्तलदरणगलद्रक्तरक्ता नखा वः ॥

(आ) VS 53 (a. Kalaśa), SR 20. 59 (a. VS), SSB 33. 20 (a. Kalaśa).

(*d*) दृप्तासुरोरःस्थल° SR.

Sragdharā metre.

Have the suns (of doomsday) invaded the sky in all the ten directions causing the fear of the destruction of the world? Or have masses of flames come into being for burning the worlds? Thus were the gods frightened on seeing the man-lion form of Lord Viṣṇu with the claws reddened by the blood flowing from the torn chest of the haughty demon [Hiraṇyakaśipu]. May these claws give protection to you all. (A. A. R.).

4726

आदित्यादपि नित्यदीप्तममृतप्रस्यन्दि चन्द्रादपि
त्रैलोक्याभरणं मणेरपि तमःकाषं हुताशादपि ।
विश्वालोकि विलोचनादपि परब्रह्मस्वरूपादपि
स्वान्तानन्दनमस्तु धाम जगतस्तोषाय सारस्वतम् ॥

(आ) Skm (Skm [B] 352, Skm [POS] 1. 71. 2) (a. Baladeva).

Śārdūlavikrīḍita metre.

May the splendour of good literature, which is ever more brilliant than the sun, showering nectar more than the moon, a better ornament to the world than gems, a better remover of darkness (of ignorance) than fire, which gives a better vision of the universe than eyes, and which delights the inward soul better than the form of the supreme spirit—ever flourish for the joy of the world. (A. A. R.).

4727

आदित्यादिग्रहाः सर्वे नक्षत्राणि च राशयः ।
आयुः कुर्वन्तु ते नित्यं यस्यैषा जन्मपत्रिका ॥

(आ) Sama 1 आ 4.

May the planets such as the sun, as well as the stars, and the signs of the zodiac grant you longevity always—to you whose horoscope this is. (A. A. R.).

4728

आदित्याद्या ग्रहाः सर्वे यथा तुष्यन्ति दानतः ।
सर्वस्वेऽपि न तुष्येत जामाता दशमो ग्रहः ॥

(आ) Sama 2 ज 7, SRM 1. 3. 143. Cf. जामाता कृष्णसर्पश्च; सदा वक्रः सदा; and भारत पञ्चमो.

While all the (nine) planets beginning from the sun are easily pleased by the offerings, the son-in-law, the (so called) tenth planet, can not be satisfied even with the gift of all the possessions (belonging to the father-in-law).[1] (S. Bhaskaran Nair's translation).

1. Quoted to ridicule the greedy son-in-laws of the Hindu society.

4728A

आदित्याय तमः सृष्टं मेघाय ग्रीष्मशोषणम् ।
मार्गश्रमस् तु वृक्षाय दुःखिनस् तूपकारिणे ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritra 7. 97.

Against darkness the sun has been created; against the drouth of summer, the cloud; against the fatigue of the traveller, the tree; and against sufferers, the benefactor. (M. Bloomfield's translation).

4729

आदित्योऽयं स्थितो मूढाः स्नेहं कुरुत मा भयम् ।
बहुरूपो मुहूर्तश्च जीवेतापि कदाचन ॥

(अ) MBh (MBh [Bh] 12. 149. 15, MBh [R] 12. 153. 19, MBh [C] 12. 5693).

(आ) Kpr 4. 95 (a. MBh), KāP *ad* 4 (p. 121. 9-10), Amd 111. 262 (a. MBh), KHpk 79.

(*a*) आदित्यः संस्थि° MBh (var.); मूलात् MBh (var.).

(*b*) चात्मजे [मा भ°] MBh (var.) ; सांप्रतम् Kpr, KāP, Amd, KHpk.

(*c*) बहुविघ्नो मुहूर्तोऽयं Kpr, KāP, Amd, KHpk; बहुरूपान् (°पा) MBh (var.); मुहूर्ताच् MBh (var.).

(*d*) जीवितापि or जीव° or जीवेत वै or जीवतां च or जीवत्यपि or जीवेत्सोपि MBh (var.); जीवेदपि MBh (var.) , Kpr, KāP, Amd, KHpk ; कथंचन MBh (var.).

The sun is still in the sky, oh ! fools, show affection (to the departed kinsman); fear not, for this hour has many forms; perchance he may even come back to life.[1] (A. A. R.).

1. said by a jackal in the cemetery who wants to eat the corpse at night.

4730*

आदिमत्स्यः स जयताद् यः श्वासोच्छ्वासितैर्जलैः ।
गगने विदधेऽम्भोधिं गगनं च महोदधौ ॥

(अ) Kṣemendra's Daśāvatāracarita (KM) 1. 3.

(आ) JS 27. 66 (a. Kṣemendra).

(*b*) श्वासोल्लासितैर् JS.

(*c*) ग° वि° tr. JS.

May the First Fish [Lord Viṣṇu] be victorious, who has made an ocean [clouds] in the sky by waters spurted by him in his breathings, and a sky in the great ocean. (A. A. R.).

4731

आदिमध्यनिधनेषु सौहृदं
सज्जने भवति नेतरे जने ।
छेदतापननिघर्षताडनैर्
नान्यभावमुपयाति काञ्चनम् ॥

(आ) ŚP 247, VS 257, SRK 12. 20 (a. ŚP), SRHt 37. 35 (a. Kirāta, but in Madras MSS quoted anonymously), SH 791, SR 49. 159 (a. VS), SSB 306. 163, IS 933.

(*a*) °मध्यावसानेषु IS.

(*b*) इतरज्जने IS (*Zweiter Beitrag*) (*contra metrum*) ; स° भ° tr. IS ; नेतरज्जने SRK; जने om, SH.

(*c*) छेददाहविनिघर्षणादिभिर् SRHt; °निर्घर्ष° IS; °तापनैर् VS (but C as above); °पनविघ° SR, SSB; °ताडन° VS (but C as above).

Rathoddhatā metre.

There is friendship in the beginning, in the middle and at the end with the virtuous one, but not with an average person; gold does not change either through cutting, or burning, or rubbing, or beating.

4732

आदिमध्यान्तरहितं दशाहीनं पुरातनम् ।
अद्वितीयमहं वन्दे मद्वस्त्रसदृशं हरिम् ॥

(आ) SR 14.2, SSB 23. 2.

I bow to Lord Viṣṇu who is similar to my garment, devoid of beginning, middle and end, without *daśa* [condition : fringes], ancient and without a second. (A. A. R.).

4733

आदिमध्यावसाने च नैव गच्छति विक्रियाम् ।
अत एव कुलीनानां नृपाः कुर्वन्ति संग्रहम् ॥

(अ) Cr 1229 (CNI II 27).

(*d*) नृपः CNI.

In the beginning, middle and end they [persons of noble birth] never become hostile, (but ever remain loyal); and this is the reason that (wise) kings recruit (for their purposes) men belonging to noble families. (S. Bhaskaran Nair's translation).

4734

आदिराजयशोबिम्बम् आदर्शं प्राप्य वाङ्मयम् ।
तेषामसंनिधानेऽपि न स्वयं पश्य नश्यति ॥

(अ) KāD 1. 5.

(आ) SRHt 33. 2 (a. Daṇḍin), SSSN 101. 2 (a. Daṇḍin), Pras 11. 2, IS 934.

(*d*) स्वयं पश्यन्नपश्यति Pras.

Just behold and consider;—the image-like fame of old kings having got the mirror of *kāvya*[1] does not perish even at the demise of those kings. (K. Ray's translation).

1. that is full of words.

4735*

आदीप्तवह्निसदृशैर्मरुतावधूतैः
सर्वत्र किंशुकवनैः कुसुमावनम्रैः ।
सद्यो वसन्तसमयेन समागतेयं
रक्तांशुका नववधूरिव भाति भूमिः ॥

(अ) Ṛtu 6. 19 (in some editions 6. 20). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 196).

(आ) VS 1678 (a. Kālidāsa).

(*a*) अपि पारिजातैः Ṛtu (var.); अपयातपत्रैः VS.

(*c*) °समये समुपागते च (हि) or °समये हि समाचितेयं Ṛtu (var.).

Vasantatilakā metre.

The spring has adorned the earth, in a trice, / with the groves of *palāśa*-trees aflower / swinging in the breeze, / bowed with the load of blossom / resembling flaming fire, / the earth looks like a newly-wed bride / in lovely red attire, (R. S. Pandit's translation).

4736

आदीर्घेण चलेन[1] वक्रगतिना तेजस्विना योगिना
नीलाब्जद्युतिनाहिना वरमहं दृष्टो न तच्चक्षुषा ।
दष्टे सन्ति चिकित्सका दिशि दिशि प्रायेण धर्मार्थिनो
मुग्धाक्षीक्षणवीक्षितस्य नहि मे वैद्यो न चाप्यौषधम् ॥

(आ) SR 384. 280 (a. BhŚ [*sic* !]).

1. Cf. व्यादीर्घेण चलेन

Śārdūlavikrīḍita metre.

I would much prefer to be seen by a snake which is long, tremulous, with a crooked movement, bright and possessing *bhoga* [hood : pleasure] rather than by

her eyes; for, when bitten by a snake charitable physicians are available in all quarters, mostly desirous of doing good deeds; but when I am looked at for a moment by the charming-eyed one there is neither a physician nor any medicine to cure it. (A. A. R.).

4737*

आदूरात् प्रतिपान्थमाहितदृशः प्रत्याशयोन्मीलति
ध्वान्ते स्वान्तमहर्व्ययेऽपि न परावृत्तं कुरङ्गीदृशः ।
तस्या निःसहबाहुवल्लिविगलद्धम्मिल्लवद् भङ्गुर-
ग्रीवं दीर्घमजीववत् प्रियसखीवर्गेण नीतं वपुः ॥

(आ) Skm (Skm [B] 760, Skm [POS] 2. 57.5).

Śārdūlavikrīḍita metre.

The gazelle-eyed one, with hopes of her lover's return that day, scrutinised carefully each traveller from afar; but the day came to an end and darkness spread and she did not lose hope; and then when she swooned away, her body was brought into the house by her dear friends, as if she were devoid of life for a long time with her helpless neck resting on her shoulder, as were her tresses dishevelled on her helpless creeper-like hands. (A. A. R.).

4738*

आदृतकुपितभवानी-
कृतकरमालाविबन्धनव्यसनः ।
केलिकलाकलहादौ
देवो वः शंकरः पायात् ॥

(आ) SR 4. 26, RJ 1.

Āryā metre.

Distressed by the bonds of the garlands of arms of Pārvatī who lost her temper, while being attentive, during the disputes of their artistic pastimes and lover's sports, was Lord Śiva; may he grant protection to you all. (A. A. R.).

4739

आदृता नखपदैः परिरम्भाश्
चुम्बितानि घनदन्तनिपातैः ।
सौकुमार्यगुणसंभृतकीर्तिर्
वाम एव सुरतेष्वपि कामः ॥

(अ) Kir 9. 49.

(आ) SR 316. 13 (a. Kir.), SSB 173. 12 (a. Bhāravi), IS 936.

Rathoddhatā metre.

Embraces are valued by nail-marks, kisses by love-bites; the god of love who became renowned by tenderness is just cruel in enjoyment.

4740*

आ दृष्टिप्रसरात् प्रियस्य पदवीमुद्वीक्ष्य निर्विण्णया
विश्रान्तेषु पथिष्वहःपरिणतौ ध्वान्ते समुत्सर्पति ।
गत्वैकं सशुचा गृहं प्रति पदं पान्थस्त्रियास्मिन् क्षणे
मा भूदागत इत्यमन्दवलितग्रीवं पुनर्वीक्षितम् ॥

(अ) Amar (Amar [D] 64, Amar [RK] 90, Amar [K] 75, Amar [NSP] 76, Amar [PoS] 91)[1].

1. Western (Arj 76), Southern (Vema 91), Eastern (Ravi 74, Rāma 89, Rdz Br MM 87, BORI [I] 92, BORI [II] 90).

(आ) VS 1056 (a. Amar.) Daś *ad* 2. 26 (a. Amar.), Skm (Skm [B] 765, Skm [POS] 2. 58. 5) (a. Siddhoka), SkV 728 (a. Siddhoka), Kav 441 (a. Siddhoka), Prasanna 441, RJ 927 (a. Amaru), SH 1979, SSM 483, SLP 10. 5, ŚbB 4. 419 and 4. 724, SR 359. 86 (a. Amaruka), SSB 245. 7 (a. Amaruka), IS 437.

(*a*) °प्रसरं प्रि° Amar (var.); निर्विग्नया Skm (POS).

(*b*) विच्छिन्नेषु Amar (D), Amar (RK), Amar (K), Amar (NSP), VS; समुन्मीलति [स°] Amar (var.).

(*c*) दत्त्वैकं (°वं) [ग°] Amar (var.), VS, Daś, SkV, SR, SSB, Kav; कृत्वैकं Amar (var.); सहसा [स°] Amar (var.); ससुधागृहं SkV; यान्त्यैव स्वनिवेशनं प्रतिपथं Skm; °स्त्रिया तत् क्ष° Amar (var.).

(*d*) न [मा] SkV ; सो [मा] Amar (var.) ; अमन्दचलित° Amar (var.); °तोद्ग्रीवं Skm; मुहुर् [पु°] Amar (K), Skm; वाक्षित: or वीक्षित: Amar (var.).

Śārdūlavikrīḍita metre.

As far as the eye could reach, she scanned the path by which her lover was to come; but as the day declined and darkness crept apace, and the traffic on the road ceased, her heart was filled with despair, and quivering she took but a single step homewards, and thinking : "could he not have come this moment ?" She quickly turned her neck and looked back again ! (C. R. Devadhar's translation).

आदेय: सुभगः see No. 409.

4741

आदेयस्य प्रदेयस्य कर्तव्यस्य च कर्मणः ।
क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥

(अ) H (HJ 4. 98 and 2. 145, HS 4. 94 and *ad* 2. 138, HM 4. 95 and 2. 146, HK 4. 100 and 2. 144, HP 4. 98 and 2. 133, HN 4. 98 and 2. 132, HH 65. 5-6, HC 154. 8-9, Boltz 66. 12), PD 313. 194, BhPr 11 (a. Muñja), BhŚ 397 (doubtful). Cf. यस्य तस्य हि कार्यस्य and शिबिनापि स्वमांसानि.

(आ) SR 161. 354, SSB 492. 361, VP 9. 20, Sama 1 आ 26, SH 1299, SPR 1112. 16 (a. MBh), SLPr 4. 2. 24-5, IS 938.

(*a*) आलयस्य च दानस्य A in HP 4; आदानस्य प्रदानस्य (प्रधा°) B in HP 4, HS, HM, PD, BhŚ, VP, SR, SSB, BhPr, SH, SPR, SLPr; आदरस्य प्रधानस्य HH, SH, SLPr.

(*c*) अकृय° HH.

(*d*) तत्फलम् PD ; सम्पदः [त°] BhPr.

(In respect) of what ought to be taken, (or) to be given, or of a work which ought to be done, not being done quickly, time drinks up the spirit thereof. (F. Johnson's translation).

4742*

आदेहदाहं कुसुमायुधस्य
विधाय सौन्दर्यकथादरिद्रम् ।
त्वदङ्गशिल्पात् पुनरीश्वरेण
चिरेण जाने जगदन्वकम्पि ॥

(अ) Naiṣ 8. 43.

(*c*) त्वदङ्गसर्गात् Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

I know of God, having made the world destitute of all talk of beauty since the burning of Cupid, has after an age taken pity on it again, by creating thy limbs. (K. K. Handiqui's translation).

4743

आदौ कुलं परीक्षेत ततो विद्यां ततो वयः ।
शीलं धनं ततो रूपं देशं पश्चात् विवाहयेत् ॥

(अ) Śukranīti 3. 171. (Cf. No. 4749).

First he should carefully examine the nobility of the family, then the learning and next the age (of the bridegroom), next comes his wealth and then his personal beauty and the region to which he belongs—then should the marriage alliance be made. (A. A. R.).

4744*

आदौ गृहीतपाणिः
पश्चादारूढजघनकटिभागा ।
नखमुखलालनसुखदा
सा किं रामास्ति नैव भोः पामा ।

(अ) SR 186. 8, SSB 531. 8, SRK 149. 8 (a. Sphuṭaśloka), SRM 2. 2. 366[1].

(d) भो SRK.

1. *Nibhṛta* ( *apahnutaya* )-riddle. ( Cf. L. Sternbach, *Indian Riddles* ... [ V. I. Series 67 ], para 42. 6).

Ārya-gīti metre.

At first she took hold of the hand and then she climbed to the region of the hips, giving pleasure when the tips of the nails were used to fondle—was it a pleasing young lady ? Not so, Sir, it was the itch ! [*pāmā* (fem. gend.) : itch]. (A. A. R.).

4745

आदौ चित्ते ततः काये सतां संजायते जरा ।
असतां च पुनः काये नैव चित्ते कदाचन ॥

(अ) P (PP 1. 126, Pts 1. 166, PtsK 1. 182).
(आ) SR 384. 281 ( a. P), GSL 32, SRM 1. 2. 51, IS 939, Subh 94,

(a) चित्ते [च°] PtsK.
(b) संपद्यते Pts, GSL; संलीयते Subh.
(c) तु [च] Pts.

First mind, then body ages / in case of holy sages : / the body ages first, / mind never, in the worst[1]. (A. W. Ryder's translation.

1. in case of fools.

4746

आदौ छायातिदीर्घापि प्राच्यामल्पतरा ततः ।
तथा मैत्र्यसतामादौ दीर्घाप्यल्पतरा भवेत् ॥

(आ) Lau 103.

Just as the shadow in the East is very long in the beginning and then becomes very short, so the friendship of the wicked is intense in the beginning and becomes negligible in course of time. (V. Krishnamacharya's translation).

4747

आदौ तद्धितकृत् स्नेहं कार्यं स्नेहमनन्तरम् ।
कृत्वा सधर्मवादं च मध्यस्थः साधयेद्धितम् ॥

(अ) Śukranīti 5. 56.

The first thing in friendship is to do some beneficial deed, and thereafter should friendship be cultivated; having become friends he should speak only in accordance with *dharma*; he should (also) render benefits to him as a neutral (with no thoughts of personal gain). (A. A. R.).

4748

आदौ तन्व्यो बृहन्मध्या विस्तारिण्यः पदे पदे ।
यायिन्यो न निवर्तन्ते सतां मैत्र्यः सरित्समाः ॥

(अ) KN (KN [ĀnSS] and KN [TSS] omitted, KN [BI] 4. 73), Cr 1230 (CvL I 8. 31, CNG 315).
(आ) IS 940.

(a) तन्वी CvL I.
(b) बिस्तीर्णं च CvL I.
(c) निवर्त्तते कदाचिन्न CvL I.
(d) मैत्रा CvL I.

The friendship of the pious is like a river shallow in the beginning, deep in the middle, widening at each step, and ever-flowing and never ceasing. (M. N. Dutt's translation).

4749

आदौ तातो वरं पश्येत् ततो वित्तं ततः कुलम् ।
यदि कश्चिद् वरे दोषः किं धनेन कुलेन किम् ॥

(आ) TP 450, IS 7473. (Cf. No. 4743).

(*c*) किंचिद् [क°] TP.

The father should first judge the suitor himself, and then his wealth and finally his family. If the suitor himself has a defect, to what purpose would his wealth and his family be ?

4750

आदौ तावद् व्यापारस्था यमवरुणधनदसदृशा
भवन्त्यतिगर्विता
मानोन्मत्ता दर्पोत्सिक्ताः परिभवहरणनिरता
भवन्त्यतिदारुणाः ।
भ्रष्टास्तेभ्यो व्यापारेभ्यो हृतिनिगडनियतचरणास्
तथा लगुडार्दिता
लम्बैः कूर्चैर्दीनैर्वक्त्रैर्मुनय इव शमदमरता
भवन्त्यतिभद्रकाः ॥

(आ) VS 2405.

Bhujaṅgavijṛmbhita metre.

Men at first [in their youthful days] are busy with activities like Yama, Varuṇa and Kubera and become very proud, intoxicated with conceit and full of arrogance, addicted to taking away others' wealth, and they become hard-hearted; dropping such activities with their feet fettered by the infirmity of old age and troubled with staffs in their hands, with beards long and faces indigent they (in their advanced years) become like sages delighting in self-control and quietude. (A. A. R.).

4751

आदौ तु मन्दमन्दानि मध्ये समरसानि च ।
अन्ते स्नेहायमानानि संगतान्युत्तमैः सह ॥

(अ) Cr 137 (CR "D"). Cf. No. 4752.

(आ) VS 254.

(*a*) सुमन्दमन्दानि [तु म°] VS (var.).

(*c*) स्नेहाचमानानि CR (var.).

(*d*) संगतानि खलै CR (var.); सङ्गतानि बुद्धैः VS; सङ्गमान्युत्तमैः CR (var.).

In the beginning, friendship with the good starts slowly [in small degrees]; afterwards [in the middle] it is pleasing for the equality (of feeling); at the end it is full of affection.

4752*

आदौ तु रमणीयानि मध्ये तु विरसानि च ।
अन्ते वैरायमाणानि संगतानि खलैः सह ॥

(अ) Cr 138 (CR III. 35, CPS 61. 30). Cf. No. 4751.

(*a*) आमुखं [आ° तु] CR (var.), CPS.

(*c*) वैराणि CR (var.).

(*d*) संगमानि CR (var.).

In the beginning, association with the wicked is pleasing; afterwards [in the middle] it becomes distasteful; at the end it results in enmity.

4753**

आदौ दर्शयति नतिं
यान्ती यान्ती समुन्नतिं धत्ते ।
अनुकूलापि वराही
चिरेण तुच्छं फलं धत्ते ॥

(आ) ŚP 2701.

Āryā metre.

If the sow [ *varāhī* ] appears first with bowed head and, then, as it proceeds, holds its head high, (that omen), bears fruit, though favourable, which is negligible and, that too, occurs very late. (S. Bhaskaran Nair's translation).

4754

आदौ धर्मे प्रमाणं विविधविधिभिदाशेषतां च प्रयुक्ति
पौर्वापर्याधिकारौ तदनु बहुविधं चातिदेशं तथोहम् ।
बाधं तन्त्रं प्रसङ्गं नयमनयशतैः सम्यगालोचयद्भ्यो
भिन्ना मीमांसकेभ्यो विदधति भुवि के सादरं वेदरक्षाम् ॥

(आ) SR 43. 5, SSB 298. 5. (Cf. Mīmāṁsā-sūtra, ch. XII).

Sragdharā metre.

At first their authority is *dharma* and then the religious activities are based on the breaking up of a number of injunctions of the Veda-s, next comes the authority of the former and later rules, and then many kinds of analogy and conjecture, overriding rules, causes that effect many results, inseparable application and exigencies brought on by unreason—thus when we carefully consider the matter, who may entrust the protection of the Veda-s to Mīmāṁsaka-s ? (A. A. R.).

4755**

आदौ नमस्कृतिः पश्चाद् आशंसावचनानि च ।
सुभाषितप्रशंसा च कविकाव्यस्तुतिस् ततः ॥

(आ) JS 5. 42.

At first a salutation and then words of blessings, next praise of good sayings, and then, an eulogy on the poets and their poems. (A. A. R.).

आदौ नम्रः पुनर्वक्रः see No. 4756.

4756

आदौ नम्रस् ततः स्तब्धः कार्यकाले च निष्ठुरः ।
कृते कार्ये पुनर्नम्रः शिश्नतुल्यो वणिग्जनः ॥

(आ) VS 2298, Sama 2 क 21.

(*a*) आदौ नम्रः पुनर्वक्रः Sama.

(*b*) कार्यकालेषु VS (but C in VS as above).

(*c*) कार्यान्ते च Sama.

At first down with humility, then stubborn [*stabdha*][1] in approach, and very hard when business is at hand; at the end of the transaction again bows with humility; thus the merchant is similar to the *membrum virile*. (A. A. R.).

1. Sama : "crooked [*vakra*]".

4757

आदौ नम्राः पुनर्वक्राः स्वीयकार्येषु तत्पराः ।
कार्यान्ते च पुनर्वक्राः काण्वास्तु प्राणघातकाः ॥



(आ) Sama 2 क 60.

The Kāṇva-s are at first full of humility, then crooked, deeply interested in furthering their own business and at the end of the transaction are again crooked—thus they torture the lives (of others). (A. A. R.).

4758

आदौ न वाप्रणयिनां प्रणयो विधेयो
दत्तोऽथवा प्रतिदिनं परिपोषणीयः ।
उत्क्षिप्य यत् क्षिपति तत् प्रकरोति लज्जां
भूमौ स्थितस्य पतनाद् भयमेव नास्ति ॥

(अ) P (Pts 1. 246, PtsK 1. 276).

(आ) SR 176. 950 (a. P), SSB 512. 950, SPR 1181. 6, IS 941.

(*a*) चाप्र° PtsK.

(*c*) उत्क्षिपति SR.

Vasantatilakā metre.

From the beginning, either do not give love to one who does not love, or when you give it, then increase it every day. First to raise it and then to let it diminish—brings shame; who stands on the ground does not need to be afraid of falling.

4759

आदौ नेच्छति नोज्झति स्मरकथां व्रीडाविमिश्रालसा
मध्ये ह्रीपरिवर्जिताभ्युपरमे लज्जाविनम्रानना ।
भावैर्नैकविधैः करोत्यभिनयं भूयश्च या सादरा
बुद्ध्वा पुंप्रकृतिं यानुवरति ग्लानेतरैश्चेष्टितैः ॥

(अ) BṛSaṁ 78. 12.

Śārdūlavikrīḍita metre.

A loving wife will, at first, show no desire, and will not leave off the amorous chat, though somewhat abashed and drooping. In the midst of the action she will be devoid of shame, and, on the close, bashfully drop her face. Then, again,

she will show various expressions of sentiment, and, perceiving the humour of her husband, attentively accomodate herself to him in movements indicative of weariness or otherwise. (H. Kern's translation).

4760*

आदौ पत्रविचित्रितः पुनरसौ मुग्धप्रसूनाङ्कितः
पश्चात् स्निग्धफलोद्‌गमे घनरसैः सिक्तो मया सर्वतः ।
दानोन्मत्तदुरन्तवारणकटीसंघट्टनैः केवलं
सोऽयं घूर्णित एव दैववशतो माकन्दभूमीरुहः ॥

(आ) AnyŚat 96.

Śārdūlavikrīḍita metre.

The (excellent) mango tree was at first colourful with leaves and then it was distinguished with charming flowers; later when it was putting forth juicy fruits, it was sprinkled with the essence of camphor; but due to fate, it was shaken [uprooted] by an elephant by dashing[1] violently against it, when it was intoxicated with rut. (A. A. R.).

1. suggests the idea of untimely death by excessive sex indulgence.

4761

आदौ प्रेमकषायिता हरमुखव्यापारलोला शनैर्
व्रीडाभारविघूर्णिता मुकुलिता धूमोद्‌गमव्याजतः ।
पत्युः संमिलिता दृशा सरभसव्यावर्तनव्याकुला
पार्वत्याः परिणीतिमङ्गलविधौ दृष्टिः शिवायास्तु वः ॥

(आ) SR 12. 27, SSB 19. 23.

Śārdūlavikrīḍita metre.

At first the eyes were slightly reddened by love, but when slowly directed to the face of Śiva they became tremulous with shyness and were closed under the pretext of being affected by the smoke of the nuptial fire, when her glance met that of her husband it was hastily withdrawn in confusion; may this glance of Pārvatī at the auspicious rite of her marriage be for the auspicious welfare of you all. (A. A. R.).

4762

आदौ बुध्येत पणितः पणमानश्च कारणम् ।
ततो वितर्क्योभयतो मतः श्रेयस् ततो व्रजेत् ॥

(अ) K (K [K] 7. 7. 31, K [S] 286. 3-4, K [G] 284. 3-4, K [J] 170. 3-4, K [V] 238, K [P] 461, 22-3).

(*a*) अतो [आ°] K (G); आतो [आ°] K (K), $C_s$ in K (K); बुद्ध्येत K (S), K (J), R (V), K (P).

The one[1] to whom a pact is proposed and the one proposing the pact should first find out the motives; then after reflecting on both sides, he should follow the course wherein lies his well-being. (R. P. Kangle's translation).

1. the king.

4763

आदौ मज्जनचीरहारतिलकं नेत्राञ्जनं कुण्डलं
नासामौक्तिकमालतीविकरणं झंकारकं नूपुरम् ।
अङ्गे चन्दनचर्चितं मणिगणः क्षुद्रावलिर्घण्टिका
ताम्बूलं करकङ्कणं चतुरता शृङ्गारकाः षोडश ॥

(अ) BhŚ 398 (doubtful).

(आ) VS 2137, SPR 1002. 12 (a. Anaṅgaraṅga 48, but does not appear in the extant edition), SuM, Appendix II. 31.

(*a*) कुण्डले VS, SuM.

(*b*) नासामौक्तिककेशपाशरचना सत्कञ्चुकं नूपुरौ VS; °कपुष्पमाभरणं SuM; °रितौ नूपुरौ SuM.

(*c*) सौगन्ध्यं करकङ्कणं चरणयो रागो रणन्मेखला VS; चन्दनकञ्चुकीकुचमणि SPR; कुचमणिक्षुद्राज्वलिर् SuM ; क्षुद्रावलि BhŚ (var.).

(*d*) करदर्पणं VS; निगदिताः [च°] SPR.

Śārdūlavikrīḍita metre.

Beginning with a bath, (attractive) dress, garlands, *tilaka*-mark on the forehead, collyrium for the eyes, ear-rings, nose-pearl, jasmine flowers, tinkling anklets,

smearing of sandal paste on the body, various gem-set ornaments, necklace, girdle set with small bells, betel rolls, bracelets for the hands, and a bewitching smile—these constitute the sixteen items of erotic preparations (of young ladies). (A. A. R.).

4764

आदौ माता गुरोः पत्नी ब्रह्मणी राजपत्निका ।
धेनुर्धात्री तथा पृथ्वी सप्तैता मातरः स्मृताः ॥

(अ) Cr 139 (CN "P", CNŚPK 99, CPS 130. 63).

(*a*) आत्ममाता [आ° मा°] CN (var.), CPS.

First, the (real) mother, then the wife of the *guru*, a Brāhmaṇa-lady, the king's wife, a cow, the nurse, and the earth—these are declared to be the seven mothers (deserving respect).

4765*

आदौ मानपरिग्रहेण गुरुणा दूरं समारोपिता
पश्चात्तापभरेण तानवकृता नीता परं लाघवम् ।
उत्सङ्गान्तरवर्तिनामनुगमात् संपीडिता गामिमां
सर्वाङ्गप्रणयप्रियामिव तरुच्छाया समालम्बते ॥

(अ) Tāpasavatsarāja of Mātṛrāja (Malayarāja), (Bangalore 1929) 3. 17.

(आ) SkV 983 (a. Malayarāja), JS 215. 19 (a. Anaṅgaharṣa), Nāṭyadarpaṇa (GOS 48) *ad* 19 (p. 31. 8-11) (a. Tāpasavatsarāja), Kav p. 86, cf. Bharatamuni's Nāṭya-śāstra (GOS) 18. 15 (p. 416).

(*a*) समुत्सारितां [स°] JS ; समारोपितं Nāṭya°.

(*b*) तामतिकृशा नीतां JS; नीतां Nāṭya°.

(*c*) °तिनीमनुगतां (°मात् [Nāṭya°]) JS, Nāṭya°; संपीडिताङ्गीमिमां JS ; सम्पिण्डिताङ्गीमिमां Nāṭya°.

(*d*) °प्रणयं प्रि° Nāṭya° ; °च्छायां JS, Nāṭya°.

Śārdūlavikrīḍita metre.

The tree-shadow, at first brought far by its great length and circumference [*or* : raised high by great honour and possessions] but later made short by the great heat [*or* : reduced by weight of repentance] and brought to small compass [*or* : to scorn], tired of chasing after those who abide in others' embrace, clings to this earth as to one whose every limb is dear. (D. H. H. Ingalls's translation).

4766

आदौ यादोनिवासोक्तिः पारावारवरोक्तयः ।
क्षीरनीरनिधेरुक्तिर् नद्युक्तिर्जाह्नव्युक्तयः ॥

(आ) Any 93. 9.

At first the mention of the sea inhabited by aquatic animals, then the names of the great oceans, then of the oceans consisting of milk and pure water, next the names of rivers and of the Ganges (in special). (A. A. R.).

4767*

आदौ रक्तं पुना रक्तं मध्य उज्ज्वलभास्वरम् ।
दुर्निरीक्ष्यप्रभावं तं दृश्यं द्रष्टारमाश्रये ॥

(आ) SSB 44. 1 (a. Saṅgrahītṛ).

I resort for protection to that visible witness [the sun] who is at first red in colour and so again at setting, who is mightily effulgent during the middle period and whose might is beyond the direct gaze of mortal eyes. (A. A. R.).

4768*

आदौ राजेत्यधीराक्षि पार्थिवः कोऽपि गीयते ।
सनातनश्च नैवासौ राजा नापि सनातनः ॥

(अ) KāD 3. 116[1].

1. *Nāmāntarita*-riddle. (Cf. L. Sternbach, *Indian Riddles*...[V. I. Series 67], para 41. 3).

Oh! You restless one, there was some king first known by the appellation *rājan* ; he was not ever-existent, the *rājan* too is not so. (Reply : *rājātana*, a tree, it begins with *rājā* and has the word *tana*).

4769

आदौ रूपविनाशिनी कृशकरी कामस्य विध्वंसिनी
प्रज्ञामान्द्यकरी तपःक्षयकरी धर्मस्य निर्मूलिनी ।
पुत्रभ्रातृकलत्रभेदनकरी लज्जाङ्कुरच्छेदिनी
सा मां पीडति सर्वदोषजननी प्राणापहन्त्री क्षुधा ॥

(अ) MK (MK [GOS] 153, MK [S] 126, MK [G] 64. 90). Variant of No. 4770.
(इ) PrŚ (C) 94.
(*b*) ज्ञानं मन्दकरी MK (S); ज्ञानं हीनकरी PrŚ (C); निर्मूलनी PrŚ (C); मातपुत्र° PrŚ (C).
(*c*) लज्जाकुलछेदिनी [°दनी] MK [S], PrŚ (C).
(*d*) प्राणापहारी [°प्रहा°] MK (S), PrŚ (C).
Śārdūlavikrīḍita metre.

It destroys beauty at first, then it emaciates the body, it strikes down erotic feelings, dulls the intellect, lessens the desire to do penance, uproots *dharma* breeds quarrel among the children, brothers and wife, and snaps the sprout of shame—this hunger, the mother of all vices and the robber of life greatly afflicts me. (A. A. R.).

4770

आदौ रूपविनाशिनी कृशकरी कामाङ्कुरच्छेदिनी
पुत्रामित्रकलत्रभेदनकरी गर्वाङ्कुरच्छेदिनी ।
कामं मन्दकरी तपःक्षयकरी धर्मस्य निर्मूलनी
सा मां संप्रति सर्वरोगजननी प्राणापहन्त्री क्षुधा ॥

(आ) SRK 101. 1 (a. Sabhātaraṅga), SPR 1056. 3 (a. Mārkaṇḍeya-purāṇa [?]). Variant of No. 4769.
(*a*) कामस्य विद्वंसिनी SPR.
(*b*) पुत्रभ्रातृ° SPR; °छे° [°भेद°] SPR; लज्जां च निनाशिनी SPR,
(*c*) ज्ञानं [का°] SPR.
(*d*) पीडति [स°] SPR ; सर्वदोषजननी प्राणापहारी SPR.
Śārdūlavikrīḍita metre.

For translation see No. 4769.

4771

आदौ लज्जयति कृतं
मध्ये परिभवति रिक्तमवसाने ।
खलसंगतस्य कथयत
यदि सुस्थितमस्ति किंचिदपि ॥

(आ) VS 391, SR 58. 168 (a. VS), SSB 321. 173.

Āryā metre.

In the beginning his activity makes us feel ashamed, in the middle period it brings us insult, and is all empty (useless) at the end ; say, is there anything that is stable and trustworthy in associating with the wicked ? (A. A. R.).

4772

आदौ वरं निर्धनत्वं धनिकत्वमनन्तरम् ।
तथादौ पादगमनं यानगत्वमनन्तरम् ।
सुखाय कल्पते नित्यं दुःखाय विपरीतकम् ॥

(अ) Śukranīti 282.

It is preferable to be without wealth at first and then have a wealthy position ; similarly, going on foot at first and thereafter have a carriage ; this (arrangement) is always considered to be for one's happiness ; the reversal of this order will result in unhappiness. (A. A. R.).

4773*

आदौ वितत्य चरणौ विनमय्य कण्ठम्
उत्थाप्य वक्त्रमभिहत्य मुहुश्च वत्साः ।
मात्रा विवर्तितमुखं मुखलिह्यमान-
पश्चार्धसुस्थमनसः स्तनमुत्पिबन्ति ॥

(आ) SkV 1168 (a. Cakrapāṇi), Skm (Skm [B] 2012, Skm [POS] 3. 3. 2) (a. Cakrapāṇi).

(*a*) अग्रे [आदौ] Skm; विनिमय्य SkV (var.).

(*c*) मात्राविवर्ति° Skm ; प्रवर्तित° [वि°] SkV, Skm; °लिह्यमान: SkV (var.).

(*d*) °स्वस्थ° Skm (var.).

Vasantatilakā metre.

The calves first spread their legs/ and, lowering their necks with faces raised,/ nuzzle the cows ;/then as with heads turned back/ their mothers lick their hind-quarters,/ happily they take the teat and drink. (D. H. H. Ingalls's translation),

आदौ वित्ते ततः काये see No. 4745.

4774*

आदौ विस्मयनिस्तरङ्गमनु च प्रेङ्खोलितं साध्वसैर्
व्रीडानम्रमथ क्षणं प्रविकसत्तारं दिदृक्षारसैः ।
आकृष्टं सहजाभिजात्यकलनात् प्रेम्णा पुरः प्रेरितं
चक्षुर्भूरि कथंकथंचिदगमत् प्रेयांसमेणीदृशः ॥

(आ) SkV 490 (a. Cittūka), Kav 238 (a. Cintūka).

(*b*) °त्रय (one *akṣara* missing) Kav ; °रं onwards missing Kav; पिदृक्षा° SkV (var.).

(*c*) Four initial and seven last *akṣara-s* missing Kav; °दजा° Kav.

(*d*) Three initial *akṣara-s* missing Kav.

Śārdūlavikrīḍita metre.

First steady with admiration, then swinging off in fear ; / bowed down a moment in shame, then dilating with desire to see ;/withheld by natural good breeding, but then released by love :/in many a different way her eye went to her lover. (D. H. H. Ingalls's translation).

4775

आदौ वेश्या पुनर्दासी पश्चाद् भवति कुट्टिनी ।
सर्वोपायपरिक्षीणा वृद्धा नारी पतिव्रता ॥

(आ) SR 364. 10, SSB 254. 10, SRK 292. 6 (a. Kalpataru), Sama 2 व 14, RJ 1310, IS 7727.

At first she is a prostitute, then she becomes a serving woman, and later a procuress ; when all the means are exhausted, in old age, the woman is devoted to her husband !

आदौ सत्ययुगे बलिस्तदनु see No. 5588.

आदौ साम प्रयोक्तव्यं see साम्नैव हि प्रयोक्तव्यमादौ.

4776*

आदौ हालाहलहुतभुजा दत्तहस्तावलम्बो
बाल्ये शंभोर्निटिलमहसा बद्धमैत्रीनिरूढः ।
प्रौढो राहोरपि मुखविषेणान्तरङ्गीकृतो यः
सोऽयं चन्द्रस् तपति किरणैर्मामिति प्राप्तमेतम् ॥

(आ) Kuv *ad* 39. 92 (p. 118. 5-8), SR 284. 28 (a. Kuv), SSB 117. 30.

Mandākrāntā metre.

At first, having received a supporting hand by the submarine fire, and grown with friendship of the warmth of the fire on Śiva's forehead, and intimately associated with the poison in Rāhu's mouth when grown up, this moon now burns me with his rays : this is quite understandable. (A. A. R.).

4777

आद्यः कोपस्तदनु मदनस्त्वद्वियोगस् तृतीयः
शान्त्यै दूतीवचनमपरः पञ्चमः शीतभानुः ।
इत्थं बाला निरवधि परं त्वां फलं प्रार्थयन्ती
हा हा पञ्चज्वलनमधुना सेवते योगिनीव ॥

(आ) SR 289. 53, SSB 125. 57, SuMañ 212. 4-7.

Mandākrāntā metre,

The (fire of) anger at first, then (the fire of) love ; the third is (the fire of) your separation, the message of conciliation sent to you through a messenger is the next, and the fifth (tormenting fire) is the moon ; thus this young lady aspiring for you as the final goal alas ! performs the sacrifice of five fires like a female ascetic. (A. A. R.).

4778*

आद्यः प्रवेशसमयः स कलेर्युगस्य
प्राप्तस्तिरस्कृतबहूदकहंससार्थः ।
आहूय सादरतया तपसोऽन्तिमेऽह्नि
काणो द्विजः प्रतिगृहं बत यत्र पूज्यः ॥

(आ) VS 776.

Vasantatilakā metre.

Simultaneously with the arrival of the Iron age it too has made its first entry, spurned by the swans that sport in huge reservoirs of water ; invited with solicitude at the conclusion of the religious functions of the day, this squint-eyed crow, alas ! is honoured in every home. (A. A. R.).

4779

आद्यकालिकया बुद्धया दूरे श्व इति निर्भयाः ।
सर्वभक्षा न पश्यन्ति कर्मभूमिं विचेतसः ॥

(अ) MBh (MBh [Bh] 12. 309. 13, MBh [R] 12. 321. 14, MBh (C) 12. 12057).

(आ) IS 943.

(*a*) अद्य° or अथ or अप्य° MBh (var.); °काल-कया MBh (var.).

(*b*) दरेश्वरति निर्भयः MBh (var.); ह्रेश्च or दरेश्च or च दूरे [दू° श्व] MBh (var.); इव [इ°] MBh (var.) ; निर्भयः or निश्चयः or निर्भयात् or निश्चयात् MBh (var.).

(*c*) सर्वभक्ष्या or सर्वपक्षा MBh (var.).

(*d*) अचेतसः or अचेतनाः MBh (var.).

Fools who do not know what fear is, who are thinking of today only and who think that tomorrow is still far away, are eating everything and do not realize that here is the world of work.

4780

आद्यन्तौ च तदाद्यन्तौ तदाद्यन्तौ च मध्यमौ ।
वह्नीन्दुवायुवरुण- पुत्रौ पितृसमप्रभौ ॥

(आ) ŚP 2883. (Cf. शेषवासुकितक्षा°).

Of the eight lordly snakes the first and last, Śeṣa and Jalika, are the sons of the fire-god ; the next pair Vāsuki and Śaṅkhapāla are born of the moon-god ; the next set Takṣaka and Mahāmbuja are the offsprings of the wind-god ; and the middle two Kārkoṭa and Abja are the sons of the god, Varuṇa ; and all the children possess the lustre of their respective fathers. (A. A. R.).

आद्यराजकृतो° see No. 4518.

4781

आद्याद्यस्य गुणं तेषाम् अवाप्नोति परः परः ।
यो यो यावतिथश्चैषां स स तावद् गुणः स्मृतः ॥

(अ) Mn 1. 20 (Nandana places this as 1. 21, after 1. 27), Bhaviṣya-purāṇa 1. 2. 39-40, (cf. MBh [Bh] 12. 224. 39).

(*a*) आद्याद्यास्य Mn (J) (printer's error ?).

Among them[1] each succeeding (element) acquires the quality of the preceding one, and whatever place (in the sequence) each of them occupies, even so many qualities it is declared to possess. (G. Bühler's translation).

1. body-framing particles.

4782*

आद्यूनस्तमसां चकोररमणीरागाब्धिमन्थाचलो
जीवातुर्जलजस्य वासवदिशाशैलेन्द्रचूडामणिः ।
आदेष्टा श्रुतिकर्मणां कुमुदिनीशोकाग्निपूर्णाहुतिर्
देवः सोमरसायनं विजयते विश्वस्य बीजं रविः ॥

(आ) Skm (Skm [B] 10, Skm [POS] 1. 2. 5) (a. Vibhākara).

(*b*) °दिशां Skm (var.).

Śārdūlavikrīḍita metre.

The voracious consumer of darkness, the churning mountain Mandara to the ocean of love of female *cakora*-birds, the life-giving medicine to the lotuses, the crest-gem of the eastern mountain, the prompter of Vedic rites, the final oblation to the fire of sorrow to the lilies, the Soma elixir of life (to all), and the seed (root-cause) of the world—ever victorious is this Sun-god. (A. A. R.).

4783*

आद्ये जग्मुषि ताम्रचूडरटिते श्रोत्रं प्रबुद्धा जवात्
किंचिद् वासवदिङ्मुखं प्रविकसद् दृष्ट्वा गवाक्षाध्वना ।
संत्रासेन समीरिता प्रियतमप्रेम्णा च रुद्धा शनैर्
उत्थानोपनिवेशनानि कुरुते तल्पे मुहुः पांसुला ॥

(आ) JS 287. 10, ŚP 3727.

(*c*) °प्रेम्णावरुद्धा ŚP.

Śārdūlavikrīḍita metre.

When the first crowing of the cock reached her ears, she woke up quickly and seeing the eastern quarter slightly bright through the window-path, the licentious woman was prompted to go by the fear (of being found out), but lingered behind due to love for her beloved lover; thus she was rising and sitting in the couch again and again. (A. A. R.).

4784*

आद्येन हीना जलधावदृश्यं
मध्येन हीनं भुवि वर्णनीयम् ।
अन्तेन हीनं ध्वनते शरीरं
हेमाभिधः स श्रियमातनोतु ॥

(आ) SR 185. 36, SSB 530. 38.

(*a*) हीनं SSB.

(*c*) धुनुते [ध्व°] SSB.

(*d*) कान्तार्पितः [हे°] SSB.

Indravajrā metre.

When the word[1] is devoid of the first letter it [*rajaḥ* : dust] becomes invisible in the sea ; when the middle letter is lost he [the prince] is praised in the world ; when the last letter is missing, it [*kara* : hand] produces sound in the body ; may that god represented by that word which indicates *heman* [Lord Viṣṇu] grant prosperity. (A. A. R.).

1. the word, *ka-ra-ja*.

4785*

आद्ये बद्धा विरहदिवसे या शिखा दाम हित्वा
शापस्यान्ते विगलितशुचा या मयोद्वेष्टनीया ।
स्पर्शक्लिष्टामयमितनखेनासकृत् सारयन्तीं
गण्डाभोगात् कठिनविषयामेकवेणीं करेण ॥

(अ) Megh (Megh [Wilson] 90, Megh (Edgerton) 87, Megh [Kale] 2. 32; also 85, 89, 96, 2. 24, 2. 29, 2. 31 in different editions). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 162).

(*a*) शिरो [शि°] Megh (var.).

(*b*) तां or सा [या] Megh (var.); मयोन्मोचनीया or °योद्वेष्टनीयाम् Megh (var.).

(*c*) सारयन्ती Megh (var.).

(*d*) °भोगे Megh (var.); विषमाद् Megh (var.).

Mandākrāntā metre.

Firm winds the fillet, as it first was wove,/when fate relentless forced me from my love ;/ and never flowery wreath, nor costly pearls, purest hope to decorate the fettered curls ;/loosed by no hand, until, the law divine/ accomplished, that delighted hand is mine. (H. H. Wilson's translation).

4786*

आद्ये यामे तु शङ्खः स्यान् महाशङ्खो द्वितीयके ।
पद्मस्तृतीयके यामे महापद्मश् चतुर्थके ॥

(आ) ŚP 3144 (a. ? Padamaśrī).

If the lovers are to meet at the rendezvous during the first watch of the day, the indicatory sign is *śaṅkha*; if in the second, it is *mahāśaṅkha*; *padma* if in the third; and *mahāpadma* if the meeting is to take place in the fourth *yāma*. (A. A. R.).

आद्ये वयसि यः शन्तः see पूर्वे वयसि यः शन्तः.

4787**

आद्यैर्मद्विहितैः पद्यैः कियद्भिरपरैरपि ।
युता पद्धतिरेषास्तु सज्जनानन्ददायिनी ॥

(आ) ŚP 12.

May this mode of composition consisting of verses of yore and of my own as well as a few by others be the giver of joy to all good people. (A. A. R.).

4788**

आद्योऽध्रुवस् ततो मण्ठः प्रतिमण्ठो निसारुकः ।
अडतालस् ततो राग एकताली च संमता ॥

(आ) ŚP 1964.

In the variety of songs (called *Sālaga*) there should be an introductory stanza sung first, then the *Maṇṭha* mode of singing, next in order *Partimanṭha*, *Nisāruka*, *Aḍatāla*, *Rāga* [also known as *Rāsaka*], and *Ekatālī*. (A. A. R.).

4789*

आद्योऽन्तस्थोऽप्यनन्तं दिशति फलमसावद्वितीयं द्वितीयस्
तार्तीयीकः पवर्गप्रकृतिरपि बलेनापवर्गं प्रसूते ।
तुर्यश्चातुर्यभाजां विसृजति चतुरः श्रोत्रपान्थः पुमर्थान्
राम त्वन्नामवर्णा जगति कतिपयं कौतुकं तन्वते न ॥

(आ) PdT 19, SH 150[1].

(*c*) वितरति [वि°] SH.

(*d*) स्थि(त्रि?)भुवनविषये कौ° SH; नः SH.

1. *Ālāpa*-riddle. (Cf. L Sternbach, *Indian Riddles*... [ V. I. Series, 67 ], para 88).

Sragdharā metre.

The first letter of your name is an *antastha* [remains at the end : a semi-vowel '*r*'] and yet grants endless good results; the second [*a*] is unique (without a second); the third [*m*], though belonging to the '*p*' series produces forcibly *a-pavarga* [not '*p*' series : liberation]; the fourth [*a*] welcome to the ear is efficient in granting the four aims of life even to those who do not aspire for liberation; oh ! Rāma, do not the letters of your name give plenty of wonder to the world ? (A. A. R.).

4790*

आ द्वीपात् परतोऽप्यमी नृपतयः सर्वे समभ्यागताः
कन्येयं कलधौतकोमलरुचिः कीर्तेश्च लाभः परः ।
नाकृष्टं न च टङ्कितं न नमितं नोत्थापितं स्थानतः
केनापीदमहो महद् धनुरिदं निर्वीरमुर्वीतलम् ॥

(आ) Sama 2 न 77, SRM 1. 2. 590.

(*b*) कीर्तिश्च SRM.

Śārdūlavikrīḍita metre.

From the various other divisions of the world all the princes have come ; this damsel[1] is of the charming hue of gold and great will be the fame in winning her ; if this great bow is not drawn or strung or bent or raised from its resting place by any one of these, then alas ! the earth is indeed devoid of heroic warriors. (A. A. R.).

1. Sītā.

4791*

आधत्ते दनुसूनुसूदनभुजाकेयूरवज्राङ्कुर-
व्यूहोल्लेखपदावलीवलिमयैरङ्गैर्मुदं मन्दरः ।
आधारीकृतकूर्मपृष्ठकषणप्रक्षीणमूलोऽधुना
जानीमः परतः पयोधिमथनादुच्चैस्तरोऽयं गिरिः ।

(अ) Anar 7. 40.

(आ) SkV 1579.

(*b*) व्यूहाल्लष° SkV (var.) ; लिमयै रत्नैर् SkV.

(*c*) कषणक्षीणोरु° SkV.

(*d*) परितः SkV (var.).

Śārdūlavikrīḍita metre.

Mount Mandara is a joy to see, / with its shoulders wrinkled by the marks / of the projecting diamonds in the armbands / of the conqueror of demons. / Since its tip was lessened by its grindling / on the tortoise shell, we know / that before the churning of the ocean / it was higher yet than now. (D. H. H. Ingalls's translation).

4792

आधर्मिकः कदर्यो
गुणविमुखः परुषवागनेकमतिः ।
भुङ्क्ते संपदमीदृग्
ब्रूत नृकारः किमस्ति दैवं वा ॥

(आ) VS 3116 (a. Vallabhadeva).

Āryā-gīti metre.

Unrighteous and avaricious he is, a stranger to good qualities, harsh in speech and of chargeable mind ; yet he enjoys prosperity of this kind ; tell me is there heroism in this world or favourable destiny ? (A. A. R.).

आधर्षितानां see No. 1085.

4793*

आधातुं विनयं निरागसि नरे कुप्यन्तु नामेश्वरास्
तेन स्वाशयशुद्धिरेव सुकरा प्रायः प्रभूणां पुरः ।
मिथ्यामानिनि मन्यसे यदि तदा नित्यं मनोवर्तिनी
ध्याता तामरसाक्षि चित्रपटके का वा त्वदन्या मया ॥

(आ) Sar 5. 367.

(*d*) चित्रफलके Sar (var.).

Śārdūlavikrīḍitā metre.



Let great men indeed get angry with innocent people for instilling modesty in them ; thereby it is generally easy to establish the purity of one's mind in the presence of the masters. If you, who got jealous for nothing, think so, lotus-eyed one, then whom have I been thinking of in my mind except you, portrayed in the picture ? (A. A. R.).

4794*

आधातुर्भुवनं तदेतदखिलं चक्षुष्मदाकीटकाद्
दिव्यं चक्षुरनन्यलभ्यमुभयत्रास्ते परं दुःसहम् ।
फाले भूतपतेर्मनोभवमुखक्षुद्रक्षयोज्जागरं
बाणे च प्रतिराजदर्पदलनं बल्लालपृथ्वीपतेः ॥

(आ) ARJ *ad* 17. 13-16 (a. Vidyācakravartin).

(*a*) आयातु [आ] ARJ (var.); भवनं [भु°] ARJ (var.); आकीटका ARJ (var.).

(*b*) उभयं त्रासे (°ते) [उभ°] ARJ (var.); पुनः [परं] ARJ (var.).

(*c*) °मुखं [°मुख°] ARJ (var.); °रुद्रा° [°क्षुद्र°] ARJ (var.); °क्षयेष्वादरं [°क्षयो°] ARJ (var.).

(*d*) पाणौ [बा°] ARJ (var.); °दलने [°द°] ARJ (var.); वल्लाल° [ब°] ARJ (var.).

Śārdūlavikrīḍita metre.

In order to be cognizant of all those possessing eyes in the world from worms onwards, divine eyes which are unbearable and not available elsewhere are present in two places ; (first), in Lord Śiva's forehead that is vigilant in destroying worthless creatures such as the god of love ; and, (second), in the Ballāla king's arrow which cuts out the arrogance of rival kings. (A. A. R.).

4795*

आधाय कोमलकराम्बुजकेलिनालीम्
आलीसमाजमधिकृत्य समालपन्ती ।
मन्दस्मितेन मयि साचिविलोकितेन
चेतश्चकोरनयना चुलुकीचकार ॥

(आ) SR 273. 12, SSB 99. 12.

Vasantatilakā metre.

Taking up the sportive lotus in her charming lotus-hand and talking pleasantly the affairs of her friends' association, and looking at me with her side-glances enlivened by a smile, the *cakora*-eyed (sweet-heart) captivated my heart. (A. A. R.).

4796*

आधाय दुग्धकलशे
मन्थानं श्रान्तदोर्लता गोपी ।
अप्राप्तपारिजाता
दैवे दोषं निवेशयति ॥

(आ) ĀrS 2. 104.

Āryā metre.

Placing a churning rod in a vessel of milk, with her creeper-like hand tired (by prolonged churning), a cowherdess, not obtaining the *Pārijāta*-tree[1], throws all the blame on her own ill-luck. (A. A. R.).

1. The *Pārijāta*-tree was obtained when the milky ocean was churned.

4797*

आधाय द्रुतमाकृतेरुपशमाद् विश्वासनं संनिधौ
एकैकं शफरं बकोटकपटाचार्यो जिघृक्षन् मुहुः ।
औदासीन्यनिवेदनाय निदधद् दिक्षु क्षणं चक्षुषी
चञ्च्वा किञ्च परामृशन् वपुरयं गाम्भीर्यमभ्यस्यति ॥

(आ) JS 79. 5 (a. Bhojadeva), cf. Kav p. 63.

(*b*) बकोट कपटा° JS; (बकोटकपटा° as a single word is my suggestion).

Śārdūlavikrīḍita metre.

Creating trustworthiness (in the fish) by quickly taking up an attitude of quietude, with a view to catching again and again the hapless fish, one at a time, the crane, expert pretender that he is, casts his eyes in the directions for a moment to show his disinterestedness and resting his beak on his body, practises (as it were) an attitude of profundity. (A. A. R.).

4798*

आधाय मूर्धनि वृथैव भरं महान्तं
मूर्खा निमज्जथ कथं भवसागरेऽस्मिन् ।
विन्यस्य भारमखिलं पदयोर्जनन्या
विस्रब्धमुत्तरत पल्वलतुल्यमेनम् ॥

(आ) Ānas 45.

Vasantatilakā metre.

Placing in vain a heavy load on the head, oh ! fools, why do you sink in this ocean of worldly life ? Entrusting all the burden at the feet of the Divine Mother, cross this (sea) confidently, as though it were a puddle. (A. A. R.).

4799**

आधारः कन्दमित्युक्तं स्वाधिष्ठानं च जन्मभूः ।
नाभिस्तु मणिपूराख्यं हृदयं विद्धयनाहतम् ॥

(आ) ŚP 4298 (a. Yogarasāyana).

Of the six mystical circles of the body, the first one *Mūlādhāra* is called *Kanda*, the second *Svādhiṣṭhāna* goes by the name of *Janmabhūmi*, the third *Nābhi* is called *Maṇipūra* ; and know that the heart has the name *Anāhata*. (A. A. R.).

4800**

आधारजन्मभूतानि हृत्कण्ठस्तालुनासिके ।
भ्रूमध्ये मस्तकद्वारं दशस्थानेषु धारणा ॥

(आ) ŚP 4467.

In steady abstraction, the mind should be directed to the ten places, namely, the *Mūlādhāra* and the other three mystical circles, the heart, throat, palate, nose, the middle of the eye-brows, and the opening in the cranium. (A. A. R.).

4801*

आधाराय धरावकाशविधयेऽप्याकाशमालोकने
भास्वानात्ममहत्त्वसाधनविधावन्ये गुणाः केचन ।
इत्यस्मिन्नुपकारकारिणि सदा वर्गे परं दुस्त्यजे
दैन्यव्रीडकलङ्कमुज्झतु कथं चेतो महाचेतसाम् ॥

(आ) VS 537 (a. Bhūmidhara), SR 71. 41 (a. VS), SSB 340. 41 (a. Bhūmidhara).

Śārdūlavikrīḍita metre.

Though the sun shines in the sky for the purpose of sustaining the earth, "It does so only for exhibiting his own greatness, a few other good points there may be",—how will the mind of great men give up this blemish of pitiable shame towards those who are helpful to others and who are at the same time indispensable ? (A. A. R.).

4802*

आधारे हृदये शिखापरिसरे संधाय मेधामयि
त्रेधा बीजतनूमनूनकरुणापीयूषकल्लोलिनीम् ।
त्वां मातर्जपतो निरङ्कुशनिजाद्वैतामृतास्वादन-
प्रज्ञाम्भश्चुलुकैः स्फुरन्तु पुलकैरङ्गानि तुङ्गानि मे ।।

(आ) PdT 34 (a. Pṛthvīdharācārya).

(d) चुलकैः PdT; (my change to चुलुकैः).

Śārdūlavikrīḍita metre.

Having concentrated the mind in the three places of *Mūlādhāra*, heart and the region of the head, and repeating the *bījamantra-s* which constitute your body, which is a sea of the nectar of compassion, when will my body be thrilled with the handfuls of water of wisdom in tasting the nectar of the unimpeded non-duality with yourself, oh ! divine mother ? (A. A. R.).

4803*

आधिक्यादधरसुधा
स्खलेदिति प्राप्तशङ्कया विधिना ।
रचितं तदुपष्टम्भे
चिबुकं पाटीरमादधता ।।

(आ) PV 234 (a. Viṭhṭhaleśvara).

(d) चिबके PV (var.) ; आधदति PV (var.).

Āryā metre.

On account of its excessiveness the nectar of the lips may overflow—thus full of apprehension the creator has provided a check to it when he fashioned the region of the chin (of the young lady). (A. A. R.).

4804*

आधिक्षामां विरहशयने संनिकीर्णैकपार्श्वां
प्राचीमूले तनुमिव कलामात्रशेषां हिमांशोः ।
नीता रात्रिः क्षण इव मया सार्धमिच्छारतैर्या
तामेवोष्णैर्विरहमहतीमश्रुभिर्यापयन्तीम् ।।

(अ) Megh (Megh [Wilson] 88, Megh [Edgerton] 85, Megh [Kale] 2. 29, also 86, 87, 94, 2. 22, 2. 26 and 2. 28). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3: p. 162).

(a) आधिक्षामा Megh (var.) ; संनिषण्णैक° Megh (var.); °पार्श्वा Megh (var.).

(b) तनुर् Megh (var.); °शेषा Megh (var.).

(c) क्षणम् Megh (var.).

(d) विरहजनितैर् (°शयनेष्व्) Megh (var.) ; यापयन्ती Megh (var.).

Mandākrantā metre.

Then wilt find her washed with care, flung down on one side on her lonely mat / like the shape of the moon on the eastern horizon with but one slim sector left ; / the night that passed like a flash with me in the joys she yearns for, / she now finds long in her solitude and spends in burning tears. (F. Edgerton's translation).

4805

आधिव्याधिपरीताय अद्य श्वो वा विनाशिने ।
को हि नाम शरीराय धर्मापेतं समाचरेत् ।।

(अ) KN (KN [ĀnSS] 3. 9, KN [TSS] 3. 9, KN [BI] 3. 9), H (HJ 4. 132, HS 4. 126, HM 4. 128, HK 4. 135, HP 4. 133, HN 4. 133, HH 118. 19-20, HC 159. 16-7), Agni-purāṇa 238. 12-3.

(आ) SRHt 14. 13 (a. R, but not found there), Sama 1 आ 36, IS 944.

(*a*) °धिपरितापैर् (°परी° or °पाद् HP, HS, HM; °पो HP [var.]) H.

(*ab*) °परीतापोविकलीकृतमानसः A in HP.

(*b*) विनाशिनं HH; विनाशने H (var.) ; वा वि° missing SRHt.

(*c*) को हि missing SRHt ; V. Raghavan in *Journal of Oriental Research* XIII. 4 : p. 297 suggests : को नु नाम; राजा [नाम] Agni-pur; शरीरं यो HH; शरीरेषु H (var.).

(*d*) धर्मोपेतं HH; समाश्रयेत् Sama.

What prudent person ever perpetrates unrighteous deeds for the benefit of his body that is liable to suffer from mental or physical ills and that is sure to be destroyed this day or to-morrow ? (M. N. Dutt's translation).

4806

आधिव्याधिशतैर्वयस्यतितरामारोग्यमुन्मूल्यते
लक्ष्मीर्यत्र पतन्ति च विवृतद्वारा इव व्यापदः ।
जातं जातमवश्यमाशु विवशं मृत्युः करोत्यात्मसात्
तत् किं नाम निरङ्कुशेन विधिना यन् निर्मितं सुस्थिरम् ।।

(अ) BhŚ 198.

(आ) SR 373. 184 (a. BhŚ), SSB 271. 70, SRK 93. 3 (a. BhŚ), IS 9. 45, SSD 4 *f.* 18 *b*.

(*a*) जनस्य विविधैर् BhŚ (var.), SR, SSB, SRK; नरस्य विविधैर् BhŚ (var.); वयस्य नितरां BhŚ (var.); उन्मील्यते BhŚ (var.).

(*b*) पतन्ति तत्र [प° च] BhŚ (var.), SR, SSB, SRK; विविध° or विवित° or विविधा [विवृत°] BhŚ (var.); °चारा or °चोरा BhŚ (var.); व्याधयः or °वा संपदः or ह्यापदः BhŚ (var.); प्रापदः BhŚ (var.), SRK.

(*c*) यातं यातम् or उपश्यम् or अवश्य° or जाताजातम् or अजातम् [अव°] BhŚ (var.); आधिविवशं or आशुदिवसं BhŚ (var.); आसु° IS ; °भूतविवशं BhŚ (var.).

(*d*) तत्किं येन or यत्किं नाम or तत्किं केन or किं नामाद्य or तत्केनापि BhŚ (var.); तत्किं तेन BhŚ (var.), SR, SSB; तत्किं केन SRK ; सुस्थितं or निश्चलं or स्वस्थितं [सु°] BhŚ (var.); तत्स्थिरं [सु°] IS.

Śārdūlavikrīḍita metre.

We see that health is undermined by several diseases of mind and body; prosperity is attended with a host of calamities ; and birth is invariably followed by death. We do not therefore know what is made by the Creator to be entirely free from change and decay in this world ? (P. G. Nath's translation).

4807*

आधूतकेसरो हस्ती तीक्ष्णशृङ्गस्तुरङ्गमः ।
गुरुसारोऽयमेरण्डो निःसारः खदिरद्रुमः ।।

(अ) KāD 3. 172.

(आ) Sar *ad* 1. 55. 68.

(*c*) उरुसा° KāD (var.).

Elephants have their manes trembling or shivering ; horse a sharp horn ; this *eraṇḍa*-plant has essence within and this *catechu*-tree has no essence inside. (K. Ray's translation).

4808*

आधूतसस्वेदकरोत्पलायाः
स्मितावगूढप्रतिकूलवाचः ।
प्रियो विहायाधरमायताक्ष्याः
पपौ चिराय प्रतिषेधमेव ।।

(आ) KāP *ad* 4 (p. 59. 5-6).

Upajāti metre (Indravajrā and Upendravajrā).

When she warded off (the kissing) by her sweating lotus-hand, and concealed unpleasant speaking with a smile, the lover, leaving off the lip of the long-eyed damsel, drank [enjoyed] for a long time her unwillingness only. (A. A .R.).

आ धूमाग्रान्निवर्तन्ते see No. 4809.

4809

आ धूमाद् विनिवर्तन्ते सुहृदो बान्धवैः सह ।
येन तत् सह गन्तव्यं तत् कर्म सुकृतं कुरु ॥

(अ) Cr 1231 (CRC 6. 73, CPS 167. 9). Cf. गृहदर्थां निवर्तन्ते.

(आ) VS 2953.

(इ) SS (OJ) 38.

(*a*) आ धूमाग्रान्निवर्तन्ते SS (OJ), VS.

(*b*) ज्ञातयः सह बान्धवैः (वाण्डवेः or वन्धवे) SS (OJ), VS.

(*c*) य न SS (OJ); ते [तत्] CPS ; तैः [तत्] SS (OJ), त्वमनुगन्तव्यस् VS,

The relatives along with friends return from the cemetery as soon as the column of smoke of the funeral pyre is seen; (therefore), perform those virtuous deeds which alone will accompany you when dead. (A. A. R.).

4810*

आधोरणाङ्कुशभयात् करिकुम्भयुग्मं
जातं पयोधरयुगं हृदयेऽङ्गनानाम् ।
तत्रापि वल्लभनखक्षतभेदभिन्नं
नैवान्यथा भवति यल्लिखितं विधात्रा ॥

(आ) SR 92. 78, SSB 377. 86, Any 31. 58.

(*a*) °याद् गजकु° Any.

(*c*) भिन्नं तथापि नखराङ्कुशघातवेगैस् Any (see *d*).

(*d*) तेनान्यथा भवति याक्षरभालमाला Any (see *c*).

Vasantatilakā metre.

The pair of frontal globes on the forehead of the elephant, out of fear of the goad of the mahout has become the pair of breasts on the chest of woman; even there the nail-marks inflicted by the lover can not be otherwise than the writings of the Creator [destiny]. (A. A. R.).

4811*

आधोरणानां गजसंनिपाते
शिरांसि चक्रैर्निशितैः क्षुराग्रैः ।
हृतान्यपि श्येननखाग्रकोटि-
व्यासक्तकेशानि चिरेण पेतुः ॥

(अ) Ragh 7. 46. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 111).

(आ) Alm 79, SR 128. 30 (a. Ragh.), SSB 438. 28 (a. Kālidāsa).

(*b*) मुक्तैर् [च°] Ragh (var.); क्षुरप्रैः Ragh (var.).

(*c*) हृतान्य् or कृत्तान्य् Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

In the elephant fight, the heads of drivers, though severed by the sharp discs with razor-like edges, fell down after a long time, with their hair being entangled into the pointed extremities of the saloons of hawks. (R. D. Karmarkar's translation).

4812*

आध्मातोद्धतदाववह्निसुहृदः कीर्णोष्णरेणूत्कराः
संतप्ताध्वगमुक्तखेदविषमश्वासोष्मसंवादिनः ।
तृष्णार्तजगरायतास्यकुहरक्षिप्रप्रवेशोत्कटाः
भ्रूभङ्गैरिव तर्जयन्ति पवनाः प्लुष्टस्थलीकज्जलैः ॥

(आ) JS 217. 25 (a. Kṣemendra), ŚP 3853 (a. Kṣemendra), SG 536 (a. Kṣemendra), RJ 1240 (a. Kṣemendra),

SR 339. 124 (a ŚP), SSB 211. 1 (a. Kṣemendra), SuSS 333.

(*b*) °सोष्णसंवादिन: SR, SSB.

(*c*) कटा ŚP.

(*d*) दग्धस्थ° ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

The winds, friends of the forest fire by blowing into them strongly, scattering fiery sparks and dust, resembling the hot sighs heaved by travellers burnt by the fire of separation from their beloveds, and becoming fierce by suddenly entering into the chasm of the long mouths of thirsty pythons, threaten (all) with the charred regions of the forest, as if they were their knitted-eyebrows. (A. A. R.).

4813*

आननं मृगशावाक्ष्या वीक्ष्य लोलालकावृतम् ।
भ्रमद्भ्रमरसंभारं स्मरामि सरसीरुहम् ॥

(अ) BhV (BhV [POS], Appendix to the second *Vilāsa* : p. 12. 5-6, BhV [H] 1 (doubtful), BhV [PJKS] Śṛṅgāra° 153).

(आ) SR 262. 167 (a. Rasagaṅgā), SSB 77. 8, Rasagaṅgā 442. 3-4.

(*c*) °संकीर्णं SR, SSB.

Seeing the face of the beautiful girl with the eyes of a young gazelle, surrounded by locks of hair moving to and fro, I recall the lotus (surrounded by) the swarm of bees flying around it.

4814

आननर्तं पुरा शंभुर् गोविन्दो रासकृत्तथा ।
ब्रह्मा पशुत्वमापन्न: स्त्रीभि: को न विडम्बित: ॥

(अ) Śts 59. 6 (p. 171. 8-9).

(*a*) अननर्तं or आननर्त्त Śts (var.).

Śaṁbhu danced once, Govinda sported, Brahmā became brute ; who was not disgraced by women ?

4815*

आननस्य मम चेदनौचिती
निर्दयं दशनदंशदायिन: ।
शोध्यते सुदति वैरमस्य तत्
किं त्वया वद विदश्य नाधरम् ॥

(अ) Naiṣ 18. 135 (in some editions [HSS 205] 18. 130).

Rathoddhatā metre.

Fair maid, if it was improper for my mouth cruelly to bite thee with its teeth; why not, say, take revenge on it, biting my lips in turn ? (K. K. Handiqui's translation).

4816*

आननानि हरिणीनयनानाम्
अद्भुतानि च समीक्ष्य जगत्याम् ।
लज्जयेव घनमण्डललीनो
मन्दमन्दमहहेन्दुरुदेति ॥

(आ) SR 300. 33, SSB 145. 35, SRK 171. 27 (a. Sabhātaraṅga), IS 7729.

(*c*) लज्जयैव SR, SRK.

Svāgatā metre.

Seeing the wonder-exciting faces of gazelle-eyed damsels on the earth, the moon alas ! rises gently and slowly, as if ashamed, concealing himself behind a mass of clouds. (A. A. R.).

4817*

आननेन्दुशशलक्ष्म कपोले
सादरं विरचितं तिलकं यत् ।
तत्प्रिये विरचितावधिभङ्गे
धौतमीक्षणजलैस्तरलाक्ष्या: ॥

(अ) KāvR 70. 17-20.

Svāgatā metre.

The *tilaka* carefully set on the cheek which resembles the dark spot on the moon, was removed by the tears of (the beautiful) with sighing eyes, when she wept at the delay of her lover.

4818*

आननैर्विचकसे हृषिताभिर्
वल्लभानभि तनूभिरभावि ।
आर्द्रतां हृदयमाप च रोषो
लोलति स्म वचनेषु वधूनाम् ॥

(अ) Śiś 10. 36.

(आ) SR 315. 39 (a. Śiś.), SSB 171. 39 (a. Māgha).

Svāgatā metre.

In the presence of the lovers the faces of the damsels bloomed; their bodies became thrilled with pleasure; their hearts melted (with love) and the anger (at their misdeeds) dwindled away in their words also. (A. A. R.).

आनन्तर्येण यद्दृष्टं see संततिश्च यथा दृष्टा.

4819*

आनन्दं कुमुदादीनाम् इन्दुः कन्दलयन्नयम् ।
लङ्घयत्यम्बराभोगं हनूमानिव सागरम् ॥

(आ) SR 299. 3, SSB 144. 9.

Bringing fresh sprouting joy into the lilies and others, the moon traverses the vast expanse of the sky[1], as Hanūmān did (cross) the vast ocean. (A. A. R).

1. It also suggests the sports of lovers.

4820*

आनन्दं कृतमेव कैरवकुलं प्रोल्लासितो वारिधिः
संतापं तपनोपलस्य शमितः कान्त्या दिशोऽलंकृताः ।
एतेनाभ्युदयेन चन्द्र भवता त्रैलोक्यमाप्यायितं
कैवल्यं कमलस्य दैवघटितं नात्रापि निन्द्यो भवान् ॥

(आ) Vidy 256.

(*b*) ऽलङ्कृताः Vidy (var.).

Śārdūlavikrīḍita metre.

The mass of lilies has been rendered happy, the sea exhilirated, the heat of the sun(-stones) has been subdued, and the quarters decorated with brilliance; oh! moon, by this rising of yours all the three worlds have been made happy; as for the exclusion of the lotus—it is ordained by fate and no blame attaches to you. (A. A. R.).

4821*

आनन्दं वधति मुखे करोदकेन
श्यामाया दयिततमेन सिच्यमाने ।
ईर्ष्यन्त्या वदनमसिक्तमप्यनल्प-
स्वेदाम्बुस्नपितमजायतेतरस्याः ॥

(अ) Śiś 8. 36.

(आ) VS 1882 (a. Māgha).

(*d*) स्वेदाम्बुः स्न° VS.

Praharṣiṇī metre.

At the same time when the face of a lass breathed full of joy, since her beloved sprinkled her with water held in the cup of his hands, the jealous girl, whom he did not sprinkle (with water) was wet of plenty of sweat.

4822*

आनन्दं विदुषां तनोति तनुते कर्णज्वरं विद्विषां
श्रीमानादिवराहपादसरसीजन्म प्रणामं मुहुः ।
सद्बन्धुर्गुणसिन्धुरन्धलगुडो धर्मस्य वर्त्माविनेः
श्रीमल्लक्ष्मणसेनदक्षिणभुजादण्डोऽपि दण्डे कटुः ॥

(आ) Skm (Skm [B] 2376, Skm [POS] 5. 76. 1) (a. Dharmādhikaraṇa-Madhu or Madhu).

(*b*) प्रणामप्रियः Skm (var.).

(*c*) वर्त्मा (भर्ता) वनेः Skm (var.); वर्माविणेः Skm (var.).

Śārdūlavikrīḍita metre.

He gives delight to learned scholars and is an ear-ache to the enemies ; who, blessed one, was born of the race sprung from the lotus-feet of Lord Viṣṇu [the First Boar]; to him our obeisance again and again; he is the kinsman of the good, an ocean of good qualities, the guiding stick to the blind when traversing in the path of righteousness on the earth ; but the mighty right hand of this king Lakṣmaṇasena is very harsh in meting out punishment (to evil-doers). (A. A. R.).

4823

आनन्दं सदनं सुताश्च सुधियः कान्ता न दुर्भाषिणी
सन्मित्रं सुधनं स्वयोषिति रतिश्चाज्ञापराः सेवकाः ।
आतिथ्यं शिवपूजनं प्रतिदिनं मिष्टान्नपानं गृहे
साधोः सङ्गमुपासते च सततं धन्यो गृहस्थाश्रमः ॥

(अा) Sama 1 अा 45.

Śārdūlavikrīḍita metre.

Joyful is the home, the sons are intelligent, the wife is not a shrew, there is good wealth in the form of good friends, the delight is in one's own wife, the servants are obedient ; there is hospitality to guests and the daily worship of Lord Śiva, and plenty of food and drink in the house ; there is always association with good people ; thus blessed is the life of the house-holder. (A. A. R.).

4824*

आनन्दकन्दमकरन्दकरम्बितानि
पङ्केरुहाणि परिहृत्य समागतस् त्वम् ।
सौरभ्यसारि सहकारि तथा विधेयं
येनोपहासविषयो न भवेद् द्विरेफः ॥

(अा) Vidy 268.

Vasantatilakā metre.

Abandoning the lotus dripping with honey that gives delight, you have been approached, oh! mango-tree ; you should also be fragrant with dripping honey of your flowers, so that, the bee may not become an object of ridicule (of having lost a better place). (A. A. R.).

4825*

आनन्दकन्दमखिलश्रुतिसारमेकम्
अध्यात्मदीपमतिदुस्तरमञ्जनाभम् ।
आकृष्य सान्द्रकुचयोः परिरभ्य कामं
संप्राप्य गोपवनिता बत पुण्यपुञ्जाः ॥

(अा) PB in PG after 317 (a. Vāhinīpati).

Vasantatilakā metre.

Having drawn Śrī-Kṛṣṇa, the root cause of joy, the essence of all scriptures, the lamp of the Supreme Spirit, the one difficult to reach and of the colour of collyrium, the cow herdesses, having embraced him with their ample bosom and obtained their cherished desire, are indeed the blessed ones. (A. A. R.).

4826

आनन्दकारि मदनज्वरदर्पहारि
पीयूषपङ्कपरिहासरसानुकारि ।
प्रेमप्रसारि परमाभ्युदयानुकारि
वामभ्रुवां हरति किं न मनो विकारि ॥

(अा) SuM 16. 15.

(*c*) प्रेमप्रसाद° SuM (var.).

(*d*) मनसि [हं°] SuM (var.).

Vasantatilakā metre.

Giving delight, removing the pride of the fever of love, resembling the essence of fun and frolic like a mass of nectar, radiating love, and bearing close resemblance to supreme happiness, what does not captivate the heart of charming eyebrowed damsels ? (A. A. R.).

4827*

आनन्द क्वचिदञ्च मुञ्च हृदयं चातुर्य धैर्य त्वया
स्थेयं क्वेति विचार्यतां रसिकते निर्याहि पर्याकुला।
रक्ताम्भोजपरीतषट्पदनदत्पक्षोपमानक्षम-
क्षुभ्यत्पक्ष्मचलाचलेक्षणयुगं पश्यामि तस्या मुखम् ।।

(आ) SR 358. 56, SSB 242. 16.

(*d*) तस्याननम् [त° मु°] SSB.

Śārdūlavikrīḍita metre.

Oh ! joy, go somewhere; amiableness, abandon the heart, courage, think out where you are to stay ; discriminating appreciation, get away confounded; for now I see her face with the eyes in which the lashes are moving to and fro, and agitated like the wings of buzzing bees surrounding a red lotus. (A. A. R.).

4828*

आनन्दजः शोकजमश्रु बाष्पस्
तयोरशीतं शिशिरो बिभेद ।
गङ्गासरय्वोर्जलमुष्णतप्तं
हिमाद्रिनिस्यन्द इवावतीर्णः ।।

(अ) Ragh 14. 3. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 216).

(*d*) °निष्यन्द or °निष्पन्द Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The cool tears produced by joy, overflowed the hot tears produced by sorrow, like the flow (of snow) from the Himālaya-mountain entering into the waters of the Gaṅgā and the Sarayū, heated in summer. (R. D. Karmarkar's translation).

4829**

आनन्दताण्डवपुरे द्रविडस्य गेहे
चित्रं वसिष्ठवनितासममाज्यपात्रम् ।
विद्युल्लतेव परिनृत्यति तत्र दर्वी
धारां विलोकयति योगबलेन सिद्धः ।।



(आ) SRM 2. 2. 742.

Vasantatilakā metre.

In the city of joy and violent dance[1], in the house of Drāviḍa[2], oh ! wonder, there is a vessel to hold ghee (minute) like the star Arundhatī, the wife of the sage Vasiṣṭha ; a spoon in it dances all around like a flash of lightning ; as for the trickle that falls (from the spoon for eating) only a Siddha with supernatural powers can see it ![3] (A. A. R.).

1. The city of Chidambaram (in Madras state) is meant.
2. A person belonging to Southern India (Drāviḍa country).
3. The verse makes fun of the small quantity of ghee consumed.

4830*

आनन्दधामनि चिदेकरसेऽद्वितीये
तस्मिन् पदेऽस्तु मम चित्तमगोचरेऽपि ।
यत् सद्व्रजस्थितिजुषां सुहृदां कुमारा-
दीनामधीनमिव गोचरतामुपैति ।।

(आ) SSB 37. 42 (a. Śrī-Gaṅgāsahāya).

Vasantatilakā metre.

Let my mind be at the feet, though invisible, of that Lord who is the abode of bliss, who is the one essence of consciousness, and who is without a second ; which (feet) are readily available to the young boys and friends residing in the excellent station of the cowherds. (A. A. R.).

4831

आनन्दबाष्परोमाञ्चौ यस्य स्वेच्छावशंवदौ ।
किं तस्य साधनैरन्यैः किंकराः सर्वपार्थिवाः ।।

(अ) Kaliviḍambana 93.

(आ) SRK 253. 33 (a. Kaliviḍambana), IS 7730.

(*c*) साधकैरन्यैः SRK, IS.

He who has under his command at his will and pleasure the art of shedding tears of joy, and thrill due to pleasure; has he the need for any other kind of accomplishment by efforts? For all the kings of the earth are at his beck and call. (A. A. R.).

आनन्दमन्थरपुरंदरमुक्तमाल्यं see No. 4844.

4832*

आनन्दममन्दमिमं
कुवलयदललोचने ददासि त्वम् ।
विरहस्त्वयैव जनितस्
तापयतितरां शरीरं मे ॥

(अ) RK 9. 47.

(आ) SR 278. 23 (a. Kpr.), SSB 106. 26 (a. Rudraṭa), Kpr 10. 540 (a. RK), Amd 299. 857 (a. RK), KāP *ad* 10 (p. 378. 4-5), KHpk 603.

(*a*) °मन्दमिदं Amd (var.).

Āryā metre.

"Oh! lotus-eyed one! Thou impartest extreme joy". The separation, however, brought about by thee, consumes my body. (G. Jhā's translation).

4833*

आनन्दमात्रमकरन्दमनन्तगन्धं
योगीन्द्रसुस्थिरमिलिन्दमपास्तबन्धम् ।
वेदान्तसूर्यकिरणैकविकासशीलं
हेरम्बपादशरदम्बुजमानतोऽस्मि ॥

(आ) SR 2. 20, SSB 3. 16, SRK 3. 4. (a. Sphuṭaśloka).

Vasantatilakā metre.

I bow at the autumnal lotus of the feet of Lord Gaṇapati, that bears honey of bliss alone, that has endless fragrance, in which the bees of great sages alone have firm abode, and free from all *bandha* [bondage : stalk], which has the habit of blooming only by the rays of the sun of the *Vedānta*. (A. A. R.).

4834*

आनन्दमादधतमायतलोचनानाम्
आनीलमावलितकन्धरमात्तवंशम् ।
आपादमा मुकुटमाकलितामृतौघम्
आकारमाकलयताममुमन्तरं नः ॥

(आ) ŚP 70 (a. Rāghavacaitanya), SR 22. 125, SSB 37. 40 (a. Rāghavacaitanya).

(*d*) °तामुपमान्तरं SR.

Vasantatilakā metre.

Giving delight to the damsels possessing long eyes, dark blue in colour all over, with neck aslant, holding the flute, who is a mass of nectar from the feet to the crown on the head,—may our hearts treasure in them this form (of Śrī-Kṛṣṇa). (A. A. R.).

4835*

आनन्दमिश्रमदनज्वरदीपनानि
गाढानुरागरसवन्ति तदा तदा च ।
स्नेहाङ्कनानि मम मुग्धदृशश्च कण्ठे
कष्टं स्मरामि तव तानि गतागतानि ॥

(अ) Mālatī 9. 47.

Vasantatilakā metre.

I[1] remember with pain those your[2] comings and goings on various occasions to and from the necks of me and the lovely-eyed one, which inflamed the fever of love mixed with delight, which were possessed of the sentiment of deep love and which were the intoxicators [*or* : marks] of affection. (R. D. Karmarkar's translation).

1. Mādhava.　　2. Saudāminī's.

4836*

आनन्दमुग्धनयनां श्रियमङ्कभित्तौ
बिभ्रत् पुनातु भवतो भगवान् नृसिंहः ।
यस्यावलोकनविलासवशादिवासीद्
उत्सन्नलाञ्छनमृगः कमलामुखेन्दुः ॥

(आ) Skm (Skm [B] 210, Skm [POS] 1. 42. 5) (a. Umāpatidhara).

Vasantatilakā metre.

May the Lord Nṛsiṁha, who fondles on his broad lap the goddess Lakṣmī, whose eyes are charming with delight, purify you all ; the goddess whose face of the moon becomes devoid of the spot-deer by his graceful glance. (A. A. R.).

4837

आनन्दमृगदावाग्निः शीलशाखिमदद्विपः ।
ज्ञानदीपमहावायुर् अयं खलसमागमः ॥

(अ) BhV (BhV [POS], Annex I 5. 9-10, BhV [C] 1. 107).

(आ) SR 87. 6 (a. Rasagaṅgā), SSB 368. 16, SRK 29. 89 (a. Kalpataru), SuMañ 235. 1-2, IS 7731, Rasagaṅgā 316, 2-3.

Association with wicked people is verily the forest-fire to the deer of happiness, an elephant in rut to the tree of good conduct, and a great hurricane to the lamp of wisdom. (A. A. R.).

4838

आनन्दयति कोऽत्यर्थं सज्जनानेव भूतले ।
प्रबोधयति पद्मानि तमांसि च निहन्ति कः ॥

(आ) SR 198. 5, SSB 554. 5. (A riddle).

What gives great pleasure to the good people alone in this world ? [*mitrodaya* : prosperity of friends]. What causes the lotuses to blossom and also destroys darkness [*mitrodaya* : sunrise]. (A. A. R.).

4839

आनन्दयति सत्त्वानि यो हि मङ्गलमञ्जुवाक् ।
निन्दामेष्यति लोके सः परवाक्यनिगूहकः ॥

(इ) NM (T) 5. 3.

One who speaks sweet words for good of others pleases the beings ; and, he who hides the others attains his bad name. (S. Pathak's translation).

4840*

आनन्दयन्तमरविन्दवनानि धूपैर्
उद्वेजयन्तमसकृन्नवकैरवाणि ।
प्रक्षालयन्तमभितो भुवनानि धाम्ना
भास्वन्तमन्तकमहं विपदां भजामि ॥

(आ) PV 50 (a. Sadāśiva).

(*a*) भूपैर् [धू°] PV (var.).

Vasantatilakā metre.

The giver of delight to the forests of lotuses by his smoke-like rays and a constant tormentor of the clusters of lilies, and washing clean (of darkness) all over the world by his brilliance, him, the destroyer of all calamities, the sun, I worship. (A. A. R.).

4841*

अनन्दयन्ति मदयन्ति विषादयन्ति
यूनां मनांसि तव यानि विलोकनानि ।
किं मन्त्रमावहसि तादृशमौषधं वा
किं वा कृशोदरि दृशोरियमेव रीतिः ॥

(आ) Vidy 589.

Vasantatilakā metre.

Your glances delight, intoxicate (with pleasure) and give pain to the minds of young men. Do you employ any incantation ? Or is there some medicine of the same kind ? Or is it, oh ! slender-waisted one, the natural mode of your eyes ? (A. A. R.).

4842

आनन्दयन्ति युक्त्या ताः　सेविता घ्नन्ति चान्यथा ।
दुर्विज्ञेयाः प्रकृत्यैव　तस्माद् वेश्या विषोपमाः ।।

(अ) RŚ 1. 130, KR 10. 244. 10.
(आ) GVS 575.
(*a*) °यत्यु° or युक्त्यास्ताम् RŚ (var.).
(*b*) सेविताः RŚ (var.); नान्यथा RŚ (var.).
(*d*) वेष्या RŚ (var.); विषोपमा RŚ (var.).

If utilised with suitable skill they give delight ; taken up otherwise they become dangerous to life ; they are by nature difficult to understand; therefore prostitutes are like poison. (A. A. R.).

आनन्दश्लथिताः समाधिषु see No. 4845.

4843*

आनन्दसिन्धुरतिचापलशालिचित्त-
　　संदाननैकसदनं　क्षणमप्यमुक्ता ।
या सर्वदैव भवता तदुदन्तचिन्ता
　　तान्ति तनोति तव संप्रति धिग्धिगस्मान् ।।

(आ) Kpr 7. 162, (in some editions 7. 161), Amd 148. 371, KāP *ad* 7 (p. 183. 17–184. 2).
(*a*) तानि [ता°] Amd (var.); धिगस्मात् Amd (var.).

Vasantatilakā metre.

Being the ocean of bliss, the one abode of the force enchaining the fickle heart, she was not left by you even for one moment; and now her very name brings disgust in you,—woe to us ! (G. Jhā's translation [revised version]).

4844*

आनन्दसुन्दरपुरन्दरमुक्तमाल्यं
　　मौलौ हठेन निहितं महिषासुरस्य ।
पादाम्बुजं भवतु मे विजयाय मञ्जु-
　　मञ्जीरशिञ्जितमनोहरमम्बिकायाः ॥

(अ) Pañcastavī (KM III) 3. 1.
(आ) SR 11. 17 (a. Kuv.), SSB 18. 15 (a. Vṛttivārttika), Amd 330. 955 (a. Vṛttivārttika), ARJ 221. 16-19, Kuv *ad* 118 (p. 194. 1-4).
(*a*) °मन्थर° [°सुन्दर°] Pañc, SR, SSB, Amd, ARJ.
(*c*) वो Amd, SR, SSB ; नो Kuv.
(*d*) °सिञ्जि° [°शि°] Amd, Kuv; °रराजितमनो° SSB.

Vasantatilakā metre.

Adorned with a beautiful garland respectfully offered by Indra, and delightful with the jingling sound of attractive anklets, which was roughly placed on the head of the Buffalo-demon [Mahiṣāsura]—may the lotus-feet of the Divine Mother [Kālī] be for my success. (A. A. R.).

4845*

आनन्दस्तिमिताः समाधिषु मुखे गौर्या विलासालसाः ।
संभ्रान्ताः क्षणमद्भुताः क्षणमथ स्मेरा निजे वैकृते ।
क्रूराः कृष्टशरासने मनसिजे दग्धे घृणाकूणितास्
तत्कान्तारुदितेश्रुपूरतरलाः शंभोर्दृशः पान्तु वः ।।

(अ) Caṇḍakauśika 1. 3.
(आ) Skm (Skm [B] 68, Skm [POS] 1. 14. 3), SR 5. 57, SSB 9. 48.
(*a*) आनन्दश्लथिताः Caṇḍa, SR, SSB; °सोद्गमाः [°साल°] Caṇḍa; °सोल्लसाः SR, SSB.
(*b*) °मुद्गताः SR, SSB.
(*c*) °कुलितास् Skm (var.), (*contra metrum*).
(*d*) °पूरितरलाः Skm (var.).

Śārdūlavikrīḍita metre.

Motionless with bliss in deep meditation, blooming with pleasure when directed towards the face of Pārvatī, bewildered for a moment, full of wonder in the next, and smiling later at his own inconsistency, cruel to the god of love when he drew the flowery bow and closed

with compassion when he was burnt and which became tremulous with sympathy when the beloved's eyes were filled with tears at her weaping—may these eyes of Lord Śiva protect you all. (A. A. R.).

4846

आनन्दस्रुतिरात्मनो नयनयोरन्तःसुधाभ्यञ्जनं
प्रस्तारः प्रणयस्य मन्मथतरोः पुष्पं प्रसादो रतेः ।
आलानं हृदयद्विपस्य विषयारण्येषु संचारिणो
दंपत्योरिह लभ्यते सुकृततः संसारसारः सुतः ।।

(आ) SR 90. 14, SSB 372. 18, SRK 119. 5 (a. Kalpataru), IS 7732.

(*c*) संचारिणोर् SRK.

Śārdūlavikrīḍita metre.

The flow of delight to one's own eyes, nectarian unguent to the heart, a bed of leaves and flowers to affection, the flower of the tree of love, the blessing of conjugal love, the tying post to the elephant of the mind which wanders in the woods of sensual pleasures and the essence of worldly life— the son, is obtained by married couple as a result of good deeds done in previous births. (A. A. R.).

4847*

आनन्दानतमीलिताक्षियुगलं किं त्वं मुधा तिष्ठसि
ज्ञातोऽसि प्रकटप्रकम्पपुलकैरङ्गैः स्थितं मुग्धया ।
मुञ्चैनां जड किं न पश्यसि गलद्बाष्पाम्बुधौताननां
सख्यैवं गदिते विमुच्य रभसात् कण्ठे विलग्नो मया ।।

(आ) Skm (Skm[B] 1100, Skm[POS] 2. 125. 5).

(*b*) ज्ञातीसि Skm (B) (printer's error).

(*d*) विलग्ना Skm (var.).

Śārdūlavikrīḍita metre.

"(Oh ! Inexperienced lover), why do you remain inactive, lowering and closing your eyes in ecstasy ? You are recognized, and the charming one [my lady friend] remains with her limbs expressively exhibiting a thrill of pleasure in the form of horripilation; oh ! Dull-head, stop (merely holding her hand); do you not notice that her face is suffused with tears ?" When (my beloved's) lady companion spoke thus (to me), I released her (hand) and pressed her neck with a tight embrace. (S. Bhaskaran Nair's translation).

4848*

आनन्दाय च विस्मयाय च मया दृष्टोऽसि दुःखाय वा
वैतृष्ण्यं तु ममापि संप्रति कुतस्त्वद्दर्शने चक्षुषः ।
त्वत्सांगत्यसुखस्य नास्मि विषयस्तत्किं वृथा व्याहृतैर्
अस्मिन् विश्रुतजामदग्न्यदमने पाणौ धनुर्जृम्भताम् ।।

(अ) Mahāvīra 5. 49.

(आ) AA 100. 7, Daś *ad* 2. 43.

(*b*) न कुतोऽद्य [तु म°] AA, Daś; मम त्वद्दर्शने AA, Daś.

(c) °मुखस्य [सु°] AA (var.); किं वा [तत्किं] AA, Daś; बहुव्याहृतैर् °(वृतैर्) AA, Daś.

(*d*) विस्मृत° AA; °विजये (°यो) [°दमने] AA, Daś; बाहौ [पा°] AA, Daś.

Śārdūlavikrīḍita metre.

To my[1] joy and surprise, or to my sorrow, I look upon thee[2]. But now, how can my eye be satisfied in beholding thee ? I am not meet for the pleasure of thy embrace. Of what use therefore is idle talking ? Let the bow be bent in that hand of thine, which is famous for the humbling of Jāmadagnya. (J. Pickford's translation).

1. Bali. 2. Rama.

4849**

आनन्दाय सतां भूयात् सुभाषितमिदं मम ।
पृथक्पद्धतिसंमिश्र- परिच्छेदैर्मनोरमम् ।।

(आ) ŚP 11.

May this book of excellent sayings be for the delight of the good, which is pleasing to the mind with various sections dealing with topics of different kinds. (A. A. R.).

4850*

आनन्दाश्रु प्रवृत्तं मे कथं दृष्ट्वैव कन्यकाम् ।
अक्षि मे पुष्परजसा वातोद्धूतेन दूषितम् ॥

(अ) KāD 2. 267.

(आ) Amd 259. 722 (a. KāD), Sar *ad* 4. 43. 83.

"What is the reason that at the sight of a young girl, I am immediately shedding tears of joy ?" "Pollen raised by wind fell in my eye !"

4851*

आनन्दिनी रोदिति वा निकामं
या दुःखिता हास्यरसं विधत्ते ।
रक्ता विरक्ता विरता रता च
दुर्लक्ष्यचित्ता खलु वाणिनी या ॥

(अ) MK (S) 154.

Indravajrā metre.

Exuding pleasure (even) while weeping profusely, instilling humour (even) while in distress, (feigning) attachment while (really) detached, (apparently) loving (even) while not loving—the actress is, indeed, one with an inscrutable mind. ( S. Bhaskaran Nair's translation ).

4852

आनन्देन यशोदया समदनं गोपाङ्गनाभिश्चिरं
साशङ्कं बलविद्विषा सकुसुमं सिद्धैः पृथिव्याकुलम् ।
सेर्ष्यं गोपकुमारकैः सकरुणं पौरैः सुरैः सस्मितं
यो दृष्टः स पुनातु वो मधुरिपुः प्रोत्क्षिप्तगोवर्धनः ॥

(अ) Kṛṣṇakarṇāmṛta 2. 53.

(आ) VS 39 (a. Bhaṭṭa-Cūlitaka), SR 25. 185.

(*c*) पौरैर्जनैः Kṛṣṇa°.

(*d*) नो सुररिपुः Kṛṣṇa°; प्रक्षिप्तगो° VS (var.).

Śārdūlavikrīḍita metre.

He who held up the hill of Govardhana (for the protection of the devotees) and while so doing was beheld with joy by Yośodā, and with loving eyes for long by the damsels of Gokula, beheld by Indra with fear, by the Siddha-s with flower-offerings, and by the earth with affright ; who was beheld by the cowherd boys with envy, by the citizens with tenderness, and by the other men with wonder, may He[1] purify us. (M. K. Acharya's translation).

1. Śrī-Kṛṣṇa

4853*

आनन्दोद्गतबाष्पपूरपिहितं चक्षुः क्षमं नेक्षितुं
बाहू स्वेदितयैव कम्पविधुरौ शक्तौ न कण्ठग्रहे ।
वाणी साध्वसगद्गदाक्षरपदा संक्षोभलोलं मनः
सत्यं यत् प्रियसंगमोऽपि सुचिराज्जातो वियोगायते ॥

(आ) JS 193. 9, Skm (Skm [B] 1131, Skm [POS] 2. 132. 1), VS 2065 (a. Ḍāmara), PG 380 (a. Śubhra, or Śubha, or Śūdra, or Bhramara).

(*a*) आनन्दोद्यत° PG (var.); °गमबा° Skm.

(*b*) सेदतयैव or सेदतयेव or स्वेदतयेव JS (var.); सीदत एव Skm, VS, PG.

(*c*) सम्भ्रमग° PG; मनो Skm, VS.

(*d*) यत्सत्यं Skm, VS; वल्लभस° [यत् प्रि°] PG; सुचिरादादौ Skm, VS.

Śārdūlavikrīḍita metre.

My eyes are unable to see the lover as they are obstructed by tears of joy filling them, the hands are powerless to hold him by the neck as they are sweating and helpless with tremor, (welcoming) speech has words and syllables chocked with emotion, the mind is unsteady due to the agitation (of suddenness), thus, to speak the truth, the union with the beloved lover which has come about after a long period becomes a separation. (A. A. R.).

आनन्दोद्यतबाष्पपूरपिहितं see No. 4853.

4854*

आनन्दोर्मिव्यतिकरदरस्मेरसंसक्तपक्ष्म
प्रेमोद्गारप्रवणमसृणारेचितस्निग्धतारम् ।
अन्तश्चिन्ताभरपरिचयाकुञ्चितभ्रूलतान्तं
चक्षुश्चेतो हरति हरिणीलोचनायाः तदेतत् ॥

(आ) JS 170. 23.

Mandākrāntā metre.

With eyelashes coming slightly together by the action of waves of joy, the pupils smooth and affectionate by efficiently disclosing love, the creeper-like brows slightly curved by the anxiety in the mind, these eyes of the gazelle-eyed damsel captivates the heart. (A. A. R.).

4855*

आनम्राः स्तबकभरेण पल्लविन्यः
शोभन्ते कति न लताः परागपूर्णाः ।
आमोदे मधुनि च मार्दवे च तासां
यो भेदः स खलु मधुव्रतैकवेद्यः ॥

(आ) SR 223. 76, SSB 611. 40, RJ 358, VP 10. 64.

Praharṣiṇī metre.

Bending low with the weight of fresh bunches of sprouts and flowers[1], do not many a creeper shine filled with pollen? But to judge their fragrance, honey and softness in their differences, can be done only by the honey-sucking bee. (A.A.R.)

1. suggests young ladies bending under the weight of their breasts etc.

4856*

आनम्रास्याः पिहितवदना चित्तमध्ये निरीक्ष्ये
मानारम्भः सुमुखि सफलो मामकीनः कथं स्यात् ।
यस्यां यस्यां दिशि दिशि मुखं मानतोऽहं नयामि
तस्यां तस्यां सजलजलदश्यामलो नन्दसूनुः ॥

(आ) Vidy 487.

Mandākrāntā metre.

With bent heads and faces screened, when he is seen in the recesses of the heart, how can my jealous anger, oh! charming one, be ever fruitful? For in whichever direction I cast my eyes in jealous anger, in all those regions there is Kṛṣṇa, the son of Nanda, dark in colour like a fresh (water-laden) cloud. (A. A. R.).

4857*

आनयति पथिकतरुणं
हरिण इह प्रापयन्निवात्मानम् ।
उपकलमगोऽपि कोमल-
कलमावलिकवलनोत्तरलः ॥

(अ) ĀrS 2. 101.

Āryā metre.

A deer that is eager to swallow handfuls of tender rice-plants brings the young traveller to the maiden guarding the field of rice, as if bringing himself to that (feast of rice-plants), when she is busy with him. (A. A. R.).

आनर्त्यन्ते श्वसितमरुतो see No. 5042.

आनर्ये गुप्तदारः स्याच् see No. 1421.

4858*

आ नाभेः सरसि नतभ्रुवावगाढे
चापल्यादथ पयसस् तरङ्गहस्तैः ।
उच्छ्रायि स्तनयुगमध्यरोहि लब्ध-
स्पर्शानां भवति कुतोऽथवा व्यवस्था ॥

(अ) Śiś 8. 22.

(आ) Alm 80.

Praharṣiṇī metre.

When a young lady of charming eyebrows plunged into the water up to the navel in the lake, then out of *cāpalya* [quickness of motion : fickle desire] the water, with its hands of waves climbed up to the region

of her high bosom; or, where is self-restraint (keeping up to agreement) when *labdha-sparśa* [an opportunity is obtained : when the pleasure of touch is had] ? (A. A. R.).

4859

आनाम्य फलिनीं शाखां पक्वं पक्वं प्रशातयेत् ।
फलार्थोऽयं समारम्भो लोके पुंसां विपश्चिताम् ॥

(अ) MBh (MBh [Bh] 1, Appendix I. 81 *l*. 41-2, MBh [R] 1. 142. 20, MBh [C] 5561-2).

(आ) IS 947.

(*a*) फलितां MBh (var.).

(*b*) फलं पक्वं or पक्त्वा पक्वं MBh (var.).

For it hath been said that in the acquisition of wealth even the garb of holiness might be employed as a hooked staff to bend down a branch in order to pluck the fruit that are ripe. (P. C. Roy's translation).

4860

आनायमिव मत्स्यानां पञ्जरं शकुनेरिव ।
समस्तपाशं मूढस्य बन्धनं वामलोचना ॥

(इ) SS (OJ) 433. (Cf. BhŚ 114, Sam 8. 128).

(*d*) बमलो° [वा म°] SS (OJ) (var.).

A net traps fish ; a cage traps birds ; and a lovely eyed woman traps and captures a fool.

4861*

आनीता नटवन्मया तव पुरः श्रीराम या भूमिका
व्योमाकाशखखांबराब्धिवसवस् त्वत्प्रीतयेऽद्यावधि ।
प्रीतो यर्हि निरीक्षणात् त्वमधुना यत् प्रार्थितं देहि मे
नो चेद् ब्रूहि कदापि मानय पुनर्मामीदृशीं भूमिकाम् ।

(आ) SRK 243. 14 (a. Sphuṭaśloka), SuMañ 279. 2-5.

(*a*) श्रीकृष्ण SuMañ.

(*c*) प्रीतस्त्वं यदि चेन्निरीक्ष्य भगवन् स्वप्रार्थितं देहि मे SuMañ.

(*d*) पुनस्त्वेतादृशी SuMañ.

Śārdūlavikrīḍta metre.

Costumed roles in the form of the sky and mid air, the seas and Vasu-s have been brought before you, oh ! Śrī-Rāma, like an actor on the stage by me and they have been to your pleasure till to-day ; if thus you are satisfied by seeing them, please grant me my request; otherwise, please say so and (in that case) never bring me to the role of this kind again. (A. A. R.).

4862*

आनीता शयनाङ्गने प्रियसखीवृन्दैः कथंचिच्छलाच्
चित्राक्रान्तकुरङ्गिकेव विगलन्नेत्राम्बुधारातति: ।
बाष्पोद्गासमुखी विधूनितकरा निक्षेपिताङ्घ्रिद्वया
विष्वग्वेल्लितकुन्तला नववधूर्भाग्येन संभुज्यते ॥

(आ) PV 303 (a. Veṇīdatta).

Śārdūlavikrīḍita metre.

Fetched to the bedroom by a group of dear friends with difficulty and many pretexts, shedding a stream of tears like a doe under the grip of a *citra* [leopard], with tears covering her face, with shaking hands, and somehow placed on her feet, with tresses all dishevelled – such a newly married wife is enjoyed by good luck ! (A. A. R.).

4863*

आनीतैरिषुकार कारणमिह श्लाघ्यैः किमेभिः शरैः
प्रख्यातामपि किं न पामरपुरीमेतां पुरः पश्यसि ।
दात्रं पात्रमिति ब्रवीति कुरुते स्तोत्राणि तोत्रे रसं
धत्ते यत्र हले कुतूहलमपि ग्रामीणकग्रामणीः ॥

(अ) Anymuk 69.

Śārdūlavikrīḍita metre.

Oh! maker of arrows, why have you brought these highly valuable arrows here? Do you not see that this is a village of uncultivated people, which is well advertised by its signs? The leader of these village-folk says *pātram* [a vessel] for *dātram* [a sickle] and his interest in *stotra*-s [prayers] is confined to *totra* [the goad to drive cattle] and all *kutūhala* [enthusiasm for culture] is in *hala* [the ploughshare]. (A. A. R.).

4864*

आनीतो मलयाचलान्मलयजो रत्नस्थले रोपितः
पीयूषेण परिप्लुतः प्रतिदिनं यत्नेन संवर्द्धितः ।
आरब्धं यदि तेन सौरभभरैर्भूमण्डलं वासितुं
तस्मिन्नेव दिने विधातृवशतो वज्रेण चूर्णीकृतः ॥

(आ) Vidy 274.

(*d*) °वसतो Vidy.

Śārdūlavikrīḍita metre.

A sandal plant was brought from the Malaya mountain and grown in a gem-set place, well watered with nectar every day and thus grown with great care. If that tree begins to render the whole earth fragrant with its sweet smell, that very day it is completely powdered by a thunderbolt by the ordinances of fate. (A. A. R.).

4865

आनीयते शरीरेण क्षीणोऽपि विभवः पुनः ।
विभवः पुनरानेतुं शरीरं क्षीणमक्षमः ॥

(आ) JS 455. 67 (a. Madana).

Though wealth has dwindled it may be made again by the (strength of) body; but wealth may not succeed to bring the body, that has been (excessively) weakened, to good health. (A. A. R.).

4866*

आनीलचूचुकशिलीमुखमुद्गतैक-
रोमावलीविपुलनालमिदं प्रियायाः ।
उत्तुङ्गसंगतपयोधरपद्मयुग्मं
नाभेरधः कथयतीव महानिधानम् ॥

(आ) SkV 434, Kav 182, Prasanna 110*b*, VS 1545, JS 186. 67, SH 1763, SLP 14*b* 66.

(*a*) आनाल° SkV (var.); स्वलीन° Prasanna; °चु° missing Kav (MS); °मुन्नतैक° VS, JS.

(*b*) °विदल° [°विपुल°] Praranna; °वलय° SH.

(*c*) उत्तुङ्ग Kav (MS); प्रोत्तुङ्गपीवरपयो° VS.

Vasantatilakā metre.

The *romāvali*'s thick stem supports/ a pair of lotuses, her high and close-set breasts,/on which sit bees, the darkening nipples./These flowers tell of treasure/hidden in my darling's belly. (D. H. H. Ingalls's translation).

आनीलचूचुकाग्रं see No. 5396.

4867*

आनीलां करपल्लवैरपनयन्नच्छां तमःकञ्चुकीम्
आशां संप्रति वासवीमनुसरन्नक्षीणरागः शशी ।
अस्याश्च स्तनसङ्गिनीमिव वहन्नङ्गेन कस्तूरिकाम्
आलिङ्गत्ययमादरेण रजनीमर्धोन्मिषत्तारकाम् ॥

(आ) SR 302. 112, SSB 150. 115.

(*d*) °मिलत्तारकाम् SSB.

Śārdūlavikrīḍita metre.

Removing the clean blue jacket of darkness with his hands of rays, the moon, with his *rāga* [red colour : passion] in no way diminished, now follows the eastern quarter and lovingly embraces the night whose eye-pupils of stars were half-disclosed (by pleasure) as though he were bearing on his body the musk-particles clinging to her bosom. (A. A. R.).

4868

आनुकूल्येन दैवस्य वर्तितव्यं सुखार्थिना ।
दुस्तरं प्रतिकूलं हि प्रतिस्रोत इवाम्भसः ॥

(अ) Hariv 11261 (Hariv [Bh] 118. 34*cd*-35*ab*).

(आ) IS 948.

(*a*) देवस्य Hariv (Bh).

He who desires happiness must proceed successively along with fate, since it is difficult to go against the fate, as it is difficult to go against the current of a stream.

आनृशंस्यं क्षमा शान्तिर् see शरीरपक्तिः कर्माणि.

4869

**आनृशंस्यं क्षमा सत्यम् अहिंसा दम आर्जवम् ।**
**प्रीतिः प्रसादो माधुर्यं मार्दवं च यमा दश ॥**

(अ) MBh (Bh) 12. 262. 37 *ab* only.

(आ) VS 2995, ŚP 674, IS 949. Cf. शरीरपक्तिः कर्माणि.

(इ) SS (OJ) 265.

(*ab*) क्षमा शान्तिर् /अहिंसा सत्यम् आ° MBh (Bh).

(*b*) च दया स्पृहा [द° आ°] VS.

(*d*) आर्जवं VS.

Compassion, forbearance, truth, non-injury, control, straightforwardness, affection, graciousness, sweetness and softness form the ten *yama-s*.[1] (Raghu Vīra's translation in SS [OJ]).

1. general law of self-control.

4870

**आनृशंस्यं परो धर्मः क्षमा च परमं बलम् ।**
**आत्मज्ञानं परं ज्ञानं न सत्याद् विद्यते परम् ॥**

(अ) MBh (MBh [Bh] 12. 316. 12 and 3. 203. 41, MBh [R] 12. 329. 12, MBh [C] 12. 12433).

(आ) SPR 1398. 49 (a. MBh), IS 950.

(इ) SS (OJ) 72.

(*a*) अनृशंस्यं MBh (var.).

(*b*) कर्म चापि परं बलं MBh (var.); मोक्षश् [क्ष°] MBh (var.); तु [च] MBh (var.); परमो MBh (var.); पदं [ब°] MBh (var.); तलं (°ली) SS (OJ).

(*c*) आत्माना परमं ज्ञानं MBh (var.); °ज्ञानात् MBh (var.); परं° MBh (var.).

(*d*) परं सत्यव्रतं व्रतम् or सत्यं व्रतपरिग्रहः or सत्यं व्रतं (ब्रह्म° or व्रत°) or परं व्रतं or परं सत्यव्रतस्थितम् MBh (Bh) 3. 203, SS (OJ); सत्याच्च विहितं कृतं MBh (var.); बलं [प°] MBh (var.).

Compassion is the highest virtue. Forgiveness is the highest might. The knowledge of self is the highest knowledge. There is nothing higher than truth. (P.C. Roy's translation).

4871

**आनृशंस्यं परो धर्मः सर्वप्राणभृतां मतः ।**
**तस्माद् राजानृशंस्येन पालयेत् कृपणं जनम् ॥**

(अ) KN (KN [ĀnSS] 3. 6, KN [TSS] 3. 6, KN [BI] 3. 6), Śukranīti 1. 159, *a* also in R (Bar) 5. 36. 34*c*.

(आ) IS 951.

(*b*) यतः [म°] KN (BI).

That kindness is the highest of all virtues, is the unanimous opinion of all animate beings. Therefore, with feelings of kindness, a king should protect his poor subjects. (M. N. Dutt's translation).

4872

**आनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः ।**
**राघवं शोभयन्त्येते षड्गुणाः पुरुषोत्तमम् ॥**

(अ) R (R [Bar] 2. 30. 12, R [B] 2. 33. 12, R [R] 2. 33. 12, R [G] 2. 33. 14, R [Kumbh] 2. 33. 12, R [L] 2. 36. 14).

(आ) SRHt 63. 34 (a. R).

(*a*) अनृशंसं or अनृशंस्यम् or आनुक्रोश्यम् or आनृशस्य or क्षमाशीलं (°ल°) or अनुक्रोशं [अनु°] R (var.).

(*b*) श्रुतं सत्यं पराक्रमः (°मं) or शीलं सत्यं यशो दमः or श्रुतं सत्यपराक्रम (°समाश्रये) or श्रुतं शीलं यशो दमः or °श्रुतसत्यपराक्रमाः (°यणः) R (var.) ; शील° R (var.).

(*c*) शोभयन्ति गुणा रामम् R (L).

(*d*) एते सुप्रस्थिता भुवि R (L) ; पुरुषर्षभं R (var.).

Mercy, erudition, control of senses and control of mind, these are the ornaments adorning the person of Rāma, who is the foremost among all persons. (T. Śrinivasa Raghavacharya's translation).

4873*

**आनेतुं न गता किमु प्रियसखी भीतो भुजङ्गात् किमु**
**क्रुद्धो वा प्रतिषेधवाचि किमसौ प्राणेश्वरो वर्तते ।**
**इत्थं कर्णसुवर्णकेतकरजःपातोपघातच्छलाद्**
**अक्ष्णोः कापि नवोढनीरजमुखी बाष्पोदकं मुञ्चति ॥**

(अ) Rasamañjarī of Bhānukara 60.

(आ) SR 359. 102, SSB 246. 6.
Śārdūlavikrīḍita metre.

Can it be that my dear friend has not gone to fetch him, or is it that he is afraid of snakes (to come in the darkness) or can it be that the lord of my life is still angry at my contradicting words ? Thus does the newly married lotus-eyed damsel shed tears pretending that the tears have been caused by the obstruction due to the fall of the pollen of the golden *ketakī*-flower on her ear. (A. A. R.).

4874*

**आन्तरमपि बहिरिव हि**
**व्यञ्जयितुं रसमशेषतः सततम् ।**
**असती सत्कविसूक्तिः**
**काचघटीति त्रयं वेद ॥**

(अ) ĀrS 2. 74.

(आ) SR 31. 26, SSB 52. 26.

(*a*) इव [अपि] SR, SSB; हि om. SSB (sub-metric).

Āryā metre.

To disclose *rasa* [love : sentiment : liquid] in the inside as they do outwardly, completely and always, the woman attached to a paramour, the words of a good poet, and a jar made of glass—these three know well. (A. A. R.).

आन्तरमिव बहिरिव हि see No. 4874.

4875

**आन्तरे चैव बाह्ये च राजा यश्चैव सर्वदा ।**
**आदिष्टो नैव कम्पेत स राजवसतिं वसेत् ॥**

(आ) Sama 2 स 58.

He who has always royal control over himself both in his inward feelings and outward actions, and never trembles when orders are issued, should alone reside in a royal residence. (A. A. R.).

4876

**आन्तरेभ्यः परान् रक्षेत् परेभ्यः पुनरान्तरान् ।**
**परान् परेभ्यः स्वान् स्वेभ्यः सर्वान् रक्षेत सर्वदा ॥**

(अ) MBh (MBh [Bh] 12. 90. 12, MBh [R] 12. 89. 12, MBh [C] 12. 3347).

(आ) SRHt 184. 5 (a. MBh), SSSN 87. 5.

(*a*) अन्तरेभ्यः MBh (var.); रक्षन् (रा°; °क्षे; °क्ष्ये; °क्ष) MBh (var.).

(*b*) पुनरन्तरान् (°कान्; °रात्) or पुनरुत्त° MBh (var.).

(*c*) पुरेभ्यः स्वांशेभ्यः MBh (var.).

(*d*) सम्यग् [सर्वान्] MBh (var.); पालय (रक्षस्व) नित्यदा (°या) MBh (var.).

He should protect outsiders from his near relations and near relations from those who are outsiders; he should also protect outsiders from people of their kind, and near relations from one another; he should give protection to all always. (A. A. R.).

4877*

आन्दोलनैर्मद्वपुषा लगन्तीं
स्मरामि वेणीं पुरुषायितायाः ।
समाचरन्त्याः सुरतोपदेशं
तस्याः कशावल्लिमिव प्रियायाः ॥

(आ) PV 441 (a. Mādhava).

Upajāti metre (Indravajrā and Upendravajrā).

When the beloved occupied the man's position in love-sports her hair, I remember, often struck against my body in its swinging movements; it appeared to be similar to the creeper-cord of a whip when teaching love-sports. (A. A. R.).

4878

आन्दोलयन् गिरिनिकुञ्जकरञ्जराजीर्
नाजीगणः कलभ कंचन पौरुषेण ।
ईषत्समुन्मिषितलोचनकोण एव
कण्ठीरवे किमिति जीवितमुज्जहासि ॥

(आ) SMH 11. 75.

(*c*) इष° SMH (var.); °खित° or° लित° SMH (var.); °ल्लसित° [°न्मिषित°] SMH (var.).

(*d*) उज्जिहासि SMH (var.).

Vasantatilakā metre.

Shaking to and fro the line of *karañja*-trees and bushes in the mountain, oh! elephant cub, you cared not for any one due to your courage; how is it that you abandon your life when you see a lion who remains with the corner of an eye slightly opened? (A. A. R.).

4879*

आन्दोलयन्ती वपुरायताक्षी
हिन्दोलिकायां कनकाङ्गयष्टिः ।
अतर्कि लोकैर्गगनान्तरस्था
स्वर्देवतेवाखिलरूपरम्या ॥

(आ) PV 538 (a. Veṇīdatta).

Upajāti metre (Indravajrā and Upendravajrā).

Rocking to and fro her body in a swing the long-eyed and gold-coloured damsel was thought by the people to be a goddess, charming in every way, who was remaining in the mid air (floating without support). (A. A. R.).

4880

आन्दोलयस्यविरतं गगनार्कमङ्के
तारागणं च शशिनं च तथेतराणि ।
तेजांसि भासुरतडित्प्रभृतीनि साधो
चित्रं तथापि न जहासि यदान्ध्यमन्तः ॥

(आ) VS 1037.

Vasantatilakā metre.

Oh! sage[1], you cause to rock incessantly on your lap the sun of the sky, the groups of stars, the moon and other luminaries such as the lightning; but wonder, you are not able to get rid of the blinding darkness of (ignorance of the self). (A. A. R.).

1. One possessing supernatural powers through *yoga*.

4881*

आन्दोललोलकेशीं
चलकाञ्चीकिङ्किणीगणक्वणिताम् ।
स्मरसि पुरुषायितां तां
स्मरचामरविल्लयष्टिमिव ॥

(अ) ĀrS 2. 85.

Āryā metre.

With her tresses waving to and fro and the small bells on her girdle tinkling in their upward and downward movements, do you remember her when she played the man's role in sex-sports as if she were the (swinging) handle of the fly-wisk[1] of Cupid? (A. A. R.).

1. made of the bushy tail of the chowrie-deer.

आन्ध्यं धियो हरति see जाड्यं धियो हरति.

4882

आन्ध्रत्वमान्ध्रभाषा च प्राभाकरपरिश्रमः ।
तत्रापि याजुषी शाखा नाल्पस्य तपसः फलम् ॥

(आ) Sama 2 त 53.

To be born as an Āndhra man, speaking the Telugu language of that land, cultivating the Prābhākara sect of the Pūrvamīmāṁsā, and there too studying the recension of the *Yajurveda* is the fruition (result) of no mean penance. (A. A. R.).

4883*

आन्ध्री प्रीतिनिबन्धनैकनिपुणा लाटी विदग्धप्रिया
कर्णाटी सुरतोपचारचतुरा नारी शुचिश्चोलिका ।
आभीरी पुरुषायितप्रियरता लज्जान्विता गूर्जरी
काश्मीरी रतिलालसा निधुवने धृष्टा महाराष्ट्रकी ॥

(आ) JS 395. 79 (a. Puṣpadanta).

Śārdūlavikrīḍita metre.

A young woman of the Āndhra country is clever in giving pleasure to the lover, that of Lāṭā is fond of witticisms, that of Karṇāṭa is clever in ministering to sex-sports, that of the Cola [Tamil] country is clean; the damsel of the cowherds is fond of playing the man's role in love-sports, that of Gūrjara [Gujarāt] is full of shyness; the Kaśmīrī woman is fond of excessive love-sports, and that of Mahārāṣtra is bold in sex-play. (A. A. R.).

4884–4889

आन्वीक्षिकीं त्रयीं वार्तां दण्डनीतिं च पार्थिवः ।
तद्विद्यैस्तत्क्रियोपेतैश् चिन्तयेद् विनयान्वितः ॥

आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्च शाश्वती ।
विद्याश्चतस्र एवैता लोकसंस्थितिहेतवः ॥...

आन्वीक्षिक्यात्मविज्ञानं धर्माधर्मौ त्रयीस्थितौ ।
अर्थानर्थौ तु वार्तायां दण्डनीत्यां नयेतरौ ॥

आन्वीक्षिकीत्रयीवार्ताः सतीर्विद्याः प्रचक्षते ।
सत्योऽपि हि न सत्यस्ता दण्डनीतेस्तु विप्लवे ॥

दण्डनीतिर्यदा सम्यङ् नेतारमधितिष्ठति ।
तदा विद्याविदः शेषा विद्याः सम्यगुपासते ॥...

आन्वीक्षिक्यात्मविद्या स्याद् ईक्षणात् सुखदुःखयोः ।
ईक्षमाणस् तया तत्त्वं हर्षशोकौ व्युदस्यति ॥

(अ) KN (KN [ĀnSS] 2. 1, 2. 2, 2. 7, 2. 8, 2. 9, 2. 11, KN [TSS] 2. 1, 2. 2, 2. 7, 2. 8, 2. 9, 2. 11, KN [BI] 2. 1, 2. 2, 2. 7, 2. 8, 2. 9, 2. 11), Agni-purāṇa 238. 8=No. 4884 ; 238. 9=No. 4886, Śukranīti 1. 152=No. 4884.

(आ) SRHt 70. 1-2 (Nos. 4884 and 4886 only) (a. Kāmandaki), SSSN 56. 1-2 (Nos. 4884 and 4886 only) (a. Kāmandaka).

(*h*) योगक्षेमाय देहिनाम् KN (BI); अभ्यसेन् नृपतिः सदा Śukranīti.

(*i*) आन्वीक्षिक्यार्थवि° Agni-pur.

(*l*) दण्डनीतौ (°त्यां SRHt) नयानयौ KN (BI), SRHt, SSSN ; नयानयौ [नये°] Agni-pur.

(*n*) सती KN (BI); प्रचक्ष्यते KN (BI).

(*p*) विभ्रमे [विप्ल°] KN (BI).

(*t*) शेषा [वि°] KN (BI).

A king, after having controlled his senses should direct his attention to (the cultivation of) the following four branches of learning, namely, *ānvīkṣikī*, *trayī*, *vārta* and *daṇḍanīti*, in cooperation with men versed in them and acting according to their precepts.

*Ānvīkṣikī*, *trayī*, *vārta* and *daṇḍanīti*,—these and these only are the four eternal divisions of knowledge, that pave the way of corporeal beings to happiness...

*Ānvīkṣikī* deals with the knowledge of the self; *trayī* with piety and impiety; *vārta* with gain and loss of wealth; and *daṇḍanīti* with justice and injustice.

*Ānvīkṣikī*, *trayī* and *vārtā* are considered to be the most excellent of all knowledge. But their presence is no avail where *daṇḍanīti* is neglected.

When a great leader of men attains proficiency in *daṇḍanīti* he becomes the master of the other remaining branches of knowledge.

*Ānvīkṣikī* is the science of spiritual knowledge, for it investigates the nature of weal and woe of mankind ; one seeing the real nature of things with the assistance of *ānvīkṣikī* renounces both joy and grief. (M. N. Dutt's translation of KN [BI]).

4890

**आन्वीक्षिकी त्रयी वार्ता दण्डनीतिश्च शाश्वती ।**
**विद्याश्चतस्र एवैता अभ्यसेद् नृपतिः सदा ॥**

(अ) Śukranīti 1. 152. Cf. Nos. 4884-85 and 4887.

Logical philosophy, the three Veda-s, the science of economics, the science of politics which is of an abiding character, these constitute the four branches of learning : the king should always practise [be proficient in] them. (A. A. R.).

**आन्वीक्षिकी त्रयी वार्ता लोक°** see No. 4885.

4891

**आन्वीक्षिक्यां तर्कशास्त्रं वेदान्ताद्यं प्रतिष्ठितम् ।**
**त्रय्यां धर्मो ह्यधर्मश्च कामोऽकामः प्रतिष्ठितः ॥**

(अ) Śukranīti 1. 153.

It is in metaphysics that the science of logic and Vedanta philosophy and others are firmly rooted; knowledge of right conduct and unrighteous conduct are established in the three Veda-s—so also is right desire and unrighteous desire (established in them). (A. A. R.).

**आन्वीक्षिक्यात्म(°क्यार्थ°)विज्ञानं** see No. 4884 sqq.

4892

**आन्वीक्षिक्यात्मविज्ञानाद् हर्षशोकौ व्युदस्यति ।**
**उभौ लोकाववाप्नोति त्रय्यां तिष्ठन् यथाविधि ॥**

(अ) Śukranīti 1. 158.

(*b*) घर्षशोकौ Śuk°.

The science of metaphysics, by enabling to realize one's self puts an end to (gloating) joy as well as sorrow ; a person gets [will be happy in] both the worlds when he remains following the injunctions of the three Veda-s. (A. A. R.).

**आन्वीक्षिक्यात्मविद्या स्याद्** see No. 4884 sqq.

4893

**आपः पवित्रं प्रथमं पृथिव्याम्**
**अपां पवित्रं परमं च मन्त्राः ।**
**तेषां च सामर्ग्यजुषां पवित्रं**
**महर्षयो व्याकरणं निराहुः ॥**

(अ) KāvR 25. 19-22.

Upajāti metre (Indravajrā and Upendravajrā).

Waters are the first purifiers on earth ; invocations are the highest purifiers of waters, and the purifier of these (invocations) contained in the three elements of *trayī* is grammar ; so say the great sages.

**आपः शुद्धा भूमिगता** see **त्रीणि देवाः पवित्राणि.**

4894

**आपज्जलनिमग्नानां ह्रियतां व्यसनोर्मिभिः ।**
**वृद्धवाक्यैर्विना नूनं नैवोत्तारं कथंचन ॥**

(अ) Vāmana-purāṇa (VāPu [Veṅk. Press] 95. 82, VāPu [Pur] 68. 70).

(*d*) नैवोत्तरः VāPu (Veṅk).

To those who are immersed in the waters of danger and are carried away by the waves of painful experiences, there is indeed no hope of rescue whatever, except by following the (meaningful) advice of elders. (A. A. R.).

4895

आपत्काले तु संप्राप्ते यन् मित्रं मित्रमेव तत् ।
वृद्धिकाले तु संप्राप्ते दुर्जनोऽपि सुहृद् भवेत् ।।

(अ) P (Pts 2. 112, PtsK 2. 120).

(आ) SRM 1. 2. 102, SPR 923. 3. (a. P), IS 952.

Who proves to be a friend during distress, is a real friend ; in time of prosperity even a wicked man become a friend.

4896

आपत्काले नृणां नूनं मरणं नैव लभ्यते ।
... ... ... ...

(अ) Skanda-purāṇa, Brahmakhaṇḍa, Setumāhātmya 5. 117.

People cannot die at their will, indeed, even if they are in distress.

आपत्काले महानर्थे see No. 6656.

4897

आपत्कालोपयुक्तासु कलासु स्यात् कृतश्रमः ।
नृत्यवृत्तिर्विराटस्य किरीटी भवनेऽभवत् ।।

(अ) Cārucaryā of Kṣemendra 72.

(आ) NīSam 1. 70.

One should take pains to acquire proficiency in those arts that are of use in times of adversity. Arjuna having become an expert in the art of dance lived (comfortably during incognito life) in Virāṭa's palace. (A. A. R.).

आपत्कृता शिरसि मे त्रिवली कपोले see No. 4939.

4898

आपत् तुला सहायानाम् आत्मनः पौरुषस्य च ।
अनापदि सुहृत् सर्वः स्वयं च पुरुषायते ।।

(आ) SRHt 196. 106 (a. MBh [*sic !*]).

The testing ground (scale) of help to one from others as well as for (the display of) the manliness of oneself, is the coming of danger [adversity]. When free from calamities everyone becomes a friend and he himself acts in a manly manner. (A. A. R.).

4899

आपत्तौ पतितानां
येषां वृद्धा न सन्ति शास्तारः ।
ते शोच्या बन्धूनां
जीवन्तोऽपीह मृततुल्याः ।।

(अ) Vāmana-purāṇa (VāPu [Veṅk-Press] 95. 81, VāPu [Pur] 68. 68).

Āryā metre.

To those who have fallen into dangerous situations and, if they do not have the guiding hand of elders, they become objects of pity and pain to their relations and (such persons), though living, are equal to dead people. (A. A. R.).

4900

आपत्समुद्धरणधीरधियः परेषां
जाता महत्यपि कुले न भवन्ति सर्वे ।
विन्ध्याटवीषु विरलाः खलु पादपास्ते
ये दन्तिदन्तमुसलोल्लिखनं सहन्ते ।।

(आ) SR 78. 13, SSB 351. 13.

(*d*) °लोत्कषणं SSB.

Vasantatilakā metre.

It is not everyone that is born in a noble family that has the firmness of mind to rescue others from calamities. Few indeed are the trees in the Vindhya-forests that are capable of withstanding the onslaughts of elephants' tusks. (A. A. R.).

4901

आपत्सु किं विषादेन संपत्तौ विस्मयेन किम् ।
भवितव्यं भवत्येव कर्मणामेष निश्चयः ।।

(आ) VS 3087, SRRU 866, SSH 1. 73.

What is the use of sorrow in times of adversity and of what use is wonder in times of prosperity ? What is destined to happen will surely come to pass ; that is the definite law of *karma* [ destiny ]. (A. A. R.).

4902

आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः ।
मनोदेहसमुत्थाभ्यां दुःखाभ्यामर्पितं जगत् ।।

(अ) Skanda-purāṇa, Kauśikakhaṇḍa 46. 26.

Those men whose minds are filled with wisdom do not lose their balance in days of calamities ; the world is indeed filled with[1] miseries that are born of human minds and bodies. (A. A. R.).

1. Literally : "handed over to".

4903

आपत्सु मित्रं जानीयाद् रणे शूरं रहः शुचिम् ।
भार्यां च विभवे क्षीणे दुर्भिक्षे च प्रियातिथिम् ।।

(अ) Cr 140 (CRr 2. 14, CPS 21. 57), GP 1. 109. 8, H (HJ 1. 74, HS 1. 66, HM 1. 71, HP 1. 54, HN 1. 55, HK 1. 73, HH 18. 1-2. HC 24. 10-1).

(आ) VS 2793, ŚKDr *ad* भार्या (a. GP), SRHt 190. 35 (a. Cakṣuṣī) and 237. 12 (a. MBh [*sic !*]), SR 163. 445 (a. H), SSB 494. 445, Sama 1 आ 11, SRM 1. 2. 99. SH 1250, SSSN 82. 87 (a. H), SPR 1392. 51 (a. H), IS 954. Cf. No. 4918.

(*a*) जानियात् HJ, HK, HH, HC, GP, ŚKDr.

(*b*) युद्धे [र°] H (with the exception of HP and HN), ŚKDr, SR, SSB, Sama, SH, SSSN, SPR; घने [र°] HP, HN, SH; वने [र°] ŚKDr; शुर° CR (var.); शूरमृणे H, SR, SSB, Sama, SSSN, SPR.

(*c*) भार्यां क्षीणेषु वित्तेषु H, SR, SSB, Sama, SH, SSSN, SPR; भार्या CR (var.); तु [च] VS; विभव CR (var.).

(*d*) व्यसनेषु च बान्धवान् H, SR, SSB, Sama, SH, SSSN, SPR; व्यसनेषु [दु°] SRHt 237. 12; प्रियातिथि CR (var.).

Friendship is tested in adversity, heroism in battle, purity [uprightedness] in secret, a wife in case of loss of wealth, a favourite guest during days of distress.[1]

1. In H. this verse reads : Friendship is tested in adversity, heroism in battle, a honest man in case of debt, a wife in case of reduced wealth, and kinsmen in affliction.

4904

आपत्स्वमूढो धृतिमान् यः सम्यक् प्रतिपद्यते ।
कर्मण्यवश्यकार्याणि तमाहुः पण्डितं बुधाः ।।

(अ) R (R [G] 2. 80. 16, R [L] 2. 84. 15; R [Bar], R [R], R [B] and R [Kumbh] omitted).

(आ) IS 955, Pr 364.

(*a*) °मूढः R (G).

Who does not lose his head in case of misfortune, remains in good mood, and performs his works which have to be performed, is called a wise man.

4905

आपत्स्वेव हि महतां
शक्तिरभिव्यज्यते न संपत्सु ।
अगुरोस् तथा न गन्धः
प्रागस्ति यथाग्निपतितस्य ।।

(आ) ŚP 214, JS 409. 58 (a. Vallabhadeva), Pad 94. 9, SR 47. 86 (a.ŚP), SSB 303. 88, SRK 19. 84 (a. ŚP), RJ 511, VP 1. 22, SLPr 47. 1-2, SRM 2. 2. 59, SH 534, IS 956.

(इ) Rav (T) 47.

(*a*) महत: JS.

(*b*) शक्तिररहिव्य° ŚP (MS).

(*c*) तदा [त°] JS; गन्धो SRK. (see *d*).

(*d*) घ्राणेऽस्ति यथा° SRM; प्रायोऽस्ति SH.

Āryā metre.

In times of bad luck and not in times of good luck is the strength of great men manifest; if aloe-wood falls in fire, the fragrance is stronger than before.

4906

**आपदं प्रतरिष्यामो यूयं युक्त्या वदिष्यथ ।**
**भवन्तो मम मित्राणि भवत्सु नास्ति भृत्यता ॥**

(अ) Śukranīti 5. 47.

We shall successfully cross the danger, you will tell us by your reasoned mind; your respectful selves are my friends, there is no servitude in your noble selves. (A. A. R.).

4907

**आपदं प्राप्नुयात् स्वामी यस्य भृत्यस्य पश्यतः ।**
**प्राणेषु विद्यमानेषु स भृत्यो नरकं व्रजेत् ॥**

(अ) P (PP 1. 300, Pts 1. 292, PtsK 1. 325).

(आ) IS 957.

(*b*) जीवत: [प°] Pts.

Servants, when disaster / comes upon their master, / if alive and well, / tread the road to hell. (A. W. Ryder's translation).

4908

**आपदः क्षणमायान्ति संपदः क्षणमेव च ।**
**क्षणं जन्माथ मरणं मुने किमिव न क्षणम् ॥**

(अ) Yogavāsiṣṭha 28. 31.

(आ) JS 449. 19.

Calamities come to man in a moment; and so does times of prosperity; birth in a moment and then death; oh ! sage, what happens not in a moment ? (A. A. R.).

4909

**आपदः सन्ति महतां महतामेव संपदः ।**
**इतरेषां मनुष्याणां नापदो न च संपदः ॥**

(आ) JS 405. 22. Cf. No. 4920.

Calamities happen to great people and so comes prosperity to them; in the case of other men there are neither (great) calamities nor (great) prosperity. (A. A. R.).

**आपदर्थं धनं** see No. 4910.

4910

**आपदर्थे धनं रक्षेच् श्रीमतां कुत आपदः ।**
**कदाचिच्चलते लक्ष्मीः संचितं च विनश्यति ॥**

(अ) Cr 141 (CV I 7, CR II 2, CvW 1. 6, CvGt 1. 5, CnT V 131, CPS 19. 52, H (HP 3. 122, HK 3. 126, HJ lines 2193-5; in other H texts included in prose), BhPr 198.

(आ) SRHt 191. 53, (a. Vikramāditya), TP 384, Sama 1 आ 10, Sama 2 आ 6, Sama 2 श 29, IS 959, Subh 163 and 191, (cf. SR 167. 642 [a. MBh], SSB 501. 643).

(*a*) अर्थं CR, H, SRHt, SR, SSB, Sama; अर्थ BhPr; रक्षेत् H, BhPr, Sama; रक्षो CvW; रक्षेन् SR, SSB.

(*b*) श्रीमतः कथमापदः H, Subh; महतां [श्री°] SSB, SR; श्रीमतामापदः कुतः BhPr, SRHt; TP, Sama; छ्रीमतश्च किम् CPS; छ्रीमतामापदः कुतः Sama 1; श्रीवन्तः IS; श्रीवतः CvW; कुतः आपदा CvW, Subh; कुतरापदः IS.

(c) कदाचित्कुपिता ल° CR; कदापि कुप्यते दैव IS; कदाचित कुयतो CvW; कदाचित्कुपितो देवः SSB, SR; सा चेदपगता ल° BhPr 198, SRHt, TP, Sama; कदाचिद्दैवयोगेन Subh; कदाचिद्रहिता HP; कदाचिदपगता Sama 1; कुपितो देवः SR; चलित CR (var.), CPS.

(*d*) दशावासचितोऽपि नश्यति CvW; संचितो वि° H, BhPr, TP ; संचितोऽपि CR; °तापि or °योऽपि CPS, CV (var.), Sama 1; संचितं चापि SR, SSB ; °तं तु SRHt; संचितार्थोऽप-न° Sama; नश्यति [वि°] SR, SSB.

Save your wealth against future calamity. Do not say "What fear has a rich man of calamity ?" Wealth sometimes vanishes away and large accumulations perish. (K. Raghunathji's translation).

4911

आपदर्थे धनं रक्षेद् दारान् रक्षेद् धनैरपि ।
आत्मानं सततं रक्षेद् दारैरपि धनैरपि ॥

(अ) Mn 7. 213, MBh (MBh [Bh] 5. 37. 17 and *ad* 1. 146. 26 [1614*. 1-2], MBh [R] 5. 36. 18 and 1. 160. 27, MBh [C] 5. 1315 and 1. 6169), Cr 142, GP 1. 109. 1, P (Pts 1. 356 and 3. 86), H (HJ 1. 43, HS 1. 36, HM 1. 41, HP 1. 31 [cf. 3. 122 *a*], HN 1. 31, HK 1. 42 [cf. 3. 126 *a*], HH 12. 15-6, HC 17. 1-2), VC (VCsr 12. 1, VCjr 20. 1), Vet 19. 16, Śto 321. 12-3, MK(S) 106, HDh 14. Cf. BhPr 198. (Cf. त्यजेत् स्वामिनम्; त्यजेदेकं कु° ; त्यजेद्देशमवृत्तीकं).

(आ) VRR 413. 2-3, RRK 31. 16-7, KK 142. 12 sqq., Dh 3. 1978, SR 161. 348 (a. H), SSB 491. 355, TP 383, Sama 1 आ 9 and Sama 2 आ 5, SH 1260, VP 9. 30, IS 958.

(इ) NM (T) 3. 5, DhN (P) 188.

(*a*) अर्थे CN, CR, MBh (Bh), MnJ, MnL, HP, HN, HK, VCsr (VJEND in VCsr as above), Śto, BhPr, HDh, VRR, SR, SSB ; रक्ष्यं CR; रक्षेत् NM (T), Sama 2.

(*b*) दारां HH; रक्ष्या VRR; रक्षेत् MnJh (notes), HDh.

(*c*) आत्मा तु सर्वतो रक्ष्यो CR; सर्वतो [स°] CRCa II, VRR, $M_0$K in MnJ; सर्वदा [स°] MnJh (notes), G in MnJ; तु तथा [स°] Nd in MnJ, MnJh (notes); रक्षेत् NM (T), Sama.

(*d*) रक्षेत्पुत्रदार HN; पश्वा दारै IS; अपीति [अ°] RRK.

Let him protect his wealth for time of misfortune ; let him protect his wife with his wealth ; (but) let him always protect the *ātman* even by sacrificing his wife and his wealth.

आपदर्थे धनं रक्षेद् श्री° see No. 4910.

4912

आपदां कथितः पन्था इन्द्रियाणामसंयमः ।
तज्जयः संपदां मार्गो येनेष्टं तेन गम्यताम् ॥

(अ) Cr 143 (CN 72, CPS 363. 32), H (HJ 1. 29, HS *ad* 1. 25, HH 10. 12-3, HC 14. 3-4). Variant of No. 4917.

(आ) AIR 268, SR 162. 405 (a. C), SSB 493. 412, SSg 30, SRM 1. 2. 78, IS 960, Bahudarśana 30.

(*a*) स्त्रीणां लज्जातासाम् CN (var.) ; कथितं CN (var.) ; दर्शितः [क°] AIR.

(*d*) जनगम्यताम् SSg.

It is said that non-curbing of the senses is the road to misfortune, while the conquest of senses is the road to good fortune; take now the road you like.

आपदां च परित्राणं see प्राप्ते भये परित्राणं.

आपदां पदकालेषु see No. 4913.

4913

आपदामथ काले तु कुर्वीत न विचालयेत् ।
अशक्नुवंश्च युद्धाय निष्पतेत् सह मन्त्रिभिः ॥

(अ) *ab* = MBh (Bh) 12. 138. 12 *cd, cd* = MBh (Bh) 15. 11. 18 *ab*.

(आ) SRHt 162. 11 (a. MBh).

(*a*) आपदां पदकालेषु or आपदस्पद° or °द्यपडि° or °दागम° MBh (var.) ; कार्येषु MBh (var.).

(*c*) °स्तु MBh.

(*d*) निषधेत् or निपतेत् or निष्यते or नेष्यते or निष्पत्य or पतेत or यतेत or निष्फलैः or निष्पतेः MBh (var.).

In times of danger the king should be active (in taking remedial measures) and not be vacillating ; when he is unable to withstand the enemy in the battlefield he should fall fighting[1] along with (his own) ministers. (A. A. R.).

1. *or* : escape till he regains his strength.

4914*

आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

(आ) Sama 1 आ 8.

I pay again and again my obeisance to Śrī-Rāma who wards off all calamities and gives prosperity of all kinds ; and who is the darling of the world. (A. A. R.).

4915

आपदामागमं दृष्ट्वा न विषण्णो भवेद् वशी ।
संपदं च सुविस्तीर्णां प्राप्य नोऽधृतिमान् भवेत् ॥

(अ) Vāmana-purāṇa (VāP [Veṅk. Press] 77. 49, VāP [Pur] 51. 49).

When calamities have made their appearance a man of self-control should not sink in despondency ; nor should he be gloating when he has attained wide-spread prosperity. (A. A. R.).

4916

आपदामापतन्तीनां हितोऽप्यायाति हेतुताम् ।
मातृजङ्घा हि वत्सस्य स्तम्भीभवति बन्धने ॥

(अ) H (HJ 1. 30, HS 1. 26, HM 1. 29, HK 1. 30, HP 1. 22, HH 10. 15-6, HC 14. 6-7), A in Vet *ad* 19. 53. 2.

(आ) SPR 1132. 7 (a. H), SR 167. 629 (a. H), SSB 500. 629, Sama 1 आ 7, IS 961.

(*c*) °जङ्घैव SR, SSB.

(*d*) दोहने Vet.

Even a friend becomes an aggravation of descending calamities ; for the leg of the mother (at milking-time) becomes a post for the tying of the calf. (F. Johnson's translation).

4917

आपदास्थितपन्थानाम् इन्द्रियाणामसंयमात् ।
त्यज्यते संपदां मार्गो यो नेष्टस्तेन पश्यत ॥

(अ) Cr 1232 (CvP IV 7. 13, CM 18). (Variant of No. 4912).

(*b*) असंजमात् CvP IV.

(*c*) त्यजेत संपदा मार्गे CvP IV.

(*d*) ये नष्टा° [यो नेष्ट°] CvP, CM.

By not conquering the senses, which are the very paths to calamities, the path to prosperity is forfeited. This (truth) may be ascertained through (its occurrence in) your enemies. ( S. Bhaskaran Nair's translation ).

4918

आपदि मित्रपरीक्षा
शूरपरीक्षा रणाङ्गणे भवति ।
विनये वंशपरीक्षा
स्त्रियः परीक्षा तु निर्धने पुंसि ॥

(आ) SR 170. 755, SSB 504. 755, GSL 33, SRM 2. 2. 273. (Cf. No. 4903).

Āryā metre.

A friend is tested in (his friend's) distress, a warrior is tested in the battlefield, the noble descent of a person is tested through his modesty, and the faithfulness of a wife is tested in the husband's poverty. (Dr. Aryendra Sharma's translation).

4919

आपदि येनोपकृतं
येन च हसितं दशासु विषमासु ।
उपकृत्य तयोरुभयोः
पुनरपि जातं नरं मन्ये ॥

(अ) P (PP 1. 339 and 4. 15, Pts 1. 336 and 4. 16, PtsK 1. 381 and 4. 17), Cr 1233 (CRBh II. 8. 46).

(आ) SR 171. 779 (a. P), SSB 505. 779, SuM 28. 16, IS 962.

(*a*) येनापकृतं Pts 4. 16, PtsK 4. 17, SR ; यो नोप° Cr (var.).

(*b*) चान्त्यासु [वि°] Pts 1. 336, SSB; च om. Cr (var.); सहितं [ह°] PP (var.); घोरासु [वि°] SuM.

(*c*) उपकृदपकृदपि (च) तयोर् Pts 1. 336, SSB; अपकृत्य PtsK 4. 17, Pts 4. 16, PP(var.).

(*d*) यस्तं पुरुषं परं मन्ये Pts 1. 339, SSB ; पुनर्विज्ञात Cr (var.); कृतं [न°] Pts Hamburg MS, first *katha*.

Āryā metre.

While one brings comfort in distress, / another jeers at pain ; / by paying both as they deserve, / a man is born again. (A. W. Ryder's translation).

4920

आपदो महतामेव महतामेव संपदः ।
क्षीयते वर्धते चन्द्रः कदाचिन् नैव तारकाः ॥

(आ) SRM 1. 3. 251. Cf. No. 4909.

(Great) calamities come to the great people alone, great prosperities also come only to them ; the moon waxes and wanes, but the stars never do so at any time. (A. A. R.).

4921

आपद्गतं हससि किं द्रविणान्ध मूढ
लक्ष्मीः स्थिरा न भवतीति किमत्र चित्रम् ।
किं त्वं न पश्यसि न घटीर्जलयन्त्रचक्रे
रिक्ता भवन्ति भरिताः पुनरेव रिक्ताः ॥

(अ) Cr 1234 (CRC 8. 156, CPS 342. 28).

(आ) SRK 46. 36 (a. Sphuṭaśloka), SuM 12. 3, SR 65. 20, SSB 331. 19, Sama 2 र 19, SRM 2. 2. 204, SH 920 and 113*, IS 963, Subh 26.

(*a*) °गतां Subh.

(*b*) लक्ष्मी IS ; भवतीह SuM.

(*c*) एतान्न [किं त्वं न] CRC, CPS; एतान्प्र° [किं त्वं न] SR, SSB, Sama, SRK ; घटाद् CRC ; घटान् CPS, SR, SSB, Sama, SRK; घटी जलयन्त्र IS; °मध्ये [°चक्रे] CRC, CPS, SuM, SH.

(*d*) भरिता CRC, CPS, SR, SSB, Sama, SRK, Subh ; भरिताश्च [पुं°] CRC, CPS, SR, SSB, Sama, SRK.

Vasantatilakā metre.

Oh ! stupid one, dazzed by opulence, why are you laughing at him who fell into misfortune ? Is there reason to be surprised that good luck is unstable ? Have you not seen jars on a well-wheel ? The empty become full, and the full empty !

आपद्गतः किल महा° see No. 4922.

4922

आपद्गतः खलु महाशयचक्रवर्ती
विस्तारयत्यकृतपूर्वमुदारभावम् ।
कालागुरुर्दहनमध्यगतः समन्ताल्
लोकोत्तरं परिमलं प्रकटीकरोति ॥

(अ) BhV (BhV [POS] 1. 68, BhV [C] 1. 69).

(आ) SR 50. 191 (a. Rasagaṅgā), SSB 308. 196, SRK 21. 99 (a. Sabhātaraṅga), VP 1. 44, Rasagaṅgā 443. 2-5, IS 7733.

(*a*) किल [खलु] BhV (var.).

(*c*) समन्तात् BhV (var.).

(*d*) लोकात्तरं BhV (var.) (printer's error).

Vasantatilakā metre.

Indeed, the foremost amongst the noble minded, when fallen into misfortune, extends his generosity more than before; *kālāguru* when thrown in fire spreads its peculiar fragrance all around. (H. D. Sharma's translation).

4923

आपद्ग्राहगृहीतानां वृद्धाः सन्ति न पण्डिताः ।
येषां मोक्षयितारो वै तेषां शान्तिर्न विद्यते ॥

(अ) Vāmana-purāṇa (VāPu [Veṅk. Press] 95. 82, VāPu [Pur] 68. 69).

(*c*) मोचयितारो VāPu (Veṅk).

To rescue those who are caught by the crocodile of calamity there are the elders, but not the learned (but inexperienced); those engaged in their rescue know not what peace is. (A. A. R.).

आपद्धर्मस्त्वयं स्त्रीणाम् see No. 3693.

4924

आपद्भुजङ्गदष्टस्य मन्त्रहीनस्य सर्वदा ।
वृद्धवाक्यौषधा नूनं कुर्वन्ति किल निर्विषम् ॥

(अ) Vāmana-purāṇa (VāPu [Vaṅk Press] 95. 79, VāPu [Pur] 68. 66).

(*c*) °न्येव [नू°] VāPu (var.).

When a person is bitten by a snake of calamity due to the absence of *mantra* [wise counsel : incantations], there is always surely the medicine of the advice of elders that can free from the effects of the poison. (A. A. R.).

4925

आपद्यपि दुरन्तायां नैव गन्तव्यमक्रमे ।
राहुरप्यक्रमेणैव पिबन्नप्यमृतं मृतः ॥

(आ) JS 404. 18 (a. Kṣemendra), SH 600 and 1080 (the latter a. Kṣemendra).

Even during times of dire calamity one should not take to the path of unrighteousness; Rāhu, even when drinking nectar by improper means, was struck down while so doing. (A. A. R.).

4926

आपद्युन्मार्गगमने कार्यकालात्ययेषु च ।
अपृष्टोऽपि हितान्वेषी ब्रूयात् कल्याणभाषितम् ॥

(अ) KN (KN [ĀnSS] 5. 28, KN [TSS] 5. 28, KN [BI] 5. 28). Cf. H (HJ 2. 62, HS 2. 61, HM 2. 64, HK 2. 64, HP 2. 57, HN 2. 56, HH 49. 7-8, HC 65. 5-6 and HJ 2. 123, HM 2. 124, HK 2. 122, HP 2. 110, HN 2. 109, HH 62. 13-4, HC 82. 17-8).

(आ) KtR 94, SR 164. 484 (a. KN), SSB 496. 484 (a. Māgha [*sic !* ]), Sama 1 आ 25, IS 964.

(*c*) अपृष्टेनापि वक्तव्यं (भृत्येन KtR) H 2. 62 and other H, KtR; कल्याणवचनं ब्रूयाद् H 2. 123 and other H, SR, SSB, Sama.

(*d*) भृत्येन हितम् (वक्तव्यं भूतिम् KtR) इच्छता H 2. 62 and other H, KtR; अपृष्टोऽपि हितो (°तं HP) नरः Sama 2. 123 (see *c* above), H and other H, SR, SSB.

When there is any dire disaster, or any pursuit of the unrighteous path, or when any opportunity for doing an important work slips away (unnoticed), a true well-wisher[1] (of his master) should proffer his benefical advice even unasked for[2]. ( S. Bhaskaran Nair's translation ).

1. A loyal servant.
2. In HJ 2. 62 the second part reads : "in imminent danger, in straying from the road and when the opportunity for acting is passing away" ; and in HJ 2. 123 : "in (case of) misfortune, in going in a wrong road, and when the opportunity for action is all but lost" (F. Johnson's translation).

आपन्नपलितः श्यामो see No. 4226.

4927*

आपन्नमहितं दृष्ट्वा न दूयेत कदाचन ।
तदुन्मूलनकालोऽयं विधिना ननु सूचितः ॥

(आ) SSB 475. 271.

One should never sink down in despondency seeing that something unbeneficial has happened ; it is the time to uproot it completely ; does not fate so indicate it ? (A. A. R.).

4928*

आपन्नया सन्नगिरा वेपमानोरुमूलया ।
जातो मे जरया सार्धं नववध्वेव संगमः ॥

(आ) VS 3305.

In me has occurred the association in love with a young bride along with old age causing the words faltering and the roots of the thighs trembling—(the simultaneous presence of) these two (contradictory) factors is a source of constant danger to me. (S. Bhaskaran Nair's translation).

4929*

आपन्नवत्सल जगज्जनतैकबन्धो
विद्वन्मरालकमलाकर रामचन्द्र ।
जन्मादिकर्मविधुरैः सुमनश्चकोरैर्
आचम्यतां तव यशः शरदां सहस्रम् ॥

(अ) Mahāvīra 7. 25.

Vasantatilakā metre.

O Rāmacandra ! Thou who art kind to the distressed and the sole friend to the people in the world ! Thou who art to the wise as a cluster of lotuses to swans ! May thy fame for a thousand years be enjoyed by the good, who are like the *cakora*-birds, and who are perplexed by birth, and the like-events of life. (J. Pickford's translation).

4930

आपन्नाशाय विबुधैः कर्तव्याः सुहृदोऽमलाः ।
न तरत्यापदं कश्चिद् योऽत्र मित्रविवर्जितः ॥

(अ) P (Pts 2. 171, PtsK 2. 182, PM 2. 69).

(आ) SPR 927. 15, SR 165. 537 (a. P), SSB 497. 537, SRS 4. 30, Sama 2 आ 27, SRM 1. 2. 97, IS 965.

(*c*) हरत्यापदं [त°] PtsK.

Wise men, in order to avoid misery, try to find reliable friends ; no one survives misery in this world, who is without friends.

4931*

आपन्नोऽस्मि शरण्योऽस्मि सर्वावस्थासु सर्वदा ।
भगवंस्त्वां प्रपन्नोऽस्मि रक्ष मां शरणागतम् ॥

(आ) VS 3527.

(*b*) सर्वावस्थोऽस्मि VS ; (सर्वावस्थासु is my suggestion).

Fallen have I in calamity and always need protection in all vicissitudes of life ; oh ! lord, I have taken refuge with you ; protect me who have come seeking refuge. (A. A. R.).

4932*

आपन्मूलं खलु युवतयस् तन्निमित्तोऽवमानस्
तासां यावत् सलिललहरीभङ्गुरः पक्षपातः ।
अप्येवं भो परिणतशरच्चन्द्रबिम्बाभिरामं
दूरीकर्तुं वदनकमलं नालमस्मत्प्रियायाः ॥

(अ) BhŚ 399 (doubtful).

Mandākrāntā metre.

The root cause of danger, indeed, are young women ; insults come through their instrumentality ; their partiality [love] for us is as brittle as the waves of the sea ; oh alas ! in spite of these, I am unable to banish the beloved's lotus-face which is charming like the full orb of the autumnal moon. (A. A. R.).

4933*

आ परितोषाद् विदुषां
न साधु मन्ये प्रयोगविज्ञानम् ।
बलवदपि शिक्षितानाम्
आत्मन्यप्रत्ययं चेतः ॥

(अ) Śāk 1. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 11).

(आ) SkV 1245 (a. Kālidāsa), SR 170. 746 (a. Śāk.), SSB 504. 746 (a. Śāk.), SRK 244. 24.

Āryā metre.

No skill in acting can I[1] deem complete, / till from the wise the actor gain applause ; / know that the heart e'en of the truly skilful, / shrinks from too boastful confidence in self. (Sir Monier Monier-Williams's translation).

1. stage-manager.

4934*

आपस्काराल्लूनगात्रस्य भूमिं
निःसाधारं गच्छतोऽवाङ्मुखस्य ।
लब्धायामं दन्तयोर्युग्ममेव
स्वं नागस्य प्रापदुत्तम्भनत्वम् ॥

(आ) SR 130. 82, SSR 440. 82.

Śālinī metre.

(During the battle) when his body was cut at the very root [legs] and when he, deprived of standing legs, fell on the ground with face downwards, it was the pair of his own long tusks alone that came as a support to the falling elephant. (A. A. R.).

4935*

आपाटलाधरमधीरविलोलनेत्रम्
आमोदनिर्भरितमद्भुतकान्तिपूरम् ।
आविस्मितामृतमनुस्मृतिलोभनीयम्
आमुद्रिताननमहो मधुरं मुरारेः ॥

(अ) Kṛṣṇakarṇāmṛta 3. 63.

Vasantatilakā metre.

Oh, the sweet face of Murārī, with its cherry-lips, with its unsteady rolling eyes wonderously lustrous and full of glee, and radiant with charming smiles, imprinted in my mind—the more it is thought of, the more enchanting doth it become. (M. K. Acharya's translation).

4936*

आपाटलैः प्रथममङ्कुरितैर्मयूखैर्
अह्नां पतिः प्रथमशैलविहारिणीनाम् ।
सोऽयं करोति सुरपुङ्गवसुन्दरीणां
कर्णेषु कल्पतरुपल्लवभङ्गलक्ष्मीम् ॥

(आ) SR 323. 16, SSB 184. 16.

Vasantatilkā metre,

With red rays that are at first radiated, the sun, the lord of the day, furnishes the ears of the charming ladies of the gods, who are sporting in the first (eastern mountain), with the beauty of a sprout of the heavenly *kalpaka*-tree[1]. (A. A. R.).

1. One of the five divine wish-granting trees.

4937*

आपाणिग्रहणादतिप्रणयिनी कण्ठस्थिताहं विभोः
सर्वैरेव हरिप्रियेति कमला सोऽप्युच्यते माधवः ।
नो तेनापि दुनोमि मत्सुतगणाः पद्मासुतस्यानुगा
वाण्येत्याधिनिवारणाय सततं संगीयते वीणया ॥

(आ) Vidy 973

(*b*) कला (?) Vidy; (कमला is my suggestion).

Śārdūlavikrīḍita metre.

Ever since my marriage I have been the greatly beloved of my lord and remain hugging him by the neck ; all people call Kamalā, the beloved of Lord Viṣṇu, and he is called Mādhava, the husband of Lakṣmī. I am not so worried for that as for that my sons (the poets), are the followers of Lakṣmī's son[1] [the god of love] ; the goddess Sarasvatī plays on her lute in order to forget this sorrow. (A. A. R.).

1. or : that they all aspire for prosperity.

4938*

आपाण्डु पीनकठिनं वर्तुलं सुमनोहरम् ।
करैराकृष्यतेऽत्यर्थं किं वृद्धैरपि सस्पृहम् ॥

(आ) SR 185. 10, SSB 529. 10. (*Prahelikā*-riddle, cf. L. Sternbach, *Indian Riddles*...para. 56. 3).

White all over, stout and hard, round-shaped, and very pleasing to the mind, what is that which is grasped very much longingly even by very old people ? [*Ans.* : round snuff-box]. (A. A. R.).

4939*

आपाण्डुराः शिरसिजास्त्रिवली कपोले
दन्तावली विगलिता न च मे विषादः ।
एणीदृशो युवतयः पथि मां विलोक्य
तातेति भाषणपराः खलु वज्रपातः ॥

(आ) SH 1506, SR 365. 45, SSB 256. 63, IS 953, Subh 215, Pr. 364.

(*a*) आपाण्डुरा SR ; आपाण्डुता SH; आपत्कृत शिरसि मे त्रिवली Subh ; शिरसी यत्त्री° SH.

(*b*) दत्त° Subh ; न स मे विदोषः SH.

(*c*) एणो° Subh ; निरोक्य Subh.

(*d*) काकेति...परो हृदि Subh ; स तु कुंतघातः SH.

Vasantatilakā metre.

That my hair is all grey, three big wrinkles are on my cheeks and all my teeth have fallen out do not cause me worry ; but when the gazelle-eyed damsels greet me on the road and look upon me as venerable grandfather ; this, verily is the fall of a thunderbolt to me. (A. A. R.).

4940**

आपाण्डुरा च मृत्स्ना
गोरसवर्णश्च भवति पाषाणः ।
पुरुषार्धे कुमुदनिभो
दृष्टिपथं मूषको याति ॥

(आ) ŚP 2185, SRK 147. 7.

Ārya metre.

(There will be good water in that well) at the depth of a man's height and a half if the clay is grey, and the stones wherein are of the colour of buttermilk, and a mouse of the colour of a lily comes within the range of sight. (A. A. R.).

4941*

आपातमात्ररमणीयमतृप्तिहेतुं
किम्पाकपाकफलतुल्यमथो विपाके ।
नो शाश्वतं प्रचुरदोषकरं विदित्वा
पञ्चेन्द्रियार्थसुखमर्थधियस्त्यजन्ति ॥

(अ) AS 98.

(*a*) आयात्र° or आताप° AS (var.).

Vasantatilakā metre.

(The sensual pleasures are) charming till there is a fall, and are the very cause of discontent, which are at the end similar to the cooked meal furnished by a miserly person[1], and which are not abiding but are full of great harm—knowing this, intelligent people set aside such pleasures born of the gratification of the five senses. (S. Bhaskaran Nair's translation).

1. *or* : the worthless unripe *kiṁpāka*-fruit.

4942*

आपातमात्ररसिके सरसीरुहस्य
किं बीजमर्पयितुमिच्छसि वापिकायाम् ।
कालः कलिर्जगदिदं न कृतज्ञमज्ञे
स्थित्वा हनिष्यति तवैव मुखस्य शोभाम् ॥

(आ) SkV 1669, Sar 4. 60 and 5. 481, Kuv *ad* 38. 90 (p. 114)), SR 313. 55, SSB 167. 52.

(*a*) पश्चातपत्ररसिके Kuv, SR, SSB.

(*b*) बीजमर्जयितुम् SkV (var.).

(*d*) हरिष्यति Sar, SR, SSB, Kuv ; त° मु° tr. SR, SSB, Kuv ; लक्ष्मीम् [शो°] SR, SSB, Kuv.

Vasantatilakā metre.

You're too hasty in your whims! What would you do, / throwing lotus-seeds into the pond? / Oh foolish lass! In this age there is no gratitude; / just wait and see, the pond will soon outshine your face. (D. H. H. Ingalls's translation).

4943

आपातमात्रसौन्दर्यं कुत्र नाम न विद्यते ।
अत्यन्तप्रतिपत्त्या तु दुर्लभोऽलंकृतो जनः ॥

(अ) P (PT 1. 165, PTem 1. 152, PS 1. 139, PN 2. 112, PP 1. 388, Pts in Gött. gel. Anz. 1860: p. 735, PRE 1. 156, H in PS in ZDMG 58. 6). Cf. Ru 78.

(आ) IS 969.

(*a*) आपादमा° PS (but COEI as above); आपदमूल° H in PS; आपामान्त्रसौन्दर्य्यः PS (var.); आपात्रमा° PN; आपामात्रे सोदर्यं Pts in Gött.

(*b*) को हि [कु°] PS, PN; क्रुत PT (var.); कस्य [कु°] PS (var.); जायते [वि°] PS (but NABC as above).

(*c*) °प्रतिपत्त्य Pts in Gött.

(*d*) दुर्लभोसौ (°भो हि or °भो यो) खलो PS (var.); हि कलौ (खलो) [ऽलं°] PS; मौ कलौ (कलो) [ऽलं] PN, PS (var.).

Where can you not find excellence that flowers but for a passing moment? But a man adorned with lasting accomplishments is hard to find. (F. Edgerton's translation).

4944

आपातरमणीयानां संयोगानां प्रियैः सह ।
अपथ्यानामिवान्नानां परिणामो हि दारुणः ॥

(अ) H (HJ 4. 78, HS 4. 73, HM 4. 75, HK 4. 80, HP 4. 78, HN 4. 78, HH 112. 5-6, HC 150. 11-2).

(आ) IS 970.

(*c*) अपत्यानामिवास्वानां or अपथ्यानामिवान्धानां H (var.).

(*d*) ऽतिदारुणः H (var.).



Though initially charming, the ultimate outcome of (women's secret) meetings with (their) lovers will, indeed, be distressing as that of unwholesome viands (however delicious). (S. Bhaskaran Nair's translation).

4945

आपातालगभीरे
मज्जति नीरे निदाघसंतप्तः ।
न स्पृशति पल्वलाम्भः
पञ्जरशेषोऽपि कुञ्जरः क्वापि ॥

(आ) Sama 2 न 45, Ava 163, SR 231. 65, SSB 624. 11, SRM 1. 3. 254.

Ārya-gīti metre.

In a reservoir whose depth extends up to the nether regions the elephant, tormented by the heat of summer, plunges; At no time does he touch the water of a puddle though he may be reduced to the state of a skeleton. (A. A. R.).

आपात्रमात्रसौन्दर्यं see No. 4943.

आपामात्रे सोदर्यं see No. 4943.

आपामान्त्रसौन्दर्य्यः see No. 4943.

आपीडयन् बलं शत्रून् see No. 2087.

4946*

आपीनप्रविसारितोरुविकटैः पश्चार्धभागैर्गुरुर्
वेल्लत्पीवरकम्बलालसरसद्गम्भीरघण्टाकुलः ।
ग्रामान्तेषु नवीनसस्यहरितेषूद्दामचन्द्रातप-
स्मेरासु क्षणदासु धेनुधवलीवर्गः परिक्रामति ॥

(आ) SkV 279.

Śārdūlavikrīḍita metre.

Heavy of hindquarter with wide legs / spread by the swelling udders, / with deep bells ringing slowly / as the massive dewlaps swing, / the herd of white cows grazes, / on nights that smile with boundless moonlight, / in meadows by the village now green with fresh grass. (D. H. H. Ingalls's translation).

4947*

आपीनभारोद्वहनप्रयत्नाद्
गृष्टिर्गुरुत्वाद् वपुषो नरेन्द्रः ।
उभावलंचक्रतुरञ्चिताभ्यां
तपोवनावृत्तिपथं गताभ्याम् ॥

(आ) Ragh 2. 18. (Cf. A. Scharpé's Kalidāsa-Lexicon I. 4 : p. 44).

Upajāti metre (Indravajrā and Upendravajrā.

The cow (that had calved but once) on account of her exertion to bear the weight of her full udder, and the king by reason of his massive body, both walked with graceful steps and (thus) decorated the way back to the penance grove. (M. R. Kale's translation).

4948*

आपीयमानमसकृद्भ्रमरायमाणैर्
अम्भोधरैः स्फुरितवीचिसहस्रपत्रम् ।
क्षीराम्बुराशिमवलोकय शेषनालम्
एकं जगत्त्रयसरः पृथुपुण्डरीकम् ॥

(आ) SkV 1194.

Vasantatilakā metre.

Behold the sea of milk, a cosmic lotus, / drunk constantly by clouds who visit it like bees ; / its shining waves a thousand petals / with *Śeṣa* as its stem and the universe its lake. (D. H. H. Ingalls's translation).

4949*

आपुङ्खाग्रममी शरा मनसि मे मग्नाः समं पञ्च ते
निर्दग्धं विरहाग्निना वपुरिदं तैरेव सार्धं मम ।
कष्टं काम निरायुधोऽसि भवता जेतुं न शक्यो जनो
दुःखी स्यामहमेक एव सकलो लोकः सुखं जीवतु ॥

(अ) Han 5. 23.

(आ) SkV 771 (a. Rājaśekhara), Prasanna 159 *a*, Skm (Skm [B] 988, Skm [POS] 2. 103. 3) (a. Rājaśekhara), SLP 9. 15, SL 11*a*, SR 282. 140 (a. Han.), SSB 113. 24, Kav p. 83.

(*b*) मदनाग्निना Han ; पुनः [मम] Han.

(*c*) तत्कंदर्प [क° का°] SR, SSB; ऽपि [ऽसि] Skm (var.) ; न शक्तो SkV (var.) ; शक्तः परो SR, SSB.

(*d*) जीवतात् SSB.

Śārdūlavikrīḍita metre.

All your five arrows / have sunk up to the feather of my heart / and they are burned together with my body / in the fire of separation. / Alas, poor Love, that being weaponless / you can no longer overcome the world ; / see, only I shall suffer, / while others live in joy. (D. H. H. Ingalls's translation).

4950*

आ पुष्पप्रसवान् मनोहरतया विश्वास्य विश्वं जनं
हंहो दाडिम तावदेव सहसे वृद्धिं स्वकीयामिह ।
यावन्नैति परोपभोगसहतामेषा ततस्तां तथा
ज्ञात्वा ते हृदयं द्विधा दलति यत्तेनैव वन्द्यो भवान् ॥

(आ) JS 113. 36 (a. Bhojadeva), ŚP 1028 (a. Bhojadeva), SR 241. 139, SSB 641. 3 (a. Bhojadeva), SRK 210. 1 (a. ŚP), Any 128. 162, RJ 538, Kav pp. 63 and 65.

(*a*) °प्रसरान् ŚP.

(*d*) रे [ते] JS (var.); भवति [द°] JS (var.); यत्तेनातिवन्द्यो (°भिव° Any) ŚP, SR, SSB, SRK, Any.

Śārdūlavikrīḍita metre.

Having made all the people trust you by your charm ever since you put forth flowers, oh ! pomegranate, you allow your growth only till you reach that stage when you are fit to be enjoyed by others ; then when you come to know that, your heart breaks in two ; hence you are to be bowed to by all. (A. A. R.).

4951*

आपूजितैवास्तु गिरीन्द्रकन्या
किं पक्षपातेन मनोभवस्य ।
यद्यस्ति दूती सरसोक्तिदक्षा
नाथः पतेत् पादतले वधूनाम् ॥

(आ) JS 144. 3.

(*d*) तदा पतिः पाद° JS (var.).

Indravajrā metre.

Let the daughter of the lord of mountains [Pārvatī] be ever honoured ; what results by the partiality of Cupid ? If there is a female messenger clever in speaking pleasingly, the lover [the lord of the heart] is at the feet of the damsels ! (A. A. R.).

4952*

आपूपयुग्मं मदनस्य धात्रा
विनिर्मितं वल्युपहारहेतोः ।
गल्लद्वयं कान्तरसातिरम्यं
तस्या महास्नेहभृतं विभाति ॥

(आ) PV 250 (a. Granthakṛt=Veṇīdatta).

(*a*) अपूप° would be better.

(*d*) महास्नेह° PV; (महास्नेह° is my suggetion).

Upajāti metre (Indravajrā and Upendravajrā).

Two broad cakes have been fashioned by the Creator as the offering at the worship of the god of love : the two cheeks of the damsel, very charming[1] by giving pleasure to the lover, which shine filled with great affection[2]. (A. A. R.).

1. the cake full of tasty juice.
2. prepared in ghee.

4953*

आपूरितमिदं श्याम- तमसंतमसैरलम् ।
ब्रह्माण्डमण्डलं भाति सकज्जलकरण्डवत् ॥

(आ) SR 297. 3, SSB 140. 5,

The whole universe fully filled with black darkness appears as if it were a pot filled with black collyrium. (A. A. R.).

4954*

आपूर्णश्च कलाभिरिन्दुरमलो यातश्च राहोर्मुखं
संजातश्च घनाघनो जलधरः शीर्णश्च वायोर्जवात् ।
निर्वृत्तश्च फलेग्रहिर्द्रुमवरो दग्धश्च दावाग्निना
त्वं चूडामणितां गतश्च जगतः प्राप्तश्च मृत्योर्वशम् ॥

(अ) Mālatī 9. 39.

(आ) Alm 81, JS 315. 17.

(*a*) °मुखे JS.

(*c*) उद्भिन्नश्च [नि°] JS.

(*d*) प्राप्तोऽसि JS.

Śārdūlavikrīḍita metre.

The moment the stainless moon became completely filled with digits[1], he entered the mouth of Rāhu ; the moment the cloud became a raining-cloud, it was shattered by the force of the wind ; the moment the lordly tree grew into a full-tree, it was burnt down by the forest-fire ; the moment you had attained the state of crest-jewel of the world, you went under the control of Death.[2] (R. D. Karmarkar's translation).

1. i. e. became full-moon.
2. Words of Makaranda to Mādhava.

4955*

आपूर्यमाणपलितं सुभगत्वकामः
सार्धं प्रयाति दयिता पलिताधिकेन ।
पुष्पेक्षणत्वमपि शश्वदपोह्य पाकं
याति प्रियो निकटमेव विलोचनेन (?) ॥

(आ) JS 310. 32 (a. Sūktisahasra).

(*c*) साकं [पाकं] JS (?).

Vasantatilakā metre.

The wife whose hair was turning grey, considering herself charming, goes along with a man who was completely grey-

haired ; not caring to observe even the beauty of blooming flowers the lover goes by her side with his eyes directed on her. (A. A. R.).

4956

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥

(अ) MBh (MBh [Bh] 6. 24. 70=BhG 2. 70).

(आ) SRRU 184, PW 76, IS 971.

(*a*) अपूर्व° or अपूर्य MBh (var.); अचलं प्रतिष्ठं or अचलप्रतिष्ठितं MBh (var.).

Epic Upajāti metre.

It is ever being filled, and (yet) its foundation remains unmoved / the sea: just as waters enter it, / whom all desires enter in that same way / he attains peace ; not the man who lusts after desires. (F. Edgerton's translation).

4957*

आपूर्येत पुनः स्फुरच्छफरिकासारोर्मिभिर्वारिभिर्
भूयोऽपि प्रविभज्यमाननलिनं पश्येम तोयाशयम् ।
इत्याशाशततन्तुबद्धहृदयो नक्तंदिनं दीनधीः
शुष्यत्यातपशोषितस्य सरसस्तीरे जरत्सारसः ॥

(आ) VS 711, ŚP 1179, SR 219. 15 (a. VS), SSB 605. 18, SRK 218. 17 (a. ŚP), Any 75. 183.

(*a*) पुनश्चलच्छफरि° VS (var.).

(*b*) प्रविजृम्भमान° (°ण°) ŚP, SR, SSB, SRK, Any ; पश्यामि Any.

Śārdūlavikrīḍita metre.

The lake will get filled up once again, with ripples in which the *śaphara*-fish will flash ; I shall see it full of lotuses once again ; thus with his heart bound by hundreds of fond hopes, day and night, with a pitiable mind, an old crane gets worn out [dries up] by the side of a lake which is dried up by the rays of the sun. (A. A. R.).

4958*

आ पूर्वस्माद् विडौजःकरिवमथुपयःसिक्तसानोर्गिरीन्द्राद्
आ च प्रत्यक्पयोधेर्वरुणवरवधूनाभिनिष्पीतवारः ।
आ मेरोरा च सेतोरवनितलमिलन्मौलिविस्रंसमान-
स्रग्दामानो यदीयं चरणमशरणाः पर्युपासन्नरेन्द्राः ॥

(आ) Skm (Skm [B] 1420, Skm [POS] 3. 10. 5) (a. Vasukalpa) Kav p. 101.

Sragdharā metre.

From the best of eastern mountains whose peaks are sprinkled with the sprays emitted by the lordly elephant of Indra, from the western sea whose waters are drunk (in water-sports) by the navels of the excellent wives of Lord Varuṇa, from the mount Meru and from the bridge of the Southern sea, the princes, being helpless otherwise, served at his feet, with the garlands on their heads dropping on the ground when they prostrated before him. (A. A. R.).

4969*

आपृच्छन्ते मलयजतरूनाश्वसन्त्येत्य वल्लीर्
आभाषन्ते चिरपरिचितान् मालयान् निर्झरौघान् ।
अद्य स्थित्वा द्रविडमहिलामन्दिरे श्वः प्रभाते
प्रस्थातारो मलयमरुतः कुर्वते संविधानम् ॥

(आ) PV 595, Pad 81. 25.

(*a*) °रूनास्वजन्ते च व° Pad; °सन्तेत PV (var.).

(*b*) मालया PV (var.); मालिनी Pad.

(*d*) प्रभास्थातारो.

Mandākrāntā metre.

They take leave of the sandal trees, comfort the creepers, they speak (endearing words) to the waterfalls and streams of the Malaya mantain with whom they were familiar for long ; having remained this day in the mansion of the Drāviḍa lady, the Malaya winds make preparations for starting on their ( northward ) journey the next morning. (A. A. R.).

4960*

आपृच्छस्व सखीं नमस्कुरु गुरून् नन्दस्व बन्धुस्त्रियः
काावेरीतटसंनिविष्टनयने मुग्धे किमुत्ताम्यसि ।
आस्ते सुभ्रु समीप एव भवनादेलालतालिङ्गित-
न्यञ्चत्तीरतमालदन्तुरदरी तत्रापि गोदावरी ॥

(आ) RJ 799.

Śārdūlavikrīḍita metre.

Take leave of your friend, pay obeisance to the elders and the ladies of your relations; why do you, silly one, suffer pain thus with your eyes ever directed to the banks of the Kāverī ? Charming eye-browed one, there is the river Godāvarī, too, quite near the house with cave-filled banks full of *tamala*-trees which are closely embraced by cardamon creepers. (A. A. R.).

4961*

आपृष्टासि विनिर्गतोऽध्वगजनस्तन्वङ्गि गच्छाम्यहं
स्वल्पैरेव दिनैः समागम इति ज्ञात्वा शुचं मा कृथाः ।
इत्याकर्ण्य वचः प्रियस्य सहसा तन्मुग्धया चेष्टितं
येनाकाण्डसमाप्ततीव्रविरहक्लेशः कृतो वल्लभः ॥

(आ) Skm (Skm [B] 729, Skm [POS] 2. 51. 4), VS 1054.

(*b*) दिनैर्ममागतिर् VS.

(*c*) °अनुष्ठितं [चे°] VS.

(*d*) °सर्वकरणक्लेशः कृतोन्यो जनः [°तीव्र°] VS.

Śārdūlavikrīḍita metre.

I am taking leave of you, the (other) travellers have all gone ; oh ! slender one, I too shall go ; knowing that we will be together again in a few days, do not become overpowered by sorrow. Hearing these words of the lover, the silly one did such a thing by which the beloved lover was made to terminate unexpectedly the ntense pain of separation. (A. A. R.).

4962*

आपृष्टासि व्यथयति मनो दुर्बला वासरश्रीर्
एह्यालिङ्ग क्षपय रजनीमेकिका चक्रवाकि ।
नान्यासक्तो न खलु कुपितो नानुरागच्युतो वा
दैवायत्तस्तदिह भवतीमस्वतन्त्रस्त्यजामि ॥

(आ) JS 250. 13, Sar 5. 186, Amd 98. 222 (a. Sar.).

(*a*) आपृच्छामि Sar.

(*d*) दैवाधीनः सपदि (तदिह JS) भ° Sar, JS.

Mandākrāntā metre.

I take leave of you dearest ; it pains my mind (to do so), the day is almost ended ; come, embrace me and spend the night all alone ; I am not attached to any other female, nor am I angry or devoid of love for you ; it is all in the hands of fate ; hence helpless as I am, I leave you now ! (A. A. R.).

4963*

आपेदिरेऽम्बरपथं परितः पतङ्गा
भृङ्गा रसालमुकुलानि समाश्रयन्ति ।
संकोचमञ्चति सरस् त्वयि दीनदीनो
मीनो नु हन्त कतमां गतिमभ्युपैतु ॥

(अ) BhV (BhV [POS] 1. 16, BhV [C] 1. 16, BhV [PJKS] 1. 16, in some texts 1. 22).

(आ) Rasagaṅgā 453. 9-454. 2, SR 219. 6 (a. Rasagaṅgā), SSB 604. 7, SRK 198. 5 (a. BhV), Vidy 635 (a. Paṇḍitarāja), IS 7734.

(*b*) रसालकुसुमानि BhV (var.) ; समाश्रयन्तः (°न्त Rasa°) BhV (var.), Rasa°; समाश्रयन्ते BhV (var.), Vidy.

(*c*) दीनदीने Vidy,

Vasantatilakā metre.

O tank ! When you are dried up[1] the birds around might take to the path of the sky ; the bees might resort to the blossom of mango trees ; but alas ! What state would the most miserable fish be reduced to ? (H. D. Sharma's translation).

1. reduced.

4964

आपो वस्त्रं तिलास्तैलं गन्धो वा सयवा तथा ।
पुष्पाणामधिवासेन तथा संसर्गजा गुणाः ॥

(अ) Skanda-purāṇa, Maheśvarakhaṇḍa, Kaumārikhaṇḍa 45. 125.

Water, clothes, sesame seeds and oil and the smell of things such as that of barley—all these are rendered pleasing in smell by association with flowers, thus are the qualities of persons by the company they keep. (A. A. R.).

4965*

आपो विमुक्ताः क्वचिद् आप एव
क्वचिन् न किंचिद् गरलं क्वचिच्च ।
यस्मिन् विमुक्ताः प्रभवन्ति मुक्ताः
पयोद तस्मिन् विमुखः कुतस् त्वम् ॥

(आ) Ava 413, SR 212. 27, SSB 591. 33, SRK 173. 14 (a ŚP).

Upajāti metre (Indravajrā and Upendravajrā).

When your waters fall in some places, oh! cloud, they remain water; in some places they disappear; in some others they become poison; why are you disinclined to drop your waters, where, when they are released, spring up pearls? (A. A. R.).

4966

आपोशनं चासनं च तैलाभ्यङ्गं तथैव च ।
स्वयं करकृतं चैव आयुःश्रीपुत्रनाशनम् ॥

(आ) NBh 208.

Drinking of water and occupying a seat (on one's own initiative in other's house) as well as massaging with oil by one's own hands—all these are detrimental to one's life, prosperity and progeny. (S. Bhaskaran Nair's translation).

4967

आपोशनमकृत्वा तु यश्चान्नं परिमर्दयेत् ।
मर्दितं चापि तच्चान्नम् अमेध्यं मनुरब्रवीत् ॥

(आ) NBh 200.

If one does not sip water with *mantra*-s at first but softens the food with his hand before eating, that food, though rendered quite soft, is equal to dirt; so Manu has declared. (A. A. R.).

आप्तद्वेषाद्भवेन् मृत्युः see No. 4558.

4968

आप्तवाक्यमनादृत्य दर्पेणाचरितं यदि ।
फलितं विपरीतं तत् का तत्र परिदेवना ॥

(अ) Śukranīti 3. 49.

Disregarding the words of a well-wisher, if a person acts (as he pleases) due to pride, the result will be contrary to his expectations; why then lament (at such a result)? (A. A. R.).

4969

आप्तस्य चाप्तस्तस्यातस् तस्याप्याप्तोऽस्ति कश्चन ।
सुगुप्तमपि मन्त्रं हि भिनत्त्याप्तपरंपरा ॥

(अ) P (PS 3. 6, PN 3. 5).

(*a*) अन्याप्तश्चापि बन्धुश्च PS (var.); अस्याप्तस्यापि चाप्तोन्ये PN; चाप्तस्याप्तस् त्याप्त PS (var.).

(*ab*) अस्त्याप्तस्य चाप्तोन्यस् / तस्याप्याप्नोति कश्चन PS (var.).

(*b*) तस्य चाप्तोस्ति कश्चन PS (var.); तस्य च [क°] PN.

(*d*) आप्तपरंपरम् PS (var.).

Trustworthy is this person and his friend is quite reliable, and his friend and the friend's friend too are trustworthy; thus this series of reliable persons break up [reveal] a secret plan, however well guarded it may be. (A. A. R.).

4970

आप्ताप्तसंततेर्मन्त्रं संरक्षेत् तत्परस्तु सः ।
अरक्ष्यमाणं मन्त्रं हि भिनत्त्याप्तपरंपरा ॥

(आ) SRHt 105. 4 (a. P), SSSN 115. 4,

(*d*) °परम्पराम् SRHt.

A person who is deeply interested in preserving a secret plan should guard himself against a series of (so called) trustworthy persons; this series of reliable persons break up [reveal] a secret plan, if it is not carefully protected. (A. A. R.).

4971

आप्त्वाप्यात्मविनाशं
गणयति न खलः परव्यसनकष्टम् ।
प्रायः सहस्रनाशे
समरमुखे नृत्यति कबन्धः ॥

(आ) VS 412 (a. Ravigupta), SH 776 (a. Ravigupta) (corrupt). Cf. ABORI 48. 149 : No. 14.

(*a*) अथात्मनो विनाशं SH (*contra metrum*).

(*b*) °संहृष्टं [°कष्टम्] SH (*contra metrum*).

Ārya metre.

A wicked person cares not for the misery of others' troubles, though he himself may be involved in self-destruction; generally, when a thousand persons are killed in the thick of battle, the headless trunk indulges in a dance! (A. A. R.).

4972*

आ प्रपदमा शिरस्कं
चान्तः कलिमलमलीमसे वपुषि ।
विफलं गङ्गाजलमपि
मद्यघटे दर्भमुष्टिरिव ॥

(अ) Vaidi 33.

Āryā metre.

When the dirt of the worst of passions of the Iron age are present in a person's body, the application of the water of Gaṅgā from the forepart of the feet upto the head, as well as inside of him is quite useless; it is like a handful of holy *darbha*-grass placed in a pot of liquor. (A. A. R.).

4973*

आ प्रातर्घनतृष्णया कवलितं प्रोद्दण्डचण्डातपैर्
दग्धं जीवनहानितः कलुषितं चिन्ताभरैः कीलितम् ।
प्रस्निग्धामृतधारया प्रतिदिनं संप्लावयंश्चातकं
त्वत्तः कोऽपि न वारिवाह भुवने जागर्ति जानीमहे ॥

(अ) Anyśat 75.

Śārdūlavikrīḍita metre.

Overcome by intense thirst ever since morning, burnt by the fierce rays of the sun, worried by the absence of the livelihood of water and pinned down by a load of anxiety, is the *cātaka*-bird; we know not any one other than you who is wide awake in supplying him with plenty of water in welcome-streams every day. (A. A. R.).

आप्राप्येऽपि यथा see No. 2184.

आप्राप्येषुरुदासिता° see No. 2185.

4974*

आबद्धकृत्रिमसटाजटिलांसभित्तिर्
आरोपितो यदि पदं मृगवैरिणः श्वा ।
मत्तेभकुम्भतटपाटनलम्पटस्य
नादं करिष्यति कथं हरिणाधिपस्य ॥

(अ) Bhallaṭa-śataka (KM IV) 66, BhPr 177.

(आ) VS 995 (a. Bhallaṭa), PV 714 (a. BhPr), SRHt 214. 1 (a. Bhallaṭa), SSSN 158. 1, Any 46. 59, SR 230. 28, SSB 622. 31 (a. Bhallaṭa), Kuv *ad* 27. 66 (p. 83. 5-8).

(*a*) °सटावलितांस° VS ; °सटा (साकटा) विकटांस° PV, Any ; °वृत्तिर् Any.

(*b*) आरोप्यते मृगपतेः पदवीं यदि श्वा VS; मृगपतेः पदवीं यदि श्वा Bhallaṭa°, PV, SRHt, SR, SSB, Any, Kuv.

(*c*) मत्तेभकुम्भतट° PV (var.) ; °तंपटस्य PV (var.).

(*d*) स किं [कथं] PV (var.).

Vasantatilakā metre.

A dog may be clad in the lion's skin of artificial manes and the thick hairy shoulders. But how will he imitate the roar of a lion greedy of splitting the vessel-like elevated back of the rutting elephant? (J. Shastri's translation).

4975*

आबद्धपद्ममुकुलाञ्जलि याचितो माम्
उत्सृज्य संप्रति गतः कथमंशुमाली ।
अन्तर्निरुद्धमधुपक्वणितैरितीव
स्वप्नायते स्म नलिनी निशि लब्धनिद्रा ॥

(अ) Haravijaya of Ratnākara (KM 22) 19. 45.

(आ) VS 1911 (a. Ratnākara).

(*ab*) सावृत् VS; साभुत् VS (var.).

(*d*) स्वप्नायति VS ; बद्ध° [ल°] VS.

Vasantatilakā metre.

How has the sun gone away now leaving me, though I begged him (to stay), with folded palms in the form of the closed flower?—Thus the lotus spoke, as it were, in her dream at night when asleep, by the buzzing of the bees confined within the flower. (A. A. R.).

4976*

आबद्धभीमभृकुटीस्थपुटं ललाटं
बिभ्रत्पराङ्मुखरिपोर्विधुताधरोष्ठः ।
आत्मैव संगरमुखे निजमण्डलाग्र-
च्छायाच्छलादभिमुखस्तव देव जातः ॥

(आ) SkV 1452.

Vasantatilakā metre.

The shaking lower lip of your enemy who flees / with forehead split in horrid frown / appears returned to you in the forefront of the fray / in guise of your own shaking scimitar. (D. H. H. Ingalls's translation).

4977

आबद्धातिकठोरै
रश्मिभरैः पीडिताश्मचयैः ।
आमर्दितापि चरणैः
परमिह मधुरैव चूर्णितापि सिता ॥

(आ) PV 776 (a. Veṇidatta).

Ārya-udgīti metre.

Though crushed by masses of stone, tied together by strong ropes, and trampled under foot by many, candied sugar is (only) powdered : but it is, none-the-less sweet. (A. A. R.).

4978

आबद्धा मानुषाः सर्वे निर्बन्धाः कर्मणोर्द्वयोः ।
दैवे पुरुषकारे च परं ताभ्यां न विद्यते ॥

(अ) MBh (MBh [Bh] 10. 2. 2, MBh [R] 10. 2. 2, MBh [C] 10. 71).

(आ) IS 972.

(*a*) आयधा or आबंधान् or कायधा or आरंभा or अवध्या or आरभन् or आवेद्धा [आ°] MBh (var.).

(*b*) निबद्धा (°र्बं°) or विबद्धाः [नि°] MBh (var.); कर्मणो MBh (var.).

(*c*) दैव° or दैवं or देवे MBh (var.); °करश्च MBh (var.).

(*d*) तावद् [ता°] MBh (var.).

All men are subjected to and governed by these two forces, *viz.*, Destiny and Exertion. There is nothing higher than these two. (P. C. Roy's translation).

4979*

आबद्धय बाहुयुगलं भवनान्तरालाद्
दूरीकृतोऽपि परिसुप्तजने निशीथे ।
आगत्य मन्दमनुगृह्य पदौ व्यलोकि
धृष्टो मयाप्यतिभयात् सुरते सहासः ॥

(आ) PV 407 (a. Veṇidatta).

(*a*) °राला PV (var.).

(*d*) सुरतो PV (var.).

Vasantatilkā metre.

Though banished from inside of the house with my hands tied, I returned gently at midnight when the servants were asleep, and approaching with stealthy steps beheld, to my consternation, a bold lover at dalliance, who let out a laugh. (A. A. R.).

4980*

आबध्नत् परिवेषमण्डलमलं वक्त्रेन्दुबिम्बाद् बहिः
कुर्वच्चम्पकजृम्भमाणकलिकाकर्णावतंसक्रियाम् ।
तन्वङ्ग्याः परिनृत्यतीव हसतीवोत्सर्पतीवोल्बणं
लावण्यं ललतीव काञ्चनशिलाकान्ते कपोलस्थले ।।

(अ) Nalacampū 3. 32.

(आ) JS 180. 18 (a. Trivikrama), ŚP 3309 (a. Trivikrama), SH 1637 (a. Trivikrama), SG 83 (a. Trivikrama), SR 261. 136 (a. ŚP), SSB 75. 3 (a. Trivikrama-bhaṭṭa).

(*a*) आबघ्नन् SR, SSB.

(*b*) कुर्वत्पङ्कजजृ° SR, SSB.

(*c*) °सर्पतीवो° SR, SSB.

Śārdūlavikrīḍita metre.

The halo of lustre spreading from the moon-like face of the slim Damayantī endows her ear with a blossoming bud of the *campaka*-plant ; it seems to dance with her beauty, laughs, glides upwards and sports with her loveliness on the cheeks, charming like golden slabs. (A. A. R.).

आबध्नन् परिवेष° see No. 4980.

आबन्धान् मानुषाः see No. 4978.

4981*

आबाल्यं पतिरेव मे जगदिदं जानाति तत्त्वं पुनर्
भ्रूमध्ये समुपागता तदपि ते विख्यायते यः पतिः ।



वृद्धा नास्य गृहे वसामि सुचिरं तिष्ठन् स्थिरान्नेति तन्-
मात्सर्यादिव राम भूप भवतः कीर्तिर्दिगन्तं गता ।।

(आ) SR 120. 150, SSB 422. 37, Pras 9. 2.

(*b*) भूर्मध्ये SSB.

Śārdūlavikrīḍita metre.

"Ever since girlhood, he has been my husband ; the world knows this ; you are but the second wife that have come, and you proclaim him as your husband." "Well, I am old and do not care to remain here ; you remain with him firmly for long"—thus, out of rivalry, as it were, oh ! king Rāma, your fame has departed to wander to the ends of the quarters. (A. A. R.).

4982*

आ बाल्यं भवता समीर कतिधा सार्धं मृणालीदलं
भुक्तं केलिकथामृतैरपि तथा नीतं रहः सादरम् ।
चित्तान्दोलनलालनैर्मृगदृशां वक्षःस्थलास्फालनैर्-
भूयः संप्रति मां विना तव मनो रन्तुं कथं मोदते ।।

(अ) Anyśat 89.

Śārdūlavikrīḍita metre.

Oh ! wind, ever since boyhood, how often we have been together enjoying lotus-stalks, and spending the time happily with jokes and happy chats ; how does your mind, now take delight, without me, in enjoyments by pressing closely against the bosom of deer-eyed damsels which caress the mind with its rocking movements ? (A. A. R.).

4983*

आ बाल्यादपि यो विदारितमदोन्मत्तेभकुम्भस्थली-
स्थालीमध्यकवोष्णरक्तरसवन्मुक्तापुलाकप्रियः ।
हस्तस्तस्य कथं प्रसर्पतु पुरः कृच्छ्रेऽप्यवस्थान्तरे
गर्तावर्तविवर्तमानशशकप्राणापहारे हरेः ।।

(आ) VS 618, AIR 193.

(*b*) °कपोलरक्त° AIR.

(*c*) प्रसर्पति AIR.

(*d*) गर्भा° AIR.

Śārdūlavikrīḍita metre.

Ever since early age the lion has taken a liking to the rice-like pearls, rendered tasty by the warm blood from the vessel of the torn temples of intoxicated rut-shedding elephants ; how can his paw now, however needy, stretch towards a hare, to deprive it of its life, lurking in a miserable hole in the earth ? (A. A. R.).

4984*

आ बाल्याद् देवबालाः सुरवरसदने किंनरीगीयमानं
यन्नामाकर्ण्य कर्णेऽमरगुरुवचनोद्गीतगाथानिबद्धम् ।
दानौदार्याढ्यशौर्याद्दयविमलगुणं सर्वभोगैकसारं
भर्तारं कामयन्त्यो हरिहरगृहिणीपादमाराधयन्ति ।।

(श्रा) PV 103 (a. Veṇīdatta).

Sragdharā metre.

The damsels of gods in the mansions of heaven having heard, ever since childhood, his name sung by the divine musicians, with the text of his exploits composed by the preceptor of the gods, who is endowed with the unique qualities of liberality, generosity and valour and who is the very essence of all enjoyments, yearn for him as the husband and, for attaining this aim, worship at the feet of the wife of the god Harihara. (A. A. R.).

4985*

आबाल्याधिगमान् मयैव गमितः कोटिं परामुन्नतेर्
अस्मत्संकथयैव पार्थिवसुतः संप्रत्यसौ लज्जते ।
इत्थं खिन्न इवात्मजेन यशसा दत्तावलम्बोऽम्बुधेर्
यातस् तीरतपोवनानि भवतो वृद्धो गुणानां गणः ।।

(श्र) VCjr IX 9 (MS), PrC 98, Khaṇḍa-praśasti 89.

(श्रा) JS 337. 14 (a. Śrī-Hanūman), SkV 1433, Skm (Skm [B] 1386, Skm [POS] 3. 4. 1) (a. Śrī-Hanūman).

(*b*) °कथयापि JS; °कथनेन Skm; पार्थिवपतिः JS ; पार्थिविगुरुः Khaṇḍa° ; संप्रत्यहो JS ; संप्रत्ययं Khaṇḍa°.

(*c*) रुष्ट [खि°] JS; दत्ता° SkV (var.); दत्तो° Skm; इवात्ययेन Skm.

(*d*) पारे [या°] JS ; प्राप्तस् [या°] SkV ; तपसे [भ°] PrC; सहसा [भ°] Khaṇḍa° ; भजते [भ°] JS.

Śārdūlavikrīḍita metre.

"From the time he came of age / we have raised him to the highest place, / but now this prince has grown embarassed / to hear us talk." / Hurt by this, your old retainers, / that is, your virtues, using for staff their fame, have entered into penance-groves / beside the distant sea. (D. H. H. Ingalls's translation).

4986*

आबाहूद्गतमण्डलाग्ररुचयः संनद्धवक्षःस्थलाः
सोष्माणो व्रणिनो विपक्षहृदयप्रोन्माथिनः कर्कशाः ।
उत्सृष्टाम्बरवृष्टविग्रहभरा यस्य स्मराग्रेसरा
मारा मारवधूस्तनाश्च न वधुः क्षोभं स वोऽव्याज्जिनः ।।

(श्रा) SkV 2 (a. Aśvaghoṣa), Kav 2 (a. Aśvaghoṣa), KāVa *ad* 4. 3. 7 (p. 50. 15-18), VS 74, Subhāṣita-saṁgraha (anonymous ; R. G. Report of 1883-84, MS 91) 1 (9 *a*), SR 26. 206 (a. VS).

(*a*) श्राकृष्टामल° KāVa.

(*b*) विपक्षः हृद° KāVa.

(*c*) उद्वृत्ता गुरवश्च यस्य शमिनः श्यामायमानानना KāVa.

(*d*) योधा [मा°] KāVa, VS, SR; वारवधू° Kav, KāVa (var.), VS, SR ; दधुः KāVa (var.); एवाजितः KāVa.

Śārdūlavikrīḍita metre.

May the victorius (Buddha) be your aid, in whom neither the Māra-s nor the breasts of Māra's women caused agitation ;

this although they possessed flashing scimitars in their upraised arms [*or*: possessed bright nipples on breast-globes reaching to their armpits], wore armour on their torso [*or*: had breasts that were tightly bound (by bodices)] were passionate, marked with wounds [*viz.*, warrior-wounds or lovers' nail-wounds], were destructive of the hearts of their opponents, and were hard; although their battle array could be seen spread out in the sky [*or*: although the weight of their limbs (i. e., their heavy limbs) could be seen from their clothing's having slipped aside], and although they were led by Kāma [*or*: were champions in (making) love]. (D. H. H. Ingalls's translation).

4987

आब्रह्मकीटान्तमिदं निबद्धं
पुंस्त्रीप्रयोगेण जगत् समस्तम् ।
व्रीडात्र का यत्र चतुर्मुखत्वम्
ईशोऽपि लोभाद् गमितो युवत्याः ॥

(अ) BṛSaṁ 74. 20.

Indravajrā metre.

The whole universe, from Brahmā downwards to the very worms, depends upon the union of male and female. Why then should we feel ashamed of it, when the Lord himself, due to the desire of a maiden[1], assumed four faces; (H. Kern's translation).

1. Tilottamā.

4988*

आभङ्गुराप्रबहुगुण-
दीर्घास्वादप्रदा प्रियादृष्टिः ।
कर्षति मनो मदीयं
ह्रदमीनं बडिशरज्जुरिव ॥

(अ) ArS 2. 95.

Āryā metre.

The glance of the beloved, slightly curved and full of merits, spreading far and giving relish, drags [attracts] my mind, as the string attached to a hook drags a fish from a pond. (A. A. R.).

4989*

आभरणस्याभरणं
प्रसाधनविधेः प्रसाधनविशेषः ।
उपमानस्यापि सखे
प्रत्युपमानं वपुस् तस्याः ॥

(अ) Vik 2. 3. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2: p. 73).

(आ) Skm (Skm [B] 970, Skm [POS] 2. 99. 5) (a Kālidāsa), SSSN 221. 2 (a. Kālidāsa), Sar *ad* 2. 52. 62 and *ad* 5. 171. 434.

(*b*) °विधिः Skm (var.).

(*d*) तथास्या [त°] Skm (var.), (*contra metrum*).

Āryā metre.

Her form is the ornament of ornaments, an excellent decoration of decorations, and, my friend, a standard of comparison to the (accepted) standards. (C. R. Devadhar's translation).

4990*

आभाति चन्द्ररहिता न कदापि रात्रिश्
चन्द्रोऽपि रात्रिरहितो गतकान्तिरेव ।
किं कारणं वदनयोः प्रतिमासमेको
जातो निरन्तरतया परिरम्भयोगः ॥

(आ) VS 572.

Vasantatilakā metre.

Never does the night shine bright without the moon, the moon too is devoid of lustre when separated from night; what may be the reason for their union by embrace taking place uninterruptedly but once every month? (A. A. R.).

4991*

आभाति धूसरतरं तिमिरं पुरस्ताद्
अन्तःस्फुरद्विरलतारकमारमेतत् ।
दग्धुं वियोगिविपिनं सितरश्मिवह्नेर्
धूमो ज्वलिष्यत इवानुगतस्फुलिङ्गः ॥

(आ) JS 254. 14 (á. Laghuvallabha-Vāsudeva).

Vasantatilakā metre.

The darkness in front [just before moon-rise] is very dusty in appearance and a few stars are seen twinkling in its midst; it appears like the fire of the white-rayed moon that is about to burst into flame to burn the forest of separated lovers, preceded by smoke and sparks. (A. A. R.).

4992*

आभाति बालिकेयं
पाणिस्पर्शेन पुलकितावयवा ।
अभिनववसन्तसङ्गाद्
आविर्मुकुलेव बालचूतलता ॥

(आ) SR 317. 2, SSB 175. 3.

Ārya-gīti metre.

This damsel has her limbs bristling with pleasure at the touch of the (lover's) hand and hence looks like a young mango-tree putting forth buds at the contact [advent] of the fresh spring season. (A. A. R.).

4993*

आभाति रोमराजिश्
चलदलिकुलकोमला विशालाक्ष्याः ।
नाभीविवरान्तर्गत-
मदनानलधूमलेखेव ॥

(आ) VS 1554.

Āryā metre.

The line of hairs on the belly of the broad-eyed damsel shines charmingly like a row of moving bees; it now appears like a line of smoke from the fire of love remaining within the cavity of the navel. (A. A. R.).

4994*

आभाति शोभातिशयप्रपञ्चाद्
एणीदृशोऽस्या रमणीयशोभा ।
वेणी लसत्कुन्तलधोरणीनां
श्रेणीव किं चारुहरिन्मणीनाम् ॥

(आ) Pad 31. 18 (a. Lakṣmaṇa), RJ 638 (a. Lakṣmaṇa), SR 257. 17, SSB 68. 18.

(*a*) °शयं प्र° SR, SSB.

(*d*) चारु ह° SR, SSB.

Indravajrā metre.

Pleasing is the brilliance of the gazelle-eyed damsel on account of the exuberance of loveliness she has; do her luxuriant shining tresses, made into a braid, shine like a mass of lustre of beautiful sapphires[1] ? (A. A. R.).

1. *harinmaṇi*=emerald.

4995*

आभात्येतद् द्विचन्द्रं वियदपि निखिलं हन्तिनस्तु त्रिदन्ता
गङ्गापूरश्चतुर्धा प्रविलसति लसत्पञ्चदन्तः करीन्द्रः ।
षड्वक्त्रः(सप्तवक्त्रः) परिणमति तथा षड्गुणाः सप्तसंख्याः
शङ्के त्वत्कीर्तिमूर्त्या नवमिव जगदालक्ष्यते क्षोणिपाल ॥

(आ) Pad 9. 2 (a. Lakṣmaṇa).

(*a*) or दन्ति° [हन्ति°] Pad.

Sragdharā metre.

Oh ! king, I suspect that the whole world has a new look now on account of your embodied fame; the vast expanse of the sky shines with two moons, the elephants possess three tusks, the three-coursed river *Gaṅgā* shines with four streams, and the four-tusked *Airāvata*[1]-elephant seems to possess five; the six faced one changes to seven faced, and the six qualities [peace, war, etc.] appear to have become seven. (A. A. R.).

1. The elephant of Indra.

4996

आभिचारिकहोमैस्तु मन्त्रैः षट्कर्मसाधकः ।
यन्त्रलेखनकैस्तैर् उपांशुजपनाविभिः ॥

(अ) Mānasollāsa 2. 1239. Cf. Mānasollāsa 2. 1242 *cd.*

(आ) SRHt 167. 15 (a. Mānasollāsa), SSSN 249. 15 (a. Mānasollāsa).

(*a*) आ° missing SRHt ; °मैश्च SRHt.

(*b*) °साधनैः SRHt, SSSN.

(*c*) संहरेज्जीवितं यस्तु SRHt, SSSN, (Mānasollāsa 2. 1242 *c*).

(*d*) स दण्डो (ह्या) भिचारिकः SRHt, SSSN (Mānasollāsa 2. 1242 *d*).

One proficient in the performance of six acts of magic, by incantations, by kindling fire with magical spells, by magical diagrams with magical formulas, and by muttering prayers in a low voice sceretly, (overcomes the enemy). (A. A. R).

4997

आभिमुख्यदशामात्राद् आदर्श इव सज्जनः ।
शीघ्रं रक्तमरक्तं वा गृह्णाति स्वप्रसादतः ॥

(आ) SNi 10. 1.

(*b*) वदान्य [आ°] SNi (KM VIII).

The good people take a friendly attitude to all people, quickly by the mere fact of their coming face to face, whether the people are attached to them or not ; just like a mirror, on account of its clear surface, reflects the image of a thing quickly by its presence, whether it is red in colour or otherwise. (A. A. R.).

4998*

आभीरवारकमुवञ्चितकिंकिणीकम्
आताम्रपाणिचरणं पुरुषं पुराणम् ।
मञ्जीरमञ्जुमरुणाधरमम्बुजाक्षम्
अद्वैतचिन्मयमनादिमनन्तमीडे ॥

(आ) RJ 36 ("*Stances Sanskrites inédités par P. Regnaud*", in *Annuaire de la Faculté des Lettres de Lyon,* Paris 1884 : p. 219) (a. Vācaspati).

Vasantatilakā metre.

I praise in worshipful attitude the cowherd boy [Kṛṣṇa] who is gracefully adorned with tinkling bells, having rosy palms and feet, who is the (incarnation of the) ancient *puruṣa* [supreme god], who is charming with anklets, red-lipped and lotus-eyed, the embodiment of the non-dual Brahman, beginningless and ever-lasting. (A. A. R.).

4999*

आभीरनार्याः करमादधानो
न शङ्कसे माधव किं ब्रवीषि ।
पल्लीपतिर् बल्लववल्लभायाः
करग्रहे किं विदधीत शङ्काम् ॥

(आ) SRK 258. 14 (a. Rādhā-Kṛṣṇa-Saṁvāda), IS 7735.

Upajāti metre (Indravajrā and Upendravajrā).

Oh ! Kṛṣṇa, do you not feel apprehensive when you hold the hand of a cowherd girl ? What do you say ? What apprehension is there for the lord of the village in holding the hand of the sweetheart of a (mere) cowherd ? (A. A. R.).

5000*

आभीराविगिरः काव्येष्व् अपभ्रंश इति स्मृताः ।
शास्त्रेषु संस्कृतादन्यद् अपभ्रंशतयोदितम् ॥

(अ) KāD 1. 36.

In *kāvya-s* the speech of the *ābhīra* and other people is called *apabhraṁśa,* but in the *śāstra-s,* every speech other than in Sanskrit is called *apabhraṁśa.*

5001*

आभुग्नाङ्गुलिपल्लवौ कचभरे व्यापारयन्ती करौ
बन्धोत्कर्षनिबद्धमानसतया शून्यां दधाना दृशम् ।
बाहूत्क्षेपसमुन्नते स्तनतटे पर्यस्तचीनांशुका
ह्रीसङ्कोचितबाहुमूलसुभगं बध्नाति जूटं वधूः ॥

(आ) PV 260, ŚP 3291 (a. Siṅgāpidi), SG 158, Pad 32. 19, SR 258. 35, SSB 70. 6 (a. Siṅgāpidi), SRK 274. 3 (a. Pañcāyudhaprapañca-bhāṇa), RJ 643.

(*b*) दफोनां [द°] PV (var.).

(*c*) बाहूक्षेप PV (var.) ; कुचतठे (°टे) [स्त°] ŚP, Pad, SR, SSB; विन्यस्ते PV, °चोलांशुका PV, Pad, SR, SSB, SRK (better) ; सचयुगे पर्यस्त चीनां° SG.

(*d*) दोःस° SG.

Śārdūlavikrīḍita metre.

Engaging her hands with sprout-like fingers slightly curved at her tresses, possessing a vacant look as her mind is concentrated in tying the hair, with the silk covering her bosom displaced when the arms are raised, and feeling shy and tightening the roots of the hands charmingly over them, the young women ties up her (loosened) tresses. (A. A. R.).

5002*

आभुज्येन्द्रदिशं कुबेरककुभं स्वाश्लिष्य गाढं करैर्
आचुम्ब्याम्बुजिनीं समं कुमुदिनीमुल्लास्य तां बक्षिणाम् ।
एषोऽद्यापि पराचिर्विजयते रात्रीश्वरो द्रागिति
क्रोधादेव लयं जगाम चतुरस्ताराागणः सर्वतः ॥

(आ) PV 495 (a. Veṇīdatta).

(*d*) चतुरा° PV (var.).

Śārdūlavikrīḍita metre.

Having well enjoyed (the company of) the eastern quarter and tightly embracing with his *kara-s* [hands *or* rays] the northern direction and having kissed the lotus (to sleep) and sporting with the amiable lilies, this moon, the lord of the night, is still full of brilliance and is triumphant—getting angry at this evidently, the clever group of stars quickly made themselves scarce in all directions. (A. A. R.).

5003*

आभोगः स्तनयोर्महत्यतिमहान् मुक्तास्रजं भासुरो
माहात्म्यावहितप्रभूतसुमनोबाणोऽपि तेऽन्तः स्थितः ।
भालं स्वच्छविरोचनं बलिरसावप्यास्त एवोदरे
रोम्णां विक्रियया युवत्वभवया विन्ध्यावली वर्तते ॥

(आ) Kṛkā 55.

Śārdūlavikrīḍita metre.

The expansion[1] of your bosom is indeed very great and the pearls flash, there is within you in plenty the flower-arrowed one[2], who is well celebrated ; your forehead has brilliance and is marked with the yellow pigment ; there are the folds[3] of the skin in the region of the belly and there is the line of hairs that stand on ends and which is the characteristic of youth—thus are seen the ranges of the *Vindhya*-mountain here. (A. A. R.).

1. Forest regions.
2. *Bāṇa*-trees in full bloom.
3. Bali, the son of Virocana.

5004*

आभोगभूषणवती कुचकुम्भसंपद्
अन्तर्विकारमधुराणि विलोकितानि ।
अङ्गान्यनङ्गपिशुनानि कुलाङ्गनानां
धीरात्मनामपि मनः परितापयन्ति ॥

(आ) JS 422. 2.

(*b*) विलोकनानि JS (var.).

Vasantatilaka metre.

Through the glamour of pot-like bosoms adorned with the charm of fullness, glances exuding the sweetness of the amorous feelings within and love-revealing limbs, the high-born damsels torment the minds of even men of great restraint. (S. Bhaskaran Nair's translation).

5005**

आभोगश्चैकखण्डः स्याद् द्वितीयं चोच्चखण्डकम् ।
तुल्यनामाङ्कितं चैतद् इति मध्यमलक्षणम् ॥

(आ) ŚP 1971

The first part of the introductory song should be expanded, the second in high key and later the words should be sung in an even voice; such are the characteristics of the introductory song called *madhyama* or the middling one. (A. A. R.).

5006*

आभोगिनः किमपि संप्रति वासरान्ते
संपन्नशालिखलपल्लवितोपशल्याः ।
ग्रामास्तुषारभरबन्धुरगोमयाग्नि-
धूमावलीवलयमेखलिनो हरन्ति ॥

(आ) SkV 303 (a. Abhinanda), Skm (Skm [B] 1351, Skm [POS] 2. 176. 1) (a. Abhinanda), Prasanna 102*b*, ŚbB 3. 178, Kav p. 20.

(*a*) कां प्रति SkV (var.); यं प्रति Prasanna; वत्सरांते Prasanna.

(*b*) °शालिफ° Skm; °शालिक° SkV (var.), Prasanna.

(*c*) ग्रामस्तु सारतरमंथर Prasanna.

(*d*) वलयिनः खलिनो विभांति Prasanna.

Vasantatilakā metre

The round villages are charming now at day's end / with threshing circles scattered on the common / for treading of the heaped-up rice; / the dung-fires cast a ring of smoke / that hangs low overhead from weight of frost. (D. H. H. Ingalls's translation).

5007*

आभोगिनेत्रपरिवर्तनविभ्रमेण
मूर्त्या नितम्बवलमाकुलतां वहन्त्या ।
यस्याशनैरविरलोत्कलिकाकलाप-
पर्याकुलं हृदयमम्बुनिधिर्ममन्थ ॥

(अ) Haravijaya of Ratnākara (KM 22) 4. 9.

(आ) VyVi *ad* 2. 41.

(*d*) °निधेर् ममन्थे VyVi.

Vasantatilakā metre.

The milky ocean churned up [troubled] the Mandara mountain with the whirls, using the serpent [Vāsuki] as the rope, his body of the slopes was afflicted by the constant rotation and whose central region was affected by the impact of the huge waves (as a young woman with the playful charm of the glances of expansive eyes, whose body was afflicted by the weight of her hips and whose heart was full of longing). (A. A. R.).

5008*

आभोगिनौ मण्डलिनौ तत्क्षणोन्मुक्तकञ्चुकौ ।
वरमाशीविषौ स्पृष्टौ न तु तन्व्याः पयोधरौ ॥

(आ) VS 1219.

It is far better to fondle a pair of serpents with hoods raised, remaining curled, and with slough just released, than (fondle) the pair of breasts of a slim damsel, which are expansive and rounded in shape and from which the covering silk has just been removed. (A. A. R.).

5009**

आभोगे च पदैकं स्यात् किंचिदुच्चं द्वितीयकम् ।
प्रभुनामाङ्कितं चैतत् कनिष्ठस्येति लक्षणम् ॥

(आ) ŚP 1973.

The first of the four words of the introductory song *kaniṣṭha* should be sung in an expansive manner and the second in a somewhat high pitch; it should also contain the name of the presiding lord; such indeed are the characteristics of the variety called *kaniṣṭha*. (A. A. R.).

5010

आभ्यन्तराद् भयं रक्षन् सुरक्षेद् बाह्यतो भयम् ।
आभ्यन्तराद् भयं जातं सद्यो मूलं निकृन्तति ।।

(आ) SRHt 177. 64, SSSN 79. 54.

(*d*) सह मू° SSSN.

One should protect oneself from external fear by guarding oneself from internal ones ; the fear that comes from internal sources cuts at the very root immediately. (A. A. R.).

5011*

आभ्यां कुचाभ्यामिभकुम्भयोः श्रीर्
आदीयतेऽसावनयोर्न ताभ्याम् ।
भयेन गोपायितमौक्तिकौ तौ
प्रव्यक्तमुक्ताभरणाविमौ यत् ।।

(अ) Naiṣ 7. 78.

(आ) SR 265. 279 (a. Naiṣ.), SSB 84. 34.

(*b*) अनयोः क्व ताभ्याम् Naiṣ (var.), SR, SSB.
Upajāti (Indravajrā and Upendravajrā).

These breasts have taken away the beauty of the temples of the elephant, but the latter have not been able to take away that of the former ; for the temples of the elephant have concealed their pearls in fear, while the breasts have their pearl ornaments exposed in view. (K. K. Handiqui's translation).

5012

आमं विपच्यमानं च सम्यक् पक्वं च यो भिषक् ।
जानीयात् स भवेद् वैद्यः शेषस् तस्करवृत्तयः ।।

(अ) Suśrutasaṁhitā 17. 6.

That healer, who properly knows the three main things: the immature, the maturing and the complete mature, is alone worthy to be considered as a physician ; all the rest are merely robbers.

5013*

आमत्तभ्रमरकुलाकुलानि धुन्वन्
उद्धूतग्रथितरजांसि पङ्कजानि ।
कान्तानां गगननदीतरङ्गशीतः
संतापं विरमयति स्म मातरिश्वा ।।

(अ) Kir 7. 10.
Praharṣiṇī metre.

Disturbing the swarms of bees that are intoxicated and spreading the pollen of the lotus-flowers, the breeze, rendered cool by the waves of the divine Gaṅgā, puts an end to the feeling of discomfort felt by the lovers. (A. A. R.).

5014*

आमत्तानां श्रवणसुभगैः कूजितैः कोकिलानां
सानुक्रोशं मनसिजरुजः सह्यतां पृच्छतेव ।
अङ्गे चूतप्रसवसुरभिर्दक्षिणो मारुतो मे
सान्द्रस्पर्शः करतल इव व्यापृतो माधवेन ।।

(अ) Māl 3. 4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 28).

(*a*) उन्मत्तानां [आम°] Māl (var.).
Mandākrāntā metre.

Surely the spring is noble in sympathy. Observe, my friend, he, as it were, compassionately asking by the notes of love-intoxicated cuckoos, agreeable to the ear, how I manage to bear the torture of my passion, has made the southern wind fragrant with mango-blossoms to play upon my body, like the palm of a hand gently stroking me. (C. H. Tawney's translation).

5015

आ मध्याह्नं नवीवासः समाजे देवतार्चनम् ।
सततं शुचिवेषश्चेत्य् एतद् दम्भस्य जीवितम् ।।

(अ) Kalivi 91.

(आ) SRK 253. 35 (a. Kalivi.), IS 7736.

(*a*) मध्यान्हं SRK (printer's error).

(*c*) °वेषश्च SRK, IS.

(*d*) एतत् सभ्यस्य जीवनम् SRK, IS.

The life of the impostors consists in remaining on the banks of rivers till midday and performing worship of the gods where people are assembled and remaining ever dressed in spotless clothes. (A. A. R.).

5016

आमन्त्रणजयशब्दैः
प्रतिपदहुंकारघर्घरारावैः ।
स्वयमुक्तसाधुवादैर्
अन्तरयति गायनो गीतम् ॥

(अ) Kal 7. 7.

(आ) ŚP 4048 (a. Kṣemendra), SR 364. 29 (a. ŚP), SSB 255. 29 (a. Kṣemandra). Āryā metre.

A musician conceals the defects of his singing by saying *jaya* [welcome] to prominent people that come and producing gurgling sounds of '*hum*' at every word, and saying 'well done' by this congratulating himself. (A. A. R.).

5017*

आमन्त्रणा सुरभिणा मरुता कृतादौ
दत्तं फलं च पुरतः कटुकण्टकाख्यम् ।
भग्नं मुखं विमुखता च ततः शुकानां
राज्ञां पुरः पनस कीर्तिरियं तवैव ॥

(आ) PdT 232.

(*a*) धृतादौ PdT (var.).

(*b*) धत्ते [दत्तं] PdT (var.) ; कटु कण्ट° PdT ; (कटु-कण्ट° [as a single word] is my suggestion).

(*c*) विमुखतो PdT (var.).

Vasantatilakā metre.

Oh Jack-fruit ! You, having at first invited the (poor) parrots through the fragrant breeze and offering them your fruit full of sharp thorns, compel them to break their beaks and (at last) they become dejected ; thus, great is this fame [diplomacy] of yours even in the presence of (clever) monarchs. ( S. Bhaskaran Nair's translation ).

5018

आमन्त्रणोत्सवा विप्रा गावो नवतृणोत्सवाः ।
पत्युत्साहयुता नार्यः अहं कृष्ण रणोत्सवः ॥

(अ) Cr 144 (CV XII. 13. 6, CPS 305. 39). Cf. यज्ञोत्सवश्च विप्राणां.

(आ) SH 1482, IS 973, NT 5.

(*a*) निमन्त्रणोत्सवा CV(var.), CPS ; °त्सुका SH.

(*b*) °सवा (°वः IS) CV (var.); °सुकाः SH.

(*c*) भर्त्रागमोत्सवा नार्यः NT ; पत्युत्सववती नारी CV (var.) (better) ; पत्युत्सहत्युता (°वता) CV (var.) ; नार्य CV(var.) (better) ; भार्या [ना°] CV (var.), CPS ; योषा [ना°] CV (var.).

(*cd*) कान्तोत्सवा कुरंगाक्षास् । तथा शूरा र° SH ; त्सवाः SH.

(*d*) सोऽहं [अ°] NT ; रणोत्सुकः CV (var.).

Brāhmaṇa-s are happy if they are invited to a feast ; cows if they have tender grass ; for wives the husband is their jubilation ; (and) for me[1], oh Kṛṣṇa ! rejoicement lies in the engagement in battle.

1. Arjuna.

5019*

आमन्त्र्य तेन देव त्वां तद्वैयर्थ्यं समर्थये ।
शपथः कर्कशोदर्कः सत्यं सत्योऽपि दैवतः ॥

(अ) Naiṣ 20. 118 (in HSS [205] ed. 20. 117).

(*a*) देव तेन tr. Naiṣ (HSS).

It is true that an oath in the name of the gods, though true, brings evil in its train. So, sire, with thyself as my witness I declare that my oath was not meant to be taken seriously. (K. K. Handiqui's translation).

5020*

आमन्थिनीकलश एष सदुग्धसिन्धुर्
वेत्रं च वासुकिरयं गिरिरेष मन्थः ।
संप्रत्युपोढमदमन्थरबाहुदण्ड-
कण्डूयनावसर एव सुरासुराणाम् ॥

(आ) SkV 1089 (a. Bhaṭṭa-Gaṇapati ; in some texts a. Bhaṭṭa-Gaṇeśa).

(b) वासुतिरयं SkV (var.); मन्था: SkV (var.).
Vasantatilakā metre.

The churn was the sea of milk, the churning-stick the mountain, / the churning-string the serpent Vāsuki ; / and all was but a chance for gods and demons / to scratch their arms grown numb with drink. (D. H. H. Ingalls's translation).

5021

आमयार्तिरिपुत्रास- क्षुदादौ दृष्टवैकृतान् ।
लब्धोदया ह्रीभयेन क्ष्मापा घ्नन्त्यनुयायिनः ॥

(अ) RT (RT [S] 5. 315, RT [T] 5. 314, RT [VVRI] 5. 315).

(आ) IS 974.

Upstarted kings[1], being affraid to be put to shame, annihilate their officials who have seen their poor condition during illness, fearing (when encountering) the enemy and suffering from hunger and other evils.

1. Parvenues.

5022

आ मरणादपि विरुतं
कुर्वाणाः स्पर्धया सह मयूरैः ।
किं जानन्ति वराकाः
काकाः केकारवं कर्तुम् ॥

(आ) ŚP 882, JS 77. 2, PV 693 (a. Govardhana), SR 228. 207 (a. ŚP), SSB 619. 4, SRK 193. 2 (a. ŚP), RJ 401 and 422, Any 66. 117, SRM 2. 2. 456, IS 975.

(a) मारणा° PV (MS).

Āryā metre.

Can the wretched crows learn to produce the delightful call of the peacock, although as long as they live they vie with the latter ?

आमरणान्तः प्रणयाः see No. 4494.

5023*

आमर्दयति पाणिभ्यां कान्ते कमलकोरके ।
सिन्दूरतिलके बाला कस्तूरीतिलकं व्यधात् ॥

(आ) PV 420 (a. Veṇīdatta).

(d) कस्तूरीं PV (var.); व्यवात् PV (var.).

When the lover (at a distance) pressed a lotus bud with his hands (to indicate sunset as the meeting time), the damsel placed a dot of musk on the mark of red-powder on the forehead (to indicate the setting of darkness after the moon had set). (A. A. R.).

5024*

आमर्द्य वक्षोजयुगं निपीय
बिम्बाधरं मे कबरीं व्युदस्य ।
नीवीसमासन्नकरो निरुद्धः
स्वप्ने वयस्योऽद्य रहस्यचेष्टः ॥

(आ) PV 457 (a. Veṇīdatta).

(a) आर्नद्या PV (var.).

Indravajrā metre.

Having pressed all round my bosom and kissed my *bimba*-like lip and fondling my tresses, he placed his hand on the knot of the dress ; but there I stopped him ; such has been my experience with my secret lover in a dream. (A. A. R.).

5025

आमर्षान् मदनः सद्यो दीप्तश् चेतसि जायते ।
स वृद्धिं नीयते कामं तस्मिन् द्वेष्येऽपि योषिताम् ॥

(आ) Viṭavṛtta (in BhŚ p. 206) 40.

Due to jealousy, love suddenly springs up in the mind of a woman and indeed it waxes strong, even though she has been hating the lover till now. (A. A. R.).

5026

आमाशयस्थो हत्वाग्निं सामो मार्गान् पिधापयन्।
विदधाति ज्वरं दोषस् तस्माल् लङ्घनमाचरेत् ॥

(आ) SRM 2. 2. 495.

Annihilating the fire in the stomach [digestive power] and blocking the paths of essential airs inside, the disease of fever makes trouble (to the person); hence, he should have recourse to fasting. (A. A. R.).

5027*

आमीलन्नवनीलनीरजतुलामालम्बते लोचनं
शैथिल्यं नवमल्लिकासहचरैरङ्गैरपि स्वीकृतम्।
आलापादधरः स्फुरत्कलयति प्रेङ्खत्प्रवालोपमाम्
आनन्दप्रभवाश्च बाष्पकणिका मुक्ताश्रियं बिभ्रति ॥

(आ) SR 270. 430, SSB 92. 3.

Śārdūlavikrīḍita metre.

Her eyes become similar to the half closed fresh blue lilies; her limbs, which imitate in softness the jasmine, have become loosened; her lips resemble the throbbing sprouts when she whispers sweet nothings; and the drops of tears of joy become similar to pearls. (A. A. R.).

5028*

आमीलितनयनानां
यत् सुरतरसोऽनुसंविदं कुरुते
मिथुनैर्मिथोऽवधारितम्
अवितथमिदमेव कामनिर्वहणम् ॥

(अ) BhŚ 215.

(आ) SLP 5. 3 (a. BhŚ), IS 977.

(*a*) अमीलित° or उन्मीलित [आमी°] BhŚ (var.).

(*b*) सुरतरसानुभवसंविदां भाति or यत्सुरतमहोत्सवात्सुखं भवति BhŚ (var.); यः or अथः [यत्] BhŚ (var.); °रतो or °रसो न or °रसानु° BhŚ (var.); °संविदां or °संविदा° or °संपदं or संविदो BhŚ (var.); भाति or भवति BhŚ (var.).

(*c*) मिथोवतारितम् or मिथोपचारित° or मिथो विभाति BhŚ (var.).

(*d*) अर्थितम् or अवितथम् or विततम् or वितथम् [अचि°] BhŚ (var.); इदमेक° or अपि [इद°] BhŚ (var.); कामनि(°वि)वर्हणं or कामनिवर्हणं च or कामनिर्वाणं or कामिनिर्वहणं (°निर्घ° or °निर्हरणं) BhŚ (var.); कामनिर्हरणं or कामिनीवहनं BhŚ (var.); मीलितनयनकामिनिर्वाणं BhŚ (var.).

Āryā-gīti metre.

The enjoyment of women whose eyes are partly closed on account of the intensity of their passion is the highest pleasure that can be left by the loving pair and constitutes the ultimate end of amorous sports. (P. G. Nath's translation).

5029*

आमीलितालसविवर्तिततारकाक्षीम्
उत्कण्ठबन्धनदरश्लथबाहुवल्लीम्।
प्रस्वेदवारिकणिकाचितगण्डबिम्बां
संस्मृत्य तामनिशमेति न शान्तिमन्तः ॥

(आ) Sāh (Sāh [BI] *ad* 10. 753 [p. 341. 7-10]) (a. Viśvanātha), SR 319. 29 (a. Sāh.), SSB 177. 31.

Vasantatilakā metre.

With eyes half-closed, in which the eye-balls were languid and motionless, with her soft creeper-like arms gently loosened as they clasped my neck, with her round cheeks suffused with heat-drops—that fair one as I remember ever and anon, my heart obtains no tranquility. (Translation in *Bibl. Ind.* 9).

5030*

आमुक्तं हृदि मौक्तिकं मृगदृशां भिल्लै रदोप्याददे
लुण्टाकैः करटेऽवलुण्ठि पिशितं रक्तं न नक्तंचरैः ।
हे पारीन्द्र करीन्द्रकुम्भदलने भूतो भवानग्रणीः
अन्यत्रैव फलोपधानमखिलं हस्ते यशस्ते परम् ॥

(आ) Vidy 33.

Śārdūlavikrīḍita metre.

Oh! Lord of the earth, when you cleft open the temples of a lordly elephant (in the hunt), the pearls therein were presented by the hunters to their sweethearts to adorn their breasts, and they took up the tusks; the thieving crows consumed the flesh and the blood was drunk by night wanderers [demons]—thus you have become unique in this activity, for all the fruits of the action were given away to others; there remained but the fame (of this bold deed) in your hands. (A. A. R.).

5031*

आमुक्तपुष्पसुरभीकृतकेशपाशा
मुक्तालताप्रहसितस्तनभारखिन्नाः ।
पुण्येन कान्तधवलायतपक्ष्मलाक्ष्यो
दास्यो नृणामुपनमन्ति बलात्तरुण्यः ॥

(आ) JS 435. 8.

(*d*) °नमन्त्यबलास्त° JS (var.).

Vasantatilakā metre.

Young women having tresses fragrant with flowers, weighed down by their bosom, resplendent with pearls, and hairing eyelashes that are long and attractive become easily amenable to men by their good luck. (A. A. R.).

आमुखं रमणीयानि see No. 4752.

5032*

आमुष्मिकैहिकसुखेच्छुभिरर्चनीयं
लिङ्गद्वयं पुररिपोरधिनाभितीर्थम् ।
प्रेयःकराग्रदहृभावितचन्द्ररेखं
मोदाय कस्य कृतिनो न चिराय लोके ॥

(आ) SSB 192. 11.

Vasantatilakā metre.

Which fortunate man does not get joy for a long time by the worship of a pair of *liṅga*-s of the Lord Śiva, which are honoured by those desiring happiness here and hereafter, with holy water poured over them upto the navel and touching reverently the crescent moon ornament with the tips of the fingers? (A. A. R.).

5033*

आमूलं क्वचिदुद्धृता क्वचिदपि छिन्ना स्थली बर्हिषाम्
आनम्रा कुसुमोच्चयाच्च सदयाकृष्टाग्रशाखा लता ।
एते पूर्वविलूनवल्कलतया रूढव्रणाः शाखिनः
सद्यश्छेदममी वहन्ति समिधां प्रस्यन्दिनः पादपाः ॥

(आ) SR 142. 11, SSB 459. 11.

Śārdūlavikrīḍita metre.

The holy *darbha*-grass is uprooted in some places and cut in other parts; the creeper bending slightly by the profusion of flowers is leaning against the lower branches of trees, full of compassion; the trees, whose barks have been removed foremerly for bark-garments, have their wounds healed and are now ready to undergo the lopping of their branches to supply twigs for holy functions—(these are the conditions prevalent) in this region of the forest. (A. A. R.).

5034*

आमूलकण्टकितकोमलबाहुनालम्
आर्द्राङ्गुलीदलमनङ्गनिदाघतप्तः ।
अस्याः करेण करमाकलयामि कान्तम्
आरक्तपङ्कजमिव द्विरदः सरस्याः ॥

(अ) Mālatī 6. 20.

Vasantatilakā metre.

(I)[1] tormented by the summer-heat in the form of love, would take with (my) hand her lovely hand, possessing the delicate stalk-like arm having in the hair standing on end right upto the root, and petal-like fingers wet (with perspiration) like an elephant, heated up with love-like summer-heat, taking off from a lake with his trunk a slightly red lotus possessing a delicate arm-like stalk thorny to its root and finger-like petals wet. (R. D. Karmarkar's translation).

1. Mādhava.

5035*

आ मूलतो वलितकुन्तलचारुचूड-
चूर्णालकप्रकरलाञ्छितभालभागः ।
कक्षानिवेशनिबिडीकृतनीविरेष
वेषश्चिरं जयति कुन्तलकामिनीनाम् ॥

(आ) Skm (Skm [B] 561, Skm [POS] 2. 18. 1) (a. Rājaśekhara), Kav p. 83.

Vasantatilakā metre.

The mode of appearance of the lovely young women of the Kuntala country is full of charm, with their foreheads decorated with overhanging tresses which are well adorned with jewels and which curl from their very roots, and whose knots of their dress reach upto the region of their armpits. (A. A. R.).

5036*

आ मूलतो विद्रुमरागताम्रं
सपल्लवाः पुष्पचयं दधानाः ।
कुर्वन्त्यशोका हृदयं सशोकं
निरीक्ष्यमाणा नवयौवनानाम् ॥

(अ) Ṛtu 6. 16. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 196).

(आ) VS 1674 (a. Kālidāsa ; in the notes wrongly a. Kum.).

(a) °ताम्राः Ṛtu (var.), VS.

(b) सपल्लवं Ṛtu (var.), VS.

(d) गतवल्लभानाम् [न°] Ṛtu (var.), VS.

Upajāti metre (Indravajrā and Upendravajrā).

Watching with a rapt seriousness / the clusters of flowers, / red like coral beads, / mingling with the leafage, / down to the ground, / of *aśoka*-trees, / the hearts of youths in love's transcendence / are touched with a tinge of melancholy. (R. S. Pandit's translation).

5037*

आमूलाग्रं सकलभुवनश्लाघ्यसौरभ्यलीला-
खेलः कालागरुतरुवर क्वास्ति धन्यस्त्वदन्यः ।
दूयेऽप्येवं त्वयि विरचितं वीक्ष्य सङ्गं भुजङ्गैः
प्रत्यासीदत्पथिकजनताप्राणघातैकतानैः ॥

(अ) Kavik 1. 55.

Mandākrāntā metre.

O black aloe, how lucky you are, / with scent from top to bottom filled / and winning the praise of one and all ! / Yet I am sorry when I see your friendship / with deadly snakes that are out to sting / unwary travellers until they die. (K. Krishnamoorthy's translation).

5038*

आमूलाग्रनिबद्धकण्टकतनुर्निर्गन्धपुष्पोद्गमश्
छाया न श्रमहारिणी न च फलं क्षुत्क्षामसंतर्पणम् ।
बुर्बूरद्रुम साधुसङ्गरहितस्तत्तावदास्तामहो
अन्येषामपि शाखिनां फलवतां गुप्त्यै वृतिर्जायसे ॥

(आ) SRHt 45. 64 (a. Bhallaṭa), SR 242. 162, SSB 643. 3, Any 134. 209.

(a) °पुष्पागमश् Any.

(b) °संतोषकृत् SR, SSB.

(c) रे रे बब्बूल सा° SR, SSB; बब्बूलद्रुम Any ; °हितस्त्वं ताव° Any.

(d) ह्यन्ये° SR, SSB.

Śārdūlavikrīḍita metre.

Oh *burbūra*-tree ! Your whole body is full of thorns from the very roots, you put forth flowers which have no fragrance, your shade does not remove the fatigue (of travellers) and your fruits do not satisfy the hunger of the famished people and you do not associate with the good — let all these things be ; alas ! you become a barrier as fence to other trees which are full of (enjoyable) fruits. (A. A. R.).

5038 A

आ मूलाद् रत्नसानोर्मलयवलयितादा च कूलात् पयोधेर्
यावन्तः सन्ति काव्यप्रणयनपटवस्ते विशङ्कं वदन्तु ।
मृद्वीकामध्यनिर्यन्मसृणरसझरीमाधुरीभाग्यभाजां
वाचामाचार्यतायाः पदमनुभवितुं कोऽस्ति धन्यो मदन्यः ॥

(अ) BhV 4. 26.

(आ) SH 321 (a. Paṇḍitarāja), Rasagaṅgā 104. 5-8, IHQ 10 p. 485.

(*a*) अमूलाद् SH ; च repeated twice SH.

(*d*) वास्ति [को°] SH.

Sragdharā metre.

Let all those persons, skilful in composing poems, from the foot of the Meru-mountain down to the shores of the ocean surrounded by the Malaya-mountain, declare openly if there is any other person besides me, who is fortunate enough to enjoy the position of being the master of the speech which has the good luck of possessing the sweetness of the flow of the sweet juice coming out of the interior of grapes. (H. D. Sharma's translation).

5039*

आमूलान्तात् सायकेनायतेन
स्यूते बाहौ मण्डुकश्लिष्टमुष्टेः ।
प्राप्यासह्यां वेदनामस्तधैर्याद्
अप्यभ्रश्यच्चर्म नान्यस्य पाणेः ॥

(अ) Śiś 18. 21.

(आ) SR 129. 66 (a. Śiś.), SSB 439. 66 (a. Māgha).

Śālinī metre.

The arm (of another soldier) was pierced upto the shoulder by a long arrow and the handle of the shield getting stuck up at the first, the shield did not drop down from the hand, although he experienced excrutiating pain and lost all self-control. (A. A. R.).

5040

आ मृत्युतो नैव मनोरथानां
अन्तोऽस्ति विज्ञातमिदं मयाद्य ।
मनोरथासक्तिपरस्य चित्तं
न जायते वै परमार्थसङ्गि ॥

(अ) Viṣṇu-purāṇa 4. 2. 119.

Upajāti metre (Indravajrā and Upendravajrā).

There is no end to man's desire till death, I have come to know now ; the mind of one which is attached to desires cannot become attached to the highest truth. (A. A. R.).

5041*

आमृद्गन्तस्तम इव सरःसीम्नि संभूय पङ्कं
तारासार्थैरिव पतिशुचा फेनकैः श्लिष्टपादाः ।
भ्रान्त्यावष्टस्फुटबिसलताचुञ्चुभिश्चञ्चुचञ्चश्
चक्रा बन्दीकृतविरहकृच्चन्द्रलेखा इवैते ॥

(अ) Kapphiṇābhyudaya of Bhaṭṭa-Śivasvāmin (Lahore 1937) 15. 37.

(आ) SkV 977 (a. Bhaṭṭa-Śivasvāmin).

(*a*) °न्त° in the first word omitted in SkV (MS).

(*b*) श्लिष्टपादाः SkV (var.).

(*c*) °ञ्चुभिश्च° om. SkV (MS).

Mandākrāntā metre.

These sheldrake gathering at the river's edge in sorrow for their mates / tread on mud as if it were the darkness / while the foam clings to their legs like hosts of stars. / With their rounded beaks skillful at the snapping up of lotus-fibers / they seem by error to have caught the crescent moon, / the author of their loneliness. (D. H. H. Ingalls's translation).

5042*

आमृद्यन्ते श्वसितमहतो यत्कुचोत्सेधकम्पैर्
अन्तर्ध्यानात् त्रुटति च दृशोर्यद्वहिर्लक्ष्यलाभः ।
पक्ष्मोत्क्षेपव्यतिकरहतो यच्च बाष्पस् तदेते
भावाश्चण्डि त्रुटितहृदयं मन्युमावेदयन्ति ॥

(आ) Skm (Skm [B] 699, Skm[POS] 2. 45. 4).
(*a*) आनर्त्यन्ते [आ°] Skm (var.).

Mandākrantā metre.

By the heavings of the breasts your breathings are overcome, the vision of external objects is broken by absent-mindedness, the tears are impeded by the raising of the eyelashes, oh ! angry lady, these signs clearly indicate the anger which seems to break the heart. (A. A. R.).

5043*

आमृशद्भिरभितो वलिवीचीर्
लोलमानविततांगुलिहस्तैः ।
सुभ्रुवामनुभवात् प्रतिपेदे
मुष्टिमेयमिति मध्यमभीष्टैः ॥

(अ) Śiś 10. 59.
(आ) SR 317. 20 (a. Śiś.), SSB 173. 20 (a. Māgha).

Svāgatā metre.

Gently stroking all over the wave like folds of the skin of the charming ladies, with their moving palms with fingers outstretched, the lovers found, by practical demonstration that their waists could be measured by their palms [that they were only a handful]. (A. A. R.).

5044*

आमृश्य स्तनमण्डलं प्रतिमुहुः संचुम्ब्य गण्डस्थलीं
ग्रीवां प्रत्यवलम्ब्य संभ्रमबलैराहन्यमानः करैः ।
सुप्तस्याद्रिनदीनिकुञ्जगहने मत्तः पयोदानिलैः
कर्णान्ते मशकः किमप्यरिवधूसार्थस्य ते जल्पति ॥

(आ) SkV 1441[1].
(*c*) सुप्तस्यापि SkV (var.).
(*d*) °वधूमात्वग्पते SkV (var.).

1. First part of the verse is a *nibhṛta-(apahnutaya-)*riddle. Cf. L. Sternbach, *Indian Riddles*...paras 42 and 58.

Śārdūlavikrīḍita metre.

He strokes their breasts and kisses then their cheeks, / hangs on their necks though struck by frightened hands ; / and what does he not whisper in their ears ? Who ? A mosquito, joying on the cloud-borne breeze. / And whose ? Your foemen's wives, who sleep / encamped in thickets by the mountain-streams. (D. H. H. Ingalls's translation).

5045*

आमेरुमलयमुर्वी-
वलयमलङ्कृत्य कीर्तिकर्पूरैः ।
मङ्गलमाप्नुहि नित्यं
गुणमय जय जीव यावदादित्यम् ॥

(अ) SMH 450.

Āryā-gīti metre.

May you live as long as the sun exists and be triumphant, you, who are full of merits, and attain well-being always, having adorned with the camphor of your fame the whole earth from the Meru mountain to the Malaya ranges. (A. A. R.).

5045 A*

आमोदं कुमुदाकरेषु विपदं पद्मेषु कालानलं
पञ्चेषोर्विशिखेषु सान्द्रशिशिरक्षारं शशिग्रावसु ।
म्लानिं मानवतीमुखेषु विनयं चेतःसु वामभ्रुवां
वृद्धिं वार्धिषु निक्षिपन्नुदयते देवस्तमीकामुकः ॥

(आ) Skm (Skm [B] 409, Skm [POS] 1. 82. 4) (a. Śaṅkaradeva).

(*c*) वाभभ्रुवां Skm [B] (printer's error).

Śārdūlavikrīḍita metre.

Causing delight to the hordes of white water-lilies, distress to lotuses, dreadful fire in the arrows of the Cupid, flow of the dense cold water in moon-stones, dejection on the faces of noble ladies (separated from their husbands), modesty in the minds of (haughty) damsels having lovely eye-brows and raising tides in the seas, (yonder) rises the majestic moon, the lover of night. (S. Bhaskaran Nair's translation).

5046

आमोदवासितचलाधरपल्लवेषु
निद्राकषायितविपाटललोचनेषु ।
व्यामृष्टपत्रतिलकेषु विलासिनीनां
शोभां बबन्ध वदनेषु मदावशेषः ॥

(अ) Kir 9. 77.

(*c*) °पत्त्र° Kir (var.).

(*d*) मदस्य शेषः [म°] Kir (var.).

Vasantatilakā metre.

The remainder of the intoxication of the graceful damsels added lustre to their faces; to their sprout-like lips which were rendered fragrant by the wine, to the eyes which became red as they were affected by sleep, and to their flowery decorations that were wiped off. (A. A. R.).

5047*

आमोदाहृतभृङ्गपक्षपवनप्रेङ्खद्रजःपिञ्जरे
पद्मे श्रीर्वसतीति नाद्भुतमिदं रम्यं प्रकृत्यैव तत् ।
तच्चित्रं यदरातिकण्ठरुधिरप्रक्लिन्नतीक्ष्णस्फुरद्-
धारेऽसौ भवतश्चिरं निवसति स्त्रीत्वेऽपि हृष्टा सती ॥

(आ) VS 2585.

Śārdūlavikrīḍita metre.

There is no cause for wonder that *Śrī* [beauty] resides in the lotus, rendered reddish yellow in colour by the pollen spread by the breeze, generated by the wings of bees that are attracted by its fragrance, for it is naturally charming; but it does cause wonder that *Śrī* [prosperity], though a tender-hearted female, should live with delight at the edge of your sharp sword which is wet with the blood flowing from your enemies' necks. (A. A. R.).

5048*

आमोदिना समधुना परिधूसरेण
सव्याकुलभ्रमवता पतता पुरस्तात् ।
आयासितास्मि सखि तेन दिनावसाने
मत्तेन किं प्रणयिना न हि केसरेण ॥

(आ) SkV 821, Kav p. 514[1].

(*a*) आत्मादिना Kav (MS); स° om. Kav (MS).

(*b*) °लभ्रम° om. Kav (MS), F. W. Thomas suggested : °लालक°.

(*d*) केशरेण Kav.

1. *Nibhṛta-(apahnutaya-)*riddle. Cf. L. Sternbach, *Indian Riddles*... paras 42 and 58.

Vasantatilakā metre.

"In the evening, my friend, I was much vexed with him [*or* : it], who [*or* : which] was perfumed, has been drinking wine [*or* : smelling of flowers], flying about wildly and falling before my feet." "With your drunken lover?" "Not at all, with my hair". (D. H. H. Ingalls's translation).

5049*

आमोदीनि सुमेदुराणि च मृदुस्वादूनि च क्ष्मारुहाम्
उद्यानेषु वनेषु लब्धजनुषां सन्तीतरेषामपि ।
किंतु श्रीफलता तवैव जयिनी मालूर दिङ्मण्डले
यस्यैतानि फलानि यौवनवतीवक्षोजलक्ष्मीगृहाः ॥

(आ) ŚP 1050, SRK 213. 1 (a. ŚP), Any 136. 224, RJ 558, SR 242. 175, SSB 644. 1.

Śārdūlavikrīḍita metre.

There are indeed other trees that grow in gardens and woods, which give fruits that smell sweet, fleshy, soft and savoury; but oh ! *bilva*-tree, in all the regions, it is only your fruit that possesses *Śrī* [beauty and holiness] and is hence triumphant, as these fruit (of yours) greatly resemble the bosom of youthful ladies. (A. A. R.).

5050*

आमोदेन कदम्बकन्दलभुवा लिम्पन्नशेषं नभः
प्रीतिस्फीतमयूरवृन्दनटनप्रस्तावनापण्डितः ।
अम्भोदप्रथमोदबिन्दुरचनानिर्मृष्टघर्मः शनैर्
वायुर्वाति भयंकरः प्रवसतां मेघंकराडम्बरः ॥

(आ) JS 224. 31.

(*b*) °बृन्द° JS.

Śārdūlavikrīḍita metre.

Gently blows the breeze spreading all over the sky the fragrance of the freshly sprouted *kadamba*-flowers, that clearly induces the dance of flocks of peacocks that are full of hilarity, which has wiped off the heat of summer by wafting the first drops of rain from the clouds and which is frightful to the departed lovers, as it proudly associates itself with the fresh clouds. (A. A. R.).

5051*

आमोदैर्मरुतो मृगाः किसलयोल्लासैस् त्वचा तापसाः
पुष्पैः षट्चरणाः फलैः शकुनयो घर्मार्दिताश्छायया ।
स्कन्धैर्गन्धगजास् त्वयैव विहिताः सर्वे कृतार्थास् ततस्
त्वं विश्वोपकृतिक्षमोऽसि भवता भग्नापदोऽन्ये द्रुमाः ॥

(अ) BhPr 239 (a. Śambhavadeva).

(आ) JS 108. 7, VS 823, SSH 2. 46, Any 110. 32, SR 236. 26 (a. VS), SSB 634. 26.

(*a*) मृगः SSH, SR, SSB ; °योद्भेदैस् [°योल्ला°] JS (or °यैर्लम्बैस् or °यैर्लम्भैः VS, SSH, SR).

(*c*) °गजाश्च विश्रमरुचः (विभ्र° VS ; °जाः VS, SSH, SR) शश्वद्विभक्तास्त्वया JS, VS, SSH, SR.

(*d*) प्राप्तस्त्वं द्रुम बोधिसत्त्वपदवीं सत्यं कुजाताः परे JS, VS, SSH, SR, SSB ; भग्नापदान्ये Any.

Śārdūlavikrīḍita metre.

The winds by thy fragrance ; the fawns by thy tremulous tender leaves ; the ascetics by thy barks ; the bees by thy blossoms ; the birds by thy fruits ; the weary travellers by thy shades ; the rutting elephants by thy boughs—all have been gratified by thee alone. Thou art the benefactor of all. Thou hast relieved other trees too of their misfortune. ( J. Shastri's translation ).

5052*

आमोदैस् ते दिशि दिशि गतैर्दूरमाकृष्यमाणाः
साक्षाल् लक्ष्मीं तव मलयज द्रष्टुमभ्यागताः स्मः ।
किं पश्यामः सुभग भवतः क्रीडति क्रोड एव
व्यालस्तुभ्यं भवतु कुशलं मुञ्च नः साधयामः ॥

(अ) BhŚ 825 (doubtful).

(आ) ŚP 998, SkV 1078, Prasanna 185*a*, JS 111. 24, Skm (Skm [B] 1892, Skm [POS] 4. 51. 2) (a. Acalasiṁha), Any 116. 73, SR 237. 52 (a. ŚP), SSB 635. 13, Kav p. 19, IS 978.

(*a*) °माणा BhŚ, SR ; °माणं Any.

(*b*) लक्ष्म्या SkV; बत [तव] Skm [POS]; °मलयजरसाद्दूरमभ्यागताः Prasanna; स्म Any.

(*c*) किं पश्यामस् तव परिसरे नावकाशो द्विजिह्वैर् BhŚ (see *d*); किं प° tr. Skm; तरव° [भ°] Prasanna; क्रीडित° SkV (var.).

(*d*) व्याप्तोऽस्माकं भवतु भवतां स्वस्ति यामो वयं तु BhŚ (see *c*); व्यालस्तुभ्यं ŚP, JS, Skm, Any, SR, SSB; साधु यामः SkV.

Mandākrāntā metre.

Attracted by your scent which spreads on every side, / we have come, oh ! sandalwood, / to witness at first hand your glory. / But what see we here, good sir,—/ a serpent playing in your very lap ? / We wish you well and ask permission to depart. ( D. H. H. Ingalls's translation ).

5053

आम्नायानामाहान्त्या वाग् गीतीरीतीः प्रीतीर्भीतीः ।
भोगो रोगो मोदो मोहो ध्येये ध्येच्छे देशे क्षेमे ॥[1]

(अ) KāD 3. 84.

(आ) ŚP 548 (a. Daṇḍin), SR 206. 14 (a. KāD), SSB 566. 14 (a. Daṇḍin), Sar *ad* 2. 281 (p. 272).

(*a*) वा SR, SSB.

(*b*) गीतिर्नीतिर् भीतिः प्रीतिः SR, SSB; प्रीतीभीतीः Sar.

(*c*) मो° मी° tr. Sar.

(*d*) चेच्छेत् (वे° Sar) क्षेमे देशे ŚP, Sar; धेये KāD (var.); वेच्छेद् [ध्ये°] KāD (Bh); धेच्छे KāD [R]; च्चेच्छेत् क्षेमे देशे SR, SSB.

1. In *a* words end only with आ, in *b* only with ई, in c only with ओ, and in *d* only with ए.

The final Vedic speech (in the Upaniṣad-s), speaks of man's laudations as pestilences (due to reaction of their mind), speaks of affection as unwholesome, speaks of enjoyments as ignorance; so in holy place meditation of Brāhmaṇa is to be concentrated. (K. Ray's translation).

5054*

आम्नायाभ्यसनान्यरण्यरुदितं कृच्छ्रव्रतान्यन्वहं
मेदश्छेदपदानि पूर्तविधयः सर्वे हुतं भस्मनि ।
तीर्थानामवगाहनानि च गजस्नानं विना यत्पद-
द्वन्द्वाम्भोरुहसंस्तुतिं विजयते देवः स नारायणः ॥

(अ) Mukundmālā (KM I) 13.

(आ) JS 457. 4 (a. Kulaśekhara).

(*a*) वेदव्रतान्य° JS.

(*b*) °फलानि JS.

Śārdūlavikrīḍita metre.

Where there is not the praise of the lotus-feet of Lord Viṣṇu, the study of the scriptures becomes as a cry in the wilderness, the observance of difficult vows day by day only weakens the body, all acts of pious liberality are like oblations thrown into ashes, and the baths in holy rivers are like into an elephant's bath—that god Nārāyaṇa [Viṣṇu] is ever victorious. (A. A. R.).

5055

आम्नाये स्मृतितन्त्रे च लोकाचारे च सूरिभिः ।
शरीरार्धं स्मृता जाया पुण्यापुण्यफले समा ॥

(आ) Dampatiś 42, IS 979.

In accordance with the scriptures, law-books and general customs, the sages teach, that the wife is the half of one's person and that she has the right to the equal part in the reward for his deeds both virtuous and vicious.

5056

आम्रं छित्त्वा कुठारेण निम्बं परिचरेत्तु यः ।
यश्चैनं पयसा सिञ्चेन् नैवास्य मधुरो भवेत् ॥

(अ) R (R [Bar] Ayodhya-kāṇḍa, Appendix I, No. 14. *l.* 31-2, R [B] 2. 35. 16, R [R] 2. 35. 14, R [Kumbh] 2. 35. 16, R [G] and R [L] om.), Cr 1235 (CNM 94). Cf. यश्च निम्बं परशुना.

(आ) IS 980.

(*a*) कुठाणा (°रे° om.) CNM

(*b*) निबं CNM ; कः [यः] R (var.), CNM.
(*d*) य एनं R (var.), CNM; यच्चैनं or नैवासौ [नै°] R (var.) ; सिचेत् CNM ; भवत् IS.

Who will cut down with an axe a mango-tree and take care of a *nimba*-tree ? (Even if) he waters (the latter) with milk, it will not bear sweet fruit.

5057*

आम्र यद्यपि गता दिवसास्ते
पुष्पसौरभफलप्रचुरा ये ।
हन्त संप्रति तथापि जनानां
छाययैव दलयस्यतितापम् ॥

(आ) Ava 251, SR 239. 104, SSB 639. 11.

Svāgata metre.

Oh ! mango tree, though those (triumphant) days of yours are now gone, when you were fragrant with flowers and rich with fruit, none-the-less you cut off the torments of the people even now with your (excellent) shade alone happily. (A. A. R.).

5058*

आम्राः किं फलभारनम्रशिरसो रम्याः किमूष्मच्छिदः
सच्छायाः कदलीद्रुमाः सुरभयः किं पुष्पिताश्चम्पकाः ।
एतास्ता निरवग्रहोष्ट्रकरभोल्लीढार्धरूढाः पुनः
शम्यो भ्राम्यसि मूढ निर्मरुति किं मिथ्यैव मर्तुं मरौ ॥

(अ) Bhallaṭaśataka (KM IV) 57.
(आ) JS 120. 7 (a. Prakāśavarṣa), VS 950 (a. Bhallaṭa).
(*c*) °वरूढाः [°र्ध°] JS, VS ; पुरः [पु°] JS.

Śārdūlavikrīḍita metre.

Are there fine mango trees bending down with the weight of their fruit, or the charming bananas which cut off the sun's heat with their cool shade, or the *campaka*-trees full of fragrant blossoms ? Those shrubs that you see in the long stretch of sand are only the *śamī*-plants whose branches have been eaten away by the frightful camels without impediments, and are but half-grown now ; oh ! fool, why do you wander there, in the breezeless desert, in vain, only to die ? (A. A. R.).

5059*

आम्राङ्कुरोऽयमरुण-
श्यामलरुचिरस्थिनिर्गतः सुतनु ।
नवकमठकर्परपुटात्
मूर्धेवोर्ध्वं गतः स्फुरति ॥

(अ) ĀrS 2. 94.

Āryā metre.

This is a sprouted mango having the green and ruddy sheen, and free from the hard seed, oh ! fair-bodied one ; it shines like the head of a tortoise that has come up from its fresh looking shell. (A. A. R.).

5060*

आम्रीमञ्जुलमञ्जरीवरशरः सत्किंशुकं यद्धनुर्
ज्या यस्यालिकुलं कलङ्करहितं छत्रं सितांशुः सितम् ।
मत्तेभो मलयानिलः परभृतो यद्बन्दिनो लोकजित्
सोऽयं वो वितरीतरीतु वितनुर्भद्रं वसन्तान्वितः ॥

(अ) Ṛtu 6. 28 (in some texts omitted). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 198).
(*a*) आम्रीमञ्चुल° Ṛtu (var.).
(*d*) वो वितरितु चैव Ṛtu (var.); वसन्ता° Ṛtu (var.).

Śārdūlavikrīḍita metre.

With the veiled barbs of the tender mango blossom, / and his good bow the / charming *palāśa*- bloom, / the mazy line of bees for his bow-string, / the spotless canopy of silken moon-beams, / the low south wind from Malaya / for his lordly rutting elephant, / and the singing cuckoo birds for his chanting minstrels ; / may

the bodiless Kāma, / bosom-friend of Vasanta, / and sovereign conqueror of the world, / bring to the growing generation / hours filled with bliss! (R. S. Pandit's translation).

5061*

आम्रे पल्लविते स्थित्वा कोकिला मधुरस्वरम् ।
चुकूज कामिनां चित्तम् आकर्षन्तीव दूतिका ॥

(आ) SR 331. 6, SSB 196. 6.

Remaining in the mango tree that has put forth sprouts, the cuckoo began to coo in a sweet voice; it appeared like the confidential messenger of the sweetheart, attracting the minds of lovers. (A. A. R.).

5062*

आम्रैः क्षेमं भल्ला-
तकैर्भयं पीलुभिस्तथारोग्यम् ।
खदिरशमीभ्यां दुर्भि-
क्षमर्जुनैः शोभना वृष्टिः ॥

(आ) ŚP 2317.

Āryā metre.

There is welfare by mango trees, fear by marking-nut-[*bhallātaka*-] plants, good health by the presence of a group of palmyra trees; there will be famine if the trees are *khadira* and *śamī*, and copious and beneficial will be the rains by *arjuna*-trees. (A. A. R.).

5063

आम्लेन ताम्रशुद्धिः स्याच् छुद्धिः कांस्यस्य भस्मना ।
संशुद्धी रजसा नार्यास् तटिन्या वेगतः शुचिः ॥

(अ) SkP, Kāśī-khaṇḍa 40. 48.

(*c*) रजसां SkP (var.).

Copper (vessels) become clean by the sour citron fruit, and articles of bronze are purified by (rubbing with) ashes; women become pure [are cleansed] by their monthly course, and the water of a river by the quickness of its flow. (A. A. R.).

5064

आयं पश्यन् व्ययं कुर्यात् आयादल्पतरं व्ययम् ।
आयाभावे व्ययं कुर्वन् कुबेरोऽपि विनश्यति ॥

(आ) NBh 113.

(*a*) कुर्वन् [कु°] NBh.

One's expenditure should be seeing [in accordance with] one's income; the spending should be less than the earning; incurring expenditure without (corresponding) income, even the Lord of wealth [Kubera] comes to grief. (A. A. R.).

आयचतुर्थभागेन see No. 5079.

5065*

आयताग्रसितरश्मिनिबद्धं
लाञ्छनच्छविमषीरसदिग्धम् ।
चन्द्रकैतवमहत्पटचक्रं
क्रीडयोत्सृजति किं स्मरबालः ॥

(आ) SR 304. 145, SSB 152. 153.

Svāgatā metre.

Does the boy of Cupid fly the kite of the moon in his sport, fastened with the long white string under the guise of its rays and smeared with black ink in the form of its black spot? (A. A. R.).

5066*

आयताङ्गुलिरभूदतिरिक्तः
सुभ्रुवां कृशिमशालिनि मध्ये ।
श्रोणिषु प्रियकरः पृथुलासु
स्पर्शमाप सकलेन तलेन ॥

(अ) Śiś 10. 65.

(आ) SR 317. 26 (a. Śiś.), SSB 173. 23 (a. Māgha).

Svāgatā metre.

The outstretched fingers of the lover's hands were too long when placed in the slim waists of the charming-eyed ones; but in their broad hips the whole palm secured only a (fondling) touch! (A. A. R.).

5067

आयतिं सर्वकार्याणां तदात्वं च विचारयेत् ।
अतीतानां च सर्वेषां गुणदोषौ च तत्त्वतः ॥

(अ) Mn 7. 178.

Let him[1] fully consider the future and the immediate results of all undertakings, and the good and bad sides of all past (actions). (G. Bühler's translation).

1. the king.

5068

आयतीमिव विध्वस्तां आज्ञां प्रतिहतामिव ।
दीप्तामिव दिशं काले पूजामपहृतामिव ॥

(आ) Sama 2 आ 19.

(Painful is the situation) where the hopes of future are blighted, as are orders (of the king) which are transgressed, like the directions which are ablaze at the time of deluge, and like the worship of the deities, which is discontinued. (A. A. R.).

5069

आयत्यां गुणदोषज्ञस् तदात्वे क्षिप्रनिश्चयः ।
अतीते कार्यशेषज्ञः शत्रुभिर्नाभिभूयते ॥

(अ) Mn 7. 179, Cr 145 (CRr 8. 43, CNB 139, CPS 244. 65). Cf. No. 5071.

(आ) KK 113. 12-3, RRK 58. 21-2, VVR 328. 18-9, SRHt 100. 21 (a. Mudrārākṣasa), SSSN 111. 20, SR 383. 256 (a. Mn), IS 982.

(*a*) आयात्यां (°त्या) CRC (printer's error); आयन्त्या RRK (var.).

(*b*) तदाप्तौ or तदासौ CR (but Mn, *nibandha-s* as above); दृढनिश्चयः [क्षी°] SRHt; कृतनिश्चयः SSSN.

(*d*) नसभूयते CR (var.).

He who knows the good and the evil (which will result from his acts) in the future, is quick in forming resolutions for the present, and understands the consequences of past (actions), will not be conquered. (G. Bühler's translation).

5070

आयत्यां च तदात्वे च यत् स्यादास्वादपेशलम् ।
तदेव तस्य कुर्वीत न लोकद्विष्टमाचरेत् ॥

(अ) KN (KN [ĀnSS] 5. 6, KN [TSS] 5. 6, KN [BI] 5. 6).

(आ) SR 383. 257 (a. KN), IS 983.

(*a*) आत्यत्यां KN (ĀnSS).

(*c*) तत् क्लिश्यन्नपि KN (ĀnSS).

One should chose to do what is pleasant, at present or in the future, but not what is disliked by others[1].

1. This verse could also be translated: Servant should only follow the behest of his royal master which would be pleasant, at present or in the future, to the people (in general), but not what is injurious to the interests of the people (in general).

5071

आयत्यां प्रतिकारज्ञस् तदात्वे दृढनिश्चयः ।
अतीते कार्यशेषज्ञो नरोऽर्थैर्न प्रहीयते ॥

(अ) MBh (MBh [Bh] 5. 39. 43, MBh [R] 5. 38. 55, MBh [C] 5. 1502). Cf No. 5069.

(आ) IS 984.

(*b*) कृत° [दृढ°] MBh (var.).

(*d*) नरो हंत न हीयते MBh (var.); नरो न tr. MBh (var.).

Effort after securing what is good, the properties of time, place and means, acquaintance with the scriptures, activity, straightforwardness, and frequent meetings with those that are good—these bring about prosperity. (P. C. Roy's translation).

5072

आयत्या च जयेदाशाम् अर्थं सङ्गविवर्जनात् ।
अनित्यत्वेन च स्नेहं क्षुधं योगेन पण्डितः ॥

(अ) MBh (MBh [Bh] 12. 266. *9cd-10ab*, MBh [R] 12. 273. *9cd-10ab*, MBh [C] 12. 9863-4).

(इ) SS (OJ) 415.

(*a*) आयात्यां MBh (var.) ; वर्धयेद् [च ज°] MBh (var.) ; वर्जयेदाशाम् SS [OJ].

(*b*) अनर्घं संगवर्जनाम् or अर्थं संगं च वर्जयेत् or अर्थं संभववर्जनात् MBh (var.) ; अर्थ° MBh (var.); विवर्तनात् or विसर्ज° MBh (var.).

(*c*) अनितत्वेन MBh (var.).

(*d*) क्षुधा (°धां) MBh (var.); दुःखं [क्षु°] SS [OJ] ; पंडितं MBh (var.).

Hope can be avoided[1] by appeal to destiny; wealth by avoiding attachment; affection by pondering over non-performance; and pain[2] by *yoga*. (Raghuvīra's translation of SS [OJ]).

1. According to MBh : can be conquered [ जयेद् ].
2. According to MBh : hunger [ क्षुधं ].

आयत्या वर्धयेद् see No. 5072.

5073

आयद्वारेषु सर्वेषु कुर्यादाप्तान् परीक्षितान् ।
आददीत धनं तैस्तु भास्वानुस्रैरिवोदकम् ॥

(अ) KN (KN [ĀnSS] 5. 73, KN [TSS] 5. 73, KN [BI] 5. 74). (Cf. Agnipurāṇa 239. 43).

(आ) SRHt 172. 13 (a. Kāmandaki), SSSN 76. 12 (a. Kāmandaka), IS 985 (cf. O. Böhtlingk on IS 985).

(*c*) तेभ्यो KN (BI).

(*d*) भस्नैर् KN (BI).

A monarch should appoint his kinsmen of tested fidelity to look after all the different sources of his income; through their assistance he should collect taxes from his subjects, like the lustrous orb [the sun] drawing moisture up through its rays. (M. N. Dutt's translation).

5074

आयव्ययं सदानुज्ञां छेदनं संशयस्य च ।
अनिशं तस्य च ज्ञानं मन्त्रिणां त्रिविधं फलम् ॥[1]

(अ) P (PT 3. 40, PRE 3. 29).

(इ) Old Syriac VI 19 (second part), Ru 138.

(*a*) अथ व्यवसितानुज्ञा PRE.

1. F. Edgerton considers that J. Hertel's text is wrong and prefers to read *a* अथ व्यवसितानुज्ञा [approval of decision] and argues that J. Hertel's emendation is "violent" and gives an improbable meaning; that does not seem right, since a constant income is better than a high income though not constant. We find in Sanskrit literature many instances of advice not to milk the cow [the state] too much. E.g. Mn 7. 13; 7. 129, Y 1. 338-9, MBh (R) 12. 7. 15; 12. 8. 15-18; 12. 71. 16-17, 19; 12. 87. 3, 20, 27; 12. 88. 4, 12; 12. 120. 3; etc. (Cf. JSAIL XVI para 6).

Always moderate income and expenditure, removal of doubts and the ever-present wisdom are the three (main) advantages (gained by the king) from a (good) minister.

5075

आयव्ययेऽन्नसंस्कारे गृहोपस्काररक्षणे ।
शौचेऽग्निकार्ये संयोज्याः रक्षा स्त्रीणामियं स्मृता ॥

(अ) Bṛh 25. 6.

(आ) Smṛti-candrikā, Vyavahārakhaṇḍa 3. 506, Kṛtyakalpataru (GOS), Vyavahārakhaṇḍa : p. 608, Vivādaratnākara 416, Vīramitrodaya 519, Mitākṣara, Balambhaṭṭīya-ācārādhāya 216.

(*b*) °स्कर° Bṛh (var.).

(*c*) शौचाग्निकार्ये संयोज्या Vivāda° ; शौचाग्निकार्यसं° Mit°.

(*d*) स्त्रीणां शुद्धिरियं Bṛh.

Employing (a woman) in the receipt and expenditure (of wealth), in the preparation of food, in the preservation of domestic utensils, in purification, and in the care of the (sacred household) fire, is declared to be the (best) way of guarding women. (J. Jolly's translation).

5075 A

आयव्ययौ यस्य च संविभक्तौ
छन्नश्च चारो निभृतश्च मन्त्रः ।
न चाप्रियं मन्त्रिषु यो ब्रवीति
स सागरान्तां पृथिवीं प्रशास्ति ॥

(अ) P (PT 3. 45, PS 3. 24, PN 3. 22, PRE 3. 32), cf. Ru 22.

(इ) Old Syriac 6. 22.

(*a*) वित्तं सहायस्य सुसंविभक्तं PS.

(*c*) चाप्रियो PN ; प्राणिषु [म°] PS, PN ; सुकृतिषु PT (var.).

(*d*) ससागरां तां PS ; स शास्ति PS.

Upajāti metre (Indravajrā and Upendravajrā).

He who apportions properly his income and outlay, whose agents are secret and whose counsel is private, and who speaks not unkindly to his ministers—he shall rule the earth to the edge of the ocean. (F. Edgerton's translation).

5076*

आयस्ता कलहं पुरेव कुरुते न स्रंसने वाससो
भुग्नभ्रूरतिखण्डयमानमधरं धत्ते न केशग्रहे ।
अङ्गान्यर्पयति स्वयं भवति नो वामा हठालिङ्गने
तन्व्या शिक्षित एष संप्रति पुनः कोपप्रकारोऽपरः ॥

(अ) Amar (Amar [S] 63, Amar [POS] 63, Amar [NSP] 106 (appears only in the Southern recension : Vema),

(आ) Daś *ad* 2. 19, AA 25. 18-26. 2 (a. Amar.), SR 358. 58 (a. Amar.), SSB 243. 18.

(*a*) परैव AA.

(*b*) भग्नभ्रूगति° Amar (var.) ; दत्ते [ध°] Amar (var.), AA.

(*c*) अर्पयती: AA (var.) ; दृढालिङ्गने (द्रुत° or as above), AA.

(*d*) कुतः [पु°] Amar (var.), Daś, SR, SSB ; वरः [पु°] AA.

Śārdūlavikrīḍita metre.

Wearied, she does not oppose as formerly the loosening of her garment, nor as before does she, when seized by the hair, break the arch of her brow and bite her lip severely ; she willingly offers her limbs and does not repulse a forcible embrace ; Oh ! The fair one seems now to have learnt quite a different mode of (showing) anger ! (C. R. Devadhar's translation).

5077

आयस्य तावदपि कर्म करोतु कश्चित्
तेनापि मातरधिकं किमिहानुभाव्यम् ।
आस्ते सुखं य इह भारतवर्षसीमन्य्
आस्ते स किंचिदित उत्तरतोऽपसृत्य ॥

(अ) Ānas 17.

(*b*) किमिवानु° Ānas (var.).

Vasantatilakā metre.

One may do a great deal of work, taking much pain, but can there be greater happiness enjoyed (than your grace), oh! divine mother? He, who happily remains within the boundaries of the sacred land of Bhāratavarṣa, remains at the top, setting aside future birth. (A. A. R.).

5078

आयस्य तुर्यभागेन व्ययकर्म प्रवर्तयन् ।
अन्यूनतैलदीपोऽपि चिरं भद्राणि पश्यति ॥

(आ) SR 383. 255 (a. Śaraṅgadhara [?]).

Variant of No. 5079.

A person should incur expenditure upto one fourth of his income and thereby he will be well off for long; it is only when a lamp has plenty of oil that one can see pleasing objects for a long time. (A. A. R.).

5079

आयाच्चतुर्थभागेन व्ययकर्म प्रवर्तयेत् ।
प्रभूततैलदीपो हि चिरं भद्राणि पश्यति ॥

(अ) Cr 1236 (CvP IV 6. 15, CvP V 6. 13, CvTb 6. 16). Variant of No. 5078.

(आ) ŚP 1392, SH 1130, SR 146. 165. (a. ŚP), SSB 468. 53, ŚB 2. 598, IS 981.

(*a*) आयादर्थं CvP V; आदानस्य CvTb; आयच° IS; चतुर्थांशं (°सो CvP V) CvP IV, CvP V, CvTb.

(*b*) प्रवर्तते CvP IV, CvTb; प्रवर्तयन् IS; करोति यः [प्र°] CvP V.

(*c*) प्रभूतै° CvTb; अन्यून° IS; °दीपे CvP IV, CvP V; यं [हि] CvTb; न [हि] CvP IV, CvP V; ऽपि [हि] IS, ŚB.

(*d*) चित्तं CvP IV, CvP V.

For translation see No. 5078.

5080*

आयातं मामपरिचितया वेलया मन्दिरं ते
चोरो दण्ड्यस् त्वमिति मधुरं व्याहरन्त्या भवत्या ।
मन्दे दीपे मधुलवमुचां मालया मल्लिकानां
बद्धं चेतो दृढतरमिदं बाहुबन्धच्छलेन ॥

(अ) Āś 6. 18.

Mandākrāntā metre.

When I[1] came to your[2] apartment at an unusual hour, you told me sweetly "Thou art a thief and deservest punishment." Then, when the light was dim, my heart was bound fast by you under the pretext of chaining my hands by a wrath of jasmine flowers flowing with drops of honey. (C. S. Sastri's translation).

1. Rāma's recollection narrated by Hanūmān.
2. Sitā's.

5081*

आयातं सखि दयितं चिरात् प्रवासात्
क्षामाङ्गं तव विरहानलेन तप्तम् ।
सद्योऽमुं निजमृदुलाङ्गसङ्गदानात्
संतृप्तिं नय भव संमुखी किमेवम् ॥

(आ) SSB 154. 3.

(*d*) संतृप्ति SSB (printer's error).

Praharṣiṇī metre.

The beloved lover has returned from a journey, after a long time, emaciated and burnt by the fire of separation; make him happy by immediately giving a close embrace with your soft limbs; receive him! Why this (shyness)? (A. A. R.).

5082*

आयातः कुमुदेश्वरो विजयते सर्वेश्वरो मारुतो
भृङ्गः स्फूर्जति भैरवो न निकटं प्राणेश्वरो मुञ्चति ।
एते सिद्धरसाः प्रसूनविशिखो वैद्योऽनवद्योत्सवो
मानव्याधिरयं कृशोदरि कथं त्वच्चेतसि स्थास्यति ॥

(अ) Rasamañjarī of Bhānukara 118.

(आ) SR 308. 16, SSB 159. 16.

(*d*) °धिरसौ Rasa°.

Śārdūlavikrīḍita metre.

The lord of the lilies, the moon, has risen and the lord of all, the breeze blows triumphantly; the formidable bees are buzzing loudly and the lord of your life, the lover, will not leave your presence; thus every friendly remedy is ready and the physician of the flowery-arrowed Cupid is ever successful in his treatment; oh ! slim one, how will the disease of jealous anger remain in your mind ? (A. A. R.).

5083*

आयातस्ते समीपं तव गुणविमलान् पण्डितो वादकर्ता
काव्ये भव्ये हि रेवाभवविगतरसे रुग्युगे रोगहर्ता ।
नाहं जाने चिकित्सां सकलगुणनिधे दुर्दरिद्रत्वरोगे
श्रीमद्राजार्जुनेन्द्र प्रबलमपि यते कल्पिता सा चिकित्सा ॥

(आ) SR 113. 6, SSB 409. 1.

Sragdharā metre.

Here has come to you a learned scholar who can appreciate your noble qualities, who can debate sucessfully in good poetry and who can remedy the ailments when the Narmadā-like life is devoid of *rasa* [essential constituents *or* sentiments]; but I know not the remedy, oh ! King Arjunendra, the treasure-house of all virtues, to treat the disease of extreme poverty, though I try my best; but the remedy is found (in you, oh ! king). (A. A. R.).

5084*

आयाताः सखि वर्षा
वर्षादपि यासु वासरो दीर्घः ।
दिशि दिशि नीरतरङ्गो
नीरतरङ्गो ममापि हृदयेशः ॥

(आ) SR 340. 11, SSB 212. 7; (v. SR notes).

Āryā-udgīti metre.



Rains have set in, friend dear, in which the day is longer than a year; wavy streams of rain are in all quarters; but the lord of my heart is devoid of any passion for me. (A. A. R.).

5085*

आयाता जलदावली सरभसं विद्युत्समालिङ्गिता
शैलानां परितः सशब्दमहिभुक्श्रेणी नरीनृत्यति ।
एवं सत्यपि हन्त संप्रति पतिर्देशान्तरं प्रस्थितस्
तद् दुःखं विनिवेद्यतां सखि कथं कस्याधुनाग्रे मया ॥

(आ) SR 330. 2, SSB 194. 2.

(*a*) आयता SSB (printer's error).

Śārdūlavikrīḍita metre.

Rows of clouds have come up embraced impetuously by lightning, flocks of peacocks are dancing hilariously and uttering their sweet notes all around the hills; alas ! in spite of these, my husband has now started on a journey to another country; friend, in whose presence am I to narrate all these woes? (A. A. R.).

5086*

आयाता मधुयामिनी यदि पुनर्नायात एव प्रभुः
प्राणा यान्तु विभावसौ यदि पुनर्जन्मग्रहं प्रार्थये ।
व्याधः कोकिलबन्धने विधुपरिध्वंसे च राहुग्रहः
कन्दर्पे हरनेत्रदीधितिरहं प्राणेश्वरे मन्मथः ॥

(अ) Śṛṅgāratilaka 2.

(आ) Skm (Skm [B] 742, Skm [POS] 2. 74. 2) (a. Indraśiva), SuMañ 209. 7-10, SR 285. 37 (a. Śṛṅg°), SSB 118. 39, IS 986.

(*a*) विजयते कान्तप्रयाणोत्सवः Skm.

(*b*) यियासवो [वि°] Skm ; °ग्रहोऽभ्यर्थये Skm.

(*c*) व्याधाः Skm ; विधुविध्वंसे Śṛṅg° (var.), Skm (POS) ; हिमकरध्वंसे Skm (var.) ; हिमकरध्वंसे SR, SSB ; राहुर् Śṛṅg° (var.) ; राहोर्गणाः Skm.

(*d*) हरनेत्रपावककणाः Skm ; इयं [अहं] Śṛṅg° (var.); मन्मथाः Skm.

Śārdūlavikrīḍita metre.

The spring-night came ; should your husband not arrive, then let my spirit of life go into fire ! should I however be reborn, then I would like to be a hunter in order to catch the *kokila* ; (just as) the demon Rāhu in order to make trouble to the moon ; Śiva in order to scorch the God of love ; the God of love in order to torment the beloved.

5087*

आयाता मधुरजनी
मधुरजनीगीतिहृद्येयम्
अङ्कुरितः स्मरविटपी
स्मर विट पीनस्तनीमबलाम् ॥

(आ) SR 331. 12, SSB 197. 12.

Āryā-upagīti metre.

The nights of the spring season have arrived that are pleasing with the sweet songs of women ; the tree of passion has put forth sprouts, remember, oh ! sensualist, the stout-bosomed wife. (A. A. R.).

5088*

आयाता रजनी भविष्यति महाविश्लेषदावानलो
नोद्वेगः सहसा कृशाङ्गि मनसा कार्यो रथाङ्गाह्वयः ।
इत्थं बाष्पनिरुद्धगद्‌गदतया संभाष्य कोकीं चिरं
चिन्तापूर्णमना विनोदविमुखो हंहो विधिं निन्दति ॥

(अ) Anyśat 69.

Śārdūlavikrīḍita metre.

Night has come, the forest-fire of separation from me is imminent, you are not to be agitated in the mind, oh ! slim one, all of a sudden, the male ruddy-goose, having said this to his mate with his throat choked with suppressed tears and stuttering, remained for long full of anxiety, dispirited ; and then alas ! cursed his fate. (A. A. R.).

5089*

आयाता रतिनायकस्य विपिनं श्रीराधिकाभ्यागतो
दैवादेव हरिश्च तत्र चतुरश्चेटोऽपि तत्रागमत् ।
शीघ्रं पर्वतकन्दरोदरगतं लास्यं शिखीनां पुरः
पश्यामीति हरिं निगद्य शनकैर्गेहं समभ्यागमत् ॥

(आ) PV 462.

(*a*) विपनं PV (var.).

Śārdūlavikrīḍita metre.

The beloved Rādhā arrived at the rendezvous in the forest of Cupid, and fortunately Kṛṣṇa came too, as also the clever servant; "I shall quickly see the dance of peacocks in the mountain, cave"—having said this to Kṛṣṇa (and leaving the lovers alone) he slowly returned home. (A. A. R.).

5090*

आयातासि विमुञ्च वेपथुभरं दृष्टासि किं केनचिन्
नीलं चोलममुं विमुञ्च हरतु स्वेदं निशीथानिलः ।
इत्यन्तर्भयसन्नकण्ठमसकृद् यामीति तल्पातिथिर्
त्रस्यन्ती परिरभ्यते सुकृतिना स्वैरं नवस्वैरिणी ॥

(आ) JS 256. 11 (a. Ākāśapoli), PV 380 (a. Jagajjīvana), ŚP 3779, SG 311, RJ 869, RA 3. 22, SR 353. 47 (a. ŚP), SSB 234. 47.

(*a*) केनापि नो PV, SG, ŚP ; नो केनचिन् [किं के° चिन्] SR, SSB.

(*b*) बोलममुं PV (var.) ; विचञ्च JS (var.).

(*c*) इत्युक्ते भ° RA ; तल्पं गता PV, ŚP, SG, SR, SSB, RA.

(*d*) जल्पन्ती [त्र°] JS, SR, SSB ; सुकृतिभिः PV, ŚP, SG, SR.

Śārdūlavikrīḍita metre.

You have arrived at the rendezvous, leave off all this tremor ; why, were you seen by anyone while coming ? Take off this blue jacket, let the nocturnal breeze remove the sweat—thus was the fresh wanton woman addressed by the lover, as she was full of fear (of detection) in her heart and said, 'Let me go', falteringly and frequently; but this welcome guest to the couch was embraced leisurely and warmly by the fortunate lover even while she was frightened (of being found out). (A. A. R.).

5091*

आयाति फुल्लकुसुमः कुसुमागमोऽयम्
एषा शशाङ्कतिलका शरदागतेति ।
बाढं प्रहृष्यति जनो न पुनर्ममैतद्
आयुःप्रहीणमिति याति मनोविषादम् ॥

(आ) JS 453. 52 (a. Candragomin).

(*c*) बाल: [बा°] JS (var.).

Vasantatilakā metre.

Here comes the spring full of blooming flowers and here has come the autumn adorned with the moon ; thus do the people rejoice ; but not so in my case, for my mind feels sorry that life has diminished [to the extent of one year]. (A. A. R.).

5092*

आयाति याति खेदं
करोति मधु हरति मधुकरीवान्या ।
अधिदेवता त्वमेव
श्रीरिव कमलस्य मम मनसः ॥

(आ) ĀrS 2. 82.

Āryā metre.

The other (woman) comes, goes away, gives trouble, takes *madhu* [wine *or* honey], just as a she-bee does ; but you alone are the presiding deity of my heart just as Śrī [the goddess of beauty] is of the lotus. (A. A. R.).

5093*

आयाति याति पुनरेव जलं प्रयाति
पद्माङ्कुराणि विधुनोति धुनोति पक्षौ ।
उन्मत्तवद् भ्रमति कूजति मन्दमन्दं
कान्तावियोगविधुरो निशि चक्रवाकः ॥

(अ) Śṛṅgārarasāṣṭaka attributed to Kālidāsa (KSH 510) 4.

(आ) SuM 14. 17, RJ 1053, SuSS 146, Vidy 166 (a. Kālidāsa), Any 84. 70, SR 296. 7 (a. Śṛṅg°), SSB 138. 8, IS 987.

(*a*) पुनरेति पुनः SuM, Any.

(*b*) पद्माङ्कराणि Śṛṅg° ; पद्मान्तराणि SuM ; पद्माङ्कुरं च विचिनोति SR, SSB ; पक्षम् SR, SSB.

(*c*) कूजनि SSB (printer's error); मुक्ताकण्ठः (°ण्ठं) [म°] SR, SSB, SuM ; रारटीति [म°] Any.

(*d*) °विधुरः खलु (किल) चञ्चरीकः SuM, Any.

Vasantatilakā metre.

During the night a *cakravāka* aroused by the separation with its female, comes and goes and again proceeds to the water, touches the lotus-buds, shakes his wings, runs in bewilderment in different directions and whistles gently, gently.

5094*

आयाति श्रियमञ्जसा नयनयोरम्भोरुहप्रेयसी
संनाहः स्तनयोरयं कलयते संभोगयोग्यां दशाम् ।
वैदग्ध्येन सहासिकां वितनुते वाचामियं प्रक्रिया
मुग्धायाः पुनरैन्दवीं न सहते मुख्यामभिख्यां मुखम् ॥

(आ) SR 254. 48, SSB 64. 65.

(*a*) °प्रेयसीं SSB.

(*b*) कथयते [कल°] SSB.

(*c*) प्रक्रियां SSB.

Śārdūlavikrīḍita metre.

Lovable like a lotus she brings beauty to the eyes, the pleasing equipment of the bosom denotes the state fit for enjoyment ; her mode of speech has great affinity to cleverness; but the face of the charming one does not tolerate the lustre of the moon (as hers is free from the black spot). (A. A. R.).

5095–96*

आयाति स्खलितैः पादैर् मुखवैवर्ण्यसंयुतः ।
ललाटस्वेदभाग् भूरि- गद्गदं भाषते वचः ॥
कम्पमानमधोऽवेक्षी पापं प्राप्तः सदा नरः ।
तस्माद् यत्नात् परिज्ञेयश् चिह्नैरेतैर्विचक्षणैः ॥

(अ) P (PP 1. 152-3, Pts 1. 198-9, PtsK 1. 213-4).

(आ) IS 988-9. Cf. JSAIL 20. 34.

(*c*) °स्वेदभा PtsK.

(*e*) अधोदृष्टिर् भवेत् कृत्वा Pts.

(*f*) सभां [स°] Pts.

The sweat appears upon his brow, / he stumbles on, he knows not how, / his face is pale, and all he utters / is much distorted ; for he stutters.

The culprit always may be found / to shake, and gaze upon the ground : / observe the signs as best you can / and shrewdly pick the guilty man. (A. W. Ryder's translation).

5097**

आयाति हृष्टोऽभिमुखो यदि श्वा
　　क्रीडां प्रकुर्वन् विलुठंस्तथाग्रे ।
शीघ्रं तदानीं ध्रुवमध्वगानां
　　भवेत् प्रभूतो धनधान्यलाभः ॥

(आ) ŚP 2602.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog comes face to face in a joyous mood frolicking and rolling on the ground in front, then, without doubt, quickly will there be great gain of wealth and grain to the person that starts on a journey. (A. A. R.).

5098*

आयातु यातु खेदं
　　करोतु मधु हरतु चाप्यन्या ।
अधिदेवता त्वमेव
　　श्रीरिव कमलस्य मम मनसः ॥

(आ) RJ 864.

(*b*) चान्या RJ (°प्य° added *metri causa*).

Āryā-upagīti metre.

Let the other (woman) come or go, cause worry, take *madhu* [wine *or* honey]; none-the-less, it is only you who are the presiding deity of my heart, as, Śrī, the goddess of beauty, is of the lotus-flower. (A. A. R.).

आयातुर्भुवनं तदेत° see No. 4794.

5099

आयाते च तिरोहितो यदि पुनर्दृष्टोऽन्यकार्ये रतो
　　वाचि स्मेरमुखो विषण्णवदनः स्वक्लेशवादे मुहुः ।
अन्तर्वेश्मनि वासमिच्छति भृशं व्याधीति यो भाषते
　　भृत्यानामपराधकीर्तनपरस्तन्मन्दिरं न व्रजेत् ॥

(आ) SR 180. 1051, SSB 519. 1051.

Śārdūlavikrīḍita metre.

If the host disappears from view as soon as the guest comes and is seen later to be interested in doing other activities, and though smiling, has a face heavy with care and frequently talks of his own worries, who desires to remain in the inner apartments complaining that he is not well and who throws all blame (for inattention) on the servants—to the house of such a person one should never go as a guest. (A. A. R.).

आयातेति मनोरमागतगुणं see प्राङ् मा मेति मनो°.

5100*

आयाते दयिते मनोरथशतैर्नीत्वा कथंचिद् दिनं
गत्वा वासगृहं जडे परिजने दीर्घां कथां कुर्वति ।
दष्टास्मीत्यभिधाय सत्वरपदं व्याधूय चीनांशुकं
तन्वङ्ग्या रतिकातरेण मनसा नीतः प्रदीपः शमम् ॥

(अ) Amar (Amar [D] 65, Amar [RK] 91, Amar [S] 86, Amar [K] 76, Amar [POS] 86, Amar [NSP] 77)[1].

(आ) VS 2076 (a. Adbhutapuṇya), ŚP 3680 (a. Adbhutapuṇya), JS 277. 6 (a. Adbhutapuṇya), Rasārṇavasudhākara (TSS) 132, SR 319. 38 (a. Amar), SSB 178. 40, RJ 1096, IS 990.

(*a*) धृत्वा [नी°] Amar (var.); नीते ŚP, VS, SR, SSB; दिने ŚP, VS, SR, SSB.

(*b*) वैदग्ध्यापगमाज् Amar (D), Amar (RK), Amar (K), Amar (NSP), ŚP, JS, VS, SR, SSB.

(*c*) धृष्टमीत्य् Amar (var.); दग्धास्मी° VS; सत्वरतरं ŚP; क्षीरांशुकं Amar (var.); चीनम्बरं Amar (var.); व्याधूनयन्त्याम्बरं Amar (RK).

(*d*) रतका° Amar (RK); रतिलालसेन VS.

1. Westren (Arj) 77, Southern (Vema) 86, Ravi 75, Rāma 90, Br MM 88, BORI I 93, BORI II 91.

Śārdūlavikrīḍita metre.

When the lover had returned, she passed the day with difficulty filling her mind with hundreds of day-dreams; and then entering the pleasure-house, she saw that her obtuse attendants lacking all sagacity carried on a long conversation; the slender-bodied one, whose heart grew impatient for enjoyment of love cried out, "O something has bitten me!" and hurriedly tossing her silken scarf she extinguished the lamp. (C. R. Devadhar's translation).

5101*

आयाते दयिते मरुस्थलभुवामुल्लङ्घ्य दुर्लङ्घ्यतां
गेहिन्या परितोषबाष्पतरलामासज्य दृष्टिं मुखे ।
दत्वा पीलुशमीकरीरकवलान् स्वेनाञ्चलेनादराद्
आमृष्टं करभस्य केशरसटाभारावलग्नं रजः ॥

(आ) SkV 512 (a. Keśaṭa), Skm (Skm [B] 771, Skm [POS] 2. 60. 1) (a. Kaśaṭa), VS 2075, ŚP 3528 (a. Adbhuta-puṇya), JS 192. 4 (a. Adbhuta-puṇya), SGo 71*a* (a. Adbhutapuṇya), Any 42. 35, SR 305.1 (a. Daś.), SSB 154. 2 (a. Adbhuta-paṇya), AAS 4. 7, RA 4. 34, SuMañ 264. 7-10 (a. Adbhutapuṇya), Daś *ad* 4. 13 (p. 196), KH 110. 5-9, Sar 5. 120, ŚbB 2. 195; 3. 11; 3. 393; 4. 729; 4. 885.

(*a*) °वाँ संचिन्त्य दु° Any, AAS, Sar; उत्प्रेक्ष्य [उल्ल°] Skm, ŚP, JS, Daś, KH, SR, SSB, RA; उद्वीक्ष्य VS, SuMañ; दुर्लक्ष्यतां AAS.

(*b*) तन्वङ्ग्या [गे°] VS, SuMañ; °कलिलामा° Daś, SR, SSB, RA; °सलिलामा° KH.

(*c*) °कवलं VS, ŚP, SuMañ; लोलाञ्च° ŚP, SR; चेलाञ्च SSB.

(*d*) उन्मृष्टं Skm (var.), JS, SR, SSB, AAS, RA, SuMañ; केसर° Skm, VS, ŚP, JS, Daś, KH, Sar, Any, SR, SSB, AAS, RA, SuMañ; °भाराग्रलग्नं (°राभ्र° SR, SSB) Skm, ŚP, Daś, Sar, Any, SR, SSB, SuMañ.

Śārdūlavikrīḍta metre.

Her husband has returned across the trackless desert; / the mistress of the household looks upon his face / with eyes unsteady from her tears of joy. / She offers to his camel palm and thronleaf / and from its mane wipes the heavy dust / with the hem of her own garment, tenderly. (D. H. H. Ingalls's translation).

5102*

आयाते रभसाद्यदि प्रियतमे प्रत्युद्गता नो चिरं
नो वा मण्डलितोन्नतस्तनतटं गाढं समालिङ्गितः ।
आश्लिष्य स्वभुजावलम्बमथवा प्रेमार्द्रया नो गिरा
संभाष्याभिहितो हतासि सरले स्वैरेव दुश्चेष्टितैः ॥

(आ) VS 1173 (a. Ratnamitra).

Śārdūlavikrīḍita metre.

When the beloved lover arrived you did not go immediately to receive him but delayed it for long, nor was he warmly embraced with your high and rounded bosom, and having hugged him you did not hold his hand and talk to him with words full of affection; hence, fickle-minded one, you are undone by your own ill-conceived actions. (A. A. R.).

5103*

आयातेऽर्थिनि गोत्रभिद्यभिमते कर्णोऽमुचत् कुण्डलं
कामास्त्रं किल भूरिलोचनयुगं तस्मिन् समासज्जताम् ।
नन्वेतत् कुरुनायकस्य हृदयं तस्मात् समाधीयतां
संभूतस् तपसोऽत्र यो रतिरसो मापार्थतो हीयताम् ॥

(अ) Kṛkā 79.

Śārdūlavikrīḍita metre.

When Indra came begging for Karṇa's ear-rings he was received approvingly and they were given to him; let these which act as arrows of love to innumerable pairs of eyes be fastened on him; let the heart of the leader of the Kuru-s be thus comforted; let not the pleasing result of the penance be rendered in vain. (A. A. R.).

5104*

आयाते श्रुतिगोचरं प्रियतमप्रस्थानकाले पुरस्
तल्पान्तःस्थितया तदाननमलं दृष्ट्वा चिरं मुग्धया ।
सोच्छ्वासं दृढमन्युनिर्भरगलद्बाष्पाम्बुधौतं तया
स्वं वक्त्रं विनिवेश्य भर्तृहृदये निःशब्दकं रुद्यते ॥

(आ) VS 1052, ŚP 3382, SR 329. 15 (a. VS), SSB 194. 15, SH 1953.

(*a*) बलात् [पु°] ŚP, SR, SSB ; जना [पु°] SH.

(*b*) तया जनमलं [त°] SR, SSB.

(*c*) दृढमुनिनिर्भरग° SH.

Śārdūlavikrīḍita metre.

When the time of the departure of beloved lover reached her ears the charming wife who was in the couch was stupefied and looking at his face for long, sighed deeply and placing on his chest her face, which was wet with tears, welling up due to intense grief, she began to weep noiselessly. (A. A. R.).

5105*

आयातैव निशा निशापतिकरैः कीर्णं दिशामन्तरं
भामिन्यो भवनेषु भूषणगणैरङ्गान्यलंकुर्वते ।
मुग्धे मानमपाकरोषि न मनागद्यापि रोषेण ते
हा हा बालमृणालतोऽप्यतितरां तन्वी तनुस्ताम्यति ॥

(अ) BhV (BhV [POS] 2.54, BhV [C] 2. 53).

(आ) Rasagaṅgā 90. 17-20.

(*a*) पूर्णं [की°] BhV (var.) ; °मन्दिरं BhV (var.).

(*b*) °णैरुल्लासयन्ति श्रियम् BhV (var.), Rasa° °ङ्गानि संस्कुर्वते BhV (C).

(*c*) बाले [मु°] BhV (var.); वामे [मु°] Rasa°.

(*d*) ऽप्यतितमां BhV (var.), Rasa°; तनुः क्षाम्यति BhV (var.).

Śārdūlavikrīḍita metre.

The night has come; the space between the quarters is pervaded by the rays of the lord of the night[1]; and other women are adorning their bodies with numbers of ornaments in their houses; still you, Oh! foolish one, do not lessen your haughtiness even in the slightest degree. (And) alas! your body, much more slender than even a young lotus-stalk, is distressed by your anger. (H. D. Sharma's translation).

1. the moon.

5106*

आयातैव निशा मनो मृगदृशामुन्निद्रमातन्वती
मानो मे कथमेष संप्रति निरातङ्कं हृदि स्थास्यति ।
ऊहापोहमिमं सरोजनयना यावद् विधत्तेतरां
तावत् कामनृपातपत्रसुषमं बिम्बं बभासे विधोः ॥

(अ) BhV (BhV [POS] 2. 58, BhV [C] 2. 57).

(c) उन्नियोहम् BhV (C); विधत्ते त्वरं BhV (C).

Śārdūlavikrīḍita metre.

The disk of the moon, as charming as the umbrella of king Cupid arose just while the lotus-eyed one was engaged in the thoughts as to how her pride would fearlessly hold its position in her heart at a time when the night, which rendered the mind of deer-eyed women void of sleep[1], had actually come. (H. D. Sharma's translation).

1. full of love.

5107*

आयातो दयितस् तवेति सहसा न श्रद्दधे भाषितं
सद्यः संमुखतां गतेऽपि सुमुखी भ्रान्तिं निजां मन्यते ।
कण्ठाश्लेषिभुजेऽपि शून्यहृदया स्वप्नान्तरं शङ्कते
प्रत्यावृत्तिमियं प्रियस्य कियता प्रत्येतु शातोदरी ॥

(आ) VS 2077 (a. Luṭṭaka), SR 304. 5 (a. VS), SSB 153. 5.

(a) वचसा [स°] VS ; श्रद्धधे SSB.

(b) चक्षुर्गोचरतां [स°] VS.

(c) °श्लेषगते VS.

(d) वार्तां पृच्छति भर्तरि स्मितमुखी लज्जावती तुष्यति VS ; पत्या° [प्र°] SSB.

Śārdūlavikrīḍita metre.

When announced, "Your beloved has returned", she did not comprehend it immediately ; even when he came facing her, the good looking girl considered him to be an illusion of her mind ; though he threw his arms around her neck she suspected it to be a dream in her absent-mindedness ; how[1] is this slim one to be convinced that the dear lover has returned ? (A. A. R.).

1. When the husband asks for news the shy one smiles and is happy.

5108*

आयातो भवतः पितेति सहसा मातुर्निशम्योदितं
धूलीधूसरितो विहाय शिशुभिः क्रीडारसान् प्रस्तुतान् ।
दूरात् स्मेरमुखः प्रसार्य ललितं बाहुद्वयं बालको
नाधन्यस्य पुरः समेति परया प्रीत्या रटद्घर्घरम् ॥

(आ) JS 426. 9 (a. Bhaṭṭotkaṭa), ŚP 576 (a. Utkaṭa), AP 11, VS 2415, SH 1017 (a. Khoravaṭa bhaṭṭa), SR 208. 36 (a. VS), SSB 574. 3 (a. Utkaṭa), IS 991, Subh 77, Pr 364. (Cf. ZDMG 27. 628).

(b) क्रीडारसं सद्रुतम् JS ; °रसास्तु द्रुतम् SH.

(d) नान्यस्यापि [ना°] Subh ; परैति [स°] VS, JS (var.), SH, Subh ; रटन् [रटद् ] ŚP, SR, SSB ; रणन् VS, SH, Pr ; रणद् JS ; घुर्घुरम् Pr.

Śārdūlavikrīḍita metre.

When the unexpected announcement is made by the mother, "Here comes your father", hearing this, the little son with his body covered with dust in the course of his sports with other children leaves off all interest in it, and with a smiling face, opening the tender arms wide from afar, comes running with great gurgling sounds of joy except to one who is by no means unfortunate. (A.A.R.).

5109*

आयातो वनमाली
गृहपतिरालि समायातः ।
स्मर सखि पाणिनिसूत्रं
विप्रतिषेधे परं कार्यम् ॥

(आ) SuMañ 61. 12-13.

Āryā-upagīti metre.

"Kṛṣṇa, wearing a garland of wild flowers, has come, and, oh! friend, here comes my husband, too!" My dear, remember the rule of Pāṇini's grammar, "When there is a conflict, the latter must be resorted to." (A. A. R.).

5110

आयात् त्रिभागतः कुर्याद् व्ययं धर्मपरो नरः ।
एतदेव हि पाण्डित्यं यदायादल्पको व्ययः ॥

(अ) Cr 146 (CR V 41, CPS 123. 42).

(*a*) आया CR (var.); कुर्या CR (var.).

(*b*) नराः CR (var.); नृपः [न°] CR (var.).

(*c*) एतदीव CR (var.).

Expenditure must always be lower than income. (Therefore), a person who wants to act according to *dharma* should never spend more than one third on oneself; that alone is a wise behaviour.

आयात्यां च जयेद् (वर्धयेद्) see No. 5072.

आयात्यां निजयुवतौ see No. 5118.

आयात्रमात्ररमणी° see No. 4941.

आयादर्थं भागेन see No. 5079.

5111

आयान्तं गुणिनं दृष्ट्वा प्रहृष्येदाद्रियेत च ।
गुणिनो ह्यादृता भूयश् चेष्टन्ते तस्य संपदे ॥

(आ) SSB 476. 284.

When a person possessing good merits is seen we must be greatly pleased and should welcome him; when such men of merits are duly honoured they will act in turn for the prosperity of the person. (A. A. R.).

5112

आयान्तं स्वपतिं दृष्ट्वा भक्षयन्ती सदाखिलम् ।
परित्यक्ता निजैः पुत्रैर् बान्धवैः स्वजनैस् तथा ॥

(अ) Cr 1237 (CRC I. 41, CRBh II 1. 40).

(*d*) बन्धुभिः CRBh II.

When she sees her husband returning home, she eats everything (and does not leave anything); (therefore), she is abandoned by her sons, relatives and kinsmen.

5113*

आयान्तमालोक्य हरिं प्रतोल्याम्
आल्याः पुरस्तादनुरागमेका ।
रोमाञ्चकम्पादिभिरुच्यमानं
भामा जुगूह प्रणमन्त्यथैनम् ॥

(आ) Kuv *ad* 86. 153 (p. 169).

Indravajrā metre.

Seeing Kṛṣṇa coming along the main road, Satyabhāmā alone, by bowing to him in the presence of her friend, concealed her love which exhibited itself in hairs standing on ends, tremor and other symptoms. (A. A. R.).

5114*

आयान्ति त्वरितं गभीरसरितां कूलेषु भूमीरुहां
मूलेषु व्यथिता निदाघपथिकाः कृत्यं तदेषां परम् ।
यत्पुष्पैरधिवासनं निबिडया यच्छायया पालनं
यन्मन्दैरुपवीजनं च पवनैः कृत्यं तदुर्वीरुहाम् ॥

(आ) Any 111. 40, Ava 458.

(*a*) त्वरिता Ava.

(*b*) मूले यत् पथिका Ava ; °थिताः Ava.

(*c*) सत् Ava.

Śārdūlavikrīḍita metre.

To the roots of trees that grow at the banks of mighty rivers, travellers, scorched by the heat of summer, come quickly; it is then the duty of these trees to render fragrant the air therein, with their flowers and give shelter with their thick shade; and they should also fan them with gentle breeze. (A. A. R.).

5115*

आयान्ति यत्र निवसन्ति चिराय चेष्टं
निर्यान्ति चैवममिताः सरितो यतोऽमी ।
देवैर्हृतेषु बहुलेषु मणिष्वपीभ्यो
यः पूर्ववत् स जयतादमृतैकभूमिः ॥

(आ) SSB 28. 1 (a. Saṅgrahītṛ).

Vasantatilakā metre.

Innumerable streams flow in here and remain for long as they please and depart too; and though the gods took away a good number of gems, he remains as rich as before; may that one source of *amṛta* be ever victorious. (A. A. R.).

5116

आयान्ति यान्ति सततं
नीरं शिशिरं खरं न गणयन्ति ।
विद्मो न हन्त दिवसाः
कस्य किमेते करिष्यन्ति ॥

(आ) SkV 1066, Vjv 235. 7 (?).

Ārya metre.

The days ever come and go / heedless of rains of winter and of summer. / But what they will do and to whom / we know not. (D. H. H. Ingalls's translation).

5117*

आयान्त्यग्रे ननु तनुभवा उत्तमर्णा इवेमे
शय्यालग्नाः फणभृत इवाभान्ति दारा इदानीम् ।
कारागेहप्रतिममधुना मन्दिरं दृश्यते मे
तत्र स्थातुं प्रसजति मनो न क्षणं न क्षणार्धम् ॥

(अ) Śāntiv 21.

Mandākrāntā metre.

Children[1] indeed come into the family like creditors, and the wife now looks like a snake clinging to the bed; the mansion is now viewed by me like a prison house; (hence) my mind does not care to remain there for a moment or half of it. (A. A. R.).

1. Daughters.

5118*

आयान्त्यां निजयुवतौ वनात् सशङ्कं
बर्हाणामपरशिखण्डिनीं भरेण ।
आलोक्य व्यवदधतं पुरो मयूरं
कामिन्यः श्रदधुरनार्जवं नरेषु ॥

(अ) Śiś 8. 11.

(*a*) आयात्यां Śiś (var.).

(*c*) मयूरमाराद् [पु° म°] Śiś (var.) (see *d*).

(*d*) भामिन्यः [का°] Śiś (var.) (see *c*).

Praharṣiṇī metre.

When his own pea-hen [wife] was returning from the forest, the peacock—full of apprehension—screened another pea-hen with his well-spread out tail; seeing this, the passionate young ladies fully believed that their men-folk were full of deceit. (A. A. R.).

5119*

आयान्त्या दिवसश्रियः पदतलस्पर्शानुभावादिव
व्योमाशोकतरोर्नवीनकलिकागुच्छः समुज्जृम्भते ।
आतन्वन्नवतंसविभ्रममसावाशाकुरङ्गीदृशाम्
उन्मीलत्तरुणप्रभाकरकरस्तोमः समुल्लासते ॥

(आ) SR 327. 20, SSB 191. 20.

Śārdūlavikrīḍita metre.

By experiencing the gentle touch of the feet of the coming beauty of day, the *aśoka*-tree of the sky puts forth, as it were, fresh clusters of buds; to the gazelle-eyed damsels of the quarters, he seems to supply ear-ornaments in the form of the rays of the rising sun. (A. A. R.).

5120*

आयामिनोस्तदक्ष्णोर्
अञ्जनरेखाविधिं वितन्वन्त्याः ।
पाणिः प्रसाधिकायाः
प्रापदपाङ्गं चिरेण विश्रम्य ॥

(आ) SR 259. 76, SSB 72. 18.

(*b*) वितन्वत्या: SSB (printer's error).

Āryā-gīti metre.

While applying collyrium to her mistress's long eyes, the hand [finger] of the decorating maid reached the corner of the eyes only after a long time, having relaxed (in the meanwhile). (A. A. R.).

5121*

आयासः परहिंसा
　　वैतंसिकसारमेय तव सारः ।
त्वामपसार्य विभाज्यः
　　कुरङ्ग एषोऽधुनैवान्यैः ॥

(अ) ĀrS 2. 100.

Āryā metre.

Your essence of strength, oh ! dog that revel in flesh, is full of trouble and results in injury to others; leaving you aside, now itself, this (beautiful) deer should be apportioned to others (who will love it.) (A. A. R.).

आयासकोपभयदुःख° see No. 5123.

5122

आयासशतलब्धस्य　　प्राणेभ्योऽपि गरीयसः ।
गतिरेकैव　　वित्तस्य　　दानं शेषा विपत्तयः ॥

(अ) P (PT 2. 109, PTem 2. 98, PP 2. 126), CNT IV 206 (?), HJ *ad* 1. 165, BhŚ 400, PrC 5. 265. Cf. दानं भोगो नशस्तितो. and also cf. Ru 113.

(आ) SRHt 17. 6, SSSN 27. 2, SSH 1. 20, SR 69. 13 (a. BhŚ), SSB 337. 15, SSJ 17. 15, SMJ 1218, SSD 2*f* 107a, SSV 1203, SKG*f* 12*a*.

(*a*) °लब्धस्य PP, H, BhŚ, PrC, SRHt, SSH, SR, SSB.

(*c*) ग° ए° tr. H ; अर्थस्य [वि°] H.

(*d*) दानमन्या PP, H, BhŚ, PrC, SSH, SR, SSB.

Of wealth acquired by hundreds of laborious efforts, (and) more precious than life, (there is) but one way of disposal—distribution. Misfortunes (are) the rest[1]. (F. Johnson's translation).

1. "others" (in all the other texts).

5123

आयासशोकभयदुःखमुपैति मर्त्यो
　　मानेन सर्वजननिन्दितवेषरूपः ।
विद्यादयादमयमादिगुणांश्च हन्ति
　　ज्ञात्वेति गर्ववशमेति न शुद्धबुद्धिः ॥

(अ) AS 50.

(आ) SPR 253. 22 (a. AS).

(*a*) आयासकोपभ° AS (KM), SPR.

Vasantatilakā metre.

Man, by his pride, experiences trouble, sorrow, fear and misery ; his way of life is censured by all (good) men ; it destroys his learning, compassion, self-control and other virtues ; he comes under the influence of arrogance by a little knowledge, but not so the pure mind. (A. A. A.).

5124*

आयासश्लथबाहुवल्लिरधिकस्मेरै ᴗ– –ᴗ–
　　लोलापाङ्गकपोलपालिरलिकस्तोमार्धलुप्तालका ।
न्यस्यन्ती मदयत्यनावृत इव प्रच्छादनायाञ्चलं
　　मुग्धा स्वेदनिपीतसूक्ष्मसिचयव्यक्तस्तनी वक्षसि ॥

(आ) Skm (Skm [B] 1011, Skm [POS] 2. 108. 1) (a. Tuṅgoka or Śuṅgoka).

(*a*) °स्वैरै Skm (var.) ; last five *akṣara-s* missing in all texts.

Śārdūlavikrīḍita metre.

Her creeper-like arm hanging loosely by the exertion, with her lip resplendent with smiles, the cheeks throbbing and the corners of the eyes tremulous, the fore-head half-concealed by falling tresses, the charming damsel feeling herself uncovered

at the bosom, as the thin covering garment had become transparent by sweat, throws the end of her dress to cover the same. (A. A. R.).

5125*

आयासादलघुतरस्तनैः स्वनद्भिः
श्रान्तानामविकचलोचनारविन्दैः ।
अभ्यम्भः कथमपि योषितां समूहैस्
तैरुर्वीनिहितचलत्पदं प्रचेले ॥

(अ) Śiś 8. 1.

(a) स्तनद्भिः Śiś (var.).

Praharṣiṇī metre.

Tired as they were by the exertion (of picking flowers), the young ladies somehow moved on towards the river, noisy with quick breaths and the jingle of their ornaments adorning their weighty bosom; and with their lotus-eyes half closed, they tramped on with dragging steps. (A. A. R.).

5126*

आयासानविचिन्तयन्नगणयल्लाभं ततः किंचिदप्य्
अम्भो मुञ्चति कीर्तिमात्रशरणो धाराधरः सर्वतः ।
तद्यत्नादुपयुज्य वर्धयतु वा दातुर्यशः शाश्वतं
मौढ्यादेतदुपेक्ष्य नाशयतु वा लोकः प्रमाणं ततः ॥

(अ) DikAny 87.

Śārdūlavikrīḍita metre.

The cloud showers rain all over the earth not minding the fatigue and not caring to make the least profit, but becomes only the object of fame (of having rendered a service); thereafter it is left to the world to make the fame of the donor everlasting by effectively utilizing this gift, or to destroy the same by negligence born of foolishness. (A. A. R.).

5127

आयास्य बहुभिर्दुग्धां पीतां वत्सेन सद्गवीम् ।
सुशिक्षितोऽपि गोपालः प्रयत्नेन दुहीत किम् ॥

(आ) VS 2833.

Can a milk-man ever milk a cow, however a good milker he may be and however great the effort, and however well seasoned he be in that art, if it had been already milked and (the last drop) drunk by the calf? (A. A. R.).

5128*

आयास्यसि कदा कान्ते मदन्तकमयि प्रभे ।
इति पृष्टेन्दुवदना- च्छादयद् वाससा मुखम् ॥

(आ) PV 418 (a. Veṇīdatta).

(b) मतिप्रभो PV (MS).

When will you come to me, sweetheart, the bright one? When the moon-faced one was thus asked, she covered her face with her garment (indicating the new-moon day). (A. A. R.).

5129*

आयास्यस्यवधावपर्यवसिते गत्वेति संभाव्यते
संप्राप्ते त्वयि यानि तान्यपि सुखान्यद्यापरोक्षाणि नः ।
किंत्वज्ञातवियोगवेदनमिदं सद्यस्त्वयि प्रस्थिते
चेतः किं नु करीष्यतीत्यविदितं सम्यङ् न निश्चीयते ॥

(आ) Skm (Skm [B] 734, Skm [POS] 2. 52. 4), VS 1061.

(b) तानि [या°] VS; सुखान्यस्याः Skm (POS).

(c) तु ज्ञात [त्व°] VS.

Śārdūlavikrīḍita metre.

When you are about to start on a journey my mind fancies that you might return before the expiry of the time limit, and when thus returned, novel shall be the ways of enjoyment; but when you have actually started, the mind, not fully aware of the pain of separation, cannot resolve itself well as to what unknown thing it will do. (A. A. R.).

5130*

आयास्यामि पुनस्तवान्तिकमहं यामे व्यतीते प्रियेत्य्
  उक्त्वा पङ्कजलोचना सरभसं कान्ता समाजं ययौ ।
जाते क्वापि च सिञ्जते किमु समायातेति मार्गं मुहुर्
  दर्शं दर्शमथो मया निशि मनाग् लब्धो न निद्रारसः ॥

(अ) Janśṛṅg 40.

(c) or शिञ्जते Janśṛṅg.

Śārdūlavikrīḍita metre.

'I shall come back to your company dear, after the lapse of one *yāma*[1]; so saying the lotus-eyed beloved went away quickly for the concert. Whenever the jingle of anklets was heard from somewhere, I gazed at the path, often with the hope that she was returning ; thus looking on again and again, never did I get a moment's pleasure of sleep. (A. A. R.).

1. Duration of three hours.

आयि मन्मथ° see No. 2758.

5131

आयुः कर्म च वित्तं च विद्या निधनमेव च ।
पञ्चैतानि हि सृज्यन्ते गर्भस्थस्यैव देहिनः ॥

(अ) Cr 147 (CV IV 1, CL VIII 7 [in some MSS *cd*/*ab*], CNP I 82, CNP II 58, CNT IV 83, CNM 80, CNMN 65, CNI I 180, CNG 308, CRT 8. 12, CnT II 24. 7, CnT III 58. 5, CnT V 80, CPS 91. 24 and 313. 19), GP 1. 115. 23, P (PP 2. 64, PtsK 2. 82, PPY 73 [63] [in HPañc 167]), H (HJ Intr. 27, HS Intr. 26, HM Intr. 27, HP Intr. 17, HN Intr. 16, HK Intr. 27, HH 3. 21-2, HC 6. 1-2), Vet 8. 8. (Cf. Mn 2. 136, Y 1. 116, Vās 13. 56-7, Vi 32. 16).

(आ) SRHt 52. 11 (a. Rudra or Rudragupta or Rudrabha), SSSN 43. 11 (a. P), SPR 604. 11 (a. Jaina-Pañcatantra), SR 162. 428 and 165. 555 *cd*/*ab*, SSB 494. 428 and 498. 555 *cd*/*ab*, Sama 1 आ 6, Sama 2 ग 10, IS 992, Subh 176 and 191.

(*a*) आयुस् Vet (var.) ; आयु CV (var.), CL (var.) , कर्माणि [क° च] CNP II ; कर्मं Vet (var.) ; कर्मञ्च Subh ; विद्या SR 165. 545 (see *b*), SSB 498. 555 (see *b*); चरित्रं [वि°] GP.

(*ab*) आयुः कर्म च विद्या च सौख्यं निधनम् Vet (var.).

(*b*) वित्तं SR 165. 555, SSB 498. 555 (see *a*) ; विद्यापि Vet (var.) ; विनयम् [नि°] IS.

(*c*) लिख्यते चित्रगुप्तेन CL (var.) ; °तान्यपि CL (var.), H, SR 162. 428, SSB 494. 428, Sama 1 ; च [हि CV, CL (var.), CNP I, CNP II, CPS ; विविच्यन्ते CRT, GP ; विसृ (°मृ°) [हि सृ°] Vet, CNM, CNMN ; विलिख्यन्ते [हि सृ°] Vet (var.), SR 165. 555, SSB 494. 428 ; निषिच्यन्ते [हि सृ°] SRHt ; सूज्यन्ते HH ; शृज्यन्ते Vet (var.) ; प्रपद्यन्ते [सृ°] Subh.

(*d*) जायमानस्य दे° CRT, GP ; °स्तस्यै° Vet (var.) ; °स्येव Vet (var.) ; देहिनां CNI I, CL (var.) ; देहिन (°नम् ; °नाम्) CV (var.), CL (var.) CNP II, PPY (var.).

These five are fixed for every man / before he leaves the womb : / his length of days, his fate, his wealth, / his learning, and his tomb. (A. W. Ryder's translation).

5132

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्रीर्
  अर्थाः संकल्पकल्पा घनसमयतडिद्विभ्रमा भोगपूराः ।
कण्ठाश्लेषोपगूढं तदपि च न चिरं यत् प्रियाभिः प्रणीतं
  ब्रह्मण्यासक्तचित्ता भवत भवभयाम्भोधिपारं तरीतुम् ॥

(अ) BhŚ 192.

(आ) SPR 339. 12 (a. BhŚ), SK 7. 19, SSD 4*f* 18a, SR 373. 188 (a. BhŚ), SSB 271. 74, SRK 93. 6 (a. BhŚ), IS 993, Subh 314.

(*a*) °दिवस: BhŚ (var.) ; °दिवसास्थायिनी BhŚ (var.) ; स्त्रीर् BhŚ (var.).

(*b*) °तटिद्विभ्रमा or °तडिद्भंगुरो or °तडिद्विभ्रमो or °तटिद्भंगुरा (°टीभं°) BhŚ (var.) ; भोगभंगा or भोगवर्गा: (°र्गा:) or भ्रूवीलास: or भोगभोगा:(°गा:) or भक्तिपूगा: (भु°) or भोगपूर्णा: BhŚ (var.) ; भोगपूगा: (°गा:) BhŚ (var.), SR.

(*c*) कंठाश्लेषोपगूहस् (°ष्मो°) BhŚ (var.) ; न रुचिरं or न हि चिरं or च न वरं [च न चि°] BhŚ (var.) ; प्रयुक्तं [प्र°] BhŚ (var.).

(*d*) [आ]शक्त° (°क्त:° ; क्ति°) BhŚ (var.) ; °वित्ता or चित्तो [°चि°] BhŚ (var.) ; भवतु or भवन्तु or भवति or भवत: or भवमहा° BhŚ (var.) ; °पूरं or °तीरं [°पारं] BhŚ (var.) ; च ततुं or तरंतु or तरोतं or तरन्त: or प्लवन्ताम् [तरी°] BhŚ (var.).

Sragdharā metre.

Life is as inconstant as quivering waves ; the glamour of youth is only steady for a few days ; fortunes are as transient as passing whims ; all pleasures are as fleeting as flashes of lightning during the cloudy [rainy] days ; and even the close embrace around the neck (lovingly) offered by the beloveds does not, likewise, last long ; (hence, oh mortals !) have your mind concentrated upon the (Supreme) Brahman for crossing the dreadful ocean of worldly woes. ( S. Bhaskaran Nair's translation ).

5133

आयु:प्रश्ने दीर्घमायुर् वाच्यं मौहूर्तिकैर्जनै: ।
जीवन्तो बहु मन्यन्ते मृता: प्रक्ष्यन्ति कं पुन: ॥

(अ) Kalivi 16.

(आ) SRK 252. 10 (a. Kalivi.), SRM 2. 2. 729, IS 7737.

(*b*) द्विजै: [जनै:] SRK, IS.

When the question is asked about the duration of life the astrologers should always say, "long life" ; when alive they will honour him ; will they consult him again when dead ? (A. A. R.).

5134

आयु: श्रियं यशो धर्मं लोकानाशिष एव च ।
हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रम: ॥

(अ) BhPṇ 10. 4. 46.

The persecution of the great by a person, destroys his duration of life, his prosperity, his fame, his righteousness, his chance of attaining to blessed regions after death, his happiness and lastly all his welfare. (S. M. Sanyal's translation).

5135

आयु: श्री: कीर्तिरैश्वर्यम् आशिष: पुरुषस्य या: ।
भवन्त्येव हि तत्काले यथानिच्छोर्विपर्यया: ॥

(अ) BhPṇ 6. 12. 13.

(आ) SRRU 507.

To men at the destined time occur long life, prosperity, fame, power and other blessings (even if) they desire not for them ; so also the reverse (whether they like them or not). (A. A. R.).

5136

आयु:सत्त्वबलारोग्य- सुखप्रीतिविवर्धना: ।
रस्या: स्निग्धा: स्थिरा हृद्या आहारा: सात्त्विकप्रिया: ॥

(अ) MBh (MBh [Bh] 6. 39. 8 = BhG 17. 8).

(आ) SSap 328, PW 53. 6.

(*a*) रोग्य: MBh (var.).

(*b*) °विवर्धन: MBh (var.).

(*c*) तस्याः [र°] MBh (var.); रस्यास्निग्धा° MBh (var.); स्निग्धा MBh (var.).

Life, courage, strength, good health, / happiness, and satisfaction increasing, / tasty, rich, substantial, and heart-gladdening, / such foods are beloved of the man of goodness. (F. Edgerton's translation).

5137

आयुःसारं यौवनम्
ऋतुसारः कुसुमसायकवयस्यः।
सुन्दरि जीवितसारो
रतिभोगरसामृतस्वादः ॥

(अ) Kuṭṭ (Kuṭṭ [KM] 652, Kuṭṭ [BI] 674).

(*a*) शाश्वविकासं [आ°] Kuṭṭ [BI] (var.).

Āryā metre.

Youth is the quintessence of life; spring is the quintessence of the year; but the quintessence of all things, oh! my entirely beautiful, is this, to taste the divine drink of immortality, the sap of the lust of love. (E. Powys Mathers's translation).

5138

आयुक्तकेभ्यश्चोरेभ्यः परेभ्यो राजवल्लभात्।
पृथिवीपतिलोभाच्च प्रजानां पञ्चधा भयम् ॥

(अ) KN (KN [ĀnSS] 5. 81, KN [TSS] 5. 81, KN [BI] 5. 82). Cf. तस्करेभ्यो नियुक्तेभ्यः.

(आ) SRHt 130. 2 (a. Kāmandaki), SSSN 102. 2 (a. Kāmandaki), IS 994.

(*a*) °श्चौरेभ्यः KN (BI).

(*b*) नराणां [प्र°] SRHt, SSSN.

The royal officers, the thieves, the enemies of the land, the king's favourites, and the covetousness of the monarch himself—these are the five sources of apprehension to the subjects. (M. N. Dutt's translation).

5139

आयुधानां धनुः श्रेष्ठम् आसनानां च मेदिनी।
फलानां चाम्रवृक्षस्य देवानां च महेश्वरः ॥

(अ) Cr 1238(CNP II 94, CNI I 311, CM 19).

(*b*) मेदनी CNI I.

(*c*) °वृक्षस्तु CNP II.

The best weapon is the bow; the best sitting posture is (on) the ground; the best fruit is *āmra* [mango]; the best God is Maheśvara.

आयुरेखं चकारास्याः see No. 5167.

5140

आयुर्घृते गुडे रोगा नित्यं मृत्युर्विदाहिषु।
आरोग्यं कटुतिक्तेषु बलं माषे पयस्तु च ॥

(आ) JS 400. 120 (a. Ātreya).

In (taking) ghee there is long life, diseases in sugar, daily death [pain] in taking hot and pungent things, there is good health in acid and bitter things, and strength in pulses as well as in milk. (A. A. R.).

5141*

आयुर्दानमहोत्सवस्य विनतक्षोणीभृतां मूर्तिमान्
विश्वासो नयनोत्सवो मृगदृशां कीर्तेः प्रकाशः परः।
आनन्दः कलिताकृतिः सुमनसां वीरश्रियो जीवितं
धर्मस्यैव निकेतनं विजयते वीरः कलिङ्गेश्वरः ॥

(आ) Kuv *ad* 100. 168 (p. 182), SR 114. 12 (a. Kuv.), SSB 410. 1.

Śārdūlavikrīḍita metre.

This king is the very longevity in the joyous giving of gifts, trust-incarnate to vassal princes who bow to him, object of great festivity to the eyes of gazelle-eyed ladies, the great effulgence of spreading fame, joy in bodily form to the good people, the very life of the wealth of valour, and the abode of righteousness; thus ever victorious is this great king of Kaliṅga. (A. A. R.).

5142

आयुर्दीर्घतरं वपुर्वरतरं गोत्रं गरीयस्तरं
वित्तं भूरितरं बलं बहुतरं स्वामित्वमुच्चैस्तरम् ।
आरोग्यं विगतान्तरं त्रिजगति श्लाघ्यत्वमल्पेतरं
संसाराम्बुनिधिं करोति सुतरं चेतः कृपार्द्रान्तरम् ॥

(अ) Sumū 28.

(आ) SPR 20. 15 (a. Sindūra-prakaraṇa).

Śārdūlavikrīḍita metre.

The mind of man that is full of compassion gives him longer life, the body becomes more honoured, the family more famous, the wealth greater, strength all the more, his power higher in estimation, good health without reverses, fame in the three worlds all the greater and makes it easy for him to cross the ocean of worldly existence. (A. A. R.).

5143

आयुर्नश्यति पश्यतां प्रतिदिनं याति क्षयं यौवनं
प्रत्यायान्ति गताः पुनर्न दिवसाः कालो जगद्भक्षकः ।
लक्ष्मीस् तोयतरङ्गभङ्गचपला विद्युच्चलं जीवितं
यस्मान्मां शरणागतं शरणद त्वं रक्ष रक्षाधुना ॥

(अ) Śivaparādha-kṣamāpaṇastotra 14. (Works of Śaṅkara, Vol. 17, p. 78, V. V. Press, Śrīraṅgam).

(आ) Sama 2 क 49, SRM 1. 3. 2.

(*d*) करुणस्य [श°] Śiva° (var.).

Śārdūlavikrīḍita metre.

Life perisheth daily before your eyes, youth departeth ; the days departed never return again, time consumeth the world ; fortune is as transient as a ripple on the waves of the ocean ; life as unstable as the lightning ; guard, guard me to-day who am come to thee for safety, oh ! giver of peace ! (A. B. Keith's translation in his *History of Sanskrit Literature*, pp. 216-7).

5144

आयुर्नीरतरङ्गभङ्गुरमिति ज्ञात्वा सुखेनासितं
लक्ष्मीः स्वप्नविनश्वरीति सततं भोगेषु बद्धा रुचिः ।
अभ्रस्तम्बविडम्बि यौवनमिति प्रेम्णावगूढाः स्त्रियो
यैरेवात्र विमुच्यते भवरसात् तैरेव बद्धो जनः ॥

(अ) VCjr 16. 4.

(आ) JS 452. 45 (a. Indrakavi).

(*b*) °नश्वरेति JS ; रतिः [रु°] JS.

(*c*) अभ्रस्तम्भ° JS.

Śārdūlavikrīḍita metre.

Those very facts, the knowledge of which releases a man from taking in delight in existence here, may also bind him fast unto it. Knowing that life is as uncertain as a wave of water, he lives in pleasures ; because fortune is as transitory as a dream, he fixes his appetite on constant enjoyment ; because youth is comparable to a mass of clouds, he passionately embraces women. (F. Edgerton's translation).

5145*

आयुर्बलं विपुलमस्तु सुखित्वमस्तु
कल्याणमस्तु विपुला तव कीर्तिरस्तु ।
श्रीरस्तु धर्ममतिरस्तु रिपुक्षयोऽस्तु
संतानवृद्धिरभिवाञ्छितसिद्धिरस्तु ॥

(अ) P (PM Intr. 5).

Vasantatilakā metre.

May you be blessed with long life and plenty of wealth, full of happiness and auspiciousness be your state, may your fame spread far, let prosperity be yours along with love of righteousness and the destruction of foes, may you have a continuous flow of family succession and the attainment of all that you desire. (A. A. R.).

5146

आयुर्यशो बलं वित्तम् आकाङ्क्षद्भिः प्रियाणि च ।
पितैवाराधनीयोऽग्रे दैवतं हि पिता महत् ॥

(अ) R (R[Bar] 2. 360* *l*. 3-4, R[G] 2. 15. 22).

(*a*) य° ब° tr. or श्रियं यशो R (var.); वृत्तम् [वि°] or दीप्तम् R (var.).

(*b*) कांक्षयद्भिः or आकांक्षंति R (var.); मुखानि [प्रि°] R (var.).

(*c*) ऽराधयेद् R (var.); वै or ऽयं [ऽग्रे] R (var.).

(*d*) हि प्रियं or परमं [हि पि°] R (var.).

Those who wish for themselves long life, glory, power, fame and pleasure, must, in the first place, give reverence to their fathers, since the father is a great deity.

5147

आयुर्लेखा पवनचलनाश्लिष्टदीपोपमेया
संपच्चैषा मदवशचलत्कामिनीदृष्टिलोला ।
तीव्रश्चान्तर्दहति हृदयं विप्रयोगः प्रियेभ्यस्
तस्मादेतत् सततममलं ब्रह्म शान्तं प्रपन्नाः ॥

(अ) BhŚ 401 (doubtful). Cf. Nos. 5148 and 5149.

(*a*) आयुश्लेषा BhŚ (var.).

(*b*) संपद्वेषा...°दृष्टलोला BhŚ (var.).

(*c*) तीव्रस्वान्त° BhŚ (var.).

Vasantatilakā metre.

The life of man may be compared to the flame of a lamp that is under the grip of a breeze ; this prosperity is inconstant like the glance of a passionate girl under the influence of wine ; separation from dear ones burns the heart intensely ; hence we have resorted to the peace of Brahman which is ever pure. (A. A. R.).

5148

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः ।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् ॥

(अ) BhŚ 200, Vet 23. 5. Cf. Nos. 5147 and 5149.

(आ) SuM 30. 8, SPR 1088. 5 (a. BhŚ), SSV 125, SSJ 50. 12, Sa 38. 6, SR 373. 180 (a BhŚ), SSB 270. 66, SRK 94. 9 (a. BhŚ), IS 996, Subh 82.

(इ) Cf. PrŚ (C) 3.

(*a*) राज्ञा तदर्धीकृतं Subh; रात्री तदर्धं कृतं or रात्रौ तदर्धीकृतं or रात्र्या सतोर्धं हृतं BhŚ (var.).

(*b*) तस्यार्धस्य कदाचिदर्धमधिकं वृद्धत्वबाल्ये गतम् Subh; तस्यार्धं च or तस्याप्यर्धं BhŚ (var.); कदाचिद् [प°] BhŚ (var.), Vet, SuM (but some texts as above) ; शेषमपरं BhŚ (var.) ; अर्धमधिकं BhŚ (var.), SuM (but some texs as above) ; चार्धमधिकं BhŚ (var.) ; बाल्यत्ववृद्धत्वयोः or वृद्धत्व-बाल्ये गतं BhŚ (var.).

(*c*) शेषं बन्धुसुहृद्वियोगसहितैः Subh ; °विदेश° [°वियोग°] BhŚ (var.) ; °दुःखसहितैः (°तं) or रोगजनितैर् or दुःखकलहैर् or दुःखबहुलं BhŚ (var.); °शोकसहितं BhŚ (var.), Vet; कामादिभिर्नीयते or भूपालसेवारसैः or क्लेशा-दिभिर्नीयते or दुःखादिभिर्नीयते BhŚ (var.).

(*d*) जीवोद्वारि° BhŚ (var.) ; बुद्बुदसमे BhŚ (var.), SR, SSB ; °बुद्बुदसमं or °बुद्बुदचले or चंचलतले or °भंगचपले [°चञ्च°] BhŚ (var.) ; रागेण किं देहिनाम् [सौ° कु° प्रा°] Subh ; धर्मः [सौ°] BhŚ (var.).

Śārdūlavikrīḍita metre.

The term of man's existence is limited to hundred years ; half of it is passed in sleep and half that remains is taken by childhood and old age, while the rest is spent by him in disgraceful occupations like that serving others, not altogether unmixed with the bitter consequences of diseases, separations, and misfortunes. Where, then is the least possible trace of happiness in a man's life which is as unsteady as waves of water ? (P. G. Nath's translation).

5149

**आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं हृतं**
**तस्यार्धस्य च किंचिदेव जरया बाल्येन किंचिद् हृतम् ।**
**किंचिद् व्याधिवियोगदुःखमरणैर्भूपालसेवारसैर्**
**नष्टं शिष्टमतस्तरङ्गतरलं पुंसां सुखं क्व क्षणे ॥**

(अ) Cr 148 (CR VIII. 27, CPS 239. 51), GP 1. 115. 28*v.l.* Cf. Nos. 5147, 5148 (BhŚ 200, Vet 23. 5), and भूतजीवितमत्यल्पं.

(आ) SRM 2. 2. 6.

(*a*) रात्र्या (°त्र्यां) CR (but GP, BhŚ, Vet as above); ततोऽर्धं CR (var.); गतं [हृ°] CR (var.), BhŚ, Vet, SRM.

(*b*) तस्यार्धं स्थितकिंचिदर्धमधिकं बालस्य काले हृतम् GP; तस्यार्धस्य परस्य चार्धमपरं (कदाचिदर्धमधिकं Vet) बालत्ववृद्धत्वयोः BhŚ, Vet, SRM; तस्याधस्य CR (var.); जरसा CR (var.); बाल्येन CR (var.), CPS; गतम् [हृ°] CR (var.).

(*c*) किंचिद् बन्धुवियोगदुःखमरणैर्भूपालसेवागतं GP; शेषं व्याधिवियोगदुःखसहितं (शोकसहितं Vet) सेवादिभिर्नीयते BhŚ, Vet, SRM; बधुवियोगदुःखमरणैर् CR (var.); व्याधिवियोगमरणै° CR (var.); भूपालसेवादिभिर् CR (var.), CPS.

(*d*) शेषं वारितरङ्गगर्भचपलं मानेन किं मानिनाम् GP; जीवे वारितरङ्गचञ्चलतरे सौख्यं कुतः प्राणिनाम् BhŚ, Vet, SRM; शिष्टमितस् CR (var.); तरङ्गतर (°लैः om.) CRP; तरङ्गतरलैः CR.

Śārdūlavikrīḍita metre.

To man is allotted a span of a hundred years; of this half is spent in sleep at night; of the remaining half a part is passed by old age and other in childhood; another part is spent in disease, separation and death like misery, and the remainder is all wasted in services under kings, which are inconstant like waves; thus where is happiness to man even for a moment? (A. A. R.).



5150

**आयुर्वायुचलं सुरेश्वरधनुर्लोलं बलं यौवनं**
**विद्युद्वच् चपलं धनं गिरिनदीकल्लोलवच् चञ्चलम् ।**
**तारुण्यं करिकर्णतालतरलं देहं च रोगाकुलं**
**ज्ञात्वा सर्वमिदं कुरुध्वममलं धर्मं सदा निश्चलम् ॥**

(आ) IS 997, Subh 88.

(*b*) दण्डवलं [व°] Subh.

(*d*) महा [सदा] Subh.

Śārdūlavikrīḍita metre.

Life, like wind, passes away; power, like rainbow, is of short duration; youth, like lightening, in not permanent; riches, like waves of a mountain stream, roll by; freshness of youth, like the ears of elephants, collapses[1]; the body will be destroyed by diseases; if you have realized all that, practise *dharma* which is pure and remains for ever!

1. Ears of elephants, which are always moving, are often compared with fickleness or unsteadiness.

5151

**आयुर्वायुव्यथितनलिनीपत्रमित्रं किमन्यत्**
**संपच्छम्पाद्युतिसहचरी स्वैरचारी कृतान्तः ।**
**कस्मादस्मिन् भ्रमसि तमसि त्वं प्रयाहि प्रयागं**
**पौनःपुन्यं भुवि भगवती स्वर्धुनी ते धुनीते ॥**

(आ) JS 380. 24 (a. Bherībhāṅkāra), SH 847 (a. Bherībhāṅkāra), SR 369. 62 (a. JS), SSB 264. 64 (in the index wrongly marked as 264. 54).

(*d*) पौनःपुन्यः SR.

Mandākrāntā metre.

Life is similar to a lotus-leaf tossed by a breeze; as for wealth, it is akin to a flash of lightning; the god of death is freely moving about; why do you grope in darkness? Go to Prayāga; there the heavenly river Gaṅgā will shake off your birth again and again on the earth. (A. A. R.).

5152

आयुर्वासरमासवत्सरगणे गच्छत्यदूरं पथैर्
आक्रामन्ति कृतान्तकासरखुरक्षुण्णा रजोराजयः ।
ईषल्लङ्घितशैशवा इति वयःसंधिं दधाना इति
व्यक्ता वर्जितयौवना इति तथा नन्दन्ति तन्द्रालवः ॥

(आ) Skm (Skm [B] 2272, Skm [POS] 5. 55. 2) (a. Jalacandra).

(a) °गणैर् Skm (POS).

(b) आक्रामन्ते Skm (var.).

Śārdūlavikrīḍita metre.

As life ebbs out by days, months and years when moving along the road of living, there approaches not far away the dust raised by the hoofs of the buffalo of the god of death; the lazy people rejoice that they have passed childhood lightly, that they now enjoy the juncture of the stages of life, and that they have clearly left youth behind. (A. A. R.).

5153

आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम् ।
अपमानं तपो दानं नव गोप्यानि यत्नतः ॥

(अ) Cr 1239 (CNF 76, CNN 24), H(HJ 1. 139, HS 1. 123, HM 1. 128, HK 1.131, HH 26. 11-2, HC 35. 15-6), PX 1. 26 (ZDMG 61. 40), VC (VCsr VIII 2, VCmr VIII 42-3, VCsr 10. 3), MK(S) 83 *v. l.* (Cf. KN 5. 51). Variant of No. 5154. Cf. No. 2920, सुसिद्धमौषधं and वयो वित्तं.

(आ) ŚKDr *ad* गोप्य (ascribed to a Purāṇa), SR 157. 197 (a. H), SSB 486. 204, NT 5, Sama 1 आ 15, Sama 2 न 11, VP 9. 39, SRM 2. 2. 707, IS 998. (Cf. JAOS 55. 11).

(इ) PrŚ (C) 24.

(a) आयुश्चित्तं गृहे° PrŚ (C); गृहछिद्रं VC.

(b) मन्त्रमौषधसंगमम् VCsr VIII and 10. 3, PrŚ (C); मन्त्रमौषधमैथुने SR, SSB; मन्त्रौषधसमागमाः NT; रहस्यं मन्त्रमौषधम् Nd in VCsr VIII (औषधि Nd in VCsr 10, SRM; संगमौ T in VCsr 10), Sama 2; मैथुनम् Q in VCsr 10; रहस्यं मन्त्रं औषधम् VCmr; मन्त्रमौषधमैथुने SR, SSB; °मैथुनमौषधम् CNN.

(c) धनमानापमानं च CNN; अपमानस्तपो दानं ŚKDr; तपो दानापमानं (°नौ) च HJ, Sama, SRM; दानं मानापमानौ च SR, SSB; दानमानावमानं च (°नानि VCmr, °नाच्च NT) VC (अवमानं तपो दानं E in VCsr VIII; वधुर्दानावमानं च Nd in VCsr VIII; दानं and °वमाने T in VCsr VIII; °वमानानि [च om.] N in VCsr VIII; °पमानं च PrŚ (C); अवमानं तपोदानं E in VCsr 10; °माने T in VCsr 10; °मानानि [च om.] N in VCsr 10; वयोदानावमानानि DnGr in VCmr), NT; अमानं [अ°] CNF (MS).

(d) नवगोप्या मनीषिभिः NT; गोप्रयतैरपि VCmr; कारयेत् [य°[ CNN, VCsr 10 (सवदा M Q in VCsr 10), SR, SSB, Sama 2, SRM; सर्वदा [य°] VCsr VIII (NE कारयेत्); पलत or यलत (य°) CNF (MS).

Age, wealth, defects at house, (one's own) resolutions, sexual enjoyments, medicines (taken), dishonour (suffered), penance and gift—these nine (things) should be carefully concealed.

5154

आयुर्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम् ।
दानमानापमानं च नवैतानि सुगोपयेत् ॥

(अ) Śukranīti 3. 129. Variant of No 5153.

(आ) SSNL 32.

(a) औषद्धसङ्गमन् SSNL.

(c) दानं SSNL; °मानन् SSNL.

(d) नवगोप्यां कारयेत् SSNL.

One's duration of life, wealth, family quarrels, the secret *mantra-s* [*or*: vital secrets], sexual enjoyments, certain rare medicines, donations made, honours and slights received—these nine one should carefully conceal.

5155

आयुर्वृद्धिक्षयोत्कर्ष- हेतुं कालविनिर्गतम् ।
वाञ्छतां धनिनामिष्टं जीवितात् परमं धनम् ॥

(आ) SRHt 217. 4 (a. Sakala-Vidyādhara).

To the rich who desire that time should pass on in the midst of wealth which is the cause of the increase, decrease or enthusiasm of their lives, wealth is of greater importance than life itself. (A. A. R.).

आयुर्वृद्धिमुपैतु ते नरपते see No. 5165.

5156

आयुर्वेदकृताभ्यासः सर्वेषां प्रियदर्शनः ।
आर्यशीलगुणोपेत एष वैद्यो विधीयते ॥

(अ) Cr 149 (Cv IV 11, CN 101, CS I 57, CR V 11, CNSap 38, CnT II 6. 5, CnT III 4. 12, CnT VI 67, CnT VII 30, CPS 112. 11), GP 1. 112. 11. (Cf. Śukr 2. 183, Crn 228).

(आ) SRHt 136. 7 (a. Saṅgraha), SSSN 99. 7, SR 142. 20 (a. C), SSB 461. 2, ŚKDr *ad* भृत्यः (a. GP), IS 999, Subh 91.

(इ) RN (P) 18.

(*a*) आयुर्वेदे कृ° CN (var.) ; आयुव्यद° CS (var.) ; °कृताभ्यास (°श ; °सस् CR [var.] ; °शः CN [var.] ; °सो CN [var.], CS [var.]) CS (var.), CR (var.), CN (var.).

(*b*) सर्वज्ञः (°ज्ञ CS [var.]) CS, CR (var.), CN (var.), GP, SRHt, SSSN, ŚKDr, Subh ; सर्वत्र CR, CPS, Cv, (var.) ; सुवेषः Cv (var.) ; शास्त्रज्ञः [स°] Cv (var.) ; समद° CR (var.) ; प्रियदर्शक CN (var.) ; प्रियदर्शनम् (°ना) CS (var.) ; प्रियदर्शनाः CR (var.).

(*c*) उक्तहेतुसमायुक्त (उक्ति° ; °युक्तो) Cv ; दृष्टलक्षयः (क्रियादक्षः ; °ष्टि° ; °क्षः ; °क्ष्याः) सुशीलश्च (°शीला°) CR, CPS ; आयुः शुलगुणोपेतः CN (var.) ; कुलशीलगुणोपेतः CN (var.) ; आर्यशीलो गुणोपेत CN (var.) ; आयशीर्णगुणोपेत CN (var.) ; आयुः शी° GP, SSSN ; आत्मशी° CS (var.) ; आर्येशी° CS (var.) ; गुणोपेतो GP, ŚKDr ; °गुणोपेतः CS, Subh.

(*d*) प्राज्ञश्च (°ज्ञः से) भिषगुच्यते CR (but CRT as above), CPS ; वैद्योराज्ञः स उच्यते Cv (var.) ; सुपकारसरुच्यते Cv (var.) ; स च [एष] CN (var.) ; यस [एष] CS (var.) ; वैद्ये CS (var.) ; ऽभिधीयते CN (var.) ; विधियते CS (var.).

He, who studied diliquently the *Āyurveda*, is being looked at with pleasure by everyone as well as has an excellent character and qualities, shall be the (royal) physician[1].

1. वैद्यः.

5157

आयुर्वेदमधीयानाः केवलं सपरिग्रहम् ।
दृश्यन्ते बहवो वैद्या व्याधिभिः समभिप्लुताः ॥

(अ) MBh (MBh [Bh] 12. 28. 44, MBh [B] 12. 28. 45, MBh [C] 12. 877-8).

(आ) IS 1000.

(*a*) अधीयंताः MBh (var.).

(*b*) सपरिग्रहाः (°हः) or स्वपरिग्रहं MBh (var.).

(*d*) समवप्लुताः or तेपि विप्लुताः MBh (var.).

Many physicians may be seen afflicted with all the members of their families, although they have carefully studied the the science of medicine[1]. (P. C. Roy's translation).

1. *Āyurveda.*

आयुश्लेषा पवनचलना° see No. 5147.

5158

आयुषः क्षण एकोऽपि न लभ्यः स्वर्णकोटिभिः ।
स चेन्निरर्थकं नीतः का नु हानिस्ततोऽधिका ॥

(अ) Cr 1240 (CNŚC 31, CNŚl 31, CNŚ 30, CNB 54, CPS 364. 34). Cf. Nos. 5159 and 5160,

One cannot obtain (again) even a single moment of life even with crores of gold pieces; if such a life is spent uselessly, what greater loss can one sustain than this?

5159

आयुषः क्षण एकोऽपि न लभ्यः स्वर्णकोटिभिः ।
स वृथा नीयते येन तस्मै नृपशवे नमः ॥

(आ) VS 3307, SRRU 848, SSH 1. 69. Cf. Nos. 5158 and 5160.

One cannot obtain (again) even a single moment of life with crores of gold pieces; to that beast among men who spends it uselessly, my salutation! (A. A. R.).

5160

आयुषः क्षण एकोऽपि सर्वरत्नैर्न लभ्यते ।
नीयते यद् वृथा सोऽपि प्रमादः सुमहानयम् ॥

(अ) Yogavāsiṣṭha 6. 175. 76.

(आ) SRHt 189. 22 (a. MBh), SSSN 180. 17, SSap 460, Subh 69, IS 1001. Cf. Nos. 5158 and 5159.

(*b*) न लभ्यं स्वर्णकोटिभिः SSSN.

(*c*) स वृथा नीयते येन SRHt, SSSN ; यद् भया IS ; येन [सोऽपि] Yoga°.

(*d*) सुमहान् Subh.

All possible jewels are not sufficient to buy even one single moment of life; if such a moment is squandered to no purpose at all, so is that a great imprudence.

5161

आयुष्मान् प्राङ्मुखो भुञ्जात् धनवान् दक्षिणामुखः ।
पश्चिमे तु यशस्वी स्यान् न कदाचिदुदङ्मुखः ॥

(आ) Vyās 97. (Cf. Mn 2. 52).

(इ) Vyās (C) 83, Vyās (S) 83.

(*a*) प्राङ्मुखः खादन् Vyās (C).

(*c*) पश्चिमेन Vyās (C) ; स्यात् Vyās (MS).

(*d*) न च खादेद् Vyās (C).

One wishing for long life should eat his food facing the east; one desiring wealth should be facing the south; he becomes endowed with fame who faces the west; but never should he face the north while taking food. (A. A. R.).

5162

आयुष्यं सर्वथा रक्ष्यं प्राणिनामिह धीमता ।
अप्यल्पगुणसंपन्नो जीवन् भद्राणि पश्यति ॥

(अ) P (PTu 58. 14-5).

A man of intelligence should protect, by all means, the life of living beings; (in doing so) he, though of small virtues, does witness auspicious events while living (in this world). (S. Bhaskaran Nair's translation).

5163

आयुस्तडिच्चलमपायि शरीरमेतन्
मृत्युर्ग्रसिष्यति कदेति न कोऽपि वेद ।
अद्यैव तद् भजत मुक्तिपथं द्विजेन्द्रा
ज्येष्ठागमावधि हि तिष्ठति किं न दर्शः ॥

(अ) Lok 1. 66.

Vasantatilakā metre.

Life is inconstant like lightning, the body is subject to danger, no one knows when death will snatch him away; therefore, oh! best of twice-borns, take to the path of liberation to-day itself; do the fortnightly religious rites of *darśa* wait till the arrival of *jyeṣṭha* [month *or* : elder brother]? (A. A. R.).

5164

आयुस्ते कियदस्ति तत्र च कियत् तारुण्यमत्रापि वाप्य्
अर्धं निर्गिलितं निशात्मकतया यत्रास्ति सङ्गो न ते ।
शेषाः सन्ति कति क्षणाः प्रणयजस् तत्रापि कोपो यदि
व्यर्थं निश्चिनु चक्रवाकि जननं कस्ते हितं वक्ष्यति ॥

(अ) DikAny 24.

Śārdūlavikrīḍita metre.

How many years of life have you? Even there, how many years of youth? Half of that period is spent away in sleep in which you have no active part. How many moments are left thereafter! If therefore there is anger born of love-quarrels, oh! female *cakravāka*-bird, know for certain that your existence [birth] is all wasted; who will give you beneficial advice? (A. A. R.).

5165*

आयुस्ते नरवीर वर्धतु सदा हेमन्तरात्रिर्यथा
लोकानां प्रियवर्धनो भव सदा हेमन्तसूर्यो यथा।
लोकानां भयवर्धनो भव सदा हेमन्ततोयं यथा
नाशं यान्तु तवारयोऽपि सततं हेमन्तपद्मं यथा॥

(आ) SR 109. 225, SSB 403. 243.
(*a*) आयुर्वृद्धिमुपैतु ते नरपते हे° SSB.
Śārdūlavikrīḍita metre.

May your life, oh! hero among men, increase like the nights of winter, may you increase the happiness of the people, as does the sun in the winter; may you increase fear in (wicked) people, as does water in winter; and may your enemies always perish, as do lotuses in the winter season. (A. A. R.).

5166

आयूंषि क्षणिकानि यौवनमपि प्रायो जराध्यासितं
संयोगा विरहावसानविरसा भोगाः क्षणध्वंसिनः।
जानन्तोऽपि यथाव्यवस्थितमिदं लोकाः समस्तं जगच्
चित्रं यद् गुरुगर्वभावितधियः क्रुध्यन्ति माद्यन्ति च॥

(आ) VS 3330.
Śārdūlavikrīḍita metre.

Life is uncertain [momentary] and youth is overcome by old age, unions result unpleasantly by separation and enjoyments come to an end in a moment; though knowing this state of affairs, the whole world, oh! wonder, is full of pride and arrogance and exhibit anger and passion! (A. A. R.).

5167*

आयूरेखां चकारास्याः करे द्राघीयसीं विधिः।
शौण्डीर्यगर्वनिर्वाह- प्रत्याशां च मनोभुवः॥

(आ) SR 264. 243, SSB 83. 2.
(*a*) आयुरेखं SR.

Fate has drawn a life-line on her palm indicative of great length (of life); and the god of love, (a line) of pride, arrogance, perseverance and confidence. (A. A. R.).

5168

आये व्यये तथा नित्यं त्यक्तलज्जस् तु वै भवेत्।
न कुञ्चितेन गूढेन नित्यं प्रावरणादिभिः॥

(अ) Liṅga-purāṇa, Pūrvabhāga 35. 61.

One should be free of bashfulness always in getting an income as well as in spending it; one should not be contracting and hiding oneself always as if with a (wet) blanket. (A. A. R.).

5169*

आयोधने कृष्णगतिं सहायम्
अवाप्य यः क्षत्रियकालरात्रिम्।
धारां शितां रामपरश्वधस्य
संभावयत्युत्पलपत्रसाराम्॥

(अ) Ragh 6. 42. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4: p. 95.
(आ) Alm 82.
(*b*) °रात्रीम् Ragh (var.).
(*d*) °पत्रसाराम् Ragh (var.), Alm.
Upajāti metre (Indravajrā and Upendravajrā).

He[1], having obtained the god of fire as an ally in battles, considers the sharp edge of Rāma's axe, the destructive night to the military class, as no better than a lotus-leaf in strength (G. R. Nandargikar's translation).

1. Pratīpa.

आरंभा मानुषा: see No. 4978.

5170**

आरक्ततामेति मुखं जिह्वा वा श्यामतां यदा ।
तदा प्राज्ञो विजानीयान् मृत्युमासन्नमात्मनः ॥

(अ) Mārkaṇḍeya-purāṇa 46. 26.

(आ) VS 4588 (a. Mārk.-pur.).

(*b*) वाप्यसिता भवेत् VS.

(*d*) आगतम् [आत्मनः] VS.

When his face becomes reddish, or his tongue black, a wise man should know that his death is impending. (F. E. Pargiter's translation).

5171*

आरक्तदीर्घनयनो नयनाभिरामः
कन्दर्पकोटिललितं वपुरादधानः ।
भूयात् स मेऽद्य हृदयाम्बुरुहाधिवर्ती
वृन्दाटवीनगरनागरचक्रवर्ती ॥

(आ) PG 89 (a. Bhavānanda).

(*c*) समेत्य PG (var.).

Vasantatilakā metre.

May the emperor of the citizens of Vṛndāvana, who has long and slightly red eyes and is pleasing to the eyes, who possesses a body charming like a crore of Cupids, be the presiding deity over the lotus of my heart ! (A. A. R.).

5172*

आरक्तराजिभिरियं
कुसुमैर्नवकन्दली सलिलगर्भैः ।
कोपाद् अन्तर्बाष्पे
स्मरयति मां लोचने तस्याः ॥

(अ) Vik (Vik [SA] 4. 15, Vik [BSS] 4. 5). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 100).

(आ) Alm 83.

(*a*) आरक्तकोतिभिर् Vik (var.).

(*b*) मलिनगर्भैः Vik (var.).

(*d*) स्मारयति Vik (var.).

Āryā metre.

This fresh *kandalī*- plant with its flowers streaked with red veins and with water inside them, painfully reminds me of her eyes with the tears starting inside them. (C. R. Devadhar's translation).

5173*

आरक्ताङ्कुरदन्तुरा कमलिनी नायामिनी यामिनी
स्तोकोन्मुक्ततुषारमम्बरमणेरीषत् प्रगल्भं महः ।
अप्येते सहकारसौरभमुचो वाचालिताः कोकिलैर्
आयान्ति प्रियविप्रयुक्तयुवतीमर्मच्छिदो वासराः ॥

(आ) SkV 152 (a. Saṅghaśrī), Kav 54 (a. Saṅghaṣrī), Prasanna 87*a* (a. Saṅghaśrī), Skm (Skm [B] 1236, Skm [POS] 2. 153. 1) (a. Saṅghaśrī), Kav p. 115.

(*a*) यामिनी Kav (MS) om.

(*c*) अप्येऽस्ते Kav (MS).

(*d*) प्रिय° Kav (MS) om.; °विप्रमुक्त° Prasanna.

Śārdūlavikrīḍita metre.

The lotus-pond is bristling with pink buds ; the nights grow shorter while the empyrean's gem, / its cloak of frost unloosed, grows bold. / Now come the days resounding with the cuckoo / and sweet with mango scent / to cut the hearts of ladies separated from their lovers. (D. H. H. Ingalls's translation).

5174*

आरक्तानां नवमधु शनैरापिबन् पद्मिनीनां
कालोन्निद्रे कुवलयवने घूर्णमानः सलीलम् ।
स्विन्नो दानैर्विपिनकरिणां सौम्य सेविष्यते त्वाम्
आमोदानामहमहमिकामादिशन् गन्धवाहः ॥

(अ) Haṁs 1. 11.

Mandākrāntā metre.

Gentle sir, the fragrance-bearing wind, slowly drinking in the fresh honey of assemblage of rosy-red lotuses, roaming about in sport among groups of water-lilies that have opened in (their own) time[1], and moist with the ichor-waters of wild elephants, will serve you by ordering the diffusive perfumes to emulate one another (to be foremost in reaching you). (M. C. N. Acharya's translation).

1. during the night.

5175*

आरक्तायतपुष्पबाणनयने स्निग्धाञ्जनश्यामिकां
काश्मीरारुणकर्णिकारकुसुमोत्तंसे महानीलताम् ।
उन्मीलत्तिलकान्तरे मृगमदक्षोदार्द्रबिन्दूपमां
धत्ते मुग्धतमालकान्तिमधुपीवृन्दं वसन्तश्रियः ॥

(आ) Skm (Skm [B] 1251, Skm [POS] 2. 156. 1) (a. Umāpatidhara).

Śārdūlavikrīḍita metre.

The swarm of bees of the beauty of spring possesses the sheen of tender *tamāla*-trees; it looks like the dark collyrium in her eyes of slightly red flowers; it resembles the dark colour in the *karṇikāra*-flowers of reddish yellow hue adorning her tresses, and the dot of musk in the *tilaka* [mark on the forehead *or* : the blossoming *tilaka*-trees]. (A. A. R.).

5176*

आरक्तैर्नवपल्लवैर्विटपिनो नेत्रोत्सवं तन्वते
तान् धुन्वन्नयमभ्युपैति मधुरामोदो मरुद्दक्षिण: ।
तेनालिङ्गितमात्र एव विधिवत् प्रादुर्भवन्निर्भर-
क्रीडाकूतकषायितेन मनसा लोकोऽयमुन्माद्यते ॥

(आ) SkV 174, Kav 76.

(*b*) °मोहो Kav.

(*c*) °वत् om. Kav (MS) emended by T. W. Thomas to °ना.

(*d*) °द्यति Kav.

Śārdūlavikrīḍita metre.

The trees are beautiful with fresh pink leaves / which the scented south wind greets and makes to dance, / that wind at whose embrace the populace come forth / according to their custom, running wild, / their minds incarnadined with thoughts of sport. (D. H. H. Ingalls's translation).

5177

आरण्यास् तु स्वकैः कुर्युः सार्थिकाः सार्थिकैः सह ।
सैनिकाः सैनिकैरेव ग्रामेऽप्युभयवासिभिः ॥

(अ) Śukranīti 4. 5. 23.

The woodsmen should associate themselves with their own kind, the trades people should do so with the trades folk, the soldiers should associate closely with the soldiers even in a village where the two clans live together. (A. A. R.).

5178*

आरब्धमब्धिमथनं
स्वहस्तयित्वा द्विजिह्वममरैर्यत् ।
उचितस् तत्परिणामो
विषमं विषमेव यज्जातम् ॥

(अ) ĀrS 2. 92.

Āryā metre.

The churning of the (milky) ocean was begun by the gods, holding the double-tongued serpent in their hands; its result was indeed quite appropriate; for there came into beeing the terrific poison at the end. (A. A. R.).

5179*

आरब्धा किमु केतकीकिसलयैर्माला किमायामिनी
कर्पूरस्य परंपरा मलयजक्षोदस्य लेखाथवा ।
धारा वैबुधसैन्धवी नु विसयत्याहो हिमानीमयी
वृष्टिः पञ्चशरस्य तावकदृशोर्भङ्गी कथं गीयते ॥

(अ) Kṛkā 70.

Śārdūlavikrīḍita metre.

Is this a garland of tender *ketakī*-flowers that is flung towards me, or a continuous scattering of camphor, or streaks of sandal powder ? Or can it be a stream of the divine Gaṅgā or lotus-stalks that are cool and refreshing ? (Oh Beauty incarnate !) How am I to describe the beauty of such showers of arrows of Cupid emanating from your eyes ? (S. Bhaskaran Nair's translation).

5180

आरब्धा मकरध्वजस्य धनुषैतस्यास्तनुर्वेधसा
 त्वद्विश्लेषविशेषदुर्बलतया जाता न तावद्धनुः ।
तत् संप्रत्यपि रे प्रसीद किमपि प्रेमामृतस्यन्दिनीं
 दृष्टिं नाथ विधेहि सा रतिपतेः शिञ्जापि संजायताम् ॥

(अ) Skm (Skm [B] 642, Skm [POS] 2. 34. 2) (a. Dhoyīka).

(*a*) आवद्धा [आ°] Skm (var.) ; धनषेत° Skm (POS).

Śārdūlavikrīḍita metre.

Has her body been fashioned by the creator with the bow of Cupid ? The bow is not there as she has become helpless by separation from you ; therefore, be pleased at least now ; direct towards her, my Lord, your glance dripping the nectar of love ; let her be atleast the jingle of the ornaments of the god of love. (A. A. R.).

5181*

आरब्धे दयितामुखप्रतिसमे निर्मातुमस्मिन्नपि
 व्यक्तं जन्मसमानकालमिलितामंशुच्छटां वर्षति ।
आत्मद्रोहिणि रोहिणीपरिवृढे पर्यङ्कपङ्केरुहः
 संकोचादतिदुःस्थितस्य न विधेस् तच्छिल्पमुन्मीलितम् ॥

(अ) Anar 7. 80.

(आ) SkV 442 (a. Murāri), Kav 190 (a. Murāri), ŚP 3325 (a. Murāri), JS 181. 29 (a. Murāri), SH 1675 (a. Murāri), Alk 392. 9-12, SR 263. 203 (a. ŚP), SSB 80. 89 (a. Murāri).

(*a*) दयितानन° Anar (var.) ; °प्रतेसमे Kav (MS) ; °प्रतिसये Alk.

(*b*) व्यक्तां SH ; व्यङ्ग्यं Alk ; °समानमेव मि° (°दुपरिस्थतन SH) ŚP, SH, SR, SSB ; °स(मा)न° (°मा° om.) Kav (MS).

(*c*) रोहे° Kav (MS).

(*d*) संकोचादथ दुस्थि° (°दुपरिस्थितनं) ŚP, SH ; तच्छीलमु° Alk, SR, SSB ; तच्चित्रमुन्मीलितम् Anar (var.) ; °दुपरि स्थितन विधेर्य SH.

Śārdūlavikrīḍita metre.

The Creator had begun the moon / in the image of my darling's face ; / but at the instant of its birth it sent forth streams of light, / a threat whereat the lotus-throne did fold its petals, / thus rendering God's seat unsteady / and causing him to mar his art. (D. H. H. Ingalls's translation).

5182*

आरब्धे पटहे स्थिते गुरुजने भद्रासने लङ्घिते
 स्कन्धोच्चारणनम्यमानवदनप्रच्योतितोये घटे ।
राज्ञाहूय विसर्जिते मयि जनो धैर्येण मे विस्मितः
 स्वः पुत्रः कुरुते पितुर्यदि वचः कस्तत्र भो विस्मयः ॥

(अ) Prana 1. 5.

(आ) Alm 84.

(*b*) तटे [घ°] Alm.

Śārdūlavikrīḍita metre.

When the drum had begun (to sound), elders had stood around, the auspicious seat[1] was ascended (by me[2]), the pot was with water about to pour out as its mouth was being bent after it was raised upto the shoulder ; then, as I was called out and dismissed by the king, the people were astonished at my steadiness. But, oh ! what astonishment is there if a son carries out the words of his own father ? (Translation in the Samskrita Sahitya Sadana edition).

1. The throne.    2. Rāma.

5183

आरभन्तेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च ।
महारम्भाः कृतधियस् तिष्ठन्ति च निराकुलाः ॥

(अ) Śiś 2. 79, H (HJ 3. 126, HS 3. 120, HM 3. 122, HK 3. 122, HP 3. 118, HN 3. 118, HH 93. 25-6, HC 125. 1-2).

(आ) SR 45. 20 (a. Śiś), SSB 301. 21 (a. Māgha), Bahudarśana 142, GSL 35, SSap 533, SMa 1. 53, SRRU 665 (a. Śiś) SRK 13. 28 (a. Māgha), SRM 2. 2. 61, IS 1002.

(*a*) अल्पारम्भे(°म्भे)ऽप्यल्पधियः HJ, Bahud°; आरभ्यते IS ; आरम्भन्ते SRRU.

(*b*) ते [च] HS, SMa ; हि [च] Bahud°.

(*d*) तिष्ठति HH.

The ignorant undertake only a little, but get much confounded. The wise, on the other hand, undertake great works, but remain quite unperturbed. (M. S. Bhandare's translation).

आरभन् मानुषाः see No. 4978.

5184

आरभेत नरः कर्म स्वपौरुषमहापयन् ।
निष्पत्तिः कर्मणो दैवे पौरुषे च व्यवस्थिता ॥

(अ) Mārk.-pur 23. 26.

Let a man undertake a deed, without squandering his own manhood ; the accomplishment of a deed depends on fate and on manhood. (F. E. Pargiter's translation).

5185

आरभेतैव कर्माणि श्रान्तः श्रान्तः पुनः पुनः ।
कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते ॥

(अ) Mn 9. 300.

(आ) SSap 417.



(Though he[1] be) ever so much tired (by repeated failures), let him begin his operations again and again ; for fortune greatly favours the man who (strenuously) exerts himself in his undertakings. (G. Bühler's translation).

1. The king.

आरभ्यते न खलु see प्रारभ्यते न खलु.

5186

आरभ्यते महत्कार्यं यैः क्षुद्रैरपि पार्थिवैः ।
ते चक्रवर्तिनो भूत्वा जायन्ते भद्रभाजनम् ॥

(आ) SSK 1. 8, KSSKP 1. 8.

If great undertakings are begun even by petty princes, they become emperors and attain the state of glory. (A. A. R.).

आरभ्यतेऽल्पमेवाज्ञाः see No. 5183.

आरभ्य सौरभ्यकथासु see दुर्लीलपल्लीपति°.

आरमणान्ताः प्रणयाः see No. 4494.

आरम्भः संशयानाम् see No. 5371.

5187

आरम्भगुर्वी क्षयिणी क्रमेण
लघ्वी पुरा वृद्धिमती च पश्चात् ।
दिनस्य पूर्वार्धपरार्धभिन्ना
छायेव मैत्री खलसज्जनानाम् ॥

(अ) BhŚ 62, VCsr *ad* 11. 6 (p. 297 *a*), PrK 64, PtsK 2. 38.

(आ) SkV 1277, Skm (Skm [B] 2185, Skm [POS] 5. 37. 5) (a. Vācaspati), SuM 13. 9, SR 172. 826 (a. BhŚ), SSB 507. 826, SU 1557, SL 26*a*, JSub 217. 5, SSD 2 fol. 125*b*, SKG fol. 17*a*, ST 3. 38, SSJ 27. 3, Vidy 362 (a. BhŚ), GSL 36, IS 1004, Subh 60.

(*a*) प्रारंभ° [आ°] BhŚ (var.) ; क्षयणी BhŚ (var.), VCsr, SkV (var.).

(*b*) ह्रस्वा [ल°] PrK ; तन्वी or लघुः [ल°] BhŚ ; पुरो BhŚ (var.); वृद्धिमतीव or वृद्धिमुपैति or वृद्धिमयी च BhŚ (var.).

(*c*) दीनस्य or नरस्य or इनस्य [दि°] BhŚ (var.); °जीर्णाश् or °भागा [°भिन्ना] BhŚ (var.) ; °भिन्न° SuM (var.).

(*d*) छायैव BhŚ (var.) ; खलु [खल°] BhŚ (var.), PtsK, SuM, Skm (B) corrected to खल°.

Upajāti metre (Indravajrā and Upendravajrā).

The friendship of the wicked and the good is just like the changing shadow of the first and second halves of a day; for, in the former case it gradually diminishes from much to little, whereas in the latter it grows from little to much. (P. G. Nath's translation).

आरम्भन्तेऽल्पमेवाज्ञा: see No. 5183.

5188

आरम्भरतिताऽधैर्यम् असत्कार्यपरिग्रहः ।
विषयोपसेवा चाजस्रं राजसं गुणलक्षणम् ॥

(अ) Mn 12. 32. (Cf. Y 3. 138, Maitr.-Upaniṣad 3. 5).

(*a*) आरम्भरुचिता° Mn (Jh), Rāghavānanda's commentary and Vulgata.

In *c hypermetric.*

Delighting in undertakings, want of firmness, commission of sinful acts, and contiual indulgence in sensual pleasures, (are) the marks of the quality (known as) *rājasa*[1]. (G. Bühler's translation).

1. G. Buhler has : "the quality of activity."

5189

आरम्भरमणीयानि विमर्दे विरसानि च ।
प्रायो वैरावसानानि संगतानि खलैः सह ॥

(आ) SkV 1287.

(*a*) Second °र° om. SkV (MS).

(*c*) °रा° om. SkV (MS).

Delightful when formed / but bitter when broken : / friendship with rogues / ends ever in quarrel. (D. H. H. Ingalls's translation).

आरम्भरुचिताऽधैर्यम् see No. 5188.

आरम्भेऽस्मिन् स्वामिनो see प्रारम्भेऽस्मिन् स्वामिनो.

आरवप्युचितं कार्यम् see No. 2854.

5190*

आरात् कारीषवह्नेः प्रविरचिततृणप्रस्तरान्तर्निषण्णैः
संशीर्णग्रन्थिकन्थाविवरवशविशच्छीतवाताभिभूतैः ।
नीताः कृच्छ्रेण पान्थैः श्वभिरिव निविडं जानुसंकोचकुब्जैर्
अन्तर्दुर्वारदुःखद्विगुणतरकृतायामयामास्त्रियामाः ॥

(आ) VS 2417, ŚP 3948, SR 348. 22 (a. VS), SSB 226. 3, RJ 1297, SuSS 457.

(*a*) °वह्नेर् विरचितसुतृणस्रस्त° (विविधचिततृ° SSB) ŚP, SR, SSB.

(*d*) अन्तर्दुर्वार° VS.

Sragdharā metre.

Seated on a bed made up of grass, not far from a fire of cowdung cakes and afflicted by the cold wind that penetrated through the rents in their tattered garments, the travellers spent a miserable night hugging their knees in a crouching posture like dogs—the night, the watches of which were rendered doubly long by the irremediable pain (of the separation from their beloveds) in their hearts. (A. A. R.).

5191*

आरादसौ तरुवरस्तव कुन्तलानाम्
आकल्पमात्मकुसुमैरभियाचमानः ।
भूयः समाह्वयति या कलकण्ठनादैर्
आरोहभारमृदुगामिनि तत्र यामः ॥

(आ) JS 239. 5 (a. Sūktisahasra).

Vasantatilakā metre.

Yonder is a majestic tree that begs by his flowers to have the privilege of adorning your tresses, and who calls you invitingly by the cooings of the cuckoos, there, you who move gently by the weight of your hips, shall we go. (A. A. R.).

5192*

आराद्धं किमु दैवतं कुवलयैस्तेपे तपश्चन्द्रमाः
किं नामायमिदं च काञ्चनरुचां किं भाग्यमुज्जृम्भते ।
दैवं वाद्य किमानुकूलिकमभूद् बालप्रवालश्रियाम्
अस्याः स्मेरदृशो वधत्यवयवौपम्यं यदेतान्यपि ॥

(आ) Amd 46. 81.

(*c*) चाद्य [वा°] Amd (var.).

Śārdūlavikrīḍita metre.

Have the lilies worshipped god, has the moon indeed done penance, does good fortune shine on the brilliance of gold, has the rosy splendour of the tender leaves of creepers succeeded in bringing good luck favourable to it, that these resemble the beauty of the limbs of this damsel possessing smiling eyes? (A. A. R.).

5193*

आराद्धो मूर्द्धभिर्यत् तुहिनकरकलालंकृतिर्विंशतिर्यद्
दोष्णामुष्णांशुमित्रं भुवनपरिभवी यत्प्रतापप्ररोहः ।
यत् तत् कैलासशैलोद्धरणमपि मृषा तत् समस्तं तवाभूत्
विभ्रल्लुण्टाकलीलां यदपहरसि नः पङ्कजाक्षीं परोक्षे ॥

(आ) Amd 19. 18.

(*a*) आरार्धभू° Amd (var.).

(*c*) कैलाश° Amd (but Amd [var.] as above).

Sragdharā metre.

Have you, oh! Rāvaṇa, worshipped with your (ten) heads the Lord Śiva who has the crescent moon for his crest jewel? Or have you propitiated the Lord Viṣṇu, the friend of the Sun, with all your twenty arms, that you possess the valour which has subjugated the earth? That you lifted the mountain Kailāsa, too—all these have been rendered in vain, in as much as you now carry away our lotus-eyed[1] stealthily, practising the art of a thief. (A. A. R.).

1. Sītā.

5194

आराधयति यं देवं तमुत्कृष्टतरं वदेत् ।
तन्न्यूनतां नैव कुर्याज् जोषयेत् तस्य सेवनम् ॥

(अ) Śukranīti 3. 214.

That particular aspect of god that one worships, one should speak of him as the highest of all; one should never bring out his drawbacks, but should take pleasure in service unto him. (A. A. R.).

5195

आराधयितुः प्रेम-
प्रतीक्षणार्थं स्पृहा परं यासाम् ।
ता ननु सौभगदेव्यो
गणिकाः कृतिनां समाराध्याः ॥

(आ) SSB 238. 8.

Āryā metre.

Courtezans are indeed the goddesses of happiness that should be propitiated by fortunate people; for they have intense desire to cultivate the affections of those who resort to them. (A. A. R.).

5196

आराधिता हि राजानो देववच् चोपसेविताः ।
अनुग्रहैर्योजयन्ति भक्तान् घ्नन्ति विपर्यये ॥

(अ) R (R [G] 2. 26. 35). Variant of No. 5197.

(आ) IS 1005.

(*b*) देववचोभिः से° R (var.); देवतश् or दैकवच् (°वद्) R (var.).

(*c*) °जयंते R (var.).

(*d*) भक्तान्दुद्धिविप° R (var.).

Those who serve the sovereigns eagerly and with good behaviour win their favours; in the reverse case they become enraged.

5197

आराधिता हि शीलेन प्रयत्नैश्चोपसेविताः ।
राजानः संप्रसीदन्ति प्रकुप्यन्ति विपर्यये ॥

(अ) R (R [Bar] 2. 23. 32, R [R] 2. 26. 35, R [B] 2. 26. 35, R [Kumbh] 2. 26. 35, R [L] 2. 29. 34). Variant of No. 5196.

(आ) IS 1006.

(a) आराधितो R (var.) ; च [हि] R (var.).

(b) योपसेविताः or चापि सेविताः R (var.).

(d) निगृह्णंति (°ह्यं°) or कुप्यंति च R (var.) ; विपत्यये R (var.).

Those who honour the sovereigns like a deity win their favours; in the reverse case they chastise.

5198

आराधितो वाप्यपराधितो वा
खलः करोत्येव सदापकारम् ।
मूर्ध्ना धृतो पादतले स्थितो वा
दशत्यवश्यं खलु दन्दशूकः ॥

(अ) MK (S) 15.

Upajāti metre (Indravajrā and Upendravajrā).

Whether one pays homage to him, or whether one offends him, the wicked man will always inflict insult; whether carried on the head, or whether on the ground, a venomous serpent will, certainly, bite.

5199*

आराध्यः पतिरेव तस्य च पदद्वन्द्वानुवृत्तिर्व्रतं
केनैताः सखि शिक्षितासि विपथप्रस्थानदुर्वासनाः ।
किं रूपेण न यत्र मज्जति मनो यूनां किमाचार्यकैर्
गूढानङ्गरहस्ययुक्तिषु फलं येषां न दीर्घं यशः ॥

(आ) Skm (Skm [B] 538, Skm [POS] 2. 13. 3) (a. Śaraṇa).

Śārdūlavikrīḍita metre.

The husband alone should be adored, and the vow of religious observances has for its aim his two feet; friend, who has taught you these bad habits that lead one to the wrong path? Of what use is beauty by which the minds of young men are not captivated? What is the use of instructors (in love) whose efforts in giving pleasure in intimate affairs of love do not result in long-standing fame? (A. A. R.).

5200

आराध्य दुग्धजलधिः सुधयैव देवान्
देवाय हन्त महते गरलं दिदेश ।
येषां ध्रुवं प्रकृतिरेव जलाशयानां
नीचेषु सन्मतिरसन्मतिरुत्तमेषु ॥

(आ) SRHt 31. 29 (a. Sakalavidyācakravartin).

(a) or दुग्धजलस्त्व (सु°) SRHt (var.).

Vasantatilakā metre.

When the milky ocean was propitiated he granted nectar to the gods, but gave (only) poison to the great god [Śiva]; such is the nature of those who are full of *jala* [water *or* : dullness], for they have great regard for the worthless and disregard for the best. (A. A. R.).

5201

आराध्य भूपतिमवाप्य ततो धनानि
भोक्ष्यामहे किल वयं सततं सुखानि ।
इत्याशया कलिविमोहितमानसानां
कालः प्रयाति मरणावधिरेव पुंसाम् ॥

(आ) VS 3258, ŚP 4170, SRHt 226. 27 (a. Pratāparudra), Vjv 246. 2, SR 374. 198 (a. VS), SSB 271. 84, IS 1007, Subh 53.

(b) भुञ्जामहे वयमिव प्रसभं ŚP, SR, SSB.

(c) बत वि° ŚP, SRHt, SR, SSB ; वनि° [कलि°] Subh.

(d) कालो जगाम [का° प्र°] ŚP, SR, SSB; °धिरेष VS.

Vasantatilakā metre.

Men whose mind is confused by the Kali age hope during their life-time to win (the graces) of the sovereign; to gain money from him; and then, undoubtedly, enjoy comfort for ever; thus, do men pass their time till death.

5202*

आराध्यमानो नृपतिः प्रयत्नाद्
आराध्यते नाम किमत्र चित्रम्।
अयं त्वपूर्वः प्रतिमाविशेषो
यः सेव्यमानो रिपुतामुपैति ॥

(अ) P (PT 1. 93, PTem 1. 85, PS 1. 82, PN 2. 61, PP 1. 273, PRE 1. 92), H (HJ 2. 158, HS 2. 149, HM 2. 158, HK 2. 156, HP 2. 145, HN 2. 144, HH 67. 20-1, HC 89. 14-6). Cf. KSS 10. 60. 143. (Cf. Ru 58).

(आ) VS 426 (a. wrongly Bhauṇḍa) and 3231, SRHt 149. 16, SSSN 170. 14, SR 60. 227 (a. H), SSB 323. 235, Sama 1आ 27, Pr 364, IS 1008.

(*a*) बहुभिः प्रकारैर् PT, PTem, VS, SRHt, SR, SSB; प्रयत्नान् (°त्) H (see *b*), Sama.

(*b*) न तोषमायाति कि° PS, H (संतो or न दो°), IS, Sama; न तोष्यते नाम SRHt; नाराध्यते VS but C in VS 3231 rightly omits न), SR, SSB.

(*c*) अपूर्वप्र° PS, HP (var.), HS, HM, HH, Sama; प्रतिभाविशेषो corrected in VS 3231, SSSN, SR, Pr.

(*d*) यत् [यः] VS, SSSN, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

You serve your king most heedfully. / Of course. Who could complain ? / But enmity as your reward / is unexpected pain. (A. W. Ryder's translation).

आराध्यमानो बहुभिः प्रकारैर् see No. 5202.

5203*

आरामाधिपतिर्विवेकविकलो नूनं रसा नीरसा
वात्याभिः परुषीकृता दश दिशश्चण्डातपो दुःसहः।
एवं धन्वनि चम्पकस्य सकले संहारहेतावपि
त्वं सिञ्चन्नमृतेन तोयद कुतोऽप्याविष्कृतो वेधसा ॥

(अ) BhV 1. 29.

(आ) RJ 514 (a. Paṇḍitarāja), SR 214. 81, SSB 594. 87.

Śārdūlavikrīḍita metre.

Devoid of discrimination is the owner of the garden, surely the earth is devoid of water (within easy reach); all the ten quarters are rendered harsh by gales and unbearable is the sun's heat; thus in the arid land all things are out to destroy the *campaka*-plant; but you, oh! cloud, have been somehow sent by fate to sprinkle it with (nectar-like) water. (A. A. R.).

5204*

आरामाभरणस्य पल्लवचयैरापीततिग्मत्विषः
पाथोद प्रशमं नयागुरुतरोरेतस्य दावज्वरम्।
ब्रूमस् त्वामुपकारकातर गतप्रायाः पयःसंपदो
दग्धोऽप्येष तरुर्दिशः परिमलैरापूर्य निर्वास्यति ॥

(आ) ŚP 1001, SR 213. 61 (a. ŚP), SSB 593. 67, Any 122. 119, SRK 205. 2 (a. Sabhātaraṅga), RJ 510.

(*b*) दाहज्वरम् ŚP.

Śārdūlavikrīḍita metre.

Oh! cloud, bring under control the forest conflagration which affects this *aguru*-tree which was the ornament of the garden and which had warded off the sun's heat by his foliage; oh! you, who are timid in rendering help, we tell you, it is past the stage of giving aromatic juice; though this tree is burnt, it will fill the quarters with its fragrance. (A. A. R.).

5205–5206**

आरामुखं क्षुरप्रं च गोपुच्छं चार्धचन्द्रकम् ।
सूचीमुखं च भल्लं च वत्सदन्तं द्विभल्लकम् ।।

कर्णिकं काकतुण्डं च तथान्यान्यप्यनेकशः ।
फलानि देशदेशेषु भवन्ति बहुरूपतः ।।

(अ) ŚP 1777-8.

Knife-shaped, resembling horse-shoe, like a cow's tail, crescent-shaped, with sharp edge, arrow-headed, resembling calf's teeth, double-pronged, like an ear-ring, and crow-beak-shaped—these and various other shapes do fruits take in the countries far and near. (A. A. R.).

5207–5208**

आरामुखेन वै चर्म क्षुरप्रेण च कार्मुकम् ।
सूचीमुखेन कवचम् अर्धचन्द्रेण मस्तकम् ।।

भल्लेन हृदयं वेध्यं द्विभल्लेन गुणः शरः ।
लोहं च काकतुण्डेन लक्ष्यं गोपुच्छकेन च ।।

(अ) ŚP 1779-80.

Leather should be pierced with a shoe-maker's awl, the bow should be cut by horse-shoe-shaped arrows, the armour with a sharp-pointed instrument, the heads should be cut off with crescent-shaped arrows, and the heart should be pierced with a *bhalla*-missile, the bow-string and arrow with *dvibhalla*-arrow and iron should be cut with a *kākatuṇḍa* to the extent of three fingers. (A. A. R.).

5209*

आरामैः सदनैर्हयैर्गजवरैर्गानैः परिक्रीडनैर्
वाद्यैर्यौवनगर्वमञ्जुलतरैर्वृन्दैश्च वामभ्रुवाम् ।
मुक्तिः स्याद् यदि तद्विहाय सकलं चैतत् प्रवीणा नराः
कर्तुं हन्त तपस्तु मुक्तिसुखदं कस्मादरण्यं गताः ।।

(अ) Vai 82.

(*b*) बामभ्रुवाम् Vai.

Śārdūlavikrīḍita metre.

By pleasure gardens, mansions, horses, lordly elephants, with music, sports, musical instruments and the charming girls attractive by the pride of youth—if these can give liberation, why do intelligent men, leaving off all these, alas! go to the forest to perform penance which gives the happiness of liberation (from wordly bondage) ? (A. A. R.).

5210*

आरामोऽयमनर्गलेन बलिना भग्नः समग्रो मयेत्य्
अन्तःसंभृतहर्षवर्धितमदोदग्रः किमुन्माद्यसि ।
मातङ्ग प्रतिवर्षमेव भवतो भावी निदाघज्वरस्
तत्रापि प्रतिकारमर्हसि सखे सम्यक् समालोचितुम् ।।

(अ) ŚP 930, SR 232. 87 (a. ŚP), SSB 626. 38, Any 35. 79.

(*b*) °दोदग्रं ŚP.

Śārdūlavikrīḍita metre.

Oh ! elephant, do you get proud with intoxication increased with inward joy because you have completely destroyed this garden, with your unimpeded might ? There comes every year the torments of summer; friend, it is but meet that you think well of some remedy against this also. (A. A. R.).

आरार्धमूर्द्धभिर्यत् see No. 5193.

आरितोऽभ्यागतो see No. 2857.

5211

आरिप्सुना मन्त्रबलान्वितेन
प्रागेव कार्यो निपुणं विचारः ।
दोर्ष्णां बलान् मन्त्रबलं गरीयः
शक्रोऽसुरान् मन्त्रबलाद् विजिग्ये ।।

(अ) KN (KN [ĀnSS] 16. 57, KN [TSS] 16. 57, KN [BI] 15. 57)

(*c*) गरीया KN (ĀnSS).

Indravajrā metre.

One possessed of the power of the counsel and desiring his own advancement, should at first hold deliberate counsels (and then undertake any act). Power of counsel is of greater importance than that of the arms[1]. Indra conquered the Asura-s through the power of better counsel. (M. N. Dutt's translation).

1. Brute force.

5212

आरिराधयिषुः सम्यग् अनुजीवी महीपतिम् ।
विद्याविनयशिल्पाद्यैर् आत्मानमुपपादयेत् ॥

(अ) KN (KN [ĀnSS] 5. 12, KN [TSS] 5. 12, KN [BI] 5. 12).

(आ) IS 1009.

A dependent, willing to promote the real service of his royal master, should qualify himself with learning, humility, and knowledge of all the arts. (M. N. Dutt's translation).

आरुटं वचहेम्दारं see No. 3402.

5213

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥

(अ) MBh (MBh [Bh] 6. 28. 3=BhG 6. 3).

(*c*) आरूढस्य तु MBh (var.).

For the sage that desires to mount to discipline / action is called the means; / for the same man when he has mounted to discipline / quiescence is called the means. (F. Edgerton's translation).

आरुष्यन्क्रुश्यमानस्य see No. 2878.

5214*

आरुह्य दूरमगणित-
रौद्रक्लेशा प्रकाशयन्ती स्वम् ।
वातप्रतीच्छन्नपटी
वहित्रमिव हरसि मां सुतनु ॥

(अ) ĀrS 2. 99.

Āryā metre.

Having gone so far, charming one, you show yourself not affected by the pain your wrath has on me, but carry me oft impetuously like a boat that is forcibly led by unfurled sail. (A. A. R.).

5215–5216

आरुह्य नृपतिः पूर्वम् इन्द्रियाश्वान् वशीकृतान् ।
कामक्रोधादिकाञ् जित्वा रिपून् आभ्यन्तरांश्च तान् ।

जयेदात्मानमेवादौ विजयायान्यविद्विषाम् ।
अजितात्मा हि विवशो वशीकुर्यात् कथं परान् ॥

(अ) KSS 6. 34. 191-2.

(*c*) °दिकान् KSS (AKM).

(*g*) विवशी KSS (KM).

(*h*) परम् KSS (KM).

A king should first tame and mount the horses of the senses, and should conquer those internal foes : love, anger, avarice and delusion, and should subdue himself as a preparation for subduing other enemies, for how can a man who has not conquered himself, being helpless, conquer others ? (C. M. Tawney's translation).

5217*

आरुह्य शैलशिखरं
त्वद्वदनापहृतकान्तिसर्वस्वः ।
प्रतिकर्तुमिवोर्ध्वकरः
स्थितः पुरस्तान् निशानाथः ॥

(अ) Rat 3. 12.

(आ) Alm 85, VS 2028 (a. Śrī-Harṣa), JS 268. 4 (a. Śrī-Harṣa), SR 312. 23, SSB 166. 23.

(*a*) उदयोर्वीभृत्संस्थस् JS ; उदयोर्वीभृत एव Rat (ES) ; उदयगिरिमूर्धगोयं VS.

(*c*) पूत्कर्तुं° SR ; फूत्कर्तुं° JS, VS, SSB.

Āryā metre.

After mounting the mountain summit the Lord of Night, whose entire possession of beauty is deprived of by thy[1] face, stands in front shooting his lofty rays as if to challenge (thee). (Bak Kun Bae's translation).

1. Kāñcanamālā's.

5218*

आरुह्याक्रीडशैलस्य चन्द्रकान्तस्थलीमिमाम् ।
नृत्यत्येष लसच्चारु- चन्द्रकान्तः शिखावलः ॥

(अ) KāD 3. 24.

(*c*) चलच्चरु° KāD (var.).

This peacock with its variegated tips of feathers shining, is dancing there mounting on the hill of the pleasure-garden abounding in *candrakānta*-gems[1]. (K. Ray's translation).

1. Sapphires.

5219

आरूढः पतित इति स्वसंभवोऽपि
स्वच्छानां परिहरणीयतामुपैति ।
कर्णेभ्यश्च्युतमसितोत्पलं वधूनां
वीचीभिस्तटमनु यन्निरासुरापः ॥

(अ) Śiś 8. 54.

(आ) SR 339. 111 (a. Śiś), SSB 210. 53 (a. Māgha).

Praharṣiṇī metre.

A thing, though born of oneself, becomes fit to be avoided by the pure, if it has fallen after climbing high ; the water threw off towards the bank by its waves, the blue lilies which had dropped down from the ladies' ears. (A. A. R.).

5220*

आरूढक्षितिपालभालविगलत्स्वेदाम्बुसेकोद्धता
भेरीझांकृतिचापटंकृतिचमत्कारोल्लसन्मानसा ।
क्षुभ्यत्क्षोणितलं स्फुरत्खुरपुटं चञ्चच्चलत्केशरं
मन्दभ्रान्तविलोचन प्रतिदिशं नृत्यन्ति वाजिव्रजाः ॥

(आ) SR 127. 21, SSB 436. 21.

(*b*) मानसाः SSB.

Śārdūlavikrīḍita metre.

Becoming haughty by the fall of sweat dripping from the foreheads by the riding princes, with their spirits raised by the beat of war-drums and the pleasing twang of bow-strings, causing tremor on the ground, with shining hoofs and shaking manes, and with their eyes gently rolling, the horses are dancing in all directions. (A. A. R.).

5221*

आरूढवेणुतरुणाधरविभ्रमेण
माधुर्यशालिवदनाम्बुजमुद्वहन्ती ।
आलोक्यतां किमनया वनदेवता वः
कैशोरके वयसि कापि च कान्तियष्टिः ॥

(अ) Kṛṣṇa-Karṇāmṛta 3. 30 (in S. K. De's edition, Appendix I 3. 30 *ab/dc*).

Vasantatilakā metre.

Oh ye sylvan deities ! Why all your vain activity (in usual office of looking after the trees) ! Behold the radiance appearing in all the tenderness of childhood, and bearing a face cast in mould of natural sweetness, and enhanced by the loveliness of lips wherefrom flow the enchanting flute-sounds. (M. K. Acharya's translation).

5222

आरूढस्य चितां कृतानुमरणोद्योगप्रियालिङ्गनं
पुण्ड्रेक्षुद्रवपानमुल्बणमहामोहप्रलुप्तस्मृतेः ।
वीतासोरवतंसमाल्यवलयामोदश्च यादृग् भवेद्
भावानां सुभगः स्वभावमहिमा निश्चेतसस् तादृशः ॥

(अ) RT (RT [S] 4. 501, RT (VVRI) 4. 501, RT [T] 4. 500).

(आ) IS 1010, Pr 364.

(*c*) °मोदाश्च IS.

Śārdūlavikrīḍita metre.

What the embrace of the wife who is eager to follow (her husband) unto death, is to the (dead man) raised on the funeral pyre; what the drink (prepared) from the juice of the sugar-cane is to him who has lost all consciousness in a complete swoon; and what the fragrance of a multitude of garlands is to him whose life has passed away,—that is the natural beauty and greatness of things to the fool. (M. A. Stein's translation).

5223**

आरूढस्वामिकोऽश्वः स्याद् वित्तचिन्तितसिद्धये ।
सर्वेषां सुरतक्रीडा दृष्टादौ भोगलब्धये ॥

(आ) ŚP 2568.

If the first thing seen, when starting on a journey, is a horse with its master on its back, it indicates that the person will succeed in getting wealth and desired objects; if it is dalliance of all (animals) it indicates enjoyments. (A. A. R.).

5224

आरूढान्तरयौवनस्य परितो गोष्ठीरनुभ्राम्यतस्
तत्तत् तासु मनोगतं सुनिभृतं संव्याचिकीर्षोर्हरेः ।
वेगादुच्छलितास्फुटाक्षरदशागर्भास् त्रपागौरवात्
प्रत्यञ्चो वलिता भवन्तु भवतां कृत्याय वागूर्मयः ॥

(आ) Skm (Skm [B] 269, Skm [POS] 1. 54. 4) (a. Cakrapāṇi), Kav p. 37.

(*a*) गोपीवल्लभास्यतः Skm (var.); गोपी° Skm (var.) °भ्राम्यत° Skm (B) (printer's error).

(*c*) रागाद् [वे°] Skm (var.); उच्छलता° Skm (var.); °दशा गर्भा° Skm (B).

(*d*) हृद्याय [कृ°] Skm (var.).

Śārdūlavikrīḍita metre.



Wandering round the assembled cow-herdesses when he had just attained youth and desiring to tell his wishes secretly to different girls and because of excessive shyness and quickness of speech, the words were somewhat unintelligible and often broken off—may these waves of words of Kṛṣṇa be for your delectation! (A. A. R.).

5225*

आरूढो मलयानिलद्विपवरं युक्तो विलासानुगैः
पीतः पुष्पविलोचनैर्नवलतापौराङ्गनानां गणैः ।
अभ्राम्यद् वनपत्तने मधुमहीपालः स्फुरत्कोकिला-
लीलालापमिलद्भ्रमद्भ्रमरिकाझांकारभेरीरवैः ॥

(अ) Harivilāsa (KM XI) 3. 23.

(आ) PV 600 (a. Lolamba[rāja]), SR 333. 98, SSB 201. 103, SuSS 275.

(*a*) मलयाचल PV (MS).

(*b*) °नैर्वनल° PV; जनैः [ग°] Hari°.

(*c*) °पालस्ततः को° Hari°, SR, SSB.

(*d*) °काभाङ्का° Hari°, SR.

Śārdūlavikrīḍita metre.

Riding the royal elephant of the Malaya breeze and followed by fun-loving followers, being gazed at by groups of young ladies of the city in the form of the creepers, with their eyes in the form of flowers, there wandered the king of spring in the city of the forest, accompanied by the sound of drums in the form of the hum of she-bees along with the pleasing cooings of the she-cuckoos. (A. A. R.).

5226*

आरूढो वासयष्टिं गृहवलभितले दुष्टमार्जारकेण
क्रूरास्यं ग्रस्यमानः सकृदपि शनकैर्यद् विचुक्रोश कीरः ।
गङ्गेति स्वामिनीं स्वामयममरपतेर्लब्धवानासनार्धं
यस्तु त्रैस्रोतसाम्भः स्पृशति मृशति वा तत्कथां के विदन्तु ॥

(आ) PV 874 (a. Harihara-bhaṭṭa).

Sragdharā metre.

When the parrot mounted his perching rod in the balcony, he was caught in the mouth of a wicked cat and he uttered gently one cry, 'Gaṅgā', the name of his fond mistress; how and who can know whether it attained a half seat with Indra, or that it touches or thinks of the water of the three-coursed Gaṅgā? (A. A. R.).

5227*

आरोग्यं चिरमश्विनी नरपते तोषं शिवः केशवः
कल्याणं तव सर्वदा शशिरवी प्रोद्दीपनं देवताः ।
ब्रह्माद्याः सकलाः सुभद्रमवनं गौर्यादयो मातरः
कुर्वाते कुरुते करोति कुरुतः कुर्वन्ति कुर्वन्तु च ॥

(आ) PV 854.

Śārdūlavikrīḍita metre.

Oh! king, the two-star Aśvinī grants you good health, Śiva contentment, Viṣṇu auspiciousness always, the moon and the sun brilliance, all the gods Brahmā and others welfare and may the divine mothers Gaurī and others grant you protection. (A. A. R.).

5228

आरोग्यं परमानन्दः सुखमुत्साह एव च ।
ऐश्वर्यं प्रियसंभोगं विना सर्वं निरर्थकम् ॥

(अ) Śts 76. 3-4.

(आ) IS 1015.

(*a*) परमा° or प्रमदानन्द : Śts (var.).

Good health, great joy, happiness, enthusiasm, and lordly power—all these are useless if one is devoid of enjoyment with the beloved. (A. A. R.).

5229

आरोग्यं भास्करादिच्छेच्छ्रियमिच्छेद् हुताशनात् ।
ज्ञानं महेश्वरादिच्छेन् मोक्षमिच्छेज् जनार्दनात् ॥

(आ) NBh 106, Sama 1 आ 28, Sama 2 आ 1, SRM 1. 2. 4. Variant of No. 5230.

(*b*) धुताशनात् NBh, Sama 2.

(*c*) इच्छेद् NBh.

One should expect good health from the sun, prosperity from the god of fire, knowledge from Lord Śiva, the great god, and liberation from the Lord Viṣṇu. (A. A. R.).

5230

आरोग्यं भास्करादिच्छेद् धनमिच्छेद् हुताशनात् ।
महेश्वराज् ज्ञानमिच्छेन् मुक्तिमिच्छेज् जनार्दनात् ॥

(अ) Cr 1241 (CNP II 73 CM 20). Variant of No. 5229.

(*c*) ईश्व° CNP II 20 (MS) (*contra metrum*).

One should approach with prayers the sun for health; Agni for wealth; Maheśvara[1] for knowledge; Janārdana[2] for deliverance.

1. An epithet of Śiva.
2. An epithet of Viṣṇu.

5231

आरोग्यं विद्वत्ता
सज्जनमैत्री महाकुले जन्म ।
स्वाधीनता च पुंसां
महदैश्वर्यं विनाप्यर्थैः ॥

(अ) Śambhalimata of Dāmodaragupta (P. Peterson's II Report, pp. 23 sqq.) (according to the note in VS, but could not be traced in the KM edition of the Kuṭṭ), Dvi 114.

(आ) ŚP 317, VS 234 (a. Dāmodaragupta), SSSN 202. 50, SRK 54. 10 (a. Prasaṅgaratnāvali), SSH 1. 79, SRRU 890 (a. Dāmodaragupta), SRS 2. 45, SSpr 85, Kav p. 46, SRM 1. 3. 38, SR 170. 757 (a. ŚP), SSB 505. 757 (a. Dāmodaragupta), IS 1011.

(*c*) नराणा [च पुं°] SRS.

(*d*) विनाप्यर्थं SRK.

Āryā metre.

Good health, knowledge, friendship with the good, high family descent and independence—all these bring great prosperity to a man, though he is devoid of wealth.

5232

आरोग्यं सौभाग्यं
धनाढ्यता नायकत्वमानन्दः ।
कृतपुण्यस्य स्यादिह
सदा जयो वाञ्छितावाप्तिः ॥

(अ) KR 7. 168. 1.

(आ) IS 1012, Subh 132 and 182.

(*d*) भवान्तरे [स° ज°] KR ; वाञ्छितावाप्ति Subh (var.).

Āryā metre.

Good health, welfare, riches, leadership, happiness, triumph, attainment of his wishes will fall to the share of a happy one, thanks to his preceding merits.

5233

आरोग्यबुद्धिविनयोद्यमशास्त्ररागाः
पञ्चान्तराः पठनसिद्धिगुणा भवन्ति ।
आचार्यपुस्तकनिवाससहायकर्णा
बाह्यास्तु पञ्च पठनं परिवर्धयन्ति ॥

(अ) ŚR *ad* VCjr 21. 1. 1 (p. 320*a*).

(आ) IS 1014, Subh 99, SuB 3. 18 + 3. 17.

(*a*) पञ्चन्तराः IS.

(*b*) पठति सिद्धिगुणा IS, Subh ; पठनसिद्धिकरा SuB.

(*c*) °सहायनिवास° (=नि° स° tr.) VCjr, SuB; °बल्भा or °भा [°क°] VCjr ; वित्तं [°क°] SuB.

(*d*) बाह्याः पञ्च च पठन्तं SuB ; बाह्यस्तु (°वाल्य°) VCjr; पठन्तपरिवर्धयेति SuB (MS).

Vasantatilakā metre.

Good health, perception, good behaviour, diligence, love for learning are the five inner expedients which help in the study ; teacher, books, dwelling, companions and ears are the five outer expedients which expedite the study.

5234

आरोग्यमानृण्यमविप्रवासः
सद्भिर्मनुष्यैः सह संप्रयोगः ।
स्वप्रत्यया वृत्तिरभीतवासः
षड् जीवलोकस्य सुखानि राजन् ॥

(अ) MBh (MBh [Bh] *ad* 5. 33. 69 (183**l.* 7-10), MBh [R] 5. 32. 89, MBh [C] 5. 1055), Vānaryaṣṭaka (KSH 242) 3 *ac*/*bd*.

(आ) SR 172. 824 (a. MBh) *ac*/*bd*, SSB 507. 824 *ac*/*bd* ; IS 1013.

(*c*) सुप्र° MBh (var.) ; सम्प्र° Vān°, SR, SSB; अभीतिवासः MBh (var.) , SR, SSB.

(*d*) एव लोकस्य MBh (var.) ; जीवलोकेषु Vān°.

Indravajrā metre.

Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six, O king, conduce to the happiness of men. (P. C. Roy's translation).

5235

आरोग्यलक्ष्मीरुपयाति पित्त-
ज्वरातुरं रेणुकषायभाजम् ।
मा त्वं यथा रत्नकले स्मरार्ता
कृतप्रकोपप्रशमा सखीभिः ॥

(आ) Vaidyakīya-Subhāṣitāvalī 63. 25.

Upajāti metre (Indravajrā and Upendravajrā).

Just as the goddess of Health returns to a patient who is recovering from the fever of *pitta* [bilious complaint] by taking the decoction of *reṇu*-medicine, oh Ratnakalā ! you, having been relieved of anger by your lady companions, approach me at the time when I am afflicted with the fever of love. ( S. Bhaskaran Nair's translation ).

5236*

आरोढुं वरमौपवाह्यमपहर्तुं सुन्दरी कन्यका
भोक्तुं भोगमुपस्थितं सुखमलंकर्तुं च रत्नैस्तनुम् ।
संनह्यन्त्यमृतान्धसो हि शमिते येनैव हालाहले
स स्वामी मम दैवतं तदितरो नाम्नापि न म्नायते ॥

(अ) Śivot 128. 9-12.
(*d*) नम्नायते Śivot (न म्नायते is my suggestion).
Śārdūlavikrīḍita metre.

That master [Śiva] is my God, by whom the effects of the dreadful poison *hālāhala* were neutralised, which enabled the gods to (survive and thereby) ride the divine elephant [Airāvata], carry off charming nymphs (like Urvaśī) enjoy the good thing [nectar] that became available and decorate their bodies with gems (like Cintāmaṇi)—of any other (god), even the name is not to be mentioned. ( S. Bhaskaran Nair's translation ).

5237*

आरोपयसि मुधा किं
नाहमभिज्ञा किल त्वदङ्कस्य ।
दिव्यं वर्षसहस्रं
स्थित्वेति न युक्तमभिधातुम् ॥

(आ) VS 128 (a. Śrī-Mayūra), AR 222. 11-2 (ARJ 201. 12-3). (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 212), Kav p. 68.
(*b*) किल om. VS ; अङ्कस्य A. B. Keith.
(*d*) स्थित्वैवं यु° VS.
Āryā metre.

"Why do you put a false construction on what I say : (I am not making reference to your ornaments ?)" "That is a pretty thing for you to say, who has sat there for a thousand of the years of heaven"[1]. (P. Peterson's translation of VS in Notes p. 8).

1. The *vakrokti-paddhati* of VS, where this verse from a lost work of Mayūra occurs, contains a short dialogue in which it is the aim of one of the speakers to misunderstand the other. Here is a dialogue between Śiva and Pārvatī who sat on Śiva's lap "for a thousand of the years of heaven": (त्वदङ्क- your ornament or "your lap").

5238*

आरोपितः पृथुनितम्बतटे तरुण्या
कण्ठे च बाहुलतया निविडं गृहीतः ।
उत्तुङ्गपीनकुचनिर्भरपीडितोऽयं
कुम्भः करीषदहनस्य फलानि भुङ्क्ते ॥

(आ) VS 994 (Amṛtavardhana).
(*c*) उतुङ्ग VS (printer's error).
Vasantatilakā metre.

The pot now reaps the reward of the burning (penance) performed by it in the potter's kiln ; (as a young lady carries home the water-filled pot), it is raised to the region of the hips by her, taken hold of by the neck with her creeper-like hands and hugged tightly by her high and stout bosom. ( S. Bhaskaran Nair's translation ).

5239

आरोपिता अपि प्राज्ञ्या गुणा लोकेषु पूजितैः ।
पूजयन्तीह दृष्टान्तः प्रतिमा द्युःसदां ननु ॥

(आ) SSB 476. 309 (a. Saṅgrahītṛ).

When great merits are recognized and raised to high position by those who are honoured in the world, they become objects of reverence among the people ; the stone-images of the gods are indeed the example. (A. A. R.).

5240*

आरोपिता शिलायाम्
अश्मेव त्वं भवेति मन्त्रेण ।
मग्नापि परिणयापदि
जारमुखं वीक्ष्य हसितैव ॥

(अ) ĀrS 2. 81.

(आ) SG 231 (a. Govardhana), SR 352. 8, SSB 232. 8, SRK 117. 5 (a. Sphuṭa-śloka), IS 7738.

(*b*) अश्मेव त्वं स्थिरा भवेति मन्त्रेण ĀrS [KM] (*hyper metric*) ; अश्मेव त्वं स्थिरेति मन्त्रेण ĀrS (other editions).

Āryā metre.

Though taken up to the form of a stone by powerful incantation that she should become a horse, and though sunk in this danger of transformation, she only laughed on seeing her paramour's face! (A. A. R.).

**आरोप्यते शिला शैले** see No. 5241.

5241

**आरोप्यतेऽश्मा शैलाग्रं यथा यत्नेन भूयसा ।**
**निपात्यते सुखेनाधस् तथात्मा गुणदोषयोः ॥**

(अ) P (PT 1. 15, PTem 1. 12, PS 1. 18, PN 2. 13, PP 1. 19, PRE 1. 17, PM 1. 20), H (HJ 2. 44, HS 2. 44, HM 2. 47, HK 2. 47, HP 2. 41, HN 2. 41, HH 47. 3-4, HC 62. 12-3). Cf. Ru 20.

(आ) VS 3006, SRHt 190. 39 (a. MBh, but not found there), SRM 1. 3. 135, GSL 38, SSap 656, Sama 1 आ 18, SLPr 43. 12-3, SR 163. 475 (a. H), SSB 495. 475, IS 1016.

(इ) ShD (T) 68, SS (OJ) 324.

(*a*) शैलाग्रे (शै°) PN, VS; शिला शैले H, SRHt, SS (OJ), GSL, SSap, Sama, SLPr, GSL, SRM, SR, SSB.

(*b*) यत्नेन महता यथा PT, PTem, H (with the exception of HP) SSap, Sama, SLPr, SRM, SR, SSB ; कृच्छ्रेण महता यथा VS ; क्लेशेन महता यथा SRHt, SS (OJ).

(*c*) पात्यते सुखमेवाधस् PP ; पात्यते च सुखेनधस् SS (OJ) ; क्षणेनाधस् PT, PTem, HJ, HM, HH, GSL, SSap, SLPr, SRM, SR, SSB ; क्षणेनैव Sama.

(*d*) पुण्यपापयोः [गु°] SRHt, SS (OJ).

As a stone is brought to the top of a hill with great labour, but is rolled down with ease, so it is with the soul in regard to good qualities and faults. (F. Edgerton's translation).

5242*

**आरोहणं गोवृषकुञ्जराणां**
**प्रासादशैलाग्रवनस्पतीनाम् ।**
**विष्ठानुलेपो रुधिरं मृतं च**
**स्वप्नेष्वगम्यागमनं च धन्यम् ॥**

(अ) VC (VCsr 23. 8, VCbr 23. 1).

(आ) IS 1017.

(*b*) °शैलोग्र° IS.

(*c*) विष्टासु लेपो VCsr (var.) ; रुदितं [रु°] VCbr, VCsr (var.) ; रानुपानं [°रं मृ° च] VCsr (var.) ; च स्वप्नं or नितान्तं or स्यसानं [मृ° च] VCsr (var.) ; च मृत्युः VCbr (var.) ; स्वप्ने [मृ°] IS.

(*d*) स्वप्नेह्य् (ऽप्य्) VCsr (var.) ; °गमने VCsr (var.) ; तथैव [च ध°] VCsr (var.) ; धान्यम् VCsr (var.).

Indravajrā metre.

To be mounted on cows, bulls, or elephants, temples, mountain-peaks, or trees ; to be smeared with dung ; blood, and death ; and intercourse with whom it is forbidden ; all this in dreams is auspicious. (F. Edgerton's translation).

**आरोहणं हस्तः** see **वरं न्यस्तो**.

5243*

आरोहणाय तव सज्ज इवास्ति तत्र
सोपानशोभिवपुरश्मवलिच्छटाभिः ।
भोगीन्द्रवेष्टशतघृष्टिकृताभिरब्धि-
क्षुब्धाचलः कनककेतकगोत्रगात्रि ॥

(अ) Naiṣ 11. 61.

Vasantatilakā metre.

Thou with a body akin to the golden *ketaka*-flower, there the mountain that served as the churning rod of the ocean seems to be ready for thy climbing the mountain whose slope[1] appears to be adorned with a flight of stairs by reason of the series of furrows in its rocks caused by the friction of the hundred coils of Vāsuki. (K. K. Handiqui's translation).

1. body.

आरोहति गिरिशिखरम् see No. 5244.

5244

आरोहतु गिरिशिखरं
समुद्रमुल्लङ्घ्य यातु पातालम् ।
विधिलिखिताक्षरमालं
फलति कपालं न भूपालः ॥

(अ) KR 10. 238. 1, Ambaḍa 9 (p. 10).
(आ) SR 91. 44, SSB 375. 50, IS 1018, Subh 209.
(*a*) आरोहति Subh, Ambaḍa.
(*b*) तरतु समुद्रं प्रयातु पा° SR, SSB ; °ल्लंघयति Ambaḍa ; याति (य°) Subh.
(*c*) °लिखिताक्षरमानं Subh; °माला IS.
(*d*) फलन्ति IS ; कपालं च भूपालं Subh ; हि [न] Ambaḍa ; °पाले IS.

Āryā metre.

Let the person climb to the top of a mountain or crossing [diving into] the sea, go to the nether regions, the line of letters inscribed on his skull by fate are ever fruitful, and not (the orders of) the king. (A. A. R.).

5245*

आरोहत्यवनीरुहः प्रविशति श्वभ्रं नगैः स्पर्धते
खं व्यालेढि विचेष्टते क्षितितले कुञ्जोदरे लीयते ।
अन्तर्भ्राम्यति कोटरस्य विरसत्यालम्बते वीरुधः
किं तद् यन्न करोति मारुतवशं यातः कृशानुर्वने ॥

(आ) JS 118. 7 (a. Vasundhara), Skm (Skm [B] 1271, Skm [POS] 2. 160. 1) (a. Yogeśvara), Amd 193. 513, Sar 1. 82 (p. 57), Kav p. 77.
(*a*) °रुहं Sar ; नागैः Skm (var.).
(*b*) मुञ्जोदरे [कु°] Skm (var.).
(*c*) विवरे व्याल° JS ; विरसति (नि°) [वि°] Skm (var.).

Śārdūlavikrīḍita metre.

It climbs trees, enters chasms, rivals with mountains, licks the sky, spreads on the ground, conceals itself in bushes, makes cackling noise inside hollows of trees, takes up the creepers—what is not done by a fire in the forest under the influence of a wind ? (A. A. R.).

5246

आरोहन्ति सुखासनान्यपटवो नागान् हयांस् तज्जुषस्
ताम्बूलाद्युपभुञ्जते नटविटाः खादन्ति हस्त्यादयः ।
प्रासादे चटकादयोऽपि निवसन्त्येते न पात्रं स्तुतेः
स स्तुत्यो भुवने प्रयच्छति कृती लोकाय यः कामिताम् ॥

(अ) VCjr (MS) VII 16.
(आ) SH 936; 129*.
(*a*) हयान् सेवकान् SH.
(*d*) कृती om. SH (in 936 only) ; कामितं or कोपिता VC (var.).

Śārdūlavikrīḍita metre.

(Even) stupid men mount upon seats of ease, and those who possess them upon elephants and horses ; betel and such (luxuries) are eaten by actors and libertines ; elephants and other (beasts)

devour food; even sparrows and other (birds) dwell in mansions. Such creatures are not fit objects of praise. That man is truly worthy of praise upon earth who actively engages in giving to people their desires.[1] (F. Edgerton's translation).

1. *Or*: who virtuously gives to people their desires.

5247*

आरोहवल्लीभिरिवाम्बुधारा-
राजीभिराभूमिविलम्बिनीभिः ।
संलक्ष्यते व्योम वटद्रुमाभम्
अम्भोधरश्यामदलप्रकाशम् ॥

(आ) SkV 259 (a. Dakṣa), Prasanna 97 *a*.
Indravajrā metre.

The sky looks like a banyan tree, / the clouds its dark foliage, / and these streams of rain that hang to earth / its aerial roots. (D. H. H. Ingalls's translation).

5248

आर्जवं चानृशंस्यं च दमश्चेन्द्रियनिग्रहः ।
एष साधारणो धर्मश् चातुर्वर्ण्येऽब्रवीन् मनुः ॥

(आ) VS 2959.
(इ) SS (OJ) 69.
(*b*) दम इन्द्रि° VS.
(*c*) साधारणं धर्मं VS.

Straightforwardness, kindness, restraint, control over one's senses—these, according to Manu, are the virtues to be cultivated in common by all the four *varṇa-s*. (Raghuvīra's translation).

5249

आर्जवं प्रतिपद्यस्व पुत्रेषु सततं विभो ।
इह कीर्तिं परां प्राप्य प्रेत्य स्वर्गमवाप्स्यसि ॥

(अ) MBh (MBh [Bh] 5. 35. 3, MBh [R] 5. 34. 3, MBh [C] 5. 1183).
(इ) MBh (Ju) p. 232 *ef*/*gh*.
(*b*) स्वेषु तेषु च or तेषु भारत [स° वि°] MBh (var.).
(*d*) अवाप्नुहि [अवा°] MBh (var.).

Oh master, show kindness unto all thy sons, for by that winning great fame in this world, thou wilt have heaven hereafter. (A. A. R.).

5250

आर्जवत्वं चतुर्थं च पञ्चमं धर्ममेव हि ।
मधुरत्वं ततः प्रोक्तं षष्ठमेव वरानने ॥

(अ) PdP, Bhūmikhaṇḍa 33. 31 (in some editions omitted). Cf. No. 5274 and रूपमेव वरस्त्रीणां; नवमं मङ्गलं गानं; and मधुरं वचनं प्रोक्तं.

Straightforwardness is the fourth and *dharma* is the fifth, and the sixth one, oh! charming one, is then said to be sweetness (of temper). (A. A. R.).

5251

आर्जवममलकराणां
विनयो वररत्नमुकुटानाम् ।
द्यूतं दुर्व्यसनानां
स्त्रीजितता मरुतटीपिशाचानाम् ॥

(अ) Kal 10. 27.
Āryā-udgīti metre.

Straightforwardness is the characteristic of the pure-minded, courteous behaviour of those who wear crowns on their heads, gambling, of those who are addicted to bad habits, and excessive sexuality, of those who ever remain on river-banks. (A. A. R.).

5252

आर्जवेन धृता दीक्षा या नो दैवं परं प्रति ।
अत्यन्तमानुषीयाभ्यः पीडाभ्यस् तद्विमोचनम् ॥

(आ) SSMā 7. 7-8.

If, when dealing with other people, we consider as our deity dedicated service supported by straightforwardness, we have the escape value from the worries that beset human beings so very greatly. (A. A. R.).

5253

आर्जवेन नरं युक्तम् आर्जवात् सव्यपत्रपम् ।
अशक्तिमन्तं मन्यन्तो धर्षयन्ति कुबुद्धयः ।।

(अ) MBh (MBh [Bh] 5. 39. 49, MBh [R] 5. 39. 63, MBh [C] 5. 1508).

(आ) IS 1019.

(*a*) समायुक्तं or च संयुक्तं [न° यु°] MBh (var.).

(*b*) मार्दवात् [आ°] MBh (var.).

(*c*) अशक्तं मन्यमानास्तु or हीनप्रतापं मत्वान्यं MBh (var.); मन्यंते MBh (var.).

(*d*) धर्षयंते MBh (var.).

The man that is humble, and who from humility is modest, is regarded as weak and persecuted by persons of misdirected intelligence. (P. C. Roy's translation).

5254*

आर्तत्राणपरायणेन करिणा दाहादिमूलेति यद्
वाक्यं चक्रधरेण नक्रमुखतो हाकाररोरीकृतम् ।
यः स्तम्भे करताडनध्वनिरभूत् कर्णे सुरस्याप्यहो
हा कृष्णेति यदक्षयं स भगवान् पायादपायाज्जगत् ।।

(आ) Pras 9. 4.

Śārdūlavikrīḍita metre.

When the elephant under the grip of a crocodile cried out, 'Oh, the lord, the Primary Source', the Lord Viṣṇu, holding his discus, and ever addicted to the rescue of the distressed saved him; when there was the sound of the beating with hand on the pillar and when, 'Oh Kṛṣṇa' was sounded in the ear of the god it was infallible; may that god protect the world from calamity. (A. A. R.).

5255

आर्तदुःख्यपरित्राण- दुर्गतादि यथाक्रमम् ।
पात्रमाहुर्दयालूनाम् अलाभे गुणवानिति ।।

(आ) JS 421. 19 (a. Bhagavān Vyāsa).

(*a*) दुःखि JS (var.).

(*b*) दुःशीलादि JS (var.).

Those who are in distress, in misery, are helpless, and without means of livelihood, are, in this order to be the recipients of help of the compassionate; in the absence of these, one who is possessed of merits (but poor). (A. A. R.).

5256**

आर्तद्रुतस्वरज्ञा
विभिन्नदीनप्रभिन्नलघुरौद्राः ।
निन्द्याः शुभास्तु शब्दाः
प्रमुदितपरिपूर्णदृढशान्ताः ।।

(आ) ŚP 2576.

Āryā metre.

Censurable are the sounds heard when starting on a journey, if they are cries of distress very quickly uttered, broken, pitiable, deformed, very weak or ferocious; but those sounds are aupicious which are uttered in joy, full, firm and indicative of peace. (A. A. R.).

5257*

आर्तस्य मे प्रणमतो जगदन्तरात्मन्
पश्यन् न पश्यसि विभो न शृणोषि शृण्वन् ।
दुर्दैवकुम्भजनुषा ननु सांप्रतं मे
पीतस्त्वदीयकरुणावरुणालयोऽपि ।।

(आ) PG *ad* 60 (extra).

Vasantatilakā metre.

Oh ! Lord of the universe, though I bow to you in my distress, you see me and yet see not, my Lord; you hear me and yet hear not; and now even that ocean of compassion has been drunk up by the pitcher-born sage[1] of adverse fate. (A. A. R.).

1. The sage Agastya.

आर्तस्य यानमशनं see श्रान्तस्य यान°.

5258

आर्ता देवान् नमस्यन्ति तपः कुर्वन्ति रोगिणः ।
निर्धना दानमिच्छन्ति वृद्धा नारी पतिव्रता ॥

(आ) SRK 246. 41 (a. Sabhātaraṅga), SPR 1384. 7 (a. Mn, but does not appear in Mn), Sama 2 व 13, SRM 1. 3, SR 157. 168, SSB 485. 172, IS 1020, Subh 163. Cf. Nos. 3459 and 4775.

(*a*) देवा: Subh.

(*c*) निर्धनं Subh ; निर्धनो (°ना) विनयं याति (यान्ति) SPR, IS.

Those who are in distress are zealous in worshipping the gods ; those suffering from diseases perform penance ; those who do not possess (much) wealth desire to gifts in charity, and women who have become old are faithful to their husbands. (A. A. R.).

5259

आर्तानामार्तिसंबन्धं प्रीतिविश्रामकारणम् ।
केन रत्नमिदं सृष्टं मित्रमित्यक्षरद्वयम् ॥

(अ) Cr 150 (Cv VIII. 13, CM 21). Variant of शोकारातिभयत्राणं and प्राप्ते भये परित्राणं.

(*a*) दीर्घारातिभयत्रणं Cv (var.); अर्तिनाम् Cv (var.) ; अर्थनाम् Cv (var.) ; आर्तिसंबन्ध Cv (var.).

(*b*) °विश्वास° Cv (var.).

(*c*) त्रीणि [के°] Cv (var.).

Who has created this jewel, the two-lettered word *mitram* [friend] ? (He is) the sharer of the sufferings of the unfortunate and the source of their happiness and solace.

5260

आर्तानामिह जन्तूनाम् आर्तिच्छेदं करोति यः ।
शङ्खचक्रगदाहीनो द्विभुजः परमेश्वरः ॥

(आ) SR 101. 8, SSB 391. 12.

He who cuts off the misery of those beings who are in distress, is verily the supreme god, possessing (only) two hands and devoid of (the symbols of Viṣṇu), the conch, the discus and the mace. (A. A. R.).

5261

आर्तार्ते मुदिते हृष्टा प्रोषिते मलिना कृशा ।
मृते म्रियेत या पत्यौ सा स्त्री ज्ञेया पतिव्रता ॥

(अ) Bṛh 25. 12, Cr 151 (CR I 32, CPS 12. 33).

(आ) Mit *ad* Y. 1. 87, Apar *ad* Y 1. 87, BBĀ 218. 12, VR 1260, VyK 136, VBh 21, Kṛtyakalpataru, Vyavahārakhaṇḍa 630. 2-3 (a. Bṛh), Mallinātha *ad* Kumārasaṁbhava 4. 33 (ascribed to a Smṛti), Dh 1107, IS 1021.

(*a*) मदितो (मु°) CR (var.) ; मुदित(°ता)हृष्टे VR, Dh ; हृषिते हृष्टा Kṛt° (var.).

(*b*) कृषा CR (var.).

(*c*) मृयेता CR (var.), नारी [प°] Kṛt° (var.); पत्नौ CR (var.).

(*d*) स्त्री ज्ञे° tr. CR ; विज्ञेया [स्त्री ज्ञे°] Kṛt° (var.).

That wife is declared to be devoted to her husband who is afflicted, when he is afflicted, pleased when he is happy, squalid and languid when he is absent, and who dies when he dies. (J. Jolly's translation).

5262

आर्तेषु दीयते दानं शून्यलिङ्गस्य पूजनम् ।
अनाथप्रेतसंस्कारम् अश्वमेधफलं लभेत् ॥

(अ) Śto 44. 1 (368. 12-3).

(*b*) °लिङ्गेषु Śto (var.).

If a person offers gifts to the distressed and honours those who do not advertise themselves with symbols, and does cremation (and other rites) of abandoned corpses, reaps the benefit of performing the *aśvamedha* scrifice. (A. A. R.).

5263*

आर्तेषु विप्रेषु दयान्वितश्च
यच्छ्रद्धया स्वल्पमुपैति दानम् ।
अनन्तपारं समुपैति राजन्
यद्दीयते तन्न लभेद् द्विजेभ्यः ॥

(अ) Cr 152 (CV 12. 2, CPS 298. 23).
(आ) Sama 1 आ 43.
(*a*) दयान्वितश्च CV (var.) ; दयाद्वान् CV (var.) : °वितस्य CV (var.) ; चेत् [च] CV (var.).
(*b*) यः श्रद्धया CV (var.) ; यच्छ्रदेणया CV (var.) : द्रानम् CV (var.).
(*c*) समुपैत CV (var.).
(*d*) तत्र [तन्न] Sama ; लभे Sama.
Upajāti metre (Indravajrā and Upendravajrā).

A small gift made to learned Brāhmaṇa-s in distress, given out of compassion and with proper attention, multiplies the holy merit [*puṇya*] of the donor, oh ! king ; what has been given away to the twice-born should never be taken back. (A. A. R.).

5264*

आर्तो मत्सदृशो नान्यस् त्वत्तो नान्यः कृपापरः ।
तुल्य एवावयोर्योगः कथं नाथ न पासि माम् ॥

(आ) VS 3503.
(*d*) पाहि VS (var.).

There is no one who is so distressed as I am, and there is none who has greater compassion than yourself ; thus equal and befitting is our association, how is it, oh ! my Lord, you do not protect me ? (A. A. R.).

5265

आर्तो वा यदि वा त्रस्तः परेषां शरणागतः ।
अरिः प्राणान् परित्यज्य रक्षितव्यः कृतात्मना ॥

(अ) R (R [Bar] 6. 12. 15, R [B] 6. 18. 28, R [R] 6. 18. 28-9, R [G] 5. 81. 9, R [Kumbh] 6. 18. 28, R [L] 5. 93. 9), Vet 19. 9.
(आ) SRHt 168. 3 (a. MBh), SSSN 154. 3, IS 1022.
(*a*) आर्तो Vet ; त्रस्तो R (var.) ; दृप्तः [त्र°] R [Bar] ; दृप्तो [त्र°] R (B).
(*b*) शरणं ग° R (Bar.).
(*c*) अपि [अ°] R (R), Vet.

A man whose mind is purified should shelter a foe who being in trouble or fearing his adversaries seeks refuge with him, even at the cost of his own life.

आर्तो वा यदि वा दृप्तः (दृप्तो) see No. 5265.

आर्थानमीशिषे त्वं see No. 2973.

आर्येभ्यो हि विवृद्धेभ्यः see No. 3018.

5266**

आर्द्रकीकसमुखः पुरतश्चेद्
दृश्यते भवति तच्छुभदः श्वा
चर्म शुष्कमथवास्थि विशुष्कं
बिभ्रदेष मरणं विदधाति ।

(आ) ŚP 2622.
Svāgatā metre.

If a dog is seen in front, when a person starts on a journey, with a fresh piece of bone in its mouth, it indicates good luck ; if, on the other hand, it holds a piece of dry leather or a bone well dried, it indicates the death of the person (that starts on the journey). (A. A. R.).

5267*

आर्द्रमपि स्तनजघनान्-
निरस्य सुतनु त्वयैतदुन्मुक्तम् ।
खस्थमवाप्तुमिव त्वां
तपनांशुनंशुकं पिबति ॥

(अ) ĀrS 2. 80.
Āryā metre.

Though wet (and clinging) you have thrown away the silk, oh ! charming one, from the region of your bosom and hips ; it now takes up the rays of the hot-rayed sun [does penance] as if to reach you who are *khastha* [sky-clad *or* : remaing in the sky]. (A. A. R.).

5268*

आर्द्रां कण्ठे मुखाब्जस्रजमवनमयत्यम्बिका जानुलम्बां
स्थाने कृत्वेन्दुलेखां निबिडयति जटाः पन्नगेन्द्रेण नन्दी ।
कालः कृत्तिं निबध्नात्युपनयति करे कालरात्रिः कपालं
शंभोर्नृत्यावतारे परिषदिति पृथग्व्यापृता वः पुनातु ।।

(आ) SkV 76 (a. Śatānanda), Prasanna 10*a* (a. Śatānanda), Skm (Skm [B] 91, Skm [POS] 1. 91. 1) (a. Śatānanda), JS 21. 33, SH 104, Kav p. 110.

(*a*) उपनयति [ अव° ] JS, SH ; उपरिनयत्य° Prasanna.

(*b*) जटाप° Skm.

(*d*) शम्भोर्नृत्ताव° JS.

Sragdharā metre.

Ambikā places the garland of freshly severed heads / about his neck, low-hanging to his knees, / while Nandin sets in place the crescent moon / and binds the serpent tight about his locks, / Kāla makes fast the elephant-skin cloak / while Kāla-rātri puts in his hand the skull. / May Śambhu's servants as his dance begins / with separate tasks thus busied purify you. (D. H. H. Ingalls's translation).

आर्द्राच्छचन्दनरसा° see No. 362.

5269*

आर्द्रालक्तकमस्याश्
चरणं मुखमारुतेन वीजयितुम् ।
प्रतिपन्नः प्रथमतरः
संप्रति सेवावकाशो मे ।।

(अ) Māl 3. 13, Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 33).

Āryā metre.

Now, there has arrived an admirable opportunity for me to do her a service by fanning with the breath of my mouth her foot, the dye on which is wet. (C. H. Tawney's translation).

आर्नद्या वक्षोजयुगं see No. 5024.

5270

आर्यकर्मणि रज्यन्ते भूतिकर्माणि कुर्वते ।
हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ।।

(अ) MBh (MBh [Bh] 5. 33. 25, MBh [R] 5. 32. 30, MBh [C] 5. 995).

(आ) IS 1023.

(*a*) आर्ये क° MBh (var.) ; रंस्यंति or सज्यंते [र°] MBh (var.).

(*b*) भूतिकर्मणि (°तिं क°) MBh (var.) ; युज्यते [कु°] MBh (var.).

(*c*) हेतुं [हि°] MBh (var.) ; च न tr. MBh (var.) ; अभ्यसूयंते or अप्यसूयंते MBh(var.).

(*d*) पुरुषर्षभ (°भा) MBh (var.).

They that are wise, O bull of Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good. (P. C. Roy's translation).

5271

आर्यजननिन्दितानां
पापैकरसप्रकाशनारीणाम् ।
एतावानेव गुणो
यदभीष्टसमागमो निरावरणः ।।

(अ) Kuṭṭ (Kuṭṭ [BI] 545, Kuṭṭ [KM) 534).

(*b*) पापरसप्रकाशनैकनारीणाम् Kuṭṭ (KM).

Āryā-gīti metre.

In the case of public women [harlots] who are solely interested in doing sinful deeds and who are censured by men of good conduct, there is this one sole advantage, that association with them for pleasure is possible without any hindrance. (A. A. R.).

5272

आर्यजुष्टमिदं वृत्तम् इति विज्ञाय शाश्वतम् ।
सन्तः परार्थं कुर्वाणा नावेक्षन्ते प्रतिक्रियाम् ॥

(अ) MBh (MBh [Bh] 3. 281. 48, MBh [R] 3. 296. 48, MBh [C] 3. 16796 [Sāvitrī 5. 48]). Cf. स्मरन्ति सुकृतान्येव.

(आ) Vjv 36. 3, IS 1024.

(इ) SS (OJ) 319.

(*a*) आर्यवृत्तम् (दृष्टम्) MBh (var.), SS(OJ).

(*d*) नावक्षंति MBh (var.); नापेक्षंत (°वे°) MBh (var.), SS (OJ) (var.); परस्परं [प्र°] MBh (var.).

While rendering help to others, virtuous people never expect any benefit in return; knowing that this is the eternal code of good conduct, the same is practised by men of noble character. (S. Bhaskaran Nair's translation).

5273

आर्यता पुरुषज्ञानं शौर्यं करुणवेदिता ।
स्थौललक्ष्यं च सततम् उदासीनगुणोदयः ॥

(अ) Mn 7. 211.

(*b*) कारुण्यवेदिता Rāghavānanda's commentary.

(*c*) सूक्ष्मदर्षित्वं Govindarāja's commentary (var.) (*sic !*).

Behaviour worthy of an Āryan, knowledge of men, bravery, a compassionate disposition, and great liberality are the virtues of a neutral[1] (who may be courted). (G. Bühler's translation).

1. to the king.

5274

आर्यत्वं च चतुर्थं च पञ्चमं धर्ममेव हि ।
षष्ठं सतीत्वं दृढता सप्तमं साहसोऽष्टमम् ॥

(अ) PdP, Bhūmikhaṇḍa 33. 31. Cf. No. 5250 and रूपमेव वरस्त्रीणां ; नवमं मंगलं गानं and मधुरं वचनं प्रोक्तं.

And the fourth characteristic is nobility and the fifth righteousness, the sixth is good conduct, the seventh firmness (in vows) and the eighth is boldness. (A. A. R.).

आर्यदृष्टमिदं वृत्तम् see No. 5272.

5275

आर्यदेशकुलरूपबलायुर्-
बुद्धिबन्धुरमवाप्य नरत्वम् ।
धर्मकर्म न करोति जडो यः
पोतमुज्झति पयोधिगतः सः ॥

(आ) IS 1025, Subh 54.

Svāgatā metre.

An inactive person who does not perform good work but who was lucky to be born in the land of the *Ārya*-s as a man of good family, endowed with beauty, strength, longevity and intelligence is like a sailor who leaves the ship in mid-sea.

5276

आर्यपुत्र पिता माता भ्राता पुत्रस् तथा स्नुषा ।
स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते ॥
भर्तुर्भाग्यं तु भार्यैका प्राप्नोति पुरुषर्षभ ॥

(अ) R (R [Bar] 2. 24. 2-3*ab*, R [B] 2. 27. 4-5*ab*, R [R] 2. 27. 3, R [G] 2. 27, 2 and 4 *v.l.*, R [Kumbh] 2. 27. 4-5*ab*, R [L] 2. 30. 2 and 4 *v.l.*). Cf. No. 5055.

(आ) IS 1026-7.

(*a*) भ्राता [मा°] R (var.).

(*b*) भ्रातरो (मा°) बांधव: सुता: (तथा) R (var.) ; भार्या [भ्रा°] R (var.).

(*cd*) स्वं स्वं प्रेत्य चैवेह चाश्नंति (°श्नाति) R (var.); प्रेत्येह (°त्य°) चैव भुंजंति R (var.) ; प्रेत्य चेह च भुंजंति स्वं स्वं कर्म पृथक् पृथक् R (var.).

(*d*) स्वं भाग्यमनुतिष्ठते R (var.) ; स्वं स्वं (स्वयं or स्वकं कर्मफलं पृथक् R (var.).

(*e*) पिता or भर्तृ [भ°] R (var.) ; भाग्ये [भाग्यं] R (var.) ; नारी वै or नार्येका (°र्थै°) [भार्यै°] R (var.).

Oh the best among men ! Husband, father, mother, son, brother, daughter-in-law, all of them abide by the consequences of their own actions ; it is the wife alone that shares the fate of her husband. (M. N. Dutt's translation).

**आर्यवृत्तमिदं वृत्तम्** see No. 5272.

**आर्यस्याप्युचितं कार्यम्** see No. 2854.

**आर्याधा मानुषा:** see No. 4978.

5277*

**आर्यानिङ्ग महाव्रतं विदधता विन्ध्यानिलै: पारणां**
**कृत्वा साङ्गमकारि केन मुरलाकूले कठोरं तप: ।**
**येनास्या रतिखेदमेदुरमृदुश्वासाधिवासस्पृश:**
**पीयन्तेऽधरसीधवो विहसितज्योत्स्नोपदंशं रह: ।।**

(आ) Skm (Skm [B] 952, Skm [POS] 2. 96. 2) (a. Yogaka or Yogeśvara[1]), Kav p. 77.

1. In Skm (POS).

Śārdūlavikrīḍita metre.

Oh noble Cupid ! Who has performed severe penance, along with subsidiary rites on the banks of the river Muralā, taking up a great vow and subsisting on the Vindhya breeze, that he now sips in private the wine of her lips along with condiments in the form of her moon-light-like gentle smile, which is rendered fragrant by her gentle breathings unctuous by love pleasures ? (A. A. R).

5278*

**आर्या मुखे तु चपला**
**तथापि चर्या न मे यत: सा तु ।**
**दक्षा गृहकृत्येषु त-**
**था दु:खे भवति दु:खार्ता ।।**

(आ) Naṭyaśāstra 16. 166.

Mukha-capalā Āryā metre.

My lady is talkative, but still her conduct (in general) is not bad, for she is an expert in my household work, and in my misery she feels miserable. (M. Ghosh's translation).

5279

**आर्ये कर्मणि युञ्जान: पापे वा पुनरीश्वर: ।**
**व्याप्य भूतानि चरते न चायमिति लक्ष्यते ।।**

(आ) SRHt 54. 35 (a. MBh, but does not appear in MBh).

Uniting [inducing] all beings in virtuous deeds or in vicious ones, the all-pervasive God dose exist ; (the existence of) this (God) is comprehended through (the process of) *na iti, na iti* [this is not, this is not][1]. (S. Bhaskaran Nair's translation).

1. i. e. remainder-finding process.

**आर्ये कर्मणि रज्यन्ते** see No. 5270.

5280

**आर्येण सुकरं ह्याहुर् आर्यकर्म धनंजय ।**
**अनार्यकर्म त्वार्येण सुदुष्करतरं भुवि ।।**

(आ) MBh (MBh [Bh] 7. 118. 10, MBh [R] 7. 143. 10, MBh [C] 7. 5960).

(*a*) स्वाहुर् or प्राहुर् MBh (var.).

(*d*) सुदुष्करतमं MBh (var.) ; विदु: [भुवि] MBh (var.).

A noble man no effort needs / to make to practise noble deeds ; / but oh ! he struggles hard and long / before he perpetrates a wrong. (S. Muir's translation in *Metrical Translation from Sanskrit Writers*, p. 81).

आर्ये विष्णौ शिलाधिर् see No. 2900.

आलंयस्य च दानस्य see No. 4741.

5281*

आलक्ष्य दन्तमुकुलान् अनिमित्तहासैर्
अव्यक्तवर्णरमणीयवचः प्रवृत्तीन् ।
अङ्काश्रयप्रणयिनस् तनयान् वहन्तो
धन्यास् तदङ्गरजसा मलिनीभवन्ति ॥

(अ) Śāk 7. 17 (in some editions 7. 16). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 98 and JAOS 82. 1 : p. 42).

(आ) JS 425. 5 (a. Bhavabhūti [*sic !*]), SH 1019 (a. Bhavabhūti [*sic !*]), SRHt 92. 19 (a. Kāḷidāsa), SSSN 104. 12 (a. Kālidāsa), SR 89. 13 (a. Śāk), SSB 372. 17, Amd 101. 236, Sar *ad* 5. 92 (p. 603), IS 1028.

(*a*) आलक्ष° Śāk (var.); अनबद्धहासान् Amd; °हासान् or °सारान् Sar (but स as above).

(*b*) °रचनावचनप्र° JS, SH.

(*c*) °आगतान् [आश्र°] Śāk (var.), Amd.

(*d*) परुषीभवन्ति Śāk (var.), Sar (var.), Amd, SH.

Vasantatilakā metre.

How blessed the virtuous parents whose attire / is soiled with dust, by raising from the ground / the child that asks a refuge in their arms ! And happy are they with lisping prattle, / in accent sweetly inarticulate, / he charms their ears; and with his artless smiles / gladdens their hearts, revealing to their gaze / his pearly teeth just budding into view. (Sir Monier Monier-William's translation).

5282*

आ लङ्कानाथनारीस्तनतरलपयोवीचिमुद्रात् समुद्राद्
आ स्वर्गङ्गातरङ्गावलिविरलशिलादुस्तरादुत्तराद्रेः ।
आ प्राक्शैलासुरस्त्रीसुरतगतिविदो मग्नभास्वन्मृगाङ्काद्
आ च प्राचेतसाब्धेर्भवतु मम पुरः कोऽपि यद्यस्ति वीरः ॥

(आ) Skm (Skm [B] 2089, Skm [POS] 5. 18. 4) (a. Umāpatidhara).

Sragdharā metre.

From the (southern) ocean whose waters are stamped by the contact with the breasts of ladies of the lord of Laṅkā, from the northern mountain [Himālayas] which is inaccessible by the scarcity of stones [foot-holds] by the waves of the divine Gaṅgā, from the eastern mountain which knows the course of the dalliance of divine damsels, and from the western sea where the sun and the moon set—if there is a hero—let him appear before me. (A. A. A.).

5283*

आलपति पिकवधूरिव
पश्यति हरिणीव चलति हंसीव ।
स्फुरति तडिल्लतिकेव
स्ववते तुहिनांशुलेखेव ॥

(आ) SR 270. 11, SSB 93. 11.

Āryā metre.

(This sweetheart of mine) speaks sweetly like a cuckoo's bride, casts glances like a doe, and walks like a swan, she shines like a flash of lightning and is sweet to the eyes like the crescent of the moon. (A. A. R.).

5284*

आलप यथा यथेच्छसि
युक्तं तव कितव किमपवारयसि ।
स्त्रीजातिलाञ्छनमसौ
जीवितरङ्का सखी सुभग ॥

(अ) ĀrS 2. 96.

Āryā metre.

Talk as much as you like, it is proper for you; you rogue, why do you conceal ? That girl friend, good man, is a blot on womanhood, and makes a beggarly livelihood (in this way). (A. A. R.).

आलब्धचन्दनरसाः see No. 5285.

आलम्बनाय धरणी see नालम्बनाय धरणिर्न.

5285*

आलम्बिहेमरशनाः स्तनसक्तहाराः
कन्दर्पदर्पशिथिलीकृतगात्रयष्टयः ।
मासे मधौ मधुरकोकिलभृङ्गनादैर्
नार्यो हरन्ति हृदयं प्रसभं नराणाम् ॥

(अ) Ṛtu 6. 24. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 3: p. 197).

(*a*) आलम्ब्य चन्दनसान् or आलब्धचन्दनरसाः or प्रालम्बि° Ṛtu (var.); °लग्न° [°सक्त°] Ṛtu (var.).

(*c*) °कोमल° [°को°] Ṛtu (var.); °रावैर् [°ना°] Ṛtu (var.).

(*d*) रामाः [ना°] Ṛtu (var.).

Vasantatilakā metre.

In the month of *caitra*, / ringing with the sweet birdsong of the cuckoo, / and the murmur of the wild-bees, / maidens, with their dangling girdles, / and roped gleam of necklace on the bosom, / their supple limbs wholly relaxed, / and subdued by the mighty strength of love, / enrapture by force, / the hearts of men. (R. S. Pandit's translation).

5286*

आलम्बे जगदालम्बे हेरम्बचरणाम्बुजे ।
शुष्यन्ति यद्रजः स्पर्शात् सद्यः प्रत्यूहवार्धयः ॥

(अ) Mallinātha in the introduction to his commentaries on Kir and Bhaṭṭi-kāvya.

(आ) SR 2. 2, SSB 3. 1 (a. Mallinātha), SRK 3. 2. (a. Mallinātha).

(*a*) °लम्ब° or °लम्बं Malli°.

(*b*) °म्बुजम् Malli°.

(*d*) प्रत्यूहस्पर्धिवर्धयः Malli° in Bhaṭṭi-kāvya only.

I lean for support on the lotus-feet of Śiva's son [the lord Gaṇapati], by the pollen dust of whose feet, oceans of obstacles get dried up immediately. (A. A. R.).

आलम्ब्य चन्दनसान् see No. 5285.

आलम्ब्य चाम्बु तृषितः see भावानुरक्ता ललना°.

5287*

आलम्ब्याङ्गणवाटिकापरिसरे स्वेच्छानतां शाखिकां
केयूरीभवदल्पशेषवलया बाला समस्तं दिनम् ।
सा दैवोपहृतस्य मूढमनसो भग्नावधेरद्य मे
पन्थानं विवृताश्रुणा वदनकेनालोक्य किं वक्ष्यति ॥

(आ) Skm (Skm [B] 917, Skm [POS] 2. 89. 2). Wrongly the editor of Skm [B] attributed this verse to Amaru; see below No. 5288.

(*b*) अल्प° Skm (POS).

(*c*) भग्नावधरेद्य Skm (B) (corrected to °धेर°).

Śārdūlavikrīḍita metre.

Leaning against a low-bending branch of a tree in the front garden, with her wristlets becoming bracelets of the upper arm in her emaciated state, the young wife will be looking at the path by which I should return with tears in her eyes the whole day as I, in my foolish accursed fate, fail to return on the appointed day; and I know not what she will say. (A. A. R.).

आलम्ब्याङ्गणवापि see No. 5288.

5288*

आलम्ब्याङ्गणवापिकापरिसरे चूतद्रुमे मञ्जरीं
सर्पत्सान्द्रपरागलम्पटरणद्भृङ्गाङ्गनाशोभिनीम् ।
मन्ये त्वां तनुमुत्तरीयशकलेनाच्छाद्य बाला स्फुरत्-
कण्ठध्वाननिरोधकम्पितकुचश्वासोद्गमा रोदिति ॥

(अ) Amar (Amar [D] 20 [doubtful], Amar [RK] 92, Amar [K] 77, Amar [S] 83, Amar [NSP] 78, Amar [POS] 83)[1].

(आ) SuM 14. 9, SR 290. 91 (a. Amar.), SSB 128. 97.

(*a*) सा (या) वीक्ष्याङ्गण° Amar (var.) ; आलम्ब्या° Amar (NSP), SuM, SR, SSB ; °दीर्घिका° or वाटिका [°वा°] Amar (var.) or °गणदीर्घिकापरि° Amar (POS) (var.) ; °गणवाटिकापरि° Amar (RK), Amar (K), Amar (NSP), SuM ; मञ्जरी Amar (POS) (var.).

(*b*) उद्यत्सान्द्र° Amar (var.) ; °लम्पटगणद्भृ° Amar (var.) ; °लम्पटरटद्भृ° Amar (D), Amar (K), Amar (NSP), SuM ; °शोभिनी Amar (POS) (var.).

(*c*) नन्वेषा [म° स्वां] Amar (D), Amar (RK) ; स्फुटं Amar (D) (var.).

(*d*) °निरोधि° Amar (D) (var.) ; °श्वासोद्गमं Amar (D) (var.), Amar (RK), SuM.

Śārdūlavikrīḍita metre.

1. Western (Arj) 78, Southern (Vema) 83, Ravi om., Rāma 91, BrMM 89, BORI (I) 94, BORI (II) 92.

Holding the blossoms of the mango-tree which grows in the ground near the well in the courtyard, those blossoms which the female bees adorn as they hum around, greedy of the pervading sweetness of the thick pollen, the young girl, meseems, having covered her body by a portion of her upper garment, is weeping, while her sighs make her bosom heave, as the sound of weeping, as it rises, is stifled in her throat. (C. R. Devadhar's translation).

5289**

आलवाले स्थितं तोयं शोषं न भजते यदा ।
अजीर्णं तद् विजानीयान् न देयं तादृशे जलम् ॥

(आ) ŚP 2156.

When the water in the basin around the plant does not dry up, it is to be known as 'indigestion' ; no water should be poured to such a plant. (A. A. R.).

आलसस्य(°स्येन or स्ये च) कुतो विद्या see No. 3160.

5290

आलस्यं कुरु पापकर्मणि भव क्रूरः क्रुधस् ताडने
नैष्ठुर्यं भज लोभमोहविषये निद्रां समाधौ हरेः ।
जाड्यं गच्छ परापवादकथने द्रोहं विधेहि स्मरे
दोषा एव गुणत्वमेवमखिला यास्यन्ति चेतस् तव ॥

(अ) Vai 21.

Śārdūlavikrīḍita metre.

Cultivate laziness in doing sinful deeds, become cruel by beating anger ; be hard-hearted towards greed and delusions ; conquer (excessive) sleep by meditation ; become dull in speaking ill of others ; do injury to passion ; thus all these evil qualities will be turned into virtues, oh mind ! (A. A. R.).

5291

आलस्यं प्रथमं पश्चाद् व्याधिपीडा प्रजायते ।
प्रमादः संशयस्थाने चित्तस्येहानवस्थितिः ॥

(अ) Liṅga-purāṇa, Pūrvabhāga 9. 1.

Indolence makes its appearance first, then follows the pain of diseases ; carelessness in matters of doubt results in unsteadiness of the mind. (A. A. R.).

5292

आलस्यं मदमोहौ च चापलं गोष्ठिरेव च ।
स्तब्धता चाभिमानित्वं तथात्यागित्वमेव च ।
एते वै सप्त दोषास्तु सदा विद्यार्थिनां मताः ॥

(अ) MBh (MBh [Bh] *ad* 5. 40. 4 [240*], MBh [R] 5. 39. 5-6 *ab*).

(*c*) जिह्मता [स्त°] MBh (var.) ; अति° [अभि°] MBh (var.).

(*d*) अनभ्यासित्वं [त°] MBh (var.).

(*e*) स्युः [तु] MBh (var.).

Idleness, inattention, confusion of the intellect, restlessness, gathering for killing time, haughtiness, pride, and covetousness—these seven constitute, it is said, the faults of students in the pursuit of learning. (P. C. Roy's translation).

**आलस्यं मुखरं स्तब्धं** see No. 3148.

5293

आलस्यं यदि न भवेज् जगत्यनर्थः
को न स्याद् बहुधनको बहुश्रुतो वा ।
आलस्यादियमवनिः ससागरान्ता
संपूर्णा नरपशुभिश्च निर्धनैश्च ॥

(आ) SRM 1. 3. 124.

Praharṣiṇī metre.

If indolence, the danger to the world, were not there, who may not become very rich or very learned? The earth extending upto the seas is filled with beastly men and indigent persons due to their laziness. (A. A. R.).

**आलस्यं स्तब्धता दर्पः** see **वाग्दण्डयोश्च पा°**.

5294

आलस्यं स्त्रीसेवा
सरोगता जन्मभूमिवात्सल्यम् ।
संतोषो भीरुत्वं
षड् व्याघाता महत्त्वस्य ॥

(अ) P (PS 2. 56, PN 1. 53), H (HJ 2. 5, HS 2. 4, HM 2. 5, HK 2. 5, HP 2. 5, HN 2. 5, HH 40. 16-7, HC 54. 5-6).

(आ) JS 406. 40, SH 297, SSSN 202. 49, SRM 2. 2. 570, SR 171. 794 (a. H), SSB 506. 794, SRK 87. 10 (a. Prasaṅgaratnāvalī), IS 1029.

(*b*) सरोगिता HH.

(*c*) असन्तोषोथ भितत्त्वम् PS (var.) (*contra metrum*) ; सन्तापो PS (var.) ; असन्तोषोऽति° HH.

(*d*) षड् वचघाता हि मर्तस्य PS (var.) ; षड् वापूत महत्वस्यं सर्वदा PS (var.).

Āryā metre.

Idleness, dangling after women, ill-health, a (foolish) fondness for one's native place, contentment (and) timidity, (are) six obstacles to greatness. (F. Johnson's translation).

5295

आलस्यं स्थिरतामुपैति भजते चापल्यमुद्योगितां
मूकत्वं मितभाषितां वितनुते मौग्ध्यं भवेदार्जवम् ।
पात्रापात्रविचारभावविरहो यच्छत्युदारात्मतां
मातर्लक्ष्मि तव प्रसादवशतो दोषा अपि स्युर्गुणाः ॥

(अ) Cr 1242 (CRB 4. 17 [*bcd* partly illegible]), VCjr 12. 4, KR 2. 33. 3.

(आ) JS 418. 14, SuM 2. 13, SH 893 and 88*, SPR 1211. 1 (a. Upadeśataraṅgiṇī 8. 21), SR 63. 36 (a. JS), SSB 329. 36, SRM 2. 2. 197, Any 16. 134, VP 5. 12.

(*a*) उद्योग्यतां CRB.

(*b*) मूर्खत्वं Cr ; विदधते [वि°] Any; मौढ्यं KR, SR, SSB ; मौग्धं or मौर्ख्यं VC (var.) ; तदेव [भ°] VC (var.).

(*c*) °विचारणाविरहिता यच्छ° SuM, SH, SPR, SR, SSB ; °विचारणैकवि° KR ; °रमात्र° Cr ; °रसार° Any ; गच्छ° Cr, Any.

(*d*) अमी SR, SSB.

Śārdūlavikrīḍita metre.

Sluggishness passes for steadfastness; restlessness takes the appearance of vigorous activity; taciturnity appears as reserve; stupidity becomes simple honesty; inability to distinguish (in giving alms) between the good and the worthless gives you high-spirited generosity. Oh mother Lakṣmī! By the power of your favour even vices shall become virtues! (F. Edgerton's translation).

5296

आलस्यं हरति प्रज्ञां धनमायुर्यशो बलम् ।
यस्मिन्नास्ते तदालस्यं सर्वदोषाकरस्तु सः ॥

(आ) Bahudarśana 10, IS 7474.

Laziness deprives one of knowledge, wealth, life, dignity (and) strength ; a lazy (man) is a rallying point of all wickedness.

5297

आलस्यं हि मनुष्याणां शरीरस्थो महान् रिपुः ।
नास्त्युद्यमसमो बन्धुः कृत्वा यं नावसीदति ॥

(अ) BhŚ 216, Vet Intr. 7, Cr 1243 (CNG 230).

(आ) SR 83. 15 (a. BhŚ), SSB 359. 17, SH 1293, ŚB 2. 616, SPR 1171. 4, SRK 74. 7 (a. BhŚ), Sskṛ 62, SMa 1. 92, VP 7. 15, IS 1030.

(*a*) आलस्यो BhŚ (var.).

(*b*) देहे संस्थो BhŚ (var.); महारिपुः BhŚ(var.), SMa, ŚB.

(*c*) नास्त्युद्यमपरो (°द्या°) BhŚ (var.) ; नास्त्युद्यमात्परो BhŚ (var.) ; नास्त्युद्यमसमो BhŚ (var.) ; वास्त्यु° BhŚ (var.).

(*d*) तं कुर्वन्नाव° SH ; यं कृत्वा (तं SH) BhŚ (var.) ; कुर्वाणो BhŚ (var.) ; यत्कृत्वा BhŚ (var.) ; नावसिद्धति BhŚ (var.) ; नावसिष्यति BhŚ (var.).

There can be no shadow of doubt that idleness is the greatest enemy of mankind, sitting within their own bodies. Industry is man's matchless friend, as no one can ever have the least cause for repentance and misery by being active or industrious. (P. G. Nath's translation).

5298

आलस्यमपि पारीन्द्रं प्रतिपद्य विजृम्भते ।
हतभाग्यं प्रयत्नोऽपि प्रतिहन्यत एव हा ॥

(आ) SSB 366. 23.

Laziness manifests itself even when one has come across a *pārīndra* [a lion *or* a big snake] ; and all efforts are rendered useless, alas ! in the case of the unfortunate. (A. A. R.).

5299

आलस्यात् सुसहायोऽपि न गच्छत्युदयं जनः ।
हस्ताग्रास्फालितो भूमौ तोयार्द्रे इव कन्दुकः ॥

(आ) JS 405. 26 (a. Haribhaṭṭa).

Due to indolence a person does not rise high, though he may have the best of helpers ; a ball struck by the fingers does not bounce, if the ground is wet with water [muddy]. (A. A. R.).

आलस्येन कुतो मानं see निर्बलस्य कुतो.

5300

आलस्येन हता विद्या परहस्तगताः स्त्रियः ।
अल्पबीजं हतं क्षेत्रं हतं सैन्यमनायकम् ॥

(अ) P (PM 5. 16), Cr 153 CV V 7, CNP I 30, CNP II 234, CNI I 228, CNT IV 29, CNM 29, CNMN 29, CnT II 15. 6, CnT III 7. 25, CnT V 118, CPS 124. 45. (Cf. CN 98, CS 1. 16, CNPh 149, CnT II 15. 6, CnT III 7. 25, CnT V 118). Cf. Nos. 1237, 1240, प्रदोषे निहतः and हतश्रोत्रियं.

(आ) SR 157. 117 (a. C), SSB 486. 181, SSNL p. 113 after 104 (*d* missing), SRK 250. 88 (a. Kalpataru), NBh 11, SRM 1. 3. 35, IS 1031, Subh 282.

(*a*) आलस्योपहता Cr, SR, SSB, SRK, SRM ; °गता [°हता] CV (var.).

(*b*) आलापेन कुला° PM, SSNL ; परहस्ते CV (var.) ; आलापेन NBh, Subh ; परः हासहता CNP I ; परहास्यहता CNMN ; परहास्यपहता CNP II ; परहस्येन च CNI I ; °गतं धनम् CV (var.), CPS ; °गता CV (var.) ; स्त्रिय (°यं) CV (var.) ; कुलाङ्गना [°ग स्त्रि°) NBh.

(*c*) अल्पतेज CNP I ; मन्दबीजं CNI I, CNP II ; क्षत्रं IS.

Knowledge is ruined by idleness ; women are ruined by falling into the hands of strangers ; the field is ruined by bad seeds ; (and) the army is ruined by the lack of a leader.

**आलस्योपहता विद्या** see No. 5300.

5301*

**आलानं जयकुञ्जरस्य दृषदां सेतुर्विपद्वारिधेः**
**पूर्वाद्रिः करवालचण्डमहसो लीलोपधानं श्रियः ।**
**संग्रामामृतसागरप्रमथनक्रीडाविधौ मन्दरो**
**राजन् राजति वीरवैरिवनितावैधव्यदस्ते भुजः ॥**

(अ) Khaṇḍa-praśasti 132.

(आ) JS 337. 13 (a. Bhaṭṭa-Śyāmala), Suvṛ *ad* 35 (a. Bhaṭṭa-Śyāmala), SR 109. 211 (a. Kpr), SSB 402. 228 (a. Kpr), Kpr 10. 426, Amd 255. 708, VyVi 350. 26-29, KaP 330. 14–331. 2, RA 6. 53.

(*a*) जयलक्षणस्य करिणः VyVi ; विदुषां [दृ°] RA.

(*c*) °कृतौ [°विधौ] Suvṛ ; मन्थरो JS.

(*d*) वीरवीरवनि° JS ; वैरवैरि° Amd (var.) ; वैरिराजवनिता° SR, SSB ; वैरिवीरवनि° RA.

Śārdūlavikrīḍita metre.

Thy arm, oh king ! the producer of the widowhood of thy brave enemies' wives, is ever glorious—being as it is the pole of the elephant of victory, a bund in the ocean of misfortunes, the Eastern mountain of the sun of the sword, the sporting pillow of the goddess of wealth, and lastly the *Mandara*-mountain in the sportive churning of the ocean of battle. (G. Jha's translation).

5302*

**आलानत्वरुषेवैता दन्तिभिर्वृक्षपङ्क्तयः ।**
**स्फुरत् कटकटारावं पात्यन्ते कृतचित्कृतैः ॥**

(अ) Yogavāsiṣṭha 3. 43. 39.

(आ) (Cf. JOIB 17. 1 : p. 37).

These rows of trees are being felled with a burst of cracking noise by the elephants uttering wild squeals, as if angry at their serving as the tying posts. (Sadhu Ram's translation in JOIB 17. 1).

5303*

**आलानमुन्मूल्य सुखाभिधानं**
**तारुण्यनागे गमनोद्यतेऽस्मिन् ।**
**पलायिते कामिगणेऽङ्गनानां**
**विमर्दभीत्येव कुचाः पतन्ति ॥**

(अ) Sam 4. 120.

(आ) GVS 286.

Upajāti metre (Indravajrā and Upendravajrā).

When the elephant of youth tries to get away, having uprooted the tying post called (conjugal) pleasure, and when lovers all run away, the breasts of women fall as if afraid of beeing crushed (in the course of the flight). (A. A. R.).

5304

**आलाने गृह्यते हस्ती वाजी वल्गासु गृह्यते ।**
**हृदये गृह्यते नारी यदीदं नास्ति गम्यताम् ॥**

(अ) Mṛcch 1. 50.

(*d*) यदिदं Mṛcch (var.).

To hold an elephant you need a chain ; to hold a horse, a rein ; / to hold a woman, use a heart ; / and if you have n't one, depart. (A. W. Ryder's translation).

5305*

**आलापं कलकण्ठिका न कुरुते कीरा न धीरध्वनिं**
**व्याहारं कलयन्ति कोमलगिरः कूजन्ति नो बर्हिणः ।**
**नीराडम्बरदुर्दिनाम्बरतले दूरे द्विरेफध्वनिः**
**काकाः केवलमेव केङ्कृतरवैः कुर्वन्ति कर्णज्वरम् ॥**

(आ) SR 228. 221, SSB 620. 22 (but in the index wrongly recorded as 630, 22), SMH 11, 60,

(*a*) धीरस्वरं SMH.

(*c*) लिम्बाडम्बरदुर्दिने (शम्पा°) बत वने SMH.

(*d*) का: का: SMH (var.) ; काङ्कृतिकृत: SMH.

Śārdūlavikrīḍita metre.

The female cuckoo does not utter its sweet note, the parrots do not speak their words full of pleasing sounds, the peacocks who utter sweet notes are now silent ; when the sky is overcast with clouds with a threat of rain, far away is the hum of bees ; only the crows with their harsh voice give pain [fever] to the ears. (A. A. R.).

5306*

आलापः स्मितकौमुदीसहचरो दृष्टिः प्रहर्षोज्ज्वला
भ्रूर्नृत्याध्वरदीक्षिता चरणयोर्न्यासः समे भङ्गुरः ।
वेशेषु क्षणिकस्पृहा मदविधेर्बन्धो न वादाश्रयस्
तन्व्या नैकविकारभूर्मधुमदप्रायो मदः स्फूर्जति ।।

(आ) ŚP 3178.

Śārdūlavikrīḍita metre.

Her speech is the companion to the moonlight of smiles, her glance is resplendent with joy, the brows observe the vow of dance, her gait is charming by its evenness, small is her desire to be dressed up, her attachment to the intoxication of youth) is beyond argument ; thus the glow of youth of the slim lady which exhibits itself in various emotions resembles the exhiliration of spring. (A. A. R.).

5307*

आलापमालिनिकरस्य निशम्य भीता
मुग्धा विलोक्य वदनं मुकुरं जहाति ।
मन्दं न निश्वसिति मन्मथवेदनार्ता
कीरेन्दु मारुत भयात् किमु मन्न भूप ।।

(आ) AA 12. 15-18.

(*a*) °मैलि° AA (var.).

(*b*) पापात् [ज°] AA (var.).

(*c*) मन्दुं च AA (var.) ; च [न] AA (var.).

(*d*) मन्मथ [मा°] AA (var.) ; बलात् [भ°] AA (var.) ; मन्म° AA (var.).

Vasantatilakā metre.

On hearing the conversation of her friends she gets frightened, the charming one, on seeing her face in the mirror, abandons it ; she sighs deeply afflicted by the pangs of love ; is it due to the parrot, the moon and the breeze—oh ! king Manna ? (A. A. R.).

5308

आलापयत्यकार्याणि किंचिदाख्याति वा स्वयम् ।
या न प्रयाति शयनं साप्यनुत्पन्नसस्पृहा ।।

(अ) Viṭavṛtta (in BhŚ p. 206) 28.

A woman who makes the lover partake in improper talks or herself talks of such things a little, and is reluctant to go to bed in his company—she too should be considered as one not in love. (A. A. R.).

5309

आलापाद् गात्रसंस्पर्शात् संसर्गात् सहभोजनात् ।
आसनाच् शयनाद् यानात् पापं संक्रमते नृणाम् ।।

(अ) GP. 1. 115. 6, Cr 1246 (CnT II 29. 6, CnT VII 80).

(*b*) निश्वासत् [सं°] GPy.

Sinful contagion spreads from man to man by conversation, by touch, or by company of the impious ; by and partaking of food with them or by sharing same beds and cushions with them. (M. N. Dutt's translation).

5310*

आलापान् भ्रूविलासो विरलयति लसद्बाहुविक्षिप्तियातं
नीविग्रन्थिं प्रथिम्ना प्रतनयति मनाङ्मध्यनिम्नो नितम्बः ।
उत्पुष्यत्पार्श्वमूर्च्छत्कुचशिखरमुरो नूनमन्तःस्मरेण
स्पृष्टा कोदण्डकोटया हरिणशिशुदृशो दृश्यते यौवनश्रीः ॥

(आ) Daś *ad* 2. 16 (p. 102), SR 257. 60, SSB 68. 68.

Sragdharā metre.

The play of the eye-brows cuts short her speech, her gait is resplendent with the movements of the hands, her hips by its stoutness pushes the knot of the dress into the emaciated waist, and her chest now has an all round development due to the towering bosom—surely, the beauty of youth of the fawn-eyed damsel is seen to be due to her being touched by the end of Cupid's bow. (A. A. R.).

5311*

आलापैर्मधुरैश्च काश्चिदपरानालोकितैः सस्मितैर्
अन्यान् विभ्रमकल्पनाभिरितरानङ्गैरनङ्गोज्ज्वलैः ।
आचारैश्चतुरैः परानभिनवैरन्यान् भ्रुवः कम्पनैर्
इत्थं काश्चन रञ्जयन्ति सुदृशो मन्ये मनस्त्वन्यथा ॥

(आ) SR 350. 80, SSB 229. 80.

(*a*) कांश्चित् SSB.

(*b*) विभ्रमतल्प° SR (printer's error).

(*d*) कांश्चन SSR.

Śārdūlavikrīḍita metre.

Some charming girls please some people with their sweet talk, but give delight to others with their glances accompanied by smiles, please some others with their graceful movements, and still others with their limbs resplendent with love; they please some others with clever activities and others with the play of their eye-brows—thus do the sweet-eyed damsels please the people; but, methinks, their heart is elsewhere all the time. (A. A. R.).

5312*

आलि कपालिनि जटिले
पत्यावत्याग्रहैस्तवालमिति ।
हरगतमिति दुःसहमपि
मुहुरपि मुखरान्निगादयति गौरी ॥

(आ) SMH 10. 46.

Āryā-gīti metre.

Friend, enough of expecting very much in this husband who holds a skull in his hand and, has matted hair; though they said that beeing with Śiva was unbearable, Pārvatī encouraged them again and again in their talk. (A. A. R.).

5313*

आलि कल्पय पुरः करदीपं
चन्द्रमण्डलमिति प्रथितेन ।
नन्वनेन पिहितं मम चक्षुर्
मङ्क्षु पाण्डुरतमोगुलकेन ॥

(अ) Śrīkaṇṭha 11. 52.

(आ) VS 1119 (a. Maṅkhaka).

Svāgatā metre.

My dear, please hold the hand-lamp before me, my eyes are indeed well screened by this blinding pill which is white in colour and which is well known as the orb of the moon. (A. A. R.).

5314

आलिङ्गत्यन्यमन्यं रमयति वचसा लीलया वीक्षतेऽन्यं
रोदित्यन्यस्य हेतोः कलयति शपथैरन्यमन्यं वृणोति ।
शेते चान्येन सार्धं शमनमुपगता चिन्तयत्यन्यमन्यं
स्त्रीमाया दुश्चरित्रा जगदहितकरी केन कष्टेन सृष्टा ॥

(अ) BhŚ 402 (doubtful).

(आ) SS 44. 3, SSD 4 f. 20*a*.

(*b*) शृणोति [वृ°] BhŚ (var.).

(c) or शयनमु° BhŚ.

Sragdharā metre.

She embraces one, delights another with her speech, but glances lovingly at another and weeps for the sake of a different one ; she swears that she loves one person but chooses another ; she sleeps with one but when in bed thinks of someone else; difficult to fathom is this illusion of woman which is harmful to the world. Who has troubled himself to create this ? (A. A. R.).

5315*

आलिङ्गदाप्य गोपीं
तद्बाहुं सहरिरंसयाधाय ।
श्रुत्वेति निश्चिनोम्यहम्
अङ्गिषु दुर्वारताम् अनङ्गस्य ॥

(अ) Ras 96.

(b) *Version A* ; स हरिर् अंसय् (अंसे) आधाय
*Version B* : सह् रिरंसयाऽऽधाय.

Āryā-gīti metre.

*Version A* :

Śrī-Kṛṣṇa holding a cowherdess by his hand on the shoulder embraced her—hearing this report (given in the Purāṇa-s), I come to the conclusion that love is all powerful in embodied beings.

*Version B* :

Desiring to enjoy her company a passionate person held a cowherdess by the hand and embraced her ; on hearing this I am convinced that love is all powerful in embodied beings. (A. A. R.).

5316*

आलिङ्गनाधरसुधारसपानवक्षो-
निष्पीडनादिविधिरस्तु विदूरतस्ते ।
यत्त्वं विलोकयसि चञ्चलदृङ्निपातैर्
एतावतैव हरिणाक्षि वयं कृतार्थाः ॥

(आ) PV 283 and 849 (a. Veṇīdatta), SG 640.

(a) °पीनवक्षो PV 849.

(b) निपी° PV (var,).

(c) यस्त्वं PV 849.

Vasantatilakā metre.

Far away be the (pleasing) activities such as embracing you or taste the nectar of your lips, or press with pleasure your bosom ; the very fact that you look at me with your tremulous glances, does itself, oh ! gazelle-eyed one, give full satisfaction to me. (A. A. R.).

5317*

आलिङ्गन्ते मलयजतरूनास्वजन्ते वनान्तान्
आपृच्छन्ते चिरपरिचितान् मालयान् निर्झरौघान् ।
अद्य स्थित्वा द्रविडमहिलाभ्यन्तरे श्वः प्रभाते
प्रस्थातारो मलयमरुतः कुर्वते संनिधानम् ॥

(आ) RJ 1204 (a. Akabarī-[Akbarīya-?] Kālidāsa), SR 334. 128, SSB 202. 9.

Mandākrāntā metre.

It embraces the sandal trees of the Malaya mountain, hugs the surrounding regions, takes leave of the streams and water-falls of the Malaya, its longstanding friend ; having now remained with the young ladies of the Drāviḍa-country, the Malaya [Southern] breeze thus makes preparation for its departure. (A. A. R.).

5318*

आलिङ्गन्तो वसुधां
निजखुरदलितामिवानुनेतुममी ।
वदनविगतचरणा इव
संलक्ष्यन्ते जवादश्वाः ॥

(अ) Dhanañjayavijaya of Kāñcanācarya (KM 54) 23.

(आ) PV 127 (a. Kālidāsa [*sic* !]), JS 357. 5 (a. Vādīśvarakāñcana), SSS 126 (a. Kālidāsa), Kav p. 32, SR 139. 1 (a. JS), SSB 454. 1.

(*a*) आलिङ्गन्ते JS.

(*b*) °नुमे° PV (MS).

(*cd*) वदनविनिर्गतचरणा/इव लक्ष्यन्ते(संल° JS[*hyper metric*]) ज° JS, PV, SSS, SR, SSB.
Āryā metre.

The horses are seen gallopping with speed with their fore-legs touching their faces, as it were, with a desire to propitiate the earth which had been trampled by their hoofs and which appear to be embracing it (in the dust that is raised). (A. A. R.).

5319*

आलिङ्गन्नतिसौरभानवयवान् बिम्बाधरं पाटलं
चुम्बन्नाकलयन् पयोधरतटीं शृण्वन् रुतं हांसकम् ।
पश्यन् वानिशमायतां दृशमुपस्कुर्वंल्लवङ्गीरसं
बालायां सकलर्तुसंगमसुखं धन्यः परं मन्यते ॥

(अ) Kṛkā 100.

(*c*) °मुपस्कर्व° Kṛkā (printer's error).
Śārdūlavikrīḍita metre.

Embracing her highly fragrant[1] limbs, kissing her red[2] lips, pressing her high bosom[3] and listening to her sweet voice as that of a swan[4], gazing often at her long[5] eyes and enjoying the essence of cloves[6] with her—thus the fortunate man thinks that he gets in a young woman the pleasures of all the seasons. (A. A. R.).

1. *Surabhi* : spring.
2. *Pāṭala*, characteristic of summer.
3. *Payodhara* : cloud (indicative of the rainy season).
4. Characteristic of autumn.
5. Long nights, characteristic of the *hemanta*-season.
6. Characteristic of winter.

5320*

आलिङ्गन् भृशमङ्गकानि सुदृशामास्यानि चुम्बं नयन्
वक्षोजोरुनितम्बकण्ठनखरश्रीचित्रभावं नयन् ।
बिम्बोष्ठामृतमापिबञ्छिथिलयन् नीवीं करक्रीडना-
सङ्गेनातिसहासकेलिपरमः स्वैरं विचिक्रीड ना ॥

(आ) PV 402 (a. Dāmodara), Kav p. 44.

(*a*) सदृशाा PV (MS) ; चुम्बन्नयन् PV, Kav ; (my putting the words as चुम्बं नयन् is to avoid confusion with चुम्बन् ).

(*c*) नीवी PV (MS).

(*d*) विचक्रीड° PV (MS) ; विचिक्रीडना PV, Kav ; (विचिक्रीड [sported] and ना [man], as two separate words, are my suggestions, since the masculine form °परमः cannot be connected with the feminine form विचिक्रीडना).

Śārdūlavikrīḍita metre.

Frequently embracing the limbs of the sweet-eyed damsels, kissing their faces, drawing pictures of nail-marks on the bosoms, the thighs, hips and necks, enjoying the nectar of their *bimba*-like lips, loosening the knot of their lower garments, and caressing them excessively, the man of frolicsome disposition sported freely with them. ( S. Bhaskaran Nair's translation).

5321*

आलिङ्गयत्यनुनयत्यवचुम्बयत्या-
— लोकयत्यनुमृजत्यवगूहते च ।
पार्श्वं विलोकयति मन्मथभावभिन्ना
शून्यान्तरा स्मरति केलिकृतं समस्तम् ॥

(आ) PV 456 (a. Veṇīdatta).

(*d*) केलिलिकृतं PV (MS) (*contra metrum*).

Vasantatilakā metre.

She embraces (the portrait of her lover), speaks endearing words, kisses and gazes at it, strokes it gently with her hand, and conceals it looking around her ; thus affected by the feelings of love she remembers all the amorous sportive activities in between intervals of absent-mindedness. (A. A. R.).

5322*

आलिङ्गसे चारुलतां लवङ्गीम्
आचुम्बसे चाम्बुजिनीं क्रमेण ।
तां चूतवल्लीं मधुप प्रकामं
संताडयस्येव पदैः किमेतत् ।।

(आ) Pad 97. 29 (a. Lakṣmaṇa), Ava 7, SR 223. 64, SSB 611. 28.

Indravajrā metre.

You embrace the clove-plant which has charming branches, you imprint a kiss in due course on the (blooming) lotus-flower, how is it, oh ! bee, that you administer kicks alone with your feet to the mango-tree to your heart's content ? (A. A. R.).

5323*

आलिङ्गितस् तत्र भवान् सांपराये जयश्रिया ।
आशीःपरंपरां वन्द्यां कर्णे कृत्वा कृपां कुरु ।।

(आ) Kpr 7. 154, AA 55. 3-4, KāP 179. 7-8.

(*b*) °श्रियम् AA.

Having been embraced by victory in battle, and having heard the proper series of these benedictions, have compassion on me[1].

1. *Or* : have compassion on the captured women. In Kpr this verse is quoted as an example of the ambiguous.

5324

आलिङ्गिताः परैर्यान्ति प्रस्खलन्ति समे पथि ।
अव्यक्तानि च भाषन्ते धनिनो मद्यपा इव ।।

(आ) ŚP 342, JS 310. 29, SRHt 206. 16 (a. Vallabhadeva), SSSN 164. 14, Pad 112. 44, SR 64. 5 (a. ŚP), SSB 331. 5, IS 1032, Subh 288.

(*a*) आलिङ्गिता Subh ; यांति Subh.

(*b*) समेष्वपि SRHt, SSSN ; पदे पदे [स° प°] Subh.

(*c*) भाषन्तो Subh.

Rich people equal intoxicated ones : when walking they are embraced by others ; they stumble on a flat path and talk unintelligibly.

आलिङ्गेत् स्वसखीं see संगृह्णत्यलकान्.

5325*

आलिङ्ग्य पूर्वामनुगृह्य याम्यां
सौम्यां समालोक्य सहस्रभानुः ।
संध्याश्रितोऽप्याप निपातमब्धौ
तद् वारुणीसङ्गफलं चकास्ति ।।

(आ) PV 558 (a. Veṇīdatta), SuSS 132.

(*d*) वारुणीं PV (MS).

Indravajrā metre.

Having embraced the eastern quarter and honoured the south and having looked at the pleasing orb of the moon, and though he resorted to the conciliating twilight, the sun got a fall into the sea ; thus shines the fruit of association with *vāruṇī* [wine *or* : the west]. (A. A. R.).

5326*

आलिङ्ग्य मधुरहुंकृतिम्
अलसोन्मिषदीक्षणां रहः कान्ताम् ।
यद् बोधयन्ति सुप्तां
जन्मनि यूनां तदेव फलम् ।।

(अ) KSS (KSS [AKM] 3. 64, KSS [NSP] 3. 64).

(आ) IS 1033, Pr 364.

(*a*) मधुरहूंकृतिम् KSS (AKM).

(*b*) रहः KSS (AKM) om.

Āryā metre.

Young men obtain the fruit of their birth, when they awake the sleeping fair one, embracing her as she sweetly scolds, with her eyes languishly opening. (C. H. Tawney's translation).

5327*

आलिङ्ग्य मन्दिरे रम्ये सदानन्दविधायिनि ।
कान्ता कान्तं कुरङ्गाक्षी कुम्भिकुम्भपयोधरा ॥

(आ) JS 348. 3[1]. Cf. No. 9908.

(*ab*) (Towards finding out the concealed verb असत् [slept], first the two words रम्ये and सदानन्द° are to be read together and then they are to be split into three words as रम्ये + असद् + आनन्द°).

1. *Kriyāgupta*-riddle. Cf. L. Sternbach, *Indian Riddles ...*, para 70.

In a beautiful and pleasure-giving mansion, there slept a gazelle-eyed damsel, her high bosom resembling the forehead of an elephant, embracing her lover. (S. Bhaskaran Nair's translation).

5328*

आलि पालिललितौ तव भातः
कर्णिकारसखकर्णि कपोलौ ।
पद्मजेन रतिपञ्चबाणयोर्
दर्पणाविव सुवर्णनिर्मितौ ॥

(आ) PV 248 (a. Bindu-Kavi).

(*b*) °कर्णिकपोलौ PV; (°कर्णि कपोलौ [°कर्णि as vocative] is my suggestion).

(*c*) °बाणयो PV (MS).

Rathoddhatā metre.

Oh! my lady friend whose ears have the *karṇikāra*-flowers as their companions [having been adorned therewith], your well-shaped cheeks shine like two well-framed mirrors made of gold by the Creator for Cupid and (his wife) Ratī. (S. Bhaskaran Nair's translation).

5329*

आलि बालिशतया बलिरस्मै
दीयतां बलिभुजे न कदापि ।
केवलं हि कलकण्ठशिशूनाम्
एष एव कुशलेषु निदानम् ॥

(आ) SR 284. 9, SSB 116. 11, RJ 957.

(*a*) वालि° RJ.

Svāgatā metre.

My dear, never give, out of childish delight the customary offering of rice to the crow; for, it alone is the primary cause of the cleverness of the baby cuckoos that have such a sweet voice[1]. (A. A. R.).

1. which is painful to saparated lovers.

5330**

आलिर्दिव्यौषधी प्रोक्ता सूक्ष्मकण्टकसंवृता ।
विमुच्यते विषैः प्राणी पीत्वा तोयेन तज्जटाम् ॥

(आ) ŚP 2934.

The *āli* is said to be the divine medicinal plant which is surrounded by very thin thorns; a living creature is freed from the effects of poison if the essence of its fibrous shoots is mixed with water, and drunk. (A. A. R.).

5331*

आलीचालितपद्मिनीदलचलत्सर्वाङ्गमङ्गीकृत-
स्वाङ्गालिङ्गनमर्मरीकृतनवाम्भोजालिशय्या चिरात् ।
चैतन्यं कथमप्युपेत्य शनकैरुन्मील्य नेत्राञ्चलं
बाला केवलमेव शून्यहृदया शून्यं जगत् पश्यति ॥

(आ) SR 277. 61, SSB 105. 63.

(*d*) मुग्धहृदया [शून्यहृ°] SSB.

Śārdūlavikrīḍita metre.

By the cool breeze produced by a lotus-leaf which was set in motion by her friend all over her limbs, the young lady in love, who produced a murmuring sound among the lotus-flowers when turning in the couch constituted of these fresh blossoms, at last, after a long time and somehow regained consciousness and gently opened the corner of her eyes; but absentminded, as she was, she only gazed all around with a vacant look. (A. A. R.).

5332*

आलीभिः शपथैरनेककपटैः कुञ्जोदरं नीतया
शून्यं तच्च निरीक्ष्य विक्षुभितया न प्रस्थितं न स्थितम् ।
न्यस्ताः किंतु नवोढनीरजदृशा कुञ्जोपकण्ठे रुषा
तादृग्भृङ्गकदम्बडम्बरचमत्कारस्पृशो दृष्टयः ॥

(अ) Rasamañjarī of Bhānukara 54.
(आ) SR 359. 79, SSB 244. 11.
(*d*) ताम्यद् भृ° Rasa°.

Śārdūlavikrīḍita metre.

The damsel with eyes resembling freshly blossomed lotuses was persuaded to enter the bower, the rendezvous of the lovers, by her friends with many a promises and hopes that were false; but when she saw it empty (of her lover) she was agitated and neither remained there nor moved away; but she cast her glances angrily at the swarm of bees that were buzzing noisily there. (A. A. R.).

5333*

आलीभिः सह भाषितं किमपि तद्वर्त्मापि संवीक्षितं
पञ्चेषुः कुसुमैरपूजि कथमप्याधाय चित्ते मनाक् ।
तेनापि प्रिय चेत् तथा मयि कृपाकार्पण्यमालम्बसे
प्राणेश प्रबलं तदत्र निखिलं तत्प्रातिकूल्यं विधेः ॥

(आ) SR 291. 2, SSB 129. 3.
(*c*) कृपा कार्पं° SSB.

Talks were held with my friends (to persuade you to return) and the path by which you should come was gazed at by me, holding Cupid in my heart, worship was done to him with flowers; if, inspite of all these, beloved, you show not compassion for me, oh! lord of my heart, it is only that fate has completely turned against me. (A. A. R.).

5334

आलीषु केलीरभसेन बाला
मुहुर्ममालापमुपालपन्ती ।
आरादुपाकर्ण्य गिरं मदीयां
सौदामिनीयां सुषमामयासीत् ॥

(अ) BhV (BhV [POS] 2. 11, BhV [PJKS] 2. 11, BhV[C] omitted).
(आ) Rasagaṅgā 105. 22-3.

Upajāti metre (Indravajrā and Upendravajrā).

The young lady, often imitating my words to her friends under the impulse of sport, assumed the beauty of the lightning[1] on hearing my voice from a distance. (H. D. Sharma's translation).

1. disappeared immediately.

5335*

आलेख्यं गगने लिखामि बिसिनीसूत्रैर्वयाम्यम्बरं
स्वप्नालोकितमानयामि कनकं ग्रथ्नामि वप्रं हिमैः ।
इत्याद्युक्तमपि स्फुटं जडमतिर्जानाति सत्यं नृपो
यस्तादृक्त्रपया न वक्ति स गतप्रौढिः परं वञ्च्यते ॥

(अ) RT (RT [S] 7. 1078, RT [VVRI] 7. 1078).
(*a*) विसनीं RT (var.).
(*d*) °प्रौढ: RT (var.).

Śārdūlavikrīḍita metre.

"I paint a picture on the sky; with the lotus-threads I weave a dress; I procure the gold seen in dreams; I build a wall with snow". A king of abtuse mind takes verily even such and similar sayings for truths. That (king) who in bewilderment has nothing to say to such things, has no maturity (of mind), and can only be deceived. (M. A. Stein's translation).

5336*

आलेख्यं निजमुल्लिलेख विजने सोल्लेखया रेखया
संकल्पानकरोद् विकल्पबहुलाकल्पाननल्पानपि ।
अद्राक्षीदपरप्रजापतिमतं चक्रे च तीव्रं व्रतं
त्वन्निर्माणविधौ कियन्न विदधे बद्धावधानो विधिः ॥

(अ) Rājendra-karṇapūra of Śambhu 18.

(आ) VS 2615 (a. Śambhu).
(*a*) चिरमु° Rā°.
(*c*) तीव्रव्रतं Rā°.
Śārdūlavikrīḍita metre.

He painted your picture in privacy with all colourful lines, he thought over in his imagination all kinds of comparative merits, he also compared notes with the works of other creators, performed deep meditative observances; in fashioning your beauty what trouble has not been taken by the Creator with all concentrative efforts? (A. A. R.).

5337*

आलोक एव विमुखी
क्वचिदपि दिवसे न दक्षिणा भवसि ।
छायेव तदपि तापं
त्वमेव मे हरसि मानवति ॥

(आ) ĀrS 2. 75.
Āryā metre.

You turn away your face at my very sight, on no day have you been favourably disposed to me; still, you alone, oh! lady of jealous anger, remove the torments (of my heart), as shade does the heat of the sun. (A. A. R.).

5338*

आलोकत्रस्तनारीकृतसभयमहानादधावज्जनौघ-
व्याप्तद्वारप्रदेशप्रचुरकलकलाकर्णनस्तब्धचक्षुः ।
काष्ठं दण्डं गृहाणेत्यतिमुखरमुखैस् ताडितो लोष्टघातैर्
भीतः सर्पो गृहस्यानधिगतविवरः कोणतः कोणमेति ॥

(आ) VS 2421 (a. Divirakiśoraka), ŚP 574 (a. Divirakiśoraka; in AP 35 suggested to read Ditirakīśora [?]), AP 36, ZDMG 27. 631, SR 208. 28 (a. ŚP), SSB 573. 1 (a. Divirakiśoraka).
(*c*) कष्टं [काष्ठं] VS; मुखरजनैस् ŚP, SR, SSB.
Sragdharā metre,

When the women noticed the snake in the house they shouted aloud in fear and that brought in a number of people, who all made a deafening noise and crowded the entrance; and this obstructed its vision; they cried out to each other, 'take a stick, take a pole', and some threw stones at it. Thus, finding no hole to enter, the serpent, frightened, ran from corner to corner in the house. (A. A. R.).

5339–5340

आलोकदानाच् चक्षुष्मान् प्रभायुक्तो भवेन् नरः ।
तान् दत्त्वा नोपहिंसेत न हरेन् नोपनाशयेत् ॥
दीपहर्ता भवेदन्धस् तमोगतिरसुप्रभः ।
दीपप्रदः स्वर्गलोके दीपमाली विराजते ॥

(अ) MBh (MBh [Bh] 13. 101. 49-50, MBh [R] 13. 98. 49-50, MBh[C] 13. 4726-7).
(इ) SS(OJ) 210 *ab*+*gh*.
(*a*) °दाता MBh (var.), SS (OJ); °दाने MBh (var.).
(*c*) तं or तद् [तान्] MBh (var.); दृष्ट्वा or ततो [द°] MBh (var.).
(*d*) हारयेत् MBh (var.); °शांत° [ना°] MBh (var.).
(*e*) दीपहीनो MBh (var.).
(*f*) असुप्रदा: MBh (var.).
(*g*) प्रदीपदः SS (OJ).
(*h*) °मालेव राजते MBh (var.), SS (OJ); °माल्यैर्वि° MBh (var.).

By the gift of a lamp the donor is blessed with good eyes, and becomes radiant; having given it, he should not injure it, or take it back or do anything to destroy it; the person who steals a lamp may become blind, with a dark future and devoid of lustre; the donor of a lamp shines in the heavenly world surrounded by lights. (A. A. R.).

5341*

आलोकमार्गं सहसा व्रजन्त्या
　　कयाचिदुद्वेष्टनवान्तमाल्यः ।
बद्धुं न संभावित एव तावत्
　　करेण रुद्धोऽपि च केशपाशः ॥

(अ) Ragh 7. 6, Kum 7, 57. (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 3 : p. 104 and I. 4 : p. 104 ).

(आ) SR 126. 32 ( a. Ragh ), SSB 435. 1 (a. Kālidāsa), KH 108. 13-4, VyVi 248. 12-3.

(*c*) बन्धुं Ragh (var.), Kum (var.).

(*d*) हि [च] Ragh (var.), Kum, KH ; न [च] VyVi °हस्तः [°पाशः] Ragh (var.), Kum (var.), VyVi.

Upajāti metre ( Indravajrā and Upendravajrā.

One lady walking with haste to the window had her mass of hair disordered, the wreath of flowers dropping down from it; but she never thought of tying it up again, though she held it with her hand until she reached the window. (M. R. Kale's translation).

5342*

आलोकयति पन्थानं　　दास्यतीत्यागतः किल ।
रचयत्यादराद् वेणीं　　यदि नान्यैर्वशीकृता ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 71.

She will be (eagerly) looking at the road with the thought that he would give her the desired thing when returned, she would have adorned her tresses with care, if she has not been won over by someone else. (A. A. R.).

5343*

आलोकयति पयोधरम्
　　उपमन्दिरमभिनवाम्बुभरनीलम् ।
दयितारचितचितानल-
　　धूमोद्गमशङ्कया पथिकः ॥

(अ) Amar (doubtful) (NSP) 141.

(आ) VS 1742 (a. Amaruka).

Āryā metre.

The (returning) traveller observes the fresh dark cloud in the vicinity of his home with the apprehension that it is a column of smoke from the fire of the funeral pyre prepared by his beloved wife (to immolate herself at his prolonged absence). (A. A. R.).

5344

आलोकयेद् बुद्धिगुणोपपन्नैश्
　　चरैश्च दूतैश्च परप्रचारम् ।
एतैर्वियुक्तो भवति क्षितीन्द्रो
　　जनैरनेत्रैश्च समानधर्मा ॥

(अ) KN (KN [ĀnSS] 16. 52, KN [TSS] 16. 52, KN [BI] 15. 52).

(*b*) दान्तैश्च KN (BI) ; पराप° KN (BI).

(*c*) विमुक्तो KN (BI).

Upajāti metre (Indravajrā and Upendravajrā).

He[1] should bring to light the latches of the foe through the agency of his highly intelligent and liberal-minded spies. A ruler of earth abandoned by spies, becomes like a man deprived of his sight. (M. N. Dutt's translation of KN [BI]).

1. The king.

5345

आलोकवन्तः सन्त्येव　　भूयांसो भास्करादयः ।
कलावानेव तु ग्राव-　　द्रावकर्मणि कर्मठः ॥

(आ) JS 65. 1 (a. Prahlādana), ŚP 748 (a. Prahlādana), AP 49, SR 209. 1, SSB 586. 1 (a. Prahlādana), Any 7. 60, RJ 303 (a. Prahlādana), SRK 169. 1 (a. ŚP), Regnaud VI 50 (a. Prahlādana),

(*c*) चन्द्रमा एव [क°] SRK.

The sun and other heavenly luminaries are also endowed with light, but the many-sided moon only knows how to melt a stone[1].

1. i.e. the *candrakānta*-stone.

5346*

आलोकविशाला मे
सहसा तिमिरप्रवेशविच्छिन्ना ।
उन्मीलितापि दृष्टिर्
निमीलितेवान्धकारेण ॥

(अ) Mṛcch 1. 33.

Āryā metre.

The sudden darkness seems to steal / the keeness of my sight ; / my open eyes, as with a seal, / are closed by blackest night. (A. W. Ryder's translation).

5347*

आ लोकान्तात् प्रतिहततमोवृत्तिरासां प्रजानां
तुल्योद्योगस् तव दिनकृतश् चाधिकारो मतो नः ।
तिष्ठत्येष क्षणमधिपतिर्ज्योतिषां व्योममध्ये
षष्ठे भागे त्वमपि दिवसस्यात्मनश् छन्दवर्ती ॥

(अ) Vik (Vik [SA] 2. 1, Vik [BSS] 2. 1). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 72).

(आ) Alm 86, SR 107. 173, SSB 399. 188, SRK 123. 19 (a. Vik).

(*a*) आलोकान्त° SR, SSB, SRK.

(*b*) च सवितुश् [दि°] Vik (var.), SR, SSB, SRK.

(*c*) एकः or एक [एष] Vik (var.), SR, SSB, SRK.

(*d*) काले [भागे] Vik (var.), SR, SSB, SRK ; लभसे देव विश्रान्तिम् अह्नः [दि° छ°] Vik (var.), SR, SSB, SRK.

Mandākrāntā metre.

May the king be ever victorious ! dispelling to the ends of the earth all darkness from thy people ; — the energy of thy power and that of the sun's seem alike in our eyes. The Lord of the stars stands alone for a moment in the midst of the sky ; and thou, too, oh king ! takest thy rest in this sixth portion of the day ! (E. B. Cowell's translation).

5348

आलोकावधि यद्वशेन सुगतिं विन्दन्ति भूतान्यसौ
दृष्टिस्नेहवशेन सा वितनुते वंशे भुजङ्गभ्रमम् ।
दक्षा भोगिषु केषुचिद् विषमितां दृष्टिं निहन्तुं क्षणात्
तानप्याशु विनाशयेत् क्षणरुचिः काचित् क्षणस्फूर्जथुः ॥

(आ) SNi 4. 12.

(*b*) °विशेषतो [°व° सा] SNi (KM).

(*c*) निहन्तु SNi (KM).

(*d*) क्षणस्फूर्जिता SNi (KM).

Śārdūlavikrīḍita metre.

People see the good path only as long as there is light therein ; eyes affected by ointment create the delusion of a snake in a bamboo stick [*or* : affected by passion they see the people to be of licentious characters] ; some are able to cure quickly the vision when affected by poison (when they see things in the wrong light) ; but a flash of lightning accompanied by thunder may destroy the vision. (A. A. R.).

5349*

आलोकितं गृहशिखण्डिभिरुत्कलापैर्
हंसैर्यियासुभिरपाकृतमुन्मनस्कैः ।
आकालिकं सपदि दुर्दिनमन्तरिक्षम्
उत्कण्ठितस्य हृदयं च समं रुणद्धि ॥

(अ) Mṛcch 5. 1.

Vasantatilakā metre.

The peacocks gaze and lift their fans on high ; / the swans forget their purpose to depart ; / the untimely storm afflicts the blackened sky, / and the wistful lover's heart.[1] (A. W. Ryder's translation).

1. During the rainy season.

5350*

आलोकैरतिपाटलैरचरमां विस्तारयद्भिर्दिशं
नक्षत्रद्युतिमाक्षिपद्भिरचिरादाशङ्क्य सूर्योदयम् ।
पुञ्जीभूय भयादिवान्धतमसं मन्ये द्विरेफच्छलान्
मीलन्नीलसरोरुहोदरकुटीकोणान्तरे लीयते ॥

(आ) SR 325. 65, SSB 187. 66.

Śārdūlavikrīḍita metre.

Apprehensive of the imminent sunrise, which thrusts aside the glow of stars and which makes the eastern quarter expansive by light that is very red, blinding darkness, out of fear, has collected together, methinks, under the guise of bees and hides itself in the interior of the house of the closing blue lilies. (A. A. R.).

5351*

आलोक्य कोमलकपोलतलाभिषिक्त-
व्यक्तानुरागसुभगामभिराममूर्तिम् ।
पश्यैष बाल्यमतिवृत्य विवर्तमानः
शृङ्गारसीमनि तरङ्गितमातनोति ॥

(आ) Kpr 7. 323, AA 76. 1-4, KāP 263. 23-264. 2.

(*b*) °सुलभा° [°सुभगा°] AA (var.) ; °मानरूपाम् AA (var.).

(*c*) पश्येच्च AA (var.) ; बाल्यमभिधृत्य or चाल्पमविवृत्य AA (var.).

(*d*) तरां गुणमातनोति or वरङ्गणमातनोति AA (var.).

Vasantatilakā metre.

See, how this young man, just passed his boyhood, behaves,—striking like waves as it were, on the boundaries of the Erotic, on seeing her of beautiful form, graceful and exquisitely handsome, through the loveful blush on her soft cheeks[1]. (G. Jha's translation [revised version]).

1. This verse is quoted in Kpr. as an example of not using properly the word *rasa*.

5352*

आलोक्य चन्द्रमसमभ्युदितं समन्ताद्
उद्वेल्लदूर्मिविचलत्कलशाम्बुराशेः ।
विष्वग्विसारिपरमाणुपरंपरैव
ज्योत्स्नात्मना जगदिदं धवलीकरोति ॥

(आ) SR 303. 125, SSB 151. 133.

Vasantatilakā metre.

Observing that the moon had risen, the waves of the (milky) ocean were active in all directions; the series of small particles of sprays spreading on all sides alone, surely, makes the universe white, appearing in the form of moon-light. (A. A. R.).

5353*

आलोक्य चिकुरनिकरं
सततं सुमनोऽधिवासयोग्यं ते ।
कामो निजं निषङ्गं
परिवृत्यामृशति साशङ्कः ॥

(आ) ŚP (MS) 99. 13 (a. Kāmarāja), AP 15, ZDMG 27. 629, SR 270. 10, SSB 93. 10.

(*d*) परिहृत्य परामृशति शशङ्कः or परिवृत्य परामृशङ्कः ŚP (MS) ; परिवृत्य पराचकर्ष (पराममर्श SSB) सा° SR, SSB.

Āryā metre.

Having observed the mass of your tresses ever adorned with flowers, Cupid becomes apprehensive and turns and touches his own quiver (to assure himself that it is at his back). (A. A. R.).

5354*

आलोक्य पाणी सुविमृज्य नेत्रे
तल्पात् समुत्थाय विधाय भूषाम् ।
आचुम्ब्य कान्तं परिधाय वासो
यान्ती सलज्जा हृदयं दुनोति ॥

(आ) PV 501 (a. Veṇīdatta).

Indravajrā metre.

Having looked at her hands and rubbed her eyes well, she gently rose from the couch and attented to her toilet, then having kissed her beloved and putting on her dress, she moved out with bashfulness; (seeing this) pains my heart. (A. A. R.).

5355*

आलोक्य प्रियतममंशुके विनीवौ
यत्तस्थे नमितमुखेन्दु मानवत्या ।
तन्नूनं पदमवलोकयांबभूवे
मानस्य द्रुतमपयानमास्थितस्य ॥

(अ) Śiś 9. 84.

Praharṣiṇī metre.

On seeing the beloved lover the dress of the angry lady got loosened at the knot and she stood with her moon-face downcast, thus, surely, she was watching the feet of her jealous anger which was quickly departing. (A. A. R.).

5356*

आलोक्य सुन्दरि मुखं तव मन्दहासं
नन्दन्त्यमन्दमरविन्दधिया मिलिन्दाः ।
किं चासिताक्षि मृगलाञ्छनसंभ्रमेण
चञ्चूपुटं चटुलयन्ति चिरं चकोराः ॥

(अ) BhV (BhV [POS] 2. 73, BhV[C] 2. 73).

(आ) Rasagaṅgā 359. 13-6.

(*b*) नन्दत्य° BhV (var.).

(*c*) वासिताक्षि BhV (var.) ; चापि पूर्ण° [चा°] BhV (var.).

Vasantatilakā metre.

O beautiful one, seeing your smiling face, bees are extremely delighted on account of their mistaking it for a lotus ; and, O dark-eyed one, *cakora*-birds move about their beaks for a long time on account of taking it to be the deer-marked moon. (H. D. Sharma's translation).

5357*

आलोचनं च वचनं च निगूहनं च
यासां स्मरन्नमृतवत् सरसं कृशस् त्वम् ।
तासां किमङ्ग पिशितास्रपुरीषपात्रं
गात्रं स्मरन् मृगदृशां न निराकुलोऽसि ॥

(आ) SR 371. 128, SSB 268. 14.

Vasantatilakā metre.

Remembering their glances, speech and their concealments, which are sweet like nectar, you have become thin : are you not, Oh friend, free of all worries when you remember that the bodies of the gazelle-eyed ones are receptacles filled with flesh, blood and other kinds of dirt. (A. A. R.).

5358

आलोच्य वाक्यं स्वयमन्तरात्मा
हृष्टः परानन्दमिव प्रविष्टः ।
प्रायेण भावीनि भवन्ति वस्तून्य्
आलोच्यमानानि मनोहराणि ॥

(आ) AA 82. 17-20.

Indravajrā metre.

Thinking over those words, the inward soul is pleased and seems to enter into supreme bliss ; generally, objects appear to possess a rosy picture when we think of them as happening in the days yet to come. (A. A. R.).

5359

आलोड्य सर्वशास्त्राणि पुराणान्युत्तमोत्तमाः ।
विचिन्त्य सर्वभूतेषु दयां कुर्वन्ति साधवः ॥

(अ) Cr 1246 (CnT V 132).

(आ) Pras 21. 8, IS 1034. (Cf. ZDMG 19. 322).

The good ones who excel the best, having churned out the essence of all ancient *śāstra*-s and pondering over these, practise compassion towards all beings.

5360

आलोड्य सर्वशास्त्राणि विचार्यैवं पुनः पुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥

(अ) BhŚ 403 (doubtful).

(आ) SH 186, SRM 1. 10.

(*a*) धर्मशा° SRM.

(*b*) विचार्य च SH.

(*c*) एव [एकं] SH.

Having stirred [made a thorough study of] all ancient texts and pondering over them again and again, this alone has been finally seen as the perfect thing : the Lord Nārāyaṇa be ever meditated on. (A. A. R.).

5361*

आलोलामलकावलीं विलुलितां बिभ्रच्चलत्कुण्डलं
किंचिन्मृष्टविशेषकं तनुतरैः स्वेदाम्भसां जालकैः ।
तन्व्या यत् सुरतान्ततान्तनयनं वक्त्रं रतिव्यत्यये
तत् त्वां पातु चिराय किं हरिहरब्रह्मादिभिर्दैवतैः ॥

(अ) Amar (Amar [D] 3, Amar[K] 3, Amar [S] 3, Amar [POS] 3, Amar [RK] 3, Amar [NSP] 3)[1], MK (MK [S] 151, MK [G] 70. 160).

(आ) ŚP 3702 (a. Amaruka), VS 1304, Skm (Skm[B] 1141, Skm[POS] 2. 134. 1) (a. Amaru), Auc 107 *ad* 39 (a. Amaruka), KH 377. 9-12, SR 320. 18 (a. Amaru), SSB 180. 18 (a. Amaruka), IS 1035.

(*a*) °वलिं Amar (var.), Skm ; सकुसुमां [विलु°] ŚP, SR, SSB.

(*b*) तनुभवैः Skm(var.) ; स्वेदाम्भसः (°सं) शीकरैः (सी°) Amar (D), Amar (K), Amar (RK), Amar (NSP), ŚP, VS, Skm, Auc, SR, SSB ; स्वेदाम्बुनः शीकरैः KH.

(*c*) तन्वङ्ग्या सुतरां रतान्तसमये Auc ; वक्त्रं Amar (D) ; °न्तकान्तनयनं KH ; रतव्य° ŚP, SR, SSB.

(*d*) °ब्रह्मा° Amar (var.); °स्कन्दा° [°ब्र°] Amar (K), Amar (NSP), Auc, KH; दैवतैः ŚP, VS, Skm, Auc, KH, SR, SSB.

Śārdūlavikrīḍita metre.

1. Westen (Arj) 3, Southern (Vema) 3, Ravi 3, Rāma 3, BrMM 3, BORI (I) 3, BORI (II) 3.

The countenance of the slender one, during the enjoyment of love in a reverse posture, with the fluttering dishevelled locks, with the swinging ear-pendants, with the forehead-mark a little blurred by the fine beads of perspiration, with the eyes grown languid at the end of the play of love—may that countenance preserve thee long ! What need is there of Viṣṇu, Śiva and other gods ? (C. R. Devadhar's translation).

5362*

आलोलैरुपगम्यते मधुकरैः केशेषु माल्यग्रहः
कान्तिः कापि कपोलयोः प्रथयते ताम्बूलमन्तर्गतम् ।
अङ्गानामनुलेपनं परिमलैरालेपनप्रक्रिया
वेषः कोऽपि सरोजसुन्दरदृशः सूते सुखं चक्षुषोः ॥

(आ) SR 252. 58, SSB 60. 65.

Śārdūlavikrīḍita metre.

Her tresses adorned with flowers are approached lovingly by buzzing bees ; enchanting is the glow of the cheeks proclaimed by the betel-roll in the mouth ; well smeared are the limbs by the application of fragrant cosmetics ; the adornment thus of the lily-eyed charmer gives pleasure to the eyes. (A. A. R.).

5363*

आलोहितमाकलयन्
कन्दलमुत्कम्पितं मधुकरेण ।
संस्मरति पथिषु पथिको
दयिताङ्गुलितर्जनाललितम् ॥

(आ) VS 1740 (a. Vararuci), SuMañ 148. 16-17 (a. Vararuci).

Āryā metre.

Observing rosy *kandala*-flower on the way shaken by a bee settling upon it, the traveller fondly remembers the charm of the finger of his beloved that was shaken at him. (A. A. R.).

अल्पारभ्येऽप्यल्पधियः see No. 5183.

5364*

आववत्रेन्दु तदङ्गमेव सृजतः स्रष्टुः समग्रस्त्विषां
कोषः शोषमगादगाधजगतीशिल्पेऽपि नाल्पायितः ।
निःशेषद्युतिमण्डलव्ययवशादीषल्लभैस्तत्तनू-
शेषः केशमयः किमन्धतमसस्तोमैरभून्निर्मितः ॥

(आ) Skm (Skm [B] 1397, Skm [POS] 3. 6. 2) (a. Śrī-Harṣa), Kav p. 117.

Śārdūlavikrīḍita metre.

In fashioning the beauty of her limbs upto her moon-like face, the vast store of bright objects in the world were fully expended by the Creator and the stock got themselves exhausted ; due to the use of all such brilliant things, little was procurable for the remaining parts of her body ; were the tresses therefore created by Him with a mass of darkness (which alone was left unused) ? (A. A. R).

5365*

आवत्सरमहिभीतिर्
न स्याद् अस्य प्रभावेण ।
शुकनासां च पिबेद् यो
जलपिष्टां तस्य भीर्नास्ति ॥

(आ) ŚP 2946. Cf. No. 5515.

Āryā-upagīti metre.

By its effect[1] one has no fear of snakes for the entire year ; (likewise) one who takes the extract of the *śukanāsa*-plant prepared by grinding it in water, he too has no fear of snakes. ( S. Bhaskaran Nair's translation ).

1, The effect of the root of the *śirīṣa*-tree, (see ŚP 2945 [=No. 5515]).

आवद्धा मकरध्वजस्य see No. 5180.

5366

आवयोर्योधमुख्याभ्यां मदर्थः साध्यतामिति ।
यस्मिन् पणः प्रक्रियते स संधिः पुरुषान्तरः ॥

(अ) KN (KN [ĀnSS] 9. 14, KN [TSS] 9. 14, KN [BI] 9. 13), H (HJ 4. 122, HS 4. 116, HM 4.118, HK 4.123, HP 4. 121, HN 4.121, HH 117.23-4, HC 158.10-1).



(आ) Sama 1आ 37, IS 1036.

(*a*) योधमुख्यैस्तु (°खै°) H (but HP as above), Sama.

(*b*) साध्य इत्यपि KN (BI) ; सदर्थः H (var.).

(*c*) पणस्तु क्रि° H, Sama ; निगम्य प्रब्रूयात् HS (var.).

(*d*) सन्धिपु° Sama ; पुरुषान्तरम् IS.

"The best of your troops should join those of mine to aggrandise my interests"—when under such a condition dictated by the conqueror upon the conquered, peace is concluded, it is called *puruṣāntara*. (M. N. Dutt's translation).

5367*

आवर्जित इव विनयाद्
ईषन्मधुरस्मिताननसरोजः ।
अङ्कार्पितकरयुगलः
कलयति विज्ञप्तिमीक्षितो नृपतेः ॥

(आ) SMH 4. 54.

(*d*) विज्ञाप्तुमीक्षितो SMH (var.) ; °प्तिमीक्षतो SMH (var.).

Āryā-gīti metre.

Looked at by the king and captivated by his courtesy, his lotus-face illuminated with a sweet little smile, he awaited to hear the message of the monarch with both his hands folded and resting on his lap. (A. A. R.).

5368*

आवर्जिता किंचिद् इव स्तनाभ्यां
वासो वसाना तरुणार्करागम् ।
पर्याप्तपुष्पस्तबकावनम्रा
संचारिणी पल्लविनी लतेव ॥

(अ) Kum 3. 54. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 49).

(आ) AR 37. 3-4, Cit 96. 15-6, KH 298. 8-9, RK 106. 16 (*a* only), Sar 5. 129 (p. 612), Alm 87, SCSL 96. 54.

(*c*) संजातपु° AR ; सुजातपु° Cit, KH, Sar ; अभिनवा [अव°] AR.

(*d*) पल्लविता Cit.

Indravajrā metre.

Who stooped a little with (the weight of) her breasts, and wore a garment of the hue of the morning sun, thus looking like a walking creeper covered with foliage and bending under the breast-like clusters of flowers. (M. R. Kale's translation).

5369*

आवर्जितालकालि
श्वासोत्कम्पस्तनार्पितैकभुजम् ।
शयनं रतिविवशतनोः
स्मरामि शिथिलांशुकं तस्याः ॥

(अ) ĀrS 2. 93.

Āryā metre.

With her tresses hanging loose, friend, and with one hand resting on her bosom tremulous by her regular breathing, her posture while asleep in her exhaustion by dalliance, I recall to my mind, when her clothes, too, were in disarray. (A. A. R.).

5370**

आवर्तः ककुदे यस्य　　ककुदी स उदाहृतः ।
मुष्केणैकेन युक्तस्तु　　हयस् त्वेकाण्डसंज्ञितः ॥

(आ) ŚP 1662.

The horse which has a circle of hair on its shoulder-top is called *kakudī* ; and that which has but one scrotum is known by the name of *ekāṇḍa*, the single-scrotumed. (A. A. R.).

5371*

आवर्तः संशयानाम् अविनयभवनं पत्तनं साहसानां
दोषाणां संनिधानं कपटशतमयं क्षेत्रमप्रत्ययानाम् ।
स्वर्गद्वारस्य विघ्नं नरकपुरमुखं सर्वमायाकरण्डं
स्त्रीयन्त्रं केन सृष्टं विषममृतमयं प्राणिलोकस्य पाशः ॥

(अ) BhŚ 94, P(PP 1. 146, Pts 1. 191, PtsK 1. 204), Śāntiś 2. 3, *ad* VCbr II 19 (p. 261*b*), Vet *ad* 3. 11 (p. 116) and *bce ad* 19. 25 (p. 186).

(आ) SR 350. 83 (a. BhŚ), SSB 229. 83, SMJ 1397, SN 262, SSD 4 *f* 19*a*, SSV 1382, JSu 397, IS 1038.

(इ) PrŚ (C) 96.

(*a*) आरम्भः [आ°] Śānt° ; आवासः BhŚ (var.); आवर्तिस्संस्रोतानाम् PrŚ (C) ; संसयानां (शं°) BhŚ (var.) ; अविनयभुवनं or भुवनं कहता घर or अभिनवभवनं or अविनय भवं BhŚ (var.); °पत्तलं or °पट्टणं or °मण्डनं BhŚ (var.), Śānt° (var.).

(*b*) देवानां [दो°] BhŚ (var.) ; संविधानं Pts ; संनिपातं PrŚ (C) ; कपटशतगृहं (°मयं or ग्रहं BhŚ (var.), PP, Pts ; कपटमयशतं Vet *ad* 3. 11 ; शतकपटमय° or कृमिशतनिलयं BhŚ (var.) ; क्षत्रम् BhŚ (var.).

(*c*) दुर्ग्राह्यं (°ग°) यन् महद्भिर् नरवरवृषभैः PP, SR, SSB ; दुस्त्यज्यं (अत्याज्यं) यन् महद्भिर् सुरनरवृषभैः (नरसुरवृषभैः or सवनरवृषभैः) Śānt° ; विघ्नो or विप्रं [वि°] BhŚ (var.) ; सर्वमायाकराणां (°करुण्डं or °रत्नं° or °रन्तत् °ण्डः Śānt° [var.]), BhŚ (var.), Śānt° (var.).

(*d*) स्त्रीरूपं Śānt° ; स्पृष्टं or दृष्टं[सृ°] BhŚ (var.); सष्टं PrŚ (C) ; लोके [सृ°] P, Śānt°, SR, SSB ; अमृतनिभं BhŚ (var.) ; अयममृतं Śānt° (var.) ; अमृतयुतं PP, PtsK ; अमृतसमं PrŚ (C) ; जीवलोकस्य पाशः (शं) BhŚ (var.), PrŚ (C) ; सर्वलोकस्य पाशः or प्राणिनां मोहपाशः (°शं) or प्राणिलोकस्य पाशं or प्राणिनामेकपाशः or प्राणिनां श्रीवपाशः or सर्वलोकैकपाशः or प्राणिनां प्राणहारी (°रि) सर्वलोकस्य पाशः BhŚ (var.) ; धर्मनाशाय (कर्म° or धर्म°) सृष्टं (मष्टं) Śānt°; प्राणिनासाये सृष्टम् SR, SSB ; प्राणिनां नेव (एक Vet) ; पाशः VC, Vet.

Sragdharā metre.

Who is it that has created the ambrosial poison of woman, the whirlpool of confusion, the home of immorality, the town of adventurous undertakings, the source of sin and crime, the embodiment of hundreds of deceits, the field of faithlessness, the barrier across the doors of heaven, the gate of the infernal city [hell], the magical basket of all illusionary tricks and the one unfailing snare for enticing men ? (P. G. Nath's translation).

5372

आवर्त इव तोयस्य ज्ञानावर्तो यदाकुलः ।
चित्तमास कृतावर्तम् उपसर्गः स उच्यते ॥

(अ) Mārk-pur 40. 12 *cd*–13 *ab*.

(आ) ŚP 4528.

(*c*) नाशयेच्चित्तमावर्त Mārk-pur.

As a whirlpool in water, his knowledge is all in a whirl, and his mind too is in a reeling condition ; this state is said to be *upasarga* or one disease superinduced on another. (A. A. R.).

5373*

आवर्त एव नाभिस्ते नेत्रे नीलसरोरुहे ।
तरङ्गा वलयस्तेन त्वं लावण्याम्बुवापिका ॥

(आ) SR 312. 20 (a. Sāh), SSB 166. 20, Sāh *ad* 7. 576 (p. 229), IS 1037, Pr 364.

Thy navel is but an eddy, thine eyes are bule lotuses, the wrinkles in thy waist are the waves. Therefore thou art a lake full of the water of loveliness. (Translation in *Bibl. Ind.* 9).

5374*

आवर्तशोभा नतनाभिकान्तेर्
भङ्ग्यो भ्रुवां द्वन्द्वचराः स्तनानाम् ।
जातानि रूपावयवोपमानान्य्
अदूरवर्तीनि विलासिनीनाम् ॥

(अ) Ragh 16. 63. (Cf. A Scharpé's Kālidāsa-Lexicon I. 4 : p. 259).

(आ) SR 337. 64 (a. Ragh), SSB 208. 6.

(*b*) भङ्ग्यो SSB; भङ्गो Ragh (var.) ; द्वन्द्वचराङ्गनानाम् Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Those things which are the standards of comparison of beauty and parts of the body are at hand in the case of these sportive women, *viz.*, the beauty of the whirlpool may be compared with the beauty of the deep navel, the waves with the eye-brows, and the couples of the *cakravāka-s* with their breasts. (G. R. Nandargikar's translation).

5375*

आवर्तिनः शुभफलप्रदशुक्तियुक्ताः
संपन्नदेवमणयो भृतरन्ध्रभागाः ।
अश्वाः प्यधुर्वसुमतीमतिरोचमानास्
तूर्णं पयोधय इवोर्मिभिरापतन्तः ॥

(अ) Śiś 5. 4.

(आ) JS 360. 3 (a. Māgha).

Vasantatilakā metre.

Possessing the ten curls of hair and with special curls on their breasts which indicate auspicious results, with curls on their throats, with their flanks well shaped, and with charming curls on their necks, the horses galloped fast and covered the earth ; like the sea which has whirlpools, oysters that bear valuable pearls, various kinds of divine gems and great depths here and there, shining bright and dashing against the shore with their waves. (A. A. R.).

5376*

आवर्तैरातर्पण-
शोभां डिण्डीरपाण्डुरैर्दधती ।
गायति मुखरितसलिला
प्रियसंगममङ्गलं सुरसा ॥

(अ) ĀrS 2. 106.

Āryā metre.

The girl sings an impassioned song celebrating the re-union with her beloved lover, wearing gems bright like foam and spreading pleasing brilliance, with words that flowed like water ; hence resembling the sea with whirlpools and sprays, white with foam that gives delight to the eyes and which has the water [waves] noisy in their movements. (A. A. R.).

5377*

आवर्त्य कण्ठं सिचयेन सम्यग्
आबद्धय वक्षोरुहकुम्भयुग्मम् ।
कासौ करालम्बिततैलपात्रा
मन्दं समासीदति सुन्दरीं ताम् ॥

(आ) SR 257. 28, SSB 69. 3, SRK 275. 4 (a. Pañcāyudha-prapañcabhāṇa).

Indravajrā metre.

Covering her neck well with her garment and tightening the cloth round the pair of her pot-like breasts and holding a vessel containing oil in her hand, who is the young lady that gently approaches the beautiful girl ? (A. A. R.).

5378

आवर्त्य यो मुहुर्मन्त्रं धारयेच्च प्रयत्नतः ।
अप्रयत्नधृतो मन्त्रः प्रचलन्नग्निवद् दहेत् ॥

(आ) SRHt 105. 3 (a. P).

One should preserve with effort the *mantra-s* in memory by constantly repeating them over and over again ; the *mantra-s* which are not carefully preserved with efforts will soon be lost as fire burns out when well stirred. (A. A. R.).

आवसो निशि शश्वदेव see No. 5381.

5379*

आवाचां व्यक्तताया: कविपदविषयेष्वाचचष्टे समन्यो
मुक्तास्माभिर्न कोऽपि स्मरपदमवनौ संस्तुतः सत्यमेत् ।
मिथ्यैतद् भोः कथं रे ननु शतमकृथाः कुन्तलेन्द्रस्य तत्तत्
काव्यस्तोत्राणि धिक् त्वां जडमय न मनोरेव मूर्तिप्रभेदः ॥

(आ) Skm (Skm [B] 1374, Skm [POS] 3. 1. 4) (a. Umāpatidhara).

(*a*) °विषमैराचचष्टे Skm (var.).

(*b*) स्मरय° Skm (POS).

(*d*) °स्त्रोत्राणि Skm (POS).

Sragdharā metre.

"We do not indulge in the art of a poet in openly praising, except in the case of thinking persons, oh ! you who are full of intolerance ; recall the words of my compositions ; what I say is true". "Oh ! It is false, have you not praised the king of Kuntala in a hundred verses ?" "Fie on you, fool, there is no difference in the case of thinking persons (descendant of Manu, the first king). (A. A. R).

5380*

आवाति स्फुटितप्रियङ्गुसुरभिर्नीहारवारिच्छलात्
स्वच्छन्दं कमलाकरेषु विकिरन् प्रच्छन्नवह्निच्छटाः ।
प्रातः कुन्दसमृद्धिदर्शनरसप्रीतिप्रकर्षोल्लसन्
मालाकारवधूकपोलपुलकस्थैर्यक्षमो मारुतः ॥

(आ) SkV 296, Prasanna 101 *a*.

(*b*) प्रच्छन्नं [स्व°] Prasanna.

(*d*) °फलक° [°पुलक°] SkV (var.) ; °फलके Prasanna.

Śārdūlavikrīḍita metre.

The wind blows fragrant with black mustard, / scattering haphazard in the guise of frost / concealed sparks of fire across the lotus-grove. / Upon the cheek of the gardener's wife / it preserves the bristling flesh / which rose from her delight / at first sight of the jasmine's wealth. (D. H. H. Ingalls's translation).

5381*

आवासः किलकिञ्चितस्य दयिताः पार्श्वे विलासालसाः
कर्णे कोकिलकामिनीकलरवः स्मेरो लतामण्डपः ।
गोष्ठी सत्कविभिः समं कतिपयैर्मुग्धाः सितांशोः कराः
केषांचित् सुखयन्ति चात्र हृदयं चैत्रे विचित्राः स्रजः ।।

(अ) BhŚ 138.

(आ) SLP 5. 23 (a. BhŚ), SK 3. 359 (a. BhŚ), IS 1039.

(*a*) आवासाः (°सं) BhŚ (var.) ; किलकिंचिदस्य (°तश्च ; °देव) BhŚ (var.) ; च सुधालयेषु or किलिकिंचितस्य (°कं°) BhŚ (var.) ; दयिता BhŚ (var.); विलासालया (°सा or °सः or °रसा or °सरसा or °सास्पदं) BhŚ (var.).

(*b*) पांते or वर्णे or कंठे or कंठ° [क°] BhŚ (var.); °काकली° or °भामिनी° [°कामिनी°] BhŚ (var.); °कलरवैः BhŚ (var.); स्मेरा or स्मेरोल° or एला° [स्मे°] BhŚ (var.); लतामंडपाः (°टपः or °डपे or °टपं or °टपाः or °डपं) BhŚ (var.).

(*c*) कृता [समं] BhŚ (var.) ; कतिपये BhŚ (var.); गुणिगणैः [कति°] BhŚ (var.) ; सेव्याः or स्निग्धाः or शेषः [मु°] BhŚ (var.) ; शितांशो or सुधांशोः or हिमांशोः or हितांशोः [सितां°] BhŚ (var.); गिरे शेखराः BhŚ (var.); कलाः [क°] BhŚ (var.).

(*d*) केषां न (नो) BhŚ (var.); सुखदान° or स्पृहयंति or प्रथयंति [सु°] BhŚ (var.) ; वात्र हृदयं or नेत्रहृदयं (°ये) or चित्रहृदयं or तत्र हृदयं or हात्र हृदयं [चा° हृ°] BhŚ (var.); चित्रा विचित्राः स्रजः or चित्रैर्विचित्रैरपि or चेष्टं विचित्राः स्रजः or चैत्रे विचित्राः क्षपाः चैत्रे विचित्रस्रजः or चैत्र विचित्राः क्षपाः BhŚ (var.).

Śārdūlavikrīḍita metre.

There are but few, afflicted with the feelings of love, on whose side are lying their beloveds exhausted by amorous sports, who can afford either to enjoy the wonderfully pleasant garlands available in the month of *caitra* [spring] or the sweet cooings of female cuckoos, or a lovely bower of creepers, or conversation with good poets, or the cool rays of the moon. ( S. Bhaskaran Nair's translation ).

5382*

आवासः क्रियतां गाङ्गे पापवारिणि वारिणि ।
स्तनमध्ये तरुण्या वा मनोहारिणि हारिणि ।।

(अ) BhŚ 135, MK (GOS) 217.

(आ) VS 3425, SR 159. 293 (a. BhŚ), SSB 490. 300, SH 1471, SLP 5. 19 (a. BhŚ), IS 1040, Pr 364.

(*a*) निवासः [आ°] VS ; प्रीयतां or क्रियते [क्रि°] BhŚ (var.) ; गांगो BhŚ (var.).

(*b*) पापतारिणि BhŚ (var.) ; पापहारिणि BhŚ (var.), SR, SSB ; पारिणि BhŚ (var.).

(*c*) स्तनद्वये BhŚ (var.) ; स्तनयुग्मे MK ; कुचद्वंद्वे [स्त°] BhŚ (var.), VS ; मृगाक्ष्या वा [त° वा] BhŚ (var.), VS ; तरुण्याद्या or तरुण्याश्च or तरुण्यानां or (ऽ)थ नारीणां [त° वा] BhŚ (var.).

(*d*) वारिणि BhŚ (var.) ; हारिणी SH.

You should either go to the Ganges and take your abode on her pious banks quite capable of purifying your soul of all previous sins, or you should devote yourself to the charming breasts of young women adorned with beautiful necklaces. (P. G. Nath's translation).

आवासः संशयानाम् see No, 5371.

5383*

आवासेऽस्मिन् विदग्धाः क्वचिदपि न विभो
नापि निद्रोपभोग-
योग्यत्वं स्रस्तरास्था विलयमुपगता संमुखे विद्युदेषा।
प्रोद्यंश्चायं पयोभृत् तदिति यदि रुचिर्नैशवासे
तदास्स्वेत्य्
उक्तः पान्थः सुदत्या हतमदनभयस् तत्र मुग्धो-
ऽतिमुग्धः ॥

(आ) SSB 217. 17 (a. Saṅgrahītṛ).

(*d*) तत्रैव SSB (*hypermetric*); (तत्र is my suggestion).

Sragdharā metre.

In this house, respected Sir, no one was burnt (by the lightning), [there is no one who is clever to spot lovers]; there is no possibility of sleep (due to rains *or*: due to indulgence in love); this lightning has come to an end having struck the couch [the lamp placed on the couch has gone out]; the clouds are high in the sky [the bosom is heaving for pleasures]; if, in these conditions, you have a liking, please stay the night, oh! traveller—addressed thus by the charming-teethed one, the simple traveller, afraid of illicit love, was completely confounded. (A. A. R.).

5384*

आवासोत्सुकपक्षिणः कलरुतं क्रामन्ति वृक्षालयान्
कान्ताभावियोगभीरधिकं क्रन्दत्ययं कातरः।
चक्राह्वो मधुपाः सरोजगहनं धावन्त्युलूको मुदं
धत्ते चारुणतां गतो रविरसावस्ताचलं चुम्बति ॥

(आ) SR 295. 68, SSB 137. 71.

Śārdūlavikrīḍita metre.

The birds eager to reach their nest fly towards the trees chirping sweetly; the female *cakravāka*-bird, afraid of the impending separation, cries much and the male is greatly worried; the bees rush to their home—the lotus; the owl is jubilant; the sun becoming red (with passion) reaches [kisses] the setting mountain. (A. A. R.).

5385*

आवासो विपिनायते प्रियसखीमालापि जालायते
तापोऽपि श्वसितेन दावदहनज्वालाकलापायते।
सापि त्वद्विरहेण हन्त हरिणीरूपायते हा कथं
कन्दर्पोऽपि यमायते विरचयन् शार्दूलविक्रीडितम् ॥

(अ) GG 4. 10.

(आ) ŚP 3481 (a. Jayadeva), SR 289. 69 (a. GG), SSB 126. 73 (a. Jaydeva).

(*a*) ज्वालायते GG (var.).

(*b*) तापो निःश्वसितेन GG (var.).

(*d*) विरचयन् SR.

Śārdūlavikrīḍita metre.

Alas, what dire misfortune! Her very abode is turned into a tangled forest. Her body of solicituous companions forms a veritable net that strangles her ever closer. And her long, deep sighs fan her grief, which blazes forth into a fierce conflagration! Rādhā herself, in her unrequited love, is turned in a hapless doe. And oh, the pity of it! Manmatha, like the Destroyer incarnate, becomes the very tiger who pounces with ferocity upon his pray! (S. L. Sastri's translation).

5386*

आ विन्ध्यादा हिमाद्रेर्विरचितविजयस्तीर्थ-
यात्राप्रसङ्गाद्
उद्ग्रीवेषु प्रहर्ता नृपतिषु विनमत्कन्धरेषु प्रसन्नः।
आर्यावर्तं यथार्थं पुनरपि कृतवान् म्लेच्छ-
विच्छेदनाभिर्
देवः शाकंभरीन्द्रो जगति विजयते बीसलः क्षोणिपालः ॥

(आ) ŚP 1255 (a. Nṛganṛpati-pāṣāṇayajña-yūpa-praśasti), SR 116. 70 (a. ŚP), SSB 415. 1.

(*b*) अद्री° ŚP; प्रहर्षान् [प्र°] SR, SSB.

(*d*) वीसलक्षो° ŚP.

Sragdharā metre.

From the Vindhya to the Himālayas he has accomplished the victorious march; as also a pilgrimage, he has struck down the haughty princes and well pleased with those who bowed their heads to him; thus he made *Āryāvarta* [the land between the two mountains] true to its name as the abode of Ārya-s by exterminating the untouchable foreigners; victorious is the Śakambarī king in the world, bearing the name Bīsala and protecting the earth. (A. A. R.).

5387*

आविर्भवति नारीणां वयः पर्यस्तशैशवम् ।
सहैव विविधैः पुंसाम् अङ्गजोन्मादविभ्रमैः ॥

(अ) KāD 2. 256.

That age which leaves behind childhood makes its appearance in women along with amorous gestures of various kinds, which intoxicate the amorous feelings of men. (A. A. R.).

5388*

आविर्भवन्ती प्रथमं प्रियायाः
सोच्छ्वासमन्तःकरणं करोति ।
संतापदग्धस्य शिखण्डियूनो
वृष्टेः पुरस्तादचिरप्रभेव ॥

(अ) Mālatī 3. 4.

(आ) Amd 311. 894, AlK 102. 5-6, Sar *ad* 3. 157 (p. 385).

(*c*) निदाघसंतप्त [सं°] Mālatī (var.), Sar.

Indravajrā metre.

(She) appearing before (my) beloved relieves the heart of me burnt down by torment, like the lightning (appearing) before the shower (of rain, that) of the young peacock scorched up by great heat. (R. D. Karmarkar's translation).

5389*

आविर्भावदिने न येन गणितो हेतुस्तनीयानपि
क्षीयेतापि न चापराधविधिना नत्या न यो वर्धते ।
पीयूषप्रतिवेदिनस्त्रिजगतीदुःखद्रुहः सांप्रतं
प्रेम्णस्तस्य गुरोः कथं नु करवै वाङ्निष्ठतालाघवम् ॥

(आ) PG 341.

(*b*) क्षीयेतामुनापराधविधिना PG (var.).

(*c*) पीयुषप्रतिवादिन° PG (var.); °स्त्रिजगतां दुःखद्रुहः PG (var.).

(*d*) गुरोः किमद्य क° PG (var.).

Śārdūlavikrīḍita metre.

He who never counted in the least my motive in my approach to him (for instruction), who would endure poverty but never attempt to prosper by wrong means or servility to others, who imparted nectarian instruction which destroyed the ills of the three worlds, to that affectionate teacher—how can I resort to the meanness of harsh words? (A. A. R.).

5390*

आविर्भूतं चतुर्धा यः कपिभिः परिवारितः ।
हतवान् राक्षसानीकं रामं दाशरथिं भजे ॥

(आ) Sama 1 आ 1.

He [Lord Viṣṇu] who incarnated himself in a four-fold way, who, surrounded by monkeys as followers, destroyed the army of the demons; Him, Rāma, the son of Daśaratha, I worship. (A. A. R.).

5391*

आविर्भूतज्योतिषां ब्राह्मणानां
ये व्याहारास्तेषु मा संशयो भूत् ।
भद्रा ह्येषां वाचि लक्ष्मीर्निषिक्ता
नैते वाचं विप्लुतार्थां वदन्ति ॥

(अ) Uttara 4. 18.

(*b*) संशयोऽभूत् Uttara (K) (but Uttara [R] as above, [grammatically better]).

(*d*) विप्लुतां व्याहरन्ति Uttara (R).

Śālinī metre.

Let there be no doubt with respect to the utterance of Brāhmaṇa-s to whom the supreme light is revealed; for an excellent fortune waits upon their word; they speak not an ineffectual speech. (C. N. Joshi's translation).

5392*

आविर्भूतविपाण्डुरच्छवि मुखं क्षामा कपोलस्थली
सव्यापारपरिश्लथे च नयनेऽनुत्साहमुग्धं वपुः ।
श्यामीभूतमुखं पयोधरयुगं मध्यः स्वभावोच्छ्रितो
जातान्यैव मनोहराकृतिरहो गर्भोदये सुभ्रुवः ॥

(आ) Skm (Skm [B] 521, Skm [POS] 2. 10. 1) (a. Kālidāsanandin). (Cf. No. 5396).

(*b*) स्वव्या° Skm (POS).

Śārdūlavikrīḍita metre.

The face has paleness settled upon it, the cheeks are emaciated, the eyes relaxed after all efforts, the body charmingly lethargic, the breasts with the nipples darkened, the belly becoming bigger naturally—thus at the advent of pregnancy the charm of the beautiful-eyebrowed one is indeed of a different kind. (A. A. R).

5393*

आविर्भूतानुरागाः क्षणमुदयगिरेरुज्जिहानस्य भानोः
पर्णच्छायैः पुरस्तादुपवनतरवो दूरमाश्वेव गत्वा ।
एते तस्मिन् निवृत्ताः पुनरपरगिरिप्रान्तपर्यस्तबिम्बे
प्रायो भृत्यास्त्यजन्ति प्रचलितविभवं स्वामिनं सेवमानाः ॥

(अ) Mudr 4. 22.

(आ) SR 180. 1057, SSB 519. 1057.

(*b*) पत्र° [पर्ण°] Mudr (var.).

(*c*) पुनरितरककुप्° Mudr (var.), SR, SSB.

Sragdharā metre.

The garden-trees, who, making a display of affection, had, for a moment, with the shadows of their foliage, quickly run far ahead of the sun emerging from the Eastern mountain, now revert as his orb touches the fringes of the Wastern mountain; so do servants in attendance generally desert the master when his glory wanes. (R. S. Walimbe's translation).

5394*

आविर्भूते शशिनि तमसा मुच्यमानेव रात्रिर्
नैशस्यार्चिर्हुतभुज इव छिन्नभूयिष्ठधूमा ।
मोहेनान्तर्वरतनुरियं लक्ष्यते मुक्तकल्पा
गङ्गा रोधःपतनकलुषा गृह्णतीव प्रसादम् ॥

(अ) Vik (Vik [SA] 1. 7, Vik [BSS] 1. 7; in some other editions 1. 8). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 66; A. B. Keith, *The Sanskrit Drama*, p. 164).

(आ) SR 310. 2 (a. Vik), SSB 163. 1, SRK 287. 4 (a. Vik), Alm 88, Kuv *ad* 22. 60 (p. 68).

(*a*) रिच्यमानेव Vik (var.).

(*b*) °भुज SR, SSB; च्छिन्न° Vik (var.), Alm, SRK.

(*c*) दृश्यते [ल°] Vik (var.); मुच्यमाना [मु°] Vik (var.).

(*d*) गच्छतीव Vik (var.), Alm.

Mandākrāntā metre.

See, like the night when it escapes from darkness, at the rising of the moon; or like the flame of the nocturnal fire, when it bursts through the thickness of the smoke, thy fair-formed companion is freed from her fainting; like Gaṅgā, as she flows back into serenity, when the fall of a bank hath troubled her waters. (E. B. Cowell's translation).

5395*

आविर्भूतो जगति सुषमारूपतो भौतिकेऽस्मिन्
ज्ञानात्मासौ लसति भगवान् विष्टपे मानसीये ।
प्राणानां वा ज्वलति भुवने प्रस्फुटः शक्तिमूर्त्या
प्रेमद्वारा प्रकटिततनुर्भासते चैत्यलोके ॥

(आ) SSMā 15. 11-4.

Mandākrāntā metre.

The Lord has made his appearance as effulgence [the sun and the moon]; in the realm of the mind he shines as knowledge and wisdom; in the world of living beings he glows clearly in the form of power and strength; and in the realm of consciousness he manifests himself as love. (A. A. R.).

5396*

आविलपयोधराग्रं
लवलीदलपाण्डुराननच्छायम् ।
तानि दिनानि वपुरभूत्
केवलमलसेक्षणं तस्याः ॥

(अ) Vik (Vik [SA] 5. 8, Vik [BSS] 5. 8). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 119). (Cf. No. 5392).

(a) आनीलचूचुका° Vik (var.).

(b) °फल° [°दल°] Vik (var.)

(c) कतिचिद् अहानि शरीरं Vik (var.); कानि [तानि] Vik (var.).

(d) श्लथवलयम् इवाभवत् त° Vik (var.).

Ārya metre.

During those days[1], her breasts had their nipples darkened, and her cheeks grew pale as the *lavalī*-leafs and her eyes were full of lassitude. (C. R. Devadhar's translation).[2]

1. When Urvaśī was pregnant.
2. The second version in E. B. Cowell's translation reads : "Yet I remember, for some days the shade of her face was pale as the *lavalī*-fruit ; and she seemed to wax thin, so that the bracelets round her arms hung loose".

5397*

आ विवाहसमयाद् गृहे वने
शैशवे तदनु यौवने पुनः ।
स्वापहेतुरनुपाश्रितोऽन्यया
रामबाहुरुपधानमेष ते ।

(अ) Uttara 1. 37.

(आ) Sar *ad* 5. 365 (p. 681).

(c) °पासितो Sar (but some texts as above).

Rathoddhatā metre.

Ever since the time of my marriage, whether in the house or in the forest, in childhood and after that in youth, this arm of Rāma has been thy[1] pillow lulling thee to sleep, and not resorted by any other woman. (C. N. Joshi's translation).

1. Sitā's

5398*

आविशद्भिरुटजाङ्गणं मृगैर्
मूलसेकसरसैश्च वृक्षकैः ।
आश्रमाः प्रविशदग्निधेनवो
बिभ्रति श्रियमुदीरिताग्नयः ॥

(अ) Kum 8. 38. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 125).

(आ) SR 294. 17 (a. Kum), SSB 134. 19.

(a) आवासद्भिर् or आसवद्भिर् Kum (var.) ; उटजोङ्गणे Kum (var.).

(c) अग्र्य° [अग्नि°] Kum (var.), SR, SSB ; अप्य° [अग्नि°] Kum (var.).

Rathoddhatā metre.

With deer entering the court-yards of the cottages, and with the small trees moistened with the sprinkling of water at their roots, these hermitages, wherein sacrificial cows are entering, and wherein (sacred) fires are kindled, present a charming appearance. (M. R. Kale's translation).

5399

आविष्करोति न स्नेहं रागं बध्नाति नो रते ।
अभियुक्ता तु मन्देच्छा सान्यकामा तु कामिनी ॥

(अ) Viṭavṛtta (in BhŚ [p. 206]) 27.

When a young woman is attached to someone else, she shows not any love for her husband, nor does she put her heart in love-enjoyments; when courted ardently she shows but little interest.

1. She has only a feeling of boredom.

5400*

आविष्कुर्वन्निव नवनवेनादरेणानुरागं
सर्वाङ्गीणं सुचिरविरहोन्मूर्च्छितायां नलिन्याम् ।
त्रैलोक्यान्धीकरणतिमिरद्वेषरोषारुणत्वं
व्याकुर्वन् वा किमयमुदयत्यम्बरे तिग्मरोचिः ॥

(अ) SMH 8. 38.

(b) सार्वाङ्गीणं (°नं) SMH (var.).

(d) व्याहुर्वन्ति SMH (var.).

Mandākrāntā metre.

Does the sun [the hot rayed one] rise in the sky manifesting his love for the lotus, which has swooned away by the long separation, by pervading all its limbs with ever fresh attentions? Or is it for exhibiting his redness of anger against the hateful darkness which blinds all in the three worlds? (A. A. R.).

5401

आविष्कृतान् परगुणान् कलयन्ति तूष्णीं
दुश्चेतसो बत विदूषयितुं न रागात् ।
आकर्णयन्ति किल कोकिलकूजितानि
संधातुमेव किल सप्तनलीं किराताः ॥

(आ) Kt 19, KtR 19, IS 1041.

Vasantatilakā metre.

Evil-minded people silently pay attention to others' merits which are well disclosed, only for the purpose of slandering them later and not to affectionate regard; the hunters indeed listen attentively to the cooings of the cuckoos only for the purpose of securing correct aim to discharge their arrows of reeds. (A. A. R.).

5402

आविष्ट इव दुःखेन तद्गतेन गरीयसा ।
समन्वितः करुणया परया दीनमुद्धरेत् ॥

(अ) KN (KN [ĀnSS] 3. 3, KN [TSS] 3. 3, KN [BI] 3. 3).

(आ) IS 1042.

(b) हृद्गतेन KN [BI].

A man should extricate a distressed person out of his difficulties, being actuated by tenderest compassion and moved by the heavy weight of the latter's grief that had touched his heart. (M. N. Dutt's translation).

5403

आवृणोति यदि सा मृगीदृशी
स्वाञ्चले कुचकाञ्चनाचलम् ।
भूय एव बहिरेति गौरवाद्
उन्नतो न सहते तिरस्क्रियाम् ॥

(आ) SR 255. 21, SSB 65. 24.

Rathoddhatā metre.

Whenever the gazelle-eyed damsel covers with the end of her garment the golden hillock of her bosom, it emerges out of it again and again due to its greatness [stoutness]; (for the reason that) a person in high position does not brook insult from others. (A. A. R.).

5404*

आवृण्वतो लोचनमार्गमाजौ
रजोऽन्धकारस्य विजृम्भितस्य ।
शस्त्रक्षताश्वद्विपवीरजन्मा
बालारुणोऽभूद् रुधिरप्रवाहः ॥

(अ) Ragh 7.42. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 110).

(आ) SR 128. 28 (a. Ragh), SSB 437. 26, Cit 59. 20-1.

Upajāti metre (Indravajrā and Upendravajrā).

As on the battle-field there spread the darkness in the form of dust obstructing the sight, the stream of blood gushing forth from the bodies of horses, elephants and warriors, wounded with the weapons of war, arose like the morning sun. (M. R. Kale's translation).

5405*

आवृण्वाना झगिति जघनं मद्दुकूलाञ्चलेन
प्रेङ्खत्क्रीडाकुलितकबरीबन्धनव्यग्रपाणिः ।
अर्धोच्छ्वासस्फुटनखपदालंकृताभ्यां स्तनाभ्यां
दृष्टा धाष्टर्यस्मृतिनतमुखी मोहनान्ते मया सा ॥

(आ) SkV 589 (a. Abhinanda), Kav 313 (a. Abhinanda), Prasanna (a. Rājaśekhara), Skm (Skm [B] 1151, Skm [POS] 2. 136. 1) (a. Rājaśekhara), JS 282. 5, (v. Kav p. 83).

(*a*) झटिति SkV (var.), Skm, JS ; सा दुकू° JS ; °ञ्चनेन Kav (MS).

(*b*) प्रेङ्खन् Kav; प्रेङ्खल्लीलालुलि° Skm; क्रीडाङ्कुलितकवली° Prasanna.

(*c*) ऊर्ध्वोच्छ्वा° JS ; अर्धग्रास° Prasanna ; °पदैश्चिह्निताभ्यां JS ; कुचाभ्यां Prasanna.

(*d*) धाष्टर्यादवनत° Skm, Prasanna ; सा म° मो° tr. Skm, Prasanna ; प्रियेण [म° सा] JS.

Mandākrāntā metre.

She covered her loins quickly with my silken skirt / and her hands busied themselves with her hairknot / shaken lose in the swaying sport. / Her breasts were ornamented with my nail-marks / clearly revealed by her rapid breath. / Thus I saw her, with face lowered in remembrance of her boldness, / after the sweet act was done. (D. H. H. Ingalls's translation).

5406

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

(अ) MBh (MBh[Bh] 6. 25. 39=BhG 3. 39).

By this is obscured the knowledge / of the knowing one, by this his eternal foe, / that has the form of desire, son of Kuntī, / and is an insatiable fire. (F. Edgerton's translation).

5407*

आवृतान्यपि निरन्तरमुच्चैर्
योषितामुरसिजद्वितयेन ।
रागिणामित इतो विमृशद्भिः
पाणिभिर्जगृहिरे हृदयानि ॥

(अ) Śiś 10. 56.

(आ) SR 317. 17, SSB 173. 17.

Svāgatā metre.

Though the region of the chest of the damsels was completely covered by the two breasts of ample dimensions, the hands of the lovers, full of passion, groping here and there (for a hold) were able to grasp them (to the delight of both). (A. A. R.).

5408

आवृत्य श्रीमदेनान्धान् अन्योन्यकृतसंविदः ।
स्वैरं हसन्ति पार्श्वस्था बालोन्मत्तपिशाचवत् ॥

(अ) Kalivi 62.

Attending on and surrounding the rich who are blinded by the intoxication of wealth, the people near them make signals to one another and laugh at them to their hearts' content, as do boys, mad men and ghostly creatures. (A. A. R.).

5409

आवेदयितुमस्माकं कृतज्ञत्वं प्रभुं प्रति ।
पन्थाः श्रेयस्करो नान्यः तूष्णीं तोषेण वर्तनात् ॥

(आ) SSMā 8. 1-2.

In order to show our gratitude to the lordly master there is not a more beneficial way than to keep silent and remain happy. (A. A. R.).

आवेद्धा मानुषाः see No. 4978.

5410*

आवेद्यतामविदितं किमथाप्यनुक्तं
वक्तव्यमान्तररुजोपशमाय नालम् ।
इत्युच्यते किमपि तच्छ्रवणे निधातुं
मातः प्रसीद मलयध्वजपाण्ड्यकन्ये ॥

(अ) Ānas 2.

Vasantatilakā metre.

What is there unknown to you, divine mother, that is to be told, none-the-less what is in the mind must be communicated, although it may not be enough to still the pangs of the heart; for this reason this prayer is made to you; to listen to it be pleased, oh daughter of the Pāṇḍya king Malayadhvaja! (A. A. R.).

5411*

आवेपते भ्रमति सर्पति मोहमेति
कान्तं विलोकयति कूजति दीनदीनम् ।
अस्तं हि भानुमति गच्छति चक्रवाकी
हा जीवितेऽपि मरणं प्रियविप्रयोगः ॥

(आ) Skm (Skm [BI] 2071, Skm [POS] 5. 15. 1), VS 1914.

(*a*) रोदिति [स°] VS (but C in VS as above).

(*d*) जीवतोऽपि Skm (POS).

Vasantatilakā metre.

The female *cakravāka*-bird is in a tremble, wanders about, attempts to reach her mate and falls into a swoon when the sun sets; alas! death, while living, is separation from the beloved lover. (A. A. R.).

5412*

आशङ्क्य प्रणतिं पटान्तपिहितौ पादौ करोत्यादराद्
व्याजेनागतमावृणोति हसितं न स्पष्टमुद्वीक्षते ।
मय्यालापवति प्रतीपवचना सख्या समं भाषते
तन्व्यास् तिष्ठतु निर्भरप्रणयिता मानोऽपि रम्योदयः ॥

(अ) Amar (Amar [D] 43, Amar [RK] 48, Amar [K] 47, Amar [S] 42, Amar [POS] 42, Amar [NSP] 47)[1].

(आ) ŚP 3537 (a. Bhīma), VS 1590 (a. Bhīma), Skm (Skm [B] 693, Skm [POS] 2. 44. 3) (a. Amaru), JS 55. 11 (a. Bhīma), SG 661 (a. Bhīmasena), SR 358. 60 (a. Amaru), SSB 243. 20 (a. Bhīma), IS 1043.

(*a*) प्रणतं [प्र°] Amar.

(*b*) °न द्रुतम् [आग°] Amar (RK); °नेङ्गितम् Amar (var.); (न om.) स्पष्टं समु° Skm; नो [न] Amar (var.); साकूतमुद्वीक्षते Amar (var.); चास्य° ŚP.

(*c*) मिथ्याला° [म°] Amar (var.); सख्याला° VS; प्रतीपवचनं (°नात्) Amar (D), Amar (K), Amar (POS), Amar (NSP), ŚP, SR, SSB; प्रकोपपिशुनं पत्या (सख्या Skm) सहाभाषते VS, Skm; सहाभाषते [स° भा°] Amar (D), Amar (RK), Amar (K), Amar (NSP), ŚP, SR, SSB.

(*d*) तस्यास् [त°] Amar (var.); रम्यक्रमः [र°] Amar.

1. Western (Arj) 47, Southern (Vema) 42, Ravi 42, Rāma 50, BrMM 48, BORI (I) 50, BORI (II) 48.

Śārdūlavikrīḍita metre.

Expecting that I would fall at her feet she carefully covers them up with the hem of her garment; she conceals the smile upon her face under some pretext, and does not look me in the face; when I talk to her, being averse to talking (to me), she engages her friend in conversation; let alone her ardent love, even this anger of the slender one, as it rises within her, is so sweet! (C. R. Devadhar's translation).

5413

आशया कृतदासो यः स दासः सर्वदेहिनाम् ।
आशा दासीकृता येन तस्य दासायते जगत् ॥

(अ) BhŚ 404. (Variant of Nos. 5444 and 5445).

(आ) Bahudarśana 134, IS 7475.

(*a*) आशया ये कृता दासास् BhŚ.

(*b*) ते BhŚ.

(*c*) आशो IS, Bahud°.

One whom desire made its slave, is the slave of all; (but) to one who made desire as his slave, the whole world becomes a slave.

आशया ये कृता दासास् see No. 5413.

5414*

See No. 5452* A

5415

आशां कालवतीं कुर्यात् कालं विघ्नेन योजयेत् ।
विघ्नं निमित्ततो ब्रूयान् निमित्तं चापि हेतुतः ॥

(अ) MBh (MBh [Bh] *ad* 1. [Appendix I. 81, *l.* 178-9 and 12. 138. 32, MBh [R] 1. 142. 87 and 12. 140. 32, MBh [C] 1. 5629 and 12. 5278), PT 2. 126. Cf. Ru 119. (Cf. No. 4689).

(आ) IS 1045.

(*a*) आशा MBh (var.); कालवती or फलवतीं MBh (var.).

(*b*) तं च [का°] MBh (Bh) 12. 138. 32, PT.

(*c*) निमित्तशो MBh (Bh) *ad* 1; निमित्तसो PT, IS; युञ्ज्यान्निमित्तेन [नि° ब्रू°] PT.

(*d*) वापि IS; दैवतः or हेतुमत् [हे°] MBh (var.); हेतुना PT.

(The king) should first strengthen the hopes (of those that approach him as suitors); he should then put obstacles in the way of the fulfilment of those hopes; he should say that those obstacles are merely due to occasion; he should next represent that those occasions are really the results of grave causes. (P. C. Roy's translation).

5416

आशाः काञ्चनपुष्पकुड्मलकुलच्छन्ना न काः क्ष्मातले
सौजन्यामृतवर्षिभिस् तिलकितं सेव्यैर्न किं मण्डलम् ।
पन्थानः सुचिरोपचाररुचिरैर्व्याप्ता न कैः संस्तुतैस्
तेषामत्र वसन्ति निह्नुतगुणाः कालेन ये मोहिताः ॥

(अ) RT (RT [S] 2. 40, RT [VVRI] 2. 40, RT [T] 2. 40).

(आ) IS 1044.

(*a*) °पुष्पकुट्म° RT (S); कः RT (VVRI) (var.).

(*b*) सेव्यैर्न RT (var.).

(*c*) °प्रचुरो° [सु°] RT (var.); के [कैः] IS; °तैर् RT (var.).

(*d*) एषा° RT (var.); ते [ये] RT (var.); न सन्ति [व°] RT (VVRI), RT [T].

Śārdūlavikrīḍita metre.

What regions on the surface of the earth are not covered with plentiful buds of golden flowers? What country is not adorned with persons worthy to be served spreading around themselves the nectar of benevolence? What men of note who have distinguished themselves by long service, do not find the roads (open for their advancement)? Those only among them whom fate has deceived, are hidden away in this land with their good qualities. (M. A. Stein's translation).

5417*

आशाः खर्वय गर्वयातिमुखरानुन्नादिनो बर्हिणः
सर्वांस्त्रासय गर्जितैः कलगिरो हंसान् समुत्सारय ।
द्रागास्कन्दय मित्रमण्डलमलं सद्वर्त्म संदूषय
श्रीमन्नब्द नयत्ययं न पवनो यावद् दशां कामपि ॥

(आ) Skm (Skm [B] 1948, Skm [POS] 4. 62. 3) (a. Sarasīruha).

(*d*) भ्राम्यन् [श्री°] Skm (POS) ; नयत्यये Skm (POS).

Śārdūlavikrīḍita metre.

Close up [contract] the quarters[1], intoxicate the pea-cocks[2] who utter their notes in their highest pitch, frighten every-one with your thunder, banish the sweet-songed swans, invade and screen the disc of the sun[3], make all good roads muddy[4], oh ! cloud, rich in water, do all these before the wind takes you away to another (pitiable) state. (A. A. R.).

1. Frustrate the hopes of dependants.
2. Support noisy worthless sycophants.
3. Give trouble to all friends.
4. Corrupt the path of righteousness.

5418*

आशाः पूरयति श्रियं वितरति त्रैलोक्यतापं हरत्य्
अव्याजामृतसेचनं विदधति प्रीतिं परां तन्वति ।
एतेन प्रसभं चिरं जलमुचा कालेन दूरीकृते
पूर्णे राजनि जातमुल्बणतमस्तोमावशेषं जगत् ॥

(आ) JS 66. 11 (a. Harihara).

Śārdūlavikrīḍita metre.

When the full moon was filling all quarters with effulgence, showering beauty all around, removing the heat in the three worlds, raining truly nectarian rays and giving great pleasure to all, a black cloud has completely screened it off for long and the world has been left with a powerful mass of darkness. [*or* : When the great king was fulfilling the desires of all bringing prosperity to the land, removing the troubles of the three worlds, showering nectarian happiness and greatly pleasing to all, bad times have forcibly banished him far away and the world is left with the darkness of misery ]. (A. A. R.).

5419

आशाः प्रकाशयति यस्तिमिराणि भङ्क्त्वा
बोधं दृशां दिशति भूरिगुणेष्वभीष्टः ।
खेदाय यस्य न परोपकृतिष्वटाटचा
धीमान् नमस्यति न कस्तमिनं प्रशस्यम् ॥

(आ) VS 574 (a. Dyutidhara).

Vasantatilakā metre.

He illuminates the quarters[1], breaks up darkness, gives the power of vision to the eyes and is loved for his many virtues. Who does not endure sufferings when roaming for doing good to other ? Who possessing intelligence will not bow to such a praiseworthy *ina* [sun *or* : lord] ? (A. A. R.).

1. Fulfils desires of supplicants in the case of the lord.

5420*

आशाः प्रसादयतु पुष्यतु वा चकोरान्
कामं तनोतु कुमुदेषु मुदं सुधांशुः ।
एकः स एव परमुत्कटराहुदन्त-
पत्रप्रवेशसमदुःखसुखः कुरङ्गः ॥

(आ) Skm (Skm [B] 1665, Skm [POS] 4. 5. 5) (a. Yogeśvara), Kav p. 77.

Vasantatilakā metre.

May the moon brighten the quarters or nourish the *cakora*-birds or impart delight to the water-lilies to their satis-faction; (thus the moon's beneficiaries are many), but none other than the deer (on his lap) shares with him equally the happiness and the misery of entering into Rāhu's mouth dreadful with its jaws. (S. Bhaskaran Nair's translation).

5421*

आशाः संतमसोपलेपमलिनाः पीयूषगौरैः करैर्
आलिम्पन्नयमुद्गतैर्दिवमिमां कर्पूरपूरं सृजन् ।
चन्द्रश्चन्द्रशिलैककुट्टिममयं क्षोणीतलं कल्पयन्
पश्योद्गच्छति पाकपाण्डुरशरच्छायोपमेयच्छविः ॥

(आ) Skm (Skm [B] 1220, Skm [POS] 2. 149. 5) (a. Ananga),

(*b*) दिवमिमां Skm (B) (printer's error).

(*c*) कम्पयन् [क°] Skm (var.).

Śārdūlavikrīḍita metre.

Having smeared [filled] the quarters that are tainted with unguent like darkness with his rays white like nectar, and having made the region of the sky as if filled with powdered camphor, and rendering the surface of the earth as if furnished with a pavement inlaid with moon-stones, see, the moon now has come to possess a colour similar to the *śara*-reed that is fully matured. (A. A. R.).

5422

आशाखनिरगाधेयं दुष्पूरा केन पूर्यते ।
या महद्भिरपि क्षिप्तैः पूरकैरेव खन्यते ॥

(आ) SRHt 224. 1 (a. Vallabhadeva), SSSN 172. 1 (a. Vallabhadeva).

(*c*) सा [या] SSSN.

Who can fill up the mine of desires, which is very deep and difficult to fill? The more filling materials are thrown into it, the deeper it becomes by the very materials! (A. A. R.).

5423

आशाखनिरगाधेयम् अधःकृतजगत्त्रया ।
उद्धृत्योद्धृत्य तत्रस्थान् अहो सद्भिः समीकृता ॥

(आ) SRHt 226. 20 (a. Sar, but not found in the KM edition), SSSN 174. 11 (a. Bhojarāja).

Unfathomable is the mine of desires which has thrown down the three worlds into it; oh wonder! The good people having rescued those submerged therein, have made it level ground [possessed of evenness]. (A. A. R.).

5424

आशागर्तः प्रतिप्राणि यस्मिन् विश्वमणूपमम् ।
कस्य किं कियदायाति वृथा या विषयैषिता ॥

(आ) SRHt 226. 19 (a. Bhojarāja), SSSN 174. 10 (a. Bhojarāja).

(*a*) °गर्त्तः SRHt.

The chasm of desires is in every living being in which the whole universe is but a dot of atomic size; to whom, what and of how much use is it? Vain indeed are the desires for fulfilling sensual objects! (A. A. R.).

5425

आशागृहीता विकला भवन्ति
हतत्रपा न्यस्तगुणाभिमानाः ।
भ्राम्यन्ति मत्ता इव नष्टसंज्ञा
देहीतिवाचस् तरलस्वभावाः ॥

(आ) SSB 349. 38.

Upajāti metre (Indravajrā and Upendravajrā).

Those under the grip of desires become helpless beings, devoid of shame and with virtues and honour thrust aside; they wander about as if intoxicated and devoid of consciousness, always saying the words, 'Give[1] me', with an unsteady disposition. (A. A. R.).

1. Or: merely possessing a body in name.

आशातन्तनं च कथयतात् see दैवात् पश्येर्जगति.

5426

आशातुरगमारुह्य नित्यं धावति याचकः ।
न चार्तिः न श्रमो ह्यस्य न गतौ नापि मन्दता ॥

(आ) NBh 300.

(*d*) or वापि [नापि] NBh.

A person of begging disposition ever runs, having mounted the horse of desires; there is neither distress nor fatigue to him; neither does he stop in his flight, nor does he slow down. (A. A. R.).

5427

आशा धृतिं हन्ति समृद्धिमन्तकः
　　क्रोधः श्रियं हन्ति यशः कदर्यता ।
अपालनं हन्ति पशूंश्च राजन्
　　एकः क्रुद्धो ब्राह्मणो हन्ति राष्ट्रम् ॥

(अ) MBh (MBh [Bh] 5. 40. 7, MBh [R] 5. 39. 8, MBh [C] 5. 1540).

(आ) IS 1046.

(*a*) समस्तं [स°] MBh (var.).

(*c*) अरक्षणं [अपा°] MBh (var.).

Epic Upajāti metre.

Oh ! king, greed destroys steadiness; death—abundance ; anger—prosperity ; avarice—fame; lack of protection—the cattle; one angry Brāhmaṇa—the (whole) kingdom.

5428

आशा नाम नदी मनोरथजला तृष्णातरङ्गाकुला
　　रागग्राहवती वितर्कविहगा धैर्यद्रुमध्वंसिनी ।
मोहावर्तसुदुस्तरातिगहना प्रोत्तुङ्गचिन्तातटी
　　तस्याः पारगता विशुद्धमनसो नन्दन्तु योगीश्वराः ॥

(अ) BhŚ 173, Śānt 4. 24.

(आ) ŚP 4103 (a. BhŚ), SRHt 270. 33 (a. BhŚ), SSSN 173. 5 (a. Bhartṛhari), SPR 536. 30 (a. Bhartṛhari), SR 369. 76 (a. BhŚ), SSB 265. 78 (a. BhŚ), SRK 67. 8 (a. BhŚ), SSg 233, SK 7. 16, SL f 40*b*, SN 347, SSD 4 f 25*b*, IS 1047, Subh 7 and 97.

(*a*) आस्य ताम IS ; °जनौ IS ; °जन Śānt (var.); तष्ण° Śānt (printer's error).

(*b*) विकर्त° or विकर्क° BhŚ (var.) ; °गहना BhŚ, Śānt (var.) ; °विग्रहा BhŚ (var.) ; °हृदया [°वि°] SRHt ; धर्मद्रु° BhŚ (var.).

(*c*) मोदावर्त BhŚ (var.) ; (अ)पि or सु° [(अ)ति°] BhŚ (var.) ; ऽतिघटना or प्रकटिट° IS ; प्रकटित (ता°) Śānt ; प्रोत्सङ्ग° Śānt (var.) प्रोत्तंग° or उत्तुंग° BhŚ (var.) ; °चिताटवी (°टा°) BhŚ (var.) ; °नटी [°त°] IS.

(*d*) स्तस्या [त°] IS ; चास्या or तस्या or अस्याः Śānt (var.) ; पारगता Śānt ; पारमिता BhŚ (var.), Śānt (var.) ; तीरगता BhŚ (var.) ; °मनसा (°सां) BhŚ (var.), SSg ; नन्दति BhŚ (var.), Śānt, ŚP, SRHt, SSSN, SR, SSB, SRK ; निन्दन्तु IS ; योगेश्वरः IS.

Śārdūlavikrīḍita metre.

The River of Hope having Desire for its water, Greed for agitating waves, Passion for its sharks, Sceptic reasoning for birds, Patience for the tottering trees on its sides, and worldly Cares and Anxieties for its lofty banks, is very difficult to be crossed on account of its total whirlpool of Illusion. Those pure-minded *Yogi-s* who have swum over to the opposite bank of this mighty stream are therefore leading a safe and happy life. (P. G. Nath's translation).

5429

आशा नाम मनुष्याणां　काश्चिदाश्चर्यशृङ्खला ।
यया बद्धाः प्रधावन्ति　मुक्तास् तिष्ठन्ति कुत्रचित् ॥

(अ) BhŚ 405 (doubtful).

(आ) SRHt 225. 18, SSSN 173. 3 (a. Bhartṛhari), SR 76. 10, SSB 348. 12, SMa 2. 46, NBh 298, SLPr 41. 24-5, SRM 1. 2. 79, SSD 4 f 16*a*, SK 6. 206.

(*b*) काचिद् SRHt, SSSN, SR, SSB, SMa, NBh, SLPr.

(*d*) पङ्गुवत् [कु°] SR, SSB, SMa, SLPr ; बद्धवत् [कु°] NBh (var.).

Wonderful is the chain called desire to men ; those bound by it run [are ever active] ; freed from it they remain quiet. (A. A. R.).

5430

आशा निष्ठा प्रतिष्ठा मम किल महिला-
स्तासु सौख्यं कदा स्याद्
या प्रान्त्या सा विदध्यादिह किमपि तथा
मध्यमा सा परत्र ।
आद्या सा नोभयत्राप्यहह तदपि किं
सक्ततां यामि तस्यां
या प्रौढ्यादप्रगल्भे प्रतिदिवसमुभे
ते कदर्थीकरोति ॥

(आ) SR 371. 114, SSB 268. 116.
Sragdharā metre.

Three dames do I possess—Desire, Devotion to duty and Stability in life; when can I derive happiness from them? The last one may impart happiness here in this world to some extent and the middle one in the world hereafter, but the first one neither here nor hereafter; alas! though the fact is such, I am deeply attached to the first, for the reason that she, on account of her innate strength, subdues, day by day, the other two who are not so clever. (S. Bhaskaran Nair's translation).

5431

आशापाशनिबद्धो
नृत्यति किं वा नरो न धनिकपुरः ।
हतशैलूषस्य विधेः
कुत्र विधेयः सुखमुपैति ॥

(अ) SMH 6. 27.
Āryā metre.

Bound by the shackles of desires what all kinds of dance does not a man perform before a rich man? Where does a man who is a dependant on fate, that is like a wretched actor on the stage, get happiness? (A. A. R.).

5432

आशापाशविमुक्तिनिश्चलसुखा स्वायत्तचित्तस्थितिः
स्नेहद्वेषविषादलोभविरतिः संतोषतृप्तं मनः ।
चिन्ता नित्यमनित्यतापरिचये सङ्गेऽपि निःसङ्गता
संवित्सेकविवेकपूतमनसामित्येष मोक्षक्रमः ॥

(आ) VS 3479 (a. Kṣemendra), Kavi *ad* 5. 1 (p. 62) (a. Lakṣmaṇāditya).
Śārdūlavikrīḍita metre.

The state of the mind under control, being happy by the steadiness born of freedom from the shackles of desires; cessation of love and hatred and of sorrow and greed; the mind ever contented, deep thought always bestowed on the transitory nature of worldly affairs, non-attachment even in the attachment (to good things)—such is the way for liberation to those whose minds are purified by discrimination watered [nourished] by true knowledge. (A. A. R.).

5433

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थम् अन्यायेनार्थसंचयान् ॥

(अ) MBh (MBh [Bh] 6. 38. 12=BhG 16. 12).

(*c*) रोहंते or ईहते MBh (var.); कामभोगार्थान् or कामलोभार्थम् MBh (var.).

(*d*) °संचयं or °संजयान् MBh (var.).

Bound by hundreds of bonds of longing, / devoted to desire and wrath, / in order to enjoy desires, they[1] seek / hoardings of wealth by wrong means. (F. Edgerton's translation).

1. Men of lost souls and of scant intelligence (BhG 16. 9).

5434

आशापाशशतैर्बद्धा वासनाभरवाहिनः ।
कायात् कायमुपायान्ति वृक्षाद् वृक्षमिवाण्डजाः ॥

(आ) ŚP 4342 (a. Vāsiṣṭha-rāmāyaṇa).

Bound by the shackles of hundreds of desires and bearing the load of persisting tendencies, human life goes from one body to another, as birds flit from tree to tree. (A. A. R.).

5435

आशापाशैः परीताङ्गा ये भवन्ति नरोऽर्दिताः ।
ते रात्रौ शेरते नैव तदप्राप्तिविचिन्तया ॥

(अ) SkP, Nāgarakhaṇḍa, 184. 34.

Those men who become afflicted by the shackles of desires, every fibre of the body being affected by it, they do not settle down peacefully at night as they are worried by the non-attainment of the same. (A. A. R ).

5436

आशापिशाचिका मां
भ्रमयति परितो दशस्वपि दिशासु ।
स्वीये पिशाचवर्गे
सेवार्थं किं न योजयसि ॥

(अ) Āry 37.

(*c*) पिशाचिवर्गे Āry (var.).

(*d*) नियोजयसि [न यो°] Āry (var.).

Āryā metre.

The demon-like desire caused me to whirl bewildered in ten directions. Why are you not taking it in your service in the company of demons ?

5437

आशापिशाचिकाविष्टः पुरतो यस्य कस्यचित् ।
वन्दते निन्दति स्तौति रोदिति प्रहसत्यपि ॥

(आ) SRHt 224. 7 (a. Bṛhatkathā), SSSN 173. 7 (a. Bṛhatkathā), NBh 299.

Possessed of the devil of various desires, a person regardless (of the worthiness or otherwise) of persons, bows to them, censures, praises, weeps and laughs. (A. A. R.).

5438

आशा बलवती कष्टा नैराश्यं परमं सुखम् ।
आशां निराशां कृत्वा तु सुखं स्वपिति पिङ्गला ॥

(अ) MBh (MBh [Bh] *ad* 12. 171. 61 [475*l. 1-2], MBh [R] 12. 178. 8, MBh [C] 12. 6647). (Cf. Nos. 5439, 5440 and सुखं निराशः स्वपिति).

(आ) VS 3246, SR 76. 22 (a. VS), SSB 348. 24 (a. Vyāsa), IS 1048.

(*a*) राजन् [क°] MBh (var.), SRK ; कष्टं MBh (var.), VS, SR, SSB.

(*b*) आशा VS, SR, SSB ; निराशं (°शा ; °शां) MBh (var.) ; निराशा: VS, SR, SSB.

Hope is very powerful (in agitating the heart). Freedom from hope is high felicity ! Reducing hope to an absence of expectation, Piṅgalā sleeps in peace. (P. C. Roy's translation).

5439

आशा बलवती राजन् विपरीता हि शृङ्खला ।
यया बद्धाः प्रधावन्ति मुक्तास्तिष्ठन्ति पङ्गुवत् ॥

(आ) SRK 68. 14 (a. Sphuṭaśloka), IS 7739.

Powerful are the desires of man, oh ! king, it is a chain that binds in a contradictory way ; those who are bound by it run (to secure objects), those free (from its shackles) remain quiet like the lame. (A. A. R.).

5440

आशा भङ्गकरी पुंसाम् अजेयारातिसंनिभा ।
तस्मादाशां त्यजेत् प्राज्ञो यदीच्छेच् शाश्वतं सुखम् ॥

(अ) Nāradīya-purāṇa 1. 35. 24.

Desires (of various kinds) break the man (of his happiness), they are similar to enemies who are invincible ; a wise man should therefore give up desires if he wishes for everlasting happiness. (A. A. R.).

5441*

आशाभरेण निखिलाशासु धावनमथाशातकुम्भगिरि वा
क्लेशावहं विविधदेशाटनं द्रविणलेशायनापि ववृते ।
आशातिदामवितुमाशास्व पाणिधृतपाशामनेकजगताम्
ईशामुपासितगिरीशामिहाङ्गदिगधीशार्चिताङ्घ्रि-
नलिनाम् ।

(आ) SRK 267. 20 (form Aśvadhāṭī).
Mattebha metre.

Weighed by a load of desires you run in all directions or in the mountain of thorn apples[1]; you undergo various hardships by wandering from country to country, all for the sake of a little wealth, but they are not satisfying; pray for protection to that goddess who can give more than you desire, who holds the *pāśa* in her hands, who is the ruler of all the worlds, who serves Lord Śiva, friend, and whose lotus-feet are worshipped by the guardians of the quarters. (A. A. R.).

1. Or: in the golden mountain Meru in thought.

5442

आशाभिभूता ये मर्त्या महामोहा महोद्धताः ।
अवमानादिकं दुःखं न जानन्ति कदाप्यहो ॥

(अ) Nāradīya-purāṇa 1. 35. 27.

Those who are overcome by desires, full of great delusions and highly haughty, do not alas! realize at any time the great miseries such as receiving insults and other indignities. (A. A. R.).

5443

आशामुत्पाद्य चाकृष्य वञ्चयेद् रिपुमन्त्रिणम् ।
असुरेभ्यो हृतौ दत्त्वा शाण्डामर्कौ ग्रहं सुरैः ॥

(अ) Purāṇārthasaṁgraha, Rājanīti, 100.

(The king) should deceive the rival king by attracting away his ministers by offering powerful temptations; just as the gods spirited away from the camp of the demons the two powerful leaders Śāṇḍa and Āmarka by giving them the cup containing Soma juice in sacrifices. (A. A. R.).

5444

आशायाः खलु ये दासास् ते दासाः सर्वदेहिनाम् ।
आशा दासीकृता येन तस्य दासायते जगत् ॥

(आ) Kt 27, KtR 27, SRK 66. 2 (a. Sabhātaraṅga [corrupt]), Sama 1 आ 16, IS 1049. (Variant of Nos. 5413 and 5445).

(*a*) खलु om. SRK.
(*b*) सर्वलोकस्य SRK.
(*c*) आशा येषां दासी SRK (*contra metrum*); दासा जगतामपि Sama.
(*d*) तेषां [त°] SRK ; विश्वं [ज°] SRK.

Those who are slaves of desires are slaves of all the people, but to him who has subjugated desires the whole world belongs.

आशाया दासा ये see No. 5445.

5445

आशाया ये दासास्
ते दासाः सर्वलोकस्य ।
आशा येषां दासी
तेषां दासायते लोकः ॥

(अ) Nāradīya-purāṇa 1. 11. 151.

(आ) SSSN 173. 4, SR 76. 28, SSB 348. 30, NBh 82, SRS 3. 58, Sama 2 आ 28, SLPr 41. 21-2, GSL 39, SRM 1. 2. 82. (Variant of Nos. 5413 and 5444).

(*a*) आशायाश्च SSSN, Nār°, SRM, NBh ; आशायास् ये Nār° ; दासा ये SSSN, NBh.
(*b*) दासास्ते NBh ; दासा SLPr.
(*c*) आ° दा° ये° tr. SSSN, NBh.
(*d*) दासयते NBh ; विश्वम् [लो°] SRM.
Āryā-upagīti metre.

Those who are slaves of desire are slaves of the whole world. But those who make desire their slave, have the whole world at their service. (Dr. Aryendra Sharma's translation).

आशायाश्च ये see No. 5445.

5446

आशायास् तनया माया क्रोधोऽसूयासुतः स्मृतः ।
हिंसायास् तनयः पापः कृतघ्नो नार्हति प्रजाम् ॥

(आ) SRHt 222. 15 (a. Bhallaṭa).

Delusion is the daughter of desire; anger is considered as the son of jealousy; sin is the offspring of violence; but a person of ungrateful disposition never deserves to have any progeny[1]. (S. Bhaskaran Nair's translation).

1. Since ungratefulness is the worst of all vices.

आशायास् ये दासास् see No. 5445.

5447

आशालतावलयितं बद्धमूलमविद्यया ।
को हि तापयितुं शक्तः मुखेन भवपादपम् ॥

(आ) SRHt 260. 9 (a. Vyāsa [?]), SSSN 242. 4.

(a) °तापरिवृतं SSSN.

(b) च विद्यया SRHt (before suggestion); त्वविद्यया SRHt (after suggestion); (SSSN as above).

(d) भवदापदम् SRHt (before suggestion, but after suggetion as above).

Who is capable of drying up, by blowing with his mouth the tree of worldly life which is entwined by creepers in the form of desires and which is deeprooted by nescience? (A. A. R.).

5448

आशावलम्बोपचिता न कस्य
तृष्णालतानर्थफलं प्रसूते ।
दिने दिने लब्धरुचिर्विवस्वान्
मीनं च मेषं च वृषं च भुङ्क्ते ॥

(आ) JS 438. 8 (a. Ratnākara), SH 1062 (a. Ratnākara), SRK 69. 26 (a. Sphuṭa-śloka), SR 76. 35, SSB 349. 37, IS 7740.

(d) नीरं [मी°] JS (var.); मेघं JS (var.); फलं [वृषं] JS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Who does not reap the fruit of calamities from the creeper of greed which is nourished and supported by desires? *vivasvān* [the sun] having cultivated a taste (for meat) day by day, eats (gradually) a fish, a goat and an ox [*or*: the sun getting brighter day by day shines well in the months of Mīna, Meṣa and Vṛṣabha[1]]. (A. A. R.).

1. Corresponding to the months of March to May.

5449

आशाविप्लुतचेतसोऽभिलषितात्लाभादलाभो वरस्
तस्यालाभनिराकृता हि तनुतामापद्यते प्रार्थना ।
इष्टावाप्तिसमुद्भवस्तु सुतरां हर्षः प्रमाथी धृतेः
सेतोर्भङ्ग इवाम्भसां विवशतां वेगेन विस्तार्यते ॥

(आ) P (PT 2. 74, PTem 2. 63). Cf. WZKM 25. 19, Ru 106.

(c) प्रमाथे धृते PTem.

Śārdūlavikrīḍita metre.

The non-attainment is better for one whose heart is aroused by hope, than the attainment of the desired, since his desire would become weaker if it would be suppressed by the non-attainment. On the other hand, the satisfaction caused by the attainment of the desired would upset greatly his stability and would spread vehemently, like waters in case of a breach in a dyke and would become unbridled.

आशा सम्पद्यते बुद्धिः see सा सा सम्पद्यते बुद्धिः.

5450

आशासरसीं शोषय तपसा
तन्मध्यस्थः पोषय मनसा ।
कायक्लेशं शोधय परुषं
शिथिलय परमब्रह्मणि कलुषम् ॥

(अ) Vet 22. 2.

Mātrāsamaka metre.

Dry up the lake of desires by penance, and remaining in the midst of it, nourish the mind (in the right path); purify the harsh exertions of the body and loosen the dirt of ignorance envoloping the supreme spirit. (A. A. R.).

5451

आशासानो न वै भृत्यः स्वामिन्याशिष आत्मनः ।
न स्वामी भृत्यतः स्वाम्यम् इच्छन् यो राति चाशिषः ।।

(अ) BhPn 7. 10. 5.

He is no (good) servant who desires to receive blessings from his master (without true devotion); he is no master, who wishes to maintain his position by giving such blessings to a servant (without affectionate regard). (A. A. R.).

5452*

आशासु राशीभवदङ्गवल्ली-
भासैव दासीकृतदुग्धसिन्धुम् ।
मन्दस्मितैर्निन्दितशारदेन्दुं
वन्देऽरविन्दासनसुन्दरि त्वाम् ।।

(आ) SSH 2. 1, SR 3. 8, SSB 5. 11 (a. Mallinātha), Sama 1 आ 12 SuMañ 8. 17-20 (a. Mallinātha),
Indravajrā metre.

Oh ! beautiful goddess seated on the lotus, I bow to you who have eclipsed by the effulgence of your creeper-like limbs the brilliance of the milky ocean that has become a mass in all quarters; (indeed), you have set at nought the autumnal moon by your smiles. ( S. Bhaskaran Nair's translation ).

5452* A

आशास्यमन्यत् पुनरुक्तभूतं
श्रेयांसि सर्वाण्यधिजग्मुषस् ते ।
पुत्रं लभस्वात्मगुणानुरूपं
भवन्तमीड्यं भवतः पितेव ।।

(अ) Ragh 5. 34. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 79).

(आ) AR 51. 20-1, Cit 37. 7-8, AlK 158. 9 (*cd* only).

(*a*) अन्यन् Ragh (var.) .

(*d*) इढ्यो (°ढ्यं) Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Any other blessing (than that of issue) would be superfluous to you who have attained all the blessings of life. May you obtain a son worthy of your excellences just as your father obtained your praiseworthy self. (M. R. Kale's translation).

5453

आशा हि परमं दुःखं निराशा परमं सुखम् ।
आशापाशं परित्यज्य सुखं स्वपिति पिङ्गला ।।

(आ) Subh 160, IS 1050. Cf. Nos. 5439, 5454 and सुखं निराशाः स्वपिति.

(*a*) आसा Subh.

(*b*) निरासा Subh.

(*d*) स्वपति Subh.

Hope is the greatest misery and the giving up hope the greatest bliss; Piṅgalā slept well after she cast away the chain of hope.

5454

आशा हि परमं दुःखं नैराश्यं परमं सुखम् ।
यथा सञ्छिद्य कान्ताशां सुखं सुष्वाप पिङ्गला ।।

(अ) BhPn 11. 8. 44 (in some texts 11. 8. 43). Cf. Nos. 5439, 5443 and सुखं निराशाः स्वपिति.

(आ) IS 1051, Sāṅkhyapravacana *ad* Kapila (*Bibl. Ind.* 1856) 4. 11.

Hope is the greatest misery and the giving up hope is the greatest bliss; Piṅgalā slept well after she cut off the thread of hope, which (joined her) with her lover.

5455

आशिषं च तिलकं च जनन्या
मन्यते स्म कवचाधिकमन्यः ।
येन संयति हि सर्वभटानां
विक्रमैकवचतां (?) प्रतिपेदे ॥

(आ) SuM 29. 7.

Svāgatā metre.

The blessing and the *tilaka*-mark on the forehead made by his mother, another (soldier) considered as superior to an armour; in the battle, by these two things, he became the object of great deeds of valour[1] which were commended by all the fighters. (A. A. R.),

1. His valour constituted his armour.

आशीमहि वयं भिक्षाम् see No. 3497.

5456*

आशीर्वादमुखा स्त्री
मन्त्रमुखो ब्राह्मणः प्रियवाक् ।
कुशलं पृच्छन्नतिथिः
प्रियसुहृदानन्दपरिपूर्णः ॥

(आ) ŚP 2565.

Ārya-upagīti metre.

The hostess was uttering blessings and the Brāhmaṇa host was reciting (appropriate) *mantra*-s and spoke sweetly; thus welcomed and made kindly enquiries by them the guest, a dear friend, was greatly filled with joy. (A. A. R.).

5457

आशीविषमिव क्रुद्धं प्रभुं प्राणधनेश्वरम् ।
यत्नेनोपचरेन् नित्यं नाहमस्मीति मानवः ॥

(अ) MBh (MBh [Bh] 12. 83. 29, MBh [R] 12. 82. 29, MBh [C] 12. 3084).

(आ) SRHt 144. 4 (a. MBh), SSSN 165. 3 (MBh).

(*c*) यज्ञेन or यतेन [य°] MBh (var.).

(*d*) माधवः or वा नवः or मानव (°वा) MBh (var.).

When the master (king) is angry like a serpent and is the lord of his life as well as his wealth, a person should approach him and do service with care with the idea ever in his mind that he is doomed at any time. (A. A. R.).

5458*

आशीविषेण रदनच्छददंशदानम्
एतेन ते पुनरनर्थतया न गण्यम् ।
बाधां विधातुमधरे हि न तावकीने
पीयूषसारघटिते घटतेऽस्य शक्तिः ॥

(अ) Naiṣ 11. 20.

Vasantatilakā metre.

That this serpent "whose venom is in the jaw" will give (amorous) bites to thy lips is not to be counted as peril; no power has he to do any harm to thy lips made of nectar's cream. (K. K. Handiqui's translation).

5459*

आशु कान्तमभिसारितवत्या
योषितः पुलकरुद्धकपोलम् ।
निर्जिगाय मुखमिन्दुमखण्डं
खण्डपत्रतिलकाकृति कान्त्या ॥

(अ) Kir 9. 38.

Svāgatā metre.

When going quickly to meet her lover at the rendezvous, the face of the damsel with the decorations and *tilaka*-mark neglected, but with cheeks bristling (with pleasurable anticipation), vanquished by its brilliance the moon with all digits intact. (A. A. R.).

5460*

आशु लङ्घितवतीष्टकराग्रे
नीविमर्धमुकुलीकृतदृष्ट्या ।
रक्तवैणिकहताधरतन्त्री-
मण्डलक्वणितचारु चुकूजे ॥

(अ) Śiś 10. 64.

(आ) SuM 17. 11, SR 317. 25 (a. Śiś), SSB 173. 25 (a. Māgha), Amd 169. 442, Sar *ad* 1. 130 (p. 91). (Cf. D. Sharma, *Quotations by Bhoja from the Kāmasūtra* in IHQ 10. 13).

(*b*) °मर्द्द° Amd ; °तदृष्ट्वा Amd (var.).

(*c*) °वैणिककराहततन्त्री Sar.

(*d*) भुक्तजे [चु°] Amd (var.) (*contra metrum*).

Svāgatā metre.

When the fingers of the beloved lover loosened the knot of her dress, she, with eyes half-closed (with shame) and pleasure cooed in joy as sweetly as the music of a lute when the expert hand of a musician has struck the lower strings. (A. A. R.).

5461°

आशैकतन्तुमवलम्ब्य विलम्बमाना
रक्षामि जीवमवधिर्नियतो यदि स्यात् ।
नो चेद् विधिः सकललोकहितैककारी
यत् कालकूटमसृजत् तदिदं किमर्थम् ॥

(आ) PG 333 (a. Hari).

(*c*) हितैककर्ता PG (var.).

Vasantatilakā metre.

Holding on to the thread of hope (of reunion) and thus in suspense, I shall guard my life if the time limit of return is thus fixed by you ; otherwise fate which does actions that are beneficial to all, has also created the dreadful poison *kālakūṭa* ; for what purpose is it ? (A. A. R.).

5462*

आ शैलेन्द्राच् छिलान्तःस्खलितसुरधुनीशीकरासारशीताद्
आ तीरान्नैकरागस्फुरितमणिरुचो दक्षिणस्यार्णवस्य ।
आगत्यागत्य भीतिप्रणतनृपशतैः शश्वदेव क्रियन्ते
चूडारत्नांशुगर्भास्तव चरणयुगस्याङ्गुलीरन्ध्रभागाः ॥

(आ) SR 112. 284, SSB 407. 300.

Sragdharā metre.

From the regions of the king of mountains which are rendered cool by the sprays of the heavenly Gaṅgā which stumble against the rocks, up to the shore of the southern sea which shines with gems of innumerable hues, the princes in hundreds come out of fear and prostrate at your feet ; thus the interstices of your toes are always filled with the rays of their crest jewels. (A. A. R.).

5463

आशैव राक्षसी पुंसाम् आशैव विषमञ्जरी ।
आशैव जीर्णमदिरा धिगाशा सर्वदोषभूः ॥

(आ) SR 76. 13, SSB 348. 15, SPR 287, 1 (a. Yogaśāstra 2. 115. 19), SRK 68. 23 (a. Sphuṭaśloka), Sama 2 न 97, SRM 2. 1. 270, Subh 287, IS 1052.

(*a*) आसैव Subh.

(*c*) मदिरा घोरा [जी°] SSB.

(*d*) हन्ताशा [धि°] SSB ; नैराश्यं परमं सुखम् Sama, SRM.

Desire is a she-demon for all men ; desire is poisonous *mañjarī*-plant ; desire is decayed wine[1] ; alas ! desire is the root of all evil !

1. Spirituous liquor.

5464*

आ शैशवान् ममतया कलितस् त्वयासौ
आनृण्यमम्ब तव लब्धुमना मृगाङ्कः ।
स्वात्मानमेव नियतं बहुधा विभज्य
त्वत्पादयोर्विनिदधे नखरापदेशात् ॥

(आ) Ānas 64.

(*a*) त्वसौ Ānas (var.) (*contra metrum*).

Vasantatilakā metre.

The moon, who has been made your own from his childhood, wishing to free himself from that obligation, oh ! divine mother, surely, has divided his own body into many a part and offered them at your feet under the guise of your toe-nails. (A. A. R.).

आशोमहे (°हि) वयं भिक्षाम् see No. 3497.

5465*

आश्चर्यं कथयामि कस्य पुरतः कुर्वे किमेमि क्व वा
काचित् काञ्चनवल्लरी गृहशिरोरूढा समुज्जृम्भते ।
अस्यां किं च सखे दधन्ति सुषमां नारङ्गबिम्बोपमां
दृष्ट्वा पक्वफलानि मे मृदु मनो मोहं समुत्पद्यते ॥

(आ) SSB 527. 1 (a. Kṛṣṇarāma).

Śārdūlavikrīḍita metre.

In whose presence am I to narrate this wonder, what am I to do, where to go ? There shines in all splendour a golden creeper that has climbed to the top of the house; she has oh ! friend, a splendour similar to that of an orange and *bimba*-fruit ; seeing the ripe fruit my soft mind is overcome with infatuation. (A. A. R.).

5466*

आश्चर्यं पाणिपाशस्य गिरीन्द्रतनये तव ।
जगद्बन्धनहा शंभुर् येन बन्धं समिच्छति ॥

(आ) PV 217 (Veṇīdatta).

Wonderful is the state of the noose of your hand, oh ! daughter of the lord of mountains [Pārvatī] ; Lord Śiva removes the bondage of the world and this your hand desires to bind him (in marriage). (A. A. R.).

5467*

आश्चर्यं वडवानलः स भगवानाश्चर्यमम्भोनिधिर्
यत्कर्मातिशयं विचिन्त्य हृदये कम्पः समुत्पद्यते ।
एकस्याश्रयघस्मरस्य पिबतस्तृप्तिर्न जाता जलैर्
अन्यस्यापि महात्मनो न वपुषि स्वल्पोऽपि तोयव्ययः ॥

(आ) SkV 1198 (a. Keśaṭa), Prasanna 202 *b*, Skm (Skm [B] 1699, Skm [POS] 4.12. 4) (a. Keṣaṭa), VS 884, JSub 302. 2, Auc *ad* 31 (89) (a. Bhaṭṭendurāja).

(*a*) भगावा° Skm (printer's error) ; °मम्बो° Auc.

(*b*) कार्याति Skm ; विलोक्य [वि°] Skm ; °विभिस्त्व° SkV (var.) ; कल्प: Prasanna ; मनसः [हृ°] VS, Auc.

(*c*) °स्याशय° Auc.

(*d*) वपुषः VS ; जातः श्रमः [तो°] VS, Auc.

Śārdūlavikrīḍita metre.

How marvelous the underwater fire ! / How marvelous the blessed sea ! / The mind grows dizzy thinking of their greatness. / The first keeps drinking greedily its dwelling / and yet its thirst by water is not quenched ! / the other is so great it never suffers / the slightest loss of water in extent. (D. H. H. Ingalls's translation).

5468*

आश्चर्यं समराम्बरे रिपुयशश्चन्द्रप्रतापार्कयोः
सर्वग्रासमयं सहैव तनुते त्वत्खड्गराहुः कथम् ।
किं चान्यत् परलोकनिर्भय भवांस्तस्मिन् महत्युत्सवे
गृह्णाति त्यजतामकम्पहृदयो राज्ञां समस्ता भुवः ॥

(आ) SR 124. 13, SSB 433. 13, RJ 141 (a. Dāmodara-bhaṭṭa; see H. D. Sharma, *Some Unknown Sanskrit Poets of Mithilā* in *Jhā Commemoration Volume*, p. 363).

(*b*) सदैव [स°] RJ.

(*c*) प्रहृत्युत्सवे [म°] SR, SSB ; प्रहृत्योत्सवे [म°] RJ.

Śārdūlavikrīḍita metre.

Oh ! wonder, in the sky of battle how is it that the Rāhu of your sword swallows up simultaneously the fame of your enemies in the form of the brilliance of the sun and the moon ? Moreover, your honour, you are not afraid of the next world (being righteous) and take away with a steady heart, in this great festival, all the kingdoms abondoned by the (rival) princes. (A. A. R.).

5469

आश्चर्यधामभिरतीव गुणैः किमेतज्
जालं त्वया विरचितं यदपूर्वमेव ।
चेतांसि मूर्तिरहितान्यपि चञ्चलानि
बध्नाति यच्छ्रुतिगतं तदपूर्वमेव ॥

(आ) VS 2498 (a. Vallabhadeva).

Vasantatilakā metre.

Novel is the net that you have made out of the strings of virtues, which are the abodes of wonder ; and greater is the novelty that it binds the inconstant minds of men, when it reaches their ears, though they are devoid of visible forms. (A. A. R).

5470*

आश्चर्यमुत्पलदृशो वदनामलेन्दु-
सांनिध्यतो मम मुहुर्जडिमानमेत्य ।
जात्येन चन्द्रमणिनेव महीधरस्य
संधार्यते द्रवमयो मनसा विकारः ॥

(अ) Mālatī 3. 5.

(आ) Alm 89, Sar *ad* 5. 116 (p. 609).

Vasantatilakā metre.

Wonder ! by my mind after getting benumbed repeatedly, owing to the proximity of the spotless moon in the form of the face of the blue-lotus-eyed one, is experienced a liquid transformation, as by an excellent moon-stone from the mountain (owing to the proximity of the face-like spotless moon). (R. D. Karmarkar's translation).



5471*

आश्चर्यमूर्जितमिदं किमु किं मदीयश्
चित्तभ्रमो यदयमिन्दुरनम्बरेऽपि ।
तत्रापि कापि ननु चित्रपरंपरेयम्
उज्जृम्भितं कुवलयद्वितयं यदत्र ॥

(आ) SkV 390 (a. Harṣapāladeva ; in some texts a. Śrī-Harṣa), Kav 152 (a. Harṣapāladeva).

Vasantatilakā metre.

Is this some marvel, or is my mind confused, / that there should be a moon here where there is no sky ? / And here are wonders more I think, / for in the moon are two dark water-lilies[1]. (D. H. H. Ingalls's translation).

1. eyes.

5472*

आश्चर्यस्तिमिताः क्षणं क्षणमथ प्रीतिप्रमीलत्पुटा
वातान्दोलितपङ्कजातसुमनःपीयूषधारामुचः ।
एताः कस्य हरन्ति हन्त न मनः किंचित्त्रपामञ्जुल-
प्रेमप्रेरणमत्र मुग्धमुरचत्तारोत्तरा(?) दृष्टयः ॥

(आ) Skm (Skm [B] 1075, Skm [POS] 2. 120. 5) (a. Śaṅkaradhara ; in some texts a. Śaṅkara).

(*b*) प°...नः *lacuna* filled in as suggested in Skm (B) ; Skm (POS) suggestes : नीलपङ्कजगलत् ; °मुषः [°मु°] Skm (var.).

(*c*) °चञ्चल- [°म°] Skm (POS) (var.) ; °कुञ्चन- [°म°] Skm (var.).

Śārdūlavikrīḍita metre.

Steady with wonder for a moment and then with the lids closed with pleasure, raining a shower of nectar like the lotus flowers swaying in a breeze, whose hearts do not these eyes captivate as they are set in motion by love, rendered attractive by bashfulness and the pupils charming by their innocence ? (A. A. R.).

5473*

आश्चर्यैकनिधिः स दुग्धजलधिर्मन्ये किमन्यद् यतो
लेभे जन्म स लोकलोचनसुधासारस् तुषारद्युतिः ।
देवीकेलिकचग्रहेण ललिते गङ्गातरङ्गाङ्किते
निःशङ्कं निरटङ्कि शंकरजटाजूटेऽपि येन स्थितिः ॥

(अ) Anymuk 21.

Śārdūlavikrīḍita metre.

I considerd the milky ocean to be the sole repository of wonders ; what else can it be ? For, the cool-rayed one, the moon, the essence of nectar to the eyes of the world had his birth therein ; and who remained steady on the matted hair of Lord Śiva even when the Gaṅgā therein was set in motion with waves when the goddess Pārvatī playfully pulled him by his hair. (A. A. R.).

5474

आ श्मशानान् निवर्तन्ते ज्ञातयः सह बान्धवैः ।
त्वयैकेनैव गन्तव्यं तत् कर्म सुकृतं कुरु ॥

(आ) ŚP 677, SH 410, IS 1053. Cf. Nos. 2958, 4809, 5608, गृहादर्था निवर्तन्ते and मृतं शरीरमुत्सृज्य.

(इ) (Cf. Ślt [OJ] 10, SS [OJ] 38), ShD (T) 127.

Kinsmen along with friends return from the cemetery ; you must then proceed alone ! Perform, therefore, good deeds (otherwise you will be without retenue) !

5475*

आश्यानैर्गलितं दलैर्बत कथाशेषाः प्रसूनश्रियो
नोद्भेदोऽपि फलं प्रति प्रतिदिशं याता निराशाः खगाः ।
आपातालविशुष्कमूलकुहरोन्मीलज्जटासंततिस्
तूष्णीमस्ति तथाप्यकालजलदं ध्यायन् मरुक्ष्मारुहः ॥

(आ) Skm (Skm [B] 1923, Skm [POS] 4. 57. 3) (a. Bhaṭṭaśālīya-Pītāmbara).

Śārdūlavikrīḍita metre.

Even the half-dried leaves have fallen down ; the splendour of flowers is now a thing of the past ; not a single sprout is springing afresh ; the frustrated birds with no hope of fruit have flown away in different directions ; the wide-spread network of the dry roots has reached down the nether regions (vainly searching for water) ; and yet the tree in the desert region remains silent hopefully thinking of (an early shower from) an untimely cloud, (as optimism is a part of life). ( S. Bhaskaran Nair's translation ).

आश्यारेण न हर्म्यतः see No. 5578.

आश्रमांस् त्रीनपाकृत्य see ऋणानि त्रीण्यपाकृत्य.

5476

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।
भिक्षाबलिपरिश्रान्तः प्रव्रजन् प्रेत्य वर्धते ॥

(अ) Mn 6. 34, B. 2. 10. 17. 16 (cf. B. 2. 10. 17. 15, Y 3. 60).

(*d*) पश्चाद्भवति भिक्षुकः B.

He[1] who after passing from order to order, after offering sacrifices and subduing his senses, becomes, tired with (giving) alms and offerings of food, an ascetic, gains bliss after death. (G. Bühler's translation).

1. A hermit in the forest.

5477

आश्रमी यदि वा वर्णी पूज्यो वाथ गुरुर्महान् ।
नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मेण तिष्ठति ॥

(अ) Matsya-purāṇa 225. 5.

(आ) ŚB 446.

(*b*) गुणिर्महान् ŚB.

(*d*) स्वधर्मे वावतिष्ठति ŚB.

Persons of any stage of life or of any caste, even if they be highly respected or great preceptors, (if found guilty), are not beyond punishment by a king who stands by his duty. ( S. Bhaskaran Nair's translation ).

5478

आश्रमेषु द्विजातीनां कार्ये विवदतां मिथः ।
न विब्रूयान् नृपो धर्मं चिकीर्षन् हितमात्मनः ॥

(अ) Mn 8. 390, Śukranīti 4. 5. 20.

(*c*) धर्मे Śukranīti.

(*d*) चिकीर्षन्नात्मनो हितम् Govindarāja's commentary ; चिकीर्षुर् Śukranīti.

If twice-born men dispute among each other concerning the duty of the orders, a king who desires his own welfare should not (hastily) decide (what is) the law. (G. Bühler's translation).

5479*

आश्रयः क्रियतामेष तरुः सन्मार्गमाश्रितः ।
पाथोद सिच्यतां काले नोपेक्ष्यो दूरभावतः ॥

(आ) PdT 191, Ava 410, SR 211. 9, SSB 590. 9, Pad 104. 76 (a. Raṅganātha).

(*a*) एव PdT.

(*c*) सिध्यता PdT (var.).

(*d*) नोपेक्षो PdT (var.) ; दूर इत्यतः PdT.

This tree which has taken up its situation on the good path may be resorted to ; oh ! cloud, rain at the proper time ; let it not be neglected on account of the great distance. (A. A. R.).

5480*

आश्रयः सर्वभूतानां निवासः सर्वपक्षिणाम् ।
ददाति सदृशा भागं सजलस्य पयोमुचः ॥

(अ) P (PS 3. 2, PN 3. 2).

(*a*) आश्रयस् सर्वसर्पाणां PS (var.) ; आश्रमः PS (var.).

(*b*) सर्वफलां PS (var.).

(*c*) दधाति सदृशं भाग्यं PS (var.) (cf. *d*); तथाति सदृशं भायं PS (var.) ; सदृशीभोगं PS (var.); सदृशं भागं PN.

(*d*) सस्यस च PS (var.).

(This tree) is the shelter for all beings and the residence of all birds ; and it gives a fair share in return for the water of the rain-bearing clouds. (A. A. R.).

5481

आश्रयमाश्रयलिप्सुस्
तुङ्गं सेवेत दुरधिरोहमपि ।
विनिपतति यदि स तस्मात्
तथाप्युपर्येव नीचानाम् ॥

(आ) VS 2881.

Āryā metre.

One desiring to get sustaining support should resort to a high position, though it may be difficult to climb ; if he were to fall from there, it will be even then, on the tops of those below him. (A. A. R.).

5482

आश्रयवशेन सततं
गुरुता लघुता च जायते जन्तोः ।
विन्ध्ये विन्ध्यसमानाः
करिणो बत दर्पणे लघवः ॥

(आ) ŚP 327, SR 86. 11 (a. SP), SSB 365. 12, SRK 90. 6 (a. ŚP), IS 1054, Subh 213.

(*a*) °वसेन IS ; सतेतं IS.

(*b*) नद्युता [ल°] IS ; जतो: IS ; पुंसां [ज°] SRK.

(*c*) विध्ये IS ; वन्ध्यसमाना IS.

(*d*) करिवो: IS ; किरणस्तु IS ; वन [वत] IS.

Āryā metre.

A living being gets greatness or smallness always in accordance with the place he resorts to; in the Vindhya-forest elephants are of the size of a mountain, but when reflected in a mirror they are alas ! small. (A. A. R.).

5483

आश्रयाशः कृष्णवर्त्मा दहनश्चैव दुर्जनः ।
अग्निरेव तथाप्यस्मिन् स्याद् भस्मनि हुतं हुतम् ।।

(आ) SkV 1284.

(*b*) °र्ज° om. SkV (var.).

The wicked man, like fire, consumes his host, / blackens his path and burns. / But offerings to fire fall in fire / while offerings to the wicked fall in ash. (D. H. H. Ingalls's translation).

5484

आश्रयितव्यो नरपतिर्
अर्जयितव्यानि भूरि वित्तानि ।
आरब्धव्यं वितरणम्
आनेतव्यं यशोऽपि दशदिग्भ्यः ।।

(आ) SR 151. 373, SSB 477. 332.

(*d*) यशो दृशापि दिशः SSB.

Āryā-gīti metre.

The king must be served as the patron and great wealth must be obtained thereby ; gifts should then be made and the fame spread in all the ten quarters. (A. A. R.).

5485

आश्रयेणैव शोभन्ते पण्डिता वनिता लताः ।
बहुमूल्यं हि माणिक्यं जटितं हेम्नि राजते ।।

(आ) Nīsam 2. 20.

It is only by good support that learned men, women and creepers shine (to best advantage) ; the highly valuable ruby shines well when set in (the costly metal) gold. (A. A. R.).

5486

आश्रितस्याप्रदानेन दत्तस्य हरणेन च ।
जन्मप्रभृति यद् दत्तं सर्वं नश्यति भारत ।।

(आ) SRHt 19. 2.

By not giving gifts to those who depend on him for support and by taking away gifts already made, whatever has been gifted away ever since birth, (the good result of) all that perish, oh Bhārata ! (A. A. R.).

5487

आश्रितानां भृतौ स्वामि- सेवायां धर्मसेवने ।
पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः ।।

(अ) H (HJ 2. 31, HS 2. 32, HM 2. 33, HK 2. 33, HP 2. 29, HN 2. 29, HH 45. 8-9, HC 60. 1-2).

(आ) SR 163. 471 (a. H), SSB 495. 471, Sama 1 आ 17, IS 1055.

(*a*) भृत्यौ or भूतौ H (var.).

(*b*) धर्मचिन्तने HH.

(*d*) वसन्ति [न स°] IS ; प्रतिहन्तकाः IS.

In the maintenance of dependants, in the service of a master, in the discharge of duty, and in the begetting of a son, there are no proxies. (F. Johnson's translation)

5488

आश्रिताश्चैव लोकेन समृद्धिं यान्ति विद्विषः ।
समृद्धाश्च विनाशाय तस्मान् नोद्वेजयेत् प्रजाः ।।

(अ) KN (KN (ĀnSS) 15. 15, KN [TSS] 15. 15, KN [BI] 14. 14). See No. 6927.

(*a*) लोकस्य KN (BI).

(*b*) विवृद्धिं KN (BI).

(*c*) विवृद्धाश्च KN (BI).

In this way[1] affording shelter to the people, the enemy rises to power; and a powerful enemy causes destruction. For these reasons, a monarch should not excite (the anxiety of) his subjects. (M. N. Dutt's translation of KN ([BI]).

1. The king cruel in infliction of punishments excites fear of his subjects and therefore they seek the protection of the enemy (KN [ĀnSS] 15. 14).

5489*

आश्रित्य नूनममृतद्युतयः पदं ते
देहक्षयोपनतदिव्यपदाभिमुख्याः ।
लावण्यपुण्यनिचयं सुहृदि त्वदास्ये
विन्यस्य यान्ति मिहिरं प्रतिमासभिन्नाः ॥

(अ) Varadarājastava of Appayya Dīkṣita 88 (V. V. Press, Śrīraṅgam).

(आ) Kuv *ad* 27. 66 (p. 84), SSB 26. 42 (a. Appayya Dīkṣita),

Vasantatilakā metre.

The ambrosial rays of the moon, seeing that their body is transient and desiring to be at thy[1] divine feet, have indeed sheltered themselves therein; and they, entrusting their mass of holy merits of loveliness with thy face, their friend, go to the sun every month. (S. Bhaskaran Nair's translation).

1. Lord Varadarāja's.

5490*

आश्लिष्टभूमिं रसितारमुच्चैर्
लोलद्भुजाकारबृहत्तरङ्गम् ।
फेनायमानं पतिमापगानाम्
असावपस्मारिणमाशशङ्के ॥

(अ) Śiś 3. 72.

(आ) SR 140. 3 (a. Śiś), SSB 455. 3 (a. Māgha), Alm 90, Amd 80. 172, Daś *ad* 4. 25 (p. 206), RA 4. 46.

(*b*) लोलध्वजा° Śiś (var.); ललद् SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

He[1] suspected the ocean, the lord of rivers, to be a person suffering from epilepsy, for it stretched itself on earth as an epileptic would lie on the ground, its high quivering waves resembled the stretched out trembling arms of an epileptic and it emitted foam (on the top of its waves) as an epileptic would from his mouth. (S. Bhaskaran Nair's translation).

1. Śrī-Kṛṣṇa.

5491*

आश्लिष्टापि करोति सा मम तनुं कण्ठग्रहोत्कण्ठितां
दृष्टापि प्रियदर्शना नियमयत्यक्ष्णोर्दिदृक्षां पुनः ।
अन्तश्चेतसि संस्थितापि हृदयं भूयो विशत्येव मे
रूढप्रेमसमागमापि नवतां धत्ते प्रिया प्रत्यहम् ॥

(आ) VS 1368 (a. Gopāditya).

Śārdūlavikrīḍita metre.

Though embraced she makes me long for holding her by the neck, though the charming one is seen she attracts me to see her again and again, though stationed in my heart, she seems to enter the heart again, though love has fully developed, the beloved appears to be fresh every day. (A. A. R.).

5492*

आश्लिष्टा रभसाद् विलीयत इवाक्रान्ताप्यनङ्गेन या
यस्याः कृत्रिमचण्डवस्तुकरणाकूतेषु खिन्नं मनः ।
कोऽयं काहमिति प्रवृत्तसुरता जानाति या नान्तरं
रन्तुः सा रमणी स एव रमणः शेषौ तु जायापती ॥

(अ) Amar (Amar [NSP] 142).

(आ) VS 2241 (a. Amaru).

Śārdūlavikrīḍita metre.

When embraced tightly, overcome with love, she melts as it were, whose mind is pained even in pretended anger and sportive jokes, who knows not who I am and who she is when love-sport is begun, she alone is a sweet-heart to a lover and he alone is a lover; the remaining couples are but husband and wife. (A. A. R.).

5493*

आश्लिष्य वा पादरतां पिनष्टु माम्
अदर्शनान् मर्महतां करोतु वा ।
यथा तथा वा विदधातु नागरो
मत्प्राणनाथस्तु स एव नापरः ॥

(आ) PG 337 (a. Śrī-Bhagavat), Ujjvalanīlamaṇi 307 (a. Padyāvalī), Caitanya-caritāmṛta of Kṛṣṇadāsa 20. 47 (a. Caitanya).

(b) लम्पटो [ना°] PG (but some texts of PG as above).

Upajāti metre (Indravaṁśā and Vaṁśastha).

Let him embrace me or trample me under foot, make me poignantly hurt by his absence (for long), let him do whatever he pleases ; none-the-less that man of the city alone is the lord of my heart, none other. (A. A. R.).

आश्लेषः प्रथमं क्रमाद° see No. 5499.

आश्लेषचन्दनरतो° see No. 5494.

5494*

आश्लेषचुम्बनरतोत्सवकौतुकानि
क्रीडादुरोदरपणः प्रतिभूरनङ्गः ।
भोगः स यद्यपि जये च पराजये च
यूनोर्मनस्तदपि वाञ्छति जेतुमेव ॥

(अ) Anar 7. 115

(आ) SkV 606 (a. Murāri), Skm (Skm [B] 1066, Skm [POS] 2. 119. 1) (a. Murāri), JS 272. 7 (a. Murāri), ŚP 3661 (a. Murāri), Prasanna 126 *a* (a. Murāri), SG 434 (a. Murāri), RJ 1111, SU 803, SuSS 122, SR 316. 2 (a. ŚP), SSB 172. 2 (a. Murāri).

(*a*) आश्लेषचन्दन° Prasanna ; °कादि° Anar ; °भूषणादि° (°नि) ŚP, JS.

(*b*) क्रीडा दु° SkV, ŚP; °पणप्र° Anar ; °पणं प्र° Prasanna.

(*c*) भोगस्तु Anar ; भोगः समुद्यपि Prasanna.

Vasantatilakā metre.

The excitement of embraces, kisses, intercourse : / these are the stakes, with Love as warranty ; / so there is pleasure both in victory and defeat. / But being young, their hearts are set on winning. (D. H. H. Ingalls's translation).

आश्लेषप्रथमं क्रमा° see No. 5499.

5495*

आश्लेषशेषा रतिरङ्गनानाम्
आमोदशेषा कुचकुङ्कुमश्रीः ।
तूणीरशेषः कुसुमायुधोऽपि
प्रभातशेषा रजनी बभूव ॥

(आ) RJ 1155, SR 323. 5, SSB 183. 5, SuSS 745.

Upajāti metre (Indravajrā and Upendravajrā).

The love-enjoyment of women remained only in embraces (in their exhausted state), the beauty of the saffron decoration on their bosom remained only in their fragrance, the flower-arrowed god had only his quiver left to him, and the night came to an end only with the coming of the dawn. (A. A. R.).

5496*

आश्लेषादनु चुम्बनादनु नखोल्लेखादनु स्वान्तज-
प्रोद्बोधादनु संभ्रमादनु रतारम्भादनु प्रीतयोः ।
अन्यार्थं गतयोर्भ्रमान् मिलितयोः संभाषणैर्जानतोर्
दम्पत्योरिह को न को न तमसि व्रीडाविमिश्रो रसः ॥

(अ) GG (GG [NSP] 5. 5, GG [RS] 5. 38).

(*c*) श्रमान् [भ्र°] GG (var.).

(*d*) निशिकोरिह GG (var.).

Śārdūlavikrīḍita metre.

In such a darkness as this, intense and almost palpable, what delirious delight, deliciously blended with guilty bashfulness, bent on clandestine amours, grope their way through the gloom, and, having fortuitously come together, rush into each other's arms, kiss each other tenderly, dent each other's limbs in amorous jocularity, and, with their passion roused, embark upon amatory dalliances; and then, too late, realise that they have blundered into the arms of their own wedded partners, instead of those of the paramours they thought. (L. Lakshminarasimha Śāstri's translation).

5497*

आश्लेषाधरबिम्बचुम्बनसुखालापस्मितान्यासतां
दूरे तावदिदं मिथो न सुलभं जातं मुखालोकनम् ।
इत्थं व्यर्थकृतैकदेहघटनाविन्यासयोरावयो:
केयं प्रीतिविडम्बनेत्यवतु वः स्मेरोऽर्धनारीश्वरः ।।

(आ) Skm (Skm [B] 132, Skm [POS] 1. 27. 2), JS 19. 22 (a. Śūravarman), VS 68 (a. Śūravarman), SR 11. 166, SSB 11. 165 (a. Śūravarman; in the index, but could not be found).

(*a*) °नित्य° [°बिम्ब°] Skm (var.).

(*b*) सुखा° [सु°] Skm (var.).

(*c*) °घटनोपन्यासयो° [°घ°] VS, SR.

(*d*) प्रेम° [प्रीति°] VS, SR.

Śārdūlavikrīḍita metre.

Let an embrace, kissing the *bimba*-like lip, sweet chats and smiles (facing each other) remain aside; even the happiness of seeing each other's face has become none too easy; where is the delusion of pleasing each other as our bodies are uselessly glued together ?—thus smiled the Lord Śiva with half of his body consisting of his spouse—may this lord grant protection to you all. (A. A. R.).

5498*

आश्लेषेण पयोधरप्रणयिनीं प्रत्यादिशन्त्या दृशं
दृष्ट्वा चाधरबद्धतृष्णमधरं निर्भर्त्सयन्त्या मुखम् ।
ऊर्वोर्गाढनिपीडनेन जघने पाणिं च रुद्धवानया
पत्युः प्रेम न खण्डितं निपुणया मानोऽपि नैवोज्झितः।।

(आ) SkV 690, Kav 403. Cf. तत्तद् वदत्यपि यथावसरं.

(*b*) °बद्धदृष्ट° SkV (var.); °तृष्णु° Kav (MS).

(*c*) °र्गानानि° Kav (MS); रुन्धानया Kav.

(*d*) प्रेन Kav (MS).

Śārdūlavikrīḍita metre.

When his eyes seek out her breast / she denies them by embracing him. / When she sees his lip is thirsting for her lip / she paints her mouth with lac. / When he lays his hand upon her loins / she checks it by contraction of her thighs. / She declares no war upon her husband's love, / but skilfully maintains her pride. (D. H. H. Ingalls's translation).

5499*

आश्लेषे प्रथमं क्रमादपहृते हृद्येऽधरस्यार्पणे
केलिद्यूतविधौ पणं प्रियतमे कान्तां पुनः पृच्छति ।
अन्तर्गूढविगाढसंभ्रमरसस्फारीभवद्गण्डया
तूष्णीं शारिविसारणाय निहितः स्वेदाम्बुगर्भः करः।।

(आ) SkV 605 (a. Rājaśekhara), Skm (Skm [B] 1067, Skm [POS] 2. 119. 2) (a. Yogeśvara), JS 271. 5 (a. Gopāditya), ŚP 3664, SR 316. 6 (a. ŚP), SSB 172. 6, KH 120. 17-20, Sar 5. 320 (p. 670), ŚbB 2. 31 and 3. 198, SGo 4. 116, Kav p. 77.

(*a*) आश्लेष° or आश्लेषः Skm (var.); क्रमेण विजिते कृत्ये धनस्यार्पणं (हृद्येऽध° JS, ŚP, SR, SSB, Sar; °णे JS, ŚP, SR, SSB, Sar) Skm, JS, ŚP, SR, SSB, Sar; क्रमादथ जिते हृ° KH.

(*b*) नर्म° [केलि°] ŚP, SR, SSB ; कन्ता KH.

(*c*) अन्तर्गाढविगूढमन्मथर° Skm ; सान्तर्हासनिरुद्धसंभृतरसोद्भेदस्फुरद्ग° JS, Sar ; अन्तर्हासनिरोधसंभृतरसोद्भेदस्फुरद्ग° ŚP, SR, SSB ; सा तूर्हासनिरुद्धसंभृतरसोद्भेदस्फुरद्ग° KH.

(*d*) स्वैरं [तू°] Skm, JS, ŚP, SR ; सारि° JS, SR, ŚP, SSB, Sar ; विहित: SR, SSB ; शारविशा° KH.

Śārdūlavikrīḍita metre.

An embrace at first and then a loving kiss / had been her losses in the gambling match. / Now when her lover asks again for stakes / she is silent, though the flesh upon her cheek / rises with suppressed excitement, and her hand / is sweating as she moves the piece. (D. H. H. Ingalls's translation).

5500*-5505*

आश्लेषे सर्वदा पत्युः सतृष्णेवान्तरात्मना ।
अर्धनारीश्वरतनौ गौरीवृत्तं समीहते ॥

संभोगायोग्यकालेषु सार्धं कान्तेन कामिनी ।
वापीसौधे गृहोद्याने यात्रासङ्गेन तिष्ठति ॥

अन्यच्छायावलोकेऽपि परालापे मनागपि ।
पत्ये क्रुद्धयत्यनर्थादौ स्वयं चापि निमज्जति ॥

अपरोपगमारम्भम् उन्नाटयति वल्लभम् ।
दरिद्रजरतीवार्ता शिशिरे सायमातपम् ॥

पत्युः शय्यापरावृत्तिं वियोगमिव मन्यते ।
देवागारप्रयाणं च प्रवासमिव पश्यति ॥

अतिस्नेहस्य निस्यन्दाद् अतिप्रेम्णः प्रवृत्तिभिः ।
छायेवानुचरेत् कान्तं यान्तं तिष्ठन्तमङ्गना ॥

(अ) Nāṭakalakṣaṇa° 2367–2380. (Cf. Nos. 831-3 and विपक्षगन्धबद्धेर् and कण्ठग्रहं न वात्येव).

In her lord's embrace, at all times as thirsting for it in her innermost self, she desires to be like Gaurī in (that) body of Śiva (which has his wife for one half). At times not suitable for pleasure, the amorous one spends her time with her beloved in the basing house, in the garden, or at a festival. Even at the shadow of another girl, even at his casual talk with another, she is angry with her lover; and in misfortune and the like, she identifies herself with him. Without going elsewhere or doing anything else, she hangs upon her lover, as a poor fragile old woman clings to the evening sunlight in the winter. When her lord turns aside on the bed, she thinks it a separation, and even his visit to the temple she looks upon as absence in different part of the country. From the flow of excess fondness, through the manifestations of great attachment, the woman follows her beloved like a shadow, whether he walks or stands. (These qualities of artfulness, confidence, endurance, and passion, in the nature of women, in the four stages of youth, manifest themselves in the women's courting of their lovers)[1]. (M. Dillon's, M. Fowler's and V. Raghavan's translations).

1. Description of the fourth stage of youth of a heroine.

5506*

आश्लेषे सुन्दरीणां स्थितवति सहसा सर्वसंतृप्तिहेतौ
व्यर्थः पीयूषमाप्तुं जलनिधिमथने यत्न इत्याकलय्य ।
तस्मादेते विरक्ता जगति सुमनसो यत् समस्तास्तदद्धा
स्वर्गस्थानामिवैषां न कथमितरथा लाघवं स्यात् प्रतीतम् ॥

(आ) SSB 60. 69 (a. Saṁgrahītṛ).

Sragdharā metre.

When the embrace of beautiful women is available, which gives quickly full contentment to the mind, vain indeed is the trouble of churning the sea for securing

nectar—thus considering all the gods[1] were disinclined to take an interest in the world—this must be true; otherwise why should they be subjected to indignities (by the demons) even when they remained in heaven ? (A. A. R.).

1. The good people too are disgusted with the world and suffer indignities as a consequence.

5507*

आश्वपेहि मम सीधुभाजनाद्
यावदग्रदशनैर्न दृश्यसे ।
चन्द्र मद्दशनमण्डलाङ्कितः
खं न यास्यसि हि रोहिणीभयात् ॥

(आ) Amd 191. 508.

Rathoddhatā metre.

Get away quickly from my drinking cup before you are bitten by my front teeth; oh ! moon, marked thus by the impression of my teeth you will not go to the sky out of fear of your wife Rohiṇī ! [When drinking wine in the open terrace the moon is seen reflected in the wine]. (A. A. R.).

आश्वसिहि नरव्याघ्र see No. 5508.

आश्वसिहि नरश्रेष्ठ see No. 5508.

5508

आश्वसिहि महाबाहो प्राणिनां सर्वमापदः ।
स्पृशन्त्यनिलवल्लोके क्षणेन प्रतियान्ति च ॥

(अ) R (R [Bar] *ad* 3. 62 [1199* *l.* 11-2], R [B] 3. 66. 6, R [G] 3. 71. 5, R [R] 3. 66. 5-6 *cd/ab*, R [Kumbh] om., R [L] 3. 72. 6).

(आ) IS 1057.

(*a*) आश्वासिहि or आससता or ससाश्वस R(var.); नरव्याघ्र or नरश्रेष्ठ [म°] R (var.).

(*b*) प्राणिनं (°नः) R (var.); कं हि (कस्य) नापदः or सर्वसंपदः or कं (का) न (हि) आपदः [स°] R (var.).

(*c*) अनिलवद्राजन् R (R) ; अनलवत् R (var.) ; वेगात् [लो°] R (var.).

(*cd*) संस्पृशन्त्यग्निवद्राजन् क्षणेन व्यपयान्ति च R(B).

(*d*) व्ययर्यांति (°यं°) or व्यथयंति [प्र°] R (var.) ; न भवन्ति [प्र°] R (R) ; (ऽ)पि or हि [च] R (var.).

Be courageous, oh ! strong-armed; hardship like wind affects everyone in this world, (but) it disappears again in a while !

आश्वासयच्चापि see No. 5510.

5509*

आश्वासयति काकोऽपि दुःखितां पथिकाङ्गनाम् ।
त्वं चन्द्रामृतजन्मापि दहसीति किमुच्यताम् ॥

(आ) Skm (Skm [B] 985, Skm [POS] 2. 102. 5) (a. Kaśmīraka-Mahāmanuṣya), VS 1956 (cf. Notes, p. 62), AB 171-2.

Even the common crow consoles the distressed traveller's wife, while you, oh ! moon, although originate from ambrosia, torture her ; what does it mean ?

5510

आश्वासयेच्चापि परं सान्त्वधर्मार्थवृत्तिभिः ।
अथास्य प्रहरेत् काले यदा विचलिते पथि ॥

(अ) MBh (MBh [Bh] *ad* 1. [Appendix I. 81 *l.* 115-6] [cf. 12. 138. 44], MBh [R] 1. 142. 55-6, MBh [C] 1. 5598).

(आ) IS 1058.

(*a*) आश्वासयच्चापि MBh (var.).

(*b*) सांत्वदानार्य° or सामदानार्य° or साम्ना धर्म° MBh (var.).

(*c*) आश्वास्य or अथ तं or तदा तं or ततस्तं [अथा°] MBh (var.).

(*d*) विचरते (°लते or °लितः) MBh (var.).

Comforting thy foe by conciliation, by gift of wealth and smooth behaviour, thou must smite him *at the appropriate time*[1] when he walketh not aright. (P. C. Roy's translation),

1. Words in italics omitted in P.C. Roy's translation.

5511*

आश्वासस्नेहभक्तीनाम् एकमायतनं महत् ।
प्रकृष्टस्येव धर्मस्य प्रसादो मूर्तिसुन्दरः ॥

(अ) Uttara 6. 10.

(आ) SR 102. 28, SSB 392. 32.

(*b*) आलम्बनं [आय°] Uttara (var.).

(*d*) प्रसदी Uttara (var.); °सञ्चर: Uttara (var.) °संचयः SR, SSB.

He[1] is the one great abiding place of security, affection and devotion, and the grace of supreme Duty, handsome in form. (C.N. Joshi's translation).

1. Rama.

5512*

आश्वासितस्य मम नाम सुतोपलब्ध्या
सद्यस् त्वया सह कृशोदरि विप्रयोगः ।
व्यावर्तितातपरुजः प्रथमाभ्रवृष्ट्या
वृक्षस्य वैद्युत इवाग्निरुपस्थितोऽयम् ॥

(अ) Vik (Vik [SA] 5. 16, Vik [BSS] 5. 16). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 124).

(*a*) सुखोप° Vik (var.).

(*c*) °मियः [°रुजः] Vik (var.); अम्बु° [अभ्र°] Vik (var.).

Vasantatilakā metre.

Oh me, while I rejoiced in the attainment of my son, hath fallen, oh! graceful me! this blow of separation from thee, as the lightning falls on the tree, when it languor from the heat is refreshed by the first shower. (E. B. Cowell's translation).

आश्वासिहि महाबाहो see No. 5508.

5513*

आश्वास्य पर्वतकुलं तपनोष्णतप्तम्
उद्दामदावविधुराणि च काननानि ।
नानानदीनदशतानि च पूरयित्वा
रिक्तोऽसि यज्जलद सैव तवोत्तमश्रीः ॥

(अ) BhPr 280.

(आ) SkV 1098, Skm (Skm [B] 1941, Skm [POS] 4. 61. 1), ŚP 778, Any 22. 179, PdT 190, SR 212. 38 (a. ŚP), SSB 591. 44, RJ 235, SU 1142, ST 27. 14, SGo 16*a*, SSH 1. 54, SRRU 912 (a. Vittoka), SSg 251, IS 1059.

(*a*) तपनोष्मतप्तं (°तमं) ŚP, SkV, Skm, Any, PdT, SR, SSB, SSH, SRRU.

(*b*) दुर्दवविह्विवि° ŚP, Any, PdT, SR, SSB, SSH; दुर्वारवह्निवि° ŚP (MS); निर्वाप्य दावvि° SkV, Skm, SRRU; विधुरा स च SkV (var.).

(*c*) नदीनिद° SkV (var.); पूरितानि PdT (var.).

(*d*) युज्जलद PdT (var.); तवोत्तमा (°भमा) श्रीः ŚP, PdT, SR, SSB; तपोन्नतश्रीः (°ता श्रीः) SkV, SRRU; तवोन्नता श्रीः Skm.

Vasantatilakā metre.

This, in sooth, (is) thy highest glory, cloud, that thou art empty comforting a multitude of mountains burned by the sun's heat and forests distressed by unrestrained woodland fires, and filling diverse hundreds of rivers, both small and big[1]. (L. H. Gray's translation).

1. L. H. Gray has: "both female and male".

5514**

आश्विने कृष्णपक्षे च षष्ठ्यां भौमोऽथ रोहिणी ।
व्यतीपातस् तदा षष्ठी कपिलानन्तपुण्यदा ॥

(आ) Sama 2 क 39.

When the sixth lunar day in the dark half of the month Āśvina[1] is conjoined with Tuesday, the constellation Rohiṇī and the *yoga*[2] Vyatīpata, then that day is (known as) Kapilā which brings endless holy merits. (S. Bhaskaran Nair's translation).

1. Corresponding to Oct.-November.
2. *Yoga* is a particular astronomical division of time.

5515**

आषाढशुक्लपक्षे
भानोर्दिवसे शिरीषवृक्षस्य ।
मूलं जलेन पिष्ट्वा
पिबेन् न भीस्तस्य सर्पोत्था ॥

(आ) ŚP 2945. Cf. No. 5365.

Āryā metre.

On a Sunday in the bright half of the month Āṣāḍha[1], in case a person takes the liquid prepared by grinding the root of the *śirīṣa*-tree with water, he has no fear of snakes. (S. Bhaskaran Nair's translation).

1. Corresponding to June-July.

5516*

आषाढी कार्त्तिकी माघी वचा शुण्ठी हरीतकी ।
गयायां पिण्डदानेन पुण्या श्लेष्महरानृणी ॥

(आ) SRK 146. 17 (a. Sphuṭaśloka), SR 181. 21, SSB 521. 1, SRM 2. 2. 372, IS 7741.

(*d*) °नृणीं SR (printer's error).

The eleventh lunar day [*ekādaśī*] of the bright fortnight in the months of Āṣāḍha, Kārtika and Māgha are very holy; the *vacā* aromatic root, dry ginger and the yellow myrobalan remove phlegm; and the offering of consecrated balls of rice at Gayā on the Gaṅgā frees one from debts to the manes. (A. A. R.).

5517**

आषाढे शशका दृष्टा स्थानास्थने सुभिक्षदाः ।
चतुष्पदादिनाशाय तल्लब्ध्यै शशदर्शनम् ॥

(आ) ŚP 2520.

If a she-hare is seen in its own lair in the month of Āṣāḍha, it indicates prosperity; if one goes to see a hare for getting this (prosperity), it will result in the loss of cattle and other things. (A. A. R.).

5518**

आषाढे श्रावणे मासि बीजावपनरोपणे ।
ग्रीष्मादन्यत्र वल्लीनां केचिदिच्छन्ति रोपणम् ॥

(आ) ŚP 2144.

Sowing the seeds and planting (the trees) are to be done in the months of Āṣāḍha and Śrāvaṇa; some consider that creepers can be planted in any season other than summer. (S. Bhaskaran Nair's translation).

5519

आ संप्रवृद्धेरपि वृद्धिकामः
समेन संधानमिहोपगच्छेत् ।
अपक्वयोर्वा घटयोरवश्यम्
अन्योऽन्यभेदी समसंनिपातः ॥

(आ) SRHt 153. 5

Upajāti metre (Indravajrā and Upendravajrā).

A person desiring prosperity should have his alliances with his equals till the attainment of affluence[1]; if friendship is cultivated with underdeveloped persons there will be mutual dissension and similar calamity just as two mud-pots, that are not properly baked, will only break each other when they come together. (A. A. R.)

1. *Or*: should follow the path of the golden mean.

5520

आसंसारं त्रिभुवनमिदं चिन्वतां तात तादृङ्
नैवास्माकं नयनपदवीं श्रोत्रवर्त्मागतो वा ।
योऽयं धत्ते विषयकरिणीगाढरूढाभिमान-
क्षीबस्यान्तःकरणकरिणः संयमालानलीलाम् ॥

(अ) BhŚ 176.

(आ) ŚP 4105 (a. BhŚ), SR 369. 61 (a. BhŚ), SSB 264. 61, IS 1060, Pr 364.

(*a*) आ संसारात् (°रा) BhŚ (var.), SR, SSB; विघृतां [चि°] BhŚ (var.); तात तावन्

BhŚ (var.); तातवनो IS; तादृशानां or घान्वितादृङ BhŚ (var.); वा च [ता°] BhŚ (var.); तावन् ŚP.

(*b*) नोवा° SR, SSB; मैवास्माकं BhŚ (var.); श्रोत्रवर्गा° or श्रोत्रमार्गं or श्रोत्रवार्ता or गोत्रवर्त्मा or श्रोत्रवर्त्मं° BhŚ (var.).

(*c*) यायं घत्त IS; दत्ते BhŚ (var.); विषम° or विनय° BhŚ (var.); °करणी° BhŚ (var.); °गाढगूढ° BhŚ (var.); ŚP, SR, SSB; °गूढगढा° BhŚ (var.); ऽभिमानः (°नं or °ना) BhŚ (var.).

(*d*) °क्षीबश्शांतः or °क्षीबस्वांतः or °क्षीणस्यांतः or °क्लीबस्यांतः or क्रीडस्यंतः or क्षीवस्थान्तः BhŚ (var.); °करिणः IS; °करणकिरणः or °कनककरिणः or °करणकरिणं or °करणकरिणां BhŚ (var.); संयमालानि° (°नाप°) BhŚ (var.); °लीनं or °लीला BhŚ (var.).

Mandākrāntā metre.

Oh friend, though I have been searching very carefully throughout the length and breadth of the three worlds I have not yet seen or heard a single person who is able to keep the furious bull-elephant of his own heart firmly tied to the post of self-control, notwithstanding the maddening intensity of his ardent passion for the beloved cow of sensual objects! (P. G. Nath's translation).

आसक्तशुक्लागुरु see विन्यस्तशुक्लागुरु.

5521*

आसक्ताः प्रतिकोटरं विषधरा भानोः करा मूर्धनि
ज्वालाजालकरालदावदहनः प्रत्यङ्गमालिङ्गति ।
सर्वानन्दनचारुचन्दनतरोरेतस्य जीवातवे
रे जीमूत विमुञ्च वारि बहुशो युष्मद्यशो जृम्भताम् ॥

(आ) SR 213. 69, SSB 593. 75.

Śārdūlavikrīḍita metre.

Poisonous serpents are embedded in every hollow; the sun's rays are on the head; and the forest fire, fierce by its blazing flames, are embracing every branch; to such a fine sandal tree, the giver of joy to all, oh! cloud, release your life-giving water in plenty, and thereby let your fame spread far and wide. (A. A. R.).

आसक्ता रौद्रतातैक्ष्ण्यं see No. 3461.

5522*

आसज्य स्वयमेव चुम्बनविधिं याच्ञा विनालिङ्गनं
तल्पान्ते जघनेन वेपथुमता पर्यर्पितं जानुनोः ।
क्रोधोत्कम्पममर्षयत्यनुनयत्यस्याः स्मरक्रीडया
प्रौढैकाभिरतिः प्रियस्य हृदयं हेलाबलात् कर्षति ॥

(आ) ŚP 3158.

Śārdūlavikrīḍita metre.

Intensely addicted to kissing the lover of her own accrod and embracing him without solicitation and offering her hips in bed with a tremor born of passion and (some times) makes him angry tremblingly and at other times is full of conciliation by her love-sports and giving delight by her seasoned dalliance, the beloved captivates the heart of the lover by the very force of the intensity of her passion. (A. A. R.).

5523*

आसते शतमधिक्षिति भूपास्
तोयराशिरसि ते खलु कूपाः ।
किं ग्रहा दिवि न जाग्रति ते ते
भास्करस्य कतमस् तुलयास्ते ॥

(अ) Naiș 5. 100.

(*d*) भास्वतस्तु Naiș (var.); कतमस्तु तुलास्ते Naiș (var.).

Svāgatā metre.

There are hundreds of kings on the earth; thou art certainly an ocean, they are wells; are there not so many planets in the heaven, which of them is like the sun? (K. K. Handiqui's translation).

5524*

आसत्यलोकमखिलं भुवनं जलेषु
निर्मज्जयेत् प्रकुपितो जलधिर्जवेन ।
किंतु स्वमन्तयितुमुद्यतमौर्वमग्निम्
अन्तर्वसन्तमपि हन्तुमसौ न शक्तः ।।

(अ) Kavik 1. 80.

Vasantatilakā metre.

The Ocean is able to submerge if it wills / the entire universe within its waters deep ; / yet he can't counter the fire within himself / that burns and burns to quell him down ! (K. Krishnamoorthy's translation).

5525*

आ सत्यलोकादा भूमेः स्वैरचारकृतश्रमाः ।
तेनुरिन्दुकराः स्वेदं द्रुतनीहारभूमिकम् ।।

(आ) JS 233. 10 (a. Sūktisahasra).

Getting fatigued by the free wandering over regions from the heaven to the earth, the rays of the moon have spread their sweat in the form of the dew scattered all over the earth. (A. A. R.).

5526

आसनं चैव यानं च संधाय च विगृह्य च ।
कार्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयमेव च ।।

(अ) Mn 7. 161. (Cf. Vi 3. 39, Y 1. 346, KN 11. 1).

(*b*) संधिं विग्रहमेव च Mn (Jh), Rāghavānanda's, Medhātithi's (var.), and anonymous Kaśmīrian commentaries, Vulgata.

Having carefully considered the business (in hand), let him[1] resort to sitting quiet or marching ; alliance or war ; dividing his forces or seeking protection (as the case may require).

1. The king.

5527

आसनं प्राणसंरोधः प्रत्याहारश्च धारणा ।
ध्यानं समाधिरेतानि योगाङ्गानि स्मृतानि षट् ।।

(आ) ŚP 4374.

Postures in meditation, control of the vital airs, restraining the sensual organs, steady abstraction of the mind, religious meditation, perfect absorption of thought into the one object of meditation are declared to be the six steps in the practice of Yoga. (A. A. R.).

5528

आसनं प्राणसंरोधो ध्यानं चैव समाधिकः ।
एतच् चतुष्टयं विद्धि सर्वयोगेषु संमतम् ।।

(आ) ŚP 4348.

Postures in meditation, the control of vital airs, religious meditation and the perfect absorption of thought into the one object of meditation—know that these four (steps) are approved in all forms of Yoga. (A. A. R.).

5529

आसनाच् शयनाद् यानात् संगतेश् चापि भोजनात् ।
कृते संचरते पापं तैलबिन्दुरिवाम्भसि ।।

(अ) P (Pts 4. 65, PM 4. 43). (Cf. संचरन्तीह पापानि).

(आ) SuM 23. 33, IS 1061.

(*b*) संगमात् सहभो° (°गमाद्यतिभो°) SuM.

(*c*) क्रते SuM (but B in SuM as above).

Sin spreads like a drop of oil in water through sitting, lying, walking, intercourse and eating with other people (who are sinful).

5530

आसनादेकशय्यायां संभाषात् सहभोजनात् ।
पुंसां संक्रमते पापं घटाद् घटमिवोदकम् ।।

(अ) Cr 154 (CR VIII. 6), GP 1. 115, 8.

(*a*) आसनादेकशयनात् CR ; आसनाच्छयनाच्चैव CR (var.), (but GP as above).

(*b*) भोजनात्पङ्क्तिसङ्करात् GP ; संभाषां CR (var.) ; संभावात् CR (var.); संजल्पात् CR (var.).

(*c*) ततः [पुं°] GP.

By sitting together in the same cushion, by exchanging ideas, and by taking food together, sinful practices are exchanged as water is transferred from one vessel to another. (A. A. R.).

5531

आसनावसथौ शय्याम् अनुव्रज्यामुपासनम् ।
उत्तमेषूत्तमं कुर्याद् हीने हीनं समे समम् ॥

(अ) Mn (Mn [J] 3. 107, Mn [Jh] 3. 97). (Cf. Y 1. 107, G 5. 39-40).

Let him[1] offer seats, room, beds, attendance on departure and honour (while they stay), to the most distinguished in the best form, to the lower ones in a lower form, to equals in an equal manner. (G. Bühler's translation).

1. To the guests.

5532

आसनाशनशय्याभिर् अद्भिर्मूलफलेन वा ।
नास्य कश्चिद् वसेद् गेहे शक्तितोऽनर्चितोऽतिथिः ॥

(अ) Mn 4. 29.

(आ) Dampat. 16, IS 1062.

(*b*) अद्भिर्मूल° Dampat.

(*d*) ऽनर्चितः शक्तितो Medhātithi *ad* Mn ; ऽतिथि Dampat.

No guest must stay in his house[1] without being honoured, according to ability, with a seat, food, a couch, water, or (edible) roots and fruit. (G. Bühler's translation).

1. Of a Brāhmaṇ.

5533

आसने पादमारोप्य यो भुङ्क्ते स द्विजाधमः ।
मुखेन धमते चान्नं तुल्यं गोमांसभक्षणम् ॥

(आ) NBh 201.

The worst type of Brāhmaṇ is he who takes his meal with his feet placed on the seat (made of wooden plank) ; and, while taking food if he fans it with the breath of his mouth, that is equal to the eating of the flesh of a cow. ( S. Bhaskaran Nair's translation).

5534

आसने लालयेद् बालां तरुणीं शयने तथा ।
उत्सङ्गे पतिरूढां च लालनं त्रिविधं विदुः ॥

(आ) IS 1063, Subh 24. Variant of No. 5603.

(*b*) तरुणी सयने Subh.

(*c*) उत्पते Subh.

(*d*) लानना Subh.

As it is well known, there are three kinds of caresses ; a young girl (child) should be caressed on the seat ; a young woman on the bed ; and a wife on the lap.

5535

आसने शयने याने पानभोजनवस्तुषु ।
दृष्ट्वान्तरं प्रमत्तेषु प्रहरन्त्यरयोऽरिषु ॥

(अ) P (PT 3. 102, PTem 3. 90, PS 3. 61, PN 3. 51, PP 3. 209, PtsK 3. 242, PRE 3. 88, Pts Hamburg 3. 163). Cf. Ru 159.

(आ) IS 1064.

(इ) Old Syriac VI 65-6.

(*a*) °यने या° missing in PTem.

(*b*) पाने भो° PN.

(*c*) दृष्ट्वादृष्ट्वा प्रमत्तं वा PS ; दृष्टादृष्टतप्रशस्त्रेषु PN ; दृष्टादृष्टाः PP ; दृष्टादृष्टप्र° PtsK, PRE.

(*d*) °रन्त्यरयोऽ° missing in PTem ; रिपुम् PS ; नृषु PT (var.) ; प्रहरेत् अरयो रिपुः PN

Foes will strike at their careless foes when they detect that they are sitting, or lying down, or marching, or when they are eating or drinking.

5536

आसने शयने याने भावा लक्ष्या विशेषतः ।
पुरुषाणां प्रदुष्टानां स्वभावो बलवत्तरः ॥

(आ) SRHt 192. 55 (a. Bhoja).

When seated, sleeping, and going in a vehicle together the mental dispositions of wicked people are specially seen; for the innate disposition is very powerful (and cannot be concealed for long). (A. A. R.).

5537*

आसन् क्षीणानि यावन्ति चातकाश्रूणि तेऽम्बुद ।
तावन्तोऽपि त्वयोदार न मुक्ता जलबिन्दवः ॥

(अ) BhPr 210 (a. Mucukunda). Variant of No. 5554.

Oh cloud ! as many tears as the *cātaka*-bird has shed (in expectation of your water) you have not released, oh generous one[1] ! even so much of water. (J. Shastri's translation).

1. Sarcastically.

आसन्नतरतां याति see No. 5538.

5538

आसन्नतरतामेति मृत्युर्जन्तोर्दिने दिने ।
आघातं नीयमानस्य वध्यस्येव पदे पदे ॥

(अ) H (HJ 4. 70, HS 4. 64 ; HM 4. 67, HK 4. 72, HP 4. 71, HH 111. 16-7, HC 149. 15-6).

(आ) VS 3294, ŚP 4134, SR 372. 157 (a. ŚP), SSB 269. 43, Sama 1 आ 34, IS 1065.

(इ) SS (OJ) 380.

(*ab*) आसन्नतामेति मृत्युर् आयुर्याति ŚP, SR, SSB.

(*a*) °तरतां याति SS (OJ).

(*b*) मृत्योर् HP (var.) ; जन्तुर् मृत्योर् HS, HP (var.) (better) ; जन्तोर् मृत्युर् HH ; °याति° [°जन्तो°] VS, SS (OJ) ; च नास्ति [दि° दि°] SS (OJ) (var.).

(*d*) वध्वस्येव IS ; वद्यस्येव SS (OJ) (var.) ; वध्यस्येव Sama.

Day by day doth death approach nearer and nearer a living being, as to a victim being led, step by step, to the slaughter. (F. Johnson's translation).

आसन्नतामेति मृत्युर् see No. 5538.

5539

आसन्ननाशं सलिलं तटाके
कूपादिकानामतियत्नलभ्यम् ।
नदि त्वमग्र्यासि जलाश्रयाणां
यस्यां युगस्थायि सुलभमम्भः ॥

(आ) Any 101. 75.

Upajāti metre (Indravajrā and Upendravajrā).

Water in a tank is liable to get dried up (in summer) and great is the effort required to draw water from wells and such other (deep) things ; oh river ! you are the best and foremost of the reservoirs of water wherein water is ever present and available with ease. (A. A. R.).

आसन्नपलितः श्यामो see No. 4226.

5540*

आसन्नमार्गमतिलङ्घ्य नतेन मूर्ध्ना
पश्चात् प्रसङ्गवलितेन मुखेन यान्त्या ।
आरोपिताः कतिपये मयि पङ्कजाक्ष्या
साकूतहासमनतिप्रकटाः कटाक्षाः ॥

(आ) ŚP 3471, SR 278. 43 (a. ŚP), SSB 107. 47.

Vasantatilakā metre.

When going along a path avoiding the frequented road, with head bent the lotus-eyed one turned her face under a pretext and darted towards me a few glances which disclosed somewhat her intense feelings towards me with a significant smile. (A. A. R.).

5541*

आसन्नमित्रागमसूच्यमान-
समागमे वासरवल्लभस्य ।
निर्यान्ति दीपा इव रात्रिभोग्याः
पश्य प्रभाते गणिकागृहेभ्यः ॥

(अ) Sam 6. 8.

(आ) GSV 334.

(*a*) उच्यमान° Sam.

Upajāti metre (Indravajrā and Upendravajrā.

It is the hour of the marriage of the sun and the blue sky[1], and lo, the lovers go out from the houses of the courtezans, just as the lamps go out[2]. (E. Powys Mathers's translation).

1. dawn.
2. Words of a lover to a courtezan.

5542

आसन्नमेव नृपतिर् भजते मनुष्यं
विद्याविहीनमकुलीनमसंस्तुतं वा ।
प्रायेण भूमिपतयः प्रमदा लताश्च
यः पार्श्वतो वसति तं परिवेष्टयन्ति ॥

(अ) P (PT 1. 18, PTem 1. 15, PS 1. 21, PN 2. 16, PP 1. 28, Pts 1. 35, PtsK 1. 41, PRE 1. 20, PD 300. 10), H (HJ 2. 55, HS 2. 55, HM 2. 58, HK 2. 58, HP 2. 51, HN 2. 50, HH 48. 11-4, HC 64. 5-8), DC in Vet 5. 132 (*ad* 5. 4), Śts 21. 11-4, Cr 2121 (CvL I 8. 44), (cf. KṣB 16. 280). Cf. Ru 23. 26. Cf. लता पार्श्वे स्थितं.

(आ) ŚP 1381, ŚB 2. 595, SRM 1. 3. 170, SH 1127, SR 152. 403 (a. P), SSB 478. 362, GSV 412, SuM 20. 17, SRK 239. 89 (a. Sphuṭaśloka), Sama 1 आ 20, VP 9. 121, IS 1066.

(इ) Old Syriac I. 12, ShD (T) 404, Nālaḍiyār 167.

(*a*) नृ° भ° tr. ŚB.

(*b*) प्रज्ञाविहीनम् PT, PTem ; विद्याविनोदम् PN ; अथवा यदि [अकु°] SuM, Śts (var.), ŚB ; अपण्डितं [असं°] PŚ, PD ; असंस्कृतं Pts, HS, SuM ; असङ्गतं H (but HS as above), Vet, ŚP, SR, SSB, SRK, Sama; °श्रुतं Cv (var.).

(*c*) लताय PS, PN ; प्रियाश्च Vet ; पतयो rest missing in ŚB.

(*d*) पार्श्वयोर् (यः missing) ŚB ; भवति [व°] PN, ŚP, ŚB, SR, SSB, SH ; यत् पा° भवति तत् प° PP, Pts, PtsK, Vet, SuM.

Vasantatilakā metre.

A sovereign favours only the man who is close to him, even if he would be devoid of knowledge, of low family or a stranger ; kings, lively women and creeping plants often encircle, whatever is beside them.

5543*

आसन्नयौवनस् त्वं
दुहितुर्मे यौवनं त्वया प्रायः ।
क्षपितमलक्ष्यं स्त्रीणां
गलति हि सहसैव तारुण्यम् ॥

(अ) Sam 8. 98.

(आ) GSV 282.

Āryā metre.

My daughter has consecrated the fairest days of her youth to you, but the flower of a woman's blossoming is so impermanent a thing that none may see it vanish. (E. Powys Mathers's translation).

1. Words of Kaṅkālī [a bawd] to the lover of a prostitute.

5544

आसन्नसेवां नृपतेः क्रीडाशस्त्राहिपावकैः ।
कौशलेनातिमहता विनीतः सानुरुध्यते (?) ॥

(आ) SRHt 145. 13 (a. Saṁgraha), SSSN 166. 12.

(*d*) विनतैः SSSN.

Close attendance upon a king requires great care and skill as in the case of sports, use of weapons, taming snakes and using fire; if brought under control thus they are very helpful. (A. A. R.).

5545

आसन्नाः कण्टकिनो
रिपुभयदाः क्षीरिणोऽर्थनाशाय ।
फलिनः प्रजाक्षयकरा
दारूण्यपि वर्जयेत् तेषाम् ॥

(आ) ŚP 2111.

Āryā metre.

Trees that grow too near the homes, if they are thorny ones, cause fear from the enemies; if milk-exuding ones, they are harmful to wealth; if fruit-bearing ones cause diminution of progeny; even their wood should be discarded. (A. A. R.).

5546*

आसन्नान् पुरतो भोगान् दर्शयित्वा पुनः पुनः ।
छागो हरितमुष्ट्येव दूरं नीतोऽस्मि तृष्णया ॥

(आ) VS 3249 (a. Vyāsa), SRHt 225. 16 (a. Vallabhadeva), SSSN 174. 9 (a. Bhojarāja), SR 76. 24, SSB 348. 26 (a. Vyāsa).



(इ) SS (OJ) 455.

(*a*) भावान् VS, SR, SSB.

(*b*) पुरः पुरः VS, SR, SSB.

(*d*) दूरो or दुरो SS (OJ) (var.); नीतोऽसि SRHt.

Like a goat, whom men delude by holding in its front a tuft of green twigs, I have been tempted far out of the way by *tṛṣṇā*, repeatedly showing me nearby pleasures. (Dr. Raghuvīra's translation).

5547

आसन्नाभ्रजलस्य दावविगमे विद्युद्भयं शाखिनो
नक्रास्याद् गलतश्च मज्जनमयी शङ्का भवेद् वारिधौ ।
भोक्तव्यस्य विधिः शुभस्य रभसात् स्वादुत्वनिष्पत्तये
जन्तोः संतनुते निराकृतभियो भीत्यन्तरोत्पादनम् ॥

(अ) RT (RT [S] 7. 824, RT [VVRI] 7. 824).

(*b*) नक्रास्याच्चलतश्च मज्जनमयी शङ्का प्लवन् स्वाम्बुधौ RT (var.).

(*d*) °कृतिभयो RT (var.).

Śārdūlavikrīḍita metre.

Then the forest-fire has passed away owing to the down-pour of the near cloud, the tree is threatened by the lightning; he who has escaped from the crocodile's throat, must fear to get drowned in the ocean. Thus fate soon creates a fresh terror for the person who has warded off a danger, in order that he may realise the sweetness of the good fortune which he is to enjoy afterwards. (M. A. Stein's translation).

5548*

आसन्नामवलम्ब्य केसरलतामेकेन पुष्पोज्ज्वलां
सव्यं निःसहया नितम्बफलके कृत्वा कराम्भोरुहम् ।
आमीलन् नयनान्तवान्तसलिलं श्लाघ्यस्य निन्द्यस्य वा
कस्येदं दृढसौहृदं प्रतिदिनं दीनं त्वया स्मर्यते ॥

(आ) ŚP 3415, SR 286. 21, SSB 120. 21, RJ 950 (=6. 63). Cf. Nos. 1840 and 5549.

(*b*) सव्यं ŚP.

(*c*) °यनं तवत्तस° RJ.

Śārdūlavikrīḍita metre.

Holding the branch of a nearby *kesara*-tree, resplendent with flowers, with one lotus-hand and placing the left one helplessly on your broad hip, with neck uplifted and with tears welling up in the slightly closed eyes, (tell me), who is the man, praiseworthy or censurable, whose firm friendship you are remembering every day in this pitiable way ? (A. A. R.).

5549*

आसन्नामवलम्ब्य केसरलतामेकेन पुष्पोज्ज्वलां
सव्यं निःसहया नितम्बफलके कृत्वा कराम्भोरुहम् ।
उद्ग्रीवं वद दुर्दिनेऽद्य चरणावुन्नम्य मार्गस् त्वया
बालोद्भ्रान्तमृगेक्षणे सुकृतिनः कस्यायमालोक्यते ॥

(अ) VS 1100. Cf. Nos. 1840 and 5548.

(*a*) असन्नाम् VS (var.).

Śārdūlavikrīḍita metre.

Holding the branch of a nearby *kesara*-tree, resplendent with flowers, with one lotus-hand, and placing the left one helplessly on your broad hip, with neck uplifted and with heels raised, tell me which fortunate man are you looking for on this cloudy day, oh ! damsel with glances tremulous like those of a frightened fawn ? (A. A. R.).

5550*

आसन्नाय सुदूराय सुप्ताय प्रकटात्मने ।
सुलभायातिदुर्गाय नमश्चित्राय शंभवे ॥

(अ) VS 22, SR 4. 13.

My obeisance to that god Śiva who is all auspiciousness, who is wonderful as he is near as well as far away, who is well concealed and well disclosing his form, who is easy of access (by devotion) and very difficult to approach. (A. A. R.).

5551**

आसन्ने फलमासन्नं दूरगे दूरगं फलम् ।
मिश्रं तु मिश्रे शकुने फलमाहुर्मनीषिणः ॥

(अ) ŚP 2587.

If the object indicative of the omen is nearby, the result will be seen soon; if far away, so is the result; and it mixed up, so will the result be; so say the wise on the fulfilment of omens. (A. A. R.).

5552*

आसन्नो मधुरागतं वनभुवः साम्राज्यमित्यद्भुताः
श्रूयन्ते गिर एष तत्त्वमिह न ज्ञातुं विधातुः क्षमः ।
यत् पर्णैस् त्रुटितं तदप्युपरतं पुष्पोद्गमैः शाखिनां
यद् ग्लानं विटपैरिदं पुनरिह प्रत्यक्षमालक्ष्यते ॥

(अ) DikAny 31.

Śārdūlavikrīḍita metre.

Spring has approached, the sway of the forest regions has commenced—these are the wonder-exciting words heard ; but the truth of the action of the Creator none can fathom ; for leaves drop down, they die and flowers make their appearance on the trees and some branches have faded and these are seen with one's own eyes. (A. A. R.).

5553**

आसन्नो वल्मीको
दक्षिणपार्श्वे विभीतस्य ।
अध्यर्धे भवति शिरा
पुरुषे ज्ञेया दिशि प्राच्याम् ॥

(अ) ŚP 2186.

Āryā-upagīti metre.

If there exists an ant-hill close to the southern side of a myrobalan [*vibhītaka*-] tree, the water-spring can be found in the eastern wing (of that ant-hill) at a depth equal to the measure of a man's hight and a half. (S. Bhaskaran Nair's translation).

5554*

आसन् यावन्ति याच्ञासु चातकाश्रूणि चाम्बुद ।
तावन्तोऽपि त्वया मेघ न मुक्ता वारिबिन्दवः ॥

(आ) SRK 172. 11 (a. Rasikajīvana), SR 211. 4, SSB 590. 4, IS 7742 (not found in RJ), Any 21. 175. (Cf. RO. 2. 102). Variant of No. 5537.

(*b*) तेऽम्बुद any.

(*d*) जलबिन्दवः [वा°] Any.

Oh cloud, you have never poured as many drops of rain, as the *cātaka*-bird has shed tears in its entirety !

5555

आ सप्ततेर्यस्य विवाहपङ्क्तिर्
विच्छिद्यते नूनमपण्डितोऽसौ ।
जीवन्ति ताः कर्तनकुट्टनाभ्यां
गोभ्यः किमुक्षा यवसं ददाति ॥

(आ) VS 2350 (a. Bhaṭṭa-Ūrvīdhara). (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 235).

Indravajrā metre.

Verily the man is a fool who does not go on marrying cheerfully till he is seventy ; they get their living by spinning and pounding ; does the bull say, provide fodder for his kine ? (P. Peterson's translation).

5556*

आसप्तमं कुलं हन्ति शिरोऽभ्यङ्गे चतुर्दशी ।
मांसाशने पञ्चदशी कामधर्मे तथाष्टमी ॥

(अ) Cr 1247 (CRB 7. 35, CRBh II 7. 48, CRCa I 7. 30, CRBh I 7. 33 *v.l.*, CRP 7. 34 *v.l.*).

(*a*) षष्ठी वदन्तोत्कषणे (चढंतोत्कर्षणो CRBh I) CRP ; आसप्तम° CRBh II.

If a person takes oil-bath for the head on the fourteenth lunar day it adversely affects the members of his family for seven generations ; the same is the case with his *kāma* and *dharma*, if meat is consumed on the fifteenth lunar day ; the same is the case with the eigth lunar day as well. (A. A. R.).

5557

आ समन्ताच् चतुर्दिक्षु सन्निकृष्टाश्च ये नृपाः ।
तत्परास् तत्परा येऽन्ये क्रमाद् हीनबलारयः ॥

(अ) Śukranīti 4. 1. 20.

On all sides in the four directions those princes who are situated nearby, other princes who are farther away from them and others who are still far away—all these are in that order weaker foes. (A. A. R.).

5558

आसमस्ताक्षिविक्षेप- समर्पितमनोभुवाम् ।
मन्मथोद्दीपनं तासां विटवृत्तं विधास्यते ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 7.

The incitement of passion by these harlots who enkindle love by their glances in full measure, makes a person dissolute in character. (A. A. R.).

आसमाने समानत्वं see No. 3709.

5559*

आ सर्गात् प्रतिवासरं रसशतैर्या बोधिता पोषिता
कल्पान्तावसरेऽथ सैव पृथिवी स्वैरेव दग्धा करैः ।
कृत्वेत्थं किमपि स्वकर्म नियतेः पूर्वापरोपप्लुतं
कष्टं सोऽपि दिनान्तवीतकिरणस् तिग्मांशुरस्तं गतः ॥

(आ) VS 564 (a. Bhavānīnandana).

Śārdūlavikrīḍita metre.

That earth which is awakened and nourished by hundreds of ingredients every day ever since creation, the same (earth) is burnt by the sun by his own rays at the time of the destruction of the world ; thus accomplishing the ordinances of fate that are mutually contradictory ; even that sun alas ! with his rays lost at the end of day, has now set. (A. A. R.).

5560**

आसवरतिरतिबहुभुक्
कट्वम्लाशी च कर्मठः पिशुनः ।
स्थूलः कृशोऽतिदीर्घः
खर्वो वा कृष्णपीतो वा ॥

(आ) ŚP 3119 (a. Śrīdhara).

Āryā metre.

(Inauspicious are the persons) who are addicted to liquor, fond of excessive eating, those who dote on very hot and sour food, those engaged in religious activities exclusively, tale-bearers, excessively stout, lean, tall or short and those whose colour is a mixture of dark and yellow. (A. A. R.).

आससता महाबाहो see No. 5508.

5561*

आससाद मुनिरात्मनस् ततः
शिष्यवर्गपरिकल्पितार्हणम् ।
बद्धपल्लवपुटाञ्जलिद्रुमं
दर्शनोन्मुखमृगं तपोवनम् ॥

(अ) Ragh 11. 23. (Cf. A. Scharpé's Kālidāsa Lexicon I. 4 : p. 170).

(आ) Alm 91.

(*d*) दर्शनोत्सुकमृगं Ragh (var.).

Rathoddhatā metre.

Then the sage came to his own penance-grove, with the materials of worship kept ready by the group of pupils, with the trees folding up (their) hands (in the form) of folded leaves, (and) with the deer faces lifted up for the sight (of him). (R. D. Karmarkar's translation).

5562*

आसां जलास्फालनतत्पराणां
मुक्ताफलस्पर्धिषु शीकरेषु ।
पयोधरोत्सर्पिषु शीर्यमाणः
संलक्ष्यते न च्छिदुरोऽपि हारः ॥

(अ) Ragh 16. 62 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 259).

(आ) VS 1874 (a. Kālidāsa), SR 337. 63 (a. Ragh), SSB 208. 5 (a. Kālidāsa), AIR 537.

(*b*) °फलस्पर्शिषु Ragh (var.).

(*c*) °सेधविशी° AIR.

Upajāti metre (Indravajrā and Upendravajrā).

The garland of these females who are deeply engaged in striking the water with their hands, though on the point of being broken, was not observed by them being unstrung among the sprays that vie with pearls and spread over their breasts. (G. R. Nandargikar's translation).

5563

आसां व्रतमतीवाक्ष्णोर् यत् पुरः परिसर्पणम् ।
सह यातं मनस् तत्र त्यक्त्वा भूयो निवर्तनम् ॥

(आ) SR 259. 62, SSB 71. 3.

It is the observance of a religious vow that their eyes constantly move about in front ; the mind goes along with them there, but abandoning them, it turns back again and again. (A. A. R.).

आ सां(सं°)सारात् त्रिभुवनम् see No. 5520.

5564*

आसादितप्रकटनिर्मलचन्द्रहासः
प्राप्तः शरत्समय एष विशुद्धकान्तः ।
उत्खाय गाढतमसं घनकालमुग्रं
रामो दशास्यमिव संभृतबन्धुजीवः ॥

(अ) Chalitarāma (v. V. Raghavan, *Some Lost Rāmāyaṇa Plays*, p. 53).

(आ) JS 226. 2, SR 345. 40 (a. Sāh), SSB 220. 47 (a. Sāh), Sāh *ad* 6. 283 (p. 130), AA 106. 19–107. 2, Sar *ad* 5. 510 (p. 739), Daś *ad* 3. 3 (p. 149) and *ad* 3. 10 (p. 152).

(*a*) आसारित° AA (var.) ; °चन्द्रभास: JS (var.).

(*b*) °कान्तिः JS.

(*d*) संहृत° AA (var.).

Vasantatilakā metre.

Smiling with the clear, silvery moon, and lustruous with the stars, Autumn has arrived—like the fair Rāma, radiant with his glittering swerd unsheated; like the hero he has destroyed the season of the rains, dark and dreadful like the ten-headed monster; and he has reloaded the *Bandhujīva* with flowers, still imitating that gracious prince who brought back life to his slaughtered friends. (Translation in *Bibl. Ind.* 9).

5565*

आसादितव्योऽस्ति करालकेशः
सखेदयार्हः समयोऽपकारी ।
तदुत्तमश्लोककथानुबन्धस्
तावद् यथा स्यात् प्रयते तथाहम् ॥

(अ) Ras 15.

(*a*) *Version A* : कराल-केशः.
*Version B* : कराऽलकेऽऽशः.

(*b*) *Version A* : सखे दयार्हः समयोऽपकारी.
*Version B* : सखेदयाऽर्हः स मयोऽपकारी.

(*c*) *Version A* : उत्तमश्लोक-क°.
*Version B* : उत्तमश्लोकक°.

Upajāti metre (Indravajrā and Upendravajrā).

*Version A* :

The time of frightful gray hairs (old age) which is pitiable oh ! friend, and which does harm will be reached by me; hence I shall put forth efforts to pass it in such a way that there will be talks on the best of divine incarnation, Kṛṣṇa.

*Version B* :

The rich man who will be of service at the proper time should be secured by me by the hand (in marriage) by efforts; I shall therefore strive for it in such a way that he may become the object of great fame. (A. A. R.).

5566*

आसादितस्य तमसा नियतेर्नियोगाद्
आकाङ्क्षतः पुनरपक्रमणेन कालम् ।
पत्युस् त्विषामिह महौषधयः कलत्र-
स्थानं परैरनभिभूतममूर्वहन्ति ॥

(अ) Śiś 4. 34.

(आ) SSB 455. 13 (a. Māgha).

(*d*) °भजन्ति [°व°] Śiś (var.).

Vasantatilakā metre.

Here the great herbs take into their charge the wives of the sun and do not let them be obscured [*or* : disturbed] by others, when he is, by the decree of fate, overtaken by darkness [*or* : misfortune], and look forward to the time (of reunion) when it would pass off. (M. S. Bhandare's translation).

5567*

आसाद्य कृष्णपक्षान्
अत्रसतः सर्वदाऽभीकान् ।
परयात्मनि रतचित्तान्
विभाव्य तत्कर्म कुर्वतः क्व भयम् ॥

(अ) Ras 12.

(*b*) *Version A* : अत्र सतः.
*Version B* : अ-त्रसतः.

(*c*) *Version A* : परय्-आत्मनि.
*Version B* : परयाऽऽत्मनि.

(*d*) *Version A* : कुर्वतः.
*Version B* : कुर्व् अतः.

Āryā-udgīti metre.

*Version A* :

Having reached the good people who are worshippers of Kṛṣṇa and who are ever free from fear, and knowing them to be having their minds devoted to the supreme self, and performing actions therefor, as they do, where is fear (of worldly life) ?

*Version B* :

Having come to the time of the dark fortnight and observing licentious characters ever free from fear in attaching themselves to the wives of others, you also do similarly; then where is the fear ? ( A. A. R. ).

5568*

आसाद्यते कथं वा
शौर्याश्रयणेन गौरवध्वंसः ।
तत् तत्र दत्तचित्तश्
चित्तजसंतापभाजनं न जनः ॥

(अ) Ras 24.

(*b*) *Version A* : शौर्य-आश्रयणेन गौरव-ध्वंसः.
*Version B* : शौर्याऽऽश्रयणे न गौर-वध्व्-अंसः.

Āryā-gīti metre.

*Version A* :

How can one attain loss of one's own importance when he resorts to the side of the Lord Śrī-Kṛṣṇa ? Hence offering his mind there, a person never becomes the target of the torments of Cupid.

*Version B* :

How can a man not obtain the shoulder (in embrace) of a girl of white complexion, if he puts forth valorous deeds ? Hence a person who is full of adventurous spirit never becomes the object of (unrequited) love. (A. A. R.).

5569

आसाद्य दक्षिणां दिशम्
अविलम्बं त्यजति चोत्तरां तरणिः ।
पुरुषं हरन्ति कान्ताः
प्रायेण हि दक्षिणा एव ॥

(अ) ĀrS 2. 83.

Āryā metre.

When a boat reaches the southern side (of the river) it abandons without doubt [delay] the northern side; indeed only those charming ladies who are clever generally captivate the hearts of men. (A. A. R.).

5570*

आसाद्य भङ्गमनया
द्यूते विहिताभिरुचितकेलिपणे ।
निःसारयताक्षानिति
कपटरुषोत्सारिताः सख्यः ॥

(अ) ĀrS 2. 78.

Āryā metre.

When playing at dice with the lover she got defeated having first agreed on pleasing love-sport as the stake; 'Take away the pieces of dice', (she said in disgust) and thus by feigned anger, all friends were driven away ! (A. A. R.).

5571

आसाद्य मन्दरागोऽपि भुजङ्गेनातिसंगतिम् ।
तद्भोगात्तु भ्रमन् कष्टं प्राप्नोति विषमन्ततः ॥

(आ) SSK 4. 9.

Though not passionate, moving in the company of licentious people, a person indulges in excessive sex activities and thus engaged in a roving life alas ! gets into dangers from it; just as a person moving too closely with a serpent gets poison into his system from its hooded body. (A. A. R.).

5572*

आसाद्य सोमभुवमास्वहि यत्र नित्यं
मङ्क्तुं प्रलोभयति सैकतमंशुकाभम् ।
तत् तत्र निर्वहति संप्रति नित्यकृत्यम्
एतस्य विस्मृतगृहस्य परानुभूत्या ॥

(आ) Ras 11.

(*a*) *Version A* : सोमभुवम्.
*Version B* : सोऽस- भुवम्.

(*b*) *Version A* : सैकतम् अंशुकाभम्.
*Version B* : सैकतमं शुकाभम्.

(*d*) *Version A* : पराऽनुभूत्या.
*Version B* : पराऽऽनुभूत्या.

Vasantatilakā metre.

*Version A* :

Having reached the bank of the river Narmadā let us two remain there for ever, for its sandy banks resplendent like pure silk tempts me to plunge into its waters ; we shall do our daily duties there forgetting our (worldly) home by experiencing supreme bliss.

*Version B* :

(Of the three of us) let us two go and remain in the bower of *atasī*-plants ; and that well-known woman will tempt our companion who is charming like the sage Śuka to immerse (in love) ; he will thus carry on his affairs daily with her forgetting his home as he has now (pleasing) experiences with another woman. (A. A. R.).

5573

आसाद्यापि महोदधिं न वितृषो जातो जलैर्वाडवो
मेघं प्राप्य न चातकोऽपि चरणौ भानुं न लेभेऽरुणः ।
चन्द्रः शंकरशेखरेऽपि निवसन् पक्षक्षये क्षीयते
प्रायः सज्जनसंगतोऽपि लभते दैवानुरूपं फलम् ॥

(आ) Sama 2 द 42, SR 94. 103, SSB 378. 112, SRM 2. 1. 144.

(*d*) °संगतौ हि Sama.

Śārdūlavikrīḍita metre.

The submarine fire does not get rid of his thirst even resorting to the waters of the great ocean ; and the same is the case with the *cātaka*-bird by resorting to a cloud ; the charioteer Aruṇa has not regained his feet by serving the sun ; though residing as the crest-ornament of Lord Śiva, the moon wanes in the dark fortnight ; generally a person gets results as ordained by fate, though he may associate with good people. (A. A. R.).

5574*

आसाद्याम्रवनीमिमां प्रति नवामास्वाद्य तन्मञ्जरीं
मैवं पञ्चममञ्च नन्दनवनभ्रान्त्या तया कोकिल ।
एषा वायसमण्डली घनशिरःशूलाहतिव्याकुला
कुध्वानैर्बधिरीकरिष्यति वृथा श्रोत्राणि सत्पत्रिणाम् ॥

(आ) Ava 138, SR 225. 146. SSB 615. 37, RJ 380.

(*a*) °मञ्जरीर् Ava.

Śārdūlavikrīḍita metre.

Having reached this wood of mango trees and tasting the cluster of their tender blossoms, do not, oh ! cuckoo, begin your song in the delightful fifth key under the delusion that this is a pleasure garden (with appreciating people). Here is a big flock of crows who cause severe headache and deafen the ears of all good birds by their harsh caws. (A. A. R.).

5575**

आसामुपरि दद्याच् च पानीयस्य विचक्षणः ।
एवं यामद्वयं कुर्यात् ततस् त्वासां न दापयेत् ॥

(आ) ŚP 3053.

(In the calcination of quick silver when the covered boiler is heated) the man of expert knowledge should pour water over it ; this should be done over a period of two *yāma*-s and thereafter no more water should be poured. (A. A. R.).

5576*

आसायं सलिलभरे
सवितारमुपास्य सादरं तपसा ।
अधुनाब्जेन मनाक् तव
मानिनि तुलना मुखस्याप्ता ॥

(अ) BhV (PJKS) Śṛṅgā° 169, BhV (POS) Appendix 13. 21-2, Rasagaṅgā 1 (p. 88. 13-4).

(आ) SRK 279. 11 (a. BhV), SR 262. 172 (a. Rasagaṅgādhara), SSB 77. 13, IS 7743.

(*a*) सलिलान्तः BhV.

(*d*) °स्यापि BhV.

Āryā metre.

Having propitiated the sun with attentive penance, remaining in water till the evening hour, now by the lotus a little resemblance to your face has been obtained, oh jealous one! (A. A. R.).

5577*

आसारान्तमृदुप्रवृत्तमरुतो मेघोपलिप्ताम्बरा
विद्युत्पातमुहूर्तदृष्टककुभः सुप्तेन्दुताराग्रहाः ।
धाराक्लिन्नकदम्बसंभृतसुरामोदोद्वहाः प्रोषितैर्
निःसंपातविसारिदर्दुररवा नीताः कथं रात्रयः ॥

(आ) SkV 220 (a. Yogeśvara), Kav 40 (a. Yogeśvara), Skm (Skm [B] 1301, Skm [POS] 2. 166. 1), Kav p. 77.

(*b*) °मूहू° Kav (MS).

(*c*) °सम्भृत° Kav (MS); °सुधामो° Skm; प्लोषितैर् Skm (var.).

Śārdūlavikrīḍita metre.

After the rain a gentle breeze springs up / while the sky is overlaid with clouds; / one sees the horizon suddenly in a flash of lightning; / moon and stars and planets are asleep; / a heady scent is borne from *kadamba-s* wet with rain / and the sound of frogs spreads out in utter darkness. / How can the lovely lover spend these nights? (D. H. H. Ingalls's translation).

5578*

आसारेण न हर्म्यतः प्रियतमैर्यातुं बहिः शक्यते
शीतोत्कम्पनिमित्तमायतदृशा गाढं समालिङ्ग्यते ।
जालैः शीकरशीतलाश्च मरुतो रत्यन्तखेदच्छिदो
धन्यानां बत दुर्दिनं सुदिनतां याति प्रियासंगमे ॥

(अ) BhŚ 142.

(आ) VS 1784 (a. BhŚ), SR 342. 67 (a. BhŚ), SSB 215. 63, RJ 1250 (a. Rāmacandra), SU 863, SLP 5. 32 (a. BhŚ), IS 1067, Pr 364.

(*a*) असरेष or आसारेषु or आश्यारेण or असारेण BhŚ (var.); न हम्मितः or न हर्म्यतं or हि हर्म्यतः or न धामतः or सहर्म्यतः [न ह°] BhŚ (var.); °यातुर् or °गंतुं [°या°] BhŚ (var.); यदा [ब°] BhŚ (var.); शख्यते or शंकते [श°] BhŚ (var.).

(*b*) °दृशां (°शं or °शी or °शो) [°दृशा] BhŚ (var.); ममालिग्यते (स°; °ग°; श्लिष्यते) BhŚ (var.); तदालिङ्ग्यते BhŚ (var.).

(*c*) जाले or बाले or जाताः or धाराः or वाताः or धारा° [जा°] BhŚ (var.); शीतलशीकराश्च (°लैश्च SR, SSB) BhŚ (var.), SR, SSB; सततं or मधुरा [म°] BhŚ (var.); मरुत-श्चात्यन्त° BhŚ (var.); (ऽ)प्यत्यंत° or ह्यत्यंत° or चात्यंत° or वात्यंत° or अत्यंत° [रत्यन्त°] BhŚ (var.); °स्वेद° or °स्वेदापहा BhŚ (var.).

(*d*) च न or च तु [बत] BhŚ (var.); दुर्निनं [दु°] BhŚ (var.); यांति BhŚ (var.); प्रियासंगमात् or प्रियायागमे BhŚ (var.).

Śārdūlavikrīḍita metre.

For blessed persons, a foul rainy day is even changed into a pleasant and enjoyable one ; for, when they are unable to go out of their bedrooms on account of the incessant downpour of rains, they gladly return to their beloveds who trembling with cold take them into their close embraces ; as well as when the cool particles of water in the surrounding atmosphere give them a refreshing sensation, and allay the excess of fatigue they might have incurred in their sensual pleasure. (P. G. Nath's translation).

**आसारेषु न हर्म्यतः** see No. 5578.

5579*

**आसारोपरमे प्रगाढतिमिराः किर्मीरयन्त्यो निशाः**
**पान्थस्त्रीमनसां स्मरानलकणासन्तानशङ्कास्पृशः ।**
**पिष्टानां प्रसभं घनाघनघटासंघट्टतो विद्युतां**
**चूर्णाभाः परितः पतन्ति तरलाः खद्योतकश्रेणयः ॥**

(आ) SkV 234, Prasanna 96*a*.

(*a*) विस्मारयंत्या Prasanna.

(*b*) °कणा उत्तल° Prasanna.

Śārdūlavikrīḍita metre.

The fireflies sprangle the after-downpour blackness of the night : / that one might think them a train of sparks from the burning love of lonely wives ; / they fly about as lightly as a powder / ground out of lightning by the wild collisions of the clouds. (D. H. H. Ingalls's translation).

5580*

**आसितानि हसितानि कृतानि**
**प्रेक्षितानि गदितानि गतानि ।**
**प्रायशोऽनुकुरुते ललिताङ्गी**
**नर्तकीव चतुरं दयितस्य ॥**

(आ) AA 32. 1-4.

Svāgatā metre.

The mode of sitting, the way of laughing and other actions, the way he looks, his speech and the mode of walking, the charming-limbed one now imitates with near perfection of her lover by her cleverness, as if she were an actress. (A. A. R.).

5581*

**आसित्वा विजने विमुक्तविषयासङ्गं मनो निश्चलं**
**कृत्वा हृज्जलजान्तरे प्रियतमारूपं परं दैवतम् ।**
**ध्यात्वा हारलतामयाक्षवलयं हस्तेन धृत्वा मया**
**तत्सायुज्यफलाप्तये प्रतिदिनं तन्नाम संजप्यते ॥**

(आ) AA 86. 18–87. 2.

(*a*) आसित्वालिजने AA (var.).

Śārdūlavikrīḍita metre.

Sitting in a lonely location, setting aside all pleasure-attachments, keeping the mind steady, istalling the deity of my sweet-heart on the lotus of my heart, holding in my hand the rosary of beads in the form of her pearl-necklace and meditating constantly upon her, the name of my beloved is being muttered by me, every day, for attaining the effect of her blissful union (with me). ( S. Bhaskaran Nair's translation ).

5582*

**आसिष्ये सुखितो गृहीति विहितो मोहेन दारग्रहस्**
**तत्सङ्गात् सुतदासबान्धवसुहृत्संबन्धिनामुद्भवः ।**
**तन्निर्वाहकदर्थनापरिभवानौचित्यचिन्ताजुषः**
**किं सौख्यं कतमा गृहस्थितिरतोऽनर्थो मया स्वीकृतः ॥**

(आ) VS 3260, SR 77. 55 (a. VS), SSB 350. 58.

Śārdūlavikrīḍita metre.

'I shall be happy as a householder'—with this delusion I married a wife and due to this attachment there came into being children, servants, relatives, friends and wive's relations and attending to these I got troubles, insults, improprieties and worries ; what is happiness and what is householder's life ? I only accepted a dangerous thing. (A. A. R.).

5583

आसीज् जनः कृतघ्नः
क्रियमाणघ्नश्च सांप्रतं जातः ।
इति मे मनसि वितर्को
भविता लोकः कथं भविता ॥

(आ) VS 3060.

Ārya metre.

There were ungrateful people before, and now too there are people who impede the course of my actions—if such conjectures arise in my mind, what will the world come to ? (A. A. R.).

5584

आसीता मरणात् क्षान्ता नियता ब्रह्मचारिणी ।
यो धर्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥

(अ) Mn (Mn [J] 5. 158, Mn [Jh] 5. 156).

Until death let her be patient (of hardships), self-controlled, and chaste, and strive (to fulfil) that most excellent duty which (is prescribed) for wives who have one husband only. (G. Bühler's translation).

5585*

आसीत् कल्पमुदन्वदम्बुनि चिरं भेजे च भालानलं
भर्गस्य प्रतिमासकर्महुतभुक्कुण्डेऽप्यहौषीद् वपुः ।
तीव्रैरेव तपोभिरिन्दुरकरोदित्थं जनुर्यापनं
किं कुर्याद् विधुरो न वाञ्छति विधिस् तल्लाञ्छन-
प्रोञ्छनम् ॥

(अ) SMH 11. 34.

(a) °दम्बु° SMH (var.).

(b) अहोषीद् SMH (var.).

(c) जनुर्जापनं SMH (var.).

Śārdūlavikrīḍita metre.

The moon remained under the waters of the ocean for endless time, he resorted to the (fiery penance of the) forehead fire of Lord Śiva, he sacrificed his body every month into the holy fire in the hole of the orb of the sun ; thus has he spent his life by doing severe penance ; what is to be done ? Cruel fate does not wish to wipe off his black spot. (A. A. R.).

5586*

आसीत् ताम्रमयं शरीरमधुना सौवर्णवर्णं गतं
मुक्ताहारलताश्रुबिन्दुनिवहैर्निःस्वस्य मे कल्पिता ।
स्वल्पं स्वल्पमनल्पकल्पमधुना दीर्घं वयः कल्पितं
स्वामिन् दुःख भवत्प्रसादवशतः किं किं न लब्धं मया ॥

(आ) VS 3206, SR 68. 87 (a. VS), SSB 337. 88.

Śārdūlavikrīḍita metre.

The body has become copper-coloured, the golden hue is gone, to me now *niḥsva* [penniless *or* : without self-possession] a pearl-string is provided in the form of the continuous drops of tears ; by granting little by little, long life has now been vouchsafed ; oh ! Lord Sorrow, by your grace what indeed have I not secured ? (A. A. R.).

5587

आसीत् पूर्वं विमलजलधौ मण्डनं भूपतीनां
नारीणां च प्रबलमुकुटे काञ्चनेन प्रसङ्गात् ।
तन्त्रीबद्धः कथमिदमहो काचखण्डेन सार्धं
भिल्लीकण्ठे मरकतमणे कामवस्थां गतोऽसि ॥

(आ) Ava 351, SR 218. 71, SSB 602. 3, SRK 90. 8 (a. Prasaṅgaratnāvalī).

Mandākrāntā metre.

You were at first in the spotless ocean, then became an ornament to kings and queens in their crowns by being united with gold ; now alas ! you are stringed along with pieces of glass and are round the neck of a woman of the wild tribes ; oh ! emerald, what a pitiable state you have come to now ! (A. A. R.).

5588*

आसीत् सत्ययुगे बलिस्तदनु च त्रेतायुगे भार्गवो
रामः सत्यपराक्रमोऽथ भगवान् धर्मस् तथा द्वापरे ।
दाता कोऽपि न चास्ति संप्रति कलौ जीवन्ति केनार्थिनश्
चेत्येवं कृतनिश्चयेन विधिना व्यापारिणो निर्मिताः ।।

(आ) SR 98. 1, SSB 385. 3, SRK 103. 1 (a. Sphuṭaśloka), IS 7728.

(*a*) आदौ [आ°] SRK, IS; राघवो [भा°] SRK, IS,

(*d*) इत्येवं SRK, IS.

Śārdūlavikrīḍita metre.

There was in the Satya age the (munificent) demon king Bali; and then in the next Tretā age there was Paraśurama, full of true valour; then there was the Lord Dharma incarnate[1] in the Dvāpara age; now in the Kali age there is no munificent donor, how are the supplicants to live? Thus Fate, resolving in his mind, has created the (princely) merchants. (A. A. R.).

1. King Dharmaputra or Lord Kṛṣṇa.

5589*

आसीदञ्जनमत्रेति पश्यामि तव लोचने ।
भाविभूषणसंभारां साक्षात्कुर्वे तवाकृतिम् ।।

(आ) Kpr 10. 500, KāP 360. 4-5, Amd 327. 945, AlK 336. 11-2.

(*b*) तवोत्पश्यामि चक्षुषी Amd.

(*c*) °संस्कारां Alk.

(*d*) त्वदा° Alk.

Methinks there was the black collyrium in your eyes. And I perceive thy body as if it were going to be adorned with ornaments. (G. Jhā's translation).

5590*

आसीदवभ्रशरदभ्रमिषाद् यशस् ते
नाके भ्रमन् नृप यदभ्रमुकान्तशुभ्रम् ।
तत् पुष्पवर्षणमिवाप्सरसां द्युलोके
व्याप्नोत्यमादिव भुवं तुहिनच्छलेन ।।

(आ) VS 2634 (a. Śrī-Baka).

Vasantatilakā metre.

Your fame, oh! king, remained at first in the sky wandering in the guise of the thick autumnal clouds, pure white like the divine elephant Airāvata; now resembling a shower of divine flowers offered by (admiring) heavenly damsels, it spreads all over the earth in the guise of a fall of snow. (A. A. R.).

5591*

आसीदासीमभूमीवलयमलयजालेपनेपथ्यकीर्तिः
सप्ताकूपारपारीसदनजनघनोद्गीतचापप्रतापः ।
वीरादस्मात् परः कः पदयुगयुगपत्पातिभूपातिभूयश्
चूडारत्नोडुपत्नीकरपरिचरणानन्दनन्दन्नखेन्दुः ।।

(अ) Naiṣ 12. 18.

(आ) VS 2606 (a. Naiṣ), SR 112. 281 (a. Naiṣ), SSB 407. 297.

(*c*) त्वत्तो वीरः [वीरा°] VS.

(*d*) °रणनन्द° VS.

Sragdharā metre.

Who hath ever been greater than this hero, whose fame is an ornament, even like paste of sandal applied to the circle of the earth through its entire range? The might of his bow is unceasingly sung by the people living on the seven sea-shores. The moons, his toe-nails, heartily rejoice in the diffusion of light by their star wives, the innumerable crown jewels of kings, simultaneously falling at his feet. (K. K. Handiqui's translation).

5592*

आसीदुप्तं यदेतद् रणभुवि भवता वैरिमातङ्गकुम्भान्
मुक्ताबीजं तदेतत् त्रिजगति जनयामास कीर्तिद्रुमं ते ।
शेषो मूलं प्रकाण्डं हिमगिरिरुदधिर्दुग्धपूरालवालं
ज्योत्स्ना शाखाप्रतानः कुसुममुडुचयो यस्य चन्द्रः फलं च ।।

(आ) SkV 1006, Prasanna 76*b* (Amarasiṁha), Skm (Skm [B] 1623, Skm [POS] 3. 51. 3) (a. Hari).

(*b*) विमुक्तं त्रि° Skm ; कीर्तिद्रुमस् Skm (var.) ; कीर्तिस्त्रयं Prasanna.

(*c*) दग्ध° Prasanna ; °पूर्णालवालं [°पूरा°] Skm (var.).

(*d*) °चया Skm.

Sragdharā metre.

Once upon a time a pearl was torn / from the brow of your enemy's elephant, / which, being planted on the battlefield, became the seed / whence grew this tree, your fame, throughout the universe. / The world-snake is its root, Himālaya its trunk, / the see of milk its irrigation trench ; / the moonlight form its branches, the hosts of stars its blossoms, / and the moon its fruit. (D. H. H. Ingalls's translation).

5593*

आसीदेव यदार्द्रः
किमपि तदा किमयमाहतोऽप्याह ।
निष्ठुरभावादधुना
कटूनि सखि रटति पटह इव ॥

(आ) ĀrS 2. 102.

Āryā metre.

When he was melting with love for me he never said a word (of protest) even when I slapped him ; now due to hard-heartedness (in the absence of love), friend, he roars bitterly like a kettle-drum. (A. A. R.).

5594*

आसीद् गङ्गाधरस् तस्य भ्राता गङ्गाधरोपमः ।
एकान् बबन्ध यो व्यालान् मुमोचैकान् यदृच्छया ॥

(आ) JS 2. 15.

To him there was a brother by the name of Gaṅgādhara, who could be compared to the wearer of Gaṅgā [Śiva]; he trapped vicious elephants and rogues and by chance released also imprisoned princes. (A. A. R ).

5595*

आसीद् गङ्गान्वयाग्रक्षितिपतितिलको राजराजक्षितीशः
क्ष्मापालप्रौढमौलिप्रकरमणिरुचिप्रस्फुरत्पादपीठः ।
योऽरातिक्षत्रचक्रक्रथनकरभुजापालिताशेषपृथ्वी-
चक्रश्चक्रायुधाभोऽदधदुरसि रमां वाचि वाचामधीशः ॥

(आ) SSB 426. 1.

(*b*) र is omitted in प्रस्फुरत् SSB.

(*d*) भो° दधदुरसिमां (*sic !*) SSB.

Sragdharā metre.

There was the best of kings born of the Gaṅgā dynasty, the emperor Rajarāja, whose footstool was illumined by the rays of the gems on the heads of haughty princes, who protected all the regions of the earth by the might of his arms which put down all the rival princes ; and resembling the discus-armed god [Viṣṇu] he had the goddess of prosperity resting on his chest and being a master of learning had the goddess of speech in his tongue. (A. A. R.).

5596*

आसीद् यस्तव पुत्रकस् त्रिचतुरैः पत्राङ्कुरैरावृतो
मेघोन्मुक्तजलैकजीवनविधिः सन्मार्गलब्धास्पदः ।
सोऽयं संप्रति वासरैः कतिपयैरध्वन्यपुण्योच्चयैः
संपन्नः फलनम्रपल्लवततिच्छायोपलिप्तावनिः ॥

(आ) Skm (Skm [B] 1918, Skm [POS] 4. 56. 3) (a. Surabhi), Kav p. 115.

(*d*) छायोपलिप्तावलिः Skm (var.).

Śārdūlavikrīḍita metre.

That adopted child of yours [the plant] which had only three or four leaves, which

was subsisting entirely on the waters released by the clouds and which had established itself in the right path (frequented by people), now has become rich [well grown] in a few days by the good fortune of travellers and blesses the earth with the thick shade of its tender leaves and bending (with humility) under the weight of its fruit. (A. A. R.).

5597*

आसीद् वरः कण्टकितप्रकोष्ठः
स्विन्नाङ्गुलिः संववृते कुमारी ।
तस्मिन् द्वये तत्क्षणमात्मवृत्तिः
समं विभक्तेव मनोभवेन ॥

(अ) Ragh 7. 22. (Cf. A. Scharpé's Kalidāsa-Lexicon I. 4: p. 106). Cf. रोमोद्गमः प्रादु°.

(आ) Sar *ad* 5. 2 (p. 571. 2-3).

(*a*) अभूद् [आ°] Sar.

(*c*) वृत्तिस् तयोः पाणिसमागमेन Ragh (var.).

(*d*) मनोभवस्य Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The hair on the wrist of the bridegroom stood on end while the fingers of the bride became moist with perspiration; so it seemed that by the joining of their hands, the action of love was, at that moment, equally divided between them. (M. R. Kale's translation).

5598*

आसीनः शयितः स्थितः प्रचलितः स्वप्नायितो जागृतः
पश्यन् मीलितलोचनो व्यवहरन् मौनं प्रपन्नोऽथवा ।
तां प्रेमाकुलवीक्षितां स्मितमुखीं सव्रीडमन्दागमां
श्लिष्यन्तीं प्रणयार्द्रमुग्धलपितां पश्यामि नक्तंदिवम् ॥

(आ) SR 281. 101, SSB 111. 105.

Śārdūlavikrīḍita metre.

Whether seated, lying down, standing, walking, dreaming, waking, seeing, remaining with eyes closed, working or keeping quiet—in all these situations, day and night, I see her embracing me, speaking sweetly and melting with love, walking gently due to shyness, with a smiling face and with eyes filled with love. (A. A. R.).

5599

आसीनः सुखमापणे यदि वणिक् श्रद्धालुभिः प्रार्थितः
किंचिच् शंसति पञ्चकं शतकमित्येतन्न तस्याद्भुतम् ।
आपातालविघूर्णिताम्भसि चलत्यौत्पातिके मारुते
मज्जन्त्यामपि नावि मुञ्चति न यस्तामेव मूल्यस्थितिम् ॥

(अ) DikAny 15.

Śārdūlavikrīḍita metre.

If a merchant, seated comfortably and chatting with friends who are interested in hearing him, were to say something in the vein of five percent[1] and a hundred percent[2], need that cause any surprise? For, while sailing in a ship and even when it sinks by portentous hurricanes which dash the waves down to the very nether regions, he does not leave off talking the state of his capital. (A. A. R.).

1. Cost price. 2. Selling price.

5600

आसीनः स्वामिनः पार्श्वे तन्मुखेक्षी कृताञ्जलिः ।
स्वभावं चास्य विज्ञाय दक्षः कार्याणि साधयेत् ॥

(अ) P (PM 1. 34).

Seated by the side of the master, looking at him, with hands folded in reverence, the clever person should have his business successfully accomplished after understanding fully his mood at that time. (A. A. R.).

5601*

आसीना तटभुवि सस्मितेन भर्त्रा
रम्भोरूरवतरितुं सरस्यनिच्छुः ।
धुन्वाना करयुगमीक्षितुं विलासाञ्
शीतालुः सलिलगतेन सिच्यते स्म ॥

(अ) Śiś 8. 19.

(*cd*) विलासाञ्शीतालुः

Praharṣiṇī metre.

When the young lady possessing charming thighs was seated on the bank, afraid of entering the cold water (of the lake), along with her husband, he smiled (at her reluctance) ; then he plunged into the water, and when she waved her hands to see his sportive movements, he sprinkled water on her. (A. A. R.).

5602*

आसीने पूष्णि तूष्णीं व्यसनिनि शशिनि
व्योम्नि कृष्णे सतृष्णे
दैत्येन्द्रे जातनिद्रे द्रवति मघवति क्लान्तकान्तौ
कृतान्ते ।
अब्रह्मण्यं ब्रुवाणे कमलपुटकुटीश्रोत्रिये शान्त्युपाये
पायाद् वः कालकूटं झटिति कवलयँल्लीलया नीलकण्ठः ॥

(आ) ŚP 93 (a. Lakṣmaṇakhaṇḍa-praśasti), SH 97 (a. Lakṣmaṇakhaṇḍa-praśasti), SR 8. 103 (a. ŚP), SSB 12. 90 (a. Lakṣmaṇakhaṇḍa-praśasti).

(*b*) याति निद्रां ŚP.

(*d*) कवलयंल्ली° SR.

Sragdharā metre.

When the sun kept quiet [unable to do anything] and the moon in the sky was full of misery, when Lord Viṣṇu remained full of desire for gain, the Lord of the demons went to sleep, Indra was fleeing, and the Lord of death had lost his lustre, Brahmā, born of the lotus and expert in scriptures, was crying 'Oh ! a great calamity has befallen and was speaking of a way to remedy it ; the blue-necked god Śiva swallowed the terrific poison *kālakūṭa* effortlessly ; may that god protect you all. (A. A. R.).

5603

आसीने लालयेद् बालां तरुणीं शयने तथा ।
उत्थितेऽप्यधिरूढां च लालनं त्रिविधं विदुः ॥

(आ) ŚP 3140 (a. Padmaśrī). Variant of No. 5534.

Caressing a damsel, if very young, may be done seated ; when she has attained full youth, it may be done in bed ; when she has grown [middle-aged], it may be done standing ; thus caressing of women is known to be of three kinds. (A. A. R.).

5604*

आसीनैः स्वं विमानं कृतपरिवृतिभिः
सुन्दरीसंगतैस् तैर्
देवैः सिद्धैश्च यक्षैरनिमिषनयनैर्दृश्यमानः सतृष्णम् ।
मध्येमध्ये पयोदैर्मुरजसदृशतां बोधयद्भिः सुमन्द-
मम्भः संपात्य पुष्पैरिव ननु महितस् ताण्डवः
श्रेयसे स्तात् ॥

(आ) SSB 17. 5.

Sragdharā metre.

Viewed with deep interest with unwinking eyes by the gods, *siddha-s* and other celestial beings, seated in their own aerial vehicles in the company of their charming spouses in a circle and with the accompaniment of drums in the form of the gentle thunders of the clouds at intervals and releasing rain as if they were showers of flowers, the *tāṇḍava* dance of Lord Śiva is greatly honoured ; may that be for your welfare. (A. A. R.).

5605*

आसीन् नाथ पितामही तव मही माता ततोऽनन्तरं
संप्रत्येव हि साम्बुराशिरशना जाया जयोद्भूतये ।
पूर्णे वर्षशते भविष्यति पुनः सैवानवद्या स्नुषा
युक्तं नाम समस्तशास्त्रविदुषां लोकेश्वराणामिदम् ॥

(आ) VS 2546 (a. Mātaṅga-Divākara), Kāvyālokalocana (MS IO 1008, fol. 26 *a*) (a. Abhinavagupta). (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 214 ; A. Weber, *Indische Studien*, 17. 172).

(*b*) कुलोद्भूतये [ज°] Kāv°.

(*d*) समग्रनीतिविदुषां किं भूपतीनाम् Kāv°.

Śārdūlavikrīḍita metre.

O king of earth, sea-girdled, was afore time thy grandmother, then became she thy mother, and now thy spouse to bring thy glory to fullness. But when a full hundred years of thy life have flown, will she be thy daughter-in-law, for this is the just fate of those to whom every science is known. (A. B. Keith's translation in his *A History of Sanskrit Literature*, p. 214).

5606

आसीन् मे मनसि हृता न सा मृता सा
या दृष्टेर्व्रजति न गोचरं प्रिया मे ।
ज्योत्स्ना हि स्फुटधवलापि कौमुदीन्दोर्
अन्धानां बहलतमोमलीमसैव ॥

(अ) ŚIS 13. 52.

Praharṣiṇī metre.

This beloved of mine is in my mind, but she is not captivated by me and is (as good) as dead ; though she moves within the range of my sight, yet she is not (really) seen ; the light of the moon, the moonbeams, however white, appears to be extremely dark to those who are blind. (A. A. R.).

आसीमहि वयं भिक्षां see भुञ्जीमहि वयं भिक्षां.

5607**

आसीमा कालिका यस्य क्षुद्राङ्गं कुण्डलीकृतम् ।
क्षुद्रवज्रकनामानं प्राह नागार्जुनो मुनिः ॥

(आ) ŚP 4643 (a. Khaḍgakośa).

That sword which is blue in colour till the very edges and its handle well rounded[1] is called *kṣudravajra* [small thunderbolts in its effect] ; so has said the sage Nāgārjuna. (A. A. R.).

1. *Or* : forming rings at the thin end.

5608

आसीमान्तान् निवर्तन्ते सुहृदः सह बन्धुभिः ।
सुकृतं दुष्कृतं वापि गच्छन्तमनुगच्छति ॥

(अ) Cr 155 (CR VI. 10, CPS 140. 17). Cf. Nos. 2958, 4809, 5474, गृहादर्था निवर्तन्ते and मृतं शरीरमुत्सृज्य.

(*b*) स° ब° tr. CR (var.).

(*c*) चापि [वा°] CR (var.).

(*a*) गन्तव्यम् [गच्छ°] CR (var.)

Friends and relatives turn their backs from the limits (of the cemetery) ; the effects of one's own good and bad deeds (during lifetime) alone accompany one who goes on his last journey.

5609*

आसीस्त्वं निशिराजरक्तहृदयेतीर्ष्यालुना वज्रिणा
प्रातः शङ्कितयेव दिव्यपदवीं गत्वात्मनः शुद्धये ।
और्वोत्तापितवार्धितापकतलादादाय मुक्तो बहिः
प्राच्यासौ दिवि तप्तमाषक इव प्रद्योतनो द्योतते ॥

(आ) JS 289. 24.

Śārdūlavikrīḍita metre.

'You were attached at heart [in love] with the moon'—(censured) thus by her lord Indra, the eastern quarter, full of apprehension in the morning, took a divine form to purify herself and having been released from the bottom of the sea heated by submarine fire, appears as the sun glowing, like a piece of gold taken out of fire. (A. A. R.).

5610

आसुरं कुलमनादरणीयं
चित्तमेतदमलीकरणीयम् ।
रामधाम शरणीकरणीयं
लीलया भवजलं तरणीयम् ॥

(आ) SR 171. 809, SSB 506. 809.

Svāgatā metre.

The abode of demoniacal tendencies should be kept away at arm's length, the mind should be made free from impure thoughts; the abode of Śrī-Rāma should be made the refuge; then the waters of worldly life could be crossed sportively [effortlessly]. (A. A. R.).

5611*

आसे चेत् स्वगृहे कुटुम्बभरणं कर्तुं न शक्तोऽस्म्यहं
सेवे चेत् सुखसाधनं मुनिवनं मुष्णन्ति मां तस्कराः ।
श्वभ्रे चेत् स्वतनुं त्यजामि नरकाद्
भीरात्महत्यावशान्
नो जाने करवाणि दैव किमहं मर्तुं न वा जीवितुम् ॥

(आ) VS 3198, SR 68. 82 (a. VS), SSB 336. 83.

Śārdūlavikrīḍita metre.

Were I to remain in the house, I am unable to maintain the family, if I resort to a penance-grove, the means of happiness, thieves of (desires) rob me (of peace); were I hurl myself into a deep chasm, there is the fear of hell as it amounts to suicide; I know not what to do, oh! Lord, whether to die or to live. (A. A. R.).

5612

आसेव्यते मुखं सर्वैर् विद्यानां योषितामपि ।
हृदयग्राहिणस् तासां द्वित्राः सन्ति न सन्ति वा ॥

(आ) SuM 23. 54.

The face [external charm] of learning and that of a woman are enjoyed by all; but the persons capable of knowing the heart of these two may be two or three, or not at all. (S. Bhaskaran Nair's translation).

आसोमहे वायं भिक्षाम् see No. 3497.

5613*

आस्कन्दन् कथमपि योषितो न यावद्
भीमत्यः प्रियकरधार्यमाणहस्ताः ।
औत्सुक्यात् त्वरितमसूस्तवम्बु तावत्
संक्रान्तप्रतिमतया बधाविवान्तः ॥

(अ) Śiś 8. 16.

Praharṣiṇī metre.

When the damsels, though holding the hands of their lovers, were afraid to plunge into the river, the waters, out of eagerness, held them within themselves in the form of their images reflected therein. (A. A. R.).

5614*

आस्कन्दितो भुजलताचलिताग्रशाखाम्
आलिङ्गितो युवतिभिः कलिकार्थिनीभिः ।
धन्योऽसि चम्पकतरो कुसुमानुरूपैर्
आसां घनस्तनफलैः फलितोऽसि यच्च ॥

(आ) JS 239. 2 (a. Sūktisahasra).

Vasantatilakā metre.

Having approached you closely, when your nearby branches were shaken (fondly) by their creeper-like hands, you were embraced by the damsels, eager to get the buds; fortunate are you, oh! *campaka*-tree, that you bear fruit too, in the shape of their hard and rounded breasts suitable to (your) flower-bunches. (A. A. R.).

5615*

आस्कन्धावधि कण्ठकाण्डविपिने द्राक्
चन्द्रहासासिना
छेत्तुं प्रक्रमिते मयैव तरसा त्रुटयच्छिरासंततौ ।
अस्मेरं गलिताश्रुगद्गदपदं भिन्नभ्रुवा यद्यभूद्
वक्त्रेष्वेकमपि स्वयं स भगवांस्तन्मे प्रमाणं शिवः ॥

(अ) Bālarāmāyaṇa 2. 31, Han 8. 52.
(आ) SkV 1546.
(a) आस्कन्धादपि Han.
(b) झटिति [त°] Han ; °च्छिरःसन्ततौ Han.
(c) °दवचो भग्नभ्रुवा Han.

Śārdūlavikrīḍita metre.

When I began with Candrahāsa, my scimitar, to cut / the forest of my throats down to the very trunk / and the veins began to burst, I swear / that not a head dropped tears or failed to smile / or frowned or begged for mercy as they fell ; / witness the blessed Śiva who saw all. (D. H. H. Ingalls's translation).

5616

आ स्तन्यपानाज् जननी पशूनाम्
आ दारलाभाच्च नराधमानाम् ।
आगेहकर्मावधि मध्यमानाम्
आ जीवितात् तीर्थमिवोत्तमानाम् ॥

(आ) SPR 971. 4 (a. Śrāddhaguṇa-vivaraṇa). SuM 32. 6, IS 1068, Subh 94.
(a) °नाज्जनिता SuM ; प्रसूताम् Subh.
(b) दारबन्धाज्जनिताध° SuM ; लाभावधि [दार°] SPR.
(c) प्रागेव कर्माणि च SuM.
(d) आजन्म तीर्थं हि नरो° SuM.

Indravajrā metre.

To the cattle the mother is the mother until it drinks (mother's) milk ; to the base one until he gets a wife ; to the middling until she takes care of the house; however, to the best one she is holy like a *tīrtha* during his whole life.

5617*

आस्त भावमधिगच्छतोस् तयोः
संमदेषु करजक्षतार्पणा ।
फाणितेषु मरिचावचूर्णना
सा स्फुटं कटुरपि स्पृहावहा ॥

(अ) Naiṣ 18. 119 (in some editions [HSS etc.] 18. 113).
(b) सम्मदेसु Naiṣ (HSS) (printer's error).

Rathoddhatā metre.

The scratches which they gave to each other with their finger-nails in their frenzied joy, when they reached the culmination of their passion, was like a seasoning of molasses with red pepper sprinklings, giving relish though sharp, (K. K. Handiqui's translation).

5618

आस्तां किं बहुभिः परोपकृतयः संसारसारं फलं
सिद्धं तत् प्रतिकूलवर्तिनि विधौ न स्तोकमप्यत्र नः ।
एते स्मः किल मानुषा वयमपि व्यर्थं व्यपेतायुषो
येषां स्वोदरपूर्तिरेव हि किमप्यष्टौ महासिद्धयः ॥

(आ) Skm (Skm [B] 2240, Skm [POS] 5. 48. 5).
(b) °र्तिकिनि [°व°] Skm (POS).
(d) अय्यष्टौ Skm (POS).

Śārdūlavikrīḍita metre.

Let that be, why speak much ? The best fruit of worldly life is the help rendered to others ; even this is denied to us to the smallest extent as fate remains unfavourable ; here we are, called men, spending our lives uselessly ; and the attainment of the eight perfections by the persons of our fate consists of merely filling their own bellies ! (A. A. R.).

5619

आस्तां क्लमापहरणं जलधेर्जलेन
दूरे दवाग्नि परिदीपितमानसानाम् ।
एतावदस्तु यदि तोयकणैर्न जिह्वा
दन्दह्यते द्विगुणतां च न याति तृष्णा ॥

(आ) VS 865 (a. Ratnākara) ; Vjv 44. 91 (a. Maheśvaradatta).

Vasantatilakā metre.

Let the quenching of thirst by the waters of the ocean (of worldly life) remain far away to those whose minds are tormented by the forest-fire of *tṛṣṇā* [thirst *or* : desires] ; even this may be tolerated but for the fact that the tongue gets burned doubly by the saline water (of troubles); and the thirst [greed] never calms down. (A. A. R.).

5620

आस्तां गाढतरानुशीलनविधिः संस्पर्शनं दूरतः
संश्लेषे विषयीकृतोऽसि न मनागक्ष्णोः पदं प्रापितः ।
किं ब्रूमः सहकार तावकगुणानन्यादृशैर्दुर्लभान्
सौरभ्येण यदध्वगानपि मुहुः प्रीणासि दूरादपि ॥

(आ) PV 673 (a. Rudra), Ava 250, SR 240. 130, SSB 640. 37, Kav p. 94.

(*b*) संभाषावि° Ava, SR, SSB ; कृतो न Ava.

(*c*) अन्यादृशो° PV (MS); अस्मादृशैर् Ava.

(*d*) यदध्वगान् मुहुरहो Ava.

Śārdūlavikrīḍita metre.

Let at rest the (pleasing) close association with you, personal contact with you is far away, you are not available to the slightest degree for an embrace, nor are you within the range of sight; (in spite of these) what shall we say of your merits, oh ! mango tree, which are rarely seen in others ? For, you often please even from afar the wayfarers by the fragrance of your flowers. (A. A. R.).

5621*

आस्तां चक्षुरिदं तिरोऽञ्चति कियच्चेतोऽपि यद्वैभवैर्
निष्प्रत्याशमयं मुने जलनिधिर्गण्डूषितः सत्तपः ।
एतेनैव विरन्तुमर्हसि न ते गण्डूषपानाधिका
काचित् ख्यातिरतःपरं परमसौ पर्जन्यनीवीव्ययः ॥

(आ) Skm (Skm [B] 1705, Skm [POS] 4. 13. 5) (a. Tailapāṭīya-Gāṅgoka).

(*c*) पुनर् [न ते].

Śārdūlavikrīḍita metre.

The fact that the ocean is beyond the range of vision be not taken into account ; how much he attracts the mind by his greatness ! Useless have you made him, the best of seas, oh ! sage Agastya, into a mouthful (when you drank him up) ; you should stop with this alone, for you get no greater fame than that you have made him a mouthful ; whereas he is the source for the release of rain by the clouds. (A. A. R.).

5622*

आस्तां तत् करकानिपातकृतभीमण्डूकनिर्मज्जन-
क्षेमैकक्षमवारि पल्वलशतं सिन्धुं तमेव स्तुमः ।
कुप्यच्छक्रकरस्वरुप्रहरणक्षुण्णाखिलाङ्गक्षरत्-
कीलालेन गिरिव्रजेन शरणं यद्गर्भवासः कृतः ॥

(अ) Kavik 1. 78.

Śārdūlavikrīḍita metre.

Let alone the countless puddles wherein / frogs alone may bathe, running away from hail ; / but we shall praise the mighty ocean alone / that sheltered bleeding mountains all / smitten by Indra's thunderbolt ! (K. Krishnamoorthy's translation)..

5623

आस्तां तावत् किमन्येन दौरात्म्येनेह योषिताम् ।
विधृतं स्वोदरेणापि घ्नन्ति पुत्रमपि स्वकम् ॥

(अ) P (PP 4. 48, Pts 4. 90, PtsK 4. 61), Dc, A in Vet after 9.16.

(आ) SR 349. 29 (a. P), SSB 227. 29, IS 1069.

(*b*) °म्येनात्र Pts, SR, SSB; °रमन्येन Vet.

(*c*) उदरेणापि विधृतं or उदरेऽपि धृतं यस्मात् Vet.

(*d*) घ्नन्ति [घ्न°] Vet; पुत्रं स्वकं रुषा PtsK ; पुत्रं प्रकोपिताः Vet.

One fact suffices. Cite no more! / They[1] kill the children that they bore. (A. W. Ryder's translation).

1. Women when they are angry.

5624*

आस्तां तावदकीर्तिर्मे त्वया तथ्यं तु कथ्यताम् ।
चित्तं कथमिवासीत् ते हरिवंशीरवश्रुतौ ॥

(आ) PG 183 (in some MSs a. Puṣkarākṣa etc.).

(*cd*) चित्तं कथमिदं वश्यं मम वं° PG (var.).

(*d*) °शीकलश्रुतौ PG (var.).

Let the ill fame to me be set aside, let the truth be narrated by you; how did your heart react on hearing the music of the flute of Śrī-Kṛṣṇa? (A. A. R.).

5625*

आस्तां तावदसीमपौरुषजुषः संमानितात्यद्भुत-
प्रारम्भाभ्यधिकक्रियस्य स खलु प्राच्यः प्रचारो हरेः ।
जीर्णस्यापि च विन्ध्यकन्दरदरीद्वारावताराक्षमैर्
अङ्गैरङ्गभृतो दलन्ति दरतो गन्धेन गन्धद्विपाः ॥

(आ) Skm (Skm [B] 1830, Skm [POS] 4. 38. 5) (a. Vallaṇa), Kav p. 100.

(*b*) स्वलु [ख°] Skm (B) (printer's error).

(*d*) दरन्ति [द°] Skm (var.).

Śārdūlavikrīḍita metre.

Let alone the heroic roaring of the lion in his younger days, when he had boundless courage and whose assaults were wonderful in the beginning and the end even more admirable; though grown weak by old age, his very smell now breaks a little the bodies of 'scent elephants' who are unable to escape into the caves of the Vindhya forest. (A. A. R.).

5626

आस्तां तावदहो समुद्रमहिमा दूरेऽपि कर्णप्रियस्
तीरे यस्य पिपासयैव मरणं प्राप्नोति शीघ्रं जनः ।
तस्मादम्बुनिधेर्वरं लघुसरः कूपोऽथवा वापिका
यत्र स्वात्मकरद्वयेन सलिलं पेपीयते स्वेच्छया ॥

(आ) SRK 194. 1 (a Śrāṅgadhara), Ava 496, SR 216. 32, SSB 599. 39, IS 7744.

(*a*) दूरे तु Ava.

(*d*) स्वीयकर° Ava, SR, SSB.

Śārdūlavikrīḍita metre.

Oh! Let the greatness of the sea be put aside, which is pleasing to the ears when one is far away; people die of thirst quickly though they remain at its very shore; therefore, far preferable is a small lake or a well or a tank where one can frequently drink water with one's own hands and that (too) as much as he pleases. (A. A. R.).

5627

आस्तां तावद् दिगन्तप्रथितसुयशसां संगमः सज्जनानां
तैः साकं वैरयोगोऽप्यतिशयमहितामुन्नतिं संनिधत्ते ।
लोके कस्यागमिष्यच्छ्रुतिपथमवपुर्वक्त्रशेषोऽपि राहुस्
त्रैलोक्यख्यातधाम्नोर्यदि रविशशिनोर्वैरितां नाकरिष्यत् ॥

(आ) SSB 368. 57.

Sragdharā metre.

Let there be association with good people whose fame is celebrated at the ends of the quarters; even cultivating their enmity brings about a high position to a person, which is wonderfully great. Will the name of Rāhu, who is bodiless and has only his head, ever reach the ears of any one, had he not courted enmity with the sun and the moon whose effulgence is well known in all the three worlds? (A. A. R.).

5628*

आस्तां तावद् वचनरचनाभाजनत्वं विदूरे
दूरे चास्तां तव तनुपरीरम्भसंभावनापि ।
भूयो भूयः प्रणतिभिरिदं किं तु याचे विधेया
स्मारं स्मारं स्वजनगणने कापि रेखा ममापि ॥

(आ) PG 342 (a. Keśava-Bhaṭṭācārya), SR 292. 22, SSB 131. 24, RJ 891 (a. Goṣṭhīmiśra).

(c) अहं [इदं] SR, SSB.

(d) स्वगणगणने PG (var.), लेखा [रे°] SR, SSB ; मदीया [म°] PG (var.).

Mandākrāntā metre.

Let my being a person desiring to hear your speech be put far away, and far away also remain the honour of an embrace of your person ; but this I beg of you, again and again, with my prostrations that whenever you think of [remember] your own people, you may allot a small portion of it to me. (A. A. R.).

5629

आस्तां ते गुणिनस्तावद् भूषिताशेषभूतलाः ।
येषां गुणरुचिर्भूयः सांप्रतं तेऽपि दुर्लभाः ॥

(आ) SSB 356. 5.

Let be the mention of meritorious people who shone as ornaments to the entire world ; even the taste of the qualities of such persons has now become extremely difficult to find. (A. A. R.).

5630*

आस्तां दूरतया तदीयवदनाम्भोजामृतास्वादनं
नोदेत्येव मनोरथोऽपि हृदये तत्संगमाशां प्रति ।
उत्कण्ठाशिथिलीकृताङ्गलतिकं वीक्षेत मामेकदा
सस्नेहं यदि सा सरोजवदना धन्योऽस्म्यहं तावता ॥

(आ) SR 281. 109, SSB 111. 113, RJ 890 (a. Gadādhara ; see H. D. Sharma's *Some Unknown Sanskrit Poets of Mithilā* in *G. Jhā Commemoration Volume*, p. 365).

(d) धन्या वयं तावता SSB, RJ.

Śārdūlavikrīḍita metre.

Let the tasting of the nectar of her face remain far away, such a hope of being united with her does not arise in my heart at all ; if the lotus-faced one were to look at me once lovingly with her creeper-like limbs loosened (from the tight control) or at least glance affectionately, I shall consider myself blessed by even that much. (A. A. R.).

5631*

आस्तां दूरेण विश्लेषः प्रियामालिङ्गतो मम ।
स्वेदः किं न सरिन्नाथो रोमाञ्चः किं न पर्वतः ॥

(आ) SkV 584, Kav 308, Prasanna 13. 3*b*, VS 2087, ŚP 3679, SR 318. 1 (a. VS), SSB 176. 2, Sārasaṁgraha of Śambhudāsa (MS IO 2454*a*) 1. 96.

(b) °लिङ्गितो SkV (var.), Kav (MS), Prasanna.

(c) किल [किं न] Prasanna ; नु [न] ŚP, SR, SSB.

(d) किल [किं न] Prasanna ; नु [न] ŚP, SR, SSB.

Speak not of parting !/When I embrace my love/is not my bristling skin a mountain ; /is not my sweat the sea ? (D. H. H. Ingalls's translation).

5632

आस्तां भवान्तरविधौ सुविपर्ययोऽयम्
अत्रैव जन्मनि नृणामधरोच्चभावः ।
अल्पः पृथुः पृथुरपि क्षणतोऽल्प एव
स्वामी भवत्यनुचरः स च तत्पदार्हः ॥

(आ) Pad 90. 47 (a. Somadeva).

Vasantatilakā metre.

Let alone the fluctuation of fortunes in a future birth, in this very same birth itself such ups and downs occur to human beings, as a small person sometimes turns into a great and a great one into a small in a moment's time, a master becomes a servant and a servant rises in turn to the position of a master. ( S. Bhaskaran Nair's translation ).

5633*

आस्तां मण्डलमैन्दवं वरतनोर्वक्त्रश्रियश् चेत् कथा
कोणे कुत्रचिदासतां कुवलयान्यक्ष्णोः प्रसङ्गो यदि ।
दूरे तिष्ठतु वल्लकीकलरवः प्रस्तावना चेद् गिरां
वार्त्ता चेदवलग्नकस्य यशसां व्योम्नः प्रथायै नमः ॥

(अ) Caur (A) 56.

(*d*) व्योम्नि Caur (A) (var.).

Śārdūlavikrīḍita metre.

If we speak of the beauty of the face of the charming lady, let the mention of the moon's orb be at rest ; if the context is charm of her eyes, let the lilies remain somewhere in a corner, if we consider the sweetness of her voice, let the melody of the lute remain far away ; if the talk is about her (slender) waist, our obeisance to the fame of the sky [ether] ! (A. A. R.).

5634

आस्तां महाबोधबलेन साध्यो
मोक्षो विबाधामलसौख्ययुक्तः ।
धर्मार्थकामा अपि नो भवन्ति
ज्ञानं विना तेन तदर्चनीयम् ॥

(अ) AS 191.

(*a*) °वाधा° AS (var.) ; साघोर् AS (var.).

(*c*) घर्मा° AS (KM) (printer's error).

Indravajrā metre.

Let alone the attainment of liberation which is full of pure unalloyed happiness, free from all worries, and which can be accomplished by the power of supreme knowledge ; even the (other aims of life) *dharma, artha* and *kāma* cannot be obtained without knowledge ; hence that should be honoured. (A. A. R.).

5635*

आस्तां माद्य भवे शुभे सखि लता न्यस्ता त्वया माधवी
कान्ते तन् मम संप्रयच्छ कुसुमं किं वामुना मे फलम् ।
नाल्पं निर्मलयामि मौक्तिकमिदं न्यस्तं त्वया दह्यताम्
इत्थं विभ्रमसंभ्रमो मदयति प्रेयांसमेणीदृशः ॥

(आ) ŚP 3166.

Śārdūlavikrīḍita metre.

Let it be, not today when it is so auspicious and pleasing ; friend, you have placed the jasmine creeper, dear, get me that flower ; or what is the use of that ? I shall have my pearls well polished ; burn that which you have placed there—thus this capricious flurry of the gazelle-eyed damsel intoxicates the beloved lover. (A. A. R.).

5636*

आस्तां मानः कथनं
सखीषु वा मयि निवेद्यदुर्विनये ।
शिथिलितरतिगुणगर्वा
ममापि सा लज्जिता सुतनुः ॥

(अ) ĀrS 2. 105.

Āryā metre.

Let alone the show of jealous anger, or narrating the same to her friends, the want of courtesy which I showed her ; with her pride of attracting me by her love all dwindled, the fair-bodied one is ashamed even to look at me ! (A. A. R.).

5637*

आस्तां वरमवकेशी
मा दोहदमस्य रचय पूगतरोः ।
एतस्मात् फलितादपि
केवलमुद्वेगमधिगच्छ ॥

(अ) ĀrS 2. 91.

Āryā metre.

It is far better that it remains without bearing fruit, do not apply the *dohada*[1] stimulant to the areca tree ; even when it bears fruit, please understand that it will only cause agitation to you. (A. A. R.).

1. *Dohada* : the desire of plants at budding time.

5638*

आस्तां विश्वसनं सखीषु विदिताभिप्रायसारे जने
तत्राप्यर्पयितुं दृशं सलिलतां शक्नोमि न व्रीडया ।
लोको ह्येष परोपहासचतुरः सूक्ष्मेङ्गितज्ञोऽप्यलं
मातः कं शरणं व्रजामि हृदये जीर्णोऽनुरागानलः ॥

(अ) Amar (Amar [doubtful] [D] 20, Amar [RK] 76, Amar [K] 63, Amar [S] 57, Amar [NSP] 63, Amar [POS] 57)[1].

(आ) VS 1148, SR 354. 60 (a. Amar), SSB 235. 61.

(*b*) अर्थयितुं [अर्प°] Amar (var.) ; सुरचितां [स°] Amar (D), Amar (K), Amar (NSP) ; स्वरुचितां VS ; सुरुचिरां Amar (RK), SR, SSB ; हि रुचिरं Amar (var.) ; नो लज्जया [न व्री°] Amar (RK).

(*c*) ऽप्येष Amar (D), Amar (RK), Amar (K), Amar (NSP), VS, SR, SSB ; °ज्ञाप्य Amar (var.) ; °हासकुशलः SR, SSB.

(*d*) दीर्घो [जी°] Amar (RK) ; ऽनुरागज्वरः VS.

1. Western (Arj) 63, Southern (Vema) 57, Ravi om., Rāma om., BrMM 74, BORI (I) 78, BORI (II) 76.

Śārdūlavikrīḍita metre.

Friends I dare not trust ; and my shyness prevents me from turning my playful glance towards him who well knows the very core of my desire ; the folk around are clear at making fun of others and very adept in divining the meaning of the minutest gestures ; oh ! mother, to whom may I look for succour ? The fire of love dies in the heart (itself). (C. R. Devadhar's translation).

5639*

आस्तां सकण्टकमिदं वसुधाधिपत्यं
त्रैलोक्यराज्यमपि देव तृणाय मन्ये ।
निःशङ्कसुप्तहरिणीकुलसंकुलासु
चेतः परं वलति शैलवनस्थलीषु ॥

(अ) BhŚ 406, Śānt 2. 14 (in some texts 2. 15 or 2. 16).

(आ) SkV 1606, Skm (Skm [B] 2323, Skm [POS] 5. 65. 3) (a. Śālavāha), SR 368. 34 (a. Śānt), SSB 262. 36, IS 1070.

(*a*) आस्ताम° Śānt, SR, SSB ; आस्तामकण्ठक° Skm ; अस्तां Śānt ; सकण्ठक° SkV (var.).

(*b*) त्रैलोक्यं वापि Śānt (var.) ; नैव Śānt (var.), SR, SSB ; तच्च or नैव [देव] BhŚ (var.), IS.

(*c*) °हरणी° Śānt (var.) ; °सङ्कुलासु Śānt (var.).

(*d*) वलित or वसति or विशति or विशतु [व°] Śānt (var.) ; लुठति [व°] Skm ; स्थलेषु Śānt (var.).

Vasantatilakā metre.

Let be a kingdom of the earth with all its cares,/ I value not, oh ! Lord, a universal empire at a straw./ My heart turns rather to the hills and woods / where herds of antelopes lie down in fearless sleep. (D. H. H. Ingalls's translation).

अस्तामकण्टकमिदं see No. 5639.

5640*

आस्तामनङ्गीकरणाद् भवेन
दृश्यः स्मरो नेति पुराणवाणी ।
तवैव देहं श्रितया श्रियेति
नवस्तु वस्तु प्रतिभाति वादः ॥

(अ) Naiṣ 8. 41.

(*d*) प्रतिभातिवादः Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Let the old tradition that Cupid is invisible, because destroyed by Śiva, be set aside; forsooth a new tradition appears that he is so, because the beauty that is in thy body did not enter into possession of him.[1] (K. K. Handiqui's translation).

1. i e. he hides himself of shame.

5641

आस्तामन्यत्सुजनाः
परोपकारैककरणदुर्ललिताः ।
संतापितपिशुनेषु
स्वगुणेष्वपि हन्त खिद्यन्ते ॥

(आ) ŚP 243, SR 47. 113 (a. ŚP), SSB 305, 115, IS 1071, Pr 364.

(*a*) आस्तामन्याः सु° ŚP (MS); आस्तामन्यस्तु-वाजनाः ŚP (MS) (*contra metrum*).

(*b*) परोपकारकरैणकदु° IS changed by Böhtlingk (?); परोपकारेकरणादु° ŚP (var.).

(*c*) सन्तापिटापि° IS.

(*d*) गुणेष्वपि IS (*contra metrum*); स्वजनेष्वपि IS (?); हन्ता or हंना ŚP (MS) (*contra metrum*).

Ārya metre.

Let alone those virtuous men who are never satisfied by devoting themselves entirely to the service of others, alas! there are some who even feel sorry for their own virtues thinking that the same may cause pain to the scoundrels. (S. Bhaskaran Nair's translation).

आस्तामन्यस्तुवाजनाः see No. 5641.

5642

आस्तामपरो लोकः
क्रीडापेक्षापरो यदि प्रीतिः ।
व्यसनान्तरे पतन्ती
न वारिता परिजनेनापि ॥

(आ) Kuṭṭ (Kuṭṭ [KM] 707, KM [BI] 729).

(*a*) लोक Kuṭṭ (KM).

(*c*) क्रीडापेक्षी परापदि (°यदि) प्रीतः Kuṭṭ (BI).

(*d*) °नास्मि Kuṭṭ (BI).

Ārya metre.

Let alone the people who are outsiders, who being addicted to playful activities [fun] get pleased (at others' troubles); when she was falling into another painful situation she was not prevented even by her own servants. (A. A. R.).

आस्तामान्याः सुजनाः see No. 5641.

5643*

आस्तामेव सरोवरेण्य भवतो दुग्धोदलब्धामृत-
स्वादस्पर्धि सरोजवृन्दखचितं हंसावतंसं पयः ।
स्फारोल्लोलसुशीतशीकरचयासारप्रसिक्तानिल-
स्पर्शैरेव मनोहरैरपगताः संतापशोषक्लमाः ॥

(आ) Skm (Skm [B] 1753, Skm [POS] 4. 23. 3) (a. Gosoka).

(*b*) स्वादु Skm (var.).

Śārdūlavikrīḍita metre.

Let alone, oh! best of lakes, your waters, which is taste, vie with nectar that was obtained from the milky ocean, and wherein there are clusters of lotuses and which are decorated with swans flitting about; all the fatigue and discomfort caused by heat are removed by the touch of the pleasing breeze which is rendered cool by the mass of sprays of your tossing ripples. (A. A. R.).

5644

आस्तिक्यं चेद् धनमखिलमप्यर्थिसात्कर्तुमर्हं
नास्तिक्यं चेत् तदपि सुतरां भोगहेतोरपास्यम् ।
अस्पृष्ट्वापि स्वयमतिरहःस्थाप्यते यत् तदन्तस्
तस्मिन् हेतुः क इति निभृतं तर्कयामो न विद्मः ॥

(अ) Śāntiv 29.

Mandākrānta metre.

If a man has true piety and faith in God it is but proper that he should distribute his wealth to needy supplicants ; if he is a nihilist [atheist], he ought to utilise it in plenty for enjoyments ; but not touching the wealth himself, if a person buries it with utmost secrecy—we think over carefully what the possible reason could be, but get no solution at all. (A. A. R.).

5645*

आस्तीकवचनं स्मृत्वा यः सर्पो न निवर्तते ।
शतधा भिद्यते मूर्ध्नि शिंशवृक्षफलं यथा ॥

(आ) ŚP 2940.

On remembering (when repeated) the words of the sage Āstīka that serpent which does not turn back (from an attack), his head will break into a hundred pieces, just as ths fruit of the *śiṁśapa*-tree. (A. A. R.).

5646*

आस्तीर्यन्तामुपान्ते वनवृतिनिपुणैर्जालिकैर्जालबन्धा
मुच्यन्तां शृङ्खलाभ्यः श्वगणभिरटवीगह्वरे सारमेयाः ।
आकीर्यन्तां स्थलानि श्रमशिथिलहयैः सादिभिः पाशहस्तैर्
व्याधूयन्तां कृतान्तैरिव महिषचरैर्दण्डिभिः काननानि ॥

(आ) SR 141. 6, SSB 458. 7.

Sragdharā metre.

Let the fowlers who are experts in constructing fences in the forest spread the nets ; let those holding packs of hounds release them from the restraining chains in the forest regions ; let the woodland sites be scattered with horsemen with their horses overcome with fatigue and holding nooses in their hands ; let the beat of the forest regions be done by staff-beares riding buffaloes and appearing like lords of death. (A. A. R.).

5647*

आस्तृतेऽभिनवपल्लवपुष्पैर्
अप्यनारतरताभिरताभ्यः ।
दीयते स्म शयितुं शयनीये
न क्षणः क्षणदयापि वधूभ्यः ॥

(अ) Śiś 10. 89,

(आ) SR 321. 15 (a. Śiś), SSB 180. 15 (a. Māgha).

Svāgatā metre.

Indulging continuously in dalliance, the young women were not allowed even a moment to lie down by the night, though the beds were prepared and spread with tender leaves and flowers. (A. A. R.).

5648*

आस्ते कश्चन भिक्षुः
संगृह्णन्नव्ययानि दश ।
न ममेत्यव्ययुगलं
याचामस् तं किमस्त्यन्यत् ॥

(आ) Vaidi 1.

Āryā metre.

There is a certain religious mendicant who collects together ten imperishable things ; we beg of him the pair 'not mine' ; then what else remains ? (A. A. R.).

5649*

आस्तेऽत्रैव सरस्यहो बत कियान् संतोषपक्षग्रहो
हंसस्यास्य मनाङ् न धावति मतिः श्रीधाम्नि पद्मे क्वचित् ॥
सुप्तोऽद्यापि विबुध्यते न तदितस्तावत् प्रतीक्षामहे
वेलामित्युषसि प्रिया मधुलिहः सोढुं त एव क्षमाः ॥

(अ) Bhallaṭaśataka 95.

(आ) VS 1015 (a. Bhallaṭa).

(*c*) मनः Bhalla°.

(*c*) न बु° Bhalla°.

(*d*) °मित्युदरप्रिया° Bhalla° ; क्षणं न [त एव] Bhalla°.

Śārdūlavikrīḍita metre.

How many do remain in this lake who side with the lotus with pleasure ? In the lotus full of beauty, the mind of the swan is not attached even a little ; but the affectionate bees wait patiently by the side of the flower in the morning with the thought—he is asleep yet, he is not awake, let us therefore wait to suit his time. (A. A. R.).

5650*

आस्ते दामोदरीयामियमुदरदरीं यावलम्ब्य त्रिलोकी
संमातुं शक्नुवन्ति प्रथिमभरवशादत्र नैतद्यशांसि ।
तामेतां पूरयित्वा निरगुरिव मधुध्वंसिनः पाण्डुपद्म-
च्छद्मापन्नानि तानि द्विपदशनसनाभीनि नाभीपथेन ॥

(अ) Naiṣ 12. 95.

(आ) JS 338. 23 (a. Śrī-Harṣa), VS 2520 (a. (Naiṣ), Skm (Skm [B] 1615, Skm [POS] 3. 49. 5) (a. Kavipaṇḍita-Śrī-Harṣa), SR 138. 83 (a. Naiṣ), SSB 452. 85.

(*a*) °रीयामुदरदरदरीं(°री) याधिशय्य Skm ; याधिशय्य [या°] Naiṣ (var.), SR, SSB.

(*b*) शक्तिमन्ति (°मा°) [श°] Naiṣ (var.), JS (var.), VS, SR, SSB; °वशात्तत्र Skm नो त्वद्य° [नैत°] VS.

(*c*) एनां Naiṣ (var.); श्वेतपद्म° Skm.

Sragdharā metre.

His fame owing to the vastness of its magnitude, cannot be contained in the three worlds occupying the cavity of Viṣṇu's belly. So it seems his ivory-like fame filled up the three worlds, and went out through Viṣṇu's navel, in the guise of a white lotus blossom. (K. K. Handiqui's translation).

5651*

आस्ते द्वारि वधूर्विधातृरचनावैदुष्यविक्रान्तिभूर्
भूरेतस्य बलादहारि भवता भीता नताराातिना ।
किं नामापरमत्र कार्यमधुना साध्यं समाशास्यते
तत्पाणिग्रहमङ्गलाय मनुजाधीशास्तु यत्नो महान् ॥



(आ) AA 93. 9-12.

(*a*) °वैदग्ध्य° [°वैदुष्य°] AA (AL ed.).

(*d*) °पाद° [°पाणि°] AA (var.).

Śārdūlavikrīḍita metre.

There awaits at the entrance the bride endowed with the skill of the Creator [beauty], and great scholarship ; the enemy's kingdom has been seized by your valour and he has submitted to you out of fear ; what other thing now remains that is desired by you which is to be accomplished ? Therefore, oh ! king, let grand preparations be made for the auspicious rite of marriage. (A. A. R.).

5652*

आस्ते नो सुषमा न चापि कुसुमामोदो हि नो वा मनाक्
चातुर्यं मकरन्ददानविषये किं चातुरीयं पुनः ।
यत्त्वं चित्रगतं कुशेशयदलं पुष्णासि गुञ्जारवैर्
माहात्म्यं क इव ब्रवीमि तदहो हे चञ्चरीकाधुना ॥

(अ) Anyśat 60.

Śārdūlavikrīḍita metre.

It has no exquisite loveliness, nor has it the least trace of the fragrance of a flower, amiableness consists in the granting of sweet honey, but has it that ? Yet you propitiate with your humming the petal of a lotus flower painted in a picture ; alas ! what shall I now say of your greatness, oh bee ! (A. A. R.).

5653*

आस्ते रोहत्कनककमले केलिपात्रे मृडान्याः
खेलन् हेलोन्मदमधुकरीमानसे मानसे यः ।
भेकोद्रेकप्रणयिनि वलद्वालजम्बालजाले
स स्यादुत्कः परिमितजले पल्वले किं मरालः ॥

(अ) Anymuk 14.

Mandākrāntā metre.

Will a swan, that remains sporting in the Mānasa lake, the sporting ground of the goddess Pārvatī, which abounds in golden lotuses in full bloom and which sportively intoxicates the minds of bees, be ever longing for a puddle with scanty water, surrounded by plenty of slippery mud and the beloved of [resort to] groups of frogs ? (A. A. R.).

5654*

आस्ते विधुः परमनिर्वृत एव मौलौ
शंभोरिति त्रिजगतीजनचित्तवृत्तिः ।
अन्तर्निगूढनयनानलदाहदुःखं
जानाति कः परमृते बत शीतरश्मेः ।।

(आ) SSg 220, Ava 194, SR 210. 23, SSB 587. 26, SRK 171. 25 (a. Rasikajīvana), SRM 2. 1. 296.

Vasantatilakā metre.

'The moon remains supremely happy on the head of Lord Śiva'—such is the idea in the minds of the people of the three worlds ; but who, except the cool-rayed one, knows the misery of the burning heat of the fire concealed within his (third) eye ? (A. A. R.).

5655

आस्त्रीशिशु प्रथितयैष पिपासितेभ्यः
संरक्ष्यतेऽम्बुधिरपेयतयैव दूरात् ।
दंष्ट्राकरालमकरालिकरालिताभिः
किं भाययत्यपरमूर्मिपरंपराभिः ।।

(अ) Bhallaṭaśataka 46.

(आ) VS 868 (a. Bhallaṭa).

(*a*) आ स्त्रीशिशुप्र° VS.

(*c*) दृष्ट्वा [दं°] VS.

(*d*) भाययसि Bhallaṭa° (var.), VS.

Vasantatilakā metre.

It is well known even to women and children that the sea is well guarded against the supply of water to thirsty people, as it is unfit to drink and is also situated far away ; but why does he, in addition, cause fright to the people with his series of billows rendered fearful by the sea-monsters with gruesome jaws ? (A. A. R.).

5656

आस्थामालम्ब्य नीतेषु वशं क्षुद्रेष्वरातिषु ।
व्यक्तिमायाति महतां माहात्म्यमनुकम्पया ।।

(अ) Kir 15. 4.

(आ) SR 46. 68 (a. Kir), SSB 303. 70 (a. Bhāravi), Sar *ad* 5. 79 (p. 599).

When the wicked mean enemies have been brought under their control by putting forth efforts, great men show compassion [magnanimity] to them ; this only enhances their greatness. (A. A. R.).

5657*

आस्थाय दारुणतरं कमपि स्वभावम्
अत्यन्तदुष्कृतकृतामपि शिक्षणाय ।
गृह्णासि सायकपदे कुसुमान्यमूनि
मातः सुतेषु महती किल रूक्षतेयम् ।।

(अ) Ānas 74.

Vasantatilakā metre.

Having had recourse to a kind of very cruel attitude in order to punish those who commit extremely bad deeds, you take up these flowers, oh ! divine mother, in the place of arrows ; indeed, great is your roughness towards your children ! (A. A. R.).

5658*

आस्थितः स्थगितवारिदपङ्क्त्या
संध्यया गगनपश्चिमभागः ।
सोर्मिविद्रुमवितानविभासा
रञ्जितस्य जलधेः श्रियमूहे ।।

(अ) Kir 9. 9.

(आ) SR 294. 28 (a. Kir), SSB 135. 30 (a. Bhāravi).

(*c*) °विभङ्गैः Kir (var.).

Svāgatā metre.

The western sky was covered in the evening twilight by a row of clouds ; it possessed the beauty of the sea coloured by the brilliance of the mass of corals that were washed by the waves. (A. A. R.).

5659*

आस्फालितं यत् प्रमदाकराग्रैर्
मृदङ्गधीरध्वनिमन्वगच्छत् ।
वन्यैरिदानीं महिषैस् तदम्भः
शृङ्गाहतं क्रोशति दीर्घिकाणाम् ॥

(अ) Ragh 16. 13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 251).

(*c*) °रध्वनितामगच्छत् Ragh (var.).

(*d*) दीर्घिकासु Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Those waters of the lakes which once stirred gently by the fore-part of the hands of young ladies at the time of sporting imitated the deep resounding of a drum now bewail [produced a mournful *or* bewailing sound] being struck violently with horns by wild buffaloes. (G. R. Nandargikar's translation).

5660

आस्फालितैर्जलधिरूर्मिपरंपराणां
दूरीकरोति यदि रत्नमवस्तुबुद्धया ।
रत्नाकरत्वमपि तस्य भवेद् विनष्टं
रत्नं तु हन्त भविता महदङ्गधार्यम् ॥

(आ) PV 724 (a. Rāmanātha-Kavirāja).

Vasantatilakā metre.

If the sea, by the tossings of his series of waves, throws far away gems under the impression that they are of no consequence, his title of being 'the respository of gems' will be lost; but the gems fortunately will be worn on the bodies of great men. (A. A. R.).

5661*

आस्माकी युवतिदृशामसौ तनोति
च्छायैव श्रियमनपायिनीं किमेभिः ।
मत्वैवं स्वगुणपिधानसाभ्यसूयैः
पानीयैरिति विदधाविरेऽञ्जनानि ॥

(अ) Śiś 8. 50. Cf. प्रभ्रष्टैः सरभस°.

(आ) SR 339. 107 (a. Śiś), SSB 209. 49 (a. Māgha).

Praharṣiṇī metre.

Our own brilliance will endow the eyes of young ladies with a beauty that is never subject to any destruction ; of what use is this? —Thinking thus as it were, full of intolerance and to conceal the virtues of collyrium, the waters (of the lake) washed it off (from their eyes). (A. A. R.).

5662*

आस्यं निरस्य रसितैः सुचिरं विहस्य
गात्रान्तरेषु घन वर्षसि चातकस्य ।
तच्चञ्चुकोटिकुटिलायतकंधरस्य
प्राणात्ययोऽस्य भवतः परिहासमात्रम् ॥

(आ) VS 839 (a. Jalhaṇa).

Vasantatilakā metre.

Disregarding his mouth, laughing very long with your thunders, you drop your raindrops, oh ! cloud, on the other limbs of the *cātaka*-bird ; but to him resting the tip of his beak on his long-curved neck, it is loss of life (by thirst), whereas to you it is but a joke. (A. A. R.).

5663*

आस्यं पिधाय सकलं
विरलाङ्गुलिना करेण सघ्राणम् ।
अयमुच्चरद्दकारं
मनोहरं ज्योत्करोति शिशुः ॥

(आ) VS 2411 (a. Vallabhadeva).

Āryā metre.

Covering his mouth completely along with the nose by his palm with extended fingers, the child produces the sound imitative of the letter *'da'*, and thereby practises a pleasing religious vow. (A. A. R.).

5664*

आस्यं यद्यपि हास्यवर्जितमिदं लास्येन वीतं वचो
नेत्रे शोणसरोजकान्ति तदपि क्वापि क्षणं स्थीयते ।
मालायाः करणोद्यमे मकरिकारम्भः कुचाम्भोजयोर्
धूपाः कुन्तलधोरणीषु सुदृशः सायंतनो दृश्यते ॥

(अ) Rasamañjarī of Bhānukara 108.

(आ) RJ 876.

(*b*) नेत्रं Rasa°; स्थीयताम् Rasa°.

(*d*) धूपः Rasa°.

Śārdūlavikrīḍita metre.

Though the mouth is free from laughter, she indulges in a dance with music and thus speech is not avoided, the eyes possess the beauty of red lotuses and they remain somewhere for a moment; when a garland is being put on, there is the folding of the hands over the lotus-buds of her breasts; (fragrant) smoke are in the mass of her tresses—thus in the charming-eyed lady the evening fall is seen. (A. A. R.).

5665*

आस्यं यस्याः सुधांशुं कलयति नयनाभ्यां
जितः पुंसमूहः
कान्त्या विद्युत् कुचाभ्यां जलकनकधरे निर्जिते
हन्त मोहः ।
कुष्ठं दुर्गन्धियुक्तं लघुकृमिविकृतं पूयमज्जास्रवाहि-
व्याप्तं तन् मक्षिकाभिर्गतिरिति वपुषः कुत्सिता
नास्ति लोके ॥

(आ) SR 372. 136, SSB 269. 22[1].

(*b*) तरुणजलरुहे [ज°] SR; ऽस्याः सुधांशुम् [ह° मो°] SR.

(*c*) कुष्टं SR (printer's error); दुष्टं [कु°] SSB.

(*d*) कुस्सिता [कु°] SSB (printer's error).

1. Probably a Jainistic verse included in SR and SSB.

Sragdharā metre.

People consider the damsel's face to be the moon, groups of men are vanquished by her eyes, the lightning by her brilliance, golden lotuses by her breasts; alas! this delusion! Filled as her body is with repugnant disease, foul smell, distorted by small worms and spread with pus, marrow and blood there is no repugnance to it in the world as is the attitude (of liking) of a fly towards them. (A. A. R.).

5666*

आस्यं सहास्यं नयनं सलास्यं
सिन्दूरबिन्दूदयशोभि भालम् ।
नवा च वेणी हरिणीदृशश्चेद्
अन्यैरगण्यैरपि भूषणैः किम् ॥

(आ) SRK 273. 29 (a. Sphuṭaśloka), SR 251. 35, SSB 58. 40, IS 7745.

Upajāti metre (Indravajrā and Upendravajrā).

If the mouth is full of laughter and the eyes dance (with pleasure), if the forehead shines with a speck of red lead, if the tresses are freshly done of the deer-eyed damsel, where is the need for innumerable other ornaments? (A. A. R.).

आस्य ताम नदी मनो° see No. 5428.

5667*

आस्यप्रोञ्छितपार्वणेन्दुयशसं नेत्रावधूतोत्पल-
श्रीगर्वां वशनच्छदव्यवहिताशोकप्रवालद्युतिम् ।
एतां दृष्टिसुधाप्रपां त्रिजगतः शिल्पी विधाय स्वयं
मन्ये हर्षवशादजायत निजस्तोत्रप्रचण्डः कविः ॥

(श्रा) JS 172. 10, SH 1787.

(*a*) °प्रोज्झित° JS (var.).

(*b*) °लस्तुति: SH.

(*c*) एनां SH ; °प्रयां SH.

(*d*) °दनायत SH ; °प्रबंधे SH.

Śārdūlavikrīḍita metre.

With the fame of the full moon eclipsed by her face, the pride of beauty of the blue lily vanquished by her eyes, the brilliance of the tender *aśoka*-leaves put down by her lips, thus having fashioned her, a nectarian watershed to the eyes, the architect of the three worlds, methinks, has himself taken his birth out of joy as a poet bold in self-praise. (A. A. R.).

5668*

आस्यश्रीजितजर्जरेन्दुमलिनं कृत्वा करे कन्दुकं
क्रीडाकौतुकमिश्रभावमनया ताम्रं वहन्त्याननम् ।
भृङ्गाग्रग्रहकृष्णकेतकदलस्पर्धावतीनां दृशा
दीर्घापाङ्गतरङ्गितैकसुहृदामेषोऽस्मि पात्रीकृतः ॥

(श्रा) SSB 100. 36 (a. Saṁgrahītṛ).

(*c*) °स्पधा° SSB (printer's error).

Śārdūlavikrīḍita metre.

Of her face that has vanquished the full moon and holding a ball in her hand, and the face rendered rosy with her feelings of affection and exciting sport (with the ball), with her eyes resembling *ketakī*-petals with black bees perched on them and casting tremulous glances from the corners of her long eyes—I am made the fortunate onlooker. (A. A. R.).

5669*

आस्यश्रीद्विजराजबाधनकरी दृष्टिः श्रुतेर्लङ्घिनी
मूर्धन्यावलिगामिनी कुटिलता बद्धाश्च मुक्ता गुणैः ।
यत्ते सुन्दरि दुर्विनीतिरियती दृष्टाबलाया मया
तन् मन्ये मकरध्वजो भवजयी जातस्त्वदग्रेसरः ॥

(श्रा) PdT 129 (a. Bhāskara).

(*a*) दुर्विनीत PdT (var.).

Śārdūlavikrīḍita metre.

The beauty of your face vanquishes the moon [*or* : obstructs the best of Brāhmaṇa-s], the eyes reach up to the ears [*or* : transgresses the scriptures], the tresses are well curled [*or* : there is crookedness up to the head] and are adorned with pearl-strings [*or* : devoid of merits]—if such, charming one, is your want of humility, in one who is weak, I think that Cupid is the conqueror of the world (and of Śiva) and moves in front of you [is your leader]. (A. A. R.).

5670*

आस्येन्दोः परिवेषवद्रतिपतेश्चाम्पेयकोदण्डवद्
धम्मिल्लाम्बुमुचः क्षणद्युतिवदासज्जौ क्षिपन्ती भुजौ ।
विश्लिष्यद्वलि लक्ष्यनाभि विगलन्नीव्युन्नमन्मध्यमं
किंचित् किंचिदुदञ्चदञ्चलमहो कुम्भस्तनी जृम्भते ॥

(श्रा) SR 270. 427, SSB 92. 2, RJ 752.

Śārdūlavikrīḍita metre.

As the halo round the moon of her face, like the bow of *campaka*-plant of Cupid, with hands swinging like flashes of lightning from the cloud of her dark tresses, with the three folds of the skin becoming prominent, visible navel, with the knot of the dress getting loosened, and the bosom becoming prominent, the pot-bosomed one unfolds herself (in all her glory) little by little. (A. A. R.).

5671*

आस्ये पूर्णसुधानिधिश्चरणयोः कल्पद्रुमं वैभवं
देहे काञ्चनकान्तता त्वचि पुनर्हैयङ्गवीनं स्वयम् ।
यस्या लोचनयोर्निरुपधि सदोदीतानुकम्पाततिः
सा माता जगतां प्रसादपदवी साक्षान्मुदे स्तादुमा ॥

(श्रा) SSB 19. 29 (a. Saṁgrahītṛ).

Śārdūlavikrīḍita metre.

The full [nectar-filled] moon in her face, the beauty and power of the heavenly *kalpaka*-trees at her feet, the brilliance of gold in her body, the softness of fresh butter in her skin, and great limitless compassion in her eyes, that divine mother of the three worlds, Pārvatī, is the object of our propitiation—may she reveal herself for our joy. (A. A. R.).

5672

आस्त्रावयेच्चोपचितान् विपर्यस्येच्च कर्मसु ।
यथा न भक्षयन्त्यर्थं भक्षितं निर्वमन्ति वा ॥

(अ) K (K [K] 2. 9. 35, K [S] 70. 10-1, K [G] 165. 11-2, K [J] 42. 14-5, K [V] 65, K [P] 109. 7-8).

Government servants shall not only be confiscated of their ill-earned hoards, but also be transferred from one work to another, so that they cannot either misappropriate government money or vomit what they have eaten up. (R. Shamaśāstry's translation).

5673

आस्त्रावयेदुपचितान् साधु दुष्टव्रणानिव ।
आयुक्तास्ते च वर्तेरन्न् अग्नाविव महीपतौ ॥

(अ) KN (KN [ĀnSS] 5. 84, KN [TSS] 5. 84, KN [BI] 5. 85).

(आ) SRHt 173. 25 (a. KN), SSSN 77. 21 (a. Kāmandaka), IS 1072.

(*b*) °व्रणानि च SRHt.

(*c*) आमुक्तास्ते KN (BI) (आसक्ता° commentary).

(*d*) वह्नाविव KN (BI).

A monarch should bleed freely his subordinates swelling with unlawful wealth, like a surgeon bleeding a swelling abscess. Thus stripped of their unlawful gains, they stand by their sovereign like men standing by fire. (M. N. Dutt's translation of KN [BI]).

5674*

आ स्वर्लोकादुरगनगरं नूतनालोकलक्ष्मीम्
आतन्वद्भिः किमिव सिततां चेष्टितैस् ते न नीतम् ।
अप्येतासां रमणविरहे विद्विषत्कामिनीनां
यैरानीता नखपदमयी मण्डना पाण्डिमानम् ॥

(आ) VS 2594.

Mandākrāntā metre.

From the world of heaven to the city of serpents [nether world] what has not been rendered white by your valorous deeds by spreading the beauty of a new light ? The decoration of nail-marks (red in colour) of the wives of your rival kings too have been made white at the separation from their lovers. (A. A. R.).

5675*

आस्वादितं स्वादुमरन्दबिन्दु-
स्वच्छन्दमिन्दीवरसुन्दरीभिः ।
माकन्दपुष्पं प्रमदाजनस्य
प्रमोदमामोदभरैरकार्षीत् ॥

(आ) SR 331. 21, SSB 197. 21.

Upajāti metre (Indravajrā and Upendravajrā).

The beautiful (she-bees on the) blue lotuses enjoyed the drops of tasty honey at their ease; the mango flower brought intoxicating joy to passionate ladies by its wealth of fragrance. (A. A. R.).

5676

आस्वादितदयिताधर-
सुधारसस्येव सूक्तयो मधुराः ।
अकलितरसालमुकुलो
न कोकिलः कलमुदञ्चयति ॥

(अ) ĀrS p. 20. 18-19 (in some editions omitted).

(आ) SR 29. 14, SSB 47. 15.

(*b*) °सस्यैव ĀrS, SSB.

Āryā metre.

Good sayings are sweet like the nectar of the lips of the beloved when tasted [enjoyed]; the cuckoo does not sing sweetly unless it has tasted the buds of the excellent species of mango trees. (A. A. R.).

5677

आस्वादितद्विरदशोणितशोणशोभां
संध्यारुणामिव कलां शशलाञ्छनस्य ।
जृम्भाविदारितमुखस्य मुखात् स्फुरन्तीं
को हर्तुमिच्छति हरेः परिभूय दंष्ट्राम् ॥

(अ) Mudr 1. 8.

(आ) SSSN 195. 79 (a. Mudr), IS 1073.

(*a*) आखादित° IS.

(*d*) का SSSN.

Vasantatilakā metre.

Who desires to extract forcibly from the open mouth of the lion, while he yawns, his glistening fang possessing the lustruous redness of the elephants's blood which he has tasted and appearing like the moon's digit reddened by twilight? (R. S. Walimbe's translation).

5678*

आस्वादितोन्मुक्तमिवार्द्धबिम्बं
तमोमुखाद् हन्त सुधाकरस्य ।
सीमन्तसीमान्तमुदाररूपम्
इदं ललाटं ननु पङ्कजाक्ष्याः ॥

(आ) SSB 70. 1. (a. Saṁgrahītṛ).

Upajāti metre (Indravajrā and Upendravajrā).

The disc of the half moon indeed looks like as though he has been released by the mouth of Rāhu; alas! so some say; really it is the forehead of the lotus-eyed one, of lovely appearance; at the end of the parting of her hair. (A. A. R.).

5679*

आस्वादितोऽसि मोहाद्
बत विदिता वदनमाधुरी भवतः ।
मधुलिप्तक्षुर रसनाच्
छेदाय परं विजानासि ॥

(अ) ĀrS 2. 97.

Āryā metre.

The sweetness of your mouth was enjoyed by me out of delusion; alas! I come to know it now; you only know very well how to cut the tongue like a razor that is smeared with honey. (A. A. R.).

5680*

आस्वाद्यं प्रमदारदच्छद इव श्रव्यं नवं जल्पितं
बालाया इव दृश्यमुत्तमवधूलावण्यलक्ष्मीरिव ।
प्रोद्घोष्यं चिरविप्रयुक्तवनितासन्देशवाणीव मे
नैवेद्यं चरितं च रूपमनिशं श्रीकृष्ण नामास्तु ते ॥

(आ) PG 92.

(*a*) आच्छाद्यं PG. (var.).

(*b*) बालानामिव PG (var.).

(*c*) हे कृष्ण PG (var.); ते [मे] PG (var.).

Śārdūlavikrīḍita metre.

Tasteful like the lip of a passionate damsel, delighting the ear like the fresh sweet nothings of a young girl, pleasing to gaze at like the loveliness of the best of young women, and resonant like the words of message of a young wife who has been separated from her lover for a long time, may, oh! Kṛṣṇa, be your offerings, life history, form and name. (A. A. R.).

5681*

आस्वाद्य निर्विशेषं
विरहिवधूनां मृदूनि मांसानि ।
करकामिषेण मन्ये
निःष्ठीवति नीरदोऽस्थीनि ॥

(आ) SRK 130.6 (a. Sphuṭaśloka), SR 340. 15, SSB 212. 11, SuMañ 147. 12-3, IS 7746.

(*d*) निष्ठीवति SRK, SR, SSB.

Āryā metre.

Having completely enjoyed with relish the soft flesh of young wives who are separated from their lovers, the cloud, methinks, spits out the remaining bones in the guise of hailstones (which descend from the sky). (A. A. R.).

5682*

आस्वाद्य स्वयमेव वच्मि महतीर्मर्मच्छिदो वेदना
मा भूत् कस्यचिदप्ययं परिभवो याच्ञेति संसारिणः।
पश्य भ्रातरियं हि गौरवजराधिक्कारकेलिस्थली
मानम्लानिमसी गुणव्यतिकरप्रागल्भ्यगर्भच्युतिः ॥

(अ) Śānt 1. 15.

(आ) SkV 1462, SR 74. 42 (a. Śānt), SSB 345. 44, IS 1074.

(*a*) अस्वाद्य or आस्वाद्य Śānt (var.) ; महतीं मर्मच्छिदां यातनां Śānt (var.); महतीमर्म° SkV (var.) ; यातना [वे°] Śānt.

(*c*) गौरवजहरा (°वहरा) Śānt (var.) ; यौवनजरा° SR, SSB.

(*d*) मानं [मान°] Śānt (var.) ; °म्लानमयी Śānt (var.) ; °म्लानिमशी or म्लानमसी SkV (var.) ; °व्यतिकरी Śānt (var.) ; °प्रागल्भ Śānt (var.); °क्षति [°च्यु°] Śānt (var.) ; °गर्व° Śānt, SR, SSB.

Śārdūlavikrīḍita metre.

I have felt its pains that cut where one is tender, / and pray that this disgrace called begging fall not on another / see, brother, it is the playground where age and dignity / are brought to scorn; it is the ink for soiling pride; / it is the misbirth of all confidence / in what one's virtue can accomplish. (D. H. H. Ingalls's translation).

5683

आस्वाद्यात्र मधूनि षट्पद मदं मा गाः कषायाङ्कुरैर्
माकन्दस्य पिकान् प्रतारितवतो मूर्धानमध्यासितः।
प्रत्यासन्नतमे पिकेऽपि भवते येनार्पिता तादृशी
माध्वी तस्य विवेकविच्युतिरियं स्वाद्गुण्यमेतन् न ते ॥

(आ) SR 224. 107, SSB 613. 71.

Śārdūlavikrīḍita metre.

Tasting the honey, oh! bee, do not become arrogant, you have now seated yourself on the head of the mango tree who has deceived the cuckoos with its astringent sprouts; that you are offered the liquor of honey of this kind though the cuckoo is present quite nearby is only due to his absence of discrimination; it is by no means the possession of any great virtue by you. (A. A. R.).

आस्वाद्य स्वयमेव see No. 5682.

5684*

आस्वाद्यैव कषायमङ्कुरमुरुप्रेमानुबद्धाशयो
माकन्दस्य यशांसि कोकिलयुवा निर्माति दिग्भित्तिषु।
माध्वीकानि निपीय तस्य मधुपास् तत्रैव गुञ्जन्त्यमी
को ब्रूतामसतां सतां च वचसां वर्त्मातिगं चेष्टितम् ॥

(आ) SR 85. 13, SSB 364. 13.

Śārdūlavikrīḍita metre.

While the young male cuckoo having experienced the astringent taste of the sprouts of the mango tree spreads (through his song) its fame in all quarters with great affection and devotion, these bees, on the other hand, having fully enjoyed the sweet honey from it simply hum around there itself : Who can explain such contrasting manners of the wicked and the good! ( S. Bhaskaran Nair's translation ).

आस्वाध्यायः पिकानां see No. 4026.

5685*

आहतं कुचतटेन तरुण्याः
साधु सोढममुनेति पपात।
त्रुट्यतः प्रियतमोरसि हारात्
पुष्पवृष्टिरिव मौक्तिकवृष्टिः ॥

(अ) Śiś 10. 74.

(आ) JS 280. 4 (a. Māgha), VS 2124 (a. Māgha), SuM 17. 7, SR 319. 17(a. Śiś), SSB 176. 19 (a. Māgha).

(*a*) रमण्या: [त°] JS (but some texts as above).

(*b*) सोढमधुनेति SR, SSB.

(*d*) °कवर्ष: VS.

Svāgatā metre.

When the young lady pressed the chest of her beloved lover with her high bosom, it withstood the onslaught well; then (as if to honour the brave) the pearl-string snapped (by the force of the impact) and the pearls fell on his chest like a shower of flowers. (A. A. R.).

आहते तव नि:साणे see No. 5716.

5686**

आहते यत्र खड्गे स्याद् ध्वनि: काकस्वरोपम: ।
अं आकारध्वनिर्वा स्यात् स वर्ज्यो नरपुंगवै: ॥

(आ) ŚP 4669.

If, when struck, a sword gives forth a sound like the cawing of a crow or there is an '*aṁ a*' sound, it should be abandoned by the best of (swords-)men. (A. A. R.).

5687**

आहते यत्र मधुरो ध्वनि: समुपजायते ।
पूज्य: स खड्गो नृपते: शत्रुसंचयनाशन: ॥

(आ) ŚP 4658 (a. Loha-ratnākara).

(*b*) समुपजाते ŚP (*sub-metric*); (समुपजायते is my suggestion).

If a sword, when struck, gives forth a sound that is sweet to the ear, it should be cherished by the king; for it is capable of destroying a combination of enemies. (A. A. R.).

5688

आहत्य चिनुम: स्वर्गम् अपवर्गमनुक्रमात् ।
अनुकूले हि दाम्पत्ये प्रतिकूलं न किंचन ॥

(अ) Sabhā 93.

Standing together and striking well in the battlefield, let us gain heaven and beatitude in due order; when the life of a married couple flows smoothly there will not be anything in an inverted order. (A. A. R.).

5689*

आहत्याहत्य मूर्ध्ना द्रुतमनुपिबत: प्रस्नुतं मातुरूध:
किंचित् कुब्जैकजानोरनवरतचलच्चारुपुच्छस्य धेनु: ।
उत्कर्णं तर्णकस्य प्रियतनयतया दत्तहुंकारमुद्रा
विस्रंसत्क्षीरधारालवशबलमुखस्याङ्गमातृप्ति लेढि ॥

(आ) VS 2425 (a. Mayūra), ŚP 597 (a. Mayūra), SSSN 239. 6, AP 70, SR 207. 16 (a. ŚP), SSB 572. 1 (a. Mayūra), May 235-6, Kav p. 68. (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 212).

(*a*) प्रसुतं VS.

(*b*) कुंचैकजानोर् AP; धेनो: SSSN.

(*c*) उत्तीर्यं VS, ŚP, AP; प्रमुदितनहृदया SSSN.

(*d*) विस्रंसिक्षी° VS, ŚP, SSSN, AP; °फेनाधिकधवल° SSSN.

Sragdharā metre.

While the calf repeatedly butts with its head, as it greedily drinks from its mother's dripping udder, / with one knee slightly bent, and its pretty tail ceaselessly swishing, / the cow, contentedly lowing over her dear offspring, whose ears are upraised, / and whose nose is flecked by drops of the stream of milk falling (upon it), licks its body to her heart's content. (G. P. Quackenbos's translation).

5690*

आह नाथवदनस्य चुम्बत:
सा स्म शीतकरतामनक्षरम् ।
सीत्कृतानि सुदती वितन्वती
सत्त्वदत्तपृथुवेपथुस् तदा ॥

(अ) Naiṣ 18. 104 or 18. 105, (Naiṣ [HSS] 18. 99).

Rathoddhatā metre.

At that time, making a whistling sound, and passing through violent emotional tremors, the fair damsel declared, even without the medium of language, that her consort's mouth while kissing was like the cool-rayed moon. (K. K. Handiqui's translation).

5691

आहरन्नपि न स्वस्थो विनिद्रो न प्रबुध्यति ।
वक्ति न स्वेच्छया किंचित् सेवकोऽपीह जीवति ॥

(अ) P (PP 1. 265), Vet 4. 4. Cf. नाश्नाति स्वेच्छया.

(आ) SR 383. 254 (a. Vet), IS 1078.

(*a*) आहारन्नपि PP (var.); आहारयति Vet, SR ; अहारे यदि Vet (var.); स्वास्थो PP (var.).

(*b*) प्रबुध्यते Vet (but *Dbe* as above), SR.

(*c*) घनिनः [व° न] Vet ; व [न] PP (var.).

(*d*) सचको [से°] PP (var.) ; सेवकः किं न (किं तु or किं नु or किल) Vet, SR ; ऽपीज (°ह) PP (var.).

His food repels ; he dare not say / an independent thing ; / though sleepless, he is not awake / who hangs upon a king. (A. W. Ryder's translation).

5692

आहरेज् ज्ञानमर्थांश्च पुमानमरवत् सदा ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

(आ) VS 2952. Cf. No. 378.

A man should always acquire knowledge and wealth as though he were immortal ; he should practise *dharma* as if Death has caught him by his hair. (A. A. R.).

5693*

आहवे जगदुद्दण्ड- राजमण्डलराहवे ।
श्रीनृसिंह महीपाल स्वस्त्यस्तु तव बाहवे ॥

(आ) VS 2447, SR 115. 41, SSB 414. 1, Sāh *ad* 10. 671 (p. 278).

(*c*) दाहवेपथुकर्त्रे: VS.

Blessing to thy arm, great monarch Nṛsiṁha, mighty controller of the world—arm that, in war, is the monster of Darkness[1] to that full moon—the entire assemblage of princes hostile to thee[2]. (Translation in *Bibl. Ind.* 9).

1. Rahu. 2. *rāja-maṇḍala*.

आहवे व्यसने प्राप्ते see No. 6656.

5694

आहवेषु च ये शूराः स्वाम्यर्थे त्यक्तजीविताः ।
भर्तृभक्ताः कृतज्ञाश्च ते नराः स्वर्गगामिनः ॥

(अ) H (HJ 3. 151, HS 3. 145, HM 3. 147, HK 3. 148, HP 3. 144, HN 3. 144, HH 97. 17-8, HC 130. 1-2), *a* in MBh (Bh) 12. 111. 8*a*. Cf. No. 5695.

(आ) Itihāsasamuccaya 49 (in *Annali delle Università Toscane* 16. 393), SR 148. 245 (a. H), SSB 471. 151, SSpr 77, Sama 1 आ 32, SRM 1. 2. 91, IS 1075.

(*b*) अर्थं HJ, HS, HH ; अर्थात् Iti°.

(*c*) भर्तृभक्ता Sama ; कृताज्ञाश्च IS.

Those brave men, who, faithful to their master, and grateful, sacrifice (their) lives in battle for their lord's sake, go to heaven. (F. Johnson's translation).

5695

आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः ।
युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः ॥

(आ) Mn 7. 89, (cf. Āp 2. 26. 2-3, Vi 3. 45, Y 1. 323, Devala in VR 405). Cf. No. 5694.

(आ) SRHt 164. 17, SSSN 146. 17.

(*a*) आहृतेषु SSSN ; यदन्योन्यं SRHt, SSSN.

Those kings who, seeking to slay each other in battle, fight with utmost exertion and do not turn back, go to heaven. (G. Bühler's translation).

5696*

आह स्मैषा नलादन्यं न जुषे मनसेति यत् ।
यौवनानुमितेनास्यास् तन्मृषाभून् मनोभुवा ॥

(अ) Naiṣ 20. 29.

She says to her friends : "I have none but Nala in my mind". But it is untrue ; for Cupid, who abides in the mind, is in her, his presence being inferred from her youth. (K. K. Handiqui's translation).

5697*

आहारं प्रति यत् कथापि शमिता यन् मौनमुद्रा मुखे
यच् चक्षुर्विनिमीलनं तनुलता यत् तानवे वर्तते ।
एकान्ते यदवस्थितिर्यदपि च ध्यानैकतानं मनस्
तन् मन्ये सुभग त्वदर्थमनया तप्येत तीव्रं तपः ॥

(आ) VS 1415 (a. Śambhu).

Śārdūlavikrīḍita metre.

With regard to food there is not even a mention, seal of silence in the mouth, the eyes well closed, the body in emaciation, remaining in solitude and the mind concentrated upon a single object,—thus oh ! handsome man, methinks, she may be performing a severe penance for your sake ! (A. A. R.).

5698

आहारः फलमूलमात्मरुचितं शय्या मही वल्कलं
संवीताय परिच्छदः कुशसमित्पुष्पाणि पुत्रा मृगाः ।
वस्त्रान्नाश्रयदानभोगविभवा निर्यन्त्रणाः शाखिनो
मित्राणीत्यधिकं गृहेषु गृहिणां किं नाम दुःखादृते ॥

(अ) Śānt 2. 21. (Cf. A. Weber, *Indische Streifen* 2. 262).

(आ) SR 370. 95 (a. Śānt), SSB 267. 97, IS 1076.

(*a*) आहार° or आहावः Śānt (var.) ; °रुचितः (°रं) Śānt (var.) ; °रचितं Śānt (var.), SR, SSB ; शय्या Śānt (var.) ; माही or महे Śānt (var.).

(*b*) परिच्छदा Śānt (var.) ; पत्रा [पु°] Śānt (var.).

(*c*) वस्त्रानाश्रय° or वस्वान्नाश्रय° Śānt (var.) ; °दाम° or °पान° [°दान°] Śānt (var.) ; °विभगा or विभवैर् Śānt (var.) ; निर्यन्त्रणा or नियन्त्रणाः or निर्यन्त्रिणः or निर्यान्त्रिणः Śānt (var.) ; शाखिना Śānt (var.).

(*d*) मित्रान्येप्यधि Śānt (var.).

Śārdūlavikrīḍita metre.

Tasty and wholesome food in fruit and nuts, the ground the bed, tree-barks for dress, holy grass and twigs for flowers, the deer for sons, trees for friends—thus obtainable without restraint are the articles for clothing, food, shelter, gifts, enjoyment and wealth ; what better things are indeed available to householders in homes, except misery ! (A. A. R.).

5699**

आहारदोषाय च काकदीति
स्याद्दाकुटानि ध्वनितं रणाय ।
केकेध्वनिष्ठा कुवती किकी च
त्रयं त्विदं स्यात् पुरदूषणाय ॥

(आ) ŚP 2491.

Upajāti metre (Indravajrā and Upendravajrā).

When a crow caws in a weeping manner, it indicates danger to food production ; if it does so in a fortress, it foretells war ; and if it caws similar to the shriek of a peacock, or produces '*kuva*' and '*kikī*' sounds—these three indicate danger to the city. (A. A. R.).

5700

आहारनिद्राभयमैथुनानि
सामान्यमेतत् पशुभिर्नराणाम् ।
ज्ञानं नराणामधिको विशेषो
ज्ञानेन हीनाः पशुभिः समानाः ॥

5703

आहारभोजी कुरुतेऽनुमोदं
नरो वधे स्थावरजङ्गमानाम् ।
तस्यापि तस्माद् दुरितानुषङ्गम्
इत्याह यस् तं प्रति वच्मि किंचित् ।।

(अ) AS 529.

(*a*) न मोदं AS (KH).

(*d*) प्रतिवच्मि AS (KM); वच्मि AS (var.).

Upajāti metre (Indravaṁśā and Vaṁśastha).

Man who consumes food gives his approval for the destruction of things both movable and immovable; to him therefore comes a series of misfortunes, so it is said : in regard to this I shall say something. (A. A. R.).

आहारयति न स्वस्थो see No. 5691.

5704

आहारवर्गे सुलभे विचित्रे
विमुक्तपापे भुवि विद्यमाने ।
प्रारम्भदुःखं विविधं प्रपोष्य
चेदस्ति गृद्धिर्न किमत्ति मांसम् ।।

(अ) AS 537.

(*a*) आहारवर्ग AS (var.).

(*c*) प्रपोष्यं AS (var.).

(*d*) किमत्त AS (var.); किमस्ति AS (KM).

Upajāti metre (Indravajrā and Upendravajrā).

When varieties of (good) food, free from all sin, that are pleasing, are in plenty in the world, will anyone eat meat but for his greediness which enhances various kinds of troubles and which are the results of deeds done in a former birth ? (A. A. R.).

5705

आहाराज् जायते व्याधिर् गर्भात् क्रूरश्च जायते ।
अलक्ष्मीकश्च शय्यायां स्वपाठादायुषः क्षयः ।।

(अ) Cr 157 (CS I. 51, CR VII 31, CKI 35. (Cf. CM 60). No. 5707, Cf. न हि कर्माणि चत्वारि and सन्ध्यायां गर्जति.

(*a*) आहारा CS (var.), CR (var.) ; आहालो CS (var.) ; व्याधि (व्य°) CS (var.).

(*b*) मूढो (°ढ° CPS) गर्भश्च (°र्भस्तु) मैथुनात् (°ने) CR ; गर्भा CS (var.) ; कुरश्च (°ल°) CS (var.); जायतो CS (var.).

(*c*) अलक्ष्मीः शयनाच्चैव CR (but CRBh II, CRP, CRCa II, CRBh I have अलक्ष्मीश्च शय्यानेन [°नस्य ; °नश्च]) ; लक्ष्मीक्षयश्च CKI ; अलक्ष्मीवस CS (var.) ; स्वापच्च [श°] CS (var.) ; शर्याया: CS (var.).

(*d*) स्वाध्यायाद् CR ; सपाठाद् CS (var.) ; सपाथोद् CS (var.) ; अयुषक्षयः (°य ; °या) CS (var.) ; क्षयम् CR (var.).

Evening diet breeds disease; and coition produces a deformed breed; sleeping at sun brings on poverty; and reading at dusk shortens life[1]. (B. C. Dutt's translation).

1. sight.

5706

आहारार्थं कर्म कुर्यादनिन्द्यं
कुर्यात् तं च प्राणसंधारणार्थम् ।
प्राणा धार्यास् तत्त्वविज्ञानहेतोस्
तत्त्वं ज्ञेयं येन भूयो न जन्म ।।

(अ) Cr 158 (CR VII 79, CPS 218. 109).

(*b*) कुर्या भाक्षयं [कु° च] CR (var.) (*contra metrum*) ; कुर्यादाहारं (°रः) [कु° च] CR (var.) (*contra metrum*) ; प्राणसंधारणाय CR (var.).

(*c*) प्राणाः CR (var.), CPS; धार्या CR (var.); संधार्यास् CR (var.), CPS (*contra metrum*); संधास् CR (var.); तत्त्वविज्ञानहेतोः CR (var.).

(*d*) तत्त्वज्ञाने स्याच्च [त° ज्ञे° ये°] CR (var.); तत्त्वे ज्ञाते CR (var.); ज्ञेय CR (var.); ज्ञातव्यं [ज्ञे°] CR (var.) (*contra metrum*).

Śālinī metre (but some texts; in particular CRBh I, tried to change this verse, at least in *b*, *c* and *d* to Vaiśvadevī metre).

For the sake of food man should do blemishless action; he should do that for the preservation of life; life should be preserved for knowing the supreme truth; supreme truth should be known so as to prevent future birth. (A. A. R.).

5707

आहारे च भवेद् रोगी नष्टो गर्भश्च मैथुने।
निद्रायां ह्रियते लक्ष्मीश् चिन्तायां मरणं ध्रुवम् ॥

(अ) Cr 1248 (CNPN 42, CM 60). (Cf. No. 5705, न हि कर्माणि° and सद्भिरासीत सततं.

(*b*) नष्टा गर्भं च CNPN (MS).

(*c*) हरते लक्ष्मी CNPN (MS).

Food causes sickness; copulation destroys the foetus; sleepiness diminishes good fortune; in anxiety death is certain.

5708

आहारे बडवानलश्च शयने यः कुम्भकर्णायते
संदेशे बधिरः पलायनविधौ सिंहः शृगालो रणे।
अन्धो वस्तुनिरीक्षणेऽथ गमने खञ्जः पटुः क्रन्दने
भाग्येनैव हि लभ्यते पुनरसौ सर्वोत्तमः सेवकः ॥

(आ) SRK 108. 1 (a. Sphuṭaśloka), SR 97. 18, SSB 384. 18, IS 7747, SuMañ 275. 11-14, SGPS 173. 20, SRM 2. 1. 303.

(*b*) सृगालो SRK.

(*d*) प्रभुजनैरेवंविधः सेवकः SGPS.

Śārdūlavikrīḍita metre.

The submarine fire in taking food, the demon Kumbakarṇa in sleep, deaf in carrying messages, a lion in running, a fox in fighting, blind in seeing things, lame in movements, clever in crying—such a servant, the best of the kinds, is obtained only by good luck! (A. A. R.).

आहारे यदि न स्वस्थो see No. 5698.

5709

आहारे विरतिः समस्तविषयग्रामे निवृत्तिः परा
नासाग्रे नयनं यदेतदपरं यच्चैकतानं मनः।
मौनं चेदमिदं च शून्यमखिलं यद्विश्वमाभाति ते
तद् ब्रूयाः सखि योगिनी किमसि भोः किं
वा वियोगिन्यसि ॥

(आ) SkV 703 (a. Rājaśekhara), Prasanna 138 *b*, Kav p. 416, Skm (Skm [B] 597, Skm [POS] 2. 25. 2) (a. Rājaśekhara), ŚP 3423 (a. Rājaśekhara), VS 3485, JS 39. 3 (a. Rājaśekhara; cf. also JRAS, Bombay 17. 57), PG 238, Ujjvalanīlamaṇi 305 (a. Padyāvali), SH1970 (a. Rājaśekhara), SuMañ 220. 14-17 (a. Rājaśekhara), RJ 953, SR 286. 25 (a. Sāh), SSB 121. 25 (a. Rājaśekhara), Sāh *ad* 4. 263 (p. 112), Sar *ad* 4. 73 (p. 445), Sāhitya-kaumudī (KM 63) *ad* 4. 9, Amd 246. 682, ŚbB 3. 78, SU 523, IS 1079, (v. Kav p. 83).

(*a*) समग्र° ŚP, VS, JS, SH, SR; निवृत्तः SkV (var.).

(*b*) नयने Skm (var.); तदेतद् Sāh; यदेयद् JS (var.); °निष्ठं [°तानं] ŚP, JS, Amd.

(*c*) अधुना [अखिलं] Sāh; विश्वमाभाषते (से) JS; °माहाति JS (var.).

(*d*) ब्रूयास्त्वं [तद् ब्रू°] JS ; यद् [तद्] Skm(var.) ; वा [भोः] VS.

Śārdūlavikrīḍita metre.

Averse from eating, turned from every object of the senses, / and this too, that your eye is fixed in trance ; / again your mind is single-pointed, / and then this silence, and the fact that all the world to you seems empty :— / tell me, gentle friend, are you a *yoginī*[1] / or a *viyoginī*[2] ? (D. H. H. Ingalls's translation).

1. A woman ascetic.
2. A woman separated from her lover.

5710

आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत् ।
धनं मैत्रीकरं दाने चादाने शत्रुकारणम् ॥

(अ) Śukranīti 3. 192.

In taking food as well as in business transactions he who is free from shyness will be happy ; wealth brings friendship if donated liberally, and it is the cause of enmity if not given (properly). (A. A. R.).

5711

आहारे शुचिता ध्वनौ मधुरता नीडे पराधीनता
बन्धौ निर्ममता वने रसिकता वाचालता माधवे ।
यस्यैते गुणराशयः पिकवरं त्यक्त्वा किमेते जना
वन्दन्ते खलु खञ्जनं कृमिभुजं चित्रा
गतिः कर्मणाम् ॥

(अ) Dharmaviveka 4 (KSH 507).

(आ) SR 94. 104 (a. Dharmaviveka), SSB 379. 113, Any 62. 85 (a. Khañjanānyokti), IS 1080.

(*a*) स्वरे [ध्व°] Any ; वाचालता माधवे [नी° प°] SR, SSB (see *b*) ; निरारम्भता [प°] Any.

(*b*) जनेषु निरता नीडे पराधीनता SR, SSB (see *a*).

(*c*) एतैरेव गुणैर्युताः परभृतस्त्य° SR, SSB ; त्यक्त्वा तं द्विजकोकिलं मुनिवरं दूरात्पुनर्दाम्भिकं Any.

(*d*) बत [ख°] Any.

Śārdūlavikrīḍita metre.

Purity in food, sweetness in voice, dependence (on crows) in the nest, non-attachment to relations, clever charm in the forest and gifted in speech [songs] in spring—abandoning the best of cuckoos, possessing such a mass of virtues, why indeed do people worship a wag-tail, the eater of worms ? Strange is the course of destiny. (A. A. R.).

5712*

आहारो गरलं तृतीयमलिके चक्षुः कपालं करे
वासः कुञ्जरचर्म भस्मनि रतिर्भूषा भुजङ्गाधिपः ।
जन्मालक्ष्यमसाक्षिकं कुलमविज्ञाता च जातिः कथं
सेव्योऽस्माभिरसौ पिशाचपरिषद्भर्ता हताः
स्मो वयम् ॥

(आ) Skm (Skm [B] 1649, Skm [POS] 4. 2. 4) (a. Dharmayogeśvara), Kav p. 79.

(*c*) कुलमविभ्राता Skm (B) (printer's error).

(*d*) स्म Skm (*contra metrum*) ; (स्मो is my suggestion).

Śārdūlavikrīḍita metre.

His food is poison, there is a third eye on his forehead, he holds a skull in hand, wears an elephant skin and is fond of ashes ; snakes are his ornaments ; of unknown birth, family without a witness (to testify) and of unknown caste ; how is such a Lord[1], the chief of devils, to be served by us ? We are undone ! (A. A. R.).

1. Lord Śiva.

5713*

आहारो गरलायते प्रतिदिनं हारोऽपि भारायते
चन्द्रश्चण्डकरायते मृदुगतिर्वातोऽपि वज्रायते ।
आवासो विपिनायते मलयजालेपः स्फुलिङ्गायते
हा हन्त प्रियविप्रयोगसमयः संहारकालायते ॥

(अ) ŚtsM 1. 2 (AKM 10. 4, p. 1. 22-5). (Variant of चन्द्रश्चण्ड°).

(आ) SPR 1343. 2, IS 1081, Pr 364.

(*a*) भासायते IS.

(*c*) मलयजो लेपः SPR.

Śārdūlavikrīḍita metre.

Food seems every day like poison; the necklace of pearls like a burden; the moon as if it would have fierce-burning rays; a gently blowing breeze like a thunderbolt; lodging like a forest; sandal-wood-ointment like sparks of fire; alas! alas! the time of separation from the beloved seems like the destruction[1] of the world.

1. Like the time of the destruction.

5714

आहारो द्विगुणः स्त्रीणां बुद्धिस् तासां चतुर्गुणा ।
षड्गुणो व्यवसायश्च कामाश् चाष्टगुणः स्मृतः ॥

(अ) Cr 159 (CV I 17, Cv I 18, CN 76, CR II 41, CNSap 18, CnT II 2. 8, CnT III 1. 20, CnT VI 21, CPS 23. 63), GP 1. 109. 33, Brahmavaivarta-purāṇa (BP) in ŚKDr *ad* नारी, H (HJ 2. 118 and 4. 8, HS 2. 113, HM 2. 119, HP 2. 105 and 4. 8, HN 2. 104 and 4. 8, HK 2. 117 and 4. 8, HH 60. 22-3, HC 80. 5-6, Boltz 44. 36), KR 10. 243. 6, NPR 1. 14. 96 (cf. 1. 14. 112). Cf. पुंसां च द्विगुणः.

(आ) SR 162. 409 (a. H) and 348. 6 (a. C), SSB 493. 416 and 226. 6, SRK 115. 14, TP 482, Sama 1 आ 24, NT 59, Commentary *ad* Naiṣadhīyacharita 17. 41 (p. 692. 12-13) (a. Amṛta-datta), IS 7204 and 1082. (Cf. JSAIL 24. 68-9).

(इ) LN(P) 161, DhN (P) 164, MhN (P) 200, NKy (B) 286, NŚ (OJ) 13. 8, ShD (T) 182.

(*a*) स्त्री° द्विगुण (°णम्; °णस्; °णः) and आ° tr. CN (var.), CV (but $Bn_1$ $Bn_2$ as above), Cv, CR, CPS, GP, KR, SR 348, SSB 226, SRK; स्त्री° द्विगुणस्तासां NPR; स्त्री द्विगुणो नित्यं BP; स्त्रीणां च द्विगुणा हरो CN (var); द्विगुणस्तासां IS; रत्नीणां Cv (var.); स्त्रीणं (°णाः) CN (var.).

(*b*) प्रज्ञा °ज्ञां Cr (var.); लज्जा CRT, CPS; चैव (चापि) CPS, Cr (var.); च° CR, GP; बुद्धिश्चापि CV; निद्र चैव च° CN (var.); बुद्धिः स्त्रीणां CN (var.); नैष्ठुर्यं च चतुर्गुणम् BP; लज्जा [बु°] SSB; चापि (सा°) [ता°] CN (var.), SR 348, SSB 226, SRK; स्त्रीणां [ता°] IS; गुणः (°णाः) CN (var.), CR (var.).

(*c*) साहसं (°सः) षड्गुणं (षड्गु°; °णश्) चैव CV, CPS, KR, SR 348, SSB 226, SRK; षड्-गुणा मन्त्रणा तासं NPR; षगुणो° Cv (var.); कोपः पुंसां षड्गुणश्च BP; व्यवसायस्य (°यस्तु) Cv (var.); गुणा CN (var.).

(*d*) कामोष्टगुण उच्यते CV (but $Bn_1$, $Bn_2$, $Bn_3$, $B_1$, $B_2$, G, Ah, $K_1$, P, CvLd as above); व्यवसायश्च निश्चितम् BP; माया [का°] CN (var.); °गुणाः CN (var.); °गुणा Cv (var.); °गुण CR (var.); स्मृताः (°तम्) CN (var.); स्त्रियः [स्मृ°] CN (var.).

The same verse is also known under the following form:

स्त्रीणां द्विगुण आहारो (or च द्विगुणाहारो)
बुद्धिश्चापि चतुर्गुणा ।
साहसं षड्गुणं चैव कामोऽष्टगुण उच्यते ॥[1]

1. For the critical apparatus see above.

It is said that the apetite of women is two-fold; their resolve four-fold; (their) determination six-fold; and (their) sexual desire eight-fold.

आहावः फलमूलमा° see No. 5698.

5715*

आहितमुक्ताहार्यः
सम्यक् सकलप्रयोगसम्पत्त्या ।
भावविहीनोऽपि नटः
सामाजिकचित्तरञ्जनं कुरुते ॥

(अ) Kutt (Kutt [KM] 490, Kutt [BI] 501).
(*a*) आहितयुक्ता° Kutt (BI).
(*b*) °निष्पत्त्या [°सम्प°] Kutt (var.).

Āryā-gīti metre.

It is enough that the tragic actor should know how to put exterior means into operation, to rouse up passion and to delight the spectator by the fine truth of his playing; nor does it concern us that he stays a stranger to the states of soul and body which he is called to play. (E. Powys Mather's translation).

आहितुण्डिकवृत्तीनाम् see No. 4102.

5716*

आहिते तव निःशाने स्फुटितं रिपुहृद्घटैः ।
गलिते तत्प्रियानेत्रे राजंश् चित्रमिदं महत् ॥

(अ) VCjr (MS) VII 7, KR 10. 243. 6.
(आ) VS 2454 (a. Amṛtadatta).
(अ) आहते KR, VS; निःसाणे VS.
(*b*) रिपुःहृ° VCjr.
(*c*) गलितं KR, VS.

When you set out on the march, oh! king, the hearts of your enemies, like jars, are cracked (with fear); but it is the eyes of their women that pour forth (water of tears of sorrow)! A great marvel is this. (F. Edgerton's translation).

5717*

आहिते नु मधुना मधुरत्वे
चेष्टितस्य गमिते नु विकासम् ।



आबभौ नव इवोद्धतरागः
कामिनीष्ववसरः कुसुमेषोः ॥

(अ) Kir 9. 69.
(आ) SR 316. 61 (a. Kir), SSB 172. 61 (a. Bhāravi).

Svāgatā metre.

Has the sweetness in their love-sports been brought about by the wine, or has it only enhanced their sweetness? This opportunity, full of kindled passion, secured by Cupid brightly show in the lovely women. (A. A. R.).

5718

आहुः सत्यं हि परमं धर्मं धर्मविदो जनाः ।
... ... ... ... ... ... ॥

(अ) R (R [Bar] 2. 12. 3 *ab*, R [B] 2. 14. 3 *ab*, R [G] 2. 11. 3 *ab*, R [Kumbh] 2. 14. 3 *ab*, R [L] 2. 15. 3 *ab*).
(आ) SSap 241.
(*a*) परं धर्मं [हि प°] R (var.).
(*b*) धर्मज्ञाः सत्यवादिनः R (var.).

"Truthfulness is the highest virtue", persons who know the sacred law say.

5719

आहुः सूक्ष्मतरं किंचिद् अमात्यपरिरक्षणम् ।
सूक्ष्मात् सूक्ष्मतरं तेभ्यो यदात्मपरिरक्षणम् ॥

(अ) P (PT 3. 43, PTem 3. 32). Cf. Ru 138.

Some authorities have stated a subtle and penetrating truth and it is that the ministers should be carefully protected; but a more subtle and important thing there is, and that is that the king should protect himself. (A. A. R.).

5720

आहुत्याप्यायते सूर्यः सूर्याद् वृष्टिरथौषधिः ।
तदन्नं रसरूपेण शुक्रत्वमधिगच्छति ॥

(अ) Y 3. 71.

(*d*) उपगच्छति [अधि°] Y (var.).

By the oblations is gratified the sun; from the sun, the shower; from that the plants; that food in fluid form develops into the state of semen. (J. R. Gharpure's translation).

5721*

आहूतः परितो दिगन्तगतिभिः शाखाभराडम्बरैः
किं रे जाल्म जवेन शाल्मलिफलप्रत्याशया धावसि ।
तस्मिन्न् एकपदे भिदेलिमफलव्यालोलतूलोत्करैर्
अध्वानोऽपि निमीलिताक्षमटता न प्रेक्षणीयाः पुरः ॥

(आ) Skm (Skm [B] 1913, Skm [POS] 4. 55. 3) (a. Jalacadra).

(*a*) शाखाभिराडम्बरैः Skm (POS).

(*d*) निमीलिताक्षि भवता Skm (var.).

Śārdūlavikrīḍita metre.

Though invited on all sides by trees with branches full of fruit and spreading in all directions, why do you, oh! fool, run after in such haste with a desire to get the fruit of a silk cotton tree? Even going a single step, with its scattered silk cotton fluttering in the broken fruit, can one not see it before him without any announcement with eyes closed? (A. A. R.).

5722*

आहूतस्याभिषेकाय निसृष्टस्य वनाय च ।
न मया लक्षितस् तस्य स्वल्पोऽप्याकारविभ्रमः ॥

(आ) SRHt 63. 29 (a. Kālidāsa), SSSN 51. 15, Sar *ad* 4. 121 (p. 477), Daś 82. 4 and 96. 14.

When he[1] was first invited for his coronation and, later on, sent away to the forest, (in both these gay and gloomy circumstances), not the slightest variation in the facial expression was observed in him by me. (S. Bhaskaran Nair's translation).

1. Śri-Rāma.

5723*

आहूताद्य मयोत्सवे निशि गृहं शून्यं विमुच्यागता
क्षीबः प्रेष्यजनः कथं कुलवधूरेकाकिनी यास्यति ।
वत्स त्वं तदिमां नयालयमिति श्रुत्वा यशोदागिरो
राधामाधवयोर्जयन्ति मधुरस्मेरालसा दृष्टयः ॥

(आ) Skm (Skm [B] 270, Skm [POS] 1. 54. 5) (a. Śrīmat-Keśavasena-[deva]), PG 206 (a. Śrī-Lakṣmaṇasenadeva). Cf. A. B. Keith, *The History of Sanskrit Literature*, p. 219. (Cf. मेघैर्मेदुरमम्बरं and G G. 1. 1).

(*a*) आहूयाद्य PG (var.); महोत्सवे PG; निजगृहं PG (var.); विलोक्यागता PG (var.).

(*b*) प्रैष्य° Skm (POS).

Śārdūlavikrīḍita metre.

"She was told by me to come to the festival to-day; now she has come at night, leaving the house empty; the servants are drunk; how can a lady of family go alone? Dear child, take her safely home", so said Yaśodā, and, hearing her bidding, there passed smiling looks of joyful weariness between Rādhā and Mādhava. (A. B. Keith's translation in his *The History of Sanskrit Literature*, p. 219).

आहूताभ्युद्यतां see No. 5729.

5724*

आहूतेषु विहंगमेषु मशको नायान् पुरो वार्यते
मध्येवारिधि वा वसंस्तृणमणिर्धत्ते मणीनां रुचम् ।
खद्योतोऽपि न कम्पते प्रचलितुं मध्येऽपि तेजस्विनां
धिक् सामान्यमचेतनं प्रभुमिवानामृष्टतत्त्वान्तरम् ॥

(अ) Bhallaṭaśataka 69.

(आ) SRHt 68. 41 (a. Vallabhadeva), VS 1001, (a. Bhallaṭa), Vjv 36. 1,

Kpr 10. 603, KāP 402. 6-10, VyVi 444. 9-12, SR 180. 1053, SSB 519. 1053 (a. Bhallaṭa), SuMañ 243. 10-14 (a. Bhallaṭa).

(*a*) पुरा VyVi.

(*b*) मध्ये वा धुरि वा Bhallaṭa°, VS ; रुचिम् SRHt ; पदम् [रु°] VyVi.

(*c*) प्रविचलन् [प्र°] SR, SSB.

(*d*) °चेतसं SR, SSB.

Śārdūlavikrīḍita metre.

On the flying things being called, the advancing mosquito is not stopped ; even the coral existing in the ocean bears the splendour of jewels; the firefly too is not discarded from among shining objects,—woe to this classification, bearing testimony of to a non-intelligent and unappreciative master. (G. Jhā's translation).

5725

आहूतोऽपि सहायैर्
एमीत्युक्त्वा विमुक्तनिद्रोऽपि ।
आगन्तुकोऽपि पथिकः
शंथिल्यं नैव विजहाति ॥

(आ) JS 235. 23 (a. Bharcu), VS 1838 (a. Bhaścu), ŚP 3932 (a. Bharvu ; in MS भ्रुर्घः *sic !*), SSSN 220. 2, AP 59 (a. Bharcu), AR 161. 6-7, Dhvanyāloka 53. 18-9, SR 347. 47 (a. Dhv), SSB 224. 1 (a. Bharvu), SuMañ 227. 1-2 (a. Bhardu).

(*b*) श्रोमित्यु° JS (var.) ; विपिक्त° JS (var.).

(*c*) गन्तुमना अपि JS (var.), VS, ŚP, SSSN, AP, AR, Dhv, SR, SSB, SuMañ.

(*d*) संकोचं नैव शिथिलयति [वि°] VS, ŚP, SSSN, AP, AR, Dhv, SR, SSB, SuMañ.

Āryā metre.

The traveller though accosted by his companions and got free from slumber and though he replied 'I am coming' and is himself anxious to set out, does not give up his dilatoriness. ( S. Bhaskaran Nair's translation).

5726*

आहूतो मलयाचलात् प्रचलितो मौहूर्तिको मारुतो
नेदिष्ठाः पथि सन्ति कोकिलगणा गीते प्रतिष्ठाभृतः ।
आप्ताभिः प्रतिवेशिनीभिरभितः संत्यज्य कुन्दालयं
सोष्यन्ती सहकारसंततिरलिश्रेणीभिरावेष्टयते ॥

(आ) PV 596 (a. Raghunātha Upādhyāya).

(*a*) °चलत् PV (MS).

Śārdūlavikrīḍita metre.

Being invited, the astrologer breeze started from the Malaya mountain ; there are nearby in the road groups of cuckoos, established experts in music ; with relations and neighbours on all sides, the swarms of bees, leaving the home of *kunda*-flowers now throng to the cluster of mango trees dripping with honey. (A. A. R.).

5727

आहूतो वाप्यनाहूतो यो राज्ञां द्वारि तिष्ठति ।
स वै राज्यश्रियं भुङ्क्ते नावमानी कदाचन ॥

(आ) P (PSh 1. 20).

(*b*) तिष्टति PSh.

He who remains at the antechamber of kings whether invited or not, enjoys the riches of the king ; and he who shows disrespect—never. (A. A. R.).

5728*

आहूतो हालिकेनाश्रुतमिव वचनं तस्य कृत्वा क्षणैकं
तिष्ठासुस्तब्धरोमा कथमपि विटपं निःसमीरं विहाय ।
दोर्भ्यामावृत्य वक्षःस्थलमलसगतिर्दीनपादप्रचारः
शीत्कारोत्कम्पभिन्नस्फुटदधरपुटः पामरः क्षेत्रमेति ॥

(आ) Skm (Skm [B] 1339, Skm [POS] 2. 173. 4).

(*a*) हलिके° Skm (POS).

(*b*) °शुष्क° [°स्तब्ध°] Skm (var.).

(*c*) वक्षस्थ° Skm (POS).

Sragdharā metre.

Called out by the farmer, the boorish farmhand remains for a moment as if he has not heard the order, and then, with hair bristling, he somehow leaves the (still) thicket free of breeze, and covering his chest with his hands reaches the field with lazy movements, slowly pacing the steps, with lips rent asunder and quivering in the dewfall. (A. A. R.).

आहूयाभ्युद्यतां see No. 5729.

आहृताभ्युदितां see No. 5729.

5729

आहृताभ्युद्यतां भिक्षां　　पुरस्तादप्रचोदिताम् ।
मेने प्रजापतिर्ग्राह्याम्　　अपि दुष्कृतकर्मणः ॥

(अ) Mn 4. 248, Vās 14. 16, Āp 1. 19. 13, Vi 57. 11. Cf. Y 1. 215 (Differently Apar quoting Yama [p. 407].

(आ) Hemādri-Dāna 56, Aparārka 407.

(*a*) आहूया° Vi ; आहृता° Medhātithi's (var.), Govindarāja's and Nandana's commentaries, but आहृता° Medhātithi's (var.), Kullūka's, Rāghavānanda's and anonymous Kaśmīrian commentaries and Vulgata; उद्यतामाहृतां Vās, Āp ; °भ्युद्यता° Medhātithi's, Govindarāja's, Sarvajña-Nārāyaṇa's, Nandana's, Rāghavānanda's and anonymous Kaśmīrian commentaries and Vulgata; °भ्युदितां Medhātithi's (var.) ; °मुद्यतां Apar.

(*b*) °दनुचो° Vi; °प्रवेदिताम् Nandana's commentary, Āp.

(*c*) °भोज्यां [°ग्रा°] Grantha character MS ; भोज्यां प्र° मे° Vās ; भोज्यां मे° प्र° Āp ; ग्रा° प्र° मे° Vi.

Prajāpati has declared that alms freely offered and brought (by the giver himself) may be accepted even from a sinful man, provided (the gift) had not been (asked for or) promised beforehand. (G. Bühler's translation).

आहृतामुद्यतां see No. 5729.

5730

आहृत्य परित्यक्ता
　　जनयन्त्यर्थाः सुखाभासम् ।
अत्यन्तपरित्यक्ताः
　　परमानन्दाय　कल्पन्ते ॥

(अ) Vaidi 37.

Āryā-upagīti metre.

Having acquired wealth and later, when given away, it produces an illusion of happiness ; but when completely given up it paves the way for supreme happiness. (A. A. R.).

5731

आहृत्य रक्ष्यमाणापि　　यत्नेनान्तर्विरागिणी ।
असन्मैत्री च वेश्या च　　श्रीश्च कस्य कदा स्थिरा ॥

(अ) KSS (KSS [AKM] 12. 96. 25, KSS [NSP] 12. 96. 25). Cf. GVS 433.

(आ) SR 87. 8, SSB 369. 18, IS 1083, GSV 433.

(*c*) असदमैत्री KSS (AKM).

Who can ever count on retaining fortune or a fickle woman[1], through he carry them off and guard them carefully, for both are insincere in their affection and secretely hostile to their possessor ? (C. H. Tawney's translation).

1. वेश्या [prostitute].

5732*

आह्निकोत्तापदग्धानां त्रयाणां जगतां बत ।
तपनार्चिषि शान्ते तद् भस्मेदं तिमिरं तु न ॥

(आ) SSB 140. 1.

To all those in the three worlds who are burnt by the great heat of the day, there is coolness as ashes when the fire of the sun has cooled ; but not this darkness. (A. A. R.).

5733*

आह्लादयत्वेष खरैर्नखाग्रैर्
दैतेयवक्षःखनिमुत्खनन् वः ।
प्रह्लादहृद्यं हृदये द्वितीयम्
अन्वेष्टुमिच्छन्निव सूनुरत्नम् ॥

(आ) Pad 2. 11 (a. Lakṣmaṇa).

Indravajrā metre.

May that God grant you joy, who dug his fearful claws into the mine of the chest of the demon [Hiraṇyakaśipu]; it was, as it were, in search of a second gem of a son pleasing like Prahlāda, concealed in his heart. (A. A. R.).

5734*

आह्लादहेतुनिरवद्यशरीरयष्टि-
लावण्यकान्तिकलुषीकरणेन तासाम् ।
आसीत् कुशेशयदृशामयथार्थतैव
पर्यस्तभास्वररुचामपि भूषणानाम् ॥

(अ) Haravijaya (KM 22) 23. 46. Cf. मृगीदृशामङ्गलता°.

Vasantatilakā metre.

The ornaments, though radiating lustre all around, did not serve their purpose in the case of the lotus-eyed ones, for they defiled the lovely lustre of their slender frames which were spotless and a "joy for ever". (G. Shankar's translation in Kapph, p. LVIV).

5735*

आह्वानं किं भवति हि तरोः कस्यचित् प्रश्नविज्ञाः
प्रायः कार्यं किमपि न कलौ कुर्वते के परेषाम् ।
पूर्णं चन्द्रं वहति ननु का पृच्छति म्लानचक्षुः
केनोदन्याजनितमसमं कष्टमाप्नोति लोकः ॥

(आ) SR 203. 100, SSB 561. 10[1].

(c) पृंच्छति SSB (printer's error).

1. *Ālapa*-riddle.

Mandākrāntā metre.

What is the address made to a particular tree ? [*nīpa*]; who are the judges that generally do not do any work of others in the Iron Age ? [*pare* : others]; who bears the full moon ? [*rākā* : the night of the full moon day] ; who asks questions with dim eyes ? [*kāṇa* : the one-eyed person] ; by what do people suffer much pain by thirst [*nīrāpakaraṇa* : the removal of water, drought]. (A. A. R.).

# इ

इंद्र° see इन्द्र°.

5736*

इक्षुक्षीरगुडादीनां माधुर्यस्यान्तरं महत् ।
तथापि न तदाख्यातुं सरस्वत्यापि शक्यते ॥

(अ) KaD 1. 102.

(आ) IS 1084.

Although there is a great difference in the sweetness of the sugar-cane, milk and molasses, even Sarasvatī is not able to describe the real difference among them.

5737*

इक्षुत्वक्क्षोदसाराः शकटसरणयो धीरधूलीपताकाः
पाकस्वीकारनम्रे शिरसि निविशते शूकशालेः शुकाली ।
केदारेभ्यः प्रणालैः प्रविशति शफरीपङ्क्ति-
राधारमाराद्
अच्छः कच्छेषु पङ्कः सुखयति सरितामातपाद्गुक्षपालम् ॥

(आ) SkV 282 (a. Abhinanda).

Sragdharā metre.

The wagon track, marked with juice from the crushed cane, carries a flag of saffron-coloured dust ; / a flock of parrots settles on the barley ears already bowed with grain ; / a school of minnows swims along the ditch from paddy field to tank / and on the river bank the good mud cools the herd boy from the sun. (D. H. H. Ingalls's translation).

5738

इक्षुदण्डास्तिलाः शूद्राः कान्ता हेम च मेदिनी ।
चन्दनं दधि ताम्बूलं मर्दनं गुणवर्धनम् ॥

(अ) Cr 160 (CV 9. 13, CPS 275. 9).

(आ) SR 160. 327, SSB 491. 334, Sama 1 इ 5 and 2 म 17, SRM 2. 2. 410, IS 1085. (Cf. NT 33 and TP 442).

(*a*) इक्षुदण्डस्तिलाः CV (var.) ; इक्षुदण्डस्तिलं Sama 1 इ.

(*b*) कामिनी हेम मेदिनी SR, SSB ; काञ्चन [हे° च] CV (var.); हैमं Sama 1 इ.

(*c*) दधिचन्दनताम्बूले (°लम) SR, SSB ; ताम्बुलं CV (var.).

(*d*) इत्येषां मर्दनं शुभम् SSB; गुणवर्द्धनम् CV (var.) ; गुणमर्दनाद् CV (var.).

The more you press the sugar-cane, sesamum, Śūdra-s, the beloved one, gold, earth, sandal (wood), curd and betel, the greater their excellence.

5739

इक्षुरापः पयो मूलं ताम्बूलं फलमौषधम् ।
भक्षयित्वापि कर्तव्याः स्नानदानादिकाः क्रियाः ॥

(अ) Cr 161 (CV 8. 2, CPS 220. 4).

(आ) IS 1086, Sama 1 इ 3, SRM 1. 2. 273.

(*a*) इक्षुनपः CPS ; पया CV (var.).

(*b*) श्रौषधम् CV (var.).

(*c*) भक्षइत्वाः पि कर्तव्या (*sic !*) CV (var.) ; कर्तव्या Sama.

(*d*) °दिका क्रिया CV (var.).

Even if one enjoys (during the day) sugar-cane, water, milk, roots, betel, fruit and medicines, he has still to engage in his daily duties of bathing, giving alms, etc. ; (in this way he would not incur any guilt).

5740*

इक्षुर्धन्व शराः प्रसूनविततिर्भृङ्गावली सिञ्जिनी
यस्याज्ञावशवर्तिनः प्रमनसो निर्विष्टराष्ट्रादयः ।
यद्बाणाभिहता विरिञ्चिमुरजिन्मृत्युंजयेन्द्रादयो
व्याप्ताशेषमुखा इव त्रिभुवनं पायादजेयः स्मरः ॥

(आ) SR 250. 21, SSB 56. 29, Pras 27. 8, IS 1087.

(*a*) भंगावली Pras (var.) ; शिञ्जिनी Pras.

(*c*) बाणैर् SSB ; विहृता [°भि°] SSB, Pras ; विरिञ्च° Pras (var.).

(*d*) °शेषमखा SR, SSB ; °शेषसुखा Pras (var.).

Śārdūlavikrīḍita metre.

With sugar-cane for his bow, a cluster of flowers for his arrows, a row of bees for his bow-string, with happy kings enjoying kingdoms at his beck and call, having (the gods) Brahmā, Viṣṇu, Śiva and Indra struck by his arrows and having his sway in all quarters, may this invincible god, the mind-born Cupid protect the three worlds. (A. A. R.).

5741*

इक्षुर्नदीप्रवाहो
द्यूतं मानग्रहश्च हे सुतनु ।
भ्रूलतिका च तवेयं
भङ्गे रसमधिकमावहति ॥

(अ) ĀrS 2. 110.

Āryā metre.

Sugar-cane, the current of a river, gambling, jealous anger and your creeper-like eye-brows, oh ! fair-bodied one, possess additional *rasa* [ juice, *or* : charm, *or* : interest ] when broken. (A. A. R.).

5742

इक्षोरग्रात् क्रमशः
पर्वणि पर्वणि यथा रसविशेषः ।
तद्वत् सज्जनमैत्री
विपरीतानां तु विपरीता ॥

(अ) P (PP 2. 31, PtsK 2. 37, PS 1. 149 [in very few texts only]), MK (MK [GOS] 19, MK [S] 18, MK [G] *ad* 11 B), Dvi 16, BhPr 147 (a. Queen Līlā).

(आ) SRHt 36. 26 (a. Sundarapāṇḍya), SR 47. 108 (a. P), SSB 304. 110, SRK 13. 27 (a. ŚP [*sic* !]), SRM 2. 2. 412, SSap 685, SLPr 47. 17-8, IS 1088.

(इ) LN (P) 162, DhN (P) 103, NKy (B) 207, MhN (P) 159.

(*c*) तद्वद्धि सुजनमैत्री PS.

(*d*) च [तु] SRK, ŚP (MS) (according to IS), SSap, SLPr ; विपरीताम् [वि° second] SRHt.

Āryā metre.

Each segment of a sugar-cane / beyond the tip, is sweeter ; the friendship of the good is so— / the other kind grows bitter. (A. W. Ryder's translation).

5742 A

इक्षो रसं यथादाय कूर्चकस् त्यज्यते जनैः ।
धर्मसारं तथादाय देहं त्यजति पण्डितः ॥

(अ) Pārśvanātha-caritra of Bhāvadevasūri 4. 156.

Just as people take the juice of the sugar-cane, and leave the stalk, so does a wise man take the essence of virtue, and disregard his body. ( M. Bloomfield's translation ).

5743

इक्षोर्विकारा मतयः कवीनां
गवां रसो बालकचेष्टितानि ।
ताम्बूलमग्र्यं युवतेः कटाक्षा
एतान्यहो शक्र न सन्ति नाके ॥

(आ) VS 2138.

Upajāti metre (Indravajrā and Upendravajrā).

Various preparations of sugar-cane, the imaginative flights of poets, preparations of cow's milk, playful activities of children, the best of betel rolls, and the glances from the corners of the eyes of young women—these, oh ! Indra, are not surely available in your heaven. (A. A. R.).

5744*

इङ्गालसप्तार्चिरिव ज्वलित्वा
सर्वं दिनं चण्डरुचिः शशाम ।
तदीयभस्मेव नभोहसन्ती
विभ्राजमानं तुहिनांशुबिम्बम् ॥

(आ) PV 578 (a. Cintāmaṇi), SuSS 203.
(*a*) इन्द्रगालसत्तर्चिरिव PV (MS).
(*cd*) °हसन्तीविभ्रा° (?) PV ; (°हसन्ती विभ्रा° is my suggestion).
(*d*) तुहिमा° PV (MS).
Upajāti metre (Indravajrā and Upendravajrā.

The hot-rayed sun, having blazed throughout the day like the fire in the burning coal, has calmed down ; the sky like a brazier [*hasantī*] now bears the sun's ashes in the guise of the shining orb of the cool-rayed moon. (S. Bhaskaran Nair's translation).

5745*

इङ्गितज्ञास् तु मगधाः प्रेक्षितज्ञास् तु कोसलाः ।
अर्धोक्ताः कुरुपाञ्चालाः सर्वोक्ता दक्षिणापथाः ॥

(अ) MBh (MBh [Bh] 8. 30. 79 *ab*/*cd* : MBh [R] 8. 45. 35, MBh [C] 8. 2105).
(आ) SRHt 146. 30 (a. (MBh), SSSN 167. 29, NBh 223.
(*a*) °ज्ञाश्च MBh ; °ज्ञा स° स्युः NBh.
(*b*) °ज्ञाश्च MBh, NBh; कौसलाः SRHt.
(*c*) °चारुपाञ्चाला [कुरु°] SSSN.
(*d*) शाल्वाः कृत्स्नानुशासनाः MBh (but S in MBh as above) ; स्पष्टोक्त्या द° NBh.

The people of Magadha read the thought of others, those of Kosala understand by (mere) sight ; those Kuru-s and Pāñcāla-s grasp when half-told, and the people of the South has to be told completely. (A. A. R.).

5746

इङ्गिताकारचेष्टाभिः परचित्तप्रवेदिनः ।
आप्ताः सुशीघ्रगा दूता वाग्मिनो मितभाषिणः ॥



(आ) SRHt 156. 5 (a. Mahābhārata, but not found in MBh [Bh] text), SSSN 120. 5.
(*d*) वाग्मिनो SRHt.

Capable of knowing the minds of others by their gestures, facial expressions and actions, trustworthy, quickly moving, good at speech but speaking measured words—such should be the messengers (ambassadors). (A. A. R.).

5747

इङ्गिताकारतत्त्वज्ञ ऊहापोहविशारदः ।
शूरश्च कृतविद्यश्च न च मानी विमत्सरः ॥

(अ) Viṣṇu-dharmottara 2. 6. 5.
(आ) ŚB 2. 51.
(*a*) कृतिविद्यश्च ŚB.

(The minister) should be proficient in knowing the truth by gestures and facial expressions and an adept in guessing correctly and removing doubts by reasoning, brave, well learned, having no false pride and free from jealousy. (A. A. R.).

5748

इङ्गिताकारतत्त्वज्ञो बलवान् प्रियदर्शनः ।
अप्रमादी सदा दक्षः प्रतीहारः स उच्यते ॥

(अ) Cr 162 (CN 106, CS 1. 60, CR 5. 5, CPS 110. 4), GP 1. 112. 6. (Cf. Crn 224).
(आ) ŚKDr *ad* भृत्यः (a. GP), ŚP 1337, SH 1366, SR 144. 76 (a. C), SSB 464. 1, IS 1089, Subh 299, Sskṛ 53.
(इ) RN (P) 12, NM (T) 7. 14.
(*a*) इङ्गिताकालतत्त्वज्ञो CS (var.) ; ईतिताकारतत्त्वज्ञो CS (var.) ; इङ्गिताकारतत्त्वज्ञः CN (var.).
(*b*) वरवान् CS (var.) ; वलवान् CS (var.) ; लवेवान् CS (var.) ; प्रियवाक् [ब°] Subh ; °दर्शनम् (°न) CS (var.).

(*c*) समयज्ञः (स्वपरज्ञः SH) स्वामिभक्तः ŚP, SR, SSB, SH; सकृदुक्तगृही [अ°] Subh ; अप्रमादः (°दि) CN (var.), CS (var.) ; सहार्थश्च [स° द°] CR, CPS; °दीत्यदभक्तः CN(var.); महावेशः [स° द°] CR (var.) ; प्रमाथी च [स° द°] GP, ŚKDr ; दक्षो (°क्षे) CS (var.) ; रक्ष [द°] CS (var.).

(*d*) प्रतीहार (°ति° ; °रं ; °री SR, SSB) CN (var.), CS (var.), SR, SSB ; प्रशस्यते [स उ°] Subh ; सन् CR (var.) ; इष्यते [उ°] SR, SSB ; भूपतेः [उ°] CS (var.).

He who is able to read the meaning of hints and other outward signs, is strong, good-looking, infallible in judgment and ever skilful, is appropriate to become the gateman of the royal palace.

5749*

इङ्गितेन निजरागनीरधिं
संविभाव्य चटुभिर्गुणज्ञताम् ।
भक्ततां च परिचर्ययानिशं
साधिकाधिकवशं व्यधत्त तम् ॥

(अ) Naiṣ 18. 80 (Naiṣ [HSS] 18. 75).

(*a*) °सागरं [°नीरधिं] Naiṣ (HSS).
Rathoddhatā metre.

She[1] charmed him[2] ever more, manifesting the ocean of her love by the expression of her feelings ; her power of appreciation with pleasing words ; and her devotion with constant service. (K. K. Handiqui's translation).

1. Damayantī. 2. Nala.

5750

इच्छतां सह वधूभिरभेदं
यामिनीविरहिणां विहगानाम् ।
आपुरेव मिथुनानि वियोगं
लङ्घ्यते न खलु कालनियोगः ॥

(अ) Kir 9. 13.

(आ) SR 296. 5. (a. Kir), SSB 138. 6 (a. Bhāravi).

Svāgatā metre.

Though desiring no separation from their beloveds by the birds who are forced to separate at nights, the pairs (of *cakravāka*-birds) still get separated ; indeed, the ordinance of fate can not be transgressed. (A. A. R.).

5751

इच्छति मानी मरणं
न च गच्छति वैरिणः शरणम् ।
मानक्षरणं मरणं
मानप्राणस्य केवलं कृतिनः ॥

(अ) SMH 4. 17.

Āryā-udgīti metre.

A man of honour welcomes death but never submits to an (unjust) enemy ; for to good men whose life-breath is honour loss of self-respect is indeed (worse than) death. (A. A. R.).

5752

इच्छति शती सहस्रं
ससहस्रः कोटिमीहते कर्तुम् ।
कोटियुतोऽपि नृपत्वं
नृपोऽपि बत चक्रवर्तित्वम् ॥

(आ) VS 3255, SH 1063, SR 76. 31 (a. P [wrongly ; see No. 5753]), SSB 349. 33, Subh 72, IS 1092 (fn.). Cf. No. 5753 and निःस्वो वष्टि शतम्.

(*a*) इच्छती Subh (*contra metrum*).

(*b*) सहस्री लक्षमीहते SH; सहस्रमपि लक्षमीक्षते कर्तुम् Subh.

(*c*) लक्ष्याधिपति राज्यं Subh (*contra metrum*).

(*d*) राज्येऽपि सकलच° SH; सम्राट्किल च° Subh.
Āryā metre.

A man possessing a hundred wishes for a thousand and one possessing a thousand desires to make it a ten million ; one having ten million hankers after kingship, and a king, too, bravo, desires for the emperorship. (A. A. R.).

5753

इच्छति शती सहस्रं सहस्री लक्षमीहते ।
लक्षाधिपस् ततो राज्यं राज्याच्च स्वर्गमीहते ॥

(अ) P (PP 5. 62, Pts 5. 82, PtsK 5. 69, PM 5. 45).

(आ) SH 1063, SPR 278. 20 (a. Jaina-Pañcatantra), IS 1090. Cf. No. 5752 and निःस्वो वष्टि शतम्.

(*b*) °हते कर्तुं SH (*hypermetric*).

(*cd*) लक्षोधिपति राज्यं राज्ये राज्ये सकलचक्रवर्तित्वम् SH (*sic !*).

(*c*) तथा [ततो] Pts.

(*d*) राज्यस्थः Pts.

A hundred mine ? A thousand, please. / Thousand ? A *lakh* would give me ease. / A kingdom's power would satisfy / the *lakh*-lord. Kings would own the sky. (A. W. Ryder's translation).

5754

इच्छन्ति केचिन् नरकेषु वासं
नेच्छन्ति केचिन् नरकेषु वासम् ।
श्रेयो हि तस्मान् नरकं विशिष्टं
न गर्भवासात् परमं हि दुःखम् ॥

(अ) Cr 1249 (CRC 6. 58, CPS 161. 74).

Upajāti metre (Indravajrā and Upendravajrā).

Some people desire residence in hell (of troublesome actions), others there are who wish not for the same ; of these two, the 'better hell' is preferable, for there is no greater misery than life in the womb. (A. A. R.).

5755

इच्छन्त्यभीक्ष्णं क्षयमात्मनोऽपि
न ज्ञातयस् तुल्यकुलस्य लक्ष्मीम् ।
नमन्ति शत्रून् न च बन्धुवृद्धिं
संतप्यमानैर्हृदयैः सहन्ते ॥

(अ) BhKā 12. 79 (1010), (in some editions 11. 79).

Upajāti metre (Indravajrā and Upendravajrā).

Kinsmen frequently prefer even their own ruin, but not the prosperity of one of the same race ; they bow unto enemies, but, with their hearts burning, they cannot bear the success of a kinsman. (S. and K. Ray's translation).

5756*

इच्छां सुन्दरपाण्ड्य उन्नतिमतिं बिभ्रत् त्वया संज्ञया
निष्पाद्याभ्यवहारवारयुगलं निष्कम्पसंपत्तिकम् ।
संपूर्णं विदधे गभीरमुदरं रङ्गेशितुः शार्ङ्गिणो
यस्याभूद् भुवनैश् चतुर्दशभिरप्यापूरणं दुर्लभम् ॥

(आ) SSB 427. 2.

Śārdūlavikrīḍita metre.

Desiring highmindedness to suit your name, oh ! king Sundarapāṇḍya, you have endowed with unshakable wealth [immovable properties] for two square meals (at worship) to completely fill the great belly of Lord Viṣṇu residing at Śrīraṅgam temple—the belly which was difficult to fill even by an aggregate of the fourteen worlds. (A. A. R.).

इच्छा द्वेषः सुखं see महाभूतान्य् .

5757

इच्छेच् चेद् विपुलां मैत्रीं त्रीणि तत्र न कारयेत् ।
वाग्वादमर्थसंबन्धं तत्पत्नीपरिभाषणम् ॥

(आ) SPR 1182. 9, SR 158. 227, SSB 487. 234.

(*a*) प्रीति [मैं°] SPR.

If a man desires enduring friendship with another, three things he should never do : wordy warfare with him, money connection [lending or borrowing] and speaking pleasantly (in private) with his wife. (A. A. R.).

5758*

इच्छेत् परमनुसर्तुं
प्रतिमासंदर्शनेन विशदरुचिः ।
अनवाप्य येनयोगं
भवतो हृदयेपरं निधीयेत ॥

(अ) Ras 127.

(*a*) *Version A* : अनुसर्तुं.
*Version B* : अनु सर्तुं.

(*b*) *Version A* : प्रतिमा-संदर्शनेन विशद-रुचिः.
*Version B* : प्रति-मासं दर्शनेन विशद्-अरुचिः.

(*c*) *Version A* : येन योगं.
*Version B* : येऽन-योगं.

(*d*) *Version A* : भव-तो हृदयेऽपरं नि-धीयेत.
*Version B* : भवतो हृदये परं निधी-येत.

Āryā-gīti metre.

*Version A* :

With his devotion greatly increased by the sight of the images, he should desire to follow the path that leads to the highest; if the efforts in uniting himself with the Supreme by *yoga* is unsuccessful, there is the other [image worship] remaining in his heart.

*Version B* :

She may desire to follow another man, being disgusted at her being in her course every month; not caring to be united with her husband, she will act as a treasure in your heart [will be accessible to you]. (A. A. R.).

5759

इच्छेद् यस् तु सुखं निवस्तुमवनौ गच्छेत् स राज्ञः सभां
कल्याणीं गिरमेव संसदि वदेत् कार्यं विदध्यात् कृती ।
अक्लेशाद् धनमर्जयेदधिपतेरावर्जयेद् वल्लभान्
कुर्वीतोपकृतिं जनस्य जनयेत् कस्यापि नापक्रियाम् ॥

(अ) Viśvaguṇādarśa-campū 121.

(आ) SR 152. 415, SSB 479. 374, SRK 123. 16 (a. Viśvaguṇādarśa), SRM 1. 2. 189, IS 7748.

Śārdūlavikrīḍita metre.

If a man desires to live happily in the world he should attend the king's assembly, speak only pleasing words and accomplish his purpose cleverly; he should get wealth without trouble and attract to his side the king's favourites; he should render help to the people and never do an unfriendly act to any one. (A. A. R.).

5760

इज्याचारदमाहिंसा- दानस्वाध्यायकर्मणाम् ।
अयं तु परमो धर्मो यद् योगेनात्मदर्शनम् ॥

(अ) Y 1. 8. (Cf. Mn 6. 73-4).

(*b*) दानं ... कर्म च Y (var.).

Of all the acts such as the sacrifices, ceremonials, self-control, abstentions from killing, donations, the study of the Vedas, this indeed is the highest *dharma*, viz., by means of *yoga* the perception of the self. (J. R. Gharpure's translation).

5761–5762

इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा ।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥

तत्र पूर्वश् चतुर्वर्गो दम्भार्थमपि सेव्यते ।
उत्तरस् तु चतुर्वर्गो महात्मन्येव तिष्ठति ॥

(अ) MBh (MBh [Bh] *ad* 5. 35. 48 (212* + 213*) and 3. 2. 71, MBh [R] 5. 34. 57-8 and 3. 2. 74, MBh [C] 5. 1237-8 and 3. 121) (No. 5761 only),

H (HJ 1. 7-8, HS 1. 7-8, HM 1. 7-8, HK 1. 8-9, HP 1. 7-8, HN 1. 7-8, HH 8. 1-4, HC 11. 1-4).

(आ) ŚP 673 (No. 5761 only), VS 2997-8, SH 607 (No. 5761 only), IS 1091-2, Sama 1 इ 2 (No. 5761 only).

(*a*) यज्ञाध्य° VS.

(*b*) नयः [तपः] IS ; धृ° क्ष° tr. MBh (Bh) ; दया or दमः [धृ°] MBh (var.) ; क्षमा दया MBh (Bh) 3. 2. 71, ŚP, VS, SH ; घृणा [धृ°] MBh (var.).

(*d*) धर्मश्चाष्टविधः HP (var.), HH ; मतः [स्मृ°] MBh (Bh) 3. 2. 71.

(*e*) अत्र [तत्र] HJ, MBh (var.) ; पूर्वश्च° MBh (var.) ; पूर्वं MBh (var.) ; °वर्गः MBh (Bh) 3. 2. 71 (see *b*),

(*f*) दम्भार्थोऽपि हि HP ; शक्यते MBh (var.).

(*g*) चतुर्वर्गो HH ; च [तु] MBh (var.).

(*h*) महात्मसु च ति° HP ; महात्मसु प्रदृश्यते HN ; महात्मसु प्रतिष्ठितः H (var.) ; न महत्स्वपि H (var.) ; नामहात्मसु MBh, VS.

Sacrifice, sacred duty, alms-giving, pious austerity, truth, fortitude, patience, disinterestedness—this is recorded as the eight-fold path of duty.

The former four-fold class is practised here even for ostentation's sake, but the latter class of four, dwells only in the magnanimous. (F. Johnson's translation).

5763**

इडया संचरन् वायुः सौम्ये कार्ये शुभः स्मृतः ।
पिङ्गलायां तथा दीप्ते द्वयोः क्वापि न शोभनः ॥

(आ) ŚP 2796.

If the air passes through the artery *iḍā*, it is considered quite good in activities that are of a gentle nature ; similar is the case in activities of a strenuous kind if it passes through the artery *piṅgalā*; no good ever, if in both. (A. A. R.).

5764**–5765**

इडा च पिङ्गला चैव सुषुम्णा च सरस्वती ।
गान्धारी हस्तिजिह्वा च पूषा चैव निगद्यते ॥
अलम्बुषा कुहूश्चैव शङ्खिनी दशमी मता ।
एताः प्राणवहा ज्ञेयाः प्रधाना दश नाडिकाः ॥

(आ) ŚP 4308-9 (a. Yogarasāyana).

*Iḍā*, *piṅgalā*, *suṣumṇā*, *sarasvatī*, *gāndhārī*, *hastijihvā*, *pūṣā*, *alambuṣā*, *kuhūḥ* and the tenth *śaṅkhinī*—these ten are the principal arteries and veins which are known to be sustainers of life. (A. A. R.).

5766**

इडा नासापुटे वामे पिङ्गला दक्षिणे भवेत् ।
सुषुम्णा तालु भित्त्वैव ब्रह्मद्वारं प्रवर्तिता ॥

(आ) ŚP 4310 (a. Yogarasāyana).

The artery *iḍā* passes through the left nostril and the one *piṅgalā* through the right one ; as for *suṣumṇā*, it passes through the palate and extends up to the hole in the cranium [*brahmadvāra*]. (A. A. R.).

5767**

इडायां यदि भूम्यम्बु- तत्त्वे प्रवहतस् तदा ।
स्थिरसौम्यादिकार्याणाम् आरम्भः सिद्धिकृद् भवेत् ॥

(आ) ŚP 2811.

When the essence of earth and water flow through the artery *iḍā* and if the person is engaged in activities that are steady and gentle, they will be successfully accomplished. (A. A. R.).

5768**

इडा सोमस्य नाडी स्यात् पिङ्गला सूर्यनाडिका ।
इडा सौम्या भवेत् वामा पिङ्गलोग्रा च दक्षिणा ॥

(आ) ŚP 2794.

The artery *iḍā* is presided over by the moon, and *piṅgalā* by the sun ; the *iḍā* on the left is gentle by nature and *piṅgalā* which is powerful is on the right side of the person. (A. A. R.).

5769*

इतः काकानीकं प्रतिभयमितः कौशिकरुताद्
इतो गृध्रव्यूहः कुलमिदमितः कङ्कवयसाम् ।
श्मशानावस्थेऽस्मिन्नखिलगुणवन्ध्ये हतमराव्
अपि द्वित्राः केचिन् न खलु कलवाचः शकुनयः ॥

(आ) JS 119. 1 (a. Narasiṁha, so Kav p. 50), VS 945.

(*b*) दितोमी गृध्राद्याः VS.

(*c*) श्मशानस्थानेऽस्मि° VS.

Śikhariṇī metre.

Here are a flock of crows frightful (with their caws) and here are heard the hootings of owls; and on this side the vultures are seen and there a whole family of herons; in this arid region whose condition is as in a cemetery and which is completely devoid of any good points, are there not at least two or three birds which possess a sweet voice? (A. A. R.).

5770*

इतः केकी नादैस् तुदति शतकोटिप्रतिभटैर्
इतः कामः कामं कठिनतरबाणैः प्रहरति ।
इतो गर्जत्युच्चैर्जलधरगणो भीमनिनदैर्
विना नाथं जाने न सखि भविता किं ननु मम ॥

(अ) Jansṛṅg 86.

Śikhariṇī metre.

On one side there is the peacock who torments me with his shrieks rivalling Indra's thunder; on the other Cupid strikes me fully with his hardest arrows and again there are the masses of clouds who thunder deafeningly with their roar; without my husband (nearby), I know not, friend, what is to become of me. (A. A. R.).

5771

इतः क्रोधो गृध्रः प्रकटयति पक्षं निजमितः
सृगाली तृष्णेयं विवृतवदना धावति पुरः ।
इतः क्रूरः कामो विचरति पिशाचश् चिरमहो
श्मशानं संसारः क इह पतितः स्थास्यति सुखम् ॥

(आ) JS 452. 44 (a. Indrakavi).

(*d*) चिरम् [सु°] JS (var.).

Śikhariṇī metre.

There is on one side anger which displays its own *pakṣa* [side *or* : wings] like a vulture; and here is greed, a vixen that runs in front with its mouth ever open; and again there is passion astir like cruel goblins; thus worldly life is verily a cemetery; who fallen into it can remain happy? (A. A. R.).

5772*

इतः परानर्भकहार्यशस्त्रान्
वैदर्भि पश्यानुमता मयासि ।
एवंविधेनाहवचेष्टितेन
त्वं प्रार्थ्यसे हस्तगता ममैभिः ॥

(अ) Ragh 7. 67. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 114).

(आ) Sar 5. 519 (p. 740).

(*a*) एतान् [इ°] Ragh (var.).

(*d*) प्राप्यसे Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Oh Princess of Vidarbha! Look at the enemies whose weapons are fit to be snatched away (even) by children; you are permitted by me (to look at them); by such warlike deeds, you who have been secured by me, are sought after by these! (R. D. Karmarkar's translation).

5773*

इतः पौरस्त्यायां ककुभि विवृणोति क्रमवलत्-
तमिस्रामर्माणं किरणकणिकामम्बरमणिः ।
इतो निष्क्रामन्ती नवरतिगुरोः प्रोञ्छति वधूः
स्वकस्तूरीपत्राङ्कुरमकरिकामुद्रितमुरः ॥

(अ) Anar 4. 3.

(आ) SkV 633 (a. Murāi), Kav 346 (a. Murāri), SR 324. 39, SSB 185. 39.

(*b*) तमिश्रा° Kav (var.); °कलिका° Anar, SR, SSB.

(*c*) प्रोज्झितवधूः SkV (var.).

(*d*) °तपुरः Kav.

Śikhariṇī metre.

The gem of the empyrean at the mountain of the East / spreads the first slender ray / which slowly opens up the vitals of the darkness. / The young lady, leaving the new master of her revels, / erases from his chest an image, / the crocodile of musk, that she had worn upon her breast. (D. H. H. Ingalls's translation).

इतः प्रत्यादिष्टा see No. 5774.

5774*

इतः प्रत्यादेशात् स्वजनमनुगन्तुं व्यवसिता
मुहुस् तिष्ठेत्युच्चैर्वदति गुरुशिष्ये गुरुसमे ।
पुनर्दृष्टिं बाष्पप्रसरकलुषामर्पितवती
मयि क्रूरे यत् तत् सविषमिव शल्यं दहति माम् ॥

(अ) Śāk 6. 10 (or 6. 9). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 80).

(आ) Sar 5. 32 (p. 583).

(*a*) ततः [इ°] Śāk (var.); प्रत्यादिष्टा [प्र°] Śāk (var.).

(*b*) स्थिता [मु°] Sāk (var.), Sar; ततः [मु°] Śāk (var.).

(*c*) बाष्पप्रकर° Sar (var.), Śāk (var.).

Śikhariṇī metre.

When cruelly I spurned her from my presence, / she fain had left me; but the young recluse, / stern as the sage, and with authority / as from his saintly master, in a voice / that brooked not contradiction, bade her stay. / Then through her pleading eyes, bedimmed with tears, / she cast on me one long reproachful look, / which like a poisoned shaft torments me still. (Sir Monier Monier-Williams's translation).

5775*

इतः प्रालेयांशुः प्रलयमकरोत् कैरवकुल-
कलमच्छेवोत्सेकैः किरणनिकरैरेष तमसाम् ।
इतोऽप्याज्ञावज्ञां सखि न सहते दुःसहतर-
प्रतापः पञ्चेषुस् तदिह शरणं साहसरसः ॥

(आ) Skm (Skm [B] 800, Skm [POS] 2. 65. 5) (a. Subhaṭa).

Śikhariṇī metre.

Here, on one side, there is the moon, who has destroyed darkness with his mass of rays, arrogant by rendering help to the cluster of lilies to bloom; and here again there is the five-arrowed Cupid, oh! friend, who does not brook disobedience of orders, as he has invincible might; hence my only refuge is in committing some rash deed. (A. A. R.).

5776*

इतः शुक्ला चन्द्रद्युतिभिरिह रक्तारुणकरैस्
तमिस्रैरप्यन्तःस्खलितगतिभिर्मेचकरुचिः ।
प्रभातश्रीरेषा विलसति पुरस्था सुकृतिनां
मिमङ्क्षूणां जह्नुद्युमणिविधिजासंगम इव ॥

(आ) PV 505 (a. Kṛṣṇa-paṇḍita), SuSS 33, SR 324. 37, SSB 185. 37.

(*c*) पुरःस्था SSB.

(*d*) मिमंक्षूणां जह्नद्यु° PV.

Śikhariṇī metre.

Here comes the dawn of semi-dark hue tottering along by a combination of the white rays of the moon, the red rays of the rising sun and the remnants of darkness; it appears like the confluence of the three rivers Gaṅgā, Yamunā and Sarasvatī in front of blessed people who are desirous of taking a holy dip into it. (A. A. R.).

5777*

इतः शोचिः प्राच्यां दिशि विशति भानोररुणताम्
इतो भृङ्गः कूजन्भ्रमिकमलिनीं प्रोच्चलति च ।
इतो निर्यान्त्युच्चैर्विहितसुरतक्लान्तिशिथिल-
स्खलत्पादन्यासक्षणरणितमञ्जीरमबलाः ॥

(आ) JS 288. 12 (a. Śrī-Murāri, but not found in Anar).

Śikhariṇī metre.

Here is light in the east which indicates the redness of the sun, and there is the bee humming, and moving towards the lotus, and here walk the women with the anklets at their feet jingling a little as they drag their feet along by the fatigue of their love-sports of impetuous kind. (A. A. R.).

5778

इतः स दैत्यः प्राप्तश्रीर् नेत एवार्हति क्षयम् ।
विषवृक्षोऽपि संवर्ध्य स्वयं छेत्तुमसांप्रतम् ॥

(अ) Kum 2. 55 (cf. A. Scharpé's Kālidāsa-Lexicon I. 3: p. 36), P (PS 1. 151, PN 2. 123, Pts 1. 245, PtsK 1. 275 and 469).

(आ) KāP 46. 6-7, Kpr *ṭīkā* p. 68 *l*. 5-6, KH 48. 9-10, KāVa 68. 3 (*cd* only), Sar *ad* 2. 82 (p. 194) (*ab* only), Vṛttivārttika (KM 36) 10. 7-8, IS 1094, TP 464, Alm 93.

(*a*) यतः सदैन्यं प्राप्ता श्रीर् PtsK 1. 275 ; अतः (°त) Kum (var.) ; इति [इ°] PS (var.) ; सदैत्यप्रा° PtsK 1. 469.

(*b*) नैतद् PS (var.).

(*c*) संवध्य: Kum (var.) ; संवृद्ध or संवर्द्ध्य: PS (var.) ; संवृद्धः PtsK 1. 469.

(*d*) न सांप्रतं PS (var.).

The demon who aquired his glory from here, ought not to have destruction from here ; it is improper to cut down even a poisonous tree when (it has been) nurtured by oneself. (M. R. Kale's translation).

5779

इतः स्वपिति केशवः कुलमितस् तदीयद्विषाम्
इतश् च शरणार्थिनः शिखरिपत्रिणः शेरते ।
इतोऽपि वडवानलः सह समस्तसंवर्तकैर्
अहो विततमूर्जितं भरसहं च सिन्धोर्वपुः ॥

(अ) BhŚ 20.

(आ) SkV 1204, ŚP 1093 (a. BhŚ), VS 886, Prasanna 68*a*, SRHt 213. 41 (a. BhŚ), SSSN 157. 32 (a. BhŚ), SR 216. 25 (a. BhŚ), SSB 599. 32 (a. BhŚ), SRK 195. 9 (a. BhŚ), Subh 35, JSub 290. 9, SSD 2. fol.80*a*, Any 98. 44, KH 315. 6-9, Sar 4. 95 (p. 460), ŚbB 3. 43, Amd 285. 818, AAS 12. 6, IS 1095.

(*a*) इतो वसति SkV, Prasanna, KH, ASS, Amd ; इति BhŚ (var.) ; स्वपति BhŚ (var.) ; माधवः पुरमिदं तदी° Prasanna ; पुरमितस्, Amd, ASS ; °तश्च तद्विद्वि° SkV.

(*b*) इतः परमनिर्वृताः Prasanna ; इतोऽपि Amd, KH, AAS, SRHt , SSSN ; चरणार्थिनः BhŚ (var.) ; शरणार्थिनां BhŚ (var.), VS ; सरणगताः (श°) Amd, SkV, KH, AAS ; शिखरिणां (°रणां) गणाः (°णः परा°) BhŚ (var.), VS ; शिखरिपत्रिणाः BhŚ (var.) ; °पक्षिणः Amd, Sar, SkV, KH.

(*c*) इतश्च SkV, Prasanna, BhŚ (var.) तदनु पत्तनं भोगिना [सह स°] Prasanna ; सह समस्त-कैवर्तकैर् or सकलभूतसंवर्तकस् BhŚ (var.).

(*d*) सदा [अ°] AAS ; स्वहो BhŚ (var.) ; विभव-मूर्जितं or विततमूर्छितं or विरतमूर्जितं or विदितमूर्जितं or विविधमूर्जितं BhŚ (var.) ; परसहं or वरसहं BhŚ (var.) : हि [च] BhŚ (var.).

Pṛthvī metre.

The vastness, strength, and power of endurance of the ocean are truly wonderful as evidenced by the following fact : Here in one place, sleeps into its bosom the god Keśava, and there in another are seen

the entire family of the demons, the hereditary enemies of His race; here under its hospitable roof are lying the refugee-mountains who have sought its shelter from the fear of Indra's thunderbolt, and there again we find the submarine [vaḍavā-] fire together with *saṁvartaka*, the fire of universal destruction. (P. G. Nath's translation).

इतमीदृग्गुणोपेतं see प्रसादरम्यमोजस्वि.

इतरकर्मफलानि यदृ° see No. 5781.

इतरतापशतानि see No. 5781.

5780

इतरदेव बहिर्मुखमुच्यते
हृदि तु यत् स्फुरतीतरदेव तत् ।
चरितमेतदधीरधितारकं
धुरि पयःप्रतिबिम्बमिवासताम् ।।

(आ) VS 431 (a. Bhaṭṭa-Kallaṭa), SR 59. 218, SSB 323. 226 (a. Bhaṭṭa-Kallaṭa).

Drutavilambita metre.

One thing is spoken by the outward mouth but something different is agitating the inward heart, in the case of the wicked people; their action which is full of fickleness is like the image (of the face) reflected in water [slightly disturbed]. (A. A. R.).

5781*

इतरपापफलानि यथेच्छया
वितर तानि सहे चतुरानन ।
अरसिकेषु कवित्वनिवेदनं
शिरसि मा लिख मा लिख मा लिख ।।

(अ) Nītiratna of Vararuci 2 (KSH 502).

(आ) SSg 1. 10, SRM 1. 2. 256, SR 40. 47 (a. MBh, but not found there), SSB 294. 47, SRK 104. 4 (a. Sphuṭa-śloka), SSap 690, SSH 2. 81, Sama 1 इ 6 and 2 अ 39, Vidy 331, IS 1093.

(a) इतरतापशतानि Nītir° (var.), SSap, Vidy; इतरकर्मफलानि SRK, SR, SSB ; यदृच्छया SRK, SR, SSB, Vidy.

(b) विलिख [वि°] SRK, SR, SSB ; विलिखि° SSH, Sama 2.

(c) रसस्य [क°] Nītir° (var.).

Drutavilambita metre.

O Brāhmaṇ, do avenge so much as you will, / my all such actions as are wicked; / yet write not this much, write not / the pass-word of fate. I implore you, / that those who have no taste, / may become poet, on their forehead. (S. Jhā's translation in the translation of M. Winternitz's *The History of India Literature*, 3. 164).

5782*

इतरभजनघनरसतः
फलनिष्पत्तिर्नवा भवेदिति न ।
मुक्ताः परं तु लोके
स्वातिघनरसं विना न जायेरन् ।।

(आ) SRK 100. 3 (a. Viṭṭhoba Aṇṇa).

Āryā-gīti metre.

By the waters of clouds when applied to other objects [by displaying keen interest in pursuing other activities] there is no doubt as to the reaping of the fruit; but in the world, with reference to pearls, there is no production unless the water of the cloud falls (in an oyster) in *svāti*-constellation. (Good poems will not be forthcoming in the world unless the poet is deeply steeped in sentiments). (A. A. R.).

5783*

इतराण्यपि रक्षांसि पेतुर्वानरकोटिषु ।
रजांसि समरोत्थानि तच्छोणितनदीष्विव ॥

(अ) Ragh 12. 82. (Cf. A Scharpé's Kālidāsa-Lexicon I. 4 : p. 197).

(आ) Alk 15. 6-7, Cit 13. 8-9.

Other demons too, fell on the crores of monkeys like masses of dust raised up in battles on the rivers of their blood. (R. D. Karmarkar's translation).

5784

इतराश्चार्थमिच्छन्ति रूपमिच्छन्ति दारिकाः ।
ज्ञातयः कुलमिच्छन्ति स्वर्गमिच्छन्ति तापसाः ॥

(अ) Cr 163 (CS 3. 16). Cf. Nos. 1035, 1042, 1043, तृप्येन्न राजा धन°, मक्षिका व्रणमिच्छन्ति and गर्दभः पटहो दासी.

(आ) IS 4651 (footnote). (Cf. SR 165. 543 and 387. 401).

(*a*) इतरे CS (var.).

(*b*) दारिका (ना°) CS (var.).

(*c*) ज्ञातया (°य) CS (var.).

(*d*) तापसा CS (var.).

While others look for wealth, the bride looks for beauty (of the bridegroom) ; while relatives look for parentage, holy men look for heaven.

5785*

इतरेतरयन्त्रितोरुयुग्मं
कठिनोरुस्तनपीडिताभिरामम् ।
भुजमूलशयानुगण्डमूलं
मिथुनं स्यूतमिवाभवन् निशायाम् ॥

(आ) Vidy 696 (a. Gauḍavāsin [native of the Gauḍa country]).

(*d*) स्फूत° [स्यूत°] Vidy; (स्यूत° is my suggestion ).

Aupacchandasika metre.

With their thighs locked in each other's and with her well-developed bosom tightly pressing his, with their shoulders, hands and cheeks pressing each other's, the pair (of lovers) appeared to be woven together in the (cold) night. (A. A. R.).

5786

इतरोपायदुःसाध्ये चण्डदण्डो महीपतिः ।
अदुष्टायत्यसौ नीतेर् अश्नाति विपुलं फलम् ॥

(अ) Jānakī 10. 30.

(*b*) चोग्रदण्डः [च°] Jānakī (var.) ; भुवः पतिः [म°] Jānakī (var.).

When all other political expedients fail, the lord of the earth wages fierce war, and takes the full advantage of polity, the future whereof is peaceful. (G. R. Nandargikar's translation).

5787*

इतश्चञ्चच्चूतच्युतमधुचया वान्ति चतुराः
समीराः संतोषं दिशि दिशि दिशन्तो मधुलिहाम् ।
निशान्ते कान्तानां स्मरसमरकेलिश्रममुषो
विजृम्भन्ते जृम्भाकलितकमलामोदसुहृदः ॥

(अ) Kavikaṇṭhābharaṇa *ad* 3. 2 (in KṢ [PP] 19) (a. Kṣemendra's Citrabhāratanāṭaka).

Śikhariṇī metre.

From here blow the charming breezes in all directions possessed of honey dripping from the juicy mangoes, comforting the honey-lickers[1]. They, taking away, at the end of the night, the fatigue of the loving pair, tired of amorous sport in the battle of love, grow strong and share the joy of full-blown lotuses. (Dr. Sūryakānta's translation).

1. i.e. bees.

5788*

इतश्चन्द्रः सान्द्रः स्मरमयवयःसंधिमधुरः
स्फुरन्मुग्धाकेलिस्मितमिव मयूखैः सुखयति ।
चकोराणां चक्रं कुमुदसमुदायोऽपि च शरन्-
निशारम्भेऽमुष्मिन् समसमयमन्तर्विकसति ॥

(आ) JS 228. 16 (a. Madana).

Śikhariṇī metre.

Here rises the moon pleasing like the junction of the youthful age permeated with love and gives joy with his flooding rays like the sportive smile of a charming young lady; the flocks of *cakora*-birds and the cluster of lilies are blooming with delight simultaneously in the commencement of this autumnal night. (A. A. R.).

5789*

इतश्चेतश्चाद्भिर्विघटिततटः सेतुरुदरे
धरित्री दुर्लङ्घ्या बहुलहिमपङ्को गिरिरयम् ।
इदानीं निर्वृत्ते करितुरगनीराजनविधौ
न जाने यातारस् तव च रिपवः केन च पथा ॥

(अ) BhPr 183.

(आ) SR 132. 19, SSB 443. 19.

Śikhariṇī metre.

The sides of the interior of the bridge are washed away by the waves that strike against them here and there. The land is not traversable. This mountain is miry of abundant snow. Now that the sacred and religious ceremony of lustration of elephants and horses has been performed. I know not by which path will your enemy depart ? (J. Shastri's translation).

5790*

इतस्ततश् चङ्क्रमणो रजोभिः
क्रीडन्मनोमत्तमतङ्गजोऽयम् ।
यः सर्वदा पिप्पलभोगतुष्टस्
तच्छान्तये त्वं हरिमाश्रयस्व ॥

(आ) SRK 91. 7 (a. Viṭṭhoba Aṇṇa).

Upajāti metre (Upendravajrā and Indravajrā).

The intoxicated elephant of the mind wandering hither and thither and sporting with *rajas* [dust *or*: passions] is satisfied always with the berries of sensual enjoyments; to bring him under control may you resort to the Hari [lion *or*: Lord Viṣṇu]. (A. A. R.).

5791

इतस्ततो भषन् भूरि न पतेत् पिशुनः शुनः ।
अववाततया किं च न भेदो हंसतः सतः ॥

(आ) KH 401. 21-22 (a. Haravilāsa), Kav p. 91 (a. Rājaśekhara).

Barking much, moving along here and there the tale-bearer and a dog may not fall; (there is not much difference between the two); moreover there is not much of a distinction between the good and a swan in the purity of conduct. (A. A. R.).

5792*

इतस्ततो वातविधूतिचञ्चलैर्
नीरन्ध्रिताशागगनैर्ध्वजांशुकैः ।
लक्षैः क्वणत्काञ्चनकिङ्किणीकुलैर्
अमज्जि धूलीजलधौ नभोगते ॥

(अ) Kum 14. 46.

(आ) SR 128. 47 (a. Kum), SSB 438. 47.

(*a*) °विधूत° Kum (var.), SR, SSB.

(*b*) आरोधिताशागगनैर् Kum (var.); आरोधिताशागमनै° Kum (var.), SR, SSB.

(*c*) चलत् [ल°] Kum (var.); लक्षक्व° Kum (var.); लघुक्व° Kum (var.), SR, SSB.

(*d*) °गतैः Kum (var.), SR, SSB.

Vaṁśastha metre.

The flags obstructing the sky and quarters on being shaken by the wind, and the golden bells making a tinkling sound were plunged into the ocean of dust. (H. H. Wilson's translation).

5793*

इतस्ततो वान्ति विशिष्य यस्यां
वाताः शकृद्वेश्मविहारविस्राः ।
सा वर्ण्यते रौरवराजधानी
केन प्रतोली मनसाप्यगम्या ॥

(आ) SSB 259. 4 (a. Kṛṣṇarāma).

Upajāti metre (Upendravajrā and Indravajrā).

There the wind blows here and there, foul smelling like raw meat by sporting over ordure dumps [sheds]; that dreadful city of *raurava*-hell is now described; therein no one with a nose can ever go along its main roads even in imagination. (A. A. R.).

5794*

इतस्ततोऽस्मिन् विलसन्ति मेरोः
समानवप्रे मणिसानुरागाः ।
स्त्रियश्च पत्यौ सुरसुन्दरीभिः
समा नवप्रेमणि सानुरागाः ॥

(अ) Śiś 4. 27.

(आ) SSB 455. 5 (a. Māgha).

Upendravajrā metre.

On this (mountain), whose peaks are like those of Meru, there gleam here and there the brilliant hues of jewelled ridges, while damsels, as lovely as celestial beauties and full of love towards their husbands whose love is new, are sporting here and there. (M. S. Bhandare's translation).

5795*

इतस्तावन् नेत्रे वलय मलयाद्रे निधिरपाम्
अपारस्त्वत्पादप्रणयपरतन्त्रो निवसति ।
अथात्मानं किं न स्मरसि कुलशैलं किमयशः-
पताका सर्पौघैः प्रतिशिखरिशाखासु वहसि ॥

(आ) Skm (Skm [B] 1810, Skm [POS] 4. 34. 5) (a Vasukalpa), Kav p. 107.

(*a*) पतिरपा° (POS).

(*d*) °शाखासु Skm (POS); शिखासूद्वहसि [शि° व°] Skm (var.).

Śikhariṇī metre.

Just turn your eye this way, oh! Malaya mountain, where there is the mighty western sea touching your feet affectionately; why then do you not remember that you are one of the (seven) great stabilising mountains of the earth, that you proclaim your infamy with the banners in the form of groups of serpents, by sheltering them in every tree? (A. A. R.).

5796*

इतस् त्रसद्विद्रुतभूभृदुज्झिता
प्रियाथ दृष्टा वनमानवीजनैः ।
शशंस पृष्टाद्भुतमात्मदेशजं
शशित्विषः शीतलशीलतां किल ॥

(अ) Naiṣ 12. 26.

(आ) SR 131. 9, SSB 443. 9, Pad 27. 62 (a. Śrī-Harṣa), RJ 209.

(*a*) °द्रुतवैरिभूभृत् (°द्रत° SSB) SR, SSB.

(*c*) ऽत्मदेशे SR, SSB.

(*d*) ऽशीतद्विषः SR, SSB, Pad (var.).

Vaṁśastha metre.

Mistresses left behind by kings running away, afraid of him, were seen by women of the woods; and, when asked to tell of some wonder of their native land, they spoke of the cool nature of the light of the moon. (K. K. Handiqui's translation).

इति कृतपशुपतिपेलव° see No. 5865.

5797

इति कृतवचनायाः कश्चिदभ्येत्य बिभ्यद्
गलितनयनवारेर्याति पादावनामम् ।
करुणमपि समर्थं मानिनां मानभेदे
रुदितमुदितमस्त्रं योषितां विग्रहेषु ॥

(अ) Śiś 11. 35.

Mālinī metre.

When she said thus (pointing out his misbehaviour) and shed tears, the lover full of contrition, fell at her feet ; in love-quarrels, the shedding of tears by women is a capable weapon, however gentle, in breaking the pride of overbearing lovers. (A. A. R.).

5798*

इति क्षितीशो नवतिं नवाधिकां
महाक्रतूनां महनीयशासनः ।
समारुरुक्षुर्दिवमायुषः क्षये
ततान सोपानपरंपरामिव ॥

(अ) Ragh 3. 69. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 57).

(आ) Alm 94.

Upendravajrā metre.

Thus did the lord of the earth, of praiseworthy rule, desirous of ascending to heaven at the end of life, perform nine and ninety great sacrifices, as if building up a flight of as many steps. (R. D. Karmarkar's translation).

5799*

इति गदन्तमनन्तरमङ्गना
भुजयुगोन्नमनोच्चतरस्तनी ।
प्रणयिनं रभसादुदरश्रिया
वलिभयालिभयादिव सस्वजे ॥

(अ) Śiś 6. 13.

Drutavilambita metre.

When he spoke thus, immediately the damsel who was resplendent at the belly by the folds of the skin, and with her bosom all the higher by raising both her hands embraced the beloved lover, as though affected by the fear of the bees. (A. A. R.).

5800*

इति गदितवती रुषा जघान
स्फुरितमनोरमपक्ष्मकेशरेण ।
श्रवणनियमितेन कान्तमन्या
सममसिताम्बुरुहेण चक्षुषा च ॥

(अ) Śiś 7. 56.

Puṣpitāgrā metre.

Having thus spoken, another young lady struck her lover with her angry eyes which were restrained from going further by her ears and whose lashes resembling lotus-filaments throbbed alarmingly, simultaneously with her blue lotus which was resting on her ear and whose filaments resembling eye-lashes throbbed very much. (A. A. R.).

5801*

इति गन्तुमिच्छुमभिधाय पुरः
क्षणदृष्टिपातविकसद्वदनाम् ।
स्वकरावलम्बनविमुक्तगलत्-
कलकाञ्चि कांचिदरुणत् तरुणः ॥

(अ) Śiś 9. 82.

Pramitākṣarā metre.

After having spoken thus, a certain young lady wished to leave her young man, but looked at him for a moment with her face blooming; but he restrained her by holding her by the girdle, which got loose and dropped down with a jingling sound. (A. A. R.).

5802

इति गुह्यतमं शास्त्रम् इदमुक्तं मयानघ ।
एतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥

(अ) MBh (MBh [Bh] 6. 37. 20=BhG 15. 20).

(आ) Sama 2 क 33.

(a) गुप्त° MBh (var.).

(b) मया प्रोक्तं तवानघ MBh (var.).

(d) कृत्यं च MBh (var.).

Thus by me this most secret teaching has been told, oh! sinless one. This known, he hath become illuminated and hath finished his work, oh! Bhārata. (Annie Besant's translation).

5803–5804

इति जगति न रक्षितुं समर्थः
क्वचिदपि कश्चिदपि प्रसह्य नारीम् ।
अवति तु सततं विशुद्ध एकः
कुलयुवतीं निजसत्त्वपाशबन्धः ॥

एवं चेर्ष्या नाम दुःखैकहेतुर्
मोघः पुंसां द्वेषदायी परेषाम् ।
योऽयं मा भूद् रक्षणायाङ्गनानाम्
अत्यौत्सुक्यं प्रत्युतासां तनोति ॥

(अ) KSS 7. 36. 133-4.
(*f*) दोषः [मोघः] KSS (KM).
(*h*) करोति [त°] KSS (KM).

No. 5803 Puṣpitāgrā metre; No. 5804 Śālinī metre.

So true is it, that in no case can any one guard a woman by force in this world, but the young woman of good family is ever protected by the pure restraint of her own chastity.

And thus, the passion of jealousy is merely a purposeless cause of suffering, annoying others, and so far for being a protection to women; it rather excites in them excessive longing. (C. H. Tawney's translation).

5805

इति तत्त्वधियः परिचिन्त्य बुधाः
सकलस्य जनस्य विनश्वरताम् ।
न मनागपि चेतसि संदधते
शुचमङ्गयशःसुखनाशकराम् ॥

(अ) AS 726.
(*d*) शुचमङ्ग य° AS (var.); °करम् AS.

Toṭaka metre.

Thus wise men understanding the truth, after considering well that all things pertaining to human beings are perishable, do not feel in their minds the least sorrow which results in the loss of physical wellbeing, fame and happiness. (A. A. R.).

इतिवाक्षण्ययुक्तानां see No. 561.

इति दूष्यांस्तु सन्दूष्य see No. 5888.

5806

इति देव भवत्युदारसत्त्वो
दृढभक्तश्च विलासिनीजनोऽपि ।
अवरोधसमो महीपतीनां
किमुतान्यः कुलजः पुरन्ध्रिलोकः ॥

(अ) KSS 7. 38. 160.

Aupacchandasika metre.

Thus, king, even *hetaerae* are occasionally of noble character and as faithful to kings as their own wives, much more then matrons of high birth. (C. H. Tawney's translation).

5807

इति देव सदैव हास्यभावं
परिभावे च जनस्य निन्द्यतां च ।
विपदास्पदतां च यान्ति मूढा
इह सन्तस् तु भवन्ति पूजनीयाः ॥

(अ) KSS 10. 61. 329.

Aupacchandasika metre.

So you see, king, fools are for ever becoming the object of the scorn and contempt and reproach of men, and fall into misfortune, while the good, on the other hand, are thought worthy of honour. (C. H. Tawney's translation).

5808*

इति द्विकृत्वः शुचिमृष्टभोजिनां
दिनानि तेषां कतिचिन् मुदा ययुः ।
द्विरष्टसंवत्सरवारसुन्दरी-
परीष्टिभिस् तुष्टिमुपेयुषां निशि ॥

(अ) Naiș 16. 112 (Naiș [HSS] 16. 111.

(a) °मिष्ट° [°मृ] Naiș (HSS).

Vaṁśastha metre.

Thus they[1] passed a few days in joy, feasting on pure and delicious preparations, twice in the day, while at night they were gratified by the caresses of courtezans sixteen years old. (K. K. Handiqui's translation).

1. King Bhīma's guests.

5809

इति धर्मतरोर्मूलम् अशुद्धं यस्य मानसम् ।
शुद्धं यस्य च तद्रूपं फलं तस्य न संशयः ॥

(अ) KSS 6. 27. 132.

Such is the root of the tree of virtue; according to the purity or impurity of a man's heart is without doubt the fruit which he receives. (C. H. Tawney's translation).

इति धर्माद्बलं see No. 568.

5810**

इति निखिलमुदारमर्थसार्थ-
प्रणिहितमेकमिहेव खड्गशास्त्रे ।
गिरिशमतमिदं निषेव्य चक्रे
क्षितिपतिमन्त्रिसमूहचक्रवर्ती ॥

(आ) ŚP 4670.

Puṣpitāgrā metre.

Thus all valuable information on the science of the sword has been set forth here nobly and meaningfully; an emperor, serving the Lord Śiva and understanding his views has given expression to this with the assistance of princes and ministers. (A. A. R.).

5811-5812

इति नेत्रादिविकारैर्
वशमुपनीतं प्रलीनधैर्याङ्गम् ।
मारग्रहाभिभूतं
परिमृष्टप्राङ्निराकृतिस्मरणम् ॥
प्रादुर्भूतरिरंसं
क्षणे क्षणे जघनदेशगतदृष्टिम् ।
पक्वाम्रमिव विमोक्ष्यसि
पूर्वंवदाचूष्य निःशेषम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 731-2, Kuṭṭ [KM] 709-710).

(आ) GVS 160-1.

(*b*) °धर्यस्य Kuṭṭ (KM).

(*c*) सारग्र° Kuṭṭ (KM).

(*d*) °प्राङ्गिरा° Kuṭṭ (KM).

(*e*) प्रादुर्भूतं नितराम् Kuṭṭ (var.).

(*h*) पूर्ववदावूष्य Kuṭṭ (var.).

No. 5811 Āryā-gīti metre; No. 5812 Āryā metre.

When you[1] whiled him[2] into your power with this sigmarole, when you have abolished all circumspection to him, so that all memory of your ancient disdains has passed away, when desire climbs in his heart and his glances ceaselessly seek your region, then you must suck him as a mango fruit, to the end, and cast him aside. (E. Powys Mather's translation).

1. prostitute. 2. the client.

5813

इति पथि विनिवेशितात्मनो
रिपुरपि गच्छति साधु मित्रताम् ।
तदवनिपतिमत्सराद्दृते
विनयगुणेन जगद् वशं नयेत् ॥

(म) KN (KN [ĀnSS] 3. 39, KN [TSS] 3. 39, KN [BI] 3. 38).

(*d*) वशीभवेन् KN (BI).

Aparavaktra metre.

Even the foes of a king become his friends, if he strictly observes the above mode of life[1]. That king can subjugate world by his modest qualities, who is free from all feelings of animosity. (M. N. Dutt's translation).

1. See KN 3. 31-37.

5814

इति परिगणितार्थः शास्त्रमार्गानुसारी
नियमयति यतात्मा यः प्रजा दण्डनीत्या ।
अपुनरपगमाय प्राप्तमार्गप्रचारा
सरित इव समुद्रं संपदस्तं विशन्ति ॥

(म) KN (KN [ĀnSS] 2. 44, KN [TSS] 2. 44, KN [BI] 2. 44).

(*a*) प्राप्तमार्गा° KN (BI).

(*b*) प्रजा KN (BI).

(*c*) °प्रचाराः KN (BI).

Mālinī metre.

Thus, like rivers that flow through right courses, falling into the sea, all property devolves—and never dwindles away—upon a king knowing the good and evil of the infliction of punishments and following the path chalked out in the Vedas[1], frames rules of conduct for his subjects. (M. N. Dutt's translation).

1. प्राप्तमार्ग—commentary=शास्त्रमार्ग.

5815*

इति परिणयमित्थं यानमेकत्र याने
वरचकितकटाक्षप्रेक्षणं चानयोस् ततत् ।
दिवि विविधदधीशाः कौतुकेनावलोक्य
प्रणिदधुरिव गन्तुं नाकमानन्दसान्द्राः ॥

(म) Naiṣ 16. 130 (Naiṣ [HSS] 16. 129).

(*d*) °रथ [°रिव] Naiṣ (HSS).

Mālinī metre.

The great gods, after they had cheerfully witnessed from the sky the wedding of Nala and Damayantī, their journey in the same car, and their mutual glances, slightly timid, seemed at last to make up their minds to go to heaven, full of joy. (K. K. Handiqui's translation).

5816

इति पूर्वकर्मनियतं
भवितव्यं जगति यस्य जन्तोर्यत् ।
तदयत्नेन स पुरतः
पतितं प्राप्नोत्यसाध्यमपि ॥

(म) KSS 10. 65. 255.

(*a*) °कर्मविहितं KSS (NSP).

Āryā metre.

So you see that the destiny fixed for any creature in this world, by works in a former birth, falls as it were before his feet, and he attains it with ease, though apparently unattainable. (C. H. Tawney's translation).

5817

इति प्रकुपितोरगप्रमुखभङ्गुरां सर्वदा
निधाय निजचेतसि प्रबलदुःखदां संसृतिम् ।
विमुञ्चत परिग्रहग्रहमनार्जवं सज्जना
यदीच्छत सुखामृतं रसितुमस्तसर्वाशुभम् ॥

(म) AS 267.

(*b*) °चेतसे AS (var.).

Pṛthvī metre.

Life in this world is transitory like that of a person standing before an angry cobra and is a constant source of great miseries : Realising this, oh! men of noble deeds, abandon the desire to amass wealth by crooked means if you really wish to enjoy the nectar of bliss, free from all adversities. ( S. Bhaskaran Nair's translation ).

5818

इति प्रवीरे सुभगे च सत्यतो
विवेकिनीनामपि देव योषिताम् ।
चलं मनो धावति यत्र कुत्रचिद्
विशुद्धसत्त्वा विरलाः पुनः स्त्रियः ॥

(अ) KSS 10. 58. 140.
(*a*) सत्पतौ KSS (NSP).

Vaṁśastha metre.

So you see, king, that the mind of even discerning women is fickle, and, though they have brave and handsome husbands, wanders hither and thither, but women of pure character are scarce. (C. H. Tawney's translation).

5819*

इति प्रिये पृच्छति मानविह्वला
कथंचिदन्तर्धृतबाष्पगद्गदम् ।
न किंचिदित्येव जगाद यद् वधूः
कियन् न तेनैव तयास्य वर्णितम् ॥

(अ) Amar (Amar [S] 66, Amar [K] 66, Amar [RK] 79, Amar [POS] A 8, Amar [NSP] 66)[1]. To be read together with No. 1275.
(*d*) तनेवै Amar (POS) (printer's error) ; पुरोऽस्य [त°] Amar (var.).

1. Western (Arj.) 66, Southern (Vema) om., Ravi om., Rāma om., Western BrMM 76, BORI I) 81, BORI (II) 79.

Vaṁśastha metre.

Thus, when the lover asked her, the young wife, affected in her honour somehow suppressed her tears and stammering utterances and said, 'There is nothing at all'; but how much has not been conveyed by her by saying this much alone to him? (A. A. R.).

5820

इति बहुभिरुपायैः कुट्टनी कामुकानां
कृतसुकृतविहीना वञ्चनां सा कृतघ्ना (?) ।
वनभुवि मृगबन्धं हन्त पश्यन्ति नित्यं
तदपि हरिणशावाः कूटपाशं विशन्ति ॥



(अ) Sam 8. 128.
(आ) GVS 248.

Mālinī metre.

Thus, by various stratagems the procuress, devoid of all goodness, practises deceit with reference to libidinous men ungratefully; fawns see everyday the trapping of deer in forest regions and yet they too fall, alas! into the same traps. (A. A. R.).

5821*

इति मदमदनाभ्यां रागिणः स्पष्टरागान्
अनवरतरतश्रीसङ्गिनस् तानवेक्ष्य ।
अभजत परिवृत्तिं साथ पर्यस्तहस्ता
रजनिरवनतेन्दुर्लज्जयाधोमुखीव ॥

(अ) Śiś 10. 91.

Mālinī metre.

Observing the lovers, full of extreme passion, clearly seen by their intoxication with wine and sex indulgences continuously, the night, threw up its hands of the star of Hasta, and turned away (into dawn) with the moon setting as if it were her face hanging down in shame (by being forced to witness their impetuous dalliance). (A. A. R.).

5822

इति मुषितधियः श्रिया प्रयान्त्या
रभसवशादविचिन्त्य दग्धभूपाः ।
बलभरबहुमानतः पतङ्ग-
व्रतमुपयान्ति परप्रतापदीपे ॥

(अ) Vikram 6. 31.

Puṣpitāgrā metre.

Thus, befooled by the deserting goddess of royalty, the wretched kings, through impetuosity and thinking too highly of the strength of their army, thoughtlessly meet with the fate of insects in the fire of the power of others. (S. Ch. Banerji's translation).

5823

इति यस्मादुभौ लोकौ धारयत्यात्मवान् नृपः ।
प्रजानां च ततः सम्यग् दण्डं दण्डीव धारयेत् ॥

(अ) KN (KN [ĀnSS] 2. 36, KN [TSS] 2. 36, KN [BI] 2. 36).

(*b*) धारयित्वात्मतो KN (BI) ; धारयत्मात्नवान् KN (ĀnSS) (printer's error) ; °मनो KN (ĀnSS) (var.).

As a self-controlled king holds the key to the worldly as well as spiritual advancement of his own self, as also of his subjects, therefore he should deal out punishments as impartially as does Daṇḍi himself. (M. N. Dutt's translation.)

5824*

इति रतिसमयोपदेशयुक्त्या
रतगुरुदर्शितया पुरंध्रिलोकः ।
निजपरपरभागवृत्तिमौज्झीत्
स्मरपरमाद्वयभूमिकानिलीनः ॥

(आ) AIR 223.

Puṣpitāgrā metre.

Thus, shown the way by female experts in love enjoyment with proper instruction in the established rule in dalliance, the women abandoned excesses in themselves and the lovers being fully fused into the role of the oneness of love. (A. A. R.).

5825

इति राजगुणानेतान् यथोक्तान् योऽनुतिष्ठति ।
अनुभूयेह भद्राणि प्रेत्य स्वर्गे महीयते ॥

(अ) Cr 1249 A (CNSap 71). (First of the two closing stanzas).

Thus, the qualities of kings have been explained ; he who follows them, as expounded, will experience beneficial things here and after death ; he will be honoured in heaven.

5826

इति राज्यकलत्रमित्रपुत्रान्
गृहधामं च तृणाय मन्यमानः ।
गुरुसत्त्वरजस्तमः कलङ्कां
प्रकृतिं हातुमगाद् वनं नरेन्द्रः ॥

(अ) ŚIS 14. 28.

Aupacchadasika metre.

Thus, the king considered as straw his kingdom, his wife, friends, sons, the royal palace and his glory; to get rid of nature's disposition which is tainted by the power of the three qualities of goodness, energy and inertia, he departed for the forest (to do penance). (A. A. R.).

5827

इति वचनं भूमिपतेः
श्रुत्वा मन्त्री विहस्य सासूयः ।
तमुवाच कस्य राजन्
वेश्याचरितेऽस्ति विश्वासः ॥

(अ) Kal 4. 21.

(आ) GVS 522.

Āryā metre.

Thus, having listened to the words of the king, the minister, with disbelief, laughed aloud, and said to him, 'Oh ! king, who ever has faith in the conduct of prostitutes ?' (A. A. R.).

5828

इति वदति सखीजने निमीलद्-
द्विगुणितसान्द्रतराक्षिपक्ष्ममाला ।
अपतदलिभयेन भर्तुरङ्कं
भवति हि विक्लवता गुणोऽङ्गनानाम् ॥

(अ) Śiś 7. 43.

Puṣpitāgrā metre.

When her friend said in this way, the young lady closed her eyes in fright; thereby the profusion of her eyelashes got itself doubled and she fell out of fear of the black bee into her husband's lap; timidity in young women is indeed a (delightful) virtue! (A. A. R.).

5829*

इति वदति सखीजनेऽनुरागाद्
दयिततमामपरश् चिरं प्रतीक्ष्य ।
तदनुगमवशादनायतानि
न्यधित मिमान इवावनीं पदानि ॥

(अ) Śiś 7. 13.
(*d*) इवावनिं Śiś (var.).
Puṣpitāgrā metre.

When her friend said this in this manner, the lover gazed long at his beloved most with love-filled eyes, and followed her footsteps with very short steps as though he were engaged in measuring the ground. (A. A. R.).

5830*

इति विरचितबन्धा पद्धतिर्या मयेयं
सकलगुणिगणानां प्रीतये सास्तु नित्यम् ।
विपुलविमलवीव्यत्सत्कलानां निधानं
तरुणतरणिरुद्धा विद्विषत्कौशिकानाम् ॥

(अ) ŚP 4617.
Mālinī metre.

Thus, this class of work has been put together with care by me, may this be a source of delight always to all meritorious persons; this is a treasure-house of good arts, extensively dealt with and shines in unalloyed purity; but to the owls of carping critics it is verily a stumbling block of the morning sun. (A. A. R.).

5831*

इति विस्मृतान्यकरणीयमात्मनः
सचिवावलम्बितधुरं धराधिपम् ।
परिवृद्धरागमनुबन्धसेवया
मृगया जहार चतुरेव कामिनी ॥

(अ) Ragh 9. 69. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 147).
(आ) Sar 5. 97 (p. 604).
(*b*) नराधिपम् Ragh (var.), Sar.
(*c*) अनुबद्धसेवया Ragh (var.), Sar.
Mañjubhāṣiṇī metre.

In this manner, hunting like an artful damsel, attracted away, the lord of the earth who had forgotten his other duties, whose burden of administration had been taken up by the ministers, and whose passion (for hunting) had increased owing to constant enjoyment [*or*: application]. (R. D. Karmarkar's translation).

इतिवृत्तं बलस्यान्तं see वृत्तं वित्तं बलस्यान्तं.

इति वैदर्भमार्गस्य see श्लेषः प्रसादः समता.

5832*

इति शासति सेनान्यां गच्छतस्ताननेकधा ।
निषिध्य हसता किंचित् तस्थे तत्रान्धकारिणा ॥

(अ) Kir 15. 29 (a verse without labials [निरौष्ठ्य]).
(आ) Sar 3. 29 (p. 326).

When Kumāra [the leader of the army of Śiva] ordered thus, restraining the *gaṇa*-followers [fighters] who were fleeing in various ways and laughing, the foe of Andhaka [Lord Śiva] remained thus for a short time. (A. A. R.).

5833

इति संसारदुःखार्क- तापतापितचेतसाम् ।
विमुक्तिपादपच्छायाम् ऋते कुत्र सुखं नृणाम् ॥

(अ) Viṣṇu-purāṇa 6. 5. 57.
(*c*) विमुक्त° Viṣṇu-pur° (var.).

Thus, to men whose minds are intensely heated by the rays of the sun in the form of worldly misery, is there happiness anywhere else except in the shade furnished by the tree of liberation ! (A. A. R.).

इति स वैत्यः see No. 5778.

5834*

इति सशरीरया क्षणमिव क्षणदाः क्षपयन्
सह विशरीरया दयितया विरसान् दिवसान् ।
दिनरजनीविहारविपरीतमहं चरितै
रथचरणाह्वयस्य चरितानि विडम्बितवान् ॥

(अ) ŚIS 11. 107.

(*c*) चरिते ŚIS (var.).

(*d*) °णाह्वपस्य ŚIS (var.); विभूषितवान् ŚIS (var.).

Narkuṭa metre.

Thus, passing the nights with her when alive (with body) very happily and spending the days, devoid of pleasures, when she was no more, I closely imitated the life of the *cakravāka*-bird but contrariwise, as the experiences in day and night were of an opposite character. (A. A. R.).

5835

इति स्त्रियो देवि महाकुलोद्गताः
विशुद्धधीरैश् चरितैरुपासते ।
सदैव भर्तारमनन्यमानसाः
पतिः सतीनां परमं हि दैवतम् ॥

(अ) KSS 2. 13. 195.

(*a*) °गता KSS (NSP) ; °गतैर् KSS (AKM).

Vaṁśastha metre.

Thus, oh ! quean, women of good family ever worship their husbands with chaste and resolute behaviour, and never think of any other man, for to virtuous wives the husband is the highest deity. (C. H. Tawney's translation).

5836*

इति स्फुटं तद्वचसस्तयादरात्
सुरस्पृहारोपविडम्बनादपि ।
कराङ्कसुप्तैककपोलकर्णया
श्रुतं च तद्भाषितमश्रुतं च तत् ॥

(अ) Naiṣ 9. 60.

Vaṁśastha metre.

What he thus said was obviously both heard and not heard by her, whose cheek and ear were resting on one side on the palm of her hand—(she heard it) because she was eager for his words ; (she heard it not) because of the mockery involved in taking a fancy of the gods. (K. K. Handiqui's translation).

5837*

इति स्मरः शीघ्रमतिश् चकार तं
वधूं च रोमाञ्चभरेण कर्कशौ ।
स्खलिष्यति स्निग्धतनुः प्रियाविय
न्नवीयसी पीडनभीरुदोर्युगात् ॥

(अ) Naiṣ 16. 115 (Naiṣ [HSS] 16. 114).

Vaṁśastha metre.

"Smooth and soft, she will slip from the embrace of her beloved. He fears to hold her tight with his arms". So thinking, the ready-witted Cupid made Nala and his bride rough with an exuberance of thrills. (K. K. Handiqui's translation).

5838

इति स्म राजा नयवर्त्मना व्रजन्
समुद्यमी मण्डलशुद्धिमाचरेत् ।
विराजते साधु विशुद्धमण्डलः
शरच्छशीव प्रतिरञ्जयन् प्रजाः ॥

(अ) KN (KN [ĀnSS] 8. 90, KN [TSS] 8. 90, KN [BI] 8. 87).

(*d*) प्रतिनन्दयन् KN [BI].

Vaṁśastha metre.

Thus, a monarch, treading the path of justice, and bringing about the purification of the *maṇḍala* with all endeavours, shines resplendent like the autumnal moon of pure beams, affording delight to the hearts of the people. (M. N. Dutt's translation).

5839

इति स्म राजा विनयं नयान्वितो
निषेवमाणो नरदेवसेवितम् ।
पदं समाक्रामति भास्वरं श्रियः
शिरो महारत्नगिरेरिवोन्नतम् ॥

(अ) KN (KN [ĀnSS] 1. 66, KN [TSS] 1. 66, KN [BI] 1. 63).

(*a*) विनयी KN (BI).

Vaṁśastha metre.

Thus, a monarch well versed in polity, practising self-control, very soon attains to that shining pitch of prosperity which had been attained by other divine monarchs and which is as high as the highest peak of Mahāratnagiri. (M. N. Dutt's translation).

इति स्वपिति केशवः see No. 5779.

5840

इतिहासपुराणानि शृणुयात् तदनन्तरम् ।
भुक्तवान् विहरेच् चैव स्त्रीभिरन्तःपुरे सह ॥

(आ) SRHt 182. 13 (a. Manu, but does not appear in MnJh), SSSN 84. 14.

(*b*) शुणु SSSN (printer's error).

Thereafter (the king) should listen to the exposition of the *itihāsa-s* and the *purāṇa-s*; then taking his dinner, he should have diversions in the inner apartments in the company of women. (A. A. R.).

5840 A

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।
बिभेत्यल्पश्रुताद् वेदो मामयं प्रचरिष्यति ॥

(अ) MBh (MBh [Bh] 1. 1. 204. MBh [R] 1. 1. 268, MBh [C] 1. 260).

(इ) SS (OJ) 45.

(*b*) वेदार्थमुप° MBh (var.).

(*d*) प्रतरिष्यति MBh ; °हरि° or °चालयि° or °चलि° MBh (var.).

The Veda is to be supplemented with *itihāsa* and *purāṇa*. The Veda is afraid of a man of little knowledge—he will strike me (Raghuvīra's translation in SS [OJ]).

5841

इतिहासोत्तमादस्माज् जायन्ते कविबुद्धयः ।
पञ्चभ्य इव भूतेभ्यो लोकसंविधयस् त्रयः ॥

(अ) MBh (MBh [Bh] 1. 2. 237, MBh [R] 1. 2. 383, MBh [C] 1. 648).

(इ) SS (OJ) 4.

(*a*) °माद्यस्मात् MBh (var.) ; अस्मात् MBh (var.).

(*d*) °धयो यथा MBh (var.).

Out of this excellent narrative are created poetic faculties. It is like the five elements out of which the mechanism of the three worlds is formed. (Raghuvīra's translation in SS [OJ]).

इतीमं षोडशविधं न see कुलापराधजे.

5842*

इतीरयित्वा विरतां स तां पुनर्
गिरानुजप्राहतरां नराधिपः ।
विरुत्य विश्रान्तवतीं तपात्यये
घनाघनश् चातकमण्डलीमिव ॥

(अ) Naiṣ 9. 7.

(आ) Alm 95.

(*a*) पु° स तां tr. Naiṣ (var.).

(*c*) °वती Alm.

Vaṁśastha metre.

When she[1] stopped, having spoken thus, the king highly favoured her again with his words, just as the rain-cloud favours the *cātaka*-birds tired of crying at the end of the summer. (K. K. Handiqui's translation).

1. Damayantī.

5843

इतीष्टमप्यनिष्टाय जायतेऽविधिना कृतम् ।
तस्मान् न विधिमुत्सृज्य प्राज्ञः कुर्वीत किंचन ।
अप्रेक्षापूर्वकारी च निन्द्यतेऽवद्यकृत् क्षणात् ॥

(अ) KSS 10. 64. 19-20 *ab*.

(*c*) तस्माद् KSS (AKM).

So, an action, useful in itself, if done contrary to rule, has bad effects. Therefore a wise man should do nothing contrary to rule. And the man, who acts without consideration, does what is wrong, and immediately incurs reproach. (C. H. Tawney's translation).

5844*

इतो गङ्गाभङ्गा घटिततटभङ्गा पुनरितो
दवज्वाला ज्वालाज्वलिततरुमाला वनभुवः ।
सरंहः सिंहोऽग्रे ध्वनति मम हंहो न हि गतिर्
विना दैवं दैवं हरिणशिशुरेवं प्रलपति ॥

(आ) SSB 524. 1 (a. Kṛṣṇarāma). Cf. No. 5845.

Śikhariṇī metre.

Here on one side is the obstruction by the Gaṅgā having high banks, and on the other side is a forest-fire with trees all ablaze; again on this side is heard the mighty roar of a lion; alas! alas! I have no way of escape except trust in God—thus does the little fawn lament. (A. A. R.).

5845*

इतो दावज्वालः स्थलभुव इतो जालजटिला
इतो व्याधो धावत्ययमनुपदं वक्रितधनुः ।
इतोऽप्यग्रे तिष्ठत्ययमजगरो विस्तृतमुखः
क्व यायात् किं कुर्यान् मृगशिशुरयं दैववशगः ॥

(आ) SkV 1508 (a. Śatānanda), Skm (Skm [B] 1869, Skm [POS] 4. 46. 4). Cf. No. 5844.

(*a*) °ज्वाला Skm ; ज्वालजटिला Skm (var.).

(*b*) वक्रि° Skm ; अयम् अनु° tr. Skm (POS).

(*d*) °शुरयं Skm (printer's error).

Śikhariṇī metre.

Here blazes forest-fire, and there / the highland is thick-set with nets; / the hunter runs with bow full bent, / the python waits with open jaw. / Say where the fawn can go, what do, / when fate pursues him thus. (D. H. H. Ingalls's translation).

5846

इतो न किंचित् परतो न किंचिद्
यतो यतो यामि ततो न किंचित् ।
विचार्यमाणं हि जगन् न किंचित्
स्वात्मावबोधावधिकं न किंचित् ॥

(अ) Śānt (Sch) A. 2.

(आ) ŚP 4127 *ab/dc*, SR 367. 31 (a. ŚP), SSB 262. 33, Bṛhaccharṅgadhara-paddhati 594. 17, IS 1097.

(*b*) याति [यामि] Bṛhac°.

(*c*) विचार्यमाणोऽपि ŚP, Bṛhac° ; विचार्य पश्यामि Śānt (var.), SR, SSB.

(*d*) स्वबोधबोधद् Śānt (var.) ; अपरं [अधिकं] ŚP, Bṛhac°.

Upajāti metre (Upendravajrā and Indravajrā).

Here is nothing and there is nothing; wherever I go there is nothing; if one thinks about, the whole world, indeed, is nothing; there is nothing beyond the understanding of oneself.

5847

इतो भ्रष्टस् ततो भ्रष्टः परमेकान्तिवेषभाक् ।
न संसारसुखं तस्य नैव मुक्तिसुखं भवेत् ॥

(आ) Sama 2 इ 3, SRM 2. 2. 675.

(*d*) तथा [भ°] SRM.

Separated from here and dropped down from there and merely putting on the garb of loneliness, he has no happiness of the material world nor is he eligible for the beatitude of the next. (A. A. R.).

5848

इतो मृत्युरितो व्याधिर् इतो विपदितो जरा ।
चतुरङ्गा तुल्यबला हन्ति लोकमनित्यता ॥

(आ) JS 448. 14 (a. Bhagavān Vyāsa).

Death is one thing, disease is another, danger is a third, and old age is the fourth—with all four limbs of equal strength ; transitoriness assails human life in the world. (A. A. R.).

इतो वसति केशवः see No. 5779.

5849*

इतो विद्युत्पुञ्जस्फुरितमसकृद् भावयतु माम्
इतः केकानेका हरतु हृदयं निर्दयमिदम् ।
इतः कामो वामः प्रहरतु मुहुः पुङ्खितशरो
गतासि त्वं दूरे चपलनयने प्रेयसि यतः ॥

(आ) ŚP 3457 (a. Govindarājadeva), AP 25, SR 292. 20, SSB 130. 20 (a. Govindaraja).

(*a*) भापयतु ŚP ; भाययतु SR.

(*b*) हृहयं ŚP.

(*d*) प्राप्यसि कुतः SR, SSB.

Śikhariṇī metre.

Let these flashes of lightning look upon me again and again, let these repeated shrieks of the peacock tear my heart mercilessly, let the perverse god of love strike me repeatedly with his feathery arrows, for, you have gone away far, oh ! beloved, with fleeting glances. (A. A. R.).

5850*

इतो विद्युद्वल्लीविलसितमितः केतकतरु-
स्फुरद्गन्धः प्रोद्यज्जलदनिनदस्फूर्जितमितः ।
इतः केकिक्रीडाकलकलरवः पक्ष्मलदृशां
कथं यास्यन्त्येते विरहदिवसाः संभृतरसाः ॥

(अ) BhŚ 137.

(आ) SR 276. 36 (a. BhŚ), SSB 103. 38, RJ 1260, SU 856, SLP 5. 21 (a. BhŚ), SK 3. 359, IS 1098.

(*a*) ततो [इ°] BhŚ (var.) ; विद्युल्लक्ष्मी BhŚ (var.) ; विलशितम् BhŚ (var.) ; केतकतरुः or केतकितरोः (°रो) or केतकितरुः (°रु°) or केतकिरजः or कैतकरजः or केतकतनोः or केतकीतरोः BhŚ (var.) ; केतकरजः BhŚ (var.), SR, SSB.

(*b*) स्फुरद्गंध° (°ङः) or स्फुरन्गंधः or स्फुरद्दंडः स्फुरच्छय्याः or स्फुरन् गन्धः BhŚ (var.) ; स्फुरद्गन्धं SR, SSB; प्रोद्यज्ज्वलद° BhŚ (var.) ; निनन्दः or निनदस्स्फूर्जितमितः or निलस्फूर्जितमितः or निनदस्फूर्जितयितः or °स्योर्जितमितः or °स्फूर्तिकमितः BhŚ (var.) ; इव [इतः] BhŚ (var.).

(*c*) केकी or केका BhŚ (var.) ; °कलकलरवाः or °कलकल इत (°तः) or °कलरवरवः or °कलकलयितः or °कलकलकलः or कलकलमित BhŚ (var.) ; °कलकलभरः SR, SSB ; पक्ष्मलदृशः BhŚ (var.) ; °दृशो BhŚ (var.).

(*d*) यास्यत्यंतं or यास्यंते ते or ते यास्यंते or वा यस्यंते or वा यायंते BhŚ (var.); विरहदिवसं BhŚ (var.) ; संभृतरसाः or संभृतिरसाः or संभृनरसः BhŚ (var.) ; संभ्रमरसाः SR, SSB.

Śikhariṇī metre.

With what great difficulty will, the days of women, with strong and beautiful eyelashes and well-versed in the art of sensual enjoyments, be passed at the time of separation from their loving husbands when their hearts are sorely pained with the fire of passion continually brightened at the sight of a brilliant flash of lightning in the sky on the one side, and the odorous air frought with the strong scent of *ketakī*-flowers, on the other; as well as of the roaring of raining clouds, in this place, and the passionate cries of peacocks in that ? (P. G. Nath's translation).

5851*

इतो विपिनपङ्क्तयस् तिलकिता रसालाङ्कुरैर्
मरुन्मलयभूरितः कलमितः पिकीनां रुतम् ।
इतश्च नवचम्पकैः सुरभिताः समन्ताद् दिशस्
तदद्य मयि तां विना भजतु घस्मरत्वं स्मरः ॥

(आ) Amd 66. 101.

Pṛthvī metre.

On one side are the forest sites adorned with *tilaka*-marks with the buds of mango trees, and here blows the Malaya breeze, there is heard the sweet cooings of the cuckoos and here again all the quarters are fragrant with fresh *campaka*-flowers; thus to-day let Cupid have devouring pleasure in (consuming) me, as I am separated from her [my beloved]. (A. A. R.).

5852

इतो हास्यतरं लोके किंचिदन्यन् न विद्यते ।
यत् तु दुर्जन इत्याह सज्जनं दुर्जनः स्वयम् ॥

(अ) MBh (MBh [Bh] 1. 69. 14, MBh [R] 1. 74. 84, MBh [C] 1. 3085).

(आ) SRHt 41. 21 (a. MBh).

(*a*) अतो or अहो or ततो [इतो] MBh (var.).

(*c*) यत्र MBh (but some texts as above); दुर्जनम् MBh (var.); आह: MBh (var.).

(*d*) दुर्जन: (°ना:) सज्जनं [सु° ; °न:] MBh (var.); जनं [स्व°] MBh (var.).

There is nothing seen in the world more (poignantly) ludicrous than that people, who are themselves wicked, should call the good men bad. (A. A. R.).

5853

इत्थं कविकुटुम्बस्य वचांसि विचिनोति यः ।
अनिद्धवचनस्यापि तस्य वश्या सरस्वती ॥

(आ) JS 49. 110.

Thus for him who gathers roses from the garden of poesy, though he may not be greatly learned, the goddess of speech will (gradually) come under his control. (A. A. R.).

5854*

इत्थं केलिततीर्विहृत्य यमुनाकूले समं राधया
तद्रोमावलिमौक्तिकावलियुगे वेणीभ्रमं बिभ्रति ।
तत्राह्लादिकुचप्रयागफलयोर्लिप्सावतोर्हस्तयोर्
व्यापाराः पुरुषोत्तमस्य ददतु स्फीतं मुदां संपदम् ॥

(अ) GG 12. 13 (or 93 doubtful).

Śārdūlavikrīḍita metre.

May those hands of Puruṣottama shower all affluence on ye—those hands that eagerly sought to possess those ripe and lovely hemispheres of Rādhā which, like the Prayāga, were situated at the confluence of the ascending black streak of hairs down of her bosom which looked like the stream of the Yamunā, and the descending string of pearls which looked like the streams of the Gaṅgā. May those sports of Kṛṣṇa on the bank of the Yamunā, which never staled His zest, ever triumph! (S. Lakshminarasiṁha Śāstri's translation).

5855–5856

इत्थं क्रियासु निवसन्त्यपि यासु तासु
पुंसां श्रियः प्रबलसत्त्वबहिष्कृतासु ।
एवं च साहसधनेष्वथ बुद्धिमत्सु
संतुष्य दाननिरताः क्षितिपा भवन्ति ॥

इत्थं हि केन च पुरा विहितेन चापि
स्वेनैव कर्मविभवेन शुभाशुभेन ।
शश्वद् भवेत् तदनुरूपविचित्रभोगः
सर्वो हि नाम ससुरासुर एष सर्गः ॥

(अ) KSS 6. 27. 208-9.

Vasantatilakā metre.

Thus, prosperity dwells for men even in questionable deeds, if they are the outcome of great courage, and thus kings, being satisfied, take pleasure in giving to discreet men who are rich in daring.

And thus, this whole created world with the gods and demons will always reap various fruits, corresponding exactly to their own stock of deeds good or bad, performed in this or in a former birth. (C. H. Tawney's translation).

5857*–5858*

इत्थं चोपार्जितो यत्नाद् गुणोऽपि विधुरे विधौ ।
संपत्तये न न परं जायते तु विपत्तये ॥

मूले ह्यविकृते सदा सिक्ते प्रज्ञानवारिणा ।
नयालवालः फलति प्रायः पौरुषपादपः ॥

(अ) KSS 12. 96. 43-4.

(*a*) चौपा° KSS (var.).

(*c*) अवकृते KSS (AKM); दैवे [सदा] KSS (NSP).

So, if fate be not propitious, an accomplishment, though painfully acquired, not only does not bring prosperity, but actually brings destruction.

For, the tree of valour bears fruit, as a general rule, only when the root, being uninjured, is watered with the water of wisdom, and when it is surrounded with the trench of policy. (C. H. Tawney's translation).

5859*

इत्थं तल्पतलाधिरोहणमियं पर्णार्पणप्रक्रिया
शय्यायां वचनक्रमस्य दयितस्यैवं विधाराधना ।
एवं केलिगृहोपदेहलि बलादानीयमाना मुहुश्
चाटूक्तिप्रकरैश् चिरं नववधूरालीभिरध्याप्यते ॥

(आ) RJ 777, SR 318. 19, SSB 176. 20.

Śārdūlavikrīḍita metre.

Thus are you to get into the couch of love; thus should you offer pleasingly betel rolls to the husband; these are the topics of pleasing conversation when in bed; thus are you to give pleasure to the husband; in this way at the threshold of the love-chamber the young wife was somehow brought with plenty of coaxing words and given instruction for long by her lady companions. (A. A. R.).

5859 A

इत्थं तेन निरीक्षितं न च मयाप्येवं समालोकितस्
तेनोक्तं सुभगेन तत्र न मया दत्तं वचो मन्दया ।
तत्सत्यं कथयालि किं स सुभगः कुप्येन् न मह्यं गत
इत्युक्त्वा सुदृशा कयापि वलितग्रीवं दृशौ स्फारिते ॥

(अ) RŚ 2. 20.

(*a*) तं न or स च or च स RŚ (var.); मया सोऽप्येवमालो° RŚ (var.); °कितः or °कितं RŚ (var.).

(*b*) तत्र च मया RŚ (var.).

(*c*) कुप्येत...इत्यु° RŚ (var.); मय्युच्चकैर् RŚ (var.); मह्यं चिराद् RŚ (var.).

(*d*) रितौ RŚ (var.).

Śārdūlavikrīḍita metre.

"He looked at me wistfully like this, but I did not look at him in return; he, the handsome one, then said something to me, but I, the ignorant one, did not say anything in reply. Will that charming youth who has gone by now not be offended at me? Oh! my lady friend, tell me the truth". So saying, a certain pretty-eyed maiden cast her glances with her neck turned (towards the direction in which the youth had gone). (S. Bhaskaran Nair's translation).

5860

इत्थं दुरवधार्यैव स्त्रीचित्तस्य गतिः किल ।
अन्यासक्तिं च कुर्वन्ति म्रियन्ते च पतिं विना ।।

(अ) KSS 10. 58. 66.

(*c*) अन्यसङ्गं KSS (NSP).

Thus is the way of a woman's heart hard to understand. They fall in love with strange men, and die, when separated from their husbands. (C. H. Tawney's translation).

5861–5862

इत्थं धर्मार्जिता लक्ष्मीर् आसंतत्यनपायिनी ।
इतरा तु जलापात- तुषारकणनश्वरी ।।
अतो यतेत धर्मेण धनमर्जयितुं पुमान् ।
राजा तु सुतरां येन मूलं राज्यतरोर्धनम् ।।

(अ) KSS 3. 19. 50-1.

Thus, treasure obtained by virtuous methods is continued to a man's posterity, but treasure of another kind is as easily melted away as a flake of snow when the rain begins to fall.

Therefore a man should endeavour to obtain wealth by lawful methods, but a king especially, since wealth is the root of the tree of empire. (C. H. Tawney's translation).

5863

इत्थं वृद्धतरवामित-
मनसां पुंसामसांप्रतं पुरतः ।
वेशविलासवतीनाम्
अशरीरशरव्यथाकथनम् ।।

(अ) Kuṭṭ 94.

(*a*) युक्तं [इ°] Kuṭṭ (var.).

(*b*) कुरुते [पु°] Kuṭṭ (var.).

Ārya metre.

...You can understand, master, that common beauties, who think like strumpets[1], have to keep themselves from talking in front of any man of the ravages of Kāma's bow. (E. Powys Mathers's translation).

1. In this way like पण्यवधू.

5864*

इत्थं नारीर्घटयितुमलं कामिभिः काममासन्
प्रालेयांशोः सपदि रुचयः शान्तमानान्तरायाः ।
आचार्यत्वं रतिषु विलसन्मन्मथश्रीविलासा
ह्रीप्रत्यूहप्रशमकुशलाः शीधवश्चक्रुरासाम् ।।

(अ) Śiś 9. 87.

Mandākrāntā metre.

Thus to unite the lovers with their sweet-hearts, the rays of the moon were competent, removing obstacles of jealous anger; expert coaching in love was taken up by wine which made their amorous graces shine to best advantage and which were efficient in warding off obstacles caused by shyness. (A. A. R.).

5865*

इत्थं पशुपतिपेशल-
पाशकलीलाप्रयुक्तवक्रोक्तेः ।
हर्षवशतरलतारकम्
आननमव्याद् भवान्या वः ।।

(आ) VS 129 (a. Mayūra), AR 222. 13-4, Kav p. 68.

(*a*) इति कृतपशुपतिपेलव- AR.
(*b*) °क्षोक्ति° AR.

Āryā metre.

So may the face of Bhavānī[1], the pupil of whose eyes is tremulous with / joy, protect you !

[This is that Pārvatī] to whome (Śiva), the Lord of cattle, uttered [clever] puns, like (soft) nooses [*or* : while at dice-play][2]. (G. P. Quackenbos's translation).

1. Pārvatī. 2. *Vakrokti*-stanza.

5866

इत्थं प्रज्ञैव नामेह प्रधानं लोकवर्तनम् ।
जीवत्यर्थदरिद्रोऽपि धीदरिद्रो न जीवति ॥

(अ) KSS 10. 64. 42.
(आ) SRRU 795, IS 1099.

So you see that wisdom is in this world the principal support of men ; the man who is poor in wealth lives, but the man who is poor in intellect does not live. (C. H. Tawney's translation).

5867–5868

इत्थं फलति शुद्धेन सिक्तं संकल्पवारिणा ।
पुण्यबीजमपि स्वल्पं पुंसां कृषिकृतामिव ॥
तदेव दूषितं देवि दुष्टसंकल्पपाथसा ।
फलत्यनिष्टम्... ... ... ... ॥

(अ) KSS 6. 27. 121-2.

Thus, even a small germ of merit, watered with the water of holy aspirations, bears fruit to men in general, as a seed to cultivators, but the same corrupted by the water of impure aspirations bears fruit in the form of misfortune.... (C. H. Tawney's translation).

5869*

इत्थं मधूत्थं रसमुद्गिरन्ती
तदोष्ठबन्धूकधनुर्विसृष्टा ।
कर्णात् प्रसूनाशुगपञ्चबाणी
वाणीमिषेणास्य मनो विवेश ॥

(अ) Naiṣ 8. 50.

Upajāti metre (Indravajrā and Upendravajrā).

In this way did the five flowery arrows of Cupid, emitting a flow of honey, and discharged from that bow of *bandhūka*-flowers—the lips of Damayantī—enter his mind through his ears in the guise of her speech. (K. K. Handiqui's translation).

इत्थं महेन्द्रप्रभृतीन् see No. 6106.

5870

इत्थं युक्तिमुपायानां कुर्वाणस्य चतुष्टयीम् ।
व्रजतीन्दुप्रभागौरं परैरक्षय्यतां यशः ॥

(अ) Jānakī 10. 33. (Cf. क्षोणिपतिः पतत्याशु).
(*a*) एवं [इ°] Jānakī (var.).

The fame, white like the light of the moon of one, who, in this way, employs the four-fold scheme of the political expedients, attains an unassailable position (even) by enemies. (G. R. Nandargikar's translation).

5871*

इत्थं विहृत्य वनिताभिरुदस्यमानं
पीनस्तनोरुजघनस्थलशालिनीभिः ।
उत्सर्पितोर्मिचयलङ्घिततीरदेशम्
औत्सुक्यनुन्नमिव वारि पुरः प्रतस्थे ॥

(अ) Kir 8. 55.
(*c*) उत्सङ्गितोर्मि° Kir (var.).

Vasantatilakā metre.

Thus sported the young ladies pushing the water with their high bosoms and the stout regions of their hips ; having receded to the bank in the form of a series of waves the water started towards them once again, as if prompted by eagerness (to be with them). (A. A. R.).

5872

इत्थं सभापतिर्भूत्वा　　यः काव्यानि परीक्षते ।
यशस् तस्य जगद्व्यापि　　स सुखी तत्र तत्र च ॥

(आ) KavR 55. 24-5.

Thus becoming the presiding judge of learned assemblies, he who thus tests the merits of poetic compositions, far and wide spreads his fame and wherever he goes he will be happy. (A. A. R.).

5873*

इत्थं समुत्थविरहानलतीव्रताप-
　　संतापिताङ्ग करिपुङ्गव मुञ्च शोकम् ।
धात्रा स्वहस्तलिखितानि ललाटपट्टे
　　को वाक्षराणि परिमार्जयितुं समर्थः ॥

(आ) SuM 22. 6.

Vasantatilakā metre.

Leave off, oh ! best of elephants, the grief which burns all your limbs by the fire of separation thus aroused; the writing on the forehead done by the hand of the Creator himself, who is competent to completely wipe off those syllables ? (A. A. R.).

5874

इत्थं सुबुद्धिरल्पेन　　देव यत्नेन बोध्यते ।
न कृच्छ्रेणापि महता　　निर्विचारमतिः पुनः ॥

(अ) KSS 7. 40. 32.

So true is it, oh ! king, that a wise man is instructed with little effort, but one, whose mind is void of discernment, is not instructed even with great exertion. (C. H. Tawney's translation).

5875

इत्थं स्वदुर्नयविपाकवशेन दिव्याः
　　शापच्युता ह्यवतरन्ति मनुष्यलोके ।
भुक्त्वा फलं तदुचितं च निजां गतिं ते
　　पूर्वार्जितेन सुकृतेन पुनः प्रयान्ति ॥

(अ) KSS 9. 52. 409.

(a) स्वदुर्णय° KSS (AKM).

Vasantatilakā metre.

Thus divine beings fall by virtue of a curse, and owing to the consequences of their own wickedness, are incarnate in the world of men, and after reaping the fruit appropriate to their bad conduct, they again go to their own home on account of previously acquired merit. (C. H. Tawney's translation).

5876

इत्थमाराध्यमानोऽपि　　क्लिश्नाति भुवनत्रयम् ।
शाम्येत् प्रत्यपकारेण　　नोपकारेण दुर्जनः ॥

(अ) Kum 2. 40. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 34).

(आ) Sāh *ad* 10. 709 (p. 317), Alm 96.

(c) काम्येत् [शा°] Kum (var.).

Served, as he is, thus, by us Deities, he[1] still torments the triple world; it is evil requital, not beneficience, that pacifies the wicked soul. (Translation in *Bibl. Ind.* 9).

1. The demon Tāraka.

5877

इत्यगुह्यं निगूहन्ते　　गुह्यं प्रकटयन्ति च ।
मौर्ख्याभिमानेनाबातुं　　मूर्खाः प्रत्ययमात्मनि ॥

(अ) KSS 10. 62. 225.

So, fools, in the conceit of their folly, while they deny what need not be denied, reveal what it is their interest to suppress, in order to get themselves believed. (C. H. Tawney's translation).

5878**

इत्यङ्गैः संयुतः सर्वैर्　　देहिनो बालकाकृतिः ।
मातुराहाररसतो　　देहे गर्भोऽभिवर्धते ॥

(आ) ŚP 4325 (a. Yogarasāyana).

Thus united with all their limbs embodied beings take up the form of a baby in the womb of the mother and grow, being nourished by the essence of the food consumed by the mother. (A. A. R.).

5879

इत्यज्ञानतमश्छन्नाः स्वदोषोन्मार्गगामिनः ।
अपुरस्कृतसच्छास्त्र- दीपा भ्रश्यन्ति निश्चितम् ॥

(अ) KSS 12. 72. 216.

(आ) IS 1100.

(c) °सच्-शात्र° KSS (AKM).

So people, who are obscured by the darkness of ignorance, stray into the evil paths of their vices, and not setting in front of them the lamp of sound treatises, of a surety stumble. (C. H. Tawney's translation).

5880

इत्यनर्थाय शब्दैक- परो तात्पर्यविज् जडः ।
... ... ... ... ... ... ॥

(अ) KSS 10. 62. 212 *ab.*

(*b*) स्तात्प° KSS (NSP).

So a fool, who attends only to the words of an order and does not understand the meaning, causes detriment. (C. H. Tawney's translation).

5881

इत्यनुद्वेगशीला ये भव्या धैर्यावलम्बनाः ।
दूरभ्रष्टामपि निजां भूमिं संप्राप्नुवन्ति ते ॥

(अ) KSS 12. 73. 177.

(*b*) °वलम्बिनः KSS (NSP).

(*c*) दूरं भ्र° KSS (var.).

So those fortunate ones, whose characters are free from perturbation, and who betake themselves to patient endurance, obtain again their own rank, though they may have fallen far from it. (C. H. Tawney's translation).

5882

इत्यन्यदुपचारेण मित्रमन्यत् तु सत्यतः ।
तुल्येऽपि स्निग्धतायोगे तैलं तैलं घृतं घृतम् ॥

(अ) KSS 10. 61. 235.

(आ) IS 1101.

So you see that a friend, that shows his friendship by ceremonious entertainment only, is a different one[1] from a real friend; though oil and ghee possess the property of oiliness[1] oil is oil and ghee is ghee. (C. H. Tawney's translation).

1. C. H. Tawney has: 'thing'.
2. *Or*: affection.

5883

इत्यन्यरक्तचित्ता स्त्री- भुजङ्गी हन्त्यसंशयम् ।
... ... ... ... ... ... ॥

(अ) KSS 10. 58. 78*ab.*

So you see, a woman, whose heart is fixed on another man, infallibly kills like a snake. (C. H. Tawney's translation).

5884

इत्यबुद्धिधनाधान- निधानैर्विविधोदयैः ।
कूटपण्यैरसामान्यैस् तारुण्यमतिवाह्यते ॥

(अ) Sam 4. 67.

...Youth is wasted in enterprises of a varying success, but the getting or keeping of a fool's money is the crux of each[1]. (E. Powys Mathers's translation).

1. for prostitutes.

5885

इत्यर्थलोभान् मिथ्यैव विज्ञानख्यापनेच्छवः ।
मूर्खाः पुत्रमपि घ्नन्ति न रज्येत् तेषु बुद्धिमान् ॥

(अ) KSS 10. 61. 258.

(*a*) °लोभाद् KSS (KM).

Thus foolish men, through desire of wealth, go so far as to kill their sons, in order to make a false display of priescience; the wise should not make friends with such. (C. H. Tawney's translation).

5886

इत्याख्याते पवनतनयं मैथिलीवोन्मुखी सा
त्वामुत्कण्ठोच्छ्वसितहृदया वीक्ष्य संभाव्य चैव ।
श्रोष्यत्यस्मात् परमवहिता सौम्य सीमन्तिनीनां
कान्तोदन्तः सुहृदुपनतः संगमात् किंचिदूनः ॥

(अ) Megh 2. 40 (or 96 or 97). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 165).

(*b*) संभाष्य Megh (var.) ; चैवम् Megh (var.).

(*c*) अवहितं Megh (var.).

(*d*) कान्तोपान्तात् Megh (var.) ; °उपगतः or °उपगमः or °उपहृतः Megh (var.).

Mandakrāntā metre.

At these words she, like Sītā lifting her eyes to Hanūmant, / her heart consoled in its longing, will gaze at thee and pay thee her respect, / whereupon, my friend, she will hearken, all attentive. / To a woman, / tidings brought by a friend from her true lover are but little less than reunion. (F. Edgerton's translation).

5887

इत्यादिगुणसंपन्ने लोकयात्राविदि स्थिरे ।
निर्वृतः पितरीवास्ते यत्र लोकः स पार्थिवः ॥

(अ) KN (KN [ĀnSS] 4. 19, KN [TSS] 4. 19, KN [BI] 4. 20).

Under a king unmoved by the passions and possessed of all these qualifications[1] and perfectly acquainted with men and manners, the subjects live as happily as under the roof of their own father ; such a sovereign is worthy of the name *pārthiva*. (M. N. Dutt's translation).

1. Cf. KN (BI) 4. 15-19.

इत्यादि च स्त्रीव्यसनं see No. 9830.

5888

इत्यादि दूष्यान् संदूष्य प्रजानामभिवृद्धये ।
विनयन् प्रियमुत्कर्षं राजा शल्यं समुद्धरेत् ॥

(अ) KN (KN [ĀnSS 6. 13, KN [TSS] 6. 13, KN [BI] 6. 13).

(आ) SRHt 186. 8 (a. Kāmandaki), SSSN 88. 7 (a. Kāmandaki).

(*a*) इति दूष्यांस्तु स° KN (BI).

(*b*) °वृद्धये SRHt.

(*c*) विनयन् प्रिय उ° KN (BI) ; निनीषुः श्रिय° SRHt, SSSN.

(*d*) राजशल्यं KN (BI).

[Thus[1]], imputing criminality to the offenders, a king should, for the amelioration of his subjects and for pleasing them, weed out the thorns of his government. (M. N. Dutt's translation).

1. See KN 6. 10-12.

इत्यादीन् प्रथमं see तस्मात् तासामपि.

5889*

इत्युक्तवत्या यदलोपि लज्जा
सानौचिती चेतसि नश्चकास्तु ।
स्मरस्तु साक्षी तददोषतायाम्
उन्माद्य यस्तत्तदवीवदत् ताम् ॥

(अ) Naiṣ 3. 97.

Upajāti metre. ((Indravajrā and Upendravajrā).

It might seem improper to our minds that she discarded all shame as she said these things ; but Cupid who made her say all this, bore testimony to her innocence. (K. K. Handiqui's translation).

5890*

इत्युद्गते शशिनि पेशलकान्तदूती-
संलापसंचलितलोचनमानसाभिः ।
अग्राहि मण्डनविधिर्विपरीतभूषा-
विन्यासहासितसखीजनमङ्गनाभिः ॥

(आ) KāvR 69.26–70. 2, Amd 20. 24, Dhanika *ad* Daś II (GOS p. 224).

(*a*) °कान्तिदूती° Amd (var.).

Vasantatilakā metre.

Thus when the moon rose, the young women had their eyes and minds spurred on by the messages from their lovers delivered by clever messengers; they decorated themselves hurriedly, jumbling the proper places of ornaments, thus becoming the objects of laughter of their friends. (A. A. R.).

5891

**इत्येतत् तपसो देवा महाभाग्यं प्रचक्षते ।**
**सर्वस्यास्य प्रपश्यन्तस् तपसः पुण्यमुद्भवम् ॥**

(अ) Mn 11. 245 (in some editions 11. 243).

(*a*) इत्येवं Govindarāja's commentary; यदेतत् Mn (Jh).

(*c*) उद्भवम् (उठ्°) Medhātithi's Govindarāja's, Nārāyaṇa's, Rāghavānanda's, Nandana's, Anonymous Kaśmīrian, Kullūka's commentaries and most editions; उत्तमम् Vulgata.

The gods, discerning that the holy origin of this whole (world) is from austerity, have thus proclaimed the incomparable power of austerity. (G. Bühler's translation).

5892

**इत्येताः कुटिलतराः**
**क्रूराचारा गतत्रपाश् चपलाः ।**
**यो नाम वेत्ति रामाः**
**स स्त्रीभिर्नैव वञ्च्यते मतिमान् ॥**

(अ) Kal 3. 76.

Āryā-gīti metre.

Thus, are these beautiful (women) completely deceitful, of cruel conduct, shameless and fickle; (but) the prudent who knows these women, will not be deceived by them.

**इत्येवं तपसो देवा** see No. 5891.

5893

**इत्येवं बहुहृदया**
**बहुजिह्वा बहुकराश् च बहुमायाः ।**
**तत्त्वेन सत्यरहिताः**
**को जानाति स्फुटं वेश्याः ॥**

(अ) Kal 4. 39.

(आ) GVS 504.

(*c*) सत्य° Kal.

Āryā metre.

Thus are they (seemingly) attached at heart to many lovers, they are multi-tongued, multi-armed (in receiving gifts), and having many a trick; truly they are devoid of truth; who indeed clearly comprehends the (hearts of) prostitutes? (A. A. R.).

5894

**इत्येवं योषितो राजन् भेदस्य व्यसनस्य च ।**
**पराभवस्य च पदं सेवेताशङ्कितोऽथ ताः ॥**

(अ) Bhār (Bhār [KM] 1. 1218, Bhār [Bh] 1. 1233).

(*a*) इत्येव Bhār (Bh).

(*d*) सेवेत शंकिता जनाः Bhār (var.).

Thus are women, oh! king, the cause of disunion, calamity and humiliation. One should therefore, be very cautious in attaching oneself to them. (M. S. Bhandare's translation).

**इत्यैहिकेन च पुरा** see No. 5856.

5895

**इदं कविवरैर्नित्यम् आख्यानमुपजीव्यते ।**
**उदयप्रेप्सुभिर्भृत्यैर् अभिजात इवेश्वरः ॥**

(अ) MBh (MBh [Bh] 1. 2. 241, MBh [R] 1. 2. 387, MBh [C] 1. 651).

(इ) SS (OJ) 3.

(*a*) इदं सर्वैः कविवरैर् (or इ° क° स°) MBh.

(*c*) उदयं प्रेप्सुभिर्मर्त्यैः MBh (var.); उदय MBh (var.); °भिर्भूतैः or °भिर्नित्यैः MBh (var.).

(*d*) प्रतियत्त इ° or अभिक्रांत इ° MBh (var.).

This narrative is the eternal subsistence of master poets, just as a king of noble lineage is the subsistence of dependents who strive to rise. (Raghuvīra's translation).

5896*

इदं किं ते न्यस्तं वलयिनि करे वक्त्रकमलं
न युक्तः कोपोऽयं प्रणयिनि निरागस्यपि जने ।
ब्रुवाणे मय्येवं श्वसनविषमोत्कम्पितकुचं
मृगाक्ष्यास् तत्कालं नयनजलमेवोत्तरमभूत् ॥

(आ) VS 1334.

Śikhariṇī metre.

Why is it that you have your lotus face resting in your slanting hand ? This anger is not proper towards your devoted lover when he has committed no offence ; when I said this, with her bosom heaving with a hot sigh, the deer-eyed one's only answer at that time was the shedding of tears. (A. A. R.).

5897*

इदं किलाव्याजमनोहरं वपुस्
तपःक्षमं साधयितुं य इच्छति ।
ध्रुवं स नीलोत्पलपत्रधारया
समिल्लतां छेत्तुमृषिर्व्यवस्यति ॥

(अ) Śak 1. 17 (or 1. 18). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 16).

(आ) Sāh *ad* 6. 444 (p. 177), Alm 97.

(*b*) °क्लमं [°क्ष°] Śak (var.), Sāh.

(*d*) शमी° [समिल्] Śak (var.), Sāh; °तरुं [°लतां] Sāh.

Vaṁśastha metre.

The sage who would this form of artless grace / inure to penance, thoughtlessly attempts / to cleave in twain the hard acacia's stem / with the soft edge of a blue lotus-leaf. (Sir Monier Monier-Williams's translation).

5898

इदं कृतमिदं कार्यम् इदमन्यत् कृताकृतम् ।
एवमीहासुखासक्तं कृतान्तः कुरुते वशे ॥

(अ) MBh (MBh [Bh] 12. 169. 19, MBh [R] 12. 175. 20, MBh [C] 6542 and 9946-47).

(आ) SRHt 58. 6 (a. Vyāsaśataka), SSSN 46. 3, Vyās App. I. 7, IS 1102.

(*c*) एवमीहासमासक्तं (°समायुक्तं [also SRHt, SSSN] or °समासत्तः) MBh (var.), SRHt, SSSN.

(*d*) मृत्युरादाय गच्छति MBh (var.); कृतांतं MBh (var.) ; वशी or वशं MBh (var.).

This (desire) has already been fulfilled, this one is yet to be achieved, this other one has been partly accomplished and partly not : Who ever thus deeply involves himself in the enjoyment of worldly desires, Fate, the dispenser, takes him in its fold. ( S. Bhaskaran Nair's translation ).

5899*

इदं कृष्णं कृष्णं प्रियतम तनु श्वेतमथ किं
गमिष्यामो यामो भवतु गमनेनाथ भवतु ।
पुरा येनैवं मे चिरमनुसृता चित्तपदवी
स एवान्यो जातः सखि परिचिताः कस्य पुरुषाः ॥

(अ) Amar (Amar [S] 94, Amar [K] 92, Amar [RK] 108, Amar [POS] A. 13, Amar [NSP] 94)[1].

(आ) JS 293. 3 (a. Amar), ŚP 3544 (a. Amar), AP 7, VS 1138, SR 309. 7 (a. Amar).

(*a*) तनु [ननु] Amar (NSP) ; मनु ŚP; न हि Amar (RK).

(*b*) भद्रे [या°] Amar (RK); गमनं (°ने) नाथ Amar (var.), JS (var.); भवने [ग°] JS; °नालमनिशम् Amar (RK).

(*d*) पुरुषः Amar (RK).

1. Western (Arj) 94, Southern (Vema) om., Eastern (Ravi) om., Rāma om., BrMM. om., BORI (I) 110, BORI (II) 108.

Śikhariṇī metre.

When I said before "this is black" he said "it is black"; "but, darling, it is white"—"certainly"; "should we go?"—"let's go"; "should we perhaps leave it?"—"let's leave it"; he who had followed my desires for a long time, has changed now completely; "friend, who ever has penetrated the hearts of men?" (C. R. Devadhar's translation).

5900

इदं च त्वां सर्वपरं ब्रवीमि
पुण्यं पदं तात महाविशिष्टम् ।
न जातु कामान् न भयान् न लोभाद्
धर्मं त्यजेज् जीवितस्यापि हेतोः ॥

(अ) MBh (MBh [Bh] 5. 40. 11, MBh [R] 5. 39. 12, MBh [C] 1514).

(*a*) तु [च] MBh (var.); ते or त्वा MBh (var.); सर्वमेवं or सर्ववरं or सर्वमहं or सर्वमिदं MBh (var.).

(*b*) मुख्यं [पु°] MBh (var.); पुण्यप्रदं MBh (var.); महद्विशिष्टं MBh (var.).

(*c*) अज्ञानाद्वा [जा° का°] MBh (var.).

(*d*) जह्यात् [त्य°] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā); (irregular in *a* and *d*).

O sire, I would impart to thee another sacred lesson productive of great fruits, and which is the highest of all teachings, viz., virtue should never be forsaken from desire, fear or temptation, nay, not for the sake of life itself! (P. C. Roy's translation).

5901

इदं ज्ञेयमिदं ज्ञेयम् इति यस् तृषितश् चरेत् ।
अपि कल्पसहस्रेषु नैव ज्ञेयमवाप्नुयात् ॥

(अ) Mārkaṇḍeya-purāṇa 41. 19.

(आ) ŚP 4562 (a. Mārk.-pur.).



He who acts with the thirst, that he ought to know this and he ought to know that, may perhaps never gain that knowledge in thousands of ages. (P. E. Pargiter's translation).

5902*

इदं तत् कालिन्दीतटमिह हि कंसासुरभिदो
यशः शृण्वद् वक्त्रं स्खलितकवलं गोकुलमभूत् ।
भ्रमाद् वेणुक्वाणप्रणयमसृणोत्तारमधुर-
स्वराभिर्गोपीभिर्दिशि दिशि समुद्गीर्णमनिशम् ॥

(आ) Skm (Skm [B] 2055, Skm [POS] 5. 11. 5) (a. Keśaṭa), PG 345 (a. Moṭaka or Modaka or Naṭaka).

(*a*) °न्दीपुलिनमिह कं° PG.

(*b*) °द्वक्त्रस्ख° Skm (POS), PG.

(*c*) °णश्रवणमसृ° PG.

(*d*) समुद्घूर्ण° PG.

Śikhariṇī metre.

This is that bank of the river Yamunā and here were the herds of cows whose mouthfuls of grass dropped down on hearing the fame of the destroyer of the demon Kaṁsa; and here in all quarters were always heard the songs of cowherdesses who were singing sweetly in a shrill voice under the impression that they were accompanying the music of Kṛṣṇa's flute. (A. A. R.).

5903*

इदं तत् स्नेहसर्वस्वं सममाढ्यदरिद्रयोः ।
अचन्दनमनौशीरं हृदयस्यानुलेपनम् ॥

(अ) Mṛcch 10. 23.

(आ) SR 89. 1 (a. Mṛcch), SSB 372. 3.

The treasure—love—this taste of heaven, / to rich and poor alike is given; / than sandal better or than balm / to soothe the heart and give it calm. (A. W. Ryder's translation).

इदं तस्या (तया or त्वया) रभक्षोभाद् see No. 2634.

5904*

इदं तावच् चित्रं यदवनितले पार्वणशशी
कलङ्काद्उन्मुक्तः किमपि च तदन्तर्विलसति ।
प्रवालं माणिक्यं कुवलयदलं मन्मथधनुर्
मनोवीणावाद्यध्वनिरिति महच्चित्रमधरम् ॥

(आ) SR 363. 19, SSB 253. 20, RJ 1367.

(*d*) अपरम् [अध॰] SSB.

Śikhariṇī metre.

This is indeed wonderful that there is the full moon on the earth, free from his black-spot ; and therein shines a coral, a ruby, petals of blue lily, Cupid's bow and the sound of the playing on a lute guided by a mind and a very wonderful lip. (A. A. R.).

5905*

इदं ते केनोक्तं कथय कमलातङ्कवदने
यदेतस्मिन् हेम्नः कटकमिति धत्से खलु धियम् ।
इदं तद् दुःसाधाक्रमणपरमास्त्रं स्मृतिभुवा
तव प्रीत्या चक्रं करकमलमूले विनिहितम् ॥

(आ) SSB 83. 8 (a. Kpr), Kpr 7. 264, Amd 160. 411, AA 66. 22–67. 2 (a. Kpr), KāP 238. 11-4, KH 226. 17-20.

(*c*) तु [तद्] Amd (var.).

Śikhariṇī metre.

O thou whose face abashes the lotus ! who has told you this, by virtue of which thou entertainest the notion that this thing is a bangle of gold ? In reality, it is the disc of the Love-god placed through his love for you, on your wrist, as the weapon capable of striking the most invulnerable of men ! (G. Jhā's translation [revised version]).

5906**

इदं त्विहोत्पातयुगं पृथिव्यां
महाभयं शाकुनिका वदन्ति ।
यद् वायसो मैथुनसंनिविष्टो
दृश्येत यद् वा धवलः कदाचित् ॥

(आ) ŚP 2493.

Upajāti metre (Upendravajrā and Indravajrā).

Here are these two things foreboding great calamity in the earth and a source of great fear, say those conversant with omens ; (they being) the sight of a crow engaged in dalliance with his mate and one that is white in colour, at any time. (A. A. R.).

5907*

इदं दूर्वाकाण्डद्युतिमुषि कपोले कतिपयैः
श्रमाम्भोभिः कीर्णं सहजबकुलामोदसुभगम् ।
समाकाङ्क्षे ताम्राधरमनुमनुष्व प्रियतमे
मनोज्ञं ते पातुं मुखकमलमाघ्रातुमथवा ॥

(आ) SR 306. 43, SSB 157. 44.

Śikhariṇī metre.

In this your cheek which rivals the stalk of *dūrva*-grass are seen a few drops of sweat, pleasing with its natural fragrance of *bakula*-flower ; I covet, beloved, to taste your charming red lip ; please permit me ; or else allow me to inhale (the fragrance of) the lotus of your face. (A. A. R.).

5908*

इदं नभसि भीषणभ्रमदुलूककोलाहले
निशाचरविलासिनीनिवहदत्तनेत्रोत्सवे ।
परिस्फुरति निर्भरप्रचुरपङ्कमग्नोल्लसद्-
वराहकुलमांसलं प्रबलबन्धमन्धं तमः ॥

(आ) JS 252. 6 (a. Sarvajña-Vāsudeva), ŚP 3605 (a. Sarvajña-Vāsudeva), Pad 67. 52 (a. Vāsudeva), RJ 1060 (a. Vāsudeva), SR 297. 27 (a. ŚP), SSB 141. 30 (a. Vāsudeva).

(*a*) ॰हलैर् SR, SSB, ŚP, Pad.

(*b*) ॰त्सवम् SR, SSB, ŚP, Pad.

(*c*) निर्मलप्र° Pad.

(*d*) °सलप्रव° SR, SSB, ŚP, Pad ; °बद्धमन्धं ŚP.

Pṛthvī metre.

Here in the sky full of confusing noise of the frightful wandering hooting owls, which gives delight to the eyes of groups of demonesses (and sportive women going to rendezvous), there spreads blinding darkness, thickly set, which is dense like a herd of pigs which sport in a thick profusion of mire. (A. A. R.).

5909

इदं नासीन् न चोत्पन्नं न चासीन् न भविष्यति ।
तत् तद् ब्रह्मैव सद्रूपम् इदमित्थमवस्थितम् ॥

(अ) BhŚ 408 (doubtful).

This (Brahman, the Absolute) never was (in time or space) nor was it born ; it did not exist nor will it be ; whatever is seen in this or in that form, all that is but the transformation of Brahman. (A. A. R.).

5910

इदं नृपप्रार्थिभिरुज्झितोऽर्थिभिर्
मणिप्ररोहेण विवृध्य रोहणः ।
कियद्दिनैरम्बरमावरिष्यते
मुधा मुनिर्विन्ध्यमरुन्ध भूधरम् ॥

(अ) Naiṣ 12. 90.

(आ) SR 104. 117 (a. Naiṣ), SSB 396. 127.

(*d*) अरुद्ध Naiṣ (HSS), SR, SSB.

Vaṁśastha metre.

In vain did the sage hold the Vindhya mountain in check. The Rohaṇa mountain, deserted by suppliants begging of the king, will in a few days cover the sky, growing up with its sprouts of gems. (K. K. Handiqui's translation).

5911*

इदं परमसुन्दरं तनुपुरं कुरङ्गीदृशां
निवार्य खलु शैशवं स्वयमनेन नीतं बलात् ।
तदागमनशङ्कया मकरकेतुना किं कृतं
पयोधरधराधरौ त्रिवलिवाहिनीदुस्तरौ ॥

(आ) SR 256. 37, SSB 66. 43 (a. Saṁgrahītṛ), SRK 272. 22 (a. Sphuṭaśloka).

Pṛthvī metre.

This very charming city of the body of deer-eyed damsels has been brought (under his control) by force, preventing (the lapse into) childhood ; but apprehending its return, what precaution has Cupid taken ? He has put (the barriers of) two mountains in the form of her breasts and unfordable rivers in the form of the three folds of the skin. (A. A. R.).

5912

इदं प्रकृत्या विषयैर्वशीकृतं
परस्परस्त्रीधनलोलुपं जगत् ।
सनातने वर्त्मनि साधुसेविते
प्रतिष्ठते दण्डभयोपपीडितम् ॥

(अ) KN (KN [ĀnSS] 2. 42, KN [TSS] 2. 42, KN [BI] 2. 42).

(आ) SPR 526. 7, IS 1107.

(*b*) परस्परं KN (BI), SPR.

(*c*) साधुभिर्धृतं SPR.

(*d*) इहा कुबोधैः कुगतौ निधीयते SPR.

Vaṁśastha metre.

This world is by nature enslaved to the pleasures of the senses and is ardently longing to enjoy wealth and women. Agitated by the fear of punishments it only keeps to the eternal ways of rectitude followed by the pious. (M. N. Dutt's translation. ).

5913*

इदं प्रायो लोके न परिचितपूर्वं नयनयोर्
न याच्ञा यत् पुंसः सुगुणपरिमाणं लघयति ।
विशुद्धिर्विश्वात्मा स्ववपुषि बलिप्रार्थनकृते
त्रपालीनै रङ्गैर्यदयमभवद् वामनतनुः ॥

(आ) Skm (Skm [B] 211, Skm [POS] 1. 43. 1) (a. Vaṅka or Daṅka).

(b) स्वगुण° Skm (var.).

(d) °लीर्णं° Skm (var.).

Śikhariṇī metre.

Never has this generally been witnessed previously by human eyes but that a man lowers his stature by resorting to begging; the lord of the universe [Viṣṇu] taking an incarnation to beg of Bali, became short of stature [dwarf] with all his limbs reduced by shame. (A. A. R.).

5914*

इदं मघोनः कुलिशं धारासंनिहितानलम् ।
स्मरणं यस्य दैत्यस्त्री- गर्भपाताय कल्पते ॥

(अ) KāD 2. 2. 91.

(आ) ŚP 4068 (a. Daṇḍin), SR 365. 1, SSB 258. 1, Sar 5. 71 (p. 597).

(d) केवलम् [क°] SR, SSB.

This is the thunderbolt weapon of Indra which has fire ever present in its edge (having lightning with showers); its very remembrance is sufficient for the (untimely) fall of the foetus in the wombs of the wives of the demons. (A. A. R.).

5915*

इदं मदं चन्द्रमसः समन्ताद्
अस्मत्सपत्नस्य हरिष्यतीति ।
यस्मिन् पुरन्ध्रीवदनस्य लक्ष्मीं
निजां व्यधुः प्राभृतमम्बुजानि ॥

(आ) AlR 206.

Upajāti metre (Indravajrā and Upendravajrā).

The pride (of beauty) possessed by the moon, our sworn enemy, will be completely taken away [eclipsed]; with this idea the lotus flowers made a gift of their own beauty to the faces of the ladies of the town. (A. A. R.).

5916

इदं युगसहस्रेषु भविष्यदभवद् दिनम् ।
तदप्यद्यत्वमापन्नं का कथा मरणावधेः ॥

(आ) VS 3285, ŚP 4132, SR 372. 155, SSB 269. 41.

(a) °सहस्रस्य ŚP, SR, SSB.

(c) अद्यत्वम् ŚP.

This (calamity) which may occur once in a way during thousands of aeons is actually witnessed to-day; if such is the case, what is to be till the day of death? (A. A. R.).

5917

इदं लब्धमिदं नष्टम् इदं लप्स्ये मनोरथम् ।
इदं चिन्तयतामेव जीर्णमायुः शरीरिणाम् ॥

(अ) Cr 1250 (CRC 4. 26, CPS 96. 38).

This has been secured, this is lost, this desire I shall get, thus thinking of 'this', 'this', always, life of embodied beings ebbs away. (A. A. R.).

5918*

इदं वक्त्रं साक्षाद् विरहितकलङ्कः शशधरः
सुधाधाराधारश् चिरपरिणतं बिम्बमधरः ।
इमे नेत्रे रात्रिंदिवमधिकशोभे कुवलये
तनुर्लावण्यानां जलधिरवगाहे सुखतरः ॥

(आ) SR 271. 41, SSB 95. 42, Sāh *ad* 10, 678 (p. 282).

Śikhariṇī metre.

This face is the moon herself without the spot; the under-lip is a *bimba*-fruit ripened a long time, the receptacle of nectar; these eyes are lotuses blooming day and night with a superior beauty; and the body is a sea of charms exceedingly delightful to one who immerses himself into it. (Translation in *Bibl. Ind.* 9).

5919

इदं विश्वं कुटुम्बो न इति येषां सुनिश्चयः ।
ते शान्ताः परमोदाराः केषां वन्द्या न साधवः ॥

(आ) SSB 353. 3.

This universe (as a whole) is our family—persons who have the firm conviction like this (always) remain calm and are extremely magnanimous; by whom will these men of noble deeds not be honoured? ( S. Bhaskaran Nair's translation. ).

5920*

इदं विश्वं पाल्यं विधिवदभियुक्तेन मनसा
प्रियाशोको जीवं कुसुममिव घर्मो ग्लपयति ।
स्वयं कृत्वा त्यागं विलपनविनोदोऽप्यसुलभस्
तदद्याप्युच्छ्वासो भवति ननु लाभो हि रुदितम् ।।

(अ) Uttara 3. 30.
(b) क्लमयति [ग्ल°] Uttara (var.).
Śikhariṇī metre.

He[1] has to govern this world according to law with vigilant mind; sorrow for his beloved withers his heart as heat a flower; as he himself repudiated thee it is hard for him to seek relief from sorrow by weeping; weeping is, indeed, a gain to him in that he still breathes[2]. (C. N. Joshi's translation).

1. Rāma.
2. Continues to live on account of it.

5921*

इदं व्योमसरोमध्ये भाति चन्द्रसितोत्पलम् ।
मलिनोऽन्तर्गतो यत्र कलङ्को भ्रमरायते ।।

(आ) VS 1997 (a. Paṇḍita Śrī-Baka).

This moon of a white lotus shines in the midst of the lake of the sky and the black spot in it performs the role of a black bee. ( S. Bhaskaran Nair's translation. ).

5922-23

इदं शरीरं पुरुषस्य मोहजं
यथा पृथग् भौतिकमीयते गृहम् ।
यथौदकैः पार्थिवतैजसैर्जनः
कालेन जातो विकृतो विनश्यति ।।

यथानलो दारुषु भिन्न ईयते
यथानिलो देहगतः पृथक् स्थितः ।
यथा नभः सर्वगतं न सज्जते
तथा पुमान् सर्वगुणाश्रयः परः ।।

(अ) BhPṇ 7. 2. 42-43.
(c) यथोदकैः BhPṇ (var.).
(e) दारुषो BhPṇ (var.).
No. 5922 Upajāti metre (Vaṁśastha and Indravaṁśā); No. 5923 Vaṁśastha metre.

Like things made out of the particles of water, earth or any metal, this body meets with destruction, when it is worn out with the lapse of time.

Just as fire remaining latent in the fuels is known to be different from it; as air[1] contained inside our bodies differently manifests itself; and as the sky present in everything is not associated with the same; so the soul, though residing in the *guṇa-s* (being closed in attributes, the body with the sense) is distinct from them. (J. M. Sanyal's translation).

1. J. M. Sanyal has: "water".

5924

इदं शरीरं श्लथसंधि जर्जरं
पतत्यवश्यं परिणामदुर्वहम् ।
किमौषधं पृच्छसि मूढ दुर्मते
निरामयं कृष्णरसायनं पिब ।।

(अ) Śānt (Sch) A 3, Mukundamālā (KM I) 21.
(a) परिणामपेशलं [श्ल°] Muk° (see b); शतसान्ध्य° [श्ल°] Śānt (var.).
(b) अवस्यं [अव°] Śānt (var.); श्लथसंधि जर्जरम् [परि°] Muk° (see a).
(c) औषधैः क्लिश्यसि Muk°; पृच्छति Śānt (var.).
Vaṁśastha metre.

This decaying body, the joints of which became loose and which, because of its age, you can hardly drag further, must break down! Oh fool, why are you asking for medicine? Drink the infallible elixire of life which exists in Kṛṣṇa!

5925*

इदं शीतं पाथः पिबत पथिका मुञ्चत मनाक्
पथः श्रान्तिं कान्तास्मृतिजनितचिन्ताद्विगुणिताम् ।
इति स्फीतापाङ्गं मृदुमधुरवाग्भङ्गिहसितं
प्रपापालीमाला हरति तरुणानां पथि गतिम् ॥

(आ) PV 341 (a. Madhusūdana-Svāmin).

(*a*) पान्थः PV (MS) ; मग्नाक् PV (MS).

Śikhariṇī metre.

Drink this cool water, oh! travellers, and leave off at least a little of your fatigue, which is more painful [doubled] by thoughts of your beloveds at home; thus do the girls in charge of watersheds remove the (tired) condition of young men on the way, with their long corners of eyes and laughter accompanied by jokes in their sweet and gentle voice. (A. A. R.).

5926

इदं स्वजनदेहजातनयमातृभार्यामियं
विचित्रमिह केनचिद् रचितमिन्द्रजालं ननु ।
क्व कस्य कथमत्र को भवति तत्त्वतो देहिनः
स्वकर्मवशवर्तिनस् त्रिभुवने निजो वा परः ॥

(अ) AS 249.

(आ) SPR 346. 29 (a. AS).

(*b*) तनुं (°नु) [ननु] AS (var.).

Pṛthvī metre.

This world consisting of our relations, daughters, sons, mother, wife, and so on is a wonderful thing, a show of magic, created by some one surely; where, to whom, how and what will happen really to men who are bound by the results of their own actions? To whom is a person one's own or a stranger in the three worlds? (A. A. R.).

5927

इदं स्वस्त्ययनं श्रेष्ठम् इदं बुद्धिविवर्धनम् ।
इदं यशस्यं सततम् इदं निःश्रेयसं परम् ॥

(अ) Mn 1. 106, Bhaviṣya-pur 1. 2. 79. (Cf. Mn 12. 126).

(*c*) यशस्यमायुष्यम् Mn (var.); सततमिदं Mn (J) (*hypermetric*) ; य° स° इदं Bhaviṣya-pur.

(*d*) नैःश्रेयसं Mn (var.).

(To study) this (work)[1] is the best means of securing welfare, it increases understanding, it procures fame and long life, it (leads to) supreme bliss. (G. Bühler's translation).

1. The Mānava-dharmaśāstra.

5928

इदं हि पुंसस् तपसः श्रुतस्य वा
स्विष्टस्य सूक्तस्य च बुद्धदत्तयोः ।
अविच्युतोऽर्थः कविभिर्निरूपितो
यदुत्तमश्लोकगुणानुवर्णनम् ॥

(अ) BhPṇ 1. 5. 22.

(*b*) बुद्धिदत्तयो BhPṇ (var.).

Upajāti metre (Vaṁśastha and Indravaṁśā).

This good thing, the result of man's penance, scriptural learning and of performing sacrifices, of good advice, wisdom and charity, is inseparable from the expressions discovered by (great) sages and given out in the form of the descriptions of the illustrious Viṣṇu? (A. A. R.).

5929

इदं हि प्राणयशसं क्रयविक्रयपत्तनम् ।
स्वामिसत्कारशल्यानाम् अत्रैवोद्धरणी क्रिया ॥

(आ) SRHt 164. 16 (a. Manu, but not found in Mn), SSSN 146. 16.

(*a*) °शसां SSSN.

(*b*) °पाटवम् SSSN.

(*d*) °रणक्रिया SSSN.

This is the city for the barter for one's life and fame; to those who are pained that they have to honour their masters there is the remedying uplifting action. (A. A. R.).

5930

इदं हि माहात्म्यविशेषसूचकं
वदन्ति चिह्नं महतां मनीषिणः ।
मनो यदेषां सुखदुःखसंभवे
प्रयाति नो हर्षविषादवश्यताम् ॥

(आ) VS 268 (a. Menṭhaka), SR 49. 186, SSB 308. 191 (a. Menṭhaka).

(*d*) शोक° [हर्ष°] VS (var.).

Vaṁśastha metre.

This is specially indicative of the greatness of a man, so the wise men, who know the marks of greatness, say that their minds, whether happiness or misery befalls, never come under the control of gloating joy or of sorrow. (A. A. R.).

इदं हि वृत्तमुचितं see व्यसनी वा समृद्धो वा.

5931

इदं हि वैदग्ध्यरहस्यमुत्तमं
पठेन् न सूक्तिं कविमानिनः पुरः ।
न केवलं तां न विभावयत्यसौ
स्वकाव्यबन्धेन विनाशयत्यपि ॥

(अ) KāvR 52. 8-11.

Vaṁśastha metre.

This is the supreme secret of the cleverness of a poetaster, who, in the first place, never reads the excellent sayings of good poets; not only that he does not clearly perceive them (by study), but he becomes a stumbling block with his own (inferior) poetic compositions. (A. A. R.).

इदमकटु कपाटं जर्जरः पञ्जरोऽयं see No. 5938.

5932*

इदमनन्यपरायणमन्यथा
हृदयसंनिहिते हृदयं मम ।
यदि समर्थयसे मदिरेक्षणे
मदनबाणहतोऽस्मि हतः पुनः ॥

(अ) Śāk 3. 22 (or 3. 18, 3. 17, etc.). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 40). In some texts *ac*/*bd*.

(आ) Alm 98.

(*d*) ऽपि [ऽस्मि] Śāk (var.).

Drutavilambita metre.

Sweet maiden, banish from thy mind the thought / that I could love another. Thou dost reign / supreme, without a rival, in my heart, / and I am thine, alone; disown me not, / else must I die a second deadlier death, / killed by the words, as erst by Kāma's shafts. (Sir Monier Monier-Williams's translation).

5933

इदमनुचितमक्रमश् च पुंसां
यदिह जरस्यपि मान्मथो विकारः ।
यदपि च न कृतं नितम्बिनीनां
स्तनपतनावधि जीवितं रतं वा ॥

(अ) BhŚ 128.

(आ) SkV 1519 (a. Vidyā and Kālidāsa), (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 207); SskṛP 83 (37), ŚP 564 (a. Śīlābhaṭṭārikā + Bhojarāja[1]), SR 205. 7 (a. BhŚ), SSB 564. 10 (a. Kpr), SH 1510, SLP 5. 14 (a. BhŚ), Kpr 7. 222, KāP 212. 5-6, Amd 140. 341, IS 1103.

(*a*) अनुचितमिदमक्रमश्च SkV ; अशरश्च or अक्रमं हि or आश्रमस्थ° or अक्रमं च BhŚ (var.).

(*b*) जरास्वपि BhŚ (var.), SkV, ŚP, SR, SSB, Kpr, KāP ; जरत्स्वपि or जरासु BhŚ (var.); मान्मथा° or मन्मथ° or मान्मथ° BhŚ (var.) ; मनस्थो SH ; मन्मथा BhŚ (var.), SkV (but K in SkV as above), Kpr ; विकाराः BhŚ (var.), ŚP, SR, SSB, SK, Kpr, Amd.

(*c*) तदपि च BhŚ (var.) ; इदमपि BhŚ (var.), ŚP, SH, SR, SSB; यदिह SH; इयमिव BhŚ (var.); न हृतं BhŚ (var.); कुरङ्ग-लोचनानां [कु° नि°] IS; विकृतिर् (°तं) or निकृतं (°तिर्) BhŚ (var.); यन्नितंबिनीनां BhŚ (var.).

(*d*) स्तनपतनावधि or कुचपतनावधि or स्तन-पतनादधि BhŚ (var.) ; वरं वा or तरं वा or रतानं or रसं वा BhŚ (var.).

1 A *samasyā*. The first part a. Śīlā-bhaṭṭārikā, second half a. Bhojarāja when both were playing chess with one another.

Puṣpitāgrā metre.

How unjustifiable and improper is the decree of fate which makes men succumb to the sentiments of love even when they are too old for them ; especially when we see that the life of women is not limited to the contraction or fall of their heaving breasts ? (P. G. Nath's translation).

5934*

इदमनुदितहोतुः कोऽपि होमावसान-
ज्वलदनलमवादीत् कुण्डमाखण्डलस्य ।
मणिघटमभिषेके प्रातरस्योचुरेके
कलितकिरणतोयं मण्डलं चण्डभासः ॥

(आ) SMH 7. 39.

(*a*) इदमनुचितहोतुः SMH (var.).

Mālinī metre.

Some one said that the disc of the sun in the early morning to be the fire altar of Indra with the fire blazing at the final offering made by one who does *homa*-offering before sun-rise ; others said that it was that man's gem-set water pot used for his morning bath, filled with water in the form of its rays. (A. A. R.).

5935

इदमन्तरमुपकृतये
प्रकृतिचला यावदर्थिसंपदियम् ।
विपदि नियतोदयायां
पुनरुपकर्तुं कुतोऽवसरः ॥

(आ) SRHt 10. 16 (reconstructed according to V. Raghavan, *The Sūktiratnahāra of Kaliṅgarāya Sūrya*, in *Journal of Oriental Research*, 13. 295) (a. Sundarapāṇḍya) SuM 5. 17. (Cf. ABORI 53. 138).

(*b*) संपदस्ति यावदियम् [या°] SuM.

(*c*) निपतितायामिह SuM.

Āryā metre.

This is the proper time to help the supplicant, for unsteady by nature is his wealth in prosperity ; in times of calamity, when rise to prosperity is certain, where will be the opportunity to help him at all ? (A. A. R.).

5936

इदमन्धं तमः कृत्स्नं जायेत भुवनत्रयम् ।
यदि शब्दाह्वयं ज्योतिर् आ संसारान् न दीप्यते ॥

(अ) KāD 1. 4.

(आ) IS 1104.

(*d*) आसंसारं KāD (var.).

This whole group of three worlds would be a thick darkness, if the light, called "word", would not enlighten the beginning of the world.

5937

इदमन्यच् च देवर्षे रहस्यं सर्वयोषिताम् ।
दृष्ट्वैव पुरुषं हृद्यं योनिः प्रक्लिद्यते स्त्रियाः ॥

(अ) MBh (MBh [Bh] 13. 38. 26, MBh [R] 13. 38. 26, MBh [C] 13. 2227 ; cf. *ad* 1. 113. 7 [1189* *l.* 6] and *ad* 4. App. 15 *l.* 29-30). (Cf. सुवेषं पुरुषं दृष्ट्वा).

(आ) IS 1105.

(*c*) ह्यन्यं [हृ°] MBh (var.).

(*d*) संक्लिद्यते MBh (var.) ; प्रस्रि° MBh(var.).

This, oh! celestial Ṛṣi, is another mystery connected with women. As soon as they see a man of handsome and charming features, unfailing signs of desire appear on their persons. (P. C. Roy's translation).

5938*

इदमपटु कपाटं जर्जरः पञ्जरोऽयं
विरमति न गृहेऽस्मिन् क्रूरमार्जारयात्रा ।
शुक मुकुलितजिह्वं स्थीयतां किं वचोभिस्
तव वचनविनोदे नादरः पामराणाम् ॥

(आ) JS 126. 39 (a. Kṛṣṇamiśra), ŚP 878 (a. Kṛṣṇamiśra), AP 18, SR 227. 189 (a. ŚP), SSB 618. 9 (a. Kṛṣṇamiśra), SRK 161. 4 (a. ŚP), RJ 416 (a. Kṛṣṇamiśra), Any 60. 69. (Cf. ZDMG 27. 629 and 28. 156).

(*a*) इदमकटु Any.

(*c*) °जिह्वः SR, SSB; °जिह्वस्छीयतां Any.

Mālinī metre.

This cage of yours, oh! parrot, has its door old and unsafe, the prowling of the cruel cat does not cease in the house; remain tongue-tied; of what use is your (pleasing) speech? The uncultivated boors do not care for the diversion of your words. (A. A. R.).

5939*

इदमपरमद्भुततमं
युवतिसहस्रैर्विलुप्यमानस्य ।
वृद्धिर्भवति न हानिर्
यत् तव सौभाग्यकोषस्य ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 769, Kuṭṭ [KM] 747).

(आ) VS 2532 (a. Dāmodaragupta).

Āryā metre.

Here is another most wonderful thing in your case that though thousands of young women rob you (of your wealth and charm), there is only an increase and no decrease by any means of the treasure of your personal charm. (A. A. R.).

MS-III. 49

5940*

इदमपास्य विरागि परागिणीर्
अलिकदम्बकमम्बुरुहां ततीः ।
स्तनभरेण जितस्तबकानमन्-
नवलते वलतेऽभिमुखं तव ॥

(अ) Śiś 6. 11.

Drutavilambita metre.

Oh! dear one, who have vanquished the fresh creeper bending under the load of its bunches of flowers with the superior beauty of your bosom, the swarm of bees are flocking towards your face having left, in disgust, the cluster of lotuses full of *parāga* [pollen *or*: in their monthly courses]. (A. A. R.).

5941*

इदमप्रतिमं पश्य सरः सरसिजैर्वृतम् ।
सखे मा जल्प नारीणां नयनानि दहन्ति माम् ॥

(अ) BhV 2. 71.

(आ) Rasagaṅgā 294. 5-6.

"Look at this matchless lake filled with lotuses!" "Friend, do not say this; the eyes of women burn me"[1]. (H. D. Sharma's translation).

1. Reply.

5942*

इदममृतममेयं सेयमानन्दसिन्धुर्
मधुमधुरमपीदं किंचिदन्तर्धुनोति ।
यदयमुदयलीलालालसानां वधूनां
रतिविनिमयभाजां केलिभिर्याति कालः ॥

(आ) SkV 566, Prasanna 131*a*.

(*b*) °मपीयं Prasanna; °धिनोति Prasanna.

Mālinī metre.

This is measureless ambrosia, / this is river of bliss; / this is sweet as honey / this truly strikes the heart: / when with a household of young wives, / richly adorned, beautiful and eager, / willing traders in the joy of sex, / a man may spend his days in dalliance. (D. H. H. Ingalls's translation).

5943*

इदमम्लानमानाया लग्नं स्तनतटे तव ।
छाद्यतामुत्तरीयेण नवं नखपदं सखि ॥

(अ) KāD 2. 289.
(आ) Sar *ad* 5. 73 (p. 597), IS 1106.
(*a*) °मालाया KāD (var).
(*d*) द्रवं [नवं] KāD (var.).

Oh ! friend, since your anger (towards your beloved) did not subside yet, cover with cloth your fresh nail-mark on your breast (that shows that you are lying).

5944*

इदमयुक्तमहो महदेव यद्
वरतनोः स्मरयत्यनिलोऽन्यदा ।
स्मृतसयौवनसोष्मपयोधरान्
सतुहिनस् तु हिनस्तु वियोगिनः ॥

(अ) Śiś 6. 56.
(आ) SR 346. 17 (a. Śiś), SSB 223. 20.
Drutavilambita metre.

Highly improper indeed is this on the part of the breeze that it should remind the separated lover of his charming beloved even during other seasons (such as the summer) ; but now in winter, when it is full of coolness of snow, it may even kill the separated lovers as they would be remembering the youthful and warm bosoms of their beloveds. (A. A. R.).

5945*

इदमशिशिरैरन्तस्तापाद् विवर्णमणीकृतं
निशि निशि भुजन्यस्तापाङ्गप्रसारिभिरश्रुभिः ।
अनभिलुलितज्याघाताङ्कं मुहुर्मणिबन्धनात्
कनकवलयं स्रस्तं स्रस्तं मया प्रतिसार्यते ॥

(अ) Śāk 3. 12 (in some texts 3. 3–3. 15). (Cf. A. Scharpé's Kālidāsa-Lexicon I : p. 38).
(आ) SR 279. 73 (a. Śāk), SSB 109. 77, SRK 133. 31 (a. Śāk).
(*a*) अशिशिरतरैर् Śāk (var.); अन्तस्तापैर् Śāk (var.).
(*b*) °प्रवर्तिभिर् Śāk (var.), SR, SSB, SRK.
(*c*) अतिलुलि° Śāk (var.), SR, SSB, SRK ; °घाताङ्कान् Śāk (var.).
(*d*) पुनः [मया] SRK.
Hariṇī metre.

As night by night in anxious thought I raise / this wasted arm to rest my sleepless head, / my jewelled bracelet, sullied by the tears / that trickle from my eyes in scalding streams, / slips towards my elbow from my shrivelled wrist. / Oft I replace the bauble, but in vain ; / so easily it spans the fleshless limb / that e'en the rough and corrugated skin, / scarred by the bow-string, will not check its fall.[1] (Sir Monier Monier-Williams's translation).

1. King's words.

5946*

इदमसुलभवस्तुप्रार्थनादुर्निवारं
प्रथममपि मनो मे पञ्चबाणः क्षिणोति ।
किमुत मलयवातोन्मूलितापाण्डुपत्त्रैर्
उपवनसहकारैर्दर्शितेष्वङ्कुरेषु ॥

(अ) Vik 2. 6. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 74).
(आ) Sar 5. 131 (p. 613), Auc *ad* 38 (p. 102).
(*a*) °वस्तु प्रा° Sar ; °वारः Vik (var.).
(*c*) °ओन्मूलित° or °आन्दोलिता° Vik (var.).
Mālinī metre.

The god with the five arrows had even before this too deeply wounded my[1] heart, and in vain I strove to repress its fond desires after the unattainable ; but how much deeper now is the wound, when I see the young branches put forth by the mangoes whose pale leaves are torn by the wind that blows fresh from Malaya ? (E. B. Cowell's translation).

1. King in Vik.

इदमसौ तरलाय° see No. 6134.

5947

इदमस्खलितं धारय
वारय परुषाक्षरा वाचः ।
एकः सकलजनानां
जगति रिपुः परुषवाक् पुरुषः ॥

(आ) SMH 3. 30.

Āryā-upagīti metre.

Understand this unfalteringly; restrain speech that carries harsh words; the one enemy in the world to all persons is the man of harsh speech. (A. A. R.).

5948*

इदमहं करुणामृतसागरं
शशिकिशोरशिरोमणिमर्थये ।
व्रजतु जन्मनि जन्मनि मे वपुर्
भवदुपासनसाधनतामिति ॥

(अ) Stutikusumāñjalī 10. 37.

(आ) VS 3521 (a. Jagaddhara [?]).

Drutavilambita metre.

"Let my body, birth after birth, remain as an agent in serving you". This alone I pray to you, the god adorned with the crescent moon and the very ocean of the nectar of compassion. (S. Bhaskaran Nair's translation).

5949*

इदमाभाति गगने भिन्दानं संततं तमः ।
अमन्दनयनानन्द- करं मण्डलमैन्दवम् ॥

(अ) Sāh *ad* 10. 757 (p. 344).

(आ) SR 299. 8 (a. Sāh), SSB 144. 10.

Lo! The lunar orb shines in the sky, dispersing the outspreading gloom, causing exquisite joy to the eyes. (Translation in *Bibl. Ind.* 9).

5950

इदमिदमिति भूरुहां प्रसूनैर्
मुहुरतिलोभयता पुरःपुरोऽन्या ।
अनुरहसमनायि नायकेन
त्वरयति रन्तुमहो जनं मनोभूः ॥

(अ) Śiś 7. 50.

(आ) ŚP 3805 (a. Māgha), SR 334. 114 (a. Śiś), SSB 202. 11 (a. Māgha).

Puṣpitāgrā metre.

Here is a (fine) flower, here this one, thus tempting again and again another young with the flowers of the trees, the lover led her along to a place of privacy; indeed, passion makes a person hurry for enjoyment. (A. A. R.).

5951

इदमिदमिति सम्यक् कर्मणा योजनीयं
नियतमिति विचिन्त्य प्रापयेदीहमानः ।
सुनयपिहितरन्ध्रः प्राकृतो यस्य वर्गः
क्षितिपतिरुपभुङ्क्ते स त्रिवर्गं चिराय ॥

(अ) KN (KN [ĀnSS] 14. 96, KN [TSS] 14. 96, KN [BI] 13. 95).

Mālinī metre.

Weighing gravely what should be done, a king should apply himself to the performance of his duties. Endeavouring his best, he should see the end of all his undertakings. A ruler of earth, the constituents of whose government are purged of all their defects and drawbacks through his wise policy, enjoys for a long time, the three objects of existence. (M. N. Dutt's translation).

इदमीदृग्गुणोपेतं see प्रसादरम्यमोजस्वि.

5952*

इदमुच्छ्वसितालकं मुखं
तव विश्रान्तकथं दुनोति माम् ।
निशि सुप्तमिवैकपङ्कजं
विरताभ्यन्तरषट्पदस्वनम् ॥

(अ) Ragh 8. 55. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4: p. 126).

Viyoginī metre.

This your face with the hair waving and with speech discontinued, torments me, like an excellent (day) lotus, which is asleep (with its petals closed) at night, and which has the humming sound of the bees inside stopped. (R. D. Karmarkar's translation).

5953*

इदमुद्दिश्य वयस्याः
स्वसमीहितदैवतं नमत ।
यमुनैव जानुदघ्नी
भवतु न वा नाविकोऽस्त्वपरः ॥

(आ) PG 276 (a. Mukunda-bhaṭṭācārya)

(*b*) स्वमीहितदैवतं or स्वसमीहितं दैवतं or स्वसमीहतदैवं PG (var.); °मीहृत° PG.

(*d*) नवा नाविको or नवो ना° PG (var.); नाविकस्त्वपरः or नवनाविकस्त्वपरः PG (var.).

Ārya-upagīti metre.

Oh! friends, for this purpose (of meeting Kṛṣṇa) pay obeisance to our own most adored [desired] deity; let the river Yamunā become knee-deep [easily fordable], let there be no other boatman (to row us across). (A. A. R.).

5954*

इदमुपहितसूक्ष्मग्रन्थिना स्कन्धदेशे
स्तनयुगपरिणाहाच्छादिना वल्कलेन ।
वपुरभिनवमस्याः पुष्यति स्वां न शोभां
कुसुममिव पिनद्धं पाण्डुपत्रोदरेण ॥

(अ) Śāk 1. 88 (or 1.19). (Cf. A Scharpé's Kālidāsa-Lexicon I. 1 : p. 16).

(*a*) कन्ध° [स्क°] Śāk (var.).

(*b*) प्राछादिना Śāk (var.).

(*c*) प्रथममिव (°मपि) वयो [व°] Śāk (var.) ; अभिख्यां [न शो°] Śāk (var.).

(*d*) निषण्णं [पि°] Śāk (var.) ; °दरेषु Śāk (var.).

Mālinī metre.

This youthful form, whose bosom's swelling charms / by the bark's knotted tissue are concealed, / like some fair bud close folded in its sheath, / gives not to view the blooming of its beauty. (Sir Monier Monier-Williams's translation).

5955*

इदमुभयभित्तिसंतत-
हारगुणान्तर्गतैककुचमुकुलम् ।
गुटिकाधनुरिव बाला-
वपुः स्मरः श्रयति कुतुतेन ॥

(अ) ĀrS 2. 108.

Āryā metre.

With one of her bud-like breasts surrounded on both sides by the wall of the pearl-necklace worn over the left shoulder and passing under the right arm, the young girl's body resembles a missile [bow] for throwing pebbles; this Cupid resorts to with eagerness. (A. A. R.).

5956

इदमेतत् करिष्यामि तत एतद् भविष्यति ।
संकल्पः क्रियते योऽयं न तं मृत्युः प्रतीक्षते ॥

(इ) SS (OJ) 381.

I shall do this, thereafter will happen that; death does not wait upon such resolves. (Raghu Vīra's translation).

5957*

इदमेव कलेरस्य मदविस्फूर्जितं महत् ।
यन् मे मनोरथावाप्तिः न रामभजनादपि ॥

(आ) SSB 520. 1 (a. Jayapuravilāsa).

This indeed is the result of the great arrogance of the Iron age that my desires do not get fulfilled in spite of worshipping Śrī-Rāma. (A. A. R.).

5958

इदमेव नरेन्द्राणां स्वर्गद्वारमनर्गलम् ।
यदात्मनः प्रतिज्ञा च प्रजा च परिपाल्यते ॥

(आ) SR 146. 180, SSB 469. 68, SRM 2. 1. 177.

This alone is the thing by which the doors of heaven are kept unbarred to kings, that they stick to the promises they make and protect the subjects (justly). (A. A. R.).

5959

इदमेव परं मौर्ख्यम् उपायैस्त्रिभिरुज्झितम् ।
पराक्रमन्ते युद्धेषु सममेवोभये भटाः ॥

(अ) Sabhā 56.

This alone is the height of foolishness, that neglecting the three means ( prescribed ), soldiers resort to the exhibition of their bravery simultaneously in battles on both sides. (A. A. R.).

5960

इदमेव महद् धैर्यं धीराणां सुतपस्विनाम् ।
विघ्नवन्त्यपि संप्राप्य यद् विघ्नैर्न विहन्यते ॥

(अ) Śivapurāṇa, Rudrasaṁhitā 3. 13. 38.

This alone is great courage to the brave ascetics who perform penance well; that when many an obstacle confronts them they are not impeded by them in their progress. (A. A. R.).

5961

इदमेव हि जन्मफलं
जीवितफलमेतदेव यत् पुंसाम् ।
लटहनितम्बवतीजन-
संभोगसुखेन याति तारुण्यम् ॥

(अ) Kuṭṭ 326.

Āryā-gīti metre.

This alone is the (fine) fruit of their birth in the world and this alone is the fruit of the life of men, that their youthful days are spent happily by enjoyments with women possessing charming hips. (A. A. R.).

5962

इदमेव हि निर्णीतं पैशुन्याद् दुःखसंगमः ।
अन्यार्थं खनतो गर्तं कूपे पातः सुनिश्चितः ॥

(आ) Nīsaṁ 2. 54.

This has been well established that (sooner or later) a person comes to grief by indulging in tale-bearing; when a person digs a deep pit so that another may fall into it, will himself undoubtedly fall into that well. (A. A. R.).

5963

इदमेव हि पाण्डित्यं चातुर्यमिदमेव हि ।
इदमेव सुबुद्धित्वम् आयादल्पतरो व्ययः ॥

(आ) SSap 689, Sama 2 इ 1 and आ 30, SPR 1228. 52, SRM 2. 2. 234. (Cf. No. 5964).

(*d*) °तस्रे SSap.

This alone is wisdom, this alone is cleverness, this alone is the use of intelligence, that one's expenditure is less than his income. (A. A. R.).

5964

इदमेव हि पाण्डित्यम् इयमेव कुलीनता ।
अयमेव परो धर्म आयादल्पतरो व्ययः ॥

(अ) Cr 1251 (CvP V 6. 14, CvLd 6. 14). (Cf. No. 5963).

(आ) SSSN 184. 65.

(*a*) ही CvP V.

(*b*) विदग्धता [कुली°] SSSN.

(*cd*) धर्मो / यदायान्नाधिको SSSN.

This alone is the fruit of one's learning; this alone is the fruit of birth in a noble family; this alone is supreme *dharma* that a person spends less than he gains [*literally*: less than his income].

5965*

इदानीं तीव्राभिर्दहन इव भाभिः परिगतो
ममाश्चर्यं सूर्यः किमु सखि रजन्यामुदयते ।
अयं मुग्धे चन्द्रः किमिति मयि तापं प्रकटयत्य्
अनाथानां बाले किमिह विपरीतं न भवति ॥

(आ) SkV 738, Kav 451, ŚP 3436 (a. Puṣṭika), JS 141. 4 (a. Puṣṭimkara), AP 47, (v. ZDMG 27. 633; 28. 157), SH 1476 (a. Puṣṭimkara), SR 284. 25 (a. ŚP), SSB 117. 27 (a. Puṣṭika), SK 5. 217 and 5. 289, Subhāṣitasaṁcaya 28. 6 (quoted in Kav).

(*a*) परिवृतो ŚP, JS, SH, SR, SSB; भाति Kav (var.), SH, SK.

(*b*) महा° SH; सूर्यः किमपि स SkV (var.); °यति ŚP, SH, SK.

(*c*) मुग्धं SR; सोमः [च°] SH; ताप Kav (MS); वितनुते [प्र°] SH.

(*d*) लोके [बाले] JS (var.); किमिव JS.

Śikhariṇī metre.

"Like to a fire surrounded by sharp rays— / a very wonder. Can the sun my friend, / be rising even now at night ?" / "My sweet, it is the moon." / "But how should moonlight bring me fever ?" / "Ah, what is not contrary, child, / to one without her husband !" (D. H. H. Ingalls's translation).

5966

इदानीं तु मया ज्ञातं त्यागान् नास्ति परं सुखम् ।
नास्ति विद्यासमं चक्षुर् नास्ति चक्षुःसमं बलम् ॥

(आ) Varāha-purāṇa 153. 28.

Now it has come within my understanding that there is no greater happiness than renunciation; there is no eye [vision] equal to (good) learning; and that there is no strength equal to (correct) vision. (A. A. R.).

5967*

इदानीं प्लक्षाणां जठरदलविश्लेषचतुरः
शिखानामाबन्धः स्फुरति शुकचञ्चूपुटनिभः ।
ततः स्त्रीणां हन्त क्षममधरकान्ति कलयितुं
समन्तान् निर्याति स्फुटसुभगरागं किसलयम् ॥

(आ) SkV 185, Skm (Skm [B] 1244, Skm [POS] 2. 154. 4) (a. Vāmana), KāVa *ad* 4. 2. 2 (p. 43. 7-10).

(*a*) जरठद° Skm, KāVa; °चतुर Skm.

(*b*) स्थितीनाम् SkV, Skm; स्फुटति SkV; चञ्चु° Skm; °पुटमिभिः SkV (var.).

(*c*) हस्तक्ष° Skm; तुलयितुं KāVa.

(*d*) °रागः किसलयः Skm.

Śikhariṇī metre.

On the *plakṣa*-tree the stem that holds the tufts, / has quickly pushed off last year's leaves / and now appears as red as parrot's beak. / Then from the tip burst forth the leaf / that with its bright and lovely rouge / rivals the beauty of a maiden's lip. (D. H. H. Ingalls's translation).

5968*

इदानीं वंशीनां शबरमिथुनोच्छृङ्खलरहः-
क्रियासख्येनालं गिरिवनसरिद्ग्रामसुहृदाम् ।
स्फुरल्लोमश्यामच्छगलशिशुकर्णप्रतिसम-
च्छदाग्राभिस् त्वग्भिर्वलयितकरीरास् तटभुवः ॥

(आ) SkV 237.

(*a*) °नोत्सृंखलरहः SkV (var.).

(*d*) तलभुवः SkV.

Śikhariṇī metre.

The bamboo groves that grow by mountain streams / have left acquaintance with the unrestrained / performances of love by mountain couples; / now on the banks the bamboo shoots / are covered with a bark which at the bud tip / is black and shining as a young goat's ear. (D. H. H. Ingalls's translation).

5969*

इदानीं सन्तु काव्यानि बहूनि जगतीतले ।
यदादर्शमयं काव्यम् आद्यं तत् तु तदेव हा ॥

(आ) SSB 282. 3.

Let there be many a poem in the world now-a-days, but the First Poem [Rāmāyaṇa] which is the original work, that, indeed, remains as it was (unmatched in poetic charm). (A. A. R.).

5970*

इदानीमङ्गमक्षालि रचितं चानुलेपनम् ।
इदानीमेव ते कृष्ण धूलीधूसरितं वपुः ॥

(आ) PG 133 (a. Sārvabhauma-bhaṭṭācārya).

(*d*) धूलिधू° PG (var.).

Just now your body has been washed and unguents applied to it; but now itself, oh! boy Kṛṣṇa, your body is covered all over with dust! (A. A. R.).

5971*

इदानीमर्घन्ति प्रथमकलमच्छेदमुदिता
नवाग्रान्नस्थालीपरिमलमुचो हालिकगृहाः ।
उदञ्चद्दोर्वल्लीरणितवलयाभिर्युवतिभिर्
गृहीतप्रोत्क्षिप्तभ्रमितमसृणोद्गीर्णमुशलाः ॥

(आ) SkV 314, Prasanna 102 *b* (a. Yogeśvara), Skm (Skm [B] 1337, Skm [POS] 2. 173. 2) (a. Yogeśvara), Kav p. 77.

(*b*) नवीनान्धस्था° Skm; नवीनान्न° Prasanna; °स्थले° Skm (var.); °युषो Prasanna.

(*c*) °लीला° [°वल्ली°] Skm; °वलित° [°रणित°] Skm (var.).

(*d*) °उदीर्ण° Skm (var.); °उत्कीर्ण° Prasanna; °मुसलाः Skm; °मुषलाः Prasanna.

Śikhariṇī metre.

Now may one prize the peasant houses / happy in the first harvest of the winter rice / and sweet with perfume from the jars of new-stored grain; / where the farmgirls take the pounder, / raise and shake and smoothly drop it, / their bracelets jingling as they raise their arms. (D. H. H. Ingalls's translation).

5972*

इनः स एव सेव्यो यः स्वालोकेन सुधामुचा ।
द्विजेन्द्रमण्डलं क्षीणं समग्रयति संपदा ॥

(आ) SSSN 48. 10, SSK 1. 11.

That lord alone deserves to be served who looks with eyes shedding nectarian pleasure at the group of impoverished Brāhmaṇa-s and fills them with prosperity. That sun alone should be worshipped who with his rays shedding *sudhā* [water *or*: nectar] fills the weakened moon's disc with plenty of radiance. (A. A. R.).

5973*

इन्दिन्दिरैर्निर्भरगर्भमीषद्-
उन्मेषवच्चम्पकपुष्पमासीत् ।
हिरण्मयं शासनलेखहेतोः
सज्जं मषीभाण्डमिव स्मरस्य ॥

(अ) Śrīkaṇṭha° 6. 51.

(आ) VS 1659 (a. Karṇikāra-Maṅkha).

Upajāti metre (Indravajrā and Upendravajrā).

With bees filling the interior, the *campaka*-flower was slightly open; it appeared like the golden ink-well of Cupid ready for writing his commands. (A. A. R.).

5974*

इन्दिन्दिरो मरन्दे
विमुखो यदि किं तु मधुनि माहात्म्यम् ।
रसिको वाञ्छति नो चेत्
रागाधरबिम्बमस्य को भूमा (?) ॥

(आ) NBh 261.

(*d*) रागा- om. NBh; (रागा- is my suggestion).

Āryā-gīti metre.

If a bee turns away from a (hive of) honey, is there any value [greatness] in that honey? If a lover of good taste does not desire the *bimba*-like red lip, is that of covetable value? (A. A. R.).

5975*

इन्दीवरं लोचनयोस् तुलायै
निर्माय यत्नेन विधिः कदाचित् ।
अतुल्यतां वीक्ष्य ततो रजांसि
निक्षिप्य चिक्षेप स पङ्कमध्ये ॥

(आ) SR 259. 79, SSB 72. 22.

Upajāti metre (Indravajrā and Upendravajrā).

The Creator having fashioned the lotus once upon a time with great care for comparing (that it may possess equal beauty) with human eyes, found that there was inequality (in it), and hence deposited dust [pollen] in it and threw it in mud. (A. A. R.).

5976*

इन्दीवरदलश्यामम् इन्दिरानन्दकन्दलम् ।
वन्दारुजनमन्दारं वन्देऽहं यदुनन्दनम् ॥

(अ) Mallinātha's Introduction to Śiś verse 1.

(आ) SR 22. 99, SSB 36. 1.

Dark in colour like the petal of the blue lily, the sprout of joy to the eyes of the goddess Lakṣmī, the wish-granting tree to the people full of reverence; him, the scion of the *yadu-s* [Kṛṣṇa] I worship. (A. A. R.).

5977*

इन्दीवरश्यामतनुर्नृपोऽसौ
त्वं रोचनागौरशरीरयष्टिः ।
अन्योन्यशोभापरिवृद्धये वां
योगस् तडित्तोयदयोरिवास्तु ॥

(अ) Ragh 6. 65 (A. Scharpé's Kālidāsa-Lexicon I. 4: p. 99).

(आ) Sar 4. 187 (p. 519).

(*a*) नृपोऽयं Sar.

Indravajrā metre.

This king has a body like a blue lotus, (while) you have a slender body as yellowish as the Rocanā; may your union, like that of the lightning and the cloud be for the enhancing of each other's beauty! (R. D. Karmarkar's translation).

5978*

इन्दीवरस्यान्तरमेतदस्या
नेत्रोत्पलस्यापि यतो हिमांशोः ।
त्विषोऽपि नैकं सहते मुखाख्यम्
आक्रम्य तस्थावपरं शशाङ्कम् ॥

(अ) Jānakī 1. 39.

(*b*) नेत्राम्बुजस्यापि Jānakī (var.).

(*c*) मुखाह्वम् [मु°] Jānakī (var.).

(*d*) मृगाङ्कम् [श°] Jānakī (var.).

Upajāti metre (Indravajrā and Upendravajrā).

This is the difference between the lotus flower and also the lotus in the form of her eye; that the former does not bear even the splendour of the moon, while the latter remains pervading the moon, known by the name of face. (G. R. Nandargikar's translation).

5979*

इन्दीवराक्षि तव तीव्रकटाक्षबाण-
पातव्रणे द्वितयमौषधमेव मन्ये ।
एकं तवाधरसुधारसपानमन्यद्
उत्तुङ्गपीनकुचकुङ्कुमपङ्कलेपः ॥

(अ) Caur (A) 60. (Cf. शत्रुपत्रिपटलैः).

Vasantatilakā metre.

Lily-eyed one, I consider that there are only two remedies to heal the wound made by the arrow of your powerful glance; one is the drinking of the nectarian essence of your lip, and the other is the application of the ointment in the form of the saffron unguent on your stout and high bosom. (A. A. R.).

5980*

इन्दीवराक्ष्याः स्फुटविद्रुमोष्ठ्याः
संकेतमुद्दिश्य वने चरन्त्याः ।
चौरैः समस्ताभरणानि हृत्वा
नासामणिर्नोऽपहृतः किमेतत् ॥

(आ) SR 190. 72, SSB 540. 84.

Indravajrā metre.

Of the lily-eyed damsel, with lips of pure coral, who was going along the forest to the rendezvous, all the jewels she wore were taken away by robbers; but the pearl of the nose-ornament was spared: Why?[1] (A. A. R.).

1. By the rays of the red lips the pearl appeared to be a red berry. *Kūṭani*-riddle. (v. L. Sternbach, *Indian Riddles*... VI Series 67 : pp. 58-62).

5981*

इन्दीवरेण नयनं मुखमम्बुजेन
कुन्देन दन्तमधरं नवपल्लवेन ।
अङ्गानि चम्पकदलैः स विधाय वेधाः
कान्ते कथं घटितवानुपलेन चेतः ॥

(अ) Śṛṅg 3. (Cf. मुखमिन्दुर्यथा).

(आ) VS 1610, SR 306. 25 (a. Śṛṅg), SSB 156. 27, RJ 915, SuSS 473, SRK 284. 1 (a. Sphuṭaśloka), Daś *ad* 4. 63 (p. 276), RA 5. 14, IS 1108.

(*c*) अङ्गानि Śṛṅg (var.); °दलैश्च VS, RA; प्रविधाय [वि°] RA (var.); धाता [वे°] Śṛṅg (var.).

(*d*) रचितवान् [घ°] Śṛṅg (var.), VS.

MS-III. 50

Vasantatilakā metre.

My beloved, how is it possible that the Creator after having made your eyes out of blue water-lilies, your face out of lotus-flowers, your teeth out of jasmin-blossoms, your lips out of fresh buds (of roses), your limbs out of the leaves of the *campaka*, made your heart out of stone?

5982*

इन्दीवरोदरसहोदरमेदुरश्रीर्
वासो द्रवत्कनकवृन्दनिभं दधानः ।
आमुक्तमौक्तिकमनोहरहारवक्षाः
कोऽयं युवा जगदनङ्गमयं करोति ॥

(आ) Ujjvalanīlamaṇi (KM 95) Śṛṅgāra-bheda 6 (p. 509) (a. Padyāvalī), PG 159 (a. Sarvavidyāvinodā), SH 217.

(*a*) °सहोदरलोचनश्रीर् PG (var.).

Vasantatilakā metre.

Possessing the beauty of a dark colour similar to the interior of a blue lotus, wearing garments resembling a heap of molten gold, with his chest adorned with a beautiful pearl garland, who is that youth who permeates the whole world with love? (A. A. R.).

5983*

इन्दुं कैरविणीव कोकपटलीवाम्भोजिनीवल्लभं
मेघं चातकमण्डलीव मधुपश्रेणीव पुष्पव्रजम् ।
माकन्दं पिकसुन्दरीव रमणीवात्मेश्वरं प्रोषितं
चेतोवृत्तिरियं सदा नृपवर त्वां द्रष्टुमुत्कण्ठते ॥

(अ) BhPr 316.

(आ) ŚP 1557 (a. Rāghavacaitanya), AP 76, SH 1545, SuM 13. 6, SR 291. 4 (a. ŚP), SSB 129. 5 (a. Rāghavacaitanya). (Cf. RO 2. 102).

(*a*) इन्दु° SH; कोट° SH; °बान्धवं [°वल्लभं] SR, SSB.

(*b*) च [°व] SH ; पुष्पाकरम् ŚP, SuM, SH, SR, SSB.
(*c*) तरुणी प्राणेश्वरं [र°] SR, SSB ; तरुणीवा° ŚP, SH.
(*d*) मम प्रियसखे [स° नृ°] ŚP, SuM, SH, SR, SSB.

Śārdūlavikrīḍita metre.

As the night-lotus of the moon, the flock of ruddy geese of the sun, the group of *cātaka-s* of the crowd, the rows of bees of the multitude of flowers, the cuckoo of the mango tree, the wife of her husband who has gone abroad, so does my mind, oh ! you the best of the kings ! desire for ever to have the sight of your face. (J. Shastri's translation).

5984*

इन्दुं तण्डुलखण्डमण्डलरुचिं नित्योदितं जातुचिद्
दर्शे मेघघरट्टघट्टनगलद्देहं विधत्ते विधिः ।
नूनं लोकहितेच्छया किरति यत् संतर्पणं सर्वतः
शुभ्रादभ्रविशिष्टपिष्टरुचिरं भूमौ तुषारं दिवः ॥

(आ) VS 1856 (a. Paṇḍita-Pājaka).

Śārdūlavikrīḍita metre.

The Creator fashions the daily rising moon possessing a brightness similar to that of a shining piece of broken rice by powdering its body once every new moon in the grinding stones of clouds, and then with a view to doing good to the world sprinkles the refined particles of the powdered dust in the guise of dew from the sky. (S. Bhaskaran Nair's translation).

5985*

इन्दुं निन्दति चक्रवाकयुगलं भासां निधिं कौशिकः
स्वादुक्षीरमरोचकी सुकृतिनं पापी जडः पण्डितम् ।
त्यक्तं सर्वजनैः खलः कटुवचा ग्राम्यः पुमान् नागरं
कः पैतामहगोलकेऽत्र निखिलैः संमानितो वर्तते ॥

(आ) SRM 2 2. 608. (Cf. No. 5988).

Śārdūlavikrīḍita metre.

Pairs of ruddy geese censure the moon; the owl blames the sun [the treasure house of effulgence] ; one who has lost appetite, the sweet milk; a sinner, the man who does good; the dull one, a learned man; a wicked man, one who is abandoned by all; the boorish villager, the cultured citizen : Who indeed in this spherical earth of the grandfather of all [Brahmā] is honoured by all ? (A. A. R.).

5986*

इन्दुं निन्दति चन्दनं न सहते मल्लीस्रजं नेक्षते
हारं द्वेष्टि सिताब्जमुज्झति बिसस्तोमं निगृह्णाति च ।
श्रीभूपाल महीधरेषु विपिनेष्वम्भोधितीरेषु च
त्वत्कीर्तिस् त्वदरिप्रिया च विलसत्युच्चैः
स्फुरत्पाण्डिमा ॥

(आ) ŚP 1238, SR 136. 40, SSB 449. 40. (Cf. No. 5987).
(*a*) नेहते ŚP.
(*b*) सिताभ्र° ŚP.

Śārdūlavikrīḍita metre.

They scorn the moon, do not tolerate sandal paste, do not look at the wreath of jasmine flowers, hate the pearl necklace, abandon the white lotus, do not take to the mass of lotus-stalks ; oh ! king, in mountains, forests and seashores your fame as well as the wives of your rival kings have whiteness [paleness] thus in full swing. (A. A. R.).

5987*

इन्दुं निन्दति चन्दनं न सहते विद्वेष्टि पङ्केरुहं
हारं भारमवैति नैव कुरुते कर्पूरपूरे मनः ।
स्वर्गङ्गामवगाहते हिमगिरिं गाढं समालिङ्गते
यत्कीर्तिविरहातुरेव न मनागेकत्र विश्राम्यति ॥

(अ) Khaṇḍapraśasti 165.
(आ) SSS 94, SR 136. 41 (a. ŚP), SSB 449. 41. (Cf. No. 5986).

(c) समालिगति Kha°.

(d) त्वत् [यत्] Kha°, SR, SSB.

Śārdūlavikrīḍita metre.

It scorns the moon, does not tolerate sandal paste, hates the white lotus, considers pearl-strings to be a load, cares not for the mass of camphor-powder, plunges into the heavenly Gaṅgā, embraces warmly the snowy mountain, but does not stay for long in any place—thus behaves your fame as does one who is affected by separation from his beloved. (A. A. R.).

5988

इन्दुं निन्दति तस्करो गृहपतिं जारो सुशीलं खलः
साध्वीमप्यसती कुलीनमकुलो जह्याज् जरन्तं युवा ।
विद्यावन्तमनक्षरो धनपतिं नीचश् च रूपोज्ज्वलं
वैरूप्येण हतः प्रबुद्धमबुधोत्कृष्टं निकृष्टो जनः ।।

(श्रा) SPR 1186. 1 (a. Jñānaśataka 63), SR 179. 1036, SSB 518. 1036. (Cf. No. 5985).

(d) °बुधाः कष्टं SPR ; °बुधो कृष्टं SSB.

Śārdūlavikrīḍita metre.

A thief censures the moon ; the secret lover, the husband ; a wicked person, one of good conduct ; a low-born hates one of noble family ; a young man, one getting old ; an unlettered man, a scholar ; a low person, a rich man ; one cursed with plainness, another resplendent with beauty ; and an unwise low person hates one who is learned and occupying a high position. (A. A. R.).

5989*

इन्दुं निन्दति पद्मखण्डकदलीतल्पं न वा मन्यते
कर्पूरं किरति प्रयाति न रतिं प्रालेयधारागृहे ।
किं वान्यत् तव विप्रयोगशिखिना सा दह्यमाना मुहुस्
त्वामन्तर्हृदयस्थितं दवभयान् नेत्राम्बुभिः सिञ्चति ।।

(श्र) *BDbce* of Vet 20. 8 (instead of No. 5992), RŚ 2. 14 (*v. l.*).

(a) °कण्डल° RŚ.

(cd) श्वासैः केवलमेव खेदिततनुर्ध्यायत्यसौ बालिका / यत्तत्कोऽपि युवा सखि स्मरसुहृच्चेतस्यमुष्याः स्थितः RŚ.

Śārdūlavikrīḍita metre.

She censures the moon, does not welcome the contact of lotus and banana leaves, scatters away camphor, finds no relief in the cool fountain ; burnt constantly by the fire of separation from you and afraid that you who are in her heart would be scorched by that fire, sprinkles water over it with a profusion of tears. (A. A. R.).

5990*

इन्दुं निन्दतु नाम वाथ नलिनीं निन्दन्तु चक्राह्वया
नैवानेन सुधाकरस्य सुषमाहानिर्न वा दुर्यशः ।
एतेनैव कृतार्थतास्य जनता यन्मोदमालम्बते
यज्ज्योत्स्नासु चिरं चकोरपरिषच् चञ्चूपुटं न्यस्यति ।

(श्रा) Ava 145. 195, SR 211. 39, SSB 589. 47.

(a) नलिनी Ava, SSB.

(c) जनिता Ava.

Śārdūlavikrīḍita metre.

Let the ruddy geese indeed censure the moon or the lotus pond, there is not any loss of brilliance in the moon by that nor is there any infamy ; he does feel satisfied of having done a service, as the mass of people are full of joy and the flocks of *cakora*-birds expose their beaks to drink in the moonlight with pleasure for long. (A. A. R.).

5991*

इन्दुं मुखाद् बहुतृणं तव यद् गृणन्ति
नैनं मृगस् त्यजति तन् मृगतृष्णयैव ।
अत्येति मोहमहिमा न हिमांशुबिम्ब-
लक्ष्मीविडम्बिमुखि वित्तिषु पाशवीषु ।।

(श्र) Naiṣ 22. 135 or 22. 137 (Naiṣ [HSS] 22. 135).

(*b*) °तृष्णयेव Naiṣ (var.).

Vasantatilakā metre.

O thou with a face resembling in beauty the orb of the moon, because the moon is called mere straw, compared with thy face, yonder deer clings to the moon owing to the eagerness of deer (for grass). In the conscientiousness of animals the influence of delusion never vanishes. (K. K. Handiqui's translation).

इन्दुं वक्ति दिवाकरं see No. 5992.

5992*

इन्दुं वेत्ति दिवाकरं मलयजं दावानलं मन्यते
जानात्यम्बुजमुल्मुकं कलयति प्रालेयतल्पं चिताम् ।
हाराङ्गारकदर्थितेन मनसा सृष्टिं समस्तामिमां
संप्रत्यग्निमयीं न वेत्ति सुभगा त्यक्ता वराकी त्वया ॥

(अ) Vet 20. 8 (Vet Hu² 20. 4).

(*a*) वक्ति [वे°] Vet.

(*b*) °तुल्यं [°तल्पं] Vet.

(*c*) स्पृष्टां [सृ°] Vet.

(*d*) °मयीमवेहि Vet.

Śārdūlavikrīḍita metre.

She considers the moon to be the sun, thinks sandal paste to be an envoloping forest fire, sees the lotus to be a fire-brand, considers the bed of snow to be the burning funeral pyre, with her mind pained by the burning coal of her pearl-string, does not this pitiable good lady abandoned by you now consider the whole of creation to be consisting of fire only? (A. A. R.).

5993*

इन्दुः किं क्व कलङ्कः
सरसिजमेतत् किमम्बु कुत्र गतम् ।
ललितसविलासवचनैर्
मुखमिति हरिणाक्षि निश्चितं परतः ॥

(आ) SR 312. 22 (a. Kpr), SSB 166. 22 (a. Kpr), Kpr 10. 419, AR 54. 11-2, KāP 326. 4-5.

(*d*) इह [इति] AR.

Āryā-gīti metre.

Is it the moon? Where lies the mark? Is it a lotus? Where is the water gone? O fawn-eyed one! After (all these doubts) it was ascertained to be the face, through (the existence of) lovely and graceful words. (G. Jha's translation).

5994*

इन्दुः प्रयास्यति विनङ्क्ष्यति तारकश्रीः
स्थास्यन्ति लीढतिमिरा न मणिप्रदीपाः ।
अन्धं समग्रमपि कीटमणे भविष्यत्य्
उन्मेषमेष्यति भवानपि दूरमेतत् ॥

(आ) ŚP 897, JS 83. 3, VS 782, Regnaud VI 104, SR 229. 237 (a. ŚP), SSB 621. 5, SRK 193. 2 (a. ŚP), Any 78. 23, IS 7750.

(*a*) विनक्ष्यति Regnaud VI.

(*c*) भविष्यद् VS.

(*d*) भवानिति JS, VS.

Vasantatilakā metre.

The moon will set, the light of the stars will be no more, the jewelled lamps which consumed darkness will not remain, oh! glowworm, the whole place will be envoloped in blinding darkness, you will then be far gone in hilarious brilliance! (A. A. R.).

5995*

इन्दुप्रभारसविदं विहगं विहाय
कीराननै स्फुरसि भारति का रतिस् ते ।
आद्यं यदि श्रयसि जल्पतु कौमुदीनां
गोविन्दराजवचसां च विशेषमेषः ॥

(आ) ŚP 181 (a. Deveśvara), AP 25, SH 436 (a. Deveśvara), SR 35. 12, SSB 279. 1 (a. Deveśvara).

(*a*) इन्दुप्रभासविदं SH (*sub-metric*).
(*c*) यदि om. SH.
Vasantatilakā metre.

Leaving the bird that enjoys the essence of the moon's rays you throb, oh! goddess of speech, in the parrot's mouth : what pleasure have you ? If you resort to the first it will pervade like the moonlight; that is the special feature of the poetry of the poet Govindarāja. (A. A. R.).

5996*

इन्दुबिम्बादिवोत्कीर्णं पद्मगर्भादिवोद्धृतम् ।
वदनं तव तन्वङ्गि विमृशद्भिर्विभाव्यते ॥

(आ) Amd 242. 664.

Oh! slender-limbed maiden, your face is so fancied by men of imagination that it is like the one carved out of the disc of the moon or taken out of the interior of the lotus. (S. Bhaskaran Nair's translation).

5996 A

इन्दुभास्करयोर्यत्र नभःसंचारखिन्नयोः ।
पताकाः पवनाधूताः भजन्ते तालवृन्तताम् ॥

(आ) SSSN 204. 7.
(*b*) नभः संचार° SSSN; (नभःसंचार° [as a single word] is my suggestion).

To the moon and the sun tired of their daily course across the sky, the flags flying in the wind do the service of fans of palm-leaves.[1] (S. Bhaskaran Nair's translation).

1. Description of a capital city.

5997*

इन्दुमिन्दुमुखि लोकय लोकं
भानुभानुभिरसुं परितप्तम् ।
वीजितुं रजनिहस्तगृहीतं
तालवृन्तमिव नालविहीनम् ॥

(आ) Caur (A) 46.
(*d*) ताळवृन्तम् Caur; नाळविहीनं Caur.
Svagata metre.

Look at the moon, moon-faced one; to fan the world which has been scorched by the rays of the sun, it is fan held in the hand of night, but devoid of its handle. (A. A. R.).

5998*

इन्दुमिन्द्रदिगसूत सरस्वान्
उत्तरङ्गभुजराजिरनृत्यत् ।
उज्जहर्ष झषकेतुरवापुः
षट्पदाः कुमुदबन्धनमोक्षम् ॥

(आ) SkV 947 (a. Abhinanda), Prasanna 58 *b*.
(*b*) °रनर्तत Prasanna.
Svāgatā metre.

The East has borne the Moon: / the ocean dances with its wave-arms raised, / the god of love rejoices, and the bees / are freed from their waterlily prison. (D. H. H. Ingalls's translation).

5999*

इन्दुमुखी कुमुदाक्षी
रम्भोरू कमलचारुकरचरणा ।
अमृतद्रवलावण्या
हृदयगता देवि किं वहसि ॥

(अ) MK (MK [S] 114, MK [P] 92, MK [G] 83).
(*a*) कमलाक्षी MK (var.).
(*b*) रम्भोरु MK (var.) (*contra metrum*); कमलवच्चारुकर° MK (var.) (*contra metrum*); °चारुकरुणा MK (var.) (*contra metrum*).
(*c*) अमृत इव MK (var.) (*contra metrum*).
Āryā metre.

Moon-faced, eyes of blue lilies, thighs of banana, charming hands and feet fashioned out of the lotus, with loveliness that is the essence of nectar; how then do you burn me, oh! queen, when you are in my heart? (A. A. R.).

6000*

इन्दुरिन्दुरिति किं दुराशया
बिन्दुरेष पयसो विलोक्यते ।
नन्विदं विजयते मृगीदृशः
श्यामकोमलकपोलमाननम् ॥

(आ) SR 299. 24, SSB 145. 26.

Rathoddhatā metre.

The moon! the moon! so uttering with eagerness, why is this drop of milk, (in the presence of the face) being gazed at (by people)? Does not this face of the gazelle-eyed damsel remain ever victorious (over the moon) with its bright and soft cheeks? (S. Bhaskaran Nair's translation).

6001*

इन्दुर्मूर्ध्नि शिवस्य शैलदुहितुर्वक्रो नखाङ्कः स्तने
देयाद् वोऽभ्युदयं द्वयं तदुपमामालम्बमानं मिथः ।
संवादः प्रणवेन यस्य दलता कायैकतायां तयोर्
ऊर्ध्वद्वारविचिन्तितेन च हृदि ध्यातस्वरूपेण च ॥

(आ) Amd 311. 896, Sar 1. 117 and 4. 208, Vīrat 29. 76.

(*c*) लसता [द°] Sar 4. 208 (var.).

(*d*) ऊर्ध्वद्वारि Sar 4. 208; ध्यातः Sar 1. 117, Vīrat.

Śārdūlavikrīḍita metre.

The (crescent) moon on Śiva's head and the curved nail-mark on the bosom of the daughter of the mountain [Pārvatī], may these two which resemble each other give you prosperity. As the bodies of these two are (glued into) one, there is close resemblance to the *praṇava* [*Om*] when thought of as the aperture in the cranium [*Brahmarandhra*] and when meditated upon in the heart. (A. A. R.).

6002*

इन्दुर्यत्र न निन्द्यते न मधुरं दूतीवचः श्रूयते
नालापा निपतन्ति बाष्पकलुषा नोपैति कार्श्यं तनुः ।
स्वाधीनामनुकूलिनीं स्वगृहिणीमालिङ्ग्य यत् सुप्यते
तत् किं प्रेम गृहाश्रमव्रतमिदं कष्टं समाचर्यते ॥

(अ) MK (GOS) 211.

(आ) SkV 823 (a. Lakṣmīdhara or Dharaṇīdhara), Kav 516 (a. Lakṣmīdhara), Prasanna 154 *a*, ŚP 3782, VS 2398, JS 271. 4, SSSN 238. 4, SK 5. 298, SG (MS) 4. 148, SU 937, RJ 867, SR 353. 49 (a. ŚP), SSB 235. 49, Sar 5. 192 (p. 628), ŚbB 3. 397.

(*a*) विद्यते (°न्ते) [नि°] Kav; निन्दते SSB; न च कलं [म°] JS.

(*b*) निःश्वासा न भवन्ति MK; नोच्छ्वासा हृदयं दहन्ति (न्त्य°) शिशिरा [ना° नि° बा°] VS, ŚP, JS, SR, SSB, Sar, SK, SG; नालाया Kav (MS); नोयाति VS, SR, JS, SK; वपुः [त°] Sar ŚP, VS, JS, SR, SSB, Sar, Prasanna, SSSN, SG.

(*c*) स्वायत्ताम° VS; °लिकां VS, ŚP, SK, SG, SR, SSB; मुगृहि° Kav (MS); °लितां च गृ° [°लिनीं स्वगृ°] SSSN; निजवधू° [स्वगृ°] Sar; प्रियतमामालि° MK, JS; °लङ्ग Kav (MS); °लिख्य SkV (var.).

(*d*) °तमहो VS, JS; हि तद्वा° [स°] VS; हि तच्च° JS.

Śārdūlavikrīḍita metre.

Where the moon is not inveighed against / and no sweet words of messenger are heard, / where speech is never choked with tears / and the body grows not thin; / but where one sleeps in one's own house / with her one owns subservient to one's wish; / can this routine of household sex, / this wretched thing, deserve the name of love? (D. H. H. Ingalls's translation).

इन्दुर्यत्र न विद्यते see No. 6002.

6003*

इन्दुर्यद्युदयाद्रिमूर्ध्नि न भवत्यद्यापि तन् मा स्म भून्
नासीरेऽपि तमःसमुच्चयममून्मूलयन्ति त्विषः ।
अध्यक्ष्णोर्मुदमुद्गिरन्ति कुमुदैरामोदयन्ते दिशः
संप्रत्यूर्ध्वमसौ तु लाञ्छनमभिव्यङ्क्तुं प्रकाशिष्यते ॥

(अ) Anar 2. 71.

(आ) JS 261. 10 (a. Murāri), SR 211. 47, SSB 589. 55, Any 9. 77, Vidy 253 (a. Murāri).

(*b*) °यन्ते JS.

(*c*) उद्वहन्ति [उद्गि°] Anar (var.), SR, SSB.

(*d*) अभिव्यक्तुं (°क्तं SR) Anar (var.), SR, SSB.

Śārdūlavikrīḍita metre.

If even at this time, the moon is not on the top of the rising mountain, it matters not; its brilliance will root out the mass of darkness in front of it; it radiates joy to the eyes and renders the quarters fragrant with (blossomed) lilies; if it goes up in the sky now, it will only reveal its black spot. (A. A. R.).

6004*

इन्दुर्लिप्त इवाञ्जनेन जडिता दृष्टिर्मृगीणामिव
प्रम्लानारुणिमेव विद्रुमदलं श्यामेव हेमप्रभा ।
कार्कश्यं कलया च कोकिलवधूकण्ठेष्विव प्रस्तुतं
सुन्दर्याः पुरतश्च हन्त शिखिनां बर्हाः सगर्हा इव ॥

(अ) Bālarāmāyaṇa 1. 42, Mahānāṭaka 5. 63.

(आ) SR 272. 77 (a. Bālarāmāyaṇa), SSB 97. 77, AR 134. 7-10, Amd 283. 809, Alk 287. 22-288. 2, AlR 186, Sar 4. 103.

(*a*) इवा...नेन Amd; तुडिता Amd; गलिता Mahān.

(*b*) विद्रुमरुचिः AR, AlR; विद्रुमलता Bāla° (in Paṇḍit 1868); हेमद्युतः Bāla° (in Paṇḍit 1868).

(*c*) कलयामि AR; कलयापि Amd, AlR; पारुष्यं [का°] Mahān, Bāla°, Sar; प्रसृतं Alk.

(*d*) सीतायाः [सु°] AR, Amd, Mahān, Bāla°, Alk, AlR, Sar; पुरतस्तु Mahān, मिथिलाबर्हा Alk.

Śārdūlavikrīḍita metre.

In the presence of the beautiful lady, the moon's face is smeared with collyrium, the eyes of gazelles are dull, the coral leaf [lip] has its redness dimmed; the brilliance of gold is darkened, in voice there is a little hardness in the throats of female cuckoos; indeed (as for the tresses) the profusion and charm of the tails of peacocks are full of censure. (A. A. R.).

6005

इन्दुव्रतसहस्रं तु चरेद् यः कायशोधनम् ।
पिबेद् यश् चापि गङ्गाम्भः समौ स्यातां न वा समौ ॥

(अ) MBh (MBh [Bh] 13. 27. 38, MBh [R] 13. 26. 39, MBh [C] 13. 1797). Cf. चान्द्रायणसहस्रेण.

(आ) IS 1109.

(*a*) चान्द्रायणसहस्रं तु MBh (var.); इन्द्र° or चन्द्र° [इ°] MBh (var.); °व्रतः MBh (var.); च [तु] MBh (var.).

(*b*) यः चरेद् [च° यः] MBh (var.).

(*c*) पितृभ्यश् MBh (var.); गंगापः or गांगंभः MBh (var.).

(*d*) सौम्य [स°] MBh (var.).

It cannot be said whether the two are equal or not, viz., he who performs a thousand *cāndrāyaṇa*-rites for purifying his body and he who drinks the water of Gaṅgā. (P. C. Roy's translation).

6006*

इन्दुस् त्वद्यशसा जितोऽवनिपते भासांनिधिस् तेजसा
कन्दर्पो वपुषा सुधाजलनिधिर्वाचो विलासेन च ।
तथ्यं ते जयशीलमेतदधुना त्वद्दानमद्दैन्ययोर्
मध्ये कं नु विजेष्यतीति विषये दोलायते मे मनः ॥

(आ) SR 108. 191, SSB 400. 207.

(*b*) °वाचोविला° SR.
(*d*) ननु जे° SSB.

Śārdūlavikrīḍita metre.

The moon has been vanquished by your fame, oh ! king, the sun by your brilliance, Cupid by your bodily charm, the ocean of nectar by the sweetness of your proficiency in letters; truly, there is a habit of victory with you; but in regard to persons who are munificent donors towards supplicants my mind is in a swing [undecided] as to whom you will vanquish. (A. A. R.).

6007*

इन्दूदयश् चन्दनमिन्दुवक्त्रश्
चैत्रस् तथा यस्य सहाय संपत् ।
वपुश् च शृङ्गारमयं स मन्ये
संतापकस् त्वं हरवह्नियोगात् ॥

(आ) AIR 528 (a. Vimarśinī).
Upajāti metre (Indravajrā and Upendravajrā).

The rise of the moon, sandal unguents, the spring having moon for his face are the wealth of assistance he gets; as for his body, it is all permeated with love; So, Cupid, methinks, you are a tormentor (of lovers) due to your contact with the fire in Śiva's (eye). (A. A. R.).

6008*

इन्दोः कलाकलापेन पङ्क्तिक्रमनिवेशिना ।
सर्वदुःखापनोदाय बालकानां कृता भुजाः ॥

(आ) JS 425. 1.

With the group of the digits of the moon placed together in due order (and in fives to resemble fingers), for the purpose of removing all worries (of daily life), the (chubby) hands of little boys are fashioned. (A. A. R.).

6009*

इन्दोः कान्तिं जडतरकरान् मत्तनागाद् गतिं वा
त्रस्तान् नेत्रे हरसि हरिणात् तत्र किं नाम चित्रम् ।
एतच् चित्रं पुनरिह जगज्जैत्रकन्दर्पचाप-
श्रीसर्वस्वं यदपहरसि प्रेयसि भ्रूविलासैः ॥

(आ) Skm (Skm [B] 819, Skm [POS] 2. 69. 4) (a. Nānyadeva).
(*b*) त्रस्तान्नेत्रं Skm (POS); °णात्तच्च Skm (POS).
(*c*) जगज्जेत्र° Skm (POS).

Mandākrāntā metre.

That you take away [excel] the moon's radiance from rays that are *jaḍatara* [very cool *or* : lethargic], the charming gait from intoxicated elephants, the fleeting glances from frightened deer, is no cause for wonder[1] ; but this is indeed wonderful, oh ! beloved, that you rob all the beauty of the bow of Cupid who is invincible in the world, by the sportive charm of your eye-brows. (A. A. R.).

1. All these are at a disadvantage in various ways : hence no wonder.

6010*

इन्दोः किं द्रुहिणस्य वा सुरपतेः किं वा कृतान्तस्य वा
किं भूतेश दिशास्थि भूषणगणेष्वाकृष्य देयं मया ।
इत्थं मण्डलमन्दिरोदरचरव्याहारतो भीकरात्
भीता यस्य सुराः प्रसाधनविधौ पायात् स वः शंकरः ॥

(आ) JS 20. 28.
(*b*) °ष्यते यन्म JS (var.).

Śārdūlavikrīḍita metre.

Is it from the moon, or of Lord Brahmā, or of the king of gods [Indra], or of the god of death or from the quarters that I should take the decorating materials for adoring you, oh ! Lord of all beings—hearing these words, inspiring fear, uttered by a servant in the decorating chamber in procuring his adorning materials, the concerned gods were frightened; may that god Śaṁkara protect you all. (A. A. R.).

6011*

इन्दोः संक्षयरक्षिणाक्षतसुधा किं वेधसा निर्मिता
किं धैर्यापहरा हरस्य विहिता कामेन कान्ता तनुः।
किं तारुण्यवसन्तकान्तिललिता शृङ्गाररसिक्ता लता
किं लावण्यतरङ्गिणी पुनरियं जन्मान्तराप्ता रतिः॥

(आ) VS 1475.

(*a*) संक्षयरक्षिणाक्षसुधा (°रक्षणाय च सुधा) VS (var.).

Śārdūlavikrīḍita metre.

Can it be that she is fashioned by the Creator with the nectar of the moon, free from all waning condition? Or is it that Cupid has fashioned her charming body capable of depriving even Lord Śiva of his courage? Or is she a creeper, charming with the beauty of the spring of youth and watered by love? Or is she a river of [permeated with] loveliness? Or is she Ratī, the wife of the god of love, who has taken another incarnation? (A. A. R.).

6012*

इन्दोरगतयः पद्मे सूर्यस्य कुमुदेंऽशवः।
गुणास् तस्य विपक्षेऽपि गुणिनो लेभिरेऽन्तरम्॥

(अ) Ragh 17. 75. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 : p. 276).

(आ) Alm 99, SRHt 62. 20 (a. Kālidāsa).

(*a*) गभस्तयः [अग°] Ragh (var.).

The rays of the moon have no access to the sun-lotus, in the same manner those of the sun have no admission to the moon-lotus; but the qualities of this king, the receptacle of virtues, found scope even in (the hearts of) his enemy. (G. R. Nandargikar's translation).

6013*

इन्दोरस्य त्रियामायुवतिकुचतटीचन्दनस्थासकस्य
व्योमश्रीचामरस्य त्रिपुरहरजटावल्लरीकोरकस्य।



कंदर्पक्षोणिपालस्फटिकमणिगृहस्यैतदाखण्डलाशा-
नासामुक्ताफलस्य स्थगयति जगतीं कोऽपि भासां
विलासः॥

(आ) SR 303. 137, SSB 152. 145.

Sragdharā metre.

Of this moon, that is the fragrant unguent of sandal on the high bosom of the damsel of night, which is a fly-wisk [chowrie] of the beauty of the sky, a sprouting bud of the creeper of Śiva's matted hair, a crystal palace of king Cupid, the big pearl of the nose-ornament of the lady of the eastern quarter, an indescribably charming sportive grace of radiance spreads all over the earth. (A. A. R.).

6014*

इन्दोरिवास्य पुरतो
यद् विमुखी सापवारणा भ्रमसि।
तत् कथय किं नु दुरितं
सखि त्वया छाययेव कृतम्॥

(अ) ĀrS 2. 111.

Āryā metre.

You wander to and fro, dear, in front of him, as though before the moon with your face veiled and in a somewhat dejected manner; tell me now, have you committed any offence, friend, as the black spot has done to the moon? (A. A. R.).

6015*

इन्दोरेककलाया
रुद्रेणोद्धृत्य मूर्धनि धृतायाः।
स्थानमिव तुच्छमेतत्
कलङ्करूपेण परिणमति॥

(अ) Anar 7. 74.

(आ) JS 264. 29 (a. Murāri), ŚP 3637, SR 303. 142 (a. ŚP), SSB 152. 150.

(*b*) विधृतायाः ŚP (*contra metrum*).

(*d*) परिणमते Anar.

Āryā metre.

A single digit of the moon has been lifted up by Lord Śiva and worn on his head (as a crest-gem); but the remaining portion occupies a worthless place only to reveal its black spot. (A. A. R.).

6016*

इन्दोर्लक्ष्म त्रिपुरजयिनः कण्ठमूलं मुरारिर्
दिङ्नागानां मदजलमसीभाञ्जि गण्डस्थलानि ।
अद्याप्युर्वीवलयतिलक श्यामलिम्नावलिप्तान्य्
आभासन्ते वद धवलितं किं यशोभिस् त्वदीयैः ॥

(आ) SkV 1018, Prasanna 83 *b*, VS 2563 (a. Rājaśekhara), SR 135. 32 (a. Kuv), SSB 448. 32 (a. Rājaśekhara), SRK 107. 4 (a. Kuv), Amd 291. 834 (a Rājaśekhara), AR 143. 11-4, Kuv *ad* 72. 138 (p. 157), ŚbB 2. 340, Kav p. 90.

(*a*) स्मरविजयिनः Amd ; कण्ठपीठं (°पी) Amd, AR ; मुरारेः Prasanna.

(*b*) दिग्ना° SkV, Prasanna, ŚbB, Kav ; त्वन्ना° VS ; मदमल° Amd ; °मषी° Amd, VS, AR, Kuv, SR, SSB, SRK.

(*c*) ऽन्लि° Amd (var.), SRK.

(*d*) उद्भासन्ते Amd, AR ; °सन्त्येवं VS.

Mandākrāntā metre.

The mark upon the moon and that on Śiva's throat, / Kṛṣṇa, and the cheeks of the heavenly elephants / breaking open with their inky ichor: / all these appear still tinged with darkness. / Tell us, oh ornament of all the earth, / what then is whitened by your fame? (D. H. H. Ingalls's translation).

6017*

इन्दोश् चन्दनबिन्दुनैव दशनच्छायं तदीयं मुखं
चक्रं लोचनभल्लमार्जनविधौ शाणस्य तत् कुण्डलम् ।
भिन्नानां कुचकन्दरा स्मितसुधाकुल्येव मुक्तावली
पादाब्जे ध्वनदिन्द्रनीलवलयं रोलम्बमालैव सा ॥

(आ) Skm (Skm [B] 1020, Skm [POS] 2. 109. 5) (a. Śāṇḍilya).

(*a*) °ज्यायं [°च्छायं] Skm (var.).

Śārdūlavikrīḍita metre.

Her face is verily the moon with the radiance of the teeth and mark of sandal on the forehead (to resemble to moon's spot), her ear-ring constitutes a wheel of the whetstone in sharpening the arrows of her glances, her pearl-string is a stream of the nectar of her smiles flowing in the cavity between the breasts, and the tinkling anklets set with sapphire at her lotus-feet is a swarm of (humming) bees. (A. A. R.).

6017 A*

इन्दौ निन्द्या चकोरैरसमयति निशाजागरः पुण्डरीकैः
भृङ्गैः शीधुन्यसङ्गः शरदि समधिका ग्लानिरिन्दीवरैश्च ।
भ्रूभङ्गे यस्य वैराकरयुवतिदृशामेकमेवोपमानं
पश्याम्यश्रान्तबाष्पप्रकरमयझरीगूढचाराश् चमर्यः ॥

(आ) SSSN 92. 18.

(*c*) उपमानः SSSN ; (उपमानं is my suggestion).

Sragdharā metre.

As his majesty knits his brow (in anger), torrents of tears stream down the eyes of the ladies of the enemy hordes : For these eyes, a comparison with the *cakora*-birds would be unequal on account of the eyes' contempt of the moon (which is liked by the birds, but shunned by the frightened ladies); with the white lotuses, the comparison would be inapt in the matter of the eyes' remaining open at night (while the lotuses close at night, the ladies keep awake); with the black bees, the comparison would be unsuitable on account of the eyes' keeping away from *sīdhu* [wine *or* : honey] (which the bees

like, but the distressed ladies detest); with the blue lotuses, the comparison would be inappropriate in regard to the eyes' excessive dejection in the autumnal season (when the blue lotuses bloom, but when the ladies become fearful of enemies' attack). Here, I visualise but a single object of comparison (for the eyes of the ladies placed between the torrents of tears), being the *camarī*-deer secretly sheltering between streams caused by a constant and heavy waterfall. (S. Bhaskaran Nair's translation).

6018*

इन्द्रं द्व्यक्षधरं त्वमन्थमुदधिं पञ्चाननं पद्मजं
सिन्धुं स्वादुजलं शिवं सितगलं कामं च सद्विग्रहम् ।
शैलान् पक्षधरांस् तथैव च हयान्ं लक्ष्मीपतिं पिङ्गलं
दृष्टं सर्वमिदं क्वचिन् न रघुराड्दत्तं स्वयं हारितम् ॥

(अ) BhŚ 409 (doubtful).

(आ) Sama 2 द 7, SL fol. 31*d*.

(*a*) अमन्थ° BhŚ.

(*b*) चाब्धि [सि°] Sama.

(*c*) शैलनक्ष° BhŚ ; हयान् BhŚ ; पिङ्गटं Sama.

(*d*) जाने [दृष्टं] BhŚ ; two *akṣara-s* missing and then रघुपते दत्त BhŚ ; हारिणा BhŚ.

Śārdūlavikrīḍita metre.

One may (perchance) see Indra possessing only two eyes wearing snakes as ornaments, the sea undisturbed by waves, Lord Brahmā as five-faced, the ocean with sweet water, Lord Śiva with a white neck, Cupid possessing a body, the mountains possessing wings as also horses (with wings) and Lord Viṣṇu golden coloured—all these (one may see) somewhere—but never Śrī-Rāma taking back what once he has gifted away. (A. A. R.).

6019*

इन्द्रं वै षण्ढमाहुर्मलिनमुडुपतिं माधवं गोपसूनुं
व्यासं मत्सीतनूजं गतरसमुदधिं पावकं सर्वभक्षम् ।
वेश्यापुत्रं वसिष्ठं जनपदवचनैः पाण्डवाश् चान्यजाता
इत्थं संचिन्त्य मह्यं कथय नरपते कस्य दोषा न सन्ति ॥

(आ) IS 1110, Subh 222, Pr 364. (Cf. ख्यातः शक्रो भगाङ्को).

(इ) (Cf. NŚ [OJ] 4. 5), GVS 658.

(*a*) इन्द्रो वै खण्डम् Subh ; गोपनन्दं IS, Subh.

(*b*) मच्छितनूजं Subh ; पावकः Subh ; सर्वपक्षी Subh.

(*c*) °जाताः Subh.

(*d*) संचिन्त्यमाहुः Subh.

Sragdharā metre.

It is said that Indra was an eunuch; that the moon has dark spots; that Kṛṣṇa is a son of a cowherd; that Vyāsa is a son of a fisher-woman; and that the ocean is tasteless; that fire devours everything; that Vasiṣṭha is a son of a prostitute; and that according to common people the Pāṇḍava-s are bastards; ponder, and then tell me, oh! king, who is faultless!

6020*

इन्द्रः प्रक्षुब्धचित्तो दिशि दिशि सकलान्
दिक्पतीन् सावधानान्
कुर्वन् वज्रास्त्रपाणिः सुरवरवलितां
देवसेनां निगृह्य ।
स्वर्गद्वारे यदीयोद्धतबलिनिहतप्रौढढक्कानिनादं
श्रुत्वातिष्ठत् प्रकम्पत्कुचकलशतटीकिंनरीगीयमानः ॥

(आ) PV 117 (a. Śrī-Yājñika), SSS 148 (a. Śrī-Yājñika), SR 126. 26, SSB 435. 26.

(*b*) वज्राच्छ° PV (MS), SSS, SR, SSB.

(*c*) °बल° SSS, SR, SSB ; °ढका° PV (MS).

(*d*) तिष्ठन् SR, SSB ; °शतती° PV (MS).

Sragdharā metre.

Indra with an agitated mind made the guardians of the quarters to be watchful in every direction and holding his thunderbolt weapon in hand restrained the army of gods captained by their chiefs at the gate of heaven ; but on hearing the deafening sound of the war-drums beaten by powerful hands he stood (dumb-founded) ; and whose fame was sung by Kinnara damsels with their pot-like breasts all in a tremble. (A. A. R.).

6021

इन्द्रः प्रधानं दिवि दैवतेषु
विप्रो मनुष्येषु नदीषु गङ्गा ।
गावः पशुष्वेषु धनेषु धान्यं
सर्वत्र गात्रस्य शिरः प्रधानम् ॥

(आ) BhŚ 410 (doubtful).

(*a*) देवतेषु BhŚ; (दैवतेषु is my suggestion).

(*c*) धने च BhŚ; (धनेषु is my suggestion).

(*d*) गात्रं शिरसः BhŚ (var.).

Indravajrā metre.

Indra is the principal person among the gods in heaven, the learned Brāhmaṇa among men, the Gaṅgā among rivers, cows among animals, grain among things constituting wealth, and the head is the (most) important one among all the limbs. (A. A. R.).

इन्द्रगालसत्तर्चिरिव see No. 5744.

6021 A*

इन्द्रगोपकपरम्परा भृशं
काननेषु शुशुभे विसर्पिणी ।
प्रावृषः सरभसागमाच् च्युता
पद्मरागघटितेव कर्णिका ॥

(आ) SSSN 217. 20.

(*c*) °गमाच्युता SSSN ; (°गमाच् च्युता° is my suggestion).

(*d*) °घटिकेव SSSN ; (°घटितेव is my suggestion).

Rathoddhatā metre.

With the advent of the intense rainy season, there in the forest regions shone very much the moving row of the red-coloured *indragopaka*-insects resembling the fallen ear-ornament made of rubies[1]. ( S. Bhaskaran Nair's translation ).

1. Description of the rainy season.

6022*

इन्द्रगोपैर्बभौ भूमिर् निचितेव प्रवासिनाम् ।
अनङ्गबाणैर्हृद्भेद- स्रुतलोहितबिन्दुभिः ॥

(आ) VS 1719 (a. Vararuci [?]), SuMañ 95. 4-5 (a. Vararuci).

(*b*) निचितेव VS.

(*c*) भेदश् SuMañ.

The earth shone with a large number of red-coloured insects (during the rains), appeared like the drops of blood spilled from the hearts of separated travellers when they were wounded by the arrows of the god of love. (A. A. R.).

6023*

इन्द्रजिच् चण्डवीर्योऽसि नाम्नैव बलवानसि ।
धिक् धिक् प्रच्छन्नरूपेण युध्यसेऽस्मद्भयाकुलः ॥

(आ) AA 132. 6-7.

Oh ! Indrajit [son of Rāvaṇa] you are of fierce valour, you are full of strength as your very name denotes ; fie, fie on you that you should fight in a disguised form, overcome by fear from us. (A. A. R.).

6024*

इन्द्रनीलशुकपक्षकोमला
शङ्खकुन्दकुमुदेन्दुसंनिभा ।
तप्तकाञ्चनविकासिचम्पक-
स्पर्धिनी वसुमती प्रशस्यते ॥

(आ) ŚP 2118.

Rathoddhatā metre.

That clay [earth], which is charming to look at like sapphire and wings of parrots, that which resembles the conch, jasmine, white lotus, and the moon and rivalling the blooming *campaka*-flower and molten gold, is excellent. (A. A. R.).

इन्द्रव्रतसहस्रं तु see No. 6005.

6025*

इन्द्रस् त्वं नृप सुन्दरी तव शची पुत्रो जयन्तोपमो
गेहं भाति च वैजयन्तसदृशं नागोऽभ्रमोर्वल्लभः।
इत्थं बोधकरैरसत्यवचनैः स्वैरं स्तुतः स्वं हरिं
वेत्ति प्रस्फुटविक्रमं स महिमा ज्ञेयो हरेर्मायिनः॥

(अ) Vai 46.

Śārdūlavikrīḍita metre.

You are Indra, oh ! king, your beautiful wife is Indrāṇī, your son resembles Jayanta [son of Indra] and your palace shines like the Vaijayanta palace of Indra, and your elephant is (verily) the beloved of Abhramu [the lordly Airāvatī]; thus flattered by sycophants with false words, he considers himself Indra of great valour; but he should know the greatness of the stratagems of Indra. (A. A. R.).

6026*

इन्द्रस्य वज्रेण हतो वृत्रासुरमहायशाः।
मेदसा सर्वविच्छिन्नं तदर्थमुपलेपनम्॥

(आ) NBh 203.

By the thunderbolt weapon of Indra, the demon Vṛtra of great fame was killed; all his fat cut off was utilised to plaster that [the earth]. (A. A. R.).

6027

इन्द्रस्यार्कस्य वायोश् च यमस्य वरुणस्य च।
चन्द्रस्य च पृथिव्याश् च नृपः सप्तगुणो भवेत्॥

(आ) SRHt 178. 79, SSSN 80, 59.

(इ) Tantri 29.

Of Indra, the king of gods, the brilliant sun, the wind god, the god of righteousness [Yama], Varuṇa of moral order, the moon, the giver of joy and the all sustaining earth—a king should possess the qualities of these seven divinities. (A. A. R.).

इन्द्रस्याशुचिशूकरस्य see शक्रस्याशुचिशूकरस्य.

6028

इन्द्रात् प्रभुत्वं ज्वलनात् प्रतापं
क्रोधो यमाद् वैश्रवणाच् च वित्तम्।
पराक्रमं रामजनार्दनाभ्याम्
आदाय राज्ञः क्रियते शरीरम्॥

(अ) Śts 23. 9-10, VCbr 33. 1.

(आ) SR 142. 14, SSB 460. 17. Cf. No. 6031.

(*c*) सत्त्वस्थिरे Śts.

Upajāti metre (Indravajrā and Upendravajrā.

Lordly might from Indra, burning valour from the fire god, anger (against *adharma*) from the god of death, wealth from Kubera, heroism from Śrī-Kṛṣṇa—taking these, the body of a king is fashioned (by the Creator).

6029*

इन्द्राद्या लोकपाला हरिविधुतपना नागविद्याधराद्या
द्वेष्याः सर्वेऽपि देवाः प्रिय तव वरदः कोऽस्ति वन्द्यो गरीयान्।
श्रुत्वा वाचं प्रियाया इति दशमुखतः प्राह वाक्यं दशास्यः
शूली शंभुः पिनाकी शिवभवपशुपः शर्व ईशश् च भर्गः॥

(आ) SR 184. 77, SSB 528. 1.

(*d*) °पशुपा: SSB.

Sragdharā metre.

The guardians of the quarters, viz., Indra and others, (the deity of riches, viz.,) Kubera, the Moon, the Sun, the Nāga-s, (the demi-gods, viz.,) Vidyādhara-s and others—all these divinities are your enemies. Thus, oh! dear, is there any one who can bestow boons upon you and is respected by you on account of his superiority? Listening to these words of his beloved, the ten-faced Rāvaṇa uttered with his ten mouths—(there is Lord Śiva known by the names) Śūlin, Śaṁbhu, Pīnākī, Śiva, Bhava, Paśupa, Śarva, Īśa and Bharga[1]. (S. Bhaskaran Nair's translation).

1. By uttering various synonyms of Lord Śiva, Rāvaṇa emphasized the superiority of his favourite deity.

6030*

इन्द्राद्यैः किं प्रदत्तं प्रदिशसि धवलं
धाम धन्यं यदेभ्यो
मह्यं यन् नापि धत्से तृणघटितकुटीं
किं मया तेऽपराद्धम् ।
विश्वेभ्यो विश्वमार्तावितरसि यदि वा
शर्म कर्मानुसारि
प्रोत्तुङ्गायाः कृपायास् तव तुहिनगिरेः
पुत्रि कुत्रोपयोगः ॥

(आ) RJ 46 (in Regnaud 22) (a. Ghanaśyāma; in Regnaud a. Madhyanaśyāma or Madhyamacyāma).

(*b*) ते पराद्धम् RJ (Regnaud).

Sragdharā metre.

What have the gods Indra and others given to you that you grant them a rich white mansion? To me you give not even a hut made of grass. What offence have I done? Oh! mother of the universe, if it is that you grant to all beings happiness according to the result of their actions, of what use, oh! daughter of the snow mountain, is that towering compassion of yours? (A. A. R.).

6031*

इन्द्रानिलयमार्काणाम् अग्नेश् च वरुणस्य च ।
चन्द्रवित्तेशयोश् चापि मात्रा निर्हृत्य शाश्वतीः ॥

(अ) Śukranīti 1. 72. Cf. No. 6028.

Of Indra, the king of gods, the wind god, the lord of righteousness, Yama, the brilliant Sun, the fire god, Varuṇa, as well as of the gods the Moon and Kubera, taking up portions that are of permanent character (a king's personality is fashioned). (A. A. R.).

6032*

इन्द्राभ्यर्थनया पूर्वं भरताय चतुर्मुखः ।
प्रमोदाय महेन्द्रस्य नाट्यं समुपदिष्टवान् ॥

(आ) JS 394. 71 (a. Someśvara).

By the request made by the king of gods, in the very beginning, the four-faced god Brahmā gave to the sage Bharata instructions in the art of dance, in order to please Indra. (A. A. R.).

6633*

इन्द्राय वीक्षमाणस्
तन्मुखमास्वादयन्ननन्ताय ।
स्पृहयामि चाद्य दयिताम्
आलिङ्गन् कार्तवीर्याय ॥

(आ) VS 2089, SSSN 232. 2. Cf. न जाने संमुखायाते.

(*b*) °स्वदय° SSSN.

(*d*) आलिङ्गे SSSN.

Āryā metre.

When looking at my beloved I wish to be Indra (of thousand eyes), when tasting the nectar of her lip [mouth] I long to be Ananta [the thousand-mouthed one] and when embracing her I desire to be Kārtavīrya [the thousand-armed one]! (A. A. R.).

6034

इन्द्रियं विजितं येन तेनैव भुवनं जितम् ।
यश् चेन्द्रियैः पराभूतः स सर्वत्र पराजितः ॥

(आ) Bahudarśana 31, IS 7476.

(*c*) यश्चेन्द्रिय: Bahud°.

Who conquered his (own) senses has conquered the world; but whom the senses conquered is defeated everywhere.

6035

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥

(अ) MBh (MBh [Bh] 6. 25. 34=BhG 3. 34).

(आ) PW 52. 2.

(*a*) [इं]द्रियार्थेहु MBh (var.).

(*d*) परिबंधिनौ MBh (var.).

Of (every) sense, upon the objects of (that) sense / longing and loathing are fixed; / one must not come under control of those two, / for they are his enemies. (F. Edgerton's translation).

इन्द्रियाणां च तत् सर्वं see No. 6059.

6036

इन्द्रियाणां जये योगं समातिष्ठेद् दिवानिशम् ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥

(अ) Mn 7. 44. (Cf. KN 1. 62 and 5. 36, Śukranīti 1. 301). Cf. Nos. 6037 and 6038.

(*c*) जितेन्द्रियस्तु Medhātithi's commentary; जितेन्द्रियश्च Nandana's commentary.

Day and night he[1] must strenuously exert himself to conquer his senses; for he (alone) who conquered his own senses, can keep his subjects in obedience. (G. Bühler's translation).

1. The king.

6037

इन्द्रियाणां जये शूरो धर्मं चरति पण्डितः ।
सत्यवादी भवेद् वक्ता दाता भवति वा न वा ॥

(अ) Cr 1252 (CNP II 134, CM 22). Cf. Nos. 6036 and 6038.

(आ) SPR 1397. 48 (a. Vedavyāsa-smṛti).

(*a*) जय: शूरे CNP II, CM ; °याणां जले CNP II (MS).

(*b*) चरत्ति CNP II (MS).

(*d*) दाता भूतहिते रत: SPR.

A person becomes (truly) brave by conquering his senses, he becomes (really) wise by doing actions justly, by speaking truth (alone) he becomes a (true) orator, but a (truly) magnanimous giver of gifts, there may be or may not. (A. A. R.).

6038

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।
ततोऽस्य क्षरति प्रज्ञा दृतेः पादादिवोदकम् ॥

(अ) Mn 2. 99. (In MBh [Bh] 12. 238. 8; 12. 290. 86; 13 App. 15 *l.* 4178 *cd*; *cd* in MBh[Bh] 5. 33. 65 *cd*; 12. 232. 14 *cd*). (Cf. Nos. 6036, 6037; पञ्चेन्द्रियस्य मर्त्यस्य; Kaṭha-Upaniṣad 3. 7 and BhG 2.67).

(आ) IS 1114, BrDh 2. 13. 4, VīrS 493.

(*c*) तेनास्य [त°] MnJh, Rāghavānanda's, Nandana's, Anonymous Kaśmīrian commentaries and Vulgata; स्रवति [क्ष°] MBh.

(*d*) पात्रादिवोदकम् Kullūka's commentary and some Calcutta texts.

But when one among all the organs slips away (from control), thereby (man's) wisdom slips away from him, even as the water (flows) through the one (open) foot of a (water-carrier's) skin. (G. Bühler's translation).

6039

इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च ।
अहिंसया च भूतानाम् अमृतत्वाय कल्पते ॥

(अ) Mn 6. 60. (Cf. B 2. 10. 18. 2-3, Y 3. 61 and Cf. संनिरुध्येन्द्रियग्रामम् ).

(आ) SPR 805. 19 (a. Mn), IS 1115.

By the restraint of his senses, by the destruction of love and hatred and by the abstention from injuring creatures, he[1] becomes fit for immortality. (G. Bühler's translation).

1. A twice-born.

इन्द्रियाणां प्रदुष्टानाम् see No. 6042.

6040

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥

(अ) Mn 2. 93, MBh (MBh [Bh] 3. 202. 19, MBh [R] 3. 210. 21, MBh [C] 3. 13940). Cf. Dakṣa-smṛti 7. 12 and 7. 16.

(आ) SSap 389*b*, IS 1117.

(*b*) यच्छति or अर्छ° or इच्छ° or अर्हं° or अभ्यर्ति [ऋच्छति] MBh (var.).

(*c*) तु तानेव or च तान्येव or कृतान्येव MBh (var.).

(*d*) सिद्धिमवाप्नुते (°प्नुयात् ; उपाश्नुते) MBh ; समाप्नुयात् MBh (var.) ; निगच्छति Mn (Medhātithi).

Through the attachment of his organs / [to sensual pleasures] a men doubtlessly will incur guilt ; but if he keeps them under complete control, he will obtain success (in gaining all his aims). (G. Bühler's translation).

6041

इन्द्रियाणां प्रसङ्गेन धर्मस्यासेवनेन च ।
पापान् संयान्ति संसारान् अविद्वांसो नराधमाः ॥

(अ) Mn 12. 52. (Cf. विहितस्याननुष्टानात्).

In consequence of attachment to (the objects of the) senses, and in consequence of the non-performance of their duties, fools, the lowest of men, reach the vilest births. (G. Bühler's translation).

6042

इन्द्रियाणां प्रसृष्टानां हयानामिव वर्त्मसु ।
धृतिं कुर्वीत सारथ्ये धृत्या तानि जयेद् ध्रुवम् ॥

(अ) MBh (MBh [Bh] 3. 202. 23, MBh [R] 3. 210. 26, MBh [C] 3. 13944), R (R [Bar] om., R [B] 7. 59. 2. 23, R [G] 7. 63. 22, R [R] 7. 59. 2. 22, R [Kumbh] 7. 59. 2. 22, R [L] 7. 62. 20). Cf. No. 6043.

(आ) IS 1118.

(*a*) प्रदुष्टानां R ; प्रहृष्टानां MBh (var.).

(*b*) धावताम् [व°] R ; वर्त्मनि MBh (var.).

(*c*) कुर्वीत धृत्या R; वृत्तिं [धृ°].

(*d*) संहृत्येन्द्रियगोचरम् R ; धृत्या विजयते ध्रुवं or धृत्वैतानि ध्रुवो जयः MBh (var.) ; बुधः [ध्रु°] MBh (var.).

When our senses become ungovernable like horses on the high road, we must patiently rein them in; for with patience, we are sure to get the better of them. (P. C. Roy's translation).

इन्द्रियाणां प्रहृष्टानां see No. 6042.

इन्द्रियाणां विचरतां यन् मनो see No. 6044.

6043

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेद् विद्वान् यन्तेव वाजिनाम् ॥

(अ) Mn 2. 88. (Cf. Kaṭha-Upaniṣad 1. 3. 5-6, BhG 2. 67-8, G 11. 4 and 3. 9). Cf. No. 6042.

(आ) BrDh 2. 13. 1, SSap 389 *a*, SPR 361. 5 (a. Mn), Dampatiś 35, IS 1113.

(*a*) हि चरतां Rāghavānanda's commentary.

A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses. (G. Bühler's translation).

6044

इन्द्रियाणां हि चरतां यन् मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥

(अ) MBh (MBh [Bh] 6. 24. 67=BhG 2. 67 =also MBh [Bh] 3. 202. 24, MBh [R] 3. 210. 25, MBh [C] 3. 13945).

(आ) IS 1112, BrDh 2. 13. 2.

(*a*) विचरतां MBh (BhG) (var.), MBh 3 (var.), BrDh.

(*b*) मयोऽनु° MBh (BhG) (var.); ऽथ° MBh 3 (var.).

(*c*) हरते बुद्धिं MBh 3 (but in some texts as above); बुद्धिं हरति MBh 3 (var.); हरते MBh (BhG) (var.).

(*d*) नावं वायुरिवाम्भसि MBh 3 (but some texts as above).

For the senses are roving, / and when the thought-organ is directed after them, / it carries away his mentality, / as wind a ship on water. (F. Edgerton's translation).

इन्द्रियाणां हि चरतां/विषये° see No. 6043.

6045

इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषु या ।
भूतेषु सततं तस्यै व्याप्त्यै देव्यै नमो नमः ॥

(आ) Sama 1 इ 1.

To that deity who presides over all the senses, who pervades all living beings, and who is ever present in all the materials of the universe—my repeated salutations. (A. A. R.).

6046

इन्द्रियाणामनुत्सर्गो मृत्युना न विशिष्यते ।
अत्यर्थं पुनरुत्सर्गः सादयेद् दैवतान्यपि ॥

(अ) MBh (MBh [Bh] 5. 39. 38, MBh [R] 5. 38. 52, MBh [C] 5. 1497).

(आ) IS 1116.



(*a*) इहोत्सर्गो MBh (var.); अनुत्सर्गे MBh (var.).

(*b*) तु [न] MBh (var.).

(*c*) उत्सर्गात् MBh (var.).

(*d*) साधयेद् MBh (var.); शातयेद् (शां°) MBh (var.); दैवतान् अ° MBh (var.).

The withdrawal of the senses from their respective objects is equivalent to death itself. Their excessive indulgence again would ruin the very gods. (P. C. Roy's translation).

इन्द्रियाणि च संयम्य / बकवत् see सर्वेन्द्रियाणि (च) संयम्य / बकवत्.

6047

इन्द्रियाणि च संयम्य रागद्वेषविवर्जितः ।
समदुःखसुखः शान्तः तत्त्वज्ञः साधुरुच्यते ॥

(अ) Cr 1253 (CNN 52). Cf. सर्वेन्द्रियाणि च संयम्य.

(*c*) °सुखशा° [°सुखः शा°]; °शोतः [शान्तः] CNN (MS).

Having brought the senses under control and being free from love and hatred, treating equally joy and sorrow, and being at peace (with all), is said to be the good man who understands the essential nature of all things. (A. A. R.).

इन्द्रियाणि तु संयम्य see सर्वेन्द्रियाणि संयम्य.

6048

इन्द्रियाणि पराण्याहुर् इन्द्रियेभ्यः परं मनः ।
मनसस् तु परा बुद्धिर् यो बुद्धेः परतस् तु सः ॥

(अ) MBh (MBh [Bh] 6. 25. 42=BhG 3. 42), (cf. MBh [Bh] 12. 248. 2, 12. 297. 19 and 12. 246. 3, Kaṭha-Upaniṣad 1. 3. 10). Cf. No. 6052 and तस्मात् त्वम् इन्द्रियाण्य्.

(आ) PW 52. 3.

(*d*) बुद्धेर्यः [यो बु°] MBh (var.).

The senses, they say, are high ; / higher than the senses is the thought-organ ; / but higher than the thought-organ is the consciousness ; while higher than the consciousness is He[1]. (F. Edgerton's translation).

1. The soul.

6049

इन्द्रियाणि पशून् कृत्वा वेदीं कृत्वा तपोमयीम् ।
अहिंसामाहुतिं कृत्वा आत्मयज्ञं यजाम्यहम् ॥

(आ) Subh 177, IS 1119.

(*b*) तयोर्मयीं Subh.

(*d*) यपाम्यहं Subh.

Making the senses the sacrificial victims, having constructed the sacrificing altar of penance, and having made oblations in fire in the form of non-injury, I perform the sacrifice of my own self. (A. A. R.).

6050

इन्द्रियाणि पुरा जित्वा जितं त्रिभुवनं त्वया ।
स्मरद्भिरिव तद्वैरम् इन्द्रियैरेव निर्जितः ॥

(अ) R 6. 114. 8 (Law Journal Press, Madras edition).

(आ) SRHt 167. 4 (a. R), SSSN 152. 4.

(*b*) त्रैलोक्यं विजितं SSSN.

(*c*) एव [इव] SSSN.

(*d*) इव [एव] SSSN.

Having conquered your senses in the days of yore, the three worlds, (oh ! Rāvaṇa), were conquered by you; (now) as though remembering that enmity you have been vanquished by your own senses. (A. A. R.).

6051

... ... ... ... ... ... ।
इन्द्रियाणि प्रमाथीनि हरन्त्यपि यतेर्मनः ॥

(अ) BhPn 7. 12. 7 *cd*.

(आ) SSap 467.

(*c*) प्रमाथ्रीनि BhPn.

... foremost passions of immense power are capable of stealing the reason even of an ascetic. (J. M. Sanyal's translation).

6052–6053

इन्द्रियाणि मनः प्राणो ज्ञानमायुः सुखं धृतिः ।
धारणा प्रेरणं दुःखम् इच्छाहङ्कार एव च ॥

प्रयत्न आकृतिर्वर्णः स्वरद्वेषौ भवाभवौ ।
तस्यैतदात्मजं सर्वम् अनादेरादिमिच्छतः ॥

(अ) Y 3. 73-4.

(*c*) प्रेरणा Y (var.).

The organs, the mind, vitality, knowledge, life, happiness, steadiness, retentivity, motive power, affliction, desire, and egoism also ;

effort, form, colour, harmony and hatred, affluence and poverty—all this is the creation of itself, of this one without a beginning, and desiring for a beginning. (J. R. Gharpure's translation).

6054

इन्द्रियाणि मनो बुद्धिर् अस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

(अ) MBh (MBh[Bh] 6. 25. 40 = BhG 3. 40). (Cf. MBh 13. 149. 36 and 14. 51. 3). Cf. No. 6048 and तस्मात् त्वम् इन्द्रियाण्य्.

(आ) PW 77. 12.

(*c*) °त्येषु MBh (var.).

(*d*) देहिनां or देहिनः MBh (var.).

The senses, the thought-organ, the consciousness, / are declared to be its basis; / with these it confuses / the embodied (soul), obscuring his knowledge. (F. Edgerton's translation).

6055

इन्द्रियाणि महत् प्रेप्सुर् नियच्छेदर्थधर्मयोः ।
इन्द्रियैर्नियतैर्बुद्धिर् वर्धतेऽग्निरिवेन्धनैः ॥

(अ) MBh (MBh [Bh] 5. 127. 25, MBh [R] 5. 128. 26, MBh [C] 5. 4335).

(आ) IS 1120.

(इ) *d* in MBh (Ju) 127 *i*.

(*a*) महात् or परिप्रे° MBh (var.).

(*b*) °कामयोः [°ध°] MBh (var.).

(*c*) निर्जितैर् MBh (var.).

He that desireth to obtain extensive empire[1] must bind his senses to both profit and virtue, for if the senses are restrained, intelligence increaseth, like fire that increaseth when fed with fuel. (P. C. Roy's translation).

1. Any great thing.

6056

इन्द्रियाणीन्द्रियार्थेभ्यः प्राणादीन् मन एव च ।
निगृह्य समवायेन प्रत्याहारमुपक्रमेत् ॥

(आ) ŚP 4464.

Having restrained the sensual organs from their objects and having brought under control the vital airs and the mind, with their combined strength, one should commence true control over the self. (A. A. R.).

6057

इन्द्रियाण्यनुपक्लेश्य लभ्यं श्रेयो गृहाश्रमे ।
अतस्तुर्याश्रमं प्राहुर् अबाधन्यायबाधितम् ॥

(अ) Sabhā 97.

Without torturing the senses very much (but controlled), one should get welfare in the householder's life; hence the fourth stage of life (of a recluse), they say, is opposed to the maxim of non-obstruction. (A. A. R.).

6058

इन्द्रियाण्यन्तरङ्गाणि पातयन्ति यथा जनान् ।
अभ्यन्तरास् तथा राष्ट्रे भृत्याः स्वार्थपरायणाः ॥

(आ) SRHt 131. 15 (a. MBh), SSSN 103. 11.

(*b*) जनान् बहून् SSSN.

Just as (uncontrolled) internal senses cause the fall of the people, so do the self-seeking close servants of (the king) cause the downfall of the country. ( S. Bhaskaran Nair's translation ).

6059

इन्द्रियाण्येव तत् सर्वं यत् स्वर्गनरकावुभौ ।
निगृहीतविसृष्टानि स्वर्गाय नरकाय च ॥

(अ) MBh (MBh [Bh] 3. 202. 17, MBh [R] 3. 210. 19, MBh [C] 3. 13938).

(आ) SRHt 71. 14 (a. MBh), SSSN 58. 13 (a. MBh), VS 2960, SPR 362. 8 (a. Yogaśāstra).

(इ) SS (OJ) 77.

(*a*) इंद्रियाणां च MBh (var.); स्वर्ग [स°] MBh (var.).

(*b*) यौ [यत्] MBh (var.).

(*c*) निसृष्टानि SS (OJ); निसृताष्टानि VS (var.).

(*d*) वा [च] VS.

Heaven and hell are our own senses. When we control them it is heaven, but when we let them loose it is hell. (Raghuvīra's translation).

इन्द्रियार्थेषु वैराग्यं see महाभूतान्य्.

6060

इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः ।
अतिप्रसक्तिं चैतेषां मनसा संनिवर्तयेत् ॥

(अ) Mn 4. 16. (Cf. Y 1. 122, G 9. 50, B 2. 2. 1, Āp 2. 5).

(आ) Dampatiś 37, IS 1121,

(*b*) प्रसज्जेत Rāghavānanda's commentary, Daṁpatiś.

(*cd*) अतिप्रसक्तिश्चैतेषां मनसापि न चिन्तयेत् Daṁpatiś.

Let him[1] not, out of desire (for enjoyments), attach himself to any sensual pleasures, and let him[1] carefully obviate an excessive attachment to them (by reflecting on their worthlessness) in his heart. (G. Bühler's translation).

1. A *snātaka*.

6061

इन्द्रियैरिन्द्रचन्द्राद्या हेपिता यैः सुरा अपि ।
अपरिम्लानमानत्वं तैर्मर्त्यस्याथवा कथम् ॥

(अ) RT 7. 315 (all editions).

(*a*) °चन्द्राद्यैः RT (var.).

If even Indra, Candra, and other gods have been brought into shame by the senses, how could then honour of a man escape being sullied by them? (M. A. Stein's translation).

6062

इन्द्रियैरिन्द्रियार्थेषु वर्तमानैरनिग्रहैः ।
तैरयं ताप्यते लोको नक्षत्राणि ग्रहैरिव ॥

(अ) MBh (MBh [Bh] 5. 34. 52, MBh [C] 5. 33. 53, MBh [C] 5. 1148).

(आ) IS 1122.

(*b*) असंयुतैः

(*c*) नीय° or भ्राम्य° or तप्य° [त°] MBh (var.); लोके MBh (var.).

As the stars are affected by the planets, so is the word affected by the senses, when they are directed, uncontrolled, to their respective objects. (P. C. Roy's translation).

6063

इन्द्रो निन्दति वाहमाह दिनकृत्त्वर्च्चामेवार्वतश्
चञ्चूर्न्यञ्चति किं न पन्नगरिपोरन्तस्त्रपोद्रेकतः ।
वातः खञ्जति पङ्गुपुञ्जति मनोराजिर्भवद्वाजिषु
द्वेषादाजिषु वैरिणामभिमुखं धावत्सु यावत् सुखम् ॥

(अ) SMH 5. 30.

(*a*) °त्वच्चर्चा च मेवार्च्चत° SMH (*sic*!) (but SMH [var.] as above); °गुर्वाच° SMH (var.); °मेवाबृत° SMH (var.).

(*b*) चञ्चु° SMH (var.).

(*d*) द्वेषामाजिषु SMH (var.).

Śārdūlavikrīḍita metre.

Indra censures his horse [Ucchaiśravas] as being too slow, the sun considers his horses as fit for worship alone, the king of birds [Garuḍa] grinds his teeth [beak] overcome with shame; the hurricane is but lame, thought moves like a lame person, oh! king, when your cavalry rush at the enemy's forces, easily with hate and zeal. (A. A. R.).

इन्द्रोपि समयं see No. 1015.

6064*

इन्द्रो यच्छतमन्युरस्ति दहनो यत् पावकोऽप्यन्तकः
कीनाशो धनदो विमाननिरतः पाशी जलानां पतिः ।
ईशः कामहरश् चलो यदनिलो यन्नैर्ऋतो राक्षसस्
तन् नान्योऽवनिलोकपाल भवतः कश्चित् समः स्याद् गुणैः ॥

(आ) VS 2551 (a. Śrī-Baka).

Śārdūlavikrīḍita metre.

Indra has performed a hundred horse-sacrifices [he has hundreds of angry moods or sorrows]; the god of fire burns; the god of death is a destroyer; Kubera is fond of *vimāna* [aerial car *or*: infamy]; god Varuṇa is full of *pāśa* [rope *or*: attachments]; Śiva is *kāmahara* [drawn by love *or*: destroyer of Cupid]; the wind god is fickle; Nairṛta is a demon. Thus, oh! king, protector of the earth, there is no one (among the *lokapāla*-s, the guardians of quarters) who equals you in merits. (A. A. R.).

6065*

इन्द्रो यमोऽसि वरुणोऽसि हुताशनोऽसि
ब्रह्मा हरो हरिरसीत्यसकृद् यदुक्तिः ।
भूपालमौलिमणिरञ्जितपादपीठ
तस्यानृतस्य फलमिन्धनमुद्वहामि ॥

(आ) SH 1563, Ava 165. 363, SR 249. 92, SSB 657. 9.

(*b*) हरिरस्मी° SH.

(*c*) °मणिराजित° SH.

Vasantatilakā metre.

You are the god Indra, Yama, Varuṇa, Agni, Brahmā, Śiva, Viṣṇu—thus told repeatedly, oh ! king whose foot-stool is coloured by the gems on the diadems of princes, I now bear the fuel as the result of these false statements. (A. A. R.).

इन्द्रो वै खण्डमाहुः see No. 6019.

इप्सितं मनसः सर्वं see No. 6237.

6066*

इभकुम्भतुङ्गकठिनेतरेतर-
स्तनभारदूरविनिवारितोदराः ।
परिफुल्लगण्डफलकाः परस्परं
परिरेभिरे कुकुरकौरवस्त्रियः ॥

(अ) Śiś 13. 16.

(*a*) °घटित° [°कठिने°] Śiś (var.).

Mañjubhāṣiṇī metre.

With their (thin) bellies kept at arms length by their bosoms high and hard like the elephant's forehead, with their broad cheeks all aglow with pleasure, the Yādava and Pāṇḍava ladies embraced one another. (A. A. R.).

इभतुरगशतैः प्रयान्ति मूर्खा see No. 6168.

इभतुरगशतैः प्रयान्तु see No. 6168.

6067

इभ्या यदि नृपद्वारे संमन्यन्ते किमद्भुतम् ।
इदानीं विबुधद्वारे तेषामेव पुरस्क्रिया ॥

(आ) SSB 331. 1.

If rich nobles are greatly honoured at the king's threshold, is it a matter for wonder ? For now, they alone are honoured at the entrance to the temples ! (A. A. R.).

6068

इमं कनकवर्णाभं भूषणैः समलंकृतम् ।
गृध्रवाक्यात् कथं पुत्रं त्यजध्वं पितृपिण्डदम् ॥

(अ) MBh (MBh [Bh] 12. 149. 60, MBh [R] 12. 153. 65, MBh [C] 12. 12. 5738).

(आ) Kpr 4. 96, Amd 111. 263.

(*a*) अमुं [इ°] Kpr, Amd ; °वर्णागं or °कंठभं or °वर्णांग° MBh (var.).

(*b*) बालमप्राप्तयौवनम् Kpr, Amd.

(*c*) बालास् [पु°] Amd ; मूढास् Kpr.

(*d*) त्यजध्वमविशङ्किताः Kpr, Amd ; त्यक्ष्यध्वं (°ध्वे) MBh (var.); °पिंडजं (°नं) or °पिंडिदं MBh (var.).

How is it that mearly on the words of the vulture, you are leaving behind this (dead body of your) son of golden complexion, well adorned with ornaments and the giver of holy balls of rice to (your) manes ? [With these words the jackal tries to dissuade the father and other relatives of a dead boy from leaving the cemetery, during day-time, for the jackal could feed on the body only during night, while the vulture would eat up the body if left uncared for during day-time]. ( S. Bhaskaran Nair's translation ).

6069*

इमं तिलसुमायितं युवतिनासिकासंपुटं
विभाव्य सुमनोजनो मनसि मोदमापद्यते ।
सखे भुजगमुत्फणं सविषफूत्कृताहंकृतं
विभावय न तत्स्पृहां कुरु जहीहि तद्दृश्यताम् ॥

(आ) SSB 277. 8 (a. Saṁgrahītṛ).

Pṛthvī metre.

Imagining this well-shaped nose of the young damsel to be the (charming) *tila*-flower, there arises immense pleasure in the mind of the (love-longing) youth ; but, oh ! friend, consider it as the venomous and ferociously hissing lifted hood of a cobra ; do not desire for it and so avoid its sight. ( S. Bhaskaran Nair's translation ).

6070*

इमं परित्यज्य परं रणादरिः
स्वमेव भग्नः शरणं मुधाविशत् ।
न वेत्ति यत् त्रातुमितः कृतस्मयो
न दुर्गया शैलभुवापि शक्यते ॥

(अ) Naiṣ 12. 54.
Vaṁśastha metre.

In vain does an arrogant foe running away from battle seek his own home, leaving this king hostile to him. Little does he know that even an inaccessible mountain tract [*or* : even the goddess Durgā, the daughter of the (Himālaya) mountain] cannot protect him from the king. (K. K. Handiqui's translation).

6071

इमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम् ।
गुरुशुश्रूषया त्वेव ब्रह्मलोकं समश्नुते ॥

(अ) Mn 2. 233, Bhaviṣya-pur 14. 212, Vi 31. 10. (Cf. MBh [Bh] 12. 109. 8).

(*ab*) मा° पि° tr. Bhaviṣya-pur.

(*c*) गुरुशुश्रूषया चैव Rāghavānanda's commentary, Bhaviṣya-pur ; गुरुशुश्रूषयाप्येव (°वं) Govindarāja's commentary; त्वेवं MnJh.

(*d*) गच्छेच्छक्रसलोकताम् Bhaviṣya-pur.

By honouring his mother he[1] gains this world[2], by honouring his father the middle sphere, but by obedience to his teacher the world of Brahman. (G. Bühler's translation).

1. Student of the Vedas.
2. G. Bühler has : "this (nether) world".

6072

इमां च विन्द्यादनुरक्तचेष्टां
प्रियाणि वक्ति स्वधनं ददाति ।
विलोक्य संहृष्यति वीतरोषा
प्रमार्ष्टि दोषान् गुणकीर्तनेन ।

(अ) BṛSaṁ 78. 5, Vet 3. 14.

(*a*) इयं च विद्या° (विंद्या°) Vet; चेष्टा Vet.

(*c*) मा द्रक्ष्यति Vet (but some texts as above) ; हृष्यति Vet (var.); भीतिसेवा [वी°] Vet. (var.).

(*d*) घर्माष्टि [प्र°] Vet (var.).

Upendravajrā metre.

You may hold that she[1], also, is affectionately disposed who talks kindly, shares her wealth, gladdens at seeing her husband, and forgetting her anger, wipes out any fault of his by extolling his good parts. (H. Kern's translation).

1. The wife.

6073*

इमां परीप्सुर्दुर्जाते पराभिभवकातराम् ।
भर्तृप्रियः प्रियैर्भर्तुर् आनृण्यमसुभिर्गतः ॥

(अ) Mālavikā° 5. 11. (Cf. Kālidāsa-Lexicon I. 2 : p. 54).

(*a*) दुर्जातेः Mālavikā° (var.).

Eager in this misfortune to protect her[1], terrified by the enemy's onslaught, he[2] paid with his dear life his debt affection to the lord whom he loved. (A. B. Keith's translation in his *The Sanskrit Drama*, p. 165).

1. Mālavikā
2. The king.

6074*

इमां विधातुं भुजवल्लिमुज्ज्वलां
गृहीतसारं विधिना नतभ्रुवः ।
कठोरभावप्रियमेव केवलं
मृणालमन्तस्तरलं कुतोऽन्यथा ॥

(आ) Skm (Skm [B] 846, Skm [POS] 2. 75. 1) (a. Dūṇoka, in some texts Duloka).

(*c*) कठोरभावाश्रयमेव Skm (var.).

Vaṁśastha metre.

The Creator has taken the very essence of the lotus-stalks in order to fashion these resplendent charming hands of the damsel of curved eye-brows; (it is well known) that the lotus-fibre is fond of being hard by nature (as it has small thorns outside); how can it be tremulous [hollow] within otherwise? (A. A. R.).

6075*

इमां सागरपर्यन्तां हिमवद्विन्ध्यकुण्डलाम् ।
महीमेकातपत्राङ्कां राजसिंहः प्रशास्तु नः ॥

(अ) Svapnavāsavadatta 6. 19, Dūtavākya 1. 56).

(आ) Alm 100.

May our Rājasiṁha[1] rule the earth, having the oceans for her husbands, the Himālaya and Vindhya mountains for her ear-ornaments and marked by one (royal) umbrella! (M. R. Kale's translation).

1. Lion-like king.

6076

इमानि प्रायशस् तानि वेश्यास्वेवं प्रदापयेत् ।
सा मुञ्चत्यचिरात् सर्वम् उपभोगं तदात्मनः ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 69.

These things [wine, flowers, etc.] generally should be given (liberally) to the prostitutes through the go-betweens; then before long she will leave off attachments to others and that will result in one's own enjoyment. (A. A. R.).

6077

इमा यदि भवन्ति नो गलितयौवना नीरुचस्
तदा कमललोचनास् तरुणमानिनीर्मा मुचत् ।
विलासमदविभ्रमान् भ्रमति लुण्ठयत्री जरा
यतो भुवि वधुस् ततो भवति निःस्पृहस् तन्मुखे ॥

(अ) AS 328.

(*a*) गलति° AS (var.).

(*b*) °भामिनी° AS (var.); °निनी मामुचत् AS (KM); °ननी° AS (var.).

(*c*) °भ्रमा AS (KM); लुण्ठयित्री AS (var.).

(*d*) निस्पृहस् AS (var.).

Pṛthvī metre.

As long as they do not become deprived of their youth and are not insipid, these lotus-eyed damsels, full of youthful pride, are not given up; but old age is ever on the move robbing them of their charm, pride and sportive actions; as the young women in this world are subject to this change, a person becomes free of desire in that face. (A. A. R.).

6078

इमा रूपस्थानस्वजनतनयद्रव्यवनिता-
सुतालक्ष्मीकीर्तिद्युतिरतिमतिप्रीतिधृतयः ।
मदान्धस्त्रीनेत्रप्रकृतिचपलाः सर्वभविनाम्
अहो कष्टं मर्त्यस् तदपि विषयान् सेवितुमनाः ॥

(अ) AS 329.

(*a*) रूपस्थाना° AS (var.); °वनिता AS (KM).

Śikhariṇī metre.

These things, beauty, position in life, relations, sons, wealth, wife, daughters, prosperity, fame, effulgence, love, mind, pleasure and happiness are to all men as fickle as the glances of a woman who is under the influence of wine; alas! the pity of it! man still desires to indulge in the pleasures of the senses. (A. A. R.).

6079*

इमास्ताः कस्तूरीप्रखरखुरटङ्कक्षततटास्
तटिन्योऽरण्यानीमनु कमलिनीच्छन्नसलिलाः ।
जले यासां हंसा बिसकिसलयग्रासरसिकाः
सलीलं लीयन्ते युवतिगतिविद्यैकगुरवः ॥

(आ) Skm (Skm [B] 1320, Skm [POS] 2. 169. 5) (a. Manmoka).

(*d*) °रीत्येक° [°विद्यैक°] Skm (POS).
Śikhariṇī metre.

Here flow these rivers in the vicinity of a big forest with their banks trampled by the hard, sharp hoofs of the musk-deer and having their waters covered over with lotuses; and therein nestle sportively the swans tasting with pleasure lotus-stalks, and that are the instructors in the art of the majestic gait of damsels. (A. A. R.).

6080*

इमास्ता विन्ध्याद्रेः शुकहरितवंशीवनघना
भुवः क्रीडालोलद्विरददशनाभुग्नतरवः ।
लताकुञ्जे यासामुपनदि रतक्लान्तशबरी-
कपोलस्वेदाम्भःकणचयनुदो वान्ति मरुतः ॥

(अ) SkV 1588 (a. Dakṣa), Skm (Skm [B] 2039, Skm [POS] 5.8.4) (a. Yogeśvara), ŚbB 2. 299 and 3. 180, Amd 325. 941, Sar 3. 9 (p. 316), Kav p. 77.

(*ab*) °घनाभुवः [°घना भुवः] Skm (B).

(*b*) °द्विरदरदनारुग्णतरवः (°रुग°) Amd, Sar, Skm.

(*c*) °क्लान्ततरुणी Skm.

(*d*) कपोले° Skm (var.); परिचयनुदो Amd, Sar, Skm.
Śikhariṇī metre.

This is the country of the Vindhyas, with its bamboo thickets green as parrot's wings / and its trees broken by the tusks of elephants in play; / where in bowers by the streams / the wind dispels the drops of sweat / that gather on the cheeks of mountain girls / from exercise in love. (D. H. H. Ingalls's translation).

6081*

इमा हिन्दोलासु भ्रमितमहसः कुङ्कुमरुचा
त्रपारूपाकारास् तरलतरहाराश् चलदृशः ।
उदञ्चत्काञ्चीनां बहलतरघोषैर्मनसिज-
त्रिलोकीसम्राजो दधति जयघण्टालिनिनदम् ॥

(आ) PV 537 (a. Madhusūdana-svāmin), SuSS 111.

(*a*) कुङ्कुमरुद्धां PV (MS).
Śikhariṇī metre.

Here are these tremulous-eyed damsels whirling in swings, rosy in colour, the very picture of coyness, with their pearl-strings dangling; when the petty bells in their girdles move to and fro, they produce tinkles constantly, which are the sounds of the victory bells rung to proclaim the overpowering sway of the god of love in the three worlds. (A. A. R.).

6082

इमे तारुण्यश्रीनवपरिमलाः प्रौढसुरत-
प्रतापप्रारम्भाः स्मरविजयदानप्रतिभुवः ।
चिरं चेतश्चौरा अभिनवविकारैकगुरवो
विलासव्यापाराः किमपि विजयन्ते मृगदृशाम् ॥

(अ) BhŚ 217.

(आ) SR 255. 30 (a. BhŚ), SSB 66. 35, SLP 5. 22 (a. BhŚ), IS 1123.

(*a*) तारुण्यस्त्री° BhŚ (var.); °नवपरिमल° or °धवपरिमलाः BhŚ (var.).

(*b*) °प्रतान° or °प्रदोष° BhŚ (var.); °प्रारंभ° BhŚ (var.); स्मरविजयि BhŚ (var.); °मान° [°दान°] BhŚ (var.).

(*c*) °श्चोराः BhŚ (var.); त्वभिनव° (हृच°) BhŚ (var.); °विलासैक° BhŚ (var.); °करुचयो SR, SSB.

(*d*) विशाल° BhŚ (var.); किमिव or क्षणमपि ज° BhŚ (var.); मृगयन्ते BhŚ (var.); मृगदृशः BhŚ (var.), SR, SSB.
Śikhariṇī metre.

The amorous sports of the antelope-eyed ladies which savour of the immense beauty of their youthful persons, consist of their increasing skill in the performance of sexual intercourse, command the power of conquering the god of love, and

possess the charms to steal away the hearts of men, and which are the only real masters to teach the mysteries of the first enjoyments of budding beauties are indeed indescribable! (P. G. Nath's translation).

6083*

इमे पद्मे नाम्भः पुलिनतटमेतन् न तटिनी
खमेतन् न व्याप्तिः स्तबकयुगमेतन् न लतिका ।
प्रवालोऽयं नाब्धिः शिशिरकिरणोऽयं न रजनी
घनोऽयं न प्रावृट् शिव शिव विधेः शिल्परचना ॥

(आ) VS 1478 (a. Sārvabhauma).

Śikhariṇī metre.

Here are two blue lotuses[1] but there is no water; this is the broad sandy bank[2], but no river; this is the sky[3], but no pervasion; here is a pair of flower-bunches[4], but no creeper; this is coral[5], but no sea; this is the cool-rayed moon[6], but no night; here are dark clouds[7], but no rainy season; oh! God, the wonder! the artistic talent of the Creator Brahmā! (A. A. R.).

1. Eyes 2 Hips. 3. Waist. 4. Breasts.
5. Lips. 6. Face. 7. Tresses.

6084

इमे मम धनाङ्गजस्वजनवल्लभादेहजा-
सुहृज्जनकमातुलप्रभृतयो भृशं वल्लभाः ।
मुधेति हतचेतनो भववने चिरं खिद्यते
यतो भवति कस्य को जगति वालुकामुष्टिवत् ॥

(अ) AS 257.

(आ) SPR 343. 23 (a. AS).

(*a*) °देहजा AS (var.); °देहजाः AS (KM).

(*c*) मुद्येति or खिद्येति or विद्यते (°न्ते) AS (var.).

(*d*) वालिका° or वालिकामुष्ट° or बाहुकाशुष्टि° AS (var.).

Pṛthvī metre.

These are very dear to me, wealth, sons, relations, wife, daughters, friends, father, uncles and others; in vain the foolish mind worries itself for long in the forest of worldly life; what will happen and to whom (no one knows) in this world as unto a handful of sands. (A. A. R.).

6085*

इमे हि दैन्येन निमीलितेक्षणा
मुहुः स्खलन्तो विवशास् तुरङ्गमाः ।
गजाश् च सप्तच्छददानगन्धिनो
निवेदयन्तीव रणे निवर्तनम् ॥

(अ) Karṇabhāra of Bhāsa 1. 11.

(आ) Alm 101.

Vaṁśastha metre.

These horses, closing their eyes in gloom, and frequently stumbling, appear helpless as if they forebade retreat in battle; and so also do the elephants, realing with rut that smells like *saptacchada*. (C. R. Devadhar's translation).

6086*

इमौ रम्भास्तम्भौ द्विरदपतिकुम्भद्वयमिदं
तदेतल् लीलाब्जं शरदमृतरश्मिः स्फुटमयम् ।
किमङ्गे तन्वङ्ग्याः कलयति जगत् कान्तमधिकं
यदेतस्यां शश्वत् परवशमिवोन्मत्तमिव च ॥

(आ) SkV 424.

(*c*) जगत्कांति° SkV (var.).

Śikhariṇī metre.

These are plantain stems[1]; this pair, an elephant's cranial lobes[2], / here is a lily to toy with[3]; and clearly here the autumnal moon[4]. / But what does the world take to be of surpassing beauty in a graceful woman? / That there is in her something ever subservient as it were, / and yet, as it were untamed. (D. H. H. Ingalls's translation).

1. Thighs. 2. Breasts.
3. Eyes. 4 Face.

6087*

इयं कलाविलासिनी कलावती समीपगा
धृतारविन्दलोचना मनोजशोकमोचना ।
नवीननीरदच्छटासमानकेशभूषिता
न कस्यचिज् जनस्य चित्तवृत्तितापखण्डिता ।।

(आ) Vidy 680 (a. Kṛṣṇadattopādhyāya).

(*b*) or मनोकशो° Vidy.

Pañcacāmara metre.

Here is the damsel flashing with her skill in fine arts, charming like the moon and moving in close vicinity, possessing eyes of blue lilies, the banisher of all worries of the mind, adorned with tresses resembling a mass of fresh (dark) clouds; is there any man possessing sensibility whose worries are not chased away by her? (A. A. R.).

6088*

इयं कियच्चारुकुचेति पश्यते
पयःप्रदाया हृदयं समावृतम् ।
ध्रुवं मनोज्ञा व्यतरद्यदुत्तरं
मिषेण भृङ्गारधृतेः करद्वयी ।।

(अ) Naiṣ 16. 92 (Naiṣ [HSS] 16. 91).

(*d*) करद्वयौ Naiṣ (HSS).

Vaṁśastha metre.

A guest looked at the covered bosom of a maid, who was giving him water, and thought: how large are her charming breasts? "To him her beautiful hands seemed to give a reply, upholding the golden jar[1]. (K. K. Handiqui's translation).

1. As big as the jar, since women's breasts are very often compared to a jar.

6089*

इयं गेहे लक्ष्मीरियममृतवर्तिर्नयनयोर्
असावस्याः स्पर्शो वपुषि बहुलश् चन्दनरसः ।
अयं बाहुः कण्ठे शिशिरमसृणो मौक्तिकसरः
किमस्या न प्रेयो यदि परमसह्यस्तु विरहः ।।

(अ) Uttararāmacarita 1. 38, Han (Madhusūdana) 4. 27 (in Calcutta ed. by Kāli Kṛṣṇa Bahādur) 197.

(आ) SkV 427 (a. Bhavabhūti), Prasanna 110 *a*, KH 361. 14-7, Sar 5. 86 (p. 601), ŚbB 2. 98; 2. 152; 2. 331; 3. 21; 3. 312; 3. 371, JSub 221. 3, Amd 69. 137, Daś *ad* 3. 18 (p. 158) (a. Uttara°), KāVa *ad* 4. 3. 6 (p. 50), Nāṭyadarpaṇa (GOS 48) *ad* 2. 31 (p. 121) (a. Uttara°), VyVi *ad* 2. 101 and *ad* 2 (p. 317) beginning only, Almu 16. 6.

(*a*) °वल्लिर्न KāVa (var.); °यनोर् Almu, Nāṭya°.

(*b*) बहुल° KH, Sar (but श as above).

(*c*) इमौ बाहू Han (Calc. ed.); प्रस्वयं क° Prasanna; बा° क° tr. SkV, KH, Nāṭya°, VyVi, Almu, KāVa; शिशिरसमृणो Sar (var.); सरसम° Han (Calc. ed.); °करसः SkV.

(*d*) वद [यदि] Han (Calc. ed.); पुनरसह्यो न [प०] Uttara° (var.).

Śikhariṇī metre.

She[1] is the prosperity of my[2] house, she is a collyrium-pencil of ambrosia to my eyes, this touch of hers is to my body abundant juice of sandal-wood, this her arm on my neck is a string of pearls, cool and smooth; what about her would not be pleasing, if—but separation from her is intolerable. (C. N. Joshi's translation).

1. Sita. 2. Rāma's.

6090*

इयं गौरुद्दामा तव निबिडबन्धापि हि कथं
न वैदर्भादन्यत् स्पृशति सुलभत्वेऽपि हि कथम् ।
अवन्ध्या च ख्याता भुवि कथमगम्या कविवृषैः
कथं वा पीयूषं स्रवति बहु दुग्धापि बहुभिः ।।

(आ) SkV 1725 (a. Śabdārṇava), Skm (Skm [B] 2155, Skm [POS] 5. 31. 5) (a. Śabdārṇava), Kav p. 110.

(*b*) चरति [स्पृ°] Skm.

(*c*) °मगस्या SkV (var.).

(*d*) कविभिः [बहुभिः] Skm.

Śikhariṇī metre.

How can this speech [*or* : cow] of yours, although tightly constructed [*or* : tightly bound], be powerful [*or* : untied]; how is it that being easy to understand, your speech partakes of nothing other than the *vaidarbhī*-style [*or* : how is it that the cow touches indeed nothing other than the *darbha* grass although (other grass) is easy to find] ? Since she is said to be fertile [unbarren] on earth, how is she unapproachable by other master poets [*lit.* : poet-bulls]? [*or* : how is it that even though often milked by many she still flows with nectar ?]. (D. H. H. Ingalls's translation).

6091*

इयं गौरेका नः क्वचिदपि न संयोजनविधाव्
अमुष्याः पश्यामो रसभरमुचं कांचिदपराम् ।
गले बद्धा दध्मो यदि न धृतिरुद्दामविधृतौ
भयं गोचोरेभ्यस् तदिह क उपायः प्रभवतु ॥

(आ) Skm (Skm [B] 2169, Skm [POS] 5. 34. 4) (a. Selhūka = Sonnoka), Kav p. 116.

(*b*) °मुचः Skm.

(*d*) गोचरेभ्यस् Skm (POS).

Śikhariṇī metre.

Here have I a *gauḥ* [cow *or* : poetic composition] in whose association I see the best *rasa* [dairy-product *or* : poetic sentiments], and there is no equal to it; if bound in the neck [with a rope *or* : not given out to people] there is no happiness in it; but given freedom, there is the fear of *go-cora* [cow-lifters *or* : stealing authors]. What is the remedy here that will be effective? (A. A. R.).

6092

इयं घटी मत्तगजेन्द्रगामिनी-
विचित्रसिंहासनसंस्थिता सदा ।
अनेकरामाजनलालिता परं
विधेर्वशात् सैव सती प्रजार्थिनी ॥

(अ) Cr 1254 (CRC 6. 28, CPS 144. 26).

(आ) SuM 7. 21.

(*a*) कटी CRC, CPS, SuM; (my change to घटी).

(*b*) °जनघनेन लालिता SuM.

(*d*) °शादेव निकर्पराभवत् SuM ; सैकवती CRC.

Upendravajrā metre.

This *ghaṭī* [water pot *or* : style] is ever occupying a wonderful throne of a majestically moving damsel (at her hip); it is fondled by many a fine woman [by many poets]; none-the-less she is pure in conduct by the will of fate and desires offspring. (A. A. R.).

इयं च विद्यादनुरक्तचेष्टां see No. 6072.

इयं च विद्याद् see No. 6072.

6093*

इयं चिद्रूपापि प्रकटजडरूपा भगवती
यदीयाम्भोबिन्दुर्वितरति हि शंभोरपि पदम् ।
पुनाना धुन्वाना निखिलमपि नानाविधमघं
जगत् कृत्स्नं पायादनुदिनमपायात् सुरधुनी ॥

(आ) PdT 41 (a. Lakṣmaṇa), Pad 8. 42 (a. Lakṣmaṇa), RJ 86 (a. Lakṣmaṇa), Regnaud II 19 (a. Lakṣmaṇa), SR 9. 126, SSB 14. 1. (Cf. P. K. Gode, *Studies in Indian Literary History II*, pp. 348 and 347).

(*a*) प्रकटजलरूपापि Gode (*contra metrum*).

(*b*) च [हि] SR, SSB, Regnaud II.

Śikhariṇī metre.

This goddess [Gaṅgā], though of the form of pure consciousness, has manifested herself in mundane form (as the river), a drop of whose water takes one to the feet of even Lord Śiva; washing off all kinds of sins of the people and purifying them, may this divine river protect the entire earth on all days from calamities. (A. A. R.).

6094*

इयं तावल् लीला यदधिरुरुहे वृद्धवृषभो
यदुन्नेहे रुण्डं यदिह चितिभस्मापि लिलिपे ।
अयं को व्यापारो यदतिलकि भाले हुतवहो
यदग्रैवि व्यालो यदकवलि हालाहलमपि ।।

(अ) Bilvamaṅgalastava 3. 11.
(आ) Ava 179. 484, SR 245. 3, SSB 649. 3.
(a) °वषपे Bilva°.
(b) यदिहेन्नं मुण्डे यदुपदिदिहे भस्म भवता Bilva°.
(c) क एष व्यामोहो य°... शूलिन् [भा°] Bilva°.
(d) यदग्राहि Bilva°.
Śikhariṇī metre.

This was his divine sport that he mounted an old bull, wore a skull and smeared himself all over with ashes; what kind of action, that he had fire on the forehead as *tilaka*, and put on a serpent as a necklace and drank the *hālāhala*-poison ? (A. A. R.).

6095*

इयं ते जननी प्राप्ता त्वदालोकनतत्परा ।
स्नेहप्रस्नवनिर्भिन्नम् उद्वहन्ती स्तनद्वयम् ।।

(अ) Vik 5. 12. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 122).
(c) °प्रस्रव° Vik (var.).
(d) स्वनांशुकम् Vik (var.).

My child, here is thy mother come, intently gazing upon thee,—upheaving the scarf of her bosom, which bursts open with the gush of her love, (E. B. Cowell's translation),

इयंतो भिन्नमर्यादैः see No. 6097.

6096*

इयं त्रियामा शतयामधारिणी
सुधाकरादग्निरुदेति सर्वतः ।
तनोति तापं मृदुचन्दनानिलो
विधौ विरुद्धे हि विपत् पदे पदे ।।

(आ) Vidy 394.
Vaṁśastha metre.

This night of three *yama-s*[1] is prolonged to a hundred *yama-s*, fire is scattered all around from the nectar-rayed moon, the gentle breeze of sandal [Malaya breeze] spreads the heat; when fate is adverse, indeed, there is danger at every step. (A. A. R.).

1. A *yāma* is the duration of three hours.

6097

इयं त्वभिन्नमर्यादैः स्वनुशिष्टैः कृतात्मभिः ।
सर्वसहैरुपायज्ञैर् अमूढैरेव धार्यते ।।

(अ) P (PT 3. 17, PTem 3. 15, PN 3. 13 [cf. p. XLXVIII], PRE 3. 14). Cf. Ru 134. (Cf. मदावलिप्तैः पिशुनैर्).
(a) °दैर् PS (see *b*); इयंतो भिन्न° PN.
(b) अनुत्सेकैः PS; स्वानु° PT (var.); क्रियात्मभिः PN.
(c) सर्वसहैर् PTem, PN; सर्वसङ्गैर् PS; अपायज्ञैर् PT (var.).
(d) °ढैरवधा° PS; °ढैरवमन्यते PN; °ढैरवतार्यते PS (var.).

But the same are maintained[1] only by those who do not overstep the proper bounds, who are well-instructed, self-controlled, all-patient, skilled in the (political) ways and means, and not stupid. (F. Edgerton's translation).

1. The methods of government are hard to grasp.

6098

इयं धत्ते धीरे मलयजसमीरे न च मुदं
न पद्मानां वृन्दे ललितमकरन्देऽपि रमते ।
न वा सा सानन्दा भवति नवकुन्दावलिकुले
तदेतस्या बाधाहरमपि समाधानमिह किम् ॥

(आ) PdT 170 (a. Lakṣmaṇa), Pad 39. 2 (a. Lakṣmaṇa).

(*c*) नवकुन्दो PdT (MS).

(*d*) किम् om. PdT (*sub-metric*).

Śikhariṇī metre.

She does not feel joy in the pleasing Malaya breeze, nor does she take delight in these clusters of lotus flowers that are full of fresh honey; she does not feel happy in this mass of fresh jasmine flowers; hence what is the answer to get rid of her malady? (A. A. R.).

6099*

इयं पल्ली भिल्लैरनुचितसमारम्भरसिकैः
समन्तादाकीर्णा विषविषमबाणप्रणयिभिः ।
तरोरस्य स्कन्धे गमय समयं कीर निभृतं
न वाणी कल्याणी तदिह मुखमुद्रैव शरणम् ॥

(अ) BhŚ 411.

(आ) ŚP(MS Śukānyokti) 7, VS 768 (a. [?] Vāsudeva), Any 61. 73 (Śukānyokti), Pad 98. 39 (a. BhŚ), SR 227. 192 (a. ŚP), SSB 618. 12, Vidy 156, RJ 419, SU 1201 (a. BhŚ), SK 5. 511, SSD 2*f*. 24 *b*, IS 1129, Kav p. 41.

(*a*) इयं [इयं] ŚP (MS); वल्ली ŚP (MS), RJ; °समानंभ° ŚP (MS).

(*b*) समदानाक्रां ŚP (MS); समन्तादाक्रान्ता Pad, SR, SSB, VS; समन्तादाविष्टा Any.

(*c*) ततोरस्य ŚP (MS).

(*d*) वाणि ŚP (MS); तदीह ŚP (MS); शरणाम् ŚP (MS); तव मुद्रैव [मुख°] Any.

Śikhariṇī metre.

This hamlet of boors is scattered all over with people who take great delight in reprehensible actions, who are addicted to sensuality and striking with poisoned arrows; spend your time oh! parrot, silently in the branch of the tree; for, not your pleasing talk, but a sealed mouth alone is your refuge. (A. A. R.).

6100*

इयं प्रीतिर्वल्ली हृदयभुवि दैवात् समुदिता
तथा यत्नाद् रक्ष्या प्रकृतिमृदुलापायबहुला ।
यथा नैनां स्फीतां पिशुनजनदुर्वाक्यदहनो
दहत्यन्तः शोषं व्रजति न पुनः सौहृदनिधेः ॥

(आ) SR 177. 988, SSB 514. 988, SuM 13. 17.

(*b*) मृदुलसरलापा° SuM.

(*c*) स्फीतः SuM.
चिरेणापि च यथा [पु° सौ°] SuM.

Śikhariṇī metre.

This creeper of good will [affection] has risen in the heart by providence; with such efforts should it be protected, as many are the dangers to it in its naturally tender state, that it may not be burnt out by the fire of the evil words of tale-bearers and that this treasure of friendship may not get dried up. (A. A. R.).

6101

इयं बाला नवोद्वाहा सत्यं श्रुत्वा व्यथां व्रजेत् ।
कामं धीरस्वभावेयं स्त्रीस्वभावस् तु कातरः ॥

(अ) Sv 4. 8.

This young girl, newly married, will feel pain on hearing the truth; granted that she is noble-minded, but woman is timid by nature. (M. R. Kale's translation).

6102*

इयं बाला मां प्रत्यनवरतमिन्दीवरदल-
प्रभाचौरं चक्षुः क्षिपति किमभिप्रेतमनया ।
गतो मोहोऽस्माकं स्मरसमरबाणव्यतिकर-
ज्वरज्वाला शान्ता तदपि न वराकी विरमति ॥

(अ) BhŚ 218.

(आ) SkV 1620, Skm (Skm [B] 2312, Skm [POS] 5. 63. 2) (a. Jñānaśiva), JSub 304. 13, IS 1130.

(a) संप्रत्य° BhŚ (var.) ; °दलं BhŚ (var.).

(b) °चोरं BhŚ (var.) ; किमभिप्रेत्य विनयात् or किमभिप्रेत (त्य°) मनसा or किमभिप्रेति मनसा or सहसाह्लादनपरा BhŚ (var.).

(c) गतोस्माकं मोहः [मो°] or गते मोहेस्माकं BhŚ (var.) ; स्मरकुसुम° or स्मरविशिख° or स्मरनिशित° BhŚ (var.) ; स्मरशबर° BhŚ, Skm ; चलकुसुम° BhŚ (var.).

(d) °ज्वलज्ज्वाला° or °ज्वरज्वालाः BhŚ (var.) ; शांतास् BhŚ (var.) ; च [न] BhŚ (var.) ; न पारे or पताकी or वरागी or वियोगी BhŚ (var.) ; विरसते BhŚ (var.).

Śikhariṇī metre.

This foolish girl still casts her eye upon me ceaselessly, / an eye as dark and lovely as a water-lily petal / What does she hope to win ? My folly now is gone / and extinguished is the flame stirred up by Cupid's shafts. / Yet she, poor piece of baggage, still keeps on. (D. H. H. Ingalls's translation).

6103*

इयं बाला वल्ली मृदुकिसलयं तापविलयं
घनच्छायं शालं नवमतिविशालं परिगता ।
परं त्वस्याभ्यन्तर्गरललवभस्मीकृतवनं
भुजंगं प्रोत्तुङ्गं कथमिव वराकी कलयतु ॥

(आ) Ava 176. 460, Pad 96. 21 (a. Lakṣmaṇa), SR 236. 17, SSB 633. 17.

(b) सालं Ava ; वनम° SR ; परिगताः Pad, SR, SSB.

(c) °स्याप्यन्तर्ग° Ava.

Śikhariṇī metre.

This tender creeper has entwined herself round the *śāla*-tree which has soft tendrils, shields it from sun's heat, has thick shade, has the freshness (of youth) and has spread out well ; but how is this poor thing to endure a big serpent whose drop of poison has reduced the forest to ashes and which has its abode in this (tree) ? (A. A. R.).

6104*

इयं भुजगिनीश्रिता लसदनेकपुष्पान्विता
द्विरेफततिसेविता प्रमदखञ्जनालंकृता ।
फलद्वयभरानता विलसिता नवैः पल्लवैर्
विलोचनपथं गता भवति कापि हैमी लता ॥

(आ) SR 274. 23, SSB 99. 25.

(d) पुरः स्फुरति काञ्चनी गमनशालिनी वल्लरी SSB.

Pṛthvī metre.

Entwining herself with betel vine, shining with many flowers, resorted to by swarms of bees[1] and adorned with joyous wagtails[2], bending under the weight of two fruit[3], shining with fresh tender sprouts[4], a golden creeper[5] has come within the range of my sight. (A. A. R.).

1. Tresses. 2. Eyes. 3. Breasts.
4. Lips or fingers.
5. A lady possessing a body with golden colour.

इयं भूमिर्हि भूतानां see क्षेत्रभूता स्मृता.

6105*

इयं मयि प्रोषित एव संगता
हिमत्विषाभूत् कृतमण्डना सती ।
इतीर्ष्ययेव द्रुतमच्छिनद् रुषा
विचित्रताराभरणानि भास्करः ॥

(आ) VS 2159; SSSN 237. 2.
(b) °त्विषाद्यः SSSN.
(c) °नत् तदा SSSN.
Vaṁśastha metre.

She [the eastern horizon], well decorated (with stars), consorted with the moon as soon as I went away on a journey; thus, as if due to jealousy, the sun cut off all the fine ornaments of stars from her without delay. (A. A. R.).

6106*

इयं महेन्द्रप्रभृतीनधिश्रियश्
चतुर्दिगीशानवमत्य मानिनी ।
अरूपहार्यं मदनस्य निग्रहात्
पिनाकपाणिं पतिमाप्तुमिच्छति ॥

(अ) Kum 5. 53. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 73).
(आ) Sar 5. 80 (p. 599), Amd 68. 131.
(a) इत्थं [इ°] Kum (var.).
(b) अवमन्य Sar ; भामिनी Kum (var.).
(c) विग्रहात् Kum (var.).
Vaṁśastha metre.

This lady, disdaining all the lords of the four quarters, the great Indra and others, of exalted dignity, seeks a husband in the holder of the *pināka*-bow[1], who is not to be conquered by charms, as is evinced by his destruction of the mind-born[2] formerly. (M. R. Kale's translation).

1. Śiva. 2. Cupid.

6107*

इयं मुखाम्भोरुहसंनिधाने
विलम्बिधम्मिल्लततिच्छलेन ।
समागतां सादरमेव बाला
द्विरेफमालामुत वा दधाति ॥

(आ) SR 257. 13, SSB 68. 13.
Upendravajrā metre.

Does this damsel wear a garland of bees that have come with joy in the guise of the mass of her hanging (rich) tresses in the vicinity of the lotus of her face? (A. A. R.).

6108*

इयं यशांसि द्विषतः सुधारुचः
किमङ्कमेतद् द्विषतः किमाननम् ।
यशोभिरस्याखिललोकधाविभिर्
विभीषिता धावति तामसी मसी ॥

(आ) SR 135. 14, SSB 447. 14.
Vaṁśastha metre.

Are these (that have spread all over the sky) the rays of the moon who hates his fame, and is the black spot in him the face darkened by jealousy? And does the ink-black darkness run away frightened by his fame which spreads all over the world? (A. A. R.).

6109*

इयं रङ्गप्रवेशेन कलानां चोपशिक्षया ।
वञ्चनापण्डितत्वेन स्वरनैपुण्यमाश्रिता ॥

(अ) Mṛcch 1. 42.

She[1] trod the stage; she learned the arts[2]; / She studied to deceive our hearts; / and now she practises her parts. (A. W. Ryder's translation).

1. Radanikā. 2. of a prostitute.

6110*

इयं विलासद्रुमदोहदश्रीर्
इयं सुधा यौवनदुग्धसिन्धोः ।
लावण्यमाणिक्यरुचिच्छटेयम्
इयं मनःकार्मणचूर्णमुष्टिः ॥

(अ) Vikram 9. 69.
Upajāti metre. (Upendravajrā and Indravajrā).

She is the beauty of the longing of the tree of charm, the ambrosia of the ocean of the milk of youth, the effulgence of the rays of the gem of grace, the handful of powder for enchanting the mind. (S. Ch. Banerji's translation).

6111*

इयं व्याधायते बाला भ्रूरस्याः कार्मुकायते ।
कटाक्षाश् च शरायन्ते मनो मे हरिणायते ॥

(अ) Śṛṅg 13 (in some texts omitted).

(आ) SR 253. 3 (a. Śṛṅg), SSB 61. 8, IS 1124.

This young girl represents a hunter—her brow is the bow; her side-glances are arrows; and my heart is a gazelle.

6112*

इयं संध्या दूरादहमुपगतो हन्त मलयात्
तदेकां त्वद्गेहे करुणवति नेष्यामि रजनीम् ।
समीरेणैवोक्ता नवकुसुमिता चूतलतिका
धुनाना मूर्धानं नहि नहि नहीत्येव कुरुते ॥

(आ) Vidy 642.

Śikhariṇī metre.

Twilight has come, I have come far away from the Malaya, please, I shall spend one night, oh! compassionate one, in your house; thus spoken to by the breeze, the mango tree which has just blossomed[1], shaking her head[2] (replies), no, oh! no, nothing doing! (A. A. R.).

1. Suggests that she has just come of age.
2. By the action of the breeze.

6113*

इयं सा कालिन्दी कुवलयदलस्निग्धमधुरा
मदान्धव्याकूजत्तरुणजलरंकुप्रणयिनी ।
पुरा यस्यास् तीरे सरभससतृष्णं मुरभिदो
गताः प्रायो गोपीनिधुवनविनोदेन दिवसाः ॥

(आ) Skm (Skm [B] 2054, Skm [POS] 5. 11. 4) (a. Śaraṇa), PG 343 (a. Daśaratha).

(*b*) °कूजतरलजल° PG (*contra metrum*).

Śikhariṇī metre.

This is the river Yamunā, sweet and glossy like the petals of blue lilies which is affectionately resorted to by the young gallinules that sing in the intoxication of joy; in the days of yore, Śrī-Kṛṣṇa spent his days on her banks with impetuous longing and joy in amorous sports with the cowherdesses (of Vṛndāvana). (A. A. R.).

6114

इयं सा लोलाक्षी त्रिभुवनललामैकवसतिः
स चायं दुष्टात्मा स्वसुरपकृतं येन मम तत् ।
इतस् तीव्रः कामो गुरुरयमितः क्रोधदहनः
कृतो वेषश् चायं कथमिदमिति भ्राम्यति मनः ॥

(आ) Daś *ad* 4. 34 (p. 220), Sar 5. 119, KH 142. 14-16.

(*d*) पुनः [मनः] KH.

Śikhariṇī metre.

Here on the one hand is the tremulous-eyed damsel, the one residence of the charms of the three worlds, on the other hand is this wicked brother who has done harm to his sister; intense is my love for her, he is one to be respected, and there is my consuming anger for his misdoing; in this difficult situation my mind waves in indecision, not knowing what to do. (A. A. R.).

6115*

इयं सुनयना दासी- कृततामरसश्रिया ।
आननेनाकलङ्केन जयन्तीन्दुं कलङ्कितम् ॥

(आ) SR 262. 168 (a. Kpr), SSB 77. 9 (a. Udbhaṭālaṁkāra), Amd 276. 782 and Kpr 10. 465 (both as Udbhaṭālaṁkāra [?]), KāP 347. 26-7.

(*d*) जयतीन्दुं Amd (var.), SR, SSB ; कलङ्कितम् Amd ; निन्दतीन्दुं KāP.

This beautiful-eyed one, subdues the stigmatised moon, by means of her un-stigmatised face, the subduer of the loveliness of the lotus. (G. Jhā's translation).

6116

इयं सुरतरङ्गिणी न पुनरत्र नौसंगमो
भवेत् तरणिमज्जनं पथिक नैव पान्थागमः।
निधाय हृदये सदा विपुलचारुकुम्भद्वयं
सखे घनघनागमे घनरसस्य पारं व्रज ॥

(आ) SH 1880, Vidy 443 (a. Jagannathopādhyāya), SR 354. 81, SSB 237. 15, SRK 272. 23 (a. Sphuṭaśloka).

(b) मात्र (मैव SH) भीतिं भज [नै° पा°] SH, Vidy.

(c) निधाय हृदि केवलं पृथुलचा° SH; हृदि निर्भरं [हृ° स°] Vidy.

(d) स्वनद्घन घनागमे न रसस्य SH; घनद्° [सखे°] Vidy.

Pṛthvī metre.

*Expressed sense :*

This is the divine river Gaṅgā, there is meeting with boats here, the boat will sink (if crossing is attempted), oh! traveller, and no wayfarer comes now; attaching two big charming pots to your chest tightly, oh! friend, go across this flood of water in this rainy season.

*Suggested sense :*

Here am I fond of dalliance; can we two not have a fine time here? The sun will set soon, oh! traveller, and no other wayfarer comes here; holding always tightly the pair of high and charming breasts against your heart, oh! friend, reach the limit of pleasures at this time of heavy rain. (A. A. R.).

6117*

इयं सुस्तनी मस्तकन्यस्तकुम्भा
कुसुम्भारुणं चारु वासो वसाना।
समस्तस्य लोकस्य चेतःप्रवृत्तिं
गृहीत्वा घटे न्यस्य यातीव भाति ॥

(आ) Ava 190. 584 (v. 190. 583), SR 273. 9, SSB 98. 9, SRK 271. 15 (a. Sphuṭaśloka). (Oral tradition attributes this verse along with Ava 190. 583 to Paṇḍitarāja Jagannātha in connection with his love-affair with the Moghul girl Lavaṅgī, cf. S. K De, *History of Sanskrit Poetics*, p. 232, fn. 7).

(a) °हस्ता [°कुम्भा] Ava 190. 583.

(b) चैलं or चेलं or वस्त्रं [वासो] according to oral tradition; दधाना Ava 190. 583.

(cd) अरं भासमानापि रंभासमाना / लवङ्गी कुरङ्गीदृगङ्गीकरोतु Ava 190. 583.

Bhujaṅgaprayāta metre.

This damsel of charming bosom, placing a pot on her head, wearing a beautiful dress red like the *kusumbha*-flower, and collecting the amorous longings of all the onlookers in the vessel, as it were, (merrily) she goes; so it looks. (A. A. R.).

6118*

इयं सृष्टा चञ्चत्कनकलतिका पङ्कजभुवा
निषिक्ता लावण्यामृतरसभरेणानुदिवसम्।
अकस्माद् रोमालीमधुपपटलीह स्फुरति यत्
ततः शङ्के पुष्पोद्गमसमयमायातमधुना ॥

(आ) SH 1821, RJ 722, SR 268. 363, SSB 89. 25.

(a) कांचित्क° SH (var.).

(d) °मसप्रयंभायति मधुना SH.

Śikhariṇī metre.

This moving golden creeper has been fashioned by the Creator and has been watered daily with the essence of nectar of loveliness; as, all of a sudden, there appears a swarm of bees in the form of a line of hair, I suspect that now she has reached the stage of putting forth *puṣpa* [flowers *or*: monthly courses]. (A. A. R.).

6119*

इयं स्वर्गाधिनाथस्य लक्ष्मीः किं यक्षकन्यका ।
अथवा विपिनस्यैव देवता किमु पार्वति ॥

(आ) AA 132. 19-20.

Is she the goddess of beauty [Lakṣmī] the wife of the supreme lord of heaven, or is she a maiden of the demi-gods [Yakṣa-s] ? Or perchance she is the goddess presiding over the woods, oh ! Pārvatī. (A. A. R.).

6120*

इयं हि निद्रा नयनावलम्बिनी
ललाटदेशादुपसर्पतीव माम् ।
अदृश्यरूपा चपला जरेव या
मनुष्यसत्त्वं परिभूय वर्धते ॥

(अ) Mṛcch 3. 8, Cār 3. 4.

(*c*) अदृश्यमाना Cār.

(*d*) मनुष्यं सत्त्वं Mṛcch (var.) (*contra metrum*); मनुष्यवीर्यं Cār.

Vaṁśastha metre.

For conquering sleep, descending on mine[1] eyes, / first smites the brow with unresisted blow ; / unseen, elusive, like old age, she tries / to gather strength by weakening her foe. (A. W. Ryder's translation).

1. Cārudatta's,

6121

इयं हि योनिः प्रथमा यां प्राप्य जगतीपते ।
आत्मा वै शक्यते त्रातुं कर्मभिः शुभलक्षणैः ॥

(अ) MBh (MBh [Bh] 12. 286. 32, MBh [R] 12. 297. 33).

(इ) SS (OJ) 10.

(*a*) योनि MBh (var.).

(*b*) यं [यां] MBh (var.) ; °पतेः or °तले MBh (var.).

(*c*) आत्मानं SS (OJ) ; ज्ञातुं [त्रातुं] MBh (var.); थृतुं or त्रतुं or त्रातं or त्राती SS (OJ) (var.).

O monarch, that order of birth[1] is the foremost, since by becoming a human being one succeeds in rescuing one's self by meritorious acts. (P. C. Roy's translation).

1. Viz., humanity.

6122

इयं हि लोकव्यतिरेकवर्तिनी
स्वभावतः पार्थिवता समुद्धता ।
बलात् तदेनां विनयेन योजयेन्
नयस्य सिद्धौ विनयः पुरःसरः ॥

(अ) KN (KN [ĀnSS] 1. 67, KN [TSS] 1. 67, KN [BI] 1. 64).

(आ) SRHt 73. 4 (a. Kirāta), SSSN 60. 3 (a. KN), IS 1125.

(*b*) समुन्नता KN (BI), SRHt, SSSN (var.).

(*c*) °नये नियो° KN (BI),

(*d*) वृद्धौ [सि°] SRHt, SSSN ; पुरस्सरः KN (ĀnSS), SRHt.

Vaṁśastha metre.

Naturally the ways of exalted sovereignty are different from those of the world. Therefore through sheer force, a preceptor should coach it in self-control. And self-control goes before the successful observance of the maxims of Polity. (M. N. Dutt's translation).

6123*

इयता वयसा न साधितं यत्
परतः किं नु करिष्यतीति वेधाः ।
तिलतण्डुलितास्य रोमरेखा-
च्छलतः कज्जलचूर्णमालिलिम्प ॥

(आ) Vidy 324.

(*d*) कञ्जल° Vidy ; (°कज्जल in my suggestion).

Aupacchandasika metre.

What he has not achieved till this (advanced) age, will he be able to achieve hereafter ? Considering this aspect of the futility of old age, the Creator has smeared him with soot and lime in the guise of black and grey hair, as though it were a mixture of (black) sesame and (white) rice. (S. Bhaskaran Nair's translation).

6123 A

इयतीं सुभगावस्थां
गतोऽसि यस्याः कृते स्मरातङ्कात् ।
मूर्च्छां हरामि सा तव
गतपुण्या नयनसलिलेन ॥

(अ) RŚ 2. 96.

(a) इयंतीं RŚ (var.).

(b) यस्या or वास्याः RŚ (var.) ; स्मरातङ्गात् RŚ ; (स्मरातङ्कात् is my suggestion).

(c) हरति RŚ (var.).

(d) तगपु° or गतगत RŚ (var.).

Āryā metre.

Oh ! handsome youth, the unfortunate lady for whose sake you have to pass through this state (of unconsciousness) on account of the anguish caused by Cupid, being myself, I shall remove your coma with (the sprinkling of my) tears (on your face). (S. Bhaskaran Nair's translation).

6124

इयती जगती कियती भविता
नमिताननतामिति याति हयः ।
वियदङ्गणरिङ्गणरङ्गविधौ
परिनर्तितुमुत्क्रमतीव नभः ॥

(अ) PV 126 (a. Akbarīya-Kālidāsa), SSS 124 (a. Akbarīya-Kālidāsa), SR 123. 5, SSB 432. 7; (v. PdT p. LIV).

(b) नमिता न न यामिति SR, SSB.

(c) दङ्गनरि° PV, SSS ; °रङ्गणभिर् SSS ; °रङ्गणभूर् SR, SSB.

(d) विमृशन्निव नर्तनमातनुते SSS, SR, SSB.

Toṭaka metre.

How wide-spread is this earth which is of this small measure ? With this idea the horse gallops with head bent down ; then it jumps into the sky as if to dance on the stage of heaven's threshold. (A. A. R.).

6125*

इयत् पृथ्वीमात्रं तदनु च नभोमण्डलमिय-
दियान् पातालान्तो जलमपि पृथिव्यामियदिति ।
इति ज्ञात्वा कूपे विदितविषयो नायमपरः
परं मुग्धो भेकः प्रबलतररावं प्रकुरुते ॥

(अ) Skm (Skm [B] 1767, Skm [POS] 4. 26. 2) (a. Jayanandin), AB 532-3.

(a) °पात्रं [°मात्रं] Skm (POS).

(b) इह [इति] AB.

Śikhariṇī metre.

The earth extends up to this much, the sky that is seen (above the well) is its extent ; the nether regions reach up to this bottom ; as for (the quantity of) water on the earth it is this much ; thus understanding things and becoming very wise of the state of affairs and considering that nothing else exists, the foolish frog in the well sets up a deafening croaking (to proclaim his omniscience). (A. A. R.).

6126*

इयत्यप्येतस्मिन् निरवधिमहत्यध्वनि गुणास्
त एवामी द्वित्रा जरठजरठा यान्ति गणनाम् ।
अहो ग्राम्यो लोकः स न परममीभिः कृतधृतिः
स्मयस्तब्धो यावत् कलयति समग्रं तृणमिदम् ॥

(अ) VS 530 (a. Bhadanta-Ādityadatta), SR 70. 38 (a. BhŚ), SSB 340. 38 (a. Ādityadatta). Cf. Nos. 2129 and 6129.

Śikhariṇī metre.

In this so long and boundless path[1] the virtues that have been from of old are but two or three[2]; but this people is rude, and not content to have one or other virtue, is lost in self-admiration and contempt of all besides. (P. Peterson's translation of VS).

1. The world. 2. Few.

6127*

इयत्यां संपत्तावपि च सलिलानां त्वमधुना
न तृष्णामार्तानां हरसि यदि कासार सहसा ।
निदाघे चण्डांशौ किरति परितोऽङ्गारनिकरान्
कृशीभूतः केषामहह परिहर्तासि खलु ताम् ॥

(अ) BhV 1. 41.

(आ) SR 219. 7, SSB 604. 8, SRK 198. 6 (a. Rasikajīvana), IS 7751.

(*a*) °वति SR, SSB.

(*b*) ह° य° tr. or परिहरसि BhV (var.).

(*c*) चाण्डांशो: BhV (var.); °निकरं BhV (var.), SR, SSB, SRK.

Śikhariṇī metre.

O lake, if thou dost not immediately quench this thirst of those that are distressed by it even now when there is such abundance of water, in summer, when the sun will be spreading fire everywhere, whose thirst wilt thou satisfy, being almost empty? (H. D. Sharma's translation).

6128

इयत्यामपि सामग्र्यां सुकृतं न कृतं त्वया ।
इतीव कुपितो दन्तान् अन्तकः पातयत्यलम् ॥

(आ) SR 95. 7, SSB 381. 9, SRK 98. 13 (a. Kalpataru), SuMañ 265. 17-8.

Even in this collection of things (up to this time) you have done no good; getting angry at this, as it were, the god of death causes the teeth (of old people) to fall. (A. A. R.).

6129*

इयत्येतस्मिन् वा निरवधिचमत्कृत्यतिशयो
वराहो वा राहुः प्रभवति चमत्कारविषयः ।
महीमेको मग्नां यदयमवहद् दन्तशललैः
शिरःशेषः शत्रूं निगिलति परं संत्यजति च ॥

(अ) BhŚ 412. Cf. No. 6126.

(आ) Ava 128. 47, SR 249. 96 (a. BhŚ), SSB 658. 21, IS 1126.

(*a*) °त्यतिशये SR, SSB, BhŚ (var.).

(*b*) राहुर्वा [वा रा°] BhŚ (var.).

(*c*) धन्तसमये [द°] BhŚ (var.); दन्तमुसलैः Ava, SR, SSR; दन्तशकलैः BhŚ (var.).

(*d*) शिरः शेषः SSB; निगलितपरः BhŚ (var.); पुनः [परं] Ava.

Śikhariṇī metre.

By this much too there is a limitless wonderful charm in the (First) Boar, or that Rāhu is powerful is also a matter of admiration; thus the one [boar] lifted the earth sunk in the waters by his quill-like teeth and Rāhu, remaining with his head alone, swallows the enemy (in eclipses) but later releases them. (A. A. R.).

6130

इयमत्र कयापि दिशा
नीतिदृशां दर्शिता पदवी ।
चाणक्याद्यभिधानाज्
ज्ञेयनिधानादथान्यदुन्नेयम् ॥

(अ) SMH 7. 55.

Āryā-udgīti metre.

This much has been dealt within some way the path shown by those proficient in politics; by mentioning the path shown by Cāṇakya and others who are repositories of wisdom, others can be inferred. (A. A. R.).

6131

इयमत्र सतामलौकिकी
महती कापि कठोरचित्तता ।
उपकृत्य भवन्ति दूरतः
परतः प्रत्युपकारभीरवः ॥

(अ) VCjr 17.5, BhŚ 413 (doubtful).

(आ) ŚP 210 (a. Deveśvara), VS 255 (a. Amṛtavardhana), SRHt 37. 34 (a. Amṛtavardhana ), SuMañ 236 ( a. Amṛtavardhana), RJ 1426 (a. Deveśvara), SR 49. 157 (a. ŚP), SSB 306. 161 (a. Deveśvara), SRK 19. 81 (a. Prasaṅgaratnāvalī), IS 1128, SKG *f.* 17 *b*, SSap 649, SLPr 45. 21-2, VP 1. 20, NBh 25.

(*a*) इयमेव हि सत्त्वशालिनं NBh ; इयमुच्चधियामलौ° BhŚ; इयमुन्नतसत्त्वशालिना (°मन्त°; °न्नतिस° ; °सत्त° ; °सालिनां; °शालिनां; °शालिनी) BhŚ, ŚP, VS, SRHt, SR, SRK, SSap, SuMañ, SLPr, VP ; इयमुन्नतचित्तशालिना RJ.

(*b*) महता° (°तां) ŚP, VS, SRHt, SR, SSB, SRK, SSap, SuMañ, SLPr, NBh.

(*c*) निःस्पृहाः [दू°] BhŚ.

(*d*) परत ŚP (MS) ; °रशङ्कया (°कया) ŚP, VS, SRHt, SR, SSB, SRK, SSap, SuMañ, SLPr, NBh.

Viyoginī metre.

There is a certain rare and great hard-heartedness of noble souls, which consists in this, that when they have done a service, thereupon they hasten far away, in dread of a return favour. (F. Edgerton's translation).

6132*

इयमप्रतिबोधशायिनीं
रशना त्वां प्रथमा रहःसखी ।
गतिविभ्रमसादनीरवा
न शुचा नानुमृतेव लक्ष्यते ॥

(अ) Ragh 8. 58 or 8. 5. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 4 : p. 126).

(*b*) रसना Ragh (var.).

(*c*) °विश्रम° [ °विभ्रम° ] Ragh (var.) ; °सादिनीरवा Ragh (var.).

(*d*) त्वानुमृतेव Ragh (var.).

Viyoginī metre.

This girdle, your first [chief] companion in privacy, which is noiseless on account of the cessation of your sportive movements, is not seen as if not to have followed you in death through grief, you who are sleeping not to wake up again. (R. D. Karmarkar's translation).

6133*

इयमवयवैः पाण्डुक्षामैरलंकृतमण्डना
कलितकुसुमा बालेवान्तर्लता परिशोषिणी ।
वहति च वरारोहा रम्यां विवाहमहोत्सव-
श्रियमुदयिनीमुद्गाढां च व्यनक्ति मनोरुजम् ॥

(अ) Mālatī 6. 6.

(*d*) °मुद्भूतां [°मुद्गाढां] Mālatī (var.).

Hariṇī metre.

This beautiful maiden, adorning the decorations with her limbs pale and emaciated, like a young creeper putting on flowers (but) drying up within, possesses the rising charming grace of the gorgeous marriage-festival and at the same time manifests deep-rooted anguish of the mind. (R. D. Karmarkar's translation).

6134*

इयमसौ तरलायतलोचना
गुरुसमुन्नतपीनपयोधरा ।
पृथुनितम्बभरालसगामिनी
प्रियतमा मम जीवितहारिणी ॥

(अ) Amar (Amar[S] 51, Amar [POS] A 11 [p. 123], Amar [NSP] 127, Amar

[KSH] 51)[1].

(आ) SR 273. 8 (a. Amar), SSB 98. 8, IS 1127.

(*a*) इदमसौ SR, SSB.

(*b*) पृथु° [गुरु°] Amar (var.).

(*c*) गुरु° [पृथु°] Amar (var.).

1. Western (Arj) om., Southern (Vema) om., Eastern (Ravi) 51. (Rāma) 65. (BrMM) 60, BORI (I) 62, BORI (II) 60.

Drutavilambita metre.

This one with lively, elongated eyes, with heavy, high and stout breasts, who under the load of large hips approaches slowly here, is my beloved who deprives me of my life.

6135

इयमानन्दलतिका न ग्रीवा हरिणीदृशः ।
यतोऽस्यां विलुठन्त्येते मुक्ताः शुद्धगुणान्तराः ॥

(आ) PV 220 (a. Veṇīdatta).

This is a creeper of great delight and not the neck of the gazelle-eyed damsel; for, here are rolling the pearls of sweet sayings possessing excellent virtues and purity. (A. A. R.).

6136*

इयमियं मयदानवनन्दिनी
त्रिदशनाथजितः प्रसवस्थली ।
किमपरं दशकंधरगेहिनी
त्वयि करोति करद्वययोजनम् ॥

(आ) SR 362. 20, SSB 250. 20, RJ 1320, Almu 61. 17-8.

Drutavilambita metre.

This lady is the daughter of the (great) demon Maya and is the mother [birth place] of the conqueror of Indra; moreover, she is the wife of the ten-necked Rāvaṇa; she will herself do to you the joining of hands [marriage with Rāvaṇa]. (A. A. R.).

6137

इयमिष्टगुणाय रोचतां
रुचिरार्था भवतेऽपि भारती ।
ननु वक्तृविशेषनिःस्पृहा
गुणगृह्या वचने विपश्चितः ॥

(अ) Kir 2. 5.

Viyoginī metre.

This speech of wholesome import should certainly find favour with you who are appreciative of merits. Wise men, who are only attracted by merits (of things) are indeed indifferent about personal details about the speaker, (as long as the speech is good). (S. V. Dixit's translation).

इयमुच्चधियामलौकिकी see No. 6131.

6138*

इयमुदरदरी दुरन्तपूरा
यदि न भवेदभिमानभङ्गभूमिः ।
क्षणमपि न सहे भवादृशानां
कुटिलकटाक्षनिरीक्षणं नृपाणाम् ॥

(अ) BhŚ 414 (doubtful).

(आ) SR 96. 6 (a. BhŚ), SSB 383. 7.

(*c*) कथमिह सा दशा सहन्ते (*sic !*) BhŚ (*sub-metric*) ; क्षणमिह SR.

Puṣpitāgrā metre.

This cave of the belly is (indeed) very difficult to fill and is a factor that strikes at one's self-respect; if it were not so, I will not tolerate the deceptive glances of kings like you, even for a moment. ( S. Bhaskaran Nair's translation ).

6139*

इयमुद्गतिं हरन्ती
नेत्रनिकोचं च विदधती पुरतः ।
न विजानीमः किं तव
वदति सपत्नीव दिननिद्रा ॥

(अ) ArS 2. 107.
Āryā metre.

This your day-dreaming [sleep during day] impedes your movements (and superior charm) and there is the closing of eye-lids [intolerant of the rival's charm]; I know not what this dreaming will do to you [what the rival in love will speak to your lover]. (A. A. R.).

**इयमुन्नतसत्त्वशालिनां** see No. 6131.

**इयमुन्नतिसत्त्वशालिनां** see No. 6131.

**इयमेत्य पतङ्गवर्त्मना** see No. 4060.

**इयमेव हि सत्त्वशालिनां** see No. 6131.

6140*

**इयेष सा कर्तुमवन्ध्यरूपतां**
**समाधिमास्थाय तपोभिरात्मनः ।**
**अवाप्यते वा कथमन्यथा द्वयं**
**तथाविधं प्रेम पतिश् च तादृशः ॥**

(अ) Kum 5. 2. (Cf. A. Scharpés Kālidāsa-Lexicon, I. 3 : p. 63).
(आ) Sar 5. 323 (p. 671).
(*a*) °कामतां Kum (var.).
(*c*) तत् [वा] Kum (var.).
Vaṁśastha metre.

She[1] wished to make her beauty fruitful by austerities, having recourse to *samādhi*[2]; how else could she secure the two things—such love and a husband of that kind ? (M. R. Kale's translation).

1. Pārvatī. 2. Contemplation.

6141

**इलातलभराक्रान्त- ग्रीवं मा शेष वक्रय ।**
**त्वयि दुःखिनि चैकस्मिन् जीवलोकः सदा सुखी ॥**

(आ) Any 47. 68.

Do not oh ! Seṣa, (supporting the earth) turn your neck when it is subjected to the heavy burden of the earth; when you, one person (alone) is suffering pain, the whole world of livings are always happy. (A. A. R.).

6142

**इलिका भ्रमरीध्यानं ध्यायन्ती भ्रमरी भवेत् ।**
**वीतरागपदं ध्यायन् वीतरागो भवेद् ध्रुवम् ॥**

(अ) BhŚ 826 (doubtful).

The *ilikā*-insect thinking deeply on a she-bee may become a she-bee (in course of time); one concentrating his thoughts on the state which is free from passions will surely become free from all passions. (A. A. R.).

**इव भुवि कलयति** see No. 6183.

**इशे पदप्रणयभाजि** see No. 6252.

6143*

**इषुत्रयेणैव जगत्त्रयस्य**
**विनिर्जयात् पुष्पमयाशुगेन ।**
**शेषा द्विबाणी सफलीकृतेयं**
**प्रियादृगम्भोजपदेऽभिषिच्य ॥**

(अ) Naiṣ 7. 27.
(आ) SR 259. 80, SSB 72. 23.
Upajāti metre (Upendravajrā and Indravajrā).

Owing to his conquest of the three worlds with just three arrows, the flower-arrowed Cupid utilized the remaining too by crowning them as my beloved's lotus-eyes. (K. K. Handiqui's translation).

6144

**इष्टं ददाति गृह्णाति कार्यमाख्याति पृच्छति ।**
**भुङ्क्ते भोजयते चैव षड्विधं मित्रलक्षणम् ॥**

(अ) P (PSh 2. 27).

He gives what is liked by us and also takes it similarly, he tells us all his (private) affairs and enquires the same of us, he takes food with us and also invites us to dine with him; thus these are the six characteristics of a (good) friend. (A. A. R.).

6145**

इष्टकचिते समन्तात्
पुरुषनिखातेऽवटे तरुर्जातः ।
वामन एव हि धत्ते
फलकुसुमं सर्वकालमिति ॥

(आ) ŚP 2312.

Āryā metre.

When a tree grows in a pit of the depth of a man's height, surrounded by brick walls, it remains of a low stature, but gives fruit and flowers at all times (of the year). (A. A. R.).

6146

इष्टां भार्यां प्रियं मित्रं पुत्रं चापि कनीयसम् ।
रिक्तपाणिर्न पश्येत तथा नैमित्तिकं प्रभुम् ॥

(अ) VCsr 7. 9. Cf. रिक्तपाणिर्न पश्येत.
(आ) IS 1133.
(*ab*) मि° पु° tr. VCsr (var.).
(*b*) चाति VCsr (var.); कनीयांसम् IS.
(*c*) पश्येत्तु VCsr (var.).
(*d*) यथा VCsr (var.); नरम् [प्र°] VCsr (var.).

One should not come empty-handed to see a beloved wife, a dear friend, or a young son; neither a soothsayer, nor a king. (F. Edgerton's translation).

इष्टाः पशुमृगव्याला see दुष्टाः पशुमृगव्याला.

6147

इष्टानि चाप्यपत्यानि द्रव्याणि सुहृदः प्रियाः ।
आपद्धर्मविमोक्षाय भार्या चापि सतां मतम् ॥

(अ) MBh (MBh [Bh] 1. 146. 26, MBh [R] 1. 160. 26, MBh [C] 1. 6168).
(आ) IS 1131.
(*a*) एव [अपि] MBh (var.).
(*b*) तदा or तथा or श्रियः or च ये [प्रि°] MBh (var.).
(*c*) °प्रमोक्षा° MBh (var.).
(*d*) वापि or चैव or चेति [चा°] MBh (var.); सबांधवा: or मनस्विनी or महात्मन: MBh (var.); मता [म°] MBh (var.).

The wise men have declared that children and relatives and wife and all things held dear are cherished for the purpose of liberating one's self from danger and distress. (P. C. Roy's translation).

6148

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

(अ) MBh (MBh [Bh] 6. 25. 12 = BhG 3. 12).
(आ) IS 1132.
(*c*) °येभ्यो MBh (var.).

For desired enjoyments to you the gods / will give, prospered by worship; / without giving to them, their gifts / whoso enjoys, is nothing but a thief. (F. Edgerton's translation).

6149

इष्टापूर्तानि कलयेत् जगत्ख्यातो वसेद् दिवि ।
अकूपारोक्तवृत्तोऽगाद् इन्द्रद्युम्नो दिवं पुनः ॥

(अ) Purāṇārtha-saṃgraha, Rājanīti 70.

A person should perform sacrifices and dig wells and perform other acts of charity for the public good; thus he becomes famous in the world and goes to heaven; but king Indradyumna, adopting the ways of a tortoise by controlling his senses, went to heaven. (A. A. R.).

6150

इष्टा बालकचेष्टा
यौवनदर्पोऽथ वृद्धवैराग्यम् ।
सापि गता सोऽपि गतस्
तदपि गतं स्वप्नमायेयम् ॥

(अ) Cr 1255 (CRBh II 6. 52), Caturvarga-saṃgraha of Kṣemendra 4. 4.
(आ) VS 3312.

(*a*) दुष्टा [इष्टा] VS.
(*d*) स्वप्नमेवैतत् VS (var.).

Āryā metre.

Sports are the favourites for a boy, pride in youth, spirit of resignation in old age; but they are gone, it is gone, and the last too has disappeared; it is all illusion of a dream. (A. A. R.).

6151*

इष्टा मखा द्विजवराश् च मयि प्रसन्नाः
प्रत्रापिता भयरसं समदा नरेन्द्राः ।
एवंविधस्य च न मेऽस्ति मनःप्रहर्षः
कन्यापितुर्हि सततं बहु चिन्तनीयम् ॥

(अ) Avimāraka of Bhāsa 1. 2.
(आ) Alm 102.

Vasantatilakā metre.

Sacrifices were performed and the noble Brāhmaṇa-s were pleased with me; haughty princes were made to experience terror (by my might); but to me, with all that, there is no joy in the mind; for many and constant are the worries of the father of a daughter (of marriageable age). (A. A. R.).

6152

इष्टेषु विसृजत्यर्थान् कुबेर इव कामदः ।
नमस्येयुश् च तं भक्त्या शिष्या इव गुरुं सदा ॥

(आ) SRHt 62. 17 (a. MBh). (Cf. MBh [Bh] 12. 137. 102, where *ab* are identical).

In sacrifices and pleasing activities he spends money, as though he were Kubera [the lord of inexhaustible wealth] granting all desires of the supplicants; him people should always honour devotedly as pupils do their preceptor. (A. A. R.).

6153

इष्टो वा बहुसुकृतोपलालितो वा
श्लिष्टो वा व्यसनशताभिरक्षितो वा ।
दौःशील्याज् जनयति नैव जात्वसाधुर्
विस्रम्भं भुजग इवाङ्कमध्यसुप्तः ॥

(अ) P (PT 2. 27, PTem 2. 27, PS 2. 17, PN 1. 15, PRE 2. 17). Cf. Ru 95.
(आ) VS 437.
(इ) Old Syriac 2. 14, Arabic 3. 43.
(*a*) सुकृतशतोप° (स°) PT, PTem, VS ; बोपकृतः सुतोपि लालितो वा PN.
(*b*) शिष्टो PS ; °शतोपचालितो PTem.
(*d*) इवांसम° PT, PTem ; इवाट्कंमध्यसुप्तः PN.

Praharṣiṇī metre.

Though he may have been cherished and favoured with many benefits, dearly loved, and saved from countless mishaps, because of evil nature an unrighteous man does not beget the smallest particle of confidence; he is like a snake sleeping in one's lap[1]. (F. Edgerton's translation).

1. F. Edgerton has : 'bosom'.

6154*

इष्ट्वा संग्रामयज्ञेन नानाप्रहरणाम्भसा ।
अस्मिन्नवभृथे स्नातः कथं पत्न्या मया विना ॥

(अ) R (R [Bar] 4. 23. 27, R [B] 4. 23. 27, R [R] 4. 23. 27, R [G] 4. 22. 31, R [Kumbh] 4. 23. 27, R [L] 4. 17. 32).
(आ) SRHt 167.8 (a. R), SSSN 153. 7 (a. R).
(*b*) रामबाणमहां (नान° ; °यां) भसा (°सि) R (var.) ; रामप्र° R (var.) ; (अं)भसि R (var.).
(*c*) तस्मिन् R (var.) ; स्नातं R (var.).
(*d*) किं त्वं पत्न्या or पत्न्या किं त्वं R (var.).

Having performed a sacrifice in the form of a battle with materials of oblation in the guise of weapons how have you [dear Lord Vālin] taken the concluding bath without being accompanied by me, your (devoted) wife? (A. A. R.).

6155*

इह कपटकुतुकतरलित-
दृशि विश्वासं कुरङ्ग किं कुरुषे ।
तव रभसतरलितेयं
व्याधवधूर्वालधौ वलते ॥

(अ) ĀrS 2. 112.

Āryā metre.

Why do you, oh ! deer, put your trust in the eyes of the huntress; which are tremulous by pretended love ? This is only a hasty melting of your heart towards her; this wife of the hunter will catch and twist you by your tail[1]. (A. A. R.).

1. Said by a friend to a lover who has fallen in love with an undesirable girl.

6156*

इह किं कुरङ्गशावक
केदारे कलममञ्जरीं त्यजसि ।
तृणबाणस् तृणधन्वा
तृणघटितः कपटपुरुषोऽयम् ॥

(अ) BhŚ 415 (doubtful).

(आ) ŚP 939, RJ 462 (a. Govardhana), Any 38. 4, SR 233. 99 (a. ŚP), SSB 627. 4, SRK 180. 6 (a. Rasikajīvana), SU 1242 (a. BhŚ), IS 1134.

(*a*) कुरङ्ग° ŚP (MS).

(*b*) केदारी° ŚP (MS); कमलम° ŚP; °मञ्जरी ŚP (MS).

(*c*) तृ° तृ° tr. ŚP, Any, SR, SSB, SRK.

(*d*) तृणमयघटितश्च कपर ŚP (MS); या [ऽयम्] ŚP (MS).

Āryā metre.

Here, in this rice field, why do you oh ! fawn, abandon (from eating) the sheaves of well-grown rice ? (The scarecrow that you see) is only an effigy of a man, made of hay, with a bow and arrow made of (dry) grass. (A. A. R.).

6157

इह किं प्रतिस्फुरति मे तवाग्रतो
नयशास्त्रनीरनिधिपारदृश्वनः ।
अवलीढविश्वतमसः पुरो रवेर्
नहि जातु दीपकशिखा प्रकाशते ॥

(अ) Navasāhasāṅkacarita 10. 6.

(आ) AlR 63.

(*a*) मतिः [प्रति°] AlR.

(*c*) °विश्वतिमिरे दिवाकरे AlR.

(*d*) प्रगल्भते AlR.

Mañjubhāṣiṇī metre.

Does my learning shine here in front of you, who have reached the other shore of the ocean of politics ? In front of the sun who consumes the darkness of the world, never does the flame of a lamp show any brightness. (A. A. R.).

6158

इह खलु विषमः पुरा कृतानां
विलसति जन्तुषु कर्मणां विपाकः ।
हरशिरसि शिरांसि यानि रेजुः
शिव शिव तानि लुठन्ति गृध्रपादैः ॥

(अ) Han 14. 49.

(आ) ŚP 4005.

(*b*) भवति हि [वि°] Han.

(*c*) शिवशिरसि [ह°] Han.

Puṣpitāgrā metre.

Here indeed is seen the painful result of actions done by beings in the days of yore; the skulls which shone bright on the head of Lord Śiva, alas ! the vultures now toss about with their claws (when the Lord takes his rest in the cemetery). (A. A. R.).

6159

इह गमिष्यति वैद्यमतिः श्रमं
प्रथममेव पुरस्तु महासुखम् ।
प्रियतमस्य मृगाक्षि समागमे
नवकरग्रहणा गृहिणी यथा ॥

(आ) Vaidyakīya-subhāṣitāvalī 11. 94.
Drutavilambita metre.

O deer-eyed lady! If the mind of a physician feels strained in the beginning it will enjoy great happiness later on[1] just as a newly married woman at the contact of her lover[2]. (P. M. Mehta's translation).

1. On reading the Vaidya-jivana.
2. P. M. Mehta has: 'beloved'.

6160*

इह गुरुजलभारपूर्णगर्भाः
प्रवरदरीभ्रमभूरिभीमवेगाः ।
तटकटकनियुध्यमानवेणी-
द्विगुणमहारवभैरवास् तटिन्यः ॥

(आ) Skm (Skm [B] 1295, Skm [POS] 2. 164. 5) (a. Tripurāri).
(a) °पूर° [°भार°] Skm (POS).
(b) °निगृह्यमाण° [नि°] Skm (var.).
Puṣpitāgrā metre.

Here flow the rivers overflowing with floods with their speed accelerated by their fall from precipices, and producing a frightful roar which is doubled (in intensity) when their currents fight with an army in the form of their banks. (A. A. R.).

6161–6162

इह चत्वारि दानानि प्रोक्तानि परमर्षिभिः ।
विचार्य नानाशास्त्राणि शर्मणेऽत्र परत्र च ॥
भीतेभ्यश् चाभयं देयं व्याधितेभ्यस् तथौषधम् ।
देया विद्यार्थिनां विद्या देयमन्नं क्षुधातुरे ॥

(आ) Subh 30, IS 1135-6.
(e) °भयदानां Subh.

The greatest sages, after having considered scrupulously various sciences, have declared that four donations in this world lead to (greatest) happiness in this and the other world:

to accord safety to one who is affraid; to dispense medicines to the sick; to teach knowledge to those who are asking for knowledge; and to give food to the hungry.

6163–6164

इह चैव स्त्रियो धन्याः शीलस्य परिरक्षणात् ।
शीलभङ्गे च नारीणां यमलोकः सुदारुणः ॥
शीलं रक्ष्यं सदा स्त्रीभिर् दुष्टसंगविवर्जनात् ।
शीलेन हि परः स्वर्गः स्त्रीणां वैश्य न संशयः ॥

(अ) PdP, Svargakhaṇḍa 31. 93-4.

Here itself women are blessed by protecting their character, if they break their good conduct there is hell which is very painful, women should always guard their conduct by avoiding the company of the wicked; by good conduct, oh! Vaiśya, women, no doubt, go to the supreme heaven. (A. A. R.).

6165

इह जगति जनस्य कस्य चित्ते
न वसति सौख्यविधानमुख्यवार्ता ।
खलु भवति तदेव तस्य सर्वं
भुवनपतिस् तु यदीश्वरः करोति ॥

(अ) Vai 93.
Puṣpitāgrā metre.

In this world, in which person's mind does not exist the prime idea of acquiring happiness? But everything that occurs to him is only that which the Lord, the ruler of the universe, wills! (S. Bhaskaran Nair's translation).

6166*

इह जगति रतीशप्रक्रियाकौशलिन्यः
कति कति न निशीथे सुभ्रुवः संचरन्ति ।
मम तु विधिहताया जायमानस्मितायाः
सहचरि परिपन्थी हन्त दन्तांशुरेव ॥

(आ) Vidy 418 (a. Lālāmiśra), RJ 836, SR 356. 23, SSB 240. 2.
Mālinī metre.

Are there not numerous charming women in the world who move about (to the rendezvous) clever in devising ways for love-fulfilment? But to me, the accursed of fate, whenever I smile, oh! friend, the rays from the teeth become the stumbling blocks (by shedding light and disclosing the identity of the person). (A. A. R.).

6167*

इह तव देव निपतता
करकमलकुशोदकेन जायन्ते ।
तत्तद्दूरदरिद्र-
द्वारि द्विपदानवारिभिः सरितः ॥

(अ) SMH 5. 18.

(*b*) °शोदकेन् SMH (var.).

Āryā-gīti metre.

Oh! lord, the water that flows from the holy grass held in your lotus-hand when your majesty offers gifts, has caused the emergence, at the gates of your supplicants who have long ceased to be poor, of streams of ichor shed by their elephants. (S. Bhaskaran Nair's translation).

6168

इह तुरगशतैः प्रयान्तु मूर्खा
धनरहिता विबुधाः प्रयान्तु पद्भ्याम् ।
गिरिशिखरगतापि काकपङ्क्तिः
पुलिनगतैर्न समत्वमेति हंसैः ॥

(अ) BhŚ 416 (doubtful).

(आ) ŚP 198, PV 770 (a. BhŚ), Pad 115. 68 (a. BhŚ), VP 8. 38, SR 39. 23 (a. ŚP), SSB 291. 23, SRK 32. 7 (a. ŚP), SRM 2. 1. 342, SSD 2 f. 109*a*, IS 1177, Pr 365.

(*a*) इभतुरगशतैः प्रयान्ति SRK; मूढा [मू°] SR, SSB, Pad; मूर्खाः VP.

(*b*) धनरहितास्तु बु° ŚP, SR, SSB, Pad; धनहिताश्च बु° SRK; बुधाः (वि°) ŚP (MS); प्रयान्ति SRK.

Puṣpitāgrā metre.

Let the (rich) fools go accompanied by hundreds of horses; let the learned people, being devoid of wealth, go by foot; a flock of crows, though occupying the peak of a mountain never can equal the (majestic gait of) swans in river-beds. (A. A. R.).

6169

इह दुःखं नृपादिभ्यः परत्र नरकादितः ।
प्राप्नोति स्तेयतस् तेन स्तेयं त्याज्यं सदा बुधैः ॥

(अ) AS 774.

There is misery here caused by kings (by punishment), in the next world there is the torture of hell to a person who steals; hence the wise people should always avoid stealing (other's things). (A. A. R.).

6170

इह दुःखं लयः प्रोक्तो दुःखं हर्तुं लयः क्षमः ।
दुःखे शुभे लयो दुःखं दुःखं किं तस्य कथ्यते ॥

(आ) Subh 240, IS 1138.

(*a*) न य प्राप्तो Subh (MS).

(*b*) नयः Subh (MS).

(*c*) नयो दुःखी Subh (MS).

Exclusive devotion (to mundane things) is said to cause misery, but complete absorption (in the Supreme) removes all pain; but to him who finds misery by devotion to god as well as to the worthless things what can be said of his misery? (A. A. R.).

6171–6172

इह धर्मार्थकामानाम् अवाप्तिफलमिष्यते ।
तत्रार्थः सह कामेन निरीक्ष्यो धर्मचक्षुषा ॥

परित्यज्य हि यो धर्मम् अर्थमर्थाय पश्यति ।
कामं वा कामलाभाय न स बुद्धेषु बुद्धिमान् ॥

(अ) R (R [G] 5. 84. 5-6).

(आ) IS 1139-1140.

(*h*) बुद्धिषु IS.

Here is desired the fruit of *dharma*, *artha* and *kāma*, but *artha* as well as *kāma* should be viewed by the eye of *dharma* ; he who looks at *artha* for wealth alone, ignoring *dharma* or *kāma* for fulfilment of love alone, is not wise among the wide-awake. (A. A. R.).

6173*

इह नगरे प्रतिरथ्यं
भुजंगसंबाधरुचिरसंचारे ।
सुन्दरि मम मतमेतन्
नकुलप्रतिपालनं श्रेयः ॥

(आ) Ava 159. 315, SR 352. 13, SSB 232. 13, SRK 135. 42 (a. Sphuṭaśloka), IS 7752.

(*b*) भुजंगवासोऽनिरुद्धसंचारः IS (var.) ; °रुद्धसंचारे Ava, SRK, IS (*contra metrum*).

(*c*) प्रियसखि [सु°] Ava ; शृणु सखि साधनमेकं SRK, IS.

(*d*) न कुल° IS (var.).

Ārya metre.

*Version A* :

In this city, where is every road, pleasant walking is impeded by the presence of snakes, oh ! charming lady, it is my opinion that bringing up of an ichneumon will be for your welfare.

*Version B* :

In this city where every road is infested by people who are of loose character, it is my opinion, charming lady, that it is not desirable for your welfare to bring up a family of decent people. (A. A. R.).

6174*

इह निचुलनिकुञ्जे मध्यमध्येऽस्य रन्तुर्
विजनमजनि शय्या कस्य बालप्रवालैः ।
इति कथयति वृन्दे योषितां पान्तु युष्मान्
स्मितशबलितराधामाधवालोकितानि ॥

(आ) Skm (Skm [B] 271, Skm [POS] 1. 55. 1) (a. Rūpadeva), PG 201 (a. Rūpadeva or Samāhartṛ[1]).

(*a*) प्रतिनिचुल° PG (var.) ; मध्यमध्यास्य PG ; रन्तुं PG (var.).

(*b*) विजनरजनि° PG (var.); कस्या Skm [B] ; °प्रबालैः Skm [B].

(*c*) निगदति (°दित°) [क°] PG.

(*d*) सित° [स्मि°] PG (var.) ; °सुबलित° or °सबलित° or °सरलित° PG (var.).

1. The latter attribution is wrong, for Rūpagosvāmin lived later, i. e. after the composition of Skm.

Mālinī metre.

"Here, in the interior of this secluded bower of reeds, there is a lover's couch made of tender sprouts"—when the group of young ladies spoke thus, Rādhā and Kṛṣṇa glanced at each other, smiling wistfully: May these glances protect you all ! ( S. Bhaskaran Nair's translation ).

6175*

इह निचुलनिकुञ्जे वंशसंभारभाजि
स्वपिमि यदि मुहूर्तं पश्यसि क्षेत्रमेतत् ।
इति पथिकमकस्मान् मार्ग एवोपविष्टं
वदति तरुणकान्तं गोपिका साङ्गभङ्गम् ॥

(आ) JS 230. 30, ŚP 3918, RJ 1275, SR 345. 58 (a. ŚP), SSB 222. 2.

(*b*) स्वपिषि ŚP, SR, SSB.

Mālinī metre.

In this bower of reeds where an equipment of bamboo (cot) is got ready, I shall sleep for a short time, if you will please look after this field of rice for me—so said the maiden guarding the field with her limbs moving in a significant manner to the handsome young wayfarer who sat by the road-side accidentally. (A. A. R.).

6176*

इह निभृतनिपातमूकपादं
वलयितकार्मुकवल्लयः किराताः ।
भवदलसविलोकनानभिज्ञा
मृगगृहिणि प्रहरन्ति गच्छ दूरम् ॥

(आ) Skm (Skm [B] 1874, Skm [POS] 4. 47. 4) (a. Mandoka).

Puṣpitāgrā metre.

Here the hunters will stalk you with stealthy silent steps having their creeper-like bows bent and ready to shoot; they do not appreciate the charm of your steady glances, oh! doe, mother of fawns, they will strike. Go afar! (A. A. R.).

6177*

इह निवसति मेरुः शेखरो भूधराणाम्
इह हि निहितभाराः सागराः सप्त चैव ।
इदमतुलमनन्तं भूतलं भूरिभूतोद्-
भवधरणसमर्थं स्थानमस्मद्विधानाम् ॥

(अ) BhPr 113, Prabhāvakacarita JOIB 13. 3 (p. 259) (a. Śrīpāla).

(आ) Auc *ad* 20 (a. Kālidāsa), ZDMG 39. 306, Kav p. 34 (a. Kālidāsa). (Cf. A. Scharpé's Kālidāsa-Lexicon, I. 3 : p. 209).

(*a*) शेखरः क्ष्माधराणाम् Auc.

(*b*) विनिहित° Auc ; चान्ये [चैव] Prabhā°, Auc.

(*c*) इदमहिपतिदम्भस्तम्भसंरभधीरं Prabhā° ; इदमहिपतिभोगस्तम्भविभ्राज्यमानं (°भ्राज°) Auc.

(*d*) धरणितलमिहैव स्था° Prabhā°, Auc.

Mālinī metre.

Here[1] dwelleth Meru, the crest of mountains and here in sooth, (are) the seven seas with (their) burdens laid down; this earth, unequalled (and) unending, fit for supporting the production of many beings, (is) the place of (them that possess) our rule. (L. H. Gray's translation).

1. At Bhoja's court.

6178*

इह निशि निबिडनिरन्तर-
कुचकुम्भद्वितयदत्तहृदयभरा ।
रमणगुणकृष्यमाणा
संतरति तमस्तरङ्गिणीं कापि ॥

(आ) Skm (Skm [B] 795, Skm [POS] 2. 64. 5) (a. Amar, but not found there), Kav p. 23.

Ārya-gīti metre.

Here goes a damsel across the river of nocturnal darkness with two pots attached to her heart for a float in the form of her two breasts, stout and well-shaped, and drawn across with the rope of the virtues of her lover. (A. A. R.).

6179*

इह परिचिता जात्यन्धानामियं न तवोन्नतिर्
गुणपरिचये चक्षुष्मन्तो त्वयातिविडम्बिताः ।
कृपणवणिजामल्पीकर्तुं गुणांस् तव केवलं
मरकत मृषा दोषोद्गारः करिष्यति दुर्यशः ॥

(आ) Skm (Skm [B] 1722, Skm [POS] 4. 17. 2) (a. Jalacandra).

(*b*) वियन्ति वि° Skm [POS].

Hariṇī metre.

Here are petty merchants, congenitally blind to appreciate great virtues; oh! emerald, you will not get your elevated position here, for in assessing your worth even experts with eyes open are easily deluded; here you will only be devalued and thus the unjust exposure of your faults will only give you a bad name. (A. A. R.).

6180*

इह परिमलो यत्र व्यक्तो न तत्र मधुश्रियो
मधु समधिकं यस्मिस् तस्मिन् न गन्धसमृद्धयः ।
इति मरुवकं निन्दन् कुन्दादपेतकुतूहलः
कमलमधिकं स्मारं स्मारं विषीदति षट्पदः ॥

(आ) Skm (Skm [B] 1790, Skm [POS] 4. 30. 5) (a. Umāpatidhara), Vidy 123.

(*b*) मधुजमधिकं Skm (var.); यस्मिन् [य°] Vidy.

(*c*) समधिकं [म°] Vidy; कुन्दोदरे स कु° Vidy.

(*d*) कमलमुभयोः पात्रं स्मृत्वा निषीदति Vidy.

Hariṇī metre.

Where fragrance is clearly experienced there is no wealth of honey, where honey is in plenty, there is no rich fragrance; thus the bee which had come from the jasmine flower censures the *maruvaka*-flower and remembering repeatedly and longingly the lotus flower, he feels regret very much indeed. (A. A. R.).

6181*

इह पुरोऽनिलकम्पितविग्रहा
मिलति का न वनस्पतिना लता ।
स्मरसि किं सखि कान्तरतोत्सवं
न हि घनागमरीतिरुदाहृता ॥

(आ) SR 186. 13, SSB 532. 13, Sāh *ad* 10. 684 (p. 288)[1].

1. *Apahnuta*-riddle. (See L. Sternbach, *Indian Riddles...*, VI Series 67, para 58. 1).

Drutavilambita metre.

"What creeper is this here before me that clings not close to the tree, with its body agitated by the wind ?" "Dost thou, fair friend, call to mind thy festive dalliance with thy lover ?" "No, no, I just described a feature of the rainy season". (Translation in *Bibl. Ind.* 9).

6182*

इह बहलितमिन्दोर्दीधितीनां प्रभाभिर्
मदविकलचकोरीचञ्चुमुद्राङ्किताभिः ।
रतिभरपरिखेदस्रस्तरार्थं वधूनां
करकिसलयलीलाभञ्जनव्यञ्जिकाभिः ॥

(आ) SkV 929.

(*d*) °लीनां भञ्जनं SkV (var.).

Mālinī metre.

The moon, which here has multiplied its light, / checkered with spots of darkness by the beaks / of *cakora*-birds unsteady with intoxication, / constructs a graceful foliage of finger painting / to serve for strewing on the couches / of damsels weary from their bouts of love. (D. H. H. Ingalls's translation).

6183

इह भुवि कलयति लघुरपि
महतां सङ्गेन कमपि महिमानम् ।
लङ्घयति चन्द्रलीनो
नभस्तलं हेलया हरिणः ॥

(आ) SSB 367. 40.

(*a*) इव [इह] SSB (*sic !*).

Āryā-udgīti metre.

In this world even an insignificant person attains greatness by association with the great; concealing himself in the moon, the deer traverses across the sky sportively (without trouble). (A. A. R.).

6184

इह भोगं यशः प्रीतिं सभासु बहुमान्यताम् ।
दद्यात् परत्र सुगतिं विद्याधनमनुत्तमम् ॥

(आ) NBh 116.

(*a*) यशस्त्रीतिं or यशप्रीतिं NBh; (यशः प्रीतिं is my suggestion).

The wealth of learning of the best sort is bound to bestow enjoyment (of every kind), fame, affection (from all) and high honour in learned assemblies—all these here in this world, and supreme bliss in the world hereafter. (S. Bhaskaran Nair's translation).

इह मग्नसमार° see No. 6283.

6185*

इह मधुपवधूनां पीतमल्लीमधूनां
विलसति कमनीयः काकलीसंप्रदायः ।
इह नटति सलीलं मञ्जरी वञ्जुलस्य
प्रतिपदमुपदिष्टा दक्षिणेनानिलेन ॥

(आ) SR 333. 86, SSB 200. 91.

Mālinī metre.

Here the young she-bees drinking the honey of jasmine flowers, sing gracefully and joyfully in sweet *kākalī*-tones; and here dances with fun and grace the *vañjula*-creeper instructed in pacing her steps by the southern breeze. (A. A. R.).

6186*

इह महिषविषाणव्यस्तपाषाणपीठ-
स्खलनसुलभरोहिद्गर्भिणीभ्रूणहत्याः ।
कुहरविहरमाणप्रौढभल्लूकहिक्का-
चयचकितकिरातत्रस्तशस्त्रा वनान्ताः ॥

(अ) Anar 5. 20.

(आ) Skm (Skm [B] 2045, Skm [POS] 5. 9. 5) (a. Murāri), Pad 116. 74(a.Murāri), PV 661 (a. Gaṇapati).

(*b*) स्खलितजनित° PV ; °रोह° Pad ; °भ्रण° Anar (printer's error).

(*d*) °न्यस्त° [°त्रस्त°] Skm (POS), PV (also °जत्यस्त° PV [var.]), Pad.

Mālinī metre.

Here in these forest regions the bisons dislodge the rocks with their horns and when the pregnant does stumble against them, the foetus in their wombs get killed; when the huge bears sport in the big hollows and growl, the hunters drop their weapons overcome with fear. (A. A. R.).

6187*

इह मुहुर्मुदितैः कलभै रवः
प्रतिदिशं क्रियते कलभैरवः ।
स्फुरति चानुवनं चमरीचयः
कनकरत्नभुवां च मरीचयः ॥

(अ) Śiś 4. 60.

(आ) SSB 456. 23 (a. Māgha), Amd 218. 580, Sar 2. 117.

(*d*) °रत्नभवां Sar.

Drutavilambita metre.

Here joyful young elephants give now and again sweet yet terrible sounds in every direction. In every forest is seen a herd of *camarī*-deer, and there shine forth the rays from the grounds of gold and gems. (M. S. Bhandare's translation).

6188

इह यत् क्रियते कर्म तत् परत्रोपभुज्यते ।
सिक्तमूलस्य वृक्षस्य फलं शाखासु दृश्यते ॥

(अ) *ab* MBh (Bh) 3. 245. 19 and 3. 247. 35.

(आ) SRHt 48. 1 (a. Vyāsaśataka), SSSN 39. 1 (a. Vyāsaśataka), Vyās 26. (Cf. No. 8936).

(इ) Vyās (C) 24, Vyās (S) 24.

(*b*) परत्रैवोपभुज्यते [त° पर°] SSSN ; परत्रोपयुज्यते SRHt.

(*c*) मूले सिक्तस्य वृ° Vyās (C).

Whatever deed is performed in this world, (the result of) the same is bound to be experienced in the world to follow: Whenever a tree is watered at the root, the result thereof (in the form of fruit) will be found in its branches. (S. Bhaskaran Nair's translation).

6189

इह यत् क्रियते कर्म फलं तत्रैव भुज्यते ।
कर्मभूमिरियं राजन् फलभूमिश् च सा स्मृता ॥

(अ) PdP, Bhūmikhaṇḍa 95. 12.

Whatever action is done in this world the fruit thereof is experienced here itself; this world, oh ! king, is the field of action and it is also declared to be the yielder of results. (A. A. R.).

इह यत्नसमारम्भाद् see No. 6284.

6190*

इह यादववंशकृष्णवर्त्मा-
नुगतिः साङ्गतया मयान्वभावि ।
अधुना तदवाप्तिचेतसे मे
मधुराकामधुरापि रोचते किम् ॥

(अ) Ras 53.

(*a*) *Version A* : इह यादव-वंश-कृष्ण-वर्त्मा-.
*Version B* : इह या दव-वंश-कृष्णवर्त्मा-.

(*b*) *Version A* : ऽनुगतिः साङ्गतया मयाऽन्वभावि.
*Version B* : ऽनुगतिः साऽङ्ग तया मयाऽन्वभावि

(*d*) *Version A* : मधुरा कामधुराऽपि.
*Version B* : मधु-राका मधुराऽपि.

Aupacchandasika metre.

*Version A* :

Here have I experienced whole-heartedly the pursuit of the path shown by Śrī-Kṛṣṇa, the scion of Yadu race; now that my mind has attained this bliss will the affairs of love, however sweet, be appealing ?

*Version B* :

I have, oh ! friend, experienced along with her the painful ordeal of a forest fire, born of the friction of bamboos ; now that my mind has experienced it, will even the full moon nights of spring be pleasant (to go to that rendezvous) ? (A. A. R.).

6191*

इह रूपमात्रसारे
चित्रकृते कमलकह्लारे ।
न रसो नापि च गन्धो
मधुकर बन्धो मुधा भ्रमसि ॥

(आ) PV 687 (a. Rudra), RJ 349, SR 222. 54, SSB 610. 18, Kav p. 94, Subhāsta-ślokasaṁgraha (MS) 1163 (a. Rudra-bhaṭṭa ), Sūkti-ratnāvalī (MS IO 1203 *b* ) 509 , Subhāṣitaratnakośa (Bhandarkar Report 1883-4) 3. 92, VP 10. 55.

(*b*) °चित्रगते कनकक° SR, SSB.

Āryā-upagīti metre.

Here in this beautiful red lotus pointed in a picture, whose essence (of charm) consists only in beautiful appearance, there is neither the sweet taste (of honey) nor any pleasing smell; oh ! friend bee, you wander in its vicinity in vain. (A. A. R.).



6192*

इह रे बहला लासे बाला राहुमलीमसा ।
सालका रसलीला सा तुङ्गालालि कलारत ॥

(अ) Sar 2. 303.

Here, oh ! you have taken up affectionately for the dance a girl with a profusion of dark hair, tall and full of sportiveness due to the grasp of the erotic sentiment, you, who are attached to the fine arts. (A. A. R.).

6193

इहलोके च पितृभिर् या स्त्री यस्य महामते ।
अद्भिर्दत्ता स्वधर्मेण प्रेत्यभावेऽपि तस्य सा ॥

(अ) R (R [Bar] 2. 26. 16, R [B] 2. 29. 18, R [G] 2. 29, 20, R [Kumbh] 2. 29. 18, R [L] om. instead adds भर्तारं किल as 2. 32. 20). (Cf. भर्तारं किल या नारी).

(आ) IS 1141.

(*b*) महाबल or महामते: R (var.).

She who in this world, is given in marriage to one, by her father and elders with the sprinkling of the holy water in accordance with their religious custom is his wedded wife even in the world beyond. (T. Śrinivasa Raghavacharya's translation).

इह लोके तु (ऽपि) धनिनाम् see No. 6194.

6194

इह लोके हि धनिनः परोऽपि स्वजनायते ।
स्वजनस्तु दरिद्राणां जीवतामेव नश्यति ॥

(अ) MBh (MBh [Bh] 12. 309. 86, MBh [R] 12. 321. 88, MBh [C] 12. 12131). (Cf. No. 6195).

(आ) VS 3160, IS 1142.

(*a*) भुवि [इह] MBh (var.) ; लोकेषु [लोके हि] MBh (var.); ऽपि [हि] MBh (var.) ; धनिनां MBh (var.), VS.

(*b*) स्वजनः [प°] MBh (var.); सन्न जायते MBh (var.).

(*c*) स्वजनं MBh (var.) ; स्वजनोऽपि VS.
(*d*) जीविताम् MBh (var.) ; अपि [एव] MBh (var.); नस्यति or पश्यति MBh (var.).

*Here in this world, indeed*[1], a rich man's kins-folk, while he strives, / the part of kinsmen gladly play : / the poor man's kindred die away / long e'er his day of death arrives. (S. Muir's translation).

1. Words in italics are omitted by S. Muir.

6195

**इह लोके हि धनिनां परोऽपि स्वजनायते ।**
**स्वजनोऽपि दरिद्राणां तत्क्षणाद् दुर्जनायते ॥**

(अ) P (Pts 1. 5, PtsK 1. 5, PM 1. 5), SkP, Nāgara-khaṇḍa 155. 44, Śts 26. 5-6. (Cf. No. 6194).
(आ) ŚP 403, SRK 57. 12 (a. ŚP), SRM 1. 2. 87, SR 65. 3 (a. VS), SSB 332. 4, SMa 2. 33, IS 1143.
(*a*) धनिनामिह भूलोके SSB ; तु [हि] PtsK ; च [हि] SkP; ऽपि [हि] Śts (var.), ŚP.
(*d*) नराणां [त° क्ष°] SMa ; सर्वदा [त° क्ष°] SRM; कार्यार्थे [त° क्ष°] SkP.

Here in this world, indeed, even a stranger, if he be one of the rich becomes a relative ; but a relative, if he be one of the poor, becomes immediately an adversary.

6196

**इह लोको हतो नृणां दारिद्र्येण यथा नृप ।**
**मनुष्याणां तथा जन्म माघस्नानं विना हतम् ॥**

(अ) PdP, Uttara-khaṇḍa 242. 26.

Just as the life of the people in this world is blighted by poverty, oh ! king, so is the life of men rendered vain if they do not take a holy dip in the lunar month of Māgha. (A. A. R.).

6197*

**इह वटवृक्षे यक्षः**
**प्रतिवसति दिवापि यत्र भयशङ्का ।**
**तस्मिन्नभिनववध्वा**
**नीता वीतोदयाः क्षणदाः ॥**

(आ) ŚP 3772, SR 352. 5 (a. ŚP), SSB 232. 5, SRK 119. 21 (a. ŚP).
(*c*) कति नहि वध्वा [अभिनव°] ŚP.
Āryā metre.

Here in this banyan tree, there resides a ghost, the fear whereof prevails (among men) even during day-time ; but many nights, till sunrise, have been spent under it by a young bride (with her groom, undisturbed). ( S. Bhaskaran Nair's translation ).

6198*

**इह वत्सान् समचारयद्**
**इह नः स्वामी जगौ वंशीम् ।**
**इति सास्रं गदतो मे**
**यमुनातीरे दिनं यायात् ॥**

(आ) PG 87 (a. Śrī-Raghupati-Upādhyāya).
(*a*) समाचारयद् or समाचरयद् or समाह्वयाद् PG (var.).
(*b*) वंशं PG (var.).
Āryā-upagīti metre.

Here did my lord [Kṛṣṇa] graze the calves, and here he played (sweetly) on his flute ; thus speaking with tears (of joy) welling in my eyes, may my days be spent on the banks of the Yamunā. (A. A. R.).

6199*

**इह वहति बहुमहोदधि-**
**विभूषणा मानगर्वमियमुर्वी ।**
**देवस्य कमठमूर्तेर्**
**न पृष्ठमपि निखिलमाप्नोति ॥**

(अ) ĀrS 2. 113.
Āryā metre.

Here is this young woman of the earth puffed with pride of self-conceit, adorned with many a jewel yielded by the great ocean ; she does not fully get even the back of the lord of the tortoise [Viṣṇu *or* : lover][1]. (A. A. R.).

1. Just as the proud earth occupies only a part of the broad back of the tortoise-Viṣṇu, so the damsel cannot fully get the affection of the lover.

6200

इह वा तारयेद् दुर्गाद् उत वा प्रेत्य तारयेत् ।
सर्वथा तारयेत् पुत्रः पुत्र इत्युच्यते बुधैः ॥

(अ) MBh (MBh [Bh] 1. 147. 5, MBh [R] 1. 161. 5, MBh [C] 1. 6185), Brāhmaṇa-vilāpa 3. 5, (cf. MBh [Bh] 1. 68. 47). Cf. पुन्नाम्नो नर°.

(आ) Pras 12. 6, SRHt 91. 1 (a. MBh), SSSN 103. 1 (a. [?] MBh), IS 1144.

(*a*) तारयेत् पुत्र Pras, SRHt, SSSN ; दुःखात् MBh (var.).

(*b*) कन्या [उत] MBh (var.) ; भारत [ता°] MBh (var.); रयेत् (ता° missing) SRHt.

(*c*) सर्वदा Pras (var.) ; तारणात् MBh (var.).

(*d*) आत्मा वै पुत्र उच्यते MBh (var.), Pras, SRHt, SSSN.

A child rescueth his parents in this and the other regions ; therefore is the child called by the learned *putra* [the rescuer]. (P. C. Roy's translation).

6201*

इह विकसदशोकास्तोकपुष्पोपकारैर्
अयमतिशयरक्तः सक्तसुस्निग्धभावः ।
त्रिभुवनजयसज्जः प्राज्यसाम्राज्यभाजः
प्रथयति पृथुमैत्रीं पुष्पचापस्य चैत्रः ॥

(आ) Kavi *ad* 5. 1 (KM p. 168 ; in Kṣ [RP] 60) (a. Bhaṭṭodayasiṁha's Lalitakāvya).

Mālinī metre.

Here does the spring month showering heaps of blooming *aśoka*-flowers display an intensity of affection for the flower-bowed god who enjoys an exalted sovereignty—the spring month, which is deep red in affection and harbours feelings of love and is out to conquer the three worlds. (Dr. Sūryakānta's translation).

6202*

इह विचरन्ति किरातास्
स्वादुकस्वच्छन्दतानिहन्तारः ।
तदमीषां गानादौ
मा धाः श्रवणे कुरङ्गशाव त्वम् ॥

(आ) SSB 627. 3 (a. Saṁgahītṛ).

Āryā-gīti metre.

Here roam about the hunters who destroy the independent existence of animals like you ; hence, oh ! fawn, do not pay any heed to the (entrapping) music and such tricks of theirs. (A. A. R.).

6203*

इह विजयिनि वंशे कीर्तिधाराकलाप-
स्नपितसकललोकः श्रीयशोविग्रहोऽभूत् ।
जलघट इव युद्धोत्तालभूपालदर्प-
ज्वलनशमनलीलाकोविदः कोऽपि वीरः ॥

(आ) Skm (Skm [B] 2090, Skm [POS] 5. 18. 5) (a. Viśveśvara)

(*c*) जलधर Skm (var.).

Mālinī metre.

Here in this invincible family there was one, the embodiment of fame and wealth, who eclipsed the entire world by the continuous flow of his renown ; this heroic warrior was fully competent to effortlessly annihilate the fire of pride in battle of haughty kings, as a pot of water does fire. (A. A. R.).

6204*

इह विधिविषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः ।
क्व जनकतनया क्व रामरामा
क्व च दशकन्धरमन्दिरे निवासः ॥

(आ) RJ 1465.

Puṣpitāgrā metre.

Here are experienced the fruit of the actions done before, which are painful to all beings by the decree of fate ; (otherwise) where is the daughter of the (great) king Janaka, when again the wife of the (great) Śrī-Rāma and where

her residence (in captivity) in the house of the ten-necked monster ? (A. A. R.).

6205

इह विरचयन् साध्वीं शिष्यः क्रियां न निवार्यते
त्यजति तु यदा मार्गं मोहात् तदा गुरुरङ्कुशः ।
विनयरुचयस् तस्मात् सन्तः सदैव निरङ्कुशाः
परतरमतः स्वातन्त्र्येभ्यो वयं हि पराङ्मुखाः ॥

(अ) Mudr 3. 6.
(आ) SSap 565*ab*.
(*a*) हि रचयन् Mudr (var.) ; विचार्यते [नि°] Mudr (var.).
(*b*) यथा [यदा] Mudr (var.).
(*d*) पदमपि स्वातन्त्र्येभ्यो न यान्ति परा° Mudr (var.) ; पदमपि यतः [प°] Mudr (var.).
Hariṇī metre.

In this world, a disciple who does the right thing is not restrained ; when, deluded, he strays from the track, then the preceptor is the goad. Hence, good men, relishing moral guidance, are always free from restraint. Further than this, we are averse to all sorts of freedom. (R. S. Walimbe's translation).

6206*

इह विश्वम्भरापीडे चन्दनं कस्य न प्रियम् ।
अनुस्वारं विलिप्यापि ओकारस्य प्रयोजनात् ॥

(आ) SuM 19. 18.
(*c*) विलुप्याद्य SuM (var.).
(*d*) कोकारस्य SuM (var.).

To whom here is not sandal paste pleasing when suffering pain by being scorched by fire ? When the *anusvāra* *'ṁ'* is dropped in *candana* there is still use for it, when *'o'* is added to it, as *odana* [cooked rice], when afflicted by the fire of hunger. (A. A. R.).

6207

इह वैकस्य नामुत्र अमुत्रैकस्य नो इह ।
इह चामुत्र वैकस्य नामुत्रैकस्य नो इह ॥

(अ) MBh (MBh [B] 3. 181. 34 and MBh 14 ; App. I 4. *l*. 2458-9, MBh [R] 3. 183. 87, MBh [C] 3. 12644).
(इ) SS (OJ) 278.
(*a*) इहैवै° MBh (var.) , SS (OJ).
(*ab*) नामुत्रामुत्रै° SS (OJ) (*contra metrum*).
(*c*) वामुत्र SS (OJ).
(*d*) चैकस्य MBh(var.).

Some enjoy here and not hereafter. Some hereafter but not here. Some both here and hereafter. And there are still those who enjoy neither here nor hereafter. (Raghu Vīra's translation).

6208*

इह व्याधव्यूहः पटुघटितयन्त्रप्रहरणो
मृगेन्द्राणां वल्गत् प्रखरनखराणां कुलमिह ।
इहालङ्घ्यः शैलो बहलतरपङ्का सरिदिह
प्रदीप्तोऽग्निर्मध्येवनमहह कष्टं करिपतेः ॥

(आ) Skm (Skm [B] 1836, Skm [POS] 4. 40. 1).
(*b*) बलाप्रस्वरनख° Skm (B) (*contra metrum*); वल्गात्प्र° Skm (POS) ; (वल्गत् [pouncing] प्र° is my suggestion).
Śikhariṇī metre.

Here is a party of hunters with their machine weapons well set, on the other side is a group of pouncing lions with their fierce claws, and here on this side is an impassable mountain and on the other side is a river full of deep mud ; a forest fire has started in the middle of the forest ; alas ! the difficult situation of the lord of elephants. (A. A. R.).

6209

इह शय्यागतेनापि बन्धुमध्यस्थितेन वा ।
मयैवैकेन सोढव्या मर्मच्छेदादिवेदना ॥

(आ) JS 448. 11.

Whether I am lying in bed here or remain in the midst of relatives, by me alone is to be borne this initial pain which cuts at the vitals. (A. A. R.).

6210*

इह शिखरकरालक्षोणिभिद्गण्डशैल-
स्खलनदलनगर्जत्फेनिलो बुद्बुदौघः ।
पवनधूतशिरीषश्रेणिरेणुप्रणाली-
सुरभिसलिलदृप्ता द्वीपवत्यो वहन्ति ॥

(आ) JS 374. 28.
Mālinī metre.

Here, full of bubbles and foam, roaring, tearing and stumbling against huge boulders and frightful rocky parts of the mountain, arrogant with floods and rendered fragrant by the mass of pollen from *śirīṣa*-flowers wafted by the breeze, flow the rivers. (A. A. R.).

6211

इह शिष्टानुशिष्टानां शिष्टानामपि सर्वथा ।
वाचामेव प्रसादेन लोकयात्रा प्रवर्तते ॥

(अ) KāD 1. 3.

In this world, the current or trend of works always flows on through the words of the sages of firm on concentrated intellect[1], through words of those trained by instructions of the *śiṣṭa*[2], and through colloquial words of all the rest[3]. (K. Roy's translation).

1. शिष्ट. 2. अनुशिष्ट. 3. अवशिष्ट.

6212*

इह संतमसे घनागमे
सुखितं भानवमैन्दवं वपुः ।
तडिदुज्ज्वलदीपलेखया
हरितोऽमूः परितो विचिन्वति ॥

(आ) Vidy 906 (a. Prāca or Prāk).
Viyoginī metre

Here in this rainy season in pitch darkness when the orbs of the sun and the moon are taking rest, the quarters make a search all around for them with the aid of the lamps of the flashes of lightning. (A. A. R.).

6213*

इह समदशकुन्ताक्रान्तवानीरवीरुत्-
प्रसवसुरभिशीतस्वच्छतोया वहन्ति ।
फलभरपरिणामश्यामजम्बूनिकुञ्ज-
स्खलनमुखरभूरिस्रोतसो निर्झरिण्यः ॥

(अ) Uttararāmacarita 2. 20, Mahāvīra 5. 40.
(आ) SkV 1592, JS 373, 27 (a. Bhavabhūti), SR 140. 4 (a. Mahāvīra), SSB 457. 35.
(*a*) °नीरमुक्त Uttara (var.), Mahāvīra, SkV, JS.
(*b*) भवन्ति [व°] SkV.
Mālinī metre.

Here flow mountain brooks in steep cascades, / their water clear and cool / and sweet with pollen of the cane flowers / where birds have gathered in intoxication ; / their many streams trip chattering / through groves of rose-apple / black with ripened fruit. (D. H. H. Ingalls's translation).

6214*

इह सरसि सलीलं चारुपत्रे विधुन्वन्
दरतरलिततिर्यक्चञ्चुकण्डूयिताङ्गः ।
अनुसरति सरागः प्रेयसीमग्रयाताम्
अनुपदसमुदञ्चत्कण्ठनालो मरालः ॥

(आ) Skm (Skm [B] 2033, Skm [POS] 5. 7. 3) (a. Śiśoka), AB 527.
Mālinī metre.

Here in this lake sportively swims the swan shaking the lotus-leaves and (occasionally) scratching his body with his beak slightly turned sideways, and follows, full of love for his mate, that had gone in front, raising his stalk-like neck at every step. (A. A. R.).

6215*

इह सरसि सहर्षं मञ्जुगुञ्जाभिरामं
मधुकर कुरु केलिं सार्धमम्भोजिनीभिः ।
अनुपममकरन्दामोददत्तप्रमोदा
त्यजति बत न निद्रां मालती यावदेषा ॥

(आ) ŚP 836, SRK 187. 21 (a. ŚP), SR 223. 89, SSB 612. 53, Any 83. 63, IS 1145.

(*c*) अनुगम° ŚP (MS).

(*d*) or तव [ब°] Any.

Mālinī metre.

Oh ! bee, carry on happily with sweet humming your dalliance with the water-lilies at this pond, as long as the jasmin does not blossom and its unique scent does not knock you out.

6216

इह सर्वस्वफलिनः        कुलपुत्रमहाद्रुमाः ।
निष्फलत्वमलं यान्ति    वेश्याविहगभक्षिताः ॥

(अ) Mṛcch 4. 10. (Cf. No. 2632).

(आ) Daṁpat 45, SR 355. 3 (a. Mṛcch), SSB 238. 3, GVS 169, IS 1146.

(*a*) °फलितः Daṁpat.

(*c*) याति Daṁpt.

A noble youth is like a goodly tree ; / his wealth, the fruit so fair ; / the courteran[1] is like a bird ; for she / peeks him and leaves him bare. (A. W. Ryder's translation).

1. वेश्या [the prostitute].

6217*

इह सामान्यानुगमं
समुपदिशन्तः स्थलेष्वनेकेषु ।
लिङ्गपरामर्शपरा
नवीननैयायिका यान्ति ॥

(आ) SSB 255. 32 (a. Kṛṣṇarāma).

Āryā metre.

Here, preaching in many a place the following of general propositions and busily thinking of the predicates of propositions[1] go the logicians of a new school. (A. A. R.).

1. May also mean scratching below their belts.

6218*

इह स्फुटं तिष्ठति नाथ कण्टकः
शनैः शनैः कर्ष नखाग्रलीलया ।
इति च्छलात् काचिदलग्नकण्टकं
पदं तदुत्सङ्गतले न्यवेशयत् ॥

(आ) ŚP 3582, SR 310. 2 (a. ŚP), SSB 163.2.

Vaṁśastha metre.

Here clearly remains, my dear, the thorn in my foot, slowly, gently draw it out with the tips of your nails, thus saying and using it as a pretext, another damsel placed her foot, which had no thorn at all, in the lover's lap. (A. A. R.).

6219*

इह हि नववसन्ते मञ्जरीपुञ्जरेणु-
च्छुरणधवलदेहा बद्धहेलं सरन्ति ।
तरलमलिसमूहा हारिहुंकारकण्ठा
बहुलपरिमलालीसुन्दरं सिन्दुवारम् ॥

(अ) Viddhaśālabhañjikā 1. 30.

(आ) SR 333. 88, SSB 200. 93, Suvṛ *ad* 23 (in Kṣ [RP] 50) (a. Rājaśekhara).

(*a*) मञ्जरीरेणुपुञ्ज Viddha°, SR, SSB.

(*b*) °च्छुरित° Viddha° (var.).

(*c*) °कारिकण्ठा Viddha°, SR, SSB.

Mālinī metre.

Here, at the advent of spring swarms of bees, with their bodies whitened when annointed with the pollen of clusters of flowers, buzzing a sweet hum, sportively hover round the graceful and unsteady *sinduvāra*-tree, which is deer to the bees on account of its pungent smell. (Dr. Sūryakānta's translation).

इह हि बहुभिरुक्तैर्युक्तिशून्यैः see No. 10487.

6220*

इह हि मधुरगीतं रूपमेतद् रसोऽयं
स्फुरति परिमलोऽसौ स्पर्श एष स्तनानाम् ।
इति हृतपरमार्थैरिन्द्रियैर्भ्राम्यमाणः
स्वहितकरणधूर्तैः पञ्चभिर्वञ्चितोऽस्मि ॥

(अ) BhŚ 102.

(आ) SLP 4. 43 (a. BhŚ), SuMañ 277. 2-5, IS 1147.

(*a*) इति [इ°] BhŚ (var.) ; तु or ह [हि] BhŚ (var.) ; नृत्यम् or नृत्तम् [रू°] BhŚ (var.) ; भ्रमो [र°] BhŚ (var.) ; यः or ऽपि [ऽयं] BhŚ (var.).

(*b*) स्फुटति or स्फुरित° BhŚ (var.) ; परिमलोयं or परमलोयं or परिमलोघ° BhŚ (var.) ; एषः BhŚ (var.) ; केमलः स्पर्श एषः [स्प° ए° स्त°] SuMañ.

(*c*) इति हृत° (वद° or अधिगत°) BhŚ (var.) ; भ्राम्यमानः or भ्राम्यमाणैः (°णो) BhŚ (var.).

(*d*) ह्यहित° (अ° or त्व°) BhŚ (var.) ; °भूतैः or °दक्षैः or °वृत्तैः or °दूतैः or °दूरैः [°धूर्तैः] BhŚ (var.) ; (ऽ)सि or (ऽ)स्मिन् or (ऽ)पि [ऽस्मि] BhŚ (var.).

Mālinī metre.

Here is sweet voice to hear, graceful dance to see, ambrosial juice to taste, fragrant scent to smell, and lovely breast to touch ; being thus deceived by my five senses which are very clever to secure their own ends, I am wandering uselessly about the world (without devoting the least attention to my spiritual improvement which is to help me a great deal in obtaining salvation). (P. G. Nath's translation).

6221*

इहानेके सत्यं वृषमहिषमेषाः सुतुरगा
गृहाणि क्षुद्राणां कतिपयतृणैरेव सुखिनः ।
गजानामास्थानं मदसलिलजम्बालितभुवां
तदेको विन्ध्याद्रेर्विपिनमथवा भूपसदनम् ॥

(आ) Any 36. 94.

Śikhariṇī metre.

Here, true it is, that there are many oxen, buffalos, goats and good horses which are satisfied with a little mere grass, as also the huts of lowly people ; but the recreation ground of elephants that make the ground muddy with the flow of their rut is the forest of Vindhya for one ; and the other is the palace of a king. (A. A. R.).

6222

इहानेके सन्तः सततमुपकारिण्युपकृतिं
कृतज्ञाः कुर्वन्तो जगति निवसन्तोऽपि सुधियः ।
कियन्तस् ते सन्तः सुकृतपरिपाकप्रणयिनो
विना स्वार्थं येषां भवति परकृत्यव्यसनिता ॥

(आ) SR 52. 242, SSB 311. 249, SRK 12. 17 (a. Sphuṭaśloka), IS 7753.

Śikhariṇī metre.

Here are many good people in the world who are full of gratitude to people who render help to them and who, in their turn, return help to them ; but how many good people are there who are fond of good deeds and who are eager to render help to others without any consideration of their own self-interest ? (A. A. R.).

6223*

इहाविशद्येन पथातिवक्रः
शास्त्रौघनिष्यन्दसुधाप्रवाहः ।
सोऽस्याः श्रवःपत्रयुगे प्रणाली-
रेखेव धावत्यभिकर्णकूपम् ॥

(अ) Naiṣ 7. 62.

(आ) SR 260. 127 (a. Naiṣ), SSB 75. 5.

(*b*) °निष्पन्दरसप्रवाहः SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The channel-like line carved on her ear-rings that runs in the direction of the ear-holes is the path, by which the eddying nectar flow of the essence of the scriptures entered her ears. (K. K. Handiqui's translation).

6224*

इहैकश् चूडालोऽभ्यजनि कलशाद् यस्य सकलैः
पिपासोरम्भोभिश् चुलुकमपि नो भर्तुमशकः ।
स्वमाहात्म्यश्लाघागुरुगहनगर्जाभिरमितः
कुषित्वा क्लिश्नासि श्रुतिकुहरमब्धे किमिति नः ॥

(अ) Bhallaṭaśataka 47 *cd*/*ab*.
(आ) VS 877 (a. Bhallaṭa).
(*d*) कुचित्वा or कुशित्वा or उषित्वा VS (var.).
Śikhariṇī metre.

Here was born a sage [*cūḍala*[1]] out of a pot whose thirst you were not able to quench by the supply of a single handful with all your waters. Bragging your greatness with your deep roar on all sides, why do you, oh ! sea, tear and pain the cavity of our ears ?

1. Cūḍala=one having a single lock of hair on his crest.

6225

इहैव नरकव्याधेश् चिकित्सां न करोति यः ।
गत्वा निरौषधस्थानं स रोगी किं करिष्यति ।।

(अ) BhPr 35 (a. Vatsarāja's younger brother).
(आ) VS 3362 (a. Śrī-Vyāsamuni), SRHt 193. 75.
(इ) SS(OJ) 11, ShD (T) 206.
(*a*) इहच्च or इहे च SS(OJ) (var.).
(*c*) निरौषधं स्थानं VS, SS(OJ) ; निरौषधं देशं SRHt.
(*d*) सरुजः [स रो°] VS, SRHt, SS (OJ).

How will the sick person, who cares not for the treatment of his hellish disease, manage when he reaches the place where there is no medicine. (J. Shastri's translation).

6226

इहैव भुवने जातं सत्त्वसंस्थापनं क्षमम् ।
गूह्यते किमपि स्वस्थैर् अन्यत् किमपि जिह्मगैः ॥

(आ) SNi 12. 5.
(*a*) सहैव [इहैव] SNi (KM).
(*b*) °पनक्षमम् SNi (KM).

Here is available in this world the recourse to goodness which is friendly to all and which is adopted by men of self-possession ; something else is followed by crooked people. (A. A. R.).

इहैवैकस्य see No. 6207.

6227*

इहोद्याने संप्रत्यहह परिशिष्टाः क्रमवशाद्
अमी वल्मीकास् ते भुजगकुललीलावसतयः ।
गतास् ते विस्तीर्णस्तबकभरसौरभ्यलहरी-
परीतव्योमानः प्रकृतिगुरवः केऽपि तरवः ॥

(आ) SR 236. 15, SSB 633.15, SRK 202. 4 (a. ŚP, but not found there).
Śikhariṇī metre.

Here in this garden alas! are now left by lapse of time these ant-hills, the sporting ground of multitudes of snakes; gone are those trees that were of majestic stature which spread out into the sky filling it with waves of fragrance from the bunches of their profusion of flowers. (A. A. R.).

6228

इहोपपत्तिर्मम केन कर्मणा
क्व वा प्रयातव्यमितो भवेदिति ।
विचारणा यस्य न विद्यते स्मृतौ
कथं स धर्मप्रवणो भविष्यति ॥

(आ) VS 3022 (a. [?] Śrī-Vyāsamuni), SPR 582. 50.
(*b*) कुतः [क्व वा] SPR ; भवादिति SPR.
(*c*) जायते हृदि [वि° स्मृ°] SPR.
Vaṁśastha metre.

By what actions done by me have these happenings occurred and where should I be going in the hereafter ? He, in whose mind, these considerations do not occur, how does he become one efficient in right conduct ? (A. A. R.).

6229

ईक्षणध्यानसंस्पर्शैर् मत्स्यकूर्मविहङ्गमाः ।
पोषयन्ति स्वकान् पुत्रान् तद्वत् पण्डितवृत्तयः ॥

(आ) SRHt 27. 6 (a. MBh).

By mere sight, thought and touch the fish, tortoises and birds bring up their young ones; so do men of wise conduct. (A. A. R.).

6230*

ईक्षितोपदिशतीव नर्तितुं
तत्क्षणोदितमुदं मनोभुवम् ।
कान्तदन्तपरिपीडिताधरा
पाणिधूननमियं वितन्वती ॥

(अ) Naiṣ 18. 94 or 18. 95 (Naiṣ [HSS] 18. 89).

Rathoddhatā metre.

While she[1] shook her hand, her lips being hurt by her beloved's teeth, she was seen to give lessons to Cupid in dancing, who was at the moment transported with joy. (K. K. Handiqui's translation).

1. Damayanti.

ईङ्गिताकारतत्त्वज्ञो see No. 5748.

6231*

ईदृशं कारयेन् न्यासं येन श्रेयो भविष्यति ।
अन्येऽपि दुष्टमन्त्रेण न हिंसन्ति कदाचन ॥

(आ) ŚP 1734.

Thus should you assign the various parts of your body to different deities with prayers and gesticulations so that you may attain welfare; others too can never injure you by incantations of harming *mantra-s*. (A. A. R.).

6232*

ईदृशं निगदति प्रिये दृशं
संमदात् कियदियं न्यमीलयत् ।
प्रातरालपति कोकिले कलं
जागरादिव निशः कुमुद्वती ॥

(अ) Naiṣ 18. 151 or 18. 152 (Naiṣ [HSS] 18. 146).

(*b*) न्यमीमिलत् Naiṣ (HSS).

Rathoddhatā metre.

While her beloved spoke thus, she slightly closed her eyes in joy; just as the night-lily closes its petals, owing to its keeping awake at night, when at dawn the cuckoo sweetly sings. (K. K. Handiqui's translation).

6233

ईदृशं व्यसनं प्राप्तं भ्रातरं यः परित्यजेत् ।
को नाम स भवेत् तस्य यमेष न परित्यजेत् ॥

(अ) R (R [B] 6. 18. 5 *cd*–6 *ab*, R [R] 6. 18. 5 *cd*–6 *ab*, R [Kumbh] 6. 18. 5 *cd*–6 *ab*; R [Bar], R [G] and R [L] om.).

(आ) SRHt 95. 1 (a. R), SSSN 106. 1.

When he [Vibhīṣaṇa] abandons his own brother when the latter is in such a calamity, who indeed is that person (attached) to him, whom he will not abandon (when the time for his help comes)[1] ? (A. A. R.).

1. So beware of Vibhīṣana, says Sugrīva to Rama.

6234*

ईदृशस्य भवतः कथमेतल्
लाघवं मुहुरतीव रतेषु ।
क्षिप्तमायतमदर्शयदुर्व्यां
काञ्चिदाम जघनस्य महत्त्वम् ॥

(अ) Śiś 10. 77.
(आ) SuM 17. 9, SR 319. 20 (a. Śiś), SSB 177.22, KH 235. 23-236. 1 (a. Māgha). Svāgatā metre.

Oh ! hips (of the young lady), having such circumference, how do you possess this quickness and frequency of movements at the time of (inverted) love-sports ? Thus did the long girdle, which fell on the ground, indicate the greatness [stoutness] of her hips ! ( S. Bhaskaran Nair's translation ).

6235

ईदृशे व्यवहाराग्नौ मन्त्रिभिः परिपातिताः ।
स्थाने खलु महीपाला गच्छन्ति कृपणां दशाम् ॥

(अ) Mṛcch 9. 40. (Cf. No. 6236).

Although his counsellors may plunge a king / into injustice' dangers great, / yet he will reap the woe and suffering ; / and 't is a righteous fate. (A. W. Ryder's translation).

6236

ईदृशैः श्वेतकाकीयै राज्ञः शासनदूषकैः ।
अपापानां सहस्राणि हन्यन्ते च हतानि च ।

(अ) Mṛcch 9. 41. (Cf. No. 6235).

They who pervert the king's true bent, / the white crow's part who play, / have slain their thousand innocent, / and slay, and slay, and slay. (A. W. Ryder's translation).

6237

ईप्सितं मनसः सर्वं कस्य संपद्यते सुखम् ।
दैवायत्तं यतः सर्वं तस्मात् संतोषमाश्रयेत् ॥

(अ) Cr 164 (CV 13. 13, CNP II 246, CNI I 185, CNG 187, CNT IV 260, CPS 312. 18).
(आ) Sama 1 ई 1, IS 1148.
(*a*) इप्सितं CV (var.) ; च मनः सर्वे CNP II.
(*b*) यस्य [क°] CV (var.).
(*c*) दैवधीनं च CV (var.); च तत् [य°] CV (var.); जगत् [य°] CNP II; यत् CV (var.) ; यत्तमनः CV (var.).
(*d*) आश्रयेतः CV (var.) ; आचरेत् CNP II.

Who will experience all the happiness he desires ? Since everything depends on fate, he should always be contented.

ईर्षी घृणी न संतुष्टः see No. 6248.

6238

ईर्ष्यया रक्षतो नारीर् धिक् कुलस्थितिदाम्भिकान् ।
स्मरान्धत्वाविशेषेऽपि तथा नरमरक्षतः ॥

(अ) Naiṣ 17. 42 (Naiṣ [HSS] 17. 41).
(*a*) नारीं Naiṣ (HSS).

Fie, on those who boast of family dignity ! They hold women in check out of jealousy ; but do not likewise restrain men, though the blindness of passion is common to both. (K. K. Handiqui's translation).

6239

ईर्ष्ययैव समुद्विग्नाः पुरुषाद् दुष्टचेतसः ।
अतिसक्ताः पलायन्ते श्रीधृतिस्मृतिकीर्तयः ॥

(आ) SRHt 75. 4 (a. Bṛhatkathā).
(*b*) पुरुषाद्विष्ट° SRHt (but suggested as above).

Afflicted as though by intolerance of a person of wicked disposition, the highly attached prosperity, contentment, memory and fame[1] run away from him. (A. A. R.).

1. All the four words in feminine gender suggest the elopement of a woman dissatisfied with her man.

6240

ईर्ष्या कलहमूलं स्यात् क्षमा मूलं हि संपदाम् ।
ईर्ष्यादोषाद् विप्रशापम् अवाप जनमेजयः ॥

(अ) Cārucarcyā of Kṣemendra 12.
(आ) Nīsaṁ 1. 13.

Jealousy is at the root of disputes; patience is the source of prosperity. Janamejaya brought upon himself the course of the Brahmāṇa because of jealousy.

ईर्ष्याकलिकेलिकला see वेशकला नृत्यकला.

6241*

ईर्ष्या कुलस्त्रीषु न नायकस्य
निःशङ्ककेलिर्न पराङ्गनासु ।
वेश्यासु चैतद् द्वितयं प्ररूढं
सर्वस्वमेतास् तदहो स्मरस्य ॥

(अ) RŚ 1. 128, KR 10. 244-5.
(आ) Skm (Skm [B] 556, Skm [POS] 2. 17.1) (a. Rudraṭa), SG 468 (a. Rudraṭa), GSV 208.
(a) [च] न KR.
(c) विरूढं Skm.
Indravajrā metre.

A lover does not get unalloyed bliss in enjoyments with a wife of good family, as such women are full of jealous anger, nor is it unmixed with fear when intimate with the wives of others; these two (defects) do not exist in the case of prostitutes; they are, therefore, the all-in-all of the god of love! (A. A. R.).

6242

ईर्ष्याद् हि कुप्यते वेश्या प्रसङ्गाच् च विरज्यते ।
स्तब्धातिगमनाच् चापि दानादपि विलुप्यते ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 24.

If her jealousy is aroused, a prostitute gets into a passion, if the lover is (excessively) attached, she loves him not; by too little or too frequent visits as well as by gifts in a similar way, she slips away from attachment. (A. A. R.).

6243*

ईर्ष्याप्रस्फुरिताधरोष्ठरुचिरं वक्त्रं न मे दर्शितं
साधिक्षेपपदा मनागपि गिरो न श्राविता मुग्धया ।
मद्दोषैः सरसैः प्रतापितमनोवृत्त्यापि कोपोऽनया
काञ्च्या गाढतरावबद्धवसनग्रन्थ्या समावेदितः ॥

(आ) VS 1591 (a. Nārāyaṇa), Skm (Skm [B] 697, Skm [POS] 2. 45. 2) (a. Kaśmīra-Nārāyaṇa).
(a) °स्फटिता° Skm (POS); °धरौष्ठ° VS; °रुचकं VS.
(d) समावेशितः Skm (POS).
Śārdūlavikrīḍita metre.

She did not show me her face charming with the lips throbbing with jealous anger, nor did the charming one make me hear words of censure even to the slightest extent; though intensely pained at my misdeeds, fresh in her mind, she disclosed anger (only) by tightening her girdle which made the knot of her dress all the firmer (with no possibility of loosening to the lover's hand). (A. A. R.).

6244

ईर्ष्याभयक्रोधसमन्वितेन
लुब्धेन रुग्दैन्यनिपीडितेन ।
विद्वेषयुक्तेन च सेव्यमानम्
अन्नं न सम्यक् परिपाकमेति ॥

(आ) SRM 2. 1. 366.
Indravajrā metre.

By one having jealousy, fear or anger, by one parsimonious and by one affected by disease or depression and by one feeling hatred—food consumed by these people (in those moods) does not get properly digested. (A. A. R.).

6245

... ... ... ... ... ... ।
ईर्ष्यामलं खलेष्वास्ते विषमाशीविषेष्विव ॥

(अ) Kapph 16. 52 *cd.*

... The faint of envy abides with the wicked as venom with serpents. (G. Shankar's translation).

6246*

ईर्ष्यारोषज्वलितो
निजपतिसङ्गं विचिन्तयंस् तस्याः ।
च्युतवसनजघनभावन-
सान्द्रानन्देन निर्वामि ॥

(अ) ĀrS 2. 114.

Āryā metre.

When I think of her having enjoyments with her husband, I burn with anger and jealousy; but get some consolation by the immense pleasure of seeing her in imagination with her hips bereft of her garments. (A. A. R.).

6247

ईर्ष्या लोभो मदः प्रीतिः क्रोधो भीतिश् च साहसम् ।
प्रवृत्तिच्छिद्रहेतूनि कार्ये सप्त बुधा जगुः ॥

(अ) Śukranīti 5. 74.

Jealousy, greed, intoxication, partiality, anger, fear and rashness are the causes for the failure of business activities: these seven the wise men have sung (to be the causes). (A. A. R.).

6248

ईर्ष्यी घृणी त्वसंतुष्टः क्रोधनो नित्यशङ्कितः ।
परभाग्योपजीवी च षडेते नित्यदुःखिताः ॥

(अ) MBh (MBh [Bh] *ad* 5. 33. 69 [183*. 11-2], MBh [R] 5. 32. 90, MBh [C] 5. 1056), H (HJ 1. 24, HS 1. 22, HM 1. 24, HK 1. 25, HP 1. 19, HN 1. 20, HM 9. 24-5, HC 13. 10-1), Vānary 1, Cr 1256 (CVNS 17. 22, CSC I 383).

(आ) SR 159. 295 (a. MBh), SSB 490. 302, GSL 40, Sama 1 ई 2, SPR 1135. 5, IS 1149.

(*a*) ईर्षी H, Vānary, SR; ईर्षुघृणी MBh. CVNS, CSC I; न संतुष्टः MBh (Bh), CVNS, CSC I.

(*b*) °संकिता CSC I.

(*d*) दुःखभागिनः (°न CSC I) H, Vānary, SR, SSB, CSC I, GSL, Sama, SPR.

The envious, the censorious, the discontented, the passionate, the ever suspicious, and he who lives on another's fortune; these six have eternal suffering for their lot.[1] (F. Johnson's translation).

1. Following H text Johnson's translation has "misery for their lot".

6249*

ईशः करस्थीकृतकाञ्चनाद्रिः
कुबेरमित्रं रजताचलस्थः ।
तथापि भिक्षाटनमस्य जातं
विधौ शिरःस्थे कुटिले कुतः श्रीः ॥

(अ) Viśvaguṇādarśa 329.

(आ) SR 92. 57, SSB 376. 58, SRK 70. 7 (a. Viśvaguṇādarśa), IS 7754.

(*b*) °मित्रो SRK, IS.

(*d*) शिरस्थे SRK.

Upajāti metre ((Indravajrā and Upendravajrā).

Lord Śiva has the golden mountain Sumeru in the reach of his hand; he is a friend of Kubera, the lord of wealth; and he has his residence in Kailāsa, the silver mountain; still begging has come unto him [has been practised by him]; when the line of fate on the forehead is crooked, where is prosperity? (A. A. R.).

6250**

ईशानोत्थैः शकुनैश्
चोरा ग्रामं प्रविश्य न लभन्ते ।
न च रोगार्तो जीवति
स्वस्थोऽप्यस्वास्थ्यमाप्नोति ॥

(आ) ŚP 2788. (Cf. No. 6251).

Āryā metre.

By seeing certain omens in the north-east, thieves get nothing, though they enter a village (to steal); a person afflicted by a (severe) illness lives no longer, and even one in good health gets into an uneasy state. (A. A. R.).

6251**

ईशानोत्थैः शकुनैर्
विशेषतः शूरमण्डलाक्रान्तैः ।
रिपुवेष्टित इव दूरं
त्यक्त्वा स्थानं पलायेत ॥

(आ) ŚP 2789. (Cf. No. 6250).

Āryā metre.

When certain omens are seen in the north-east especially in conjunction with a solar eclipse, one should fly away from the place afar, as though the place is surrounded by enemies. (A. A. R.).

6252*

ईशे पदप्रणयभाजि मुहूर्तमात्रं
प्राणप्रियेऽपि कुरु मानिनि मा प्रसादम् ।
जानातु मत्पतिरसौ पदयोर्नतानाम्
अस्मादृशामपि मनोरथभङ्गदुःखम् ॥

(आ) PV 45 (a. Madhusūdana-Sarasvatī) SSg 1. 27, RJ 43 (in Regnaud 19) (a. Madhusūdana-Sarasvatī; in Regnaud Śamadasūdanasarasvati[?]).

(*a*) इशे PV (MS); मुहुर्त° PV (MS).

(*b*) या [मा] SSg; मां RJ (Regnaud); प्रासादम् PV (MS) (*contra metrum*).

(*c*) मत्प्रभुरसौ SSg.

Vasantatilakā metre.

When the lord Śiva falls at your feet, do not show pleasure, oh! proud goddess, for sometime, though he is dear as life; let my Lord know that when persons like us fall at his feet, the misery that we feel when our desires are frustrated. (A. A. R.).

6253

ईशो दण्डस्य वरुणो राज्ञां दण्डधरो हि सः ।
ईशः सर्वस्य जगतो ब्राह्मणो वेदपारगः ॥

(अ) Mn 9. 245.

(आ) Vivādaratnākara 638.

(*b*) राज्ञो Vivād°; दण्डघनो Vivād°.

Varuṇa is the lord of punishment, for he holds the sceptre even over kings; a Brāhmaṇa who has learnt the whole Veda is the lord of the whole world. (G. Bühler's translation).

6254

ईशो दुरत्ययः काल इति सत्यवती श्रुतिः ।
वृद्धानामपि यद् बुद्धिर् बालवाक्यैर्विभिद्यते ॥

(अ) BhPn 10. 74. 31.

Powerful and insurmountable are the changes brought on by time, true is this saying (that is current among the people); for the wise counsel given even by elderly people are set at nought by the prattlings of boys. (A. A. R.).

6255–56

ईश्वरः स जगत्पूज्यः स वाग्मी चतुराननः ।
यस्यास्ति द्रविणं लोके स एव पुरुषोत्तमः ॥

स एवाहृदयो राहुर् अलसः स शनैश्चरः ।
वक्रः कुजन्मा सततं वित्तं यस्य न विद्यते ॥

(अ) Sam 4. 82-3. (Cf. धनेन लभ्यते प्रज्ञा).

A man with a fortune is the Brahmā, and the Viṣṇu and the Śiva of the earth; a man with nothing is like Rāhu, soulless and bodiless; and like Vakra, who is devoted from his birth to the lower place. (E. Powys Mathers's translation).

6257

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

(अ) MBh (MBh [Bh] 6. 40. 70 = BhG 18. 61), (cf. MBh [Bh] 12. 72. 6 and 12. 227. 25).

(आ) SRRU 207, Sama 2 ई 1, SRM 2. 1. 8 and 2. 1. 20.

(*b*) हृद्येष or हृदये MBh (var.); वसतेर्जुन MBh (var.).

(*d*) यंत्रारूढेव MBh (var.); मानव MBh(var.).

Of all beings, the Lord / in the heart abides, Arjuna, / causing all beings to turn around / (as if) fixed in a machine, by his magic power. (F. Edgerton's translation).

6258

ईश्वरगृहमिदमत्र हि
विषं च वृषभश् च भस्म चाद्रियते ।
यस् तु न विषं न वृषभो
न भस्म तस्यात्र का गणना ॥

(आ) SkV 1483.

Āryā metre.

This is the house of Śiva [*or*: of a rich man], for here poison, the bull and ashes are held in honour. If one is not [*or*: as deadly as] poison, [as stupid as] a bull, or [as useless as] ashes no account is taken of him here. (D. H. H. Ingalls's translation).

6259*

ईश्वरपरिग्रहोचित-
मोहोऽस्यां मधुप किं मुधा पतसि ।
कनकाभिधानसारा
वीतरसा कितवकलिकेयम् ॥

(अ) ĀrS 2. 115.

Āryā metre.

Why do you, oh ! bee, settle upon this creeper-like plant in vain, deluded by the idea that it was once honoured by the great lord ? Its essence consists only in its name being associated with gold; it is only the bud of the *dhattūra*-plant devoid of honey [sweetness][1]. (A. A. R.).

1. Addressed to a lover covertly that the girl he is in love with is an undesirable one.

6260

ईश्वरमाराधयतो
विगलितमानस्य लब्धमैश्वर्यम् ।
स्फुटमेव भवति लघिमा
गरिमापि कथं न जानीमः ॥

(आ) JS 433. 10 (a. Vallabhadeva), SH 1005; 211* (a. Vallabhadeva).

Āryā metre.

When a person worships the Supreme Lord, free from all (false) pride, he gets power and prosperity; how is it we do not (come to) recognize that a 'lowly' state becomes even a state of honour and greatness ? (A. A. R.).

6261

ईश्वरसेवा सुलभ-
न्यक्कारा दुर्लभोत्कर्षा ।
चिरपरिचर्या विफला
निर्माल्या निष्क्रमोऽपि निरयाय ॥

(आ) JS 433. 9 (a. Vallabhadeva).

Āryā-udgīti metre.

Worship of the Lord is easy of contemptuous treatment (by the unwise) but produces highest merit and prosperity, difficult to secure (otherwise); whereas long service (under patrons) is (often) fruitless, insipid like withered flowers and gives torments of hell when lost. (A. A. R.).

6262

ईश्वरस्य जगत् कृत्स्नं सृष्टिमाकुलयन्निमाम् ।
अस्ति योऽस्त्रीकृतस्त्रीकस् तस्य वैरं स्मरन्निव ॥

(अ) Naiṣ 17. 17.

(*d*) वैरमनुस्मरन् [वै° स्म°] Naiṣ (HSS).

Cupid has made woman his weapon, overwhelming Śiva's creation, the entire universe; as if he recalled his enmity with Śiva. (K. K. Handiqui's translation).

6263

ईश्वराः पिशुनाञ् शश्वद् बिभ्रतीति किमद्भुतम् ।
प्रायो निधय एवाहीन् द्विजिह्वान् दधतेतराम् ॥

(अ) Dṛṣṭāntaśataka of Kusumadeva (KSH 217) 18.

(आ) SR 168. 675, SSB 502. 675, IS 1150, Pr 365.

(*a*) °नान् शश्वद् or °नाञ् छश्वद् Dṛṣṭ° (var.).

(*b*) विष° Dṛṣṭ° (var.); द्विषन्तीति Dṛṣṭ°, IS; दधतीति suggested in Pr.

(*c*) एवाहिन् Dṛṣṭ° (var.).

(*d*) दिजिह्वान् Dṛṣṭ° (var.).

What wonder is there that men of great wealth [kings] hate low people (who praise them with many tongues)? Mostly, only treasure-troves[1] possess[2] with great care the double-tongued [tale bearing] serpents (of wicked people). (A. A. R.).

1. Richmen. 2. Patronize.

6264

ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् ।
तेषां यत् स्ववचोयुक्तं बुद्धिमांस् तत् समाचरेत् ॥

(अ) BhPn 10. 33. 32.

(आ) SRRU 531.

(*b*) °चरिते BhPn (var.).

The words of gods (as given in sacred books) are true and in some places they are acted upon accordingly (with good results). What action is enjoined by them in their own words the man possessing intelligence should act upon. (A. A. R.).

6265

ईश्वराणामिदं तन्त्रं प्रायेणौत्सुक्यमावहेत् ।
यतस् तिरश्चां चरितैर् नीतिमार्गः प्रदर्श्यते ॥

(अ) PTu 82. 2.

(इ) Tantri (OJ) 36.

This system of ordaining ceremonies by the gods may generally cause wonder (due to its novelty); for, by illustrating with the actions of animals, they point out to us the path of good conduct. (A. A. R.).

6266*

ईश्वरात् समभूद् रुद्रो ज्योतिर्मय उमापतिः ।
रुद्राद् विष्णुरभूदाद्यस् त्रैलोक्यपरिपालकः ॥

(आ) ŚP 4276 (a. Yogarasāyana).

From the Supreme Being came into existence Rudra, consisting of a mass of effulgence, the lord of Pārvatī; from Rudra came Viṣṇu, the first protector of the three worlds. (A. A. R.).

6267

ईश्वरानुगृहीतो हि कश्चिद् बालोऽपि शाम्यति ।
वृद्धोऽपि न शमं याति कश्चित् कापुरुषः पुनः ॥

(अ) KSS 9. 51. 34.

(आ) IS 1151.

There is no period for self-control or absence of self-control fixed by age; any one, even a child, attains self-control, if favoured by the Lord, but no bad man attains self-control even when old. (C. H. Tawney's translation).

6268

ईश्वरा भूरिदानेन यल् लभन्ते फलं किल ।
दरिद्रस् तच्च काकिण्या प्राप्नुयादिति न श्रुतिः ॥

(अ) P (PP 2. 56, Pts 2. 67, PtsK 2. 70, PM 2. 23).

(आ) IS 1152.

(*a*) भूरिद्रव्येण PtsK.

(*d*) श्रुतं PtsK.

The poor man can but give a mite ; / yet his reward is such— / the Scriptures tell us—as is his, / from riches giving much. (A. W. Ryder's translation).

ईश्वरा भूरिद्रव्येण see No. 6268.

6269

ईश्वरेण समं प्रीतिर् न मे लक्ष्मण रोचते ।
गतस्य गौरवं नास्ति आगतस्य धनक्षयः ॥

(अ) Cr 1257 (CvL I 8. 35). (MS not clear).

(*a*) प्रीति CvL I.

Friendliness with rich and powerful men is not at all to my liking, oh ! Lakṣmaṇa ; for, if it is lost people cease to respect us, and when it is there, it is loss of wealth (in entertaining them). (A. A. R.).

6270**

ईश्वरोक्ताद् धनुर्वेदाद् व्यासस्यापि सुभाषितात् ।
पदान्याकृष्य रचितो ग्रन्थः संक्षेपतो मया ॥

(आ) ŚP 1714.

From the science of archery given out by Lord Śiva and from the excellent sayings of the sage Vyāsa, words have been taken out and in an abbreviated form this work has been composed by me. (A. A. R.).

6271*

ईषत्कम्पपयोधरं गुरुकटीप्रौढप्रहाराद्भुतं
स्विद्यद्भालमनेकहास्यसरसं संकथ्यपादव्यथम् ।
वारंवारमुरःप्रपातसुभगं संदश्यमानाधरं
किंचिद्दत्तनितम्बदेशनखरं धन्यो रतं सेवते ॥

(आ) ŚP 3701 (a. Śrī-Śivadāsadeva), RJ 1127 (a. Bhānukara[1]), SR 320. 48, SSB 178. 50 (a. Śivadāsadeva).

(*b*) संरम्भमन्दव्यथम् SR, SSB.

(*c*) °प्रहारसुभगं SR, SSB.

1. Mistakenly in RJ a. Bhānukara, as Bhānukara's verse could not have been included in ŚP which is earlier than Bhānukara.

Śārdūlavikrīḍita metre.

Slightly shaking the bosom, with wonderful bouncing of the hips, forehead sweating, sweet by many a joke, paining to the legs, charming by the close contact with the breasts repeatedly, and with lip bitten, and pressing the nails at the hips occasionally, the fortunate man indulges in love enjoyments. (A. A. R.).

6272*

ईषत्तुषारैः कृतशीतहर्म्यः
सुवासितं चारुशिरः सचम्पकैः ।
कुर्वन्ति नार्योऽपि वसन्तकाले
स्तनं सहारं कुसुमैर्मनोहरैः ॥

(अ) Ṛtu 6. 2 (alternative).

(*a*) °शीतहर्म्ये Ṛtu (var.).

(*b*) °शिरश्च चम्पकैः Ṛtu (var.).

Upajāti metre (Indravajtā and Upendravajrā).

In mansions rendered slightly cool with snow, women, also, in the time of spring, perfume (their) beautiful heads with *campaka*-blossoms and cover (their) breasts with garlands, by means of lovely flowers. (M. R. Kale's translation).

6273*

ईषत्प्रकटितो मन्दस् तीक्ष्णस् तु पुलकादिभिः ।
स तु तीक्ष्णतरः श्वास- शोषितावयवोऽत्र यः ॥

(आ) ŚP 3153.

(Of the three ways of exhibiting one's feelings) the gentle way is that which is slightly disclosed, the prominent way is by horripilation etc.; and the more prominent one is by deep sighs and the emaciation of the limbs. (A. A. R.).

6274*

ईषदवशिष्टजडिमा
शिशिरे गतमात्र एव चिरमङ्गैः ।
नवयौवनेव तन्वी
निषेव्यते निर्भरं वापी ॥

(अ) ĀrS 2. 116.
Āryā metre.

With a little of the *jaḍimā* [shyness *or*: coolness] yet remaining when the intensely cool season has just come to an end[1], the slim girl in the freshness of her youth as well as the (plunging in a) lake are much resorted to by our body for long. (A. A. R.).

1. In the spring season.

6275

ईषदायच्छमानोऽपि सिंहो मत्तानपि द्विपान् ।
निहन्ति बलवांस् तस्मात् संधेयः शिवमिच्छता ॥

(अ) KN (KN [ĀnSS] 9. 49, KN [TSS] 9. 49, KN [BI] 9. 48).
(आ) IS 1153.
(*a*) हि [ऽपि] KN (BI).
(*b*) मत्तमिव द्विपं KN (BI).
(*c*) हिनस्ति [नि°] KN (BI).

When a powerful sovereign wants to seize a little only (of his enemy's territory or treasure), even then will he kill the latter, like a lion killing an infuriate elephant. Therefore one desiring his own good, should conclude peace with such an adversary. (M. N. Dutt's translation).

6276

ईषद्वक्रितपक्ष्मपङ्क्तिभिरनाकूतस्मितैर्वीक्षितैः
एतैरेव तवाद्य सुन्दरि करक्रोडे जगद् वर्तते ।
अन्तःपांसुलहेमकेतकिदलद्रोणीदुरापश्रियो
दोर्मूलस्य निवेदनादिह पुनः क्रूरे किमाकाङ्क्षसि ॥

(आ) SG 116 (a. Bhānukara), RA 5. 9.
(*a*) °रनाकृष्टस्मि° RA (var.).
(*b*) तथाद्य [त°] RA (var.).
(*c*) °केतक° RA (var.); °कदल° SG; °क्षसे SG.
(*d*) विभावनादिह [निवे°] SG.
Śārdūlavikrīḍita metre.

By slightly curving the eyelashes and by glancing with an innocent smile, the whole world, oh! charmer, is in the palm of your hand. Oh! cruel one, what further thing do you desire by showing the root of your arms [bosom] whose beauty is unattainable by a mass of *ketakī*-petals, golden in colour and full of fragrant pollen within? (A. A. R.).

6277*

ईषन्नासानिकोचः खरमुखरसुखप्रेक्षणं हासलेशः
स्वाबोधादप्रसादध्वननमसदवद्योक्तिहेलावहेला ।
मौनव्यासङ्गवार्तान्तरपरुचिरश्लोकपाठादयस् ते
सोढव्याः के कियन्तः शिव शिव कविते
कुच्छला मत्सराणाम् ॥

(आ) Skm (Skm [B] 2165, Skm [POS] 5. 33. 5) (a. Kavipaṇḍita-Śrī-Harṣa).
(*a*) °निकोचं Skm (var.); स्वर° Skm (B).
(*d*) कवि ते Skm (B); कविना हृच्छरा Skm (var.).
Sragdharā metre.

With a little dearth of the nasals [wrinkling the nostrils], looking happy with harsh syllables, a few jokes, not being intelligible, deficient in clearness and suggestive ideas, with utterances not very

good but with fun and sarcasm, silent in some situations and pleasing to others in some others, and using the *śloka* etc.—how long, oh ! poetry, and which of them are we to endure ? Oh god ! the deception of those due to rivalry. (A. A. R.).

6278*

ईषन्मीलितदृष्टि मुग्धविलसत्सीत्कारधारावशाद्
अव्यक्ताकुलकेलिकाकुविकसद्दन्तांशुधौताधरम् ।
शान्तस्तब्धपयोधरं भृशपरिष्वङ्गात् कुरङ्गीदृशो
हर्षोत्कर्षविमुक्तनिःसहतनोर्धन्यो धयत्याननम् ॥

(अ) GG 12. 6.

(आ) ŚP 3687 (a. Jayadeva), SR 319. 41 (a. GG), SSB 178. 43 (a. Jayadeva).

(*a*) मीलद्दृष्टि (°ष्टं) GG (var.) (*contra metrum*) ; °मीलत्कपोलपुलकं GG (var.); मुग्धहसितं GG (var.), SR, SSB, ŚP.

(*c*) श्वासोत्कम्पिपयोधरोपरि परिष्वङ्गान् (°कं SR; °क्तं ŚP) GG (var.), SR, SSB, ŚP ; °श्यामोत्तुङ्गपयोधरो GG (var.).

(*d*) °विमुक्ति° GG (var.).

Śārdūlavikrīḍita metre.

Thrice blest indeed is He who drink in the heady sweetness of the lovely countenance of Rādhā, with her eyes partly closed in languor, cooing sweetly and indistinctly like a dove, with the lustre of her pearly teeth lighting her lips, her bosom still and her entire form motionless with a delicious lassitude after the turmoil of love's warfare ! (S. Lakṣmīnarasiṁha Śāstrī's translation).

6279*

ईषन्मीलितलोचना श्लथसमस्ताङ्गा श्रमोद्वेजिता
निश्वासप्रथमा विरत्नरसना संत्यक्तकण्ठस्वना ।
प्रोद्यत्कामजला कलासु कुशला निर्लज्जया कामिनी
कान्ता कालवशात् प्रियस्य वशगा जाता रतान्ते क्षणम् ॥

(अ) Caur (A) 62.

Śārdūlavikrīḍita metre.

Closing the eyes slightly (due to ecstasy), all the limbs loosened, overcome by exertion, breathing heavily, the girdle with the gems dropped, devoid of sounds in the throat, sweat rising, expert in the arts (of love), free from shyness, this loving beloved has come under the control of the lover fortunately. (A. A. R.).

6280*

ईषन्मीलितलोललोचनयुगं व्यावर्तितभ्रूयुगं
संदष्टाधरवेदनाप्रणयिनं मा मेति मन्दाक्षरम् ।
तन्वङ्ग्याः सुरतावसानसमये दृष्टं मया यन्मुखं
स्वेदार्द्रीकृतपाण्डुगण्डयुगलं तत् केन विस्मर्यते ॥

(अ) MK (MK [GOS] 146, MK [S] 113, MK [P] 91, MK [G] 62. 82).

(आ) VS 1361, KH 375. 8-11.

(*a*) मन्थरलो° VS ; °भ्रूलतं MK (S), VS, KH.

(*b*) °नाप्रलपितं MK (S), VS, KH ; हा हेति [मा मे°] VS.

(*c*) कान्तायाः VS ; मु° यन् म° tr. VS.

(*d*) स्वेदार्द्रीकृतपाण्डुवाल्लपुलकं or स्वेदाधिकृतपाण्डुगत्वपुलकं MK (var.) ; °गण्डपुलकं MK (var.), VS, KH ; विस्मार्यते VS.

Śārdūlavikrīḍita metre.

Her pair of tremulous eyes slightly closed, eye-brows curved upwards, lower lip experiencing pain due to the lover's bite, (mouth) murmuring the irotic expression 'Oh ! no, please don't'—such was the face of the slender-limbed one witnessed by me at the end of the love-sports, with the cheeks pale and wet with sweat : How can one forget it ? ( S. Bhaskaran Nair's translation ).

6281*

ईषल्लब्धप्रवेशोऽपि स्नेहविच्छेदकारकः ।
कृतक्षोभो नरीनर्ति खलो मन्थानदण्डवत् ॥

(आ) SR 55. 64, SSB 316. 66, SRK 31. 2 (a. Kalpataru), IS 7755.

Though admitted only slightly into our society he causes disaffection among loving friends, and having caused the agitation, dances in joy ; such is a wicked person ; like the churning rod which is introduced though slightly into the vessel, separates the butter and stirring the curds well dances [whirls round]. (A. A. R.).

6282*

**ईषल्लोमशभावभाञ्जि कपिशश्यामानुबन्धच्छवी-**
**लिप्तत्वञ्चि चकोरकीरहरितोन्मेषीणि माषीलताः ।**
**एतास् तर्कय बालवानरवधूहस्ताङ्गुलीलविभ्रम-**
**स्पर्धावन्ति फलानि बिभ्रति परीणामाभिरामश्रियः ॥**

(आ) Skm (Skm [B] 1358, Skm [POS] 2. 177. 3) (a. Vasukalpadatta), AB 545, Kav p. 102.

(*c*) °लील ··· म- Skm (POS) (suggested : °लालिम°).

Śārdūlavikrīḍita metre.

With hair-like fibres slightly visible, with the skin smeared with a dark brown colour, giving joy to the *cakora*, parrots and directions, and rivalling the sportive grasp of the fingers of young female monkeys are the pods of the black gram plants ; look at them, they bear these pods possessing the pleasing charm of ripeness. (A. A. R.).

**ईषा सहस्य न सुखं** see No. 6285.

6283–6284

**ईहमानः समारम्भान् यदि नासादयेद् धनम् ।**
**उग्रं तपः समारोहेन् न ह्यनुप्तं प्ररोहति ॥**

**दानेन भोगी भवति मेधावी वृद्धसेवया ।**
**अहिंसया च दीर्घायुर् इति प्राहुर्मनीषिणः ॥**

(अ) MBh (MBh [Bh] 13. 149, 10-11, MBh [R] 13. 163. 12-3, MBh [C] 13. 7608-9), (cf. MBh [Bh] 12. 171. 1 *ab*).

(आ) IS 1154.

(इ) Cf. LN (P) 30-1, DhN (P) 219, Nky(B) 158, SS (OJ) 299 (No. 6283 only).

(*a*) इह यत्नसमारंभाद् MBh (var.) ; इह यत्न° or इह मग्न° [ई°] MBh (var.) ; समारंभं (°र°) MBh (var.).

(*d*) (उ)प्तं प्रति [अनु°] MBh (var.).

(*e*) तपो महत् समातिष्ठेन् SS (OJ) ; तपसे or तपसा: or तपसेह [दा°] MBh (var.) (latter *contra metrum*).

(*f*) बुद्धि [वृ°] MBh (var.).

(*h*) एवमाहुर् [इति प्रा°] MBh (var.).

If one, setting oneself to undertakings involving even great exertions, fails to earn wealth, one should then practise severe austerities. Unless seeds be sown, no crops appear.

It is by making gifts (to deserving persons in this life) that one acquires (in one's next life) numerous objects of enjoyment, even as one becomes possessed of intelligence and wisdom by waiting upon those that are venerable for years. (P. C. Roy's translation).

6285

**ईहा धनस्य न सुखा लब्ध्वा चिन्ता च भूयसी ।**
**लब्धनाशो यथा मृत्युर् लब्धं भवति वा न वा ॥**

(अ) MBh (MBh [Bh] 12. 171. 26, MBh [R] 12. 177. 26, MBh [C] 12. 6614).

(आ) IS 1156.

(*a*) ईषा सहस्य न सुखं MBh (var.) ; सुखस्य [घ°] MBh (var.) ; सुखाल् or स्वका or सुखं MBh (var.).

(*b*) लब्धे or लब्ध° or लब्धा MBh (var.) ; चिंतां or °वित्ता MBh (var.); भूयसीं MBh (var.).

(*c*) लब्धनाशे MBh (var.).

(*d*) लब्ध्वा or लाभो or लब्धो MBh (var.).

The desire to acquire wealth does not bring joy; after one acquired it[1], worries begin ; the loss of the acquired is like death ; therefore it is all the same whether one acquires it, or does not !

1. Wealth.

# I. INDEX

## OF

## AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual verses included in Vol. III are quoted. The minimum necessary information about each author (or source) is given, as well as bibliographical references to more detailed information about the authors and sources[1]. (For references to the texts used see "Abbreviations" and "Additional Abbreviations" prefixed to Vol. I and II, respectively, and the one to the present Volume).

At the end of each entry are given numbers of verses in the present Volume where the authors or sources are quoted. The *subhāṣita-saṁgraha-s* which quote the appropriate verses are given in brackets. 'c.' after page-numbers of Vol. I and/or Vol. II denotes column or columns of that page and '1' or '2' after 'c.' indicates the first or the second column, respectively, as the case may be.

AKBARĪ(YA)-KĀLIDĀSA. See Vol. I p. 319 c. 1.

Nos. 5317 (RJ quoted as Akabarī-Kālidāsa), 6124 (PV, SSS).

*Agni-purāṇa*. See Vol. II p. 929 c. 1.

Nos. 4579, 4721, 4805, 4884, 4886, (5073).

ACALA(SIṀHA). See Vol. II p. 929 c. 2; *add*: Not later than the beginning of the 12th century (verses attributed to the author are quoted in SkV). 30 of the author's alleged verses are quoted in SkV, Skm, JS, ŚP, Pad, SuSS and Vidy.

No. 5052 (Skm).

ADBHUTAPUṆYA or ADBHUTA-PHULLA = PUṆYA. See Vol. II p. 948 c. 1; *add*: Not later than the middle of the 13th century (some verses attributed to the author are quoted in JS). 3 of the author's alleged verses are quoted in JS, ŚP and VS.

Nos. 5100 (VS, ŚP, JS; but in SR a. Amar=Amaru), 5101 (ŚP, JS, SGo, SSB [°paṇya], SuMañ; but in SkV, Skm a. Keśaṭa).

ANAṄGA. Poet. No information. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. $CC_1$ 12, $NCC_1$ 156).

No. 5421 (Skm).

1. Since the Second Volume of the *Mahāsubhāṣita-saṁgraha* appeared, I have finished my *Descriptive Catalogue of Authors quoted in Sanskrit Anthologies and Inscriptions* and am obliged to revise and supplement some of the entries of Index I. The users of Index I of the first two volumes of the *Mahāsubhāṣita-saṁgraha* are, therefore, requested to consult the present Index also.

of Rāmacarita and probably of Yogavāsiṣṭhasaṁkṣepa, attributed to Gauḍa Abhinanda. 51 of the author's alleged verses are quoted in SkV, Kav, Skm, JS, ŚP, Prasanna, SH, PG, etc.

Nos. 5006 (SkV), 5405 (SkV, Kav; but Prasanna, Skm, a. Rājaśekhara), 5737 (SkV), 5998 (SkV).

ABHINAVAGUPTA. See Vol. II p. 930 c. 2; *add*: Son of Nṛsiṁhagupta (Cukhala), grandson of Varāhagupta, brother of Manorathagupta, diciple of Utpaladeva, Bhattendurāja, Bhaṭṭa Tota (or Tauta), *praśiṣya* [grand diciple] of Somanātha, *guru* [teacher] of Kṣemarāja and Kṣemendra. Native of Kaśmir. 5 of the author's alleged verses are quoted in JS, ŚP, SRHt, SSSN, SH and RJ.

No 5605 (a. Kāvyālokalocana, but VS a. Mātaṅga Divākara).

AMARASIṀHA. See Vol. I p. 320 c. 1-2; *add*: Not later than the beginning of the 12th century (verses attributed to the author are quoted in SkV). 11 of his alleged verses are quoted in SkV, Kav, Prasanna and Vidy.

Nos. 4487 (Skm), 5592 (a. Prasanna, but in Skm a. Hari).

AMARU, *Amaruśataka*. See Vol. I p. 320 c. 2; *add*: Praised or mentioned by Vāmana, Ānandavardhana, Arjuna-(varma)deva and others. Must have lived before the 8th century. 168 of his alleged verses are quoted in all classical *subhāṣita-saṁgraha-s*. Some are quoted there anonymously.

Nos. 5076 (SR, AA), 5100, 5287 (a. wrongly Skm [see No. 5288]), 5288 (SR), 5343 (VS), 5361 (ŚP, Skm, Auc, SR, SSB), 5412 (SR, Skm, [but in JS a. Bhīma], ŚP, VS, SSB), 5492 (VS), 4638 (SR), 5819, 5899 (ŚP, SR, JS), 6134 (SR), (6178 [Skm ?]).

AMITAGATI. See Vol. I pp. 320 c. 2-321 c. 1 and Subhāṣita-saṁdoha Vol. I p. 373 c. 1.

Nos. 4278, 4342, 4642, 4719, 4941, 5123, 5634, 5702, 5703, 5704, 5805, 5817, 5926, 6077, 6078, 6084, 6169.

AMṚTADATTA. See Vol. I p. 321 c. 1, revised in Vol. II p. 1027; *add*: 31 of his alleged verses are quoted in Skm, JS, VS, Vjv, Sb and Vidy.

No. 5716 (VS).

AMṚTAVARDHANA. See Vol. I p. 321 c. 1; *add*: Not later than the first half of the 14th century (verses attributed to the author are quoted in ŚP). 9 of his alleged verses are quoted in ŚP, VS, SRHt and Vjv.

Nos. 5238 (VS), 6131 (VS, SRHt, SuMañ; but in ŚP, SSB a. Deveśvara).

AMṚTĀNANDAYOGIN. See Vol. I p. 321 c. 1.

*Ambaḍacaritra*. See Vol. II p. 931 c. 1.

Nos. 4506, 5244.

*Alaṁkārakaustubha*. See Vol. I p. 321 c. 2 and Viśveśvarapaṇḍita Vol. I p. 362 c. 1-2.

Nos. 5181, 5388, 5414, 5589, 5783, 6004.

ĀṄKOLAKARA. See Lakṣmaṇa-bhaṭṭa Āṅkolakara Vol. I. p. 356 c. 2.

ĀTREYA. Poet. Many persons bear this name. $NCC_2$ quotes over 10 persons called Ātreya, but none quoted in JS. Not later than the middle of the 13th century (a single verse attributed to the author is quoted in JS).

No. 5140 (JS).

ĀDITYADATTA (=BHADANTĀDITYADATTA). Poet. No information. Not later than the 15th century (a single verse attributed to the author is quoted in VS). (Cf. $NCC_1$ 72, VS 8).

No. 6126 (VS, SSB; but in SR a. BhŚ [wrongly]).

ĀNANDAKARAMIŚRA. See Vol. II p. 933 c. 1; *add*: 5 of his alleged verses are quoted in Vidy.

ĀNANDAVARDHANA. See Vol. I p. 322 c. 1 as revised in Vol. II p. 1028; *add*: Also mentioned by Rājaśekhara (JS 46. 78) and others. Ānandavardhana mentions *inter alia* Kālidāsa, Puṇḍarīka, Bāṇa, Bhaṭṭodbhaṭa, Bhāmaha, Sarvāśana and Śātavāhana. 25 of his alleged verses are quoted in SkV, Skm, JS, ŚP, VS, Pad, Vjv, PV, RJ, Regnaud VII and Auc.

No. 4325 (VS, but in Skm a. Yaśodharman, in JS a. Yaśovarman and in Prasanna a. Jayadeva).

*Ānandasāgarastava*. See Vol. I p. 322 c. 1 and Nīlakaṇṭha Dīkṣita Vol. I pp. 339 c. 2-340 c. 1.

Nos. 4227, 4229, 4326, 4336, 4463, 4666, 4673, 4798, 5077, 5410, 5464, 5657.

*Āpastamba-dharmasūtra*. See Vol. I p. 322 c. 2.

Nos. (5695), 5729, (6060).

*Āryāśataka*. See Vol. I p. 322 c. 2 and Appayya Dīkṣita Vol. I p. 320 c. 1.

No. 5436.

*Āryāsaptaśati*. See Vol. I p. 322 c. 2 and Govardhana Vol. I p. 330 c. 1-2.

Nos. 4300, 4314, 4348, 4352, 4365, 4500, 4501, 4504, 4684, 4692, 4697, 4796, 4857, 4874, 4881, 4988, 5059, 5092, 5121, 5178, 5214, 5240, 5267, 5284, 5337, 5369, 5376, 5569, 5570, 5590, 5636, 5637, 5676, 5679, 5741, 5955, 6014, 6139, 6155, 6199, 6246, 6259, 6274.

*Āścaryacūḍāmaṇi*. See Vol. I p. 322 c. 2 and Śaktibhadra Vol. I p. 365 c. 2.

Nos. 4526, 5080.

*Itihāsasamuccaya*. 32 legends from the Mahābhārata. Extracts published in the *Annali delle Università Toscana* from the Galanos's translation, published by G. K. Typoldos. (Cf. $CC_1$ 58, $NCC_2$ 246).

No. 5694 (from H, but not found in MBh).

INDURĀJA, see Bhaṭṭendurāja.

INDRAKAVI. Poet. No information. Quoted often in JS, ŚP, Pad, SH, PV and RJ. Some of the verses of Indrakavi were included in with VC, BhŚ and Khaṇḍapraśasti. Must have lived not later than the first half of the 13th century (verses attributed to the author are quoted in JS). 24 verses

JS, ŚP, PG, SH, Regnaud VII and Vidy. 4 of the author's verses from the Deopāra-*praśasti* were also quoted in the *subhāṣita-saṁgraha-s* and 2 other verses from the Deopāra inscription were included in the Madhainagar inscription of Lakṣmaṇasena.

Nos. 4312 (Skm), 4323 (Skm), 4836 (Skm), 5175 (Skm), 5282 (Skm), 5379 (Skm), 6180 (Skm).

ŪRVĪDHARA or BHAṬṬA-ŪRVĪDHARA. See Vol. I p. 323; *add*: Not later than the 15th century (a single verse attributed to the author is quoted in VS).

No. 5555 (VS).

*Ṛtusaṁhāra.* See Vol. I p. 323 c. 2 and Kālidāsa Vol. I p. 325 c. 2-326 c. 1.

Nos. 4220, 4222, 4735, 5036, 5060, 5075A, 5285, 6272.

OLD SYRIAC. See Vol. I p. 323 c. 2.

Nos. 4298, 4498, 4587, 4634, 5074, 5535, 5542, 5546, 6153.

*Aucityavicāracarcā.* See Vol. I p. 323 c. 2 and Kṣemendra Vol. I p. 328 c. 1-2.

Nos. 4421, 4702 (SSB), 5361, 5467, 6177.

*Kathāratnākara* of Hemavijaya. See Vol. I p. 323 c. 2-324 c. 1.

Nos. 4274, 4506, 4842, 5232, 5244, 5295, 5700, 5714, 5716, 6241.

*Kathāsaritsāgara.* See Vol. I p. 324 c. 1 and Somadeva Vol. I p. 376 c. 2.

Nos. 4519, 5202, 5215-6, 5326, 5731, 5803-4, 5806, 5807, 5809, 5816, 5818, 5835, 5843, 5855-6, 5857-8, 5860, 5861-2, 5866, 5867-8, 5874, 5875, 5877, 5879, 5880, 5881, 5882, 5883, 5885, 6267.

*Kapphiṇābhyudaya* (or *Kapphaṇā°*). *Kāvya* in 20 cantos by Bhaṭṭa Śivasvāmin. (Cf. below). Quoted by Rāyamukuṭa and in SkV CII. (Cf. $CC_1$ 79, $NCC_8$ 156, SkV).

Nos. 5041 (SkV), 6245.

*Karṇabhāra.* See Bhāsa Vol. I p. 347 c. 1.

No. 6085.

KALAŚA. See Vol. I p. 324 c. 1; *correct to*: Son of Ananta and father of Harṣa (RT 7. 233 sqq.), poet and friend of poets (RT 7. 259, Vikram 18. 47 sqq.; 156). Lived in the latter half of the 11th century. 14 verses attributed to the author are quoted in Suvṛ as well as in JS, ŚP, VS, SG and RJ.

Nos. 4543 (JS, ŚP), 4725 (VS, SSB).

*Kalāvilāsa.* See Vol. I p. 324 c. 1-2 and Kṣemendra Vol. 328 c. 1-2.

Nos. 4362, 5016 (ŚP, SSB), 5251, 5827, 5892, 5893 (ascribed to Kṣemendra and not to Kalāvilāsa).

*Kaliviḍambana.* See Vol. I p. 324 c. 2 and Nīlakaṇṭha Dīkṣita Vol. I p. 339 c. 2-340 c. 1.

Nos. 4831 (SRK), 5015 (SRK), 5133 (SRK), 5408.

*Kalpataru.* See Vol. I p. 324 c. 2.

Nos. 4620 (SRK, but ŚP, JS, SSB a. Vyāsa), 4775, 4837, 4846, 5300, 6128, 6281,

scholar named Godādhara and a king Jayadeva or Jagaddeva. Author of Dhanañjayavijaya-vyāyoga. Seldom quoted in *subhāṣita-saṁgraha-s*. Four verses of Dha° are quoted in JS and SH, and one in ŚP. (Cf. $CC_1$ 89, 266, $NCC_8$ 299, JS 59, AP 15).

No. 5318 (JS, but in PV, SSS a. Kālidāsa = Dhanañja°).

KĀMANDAKI's *Nītisāra*. See Vol. I p. 325 c. 2, revised in Vol. II p. 1028 ; *add*: Quoted by Ujjvaladatta in his commentary on Uṇādisūtra-s. Referred to by Vamana in Kāvyālaṁkārasūtra-vṛtti, presupposed by Bhavabhūti. Well known in Bali in a *Kawi*-version and mentioned in an inscription at Pagan (Burma); this inscription is from A.D. 1442. 163 verses from Kāmandaki's work are quoted in JS, SRHt, SSSN, SH and Vjv.

Nos. 4372 (SR), 4404, 4496, 4579 (SRHt), 4583, 4611, 4625 (SRHt), 4631 (SR, but in SRHt a. Kirāta), 4647, 4650, 4652-4, 4682, 4748, 4805, 4871, 4884-9 (a. SRHt 4884 and 4886), 4926 (SR), 5070 (SR), 5073 (SRHt), 5138 (SRHt), 5211, 5212, 5344, 5366, 5402, 5488, 5526, 5673 (SRHt), 5813, 5814, 5823, 5838, 5839, 5887, 5888 (SRHt), 5912, 5951, (6036), 6122, 6275.

KĀMARĀJA. Poet or his sobriquet. No information. Not later than the middle of the 14th century, for his verse is quoted in ŚP. (Cf. $NCC_8$ 355).

No. 5353.

KĀLIDĀSA. See Vol. I p. 325 c. 2-326 c. 1; *add*: N. R. Subbanna, *Kālidāsa Citations*, Delhi 1973, L. Sternbach, *Verses attributed to Kālidāsa in Subhāṣita-saṁgraha-s* in *Śrī Ghanshyam Das Ji Birla Commemoration Volume*.

Nos. 4735 (VS = Ṛtu), 4933 (SkV, SR, SSB = Śāk), 4989 (Skm = Vik), 5036 (VS = Ṛtu), 5093 (Vidy), 5281 (SRHt, SSSN), 5318 (PV, SSS ; but in JS a. Vādīśvarakāñcana = Dhanaṁjaya-vijaya of Vādīśvara°), 5562 (VS, SR, SSB = Ragh), 5722 (SRHt; unknown), 5933, 5945, 5946, 6012 (SRHt, Ragh), 6177 (Auc, Kavi ; but in Prabhāvaka-carita a. Śrīpāla ; unknown).

KĀLIDĀSANANDIN. See Vol. II p. 937 c. 1; *add*: Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm).

No. 5392 (Skm).

*Kāvyaprakāśa*. See Vol. I p. 326 c. 1 and Mammaṭa Vol. I p. 349 c. 1.

Nos. 4301 (SR, SSB), 4310, 4381, 4512, 4545, 4659, 4695 (SR), 4702, 4709 (Amd, SR, SSB), 4729, 4832 (SSB), 4843, 5301 (SR, SSB ; but in JS and Suvṛ a. Bhaṭṭaśyāmala = Khaṇḍa-praśasti), 5323, 5351, 5589, 5724, 5905 (AA), 5933, 5993 (SR), 6068, 6115 (SR; but also Amd, SSB a. Udbhaṭā-laṁkāra).

*Kāvyapradīpa*. See Vol. I p. 326 c. 1 and Govinda Ṭhakkura Vol. I p. 330 c. 2.

Nos. 4381, 4545, 4659, 4695 (SSB), 4702, 4709, 4729, 4808, 4832, 4843, 5301, 5323, 5351, 5589, 5724, 5778, 5905, 5933, 5993, 6115.

who probably lived in the 10th or 11th century. Author of Mukunda-mālā, a *stotra* in about 30 verses and Ākrandamālā probably the same as Mukundamālā. A verse from the Mukundamālā is echoed in Somadeva-sūri's Yaśastilakacampū and one verse of the Mukundamālā is found in an inscription at Pagan in Burma. 9 verses attributed to the author are quoted in Skm, JS and SRHt. Also quoted by Rāyamukuṭa (cf. $CC_1$ 112, $NCC_4$ 240, JS 28, Skm 6, *Epigraphica Indica* 7. 197 sqq., *Journal of G. Jhā Res. Inst.* 1. 472).

No. 5054 (=Mukundamālā).

*Kuvalayānanda.* See Vol. I p. 326 c. 2 and Appayya Dīkṣita Vol. I p. 320 c. 1.

Nos. 4230 (SR, SSB), 4410 (SR), 4690 (SR), 4776 (SR), 4844, 4942, 4974, 5113, 5141 (SR), 5489 (SSB), 6016 (SR, SRK ; but Amd, VS, SSB a. Rājaśekhara=Kuv).

KUSUMADEVA. See Vol. I p. 327 c. 1 *add* : Not later than 15th century (21 verses attributed to the author are quoted in VS; all these verses are from the Dṛṣṭāntaśataka.

*Kṛtyakalpataru.* See Vol. II p. 938 c. 2.

Nos. 4911, 5069, 5075, 5261.

*Kṛṣṇakarṇāmṛta.* See Vol. I p. 327 c. 1 and Līlāśuka Vol. I p. 357 c. 1-2.

Nos. 4318, 4459, 4533, 4852 (but in VS a. Bhaṭṭa Cūlitaka), 4935, 5221.

KṚṢṆADATTA (°DATTOPĀDHYĀYA). Son of Bhaveśa from the village of Ujana, Darbhaṅgā District, Mithilā. Author of the Kuvalayāśvīya-nāṭaka, Gītagopīpati, Caṇḍīcaritacandrikā, Purañjanacarita-nāṭaka, etc. Lived at the end of the 18th century. (Cf. $CC_1$ 120, $NCC_4$ 315-6, Vidy 5).

No. 6087 (Vidy).

KṚṢṆADĀSA. See Vol. I p. 327 c. 1.

No. 5493 (a. Caitanya).

KṚṢṆAPAṆḌITA. See Vol. I p. 327 c. 1.

No. 5776 (a. PV).

KṚṢṆAMIŚRA. See Vol. I p. 327 c. 1-2; *add :* Poet who wrote for Gopāla, probably minister or commander of Kīrtivarman, a Candella king of Jejākabhuki (A.D. 1050-1116) mentioned in an inscription as having defeated Karṇa of Ceḍi. 27 verses attributed to the author are quoted in Skm, JS, ŚP, VS, SRHt, SSSN, Pad, SH, RJ and BhPr (all but three from the Prabodhacandrodaya).

No. 5938 (JS, ŚP, SSB).

KṚṢṆARĀMA. See Vol. I p. 327 c. 2; *add* : Quoted as author in SSB only.

Nos. 4499 (SSB), 5465 (SSB), 5793 (SSB), 5844 (SSB), 6217 (SSB).

KṚṢṆAVALLABHA BHAṬṬA. Author of the *kāvya*-work Kāvyabhūṣaṇaśataka. No information. (Cf. $NCC_4$ 104).

KEŚAṬA or KEŚAVA. There are many authors of this name. A Keśaṭa was praised by Abhinanda (Skm 2129), Yogeśvara (SkV 1733) together with Bāṇa, Bhavabūti, Kamalāyudha,

Vākpatirāja and Vasukalpa; if so, not later than the middle of the 9th century. Probably indentical with Keśavācārya (see Vol. I p. 327 c. 2).

Nos. 5101 (SkV, Skm; but in ŚP, JS a. Adbhutapuṇya [or Udbhu°]), 5902 (Skm, but in PG a. Moṭaka or Modaka or Naṭaka).

KEŚAVA or ŚRĪMAT-KEŚAVA-SENA (-DEVA). Common name; there are many Keśava-s. The author mentioned in Skm and, thus, earlier than the beginning of the 13th century, is possibly identical with Keśavabhaṭṭācārya (see below) and/or Keśaṭa (v. Vol. II p. 939 c. 1). He may be different from Keśavācārya, but identical with a king of the Sena dynasty who ascended the throne of Bengal in 1225 A. D. (Cf. Skm 6-7, $NCC_5$ 53-74; S. K. De, *Bengal's Contribution to Sanskrit Literature* in ISPP 1. 4, p. 640 sqq.).

Nos. 4350 (Skm), 5723 (Skm, but in PG a. Śrī-Lakṣmaṇasenadeva).

KEŚAVABHAṬṬĀCĀRYA. There are many Keśava-s and Keśavabhaṭṭa-s and Keśava-bhaṭṭācārya-s or Keśavācārya-s; the Keśavabhaṭṭācārya quoted in PG is probably different from the Keśavācārya quoted in SkV (see Vol. I p. 327 c. 2). He is probably a Vaiṣṇava author of Kramadīpikā a religious work on Kṛṣṇa worship cited by Rūpa Gosvāmin in Ujjvalanīlamaṇi. (Cf. PG 195, $NCC_5$ 53-74).

No. 5628 (PG).

KOKA. Poet. No information. Not later than the early years of the 13th century (verses attributed to the author are quoted in Skm). Also quoted in Prasanna (2 verses). Different from Kokkoka. (Cf. $CC_1$ 129, $NCC_5$ 83, Skm 7).

No. 4406 (Skm).

KAUṬILYA. See Vol. I p. 328 c. 1.

Nos. 4225, 4597-8, 4608, 4762, 5672.

KṢEMENDRA. See Vol. I p. 328 c. 1-2; *add*: 363 verses attributed to Kṣemendra are quoted in Skm, JS, ŚP, VS, SRHt, SSSN, PG, Pad, SH, RJ, SG, PV, Regnaud II, SRRU, Auc, Suvṛ and Kavi.

Nos. 4361 (Pad, but in Skm a. Kṣemeśvara), 4362 (ŚP, SSB=Kal), 4421 (Auc), 4617 (JS), 4730 (JS), 4812 (JS, ŚP, SSB), 4925 (JS), 5016 (ŚP, SSB =Kal), 5432 (VS).

KṢEMEŚVARA or KṢEMĪŚVARA. Poet, a younger contemporary of Rājaśekhara and protegé of king Mahīpāla of Kānyakubja; great grandson of poet Vijayaprakoṣṭha. Author of Caṇḍakauśika-nāṭaka and Naiṣadhānanda-nāṭaka, 10 century. 8 verses attributed to the author are quoted in SkV, Skm, JS and SH. (Cf. $CC_1$ 135, $NCC_5$ 166, Skm 334, *Annals of the Or. Res.*, Univ. of Madras IX i-ii; The Caṇḍakauśika, ed. *Bibl. Ind.* Introduction, pp. XLIV-LIII).

No. 4361 (Skm, but in Pad a. Kṣemendra).

*Khaḍgakośa*. No information. Quoted in ŚP. Not found in CC or NCC.

No. 5607 (ŚP).

*Khaṇḍapraśasti* (= *Daśāvatārakhaṇḍa-praśasti*). *Kāvya* on the ten incarnations of Viṣṇu ascribed to Hanumān. Often quoted in *subhāṣita-saṁgraha-s*. Verses are usually attributed to Hanumān or are quoted anonymously.

Nos. 4313, 4315, 4316, 4545 (SSB a. Khaṇḍapraśasti and in Amd, Kpr a. Hanumat-kavi, but in JS a. Parimala), 4649, 4699, 4985, 5301, 5987.

KHORAVAṬABHAṬṬA. No information. Quoted in SH only. Possibly identical with Utkaṭa.

No. 5108 (SH, but in JS, ŚP, SSB a. Utkaṭa).

*Gaṅgāstuti*. A *stotra* in 28 verses said to be from Dharmābdhi. (Cf. $NCC_5$ 224).

No. 4711 (in SH a. Śaṅkarācārya).

GAṆAPATI. Poet. No information. Mentioned by Rājaśekhara (JS 45. 72) and Somadevasūri (Yaśastilakacampū [KM 70 ; 3. 239] I. 459). Author of the poem Mahānoda praised by Rājaśekhara (*op. cit.*). Not later than the end of 9th century. 10 verses attributed to the author are quoted in SkV, Skm, JS, VS and SH. There existed also Gaṇapati II, father of Bhānukara from Mithilā (15th century), whose verses are quoted in Pad, RJ, SG, PV, SSS, PdT, SuSS and Regnaud II. (This entry replaces the entry in Vol. I p. 329 c. 1 upto "Cf...").

Nos. 5020 (SkV or Bhaṭṭa Gaṇeśa), 6186 (PV, but in Pad, Skm, a. Murāri =Anar).

*Gaṇikā-vṛtta-saṁgraha*. See Vol. II p. 939 c. 2.

Nos. 4547, 4842, 5303, 5541, 5543, 5731, 5820, 5827, 5893, 6019, 6216, 6244.

GADĀDHARA. Common name. Son of Gaurīpati and grandson of Dāmodarabhaṭṭa. Middle of the 17th century. Author of Anyoktiratnakaraṇḍakakāvya, referred to in RJ, and of RJ. 11 of his verses were quoted in RJ and Regnaud II. From Mithilā. (Cf. H. D. Sharma, *Some unknown Sanskrit poets of Mithilā* in *G. Jhā Commemoration Volume*, p. 365 ; *idem*, *Śrī-Harikavi and other Poets Enjoying Muslim Patronage* in IHQ 10. 479).

No. 5630 (RJ).

GADĀDHARA (VAIDYA). Common name. Father of Vaṅgasena, author of Cikitsāsārasaṁgraha composed in the 11th or 12th century. From Bengal. 11th or 12th century. 35 verses attributed to the author are quoted in Skm. (This entry replaces the entry in Vol. I p. 329 c. 1 upto "Cf...".).

No. 4489 (Skm).

*Garuḍa-purāṇa*. See Vol. I p. 329 c. 1-2.

Nos. 4274, 4422, 4443, 4570, 4724, 4903, 4911, 5131, 5149, 5156 (ŚKDr, but in SR a. C=C), 5309, 5530, 5714, 5748 (ŚKDr).

*Gītagovinda.* See Vol. I p. 329 c. 2 and Jayadeva Vol. I p. 333 c. 1-2.

Nos. 5385 (ŚP, SSB, SR), 5496, 5723, 5854, 6278 (SR, SSB, ŚP); (attributed to GG or Jayadeva or both).

*Gītagaurīpati* (or *°gaura°* or *°gaurīśa*), v. Bhānukara Vol. I p. 346 c. 2. Poem by Bhānukara.

No. 4670.

*Guṇaratna.* See Vol. I p. 329 c. 2.

No. 4274.

*Gems from Sanskrit Literature.* See Vol. I p. 329 c. 2.

Nos. 4425, 4494, 4745, 4918, 5183, 5187, 5441, 5445, 6248.

GOKULANĀTHA. Son of Pītāmbaropādhyāya and Umā, younger brother of Trilocana and Dhanaṁjaya, elder brother of Jagaddhara of the Phaṇadaha (Phanawara) family of Maithila Brāhmaṇ-s residing at Maṅgalavanī (Maṅgaraunī). Father of Raṅgunāthopādhyāya and Kādambarī. Patronized by Fateh Shah of Garhwal and the King Mādhavasiṁha of Mithilā. Latter half of the 17th and beginning of the 18th century. Author of many works. His 11 verses are quoted in Vidy. (Cf. $NCC_2$ 112-4, Vidy 6, Umesha Mishra, *History of Indian Philosophy* 2. 373-83, *idem, History of Navya-nyāya in Mithilā* (pp. 193 sqq.), Vivaraṇa on Kāvyaprakāśa, S. Bh. Granthamālā 89 pp. XVI sqq.).

No. 4430 (Vidy).

GOPĀDITYA. Poet. Possibly identical with the King of Kaśmīr mentioned in RT 1. 344, who was supposed to live in the 5th century B. C., but probably a later poet (not later than the middle of the 14th century, for verses attributed to the poet are quoted in JS). Also quoted (3 verses) in ŚP, VS and SG. (Cf. $NCC_6$ 130, $CC_1$ 160, VS 33, AP 23, JS 31).

Nos. 5491 (VS), 5499 (JS, but in SkV a. Rājaśekhara and in Skm a. Yogeśvara).

GOVARDHANA. See Vol. I p. 330 c. 1-2. *Correct to* : the end of the 12th century [instead of 11th century]). No. 5022 (PV), 5240.

GOVINDA ṬHAKKURA. See Vol. I p. 330 c. 2.

GOVINDAJIT see Sabhyālaṁkaraṇa (below).

GOVINDARĀJA or GOVINDARĀJADEVA. Poet. Praised by Deveśvara (ŚP 181). 17 verses attributed to the author are quoted in JS, ŚP, VS, Vjv and Regnaud II. Accordingly, not later than the middle of the 13th century. Author of the Kaumudī(?). (Cf. $CC_1$ 168, 169, VS 33-4, AP 25-27).

Nos. 4213 (VS, SSB), 5849 (ŚP, SSB).

GOṢṬHĪMIŚRA. Poet. No information. 2 verses attributed to the author are quoted in RJ. Accordingly, not later than the 17th century, but verse No. 5628 was known already to PG over the name of Keśavabhaṭṭācārya.

No. 5628 (RJ, but in PG a. Keśava-bhaṭṭācārya).

GOSOKA. See Vol. I p. 330 c. 2; *add*: Not later than the early years of the 13th century; 16 verses attributed to the author are quoted in Skm.

No. 5643 (Skm).

GAUḌAVĀSIN. Poet. No information. Not later than the 19th century (a single verse attributed to the author is quoted in Vidy).

No. 5785 (Vidy).

*Gautamadharmasūtra.* See Vol. I p. 330 c. 2.

Nos. 4274, (5531), (6043), (6060).

GAURAMOHANA. See Vol. I p. 331 c. 1.

GHANAŚYĀMA. (*Replace* this entry in Vol. I p. 331 c. 1 by the following): Sometimes identified wrongly with the minister of King Tukkoji I of Tanjore, son of Mahādeva and Kāśī, born in A. D. 1706; verses of the author are quoted in PV composed between A.D. 1644 and 1701. Not later than the second half of the 17th century (4 verses attributed to the author are quoted in PV, RJ, SSS and SuSS).

No. 6030 (RJ or Madhyanaśyāma or Madhyamacyāma).

CAKRAPĀṆI. Poet. Possibly the author who continued the Daśakumāracarita. No information. Perhaps the grand-father of Gaṅgādhara and son of Dāmodhara mentioned in the inscription of Govindapur by Gaṅgādhara (from the last quarter of the 11th century). In any case not later than the 11th century (7 verses attributed to the author are quoted in Kavi). Also quoted in SkV, Skm and PG. (Cf. $CC_1$ 175, Skm 8, PG 202, SkV LXXVI).

Nos. 4773 (Skm), 5224 (Skm).

CAKṢUṢĪ (or CĀKṢUṢĪYA). Poet or work. See Vol. I p. 331 c. 2.

No. 4903 (SRHt=MBh, C, H and Cākṣuṣīya; in SR a. H).

*Caṇḍakauśika-nāṭaka* by Kṣemendra (see Kṣemendra Vol. I p. 328 c. 1-2).

No. 4845.

CAṆḌEŚVARA ṬHAKKURA. See Vol. I p. 331 c. 1-2.

*Caturvargasaṁgraha.* See Vol. I p. 331 c. 2 and Kṣemendra Vol. I p. 328 c. 1-2.

No. 6150.

CANDRAGOMIN (°GOPIN). Poet. No information. Not later than 15th century (4 verses attributed to the author are quoted in VS). (Cf. [$CC_1$ 180], JS 32, [VS 36], $NCC_6$ 346, A. B. Keith, *History of Sanskrit Literature*, pp. 71-2 [not convincing]).

*Carr* See Vol. I p. 331 c. 2.

Nos. 4524, 4594, 4749, 4910, 4911, 5714, (5738), 5778.

CĀṆAKYA. See Vol. I p. 331 c. 2-332 c. 1.

Nos. 4256, 4271, 4274, 4322, 4327, 4390, 4392, 4422, 4424, 4439, 4443,

Nos. 4246 (Skm, but VS, ŚP, PV, SSB a. Siṁhadatta), 4700 (Skm, but JS a. Naradevavarma).

JAGAJJĪVANA. See Vol. II p. 941 c. 2; *add*: Not later than the middle of the 17th century (22 verses attributed to the author are quoted in PV only). Several verses attributed in PV to the author are not his verses; they were probably attributed by Veṇīdatta to his father to build up the fame of his ancestor. (Cf. $NCC_7$ 123, PO 1. 2; 54).

No. 5090 (PV, but in JS a. Ākāśapoli).

JAGADDHARA. (*Replace* the entry in Vol. I p. 332 c. 2 by the following): Son of Ratnadeva and grandson of Gauradhara; father of Yaśaddhara (Yaśodhara). A Śaiva from Kaśmīr. Second half of the 14th century. Referred to by his descendent Śitikaṇṭha in his commentary on Jagaddhara's Apaśabdanirākaraṇa. Author of the latter, commentary Bālabodhinī on Kātantra-vyākaraṇa, Kaśmīr recension and a *stuti*-work Stutikusumāñjali. 30 verses attributed to the author are quoted in VS only; all of them, but two, from the Stutikusumāñjali. (Cf. $NCC_7$ 131, VS 36-7).

No. 5948 (a. VS [?]).

JAGANNĀTHA. See Vol. I p. 332 c. 2-333 c. 1.

JAGANNĀTHOPĀDHYĀYA. Son of Pītāmbara and the younger brother of Gokulanātha Upādhyāya of Mithilā. Fateh Shah of Garhwal was his patron. Lived and flourished in the beginning of the 18th century. Author of a drama Atandracandrikā. 3 verses attributed to the author are quoted in Vidy. (Cf. $NCC_7$ 135, Vidy 7).

No. 6116 (Vidy).

JANĀRDANA. See Vol. I p. 333 c. 1; *add*: Not later than 15th century (verses attributed to the author are quoted in VS). (Cf. $NCC_7$ 150).

Nos. 4371, 5130, 5770.

JAYADATTA. See Vol. I p. 333 c. 1. See also Nakula (below).

JAYADEVA. See Vol. I p. 333 c. 1-2; *add*: Five different Jayadeva-s are quoted in *subhāṣita-saṁgraha-s*: I son of Bhojadeva and Rāmādevī; author of GG (12th century); II son of Mahādevamiśra and Sumitrā, author of Candrāloka and Prasannarāghava (first half of the 13th century); III no information, quoted in Skm; IV no information, quoted in JS; and V no information, quoted in Pad, RJ, PdT and Vidy. Of the two verses quoted below No. 4325 was composed by Jayadeva II and No. 6278 by Jayadeva I.

Nos. 4325 (Prasanna; but Skm a. Yaśodharman, JS a. Yaśovarman and JS a. Ānandavardhana), 6278 (ŚP, SSB; but SR a. GG=GG).

JAYANANDIN. Poet. No information. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. $CC_1$ 200, $NCC_7$ 179, Skm 9).

No. 6125 (Skm).

*Jayapuravilāsa*. *Kāvya*. No information. Quoted in SSB only.
No. 5957 (SSB).

JALACANDRA. See Vol. I p. 334 c. 1 ; *add* : Not later than the early years of the 13th century (verses attributed to the author are quoted in Skm). 54 of the alleged author's verses are quoted in Skm and Vidy.
Nos. 5152 (Skm), 5721 (Skm), 6179 (Skm).

JALHAṆA. See Vol. I p. 334 c. 1 ; *correct* "13th century" *to* : "not later than 15th century (7 of the verses attributed to the author are quoted in VS)" and *add* : $NCC_7$ 206.
No. 5662 (VS).

*Jānakīharaṇa*. See Vol. I p. 334 c. 1 and Kumāradāsa Vol. I p. 326 c. 2.
Nos. 4694, 5786, 5870, 5978.

*Jaina anthology*, in MS form (BORI 1495 of 1887-91), as quoted in BhŚ and/or SkV (as JSub).
Nos. 5779, 6089, 6102.

JOYĪKA. See Vol. I p. 334 c. 2.
No. 4571 (JS).

JÑĀNAŚIVA. Poet. No information. Probably Pāśupata ascetic Jñānaśakti and disciple of Vidyābharaṇa-paṇḍita of the Koḍimaṭha at Baḷḷigave. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. $CC_1$ 210, $NCC_7$ 338, Skm 9, SkV LXXVIII, ABORI 23. 418).
No. 6102 (Skm=BhŚ).

ḌĀMARA. Poet. Possibly identical with Dāmara quoted in SkV. See Vol. I p. 336 c. 1. No information. Not later than 15th century (verses are quoted in VS), but probably earlier, for the same verses are also quoted anonymously in Skm or JS. (Cf. $CC_1$ 214, $NCC_8$ 7, VS 44).
No. 4853 (VS, but in PG a. Śubhra).

*Tattvāmṛta*. Jaina work quoted in SPR. (Cf. $NCC_8$ 75).
No. 4632 (SPR).

*Tantrākhyāyikā*. See Pañcatantra Vol. I p. 340 c. 1-2.

*Tantri*. See Vol. II p. 942 c. 2.
Nos. 6027, 6268.

*Tantri-Kāmandaka*. See Vol. I p. 335 c. 1.
No. 4274, 4422.

*Tantropākhyāna*. See Pañcatantra Vol. I p. 340 c. 1-2.

*Tāpasavatsarāja*. Drama of Mātrarāja. See Mātrarāja (below).

TUṄGOKA see Śuṅgoka.

TAILAPĀṬĪYA-GĀṄGOKA. See Vol. II p. 942 c. 2 ; *add* : Not later than the early years of the 13th century (4 verses attributed to the author are quoted in Skm).
No. 5621 (Skm).

TRIPURĀRI. See Vol. II p. 942 c. 2 ; *add* : Not later than the early years of the 13th century (2 verses attributed to the author are quoted in Skm).
No. 6160 (Skm).

TRIVIKRAMA-(BHAṬṬA). See Vol. I p. 335 c. 1 ; *add*: Son of Nemāditya also called Devāditya and grandson of Śrīdhara of the Śāṇḍilya-*gotra* ; father of Bhāskarabhaṭṭa (Vidyāpati). Court-poet of the Rāṭhoḍa King Indrarāja III of Mānyakheṭa (Malkhed) in Hyderabad, whose coronation ceremony was celebrated in A.D. 915 in the village of Kuruṇḍaka on the river Kṛṣṇā. In addition to Nalacampū, author of Madālasacampū and the inscription on a stone tablet discovered near Patna written in Khaṇḍeśī. 45 verses attributed to the author are quoted in JS, ŚP, VS, PG, Pad, SH, PdT, SG, Regnaud VI, SuMañ. (Cf. NCC8 268 ; see V. Varadachari, *Trivikramabhaṭṭa, The Poet* in *Charudeva Shastri Felicitation Volume*, p. 529; JOR (Madras) 18. 245-50 ; PO 26. 47).

Nos. 4242 (JS, ŚP, SSB, SuMañ), 4258 (JS), 4980 (JS, ŚP, SSB).

DAKṢA or DAṄKA. See Vol. II p. 942 c. 2-943 c. 1.

No. 4334 (Skm), 5247 (SkV), 5913 (Skm), 6080 (SkV, but in Skm a. Yogeśvara).

*Dakṣasmṛti*. See Vol. I p. 335 c. 1.

No. (6040).

DAṆḌIN. See Vol. I p. 335 c. 2 ; *add*: Son of Vīradatta and Gaurī, grandson of Manoratha, great-grandson of Dāmodara, friend of Bhāravi and the Kerala writer Mātṛdatta. Native of Kāñcī. Probably 7th century. Mentioned by Rājaśekhara (JS 45. 74), Vijjakā (ŚP 180) and others. 28 verses attributed to Daṇḍin are quoted in SkV, Kav, Skm, JS, ŚP, SRHt, SSSN, Vjv, Prasanna, Pad, PV, SG, RJ, SSS, SuSS, Vidy and BhPr ; often quoted anonymously, e.g. in Sar. (Cf. NCC8 305-6, SkV LXXX, Skm 10, Kav 42-3, PV 39, v. D. K. Gupta, *A Critical Study of Daṇḍin and his Works* [Delhi 1970], *idem*, *Society and Culture in the time of Daṇḍin* [Delhi 1972], V. Raghavan *Śṛngāraprakāśa* [pp. 836-9]).

Nos. 4734 (SRHt=KāD), 5053 (ŚP, SSB=KāD).

*Damayantīkathā* (= *Nalacampū*). See Trivikrama-bhaṭṭa (above).

*Dampatīśikṣārāmaka* of Nīlaratnaśarman. See Vol. I p. 335 c. 2.

Nos. 4454-5, 5055, 5532, 5700, 6043, 6060, 6216.

DAŚARATHA. Poet. No information. Not later than the beginning of the 12th century (verses attributed to the author are quoted in SkV ; they are also quoted in Skm and PG). (Cf. CC1 247, Skm 10, PG 207).

Nos. 4469 (Skm), 6113 (PG, but in Skm a. Śaraṇa).

*Daśarūpaka*. See Vol. I p. 335 c. 2 and Dhanaṁjaya Vol. I p. 336 c. 2.

Nos. 4370, 4530, 4645, 4740, 4848, 5076, 5101 (ŚR), 5310, 5490, 5564, 5722, 5890, 5981, 6089, 6114.

*Daśāvatāracarita*. See Kṣemendra Vol. I p. 328 c. 1-2.

No. 4730 (JS).

DĀMODARA. See Vol. II p. 943 c. 1 and *change to* : Common name. Probably five different Dāmodara-s are quoted in *subhāṣita-saṁgraha-s*. Dāmodara cited above was not later than 17th century (verses attributed to the author are quoted in PV).

No. 5320 (PV).

DĀMODARAGUPTA. See Vol. I p. 336 c. 1; *add*: 22 verses attributed to the author are quoted in SkV, Kav, JS, ŚP, VS, Vjv, SRRU, SSH, SuMañ and Kavi.

No. 5231 (VS, SSB, SRRU = Śambhalimata).

DĀMODARABHAṬṬA. Grandfather of Gadādharabhaṭṭa, author of RJ. Patronized by the Moghul Emperor Akbar. A Śaiva. End of the 16th century. Refers to Emperor Akbar as Gājīndrākabara-kṣitīśvara (RJ 137). 14 verses attributed to the author are quoted in PV and RJ. (Cf. PV 89, v. H. D. Sharma, *Some Unknown Poets of Mithilā* in *G. Jhā Commemoration Volume*, pp. 359-365).

No. 5468 (RJ).

DIVĀKARA. See Mātaṅgadivākara (below).

DIVIRAKIŚORA (°RAKA or DITIRAKIŚORA). Poet. No information. Not later than the middle of the 14th century (verses attributed to the author are quoted in ŚP). Also quoted (4 verses in all) in ŚP, VS and RJ. (Cf. $CC_1$ 254, $NCC_4$ 165, AP 35-6, VS 24).

No. 5338 (VS, ŚP, SSB).

DĪPAKA or NĪYAKA. Poet. No information. Not later than 11th century (some verses attributed to the author are quoted by Kṣemendra). Quoted by Kṣemendra in Auc (29. 32) and Suvṛ (2. 29). 14 verses attributed to the author are quoted in JS, ŚP, VS, PG, SG, Auc and Suvṛ. (Cf. $CC_1$ 255, VS 45-6, JS 36, AP 36, PG 209).

No. 4267 (JS).

DURGASIṀHA. See Pañcatantra Vol. I p. 340 c. 1-2.

*Dūtavākya*. See Bhāsa Vol. I p. 347 c. 1.

No. 6075.

DŪNOKA or DULOKA or ŪLOKA or DANOKA or DĀNOKA. Poet. No information. Not later than the early years of the 13th century (4 verses attributed to the author are quoted in Skm. (Cf. $CC_1$ 257, 70, $NCC_8$ 820, $NCC_2$ 394, Skm 10).

Nos. 4410 (Skm, but in SR a. Kuv and in SRK a. Han = Kuv), 6074 (Skm).

*Dṛṣṭāntaśataka*. See Vol. I p. 336 c. 1 and Kusumadeva Vol. I p. 327 c. 1.

Nos. 4223, 4366 (SR), 6262.

*Devala-dharmasūtra* and *Devala-smṛti*. Quotations from this *dharmasūtra* are often found in *nibandha-s*, particularly in Apar. Some verses of Devala-smṛti (82-90) are almost identical with Y (3. 315-324). (Cf. P. V. Kane, *History of Dharmaśāstra* [second ed.], Vol. I, part I; pp. 279-284).

No. (5695).

DEVEŚVARA. See Vol. I p. 336 c. 1-2.
Nos. 5995 (cf. Govindarāja), 6131 (ŚP, SSB; but in VS, SRHt, SuMañ a. Amṛtavardhana).

*Dyutidhara.* Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS). (Cf. CC1 263, VS 46).

DHANAṀJAYA. *Delete* entry in Vol. I p. 336 c. 2 and *insert instead*: Poet. No information. Probably different from Śrī-Dhanaṁjaya, author of Daś, but perhaps identical with Dhanaṁjaya, the author of Brāhmaṇasarvasva, father of Halāyudha, minister of Lakṣmaṇasena of Bengal (12th century). 3 verses attributed to the author are quoted in Skm, JS and SH. (v. CC1 266, Skm 10, JS 37, v. JASB [1905] 35. 10).

*Dhanaṁjayavijaya* of Kāñcana. (v. Kāñcana; see above).

DHANIKA. See Vol. I p. 336 c. 2; *add*: Author of Daśarūpāvaloka, Kāvyanirṇayalaṁkāra. 2 verses attributed to the author are quoted in JS and ŚP.
Nos. 4370 (Daś), 5890 (Daś).

*Dhammanīti* in Pāli. See Vol. I p. 337 c. 1.
Nos. 4676, 4911, 5700, 5714, 5742, 6283-4.

DHARA. v. Śrīdhara.

DHARMADĀSA. See Vol. II p. 944 c. 1; *add*: *terminus a quo* 7th century *terminus ad quem* beginning of the 12th century. Mentions Bāṇa. 11 verses attributed to the author are quoted in SkV, JS, VS, SG and RJ.
No. 4338 (SkV).

DHARMAYOGEŚVARA. Poet. No information. Probably from Bengal, since he eulogises a king of Bengal. Not later than the early years of the 13th century (12 verses attributed to the author are quoted in Skm). (Cf. CC1 269, Skm 11, Kav p. 79, v. JASB [1906] p. 163).
No. 5712 (Skm).

*Dharmaviveka.* See Vol. I p. 337 c. 2 and Halāyudha Vol. II p. 980 c. 1.
Nos. 4911, 5711 (SR).

DHARMĀDHIKARAṆAMADHU. See Madhu.

DHOYĪKA. See Vol. I p. 337 c. 2-338 c. 1; *add*: Mentioned by Jayadeva in GG. 28 verses attributed to the author are quoted in SkV, Skm, JS and ŚP.
Nos. 4484 (Skm), 5180 (Skm).

*Dhvanyāloka.* See Vol. I p. 338 c. 1 and Ānandavardhana. Vol. I p. 322 c. 1-2.
Nos. 4325, 5605 (MS of Kāvyālokalocana), 5725 (SR, but JS, VS, ŚP, SuMañ, SSB a. Bharcu or Bhaścu, etc. =Dhv).

NAKULA. According to tradition one of the five Pāṇḍava-s. Revise entry in Vol. I p. 338 c. 1 and *add*: Often confused with Jayadatta. Both not later than the middle of the 14 century, for

No. 6243 (Skm, VS; a. Kaśmīra-Nārāyaṇa in Skm and Nārāyaṇa in VS).

*Naladiyār.* See Vol. II p. 946 c. 2.
Nos. 4561, 4641, 5542.

*Nīti-Kyan.* See Vol. I p. 339 c. 1.
Nos. 5714, 6284.

*Nītidviṣaṣṭikā.* See Vol. I p. 339 c. 1 and Sundarapāṇḍya Vol. I p. 370 c. 2.
No. 5231.

*Nītipradīpa.* See Vol. I p. 339 c. 1.
No. 4471.

*Nītiratna* ascribed to Vararuci. See Vol. I p. 339 c. 1-2.
No. 5781.

*Nītivākyāmṛta.* See Vol. II p. 946 c. 1 and Somadevasūri Vol. II p. 978 c. 2.
No. 4274.

*Nītiśāstra* of Nītisāra. See Vol. I p. 339 c. 2.
Nos. 4422, 4519, 4594, (5700), 5714, 5742, 6019.

*Nītiśāstra* of Masūrākṣa. See Vol. I p. 339 c. 2 (first entry).
Nos. 4676, 4839, 4911, 5748.

*Nītiśāstra* in Telugu. See Vol. I p. 339 c. 2.
Nos. 4542, 4594, 5153, 5714, (5738).

*Nītisaṁgraha.* See Vol. I p. 339 c. 2.
Nos. 4897, 5485, 5962, 6240.

NĪLAKAṆṬHA = BHAṬṬA NĪLAKAṆṬHA. Poet. Probably different from Nīlakaṇṭha, Nīlakaṇṭha Dīkṣita or Nīlakaṇṭha Śukla. There are several Bhaṭṭa-Nīlakaṇṭha-s (see $CC_1$ 301, PdT XC). No information. Not later than the second half of the 17th century (2 verses attributed to the author are quoted in PdT). (Cf. $CC_1$ 300-2, PdT CX-CXI).
No. 4270 (PdT).

NĪLAKAṆṬHA DĪKṢITA. See Vol. I p. 339 c. 2-340 c. 1.

*Naiṣadhānanda-nāṭaka.* A play by Kṣemeśvara. See Kṣemeśvara (above).
No. 4361.

*Naiṣadhīyacarita.* See Vol. I p. 340 c. 1 and Harṣa Vol. I p. 378 c. 2.
Nos. 4367, 4407 (SR), 4486 (SR), 4610, 4671 (SR), 4696 (VS), 4742, 4815, 5011 (SR), 5019, 5243, 5458, 5523, 5591 (VS, SR), 5617, 5640, 5650 (JS, Skm, VS, SR), 5690, 5696, 5714 (commentary on Naiṣ), 5749, 5796 (Pad), 5808, 5815, 5836, 5837, 5842, 5869, 5889, 5910 (SR), 5991, 6070, 6088, 6143, 6223 (SR), 6230, 6232, 6238, 6262.

*Pañcatantra.* See Vol. I p. 340 c. 1-2.
Nos. 4261, 4298, 4358, 4359, 4372, 4376, 4390, 4448, 4494, 4561, 4565, 4580 (SR), 4587, (4605), 4634, 4655 (SRHt; in VS a. Vyāsa; not in P= BhPr), 4710, 4713, 4721, 4724, 4741, 4745, 4758, 4895, 4907, 4919 (SR), 4930 (SR), 4943, 4969, 4970 (SRHt, but not in P), 5074, 5075A, 5095-96, 5122, 5131, 5145, 5162, 5187, 5202, 5241, 5294, 5300, 5371, 5378 (SRHt, but not in P), 5415, 5449, 5460, 5529, 5535, 5542, 5592, 5600 (only in PM),

Nos. 4270, 4302, 4482, 4702, 4722, 4789, 4802, 5017, 5479, 5513, 5669, 6093, 6098.

*Padyāvalī*. See Vol. I p. 341 c. 1 and Rūpa Gosvāmin Vol. I p. 356 c. 1-2.
Nos. 4313, 4380, 4529, 4825, 4853, 5171, 5257, 5389, 5461, 5493 (also in Ujjvalanīla° a. Padyāvalī), 5624, 5628, 5680, 5709 (also in Ujjvalanīla° a. Padyāvalī, but in Skm, JS, SSB, SuMañ a. Rājaśekhara), 5723, 5902, 5953, 5970, 5982, 6113, 6174, 6198.

*Parāśara-dharmaśāstra*. See Vol. I p. 341 c. 1-2.
No. 4247.

PARIMALA. See Padmagupta (above).
No. 4545 (JS, but in Amd, Kpr, SSB Hanumatkavi or Khaṇḍapraśasti= Khaṇḍa°).

(PAṆḌITA) PĀJAKA. Poet. No information. Not later than 15th century (15 verses attributed to the author are quoted in VS). (Cf. $CC_1$ 332, VS 54).
No. 5984 (VS).

*Pārśvanātha-caritra*. Collection of fables by Bhāvadeva.
Nos. 4728A, 5742A.

*Pāśupata-sūtra* attributed to Lakulīśa. A Pāśupata Śivaistic treatise on which Kauṇḍinya wrote a commentary called Pañcārthabhāṣya. (Cf. Brahmavidyā, Vol. 31-2, p. 397).
No. 4341.

PĪTĀMBARA = BHAṬṬAŚĀLĪYA-PĪ°. Poet. No information. Not later than the early years of the 13th century (the verses [5] attributed to the author are quoted in Skm either as Pītāmbara or Bhaṭṭaśālīya-pī° verses). (Cf. $CC_1$ 394, 338, Skm 12).
No. 5475 (Skm).

PUṆYA. See Vol. I p. 948 c. 1-2; *add*: Not later than 15th century (7 verses attributed to the author are quoted in VS), but probably earlier, for one of these verses was already quoted anonymously in SkV.

*Purāṇārthasaṁgraha*. See Vol. I p. 341 c. 2-342 c. 1.
Nos. 4537, 4704, 5443, 6149.

PUṢKARĀKṢA or PUṢKARĀKHYA or PUṢṬARĀKṢA. Poet. No information. Not later than the end of the 15th century or the beginning of the 16th century (2 verses attributed to the author are quoted in PG). (Cf. $CC_1$ 343).
No. 5624 (PG).

PUṢṬIKA or PUṢṬIṄKARA (=PUṢṬIṀKARA). Poet. No information. Not later than the middle of the 13th century (one verse attributed to the author is quoted in JS), but probably earlier, for the same verse was already quoted anonymously in SkV. A single verse attributed to the author is quoted in JS, ŚP and SH. (Cf. $CC_1$ 343, AP 47, JS 41).
No. 5965 (ŚP, JS, SH, SSB).

PUṢPADANTA. Poet. No information. Not later than the middle of the 13th

Nos. 4219, 4231, 4320, 4325, 4544, 4702, 4740, 4866, 4949, 5006, 5052, 5173, 5247, 5268, 5380, 5405, 5467, 5494, 5579, 5592, 5631, 5709, 5779, 5942, 5971, 5998, 6002, 6016, 6089.

PRAHLĀDANA or PRAHNĀDANA or PRAHLĀDAYA. Probably indentical with Yuvarāja Prahlādana, brother of King Dhārāvarṣa (1208). Middle of the 13th century. Poet and author of Pārthaparākrama. 12 of the verses attributed to the author are quoted in JS, ŚP, RJ and Regnaud VI. (Cf. CC1, 360, AP 49).

No. 5345 (JS, ŚP, RJ).

PRĀCĀ (or PRĀK). Poet. No information. Not later than 19th century (2 verses attributed to the author are quoted in Vidy).

No. 6212 (Vidy).

BAKA. See Vol. I p. 343 c. 1; *add*: Perhaps identical with Tryambaka. Kalhaṇa mentions King Baka, son of Mahivakula (RT 1. 325; 8. 3415); so also Śrīvara in his RT (1. 7. 39). 21 verses attributed to the author are quoted in VS.

Nos. 4268 (VS), 5590 (VS), 5921 (VS), 6064 (VS).

BALADEVA. Poet. No information. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. CC1 367, Skm 13).

No. 4726 (Skm).

BALLĀLA. See Vol. I p. 343 c. 1.

*Bahudarśana*. See Vol. I p. 343 c. 1-2.

Nos. 4524, 4548, 4564, 4912, 5183, 5296, 5413, 6034.

BĀṆA. See Vol. I p. 343 c. 2; *add*: Mentioned and praised by Abhinanda, Ānandavardhana, Kṣemendra, Govardhanācārya, Candradeva (ŚP 177), Dhanapāla, Dharmadāsa, Rājaśekhara (JS 44. 65; 44. 67; 45. 70), etc. 93 verses attributed to the author are quoted in SkV, Kav, Skm, JS, ŚP, VS, SRHt, SSSN, Prasanna, Vjv, SG, RJ, BhPr, PuPra, Auc, Kavi and Suvṛ.

BĀLAMBHAṬṬA. Son of Vaidyanātha, surnamed Pāyaguṇḍa. Perhaps identical with Bālambhaṭṭi, the author of the famous commentary on the Mitākṣara of Vijñāneśvara. Probably from the 18th or 19th century. (Cf. P. V. Kane, *The History of Dharmaśāstra*. Vol. I, pp. 456-462).

No. 5261.

*Bālarāmāyaṇa*. See Vol. I p. 343 c. 2 and Rājaśekhara Vol. I p. 354 c. 1-2.

Nos. 4512, 5615, 6004 (SR).

BINDUKAVI. Poet. No information. Not later than the middle of the 17th century (8 verses attributed to the author are quoted in PV. Also quoted in SuSS. (Cf. PV 88).

No. 5328 (PV).

*Bilvamaṅgalastava*. Devotional poem of Līlāśuka. See Līlāśuka Vol. I p. 357 c. 1-2.

No. 6094 (Līlāśuka).

BILHAṆA. See Vol. I p. 344 c. 1; *add*: Born in Koṇamukha (=Khunmoh)

Nos. 4702 (a. Auc, Amd, Kpr, SSB; but in ŚP, Vidy a. Śrī Śuka and in JS Rīsuka), 5497 (Auc, but in SkV, Skm a. Keśaṭa).

BHARATAMUNI. See Vol. I p. 345 c. 1.

BHARCU, or BHAŚCU or BHARCHU, or BHARDU or BHARVU. Poet. No information. Bāṇa in his introduction to Kādambarī (4) pays homage to his *guru* Bharcu, (cf. also No. 3258). If identical with the preceptor of Bāṇa—7th century; if not, not later than the beginning of the 13th century (verses attributed to the author are quoted in Skm). 4 verses allegedly by the author are quoted under different names in Skm, VS, ŚP, JS, SuMañ. (Cf. $CC_1$ 397, VS 78, AP 59, Skm 14-5, JS 47). (Cf. *K. V. Rangasvami Aiyangar Commemoration Volume*, pp. 461-471; *A Volume of Studies on Indology presented to Professor P. V. Kane*, pp. 161-4).

No. 5725 (JS, AP a. Bharcu; VS a. Bhaścu; ŚP, SSB a. Bharvu; SuMañ a. Bhardu).

BHARTṚHARI. See Vol. I p. 345 c. 1 and *correct to*: 590 verses of Bhartṛhari are quoted in classical *subhāṣita-saṁgraha-s.*

Nos. 4283 (SR), 4411 (SR, SRK; but in SRHt a. Pratāparudrīya=BhŚ), 4413, 4502 (SR), 4626, 4722 (PdT, SRHt), 4736 (SR, but is not in BhŚ), 4741, 4763, 4806 (SR, SRK), 4932, 5028 (SLP), 5052 (but in Skm a. Acalasiṁha), 5122 (SR), 5132 (SR, SRK), 5147, 5148 (SR, SRK), 5187, 5297 (SR), 5314, 5360, 5371 (SR), 5381, 5382 (SR), 5413, 5428 (ŚP, SR, SSB, SRHt, SRK), 5429, 5520, 5578 (VS, SR; but in RJ a. Rāmacandra), 5639, 5700, 5779 (ŚP, SRHt, SR, SSB, SRK), 5850 (SR, SLP), 5909, 5933 (SR), 6018, 6021, 6082 (SR, SLP), 6099 (SU, Pad; but in VS a. Vāsudeva and in ŚP, Any a. Śukānyokti), 6102, 6126 (SR, but is not in BhŚ), 6129 (SR), 6131, 6138 (SR), 6142, 6156 (SU), 6168 (PV, Pad), 6220.

BHALLAṬA. See Vol. I p. 345 c. 1-2; *add*: Last quarter of the 9th or the beginning of the 10th century. Mentioned also by Abhinavagupta, Kṣemendra and Mammaṭa. 117 verses attributed to the author are quoted in JS, ŚP, VS, SRHt, SSSN, SH, Vjv, Regnaud VI, SuMañ, SRRU, Auc and Kavi. All, but 18, are from the Bhallaṭaśataka.

Nos. 5038 (SRHt; could not be traced), 5446 (SRHt; could not be traced), 6224 (VS; could not be traced), (see also Bhallaṭaśataka).

*Bhallaṭaśataka.* See Vol. II p. 951 c. 2 and Bhallaṭa Vol. I p. 345 c. 1-2.

Nos. 4475 (VS), 4974 (VS, SRHt, SSB; but in PV a. BhPr=Bha° and BhPr), 5058 (VS, but in JS a. Prakāśavarṣa=Bha°), 5649, 5655 (VS), 5724 (a. SR, SSB, SuMañ; but in SRHt a. Vallabhadeva=Bha°). (In some cases a. Bhallaṭaśataka, in other a. Bhallaṭa).

and Rasa°), 4922 (SR a. Rasagaṅgā° = BhV and Rasa°), 4963 (SRK, but SR a. Rasagaṅgā° and Vidy a. Paṇḍitarāja = BhV and Rasa°), 5038A (SH), 5105, 5106, 5203 (RJ), 5334, 5356, 5576 (SRK, but SR a. Rasagaṅgā° = BhV and Rasa°), 5941, 6127 (SRK a. Rasikajīvana = BhV).

*Bhāratamañjarī*. See Vol. I p. 346 c. 2 and Kṣemendra Vol. I p. 328 c. 1-2.

No. 5894.

BHĀRAVI. See Vol. I p. 346 c. 2-347 c. 1; *add*: 124 verses attributed to Bhāravi (mostly taken from Kir) are quoted in SkV, Skm, JS, ŚP, VS, SRHt, SSSN, SH, RJ and SG.

No. 4528 (SR, SSB, Vidy = Kir).

BHĀVADEVASŪRI see Pārśvanātha-caritra (above).

Nos. 4728A, 5742A.

BHĀSA. See Vol. I p. 347 c. 1; *add*: 17 verses attributed to the author are quoted in SkV, Skm, JS, ŚP, VS, Vjv, Pad, SH, RJ, SU and by Somadeva.

BHĀSKARA. See Vol. I p. 347 c. 1-2 (v. Bhānukara [above]).

No. 5669 (PdT).

BHĪMA (= BHĪMAPAṆḌITA, BHĪMASENA and BHĪMABHAṬṬA)[1]. Poet. Possibly identical with the grammarian Bhīmabhaṭṭa, author of the Rāvaṇārjunīya, a poem which resembles the Bhaṭṭikāvya. Not later than the middle of the 13th century (verses attributed to the author are quoted in JS). 3 verses allegedly by Bhīma are also quoted in ŚP, VS and SG. (Cf. CC1 412, AP 65-6, VS 83, PG 217-8, JS 50).

1. P. Peterson in his first report identifies him with Bhūma, or Bhūmaka or Bhaumaka. This could be explained by Kaśmīrian pronunciation.

No. 5412 (ŚP, VS, JS, SSB; but Skm, SR a. Amaru = Amaru).

BHŪMIDHARA. Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS), (Cf. CC1 415, VS 83).

No. 4801 (VS, SSB).

BHERĪBHAṄKĀRA. Poet. Possibly from Kaśmīr but lived in Vārāṇasī. Author of Bherībhāṅkārīya-kāvya. Probably contemporary or earlier than Jalhaṇa, the compiler of JS (13th century). 21 verses attributed to the author are quoted in JS, ŚP, PdT, SH, RJ and Vidy. (Cf. CC1 416, JS 50, AP 66, PdT XCII-XCV).

No. 5151 (JS).

BHOJA = BHOJADEVA = BHOJARĀJA. See Vol. I p. 347 c. 2-348 c. 1; *add*: 114 verses attributed to the author are quoted in SkV, Kav, Skm, JS, ŚP, SRHt, SSSN, Pad, SH, RJ, Regnaud VI, Vidy, BhPr and Ekāvalī.

Nos. 4695 (a. Bhojadeva JS, but SR a. Kpr and SSB a. KāP = Kpr and KāP), 4950 (a. Bhojadeva; JS, ŚP, SSB), 5423 (SSSN), 5424 (a. Bhojarāja; SRHt), 5536 (a. Bhoja), 5546 (Bhojarāja; SSSN), 5933 (a. Śīlābhaṭṭārikā and Bhojarāja ŚP, but SkV a. Vidyā and Kālidāsa, SSB a. Kpr = BhŚ).

*Bhojaprabandha*. See Vol. I p. 348 c. 1 and Ballāla Vol. I p. 343 c. 1-2.

Nos. 4252, 4378, 4655, 4741, (4911), 4974 (PV=BhPr and Bhallaṭa°), 5051, 5513, 5537, 5742, 5789, 5983, 6177, 6225.

MAṄKHA. See Vol. I p. 348 c. 1 ; *add*: Grandson of Mammātha, brother of Śṛṅgāra, Bṛṅga and Alaṁkāra. Karṇikāra-Maṅkha was his sobriquet. End of the 11th and first half of the 12th century (*correct* : instead of third quarter of the 12th century). Mentioned by Kalhaṇa in his RT (8. 3354). 36 verses attributed to the author (of which all, but one, from the Śrīkaṇṭha°) are quoted in JS, VS and SuMañ.

No. 5973 (VS=Śrīkaṇṭha°).

*Matsya-purāṇa*. See Vol. I p. 348 c. 2.

Nos. 4341, 4557, 5477.

MADANA. See Vol. II p. 953 c. 2 ; *add*: Not later than the middle of the 13th century (verses attributed to the author are quoted in JS). 32 verses allegedly by Madana are quoted in JS, ŚP and SH.

Nos. 4865 (JS), 5788 (JS).

MADHU (DHARMĀDHIKARANA°). See Vol. II p. 953 c. 2 ; *add*: 12th century. 8 verses attributed to the author are quoted in Skm and Vidy.

No. 4822 (Skm).

MADHURAVĀṆĪ. Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS ; also repeated in SH).

No. 4271 (*ad* VS, SH=C).

MADHUSŪDANASVĀMIN ; probably identical with MADHUSŪDANA-SARASVATĪ. See Vol. I p. 348 c. 2; *correct* : instead of "flourished in the 16th century" : not later than 17th century, for verses attributed to the author are quoted in PV. 11 verses allegedly by Madhusūdana are quoted in PV and SuSS.

Nos. 5925 and 6081 (a. Madhusūdana-svāmin PV), 6252 (a. Madhusūdana-sarasvatī [or Śāmadasūdana° RJ Regnaud] PV, RJ).

MADHYANAŚYĀMA or MADHYA-MACYĀMA see Ghanaśyāma (above).

MANU. See Vol. I p. 348 c. 2-349 c. 1 : *add* : Cf. L. Sternbach, *On the Subhāṣita-s in the Mānava-dharmaśāstra* in *Hindutva* (April 1976, pp. 15-27).

Nos. 4274, 4386, 4426, 4438, 4440 (in SRHt a. MBh), 4447, 4456, 4457, 4503 (SRHt, but not Mn), 4511 (SRHt, but not Mn), 4567, 4627 (SRHt, but not Mn), 4672, 4675, 4693, 4781, 4911, 5067, 5069 (SR, but in SRHt a. Mudra), (5131), 5185, 5188, 5258 (SPR, but not Mn), 5273, 5476, 5478, 5526, 5531, 5532, 5584, 5695, 5729 (5760), 5840 (SRHt, but not Mn), 5891, 5927, 5929 (SRHt, but not Mn), 6036, 6038, 6039, 6040, 6041, 6043, 6060, 6071, 6253.

MANDOKA ; perhaps identical with MANMOKA (below). Poet. No information. Not later than the early years of the 13th century (a single

verse attributed to the author is quoted in Skm). (Cf. $CC_1$ 432, Skm 16).

No. 6176 (Skm).

MANMOKA ; perhaps identical with MANDOKA (above). Poet. No information. Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm). (Cf. $CC_1$ 432, Skm 16).

No. 6079 (Skm).

MAMMAṬA. See Vol. I p. 349 c. 1 ; *add* : Born in Kaśmir and educated in Vārāṇasī. According to tradition son of Jayyaṭa and brother of the grammarian Kayyaṭa and the Vedic commentator Uvvaṭa. A Śaiva. Also mentioned in Navasāhasāṅkacarita. Praised by Maheśvara in his Bhāvārthacintāmaṇi. One verse attributed to the author is quoted in VS and SuMañ.

MAYA. Poet. No information. Not later than 15th century (5 verses attributed to the author are quoted in VS). (Cf. $CC_1$ 432, VS 85; v. A. Weber, *Indische Studien* 16. 110).

No. 4540 (VS, but SRHt, SSSN anonymous).

MAYŪRA. See Vol. I p. 349 c. 1; *add* : 31 verses attributed to the author are quoted in SkV, Skm, ŚP, VS, PG, Vjv and Kavi.

Nos. 4415 (VS, ŚP, SSB), 5237 (VS), 5689 (VS, ŚP, SSB), 5865 (VS).

MALAYARĀJA = MĀTSARĀJA also known as ANAṄGAHARṢA-MĀTSARĀJA. See Mātsarāja (below). Possibly identical with Mātaṅgarāja. Son of Śrī-Narendravardhana of Kaśmīr. Kalacuri King. Buddhist-dramatist. Beginning of the 9th century. Mentioned by Rājaśekhara (JS 46. 82, SH 335). Earlier than Ānandavardhana. 7 verses attributed to the author are quoted in SkV, Skm and JS. Author of Tāpasavatsarāja, Udāttarāghava, Vakroktijīvita, etc. (Cf. $CC_1$ 12, 238, 433, $NCC_1$ 158, SkV XC, Skm 16).

No. 4765 (SkV a. Tāpa° and in JS a. Anaṅga°).

MALLINĀTHA. See Vol. I p. 349 c. 2 ; *add* : 5 verses attributed to the author are quoted in BhPr.

Nos. 5286 (on Kir and BhKā ; a. SRK, SSB), 5452 (SSB, SuMañ), 5976 (on Śiś).

MASŪRĀKṢA. See Vol. I p. 349 c. 2.

*Mahārahanīti*. A collection of sayings in Pāli ; from Burma. (Cf. H. Braun, *Dhammanīti und Mahārahanīti : Zwei Texte der Spruchliteratur aus Birma*, Göttingen 1975).

Nos. 5700, 5714, 5742.

*Mahānāṭaka*. See Vol. I p. 349 c. 2 and Hanūmat Vol. I p. 377 c. 2.

*Mahābhārata*. See Vol. I p. 349 c. 2-350 c. 1.

Nos. 4225 (SRHt ; not MBh ; see No. 4226), 4246, 4293, 4294, 4295, 4297, 4321 (SRHt), 4330 (SRHt), 4341 (SRHt), 4345 (SRHt), 4405 (SRHt ;

the author are quoted in ŚP and VS. (Cf. $CC_1$ 447, VS 88-9, AP 73).

No. 5605 (VS, but in Kāvyālokalocana a. Abhinavagupta).

MĀTAṄGARĀJA see Malayarāja (above).

MĀTSARĀJA (see MALAYARĀJA [above]). Quoted as Malayarāja in SkV (No. 4765) and as Anaṅgaharṣa in JS (No. 4765); in Nāṭyadarpaṇa the same verse (No. 4765) is attributed correctly to Tāpasavatsarāja (=3. 17).

MĀDHAVA. See Vol. I p. 351 c. 1; *add* : In *subhāṣita-saṁgraha-s* probably 6 different Mādhava-s are quoted: I. quoted in Skm only; II. quoted in JS only; III. quoted in VS only; IV. quoted in PG only; V. quoted in PV and SuSS only and VI. quoted in RJ and Regnaud II only. Verses quoted below are of Mādhava V who is not later than 17th century. 49 verses of Mādhava V are quoted in PV and SuSS.

Nos. 4399 (PV), 4877 (PV).

*Mādhavānala-kathā* = *Mādhavānala-Kāmakandala-kathā*. See Vol. I p. 351 c. 1. Nos. 4274, 4322, 4506, 4769, 4851, 4911, 5153, 5198, 5361 (=Amar), 5382, 5742, 5999, 6002, 6280.

*Mānava-dharmaśāstra* v. MANU.

*Mānasollāsa*. See Vol. I p. 351 c. 2. No. 4996 (SRHt).

*Mārkaṇḍeya-purāṇa*. See Vol. I p. 351 c. 2.

Nos. 4538, 4554, 5170 (VS), 5184, 5372, 5901 (ŚP).

*Mālatīmādhava*. See Vol. I p. 351 c. 2 and Bhavabhūti Vol. I p. 345 c. 2-346 c. 1.

Nos. 4476, 4479, 4835, 4954, 5034, 5348, 5354, 5370, 6133.

*Mālavikāgnimitra*. See Vol. I p. 351 c. 2 and Kālidāsa Vol. I p. 325 c. 2-326 c. 1.

Nos. 5014, 5269, 6073.

*Mitākṣarā*. See Vol. II p. 955 c. 2.

Nos. 5075, 5261.

MUKUNDA-BHAṬṬĀCĀRYA. Poet. Beṅgālī Brāhmaṇa (?). Probably not identical with any other Mukunda-s. No information. Not later than between the end of the 15th and the beginning of the 16th century (3 verses attributed to the author are quoted in PG). (Cf. $CC_1$ 458, PG 220-1).

No. 5953 (PG).

*Mukundamālā*. A stotra by Kulaśekhara published in KM I. See Kulaśekhara (above). ($CC_1$ 458).

No. 5054 (JS a. Kulaśekhara).

*Mugdhopadeśa*. See Vol. II p. 956 c. 1 and Jalhaṇa Vol. I p. 334 c. 1.

No. 4492.

MUCUKUNDA. Poet. From Kaśmīr, mentioned twice in BhPr. No information.

No. 5537 (BhPr).

MUÑJA. Probably uncle and predecessor of King Bhoja of Dhārā. Identified with Vākpatirāja, Utpalarāja, Amoghavarṣa. Pṛthvīvallabha and Śrīvallabha. Patronized Dhanapāla. Mentioned by

No. 4325 (Skm a. Yaśodharman; JS a. Yaśovarman; but in Prasanna a. Jayadeva and in VS a. Ānandavardhana).

*Yajñavalkya-smṛti*. See Vol. I p. 352 c. 2.
Nos. 4393, 4450-3, 4551 (5131), (5188), (5476), (5526), (5531), (5595), 5720, (5729), 5760, (6039), 6052-3, (6060).

YĀJÑIKA ( = ŚRĪYĀJÑIKA ). Poet. Probably one of the ancestors of Veṇīdatta, author of PV. Mentions King Ulla-ud-din Gājī (Khalji [?]). First half of the 17th century. 2 verses of the author are quoted in PV by the father of Veṇīdatta. (Cf. PV 120).
No. 6020 (PV, SSS).

*Yogarasāyana*. See Vol. I p. 352 c. 2.
Nos. 4799 (ŚP), 5878 (ŚP), 6260 (ŚP).

*Yogavāsiṣṭha*. See Vol. I p. 352 c. 2 and Vāsiṣṭharāmāyaṇa Vol. I p. 360 c. 2.
Nos. 4908, 5160 (in SRHt a MBh), 5302.

*Yogaśāstra*. A work on *yoga*. (Cf. CC1 479).
No. 5463.

YOGEŚVARA. See Vol. I p. 352 c. 2-353 c. 1; *add*: Praises Bhavabhūti, Bāṇa, Kamalāyudha, Keśaṭa and Vākpatirāja (SkV 1733). 72 verses attributed to the author are quoted in SkV, Kav, Skm, JS, GG, Prasanna and Vidy. Probably identical with Yogoka (below).
Nos. 4304 (Skm), 5245 (Skm, but in JS a. Vasundhara), 5420 (Skm [POS], but in Skm [B] a. Yogoka), 5499 (Skm, but in SkV a. Rājaśekhara and in JS a. Gopāditya), 5577 (SkV, Kav), 5971 (Skm, Prasanna), 6080 (Skm, but in SkV a. Dakṣa).

YOGOKA. See Vol. II p. 956 c. 2 and Yogeśvara (above).
No. 5420 (Skm [B], but in Skm [POS] a. Yogeśvara).

RAGHUNĀTHOPĀDHYĀYA. See Vol. I p. 353 c. 1.
No. 5726 (PV).

RAGHUPATI UPĀDHYĀYA. Native of Tirabhukti or Tirhut. Cf. Raghunāthopādhyāya Vol. I p. 353 c. 1. Not later than between the end of the 15th and the beginning of the 16th century (a single verse attributed to the author is quoted in PG). (Cf. PG 205-6).
No. 6198 (PG).

*Raghuvaṁśa*. See Vol. I p. 353 c. 1 and Kālidāsa Vol. I p. 325 c. 2-326 c. 1.
Nos. 4261, 4299, 4811 (SR, SSB), 4828, 4947, 5169, 5341 (SR, SSB), 5374 (SR), 5404 (SR), 5414, 5561, 5562 (VS, SR, SSB), 5597, 5659, 5772, 5783, 5798, 5831, 5952, 5977, 6012 (SRHt a. Kālidāsa), 6132.

*Rajendrakarṇapūra*. See Vol. II p. 957 c. 1 and Śambhu Vol. II p. 965 c. 1-2.
No. 5336 (VS a. Śambhu).

RATNAMIŚRA. Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS). (Cf. CC1 491, VS 96).
No. 5102 (VS).

RĀGHAVACAITANYA. See Vol. II p. 957 c. 2; *add*: Probably also author of verses 1-10 noted in the inscription from Kāṅgra of the times of King Saṁsāracandra of Trigarta (A. D. 1429-30) which contains the Bhavānī-Jvālāmukhī-stotra. Not later than the middle of the 14th century (verses attributed to the author are quoted in ŚP). Also quoted (6 verses) in Pad, SH, RJ and Regnaud VII.

Nos. 4834 (ŚP, SSB), 5983 (ŚP, SSB).

*Rājataraṅgiṇī*. See Vol. I p. 354 c. 1 and Kalhaṇa Vol. I p. 324 c. 2.

Nos. 5021, 5222, 5335, 5416, 5547, 6061.

*Rājanīti in Pali*. See Vol. I p. 354 c. 1.

Nos. 5156, 5748.

*Rājanītiratnākara*. See Vol. I p. 354 c. 1 and Caṇḍeśvara Vol. I p. 331 c. 1-2.

Nos. 4911, 5069.

RĀJAŚEKHARA. See Vol. I p. 354 c. 1-2; *add*: Grandson of Akālajalada, descendant of, or related to, the poets Surānanda, Tarala and Kavirāja; husband of Avantisundarī. Considered by himself as having been the *guru* of King Mahendrapāla; patronized by his son and successor Mahīpāla. Praised or mentioned by many poets (in JS and SH). Mentioned by Abhinanda, Kṣemendra, Vasukalpa, etc. 260 verses attributed to Rājaśekhara are quoted in all the classical *subhāṣita-saṁgraha-s* as well as in SuMañ, Auc, Kavi and Suvṛ. Probably a work of Rājaśekhara on poets and poetry must have been lost.

Nos. 4999 (SkV, Skm=Han), 5035 (Skm), 5405 (Skm, Prasanna; but in SkV, Kav a. Abhinanda), 5499 (SkV, but in Skm a. Yogeśvara and in JS a. Gopāditya), 5709 (Skm, SH, ŚP, JS, SSB, SuMañ; but in Ujjvalanīla° a. Padyāvalī and in SR a. Sāh=Sāh), 5791 (Kav, but in KH a. Haravilāsa), 6016 (VS, SSB, Amd; but SR, SRK a. Kuv = Kuv), 6219 (Suvṛ = Viddhaśāla°).

RĀJAŚEKHARASŪRI. See Vol. II p. 958 c. 1.

*Rādhā-Kṛṣṇasaṁvāda*. Source used in SRK. No information.

No. 4999.

RĀMACANDRA, Son of Lakṣmaṇabhaṭṭa. See Vol. I p. 354 c. 2-355 c. 1.

RĀMACANDRA- (BHAṬṬA). Common name. Poet. No information. Mentions King Kṣitikāmarāma (?) (Pad 15. 34). Not later than the first half of the 17th century (verses attributed to the author are quoted in Pad). 29 verses attributed to the author are quoted in Pad, RJ, PV, PdT, SSS, SuSS, Regnaud II and Vidy.

Nos. 4498 (SSS), 5578 (RJ, but VS, SR a. BhŚ=BhŚ; not certain whether RJ quotes this Rāmacandra, or another poet of the same name).

*Rāmāyaṇa*. See Vol. I p. 355 c. 1 and Vālmīki Vol. I p. 360 c. 1,

Nos. 4264, 4522, 4593 (SRHt), 4628, 4641, 4669, 4721 (SRHt; but not R= MBh), 4805 (SRHt; but not R=KN, H and Agni-purāṇa), 4872 (SRHt), 4904, 5056, 5146, 5196, 5197, 5265 (in SRHt a. MBh), 5276, 5508, 5718, 6042, 6050, 6154 (SRHt), 6171-2, 6193, 6233 (SRHt).

RISSU or RISSUKA (also ŚUKA). Poet. Not later than 11th century. 6 verses attributed to the author are quoted in SkV, JS and Vidy. (Cf. $CC_1$ 527, JS 54-5).

No. 4702 (JS, but in Auc, Kpr, Amd, SSB a. Bhaṭṭendurāja and in ŚP, Vidy a. Śuka).

RUDRA or RUDRAṬA. See Vol. I p. 355 c. 2 and Śṛṅgāratilaka (below). Rudra, Rudragupta, Rudrabha quoted in SRHt (no information, may be another poet). Rudra quoted in PV refers probably to Rudra Nyāya-pañcānana Bhaṭṭācārya of Bengal, son of Vidyānivāsa and elder brother of Vaiśvanātha Tarkapañcānana Bhaṭṭā-cārya (PV 113). In *subhāṣita-saṁgraha-s* we probably come across 10 different Rudra-s : Rudra I (°bhaṭṭa) of the 12th century and author of the Śṛṅgāratilaka (57 verses); Rudra II (°bhaṭṭa) of the second half of the 9th century and author of the Kāvyālaṅkāra (10 verses) ; Rudra III, not later than 17th century (6 verses quoted in PV only) ; Rudra IV, not later than the beginning of the 12th century (10 verses quoted in SkV, Kav, Skm, JS, VS and PG) ; Rudra V (Dharmādhikaraṇika), not later than 13th century (1 verse quoted in Skm only) ; Rudra VI, not later than 17th century (2 verses quoted in RJ and Regnaud II, VI only) ; Rudra VII, not later than the middle of the 13th century (1 verse quoted in JS only); Rudra VIII, not later than 17th century (2 verses quoted in SH only) ; Rudra IX, not later than 15th century (5 verses quoted in SRHt only) ; and Rudra X, not later than the first half of the 17th century (2 verses quoted in Pad only).

Nos. 4832 (Kpr, Amd, SSB=RK), 4842 (=RŚ), 5131 (SRHt a. Rudra, or Rudragupta or Rudrabha), 5368 (RK), 5620 (PV), 6123A, 6191 (PV), 6241 (RŚ).

RUYYAKA (RĀJĀNAKA-RU°). See Vol. I p. 356 c. 1.

RŪPA, RŪPADEVA. See Vol. I p. 356 c. 1 ; *add*: Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm).

No. 6174 (PG=Rūpa-Gosvāmin).

RŪPA-GOSVĀMIN. See Vol. I p. 356 c. 1-2.

No. 6174 (PG a. Rūpadeva).

LAKṢMAṆA. See Vol. I p. 356 c. 2 and see Padyaracanā (above).

Nos. 4275 (Pad), 4994 (Pad), 4995 (Pad), 5322 (Pad), 5734 (Pad), 6093 (Pad, PdT), 6098 (Pad, PdT), 6103 (Pad).

*Lakṣmaṇakhaṇḍapraśasti*. A *kāvya*-work quoted in ŚP. No information. (Cf. CC₁ 537, AP 99).
No. 5602 (ŚP, SSB).

LAKṢMAṆASENADEVA. See Vol. II p. 958 c. 2-959 c. 1; *add*: Son of Ballālasena also called Parama-Vaiṣṇava. End of the 12th and the beginning of the 13th century. 12 verses attributed to the author are quoted in Skm and/or PG.
No. 5723 (PG, but in Skm a. Keśava-sena[deva]).

LAKṢMAṆĀDITYA. Pupil of Kṣemendra and probably son of a king. 11th century. Quoted by Kṣemendra. Only one verse of his is quoted in Kavi.
No. 5432.

LAKṢMĪDHARA. Common name. Different from Lakṣmīdhara quoted in Vol. I p. 356 c. 2-357 c. 1. Son of Śrīstamba (Vaikuṇṭha-bhaṭṭa), grandson of Ajita, great grandson of Nara-vāhana from Kośala or one Bhaṭṭa Kośala settled in Bengal. Śāṇḍilya Brāhmaṇa. Not later than the beginning of the 12th century (verses attributed to Lakṣmīdhara are quoted in SkV, but probably earlier, for some of the verses were already quoted by *alaṁkāra*- writers of the 11th century). 32 verses attributed to the author are quoted in SkV, Kav, Skm, JS, ŚP, Prasanna, Pad, RJ, SH, Regnaud VI and Vidy. (Cf. CC₁ 358, SkV XCV, Kav p. 96-7, JS 56, AP 81, v. B. Bhaṭṭa-charjee, *A Bengali Poet in the Court of Bhoja* in *Indian Culture* (April 1935) 702-4; J. Ch. Ghosh, *Bengali Poet Lakṣmīdhara and Bhojadeva* in *Indian Culture* 2. 2; No. 360-1).
Nos. 4219 (JS), 6002 (or Dharaṇīdhara SkV, Kav).

LAKṢMĪNṚSIṀHA. See Vol. I p. 357 c. 1.

LAGHUVALLABHAVĀSUDEVA. Poet. Perhaps identical with Vāsudeva (below). No information. Not later than the middle of the 13th century (3 verses attributed to the author are quoted in JS).
No. 4991 (JS).

*Lalita*. A *mahākāvya* by Udayasiṁha, a pupil of Kṣemendra, quoted in Kavi. See also Udayasiṁha=Bhaṭṭodaya-siṁha (above). (Cf. CC₁ 542).
No. 6201 (Kavi).

LĀLAMIŚRA. Poet. No information. Not later than 19th century (a single verse attributed to the author is quoted in Vidy). (Cf. Vidy 13).
No. 6166 (Vidy).

*Liṅga-purāṇa*. See Vol. II p. 959 c. 1.
Nos. 5168, 5291.

LĪLĀŚUKA. See Vol. I p. 357 c. 1-2; *add*: Also author of the Bilva-maṅgalastava.
No. 6094 (=Bilvamaṅgalastava).

LUṬṬAKA or LAḌŪKA. See Vol. I p. 357 c. 2; *add*: Not later than the early years of the 13th century (8 verses attributed to the author are quoted in Skm).
No. 5107 (VS).

VALLABHA. Different from Vallabha quoted in Vol. I (p. 358 c. 1). Seven different Vallabha-s (or Vallabhadeva-s) seem to be quoted in *subhāṣita-saṁgraha-s* : I Son of Ānandadeva from the 10th or 11th century quoted in JS, ŚP, SH, RJ, Vjv and Regnaud VI—64 verses ; II quoted in Skm and VS—3 verses ; III quoted in VS only—2 verses ; IV quoted in JS only—2 verses ; V Utprekṣāvallabha or Vallabha ; VI quoted in RJ only —3 verses, possibly identical with Vallabha I ; VII quoted in SRHt and SSSN ; the Vallabha VII is not an author Vallabha, but a designation of Vallabhadeva's Subhāṣitāvalī, from which SRHt and SSSN seem to have borrowed numerous verses.

No. 4485 (SRHt a. Kavivallabha ; in SRK a. Prasaṅgaratnāvalī).

VALLABHADEVA. See Vol. I p. 358 c. 1-2.

Poet[1] :

Nos. 4388 (SRHt), 4792 (VS), 4905 (JS), 5324 (SRHt), 5422 (SRHt), 5469 (VS), 5546 (SRHt, but in VS, SSB a. Vyāsa), 5663 (VS), 5724 (SRHt, but in SR, SSB, SuMañ a. Bhallaṭa=Bhalla°), 6260 (JS, SH), 6261 (JS).

*Subhāṣitāvalī*, his work :

Nos. 4213, 4228, 4246, 4260, 4262, 4268, 4271, 4274, 4277, 4285, 4317, 4319, 4322, 4325, 4333, 4351, 4354, 4380, 4390, 4415, 4475, 4480, 4481, 4500, 4540, 4572, 4601, 4609, 4655, 4696, 4700, 4702, 4703, 4722, 4725, 4731, 4735, 4740, 4750, 4751, 4756, 4763, 4771, 4778, 4792, 4801, 4809, 4821, 4852, 4853, 4869, 4880, 4901, 4903, 4928, 4931, 4937, 4960, 4971, 4974, 4975, 4983, 4986, 4990, 5008, 5036, 5047, 5051, 5100, 5101, 5102, 5104, 5107, 5108, 5127, 5129, 5159, 5166, 5170, 5190, 5201, 5202, 5217, 5231, 5237, 5238, 5241, 5248, 5264, 5313, 5336, 5338, 5343, 5363, 5382, 5411, 5412, 5419, 5432, 5438, 5467, 5469, 5481, 5491, 5492, 5497, 5509, 5538, 5546, 5549, 5550, 5555, 5559, 5562, 5578, 5582, 5583, 5586, 5590, 5591, 5605, 5611, 5619, 5631, 5638, 5649, 5650, 5655, 5662, 5663, 5674, 5685, 5689, 5692, 5693, 5697, 5709, 5716, 5724, 5725, 5743, 5752, 5761-2, 5769, 5779, 5780, 5865, 5896, 5899, 5916, 5921, 5928, 5939, 5948, 5973, 5981, 5984, 5994, 6002, 6011, 6016, 6022, 6033, 6059, 6064, 6083, 6099, 6105, 6126, 6131, 6153, 6194, 6224, 6225, 6228, 6245, 6280.

1. If quoted in SRHt/SSSN, then denotes rather the work (Subhāṣitāvalī) than the author (Vallabhadeva). (See Vallabha above).

*Vasiṣṭha-dharmasūtra* (or *Vāsiṣṭha-*). See Vol. I p. 358 c. 2-359 c. 1.

Nos. 4427, 4435, 4436, 4437, (5131), 5701, 5729.

VASUKALPA or VASUKALPADATTA. See Vol. I p. 359 c. 1 ; *add* : Mentions also Bhīma, Sāhasa(malla). Describes Prāgjyotiṣa (Assam). Middle of the 10th century. 42 verses attributed to the author are quoted in SkV, Kav, Skm and JS.

Nos. 4958 (Skm), 5765 (Skm), 6282 (Skm).

and Pad, SSB a. Vāsudeva), 6099 (VS, but in ŚP and Any a. Śukānyokti and in Pad a. BhŚ=BhŚ).

*Vikramacarita.* See Vol. I p. 360 c. 2.

Nos. 4214, 4391, 4506, 4508 (SR), 4513, 4720, 4985, 5144, 5153, 5233, 5242, 5246, 5371, 5716, 6028, 6121, 6146.

*Vikramāṅkadevacarita.* See Vol. I p. 360 c. 2 and Bilhaṇa Vol. I p. 344 c. 1.

Nos. 5822, 6110.

VIKRAMĀDITYA. In this Volume legendary figure (see Vol. I p. 360 c. 2-360 c. 1).

Nos. 4412 (Skm), 4910 (SRHt).

*Vikramorvaśīya,* See Vol. I p. 361 c. 1 and Kālidāsa Vol. I p. 325 c. 2-326 c. 1.

Nos. 4582, 4687, 4849, 5172, 5347, (SRK), 5394 (SR, SRK), 5396, 5512, 5946, 6095.

*Viṭavṛtta* attributed to Bhartṛhari. Apocrypha in BhŚ. (Cf. BhŚ p. 67-8).

Nos. 4263, 4265, 4495, 5025, 5308, 5342, 5399, 5558, 6076, 6242.

VIṬHṬHALEŚVARA. Son of Vallabhācārya, founder of the Śuddhādvaita school, presumably born in 1515 A. D. Poet and author of Śṛṅgārarasamaṇḍana and other works. Quoted in PV (4 verses). (Cf. CC1 572, PV 120).

No. 4803 (PV).

VIṬṬHOBA AṆṆA. See Vol. I p. 361 c. 1.

Nos. 5782 (SRK), 5790 (SRK).

*Vidagdhajanavallabhā.* An unpublished *subhāṣita-saṁgraha,* known only from its description by V. Raghavan in the *Silver Jubilee Volume of the Journal of the Kerala University Or. MS Libr.* (12. 1-2, 1963: pp. 133-154). Quoted only in SRHt.

Nos. 4257, 4258, 4388, 4480 (SRHt, but VS a. Vāsudeva or Soma; does not occur in Vjv), 4502, 4620, 4717, 5115, 5201, 5272, 5619, 5724.

*Vidagdhamukhamaṇḍana.* See Vol. II p. 962 c. 2 and Dharmadāsa Vol. II p. 944 c. 1.

No. 4338.

*Viddhaśālabhañjikā.* See Vol. I p. 361 c. 1 and Rājaśekhara Vol. I p. 354 c. 1-2.

No. 6219 (Suvṛ a. Rājaśekhara).

VIDYĀ or VIJJAKĀ or VIJJIKĀ or VIJJĀ or VIJJĀKĀ or VIDYAKĀ or VIJAYĀṄKARA. Wife of Candrāditya and daughter-in-law of Pulakeśin. 38 verses attributed to the poetess are quoted in SkV, Kav, Skm, JS, ŚP, VS, Prasanna, Vjv, SG, RJ, SH, Regnaud VI, SuMañ. See Vol. II p. 962 c. 2-963 c. 1.

*Vidyākara.* See Vol. I p. 361 c. 1.

VIDYĀKARAMIŚRA. See Vol. I p. 361 c. 2.

*Vidyākarasahasra(ka).* See Vol. I p. 361 c. 2 and Vidyākaramiśra Vol. I p. 361 c. 2.

*saṁgraha-s* three different Viśveśvara-s are quoted : I quoted in Skm (12 verses); II quoted in JS (6 verses); III quoted in Vidy (1 verse). No. 6203 quoted below was composed by Viśveśvara I who lived not later than the early years of the 13th century (quoted in Skm).

No. 6203 (Skm).

VIŚVEŚVARAPAṆḌITA. See Vol. I p. 362 c. 2.

*Viṣṇu-dharmasūtra.* See Vol. I p. 362 c. 2.

Nos. 4329, (5131), (5526), (5695), 5729, 6071.

*Viṣṇu-dharmottara-purāṇa.* See Vol. I p. 362 c. 2.

No. 5747.

*Viṣṇu-purāṇa.* See Vol. I p. 362 c. 2.

Nos. 4398 (ŚP), 5040, 5833.

VIṢṆUŚARMAN. See Vol. I p. 363 c. 1.

*Vīrataraṅgiṇī* by Citradhara of Mithilā. An *alaṁkāra*-work which quotes often from some unknown works. Citradhara was the contemporary of Sacala *alias* Bhavānīnātha of the Hariamaya family. Lived in 18th or 19th century.

No. 6001.

*Vīramitrodaya.* See Vol. I p. 363 c. 1.

Nos. 4274 (VRV), 4911 (VRR), 5069 (VRR), 5075, 6038 (VīrS).

VĪREŚVARA. See Vol. I p. 363 c. 1.

*Vṛttivārttika.* An *alaṁkāra*-work by Appayya Dīkṣita (see Vol. I 320 c. 1). Quoted and criticized in Rasagaṅgādhara. ($CC_1$ 598, P. V. Kane, *The History of Sanskrit Poetics* 305-9).

No. 4844 (Amd, SSB; but SR a. Kuv=Pañcastavī, Kuv), 5778 (=Kum, P).

VṚDDHI. See Vol. I p. 363 c. 1 and Śaka-vṛddhi Vol. I p. 365 c. 2; *add*: Not later than the middle of the 13th century (some verses attributed to the author are quoted in JS. 27 verses allegedly by Vṛddhi are quoted in JS, ŚP and VS.

No. 4333 (VS).

VEṄKAṬANĀTHA. See Vol. I p. 363 c. 1.

VEṄKAṬĀDHVARIN. See Vol. I p. 363 c. 1-2.

VEṆĪDATTA. See Vol. I p. 363 c. 2; *add*: As many as 230 verses were included by Veṇīdatta himself in PV; some of them are also quoted in PdT, SG, SuSS and SSS (from PV).

Nos. 4251 (PV), 4287 (PV), 4288 (PV), 4461 (PV), 4862 (PV), 4879 (PV), 4952 (PV), 4977 (PV), 4979 (PV), 4984 (PV), 5002 (PV), 5023 (PV), 5024 (PV), 5128 (PV), 5316 (PV), 5321 (PV), 5325 (PV), 5354 (PV), 5466 (PV), 6135 (PV).

*Veṇīsaṁhāra.* See Vol. I p. 363 c. 2 and Nārāyaṇa Vol. I p. 338 c. 2-339 c. 1. (Nārāyaṇa the alleged author (?) of the Hitopadeśa is different from Nārāyaṇa, the author of Veṇī).

No. 4656.

Nos. 4226 (ŚP, SSB=MBh), 4274 (VS=Mn, P), 4620 (ŚP, JS, SSB; but SRK a. Kalpataru), 4655 (VS, but SRHt a. P; not in P=BhPr), 4674 (VS, but SRHt a. MBh; not in MBh [Bh]), 5255 (JS), 5438 (SSB=MBh), 5447 (SRHt), 5546 (VS, SSB; but SRHt a. Vallabhadeva), 5848 (JS), 6225 (VS=BhPr), 6228 (VS).

*Vyāsakāraya.* See Vol. I p. 364 c. 2-365 c. 1.

Nos. 4262, 4388, 4422, 5161, 5898, 6188.

*Vyāsaśataka.* See Vol. I p. 365 c. 1.

Nos. 4262 (SRHt=BhPr), 4388, 4422, 5161, 5868 (SRHt = MBh), 6188 (SRHt).

*Vyāsasubhāṣita-saṁgraha.* See Vol. I p. 365 c. 1.

Nos. 4262, 4388, 4422, 5898, 6188.

VRAJANĀTHA. See Vol. I p. 365 c. 1-2.

ŚAṀBHU. See Vol. II p. 965 c. 1-2; *add*: Court-poet of King Harṣadeva of Kaśmīr; a Kaśmīri Brāhmaṇa. A Śaiva. Last quarter of the 11th century and first quarter of the 12th century. Eulogizes King Harṣadeva. 25 verses attributed to the author are quoted in VS (all, but two, verses are quoted from Rājendrakarṇapūra).

No. 5697 (VS).

ŚAKTIBHADRA. See Vol. I p. 365 c. 2.

ŚAṄKARA or ŚAṄKARADEVA or ŚAṄKARADHARA. Poet. No information. Not later than the early years of the 13th century (4 verses attributed to the author are quoted in Skm). (Cf. $CC_1$ 625, Skm 24).

Nos. 5045A, 5472.

ŚAṄKARĀCĀRYA. See Vol. II p. 965 c. 2-966 c. 1; *add*: 4 verses attributed to the author are quoted in VS and SH.

No. 4711 (SH=Gaṅgāstuti).

ŚATĀNANDA. See Vol. I p. 366 c. 1; *correct to*: Probably son of Abhinanda; *add*: A Śaiva. 22 verses attributed to the author are quoted in SkV, Kav, Skm and Prasanna.

Nos. 5268 (SkV, Skm), 5845 (SkV).

*Śabdakalpadruma.* See Vol. I p. 366 c. 1.

Nos. 4903, 5153, 5156, 5748.

*Śabdārṇava.* See Vol. II p. 966 c. 1; *correct* "but more likely" *to* "possibly"; *add*: Probably a sobriquet of a poet (adopted from the title of his work), who lived not later than the beginning of the 12th century. 13 verses attributed to Śabdārṇava are quoted in SkV, Kav and Skm.

No. 6090 (SkV, Skm).

*Śambhalīmata* see Kuṭṭanīmata (Vol. I p. 326 c. 2).

No. 5231 (?).

ŚARAṆA. See Vol. I p. 366 c. 1; *add*: 20 verses attributed to the author are quoted in Skm, PG and Vidy. Possibly, Śaraṇa of Skm is different from Śaraṇa of PG and Śaraṇa of Vidy.

No. 5639 (Skm, but in SR a. Śānt= Śānt=BhŚ).

ŚĀLIHOTRA. Vol. I p. 367 c. 1; *add*: Also general designation of veterinary art. Not later than the middle of the 14th century (some verses attributed to Śālihotra are quoted in ŚP). 19 verses attributed to the author are quoted in ŚP, SRHt and SSSN.

No. 4535 (ŚP).

ŚĀLŪKA (=ĀKĀŚALĪYA-ŚĀ°). Poet. No information. Not later than the early years of the 13th century (4 verses attributed to the author are quoted in Skm), but probably earlier, for one of these 4 verses was already quoted anonymously in SkV. (Cf. $CC_1$ 644, 38, Skm 25 [Ākāśa°, not quoted in $NCC_2$]).

No. 4509 (Skm).

ŚILHAṆA. See Vol. I p. 367 c. 1.

ŚIVADĀSADEVA. Poet. No information. Not later than the middle of the 14th century (2 verses attributed to the author are quoted in ŚP). (Cf. $CC_1$ 649, AP 92).

No. 6271 (ŚP, SSB).

*Śiva-purāṇa*. See Vol. I p. 367 c. 1.

Nos. 4269, 4423, 5960.

ŚIVASVĀMIN (BHAṬṬA-ŚI°). See Vol. I p. 367 c. 1-2; *add*: Son of Bhaṭṭārkasvāmin, whose Buddhist preceptor was Candrasiṁha. Also mentioned by Kṣemendra in Kavi. Author of seven poems, of which the Kappha° is the most important. 32 verses attributed to the author are quoted in SkV, Kav, Skm, JS, ŚP, VS, SRHt, Vjv, SH and SG.

No. 5041 (SkV=Kappha°).

*Śivāparādha-kṣamāpaṇa-stotra*. A short *stotra* attributed to Śaṅkarācārya. See Śaṅkarācārya Vol. II p. 965 c. 2-966 c. 1). (Cf. $CC_1$ 665).

No. 5143.

*Śivotkarṣamañjarī*. See Vol. I p. 367 c. 2 and Appayya Dīkṣita. Vol. I p. 320 c. 1.

No. 5236.

ŚIŚUPĀLAVADHA. See Vol. I p. 367 c. 2 and Māgha Vol. I p. 350 c. 2-351 c. 1.

Nos. 4244, 4311, 4331 (SSB), 4332 (SR, SSB), 4377 (SSB), 4414, 4466, 4467, 4525 (SR, SSB), 4532 (SR, SSB), 4575, 4677 (SR, SSB), 4717, 4818 (SR, SSB), 4821, 4858, 5039 (SR, SSB), 5043 (SR, SSB), 5066 (SR, SSB), 5118, 5125, 5183 (SR, SSB, SRK, SRRU), 5219 (SR, SSB), 5355, 5375 (JS), 5407, 5460 (SR, SSB), 5490 (SR, SSB), 5566 (SSB), 5601, 5613, 5647 (SR, SSB), 5661 (SR, SSB), 5685 (JS, VS, SR, SSB), 5797, 5799, 5800, 5801 5821, 5828, 5829, 5864, 5940, 5944 (SR), 5950 (SR, SSB, ŚP), 6066, 6187 (SSB), 6234 (SR, KH) (a. to Śiś or to Māgha).

ŚIŚOKA. Poet. No information. Not later than the early years of the 13th century (a single verse attributed to

the author is quoted in Skm). (Cf. $CC_1$ 656, Skm 25).

No. 6214 (Skm).

*Śukasaptati*. See Vol. I p. 367 c. 2.

Nos. 4625, 4814, 4911, 5228, 5262, 5542, 5713, 6028, 6195.

*Śukranītisāra*. See Vol. II p. 967 c. 2-968 c. 1.

Nos. 4389, 4432, 4445, 4486, 4566, 4589, 4590, 4613, 4614, 4630, 4686, 4743, 4747, 4772, 4790, 4791, 4792, 4871, 4884, 4906, 4968, 5154, (5156), 5177, 5194, 5478, 5557, 5710, 6031, 6036, 6247.

ŚUGA (=ŚRĪRĀJĀNAKA-ŚU°). Poet. No information. Not later than 15th century (a single verse attributed to the author is quoted in VS). (Cf. $CC_1$ 658, VS 130).

No. 4277 (VS).

ŚUṄGOKA or ŚUKṢOKA or TUṄGOKA. See Vol. I p. 367 c. 2 ; *add* : Śuṅgoka or Tuṅgoka is quoted 12 times in SkV, Skm and Prasanna, and Śukṣoka once in Skm. Probably Śuṅgoka, Tuṅgoka and Śukṣoka are one and the same person who could not live later than the beginning of the 12th century.

No. 5124 (Skm ; possibly for Tuṅgoka).

ŚUBHRA or ŚUBHA. Poet. No information. Not later than the end of the 15th and the beginning of the 16th century (a single verse attributed to the author is quoted in PG). (Cf. $CC_1$ 659).

No. 4853 (PG, but VS a. Ḍāmara).

ŚŪDRAKA. See Vol. I p. 367 c. 2-368 c. 1.

ŚŪRAVARMAN. Poet. A Śaiva. No information. Not later than the middle of the 13th century, for one of the two verses attributed to the author is quoted in JS, but probably earlier, as it was already included anonymously in Skm. VS and Skm also quote Śūra=Bhadanta-Śūra. (Cf. $CC_1$ 660, VS 131).

No. 5497 (VS, SSB).

*Śṛṅgāratilaka*. See Vol. I p. 368 c. 1 and Kālidāsa Vol. I p. 325 c. 2-326 c. 1.

Nos. 5086 (SR), 5981 (SR=Rudraṭa), 6111 (SR=Rudraṭa), 6241 (a. Rudraṭa in Skm).

*Śṛṅgāratilaka* of Rudraṭa. See Rudraṭa Vol. I p. 355 c. 2-356 c. 1.

Nos. 4360, 5859A, 5984, 6123A.

*Śṛṅgāraprakāśa*. See Vol. I p. 368 c. 1.

Nos. 4327, 5006, 5101, 5499, 5709, 5779, 6002, 6080, 6089.

*Śṛṅgārarasāṣṭaka*. A *kāvya*-work attributed to Kālidāsa in KSH. (Cf. $CC_1$ 661).

No. 5093 (SR).

*Śṛṅgārālāpa*. See Vol. I p. 368 c. 1.

Nos. 4740, 4861, 4866, 4949, 5028, 5381, 5382, 5578, 5850, 5933, 6082, 6220.

ŚYĀMALA = ŚYĀMALAKA (?) = BHAṬṬA-ŚYĀMALA. Son of Viśveśvaradatta who lived before A.D. 875. Quoted by Kṣemendra in Suvṛ and Auc; mentioned by Rājaśekhara

(KāvR 11. 12). Author of a *bhāṇa* Pādatāḍitaka. 3 verses attributed to the author are quoted in JS, Auc and Suvṛ. Skm mentions also once a Kāśmīraka Śyāmala. (Cf. CC1 663, Skm 26, VS 13:).

No. 5301 (JS, Suvṛ; but in Kpr, SR, SSB a. Kpr=Khaṇḍapraśasti).

*Śrāddhaguṇavivaraṇa*. A Jaina work mentioned in SPR only.

No. 5616 (SPR).

*Śrīkaṇṭhacarita*. See Vol. I p. 368 c. 2 and Maṅkha Vol. I p. 348 c. 1.

Nos. 4517, 5313 (VS), 5973 (VS). (Usually a. Maṅkha).

*Śrī-gaṅgāsahāya*. Used in SSB as a source. No information.

No. 4830 (SSB).

ŚRĪDHARA. Author on *kāmaśāstra*. No information. Not later than the middle of the 14th century (30 verses attributed to the author are quoted in ŚP only).

Nos. 4490 (ŚP), 5560 (ŚP).

ŚRĪDHARADĀSA. See Vol. I p. 368 c. 2.

ŚRĪNIVĀSA. See Bhaṭṭa-Śrīnivāsa (above).

ŚRĪPĀLA. See Vol. II p. 968 c. 2; *add*: 7 verses attributed to the author are quoted in JS and ŚP.

No. 6177 (Prabhāvakacarita JOIB 13. 3; but in Auc a. Kālidāsa).

ŚRĪ-ŚUKA or ŚUKA. Poet. No information. Probably identical with Rīsuka (see above). Quoted in ŚP, JS, Vidy. In BhPr a poet Śuka is also quoted. (CC1 674, 657, ŚP 94, Vidy 15).

No. 4702 (ŚP, VS, Vidy; but in Kpr, Auc, Amd, SSB a. Bhaṭṭendurāja).

ŚRĪHARṢA. There are two different auhors bearing the name Śrīharṣa (Harṣa): I. the king of Sthāṇvīśvara and Kānyakubja Śīlāditya, son of Prabhākaravardhana, younger brother of Rājyavardhana and Rājyaśrī, patron of Bāṇa and Mayūra. Buddhist or Buddhist convert, Śaiva and Saura. Lived in the first half of the 7th century; mentioned by Kṣemendra and others and, according to tradition, author of dramas Nāgānanda, Priyadarśikā and Ratnāvalī (71 of his verses are quoted in SkV, Kav, Skm, ŚP, VS, JS, SSSN, Prasanna, SG, RJ, Kavi and Auc; and II. son of Hīra and Māmalladevī, probably from Bengal, court-poet of the kings Vijayacandra and Jayacandra of Kānyakubja. Flourished in the second half of the 12th century. Author of Naiṣadhīyacarita and other works. 148 verses of Śrīharṣa II are quoted in Skm, JS, ŚP, VS, Pad, RJ, PV, SH, SG, SSS, Regnaud VI and Vidy. Verses Nos. 4530 and 5217 were composed (?) by Śrīharṣa I and Nos. 5364, 5650 and 6277 by Śrīharṣa II.

Nos. 4530 (JS=Ratn); 5217 (VS, JS =Ratn), 5364 (Skm), 5650 (JS, Skm, VS, SR=Naiṣ; also a. Kavipaṇḍita or Naiṣ), 6277 (a. Kavipaṇḍita-Śrīharṣa in Skm).

*Ślokasaṃgraha* of Maṇirāma Dīkṣita, court poet of Rājā Ṭoḍar Mal. A *subhāṣita-*

5775, 5845, 5902, 5913, 5967, 5971, 6009, 6017, 6074, 6079, 6080, 6090, 6091, 6102, 6113, 6125, 6160, 6174, 6176, 6178, 6179, 6180, 6186, 6205, 6208, 6214, 6244, 6245, 6277, 6282.

*Sabhātaraṅga.* See Vol. I p. 369 c. 1.

Nos. 4338 (SRK), 4690 (SRK), 4770 (SRK), 4816 (SRK), 4922 (SRK), 5204 (SRK), 5258 (SRK), 5444 (SRK).

*Sabhātaraṅga* of Jagannātha Miśra. A *subhāṣita-saṁgraha* in MS form (BORI 416 of 1884-87 ; 594 of 1891-95 dated *saṁvat* 1800 ; 107 of 1919-24 ; and 852 of 1895-1902, as quoted in BhŚ and/or SkV).

Nos. 4338, 5187, 5513.

*Sabhārañjanaśataka.* See Vol. I p. 369 c. 1 and Nīlakaṇṭha Dīkṣita Vol. I p. 339 c. 2-340 c. 1.

Nos. 4252, 4517, 5688, 5959, 6057.

*Sabhyālaṅkaraṇa* of Govindajit in MS form (BORI 417 of 1884) as quoted in BhŚ and/or SkV or in *Saṁkṛta-koṣa-kāvya-saṁgraha* Vol. V. See Vol. II p. 969 c. 2-970 c. 1.

Nos. 4242, 4262, 4462, 4543, 4812, 4980, 5240, 5412, 5494, 6002, 6241, 6276.

*Samayamātṛkā.* See Vol. I p. 369 c. 2 and Kṣemendra Vol. I p. 328 c. 1-2.

Nos. 5303, 5541, 5543, 5820, 5884, 6255-6.

*Samayocitapadyamālikā.* See Vol. I p. 369 c. 2.

Nos. 4272, 4274, 4322, 4422, 4425, 4431, 4494, 4505, 4506, 4558, 4564, 4580, 4588, 4594, 4635, 4658, 4677, 4680, 4712, 4721, 4723, 4724, 4727, 4728, 4741, 4757, 4775, 4790, 4805, 4823, 4875, 4882, 4903, 4910, 4911, 4914, 4916, 4921, 4926, 4930, 4945, 5068, 5131, 5143, 5153, 5202, 5239, 5241, 5258, 5263, 5366, 5390, 5444, 5445, 5463, 5487, 5514, 5542, 5573, 5694, 5714, 5738, 5739, 5761-2, 5781, 5802, 5847, 5963, 6018, 6045, 6237, 6248, 6257.

SARASĪRUHA see Saroruha Vol. I p. 369 c. 2 ; *add* : Not later than the early years of the 13th century (a single verse attributed to the author is quoted in Skm).

No. 5417 (Skm).

*Sarasvatīkaṇṭhābharaṇa.* See Vol. I p. 369 c. 2 and Bhoja Vol. I p. 347 c. 2-348 c. 1.

Nos. 4217, 4343, 4347, 4563, 4721, 4793, 4807, 4850, 4942, 4962, 4986, 5053, 5101, 5245, 5281, 5368, 5388, 5397, 5423 (SRHt, but not in Sar), 5460, 5470, 5499, 5564, 5597, 5656, 5709, 5722, 5774, 5779, 5831, 5832, 5914, 5943, 5946, 5977, 6001, 6002, 6004, 6080, 6089, 6106, 6114, 6140, 6187, 6192.

*Sarasvatīvilāsa* of Śrī-Pratāparudradeva. A *nibandha*-work composed at the end of the 15th and the beginning of the 16th century.

No. 4274.

SAROKA or SEROKA or SOROKA. Poet. No information. Not later than the beginning of the 12th century (2 of the

*Sindūraprakaraṇa.* See Sūktimuktāvalī of Somaprabha (Vol. I p. 375 c. 2 and below).
No. 5142.

SUNDARAPĀṆḌYA. See Vol. I p. 370 c. 1.
No. 5935.

SUBANDHU. See Vol. I p. 370 c. 2 ; *add* : 19 verses attributed to Subhandhu are quoted in SkV, Skm, JS, ŚP, VS, SRHt, SSSN, PG, Pad, SH, SSS, Vidy and SuMañ (all, but one, are from the Vāsavadattā).

SUBHAṬA. See Vol. I p. 370 c. 2-371 c. 1 ; *add* : Not later than the early years of the 13th century (7 verses attributed to the author are quoted in Skm).
No. 5775 (Skm).

*Subhāṣita* (*Jaina*) in MS form (BORI 1396 of 1884-87), as quoted in BhŚ and SkV.
Nos. 5122, 5371.

*Subhāṣita* (*Jaina*) in MS form (BORI 1423 of 1887-91), as quoted in BhŚ and SkV.
Nos. 5371, 5428, 5700.

*Subhāṣita* (*Jaina*) in MS form (BORI 495 of 1887-91), a *subhāṣita-saṁgraha,* as quoted in BhŚ and SkV.
No. 4722.

*Subhāṣitakhaṇḍa* of Gaṇeśa-bhaṭṭa. A Jaina *subhāṣita-saṁgraha* in MS form (Rājapur 105), as quoted in BhŚ and/or SkV.
Nos. 4502, 5122, 5187, 6131.

*Subhāṣitanīvi* attributed to Vedāntācārya. See Vol. I p. 371 c. 1.
Nos. 4662, 4997, 5348, 6226.

*Subhāṣita-mañjarī.* See Vol. I p. 371 c. 1.
Nos. 4580, 4660, 5183, 5297, 5429, 6195.

*Subhāṣita-padya-ratnākara* of Munirāja Viśālavijaya. Modern *subhāṣita-saṁgraha* containing a selection of Jaina doctrine and teachings of Jaina sources and other *subhāṣita-s.* (Cf. L. Sternbach, *On Some Non-Canonical Subhāṣita-Collections in Jaina Literature* in *Mahāvīra Volume,* pp. 47-49).
Nos. 4274, 4295, 4423, 4425, 4428, 4439, 4506, 4626, 4627, 4632, 4638, 4642, 4655, 4675, 4681, 4719, 4721, 4722, 4741, 4758, 4763, 4770, 4870, 4895, 4903, 4916, 4930, 5123, 5131, 5132, 5142, 5148, 5248, 5295, 5297, 5428, 5463, 5616, 5700, 5713, 5753, 5757, 5912, 5926, 5963, 5988, 6037, 6039, 6043, 6059, 6084, 6228, 6248.

*Subhāṣita-padya-saṁgraha.* A modern *subhāṣita-saṁgraha,* not published ; quoted in the PV edition.
No. 4316.

*Subhāṣitamuktāvalī.* See Vol. I p. 371 c. 1.
Nos. 4485, 4763, 4826, 4919, 4921, 5093, 5148, 5187, 5288, 5295, 5455, 5460, 5529, 5542, 5612, 5616, 5685, 5873, 5935, 5983, 5992, 6100, 6206, 6238.

*Subhāṣitaratnakośa* of Bhaṭṭaśrīkṛṣṇa. See Vol. I p. 371 c. 2.
Nos. 4702, 5132, 5381, 5428, 5429, 5965, 6002, 6099, 6192.

5626, 5628, 5630, 5631, 5638, 5639, 5641, 5646, 5647, 5650, 5654, 5656, 5658, 5661, 5665, 5666, 5670, 5675, 5676, 5681, 5682, 5683, 5684, 5685, 5689, 5691, 5693, 5694, 5698, 5708, 5709, 5711, 5714, 5717, 5724, 5725, 5731, 5735, 5738, 5740, 5742, 5748, 5750, 5752, 5757, 5759, 5773, 5776, 5779, 5780, 5781, (5784), 5789, 5792, 5796, 5846, 5849, 5850, 5859, 5899, 5903, 5904, 5907, 5908, 5910, 5911, 5914, 5916, 5918, 5930, 5933, 5938, 5944, 5945, 5949, 5950, 5958, 5965, 5975, 5976, 5980, 5981, 5983, 5986, 5987, 5988, 5990, 5993, 5994, 5995, 6000, 6002, 6003, 6004, 6006, 6013, 6015, 6020, 6028, 6029, 6065, 6082, 6093, 6094, 6099, 6100, 6103, 6104, 6107, 6108, 6111, 6115, 6116, 6117, 6118, 6124, 6126, 6127, 6128, 6129, 6131, 6134, 6136, 6138, 6143, 6156, 6166, 6168, 6173, 6175, 6181, 6185, 6191, 6195, 6197, 6213, 6215, 6216, 6218, 6219, 6222, 6223, 6227, 6238, 6248, 6249, 6263, 6271, 6278, 6281.

*Subhāṣitaratnamālā* of Keśava Gaṇeśa Ciplūṇakar. Kolhapur. Modern *subhāṣita-saṁgraha* specially designed for students in two volumes. First volume in three *valī-s*: (100+200+300 *subhāṣita-s*); second volume in two *valī-s* (400+750 *subhāṣita-s*). The same *subhāṣita-s* sometimes, but very seldom, occur in both volumes). The second volume contains explanatory notes in English. Almost all *subhāṣita-s* are well-known.

Nos. 4243, 4272, 4374, 4422, 4428, 4488, 4502, 4505, 4506, 4559, 4567, 4572, 4580, 4602, 4639, 4681, 4685, 4702, 4712, 4728, 4744, 4745, 4790, 4829, 4829, 4895, 4905, 4912, 4918, 4920, 4921, 4930, 4945, 5022, 5026, 5133, 5143, 5149, 5153, 5183, 5229, 5231, 5241, 5258, 5293, 5294, 5295, 5300, 5360, 5429, 5445, 5463, 5516, 5542, 5573, 5654, 5694, 5708, 5738, 5739, 5742, 5759, 5781, 5847, 5950, 5963, 5985, 6169, 6195, 6244, 6257.

*Subhāṣitaratnasamuccaya* of K. R. Joglekar and V. G. Sant. See Vol. I p. 372 c. 2. Nos. 4580, 4660, 4930, 5231, 5445.

*Subhāṣitaratnākara.* See Vol. I p. 372 c. 2-373 c. 1.

Nos. 4214, 4237, 4271, 4283, 4285, 4296, 4348, 4374, 4410, 4411, 4416, 4485, 4516, 4580, 4594, 4620, 4685, 4690, 4695, 4744, 4770, 4775, 4806, 4816, 4831, 4833, 4837, 4846, 4861, 4905, 4921, 4922, 4933, 4940, 4950, 4957, 4963, 4965, 4999, 5001, 5015, 5022, 5049, 5132, 5133, 5148, 5183, 5204, 5231, 5240, 5258, 5286, 5294, 5297, 5300, 5345, 5347, 5377, 5394, 5428, 5439, 5441, 5444, 5448, 5463, 5482, 5516, 5542, 5554, 5587, 5588, 5626, 5654, 5666, 5681, 5708, 5714, 5759, 5779, 5781, 5782, 5790, 5911, 5938, 5945, 5981, 5994, 6116, 6117, 6127, 6128, 6131, 6156, 6169, 6173, 6195, 6197, 6215, 6227, 6249, 6281.

*Subhāṣitaśloka.* See Vol. I p. 373 c. 1. Nos. 4502, 4949, 5187, 5428, 6018.

*Subhāṣitaślokasaṁgraha.* An unpublished *subhāṣita-saṁgraha*, available in MS form.

No. 6191.

*Sūktimuktāvalī* of Bhagadatta Jalhaṇa. See Vol. I p. 375 c. 1-2 and Jalhaṇa Vol. I p. 334 c. 1.

Nos. 4218, 4219, 4242, 4245, 4252, 4257, 4258, 4267, 4275, 4309, 4325, 4364, 4369, 4380, 4384, 4397, 4401, 4417, 4468, 4470, 4481, 4487, 4531, 4543, 4545, 4571, 4584, 4617, 4620, 4695, 4700, 4702, 4730, 4755, 4765, 4783, 4797, 4812, 4853, 4854, 4865, 4866, 4883, 4905, 4908, 4909, 4925, 4950, 4951, 4954, 4955, 4962, 4980, 4985, 4991, 5004, 5022, 5031, 5050, 5051, 5052, 5054, 5056, 5090, 5091, 5100, 5101, 5108, 5140, 5144, 5151, 5181, 5191, 5217, 5245, 5255, 5268, 5281, 5294, 5295, 5299, 5301, 5318, 5324, 5327, 5345, 5375, 5405, 5412, 5418, 5448, 5494, 5499, 5525, 5564, 5594, 5609, 5614, 5650, 5667, 5685, 5709, 5725, 5769, 5771, 5777, 5788, 5848, 5853, 5899, 5908, 5938, 5965, 5994, 6002, 6003, 6008, 6010, 6015, 6032, 6175, 6209, 6210, 6213, 6260, 6261.

*Sūktimuktāvalī* (or *Sindūraprakara*) of Somaprabhasūri. See Vol. I p. 375 c. 2 ; *add* : L. Sternbach, *On Some Non-canonical Subhāṣita-collections in Jaina Literature* in *Mahāvīra Volume*, p. 70.

Nos. 4621, 5142.

*Sūktimañjarī.* See Vol. II p. 977 c. 1-2.

Nos. 4237, 4242, 4243, 4381, 4695, 4696, 4700, 4777, 4837, 4861, 5086, 5101, 5109, 5131, 5200, 5281, 5363, 5452, 5681, 5708, 5709, 5724, 5725, 6022, 6128, 6131, 6220.

*Sūktimuktāvalī* of Harihara. See Vol. I p. 375 c. 2.

Nos. 4235, 4239, 4419, 4433, 4678, 4878, 5045, 5305, 5312, 5367, 5400, 5431, 5455, 5485, 5497, 5751, 5934, 5947, 6063, 6130, 6167.

*Sūktiratnahāra* attributed to Sūrya Kaliṅgarāja. See Vol. I p. 375 c. 2-376 c. 1.

Nos. 4225, 4226, 4260, 4262, 4274, 4321, 4330, 4341, 4345, 4388, 4405, 4411, 4434, 4440, 4480, 4483, 4485, 4503, 4511, 4540, 4572, 4579, 4581, 4593, 4623, 4624, 4625, 4627, 4631, 4633, 4636, 4655, 4664, 4674, 4689, 4721, 4722, 4731, 4734, 4805, 4872, 4876, 4886, 4898, 4903, 4910, 4913, 4970, 4974, 4996, 5010, 5038, 5069, 5073, 5122, 5138, 5155, 5156, 5160, 5201, 5202, 5241, 5261, 5279, 5324, 5378, 5422, 5423, 5424, 5428, 5429, 5437, 5446, 5447, 5457, 5486, 5519, 5536, 5544, 5546, 5673, 5695, 5722, 5742, 5745, 5746, 5779, 5840, 5852, 5888, 5898, 5931, 5935, 6012, 6027, 6058, 6059, 6122, 6131, 6152, 6154, 6188, 6200, 6225, 6229, 6233, 6239.

*Sūktiratnāvalī.* A *subhāṣita-saṁgraha* in MS form (I. O. Library 1203 ; Eggeling 4032).

Nos. 4487, 6191.

*Sūktiśataka* I-II, ed. by Harihara Jhā. See Vol. I p. 376 c. 1.

Nos. 4591, 4660, 4701, 4901, 5051, 5122, 5159, 5231, 5452, 5513, 5781.

*Sūktisaṁgraha* of Kavi Rākṣasa. See Vol. I p. 376 c. 1.

Nos. 4328, 5186, 5571, 5972.

*Haṁsasandeśa.* See Vol. I p. 377 c. 2 and Veṅkaṭa Nātha Vol. I p. 363 c. 1.
No. 5174.

HANŪMAT, HANŪMATKAVI, HANŪMANNĀṬAKA. See Vol. I p. 377 c. 2 and Mahānāṭaka Vol. I p. 349 c. 1. See also Khaṇḍapraśasti (above).
Nos. 4309 (a. Hanūmata JS), 4316 ( = Hanum and Khaṇḍapraśasti), 4410 (SRK a. Hanūmannāṭaka, but not found there), 4481 (Hanūmannāṭaka, SR ; but in JS, ŚP, SSB a. Murāri= Hanum and Anar), 4545 (a. Hanumatkavi or Khaṇḍapraśasti, Kpr, Amd, SSB ; but in JS a. Parimala= Khaṇ°), 4949 (SR, but SkV, Skm a. Rājaśekhara=Han), 4985 (a. Śrī Han ; JS, Skm=Khaṇḍa°, VC, PrC), 5615 (=Han and Bālarāmāyaṇa), 6004 (=Han and Bālarāmāyaṇa ; in SR a. Bā°), 6089 (=Han and Uttararāmāyaṇa, but in SkV, Daś, Nāṭyadarpaṇa a. Uttara°), 6158 (=Han).

*Haravijaya.* See Vol. II p. 979 c. 1. and Ratnākara Vol. I p. 353 c. 1.
Nos. 4975 (VS), 5007, 5733 (sometimes a. Ratnākara).

HARI. Common name. The *subhāṣita-saṁgraha-s* quote 4 different Hari-s : I. quoted in Skm (27 verses); II. quoted in PG (1 verse) ; III. Hari(bhaṭṭa) quoted in SkV (1 verse) ; and IV. Hari-(bhāskara), the compiler of PdT (8 verses). No. 5461 was composed(?) by Hari II and No. 5592 by Hari I.
Nos. 5461 (PG), 5592 (Skm, but Prasanna a. Amarasiṁha ; cf. Vol. I p. 377 c. 2-378 c. 1).

HARIBHAṬṬA. Common name. Not later than the middle of the 13th century (2 verses attributed to the author are quoted in JS). (Cf. Vol. I p. 377 c. 2-378 c. 1).
No. 5299 (JS).

*Harivaṁśa.* See Vol. I p. 378 c. 1.
No. 4868.

*Harivilāsa.* A *kāvya*-work published in KM XI. See Lolimbarāja (above).
Nos. 5221, 5225, 5791 (?) (KH, but Kav a. Rājaśekhara).

HARIHARA (°BHAṬṬA). Common name. The *subhāṣita-saṁgraha-s* quote 4 different Harihara-s : I. quoted in JS, ŚP, Pad, SH, SG, SuSS (19 verses) ; II. quoted in PG (4 verses); III. quoted in Vidy (18 verses); and IV. quoted in Pad, PV, PdT, RJ (or Haribhaṭṭa). (See also Vol. II p. 979 c. 2). Nos. 4275, 4364 and 5418 were composed by Hariharabhaṭṭa I and No. 5226 by Haribhaṭṭa IV.
Nos. 4275 (JS), 4364 (JS), 5226 (PV), 5418 (JS).

HARṢA see ŚRĪHARṢA.

*Harṣacarita.* See Vol. I p. 378 c. 2 and Bāṇa Vol. I p. 343 c. 2.
No. 4518 (a. Bāṇa in SkV).

HALĀYUDHA. See Vol. II p. 980 c. 1.
No. 4911 (=Dharmaviveka).

*Hitopadeśa.* See Vol. I p. 379 c. 1 and Nārāyaṇa Vol. I p. 338 c. 1.
Nos. 4274 (SR), 4329, 4494, 4505 (SR), 4506 (SR), 5564 (SR), 4588,

# II. INDEX
## OF
## SANSKRIT METRES

The following metres, other than *Śloka-s* (*Anuṣṭubh-s*), have been used in the verses quoted in this Volume ; the metres in group **A** are quoted according to the number of syllables to the quarter ; metres in groups **B** and **C** are quoted in the *Devanāgarī* alphabetical order. Referential numbers to the non-metrical verses are given in *italics*.

### A. *AKṢARACCHANDAS* (*Sama*)

**(a) 11 syllables to a quarter**

*Indravajrā*

— — ∪ / — — ∪ / ∪ — ∪ / — —

Nos. 4285, 4299, 4367, 4407, *4435*, *4436*, 4447, 4462, 4671, 4696, 4720, 4784, 4851, 4931, 4987, 4994, 5024, 5113, 5211, 5234, 5242, 5247, 5322, 5325, 5354, 5358, 5368, 5377, 5388, 5452, 5555, 5616, 5634, 5700, 5733, 5977, 5980, 6021, 6244, 6246.

**Total : 40.**

*Upajāti* (*Indravajrā* and *Upendravajrā*)

∪̲ — ∪ / — — ∪ / ∪ — ∪ / — —

Nos. 4237, 4244, 4251, 4254, 4277, 4279, 4288, 4335, 4349, 4363, 4395, 4399, 4430, 4469, 4479, 4491, 4591, 4638, 4639, 4443, 4445, 4448, 4498, 4721, 4742, 4808, 4811, 4828, 4877, 4879, 4893, 4947, 4952, 4956, 4965, 4999, 5011, 5036, 5040, 5075A, 5097, 5169, 5187, 5198, 5202, 5235, 5263, 5303, 5334, 5341, 5344, 5374, 5404, 5414, 5425, 5448, 5490, 5493, 5495, 5519, 5539, 5541, 5562, 5565, 5597, 5640, 5659, 5666, 5675, 5678, 5699, 5701, 5703, 5704, 5743, 5744, 5755, 5772, 5790, 5793, 5846, 5869, 5889, *5900*, 5906, 5915, 5973, 5975, 5978, 6007, 6029, 6110, 6143, 6223, 6249, 6272.

**Total : 96.**

*Upendravajrā*

∪ — ∪ / — — ∪ / ∪ — ∪ / — —

Nos. 5794, 5798, 6072, 6092, 6107.

**Total : 5.**

*Rathoddhatā*

— ∪ — / ∪ ∪ ∪ / — ∪ — / ∪ —

Nos. 4305, 4373, 4543, 4574, 4575, 4610, 4717, 4731, 4739, 4815, 5328, 5397, 5398, 5403, 5507, 5561, 5617, 5690, 5749, 6000, 6021A, 6024, 6230, 6232.

**Total : 24.**

*Śālinī*

— — — / — — ∪ / — — ∪ / — —

(Caesura after the 4th syllable)

Nos. 4331, 4332, 4502, 4525, 4532, 4934, 5039, 5391, 5706[1], 5803.

**Total : 10.**

1. In some texts changed it into *Vaiśvadevī* metre.

*Svāgatā*

— ∪ — / ∪ ∪ ∪ / — ∪ ∪ / — —

Nos. 4306, 4377, 4379, 4419A, 4526, 4528, 4816, 4817, 4818, 5043, 5057,

5065, 5066, 5266, 5313, 5329, 5371, 5407, 5455, 5459, 5460, 5523, 5580, 5610, 5647, 5658, 5685, 5717, 5750, 5997, 5998, 6234.

**Total : 32.**

(b) **12 syllables to a quarter**

*Upajāti* (*Vaṁśastha* and *Indravaṁśa*)

⏓ — ∪ / — — ∪ / ∪ — ∪ / — ∪ — /

Nos. 5427 (epic), 5922, 5927.

**Total : 3.**

*Toṭaka*

∪ ∪ — / ∪ ∪ — / ∪ ∪ — / ∪ ∪ — /

Nos. 5805, 6124.

**Total : 2.**

*Drutavilambita* (or *Sundarī* or *Hariṇapluta*)

∪ ∪ ∪ / — ∪ ∪ / — ∪ ∪ / — ∪ — /

Nos. 5780, 5781, 5799, 5932, 5940, 5944, 5948, 6134, 6136, 6159, 6181, 6187.

**Total : 12.**

*Pramitākṣarā*

∪ ∪ — / ∪ — ∪ / ∪ ∪ — / ∪ ∪ — /

No. 5801.

**Total : 1.**

*Bhujaṅgaprayāta* (or *Aprameyā*)

∪ — — / ∪ — — / ∪ — — / ∪ — — /

Nos. 4750, 6117.

**Total : 2.**

*Vaṁśastha*

∪ — ∪ / — — ∪ / ∪ — ∪ / — ∪ — /

Nos. 5792, 5796, 5808, 5818, 5819, 5835, 5836, 5837, 5838, 5839, 5842, 5897, 5910, 5912, 5923, 5924, 5928, 5929, 6085, 6088, 6096, 6105, 6106, 6108, 6120, 6122, 6140, 6218, 6228.

**Total : 29.**

(c) **13 syllables to a quarter**

*Praharṣiṇī*

— — — / — ∪ ∪ / ∪ — ∪ / — ∪ — / —

(Caesura after the 3rd syllable)

Nos. 4311, 4414, 4448, 4821, 4856, 4858, 5013, 5081, 5118, 5125, 5219, 5293, 5355, 5601, 5613, 5661, 6153.

**Total : 17.**

*Mañjubhāṣiṇī*

∪ ∪ — / ∪ — ∪ / ∪ ∪ — / ∪ — ∪ / —

(Caesura after the 5th syllable)

Nos. 5831, 6066, 6157.

**Total : 3.**

(d) **14 syllables to a quarter**

*Vasantatilakā*

— — ∪ / — ∪ ∪ / ∪ — ∪ / ∪ — ∪ / — —

Nos. 4216, 4218, 4220, 4221, 4222, 4227, 4228, 4229, 4231, 4232, 4240, 4241, 4253, 4278, 4282, 4283, 4284; 4287, 4302, 4326, 4336, 4360, 4381, 4382, 4383, 4416, 4429, 4463, 4466, 4467, 4474, 4475, 4476, 4478, 4479, 4480, 4507, 4514, 4530, 4642, 4651, 4656, 4666, 4667, 4673, 4700, 4702, 4703, 4719, 4735, 4758, 4773, 4778, 4795, 4798, 4810, 4824, 4825, 4826, 4829, 4830, 4833, 4834, 4835, 4836, 4840, 4841, 4843, 4844, 4866, 4878, 4880, 4900, 4921, 4922, 4929, 4935, 4936, 4939, 4941, 4942, 4948, 4955, 4963, 4974, 4975, 4976, 4979, 4990, 4991, 4998, 5004, 5006, 5007, 5017, 5020, 5029, 5031, 5032, 5034, 5035,

5046, 5048, 5077, 5091, 5093, 5115, 5123, 5145, 5163, 5171, 5191, 5200, 5201, 5221, 5233, 5238, 5243, 5257, 5281, 5285, 5307, 5316, 5321, 5349, 5351, 5352, 5356, 5357, 5375, 5401, 5410, 5411, 5419, 5420, 5458, 5461, 5464, 5469, 5470, 5471, 5489, 5494, 5512, 5513, 5523, 5540, 5542, 5564, 5566, 5572, 5590, 5614, 5619, 5632, 5639, 5654, 5655, 5657, 5660, 5662, 5677, 5734, 5855, 5856, 5871, 5873, 5875, 5890, 5979, 5981, 5982, 5991, 5994, 5995, 6065, 6151, 6252.

**Total : 178.**

(e) **15 syllables to a quarter**

*Mālinī* (or *Nāndimukhī*)

∪∪∪ / ∪∪∪ / — — — / ∪ — — /
∪ — — /

(Caesura after the 8th syllable)

Nos. 5797, 5814, 5815, 5820, 5821, 5830, 5934, 5938, 5942, 5946, 5951, 5954, 6166, 6174, 6175, 6177, 6182, 6185, 6186, 6201, 6203, 6210, 6213, 6214, 6215, 6219, 6220.

**Total : 27.**

(f) **16 syllables to a quarter**

*Pañcacāmara*

∪ — ∪ / — ∪ — / ∪ — ∪ / — ∪ — /
∪ — ∪ / —

No. 6087.

**Total : 1.**

(g) **17 syllables to a quarter**

*Narkuṭa* (or *Nardaṭaka*)

∪ ∪ ∪ / ∪ — ∪ / — ∪ ∪ / ∪ — ∪ /
∪ — ∪ / ∪ —

No. 5834.

**Total : 1.**

*Pṛthvī* (or *Vilambitagati*)

∪ — ∪ / ∪ ∪ — / ∪ — ∪ / ∪ ∪ — /
∪ — — / ∪ —

(Caesura after the 8th syllable)

Nos. 5779, 5817, 5851, 5908, 5911, 5926, 6069, 6077, 6084, 6104, 6116.

**Total : 11.**

*Mandākrāntā* (or *Śrīdharā*)

— — — / — ∪ ∪ / ∪ ∪ ∪ /
— — ∪ / — — ∪ / — —

(Caesurae after the 4th and the 10th syllables)

Nos. 4215, 4256, 4296, 4303, 4323, 4324, 4333, 4342, 4396, 4659, 4776, 4777, 4785, 4804, 4851, 4859, 4932, 4961, 4962, 5014, 5037, 5041, 5042, 5052, 5080, 5117, 5147, 5149, 5151, 5174, 5317, 5347, 5394, 5395, 5400, 5405, 5520, 5587, 5628, 5644, 5653, 5674, 5735, 5864, 5886, 6009, 6016.

**Total : 47.**

*Śikhariṇī*

∪ — — / — — — / ∪ ∪ ∪ /
∪ ∪ — / — ∪ ∪ / ∪ —

(Caesura after the 6th syllable)

Nos. 5769, 5770, 5771. 5773, 5774, 5775, 5776, 5777, 5787, 5788, 5789, 5795, 5844, 5845, 5849, 5850, 5896, 5902, 5904, 5905, 5907, 5913, 5918, 5920, 5925, 5965, 5967, 5968, 5971, 6078, 6079, 6080, 6081, 6082, 6083, 6086, 6089, 6090, 6091, 6093, 6094, 6098, 6099, 6100, 6102, 6103, 6112, 6113, 6114, 6118, 6125, 6126, 6127, 6129, 6208, 6221, 6223, 6224, 6227.

**Total : 59.**

*Hariṇī* (or *Vṛṣabhaceṣṭita*)

∪ ∪ ∪ / ∪ ∪ — / — — — / — ∪ — / ∪ ∪ — / ∪ —

(Caesurae after the 6th and the 10th syllables)

Nos. 5945, 6133, 6179, 6180, 6205.
**Total : 5.**

(h) **19 syllables to a quarter**

*Śārdūlavikrīḍita*

— — — / ∪ ∪ — / ∪ — ∪ / ∪ ∪ — / — — ∪ / — — ∪ / —

(Caesura after the 12th syllable)

Nos. 4217, 4219, 4230, 4242, 4243, 4246, 4249, 4250, 4255, 4256, 4257, 4258, 4270, 4271, 4273, 4275, 4276, 4281, 4290, 4291, 4304, 4309, 4313, 4315, 4316, 4317, 4318, 4322, 4325, 4334, 4337, 4338, 4340, 4346, 4351, 4357, 4361, 4368, 4371, 4380, 4384, 4394, 4397, 4406, 4408, 4409, 4410, 4417, 4421, 4459, 4464, 4468, 4470, 4486, 4487, 4489, 4492, 4499, 4509, 4510, 4512, 4517, 4531, 4533, 4534, 4544, 4584, 4586, 4617, 4621, 4629, 4670, 4638, 4690, 4699, 4706, 4708, 4709, 4710, 4711, 4714, 4722, 4726, 4736, 4737, 4740, 4759, 4760, 4761, 4763, 4765, 4769, 4770, 4774, 4782, 4783, 4790, 4791, 4793, 4794, 4797, 4801, 4802, 4806, 4812, 4820, 4822, 4823, 4827, 4845, 4846, 4847, 4848, 4852, 4853, 4861, 4862, 4863, 4864, 4867, 4873, 4883, 4937, 4946, 4949, 4950, 4954, 4957, 4959, 4960, 4970, 4980, 4981, 4982, 4983, 4985, 4986, 5001, 5002, 5003, 5027, 5030, 5033, 5038, 5044, 5045A, 5047, 5049, 5050, 5051, 5058, 5060, 5076, 5082, 5085, 5086, 5088, 5089, 5090, 5094, 5099, 5100, 5101, 5102, 5103, 5104, 5105, 5106, 5107, 5108, 5114, 5119, 5124, 5126, 5129, 5130, 5141, 5142, 5143, 5144, 5148, 5150, 5152, 5164, 5165, 5166, 5173, 5175, 5176, 5179, 5180, 5181, 5182, 5192, 5199, 5203, 5204, 5209, 5210, 5220, 5222, 5224, 5225, 5227, 5236, 5245, 5246, 5254, 5277, 5288, 5290, 5295, 5301, 5305, 5306, 5311, 5319, 5320, 5331, 5332, 5333, 5335, 5336, 5348, 5350, 5361, 5362, 5364, 5380, 5381, 5384, 5385, 5389, 5392, 5412, 5416, 5417, 5418, 5421, 5428, 5432, 5449, 5465, 5467, 5468, 5472, 5473, 5475, 5491, 5492, 5496, 5498, 5499, 5521, 5522, 5547, 5548, 5549, 5552, 5559, 5573, 5574, 5577, 5578, 5579, 5581, 5582, 5585, 5586, 5588, 5596, 5598, 5599, 5605, 5609, 5611, 5615, 5618, 6620, 5621, 5622, 5625, 5626, 5630, 5633, 5635, 5638, 5643, 5649, 5651, 5652, 5664, 5667, 5668, 5669, 5670, 5671, 5680, 5682, 5683, 5684, 5697, 5698, 5708, 5709, 5711, 5712, 5713, 5721, 5723, 5724, 5726, 5740, 5756, 5759, 5854, 5859, 5859A, 5983, 5984, 5985, 5986, 5987, 5988, 5989, 5990, 5992, 6001, 6002, 6003, 6004, 6006, 6010, 6011, 6017, 6018, 6025, 6063, 6064, 6245, 6271, 6276, 6278, 6279, 6280, 6282.
**Total : 346.**

(i) **21 syllables to a quarter**

*Sragdharā*

— — — / — ∪ — / — ∪ ∪ / ∪ ∪ ∪ / ∪ — — / ∪ — — / ∪ — — /

(Caesurae after the 7th and the 14th syllables)

Nos. 4268, 4286, 4292, 4312, 4320, 4331, 4350, 4354, 4370, 4400, 4401, 4412, 4415, 4458, 4481, 4482, 4498, 4545, 4705, 4725, 4754, 4789, 4958, 4984, 4995, 5038A, 5083, 5132, 5190, 5193, 5226, 5268, 5282, 5310, 5314, 5338, 5379, 5383, 5386, 5393, 5430, 5462, 5506, 5591, 5592, 5595, 5602, 5604, 5627, 5646, 5650, 5665, 5689, 5728, 5737, 6013, 6017A, 6019, 6020, 6028, 6030, 6277.

**Total : 62.**

(j) **22 syllables to a quarter**

*Mattebha*

— — ∪ / — ∪ ∪ / ∪ — — / ∪ — ∪ / ∪ ∪ — / — ∪ — / ∪ ∪ ∪ / —

Nos. 4516, 5441.

**Total : 2.**

**B.** *AKṢARACCHANDAS* (*Ardhasama*)

*Aparavaktra*

First and third *pāda-s* 11 syllables :

∪ ∪ ∪ / ∪ ∪ ∪ / — ∪ — / ∪ —

Second and fourth *pāda-s* 12 syllables :

∪ ∪ ∪ / ∪ — ∪ / ∪ — ∪ / — ∪ — /

No. 5813.

**Total : 1.**

*Aupacchandasika*

First and third *pāda-s* 11 syllables :

∪ ∪ — / ∪ ∪ — / ∪ — ∪ / — —

Second and fourth *pāda-s* 12 syllables :

∪ ∪ — / — ∪ ∪ / — ∪ — / ∪ — — /

Nos. 5785, 5806, 5807, 5826, 6123, 6190.

**Total : 6.**

*Puṣpitāgrā*

First and third *pāda-s* 12 syllables :

∪ ∪ ∪ / ∪ ∪ ∪ / — ∪ — / ∪ — — /

Second and fourth *pāda-s* **13** syllables :

∪ ∪ ∪ / ∪ — ∪ / ∪ — ∪ / — ∪ — / —

Nos. 5800, 5802, 5810, 5822, 5824, 5828, 5829, 5933, 5950, 6138, 6158, 6160, 6165, 6168, 6176, 6204.

**Total : 16.**

*Viyoginī*

First and third *pāda-s* 10 syllables :

∪ ∪ — / ∪ ∪ — / ∪ — ∪ / —

Second and fourth *pāda-s* 11 syllables :

∪ ∪ — / — ∪ ∪ / — ∪ — / ∪ —

Nos. 5952, 6131, 6132, 6137, 6212.

**Total : 5.**

**C.** *MĀTRĀCCHANDAS*

*Āryā*

First and third *pāda-s* :

3 feet (12 *mātrā-s*)

Second *pāda* :

4½ feet (18 *mātrā-s*)

Fourth *pāda* :

2 feet + one short syllable + 1½ feet (15 *mātrā-s*)

(Feet could be : ∪ ∪ ∪ ∪, or — —, or — ∪ ∪, or ∪ ∪ —, or ∪ — ∪)

Nos. 4238, 4245, 4259, 4260, 4300, 4314, *4319*, 4348, 4352, 4362, 4365, 4402, 4403, 4472, 4490, 4500, 4501, 4504, 4521, 4601, 4684, 4687, 4693, 4695, 4697, 4738, 4753, 4771, 4791, 4803, 4832, 4855, 4874, 4881, 4899, 4905, 4918, 4919, 4933, 4940, 4971, 4972, 4988, 4989, 4993, 5016, 5022, 5059, 5062, 5092, 5116, 5121, 5137, 5172, 5178, 5194, 5214, 5217, 5231, 5232, 5237, 5240, 5244, 5256, 5267, 5269, 5283, 5284, 5294, 5318, 5326,

5337, 5343, 5346, 5353, 5363, 5369, 5376, 5396, 5431, 5436, 5481, 5482, 5515, 5543, 5545, 5560, 5569, 5570, 5576, 5583, 5593, 5636, 5637, 5641, 5642, 5648, 5663, 5676, 5679, 5681, 5725, 5741, 5742, 5752, 5812, 5816, 5827, 5863, 5865, 5893, 5935, 5939, 5955, 5999, 6014, 6015, 6033, 6123A, 6139, 6145, 6150, 6155, 6156, 6173, 6197, 6199, 6217, 6246, 6250, 6251, 6258, 6259, 6260, 6274.
**Total : 135.**

*Āryā-udgīti*
First and third *pāda-s* : 12 *mātra-s*
Second *pada* : 15 *matra-s*
Fourth *pada* : 18 *matra-s*
(*Mātrā* could be : — or ∪ ∪)
Nos. 4536, 5084, 5251, 5456, 5567, 5751, 6130, 6183, 6261.
**Total : 9.**

*Āryā-upagīti*
First and third *pada-s* : 12 *matra-s*
Second and fourth *pada-s* : 15 *matra-s*
(*Matrā* could be — or ∪ ∪)
Nos. 4433, 4529, 4716, 4977, 5087, 5098, 5109, 5365, 5445, 5553, 5730, 5947, 5953, 6191, 6198.
**Total : 15.**

*Āryā-gīti*
First and third *pāda-s* : 12 *mātra-s*
Second and fourth *pada-s* ; 18 *matrā-s*
(*Matra* could be — or ∪ ∪)
Nos. 4248, 4387, 4418, 4473, 4668, 4678, 4701, 4744, 4792, 4945, 4992, 5028, 5045, 5120, 5171, 5212, 5315, 5367, 5485, 5568, 5715, 5758, 5782, 5811, 5892, 5961, 5974, 5993, 6167, 6178, 6202.
**Total : 31.**

*Ārya-Mukha-capalā*
First and third *pada-s* : 12 *matrā-s*
Second *pada* : 18 *matra-s*
Fourth *pada* : 15 *matra-s*
(Though the number of *matra-s* to each quarter is the same as that of *Āryā*, this variety of *Āryā* is formed with the specification of two *Ja-gaṇa-s*, both preceded and followed by a long syllable [ — / ∪ — ∪ / — ], in the second and the fourth *4-mātrā*-units in the first half.)
No. 5278.
**Total : 1.**

*Mātrāsamaka*
16 *mātra-s* to each *pada* (several varieties ; rhymed moric verse)
(*Matra* could be : — or ∪ ∪)
No. 5450.
**Total : 1.**

# III. SUBJECT INDEX

## B

## C

## D

## E



## F

## G

**H**

## M

## N



## O



## P

## Q

## R



## S

**Y**

# ADDENDA AND CORRIGENDA
## TO VOLUME III

| *Page* | *Verse* | |
|---|---|---|
| 1035 | 4219 | *add* in (श्रा) : SH 1825 *v. l.* ; in (*a*) : वक्षस्यावरणादरश्चपलता व्यागोद्यमो-प्युङ्गली SH (*sic !*) ; in (*b*) : मुदा [मात्रा°] SH ; in (*c*) : तिर्यग्लान्वनवलिग-तानि° SH (*sic !*) ; पञ्चालिका: SH ; in (*d*) : समभवत् [प्र°] SH ; नव्यक्रम: (*sic !*) [केलि°] SH |
| 1040 | 4242 | *read* in (श्रा) : SG 555 *instead of* : SG 355 |
| 1046 | 4271 | *read* the verse number : 4271 *instead of* : 7271 |
| 1048 | 4274 | *read* in (*c*), line 1 : °विकाराभ्यां *instead of*: °विकाराभ्यां°; line 2 : °विकारेण *instead of* °क्तारेण ; *add* : SPR |
| 1057 | 4316 | *add* in (श्रा) : Subhāṣita-padya-saṁgraha 151 |
| 1059 | 4322 | *read* in (*b*), line 2 : [वमेत्] *instead of* : [वसेत्] |
| 1065 | 4347 | *read* in the translation, line 3 : their power ? *instead of* : their power |
| 1071 | 4372 | *read* in footnote 1 : efforts *instead of* : efferts |
| 1091 | 4464 | *read* in (*c*) : पस्ति *instead of* : मस्ति |
| 1103 | 4516 | *read* in (श्रा) : Aśvadhāṭī *instead of* : Aśvadhāṭi |
| 1109 | 4543 | *read* the metre : Rathoddhatā *instead of* : Rathodhatā |
| 1120 | 4599 | *read* : (*b*) *instead of* : (*c*) |
| 1141 | 4702 | *read* in (श्रा), line 4 : Sārika *instead of* : Sūrika |
| 1149 | 4740 | *delete* in footnote 1, line 3 : Rdz |
| 1154 | 4762 | *read* in (*a*), line 2 : K (V) *instead of* : R (V) |
| 1160 | 4786 | *read* in (श्रा) : (a. [?] Padmaśrī). *instead of* : (a. ? Padamaśrī). |
| 1183 | 4897 | *read* in (श्रा) : Nīsam *instead of* : NīSam |
| 1189 | 4926 | *read* in (*d*), line 4 : HJ and other H, *instead of* : H and other H, ; in the translation, line 6 : beneficial *instead of* : benefical |
| 1196 | 4969 | *read* the verse number : 4959 *instead of* : 4969 |
| 1216 | 5045A | *read* in the translation, line 3 : Cupid *instead of* : the Cupid |
| 1219 | 5056 | *add* in (*d*), line 1 *in fine* : or नैषोस्य |
| 1239 | 5142 | *read* in (श्र) : Sūmu 28. *instead of* : Sumū 28. |
| 1241 | 5150 | *read* in the translation, line 3 (in some copies only) : lightning, is *instead of* : lightening, in |
| 1269 | 5278 | *read* in (श्र) Nāṭyaśāstra *instead of* : Nāṭyaśāstrā |

| *Page* | *Verse* | |
|---|---|---|
| 1269 | 5279 | *read* in the translation, line 3 : does *instead of* : dose |
| 1281 | 5329 | *read* in the footnote 1 : separated *instead of* : saparated |
| 1288 | 5361 | *read* in (अ), line 4 : MK [G] 70. 106). *instead of* : MK [G] 70. 160). |
| 1292 | 5379 | *read* in the text, line 2 : सत्यमेतत् *instead of* : सत्यमेत् |
| 1334 | 5568 | *read* in the translation, *Version B*, line 5 : (unrequired) *instead of* : (unrequited) |
| 1366 | 5709 | *add* in (*b*) after the second JS : SH, |
| 1396 | 5835 | *read* in the translation, line 1 : queen *instead of* : quean |
| 1431 | 6004 | *read* in (*c*), line 2 : AIR *instead of* : Alk. |
| 1436 | 6021A | *read* in (*c*), line 1 : (°गमाच् च्युता *instead of* : (°गमाच् च्युता° |
| 1440 | 6040 | *read* in (*b*), line 1 : अभ्यर्ति° *instead of* : अभ्यर्ति |
| 1445 | 6068 | *read* in the translation, line 1 : merely *instead of* : mearly |
| 1448 | 6080 | *read* : (आ) *instead of* : (अ) |
| 1475 | 6200 | *read* in the text, line 2 : बुधैः *instead of* : लुधैः |
| 1488 | 6272 | *read* in the metre, line 1 : (Indravajrā *instead of* : Indravajtā |
| 1499 | Col. 1 | OLD SYRIAC *add* : 5075A |
| 1512 | Col. 2 | DŪNOKA, line 7 *read* : $NCC_8$ 320 *instead of* : $NCC_8$ 820 |
| 1526 | Col. 2 | MAHEŚVARADATTA, line 4 *read* : a. Ratnākara). *instead of* : a Ratnākara). |
| 1533 | Col. 1 | LAKṢMĪDHARA, line 8 *add* after Brāhmaṇa : Śaiva-Vaiṣṇava. |
| 1551 | Col. 2 | line 10 *read* : 5958 *instead of* : 5950 |

☸

संस्थापक-सम्पादकः—विश्वबन्धु

*Founder Editor*—**VISHVA BANDHU**

☸☸

प्रधान-सम्पादकः—एस. भास्करन् नायर

*General Editor*—**S. BHASKARAN NAIR**

J5 5

वि. भाभा. ग्रन्थमाला—७३ V. I. Series—73

# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

*BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT WITH INTRODUCTION ENGLISH TRANSLATION, CRITICAL NOTES AND INDICES*

*By*

**LUDWIK STERNBACH**

**Volume IV**

*SUBHĀṢITA-S*—Nos. 6286—8264

उ—औ

*Edited by*

**S. Bhaskaran Nair**

Director, V.V.R.I.



VISHVESHVARANAND VEDIC RESEARCH INSTITUTE

HOSHIARPUR

1980

## EDITORIAL

The *Maha-subhāṣita-saṁgraha*, Volume IV, is being issued by the V. V. R. Institute, as No. 73 of its *Vishveshvaranand Indological Series*. It is a matter of gratification for this Institute that the earlier three volumes of the work had been received warmly both by the Sanskrit scholars and by the general reading public, as attested by the reviews of the said volumes published in prominent periodicals and the approbatory correspondence on these volumes received in this Office. The present volume takes off from where the third volume had ended and records 2000 verses, numbered 6286 to 8264, beginning with the *Devanāgarī* letters "उ" to "औ", including 21 extra verses.

The pattern adopted in the previous volumes has been followed in the present volume too. The wise sayings and entertaining verses, as culled from a wide variety of texts, including those of Indian origin preserved in the 'Greater Indian' literatures, such as those of Tibet, Ceylon, Indonesia, Cambodia and other countries, have been carefully edited and presented in *Devanāgarī* characters, with the indication of their primary, secondary and 'Greater Indian' sources. This is followed by the variant readings found in the different sources. A readable translation of the Sanskrit text into English follows, enabling the non-Sanskritist reader to grasp the innate wisdom and poetic charm contained in the verses. Short notes, in the form of footnotes, are added, wherever necessary, to explain contexts, indicate the persons referred to and point out allusions. Three indexes have also been compiled for the volume, being : I. Index of Authors and Sources, wherein brief details of the individual authors and also of the works are given, with the enumeration of the verses under their sources ; II. Index of Sanskrit Metres, wherein the verses couched in the same metre, other than *Anuṣṭubh*, have been collected and enumerated ; and, III. Subject Index, in which the innumerable topics dealt with or referred to in the verses have been indentified and indexed alphabetically, with cross-

references wherever needed. It is to be hoped that this Volume will receive from its cultured readers the same approbation as was accorded to the earlier volumes.

The painstaking labour that Dr. Ludwik Sternbach has put in towards the preparation of this volume is better visualised than stated. Our Institute is highly indebted to Dr. Sternbach for compiling this Volume for publication by the Institute. While the present writer has had the privilege of editing the Volume intensively, revising entries as needed, supplying short notes and fresh translations wherever necessary, checking references and variant readings, and seeing the publication through the press, he had always at hand the unstinted co-operation of Dr. K. V. Sarma, Director-Professor of the sister institution, the Vishveshvaranand Vishva Bandhu Institute of Sanskrit and Indological Studies. Thanks are, again, due to Dr. Sarma for the help he rendered towards the compilation of the Subject Index.

We are also grateful to the authorities of the Akhila Bharatiya Sanskrit Parishad, Lucknow for arranging to release the Volume at a function soon to be held in honour of the author Dr. Sternbach to felicitate him on his completing 70 years of successful existence. Our Institute heartily felicitates Dr. Sternbach over his achievements and feels happy to offer this bouquet of poetic effusions to him on this memorable occasion, with the words :

बुधवर ! सुविशाला पूरिताशान्तराला
भजतु जितमराला त्वां सदा कीर्तिमाला ।
त्वमपि भज ससारं सूक्तिरत्नैरुदारं
स्वकृतिषु सुकुमारं ग्रन्थपुष्पोपहारम् ॥

S. BHASKARAN NAIR

V. V. RESEARCH INSTITUTE
*HOSHIARPUR*
*12th December, 1979*

# CONTENTS

# महा-सुभाषित-संग्रहः

# *MAHĀ-SUBHĀṢITA-SAṀGRAHA*

## VOLUME IV

*SUBHĀṢITA-S*—Nos. 6286—8264

उ—औ

( उक्तं च—औष्मायमाण° )

# ABBREVIATIONS

For Abbreviations see Vol. I of the *Mahā-subhāṣita-saṁgraha*, pp. xiii-lxiv and 405 ; Vol. II pp. vi and 1021 ; and Vol. III p. IX.

## ADDITIONAL ABBREVIATIONS

| | |
|---|---|
| Bloomfield | See BPC. |
| BPC | Śrī Bhāvadevasūri's Pārśvanātha-caritra, ed. by Pt. Becaradāsa. Vārāṇasī VS. 2048 (=A.D. 1912) ; transl. in The Life and Stories of the Jaina Savior Pārśvanātha by M. Bloomfield, Baltimore 1919. |
| DCA | A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions by L. Sternbach I-II. Otto Harrassowitz, Wiesbaden 1978-80. |
| KāD (T) | Kāvyādarśa, Sanskrit and Tibetan Text, ed. by A. C. Banerjee, University of Calcutta 1939. |
| KāD (M) | Kāvyādarśa in Mangolian, cf. Sh. Bira in Indological Studies in the Mangolian People's Republic, Ulan Bator, 1979 ; pp. 03-17. |
| KāRu | Kāvyālaṁkāra, Rudraṭa-praṇīta, ed. by Satyadeva Caudharī, Vāsudeva Prakāśan, Dillī (Delhi) 1960. |
| KHpk | Kāvyānuśāsana of Ācārya Hemacandra. 2nd ed. by R. S. Parikh and V. M. Kulkarni, Śrī Mahāvīra Jaina Vidyālaya, Bombay 1964. |
| JSV | See JSub. |
| Pārśv. | See BPC. |
| Sabh | See SG. |
| Sb | MS BORI 91 of 1883-84 in Śāradā script (of *subhāṣita-ṣ* as quoted in SkV [as Sb]). |

SGo — See Vol. I p. lii read : Subhāṣitārṇava of Gopīnātha. MS BORI 820 of 1886-92 as quoted in BhŚ and SkV (as SG).

SJ, SM — See SMJ.

Vyās (S) — *Le Vyāsa-subhāṣita-saṁgraha, anthologie Sanskrite unique commune à Ceylon et à la Thaïlande*, in *Journal Asiatique* (1979); pp. 219–282 (Annexe I. *Correspondence textuelle* (col. 3).

# उ

उकारे सत्प्रदीपे see No. 8224.

6286

उक्तं च वक्ष्यमाणं च  भर्त्सनं  तिर्यगीक्षणम् ।
क्वचिद् यथार्थकथनं  व्याख्या तन्त्रस्य षड् विधाः ॥

(आ) JS 51. 10.

(*d*) व्याख्यातन्त्रस्य JS ; (Suggestion : व्याख्या तन्त्रस्य); षड्विधाः JS ; (Suggestion : षड् विधाः).

Claiming that it has already been said, saying that it would be explained, threatening remark, looking away, speaking the truth at times, and offering explanation—these are the six methods of carrying one's point (in a debate). (S. Bhaskaran Nair's translation).

6287*

उक्तं दुर्वचनं मया न सुभगे हास्येऽपि दुःखप्रदं
त्यक्त्वा त्वामपि भाषितैरपि मया नान्याङ्गना लालिता।
त्वामेकामनवद्यभूषणभरैः संभावयामि त्वया
हे निष्कारणकोपने वद कृतः कोपः किमर्थं मयि ॥

(अ) Janśṛṅg 81.

Śārdūlavikrīḍita metre.

Never have I spoken a harsh word which may give pain, oh! charming one, even during jokes; even in your absence no other girl was caressed by me even in words; I honour you alone adorned with a wealth of faultless merits; Oh! dear who get angry for no cause, tell me why you are angry with me. (A. A. R.).

6288

उक्तं परस्यामिषताम्  अनुक्तं यात्यदृश्यताम् ।
हृदये शल्यतां धत्ते  निधने धनिनां धनम् ॥



(अ) Darpadalana 2. 6.

(आ) JS 61. 4 (a. Kṣemendra), SH 955; 148* (a. Kṣemendra).

(*ab*) तां मनुक्तं (*sic!*) SH (955).

The wealth of the rich, if spoken about, is like a bait for a stranger; if not spoken about, then it becomes imperceptible; and in case of death, it becomes a thorn in the heart.

6289*

उक्तं यत् कृपणं वचो विरचितो भूयान् वसूनां व्ययः
सोढाः किं च वियोगवज्रततयो दूती मुहुः प्रेषिता ।
बद्धोऽयं प्रणयाञ्जलिर्विनिहिते बाष्पाम्बुधौते दृशौ
निष्पीयाधरपल्लवं मृगदृशः सर्वं सखे विस्मृतम् ॥

(आ) Pad 59. 42 (a. Bhānukara), RJ 1153 (a. Bhānukara), SuSS 751 (a. Bhānukara).

Śārdūlavikrīḍita metre.

The words of helplessness that I uttered, the profusion in wealth that I expended, the painful days that I endured when separated from her, the number of times that I despatched the female messenger, the joining of my palms [salutation] to conciliate her when her eyes were filled with tears—all these, oh! friend, were forgotten when I kissed the sprout-like lip of the gazelle-eyed one. (A. A. R.).

6290*

उक्तस् [उत्तस्] ते रुधिरेणाहं  स्पृष्टं ते मस्तकं मया ।
इत्येताञ् शपथान् कृत्वा  सा वै गम्या पुनःपुनः ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 34.

(*a*) उक्तस् Viṭa° ; (Suggestion : उत्तस् [wetted]).

"I have been wetted by your blood, your head has been touched [fondled] by me'—swearing words such as these, she must be approached closely again and again. (A. A. R.).

6291–92*

उक्ता गच्छति लज्जिता विरमति प्रेम्णा मनागीक्षते
केशाँल्लुञ्चति जृम्भणं रचयति प्रस्तौति गाथां मुहुः ।
आलिङ्गत्यपरां विरौति परुषं चुम्बत्यसौ बालकं
गात्रं भञ्जति जृम्भते विहसति प्रत्युत्तरं याचते ॥
दोर्मूलं खलु दर्शयेत् स्तनयुगे वस्त्रं समालम्बते
अङ्गुष्ठेन लिखेन्महीं स्मितमुखी व्रीडां विधत्ते मृषा ।
दन्तेनाधरपल्लवं विदशति व्यक्तं तथा भाषते
भावैरेभिरिह स्फुटं मृगदृशां ज्ञेयोऽभिलाषः सदा ॥

(अ) Pañcasāyaka 4. 29-30.

(*a*) मूका [उक्ता] Pañca° (var.).

(*b*) केशानां च विजृ° Pañca° (var.); विरचति [र°] Pañca° (var.) ; राथ्यं पुनः [गा° मु°] Pañca° (var.).

(*c*) पुरुषं Pañca° (var.) ; अतो [असौ] Pañca° (var.).

(*d*) भङ्क्ति सादरं Pañca° (var.).

(*e*) खलुद° Pañca° ; (Suggestion : खलु द°) ; मुहुरीक्षते [ख° द°] Pañca° (var.) ; नालम्बते [स°] Pañca° (var.) (sub-metric).

(*f*) तिर्यङ् नेत्रनिरोपणं च कुरुते व्री° Pañca° (var.); तथा [मृ°] Pañca° (var.).

(*h*) च नाभाषते [त° भा°] Pañca° (var.).

(*i*) एवमिह [एभि°] Pañca° (var.).

Śārdūlavikrīḍita metre.

When spoken to she moves away, feeling shy she stops (speaking), glances slightly in a loving manner, pulls and fondles her tresses, yawns, begins snatches of songs, embraces another girl, speaks and kisses a small boy noisily, contracts her body in a wavy manner, yawns, laughs, expects him to be giving replies.

She may exhibit the root of her arms [bosom], caresses the dress on her bosom, may draw lines on the ground with her toe, smiling she may exhibit shyness for no reason, bite her sprout-like lip and speak in that attitude—with the exhibition of her feelings clearly in these ways the desire of deer-eyed damsels can always be understood. (A. A. R.).

6293*

उक्ता ब्रवीषि सुरतं न मया निशायास्
त्वं दौष्टवेन गजगामिनि लज्जया वा ।
ताम्बूलकज्जलकुचामयचिह्नचित्रं
तत् संनिवेदयति मां रमणोत्तरीयम् ॥

(अ) Jansṛṅg 38.

(*c*) कुजा° Jansṛṅg ; (Suggestion : कुचा°).

Vasantatilakā metre.

When I ask you, you reply that you have not had any love-enjoyments during the previous night, oh ! dear with a charming gait, whether out of a desire to deceive me or out of shyness; but the upper garment of your loving husband clearly informs me, as it bears (the tell-tale) imprints of betel-juice, collyrium and the decorative paints of your bosom. (A. A. R.).

6294*

उक्तिर्नान्या स्फुरति नियतं ध्यानमन्यन्न चास्ते ।
पश्यत्यन्यं न खलु नयनं न श्रवोऽपि शृणोति ।
श्यामं श्यामं पथिषु चकितं रीतिरेतादृशी नो
वृन्दारण्ये चिरपरिचिताः के न जीवन्ति नार्यः ॥

(आ) Vidy 556.

Mandākrāntā metre.

There is no other talk going on (except on Śrī-Kṛṣṇa), no other thought surely exists in their minds, the eyes see no one else, nor does the ear listen (to anything else); in the paths we only see the dark form (of Kṛṣṇa); such is our mode of life in the Vṛndāvana; which women thus acquainted with it for a long time do not lead a happy and full life there? (A. A. R.).

6295*

उक्तेन बहुना किं वा किं कृतैः शपथैर्घनैः ।
वदामि सत्यमेवैतत् त्वमेव मम मानसे ॥

(आ) IS 1157, Subh 25, Pr 365.

(*b*) कृते Subh.

(*c*) सत्यमेव तत् IS, Subh.

What for so many words and what for these recurring swearings. I am saying that only you are in my heart, and that is the truth!

उक्तो भवति यः पूर्वाम् see प्रथमं यः समाख्यातः.

उक्त्वा निविशतः स्थौल्यं see भुक्त्वा निविशतः.

6296-97

उक्त्वानृतं भवेद् यत्र प्राणिनां प्राणरक्षणम् ।
अनृतं तत्र सत्यं स्यात् सत्यमप्यनृतं भवेत् ॥
कामिनीषु विवाहेषु गवां मुक्तौ तथैव च ।
ब्राह्मणानां विपत्तौ च शपथैर्नास्ति पातकम् ॥

(अ) PdP 5. 18. 392-3.

Where, by speakiug a falsehood, there is the saving of the lives of creatures, that lie should be deemed as truth; and speaking the truth (resulting in death) is uttering a lie.

Towards loving women, during marriages, in getting cows released from captivity and danger, during the times when calamities befall Brāhmaṇa-s, no sin is attached to persons by false swearings. (A. A. R.).

6298*

उग्रग्राहमुदन्वतो जलमतिक्रामत्यनालम्बने
व्योम्नि भ्राम्यति दुर्गमं क्षितिभृतां प्राग्भारमारोहति ।
कीर्णं याति विषाकुलैरहिकुलैः पातालमेकाकिनी
कीर्तिस्ते नयनाभिराम कृतकं मन्ये भयं योषिताम् ॥

(अ) Śts 57. 22 (p. 164. 12–165. 3), KR 2. 35. 12, Caur MS (fol. 6 *a*).

(आ) JS 341. 43 (a. Bilhaṇa), VS 2554, SH 1433 (a. Khañjaka-kavi), SSS 58 (a. Daṇḍin), SR 184. 69 (a. JS), SSB 528. 2, AlK 328. 4-7.

(*a*) °क्राम्यत्यना° SSS ; °म्बना VS.

(*b*) व्योम्निस्थापि च Śts (but O in Śts as above) ; सततं [दु°] KR ; °मक्षिति° Śts, VS, SH, SSS, SR, SSB; °तिभुजां SH ; मूर्धनिमा° Śts, SH, SSS, SR, SSB.

(*c*) व्याप्तं [कीं°] Śts, KR, SH, SSS, SR, SSB, AlK.

(*d*) त्वत्कीर्तिर्यदतो नरेन्द्र VS ; नयनावतार Śts (var.); मदना° [नय°] KR, Śts (var.), SH, SR, SSB ; जाने [म°] KR; योषितम् SSB (printer's error).

Śārdūlavikrīḍita metre.

She crosses the sea full of terrifying crocodiles, wandering in the sky devoid of any supporting columns, climbs up the impassable summits of mountains, scatters and spreads herself in the nether regions filled with poisonous serpents, all alone; oh! king, handsome in the eyes of all, your fame (thus spreads). Methinks, false is (the popular belief) that women are afraid to move out alone. (A. A. R.).

6299

उग्रत्वं च मृदुत्वं च समयं वीक्ष्य संश्रयेत् ।
अन्धकारमसंहृत्य नोग्रो भवति भास्करः ॥

(आ) SSB 470. 109,

Severity and gentleness one should adopt observing the appropriate time; the sun becomes not intensely hot without having (first) dispelled darkness. (A. A. R.).

6300*

उग्ररूपं कुचद्वन्द्वं हारगङ्गाधरं तव ।
चन्द्रचूडं करिष्यामि कुरु तावद् दिगम्बरम् ॥

(आ) PV 884 (a. Kavirāja), SR 318. 2, SSB 176. 3.

Hard of form like Śiva is the pair of your breasts wearing Gaṅgā in the form of a pearl-necklace; I shall adorn them with the crescent moon (of nail-marks), make them *digambara* like Śiva [with quarters alone for a covering] (A. A. R.).

6301

उग्राभिषङ्गमनुषङ्गि परस्य दुःखं
हन्ताश्लथं व्यथयति प्रसभार्द्रभावम् ।
बद्धः सरोजकुहरे विरहार्तनादैश्
चक्राभिधस्य मधुपोऽधिकमेति दैन्यम् ॥

(अ) RT (RT [VVRI] 8. 3017, RT [S] 8. 3017).

(*a*) °षङ्गि [षङ्गि] RT (var.).

(*c*) °हार्त° or °हातु° RT (var.).

Vasantatilakā metre.

A misfortune which smites heavily another person, pains mightily a much wounded heart. The bee caught in the calix of the lotus becomes more dejected when it hears the cries of the *cakravāka* bewailing its separation. (M. A. Stein's translation).

6302*

उग्रावग्राहमग्नाङ्कुशधुवनधुताधोरणास्फालिताङ्गैः
प्रत्यग्रोद्दण्डशुण्डोड्डमरणसमरत्रस्तदिङ्नागचक्रैः ।
आलोक्यालोक्य शैलानुरुचरणरणच्छृङ्खलाघट्टयद्भिर्
यस्याशाभित्तिजेतुर्मदकलकरिभिः क्वापि
न प्रापि रङ्गः ॥

(आ) Skm (Skm [B] 1488, Skm [POS] 3. 24. 3) (a. Mahānidhikumāra).

(*a*) धुवनधृता° Skm (var.).

(*d*) After रङ्गः added (भङ्गः) Skm (POS)

Sragdharā metre.

With their limbs swinging to and fro by the effect of the sharp goad plunged into their foreheads by the mahouts, and with the elephants of the quarters frightened to fight with them as they swing their frightening trunks with a deafening noise, and striking at the mountains with their massive legs encircled by chains on seeing them, the rutting elephants of the king having conquered all the directions found no battlefield for a fight anywhere. (A. A. R.).

6303*

उग्रैः शापैरुपहतिभिया रक्षसा दूरमुक्ताः
दग्धुं योग्या हुतवहमपि त्वत्प्रियावर्णशुद्धाः ।
उत्पश्यन्त्यो जनकतनयातेजसैव स्वरक्षां
रोधं यस्यामनुविदधते लोकपालावरोधाः ॥

(अ) Haṁs 2. 2.

Mandākrāntā metre.

In which place[1] the ladies of the inner apartments of the ruling deities of the world are suffering imprisonment, (they) who have been kept at a distance (unmolested) on account of the fear[2] of being destroyed by (their) terrible curses, (they) who are (by the intensity of their chastity) fit to burn even the God of Fire, who are pure like the pure colour of your lady-love, (but) who expect protection for themselves only through the spiritual splendour of the daughter of Janaka. (M. C. N. Acharya's translation).

1. Mānasa lake. 2. of Rāvaṇa.

6304*

उचितं गोपनमनयोः
कुचयोः कनकाद्रिकान्तितस्करयोः ।
अवधीरितविधुमण्डल-
मुखमण्डलगोपनं किमिति ॥

(आ) SRK 285. 2 (a. Sphuṭaśloka), PV 376, RJ 1104, SuSS 480, Vidy 447, SR 312. 27, SSB 166. 27, IS 7756.

(*a*) गोपान° PV (MS) (*contra metrum*).

(*b*) स्तनयोः [कु°] Vidy.

Āryā metre.

It is but proper that you should conceal your bosom which robs the beauty of the golden mountain; but why conceal your charming round face which has vanquished the disc of the moon? (A. A. R.).

6305*

उचितं नाम नारङ्ग्यां केतक्यामपि कण्टकाः ।
रसगन्धोज्झिते किं ते कण्टकाः कण्टकारिके ॥

(आ) ŚP 1057, Regnaud VI 179, SRK 214. 1 (a. ŚP), Any 139. 241, SR 243. 188 (a. ŚP), SSB 645. 1, IS 1159.

(*a*) नरिंग्यां SRK, Any; नारङ्गे Any (var.).

(*c*) रसगंधोक्तिसे ŚP (MS).

It is suitable for an orange-tree or for a *ketakī* to have thorns, but why should you *kaṇṭakārikā*, who is without taste and without smell, have thorns?

6306*

उचितं बन्धनमनयोः
कुचयुगयोः केवलं तन्वि ।
युवजनमानसहाटक-
चौरविधौ पश्यतोहरयोः ॥

(आ) Vidy 718.

(*d*) सुवर्णकारयोः Vidy (var.).

Āryā-upagīti metre.

It is but proper, oh! slim lady, that your breasts are kept tightly tied up, (for they are but thieves) in stealing the golden hearts of young men (without their knowing it), even as they look on, just as the goldsmith [*paśyatohara*] steals gold (without the knowledge of its owners, even as they look on). (S. Bhaskaran Nair's translation).

6307*

उचितः प्रणयो वरं विहन्तं
बहवः खण्डनहेतवो हि दृष्टाः ।
उपचारविधिर्मनस्विनीनां
न तु पूर्वाभ्यधिकोऽपि भावशून्यः ॥

(अ) Māl 3. 3. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 28). Cf. प्रियवचन-वृत्तोऽपि.

(आ) Daś *ad* 2. 6 (p. 89), IS 1158.

(*d*) ननु [न तु] Daś.

Aupacchandasika metre.

That it is better to decline this request, although it is a proper one to make at this season, for I[1] know many excuses for declining it than to go through the form of showing regard to these proud women, may be, with greater fervour than before, when one feels not even a shred of affection for them. (C. R. Devadhar's translation).

1. The king.

6308

उचितकर्म तनोति न संपदाम्
इतरदप्यसदेव विवेकिनाम् ।
इति निरस्तसमस्तसुखान्वयः
कथमतो न विषीदतु पण्डितः ॥

(आ) SkV 1492.

(*c*) °मुखाम्वयः SkV (var.).

(*d*) विभीदतु SkV (var.).

Drutavilambita metre.

His proper occupation never leads to wealth, / yet for the wise there is no other. / Thus, with all chance of happiness removed, / how should the scholar not despair ? (D. H. H. Ingalls's translation).

6309

उचितगुणोत्क्षिप्ता अपि
पुरतोऽपि निवेशिते सुवर्णलवे ।
झगिति पतन्ति मुखेन
प्रकटप्रमदा यथा च तुलाः ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 321, Kuṭṭ [KM] 321).

(आ) GVS 68.

(*b*) सुवर्ण° Kuṭṭ (BI) ; सुवर्णचये Kuṭṭ (KM) (var.).

(*d*) कलाधिकश्च तुलाः [य° च तु°] Kuṭṭ (var.).

Āryā-gīti metre.

A public girl may care for the perfect lover, but is like a merchant's scale in this : if you cast the least packet of gold into the ballance it swings in your direction[1]. (E. Powys Mathers's translation).

1. J. J. Meyer translates this verse : *Obgleich von einem, der angemessene Vorzüge besitzt [an einem passenden Schnur] emporgehoben, fällt doch die öffenfliche Schöne wie auch die Wage, wenn selbst ein bischen Gold vorne hingelegt ist, sofort mit dem Gesichte [dem Munde, der Wagschale, dem vordern Teile nieder].*

उचितमनुचितं वा see गुणवदगुणवद् वा.

6309 A

उचितव्ययशीलस्य कृशत्वमपि शोभते ।
द्वितीयश्चन्द्रमा वन्द्यो न वन्द्यः पूर्णचन्द्रमाः ॥

(आ) SSNL 49.

(*d*) नवन्द्यः SSNL (printer's error).

Even thinness [poverty] suits one who is in the habit of spending money in a proper manner (as he, though presently poor, will attain prosperity, in course of time). The new-moon is praised, but not the full-moon (as the former grows every day and the latter diminishes day by day). (S. Bhaskaran Nair's translation).

6310

उचितामुपास्य रुचिताम्
अभिधेहि गिरं निरन्तरावहितः ।
अप्यायतिमति पुरुषे
प्रभुणा कलुषेण भूयते कथिते ॥

(आ) SMH 6. 24.

(*c*) आप्या° SMH (var.) ; आप्ययंति° SMH (var.).

Āryā-gīti metre.

Appropriate and savouring of sweetness speak the words, being ever attentive; when men are spoken to at length (as the mind is inclined) the master will become displeased. (A. A. R.).

6311

उचितेन विचारेण चारुतां यान्ति सूक्तयः ।
वेद्यतत्त्वावबोधेन विद्या इव मनीषिणाम् ॥

(अ) Auc 37.

The composition becomes beautiful by proper thought, just as the education of the wise becomes charming on account of learning what really ought to be learnt. (Dr. Sūryakānta's translation).

6312**

उच्चं प्रदेशं भषणोऽधिरुह्य
भषत्यभीक्ष्णं रविमीक्षमाणः ।
यदा तदानीमचिरेण वृष्टिर्
अम्भोदमुक्ता भवति प्रभूता ॥

(आ) ŚP 2377.

Upajāti metre (Indravajrā and Upendravajrā).

When a dog climbs to a high place and barks excessively, facing the sun, then before long descends the rain released by the clouds and that too in abundance. (A. A. R.).

6313*

उच्चः सत्फलदो यथायमहमप्येतादृगेतावता
स्पर्धां मन्द मदोद्धतः स्वजनकेनार्केण मा मा कृथाः ।
दूरादेव भवादृशोऽस्य महसा ध्वस्ताः समस्ताः स्वयं
नैवेच्छत्ययमत्ययं गुणिसखः कस्यापि तेजोनिधिः ॥

(आ) VS 577 (a. Paṇḍita-Śrī-Baka).

(*a*) सत्फलदोयमेवमहम् VS (var.).

Śārdūlavikrīḍita metre.

Just as he is high and yields good fruit, so am I,—thus thinking and puffed with pride, do not, oh! do not, dull one, take to rivalry with the Sun, your father; persons like you, all of them, are overcome by him by his might even from afar; the mass of effulgence as he is and fond of (unique) qualities he does not brook [desire] any transgression on the part of anyone. (A. A. R.).

6314*

उच्चकुचकुम्भनिहितो
हृदयं चालयति जघनलग्नाग्रः ।
अतिनिम्नमध्यसंक्रम-
दारुनिभस् तरुणि तव हारः ॥

(अ) ĀrS 2. 135.

Āryā metre.

This pearl-string placed on your high pot-like bosom and reaching up to your hips, oh! young lady, resembles a ladder to get down into your highly depressed middle [belly] and it captivates [throws into agitation] the heart (of the onlookers). (A. A. R.).

6315**

उच्चात् प्रदेशादवतीर्य निम्नं
यो याति वामोऽथ सुखप्रदोऽसौ ।
निम्नप्रदेशात् पुनरुच्चदेशं
यक्षो व्रजन् दक्षिणगोऽपि शस्तः ॥

(आ) ŚP 2605.

Indravajrā metre.

That dog which descends from an elevated place and goes below at the left of the onlooker indicates happiness; equally good is (the omen) when a dog goes from below to a higher place, if it is on the right side of the perceiver. (A. A. R.).

6316*

उच्चारणज्ञोऽथ गिरां दधानम्
उच्चा रणत्पक्षिगणास् तटीस् तम् ।
उत्कं धरं द्रष्टुमवेक्ष्य शौरिम्
उत्कंधरं दारुक इत्युवाच ॥

(अ) Śiś 4. 18.

(आ) Amd 217. 574.

(*c*) सौरिम् Amd (var.).

Indravajrā metre.

The charioteer, who knew well how to speak, observing Kṛṣṇa with his neck uplifted, eager to view that mountain having its high slopes full of birds that were crying aloud, spoke thus: (M. S. Bhandare's translation).

6316 A

उच्चारूढैर्नरैरात्मा रक्षणीयोऽतियत्नतः ।
दूरारोहपरिभ्रंश- विनिपातः सुदुःसहः ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritra 2. 596.

The soul of men of high station must be guarded with exceeding care. Hard to bear is a fall when one tumbles from a high place. (M. Bloomfield's translation).

6317*

उच्चावचं जगद्दौःस्थ्यम् एक एव निषेधति ।
प्रविष्टमात्रो नृपतिः प्रपञ्चमिव नः श्रुतिः ॥

(अ) Sabhā 100.

(*a*) °दौःस्थ्याम् Subhā; (Suggestion : °दौः-स्थ्यम्).

The various ills of the world, the king alone destroys, as soon as he enters (the throne); just as the teachings of our scripture, the universe of illusion. (A. A. R.).

6318*

उच्चावचं न कुरुत स्वनितं पतङ्गास्
तूर्णं मुखानि पशवो मुकुलीकुरुध्वम् ।
कर्णं प्रदाय रसिकाः कलयन्तु हर्षं
तारं तनोति रणितं तरुणः पिकोऽयम् ॥

(अ) Kavik 1. 11.

Vasantatilakā metre.

Stop, oh! birds, your medley of sounds; / Oh! beasts, you seal your mouths awhile; / listen with delight, oh! men of taste, / the young cuckoo now its voice has raised. (K. Krishnamoorthy's translation).

6319

उच्चावचकरा न्याय्याः पूर्वराज्ञां युधिष्ठिर ।
यथा यथा न हीयेरंस् तथा कुर्यान् महीमतिः ॥

(अ) MBh (MBh [Bh] 12. 88. 13, MBh [R] 12. 87. 16, MBh [C] 12. 3269).

(आ) SRHt 181. 3 (a. MBh).

(*a*) उच्चावचाः (°चः) करन्यायाः (करा or करास्तथा) MBh (var.), SRHt; न्यायात् (°त्) or दाप्या or न्यायाः MBh (var.).

(*b*) पूर्वराज्यं or सदा राज्ञा or पूर्वं राज्ञां or महाराज्ञा or कुर्वताज्ञां (°ज्ञा) MBh (var.); युधिष्टिरः MBh (var.).

(*c*) हीयेयुस् MBh (var.), SRHt; महीरे or न सीदेरंस् or स सीदेयुस् or हीयेयुस् MBh (var.).

(*d*) कुर्वन् MBh (var.).

Manifold are the rules for the collection of taxes practised by kings of yore, oh! Yudhiṣṭhira; the king should act in such a manner that there is no diminution (in peoples' welfare and taxes). (A. A. R.).

6320

उच्चावचानि जननानि भवन्ति यावत्
कर्माणि तावदखिलानि लयं न यान्ति ।
तत् कर्ममूलहननाय यतध्वमार्या
यावच्छिरो न विरमेज् जलबन्धरोगः ॥

(अ) Lok 53.

Vasantatilakā metre.

As long as a soul takes diverse births, so long the results of previous actions have not come to an end; hence, noble souls, put forth efforts to root out *karma*; so long as the head is there, the common cold does not cease to exist. (A. A. R.).

6321

उच्चासनगतो नीचः नीच एव न चोत्तमः ।
प्रसादशिखरस्थोऽपि काकः किं गरुडायते ॥

(आ) NBh 44. Cf. No. 6499.

Though occupying a high place a low person is always low and never a person of the best kind; though perched on the top of a palace, does a crow ever become an eagle? (A. A. R.).

6322*

उच्चित्यं प्रथममधः स्थितं मृगाक्षी
पुष्पौघं श्रितविटपं ग्रहीतुकामा ।
आरोढुं चरणमदादशोकयष्टेर्
आमूलं पुनरपि तेन पुष्पितोऽसौ ॥

(आ) JS 239. 1 (a. Jayamādhava), VS 1865 (a. Jayamādhava), ŚP 3801 (a. Jayamādhava), SG 621 (a. Jayamādhava), SR 334. 104 (a. ŚP), SSB 201. 5 (a. Jayamādhava), Kuv *ad* 67. 131 (p. 151), AlK 371. 23-24, Almu 48. 2, AP 30, ZDMG 27, 630.

(*a*) उच्चित्य VS, ŚP, SR, SSB, Kuv, Almu ; प्रथममवस्थितं VS, SR, SSB.

(*c*) आरूढं पदमदधादशोकयष्टाव् Almu; पदमदधाद° [च°] SR, SSB, Kuv; °कपृष्टे ŚP; °कयष्टाव् SR, SSB, Kuv.

(*d*) मूलाग्रात् पु° ŚP ; पुष्पितासौ VS ; पुष्पिताभूत् Kuv ; पुष्पिता सा SR, SSB ; ऽभूत् [ऽसौ] AlK, Almu.

Praharṣiṇī metre.

Having at first gathered the mass of flowers from below the deer-eyed one, wishing to pluck more from the branches, placed her foot on the *aśoka*-tree in order to climb up ; by this action the tree flowered again from the very root. (A. A. R.).

6323*

उच्चीकृतग्रीवमहो मुधैव
किं याचसे चातकपोत मेघम् ।
अत्यूर्ज्जितं गर्ज्जितमात्रमस्मिन्न्
अम्भोधरे बिन्दुलवस् तु दूरे ॥

(आ) Vidy 73.

Indravajrā metre.

Raising your neck in vain, oh ! little one of the *cātaka*, why do you beg of the cloud (for water) ? In this cloud there is only loud thunder ; far off is even a drop of water[1]. (A. A. R.).

1. Suggests a rich man making promises only.

6324

उच्चीयन्ते स्म वेश्मन्यशनविरहिते यत्नतः श्रोत्रियाणां
यत्र श्यामाकबीजान्यपि चटकवधूचञ्चुकोटिच्युतानि ।
यस्मिन् दातर्यकस्माच् चटुलवटुकराकृष्टमुक्तावचूल-
भ्रष्टास् तत्रैव दृष्टा युवतिभिरलसं घूर्णिता मुक्तिकौघाः ॥

(आ) SRM 2. 2. 131, Amd 327. 947.

(*a*) वेश्मन्यसन° SRM; निर्धने [य°] SRM.

(*c*) दैव [य°] SRM (printer's error for दैवे); °चपलशिशुकरा° SRM; °वलीक- SRM.

Sragdharā metre.

(In the same realm) where, when that liberal donor (reigned) profuse pearls were found scattered as young women waved gem-set ornamental fans which were pulled abruptly by the hands of unsteady urchins, in the absence of food, *śyāmaka*-grains [millet] dropped from the beaks of hen-sparrows were being meticulously collected even in the houses of Vedic scholars. (S. Bhaskaran Nair's translation).

6325*

उच्चैः कल्याणवाही करजितवसुधः सर्वदा पूर्णकामो
विख्यातः कर्णवृत्त्या न च वचसि कटुश्चित्रपाकानुभावी ।
कोषापेक्षी परस्मादुचितबहुकथस् तत्परः पुण्यलोके
चित्रं राजाधिराज त्वमिव तव रिपुस् तत्र कम्पं प्रतीमः ॥

(आ) SR 113. 289, SSB 408. 307.

Sragdharā metre.

Bearing aloft the rule of righteousness [holding a saddle in hand], having conquered the earth with the might of your arm [with his kingdom conquered by the enemy], with your desires ever fulfilled [with his body full of scabs], celebrated for munificence like Karṇa [reduced to eating the leaves of the forest], never harsh in speech [deficient in speech], enjoying variegated [dishes experiencing a variety of sins], expecting the treasures of the enemy [desiring nourishment from others] ; telling interesting stories [going along diverse paths to escape], deeply interested in the world of virtues [ever addicted to sins] ; oh ! emperor, this is the wonder that you are like the enemy, but with the letter *k* in your case replaced by *p* in the case of the other. (A. A. R.).

6326*

उच्चैः कुम्भः कपिशदशनो बन्धुरस्कन्धसंधिः
स्निग्धाताम्रद्युतिनखमणिर्लम्बवृत्तोरुहस्तः ।
शूरः सप्तच्छदपरिमलस्पर्धिदानोदकोऽयं
भद्रः सान्द्रद्रुमगिरिसरित्तीरचारी करीन्द्रः ॥

(अ) Nalacampū 6.60.
(आ) JS 358. 1.
(*d*) गजेन्द्रः [क°] JS.

Mandākrāntā metre.

He is (like) a lordly elephant, with his high forehead, with his teeth [tusks] slightly round, the shoulder-joints well shaped, with nails glossy and red, with his long arms round (and reaching up to the knees), brave, with the water at the time of giving gifts, fragrant like the *saptaparṇa*-tree (as is the ichor), of auspicious appearance, and taking delight in wandering near mountain-streams and thickly set woods. (A. A. R.).

6327

उच्चैः पदमधितिष्ठँल्
लोकस् तत्त्वेषु मुह्यति प्रायः ।
विषयमपि पश्यति समं
पर्वतशिखराग्रमारूढः ॥

(आ) VS 2857 (a. Ravigupta), SRHt 206. 17 (a. Vallabhadeva), SSSN 164. 15 (a. Vallabhadeva). Cf. ABORI 48. 149 ; No. 15.

Āryā metre.

When occupying an elevated position, the people generally are confused in seeing things truthfully ; they see rugged places as though they are even, as persons who have climbed to the top of a mountain. (A. A. R.).

6328

उच्चैः प्रकथनं हासः ष्ठीवनं कुत्सनं तथा ।
जृम्भणं गात्रभङ्गं च पर्वस्फोटं च वर्जयेत् ॥

(अ) Śukr 2. 219.
(आ) SRHt 146. 31 (a. MBh), SSSN 168. 30.
(*a*) प्रहसनं कासं Śukr (var.).
(*c*) °भङ्गश्च SSSN.
(*d*) सर्वस्फोटं SRHt.

Loud speech and laughter, spitting, abusive language, yawning, stretching out the limbs, and flapping the joints—these should be avoided (in the presence of the king). (A. A. R.).

6329*

उच्चैः ष्ठीवनमुत्कटप्रहसितं शय्यासनोत्सर्पणं
गात्रास्फोटनजृम्भणानि सुलभद्रव्यार्थसंप्रार्थनम् ।
बालालिङ्गनचुम्बनान्यभिमुखे सख्याः समालोकनं
दृक्पातश्च पराङ्मुखो गुणकथा कर्णस्य कण्डूयनम् ॥

(अ) Vet 3. 13, BṛSaṁ 78. 4. Cf. स्नेहं मनोभवकृतं.
(*a*) उत्कटं च हसितं Vet (var.) ; शय्यासनात् Vet (var.) ; °सनं Vet ; सख्यासनोत्° Vet (var.).
(*b*) गात्रस्फो° (गाढा°) Vet (var.); °स्फोटविजृ° Vet (var.) ; °म्पनानि Vet, BṛSaṁ (Bl), °द्रव्यादि° Vet (var.) ; °प्रक्षाल्य° or °संप्रार्थना Vet (var.), BṛSaṁ.
(*c*) बाच° [बा°] Vet (var.) (*contra metrum*); °चुम्बनानि च मुखे सख्यं Vet (var.) ; अभिमुखं Vet (var.).
(*d*) दृक्पातस्य or दृष्ट्वा तस्य Vet (var.); पराङ्मुखे Vet (var.) ; °ङ्मुके BṛSaṁ (Bl) ; कंकंपश्य पराङ्मुखि Vet (var.); कर्णस्य Vet (var.).

Śārdūlavikrīḍita metre.

(Other tokens of affection shown by women are:) in her husband's presence, she will spit with noise, laugh loud, rise up from couch or seat, have slight convulsions and yawn, ask little for things easily to be had, fondle and kiss her child, when he has turned his face, she will look at her female companion, follow him with eye, mention his virtues, scratch her ear. (H. Kern's translation).

6330*

उच्चैःस्थानकृतोदयैर्बहुविधैर्ज्योतिर्भिरुद्यत्प्रभैः
शुक्राद्यैः किममीभिरत्र वितथां प्रौढिं दधानैरपि ।
यावल्लोकतमोपहेन भवता लक्ष्मीर्न विस्तार्यते
तावच्चन्द्र कथं प्रयाति परमां वृद्धिं स रत्नाकरः ॥

(आ) JS 67. 14 (a. Trilocana), ŚP 764 (a. Trilocana), SRK 171. 24 (a. Prasaṅgaratnāvalī), RJ 319, Any 11. 94, SR 210. 37 (a. ŚP), SSB 588. 45 (a. Trilocana), IS 1162, (v. Kav p. 42).

(*a*) उच्चैस्थान: ŚP (MS) ; विधैर्ज्योति (°र्ज्ये°) ŚP (MS) ; पुभै ŚP (MS).

(*b*) शुक्राद्यैकममी° ŚP (var.) ; विततां JS ; वितथा ŚP (MS), JS (var.) ; अपि: ŚP (MS).

(*c*) यावलोक: ŚP (MS).

(*d*) परमामृद्धि (°र्द्धि JS) ŚP (var.), JS.

Śārdūlavikrīḍita metre.

Though rising far high in the sky[1] with the lustre of many a luminary[2] such as Venus[3], possessing undoubted greatness, as long as your wealth of brilliance capable of destroying the darkness (of poverty) of the world is not spread, oh ! moon, how can the sea [person possessing merit] swell with its waves [attain prosperity] ? (A. A. R.).

1. Occupying an eminent position.
2. Having many virtues and friends.
3. Proficient in *śukranīti* [the science of politics].

6331

उच्चैःस्थितीनां विदुषां पदमारोढुमिच्छवः ।
सत्सुभाषितसोपान- सेविनः सन्तु साधवः ॥

(आ) SMH 2. 2.

(*c*) मत्सु° SMH (var.).

Those good men who wish to climb to the position of learned scholars occupying high positions, (should) resort to the (study of) staircase of good poetry[1]. (A. A. R.).

1. *subhāṣita-s.*

6332

उच्चैरध्ययनं चिरंतनकथाः स्त्रीभिः सहालापनं
तासामर्भकलालने रतिरथो तत्पाकमिथ्यास्तुतिः ।
पुत्रभ्रातृजनाशिषः सुभगतायोग्यत्वसंकीर्तनं
स्वानुष्ठानकथाभिवादनविधिर्भिक्षोर्गुणा द्वादश ॥

(आ) VS 2378, SRK 109. 1 (a. Sphuṭaśloka), SR 96. 4 (a. VS), SSB 382. 4. Cf. No. 6333.

(*a*) पुरात° [चि°] SRK, SR, SSB ; °कथा° SRK, SR, SSB.

(*b*) °लालनं SRK, SR, SSB; पतिनुतिस् [र°] SRK, SR, SSB.

(*c*) पितृ° VS (*contra metrum*) ; आदेशस्य करावलम्बनविधिः पण्डित्यलेखक्रिया SRK, SR, SSB.

(*d*) होरागारुडमन्त्रतन्त्रकविधिर् SRK, SR, SSB.

Śārdūlavikrīḍita metre.

Repeating the texts of the scriptures in a high tone, telling women stories of the ancients [of the great in the *purāṇa-s*], exhibiting delight in fondling their children, flattering the excellence of their cooking, calling out blessings on their children and brothers, praise of their fitness for a long and happy married life and mentioning the religious observances practised by themselves—these twelve are the qualities (for success) of those who go to beg in others' homes. (A. A. R.).

6333

उच्चैरध्ययनं पुरातनकथाः स्त्रीभिः सहालापनं
तासामर्भकलालनं पतिनुतिस् तत्पाकमिथ्यास्तुतिः ।
आदेशस्य करावलम्बनविधिः पाण्डित्यलेखक्रिया
होरागारुडमन्त्रतन्त्रकविधिर्भिक्षोर्गुणा द्वादश ॥

(आ) SRM 2. 2. 332. Cf. No. 6332.

Śārdūlavikrīḍita metre.

Recitation of scriptural texts in a loud voice, stories of ancient days, capacity to speak pleasingly to women, fondling their children, praise of their husbands, flattering their culinary accomplishments, readiness to run errands for them. writing learned discourses, and knowledge of astrology, charms against snake-poison, incantations and ceremonies—these twelve are the (winning) qualities of a beggar. (A. A. R.).

6334*

उच्चैरुच्चरतु चिरं
चीरी वर्त्मनि तरुं समारुह्य ।
दिग्व्यापिनि शब्दगुणे
शङ्खः संभावनाभूमिः ॥

(अ) Bhallaṭaśataka 26[1].

(आ) VS 912 (a. Jayavardhana), ŚP 1114, Any 76. 9, SR 218. 75 (a. ŚP), SSB 602. 2 (a. Bhāgavata-Śrī-Jayavardhana).

(*a*) °च्चर रुचिरं ŚP, Any ; °च्चरति SR.

(*b*) झिल्ली [ची°] ŚP, SR, SSB, Any ; वर्त्मसु Any.

1. Probably the succeeding attribution to Bhallaṭa refers also to this verse.

Āryā metre.

Let a cricket make a loud noise for long climbing a tree on the way-side (it is of no use); in the sky (whose quality is the spreading of sound) which spreads all along the quarters, the sound of the conch is the object of honour[1]. (A. A. R.).

1. Suggests the contrast of the mighty and the weak.

6334 A

उच्चैरुच्चरितव्यं
यत् किंचिदजानतापि पुरुषेण ।
मूर्खा बहु मन्यन्ते
विदुषामपि संशयो भवति ॥

(आ) SSSN 33. 7.

(*c*) बहुमन्यन्ते SSSN ; (Suggestion: बहु मन्यन्ते).

Mukhacapalā-āryā metre.

A person who does not know anything should speak in a high voice. (If he does so), fools will take him to be correct and even in the learned a doubt will be created. (S. Bhaskaran Nair's translation).

6335*

उच्चैरुच्चैःश्रवास् तेन हयरत्नमहारि च ।
देहबद्धमिवेन्द्रस्य चिरकालार्जितं यशः ॥

(अ) Kum 2. 47. (Cf. A. Scharpé's Kālidāsa-Laxicon I. 3 : p. 35).

(आ) Alm 104.

(*c*) देहबन्धम् Kum (var.).

The great Uccaiśrava of Indra, that jewel of a horse has been seized by him like the glory acquired from a long time set in Indra's person. (H. H. Wilson's translation).

6336

उच्चैरुच्चैस्तरामिच्छन् पदान्यायच्छते महान् ।
नीचो नीचैस्तरां याति निपातभयशङ्कया ॥

(अ) KN (KN [ĀnSS] 14. 15, KN [TSS] 14. 15, KN [BI] 13. 15)

(आ) IS 1160.

(*c*) नीचैनी° KN (BI).

A high-minded person desirous of ascending to a great height (in the ladder of prosperity), plants his feet higher and higher, whereas a low-minded one apprehending fall and destruction, plants them lower and lower. (M. N. Dutt's translation).

6337**

उच्चैरुड्डीयमाना
नतिमन्ते वहति या तु गच्छन्ती ।
यच्चिरलभ्यमथाल्पं
तत्सा बहु यच्छति त्वरितम् ॥

(आ) ŚP 2702.

Āryā metre (in *a* hypermetric).

When a she-cuckoo flies upwards very high and at the end comes down, (as though) bowing to the onlooker, it gives [indicates] very much of a thing (that is desired) and that quickly what he might otherwise get slowly and in small measure. (A. A. R.).

6338*

उच्चैरुत्तालखेलद्भुजवनपवनोद्धूतशैलौघपात-
स्फारोदञ्चत्पयोधिप्रकटितमकुटस्वर्धुनीसंगमानि ।
जीयासुस् ताण्डवानि स्फुटविकटजटाकोटिसंघट्टभूरि-
भ्रश्यन्नक्षत्रचक्रव्यवहितसुमनोवृष्टिपातानि शंभोः ।

(आ) JS 10. 13 (a. Bherībhāṅkāra), ŚP 66 (a. Bherībhāṅkāra), SH 23 (a. Bherībhāṅkara), RJ 8 (Regnaud II), SR 10. 158 (a. ŚP), SSB 17. 9 (a. Bherībhāṅkāra).

(*a*) °शैलोघ° SH.

(*b*) °मुकुट° ŚP, SH, SR, SSB.

(*c*) जाया° SH ; °कोटी° SH.

(*d*) °वसित° ŚP, SR, SSB.

Sragdharā metre.

May the cosmic dance of Lord Śiva be ever triumphant ! (The dance) in which the divine Gaṅgā on his crown mixes with the waters of the seas rising high by the fall of mountains which are shaken by the strong winds that arise from the forests of his arms moved high in sport and in which the shower of flowers (released by the gods) are intercepted by the fall of stars that are struck by the tips of his matted hair that are truly formidable. (A. A. R.).

6339*

उच्चैरुत्तालगण्डस्थलबहुलगलद्दानपानप्रमत्त-
स्फीतालिव्रातगीतिश्रुतिविधृतिकलोन्मीलितार्धाक्षिपक्ष्मा
भक्तप्रत्यूहपृथ्वीरुहनिवहसमुन्मूलनोच्चैरुदञ्चच्-
छुण्डादण्डाग्र उग्रार्भक इभवदनो वः स पायादपायात् ॥

(आ) SR 3. 32, SSB 4. 33.

(*b*) °विधति° SSB (printer's error).

Sragdharā metre.

With eyelids [-lashes] half open by the joy of hearing the buzzing of the swarms of bees that are intoxicated on drinking the ichor flowing profusely from his temples that are formidable and raised high and raising the tip of his trunk to root out the trees in the form of obstacles to success of his devotees—may the elephant-faced lord, the son of Lord Śiva protect you all from dangers. (A. A. R.).

उच्चैरुद्घुष्य जेतव्यं see No. 6340.

6340

उच्चैरुद्घोष्य जेतव्यं मध्यस्थश्चेदपण्डितः ।
पण्डितो यदि तत्रैव पक्षपातोऽधिरोप्यताम् ॥

(अ) Kalivi 3.

(आ) SRK 251. 3 (a. Kalivi).

(*a*) उद्घुष्य [उद्घो°] Kalivi (var.), SRK.

One should obtain victory in a debate (on *śāstra-s*) by proclaiming his points aloud if the presiding chairman is not particularly learned ; but if he is a learned scholar he should claim victory by imputing partiality to him. (A. A. R.).

6341

उच्चैरुन्मथितस्य तेन बलिना दैवेन धिक्कर्मणा
लक्ष्मीमस्य निरस्यतो जलनिधेर्जातं किमेतावता ।
गाम्भीर्यं किमयं जहाति किमयं पुष्णाति नाम्भोधरान्
मर्यादां किमयं भिनत्ति किमयं न त्रायते वाडवम् ॥

(अा) SkV 1055, Prasanna 68 *a* (a. Lakṣmīdhara), Skm (Skm [B] 1673, Skm [POS] 4. 7. 3) (a. Lakṣmīdhara), Vidy 290 (a. Lakṣmīdhara), Kav p. 96.

(*a*) कार्यमखिलं or तेन बलिनेति Vidy ; देवेन SkV (var.) ; कुर्वता [कर्म°] Vidy.

(*b*) निरस्यता [°तां SkV (var.)], Skm (var.), SkV (var.) ; यातं [जा°] Skm (var.).

(*d*) जहाति [भि°] Skm (POS) ; पत्रिण: [वा°] Skm ; पत्रिण Vidy (var.).

Śārdūlavikrīḍita metre.

What though the sea / through force of evil-working fate / being churned above, was forced to yield / its royalty in form of Śrī. / Does it lose its depth thereby / or no longer nourish clouds ? / Does it break the law of shoreline / or no more guard its fire ? (D. H. H. Ingalls's translation).

6342

उच्चैरेष तरु: फलं च पृथुलं दृष्ट्वैव हृष्ट: शुक:
पक्वं शालिवनं विहाय जडधीस् तां नालिकेरीं गत: ।
तामारुह्य बुभुक्षितेन मनसा बुद्धि: कृता भेदने
आशा तस्य न केवलं विगलिता चञ्चूर्गता चूर्णताम् ॥

(अ) BhŚ 417.

(अा) PdT 222, Ava 101, SuM 5. 6, RJ 420, Any 60. 68, Vidy 158, Bahudarśana 15, SR 241. 140 (a. BhŚ), SSB 641. 1, JS 1161, Subh 173 and 257, Pr 365, SSg 1. 196.

(*a*) उच्चैरेकतरु: Any ; विपुलं [पृ°] PdT, Bahud°, Vidy, SR, SSB ; दृष्टैव or दष्टैव PdT (var.).

(*b*) शालि चास्यगतं Ava ; पक्व PdT (var.) ; तं PdT, SR, SSB, Subh; नरिकेलं PdT, Bahud°, Vidy ; निभृतं तत् Ava; नालिकेरं SR, SSB, Subh; °केलीं SSg ; °केलं Ava.

(*c*) तत्रा° [ता°] PdT, Any, Ava, SuM, SR, SSB, SSg, Subh ; गत्वा तत्र Bahud° ; °रंभ: कृतो Any, SSg ; यत्न: [बु°] PdT, Vidy, Ava, SR, SSB ; °रम्भ: [बु°] SuM; चञ्चू: [बु°] Subh ; कृतो SuM, Vidy, SR, SSB ; भेदनेऽप्य् PdT.

(*d*) ह्यायासो ननु के° Any ; वाञ्छा [अा°] SR; तस्यैवास्य [अा° त°] SSB; अस्या Subh ; तत्र Vidy; च or नि [न] Subh ; विगलितो Any ; चञ्चुर्गता BhŚ, SuM ; चञ्चुशत Ava (*contra metrum*) ; चूर्णता PdT (var.); कूर्चताम् Any, Subh.

Śārdūlavikrīḍita metre.

Tall is this tree, the fruit is in plenty, thus by seeing this alone the parrot was pleased and leaving the rice-field full of ripe corn, the foolish one flew to the coconut tree ; having reached it and being hungry, he resolved to break the fruit ; but, not only his hopes were frustrated, but his beak too was smashed. (A. A. R.).

6343*

उच्चैर्देवादिह पशुपतौ भूषणीभूय तिष्ठन्
कालव्याल प्रथयसि फणां भीषणां तावदेव ।
देवे दूरादविनयभयाद् यावदेवं गरुत्मान्
कोपाटोपं कथमपि तिरोभावयन् मौनमास्ते ॥

(अा) JS 128. 50 (a. Pṛthvīdhara).

(*b*) प्रथथसि JS (printer's error).

Mandākrāntā metre.

Remaining as an ornament on Lord Śiva by your extreme good luck, you swing your frightful hood to and fro in pride, oh ! black serpent, only so long as the Garuḍa, the king of birds, remains far away quietly, somehow suppressing his rising anger, as he is afraid of showing disrespect to the god. (A. A. R.).

6344**

उच्चैर्निषादगान्धारौ नीचैर्ऋषभधैवतौ ।
शेषास्तु स्वरिता ज्ञेयाः षड्जमध्यमपञ्चमाः ॥

(आ) ŚP 2046.

The Niṣāda and Gāndhāra notes of the Hindu gamut should be sung in high tones, the Ṛṣabha and Dhaivata in a low key; the remaining ones, the Ṣaḍja, Madhyama and Pañcama are known as mixed tones. (A. A. R.).

6345*

उच्चैर्ब्रह्माण्डखण्डद्वितयसहचरं कुम्भयुग्मं दधानः
प्रेङ्खन्नागारिपक्षप्रतिभटविकटश्रोत्रतालाभिरामः ।
देवः शंभोरपत्यं भुजगपतितनुस्पर्धिवर्द्धिष्णुहस्तस्
त्रैलोक्याश्चर्यमूर्तिः स जयति जगतामीश्वरः कुञ्जरास्यः ॥

(आ) JS 11. 23 (a. Viśveśvara), ŚP 58 (a. Bherībhāṅkāra), SH 3 (a. Bherībhāṅkara), SRK 3. 7 (a. ŚP), SR 2. 27, SSB 4. 28 (a. Bherībhāṅkāra).

(*a*) °युग्म° [°खण्ड°] JS (var.); °पिण्ड...त° SH.

Sragdharā metre.

Possessing high frontal globes on the forehead similar to two pieces of the globe, charming with the broad fan-like ears rivalling the moving wings of Garuḍa, the enemy of serpents, having a huge trunk competing with the body of the lord of serpents, Śeṣa and possessing a form that excites the wonder of the three worlds, triumphant is this elephant-faced lord of the three worlds, the son of Lord Śiva. (A. A. R.).

6346*

उच्चैर्महारजतराजिविराजितासौ
दुर्वर्णभित्तिरिह सान्द्रसुधासवर्णा ।
अभ्येति भस्मपरिपाण्डुरितस्मरारेर्
उद्वह्निलोचनललामललाटलीलाम् ॥

(अ) Śiś 4. 28.

(आ) SSB 455. 9.

Vasantatilakā metre.

Here, that (yonder) lofty wall of silver, as white, as thick white-wash [*or* : ambrosia], and adorned with a line of gold, attains beauty of the forehead of Śiva[1] whitened with ashes,—forehead, adorned with the flaming eye. (M. S. Bhandare's translation).

1. *Lit.* : The enemy of Cupid.

6347

उच्चैर्यद्यस्ति मनः
किं विपदा संपदा गन्त्री ।
पुरुषस्य मनसि भग्ने
मग्नेवापत्सु लक्ष्यते लक्ष्मीः ॥

(आ) SMH 7. 51.

(*d*) मग्नैरापत्सु SMH (var.).

Āryā-udgīti metre.

If the mind is held high, where is adversity ? Prosperity comes along; but if the mind of man is broken, prosperity is seen sunk in adversity. (A. A. R.).

6348*

उच्चैर्यो मधुपानलुब्धमनसां भृङ्गाङ्गनानां गणैर्
उद्गीतो रचितालयः खगकुलैर्देशान्तरादागतैः ।
आसीद् यश्च निषेवितोऽध्वगशतैर्ग्रीष्मोष्मतान्तिच्छिदे
सोऽयं संप्रति दुर्मदेन दलितश् छायातरुर्दन्तिना ॥

(आ) VS 830.

(*c*) °ग्रीष्मतार्ति° VS (var.).

Śārdūlavikrīḍita metre.

That mighty tree which has been praised in songs by the humming of swarms of she-bees, with their minds eager to drink of the honey, which has furnished a residence to numerous birds come from far distant countries, which has been resorted to by hundreds of travellers to get relief from the heat of summer, that shade-giving tree is now broken by an elephant in his rut-shedding arrogance. (A. A. R.).

6349*

उच्चैस्तनन्तमभिगम्य घनं तवाहम्
अभ्यागतोऽस्म्यतिथिरेष पयोधरार्थी ।
वक्तुं त्रपा तदपि वच्मि विदूरबन्धोः
काठिन्यमस्ति च पयोधरयोर्ममापि ॥

(आ) Vidy 442 (a. Raghudevamiśra).

Vasantatilakā metre.

On account of the approaching (storm) with clouds thundering I have come as a guest for a drink and shelter. [*or* : seeing your towering bosom that is thickly set I have come as a new lover to fondle them]. I feel ashamed in saying it to one whose friends are far away, that the same difficulty I too have from the clouds. [*or* : I feel shy in expressing it, but to one whose dear one is far away there is the (enjoyable) hardness of my bosom available]. (A. A. R.).

6350

उच्चैस्तरां मत्सरिणोऽपि लोकाः
कुर्वन्ति संसत्सु पुरः प्रशंसाम् ।
न पण्डितैर्विश्वसितव्यमत्र
तत्सौहृदं यत् क्रियते परोक्षम् ॥

(आ) SSB 523. 1 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

Even people full of rivalry indulge in loud tones in praise of us in the midst of assemblies ; but wise people should never have any faith in them ; that is true friendship when the praise is made in our absence. (A. A. R.).

6351*

उच्चैस्तरादम्बरशैलमौलेश्
च्युतो रविर्गैरिकगण्डशैलः ।
तस्यैव पातेन विचूर्णितस्य
संध्यारजोराजिरिहोज्जिहीते ॥

(अ) Naiṣ 22. 4.

(आ) Pad 67. 48 (a. Śrīharṣa), RJ 1056 (a. Śrīharṣa), SR 296. 1, SSB 139. 3.

(*c*) °तास्य SR.

(*d*) °राजिरिवोज्जि° Pad, SR, SSB.

Upajāti metre (Indravajrā and Upendravajā ).

From the lofty summit of the sky, fallen the sun, a rock of red chalk torn asunder. The dust raised by it, when it was clashed to pieces by the fall, now emerges as the evening glow. (K. K. Handiqui's translation).

6352*

उच्चौ कुचौ कृशतरा च कटिर्गभीरो
नाभिः समुन्नततरं च नितम्बबिम्बम् ।
निम्नोन्नतेति सुदृशः सुभगे शरीरे
मग्नं मनो मम न मां पुनरभ्युपैति ॥

(अ) Janśṛṅg 14.

Vasantatilakā metre.

High are the breasts, very slim the waist, deep is the navel and still higher are the rounded hips; my mind is sunk in the charming body, full of ups and downs, of the sweet-eyed one; and it does not come back to me again. (A. A. R.).

उच्छन्नच्छविरुच्छ्वसद् see No. 6649.

उच्छन्नाश्रयकातरेव see No. 6358.

6353*

उच्छन्नेव कलौ वृषस्य चरणश्रेणी नवीनां पुनस्
तां निर्माय कृतस् त्वया पुनरपि न्यस्त: पदस्यन्दन: ।
भिन्दानैस्तरणिं त्वदस्त्रनियतैरेतत्किलोदीरितं
श्रुत्वानूरुरसौ विहाय मिहिरं त्वां देव सेविष्यते ।।

(आ) Skm (Skm [B] 1392, Skm [POS] 3. 5. 2) (a. Ācārya-Gopīka).

(*a*) उच्छन्नैव or तच्छ्यैव Skm (var.).

(*c*) °निहतैरेत° Skm (var.).

Śārdūlavikrīḍita metre.

The legs of *Dharma* [righteousness] which had been destroyed in the Iron age were brought into being freshly by him and the chariot of his legs was thus restored; and those who reached the sun after being chastised by your arrows made a report of the same; hearing this account, the legless charioteer of the sun, leaving his master, will serve you, oh! king. (A. A. R.).

उच्छन्नैव कलौ see No. 6353.

6354*

उच्छलन् मत्स्यपुच्छाग्र- दण्डपातहतार्णसि ।
जगदुद्यानमम्भोधाव् उन्ममज्ज ममज्ज च ।।

(आ) Sar 2. 171 (p. 232), Amd 207. 542.

(*b*) °पाताहताम्भसि Sar.

In the ocean in which the waters were struck by the tip of the tail of the rising (first) fish, the ship of the earth went up and down. (A. A. R.).



6355

उच्छास्त्रपदविन्यास: सहसैवाभिसंपत: ।
शत्रुखड्गमुखग्रासम् अगत्वा न निवर्तते ।।

(आ) SRHt 66. 23 (a. KN), SSSN 54. 18 (a. KN).

(*b*) समापतम् [अभिसं°] SSSN; °वाहिसंम्प° SRHt; (Suggestion : अभिसंपत:).

(*c*) नृप: शत्रुमुख° SSSN.

(*d*) One *akṣara* missing; in the text अगत्वा (वि ? न) निवर्त्तते SRHt.

One who transgresses the rules (of war) [*śāstra-s*] and who attacks (without due preparation), cannot escape without being swallowed up by the sword of the enemy. (A. A. R.).

उच्छिद्राणि दिगम्बरस्य see No. 6357.

6356

उच्छिद्यते धर्मवृत्तम् अधर्मो वर्तते महान् ।
भयमाहुर्दिवारात्रं यदा पापो न वार्यते ।।

(अ) MBh [Bh] 12. 91. 8, MBh [R] 12. 90. 8, MBh [C] 12. 3369).

(आ) IS 1163.

(*a*) तच्छिद्यते MBh (var.).

(*b*) विद्यते or वर्धते [व°] MBh (var.); महत् MBh (var.).

(*c*) एवम् [भ°] MBh (var.).

(*d*) यत्र [य°] MBh; नि° MBh (var.); वर्तते or हन्यते MBh (var.).

Righteous behaviour comes to an end, unrighteousness increases greatly, and day and night (people) speak about danger, if sinfulness is not restrained.

6357*

उच्छिद्राणि दिगम्बरस्य वसनान्यर्धाङ्गिनस्स्वामिनो
रत्नालंकृतिभिर्विशोषितवपु:शोभाशतं सुभ्रुव: ।
पौराढ्याश्च पुरी: श्मशानवसतेर्भिक्षाभुजोऽप्यक्षमा
लक्ष्मीं न व्यतनोद् दरिद्रभरणेष्वज्ञो हि सेनान्वय: ।।

(आ) Skm (Skm [B] 1454, Skm [POS] 3. 17. 4) (a. Umāpatidhara).

(*a*) उच्छिन्नाणि Skm (var.).

(*b*) °विशेषि° Skm (POS) ; °शोभा: शतं Skm (POS).

(*d*) व्यतभोर् Skm (POS) ; व्यतनोर् Skm (var.).

Śārdūlavikrīḍita metre.

The temples of Lord Śiva, who is clothed by the directions and whose form is half female, have been destroyed; hundreds of charming women have their bodies depleted of their resplendent gem-set ornaments; the cities which were full of wealthy people are now not fit even for those who reside in cemeteries and subsist on alms; ignorant indeed is the (royal) family of the Sena-s which has made no provision for maintaining the poor! (A. A. R.).

6358

उच्छिन्नाश्रयकातरेव कुलटा गोत्रान्तरं श्रीर्गता
　तामेवानुगता गतानुगतिकास्त्यक्तानुरागा: प्रजा: ।
आप्तैरप्यनवाप्तपौरुषफलै: कार्यस्य धूरुज्झिता
　किं कुर्वन्त्वथवोत्तमाङ्गरहितैरङ्गैरिव स्थीयते ।।

(अ) Mudr 6. 5.

(आ) GVS 131.

(*a*) उच्छन्ना° Mudr (var.) ; गोत्रान्तरे Mudr (BSS).

(*c*) °बलै: [°फलै:] Mudr (var.) ; भूरु° Mudr (var.). ; उत्थिता Mudr (var.).

(*d*) किं कुर्मस्त्वथवो° or कुर्मस्य Mudr (var.) ; °रहितैर्नाश्चिरं स्थी° Mudr ( var. ) ; नागैश्चिरम् or नाङ्गैश्चिरम् Mudr (var.).

Śārdūlavikrīḍita metre.

Royal sovereignty, like a harlot excited by the extermination of her support, has hastened to another house; and the people, undiscerning followers, throwing off loyalty, have trailed behind her; even intimate associates, failing to secure the fruit of their heroic deeds, have forsaken the responsibility of duty. But what can they do? They are, as it were, limbs severed from the head. (R. S. Walimbe's translation).

आच्छिन्ने क्षितितेजसि see No. 4464.

6359

उच्छिष्टं करखर्परं पथि गतं मूर्खैर्जडैर्धिक्कृतं
　विप्रैस् तत्त्वविचिन्तकैर्मनसि तं स्वात्मप्रबोधे कृतम् ।
नृत्यन्तं च दिगम्बरं च जटिलं बालैश्च मुक्तं जडं
　डिम्भश्चोपहसन्ति चत्वरपथे दत्त्वा मुहुस् तालिका: ।।

(अ) BhŚ 418 (doubtful).

(*a*) संदिष्टं क° प° ग° क्षुद्रै: कृतं निन्दतं BhŚ (var.).

(*b*) न समितं चात्मप्रबोधैर्नुतम् BhŚ (var ).

(*c*) युवतं [मु°] BhŚ (var.).

(*d*) हत्वा मुहुश्चेटिकां BhŚ (var.) ; मिथस्तालिका: BhŚ (var.).

Śārdūlavikrīḍita metre.

A beggar's bowl of a skull picked up from the road which is pooh-poohed by fools and dull-wits is utilised for self-knowledge by those who ponder over the truth in their minds; in places where four roads meet young children laugh repeatedly with the clapping of hands at one who dances, unclad, with matted hair, and (apparently) dull, after the fun made (on him) by (bigger) boys. (A. A. R ).

6360

उच्छिष्टं शिवनिर्माल्यं वमनं शवकर्पटम् ।
काकविष्ठासमुत्पन्ना: पञ्चैतेऽतिपवित्रका: ।।

(आ) ŚP 517, Sama 2 उ 16, SR 184. 4 (a. ŚP), SSB 528. 4.

(*b*) °कर्पट: Sama.

(*c*) °पन्न: SR, SSB.

The leavings [milk], the faded flowers offered (with water) to Lord Śiva [Gaṅgā], the vomit [honey], the shroud [silk garment] and things that grow in the faeces of crows [the holy fig tree]—these five are highly sanctifying. (A. A. R.).

6361**

उच्छिष्टो न स्पृशेत् खड्गं निशि कुर्यान्न शीर्षके ।
दिवा च पूजयेदेनं गन्धमाल्यादिसंपदा ॥

(अ) Viṣṇudharmottara 2. 17. 33 *cd/ef.*
(आ) ŚP 4687.
(*b*) कुर्याच्च Viṣṇu°.

One unclean with the leavings of food should not touch a sword nor should he place it near his head at night ; he should worship it during the day with a wealth of fragrant unguents, flowers, etc. (A. A. R.).

6362**

उच्छीर्षे पदकं कृत्वा यदि शेते शुनस् तदा ।
आगच्छद्वल्लभं वक्ति तद्वेश्मन्यचिरादपि ॥

(आ) ŚP 2408.

If a dog sleeps placing one leg over the top of his head, it foretells the arrival of a dear person in that house at no distant time. (A. A. R.).

6363*

उच्छूनारुणमश्रुनिर्गमवशाच् चक्षुर्मनाङ्मन्थरं
सोष्मश्वासकदर्थिताधररुचिर्व्यस्तालका भ्रूभुवः ।
आपाण्डुः करपल्लवे च निभृतं शेते कपोलस्थली
मुग्धे कस्य तपःफलं परिणतं यस्मै तवेयं दशा ॥

(आ) SkV 742/Kav 455 (a. Yaśovarman).
(*a*) °क्षुर्गतं मान्थरं Kav ; °क्षुर्मन्मा Kav (MS).
(*b*) भ्रू° (rest missing) Kav ; भ्रूर्भुवः SkV (var.).
(*c*) आपाडु Kav (MS).
(*d*) परिणतां Kav (MS) corrected ; परिणतिं SkV (var.).

Śārdūlavikrīḍita metre.

Your eye is red and swollen from the flowing of the tears, / and slow to move ; / the brightness of your lip is injured by your burning sighs ; / the curls are ruffled on your brow, and your pallid cheek / rests ever in your hand : / young maiden ! tell me who he is / whose past austerities have ripened / to merit this effect. (D. H. H. Ingalls's translation).

6364*

उच्छृङ्खलेन निरपेक्षतयोन्मदेन
येनाकुलीकृतमिदं करिणा बभूव ।
दत्त्वा पदं शिरसि हस्तिपकार्भकेण
मन्दः कथं गमित एष वशं प्रसह्य ॥

(आ) VS 624 (a. Prakāśavarṣa).

Vasantatilakā metre.

This place was set in commotion by an elephant which broke loose from its chain and ran amuck in rut ; how is it speedily brought under control and quiet by the young son of the mahout who placed his foot an its head ? (A. A. R.).

6365

उच्छेदनं चापचयः पीडनं कर्शनं तथा ।
इति विद्याविदः प्राहुः शत्रौ वृत्तं चतुर्विधम् ॥

(अ) KN (KN [ĀnSS] 8. 59, KN [TSS] 8. 59, KN [BI] 8. 57).
(*a*) उच्छेदापचयौ काले KN (BI).
(*b*) कर्षणान् KN (BI).

Ceding of his own territory, wearing away of the officers of his enemy, and *karśana* and *pīḍana*[1] of the enemy in opportune moments, these four have been asserted, by men proficient in the science of chastisement, to be the duties of the *vijigīṣu* in respect to his enemy. (M. N. Dutt's translation of the text in KN [BI]).

1. Harassing and crushing (the enemy).

6366

उच्छेद्यमपि विद्वांसो वर्धयन्त्यरिमेकदा ।
गुडेन वर्धितः श्लेष्मा यतो निःशेषतां व्रजेत् ॥

(अ) P (PP 3. 53, Pts 3. 63 and 145, PtsK 3. 60).

(आ) IS 1164.

(*d*) सुखं वृद्धया (°खवृ° PtsK) निपात्यते Pts 3. 63, PtsK.

Shrewd enemies will cause a foe / whom they would ruin, first to grow; / the flow of mucus by molasses / is first increased, but later passes. (P. W. Ryder's translation).

6367*

उच्छ्मश्रुर्व्यात्तवक्त्रः प्रविततरसनापल्लवालीढसृक्का
पिङ्गोग्रभ्रान्तनेत्रः पुलकिततरलोत्तानलाङ्गूलनालः ।
कुत्राप्यक्लान्तिगामी क्वचिदतिपिहितः क्वापि
तुङ्गाग्रमात्रश्
चित्रव्याघ्रोऽयमाप्तुं प्रमदवनमृगीतर्णकांस्तूर्णमेति ॥

(आ) Skm (Skm [B] 2017, Skm [POS] 5. 4. 2) (a. Yogeśvara), Kav p. 77. Cf. ALB 31-32 : p. 190).

(*a*) उच्मश्रुर्व्यात्तवक्त्रः Skm (POS).

(*b*) पिङ्गोग्रभ्रान्तनेत्रः Skm (POS) ; °भ्रान्त° Skm (B) (printer's error).

(*d*) अत्तुं [आप्तुं] Skm (POS).

Sragdharā metre.

With muzzle raised and jaws wide open, / the lappet of his tongue stretched out to lick his jowls ; / with roving, cruel red eyes / and bristling tail held high and thrashing ; / now in the open, now in covert, now you can only see his tip : / Look at the leopard chasing deer across the park ! (D. H. H. Ingalls's translation in ALB).

6368*

उच्छ्रायो जनभीतिहेतुरधिकं वैकृत्यमुद्ग्रीवता
सर्वत्र प्रतिपर्वविक्रमभवः क्रूरो मरुर्जन्मभूः ।
यस्योच्चैः कटुकण्टकप्रणयिता धिक् कष्टमुष्ट्रे पशौ
तस्मिन् राजपरिग्रहः स च महाशब्दद्वयीभाजनम् ॥

(आ) Skm (Skm [B] 1880, Skm [POS] 4. 48. 5) (a. Govinda).

(*b*) °विक्रिमभवः Skm (var.) ; कूरो Skm (POS); मरुजन्मभूः Skm (B) (*contra metrum*).

(*d*) कष्ठ° Skm (B) (printer's error).

Śārdūlavikrīḍita metre.

(Being too) high, a source of fear to the people, highly uncouth, with neck raised (too much), with a long stride at every step, cruel, with a desert for its birth place, and intense fondness for thorny shrubs,—alas ! in such a mean animal like the camel is the king's favour (with the queen riding it) ; and he has two great words attached—Mahārāja ! (A. A. R.).

6369*

उच्छ्वसन् मण्डलप्रान्त- रेखमाबद्धकुड्मलम् ।
अपर्याप्तमुरो वृद्धेः शंसत्यस्याः स्तनद्वयम् ॥

(आ) SR 265. 266, SSB 84. 21, Daś *ad* 2. 15 (p. 100).

Expanding and reaching up to the extremities by their roundness with a bud attached to each, her two breasts clearly proclaim that her chest is not sufficient for their expansiveness. (A. A. R.).

6370*

उच्छ्वासः खण्डखण्डस्तरलितहृदये मूकतां भूषणानाम्
उक्तिप्रत्युक्तिबन्धोऽप्यभिनयविहितः पांसुला भूः सुशय्या ।
तूष्णीमेव प्रसादानुनयनकलहाश् चुम्बनं शब्दशून्यं
यत्रैतत् स्वस्ति तस्मै निभृतनिधुवनायेति नान्दी नमोऽस्तु ॥

(आ) JS 300. 1.

Sragdharā metre.

Where the breathing [heaving] is done gently, in the heart which is in gentle movement the ornaments make no noise; speech and answer (of the lovers) are done by means of signs, where the smooth bed is the sandy earth, the lover's quarrels and conciliations are done in silence, where kissing is done noiselessly—when such are things, all is well there; our obeisance to such quiet lovers' sports. (A. A. R.).

6371*

उच्छ्वासयन्त्य: श्लथबन्धनानि
गात्राणि कन्दर्पसमाकुलानि ।
समीपवर्तिष्वधुना प्रियेषु
समुत्सुका एव भवन्ति नार्य: ।।

(अ) Ṛtu 6. 8. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 194).

(*a*) उल्लासयन्त्य: [उ°] Ṛtu (var.).

(*c*) अपि कामुकेषु (कार्मं°) [अधु° प्रि°] Ṛtu (var.).

Upajāti metre (Indravajrā and Upendravajra).

The maids snuggling beside their men, / draw breath quickly, / disturbing the rhythm of the breasts, / their clothing is loosened, / and their limbs relax, flecked by desire; / young maids are tense in spring, / attuned to love's instinct. (R. S. Pandit's translation).

6372**

उच्छ्वासहिक्काशयनाङ्गभङ्ग-
विष्ठावमिश्वासविजृम्भणानि ।
वक्त्रं शुनोऽर्धोन्मिषितां च दृष्टिं
द्यूते प्रशंसन्ति च वामचेष्टम् ।।

(आ) ŚP 2398.

Indravajrā metre.

The deep breathings, the hiccough, the lying posture, the stretching out of limbs, passing faeces, the vomit and the yawning of a dog as well as its appearance with half-closed eyes indicate success in gambling though crooked means. (A. A. R.).

6373

उच्छ्वासावधय: प्राणा: स चोच्छ्वास: समीरण: ।
समीरणाच्चलं नास्ति यत् प्राणिति तदद्भुतम् ।।

(आ) JS 454. 61.

Life is sustained only so long as breathing is done; this breath consists (only) of air; there is nothing more feeble than air; that a person is alive is a wonder. (A. A. R.).

6374*

उच्छ्वासोऽपि न निर्याति बाणे हृदयवर्तिनि ।
किं पुनर्विकटाटोप- पदबन्धा सरस्वती ।।

(आ) SkV 1720, SSSN 101. 8.

Not a breath issued forth while the arrow was in her heart, but the goddess of speech had marvelously long strides. [*Or*: No chapter divisions appeared when Bāṇa was in her heart, but the speech consisted in marvelously long compounds]. (D. H. H. Ingalls's translation).

उच्छ्मश्रुव्यात्तवक्त्र: see No. 6367

6375

उच्यतां स वचनीयमशेषं
नेश्वरे परुषता सखि साध्वी ।
आनयैनमनुनीय, कथं वा
विप्रियाणि जनयन्ननुनेय: ।।

(अ) Kir 9. 39.
(आ) VS 1181 (a. Bhāravi), SSSN 228. 2.
(*a*) स om. SSSN (sub-metric).
(*d*) कथयन् [जनयन्] SSSN.

Svāgatā metre.

'Let him (the lover) be fully told all the blame he deserves.' 'It is not good to be harsh, friend, towards the lord.' 'Having conciliated him bring him over here.' 'But how is one, who is spoken to unpleasantly, to be conciliated ?' (A. A. R.).

6376

उच्यमानोऽवलम्बेत परमर्मणि मूकताम् ।
स्वकर्मणि तु बाधिर्य- स्थैर्यमाधुर्यसोष्मवान् ॥

(आ) SRHt 145. 12 (a. Saṁgraha), SSSN 166. 11.

(a) उच्चमानो SSSN (*sic !*).

(b) °कर्मणि [°मर्मणि] SSSN.

(c) माधुर्यं [बा°] SSSN (see *d*).

(d) स्थैर्यं बाधिर्यसौष्ठवम् SSSN (see *c*).

When others' weak points are told one should adopt silence ; in one's own action there should be deafness, courage, sweetness and warmth. (A. A. R.).

6377*

उज्जागरितभ्रामित-
दन्तुरदलरुद्धमधुकरप्रकरे ।
काञ्चनकेतकि मा तव
विकसतु सौरभ्यसंभारः ॥

(अ) ĀrS 2, 123.

Āryā metre.

Oh ! golden *ketakī*-flower, having a swarm of bees that are ever watchful and wandering near you and with your leaves that are sharp causing obstruction, your fragrance will never come to light.[1] (A. A. R.).

1. A young lady being so carefully watched by her guardians cannot give any pleasure to the infatuated lover.

6378**

उज्जाडिते यदा ग्रामे गच्छतां दक्षिणस्वराः ।
शृगालास् तं पुनः स्थानं कथयन्ति करस्थितम् ॥

(आ) ŚP 2458.

When persons proceed towards a village which is completely silent [all being asleep], if jackals howl pleasantly on the right, that place will be within their grasp. (A. A. R).

6379*

उज्जृम्भते कुमुदिनीसुकृतं मृगाङ्को
विष्वग्विकीर्णपरिपाटलरश्मिदण्डः ।
उत्सूतविद्रुमकुलो जलधेस् तरङ्गाद्
उत्क्षिप्यमाण इव कश्चन राजकम्बुः ॥

(आ) SR 301. 73, SSB 147. 76.

Vasantatilakā metre.

The moon which is the good fortune of white lilies rises scattering all around its stalk-like ruddy rays ; it resembles a fine conch that rises with the waves of the sea that has pieces of coral on all sides. (A. A. R.).

6380*

उज्जृम्भाननमुल्लसत्कुचतटं लोलद्भ्रमद्भ्रूलतं
स्वेदाम्भःस्नपिताङ्गयष्टि विगलद्व्रीडं सरोमाञ्चया ।
धन्यः कोऽपि युवा स यस्य वदने व्यापारिताः सांप्रतं
मुग्धे दुग्धमहाब्धिफेनपटलप्रख्याः कटाक्षच्छटाः ॥

(आ) JS 138. 5 (a. Dhanika), ŚP 3417 (a. Dhanika), RJ 751, SuSS 511, SR 286. 22 (a. ŚP), SSB 120. 22 (a. Dhanika), Daś *ad* 4. 2 (p. 186).

(a) लोलभ्रमद् Daś.

(b) स्वेदम्भस्न° JS.

(c) सस्पृहं [सा°] Daś.

(d) मुग्ध° ŚP.

Śārdūlavikrīḍita metre.

With a face that blooms (with joy), shining with high bosom, the curved eye-brows with playful movements, the charming body (slightly) wet with sweat, with shyness fast disappearing, and with hairs standing on ends, oh! charming one, fortunate is that young man on whose face you now cast your glances that resemble a line of foam in the great milky ocean. (A. A. R.).

उज्ज्वलं मित्रसंयोगे see No. 6382.

6381-82

उज्ज्वलं सरलं चैव वक्रमारक्तमेव च ।
नेत्रं चतुर्विधं प्रोक्तं तस्य भावा: पृथक् पृथक् ।।
उज्ज्वलं मित्रसंयोगे सरलं पुत्रदर्शने ।
वक्रं च कामिनीभोगे आरक्तं शत्रुदर्शने ।।

(अ) Śiva-purāṇa, Śatarudr 38. 20-21.
(आ) IS 1165-66, Subh 13-14.
(*a*) उज्वलं Subh ; सरसं [स°] Śiva-pur°.
(*b*) वक्त्रम् Subh ; °क्तकं तथा Śiva-pur°.
(*d*) भावं पृथग्बुधा: Śiva-pur.
(*e*) उज्वलं Subh.
(*f*) सरसं [स°] Śiva-pur.
(*g*) वक्त्रे Subh ; °नीयोगे Śiva-pur.

It is said that four-fold is the look : radiant, straightforward, oblique and reddish; it is different, depending on circumstances.

It is radiant when meeting a friend; it is straightforward when looking at one's (own) son; it is oblique in love-making with a girl; it is reddish when the foe appears.

6383

उज्ज्वलगुणमभ्युदितं
क्षुद्रो द्रष्टुं न कथमपि क्षमते ।
दग्ध्वा तनुमपि शलभो
दीप्रं दीपार्चिषं हरति ।।

(अ) PrC 186.
(आ) JS 59. 23 (a. Vallabhadeva), SH 774 (a. Vallabhadeva), IS 1167, Subh 277.
(*a*) उज्वल° Subh ; °भ्युदितं SH.
(*b*) क्षुद्रा SH.
(*c*) हित्वा [द°] JS, SH, Subh ; शलभ: JS, SH.
(*d*) शुभ्रं [दी°] JS, Subh ; क्षिप्रं [दी°] SH ; दीप्रार्चिरपहरति (°हसति JS [var.]) PrC (var.), JS, SH, IS, Subh ; दीपाचिरेपहरति Subh.

Āryā metre.

The mean man cannot anyhow endure to behold the exaltation of the man of radiant merit; / the moth even burns its own body to extinguish the bright flame of the candle. (C. H. Tawney's translation in *Bibl. Ind.* 931).

6384

उज्ज्वलचम्पकमुकुला-
शङ्कितया य: प्रदीपकं स्पृशति ।
कज्जलकलङ्कदाहं
मुक्त्वान्यत् तस्य किं घटताम् ।।

(अ) VS 961.

Āryā metre.

He who touches the (flame of a) lamp apprehending it to be a flaming bud of a *campaka*, what else will happen to him otherwise than that he dirties his finger with soot and gets burnt ? (A. A. R.).

6385*

उज्ज्वलालोकया स्निग्धा त्वया त्यक्ता न राजते ।
मलीमसमुखी वर्ति: प्रदीपशिखया यथा ।।

(अ) Mālatī 10. 4.
(आ) Vidy 758, Sar 4. 55 (p. 434) and 5. 415 (p. 694).
(*a*) उज्वला° Vidy.
(*c*) °मुखा Sar 4. 55.

(This one) affectionate, abandoned by you of bright appearance, with (her) face darkened, does not look to advantage like the oily wick with its end blackened, abandoned by the flame of the lamp giving bright light. (R. D. Karmarkar's translation).

6386*

उज्झती शुचिमिवाशु तमिस्राम्
अन्तिकं व्रजति तारकराजे ।
दिक्प्रसादगुणमण्डनमूहे
रश्मिहासविशदं मुखमैन्द्री ॥

(अ) Kir 9. 18.

(आ) SR 300. 35 (a. Kir), SSB 145. 37 (a. Bhāravi).

(*a*) शुचमि° Kir (in some editions), SR, SSB ; अथ [आशु] Kir (var.).

(*b*) अन्तिके Kir (var.).

Svāgatā metre.

When the lord of the stars [the moon] approached near her the eastern quarter gave up its grief in the form of darkness ; her face, full of smiles in the form of his lustrous rays, put on the decoration in the form of pleasing clearness. (A. A. R.).

6387*

उज्झन्त्य: स्वर्णकाञ्चीर्झणिति रशनया चम्पकन्यासमध्या
तन्वत्यस्तारहारान् विचकिलकलिकापंक्तिमुद्रावलीभि: ।
किं चाशोकप्रवालैररुणमणिमयान् संत्यजन्त्योऽवतंसान्
उत्कीर्णा: कामबाणैरिव हृदि सुहृदो वल्लभानां बभूवु: ॥

(आ) Skm (Skm [B] 1006, Skm [POS] 2. 107. 1) (a. Rājaśekhara), Kav p. 83.

(*b*) °मुक्ता° [°मुद्रा°] Skm (POS).

Sragdhara metre.

Abandoning their golden girdles, they adorned their waists with a belt made of golden *campaka*-flowers, they put on pearl necklaces fashioned from jasmine buds and they gave up their ear-ornaments made of red gems for *aśoka*-sprouts ; they thus verily became the arrows of Cupid in bodily form to be the friends of their beloved lovers. (A. A. R.).

6388

उज्झितवृषयोगा अपि
रतिसमये नरविशेषनिरपेक्षा: ।
कृष्णौकाभिरता अपि
हिरण्यकशिपुप्रिया: सततम् ॥

(अ) Kutt (Kutt [Bl] 314, Kutt [KM] 314).

(आ) GVS 341.

(*a*) कृष्णैकाभिर् Kutt (KM).

(*d*) हिरण्यं सुवर्णम् Kutt (KM) (var.).

Āryā metre.

They[1] have this in common with virtue, and this alone ; they take exception in their lust to no one ; they find their joy through Kṛṣṇa, yet love Hiraṇya-kaśipu, his enemy, gold and delicate dishes, I mean, and the vests of luxury. (E. Powys Mathers's translation).

1. Courtezans.

6389*

उज्झितसौभाग्यमद-
स्फुटयाच्ञानङ्गभीतयोर्यूनो: ।
अकलितमनसोरेका
दृष्टिर्दूती निसृष्टार्था ॥

(अ) ĀrS 2. 128.

Āryā metre.

To young people who were afraid of both, giving up their pride of beauty and the promptings of love, as they were not sure of each other's attitude, their mutual glances served as the efficient female messenger. (A. A. R.).

6390*

उज्झिताहमिति वत्स न द्रूये
राघवेण कुलदूषणभीत्या ।
का त्वमित्यभिहिते बत वन्यान्
श्रावये किमिति मुह्यति चेतः ॥

(आ) Vidy 475.

Svāgatā metre.

I grieve not, child, that I am abandoned by Rāma, afraid as he is of bringing a bad name to the family (otherwise); but my mind is at a loss as to what I am to reply to the foresters when questioned who I am. (A. A. R.).

6391*

उज्झित्वा दिशमम्बरं वरतरं वासो वसानश्चिरं
हित्वा वासरसं पुनः पितृवने कैलासहर्म्याश्रयः ।
त्यक्त्वा भस्म कृताङ्गरागनिचयः श्रीखण्डसारद्रवैर्
देवः पातु हिमाद्रिजापरिणयं कृत्वा गृहस्थः शिवः ॥

(आ) SR 7. 85, SSB 11. 77, RJ 21 (Regnaud 21 a. Caṇḍeśvara), SGPS 170. 7.
(b) पितृयने SSB (printer's error) ; °श्रमः SGPS.
(d) देवेशोऽपि [दे° पा°] SGPS.

Śārdūlavikrīḍita metre.

Giving up his state of being clothed by the quarters and wearing beautiful clothes, abandoning his fondness for dwelling in the cemetery and living in his house at Kailāsa, leaving off the ashes but anointing himself with the unguent of sandal, may the Lord Śiva, becoming a householder by marrying the daughter of Himavān, protect us all. (A. A. R.).

उज्वल° see उज्ज्वल°.

उडिगणपरिवारो नायकोऽप्यो° see No. 2690.

उडुगणपरिवारो नायकोऽप्यो° see Nos. 2690, 2691.



6392

उडुगणपरिवारो नायकोऽप्यौषधीनाम्
अयममृतशरीरः कान्तियुक्तोऽपि चन्द्रः ।
भवति विगतरश्मिर्मण्डलं प्राप्य भानोः
परसदननिविष्टः को लघुत्वं न याति ॥

(आ) NBh 137, SMa 2. 80, Vidy 249, SH 1439, SSSN 247. 1. Cf. No. 2690.
(a) नायकोप्योष° NBh, SMa, SH, SSSN.
(b) अमृतमयशरीरः SMa, Vidy, SH, SSSN.
(c) स खलु [भ°] SSSN; विगततेजा म° SMa; विकलमूर्त्तिर्मण्डलं Vidy, SH.

Mālinī metre.

Even the lord of the medicinal herbs, surrounded by his attendant stars, his body consisting of nectar, and full of splendour—the moon, becomes devoid of lustre when he enters the disc of the sun. Who does not become slighted when entering another's house (uninvited)? (A. A. R.).

6393*

उडुपरिवृढः पत्या मुक्तामयं यदपीडयद्
यदपि बिसिनीं भानोर्जायां जहास कुमुद्वती ।
तदुभयमतः शङ्के सङ्कोचितं निजशङ्कया
प्रसरति नवार्के कर्कन्धूफलारुणरोचिषि ॥

(अ) Naiṣ 19. 51.
(आ) VS 2210 (a. Naiṣ).
(a) मुक्तां सतीं Naiṣ (HSS) ; मुक्तां पुरा VS.
(d) रवौ कोपाटोपादिवारुण° [न° क°] VS ; °कणा° [°फला°] Naiṣ (HSS).

Hariṇī metre.

For the reason that the Moon tormented the lotus, the Sun's wife, when her husband [the Sun] was away and that the lily laughed at her (by blossoming), these two, therefore, I suspect began to shrink [concealed themselves] apprehensive (of their misdoings) when the young Sun rose, having red rays (of anger) similar to the fruit of the *karkandhū*. (A. A. R.).

6394*

उडुपरिषदः किं नार्हत्वं निशः किमु नौचिती
　　पतिरिह न यद् दृष्टस् ताभ्यां गणेयरुचीगणः ।
स्फुटमुडुपतेराश्मं वक्षः स्फुरन्मलिनाश्मन-
　　च्छवि यदनयोर्विच्छेदेऽपि द्रुतं बत न द्रुतम् ॥

(अ) Naiṣ 19. 19.

(*b*) दृष्टो ताभ्यां (tr.) Naiṣ (HSS).

(*d*) मृतं [द्रुतं (first)] Naiṣ (HSS).

Hariṇī metre.

It is not right for the assembly of stars, nor proper for the night that they now refrain from looking at their consort, the Moon, whose rays now wane ? But, the Moon's heart is clearly made of stone, its dark petrified look coming into view. For, alas ! the heart was not quickly rent asunder even when they were separated from him. (K. K. Handiqui's translation).

6395*

उडुराजमुखी मृगराजकटिर्
　　गजराजविराजितमन्दगतिः ।
यदि सा वनिता हृदये निहिता
　　क्व जपः क्व तपः क्व समाधिरतिः ॥

(आ) SR 251. 39, SSB 58. 44, Regnaud I 36.

(*a*) °कटी Regnaud.

(*b*) °गती Regnaud.

(*d*) विधिः [°रतिः] Regnaud.

Toṭaka metre.

The moon-faced one, with the waist of a lion, with her gait majestic like that of a lordly elephant, if that young lady were implanted in his heart, where is prayer, where penance and where the interest in concentration ? (A. A. R).

6396*

उड्डायितः पूर्वदिशा क्रमेण
　　प्रकाशरङ्कः पृथुलः पतङ्गः ।
पारे वियद्विच्युतरश्मिरर्वाक्
　　पतत्रिवानीं क्षपितोऽस्तशैले ॥

(आ) SSB 139. 8 (a. Rāmakṛṣṇa).

Upajāti metre (Indravajrā and Upendravajrā).

Flying up along the eastern quarter gradually, the big bird of the sun illuminating the region, having traversed the sky, with all lustre extinct [exhausted] comes down now on the setting mountain. (A. A. R.).

उड्डीतं विहगैर्मृतं see No. 6397.

6397*

उड्डीनं विहगैर्मृतं जलचरैः क्ष्मान्तर्गतं कच्छपैः
　　पाठीनैः पृथुपङ्कपीठलुठनाद्यस्मिन् मुहुर्मूच्छितम् ।
तस्मिन्नेव सरस्यकालजलदेनागत्य तच्चेष्टितं
　　येनाकुम्भनिमग्नवन्यकरिणां यूथैः पयः पीयते ॥

(आ) SR 119. 18, SSSB 605. 21.

(*a*) उड्डीतं SR (printer's error).

(*b*) मूर्छितम् SSB.

Śārdūlavikrīḍita metre.

The (aquatic) birds have flown away, other aquatic creatures are dead, the tortoises have sheltered themselves under the mud, the *pāṭhīna*-fish, wallowing in the thick mud, have swooned away ; now, in that very lake, due to an untimely heavy downpour, herds of wild elephants drink water immersing themselves up to their foreheads. (A. A. R.).

6398

उड्डीना गुणपत्रिणः सुखफलान्याराद् विकीर्णान्यधः
　　पर्यस्ताः परितो यशस्तबकिताः संपल्लतापल्लवाः ।
प्रागेवापसृतः प्रमोदहरिणश्छाया कथान्तं गता
　　दैवारण्यमतङ्गजेन बलिना भग्नेऽभिमानद्रुमे ॥

(आ) JS 442. 8, ŚP 395, SH 984 *bis* and 187*, SRK 60. 12 (a. ŚP), SR 74. 37, SSB 345. 39.

(*a*) उद्गीना गु° SH 187*; °द्विशीर्णा° SH.

(*b*) यशः स्त° ŚP, SR, SSB, SRK, SH; संपल्लवाः प° SH.

(*c*) °प्रसूतप्र° SR; °पसूतप्र° SSB, SRK; °प्रसूतः प्र° SH.

(*d*) दैन्या° ŚP, SR, SSB, SRK, SH; महता [ब°] ŚP, SR, SSB; सहसा [ब°] SRK; भस्तेपि [भ°] SH 984 *bis*; भस्नेभि° SH 187*.

Śārdūlavikrīḍita metre.

Birds of virtue have flown away, the fruit of happiness has all been scattered, the tendrils of prosperity resulting in bunches of fame have been thrown about on all sides; the deer of joy has taken to flight long ago, all talk of shade has come to an end; thus things are when the tree of self-respect is broken by the wild elephant of (adverse) fate. (A. A. R.).

6399*

उड्डीनानामेषां
प्रासादात् तरुणि पक्षिणां पङ्क्तिः ।
विस्फुरति वैजयन्ती
पवनच्छिन्नापविद्धेव ॥

(अ) ĀrS 2. 122.

Āryā metre.

A flock of birds has flown up in a line, young lady, from the terrace of the mansion; they look like a banner that has been torn and blown away by the wind. (A. A. R.).

6400*

उड्डीयागतमिन्दुमण्डलमिदं किं खञ्जरीटद्वयं
हित्वा कोरकतां विकस्वरतरे याते किमिन्दीवरे ।
इन्दोर्बिम्बमवाप्य जातरभसौ किं वा चकोराविमाव्
आं ज्ञातं शफरीविलासपटुनी नेत्रे कुरङ्गीदृशः ॥

(आ) PV 235 (a. Śaṅkaramiśra).

(*a*) उन्ड्डीया (*sic!*) PV (MS).

(*b*) °न्दीवीरे° PV (MS).

(*d*) आज्ञातं PV (MS).

Śārdūlavikrīḍita metre.

Have two wagtails flown up and settled themselves on this moon's orb? Or have two blue lilies, leaving the condition of buds, reached the state of full bloom?. Or are these two *cakora*-birds, hilarious on reaching the moon's disc? Ah! I understand: These two are the eyes of the gazelle-eyed one darting cleverly like a pair of glittering *śapharī*-fish. (A. A. R.).

6401**

उड्डीयाणं तु सहजं कथितं गुरुणा सदा ।
अभ्यसेदस्ततन्द्रस् तु वृद्धोऽपि तरुणो भवेत् ॥

(आ) ŚP 4414.

The *uḍḍīyāṇa*-form of yogic exercise is quite natural, the preceptor has said so repeatedly, that one should practise it without indolence; then even an old man becomes quite youthful again (as a result thereof). (A. A. R.).

6402**

उड्डीयोर्ध्वं गमने
निपत्यवचना वधोन्मुखी शकुनिः ।
वामे यातुर्निधनं
दिशति विपक्षे विपक्षस्य ॥

(आ) ŚP 2709.

Āryā metre.

If a bird flying upwards suddenly comes down silently eager to kill (its prey) it foretells death to the traveller if it is on his left; if on the other side, it applies to his enemy. (A. A. R.).

6402 A

उत वा तृणवान् मार्गः समो गम्यः प्रशस्यते ।
सुशोध्यस् त्रिविधो मार्गः षड्विधं च स्वकं बलम् ॥

(आ) SSSN 123. 7.
(*c*) त्रिविधं मार्गं SSSN ; (Suggestion : त्रिविधो मार्गः).

That path is good which, though grassy, is even and easy to walk along. The three sorts of path and the six constituents of one's own force should be carefully considered (before one sets out on a military expedition). (S. Bhaskaran Nair's translation).

6403*

उत्कटकण्टककोटी-
घर्षणघृष्टानि हृदि न चिन्तयति ।
असदृशरसविवशमतिर्
विशत्यलिः केतकीकुसुमम् ॥

(आ) Any 127. 156.

Āryā metre.

The bee does not mind the pricks from the bristling thorns when it strains itself in forcing an entry into the *ketakī*-flower, as it is beside itself with pleasure of an extraordinary kind. (A. A. R.).

6404

उत्कण्ठयति मेघानां माला वृन्दं कलापिनाम् ।
यूनां चोत्कण्ठयत्येष मानसं मकरध्वजः ॥

(अ) KāD 2. 118.
(आ) SR 340. 8 (a. Kuv), SSB 212. 4, Kuv *ad* 16. 50 (p. 54), Sar 4. 200.
(*b*) वर्गं [वृन्दं] Kuv, SR, SSB.
(*c*) यूनामुत्कण्ठयत्यद्य Sar.; °यत्पद्य (°यद्य) Kuv, SR, SSB ; °यद्येव KāD (var.).

The line of clouds brings about deep longing in the flocks of peacocks, while the fish-bannered god Cupid fills the minds of young men with deep longing. (A. A. R.).

6405*

उत्कण्ठाकुलचक्रवाकयुवतीनिःश्वासदण्डाहतः
पीयूषद्युतिरच्छदर्पणतुलामारोहति प्रस्थितः ।
कोकानां कृपयेव कुक्कुटरवैराहूयमाने रवौ
दिग् जाता नवधौतविद्रुममणिच्छाया च सौत्रामणी ॥

(आ) Skm (Skm [B] 1183, Skm [POS] 2. 142. 3) (a. Śubhaṅka or Śubhaṅga), Kav p. 114.
(*a*) °तीनिश्वास° Skm (POS) ; °दण्डाहृतः Skm.

Śārdūlavikrīḍita metre.

Struck by the deep sighs of the young female *cakravāka*-birds that are full of deep longing (to be united with their lovers), the nectar-rayed moon attains the state of a clean mirror (covered with mist); when the sun was called in by the crowing of cocks as if out of compassion for the ruddy geese, the eastern quarter has become possessed of a ruddy splendour like that of a coral when freshly polished. (A. A. R.).

6406*

उत्कण्ठाकुलमस्तु कण्टककुले संजायतां ते मनः
सानन्दं पिचुमन्दकन्दलदलास्वादेषु का वा क्षतिः ।
एतत् किं तु तव क्रमेलक कथंकारं सहे दुःसहं
तस्मिन् पुण्ड्रककन्दलीकिसलये येनासि निन्दापरः ॥

(अ) Anymuk 18.

Śārdūlavikrīḍita metre.

Let your mind have deep longing for a mass of thorny shrubs; there is no impediment in your joy fully tasting the (bitter) leaves of the *picumanda*- [margosa] tree; but, oh! camel, how am I to bear this unbearable censorious attitude of yours towards the tender sprouts of the sugar-cane and the banana? (A. A. R.).

6407*

उत्कण्ठितं मनो बाला सुदूरस्था नवं वय: ।
विधिर्वामो रिपु: कामो हा हा दु:खपरम्परा ॥

(श्रा) VS 1204 (a. Rairupaka or Rupaka).

Deep is the longing in the mind, but the girl is far away; youthful is the age, adverse is fate, and Cupid inimical; alas! alas! the series of painful situations! (A. A. R.).

6408*

उत्कण्ठितस्य हृदयानुगुणा वयस्या
संकेतके चिरयति प्रवरो विनोद: ।
संस्थापना प्रियतमा विरहातुराणां
रक्तस्य रागपरिवृद्धिकर: प्रमोद: ॥

(श्र) Mṛcch 3. 3. Cf. No. 6409.

Vasantatilakā metre.

[The lute] Gently the anxious lover's heart befriending, / consoling when true lovers may not meet, / to love-lorn souls the dearest comforts sending, / it adds to sweetest love its more of sweet. (A. W. Ryder's translation).

6409*

उत्कण्ठितस्य हृदयानुगता सखीव
संकीर्णदोषरहिता विषयेषु गोष्ठी ।
क्रीडारसेषु मदनव्यसनेषु कान्ता
स्त्रीणां तु कान्तरतिविघ्नकरी सपत्नी ॥

(श्र) Cār 3. 1. Cf. No. 6408.

Vasantatilakā metre.

[The lute] Like a friend, it follows the lover's heart; it is a discourse of flawless melody on the objects of his love; a beloved companion in the passionate delight of love-dalliance; a co-wife to ladies that comes between them and their loves. (C. R. Devadhar's translation).

उत्कण्ठिता च वास° see तासामष्टौ भेदा:.

6410*

उत्कम्पघर्मपिच्छिल-
दो:साधिकहस्तविच्युतश् चौर: ।
शिवमाशास्ते सुतनु
स्तनयोस्तव चञ्चलाञ्चलयो: ॥

(श्र) ĀrS 2. 133.

Āryā metre.

The thief has slipped away from the hold of the watchman as he was trembling and his hand slippery by sweat; he wishes well, charming one, to your bosom with the covering garment in a flutter. (A. A. R.).

6411*

उत्कम्पिनी भयपरिस्खलितांशुकान्ता
ते लोचने प्रतिदिशं विधुरे क्षिपन्ती ।
क्रूरेण दारुणतया सहसैव दग्धा
धूमान्धितेन दहनेन न वीक्षितासि ॥

(श्र) Tāpasavatsarāja 2. 16.

(श्रा) Kpr 7. 187 (a. Ratnāvalī [?]), VyVi *ad* 3. 28 (p. 504), KāP 194. 16–195. 2 a. Ratnāvalī), DhV *ad* 3. 60 (p. 250), KHpk 83. 81.

(*c*) तीष्णेति KHpk.

(*d*) धूमाग्नितेन VyVi; धूमाञ्चितेन KāP.

Vasantatilakā metre.

Trembling and having the clothing gliding off through fear, and casting those timid glances all round, thou wert burnt by the cruel fire blinded by smoke, and wert no longer seen. (G. Jhā's translation [revised version]).

6412

उत्कम्पोऽपि सकम्प एव हृदये चिन्तापि चिन्तान्विता
नि:श्वासा अपि नि:श्वसन्त्यनिभृतं बाष्पोऽपि बाष्पायते ।
कान्तां संस्मरतो विदेशवसतेर्नक्तंदिवं कामिन:
प्रारोहा इव निष्पतन्ति मनसो दु:खानि दु:खान्वितात् ॥

(आ) Skm (Skm [B] 919, Skm [POS] 2. 89. 4), VS 1152 (a. Śarvaṭa). Cf. प्रयासि प्रणय°.

(*a*) उत्क° Skm (B) (printer's error).

(*b*) निश्वासा Skm (POS); निश्वस° Skm (POS); निःश्वसन्ति नि° VS.

(*c*) कान्तस्य स्मरणे स्मराहितमतेः कष्टं हि रक्तात्मनः VS.

(*d*) निःसरन्ति हृदये दुःखस्य धिग्वल्लभम् VS.

Śārdūlavikrīḍita metre.

Even a tremor in the heart is in a tremble, anxiety is full of worry, even sighs are sighing and even tears are full of tears—thus to the lover thinking of his beloved, residing far away, day and night, agonies drop out like shoots from the mind which is full of pain. (A. A. R.).

6413*

उत्कम्पो हृदये स्खलन्ति वचनान्यावेगलोलं मनो
गात्रं सीदति चक्षुरश्रुकलुषं चिन्ता मुखं शुष्यति ।
यस्यैषा सखि पूर्वरङ्गरचना मानः स मुक्तो मया
वन्द्यास्ता अपि योषितः क्षितितले यासामयं संमतः ॥

(अ) Amar (NSP) 156 (doubtful).

(आ) VS 1158 (a. Amaruka).

(*d*) यासमय Amar (printer's error).

Śārdūlavikrīḍita metre.

There is a tremor in the heart (out of longing), words falter, the mind is unsteady due to the force of desire, the body languishes, the eyes get filled with tears, anxiety dries up the face,—that jealous anger whose preliminaries are these, oh! friend, I have abandoned; those young ladies of the earth who approve of this (painful experience) are to be bowed to. (A. A. R.).

6414*

उत्कर्णं करिणां गणेन विकसन्मोदं चिराद् बर्हिभिः
क्रीडाकेशरिभिश्च पञ्जरगतैः कोपस्फुरल्लोचनम् ।
कुञ्जोत्सङ्गभुवि प्रकम्पतरलं सीमन्तिनीभिः क्षणात्
पीतः श्रोत्रपुटेन देव परितः प्रातर्मृदङ्गध्वनिः ॥

(आ) Skm (Skm [B] 1535, Skm [POS] 3. 33. 5) (a. Sāñcadhara).

(*b*) °ल्लीचनम् Skm (B) (printer's error).

(*d*) श्रीत्रपुटेन Skm (B) (printer's error).

Śārdūlavikrīḍita metre.

With ears erect by the herd of elephants, blooming with joy by the peacocks for a long time, with eyes throbbing with anger by the pet lions in their cages, with the tremor of agitation by the women (who had spent the night) in the arbours,—thus, oh! king, the sound of your drums beaten in the early morning are taken in by the ears on all sides. (A. A. R.).

6415*

उत्कर्णोऽयमकाण्डचण्डिमपटुः स्फारस्फुरत्केसरः
क्रूराकारकरालवक्त्रविकटस्तब्धोर्ध्वलाङ्गूलभृत् ।
चित्रेणापि न शक्यतेऽभिलिखितुं सर्वाङ्गसंकोचनाच्
चीत्कुर्वद्गिरिकुञ्जकुञ्जरशिरःकुम्भस्थलस्थो हरिः ॥

(आ) SR 207. 4, SSB 571. 5.

(*b*) °स्तब्धोर्ध्वलालङ्गूभृत् SSB (*sic!*).

Śārdūlavikrīḍita metre.

Holding his ears erect, with unexpected fierceness, with his bushy mane shining, with his cruel and terrifying mouth gaping, and bearing aloft his tail steadily, the lion seated on the broad head of an elephant which emits cries of terror in the mountain valley presents a spectacle which could not be (adequately) painted even in a picture as all his limbs are contracted in steady alertness (of killing the elephant). (A. A. R.).

6416

उत्कर्तितुं समर्थोऽपि गन्तुं चैव सपक्षकः ।
द्विरेफो गन्धलोभेन कमले याति बन्धनम् ।।

(अ) Śukranīti 1. 107.

Though clever enough to pierce through and fly out using its wings, the bee, due to his greed of the smell (of honey) gets himself imprisoned in a lotus.[1] (A. A. R.).

1. Though a king might be able to penetrate through (his foes) and come out with the aid of his allies, he gets himself imprisoned by his foes due to his greed for excessive booty.

6417

उत्कर्षवान् निजगुणो
यथा यथा याति कर्णमन्यस्य ।
धनुरिव सुवंशजन्मा
तथा तथा सज्जनो नमति ।।

(आ) SMH 11. 30, SR 48. 119, SSB 305. 121.

Āryā metre.

Whenever his qualities of eminence reach the ears of another, a good person of noble birth bows his head (in humility) as does a bow of excellent bamboo when its string is drawn to the ears by archers. (A. A. R.).

6418

उत्कर्षो नैव नित्यः स्यान्नापकर्षस् तथैव च ।
प्राक् कर्मवशतो नित्यं सधनो निर्धनो भवेत् ।।

(अ) Śukranīti 3. 66.

Elevation to prosperity is never permanent nor is a period of depression (to human beings): as the result of the deeds done previously a rich man may any time become poor. (A. A. R.).

6419

उत्कलिकाबाहुल्यं
तत् तत् स्वाभाविकं द्रवत्वं च ।
स च निरुपाधिस्नेहस्
तेनेशस्य प्रिया गङ्गा ।।

(आ) JS 369. 1 (a. Mālatīmādhava).

(*a*) उद्वेचिकाबाहुल्यं JS (var.).

Āryā metre.

There is a profusion of deep longing and a natural melting quality (of the heart), that is the affection which seeks not a cause, as Gaṅgā, with a profusion of rising waves, and naturally melting condition of the water, to Lord Śiva. (A. A. R.).

6420*

उत्कल्लोलस्य लक्ष्मीं लवणजलनिधिर्लम्भितः क्षीरसिन्धोः
को विन्ध्यः कश्च गौरीगुरुरिति मरुतामभ्युदस्तो विवेकः ।
नीताः कर्कत्वमर्कप्रवहणहरयो हारितोत्सङ्गलक्ष्मा
राजन्नुद्दामगौरैरजनि च रजनीवल्लभस्त्वद्यशोभिः ।।

(आ) SkV 1001 (a. Abhinanda), Prasanna 76 *a*.

(*a*) लक्ष्मी° SkV (var.); °निधिर्लंघितः Prasanna.

(*d*) त्वद्‌शोभिः SkV (var.).

Sragdharā metre.

The water of the ocean has taken the appearance / of foaming billows from the sea of milk ; / the gods cannot distinguish / black Vindhya from the Snowy Mount. / The chestnut steeds of Phoebus are turned white / and Luna's orb has lost its mark. / All this, oh ! monarch, has been brought to pass / by your bright fame. (D. H. H. Ingalls's translation).

6421*

उत्कामुन्मनयन्त्येते बालां तदलकत्विषः ।
अम्भोधरास् तडित्वन्तो गम्भीराः स्तनयित्नवः ।।

(अ) KāD 3. 136.

(*d*) गम्भीरास्त° KāD (var.).

The rumbling clouds that have lightning within and are deep black as well imitating the glow of her tresses of locks of hair are making the girl anxious (for her beloved). (K. Ray's translation).

6422*

उत्कीर्णा इव वासयष्टिषु निशानिद्रालसा बर्हिणो
धूपैर्जालविनिःसृतैर् वलभयः संदिग्धपारावताः ।
आचारप्रयतः सपुष्पबलिषु स्थानेषु चार्चिष्मतीः
संध्यामङ्गलदीपिका विभजते शुद्धान्तवृद्धो जनः ॥

(अ) Vik 3. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 86).
(*b*) वडभयः Vik (var.).
(*d*) °वर्तिका [°दी°] Vik (var.); वृद्धाजनः Vik (var.).

Śārdūlavikrīḍita metre.

The peacocks drowsing at the approach of night look like sculptured (figures) on their perches; the pigeons on the terrace-tops are scarcely distinguishable from the incense that flows through the lattices; and the old matrons of the inner apartment ready to perform the customary acts (of the hour) are distributing in places adorned with flower-offerings the auspicious lights of evening that are burning brightly. (C. R. Devadhar's translation).

6423*

उत्कूजति भ्रमति रोदिति रारटीति
पद्मानि चोत्क्षिपति चञ्चुपुटेन दूरम् ।
तोये निमज्जति शशाङ्कमुदीक्षते च
कष्टं प्रियाविरहितो निशि चक्रवाकः ॥

(आ) VS 1991. Cf. No. 6424.

Vasantatilakā metre.

It cries out in distress, wanders listlessly, weeps, shrieks aloud frequently, pecks at and throws away the lotuses with its beak, plunges into the water (for coolness) and looks at the moon (in disgust); alas! so does the ruddy goose [*cakravāka*] separated from its mate at night. (A. A. R.).

6424*

उत्कूजति श्वसिति मुह्यति याति तीरं
तीरात् तरुं तरुतलात् पुनरेति वापीम् ।
वाप्यां न तिष्ठति न चास्ति मृणालखण्डं
चक्रः क्षपासु विरहे खलु चक्रवाक्याः ॥

(आ) Any 71. 153, AAS 2. 8, Sar 5. 118, Vidy 168. Cf. No. 6423.
(*a*) उत्कूजित AAS (MS); एवसति Any.
(*b*) तीरान्तरं AAS; तरुवरात् Vidy.
(*c*) रज्यति [ति°] Sar; मज्जति Vidy; मृडाल° Vidy.
(*d*) क्षिपासु AAS.

Vasantatilakā metre.

It shrieks aloud, sighs (deeply), falls into a swoon, goes to the bank (of the lake), moves near the root of a tree, from the tree plunges once again into the lake; thus the ruddy goose [*cakravāka*] spends the nights separated from the female *cakravāka*. (A. A. R.).

6425*

उत्कूजन्तु वटे वटे बत बकाः काका वराका अपि
क्रांकुर्वन्तु सदा निनादपटवस्ते पिप्पले पिप्पले ।
सोऽन्यः कोऽपि रसालपल्लवलवग्रासोल्लसत्पाटव-
क्रीडत्कोकिलकण्ठकूजनकलालीलाविलासक्रमः ॥

(आ) JS 72. 12, Any 64. 102, RJ 377, SR 226. 147 (a. JS), SSB 616. 24.
(*b*) काङ्कुर्वन्तु JS (var.).
(*c*) °पाटवः Any.

Śārdūlavikrīḍita metre.

Let the cranes and the poor crows shriek (with all their might) in every banyan tree, let them be painfully noisy, clever as they are in shouting, in every holy fig tree; but there is another, the sweet and pleasure-giving music of the cuckoos that sport in the mango-trees and have their throats rendered sweet by tasting the mango sprouts. (A. A. R.).

6426*

उत्कृत्य ज्वलितात् शवात् कथमपि प्रेताशनः पैशितीं
पेशीमग्निमयीं निगीर्य सहसा दन्दह्यमानोदरः ।
धावत्युत्प्लवते मुहुर्निपतति प्रोत्तिष्ठति प्रेक्षते
विष्वक्क्रोशति संपिनष्टि जठरं मुष्ट्या हते मस्तकम् ॥

(आ) JS 329. 7, ŚP 4077, SR 366. 4 (a. ŚP), SSB 259. 8.
(*a*) ज्वलितां ŚP, SR, SSB.
(*d*) चलन्मस्तकः [हते म°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Tearing off pieces of fleshy muscles somehow from burning corpses and swallowing the same very hot, the devil has a burning sensation in his belly and he runs, leaps, falls down frequently, jumps up, looks all around, shrieks aloud, pounds his belly with his closed fist and strikes his head. (A. A. R.).

6427*

उत्कृत्योत्कृत्य कृत्तिं प्रथममथ पृथूच्छोफभूयांसि मांसान्य्
अंसस्फिक्पृष्ठपिण्डाद्यवयवसुलभान्युग्रपूतीनि जग्ध्वा ।
आत्तस्नाय्वन्त्रनेत्रः प्रकटितदशनः प्रेतरङ्कः करङ्काद्
अङ्कस्थादस्थिसंस्थं स्थपुटगतमपि क्रव्यमव्यग्रमत्ति ॥

(अ) Mālatī 5. 16.
(आ) SkV 1530, JS 328. 1 (a. Bhavabhūti), ŚP 4075 (a. Bhavabhūti), PdT 178, SU 999 (a. Bhavabhūti), RJ 1361, SRK 293. 1 (a. RJ), RA 6. 69, SR 366. 7 (a. Mālatī), SSB 259. 11 (a. Bhavabhūti), Daś *ad* 4. 73 (a. Mālatī), Kpr 4. 42, KāP 83. 9-12, Amd 67. 22, Kāvyān 31. 1-4, KH 95. 8-11, Sāh 3 *ad* 236 (p. 90-91), Alkeś *ad* 20. 24, RK *ad* 7. 33, KāRu *ad* 7. 33, AIR 598.
(*a*) पृथूत्सेधभूयांसि Mālatī (NSP), SRK, Kpr, KāP, PdT; पृथूच्छोभ° JS, SkV (var.).
(*b*) अङ्गस्फि° SkV; °पीठा° [पिण्डा°] Mālatī (NSP), SRK ; °पिंडान्यव° SkV (var.); पिण्डद्याद्य° Amd, Kpr, KH, KāP ; °भान्यन्त्रपू° Amd (but some texts as above); अग्रपूतीनि SkV.
(*c*) आर्त्तः पर्यस्तनेत्रः Kpr, Daś, KāP, KāRu, RK ; अत्तस्नाय्वान्त्र° JS ; अन्तः पर्यस्त° PdT, Sāh, RA ; °नेत्रात् (°त्र) SRK, KH, Kāvyān, Amd.
(*d*) °सस्थस्थपु° SkV ; स्थघटगतमपि JS (var.).

Sragdharā metre.

Having repeatedly torn off the skin first, and then having devoured the lumps of flesh, made big owing to great swelling, easy to be obtained from limbs like shoulders, hinder parts, back, and thighs, (and) stinking horribly, appropriating sinews, entrails and eyes (and) exhibiting (his) teeth, a famished ghost is eating up without caring for anything else, raw flesh remaining in the bones, even though found in irregular places, from a skeleton placed on (his) lap. (R. D. Karmarkar's translation).

6428*

उत्कृत्योत्कृत्य गर्भानपि शकलयतः क्षत्रसंतानरोषाद्
उद्दामस्यैकविंशत्यवधि विशसतः सर्वतो राजवंश्यान् ।
पित्र्यं तद्रक्तपूर्णह्रदसवनमहानन्दमन्दायमान-
क्रोधाग्नेः कुर्वतो मे न खलु न विदितः सर्वभूतैः स्वभावः ॥

(अ) Mahāvīra 2. 48.
(आ) Daś *ad* 4. 15 (p. 197), RA 4. 53, KHpk 135. 139.
(*b*) विशसतः Daś, RA, KHpk.

Sragdharā metre.

Known indeed by all creatures is my[1] nature, who am ever tearing from the womb and cutting into pieces even unborn babes, from my anger towards the descendants of Kṣatriya-s; and who am filled with pride, and subdue on every hand the families of Kṣatriya-s, even to twenty-one times, and make the fire-like anger of my sire burn lower by reason of his great delight arising from death-offerings of pools filled with their blood. (J. Pickford's translation).

1. Jāmadagnya's.

6429

उत्कृष्टबलवीर्यस्य विजिगीषोर्जयैषिण: ।
गुणानुरक्तप्रकृतेर् यात्रा यानमिति स्मृतम् ॥

(अ) KN (KN [ĀnSS] 11. 1, KN [TSS] 11. 1).

(आ) SRHt 158. 2 (a. KN), SSSN 123. 2 (a. KN).

The expedition which an eminently powerful and energetic sovereign whose subjects are loyally attached to him through his many excellent qualities, sets out upon, in order to obtain victory, is called *yāna*. (M. N. Dutt's translation).

6430

उत्कृष्टमध्यमनिकृष्टजनेषु मैत्री
यद्वच्छिलासु सिकतासु जलेषु रेखा ।
वैरं क्रमादधममध्यमसज्जनेषु
यद्वच्छिलासु सिकतासु जलेषु रेखा ॥

(आ) NBh 63, SRM 2. 2. 53.

(इ) PrŚ (C) 5.

(*a*) मित्रं [मै°] PrŚ (C).

Vasantatilakā metre.

Friendship with the best of people, middlings and the low, is like lines drawn on rocks, sand, and water, respectively; enmity, similarly, with the worthless, the middlings and the good people is like lines drawn on rocks, sand, and water, in that order. (A. A. R.).

6431

उत्कोचं प्रीतिदानं च द्यूतद्रव्यं सुभाषितम् ।
कामिनीं प्रथमावस्थां सद्यो गृह्णाति बुद्धिमान् ॥

(अ) Śto Intr. 47 (326. 28-29).

(आ) SSNL 19.

(*c*) चोरद्रव्यविभागं च SSNL.

The wise one grabs immediately at bribes, gifts, stakes (in gambling), wise sayings and a sweetheart in her first youth.

6432-34

उत्कोचकाश्चौपधिका वञ्चका: कितवास् तथा ।
मङ्गलावेशवृत्ताश्च भद्रप्रेक्षणिकै: सह ॥
असम्यक्कारिणश्चैव महामात्राश्चिकित्सका: ।
शिल्पोपचारयुक्ताश्च निपुणा: पण्ययोषित: ॥
एवमाद्यान् विजानीयात् प्रकाशाँल्लोककण्टकान् ।
विगूढचारिणश्चान्यान् अनार्यानार्यलिङ्गिन: ॥

(अ) Mn 9. 258-260.

(आ) Vivādaratnākara 906.

(*ab*) उत्कोचकांश्चोपधिकान् वञ्चकान् कितवांस् तथा Medhātithi's commentary.

(*a*) °सोपधिका: [°श्चौप°] Mn (var.).

(*c*) °वृत्तान् Mn (var.).

(*d*) भद्राश्चेक्षणिकै: Govindrāja's, Kullūka's, Rāghavānanda's and anonymous Kaśmīrian's commentaries, Vulgata; भद्राश्चेक्षणिकास् (मद्रा°) तथा Nandana's commentary.

(*e*) शिल्पोपकार° Mn (var.).

(*g*) शिल्पोपकार° Nārāyaṇa's and Nandana's commentaries.

(*i*) एवमादीन् Vulgata; विजातीयान् Nārāyaṇa's and Nandana's commentaries.

Those who take bribes, cheats and rogues, gamblers, those who live by teaching [the performance of] auspicious ceremonies, sanctimonious hypocrites, and fortune-tellers,

Officials of high rank and physicians, who act improperly, men living by showing their proficiency in arts, and clever harlots,

These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Āryans who wear the marks of Āryans, he[1] should know to be thorns (in the side of his people). (G. Bühler's translation).

1. The king.

6435

उत्कोचपारितोषक-
भाटसुभाषिततरार्थचौर्यांशाः ।
तत्क्षणमेव ग्राह्याः
षडन्यकाले न लभ्यन्ते ॥

(आ) VS 2349 and 2889, SSSN 83. 94.

(*ab*) पारितोषकभार्या VS 2349 (var.).

(*b*) भागसु° SSSN; °परार्थचौर्यं VS (var.); °कथार्थ° [°तरार्थ°] SSSN.

Āryā metre.

There be six things a man should take the moment they are offered, lest he get no second chance of taking them: a bribe, a reward for good tidings, rent, a good saying [*subhāṣita*], stolen goods, and one's share of a heritage. (P. Peterson's translation in VS *ad* 2349).

उत्क्रम्पो° see उत्कम्पो°.

6436*

उत्क्रान्तं गिरिकूटलङ्घनसहं ते वज्रसारा नखास्
तत्तेजश्च तदूर्जितं स च नगोन्माथी निनादो महान् ।
आलस्यादविमुञ्चता गिरिगुहां सिंहेन निद्रालुना
सर्वं विश्वजयैकसाधनमिदं लब्धं न किंचित् कृतम् ॥

(आ) SkV 1035, Skm (Skm [B] 1818, Skm [POS] 4. 36. 3), Prasanna 198*b*.

(*a*) तत्क्रांतं SkV (var.).

(*b*) नख...माथी विनादो महा Prasanna.

(*d*) कृतः [कृ°] Prasanna.

Śārdūlavikrīḍita metre.

His leap might clear the peaks of mountains; / his claws are diamond sharp; / he has courage, pride, and his roaring splits the hills. / Yet this lazy lion, who sleeps and will not quit his cave, / though he possess the perfect instruments of conquest, / accomplishes but nothing. (D. H. H. Ingalls's translation).

6437*

उत्क्रान्तानामामिषायोपरिष्टाद्
अध्याकाशं बभ्रमुः पत्रवाहाः ।
मूर्ताः प्राणा नूनमद्याप्यवेक्षा-
मासुः कायं त्याजिता दारुणास्त्रैः ॥

(अ) Śiś 18. 73.

(आ) SR 130. 102 (a. Śiś), SSB 441. 102 (a. Māgha).

Śālinī metre.

The birds hovered in the sky over the bodies of those who had lost their lives, in order to eat their flesh; surely they are the lives in embodied form of those who were separated (from their bodies) by cruel arrows, viewing their former bodies even now (out of former attachment). (A. A. R.).

6438

उत्क्रामद्भिश्च यः प्राणैः प्रयतः शिष्टसंमतः ।
चिन्तयेन् मनसा गङ्गां स गतिं परमां लभेत् ॥

(अ) MBh (MBh [Bh] 13. 27. 69, MBh [R] 13. 26. 70, MBh [C] 13. 1828).

(आ) IS 1169.

(*a*) यत् [यः] MBh (var.).

(*b*) °संमतैः MBh (var.).

(*d*) सद्गतिं MBh (var.).

The man of righteous conduct who, with rapt soul, thinks of Gaṅgā at the time when his life-breaths are about to leave his body, succeeds in attaining to the highest end. (P. C. Roy's translation).

6439*

उत्क्षिप्तं करकङ्कणद्वयमिदं बद्धा दृढं मेखला
यत्नेन प्रतिपादिता मुखरयोर्मञ्जीरयोर्मूकता ।
आरब्धे रभसान् मया प्रियसखि क्रीडाभिसारोत्सवे
चण्डालस्तिमिरावगुण्ठनपटक्षेपं विधत्ते विधुः ॥

(आ) Sāh *ad* 3. 115 (p. 47), SR 356. 30 (a. Sāh), SSB 241. 9.

Śārdūlavikrīḍita metre.

I have laid aside this my pair of bracelets, I have fastened my girdle tight; with much pains I have produced dumbness in my chattering anklets;—and, oh my dear friend, just when I had begun to be eagerly impatient to set out on Love's errand, this wretch of a moon throws aside the protecting mantle of the dark! (J. R. Ballantyne's translation).

6440*

उत्क्षिप्तं सखि वर्तिपूरितमुखं मूकीकृतं नूपुरं
काञ्चीदाम निवृत्तघर्घररवं क्षिप्तं दुकूलान्तरे।
सुप्ताः पञ्जरसारिकाः परिजनोऽप्याघूर्णितो निद्रया
शून्यो राजपथस्तमांसि निविडान्येह्येहि निर्गम्यताम्॥

(आ) Skm (Skm [B] 778, Skm [POS] 2. 61. 3) (a. Yogeśvara), Kav p. 77.

(a) मूकीकृतं Skm (POS); नू पुरं Skm (B) (printer's error).

(c) सुप्ता Skm (POS); आधूर्णितो Skm (B) (corrected to °घू°).

Śārdūlavikrīḍita metre.

Throwing a pad (of threads) into their mouths, the anklets, oh! friend, have been silenced; the girdle, with its petty bells quiet, has been covered over by a silken garment; the she-parrots in cages are asleep; the servants are reeling under the influence of slumber; the main road is deserted and the darkness is dense: Come, come, let us go. (A. A. R.).

6441*

उत्क्षिप्तं सह कौशिकस्य पुलकैः साकं मुखैर्नामितं
भूपानां जनकस्य संशयधिया सार्धं समास्फालितम्।
वैदेहीमनसा समं च सहसा कृष्टं ततो भार्गव-
प्रौढाहंकृतिकन्दलेन च समं भग्नं तदैशं धनुः॥

(अ) Mahān 1. 23.

(आ) Skm (Skm [B] 2095, Skm [POS] 5. 19. 5) (a. Gadādharanātha or Gadādhara in Skm [POS]), Amd 233. 632, AR 105. 10-14, AIK 330. 220-24, AIR 214.

(a) सार्धं [सा°] Mahān, Skm, AR, AIK, (see b); तुल्यं [सा°] Skm (var.).

(b) साकं [सा°] Mahān, Skm, AR, AIK, (see a).

(c) वैदेह्या AR.

(d) °दुर्मदेन सहितं (सदृशं Skm [B]) तद्भग्नमैशं धनुः Mahān, Skm; तद्भग्नमैशं AR, AIK.

Śārdūlavikrīḍita metre.

The bow of Lord Śiva has been lifted along with the thrills of the sage Viśvāmitra; bent along with [down cast] faces of (unsuccessful) princes; it was stringed and twanged along with doubts in the mind of king Janaka; it [the string] was drawn quickly along with the (eager) mind of Sītā and it was broken (into two) along with the sprout of pride of the sage Paraśurāma. (A. A. R.).

6442*

उत्क्षिप्तबाहुदर्शित-
भुजमूलं चूतमुकुल मम सख्या।
आकृष्यमाण राजति
भवतः परमुच्चपदलाभः॥

(अ) ĀrS 2. 134.

Āryā metre.

When my friend raises her hand disclosing the root of her arms [her bosom] to you, oh! mango bud, and when she pulls you near her the height (of pleasure) is resplendent in you. (A. A. R.).

6443*

उत्क्षिप्तमुच्छ्रितसितांशुकरावलम्बैर्
उत्तम्भितोडुभिरतीवतरां शिरोभिः ।
श्रद्धेयनिर्झरजलव्यपदेशमस्य
विष्वक्तटेषु पतति स्फुटमन्तरीक्षम् ॥

(अ) Śiś 4. 25.
(आ) SSB 455. 6 (a. Māgha).
(*d*) °मन्तरिक्षम् SSB.

Vasantatilakā metre.

Evidently the sky (itself) held up mostly by the heads[1] which have for their support the raised hands[2] of the moon, and which have propped themselves on the stars, is falling all around on the slopes of this (mountain) under the credible title of the water of the mountain-torrents. (M. S. Bhandare's translation).

1. Peaks of the mountain.
2. Rays.

6444*

उत्क्षिप्ता अपि दन्तीन्द्रैः कोपनैः पत्तयः परम् ।
तदसूनहरन् खड्ग- घातैः स्वस्य पुरः प्रभोः ॥

(अ) Kum 16. 33. Cf. No. 6445.
(आ) SR 128. 14, SSB 437. 14.
(*a*) आक्षिप्ता Kum (NSP), but Kum (var.), SR, SSB as above ; हस्ती° [दन्ती°] Kum (var.), SR, SSB.
(*b*) करैः [ परम् ] Kum (var.), SR, SSB.
(*c*) ते रिपूनहनन् Kum (var.), SR, SSB ; तद्रिपूनहरन् Kum (var.).
(*d*) -पातैः [-घा°] Kum (var.), SR, SSB.

Though the foot-soldiers were caught and tossed up by the enraged lordly elephants, (as they came down), they took the lives of those elephants by striking with their swords in the presence of their master. (S. Bhaskaran Nair's translation).

6445*

उत्क्षिप्य करिभिर्दूरान् मुक्तानां योधिनां दिवि ।
प्रापि जीवात्मभिर्दिव्या गतिर्वा विग्रहैर्मही ॥

(अ) Kum 16. 34. Cf. No. 6444.
(आ) SR 128. 15 (a. Kum), SSB 437. 15.
(*b*) दिवः Kum (var.).
(*d*) (अ)ङ्गनैषां [ग°] Kum (SK) ; (अ)ङ्गनाकण्ठ-परिग्रहः Kum (var.), SR, SSB.

Of the soldiers who were caught by the elephants in their trunks and thrown up high in the sky, the souls took a heavenly route upwards and the bodies fell on the earth[1]. (S. Bhaskaran Nair's translation).

1. Accepting the reading in *pāda d* as (अ)ङ्गनाकण्ठपरिग्रहः H. H. Wilson translates this verse : "The elephants caught the warriors and threw them at a distance. As soon as they were dead their souls held the celestial damsels by the neck [*embraced*]".

6446

उत्क्षिप्य टिट्टिभः पादाव् आस्ते भङ्गभयाद् दिवः ।
स्वचित्तकल्पितो गर्वः कस्य नात्रापि विद्यते ॥

(आ) SLPr 47. 10-11.

The *ṭiṭṭibha*-bird throws up its legs (to support) the sky, as it is afraid of the sky's falling on it ; Who has not that kind of conceit even here, a pride that is imagined in his own mind ? (A. A. R.).

उत्क्षिप्य टिट्टिभः पादौ see स्वचित्तकल्पितो गर्वः.

6447*

उत्क्षिप्यालकमालिकां विलुलितामापाण्डुगण्डस्थलाद्
विश्लिष्यद्वलयप्रपातभयतः प्रोल्लास्य किंचित् करौ ।
द्वारस्तम्भनिषण्णगात्रलतिका केनापि पुण्यात्मना
मार्गालोकनदत्तदृष्टिरबला तत्कालमालिङ्ग्यते ॥

(अ) RŚ 1. 148.
(आ) Skm (Skm [B] 763, Skm [POS] 2. 58. 3) (a. Rudraṭa), SG 774 (a. Rudra).
(*b*) प्रोन्नम्य Skm (var.).
(*d*) °गत° [°दत्त°] Skm (var.).

Śārdūlavikrīḍita metre.

Tossing up her disordered tresses falling on the cheeks which are pale (by separation from the lover) and raising the hands a little as she is afraid of the slipping of the bracelets that have become loose (by emaciation) and supporting her creeper-like body against the door-frame, the young wife casts her glances at the road (by which the husband should return) ; fortunate is the lover who comes then and embraces her. (A. A. R.).

6448*

उत्क्षिप्योच्चैः प्रस्फुरन्तं रदाभ्याम्
ईषादन्तः कुञ्जरं शात्रवीयम् ।
शृङ्गप्रोतप्रावृषेण्याम्बुदस्य
स्पष्टं प्रापत् साम्यमुर्वीधरस्य ॥

(अ) Śiś 18. 38.

(आ) SR 129. 76 (a. Śiś), SSB 440. 76 (a. Māgha).

Śālinī metre.

The mighty tusked elephant threw up high the enemy's elephant in convulsion with his tusks; it clearly bore resemblance to a peak of a mountain with a cloud of the rainy season clinging to it. (A. A. R.).

6449*

उत्खातं निधिशङ्कया क्षितितलं ध्माता गिरेर्धातवो
निस्तीर्णः सरितांपतिर्नृपतयो यत्नेन संसेविताः ।
मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः
प्राप्तः काणवराटकोऽपि न मया तृष्णेऽधुना मा भव ॥

(अ) BhŚ 149.

(आ) SRHt 227. 28 (a. BhŚ), SSSN 175. 14 (a. BhŚ), SH 1061 (a. BhŚ), SR 77. 49 (a. BhŚ), SSB 350. 52, SPR 293. 2 (a. BhŚ), SRK 66. 4 (a. BhŚ), Pad 89. 42 (a. BhŚ), SSJ 35. 4, SK 2. 201 ; 7. 24, SU 1040 (a. BhŚ), SN 334, SSD 4. f 7*a*, SSV 1094, JSub 140. 2, IS 1170, Subh 287, A Code of Gentoo Laws ... London 1776, p. XXVIII.

(*a*) उत्सवातं IS ; क्षितितले or क्षिततितं BhŚ (var.) ; ध्याता or ध्मता or धौता [ध्मा°] BhŚ (var.) ; गिरेर्धावो or गिरिधा° IS.

(*b*) विस्तीर्णः or निस्तिर्णस् BhŚ (var.) ; युद्धेन or यांतेन BhŚ (var.) ; यत्ने BhŚ (var.) ; संतोषिताः BhŚ (var.), SRHt, SSSN, SH, SR, SRK, Pad; युद्धे समाराधिताः BhŚ (var.) ; संतोषितः (°ताः) SPR, IS.

(*c*) नीता BhŚ (var.) ; स्मशाने BhŚ (var.) ; क्षपाः or निशा (°शां) or निषा BhŚ (var.); वने BhŚ (var.).

(*d*) प्राप्तः काणकपर्दकोऽपि or संप्राप्तो (°प्तश्च) वराटको हि or लब्धः काणवराटकोऽपि or प्राप्ता कापि वराटिका न च मया BhŚ (var.) ; प्राप्तं काण BhŚ (var.) ; तया [म°] BhŚ (var.); ऽधुना मुंच मां BhŚ (var.), SSB, Pad, SR, SRK; ऽधुना मां त्यज or ऽधुना मुंचति or ह्यकामा भव BhŚ (var.); सकामा भव BhŚ (var.), SRHt, SSSN ; सकमा भव IS ; मंच मां (*sic !*) SH ; मुचं माम् (*sic !*) [मा भ°] SPR.

Śārdūlavikrīḍita metre.

I mined the earth in search of treasure, / smelted iron mountains' rocky boards, / crossed treacherous oceans' expanses, / placated kings with devoted care ; / bent on evoking the powers occult, / by night I roamed the burning grounds. / Yet ne'er a broken cowry shell did I obtain— / cursed greed, grant me at least some reprieve ! (Barbara Stoler Miller's translation).

6450*

उत्खातच्छिन्नसंध्यारुणकमलवनो व्योमकासारमध्यं
मन्ये मत्तो निशीथाह्वयवनमहिषो मङ्क्ष्वविक्षन्निमङ्क्षुः ।
तत्कालोद्भिद्यमानः सह तनुपृथुभिस् तारकाबुद्बुदौघैस्
तस्मादेवोज्जिहीते कलुषितभुवनं भीषणो ध्वान्तपङ्कः ॥

(आ) SR 298. 39, SSB 142. 42. Cf. No. 6632.
(*b*) °मक्षुः SR.

Sragdharā metre.

An intoxicated wild buffalo called night, methinks, wishing to plunge into the midst of the lake of the sky rushed into the water uprooting and scattering the clusters of red lotuses in the form of the ruddiness of twilight; then arose small and big bubbles in the form of groups of stars and the frightful mud of darkness also arose rendering the water of the world all muddy (dark) in colour. (A. A. R.).

6451*

उत्खातदैवतमिवायतनं पुरारेर्
अस्ताचलान्तरितसूर्यमिवान्तरिक्षम् ।
हम्मीरभूभुजि गते सुरवेश्म विश्वं
पश्यामि हारमिव नायकरत्नशून्यम् ॥

(आ) ŚP 4004 (a. Deveśvara), AP 39, PV 795 (a. Deveśvara), SR 362. 21 (a. ŚP), SSB 250. 21 (a. Deveśvara), (cf. ZDMG 27. 632).
(*a*) उत्वात° PV (MS) ; मुरारेर् SR, SSB.
(*b*) °चन्द्र° [°सूर्य°] ŚP.

Vasantatilakā metre.

Like a temple of Lord Śiva from which the idol has been removed, like the sky from which the sun has been screened by the setting hill, and like a pearl-necklace from which the central gem has been lost, I view the world when king Hammīra has gone to his heavenly abode. (A. A. R.).

6452

उत्खातान् प्रतिरोपयन् कुसुमितांश्चिन्वँल्लघून् वर्धयन्
अत्युच्चान् नमयन् पृथून् विदलयन् विश्लेषयन् संहतान् ।
तीक्ष्णान् कण्टकिनो बहिर्नियमयन् स्वारोपितान् पालयन्
मालाकार इव प्रयोगकुशलो राज्ये चिरं तिष्ठति ॥

(अ) Cr 165 (CR IV 31, CPS 89. 20), BhŚ 420 *ac/bd*, Nav 9, Mahān 9. 34. Cf. Crn. 19.
(आ) ŚP 1294, VS 2947, SuM 20. 14 *ac/bd* and B after 32 (Appendix IV. 11), SH 1082 ; 1381 ; 1403, SR 142. 15 (a. Han), SSB 460. 18, SRK 124. 24 (a. ŚP), IS 1171, Subh 222 *ac/bd*, JSub 119. 1.
(इ) Nav (C) 11.
(*a*) उतवातान् CR (var.) ; उत्पातान् IS ; मतिरो° SH (var.) ; कुसुमिलश् CR (var.) ; भिन्वान् [चि°] IS ; लधून् CR (var.) (scribe's error) ; शिशून् [ल°] Nav, SuM B IV 11.
(*b*) अत्युश्चान् CR (var.) ; उत्तुङ्गान् IS , पृथूंश्च लघयन्विदलयन् ŚP, SH ; प्रोत्तुंगान्नयन् Nav, Sum B IV. 11 ; नमयन्नतान्समुदयन् SRK ; नत्तान्समुदयम् (समुवदन् IS) Nav, SuM B IV 11, SR, SSB ; म्लालान्मुहुः सेवयन् SuM 20, 14 (see *c*) ; शनैरवनतान्संवर्धयन्भूतले [वि°] BhŚ ; तत्सहतान् CR (var.) (scribe's error) ; शनैश्च नमितानुन्नामयन्भूतले SuM 20. 14 ; संततान् IS.
(*c*) कुञ्चात् [ती°] BhŚ ; कुब्जान् [ती°] SH, SuM 20. 14 ; क्षुद्रान् SR, SSB ; कुञ्जान् ŚP, Subh ; क्रूरान् SRK ; तीव्रान् Nav, SuM B IV. 11 ; अन्तः IS ; ताक्ष्यान् CR (var.) ; कटकिनो CR (var.); शनैरवत्वतान्न नामयन्भूतले Subh (see *b*) ; निगमयन् CR (var.) ; विदलयन् [नि°] CR (var.) ; विरचयन् BhŚ ; निर्गमन् IS ; निरसयन् CR (var.), ŚP, SRK, SR, SSB ; विगमयन् then follows *b* SuM 20. 14 ; स्वात्रोपितान् CR (but CRB, VS as above) ; संरोपितान् SH, IS ; म्लानान् मुहुः (पुनः ŚP, SR, SSB, SRK, BhŚ ; then follows *b* वि°) सेचयन् (सिञ्च° or सेव° IS) [स्व°] Nav, SR, SSB, SRK ; स्वाश्रोपितान् CR (var.) ; संस्थितान् Subh.

(*d*) प्रपञ्चचतुरो राजा चिरं नन्दति BhŚ, SRK, SuM 20. 14 ; प्रयोगनिपुणो CR (var.), CPS, Nav, ŚP, SuM 20. 14, SR, SSB ; प्रयं स चतुरो राचारिजं (राजा चिरं) दन्ति (नन्दति) SH ; राजा CR (var.), Nav, ŚP, SR, SSB ; तिष्ठतु (°वतु) CR (var.) ; नन्दति (°तु Nav) ŚP, SR, SSB SuM, Nav.

Śārdūlavikrīḍita metre.

Replanting [reinstating] those uprooted, gathering flowers from those in bloom, helping to grow those that are weak, bending those that are too high, pruning those that are too thickly grown, separating those that are too close, setting outside those that have sharp thorns, protecting those nourished by himself, a king, like a gardener, efficient in doing the right things, remains long in his kingdom. (A. A. R.).

6453

उत्खाय चित्तोपवनात् सुमेधो-
　माला कृता पुस्तकनिष्कुटेषु ।
काव्यद्रुमाणामधिरोपितानां
　फलं परां निर्वृतिमुन्नयामः ॥

(आ) PV 816 (a. Cintāmaṇi).
(*a*) °पनायत् (*sic !*) PV (MS).
(*b*) °निष्क्रटेषु PV (suggested change to : °निष्कुटेषु).

Upajāti metre ( Indravajrā and Upendravajrā ).

Having dug deep into the pleasure-grove of books, a garland of fine thoughts has been made from the garden of the mind ; of the trees of poetical compositions that have nurtured, we look forward for the fruit of great satisfaction. (A. A. R.).

6454*

उत्खेलत्त्रिवलीतरङ्गतरला रोमावलीशैवल-
　स्रग्वल्लिर्युवती ध्रुवं जनमनोनिर्वाणवाराणसी ।
एतस्या यदुरस्तटीपरिसरे यद्बाल्यचापल्ययोः
　स्थाने यौवनशिल्पिकल्पितचितार्चैत्यद्वयं दृश्यते ॥

(आ) SkV 363 (a. Bhava).

Śārdūlavikrīḍita metre.

This maiden undulent with shimmering triple fold / on which like river-moss floats the *romāvalī* : / surely she is Benares of salvation / for the hearts of men ; / since here are seen on the banks of her upper body / two funerary mounds constructed / by Youth, the architect, in loving memory / of her past childhood and its childishness. (D. H. H. Ingalls's translation).

6455*

उत्तंसः केकिपिच्छैर्मरकतवलयश्यामले दोःप्रकाण्डे
　हारः सान्द्रेन्द्रनीलैर्मृगमदरचितो वक्त्रपत्रप्रपञ्चः ।
नीलाब्जैः शेखरश्चीरसितवसनता चेत्यभीकाभिसारे
　संप्रत्येणेक्षणानां तिमिरभरसखी वर्तते वेषलीला ॥

(अ) Viddhaśālabhañjikā 37.
(आ) SkV 896 (a. Rājaśekhara), Sab 3. 70 (a. Rājaśekhara), SR 299. 22, SSB 143. 22.
(*a*) °वलयैः श्यामलैः (°ले SR, SSB) Viddha° (var.), SR, SSB; °मलैर्दोःप्रकाण्डैः Viddha° (var.).
(*b*) सारेन्द्र° SkV.
(*c*) नीलाब्जे: Vidha° (var.).
(*d*) एणीक्षणानां Vidha° (var.) ; वेशलीला SkV.

Sragdharā metre.

Lo, now, enrobed in dusty hues of night / with peacock-plumes adorning tiny ears, / and emerald bracelets twining round their arms, / their bosoms all bedecked with sapphires blue, / and musky fragrance resting on their cheeks, / yea, garlanded with azure lotuses, / and clad in garments black as midnight's hour, / fair India's daughters [*fawn-eyed damsels* ] seek their lover's arms. (L.H. Gray's translation).

6456*

उत्तंसकौतुकरसेन विलासिनीनां
लूनानि यस्य न नखैरपि पल्लवानि ।
उद्यानमण्डनतरो सहकार स त्वम्
अङ्गारकारकरगोचरतां गतोऽसि ॥

(आ) JS 109. 16, ŚP 1017 (a. Utpalarāja), AP 12, Any 119. 98, RJ 582, SR 239. 109 (a. ŚP), SSB 639. 16 (a. Utpalarāja), SRK 208. 2 (a. ŚP), (cf. ZDMG 27. 628).

(*a*) °सिनीभिर् SR, SSB, SRK.

(*b*) नखरैरपि Any.

Vasantatilakā metre.

Even your tender sprouts were not plucked by the nails of sporting damsels though they were very eager to adorn their tresses with them; but now, oh! mango tree that adorn the garden, you are sighted by the charcoal-maker. (A. A. R.).

6457*

उत्तंसितं भाति मुखप्रभाभिर्
न किंचिदब्जं यदहो तदस्याः ।
युक्तं दृशावेव विधिर्विधिज्ञः
कर्णद्वयालंकरणं चकार ॥

(आ) SH 1618 (a. Amara).

(*ab*) मुखप्रभाभिते SH; (suggested change to °प्रभाभिर् न).

Upajāti metre (Indravajrā and Upendravajrā).

The lotus that adorns her ear does not shine, oh! wonder, even a little by the splendour of her face; it is but meet that the Creator, who knows his work, has made the two eyes the decoration for her ears. (A. A. R.).

6458*

उत्तंसीकृतचन्द्रमाः सभुजगान् वीचीन् परावर्तयन्
ज्योत्स्नाभस्मविलेपने निरवधिस्फीते महिम्नि स्थितः ।
प्रेङ्खच्छङ्खकरोटिकोटिहननैः स्वःसिन्धुमुद्घोषयन्न्
अत्यन्तं पथि गर्जिताट्टहसितो रुद्रं हसत्यर्णवः ॥

(आ) JS 367. 5 (a. Sūktisahasra).

Śārdūlavikrīḍita metre.

Having the (rising) moon for his crest gem, rolling the waves with snakes, with his limitless expanse fully smeared over with ashes in the form of (bright) moonlight, proclaiming himself as having the aerial Gaṅgā with a large number of moving conch-shells resembling skulls, with a loud laughter in the form of the roar of his foaming breakers, the sea indeed laughs at Lord Śiva himself. (A. A. R.).

6459*

उत्तंसेषु ननर्त न क्षितिभुजां न प्रेक्षकैर्लक्षितः
साकाङ्क्षं लुठितो न च स्तनतटे लीलावतीनां क्वचित् ।
कष्टं भोश्चिरमन्तरेव जलधेर्दैवाद् विशीर्णोऽभवत्
खेलद्व्यालकुलाङ्गघर्षणपरिक्षीणप्रमाणो मणिः ॥

(आ) ŚP 1107, Any 90. 41, SR 217. 59, SSB 601. 13.

(*a*) न नर्तितः SR, SSB.

(*c*) °मन्तरेण SR, SSB.

(*d*) खेलब्धा° ŚP ; खेलव्या° SR, SSB.

Śārdūlavikrīḍita metre.

It did not dangle in the diadems of kings, was not seen (with admiration) longingly by onlookers, nor did it playfully rest in the high bosom of cultured sporting damsels; alas! the gem remained in the sea by fate and became worn out gradually by the rubbings of monstrous aquatic creatures in their sports. (A. A. R.).

6460*

उत्तप्तोऽयमुरंगमः शिखितलच्छायां समालम्बते
वैरं साहजिकं विहाय च शिखी मूलं तरोर्गच्छति ।
याचन्ते च जलं निकुञ्जभवने तृष्णातुराः सारिकास्
तप्ते वारिणि पङ्कजानि मधुपास्त्यक्त्वा श्रयन्ते लताः ॥

(आ) SR 337. 54, SSB 207. 55.

Śārdūlavikrīḍita metre.

This snake scorched by the sun's heat resorts to the shade of a peacock's tail; abandoning his natural animosity, he too goes to the root of a tree (for shade); the she-parrots in bowers of creepers, afflicted by thirst, beg for water; as the water (of the lake) has been rendered hot, the bees, abandoning the lotuses, take shelter in creepers. (A. A. R.).

उत्तमं पाटलीक्षेत्रं see No. 6461.

6461

उत्तमं पुष्करक्षेत्रं तारक्षेत्रं न मध्यमम् ।
अधमं च कुरुक्षेत्रं प्रभासं त्वधमाधमम् ॥

(अ) Cr 2122 (CNP II 6 ; corrupt and reconstructed, CM 202).

(*a*) पाहलीक्षेत्रं CNP II.

(*c*) चिहिडीक्षेत्रं CNP II.

(*d*) कासक्षेत्रं धर्माधमम् CNP II.

E. Monseur suggests on the basis of BṛhSaṁ 14. 21-26 (CM 40-41) to reconstruct the text as follows :

उत्तमं पाटलीक्षेत्रं तालक्षेत्रं च मध्यमम् ।
अधमं चिपिटक्षेत्रं काशिकमधमाधमम् ॥

The best of holy places is the Puṣkarakṣetra, the middling one is the Tārākṣetra and low is the Kurukṣetra but the worst of holy places of pilgrimage is the Prabhāsa !

6462

उत्तमं प्रणिपातेन शूरं भेदेन योजयेत् ।
नीचमल्पप्रदानेन समशक्तिं पराक्रमैः ॥

(अ) P (PP 4. 61, Pts 4. 109 and 114, PtsK 4. 74 and 4. 80, PM 4. 68 [cf. PD 302. 37]), Cr 166 (Cv VII 7, CS II 6, CR II 18, CNP I 6, CNG 24, CNI I 256, CNT IV 5, CNM 5, CNMN 5, CnT II 17. 3, CnT III 7*b* 11, CPS 38. 35), GP 1. 109. 12. (Cf. MBh [R] 1. 142. 48-49 and 12. 140. 62, Navaratna 1 and लुब्धमर्थेन गृह्णीयात्, Crn 152).

(आ) SPR 1414. 95 (a. Upadeśaprasāda 2.7), SR 158. 246 (a. P), SSB 488. 253, Sama 2 इ 4, SRM 2. 2. 526, IS 1174.

(इ) LN (P) 60, DhN (P) 223, MhN (P) 149.

(*a*) उत्तमः CR (var.), CPS ; प्रणिपातन CNM.

(*b*) क्षर भेदेत CNM ; शूरो CR (var.), CS (var.), CPS ; शूर (°ल) CS (var.) ; शठं [शू°] GP ; भेदेनि CNI I ; भेद्यन CS (var.); अंजयेत् Cv (var.) ; वैजयेत् Cv (var.) ; योज्यते CPS ; योजयम् CS (var.) ; युज्यते (यो°) CR (var.).

(*c*) नीचं (नच ; नीचः CPS) स्वल्पप्रदानेन CR, CPS, GP ; लुब्धम् (°द्धम् ; °र्द्धम्) अर्थप्रदानेत (°देन) CS ; नीचं दानप्रसं दान Cv (var.) ; नवम् [नी°] PP (var.).

(*d*) इष्टं धर्मेण योजयेत् Sama; समं (°मस् ; °म°) तुल्य° (°ल्ये ; °ले ; °ल्यं ) पराक्रमैः (°मै ; °मे; °मः) CS, CR, Cv (var.), CPS, CNM, CNMN, Pts 4. 109 ; आत्मतुल्यं राक्रमैः Cv (var.) ; आत्मतुल्यं प° Cv (var.) ; शत्रुं तुल्यप° CNP I ; इष्टं (स्वेष्टं SSB) धर्मेण योजयेद् SPR, SR, SSB ; अल्पं दमेण नियहेत् Cv (var.) ; वाक्यदानेन पण्डितः Cv (var.) ; पराक्रमम् Cv (var.).

Sway patrons with obeisance; in heroes raise a doubt; / fling, petty bribes to flunkeys; with equals fight it out. (A. W. Ryder's translation).

6463

उत्तमं सुचिरं नैव विपदोऽभिभवन्त्यलम् ।
राहुग्रसनसंभूतिः क्षणं विच्छाययेद् विधुम् ॥

(अ) Cr 1258 (CNG 60), Dṛṣṭāntaśataka 79 (KSH p. 224).

(आ) VS 303 (a. Kusumadeva), SR 46. 64 (a. VS), SSB 303. 66, IS 1172.

(*c*) °भूतं CNG, IS ; °भूता VS ; °भूत° Dṛ°.

(*d*) क्षणो CNG, Dṛ°, IS ; विधा° GNG, Dṛ°; °यता विधोः VS ; °च्छादयेद् IS.

Calamities do not become competent to overcome the best of people for a long period of time; the state of being swallowed up by the demon Rāhu deprives the moon of his brilliance only for a short period. (A. A. R.).

6464

उत्तमं स्वार्जितं वित्तं मध्यमं पितुरर्जितम् ।
अधमं भ्रातृवित्तं च स्त्रीवित्तमधमाधमम् ॥

(आ) SR 160. 319, SSB 490. 326, NT 26, TP 386, IS 7476. Cf. Nos. 6480, 6481, 6491.

(इ) Cf. NŚ (OJ) 2. 2.

(*a*) भुक्तं [वि°] SR, SSB.

(*b*) आर्जितम् NT, TP.

(*c*) कनिष्ठं [अ°] SR, SSB.

The best is the wealth acquired by oneself; middlemost that acquired by one's father; the lowest that acquired by one's brother; but still lower is that acquired by one's woman [wife].

6465

उत्तमः क्लेशविक्षोभं क्षमः सोढुं न हीतरः ।
मणिरेव महाशाण- घर्षणं न तु मृत्कणः ॥

(अ) Dṛṣṭāntaśataka 10 (KSH 218).

(आ) VS 291 (a. Kusumadeva), SR 46. 55 (a. Dṛṣṭā°), SSB 302. 57, GSL 41, IS 1173, cf. M. Winternitz: *Geschichte der indischen Literatur* 3. 147.

Only the noble can bear the pangs of sorrow; the jewel resist the pressure of the grindstone, not the lime. (A. B. Keith's translation in his *The History of Sanskrit Literature*, p. 234).

6466**

उत्तमः षट्पदः प्रोक्तो मध्यमः पञ्चभिस् तथा ।
कनिष्ठस्तु चतुर्भिः स्याद् एवं स्युर्ध्रुवकास् त्रिधा ॥

(आ) ŚP 1966.

In the introductory stanza of a song (Dhruvaka) the best [*uttama*] should consist of six words; similarly the middling one [*madhyama*] should have five, and the shortest (*kaniṣṭha*) should have four words: thus the Dhruvaka-s should be of three kinds. (A. A. R.).

6467

उत्तमकुलेऽपि जातः
सेवां विदधाति नीचलोकस्य ।
वदति च वाचं नीचाम्
उदरेश्वरपीडितो मर्त्यः ॥

(अ) AS 390.

(*c*) न [च] AS (KM).

Āryā metre.

Though born in the nobblest of families a person takes up service with the low people (who are well-to-do); and a person speaks low (and unbecoming words) when he is afflicted by hunger the lord of the belly. (A. A. R.).

6468

उत्तमतरुणप्रकृतिः
पुलकादिकसूचितान्यतनुसक्तिः ।
स्फुटसंनिहितविभावो
निवार्यते केन शृङ्गारः ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 505, Kuṭṭ [KM] 494).

(*b*) °तरशक्तिः Kuṭṭ (KM).

Āryā metre.

Who has ever checked that love which is the magnificent fruit of youth, which betrays its inclination by a sudden pricking of the hairs, whose object cannot be mistaken since the effect of its simple presence is so swift and evident? (E. Powys Mather's translation).

6469*

उत्तमपदार्थरसिकाः
सुलभा लोके भवन्ति सर्वेऽपि ।
दूषितपदार्थरसिकस्
त्वमिव मतस् त्वं पुनः करट ॥

(आ) SSB 612. 9 (a. Saṅgrahītṛ).

Āryā metre.

Beings who appreciate the taste of the best of things are easily available in this world: all are such; but to enjoy with relish things that are condemned, you alone, oh! crow, are competent: you are yourself alone [incomparable]. (A. A. R.).

6470*

उत्तमभुजंगसंगम-
निस्पन्दनितम्बचापलस्तस्याः ।
मन्दरगिरिरिव विबुधैर्
इतस्ततः कृष्यते कायः ॥

(आ) ĀrS 2. 129.

Āryā metre.

Her frequent dalliance with all kinds of men has come to an end by her association with a noble lover; still she is being courted here and there by knowing people. [*Or* : The undesirable movements of the mountain's lower regions have been stilled by its being wound by the best of serpents; the Mandara mountain is now whirled to and fro by the gods]. (A. A. R.).

6471

उत्तमर्णधनदानशङ्कया
पावकोत्थशिखया हृदिस्थया ।
देव दग्धवसना सरस्वती
नास्यतो बहिरुपैति लज्जया ॥

(आ) SR 73. 28, SSB 344. 28, Vidy 329; SSS 16 (a. Kṛṣṇa-paṇḍita), SuMañ 89.

(*c*) दैवदग्धवदना Vidy.

Rathoddhatā metre.

The creditors [rich men] are apprehensive that they may be asked to give gifts; this fire [worry] burning in their hearts, oh! king, sets fire to the clothes of the (goddess) of speech; and hence, (out of shame), she [speech] does not come out of their mouths! (A. A. R.).

6472

उत्तमर्णमुखं पश्यन् अधमर्णो ह्रिया नमन् ।
मृत्युजीवितयोर्युद्ध- संभ्रमं परिलोकते ॥

(आ) SSB 384. 1.

Seeing the face of his creditors, the man owing money bends his head in shame; he sees all around him the hurry of one who is battling with life and death. (A. A. R.).

6473*

उत्तमवनितैकगतिः
करीव सरसीपयः सखीधैर्यम् ।
आस्कन्धितोरुणा त्वं
हस्तेनैव स्पृशन् हरसि ॥

(आ) ĀrS 2. 138.

Āryā metre.

Attached as you are the best of young women alone you merely touch the region of her thighs with your hand and you break down the firmness of my friend like an elephant, having only a fine she-elephant for his pleasure, takes up the water of a lake by touching with his trunk and having his legs resting in the close vicinity on the bank. (A. A. R.).

6474

उत्तमश् चिन्तितं कुर्यात् प्रोक्तकारी तु मध्यमः ।
अधमोऽश्रद्धया कुर्याद् अकर्तोच्चरितं पितुः ॥

(अ) BhPn 9. 18. 44.

He, who acts up to the innermost desire of his father, is the best of sons; he who carries out the orders of his father, is next to that in merit; and he who disobeys the orders of his father is worst, refractory and like the excretion of his father. (J. M. Sanyal's translation).

उत्तमसाहसं धैर्य see No. 6882.

6475

उत्तमस्तोषमायाति तदङ्गं पोष्यते यदि ।
वृक्षः प्रसीदति प्रायः पादाभ्यङ्गेन न स्वयम् ॥

(अ) Dṛṣṭāntaśataka 77 (KSH 224).

(आ) SR 169. 708, SSB 503. 708, IS 1175.

(*b*) तदङ्गो Dṛṣṭā° ; पोष्पते Dṛṣṭā° (printer's error).

A high standing person is satisfied if his person is cherished and protected; a tree, as a rule, does not show its graciousness (of its own accord); it does show it, however, if his [its] feet [roots] are washed [watered].

6476

उत्तमस्य क्षणं कोपो मध्यस्य प्रहरद्वयम् ।
अधमस्य त्वहोरात्रं पापिष्ठो नैव मुच्यते ॥

(आ) Subh 159, IS 1176, NT 28, TP 387. · Variant of No. 6493.

(*a*) उत्तमे क्षणकोपः स्यान् NT ; उत्तमे च क्षणं TP ; कोपं Subh.

(*b*) मध्यमे घटिकाद्वयम् NT, TP; मध्यम Subh.

(*c*) अधमे स्यादहोरात्रं NT, TP ; अहोरात्रं [त्व°] Subh.

(*d*) पापिष्ठे मरणान्तकः (°तः) NT, TP ; मुञ्च्यते Subh.

With the highest one, anger will last for a moment only; with the middlemost for some six hours; with the lowest for a day and a night; (but) an extremely wicked one will never give it up.

6477

उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः ।
पूजनीयो यथायोग्यं सर्वदेवमयोऽतिथिः ॥

(अ) H (HJ 1. 65, HS 1. 57, HM 1.62, HK 1. 64, HH 16. 7-8, HC 22. 3-4 and 31. 3-4), Cr 167 (CS I 90, CvW 4. 19, CvGt 4. 7, CvL II 4. 7, CvLd 4. 18, CNW 50, CNI II 17, CnT II 5. 8, CnT III 4. 3, CnT VI 58, CM 23, Vet 19. 2, [cf. No. 6478=Cr. 1259]). Cf. No. 201 and ZDMG 61. 353.

(आ) Damp 17, Sama 1 उ 4, IS 1177. (Cf. JSAIL 24. 110).

(*a*) उत्तमस्यपि (°स्याथ Vet [var.]) CS (var.), Vet (var.); वर्णस्यः CvW.

(*b*) निचापि (नी°; °चोपी; वा CvTb) CS (var.), CvTb ; आगत (°त्) CS (var.).

(*c*) तस्य पूजो (°जा) विधातव्या CNW, Vet (var.); विप्रो वा यदि वा शूद्रः (शु°) Vet (var.) ; बालो वा यदि (वाथ CNP II ; तरुणो CvTb); वृद्ध (°द्धो ; °द्धः) CvTb, CvGt, CvW; CNG, CNP II ; स्वविरोपिवावायुवावापि (*sic !*) CvL II ; पूजनीया CS (var.) ; यथान्यय (°न्या° ; °यं) CS (var.) ; सर्वदेवमयोऽतिथिः H ; यथान्यायं Cr, Vet, Damp.

(*d*) सर्वत्राभ्यागतो CS (var.), CNW; सर्वस्याभ्यगतो गुरुः (गुरु CS [var.], CvW ; ऽतिथिः CNW) Cr, Vet, Damp.

Even one of low caste, when come to the house of one of high caste, ought to be suitably entertained. A guest is an impersonation of all the deities. (F. Johnson's translation).

6478

उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः ।
बालो वा यदि वा वृद्धः सर्वस्याभ्यागतो गुरुः ।।

(अ) Cr 1259 (CNG 114, CNI I 34, CNP II 54, CvP V 4. 18, CvTb 4. 8, CM 23). (Variant of No. 6477). (Cf. HJ 1. 62).

(*b*) वा [ऽपि] CvTb.

(*c*) बालो वा तरुणो वृद्ध CvTb ; वाथ [वा य°] CNP II ; वृद्धो CNG.

A guest, young or old, from an inferior caste, who comes into the house of a person of the highest caste, has the right to be respected.

6479

उत्तमाः स्वगुणैः ख्याता मध्यमाश्च पितुर्गुणैः ।
अधमा मातुलस्यापि श्वशुरस्याधमाधमाः ।।

(अ) Cr 1260 (CNP I 7, CNP II 7. CNI I 45, CNT IV 6, CNM 6, CNMN 6, CnT II 16. 2, CnT III 7. 86, CnT V 127), Śts 32. 1, Śto 332. 29.

(आ) Sama 1 उ 18, IS 1182, Subh 119, Eu 52. (Cf. ŚP 1487).

(*a*) उत्तमा: CNM ; स्वागुणा CNM ; स्वाधनैः Śto ; ख्याताः Sama.

(*b*) मध्यमापि (°मा च IS) CNI I ; मध्यमा-पितृबान्धवैः A in Śts ; मध्यमाः स्वपितुर् Eu ; पितृद्रव्येण मध्यमाः Śto ; पितृ° CNP II ; पितृपैतृकैः CNI I ; °गुताः CNM.

(*c*) स्वकुलैरधमा ख्याताः Sama; मातुलैः (°ज्ञैः IS ; °लै CNI I ; °लैर् CNM) ख्याता (°ताः Śto) CNI I, CNM, Śto, Śts ($MM_1$ H in Śts as above), Eu.

(*d*) श्वशुरैश्चा° (स्वसु CNI, A in Śts, Śto ; श्वसु° $CC_1$ in Śts ; °श्च IS) CNM, CNI I, Śto, Śts ($MM_1$ H in Śts as above), Sama.

Those who are distinguished because of their own good qualities are of the highest standing ; those who are distinguished because of the good qualities of their father are the middlemost ; those who are distinguished because of the good qualities of their uncle on the mother's side are the lowest ; but still of lower standing are those who are distinguished because of the good qualities of their father-in-law.

6480

उत्तमाः स्वार्जितैर्द्रव्यैः पितुर्वित्तेन मध्यमाः ।
अधमा मातृवित्तेन स्त्रीवित्तेनाधमाधमाः ।।

(आ) SuB 8. 10. Cf. Nos. 6464, 6481, 6491 and स्वनामा पुरुषो धन्यः.

(*a*) °तैः द्र° SuB.

Those who acquired wealth themselves are the highest ; those who acquired it due to their father are the middlemost ; those who acquired it due to their mother are the lowest ; but still lower are those who acquired it due to their woman [wife].

6481

उत्तमा आत्मनः ख्याताः पितुः ख्याताश्च मध्यमाः ।
अधमा मातुलात् ख्याताः श्वशुराच् चाधमाधमः ।।

(आ) ŚP, 1487, SR 154. 56, SSB 482. 56, SRS 1. 2. 6, Sama 2 उ 5, SRM 2. 1. 81, IS 1178, Cf. Nos. 6464, 6480, 6491 and स्वनामा पुरुषो धन्यः.

(*a*) आत्मना ŚP, SR, SSB, SRM ; आत्मन° SRS.

(*b*) पित्रा [पि°] Sama, SRM.

(*c*) मातुलैः ख्याताः ŚP ; मातुल° SRS, IS ; मातुलेनाचमाः (°धमाः) ख्या° Sama, SRM.

(*d*) श्वशुरेणाधमाधमाः Sama, SRM ; श्वशुरैश् ŚP.

Those who are famous thanks to their own (merits) are the highest ; those who are famous thanks to their father are the middlemost ; those who are famous thanks to their maternal uncle are the lowest, but still lower are those who are famous thanks to their father-in-law.

6482

उत्तमाङ्गोद्भवाज् ज्यैष्ठ्याद् ब्रह्मणश्चैव धारणात् ।
सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः ॥

(अ) Mn 1. 93. Cf. Bhaviṣya-Purāṇa 1. 2. 226.

As the Brāhmaṇa sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation. (G. Bühler's translation).

6483

उत्तमाधममध्यानां श्रोतव्यं वचनं बुधैः ।
तत्र चात्महितं ग्राह्यं वस्तवाक्यं यथा नृपः ॥

(अ) P (PTu 33. 28-29 and 85. 44).
(इ) Tantri (OJ) 75.
(*b*) रोतव्यं Tantri (OJ).

Wise people should listen to the words of men who may be the best, the middling or the inferior; they should grasp what is beneficial therein, just as the king did of the words of a goat. (A. A. R.).

6484

उत्तमाधममध्यानि बुद्ध्वा कार्याणि पार्थिवः ।
उत्तमाधममध्येषु पुरुषेषु नियोजयेत् ॥

(आ) ŚKDr *ad* मध्यः (a. Matsya-purāṇa), IS 1179.

A king should understand well the actions of the best of men, the middlings and the inferior; he should then entrust the respective actions to the best, the middling and the inferior. (A. A. R.).

6485

उत्तमाधमसंसक्तौ जानन् सदृशवृत्तिताम् ।
नारीणां शुचिबाह्यानाम् अङ्गनाख्यां व्यधाद् विधिः ॥

(अ) RT (RT [VVRI] 6. 76, RT [S] 6. 76).
(आ) IS 1180.
(*b*) °वर्तिताम् RT (var.).
(*d*) अङ्गनात्वं RT (S) ; अङ्गनात्यं (°त्वे) RT (var.).

The Creator has made women who are pure in their outward (appearance), women, because he knew that their conduct was the same whether they attached themselves to the highest or the lowest. (M. A. Stein's translation).

उत्तमानां प्रसङ्गेन see गुणवज्जनसंसर्गाद्.

6486

उत्तमानां स्वभावोऽयं परदुःखासहिष्णुता ।
स्वयं दुःखं च संप्राप्तं मन्यतेऽन्यस्य वार्यते ॥

(अ) SkP, Māheśvara 9. 24.

It is the nature of the best of people that they do not put up with [ignore] the miseries of other people; they consider that miseries have befallen on themselves when others are afflicted and take remedial measures. (A. A. R.).

6487

उत्तमानामपि स्त्रीणां विश्वासो नैव विद्यते ।
राजप्रियाः कैरविण्यो रमन्ते मधुपैः सह ॥

(अ) BhV (additional verse in BhV [POS] Appendix 7. 1-2, BhV [PJKS] 1. 120).
(आ) Rasagaṅgā 516. 4-5, SR 349. 37 (a. Rasagaṅgādhara), SSB 227. 37. SRK 48 (a. Sphuṭaśloka), IS 7757.
(*c*) राजाप्रियाः कैरविण्यौ BhV.

Trust [true fidelity] is not seen even in the best of women; the white lilies, dear to the moon, enjoy with bees [*Or* : Women who are the beloved of kings enjoy with drunkards]. (A. A. R.).

6488

उत्तमानुत्तमानेव गच्छन् हीनांश्च वर्जयन् ।
ब्राह्मणः श्रेष्ठतामेति प्रत्यवायेन शूद्रताम् ॥

(अ) Mn 4. 245.

(*a*) उत्तमानुत्तमान् गच्छन् Mn (Vulgata).

(*b*) हीनांस्तु Mn (Jh), Medhātithi's commentary.

A Brāhmaṇa who always connects himself with the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by an opposite conduct he becomes a Śūdra. (G. Bühler's translation).

6489

उत्तमानेव सेवेत प्राप्ते काले तु मध्यमान् ।
अधमांस्तु न सेवेत य इच्छेच् श्रेय आत्मनः ॥

(अ) MBh (MBh [Bh] 5. 36. 20, MBh [R] 5. 35. 20, MBh [C] 5. 1279).

(आ) IS 1181.

(*b*) प्राप्त° MBh (var.) ; प्रा° का° tr. MBh (var.).

(*c*) च [तु] MBh (var.) ; एव [तु न] MBh (var.).

(*d*) भूतिम् or गतिम् [श्रेय] MBh (var.).

He that desires prosperity to himself, should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad. (P. C. Roy's translation).

6490

उत्तमाभिजनोपेतान् न नीचैः सह वर्धयेत् ।
कृशोऽपि हि विवेकज्ञो याति संश्रयणीयताम् ॥

(अ) KN (KN [ĀnSS] 5. 69, KN [TSS] 5. 69, KN [BI] 5.70).

A monarch should never promote the high-born equally with the low-born. A judicious monarch, though he may be weak, is resorted to as a refuge. (M. N. Dutt's translation).

उत्तमा मानमिच्छन्ति see No. 1043.

6491

उत्तमाश्चात्मना ख्याताः पित्रा ख्याताश्च मध्यमाः ।
अधमा मातुलैः ख्याताः श्वशुरैश्चाधमाधमाः ॥

(आ) SH 1210. Cf. Nos. 6464, 6480, 6481 and स्वनामा पुरुषो धन्यः.

(*d*) °श्चधमाधमाः SH ; (suggested change to : °श्चाधमाधमाः).

The best people become famous by their own merits, the middling people by (the greatness of) their fathers; low people become known by their maternal uncles; the lowest of the low by their fathers-in-law. (A. A. R.).

6492**

उत्तमास् ताजिकाः प्रोक्ताः पारसीकाः समुद्रजाः ।
कोक्काणाखतलाणाश्च तथा सौराष्ट्रजा हयाः ॥

(अ) Cf. Aśva-vaidyaka of Jayadatta Sūri *Bibli-Ind.* 155) 6. 2.

(आ) ŚP 1675 (a. [?] Jayadatta).

(*b*) तथा पारसिकाश्च ये Aśva°.

(*c*) केक्कणाश्चैव ये वाहाः Aśva°.

(*d*) पृष्ठजा ये च कीर्तिताः Aśva°.

The best horses are said to be the Tājika-s, the excellent breed of Persia born of (beyond) the seas; those of Kokkāṇa [Konkaṇ in Mahārāṣṭra] and the Ākhata and Lāṇa, as well as those born in Saurāṣṭra are similarly good. (A. A. R.).

उत्तमे ऋणकोपः स्यात् see No. 6476.

उत्तमे क्षणकोपः स्यान् see No. 6476.

उत्तमे च क्षणं कोपो see No. 6476.

6493

उत्तमे तु क्षणं कोपो मध्यमे घटिकाद्वयम् ।
अधमे स्यादहोरात्रं चाण्डाले मरणान्तिकः ॥

(आ) Sama 2 उ 7, SRM 2. 1. 82, GSL 42. (Variant of No. 6476).

The anger of the magnanimous lasts only for a moment, that of the middling for an hour or two, that of the mean for a day and night, whereas the anger of the meanest lasts for life. (Dr. A. Sharma's translation).

6494

उत्तमेनोत्तमं सर्वं मनुष्याणां प्रयत्नतः ।
अदृष्टमीक्ष्य सर्वेषां वक्तव्यं सुविचक्षणैः ॥

(आ) Sama 2 अ 79.

The best people should find out all the best points of all people with effort, however unseen they may be, and speak the same in a clear manner (to all). (A. A. R.).

6495

उत्तमे विघ्नवत्तास्ति अधमो दुःखभाजनम् ।
तस्मात् सर्वत्र योग्यत्वाच् श्रेष्ठो वै मध्यमः स्मृतः ॥

(आ) Bahudarśana 145, IS 7478.

(*b*) ह्यधमो Bahud° ; °भाजनः Bahud°.

(*c*) योग्यत्वात् Bahud°.

The high one meets with obstacles; the low one is the receptacle of troubles; therefore the middle one is taken as the best, since he remains unafflicted at all times. (S. Bhaskaran Nair's translation).

6496

उत्तमैः सह सङ्गेन को न याति समुन्नतिम् ।
मूर्ध्ना तृणानि धार्यन्ते ग्रथितैः कुसुमैः सह ॥

(अ) Cr 168 (CS II 52, CKl 51). Cf. गुणवज्जनसंसर्गाद्.

(आ) VP 9. 96, IS 7479. Cf. Nos. 6497-98.

(*a*) उत्तमै CS (var.).

(*b*) यान्ति CS (var.) ; समुन्नति (°न्मतिः) CS (var.) ; समून्नतिम् CS (var.) ; ससुंजति CS (var.).

(*c*) मुर्ध्नि CS (var.).

(*d*) ग्रन्थितैः (°तै) CS (var.), CKl ; कुसूमैः (°सुमै) CS (var.).

Who is not exalted in the company of the good and great? Even the blades of grass are borne upon the head when wreathed with a garland of flowers. (B. C. Dutt's translation).

6497

उत्तमैः सह सांगत्यं पण्डितैः सह संकथाम् ।
अलुब्धैः सह मित्रत्वं कुर्वाणो नावसीदति ॥

(अ) Cr 169 (CS I. 6, CR I. 17 [in some texts *cb/ad*], CNP II 116, CNI I 20 *ba/cd*, CNG 12, CPS 4. 10), GP 1. 108. 12. Cf. Nos. 6496-97.

(आ) SuM 23. 41, IS 1183, Subh 117, ŚB 2. 617.

(*a*) गुणिभिः (°भि; °भी; °भिः) सह संपर्कः (°र्कं; °क) CS ; उत्तमै CR (var.); साहु CNI I; सङ्गं च [सां°] CR (but CRCa II as above); सांगत्वं CR (var.) ; संकथा CNI I, CPS, Subh ; संयोगं ŚB.

(*b*) पण्डितै CS (var.) , CR (var.) ; पण्डित्वै CS (var.) ; सत्कथाम् GP, CPS ; संकथा (स°) CS (var.) ; संकथाः CR, CS (var.), ŚB.

(*c*) कुलिभिः (°भीः; °भि) [अ°] CS; अनुब्धै[अ°] CR (var.); मित्रस्त्वं CS (var.).

(*d*) कुर्वानो CS (var.) ; नावसीदती CS (var.), CNI I ; न च (नैव CR [var.]) सीदति Subh, CR (var.).

Who consorts with the best; holds conversation with the learned; keeps friendship with the unselfish, will never be ruined.

6498

उत्तमैः सह सांगत्यं यत् प्राज्ञैः सत्यवादिभिः ।
बन्धनस्थोऽपि तिष्ठेत न तु राज्ये नराधमैः ॥

(अ) Cr 2123 (CNI I 21 ; partly illegible and corrupt ; reconstructed). Cf. No. 6496 and कुलीनैः सह संपर्कं.

(*a*) साह संगत्यं CNI I.

(*d*) ...रा...न CNI I.

Associating themselves with the best people who are wise and devoted to truth one should remain with them, though in captivity ; one should never remain with worthless people even in kingship. (A. A. R.).

6499

उत्तमैः स्वीकृतो नीचो नीच एव न चोत्तमः ।
भैरवाधिष्ठितः श्वा तु कदाचिन् नैव केसरी ॥

(आ) NBh 45. Cf. No. 6321.

(*a*) नीचः NBh ; (suggested change to नीचो).

(*d*) न तु NBh ; (suggested change to नैव).

A low person, though accepted [elevated] by the high and mighty, remains a low person only and not of the best kind ; a dog may occupy a place in Bhairva[1] perchance, but will never become a lion. (A. A. R.).

1. A form of Śiva.

6500

उत्तमैरननुज्ञातं कार्यं नेच्छेच् च तैः सह ।
देवैः साकं सुधापानाद् राहोश् छिन्नं शिरो यतः ॥

(अ) Śukranīti 3. 144.

One should not desire to do any action in the company of superiors without their permission ; by his drinking the nectar along with the gods, the head of Rāhu [the demon] was severed into two. (A. A. R.).

6501

उत्तमैरुत्तमैर्नित्यं संबन्धानाचरेत् सह ।
निनीषुः कुलमुत्कर्षम् अधमानधमांस् त्यजेत् ॥

(अ) Mn 4. 244.

(आ) VīrS 587. 14-15.

(*a*) उत्तमैरुत्तमो VīrS.

(*b*) सदा VīrS.

Let him, who desires to raise his race, ever form connexions with the most excellent (men), and shun all low ones. (G. Bühler's translation).

6502

उत्तमो नातिवक्ता स्याद् अधमो बहुभाषकः ।
न हि स्वर्णे ध्वनिस् तादृग् यादृक् कांस्ये प्रजायते ॥

(आ) SRM 2. 2. 69, Subh 259, IS 1184. Cf. निःसारस्य पदार्थस्य.

(इ) Nālaḍiyār 250.

(*a*) अतिवक्ता Subh.

(*c*) ध्वनिर्यादृक् Subh.

(*d*) तादृक् [या°] Subh.

The high person does not talk very much[1], (but) the low one chatters a lot; gold does not give such a high clang as brass.

1. does not make many words.

6503

उत्तमोऽपि कुलजोऽपि मनुष्यः
सर्वलोकमहितोऽपि बुधोऽपि ।
दासतां भजति यां भजमानस्
तां भजन्ति गणिकां किमु सन्तः ॥

(अ) AS 603.

(आ) GVS 623.

Svāgatā metre.

How can the excellent one love this courtezan in whose service even the best man who comes from a good family becomes a slave, even if he is honoured by all men and even if he is (otherwise) sensible ?

6504

उत्तमोऽप्यधमस्य स्याद् याच्ञाप्रसारकर: क्वचित् ।
कौस्तुभादीनि रत्नानि ययाचे हरिरम्बुधिम् ॥

(अ) Dṛṣṭāntaśataka 70 (KSH 223)

(आ) SR 169. 701 (a. Dṛṣṭān°), SSB 503. 701, IS 1185.

Even a high person (sometimes) stretches out his hand supplicating a low one; Viṣṇu requested the ocean for Kaustubha and other jewels.

6505

उत्तमोऽप्रार्थितो दत्ते मध्यमः प्रार्थितः पुनः ।
याचकैर्याच्यमानोऽपि दत्ते न त्वधमाधमः ॥

(आ) Subh 292, IS 1186.

A high person gives even if not requested; the middlemost, however, when requested; but the very low does not give even if approached by a petitioner.

6506

उत्तमो मध्यमो नीचोऽधमो भ्रातृगुणैर्नरः ।
कन्यास्त्रीभगिनीभाग्यो नरोऽधमतमो मतः ॥

(अ) Śukranīti 3. 204.

A man may thus be the best, middling or low; but he is considered very low if he wishes to shine by the good qualities of his brother; that man is considered the lowest among the low if he depends on the good fortune of a maiden, on a woman [wife] or his sister. (A. A. R.).

6507

उत्तमो रसवादश्च धातुवादश्च मध्यमः ।
अधमो मन्त्रवादश्च मिथ्यावादोऽधमाधमः ॥

(आ) Subh 119, IS 1187.

(*a*) उत्तमं Subh.

(*b*) धातुर्वादश्च मध्यमं Subh.

(*c*) अधमं Subh.

(*d*) मिथ्यावादं धमाधमं Subh.

The best is dealing with chemical science [*rasavāda*[1]]; middling is mineralogy and metallurgy; low is dealing with the art of spells and magic; and the worst is indulging in heresy [*or* : atheism]. (A. A. R.).

1. It also means discussing sentiments in poetry.

6508*

उत्तरङ्गय कुरङ्गलोचने
लोचने कमलगर्वमोचने ।
अस्तु सुन्दरि कलिन्दनन्दिनी-
वीचिडम्बरगभीरमम्बरम् ॥

(आ) ŚP 3557, SSSN 231. 5, SR 305. 16 (a. ŚP), SSB 155. 18 and 73. 39.

(*b*) हरिणगर्वमोचने SSB 73. 39.

(*c*) °कन्यका- [°न°] SSSN.

(*d*) °विडम्बनं वरम् [°गभी°] SSSN.

Rathoddhatā metre.

Let your eyes, which have put down the pride of lotuses, play the role of tremulous surging waves, oh! gazelle-eyed one; let the sky, charming lady, have the display of the waves of the dark-watered Yamunā. (A. A. R.).

6509**

उत्तरतश्च मधूकाद्
अहिनिलयः पश्चिमोत्तरे तोयम् ।
परिहृत्य पञ्चहस्तान्
अर्धाष्टमपौरुषं वाच्यम् ॥

(आ) ŚP 2192. Cf. No. 5553.

Āryā metre.

If there is a snakes' lair [ant-hill] to the north of a Madhūka-tree, then water will be found at the north-west, (if dug) avoiding a distance of five hands, it will be at a depth of four men's height. (A. A. R.).

6510*

उत्तरन्ति विनिकीर्य पल्वलं
गाढपङ्कमतिवाहितातपाः ।
दंष्ट्रिणो वनवराहयूथपा
दष्टभङ्गुरबिसाङ्कुरा इव ॥

(अ) Kum 8. 35. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 124).

(आ) SR 294. 14, SSB 134. 16.

Rathoddhatā metre.

Having spent the day in the lake, the leaders of the boar-herd are coming out with lily-stalks in their tusks. (H. H. Wilson's translation).

6511

उत्तरादुत्तरं वाक्यम् उत्तरादेव जायते ।
सुवृष्टिगुणसंपन्नाद् बीजाद् बीजमिवापरम् ॥

(अ) P (PT 1. 20, PTem 1. 17, PS 1. 23, PP 1. 46, Pts 1. 60, PtsK 1. 69, PRE 1. 22, PM 1. 39). Cf. Ru 24.

(आ) IS 1188.

(*b*) वदतां संप्रजायते Pts, PtsK.

(*c*) °संपर्काद् PS.

From response springs an answering speech; from that very response (speech is produced); just as another seed grows out of a seed upon which plenteous rain has bestowed its blessing. (F. Edgerton's translation).

6512*

उत्तरापथकान्तानां किं ब्रूमो रामणीयकम् ।
यासां तुषारसंभेदे न म्लायति मुखाम्बुजम् ।

(आ) Skm (Skm [B] 573, Skm [POS] 1. 20. 3) (a. Amṛtadatta), AB 510.

What can we say about the charm of women from the North, whose lotus-face does not whither with the severity of cold?

6513*

उत्तरीयविनयात् त्रपमाणा
रुन्धती किल तदीक्षणमार्गम् ।
आवरिष्ट विकटेन विवोढुर्
वक्षसैव कुचमण्डलमन्या ॥

(अ) Śiś 10. 42.

(आ) SR 316. 2 (a. Śiś), SSB 173. 7.

Svāgatā metre.

When her upper garment was snatched away, another young lady, feeling ashamed, avoided the path of his glance by covering her rounded bosom at the broad chest of her husband. (A. A. R.).

6514*

उत्तरेण किमात्मैव पञ्चबाणाग्निसाक्षिकम् ।
तव सख्यै मया दत्तो न सेव्यः सेविता रहः ॥

(अ) Māl 4. 12. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 44).

What is the use of making any answer? For in the very presence of the fire of love have I[1] given myself over to your friend. I am not her master, but her servant in secret. (C. R. Devadhar's translation).

1. The king.

6515**

उत्तरेण सदा कार्यं प्राणस्य न विरोधकम् ।
संग्रामेण विना कार्यं न लक्ष्यं दक्षिणामुखम् ॥

(आ) ŚP 1818.

(When practising archery) the target should always be placed on the northern side and care should be taken that no living being is injured; one should never aim at a target in the south except in a battle. (A. A. R.).

उत्तस् ते रुधिरेणाहं see No. 6290.

6516

उत्तानफललुब्धानां वरं राजोपजीविनः ।
न तु तत्स्वामिनस्तीव्र- परिक्लेशैः फलन्ति ये ।।

(अ) RT (RT [VVRI] 3. 198, RT [S] 3. 198, RT [T] 3. 198, RT [Calc. ed.] 3. 202).

(आ) IS 1189.

For those who are eager for readily attainable fruit, the king's servants are better than their masters, as the latter yield fruit (only) after severe exertion. (M. A. Stein's translation).

6517*

उत्तानाः कति वेल्लिताः कति रयादाभुग्नमध्याः कति
क्षिप्तोत्क्षिप्तविकुञ्चिताः कति भुजास्तौर्यत्रिकानुक्रमात् ।
कल्पान्तेषु महानटस्य झटिति प्रक्रान्तचक्रभ्रमि-
भ्रान्तौ केवलमग्निहासगरलैर्लेखात्रयं पातु वः ।।

(आ) Skm (Skm [B] 98, Skm [POS] 1. 20. 3) (a. Sāgaradhara).

Śārdūlavikrīḍita metre.

How many are the hands held upright, how many in curving position, how many with the middle portion bent by their speed, how many stretched out and held in a slanting position in the course of the cosmic dance of Lord Śiva, the great dancer ? May the regional streaks possessing fire[1], laughter[2] and poison[3] in the quick whirling movements protect you all. (A. A. R.).

1. In the third eye.
2. The well-known *aṭṭahāsa*.
3. In the neck of Nīlakaṇṭha.

उत्तानामभिधाय बाहु° see No. 6518.

6518*

उत्तानामुपधाय बाहुलतिकामेकामपाङ्गश्रिताम्
अन्यामप्यलसां निधाय विपुलाभोगे नितम्बस्थले ।
नीवीं किंचिदवश्लथां विदधती निश्वासलोलालका
तल्पोत्पीडनतिर्यगुन्नतकुचं निद्राति शातोदरी ।।

(आ) SR 270, 429, SSB 92. 2, RJ 754 (=4. 29).

(*a*) उत्तानामभिधाय RJ ; °मेषामपांगश्रियाम् [°मेका°] RJ.

Śārdūlavikrīḍita metre.

With the palm of one creeper-like hand used as a pillow, having the corner of one eye resting on it and with the other hand resting loosely on her broad hip, with the knot of her dress slightly loosened and her tresses slightly disturbed by her breathing, the slim-waisted damsel sleeps, pressing her high bosom against the cushion of the couch. (A. A. R.).

6519*

उत्तानोच्छूनमण्डूक- पाटितोदरसंनिभे ।
क्लेदिनि स्त्रीव्रणे सक्तिर् अक्रमेः कस्य जायते ।।

(अ) BhŚ 421 (doubtful).

(आ) ŚP 4144, VS 3341, SR 371. 119 (a. Kpr), SSB 268. 5 (a. Kpr), Kpr 7. 304, KāP 256. 11-12, KHpk 231. 306, Amd 173 (a. Kpr), AA 70 (a. Kpr).

(*c*) क्लेदिनी स्त्रीसमासक्तिः BhŚ ; क्लेदिने AA.

(*d*) किं मूढस्य न जा° BhŚ ; अक्रिमेः VS, AA.

Who but a worm will be attached to the wound-like part in a woman, which exudes pus and which resembles the belly of a frog slit in twain and which lies on its back and is bloated ? (A. A. R).

6520*

उत्तानोल्लपितप्रतारितनवश्रोत्रैः कथं भाव्यतां
वाक्प्रत्यंशनिवेशिताखिलजगत्तत्त्वा कवीनां कला ।
रथ्यागर्तविगाहनाद्भुतकृतैर्गाह्याः क्व रत्नाकरो
यस्यान्तःशफराधमाननतटीमज्जद्गिरीन्द्राः श्रियः ॥

(आ) SkV 1704 (a. Vallaṇa).

(*a*) उत्तालो° SkV (var.).

(*c*) °गाहनोद्भुत° SkV (var.), °र्ग्राह्य SkV (var.).

(*d*) शफरावमा° SkV ; °मज्जज्झिरीन्द्रीः SkV (var.).

Śārdūlavikrīḍita metre.

How should young ears that have been led astray / by flattering shallowness / respect that art of poetry that would put / in every word the substance of the universe ? / How should the mine of gems, the ocean, / whose majesty was such that Mount Maināka / submerged within its smallest fish's mouth, / be plumbed by those whose great deed was no more / than fathoming a puddle by the road ? (D. H. H. Ingalls's translation).

6521**

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
ऊरुमध्ये तथोत्तानौ पाणी पद्मासनं त्विदम् ॥

(आ) ŚP 4376 and 4435.

With the feet having the soles upwards and resting on the thighs with effort, and the two palms upturned placed on the thighs such is the (yoga posture) *padmāsana*. (A. A. R.).

6522

उत्तारकमतिस्निग्धं भ्रूक्षेपवशवर्ति च ।
सदा मुखस्थं मित्रं चेन् नेत्रेण चपलेन किम् ॥

(आ) SRHt 109. 17 (a. Kavi-Vallabha), SSSN 131. 16.

(*b*) °वर्त्ति SRHt.

If there is always a friend (to guide) who is a rescuer, firmly attached, and who remains with contraction of eyebrows (in wrong doing), why worry with the glances (of designing girls) that have their pupils raised, very melting and having playful knitting of eyebrows ? (A. A. R.).

6523

उत्तारयति विपत्ताव्
इति धनवत्तामपेक्षते क्षितिपः ।
चेन्नेह तदुपयोगस्
तं नियतं वित्तसंचयो रोगः ॥

(आ) SMH 6. 16.

(*b*) प्रति SMH (var.) ; धनपत्ता° SMH (var.) ; °पक्षते SMH (var.).

Āryā-gīti metre.

With the consideration that it will rescue him from calamity, a king desires to amass wealth ; if the same is not of that use, then surely, accumulated wealth is a disease. (A. A. R.).

6524*

उत्तालताटकोत्पात- दर्शनेऽप्यप्रकम्पितः ।
नियुक्तस्तत्प्रमाथाय स्त्रैणेन विचिकित्सति ॥

(अ) Mahāv 1. 37.

(आ) KHpk 407. 681, Daś *ad* 2. 10 (p 94).

(*a*) °ताड° KHpk, Daś.

(*c*) प्रयुक्त° KHpk.

(Rāma) who is fearless even in the face of danger arising from the fierce Tāṭakā ; and, being appointed to destroy her, hopes to succeed by reason of her womanhood. (J. Pickford's translation).

6525*

उत्तालतालीवनसंप्रवृत्त-
समीरसीमन्तितकेतकीकाः ।
आसेविरे लावणसैन्धवीनां
चमूचरैः कच्छभुवां प्रदेशाः ॥

(अ) Śiś 3. 80.

(आ) Amd 20. 21.

(c) आसादिरे Amd.

(d) सेनाचरैः Amd ; कत्सभुवां Amd (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The soldiers reached the regions of morasses of the briny ocean, the *ketakī* plants in which parted (like hair) by the wind arising in the groves of high palm-trees. (M. S. Bhandare's translation).

6526*

उत्तालापीतहालारसविवशमनोवृत्तितालाङ्कसीर-
प्रोत्खाताकृष्टकालागुरुरुचिररुचिः स्रोतसोन्मादशीला ।
अच्छण्डीद्वीपवन्दीभवदखिलचलत्कान्दिशीकोग्रनक्रा
कालिन्दी वोऽस्तु संदीपितसुकृतचयोद्रेकमन्दीकृतैनाः ॥

(आ) PV 875 (a. Harihara-bhaṭṭa).

Sragdharā metre.

The river Yamunā, having the pleasing brilliant colour of black *aguru,* which was dragged off its course by the plough-share of Balarāma whose mental state was helpless by the effect of wine drunk incessantly, which habitually overflowed its banks and whose terrible crocodiles and other aquatic creatures were helplessly stranded in islands therein—may this river be for increasing all your virtues and lessening [destroying] the sins. (A. A. R.).

6527*

उत्तालालकभञ्जनानि कबरीपाशेषु शिक्षारसो
दन्तानां परिकर्म नीविनहनं भ्रूलास्ययोग्याग्रहः ।
तिर्यग्लोचनचेष्टितानि वचसां छेकोक्तिसंक्रान्तयः
स्त्रीणां ग्लायति शैशवे प्रतिकलं कोऽप्येष केलिक्रमः ॥

(अ) Viddhaśālabhañjikā 2.5, Bālarāmāyaṇa 3. 23.

(आ) SkV 335 (a. Rājaśekhara), Kav 143 (a. Rājaśekhara), Prasanna 104*a*, SR 256. 55, SSB 67. 63.

(*a*) उन्नाला° SkV, Kav (var.) ; तन्वाला° Prasanna ; लाक्षा° Viddha° (var.).

(*b*) °वहनं [नहनं] Viddha° (var.) ; °योग्यो ग्र° SkV (var.) ; °हास्यग्र° Prasanna.

(*c*) °वर्ति° [°चेष्टि°] Bāla° ; वचसि SkV, Kav ; छेषोक्ति° Prasanna.

(*d*) तस्या [स्त्री°] Prasanna ; ग्लायति SkV, Prasanna ; प्रतिपलं Bāla°.

Śārdūlavikrīḍita metre.

The heavy parted locks, the tresses long, / all beauteously arrayed, the teeth of pearl, / the knots upon rich robes full featly tied, / the dancing brows and sidelong glances soft, / with artful words where twofold meanings lie— / such be the signs of dawning womanhood / as girl-hood fades ; but what strange sport is this ! (L. H. Gray's translation).

उत्तालोल्लपितप्रतारित° see No. 6520.

उत्तिष्ठ क्षणमात्रमुद्वह° see No. 6528.

6528

उत्तिष्ठ क्षणमेकमुद्वह सखे दारिद्र्यभारं गुरुं
श्रान्तस् तावदहं चिरान् मरणजं सेवे त्वदीयं सुखम्।
इत्युक्तो धनवर्जितेन विदुषा गत्वा श्मशानं शवो
दारिद्र्यान् मरणं वरं सुखमिति ज्ञात्वा स तूष्णीं स्थितः॥

(अ) P (PT 2. 60, PP 5. 18, PtsK 5. 24), VCsr 12. 10, BhŚ 422 (doubtful), Cr 170 (CR 8. 106, CPS 262. 114), KR 6. 137. 1 and 3. 55. 3.

(आ) VS 3195, Skm (Skm [B] 2237, Skm [POS] 5. 48. 2) (a. Vasukalpa), SH 882; 78*, SR 67. 68 (a. P), SSB 335. 69, SRK 56. 6 (a. Kalpataru), Subh 25, IS 1190, ST 43. 15, SSD 2f. 140*b*, SuMañ 72.

(*a*) क्षणमात्रम् VC (but MNQ as above), Skm; क्षणमुद्वहत्वियसखे VC (var.); क्षम् PP (var.) (scribe's error); एवम् [एकम्] VC (var.); दारिद्रभारं PP (var.), PtsK; मम [गुरुं] BhŚ, PP, PtsK, VC, KR, Skm, SH, SR, SSB, SRK, SuMañ.

(*b*) क्लिष्टो यावदहं [श्रा°] PT; प्रातस् [श्रा°] IS; चिरं [चिरान्] PT, VS, VC (but N as above), SRK; क्षणान् [च°] BhŚ; भजामि-भरणाज्जतं (°मिम°) [चि° से°] CR (var.); विरहजं (°रहितं) [म°] VC (var.); मरण-मासेवे SRK; नोचे [से°] PP (var.); त्वदीथं PP (var.); पदम् [सु°] VC (var.); वपुः [सु°] VC (var.); वरम् [सु°] VC (var.).

(*c*) यद्युक्तो [इ°] PP (var.); इत्युक्तं (°क्ता SRK) VC, Skm, SRK, SuMañ; घनवर्जितेन PP (var.) (scribe's error); धनवर्जितस्य (°निर्जि°) वचनं श्रुत्वा [ध° वि° ग°] VC, SR, SSB, SuMañ; सहसा [वि°] PP, PtsK, BhŚ, SH, SRK; बहुधा [वि°] Skm; सुप्तः [ग°] CR (var.); सुधिया [वि°] KR; स्मृत्वा VC (var.); श्मशाने CR (but CRP, CRBh I, VS, Skm as above), **BhŚ**, SuMañ, SH; शवं (°वः CPS) [श°] SRK, CPS, Skm (POS); वसेद् [श°] IS.

(*d*) दौर्गत्यान् KR; दारिद्रान् [°द्र्य°] PP (var.); परं [वरं] PP; परम् [सुखम्] VC; वरम् BhŚ, SRK, SuMañ; सुखवहम् [सु°] CR (var.); सुखकरं [सु°] PT; वरमिति ध्यात्वैव [सु° ज्ञा° स] KR; ज्ञात्वेव PP (but Bh in PP as above); ध्यात्वेव [ज्ञा° स] Skm; ज्ञात्वैव PtsK, PP (var.), VC, BhŚ, SH, SR, SSB, SuMañ SRK; तुप्ती [तू°] IS; तूष्णि° KR; स्थितम् PP (var.), SRK.

Śārdūlavikrīḍita metre.

A beggar to the graveyard hide / and there "Friend corpse, arise," he cried; / "One moment lift my heavy weight / of poverty; for I of late / grow weary, and desire instead / your comfort: you are good and dead." / The corpse was silent. He was sure / 't was better to be dead than poor. (A. W. Ryder's translation of PP).

6529

उत्तिष्ठति नमति वणिक्
पृच्छति कुशलं ददाति च स्थानम्।
निक्षेपपाणिमाप्तं
दृष्ट्वा धर्म्यां कथां कुरुते॥

(अ) Kal 2. 10.

(आ) JS 311. 40 (a. Kṣemendra).

(*c*) निःक्षेपपणिपुरुषं Kal (*contra metrum*).

(*d*) धर्म्याः कथाः JS.

Āryā metre.

A merchant as soon as he sees some one who brings a deposit, gets up, makes a bow, asks about the well-being, offers a seat and carries an honest conversation.

6530*

उत्तिष्ठ दूति यामो
यामो यातस् तथापि नायातः ।
यातः परमपि जीवेज्
जीवितनाथो भवेत् तस्याः ॥

(आ) VS 1940, JS 259. 15, PG 215 (a. Kaṅka), SR 358. 69 (a. Sāh), SSB 243. 1 (a. Sāh), IS 1191, Sāh *ad* 3. 118 (p. 48), Daś *ad* 2. 26 (p. 117), AA *ad* 38 (p. 27. 19-20) *ab* only.

(*c*) मिथ्याप्रलापशीले AA; जीवति VS; तिष्ठेज् JS.

(*d*) विश्वासः कुत्र धूर्तेऽस्मिन् AA; जीवितनाशो JS; भवतु अस्याः VS.

Āryā metre.

Arise, my messenger—let us go! A watch (of three hours) has gone, and he is not come. He has gone elsewhere;—long life to him—may he be the life's lord of her (to whom I resign him). (J. R. Ballantyne's translation).

6531*

उत्तिष्ठन्त्या रतान्ते भरमुरगपतौ पाणिनैकेन कृत्वा
धृत्वा चान्येन वासो विगलितकबरीभारमंसे वहन्त्याः ।
भूयस् तत्कालकान्तिद्विगुणितसुरतप्रीतिना शौरिणा वः
शय्यामालिङ्ग्य नीतं वपुरलसलसद्बाहु लक्ष्म्याः पुनातु ॥

(अ) Veṇīsaṁhāra प 1. 3 (or 6), ABa in Vet instead of 14. 13, PrK 120.

(आ) SkV 125, Kav 37, Skm (Skm [B] 339, Skm [POS] 1. 68. 4) (a. Vararuci), ŚP 135 (a. Niśānārāyaṇa), VS 79 (a. Bhaṭṭanārāyaṇa), Prasanna 45*a* (a. Śrīvyāsadeva), SG 154 (a. Nārāyaṇa), Regnaud II 13, SK 1. 125, SU 186, SR 16. 14, SSB 28. 15 (a. Niśānārāyaṇa), Sar 2. 33 and 5. 165, ŚbB 2. 271; 3. 20; 3. 54; KH 210. 23-25 and 377. 4-7, Amd 193. 515, VyVi 231. 22-25.

(*a*) उपगतौ or उरगपति Vet (var.); रसान्ते Veṇī; धृत्वा [कृ°] Vet (var.).

(*b*) चाल्पेन [चान्ये°] Regnaud; विलुलित° [वि°] Vet; अंशं SkV; अस्त्ये [अंसे] Vet (var.); असं VS, KH, Amd; वहन्त्या ŚP.

(*c*) °सुरतः Vet (var.); कायका° Amd; °प्रीणितां SSB; सौरिणा Amd; इव [वः] Vet (var.).

(*d*) शय्यालिंगिनीत Vet (var.); °लम्ब्य SkV; वहु [वपुर्] Vet (var.); वपुरसविसविसद्बाहु Vet (var.); लक्ष्मया Vet (var.).

Sragdharā metre.

May Lakṣmī's body bless you / as after intercourse she rests / with one hand leaning on the serpent, a garment in the other, / her heavy hair fall'n loose upon her shoulder; / but then once more is forced back to the couch, / her graceful arms protesting not the god's embrace, / whose lustiness had doubled at the sight/ of beauty so revealed. (D. H. H. Ingalls's translation).

6532

उत्तिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिच्छता ।
समौ हि शिष्टैराम्नातौ वर्त्स्यन्तावामयः स च ॥

(अ) Śiś 2. 10, P (Pts 1. 234, PtsK 1. 408).

(आ) SR 149. 296 (a. Śiś), SSB 473. 202 (a. Māgha), SRM 2. 1. 190, IS 1192, Amd 275. 778.

(*b*) न पेक्ष्यः Amd (var.).

(*d*) वर्णितावामयः Amd (but अ in Amd as above).

But an enemy that is rising[1] should not be ignored by one wishing one's own good. For he[2] and a disease are regarded by the wise as the same (in their fatal effects). (M. S. Bhandare's translation).

1. Growing in power.
2. The enemy.

6533*

उत्तिष्ठ यदि जीवन्तीं मामिच्छसि तमानय ।
अहं नेतुमशक्यापि सुदूरमिदमन्तरम् ॥

(आ) Skm (Skm [B] 1021, Skm [POS] 2. 110. 1).

(*d*) इयम् [इदम्] Skm (var.).

'Please get up, bring him over here if you desire that I should live.' 'I am unable to bring him over here, for very great is the distance (between you two).' (A. A. R.).

6534*

उत्तिष्ठ वत्सेत्यमृतायमानं
वचो निशम्योत्थितमुत्थितः सन् ।
ददर्श राजा जननीमिव स्वां
गामग्रतः प्रस्रविणीं न सिंहम् ॥

(अ) Ragh 2. 61. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 42).

Upajāti metre (Indravajrā and Upendravajrā).

Hearing the mellifluous words: "rise my child" uttered there, the king arose (but only) to behold the cow, standing before him like his own mother, with milk dripping down from her udder, and not the lion. (M. R. Kale's translation).

6535*

उत्तिष्ठारात् तरौ मे तरुणि मम तरोः शक्तिरारोहणे का
साक्षादाख्यामि मुग्धे तरणिमिह रवेराख्यया का रतिर्मे ।
वार्तेयं नौप्रसङ्गे कथमपि भविता नावयोः संगमार्था
वार्तापीति स्मितास्यं जितगिरमजितं राधयाराधयामि ॥

(आ) PG 269 (a. Samāhartṛ = Rūpa Gosvāmīn), Ujjvalanīlamaṇi 265.

(*a*) उत्तिष्टान्तस्तरौ PG (var.).

(*b*) तरमहिमगुव्याख्यया PG (var.) ; रवेः शंसनात् PG (var.).

(*d*) स्मिताभ्यां PG (var.).

Sragdharā metre.

'Get into the boat [*tarau*] which is near by, young lady!' 'What strength have I to climb up a tree [*tarau*]?' 'Innocent one, I am telling you of the boat [*taraṇi*] that is before your very eyes.' 'What pleasure have I by your mentioning the sun [*taraṇi*].' 'Let us somehow have a chat in the boat.' 'There is no talk of our being united.' I worship the lord Kṛṣṇa, who is invincible but who smiled when worsted by the words of Rādhā. (A. A. R.).

6536*

उत्तिष्ठोत्तिष्ठ किं शेषे प्राप्ते परिभवे नवे ।
अद्य वै निर्भया लङ्कां प्रविष्टाः सूर्यरश्मयः ॥

(अ) Cf. (R [Bar.] 2. 66, 18*a* and R [R] 5. 113. 81*c*).

(आ) SRHt 167. 7 (a. R), SSSN 153. 6 (a. [?] Rāmāyaṇa).

(*c*) लङ्का SSSN.

Get up, get up, why do you sleep when a fresh insult has been offered (to us)? Today the rays of the sun have entered the city of Lankā without fear. (A. A. R.).

6537*

उत्तीर्णभारलघुनाप्यलघूलपौघ-
सौहित्यनिःसहतरेण तरोरधस्तात् ।
रोमन्थमन्थरचलद्गुरुसास्नमासां
चक्रे निमीलदलसेक्षणमौक्षकेण ॥

(अ) Śiś 5. 62.

(आ) Alm 105.

(*c*) रौमन्थ° Śiś (var.).

Vasantatilakā metre.

Though relieved of their burden, the herd of oxen lying in the shade of trees, were filled with soft grass in plenty; they remained chewing the cud at their ease with their big dewlaps moving and with their eyes half closed in the pleasure of indolence (being at rest). (A. A. R.).

6538**

उत्तीर्य दक्षिणे पूर्वं पश्चाद् वामेऽतिनिन्दिताः ।
कैश्चित् कृष्णो मृगश्चैकः कैश्चित् सर्वेऽपि नादृताः ॥

(आ) ŚP 2747.

When a person sets out on a journey, if a deer crosses his path on the right side first and then on the left it is highly inauspicious; some say this with reference to one spotted deer [*kṛṣṇa-mṛga*]; others do not welcome it in all cases (of the deer). (A. A. R.).

6539**

उत्तीर्य पृष्ठतो याति वेष्टनं वा करोति चेत् ।
स्वस्थस्य वेष्टनप्राप्तिः सभयस्य भयं हरेत् ॥

(आ) ŚP 2750.

(When a man starts on a journey) if a deer, having crossed his path goes behind him or goes around him (in circumambulation), one who is well, gets a protective covering [*veṣṭana*], and one who is afraid becomes free of fear. (A. A. R.).

6540

उत्तुङ्गपीवरकुचद्वयपीडिताङ्गम्
आलिङ्गितः पुलकितेन भुजेन रत्या ।
श्रीमज् जगन्ति मदयन् नयनाभिरामः
कामोऽयमेति मदघूर्णितनेत्रपद्मः ॥

(अ) Prab 1. 10.

Vasantatilakā metre.

(Love) he who inflames the world, and fascinates the soul; whose eyes are red with desire; and whose body is pressed by the full breasts of Ratī, who encloses him in her arms trembling with delight. (J. Taylor's translation).

6541*

उत्तुङ्गमत्तमातङ्ग- मस्तकन्यस्तलोचनः ।
आसन्नेऽपि च सारङ्गे न वाञ्छां कुरुते हरिः ॥

(आ) SR 229. 9, SSB 622. 9, SRK 218. 20 (a. ŚP), Ava 183. 517, SRM 2. 2. 423, IS 7758.

(*d*) करोत्याशां मृगाधिपः Ava.

Directing his glance at the towering temple of an elephant intoxicated with pride, the lion takes no heed of a deer, though it is quite near him. (A. A. R.).

6542*

उत्तुङ्गवातायनगोपुराणि
गृहाणि वित्तानि दुरर्जितानि ।
क्षणादधःपातकराणि हन्त
चितातिथेरस्य निरर्थकानि ॥

(आ) SR 373. 169, SSB 270. 55.

Upajāti metre (Indravajrā and Upendravajrā)).

The mansions with ornamental gateways and towering windows, the various treasures acquired with great efforts, which are the cause of his downfall [from *dharma*], alas! have all become meaningless to him as he has become a guest at the funeral pyre. (A. A. R.).

6543

उत्तुङ्गशैलशिखरस्थितपादपस्य
काकः कृशोऽपि फलमालभते सपक्षः ।
सिंहः प्रचण्डगजकुम्भविदारकोऽपि
उच्छिष्टमेव लभते खलु पक्षहीनः ॥

(आ) Subh 174 and 230, IS 1193. (Variant of No. 6545).

(*a*) शिखरःस्थित° Subh (var.); शिखर कृश Subh (var.); पादयस्य (*sic !*) Subh.

(*b*) काकेऽपि (°को°) पक्वफलमासभवेत् सुपक्षः Subh (var.). (Cf. No. 6545).

(*c*) सिंहोऽपि मत्तकरिकुम्भभिदासपाथे Subh(var.).

(*d*) पक्षैर्विना खलु न सीदति विक्रमेण Subh (var.).

Vasantatilakā metre.

Remaining in a tree situated on the top of a high mountain a crow, though lean, gets fruit as he is *sapakṣa* [has wings]; a lion, though capable of tearing the foreheads of mighty elephants, gets, indeed, leavings [*ucchiṣṭa*] only for food as he is devoid of *pakṣa* [wings *or* allies]. (A. A. R.).

6544

उत्तुङ्गशैलशिखराश्रयणेन केचिद्
उद्दामवीचिवलिताः सरितो भवन्ति ।
अन्ये पुनर्जलकणास् तृणलोष्टपाताद्
अम्भोमुचां पयसि न क्षयमाप्नुवन्ति ॥

(आ) VS 837.
(*d*) क्षयमान्पुवन्ति VS (printer's error).

Vasantatilakā metre.

Some rain-drops by resorting to the peaks of high mountains become rivers with an abundance of huge waves; but other drops of water falling on grass and pebbles do not get lost in the waters released by the clouds. (A. A. R.).

6545*

उत्तुङ्गशैलशिखरे ननु पादपस्य
काकोऽपि पक्वफलमालभते सपक्षः ।
सिंहो बली गजविदारणदारुणोऽपि
सीदत्यहो तरुतले निजपक्षहीनः ॥

(अ) BhŚ 840 (Doubtful). (Variant of No. 6543).
(आ) SR 230. 26 (a. VS), SSB 622. 29, SRK 176. 14 (a. ŚP).
(*a*) °शिखरस्थितपा° SR, SSB, SRK. (Cf. No. 6543).
(*d*) खलु हीनपक्षः SR, SSB, SRK.

Vasantatilakā metre.

From a tree growing on the peak of a high mountain even a crow, indeed, gets ripe fruit as he is *sapakṣa* [winged]; a lion, though strong and cruel in tearing an elephant to pieces, languishes, alas! under a tree, as he is devoid of *pakṣa* [allies *or* wings]. (A. A. R.).

6546*

उत्तुङ्गस्तनपर्वतादवतरद्गङ्गेव हारावली
रोमाली नवनीलनीरजरुचिः सेयं कलिन्दात्मजा ।
जातं तीर्थमिदं सुपुण्यजनकं यत्रानयोः संगमश्
चन्द्रो मज्जति लाञ्छनापहृतये नूनं नखांकच्छलात् ॥

(आ) SR 268. 366, SSB 89. 28, SRK 281. 4 (a. Rasikajīvana), RJ 728, SuM 16. 18, Vidy 679, IS 7759. Variant of No. 6550.
(*a*) °वतिरूठा हा° SuM (*contra metrum*).
(*b*) °नीरदरुचिर्जाता क° SuM.
(*c*) तीर्थं जातमिदं Vidy ; पुण्यं [ता°] SuM ; संगमे SuM.
(*d*) लाञ्छनेन सहसा नू° Vidy.

Śārdūlavikrīḍita metre.

The pearl necklace resembles river Gaṅgā descending from the mountain of her towering bosom; the line of hair, having the lustre of a fresh dark cloud is surely the daughter of the Kalinda mountain [Yamunā]; by the confluence of these two, the holy place (of Prayāga), which produces great holy merit [*puṇya*], is formed; the moon, under the guise of nail-marks, surely plunges into it to get rid of the black spot. (A. A. R.).

6547*

उत्तुङ्गस्तनपर्वतैस्तनुरुहै रोमावलीभूरुहैः
काञ्चीकङ्कणनूपुरध्वनिपरैर्हारावलीवागुरैः ।
भ्रूचापेन कटाक्षविस्तरशरैः कन्दर्पदावानलैर्
बाला खेलति पारधं निजगुणैः कामीमृगो बध्यते ॥

(आ) SuM (after 17. 14).

Śārdūlavikrīḍita metre.

With mountains in the form of her towering bosom, trees in the form of her line of hair and (hunter's music in the form of) the jingling sounds of her girdle, bracelets and anklets, the damsel with the nets of her pearl necklace, aiming arrows of her glances from the bow of her curved eyebrows, and having forest fire in the form of love [fever], sports with the ropes of her good qualities; and the deer in the form of the lover is captured. (A. A. R.).

6548*

उत्तुङ्गस्तनभरतान्ततान्तमध्यं
विश्लिष्यद्घनकचवान्तवान्तसूनम् ।
वक्त्राब्जभ्रमदलिभीतभीतनेत्रं
मुग्धाक्षी मम धुरि मन्दमन्दमेति ॥

(आ) SR 253. 15, SSB 61. 27.

Praharṣiṇī metre.

With her waist greatly fatigued by the load of her high bosom, with flowers dropping out of her thick mass of tresses loosened, and with eyes highly timid due to the bees flying near her lotus-face, the charming one comes before me with her very gentle gait. (A. A. R.).

6549*

उत्तुङ्गस्तनभार एष तरले नेत्रे चले भ्रूलते
रागान्धेषु तवोष्ठपल्लवमिदं कुर्वन्तु नाम व्यथाम् ।
सौभाग्याक्षरपङ्क्तिरेव लिखिता पुष्पायुधेन स्वयं
मध्यस्थापि करोति तापमधिकं रोमावली केन सा ॥

(आ) SR 268. 367, SSB 89. 29.

Śārdūlavikrīḍita metre.

This highly developed bosom, the tremulous eyes, the playful eyebrows and sprout-like lip may indeed give pain to those who are blinded by passionate desire; but why does the line of hair which remains in the middle and which is the series of letters of conjugal happiness inscribed by the flower-weaponed god [Cupid], give far greater torment ? (A. A. R.).

6550*

उत्तुङ्गस्तनमण्डलाववतरद्गङ्गेव हारावली
रोमाली नवनालनीरदरुचिः सेयं कलिन्दात्मजा ।
जातं तीर्थमिदं सुपुण्यजनकं यत्रावयोः संगमश्
चन्द्रो मज्जति लाञ्छनापहृदये नूनं नखांकच्छलात् ॥

(आ) SH 1720. Variant of No. 6546.

(*d*) The text has लाञ्छ ... नहृदये.

Śārdūlavikrīḍita metre.

The pearl-necklace is similar to the Gaṅgā that descends, as it hangs over your lofty bosom; the line of hair possessing the sheen of fresh clouds is the river Yamunā; our meeting together is the holy place of the sanctifying confluence; the moon sinks in the heart free from stain surely in the guise of fresh nail-marks. (A. A. R.).

6551*

उत्तुङ्गस्तनमण्डलोपरिलसत्प्रालम्बमुक्तामणेर्
अन्तर्बिम्बितमिन्द्रनीलनिकरच्छायानुकारिद्युति ।
लज्जाव्याजमुपेत्य नम्रवदना स्पष्टं मुरारेर्वपुः
पश्यन्ती मुदिता मुदेऽस्तु भवतां लक्ष्मीर्विवाहोत्सवे ॥

(आ) SH 84, SR 16. 9, SSB 27, 10.

(*a*) °प्रालम्बि° SH.

(*b*) °शकन° [निकर°] SH.

Śārdūlavikrīḍita metre.

Looking intently at the form of Viṣṇu [the enemy of Mura] reflected on the pearl of her necklace adorning her high bosom and whose form resembled the lustre of a mass of sapphires, when she bent her head as if in shyness, and derived great pleasure; may this goddess Lakṣmī who was thus happy during her marriage festival with Lord Viṣṇu be for your happiness. (A. A. R.).

6552*

उत्तुङ्गस्तनशैलदुस्तरमुरो निम्नातिनाभिस्थली
भीमं देहवनं स्फुरद्भुजलतं रोमालिजालाकुलम् ।
व्याधः पञ्चशरः किरत्यतितरांस्तीक्ष्णान् कटाक्षाशुगांस्
तन्मे ब्रूहि मनःकुरङ्ग शरणं कं सांप्रतं यास्यसि ॥

(आ) SR 274. 32.

Śārdūlavikrīḍita metre.

Difficult to penetrate is (the region of) her heart by the presence of mountains in the form of her high bosom; the region of her navel is highly depressed [deep]; awe-inspiring is the forest of her body with the shining creepers of her arms; and full of trapping nets in the form of the line of hair; the hunter is the five-arrowed (god) who discharges very sharp arrows of her side-glances — tell me, then, oh! deer of the mind, whom will you seek for refuge? (A. A. R.).

उत्तुङ्गस्तरुभिः किम् see No. 6556.

6553*

उत्तुङ्गादनिलचलांशुकास्तटान्ताच्
चेतोभिः सह भयदर्शिनां प्रियाणाम् ।
श्रोणीभिर्गुरुभिरतूर्णमुत्पतन्त्यस्
तोयेषु द्रुततरमङ्गना निपेतुः ॥

(अ) Śiś 8. 31.
(आ) Alm 106.

Praharṣiṇī metre.

With their garments fluttering in the breeze, the young ladies mounted the high bank of the river with a gait slow due to the heaviness of their hips; and they jumped into the water quickly, their lovers' minds being full of apprehension. (A. A. R.).

6554*

उत्तुङ्गे कृतसंश्रयस्य शिखरिण्युच्चावचग्रावणि
न्यग्रोधस्य किमङ्ग तस्य वचसा श्लाघासु पर्याप्यते ।
बन्धुर्वा स पुराकृतः किमथवा सत्कर्मणां संचयो
मार्गे रूक्षविपत्रशाखिनि जनो यं प्राप्य विश्राम्यति ॥

(आ) Amd 285. 814.

Śārdūlavikrīḍita metre.

Growing on the top of a high hill full of rocks, how is the praise of the fig tree, oh! friend, ever sufficient? Is he a friend of former times, or is it the accumulation of the results of their good deeds that people resort to him and take shelter on their way, (though) the tree itself is harshlooking and devoid of leaves? (A. A. R.).

6555*

उत्तुङ्गे विभवद्रुमस्य शिखरे भुक्त्वा फलं स्वेच्छया
तस्मात् प्रस्खलितः पदाद्विधिवशाद् भ्रष्टो निरालम्बनः ।
पातालोदरभीषणे बहुविधक्लेशोरगाध्यासिते
दौर्गत्यावटगर्भके निपतितश्चित्रं यदि प्राणिति ॥

(आ) JS 442. 9.

Śārdūlavikrīḍita metre.

Having enjoyed at his will and pleasure the fruit of the tree of prosperity in the high peak (of the mountain of life), but slipping from it due to fate and falling helplessly into a deep chasm of poverty frightful like the interior of the nether-regions and full of snakes in the form of troubles, it would be a wonder if he remains alive! (A. A. R.).

6556*

उत्तुङ्गैस्तरुभिः किमेभिरफलैराकाशसंस्पर्शिभिर्
धन्योऽसौ नितरामुलूपविटपो नद्यास्तटे तिष्ठति ।
एवं यः कृतबुद्धिरुत्थितजलव्यालोलवीचीवशान्
मज्जन्तं जनमुद्धरामि यदि वा तेनैव मज्जाम्यहम् ॥

(आ) JS 117. 61 (a. Rāṇaka), ŚP 1059 (a. Rāṇaka), Regnaud VI 180 (a. Rāṇaka), RJ 566 (a. Rāṇaphala), AP 78, Any 140. 250, SR 243. 195, SSB 646. 2.

(*a*) उत्तुङ्ग° ŚP ; अखिलैर् Any, Regnaud, SR, SSB, ŚP ; °स्पर्धिभिर् ŚP.

(*b*) °विटपी JS; स्वस्थितः [ति°] Any, Regnaud, SR, SSB, ŚP.

(*c*) °रुद्धतज° Any, Regnaud ; °रुज्झित° SR, SSB ; °रुद्धिद्धत° ŚP.

(*d*) सहसा [य° वा] Any, SR, SSB, ŚP; मज्जामि (च Any) वा, ŚP, Any, Regnaud, SR, SSB.

Śārdūlavikrīḍita metre.

Of what use are the tall trees, touching the sky but remain fruitless ? Fortunate indeed is the *ulūpa*- creeper which grows on the river bank ; for it is good natured and resolves to rescue a person drowning in the river which is in floods and full of big waves, or itself will get drowned along with the sinking person. (A. A. R.).

उत्तमावरमध्यत्वं see पुरुषं चापराधं च.

उत्थापितः (°तैः) see No. 6568 A.

6557

See No. 6568 A

6558

उत्थातव्यं जागृतव्यं योक्तव्यं भूतिकर्मसु ।
भविष्यतीत्येव मनः कृत्वा सततमव्यथैः ॥

(अ) MBh (MBh [Bh] 5. 133. 27 *ab*/*cd*, MBh [R] 5. 134. 30, MBh [C] 5. 4610).

(आ) SSap 671, IS 1194.

(*a*) उद्धातव्यं MBh (var.) ; च गंतव्यं or जाग्रतव्यं MBh (var.).

(*b*) चोक्तव्यं (प्रो° or भो°) MBh (var.).

(*c*) भविष्यन्नेव मनसः MBh (var.).

(*d*) अव्ययं (°थः) MBh (var.).

One[1] should be active, be on guard and be prepared for acts which would bring prosperity. Having acted he should always be in good spirits.

1. The king.

उत्थानं च (हि) मनुष्याणां see No. 6559.

6559

उत्थानं तु मनुष्याणां दक्षाणां दैववर्जितम् ।
अफलं दृश्यते लोके सम्यगप्युपपादितम् ॥

(अ) MBh (MBh [Bh] 10. 2, 11, MBh [R] 10. 2. 11, MBh [C] 10. 80).

(आ) IS 1196.

(*a*) च or हि [तु] MBh (var.).

(*b*) प्रायो दैवं जितं (°वार्जितं or °वार्दितं) फलं MBh (var.) ; दक्षिणां MBh (var.); दैवनिर्जितं (°वर्तिनां) MBh (var.).

(*c*) विफलं or दृश्यते [अ°] MBh (var.) ; नियतं [दृ°] MBh (var.).

(*d*) अभ्युप° (अपुप°) MBh (var.) ; अभ्युपपादितः MBh (var.).

The exertion of even a competent man, even when well directed, is, without the concurrence of destiny, seen in the world to be unproductive of fruit. (P. C. Roy's translation).

6560

उत्थानं संयमो दाक्ष्यम् अप्रमादो धृतिः स्मृतिः ।
समीक्ष्य च समारम्भो विद्धि मूलं भवस्य तत् ॥

(अ) MBh (MBh [Bh] 5. 39. 54, MBh [R] 5. 38. 69*cd*-70 *ab*, MBh [C] 5. 1514-5).
(आ) IS 1195.
(*b*) क्षमा [स्मृ°] MBh (var.).
(*d*) वृद्धि [वि°] MBh (var.) ; फलस्य [भ°] MBh (var.) ; भविष्यतः [भ° तत्] MBh (var.), च or तु [ तत् ] MBh (var.).

Exertion, self-control, skill, carefulness, steadiness, memory, and commencement of acts after mature deliberation—know that these are the roots of prosperity. (P. C. Roy's translation).

6561

उत्थानं हि नरेन्द्राणां बृहस्पतिरभाषत ।
राजधर्मस्य यन् मूलं ... ... ... ॥

(अ) MBh (MBh [Bh] 12. 58. 13, MBh [R] 12. 58. 13, MBh [C] 12. 2104).
(*a*) च [हि] MBh (var.).
(*b*) अजायत [अभा°] MBh (var.).
(*c*) तन् or ये [यन्] MBh (var.).

A readiness for exertion in kings is the root of kingly duties. This has been said by Bṛhaspati ... . (P. C. Roy's translation).

6562

उत्थानधीरः पुरुषो वाग्धीरानधितिष्ठति ।
उत्थानधीरं वाग्धीरा रमयन्त उपासते ॥

(अ) MBh (MBh [Bh] 12. 58. 15, MBh [R] 12. 58. 15, MBh [C] 12. 2106).
(आ) IS 1199.
(*a*) उत्थानवीरपुरुषा MBh (var.) ; °वीरः or °हीनः [°धीरः] MBh (var.).
(*b*) वाग्मी राजा ह्यतिष्ठति MBh (var.) ; वाग्वीरान् (°ग्मी°) MBh (var,) ; अवतिष्ठति or अतिति° or अपि ति° MBh (var.).
(*c*) °वीरो or °वीरान् (°रा) or °धीरा or °वीरं MBh (var.); वाग्वीरा (°ग्मी°) MBh (var.).
(*d*) रमयंतम् (नम°) MBh (var.).

The hero of exertion is superior to the heroes of speech. The heroes of speech gratify and worship the heroes of exertion. (P. C. Roy's translation).

6563

उत्थानमभिजानन्ति सर्वभूतानि भारत ।
प्रत्यक्षं फलमश्नन्ति कर्मणां लोकसाक्षिकम् ॥

(अ) MBh (MBh [Bh] 3. 33. 6, MBh [R] 3. 32. 6, MBh [C] 3. 1207).
(आ) IS 1197.
(*a*) °नंदंति [°जा°] MBh (var.).
(*d*) कर्मिणां MBh (var.).

Impelled by the inspiration of a former life, all creatures visibly reap in this world the fruit of their acts. (P. C. Roy's translation).

उत्थानमामृतं लब्धम् see No. 6566.

6564

उत्थानयुक्तः सततं परेषामन्तरैषणे ।
आनृण्यमाप्नोति नरः परस्यात्मन एव च ॥

(अ) MBh (MBh [Bh] 3. 33. 58, MBh [R] 3. 32. 57, MBh [C] 3. 1258).
(आ) IS 1198.
(*b*) अंतरेक्षणे or अंतरेषणे or अंतरैषणः or अंतरेक्षणः or मंत्ररक्षणे MBh (var.).
(*c*) ततः [न°] MBh (var.).
(*d*) परेषामात्मनस्तथा MBh (var.) ; परमात्मन MBh (var.); वा [च] MBh (var.).

A person by his activity in searching for the holes of his enemies, dischargeth his debt to himself as also to his friends. (P. C. Roy's translation).

उत्थानवीरपुरुषा see No. 6562.

6565

उत्थानहीनो राजा हि बुद्धिमानपि नित्यशः ।
धर्षणीयो रिपूणां स्याद् भुजंग इव निर्विषः ॥

(अ) MBh (MBh [Bh] 12. 58. 19, MBh [R] 12. 58. 19, MBh [C] 12. 2107).
(आ) SRHt 159. 12 (a. MBh), SSSN 124. 12, IS 1200.
(*a*) °धीनो [°हीनो] MBh (var.) ; °हीन: पुरुषो SRHt, SSSN.
(*b*) बलवानपि SRHt, SSSN.
(*c*) प्रधर्षणीयः (सुध°) शत्रूणां MBh (var.) ; SRHt ; सुधर्षणीयः शत्रूणां SSSN ; दर्शनीयो MBh (var.).
(*d*) भुजंगा इव निर्विषाः MBh (var.).

The king that is destitute of exertion, even if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison. (P. C. Roy's translation).

6566

उत्थानेनामृतं लब्धम् उत्थानेनासुरा हताः ।
उत्थानेन महेन्द्रेण श्रैष्ठ्यं प्राप्तं दिवीह च ॥

(अ) MBh (MBh [Bh] 12. 58. 14, MBh [R] 12. 58, 14, MBh [C] 12. 2105).
(आ) SRHt 158. 3 (a. MBh), SSSN 123. 3 (a. MBh), IS 1201.
(*a*) उत्थानमामृतं MBh (var.).
(*b*) उत्थाने च or उत्तारे च MBh (var.) ; [आ]हतसुराः or [आ]मृता हताः MBh (var.).
(*c*) सुरेंद्रेण (नरें°) MBh (var.).
(*d*) श्रेष्टं (°ठ्यं) or श्लिष्टं MBh (var.) or नराधिपा or दिवीह वा or विहृंति च MBh (var.).

By exertion the *amṛta* was obtained ; by exertion the Asura-s were slain ; by exertion Indra himself obtained sovereignty in heaven and on Earth. (P. C. Roy's translation).

6567

उत्थानेनैधयेत् सत्त्वम् इन्धनेनेव पावकम् ।
श्रियो हि सततोत्थायी दुर्बलोऽपि समश्नुते ॥

(अ) KN (KN [ĀnSS] 14. 9, KN [TSS] 14. 9, KN [BI] 13. 9).
(आ) IS 1202.
(*a*) सर्वम् KN (BI).
(*c*) श्रियं KN (BI).

By constant activity he should add to his everything (i.e., prosperity, happiness, etc.), even as fire is added to by the putting of fuel in it. Even a weak king, if he is ever energetic, reaps nothing but prosperity. (M. N. Dutt's translation).

6568**

उत्थाने सभ्यानाम्
उत्तिष्ठति याति तेषु यातेषु ।
मतमन्तरापि राज्ञो
विज्ञायाशीःप्रदो बहिरुपैति ॥

(आ) SMH 6. 7.

Āryā-Gīti metre.

When the members of the assembly have risen he too rises and leaves the hall after their departure ; understanding the views of the king in the interval, he gives his blessings and goes out. (A. A. R.).

6568 A*

उत्थापितः संयति रेणुरश्वैः
सान्द्रीकृतः स्यन्दनवंशचक्रैः ।
विस्तारितः कुञ्जरकर्णतालैर्
नेत्रक्रमेणोपरुरोध सूर्यम् ॥

(अ) Ragh 7. 39. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 109).
(आ) SR 128. 26 (a. Ragh), SSB 438. 34 (a. Kālidāsa).
(*a*) उत्थापितः (°तैः) Ragh (var.).
(*b*) °वृन्द° [°वंश°] Ragh (var.) ; °तालैः [°च°] Ragh (var.).
(*d*) इतिक्र° or अनुक्त° Ragh (var.).

Indravajrā metre.

The dust that was raised on the field of battle by the horses, thickened by the wheels of chariots and spread out by the flappings of the ears of the elephants, screened the sun in the manner of an awning. (M. R. Kale's translation).

6569**

उत्थाप्य भुजगीं शक्तिं मूलवातैरधःस्थिताम् ।
सुषुम्णान्तर्गतां पञ्च- चक्राणां भेदिनीं शिवाम् ॥

(आ) ŚP 4604.

Having quickened, by means of the nether vital breaths, the serpent power which remains below in the *suṣumṇā* artery and which breaks the five *cakra-s* remains auspicious. (A. A. R.).

6570

उत्थाय पश्चिमे यामे कृतशौचः समाहितः ।
हुत्वाग्निं ब्राह्मणांश्चार्च्य प्रविशेच्च शुभां सभाम् ॥

(आ) SRHt 181. 1 (a. Saṅgraha).

Having risen (from sleep) at the end of the last *yama*[1] and having purified himself, he[2] should attend to the fire ritual with reverence and, having honoured the Brahmaṇa-s, he should make his appearance in the auspicious assembly. (A. A. R.).

1. Period of night.
2. The king.

उत्थाय हृदि लीयन्ते see No. 6575.

6571*

उत्थायोत्थाय पापेष्वभिरमति मतिर्मन्दबुद्धेर्यदा ते
नैवोद्वेगो न शान्तिर्न च भवति घृणा कुर्वतः कर्म निन्द्यम् ।
तत् किं नैव प्रभाते ज्वलदनलसमा रौरवी नाम रौद्री
तीक्ष्णायःकीलचक्रक्रकचपटुरवा राजधानी यमस्य ॥

(आ) Skm (Skm [B] 2373, Skm [POS] 5. 75, 3) (a. Śrīmat-puruṣottama[deva]), VS 3331, Kav p. 53.

(*a*) पापे परिणमति VS ; °बुद्धे यथा VS.

(*b*) न त्रासो नैव लज्जा न VS ; पापम् [नि°] VS.

(*c*) नूनं सा न श्रुता ते ज्वलदनलशिखा रौरवाराव-रौद्रा (रौरवी रावरौद्रा) VS.

(*d*) First 3 *akṣara-s* missing in Skm (POS).

Sragdharā metre.

You, the dull-witted one, are rising everyday (in the morning) with your mind taking delight in sinful deeds, and experiencing no agitation, no peace, nor any pity in doing reprehensible acts. Is there not that capital city of Yama [the god of death] with its very efficient saws and wheels studded with sharp iron pikes and the fearful hell by the name of Raurava blazing like fire in the early morning ? (A. A. R.).

6572

उत्थायोत्थाय बोद्धव्यं किमद्य सुकृतं कृतम् ।
आयुषः खण्डमादाय रविरस्तं गमिष्यति ॥

(अ) Cr 1261 (CNT IV 132, CnT V 132 *bis*.), PrC 2. 112. (Cf. No. 6573).

(आ) ŚP 668, IS 1204.

(*d*) प्रयास्यति [ग] PrC.

Everyday when one rises (in the morning) one should consider : What good deed will be achieved today. When the sun sets (in the evening) it takes away also with it a part of the life which has been apportioned to one.

6573

उत्थायोत्थाय बोद्धव्यं किमद्य सुकृतं कृतम् ।
दत्तं वा दापितं वापि वाक् सत्या वापि भाषिता ॥

(आ) PSDh 1. 1 ; 220. 14-5 (a. Viṣṇu), Smṛtimuktāphalam II 210. 16 (a. Viṣṇu). Cf. No. 6572.

(*c*) ऽपि हुतं [दा°] PSDh (var.).

(*d*) चापि [वा°] PSDh ; वाग्भिभाषिता Smṛti°.

Rising everyday (in the morning) one should think over what good deed had been done, what (help) had been given (to the needy) or caused to be given, and whether a true word had been uttered. (A. A. R.).

6574

उत्थायोत्थाय बोद्धव्यं महद्भयमुपस्थितम् ।
मरणव्याधिशोकानां किमद्य निपतिष्यति ॥

(अ) H (HJ 1. 3, HS 1. 3, HM 1. 3, HK 1. 4, HP 1. 3, HN 1. 3, HH 7. 2-3, HC 9. 11-2).

(आ) Viṣṇu in PSDh 1. 1 ; 220. 16-7 and Smṛtimuktāphalam II. 210. 17, VS 3290, SR 162. 432 (a. ŚP [wrongly]), SSB 494. 432, SPR 1105 (a. H), IS 1205, Bahudarśana 143, GSL 43, Sama 1 उ 3, cf. No. 6572.

(c) शोकानि IS.

Everyday we rise, a great danger is nigh : it behoves us to consider of death, sickness, or sorrow, which shall befall today ? (F. Johnson's translation).

6575

उत्थायोत्थाय लीयन्ते दरिद्राणां मनोरथाः ।
बालवैधव्यदग्धानां कुलस्त्रीणां कुचा इव ॥

(अ) Cr 1262 (CNN 66). Cf. No. 6946.

(आ) ŚP 401, VS 3435, Pad 113. 56, PV 757, SH 890; 86*, Vidy 301, SR 65. 1 (a. ŚP), SSB 332. 2, Sama 2, उ 6, SRM 2. 676, IS 1203.

(a) उत्थयोत्थय विलीयन्ते CNN ; उत्थाय (°त्पद्य) हृदि लीयन्ते ŚP, VS, Vidy, Pad; उत्पद्यन्ते विली° Sama, SRM, SH.

(b) निर्धनानां Pad, SH.

(c) बाल्ये वै° Sama, SRM ; °तप्तानां [द°] IS,

(d) कुचाविव CNN, Sama, Vidy ; स्तना इव VS.

Rising again and again, the desires of poor people melt away [come to nothing] ; they are like the breasts of women of good families who are burnt by the fire of early widowhood. (A. A. R.).

6576*

उत्थायोन्नतवासयष्टिशिखरे विस्तारिताकुञ्चितं
बिभ्रत्पादमुदस्तकेसरसटः किंचिद् विनिद्रेक्षणः ।
दूरादञ्चितकन्धरः शमवशाद् व्याधूय पक्षद्वयं
मानम्लानिकरः कुरङ्गकदृशां कोकूयते कुक्कुटः ॥

(आ) JS 287. 7,

Śārdūlavikrīḍita metre.

Mounting the top of the high perching rod, spreading and bending its legs a little, giving a shake to the mane-like feathers round its neck and with eyes slightly open, raising its neck far and flapping its wings, the cock repeatedly crows putting an end to the jealous anger of deer-eyed damsels, [who had until then resisted the conciliatory advances of their lovers]. (A. A. R.).

6577

उत्थिता एव पूज्यन्ते जनाः कार्यार्थिभिर्नरैः ।
शत्रुवत् पतितं को नु वन्दते मानवं पुनः ॥

(अ) KN (KN [ĀnSS]) 5. 62 *ef/gh* in foot-note, KN [TSS] om., KN [BI] 5. 62).

(आ) IS 1206, SR 383. 246 (a. KN).

(b) कार्यार्थिभिर्नरैः KN (BI);

(cd) कोऽनुवन्दते KN (BI).

Only the prosperous and the exalted receive homage from men having ends to serve. Like to his enemies, what man ever pays his homage to one fallen. (M. N. Dutt's translation).

6577 A*

उत्थिताग्रचरणा पृथुस्तनी
पुष्पजालमपचिन्वती तरौ ।
मध्यभञ्जनभयापदेशतो
निस्त्रपा दयितकण्ठमग्रहीत् ॥

(आ) SSSN 223. 1.

Rathoddhatā metre.

As the plump-bosomed damsel placed her raised foot on the (flowering) tree to pluck flowers, she held unashamedly her lover's neck (in endearment), as if under the presumed fear that she would break her (slender) waist. ( S. Bhaskaran Nair's translation ).

6578*

उत्थितो निशि कलानिधिर्भवेद्
एतदीयमुखतुल्यताप्तये ।
प्रापितो मलिनभावमेतया
लज्जया नभसि यात्यदृश्यताम् ॥

(आ) SR 261. 145, SSB 69. 22.

Rathoddhatā metre.

The moon [the repository of digits] had risen at night in order to attain equality of brilliance with her face; but with the paleness of defeat sustained at her hands he disappears from the sky out of shame. (A. A. R.).

6579*

उत्पक्ष्मणोर्नयनयोरुपरुद्धवृत्तिं
बाष्पं कुरु स्थिरतया विरतानुबन्धम् ।
अस्मिन्नलक्षितनतोन्नतभूमिभागे
मार्गे पदानि खलु ते विषमीभवन्ति ॥

(अ) Śāk 4. 14 (in some editions 4. 15; 4. 16 or 4. 17). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 57).

(आ) Sar 5. 30 (p. 582), Amd 73. 149, KHpk 145. 171.

(*a*) उत्पक्षिणोर् Amd (var.); °वृत्ति Sar; °वृत्तिर् Śāk (var.).

(*b*) बाष्पांकुर° Amd (var.); स्थिरतरं Śāk (var.); शिथिलानु° Śāk (var.), Sar; विहता° (°हि°; °र°) Śāk (var.).

(*c*) °भूविभागे Śāk (var.); °गमा° [°भागे] Amd (var.).

(*d*) °मीषलानि Amd (var.).

Vasantatilakā metre.

Weep not, my daughter, check the gathering tear/ that lurks beneath thine eyelid, ere it flow/ and weaken thy resolve; be firm and true—/true to thyself and me; the path of life/will lead o'er hill and plain, o'er rough and smooth,/and all must feel the steepness of the way; / though ragged be thy course, press boldly on.[1] (Sir M. Monier-Williams's translation).

1. Kāśyapa to Śakuntalā.

6580

उत्पततोऽप्यन्तरिक्षं गच्छतोऽपि महीतलम् ।
धावत: पृथिवीं सर्वां नावत्तमुपतिष्ठति ॥

(अ) P (PP 2, 184, PtsK 2. 186). Cf. No. 6581 and पिता रत्नकारो यस्य.

(आ) SR 383. 247 (a. P), IS 1207.

(*b*) ऽन्तरिक्षं वै PtsK, SR.

(*d*) उपतिष्ठते SR.

Nothing comes, of all that walks, / all that flies to heaven, / all that courses o'er the earth, / if it be not given. (A. W. Ryder's translation).

6581

उत्पतन्ति यदाकाशे निपतन्ति महीतले ।
पक्षिणस् तदपि प्राप्त्या नावत्तमुपतिष्ठते ॥

(अ) P (Pts 2. 123, PtsK 2. 132.). Cf. No. 6580.

(आ) IS 1208.

(*c*) पक्षिणां Pts.

(*d*) उपतिष्ठति Pts, PtsK.

Since so is fate, birds fly up in the air and then down to the earth; nothing will be given to us what fate did not ordain.

6582*

उत्पतन्ती भ्रमन्ती सा नमन्ती नलिनेक्षणा ।
शम्पाशतं वितन्वाना भ्रमरीव भ्रमं व्यधात् ॥

(आ) PV 541 (a. Veṇīdatta).

Coming up into view, moving about here and there and making obeisance, the lotus-eyed[1] one, casting glances like hundreds of lightning flashes, did whirl herself; as does a she-bee. (A. A. R.).

1. The bee with eyes directed towards lotuses.

6583

उत्पतन्त्वन्तरिक्षं वा पातालं प्रविशन्तु वा ।
चरन्तु वा दिशः सर्वा ह्यवत्तं नोपलभ्यते ॥

(अ) Cr 171 (CR VI 14. CPS 140. 15).

(*a*) उत्पतत्व् CR (var.) ; अन्तरीक्षं CR (var.), CPS.

(*b*) प्रविशत्यपि CR (var.).

(*c*) च [वा] CR (var.) ; दिश CR (var.) ; सर्वाः CR (var.).

(*d*) अदत्तं CR (but CRBh II as above ; avoids *hiatus*), CPS.

Let one go far up in the sky or enter into the depths of the nether regions ; let one wander over all the quarters ; but one would never get what one is not destined to get. (A. A. R.).

6584

See No. 6588 A

6585

उत्पतेत् सरुजाद् देशाद् व्याधिदुर्भिक्षपीडितात् ।
अन्यत्र वस्तुं गच्छेद् वा वसेद् वा नित्यमानितः ॥

(अ) MBh (MBh [Bh] 12. 137. 87, MBh [R] 12. 139, 90, MBh [C] 12. 5224).

(आ) IS 1209.

(*a*) उत्पद्यते रुजा व्याधिर् or उत्पथाच्च विमानाच्च MBh (var.) ; उत्पातात् MBh (var.) ; सहजाद् or सरुताद् MBh (var.).

(*b*) दुर्भिक्षाच्चैव पीडितान् MBh (var.) ; देशाद् [व्या°] MBh (var.) ; °पीडितान् or °पीडनात् MBh (var.).

(*c*) अन्यत्र वसतिं (°सितुं) गच्छेद् MBh (var.) ; रोचेत् [ग°] MBh (var.).

(*d*) °मन्यतः (°ता) MBh (var.).

One should certainly leave the country of one's birth if it is afflicted by plague or famine. One should also leave his own country when one is not always respected in his own home[1]. (P. C. Roy's translation).

1. P. C. Roy's translates the second part: One should live in one's own country, respected by all, or repair to a foreign country for living there.

6586*

उत्पत्तिः पयसां निधेर्वपुरपि ख्यातं सुधामन्दिरं
स्पर्धन्ते विशदा लताभसरला हारावलीमंशवः ।
कान्ता कैरविणी तव प्रियसखः शृङ्गारसारः स्मरो
हंहो चन्द्र किमत्र तापजननं तापाय यन् मे भवान् ॥

(अ) Vet 20. 3.

(आ) Any 10. 85.

(*a*) उत्पन्नः Vet (var.) ; निधेः or निधिर् or निधौ Vet (var.) ; पुनरपि ख्यातुं Vet (var.) ; ख्यातः सुधामदिरो Vet (var.) ; °मदिरं Vet (var.).

(*b*) वर्धन्ते (°न्तां or °न्तो) [स्प°] Vet (var.) ; विशना or विषवा or विशपा Vet (var.) ; विसबाल° Vet (var.), Any ; लताल° Vet (var.), Any; लनाल° Vet (var.) ; °सरलां Vet (var.).

(*c*) कैरविनी Vet (var.) ; ततः [त°] Vet (var.) ; प्रियमुखा Vet (var.) ; संसार° or सारस्मरो (°रा°) or सारास्वदो° Vet (var.).

(*d*) किमेव तापयसि मां त्यक्त्वा स्वहेतुं भवान् Vet (var.) ; तापजनने (°नकः or °नितं or °नये) Vet (var.) ; °तन् [°यन्] Vet (var.) ; ऽभवत् Vet (var.).

Śārdūlavikrīḍita metre.

Your birth is from the (cool) ocean, and your body is well known as the abode of nectar ; your rays, clear and pleasing like the shine of creepers, vie with a pearl string ; your beloved is the lily and your dear friend Cupid, the essence of love ; oh ! moon, what association have you with burning things that you cause torment to me ? (A. A. R.).

6587

उत्पत्तिपरिपूरितायाः　　किमस्याः पावनान्तरैः ।
तीर्थोदकं च वह्निश्च　　नान्यतः शुद्धिमर्हतः ॥

(अ) Uttara 1. 3.

(आ) Alm 110, Sama 1 उ 8.

(*b*) अन्यैः [अस्याः] Alm.

What need has she, who was purified by her birth, of other purifications ? The water of holy places and fire need no purification from other things. (C. N. Joshi's translation).

6588

उत्पत्तिरेव विप्रस्य　　मूर्तिर्धर्मस्य शाश्वती ।
स हि धर्मार्थमुत्पन्नो　　ब्रह्मभूयाय कल्पते ॥

(अ) Mn 1. 98, MBh (Bh) 14. App. 4 *l.* 418-9. (Cf. Bhaviṣya-purāṇa 1. 2. 231).

(*a*) उत्पत्तिरेष anonymous Kaśmīrian commentary.

The very birth of a Brāhmaṇa is an eternal incarnation of the sacred law ; for he is born to (fulfil) the sacred law, and becomes one with Brahman. (G. Bühler's translation).

उत्पत्तिरेष विप्रस्य see No. 6588.

6588 A*

उत्पत्तिर्जमदग्नितः स भगवान् देवः पिनाकी गुरुः
शौर्यं यत्तु न तद् गिरां पथि ननु व्यक्तं हि तत्कर्मभिः ।
त्यागः सप्तसमुद्रमुद्रितमहीनिर्व्याजदानावधिः
क्षत्त्रब्रह्मतपोनिधेर्भगवतः किं वा न लोकोत्तरम् ॥

(अ) Mahāvīra 2. 36, Han 1. 53.

(आ) SkV 1203 *ac*/*bd*, JS 109. 43 (a. Bhavabhūti), SRHt 243. 1 (a. Bhavabhūti), KH 358. 15-18, Daś *ad* 2. 2 (p. 77), ŚbB 2. 535, SSB 410. 3.

(*b*) वीर्यं [शौ°] Han, JS, Daś, SRHt, SSB ; तत्र नृमद्गिरामनुपमं SSB ; यच्च SkV ; नयद्गिरामनुपथं Han ; यतः [हि तत्] KH.

(*d*) सत्य° (°त्यं SkV, JS, SRHt) [क्ष°] Han, SkV, JS, Daś, SRHt, KH, SSB ; °निधे Han; किं किं Han, JS, SSB; नाम [वा न] SkV; लोकान्तरम् SkV.

Śārdūlavikrīḍita metre.

Your birth is from the great sage Jamadagni, / your teaching from the blessed bowman Śiva, / your valour, going beyond the path of words, / is manifested only by its deeds. / Your generosity extends so far / that you have given outright all the sea-girt earth. / Truly, of you who concentrate the power of brahminhood / within yourself, which virtue is not superhuman ? (D. H. H. Ingalls's translation of SkV).

6589*

उत्पत्तिर्देवयजनाद्　　ब्रह्मवादी नृपः पिता ।
सुप्रसन्नोज्ज्वला मूर्तिर्　　अस्यां स्नेहं करोति मे ॥

(अ) Mahāvīra 1. 21.

Her[1] birth is from the altar of the gods; her sire is a king who repeats the Veda ; her form, pleasing and bright, excites my[2] love. (J. Pickford' translation).

1. Sītā's.　　2. The king's.

6590

उत्पत्तिर्मरुतां प्रभोर्युगदिने प्रख्याप्य विश्वोत्सवे
पुण्याहश्रुतिषु प्रसिद्धिरधिका पूर्णं वयः पौरुषम् ।
काकुत्स्थेन समं सपत्नकलहो दैवज्ञता तादृशी
काकस्तेन गुणेन काञ्चनमये व्यापारितः पञ्जरे ॥

(आ) VS 775. Cf. किं केकीव शिख॰.

(*a*) प्रख्याप्यवि॰ VS (printer's error).

Śārdūlavikrīḍita metre.

Its birth is on the first day of the lord of gods heralding universal rejoicing; great is its fame on all auspicious days [as recipient of oblations]; it lives a full life, full of courage; and it quarrels with enemies (dreadful) like Śrī Rāma and has such an importance in astrology [science of omens]—because of these qualities, the crow finds a place in a golden cage. (A. A. R.).

6591

उत्पत्तिर्मलये समुद्रनिलये पन्था वृतो राक्षसैस्
तत्रत्यानपि हन्त चन्दनतरूंश्छिन्दन्ति सांयात्रिकाः ।
वर्तन्ते सविधस्थिताश्च सुखिनः शाखोटमुख्यद्रुमास्
तन्मन्ये कृतिनस्तु ते तरुकुले ये नोपयोगक्षमाः ॥

(अ) DikAny 59.

Śārdūlavikrīḍita metre.

Its birth is in the Malaya mountain (inaccessible) by being on the seashore and its paths lined with [theory] *rākṣasa*-plants; but sea-going people cut the sandal trees, alas! even though well guarded in that manner; but the worthless *śākhoṭa* and other trees are happily flourishing in palace grounds; methinks, therefore, that among trees fortunate are those that are of no use whatever. (A. A. R.).

6592

उत्पत्त्युत्पन्नशिष्टा विविधगुणगणा यत्र यान्ति प्रतिष्ठां
बाधेन प्राक्तनानां न च नियमविधिर्नापि संख्यार्थदाने ।
ऊहः सर्वत्र यस्य स्फुरति च सकलः सत्य एवार्थवादो
मीमांसाभावमञ्चत्यभिनवमधुना मूर्तिरेषा त्वदीया ॥

(आ) SR 113. 290, SSB 408. 308.

Sragdharā metre.

Where groups of good qualities that are characteristic of good birth have been well established, rules of conduct do not come into conflict with the ancient ones, there is no limit in giving *artha* [wealth *or*: meanings]; *ūha* [resourcefulness *or*: guessing] is resplendent everywhere, and all *artha-vāda-s* [promises of gift *or*: explanatory remarks] are true; thus, your form has taken up a new kind of appearance as the rules of the *mīmāṃsā* philosophy. (A. A. R.).

6593*

उत्पन्नेव दृशोऽर्चिषा कुसुमितेवेन्दोः करैर्भोगिभिः
सारोहेव जटाटवी फलतु वः श्रेयो भवानीपतेः ।
यत्पर्यन्तविवर्तिनः सुरसरित्पूरस्य भूरिस्फुरत्-
फेनोण्डूकविलासमञ्चति विधेर्जीर्णा कपालावली ॥

(आ) Skm (Skm [B] 59, Skm [POS] 1. 12. 4) (a. Umāpatidhara).

(*d*) फेनोण्डूक॰ Skm (POS).

Śārdūlavikrīḍita metre.

May the matted hair of Lord Śiva, the lord of Pārvatī, result in [i.e., grant] welfare to you all—the hair, forest-like, possessing tender leaves as it were by the lustre of the eyes, blooming with flowers by the rays of the moon (on his forehead) and which seemed to possess shoots in the form of snakes; wherein the ancient skull of Lord Brahmā shines like a mass of brilliant foam on the surface of the divine Gaṅgā that whirls within it. (A. A. R.).

उत्पथाच्च विमानाच्च see No. 6585.

6594

उत्पथा दुर्नदा: केचिद् बहुभङ्गभ्रमाविला: ।
तटस्थानपि निघ्नन्ति तरसा भिन्नसेतव: ॥

(आ) SNi 3. 5.
(*a*) °दुन्नता: SNi (KM).
(*b*) °भ्रमाकुला: SNi (KM).

Some, transgressing decorum, take to evil paths, haughty in speech and rendered evil and confused by breaking many (righteous laws) and kill, in their impetuosity, even those that are neutral, like the flood of rivers which take different courses, roar in their flow, are muddy and full of whirlpools, break down dams in their speed, and uproot even huge trees on their banks. (A. A. R.).

6595

उत्पथेन क्वचिद् याति क्वचिन् मार्गेण गच्छति ।
मुहुरुष्णो मुहु: शीतश् चपलश्चपलायते ॥

(अ) P (PT 2. 19, PTem 2. 19). Cf. Ru 93.

The unsteady one remains unsteady : one moment he takes one way, another moment he takes another ; one moment he is hot, another moment he is cold.

उत्पद्यते रुजा व्याधिर् see No. 6585.

6596

उत्पद्यन्ते विपद्यन्ते मद्विधा: क्षुद्रजन्तव: ।
परार्थबद्धकक्ष्याणां तादृशामुद्भव: कुत: ॥

(अ) Cr 1263 (CNP II 261, CM 24), Vet 15. 11.
(*a*) विलीयन्ते Vet (g in Vet as above; म्रियंते च *bc* in Vet).
(*c*) परार्थे *dg* in Vet ; परार्थमुद्यतान हि D in Vet ; °बंध° CNP II.
(*d*) त्वादृशाम् Vet ; द्वादशानां भवं B in Vet ; अद्भुवा कुर: CNP II (MS) ; कथं [कु°] *bc* in Vet.

Weak (selfish) creatures like me appear and disappear (everywhere). But wherefore will arise such persons who would work in the interest of others.

उत्पद्यन्ते विलीयन्ते see No. 6575.

उत्पद्य हृदि लीयन्ते see No. 6575.

6597*

उत्पन्नं सुधियां कुले यदखिलैस्त्यक्तं बुधैर्न क्षणं
यन् नो विस्मृतमेकदापि सुजनैर्यद्यन्न युक्तं खलै: ।
दौर्गत्यस्य तथाविधस्य महतस्तस्यापि केनापि नो
यद् दानाम्बुसरित्प्रवाहपतितस्याकारि हस्तार्पणम् ॥

(आ) JS 3. 18.

Śārdūlavikrīḍita metre.

Born in a family of scholars, never abandoned even for a moment by wise people, never forgotten at any time by good people and at no time associated with the wicked—(how is it that) to such a noble person, fallen into poverty, nobody offers a helping hand though remaining in the midst of a flood of water offered at the time of giving gifts. (A. A. R.).

6598

उत्पन्नपरितापस्य बुद्धिर्भवति यादृशी ।
तादृशी यदि पूर्वं स्यात् कस्य न स्यान्महोदय: ॥

(अ) Cr 172 (CV 14. 7, CNP II 151, CNT IV 112, CNM 109, CPS 306. 44). Cf. धर्माख्याने श्मशाने.
(आ) VS 2678, IS 1210, Subh 283.
(*a*) उत्पन्नपश्चात्तापस्य CV ; पश्चादुत्पन्नतापस्य CV (var.).
(*b*) तादृशी [या°] IS.
(*c*) तस्य सौख्यं निरन्तरं CNM ; यदी CV (var.); पूर्वे (°व) CV (var.).
(*d*) कस्य तस्य फलो भवेत् CNP II; कस्य न स्यात्फलोदय: VS; स्यात्समीहितं Subh; स्यान्न [न स्यान् ] CV (var.).

If a man should feel before, as he feels after repentence, who would not attain perfection? (K. Raghunathji's translation).

उत्पन्नपश्चात्तापस्य see No. 6598.

6599

उत्पन्नपुत्रमात्रस्य पुंसः स्वर्गो भवेद् ध्रुवम् ।
टिट्टिभोत्पादनादेव मन्दपालो दिवं ययौ ।।

(अ) Purāṇārtha-saṁgraha (*Purāṇa* VII 2) 132.

As soon as a son is born to a person a place is assured for him in heaven; Mandapāla went to heaven just by the birth of Ṭiṭṭibha. (A. A. R.).

6600-1

उत्पन्नमिह लोके वै जन्मप्रभृति मानवम् ।
विविधान्युपवर्तन्ते दुःखानि च सुखानि च ।।
तयोरेकतरे मार्गे यद्येनमभिसंनयेत् ।
न सुखं प्राप्य संहृष्येत् न दुःखं प्राप्य संज्वरेत् ।।

(अ) MBh (MBh [Bh] 12. 170. 4-5, MBh [R] 12. 176. 4-5, MBh [C] 12. 6565-6). Cf. MBh (Bh) 12. 28. 5.
(आ) IS 1211-12.
(*b*) जनाप्रभृति MBh (var.).
(*c*) विविधान्यपवर्तंते (°नि प्रवर्तते) MBh (var.).
(*e*) °तरो मार्गो MBh (var.).
(*f*) यदेनम् or यद्येकम् or सदैनम् or यदैवम् MBh (var.) ; अभिमंत्रयेत् or उपसंनयेत् or अनु° or उपसंनयेत (उत°) MBh (var.).
(*h*) दुःखं प्राप्य न संज्वरेत् MBh (var.) ; नासुखं MBh (var.) ; संहरेत् MBh (var.).

Diverse kinds of sorrow and happiness overtake, from the day of birth, the person that is born on the Earth.

If he could ascribe either of them to the action of destiny, he would not then feel glad when happiness came, or miserable when sorrow overtook him. (P. C. Roy's translation).

6602

उत्पन्नस्य रुरोः शृङ्गं वर्धमानस्य वर्धते ।
प्रार्थना पुरुषस्येव तस्य मात्रा न विद्यते ।।

(अ) MBh (MBh [Bh] 13. 94. 28, MBh [R] 13. 93. 46, MBh [C] 13. 4444). Cf. यथैव शृङ्गं गोः काले.
(आ) IS 1213.
(*c*) (ए)वं [(इ)व] MBh (var.).
(*d*) कस्य मात्रा विभुच्यते MBh (var.) ; कस्य or तस्या [त°] MBh (var.).

The horns of a Ruru after their first appearance, grow with the growth of the animal. The cupidity of man is even like this. It has no measure. (P. C. Roy's translation).

6603

उत्पन्नाः सरितां ह्रदेषु सुचिरं तत्रैव पुष्टास्ततः
प्राप्ताः प्रावृषि सागरं जलचरास्तासां मुखादेव ये ।
द्वित्रैरेव दिनैस्तिमिंगिलकुलस्यासाद्य कूटस्थतां
मृष्यन्त्यद्य न ते रहस्यपि कृतां नादेयतासंकथाम् ।।

(अ) DikAny 39.

Śārdūlavikrīḍita metre.

Born in the deep pools of rivers, getting well developed there alone and reaching the sea during the rains through the river mouths alone, small aquatic creatures, having become prominent in two or three days among the family of whales, do not like, even in private conversation, the mention of their previous association with a river ! (A. A. R.).

6604

उत्पन्ना बहुवस्तलेषु सरसामम्भोरुहाणां चया
ये यामिन्यधिपानुकारिरमणीवक्त्रोपमानं गताः ।
नाभौ भौमरिपोरजायत महापद्मः स कोऽप्येकको
यस्त्रैलोक्यसमुद्भवप्रभवितुर्जन्मावनित्वं गतः ।।

(आ) VS 933.

Śārdūlavikrīḍita metre.

Many are the lotuses that grow on the banks of lakes, and resemble the faces of charming women, the faces that imitate the full moon ; but there is only one great lotus which sprang from the navel of Lord Viṣṇu, which became the birthplace of Lord Brahmā, the prime source of the creation of the three worlds. (A. A. R.).

6605

उत्पन्नामापदं यस्तु समाधत्ते स बुद्धिमान् ।
वणिजो भार्यया जारः प्रत्यक्षे निह्नुतो यथा ॥

(अ) H (HJ 4. 6, HS 4. 6, HM 4. 7, HK 4. 6, HP 4. 6, HN 4. 6, HH 99. 14-5, HC 133. 6-7).

(आ) SR 383. 248 (a. H), IS 1214.

(*c*) वणिकस्वभार्यया IS.

(*d*) गोपनं कृतः [नि° य°] IS.

He who can repair an accident (which has) happened, (is) a wise man ; as the gallant was *concealed*[1] by the merchant's wife before his face. (F. Johnson's translation).

1. F. Johnson has : 'disowned'.

6606

उत्पन्नेषु च कार्येषु मतिर्यस्य न हीयते ।
स निस्तरति दुर्गाणि गोपी जारद्वयं यथा ॥

(अ) P (PN 2. 96, PS 1. 119), H (HJ 2. 113, HS 2, 110, HM 2. 114, HK 2. 112, HP 2. 102, HN 2. 101, HH 59. 25-6, HC 79. 4-5, Boltz 44. 39). Cf. व्यसनेष्वेव सर्वेषु and समुत्पन्नेषु कार्येषु.

(आ) IS 1215.

(*a*) उत्पन्नेष्वपि most H texts ; कार्येषु HJ.

(*b*) यस्य बुद्धिर् PN.

(*c*) कार्याणि PS ; तथा [य°] IS.

He, whose (presence of) mind is not lost when unexpected occurrences arise gets through difficulties, like the farmer's wife (and) the two gallants. (F. Johnson's translation).

उत्पन्नेष्वपि कार्येषु see No. 6606.

6607*

उत्पन्नो घट चक्रवर्त्यसि पुनर्वह्निं प्रविश्य त्वया
प्रातः स्नानपरिश्रमेण पयसां पानेन तप्तं तपः ।
आक्रम्योन्नतजानु यन् मृगदृशां तिष्ठन्नितम्बस्थले
कण्ठालम्बितबाहुवल्लिकुचयोः सीमानमास्कन्दसि ॥

(आ) Vidy 611.

Śārdūlavikrīḍita metre,

When fashioned [born], you are, oh ! pot, a *cakravartin* [emperor or : remaining on the potter's wheel] and later having entered fire and bathed in the morning you drink water alone ; thus have you performed penance ; then reaching up the knees of deer-eyed damsels, you remain at the region of their hips ; being embraced by the neck by their creeper-like hands, you attack [are happily situated at] the borders of their breasts. (A. A. R.).

6608

उत्पलस्य च पद्मस्य मत्स्यस्य कुमुदस्य च ।
एकजातिप्रसूतानां रूपं गन्धः पृथक् पृथक् ॥

(अ) Cr 173 (CR VIII. 128, CNPh 148, CPS 325. 21).

(आ) SRHt 54. 40 (a. Pratāparudra), SSSN 44. 27 (a. Pratāparudra), Vyās 6*.

(इ) Ślt (OJ) 73, Vyās (C) 96, Vyās (S) 94.

(*a*) उत्पलस्यारविन्दस्य CNPh, SRHt, SSSN, Vyās, Vyās (C), Vyās (S) ; उत्पत्तस्य CR (var.).

(*b*) कुसुमस्य [कु° च] CR (var.) (*contra metrum*) ; मौक्तिकस्य च [कु°] CPS.

(*c*) एकजातीप्रसूतानां CR (var.) ; एकयोनि° SRHt, SSSN, Vyās, Vyās (C), Vyās (S) ; भवेत्पेषां जलेन्म CNPh (*sic !*).

(*d*) तेषां रूपः [रू° ग°] SRHt, SSSN, Vyās, Vyās (C), Vyās (S) ; गन्धस्तेषां [रू° ग°] CNPh.

Of the lily and the red lotus, of fish and white lotus, though born of the same family [of the water of the lake], their form and smell are indeed different. (A. A. R.).

6609

उत्पलस्य हि रक्तिमा साधोः परोपकारिता ।
असाधोः करुणाभावः स्वभावास्त्रिविधा यथा ॥

(अ) Cr 1264 (CRT 8. 59).

The rosy tint of the *utpala* [red lotus], the nature of good people of helping others, the absence of compassion in the wicked—these three are different naturally. (A. A. R.).

उत्पलस्यारविन्दस्य see No. 6608.

6610*

उत्पल्लव इव किरणैः
कुसुमित इव तारकाभिरयमिन्दुः ।
उदयत्युदयतटान्ते
सुरतरुरिव शीतलच्छायः ॥

(आ) Skm (Skm [B] 416, Skm [POS] 1. 84. 1) (a. Janaka), AB 532.

Āryā metre.

Possessing tender sprouts in the form of his rays, having flowers in the form of stars, the moon rises at the top of the rising mountain like a divine tree giving cool *chāyā* [shade *or* : brilliance]. (A. A. R.).

6611*

उत्पश्यामि द्रुतमपि सखे मत्प्रियार्थं यियासोः
कालक्षेपं ककुभसुरभौ पर्वते पर्वते ते ।
शुक्लापाङ्गैः सजलनयनैः स्वागतीकृत्य केकाः
प्रत्युद्यातः कथमपि भवान् गन्तुमाशु व्यवस्येत् ॥

(अ) Megh 22 (in some texts 1. 23). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 147).
(आ) Sar 3. 68 (p. 343).
(*c*) मुक्ता° Sar ; सनयनजलैः Megh (var.).
(*d*) इव [अपि] Megh (var.); आशु गन्तुं Megh (var.).

Mandākrāntā metre.

Though quickly wouldst go for my beloved's sake, my friend, I fancy / thou mightst delay on this peak and that, fragrant with blooming *kakubhas* / as peacocks receiving thy visit utter loud cries of welcome / with love-moistened eyes. Still continue, oh ! cloud, and hasten on. (F. Edgerton's translation).

6612*

उत्पातकं तदिह देव विचारणीयं
नारायणो यदि पतेदथवा सुभद्रा ।
कादम्बरीमदविघूर्णितलोचनस्य
युक्तं हि लाङ्गलधृतः पतनं पृथिव्याम् ॥

(आ) SuM 22* (after 18. 13)).

Vasantatilakā metre.

It should be considered as a portent [boding calamity] if Kṛṣṇa were to fall (on the floor) or Subhadrā [his sister] ; with eyes rolling under the intoxication of wine it is but proper that Balarāma should fall on the ground. (A. A. R.).

6613*

उत्पातकेतुरिव मन्मथनायकस्य
वज्रप्रहार इव केलिलतावनस्य
संहारकाल इव पान्थवधूजनस्य
ग्रीष्मस्य भाति दिवसः सखि दूरिताशः ॥

(आ) PV 622 (a. Gaurī), SskṛP 14. 32.

Vasantatilakā metre.

Like the flag of portent of the army leader Cupid, and unto the fall of thunderbolt in the sporting garden, like the period of doomsday to the wives of travellers, the days of summer look, oh ! friend, with hope far away. (A. A. R.).

6614*

उत्पातजं छिद्रमसौ विवस्वान्
व्यादाय वक्त्राकृति लोकभीष्यम् ।
अत्तुं जनान् धूसररश्मिराशिः
सिंहो यथा कीर्णसटोऽभ्युदेति ॥

(अ) BhKā 11. 70 (1001).

Indravajrā metre.

Having opened wide a portentuous chasm which looks like a mouth—awful to the world—yonder sun with its mass of grey rays, like a lion with its mane erect, rises to devour the creation. (S. and K. Ray's translation).

उत्पातात् सहजाद् see No. 6585.

6615**

उत्पाताय च काव्ये
दुरुपश्रुतिरभिनये च नाट्यानाम् ।
स्वस्थानामपि यद्वद्
ध्वस्ता धारा धरित्रीति ॥

(आ) ŚP 2578.

Āryā metre.

(When a person sets out on a journey), if he hears poems being recited wrongly and wrong time kept in the course of a dance, it forebodes calamity; just as, even to one happily situated, there is absence of rain and the land blighted. (A. A. R.).

6616

उत्पादकब्रह्मदात्रोर् गरीयान् ब्रह्मदः पिता ।
ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम् ॥

(अ) Mn 2. 146, Vi 30. 44, Bhaviṣya-pur. 1. 4. 80. (Cf. G 6. 50, Vās 2. 3-5).

(आ) Madanapārijāta 32, VīrS 479, Pārāśara-mādhava (Ācārya) 305, Apar 97, Saṁskāra-mayūkha 93, Viv 3. 4. 7, IS 1216. Cf. No. 7159.

(*a*) उत्पादकब्रह्मपित्रोर् Nārāyaṇa's and Nandana's commentaries; °मात्रोर् Bhavi.-pur.

(*c*) ब्रह्मजन्मनि Madana°.

Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death. (G. Bühler's translation).

6617

उत्पादनमपत्यस्य जातस्य परिपालनम् ।
प्रत्यर्थं लोकयात्रायाः प्रत्यक्षं स्त्रीनिबन्धनम् ॥

(अ) Mn 9, 27, MBh (MBh [Bh] 13. 46. 10, MBh [R] 13. 46. 11, MBh [C] 13. 2494).

(*b*) परिरक्षणं Nandana's commentary.

(*c*) प्रीत्यर्थं MBh (but some texts as above), Govindarāja's commentary; प्रत्यहं Kullūka's, Rāghavānanda's and anonymous Kaśmīrian commentaries; प्रत्यर्धं Mn (var.); लोकयात्रा च MBh (but some texts as above).

(*d*) पश्यत (°श्यंति) MBh; न बंधनं MBh (var.).

The production of children, the nurture of those born, and the daily life of men[1]—(of these matters) woman is visibly the cause. (G. Bühler's translation).

1. or (the life of men) in all its details प्रत्यर्थं; the friendly intercourse of men (प्रीत्यर्थं).

6618

उत्पादयति लोकस्य प्रीतिं मलयमारुतः ।
ननु दाक्षिण्यसंपन्नः सर्वस्य भवति प्रियः ॥

(अ) KāD 2. 174.

(आ) IS 1217.

(*c*) दक्षिणमारुतः KāD (var.).

(*d*) आवहति प्रियम् KāD (var.) (*contra metrum*).

The wind coming from the Malaya mountain brings joy to this world. Is not the kind person [coming from the South *or*: politeness] dear to everybody ?

6619*

उत्पादयत्यलमिदं मनसो विषादं
सीदत्सरोरुहनिभं वदनं त्वदीयम् ।
ज्ञात्वा निदानमहमत्र समानदुःखा
प्राणैरपि प्रियतमे भवितुं समीहे ॥

(आ) SR 286. 9, SSB 119. 9.

Vasantatilakā metre.

This your face, resembling a lotus in blight produces great pain in my mind; knowing the cause thereof I am equally pained; I desire, oh! most beloved, to become one with you, even at the cost of my life. (A. A. R.).

6620*

उत्पादयन्तो सुरतस्य विघ्नं
परस्परालापसुखं हरन्ती ।
संरागिणः कामिजनस्य गाढम्
अक्ष्णोर्ललम्बे सहसैव निद्रा ॥

(आ) VS 2050 (a. [?]) Vāmanasvāmin).

Upajāti metre (Indravajrā and Upendravajrā).

Causing an obstacle to lovers' pleasures, depriving the joy of the lovers' sweet talk, to the lovers who are deeply attached, stealthily but suddenly sleep hung heavily on their eyes. (A. A. R.).

6621

उत्पादिता स्वयमियं यदि तत् तनूजा
तातेन वा यदि तदा भगिनी खलु श्रीः ।
यद्यन्यसंगमवती च तदा परस्त्री
तत्त्यागबद्धमनसः सुधियो भवन्ति ॥

(अ) VCjr VII 15 (MS; p. 235), BhŚ 423 (doubtful). Cf. No. 7099.

(आ) VS 523 (a. BhŚ), SR 70. 36 (a. BhŚ), SSB 340. 36 (a. BhŚ), SSJ 17. 42, SMJ 1175, SN 444, SSV 1161, SSH 2. 21, Any 16. 130.

(*a*) खलु स्वयं [स्व°] Any.

(*d*) तत्त्यागबद्धमतयः VS (var.); सुधियस्ततोऽमी Any.

Vasantatilakā metre.

If this fortune was produced by yourself, then she is a daughter; if by your father, she is evidently a sister; if she has the contact with others then she is not your wife; so the minds of the wise are bent on renouncing her. (F. Edgerton's translation, slightly changed).

6622

उत्पाद्य कृत्रिमान् दोषान् धनी सर्वत्र बाध्यते ।
कृतदोषसहस्रोऽपि निर्धनः परमेश्वरः ॥

(आ) SH 925; 118*.

(*b*) धनिनां SH 118* (*contra metrum*).

By the concoction of fabricated offences the wealthy man is adversely affected everywhere, while the poor man, even if he commits thousands of misdeeds ever remains (unaffected like) the great lord. (S. Bhaskaran Nair's translation).

6623

उत्पाद्य पुत्राननृणांश्च कृत्वा
वृत्तिं च तेभ्योऽनुविधाय कांचित् ।
स्थाने कुमारीः प्रतिपाद्य सर्वा
अरण्यसंस्थो मुनिवद् बुभूषेत् ॥

(अ) MBh (MBh [Bh] 5. 37. 33, MBh [C] 5. 36, 39, MBh [C] 5. 1372).

(*a*) अनृणश्च भूत्वा MBh (var.).

(*b*) अथ [अनु°] MBh (var.).

(*c*) कुमारीं MBh (var.); ॰पादयित्वा [॰पा° स°] MBh (var.).

(*d*) ह्यरण्यसंस्थः (चार°) MBh (var.); तु मुनिः (च मु° or अपि मु° or अथ मु°) or नृपतिः [मु°] MBh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a *muni*. (P. C. Roy's translation).

6624*

उत्पाद्य यत् स्वयमपि प्रबलानुराग-
भाजस् तथानुसरतोऽपि दिवाकरस्य ।
छाया प्रसर्पति सुदूरमनेन मन्ये
क्लृप्तं तया सदृशमेव कुलीनतायाः ॥

(आ) JS 63. 1 (a. Śrī-Bhojadeva), Kav p. 63.

Vasantatilakā metre.

Though produced by himself and deeply attached as he is and follows her, the shadow moves far away; this, I think, is the (right) conduct that is in consonance with ladies of noble birth. (A. A. R.).

6625*

उत्पुच्छः प्रमदोच्छ्वसद् वपुरधोविस्रंसिपक्षद्वयः
स्वैरोत्फालगतिक्रमेण परितो भ्रान्त्वा सलीलं मुहुः ।
उत्कण्ठालसकूजितः कलरुतां भूयो रिरंसारस-
न्यग्भूतां चटकः प्रियामभिसरत्युद्वेपमानः क्षणम् ॥

(आ) SkV 1183 (a. Sonnoka), Skm (Skm [B] 2035, Skm [POS] 5. 7. 5) (a. Sohnoka or Śolloka), Kav p. 116. Cf. दूरोत्पुच्छः सलयचरणौ.
(a) प्रमदोल्लसद् Skm.
(b) स्वैरालोक° Skm.
(d) प्रियामनुस° Skm; स्वयम् [क्ष°] Skm.

Śārdūlavikrīḍita metre.

With slow hops the sparrow circles gracefully about his hen, / tail up, wings lowered, body panting with desire. / His chirping ceases from his longing for his mate, / who crouches, calling softly in increasing eagerness, / until trembling and with suddenness he treads her. (D. H. H. Ingalls's translation).

6626*

उत्पुच्छानतधूतपक्षततयो झात्कारिणो विभ्रमैर्
उद्ग्रीव्यास्ततचञ्चवो लयवशादुत्क्षिप्तपादा मुहुः ।
पश्यन्तो निजकण्ठकाण्डमलिनां कादम्बिनीमुन्नत-
ग्रीवाभ्यर्णमिलत्कलापविटपा नृत्यन्ति केकाभृतः ॥

(आ) SkV 236.
(b) °प्त° added SkV.

Śārdūlavikrīḍita metre.

The peacocks spread and shake the rising feathers of their tails, / which rustle with the motion; then crying out with outstretched heads / they raise their feet to the measure of the song; / gazing at the mass of raincloud, / blue black as their throats, / they bring the wheels of their tails to their necks and dance. (D. H. H. Ingalls's translation).

6627

उत्प्रवालान्यरण्यानि वाप्यः संफुल्लपङ्कजाः ।
चन्द्रः पूर्णश्च कामेन पान्थदृष्टेर्विषं कृतम् ॥

(अ) KāD 2. 242.
(आ) IS 1218.
(d) पान्थदृष्टिविषं KāD (var.).

The god of love created poison for the eyes of the travellers of the forest with the sprouting foliage, lakes with the blooming water-roses and the full-moon.

6628*

उत्प्लुत्य दूरं परिधूय पक्षा-
वधो निरीक्ष्य क्षणबद्धलक्ष्यः ।
मध्येजलं बुडति दत्तझम्पः
समत्स्यमुत्सर्पति मत्स्यरङ्कुः ॥

(आ) SkV 1155 (a. Vākpatirāja), Skm (Skm [B] 2031, Skm [POS] 5. 7. 1).
(b) °लक्षः SkV (var.), Skm (var.).
(c) चञ्चति [बु:°] Skm.
(d) समत्स्य उत्स° Skm.

Upajāti metre (Indravajrā and Upendravajrā).

The kingfisher darts up high and shakes his wings. / Peering below, he takes quick aim. / Then in a flash, straight into the water, / he dives and rises with a fish. (D. H. H. Ingalls's translation).

6629*

उत्प्लुत्य यः शिखरिणं मदकुम्भिकुम्भम्
उद्भिद्य सानुशतमायतमुल्ललङ्घे ।
पञ्चाननो नियतया जरयाभिभूतः
सोऽयं करौ लिहति बृंहितलोहिताक्षः ॥

(आ) Ava 518, SR 230. 31, SSB 623. 34, RJ 435.
(*b*) लङ्घचे Ava.
(*c*) पञ्चानने Ava.

Vasantatilakā metre.

That lion who leaped into the tops of mountains and tearing the temples of intoxicated elephants used to jump over hundreds of high peaks, now, overcome by old age, that is inevitable, he (only) licks his paws with eyes red on hearing the roar of elephants. (A. A. R.).

6630*

उत्प्लुत्या गृहकोणतः प्रचलिताः स्तोकाग्रजङ्घं ततो
वक्रस्वैरपदक्रमैरुपगताः किंचिच् चलन्तो गले ।
भेकाः पूतिनिपातिनो मिचिमिचीत्युन्मीलितार्धेक्षणा
नक्राकारविदारिताननपुटैर्निर्मक्षिकं कुर्वते ॥

(आ) SkV 1177.
(*d*) लक्ककोरविदा° SkV (var.), निर्मस्थिकं SkV (var.).

Śārdūlavikrīḍita metre.

Jumping from the corner of the house, / the frogs hop a few tiptoes forward / and then proceed with slow, bent feet, / working at something in their throat; / until, leaping upon a piece of filth, / with half-eyes blazing and with mouths / wide open as a crocodile's, / they gobble up the flies. (D. H. H. Ingalls's translation).

6631*

उत्प्लुत्याराादर्धचन्द्रेण लूने
वक्त्रेऽन्यस्य क्रोधदष्टोष्ठदन्ते ।
सैन्यैः कण्ठच्छेदलीने कबन्धाद्
भूयो बिभ्ये वल्गतः सासिपाणेः ॥

(अ) Śiś 18. 53.

(आ) SR 130. 85 (a. Śiś), SSB 440. 85 (a. Kālidāsa [*sic !*]).

Śālinī metre.

Though the head of another warrior was cut off by a crescent-shaped arrow, his face with lip bit by his teeth in anger, having gone up, rested once again in the cut-neck; and when that body danced with sword in hand, the soldiers were frightened as though he were alive. (A. A. R.).

6632*

उत्फालं हेलयैव द्रुतमभिपततः पूर्वपृथ्वीधराग्राद्
उच्चैरर्चिश्चपेटाहतिभिरिव हरेर्ध्वान्तदन्ती विदीर्णः ।
रक्ताः कुम्भैर्विमुक्ता इव सकलदृशां विस्मयं संदधानाः
संध्याशोणत्विषस्ताः सपदि निपतितास्तारकास्ताः समस्ताः ॥

(आ) JS 289. 22 (a. Nācirāja). See No. 6450.

Sragdharā metre.

The elephant of darkness was torn asunder by the lion of the sun with blows from his paws in the form of his rays, and leaping quickly and sportively on his temples from the eastern mountain; all the stars fell down [disappeared] quickly having a reddish hue due to the morning twilight, as though they were the pearls torn from the elephants frontal globes, causing wonder to all that were witnessing. (A. A. R.).

6633*

उत्फुल्लकमलकेसर-
परागगौरद्युते मम हि गौरि ।
अभिवाञ्छितं प्रसिद्ध्यतु
भगवति युष्मत्प्रसादेन ॥

(अ) Nāgānanda 1. 13.
(आ) Kpr 7. 147, KāP 175. 7-8, KHpk 219. 268.

Āryā metre.

Oh! revered Gaurī, whose lustre is like that of the dust of the filaments of a full-blown lotus, may my desires be fulfilled through your kindness! (G. Jhā's translation).

6634*

उत्फुल्लगल्लपरिफुल्लमुखारविन्द-
सौगन्ध्यलुब्धमधुपाकुलया रतांते् ।
संभुग्नपीनकुचचूचुकयातिगाढ-
मालिङ्गितो गिरिजया गिरिशः पुनातु ।।

(श्रा) PV 17 (a. Gaurī), SskṛP 8. 16.

(*b*) Last *akṣara* missing ; probably रतांते.

(*c*) First *akṣara* missing ; probably संभुग्न° ; °ग्न पीन° PV.

Vasantatilakā metre.

May that Lord Śiva purify all, who, at the end of the love-sports, was tightly embraced with the full pressure of the nipples of her plump bosom by Pārvatī who was followed by the swarm of bees attracted (towards her) on account of the fragrance of the lotus of her beaming face with its full-blown (flower-like) cheeks ! ( S. Bhaskaran Nair's translation ).

6635

उत्फुल्लगल्लैरालापाः क्रियन्ते दुर्मुखैः सुखम् ।
जानाति हि पुनः सम्यक् कविरेव कवेः श्रमम् ।।

(श्र) Nalacampū 1. 23.

(श्रा) ŚP 162 (a. Trivikrama-bhaṭṭa), SH 471 (a. Trivikrama), Pad 117. 82 (a. Trivikrama), SR 32. 8 (a. ŚP), SSB 52. 12 (a. Trivikramabhaṭṭa), RJ 1409, SRK 40. 11 (a. Prasaṅga-ratnāvalī), Sama 2 उ 17, VP 3. 24, IS 1219.

(*a*) तत् [उत्] IS ; गल्लेशलाया: IS.

(*b*) दुर्मुखैर्मुखं IS ; स्फुटम् [सु°] SH.

(*d*) कविरेकः कवे or कवेरेव कविः IS.

Malicious tongues can chatter easily, so that their cheeks burst ; but only the poet knows well the effort of a poet.

6636*

उत्फुल्लतापिच्छमनोरमश्रीर्
मातुः स्तनन्यस्तमुखारविन्दः ।
संचालयन् पादसरोरुहाग्रं
कृष्णः कदा यास्यति दृक्पथं मे ।।

(श्रा) PG 107.

Indravajrā metre.

Pleasingly beautiful like a palmyra in bloom, with his lotus-mouth suckling milk from his mother's breast, tossing (out of delight) the tips of his lotus-feet, when will the (baby) Kṛṣṇa come within the range of my sight ? (A. A. R.).

6637*

उत्फुल्लपङ्कजनिषक्तलसद्द्विरेफः
किंचिद्विनिद्रकुमुदोत्करसंभृतश्रीः ।
आमूलनद्धविविधाद्भुतमाल्यमालश्
चित्रं न कस्य तनुते ललितस्तमालः ।।

(श्रा) SR 333. 81, SSB 200. 86.

Vasantatilakā metre.

With his locks resembling a swarm of bees clinging to the blossoming lotus of his face, with the beauty of his eyes resembling a pair of half-blossomed blue lilies, and covered all over with wonderfully fine flower-garlands, whose wonder will not this Kṛṣṇa, dark like a palmyra, excite ? (A. A. R.).

6637 A*

उत्फुल्लपङ्कजवनं ददर्श विमलं सरः ।
स्फाटिकं वनदेवीनाम् इव विभ्रमदर्पणम् ।।

(श्रा) SSSN 224. 2.

He saw the clear pond filled with full-blown lotuses which appeared as if it were the sportive crystal mirror of the dryads (reflecting their lotus-like faces). ( S. Bhaskaran Nair's translation ).

6638–39*

उत्फुल्लपद्मवदनां दलत्कुवलयेक्षणाम् ।
बन्धूककमनीयोष्ठां मन्दारस्तबकस्तनीम् ॥
शिरीषसुकुमाराङ्गीं पञ्चपुष्पमयीमिव ।
एकामेव जगज्जैत्रीं स्मरेण विहितामिषुम् ॥

(अ) KSS 6. 34. 231-32.
(c) °नीयौष्ठीं KSS (NSP).
(g) जगज्जेत्रीं KSS (NSP).

(He)[1] amused himself by looking at her[2] in the garden all that day, with her face like a full-blown lotus, with her eyes like opening blue water-lilies, with lips lovely as the *bandhūka*, with breasts like clusters of *mandāra-s*, with body delicate as the *śirīṣa*, like a matchless arrow, composed of five flowers, appointed by the god of love for the conquest of the world. (C. H. Tawney's translation).

1. Naravāhanadatta.
2. Madanamañcukā.

6640*

उत्फुल्लमानसरसीरुहचारुमध्य-
निर्यन्मधुव्रतभरद्युतिहारिणीभिः ।
राधाविलोचनकटाक्षपरम्पराभिर्
दृष्टो हरिस्तव सुखानि तनोतु कामम् ॥

(आ) SR 22. 127, RJ 3 (a. Gadādhara).

Vasantatilakā metre.

Looked at by the glances from the corners of the eyes of Rādhā, which are captivating like a swarm of bees flying from the midst of a charming blossoming lotus, may the lord Kṛṣṇa grant you all happiness ! (A. A. R.).

6641*

उत्फुल्लरम्य सहकार रसालबन्धो
कूजत्पिकावलिनिवास तथा विधेहि ।
गुञ्जद्भ्रमद्भ्रमरकस्त्वयि बद्धतृष्णो
नान्यान् प्रयाति पिचुमन्दकरीरवृक्षान् ॥

(आ) Ava 253, Any 119. 94, SR 239. 111, SSB 639. 18, VP 10. 73.

Vasantatilakā metre.

Oh ! mango tree, charming in your blossomed state, friend of sugarcane (in sweetness), the residence of a flock of cooing cuckoos, may you so act that the wandering buzzing bees, fixing their interest in you alone, do not go to others such as the (worthless) *margosa* and *karīra* trees. (A. A. R.).

6642*

उत्फुल्लस्थलनलिनीवनादमुष्माद्
उद्धूतः सरसिजसंभवः परागः ।
वात्याभिर्वियति विवर्तितः समन्ताद्
आधत्ते कनकमयातपत्रलक्ष्मीम् ॥

(अ) Kir 5. 39.
(b) उद्भूतः Kir (var.).

Praharṣiṇī metre.

The pollen born of lotuses, rising from the cluster of land-lotuses that are in full bloom, being scattered all around by the breeze, possesses the beauty of a golden umbrella (held over it). (A. A. R.).

6643*

उत्फुल्ला नवमालिका मदयति घ्राणेन्द्रियाह्लादिनी
जातं धूसरमेव किंशुकतरोराश्यामलं जालकम् ।
आचिन्वन्ति कदम्बकानि मधुनः पाण्डूनि मत्तालयः
स्त्रीणां पीनघनस्तनेषु कणवान् स्वेदः करोत्यास्पदम् ॥

(आ) SkV 189 (a. Bhavabhūti).
(a) नवमल्लिका SkV (var.).
(b) यातं SkV (var.).
(c) पाडूनिमित्तालयः SkV (var.).

Śārdūlavikrīḍita metre.

The full-blown jasmine delights our sense of smell, / the flame-tree buds have turned from black to gray, / the bees are storing up pale hives of honey, / and drops of sweat now visit / the full and close-set breasts of women. (D. H. H. Ingalls's translation).

6644*

उत्फुल्लामलकोमलोत्पलदलश्यामाय रामामनः-
कामाय प्रथमाननिर्मलगुणग्रामाय रामात्मने ।
योगारूढमुनीन्द्रमानससरोहंसाय संसारवि-
ध्वंसाय स्फुरदोजसे रघुकुलोत्तंसाय पुंसे नमः ॥

(अ) Khaṇḍapraśasti 64.

(आ) RJ 99 (a. Khaṇḍapraśasti), Regnaud II (a. Khaṇḍapraśasti), SR 21. 81, SSB 34. 7.

(*b*) परात्मने [रा°] Regnaud.

Śārdūlavikrīḍita metre.

To that Supreme Being taking the form of Śrī-Rāma, who is dark in colour like a charming blooming pure lily, who is Cupid to the minds of Rāmā [Lakṣmī *or* women], who is the abode of innumerable, pure and well-known virtues, who is the swan in the Mānasa lake of sages in meditation, and who destroys the evils of worldly life, full of splendour and the best ornament of the family of the Raghu-s, this obeisance (is offered). (A. A. R.).

6645*

उत्फुल्लार्जुनसर्जवासितवहत्पौरस्त्यझंझामरुत्
प्रेङ्खोलस्खलितेन्द्रनीलशकलस्निग्धाम्बुदश्रेणयः ।
धारासिक्तवसुंधरासुरभयः प्राप्तास्त एवाधुना
घर्माम्भोविगमागमव्यतिकरश्रीवाहिनो वासराः ॥

(अ) Mālatī 9. 16 (in some editions 9. 17).

(आ) SkV 218 (a. Bhavabhūti), Kav 108 (a. Bhavabhūti), Prasanna 93*a*, SR 342. 65 (a. Mālatī), SSB 215. 61, RJ 1247 (a. Bhavabhūti).

(*a*) °वासितपयःपौलस्त्य° Prasanna ; °झञ्झानिलं Mālatī (var.), SR, SSB.

(*b*) प्रेङ्खोलत्स्ख° SR, SSB ; °वलय° [°श°] Mālatī (var.).

(*c*) एतेऽधुना SkV, Kav.

(*d*) °विशमा° Prasanna.

Śārdūlavikrīḍita metre.

Now here have arrived those days in which the rows of clouds glossy like the pieces of blue sapphires, displaced by the shaking due to the eastern gale wafting with it the fragrance of the full-blown *arjuna* and *sarja* (-flowers), which are fragrant on account of the earth sprinkled over with showers (of rain), and which bear the beauty of the mingling of the passing away of summer and the advent of the rains. (R. D. Karmarkar's translation).

6646

उत्फुल्लैर्बकुलैर्लवङ्गमुकुलैः शेफालिकाकुड्मलैर्
नीलाम्भोजकुलैस् तथा विचिकिलैः कान्तं च कान्तं च यत् ।
तस्मिन् सौरभधाम्नि दाम्नि किमिदं सौगन्धवन्ध्यं मुधा
मध्ये मुग्ध कुसुम्भमुम्भसि भवेन् नैवैष युक्तः क्रमः ॥

(आ) Anymuk 5.

(*d*) उम्भ पूरणे Anymuk (gloss).

Śārdūlavikrīḍita metre.

Where there are full-blown *bakula*-flowers, the buds of cloves, the fragrant *śephālikā*-buds, blue lotuses in bloom, all of which are charming in this fragrant garland, why do you, dull wit, attach in their midst, the odourless *kusumbha*[1] ? This is not at all proper to do. (A. A. R.).

1. *Kusumbha*-flowers *or* flowers made of gold.

6647*

उत्सङ्गे वा मलिनवसने सौम्य निक्षिप्य वीणां
मद्गोत्राङ्कं विरचितपदं गेयमुद्गातुकामा ।
तन्त्रीरार्द्रा नयनसलिलैः सारयित्वा कथंचिद्
भूयोभूयः स्वयमपि कृतां मूर्च्छनां विस्मरन्ती ॥

(अ) Megh 82 (in some texts 83 or 2. 25). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 161).

(आ) Daś *ad* 4. 65 (p. 280) (a. Megh), AA 28. 2-5 (a. Megh).

(*a*) सा [वा] AA.

(*c*) तन्त्रीम् Megh (var.), Daś (var.) ; आर्द्रां Megh (var.), Daś ; साधयित्वा AA.

(*d*) भूयो भुयः Daś ; स्वयमधिकृतां Megh (var.), AA ; मूर्छनां AA.

Mandākrāntā metre.

Or, my friend, setting the lute on the gray garment of her lap / she tries to sing a song, arranging the words to signify my name ; / she may contrive to tune the strings bedewed with her tears, / but forgets the melody again and again, though she herself composed it. (F. Edgerton's translation).

6648*

उत्सङ्गैः सैकतानां शकुनिशतपदन्यासरेखाङ्कितानां
जम्बूषण्डानि नद्यो दधति परिणमल्लम्बिलम्बालकानि ।
यत्तोयान्दोलदोलः पुलकयति तनुं तीरकस्तूरिकैण-
प्रक्रान्तग्रन्थिपर्णग्रसनपरिमलोत्कन्धरो गन्धवाहः ॥

(आ) JS 374. 29 (a. Madana).

(*a*) or उत्सङ्गे JS.

Sragdharā metre.

The rivers here have sandy regions marked with lines made by the legs of hundreds of aquatic birds ; their banks are lined with rose apple trees with clusters of their ripe fruit hanging like hanging tresses ; the breeze therein causing ripples in the waters are full of the fragrance of the sweet-smelling *granthi-parṇa*-trees whose leaves are being chewed by musk-deer, makes the hairs on the body stand on ends. (A. A. R.).

6649*

उत्सन्नच्छदिरुच्छ्वसद्वृति गलद्भित्ति स्खलन्मण्डलि
भ्राम्यत्कुण्डलि हिण्डदाखु खुरलिप्रक्रीडिभेकावलि ।
चञ्चच्चर्मचटौघपक्षतिपुटप्रारब्धभांभांकृति
श्रीमत्सेनकुलावतंस भवतः शत्रोरिवास्मद्गृहम् ॥

(आ) Skm (Skm [B] 2250, Skm [POS] 5. 50. 5) (a. Sonhoka or Solhoka), Kav p. 116.

(*a*) उच्छन्न° Skm (var.) ; °दल्लसद् Skm (var.) ; वति Skm (B) corrected to वृ°.

(*c*) °प्राबद्ध° Skm (POS).

(*d*) °गहम् Skm (B) corrected to °गृ°.

Śārdūlavikrīḍita metre.

With the roof falling down, the fence full of gaps, the walls shaky, with turrets tumbling, snakes crawling about, with wandering rats and frogs sporting in the (depressed) grounds, with the flappings of the wings of a flock of bats that fly about, oh ! the best of the Sena royal family, my house is verily similar to the residence of your rival king. (A. A. R).

6650

उत्सन्नमापणममुं
द्रक्ष्यामो निर्मलैः कदा नयनैः ।
चिन्तामणिकाचकणौ
विपरीतगुणागुणौ यत्र ॥

(आ) VS 960 (a. Bhaṭṭa-Vāsudeva=Jhala-jjhala Vāsudeva ; [doubtful] ; cf. Kav p. 41).

Āryā metre.

When shall we see with our eyes free from error this market destroyed completely, wherein the Cintāmaṇi [valuable] gem and pieces of coloured glass have values attached in a contrary manner ? (A. A. R.).

6651*

उत्सन्नो मधुरस्ति कोकिलरवैरुत्सन्नमस्त्येतदप्य्
उत्सन्नं मलयानिलैरिदमपि प्रागेव जानीमहे ।
पान्थास्तुष्यथ तावतैव किमिति भ्रान्ता यदि प्राणिति
स्तोकेनापि मनोभवो विगलतु प्राणेषु शुष्को ग्रहः ॥

(अ) DikAny 32.

Śārdūlavikrīḍita metre.

The spring season is all destroyed, gone are the songs of the cuckoos, and the Malaya breeze has ceased to exist—all these we know beforehand; oh ! travellers, be thankful [pleased] by this alone that love is just alive feebly; why are you confused ? Let the dry planet [*or* vain desire] move out of our lives. (A. A. R.).

6652*

उत्सरङ्गकलितोरुकटारी-
भाजिरा उत भयंकरभालाः ।
सन्तु पायकगणा जय तैस्त्वं
गामगोहरमिलाप इलावी ॥

(आ) ŚP 549, SR 206. 1 (a. ŚP), SSB 568. 1.

(*c*) °मिलाव SR, SSB.

Svāgatā metre.

Let your soldiers, oh ! king, give battle gladly to the mighty elephants of rival kings, whose broad temples are well adorned; may your fighting men knit their eyebrows frightfully; may you who have vanquished Cupid and are the protector of the earth conquer the lands of the enemy so as to win all the wealth (in the form of cows). (A. A. R.).

6653*

उत्सर्पद्धूमलेखात्विषि तमसि मनाग्विस्फुलिङ्गायमानैर्
उद्भेदैस्तारकाणां वियति परिगते पश्चिमाशामुपेता ।
खेदेनेवानतासु स्खलदलिरसनास्वब्जिनीप्रेयसीषु
प्रायः संध्यातपाग्निं विशति दिनपतौ दह्यते वासरश्रीः ॥

(अ) Tāpasavatsarāja 1. 21.

(आ) SkV 867 (a. Malayarāja).

Sragdharā metre.

The darkness wears the guise of rising smoke / and the sky is filled with opening stars for sparks / as the sun descends into the sunset fire. / As his loves, the lotuses, bow down in grief, / lamenting with the cry of struggling bees, / the goddess of the day turns west and joins him in his death. (D. H. H. Ingalls's translation).

6654

उत्सवादपि नीचानां कलहोऽपि सुखायते ।
कपर्दकार्धलाभेन कुशलो बहु मन्यते ॥

(अ) BhŚ 424 (doubtful).

More than the celebration of festivities, quarrels give great pleasure to the low-minded people; and by the acquisition of a very small coin he considers himself very fortunate and clever. (A. A. R.).

6655

उत्सवादुत्सवं यान्ति स्वर्गात् स्वर्गं सुखात् सुखम् ।
श्रद्धधानाश्च दान्ताश्च धनाढ्याः शुभकारिणः ॥

(अ) MBh (MBh [Bh] 12. 174. 4, MBh [R] 12. 181. 4 and 12. 322. 4, MBh [C] 12. 6748 and 12. 12141), Mārk.-pur 14. Cf. दुर्भिक्षादेव दुर्भिक्षम्.

(आ) IS 1220.

(*a*) उत्सवं दुर्बलं यांति MBh (var.).

(*c*) श्रद्° MBh ; शांताश् [दा°] MBh (var.), Mārk.-pur.

(*d*) धनस्थाः or वनस्थाः or सत्त्वस्थाः MBh (var.) ; धनदाः Mārk.-pur.

Those that are virtuous in their acts, and possessed of faith, and that have their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness. (P. C. Roy's translation).

6656

उत्सवे व्यसने प्राप्ते दुर्भिक्षे शत्रुसंकटे ।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥

(अ) Cr 174 (CV 1. 12, Cv 1. 13, CN 15, CS 1. 84, CR 2. 27, CNSap 16, CnT II 2. 3, CnT III 1. 15, CnT VI 16, CPS 21. 58), P (Pts 5. 41, PD 302. 41), H (HJ 1. 75 and 4. 66, HS 1. 67, HM 1. 72 and 4. 62, HP 4. 66, HN 4. 66, HK 1. 74 and 4. 67, HH 18. 3-4, HC 24. 12-13 and 149. 3-4), VCbr 4. 0. 15 (p. 285*a*). (Cf. JSAIL 24. 100-100A and Crn 117).

(आ) SRHt 109. 12 (a. MBh), SSSN 131. 12, SPR 981. 2 (a. CV), SR 88. 5 (a. C), SSB 369. 8, SuM 23. 43, IS 1221, Subh 177, Sskṛ 54, GSL 44 (a. C), SSg 1. 62, Sama 1 उ 5, and 2 र 9, VP 9. 70.

(इ) LN (P) 92, DhN (P) 95, MhN (P) 143, NKy (B) 121, ShD (T) 56, Nālaḍiyār 209 ; Cf. Ēlāthi 80.

(*a*) आपत्काले (°लो) महानर्थे CR (but CRT as CV, Cv and CS); आतुरे [उ°] CV, Cv, CS, Pts, PD, VCbr, SRHt, SSSN, SPR, SuM ; आहवे HJ 4. 66, HN, HK (but Pā in HK as above) ; आहर सर्शने A in HP; व्याप्ते IS ; चैव [प्रा°] CN (CNP II, CNI I, CNM as above), H, SR, SSB, GSL, SSg, Sama ; युद्धे [प्रा°] HM 4. 62.

(*b*) शत्रुविग्रहे [°हे] Cv, CN (but CNŚL as above), CS, CR (but शत्रुसङ्ग्रहे CRC, CRT), PD, VC, SuM, GSL, SSg, Sama 2; राष्ट्रविप्लवे H ([but राजविग्रहे A in HP, Sama 1 ; शत्रुविग्रहे HJ 4. 66] °संप्ल° HS), SR, SSB ; शत्रुसंग्रहे IS ; शत्रुपीडने SRHt ; शत्रुनिग्रहे SSSN.

(*c*) राजद्रोहो CNSap ; वा [च] CR (but CRC, CRT as above).

(*d*) तिष्ठेयुस्ते HN ; तिष्ठयस्ते H in HP ; हि [स] HN, N in HP ; बन्धवाः HN, N in HP.

He only is a true friend, who does not forsake us in difficulty, misfortune, famine, or war, in a king's court, or a burning ground. (K. Raghunathji's translation).

6657

उत्सारणप्रियतया परिरुद्धसर्व-
द्वारे गृहे निरनुरोधतया वसन्तः ।
संपल्लघूकृतधियोऽप्रतिघप्रवृत्तेर्
धिग्जानते न रभसान्नियतेर् निपातम् ॥

(अ) RT (RT [VVRI] 8. 2000, RT [S] 8. 2000).

(*b*) द्वारं RT (S).

Vasantatilakā metre.

Alas, those whose minds are spoilt by luck, do not know that fate, irresistible in its course, will overtake them quickly, though they stop in their houses with all doors closed, hoping to keep it off and taking no notice of it. (M. A. Stein's translation).

6658*

उत्सारितो हसितदीधितिभिः कपोलाद्
एकावलीभिरवधूत इव स्तनेभ्यः ।
अङ्गेष्वलब्धपरिभोगसुखोऽन्धकारो
गृह्णाति केशरचनासु रुषेव नारीः ॥

(आ) SkV 892 (a. Bhaṭṭa-Gaṇapati), Skm (Skm [B] 1207, Skm [POS] 2. 147. 2) (a. Gaṇapati).

(*c*) अङ्गेष्वन्द्ध° Skm (var.).

(*d*) रुचेव Skm (var.).

Vasantatilakā metre.

Driven from their cheeks by the moonlight of their smiles / and by the pearl-necklaces shaken from their breasts, / the blackness of the night, unable to enjoy their limbs, / as if in anger seizes women by their hair. (D. H. H. Ingalls's translation).

6659*

उत्सार्य कुन्तलमपास्य दुकूलकूलम्
उन्नाम्य बाहुलतिकामलसास्तरुण्यः ।
स्वेदाम्बुसिक्ततनवः स्पृहयन्ति यस्मै
तस्मै नमः सुकृतिने मलयानिलाय ॥

(आ) Pad 60. 3, SR 325. 10, SSB 187. 10, Vidy 638, RJ 1210, SuSS 26.

(*a*) दुकूलमूल° Pad; दुकूलमीषद् Vidy.

(*b*) उल्लास्य Vidy.

Vasantatilakā metre.

Setting their tresses loose and removing their silks and raising their creeper-like arms, the young women, when tired and have their bodies wet with sweat, desire his presence; to that Malaya breeze, the fortunate one, let our obeisance be! (A. A. R.).

उत्साहः साहसं धैर्यं see No. 6882.

6660**

उत्साहः स्याद्रसे हास्ये ताले कन्दुकसंज्ञके ।
वंशाभिवृद्धिकृत्पादस् त्रयोदशमिताक्षरः ।
लघुद्वयं विरामान्तं ताले कन्दुकसंज्ञके ॥

(आ) ŚP 1982.

The *utsāha* variety of the introductory stanza of a song should develop the sentiment of humour with the musical time *kanduka*; the line should consist of thirteen syllables and indicate the ever-increasing prosperity of the *vaṁśa* [royal family]. Two taps and a pause is the *tāla* [musical time] called *kanduka*. (A. A. R.).

6661*

उत्साहकारकसखीवचनैर्विधाय
भूषाविधिं कनकगौरतराङ्गकेषु ।
प्राणेश्वरस्य सदनाय कृतप्रयाणा
मुग्धा तथापि हृदि कम्पभरं बिभर्ति ॥

(अ) Janśṛṅg 5.

Vasantatilakā metre.

Enthused by the words of her friend which caused her to exert herself, she put on ornaments on her person [limbs] which were superior to gold in colour; she then set out to the residence of the lord of her heart; the charming one, nevertheless, had a tremor in her heart. (A. A. R.).

6662

उत्साहप्रभुशक्तिभ्यां मन्त्रशक्त्या च भारत ।
उपपन्नो नृपो यायाद् विपरीतमतोऽन्यथा ॥

(अ) MBh (MBh [Bh] 15. 2. 6, MBh [R] 15. 2. 6, MBh [C] 15. 240).

(आ) SRHt 158. 1 (a. MBh), SSSN 123. 1 (a. MBh).

(*b*) मंत्रि° or मित्र° MBh (var.); °शक्ति MBh (var.).

(*c*) तमापन्नो MBh (var.); नरो [नृ°] MBh (but some texts as above); यावद् MBh (var.).

(*d*) च वर्जयेत् [अतो°] MBh (var.); (ऽ)नुगः MBh (var.).

The king should go (to fight with the enemies) fully equipped with the three-fold powers of the ruler, the power of energy, pre-eminence as king and the power of good counsel; if otherwise he would meet with reverses, oh! descendant of Bharata. (A. A. R.).

6663

उत्साहवन्तः पुरुषा दुर्बला बलिनं रिपुम् ।
हनिष्यन्ति हि संयाता तथैते पञ्च कुञ्जरम् ॥

(अ) P (PTu 28. 13-14 and 85. 3-7).

Persons full of energy, when they are combined, though themselves weak, can indeed kill a powerful enemy; thus have these five done the elephant. (A. A. R.).

6664

उत्साहवन्तो हि नरा न लोके
सीदन्ति कर्मस्वतिदुष्करेषु ॥
... ...

(अ) R (R [Bar.] Araṇyakāṇḍa App. I No. 13, *l.* 117-8, R [B] 3. 63. 19*cd*, R [Kumbh] 3. 63. 19*cd*).

(*a*) सोत्साहयुक्ता R (var.).

(*b*) अतिदुष्क° R (var.).

Upendravajrā metre.

The courageous are never upset by the failures in their undertakings, difficult though they may be. (T. S. Raghavacharya's translation).

6665

उत्साहशक्तियुतविक्रमधैर्यराशिर्
यो वेत्ति गोष्पदमिवाल्पतरं समुद्रम् ।
वल्मीकशृङ्गसदृशं च सदा नगेन्द्रं
लक्ष्मीः स्वयं तमुपयाति न दीनसत्त्वम् ॥

(अ) P (PT 2. 100, PTem 2. 89, PS 2. 62, PN 1. 58, PP 2. 122, PRE 2. 64). Cf. Ru 112.

(*a*) °गत° [°युत°] PT, PTem , °रपरि° [°युतवि°] PS, °रपरिविश्रय° PN.

(*b*) यो वित्त गोष्पदसुखाल्पतरं स° PN (var.); जानाति यस्तनुनिपातसमं स° PN; ये [यो] PTem (var.); उखायतनं PT, PTem.

(*c*) °शिखरं [°स°] PT, PTem; महानगेन्द्रं PS.

(*d*) सदा [स्व°] PT, PTem; अनुयति PN; हीन° [दी°] PS, PN.

Vasantatilakā metre.

Some men compacted of self-rigour / with valour, enterprise and vigour / indifferently view the muddle / of ocean and the petty puddle; / as at some wretched ant-hill, frown / at Himalaya's highest crown : / to these, not those who wait and see, / comes fortune, tripping eagerly. (A. W. Ryder's translation).

उत्साहशक्तिसंपन्नो see स्वशक्त्युत्साहमुद्वीक्ष्य.

6666

उत्साहशक्तिहीनत्वाद् वृद्धो दीर्घामयस् तथा ।
स्वैरेव परिभूयेते द्वावप्येतावसंशयम् ॥

(अ) KN (KN [ĀnSS] 9. 30, KN [TSS] 9. 30, KN [BI] 9. 29), H (HJ 4. 40, HP 4. 39, HN 4. 39, HS 4. 36, HM 4. 36, HK 4. 41, HH 106. 21-22, HC 142. 16-17). Cf. बालो वृद्धो दीर्घरोगः.

(आ) IS 1223.

(*d*) °शय KN (BI).

Through want of the power of exertion, an old man, and likewise one long sick; these two without doubt are despised even by their own people. (F. Johnson's translation).

6667

उत्साहसंपन्नमदीर्घसूत्रं
क्रियाविधिज्ञं व्यसनेष्वसक्तम् ।
शूरं कृतज्ञं दृढसौहृदं च
लक्ष्मीः स्वयं वाञ्छति वासहेतोः ॥

(अ) P (PT 2. 85, PTem 2. 85, PS 2. 59, PN 1. 55, PP 2. 113, PtsK 2. 130, PRE 2. 60, PM 2. 40), H (HJ 1. 186, HS 1. 166, HM 1. 173, HK 1. 175, HP 1. 135, HN 1. 136, HH 31. 14-15, HC 42. 13-14), VCsr 3. 4, cf. Ru 111.

(आ) VS 315 and 2912 (latter a. P), SRHt 180. 101 (a. Rājaśekhara), SSSN 82. 79, SH 1295, SR 63. 25 (a. P), SRK 86. 8 (a. Kalpataru), SSB 328. 25 (a. P), Kt 55, KtR 55, IS 1224, Bahudarśana 107, GSL 45, NBh 102, AAS 9. 2, VP 7. 9; Sama 1 उ 11, SRM 2. 2. 196.

(इ) Arabic 3. 161.

(*a*) °दीनसत्त्वं NBh, VP; °सूत्रिणं AAS (*contra metrum*).

(*b*) व्यवसायिनं च NBh; अशक्तम् PTem; अयुक्तम् IS.

(*c*) कृत्याद्° SH; दृढनिश्चयं VCsr, SRHt, SSSN.

(*d*) याति निवासहेतो: (विलास°) PN, H, SH, SR, SSB, Kt, KtR, Sama, SRK; विन्दति [वा°] PS (var.); मार्गति [वा°] PtsK, PP, GSL.

Upajāti metre (Indravajrā and Upendravajrā).

Be a man energetic, prompt to act, skilful in performance, free from vices, bold, grateful for favours, firm in friendship,—then fortune herself seeks him out to dwell with him. (F. Edgerton's translation).

उत्साहसत्त्वाध्यवसाय° see शौर्यं सुदाक्ष्यं.

6668

उत्साहस्य प्रभोर्मन्त्र- स्यैवं शक्तित्रयं जगु: ।
आत्मन: सुहृदश्चैव तन्मित्रस्योदयास् त्रय: ॥

(आ) ŚP 1409, SR 150. 319, SSB 474. 225.

(*b*) मतम् [ज°] SR, SSB.

The three powers of a king, they say, are the power of energy, the innate power as king and the power of wise counsel; the three advancements are those of himself, his friend and the friend of his friend. (A. A. R.).

6669*

उत्साहातिशयं वत्स तव बाल्यं च पश्यत: ।
मम हर्षविषादाभ्याम् आक्रान्तं युगपन्मन: ॥

(आ) Sāh *ad* 6. 346 (p. 148) (a. Bālacarita), Nāṭaka-lakṣa° 612-3 (a. Bālacarita). Cf. A. D. Pusalkar in *A Volume of Studies in Indology presented to Prof. P. V. Kane*, p. 339.

When I consider thy great enthusiasm and thy tender age, dear child, my mind is overcome with joy and anxiety at once. (M. Dylon's translation).

6670*

उत्साहिता सकलशीधुमदेन वक्तुम्
अर्धोदिते नववधूरवलम्बितह्री: ।
आलीजनेष्वनुपसंहृतवाक्यशेषा
भर्तुश्चकार सविशेषकुतूहलत्वम् ॥

(अ) Haravijaya (KM 22) 26. 80.

(आ) VS 2054 (a. Ratnākara).

(*c*) आलीजनेष्वनप° VS (var.).

Vasantatilaka metre.

The newly married bride, encouraged by various kinds of wine, to speak to her husband, broke down in the middle of her speech out of shyness; and she completed the rest of her speech towards her friends; this made the husband all the more interested in her. (A. A. R.).

6671**

उत्साहोज्झितमनसां
राज्ञां परिमोषिणां जिगीषूणाम् ।
निरुपायोद्विग्नानां
साधुश्चरके सदा शकुनः ॥

(आ) ŚP 2781.

Ārya metre.

To kings who are depressed in mind, desiring to subdue robbers at large, and who are greatly pained by the absence of means an omen in the North-west is always beneficial. (A. A. R.).

6672

उत्साहोद्धतविभ्रमभ्रमरकव्यावृत्तहारान्तर-
त्रुटयत्सूत्रविमुक्तमौक्तिकभरः सक्तः स्तनोत्सङ्गयोः ।
वक्त्रेन्दुच्युतसंततामृतकणाकारश्चकार क्षणं
तस्या नृत्तरसश्रमोदितघनस्वेदाम्बुबिम्बश्रियम् ॥

(अ) Dar 4. 24.

Śārdūlavikrīḍita metre.

When dancing enthusiastically the pearl-necklace was caught in her hanging curls and the string getting snapped released the pearls that got stuck up in the region of her bosom; they possessed the appearance of drop of nectar falling from the moon of her face and bore the beauty of the drops of sweat falling by the exertion of the dance. (A. A. R.).

6673

उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम् ।
उत्साहारम्भमात्रेण जायन्ते सर्वसंपदः ॥

(आ) SRHt 96. 2 (a. R), SSSN 61. 1 (a. R). (Cf. No. 6674).

(*a*) बलवान्न्याय्यो SSSN.

Powerful is energetic action, oh! revered brother; there is no greater strength than energetic action; by the commencement of energetic action alone all kinds of prosperity accrue to a person. (A. A. R.).

6674

उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम् ।
सोत्साहस्य हि लोकेषु न किंचिदपि दुर्लभम् ॥

(अ) R (R [Bar] Kiṣkindhākāṇḍa App. I. 2 *l.* 34-35, R [B] 4. 1. 120, R [Kumbh] 4. 1. 122). (Cf. No. 6673).

(आ) SSap. 265, SRHt 96. 3 (a. R), SRM 1. 3. 118 and 2. 2. 705.

(*b*) सुखं [ब°] R (var.).

(*c*) उत्साहवतां हि लोकेऽस्मिन् SRM (hypermetric); लोके स्मिन् SRM 2. 2. 705; (अ)स्ति R (var.), SRM 2. 2. 705; च [हि] R (var.); त्रिलो° or (अ)स्ति लोकेस्मिन् R (var.).

(*d*) दुष्करम् [दु°] SRHt.

Zeal is a potential power and nothing is more powerful than that. There is nothing that cannot be achieved in this world by a zealous pursuit. (T. S. Raghavacharya's translation).

6675

उत्साहो रिपुवन् मित्रम् आलस्यं मित्रवद् रिपुः ।
अमृतं विषवद् विद्या- ऽमृतवद् विषमङ्गना ॥

(आ) SRHt 236. 6 (a. Pratāparudra), SSSN 198. 6 (a. Pratāparudra), Vyās 85. Variant of No. 6904.

(इ) Vyās (C) 91.

(*a*) रिपुवत् Vyās (C).

(*cd*) उत्साहोऽमृतवद्विद्यात् प्रमादोऽमृतवद्विषम् Vyās (C).

(*d*) वनिताऽमृतवद् विषम् Vyās.

Zeal, though it appears to be hostile, is like a friend; indolence though it assumes the stature of a friend is an enemy; learning though it appears to be unpalatable like poison is nectar; (and) women, though they are poison, are pleasing like nectar.

6676*

उत्सिक्तः कुसुमासवैः कुमुदिनीं राजप्रियां पुष्पिणीम्
आलिङ्गन् निशि निर्भयं परिचयं कुर्वन् पुनः पल्लवैः ।
यावत् पङ्कजसौरभस्वमखिलं गृह्णँल्लघु प्रस्थितस्
तावत् कल्य उपस्थिते मरुदयं विष्वग् भयाद् धावति ॥

(आ) SR 326. 29, SSB 188. 29, SRK 141. 13 (a. Pañcāyudhaprapañcabhāṇa), IS 7760.
(c) गृह्णँल्लघु SSB, IS; गृह्णन् लघु SRK.
(d) °व्रावति SRK.

Śārdūlavikrīḍita metre.

Haughty with the wine [*or* : honey] of flowers, embracing the blossoming Kumudinī [lily] the beloved of the king [*or* : the moon] and making acquaintance fearlessly with tender sprouts [*or* : bad characters] and taking with him all the fragrance of the lotuses, he started to go at ease; but the day dawned and hence he [the breeze], afraid, runs [*or* : blows] quickly. (A. A. R.).

6677*

उत्सिक्तस्य तपःपराक्रमनिधेरस्यागमादेकतः
सत्सङ्गप्रियता च वीररभसोन्मादश्च मां कर्षतः ।
वैदेहीपरिरम्भ एष च मुहुश्चैतन्यमामीलयन्न्
आनन्दी हरिचन्दनेन्दुशिशिरस्निग्धो रुणद्धयन्यतः ॥

(अ) Mahāvīra 2. 22.
(आ) Kpr 4. 52, KāP 95. 11–96. 2, Dhv *ad* 2. 25 (p. 96), KHpk 128. 120.
(*a*) °रम्याग° Kpr, KāP, KHpk.
(*b*) °सोत्फालश्च Kpr, KāP, KHpk.
(*c*) °मीलयन् Kpr, KHpk.

Śārdūlavikrīḍita metre.

Through the coming of one who is proud, and who is a treasure of penance and valour, love for the company of the good and anger at the violence of a hero drag me on the one side, and on the other the embrace of Vaidehī, ever stealing my mind, pleasing and cool as sandal, the moon, and dew, hinders me. (J. Pickford's translation).

उत्सीदेयुः प्रजाः सर्वा see No. 6678.

6678

उत्सीदेरन् प्रजाः सर्वा न कुर्युः कर्म चेद् यदि ।
तथा ह्येता न वर्धेरन् कर्म चेदफलं भवेत् ॥

(अ) MBh (MBh [Bh], 3. 33, 10 *ab*+116*, MBh [R] 10. 32. 11, MBh [C] 3. 1212).
(आ) IS 1225.
(*a*) उत्सीदेयुः MBh (var.).
(*b*) इह or भुवि or अपि [य°] MBh (var.).
(*c*) हृष्येरन् or वर्तेरन् [व°] MBh (var.).

All creatures in the world would be exterminated, if there were no action. If also acts bore no fruit creatures would never have multiplied. (P. C. Roy's translation).

6679*

उत्सृज्य कुसुमशयनं
नलिनीदलकल्पितस्तनावरणम् ।
कथमातपे गमिष्यसि
परिबाधापेलवैरङ्गैः ॥

(अ) Śāk 3. 21 (in some editions 3. 22-26). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 42).
(*b*) कन्दली° [न°] Śāk (var.); °कल्पितं or °संवृत° Śāk (var.); आवरणा (°णे) Śāk (var.).
(*d*) परिपाण्डुर° Śāk (var.); °कोमलैर् or °पेशलैर् Śāk (var.).

Āryā metre.

How canst thou quit thy fragrant couch of flowers, / and from thy throbbing bosom cast aside / its covering of lotus-leaves, to brave / with weak and fainting limbs the noon-day, heat ?[1] (Sir M. Monier-Williams's translation).

1. King to Śakuntalā.

6680*

उत्सृज्य गीतमसमाप्य विलासलास्यम्
अङ्कादपास्य सहसा मणिवल्लकीं च ।
अत्युन्मनास् तदवलोकनकौतुकेन
वातायनान्यधिरुरोह पुरन्ध्रिलोकः ॥

(अ) Navasāhasaṅkacarita 18. 3.

(आ) AIR 86.

(*d*) °न्यथि [न्यधि°] AIR ; °वर्गः [लोकः] AIR.

Vasantatilakā metre.

Breaking off their songs and their dance unfinished and discarding the jewelled lute all of a sudden from their laps, and being extremely eager to see him, the ladies of the city climbed to the balconies of their mansions. (A. A. R.).

6680 A

उत्सृज्य जलसर्वस्वं विमलाः सितमूर्तयः ।
तत्यजुश्चाम्बरं मेघा विग्रहं योगिनो यथा ॥

(आ) SSSN 218. 4.

Letting down all the water in them and thus becoming pure and white-bodied, the clouds left the sky just as *yogins* let down all their ignorance, become pure and white-bodied (by smearing ashes over themselves) and give up their bodies. ( S. Bhaskaran Nair's translation ).

6681

उत्सृज्य विनिवर्तन्ते ज्ञातयः सुहृदः सुताः ।
अपुष्पानफलान् वृक्षान् यथा तात पतत्त्रिणः ॥

(अ) MBh (MBh [Bh] 5. 40. 16 *ab*+241*, MBh [R] 5. 39. 17, MBh [C] 5. 1549).

(आ) IS 1226.

(*b*) बांधवा ज्ञातयः सुताः MBh (var.) ; तथा [सु°] MBh (var.).

(*c*) अपुष्पादफलाद् वृक्षाद् MBh (var.).

Throwing away the body, oh ! Sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruit. (P. C. Roy's translation).

6682

उत्सृज्य साधुवृत्तं
कुटिलधिया वञ्चितः परो येन ।
आत्मैव मूढमतिना
कृतसुकृतो वञ्चितस्तेन ॥

(अ) Kal 2. 67.

Āryā metre.

Abandoning good conduct he who deceives another, with a crooked mind, that foolish-minded man only deceives his own self which consists of all goodness. (A. A. R.).

6683*

उत्सृज्याम्बुधिजामुखाम्बुजसुखालोकव्रतं यश्चिराद्
देवः सेवितवान् सरोजनयनो निद्रां समुद्राम्भसि ।
सोऽप्युत्तुङ्गभुजङ्गभोगशयनाज्जागर्ति यस्योत्सवे
सोऽयं शारदशीतरोचिषि चमत्कारः कथं कथ्यताम् ॥

(आ) SMH 8. 25.

(*c*) मत्स्योत्सवे SMH (var.).

Śārdūlavikrīḍita metre.

That lord Viṣṇu, the lotus-eyed, who abandoned the pleasure of gazing at the lotus-face of Lakṣmī, the daughter of the ocean, for a long time and resorts to sleep in the waters of the ocean, he too keeps awake on the couch of the mighty serpent at the festive sight of the autumnal full moon; how shall his great charm be described ? (A. A. R.).

6684*

उत्सृष्टमम्बुजदृशामिव मानरत्नम्
आदाय षट्पदतिलान् मधुवारिपूरान् ।
पुंस्कोकिलस्य कलकूजितकैतवेन
संकल्पवाक्यमयमातनुते रसालः ॥

(आ) SR 333. 80, SSB 200. 85, PV 602 (a. Bhānukara), Pad 82. 33 (a. Bhānukara), RJ 1198.

(a) उत्स्रष्टुमम्बु° SSB, RJ; उत्स्रष्ट° PV, Pad.

(b) °यूतान् PV (MS); °पूरान् Pad.

Vasantatilakā metre.

Taking hold of the gem of pride of the lotus-eyed damsels, that was abandoned by them and taking up the sesame seeds in the form of the bees and handfuls of water in the form of honey and under the guise of the sweet cooings of the male cuckoos, the mango tree seems to be performing the religious rite of *saṁkalpa*[1]. (A. A. R.).

1. Offering water to the manes.

उत्स्रष्टमम्बुजदृशामिव see No. 6684.

उत्स्रष्टुमम्बुजदृशामिव see No. 6684.

6685-86

उदकं चाग्निसंसृष्ट- कुम्भसङ्गाद्यथैव हि ।
उद्वेगोद्वर्तनादौष्ण्यं भजते तद्वदेव हि ॥

अङ्गसङ्गात् तथा जीवो भजते प्राकृतान् गुणान् ।
अहंकाराभिभूतः सन् भिन्नस्तेभ्योऽपि सोऽव्ययः ॥

(अ) Lau 34-35.

Cool water becomes hot through convection currents, being in contact with a pot heated by fire.

Likewise the soul, though changeless and distinct from material objects, is overcome by the influence of egotism owing to contact with the body and experiences the effects of the material qualities. (V. Krishnamacharya's translation ).

6687

उदकानलचौरेभ्यो मूषकेभ्यो विशेषतः ।
कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत् ॥

(आ) IS 1227, Subh 96.

A treatise written with pain should be carefully protected from water, fire, burglars, but particularly from mice.

6688

उदके सर्वबीजानि सर्वदेवा निजेश्वरे ।
कलत्रे सर्वसौख्यानि सर्वे धर्मा दयामयाः ॥

(आ) IS 1228, Subh 96. Cf. No. 6689.

All seeds are contained in water; all gods in one's own God; all the pleasures in the woman; all the *dharma* in compassion.

6689

उदके सर्वबीजानि सर्वे देवा हुताशने ।
कलत्रे सर्वसौख्यानि सर्वदानानि ब्राह्मणे ॥

(अ) Cr 1265 (CNP II 8, CM 25; cf. CnT II 22. 3, CNT III 55. 4).

(d) ब्राह्मणौ CNP II (MS).

Water contains all the seeds; fire all the gods; woman all the pleasures; Brāhmaṇa-s all the merits.

6690*

उदक्यापतितम्लेच्छ- चाण्डालाद्यभिभाषणे ।
मार्जारमूषकस्पर्शे विण्मूत्रोत्सर्गदर्शने ॥

(आ) ŚP 601, SH 627.

One should sip water with *mantra-s* after speaking to a woman in her courses, a fallen man, a barbarian, an outcast and his kind; also having touched a cat or a mouse and on seeing one answering calls of nature. (A. A. R.).

6691*

उदग्रगोतावतगोत्रगौरवो
महारजः पूतभटोत्कटच्छटः ।
स्वरूपसम्पत्तिपरास्तमन्मथः
स लक्ष्मणो लक्षितलक्षणोज्ज्वलः ॥

(आ) SSB 429. 1 (a. Kṛṣṇarāma).

Vaṁśastha metre.

Having the elevated position of being born in the noble Gotāvata family, having vanquished the hordes of enemies by his great energy and having excelled the god of love by the wealth of his personal charm that Lakṣmaṇa was resplendent with noble qualities. (A. A. R.).

6692**

उदङ्मुखो वक्ति भषन्निशीथे
द्विजोपपीडां मरणं गवां च ।
कुमारिकादूषणगर्भपात-
वह्नीन् निशान्ते शिवदिङ्मुखः स्यात् ॥

(आ) ŚP 2420.

Upajāti metre (Upendravajrā and Indravaṁśā).

If a dog barks at midnight facing the north it foretells torment to Brāhmaṇa-s and death of cows; if at the end of night it faces North-east and barks there will be harm done to maidens, fall of foetus and fires. (A. A. R.).

6693*

उदञ्चत्कावेरीलहरिषु परिष्वङ्गरङ्गे लुठन्तः
कुहूकण्ठीकण्ठीरवरवलवत्रासितप्रोषितेभाः ।
अमी चैत्रे मैत्रावरुणि तरुणीकेलिकङ्केल्लिमल्ली-
चलद्वल्लीहल्लीसकसुरभयश्चण्डि चञ्चन्ति वाताः ॥

(आ) Skm (Skm [B] 450, Skm [POS] 1. 90. 5) (a. Rākṣasa), ŚP 3810 (a. Rākṣasa-paṇḍita), SR 334. 132 (a. ŚP), SSB 203. 13 (a. Rākṣasa-paṇḍita).

(*a*) नटन्तः [लु°] ŚP, SR, SSB.

Meghavisphūrjita metre.

Rolling on the broad lap of the waves that rise high in the river Kaverī, frightening the separated elephants by wafting a little of the sound of the roar of a lion, and carrying the cooings of cuckoos, these breezes in the south, oh! angry one, are blowing in the spring, carrying the fragrance of the dancing jasmine creepers and the *aśoka*-tree, the joyful sport of the young ladies. (A. A. R.).

6694*

उदञ्चत्क्वणद्धुंकृतिक्वाणचञ्चन्-
मणीमेखलादामदृप्यन्नितम्बा ।
कृपापाङ्गमाङ्गल्यपट्टाभिषेकैर्
जगन्मङ्गलं ज्वालपा नः सहायः ॥

(अ) Stutimālikā of Akbari-Kālidāsa 24.

(आ) PV 36 (a. Akbari-Kālidāsa).

(*d*) ज्वालभा PV (MS).

Bhujaṅgaprayāta metre.

Possessing hips that are proud by being adorned by a jewelled girdle in which the petty bells jingle as if it were the sound '*huṁ*' produced when swinging, the goddess Jvālapā [Pārvatī] who makes the world auspicious is our protector with her auspicious glances from the corners of her eyes that are full of compassion. (A. A. R.).

6695*

उदञ्चद्घर्मांशुद्युतिपरिचयोन्निद्रबिसिनी-
घनामोदाहूतभ्रमरभरझङ्कारमधुराम् ।
अपश्यत्कासारश्रियममृतवर्तिप्रणयिनीं
सुखं जीवत्यन्धूदरविवरवर्ति प्लवकुलम् ॥

(आ) SkV 1032 (a Maitrīśrī).

(*d*) जीवत्यन्दूरदर° SkV (var.).

Śikhariṇī metre.

Not seeing the beauty of the lake, / a pencil of ambrosia for the eyes, / sweet-sounding with the hum of swarming bees/ which the lotus grove attracts by thick perfume / as its flowers waken with the rising sun, / the race of frogs lives quite content / in the cranny of their well. (D. H. H. Ingalls's translation).

6696*

उदञ्चद्वक्षोजद्वयतटभरक्षोभितकटि
स्फुरद्दृग्भ्यां मन्दीकृतविलसदिन्दीवरयुगम् ।
समुद्यद्भ्रूभङ्गं प्रविहितधनुर्भङ्गमनिशं
वयस्तत् पद्माक्ष्याः कथमिव मनो न व्यथयतु ॥

(अ) Pad 31. 17 (a. Lakṣmaṇa), SR 255. 34, SSB 66. 40, RJ 770 (a. Lakṣmaṇa), SG 205 (a. Lakṣmaṇa).

(*b*) °दृग्म्यां Pad (printer's error).

(*c*) भ्रूभङ्गप्र° Pad.

(*d*) पद्माक्षाः SR (printer's error).

Śikhariṇī metre.

With her waist agitated [depressed] by the weight of her pair of breasts that rise high up, with her sparkling eyes that have vanquished a pair of blooming lilies, with her rising eyebrows whose charming play has eclipsed Cupid's bow, how will not this (youthful) age of the lotus-eyed one not give pain to the (aspiring lover's) mind ? (A. A. R.).

उदञ्चना भूः स च see No. 6703.

6697*

उदञ्चन्तां वाचो मधुरिमधुरीणाः खलु न मे
न चाप्युज्जृम्भन्तां नवभणितयो भङ्गिसुभगाः ।
क्षणं स्तोत्रव्याजादपि यदि भवन्तं हृदि नये
तदात्मा पावित्र्यं नियतमियतैवाञ्चति मम ॥

(अ) Śṛṅgāraprakāśa 10, VCjr 15. 1.

(आ) Amd 101. 234.

(*b*) तवाप्यु° Amd (var.) ; न वाप्यु° VCjr.

Śikhariṇī metre.

Let not my words rise high enlivened with sweetness, nor need novel words, pleasing with turns of expression, be coming forth widely ; if I am able to lead your honour into my heart for a moment even under the guise of praising you, then my mind (soul) will surely reach the state of absolute purity. (A. A. R.).

6698*

उदञ्चन्मञ्जीरध्वनिमिलितकाञ्चीकलरवं
मिलिन्दालीगुञ्जारवसुभगशिञ्जानवलयम् ।
गलन्मुक्तादामस्तनविनिहितस्वेदकणिकं
रतं धन्यं मन्ये चलदलकमिन्दीवरदृशः ॥

(आ) PV 469 (a. Rāmacandra-bhaṭṭa), SuSS 712.

(*b*) °सिञ्चान PV (MS).

Śikhariṇī metre.

Then there is the pleasing sound of the girdle's petty bells, mingled with the rising tinkle of anklets and the jingling sound of bracelets, pleasing like the sweet buzzing of bees, and when there are drops of sweat rising on the bosom adorned with a pearl-necklace and the tresses are dishevelled, I consider the love-enjoyment of the lotus-eyed one to be a blessed one indeed. (A. A. R.).

6699*

उदञ्चय दृगञ्चलं चलतु चञ्चरीकोच्चयः
प्रपञ्चय वचःसुधा श्रवणपालिमालिङ्गतु ।
भ्रुवं नटय नागरि त्यजतु मन्मथः कार्मुकं
मुखं च कुरु संमुखं व्रजतु लाघवं चन्द्रमाः ॥

(आ) SR 306.39, SSB 156. 42, RJ 918 (a. Goṣṭhī-miśra).

(*b*) वच: सुधा SSB.

Pṛthvī metre.

Let the corners of your eyes rise up (to cast loving glances) and thus let the swarm of bees move towards me (as it were), and let your nectarian words be in full play, so that they may embrace the region of my ears; make your eyebrows dance, oh! city girl, and thus let Cupid abandon his flowery bow (out of shame), and turn your face towards me; let the moon become slighted (by its beauty). (A. A. R.).

6700*

उदञ्चय दृगञ्चलं रचय मङ्गलं सर्वतश्
चिराय समुपागत: पुरत एष ते वल्लभ: ।
इति प्रियगिरा श्रुतीपुलकदन्तुरे कुर्वती
प्रकशयति नो दृशौ प्रियसखी मृषाशङ्कया ॥

(आ) SH 2039.

(*d*) नौ SH; भृशा° [मृ°] SH.

Pṛthvī metre.

"Lift up the corner of your eyes and thereby make everything around you propitious, since this dear lover of yours is standing before you after a prolonged period (of separation)"—listening to these endearing words which though delightful to her ears, the beloved one does not open her eyes on account of the needless apprehension (that the information might be false). (S. Bhaskaran Nair's translation).

6701*

उदधिरवधिरुर्व्यास्तं हनूमांस्ततार
निरवधि गगनं चेत्वाण्डकोशे विलीनम् ।
इति परिमितिमन्तो भान्ति सर्वेऽपि भावा:
स तु निरवधिरेक: सज्जनानां विवेक: ॥

(आ) SR 51. 217, SSB 309. 223, SRK 12. 23 (a. ŚP), IS 7761.

(*b*) चेत्काण्ड° SR, SSB, SRK.

Mālinī metre.

The limit of the earth is the sea, but that was crossed by Hanūmān, the great monkey-chief; if the sky were without limit, it is within the primordial egg of Brahman; thus everything in this world appears to be circumscribed; but limitless is the discriminating sense of the good people alone. (A. A. R.).

6702*

उदधेरिव रत्नानि तेजांसीव विवस्वत: ।
स्तुतिभ्यो व्यतिरिच्यन्ते दूराणि चरितानि ते ॥

(अ) Ragh 10. 30 (in some texts 10. 31). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 156).

(आ) Alm 107.

(*a*) तोयानि [र°] Ragh (var.).

(*d*) दूरेण Ragh (var.).

Thy actions which are far beyond the reach of words and comprehension surpass [*or* : lie beyond] all praise like the jewels of the ocean or the lustre of the sun. (M. R. Kale's translation).

उदन्वच्छन्ना भू स च see No. 6703.

6703*

उदन्वच्छिन्ना भू: स च निधिरपां योजनशतं
सदा पान्थ: पूषा गगनपरिमाणं कलयति ।
इति प्रायो भावा: स्फुरदवधिमुद्रामुकुलिता:
सतां प्रज्ञोन्मेष: पुनरयमसीमा विजयते ॥

(अ) Bālarāmāyaṇa 1. 8, BhŚ 219, L in VCbr V. 2 (p 270*a*), KR 10. 243. 5, PrK 31. 15.

(आ) SkV 1223 (a. Rājaśekhara), Skm (Skm [B] 2123, Skm [POS] 5. 25. 3), (a. Rājaśekhara), VS 322 (a. Rājaśekhara), SR 51. 233 (a. VS), SSB 310. 239 (a. Rājaśekhara), IS 1229, Subh 305, KHpk 218. 266 (a. Bālarāmāyaṇa), VyVi 223. 30-31, 296. 20 (*a*) and 446. 30 (*a*), Sāh *ad* 7. 228. 14 (*a*), ŚbB 1. 338, Amd 133. 310 (a. Rājaśekhara).

(*a*) °मिता भूः पत्यापां स च पतिरपां यो° KR, PrK; तदन्तच्छन्ना or उदञ्चन्ना BhŚ (var.), SkV (var.), Skm; उदन्वच्छन्ना BhŚ; पतिरपां [नि°] Sāh, SkV (var.); °शतैं BhŚ (var.); °शते Amd.

(*b*) महा [स°] IS; गमन° IS; °परिमामं or परमानं BhŚ (var.); परिणामं SkV (var.); कथयति VS.

(*c*) °दवनिमुद्रामुकुलित: BhŚ (var.), VyVi; °मुद्राविकलित: VCbr.

(*d*) प्राज्ञोन्मेष: (°षै:) BhŚ (var.); °सीमो VyVi; विजयताम् IS.

Śikhariṇī metre.

The earth is bounded by the sea; / the sea's extent is but a hundred leagues. / Again, each day the travelling sun / delimits the extent of heaven. / Most things are thus enclosed / and sealed in certain bounds. / Hail, then, to the wisdom of good men / that goes beyond all limits. (D. H. H. Ingalls's translation).

6704

उदन्वानिव योऽक्षोभ्यो ज्ञायते संश्रितैः प्रभुः ।
का ह्रीस्ततोऽन्या सोऽन्यैर्यत् तेषामग्रेऽभिभूयते ॥

(अ) RT (RT [VVRI] 4. 608, RT [S] 4. 608, RT [T] 4. 607, RT [Calc.] 4. 611).

(आ) IS 1230.

(*c*) क RT (T).

(*d*) °भूतये RT (var.).

The subjects think that their master can as little be disturbed as the ocean. What disgrace else can be greater than for him to be humiliated before them by others? (M. A. Stein's translation).

6705*

उदमज्जि कैटभजितः शयनाद्
अपनिद्रपाण्डुरसरोजरुचा ।
प्रथमप्रबुद्धनदराजसुता-
वदनेन्दुनेव तुहिनद्युतिना ॥

(अ) Śiś 9.30.

(आ) VS 1973 (a. Māgha), SR 300. 55 (a. Śiś), SSB 146. 57 (a. Māgha).

Pramitākṣarā metre.

The cool-rayed one [the moon] rose up from the sea, the bed of Lord Viṣṇu, having the brilliance of a full-blown white lotus; it looked like the face of the daughter of the ocean [Lakṣmī] who had risen first. (A. A. R.).

6706

उदयं प्राप्य तीक्ष्णत्वाद् दुष्प्रेक्ष्यत्वमुपेयुषः ।
पादान्तिके वसुमतो न हि मानी निषीदति ॥

(आ) SSK 2. 1, KSSKP 2. 1.

(*b*) दुःप्रेक्ष्य° KSSKP.

Having risen (to a high position) and difficult to look at on account of his brilliance, a man of honour does not sink at the feet of a man of wealth; [the sun is not eclipsed by the rays of any other luminary]. (A. A. R.).

6707

उदयं संहता एव संहता एव च क्षयम् ।
प्रयान्तः स्पृहणीयत्वं तन्त्रिणः कस्य नागमन् ॥

(अ) RT (RT [VVRI] 5. 337, RT [S] 5. 337, RT (T) 5. 336, RT [Calc.] 5. 341).

(आ) IS 1231.

(*b*) क्षमं RT (var.).

Who did not envy the *tantrins*[1] who found in close union their success and in close union their end ? (M. A. Stein's translation).

1. Soldiers.

6708*

उदयगिरिगतायां प्राक्प्रभापाण्डुतायाम्
अनुसरति निशीथे शृङ्गमस्ताचलस्य ।
जयति किमपि तेजः सांप्रतं व्योममध्ये
सलिलमिव विभिन्नं जाह्नवं यामुनं च ॥

(अ) Nalacampū 6. 1.

(आ) SuMañ 167.

Mālinī metre.

When his white brilliance had been at first scattered over the rising mountain and following at midnight the peak of the setting mountain, the splendour of the moon is victorious (in full play) now in the midsky like the waters of the Gaṅgā and Yamunā at the confluence. (A. A. R.).

6709*

उदयगिरितटस्थः पद्मिनीर्बोधयित्वा
मृदुतरकिरणाग्रैस्ताः स्वयं चोपभुज्य ।
मलिनमधुपसङ्गात् तासु संजातकोपः
कृतरुधिरविरोचिर्भानुरस्तं प्रयातः ॥

(अ) MBh (Bh) 6. 422*.

(आ) RJ 1052 (7. 10) (a. Vyāsa), SR 295. 57 (wrongly a. VS ; cf. No. 5217), SSB 136. 60.

(*a*) °नीं बो° MBh.

(*c*) °मधुसङ्गा° (sub-metric) SSB.

(*d*) कृतरूधि° RJ (*contra metrum*) ; कृतरुचिरवि° MBh ; °भानुमस्तं MBh.

Mālinī metre.

Having caused the lotuses to blossom by remaining on the top of the rising mountain and having himself enjoyed with them with his gentle rays [*or* : hands], and later getting angry for their association with the black bees [*or* : dirty drunkards], the sun has now gone to the setting mountain with rays red like blood. (A. A. R.).

उदयगिरिमूर्धगोयं see No. 5217.

6710*

उदयगिरिशिरःस्थो निद्रया मूढमेतज्
जगदगदमशेषं निर्मिमीतेऽनिशं यः ।
अमिततमितमिस्रोद्दामदारिद्र्यहारि-
प्रसृमरकिरणौघः स्यान्मुदे वः स देवः ॥

(आ) SH 131 (a. Vaidya-vallabha).

(*a*) °रः om. SH ; मूदभेतज् SH.

(*d*) प्रसुमर° SH ; °णौघस्तान्मुदेवः सदेवः SH.

Mālinī metre.

May that (Sun-)god conduce to your joy, who, poised on the top of the rising mountain, makes the world which is confounded by slumber free from that infirmity and who dispels the dreadful misery caused by dense darkness through the multitude of his spreading rays ! (S. Bhaskaran Nair's translation).

उदयगिरिसौधसिखरे see No. 5217.

6711*

उदयगूढशशाङ्कमरीचिभिस्
तमसि दूरमितः प्रतिसारिते ।
अलकसंयमनादिव लोचने
हरति मे हरिवाहनदिङ्मुखम् ॥

(अ) Vik 3. 6. (Cf. A. Scharpé's Kālidāsa-Laxicon I. 2 ; p. 87).

(आ) Skm (Skm [B] 1225, Skm [POS] 2. 150.5) (a. Kālidāsa); v. Kav p. 31.

(*a*) उपरि गूढहिमांशुम° Skm.

(*b*) दूरतरं Skm, Vik (var.).

Drutavilambita metre.

For, now that the (evening) gloom retires before the rays of the Moon that is hid behind the rising mountain, the face of the East captivates my eyes as though her (masses of) hair are bound up. (C. R. Devadhar's translation).

6712*

उदयतटान्तरितमियं
प्राची सूचयति दिङ् निशानाथम् ।
परिपाण्डुना मुखेन
प्रियमिव हृदयस्थितं रमणी ॥

(अ) Ratnāvalī 1. 24.

(आ) JS 260. 70 (a. Śrī-Harṣa), ŚP 3621 (a. Śrī-Harṣa), VS 1962 (a. Śrī-Harṣadeva), SR 299. 9, SSB 144. 11 (a. Śrī-Harṣa), SRK 138. 13 (a. ŚP), SRHt 253. 1 (a. Jagadeka-vīracarita), SG 377 (a. Śrī-Harṣa), IS 7762.

(*a*) उदयनगान्तरित° VS.

Āryā metre.

As a mistress reveals with her pale face her lover fixed in her bosom, the East points out the lord of night[1] screened behind the slopes of the *udaya*-mountain. (Bak Kum Bae's translation).

1. The moon.

6713*

उदयति कलमन्द्रैः कण्ठतालैरलीनां
कुमुदमुकुलकेषु व्यञ्जयन्नङ्गहारान् ।
मदमुखरचकोरीतोयकर्मान्तिकोऽयं
तुहिनरुचिरधामा दक्षिणं लोकचक्षुः ॥

(आ) SR 301. 77, SSB 147. 80.

(*a*) कमलमन्द्रैः SSB (hypermetric).

Mālinī metre.

Displaying dancing movements in the buds of lilies, with the buzzing of bees that are sweet and gentle, and offering water in the form of his rays to the intoxicated and hilarious female *cakora*-birds, the gentle eye of the world [the moon], the abode of cool rays, rises. (A. A. R.).

6714*

उदयति तडिच्चित्रं मित्रं रतेः कमलद्वयी
कुसुमितनवस्तम्भे रम्भे विधाय तनोरधः ।
तडिति वलति व्योम व्योमाश्रयं च गिरिद्वयं
गिरिपरिसरे कम्बुः कम्बौ कलानिधिमण्डलम् ॥

(आ) SMH 9. 8.

(*a*) तलिच्चित्रं SMH (var.).

(*b*) कुसुमति° SMH (var.).

(*c*) तलिति SMH (var.).

Hariṇī metre.

Here rises a novel lightning [legs], the friend of love, and two lotuses [feet], being placed below two plantain stems [thighs] that are fresh and flowering, and encircling is the flash of lightning [hands] round the sky [thin waist], supported by the sky are two hills [breasts] and a conch [neck] in the vicinity of the hills and the round orb of the moon [the face of the damsel] rises from the conch. (A. A. R.).

6715*

उदयति तपनेऽपि चेत् तमिस्रं
वद कुत एव दिनक्षपाविवेकः ।
भगवति यदि कर्म दुर्निवार्यं
तव चरणस्मरणेन साध्यते किम् ॥

(आ) SH 271.

Puṣpitāgrā metre.

If darkness persists even when the sun rises, alas ! whence the distinction between day and night ? Oh ! goddess, if the result of previous actions is unavoidable what is accomplished by the remembrance of your feet ? (A. A. R.).

6716*

उदयति तरुणिमतरणी
शैशवशशिनि प्रशान्तिमायाते ।
कुचचक्रवाकयुगलं
तरुणितटिन्यां मिथो मिलति ।।

(आ) PV 186, Pad 31. 13, SH 1842, SG 198, SR 255. 12, SSB 64. 14, SuSS 814, RJ 771.

(*a*) तरुणिमतरुणी (°णिया) PV (MS), SH, Pad, SR, SSB,

(*b*) गच्छति चास्तं शिशुत्वशीन(? ल)रुचौ SH (*contra metrum*); प्रणाशमायाति SG.

(*d*) त्रिवलिटति(? °तटि°)न्यां SH.

Āryā metre.

There rises the sun of youthfulness when the moon of childhood has come to an end ; in the river of the young lady there is at sport a pair of ruddy geese in the form of her breasts. (A. A. R.).

6717*

उदयति नवनीतपिण्डपाण्डुः
कुमुदवनान्यवघट्टयन् कराग्रैः ।
उदयगिरितटस्फुटाट्टहासो
रजनिवधूमुखदर्पणः शशाङ्कः ।।

(अ) KāvR 13. 34 (p. 74. 7-8).

Puṣpitāgrā metre.

There rises the moon, the mirror to the face of the bride of night, resembling a ball of butter, fondling with his rays [hands] the groups of lilies and appearing like the loud laughter of the rising hill. (A. A. R.).

6718

उदयति यदि भानुः पश्चिमे दिग्विभागे
प्रचलति यदि मेरुः शीततां याति वह्निः ।
विकसति यदि पद्मं पर्वताग्रे शिलायां
न भवति पुनरुक्तं भाषितं सज्जनानाम् ।।

(अ) BhŚ 426 (doubtful), VCsr 24. 9, Cr 1266 (CRBh II 6. 23, CnT II 30. 3, CnT VII 90, CPS 288. 45) *ac/bd*, MK (MK [GOS] 72, MK [S] 74, MK [P] 52, MK [G] 56. 47, MK [D] 812, MK [K] 230), Padyasaṁgraha 7 *ac/bd*.

(आ) SR 51. 222 (a. VC), SSB 310. 228, SRK 20. 89 (a. Sphuṭaśloka), SuB 7. 10, Praś 27. 9, Vidy 846, SSJ 46. 4, SL f. 28*b*, SN 796, SSD 2 f. 100*a*, SSV 316, Bahudarśana 33, TP 421, Sama 1 उ 16, SRM 2. 1. 69, SPR 1306. 4 (a. VC) *ac/bd*, IS 1232, Subh 209.

(इ) LN (P) 49, NKy (B) 68.

(*a*) पश्चिमायां(°या) दिशायां (दिग्गिस्थो) Cr, SPR.

(*b*) शीतलं (°लो, °लां) VCsr (var.).

(*c*) पद्म: पर्वतानां शिखाग्रे Padyasaṁ.

(*d*) न चलद्विद्वशा भामिनि कर्मलेषा BhŚ (var.) ; न चलति खलु वाक्यं सज्जनानां कदाचित् Padyasaṁ ; न (म) चलति विधिवश्या (°वद्ध) भाविनी कर्मरेखा (°लेखा) Cr, Vidy; तदपि न पुनरुक्तं भाषितं सज्जनानाम् SuB ; न चलति खलु वाक्यं सज्जनानां कदाचित् Padyasaṁ ; भाषणं BhŚ ; तदपि न चलतीयं भाविनी कर्मरेखा SPR.

Mālinī metre.

Though the sun may rise in the western quarter, though Mount Meru be moved and fire become cold, though a water-lily bloom forth on a rock upon a mountain-top, the promises of righteous men shall not be taken back. (F. Edgerton's translation).

6719*

उदयति विततोर्ध्वरश्मिरज्जा-
वहिमरुचौ हिमधाम्नि याति चास्तम् ।
वहति गिरिरयं विलम्बिघण्टा-
द्वयपरिवारितवारणेन्द्रलीलाम् ॥

(अ) Śiś 4. 20.

(आ) VS 2163 (a. Ghanṭa-Māgha), ŚP 3737 (a. Māgha-kavi), SR 327. 5 (a. Śiś), SSB 190. 5 (a. Māgha), KHpk 370. 580, KāP 336. 4-5, Rasagaṅgā 679. 7-8.

Puṣpitāgrā metre.

With the sun with his string-like rays spread upwards rising (on one side), and the moon setting (on the other), this mountain resembles[1] a stately elephant begirt by a pair of bells hanging (on either side of his body). (M. S. Bhandare's translation).

1. Displays the beauty of.

6720*

उदयति हि शशाङ्कः कामिनीगण्डपाण्डुर्
ग्रहगणपरिवारो राजमार्गप्रदीपः ।
तिमिरनिकरमध्ये रश्मयो यस्य गौराः
स्रुतजल इव पङ्के क्षीरधाराः पतन्ति ॥

(अ) Mṛcch 1. 57, Cār 1. 29.

(आ) SuMañ 193.

(a) क्लिन्नखर्जूरपण्डुर् Cār.

(b) युवतिजनसहायो [ग्र°] Cār.

(c) °निचयमध्ये Cār ; गौरा Cār.

(d) हृतजल [स्रु°] SuMañ ; दुग्धधाराः [क्षी°] SuMañ.

Mālinī metre.

Attended by her starry servants all, / and pale to see as a loving maiden's cheeks, / rises before our eyes the moon's bright ball, / whose pure beams on the high-piled darkness fall / like streaming milk that dried-up marshes seeks. (A. W. Ryder's translation).

[Pale as moist dates, the moon is up to light the royal road, a friend to young women ; white through the gloom her white rays descend like streams of milk on dried up mire. (C. R. Devadhar's translation of Cār)].

6721*

उदयति हृदि यस्य नैव लज्जा
न च करुणा न च कोऽपि भीतिलेशः ।
बकुलमुकुलकोशकोमलां मां
पुनरपि तस्य करे न पातयेथाः ॥

(अ) Rasamañjarī of Bhānukara 109.

(आ) RJ 877 (=5. 84) (a. Bhānukara).

(c) °लायां [°लां मां] RJ (MS).

Puṣpitāgrā metre.

He, in whose heart no shame arises (in wrong doing), no pity (for the distressed) nor fear of any kind ; to such a person let me not be given once again, me, who am tender like the bud of the *bakula*-plant. (A. A. R.).

6722

उदयदुदयदीक्षणाय पत्युश्
चपलदृशस्त्रपया निरुध्यमानम् ।
मन इव कृपणस्य दानकाले
कति न ततान गतागतानि चक्षुः ॥

(आ) SR 253. 16, SSB 61. 28.

Puṣpitāgrā metre.

To gaze at the husband (at the time of marriage) her eye was repeatedly rising, but was restrained by shyness in the case of the tremulous-eyed one ; how many times did her eyes not travel to and fro like the mind of a miser at the time of giving gifts ? (A. A. R.).

उदयनगान्तरितमियं see No. 6712.

6723*

उदयन्तु नाम मेघा
　भवतु निशा वर्षमविरतं पततु ।
गणयामि नैव सर्वं
　दयिताभिमुखेन हृदयेन ॥

(अ) Mṛcch 4. 33.

Āryā metre.

The clouds may come, the rain may fall forever, / the night may blacken in the sky above; / for this I care not, nor I will not waver; / my[1] heart is journeying to him[2] I love. (A. W. Ryder's translation).

1. Vasantasenā.
2. Cārudatta.

6724

उदयन्नेष सविता पद्मेष्वर्पयति श्रियम् ।
विभावयितुमृद्धीनां फलं सुहृदनुग्रहम् ॥

(अ) KāD 2. 349.

(आ) SR 88. 15 (a. Kuv), SSB 370. 21, SRK 55. 12, IS 1233, Sar 3. 84 (p. 352), Kuv 19. 56 (p. 63).

(*a*) एव [एष] KāD (B), SR, SSB, Sar, Kuv, SRK.

(*c*) विभावयन् समृद्धीनां (var.), KāD, SR, SSB, SRK, Kuv ; °तु भूतीनां [°तुमृ°] Sar.

(*d*) °ग्रहः Sar.

When the sun rises it brings blessings to the water-roses; prosperity's advantage is to be able to render service to a friend.

6725**

उदयप्रभसूरीन्द्रः प्रथितः प्रतिभोदयः ।
नानादिव्यप्रबन्धानां निर्मातायं विराजते ॥

(आ) SSB 285. 2.

Here shines in glory the best of authors Udayaprabhasūrīndra, well known for his poetical genius who has composed many a work on the divine teachers and their philosophy. (A. A. R.).

6726**

उदयप्रभसूरीन्द्रे प्रकाशयति भूतलम् ।
अपरे विबुधाः सर्वे निष्प्रभा इव सर्वतः ॥

(आ) SSB 285. 1.

When Udayaprabhasūrīndra illumines the world (with his brilliant compositions) all other savants are devoid of lustre everywhere. (A. A. R.).

6727*

उदयमयते दिङ्मालिन्यं निराकुरुतेतरां
　नयति निधनं निद्रामुद्रां प्रवर्तयति क्रियाः ।
रचयतितरां स्वैराचारप्रवर्तनकर्तनं
　बत बत लसत्तेजःपुञ्जो विभाति विभाकरः ॥

(आ) Any 5. 46, SR 327. 18 (a. Kpr), SSB 191. 18 (a. Kpr), Kpr 10. 433, Amd 291. 835, KāP 334. 1-4.

(*a*) दिग्मालिन्यं Amd.

(*c*) तथा [°तरां] KāP ; °नखण्डनं KāP.

(*d*) तव बत Amd (var.).

Hariṇī metre.

This sun [*or*: receptacle of brightness] resplendent rises [*or*: becomes prosperous], removes the darkness of the atmosphere [*or*: the dirtiness of all people], kills the closure of sleep [*or*: removes dullness], urges men to action, and clips the spontaneous and unrestricted actions of peoples. (G. Jhā's translation).

6728*

उदयमुदितदीप्तिर्याति यः संगतौ मे
　पतति न वरमिन्दुः सोऽपरामेष गत्वा ।
स्मितरुचिरिव सद्यः साभ्यसूयं प्रभेति
　स्फुरति विशदमेषा पूर्वकाष्ठाङ्गनायाः ॥

(अ) Śiś 11. 12.

(आ) VS 2177 (a. Māgha), SR 322. 8 (a. Śiś), SSB 182. 8 (a. Māgha).

Mālinī metre.

When the moon [the lover] has come up in all his glory by his association with me, it is not desirable that he should go to the other quarter [girl] and fall; thus the damsel of the Eastern quarter is clearly resplendent with a broad smile of intolerance in the form of her brightness. (A. A. R.).

6729*

उदयशिखरिशृङ्गप्राङ्गणेष्वेष रिङ्गन्
सकमलमुखहासं वीक्षितः पद्मिनीभिः ।
विततमृदुकराग्रः शब्दयन्त्या वयोभिः
परिपतति दिवोऽङ्के हेलया बालसूर्यः ॥

(अ) Śiś 11. 47.

(आ) VS 2187 (a. Māgha), SR 327. 16 (a. Śiś), SSB 190. 16 (a. Māgha), SuMañ 169.

Mālinī metre.

Moving in the courtyard of the peak of the rising mountain, being glanced at affectionately by the lotus-ponds, with their smiles in the form of blossoming lotuses, and announcing his arrival by the chirpings of birds and stretching his hands of rays, the baby sun playfully reaches [falls into] the lap of the sky (his mother). (A. A. R.).

6730**

उदयसिंह धराधिपतौ त्वयि
स्फुरति किं रविणा विधुनापि वा ।
स्वमहसा हि विकाशयसे जगत्
स्वयशसा च सुशीतलयस्यपि ॥

(आ) SSB 411. 1 (a. Saṁgrahītṛ).

Drutavilambita metre.

When you are the lord of the earth, oh! Udayasiṁha, does the sun shine (brilliantly) or the moon (for that matter)?[1] You illumine the world by the lustre of your glory and give coolness to it also by your own fame. (A. A. R).

1. The sun and the moon become useless.

6731

उदयस्थः सहस्रांशुर् दृष्टेरायाति गम्यताम् ।
अतिरिक्तं कदा कं वा लङ्घयन्ति न योषितः ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 12.

The thousand-rayed sun at the time of rise becomes capable of being seen (without injury); when excessively attached, whom and when will not women reduce to insignificance[1]? (A. A. R.).

1. Lovers lose self-respect by their overbearing attitude.

6732*

उदयाद्रेरुड्डीनो
दिनं भ्रमित्वा पतङ्गोऽयम् ।
अद्य प्रदोषसमये
वडवाज्वलने जुहोति देहं स्वम् ॥

(आ) SSB 138. 77 (a. Rāmakṛṣṇa).

Udgīti-āryā metre.

The bird of the sun, having flown from the rising mountain and wandered here and there throughout the day, now at the time of twilight offers his body as oblation in the submarine fire. (A. A. R.).

6733**

उदयास्तौ मूलाख्यौ
उत्तरयाम्यौ ध्रुवनिवासनामानौ ।
नैर्ऋतवायव्यौ च
प्रयाणचरकाह्वयौ तेषाम् ॥

(आ) ŚP 2770.

Āryā metre (in *b* hypermetric).

The east and the west (quarters) are called Mūla (the basic ones), the north and the south are respectively Dhruva and Nivāsa; the south-west and the north-west are called Prayāṇa and Caraka, respectively. (A. A. R.).

**उदये सविता ताम्रस्** see Nos. 6734 and 6775.

6734

**उदये सविता रक्तो रक्तश्चास्तमये तथा ।**
**संपत्तौ च विपत्तौ च महतामेकरूपता ॥**

(अ) Cr 1267 (CvTb 7. 23, CNPh 172, CNG 160), P (PtsK 2. 7 *cd/ab*, PD 315. 224), ŚtsM 14. 8-9.

(आ) VS 220, SRHt 209. 3 (a. Vallabha), SRK 13. 25 (a. ŚP), SRS 2. 1. 38, SR 45. 19, SSB 301. 20, SRRU 881 (a. Kṣemendra), SRM 1. 1. 41, SSNL 87, SPR 916. 30, SSap 655, IS 6874 *cd/ab*. (Variant of No. 6775).

(*a*) उदेति रक्तः सविता SRHt ; उदेति [उदये] VS, SRRU.

(*b*) रक्त एवास्तमेति (°मेव) च VS, SRRU, SSNL, SPR, SRHt ; चात्मवे CvTb; चात्मये CNPh, CNG, PD; °स्तमये SR, SSB, SSNL, SPR.

(*d*) साधूनाम् SRM.

The sun is red when it rises; it is also red when it sets; so really great men remain unchanged in calamity, as well as in prosperity.

**उदयोर्वीभृत एव** see No. 5217.

**उदयोर्वीभृत्संस्थस्** see No. 5217.

6735*

**उदरं नतमध्यपृष्ठता-**
**स्फुटदङ्गुष्ठपदेन मुष्टिना ।**
**चतुरङ्गुलमध्यनिर्गत-**
**त्रिवलिभ्राजि कृतं दमस्वसुः ॥**

(अ) Naiṣ 2. 34. Cf. No. 6736.

(*b*) स्फुरदङ्गुष्ठपदेन Mallinātha *ad* Naiṣ.

Viyoginī metre.

The (Creator's) fist, the thumb-mark of which is patent from the fact of Damayantī's being depressed in the middle, made her belly beautiful with three fleshy folds which issued from inside its four fingers. (K. K. Handiqui's translation).

6736*

**उदरं परिमाति मुष्टिना**
**कुतुकी कोऽपि दमस्वसुः किमु ।**
**धृततच्चतुरङ्गुलीव यद्**
**वलिभिर्भाति सहेमकाञ्चिभिः ॥**

(अ) Naiṣ 2. 35. Cf. No. 6735.

(आ) Alm 108.

Viyoginī metre.

Does some curious fellow measure with his fist Damayantī's belly? For it shines with (three) fleshy folds together with a zone of gold, as if bearing (the impressions) of the four fingers of the fist. (K. K. Handiqui's translation).

6737*

**उदर एव धृतः किमुदन्वता**
**न विषमो वडवानलवद् विधुः ।**
**विषवदुज्झितमप्यमुना न स**
**स्मरहरः किममुं बुभुजे विभुः ॥**

(अ) Naiṣ 4. 60.

Drutavilambita metre.

Why did not the ocean keep in its womb the unbearable moon, as it does the submarine fire, and why did not mighty Śiva swallow it, when it was discarded like poison by the ocean? (K. K. Handiqui's translation).

6738*

उदरदरीयं गहना
यद्गतमखिलं विलीयते क्वचन ।
एका तत्र च भुजगी
विलापयति कं न सा दुष्टा ॥

(आ) SSB 382. 2.

Āryā metre.

Deep and wide is this cave of the belly where all that goes in disappears somewhere; there is one female snake, a wicked one; whom does she not cause to lament? (A. A. R.).

6739*

उदरद्वयभरण- भयाद् अर्धाङ्गाहितदारः ।
यदि नैवं तस्य सुतः कथमद्यापि कुमारः ॥

(आ) ŚP 64 (a. Sārvabhauma), Ava 570, SR 364. 17, SSB 254. 17 (a. Sārvabhauma), SRK 291. 5 (a. ŚP), IS 7763.

(*b*) °र्धांगीकृतदारः SRK.

(*c*) तस्यैकसुतः (hypermetric) ŚP, SRK.

Hypermetric in *b*.

Due to the fear (of the need) of maintaining two bellies (Lord Śiva) has his wife as half of himself; if this were not so, how is their son still, even to-day, a young boy [Kumāra]? (A. A. R.).

6740

उदरम्भरिता लोके
तवैव नान्यस्य दुःशका दृष्टा ।
उत्सृष्टपुरीषमपि
स्वादूकुर्वन् वराह यद् भुङ्क्षे ॥

(आ) SSB 631. 1 (a. Saṅgrahītṛ).

Āryā-gīti metre.

Nourishing one's own belly is seen in the world to be a difficult matter only in you, not in others; that must be the reason, oh! pig, that you eat even the faeces of others, making it relishable. (A. A. R.).

6741*

उदरस्येदमणुत्वं
सहजगुरुत्वं यदि नेदं हृदयस्य ।
स्वार्थे कथमलसत्वं
कथमनुसत्वं हितकरणे मतिरस्य ॥

(आ) SkV 22 (a. Jñānaśrīmitra).

(*a*) °म° SkV (MS) om.

Āryā-gīti metre (?)

If his belly were not so small / and his heart were not so great, / how would he be so slow to seek for himself, / or his will be to benefit all creatures? (D. H. H. Ingalls's translation).

6742

उदरार्थं न यत्किंचिन् निषेवेत कदाचन ।
न हंसो वर्णसाम्येऽपि बकवन् मत्स्यभुग् यतः ॥

(आ) SSB 476. 301 (a. Saṅgrahītṛ).

(*c*) बको [हंसो] SSB (my change).

(*d*) हंस° [बक°] SSB (my change).

For the sake of nourishing the belly one should never resort to [eat] whatever comes on the way; a swan, though possessing the same colour, does not eat fish like a crane. (A. A. R.).

6743

उदर्कभूतिमिच्छद्भिः सद्भिः खलु न दृश्यते ।
चतुर्थीचन्द्रलेखेव परस्त्रीभालपट्टिका ॥

(आ) SR 158. 236, SSB 488. 243, SPR 1007. 4 (a. Yogaśāstra 16. 14).

By the wise people who aspire for future prosperity the broad [charming] forehead of another's wife is never seen, as the moon's digit on the fourth lunar day[1]. (A. A. R.).

1. The sight of the moon's disc on the fourth day is always considered to be inauspicious.

6744

उदस्य धैर्यं दयितेन सादरं
प्रसादितायाः करवारिवारितम् ।
मुखं निमीलन्नयनं नतभ्रुवः
श्रियं सपत्नीवदनादिवाददे ॥

(अ) Kir 8. 50.

(आ) SR 338. 93 (a. Kir), SSB 209. 35 (a. Bhāravi)

Vaṁśastha metre.

When the beloved lover, discarding his firm attitude, propitiated endearingly the face of the charming damsel by splashing water over it (during the water sports), the eyes were closed; but (none-the-less) the face carried away (as it were) the charm from the face of the co-wife. (A. A. R.).

6745*

उदस्योच्चैः पुच्छं शिरसि निहितं जीर्णजटिले
यदृच्छाव्यापन्नद्विपपिशितलेशाः कवलिताः ।
गुहागर्भे शून्ये सुचिरमुषितं जम्बुक सखे
तदेतत् किं कुर्मो यदसि न गतः सिंहसमताम् ॥

(आ) JS 121. 3 (a. Bhaṭṭendurāja), ŚP 1212 (a. Bhaṭṭendurāja), AP 10, Any 152. 94, SR 235. 160 (a. ŚP).

(a) जीर्णकुटिलं ŚP, Any ; °टिलं SR.

(b) °च्छादापन्न° Any.

(c) गुहागर्ते ŚP, Any, SR.

(d) किमेतस्मिन् [त° किं] ŚP, Any, SR.

Śikhariṇī metre.

Throwing up the tail high, it was placed on the head that it might resemble grown manes; swallowed too were a few pieces of meat of an elephant that had died accidentally; you also remained, friend jackal, for a long time in a deserted lair, what can we do, if you do not become equal to a lion ? (A. A. R.).

6746

उदायुधो यावदहं तावदन्यैः किमायुधैः ।
यद्वा न सिद्धमस्त्रेण मम तत् केन सेत्स्यति ॥

(आ) SRHt 121. 14 (a. Veṇīsaṁhāra, but not found there), SSSN 143. 13 (a. Bhaṭṭa-Nārāyaṇa).

When I remain with an uplifted weapon in hand, of what use are others with their weapons ? If I am not able to accomplish something with my weapon, who else can do it for me ? (A. A. R.).

6747

उदारचरितात् त्यागी याचितः कृपणोऽधिकः ।
एको धनं ततः प्राणान् अन्यः प्राणांस् ततो धनम् ॥

(आ) ŚP 389, SH 966; 159*, SR 71. 14 (a. ŚP), SSB 341. 14, SRK 63. 19 (a. Prasaṅgaratnāvalī), IS 1234.

(a) °चरितस् ŚP, SR, SSB, SRK.

(b) °धिकम् ŚP ; भृशं [ऽधि°] SH.

(c) धणं IS.

(d) प्राणास् IS.

On account of his generous conduct, a heroic donor (though reduced in wealth) may be approached to beg; as he is far superior to a miser of great wealth; for the one [the former] first gives wealth, then his life; whereas the other, his life first, then the money. (A. A. R.).

6748

उदारस्य तृणं वित्तं शूरस्य मरणं तृणम् ।
विरक्तस्य तृणं भार्या निःस्पृहस्य तृणं जगत् ॥

(आ) SRS 1. 2. 8, Sama 2 न 76, SR 156. 147, SSB 485. 150, Sspr 1. 14, SRM 1. 3. 267, SPR 1406. 73 (a. Udbhaṭa-sāgara 1. 134). See also तृणं ब्रह्मविदः स्वर्गस् .

To a generous man, wealth is insignificant like grass; to a man of heroic courage, death is of no consequence like grass; to one disgusted with worldly life, the wife is not dear like grass; and to one who has no desire, the world is like a blade of grass. (A. A. R.).

6749*

उदारांस् त्वदृते नान्यान् प्रपश्याम्ययि पार्वति ।
श्रीरामभक्तिमाणिक्यम् अदेयमपि देहि मे ॥

(आ) SRK 8. 6 (a. Viṭobā Aṇṇā), IS 7764.

Others more generous than you in giving I see not anywhere, oh! goddess Pārvatī; though valuable and hence not to be given away, give me that ruby, in the form of devotion to Śrī-Rāma. (A. A. R.).

6750*

उदारैर्मन्दारै रचितशिखरं चन्द्रशिखरं
समभ्यर्च्य प्रेम्णा विपुलपुलकालंकृततनुः ।
कदा गन्धाबन्धप्रमदमुदितोद्दाममधुप-
स्फुरद्गुञ्जागर्भैर्विभुमभिभजेयं नुतिपदैः ॥

(अ) Stutikusumāñjali 35. 2.

(आ) VS 3417 (a. Paṇḍita-Jagaddhara).

Śikhariṇī metre.

Worshipping with devotion the moon crested Lord Śiva, adorning his image with noble *mandāra*-flowers, with my body well adorned with hairs standing on ends, when shall I adoringly wait upon the all powerful lord with hymns of praise mixed with the buzzings of bees that are immensely pleased by the splendid fragrance of the flowers? (A. A. R.).

6751*

उदासीनालीनामपि वचसि लीनातनुलसत्
त्रपाधीना दीनालपनपदवीनायकधृता ।
कवीनामासीना हृदि कुमुदिनीनाथवदना
नवीना मीनाक्षी व्यथयति मुनीनामपि मनः ॥

(आ) SR 254. 33, SSB 63. 49.

Śikhariṇī metre.

Listening to [immersed in] the words of her friends who were neutral, overcome with extreme shyness, with words of appeal to the lord restrained, impressively remaining in the hearts of poets, with her face resembling the lord of lilies [the moon], this young lady Pārvatī, (with eyes glittering like fish) gives pain to the hearts of even sages (at the time of her penance). (A. A. R.).

6752

उदासीनो देवो मदनमथनः सज्जनकुले
कलिक्रीडासक्तः कृतपरिजनः प्राकृतजनः ।
इयं म्लेच्छाक्रान्ता त्रिदशतटिनी चोभयतटे
कथं भ्रातः स्थाता कथय सुकृतिन् कुत्र विभवः ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 65.

(*a*) सञ्जन° Vi°.

(*d*) सुकृती Vi° (var.).

Śikhariṇī metre.

The god Śiva is indifferent (towards the welfare of the people), the good people in (noble) families are attached to quarrels and sports, the common people are made servants (of invaders); the divine Gaṅgā river is occupied on both the banks by foreign invaders; tell me, good brother, how and where is one to be free from fear. (A. A. R.).

6753

उदाहरणमाशीःषु प्रथमे ते मनस्विनाम् ।
शुष्केऽशनिरिवामर्षो यैररातिषु पात्यते ॥

(अ) Kir 11. 65.

(आ) SRHt 81. 3 (a. Kir), SSSN 63. 3 (a. Bhāravi), SR 79. 14 (a. Kir), SSB 353. 17 (a. Bhāravi).

(*a*) °शी:सु SRHt.

Those who let their ire fall on enemies like thunderbolt on dry (trees) are cited as examples of the benediction (that men should be so and so great), foremost as they are among the self-respected. (S. and K. Ray's translation).

6754

उदितं प्रियां प्रति सहार्दमिति
श्रदधीयत प्रियतमेन वचः ।
विदितेङ्गिते हि पुर एव जने
सपदीरिताः खलु लगन्ति गिरः ॥

(अ) Śiś 9.69.

(आ) SR 288. 33 (a. Śiś), SSB 124. 37 (a. Māgha).

(*d*) समुदीरिता: SR, SSB.

Pramitākṣarā metre.

The words spoken (by the maid) were listened to attentively by the beloved lover, as they were full of love for the dear one; when a person's inward thoughts are known in advance, the words now spoken indeed make an impression. (A. A. R.).

6755*

उदितं मण्डलमिन्दो
रुदितं सद्यो वियोगिवर्गेण ।
मुदितं च सकलललना-
चूडामणिशासनेन मदनेन ॥

(अ) BhV 2. 70.

(आ) Rasagaṅgā 171. 1-2, and 661. 13-14, Dhv *ad* 2. 47 (p. 186).

(*b*) °वृन्देन Dhv.

(*c*) सकलयुवजन° Rasagaṅgā 661.

Āryā-gīti metre.

No sooner did the orb of the moon rise than the multitude of separated persons began to weap at one and the god of love, whose command is borne like the crest jewel by all women, became delighted. (H. D. Sharma's translation).

6756

उदितः समयः श्रयतेऽस्तमयं
कृतकं सकलं लभते विलयम् ।
सकलानि फलानि पतन्ति तरोः
सकला जलधिं समुपैति नदी ॥

(अ) AS 714.

(*b*) कृतकः सकलो AS (KM).

Toṭaka metre.

The dawn that comes ends in sun-set; all (false) things done will come to an end; all the fruits of a tree fall to the ground; all the waters of a river reach the sea. (A. A. R.).

6757

उदितमुदितो हन्ति ध्वान्तं सहस्रकरः करैर्
निहतनिहितं भूयो भूयस्तमः परिजृम्भते ।
विरमति तमो नेदं नायं निषीदति भानुमान्
न खलु विकसद्वैरा धीराः कथंचिदुदासते ॥

(आ) PV 738 (a. Kṛṣṇa-paṇḍita).

(*a*) °मुदित PV (MS); °कार: PV (MS) (*contra-metrum*).

(*b*) भूया° [भू° second] PV; परिज्र° PV (*contra metrum*).

Hariṇī metre.

The sun rises and destroys darkness which springs up, though repeatedly expelled, darkness comes up again and again; darkness does not stop advancing, nor does the sun sit quiet; for brave men who have rising enemies never remain indolent at any time. (A. A. R.).

6758

उदितवति द्विजराजे
कस्य न हृदये मुद: पदं दधति ।
संकुचसि कमल यदयं
हर हर वामो विधिर्भवत: ।।

(आ) ŚP 1141, SR 244. 212 (a. ŚP), SSB 647.8, SRK 199.9 (a. ŚP), Any 124. 134, RJ 336, Regnaud VI 66, IS 1235.

(*a*) द्विजराज (°जै) ŚP (MS).

(*b*) हृदयं मुदं परां धत्ते SRK; परं [पदं] Regnaud; भवति [द°] ŚP (MS); संकुञ्चसि Regnaud.

(c) हृदये [य°] ŚP (var.).

(*d*) हा हा [हर हर] IS; अहरहर् Regnaud.

Āryā metre.

When the moon rises, in whose heart does not joy find a place? Oh! day-lotus, if you (alone) shrink, then, alas! it is due to your adverse fate. (S. Bhaskaran Nair's translation).

6759*

उदितवति परस्मिन् प्रत्यये शास्त्रयोनौ
गतवति विलयं च प्राकृतेऽतिप्रपञ्चे ।
सपदि पदमुदीतं केवल: प्रत्ययो यस्
तदियदिति च वक्तुं क: क्षम: पण्डितोऽपि ।।

(आ) SR 191. 80, SSB 541. 92.

(*d*) तदियमिति SR (*sic* !).

Mālinī metre.

When the knowledge of the Supreme, based on the scriptures, has risen and when the empirical world has ceased to exist, the state has now been reached which is *kevala* [without parallel]. Who, however learned, is capable of describing it as this or that? (A. A. R.).

6760*

उदिते दृष्टिसुखे त्वयि
शशिनीव भवन्ति चन्द्रकान्तानि ।
वदनान्यरिनारीणाम्
अविरलजलबिन्दुवर्षीणि ।।

(आ) VS 2480.

Āryā metre.

When you, whose sight is pleasing to the eyes, have risen (to power), the faces of the wives of rival kings rain tears incessantly; just as the moon-stones ooze drops of water continuously at the rise of the moon, pleasing to the eyes. (A. A. R.).

6761*

उदितेऽपि तवावनीन्द्र तेजस्-
तपने स्फारगभस्तिभारभाजि ।
तव वैरिनृपायशस्तमांसि
स्फुरदुज्जृम्भितमाचरन्ति चित्रम् ।।

(आ) SR 133. 7, SSB 445. 7, RJ 130 (a. Sadāśiva), Regnaud II 39 (a. Sadāśiva).

(*d*) स्फुटम् [स्फुरद्] Regnaud; °माचपं रन्ति SSB (*contra-metrum*).

Aupacchandasika metre.

When the sun of your valour has risen, oh! king, full of radiating rays, the darkness in the form of the revengeful thoughts of rival kings has gained momentum: this is wonderful. (A. A. R.).

6762**

उदिते भास्करे लक्ष्यं पश्चिमायां निवेशयेत् ।
अपराह्णे च कर्तव्यं लक्ष्यं पूर्वदिगाश्रितम् ॥

(आ) ŚP 1817.

When the sun has risen, a person should fix his sight at the western direction [not to hurt his eyes *or*: not to forget a downfall]; in the afternoon the sight should be directed towards the east [that there is a hope of rise in time]. (A. A. R.).

6763*

उदितैरन्यपुष्टानाम् आरुतैर्मे हृतं मनः ।
उदितैरपि ते दूति मारुतैरपि दक्षिणैः ॥

(अ) KāD 3. 31.

(*b*) अरुतैर्मे KāD (B), KāD (R) ; हृतं [हतं] KāD (var.).

Ho, messenger, my mind already overpowered by the sweet voices of cuckoos, is all the more so by your words (about my beloved), and by (sweet-sailing) southern breezes. (K. Ray's translation).

6764*

उदितोऽपि तुहिनगहने
गगनप्रान्ते न दीप्यते तपनः ।
कठिनघृतपूरपूर्णे
शरावशिरसि प्रदीप इव ॥

(अ) ĀrS 2. 126.

Āryā metre.

Though risen in the sky, which is dense with mist, the sun does not shine brightly; just as the flame of a lamp in a shallow vessel filled with hardened ghee. (A. A. R.).

6765*

उदितोरुसादमतिवेपथुमत्
सुदृशोऽभिभर्तृ विधुरं त्रपया ।
वपुरादरातिशयशंसि पुनः
प्रतिपत्तिमूढमपि बाढमभूत् ॥

(अ) Śiś 9. 77.

(आ) SR 311. 9 (a. Śiś), SSB 163. 9 (a. Māgha); KHpk 414. 698.

Pramitākṣarā metre.

In the presence of the husband, due to shyness, she was tongue-tied and her thoughts were paralysed; she was in a tremor and thus her body though not acting in the customary courteous way did, none-the-less, become eloquent of her great regard. (A. A. R.).

6766**

उदीच्यां सस्यनिष्पत्तिर् याम्यां निष्पत्तिनाशनम् ।
गृहान्निर्गच्छतां वामे शुभं क्षेत्रे च दक्षिणम् ॥

(आ) ŚP 2517.

When a person sets out from his house on the day (when ploughing is begun, if the cry of a partridge is heard) on his left there will be a plentiful crop in his northern fields and a blight in the southern ones; if it is on his right side all will be well with the fields. (A. A. R.).

6767

उदीरितोऽर्थः पशुनापि गृह्यते
हयाश्च नागाश्च वहन्ति चोदिताः ।
अनुक्तमप्यूहति पण्डितो जनः
परेङ्गितज्ञानफला हि बुद्धयः ॥

(अ) P (PT 1. 16, PTem 1. 13, PS 1. 19, PN 2. 14 and 3. 6, PP 1. 20, Pts 1. 43, PtsK 1. 49, PRE 1. 18, PM 1. 21, PD 300. 9), H (HJ 2. 46, HS 2. 46, HM 2. 49, HP 2. 43, HN 2. 42, HK 2. 49, HH 47. 11-14, HC 63. 1-4), Cr 175, GP 1. 109. 53, Vet 1. 7, VCjr 22. 5. 1

(p. 322), KR 1. 1. 11, MK (MK [S] 149, MK [P] 93, MK [D] 53), Śuk (Śts 45. 11-12, Śto 348. 27-28), BhŚ 427. Cf. Ru 22.

(आ) ŚP 200, SRHt 37. 36 (a. Kir), SSSN 36. 25 (a. P), SuM 9. 15, SH 298 (a. BhŚ), SR 174. 911 (a. P), SSB 510. 911, SRK 33. 9 (a. Sphuṭaśloka), VP 3. 3, SS 14. 13, SK f. 147*b*, SN 725, SSD 2 f. 102*a*, Sama 1 उ 12, SRM 1. 3. 224, IS 1236, Subh 94.

(इ) Old Syriac 1. 10.

(*a*) उदीपितोऽर्थः (तदी° ; °रतो° CNI ; °तार्थः CR [var.], CPS, GP) CR (var.), CPS, GP, CNI I ; बुध्यते (°तो HP [var.]) [गृ°] HN, HP (var.), Śts (var.), Vet (var.).

(*b*) हृ° व° tr. Śto ; वदन्ति (वम° PS [var.] ; भव° SRHt) Śto, PS (var.), SRHt ; वृद्धयः [व°] Śts, (var.) ; नोदितः (°तोः) CNP II, PP, Śts, Vet, BhŚ, CNI I, HP (var.), Śto (var.), VC (var.), SRK ; चोदिता CR (var.) ; देशितम् [चो°] GP ; देशिताः [चो°] HJ, HM, HP, HK, HH, HC, PN, VC, Sama ; ताडिताः [चो°] HP (var.) ; बुध्यते [चो°] HS, Śts (var.) ; योजिताः [चो°] HS (var.) ; देप्रेरिताः शितः Vet (var.) (*sic !*) ; योजिताः [चो°] IS ; नोदिताः SH, KR.

(*c*) अनुक्तमेभ्यः हृति CR (var.) ; अनुक्तमभूहृति CR (var.) ; अनक्तम् VC (var.).

(*d*) परं हितज्ञानबला CNI I ; परेत गीत ज्ञानुफला IS ; परेङ्गिताज्ञानफला PP (var.) ; परेङ्गित-ज्ञानफलं (°परा IS) Vet (var.), IS ; ऽपि [हि] CNP II ; वृद्धयः Śts (var.).

Vaṁśastha metre.

A mere beast understands words that are spoken; horses and elephants move in response to the whip. The wise man divines even what is not expressed; for the fruit of intelligence lies in understanding the mien of others. (F. Edgerton's translation).

6768

**उदीर्णमनसो योध वाहनानि च भारत ।**
**यस्यां भवन्ति सेनायां ध्रुवं तस्यां जयो भवेत् ॥**

(अ) MBh (MBh [Bh] 12. 103. 5, MBh [R] 12. 102. 5, MBh [C] 12. 3757).

(आ) SRHt 160. 2 (a. MBh), SSSN 124. 2 (a. [?] MBh).

(*a*) योधा MBh (var.).

(*c*) यस्या SSSN ; सेनाया SSSN.

(*d*) ध्रुवस् MBh (var.) ; तस्याः (°स्य) MBh (var.); तस्या SSSN; जयं वदेत् MBh (but some texts as above) ; परो जयः MBh (var.).

Where the mind is full of enthusiasm, oh ! warrior, that army which is equipped with (efficient) vehicles, is sure to gain victory, oh ! descendant of Bharata. (A. A. R.).

6769*

**उदीर्यमाणेऽपि च सान्त्ववादे**
**मानापनोदो नहि राधिकायाः ।**
**मानोऽस्तु ते यद्यपराधिकः स्यां**
**स्वप्नेऽपि नैवास्म्यपराधिकोऽहम् ॥**

(आ) SRK 258. 12 (a. Rādhā-Kṛṣṇa-saṁvāda), IS 7765.

Upajāti metre (Upendravajrā and Indravajrā ).

Though words of conciliation have been spoken the jealous anger of Rādhā has not been banished ; "You may show anger if I am an *aparādhin* [committed an offence *or* : away from Rādhā] ; but even in a dream I am never an *aparādhin* ?" (A. A. R.).

6770**

उदुम्बरद्रुमानष्टौ रोपयेत् स्वयमेव यः ।
प्रेरयेद् रोपणायापि चन्द्रलोके स मोदते ॥

(आ) ŚP 2099.

He who plants and nourishes eight *udumbara*-trees and prompts others also to do likewise, he rejoices in the world of the moon (after death). (A. A. R.).

6771

उदुम्बरफलानीव ब्रह्माण्डान्यत्ति यः सदा ।
सर्वगर्वापहः कालस् तस्य के मशका वयम् ॥

(आ) SRM 2. 1. 153, Rasagaṅgā 655. 5-6.

Before Time, the destroyer of the arrogance of all, the constant consumer of the universe as if it were an *udumbara*-fruit, what are we but (petty) gnats. (S. Bhaskaran Nair's translation).

6772*

उदेति घनमण्डली नटति नीलकण्ठावली
तडिद् वलति सर्वतो वहति केतकीमारुतः ।
तथापि यदि नागतः स सखि तत्र मन्येऽधुना
दधाति मकरध्वजस् त्रुटितशिञ्जिनीकं धनुः ॥

(अ) BhŚ 428 (doubtful).
(आ) SR 341. 57, SSB 214. 53, SU 513, SK 3. 312, SG f. 61*b*.
(*a*) उपैति [उदेति] SR, SSB ; नदति SR, SSB.
(*b*) तडिल्लसति SR, SSB.
(*c*) इतोऽपि [त°] SR, SSB ; प्रियतमो नु [स स° त°] SR, SSB.
(*d*) त्रुटितसि° BhŚ, SU, SK, SG.

Pṛthvī metre.

Masses of clouds rise (in the sky), flocks of peacocks dance (hilariously), lightning flashes on all sides, and the breezes blow wafting the fragrance of *ketakī*-flowers ; if my husband still does not return, oh ! friend, then, methinks, the god of love bears his bow with its string broken. (A. A. R.).

6773*

उदेति पूर्वं कुसुमं ततः फलं
घनोदयः प्राक् तदनन्तरं पयः ।
निमित्तनैमित्तिकयोरयं क्रमस्
तव प्रसादस्य पुरस्तु संपदः ॥

(अ) Śak 7. 30. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 103).
(आ) Sāh *ad* 6. 470, Alaṁkārasūtra 126, Alm 109, SR 104. 113 (a. Śak), SSB 395. 123 (a. Kālidāsa), Almu 27. 18-19.
(*b*) उदयं Śak (var.) ; आगमः Alaṁ°.
(*c*) विधिस [क्र°] Śak (var.), Sāh, SR, SSB.

Vaṁśastha metre.

Bloom before fruit, the clouds before rain, / cause first then effect, in endless sequence, / is the unchanging law of constant nature ; / but ere the blessing issued from thy lips, / the wishes of my heart were all fulfilled. (Sir M. Monier-Williams's translation).

6774*

उदेति यस्यां न निशाकरो रिपुस्
तिथिर्नु का पुण्यवतीभिराप्यते ।
इतीव दुष्टचा परिदेविते मुहुः
कुहूकुहूरित्यलमाह कोकिलः ॥

(आ) SkV 817, Kav 510.
(*c*) दुष्टाप° Kav ; दुत्याप° SkV (var.) ; षनिदोविते मुहु SkV (var.).

Vaṁśastha metre.

"When will women blessed with merit get a lucky day on which the hostile moon does not rise ?" As she cries out thus in her wantonness, the cuckoo answers again and again, *kuhū, kuhū*[1]. (D. H. H. Ingalls's translation).

1. Means also "moonless day and night".

उदेति रक्तः सविता see सविता रक्त.

6775

उदेति सविता ताम्रस् ताम्र एवास्तमेति च ।
संपत्तौ च विपत्तौ च महतामेकरूपता ॥

(आ) NBh 26, Sama 1 उ 13, Any 5. 40, Subh 61, IS 1237, Kpr 7. 244, Amd 133. 31, KāP 227. 1-2, Rasagaṅgā 623. 1-2, KHpk 299. 448 (*ab* only) (a. VS), Sāh *ad* 7. 575 (p. 224) (*ab* only). (Variant of No. 6734).

(इ) Cf. Nālaḍiyār 91.

(*a*) उदये [उदेति] NBh.

(*c*) सम्पदिपदवस्थासु NBh.

The sun rises red and sets red too. So really great men remain unchanged in calamity, as well as in prosperity. (G. Jha's translation).

उदेति सविता रक्तो see No. 6734.

6776*

उदेतुमत्यजन्नीहां राजसु द्वादशस्वपि ।
जिगीषुरेको दिनकृद् आदित्येष्विव कल्पते ।

(अ) Śiś 2. 81.

It is only the victory-minded king amongst the twelve kings[1], who, not giving up energetic action, is able to rise, as the sun, amongst the twelve *aditya-s*. (S. V. Dixit's translation).

1. of Rājamaṇḍala.

6777*

उदेष्यत्पीयूषद्युतिरुचिकणार्द्राः शशिमणि-
स्थलीनां पन्थानो घनचरणलाक्षालिपिभृतः ।
चकोरैरुड्डीनैर्झटिति कृतशङ्काः प्रतिपदं
पराञ्चः संचारानविनयवतीनां विवृणुते ॥

(अ) Anar 7. 90.

(आ) SkV 831, Kav 524. (Cf. A. B. Keith, *The Sanskrit Drama*, p. 131).

(*a*) शशिमणि [°णि-] Kav.

(*d*) पराचः Kav ; विवृणते Anar, Kav.

Śikhariṇī metre.

The streets of this land of moonstones, being wet / with drops the colour of the rising moon, / and bearing a thick legend writ by lacquered feet, / reveal the constantly, deflected steps / of wanton damsels who have met with fright / from the sudden taking flight of the *cakora*-birds. (D. H. H. Ingalls's translation).

उद्‌गच्छता धुरम° see No. 6849.

6778*

उद्‌गच्छत्यलिझङ्कृतिः स्मरधनुर्ज्यामञ्जुगुञ्जारवैर्
निर्याता विषलिप्तभल्लिविषमाः कंकेल्लिफुल्लच्छटाः ।
रे संप्रत्यपवित्रमत्र पथिकाः सारम्भमुज्जृम्भते
चूतो दूत इवान्तकस्य कलिकाजालस्फुरत्पल्लवः ॥

(आ) SkV 186.

(*c*) अपमित्र SkV (var.).

Śārdūlavikrīḍita metre.

The buzzing of the bees grows strong / and with twanging of Love's bowstring / are shot his arrows : shafts of red *aśoka* / tipped with poison. / Oh, travellers who have left your wives, / the mango takes a forceful and an ominous part, / his fronds appearing with a net of buds, / a messenger of death. (D. H. H. Ingalls's translation).

6779*

उद्‌गता मथनक्षोभात् फेनराजिः पयोदधेः ।
तारकावलिरित्यज्ञैर् इयं सखि निवेद्यते ॥

(आ) SSB 143. 1 (a. Saṅgrahītṛ).

A series of floating foam has come up from the milky ocean, by the agitation caused by churning (to get the nectar) ; the ignorant folk say, oh ! lady friend, that it is a group of stars. (A. A. R.).

6780*

उद्गतेन्दुमविभिन्नतमिस्रां
पश्यति स्म रजनीमवितृप्तः ।
व्यंशुकस्फुटमुखीमतिजिह्मां
व्रीडया नववधूमिव लोकः ॥

(अ) Kir 9. 24.
(आ) SR 300. 41, SSB 145. 43.

Svāgatā metre.

The people gazed at the night with the moon (just) risen without the darkness being (completely) destroyed, and were not satiated as (they gazed) at a new bride whose veil was parted and who was full of facial contortions out of shyness. (A. A. R.).

6781*

उद्गमनोपनिवेशन-
शयनपरावृत्तिवलनचलनेषु ।
अनिशं स मोहयति मां
हृल्लग्नः श्वास इव दयितः ॥

(अ) ĀrS 2. 127.
(*b*) °वचनेषु [°चलनेषु] ĀrS (in some editions).

Āryā metre.

Whether it is during standing or sitting, lying in bed, in turning from one side to the other and during all movements my beloved lover *mohayati* [fascinates me], as the breath getting stuck up in the chest *mohayati* [makes me lose consciousness]. (A. A. R.).

6782*

उद्गर्जज्जलकुञ्जरेन्द्ररभसास्फालानुबन्धोद्धतः
सर्वाः पर्वतकन्दरोदरभुवः कुर्वन् प्रतिध्वानिनीः ।
उच्चैरुच्चरति ध्वनिः श्रुतिपथोन्माथी यथायं तथा
प्रायः प्रेङ्खदसंख्यशङ्खवलया वेलेयमागच्छति ॥

(अ) Nāg 4. 3.



(आ) JS 367. 2 (a. Śrī-Harṣa).
(*a*) °रभस° JS.
(*c*) ध्वनि JS ; °न्माथी° JS missing.
(*d*) °शङ्ख धवला JS.

Śārdūlavikrīḍita metre.

As the sound, augmented by the violent and continual flappings of the huge water-elephants roaring, so hurting the ears, bellows out, making all the interior parts [depths] of the mountain-caves reverberate, the tide is coming on which countless clusters of conch-shells are mostly swinging to and fro. (Bak Kum Bae's translation).

6783

उद्गर्जन् कुटिलस् तटाश्रयतरुप्रोन्मूलनोड्डामरो
मा गर्वीः सरितः प्रवाह जलधिं प्रक्षोभयामीति भोः ।
स्वां सत्तां यदि वाञ्छसि भ्रम मरुष्वेवास्स्व तत्रैव वा
दूरे वाडववह्निरत्र तु महासत्त्वैर्विशन् पीयते ॥

(आ) VS 1035.
(*c*) °वा:स्व VS.

Śārdūlavikrīḍita metre.

Roaring and taking a zigzag course and getting proud by the uprooting of trees growing on the banks, do not become arrogant, oh ! current of the river, that you are competent to cause agitation in the sea. If you wish to preserve your existence, then wander in the sandy regions or remain there itself; for, far off, there is the submarine fire where your waters on entering will be consumed by huge aquatic creatures as well. (A. A. R.).

6784*

उद्गर्भहूणतरुणीरमणोपमर्द-
भुग्नोन्नतिस्तननिवेशनिभं हिमांशोः ।
बिम्बं कठोरबिसकाण्डकडारगौरैर्
विष्णोः पदं प्रथममग्रकरैर्व्यनक्ति ॥

(आ) SkV 924, Skm (Skm [B] 367, Skm [POS] 1. 74. 2) (a. Aparājitarakṣita), SR 301. 69 (a. Vāmana), SSB 147. 72, Vāmana's Kāvyālaṁkāra *ad* 2. 2. 1, Sar 1. 193, ŚbB 2. 238 and 3. 188, AlK 21. 19–22. 2, Amd 244. 674, Cit 16. 18-21.

(*a*) उद्दर्पहूण° or तद्गर्भभ्रूण° Skm ; °हूणरमणीर° Sar, AlK, Skm (POS); °णोष्मघर्म° Amd (var.).

(*b*) °न्नतस्त° Sar, AlK, SkV, Skm ; °वेशसमं AlK.

(*c*) °कडारमेतद् Cit, SR, SSB ; °कदार° SkV (var.).

(*d*) रम्भापदं SR, SSB.

Vasantatilakā metre.

The disc of the moon, which resembles the breast of the Hūṇa-woman pressed by her lover, lightens up the sky with the rays of light which are as white as the full-grown smell of the lotus-plant. (G. Jhā's translation in *Indian Thought*, Series No. 2).

उद्गर्भहूणरमणीरम° see No. 6784.

उद्गाढप्रेमसंर° see No. 6959.

6785*

उद्गृह्य वीटीग्रथनं नतभ्रूर्
आच्छाद्य वक्षःस्थलमञ्चलेन ।
उत्तारयन्ती निविडं निचोलं
मनोभवस्यापि मनो मिनोति ॥

(आ) PV 310 (a. Mādhava).

(*a*) उद्गृथ्य PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

Holding high the knot of her bodice, the charming-browed one, having covered her bosom with the end of her garment, and raising her thick veil, she measures [agitates] the mind of even the mind-born (god) of love. (A. A. R.).

6786**

उद्ग्राहश्चान्यधातुः स्याद् ध्रुवकश्चान्यधातुकः ।
मेलापकोऽन्यधातुः स्याद् आभोगश्चान्यधातुकः ।
चतुर्धातुकमेतद्धि रूपकं कीर्त्यते बुधैः ॥

(आ) ŚP 2035.

Udgrāhaka [the raised] is one mode of singing, Dhruvaka [the preliminary stanza] is of another kind, Melāpaka has another mode and so also has Ābhoga; thus the wise say that Rūpaka representation is of four kinds of singing. (A. A. R.).

6787**

उद्ग्राहस्याद्यखण्डे च न्यासः स ध्रुवको मतः ।
एवं हि षट्पदः प्रोक्त उत्तमो ध्रुवको बुधैः ॥

(आ) ŚP 1969.

That introductory stanza of a song which has a *nyāsa* after the *udgrāha* high tone and the first musical pause, is highly appreciated; thus the *uttama* variety of the Dhruvaka which, according to the wise, consists of six words has been dealt with. (A. A. R.).

6788**

उद्ग्राहो ध्रुपदश्च स्याद् आभोगस्तदनन्तरम् ।
नियमस् त्रिविधो ज्ञेयो मण्ठकस्य विचक्षणैः ॥

(आ) ŚP 1996.

There is the *udgrāha* high tone and *dhrupada* repetition, and thereafter there is the *ābhoga* expansion; these are the three rules to be known by the wise with reference to the *maṇṭhaka* musical air. (A. A. R.).

6789*

उद्ग्रीवं खलु वीक्षितं वपुरिदं लज्जालसं यत्तदा
गच्छन्त्याः सखिसंनिधौ किमपि यन्निर्वर्णकं भाषितम् ।
हे प्राणा विरहेण यात किमिदं नैर्घृण्यमालम्बितं
तत् स्मृत्वा यदि युक्तमासितुमहो यूयं प्रमाणं मम ॥

(आ) VS 1349 (a. Śrī-Kalyāṇadatta).

(*b*) गच्छन्त्या VS.

Śārdūlavikrīḍita metre.

(By my lover) with his neck upraised was (my) this person gazed at and addressed without words, as I walked slowly and shyly towards my friend; oh! life, depart now that I am separated from him; why this mercilessness? If you consider it proper that I continue to live remembering those [the gaze and the speechless words], then you are my arbitrator. (S. Bhaskaran Nair's translation).

6790*

उद्ग्रीवस्तिमितेक्षणस्तत इतः पश्यन् निलीय स्थितं
पादोद्घट्टिपरस्परप्रतिभयभ्रान्तं चलत्पक्षतिः ।
द्राक्त्रोटीपुरकोटिकुण्ठितरयं प्राक्तिर्यगूर्ध्वीकृतं
गर्भान्तःप्रणयीचकार शफरं कासारचारी बकः ॥

(आ) Skm (Skm [B] 2029, Skm [POS] 5.6.4).

(*d*) कुम्भान्तः [ग°] Skm (var.).

Śārdūlavikrīḍita metre.

Raising its neck, glancing here and there with steady eyes, and having located the glittering *śaphara*-fish which got frightened by the impact of its legs, the crane, moving about in a lake, having flapped its wings, suddenly arrested the flight of the fish with the tip of its beak and having raised it crosswise it made it acquainted with the interior of its belly [swallowed it]. (A. A. R.).

6791*

उद्ग्रीवा विवृतारुणास्यकुहरास्तृष्णाचलत्तालवः
पक्षासंभववेपमानतनवः प्रोड्डीय किंचिद् भुवः ।
अन्योन्याक्रमिणः शरारिशिशवः प्रातर्नदीरोधसि
प्रालेयाम्बु पिबन्ति वीरणदलद्रोणीप्रणालस्रुतम् ।

(आ) SkV 1151, Skm (Skm [B] 1330, Skm [POS] 2. 171. 5).

(*a*) °नयना° [°कु°] Skm (POS); °ज्वलत् [च°] Skm (var.).

(*b*) किंचिन् मुहुः Skm; भुतं [भु°] SkV (var.).

(*c*) °क्षमिणः Skm; क्रमितः SkV (var.).

(*d*) °प्रणाली° Skm; °द्रुतम् [°स्रु°] Skm (var.).

Śārdūlavikrīḍita metre.

At dawn the fledglings of the reed-thrush raise their necks, / their red mouths open, palates vibrating with thirst; / they flutter from the ground, / their bodies trembling with their ungrown wings. / Pushing each other by the river bank, / from the blade-troughs of the prickly cane / they drink the falling dew. (D. H. H. Ingalls's translation).

6792**

उद्घाटयेद् दक्षिणमक्षि यक्षो
हस्तेन मृद्नात्यथ दक्षिणेन ।
यस्याभिषेके स भवेत् स्वशक्त्या
क्षितीशलक्षेक्षितपादपद्मः ॥

(आ) ŚP 2352.

Upajāti metre (Indravajrā and Upendravajrā).

When a dog opens its right eye (only) and rubs that eye with its right leg, that king, in whose coronation this happens, will have a lakh of princes at his feet by his own might. (A. A. R.).

6793*

उद्घाटितनवद्वारे पञ्जरे विहगोऽनिलः ।
यत् तिष्ठति तदाश्चर्यं प्रयाणे विस्मयः कुतः ॥

(आ) SR 367. 17 (a. Udbhaṭa), SSB 262. 19, SRK 294. 294. 6, Udbhaṭa *ad* ŚKDr *ad* प्रयाणम्, SLPr 46. 19-20, SRM 2. 2. 652, SuMañ 47, IS 1238. (Variant of No. 1353).

That vital breath of a bird remains in a cage (of the body) with nine exits open is a matter for wonder; where is the surprise if it makes its exit? (A. A. R.).

6794**

उद्घाटच चेद् दक्षिणमक्षि लीढे
नाभिं स्वकीयामथवाधिरूढः ।
शेते गृहस्योपरि जागरूकस्
तदाम्बुदोऽम्बु क्षिपति प्रभूतम् ॥

(आ) ŚP 2374.

Upajāti metre (Indravajrā and Upendravajrā).

When a dog opens its right eye and licks its own navel or climbing to the top of the house lies there in all attention, then the cloud will give rain in profusion. (A. A. R.).

6795*

उद्घाटच योगकलया हृदयाब्जकोशं
धन्यैश्चिरादपि यथारुचि गृह्यमाणः ।
यः प्रस्फुरत्यविरतं परिपूर्णरूपः
श्रेयः स मे दिशतु शाश्वतिकं मुकुन्दः ॥

(अ) Kuv (itroductory verse) and Appayya Dīkṣita's Madhvatantra-mukha-mardana (introductory verse).

(आ) SSB 24. 20 (a. Appayya Dīkṣita).

Vasantatilakā metre.

Having caused to blossom the lotus-bud of the heart by the practice of *yoga*, and having realised Him to their liking by the blessed ones after a long time, that Lord Viṣṇu who ever shines therein in all his glory—may that Lord [Mukunda] grant me happiness everlasting! (A. A. R.).

6796*

उद्दण्डकोकनदकोमलकोशकान्तिः
कान्ताकचग्रहणकण्टकितप्रकोष्ठः ।
मित्रद्विजातिरिपुवर्गविलासिनीनां
संमानदानभयभोगकरः करस्ते ॥

(आ) JS 342. 50 (a. Śrī-Harṣa), Skm (Skm [B] 1411, Skm [POS] 3. 9. 1) (a. Vidyā), (v. Kav p. 107).

(*a*) °कान्ति° Skm.

(*c*) °रिपुबन्धुषु कामिनीषु Skm.

Vasantatilakā metre.

Having the charm of the bud of a lotus with a formidable stalk, the forearm with hairs standing on ends by fondling the tresses of your beloved, and meting out rewards, gifts, fear and pleasure respectively to friends, Brāhmaṇa-s, enemies and accomplished damsels, this your hand (remains resplendent). (A. A. R.).

6797*

उद्दण्डे भुजदण्डे
तव कोदण्डे परिस्फुरति ।
अरिमण्डलरविमण्डल-
रम्भाकुचमण्डलानि वेपन्ते ॥

(आ) SR 103. 65, SSB 393. 72, Vidy 809.

Āryā-udgīti metre.

When the bow shines brilliantly in your formidable hand, then tremble the group of your enemies, the disc of the sun and the round bosom of Rambhā [the divine courtezan]. (A. A. R.).

उद्दर्पहूणतरुणीरम° see No. 6784.

उद्दानाम्बु° see No. 6808.

6798*

उद्दामज्वलदंशुमालिकिरणव्यर्थातिरेकाविव
च्छायाः संप्रति यान्ति पिण्डपदवीं मूलेषु भूमीरुहाम् ।
किं चैतद् दनुजाधिराजयुवतीवर्गावगाहोत्सरत्-
क्षोभोड्डीनविहंगमण्डलकृतालीकातपत्रं सरः ॥

(आ) SkV 988 (a. Dharmāśoka or Dharma-śoka),

Śārdūlavikrīḍita metre.

Their extension now prevented by the sun's fierce-burning rays, / the shadows curl about the base of trees, / and the lake bears a false parasol of circling birds / scared up by the diving of the demon monarch's wives. (D. H. H. Ingalls's translation).

6799*

उद्दामदक्षिणमरुद्भरचालिताभिः
शाखाभिराकुलतरं रुतवारणाय ।
मा मेति कोकिलकुलं वदतीव वृक्षः
स्त्रैणं वियोगविधुरं कृपया विलोक्य ॥

(आ) VS 1680 (a. Śrutadhara).

Vasantatilakā metre.

By its branches shaken by the strong Malaya breeze the tree seems to intimate by signs to the cuckoos not to sing hilariously, for he had observed with compassion the sufferings of separated wives. (A. A. R.).

6800*

उद्दामदन्तरुचिपल्लवितार्धचन्द्र-
ज्योत्स्नानिपीततिमिरप्रसरोपरोधः ।
श्रेयांसि वो दिशतु ताण्डवितस्य शंभोर्
अम्भोधरावलिघनध्वनिरट्टहासः ॥

(आ) SkV 41 (a. Rājaguru Saṁghaśrī), Skm (Skm [B] 37, Skm [POS] 1. 8. 2) (a. Saṁghamitra).

(*b*) प्रकरावरोधः (°रोप°) Skm.

(*d*) °स्वन° [°घन°] Skm (var.).

Vasantatilakā metre.

Be for your blessing the wild laughter of the dancing Śambhu / reverberating deeply as the monsoon clouds : / laughter wherein the opposing darkness / is swallowed by the halfmoon's light / fringed with the scintillation of his teeth. (D. H. H. Ingalls's translation).

6801*

उद्दामदानद्विपवृन्दबृंहितैर्
नितान्तमुत्तुङ्गतुरंगहेषितैः ।
चलद्घनस्यन्दननेमिनिःस्वनैर्
अभून् निरुच्छ्वासमिवाकुलं जगत् ॥

(अ) Kum 14. 41 (in some editions 14. 42).

(आ) SR 128. 42 (a. Kum), SSB 438. 44.

(*a*) °तैस्तैः Kum (var.) ; °द्विपबृंहितैः शतैः Kum (var.), SR, SSB.

(*c*) चलद्ध्वजस्य° Kum (var.), SR, SSB ; °स्यनन्दने° Kum (H. H. Wilson).

(*d*) °रुच्छ्वास° Kum (var.) ; अथाकुलं [इवा°] Kum (var.), SR, SSB; नभः [ज°] Kum (var.), SR, SSB ; तत् [जगत्] Kum (var.) (sub-metric).

Upajāti metre (Indravaṁśā and Vaṁśastha).

Not even finding time to breathe on account of the roars of infuriated elephants, neighs of tall horses, and the rattle of the wheels of moving cars decorated with standards the sky was as if greatly assailed. (H. H. Wilson's translation).

6802*

उद्दामदिग्द्विरदचञ्चलकर्णपूर-
गण्डस्थलोच्चलदलिस्तबकाकृतीनि ।
मीलन्नभांसि मृगनाभिसमानभांसि
दिक्कन्दरेषु विलसन्तितमां तमांसि ॥

(आ) SR 297. 24, SSB 141. 27.

(*c*) °सनाभिभांसि SSB.

Vasantatilakā metre.

Having the appearance of a swarm of bees moving from the temples of the mighty elephants that guard the quarters, disturbed by their flapping ears, enclosing the sky and having the colour of musk, darkness is spreading joyfully in the caves of the quarters. (A. A. R.).

6803*

उद्दामद्युमणिद्युतिव्यतिकरप्रक्रीडदर्कोपल-
ज्वालाजालजटालजाङ्गलतटीनिष्कूजकोयष्टयः ।
भौमोष्मप्लवमानसूरकिरणक्रूरप्रकाशा दृशोर्
आयुःकर्म समापयन्ति धिगमूर्मध्येऽह्नि शून्या दिशः ।

(अ) Anar 2. 30.

(आ) SkV 985 (a. Murāri), JS 216. 20 (a. Śrī-Murāri), SR 337. 46 (a. JS), SSB 206. 47, RJ 1236 (a. Murāri).

(*c*) °सूर्यकि° Anar (but some texts as above), SR, SSB.

(*d*) आविष्कर्म Anar ; °मूर्मध्याह्नशून्या Anar, JS, SR, SSB.

Śārdūlavikrīḍita metre.

Fie on the world's expanse, deserted now at noon, / where the lapwing cries beside the desert / which blazes with the fire of sunstones flashing forth / in response to the fierce light of heaven's gem; / cruelly brilliant with the sun's rays swimming over earthly heat, / it puts our eyes to death. (D. H. H. Ingalls's translation).

6804

उद्दामद्रुमभङ्गभीमदशनो येनाभ्यघानि द्विपः
सोऽयं वञ्चकचेष्टितैस् त्यजति किं पञ्चाननः काननम् ।
तत् प्रीतिर्न्न कृतिः समं न समरं क्षान्तिर्मनोग्लानये
श्रेयानित्ययमस्य माननिधिनो यत् काननोपक्रमः ॥

(आ) Vidy 37.

Śārdūlavikrīḍita metre.

Does that lion leave the forest by the doings of a jackal, he, who had slaughtered an elephant whose tusks are formidable in breaking asunder huge trees ? That action gives no pleasure, but fight with it is unequal, forgiveness is painful to the mind ; but that is preferable ; is that the undertaking in the forest which is death to honour ? (A. A. R.).

6805*

उद्दामद्विरदावलूनबिसिनीसौरभ्यसंभावित-
व्योमानः कलहंसकम्पितगरुत्पालीमरुन्मांसलाः ।
दूरोत्तानतरङ्गलङ्घनकलाजङ्घालगर्वस्पृशः
कर्पूरद्रवशीकरैरिव दिशो लिम्पन्ति पम्पानिलाः ॥

(आ) SkV 1125 (a. Vasukalpa).

Śārdūlavikrīḍita metre.

The breezes from Lake Pampā scent the air / with perfume of lotuses uprooted by wild elephants / and are strengthened by the wind / stirred up by the beating wingtips of wild geese. / They vie with the proud gazelle / in their art of leaping the high-tossed waves / and deck the four directions as it were / with drops of liquid camphor. (D. H. H. Ingalls's translation).

6806*

उद्दामभ्रमिवेगविस्तृतजटावल्लीप्रणालीपतत्-
स्वर्गङ्गाजलदण्डिकावलयितं निर्माय तत् पञ्जरम् ।
संभ्राम्यद्भुजदण्डपक्षपटलद्वन्द्वेन हंसायितस्
त्रैलोक्यव्ययनाटिकानयनटः स्वामी जगत् त्रायताम् ॥

(अ) Anar 7. 111.

(आ) JS 21. 32 (a. Murāri), SR 6. 71 (a. JS), SSB 10. 63.

(*b*) °वलयितो JS (var.).

(*c*) भुजकण्ड° Anar (var.) ; भुजषण्ड° JS (but JS [var.] as above).

(*d*) °नाटिकानवनटस्वामी JS.

Śārdūlavikrīḍita metre.

Constructing a cage to enclose the waters of the heavenly Gaṅgā by the bunds in the form of his matted hair which became expanded by the force of its impetuous descent in a stream and having a swan in it with flapping wings in the form of his waving arms, may the Supreme Lord [Śiva], the dancer in the drama of the dissolution of the three worlds protect the world ! (A. A. R.).

उद्दामाकांशुदी° see कश्चित् पान्थस् and राम त्वत्कीर्ति°

6807*

उद्दामाम्बुदगर्हितान्धतमसप्रध्वस्तदिङ्मण्डले
काले यामिकजाग्रदुग्रसुभटव्याकीर्णकोलाहले ।
कर्णस्यासुहृदर्णवाम्बुवडवावह्न्यैर्यदन्तःपुराद्
आयातासि तदम्बुजाक्षि कृतकं मन्ये भयं योषिताम् ।।

(आ) VS 2555, SH 1432 (a. Khañja-kavi), SR 357. 38 (a. VS) and 183. 68, SSB 241. 17 and 528. 1, PV S31. Cf. No. 6298.

(*a*) उन्नादाम्बुदवर्धिता° PV, SH, SR 183, SSB 528; °दवर्धितान्धतमसि (°नमसि) प्रभ्रष्टदि° SR, SSB, PV.

(*b*) कार्यमाणे पथि° SH.

(*c*) कर्णस्यासुहृदार्णं° PV, SR, SSB; कर्णस्य द्विषदर्णं वस्य SH ; °वाम्ब° PV (printer's error).

(*d*) कुतकं [कृ°] PV (MS).

Śārdūlavikrīḍita metre.

When all the quarters are obstructed by dense darkness by a mass of clouds, at a time when there are disturbing noises from the fierce watchmen [city guards] who move about alert at night, when there are thunders so painful to the ears with flashes of lightning, oh ! lotus-eyed one, you have come (to the rendezvous) from your inner apartments ; hence, methinks, it is all false that women are timid (by nature). (A. A. R.).

उद्दामाम्बुदनादनृत्यशिखिनां see No. 6808.

6808*

उद्दामाम्बुदवर्धमानशिखिनीकेकातिरेकाकुले
संप्राप्यं सलिलं स्थलेष्वपि सदा निस्तर्षवर्षागमे ।
भीष्मग्रीष्मभटे परस्परभयादालोच्यमानं मुहुर्
दीनं मीनकुलं न पालयसि चेत् कासार का सारता ।।

(आ) SR 219. 16, SSB 605. 19, RJ 273, Any 102. 81, Ava 282.

(*a*) उद्दानाम्बुद° SR, SSB ; °दनादनृत्यशिखिनां के° Any.

(*b*) सुप्रापं Any ; मरुष्वपि सदा Any.

(*c*) °ष्मऋतौ Any ; °स्परदरादालोक्यमानं दिशो Any.

(*d*) दीनां Ava, Any, RJ ; रे [चेत्] Any ; कासारताम् Any.

Śārdūlavikrīḍita metre.

In the rainy season which is thirstless [sunless] and noisy with the loud shrieks of peahens that are exhilarated by (water)-giving clouds, water is available even on (high) grounds. (Hence) when the shoals of fish are constantly worried in the fierce summer by mutual fear and helplessness, if you, oh ! lake, do not protect them, what essence [importance] have you ? (A. A. R.).

6809*

उद्दामार्कमरीचिमूर्छितदृशां येनाध्वगानामयं
वेलालम्बनजागरूकमनसामारम्भि कर्णज्वरः ।
क्लेशोच्छृङ्खलचेतसः प्रविशतो गण्डूषगर्भं मुनेर्
लीनः कुत्र महार्णवस्य स पुनः कल्लोलकोलाहलः ॥

(आ) Skm (Skm [B] 1682, Skm [POS] 4. 9. 2) (a. Jalacandra).

(*b*) °लम्ब(ङ्ग)न° Skm (POS).

Śārdūlavikrīḍita metre.

That deafening roar, a fever to the ears of travellers who are anxious to reach the seashore (for coolness) and whose eyes are drooping by the rays of the piercing sun, has been started by the sea; where was this roar of the waves of the mighty sea, whose mind is unbridled in giving pain to others, concealed when it entered into the folded palm (to become a mouthful) of the Sage [Agastya]? (A. A. R.).

6810*

उद्दामार्कांशुदीप्यद्दिनमणिमणिभिर्भस्मितान्ते समन्ताद्
वायुव्याधूयमानज्वलनकणगणाकीर्णधूलिप्रकीर्णे ।
कान्तारेऽस्मिन् नृपार्ते पथि पथिक भवे क्वापि पाथोदसेना-
सूच्यग्रे कूपषट्कं तदुपरि नगरी तत्र गङ्गाप्रवाहः ॥

(आ) SG 828 (a. Nīpābhaṭṭa), SR 184. 74, SSB 528. 3. (A puzzle).

(*b*) °लकणा° SG.

(*c*) कापि पथोदसेना SR (printer's error); पथोऽथ तेना- SSB; मयि पथिक भवेत् कापिषा पाथोपि तेन SG.

Sragdharā metre.

When the forest sites are burnt to ashes on all sides by the (burning) sunstones which are set ablaze by the rays of the blazing sun, when dust is scattered along with fiery sparks by the force of the winds, in this forest where the king afflicts the path, there is an army of clouds—six wells at the tip of a needle, a city over it and the current of the Gaṅgā there (?). (A. A. R.).

6811*

उद्दामोत्कलिकां विपाण्डुररुचं प्रारब्धजृम्भां क्षणाद्
आयासं श्वसनोद्गमैरविरतैरातन्वतीमात्मनः ।
अद्योद्यानलतामिमां समदनां नारीमिवान्यां ध्रुवं
पश्यन् कोपविपाटलद्युति मुखं देव्याः करिष्याम्यहम् ॥

(अ) Ratnāvalī 2. 4.

(आ) Amd 96. 217, AA 79. 15-18, Dhv *ad* 2. 42 (p. 139), AlK 42. 13-16, KHpk 38. 5, Daś *ad* 1. 14 (p. 10).

(*b*) °रविरलैश° Dhv (but some texts as above).

(*d*) °द्युतिमु° Dhv (var.).

Śārdūlavikrīḍita metre.

Today I[1] will certainly render the queen's face bloodshot with wrath, beholding this garden-creeper, as if it were another amorous woman, full of flower-buds and white in hue, that has begun to blossom and is *suddenly* [*kṣaṇād*] displaying weariness after its own delight on account of the incessant blows of the wind. (Bak Kum Bae's translation).

1. The king.

6812*

उद्दिश्य निःसरन्तीं
सखीमियं कपटकोपकुटिलभ्रूः ।
एवमवतंसमाक्षिपद्
आहतदीपो यथा पतति ॥

(अ) ĀrS 2. 125.

Āryā metre.

When her friend was going out she knitted her eye-brows in pretended anger and so flung her ear ornament (of flowers) at her that the lamp was struck and it fell. (A. A. R.).

6813**

उद्दिष्टं वस्तु रागादौ किंचिदाधिक्यचिन्तितम् ।
तद्धातुमातुनिष्पन्नं प्रत्यन्तरमितीरितम् ॥

(आ) ŚP 2037.

When the subject-matter of a song sung in various musical modes are well thought out and is accomplished with reference to words and tunes it is said to be *pratyantara*. (A. A. R.).

6814*

उद्दीपितोऽपि कनकद्युतिमञ्जुलोऽपि
स्नेहान्वितोऽपि सुदृशोऽपि सुवर्तितोऽपि ।
कान्ताकरान्तरकुचच्छविमण्डितोऽपि
स्वाभाविकीं मलिनतां न जहाति दीपः ॥

(आ) PV 888 (a. Veṇīdatta).

(*b*) सुवृत्तितो° PV (var.).

Vasantatilakā metre.

Though set aflame and has the charm of the lustre of gold, though possessing *sneha* [affection *or* : oil], *sudṛśa* [has charming eyes *or* : beautiful to look at] and *suvartita* [behaving well *or* : has a good wick], the woman of a lamp though adorned with the brilliance of the beloved's bosom, does not give up its natural dirty condition (of soot). (A. A. R.).

6815*

उद्दीप्ताग्निरसौ मुनिर्विजयते यस्योदरे जीर्यतः
पाथोधेरवशिष्टमम्बु कथमप्युद्गीर्णमन्यार्णवम् ।
किं चास्माज्जठरानलादिव नवस्तत्कालवान्तिक्रमान्
निर्यातः स पुनर्यमाय पयसामन्तर्गतो वाडवः ॥

(आ) SkV 1211 (a. Śrī-Daśaratha).

(*b*) अन्तोऽर्णवम् [अन्या°] SkV.

(*d*) °मा° SkV (MS) om.

Śārdūlavikrīḍita metre.

Victorious is that fiery sage / who could emit the remnant water / of the sea digested in his belly / in the form of *another*[1] ocean,/ and out of whose digestive fire, / as then he spewed that forth, / it seems a *new*[2] underwater fire arose / to keep that ocean in subjection. (D. H. H. Ingalls's translation).

1-2. D. H. H. Ingall has : 'a new' and 'second'.

6816*

उद्देशोऽयं कनकसिकताकोमलैकान्तकान्ता-
लीलावासीकृततरुतलः कामिभिर्नर्मदायाः ।
किंचैतस्मिन् सुरतसचिवास्तन्वि ते वान्ति वाता
येषामग्रे सरति कलिताकण्ठकोपो मनोभूः ॥

(आ) JS 371. 17 (a. Bhaṭṭendurāja). Cf. No. 6817.

Mandākrāntā metre.

These environs of the Narmadā river which are resorted to by lovers pitching camps in the company of their sporting beloveds under the trees and have pleasing sands golden in colour ; moreover, oh ! slim one, here blow (cool) breezes that minister to the joys of love and in front of them there goes the god of love with *kaṇṭha-kopa*[1]. (A. A. R.).

1. May refer to sweethearts who exhibit jealous anger.

6817*

उद्देशोऽयं सरसकदलीश्रेणिशोभातिशायी
कुञ्जोत्कर्षाङ्कुरितरमणीविभ्रमो नर्मदायाः ।
किं चैतस्मिन् सुरतसुहृदस्तन्वि ते वान्ति वाता
येषामग्रे सरति कलिताकाण्डकोपो मनोभूः ॥

(आ) Kpr 3. 17, Amd 50. 89, KāP 52. 4-7, KHpk 60. 30. Cf. No. 6816.

(*a*) °कदलि° Amd.

(*d*) सरसि Amd (var.).

Mandākrāntā metre.

This place on the banks of the Narmadā is exuberant with lines of plantain trees, and is so situated as to enable the exquisite beauty of the bower to add to the effects of the sportive graces of lovely women; and in this place—oh! thou lovely and delicate one, are blowing breezes favourable to dalliances and in front of which is flitting the Mind-born[1] flurried with causeless [spontaneous] excitement. (G. Jhā's translation).

1. Cupid.

6818

उद्धता अलमुद्धर्तुम् औद्धत्यं दुरितात्मनाम् ।
क्षाराणामेव सामर्थ्यं मलनाशाय वाससाम् ॥

(आ) IS 1239, Subh 147.

(*ab*) उद्धर्तुं मौ° (*sic !*) Subh.

(*c*) क्षाराणमेव (*sic !*) Subh.

Only haughty people are cabable of uprooting the arrogance of wicked people; it is only the corrosive acid substance [*kṣāra*] that has the capacity to destroy the dirt from clothes. (A. A. R.).

उद्धतेष्वपि शस्त्रेषु see No. 6831.

6819*

उद्धतैरिव परस्परसङ्गाद्
ईरितान्युभयत: कुचकुम्भै: ।
योषितामतिमदेन जुघूर्णुर्
विभ्रमातिशयपुंषि वपूंषि ॥

(अ) Śiś 10. 32.

(आ) SR 315. 35 (a. Śiś), SSB 171. 35 (a. Māgha).

Svāgatā metre.

The potlike breasts of the young women dashed against each other like haughty (wrestlers) on account of their close proximity and their bodies, developing special hilarity under the influence of wine, began to reel round and round. (A. A. R.).

6820*

उद्धतैर्निभृतमेकमनेकैश्
छेदवन् मृगदृशामविरामै: ।
श्रूयते स्म मणितं कलकाञ्ची-
नूपुरध्वनिभिरक्षतमेव ॥

(अ) Śiś 10. 76.

(आ) SR 319. 19 (a. Śiś), SSB 177. 21 (a. Māgha), KHpk 415. 702.

Svāgatā metre.

The gentle sounds of ecstasy produced by the deer-eyed ladies during their love-sports were broken now and then by the incessant and impetuous jingling sweet sounds of the numerous girdles and anklets. (A. A. R.).

6821

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुर् आत्मैव रिपुरात्मन: ॥

(अ) MBh (MBh [Bh] 6. 28. 5=BhG 6. 5). (Cf. MBh [R] 12. 130. 7; 5. 34. 62; 11. 2. 35; 13. 6. 27 and 1. 67. 7).

(आ) SSap 323, PPW 218. 12 and 79. 23, SRRU 202, SPR 608. 23 (a. BhG), Sama 2 आ 16.

(इ) SS (OJ) 403, MBh (Gonda, Javanese MBh) 7. 51. 31-32.

(*b*) आत्मानम् MBh (var.); अवसाधयेत् MBh (var.).

(*c*) बुद्धिर् MBh (var.).

One should lift up the self by the self, / and should not let the self down; / for the self is the self's only friend, / and the self is the self's only enemy. (F. Edgerton's translation).

6822°

उद्धर्तुं किल शैलकेलिरभसस्रस्तानि पाथोनिधेर्
अन्तर्भूषणमौक्तिकानि दिविजस्त्रीभिः समुत्कण्ठया ।
गाढं तत्र निमज्जितेन रविणा बद्ध्वा दृढं रश्मिभिः
प्रोत्क्षिप्तानि निपत्य तानि गगने तारापदेशं दधुः ॥

(आ) SR 299. 2, SSB 144. 3.

(*c*) बद्धा SSB.

Śārdūlavikrīḍita metre.

The pearls that decorated the person of divine damsels getting scattered on mountain tops during their impetuous sports were washed into the sea; eager to retrieve the same, the sun plunged deep into the sea and having bound them with his stringlike rays threw them up into the sky; they now appear under the name of stars. (A. A. R.).

6823

उद्धर्तुं धरणीं निशाकररवी क्षेप्तुं मरुन्मार्गतो
वातं स्तम्भयितुं पयोनिधिजलं पातुं गिरिं चूर्णितुम् ।
शक्ता यत्र विशन्ति मृत्युवदने कान्यस्य तत्र स्थितिर्
यस्मिन् याति गिरिर्बिले सह वनैः कात्र व्यवस्था ह्यणोः ॥

(अ) AS 305.

(*b*) चूर्णितम् AS (var.).

(*c*) शक्रा AS (var.).

(*d*) माति [याति] AS (KM); ह्यणौ or ह्यणो AS (var.).

Śārdūlavikrīḍita metre.

To raise the earth, to throw the sun and the moon off their course of the (seven) winds [the sky], to paralyse the wind, to drink up the waters of the ocean, and to powder mountains (Death is able); when such strong things enter into the jaws of death, what hope of survival is there for other? For, when mountains along with forests disappear into the nether regions by its power, what security is there for things small like atoms? (A. A. R.).

6824*

उद्धव माधवसविधे
विनिवेद्यं सर्वथा भवता ।
अपि बहुमूल्यं भवनं
यमुनाकुञ्जोपमं न स्यात् ॥

(आ) Vidy 554.

Āryā-upagīti metre.

Please inform Śrī-Kṛṣṇa, oh! Uddhava, without fail that though his mansion there [at Dvārakā] may be very rich, it can never equal the arbours on the banks of the river Yamunā. (A. A. R.).

उद्घाटिताखिलस्य see No. 6837.

उद्घातव्यं जागृतव्यं see No. 6558.

उद्भासिताखिलस्य see No. 6837.

6825

उद्धूतकामानलतापतप्ता
विहाय दोषाधिकजां तु चिन्ताम् ।
वनादिरागावयवप्रभेदं
नरेति मत्वा वनिता रमन्ते ॥

(अ) H (MS of Th. Zachariae [ZDMG 61. 342] after 2. 112 [ZDMG 61. 353].

Upajāti metre (Indravajrā and Upendravajrā).

Tortured by the scorching heat of the fire of heightened lust, casting off the fear of intense darkness, imagining the different objects of erotic excitement found in the forest and such other regions to be a man, the women (of passionate disposition) enjoy. (S. Bhaskaran Nair's translation).

6825 A*

उद्धूतपांसुपटलानुमितप्रबन्ध-
धावत्खुराग्रचयचुम्बितभूमिभागाः ।
निर्मथ्यमानजलधिध्वनिघोरघोषम्
एते रथं गगनसीम्नि वहन्ति वाहाः ॥

(आ) SR 140. 2, SSB 454. 2.

(*a*) उद्भूत° SR (printer's error, but corrected to उद्धूत° in the Index); °शुप° SSB.
(*b*) °भाग: SSB.
(*c*) °घोषम् SR (printer's error).

Vasantatilakā metre.

Touching the surface of the earth with their hoofs, which is inferred by their association with the mass of dust raised by them in their gallop, and having the sound of the terrific roar of the ocean when it was churned, these horses draw the chariot in the borders of the sky. (A. A. R.).

6826*

उद्धूता धूमधारा विरहिजनमनोमाथिनो मन्मथाग्नेः
कस्तूरीपत्रमाला तिमिरततिरहो दिक्पुरन्ध्रीमुखानाम् ।
निर्वाणाङ्गारलेखा दिवसहुतभुजः संचरच्चञ्चरीक-
श्रेणीयं भाति भास्वत्करलुलितनभःकन्दरेन्दीवरस्य ।।

(आ) Skm [Skm [B] 1210, Skm [POS] 2. 147. 5) (a. Govardhana).

Sragdharā metre.

Acting like a column of rising smoke from the fire of love which torments the minds of separated lovers, looking like the dark decorations of musk on the faces of the ladies in the form of the quarters, resembling a mass of charcoal of the fire of the day after it is extinguished, this row of moving bees shines in the blue lily of the cavelike sky which has been disturbed by the handlike rays of the sun. (A. A. R.).

6827*

उद्धूय धूलीर्धवला रसातलाद्
वात्या लगन्ती गगने व्यवर्तत ।
फूत्कारयन्त्येव भुवोद्धृता भुजा
निदाघतापाकुलया तपात्यये ।।

(आ) JS 215. 15 (a. Kavikeli).

(*d*) °त्ययम् or °त्ययै or °व्ययम् JS (var.).

Upajāti metre (Indravaṁśā and Vaṁśastha).

Raising grey dust from the surface of the earth, a hurricane whirled round and round in the sky; it appeared like the hands of the earth to blow air, as it was affected by the heat of summer at its close. (A. A. R.).

6828*

उद्धूयेत तनूलतेति नलिनीपत्रेण नो वीज्यते
स्फोटः स्यादिति नाङ्गकं मलयजक्षोदाम्भसा सिच्यते ।
स्यादस्यातिभरात् पराभव इति प्रायो न वा पल्लवा-
रोपो वक्षसि तत् कथं कृशतनोराधिः समाधीयताम् ।।

(अ) Cf. MK (P) 88.
(आ) PG 358 (a. Ānanda), SR 277. 57, SSB 104. 59, Pad 40. 6 (a. Jayadeva), Vidy 649 (a. Jayadeva).
(*a*) बिसिनी° Pad, Vidy, SR, SSB; नोद्वीज्यते PG (var.).
(*c*) त्रासान्न [प्रा° न] Pad, Vidy, SR, SSB.
(*d*) वरतनोर्बाधाः समाधीयते(ताम्) Pad, Vidy; वरतनोराधिः SR, SSB.

Śārdūlavikrīḍita metre.

She is not fanned by a lotus-leaf lest her (slim) body should be shaken; her person is not sprinkled [anointed] with sandal water [unguent] lest the skin should break; tender sprouts are not placed in her bosom for fear of the heavy load; how then is the malady of the slim one to be counteracted? (A. A. R.).

6829*

उद्धूयेत नतभ्रूः
पक्ष्मनिपातोद्भवैः पवनैः ।
इति निर्निमेषमस्या
विरहवयस्या विलोकते वदनम् ।।

(आ) SH 2001, SR 288. 21, SSB 124. 26,

RJ 1023, SuMañ 211, Regnaud I 54.

(*a*) कदाचित् [नत°] SH ; कृशाङ्गी [नत°] Regnaud.

(*b*) °तोत्थितैः SH, Regnaud.

(*d*) मुखं वयस्या विलोकयति Regnaud ; रहसि [वि°] SH ; पयस्या [°वयस्या] SuMañ.

Āryā-udgīti metre.

The charming eyebrowed one may be shaken (violently) by the breeze generated by the fall of her eyelashes—thinking thus, the separated condition, her companion, looks at her face that is devoid of the winking of the eyes. (A. A. R.).

6830

उद्धृतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।
ते वै यथोक्तवक्तारो न वध्याः पृथिवीभुजा ॥

(अ) P (PS 3. 32, PRE 3. 44). Cf. ZDMG 69. 289 sqq., PRE Vol. 2. 111 sqq. Cf. Nos. 6831 and 6858.

(इ) Old Syriac 96. 12.

(*a*) उद्यतेष्वपि PS.

(*c*) ते यथार्थप्रवक्तारः PS (but K in PS as above).

(*d*) पृथिव्यां [न व°] PS ; °भुजाम् PS.

Even when there has been a resort to arms a messenger speaks not falsely. Since they say only what they have been told to say, a king must not kill them. (F. Edgerton's translation).

6831

उद्धृतेष्वपि शस्त्रेषु बन्धुवर्गवधेष्वपि ।
परुषाण्यपि जल्पन्तो वध्या दूता न भूभुजा ॥

(अ) P (PP 3. 79, PtsK 3. 86). Cf. Nos. 6830 and 6858.

(आ) IS 1240.

(*a*) उद्धतेष्वपि IS.

Though swords be out and kinsmen fall in strife, / the king still spares the harsh-tongued envoy's life. (A. W. Ryder's translation).

6832*

उद्ध्रियमानेन्दुकरैर्
उन्मज्जत्यन्धकारवारिनिधेः ।
क्वापि क्वापि विलग्न-
च्छायाजम्बालधोरणी धरणी ॥

(अ) SMH 8. 63.

(*d*) °धोरणी SMH (var.).

Āryā-gīti metre.

When the moon's rays rose up in the sky from the ocean of darkness, the earth was filled with mud like shadows clinging to one place or other (here and there). (A. A. R.).

उद्बद्धकेशश्च्युत° see No. 7894.

6833*

उद्बद्धेभ्यः सुदूरं घनरजनितमःपूरितेषु द्रुमेषु
प्रोद्ग्रीवं पश्य पादद्वितयधृतभुवः श्रेणयः फेरवाणाम् ।
उल्कालोकैः स्फुरद्भिर्निजवदनगुहोत्सर्पिभिर्वीक्षितेभ्यश्
च्योतत्सान्द्रं वसाम्भः क्वथितशवपुर्मण्डलेभ्यः पिबन्ति॥

(आ) SkV 1529 (a. Pāṇini), Skm (Skm [B] 2364, Skm [POS] 5. 73. 4) (a. Pāṇini), AB 367, Kav p. 52.

(*a*) उद्बुद्धेभ्यः Skm ; घनजनित° Skm.

(*b*) पादद्वयनमितभुवः Skm.

(*c*) °दरीसर्पि° Skm.

(*d*) वशांभः SkV (var.).; रसांभः Skm (var.); कथित° SkV (var.) ; कुथित° Skm (var.).

Sragdharā metre.

Some distance off among the trees, filled with the thick darkness of the night, / see the pack of jackals, crouched

on haunches, their necks outstretched. / With flaming glances that spring like torches from the hollows of their heads / they drink the thick fat juices / that drip from burning corpses on the raised circles of the pyres. (D. H. H. Ingalls's translation).

उद्बन्धकेशश्च्युत° see No. 7894.

6834

उद्बन्धनं दृढं गाढं सिंहोऽपि सहते यदि ।
कथं करटिनस्तर्हि नृपचिह्नानि बिभ्रति ।।

(आ) JS 16. 1.

(*a*) or रूढा or दृढा [दृ°] JS ; or राढं or गाढा [गा°] JS.

If the lion is able to endure captivity that is firm and prolonged, how do the elephants bear the royal insignia ? (A. A. R.).

उद्बुद्धेभ्यः सुदूरं see No. 6833.

6835

उद्भूतंगामिनी परुष-
भाषिणी कामचिह्नकृतवेशा ।
या नातिमांसयुक्ता
सुराप्रिया सर्वतश्चपला ।।

(अ) Nāṭyaśāstra 16. 164.

(*a*) उद्भट° Nāṭ° (*contra metrum*) ; °नीपरुष- Nāṭ° ; भाषिनी Nāṭ° (*sic !*).

(*c*) जानाति [या नाति°] Nāṭ°.

Ārya [Capala-ārya] metre.

The woman who goes defying her husband, speaks harshly, has erotic signs in her dress, is not very fleshy and is fond of *wine*[1], is incostant in every respect[2]. (M. Ghosh's translation).

1. M. Ghosh has : 'meat'.
2. Quoted in Nāṭyaśāstra as an example of the *Capalā-Āryā* metre.

6836*

उद्भाव्यमानो नलिनीपलाशैः
समीरणस्तद्धृदयास्पदस्य ।
करोति दाहस्य निवारणं नु
संधुक्षणं वा स्मरपावकस्य ।।

(आ) VS 1077 (a. Devagupta).

Upajāti metre (Indravajrā and Upendravajrā).

When a (cool) breeze is produced by lotus-leaves does the fire of love settled in her heart get assuaged [remedied] or does it cause to burn all the more brilliantly ? (A. A. R.).

6837

उद्भासिताखिलखलस्य विशृङ्खलस्य
प्राग्जातविस्मृतनिजाधमकर्मवृत्तेः ।
दैवादवाप्तविभवस्य गुणद्विषोऽस्य
नीचस्य गोचरगतैः सुखमास्यते कैः ।।

(अ) BhŚ 69.

(आ) VS 444, SR 60. 238 (a. BhŚ), SSB 324. 247, SRK 27. 55 (a. Kalpataru). SSD 2 f. 144*a*, IS 1241.

(*a*) उद्भाशिताविलकलस्य BhŚ (var.) ; उद्घाटिता° or उद्घासिता° उल्लासिताखिलखलस्य VS ; or °जनस्य or °वलस्य [°ख°] BhŚ (var.) ; विजृंभितस्य BhŚ (var.).

(*b*) वाग्जात° or प्रागेव° or प्रोद्गाथ° or प्रोद्गाढ° or प्राग्जाति° BhŚ (var.) ; °विस्तृत° or °विस्मृति° BhŚ (var.) ; °निजाखिल° BhŚ (var.) ; °कर्मवृत्तैः (or °त्तेः) BhŚ (var.).

(*c*) दैवाद् or तीव्राद् BhŚ (var.) ; उपात्त° BhŚ (var.) ; विषयस्य BhŚ (var.) ; गुणिद्विषोस्य or गुणाद्विषोस्य or गुणद्विषस्य (°द्वस्य) BhŚ (var.) ; रुणिद्विषोस्य or ऋणं विशोष्यं or गुणद्विषश्च BhŚ (var.).

(*d*) गोचरगते: BhŚ (var.) ; आप्यते or अश्नुते or आप्स्यते [आस्यते] BhŚ(var.) ; किं [कैः] BhŚ (var.).

Vasantatilakā metre.

No one can ever live with the least convenience and comfort in the service[1] of a wicked person who has proved himself to be the fruitful source of all evils ; set himself quite free from the bonds of morality ; added a great deal to the store of vices done in his previous existence ; found himself, by a special grace of good fortune, in a sudden turn of affluent circumstances ; and given various proofs of his bitter hatred to all kinds of merits. (P. G. Nath's translation).

1. i. e. sight.

6838*

उद्भासितेऽन्धतमसव्रज एति नाशं
सूने प्रयान्त्युभयतोऽतिमरन्दमुग्धाः ।
सिंहा निहत्य रुधिरं बहु भक्षितं यद्
दीपाङ्कुरे मधुकराः करिणं वमन्ति ॥

(आ) PV 829 (a. Veṇīdatta). (A riddle).
(*a*) ऽन्धतमसो° PV (MS).
(*d*) वसन्ति PV (MS).

Vasantatilakā metre.

(*Riddles*) : (1) While *it* shines, the mass of darkness is destroyed ; (2) *they*, being attracted towards honey, move about around the flower ; (3) lions having killed *it* (relish its) blood ; (4) when (people) indulge in over-eating, they *do* this.
(*Answers*) : (1) The flame of a lamp ; (2) the bees ; (3) an elephant ; and (4) vomit. (S. Bhaskaran Nair's translation).

6839*

उद्भिदुरं स्तनवदनं
लोचनमलिगर्वमोचनं सुदृशः ।
दृष्ट्वा विगतविचारं
धातारं निन्दति स्थविरः ॥

(आ) Pad 74. 17 (a. Bhānukara), RJ 883 (a. Bhānukara).

Āryā metre.

Seeing the bosom and face of the pretty girl blossoming and her eyes darting glances like the flight of bees, the old man censures the Lord of creation that he is devoid of thoughtfulness. (A. A. R.).

6840*

उद्भिन्नं किमिदं मनोभवनृपक्रीडारविन्दद्वयं
सूते तत् कथमेकतः किल लसद्रोमावलीनालतः ।
चक्रद्वन्द्वमिदं क्षमं तदपि न स्थातुं मुखेन्दोः पुरो
लावण्याम्बुनिमग्नयौवनगजस्यावैमि कुम्भद्वयम् ॥

(आ) Skm (Skm [B] 855, Skm [POS] 2. 76. 5), SH 1695, SR 265. 295, SSB 85. 51.
(*a*) उद्भूतं Skm.
(*b*) तत् सूतिः Skm, SH ; परिलस° [कि° ल°] SH ; तनुवस° [कि° ल°] Skm.
(*c*) पुरस्तदपि किं स्था° SH ; अपि [इदं] Skm ; न [किं] Skm ; क्षमं [पुरो] SH.
(*d*) °धिमग्न° Skm, SH.

Śārdūlavikrīḍita metre.

Can it be that this is a pair of sportive lotuses of Cupid ? How does it produce a pair of *cakravāka*-geese on one side from the stalk of the shining line of hair ? This pair is unable to remain in front of the face of the moon. Ah ! I understand : It is a pair of the frontal globes of the elephant of youth submerged in the waters of loveliness. (A. A. R.).

6841

उद्भिन्नयौवनमनोहररूपशोभा-
संभाविताभिनवभोगमनोभवानाम् ।
एणीदृशां त्वदुपदेशविवर्जितानां
मातर्भवन्ति नहि नाम समीहितार्थाः ॥

(आ) Sam 4. 12.

(आ) GVS 694.

Vasantatilakā metre.

Oh ! mother, there are women with gazelle's eyes who dazzle all men by the magic brightness of their beauty and the flower of their youth, leading them to expect a love productive each day novel joys ; but even such cannot win to the goal of their desires without your teaching.[1] (E. Powys Mathers's translation).

1. Words of Kalāvatī [a prostitute] to the bawd.

6842*

उद्भिन्नसात्त्विकविकारपरिप्लवानि
　　सद्यस्तिरस्कृतमनोभववेदनानि　।
तन्वि त्वदङ्गपरिरम्भसुखामृतानि
　　प्रादुर्भवन्तु पुनरागतजीवितानि ।।

(आ) Skm (Skm [B] 1096, Skm [POS] 2. 125. 1).

Vasantatilakā metre.

Oh ! slender one, may the ambrosial pleasures resulting from embracing your person be mine [present themselves to me] again, reviving in me the flood of tender sensations, removing all at once my pangs of love and (thus) restoring to me my life[1]. (S. Bhaskaran Nair's translation).

1. These are the words of a lover reunited with his beloved after a long separation.

6843*

उद्भिन्नस्तनकुड्मलद्वयमुरः किंचित् कपोलस्थलीं
　　लिम्पत्येव मधूककान्तिरधरः संमुग्धलक्ष्मीमयः ।
प्रत्यासीदति यौवने मृगदृशः किं चान्यदाविर्भवल्-
　　लावण्यामृतपङ्कलेपलडहच्छायं　वपुर्वर्तते　।।

(आ) SkV 342.

Śārdūlavikrīḍita metre.

Her breasts have blossomed ; / upon her cheeks comes something like the luster of *madhūka*-flowers, / while beauty half-awakened lies upon her lip. / Womanhood approaches, and her body, taking shape, / is tinted with a sirup of ambrosial loveliness. (D. H. H. Ingalls's translation).

6844*

उद्भिन्नस्तबकावतंससुभगाः प्रेङ्खन्मरुन्नर्तिताः
　　पुष्पोद्गीर्णपरागपांशुललसत्पत्रप्रकाण्डत्विषः　।
गम्भीरक्रमपञ्चमोन्मदपिकध्वानोच्छलद्गीतयः
　　प्रत्युज्जीवितमन्मथोत्सव इव क्रीडन्त्यमू भूरुहः ।।

(आ) SkV 168, Kav 70.

(*b*) °त्पत्त्र° Kav.

(*c*) °कस्थानो° (°कथा°) [°कध्वानो°] Kav.

(*d*) °न्त्यमी Kav.

Śārdūlavikrīḍita metre.

With ornaments of opening buds / dancing in the swaying wind, / their elaborate leaf painting / resplendent with a rouge of pollen ; / accompanied by the cuckoo's song / set in amorous mode with falling tone ; / the trees appear to celebrate / the holiday of Love's revival. (D. H. H. Ingalls's translation).

6845*

उद्भिन्ना कलकण्ठकण्ठकुहरात् कर्णामृतस्यन्दिनी
　　हृद्या यद्यपि मार्दवैकवसतिः सा काकलीहुंकृतिः ।
अन्यस्तन्वि तथापि ते त्रिणयनप्लुष्टस्य जीवार्पणः
　　पञ्चेषोरुचितप्रपञ्चितरसः पाकाञ्चितः पञ्चमः ।।

(अ) Rājendrakarṇapūra of Śambhu-kavi (KM I) 73.

(आ) JS 268. 2 (a. Loṣṭasarvajña), Anymuk 107.

(*b*) युक्ता [हृ°] Rāje°.

(*c*) पशुपतिप्लु° Rāje°, Anymuk ; °र्पणे Rāje°, Anymuk.

(*d*) °रुचित: प्र° Rāje°, Anymuk.

Śārdūlavikrīḍita metre.

Though the sweet note, soft and gentle, produced from the throat of the cuckoo oozes nectar to the ears, oh ! slim one, different (and more pleasing) is the *pañcama* musical note of yours that has attained perfection and develops the sentiment of love which once again animates the love-god burnt by the three-eyed Śiva. (A. A. R.).

उद्भूतं किमिदं मनोभवनृप° see No. 6840.

6846

उद्भूतपांसुपटला° see No. 6825 A.

6847*

उद्भेदं प्रतिपद्य पक्वबदरीभावं समेत्य क्रमात्
पुंनागाकृतिमाप्य पूगपदवीमारुह्य बिल्वश्रियम् ।
लब्ध्वा तालफलोपमां च ललितामासाद्य भूयोऽधुना
चञ्चत्काञ्चनकुम्भजृम्भणमिभावस्याः स्तनौ बिभ्रतः॥

(आ) SR 266. 296, SSB 85. 52.

(*d*) °भावस्या: SSB (printer's error) ; बिभ्रती SSB.

Śārdūlavikrīḍita metre.

Having (at first) reached the stage of ripe *badarī*-fruit, gradually obtaining the shape of that of the *puṁnāga*, and the beauty of ripe *bilva*-fruit, and getting into the size similar to that of charming palmyra fruit, these breasts of hers now bear the full development of a pair of pots of gold attached to her person. (A. A. R.).

6848*

उद्भ्रान्तभेककुलकीर्णजले तडागे
कोऽप्यस्ति नाम यदि नान्यगतिर्बकोटः ।
उत्फुल्लपद्मसुरभीणि सरांसि हित्वा
न स्थातुमर्हति भवानिह राजहंस ॥

(आ) Skm (Skm [B] 1976, Skm [POS] 4. 68. 1) (a. Śaṁkara).

(*b*) विकोट: [ब°] Skm (POS).

Vasantatilakā metre.

In this puddle whose water is the sporting ground of frogs, let a crane remain as he may have no other alternative; leaving fine lakes, fragrant with blossoming lotuses, it is hardly fair that you should remain here, oh ! royal swan. (A. A. R.).

6849*

उद्यच्छता धुरमकापुरुषानुरूपां
गन्तव्यमाजिनिधनेन पितुः पथा वा ।
आच्छिद्य वा स्वजननीजनलोचनेभ्यो
नेयो मया रिपुवधूनयनानि बाष्पः ॥

(अ) Mudr 4. 6.

(आ) Alm 111.

(*a*) उद्गच्छता Mudr (var.).

(*b*) °माजिविहितेन (°निहतेन) Mudr (var.).

Vasantatilakā metre.

I[1] must go the way of my father, shouldering the yoke worthy of the valiant and dying in battle, or by snatching the tears from the eyes of my mothers, carry them to the eyes of the enemy's wives. (R. S. Walimbe's translation).

1. Malayaketu.

6850

उद्यज्ज्वालावलीभिर्वरमिह भुवनप्लोषके हव्यवाहे
रङ्गद्वीचौ प्रविष्टं जलनिधिपयसि ग्राहनक्राकुले वा ।
संग्रामे वारिरौद्रे विविधशरहतानेकयोधप्रधाने
नो नारीसौख्यमध्ये भवशतजनितानन्तदुःखप्रवीणे ॥

(अ) AS 118.

(*b*) °नक्राद्रु(?) वेला AS (MS).
(*c*) °योधा° AS (KM).

Sragdharā metre.

It is far better to remain in the midst of a fire that consumes the world with its mass of rising flames, or enter into the waters of an ocean with dancing waves and crowded with sharks and crocodiles, or remain in the midst of a battlefield, full of furious enemies where heroic soldiers are killed with various kinds of arrows, than to remain in the midst of pleasures of worldly life with women, which is so painful by the endless miseries of hundreds of troubles. (A. A. R.).

6851*

उद्यञ्छशी तरुणभास्करकान्तिचौरः
स्पर्शेन शीतकरलालितया प्रदोषे ।
ज्ञातोऽर्धसुप्तनलिनीप्रियया सलज्जः
पाण्डुत्वमाप रभसादिव मन्मथार्तः ॥

(आ) VS 1971 (a. Pracaṇḍa-mādhava), SuMañ 115.
(*d*) रसभादिव SuMañ.

Vasantatilakā metre.

The rising moon, robbing the splendour of the morning sun, being recognized by his beloved (night-)lotus who was half asleep by the touch of his cool *kara* [hand *or* : rays], became overcome with shyness and went pale all on a sudden, affected as he was by the emotion of love. (A. A. R.).

6852

उद्यतं शस्त्रमालोक्य विषादं याति विह्वलः ।
जीवनं प्रति संत्रस्तो नास्ति मृत्युसमं भयम् ॥

(आ) IS 1242, Subh 178.
(*b*) विषादयति Subh.
(*c*) जीवकं पति Subh.

One who sees weapons raised (over his head) is perplexed and in despair, since he trembles over his life ; no fear is equal to the fear of death.

6853*

उद्यतमेकहस्तचरणं द्वितीयकररेचितं सुविनतं
वंशमृदङ्गवाद्यमधुरं विचित्रकरणान्वितं बहुविधम् ।
मद्रकमेतदद्य सुभगैर् विदग्धगतिचेष्टितैः सुललितैर्
नृत्यसि विभ्रमाकुलपदं विविक्तरसभावितं शशिमुखि ॥

(आ) Nāṭyaśāstra 16. 102.
(*b*) °दङ्ग वाद्य° Nāt°.
(*c*) °चेष्टितैः Nāṭ° (printer's error).

Madraka metre.

Oh ! fair lady, you are dancing today in accompaniment of sweet sounds of flutes and drums the *madraka*-dance with one of your hands raised up and another bent, and your feet are restless in a hurry. And you are making happy, clever and graceful movements in pursuance of many and various *karaṇa-s*, and this dance is imbued with a distinct sentiment[1]. (M. Ghosh's translation).

1. *rasa*. Quoted in Nāṭyaśāstra as an example of the *Madraka* metre.

6854

उद्यतस्य परं हन्तुं स्तब्धस्य विवरैषिणः ।
पतनं जायतेऽवश्यं कृच्छ्रेण पुनरुन्नतिः ॥

(आ) Sar 1. 65 (p. 44), Amd 160. 412, KāP 249. 11-12.
(*c*) पथशु [प°] KāP ; पातो [ऽव°] KāP.
(*d*) न तथा [कृ°] KāP.

When a person is attempting to kill an enemy, if he procrastinates with a view to finding a loophole, his fall is certain ; and he can rise once again only with difficulty. (A. A. R.).

6855

उद्यतस्य हि कामस्य प्रतिवादो न शस्यते ।
अपि निर्मुक्तसङ्गस्य कामरक्तस्य किं पुनः ॥

(अ) BhPn 3. 22. 12. Cf. No. 7145.
(आ) IS 1243.

When the need for the fulfilment of love has risen high, it is not advisable to check it even in one who is free from attachments ; how much more so in one who is full of passion ? (A. A. R.).

उद्यतामाहृतां see No. 5729.

6856

उद्यतासिर्नृपो यत्र तत्रैव धनरक्षणम् ।
कण्टकाकुलशाखायां लग्नं गृह्णाति नो फलम् ॥

(आ) Nīsam 2. 19.

Where the king has his sword ever raised (to punish wrong-doers), there alone there is protection of the wealth [property] of the people ; when a branch of a tree is surrounded by *kaṇṭaka-s* [thorns *or* : bad characters] people cannot get the fruit which is clinging to it. (A. A. R.).

6857

उद्यतेत यथाशक्ति न प्रसज्येत जातुचित् ।
साध्यानां सिद्ध्यसिद्धी यन् नियत्या नियते कृते ॥

(आ) SSB 374. 21 (a. Saṅgrahītṛ).

One should exert oneself in activities as one's strength permits and not be excessively attached to the results at any time ; for, of things to be accomplished, success or failure is under the control of destiny. (A A. R.).

6858

उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।
सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥

(अ) H (HJ 3. 16, HS 3. 15, HM 3. 15, HK 3. 15, HP 3. 15, HN 3. 15, HH 75. 21-22, HC 100. 4-5). Cf. Nos. 6830 and 6831.
(आ) SR 144. 70 (a. H), SSB 463. 2, IS 1244.
(*c*) ते यथार्थस्य वक्तारोऽप्य् HP, HS (but in some texts as above).
(*d*) अवध्या हि भवादृशाम् HP, HS (but in some texts as above).

Even after the weapons of war have been uplifted, an envoy speaks not otherwise (than his errand) ; for in virtue of (his) sacred character, he (is) always a speaker of the plain truth. (F. Johnson's translation).

उद्यतेष्वपि शस्त्रेषु बन्धु° see No. 6830.

6859

उद्यतेष्वपि शस्त्रेषु यथोक्तं शासनं वदेत् ।
रागापरागौ जानीयाद् दृष्टिवक्त्रविचेष्टितैः ॥

(अ) KN (KN [ĀnSS] 13. 8, KN [TSS] 13. 8, KN [BI] 12. 8). Cf. No. 6858.
(*d*) प्रकृतीनां च भर्तरि KN (BI).

He[1] should deliver the orders of his master, word per word, even if weapons be raised (to smite him down). He should also apprise himself of the loyalty or disloyalty of the enemy's subjects (by watching their movements of the face and hands etc.). (M. N. Dutt's translation).

1. The ambassador.

6860*

उद्यत्करकरवालः
शकतिमिरध्वंसने महानिपुणः ।
कल्किहरिर्वः पायाद्
अपायतः कलिनिशान्तोत्थः ॥

(आ) ŚP 132 (a. Śārṅgadhara), SR 27. 210 (a. ŚP), SSB 44. 1 (a. Śārṅgadhara),

RJ 105 (a. Śārṅgadhara), Regnaud II 25 (a. Śārṅgadhara).

Āryā metre.

Raising the sword in his hand and very efficient in destroying the darkness of the (present) epoch, may the Lord Viṣṇu in his incarnation as Kalki, who rises as the tranquillizer of the Iron age, protect you all from dangers ! (A. A. R.).

6861*

उद्यत्ताराधिनाथद्युतिहृतिपटवः सान्द्रसिन्दूरशोणाः
श्रीमद्वेतण्डतुण्डप्रतिभटवटवः पद्मरागातिरागाः ।
दूरादानम्रकम्रच्छविरविकिरणश्रेणिकिर्मीरितान्ता
गुञ्जापुञ्जानुरागद्विगुणितमहसः पान्तु कृष्णाङ्घ्रि-
भासः ॥

(आ) PV 2 (Veṇīdatta).

(*d*) °गुणित म° PV (printer's error).

Sragdharā metre.

Efficient in excelling the brilliance of the rising moon, red like a thick mass of *sindūra* [red lead-powder], rivalling in colour the mouth of a lordly elephant, and having greater redness than excellent rubies, and variegated by the mass of rays of the sun which is lovely to look at as it comes far down in the sky, and having double the lustre of a cluster of *guñjā*-seeds, may the brilliance of the toes of Śrī-Kṛṣṇa protect us all ! (A. A. R.).

6862*

उद्यत्तारुण्यवारुण्यतिशयितमदोच्छ्वासचारुण्यतीव
प्रोदञ्चत्पञ्चबाणप्रचुररुचिरदृक्चञ्चरीकप्रपञ्चे ।
मन्दश्रीश्चन्द्रमास्ते सति सुतनु मुखे प्रोच्छ्वसत्तन्द्रमास्ते
हीनं शोभाभिरम्भोरुहमपि रजनौ नैति रम्भोरु हासम् ॥

(अ) Kṛkā 97.

Sragdharā metre.

When your face is present, oh ! charming lady, that is pleasing by its pride of possession of youth, and far superior to the intoxication brought on by wine, possessing a swarm of bees in the form of your glances, that dart love in all its charming glory, the moon loses its beauty and remains dull ; and the lotuses too, devoid of charm (in comparison) do not blossom forth at night, oh ! banana-thighed one. (A. A. R.).

6863*

उद्यत्सौरभगर्भनिर्भरमिलद्बालाङ्कुरश्रीभृतो
माकन्दानवलोक्य यः प्रतिदिशं सानन्दमुत्कूजितः ।
तानेवाद्य फलाशया परिरटल्लुण्ठाककाकावली-
वाचालानुपलभ्य कोकिलयुवा जातः स वाचंयमः ॥

(आ) Skm (Skm [B] 1983, Skm [POS] 4. 69. 3) (a. Hari).

(*b*) यत् [यः] Skm (var.); कूजितम् Skm(var.).

(*c*) परिरटल्लुराठा° Skm ( POS ) (*contra metrum*).

Śārdūlavikrīḍita metre.

On seeing in all directions the mango trees that possess the beauty of tender sprouts full of rising fragrance in them, that young cuckoo who used to coo in all joy, that same one now is tongue-tied on hearing the thieving noisy flocks of crows that wander about with the hope of getting their fruit. (A. A. R.).

6864*

उद्यद्गन्धप्रबन्धां परमसुखरसां कोकिलालापजल्पां
पुष्पस्त्रक्सौकुमार्यां कुसुमशरवधूं रूपतो निर्जयन्तीम् ।
सौख्यं सर्वेन्द्रियाणामभिमतमभितः कुर्वतीं मानसेष्टां
सत्सौभाग्याल्लभन्ते कृतसुकृतवशाः कामिनीं मर्त्यमुख्याः ॥

(अ) AS 103 (interpolated).

(*a*) °प्रबंधाः (°वं°) AS (var.); °प्रबंधा AS (var.);

°रसः AS (var.) ; रसाः AS (var.); °जल्पाः AS (var.) ; °जल्पा AS (var.).

(*b*) °कुमार्याः AS (var.) ; °र्जयंती: (°र्ज्ज°) AS (var.) ; °र्जयंती AS (var.).

(*c*) कुर्व्वतीर्मा° AS (var.) ; कुर्बती AS (var.) ; मानश्रेष्टाः AS (var.); मानशेष्टं AS (KM).

(*d*) °भाग्यान् AS (var.) ; °ग्या AS (KM) ; °लभंती AS (var.) ; कामिनी AS (var.) ; °नीर्म° AS (var.) ; °मुख्याम् (°ख्या) AS (KM).

Sragdharā metre.

That loving damsel, full of sweet perfume [fragrance], captivating for a life of love and happiness, with a voice sweet like that of a cuckoo, delicate and soft like a garland of flowers, vanquishing by her beauty the bride of Cupid [the flower-arrowed god], who gives happiness to all the senses in abundance and who is pleasing to the mind—such a fine damsel, only those fortunate men who have done good deeds in previous births get, out of their good fortune. (A. A. R.).

6865

उद्यद्दुःसहवित्ततानवतया बद्धावधाने मनस्य्
उन्मार्गभ्रमणेऽवशस्य रभसाच्छ्वभ्रे परिभ्राम्यतः ।
अन्योऽपाहितकोशपृष्ठलुठनात् संदर्शिताङ्गक्षतेर्
जन्तोर्हन्त तनोति दुर्गतिशमं रम्यानुलोम्यो विधिः ॥

(अ) RT (RT [VVRI] 8. 3000, RT [S] 8. 3000).

Śārdūlavikrīḍita metre.

If fate is kindly inclined, it makes a person whose mind is absorbed by the thought of his growing wretched poverty, lose his way, heplessly fall suddenly over a precipice and drop upon a treasure stored away by somebody else. Thus look, fate removes from him his poverty (in return) for a broken limb. (M. A. Stein's translation).

6866*

उद्यद्बर्हिषि दर्दुरारवपुषि प्रक्षीणपान्थायुषि
श्च्योतद्विप्रुषि चन्द्ररुङ्मुषि सखे हंसद्विषि प्रावृषि ।
मा मुञ्चोच्चकुचाग्रसन्ततपतद्बाष्पाकुलां बालिकां
काले कालकरालनीलजलदव्यालुप्तभास्वत्त्विषि ॥

(आ) JS 225. 40 (a. Bhaṭṭa-Bāṇa), ŚP 3397 (a. Bāṇa-bhaṭṭa), AP 51, RJ 923 (a. Bāṇa), Pad 48. 12 (a. Bāṇa), SR 330. 3 (a. ŚP), SSB 196. 3 (a. Bāṇa-bhaṭṭa) Sar 2. 215 (p. 248), Amd 211. 557.

(*a*) °र्हिषि Amd (var.) ; °स्थजुषि Amd (var.).

(*b*) च्योत° Pad, SSB ; °रुग्मुषि (°मुखि) Amd.

(*c*) मा मा मुञ्च कु° Pad ; कुचान्तस° Amd, SR, SSB ; °तगलद् Amd, SR, SSB ; °बाकुकु° Amd (var.) (*contra metrum*).

Śārdūlavikrīḍita metre.

In the rainy season, when the peacocks are hilarious, the frogs joyous with their croaks, painful to the lives of travellers, full of dripping rain, robbing the brilliance of the moon, and hateful to the swans, oh ! friend, do not go away from your young sweetheart, whose high bosom will be wet with the fall of incessant tears in her worry, at the time when the lustre of the sun is robbed by dark clouds frightful like the god of death. (A. A. R.).

6867

उद्यद्बालाङ्कुरश्रीर्दिशि दिशि दशनैरेभिराशागजानां
रोहन्मूला सुगौरैरुरगपतिफणैरत्र पातालकुक्षौ ।
अस्मिन्नाकाशदेशे विकसितकुसुमा राशिभिस्तारकाणां
नाथ त्वत्कीर्तिवल्ली फलति फलमिदं बिम्बमिन्दोः सुधार्द्रम् ॥

(आ) ŚP 1235, SSS 67, SR 138. 76 (a. ŚP), SSB 451. 78.

(*b*) मूलांशुगौरैस्तुर° SSS.

(*c*) विकशित° SSS.

(*d*) सुधार्द्रा SSS ; सुधान्धिम् SR, SSB.

Sragdharā metre.

Having the beauty of growing tender sprouts in all quarters appearing like the teeth of the elephants of the quarters, with its firm roots in the interior of the nether regions, by the extremely white hoods of the serpent lord Śeṣa, it has blossomed forth into flowers in the region of the sky in the form of a group of stars; my lord, the creeper of your fame bears fruit (too), and the fruit is the disc of the moon wet [juicy] with nectar. (A. A. R.).

6868*

उद्यद्विद्रुमकान्तिभिः किसलयैस्ताम्रां त्विषं बिभ्रतो
भृङ्गालीविरुतैः कलैरविशदव्याहारलीलाभृतः ।
घूर्णन्तो मलयानिलाहतिचलैः शाखासमूहैर्मुहुर्
भ्रान्तिं प्राप्य मधुप्रसङ्गमधुना मत्ता इवामी द्रुमाः ॥

(अ) Ratnāvalī 1. 17.

(आ) ŚP 3790 (a. Śrī-Harṣa), RJ 1194 (a. Śrī-Harṣa), SSSN 210. 8 (a. [?] SR), SR 333. 93 (a. Ratnāv°), SSB 200. 98 (a. Śrī-Harṣa), SRK 142. 2 (a. Pañcā-yudha-prapañca-bhāṇa), IS 7766.

(*c*) भ्राम्यन्तो [घू°] SSSN, SR, SSB; °सहस्रैर्मुहुर् SR, SSB.

(*d*) भ्रांतिं ŚP; भान्ति SR, SSB; मधुप्रसङ्ग-जनितां ŚP.

Śārdūlavikrīḍita metre.

On account of the delicate foliage lovely as rising coral trees, bearish a reddish lustre, possessing the semblance of indistinct speech because of the melodious humming of the rows of large bees, and shaking with their boughs moving at the strokes of the Malaya wind, these trees, giddy, seem to be intoxicated with the spring wine. (Bak Kum Bae's translation).

6869*

उद्यद्विलोचनहुताशतडिद्विकाश-
व्यासंगिनी सुरधुनीपयसा सगर्भा ।
भ्राजत्कलानिधिबलाकविशोभमाना
पायाज्जटाघनघटा वृषभध्वजस्य ॥

(आ) SH 100.

Vasantatilakā metre.

Closely associated with a flash of lightning in the form of the rising flame from his (third) eye, and having water in the interrior in the form of divine Gaṅgā, shining with cranes in the guise of the resplendent crescent moon, may the clouds in the form of the matted hair of the bull-bannered god [Śiva] protect you all! (A. A. R.).

6870*

उद्यद्विवेकतपन- प्रफुल्ले हृदयाम्बुजे ।
विशते भगवद्भक्तिर् अरविन्द इवेन्दिरा ॥

(आ) Pad 88. 35 (a. Lakṣmaṇa).

(*c*) अत्रात्मनेपदं चिन्त्यम् Pad (ed. com. in fn. for विशते).

When the lotus flower of the heart has blossomed forth by the influence of the rising sun of discrimination, devotion to the Lord enters the heart, as the goddess of beauty [Lakṣmī] enters the lotus. (A. A. R.).

6871*

उद्यन्तु नाम सुबहूनि महामहांसि
चन्द्रोऽप्यलं भुवनमण्डलमण्डनाय ।
सूर्यादृते न तदुदेति न चास्तमेति
येनोदितेन दिनमस्तमितेन रात्रिः ॥

(आ) SkV 1202, Skm (Skm [B] 1656, Skm

[POS] 4. 4. 1) (a. Ānandavardhana), VS 558 (a. Ānandavardhana), ŚP 741, AB 364, Prasanna 203*a*, SR 209. 9 (a. ŚP), SSB 585. 11, Any 6. 49, Sb 37*a*, IS 1245.

(इ) ShD (T) 141, VŚ (T) 14.

(*a*) किं नैव सन्ति [उ° ना°] Skm ; उद्यन्त्यमूनि [उ° ना°] VS ; उद्यन्त्वमूनि ŚP, SR, SSB, Any.

(*d*) तमिते च Any.

Vasantatilakā metre.

Many are the lights of heaven which rise / and the moon itself is fair enough to beautify the world ; / but except the sun there neither rises, no, nor sets / a light whose rising gives us day, whose setting, night. (D. H. H. Ingalls's translation).

6872

उद्यन्तु शतमादित्या उद्यन्तु शतमिन्दवः ।
न विना विदुषां वाक्यैर् नश्यत्याभ्यन्तरं तमः ॥

(अ) Sabhā 3.

Let a hundred suns rise (in the sky), let, likewise, rise a hundred moons ; without the aid of the words of wise men the internal darkness [ignorance] never perishes. (A. A. R.).

उद्यन्त्यमूनि सुबहूनि see No. 6871.

उद्यन्त्वमूनि सुबहूनि see No. 6871.

6873*

उद्यन्नादं धन्विभिर्निष्ठुराणि
स्थूलान्युच्चैर्मण्डलत्वं दधन्ति ।
आस्फाल्यन्ते कार्मुकाणि स्म कामं
हस्त्यारोहैः कुञ्जराणां शिरांसि ॥

(अ) Śiś 18. 9.

(आ) Alm 112, SR 129. 56, SSB 439. 56 (a. Māgha).

Śālinī metre.

The bows that were harsh, stout and and curved in shape were twanged with a deafening noise by the bowmen ; the heads of elephants too, of a similar kind, were slapped by the mahouts (to encourage them). (A. A. R.).

6874

उद्यन्नित्यं त्वरितस्
तमोऽपगमयति करैः समाकृष्य ।
महितस् तदसि स्थाने
मित्र पुमांस्त्वं परे क्लीबाः ॥

(आ) SSB 585. 6 (a. Saṅgrahītṛ).

Āryā metre.

Rising (early) everyday you quickly dispel darkness by dragging it with your rays [hands] ; hence it is but proper that you are esteemed; oh ! Sun [Mitra] you are manly [masculine in gender] ; the others [*mitrāṇi*] are but eunuchs [neuter in gender]. (A. A. R.).

6875*

उद्यन्नेव जगद्विसृत्वरघनध्वान्तौघमध्वंसयः
पादन्यासमशेषभूधरशिरः पीठीतटेषु न्यधाः ।
धिक्कृत्येन्दुमपि श्रियं व्यतनुथाः पद्माप्तपद्मोत्करे
जीवेद् वासरमेव वा त्वमिव यस्तज्जीवनं जीवनम् ॥

(अ) Kavik 1. 39.

(*a*) जगद्विकस्वरं Kavik (var.).

Śārdūlavikrīḍita metre.

Even rising, you[1] dispelled the massive darkness / that had spread in the universe far and wide ; / on mountain crests you planted firm / your shining feet of rays. / Setting at naught the moon's influence, / you brought beauty to the lotus-beds / dearly loved by the Goddess of Beauty ! / A life like yours is a worthy life, / be it ever as fleeting as a single day ! (K. Krishnamoorthy's translation).

1. The sun.

6876

उद्यन्महानिलवशोत्थविचित्रवीचि-
विक्षिप्तनक्रमकराविनितान्तभीतिम् ।
अम्भोधिमध्यमुपयाति विवृद्धवेलं
लोभाकुलो मरणदोषममन्यमानः ॥

(अ) AS 76.

(c) अम्भोधिम° AS (KM) (printer's error).

Vasantatilakā metre.

A person overcome by greed, not minding the fear of death gets into the middle of the ocean which has huge rising waves and which is highly frightful by the presence of sharks and crocodiles that are thrown up by different kinds of waves which arise by strong gales that blow over it. (A. A. R.).

6877*

उद्यन्महीपालमरीचिमाली-
शिलीमुखश्रेणिकरावलीभिः ।
उदारभूदारवनान्धकार-
संभारमुच्छिन्नतरं चकार ॥

(आ) Pad 117. 79 (a. Gadādhara).

Upajāti metre (Indravajrā and Upendravajrā).

With the mass of rays in the form of arrows rising from the sun in the form of the king, he completely destroyed all the activities of darkness in the form of mighty hogs[1]. (A. A. R.).

1. *or:* rival kings.

6878

उद्यमं कुरुते जन्तुर् दैवं सर्वत्र कारणम् ।
समुद्रमन्थनाल्लेभे हरिर्लक्ष्मीं हरो विषम् ॥

(अ) Cr 1268 (CNP II 244, CM 26). (Variant of No. 6879).

(b) देवः सत्र का° CNP II.

(c) लोभं CNP II.

(Human) beings endeavour, but Fate regulates everything; from the churning of the ocean Viṣṇu obtained Lakṣmī and Śiva poison.

6879

उद्यमं कुर्वतां पुंसां फलं भाग्यानुसारतः ।
समुद्रमन्थनाल्लेभे हरिर्लक्ष्मीं हरो विषम् ।

(अ) Cr 1269 (CnT II 19. 9 CnT III 52. 4), KR 8. 201. 4, PM 1. 183. (Variant of No. 6878).

(आ) SuM 1* (after 8. 16).

(b) भाग्यं सर्वत्र कारणम् KR.

(c) °मथना° KR.

Men endevour, but destiny shapes the fruit (of their endeavour); from the churning of the ocean Viṣṇu obtained Lakṣmī and Śiva poison.

6880

उद्यमं कुर्वतां पुंसां फलं मार्जारकर्मवत् ।
जन्मप्रभृति गौर्नास्ति पयः पिबति नित्यशः ॥

(अ) BhŚ 429 (doubtful). Cf. No. 6869.

(आ) JSu 70, SR 82.1, SSB 358. 3, SSV 331, JSub f. 303*a*, SRS 1.1.19, Sama 2 उ 1, SRK 74. 1 (a. Sphuṭaśloka), SRM 1. 1. 53.

(*a*) उद्योगः खलु कर्तव्यः SR, SSB, SRS, Sama, SRK, SRM.

(*b*) मार्जारवद्भवेत् SR, SSB, SRS, Sama, SRK, SRM.

By persons who do energetic action results are achieved as in the case of a cat; it never maintains a cow ever since birth, but drinks milk every day. (A. A. R.).

6881

उद्यमः कलहः कण्डूर् द्यूतमद्यपरस्त्रियः ।
निद्रा मैथुनमालस्यं सेवनात् तु विवर्धते ॥

(अ) Cr 176 (CS III 59, CNN 9, CNPh 147).

(आ) SH 704, SSNL 126, SR 156. 139, SSB 484. 142, SuB 8. 2, SRK 226. 65 (a. Prasaṅga-ratnāvalī), Sama 2 आ 7 and 29, VP 9. 72, SRM 2. 2. 315, IS 1246 and 7768, Subh 33.

(*a*) उद्वेगं (°गः) कलहं (°हः) कण्डुं (°ण्डूर) CS (var.), VP, SH ; उद्यमं कलहं कण्डू Subh ; उद्वेगः (°द्वेग, °ग) CS (var.) ; उद्वं CS (var.); उद्योगः CNPh, SuB, SR, SSB, SRK, Sama 7, SRM ; कलाहकारी CNN ; कलह CS (var.) ; कण्डु (°ण्डू CNPh) CS (var.), CNPh.

(*b*) द्यूतं पानं परस्ति(?स्त्रि)यः CNN ; द्युतनद्यपरः स्त्रियः CS (var.) ; द्यूतमध्ये परस्त्रिय CS (var.) ; द्यूतं मद्यं परस्त्रियः CS (var.), CNPh, SuB, SH, SR, SSB, SRK, Sama, SSNL, SRM; द्युतमद्य° CS (var.); द्यूतमद्यं CS (var.) ; °परस्त्रिय (°पस्त्रियं scribe's error) CS (var.).

(*c*) आहारो (°रं Subh) मैथुनं निद्रा SuB, SH, SSNL, SR, SSB, SRK, Sama, SRM, Subh; व्यवाय आहारः [मै°] CNN; आलस्य CS (var.), CNPh.

(*d*) सेव्यमानं तु वर्धयेत् (विव° Sama 29; °ते SH) SuB, SH, SSNL, Sama 29; सेवते तहि (?हि) वर्धते CS (var.) ; सेवनाते हि वार्द्धिता CS (var.); स्येवते हि च वर्द्धनम् CS (var.); शेवते हीतवोंधयः CS (var.) ; सेवनान्ते CS; सेव्यमाना (°व्यामान CNPh) CNPh, Subh.

The more one indulges in industry, quarrelling, scratching (where it itches), in game of chance, in drinking spiritious liquors, in wives of others, in eating, in sexual enjoyment and sleeping, the more their desire increases.

6882

उद्यमः साहसं धैर्यं बलं बुद्धिः पराक्रमः ।
षडेते यस्य तिष्ठन्ति तस्य देवोऽपि शङ्कितः ॥

(अ) Cr 177 (CS II 3, CvP V 8. 12, CvLd 8. 12, CNP I 96, CNP II 57, CNI I 52, CNG 61, CNT IV 99, CNM 96, CNMN 71), VC (VCsr 3. 2, VCmr 3. 11, VCjr 3. 2), Vet 5. 6. Cf. No. 6905.

(आ) SH 1294, SPR 1363. 1 (a. Dharma-prakāśa 209), SR 82. 2 (a. Vikr), SSB 358. 4, SRK 74. 3 (a. Sphuṭaśloka), SRS 1. 2. 43, SRM 1. 3. 119, NT 41, TP 387, SSap 679, IS 1247.

(इ) ShD (T) 96.

(*a*) उद्यमं (°म° ; °मे Vet [var.]) CS (var.), VCsr (var.), VCjr (var.), Vet (var.), SR (but 3rd ed. as above), SSB; उत्तम° CS (var.) ; उत्साहः IS ; साहस° CS (var.); धैर्यं CS (var.); चोद्यमं [धै°] VCsr (var.).

(*b*) बुद्धिशक्तिपराक्रमाः (°मं ; °मः Vet [var.] ; °तथा) VCsr (var.), Vet (var.) ; शक्तिर्बुद्धिः VCsr (var.) ; बुद्धिः शक्तिः (°क्ति) [ब° बु°] VCsr (var.), Vet (var.), SR, SSB, SSap, SRS, SRK ; बलबुद्धिः (व°) CS (var.) ; शक्तिः [ब°] IS ; बुद्धिपराक्रमः CNI I, VCjr (var.) ; बुद्धं VCjr (var.) ; बुद्धिपराक्रमं (°म ; °मा) CS (var.) ; परक्रमं CNI I, VCjr (var.), Vet (var.).

(*c*) एतानि यत्र वर्तन्ते SRS ; खराडते [ष°] CS (var.) ; षडैते Vet (var.) ; यत्र SH, SR, SSB, SSap, SRK ; विद्यन्ते (°ते) [ति°] CS (var.), VCsr (var.), VCjr (var.), Vet (var.), CvP IV, SPR; वर्तन्ते [°ति] SR, SSB, SRK, SSap, SRM.

(*d*) तत्र देवः सहायकृत् (प्रसीदति SRS) SR, SSB, SSap, SRS, SRM, SRK ; तत्र देवोऽपि तिष्टति IS ; तं देवोऽपि हि शङ्कितः Vet (var.) ; तस्माद् CvP IV, CNP I, CNP II, CNI I, CNG, VCmr, VCjr (var.), Vet (but *abc* as above) ; तत्र Vet (var.) ; दैवं करोति किम् SH ; दैवोऽपि

VCjr (var.), Vet (var.); दैवं VCjr (var.), Vet (var.); हि [ऽपि] Vet (var.); शङ्कते CS (var.), CNI I, VCsr, VCmr, VCjr (var.), Vet, SPR; शङ्कितो (°ति) Vet (var.); शक्तित CS (var.); सप्तम: VCjr (var.); तिष्टति: [श°] IS.

Who so is possessed of the six qualities of energy, courage and patience with strength of his body and mind, and valour, is verily an object of fear even to the gods. (B. C. Dutt's translation).

6883

उद्यमस्य प्रसादेन दृश्यन्ते विविधा: कला: ।
कातरा एव जल्पन्ति यद् भाव्यं तद् भविष्यति ।।

(अ) Cr 178 (CL 'H', CM 27, CnT II 19. 11, CnT III 52. 6). (Cf. Pts 2. 132 and PM 1. 182 *cd*). Cf. Nos. 6886, 6887, 6888, 6890 and 6911.

(आ) VP 1. 4.

(*ab*) उद्यमेन विना राजन्न सिध्यन्ति मनोरथा: P, CnT II, CnT III.

(*c*) कतरा CL (var.); इति [ए°] P.

Thanks to endeavours nice things happen. Only the timid ones say: that what has to happen will happen.

6884**

उद्यमाख्यानमपरं प्रकीर्णाख्यानकं तथा ।
समस्याख्यानमपरं प्रहेल्यादिप्रशंसनम् ।।

(आ) ŚP 20.

(*c*) °नपमरं ŚP (printer's error).

(This book) deals with those who do energetic action, as also of matters of a miscellaneous character; another topic is about the completing of half-composed verses, and there is also the praise of the solving of riddles. (A. A. R.).

उद्यमाल्लभते लक्ष्मीं see No. 6888.

6885

उद्यमी लभते सिद्धिम् अयोग्योऽपि सुनिश्चितम् ।
अनूरुर्गगनस्यान्तं प्रयात्येव दिने दिने ।।

(आ) SSB 358. 1. (Variant of No. 6885 A).

A man of energetic action attains success assuredly, even though he is an incapable person; the thighless cripple Aruṇa traverses the whole sky, indeed, day by day. (A. A. R.).

6885 A

उद्यमी सिद्धिमाप्नोति सहाय्यविकलोऽपि चेत् ।
एकचक्ररथोऽनूरु- सूतोऽर्को व्योम गाहते ।।

(आ) SSB 358. 2, VP 7. 1. (Variant of No. 6885).

Even though he may not secure any help (from others) a man of energetic action attains success (in his work); the sun traverses the whole sky in a chariot which has but one wheel and whose charioteer is the thighless cripple (Aruṇa). (A. A. R.).

6886

उद्यमेन विना राजन् न सिध्यन्ति मनोरथा: ।
कातरा इति जल्पन्ति यद् भाव्यं तद् भविष्यति ।।

(अ) P (Pts 2. 132, PM 1. 182). Cf. Nos. 6883, 6887, 6888, 6890 and 6911.

(आ) IS 1248.

Oh! king, wishes will never be realized without effort. (Only) faint-hearted say: what must come will come.

6887

उद्यमेन विना राजन् न सिध्यन्ति मनोरथा: ।
नहि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगा: ।।

(अ) Cr 1270 (CNN 46, CnT II 19. 11, CnT III 52. 6), *ab* in P (Pts 2. 132

*ab* and *cd* 2. 131 *cd*, PP 2. 139 *cd*, PtsK 2. 139 *cd*), H (HJ Intr. 36 *cd*, HM Intr. 36 *cd*, HK Intr. 36 *cd*, HH 4. 17, HC 6. 21, HS Intr. 35 *cd*). Cf. Nos. 6883, 6886, 6888, 6890 and 6911.

(आ) Cf. Kk 1256 (IS 1256).

(*b*) मनोरथा CNN.

(*c*) सु° सिं° tr. PtsK,

(*d*) विशन्ति वदने [प्र° मु°] Pts; मुखे om. CNN.

Without energetic action, oh! king, desires do not get fulfilled; deer do not enter the mouth of a lion that lies indolently (asleep). (A. A. R.).

6888

**उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः।**
**नहि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः॥**

(अ) P (PP 2. 139, Pts 2. 131, PtsK 2. 139), H (HJ Intr. 36, HS Intr. 35, HM Intr. 36, HK Intr. 36, HH 4. 16-17, HC 6. 20-21), ŚŚ 4. 7. 293. (Cf. NV 29. 9). Cf. Nos. 6883, 6886, 6887, 6890 and 6911.

(आ) ŚP 457, SH 847; 44*, SR 82. 3 (a. P), SSB 358. 5, GSL 46, SSap 609*ab*, SRS 1. 1. 20, SRK 74. 2 (a. Sabhātaraṅga) SRM 1. 1. 55, IS 1249, Subh 107.

(*a*) उद्योगेनैव ŚŚ; उद्यमाल्लभते लक्ष्मीं Subh; कार्याणि [सि°] SH (see *b*).

(*b*) न चानुधमिनः फणं Subh; सिध्यंति [का°] SH; च [न] IS (see *a*).

(*c*) नहि om. SRS; सु° सिं° tr. PtsK; सुप्त-मृगेन्द्रस्य ŚŚ.

(*d*) विशन्ति वदने मृगाः Pts; निपतन्ति गजा मुखे ŚŚ; मृगे रथाः SH 44*; सुखे IS; मुखं SRS.

Through work, not wishes, every plan / its full fruition reaps: / no deer walk down the lion's throat / so long as lion sleeps. (A. W. Ryder's translation).

6889

**उद्यमे नास्ति दारिद्र्यं जप्यतो नास्ति पातकम्।**
**मौनेन कलहो नास्ति नास्ति जागरतो भयम्॥**

(अ) Cr. 179 (CV III 11, CvGt 1. 18, CvTb 8. 28, CNP I 20, CNT IV 19, CNM 20, CNMN 20, CnT II 19. 7, CnT III 52. 2, CPS 79. 68). Cf. पठतो नास्ति मूर्खत्वम् and कृषतो नास्ति.

(आ) SuM 23. 8, SuB 8. 7, NT 46, Sama 1 उ 2; 2 उ 15, SRM 1. 3. 116, SPR 1289. 9 (a. CV), IS 1250, Subh 99.

(इ) Cf. DhN (P) 71.

(*a*) वृष्टितो (कृषितो or कृषते NT) नास्ति दुर्भिक्षं SuB, NT; उद्योगे CV, CvGt, CNT IV, CNMN, CPS, Sama, SRM, SPR; उद्योगं IS; उद्यौग SPR; उद्योगान्नास्ति CV (var.); दारिद्रं CV (var.), CNMN, Subh.

(*b*) जपतो CV (var.), CNMN, CPS, SuM, SuB, Sama, SRM, SPR, NT; जप्यते IS; जंपते CvTb; पातकः Subh; तपतो CNP I.

(*c*) मौने च CV (but $Bn_2$, $B_2$ as above), CvGt, CNM, CPS, Sama 1, SRM; मौने च (तु) CV (var.), SPR; मौनतः SuB, Subh; मौनिनः NT, Sama 2.

(*d*) न भयं चास्ति जाग्रतः Sama 2; जागरिते (°तो) CV (var.), CPS, जाग्रतो CvTb; जाग्रत्कतो CNMN; जाग्रदतो (नास्ति om.) Subh; जागरितो Sama. 1.

Industry banishes poverty; religious penance sin; silence quarrel; and wakefulness fear. (K. Raghunathji's translation).

6890

उद्यमेनैव कार्याणि सिध्यन्ति न मनोरथैः ।
नहि सुप्तस्य सिंहस्य विशन्ति वदने मृगाः ॥

(आ) SMa 1. 91. Cf. Nos. 6883, 6886, 6887, 6888 and 6911.

Actions are accomplished by efforts alone and not by (mere) desires; deer, indeed, never enter the mouth of a sleeping lion. (A. A. R.).

6891*

उद्ययौ दीर्घिकागर्भान् मुकुलं मेचकोत्पलम् ।
नारीलोचनचातुर्य- शङ्कासंकुचितं यथा ॥

(आ) Kpr 10. 599, KāP 401. 1-2, KHpk 235. 314.

The tender lotus rose from amidst the tank, contracted, as if put to shame by the superior elegance of the eyes of women. (G. Jhā's translation).

6892*

उद्यल्लावण्यलक्ष्मीवलयितवपुषां स्वर्गवाराङ्गनानाम्
आश्लेषे यः प्रमोदः स्फुरति च गरिमा योऽमृते माधुरीणाम् ।
सौरभ्यं कुङ्कुमे यत् पयसि विमलता याप्यहो तत्समस्तं
मित्रैकत्रेक्षितुं चेदभिलषसि तदा पश्य कृष्णस्य काव्यम् ॥

(आ) SSB 286. 3.

Sragdharā metre.

That pleasure which one experiences in embracing the heavenly courtezans whose bodies are enveloped by the beauty of increasing loveliness, that great sweetness which is found in nectar, that fragrance which exists in saffron flower and that purity [whiteness] which exists in milk—all these, oh! friend, if you wish to see in one place, then see the poetical works of (the poet) Kṛṣṇa. (A. A. R.).

6893*

उद्यात्येव सुहृत्कुलं प्रतिबलं यात्येव नीचैस्तराम्
आयान्त्येव यशःश्रियः प्रतिदिशं यान्त्येव सत्कीर्तयः ।
येनैकेन मुखाग्रपाटिततनूभूतार्द्रकोटिश्रिया
सर्वाश्चर्यमयः स एव जयति त्वत्खड्गधारापथः ॥

(आ) Skm (Skm [B] 1514, Skm [POS] 3. 29. 4) (a. Śuṅgoka or Tuṅgoka).

(*b*) जयश्रियः Skm (POS).

Śārdūlavikrīḍita metre.

The group of friends rise (to prosperity), the rival army goes down far (in defeat), the splendour of fame comes, good renown spreads in all directions; that edge of your sword which excites all kinds of wonder and the beauty of which is enhanced by being wet with the blood of the sundered faces (of enemies)—that alone is now victorious. (A. A. R.).

6894

उद्यानं कौमुदी गीतं कान्ता केलिः सुहृत् कथा ।
कृतिनां सुकृतक्रीतः स्वर्गभोगो भुवि स्थितः ॥

(आ) JS 303. 4 (a. Kṣemendra).

A (pleasure-)garden, moonlight, (sweet) music, a beloved, sports and pastimes, a (good) friend, and (interesting) stories—these are bought by the good deeds done in previous births by the fortunate people; these are heavenly pleasures transferred to the earth. (A. A. R.).

6895*

उद्यानं वनभूमयः कुसुमितैरुद्गन्धयः पादपैः
शैला निर्झरहासिनो जलधरश्यामा गिरिः कृत्रिमः ।
नद्यः सारसमूर्च्छितोर्मिवलया घर्माभिषेकास्पदं
शीताः शीकरसंगमात्सुरभयो मित्रं सरोजानिलाः ॥

(अ) Āś 1. 12.

Śārdūlavikrīḍita metre.

For a garden, we have the forest regions rich in fragrance with trees bearing flowers; for a pleasure-mound, we have the hills, black like clouds and laughing, as it were, by their rills; for the summer-bath, we have the rivers with swans enlarging the circling waves; and for the breeze of a fan, we have the fragrant lotus-winds chilled by contact with drops of water. (C. Sankararama Sastri's translation).

6896*

उद्यानपाल कलशाम्बुनिषेचनानाम्
एतस्य चम्पकतरोरयमेव कालः ।
तस्मिन् निदाघनिहते घनवारिणा वा
संवर्धिते तव वृथोभयथोपयोगः ॥

(आ) SR 238. 68, SSB 636. 5, SRK 206. 2 (a. ŚP), Vidy 288, VP 10. 85, Any 118. 86, IS 7767.

(*c*) तस्मिश्च घर्मनिहतेऽपि घनाम्बुनाथ Any; अस्मिन् SR, SSB, SRK.

(*d*) ऽप्युभयथा न तवोपयोगः [त° वृ°] Any.

Vasantatilakā metre.

Oh! gardener, this is the proper time for the flowering of this *campaka*-tree which you have nourished with pots of water; whether it is blighted by summer or nourished by rain, it is of no use to you in both ways (as you are not the owner[1]). (A. A. R.).

1. *Or*: as you are incapable of appreciating it.

6897*

उद्यानमारुतोद्धूताश् चूतचम्पकरेणवः ।
उदश्रयन्ति पान्थानाम् अस्पृशन्तोऽपि लोचने ॥

(अ) KāD 2. 338.

(आ) AlK 312. 7-8, Kuv *ad* 34. 78 (p. 105), IS 1251, Pr 365.

(*a*) °द्धूत° AlK.

(*c*) उदस्तयन्ति AlK, Kuv.

(*d*) लोचनं KāD (var.); विलोचने [ऽपि लो°] AlK, Kuv.

The pollen of the mango-tree and the *campaka* raised by the wind in the pleasure-garden fills the eyes of the traveller with tears[1], even if he does not touch them.

1. Longing for his beloved.

6898*

उद्यानसहकाराणाम् अनुद्भिन्ना न मञ्जरी ।
देयः पथिकनारीणां सतिलः सलिलाञ्जलिः ॥

(अ) KāD 2. 251.

(आ) Sar 3. 35 (p. 328) and 3. 183 (p. 396), IS 1252.

(*d*) सलिलाज्जलिः KāD (Bh) (printer's error).

The mango trees in the garden have not desisted from putting forth clusters of tender sprouts; to the wives of travellers handfuls of water with sesame seeds should be offered. (A. A. R.).

6899*

उद्यानानि न सर्वदा परिभवत्रासादिवाध्यासते
भूमौ नोपविशन्ति ये खलु रजःसंपर्कतर्कादिव ।
तेषामप्यतिपूजनीयवपुषां नूनं पिकानामियं
धिक् कष्टं परपुष्टतेति किमपि प्राचां फलं कर्मणाम् ॥

(आ) Skm (Skm [B] 1982, Skm [POS] 4. 69. 2) (a. Hari).

Śārdūlavikrīḍita metre.

They do not always sit (on trees) in the gardens as they are afraid of humiliation; they do not sit on the ground as though to avoid contact with dust; but surely these are the cuckoos who deserve all respect, but alas! they have the stigma of being nourished by others. Well, it must be the result of deeds done formerly. (A. A. R.).

6900

उद्यानेषु विचित्रभोजनविधिस् तीव्रातितीव्रं तप:
कौपीनावरणं सुवस्त्रमभितं भिक्षाटनं मण्डनम् ।
आसन्नं मरणं च मङ्गलसमं सत्यं समुत्पद्यते
तां काशीं परिहृत्य हन्त विबुधैरन्यत्र किं स्थीयते ॥

(अ) BhŚ 430 (doubtful).
(आ) IS 1253.
(*c*) यस्यां [स°] P. G. Nath's ed. of BhŚ 3. 95, IS.

Śārdūlavikrīḍita metre.

Why is that the learned are content to live in places other than the holy Kāśī in whose gardens the subsistence on various kinds of fruits will serve as the hardest penance; where the wearing of a small piece of cloth over the privoties is considered as a suit of fine garments; where the act of asking alms from door to door is thought as an honest and respectable calling; and where the approach of death is heartily awaited like that of a good and auspicious event. (P. G. Nath's translation).

6901

उद्याने सहकारकोरकरसप्रत्याशया कोकिल:
स्थातुं वाञ्छति चित्तजन्मनृपतेर्मित्रं च मन्त्री यत: ।
किंतु ध्वाङ्क्षविजृम्भितेषु च पिकप्रारब्धगानेषु च
क्रेंकारेषु च पञ्चमध्वनिषु च श्रोता न वेत्त्यन्तरम् ।

(आ) JS 72. 11.

Śārdūlavikrīḍita metre.

In the garden the cuckoo desires to remain in the hope of getting the juice of the buds of mango trees, for the reason that he is the friend and minister of the mind-born king Cupid; but there are the crows very much alive with their harsh crows with the result that when the cuckoos begin their notes in the (pleasing) fifth key, the listener is unable to distinguish them. (A. A. R.).

उद्योगं नास्ति दारिद्रचम् see No. 6889.

उद्योग: कलह: कण्टूर् see No. 6881.

6902

Transferred to No. 6885 A

6903

उद्योग: क्षयमेति हन्त सहसा जाड्यं समुज्जृम्भते
मित्रस्यापि च दर्शनं भवति नो किं वान्यदाचक्ष्महे ।
यल्लोकस्पृहणीयतां गतमभूत् तज्जीवनं व्यर्थतां
प्राप्तं येन दुनोति तन् मम मनो दुर्दैववद् दुर्दिनम् ॥

(आ) SR 342. 68, SSB 215. 64.

Śārdūlavikrīḍta metre.

Diligence disappears, alas! indolence springs up vehemently; and no hope of meeting any dear one exists; what else can I utter (in my desperation)? The life, once covetable, has now turned into boredom; thus the rainy day, as if it were an adverse fate, pains my mind a lot. (S. Bhaskaran Nair's translation).

उद्योग: खलु कर्तव्य: see No. 6880.

6904

उद्योग: शत्रुवन् मित्रम् आलस्यं मित्रवद् विषम् ।
विषवच् चामृतं विद्या सुधावद् विषमङ्गना ॥

(आ) SuB 8. 3. (Variant of No. 6675). (Cf. सुखं दु:खान्तम् आलस्यम्).
(*d*) सुभावद् SuB (*sic !*).

Energetic action is a friend though appearing like an enemy, indolence is an enemy, though it appears as a friend; learning is nectar though appearing unpalatable like poison, and women are poison, though sweet like nectar. (A. A. R.).

6905*

उद्योगः साहसं धैर्यं बुद्धिः शक्तिः पराक्रमः ।
उत्साहः षड्विधो यस्य तस्य देवोऽपि शङ्कते ॥

(अ) Cr 180 (CR 4. 28, CPS 108. 69), GP 1. 111. 32.

(*a*) उद्योगं GPy (GP as above); साहसो CR (var.); धैर्यं CR (var.).

(*b*) बुद्धि° (°द्धि) CR (var.), CPS; बु° श° tr. CR (var.).

(*c*) षड्विधे (°धो GPy) यस्य उत्साहस् GP.

(*d*) दैवो CR (var.); शङ्कयेत् (°ति) CR (var.).

Exertion, daring, boldness intelligence, strength, valour—these are the six things that constitute energetic action; even the gods are apprehensive (if one possesses them). (A. A. R.).

6906

उद्योगमेधाधृतिसत्त्वसत्य-
त्यागानुरागस्थितिगौरवाणि ।
जितेन्द्रियत्वं प्रसहिष्णुता ह्रीः
प्रागल्भ्यमित्यात्मगुणप्रवेकः ॥

(अ) KN (KN [ĀnSS] 16. 31, KN [TSS] 16. 31, KN [BI] 15. 31).

(*d*) °गुणान् वदन्ति KN (BI).

Upajāti metre (Indravajrā and Upendravajrā)

Energy, an accurate remembrance, contentment, courage, thruthfulness, liberality, kindliness, firmness, dignity, self-control, endurance, bashfulness, and eloquence [*or* : boldness in speech]—these are the excellent[1] qualities of the (king's) self. (M. N. Dutt's translation).

1. Following the KN (BI) reading M. N. Dutt has: "said to be the".

6907

उद्योगादनिवृत्तस्य सुसहायस्य धीमतः ।
छायेवानुगता तस्य नित्यं श्रीः सहचारिणी ॥

(अ) KN (KN [ĀnSS] in fn. after 5. 90, KN [TSS] om., KN [BI] in the commentary after 5. 91 [p. 195 fn.]).

(आ) SSg 1. 90, SRM 1. 3. 120, IS 1254.

The goddess of good luck ever attends him and follows him like his own shadow, who is never tired of striving, who is aided by the wish and who is endued with native intelligence. (M. N. Dutt's translation).

6907 A

उद्योगानुसारी लक्ष्मीः कीर्तिस् त्यागानुसारिणी ।
अभ्यासानुसारी विद्या बुद्धिः कर्मानुसारिणी ॥

(आ) SuB 8. 3. Cf. No. 2384.

(*a*) उद्योगोऽनुसारी SuB (*sic !*); उद्योग अनुसारिणी SuB (MS) (hypermetric); लक्ष्मी SuB (*sic !*).

(*c*) अभ्यासोऽनुसारी SuB (*sic !*); अभ्यासानुसारिणी SuB (MS) (hypermetric).

Prosperity results from perseverance, renown from renunciation, scholarship from constant study, and wisdom from (virtuous) deeds. ( S. Bhaskaran Nair's translation ).

उद्योगान्नास्ति दारिद्र्यम् see No. 6889.

6908

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीर्
दैवेन देयमिति कापुरुषा वदन्ति ।
दैवं निहत्य कुरु पौरुषमात्मशक्त्या
यत्ने कृते यदि न सिध्यति कोऽत्र दोषः ॥

(अ) P (Pts 1. 361 and 2. 130, PtsK 1. 221, PP 1. 195), H (HJ Intr. 31, HS Intr. 30, HM Intr. 31, HK Intr. 31, HP Intr. 22, HH 4. 4-7, HC 6. 12-15), Cr 1271 (CNŚC 110, CNŚI 110, CPS 379. 21), Vet Intr. 6 *ac*/*bd*, Ghaṭakarpara's Nītisāra 13 (KSH 505), Dūtāṅgada 5; (cf. NV 29. 6).

(आ) ŚP 455 (a. Kṛṣṇamiśra), SH 850; 46* (a. Kṛṣṇamiśra), SR 83. 20 (a. Ghaṭa°), SSB 359. 25 (a. Kṛṣṇamiśra), Sskṛ 52, SRK 74. 4 (a. Sabhātaraṅga), RJ 1466, Bahudarśana 7. 29. 40 (a. Kṛṣṇamiśra), GSL 47, SSap 670, KtR 54, VP 1. 3, TP 388, Sama 1 उ 1; 2 य 25, SRM 1. 3. 120, SPR 1169. 13 (a. H), IS 1255.

(*a*) नित्योद्यतस्य पुरुषस्य भवेद्धि ल° PP ; परुष° Nīt° (printer's error); सततमत्र समेति PtsK ; लक्ष्मीः CNŚC, CNŚl.

(*b*) दैवं (or देवं) प्रधानमिति का° Vet, SRK, Sama 2 ; दैवं हि दैवम् Pts, PtsK, PP, ŚP, SH, SR, SSB, Dūt°, Sama.

(*c*) विलङ्घ्य [नि°] Sama 2, IS ; विहाय SRK; °शक्त्या Pts 2. 130 ; सिद्धति CNŚC, CNŚl.

Vasantatilakā metre.

Fortune waits upon the enterprising lion of a man. Abject fellows say: "it is to be given to destiny". Having resisted destiny, put forth manliness with the strength of the soul. If, when effort has been made, it succeeded not, what blame (is) there in such a case? (F. Johnson's translation).

6909

उद्योगिनः करालम्बं करोति कमलालया ।
अनुद्योगिकरालम्बं करोति कमलाग्रजा ॥

(आ) SR 82. 13, SSB 359. 15, SRK 74. 5 (a. Prasaṅgaratnāvalī), IS 7769.

The goddess of prosperity [Lakṣmī whose residence is the lotus] gives a helping hand to one who is industrious; it is her elder sister [Alakṣmī *or*: indigence] that takes hold of one who is not industrious. (A. A. R.).

6910

उद्योगेन कृते कार्ये सिद्धिर्यस्य न विद्यते ।
दैवं तस्य प्रमाणं हि कर्तव्यं पौरुषं सदा ॥

(अ) Cr 1272 (CRCa II 23, CRT 4. 17, CPS 379. 22), GP 1. 111. 33.

(*a*) कृतं CRCa II ; कार्यं CRCa II; राज्ये [का°] CRT.

(*b*) विद्यते: CRCa II.

(*c*) पथ्यं [दै°] CRT ; प्रमानं CRCa II.

When a person has done an action putting forth exertion, if success does not crown his action, it is fate that is responsible for it; (not minding it) one should always put forth manly exertion. (A. A. R.).

6911

उद्योगेन विना नैव कार्यं किमपि सिध्यति ।
नहि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

(आ) Kt 57, KtR 57, IS 1256. (Variant of Nos. 6883, 6886, 6887, 6888 and 6890).

Without effort nothing can be accomplished; deer do not enter the mouth of a sleeping lion.

उद्योगे नास्ति दारिद्र्यं see No. 6889.

उद्योगेनैव सिध्यन्ति see No. 6888.

उद्योगोऽनुसारी लक्ष्मी see No. 6907 A.

उद्रीना गुणपत्रिणः see No. 6398.

6912

Transferred to No. 6907 A

6913*

उद्वर्तयन्त्या हृदये निपत्य
नृपस्य दृष्टिर्न्यवृतद् द्रुतैव ।
वियोगिवैरात् कुचयोर्नखाङ्कैर्
अर्धेन्दुलीलैर्गलहस्तितेव ॥

(अ) Naiṣ 6. 25.

Upajāti metre (Indravajrā and Upendravajrā).

The eyes of the king falling on the bosom of a woman, who was painting it, turned back at once, as if expelled by the crescent-shaped nail-marks on her breasts, owing to their enmity with lovers forlorn. (K. K. Handiqui's translation).

6914

उद्वर्तितमपि बहुधा-
नुलिप्तमपि चन्दनागुरुरसाद्यैः ।
भजति तथापि शरीरं
दौर्गन्ध्यं तत्र को हेतुः ॥

(आ) IS 1257, Subh 75.

Āryā metre.

What is the reason that the body smells badly, despite that it is frequently anointed and rubbed with sandal, aloe and other fragrant waters ?

उद्वाशिताखिलजनस्य see No. 6837.

उद्वाशिताविलकलस्य see No. 6837.

6915

उद्वासयितुं वेश्मनि
सरघाः कुर्वन्ति यन्मधुच्छत्त्रम् ।
दुर्गा करोति नीडं
कुर्युर् वल्मीकमुपदीकाः ॥

(आ) ŚP 2552.

Āryā metre.

If in anybody's house the bees build their honey-comb, or the female cuckoo makes its nest, or the *upadīka*-ants raise an ant-hill (that omen) foretells the banishment of the person concerned from his such home. ( S. Bhaskaran Nair's translation ).

6916

उद्वाहारोपितार्द्राक्षतनिजपदयोः संगतामिन्दुमौला-
वानम्रे यां सुधांशोर्व्यधित किल कलां तूर्णमेवान्नपूर्णाम् ।
सक्तानामक्षतानाममृतदृगनलोपाधितः पक्वभावान्
नानार्थैरन्नपूर्णा प्रणतजनतते: पूर्णतामातनोतु ॥

(आ) SR 13. 49, SSB 21. 47.

Sragdharā metre.

The washed holy grains of rice that were scattered at her feet at the time of marriage, which made the digit of the moon filled with food when Śiva [the bearer of the crescent] bent low at her feet,—these grains getting well cooked by their close association with fire from his nectarian eye made her filled with food ; may this goddess [Pārvatī] give plenty to those who bow at her feet ! (A. A. R.).

6917

उद्विजन्ते यथा सर्पान् नरादनृतवादिनः ।
धर्मः सत्यं परो लोके मूलं स्वर्गस्य चोच्यते ॥

(अ) R (R [Bar] 2. 101. 12, R [B] 2. 109. 12, R [Kumbh] 2. 109. 12, R [G] 2. 118. 13).

(आ) SSap 255*ab*, SRM 1. 2. 135, IS 1258.

(*a*) उद्विजंति or उर्द्वजंते or उर्द्विजते R (var.).

(*b*) तथैवानृतकान्तरात् (°तिका°) or तथा चैवान्नृतान्नराः (°श्वराः) or तथा चानृतकाज्जनात् (°तिकाजूना) or नराननृतवादिनः R (var.).

(*c*) सत्यधर्मपरो ( सत्यं धर्मः प° SRM ) लोकः R (var.), SRM ; सत्यः R (var.) ; परं R (var.).

(*d*) मूलं (पूर्व) धर्मस्य सत्यता R (var.) ; सर्वस्य (°त्य) [स्व°] R (var.).

Just as people are frightened at the mere sight of a cobra, so are they when they see a liar. Truth is the greatest virtue and paves the way to heaven. (T. S. Raghavacharya's translation).

6918*

उद्वीक्ष्य प्रियकरकुड्मलापविद्धैर्
वक्षोजद्वयमभिषिक्तमन्यनार्याः ।
अम्भोभिर्मुहुरसिचद्वधूरमर्षाद्
आत्मीयं पृथुतरनेत्रयुग्ममुक्तैः ॥

(अ) Śiś 8. 37.

Praharṣiṇī metre.

Seeing the pair of breasts of another lady [her co-wife] sprinkled with water (in the course of water-sports) by the charming hand of her dear lover, the wife wetted again and again her own bosom with tears released from her pair of very big eyes, as a result of her jealous anger. (A. A. R.).

उद्वृत्तः स्तनभार एष see No. 6920.

6919*

उद्वृत्तदैत्यपृतनापतिकण्ठपीठ-
च्छेदोच्छलद्बहलशोणितशोणधारम् ।
चक्रं क्रियादभिमतानि हरेरुदार-
दिग्दाहदारुणनभःश्रियमुद्वहद् वः ॥

(आ) VS 50 (a Bhāgavata-Amṛtadatta), SR 16. 47 (a. VS), SSB 27. 2 (a. Bhāgavata-Amṛtadatta).

Vasantatilakā metre.

May the discus of Lord Viṣṇu grant you all desired prosperity—(the discus) whose edges were reddened by the blood flowing copiously from the cut made at the stout neck of the wicked leader of the army of demons, and which possessed the beauty of the sky reddened[1] by the rising sun. (A. A. R.).

1. *Or*: the sky rendered brilliantly red when the quarters burn at doomsday.

6920*

उद्वृत्तस्तनभार एष तरले नेत्रे चले भ्रूलते
रागाधिक्यतमोष्ठपल्लवदलं कुर्वन्तु नाम व्यथाम् ।
सौभाग्याक्षरपङ्क्तिकेव लिखिता पुष्पायुधेन स्वयं
मध्यस्था हि करोति तापमधिकं रोमावली केन सा ॥

(अ) BhŚ 119.

(आ) Skm (Skm [B] 859, Skm [POS] 2. 77. 4), VS 1354, SLP 4. 100 (a. BhŚ), IS 1259.

(*a*) उद्वृत्तः BhŚ (var.), VS ; यद्वृत्त(:) or दुद्वृत्त° BhŚ (var.) ; एक [ए°] BhŚ (var.); चंचत् [ने°] BhŚ (var.) ; चलद् or च ते or च तद् BhŚ (var.).

(*b*) रागाधिष्ठितमोष्ठ° (°दोष्ठ°) BhŚ (var.), VS, Skm ; रागान्धेषु तदोष्ठ° or रागान्धं पुनरोष्ठ°, BhŚ (var.), IS ; रेकाधिक्यतमोष्ठ° or रैकाधिक्य° or एकाधिक्य° or ऐकाधिक्य° (एकेन ; रेकेन) रागांधेषु तदोष्ठ° or रागावेष्टितमोष्ठ (रागाधिक्यतम°) BhŚ (var.) ; °पल्लवतमं BhŚ (var.) ; °पल्लवमिदं BhŚ (var.), VS, Skm ; कामं or काम° [नाम] BhŚ (var.).

(*c*) सौभाग्याधर° BhŚ (var.) ; पंक्तिरेव (°रैव ; रेच IS) BhŚ (var.), IS ; °मालिकेव BhŚ (var.), VS, Skm ; °लिखितं BhŚ (var.).

(*d*) मध्यस्थापि (°स्थो°) BhŚ (var.), VS, Skm; मध्यस्थायि IS ; अनिशं [अधि°] BhŚ (var.) ; रोमावलिः BhŚ (var.) ; वा or ता [सा] BhŚ (var.) ; मे [सा] BhŚ (var.), VS, Skm.

Śārdūlavikrīḍita metre.

Full unruly breasts, flashing eyes, enticing brows, / and budlike lips full of passion disquiet me. / Well, they may, but why does a supple line of hair / drawn on her belly by Kāma's flower-weapon / become an indelible mark of beauty / to torment me so excessively? (Barbara Stoler Miller's translation).

6921*

उद्वृत्तस्तनभारभङ्गुरमुरो नोत्कञ्चुकं कारिता
संयोगस्तु यथा तथेति सकला नीवी न विस्रंसिता।
भूयः संगम आवयोः क्व नु भवेदेवं च नोल्लापिता
संभ्रान्तत्वरितेन भीतसुरतेनैवं वयं वञ्चिताः ॥

(आ) VS 1344.

Śārdūlavikrīḍita metre.

Her high and rounded bosom was not pressed after removing the jacket ; the knot of her dress was not fully loosened with the idea that close contact was possible somehow or other ; where our next meeting was to take place was not discussed—thus were we deceived by our apprehensive fulfilment of illicit love which was done in flurried haste. (A. A. R.).

उद्वेगं कलहं कण्टं see No. 6881.

6922*

उद्वेगं जनयन्ति संचितवृषव्याप्ताजिरोपान्तकाः
प्रातः शीर्णकुटीरपुञ्जितलताशिम्बीतुषाराविलाः।
ग्रामा गोमयधूमसंततिपरिक्लिष्टारुणश्मश्रुभिर्
वृद्धैः कुड्यनिवातलीननिभृतैरभ्यर्थ्यमानातपाः ॥

(आ) Skm (Skm [B] 1352, Skm [POS] 2. 176. 2) (a. Yogeśvara), (v. Kav p. 77).

(*a*) °पान्तिकाः Skm (var.).

Śārdūlavikrīḍita metre.

In the early morning it is painful to see the villagers with the neighbourhood of the courtyards crowded with oxen ; the decaying huts overgrown with creepers and *śimbi*-plants thick with dewfall; and the old men having their beards reddened by the pain of columns of smoke from dry cowdungs that are burnt and sheltering themselves near the walls free from the biting winds and eagerly waiting for sunshine. (A. A. R.).

उद्वेगः कलहः कण्डूः see No. 6881.

6922 A

उद्वेगस्य निवारणाय दुरितच्छेदाय पुण्याप्तये
पानाय श्रवणामृतस्य धृतये कस्मैचिदार्तिच्छिदे।
उच्छ्वासं पुरुषोत्तमाच्युत हरे गोविन्द नारायण
श्रीवत्साङ्क मुकुन्द कृष्ण कमलाकान्तेति वाच्यं मुहुः ॥

(आ) JS 458. 8 (a. Sarvajña-nārāyaṇa-bhaṭṭa).

(*d*) वाचं JS (MS).

Śārdūlavikrīḍita metre.

For avoiding rashness, dispelling all miseries, attaining holy merit, enjoying the good luck of hearing nectarian [agreeable] words, (deriving) fortitude and warding off any sort of danger, one should, in a single breath, mutter (such synonyms of Lord Viṣṇu as) Puruṣottama, Acyuta, Hari, Govinda, Nārāyaṇa, Śrīvatsāṅka, Mukunda, Kṛṣṇa and Kamalākānta, and repeat the same, again and again. (S. Bhaskaran Nair's translation).

उद्वेचिकाबाहुल्यं see No. 6419.

6923

उद्वेजनीयो भूतानां नृशंसः पापकर्मकृत्।
त्रयाणामपि लोकानाम् ईश्वरोऽपि न तिष्ठति ॥

(अ) R (R [Bar] 3. 28. 3, R [B] 3. 29. 3, R [Kumbh] 3. 29. 3, R [G] 3. 35. 3, R [L] 3. 34. 3).

(आ) SRHt 64. 1 (a. R), SSSN 52. 1 (a. R).

(*a*) उद्वेजनीयं R (var.).

(*b*) पापकर्मभिः R (var.).

(*d*) ईशश्च खलु नश्यति or ऐश्वर्यं प्राप्य निंदितं R (var.) ; नावतिष्ठति or खलु नियते [ऽपि न ति°] R (var.).

A person, though he may be the lord of the three worlds will perish if he is tyrannical and cruel. (Raghavacharya's translation).

उद्वेजयति तदात्वे see विषयतिमिर°.

6924

उद्वेजयति तीक्ष्णेन मृदुना परिभूयते ।
तस्माद् यथार्हतो दण्डं नयेत् पक्षमनाश्रितः ॥

(अ) KN (KN [ĀnSS] 6. 15, KN [TSS] 6. 15, KN [BI] 6. 15). Cf. Nos. 5488, 6925 and 6927.

(आ) IS 1261.

Inflicting punishments heavier than the offences, a king terrifies his subjects, whilst dealing out higher ones, he is held in contempt by them. Therefore a monarch should impartially mete out chastisements proportionate to the offences. (M. N. Dutt's translation).

6925

उद्वेजयति तीक्ष्णेन मृदुना परिभूयते ।
दण्डेन नृपतिस् तस्माद् युक्तदण्डः प्रशस्यते ॥

(अ) KN (KN [ĀnSS] 2. 37, KN [TSS] 2. 37, KN [BI] 2. 37). Cf. Nos. 5488, 6924 and 6927.

(आ) SRHt 90. 11 (a. KN), IS 1262.

Inflicting extraordinarily heavy punishments a king frightens his subjects, and inflicting extraordinarily light ones he is not feared by them. Therefore that king is praiseworthy who deals out punishments proportionate to the offences. (M. N. Dutt's translation).

6926

उद्वेजयति दरिद्रं
परमुद्राया झणत्कारः ।
गृहपतिरतिमिलितायाः
कङ्कणरावो यथा जारम् ॥

(आ) Vidy 309, SR 170. 762, SSB 505. 762.

(*d*) कङ्कणनादो SR, SSB.

Āryā-upagīti metre,

The clinking of (stamped) coins in others' pockets gives pain to a poor man (that he does not have them); it is like the jingling of the bracelets of the wife which pains the paramour, when she is engaged in love-sports with the master of the house [husband]. (A. A. R.).

6927

उद्वेजयति भूतानि दण्डपारुष्यवान् नृपः ।
भूतान्युद्वेज्यमानानि द्विषतां यान्ति संश्रयम् ॥

(अ) KN (KN [ĀnSS] 15. 14, KN [TSS] 15. 14, KN [BI] 14. 13). Cf. Nos. 5488, 6924 and 6925.

(आ) IS 1263.

(*c*) उद्वेजमानानि KN (BI).

A king hard[1] in the infliction of punishments excites (fear in the heart of) the people; thus troubled, they seek the protection of the enemy. (M. N. Dutt's translation).

1. Cruel.

6928

उद्वेजयति भूतानि यस्य राज्ञः कुशासनम् ।
सिंहासनवियुक्तस्य तस्य क्षिप्रं कुशासनम् ॥

(आ) *ad* Kāvyālaṁkārasūtra 4. 1. 2.

The king whose bad rule causes trouble to his people is very soon deprived of his throne and reduced to beggary. (G. Jhā's translation).

6929*

उद्वेजयत्यङ्गुलिपार्ष्णिभागान्
मार्गे शिलीभूतहिमेऽपि यत्र ।
न दुर्वहश्रोणिपयोधरार्ता
भिन्दन्ति मन्दां गतिमश्वमुख्यः ॥

(अ) Kum 1. 11 (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 ; p. 16).

(आ) Alm 113.

(*b*) शिलाभू° Kum (var.).

(*d*) भंदंति or भिदंति Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Where the Kinnarī-s[1] under the load of their heavy buttocks and breasts, do not change their low-speed[2] though afflicted in toes and heels on the way frozen with snow. (H. H. Wilson's translation).

1. Heavenly minstrels.
2. Natural speed.

6930*

उद्वेष्ट्य स्वयमेव लेखमुदितप्रस्वेदकम्पाङ्गुलिस्
तस्मिन् सेकविलुप्तशेषशिथिलं दृष्ट्वा लिपिप्रक्रमम् ।
एतत् किन्तु हतास्मि संप्रति दशा तस्यैवमासीदयं
बाष्पो हन्त करस्य कम्पितमिदं हन्तेति सा रोदिति ॥

(आ) JS 162. 3 (a. Śṛṅgāra-kinnara).

Śārdūlavikrīḍita metre.

Fingers trembling and sweating, she opened the letter and seeing some letters blurred by the spoiling of ink, she thought, 'Alas ! I am undone, can it be that his state too was of the same kind ? For tears have surely fallen and his hand trembled'. Alas ! the pity of it ; and she sheds tears. (A. A. R.).

6931*

उद्वोढुं कनकविभूषणान्यशक्तः
सध्रीचा वलयितपद्मनालसूत्रः ।
आरूढप्रतिवनिताकटाक्षभारः
साधीयो गुरुरभवद् भुजस्तरुण्याः ॥

(अ) Śiś 8. 44.

Praharṣiṇī metre.

Unable to bear the load of golden ornaments the damsel's hand was adorned with lutus-fibres encircled by the lover round her wrist ; but as the weight of glances from the co-wife fell on it, the hand of the young woman became very *guru* [heavy *or* : blessed]. (A. A. R).

6932

उन्नतं पदमवाप्य यो लघुर्
हेलयैव स पतेदिति ब्रुवन् ।
शैलशेखरगतो दृषत्कणश्
चारुमारुतधुतः पतत्यधः ॥

(आ) SR 59. 214 (a. Kpr), SSB 323. 222 (a. Kpr), SRK 30. 96 (a. Sabhātaraṅga), IS 1264, Kpr 10. 438, AlK 264. 2-3, Kuv *ad* 19. 56 (p. 64), Rasagaṅgā 465. 12-13.

(*a*) पदमवाप AlK (var.) ; पदमुपैति SSB.

(*b*) लीलयैव [हे°] AlK, Rasagaṅgā ; ध्रुवम् [ब्रु°] AlK, SSB.

(*c*) °रगतः पृषद्गणश् (°पश्) Kuv, SR, SSB, SRK.

Rathoddhatā metre.

"When a low thing attains a high position, it will naturally fall",—so, saying as it were, the stone-dust, on the hill-top falls down when shaken by the mild wind. (G. Jhā's translation, revised version).

6933

उन्नतं मानसं यस्य भाग्यं तस्य समुन्नतम् ।
नोन्नतं मानसं यस्य भाग्यं तस्यासमुन्नतम् ॥

(आ) SSB 476. 312 (a. Saṅgrahītṛ).

He whose mind is lofty has also his success in life, very high ; he whose mind is not so high, his luck in life also is not so highly placed. (A. A. R.).

6934

उन्नतं सदनमुच्चकैर्हयो
माक्षिकं दधि सशर्करं पयः ।
यामिनी शशिकला सुकोमला
लभ्यते कथमनर्चिते शिवे ॥

(अ) Cr 2125 (CRBh II 8. 96 ; corrupt and illegible ; reconstructed).

(*b*) माहिषं oral tradition ; सशकरंपसः (?) CRBh II.

(*c*) एनसाशमकला(?) CRBh II; निशा शशाङ्ककला Cr ; ऐणमांसमबला oral tradition.

(*d*) °च्चितो(?) CRBh II.

Rathoddhatā metre.

A tall mansion, lofty desires, honey, curds, milk with sugar, fine nights with bright moonlight,—how can these be achieved, if Śiva is not worshipped ? (A. A. R.).

A towering mansion (to live in); a horse of good breed (to ride on); curds prepared from buffalo-milk, (cow's) milk with sugar, and venison (to relish); and a beautiful woman (to enjoy)—how could such worldly pleasures be accomplished, if Lord Śiva is not adored ? (S. Bhaskaran Nair's translation in line with oral tradition).

6935*

उन्नत: प्रोल्लसद्धार: कालागुरुमलीमस: ।
पयोधरभरस्तन्व्याः कं न चक्रेऽभिलाषिणम् ॥

(आ) VS 1538 (a: Śakavṛddhi), VyVi 478. 13-14, Dhv *ad* 2. 44 (p. 166), KHpk 68. 62, Rasagaṅgā 530. 11-12.

Highly situated, (adorned with) a glittering pearl-string (shining with falling rain), dark (at the tip) like black *aguru* —whom did not the well-developed bosom of the slender one (like a mass of clouds) cause to be full of deep longing ? (A. A. R.).

6936

उन्नतघनमध्यगतं
निर्गुणमपि सुरधनुः शोभाम् ।
तेन महद्भिः साकं
संवासः प्रार्थ्यते विज्ञैः ॥

(आ) SSB 367. 38.

Āryā-upagīti metre.

Situated in the midst of clouds high in the sky the rainbow (possesses[1]) brilliance though without *guṇa* [string *or* : virtue]; is (ever) sought by the wise people. (A. A. R.).

1. The verb is omitted in the text.

6937**

उन्नतदक्षिणपक्षा
भक्ष्यमुखी विहितपार्थिवनिनादा ।
तारा तरुमधिगच्छति
तद्यच्छति वाञ्छितादधिकम् ॥

(आ) ŚP 2696.

Āryā metre.

Raising its right wing, having food in its mouth, and uttering a royal shriek, if a female dove (?) perches on a tree, that (omen) gives one fulfilment of desires much more than expected. (A. A. R.).

उन्नतसत्त्वशालिनी see No. 6131.

6938

उन्नतानां सुवंशानां द्वैधं तावन्न जायते ।
यावत् कुठारधारेव योषिद् विशति नान्तरम् ॥

(आ) VS 2899.

To those that are lofty and of a good *vaṁśa* [noble family *or* : excellent bamboo] cleavage does not occur, as long as a woman in the form of an axe-edge does not enter between them. (A. A R.).

6939*

उन्नतावनतभाववत्तया
चन्द्रिका सतिमिरा गिरेरियम् ।
भक्तिभिर्बहुविधाभिरर्पिता
भाति भूतिरिव मत्तदन्तिनः ॥

(अ) Kum 8. 69. (Cf. A Scharpé's Kālidāsa-Lexicon I. 3 ; p. 131).

(आ) SR 300. 31 (a. Kum), SSB 145. 33.
(*a*) °भाग° [°भाव°] Kum (var.), SR, SSB.
(*d*) °हस्तिन: [°द°] Kum (var.).

Rathoddhatā metre.

According to the height and depression of the mountain, this moonlight, accompanied with darkness, is appearing like a painting painted on the bodies of elephants inebriated with the trickling of temporal juice. (H. H. Wilson's translation).

6940

उन्नतेषु शशिनः प्रभा स्थिता
निम्नसंश्रयपरं निशातमः ।
नूनमात्मसदृशी प्रकल्पिता
वेधसैव गुणदोषयोर् गतिः ॥

(अ) Kum 8. 66. (Cf. A. Scharpé's-Kālidāsa-Lexicon I. 3 ; p. 130).
(आ) SRHt 254. 7 (a. Kālidāsa), SR 299. 29 (a. Kum), SSB 145. 31.
(*c*) °सदृशि° Kum (var.) ; हि कल्पिता Kum (var.).
(*d*) °सा हि [एव] Kum (var.).

Rathoddhatā metre.

The moonlight is discernable on the elevated places but the darkness prevails in the lower strata [the valleys and abysms]. Brahmā, the Creator, after, examining the merits and blemishes has so ordained that the merits remain above and the blemishes below. (H. H. Wilson's translation).

6941

उन्नतोऽपि विशदोऽपि कोमलोऽप्य्
अद्य जाड्यहरणक्षमोऽपि च ।
अन्तरुज्ज्वलगुणोऽपि निर्धनस्
तूलराशिरिव याति लाघवम् ॥

(आ) Vidy 298.
(*c*) निर्द्धनस् Vidy.

Rathoddhatā metre.

Though (born) high, clean, soft and tender, capable of removing *jaḍya* [dullness *or* : coldness], and shining with *guṇa* [good qualities *or* : threads] within, a poor man, like a mass of cotton, gets *lāghava* [is slighted *or* : is light]. (A. A. R.).

6942

उन्नत्यै नमति प्रभुं प्रभुगृहान् द्रष्टुं बहिस्तिष्ठति
स्वद्रव्यव्ययमातनोति जडधीरागामिवित्ताशया ।
प्राणान् प्राणितुमेव मुञ्चति रणे क्लिश्नाति भोगेच्छया
सर्वं तद् विपरीतमेव कुरुते तृष्णान्धदृक् सेवकः ॥

(आ) JS 433. 11, VS 3235, SRHt 227. 29 (a. Govindabhaṭṭa), SSSN 175. 15 (a. Govindabhaṭṭa), SH 1000 ; 206*, GSL 48, AR 139. 1-4, ARJ 164. 9-12, Amd 301. 866.
(*a*) नमत SH 1000 ; °गृहं SRHt.
(*b*) हतधीरागामिवि(त्ता ? त्ता)शया SRHt ; °वित्तेच्छया JS, SH.
(*c*) तृष्णाति [क्लि°] SH 1000 ; in SH 206* three *akṣara-s* missing.

Śārdūlavikrīḍita metre.

A servant, blind with avarice (for reward) acts always contrary to what he aspires for ; he bows down to the master for the sake of a lift ; waits outside the master's palace in order to gain access to it ; foolishly spends away his own money on hand in the hope of receiving large amounts in future ; stakes (on behalf of the master) his life in battle for the purpose of living ; and subjects himself to suffering in expectation of enjoyments. (Dr. A. Sharma's translation).

6943

उन्नमय्य सकचग्रहमास्यं
चुम्बति प्रियतमे हठवृत्त्या ।
हुं हु मुञ्च मम मेति च मन्दं
जल्पितं जयति मानधनायाः ॥

(आ) ŚP 509 (a. Vijjakā), VS 2090 (a. Vijjakā),

SSSN 232. 3, SR 182. 37 (a. ŚP) *ab/dc*, SSB 522. 2 (a. Vijjakā) *ab/dc*, SRK 145. 13 (a. ŚP) *ab/dc*, SuM 17. 12, IS 7480, Sar 1. 123 (p. 87) and 5. 85 (p. 601), Amd 69. 136 and 166. 432. (Cf. ZDMG 25. 459).

(*a*) सहसमुखपद्मं [स°] SuM (var.).

(*b*) °तमेऽपि हठेन SuM (var.).

(*c*) हुं हु हुं हु हु हु हुं हु हु हुं हुं ŚP, SRK; हुं ममेति वदनान्तरलीनं (°लग्नं SSSN) VS, SSSN; अंह् अंह् अंह् मनोज्ञं SuM ; उंहु उंहु उंहु उंहु कूजितं SuM (var.) ; हुं हुँ Sar 5. 85.

(*d*) कूजितं भवति ŚP, SRK ; मानवतीनाम् VS, Sar 1. 123, Amd ; कूजिता (°तं) SR, SSB ; °नाया SR, SSB.

Svāgatā metre.

If the lover kisses violently his beloved after having raised her face and after having seized her by the hair, her muttering in low voice "*hum*, *hu*, let me free, don't", as she is high minded is triumphant.

6944

**उन्नमितैकभ्रूलतम्**
**आननमस्याः पदानि रचयन्त्याः ।**
**कण्टकितेन प्रथयति**
**मय्यनुरागं कपोलेन ॥**

(अ) Śak 3. 14 (in some editions 3. 12–3. 15, 18). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 39).

(आ) SR 208. 39 (a. Śak), SSB 575. 1 (a. Kālidāsa), Sāh *ad* 6. 369, Sar 2. 1 (p. 144).

(*c*) पुलकाचि(°ञ्चि°)तेन [क°] Śak (var.), Sāh; कण्ठ° Śak (var.) ; कथयति [प्र°] Śak (var.), Sāh.

Āryā metre.

As though she[1] is versifying the poetry of love, her face, with one of its creeper-like brows curved upwards, expresses through its bristling cheek her tender feelings towards me[2]. (S. Bhaskaran Nair's translation).

1. Śakuntalā.
2. King Duṣyanta.

6945*

**उन्नम्य दूरं मुहुरानमन्त्यः**
**कान्ताः श्लथीभूतनितम्बजाड्याः ।**
**दोलाविलासेन जितश्रमत्वात्**
**प्रकर्षमापुः पुरुषायितेषु ॥**

(अ) Vikram 7. 23.

(आ) JS 242. 29 (a. Bilhaṇa), ŚP 3879 (a. Bilhaṇa), PV 534 (a. Bilhaṇa), SR 342. 75 (a. JS), SSB 216. 3 (a. Bilhaṇa), Pad 66. 45 (a. Bilhaṇa), RJ 1268 (a. Bilhaṇa), SuSS 106.

(*b*) °तम्बबिम्बाः (°म्ब PV [MS]) ŚP, PV, SR, SSB.

(*c*) डोला° JS.

(*d*) °यितेष JS (printer's error).

Upajāti metre (Indravajrā and Upendravajrā).

The ladies[1] with the immobility of their buttocks slackened, repeatedly going high up and coming down, owing to their fatigue being overcome by the swing-sport, acquired proficiency in the acts of men. (S. Ch. Banerji's translation).

1. Who were sitting on the swings.

6946*

**उन्नम्योन्नम्य तत्रैव दरिद्राणां मनोरथाः ।**
**पतन्ति हृदये व्यर्था विधवास्त्रीस्तना इव ॥**

(अ) P (PP 2. 75, Pts 2. 91, PtsK 2. 98); Cf. No. 6575.

(आ) IS 1265.

(b) निर्धनानां [द°] Pts.

(c) हृदयेष्वेव लीयन्ते (°येषु विली° PtsK) Pts, PtsK.

(d) विधिवस्त्रीस्तनाविव (*sic !*) IS.

Like the flabby breasts of widows, / hopes and wishes rash / helpless fall upon the bosom, / when there is no cash. (A. W. Ryder's translation).

6947*

उन्नम्रस्वपयोधरान्तरपयोधाराभिरानन्दि सः
चञ्चद्बालकलापकान् कलगिरो मुग्धान् नवाङ्घ्रिक्रमान् ।
त्वय्याधाय शिखण्डिनः शिव शिव प्रावृट् समाप्ति गता
तेषु त्वं तु शरच्छराश्चलिता जातासि धौतासिवत् ॥

(अ) Kavik 2. 38.

Śārdūlavikrīḍita metre.

The rainy season, like a loving mother, / gave her breast-milk to the peacock babes, / made them learn to walk and squeak, / and has gone leaving them in your care ! / But you, oh ! autumn, behave towards them / like a shining sword in a butcher's hand. (K. Krishnamoorthy's translation).

6948*

उन्नयति नाभिनिम्नान्
मुक्तावलिपाशि रोमराजिनलम् ।
स्मरशबरः स्तनभूधर-
निपतत्तरुणाक्षिपक्षिबन्धाय ॥

(अ) SMH 9. 11.

(c) स्मरशरवः SMH (var.).

Āryā-gīti metre.

From the hollow of the navel, the hunter of Cupid raises [discharges] his reed-arrow in the form of the line of hair, equipped with a rope of a pearl-string, and binds the bird of the young man's eye that falls [settles] on the hill of the (damsel's) bosom. (A. A. R.).

उन्नादाम्बुदवर्धितान्धतमसा see No. 6807.

उन्नालालकभञ्जनानि see No. 6527.

6949*

उन्निद्रकन्दलदलान्तरलीयमान-
गुञ्जन्मदान्धमधुपे नवमेघकाले ।
स्वप्नेऽपि यः प्रवसति प्रविहाय कान्तां
तस्मै विषाणरहिताय नमो वृषाय ॥

(आ) ŚP 3875 (a. Rāhulaka), AP 79, (cf. ZDMG 27. 636), SG 570 (a. Rāhuka), Vjv 178. 1 (p. 141) (a. Bāhuka), Subhāṣita-padya-saṁgraha (MS) 819 (a. Rāhuvilāsa), SR 341. 48 (a. ŚP), SSB 214. 44 (a. Rāhulaka).

(a) °रलभ्य° [°लीय°] SR, SSB.

(b) °मधुपाञ्जितमे° AP.

Vasantatilakā metre.

At the advent of the rainy season, when, intoxicated bees hum clinging to the interior petals of the full-blown *kandala*-flower, if anybody stays away from home separated from his beloved, even in a dream, indeed, he is a hornless bull [eunuch]. Our (scornful) obeisance[1] to him ! (S. Bhaskaran Nair's translation).

1. In the text नमः [obeisance] is ironically used in the sense of धिक् [contempt].

6950*

उन्निद्रकोकनदरेणुपिशङ्गिताङ्गा
गायन्ति मञ्जु मधुपा गृहदीर्घिकासु ।
एतच्चकास्ति च रवेर्नवबन्धुजीव-
पुष्पच्छदाभमुदयाचलचुम्बि बिम्बम् ॥

(आ) ŚP 3736, SR 327. 8 (a. Kpr), SSB 190. 8 (a. Vijjakā), Kpr 5. 114, KāP 134. 5-8.

(b) मत्त° [मञ्जु] ŚP, SR, SSB.

Vasantatilakā metre.

The honey-bees, with their bodies tinged tawny by the pollen-dust of the full-blown red lotus, are buzzing sweetly among the domestic ponds; and (in this setting), kissing the (top of the) rising mountain there shines the disc of the sun bearing the brightness similar to that of the petals of the newly blown *bandhujīva*-flower. (S. Bhaskaran Nair's translation).

6951**

उन्निद्रता मत्स्यसगन्धिता च
प्रवालहानिः सपिपीलिकात्वम् ।
त्वग्भ्रंशनाद् वारिकृतादजीर्णात्
तरोर्भवेत् तत्र चिकित्सनीयम् ॥

(आ) ŚP 2272.

Upajāti metre (Upendravajrā and Indravajrā).

When there is sleeplessness [absence of normal growth] and a smell of the fish, absence of tender sprouts and invasion by ants, the tree suffers loss of bark from indigestion due to (excess of) water; then treatment must be given to it. (A. A. R.).

6952*

उन्निद्रप्रियकमनोरमं रमण्याः
संरेजे सरसि वपुः प्रकाशमेव ।
युक्तानां विमलतया तिरस्क्रियायै
नाक्रामन्नपि हि भवत्यलं जलौघः ॥

(अ) Śiś 8. 28.

Praharṣiṇī metre.

The body of the loving damsel, which was charming like the (golden-coloured) full-blown *priyaka*-flower, was seen clearly in the limpid water of the lake; the mass of water is indeed unable to conceal those possessing purity who have plunged into it [the dull-witted are indeed unable to retaliate against the admonishments of those who are pure in conduct]. (A. A. R.).

6953*

उन्निद्रेण मयाद्य चिन्तितमभूद्यत्रावतारा हरेर्
आख्याता दश कीर्तितोऽसि न कथं तत्र त्वमेकादशः ।
त्वच्चारित्रमगोचरं कविगिरां जानन्नपि क्ष्मापते
न प्रस्तौमि भयेन भारतकवेः कस्तादृशं वक्ष्यति ॥

(आ) Skm (Skm [B] 1429, Skm [POS] 3. 12. 4) (a. Ācarya-Gopīka).

(*b*) व्याख्याता [आ°] Skm (var.).

(*c*) स्वच्छाविक्रमगोचरः Skm (var.).

Śārdūlavikrīḍita metre.

Sleeplessly I thought over the matter where the ten incarnations of Lord Viṣṇu have been mentioned, why you have not been celebrated as the eleventh one; your life and exploits are beyond the words of poets and although I know them, oh! king, I dare not praise them; for, from fear of the author of the *Mahābhārata*, who will give expression to things of that kind? (A. A. R.).

6954*

उन्नीतो भवभूतिना प्रतिदिनं बाणे गते यः पुरा
यश्चीर्णः कमलायुधेन सुचिरं येनागमत् केशटः ।
यः श्रीवाक्पतिराजपादरजसां संपर्कपूतश्चिरं
दिष्टया श्लाघ्यगुणस्य कस्यचिदसौ मार्गः समुन्मीलति ॥

(आ) SkV 1733 (a. Yogeśvara), Skm (Skm [B] 2129, Skm [POS] 5. 26. 4) (a. Abhinanda). Cf. Kav p. 20.

(*a*) प्रतिपदं Skm.

(*b*) सततं [सु°] Skm (POS); केसटः SkV (var.).

(*c*) °भूति° [°पूत°] Skm (POS).

Śārdūlavikrīḍita metre.

That path where Bāṇa once had daily passed / and which again was found by Bhavabhūti; / which came to be well worn by Kamalāyudha / and long was used by Keśaṭa; / the dust of which was

honoured by the touch / of Śrī Vākpatirāja: / by grace of God that path still opens / to a certain man of genius. (D. H. H. Ingalls's translation).

6955*

उन्मग्नचञ्चलवनानि वनापगानाम्
आश्यानसैकततरङ्गपरंपराणि ।
निम्नावशिष्टसलिलानि मनो हरन्ति
रोधांसि हंसपदमुद्रितकर्दमानि ॥

(आ) SkV 289, ŚbB 3. 168.

Vasantatilakā metre.

The shores of forest streams delight the heart / with restless trees now risen from the flood / and serried ripples of the drying sand; / the water stays now only in the pools / and the mud is marked by tracks of royal geese. (D. H. H. Ingalls's translation).

6956*

उन्मज्जन्मकर इवामरापगाया
वेगेन प्रतिमुखमेत्य बाणनद्याः ।
गाण्डीवी कनकशिलानिभं भुजाभ्याम्
आजघ्ने विषमविलोचनस्य वक्षः ॥

(अ) Kir 17. 63.

(आ) KHpk 201. 207

Praharṣiṇī metre.

Like a crocodile rushing out of the aerial Gaṅgā the holder of the *gāṇḍīva*-bow[1] rushed towards the river of arrows (discharged by Lord Śiva) and struck with his hands at the chest of the odd-eyed Śiva, which resembled a mountain of gold. (A. A. R.).

1. Arjuna.

उन्मत्तः प्रेमसंरम्भाद् see No. 6959.

6957*

उन्मत्त कण्टकिफलप्रतियोगिबुद्धया
वैरं वृथैव कुरुषे पनसेन सार्धम् ।
सन्तो हसन्ति न भजन्ति भजन्ति चेत् त्वां
भ्रान्ता भवन्ति सहसा न पुनर्भजन्ति ॥

(आ) JS 117. 59, NBh 241.

(*b*) साकम् [सा°] NBh.

(*d*) सहसेति जगत्प्रसिद्धिः [स° न पु°] NBh.

Vasantatilakā metre.

Oh! madman, with the idea of counteracting a thorny fruit you are nurturing enmity in vain against a bread-fruit; the good (only) laugh but do not take recourse to it; but if they take to you they too become mad suddenly and then they do not come to you again. (A. A. R.).

6958*

उन्मत्त धूर्त तरुणेन्दुनिवासयोग्ये
स्थाने पिशाचपतिना विनिवेशितोऽसि ।
किं कैरवाणि विकसन्ति तमः प्रयाति
चन्द्रोपलो द्रवति वार्धिरुपैति वृद्धिम् ॥

(आ) SRK 214. 2 (a. ŚP), IS 7770.

Vasantatilakā metre.

Oh! madman, rogue, you are placed by the lord of devils in the place which is proper for the rising moon; do the lilies bloom (now), does darkness go away, is the moon-stone melting and does the sea increase (by huge waves)? (A. A. R.).

उन्मत्तप्रियसंरम्भाद् see No. 6959.

6959

उन्मत्तप्रेमसंरम्भाद् आरभन्ते यदङ्गनाः ।
तत्र प्रत्यूहमाधातुं ब्रह्मापि खलु कातरः ॥

(अ) BhŚ 115, KP 8. 193. 4.

(आ) SLP 4. 96 (a. BhŚ), SM 1405, SSV 1390, IS 1266.

(*a*) उन्मत्तः or उद्गाद° or उन्मीलत् or उन्मत्ताः BhŚ (var.); °प्रिय° [°प्रेम°] BhŚ (var.);

°सारंभाद् or °संबंधाव् or °संभोगान् or °सरसम् or °संचारा or °संरसम् or °संसर्गाद् BhŚ (var.).

(*b*) आरम्भन्ते or आरंभेते or [आ]रंभते or आरंभंति BhŚ (var.); भजते यदलीगण: or यदांगना: or पदञ्जना: BhŚ (var.).

(*c*) तं च BhŚ (var.); प्राप्तमहाधातुं or प्रत्यूहमादातुं BhŚ (var.).

(*d*) दैवोपि [ब्र°] BhŚ (var.).

Brahmā, the Creator, is Himself of afraid of throwing an obstacle into what has been undertaken by women in the hurry and excitement of their passionate love. (P. G. Nath's translation).

6960

**उन्मत्तमासाद्य हरः स्मरश्च**
**द्वावप्यसीमां मुदमुद्वहेते ।**
**पूर्वं परस्पर्धितया प्रसूनं**
**नूनं द्वितीयो विरहाधिदूनम् ॥**

(अ) Naiṣ 3. 98.

(*c*) पूर्वं स्मरस्पर्धितया [प°] Mallinātha *ad* Naiṣ.

Indravajrā metre.

Both Śiva and Cupid feel unbounded joy in rivalry with each other, when they get something mad; the former when he gets the "mad" flower[1]; the latter when he gets one suffering from the pangs of separation[2]. (K. K. Handiqui's translation).

1. *Dhattūra* (intoxicating).
2. Mad with love.

**उन्मत्ता: प्रेमसंरम्भाद्** see No. 6959.

**उन्मत्ता गौरिवान्धा** see No. 685.

**उन्मत्ताच्च प्रलपतो** see No. 2144.

6961

**उन्मत्तानां च या गाथा: शिशूनां यच्च भाषितम् ।**
**स्त्रियो यच्च प्रभाषन्ते तस्य नास्ति व्यतिक्रम: ॥**

(अ) BṛSaṁ 46, 97.

(आ) IS 1267.

(*b*) भाषितं च यत् [य° भा°] BṛSm (BI).

(*d*) व्यक्तिक्रम: IS.

What madmen utter in their songs, children in their talk, and women in their chattering, will never go amiss. (H. Kern's translation).

6962

**उन्मत्तानां भुजङ्गानां मद्यपानां च दन्तिनाम् ।**
**स्त्रीणां राजकुलानां च विश्वसन्ति गतायुषः ॥**

(अ) Cr 181 (CS I 7). Cf. Nos. 200 and 6963; नखिनां च नदीनां च; भेतव्यमकुलीनानां; शम्भुस्तुष्यति चार्केण; and also cf. Crn 269.

(आ) Kt 5, KtR 5, IS 1268, GVS 533.

(इ) SRN (T) 167.

(*a*) अन्नताना मुजंगाना° CS (var.).

(*b*) मद्यपाना CS (var.); दन्तिना: CS (var.); हस्तिनाम् [द°] CS (var.), Kt, KtR.

(*d*) विश्वसेयुर् (°श्वा°) CS (var.), Kt, KtR; गतायुषा (°ष) CS (var.).

Reliance in drunken and infuriate men, security from the canine or serpentive brood, confidence in women, and faith in the ruling class, are perilous to mankind. (B. C. Dutt's translation).

6963

**उन्मत्तानां भुजङ्गानां शृङ्गिणां शस्त्रपाणिनाम् ।**
**विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥**

(अ) Cr 1273 (CN Ph 82). Cf. Nos. 200 and 6962; नखिनां च नदीनां च; भेतव्यमकुलीनानां; शम्भुस्तुष्यति चार्केण; and also cf. Crn 269.

(*a*) उन्मतानां CNPh.

(*b*) शृगीणां CNPh; शस्त्र° CNPh.

In mad people and (poisonous) snakes, in animals with horns and men with weapons, one should not put any faith [be too trusting], as also in (designing) women and in princes. (A. A. R.).

**उन्मत्तानां श्रवणसुभगैः** see No. 5014.

**उन्मत्तेव प्रमत्तेव** see कण्ठग्रहं.

6964

**उन्मदतया कयाचित्**
**कदाचिदपथप्रवृत्तमपि पुरुषम् ।**
**सद्यः सुहृदुपदेशः**
**सृणिरिव करिणं निवर्त्तयति ॥**

(अ) SMH 3. 44.
(*d*) श्रृणि° SMH (var.); करिणां SMH (var.).

Āryā metre.

Due to some kind of intoxication of power when a man sometimes goes along a wrong path, a (good) friend's advice suddenly checks him as does the goad an elephant (in a similar state). (A. A. R.).

6965

**उन्मादगद्गदगिरो मदविह्वलाक्षा**
**भ्रश्यन्निजप्रकृतयः कृतमस्मरन्तः ।**
**ऐश्वर्यसीधुरसपानविघूर्णमानाः**
**के नाम न प्रतिपदं पुरुषाः स्खलन्ति ॥**

(आ) SkV 1480.
(*a*) °विह्वलाक्ष्या (?) SkV; (suggested change: °लाक्षा).
(*b*) भ्रव्यन्नि° SkV (var.).

Vasantatilakā metre.

Intoxicated both of voice and eye, / their former nature lost and what they've done forgotten:—it is thus that men grow dizzy on the wine of wealth; and which of them at each step does not stumble? (D. H. H. Ingalls's translation).

6966

**उन्मादमेके पुष्यन्ति यान्त्यन्ये द्विषतां वशम् ।**
**दास्यमेके च गच्छन्ति परेषामर्थहेतुना ॥**

(अ) Śukranīti 3. 185.

Some become out of their senses, others come under the control of enemies and some others come to servitude by desiring others' wealth. (A. A. R.).

6967*

**उन्मीलत्त्रिवलीतरङ्गवलया प्रोत्तुङ्गपीनस्तन-**
**द्वन्द्वेनोद्यतचक्रवाकमिथुना वक्त्राम्बुजोद्भासिनी ।**
**कान्ताकारधरा नदीयमभितः क्रूराशया नेष्यते**
**संसारार्णवमज्जनं यदि ततो दूरेण संत्यज्यताम् ॥**

(अ) BhŚ 101.
(आ) SLP 4. 83 (a. BhŚ), IS 1269.
(*a*) °निलया or °निचया or °वलय° [°व°] BhŚ (var.); प्रोत्तंग° BhŚ (var.).
(*b*) द्वंद्वेनोद्गत° or द्वंद्वेनोद्धृत° or द्वंद्वेनोद्धत° (°परि°) or द्वंद्वामोदित° or द्वंद्वेनोन्नत° or द्वंद्वोन्मादिनि BhŚ (var.); °चक्रवाल° BhŚ (var.); °युगला (°गु°; ली°) [°मि°] BhŚ (var.); वक्त्रांबुजाभासिनी or धैर्यद्रुमध्वंसिनी BhŚ (var.); काराम्बुजो [व°] IS.
(*c*) °कर (°धरा om.) or °कारवरा or कांत्युदका or °कारमहा° BhŚ (var.); नदी ह्यभिमत° or नदीमभिगतः BhŚ (var.); कूपेन्न नापेक्ष्यते or कूलत्रपोवेक्ष्यते or क्रूरास्ति नापेक्षते (वीक्ष्यते) or क्रूराशया नेक्षते (°क्ष्यते) or क्रूरात्र नापेक्ष्यते or क्रूरात्र नावेक्ष्यते or क्रूराति नावेक्षते or क्रूरात्र संलक्ष्यते (सा°) or क्रूराननापेक्षते or क्रूरोत्तरा लक्ष्यते BhŚ(var.).
(*d*) संसारार्णवलंघनक्षमधिया BhŚ (var.); °मर्ज्जनं or °लंघनं BhŚ (var.); तदा or जनाः or नतो [त°] BhŚ (var.); दूरात्परित्यज्यताम् BhŚ (var.), दूरेण संत्यज्यताम् BhŚ (var.), IS.

Śārdūlavikrīḍita metre.

Like waves three furrows of beauty encircle her waist, / a pair of wild geese in flight are her lusty breasts, / a radiant blooming lotus is her face. / Unless you yearn for the river which bears woman's form / and shelters the monster of her moods, escape / and from afar shun the worldly waters' deadly ablution. (Barbara Stoler Miller's translation).

6968*

उन्मीलत्पुलकं विलोलदलकं स्विद्यत्कपोलस्थलं
भ्राम्यत्कुण्डलमाकुलाकुललसत्सीत्कारमुद्यत्करम् ।
किंचित्कुञ्चदुदञ्चितभ्रु विलसच्चोलं गलन्नीविकं
स्याद् भूयोऽपि कदा मदाकुलदृशोर्बिम्बाधरास्वादनम् ॥

(आ) PV 282 (a. Kavikaṅkaṇa).

(*b*) भ्रम्यत् PV (MS).

(*c*) कञ्चि° [कुञ्च°] PV (MS).

Śārdūlavikrīḍita metre.

Hairs standing on ends, eyelids tremulous, cheeks sweating, ear-pendants dangling, the hissing sounds of pleasurable pain with hands raised, the eye-brows slightly bent, the jacket in splendour, the knot of the dress getting loosened—thus when will there be again the tasting of *bimba*-like lip of the beloved with eyes exhilirated by wine ? (A. A. R.).

6969*

उन्मीलत्पुलकाङ्कुरेण निविडाश्लेषे निमेषेण च
क्रीडाकूतविलोकितेऽधरसुधापाने मुधा नर्मभिः ।
आनन्दाभिगमेन मन्मथकलायुद्धेऽपि यस्मिन्नभूत्
प्रत्यूहो न तयोर्बभूव सुरतारम्भः प्रियंभावुकः ॥

(आ) Skm (Skm [B] 1134, Skm [POS] 2. 132. 4) (a. Jayadeva).

(*a*) पुलकोङ्कुरेण Skm (POS) ; निमिषेण Skm (POS) (*contra metrum*).

(*d*) प्रत्यूहः Skm ; (suggested change : प्रत्यूहो).

Śārdūlavikrīḍita metre.

When closely embraced there were the hairs standing on ends, when gazed at significantly and playfully she closed her eyes, when kissed at the lip she made vain [unintending] protests and when ecstasy made its appearance during the 'battle' of love-sports—these did not become impediments in their enjoyments : the commencement of their love-sports was full of pleasurable affection. (A. A. R.).

6970*

उन्मीलत्पुरसा गुणालिनिचिता निर्दूषणा भूषणा
सोल्लासोषसि लोलया सुमनसा सूक्त्या मनोहारिणी ।
शय्यामेत्य मृदुं मदीयकवितेवाम्भोजिनीनायिका
कस्याप्युन्नतपूर्वपुण्यतपसः कण्ठं समालिङ्गति ॥

(आ) PdT 114.

(*a*) निदूषणा PdT (MS).

(*c*) °जिनी नायि° PdT.

(*d*) °न्न...पूर्व° PdT (MS).

Śārdūlavikrīḍita metre.

With her bosom possessing the pearl-necklace of good qualities, with ornaments of figures of speech unobstrusive, full of blooming charm in the morning and with a good disposition and pleasing to the mind with her sweet words, this lotus-like beloved of my poetic composition will softly come to bed and embrace by the neck someone who has done good deeds and penance in previous births. (A. A. R.).

6971*

उन्मीलद्गुडपाकतन्तुलतया रज्ज्वा भ्रमीरर्जयन्
दानान्तःश्रुतशर्कराचलमथः स्वेनामृतान्धाः स्मरः ।
नव्यामिक्षुरसोदधेर्यदि सुधामुत्थापयेत् सा भवज्-
जिह्वायाः कृतिमाह्वयेत परमां मत्कर्णयोः पारणाम् ॥

(अ) Naiṣ 21. 153 (Naiṣ [HSS] 21. 139).

(आ) VS 1640 (a. Śrī-Harṣa), AlK 279. 3–6.

(*b*) दत्तान्तः° AIK.

Śārdūlavikrīḍita metre.

If by revolving the "Mountain of Sugar" included in religious gifts, like a churning rod; while using as a rope the creeper-like threads produced during boiling of seething molasses; the nectar-fed Cupid raise up single-handed a new kind of nectar from the ocean of sugar-cane juice, that might perhaps rival thy voice, a source of the highest delight to my ears. (K. K. Handiqui's translation).

6972*

उन्मीलद्यौवनासि प्रियसखि विषमाः श्रेणयो नागराणां
तस्मात् कोऽपि त्वयाद्यप्रभृति न सहसा संमुखं वीक्षणीयः ।
यावच् चन्द्रार्कमेकः पतिरतिशयितश्रद्धया सेवितव्यः
कर्तव्या रूपरक्षा वचसि न हृदयं देयमस्मद्विधानाम् ॥

(आ) Skm (Skm [B] 537, Skm [POS] 2. 13.2) (a. Śaraṇa).

(*a*) डन्मील° Skm [B] corrected to उन्मील°.

(*b*) °याद्य प्र° [°याद्यप्र°] Skm (B).

Śragdharā metre.

You are now (adorned) with unfolding youthfulness, dear friend, the crowds of citizens are hard to deal with; hence from to-day onwards you are not to gaze face to face on anyone all of a sudden [i. e. strangers]. For all time [as long as the sun and the moon last] you should have one husband alone who should be served with great devotion; you should protect your charm (and character) and not take notice in your mind of the words of persons like us. (A. A. R.).

6973*

उन्मीलद्रसबिन्दुगन्धकुसुमावल्ल्यो वसन्तोदये
कान्ताः कोमलपल्लवाः कति कति क्रीडावने सन्ति न ।
सौभाग्यैकनिधे रसाल तदपि श्रीमञ्जरीशालिनस्
त्वत्तोऽन्यत्र च कुत्रचिन् मधुकरश्रेणी न विश्राम्यति ॥

(आ) Ava 254, SR 240. 128, SSB 640. 35.

(*b*) नो [न] Ava.

Śārdūlavikrīḍita metre.

At the advent of the spring how many are not the creepers in the pleasure-garden with blossoming flowers having fragrance and honey, charming and with tender sprouts? Oh! mango tree, the one treasure of good fortune, none-the-less, when you are resplendent with your bunches (of flowers), the swarms of bees do not rest on any other. (A. A. R.).

6974*

उन्मीलद्वदनेन्दुकान्तिविसरैर्दूरं समुत्सारितं
भग्नं पीनकुचस्थलस्य च रुचा हस्तप्रभाभिर्हतम् ।
एतस्याः कलविंककण्ठकदलीकल्पं मिलत्कौतुकाद्
अप्राप्ताभिमुखं रुषेव सहसा केशेषु लग्नं तमः ॥

(आ) JS 178. 3, SH 1597, SR 257. 26 (a. JS), SSB 69. 27, AA 30. 14-17, Daś *ad* 2. 35 (p. 125).

(*a*) °दूरे SR, SSB ; °दीप्ति° [°कान्ति°] AA, Daś.

(*b*) भिन्नं [भ°] Daś ; लग्नं SH ; स्थले सरुचा SH ; °हस्तं प्रभागर्हितम् AA.

(*d*) अप्राप्ताङ्गसुखं Daś ; अग्रे(°ग्रे[?]) प्रा° SH ; सद्येव [रु°] SH ; मनः [त°] SH.

Śārdūlavikrīḍita metre.

It [dark colour] was thrust far away by the spreading lustre of her charming moonlike face, it was broken in the region of her high bosom, was vanquished by the brilliance of her hands; getting no foothold in her smiling face with the charming neck similar to that of a *kalaviṁka*-bird, darkness became furious and suddenly caught her by her hair[1]. (A. A. R.).

1. Her tresses alone were dark in colour.

उन्मीलनं तिग्मरुचिः see यदुल्लासाय संरम्भो.

6975*

उन्मीलन्ति कियन्ति वा न कुसुमान्युष्णद्युतेरुद्गमे
तत्त्वेतावति बन्धुरित्यतिसखीत्यादित्यकान्तेति च ।
कीर्तिं दत्तवतां त्रिलोकविदितामेवं कवीनामृणं
किं कृत्वेयमपाकरोतु जनुषां कोट्यापि नालीकिनी ॥

(अ) DikAny 75.

Śārdūlavikrīḍita metre.

How many are not the flowers that blossom forth when the sun makes his appearance? When this is so, the lotus alone is called the relation, the best friend and the beloved of the sun. To the poets famed in the three worlds who have given this fame to her, how will this lotus repay the debt owing them even during crores of births? (A. A. R.).

6976*

उन्मीलन्ति नखैर्लुनीहि वहति क्षौमाञ्चलेनावृणु
क्रीडाकाननमाविशन्ति वलयक्वाणैः समुत्त्रासय ।
इत्थं वञ्जुलदक्षिणानिलकुहूकण्ठीषु सांकेतिक-
व्याहाराः सुभग त्वदीयविरहे तस्याः सखीनां मिथः ॥

(आ) JS 44. 13, ŚP 3489 (a. Satkavimiśra), Skm (Skm [B] 624, Skm [POS] 2. 30. 4) (a. Amaru), SH 2037, AP 94, PV 360 (a. Śambhu), SR 290. 93 (a. Sāh), SSB 127. 78 (a. Satkavimiśra), ZDMG 27. 638, Sāh *ad* 10. 732, Kav p. 23.

(*b*) °नमाश्रयन्ति ŚP, JS, Skm (var.), SR; समुक्त्रासय Skm (corrected to as above in Skm [B]).

(*c*) °णानिकु° ŚP; °कण्ठोषु Sāh (printer's error).

(*d*) व्यापाराः ŚP.

Śārdūlavikrīḍita metre.

"They bloom". "Pluck them with thy nails". "It blows". "Hedge it with the skirts of thy garments". "They enter the garden". "Scare them away with the tinkling of thy bracelets"—thus, fortunate youth, do the female friends of thy love separated from thee, talk to each other by hints touching the *vañjula*-flowers, the southern breeze and the *kokila*. (Translation in *Bibl. Ind.* 9).

6977*

उन्मीलन्ति निशानिशाचरवधूत्प्रोच्चाटनामान्त्रिकाः
सायं सालससुप्तपङ्कजवनप्रोद्बोधवैतालिकाः ।
फुल्लत्पङ्कजकोशगर्भकुहरप्रोद्भूतभृङ्गावली-
झङ्कारप्रणवोपदेशगुरवस् तीव्रद्युतेरंशवः ॥

(आ) SR 324. 52, SSB 186. 52.

(*a*) °°वधूप्रो° SSB.

Śārdūlavikrīḍita metre.

The sorcerers for the expulsion of the demon of night, the bards to awaken the clusters of lotuses that had been asleep languidly at night, the teachers to instruct in the art of buzzing to the swarms of bees that are in the interior of blossoming lotus-flowers, the rays of the hot-rayed one [the sun], now make their appearance. (A. A. R.).

6978*

उन्मीलन्ति मृणालकोमलरुचो राजीवसंवर्तिका-
संवर्तव्रतवृत्तयः कतिपये पीयूषभानोः कराः ।
अप्युत्त्रैर्धवलीभवत्सु गिरिषु क्षुब्धोऽयमुन्मज्जता
विश्वेनेव तमोमयो निधिरपामह्नाय फेनायते ।

(अ) Anar 2. 70.

(आ) SkV 910 (a. Murāri), JS 261. 11 (a. Murāri), SR 303. 131 (a. JS), SSB 151. 139, Almu 7. 18-21, (v. Kav p. 73).

(*b*) सवृत्त° JS.

(*c*) अप्युत्रै: Anar (var.).

Śārdūlavikrīḍita metre.

A few moon rays arise as soft as lotus-filaments / and sworn to close the petals of the lotuses; / then, as the eastern hills grow white with light, / this sea of darkness churned by the rising world / forthwith breaks into foam. (D. H. H. Ingalls's translation).

6979*

उन्मीलन्नयनान्तकान्तिलहरीनिष्पीतयोः केवलाद्
आमोदादवधारणीयवपुषोः कान्तासखेन क्षणम् ।
यत्कर्णोत्पलयोः स्थितेन भवता किंचित् समुद्गुञ्जितं
भ्रातस्तिष्ठति कुत्र तत् कथय मे कान्तं प्रियाया मुखम् ॥

(आ) SR 283. 161, SSB 115. 4.

Śārdūlavikrīḍita metre.

Brother (bee), you remained for a short time, beeing a friend of my beloved, in the lilies that adorned her ears, (the flowers) whose beauty was eclipsed by the spreading lustre of her blossoming eyes, and whose presence there came to be inferred only by its fragrance and there you were buzzing for a short while; tell me where that charming face of my beloved is. (A. A. R.).

6980*

उन्मीलन्मणिरश्मिजालजटिलच्छायं रणत्कङ्कणं
बिभ्राणस्तव देव वैरिकदनक्रीडाकठोरः करः ।
त्यक्त्वा संयति जीवितानि रिपवो ये स्वर्गमार्गं गतास्
तानाक्रष्टुमिवाविवेश रभसाच् चण्डद्युतेर्मण्डलम् ॥

(आ) JS 336. 11 (a. Śrī-Murāri), Kav p. 73.

Śārdūlavikrīḍita metre.

Your hand, my lord, which is rendered hard by the sportively achieved destruction of the foes, which possesses the glow of the mass of rays of various gems (on the crown) and resounds with the jingle of (heroic) armlets has now entered forcibly into the disc of the sun as if to drag out the foes who, after beeing deprived of their life, are on their way to heaven. (A. A. R.).

6981*

उन्मीलन्मधुगन्धलुब्धमधुपव्याधूतचूताङ्कुर-
क्रीडत्कोकिलकाकलीकलरवैरुद्गीर्णकर्णज्वराः ।
नीयन्ते पथिकैः कथं कथमपि ध्यानावधानक्षण-
प्राप्तप्राणसमासमागमरसोल्लासैरमी वासराः ॥

(अ) GG 1. 3. 11 (in GG [RS] 1. 3. 13).

(आ) ŚP 3820 (a. Jayadeva), Vidy 681 (a. Jayadeva), SR 335. 144 (a. Sāh), SSB 204. 7 (a. Jayadeva), RJ 1202 (a. Jayadeva), SuSS 307, Sāh *ad* 10. 635.

(*b*) °कलकलैर् [°कलरवै°] GG (var.), ŚP, Vidy, SR, SSB, Sāh.

(*c*) ध्यानानुधानक्षण- GG (RS).

Śārdūlavikrīḍita metre.

With what aguish of heart do those wayfarers pass these weary vernal days, far away from their beloved ones! The shrill notes of the *kokila-s*, esconced among the leafy niches of the *cūta*-trees, whose clusters of myriad blossoms wave gently in the breeze, weighed down by the swarms of rapacious bees that hum around them, drawn thereto by the honeyed aroma—these warblings of the *kokila-s* sear the ears of those pining lovers and raise their anguish to fever pitch. And, separated from their dear ones as they are, these love-lorn wayfarers sink languidly into a reminiscent mood wherein, like *yogins*, they contemplate deeply and tenderly on these delights that erstwhile they culled during their past dalliances with their mistresses, dearer far to them than their very lives. (S. Lakṣmi-narasimha Śastri's translation).

6982*

उन्मीलन्मुकुलकरालकुन्दकोश-
प्रश्च्योतद्घनमकरन्दगन्धबन्धो ।
तामीषत्प्रचलविलोचनां नताङ्गीम्
आलिङ्गन् पवन मम स्पृशाङ्गमङ्गम् ॥

(अ) Mālatī 1. 41 (in some texts 1. 38–39).
(आ) SkV 754, Kav 467, SR 283. 149 (a. Mālatī), SSB 114. 1.
(*a*) °कोष- SkV, Kav.
(*b*) प्रच्योत° Mālatī ; °गर्भः [°बन्धः] SkV, Kav.
(*c*) तामीषप्रे° Kav (var.) ; °ल्ललित° Mālatī (var.).

Praharṣiṇī metre.

Oh ! breeze, the friend of the scent of the thick juice trickling down from the sheath of the *kunda*-flowers, uneven on account of the opening of buds, touch every limb of mine, (after) slightly embracing this lady with beautiful limbs. (and) having tremulous eyes ! (D. Karmakar's translation).

6983*

उन्मीलयन्ति कुसुमानि मनोरमाणि
के नाम नात्र तरवः समयोचितानि ।
कस्येदृशं कथय दोहदमस्ति तस्य
यादृग्विनिर्मितमशोकमहीरुहस्य ॥

(आ) SR 238. 75, SSB 637. 2.
(*b*) 'माम [नाम] SSB (printer's error).

Vasantatilakā metre.

How many are not the trees here that blossom forth into beautiful flowers at the appropriate season ? But tell me which tree has such a *dohada*[1] fulfilled as has been performed in the case of the *aśoka*-tree ? (A. A. R.).

1. *dohada*=the desire of plants at budding time.

6984*

उन्मीलल्लीलनीलोत्पलदलदलनामोदमेदस्विपूर-
क्रोडक्रीडद्द्विजालीगरुदुदितमरुत्स्फालवाचालवीचिः ।
एतेनाखानि शाखानिवहनवहरित्पर्णपूर्णद्रुमाली-
व्यालीढोपान्तशान्तव्यथपथिकदृशां दत्तरागस्तडागः ॥

(अ) Naiṣ 12. 101.
(आ) Skm (Skm [B] 2063, Skm [POS] 5. 13. 3) (a. [Kavipaṇḍita-] Śrī-Harṣa), JS 375. 3 (a. Śrī-Harṣa-paṇḍita).
(*b*) °रुमरुदास्फा° [°दितमरुत्स्फा°] Skm.
(*d*) °टाकः [°डागः] JS.

Sragdharā metre.

He dug a tank where waves are loud with gusts of wind from the wings of bevies of birds playing in the lap of its waters, which are rich in fragrance on account of the unfolding of the petals of the graceful blue lotus-blossoms. The tank is pleasing to the eyes of travellers whose fatigue is removed by its banks occupied by rows of trees full of fresh, green leaves in the cluster of their branches. (K. K. Handiqui's translation).

6985*

उन्मीलितं तूलिकयेव चित्रं
सूर्यांशुभिर्भिन्नमिवारविन्दम् ।
बभूव तस्याश्चतुरश्रशोभि
वपुर्विभक्तं नवयौवनेन ॥

(अ) Kum 1. 32. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 20).
(आ) SR 255. 19 (a. Kum), SSB 65. 22, Sar 5. 435, KāVā *ad* 5. 2. 59 (*cd* only).
(*c*) °शोभं Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Her body, symmetrically developed by fresh youth, became handsome in all parts like a painting touched up by a fresh brush and a lotus bloomed by Sun's rays. (H. H. Wilson's translation).

उन्मीलितनयनानां see No. 5028.

6986*

उन्मील्याक्षि सखीर्न पश्यसि न चाप्युक्ता ददास्युत्तरं
नो वेत्सीदृशमत्र नेदृशमिमां शून्यामवस्थां गता ।
तल्पादृश्यकरङ्कपञ्जरमिदं जीवेन लिप्तं मनाङ्
मुञ्चन्ती किमु कर्तुमिच्छसि कुरु प्रेमान्यदेशागते ।।

(आ) SkV 748 (a. Vallaṇa), Kav 461 (a. Vallaṇa).

(*d*) प्रेमान्यदिशागते Kav.

Śārdūlavikrīḍita metre.

With open eyes you cannot recognize your friends; / when spoken to you, offer no reply; / oblivious of this and that, you 've reached the state / where everything is void. / What would you do, abandoning this frame / that, nearly vanished on the couch, / is barely touched with life ? Come, live / to give your love to him when he returns. (D. H. H. Ingalls's translation).

6987*

उन्मुकुलिताधरपुटे
भूतिकणत्रासमीलितार्धाक्षि ।
धूमोऽपि नेह विरम
भ्रमरोऽयं श्वसितमनुसरति ।।

(अ) ĀrS 2. 131.

Āryā metre.

You have your lips rounded (to blow into the fire), you half closed your eyes for fear of falling ashes, there is no smoke here, dear, desist from it, for it is a bee that follows your (fragrant) breath[1]. (A. A. R.).

1. Do not thus be day-dreaming of your love-sports with your secret lover; for here comes your husband.

6988*

उन्मुक्तकञ्चुकतयेयमुदारकान्तिः
शस्त्रीव शम्बररिपोरपनीतकोशा ।
रक्तावकुण्ठनपटीरचितापिधाना
संध्याम्बुवाहकलितेव शशाङ्करेखा ।।

(आ) AA 34. 2-5.

(*c*) °कुण्टन° AA (printer's error).

Vasantatilakā metre.

As the robe has been removed she has heightened charm like the dagger of Cupid removed from its sheath; as she has a veil which is made of a red material, she appears like the moon with the (red) clouds of twilight. (A. A. R.).

6989*

उन्मुक्तक्रमहारिमेरुशिखरात् क्रामन्तमन्यो धरः
कोऽत्र त्वां शरभीकिशोरपरिषद्धौरेय धर्तुं क्षमः ।
तस्माद् दुर्गमशृङ्गलङ्घनकलादुर्लालितात्मन् व्रज
त्वद्वासाय स एव कीर्णकनकज्योत्स्नो गिरीणां पतिः ।।

(अ) KSS 9. 55. 111.

(आ) SkV 1056 (a. Vallaṇa), Skm (Skm [B] 1811, Skm [POS] 4. 35. 1) (a. Vallaṇa), Prasanna 201*b*, Kav p. 100.

(*a*) भो मुक्त° KSS; °क्लमहारि° Prasanna; °शैल° [°मेरु°] Skm.

(*b*) सरभी Skm (var.); शरभां Prasanna; °पतितधौरेय Prasanna; कर्तुं SkV (var.).

(*c*) उद्गमकेलिलङ्घनकलादुर्वीतलादुद्व्रज Skm; कला दुर्लीलितां न Skm (var.); केलिलंघन° SkV (var.).

(*d*) कीर्तिक° Skm ; कीर्णकटकज्योत्स्ना Prasanna; ज्योत्स्नो [°ज्यो°] Skm (POS) (printer's error).

Śārdūlavikrīḍita metre.

If you leave the peak of Meru, so delightful / to creatures of vast stride, oh! bull to heifer *śarabhī-s*, / what other mount can bear you? / You have been spoiled by this game of leaping desert crags. / Fare hence; alone the lord of mountains, / spreading his gold refulgence, is fit to be your dwelling. (D. H. H. Ingalls's translation).

6990*

उन्मुक्तमानकलहा        रमध्वं        दयितान्विताः ।
इतीव मधुरालापाः        कोकिला जगदुर् जनान् ॥

(आ) VS 1650 (a. Soma : Somadeva).

"Abandoning quarrels due to jealous anger may you enjoy life in the company of your beloved",—thus did the cuckoos seem to tell the people with their songs that were full of sweetness. (A. A. R.).

6991*

उन्मुक्ताभिर्दिवसमधुना    सर्वतस्ताभिरेव
    स्वच्छायाभिर्निचुलितमिव प्रेक्ष्यते विश्वमेतत् ।
पर्यन्तेषु ज्वलति जलधौ रत्नसानौ च मध्ये
    चित्राङ्गीयं रमयति तमःस्तोमलीला धरित्री ॥

(अ) Anar 2. 49.

(आ) SkV 860, JS 252. 5 (a. Murāri), SR 296. 5 (a. JS), SSB 139. 8.

(*d*) °स्तोमनीला Anar (var.), JS.

Mandākrāntā metre.

All things are cloaked now in the shadows / which they had put off for the day; / the earth, being dappled by the shining sea around it, / the jewelled peak of Meru at its centre / and these graceful spots of darkness, / charms the eye. (D. H. H. Ingalls's translation).

6992*

उन्मुच्य स्वजनाननुपेक्ष्य तृणवत् प्राणानपि प्रेयसस्
    तीर्त्वा दुस्तरमर्णवं च वणिजः प्राप्ताः पटीराशया ।
श्वासैस्ते विनिवर्तिताः प्रतिभयैः स्वस्थो भवातःपरं
    त्वं वा केवलमङ्गमङ्गमुरग व्यालिम्प गन्धद्रवैः ॥

(अ) DikAny 4.

(*b*) चन्दनाशया [प°] DikAny (var.).

Śārdūlavikrīḍita metre.

Leaving their kinsmen and abandoning their lives that are very dear as though they are blades of grass, and having gone beyond the sea which is difficult to cross, merchants have come with the hope of getting sandal wood: but they are frightened by your hissings and are turned back, oh! snake, be calm; after they have gone you may anoint every limb of yours with the fragrant juice. (A. A. R.).

6993*

उन्मुद्रीकृतविश्वविस्मयभरैस्तत्तन्महार्घैर्गुणैर्
    दुर्गाधे हृदयाम्बुधौ तव भवेन् नः सूक्तिगङ्गा यदि ।
विश्वशिवत्वमतङ्गिनीघनरसस्यन्दिन्यमन्दध्वनिर्
    गङ्गासागरसंगमः पुनरिवापूर्वः समुन्मीलति ॥

(आ) SkV 1663.

(*c*) The compound up to °मतङ्गिनी° [?°तरङ्गिणी°] seems to be corrupt.

Śārdūlavikrīḍita metre.

If the Gaṅgā of my elegant poetry with its various precious qualities, which have won vast amazement amongst all persons, should take its place in the deep ocean of your heart; a Gaṅgā, [? the waves of which are ] . . . which flows with numerous flavours [*or*: poetic sentiments] and which has a powerful roar [*or*: which has not a few poetic suggestions], then a new (holy spot, the) meeting of the Gaṅgā and the ocean would, so to speak, appear. (D. H. H. Ingalls's translation).

6994*

उन्मूलितालानविलाभनाभिश्
छिन्नस्खलच्छृङ्खलरोमराजिः ।
मत्तस्य सेयं मदनद्विपस्य
प्रस्वापवप्रोच्चकुचास्तु वास्तु ॥

(अ) Naiṣ 7. 85 (Mallinātha *ad* Naiṣ 7. 84).
(आ) SR 267. 351 (a. Naiṣ), SSB 88. 13.
(*b*) रोमदामा Mallinātha *ad* Naiṣ, SR, SSB.

Indravajrā metre.

She[1] is perhaps the abode of Cupid, gone mad like an elephant; she has a navel resembling the hole of an uprooted stake to which an elephant is tied; she has rows of downy hair on her body resembling torn chains slipping off the body, and a high bosom similar to a mound on which the animals sleep. (K. K. Handiqui's translation).

1. Damayantī.

6995**

उन्मूल्य सितकेशांस्तु मूले मूले च तत्क्षिपेत् ।
ततः केशाः प्रजायन्ते कृष्णाः कौतुककारिणः ।
युक्त्या पूर्वोक्तया युञ्ज्यान् मेषशृङ्गीपयः सुधीः ॥

(आ) ŚP 3072 (a. Nānāsaṁhitā).

Pulling out the grey hairs this (preparation) should be applied at every root; then the hair will grow dark, giving pleasure to the eyes; the wise man should also apply therein goat's and cow's milk in the manner aforesaid. (A. A. R.).

6996*

उन्मूल्यालानभूमीरुहमतितरसोत्खण्डिताण्डूवितानान्-
आकर्षन्नेष पादैर्मदजलकलुषः क्षिप्तनक्षत्रमालः ।
शुण्डादण्डाभिघातैर्नभसि विदलयन् पुष्करावर्तकादीन्
धावत्याधूतमूर्धा हरिमभिरभसाद् देवपुत्रः करीन्द्रः ॥

(आ) PV 120 (a. Kṛṣṇa-paṇḍita).
(*b*) °कलष: PV (printer's error).
(*c*) °घातै° PV (MS).

Sragdharā metre.

Having uprooted the tree that served as a tying post, breaking the chain that bound him and dragging it with his legs, covered all over with ichor, throwing oft the ornamental chain that adorned his neck and scattering by his swinging mighty trunk the clouds *puṣkara, āvartaka* and others, and shaking his head violently, this your lordly elephant Devaputra rushes with great impetuosity towards Hari [Lord Viṣṇu *or*: the horse of the sun]. (A. A. R.).

6997*

उन्मृष्टं कुचसीम्नि पत्रमकरं दृष्ट्वा हठालिङ्गनात्
कोपो मास्तु पुनर्लिखाम्यमुमिति स्मेरे रघूणां वरे ।
कोपेनारुणितोऽश्रुपातदलितः प्रेम्णा च विस्तारितो
दत्तो मैथिलकन्यया दिशतु नः क्षेमं कटाक्षाङ्कुरः ॥

(आ) SR 21. 93, SSB 35. 1.

Śārdūlavikrīḍita metre.

Seeing the ornamental decoration on the borders of the bosom wiped out by embracing you tight, let there be no anger, dear; I shall draw them again for you, so smilingly said the best of Raghu-s (Śrī-Rāma); may the sprout-like glance which was reddened by anger, broken by the fall of tears and expansive by love of the daughter of Janaka [Sītā] directed towards Rāma grant us all welfare! (A. A. R.).

6998*

उन्मृष्टपत्रा लुलितालकान्ताः
कण्ठेषु लग्ना जघनं स्पृशन्तः ।
कुचस्थलीष्वाहतिमादधाना
गता वधूनां प्रियतां जलौघाः ॥

(आ) VS 1870 (a. Jayavardhana), ŚP 3848

(a. Jayamādhava), SG 548 (a. Jayamādhava), SR 338. 69, SSB 208. 11 (a. Jayamādhava).

(*a*) °पत्त्रा: VS, ŚP ; कृततालकान्ता: VS (MS).

(*c*) स्तनस्थली°(ले°) ŚP, VS (MS), SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

Wiping out the ornamental designs on their bodies, dishevelling their tresses, clinging to their necks, fondling hips and pressing hard at the region of their bosoms, the force of the current (of the river) became very dear to the young ladies. (A. A. R.).

6999*

उन्मेषं यो मम न सहते जातिवैरी निशायाम्
इन्दोरिन्दीवरदलदृशा तस्य सौन्दर्यदर्पः ।
नीतः शान्तिं प्रसभमनया वक्त्रकान्त्येति हर्षाल्
लग्ना मन्ये ललिततनु ते पादयोः पद्मलक्ष्मीः ॥

(आ) JS 269. 13, SR 313. 60 (a. Kpr), SSB 168. 58 (a. Kpr), Kpr 10. 416, KāP 323. 9–324. 2, AlK 382. 18-21, Rasagaṅgā 391. 9–12.

(*a*) योऽतिवैरी JS.

(*c*) हर्षत् Kpr (var.).

Mandākrāntā metre.

"This my natural enemy who bears not my sight during night, has now the pride of his beauty suddenly suppressed by the splendour of the face of this lotus-eyed one", it is being overjoyed at this, I ween, oh! beautiful one, that the splendour of the lotus is attached to your feet! (G. Jhā's translation).

7000

उपकरोत्यपकृतो ह्युत्तमोऽप्यन्यथाधमः ।
मध्यमः साम्यमन्विच्छेद् अपरः स्वार्थतत्परः ॥

(अ) Śukranīti 5. 68.

The best of men return good for evil, but the low ones do just the contrary; the middling ones take to an even course and there are others who are interested only in themselves. (A. A. R.).

7001

उपकर्ताधिकाराढ्यः स्वापराधं न मन्यते ।
उपकारं ध्वजीकृत्य सर्वमेव विलुम्पति ॥

(अ) H (HJ 2. 99, HS 2. 95, HM 2. 99, HK 2. 98, HP 2. 89, HN 2. 88, HH 55. 24-25, HC 73. 14-15).

(आ) SR 147. 205 (a. H), SSB 470. 111, IS 1270.

(*a*) °धिकारस्थ(°स्थः) HP, HS, SR, SSB; °धिकारस्य HP (var.), HM, HH.

(*d*) एवावलुंपति HM, HH, SR, SSB ; एवाविलुम्पति IS.

When one who has rendered a service, (is) invested with much power, he cares nothing about his offence. Setting up his services as a banner, he plunders everything. (F. Johnson's translation).

7002

उपकर्तुं प्रियं वक्तुं कर्तुं स्नेहमनुत्तमम् ।
सज्जनानां स्वभावोऽयं केनेन्दुः शिशिरीकृतः ॥

(अ) VCsr 26. 2, MK (S) 61.

(आ) ŚP 231, SSap 653, SuB 11. 17, VP 1. 5, SRM 1. 2. 54, SR 46. 38 (a. ŚP), SSB 302. 39, SRK 11. 8 (a. ŚP), IS 1272.

(*a*) उपकर्तुः...वक्तुः VCsr (var.) ; उक्तं VCsr (var.).

(*b*) कर्तस् त्वेवम् VCsr (var.) ; अकृत्रिमम् [अनु°] ŚP, SR, SSB, SRK, SSap, SSg, SuB, SRM.

(*d*) केनेन्द्रः or केनेदं or यथेन्दोश् VCsr (var.); शिशिरो° or शिशिने(°ना) or विधिना VCsr (var.) ; शीतलीकृतः SRK ; कृतम् or °कुतः or °गुणः [°कृते] VCsr (var.).

This is the inborn nature of righteous man, to be kind, to speak pleasantly, and to show boundless affection ; did anyone make the moon cool ? (F. Edgerton's translation).

7003

उपकर्तुं यथा स्वल्पः समर्थो न तथा महान् ।
प्रायः कूपस्तृषां हन्ति सततं न तु वारिधिः ॥

(अ) Dṛṣṭāntaśataka 13 (KSH 218). Cf. No. 3844.
(आ) SR 168. 672 (a. Dṛṣṭānta), SSB 502. 672, SRS 1. 2. 8, IS 1271.
(इ) Cf. Nālaḍiyār 263.
(*d*) न कदापि [स° न] SRS.

A big one cannot do us the same service as a small one ; a well will quench thirst, but never the ocean.

7004

उपकर्तुः कृतघ्नस्याप्य् उभयोरियती भिदा ।
सद्यो हि विस्मरत्याद्यः कृतं पश्चात् तु पश्चिमः ॥

(आ) SRHt 222. 12 (a. Bojarāja).

Of one who helps others and an ungrateful person, this much is the difference between the two; the former immediately forgets the help rendered to others, while the latter forgets what has been done into himself. (A. A. R.).

7005

उपकर्तुः स्थिरं द्रव्यं यत्नस् तत्कालसंभवः ।
किमस्ति तालवृन्तस्य मन्दमारुतसंग्रहः ॥

(आ) SRHt 217. 11 (a. Vallabhadeva), SSSN 160. 19.
(*a*) उपकर्तुं स्थितं SSSN.

The permanent wealth of those who help others is the effort made to help them at the time of need ; does a fan made of palmyra leaves collect before hand a lot of gentle breeze ? (A. A. R.).

7006

उपकर्तुमनुपकर्तुः
प्रियाणि कर्तुं कृतान्यनुस्मर्तुम् ।
विनिपतितांश्चोद्धर्तुं
कुलान्वितानामुचितमेतत् ॥

(अ) P (PT 4. 6, PRE 4. 6). Cf. Ru 170.
(आ) SRHt 210. 22 (a. Śṛṅgāraprakāśa).
(इ) Old Syriac 3. 6, Ar 5. 24.
(*a*) अनपकर्त्तुं SRHt.
(*b*) कर्तुं: PT ; वक्तुं कृतान्यपि (सम ? स्म) र्त्तुम् SRHt.

Āryā metre.

To benefit those to whom one owes no benefits, to do kindnesses, to be mindful of favours done, and to raise the fallen—this is characteristic of the noble. (F. Edgerton's translation).

7007

उपकर्तुमप्रकाशं
क्षन्तुं न्यूनेष्वयाचितं दातुम् ।
अभिसंधातुं च गुणैः
शतेषु केचिद् विजानन्ति ॥

(आ) VS 252, SR 48. 148, SSB 306. 152.

Āryā metre.

To render help to others without courting publicity, to forgive the weaknesses of inferiors, to give (donations) unasked for, and to unite people by virtuous conduct—only a few among a hundred know how to do. (A. A. R.).

7008

उपकर्त्रारिणा संधिर् न मित्रेणापकारिणा ।
उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥

(अ) Śiś 2. 37, H (HJ 4. 16, HS 4. 14, HM 4. 15, HK 4. 15, HP 4. 16, HN 4. 16, HH 103. 4-5, HC 137. 15-16).

(आ) Sama 1 उ 15, IS 1273.

(*d*) लक्षं HP (var.), HS (var.), HH.

An alliance (should be formed) with a foe who benefits, not with a friend who injures: for kindness or injury (is) to be regarded as the test of these two. (F. Johnson's translation),

उपकारं करोम्यस्य see मयास्योपकृतं पूर्वं.

7009

उपकारं सुहृद्वर्गे　　योऽपकारं च शत्रुषु ।
नृमेघो वर्षति प्राज्ञस्　　तस्येच्छन्ति सदोन्नतिम् ॥

(अ) Mārk-p. 20. 30.

(आ) IS 1274.

The wise man who, cloud-like, showers benefits on his circle of friends and injury on his foes,—(men) wish him prosperity. (F. Eden Pargiter's translation).

7010–11

उपकारं स्मरन्तस्तु　　कृतज्ञत्ववशंवदाः ।
पदवीमुपकर्तॄणां　　यान्ति निश्चेतना अपि ।
निर्वाणमनु निर्वाति　　तपनं तपनोपलः ।
इन्दुमिन्दुमणिः किं च　　शुष्यन्तमनु शुष्यति ॥

(अ) RT [VVRI] 3.95-96, RT [S] 3. 295-96, RT [T] 3. 295-96, RT [Calc.] 3. 300).

(आ) IS 1275-76.

(*b*) वशीकृताः RT (var.).

But those who remember benefits and are the slaves of gratitude, follow even unconsciously, the footsteps of their benefactors.

Does not the sun-crystal lose its light after the sun has gone down, and does not the moon-stone wither along with the waning moon? (M. A. Stein's translation).

उपकारः कृतज्ञेषु see No. 7035.

7012

उपकारः परो धर्मः　　परोऽर्थः कर्मनैपुणम् ।
पात्रे दानं परः कामः　　परो मोक्षो वितृष्णता ॥

(आ) VS 2642, ŚP 649, SH 676, SPR 1165 (a. MBh, but does not occur in MBh [Bh]), SR 154. 42 (a. ŚP), SSB 481. 42, SRS 1. 2. 5, IS 1278.

(*b*) परोऽर्थो IS ; परार्थः(°र्थे or °र्थं°) ŚP (MS); परार्थं SR, SSB, SRS ; कर्मणैपुणं ŚP (MS).

(*c*) परं सौख्यं SRS.

(Making) favours is the highest *dharma*; dexterity is the highest *artha*; gift to a worthy person is the greatest delight [*kāma*]; satisfaction is the highest *mokṣa*.

7013

उपकारकमायतेर्भृशं
　　प्रसवः कर्मफलस्य भूरिणः ।
अनपायि निबर्हणं द्विषां
　　न तितिक्षासममस्ति साधनम् ॥

(अ) Kir 2. 43.

(आ) SRHt 234. 13 (a. Bhāravi), SR 175. 932, SSB 571. 932 (a. Bhāravi).

Viyoginī metre.

There is no means like forbearance, which is highly helpful for future, gives rise to many (beneficial) results and destroys enemies, while being itself indestructible. (S. V. Dixit's translation).

7014

उपकारगृहीतेन　　शत्रुणा शत्रुमुद्धरेत् ।
पादलग्नं करस्थेन　　कण्टकेनेव कण्टकम् ॥

(अ) Cr 182 (CN 20, CS II 9, CR III 16, CNSap 26, CNPh 23, CnT V 13, CPS 369. 50), GP 1. 110. 21. (Cf. P [PP 4. 16, Pts 4. 18, PtsK 4. 19, PM 4. 13]). Cf. साम्ना दानेन भेदेन ; सुकुले योजयेत् कन्यां. Cf. Crn 135.

(आ) ŚP 1303, SH 1325, SR 149. 314 (a. C), SSB 474. 220, IS 1279. (Cf. SuM 23. 31).
(इ) DhN (P) 202, MhN (P) 252.
(*a*) उपचार° CNI I ; अपकार° CNPh ; °गृहीतोऽपि हि CN (var.) ; °गृहीतेषु (°हितन ; °हेतेनेन) CS (var.) ; गृहं CNPh.
(*b*) शत्रूणां (°त्रु°) CS (var.); तेनैव श° (स°) CS (var.) ; शशम CS (var.) ; शत्रुमित्रसम् CR (var.) ; उद्धरे CS (var.).
(*c*) पादलग्नलस्थन CS (var.).
(*d*) करं केनैव कंरकम् CS (var.) ; कण्ठलग्नव CR (var.) ; °केनैव CS (var.), CR (var.), CN (var.), GP ; नैकंवेथक CS (var.) ; कण्टके CS (var.); कंथकं CS (var.).

Expel a foe by another who is under some obligation to you ; just as they drive out a prickle which has struck in the foot by another in the hand. (B. C. Dutt's translation).

7015

उपकारपरः प्रवरः
प्रत्युपकारं करोति मध्यस्थः ।
नीचस्तदपि न कुरुते
उपकारवशाद् भवति शत्रुः सः ॥

(आ) SuM 10. 22.

Ārya-gīti metre (defective in *d*).

The best one is he who helps others without any expectations, the middling one returns the help he has received, the low one does not do even that, but becomes an enemy for the very help he has received. (A. A. R.).

7016

उपकारपरः स्वभावतः
सततं सर्वजनस्य सज्जनः ।
असतामनिशं तथाप्यहो
गुरुहृद्रोगकरी तदुन्नतिः ॥

(अ) Śiś 16. 22. Cf. No. 5641.
(आ) SRRU 682 (a. Śiś), SR 59. 200 (a. Śiś), SSB 322. 208 (a. Māgha).

Viyoginī metre.

To be devoted in rendering help to all people is always the very nature of the good people ; alas ! this very elevation (by good deeds) is never-the-less the cause of incessant heart-burn to the wicked. (A. A. R.).

7017

उपकारप्रधानः स्याद् अपकारपरेऽप्यरौ ।
संपद्विपत्स्वेकमना हेतावीर्ष्येत् फले न तु ॥

(अ) Śukranīti 3. 10.
(आ) SRHt 193. 69 (a. Saṁgraha).

One should have as his chief aim the rendering of help even to an enemy who is interested in doing harm ; one should have equanimity of mind in weal or woe; one should be jealous of the cause, never of the result. (A. A. R.).

7018

उपकारफलं मित्रम् अपकारोऽरिलक्षणम् ।
......... ... ... ... ... ...... ... ॥

(अ) R (R [Bar] 4. 8. 19 *ab*, R [R] 4. 8. 20 *ab*, R [Kumbh] 4. 8. 20 *ab*, R [G] 4. 7. 19 *ab*, R [L] 4. 6. 17 *ab*).
(*a*) °क्षमं or °परं [°फ°] R (var.).
(*b*) विदितं ते (मे) महाकपे or विदितं मे भवान्यथा or न मित्रं पारलौकिकं (पर°; °के) R (var.).

Help in times of need is the resultant of friendship and harm is the sign of enmity. (T. S. Raghavacharya's translation).

7019

उपकारमेव तनुते
　　विपद्गतः सद्गुणो नितराम् ।
मूर्च्छां गतो मृतो वा
　　निदर्शनं पारदोऽत्र रसः ॥

(अ) BhV 1. 77.

(आ) SR 47. 104 (a. Rasagaṅgā), SSB 304. 106, SRK 221. 44 (a. Sphuṭaśloka), IS 7771, Rasagaṅgā 282. 16-17 and 634. 19-20.

(*a*) कुरुते [त°] Rasagaṅgā.

(*b*) सद्गणो SR, SSB, SRK ; महताम् SR, SSB, SRK.

(*d*) रोगानपहरति पारदः सकलान् Rasagaṅgā 634 (changes Āryā-upagīti metre to Āryā-udgīti metre).

Āryā-upagīti metre (see note to *d*).

A man of good qualities though fallen into misfortune extends certainly his generosity ; here a calcined and purified quicksilver serves as illustration. (H. D. Sharma's translation).

7020

उपकारशतेनापि　　गृह्यते केन दुर्जनः ।
साधुः संमानमात्रेण　　भवत्येवात्मविक्रयी ॥

(अ) Cr 183 (CR 3. 24, CPS 52. 7). Cf. Nos. 4728, 7021 and जामाता कृष्णसर्पश्च.

(*a*) °शतेनैव CR (var.), CPS.

(*b*) दु° के° (कोऽपि CR [var.]) गृ° tr. CR (var.), CPS.

(*c*) साधु CR (var.).

(*d*) भवेतेवात्मविक्त(°क्र°)यी CR (var.); भावतेवात्मविक्रयी CR (var.).

Even by rendering help hundreds of times who can captivate the hearts of wicked people ? By merely receiving honour for his good deed a good person is ready to sacrifice his life. (A. A. R.).

7021

उपकारशतेनापि　　दानैश्चापि सुविस्तरैः ।
लालनात् प्रीतिपूर्वाच्च　　न ग्राह्यो भगिनीसुतः ॥

(अ) Cr 184 (CL 4. 10, CM 28). Cf. Nos. 4728, 7020 and जामाता कृष्णसर्पश्च.

(*a*) उपकारसतेनापि (°शतैनापि) CL (var.).

(*b*) चात्यन्तविस्तरैः CL (var.) ; चासंख्यविस्तरै (°रैः) CL (var.) ; सुविस्तरै CL (var.) ; सुनिश्चलैः CL (var.).

(*c*) लालनै CL (var.) ; अंजलैः (°ले) [ला°] CL (var.) ; प्रतीपूर्वाच्च (प्रीती°) CL (var.) ; प्रीतिपूर्वं च (°वाश्च) CL (var.) ; प्रीतियोगैश्च CL (var.).

(*d*) ह्यग्रह्यो CL (var.) ; अग्रह्यो CL (var.) ; ग्राह्या CL (var.) ; आराध्यो CL (var.) ; भग्नीसुतः CL (var.).

It is impossible to gain the son of a sister even by hundreds of benefits, or by immense gifts, or by affectionate fondlings.

7022

उपकारश्चापकारो　　यस्य व्रजति विस्मृतिम् ।
पाषाणहृदयस्यास्य　　जीवतीत्यभिधा मुधा ॥

(अ) BhPr 41 (a. Buddhisāgara).

Of the stony-hearted of whom benefit and injury are forgotten the phrase "he liveth" (is used) in vain. (L. H. Gray's translation).

7023

उपकाराच्च लोकानां　　निमित्तान्मृगपक्षिणाम् ।
भयाल्लोभाच्च मूर्खाणां　　मैत्री स्याद् दर्शनात् सताम् ॥

(आ) SR 165. 526, SSB 497. 526.

The ordinary people are friendly by mutual help, the animals and birds become friends by special causes ; the fools are made friends by fear and greed ; and the good become friends by merely seeing[1] one another. (A. A. R.).

1. At first sight.

उपकाराच्च लोहानां see द्रवत्वात् सर्वलोहानां.

7024

उपकारादृतेऽप्याशु मित्रं श्रेयसि तिष्ठति ।
मित्रवान् साधयत्यर्थान् दुःसाध्यानप्यनादरात् ॥

(अ) KN (KN [ĀnSS] 14. 40, KN [TSS] 14. 40, KN [BI] 13. 40).

(*a*) ह्याशु KN (BI).

A true ally promotes the welfare of his allied king, without expecting to be remunerated in return. A king having (faithful) allies, succeeds with the greatest ease, even in most difficult undertakings. (M. N. Dutt's translation).

7025

उपकाराय न जातः
सपदि सुजातः क्व जातवैरेऽपि ।
ग्रासयति ग्रस्तोऽपि
व्रीहिणममृतानि रोहिणीरमणः ॥

(अ) SMH 3. 41.

(*b*) कु [क्व] SMH (var.).

Āryā-gīti metre.

Is not a man who is well born ever helping others even in situations where enmity is created ? The lover of Rohiṇī [the moon] feeds the tormentor with nectar even when swallowed (by the enemy, Rāhu). (A. A. R.).

7026

उपकाराय या पुंसां न परस्य न चात्मनः ।
पत्रसंचयसंभारैः किं तया भारविद्यया ॥

(अ) Dar 3. 28.

If it is not useful in helping other people as well as oneself, what is the use of that learning which is but a burden by a (big) collection of books ? (A. A. R.).

7027

उपकारिणमपि पूज्यं
हन्ति महान्तं खलोऽत्रपोऽवसरे ।
धृष्टद्युम्नो मध्ये-
वीरं हतवान् गुरुं शान्तम् ॥

(आ) SSB 319. 133 (a. Saṁgrahītṛ).

Āryā metre.

A wicked man, unashamed, kills a great men when he gets an opportunity, even though he is venerable and a benefactor : Dhṛṣṭadyumna (of the Pāṇḍava host) killed the venerable (Acārya Droṇa) who was peaceful [who laid down his arms] in the midst of heroic warriors. (A. A. R.).

7028

उपकारिणि विक्षीणे शनैः केदारवारिणि ।
सानुक्रोशतया शालिर् अभूत् पाण्डुरवाङ्मुखः ॥

(आ) VS 1808 (a. Vararuci), SuMañ 155. 22.

When the beneficient water of the fields gradually weakened [dwindled], the rice-plants out of sympathy became greatly pale and downcast. (A. A. R.).

7029

उपकारिणि विश्रब्धे
शुद्धमतौ यः समाचरति पापम् ।
तं जनमसत्यसंधं
भगवति वसुधे कथं वहसि ॥

(अ) H (HJ 1. 81, HS 1. 73, HM 1. 78, HK 1. 80, HP 1. 58, HN 1. 59, HH 18. 24-25, HC 25. 14-15, Boltz 12. 121).

(आ) SkV 1279, VS 3061, GSL 49, Sama 1 उ 6, SR 75. 2 (a. VS), SSB 346. 3, SRK 26. 46 (a. Sabhātaraṅga), IS 1280.

(*a*) विश्वस्ते VS ; शुद्धमतौ [वि°] SkV (see *b*).
(*b*) वार्य[ज]ने [शु°] SkV (see *a*) ; सुमतौ [शु°] IS (*contra metrum*) ; पापम HJ (printer's error).
(*c*) असत्यं [अस°] IS (sub-metric).

Āryā metre.

Oh ! venerable Earth ! how canst thou bear that treacherous man, who, towards an unsuspecting, pure-minded benefactor, practiseth villainy ? (F. Johnson's translation).

7030

**उपकारिणि वीतमत्सरे वा**
**सदयत्वं यदि तत्र कोऽतिरेकः ।**
**अहिते सहसापराद्धलब्धे**
**सघृणं यस्य मनः सतां स धुर्यः ॥**

(आ) VS 256 (a. [?] Bhaṭṭa-Amṛtavardhana), SR 49. 163 (a. VS), SSB 307. 167.

Aupacchandasika metre.

What excellence is there if one is full of human kindness towards one who is a benefactor or one free from rivalry ? He is the foremost among the good whose mind is compassionate towards one who is inimical and has done harm impetuously. (A. A. R.).

7031

**उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।**
**अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ॥**

(अ) P (PP 4. 60, Pts 4. 108 and 1. 247, PtsK 4. 72 and 1. 277, PM 4. 66), Cr 185 (CR 5. 40, CVNS 10. 22, CNG 119, CNT IV 104, CNM 50, CnT II 27. 12, CnT VII 61, CPS 122. 40) (in some texts *cd/ab*), VCsr 4. 10 (in Q *ad/cb* ; in E *cd* om.), Vet 8. 9.

(आ) ŚP 233, SH 533, SPR 884. 3 (a. Jaina-Pañcatantra), VP 1. 42, SRK 12. 19 *cd/ab* (a. ŚP), SRM 1. 3. 68, SR 46. 40 (a. P), SSB 302. 41, IS 1281.

(*a*) उपकारेषु (°क°) PP (var.) ; साधुस् CR (var.) ; साधु PP (var.).
(*b*) के गुणाः CR (var.) ; गुणाः IS.
(*c*) साधुस् CR (var.).
(*d*) साधुत्वे तस्य को गुणाः SH; साधुस् CR(var.); इष्यते (उ°) PP, PtsK 1. 277 ; इच्यते [उ°] PP (var.).

And is there any saintlihood / in recompensing good with good ? / But worthy men go seeking still / the saints returning good for ill. (A. W. Ryder's translation).

7032

**उपकारे कृतज्ञत्वम् अपकारे कृतघ्नता ।**
**विषयस्य गुणावेतौ कर्तुः स्यातां विपर्ययौ ॥**

(आ) SRHt 194. 85 (a. Kapphaṇakāvya, but not found there).

Gratitude towards one who is a benefactor and ingratitude [enmity] towards one who does injury—these two are the qualities due to worldly attachment; but in the case of a superior man it is just the reverse. (A. A. R.).

7033

**उपकारेण दूयन्ते न सहन्तेऽनुकम्पिताम् ।**
**आपत्स्वपि दुराराध्या नित्यदुःखा मनस्विनः ॥**

(आ) VS 202 (a. [?] Vyāsamuni), SR 80. 24 (a. VS), SSB 354. 27 (a. Vyāsamuni).

(*b*) अनुकम्प्यताम् VS (var.).
(*c*) दुराराधाः VS (var.).

When help is rendered to them they are pained, they do not tolerate others' sympathy, they do not allow themselves to be served even during calamities : Thus high-minded men are ever worried (for the sake of others). (A. A. R.).

7034

उपकारेण नीचानाम् अपकारो हि जायते ।
पयःपानं भुजंगानां केवलं विषवर्धनम् ॥

(आ) NT 96, TP 389, IS 7482. (Variant of Nos. 7067 and 7068).

Service rendered to a low person brings only disadvantage; enjoyment of milk increases only the poison of snakes.

7035

उपकारेण वीरस्तु प्रतिकारेण युज्यते ।
अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः ॥

(अ) R (R [Bar] Kiṣkindhākāṇḍa 527*l 2-3, R [B] 4. 27. 45, R [G] 4. 27. 20).

(आ) IS 1277 and 1282, Pr 365.

(*a*) उपकारः कृतज्ञेषु R (G) ; युक्तस् [वी°] R (var.).

(*c*) अकृतज्ञेऽप्रतिकृतं R (G) ; कृतज्ञो° R (var.) ; ऽप्रतिहतो R (var.).

A chivalrous man feels grateful for the help he gets from others and does them a good deed in return ; but an ungrateful wretch is disdained by all. (T. S. Raghavacharya's translation).

उपकारैश्च लोकानाम् see द्रवत्वात् सर्वलोहानाम्.

उपकारोऽपि नीचानं(?°नां) see No. 7068.

7036

उपकार्योपकारित्वं दूरे चेत् सा हि मित्रता ।
पुष्पवन्तौ किमासन्नौ पश्य कैरवपद्मयोः ॥

(आ) SRHt 109. 15 (a. Bhoja), SSSN 131. 14.

(*c*) पुष्प...न्तौ SRHt (MS).

(*d*) पश्य om. SRHt (MS) ; भुवि [पश्य] SRHt.

If (the process of) receiving and rendering help is done from afar that indeed is (true) friendship ; see (the truth) ; are the sun and the moon quite near to the lotus and the lily ? (A. A. R.).

7037*

उपकृतं बहु तत्र किमुच्यते
सुजनता प्रथिता भवता परम् ।
विदधदीदृशमेव सदा सखे
सुखितमास्स्व ततः शरदां शतम् ॥

(आ) SuM 9. 7, Kpr 4. 24, KāP 15-16, Amd 38. 70.

(*a*) यत्र or तत्र Amd ; नाम [तत्र] KāP ; विमुच्यते SuM (var.).

(*b*) प्र° भ° tr. Amd (var.) ; चिरं [प°] Amd (var.).

(*c*) °धतीदृ° Amd (var.).

(*d*) सुदित° SuM (var.).

Drutavilambita metre.

Thou hast acted quite benevolently towards me ! What more is to be said ! Thou hast exhibited extreme goodness. Oh ! friend, mayst thou live for a hundred years, always behaving as thou hast done in this case ! (G. Jhā's translation).

7038

उपकृतमनेन सुतराम्
इत्यसतामस्ति न क्वचिदपेक्षा ।
होतुः स्वहस्तमाश्रित
उद्बहतोऽग्निर् दहत्येव ॥

(आ) ŚP 352, VS 416 (a. Ravigupta), SR 57. 128 (a. ŚP), SSB 319. 130 (a. Ravigupta), IS 1283. Cf. ABORI 45 (p. 149. 16). (Cf. न कश्चिच्चण्डकोपानाम्).

(*a*) सुहृदयम् ŚP, VS, SR, SSB.

(*b*) इति दुर्जनेष्वस्ति VS (*contra metrum*).

(*c*) होत्रा सह स्वमाश्रयम् VS ; °श्रितम् ŚP, SR, SSB ; हेतुः स्वहस्तपासितम् or नेतुः स्वहस्तमाश्रितम् ŚP (MS).

(*d*) उद्वृत्तो° ŚP, VS, SSB ; उद्भृतो ŚP (MS).

Āryā metre.

The wicked never takes into consideration that someone has rendered him a great service ; the fire given to a priest in order that he takes it in his care, indeed burns his hand, if he holds it.

7039

उपकृतवताप्यनार्ये
नाश्वसितव्यं कृतिप्रियोऽस्मीति ।
पयसापि सिक्तमूलो
भवति हि मधुरो न पिचुमन्दः ॥

(अ) Dvi 98.

Āryā metre.

Even when a man renders help to an ignoble person he should not feel satisfied that he has done something pleasant ; even though it is watered at the roots with milk, the (bitter) margosa tree does not become sweet. (A. A. R.).

7040*

उपकृतवता श्रीरत्नाभ्यां हरेः शशिलेखया
मनसिजरिपोः पीयूषेणाप्यशेषदिवौकसाम् ।
कथमितरथा तेन स्थेयं यशोभरमन्थरं
यदि न मथनायासं धीरः सहेत पयोनिधिः ॥

(आ) VS 872.

Hariṇī metre.

The sea conferred a benefit on Lord Viṣṇu by giving him Lakṣmī and the gem [*kaustubha*] ; on the enemy of Cupid [Śiva] by giving him the crescent moon and on all gods with nectar ; how else does he possess great everlasting fame if he has not bravely put up with the pain of being churned ? (A. A. R.).

7041

उपकृतिरेव खलानां
दोषस्य गरीयसो भवति हेतुः ।
अनुकूलाचरणेन हि
कुप्यन्ति व्याधयोऽत्यर्थम् ॥

(अ) Dvi 105.

(आ) VS 417 (a. Prakāśavarṣa), SRHt 44. 58 (a. Capphaḷadeva), SR 158. 188 (a. VS), SSB 321. 195 (a. Prakāśavarṣa).

Āryā-upagīti metre.

Rendering help to the wicked people becomes the cause of great danger to themselves ; by doing things according to their wishes diseases indeed become acute[1]. (A. A. R.).

1. Get angry very much.

7042

उपकृतिसाहसिकतया
क्षतिमपि गणयन्ति नो गुणिनः ।
जनयन्ति हि प्रकाशं
दीपशिखाः स्वाङ्गदाहेन ॥

(आ) VS 250, SR 48. 147 (a. VS), SSB 306. 151.

Āryā-upagīti metre.

Due to their innate attachment for helping others the virtuous do not mind even harm to themselves ; the wicks [flames] of lamps produce light (even) at the cost of burning their own parts. (A. A. R.).

7043

उपकृत्य भवन्ति दूरतः
परतः प्रत्युपकारशङ्कया ।
इयमेव हि सत्त्वशालिनां
महतां कापि कठोरचित्तता ॥

(आ) SRHt 211. 24 (a. Kir, but not found in the NSP edition), SSSN 156. 19 (a. Bhāravi).

Viyoginī metre.

Having rendered help to others the great people move far away lest there should be help in return ; this is the unique kind of hard-heartedness which the great, who are resplendent with goodness, possess. (A. A. R.).

7044

उपक्रमं वाञ्छितमाशु कुर्याद्
दूतोपयानात् क्रियमाणसंधिः ।
स चेद् विसंधिः स तु तत्र चैकः
कृतो भवत्यात्मसमुच्छ्रयश्च ॥

(अ) KN (KN [ĀnSS] 16. 54, KN [TSS] 16. 54, KN [BI] 15. 54).

(*b*) दूनो° KN (ĀnSS) (printer's error).

(*c*) विसन्धिर्न हि तत्र भेद: KN (BI).

Upajāti metre (Upendravajrā and Indravajrā).

If the foe is not unwilling to enter into a treaty, a king should establish peace with him by deputing his ambassadors, and finish what he has undertaken as desirable, as soon as possible. On the other hand[1], he should sow dissension among his partizans and thereby help his own advancement. (M. N. Dutt's translation).

1. If the foe is unwilling to enter into a treaty.

7045*

उपगूढवेलमलघूर्मिभुजैः
सरितामचुक्षुभदधीशमपि ।
रजनीकरः किमिव चित्रमदो
यदुरागिणां गणमनङ्गलघुम् ॥

(अ) Śiś 9. 38.

(आ) SR 300. 63 (a. Śiś), SSB 146. 66 (a. Māgha).

(*c*) चित्रमहो SR, SSB.

Pramitākṣarā metre.

The creator of night [the moon] agitates violently even the (mighty) lord of rivers [the ocean] who clings firmly to the shores with his strong wave-like arms. What wonder, then, if the same moon agitated the scions of Yadu who were reduced to tenderness by being in love. (S. Bhaskaran Nair's translation).

7046*

उपगूहति दवदहने
त्रिभुवनधन्यामरण्यानीम् ।
मूर्ता इवान्धकाराः
प्रतिदिशमपयान्ति कासरावलयः ॥

(आ) Pad 116. 76 (a. Gaṇapati).

(*c*) °कारा (*sic !*) Pad.

Āryā-udgīti metre.

When the forest-fire envelops the huge forest which is the pride of the three worlds, herds of (wild) buffaloes run away in all directions as if they were darkness in embodied form. (A. A. R.).

उपगृह्य तु वैराणि see नहि वैराणि शाम्यन्ति.

उपचरितव्याः सन्तो see परिचरितव्याः सन्तो.

7047

उपचरिताप्यतिमात्रं
पण्यवधूः क्षीणसंपदः पुंसः ।
पातयति दृशं व्रजतः
स्पृहया परिधानमात्रेऽपि ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 93, Kuṭṭ [KM] 93).

(आ) GVS 166.

Āryā metre.

Most courtezans cast envious glances, too, even on the cloak of the lover who has left them ; they would strip him of it and leave him naked, even when they have received more money than they hoped. (F. Powy's Mather's translation).

7048*

उपचरिता हरिणदृश:
सज्जनगोष्ठीषु मिश्रिता वाच: ।
चरितं क्लमनमदवनं
न विधे: कुटिलादपि त्रास: ॥

(आ) JS 455. 70 (a. Vallabhadeva).

(*c*) कमापनमविनं JS (var.).

(*d*) कुलता° JS (MS) ; could also be कुपिता°.

Āryā metre.

Gazelle-eyed damsels have been courteously served, taking part in discussions in the assemblies of the learned has been accomplished, my good conduct is the protection against all fatiguing worries : Hence I have no fear of even the crooked activities of Fate. (A. A. R.).

7049

उपचार: कर्तव्यो
यावदनुत्पन्नसौहृदा: पुरुषा: ।
उत्पन्नसौहृदानाम्
उपचार: कैतवं भवति ॥

(अ) BhPr 78 (a. Kālidāsa), Dvi 48.

(आ) SRHt 110. 27 (a. [?] MBh), SSSN 132. 25, SSg 1. 57, SRM 1. 3. 203, SR 171. 788, SSB 506. 788.

(*b*) °सौहृदो भवति SRHt, SSSN; °सौहृद: पुरुष: Dvi.

Āryā metre.

(Customary) formalities are to be observed with regard to men, so long as they do not become friends; formalities towards those who have become friends appear deceit.[1]

1. L. H. Gray translates this verse : " Service (is) to be rendered as long as men (have) no ready friends; service to those (who have) ready friends becometh deceit".

उपचारगृतेन(°तोऽपि ; °तेषु) see No. 7014.

7050

उपचारविधिज्ञोऽपि निर्धन: किं करिष्यति ।
निरङ्कुश इवारूढो मत्तद्विरदमूर्धनि ॥

(आ) SkV 1681.

A man may know the remedy, / but if he has no money, what's the use ? / He is like one sitting without a goad / on the head of an elephant in rut[1]. (D. H. H. Ingalls's translation).

1. D. H. H. Ingall has : "a must elephant ".

7051*

उपचारानुनयास्ते
कितवस्योपेक्षिता: सखीवचसा ।
अधुना निष्ठुरमपि यदि
स वदति कलिकैतवाद् यामि ॥

(अ) ĀrS 2. 120.

(आ) SR 308. 1, SSB 160. 3.

Āryā metre.

The customary presents and conciliations of the deceitful lover have already been rejected through the words of my friend; if he were to utter now hard-hearted words, I shall go to him under the pretext of anger. (A. A. R.).

7052*

उपचितावयवा शुचिभि: कणैर्
अलिकदम्बकयोगमुपेयुषी ।
सदृशकान्तिरलक्ष्यत मञ्जरी
तिलकजालकजालकमौक्तिकै: ॥

(अ) Ragh 9. 44. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p 143).

(आ) SR 332. 54 (a. Ragh), SSB 199. 59 (a Kālidāsa).

Drutavilambita metre.

The bunch of blossoms of the *tilaka*-tree fully developed in its parts by means of white pollens and coming in contact with swarms of bees appeared of a like-beauty with the pearls in the ornament worn in the hair. (M. R. Kale's translation).

7053

उपचितेषु परेष्वसमर्थतां
व्रजति कालवशाद् बलवानपि ।
तपसि मन्दगभस्तिरभीषुमान्
नहि महाहिमहानिकरोऽभवत् ॥

(अ) Śiś 6. 63.

(आ) SR 347. 8 (a. Śiś), SSB 225. 10 (a. Māgha).

Drutavilambita metre.

When the enemies have become powerful, even a strong man becomes impotent by adverse times; in the month of *māgha*, when the sun is mild-rayed, it is unable to do harm [melt] great masses of snow. (A. A. R.).

7054

उपच्छन्द्यापि दातव्यं बलिने शान्तिमिच्छता ।
समूलमेव गान्धारिर् अप्रयच्छन् गतः क्षयम् ॥

(आ) SRHt 153. 2, SSSN 118. 2.

(*d*) अप्रयच्छ SRHt (MS).

If anybody wants to have peace, he should impart to the mighty one his dues, even by persuation; thus by not passing on (their share to the Pāṇḍava-s), Duryodhana [the son of Gāndhārī] perished along with his kith and kin. (S. Bhaskaran Nair's translation).

7055

उपजप्यानुपजपेद् बुध्येतैव च तत्कृतम् ।
युक्ते च दैवे युध्येत जयप्रेप्सुरपेतभीः ॥

(अ) Mn 7. 197.



(आ) Smṛtitattva 742, PSDh 1. 1; p. 459. 11-2, SRHt 162. 3 *ab* only (a. MBh).

(*a*) उपजाप्य° PSDh (var.).

(*b*) बुद्ध्येच्चैव हि PSDh ; बुध्येदेव च SRHt,

(*c*) युक्ते दैवे च युज्येत Smṛtitattva.

(*d*) जयप्रेप्सुर्व्यपेतभीः Smṛtitattva.

Let him[1] instigate to rebellion those who are open to such instigations, let him be informed of his foe's doings, and, when fate is propitious, let him fight without fear, trying to conquer. (G. Bühler's translation).

1. The king.

7056

उपजापः कृतस्तेन तानाकोपवतस्त्वयि ।
आशु दीपयितल्पोऽपि साग्नीनेधानिवानिलः ॥

(अ) Śiś 2. 99.

(*c*) दीपयताल्पो Śiś (S. V. Dixit's ed.) (printer's error).

Just as wind flares up burning fuel, even the slightest instigation from him [Śiśupāla] will soon enrage them [the group of kings], as they are already inimical to you[1]. (S. Bhaskaran Nair's translation).

1. Ministerial advice of Uddhava to Śrī-Kṛṣṇa.

7057

उपजापश्चिरारोधो- ऽवस्कन्दस् तीव्रपौरुषम् ।
दुर्गस्य लङ्घनोपायाश् चत्वारः कथिता इमे ॥

(अ) H (HJ 3. 142, HS 3. 136, HM 3. 138, HK 3. 139, HP 3. 135, HN 3. 135, HH 96. 2-3, HC 127. 17-18).

(आ) IS 1284, Pr 365.

(*a*) चिरावोधो IS.

(*b*) °पूरुषः or °पौरुषः or °पुरुषः HP; °पौरुषः HH; °पुरुषः HS.

The four expedients for the capture of a fort are declared (to be) these: disunion[1], a protracted siege, assault (and) storming. (F. Johnson's translation).

1. *Or* : treachery.

7058

उपजापसहान् विलङ्घयन्
स विधाता नृपतीन् महोद्धत: ।
सहते न जनोऽप्यध:क्रियां
किमु लोकाधिकधाम राजकम् ।।

(अ) Kir 2. 47.

Viyoginī metre.

He, overweening with pride, would make the (other) kings susceptive to dissension by insulting them. Even (ordinary) people do not tolerate an insult ; what to speak then of kings who excel the world in lustre. (S. V. Dixit's translation).

7059

उपजापहृतस्वामि-　　स्नेहसीम्नि पराश्रयम् ।
मौले वाञ्छति मेदिन्या:　　पत्युः पातो न संशय: ।।

(अ) Jānakī 10. 29.

(*a*) °हृते स्वा° Jānakī (var.).

(*d*) पात: पत्युरसंशयं Jānakī (var.).

When a hereditary minister, who has attained the limit of the goodwill of his lord, won over to his side, by his secret whispering into his ears, seeks protection of an enemy, there would be a fall of the lord of the earth, without any doubt. (G. R. Nandargikar's translation).

7060*

उपजीवति स्म सततं दधत:
परिमुग्धतां वणिगिवोडुपते: ।
घनवीथिवीथिमवतीर्णवतो
निधिरम्भसामुपचयाय कला: ।।

(अ) Śiś 9. 32.

(आ) SR 300. 57, SSB 146. 59 (a. Māgha).

Pramitākṣarā metre.

The lord of waters [the sea] served the digit of the moon for his own increase (of waves)—the moon which is always charming and which has descended to the region of the sky ; like a (clever) merchant who increases his own capital by serving a rich man who is innocent of trading secrets and who has come to the business centre. (A. A. R.).

7061

उपजीव्या हता कन्या　　स्वार्थे पाकक्रिया हता ।
शूद्रभिक्षाहतो याग:　　कृपणस्य हतं धनम् ।।

(अ) PdP, Uttarakhaṇḍa 242. 22.

Undone is a maiden who offers patronage, troublesome is cooking food for one's own sake ; useless is a sacrifice which depends for support on low class people and worthless is the wealth of a miser. (A. A. R.).

7062*

उपताप्यमानमलघूष्णिमभि:
श्वसितै: सितेतरसरोजदृश: ।
द्रवतां न नेतुमधरं क्षमते
नवनागवल्लिदलरागरस: ।।

(अ) Śiś 9. 65.

(आ) SR 288. 29 (a. Śiś), SSB 124. 33 (a. Māgha).

Pramitākṣarā metre.

As the lower lip of the blue-lily-eyed damsel was being scorched by her very hot breaths, the coloured juice of the fresh betel leaves was unable to bring it into a wet condition. (A. A. R.).

उपतिष्ठति तिष्ठन्तम् see सुशीघ्रमपि धावन्तम्.

7063

उपदिशति लोकवृत्तं
वितरति वित्तं विनोदयति चित्तम् ।
उत्तम्भयति महत्त्वं
विद्या हृद्या सुराजसेवेव ।।

(अ) SMH 3. 7.

Āryā-gīti metre.

Cherished learning, like service under a good king, instructs a person in the knowledge of the world, gives wealth and pleases the mind and also acts as a prop to attain greatness. (A. A. R.).

7064

उपदेशं विदुः शुद्धं सन्तस् तमुपदेशिनः ।
श्यामायते न युष्मासु यः काञ्चनमिवाग्निषु ॥

(अ) Māl 2. 9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 23).

(*c*) वित्वत्सु [यु°] Māl (var.).

Wise men consider that the instruction given by a teacher is pure when the same is found to be without any fault by such as you, as they consider gold to be pure when it does not get blackened in fire. (C. R. Devadhar's translation).

7065

उपदेशप्रदातॄणां नराणां हितमिच्छताम् ।
परस्मिन्निहलोके च व्यसनं नोपपद्यते ॥

(अ) P (PP 4. 59, Pts 4. 107, PtsK 4. 71, PM 4. 65).

(आ) SPR 954. 7 (a. Jaina-Pañcatantra), IS 1285.

(*a*) उपदेशोप° Pts.

(*c*) इह लोके परत्ते च Pts.

Disaster cannot threaten / the man of sterling worth / who offers helpful counsel— / in heaven, or on earth. (A. W. Ryder's translation).

7066

उपदेशो न दातव्यो यादृशे तादृशे नरे ।
पश्य वानरमूर्खेण सुगृही निर्गृहीकृता ॥

(अ) P (PP 4. 55, Pts 1. 390 and 4. 97 and 101, PtsK 1. 435 and 439, PM 166), Cr 1274 (CNN 73).

(आ) SuB 13. B 11, IS 1286, Subh 200.

(इ) ShD (T) 166, NŚ (T) 3.

(*b*) यादृशे (तादृशे om.) M in PP ; जने [न°] Pts 1. 390, PtsK.

(*c*) चटक कपिमूर्खेण SuB.

(*d*) सगृहा निगृहा कृता SuB ; सुग्रहं निग्रहं कृतम् CNN (MS) ; सुगृहा PP (P in PP as above) ; निगृही *psi* PPr in PP; कृत: Cr.

Give counsel only when it fits / to such as seek the best. / The foolish monkey broke to bits / the sparrow's cozy nest. (A. W. Ryder's translation).

उपदेशोपदातॄणां see No. 7065.

7067

उपदेशो हि मूर्खाणां क्रोधायैव शमाय न ।
पय:पानं भुजङ्गानां विषायैवामृताय न ॥

(अ) Śukranīti 4. 1. 19. Variant of Nos. 7034 and 7068.

Advice to fools only angers them and is not conducive to peace ; the drinking of milk by serpents only increases poison and not for immunity from death. (A. A. R.).

7068

उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।
पय:पानं भुजङ्गानां केवलं विषवर्धनम् ॥

(अ) Cr 186 (Cv 4. 17, CNW 73, CNN 55, CNP II 153, CNI I 85, CNG 142, CNT IV 141, CNM 139, CNMN 105, CNŚC 107 *cd*/*ab*, CNŚI 107 *cd*/*ab*, CNL 5 *cd*/*ab*, CNŚIV 70, CnT II 19. 8, CnT III 52. 3, CnT VIII 88, CnT I 36), P (Pts 1. 389, PtsK 1. 434), H (HJ 3. 4, HS 3. 4, HM 3. 4, HP 3. 4, HN 3. 4, HK 3. 4, HH 73. 6-7, HC 96. 17-18) *cd*/*ab*, BhŚ 431

(doubtful), MK (GOS) 22. (Cf. Bhāgavata-purāṇa 4. 14. 9). Cf. JSAIL 24. 121. Variant of Nos. 7034 and 7067.

(आ) ŚP 418 (a. C), SRHt 41. 25 (a. Pratāpa or Pratāparudra), SR 39. 4 (a. P) and 54. 10, SSB 292. 4 (a. C) and 314. 11, Sama 2 प 15, SRK 36. 24 (a. Sphuṭaśloka), SuM 23. 21, SuB 13. B. 8, JSub 209. 6 (a. C), VP 8. 26, TP 389, NT 96, GSL 50, SMa 2. 12, SRS 1. 1. 26, SRM 1. 1. 52 and 2. 1. 105, SSD 2. f. 131*b*, SSV 683, SU 1532, IS 1287 and 7482, Subh 151, (cf. Subh 276).

(इ) ShD (T) 239, PrŚ (C) 90.

(*a*) उपकारोऽपि (°कारण) TP, NT ; नीचानां (°च°) BhŚ (var.), SuB, SRHt, Sama, SR 54, SSB 314, SRM, TP, NT ; सुवर्णा(?) Cr (var.) ; मूर्षाणां SuM (var.).

(*b*) अपकारो हि जायते TP, NT, Sama, SR 54, SSB 314, SRM ; अपकाराय कल्पते SRHt ; विरूप(?पा°)य CN (var.); प्रकाश(?शा°)य CN (var.).

(*c*) पायपानं Cr (var.) ; पय:पान......°गान: CNI I ; भुजङ्गस्य SRHt.

(*d*) विषद् व ......°ये Cr (var.).

A draught of milk (is) only an increasing of serpent's venom ; thus, good advice [of ministers] to the exasperation, not to the conciliation, of fools. (F. Johnson's translation).

उपदेष्टानुमन्ता च see No. 7069.

7069

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वर: ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुष: पर: ॥

(अ) MBh (MBh [Bh] 6. 35. 22=BhG 13. 22).

(*a*) उपदेष्टा° MBh (var.).

(*b*) कर्ता or भक्ता [भ°] MBh (var.).

(*d*) परं MBh (var.).

The onlooker and consenter, / the supporter, experiencer, great Lord, / the supreme soul also is declared to be / the highest spirit, in this body. (F. Edgerton's translation).

7070-1

उपधाशोधिता: सम्यग् ईहमाना: फलोदयम् ।
तेऽस्य सर्वं परीक्षेरन् सानुरागा: कृताकृतम् ।
उपेत्य धीयते यस्माद् उपधेति तत: स्मृता ।
उपाय उपधा ज्ञेया तयामात्यान् परीक्षयेत् ॥

(अ) KN (KN [ĀnSS] 4. 25-26, KN [TSS] 4. 25-26, KN [BI] 4. 26-27).

(*a*) उपधा: शो° KN (BI).

(*b*) आहमान्त: KN (BI).

(*c*) तस्य KN (BI).

(*g*) उपाया KN (BI) ; ज्ञेयास् (KI).

All the actions and omissions of a king should be examined by his loyal attendants, whose honesty has been tested by the *upadhā-s* and who follow up their schemes until they are successful.

*Upadhā* is so called because it brings people near the king and can make them enter into his service. *Upadhā-s* are the means for testing honesty, and by these a king should try his dependents. (M. N. Dutt's translation).

7072

... ... ... ।
उपधित्रयशुद्धितोऽस्य किं
कनकस्येव परं परीक्षणम् ॥

(अ) Kapph 5. 16 *cd*.

Viyoginī metre.

There is no use testing him after he has undergone the three tests, just as there is no use testing gold after it has passed thrice through the fire. (G. Shankar's translation).

7073

उपधिवसतिपिण्डान् गृह्णते नो विरुद्धांस्
तनुवचनमनोभिः सर्वथा ये मुनीन्द्राः ।
व्रतसमितिसमेता ध्वस्तमोहप्रपञ्चा
ददतु मम विमुक्तिं ते हतक्रोधयोधाः ॥

(अ) AS 15.

Mālinī metre.

They do not resort to prohibited prayer-halls, houses and food, and are the best of sages always in their bodily actions, words and thoughts; performing the prescribed religious observances and casting away all delusions of the world, may these sages who have vanquished the foes of anger lead me on to beatitude. (A. A. R.).

7074

उपनतभये यो यो मार्गो हितार्थकरो भवेत्
स स निपुणया बुद्धया सेव्यो महान् कृपणोऽपि वा ।
करिकरनिभौ ज्याघाताङ्कौ महास्त्रविशारदौ
वलयरचितौ स्त्रीवद् बाहू कृतौ न किरीटिना ॥

(अ) P (PT 3. 93, PTem 3. 82, PP 3. 202, PtsK 3. 235, PRE 3. 79). Cf. यद्वा तद्वा विषम°. Cf. Ru 158.

(आ) IS 1288.

(इ) Old Syriac 60, Arabic IV.

(*a*) यो यं [यो यो] PTem (var.) ; उपनतभयैर्यो PtsK.

(*b*) ध्येयो [से°] PT, PTem.

(*c*) महार्थवि° PtsK.

(*d*) वलयरणितौ PT, PTem ; रचितवलयैः [व°] PtsK ; बद्धौ करौ हि कि° PtsK.

Hariṇī metre.

When danger threatens, a wise mind must follow any way whatever, be it great or humble, which may lead to safety. Did not the Diaden-crowned[1], woman-fashion, adorn with bracelets his arms like elephant's trunks, that could wield mighty weapons and were marked with the bruises of the bow-string? (F. Edgerton's translation).

1. Arjuna.

7075

उपनतमतिपुण्यचयैः
संपूर्णं रक्षितं च यत्नेन ।
संपदि विपदि त्राणं
भवति निधानं च मित्रं च ॥

(अ) Kal 2. 42.

(आ) JS 427. 1, SH 1012.

(*a*) उपनमितं पुण्य° JS.

Āryā metre.

Accumulated wealth and a good friend are similar in that both are acquired through a great store of merit, preserved with effort and are protective in prosperity as well as in adversity. (S. Bhaskaran Nair's translation).

उपनदपुलिने महापलाशः see No. 7076.

7076*

उपनदिपुलिने महापलाशः
पवनसमुच्छलदेकपत्त्रपाणिः ।
दवदहनविनष्टजीवितानां
सलिलमिवैष ददाति पादपानाम् ॥

(आ) Ava 325, SR 242. 269, SSB 643. 3, Pad 95. 16 (a. [?]BhPr).

(*a*) उपनद° Pad.

(*b*) °मुच्च° Pad.

Puṣpitāgrā metre.

The great *palāśa*-tree growing on the brink of a river with its hand of a (*palāśa*) leaf raised by a breeze, seems to offer libations of water to the trees which had lost their lives in a forest conflagration. (A. A. R.).

उपनमितं पुण्यचयैः see No. 7075.

7077*

उपनयति कपोले लोलकर्णप्रवाल-
क्षणमुकुलनिवेशान्दोलनव्यापृतानाम् ।
परिमलितहरिद्रान् संप्रति द्राविडीनां
नवनखपदतिक्तानातपः स्वेदबिन्दून् ॥

(आ) SkV 183 (a. Yogeśvara) / Kav 85 (a. Yogeśvara).
(*c*) परिमिलित° SkV (var.).
(*d*) °पदभित्ता° Kav (MS).

Mālinī metre.

The sun brings sweat to the cheeks of southern girls / and keeps them busy shaking what seem to be / sudden intrusions of buds from the garlands at their ears; / drops which sweeten the rouge of turmeric / but smart where lover's nails have cut. (D. H. H. Ingalls's translation).

7078

उपनयनविवाहावुत्सवैकप्रधानौ
कलिविभवत एषां कालभेदानभिज्ञाः ।
विजहति न कदाचिद् वेदपाठैकयोग्ये
वयसि च यवनानीवाचनाभ्यासमेते ॥

(आ) SR 99. 12, SSB 386. 15.

Mālinī metre

The initiation into sacred study and the sacrament of marriage are mainly considered as festive occasions, on account of the (evil) effect of the Iron age; not knowing the proper time to do the right things they never leave off the study of the writings of *yavana-s* [foreigners] at an age when they ought to be studying the sacred scriptures alone. (A. A. R.).

7079

उपनय मसिं पत्त्रं चेदं लिखामि किमत्र वा
त्वमिति विनयभ्रंशो यूयं त्विति प्रणयक्षतिः ।
सुहृदिति मृषा नाथेत्यूनं नृपेति तटस्थता
कथमिति ततः संदेष्टव्यो मया यदुनन्दनः ॥

(आ) Skm (Skm [B] 308, Skm [POS] 1. 62. 3) (a. Puṁsoka).
(*d*) कथमिव Skm (POS).

Hariṇī metre.

Bring me ink and paper, I shall write (to Lord Kṛṣṇa); if I were to address him as 'thou' it will be showing discourtesy; if 'you' were used it will show want of affection; 'friend' will be false, 'master' will be deficient, 'oh! king' will indicate aloofness; how then am I to send a message to the lord of the Yadu-s [Lord Kṛṣṇa]? (A. A. R.).

7080*

उपनिषदः परिपीता
गीतापि न हन्त मतिपथं नीता ।
तदपि न हा विधुवदना
मानससदनाद् बहिर्याति ॥

(अ) BhV 2. 38.
(आ) SR 251. 24, SSB 58. 26 (a. Śaṅkarācārya), SRK 134. 36 (a. Jagaṁ° for Jagannātha), IS 7772, Rasagaṅgā 578. 3-4.

Āryā metre.

The Upaniṣads have been studied; and even the Gītā has, alas! been made a subject of meditation. Still, oh! the

moon-faced one does not go out of the abode of her mind. (H. D. Sharma's translation).

7081*

उपनिहितहलीषासार्गलद्वारमारात्
परिचकितपुरन्ध्रीसारिताभ्यर्णभाण्डम् ।
पवनरयतिरश्चीर्वारिधारा: प्रतीच्छन्
विशति वलितशृङ्ग: पामरागारमुक्षा ॥

(आ) Skm (Skm [B] 2014, Skm [POS] 5. 3. 4), Sar 3. 12 (p. 317).

(*a*) °शासार्ग° Sar.

Mālinī metre.

The ox getting the full blast of the pouring rain which was falling slantingly by the force of the wind, enters the hut of the rustic whose entrance was blocked by the handle of a plough and in which the household utensils were hastily moved away by the apprehensive[1] housewife. (A. A. R.).

1. The vessels being mud-pots.

7082

उपनीतनीतिनौक:
संसारविकारवारिवन्यासु ।
सत्पुरुषकर्णधारस्
तारयति जनान् बहूनेक: ॥

(अ) SMH 3. 23.

(*c*) °धार: SMH (var.).

(*d*) बाहून्जनानेक: [ज° ब°] SMH (var.) (*contra metrum*).

Āryā metre.

In the ocean of worldly life which is agitated by the passion-waves of the people, one man can safely take the mass of people across if he has the ship of correct policies and has a good man as his helmsman. (A. A. R.).

7083*

उपनीय कलमकुडवं
कथयति सभयश्चिकित्सके हलिक: ।
शोणं सोमार्धनिभं
वधूस्तने व्याधिमुपजातम् ॥

(अ) ĀrS 2. 130.

(आ) SG 334 (a. Govardhana).

(*a*) कमलकुडवं SG.

Āryā metre.

Bringing a *kuḍava*-measure of rice (as fee) the frightened farmhand[1] tells the physician that a (peculiar) disease has appeared on the bosom of his wife, which is red in colour and crescent-shaped.[2] (A. A. R.).

1. A stupid man.
2. Nail-marks, due to her being faithless to her husband.

7084*

उपनीय प्रियमसमय-
विदं च मे दग्धमानमपनीय ।
नर्मोपक्रम एव
क्षणदे दूतीव चलितासि ॥

(अ) ĀrS 2. 137.

Āryā metre.

Having brought the lover who has been ignorant of the appointed time to the rendezvous and ignoring the passionate state of my mind you have begun to depart [come to an end], oh ! night, just when our dalliance has commenced, as does the female messenger (after bringing the lover). (A. A. R.).

7085*

उपनीय यन्नितम्बे
भुजंगमुच्चैरलम्बि विबुधै: श्री: ।
एक: स मन्दरगिरि:
सखि गरिमाणं समुद्वहतु ॥

(अ) ĀrS 2. 118.

Āryā metre.

Having brought a (rich) lover for dalliance through clever persons, he has made you, friend, affluent, and hence it is but proper that he should enjoy your special favour, just as the Mandara mountain at whose side the serpent was wound as the churning-rope by the gods and brought forth the goddess Lakṣmī, should have that special honour (of helping the gods). (A. A. R.).

7086

उपनेतुमुन्नतिमतेव दिवं
कुचयोर्युगेन तरसा कलिताम् ।
रभसोत्थितामुपगतः सहसा
परिरभ्य कश्चन वधूमरुधत् ॥

(अ) Śiś 9. 72.

(आ) SR 310. 4 (a. Śiś), SSB 163. 6 (a. Māgha).

(*d*) वधूमरूरुधम् SR (*contra metrum*) (in some editions only).

Pramitākṣrā metre.

When the lover suddenly approached her, the young woman rose up all of a sudden as if attempting to fly into the sky with the aid (of wings in the form) of her breasts; but the lover embraced her at once and thus obstructed her (from flying into the sky !). (A. A. R.).

7087*

उपपत्तिभिरम्लाना नोपदेशैः कदर्थिताः ।
स्वसंवेदनसंवेद्य- साराः सहृदयोक्तयः ॥

(आ) VS 142 (a. Arcitadeva or Acintadeva or Amṛtadeva), SR 39. 21 (a. VS), SSB 293. 21 (a. Arcitadeva).

Ever fresh by being reasoned and proper, not flat by offering (unpalatable) advice, and filled with the essence of one's own elevating experiences are the words of poets who are also appreciative critics. (A. A. R.).

7088

उपपन्नं ननु शिवं सप्तस्वङ्गेषु यस्य मे ।
दैवीनां मानुषीणां च प्रतिहर्ता त्वमापदाम् ॥

(अ) Ragh 1. 60. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 25).

(आ) VyVi 243. 15-16, KHpK 251. 365.

(*d*) प्रतिहन्ता Ragh (var.) ; प्रतिकर्ता VyVi.

That welfare should reign in all the seven elements of my state is a matter of course; since you are the averter of all the calamities that might befall me, whether coming from gods or from men. (M. R. Kale's translation).

7089*

उपपरिसरं गोदावर्याः परित्यजताध्वगाः
सरणिमपरो मार्गस् तावद् भवद्भिरिहेक्ष्यताम् ।
इह हि विहितो रक्ताशोकः कयापि हताशया
चरणनलिनन्यासोदञ्चन्नवाङ्कुरकञ्चुकः ॥

(आ) JS 372. 22 (a. Bhaṭṭendurāja), Skm (Skm [B] 908, Skm [POS] 2. 87. 3), Suvṛ in Kṣ (RP) *ad* 2. 30 (60), (a. Bhaṭṭendurāja), Kpr 7. 265, KāP 239. 7-10, KHpk 268. 407.

(*a*) गोदावया: Kpr (Bhandarkar ed.) (printer's error).

(*b*) °हेक्ष्यताम् Kpr (var.), Suvṛ (printer's error) ; अपेक्ष्यताम् Skm ; अवेक्षतां Skm (var.) ; अवेक्ष्यताम् JS.

Hariṇī metre.

Oh ! travellers, give up the road that goes by the Godāvarī, look out for another road. For there the red *aśoka* has his fresh sprouts shooting forth, being operated upon by the lotus-feet of some mischievious woman. (G. Jhā's translation).

7090

उपप्रदानं सान्त्वं वा भेदं काले च विक्रमम् ।
योगं च रक्षसां श्रेष्ठ तावुभौ च नयानयौ ॥

(अ) R (R [Bar] 6. 51. 11, R [B] 6. 63. 11, R [Kumbh] 6. 63. 11, R [G] 6. 40. 11, R [R] 6. 63. 11, R [L] 6. 41. 11).

(*a*) उपादानं च सात्वं च [उप°] R (var.); प्रधानं R (var.); च [वा] R (var.).

(*b*) ततः [भे°] R (var.); कालेन R (var.); विश्रुतं R (var.).

(*c*) वा [च] R (var.); राक्षसश्रेष्ठ R (var.); वा [च] R (var.).

(*d*) तु [च] R (var).

Liberal gifts, kind words, separation or aloofness, and exhibition of physical strength are the four-fold means to be adopted at the appropriate time to achieve an object. (T. S. Raghavacharya's translation).

7091*

उपप्राकाराग्रं प्रहिणु नयने तर्कय मनाग्
अनाकाशे कोऽयं गलितहरिणः शीतकिरणः ।
सुधाबद्धग्रासैरुपवनचकोरैरनुसृतां
किरञ् ज्योत्स्नामच्छां नवलवलपाकप्रणयिनीम् ॥

(अ) Viddhaśālabhañjikā 1. 31.

(आ) SkV 447 (a. Rājaśekhara), Kav 145 (a. Rājaśekhara), JS 168. 13 (a. Rājaśekhara), ŚP 3516, Sar 4. 100 *cd/ab*, KH 317. 7-10 *cd/ab*, Daś *ad* 4. 54 (p. 270) *cd/ab*, Kuv *ad* 13. 36 *cd/ab*.

(*b*) °गलितः Kav (MS).

(*c*) मुधा° Kav (MS); °कोरैः कवलितां Daś; °सृतः Viddha° (var.).

(*d*) किरन् जोत्स्ना° Viddha°; लवलिफल° Viddha°, ŚP, KH, Daś, Kuv; °लिपा° JS; °क° Kav (MS) om.

Śikhariṇī metre.



Cast your glance beyond the hedge and guess / what cool-rayed orb is this / that wanders on the earth without its deer. / The *cakora-s* of the park, who feed on only nectar, / follow as she scatters moonlight / white as ripened parrot-plum. (D. H. H. Ingalls's translation).

7092*

उपप्लवोऽसौ किमु राजपुत्री
ज्योत्स्नाद्रवोऽसावुत वज्रपातः ।
अलं तया सैव हि जीवितं मे
धिङ् मामहं वा चरितार्थ एकः ॥

(आ) VS 1269.

Upajāti metre (Upendravajrā and Indravajrā).

Is she calamitous being or is she the princess, is she the essence of moonlight or the fall of a thunder-bolt ? Enough of her, or she is my very life-breath. Fie upon me, or I alone am the most fortunate[1]. (A. A. R.).

1. Ravings of a lover.

7093*

उपप्लुतं पातुमदो मदोद्धतैस्
त्वमेव विश्वंभर विश्वमीशिषे ।
ऋते रवेः क्षालयितुं क्षमेत कः
क्षपातमस्काण्डमलीमसं नभः ॥

(अ) Śiś 1. 38.

(आ) Alm 114, Amd 275. 777.

(*c*) समर्थः [क्ष°] Amd (var.).

Vaṁśastha metre.

Oh ! supporter of the universe, you alone are capable of protecting this universe, harassed by those puffed up by pride. Who except the sun can clear the sky which is rendered dark by the pitchy darkness of the night ? (S. V. Dixit's translation).

7094*

उपबर्हमम्बुजदृशो निजं भुजं
विरचय्य वक्त्रमपि गण्डमण्डले ।
निजसक्थि सक्थिनि निधाय सादरं
स्वपिति स्तनार्पितकराम्बुजो युवा ॥

(आ) SR 321. 16, SSB 181. 16.

Mañjubhāṣiṇī metre.

Having placed his own hand as a pillow for the lotus-eyed one, and resting his face on her broad cheek, his thigh resting on hers and placing his charming hand on her bosom, the young man sleeps happily. (A. A. R.).

7095

उपभुक्तं यथा वासः　स्रजो वा मृदिता यथा ।
एवं राज्यात् परिभ्रष्टः　समर्थोऽपि निरर्थकः ॥

(अ) R (R [Bar] 3. 31. 18, R [B] 3. 33. 19, R [Kumbh] 3. 33. 19, R [G] 3. 37. 19, R [L] 3. 37. 19).

(*a*) उपयुक्तं R (var.) ; वस्त्रं R (var.).

(*b*) ऽपि or हि or च [वा] R (var.) ; विमृदिता [वा मृ°] R (var.).

(*c*) तथा पदे पदे भ्रष्टः R (var.) ; राजा or तथा [ए°] R (var.) ; राज्य° or राजा R (var.).

(*d*) संबंधो or सर्वथा or स समर्थो R (var.) ; निरर्थकः R (var.).

A deposed king though capable, is as useless as a cast-off garment or used garland of flowers. (T. S. Raghavacharya's translation).

7096*

उपभुक्तखदिरवीटक-
जनिताधररागभङ्गभयात् ।
पितरि मृतेऽपि न वेश्या
रोदिति हा तात तातेति ॥

(आ) VS 2336 (a. Dāmodaragupta), ŚP 4051 (a. Kṣemendra), Pad 84. 2. (Kṣemendra), PV 800 (a. Rāmajit), SR 364. 32, SSB 256. 46, SRK 292. 11 (a. Rāsikajīvana), SRM 2. 2. 321, RJ 1306 (a. Kṣemendra), Kav p. 47.

(*a*) उपयुक्त° ŚP, VS ; °बीटक° ŚP.

(*b*) निजाध° [ज°] SRK (*contra metrum*).

(*c*) हि [न] ŚP, SR, SSB, SRK.

(*cd*) कुलटा वाटकनिकटे । तृष्यन्त्यपि वारि नो पिबति VS (*contra metrum*).

Āryā-upagīti metre.

Due to the fear of the loss of red colour on her lower lip which was produced by chewing the special *khadira* betel roll, the harlot does not weep and cry out, 'Oh alas! father, father', even when he has died! (A. A. R.).

7097

उपभुक्ताशेषवृषं
धावन्तं मृगशिरेशभोगाय ।
कः खेचरकेसरिणं
पश्यतु भास्वन्तमन्तकप्रतिमम् ॥

(अ) SMH 8. 14.

(*b*) °शिराशिभो° SMH (var.).

Āryā-gīti metre.

Who will (care to) see the sun resembling the god of death and (acting like) a lion that moves in the sky, who, having eaten the entire ox-like Taurus runs for the enjoyment of the herd of deer in the form of the constellation of *mṛgaśirā* [the fifth lunar mansion] ? (A. A. R.).

7098

उपभोक्तुं न जानाति　कदापि कृपणो जनः ।
आकण्ठजलमग्नोऽपि　कुक्कुरो लेढि जिह्वया ॥

(अ) Cr 1275 (CPS 374. 4).

(आ) SR 157. 167, SSB 485. 171, SRM 1. 3. 270.

(*b*) श्रियं प्राप्यापि मानवः SR, SSB, SRM.

(*d*) श्वा लिहत्येव जि° SR, SSB.

A miser (in spite of his wealth) does not know how to enjoy life; a dog, though immersed up to its neck in water, drinks by licking it with its tongue.

7099

उपभोगकातराणां
पुरुषाणामर्थसंचयपराणाम् ।
कन्यामणिरिव सदने
तिष्ठत्यर्थः परस्यार्थे ॥

(अ) BhPr 117 (a. Krīḍācandra), Dvi 22. Cf. No. 6621.

(आ) VS 482, SR 72. 32 (a. VS), SSB 341. 32[1].

(*c*) कन्यारत्नमिव गृहे Dvi, VS.

(*d*) तिष्ठन्त्यर्थाः Dvi, VS.

1. In SRHt 219. 28 (a. Gāthākośa) this verse reads in Prākṛt :
उपभोअकादराणं
पुरिसाणं अत्थसञ्चअपराणम् ।
कण्णारण्णव्व धणं
घरम्मि चिट्ठइ परस्स कए ॥

Āryā metre.

The wealth of the persons who shrink from its enjoyment and are bent upon gathering riches remains at their house, like one's own daughter, just for another's sake. (J. Shastri's translation).

7100

उपभोगादृते तस्य नाश एव न विद्यते ।
प्राक्तनं बन्धनं कर्म कोऽन्यथा कर्तुमर्हति ॥

(अ) PdP, Bhūmikhaṇḍa 81. 48.

Except undergoing its full course (good or bad), there is no other way of its coming to an end; such is the bondage of the fruit of previous actions : who is capable of changing its nature ? (A. A. R.).

7101

उपभोगाय च धनं जीवितं येन रक्षितम् ।
न रक्षिता तु भूर्येन किं तस्य धनजीवितैः ॥

(अ) Śukranīti 1. 180.

Wealth is for enjoyment, it saves one's life; if a king [*or* : person] does not protect the land, of what use is his life or wealth ? (A. A. R.).

7102

उपभोगेन पुण्यानां प्राक्तनानां तथांहसाम् ।
कर्तव्यमिति नित्यानाम् अकामकरणात् तथा ॥

(आ) ŚP 4422.

One has to enjoy the fruits of one's good deeds as well as those of sinful ones done previously. One should therefore do only those actions which are compulsorily enjoined on one and avoid those which are left to one's option (thereby one will avoid all troubles in future). (A. A. R.).

7103

उपभोगैरपि त्यक्तं नात्मानमवसादयेत् ।
चण्डालत्वेऽपि मानुष्यं सर्वथा तात दुर्लभम् ॥

(अ) MBh (MBh [Bh] 12. 286. 31, MBh [R] 12. 297. 32, MBh [C] 12. 10931).

(इ) SS (OJ) 9.

(*a*) अभि° [अपि] NBh (var.), परि° [अपि] MBh (var.), SS (OS).

(*b*) नात्मनं (मा°) सादयेन्नरः (साध°) MBh (var.).

(*c*) चाण्डालत्वे or चंडाळत्वे MBh (var.).

(*d*) सर्वधा तच्च (तात) शोभनं MBh (var.); सर्वतस् MBh (var.); शोभते or शोभनं [दु°] MBh (var.).

Though joyless, poor, and sad at heart, / let no man seek with life to part; for even the humblest, basest state / of manhood yet is something great. (J. Muir's translation in his *Metrical Translations...*, p. 68).

7104

उपमा कालिदासस्य भारवेरर्थगौरवम् ।
दण्डिनः पदलालित्यं माघे सन्ति त्रयो गुणाः ॥

(आ) Sama 2 म 26, SRM 2. 1. 390, SR 37. 63, SSB 289. 1.

Kālidāsa is famous for his similes; Bhāravi's merit lies in the depth of meaning; sweet flow of words is the strength of Daṇḍin, (but) all the three merits are found in Māgha. (A. A. R.).

7105

उपमानमभूद् विलासिनां
करणं यत् तव कान्तिमत्तया ।
तदिदं गतमीदृशीं दशां
न विदीर्ये कठिनाः खलु स्त्रियः ॥

(अ) Kum 4. 5. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 54).

(*d*) च दीर्ये [वि°] Kum (var.).

Viyoginī metre.

This, that thy body which was the sampler by its beautifulness of gay persons, has fallen into such state, yet I am not lacerated. Oh, women are hard! (H. H. Wilson's translation).

7106*

उपययौ तनुतां मधुखण्डिता
हिमकरोदयपाण्डुमुखच्छविः ।
सदृशमिष्टसमागमनिर्वृतिं
वनितयानितया रजनीवधूः ॥

(अ) Ragh 9. 38. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 141).

(आ) SR 332. 48, SSB 198. 53.

(*cd*) शमयितुं प्रियसंजनितां शुचम् / असहया सह यामवती स्त्रिया Ragh (var.).

Drutavilamita metre.

The night-lady wronged by the spring and with the colour of her face polish owing to the rise of the cool-rayed [*or*: wanting in ardent love] moon, grew thin like a youthful damsel that does not obtain the happiness of the coveted company (of her lover). (M. R. Kale's translation).

उपयाजकुलैर्वेद्यं see No. 7166.

उपयुक्तं यथा वासः (वस्त्रं) see No. 7095.

उपयुक्तखदिरवीटक- see No. 7096.

7107*

उपरि कबरीबन्धग्रन्थेरथ ग्रथिताङ्गुली
निजभुजलते तिर्यक्तन्व्या वितत्य विवृत्तया ।
विवृतविलसद्बामापाङ्गस्तनार्धकपोलया
कुवलयदलस्रक्संदिग्धश्रियः प्रहिता दृशः ॥

(आ) SkV 509, Skm (Skm [B] 1078, Skm [POS] 2. 121. 3) (a. Parameśvara), Kav p. 51.

(*a*) °ग्रन्थीनथ Skm; °ताङ्गलीन् Skm (B); °ताङ्गुलीन् Skm (POS), अङ्गुरी Skm (var.).

(*b*) निजमुज° SkV (printer's error); °भुजतले Skm; विवृत्य या Skm (var.).

(*c*) °लसद्धा° Skm.

(*d*) °स्रक्षान्दिग्ध° SkV (var.); पिहिता [प्र°] Skm (var.).

Hariṇī metre.

The slender maid turned sideways, stretching up her arms, / her fingers knotted in the chignon of her braid; / and thus revealing the corner of her eye, / her cheek and half her breast, / she cast bright glances that might be taken / for a garland of bright waterlily petals. (D. H. H. Ingalls's translation).

7108

उपरि करवालधारा-
कारा: क्रूरा भुजङ्गमपुङ्गवात् ।
अन्त: साक्षाद्द्राक्षा-
दीक्षागुरवो जयन्ति केऽपि जना: ।।

(अ) BhV 1. 13.

(आ) SR 48. 127 (a. Rasagaṅgā), SSB 305. 129, SRK 220. 41 (a. [?] ŚP), Rasa-gaṅgā 363. 9-10.

(*a*) °वारा- SRK.

(*b*) भुजङ्गपुङ्गववत् or भुजङ्गपुङ्गवत् BhV (var.) (second *contra metrum*) ; भुजंगमपुंगवा: SR, SSB.

Āryā-gīti metre.

Glory to the persons of indescribable greatness whose exterior is like the edge of a sword and who are more ferocious than the most frightful snakes, but who are at heart so mild as evidently to become preceptors for teaching mildness to grapes. (H. D. Sharma's translation).

7109*

उपरिगतं हि सवर्णं
हृत्वा करतो ददासि रन्तुं मे ।
धन्यः सरोजयुगलं
त्यक्त्वा स्तनयुगमथास्पृशत् कृष्णः ।।

(आ) SR 189. 47, SSB 537. 58, SRK 153. 26 (a. Viṭṭhoba Aṇṇa).

(*d*) त्यक्ता [त्य°] SRK.

Āryā-gīti metre.

You give me for my enjoyment that thing from above, which is colourful by taking it with your hand. The fortunate Kṛṣṇa, leaving off the pair of lotuses, then took hold of her pair of breasts. (A. A. R.).

उपरि गूढहिमांशुमरीचिभिस् see No. 6711.

7110

उपरि घनं घनपटलं
तिर्यग्गिरयोऽपि नर्तितमयूरा: ।
क्षितिरपि कन्दलधवला
दृष्टिं पथिक: क्व पातयतु ।।

(अ) BhŚ 87.

(आ) JS 224. 33 (a. BhŚ), VS 1744 (a.BhŚ), ŚP 3886, SSSN 216. 8 (a. BhŚ), SH 372 *bis* (a. BhŚ), SR 342. 82 (a. [?] Mudr), SSB 216. 2 (a. BhŚ), SK 3. 323, SU 857, SG f. 77*b*, SLP 4. 67 (a. BhŚ), RJ 1259 (a. BhŚ), SuSS 380, IS 1290.

(*a*) उपवनं धनपटलं BhŚ (var.) ; धन° BhŚ (var.).

(*b*) तरवोऽपि or गतयोऽपि BhŚ (var.); गिरयो वि BhŚ (var.), VS (var.) ; वल्गित° [न°] BhŚ (var.) ; मयूर: BhŚ (var.).

(*c*) वसुका: or वसुधा [क्षि°] BhŚ (var.) ; कंदन-धवला (°शबला VS [var.]) BhŚ (var.), VS (var.) ; कन्दलवला IS (*contra metrum*).

(*d*) दृष्टि or दृष्टी: or तुष्टिं (first *contra metrum*) BhŚ (var.) ; पथिक: कं or पथि न: क्व or पथिकस्य or पथि क्व BhŚ (var.) ; पथिक: पथि क्व पातयति IS (*contra metrum*) ; पातयति or पातयत् or यापयतु or पादयति or पातयंति (last *contra metrum*) BhŚ (var.).

Āryā metre.

How can the mind of a wayfarer be not disturbed at the sight of his head being canopied with raining clouds, the sidelong hills being filled with peacocks dancing with pleasure, and the soil beneath his feet being covered with flowers and roots? (P. G. Nath's translation).

7111*

उपरि घनं घनरटितं
दूरे दयिता किमेतदापतितम् ।
हिमवति दिव्यौषधयः
शीर्षे सर्पः समाविष्टः ॥

(अ) Mudr (Mudr [BSS] 1. 21, Mudr [K] in fn. after 1. 21, in most other editions 1. 22) in Prākṛt[1].

(आ) SkV 791 / Kav 484, JS 224. 34 (a. Śrī-Bhojadeva), VS 1745, ŚP 3884 (a. Śrī-Bhojadeva), AP 67, RJ 1256 (a. Bhoja), SR 342. 81, SSB 216. 1 (a. Bhoja), SuSS 379, SK 3. 322, Sar 3. 353, ŚbB 2. 308, KH 303. 5-6, cf. Kav p. 65. Cf. R. Pischel's *Verkannte Sprichwörter* 114-15.

(*a*) पयोधरमाला [घ° घ°] JS, VS, ŚP, SR, SSB; घनपटलं SkV, Kav, Sar, KH, RJ.

(*b*) कान्ता [द°] SkV, Kav; बाला [द°] ŚP, AP; तदेत° [किमेत°] SkV, Kav.

(*d*) कोपाविष्टः (क्रोधा° SkV, VS, Kav) फणी शिरसि SkV, VS, JS, ŚP, Kav, SR, SSB, Sar, KH.

1. In Mudr this verse reads:
उवरि घणं घणरडिअं
दूरे दइदा किमेददावडिअम् ।
हिमवदि दिव्वोसहिओ
सीसे सप्पो समाविट्ठो ॥

Āryā metre.

Overhead is the deep thunder of clouds, the beloved is far away. What is this that has come to pass! On the Himālayas grow the herbs of supernatural efficacy, whereas the serpent is seated on the head. (M. R. Kale's translation).

Above, a thick layer of clouds and far away my love. / I've fallen in the case they tell of: / "On the snowy mountains grows the magic herb, / but the snake is on your head." (D. H. H. Ingalls's translation of SkV).

7112*

उपरिजतरुजानि याजमानां
कुशलतया परिरम्भलोलुपोऽन्यः ।
प्रथितपृथुपयोधरां गृहाण
स्वयमिति मुग्धवधूमुदास दोर्भ्याम् ॥

(अ) Śiś 7. 49.

(आ) SR 334. 113, SSB 202. 10 (a. Māgha).

(*a*) याचमानां SR, SSB.

Puṣpitāgrā metre.

When a young lady begged for the flowers (seen) high up in the tree, her lover, desiring to embrace her cleverly, said to the unsuspecting damsel who was high-bosomed, 'Take it yourself', and lifted her up in his arms! (A. A. R.).

7113*

उपरि तमालतरोः सखि
परिणतशरदिन्दुमण्डलः कोऽपि ।
तत्र च मुरलीखुरली
कुलमर्यादामधो नयति ॥

(आ) PG 170 (a. Sañjayakaviśekhara).

(*b*) °मण्डलद्युतिः [°दि°] PG (var.); °मञ्जुलः [°मण्ड°] PG (var.).

Āryā metre.

There is, oh ! friend, over the palmyra tree an unique disc of the antumnal full moon[1]; and there too goes on the practice of martial music with a flute[2] that corrupts all family traditions. (A. A. R.).

1. Śrī-Kṛṣṇa.
2. Enticing the Gopī-s with his flute.

7114*

उपरितलनिपातितेष्टकोऽयं
शिरसि तनुर्विपुलश्च मध्यदेशे ।
असदृशजनसंप्रयोगभीरोर्
हृदयमिव स्फुटितं महागृहस्य ॥

(अ) Mṛcch 3. 22.

(*a*) उपरितन° Mṛcch (var.).

Puṣpitāgrā metre.

The bricks are drawn away below, above ; / the tops is narrow, but the centre wide ; / as if the great house-heart had burst with pride, / fearing lest the unworthy share its love. (A. W. Ryder's translation).

**उपरिनाभिसरः परि°** see No. 7116.

**उपरि निपतितानां** see No. 7224.

**उपरि पयोधरमाला** see No. 7111.

7115*

उपरि परिप्लवते मम
बालेयं गृहिणि हंसमालेव ।
सरस इव नलिननाला
त्वमाशयं प्राप्य वससि पुनः ॥

(अ) ĀrS 2. 132.

Āryā metre.

This girl (of whom you are jealous), my dear wife, just floats on the surface like a flock of swans ; but, like the stalk of the lotus going deep in a lake, you ever live in the innermost thoughts of my heart. (A. A. R.).

**उपरि पीनकुचद्वयताडिता** see No. 7116.

7116*

उपरि पीनपयोधरपातिता
पटकुटीव मनोभवभूपतेः ।
विजयिनस्त्रिपुरारिजिगीषया
तव विराजति भामिनि कञ्चुकी ॥

(अ) SuM App. II 15, RJ 706 (p. 107. 79) *ad/cb*, Any 144. 26, SR 266. 299, SSB 86. 1.

(*a*) उपरिनाभिसरः परिताडिता(°ण्डिता Any) SuM, Any ; उपरि पीनकुचद्वयताडिता RJ.

(*c*) °पुररिविजी(जिगी)षया Any.

(*d*) कामिनि RJ.

Drutavilambita metre.

Thrown over your well-developed bosom like a canvas tent of the monarch of love [Cupid], with a view to vanquishing the triumphant Lord Śiva there shines, charming lady, your bodice. (A. A. R.).

7117*

उपरि मिहिरः क्रूरः क्रूरास् तलेऽचलभूमयो
वहति पवनः पांशूत्कर्षी कृशः सरसो रसः ।
अहह न जहत्येते प्राणांस्तदैव किमध्वगा
यदि न भवतः पत्रच्छत्रं विशन्ति महीरुहः ॥

(अ) Skm (Skm [B] 1917, Skm [POS] 4. 56. 2) (a. Purusena).

Hariṇī metre.

Cruel is the sun above and harsh below are the hilly regions, the wind blows scattering dust and scanty is water in lakes ; Alas ! the travellers would surely have been deprived of their lives were it not for the umbrella of your leaves, oh ! (good) tree. (A. A. R.).

7118*

उपरि विधृतशारिप्रौढधन्विप्रसाराद्
　　इह पयसि नदीनां गाहितुं नैव शक्ताः ।
तटनिकटनिरुद्धाः प्रस्थितौ यस्य चण्डाः
　　सरलितकरदण्डाः कुम्भिनोऽम्भः पिबन्ति ॥

(आ) Skm (Skm [B] 2369, Skm [POS] 2. 74. 4) (a. Gaṅgādhara[nātha]).

Mālinī metre.

These elephants with the housings on their backs carrying the proud warriors are unable to descend into the (sloping) river ; hence these mighty elephants of that (king) stand on the banks of rivers during the victorious campaign and stretching their trunks drink the water of the rivers. (A. A. R.).

7119*

उपरिष्ठा यदा नारी　　रमते कामुकं नरम् ।
विपरीतं रतं ज्ञेयं　　सर्वकामिजनप्रियम् ॥

(अ) Vet 1. 13 (wrongly marked 15).

(आ) IS 1291, Pr 365.

(*a*) उपरिस्था Vet (most texts).

(*c*) तरं or तद्रतं or तदा [र°] Vet (var.) ; तद्धि [ज्ञे°] Vet (var.).

(*d*) विचक्षणजन° or °कामिज्जन° or °कामजन° Vet (var.).

When a woman enjoys with her impassioned lover lying over him, that is known as 'reversed enjoyment' ; and this is a favourite of all impassioned lovers. (A. A. R.).

7120*

उपरिस्था भक्तिरन्तर्　　निर्मूला तारयेत् कथम् ।
नहि भारक्षमा दृष्टा　　वारां सान्द्रापि नीलिका ॥

(आ) Pad 88. 37 (a. Lakṣmaṇa).

How can outward devotion help one to cross the ocean of worldly life (to attain liberation) if it is devoid of firm roots within (heart-felt devotion) ? The *nīlikā* [blue flies], however thickly gathered, are not seen capable of bearing the load of water (when it rains). (A. A. R.).

उपरिस्था यदा नारी see No. 7119.

7121

उपरुन्धन्ति श्वासान्
　　मुनयो नाश्नन्ति न पिबन्ति ।
स्तूयन्ते सुजनैः किं
　　कण्ठे कुर्वन्ति कनकपाशमिमे ॥

(अ) Vaidi 74.

Āryā-udgīti metre.

The sages control their breath (for long periods), they eat not, nor do they drink ; why are they praised by the good people ? They are not moved at the sight of gold[1]. (A. A. R.).

1. *Literally* : They place the desire for gold in their throats.

7122*

उपर्यंशुमतः सिद्धाश्　　चरन्तो यस्य सानुषु ।
छत्राण्यातपसंत्रासाद्　　अवाचीनानि बिभ्रति ॥

(आ) JS 362.3 (a. Sūktisahasra).

Walking on the peaks of that mountain which were situated far above the sun, the Siddha demigods, afraid of the sun's rays hold their umbrellas underneath. (A. A. R.).

7123**

उपर्यष्टौ शतान्याहुस्　　तथा भूयश्च सप्ततिः ।
गजानां तु परीमाणम्　　एतदेव विनिर्दिशेत् ॥

(आ) ŚP 1912.

(The number of chariots in *akṣauhiṇī* army comes to twenty-one thousand) in addition to eight hundred and again seventy; the size of the elephant force is also the same (as that of the chariots). (A. A. R.).

7124

उपर्युपरि लोकस्य सर्वो गन्तुं समीहते ।
यतते च यथाशक्ति न च तद् वर्तते तथा ॥

(अ) MBh (MBh [Bh] 3. 200. 20 and 12. 318. 38; MBh [R] 3. 208. 20-21 and 12. 331. 38, MBh [C] 3. 1361-62 and 12. 12549).

(आ) SRHt 53. 22 (a. R), SSSN 43. 16, IS 1292.

(इ) SS (OJ) 364.

(*a*) लोकोयं MBh (var.).

(*b*) भवितुमिच्छति MBh 12, SRHt, SSSN, SS (OJ); अभीप्सते [स°] MBh (var.).

(*c*) यतंते MBh (var.); एवं (°व) [च] MBh (var.).

(*d*) न तथा वर्तते च तत् MBh (var.); तत् [तद्] MBh (var.); चासौ [च तद्] SS (OJ); यथा or तदा [तथा] MBh (var.).

All men wish to attain to gradual superiority of position. To gratify this wish they strive to the best of their power. The result, however, does not agree with their wish. (P. C. Roy's translation).

7125

उपलक्ष्य वर्णसंकर-
मपगतगुणयोगमुज्झितस्थैर्यम् ।
पथिकाः समुद्विजन्ते
कुदेशमिव वीक्ष्य शक्रधनुः ॥

(आ) VS 1735 (a. Vṛddhi).

(*a*) °लक्ष्यव° [°लक्ष्य व°] VS (printer's error).

Āryā metre.



Seeing the rainbow possessing various colours without a string attached to it and lacking stability the wayfarers get frightened[1], as people do on seeing a worthless country which is clearly of mixed castes, deficient in good qualities and lacking in stability (of government). (A. A. R.).

1. The beautiful rainbow inflames the passion of the separated lover.

7126

उपलनिकषं सुवर्णं
पुरुषो व्यवहारनिकष उद्दिष्टः ।
धूर्निकषो गोवृषभः
स्त्रीणां तु न विद्यते निकषः ॥

(अ) P (PS 4. 5, PN 4. 4, PRE 4. 13).

(आ) Vjv 254. 1 (p. 14).

(इ) Old Arabic 5. 34, Joh 203. 4.

(*b*) पुरुषनिकषो व्यवहार उद्दिष्टः PN.

(*c*) °निकषा गोवृषभाः PN.

(*d*) क्वापि च न [तु न] PS (but NA in PS as above; in some texts क्वापि om.); (changes Āryā metre into Āryā-gīti).

Āryā metre (see note to *d*).

Gold is proved by a touchstone; a man is said to be proved by his conduct in business; an ox is proved by a burden; but there is no known way of proving women. (F. Edgerton's translation).

7127*

उपलशकलमेतद् भेदकं गोमयानां
वटुभिरुपहृतानां बर्हिषां स्तूपमेतत् ।
शरणमपि समिद्भिः शुष्यमाणाभिराभिर्
विनमितपटलान्तं दृश्यते जीर्णकुड्यम् ॥

(अ) Mudr 3. 15.

(आ) Alm 115.

(*b*) स्तोम° or कूट° or गुच्छ° or स्तूप° Mudr (var.).

(c) °रन्त [°रा°] Mudr (var.).

(d) विमलित° Mudr (var.) ; विनिमित° Alm.

Mālinī metre.

Here is a piece of stone to break the cowdung cakes; here is a pile of *kuśa*-grass brought by boys; the house also, with its crumbling walls, appears to have bent down at the edge of the roof due to his sacrificial fuel exposed to dry. (R. S. Walimbe's translation).

7128*

उपवनतरुनृत्याध्यापने लब्धवर्णो
विरचितजलकेलिः पद्मिनीकामिनीभिः ।
प्रियसुहृदसमेषोराययौ योगियोग-
स्थितिविदलनदक्षो दक्षिणो गन्धवाहः ॥

(आ) SR 334. 127 SSB 202. 8.

Mālinī metre.

Receiving celebrity by giving instruction in dancing to the trees in the garden and sporting in water in the company of charming girls of lotuses, the dear friend of Cupid, the southern breeze, who is proficient in breaking the serene pose of sages, has made his appearance. (A. A. R.).

7129*

उपवननवमालिकाप्रसूनैः
स्रजमपि या परिखिद्यते सृजन्ती ।
परिजनवनितोचितानि कर्माण्य्
अपरिचितानि कथं विधास्यसि त्वम् ॥

(अ) Caṇḍakauśika (*Bibl. Ind.*) 4. 6.

(a) उपनत° Caṇ° (var.) ; °मल्लिका° Caṇ° (var.).

(c) परजन° Caṇ°(var.) ; °वचनोचि° Caṇ°(var.).

Puṣpitāgrā metre.

You feel fatigued even when you make a garland of *navamālikā*-flowers of the garden. How will you do all the work which is fit for a maid-servant, and with which you are not acquainted ?[1]. (S. D. Gupta's translation).

1. Words of the king to the princess.

7130*

उपवनपवनानुपातदक्षैर्
अलिभिरलाभि यदङ्गनाजनस्य ।
परिमलविषयस् तदुन्नतानाम्
अनुगमने खलु संपदोऽग्रतःस्थाः ॥

(अ) Śiś 7. 27.

(b) अलम्भि यदङ्गनागणस्य Śiś (var.).

Puṣpitāgrā metre.

Being proficient in flying along with the sylvan zephyrs, the bees reached the region rendered fragrant by the maidens; thus those who follow the lofty ones have indeed prosperity in front of them. (A. A. R.)

7131*

उपवनमिव वारिमध्यमग्नं
विमलतया प्रतिबिम्बितं दधाना ।
शशिकरनिकरेण पूरितेव
क्वचिदुपनेयपयाः सुखाय वापी ॥

(आ) ŚP 2170.

Puṣpitāgrā metre.

Like a pleasure-garden sunk in the midst of waters it bore the reflection due to the clearness of its water; it appeared to be filled with a mass of moonbeams, and in some parts, the water easily approached, such a lake was indeed for their happiness. (A. A. R.).

7132*

उपवनसलिलानां बालपद्मैर्
भ्रमरपरभृतानां कण्ठनादैः ।
समदगतिविलासैः कामिनीनां
कथयति पटुवृत्तं मधुमासः ॥

(अ) Nāṭyaśāstra 16. 60.

Paṭuvṛtta metre.

The month of *caitra* with lotus-buds in the garden-lakes, songs of bees and cuckoos, and the playful movements of intoxicated women, is announcing its smart manners[1]. (M. Ghosh's translation).

1. In Nāṭyaśāstra quoted as an example of the Paṭuvṛtta or Puṭavṛtta or Puṭa metre.

7133

उपविशति नृपनियुक्तः
केनचिदन्येन वा जनेनोक्तः ।
निजवेशजातिसमुचितम्
आसनमालोक्य सेवते सुमतिः ॥

(अ) SMH 4. 51.

Aryā-gīti metre.

When appointed by the government (king) or when offered by some person or other, the common man settles himself (in service); the man of intelligence, on the other hand, looks well whether the place is suitable for residence and has appropriate company and (then) takes up the service. (A. A. R.).

7134

उपविष्टः सभामध्ये यो न वक्ति स्फुटं वचः ।
तस्माद् दूरेण स त्याज्यो न यो वा कीर्तयेद् ऋतम् ।

(अ) P (Pts 3. 109, PtsK 3. 110). (Cf. JSAIL 20. 17).

(आ) IS 1293.

(*d*) न्यायो [न यो] Pts, PtsK, IS ; (suggested change : न यो).

One who does not speak clearly while seated in the court of justice should be discarded forthwith; so also one who does not speak the truth. ( S. Bhaskaran Nair's translation ).

7135*

उपवीणयन्ति परमप्सरसो
नृपमानसिंह तव दानयशः ।
सुरशाखिमौलिकुसुमस्पृहया
नमनाय तस्य यतमानतमाः ॥

(आ) Vidy 799 (a. Aniruddha Śarmā).

Pramitākṣarā metre.

The heavenly courtezans are playing on lutes praising your fame of giving gifts, oh ! king Mānasiṁha ; they do so due to their desire to get the flowers from the tops of the divine wish-granting trees which bend low as their pride has been humbled (by you). (A. A. R.).

7136

उपशमफलाद् विद्याबीजात् फलं धनमिच्छतां
भवति विफलः प्रारम्भो यत्तदत्र किमद्भुतम् ।
नियतविषयाः सर्वे भावा न यान्ति हि विक्रियां
जनयितुमलं शालेर्बीजं न जातु यवाङ्कुरम् ॥

(अ) Śānt 3. 23. Cf. फलमुपशमो.

(आ) SkV 1361, Pad 91. 59 (a. Bilhaṇa-śataka), SR 383. 249, KH 5. 21-24, IS 1294.

(*a*) उपसमफलाद् or अपशमफल° or उमपशमफलाद् or उशमफलनाद् Śānt (var.) ; उपश...... विद्या (rest om. Pad) ; कथं धनम् Śānt (var.) ; फलान्तरम् Śānt (var.), SR ; इच्छतो KH.

(*b*) विफलो Śānt, SR, Pad, KH ; यत्प्रारम्भ-स्तदत्र (स्यं प्रारम्भस् or यद्यायासस् KH ; तत्र) Śānt, SR, Pad, KH.

(*c*) °विषया Śānt, SR, Pad ; न नियतफलाः कर्तुर्भावाः फलान्तरमीशते KH ; प्रकृतिनियता Śānt (var.) ; भावी or कदापि Śānt(var.); नयन्ति Pad ; विपर्ययं or विवर्जयं [हि वि°] Śānt, SR, KH.

(*d*) जनयति यतः Śānt, KH, SR ; यतः om. Pad ; यथा खलु Śānt (var.), KH ; साला Śānt (var.) ; व्रीहेर् KH ; बीजात् Śānt (var.) ; न यातु (यांतु) Śānt (var.) ; जवा-ङ्कुरम् Śānt (var.), SkV.

Hariṇī metre,

Knowledge is the seed which bears tranquillity. / Of him who hopes for wealth from it instead / the effort will prove vain. And what is strange in this ? / All things have fixed results nor alter from their kind ; / a grain of rice will never send up barley. (D. H. H. Ingalls's translation).

7137*

उपशमितमेघनादं
प्रज्वलितदशाननं रमितरामम् ।
रामायणमिव सुभगं
दीपदिनं हरतु वो दुरितम् ॥

(आ) SSg 9.

Ārya metre.

May the day, like a lamp, which is free from the thunder of clouds, in which the wick-like faces of the quarters are brightened and which pleases the wife and is very pleasant, remove all evil influences, like the Rāmāyaṇa in which Meghanāda was vanquished, the ten-faced Rāvaṇa was burnt by divine missiles and by which Śrī-Rāma gets pleased (with the devotees). (A. A. R.).

7138

उपशोभैव सहाया:
सिद्धिर्वीरस्य साहसे वसति ।
दलयति कुलानि करिणां
किल हरिणपरिग्रहः सिंहः ॥

(आ) JS 416. 1 (a. Vallabhadeva).

Āryā metre.

Helpers to the brave are mere ornaments, their success depends upon their own bravery; the lion, forsooth, accompanied by a deer, tears to pieces herds of elephants. (A. A. R.).

7139

उपसंध्यमास्त तनु सानुमतः
शिखरेषु तत्क्षणमशीतरुचः ।
करजालमस्तसमयेऽपि सताम्
उचितं खलूच्चतरमेव पदम् ॥

(अ) Śiś 9. 5.

(आ) SR 294. 34 (a. Śiś), SSB 135. 36 (a. Māgha).

Pramitākṣarā metre.

At the time of evening twilight the rays of the hot-rayed sun remained [were scattered] at the peaks of the (setting) mountain ; even at the times of adversity it is but proper that the good people should occupy a place of eminence. (A. A. R.).

7140

उपसर्गाः क्रियायोगे पाणिनेरिति संमतम् ।
निष्क्रियोऽपि तवारातिः सोपसर्गः सदा कथम् ॥

(आ) VS 2467. (*a* from Pāṇini's Aṣṭādhyāyī 1. 4. 59).

That *upasarga-s* [prepositions] are prefixed to verbs [devoting action] is approved and authorised by the grammarian Pāṇini ; how is it that your enemy (oh ! king,) is full of calamities [with *upasarga-s*] even when he does no action ? (A. A. R.).

7141**

उपसर्गाः प्रवर्तन्ते दृष्टेऽप्यात्मनि योगिनः ।
ये तांस्ते संप्रवक्ष्यामि समासेन निबोध मे ॥

(आ) ŚP 4518.

Certain troubles come to afflict the sages even when they have realized the self ; what they are, I shall now tell you concisely ; know it from me. (A. A. R.).

7142

उपसर्गेऽन्यचक्रे च दुर्भिक्षे च भयावहे ।
असाधुजनसंपर्के यः पलायेत् स जीवति ॥

(अ) Cr 187 (CV 3. 19, CvTb 3. 5, CPS 82. 76).

(आ) Sama 2 य 26, SRM 1. 3. 244, IS 1295.

(c) °संसर्गे CV (var.), Sama.

(d) पलायत् CV (var.) ; पलायति CV (var.), CPS ; पलाय स CV (var.) ; पलायेत CV (var.) ; परैति स जी° Sama.

Safe is he who runs away from fearful danger, a foreign invasion, a famine and association with bad men. (K. Raghunathji's translation).

7143

उपसर्गैर्जितैरेभिर् उपसर्गास् ततः पुनः ।
योगिनः संप्रवर्तन्ते सात्त्वराजसतामसाः ॥

(आ) ŚP 4522.

Though the sages have overcome a number of troubles, these calamities raise their heads again and trouble them ; and they are (of three kinds) being born of goodness, energy and inertia. (A. A. R.).

7144**

उपस्थितः प्राकृतपुण्यपाकात्
पुरःस्थितो दक्षिणपाणिना श्वम् ।
शिरः स्पृशेद् दक्षिणचेष्टितो वा
यो मण्डलो मण्डललाभदोऽसौ ॥

(आ) ŚP 2397.

Upajāti metre (Upendravajrā and Indravajrā ).

To the prince, due to the fruition of the meritorious deeds done previously, a dog coming in front of him touches [scratches] its head with its right leg or does some other action on the right side ; it is thus a giver of sovereignty of the surrounding lands. (A. A. R.).

7145

उपस्थितस्य कामस्य प्रतिवादो न विद्यते ।
अपि निर्मुक्तदेहस्य कामरक्तस्य किं पुनः ॥

(अ) MBh (MBh [Bh], Udyogaparvan 234*, MBh [R] 5. 38. 45, MBh [C] 5. 1490). Cf. No. 6855.

(आ) IS 1296.

Even a man freed from worldly bondage will not reject an object of enjoyment if available at hand. What then is to be said of him who is impassioned with desire ? (V. P. N. Menon's translation).

7146

उपस्थितायां विपदि घोरायां स्वीयरक्षणे ।
धीमद्भिः पुरुषैर्युक्तं वस्त्रं त्यक्त्वा पलायनम् ॥

(आ) Bahudarśana 50, IS 7483.

When a terrible calamity has befallen, it is but proper for intelligent people, to take to their heels, in order to save themselves, abandoning even their clothes[1]. (A. A. R.).

1. They may renounce the world and become ascetics.

7147

उपस्थिते प्राणहरे कृतान्ते
किमाशु कार्यं सुधिया प्रयत्नात् ।
वाक्कायचित्तैः सुखदं यमघ्नं
मुरारिपादाम्बुजमेव चिन्त्यम् ॥

(अ) Praśnottara-ratnamālā 24 (in *Monts-berichte der kön. Preuss. Ak. der Wiss.* 1868, p. 110[1]).

(आ) IS 1297.

(c) यमघ्नं Praś°.

1. Not included in the Tibetan text of the Praśno°.

Upajāti metre (Upendravajrā and Indravajrā).

What should the wise one forthwith and earnestly do, if the god of death stands before him? He should in word and deed think only of the lotus-feet of the enemy of Mura [Lord Viṣṇu] who brings joy and who strikes the god of death.

7148

उपस्थिते विप्लव एव पुंसां
समस्तभावः परिमीयतेऽन्तः ।
अवाति वायौ नहि तूलराशेर्
गिरेश्च कश्चित् प्रतिभाति भेदः ॥

(अ) BhPr 155 (a. Vilāsavatī),

(आ) JS 407. 42, Vjv 224. 2 (p. 142).

(*b*) सारेतरत्वं ह्यनुमी° JS ; °तेऽन्तः BhPr.

Upendravajrā metre.

During the hours of distress the *inner*[1] strength of the persons is tested. When the wind is not blowing there seems to be no difference between a mountain and a cotton-heap. (J. Shastri's translation).

1. J. Shastri om. : inner [अन्तः].

7149

उपस्थिते विवाहे च दाने यज्ञे तथा विभो ।
समाचरति यो विघ्नं स मृत्वा जायते कृमिः ॥

(आ) SH 713.

(*d*) मृतो SH ; (suggested change : मृत्वा).

When a marriage, giving of a donation or a sacrifice is about to be performed, the person who causes an obstacle to them is re-born as a worm when he dies. (A. A. R.).

7150*

उपहरणं विभवानां
संहरणं सकलदुरितजालस्य ।
उद्धरणं संसाराच्
चरणं वः श्रेयसेऽस्तु विश्वपतेः ॥

(आ) ŚP 92 (a. Vidyāraṇya-[Śrīcaraṇa]), AP 86, SR 4. 25 (a. ŚP), SSB 7. 21.

Āryā-gīti metre.

The harbinger of all prosperity, the destroyer of every kind of misfortune, and uplifter from the bondage of the world is (the worship at) the feet of the Lord of the universe; may it be for your welfare! (A. A. R.).

7151**

उपहासादिकं दूत्या नायिकायास्ततः परम् ।
अथ संभोगशृङ्गारे परस्परविलोकनम् ॥

(आ) ŚP 40.

(The subject-matter of Śārṅgadhara-Paddhati also includes) the jokes cut by the female messenger, and thereafter by the mistress (who is in love), and then the mutual sight of the lovers (in close proximity) during love-in-enjoyment. (A. A. R.).

7152*

उपहितं शिशिरापगमश्रिया
मुकुलजालमशोभत किंशुके ।
प्रणयिनीव नखक्षतमण्डनं
प्रमदया मदयापितलज्जया ॥

(अ) Ragh 9.31. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 139 [9. 27]).

(आ) SR 331. 37 (a. Ragh), SSB 198. 37 (a. Kālidāsa).

(*b*) कुसुम° [मु°] Ragh (var.) ; अरोचत [अशो°] Ragh (var.).

(*d*) मदयार्पित° Ragh (var.).

Drutavilambita metre.

The collection of buds on the *kiṁśuka*-tree produced by the vernal beauty shone like the ornaments (in the form) of nail-marks impressed by a young woman, deprived of her bashfulness by intoxication, on (the body of) her lover. (M. R. Kale's translation).

7153

उपांशुक्रीडितोऽमात्यः स्वयं राजायते यतः ।
अवज्ञा क्रियते तेन सदा परिचयाद् ध्रुवम् ॥

(अ) H (HJ 2. 100, HS 2. 96, HM 2. 100, HK 2. 99, HP 2. 90, HN 2. 89, HH 55. 26–56. 1, HC 73. 16-17).

(आ) Sama 1 उ 14, IS 1298.

(*a*) सपांशुक्री° HP (but B in HP as above); सपाठ° IS.

(*b*) °तेऽयतः [°ते यतः] HJ; नृप [य°] HP.

A minister being made the companion of (a king's) private amusements, plays the king himself unchecked ; from familiarity, contempt is infallibly shown by him always. (F. Johnson's translation).

7153 A*

उपाकृतायां नवयौवनेन
यान्त्या गलत्साञ्जनबाष्पपूरम् ।
बाल्यश्रियः किं पदवी विरेजे
रोमावली खञ्जनलोचनायाः ॥

(आ) SH 1733 (a. Rāmacaṁ for Rāmacandra), (cf. PdT CLXXV).

(*a*) उपहृतायां SH (*contra metrum*).

(*b*) गलः सा° SH.

Upajāti metre (Upendravajrā and Indravajrā).

The line of the abdominal hair of the wagtail-eyed damsel who has just been approached by the (incoming) freshness of youthfulness resembles as if it were the path of the outgoing splendour of childhood, as it is blackened by the dripping of the torrents of collyrium-mixed tears. ( S. Bhaskaran Nair's translation ).

7154*

उपाददे तस्य सहस्ररश्मिस्
त्वष्ट्रा नवं निर्मितमातपत्रम् ।
स तद्दुकूलाद् अविदूरमौलिर्
बभौ पतद्गङ्ग इवोत्तमाङ्गे ॥

(अ) Kum 7.41. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 107).

(आ) AlK 13. 16-17, Cit 10. 17-18 and 48. 13-14.

(*a*) उपादधे Kum (var.).

(*b*) स्वयं [नवं] AlK.

(*c*) अविभिन्न° Kum (var.).

(*d*) वहन्(°द्) गाङ्गं इव प्रवाहम् Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The sun of a thousand rays held his umbrella made fresh by the divine artist Viśvakarman. Having his head not far from its silk, Śiva appeared as one whose head the Gaṅgā was falling. (H. H. Wilson's translation).

7155

उपादाता यावन्न भवति भवादृग्गुणवताम्
असत्कल्पास्तावत् त्रिभुवनमहार्हा अपि गुणाः ।
अपि प्राग्दैत्यारेर्हृदयवसतेः कौस्तुभमणिः
स किं नासीदब्धौ श्रुतिरपि किमस्य क्वचिदभूत् ॥

(आ) Skm (Skm [B] 1720, Skm [POS] 4. 16.5) (a. [Dharmādhikaraṇika-] Rudra), SR 82. 46, SSB 357. 56.

(*a*) गुणानां [भवादृग्] SR, SSB.

(*b*) °हार्या SR, SSB.

(*d*) न यस्य [कि°] SR, SSB.

Śikhariṇī metre.

As long as there is not a material cause like your honour to appreciate the qualities of the meritorious, even the merits that deserve to be appreciated by the three worlds are considered to be worthless ; did not the *kaustubha*-gem, before it adorned the chest of Lord Viṣṇu lie in the bed of the sea ? Did any one hear about it anywhere ? (A. A. R.).

उपादानं च सात्वं च see No. 7090.

उपाद्ध्वं तत् पान्थाः see No. 7160.

7156

उपाधिभिः सततसंगतोऽपि
नहि स्वभावं विजहाति भावः ।
आजन्म यो मज्जति दुग्धसिन्धौ
तथापि काकः किल कृष्ण एव ॥

(आ) SR 174. 887, SSB 509. 887.
(*c*) उन्मज्जति SSB.

Upajāti metre (Indravajrā and Upendravajrā).

An object does not give up its innate nature even though it is constantly associated with special causes; though plunging into the milky ocean ever since birth, a crow, none-the-less, remains as black as ever. (A. A. R.).

7157

उपाध्यायं पितरं मातरं च
येऽभिद्रुह्यन्ति मनसा कर्मणा वा ।
तेषां पापं भ्रूणहत्याविशिष्टं
तस्मान्नान्यः पापकृदस्ति लोके ॥

(अ) MBh (MBh [Bh] 12. 109. 26, MBh [R] 12. 108. 28, MBh [C] 12. 4019).
(इ) SS (OJ) 240.
(*b*) यो or यद् MBh (var.) ; ऽभिद्रुह्यंते or उत्पंते or °द्रुचुर् MBh (var.) ; च [वा] MBh (var.).
(*c*) ब्रूण° [भ्रूण°] MBh (var.) ; भ्रूणहत्यः (°त्याः) SS (OJ) (var.).
(*d*) तेभ्यो [त°] MBh ( var. ) ; नान्यस्तस्मात् [त°] SS (OJ) ; °कृच्चास्ति SS (OJ).

Śālinī metre (irregular; in *b* hypermetric).

They that injure in thought and deed their preceptors, or fathers, or mothers, incur the sin of killing a foetus. There is no *greater* sinner in the world *than such men*. (P. C. Roy's translation, slightly changed).

7158

उपाध्यायश्च वैद्यश्च प्रतिभूर्भुक्तनायिका ।
सूतिका दूतिकाश्चैव सिद्धे कार्ये तृणोपमाः ॥

(आ) Sama 2 स 103, SRM 2. 2. 355, SR 157. 189, SSB 486. 193, IS 1299, Subh 125 ; 135.
(*a*) योतिषी (? ज्योतिषो) मन्त्रवादी च Subh 125.
(*b*) ऋतुकाले वरस्त्रियः (वराङ्गना Sama; SRM) Sama, SRM, SR, SSB ; वैद्य (? वैद्यो) वैश्या (?वेश्या) तथैव च Subh 125 ; °नायका: IS ; (suggested change : °नायिका).
(*c*) दूतिका नौका (चैव Sama) Sama, SR, SSB; दू° सू° चै° tr. SRM.
(*d*) कार्यान्ते च शष्पवत् (तृणवत् स्मृताः or समाः Sama, SRM) Sama, SRM, SR, SSB.

A teacher, a physician, a guarantor and an engaged mistress, a midwife, and a female messenger, having accomplished the purpose (of their assignments) are equal to a blade of grass.

7159

उपाध्यायान् दशाचार्य आचार्याणां शतं पिता ।
सहस्रं तु पितॄन् माता गौरवेणातिरिच्यते ॥

(अ) Mn 2. 145, MBh (MBh [Bh] 14 App. I. 4 *l*. 2529-30), Vās 2. 58 ; 13. 48, Bhaviṣya-purāṇa 1. 4. 79 and in VīrS 478. 14, cf. Y 1. 35, G 6. 51. Cf. No. 6616 ; दशाचार्याुपाध्यायः and दशैव तु सदाचार्य.

(आ) Dāyabhāga 11. 4. 3, VīrS 478. 10-11, Parāśara-mādhava-ācāra 304, Smṛti-candrikā-saṁskāra 92, Madanapārijāta 21 (beginning), SPR 970. 1 (a. Mn), Dampat 40, SSap 392, IS 1300.

(*a*) उपाध्यायदश SPR ; उपाध्यायादृशा° Vās, MBh, Bhaviṣya-pur°.

(*c*) पितुर्दशशतं Vās, MBh ; पितुः शतगुणं MBh ; (सहस्रेण) पितुर्माता Bhaviṣya-pur°, SPR.

The teacher[1] is ten times more venerable than a sub-teacher[2], the father a hundred times more than the teacher, but the mother a thousand times more than the father. (G. Bühler's translation).

1. Ācārya.
2. Upādhyāya.

7160*

उपाध्वं तत् पान्थाः पुनरपि सरो मार्गतिलकं
यदासाद्य स्वच्छं विलसथ विनीतक्लमभराः ।
इतस्तु क्षाराब्धेर्जरठमकरक्षुण्णपयसो
निवृत्तिः कल्याणी न पुनरवतारः कथमपि ॥

(आ) SkV 1069 (a. Yampyāka), Skm (Skm [B] 1692, Skm [POS] 4. 11. 2) (a. Pāpāka), JS 104. 12 (a. Yāyāka), Prasanna 71*a*, Sar 4. 97, Amd 285. 817, ŚbB 1. 436.

(*a*) उपाद्ध्वं Skm ; तत्पन्थाः Prasanna ; कथमपि JS ; सरोमंग° (*sic !*) Prasanna.

(*b*) स्वेच्छं Skm, Sar, Amd ; विहरथ(°त) Skm; विहरति Prasanna ; विलीन° [विनी°] JS, Sar, Amd.

(*c*) क्ष्मावारेर्जठर° Prasanna ; °कमठक्षु° Skm ; कमठक्षिप्तप° Sar.

Śikhariṇī metre.

A pond is by the way and fit to grace your journey. / Pure it is, oh! travellers ; approach and taste the joy / of putting off your weariness. / From the salty sea beyond, / its waters plowed by mighty sharks, / retreat alone will save you ; / do not enter. (D. H. H. Ingalls's translation).

7161

उपानहौ च यो दद्यात् पात्रभूते द्विजोत्तमे ।
सोऽपि लोकानवाप्नोति दैवतैरभिपूजितान् ॥

(अ) MBh (Bh) Anuśāsanaparvan App. I. No. 14 *l.* 433 + MBh (Bh) 13. 98. 21*ab*.

(इ) SS (OJ) 212.

(*a*) तु [च] MBh (var.).

(*b*) स्नातकाय द्विजाय वै MBh (var.).

(*ab*) उपानहौ तु यो दद्याच्छुलक्षणस्नेहसमन्वितौ SS (OJ).

(*d*) शाश्वतान्भरतर्षभ MBh (var.) ; देवतैर् MBh (var.) ; अपि° [अभि°] MBh (var.); °पूजितः SS (OJ), MBh (var.).

He who gives as a gift a pair of sandals to a Brāhmaṇa who is a worthy recipient, he too attains such noble regions (after death) that are highly honoured by the celestial ones. (A. A. R.).

उपानहौ तु यो दद्याच् see No. 7161.

7162

उपानीतं दूरात् परिमलमुपाघ्राय मरुता
समायासीदस्मिन् मधुरमधुलोभान्मधुकरः ।
परो दूरे लाभः कुपितफणिनश् चन्दनतरोः
पुनर्जीवन् यायाद् यदि तदिह लाभोऽयमतुलः ॥

(आ) SR 237. 50, SSB 635. 11.

Śikhariṇī metre.

Inhaling from afar the fragrance brought on by the breeze, the bee came to it covetous of sweet honey ; any gain is a far cry ; if he escapes with his life from the angry serpent in the sandal tree that itself may be reckoned as a great gain. (A. A. R.).

7163*

**उपान्तप्रोन्मीलद्विटपिजटिलां कौतुकवती**
**कदाचिद् गन्तासि प्रियसखि न शिप्रातटभुवम् ।**
**यदस्यां मुक्तास्रग्विहितसितभोगिभ्रमतया**
**वयोरूढः केकी लिखति नखरेण स्तनतटम् ।।**

(आ) Skm (Skm [B] 542, Skm [POS] 2. 14. 2) (a. Madhu).

Śikhariṇī metre.

Interested by curiosity to see the bed of the river Śiprā[1] which is overgrown with bushes on its banks in close proximity, you will not, my dear friend, please go there by any chance; for, mistaking the pearl-necklace which adorns your bosom to be a white snake a grown up peacock may scratch (your) breasts with its nail-like claws[2] ! (A. A. R.).

1. An epithet of Narmadā.
2. The maid, instead of bringing the lover to her mistress, was herself engaged in dalliance with him.

7164

**उपायं चिन्तयेत् प्राज्ञो ह्यपायमपि चिन्तयेत् ।**
**पश्यतो बकमूर्खस्य नकुलैर्भक्षिताः सुताः ।।**

(अ) P (PT 1. 168, PTem 1. 155, PS 1. 142, PN 2. 115, PP 1. 393, Pts 1. 406, PtsK 1. 454 and 456, PRE 1. 159, PD 309. 134), H (HJ 4. 10, HP 4. 10, HN 4. 10, HS 4. 7, HM 4. 9, HK 4. 10, HH 100. 15-16, HC 134. 12-13). (Cf. KSS 10. 60. 233-37, KṣB 16. 337). Cf Ru 80.

(आ) IS 1302.

(इ) Old Syriac 1. 102.

(*a*) चिन्तयेन् PS, H ; चिन्तयेद् विद्वान् PP ; प्रज्ञस् Pts, PtsK, PD, HJ, HP.

(*b*) °प्य् [ह्य्] HH, PS (var.) ; त्व् [ह्य्] HJ, HP ; अपा° PP, HP ; तथापायं च चि° Pts, PtsK, PD ; अनुचि° [अपि चि°] PS.

(*c*) श्रूयते हि समुद्रान्ते PD.

(*d*) भक्षिता बभ्रुणा सुताः (or भ° ब° tr.) PS ; नकुलेन हता बकाः Pts, PtsK ; भक्षिता बकाः PP ; भक्षितो बकाः PD ; शवा [सु°] HP (var.) ; प्रजाः [सु°] HS, HM, HH.

A wise man should think of what is expedient, but he should also think of what is inexpedient. While the foolish heron was looking on, his young were eaten by the mongooses. (F. Edgerton's translation).

**उपायं तं पुरस्कृत्य** see No. 7165.

7165

**उपायं यं पुरस्कृत्य सेवते सेवकः प्रभुम् ।**
**अनन्तरज्ञस् तत्रैव योग्यं तं किल मन्यते ।।**

(अ) RT (RT [VVRI] 3. 214, RT [S] 3. 214, RT [T] 3. 214, RT [Calc.] 3. 217).

(*a*) उपायनं RT (var.) ; तं [यं] RT (T), RT (Calc.).

If a servant adopts some (peculiar) line for serving his master, the latter without judgment takes him, indeed, to be fit for that very (line). (M. A. Stein's translation).

7166

**उपायकुशलं वैद्यं भृत्यसंदूषणे रतम् ।**
**शूरमैश्वर्यकामं च यो न हन्ति स वध्यते ।।**

(अ) R (R [Bar] 2. 94. 24, R [R] 2. 100. 30, R [Kumbh] 2. 100. 30, R [G] 2. 109. 40, R [L] 2. 114. 43).

(*a*) उपायाजकुशलैर्वेद्यं R (var.).
(*b*) भृत्यं संदर्शने or भृत्यं संदूषणे (संभू° or संतो°) or भृत्यं संभाषणे (संतो) R (var.).
(*c*) ऐश्वर्ययुक्तं R (var.).
(*d*) योवजानानि वध्यते or योनयुंक्ते (योनि°) स वर्धते (बाध°) R (var.) ; नियुंक्ते or हंति न or हन्यते or बध्यते [न ह°] R (var.).

He who does not check the propensities of a clever and learned adviser, who takes delight in teasing the subordinates, who desires wealth, though valorous, is easily crushed in the end. (T. S. Raghavacharya's translation).

7167

उपायज्ञश्च योगज्ञस् तत्त्वज्ञः प्रतिभानवान् ।
स्वधर्मनिरतो नित्यं परस्त्रीषु पराङ्मुखः ।
वक्तोहवांश्चित्रकथः स्यादकुण्ठितवाक् सदा ॥

(अ) Śukranīti 3.56. (in some texts 3.57 *cd*–3. 58).

A person should be resourceful and know how to act, he should grasp the underlying truth and have brightness of conception ; he should always be devoted to righteousness and turn his face away from thoughts of other women ; he should be a speaker and guess others' thoughts correctly ; full of interesting anecdotes ; he should take care that his words are not contradicted (due to error). (A. A. R.).

उपायनं पुरस्कृत्य see No. 7165.

7168

उपायनीकृतं यत् तु सुहृत्सम्बन्धिबन्धुषु ।
विवाहादिषु चाचार- दत्तं ह्रीदत्तमेव तत् ॥

(अ) Śukranīti 3. 211.

Whatever is presented to friends, kinsmen and relations, during marriages and such other occasions—all these are customary and may be considered as given in modesty. (A. A. R.).

7169

उपायपूर्वं लिप्सेत कालं वीक्ष्य समुत्पतेत् ।
पश्चात्तापाय भवति विक्रमैकरसज्ञता ॥

(अ) KN (KN [ĀnSS] 12. 10, KN [TSS] 12. 10, KN [BI] 11. 32).
(आ) SRHt 151. 2 (a. C).
(*c*) निर्दिष्टा [भ°] KN (BI).

By proper means, a king should desire to obtain his ends ; considering (the advantages or otherwise of) the times, he should fall upon his enemy. Over-much reliance on valour and energy often-times becomes the source of repentence. (M. N. Dutt's translation).

7170

उपायमास्थितस्यापि नश्यन्त्यर्थाः प्रमाद्यतः ।
हन्ति नोपशयस्थोऽपि शयालुर्मृगयुर्मृगान् ॥

(अ) Śiś 2. 80.
(आ) SSap 534 *ab*.
(*b*) नश्ययन्त्यर्थाः (*sic !*) Śiś (D).

The objectives of a careless persons, even if he adopts the right means, are (often) lost ; a sleepy hunter, even in his protective pit, cannot kill any animals. (S. V. Dixit's translation).

उपायाः सन्त्येते विर° see No. 3738.

7171

उपायानां च सर्वेषाम् उपायः पण्यसंभवः ।
धनार्थं शस्यते ह्येकस् तदन्यः संशयात्मकः ॥

(अ) P (Pts 1. 17, PtsK 1. 10).
(आ) IS 1303.
(*b*) पण्यसंग्रहः Pts.
(*c*) योऽन्यः [ह्ये°] PtsK.
(*d*) उपायः [त°] PtsK.

Commerce is considered as the only means to gain money ; all other means are uncertain.

7172

उपाया युक्तयो माया: कालयापनमुच्यते ।
निरपायो जयस्तूर्णम् एक एव पराक्रम: ॥

(अ) Bhār (Bhār [KM] 1. 1167, Bhār [Bh] 1. 1179).

(*c*) जयस् तूलम् Bhār (KM).

Expedients, devices, stratagems involve but waste of time. Striking the enemy without delay is the only way to success. (M. S. Bhandare's translation).

7173

उपायेन जयो यादृग् रिपोस् तादृङ् न हेतिभि: ।
उपायज्ञोऽल्पकायोऽपि न शूरै: परिभूयते ॥

(अ) P (Pts 1. 209, PtsK 1. 236).

(आ) SR 384. 291, IS 1304.

(*a*) उपायो न जयो SR.

(*b*) तावन्न Pts ; तादृग्न PtsK.

A victory over an enemy gained by ruse will not be gained by weapons; who knows the ruse, though he is of small stature, will not be defeated even by valorous persons.

7174

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमै: ।
काकी कनकसूत्रेण कृष्णसर्पमघातयत् ।

(अ) P (PT 1. 59, PTem 1. 52, PS 1. 50, PP 1. 159, PN 2. 36, PRE 1. 60, Pts 1. 207, PtsK 1. 233 and 243, PD 302. 46, PM 1. 74), H (HJ 2. 119 and 1. 214 *ab*, HS 2. 114 and 192*ab*, HM 2. 120 and 1. 197*ab*, HP 2. 106 and 1. 158*ab*, HN 2. 105 and 1. 159*ab*, HK 2. 118 and 1. 199*ab*, HH 61. 1-2 and 35. 16, HC 80. 1 and 47. 10, Boltz 50. 86), Tantrākhyāna 7. 1, Cr 1276 (CNW 100), Vet 1. 106 (11. 4)*ab*. (Cf. KSS 10. 6. 78, KṣB 16. 283-84, No. 7175). Cf. Ru 43, Crn 129, JSAIL 24. 143-44.

(आ) RA 5. 23, SRM 1. 2. 178, IS 1305 and 1306*ab*.

(इ) Old Syriac I. 40, Tantri (OJ) 73, ShD (T) 84.

(*a*) तु [हि] NABC in PS, Tant° ; यत्कुर्यात् (°द् PP) Pts, PP ; शक्यं Boltz 50. 86 ; यच्च् Tantri (OJ).

(*b*) तन्न शक्यं Pts, यन्न शक्यं PP ; नच् श° Boltz 50. 86; बलैरपि [प°] Tant°; बलेनापि Tantri (OJ).

(*c*) काक: HK, B in HP, PS (NBC in PS as above), Tant° ; काकै: A in HP ; काक्या HM, HC, PP, Pts, Tant°, Tantri (OJ), SRM.

(*d*) कालसर्पो निपातित: Cr, Tantri (OJ), SRM; कृष्णसर्पो निपातित: Pts, PP, Tant° ; कृष्ण-सर्पम् (°र्पो A in HP, A in HK, HC) अघातयत् (अटाडयत् B in HP, HS [fn.]); अमारयत् (°येत्) PS, PT, PRE ; विनाशित: N in HP , H (but HK, HC as Cr), P (with exception of PP, Pts).

That which could not be accomplished by prowess may be effected by stratagem. A hen crow, by (means of) a gold chain, caused a black serpent to be put to death. (F. Johnson's translation).

7175

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमै: ।
शृगालेन हतो हस्ती गच्छता पङ्कवर्त्मना ॥

(अ) H (HJ 1. 214, HS 1. 192, HM 1. 197, HK 1. 199, HP 1. 158, HN 1. 159, HH 35. 16-17, HC 47. 10-11, Boltz 30. 41 and 36. 54), Vet 1. 106 (11. 4). (Cf. JSAIL 24. 143-44).

(आ) RA 5. 23, IS 1306.

(*d*) गच्छता HS ; °वर्त्मनि IS.

That may be accomplished by stratagem, which could not be accomplished by prowess. An elephant was deprived of life by a jackal going along a miry road. (F. Johnson's translation).

7176

उपायैरप्यशक्यास्ते जाने जेतुं नरेश्वराः ।
उपेक्षिता भविष्यन्ति संकल्पेऽप्यथ दुर्जयाः ॥

(अ) Bhār (Bhār [KM] 1.1160, Bhār [Bh] 1. 1172).

(*a*) उपायैरध्य° Bhār [KM] ; उपायैरपि शक्ता: Bhār (var.).

(*d*) संकल्पेष्वपि Bhār (var.); दुर्नया: Bhār(var.).

I know that even by employing the (four) expedients of policy it is impossible to overcome these princes. But if we neglect to take notice of them, they will be invincible even in thought. (M. S. Bhandare's translation).

7177**

उपायैरिव तैः काले चतुर्भिः सुप्रयोजितैः ।
मैलुगिक्षोणिपालस्य राज्यं जातं सदोन्नतम् ॥

(आ) JS 1. 7.

(*c*) मेलु° JS (var.) ; °णिभूपाल- JS (var.).

The four means of success against enemies being well employed at the proper time, the kingdom of the Mailugi [Moghul ?] king ever remained at the height of glory. (A. A. R.).

उपायो न जयो यादृग् see No. 7173.

7178

उपार्जितानामर्थानां त्याग एव हि रक्षणम् ।
तडागोदरसंस्थानां परीवाह इवाम्भसाम् ॥

(अ) P (PT 1. 3, PS 1. 3, PN 2. 2, PP 1. 2, Pts 2. 150, PtsK 2. 157, PRE 1. 3), H (HJ 1. 165, HS 1. 147, HM 1. 153, HP 1. 118, HN 1. 119, HK 1. 155, HH 29. 7-8, HC 39. 8-9), Cr 188 (CV 7. 14, Cv 6. 7), VCsr 3. 8. (Cf. ZDMG 39. 307). (Cf. KSS 10. 60. 233-37).

(आ) VS 3037 (a. Kālidāsa), (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p.210), SuM 6. 13, SuB 9. 3, NV 30. 30, SR 69. 10 (a. P), SSB 337. 12 (a. Kālidāsa), SSH 1. 19, Sama 1 उ 10, SPR 407. 6 (a. Jaina-Pañcatantra), (Kav p. 33), IS 1307. Cf. परोत्पीडे तडागस्य.

(इ) Old Syriac 1. 2, Ru 13.

(*a*) उपार्ज्जित्त्र्° ...र्थानां PS(var.); उपाजितां CV (var.); वित्तानां [अ°] CV, CPS, H (but HP, HN, HS [var.] as above), VC (but M as above), VS, SR, SSB, NV, SSH, Sama, Kav ; वस्तूनां [अ°] HS (var.) ; विद्यानां [अ°] CPS ; द्रव्यानां [अ°] PS (var.).

(*b*) योरा वह्रिरक्षणम् (*sic !*) Cv (var.) ; त्यागायैव VCsr (var.) ; एको [ए°] IS ; पूरणम् [र°] SuM ; कारणम् Cv (var.), VCsr (var.), PtsK, SuM (var.).

(*c*) तटाको° PS, PP (var.), VCsr, SuB ; तटागो° Cv (var.) ; तडाको° PT ; केदारो° [त°] VS; °दररांस्थानां CV (var.) ; °संस्थानं (°न) CV (var.).

(*d*) परिवाहोऽम्भसमिव SPR; परिवाहैर् Cv(var.); परिवाह PT (var.) ; पारस्रुतिर् CPS ; °परिस्रव (°री° ; °श्र°) CV (var.) ; परि° Cv (var.), PS (var.) ; इव क्रिया Cv (var.) ; इवाम्भसाम् SuB.

Of goods that are acquired, distribution is the one true means of preservation ; it is like an outlet-drain for waters pent up within the belly of a pond. (F. Edgerton's translation).

7179*

उपालभ्यो नायं सकलभुवनाश्चर्यमहिमा
हरेर्नाभीपद्मः प्रभवति हि सर्वत्र नियतिः।
यदत्रैव ब्रह्मा पिबति निजमायुर्मधु पुनर्
विलुम्पन्ति स्वेदाधिकममृतहृद्यं मधुलिहः ॥

(आ) SkV 1067.

Śikhariṇī metre.

The lotus that grows from Viṣṇu's navel / and holds within its greatness all the wonders of the world / may not be blamed—for in all things / fixed laws apply—that at one place / Brahmā should drink of immortality / and bees but take the honey, / tasty with ambrosia and with sweat. (D. H. H. Ingalls's translation).

7180

उपासते यथा बाला मातरं क्षुधयार्दिताः।
श्रेयस्कामास् तथा गङ्गाम् उपासन्तीह देहिनः ॥

(अ) MBh (MBh [Bh] 13. 27. 52, MBh [R] 13. 26. 50, MBh [C] 13. 1808).

(आ) IS 1308.

(*a*) उपासंते (°ति) or आवसंति [उ°] MBh (var.).

(*b*) मातरं क्षुधयान्विताः MBh (var.).

(*c*) पयस्कामास् [श्रे°] MBh (var.).

(*d*) उपासंते हि MBh (var.) ; हि [इह] MBh (var.).

As children afflicted with hunger solicit their mothers for food, after the same manner do people desirous of their highest good pay court to Gaṅgā. (P. C. Roy's translation).

7181*

उपास्यमानाविव शिक्षितुं ततो
मृदुत्वमप्रौढमृणालनालया।
रराजतुर् माङ्गलिकेन संगतौ
भुजौ सुदत्या वलयेन कम्बुनः ॥

(अ) Naiṣ 15. 45.

Vaṁśastha metre.

The fair maiden's arms, accompanied each by an auspicious conch-bracelet, shone forth, as if they were each attended by a young lotus-stalk to learn the art of being soft from the arms. (K. K. Handiqui's translation).

7182

उपेक्षणीयैव परस्य वृद्धिः
प्रनष्टनीतेरजितेन्द्रियस्य।
मदादियुक्तस्य विरागहेतुः
समूलघातं विनिहन्ति चान्ते ॥

(अ) BhKā 958 (=11. 27).

(*c*) °हेतो: BhKā (var.).

Upendravajrā metre.

Of an enemy whose senses are uncontrolled, who is swayed by pride and the like, whose state-policy has vanished, the growth—which causing discontent ruins him in the end after having destroyed his original possessions—is indeed to be neglected. (S. and K. Ray's translation).

7183

उपेक्षितः क्षीणबलोऽपि शत्रुः
प्रमाददोषात् पुरुषैर्मदान्धैः।
साध्योऽपि भूत्वा प्रथमं ततोऽसाव्
असाध्यतां व्याधिरिव प्रयाति ॥

(अ) P (PP 1. 171, Pts 1. 235, PtsK 1. 244).

(आ) SR 151. 380 (a. P), SSB 477. 339, SRM 2. 1. 189, IS 1309.

Upajāti metre (Indravajrā and Upendravajrā)

Some men permit a petty foe / through purblind heedlessness to grow, / till he who played a petty role / grows, like disease, beyond control. (A. W. Ryder's translation).

7184

उपेक्षितानां मन्दानां धीरसत्त्वैरवज्ञया ।
अत्रासितानां क्रोधान्धैर् भवत्येषा विकत्थना ॥

(अ) Veṇī 3. 43.
(आ) SRRU 732 (a. Veṇī).

This is the boast of idiots neglected in scorn by men of superior strength and as such not put to fright by them in the blindness of their fury. (C. S. R. Sastri's translation).

7185

उपेक्षेत प्रनष्टं यत् प्राप्तं यत् तदुपाहरेत् ।
न बालं न स्त्रियं चाति- लालयेत् ताडयेन् न च ।
विद्याभ्यासे गृह्यकृत्ये तावुभौ योजयेत् क्रमात् ॥

(अ) Śukranīti 3. 98.

A person should ignore what has been lost, he should make much of what has been gained; he should not fondle his children or his wife excessively nor should he be harsh on them; he should see that they are usefully employed in education and household duties, respectively. (A. A. R.).

7186

उपेक्षेत समर्थः सन् धर्मस्य परिपन्थिनः ।
स एव सर्वनाशाय हेतुभूतो न संशयः ॥

(अ) Nāradīya-purāṇa 1. 8. 42.

If a person, being competent, disregards those that obstruct the path of *dharma*, he becomes the cause of universal misery; there is no doubt about it whatsoever. (A. A. R.).

7187

उपेक्ष्यपक्षे भूपानां मानः स्वार्थस्य सिद्धये ।
स तु प्राणानुपेक्ष्यापि ग्राह्यपक्षे मनस्विनाम् ॥

(अ) RT (RT [VVRI] 4. 613, RT [S] 4. 613, RT [T] 4. 612, RT [Calc.] 4. 616).
(आ) IS 1310.

Honour is for kings among the things which may be neglected for the sake of their advantage. But for self-respecting persons it is one of those things which must be saved, even at the sacrifice of their life. (M. A. Stein's translation).

7187 A

उपेक्ष्य लोष्टक्षेप्तारं लोष्टं दशति मण्डलः ।
सिंहस् तु शरमपेक्ष्य शरक्षेप्तारमीक्षते ॥

(अ) Bhāvadevasūri's Pārśvanāthacaritra 3. 1104.

A dog waits upon him that throws a clod, and bites the clod (retrieves), but a lion disregards the arrow, and gazes at him that discharges the arrow. (A. Bloomfield's translation).

7188

उपेतः कोशदण्डाभ्यां सामात्यः सह मन्त्रिभिः ।
दुर्गस्थश्चिन्तयेत् साधु मण्डलं मण्डलाधिपः ॥

(अ) KN 8. 1.
(*a*) कोष° KN (BI).

Supported by a solvent treasury and an efficient army, assisted by his ministers and officers of state, and secure in his own castle, a central monarch should direct his attention to the consolidation of his kingdom. (M. N. Dutt's translation).

7188 A*

उपेत्य तां दृढपरिरम्भलालसश्
चिरादभूः प्रमुषितचारुचन्दनः ।
धृताञ्जनः सपदि तदक्षिचुम्बनाद्
इहैव ते प्रिय विदिता कृतार्थता ।

(अ) RŚ 1. 66.
(*a*) °लालसं RŚ (var.).
(*b*) चिरादभूत् RŚ (var.) ; प्रमुखित° RŚ (var.).
(*c*) क्षताञ्जनः RŚ (var.) ; तदक्ष° RŚ (var.).
(*d*) मे त्वयि RŚ (var.) ; कदर्थता RŚ (var.).

**Rucirā metre.**

Having resorted to another dame with the strong desire to embrace her closely, you have stolen [transferred to your chest] the sandal paste (which had been applied over her bosom); (again) as a result of the swift kissing her eyes you bear (on your lips) the marks of collyrium (transferred from her eyes); thus oh! dear, through these is known the fact of your (faithless) act. (S. Bhaskaran Nair's translation).

उपेत्य धीयते यस्माद् see No. 7071.

7189*

उपैति क्षाराब्धिं सहति बहुवातव्यतिकरं
पुरो नानाभङ्गाननुभवति पश्यैष जलदः ।
कथंचिल्लब्धानि प्रवितरति तोयानि जगते
गुणं वा दोषं वा गणयति न दानव्यसनिता ॥

(आ) SkV 1379 (a. Vallaṇa), Skm (Skm [B] 1943, Skm [POS] 4. 61. 3) (a. Vallaṇa), SRRU 984, (v. Kav p. 100).

(*a*) वहति [स°] Skm ; वडवात SkV (var.).

(*d*) ग° न tr. Skm.

Śikhariṇī metre.

See yonder cloud / who travels to the salty sea, / endures the buffets of the winds / and is even torn to shreds; / who still pours forth for all the earth / the water he has gained at such a price. / He does not set himself as judge of good or bad / who falls in love with charity. (D. H. H. Ingalls's translation).

उपैति घनमण्डली see No. 6772.

उपैति शस्यं परिणामरम्यता see No. 7190.

7190*

उपैति सस्यं परिणामरम्यतां
नदीरनौद्धत्यमपङ्कतां मही ।
नवैर्गुणैः संप्रति संस्तवस्थिरं
तिरोहितं प्रेम घनागमश्रियः ॥

(अ) Kir 4. 22.

(आ) SR 344. 18 (a. Kir), SSB 219. 25 (a. Bhāravi), SuMañ 159.

(*a*) शस्यं [स°] SuMañ ; परिणामरम्यता Kir (var.).

(*b*) °ङ्कता SuMañ, SR, SSB; महीम् SuMañ, SR, SSB.

Vaṁśastha metre.

The corn in the fields had become charming by its ripeness, the rivers are not impetuous, the grounds are free of mud, by the presence of the newer qualities (of the autumn), the firm and familiar attachment to the charms of the rainy season has now become eclipsed. (A. A. R.).

7191*

उपोढरागाप्यबला मदेन सा
मदेनसा मन्युरसेन योजिता ।
न योजितात्मानमनङ्गतापितां
गतापि तापाय ममाद्य नेयते ॥

(अ) KāD 3. 52.

(इ) KāD (T) 3. 52.

(*c*) °तापिता KāD (Calc. Uni. ed.), KāD(T).

(*d*) तावाच ममास [ता° म°] KāD (var.).

Vaṁśastha metre.

That damsel though attached to me, but being infatuated with youthful sensitiveness towards me and pining through suppressed love for me, has caused so much anguish to me. (K. Ray's translation).

7192*

उपोढरागेण विलोलतारकं
तथा गृहीतं शशिना निशामुखम् ।
यथा समस्तं तिमिरांशुकं तया
पुरोऽपि रागाद् गलितं न लक्षितम् ॥

(आ) Skm (Skm [B] 412, Skm [POS] 1. 83. 2) (a. Pāṇini), JS 260. 5 (a. Pāṇini), VS 1969 (a. Pāṇini), ŚP 3634 (a. Pāṇini), SR 299. 19 (a. ŚP), SSB 145. 21 (a. Pāṇini), RJ 1076, IS 1311, Kav p. 52 (twice), Dhv (HSS) *ad* 1. 13 (p. 47), Amd 253. 700 (a. Dhv), KH 328. 5-6, AR 109. 6-7, VyVi *ad* 1. 6 (p. 11), Sar 2. 128 (p. 211), Daś *ad* 4. 36 (p. 243). Cf. ZDMG 16. 587.

(*d*) मोहात् [रा°] Skm (var.).

Vaṁśastha metre.

The twilight [*or* : the heroine's face] with twinkling stars [*or* : shining pupils] was illuminated [*or* : kissed] by the moon [*or* : the hero] glowing red [*or* : overcome by emotion] so suddenly [*or* : with such love] that the entire mass of darkness [*or* : black garment] disappearing in the east [*or* : slipping even in front], due to illumination [*or* : love] was not at all noticed. (K. Krishnamoorthy's translation in Dhv [POS] 92).

7193*

उपोदकी समायाति तिन्तिडीमन्त्रिणा सह ।
पलायध्वं पलायध्वं रे रे शाकविडम्बकाः ॥

(आ) TP 389, IS 7484.

(*b*) तिन्त्रिणी TP.

The first item of serving water has come along with the side-dish of tamarind; run away, oh! run away, you all who have been deprived of the course of rice. (A. A. R.).

7194

उपोष्यैकादशीः सर्वास् तथा कृष्णाश्चतुर्दशीः ।
ध्यात्वा हरिहरं देवं प्राप्नोति परमं पदम् ॥

(आ) ŚP 694, SH 617.

(*a*) °दशीं सर्वां SH.

(*b*) कृष्णचतुर्दशीं SH.

Observing a fast on all eleventh lunar days, similarly during the fourteenth day of the dark fortnight, and meditating on the Lord Harihara [son of Viṣṇu and Śiva], one obtains the highest beatitude. (A. A. R.).

7195*

उप्ता कीर्तिलता गुणैस्तव विभो सिक्ता च दानोदकैर्
मेरुस्तम्भमवाप्य दिक्षु वितता प्राप्ता नभोमण्डलम् ।
धूपैस् त्वत्प्रतिपक्षलक्षवनितानिःश्वासजैर् धूपिता
ऋक्षैः कोरकितेन्दुना कुसुमिता श्रीरामचन्द्र प्रभो ॥

(आ) SR 121. 156, SSB 422. 43.

Śārdūlavikrīḍta metre.

The creeper of your fame, my lords has been planted with your virtues, and well irrigated with the water that is offered along with gifts; it has for support the pillar in the form of the Meru mountain, and it has spread in the region of the sky; it has been treated with smoke coming from the sighs of *lakhs* of women of your enemies; it has budded in the form of stars and put forth a (fine) flower in the shape of the moon, oh! lord Rāmacandra. (A. A. R.).

7196

उप्यन्ते विषवल्लिबीजविषमाः क्लेशाः प्रियाख्या नरैस्
तेभ्यः स्नेहमया भवन्ति नचिराद् वज्राग्निगर्भाङ्कुराः ।
येभ्योऽमी शतशः कुकूलहुतभुग्दाहं दहन्तः शनैर्
देहं दीप्रशिखासहस्रशिखरा रोहन्ति शोकद्रुमाः ॥

(आ) Prab 5. 16.

(आ) IS 1312.

(*a*) °वह्नि° [°वल्लि°] IS.

(*d*) दीप्त° Prab (V) ; °विषमा [°शि°] IS.

Śārdūlavikrīḍita metre.

Man plants the poisonous seed of sorrow under the name of love, from which there quickly spring up shoots of affection, which contain a fire dangerous as lightning: and from these shoots grow trees of sorrow with innumerable branches, which burning like a heap of covered straw, slowly consume the body. (J. Taylor's translation).

उप्यमानं बहु क्षेत्रम् see No. 7197.

7197-98

उप्यमानं मुहुः क्षेत्रं स्वयं निर्वीर्यतामियात् ।
न कल्पते पुनः सूत्या उप्तं बीजं च नश्यति ॥
एवं कामाशयं चित्तं कामानामतिसेवया ।
विरज्यते यथा राजन् नाग्निवत् कामबिन्दुभिः ॥

(अ) BhPn 7. 11. 33-34.

(आ) IS 1313 (No. 7197 only).

(*a*) बहु [मु°] BhPn (var.).

Just as a field that is continuously tilled loses all powers of its fertility and cannot yield corn, and destroys the seed sown in it, so our heart which is the receptacle of all desires, becomes satiated by the over-indulgence in them. (J. M. Sanyal's translation).

7199

उभयमेव वदन्ति मनीषिणः
समयवर्षितया कृतकर्मणाम् ।
बलनिषूदनमर्थपतिं च तं
श्रमनुदं मनुदण्डधरान्वयम् ॥

(अ) Ragh 9. 3. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 134).

(*c*) वल° Ragh (var.).

Drutavilambita metre.

Wise men speak only of two (persons) as the removers of the fatigue of those who have done their duty by timely gifts (of rain and wealth, respectively)—*viz.*, of Indra and of the king Daśaratha, a descendant of the king Manu. (M. R. Kale's translation).

7200

उभयी प्रकृतिः कामे सज्जेदिति मुनेर्मतम् ।
अपवर्गे तृतीयेति भणतः पाणिनेरपि ॥

(अ) Naiṣ 17. 70 (Naiṣ *ad* Mallinātha 17. 68).

(आ) SuMañ 240 (a. Śrī-Harṣa).

(*b*) °र्मनः Naiṣ (var.).

Even the sage Pāṇini opined[1] that both sexes should indulge in passion, when he said that salvation was for eunuchs[2]. (K. K. Handiqui's translation).

1. Pāṇini-sūtra : अपवर्गे तृतीया (2. 3. 6).
2. The third sex.

7201

उभयोरपि निस्तर्तुं शक्तः साधुस् तथापदम् ।
शत्रोः स्वस्य च निस्तीर्णौ गजग्राहौ यथापदम् ॥

(अ) PTu 2. 24 and 51. 2-4.

A virtuous person has the ability to overcome the danger which affects both himself and his enemy ; just as both the elephant and (its enemy), the crocodile, were able to cross the danger affecting both of them (through the efforts of the elephant alone)[1]. ( S. Bhaskaran Nair's translation ).

1. The anecdote in the *Bhāgavata-purāṇa*, (8, 2-4) where the elephant whose leg is caught in the mouth of a crocodile, prays to Lord Viṣṇu who gives salvation to both the elephant and the crocodile.

7202

उभयोर्न स्वभोगेच्छा परार्थं धनसंचयम् ।
कृपणोदारयोः पश्य तथापि महदन्तरम् ॥

(आ) SRHt 217. 6 (a. Sakalavidyādhara),

SSSN 160. 4 (a. Sakalavidyādhara).

(*a*) उभयोर्नास्ति भो° SSSN.

(*b*) °सञ्चयः SSSN.

For the two, the miser and the munificent, there is no desire to enjoy; their amassed wealth is for others' use. But, lo! there is a big difference: (the one gives willingly, but the other with reluctance). (S. Bhaskaran Nair's translation).

7203

उभयोर्मेलने प्रीतिर् यदि स्यान् मेलनं तदा ।
एकेन न हि हस्तेन जायते तालवादनम् ॥

(आ) Nīsam 2. 70.

(Only) if there be a meeting of two, can it be pleasurable for both. (Joyous) clapping is impossible with a single hand. (S. Bhaskaran Nair's translation).

7204

उभाभ्यां गतिरेकैव गर्भस्थस्य ऋणस्य च ।
हसन्ती धारयेद् गर्भं रुदन्ती प्रतिमुञ्चति ॥

(अ) Cr 1277 (CNP II 252, CM 29, cf. CNPN 108). (Cf. विषम् ऋणं च गर्भस्तु [Cr 1951]).

(आ) (Cf. SuB 14. 9, IS 226, Subh 255).

(*a*) उभ्याभ्यां CNP II.

(*b*) °स्थचरिणस्य CNP II.

(*c*) हसति CNP II.

(*d*) रूदन्ति प्रतिमुचंति CNP II.

The same is the fate (situation) of these two things, of the child in the womb and of debt that is incurred; a woman laughingly conceives the child, but releases it, crying (with the pangs of labour). (A. A. R.).

7205

उभाभ्यामेव पक्षाभ्यां यथा खे पक्षिणां गतिः ।
तथा दैवेन युक्तं तु पौरुषं फलसाधकम् ॥

(अ) Cr 1278 (CPS 380. 24). (Cf. No. 7206).

Just as with (the aid of) two wings alone the flight of birds is possible in the sky, so with the aid of (favourable) fate manly action achieves the results (desired). (A. A. R.).

7206

उभाभ्यामेव पक्षाभ्यां यथा खे पक्षिणं गतिः ।
तथैव ज्ञानकर्मभ्यां जायते परमं पदम् ॥

(अ) Yogavāsiṣṭha 1. 1. 7. (Cf. No. 7205).

(आ) SSap 433, Regnaud I 40.

(*d*) लभ्यते शाश्वती गतिः Regnaud.

Just as the flight of birds in the sky is done with the help of two wings alone, similarly with true knowledge and (righteous) action, the highest beatitude, comes into being. (A. A. R.).

7207**

उभावेव चलौ यत्र लक्ष्यं चापि धनुर्धरः ।
तद् विज्ञेयं द्वयाचलं श्रमेणैव हि साध्यते ॥

(आ) ŚP 1811.

(*c*) द्वयचलं ŚP; (suggested change: द्वयाचलं).

When the two things are both in motion, the target as well as the bow-man, one has to realize both as stationary, and this is indeed accomplished with effort. (A. A. R.).

उभे एते हि करणे see No. 4654.

उभे एव क्षमे वोढुम् see No. 7217.

उभौ पक्षौ शुक्लौ see No. 7211.

उभौ पक्षौ श्वेतौ see No. 7211.

7208*

उभौ यदि व्योम्नि पृथक्प्रवाहाव्
आकाशगङ्गापयसः पतेताम् ।
तेनोपमीयेत तमालनीलम्
आमुक्तमुक्तालतमस्य वक्षः ॥

(अ) Śiś 3. 8.

(आ) Almu 117, Amd 192. 509 and 229. 619, KāvR 41. 10-13, KāVa *ad* 4. 3. 10, AlK 12. 14-15, KHpk 347. 529, AlR 391, Sar 1. 75 (p. 50) and 4. 23 (p. 413).

(*c*) or तदो° [तेनो°] Amd 192. 509, KāVa, Sar.

Upajāti metre (Upendravajrā and Indravajrā).

If two separate streams of the waters of the heavenly Gaṅgā were to flow down in the sky, then his chest, dark like *tamāla*-tree, and having a pearl-necklace strung over it, could be compared to it[1]. (S. V. Dixit's translation).

1. The sky.

7209*

उभौ रम्भास्तम्भावुपरि विपरीतौ कमलयोस्
तदूर्ध्वं रत्नाश्मस्थलमथ दुरूहं किमपि तत् ।
ततः कुम्भौ पश्चाद् बिसकिसलये कन्दलमथो
तदन्विन्दाविन्दीवरमधुकराः किं पुनरिदम् ॥

(आ) JS 169. 18, SH 1781, Sar 3. 119 (p. 369). (*Samānarupa*-riddle; cf. L. Sternbach, *Indian Riddle*...V.I. Series 67; para 37. 4. 1).

(*b*) यत् [तत्] Sar ; रत्नानां स्थ° SH ; किमनि SH.

(*d*) तदन्वीदा° SH.

Śikhariṇī metre.

Two banana-stems[1] placed differently over two lotuses[2], above these there is the broad region of a gem-slab[3], and then something[4] which is difficult to guess (due to smallness), then are the two pots[5], and next come two lotus-stalks[6], then the tender sprout[7] with the moon[8], over which are two blue lilies[9] and a swarm of bees[10]—what can this be[11] ? (A. A. R.).

1. Thighs. 2. Feet. 3. Hips. 4. Thin waist. 5. Bosom 6. Hands 7. Neck. 8. Face. 9. Eyes. 10. Tresses. 11. A (beautiful) woman.

7210

उभौ लोकावभिप्रेक्ष्य राजानमृषयः स्वयम् ।
असृजन् सुमहद् भूतम् अयं धर्मो भविष्यति ॥

(अ) MBh (MBh [Bh] 12. 91. 11, MBh [R] 12. 90. 14, MBh [C] 12. 3375).

(आ) IS 1314.

(*a*) [अ]नुप्रेक्ष्य or [अ]भिप्रेत्य MBh (var.).

(*b*) राजानमसृजंस्तथा MBh (var.) ; तथा [स्व°] MBh (var.).

(*c*) मुनयोथ° [अ°] MBh (var.); स्व° [सु°] MBh (var.).

Casting their eyes on both the worlds, the *ṛṣi-s* made the king, that superior being, intending that he should be the embodiment of righteousness on Earth. (P. C. Roy's translation).

7211

उभौ श्वेतौ पक्षौ चरति गगनेऽवारितगतिः
सदा मीनं भुङ्क्ते वसति सकलः स्थाणुशिरसि ।
बके चान्द्रः सर्वो गुणसमुदयः किंचिदधिको
गुणाः स्थाने मान्या नरवर न तु स्थानरहिताः ॥

(अ) Cr 1279 (CNI I 301).

(आ) ŚP 894, SR 86. 13 (a. ŚP), SSB 365. 14, Any 62. 82, SRK 192. 4 (a. ŚP), Vidy 180, Sama 1 उ 7 and 2 उ 14, Regnaud VI 102, RJ 430, VP 2. 29.

(*a*) उभौ पक्षौ शुक्लौ दिवि च भुवि चाव्याहतगतिः Vidy ; श्वे° प° tr. SRK; शुक्तौ CNI, VP; शुक्लौ Sama ; भुवि [प°] Sama 2; वियति चावारितगतिः Sama, SRK (hypermetric) ; °वियति Regnaud.

(*b*) सकलं CNI I ; सकलस्था° Any, Sama, SRK.

(*c*) चिलसतिगुण: [गु°] CNI I; सर्वश्चान्द्रो Sama, SRK ; सर्वश्चन्द्र Regnaud; विलसति गुण: Sama ; अधिका Any.

(*d*) मान्या: CNI I ; पूज्या [मा°] Sama ; स्थान-विकला: Sama.

Śikhariṇī metre.

Both are white in colour, have *pakṣa* [wings *or* : fortnights], move in the sky unimpeded, always enjoy *mīna* [fish *or* : the zodiac sign of pisces], reside at the top of *sthāṇu* [tree-trunk *or* : Lord Śiva], and are *sakala* [having a cackling voice *or* : possession of digit]; thus in the crane there are all the qualities of the moon in a greater measure; (but) qualities are honoured in their proper places, oh ! king, and not when they are away from their proper places. (A. A. R).

7212*

उमाकोमलहस्ताब्ज- सम्भावितललाटिकम् ।
हिरण्यकुण्डलं वन्दे कुमारं पुष्करस्रजम् ॥

(अ) Vedapādastava of Jaimini 2 ( in Bṛhat-stotra-ratnākara vol. II [p. 385], in Telugu Script, Madras 1909).

(आ) SRHt 3. 10 (a. Vedapādastava).

Having the ornament on the forehead fondled by the tender lotus-hand of his mother Umā, and wearing ear-pendants and a garland of lotuses—to this Kumāra [son of Śiva], I bow. (A. A. R.).

7213**

उमातनूजेन गदाधरेण
प्रत्युत्सवं सेवितशंकरेण ।
गौरीशपुत्रेण रसज्ञहेतोर्
विरच्यते कश्चन काव्यबन्धः ॥

(आ) RJ 4 (1. 4) (a. Gadādhara).

(*b*) प्रत्युद्भवं RJ ; ( suggested change : प्रत्युत्सवं ).

Upajāti metre (Upendravajrā and Indravajrā).

By the son of Umā, Gadādhara, who propitiated Lord Śiva, during festivals, by the son of Gaurīśa, for the purpose appreciating the various sentiments (by connoisseurs), a certain poetical work is being composed. (A. A. R.).

7214**

उमा तिलकताले तु द्रुतौ लघुगुरू स्मृतौ ।
चाराख्यस्त्वडताल: स्याद् विद्वद्भिस् तेन गीयते ॥

(आ) ŚP 2020.

In the musical time of *umātilakatāla* there are two quick beats, then a short and a long one ; this *aḍatāla* is called *cāra* and those who are very proficient in music make use of it in their singing. (A. A. R.).

7215*

उमामिमां समुद्वीक्ष्य शीतदीधितिशेखराम् ।
एषा तु भारती भानुं मत्तं स्वीकृत्य नृत्यति ॥

(आ) Pad 119. 91 (a. Bhānukara), SR 30. 12.

(*b*) °शेखर SR.

(*c*) एषापि SR.

(*cd*) भानुयुतं सीत्कृत्य नर्तति SR.

Observing this Umā adorned with the disc of the moon, speech, taking hold of the intoxicated Bhānu [Lord Śiva], dances. (A. A. R.).

7216-17*

उमारूपेण यूयं ते संयमस्तिमितं मन: ।
शंभोर्यतध्वमाक्रष्टुम् अयस्कान्तेन लोहवत् ॥
उभे एव क्षमे वोढुम् उभयोर्बीजमाहितम् ।
सा वा शंभोस् तदीया वा मूर्तिर्जलमयी मम ॥

(अ) Kum 2. 59-60. ( Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 37).

(आ) Alm 118 and 116.

(*a*) यू° ते tr. or तेनास्य Kum (var.), Alm.

(*b*) समाधि° [सं°] Kum (var.); °आवहितं [°स्थ°] Kum (var.).

(*c*) सोढुं [वो°] (var.).

(*f*) वीर्यम् [बी°] Kum (var.).

Do you, that seek a remedy, labour to attract the mind of Śaṁbhu absorbed in ascetic contemplation by the beauty of Umā like iron by a magnet.

The two alone are able to bear the energy of us two, Śaṁbhu and mine. Either she, Umā to bear Śaṁbhu's or his watery form to bear mine. (H. H. Wilson's translation).

7218*

उमा वधूर्भवान् दाता　　याचितार इमे वयम् ।
वरः शंभुरलं ह्येष　　त्वत्कुलोद्भूतये विधिः ॥

(अ) Kum 6. 82. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 96).

(आ) Sar *ad* 1. 82 (109; p. 79), KāRu *ad* 7. 20 (*ab* only).

(*d*) स्वकुलो° Kum (var.); °ओन्नतये Kum (var.).

Umā is the bride, you are the giver, ourselves the petitioners (for Śaṁbhu) and Śaṁbhu is the bridegroom. Indeed, this ceremonial is sufficient for the exaltation of thy race. (H. H. Wilson's translation).

7219*

उमावृषाङ्कौ शरजन्मना यथा
　　यथा जयन्तेन शचीपुरंदरौ ।
तथा नृपः सा च सुतेन मागधी
　　ननन्दतुस् तत्सदृशेन तत्समौ ॥

(अ) Ragh 3. 23. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 49).

(आ) VyVi 358. 25-26; 455. 34-35.

Vaṁśastha metre.

As Umā and Śiva were delighted with Kārtikeya, and as Śacī and Indra were delighted with Jayanta, so were, the king and (his spouse), the Magadha princess, equal to them pleased with their son, who was also like them [Kārtikeya and Jayanta]. (M. R. Kale's translation).

7220*

उरः कृत्वावेध्यं मणिफलकगाढस्थितकुचं
　　भुजावालम्ब्यैहीत्यमरवनिता व्योमगृहगाः ।
अपद्वारेणैव त्वरितपदमाभाष्य सहसा
　　हृतं हस्तालम्बैर्हरति सुरलोकं रणमुखात् ॥

(अ) Yogayātrā (MSs Nos. 3396 and 3263 in the India Office Library) fol. 25*a*. (Not found in H. Kern's edition).

(आ) JS 323. 35 (a. Varāhamihira), Kav p. 98.

(*a*) °वेद्यां JS (MSs).

Śikhariṇī metre.

Pressing his chest against their bosom, broad like a jewelled plank, holding his hands (lovingly) and saying 'Please come', the divine damsels going to their heavenly abode quickly lead by their hands the person, who has died on the battlefield, into heaven through a side entrance. (A. A. R.).

7221**

उरः पृष्ठं कटिश्चैव　　मुखतुल्यं समादिशेत् ।
कर्णौ सप्ताङ्गुलौ प्रोक्तौ　　तालुकं च षडङ्गुलम् ॥

(आ) ŚP 1635.

The chest, back and the flanks of a good horse should have equal measurement with the face; the ears are said to be of the length of seven *aṅgula-s* [finger-breadths] and the palate of the length of six *aṅgula-s*. (A. A. R.).

7722*

उरःस्थलं कोऽत्र विना पयोधरं
बिभर्ति संबोधय मारुताशनम् ।
वदन्ति कं पत्तनसंभवं जनाः
फलं च किं गोपवधूकुचोपमम् ॥

(आ) SR 202. 80, SSB 559. 81. (An *alāpa*-riddle).

Vaṁśastha metre.

Who is that one with chest without breasts ? [*nā* : man]. But has the consuming of air, tell me [*nāga* : snake]. Whom do people say that they are born in a city ? [*nāgara* : citizen]. What is that fruit which resembles the bosom of a cowherdess ? [ *nāgaraṅga* : orange ]. (A. A. R)..

7223

उरगी शिशवे बुभुक्षवे स्वाम्
अदिशत् फूत्कृतिमाननानिलेन ।
मरुदागमवार्तयापि शून्ये
समये जाग्रति संप्रवृद्ध एव ॥

(अ) BhPr 293 (a. Bhavabhūti).

Aupacchandasika metre.

With the wind from (her) mouth the serpent(-mother) showed (her) hungry child her own hissing by the ticklings of the coming of the winds at a time empty, (or) awakening, (or) even far advanced. (L. H. Gray's translation).

7224*

उरसि निपतितानां स्रस्तधम्मिल्लकानां
मुकुलितनयनानां किंचिदुन्मीलितानाम् ।
उपरिसुरतखेदस्विन्नगण्डस्थलीनाम्
अधरमधु वधूनां भाग्यवन्तः पिबन्ति ॥

(अ) BhŚ 123.

(आ) VS 2135, Pras 12. 8, SSSN 233. 5 (a. BhŚ), SK 5. 106, SU 713, SLP 3. 28, IS 1315.

(*a*) उपरि BhŚ (var.), VS; उपरिनि° SSSN ; वस्त° or श्रस्त° BhŚ (var.) ; °धम्मिलकानां IS (*contra metrum*) ; °धम्मिलिकानां or °धम्मीलकानां or °धर्मिल्लकानां or °धर्मल्लकानां IS.

(*b*) शिथिलभुजलतानां [ मुकु° ] SSSN ; उन्मीलतानां BhŚ (var.).

(*c*) सुरतजनित° or सुरतसमर° [उ°] BhŚ (var.) ; सुरतसमरखे° VS; °खेदः Pras ; °खेदस्निग्ध° or °खेदस्वेद° or °खेदखिन्न° (°दात्) or °खेदाक्लिन्न° or °खेदस्वार्द्र° or °भेदास्मिन्न° or °वेगास्विन्न° or °खिन्नस्वेद° or तांतस्विन्न° BhŚ (var.) ; °गल्ल° [°गण्ड°] BhŚ (var.) ; °स्थलानाम् BhŚ (var.) ; °लानम् IS.

(*d*) मधुरमधु [अध°] BhŚ (var.) ; पुण्यवंतः or भार्यवंतः [भा°] BhŚ (var.).

Mandākrāntā metre.

When she lies on your breast / amidst the disarray of her own scented hair, / with eyes like slightly opened buds / and cheeks flushed pink from love's fatigue, / the lips of a woman are honey / which favoured men may drink. (Barbara Stoler Miller's translation).

7225*

उरसि निहितस् तारो हारः कृता जघने घने
कलकलवती काञ्ची पादौ रणन्मणिनूपुरौ ।
प्रियमभिसरस्येवं मुग्धे त्वमाहतडिण्डिमा
यदि किमधिकत्रासोत्कम्पा दिशः समुदीक्षसे ॥

(अ) Amar (Amar [D] 30, Amar [RK] 31, Amar [K] 31, Amar [S] 29, Amar [POS] 29, Amar [NSP] 31)[1].

(आ) Skm (Skm [B] 783, Skm [POS] 2. 62. 3) (a. Amar), SkV 835 (a. Devagupta), ŚP 3613 (a. Argaṭa), VS 1947

(a. Argaṭa), SG 307, SR 298. 17 (a. Amar), SSB 143. 17 (a. Argaṭa), IS 1316, Pr 365, KH 369. 14-17, Daś *ad* 2. 27 (p. 118. 6-9), RA 5. 23.

(*a*) हारस तथा Amar (var.) ; जघनस्थले Amar (var.).

(*b*) कर्णकर्णवती Amar (var.) ; पादे Amar (var.) ; रणत्क्वणितू° or क्वणन्म° Amar (var.).

(*c*) अभिसरसि Amar (var.) : त्वमाहितडि° or त्वयाहत° or त्वं समाहृ° Amar (var.) ; समाहितडि° Amar (var.), RA.

(*d*) किमिदमधिक° Amar (var.) ; किमपरं त्रासोत्कम्पं (°म्पा) ŚP, SG, VS, SR, SSB ; किमपरमतस्त्रासो RA ; किमपरं त्रासोद्भ्रान्ता KH ; किमिदमपरं त्रा° SkV, Skm ; °त्रासोत्कम्पं Amar (var.); °त्रासोद्वेगं Amar (var.) ; यदि समधिक° Amar (var.) ; दिशो मुहुरीक्षसे Amar (var.), SkV, Skm, KH ; समुपेक्षसे or परिवीक्षसे Amar (var.).

1. Western (Arj) 31, Southern (Vema) 29, Ravi 28, Rāma 29, BrMM 31, BORI I 83, BORI II 31.

Hariṇī metre.

On thy breasts, thou hast suspended a clinking string of pearls ; around thy ample hips thou hast clapped a noisy girdle; thy feet carry sounding ornaments of precious stones ; when thou, oh ! simple one, goest stealthily to thy lover with such beating of drum, why doest thou tremble with violent fear and cast glances on all sides ? (C. R. Devadhar's translation).

7226*

उरसि फणिपतिः शिखी ललाटे
शिरसि विधुः सुरवाहिनी जटायाम् ।
प्रियसखि कथयामि किं रहस्यं
पुरमथनस्य रहोऽपि संसदेव ॥

(अ) Ava 485.

(आ) SR 245. 2, SSB 649. 2.

Puṣpitāgrā metre.

On his chest a lordly serpent, fire in his forehead, the moon on his head, the divine Gaṅgā in his matted hair ; dear friend, am I to tell you the secret ? Even the privacy of Lord Śiva is a court of justice [*or* : an assembly of many people]. (A. A. R.).

7227*

उरसि मुरभिदः का गाढमालिङ्गितास्ते
सरसिजमकरन्दामोदिता नन्दने का ।
गिरिसमलघुवर्णैरर्णवाख्यातिसंख्यैर्
गुरुभिरपि कृता का छन्दसां वृत्तिरस्ति ॥

(आ) SR 203. 96, SSB 561. 97, SRK 167. 10.
A *bahir-ālāpa*-riddle with the same word as an answer. (Cf. L. Sternbach, *Indian Riddles*..., V. I. Series 67 ; para 81).

Mālinī metre.

Who remains on the chest of Kṛṣṇa embracing him tightly ? [Mālinī[1]] Who is rendered fragrant by the honey of lotuses in the Nandana garden ? [Mālinī[2]] With short syllables of the number of the great mountains and with long ones of the number of seas, which metre is made up ? [Mālinī[3]]. (A. A. R.).

1. Flower-garland.
2. A female florist or heavenly Gaṅgā.
3. Mālinī metre.

7228*

उरस्तव पयोधराङ्कितमिदं कुतो मे क्षमा
ततो मयि विधीयतां वसु पुरा यदङ्गीकृतम् ।
इति प्रचलचेतसः प्रियतमस्य वारस्त्रिया
क्वणत्कनककङ्कणं करतलात् समाकृष्यते ॥

(अ) Rasamañjarī of Bhānukara 48.

(आ) SR 356. 17, SSB 240. 10.

Pṛthvī metre.

Your chest is marked with impressions of the breasts of another woman; whence any more forgiveness ? Hence restore the wealth which you have received from me : So saying the harlot draws away the jingling golden bracelet from the hand of the beloved lover whose mind is in a disturbed state[1]. (A. A. R.).

1. Illustration of a *khaṇḍita nāyikā* [a sweetheart betrayed by her lover].

7229*

उरस्यस्य भ्रश्यत् कबरभरनिर्यत् सुमनसः
पतन्ति स्वर्बालाः स्मरपरवशा दीनमनसः ।
सुरास्तं गायन्ति स्फुरिततनुगङ्गाधरमुखास्
तवायं दृक्पातो यदुपरि कृपातो विलसति ॥

(अ) Lakṣmīlaharī of Paṇḍitarāja-Jagannātha 3.

(आ) SH 899; 93* (a. Paṇḍitarāja), (cf. IHQ 10. 485).

(*a*) उरस्त्रजस्यत्कवरभरतिर्यत् सुमानसः SH (var.) (*contra metrum*).

(*b*) स्मरशरपराधीन° Lakṣmī°.

Śikhariṇī metre.

With flowers falling from their dishevelled tresses the divine damsels, overcome with love and with humble minds fall on his chest ; and the gods headed by Śiva having the Gaṅgā shining on his body sing songs of his valour—that divinity [God Viṣṇu] on whom, (oh! Goddess Lakṣmī), your glance of compassion falls. (A. A. R.).

उरस्त्रजस्यत्कवर° see No. 7229.

7230*

उरुगुं द्युगुरुं युत्सु चुकुशुस्तुष्टुवुः पुरु ।
लुलुभुः पुपुषुर्मुत्सु मुमुहुर्नु मुहुर्मुहुः ॥

(आ) Sar *ad* 2. 109 (276 ; p. 270).

The soldiers of gods in great distress sought the help of Bṛhaspati, the preceptor of the gods, clever in speech, and praised him much. Did they rejoice greatly in joy or did they swoon again and again ? (A. A. R.).

उरुद्वन्द्वमनिन्दितं see No. 7294.

7231*

उरोजवच् चक्रमनोज्ञरूपा
केशावलीव भ्रमराजिता वा ।
संगीतवत् सत्पुटभेदहृद्या
विद्येत नाभीसरसी मृगाक्ष्याः ॥

(आ) SR 267. 327, SSB 87. 4.
Upajāti metre (Upendravajrā and Indravajrā).

Charming by its rounded shape like the bosom [*or* : a lake with ruddy geese], or like the decorated and knotted hair resplendent with wavy formations [*or* : shining with bees settled on it], beautiful with its half open lid like the art of music charming with a musical instrument, the lake-like navel is of the gazelle-eyed damsel. (A. A. R.).

7232**

उरोजाताश्च कीराश्च तुरुष्कारट्टजाश्च ये ।
टक्कजाः सैन्धवा मध्याः स्थलजातास् तथा हयाः ॥

(अ) Aśvavaidyaka (BI) 2. 3.

(आ) ŚP 1676 (a. Jayadatta).

(*a*) तुरौ जा° Aśv°.

(*b*) भूरुष्टा भाण्डजाश्च Aśv°.

(*c*) पर्वताः [टक्क°] Aśv°.

(*d*) तथा सारस्वता [स्थ° त°] Aśv°.

Those (horses) born in the Uraśa country and Kaśmīr, those of Turkey and Rawalpindi (in the Punjab), those of Ṭakka [Bāhīka] country and of Sind—middling are those horses born in these lands. (A. A. R.).

7233*

उरोभावोत्सेधं भवदपि विलासैरभिनवैर्
मृगाक्ष्यास् तारुण्यं त्रिभुवनमिदं व्याकुलयति ।
स्तनाभोगस्फीतं यदि किल भवेत् का खलु कथा
भवित्री किं चान्यद् विजितमखिलं पुष्पधनुषा ।।

(आ) SH 1835.

(*b*) तारिण्यं SH ; (suggested change : तारुण्यं).

Śikhariṇī metre.

By means of the elevation of the chest and the ever-fresh sportive charm, the budding youth of the gazelle-eyed damsel agitates the minds of the young men of the three worlds; what then when there is an expansiveness of her bosom ? With what else but that has Cupid conquered the whole world ? (S. Bhaskaran Nair's translation).

7234*

उरोभुवा कुम्भयुगेन जृम्भितं
नवोपहारेण वयस्कृतेन किम् ।
त्रपासरिद्दुर्गमपि प्रतीर्य सा
नलस्य तन्वी हृदयं विवेश यत् ।।

(अ) Naiṣ 1. 48.

(*b*) वय:कृतेन Naiṣ (var.) ; (Naiṣ *ad* Mallinātha as above).

Vaṁśastha metre.

Did the two pitchers of her[1] bosom as youth's new offering to her ? For [with their help] swimming across the impassable river of bashfulness, the slender maiden entered the heart of Nala. (K. K. Handiqui's translation).

1. Damayantī's.

7235*

उरोभुवि न तुङ्गिमा न च गतागते चङ्गिमा
न वा वचसि वक्रिमा तरलिमा न तादृग् भ्रुवोः ।
तथापि हरिणीदृशो वपुषि कापि कान्तिच्छटा
पटावृतमहामणिद्युतिरिवान्तरा लक्ष्यते ।।

(आ) Vidy 726 (a. Rāmasarasvatī).

Pṛthvī metre.

There is no elevation (visible) in the region of her bosom, no sportiveness when walking to and fro, no crookedness in her speech, no tremulousness in the eyebrows ; none-the-less, there is a wonderful brilliance in the person of the gazelle-eyed one ; it is concealed within like the lustre of a great gem which is covered over by a garment. (A. A. R.).

7236*

उरो मासद्वये जाते त्रिभिर्मासैस् तथोदरम् ।
चतुर्मासैर्नितम्बं च हस्तपादाविव स्थितः ।।

(अ) BhŚ 432 (wrongly marked as 433) (doubtful).

In the course of two months the chest (of the child in the womb) is developed ; the stomach in three months, the nether regions are developed in four months, and so also hands and feet ; thus it remains. (A. A. R.).

7237*

उरोरुहादुद्गमितैः पयोभिर्
आपूर्य केल्या निजमास्यगर्भम् ।
फूत्कृत्य मातुर्वदने हसन्तं
तनूभवं पश्यति कोऽपि धन्यः ।।

(आ) SR 89. 10, SSB 372. 14, SRK 119. 7 (a. Kalpataru), IS 7774. (Cf. No. 7264).

Upajāti metre (Upendravajrā and Indravajrā).

With the milk flowing from his mother's breast filling his mouth, the baby son, playfully spurts it on his mother's face ; thus a fortunate (father) sees this smiling son. (A. A. R.).

7238*

उरोरुहाम्भोरुहदर्शनाय
विमुञ्चतः कञ्चुकबन्धनानि ।
आनन्दनीराकुललोचनस्य
प्रियस्य जातो विफलः प्रयासः ।।

(आ) Pad 56. 22 (a. Bhānukara), SR 319. 25,

SSB 177. 27, RJ 1119 (a. Bhānukara), SuSS 706 (a. Bhānukara), SG 447 (a. Lakṣmaṇa).

(*d*) विपुल: परिश्रम: SR, SSB (hypermetric).

Upajāti metre (Upendravajrā and Indravajrā).

To see the lotus(-bud) of her bosom, the lover unloosened the knot of her bodice ; but his eyes were filled with tears of joy and hence the trouble taken by him came to nothing. (A. A. R.).

7239**

उरो विशालं शस्तं च कक्षे दीर्घोन्नते शुभे ।
ऊरू वृत्तौ समौ बाहू गूढं जानु प्रशस्यते ॥

(आ) ŚP 1625 (a. Śālihotra).

The chest of the horse must be broad and praiseworthy, its flanks long and elevated and auspicious, its shanks well rounded, the forelegs even, and the knee concealed—such a horse is deserving of praise. (A. A. R.).

उर्जितं सज्जनं दृष्ट्वा see No. 7303.

उद्वेजन्ते यथा सर्पान् see No. 6917.

उद्विजते यथा सर्पान् see No. 6917.

7240

उर्वशी यदि रूपेण रम्भा यदि तिलोत्तमा ।
गोपाली मेनका चैव वर्जनीयाः परस्त्रियः ॥

(अ) Cr 189 (CS 3. 63).

(*a*) उवशि CS (var.).

(*b*) तिलौत्तमा: CS (var.).

(*c*) मनिका (मैन° ; °णि° ; °नकाश्) CS (var.).

(*d*) वर्जनीया (°ज्रनि°) CS (var.) ; परस्त्रिय (°स्त्रीय:) CS (var.).

Wives of other people should be carefully avoided, though they be as beautiful as Rambhā or Urvaśī, a Tilottamā, or Gopālī, or even Menakā herself. (B. C. Dutt's translation).

7241*

उर्वीं गुर्वीं वहति सततं नृत्यतो भूतभर्तुर्
भूत्वा हारो भवति शयनं किं च विश्वंभरस्य ।
एतत् कर्म त्रिजगति परं शेषनागैकशक्यं
भेकानन्ये विपुलवपुषो भोगिनो भक्षयन्तु ॥

(आ) Vidy 353 (a. Śūlapāṇiśarmā).

Mandākrāntā metre.

The serpent Ādiśeṣa bears the heavy earth constantly when Lord Śiva dances, having become his garland ; and more over he serves as the couch of Lord Viṣṇu ; this (onerous) duty Śeṣa alone in the three worlds is capable of discharging ; let the other snakes having huge bodies be (efficient in) eating frogs. (A. A. R.).

7242*

उर्वीं मौर्वीकिणभृति भवद्दोष्णि बिभ्रत्यशेषां
शान्तक्लान्तिः किमपि कुरुते नर्मणा कर्म कूर्मः ।
कृत्वा बेलापुलिनलवलीपल्लवग्रासगोष्ठीं
दिङ्मातङ्गाः सममथ सरिन्नाथपाथः पिबन्ति ॥

(अ) Rājendrakarṇapūra of Śaṁbhu-mahākavi (KM I) 47.

(आ) VS 2608 (a. Śaṁbhukavi).

(*c*) लीलापु° VS.

Mandākrāntā metre.

When your arm bearing the scars of the bow-string supports the entire earth, the (great) tortoise is relieved of his burden and engages himself in pleasing diversions ; having in company consumed the tender *lavalī*-creepers in the seashore, the elephants of the quarters drink at the same time the waters of the lord of rivers, (A. A. R.).

7243*

उर्वीङ्गुर्वीतिमुर्वीधर लघय शरैर्वैरिघैर्वीर्यगुर्वी
स्वर्वीर्थीर्वीतदर्वीकरनिकरमदैर्वीरकुर्वीति गुर्वीः ।
खर्वी कुर्वीत कोऽन्यस्त्वमिव रिपुचमूर्वीजितैर्वैजयन्त्याः
कुर्वन् दुर्वीक्ष्यमोजो निजमितरधनुर्वारणैर्वीतिहोत्रम् ॥

(अ) SMH 5. 25.

(*b*) °र्वीत द° SMH (var.).

(*c*) खर्वीन् SMH (var.).

Sragdharā metre.

Lighten the earth which is very heavy, oh! king of great valour, with your arrows that destroy enemies, for they show great strength with the haughtiness of a group of serpents. Who else can cripple the enemy's forces like you with flags fluttering and making your effulgence to blind others like the sun by warding off the bows of others? (A. A. R.).

7244

उर्वीपतेश्च स्फटिकाश्मनश्च
शीलोज्झितस्त्रीहृदयस्य चान्तः ।
असंनिधानात् सततस्थितीनाम्
अन्योपरागः कुरुते प्रवेशम् ॥

(अ) RT (RT [VVRI] 6. 234, RT [S] 6. 234, RT [T] 6. 234, RT [Calc.] 6. 234).

(आ) SR 386. 370, IS 1317.

(*d*) अन्योन्यरागः RT (Calc.); अन्योन्यरामः RT (var.).

Indravajrā metre.

Into a king, into a crystal, and into the heart of a woman of bad disposition, there enters a fresh passion when their constant companions are absent. (M. A. Stein's translation).

7245*

उर्वीमुद्दामसस्यां जनयतु विसृजन् वासवो वृष्टिमिष्टाम्
इष्टैस् त्रैविष्टपानां विदधतु विधिवत् प्रीणनं विप्रमुख्याः ।
आकल्पान्तं च भूयात् स्थिरसमुपचिता संगतिः सज्जनानां
निःशेषं यान्तु शान्ति पिशुनजनगिरो दुःसहा वज्रलेपाः ॥

(अ) Priy 4. 12, Ratnāvalī 4. 21.

(*c*) समुपचितसुखः संगमः Ratn°.

(*d*) दुर्जया Ratn°.

Sragdharā metre.

May Indra pour down the wished-for rain and make the earth abound in grain; / may most excellent Brahmaṇa-s duly effect through sacrifices the propitiation of the gods; / may unity among good men be firm and ever-increasing unto the world's end; / may the words of carping persons, intolerable (yet clinging like) cement, be utterly brought to naught! (G. K. Nariman's, A. A. Williams Jackson's and Ch. J. Ogden's translation).

7246*

उर्व्यसावत्र तर्वाली मर्वन्ते चार्वंवस्थितिः ।
नात्रर्जु युज्यते गन्तुं शिरो नमय तन्मनाक् ॥

(आ) Kpr 7. 214, KāP 208. 2-3, AA 58. 19-20 (a. Sar).

(*b*) सर्वर्तौ [मर्व°] AA; चार्व्यंव° Kpr (var.).

(*c*) नात्र प्रयु° AA; क्षमते [यु°] KāP.

Here near a sandy desert, there is a beautiful line of trees offering a good resting place; hence it is not proper to go through it straight, so lower your head a little. (G. Jhā's translation).

7247*

उर्व्यां कोऽपि महीधरो लघुतरो दोर्भ्यां धृतो लीलया
तेन त्वं दिवि भूतले च सततं गोवर्धनो गीयसे ।
त्वां त्रैलोक्यधरं वहामि कुचयोरग्रे न तद् गण्यते
किं वा केशव भाषणेन बहुना पुण्यैर्यशो लभ्यते ॥

(अ) Cr 190 (CV 15. 19, CPS 321. 11). (Cf. BhPṇ 2. 7. 32). Variant of No. 7419.

(आ) SuM 25. 3, SH 254, Sama 2 प 56, IS 1318.

(*a*) ऊर्व्यां IS ; वो [को] CV (var.); महोधरो CV (var) ; दोर्त्यां CPS.

(*b*) त्यं [त्वं] CV (var.) ; भुवनत्रयेऽपि विदितो [दि°...स°] SuM ; जगतीतले सुरगणैर् गो° SH ; वदितो [स°] CPS ; गोवर्धन IS ; गोवधनो CV (var.) ; गोवर्धनधर IS ; ह्यरक: [गो°] CV (var.) ; °नोद्धारक: Sama.

(*c*) त्रकोक्यधरं CV (var.) ; धरामि [वहामि] SuM ; कुचयोरग्रेण CV (var.) ; कुचयोर्मध्ये SH ; चाहं सदा [त°] SuM.

(*d*) भोषितेन [भा°] SuM ; भाषितेन SH ; यश: प्राप्यते [यशो लभ्यते] SuM.

Śārdūlavikrīḍta metre.

(Rādhā said to Kṛṣṇa) : Oh ! God, thou hast become famous in heaven and earth by the name of Govardhana-lifter, for having lifted up a small hill with ease : but I bear thee who upholdest the three worlds of my breasts, but none praises me. It is plain from this, oh ! Keśava, that one does not become famous except by merit obtained in some past birth. The meritorious only gets it. (K. Raghunathji's translation).

7248

उलूखलं यथा मध्ये तैलयन्त्रे दृढं स्थितम् ।
सर्वाधारस् तथा मेरुर् मध्ये भूमण्डले स्थितम् ॥

(आ) Lau 77.

Just as the mortar-like central part stands firm in the middle of an oil-machine, so the Meru stands in the centre of the globe supporting all. (V. Krishnamacharya's translation).

7249**

उल्बेन संवृतस्तस्मिन्न् आर्द्रैश्च बहिरावृत: ।
आस्ते कृत्वा शिर: कुक्षौ भुग्नपृष्ठशिरोधर: ॥

(आ) SR 372. 140, SSB 269. 26, SRK 113. 3 (a. Kalpataru).

Surrounded by the walls of the womb, covered with dampness on the outside, the foetus remains with head resting on the belly, having the back and neck in a bent posture. (A. A. R.).

7250*

उल्लङ्घ्य जङ्घामवलम्बमाना
वेणी स्फुरत्यायतलोचनाया: ।
जित्वा जगच्चन्दनशाखिकायां
न्यस्तासिवल्लीव मनोभवेन ॥

(आ) PV 258 (a. Mādhava).

Indravajrā metre.

Having low and reaching up to (crossing) the knees, the tresses of the long-eyed one shine (charmingly) ; they look like the creeper-like sword of Cupid, which, having conquered the world, is placed on a sandal branch. (A. A. R.).

7251

उल्लङ्घ्य सरिदरण्य-
ग्रामगिरीन् कामकातरा यान्तु ।
अभिसारिण्य इवान्तस्-
तृष्णां निगदन्ति न स्वयं सुधिय: ॥

(अ) SMH 6. 18.

(*d*) निन्दन्ति SMH (var.) ; नैव विद्वांस: [न स्व° सु°] SMH (var.).

Āryā-gīti metre.

Let those swayed by passionate love go about crossing rivers, forests, villages and mountains ; but like young ladies going to meet their lovers at a rendezvous, wise people do not reveal their inward urges themselves. (A. A. R.).

7252*

उल्लङ्घ्यापि सखीवच: समुचितामुत्सृज्य लज्जामलं
हित्वा भीतिभरं निरस्य च निजं सौभाग्यगर्वं मनाक् ।
आज्ञां केवलमेव मन्मथगुरोरादाय नूनं मया
त्वं नि:शेषविलासिवर्गगणनाचूडामणि: संश्रित: ॥

(अ) RŚ 1. 114.

(आ) JS 144. 8 (a. Rudraṭa), ŚP 3444, AP 80 (a. Rudraṭa), SR 287. 8 (a. ŚP), SSB 122. 10.

(*a*) समुदितामुल्लङ्घ्यः (°मुचिता°) लज्जानदी RŚ (var.), ŚP, SR, SSB ; समुचितमुत्सृज्य लज्जाभारं RŚ (var.) (*contra metrum*) ; °तामुन्मूल्य RŚ (var.), JS ; लज्जामृ° RŚ (var.).

(*b*) त्यक्त्वा RŚ (var.) ; भित्वा RŚ (var.), JS, ŚP ; °गव RŚ (printer's error).

(*c*) आज्ञा RŚ (var.) ; °दाय मूर्ध्नि मया RŚ (var.).

(*d*) 'विलास° RŚ (var.) ; °लासं सिवणना° RŚ (var.) ; °गणनं RŚ (var.) ; °मणे RŚ (var.) ; संभृत: [सं°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Setting aside the words of my lady friend and casting away all shame that is proper to young ladies, mastering fear and abandoning my own pride of beauty and accomplishment, I have approached you, the crest gem among all those who are full of sportive charm and accomplishments. (A. A. R.).

7253*

उल्लसत्सौरभैः पुष्पैर् विश्रब्धमालां सुगुम्फिताम् ।
पर्यन्तस्थायिनोऽप्यन्याम् आमोदयति भूपतिः ॥

(आ) SSB 466. 1.

With flowers of spreading fragrance having well made a garland and wearing it, the *bhūpati* [king] gives gladness and fragrance even to those others who were around him. (A. A. R.).

7254

उल्लसितभ्रूः किमति-
क्रान्तं चिन्तयसि निस्तरङ्गाक्षि ।
क्षुद्रापचारविरसः
पाकः प्रेम्णो गुडस्येव ॥

(अ) ĀrS 2. 124.

Āryā metre.

With your eye-brows raised why do you worry about what has passed, oh! girl with unwinking eyes? Love placed in a worthless person becomes stale in the end, as is a piece of sugar-candy, which, when attacked by flies, becomes stale. (A. A. R.).

7255*

उल्लसितभ्रूधनुषा
तव पृथुना लोचनेन रुचिराङ्गि ।
अचला अपि न महान्तः
के चञ्चलभावमानीताः ॥

(अ) ĀrS 2. 117.

Āryā metre.

With your large eyes having curved and sportive eye-brows which great men, however immovable (by emotions), have you not, oh! lady with charming limbs, brought to the state of emotional disturbance? (A. A. R.).

7256*

उल्लसितलाञ्छनोऽयं
ज्योत्स्नावर्षी सुधाकरः स्फुरति ।
आसक्तकृष्णचरणः
शकट इव प्रकटितक्षीरः ॥

(अ) ĀrS 2. 119.

Āryā metre.

Displaying his black spot prominently, the moon shines showering his moonlight[1]; it is like the Śakaṭa demon, taking the form of a cart and displaying milk, with the (black) foot of Śrī-Kṛṣṇa sticking to it (when he kicked). (A. A. R.).

1. This lover is no good, though rich.

7257*

उल्लसितशीतदीधिति-
कलोपकण्ठे स्फुरन्ति तारौघाः ।
कुसुमायुधविधृतधनुर्-
निर्गतमकरन्दबिन्दुनिभाः ॥

(अ) ĀrS 2. 136.

Ārya metre.

In the vicinity of the digit of the moon shining bright, there shines the group of stars [sweat-drops on the forehead]; they resemble drops of honey that have come out of the flowery bow held in the hand of the god of love. (A. A. R.).

7258*

उल्लापयन्त्या दयितस्य दूतीं
बध्वा विभूषां च निवेशयन्त्याः ।
प्रसन्नता कापि मुखस्य जज्ञे
वेषश्रिया नु प्रियवार्तया नु ॥

(अ) Kapph 12. 27.

(आ) VS 1416 (a. Śivasvāmin), ŚP 3511 (a. Śivasvāmin), AP 92, (cf. ZDMG 28. 157), SR 292.1 (a. ŚP), Kav p. 112.

(*a*) संलाप° Kapph.

(*b*) विनिवे° [च निवे°] Kapph ; निवेशयन्त्या ŚP, SR.

Upajāti metre (Upendravajrā and Indravajrā).

When chatting with the messenger of her lover and putting on her ornaments (to set out for the rendezvous) there was a loveliness on the face of the young lady. Was it due to the beauty of her make-up ? Or was it caused by the welcome-message of the lover ? (A. A. R.).

उल्लासयन्त्यः श्लथबन्धनानि see No. 6371.

उल्लासिताखिलखलस्य see No. 6837.

7259*

उल्लासोऽधरपल्लवस्य तनुते पर्याप्तमस्याः स्मिते
विन्यासो नयनाञ्चलस्य गमयत्युत्साहवत् साहसम् ।
रत्यागारपथामुखीनगमकं वैजात्यकक्षावधिः
पर्यङ्के पदरोपणं पुनरपर्यन्ता विपर्यस्तता ॥

(अ) Kṛkā 83.

Śārdūlavikrīḍita metre.

The splendour of her lower lip heightens the beauty of her smile ; the play of the corner of her eyes brings out enthusiastic daring ; her glance directed towards the chamber of love-sport is the limit of wantonness ; her placing the foot on the couch is contrariness without a limit. (A. A. R.).

7260*

उल्लासो विरुतेन मङ्गलबलिग्रासेन विश्वासनं
संचारेण कृतो विलोचनयुगे बाष्पोद्गमावग्रहः ।
यातोऽस्तं रविरेष संप्रति पुरः स्वस्त्यस्तु ते गम्यताम्
एते त्वामनुयान्तु संप्रति मम प्राणाः प्रियान्वेषिणः ॥

(आ) Skm (Skm [B] 770, Skm [POS] 2. 59. 5) (a. Jalacandra).

(*d*) प्रियाद्वेषिण: Skm (var.).

Śārdūlavikrīḍita metre.

You have displayed joy by your caws, and trust by swallowing the auspicious offerings, you have dried up the rise of tears in the pair of eyes by your movements ; but now the sun has set before you, you may depart, may you farewell ; may my life, seeking my lover, now accompany you. (A. A. R.).

7261*

उल्लास्य कालकरवालमहाम्बुवाहं
देवेन येन जरठोर्जितगर्जितेन ।
निर्वापितः सकल एव रणे रिपूणां
धारा जलैस् त्रिजगति ज्वलितः प्रतापः ॥

(अ) Kapph 1. 24.

(आ) SR 133. 10 (a. Kpr), SSB 445. 10 (a. Kpr), Kpr 4. 54, KāP 98. 6 ; see also Pratīhāra grant from Kureṭhā-plate of Naravarman 4 (EI 30. 151).

(*a*) भल्लस्य [उल्ला°] Inscr.

(*d*) त्रिभुवनज्व° [त्रि° ज्व°] Inscr.

Vasantatilakā metre.

You, roaring fiercely and blandishing your terrible and sharp (cloud-like) sword, extinguished in battle by means of your sword-edge [*or* : torrents of water] all the glory [*or* : heat] of your enemies, emblazoning the three worlds. (G. Jhā's translation).

7262*

उल्लास्यतां स्पृष्टनलाङ्गमङ्गं
तासां नलच्छायपिबापि दृष्टिः ।
अश्मैव रत्यास् तदनर्ति पत्या
छेदेऽप्यबोधं यदहर्षि लोम ॥

(अ) Naiṣ 6. 34.

(आ) Almu 24. 10-13.

Indravajrā metre.

Let Cupid thrill with joy those limbs of maidens which came in contact with Nala's limbs or even their eyes which drank in Nala's image ; but when he made their hair stands—hair that is insensible even to cuts—he was making really stones dance. (K. K. Handiqui's translation).

7263*

उल्लेखं निजमीक्षते भणितिषु प्रौढिं परां शिक्षते
संधत्ते पदसंपदः परिचयं धत्ते ध्वनेरध्वनि ।
वैचित्र्यं वितनोति वाचकविधौ वाचस्पतेरन्तिके
देव त्वद्गुणवर्णनाय कुरुते किं किं न वाग्देवता ॥

(अ) Rājendrakarṇapūra of Śaṁbhu-mahākavi (KM I) 26.

(आ) VS 2618 (a. Śaṁbhu-kavi).

Śārdūlavikrīḍita metre.

She sees [examines] her own fanciful utterances, learns perfection in the art of speaking (endearing words), she combines together the wealth of choice words, practises voice-culture (in the path of sounds), she creates strikingness in the composition of sentences in the presence of the preceptor of speech [Bṛhaspati] ; my lord, what all efforts does not the goddess of speech make in order to describe your virtues (adequately) ? (A. A. R.).

7264*

उवाच धात्र्या प्रथमोदितं वचो
ययौ तदीयामवलम्ब्य चाङ्गुलिम् ।
अभूच्च नम्रः प्रणिपातशिक्षया
पितुर्मुदं तेन ततान सोऽर्भकः ॥

(अ) Ragh 3. 25. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 49). (Cf. No. 7237).

(आ) Sāh *ad* 241 (p. 94).

(*a*) यदाह [उ°] Sāh.

(*b*) चाङ्गुलीम् Sāh.

(*d*) शिशुस् ततान सः [त° सो°] Ragh (var.).

Vaṁśastha metre.

The boy lisped the words first uttered by the nurse, walked by holding her finger, and bowed by being taught to make obeisance ; by these acts he added to the joy of his father. (M. R. Kale's translation).

7265

उशना वेद यच्छास्त्रं यच्च वेद बृहस्पतिः ।
स्त्रीबुद्ध्या न विशिष्येते ताः स्म रक्ष्याः कथं नरैः ॥

(अ) MBh (MBh [Bh] 13. 39. 7, MBh [R] 13. 39. 8, MBh [C] 13. 2239-40), P (PP 1. 142, Pts 1. 185, PtsK 1. 199), H (HJ 1. 130, HS 1. 114, HM 1. 120, HK 1. 123, HH 25. 7-8, HC 34. 4-5), SkP, Nāgarakhaṇḍa 193. 6 (cf. 158. 62).

(आ) SR 348. 20 (a. MBh), SSB 227. 20, Sama 1 उ 9, IS 1319 ; (cf. JSAIL 22. 33).

(इ) Cf. SS (OJ) 436.

(*a*) या माया [य°] MBh (var.).

(*b*) याश्च MBh (var.).

(*c*) बुद्ध्या च स्त्री विशिष्येत or स्त्रीषु तान्यवतिष्ठंति MBh (var.) ; स्त्री or स्त्री [न] MBh

(var.) ; स्त्रीबुद्धेर् PtsK ; विशेषो MBh (var.) ; विशेष्येत MBh (var.), P, SR, SSB ; विशिष्यंत MBh (var.).

(*d*) तस्माद् [ताः स्म] P, SR, SSB ; तु [स्म] MBh (var.) ; भर्षा [क°] MBh (var.) ; हि ताः (सा) [न°] P, SR, SSB ; °चन [नरैः] MBh (var.).

(*cd*) मन्वादयस् तथान्येऽपि स्त्रीबुद्धेस् तत्र किंचन SkP ; स्वभावेनैव तत् सर्वं (तच्छास्त्रं HM, Sama) स्त्रीबुद्धौ सुप्रतिष्ठितम् H, Sama ; उभे ते न विशिष्येते स्त्रीबुद्धिस्तु विशिष्यते SS(OJ).

That science of policy which the preceptor of the *asura-s*[1] knew and that science of policy which the preceptor of the celestials—Bṛhaspati—knew, cannot be regarded to be deeper or more distinguished for subtility that what woman's intelligence naturally brings forth[2]. (P. C. Roy's translation).

1. Uśanas.
2. F. Johnson's translation of H reads : Whatever science Uśanas knows, and what Bṛhaspati knows, all that (is) by nature firmly implanted in the understanding of women.

7266

**उषःकालश्च गर्गश्च शकुनं च बृहस्पतिः ।**
**अङ्गिराश्च मनोत्साहो विप्रवाक्यं जनार्दनः ॥**

(आ) Sama 2 व 41, SH 1456. (Cf. No. 7267).

(*a*) उषा प्रशंसते गर्गः SH.
(*c*) °रा मानसोत्साहं SH.
(*d*) द्विजवाक्यं SH.

Early morning time (is praised by) the sage Garga, and a good omen by the lord of speech [Bṛhaspati]; enthusiasm of the mind by the sage Aṅgiras, and the blessing of the Brāhmaṇa-s by lord Kṛṣṇa. (A. A. R.).

**उषः प्रशस्यते गार्ग्यः** see No. 7267.

7267

**उषः शशंस गार्ग्यस्तु शकुनं तु बृहस्पतिः ।**
**मनोजयं तु माण्डव्यो विप्रवाक्यं जनार्दनः ॥**

(आ) NT 35, TP 389, IS 7485. (Cf. No. 7266).

(*a*) सशंस NT ; प्रशस्यते गार्ग्यः TP.
(*c*) मांडव्यो NT.
(*d*) जनादन्तः NT.

Gārgya praised the dawn ; Bṛhaspati as a good omen ; Māṇḍavya as a victory over the mind ; Kṛṣṇa as a saying of the Brāhmaṇa-s.

**उषरेषु च क्षेत्रेषु** see No. 7323.

7268*

**उषसि गुरुसमक्षं लज्जमाना मृगाक्षी**
**रतिरुतमनुकर्तुं राजकीरे प्रवृत्ते ।**
**तिरयति शिशुलीलानर्तनच्छद्मताल-**
**प्रचलवलयमालास्फालकोलाहलेन ॥**

(आ) SkV 616, Kav 329, Prasanna 113*b*, Skm (Skm [B] 1179, Skm [POS] 2. 141. 4) (a. Bhavabhūti), (v. Kav p. 60).

(*b*) प्रतिरु° Skm (var.) ; कीरराजे Prasanna.
(*c*) सुतलीला° Prasanna°.
(*d*) °य° Kav (MS) om. ; °लीलाकोलकोला° Prasanna.

Mālinī metre.

In the morning before elders / when the parrot begins to imitate the sound / of last night's love, the wife, embarrassed, / claps her hands as if to make the children dance, / thus drowning out the telltale bird / with the jingling of her bracelets. (D. H. H. Ingalls's translation).

7269*

**उषसि गुरुसमीपे वाससा सावधाना**
**प्रियलिखितनखाङ्कं गोपयन्ती समन्तात् ।**
**किमिदमिति सखीभिः सादरं पृच्छ्यमाना**
**हरि हरि हरिणाक्षी ह्रीसमुद्रे निमग्ना ॥**

(आ) Vidy 703.

(*b*) शोपयन्ती Vidy ; (suggested change : गोपयन्ती).

(*c*) °माणा (*sic !*) Vidy.

(*d*) ह्रीसमुद्रे Vidy ; (suggested change : ह्लीसमुद्रे).

Mālinī metre.

In the morning when approaching the elder [father-in-law] she carefully concealed all the various nail-marks imprinted by her lover by means of the garment ; (later) when questioned by her friends affectionately the reason for the same [why all this covering up ?], the gazelle-eyed one, oh ! lord, was plunged in the ocean of shyness. (A. A. R.).

7270*

उषसि निबिडयन्त्याः कुण्डलं केलिपर्या-
विलविगलितमन्तः कर्णपालि प्रियायाः ।
सरसहसिततिर्यग्भङ्गुरापाङ्गरीतिः
सुकृतिभिरवलीढा लोचनाभ्यां मुखश्रीः ॥

(आ) Skm (Skm [B] 1157, Skm [POS] 2. 137. 2) (a. Rudrānandin).

(*a*) उषासि Skm (POS) ; °यन्त्या (न्त) Skm (POS).

Mālinī metre.

At dawn when the beloved was adjusting the ear-ornament which had slipped away from the hole during love-sports (of the night), the casting of the glance from the corner of the eyes crosswise accompanied by playful ringing laughter and the consequent loveliness of the face is avidly devoured through the eyes by fortunate lovers[1]. (A. A. R.).

1. Such lovely face of the beloveds presents a feast to the eyes of the lovers.

7271*

उषसि परिवर्तयन्त्या
मुक्तादामोपवीततां नीतम् ।
पुरुषायितवैदग्ध्यं
व्रीडावति कैर्न कलितं ते ।

(अ) ĀrS 2. 121.

(आ) SR 328. 6, SSB 192. 5, RJ 1183.

(*b*) °पबीततां ĀrS (printer's error).

(*d*) लज्जावति SR, SSB.

Āryā metre.

At dawn her pearl-necklace was transformed into the shape of a *yajñopavīta* [sacred thread] ; oh ! shy one, who does not recognize your cleverness in acting the man in love-sports ? (A. A. R.).

7272*

उषसि भ्रमरयुवानः
स्वप्ने दृष्ट्वा सरोजसाम्राज्यम् ।
गतकल्पकुन्दतल्पाः
सरसीसलिलानि जिघ्रन्ति ॥

(आ) Pad 81. 27.

Āryā metre.

In the early morning the youthful bees having seen (at night) in a dream the beauty of lotuses, having left off their beds in the jasmine flowers (now) inhale the fragrance of the water of the lake. (A. A. R.).

7273*

उषसि मलयवासी जालमार्गप्रविष्टो
विकचकमलरेणुं व्याकिरन् मोहचूर्णम् ।
सपदि शमितदीपो वायुचोरो वधूनां
हरति सुरतखेदस्वेदमुक्ताफलानि ॥

(आ) SR 326. 18, SSB 188. 18, RJ 1174.

Mālinī metre.

At dawn the resident [robber] of the Malaya mountain having entered (into the bedroom) through the path of the window, having sprinkled bamboozling dust in the form of the pollen of the full-blown lotus-flowers, and the lamps being

out, the thief of the (southern) breeze takes away the pearls in the form of the sweat-drops that had been accumulated from fatigue of love-sports. (A. A. R.).

7274*

उषस्येव भ्रान्तं हतजठरहेतोस् तत इतः
स्वयं च स्वं बिभ्रद् विचरति कुटुम्बं दिशि दिशि ।
बतास्माभिः काकैरिव कवलमात्रैकमुदितैर्
न चायुर्दुर्गत्योरवधिरिह लब्धः कथमपि ॥

(आ) Skm (Skm [B] 2263, Skm [POS] 5. 53. 3) (a. Veśoka), AB 525.

(c) °निरतैर् [°मुदि°] Skm (var.).

Śikhariṇī metre.

In the early morning we have wandered hither and thither, for the sake of the accursed belly and thus maintained oneself and the family by moving in all quarters; alas! we have satisfied ourselves like crows by merely filling the belly (with handfuls of food); we have not reached the end of life's problems by any means. (A. A. R.).

7275*

उषापतिमुखाम्भोजे नरीनर्ति सरस्वती ।
ऋतुराजकवेरेव गायन्ती गुणगौरवम् ॥

(आ) Vidy 870.

The goddess of speech frequently dances in the lotus-mouth of Uṣāpati (the poet); of the poet Ṛturāja alone she sings the greatness of his merits. (A. A. R.).

उषाप्रशंसते गर्ग: see No. 7266.

उषासि निबिडयन्त्या see No. 7270.

7276

उष्ट्राणां च विवाहेषु गीतं गायन्ति गर्दभाः ।
परस्परं प्रशंसन्ति अहो रूपमहो ध्वनिः ॥

(आ) Sama 2 अ 21, SRM 1. 1. 83, GSL 52.

(a) उष्ट्वाणां SRM (var.); गृहे लग्नं [वि°] SRM (but in some texts as above).

(b) गर्दभाः शान्तिपाठकाः SRM.

At the marriage celebrations of camels, donkeys are the songsters. Thus they praise each other: "Oh, what beauty!", "Oh, what a melodious voice". (Dr. Sharma's translation).

उष्ट्वाणां च विवाहेषु see No. 7276.

7277**

उष्णं जलं क्षिपेत् तत्र मात्रा नास्तीह कस्यचित् ।
पक्षैकं स्थापिते भाण्डे कोष्णस्थाने मनीषिणा ।
कुणपस्तु भवेदेव तरूणां पुष्टिकारकः ॥

(आ) ŚP 2255.

(Into the ingredients consisting of the flesh, fat, etc. of fish, hogs and other animals) one should add hot water to the extent required; this should be kept in a vessel for a fortnight in a lukewarm place by the wise; this becomes the manure *kuṇapa*, which richly nourishes the plants. (A. A. R.).

7278

उष्णकाले जलं दद्यात् शीतकाले हुताशनम् ।
प्रावृट्काले गृहं देयं सर्वकाले च भोजनम् ॥

(आ) ŚP 644, SH 672, IS 1320.

(d) सर्वकालेषु [स° च] ŚP, SH.

In the hot season water should be given; in the cold season—fire; in the rainy season—shelter; food at any time.

उष्णत्वमग्न्यातपसंप्र° see स चानुनीतः प्र°.

7279

उष्णमन्नं घृतं मद्यं तरुणी क्षीरभोजनम् ।
वापीकपवटच्छाया षड्कं तत् बलवर्धनम् ॥

(आ) BhŚ 852 (doubtful).

(a) धृतं BhŚ; (suggested change: घृतं).

(d) षडेते *(sic!)* BhŚ; (suggested change: षड्कं तत्).

Warm food, ghee, wine, a young wife, consumption of milk, the shade provided

by a banyan tree growing on the bank of a tank or well—these six increase one's strength. (A. A. R.).

उष्णार्तः शिशिरे see No. 7280.

7280*

उष्णालुः शिशिरे निषीदति तरोर्मूलालवाले शिखी
निर्भिद्योपरि कर्णिकारमुकुलान्यालीयते षट्पदः ।
तप्तं वारि विहाय तीरनलिनीं कारण्डवः सेवते
क्रीडावेश्मनि चैष पञ्जरशुकः क्लान्तो जलं याचते ॥

(अ) Vik 2. 23 (in some editions 2. 22). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 84).

(आ) SSSN 224. 1, Alm 119, SR 337. 52, SSB 207. 53, SRK 141. 3 (wrongly marked as 141. 2) (a. Kālidāsa).

(*a*) उष्णार्तः शि° Vik (var.).

(*b*) °परिकर्णि° SSSN, SR, SSB; °कुसुमान्य् [°मुकु°] Vik (var.), SSSN, SR, SSB, SRK; आशेरते [आली°] Vik (var.), SR, SSB, SRK; आसेवते Vik (var.), SSSN; षट्पदाः Vik (var.), SR, SSB, SRK.

(*d*) क्रीडावेश्मनिवेशिपञ्ज° Vik (var.), SR, SSB, SRK; चैव [चैष] SSSN.

Śārdūlavikrīḍita metre.

Exhausted by the heat the peacock now rests in the cool basin round the roof of (yonder) tree; the bees lie snugly inside the *karṇikāra*-buds, having forced them open at the top; the water-fowl leaves the heated water and lurks in the lotus-plant on the brink; while the drooping parrot in its cage in the pleasure-house calls for water. (C. R. Devadhar's translation).

7281*

उष्णालु क्वचिदर्कधामनि मनाङ् निद्रालु शीतानिले
हालानां गृहयालु चुम्बदसकृल्लज्जालु जायामुखम् ।
नित्यं निष्पतयालु तिर्यगवनीशय्याशयालु क्षणं
गीतेभ्यः स्पृहयालु धाम धवलं दीने दयालु श्रये ॥

(आ) SR 26. 197, SSB 43. 4, RJ 103.

(*a*) मनाङ्नि° SSB.

Śārdūlavikrīḍita metre.

Unable to bear the heat of the sun, he dozes in the cool breeze; he is fond of taking up the wine (cup), kisses frequently the face of his wife who is (consequently) shy; he is prone to fall athwart in his intoxication and lie on the ground for some time; he is fond of music and compassionate to the afflicted; I resort to (worship) that (Balarāma) who is the abode of white effulgence. (A. A. R.).

7282

उष्णीषवान् यथा वस्त्रैस् त्रिभिर्भवति संवृतः ।
संवृतोऽयं तथा देही सत्त्वराजसतामसैः ॥

(आ) SRHt 50. 18 (a. Itihāsa or Itihāsa-samuccaya).

Just as a man has a cloth wound round his head three fold to form a turban, so is the embodied being surrounded by the three qualities of goodness, energy and inertia. (A. A. R.).

7283*

उष्मायमाणस्तनमण्डलीभिर्
वाराङ्गनाभिः स्फुटविभ्रमाभिः ।
आलिङ्गिता रात्रिषु शैशिरीषु
ते शेरते यैः प्रणतो शशाङ्कः ॥

(आ) Skm (Skm [B] 1362, Skm [POS] 2. 178. 2).

(*b*) वराङ्गनाभिः Skm (B) (printer's error).

(*d*) वृषाङ्कः Skm (POS).

Indravajrā metre.

(Pleasingly) warmed by rounded breasts of the best of women with clear sportive charms, embraced by them they sleep in the nights of the cold season—those who worship the moon. (A. A. R.).

7284*

ऊचिवानुचितमक्षरमेनं
पाशपाणिरपि पाणिमुदस्य ।
कीर्तिरेव भवतां प्रियदारा
दाननीरक्षरमौक्तिकहारा ॥

(अ) Naiṣ 5. 128. (Cf. P. Bandhyopadhyay, *Observations on Similes in the Naiṣadhīyacarita*, pp. 84-85). Cf. यत्प्रदेयमुपनीय वदा°.

(*a*) एतं [एनं] Naiṣ (var.).

(*c*) भवत: Naiṣ *ad* Mallinātha.

Svāgatā metre.

Varuṇa, too, raising his hand, spoke some appropriate words to him: "Fame alone, whose pearl-string is the stream of water offered in connexion with gifts, is thy beloved wife." (K. K. Handiqui's translation).

7284 A*

ऊढा खड्गलता श्यामा त्वया मातङ्गदारिका ।
अत एव भवान् मन्ये दूरं परिहृत: परै: ॥

(आ) SSSN 92. 22.

(Oh ! king), you carry [keep] with you a creeper-shaped black sword resembling a creeper-like slender and dark dame of the low *mataṅga*[1] caste. This is the reason, methinks, that you are being avoided by others [your enemies *or* : high caste persons]. (S. Bhaskaran Nair's translation).

1. मातङ्गदारिका also means : (A sword) which is capable of piercing even elephants.

7285*

ऊढापि द्युतरङ्गिणि त्रिजगतीवन्द्येन तेनाप्यहो
मौलौ बालकुरङ्गकेतनकलालीलावतंसाङ्किते ।
तारक्षारकरं करालमकरं सश्वभ्रमभ्रंकषं
मुग्धे जाड्यनिधिं मुधा जलनिधिं यातासि चित्रा: स्त्रिय: ॥

(अ) Anymuk 56.

Śārdūlavikrīḍita metre.

Oh ! divine river [Gaṅgā], though borne by [married to] him on his head, he who is worshipped by the three worlds, (the god) who is adorned with the crescent moon, oh ! foolish one, you go to the sea which is full of harsh salt water, frightful crocodiles and sharks, full of chasms and touching the sky and the veritable store-house of *jāḍya* [dullness *or* : coolness]—strange indeed are women. (A. A. R.).

7286*

ऊढामुनातिवाह्य
पृष्ठे लग्नापि कालमचलापि ।
सर्वंसहे कठोर-
त्वच: किमङ्केन कमठस्य ॥

(अ) ĀrS 2. 139.

Āryā metre.

Being borne [married] by him, spend your time, oh ! earth, clinging to his back as immovable; you, who endure everything, of what use is the lap of the tortoise that has a rough skin ? (A. A. R.).

7287*

ऊढा येन महाधुरा: सुविषमे मार्गे सदैकाकिना
सोढो येन कदाचिदेव न निजे गोष्ठेऽन्यशौण्डध्वनि: ।
आसीद् यस्तु गवां गणस्य तिलकस् तस्यैव संप्रत्यहो
धिक् कष्टं धवलस्य जातजरसो गो: पण्यमुद्घोष्यते ॥

(अ) Bhallaṭaśataka (KM IV) 88.

(आ) VS 1018 (a. [?] Bhallaṭa), SCSL 13 (p. 72), Any 45. 84, ASS 7. 8.

(a) महाधुरः VS (printer's error); महाधुरा सविषमा (°मे ASS) Any, ASS.

(b) नगे गोष्ठेन शण्ड° Any; °ध्वनि ASS.

(c) आसीनस्य गवाङ्गणैकतिलकस् Any; यश्च VS, SCSL, ASS; गणैक° ASS; तिलकं Bhallaṭa.

(d) धिक् Any; गोपुण्यमुद्घुष्यते ASS.

Śārdūlavikrīḍita metre.

The white ox which always alone bore the heavy loads on the roughest roads, which never tolerated in its own enclosure the slightest suggestion of pride from another, which was the chief ornament of the herd—now, the minute it shows signs of age (ah, wicked shame !), is put up for sale. (J. Brough's translation).

ऊद्ध्वं(ऊर्ध्वं) प्रोथे समा रेखा see No. 3056.

ऊधश्च पीडयन्धेन्वाः see No. 7288.

7288

ऊधश्छिन्द्याद्धि यो धेन्वाः क्षीरार्थी न लभेत् पयः ।
एवं राष्ट्रमयोगेन पीडितं न विवर्धते ॥

(अ) MBh (MBh [Bh] 12. 72. 16, MBh [R] 12. 71. 16, MBh [C] 12. 3375). (Cf. No. 7307).

(आ) SRHt 181. 6 (a. MBh), SSSN 85. 5, IS 1321.

(a) ऊधश्च पीडयन्धेन्वाः (°येद्धे°) MBh (var.); ऊधश्छिनत्ति SRHt, SSSN; ऊर्धश् MBh (var.); तु or च [हि] MBh (var.); धेनोः MBh (var.).

(b) दुग्धार्थी [क्षी°] MBh (var.); लभते [न ल°] MBh (var.).

(d) पीडयन् MBh (var.), SRHt, SSSN; न च वर्धते MBh (var.); नाभिव° MBh (var.), SRHt, SSSN; नातिव° SSSN (var.); स्यादनर्थकं MBh (var.).

As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper means, never yields any profit to the king. (P. C. Roy's translation).

7289**

ऊनषोडशवर्षायाम् अप्राप्तः पञ्चविंशतिम् ।
यद्याधत्ते पुमान् गर्भः कुक्षिस्थः स विपद्यते ॥

(आ) SRM 2. 2. 497.

Of a wife who is less than sixteen years old and the man who has not reached twenty-five years, the foetus that comes into being, dies in the mother's womb itself. (A. A. R.).

7290**

ऊने दद्याद् गुरूनेव यावत् सर्वलघुर्भवेत् ।
प्रस्तारोऽयं समाख्यातश् छन्दोविचितिवेदिभिः ॥

(आ) ŚP 2067.

In the column that is deficient we should place the long syllables till all the syllables in the other are short ones; this is said to be *prastāra*, a tabular representation of the long and short vowels of a metre in all possible varieties, by those who are proficient in the metrical science. (A. A. R.).

7291

ऊनेनापि हि तुच्छेन वैरिणापि कथंचन ।
मैत्री बुद्धिमता कार्या आपद्यपि निवर्तते ॥

(अ) SkP, Māheśvarakh., Kedārakh. 13. 11.

Even with one who is inferior, insignificant, and inimical an intelligent man should somehow cultivate friendship; for it may be helpful to him in (times of) danger. (A. A. R.).

2292*

ऊरीकर्तुं तुहिनकिरणप्रीतिधारामुदारां
दूरीकर्तुं दिनकरकरक्लेशबाधामगाधाम् ।
यस्याः पुण्ये पयसि विशति स्नातुकामा त्रियामा
प्रायस्तस्यास्तिमिरततिभिः श्यामलं नीरमस्याः ॥

(आ) PV 877 (a. Bhānukara), Pad 9. 47 (a. Bhānukara).

Mandākrāntā metre.

To welcome the noble and pleasing streams of moonlight, and to banish the deep discomfort caused by the sun's rays, night, desiring a bath, enters into its holy waters; that is why her waters are probably rendered dark in colour by the mass of darkness of the night. (A. A. R.).

7293*

ऊरुः कुरङ्गदृशश्
चञ्चलचेलाञ्चलो भाति ।
सपताकः कनकमयो
विजयस्तम्भः स्मरस्येव ॥

(आ) SR 268. 390 (a. Sāh), SSB 90. 3, Sāh *ad* 10. 686 (p. 290).

Āryā-upagīti metre.

The thigh of the fawn-eyed one with the skirt of her raiment fluttering upon it, shines as if it were Cupid's triumphal column of gold, bearing his banner. (Translation in *Bibl. Ind.* 9).

7294*

ऊरुद्वन्द्वमनिन्दितं प्रथयता श्रोणीं समातन्वता
रोमालीं सृजता समागमयता नाभिं गभीरश्रिया ।
मध्यं क्षामयता स्तनौ घनयता कान्त्या मुखं लिम्पता
तन्वङ्ग्या नवयौवनेन किमपि प्रत्यङ्गमुन्मीलितम् ॥

(आ) JS 177. 8 (a. Rudra), SH 1832, Kav p. 93.

(*a*) उरुद्वंद्व° SH.

(*b*) नाभीं SH.

(*c*) लियता [लिम्प°] SH.

(*d*) प्रत्यङ्गुमु° SH.

Śārdūlavikrīḍita metre.

By proclaiming the pair of breasts to be beyond censure (due to development), by broadening the hips, by creating a line of hair, by uniting the navel with the charm of depth, by emaciating the waist line, by making the bosom buxom, and by smearing [providing] brightness on the face—fresh youth has developed every limb of the slim one in a wonderful manner. (A. A. R.).

7295*

ऊरुद्वयं कदलकन्दलयोः सवंशं
श्रोणिः शिलाफलकसोदरसन्निवेशा ।
वक्षः स्तनद्वितयताडितकुम्भशोभं
सब्रह्मचारि शशिनश्च मुखं मृगाक्ष्याः ॥

(आ) KāvR 11. 38 (p. 61. 19-20), KH 11. 22-24.

(*a*) °कदलियोः KāvR (var.) ; सदंशं KāvR (var.); सवंश° KH.

Vasantatilakā metre.

Her two thighs belong to the same family as plantain stems; her hips have the structure, brother to a (broad) slab; her chest is resplendent with breasts rubbing against each other like a pair of pots; and the face of the gazelle-eyed one is a classmate of the moon. (A. A. R.).

7296*

ऊरुद्वयं मृगदृशः कदलस्य काण्डौ
मध्यं च वेदिरतुलं स्तनयुग्ममस्याः ।
लावण्यवारिपरिपूरितशातकुम्भ-
कुम्भौ मनोजनृपतेरभिषेचनाय ॥

(अ) Amar (Amar [S] 95, Amar [NSP] 137, Amar [POS] App. A. III 2)[1].

(आ) SR 271. 37 (a. Amar), SSB 94. 36, IS 1322.

(*a*) कदलेश्च SR, SSB.

(*b*) वेणिर् Amar (var.).

(*c*) °पूरितहोमकुम्भ: Amar (var.).

(*d*) श्रीमन्मनो Amar (var.).

1. Western, Southern and Rdr om.; Ravi 95, Rāma 106.

Vasantatilakā metre.

The pair of thighs of the deer-eyed one are the stems of a plantain tree, her waist is an altar that is incomparable; her breasts are two golden pots filled with the water of loveliness for the ceremonial bath of king Cupid. (A. A. R.).

7297*

ऊरुप्रकाण्डद्वितयेन तन्व्याः
करः पराजीयत वारणीयः ।
युक्तं ह्रिया कुण्डलनच्छलेन
गोपायति स्वं मुखपुष्करं सः ॥

(अ) Naiṣ 7. 95 (Naiṣ *ad* Mallinātha 7. 93).

(आ) SR 269. 394 (a. Naiṣ), SSB 90. 7.

(*a*) तस्याः [त°] Mallinātha *ad* Naiṣ, SR, SSB.

Upajati metre (Indravajrā and Upendravajrā).

The two stems of the slender damsel's thighs surpassed the elephant's trunk; so it is proper that it should hide its face—the tip of its trunk, in shame, under the pretext of coiling it round. (K. K. Handiqui's translation).

7298*

ऊरुमूलगतनेत्रयुगस्य
प्रेयसो रभसवेल्लितकेशी ।
चुम्बति स्म रतिकेलिविदग्धा
हावहारि वदनं दयितस्य ॥

(आ) VS 2125 (a. Jayamādhava).

Svāgatā metre.

On the face of the beloved lover, full of amorous blandishments, whose pair of eyes were fixed at the root of her thighs, the young lady, clever in love-sports, with tresses in a tremulous state, did imprint a kiss. (A. A. R.).

7299*

ऊरुमूलचपलेक्षणमघ्नन्
यैर्वतंसकुसुमैः प्रियमेताः ।
चक्रिरे सपदि तानि यथार्थं
मन्मथस्य कुसुमायुधनाम ॥

(अ) Śiś 10. 67.

(आ) SR 317. 28 (a. Śiś), SSB 173. 27 (a. Māgha).

Svāgatā metre.

The young ladies struck the dear lover with flowers of their ear-ornaments, as his glances were hovering at the root of their thighs; thus they now made the name Cupid as the flower-weaponed one true to its name. (A. A. R.).

7300*

ऊरू रम्भा दृगपि कमलं शेवलं केशपाशो
वक्त्रं चन्द्रो लपितममृतं मध्यदेशो मृणालम् ।
नाभिः कूपो वलिरपि सरित्पल्लवः किं च पाणिर्
यस्याः सा चेद् उरसि न कथं हन्त तापस्य शान्तिः ॥

(अ) Rasamañjarī of Bhānukara 113.

(आ) SR 279. 64, SSB 108. 68.

Mandākrāntā metre.

Her thighs are plantain stems (and hence cool), her eyes lotuses, her tresses the moss floating in water, her face the moon, her voice the nectar, her waist the lotus-stalk, her navel a well, the folds of the skin a stream, and her hands tender sprouts—O! what wonder then that she, who has all these, cools the heart [gives pleasure] when reclining on his chest? (A. A. R.).

7301*

ऊरू रम्भे बाहू
लते विधात्रा कुचौ पुनः कमले ।
यौवनमुपवनमस्यां
मदनविलासाय किं रचितम् ॥

(आ) PdT 128 (a. Bhāskara).

Āryā metre.

Her thighs are two plantain stems and her hands creepers, as for her breasts they are lotuses; has the Creator fashioned a pleasure-garden of her youth for the sweet sports of love? (A. A. R.).

7302*

ऊरौ शिरस्तव निवेश्य दयावितीर्ण-
संयानपल्लवसमीरविनीतखेदम् ।
अत्रैव जन्मनि विभोः परमोपदेशम्
आकर्णयेयमपि किं मणिकर्णिकायाम् ॥

(अ) Ānas 68.

Vasantatilakā metre.

Placing my head on your lap (oh! Divine Mother), and all fatigue removed by the breeze, produced by the movements of tender leaves, brought on by your compassion, may I listen to the great truth of the Lord in this very birth at Maṇikarṇikā in Benares? (A. A. R.).

7303

ऊर्जितं सज्जनं दृष्ट्वा द्वेष्टि नीचः पुनः पुनः ।
कवलीकुरुते स्वस्थं विधुं दिवि विधुंतुदः ॥

(अ) Dṛṣṭāntaśataka 35 (KSH 220).

(आ) SR 54. 8 (a. Dṛṣṭān°), SSB 314. 9, SRK 249. 74 (a. Indiśesaprukha), IS 1323.

(*a*) उर्जितं सन्जनं (*sic!*) Dṛṣṭan°.

(*c*) खस्थं (*sic!*) Dṛṣṭān°.

Seeing a good man in a distinguished position a low person hates him again and again; the moon in the sky that remains at ease, the tormentor of the moon [Rāhu] swallows as a morsel. (A. A. R.).

7304*

ऊर्णां नैव ददाति नैव विषयो वाहस्य दोहस्य वा
तृप्तिर्नास्ति महोदरस्य बहुभिर्घासैः पलाशैरपि ।
हा कष्टं कथमस्य पृष्ठशिखरे गोणी समारोप्यते
को गृह्णाति कपर्दकैरलमिति ग्राम्यैर्गजो हस्यते ॥

(आ) ŚP 1210, PdT 203, SRK 220. 38 (a. ŚP), Any 152. 93, SR 233. 96 (a. ŚP), SSB 627. 47, Vidy 321, SRM 2. 2. 42, IS 1324.

(*a*) नैष दधाति (नैष or नापि) ŚP, PdT, SRK, Any, SR, SSB; नैष बिभर्ति नैष विषयो SRM, Vidy, Any; वैव [नैव] PdT (var.); जहाति [द°] PdT (var.); भाहस्य [वा°] IS; वा° दो° tr. Vidy, Any; बहुशो SR, SSB.

(*b*) नास्य [नस्ति] ŚP, PdT, SRK, Any, SR, SSB; °घासैः पलीलैः PdT (var.); बहुशैर्घासः [ब°] Vidy; ग्रासैः SRK; पलालैरपि (°शै°) ŚP, PdT, Any, SRK, SR, SSB, SRM.

(*c*) ह [हा] ŚP (MS) (*contra metrum*); काष्ठं PdT (var.); पृष्ट° ŚP (MS); °शिषरे ŚP (MS).

(*d*) °कैरलमहो SRM; °मुमिति [°लमि°] SR, SSB; ग्रामैर्गजैर् (°म्यर्गजो) ŚP (MS); हास्यते PdT (var.), SRK.

Śārdūlavikrīḍita metre.

It does not give any wool, no object [animal] to draw a cart, or for milking; no satisfaction comes to this huge-bellied one in spite of large quantities of grass and leaves; alas! how are the (grain) bags to be placed on his back?

Who will be able to unload it ? We do not care to get money (through this animal)[1]—thus an elephant is laughed at by the village-folk (who have not seen an elephant before). (A. A. R.).

1. *Or* : who can catch [manage] him ?

**ऊर्णां नैव दधाति नैव** see No. 7304.

**ऊर्णां नैव बिभर्ति नैव** see No. 7304.

**ऊर्ध्वश्छिन्द्याद्धि यो** see No. 7288.

7305

**ऊर्ध्वं गच्छन्ति यं त्यक्त्वा यं गृहीत्वा पतन्त्यधः ।**
**तस्य गौरवमर्थस्य तावतैवानुमीयताम् ॥**

(अ) Sabhā 91.

Abandoning which people go upward (to heaven), holding on to which the people fall down (in hell) ; such a *gaurava* [weight *or* : position of honour] of wealth one may infer from the above conditions. (A. A. R.).

7306

**ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।**
**जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥**

(अ) MBh (MBh [Bh] 6. 36. 18=BhG 14. 18 ; also MBh [Bh] 14. 39. 10).

(*a*) सत्त्वेन MBh 6 (var.).

(*c*) °गुणसंयुक्ता MBh 14 (but in some texts as above) ; °योर्वियुक्तास्तु MBh 14 (var.) ; °वृत्तिस्था MBh 6 (var.).

(*d*) यान्त्यधस्तामसा जनाः (बलाः) MBh 14 (but in some texts as above).

Those that abide in goodness go on high ; / the men of passion remain in the middle (states) ; / abiding in the scope of the base strand, / the men of darkness go below. (F. Edgerton's translation).

7307

**ऊर्ध्वं न क्षीरविच्छेदात् पयो धेनोरवाप्यते ।**
**एवं राष्ट्रादयोगेन पीडितान्नाप्यते बलिः ॥**

(अ) Cr 191 (CR 4. 5). Variant of नौधश्छिन्द्यात्तु (Cr 1660). (Cf. GP 1. 111. 5). Cf. No. 7288 and दुग्ध्वा हि भुज्यते ; यथा क्रमेण गृह्णाति ; वल्मीकं मधुजालं च ; मधुवत् कथितं राष्ट्रं and also cf. Crn 67.

(*c*) राष्ट्रादियोगेन CR (var.).

(*d*) पीडिता CR (var.) ; फलम् [ब°] CR (var.).

After the period of lactation, no milk is obtained from a cow ; similarly, if a country is tormented by impolitic means, no income [revenue] by taxation will be obtained. (A. A. R.).

7308*

**ऊर्ध्वं नीरदवृन्दमैन्दवमिदं बिम्बं त्वधो निर्मितं**
**व्योम्नः पल्वलचित्रितस्य निहितौ शैलावुपर्युन्नतौ ।**
**किं चाधः पुलिनोच्चयस्य कदलीकाण्डाववारोपितौ**
**तन्मन्ये चतुरस्य पुष्पधनुषः सर्गोऽयमन्यादृशः ॥**

(आ) SR 272. 65, SSB 96. 65.

Śārdūlavikrīḍita metre.

On top there is a mass of clouds [tresses], below this there is created the disc of the moon [face], above the sky [waist] which is variegated by a lake [navel] there are situated two high mountains [bosom] ; moreover, below the broad sandy region [hips] are grown two banana-stems [thighs]; hence I think the way of creation taken up by clever Cupid is of an extra-ordinary kind. (A. A. R.).

7309

**ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।**
**प्रत्युत्थानाभिवादाभ्यां पुनस् तान् प्रतिपद्यते ॥**

(अ) MBh (MBh [Bh] 5. 38. 1 and 13. 107. 32,

MBh [R] 5. 37. 1 and 13. 104. 65, MBh [C] 5. 1397), Mn 2. 120, Bhaviṣya-purāṇa 1. 4. 49, Āp (Parāśara-Mādhava 297), Mahābhāṣya of Patañjali 6. 1. 84.

(आ) Smṛticandrikā (Saṁskāra) 97, VīrĀcāra 150.

(इ) SS (OJ) 255.

(*a*) उत्क्रामंति (°ते) MBh (var.), Bhaviṣya-pur°, SS (OJ).

(*b*) आगते [आ°] MBh (var.), Kaśmīrian commentary, Smṛti° Bhaviṣya-pur°, Āp.

(*c*) अभ्यु° MBh (R) 13, MBh (var.).

For the vital airs of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them. (G. Bühler's translation).

7310**

ऊर्ध्वं याति चापमुष्टिर् गुणमुष्टिरधो भवेत् ।
स मुक्तो मार्गणो लक्ष्याद् दूरं याति न संशयः ॥

(आ) ŚP 1852.

If the grip on the bow is on a higher level and the hold on the bow-string is below it, and if an arrow is discharged, it will miss the aim widely; there is no doubt about it. (A. A. R.).

7311**

ऊर्ध्वं व्रीहित्रयं मानम् अङ्गुलस्य निगद्यते ।
हस्तोऽपि हि समाख्यातश् चतुर्विंशद्भिरङ्गुलैः ॥

(आ) ŚP 1631.

The extent of an *aṅgula* [finger's breadth] is said to be the measure of three grains of rice placed upright; the extent of a *hasta* [cubit] is said to be the measure of twenty-four *aṅgula*-s. (A. A. R.).

7312

ऊर्ध्वं श्वसंस्ततः प्राणो यात्यलब्धस्थितिस् तनोः ।
तं यान्तमनुयात्येव जीवः कालप्रणोदितः ॥

(आ) ŚP 4331 (a. Yogarasāyana).

At first the breath leaves the body, then life, as it does not obtain a position of stability; the *jīva* [individual soul] urged on by proper time follows it when it leaves the body. (A. A. R.).

7313**

ऊर्ध्वगं कपिलाभासम् अङ्गं यस्मिन् प्रतीयते ।
नकुलाङ्गं तु तं विद्यात् स्पर्शस् तस्याहिनाशनः ॥

(आ) ŚP 4642 (a. Khaḍgakośa).

When the streak in a sword goes upward and has a tinge of reddish brown colour, (that sword) is to be known as *nakulāṅga*; its very touch brings destruction to serpents. (A. A. R.).

7314

ऊर्ध्वबाहुर् विरौम्येष न च कश्चिच् छृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

(अ) MBh (MBh [Bh] 18. 5. 49, MBh [R] 18. 5. 59, MBh [C] 18. 206).

(आ) ŚP 665, SH 806, IS 1325.

(इ) SS (OJ) 17.

(*a*) क्रुद्धं [ऊर्ध्व°] MBh (var.); वदामि [वि°] MBh (var.).

(*c*) धर्माधर्मश् or धर्माश्चार्थश् MBh (var.); च नास्ति [का°] SS (OJ) (var.).

(*d*) न [स] MBh (var.).

I raise my arms and cry but no one listens to me. *Artha* and *kāma* flow from *dharma*. So why do people not pursue *dharma*? (Raghuvīra's translation).

7315**

ऊर्ध्ववेधी भवेज् ज्येष्ठो नाभिवेधी च मध्यमः ।
यः पादवेधी लक्ष्यस्य स कनिष्ठो मतो मया ॥

(आ) ŚP 1823.

The best achievement in hitting a target is the one that pierces the top portion ; the one that pierces the navel region [middle portion] is the middling one, and that which hits the foot [bottom of the target], is considered by me, as the lowest (achievement). (A. A. R.).

7316**

ऊर्ध्वशक्तिनिपातेन अधःशक्तेर्निकुञ्चनात् ।
मध्यशक्तिप्रबोधेन जायते परमं सुखम् ॥

(आ) ŚP 4363,

(When due to *laya-yoga*) there is the fall of the upsurging power and the lowering of the depressing energy and there is the awakening of middling power, supreme happiness results. (A. A. R.).

7317**

ऊर्ध्वानना भास्करसंमुखीनाः
श्वानो रुवन्तो महते भयाय ।
एवं हि संध्यासमयेऽन्यदा तु
निर्वासकाः स्युर्नगरस्य तस्य ॥

(आ) ŚP 2423.

Indravajrā metre.

When dogs bark with uplifted faces, facing the sun, there will result great fear ; this happens if it is during the period of twilight ; if it is otherwise [at other times], the city will be denuded of its population. (A. A. R.).

7318

ऊर्ध्वारोहे य आलम्ब- हेतुर् भूभृच् छिनत्ति तम् ।
कुठारिकस् तरुस्कन्धम् इवाधोगमनोन्मुखः ॥

(अ) RT (RT [VVRI] 5. 311, RT [S] 5. 311, RT [T] 5. 310, RT [Calc.] 5. 315).

(आ) IS 1326.

(*b*) छिन्नत्ति RT (T), RT (Calc.).

If a king (later) cuts off [neglects] the cause of his support when coming up (into power), he does so as a wood-cutter [axeman] who, when climbing up a tree, cuts the (lower) branches and hence faces a downfall. (A. A. R.).

7319**

ऊर्ध्वार्धे लक्षणं यस्य नाधोऽर्धे लक्षणं भवेत् ।
तं खड्गं मध्यमं प्राहुः प्रवीणमतयो बुधाः ॥

(आ) ŚP 4665.

When there are good signs on the upper half and there are not the same good ones on the lower one, that sword is of a middling character ; so say the wise, who are proficient in it. (A. A. R.).

7320*

ऊर्ध्वीकृतग्रीवमहो मुधैव
किं याचसे चातकपोत मेघम् ।
अत्यूर्जितं गर्जितमात्रमस्मिन्न्
अम्भोधरे बिन्दुलवस्तु दूरम् ॥

(अ) Ava 254.

(आ) Pad 98. 35 (a. Lakṣmaṇa), SSH 1. 61, SR 226. 156, SSB 616. 9, Regnaud VI 91 (a. Lakṣmaṇa), RJ 409 (a. Lakṣmaṇa), VP 10. 17.

(*d*) अम्भ्योधरे Pad (printer's error) ; दूरे Ava, SSH, SR, SSB, Regnaud.

Indravajrā metre.

With your neck upraised, all in vain, why do you, oh ! *cātaka*-bird, beg (water) of the cloud ? There is only very loud thunder coming from this cloud ; (as for water) even a drop is far away[1]. (A. A. R.).

1. Refers to one who makes promises but does not fulfil them.

7321*

ऊर्ध्वीकृतास्या रविदत्तदृष्टयः
समेत्य सर्वे सुरविद्विषः पुरः ।
श्वानः स्वरेण श्रवणान्तशातिना
मिथो रुदन्तः करुणेन निर्ययुः ॥

(अ) Kum 15. 24.

(c) °न्तपातिना Kum (var.).

Upajāti metre (Indravaṁśā and Vaṁśastha).

And, before the host of the foes of the gods, / dogs lifted their muzzles to gaze on the sun, / then, howling together with cries that rent the ear-drums, / they wretchedly slunk away. (A. L. Basham's translation in his *The Wonder that was India*, p. 422).

ऊर्वरेषु विवरेषु see No. 7324.

ऊर्व्यां वोऽपि महीधरो see No. 7247.

7322

ऊषरं कर्मसस्यानां क्षेत्रं वाराणसी पुरी ।
यत्र संलभ्यते मोक्षः समं चण्डालपण्डितैः ॥

(अ) BhPr 109.

A salt-impregnated field of the crops of *karma* (is) the city of Benares, where Release [*mokṣa*] is gained alike by *caṇḍāla-s* and by scholars. (L. H. Gray's translation).

7323

ऊषरेषु च क्षेत्रेषु यथा बीजं हि निष्फलम् ।
उपकारोऽपि नीचानां कृतो भवति तादृशः ॥

(आ) IS 1327, Subh 187.

(a) उषरेषु Subh.

Similarly, as a seed sown on a saline field does not bring fruit, so also a favour rendered to an evil man.

7324

ऊषरेषु विवरेषु चाम्भसां
वीचयोऽपि भवता विनिर्मिताः ।
क्षेत्रसीम्नि निहितास्तु बिन्दवो
वारिवाह भवतो नवो नयः ॥

(आ) SR 212. 26, SSB 591. 32, RJ 331, Regnaud VI 22.

(a) ऊर्वरेषु (*sic !*) Regnaud.

(b) विचयो Regnaud (*contra metrum*).

Rathoddhatā metre.

In unproductive lands and in uninhabited hollows (where water is not needed) you have created even (pools of water with) waves ; (on the other hand) in cultivable lands (where water is needed in plenty) you have sprinkled but a few drops and that is too only on the borders. Indeed, oh ! cloud, novel is your policy (of distribution). [ Oh ! king, to the rich you give away wealth in plenty and to the poor your gift is only nominal ; how strange is your policy of donation !] ( S. Bhaskaran Nair's translation ).

7325

ऊषरे सरिति शाल्मलीवने
दावपावकचितेऽपि चन्दने ।
तुल्यमर्पयति वारि वारिदे
कीर्तिरस्तु गुणगौरवैर्गतम् ॥

(अ) SMH 11. 5. 2.

(आ) Vidy 233 (a. Hariharopādhyāya).

Rathoddhatā metre.

In barren spots, in rivers, in silk-cotton-woods, in forest-conflagrations as well as in sandal trees, the cloud offers its water equally ; let it have all the fame ; gone are the honours due to merits. (A. A. R.).

7326

ऊष्मव्यपेता रहिताश्च वृद्ध्या
संयोगहीना लघवोऽपि चान्तः ।
श्लोकस्य वर्णा इव विद्विषस्ते
पादान्तमागम्य गुरूभवन्ति ।

(आ) VS 2485.

Indravajrā metre.

Deprived of warmth, denuded of prosperity, devoid of pleasing company, and without substance, your enemy-princes, oh! king, have attained greatness after taking shelter at your feet; they are like the letters of a poem that are free from sibilants, devoid of *vṛddhi* [diphthongs] and conjunct consonants, and though *laghu* [short syllables], they become *guru* [long syllables] at the end of a foot (of the verse). (A. A. R.).

ऊष्मापि वित्तजो see No. 7328.

7327**

ऊष्मा यस्यां धात्र्यां
धूमो वा तत्र वारि नरयुगले ।
निर्देष्टव्या च शिरा
महता वारिप्रवाहेण ॥

(आ) ŚP 2208.

Āryā metre.

(When digging a well) if the earth shows warmth, and smoke like mist springs therein, there will be water there at a depth of two men's height; there will be seen a spring with a big gush of water. (A. A. R.).

7328

ऊष्मा हि वित्तजो वृद्धिं तेजो नयति देहिनाम् ।
किं पुनस् तस्य संभोगस् त्यागधर्मसमन्वितः ॥

(अ) P (PP 2. 52, Pts 2. 64, PtsK 2. 67, PM 2. 20).

(आ) IS 1328.

(*a*) ऊष्मापि Pts.

(*c*) संभोगात् PtsK.

(*d*) त्यागः कर्मस° PtsK ; °कर्म° [°धर्म°] Pts.

The smell of wealth is quite enough / to wake a creature's sterner stuff; / and wealth's enjoyment, even more, / with virtuous giving from his store. (A. W. Ryder's translation).

7329*

ऋक्षस्य क्रोडसंधिप्रहितमुखतया मण्डलीभूतमूर्तेर्
आरात् सुप्तस्य वीर त्वदरिवरपुरद्वारि नीहारकाले ।
प्रातर्निद्राविनोदक्रमजनितसुखोन्मीलितं चक्षुरेकं
व्याधाः पालालभस्मस्थितदहनकणाकारमालोकयन्ति ॥

(आ) SkV 1409.

(*a*) क्रोधमंधि° SkV (var.) ; °भूतभूर्तेर् SkV (var.).

(*c*) °मुखो° [°सुखो°] SkV.

Sragdharā metre.

In the winter-time, oh ! hero, by the gateway / of your enemy's late capital, a bear / lies sleeping, body curled up in a circle, / for he has tucked his snout deep in his lap. / And there at morning, as it glady opens, / roused by some pleasure of a dream, the hunters / observe a single eye, red as a spark / left burning in the ashes of their fire. (D. H. H. Ingalls's translation).

7330*

ऋक्षाणां भूरिधाम्नां श्रितमधिपतिना प्रस्फुरद्भीमतारं
स्फारं नेत्रानलेन प्रसभनियमितोच्चापमीनध्वजेन ।
रामायत्तं पुरारेः कुमुदशुचि लसन्नीलसुग्रीवमङ्गं
प्लावङ्गं सैन्यमन्यद् दशवदनशिरच्छेदहेतु श्रियै वः ॥

(आ) JS 18. 16 (a. Dhanapāla), SR 21. 91 (a. JS), SSB 35. 17.

(*d*) वापि सैन्यं (संन्यै SSB [printer's error]) दशवदनशि° [सै°] SR, SSB ; °हेतुः SSB ; श्रियेऽस्तु SR, SSB.

Sragdharā metre.

May the body of Lord Śiva be for your welfare—the body which shines in the moon, the lord of stars, possessing great effulgence, by whose fire from the (third) eye the fish-bannered god Cupid holding his (flowery) bow high was suddenly curbed, and which is shared by his wife [Pārvatī], and which is pure like a lily and has a shining charming blue neck, just as the army of monkeys having the lord of bears [Jāmbavān] of great power, whose leader Nala put an end to the pride of the sea (by building the cross-way), which was under the control of Śrī-Rāma, and had for its leaders Kumuda, Nīla and Sugrīva and which was the cause of cutting off the heads of Rāvaṇa. (A. A. R.).

7331.

ऋक्षैर्वृतो हरिपदे निवसन् समीर-
संतानशैत्यजनकः कुमुदप्रमोदी ।
निघ्नन् निशाचरतमः पृथुनीललक्ष्मा
तारापतिः स्फुरति चित्रमनङ्गदोऽयम् ॥

(आ) Skm (Skm [B] 435, Skm [POS] 1. 87. 5) (a. Surabhi), Kav p. 185.

(*b*) °दैन्य° [°शैत्य°] Skm (POS).

Vasantatilakā metre.

*Version A :*

He is surrounded by stars and remains in the sky, he is the cause of breeze, progeny and coolness, he gives delight to the lilies, destroys the darkness of night, he has a big black spot and is the lord of Tārā ; such a moon shines, Oh ! wonder, and he is an inciter of love.

*Version B :*

He [Sugrīva] is surrounded by *ṛkṣa-s* [bears and monkeys] and is in the service of Śrī-Rāma; he gives happiness to Hanūmān [the son of the wind-god] and delights Kumuda, the monkey-chief; he destroys the dark demons and is aided by the monkey-chief Nīla; he is the husband of Tārā [the female monkey] and shines, Oh! wonder, differently from Aṅgada, the son of Bālin. (A. A. R.).

7332

ऋग्यजुःसामनामानस् त्रयो वेदास् त्रयी स्मृता ।
उभौ लोकाववाप्नोति त्रय्यां तिष्ठन् यथाविधि ॥

(अ) KN 2. 12.

(*b*) मता [स्मृता] KN (Bl).

The three Vedas called *Ṛg*, *Yajus* and *Sāman* are meant by *trayī*. A person, living in perfect obedience to the injunctions and interdictions of *trayī*, prospers in this as well as in the next world. (M. N. Dutt's translation).

7333*

ऋजुतां नयतः स्मरामि ते
शरमुत्सङ्गनिषण्णधन्वनः ।
मधुना सह सस्मितां कथां
नयनोपान्तविलोकितं च यत् ॥

(अ) Kum 4. 23. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 58).

(आ) KH 330. 10-11, VyVi 454. 24-25.

(*a*) नयसि Kum (var.).

(*b*) °निषक्त° or °निषङ्ग° [नि°] Kum (var.); °धन्विनः Kum (var.).

(*c*) °ताः कथा(:) VyVi, KH.

(*d*) तत् [यत्] VyVi, KH; विलोकितानि च (°कनानि वा) Kum (var.).

Viyoginī metre.

I remember thy smiling discourse with the spring and the glance in the corner of thy eye whilst thou wert making thy arrow straight and the bow was being attached to thy arrow. (H. H. Wilson's translation).

7333 A

ऋजुता धन्वगुणयोर् अस्तु वस्तुस्वरूपतः ।
कार्यसिद्धौ प्रशस्येत वक्रतैव तयोः पुनः ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritra 1. 351.

(*c*) प्रशस्यते Pārśv°; (suggested change: प्रशस्येत [*metri causa*]).

Granting that bow and string are straight by nature of the object, yet it is desirable that they should bend, in order to accomplish their purpose. (M. Bloomfield's translation).

7334*

ऋजुत्वं च परित्यज्य कलां दर्शयतोऽर्च्यते ।
द्विजराजोऽनृजुत्वेन महेशेनापि मह्यते ॥

(आ) SSB 470. 107 (a. Saṅgrahītṛ).

*Version A :*

Abandoning simple-mindedness, when a person exhibits his (proficiency in) arts, he is honoured; the best of Brāhmaṇa-s, by abandoning simple-mindedness, is respected even by a great lord [king].

*Version B :*

Giving up the shape of a straight line and showing a single digit, he is (greatly) honoured; the moon, by being curved [in crescent] in shape (as a digit) is respected even by the great god [Śiva]. (A. A. R.).

7335

ऋजुत्वं त्यागिता शौर्यं सामान्यं सुखदुःखयोः ।
दाक्षिण्यं चानुरक्तिश्च सत्यता च सुहृद्गुणाः ॥

(आ) SSg 1. 53.

Straight-forwardness, helping without expectation of reward, bravery, similarity of state in happiness and misery, generosity, deep attachment and truthfulness are the qualities of a (good) friend. (A. A. R.).

7336*

ऋजुत्वमौनश्रुतिपारगामिता
यदीयमेतत् परमेव हिंसितुम् ।
अतीव विश्वासविधायि चेष्टितं
बहुर्महानस्य स दाम्भिकः शरः ॥

(अ) Naiṣ 12. 44.
(आ) JS 345. 66 (a. Śrī-Harṣapaṇḍita).

Vaṁśastha metre.

His long numerous arrows are bold. The utterly deadly activity of them consists of direct hitting, noiseless course, and the reaching of the border of the archer's ears. It is meant to do harm to enemies alone. (K. K. Handiqui's translation).

7337*

ऋजुदृशः कथयन्ति पुराविदो
मधुभिदं किल राहुशिरश्छिदम् ।
विरहिमूर्धभिदं निगदन्ति न
क्व नु शशी यदि तज्जठरानलः ॥

(अ) Naiṣ 4. 66.

Drutavilambita metre.

Experts in ancient lore, taking a plain view of things, say that Viṣṇu cut off the head of Rāhu, but do not say he is one who cuts off the heads of lovers in separation; the moon would be extinct, if Rāhu possessed the consuming power of the stomach. (K. K. Handiqui's translation).

7338*

ऋजुनयननिपातः कामतन्त्राभिघातस्
तनुरपि तरलाक्ष्याः कस्य न स्यात् कटाक्षः ।
इति नमितमुखेन्दुं पश्यति प्राणनाथं
जनसदसि विदग्धा पक्ष्मणामन्तरेण ॥

(आ) PV 316 (a. Mohana).

Mālinī metre.

Directing the eyes straight to the face is the complete destruction of the art of love; to whom will not the look directed by a tremulous-eyed one, however fleeting (small), be a glance from the corner of the eyes ?—thus intending, as it were, the clever damsel looked at her husband, whose moon-like face was bent, from the midst of her lashes in the midst of an assemblage of people. (A. A. R.).

7339*

ऋजुना निधेहि चरणौ
परिहर सखि निखिलनागराचारम् ।
इह डाकिनीति पल्ली-
पतिः कटाक्षेऽपि दण्डयति ॥

(अ) ĀrS 2. 140.

Āryā metre.

Make your pace straight (when walking), friend, avoid all cultured behaviour of the city (in this place); for, here, the chief of the boorish hamlet punishes even when a glance is directed, considering her as a female imp. (A. A. R.).

7340

ऋजु पश्यति यः सर्वं चक्षुषानुपिबन्निव ।
आसीनमपि तूष्णीकम् अनुरज्यन्ति तं प्रजाः ॥

(अ) MBh (MBh [Bh] 5. 34. 22, MBh [R] 5. 33. 22, MBh [C] 5. 1116).

(आ) IS 1329.

(*a*) ऋजु: MBh (var.) ; सर्वत्र [यः स°] MBh (var.).

(*c*) अधि° [अपि] MBh (var.) ; तं तूष्णीं MBh (var.).

(*d*) अपि रज्यंति or अनुरक्षंति MBh (var.) ; वै [तं] MBh (var.).

The king that looketh on all with sincere loving eyes, inspireth affection in all his subjects even if he sitteth in silence. (P. C. Roy's translation).

7341*

**ऋजुरेष पक्षवानिति**
**काण्डे प्रीतिं खले च मा कार्षीः ।**
**प्रायेण त्यक्तगुणः**
**फलेन हृदयं विदारयति ॥**

(आ) JS 59. 24 (a. Sūcigobhaṭa).

(*b*) माकार्षीः JS.

Āryā metre.

*Version A :*

He is straight and belongs to our camp, thinking thus, do not show favour to a wicked person ; mostly these people, abandoning their (pose of) virtue wound the heart at the time of the result.

*Version B :*

It is straight in shape and has feathers (attached), thinking thus, do not put your faith in an arrow ; mostly, when released from the (bow-)string it results in piercing the heart. (A. A. R.).

7342*

**ऋज्वायतां च विरलां च नतोन्नतां च**
**सप्तर्षिवंशकुटिलां च निवर्तनेषु ।**
**निर्मुच्यमानभुजगोदरनिर्मलस्य**
**सीमामिवाम्बरतलस्य विभज्यमानाम् ॥**

(अ) Sv 4. 2.

(आ) Alm 120.

(*b*) सप्तर्षि° Alm (printer's error).

Vasantatilakā metre.

Now straight and extended, now in a thin line, now sinking down and again rising up, and now crooked like the constellation of the Great Bear in its turnings, as looking and though it were the boundary line that is being marked out of the sky, and white like the belly of a serpent when being freed from its skin[1]. (M. R. Kale's translation).

1. Description of the cranes in flight.

7343*

**ऋज्वायतां हि मुखतोरणलोलमालां**
**भ्रष्टां क्षितौ त्वमवगच्छसि मूर्ख सर्पम् ।**
**मन्दानिलेन निशि या परिवर्तमाना**
**किंचित् करोति भुजगस्य विचेष्टितानि ॥**

(अ) Sv 5.3.

Vasantatilakā metre.

Fool, for a serpent didst thou mistake this wreath which was dangling from the entrance arch, but which now lies straight and extended on the ground. It is this which as it sways in the gentle night-wind, doth but faintly make the movements of a serpent. (C. R. Devadhar's translation).

7344*

**ऋज्वी दृष्टिरनुल्बणं विहसितं मन्दं परिस्पन्दितं**
**द्वेषो नर्मणि दूरतीर्थगमने यत्नो रतिर्लिङ्गिषु ।**
**यस्यास्त्यक्तसुखस्पृहं किल वपुः पीनाल्पलम्बस्तनी**
**सक्षीरा विटचेटकंकमहिषी रण्डा शिवायास्तु वः ॥**

(आ) JS 306. 3 (a. Haragaṇa), VS 2367.

(*a*) परिष्वञ्चितं VS.

(*d*) सज्जारा or सा क्षीरा VS ; विटपेट° VS ; सुखायास्तु VS.

Śārdūlavikrīḍita metre.

Having eyes without animation, subdued laughter, tardy movement, dislike at being petted, making efforts to go to *tīrtha* [water *or* : holy place], love for *liṅgin-s* [male buffaloes *or* : ascetics], whose body is not pleasing to the touch, with *stana* [udder *or* : bosom] stout but hanging a little low and having milk, the one female companion [she buffalo] of spendthrifts and servants—may this vicious she-buffalo [widow] be for your welfare ! (A. A. R.).

7345*

ऋज्वी स्थिरा सुवृत्ता
पाणिग्रहणोज्ज्वला सुवंशोत्था ।
संधारयति पतन्तं
संप्रति गृहणीव यष्टिर्माम् ॥

(आ) VS 3311.

Āryā metre.

Straight in shape [behaviour], dependable, well rounded [of good conduct], resplendent when held in the hand [at the time of marriage], of excellent *vaṁśa* [bamboo *or* : family]—this stick, like the wife, now supports me when falling. (A. A. R.).

7346

ऋणं कृतं त्वदत्तं चेद् बाधतेऽत्र परत्र च ।
न नश्येद् दुष्कृतं तद्वद् भुक्तिं वा निष्कृतिं विना ॥

(आ) Lau 44.

Just as a debt which is not repaid does harm to the debtor in this and other worlds, so wicked action does harm to the doer and is not exhausted unless it is expiated or its result is experienced. (V. Krishnamacharya's translation).

7347

ऋणं मित्रान्न कर्तव्यं न देयं चापि मित्रके ।
प्रीतिच्छेदकरी ज्ञेया यस्माद् वै ऋणकर्तरी ॥

(आ) Bahudarśana 137, IS 7488.

(*a*) क्षणं मैत्रान्नं Bahud°.

(*b*) मैत्रके Bahud°.

(*d*) तस्माद् वै ऋणकर्तनी Bahud°.

One should not lend money to a friend nor should one borrow from him ; it is known, that the debt cuts the bonds of friendship, like scissors do.

7348

ऋणं याच्ञा च वृद्धत्वं जारचोरदरिद्रता: ।
रोगश्च भुक्तशेषश्चाप्य् अष्ट कष्टा: प्रकीर्तिता: ॥

(आ) NT 97, IS 7486. (Cf. दासी भृत्य: सुतो).

(*b*) °दरिद्रता NT.

Debts, begging, old age, adultery, theft, poverty sickness and remnants of the meal, these eight are considered as miseries.

7349

ऋणकर्ता पिता शत्रुर् माता च व्यभिचारिणी ।
भार्या रूपवती शत्रु: पुत्र: शत्रुरपण्डित: ॥

(अ) Cr 192 (CV 6. 10, CN 43, CR 1. 25, CPS 172. 104), H (HJ Intr. 21, HS Intr. 20, HM Intr. 21, HK Intr. 21, HH 3. 8-9).

(आ) SR 159. 285 (a. C), SSB 489. 292, SRK 226. 55 (a. Kalpataru), N. B. Halhed, *A Code of Gentoo Laws* (London, 1776, Plate III to Translator's Preface), GSL 53, Sama 1 ऋ 1 and 2 र 2, VP 9. 88, SRM 1. 1. 61, NT 76, TP 433, IS 1330, Subh 192. Cf. JSAIL 24. 94.

(*a*) पिता च ऋणवाञ्छत्रुर् (°वां श° ; °वान् श° ; °वांन् श° Halhed) CR, Halhed ; ऋणं IS ; शत्रु CV (var.), CR (var.) ; शत्रु: CN (var.), CR (var.), Sama.

(*b*) माता शत्रुरशि(°शी°)लिनी CR, Halhed ; माता दुश्चारिणी रिपुः (तथा) CN (var.) ; माता शत्रुर् द्विचारिणी (विचारिणी ; अपालिका) CN (var.) ; स्नेहवर्जिता [व्य°] CN (var.).

(*c*) अविनीता रिपुर्भार्या CN (var.), SR, SSB, GSL, Sama 2 ; रु(रू°)पवति(°ती) CV (var.) ; का(को°)पवती CN (var.) ; परप्रिया [रू°] CN (var.) ; पररता [रू°] CN (var.) ; शत्रु CR (var.).

(*d*) पुत्रो रिपुरपण्डितः CN(var.); शत्रुः कुपण्डितः CV (var.), CN (var.).

A father, a contractor of debts (is) an enemy; and (so is) an unchaste mother. A beautiful wife (is) an enemy. An unlearned son (is) an enemy. (F. Johnson's translation).

7350

ऋणत्रयं द्विजातीनां　　जन्मनः प्रभृति स्थितम् ।
ऋणान्तरभृतां पुंसां　　जीवनं जीवनं विना ॥

(आ) SSB 384. 2.

To the twice-born people the three debts (to the gods, manes and the people) are there ever since birth; to men having other debts, life is without *jīvana* [means of lovelihood *or* : water]. (A. A. R.).

7351

ऋणत्रयं निराकारि　　नूतनं चाकारि येन नो ।
स एकः सुकृती लोकः　　सर्वत्र सुखमेधते ॥

(आ) SSB 385. 4.

He who does not repudiate the three (inborn) debts, but contracts no new ones, he alone is a good and fortunate man : the world becomes a happy place (by such good people). (A. A. R.).

7352

ऋणत्रयमपाकर्तुं　　शास्त्राज्ञाभङ्गभीः पुरः ।
चतुर्थर्णनिराकारे　　प्रत्यक्षं नृपतेर्भयम् ॥

(आ) SSB 384. 3.

In repudiating the three-fold (inborn) debts there is the fear of breaking the ordinances of the *śāstra-s*; in disowning the fourth kind of debt (of borrowed money), there is the fear of the king [government] staring before him. (A. A. R.).

7353

ऋणदाता च दैवज्ञः　　श्रोत्रियः सुजला नदी ।
यत्र ह्येते न विद्यन्ते　　न तत्र दिवसं वसेत् ॥

(आ) Sama 2 न 14. Variant of No. 7356. (Cf. तत्र देशे न वस्तव्यं [Cr 404]).

One who accomodates a loan, an astrologer, a priest well versed in the Veda-s and a river having good water—where these are not available one should not live even a single day there. (A. A. R.).

7354

ऋणदैः स्वजनैः पुत्रैर्　　लब्धक्षामप्रतिग्रहः ।
नित्यमायास्यते येन　　कलिदानेन तेन किम् ॥

(अ) Dar 6. 20.

To what effect are the meagre gifts of *kali-yuga* [current times] than for being constantly eaten away by creditors, relatives and offspring. (S. Bhaskaran Nair's translation).

7355

ऋणपापसमुद्धाराद्　　ऋणोद्धारो वरः स्मृतः ।
परलोके दहेत् पापम्　　ऋणाग्निरिह तत्र च ॥

(आ) Bahudarśana 5, IS 7485.

(*d*) वै [च] Bahud°.

Of redemption from debt or sin, it is better to be free of debts : so it has been said ; the sin may torment [burn] one in the next world, but the fire of debt burns one here as well as there. (A. A. R.).

7356

ऋणप्रदाता वैद्यस्तु श्रोत्रियः सजला नदी ।
राजा यत्र न विद्यन्ते न कुर्यात् तत्र संस्थितिम् ॥

(अ) Cr 1280 (CRC 3. 25). Variant of No. 7353. (Cf. तत्र देशे न वस्तव्यं [Cr 404]).

A giver of loans, a physician, a priest well versed in the Veda-s, a river with (flowing) water and a king—where these are not found, there one should not have one's residence. (A. A. R.).

7357

ऋणमाद्यं निराकृत्य निराकर्तुमृणान्तरम् ।
प्रतिष्ठा राजते यस्य गृहस्थाश्रम एव सः ॥

(आ) SSB 371. 1.

Having repudiated the first debt (due to gods, etc.) and to disregard other kinds of debts—where a stable position shines to advantage, that indeed is the state of the house-holder ! (A. A. R.).

7358

ऋणवच् चिरसंशोध्यं वचसा प्रतिपादितम् ।
यन् नित्ययाचनद्वेषं याच्यदानेन तेन किम् ॥

(अ) Dar 6. 18.

(*d*) वाश्यदानेन Dar (var.).

Like a debt which has to be redeemed after a long period, and which has been obtained only in words, which has to be begged for in disgust every day, of what use is that gift that has to be solicited? (A. A. R.).

7359

ऋणशेषं रोगशेषं शत्रुशेषं न रक्षयेत् ।
याचकाद्यैः प्रार्थितः सन् न तीक्ष्णं चोत्तरं वदेत् ।
तत्कार्यं तु समर्थश्चेत् कुर्याद् वा कारयीत च ॥

(अ) Śukranīti 3. 108.

A person should not allow to remain without remedial action the remainder of loans, diseases and enemies; if request is made to help beggars and others he should not give a cutting reply; if able, he should accomplish their action or cause others do it. (A. A. R.).

ऋणशेषं व्याधिशेषं see No. 7361.

ऋणशेषमग्निशेषं see No. 7361.

ऋणशेषश्चाग्निशेषः see No. 7361.

7360

ऋणशेषोऽग्निशेषश्च व्याधिशेषस् तथैव च ।
पुनश्च वर्धते यस्मात् तस्माच्छेषं च कारयेत् ॥

(अ) Cr 193 (CN 38, CS 3. 58, CNSap 67, CPS 364. 36, CM 30). Variant of No. 7361. (Cf. क्षुद्रशत्रुरिति ज्ञात्वा [Cr 319] and नोपेक्षितव्यो विद्वद्भिः [Cr 621]).

(आ) SRHt 176. 57 (a. Daṇḍanīti), IS 1333.

(इ) NM(T) 3. 3, LN(P) 87, DhN(P) 234, MhN (P) 248, NKy (B) 116.

(*a*) ऋणशेषो व्याधिशेषः CN (var.); रुणः शेषमग्निशेषं CN(var.); ऋणशेषाग्नि° CS(var.); ऋणशेषं अग्निशेषं CN (var.); ऋणशेषश्च शे° CS (var.); रिपुः शेषो [ऽग्नि°] CN (var.).

(*b*) व्याधिशेषः (°षं ; °शषं) CN (var.), CS (var.); शत्रुशेषस् (°षं) [व्या°] CN (var.), SRHt.

(*c*) वद्धने (°र्द्धं°) हि पुनर्व्यस्यात् CN (var.); पुनः पुनः प्रवर्द्धेत (प्रवर्धन्ते) CN (var.); पुनः प्ररोहति यस्मात् CN (var.); न पुर्वद्धयते यस्मात् CS (var.); पुनः प्रवर्धते CN (var.); अल्पोऽपि वर्धतेऽत्यर्थं SRHt; पुनर्वर्धयते (°व°) CS (var.); पुनर्वर्षते CS (var.); काले [य°] CN (var.); तस्मात् [य°] CS (var.).

(*d*) तच्छेषं नैव SRHt ; यस्मात्शेषं CN (var.) ; तस्मात् (°स्मा) CS (var.) ; यस्मात् CS (var.) ; न [च] CN (var.) ; हि [च] CN (var.) ; न रक्षति [च का°] CN (var.) ; न धारयेत् [च का°] CN (var.) ; रक्षयेत् [का°] CN (var.).

The balance of a debt, a smouldering fire, and the last vestige of a disease, will all resume their former shapes if they are neglected to be put to an end. (B. C. Dutt's translation).

7361

ऋणशेषोऽग्निशेषश्च शत्रुशेषस् तथैव च ।
पुनः पुनर् विवर्धेत स्वल्पोऽप्यनिवारितः ॥

(अ) MBh (MBh [Bh] 12. 138. 58, MBh [R] 12. 140. 58, MBh [C] 12. 5305), P (PT 3. 114, PS 3. 69, PN 3. 59, PP 3. 219, Pts 3. 178, PtsK 3. 256, PRE 3. 99, PM 3. 76, $PT_2$ 3. 119), GP 1. 115. 46, Cr 194 (CR 8. 45, CPS 242. 61). Variant of No. 7360. (Cf. क्षुद्रशत्रुरिति ज्ञात्वा [Cr 319] and नोपेक्षितव्यो विद्वद्भिः [Cr 621]).

(आ) ŚP 1491, VS 2760, SSSN 79. 48 (a. Daṇḍanīti), SH 1214, Sama 1 ऋ 2, SR 154. 57 [a. P], SSB 482. 57, SRS 1. 1. 40, IS 1332, cf. JSAIL 30. 96, Crn 125.

(इ) (Cf. NM [T] 3. 3, LN [P] 87, DhN 234, MhN [P] 248, NKy [B] 116).

(*a*) ऋणशेषम् अग्निशेषं (च) (°षं चाग्नि°) MBh (var.) (hypermetric first var.), PT, PN, PP, GP, SR, SSB ; ऋणशेषश्चाग्निशेषः ŚP, SH, Sama ; ऋणशेषं चाग्निशेषं PS, Pts, PtsK, PRE ; ऋणशेषं व्याधिशेषं PS (var.).

(*b*) शत्रुशेषं MBh (var.), PT, PP, Pts, PtsK ; व्याधिशेषं PS, PN, PRE, GP.

(*c*) अल्पोऽपि वर्धतेऽत्यर्थं SSSN ; प्रवर्धते (°त) or विवर्धते or प्रवर्तते or प्रवर्धेत MBh (var.) ; पुनः पुनः प्रवर्तन्ते (°र्ध°) Cr, ŚP, VS, Pts, SRS, Sama ; पुनः पुनः प्रवर्तेत PT, SR, SSB ; व्याधिशेषं च निःशेषं PP, PtsK ; अरिशेषं च निःशेषं PS, PN, PRE.

(*d*) Submetric ; स्वल्पमध्यनिवारितं or तस्माच्छेषं न कारयेत् (रक्षयेत्) (धार° or शेष° or संश°) MBh (var.), ŚP, PT, Pts, GP, SR, SSB, Sama ; स्वल्पोपि हानि न धारयेत् MBh (var.) ; हि [ऽप्य°] MBh (var.) ; तस्मान्निःशेषमाचरेत् VS, Cr ; कृत्वा प्राज्ञो (राजन् PN) न सीदति PS, PN, PP, PtsK, PRE ; तस्माच्छेषं विनाशेय SRS ; तच्छेषं नैव कारयेत् SSSN ; तस्माच्छेवं न कारयेत् SH.

The unpaid balance of a debt, the unquenched remnant of a fire, and the unslain remnant of foes, repeatedly grow and increase. Therefore all those should be completely extinguished and exterminated. (P. C. Roy's translation).

7362

ऋणसंबन्धिनः सर्वे पुत्रदारं पशुस्तथा ।
ऋणक्षये क्षयं यान्ति का तत्र परिदेवना ॥

(अ) Cr 1281 (CNP II 208, CNŚIK 62, CNT IV 225, CM 31), VCbr L after O. 10 (p. 284). (Cf. 7364).

(*a*) °सब° CNP II (MS).

(*ab*) ऋणानुबन्धरूपेण पशुपत्नीसुतालयाः (°पत्नि° NT) TP, NT.

(*b*) °दारप° CNP II (MS), VCbr.

(*d*) परिवेदना CNP II, VCbr.

All those connected with one are (as if repayment of) debt, his wife and children as well as his cattle, all these come to an end at the liquidation of debts; why then lament over it? (A. A. R.).

7363

ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।
अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः ॥

(अ) Mn 6. 35, VCsr 6. 7. (Cf. Smṛtyantara in Apar 966, Y 3. 57, B 2. 11. 34, Āp 2. 24. 8). (Cf. JSAIL 24. 8).

(आ) Vidhānapārijāta 2. 373, IS 1334.

(*a*) आश्रमान् त्रीनपाकृत्य J in VC; अप्राकृत्य or अपाकृष्य VC (var.).

(*b*) यो मोक्षेऽन्तर्नि° J in VC; नियोजयेत् Govindarāja's commentary on Mn; निवेशयत् VC (var.).

(*cd*) अनपाकृत्य तान्येव मोक्षमिच्छन् व्रजत्यधः Vidha°.

(*c*) अनया क्रियया मोक्षं J in VC; अनपाकृष्य VC (var.).

(*d*) सेवमानः पतत्यधः VCsr.

When he has paid the three debts, let him apply his mind to (the attainment of) final liberation; he who seeks it without having paid (his debts) sinks downwards. (G. Bühler's translation).

7364

ऋणानुबन्धरूपेण पशुपत्नीसुतालयाः ।
ऋणक्षये क्षयं यान्ति का तत्र परिदेवना ॥

(आ) NT 20, TP 390, Sama 2 र 3, IS 7489. (Cf. No. 7362).

(*b*) °पत्नि° NT.

(*c*) विनश्यन्ति [क्ष° या°] Sama.

(*d*) ऋणदौ प्रभवन्ति च Sama; परिवेदना NT, TP.

In accordance with his debts, to be repayed are a man's cattle, wife, children and house; all these come to an end at the redemption of debt; why then lament over it? (A. A. R.).

7365

ऋणिकैः कलहैर्नित्यम् अच्छिन्नगणनागतेः ।
दानद्विषोऽनपत्यस्य मन्दाग्नेश्च धनेन किम् ॥

(अ) Dar 2. 40.

What is the use of wealth to him whose income is counted uninterruptedly but who has always quarrels with the borrowers and who hates to give gifts, is childless and has poor digestive power? (A. A. R.).

7366*

ऋणीकृता किं हरिणीभिरासीद्
अस्याः सकाशान् नयनद्वयश्रीः ।
भूयोगुणेयं सकला बलाद् यत्
ताभ्योऽनयालभ्यत बिभ्यतीभ्यः ॥

(अ) Naiṣ 7. 33.

(आ) SR 259. 86 (a. Naiṣ), SSB 72. 29.

Upajāti metre (Upendravajrā and Indravajrā).

Did the gazelles ever borrow from her the beauty of her[1] eyes that she has by force realised it from the timid animals manifold and entire? (K. K. Handiqui's translation).

1. Damayantī's.

7367

ऋतुमत्यां तु तिष्ठन्त्यां स्वेच्छादानं विधीयते ।
तस्मादुद्वाहयेन् नग्नां मनुः स्वायंभुवोऽब्रवीत् ॥

(अ) P (PP 3. 187, PtsK 3. 217). Cf. JSAIL 20. 29.

(आ) IS 1335.

(*b*) तु दीयते [वि°] PtsK.

(*d*) स्वयंभुवो° PtsK (Benfey).

For if she bides a maiden still, / she gives herself to whom she will; / then marry her in tender age : / so warns the heaven-begotten sage[1]. (A. W. Ryder's translation).

1. Manu.

7368**

ऋतुर्मासद्वयेनैव षण्मासैरयनं स्मृतम् ।
अयनद्वितयं वर्षो देवानां वासरो निशा ॥

(आ) ŚP 4260.

A season [*ṛtu*] consists of three months, an *ayana* [the time from one solstice to another] is of six months, and a year consists of two *ayana-s*; this constitutes a day and a night of the gods. (A. A. R.).

7369

ऋतुर्व्यतीतः परिवर्तते पुनः
क्षयं प्रयातः पुनरेति चन्द्रमाः ।
गतं गतं नैव तु संनिवर्तते
जलं नदीनां च नृणां च यौवनम् ॥

(आ) SuMañ 247 (a. Aśvaghoṣa).

Vaṁśastha metre.

A season that has passed returns once again, the moon that has waned waxes strong again; but once it has gone, it never returns, the water of a river and the youth of men. (A. A. R.).

ऋतुलोकपालपङ्क्ति° see हरिणी छागी बडवा.

7370

ऋतुस्नातां तु यो भार्यां नैव गच्छति मूढधीः ।
घोरायां भ्रूणहत्यायां युज्यते नात्र संशयः ॥

(आ) ŚP 705, SH 833.

(*b*) संनिधौ नोपगच्छति SH.

The dull-wit who does not go (to bed) with his wife who has purified herself by bathing after her monthly course [during her fertile period] will catch the terrible sin of ruining a foetus; there is no doubt about it. (S. Bhaskaran Nair's translation).

7371**

ऋतुस्नाता पिबेन् नारी श्वेतकण्टारिकाजटाम् ।
पयसा पुत्रसंभूतिस् तस्याः संजायते ध्रुवम् ॥

(आ) ŚP 2999.

A woman who has just completed her monthly course should drink with milk the fibrous root of the white *kaṇṭārikā*-plant; then surely she will bear a child. (A. A. R.).

7372

ऋतेन जीवेदनृतेन जीवेन्
मितेन जीवेत् प्रमितेन जीवेत् ।
सत्यानृताभ्यामथवापि जीवेत्
श्ववृत्तिमेकां परिवर्जयेत् तु ॥

(अ) Viṣṇudharmottara 2. 82. 34.

(आ) SR 384. 298.

(*a*) जीन् [जी°] (*sic!*) SR.

Upajāti metre (Upendravajrā and Indravajrā).

One may live straight or one may live by falsehoods; one may get along with limited wealth or with very little; one may otherwise live even by trading (which consists of truth and falsehood); but one should avoid living like a dog (in abject dependence). (A. A. R.).

7373

ऋते नियोगात् सामर्थ्यम् अवबोद्धुं न शक्यते ।
सहसा विनियोगो हि दोषवान् प्रतिभाति मे ॥

(अ) R (R [Bar] 6. 11. 45, R [B] 6. 17. 54, R [R] 6. 17. 54, R [Kumbh] 6. 17. 54, R [G] 5. 90. 26, R [L] 5. 92. 27).

(*d*) मा [मे] R (R).

One's capacity cannot be understood without giving one an opportunity to display one's talents; but one cannot be entrusted with anything without previous credentials. (T. S. Raghavacharya's translation).

7374

ऋते यदर्थं प्रणयाद् रक्ष्यते यच्च रक्षति ।
पूर्वोपचितसंबन्धं तन् मित्रं नित्यमुच्यते ॥

(अ) K (K [K] 7. 9. 39, K [J] 173. 13-14, K [S] 291. 8-9, K [G] 296. 8-9, K [P] 469. 30-31, K [V] 241).

(*b*) यश्च K (S).

One, that is protected and that protects out of love, without (consideration of) money, with relationship grown since old times, is called the constant ally. (R. P. Kangle's translation).

7375

ऋते सेनाप्रणेतारं पृतना सुमहत्यपि ।
दीर्यते युद्धमासाद्य पिपीलिकपुटं यथा ।

(अ) MBh (MBh [Bh] 5. 153. 2, MBh [R] 5. 156. 2, MBh [C] 5. 5279).

(आ) SRHt 116. 4 (a. MBh), SSSN 138. 4.

(*c*) शीर्यते SSSN.

(*d*) °गणो [°पुटं] MBh (var.) ; °पटं SRHt.

Without a leader of the army, a force, however big it may be, disintegrates when it comes to fighting, just like a row of ants. (A. A. R.).

7376

ऋत्विक्पुरोहिताचार्याः शिष्याः संबन्धिबान्धवाः ।
सर्वे पूज्याश्च मान्याश्च श्रुतवृत्तोपसंहिताः ॥

(अ) MBh (MBh [Bh] 13. 37. 6, MBh [R] 13. 37. 6, MBh [C] 13. 2189).

(आ) (Cf. ŚbB 214).



(इ) SS (OJ) 239.

(*b*) शिष्य° MBh (var.), SS (OJ) (but in some MSs as above).

(*c*) संबंधि° [पू°] MBh (var.).

(*d*) श्रुतवंतो न हिंसकाः (वंतो न सूयकाः) MBh (var.), SS(OJ) (var.); °शालिनः[°सं°] MBh (var.), SS (OJ) (var.).

If the *ṛtvij*, the *purohita*, the preceptor, the *ācarya*, the disciple, the relative (by marriage), and kinsmen, happen to be possessed of learning and free from malice, then they should be deemed worthy of respect and worship. (P. C. Roy's translation).

7377

ऋद्धिमान् राक्षसो मूढश् चित्रं नासौ यदुद्धतः ।
को वा हेतुरनार्याणां धर्म्ये वर्त्मनि वर्तितुम् ॥

(अ) KhKā 847 (or 10. 37).

It is no wonder that prosperous, by birth a *rākṣasa*, and foolish as he is, he would be haughty: for upon what ground will a non-Āryan[1] follow the path of rectitude or righteousness? (S. and K. Ray's translation).

1. A dishonest.

7378

... ... ... ... ... ... ।
ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवम् ॥

(अ) R (R [Bar] 2. 23. 23*cd*, R [B] 2. 26. 25*ab*, R [Kumbh] 2. 23. 23*cd*, R [G] 2. 26. 28*ab*, R [L] 2. 29. 27*ab*).

(*a*) ऋषियुक्ता R (var.).

(*b*) सहंति or हसंते or सहस्ते R (var.) ; परस्तुतिं R (var.).

Men of power and self-will, do not brook the praise of others. (T. S. Raghavacharya's translation).

7379*

ऋषभोऽत्र गीयत इति
श्रुत्वा स्वरपारगा वयं प्राप्ता: ।
को वेद गोष्ठमेतद्
गोशान्तौ विहितबहुमानम् ॥

(अ) ĀrS 2. 141.

Āryā metre.

That there was going on here the song of the *ṛṣabha* [music in the second note of the gamut *or* : an ox] we came here, as we are proficient in musical notes; whoever knew this to be a *goṣṭha* [assemby *or* : cowshed] where celebrations were going on in honour of cows? (A. A. R.).

7380

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे ।
सत्यवादी हि लोकेऽस्मिन् परमं गच्छति क्षयम् ॥

(अ) R (R [Bar] 2. 101. 11, R [B] 2. 109. 11, R [Kumbh] 2. 109. 11, R [G] 2. 118. 12, R [L] om.).

(आ) IS 1336-1337.

(*a*) ऋषयो देवताश्चैव R (var.) ; चापि or च हि [चैव] R (var.) ; चेदाश् [दे°] R (var.).

(*b*) सत्यद् R (var.) ; समासते or नमस्यते (°तां) or (इ)ह मेनिरे [हि मे°] R (var.).

(*c*) सत्यवानेव or सत्यबंधुश्च or सत्यमेव हि R (var.) ; (इ)ति or त्रि° or च or (इ)ह [हि] R (var.) ; पुरुष: [लो°] R (var.).

(*d*) प्रतिगच्छति संगतिं or प्रेत्य (प्रत्या or प्रत्य) गच्छति सद्गतिं (संग°) or परं गच्छ च चाक्षयं or परमां गच्छते गतिं or परमां लभते गतिं or परं गच्छति सोक्षयं R (var.).

Gods and sages regard truth as the best virtue. One who utters truth at all times obtains eternal [abode of] bliss. (T. S. Raghavacharya's translation).

ऋषयो देवताश्चैव see No. 7380.

7381

ऋषयोऽप्युग्रतपसो दैवेनाभिप्रपीडिता: ।
उत्सृज्य नियमांस् तीव्रान् भ्रश्यन्ते काममन्युभि: ॥

(अ) R (R [Bar] Ayodhyākāṇḍa 487*l. 1-2, R [B] 2. 22. 23, R [Kumbh] 2. 22. 23).

(*a*) ऽति° R (var.).

(*b*) (इ)ह प्रपीडिता: or (अ)भिप्रबोदिता: or (अ)धिप्र° or (अ)भिनिपी° or (अ)दि° or (अ)पि प्र° or (अ)भिप्रधर्षिता: R (var.).

(*c*) तीक्ष्णान् or तीव्रा R (var.).

(*d*) संसृष्टा: or विशिष्टा: or भ्रंश्यते or गृह्यते [भ्र°] R (var.).

Even the mighty sages of lofty penance have to yield to the dictates of Fate and are decoyed from their life of austerity by desire and anger. (T. S. Raghavacharya's translation).

7382

ऋषयो मनवो देवा मनुपुत्रा महौजस: ।
कला: सर्वे हरेरेव सप्रजापतयस् तथा ॥

(आ) Sama 2 क 23.

The sages, the Manu-s, gods, the sons of Manu possessed of great might, are all parts of Lord Viṣṇu; so also are these along with the Prajāpati-s [the progenitors of the human race]. (A. A. R.).

7383

ऋषयो राक्षसीमाहुर् वाचमुन्मत्तदृप्तयो: ।
सा योनि: सर्ववैराणां सा हि लोकस्य निर्ऋति: ॥

(अ) Uttara 5. 29 (in some texts 5. 30). Cf. कामं दुग्धे विप्र°.

(आ) SSap 556, SRM 1. 2. 128.

(*d*) निष्कृति: SRM.

The sages say, "the speech of the mad and the insolent is demoniacal; that is the source of all enmities, for that is the bane of the world. (C. N. Joshi's translation).

ऋषियुक्ता हि पुरुषा see No. 7378.

7384*

ऋषिरयमतिथिश्चेद् विष्टर: पाद्यमर्घ्यं
तदनु च मधुपर्कः कल्प्यतां श्रोत्रियाय ।
अथ तु रिपुरकस्माद् द्वेष्टि नः पुत्रभाण्डं
तदिह नयविहीने कार्मुकस्याधिकारः ॥

(अ) Mahāvīra 2. 44.

Mālinī metre.

If this saint be a guest, let a seat, and water for the feet, and water for the hands be got ready for the holy man; and after that the meat-offering. But if without any reason he is a foe, and hates us in the matter of our son, then the bow must control him, void as he is of courtesy. (J. Pickford's translation).

7385

ऋषिसेना विना वेदम् अप्रिया सहगामिनी ।
देवसेना विना दातॄन् अविष्णुः पृथिवीपतिः ॥

(अ) Cr 1282 (CNF 102). Cf. नाग्निहोत्रं विना वेदा (Cr 578).

(*a*) ऋषोंसैन (E. Teza in GSAI 1. 45 reconstructs: ऋषं सैन्यं) CNF (MS); वेदं CNF (MS).

(*b*) अपारा सहगीमनी (E. Teza reconstructs: अप्रियैः सहयामिनी) CNF (MS).

(*c*) दाता CNF (MS); E. Teza reads the text: देवासेनविना दाता and reconstructs it: देवसैन्यं विना दाता.

(*d*) नाविष्णुपतवीपती CNF (MS); E. Teza reads the text: नाविष्मुपथवीपतौ and reconstructs it: ...पृथिवीपतिः or °पतिम्.

A group of sages without the Veda-s [scripture], a wife who is not pleasing, the army of the gods without the suppliers (of oblations [?])—like these is a king [the lord of the earth] without Viṣṇu [worship]. (A. A. R.).

7386

ऋषींश्च देवांश्च महासुरांश्च
त्रैविद्यवृद्धांश्च वने मुनींश्च ।
कानापदो नोपनमन्ति लोके
परावरज्ञास्तु न संभ्रमन्ति ॥

(अ) MBh (MBh [Bh] 12. 219. 14, MBh [R] 12. 226. 14, MBh [C] 12. 8201).

(आ) IS 1338.

(*b*) त्रैविद्या° MBh (var.); महा° [वने] MBh (var.).

(*c*) कान्नापदो or ताना° MBh (var.); नोपपतंति or नोपनयंति (वो°) or नाभिभवंति MBh (var.); काले [लो°] MBh (var.).

(*d*) च [तु] MBh (var.); न नस्त्रसंति or न शंभ्रमंति MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Amongst *ṛṣi-s*, gods, great *asura-s*, persons fully conversant with the three Veda-s, and ascetics in the forest, who is there whom calamities do not approach? Those however, that are conversant with the soul and that which is not soul never fear calamities. (P. C. Roy's translation).

7387

ऋषीणां च नदीनां च कुलानां च महात्मनाम् ।
प्रभवो नाधिगन्तव्यः स्त्रीणां दुश्चरितस्य च ॥

(अ) MBh (MBh [Bh] 5. 35. 62, MBh [R] 5. 34. 72-73, MBh [C] 5. 1253-54). Cf. नदीनां च कुलानां च (Cr 1595 A).

(आ) SRM 2. 2. 257, IS 1339.

(*b*) शूराणां [कु°] MBh (var.).

(*c*) प्रभावो or नियमो or संभवो [प्र°] MBh (var.) ; अवमंतव्य: or अभिगंतव्य: MBh (var.).

The origin of *ṛṣi-s,* of rivers, of the family of high-souled men, and the source of woman's wickedness, are not to be ascertained.

7388

ऋषीणां परमं गुह्यम् इदं भरतसत्तम ।
तीर्थाभिगमनं पुण्यं यज्ञैरपि विशिष्यते ॥

(अ) PdP 1. 49. 15.

This is the supreme secret of the sages, oh! the best scion of Bharata, that a pilgrimage to a holy place brings religious merit; it is far more meritorious than the performance of sacrifices. (A. A. R.).

7389**

ऋषेरस्याश्रमे पुण्ये शापसंत्रस्तमानस: ।
मुद्बोधतोऽपि प्रायोऽयं मृगात् सिंह: पलायते ॥

(आ) SR 181. 6, SSB 520. 4. (A *samasyākhyana*-riddle).

(*c*) उद्बोधताभिप्र° SSB.

(*d*) This *pāda* is the *samasyā-pūraṇa* which completes the other three *pāda-s* appropriately.

In the holy hermitage of this sage it has its mind frightened by fear of a curse and hence, though it rouses joy, none-the-less—a lion flees from a deer. (A. A. R.).

# ए

7390*

एकं काञ्चनभूधरं सुवलयं वासः सुधावारिधिं
तारं तारकराजमण्डलमिदं संप्राप्य सत्कुण्डलम् ।
दूरस्थापि च तेन तेन सदृशं त्वां भूषणं चापरं
स्त्री मानग्रहिलेव याचतितरां श्रीराम कीर्तिस्तव ।।

(आ) SR 119. 135, SSB 420. 22.

Śārdūlavikrīḍita metre.

Having secured [reached up to] the golden mountain Sumeru for an excellent girdle, and the milky ocean for a dress, the radiant disc of the moon for a fine ear-ornament, the unyielding lady in the form of your fame, oh! king Śrī-Rāma, though far away [having spread far and wide] begs of you for another ornament similar to the other decorations. (A. A. R.).

7391

एकं चक्षुर्विवेको हि द्वितीयं सत्समागमः ।
तौ न स्तो यस्य स क्षिप्रं मोहकूपे पतेद् ध्रुवम् ।।

(अ) Cr 195 (CR "F", CPS 88. 17, cf. Crn 90). Cf. पण्डितैश्च विनीतैश्च (Cr 632) and सद्भिरासीत सततं (Cr 1036).

(*b*) मत्समागमः CR (var.).

(*c*) न स्तस्तौ यस्य स क्षिप्रं CR (var.).

(*d*) पतेध्रुवम् CR (var.).

The one eye (for all people) is indeed discrimination, and the second is the association with good people; he who does not have these two may soon fall into the deep pit [well] of delusion surely. (A. A. R.).

7392

एकं चित्रमतीव दृष्टमिह यन्नालोकितं न श्रुतं
किं कस्मै कथयामि कस्य मनसि स्याद् वा मम प्रत्ययः ।
एकस्मिन् कनकस्य दाम्नि सरसीमैलिन्दमत्तद्विप-
ज्योत्स्नाचन्द्रचकोरचक्रचमरीवालाश् चमत्कुर्वते ।।

(आ) Vidy 709.

(*c*) °मैलन्द° Vidy; (suggested change : °मैलिन्द°).

Śārdūlavikrīḍita metre.

Here is a very wonderful thing which has not been seen or heard of before; to whom shall I narrate this? In whose mind will it inspire confidence (to believe it)? In one golden streak [slim body] there are gathered together a lake [navel], bees [line of hair], intoxicated elephants [bosom], moonlight [charming smile], the moon [face], *cakora*-bird [eyes] and the bushy tail of the *camarī*-deer [tresses]. (A. A. R.).

7393*

एकं जीवनमूलं
चञ्चलमपि तापयन्तमपि सततम् ।
अन्तर्वहति वराकी
सा त्वां नासेव निःश्वासम् ।।

(अ) ĀrS 2. 147.

Āryā metre.

You are the only sustaining root of her life, and though inconstant and (hence) torment her constantly, the poor girl holds you alone in her heart, as the nose bears inside the life-breath. (A. A. R.).

एकं तव कुलं see No. 7481.

7394*

एकं दन्तच्छदस्य स्फुरति जपवशादर्धमन्यत् प्रकोपाद्
एकः पाणिः प्रणन्तुं शिरसि कृतपदः क्षेप्तुमन्यस् तमेव ।
एकं ध्यानान्निमीलत्यपरमविषहं वीक्षितुं चक्षुरित्थं
तुल्यानिच्छापि वामा तनुरवतु स वो यस्य संध्यावसाने ॥

(आ) VS 70 (a. Arbhaka), SR 8. 119 (a. Arbhaka), AIR 384.

(*a*) जयव° SR ; जवव° AIR ; °पात् AIR.

(*b*) प्रणीतुं VS (var.) ; तथैव AIR.

(*d*) तुल्यावस्थापि VS (var.).

Sragdharā metre.

One half of the (joint) lip quivers in prayer, the other in anger ; one hand is raised to the head to worship, the other to pluck that first one down ; one eye is closed in meditation, the other as not able to bear the sight. At the time of evening prayer his left, however loth, acts as his right does. May he protect you ![1] (P. Peterson's translation in "Notes" to VS).

1. Refers to Pārvatī's jealousy of Sandhyā. Cf. A. Barth in *Révue Critique d'Histoire et de Littérature*, No. 22 of 30 May 1887 ; p. 424.

7395

एकं दृष्ट्वा शतं दृष्ट्वा　　दृष्ट्वा पञ्चशतान्यपि ।
अतिलोभो न कर्तव्यश्　　चक्रं भ्रमति मस्तके ॥

(आ) Sama 2 अ 35, SRK 225. 51 (a. Prasaṅgaratnāvalī), SRM 2. 1. 238.

Seeing one, seeing a hundred, and seeing five hundred one should not have excessive greed ; (if it is there) a (painful) wheel will whirl on the head (of the greedy). (A. A. R.).

7395 A

एकं द्विजं च स्पृहणीयवाचं
　　मत्तद्विरेफं च मधुः पुपोष ।
सतो गुणानप्यसतोऽपि दोषान्
　　जात्या विहीनो न विवेक्तुमीष्टे ॥

(आ) Ava 400.

Upajāti metre (Indravajrā and Upendravajrā).

Honey nourishes, alike, a sweet-tongued bird [cuckoo] and an intoxicated bee : a low-born (rustic) cannot distinguish between the virtues of the virtuous and the vices of the vicious. (S. Bhaskaran Nair's translation).

7396*

एकं धाम शमीषु लीनमपरं सूर्योपलज्योतिषां
　　व्याजादद्रिषु गूढमन्यदुदधौ संगुप्तमौर्वायते ।
त्वत्तेजस्तपनांशुमांसलसमुत्तापेन दुर्गं भयाद्
　　वार्क्षं पार्वतमौदकं यदि ययुस्तेजांसि किं पार्थिवाः ॥

(आ) Skm (Skm [B] 1484, Skm [POS] 3. 23. 4) (a. Jayadeva).

Śārdūlavikrīḍita metre.

One part of your majestic lustre has concealed itself in the *śamī*-tree, another is hidden under the pretext of the brilliance of sun-stones in mountains and the other is well protected in the ocean in the guise of the submarine fire; your effulgence is unapproachable due to fear by its scorching effect like the intense heat of the sun ; if these (three lustres) of the tree, mountain and waters went, are there the king's objects of brilliance ? (A. A. R.).

7397*

एकं ध्याननिमीलनान्मुकुलितप्रायं द्वितीयं पुनः
　　पार्वत्या वदनाम्बुजस्तनभरे शृङ्गारभावालसम् ।
अन्यद् दूरविकृष्टचापमदनक्रोधानलोद्दीपितं
　　शंभोर्भिन्नरसं समाधिसमये नेत्रत्रयं पातु वः ॥

(अ) TN in VCsr 31 after VCsr 31. 2.

(आ) Skm (Skm [B] 70, Skm [POS] 1. 14. 5) (a. Śrī-Harṣadeva), JS 18. 14, SR 9. 141, SSB 16. 4, KHpK 168. 190,

Daś 221. 9–222. 2, Sāh *ad* 7. 601 (p. 244), Kav p. 117.

(*a*) एकं योगनियोजना° Skm (var.) ; मुकुलितं चक्षुर् VC, JS, SR, SSB, KHpK, Daś.

(*b*) °बुजे मदलसद्भृङ्गायितं यस्य वै (or °बुजेस्तन-तटेऽभ्याङ्गनिभापालसम् VC ; जघनस्थले स्तन-तटे Skm ; स्तनतटे JS, SR, SSB, Sāh ; सम्भोगभारालसम् (°भाव°) Sāh ; शृङ्गार-भारालसम् JS, SR, SSB.

(*c*) °निकृष्ट° [°वि] Skm (var.) ; °मदने (or °वदन°) VC.

(*d*) मङ्गलदं or भिर्वनसं [भि°] VC ; नेत्रं चिरं [ने°] JS (var.).

Śārdūlavikrīḍita metre.

May the three eyes of Śambhu protect you—eyes showing different emotions during abstract contemplation—one closed like a bud in meditation; the second languid with love fixed on the lotus-face and swelling breast of Pārvatī ; the other kindled with a flame of wrath against Kāma who had drawn afar his bow. (Translation in *Bibl. Ind.* 9).

7398*

**एकं नाम जडात्मकस्य मुषितं लावण्यमिन्दोस् तया**
**नेत्राभ्यामसितोत्पलस्य च रुचिः प्रायेण तन्नो मृषा ।**
**नो जानाति हृतामसौ पदगतिं मत्तो वराकः करी**
**तन्वङ्ग्या विदितोऽपि यन्मम हृतं चेतस् तदत्यद्भुतम् ॥**

(अ) P (PP 1. 206).

(आ) IS 1365.

(*a*) इन्दोत्सूयां or तथा PP (var.).

(*d*) अत्यु° or तदेवो° or तदेवा° PP (var.).

Śārdūlavikrīḍita metre.

She stole his lustre from the moon— / the moon is dull and cold ; / the lily's sheen is in her eye— / no charge of theft will hold ; / the elephant's majesty she seized— / naught knows he of her art ; / from we the slender maiden took, / ah, strange ! a feeling heart. (A. W. Ryder's translation).

7399

**एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं यदा**
**तं मोहाच् श्रयते मदः स च मदालस्येन निर्विद्यते ।**
**निर्विण्णस्य पदं करोति हृदये तस्य स्वतन्त्रस्पृहा**
**स्वातन्त्र्यस्पृहया ततः स नृपतेः प्राणानभिद्रुह्यति ॥**

(अ) P (PT 1. 66, PTem 1. 59, PS 1. 57, PN 2. 42, Pts 1. 240, PtsK 1. 270, PRE 1. 66), cf. Ru 18, H (HJ 2. 127, HS 2. 121, HM 2. 108, HK 2. 126, HP 2. 114, HN 1. 113, HH 63. 21-24, HC 83. 13-16).

(आ) SRHt 103. 18 (a. P), SSSN 114. 18, Sama 1 ए 8, SR 152. 418, SSB 479. 377, IS 1373.

(इ) Old Syriac 38 A. 7, Arabic 1*.

(*a*) एकः Sama ; राज्यप्रमाणं PS, PN, HS ; यतस् PS ; प्रधानं H (with the exception of HS, HK, HM), SRHt, SSSN.

(*b*) छ्रयते P (var.); मदस्य [मदः स] PTem, मदात्तस्यैव PT, PTem ; मदस्तस्यैव SRHt ; मदोलम्पेन PN ; मदाद् दास्येन PP, Pts, PtsK ; निर्भिद्यते PS, H, SR, SSB.

(*c*) निर्भिन्नस्य PS, H, Sama, SR, SSB ; मदं [प°] PN.

(*d*) स्वातन्त्र्यान्नृपतेः स राज्यमथवा प्राणानपि च्या-वयेत् Pts ; स एव [ततः स] PT, PTem ; प्राणानपि द्रु° PS ; प्राणान्तिकं द्रु° PN, H, Sama, SR, SSB ; प्राणेष्वभि° PP, PtsK.

Śārdūlavikrīḍita metre.

When a king gives one minister absolute power in the kingdom, the minister is infatuated and grows proud, with the indolence and pride he develops

a loathing (for the service); because of this loathing, a desire for independence finds a place in his heart; and then, in his desire for independence, he plots against the king's life. (F. Edgerton's translation).

एकं मनुष्यं हृदयेन see No 1737.

7400*

एकं महिषशिरःस्थितम्
अपरं सानन्दसुरगणप्रणतम् ।
गिरिदुहितुः पदयुगलं
शोणितमणिरागरञ्जितं जयति ॥

(आ) Skm (Skm [B] 121, Skm [POS] 1. 25. 1) (a. Jalacandra).

(b) सानन्दं सु° Skm (B) (*contra metrum*).

Āryā-gīti metre.

One (foot) is placed on the head of the buffalo [demon Mahiṣa], the other is bowed to by the group of gods in joy; thus the two feet of the daughter of the mountain [Pārvatī], rendered bright by the lustre of the rubies[1], are victorious. (A. A. R.).

1. Rubies on the crowns of the prostrating gods.

7401*

एकं मित्रं भजते
मासेनेन्दुः स्वयं क्षयं गच्छन् ।
मित्रशतानि भजंस्त्वं
प्रतिक्षणं वृद्धिमुपयासि ॥

(आ) VS 2481.

(a) भजन् VS (var.) (*cantra metrum*).

Āryā metre.

The moon resorts to one *mitra* [sun] during the course of a month, himself in a waning state; but you resort to (have) hundreds of *mitra* [friends] and attain waxing [prosperity] at every moment. (A. A. R.).

7402

एकं मित्रं भूपतिर्वा यतिर्वा
एका भार्या सुन्दरी वा दरी वा ।
एकं शास्त्रं वेदमध्यात्मकं वा
एको देवः केशवो वा जिनो वा ॥

(आ) PrC 4. 181. Cf. Nos. 7716 and 7721.

(b) एका भार्या वंशजाता प्रिया वा PrC (var.).

Śālinī metre.

It matters not whether one's friend be a king or a hermit; / it matters not whether one's wife be a fair woman or a cave; / it matters not whether one's guiding book be the Veda or a treatise on supreme soul; / it matters not whether one's god be Viṣṇu or the Jina. (C. H. Tawney's translation).

एकं यदि भवेच्छास्त्रं see शास्त्रं यदि भवेदेकं.

एकं योगनियोजनान्मुकुलितं see No. 7397.

7403

एकं लिङ्गं प्रमदा-
हृदयं विदधाति जर्जरं सहसा ।
तेषां षट्कं येषाम्
अन्तर्गूढं न ते कथं पशवः ॥

(आ) SSB 255. 33 (a. Saṅgrahītṛ).

Āryā-gīti metre.

Even one symptom (of a painful disposition) renders the heart of passionate ladies asunder all of a sudden; how are those men not beasts who have in their hearts the combination of the six[1] (undesirable) passions? (A. A. R.).

1. The six passions are: *kāma, mada, māna, lobha, harṣa* and *ruṣā*.

7404*

एकं वदति मनो मम
यामि न यामीति हृदयमपरं मे ।
हृदयद्वयमुचितं तव
सुन्दरि हृतकान्तचित्तायाः ॥

(आ) ArS 2. 148.

Āryā metre.

My mind [heart] says one thing, that I am not to go (to meet the lover at the rendezvous), but the (other) heart (in me) says another thing that I should go. Charming girl, these two hearts are befitting in you, as you have captivated the heart of your lover (and thus possess two of them). (A. A. R.).

7405

एकं वस्तु द्विधा कर्तुं बहव: सन्ति धन्विनः ।
धन्वी स मार एवैको द्वयोरैक्यं करोति यः ॥

(आ) SR 250. 2, SSB 55. 8, SRK 126. 9 (a. Sphuṭaśloka), SRM 2. 2. 553, IS 7775.

(*a*) द्विधाकर्त्तुं SSB.

(*b*) बहवोऽन्येऽपि ध° SSB.

(*c*) तादृशः पुनरेको यो SSB.

(*d*) द्वयोरैक्यविधायकः SSB ; द्वयोरेकं SRM.

Many are the bow-men who can break an object into two. However, there is but one bow-man, *viz.*, Cupid, who can unite two objects [ two lovers ] into one ! (S. Bhaskaran Nair's translation).

7406

एकं वस्तु यदस्ति विश्वजनतानन्दप्रमोदात्मकं
सत्यं तत्त्वमसीति वाक्यमखिलं त्वय्येव विश्राम्यति ।
त्वामाकर्ण्य न किंचिदन्यदवनीशृङ्गार भो मन्यते
त्वय्याप्ते जनकादिकीर्तिजनके किं ज्ञानमीमांसया ॥

(अ) SMH 5. 43.

(आ) SR 109. 217, SSB 402. 234.

(*a*) यदिदस्ति SMH (var.) ; नित्यनिविडानन्द° (°समलानन्द°) SMH ; °प्रबोधात्मकं SMH.

(*c*) मन् or सन् [भो] SMH.

Śārdūlavikrīḍita metre.

Oh ! king [Cupid] you are the one thing [person] in the world that is pleasing to all ; truly the statement 'That Thou Art' [you alone are the essence] rests in you alone ; hearing of you no one cares for anything else ; when you who give rise to the fame of *janaka* [the king Janaka *or* : father] and others, of what use is the *mīmāṁsā*. (A. A. R.).

7407*

एकं वा कुपितप्रियाप्रणयिनीं कृत्वा मनोनिर्वृतिं
तिष्ठामो निजचारुपीवरकुचक्रीडारसास्वादने ।
अन्यद् वा सुरसिन्धुसैकततटीदर्भाष्टकस्रस्तर-
स्थाने ब्रह्मपदं समाहितधियो ध्यायन्त एवास्महे ॥

(आ) SkV 1601 (a. Jñānānta ).

(*c*) °कुटीपदर्भिक° SkV (var.).

(*d*) स्थाने om. SkV (var.).

Śārdūlavikrīḍita metre.

Either, turning my whole attention to an angry mistress, / I would linger, savouring delight / in toying with her full and comely breasts ; / or sitting by the Gaṅgā on a sacred strew / of eight dark blades of *darbha*-grass, would meditate / with mind in trance upon the highest *brahman*. (D. H. H. Ingalls's translation).

7408

एकं विषरसो हन्ति शस्त्रेणैकश्च वध्यते ।
सराष्ट्रं सप्रजं हन्ति राजानं मन्त्रविप्लवः ॥

(अ) MBh (MBh [Bh] 5. 33. 44, MBh [R] 5. 32. 49, MBh [C] 5. 1015). Cf. Nos. 7413, 7414 and 7415.

(आ) SRHt 106. 11 (a. MBh), SSSN 116. 10, IS 1349, Nītiyukti in Yuktikalpataru quoted in ŚKDr *ad* मन्त्रणा (p. 620).

(*a*) विषधरो MBh (var.) ; एकमेव विषं ŚKDr.

(*b*) शितेन [श°] MBh (var.) ; एकेन [एकश्च] MBh (var.) ; बाध्यते SSSN.

(*c*) °राज्यं [राष्ट्रं] MBh (var.) ; सम्पदं ŚKDr.

(*d*) समागम्य पृथग्जनः SRHt ; मंत्रनिश्चयः (°निश्रयः or °निस्रवः or °विश्रवः or विश्रवं) MBh (var.).

Poison slayeth but one person, and a weapon also but one ; wicked counsels, however, destroy an entire kingdom, with king and subjects. (P. C. Roy's translation).

7409

एकं वै सेवते नित्यम् अन्यं चेतसि रोचते ।
पुरुषाणामलाभेन नारी चैव पतिव्रता ॥

(अ) Cr 1284 (GP 1. 114. 10).

(*a*) अन्यं यात्यन्यमाकाङ्क्षेद् GPy.

(*b*) अन्यश् GP in the Purāṇic Anthology, ed. by A. P. Karmarkar, Thalakwad, Belgaum 1955.

(*d*) तेन नारी [ना° चै°] GPy.

A woman serves one man every day, but has always a liking for another; due to her not getting another man, a woman is indeed devoted to her husband ! (A. A. R.).

7410

एकं संदिग्धयोस्तावद् भावि तत्रेष्टजन्मनि ।
हेतुमाहुः स्वमन्त्रादीन् असङ्गानन्यथा विटाः ॥

(अ) Naiṣ 17. 55 (Naiṣ *ad* Mallinātha 17. 53).

(*c*) हेतूनाहुः Naiṣ *ad* Mallinātha.

Of the two results in doubt, one is sure to be. When the desired one comes ahout, the twindlers[1] attribute it to their incantations and the like. When it is otherwise, they declare that these were incomplete in details. (K. K. Handiqui's translation).

1. The priests.

7411*

एकं सागरतीरनीरनिकरस्फाराञ्जलिक्षालितैः
पुष्पैरच्युतपूजनं निजकरव्यापारसंपादितैः ।
नो चेन् मञ्जुलमालतीदललसत्खट्वाचिते मन्दिरे
कान्तातुङ्गनितम्बबिम्बसुरतक्रीडारसैः स्थीयते ॥

(आ) Skm (Skm [B] 2286, Skm [POS] 5. 58. 1).

Śārdūlavikrīḍita metre.

The one thing is the worship of Lord Viṣṇu with flowers that are wetted by handfuls of water from reservoirs on the seashore, and gathered by the activity of one's own hand ; otherwise, he may remain enjoying the essence of love-sports in the company of the beloved having stout hips in a mansion furnished with a couch which is well decorated with choice *mālati-* [jasmine] flowers. (A. A. R.).

7412

एकं सूते मृगारिणी बहून् सूते वृकी सुतान् ।
उत्तारः प्रलयं यान्ति नाद्यमानाः कथंचन ॥

(इ) SS (OJ) 143.

(*a*) सुत or सूत SS (OJ) (var.).

(*b*) वहु or बहू SS (OJ) (var.).

A lioness brings forth just one cub ; a bitch many. The difference : one eats, the others are eaten. It is the eater, the perpetrator of sin, who comes to end, and not the others. (Raghu Vīra's translation).

7413

एकं हन्यान् न वा हन्याद् इषुः क्षिप्तो धनुष्मता ।
प्राज्ञेन तु मतिः क्षिप्ता हन्याद् गर्भगतानपि ॥

(अ) K (K [K] 10. 6. 51, K [S] 377. 15-16, K [G] 143. 1-2, K [J] 230. 20-21, K [V] 324, K [P] 625. 30-31), P (PT 3. 123,

PS 3. 73, PN 3. 63, PRE 3. 105, $PT_2$ 3. 128 ; [cf. Pts 1. 206, PtsK 1. 219]). Cf. Ru 162 and JSAIL 30. 33 and 32. 43. Cf. Nos. 7408, 7414 and 7415.

(आ) SSSN 114. 1, VP 9. 110, SRM 1. 3. 161 and 2. 1. 47, SMa 1. 55.

(इ) Old Syriac 6. 76.

(*a*) एक...न्यां न हन्याद् PS (var.) ; न हुन्याद PN (printer's error) ; वा ह° tr. SRM.

(*b*) शरो मुक्तो ध° SRM ; इषुर्मुक्तो P, SSSN, SMa ; इषुमुक्तो PS (var.) ; द्विद्विर्मुक्तो PS (var.) ; क्षिप्ता K [G].

(*c*) बुद्धिर्बुद्धिमतोऽतृष्टा (हन्ति) PS, PRE, SRM ; वुद्धिर् वुद्धिः सतासृयस्ता PN ; बुद्धिर्बुद्धिमतोत्सृष्टा SSSN ; बुद्धिर्बुद्धिमता मुक्ता SMa.

(*d*) हन्याद्र K [G] (printer's error); हन्ति राज्यं सराजकं (ध्रुवं राष्ट्रम्) PS, PN ; हन्याद् राष्ट्रं (राज्यं SSSN) सराजकं PRE, SSSN, SRM ; हन्ति राष्ट्रं सराजकम् SMa.

An arrow discharged by an archer, may kill one person or may not kill (even one) ; but intellect operated by a wise man would kill even children in the womb. (R. P. Kangle's translation).

7414

**एकं हन्यान् न वा हन्याद् इषुर्मुक्तो धनुष्मता ।**
**बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद् राष्ट्रं सराजकम् ॥**

(अ) MBh (MBh [Bh] 5. 33. 42, MBh [R] 5. 32. 47, MBh [C] 5. 1013), Cr 1285 (CRC 4. 53, CRB 4. 43, CRBh II 4. 37, CNI I 200, CPS 108. 70, Crn 80). Cf. JSAIL 30. 33 and 32. 43. Cf. Nos. 7408, 7413 and 7415.

(आ) ŚP 1355, SRHt 104. 1 (a. MBh), SR 146. 146 (a. MBh), SSB 467. 33, Sama 2 ब 21, IS 1350,

(*a*) द्वि [न] MBh (var.) ; न हन्याद् वा PN ; वा ह° tr. Sama.

(*ab*) हन्याधनुर् CNI I.

(*b*) शरो [इषुर्] Sama ; धनुर्भृता MBh (var.) ; महेषुणा MBh (var.).

(*c*) सराष्ट्रं सप्रजं हन्ति Śts ; °मता SR, SSB ; युक्ता SR, SSB.

(*d*) राजानं मन्त्रिनिश्चयः Śts ; हन्ति MBh (var.), SR, SSB.

An arrow shot by a bow-man may or may not kill even a single person, but when an intelligent man applies his intelligence (in a vicious manner) he may destroy the entire kingdom together with the king.

7415

**एकं हन्यान् न वा हन्याद् इषुर्मुक्तो धनुष्मता ।**
**सराष्ट्रं सप्रजं हन्ति राजानं मन्त्रिनिश्चयः ॥**

(अ) Śts 31. 3 (p. 101. 8-9). (Cf. Nos. 7408, 7413 and 7414).

(*b*) धनुष्मतां Śts (var.).

(*c*) सप्रभुं Śts (var.).

(*d*) राजानमिति नि° Śts (var.).

An arrow shot by a bow-man may or may not kill even a single person ; but the shrewd design of the king's minister can destroy the king together with the kingdom and his subjects.

7416

**एकं हि चक्षुरमलं सहजो विवेको**
**विद्वद्भिरेव सह संवसतिर्द्वितीयम् ।**
**एतद् द्वयं भुवि न यस्य स तत्त्वतोऽन्धस्**
**तस्यापमार्गचलने वद कोऽपराधः ॥**

(अ) VCmr V. 92-95.

(आ) VS 2928, SRHt 30. 27 (a. Vallabhadeva), SSSN 33. 10, SPR 1098. 1, SSB 367. 49.

(*a*) सहजा (°जं) VC (var.), VS.

(*b*) तद्वद्भिर् SPR, SSB ; संवसनं द्वि° SSSN ; °द्वि° missing SRHt.

(*c*) यस्यास्ति न द्वयमिदं स्फुटमेव सोऽन्धस् VS, SRHt, SSSN.

(*d*) तस्यापि मार्ग° VC (var.); तस्याप्यमा° VS ; तस्येतरत्र च° SSB ; बत कः सहायः SSB ; खलु [वद] SPR.

Vasantatilakā metre.

One clear eye is a man's inborn intelligence, and the second is intercourse with the wise ; he who has not these two upon earth is in very truth blind ; say, what wonder is it if his feet stay from the path ? (F. Edgerton's translation).

7417

एक: कर्णमहीपति: प्रतिदिनं लक्षाधिका याचका:
　कस्मै किं वितरिष्यतीति मनसा चिन्तां वृथा मा कृथा: ।
आस्ते किं प्रतियाचकं सुरतरु: प्रत्यम्बुजं किं रविश्
　चन्द्र: किं प्रतिकैरवं प्रतिलतागुल्मं किमम्भोधर: ॥

(अ) Ava 296.

(आ) SSH 1. 96, SR 249. 104, SSB 658. 29.

Śārdūlavikrīḍita metre.

One (alone) is the great king Karṇa and the beggars are more than a thousand every day ; how and to whom will he distribute his gifts ?—may you not have this worry in your mind in vain. Is there a heavenly wish-granting tree for every beggar, a sun for each lotus, a moon for each lily and a cloud for each bush ? (A. A. R.).

7418

एक: कापुरुषो दीर्णो　　दारयेन् महतीं चमूम् ।
तं दीर्णमनु दीर्यन्ते　　योधा: शूरतमा अपि ॥

(आ) ŚP 1930.

One cowardly soldier, when he runs away, may adversely affect (even) a huge army ; when he deserts others too follow suit, though the soldiers are possessed of great bravery. (A. A. R.).

7419*

एक: कोऽपि महीधरो लघुतरो दोर्भ्यां धृतो लीलया
　तेन त्वं दिवि भूतले च विदितो गोवर्द्धनोद्धारक: ।
त्वां त्रैलोक्यवहं वहामि कुचयोरग्रे सदा पुष्पवत्
　तत् किं केशव जल्पितेन बहुना पुण्यैर्यशो लभ्यते ॥

(आ) Vidy 656. Variant of No. 7247.

(*c*) सदापु° Vidy.

Śārdūlavikrīḍita metre.

A certain hill, one only, and that too a light one was sportively held by both your hands, hence you have become celebrated as the lifter of the Govardhana mountain in heaven and earth ; I bear you, the bearer of the three worlds, on the tip of my breasts always like a flower ; therefore, oh ! Kṛṣṇa, what is the use of prattling much (that I get no fame) ? For, fame is attained by *puṇya*[1]. (A. A. R.).

1. The result of good actions done in previous births.

एक: क्षमावतां(°तो) see No. 7448.

7420-21

एक: क्षमावतां दोषो　　द्वितीयो नोपलभ्यते ।
यदेनं क्षमया युक्तम्　　अशक्तं मन्यते जन: ॥
सोऽस्य दोषो न मन्तव्य:　　क्षमा हि परमं बलम् ।
क्षमा गुणो ह्यशक्तानां　　शक्तानां भूषणं क्षमा ॥

(अ) MBh (MBh [Bh] 5. 33. 47 + 174* + 175* *ab*, MBh [R] 5. 32. 52-53, MBh [C] 5. 1018-19), Cr 1283 (CRCa II 53), GP 1. 114. 62. Cf. JSAIL 30. 34. (Cf. Nos. 7448-49).

(आ) JS 445. 1 (a. Bhagavān Vyāsa), SuM 10. 18, SRHt 233. 7 (a. MBh), SSSN 30. 3, SSB 359. 2 (in all No. 7420 only), SH 997; 203*, IS 1351-52.
(*a*) एक MBh (var.); क्षमावतो MBh (var.), Cr, SuM, SSSN; क्षमाकृतां SH.
(*b*) नोपपद्यते MBh (var.), JS, SRHt, SSSN, SH, SSB; उपलभ्यते (एव ल°) MBh (var.).
(*c*) यदेन CRCa II; येनेमं SH.
(*e*) ऽपि MBh (var.),
(*f*) धनं [ब°] MBh (var.).

There is one and only one fault with the indulgent, namely, that people consider an indulgent person weak.

However this should not be considered as a fault, since indulgence is at the same time a virtue for a weak person and an adornment for a powerful one.

7422

एकः खलोऽपि यदि नाम भवेत् सभायां
व्यर्थीकरोति विदुषामखिलं प्रयासम्।
एकापि पूर्णमुदरं मधुरैः पदार्थैर्
आलोड्य रेचयति हन्त न मक्षिका किम्।

(आ) NBh 162, SR 60. 232, SSB 323. 241.
(*b*) मोघीकरोति SR, SSB; °षां निखिलप्र° SR SSB.

Vasantatilakā metre.

If there is but one in an assembly who is intransigent, he indeed vitiates all the proceedings of the learned people (therein). Does not, alas! a single fly agitate and cause diarrhoea though the belly is filled with sweet articles of food? (A. A. R.).

7423

एकः पञ्चत्वमासाद्य जायते पुनरष्टधा।
अहो वाणिज्यसंपत्तिः काशीपुरनिवासिनाम्॥

(आ) SRK 229. 90 (a. Prasaṅgaratnāvalī).

One having secured a capital of five [one having been reduced to the five elements] becomes later the possessor of eight-fold [become identified with Lord Śiva]; Oh! wonder, the prosperity in trade [exchange] therein, to the people who reside in the city of Vārāṇasī! (A. A. R.).

7424

एकः पथा न गन्तव्यं न सुप्तं बाह्यमन्दिरे।
जनवाक्यं न कर्तव्यं स्त्रीणामालोचनं विना॥

(आ) Sama 2 ए 4.
(*c*) तु [न] Sama; (suggested change : न).

Travel not alone on the highway. Sleep not in out-houses. Heed not words of hearsay, and (words) of women, without assessment. (S. Bhaskaran Nair's translation).

एकः पापपरो लोकम् see No. 7426.

7425

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः।
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते॥

(अ) MBh (MBh [Bh] 5. 33. 41, MBh [R] 5. 32. 46, MBh [C] 5. 1012), Vet 19. 3.
(आ) SRHt 13. 5 (a. MBh), SSSN 27. 2 (a. MBh), Sama 2 ए 16, GSL 54, IS 1353.
(*b*) भोक्ता च विप्रमुच्येत Vet (var.); महाजनाः MBh (var.).
(*c*) न ते पापैः(:) प्र° or न ते पापैर्विलिप्यते Vet (var.); भोक्तारस् तत्र मु° SRHt, SSSN; तत्र भुज्यंते (लुप्यंते) [वि°] MBh (var.); प्रभुमुच्यते Vet (var.).
(*d*) पापेन [दो°] Vet (var.); लिप्यति Vet (var.).

While one person committeth sins[1], many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt. (P. C. Roy's translation).

1. In acquiring wealth.

7426*

एक: पालयते लोकम् एक: पालयते कुलम् ।
मज्जत्येको हि निरय एक: स्वर्गे महीयते ।।

(अ) R (R [Bar] 2. 101. 15, R [B] 2. 109. 15, R [Kumbh] 2. 109. 15, R [G] 2. 118. 15, R [L] om.).

(आ) IS 1354.

(*a*) पावयते (पार° or पात°) or पापयरो [पा°] R (var.) ; लोकान् R (var.).

(*b*) पावयते (पार°) R (var.).

(*c*) ऽथ or ऽपि [हि] R (var.) ; नि(न)रके (°क or ये) [नि°] R (var.).

(*d*) प्रमोदते (°ति) or च मोदते or महीपते [म°] R (var.).

One protects the world; another protects (his) family; one descends to hell; another enjoys the heaven [supreme bliss].

एक: पावयते लोकम् see No. 7426.

7427

एक: पुत्रो वरं विद्वान् बहुभिर्निर्गुणैस्तु किम् ।
एकस्तारयते वंशम् अन्ये संतापकारका: ।।

(अ) PdP, Bhūmikhaṇḍa 12. 37.

(*a*) वरो PdP (var.) ; कान्त [वि°] PdP (var.).

One son who is learned and wise is preferable; of what use are many (sons) who are devoid of merits? The one (who is good) sustains the family, others (who are worthless) only cause misery. (A. A. R.).

7428

एक: प्रजायते जन्तुर् एक एव प्रलीयते ।
एकोऽनुभुङ्क्ते सुकृतम् एक एव च दुष्कृतम् ।।

(अ) Mn 4. 240, BhPṇ 10. 49. 21. (Cf. MBh [Bh] 13. 112. 11).

(आ) Apar *ad* 1. 156 (p. 232), Vīr, Paribhāṣā 64, Dampatiś 18, BrDh 2. 16. 6, SSap 475, SPR 461. 41 (a. Itihāsasamuccaya), SRRU 533 (BhPṇ), IS 1355, (cf A. B Keith, *A History of Sanskrit Literature*, p. 445). (Cf. मृतशरीरमुत्सृज्य).

(*a*) प्रसूयते [प्र] BhPṇ, SSap, SPR, SRRU.

(*b*) प्रमीयते Govindarāja's and Rāghvānanda's commentaries; विलीयते Apar.

(*c*) हि भु° [ऽनुभु°] SPR.

(*d*) एकश्चान्योऽतिदु° SPR; तु [च] Vīr.

Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin. (G. Bühler's translation).

7429

एक: प्रयात्युपरमं द्रविणं तदीयं
हृत्वापर: प्रसभमुद्वहति प्रमोदम् ।
नो वेत्ति तत् स्वनिधने परकोशगामि
धिग् वासनामसममोहकृतान्धकाराम् ।।

(अ) RT (RT [VVRI] 6. 174, RT [S] 6. 174, RT [T] 6. 174, RT [Calc.] 6. 174).

(आ) IS 1356, Pr 365.

(*a*) °परति RT (var.).

(*b*) कृत्वा पर: RT (T), RT (Calc.).

Vasantatilakā metre.

One man dies; another takes his property and feels excessively elated. He does not know that on his own death that (property) will go into the treasury of

another. Oh ! the false reasoning which spreads darkness by its unsurpassed delusions ! (M. A. Stein's translation).

एकः प्रसूयते जन्तुः see No. 7428.

एकः भूमिपतिः करोति see No. 7399.

7430

एकः शतं योधयति प्राकारस्थो धनुर्धरः ।
शतं दशसहस्राणि तस्माद् दुर्गं विधीयते ॥

(अ) Mn 7. 74, H (HJ 3. 53, HS 3. 50, HM 3. 50, HK 3. 50, HP 3. 48, HN 3. 48, HH 82. 2-3, HC 108. 20–109. 1), ŚŚ 4. 6. 11. (Cf. JSAIL 25. 10 E).

(आ) Nītimayūkha 65 (52. 2), RRK 24. 3-4, RDhK 113. 6-7, VRR 202. 24. 5, VRL 238. 12-13, SR 144. 67, SSB 463. 7, IS 1377.

(*a*) एकश् RRK; शतानि NB in HP, HN (*contra metrum*) ; योधयते SR, SSB.

(*b*) दुर्गस्थोऽस्त्रधरो यदि ŚŚ.

(*c*) शतस° HH ; दशसहस्राणि Mn (Jh).

(*cd*) शतं सहस्राणि तथा / सहस्रं लक्षमेव च SR, SSB.

(*d*) दुर्गाणि कारयेत् Medhātithi's commentary; विशिष्यते (विशे°) MnL, Rāghavānanda's, anonymous Kaśmīrian's, Nandana's commentaries and Vulgata, HP, HS, HM, HH, HN, HK (var.) ; च कारयेत् Vulgata; समाश्रयेत् Nītimayūkha, ŚŚ.

One bow-man, placed on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand ; hence it is prescribed (in the *śastra-s* that a king shall possess) a fortress. (G. Bühler's translation).

7431

एकः शत्रुर्न द्वितीयोऽस्ति शत्रुर्
अज्ञानतुल्यः पुरुषस्य राजन् ।
येनावृतः कुरुते संप्रयुक्तो
घोराणि कर्माणि सुदारुणानि ॥

(अ) MBh (MBh [Bh] 12. 286. 28, MBh [R] 12. 297. 29, MBh [C] 12. 10949).

(इ) SS (OJ) 405.

(*a*) न om. MBh (var.).

(*b*) अज्ञात° or अजान° MBh (var.).

(*c*) येनार्थवत् MBh (var.); संप्रवृतः SS (OJ); घोररूपो [सं°] MBh (var.).

(*d*) पापानि [घो°] SS (OJ).

Śālinī metre (irregular).

There is one foe (of men) and not another. That foe is identifiable with ignorance, oh ! king. Overwhelmed by it, one is led to perpetrate acts that are frightful and exceedingly cruel. (P. C. Roy's translation).

7432*

एकः संग्रामरिङ्गत्तुरगखुररजोराजिभिर्नष्टदृष्टिर्
दिग्यात्राजैत्रमत्तद्विरदभरनमद्भूमिभग्नस् तथान्यः ।
वीराः के नाम तस्मात् त्रिजगति न ययुः क्षीणतां काणकुब्ज-
न्यायादेतेन मुक्तावभयमभजतां वासवो वासुकिश्च ॥

(आ) Skm (Skm [B] 1570, Skm [POS] 3. 40. 5) (a. Jayadeva).

(*b*) °भुग्नस् [°भ°] Skm (var.).

Sragdharā metre.

One becomes blinded by the dust raised by the hoofs of the horses marching in an army, similarly the other is sunk in the depression caused by the weight of the intoxicated elephants during his victorious march for the conquest of the quarters ; which heroes in the three worlds will not become weak by these (calamities) ? But adopting the stratagem of 'the blind and lame man' (helping each other) Indra and Vāsuki were free from their troubles and attained safety. (A. A. R.).

7433

एकः संपन्नमश्नाति वस्ते वासश्च शोभनम् ।
योऽसंविभज्य भृत्येभ्यः को नृशंसतरस् ततः ॥

(अ) MBh [Bh] 5. 33. 40, MBh [R] 5. 33. 45, MBh [C] 5. 1011). Cf. MBh (Bh) 13. 96. 21.

(आ) IS 1390.

(*b*) धत्ते [व°] MBh (var.) ; सु° [च] MBh (var.).

(*c*) असं [यो°] MBh (var.).

(*d*) पुमान् or स्मृतः [त°] MBh (var.).

Who, again, is more heartless than he who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependants. (P. C. Roy's translation).

7434*

एकः संप्रति पाकशासनपुरीपीयूषसत्त्री पुरः
पारक्यं तमसामसौ कुमुदिनीचैतन्यचिन्तामणिः ।
मानोच्चाटनकार्मणं मृगदृशां देवो नभोऽम्भोनिधौ
पश्योदञ्चति पञ्चबाणवणिजो यात्रावहित्रं शशी ॥

(आ) Skm (Skm [B] 423, Skm [POS] 1. 85. 3) (a. Hari).

Śārdūlavikrīḍita metre.

One alone, the moon, has now become the enjoyer of the nectar in the city of Indra, he is inimical to darkness and the wish-granting stone [giver of pleasure] to sustain lilies ; he is efficient in putting an end to the jealous anger of ladies [the gazelle-eyed ones] and the dissimulations caused by the merchant in the form of the five-arrowed Cupid ; see that god [the moon] who rises in the sea of the sky. (A. A. R.).

7435*

एकः स एव जीवति
स्वहृदयशून्योऽपि सहृदयो राहुः ।
यः सकललघिमकारणम्
उदरं न बिभर्ति दुष्पूरम् ॥

(अ) ĀrS 2. 145.

(आ) ŚP 258, SR 96. 3 (a. ŚP), SSB 382. 4, Sama 1 ए 13, SRK 48. 5 (a. ŚP), Almu 37. 19, IS 1388, Pr 365.

(*a*) एव om. ŚP (MS) (*contra metrum*).

(*b*) हृदयविहीनोऽपि ŚP, SR, SSB, Sama, SRK, IS, Almu ; °विहीनः (ऽपि om.) ŚP (MS) (*contra metrum*).

(*c*) संकलप्पिम° ŚP (MS) ; °भाजनम् ŚP, IS.

(*d*) दुःपूरं (°पुरं) ŚP (MS) (second : *contra metrum*).

Āryā metre.

This one alone (really) lives, the (demon) Rāhu, though he is devoid of his own heart ; for, he does not nourish the insatiable belly which is the cause of all kinds of slight to men. (A. A. R.).

7436*

एकः स एव तेजस्वी सैंहिकेयः सुरद्विषाम् ।
शिरोमात्रावशेषेण जीयन्ते येन शत्रवः ॥

(आ) VS 2253, ŚP 285, SSSN 144. 24, SR 78. 2 (a. ŚP), SSB 352. 2, SRK 49. 3, IS 1389.

(*b*) सौकधिकेयः (°क° deleted) ŚP (MS).

(*c*) सिरो ŚP (MS) ; °मात्रविशेषेण SSSN.

(*d*) जेन [ये°] ŚP (MS).

Among the foes of the gods, the son of Siṁhikā[1] is the only one who is courageous and powerful, since he, though having the head only, conquered his foes.

1. Saiṁhikeya=Rāhu.

7437*

एक: स एव परिपालयताज्जगन्ति
गौरीगिरीशचरितानुकृतिं दधानः ।
आभाति यो दशनशून्यमुखैकदेश-
देहार्धहारितवधूक इवैकदन्तः ॥

(आ) SkV 94 (a. Vasukalpa), Skm (Skm [B] 241, Skm [POS] 1. 29. 1) (a. Vasukalpa), Prasanna 25*a*, Kav p. 101.

(*a*) °ज्जयंति Prasanna.

(*c*) °देशं Skm (var.).

(*d*) °हालित° Prasanna.

Vasantatilakā metre.

May the single-tusked Gaṇeśa guard the universe, / who immitates his parents' custom / in that his bride, it seems, has been allowed to take / that half of him wherein his face is tuskless. (D. H. H. Ingalls's translation).

7438

एक: सकलजनानां
हृदयेषु कृतास्पदो मदः शत्रुः ।
येनाविष्टशरीरो
न शृणोति न पश्यति स्तब्धः ॥

(अ) Kal 6. 1.

Āryā metre.

There is one enemy (firmly) established in the hearts of all people and that is *mada* [passion *or* : arrogance] ; the person whose body is possessed of this becomes obstinate and neither hears nor sees (right conduct). (A. A. R.).

7439*

एक: सखा प्रियो भूय उपकारी गुणान्वितः ।
हन्तव्यः स्त्रीनिमित्तेन कष्टमापतितं मम ॥

(अ) P (PT 4. 4, PRE 4. 4 ; cf. PS lines 1566-67). Cf. KSS 10. 63. 88. Cf. Ru 270.



(इ) Old Syriac 3. 4, Arabic 5. 20.

My one and only beloved friend, who has done so much for me and is full of noble qualities, must be slain for the sake of a woman ! Woe has befallen me ! (F. Edgerton's translation).

एक: स तु महाप्राज्ञ see No. 7849.

7440

एक: स व्यसनी पुमानचरमैर्निःश्वासवातैः समं
हा मे सा दयितेति यस्य वदतः प्राणाः समं निर्गताः ।
अन्ये तु व्यसनं क्षिपन्ति पशवः कान्तावियोगोद्भवैश्
चिन्ताग्लानिविषाददैन्यजनितैर्बाष्पैरनाहारिणः ॥

(आ) VS 1365.

Śārdūlavikrīḍita metre.

That man alone is (truly) grieving for his beloved whose life departs along with the utterance 'Oh, alas ! my beloved' when her last breath is about to depart ; others, beasts, throw off their grief at the separation of the beloved by shedding tears caused by worry, emaciation, sorrow and dejection, and remain without taking food. (A. A. R.).

एक: सार्थप्रयातानां see No. 7553.

7441*

एक: सुधांशुर्न कथंचन स्यात्
तृप्तिक्षमस्त्वन्नयनद्वयस्य ।
त्वल्लोचनासेचनकस्तदस्तु
नलास्यशीतद्युतिसद्वितीयः ॥

(अ) Naiṣ 3. 119.

Upajāti metre (Upendravajrā and Indravajrā ).

One moon can never satisfy thy two eyes; so let it bring an unbounded joy to thy eyes in company with another moon—the face of Nala. (K. K. Handiqui's translation).

एकः सृजति भूतानि see संसारचक्र एतस्मिन्.

7442*

एकः स्तनस्तुङ्गतरः परस्य
वार्तामिव प्रष्टुमगान् मुखाग्रम् ।
यस्याः प्रियार्धस्थितिमुद्वहन्त्याः
सा पातु वः पर्वतराजपुत्री ॥

(आ) SR 10. 162, SSB 17. 2.

Indravajrā metre.

One breast which is much higher [Pārvatī's] went over as it were to the other's [Śiva's] vicinity to make kindly enquiries; may she, that daughter of the king of mountains [Pārvatī], who bears half her body as that of her lover [Śiva], protect you. (A. A. R.).

7443*

एकः स्थितोऽन्तः प्राप्तोऽन्यः परस्याद्यैव दुर्ग्रहः ।
किं करोमीति जननीं पृच्छन्तीष्वपरासु च ॥

(अ) Sam 3. 24.

(आ) GVS 329.

"The first[1] has not left yet, the second is already here, the third, who has engaged to come, is exacting, what should I do?" So say some girls[2] to their mothers[3].

1. Client. 2. Prostitutes.
3. Bawds.

7444

एकः स्वादु न भुञ्जीत एकश्चार्थान् न चिन्तयेत् ।
एको न गच्छेदध्वानं नैकः सुप्तेषु जागृयात् ॥

(अ) MBh (MBh [Bh] 5. 33. 48, MBh [R] 5. 33. 50, MBh [C] 5. 1016), P (Pts 5. 103, PtsK 5. 88, PM 5. 57) *ad/cb*, Śukranīti 3. 53.

(आ) SRHt 236. 8 (a. MBh), SSSN 198. 8, SRM 2. 2. 512 *ad/cb*, Sama 2 ए 15 *ad/cb*, SR 383. 250 (a. MBh), GSL 55 *ad/cb*, IS 1391.

(इ) SS (OJ) 232.

(*b*) नैकश्चार्थान् (नैकः स्वा° PtsK ; एकः स्वा° MBh [var.]) प्रचिन्तयेत् (न चि° SS [OJ]) Pts, PtsK, SS (OJ), MBh (var.), GSL, Sama, SRM ; चैकश्चार्थं न चि° SRHt ; नैकः कार्यं विचिन्त° SSSN; चार्थं or शास्त्रं [चा°] MBh (var.).

(*d*) जाग्रियात् MBh (var.).

Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon journey, nor alone remain awake among sleeping companions. (P. C. Roy's translation).

एक एव खगमणिश् see No. 7445.

7445*

एक एव खगो मानी वने वसति चातकः ।
पिपासितो वा म्रियते याचते वा पुरंदरम् ॥

(अ) Cr 196 (CR VIII 84, CNP II 273, CNI I 313, CnT V 84, CPS 254. 90), Cātakāṣṭaka 8 (KSH 239), BhŚ 433. (Cf. RO 2. 102).

(आ) VS 674, ŚP 852, SRHt 127. 6 (a. P), SSSN 150. 5 (a. P), SuM 28. 4, Pad 98. 36, PdT 223, RJ 405, VP 10. 43, SR 226. 148 (a. BhŚ), SSB 615. 1, SRK 189. 2 (a. ŚP), Any 72. 159, SRM 2. 2. 446, Regnaud VI 88, IS 1340, ST 6. 2, SK 3. 147, SU 1183, SGo 14*a*, SM 1574, BPS f. 35*c*. 225, SSV 1546, JSub 284. 3, SKG f. 18a, JSu 474. Variant of No. 7446.

(*a*) एष वष यो गा मिश् CNP II (*sic !*) ; खगमणिश् Cāt° ; तु यो [ख°] CNI I ; परो [ख°] CR (var.) ; गामी [मा°] IS.

(*b*) चिरं जीवतु (ति° PdP, SuM [var.], SRHt; °तं CNP II) Cāt°, CNI I, CNP II, BhŚ, ŚP (var.), VS (var.), SRK, Pad, SuM, PdT, SRHt, SSSN, SSB, Any, SRM ; सुखं जीवति VS (var.), Regnaud.

(*c*) म्रियते मानमापन्ने SRHt ; म्रियते वा पिपासायां (°सातो Any ; °साया Regnaud) Pad, SRK, Any, SRM, Regnaud; पिपास चा मृयत्येत CNP II; क्लिश्यते वा पिपासार्थं IS ; पिपासया (°यां) Cāt°, VS (var.); पिपसयैव CNI I ; वा म्रि° tr. CR (var.) ; मृयते IS.

(*d*) वा यति ते पुरंदर: CNP II ; पुरंदरम् CNI I ; परंदरात् (°रान्) IS.

Long live the *cātaka*, the one jewel among birds[1]; / he either dies of thirst or asks Indra himself for water. (Prof. Cowell's translation in JRAS of 1891, p. 604).

1. *Or* : "the one truly proud bird".

7446*

एक एव खगो मानी सुखं जीवति चातकः ।
अर्थित्वं याति शक्रस्य न नीचमुपसर्पति ॥

(आ) Skm (Skm [B] 1968, Skm [POS] 4. 66. 3), Vidy 86. Variant of No. 7445.

(*cd*) Some texts have between *ab* and *cd* the texts of *cd* of No. 7445.

One bird alone is full of self-respect and he, the *cātaka*-bird lives happily ; he makes solicitation only of the god Indra, never does he approach the low people (for gifts). (A. A. R.).

7447

एक एव चरेद् धर्मं नास्ति धर्मे सहायता ।
केवलं विधिमासाद्य सहाय: किं करिष्यति ॥

(अ) MBh (MBh [Bh] 12. 187. 31, MBh [R] 12. 193. 32, MBh [C] 12. 7064). (Cf. MBh 13. 162. 62),

(*a*) धर्मं MBh (var.).

(*b*) धर्मं° MBh (var.).

(*c*) धर्मम् [वि°] MBh (var.); आस्थाय [आसाद्य] MBh (var.).

(*d*) सहायं MBh (var.).

In virtue's practice man alone must stand ; / no friends can e'er their moral efforts share : / wise guides or books the rule of life declare ; / but only men themselves their acts command. (J. Muir's translation in his *Metrical Translations from Sanskrit Writers*, p. 82).

7448-49

एक एव दमे दोषो द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्तम् अशक्तं मन्यते जन: ॥

एतस्य तु महाप्राज्ञ दोषस्य सुमहान् गुण: ।
क्षमायां विपुला लोका: सुलभा हि सहिष्णुना ॥

(अ) MBh (MBh [Bh] 12. 154. 34-35, MBh [R] 12. 160. 34-35, MBh [C] 12. 5959-60), BhŚ 434 (No. 7448 only). No. 7448 also in MBh (Bh) 5. 33. 47. (Variant of No. 7420).

(आ) IS 1341-12 ; No. 7448 also in Sa 23. 5, SN 555, SSV 1533, JSu 468.

(*a*) एक: क्षमावतां (°तो) MBh (Bh) 5. 33. 47; एक एव सतां दोषो BhŚ.

(*b*) नोपलभ्यते MBh (var.), MBh 5. 33. 47; उपपद्यते or एव लभ्यते MBh 5. 33. 47 (var.).

(*c*) यदैनं MBh (var.) ; यमसं (or दयया) युक्तम् [क्ष° यु°] MBh (var.).

(*d*) अशक्यं MBh (var.) ; जगत् or जना: MBh (var.).

(*e*) एकोस्य or एक: स or एकस्य MBh (var.); च तु [तु] MBh (var.) ; तु महाराज or सुमहाप्राज्ञे or सुमहत्प्रज्ञ MBh (var.).

(*f*) दोषस्यास्य महान्गुण: MBh (var.) ; दोष: स्यान् (°त्) [दो°] MBh (var.) ; सुमहागुण: MBh (var.).

(*g*) क्षमाया (°म°) or विमला or विपुलो or विविधा [वि°] MBh (var.).

(*h*) सुलभा सु° MBh (var.) ; दुर्लभा हि [मु° हि] ; ये [हि] MBh (var.) ; सहिष्णुता MBh (var.).

There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile. Oh ! thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. (P. C. Roy's translation).

7450

**एक एव न भुञ्जीयाद् यदिच्छेच्छुभमात्मनः ।**
**द्वित्रिभिर्बन्धुभिः सार्धं भोजनं कारयेन् नरः ॥**

(अ) VCsr 23. 4.

(आ) Sama 2 ए 14, IS 1343.

(इ) Cf. Nāladiyār 271.

(*a*) भुञ्जीत VC (var.); भुजीत IS ; भुञ्जयेद् VC (var.) ; भुञ्जीयात् Sama.

(*b*) यदीच्छेत्सिद्धिमात्मनः VC (var.) ; य इच्छेत् or इच्च VC (var.) ; यदी° Sama ; छुद्धम् or वृद्धिम् VC (var.).

(*c*) द्वात्रिभिर् VC (var.) ; बहुभि: VC (var.), Sama; सखि [सा°] VC (var.).

Let one who desires his own welfare not eat all alone ; a man shall take his meal together with two or three kinfolk. (F. Edgerton's translation).

7451

**एक एव पदार्थस्तु त्रिधा भवति वीक्षितः ।**
**कुणपं कमिनी मांसं योगिभिः कामिभिः श्वभिः ॥**

(अ) Cr 197 (CV 14. 16, CNT 4. 124, CPS 333. 5). (Cf. Sarvadarśana-saṁgraha 15 and परिव्राट्कामुकशुनाम्).

(आ) SR 157. 179, SSB 486. 183, SRK 250. 90 (a. Prasaṅgaratnāvali), Sama 1 ए 23, IS 1344.

(इ) (Cf. SS [OJ] 92).

(*c*) कुणप: CV, SR, SSB ; कुणयं CV (var.); कुपणं CV (var.) ; मांसा CV (var.).

(*d*) कामिभि CV (var.).

One and the same object[1] appears in three different ways ; it appears to a *yogin* as a corpse ; to one in love as his sweetheart ; and to a dog like a lump of flesh.

1. i. e., a woman.

7452

**एक एव परो ह्यात्मा सर्वेषामपि देहिनाम् ।**
**नानेव गृह्यते मूढैर् यथा ज्योतिर्यथा नभः ॥**

(अ) BhPṇ 10. 54. 44.

(आ) SRRU 534 (a. BhPṇ).

One alone is the Supreme Soul of all the embodied beings ; diversely it is perceived by the fools, just as light is and just as the sky is (perceived) (which, though one only, is perceived as many). (A. A. R.).

7453

**एक एव महान् दोषो भवतां विमले कुले ।**
**लुम्पन्ति पूर्वजां कीर्ति जाता जाता गुणाधिकाः ॥**

(आ) SR 102. 18, SSB 391. 22.

There is only one great fault (that is seen) in your pure [noble] family ; the descendants, as they are born successively, possess greater merits and therefore eclipse the fame of their fore-bears ! (A. A. R.).

**एक एव यो गा मिश्** see No. 7445.

7454**

एक एव लघुर्यत्र आदिताल: स कथ्यते ।
विनोदे रासकस् तेन श्रोतॄणां च सुखावहः ॥

(आ) ŚP 2024. Cf. लघुर्द्रुतौ गुरुर्यत्र.

Where there is only one short pause that musical time is called *aditala*; in the *vinoda* variety of the *rasaka* musical measure this should be employed, for it gives pleasure to the listeners. (A. A. R.).

एक एव सतां दोषो see No. 7448.

7455

एक एव सुहृद् धर्मो निधनेऽप्यनुयाति य: ।
शरीरेण समं नाशं सर्वमन्यद् हि गच्छति ॥

(अ) Mn 8. 17, P (PT 3. 61, PTem 3. 47, PS 3. 37, PN 3. 30, PRE 3. 50, cf. Ru 144), H (HJ 1. 67, HS 1. 59, HM 1. 64, HP 1. 49, HN 1. 50, HK 1. 66, HH 16. 6-7, HC 22. 12-13), Cr 1286 (CNŚ A 17, CNŚL 47, CNNM 80, CPS 371. 56), BhPr 32 (a. Vatsarāja's younger brother). Cf. JSAIL 20. 15.

(आ) Hemādri's Caturvargacintāmaṇi, Vrata 1. 14. 14-15), Vyavahāranirṇaya 17. 7-8, Vyavahārakalpataru, Prajñāpatha-sthala 15, Vyavahāraprakāśa 12, Vyavahārārthasamuccaya 8, Vyavahārasaukhya 11, Nṛsiṁhaprasāda, Saṁskāra 17*a*, Kṛtyakalpataru 11*a*, SRHt 11. 2 (fragment), IS 1345, BrDh 2. 14. 10.

(इ) Old Syriac 6. 34-35.

(*a*) शतं [सु] PN.

(*d*) सर्वन् HK ; अन्यद्धि Cr ; अन्यत्तु CNŚ, CNŚL, CPS, H, PS, BhPr, Vyavahāra-kalpataru ; अन्यत्त CPS ; अन्यत्न PN ; अत्र हि PS.

The only friend who follows men even after death is justice [*dharma*] ; for everything else is lost at the same time when the body (perishes). (G. Bühler's translation).

7456

एक एव हितार्थाय तेजस्वी पार्थिवो भुव: ।
युगान्त इव भास्वन्तो बहवोऽत्र विपत्तये ॥

(अ) P (PP 3. 70, Pts 3. 80, PtsK 3. 77).

(आ) IS 1346.

(*a*) हितार्थो यस् Pts.

A single king of lordly sway / is good ; but more than one will slay, / like plural suns on Judgment Day. (A. W. Ryder's translation).

7457

एक एव हि भूतात्मा भूते भूते व्यवस्थित: ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥

(अ) Brahmabindūpaniṣad 12.

(आ) Sar 4. 8 (p. 404).

One alone indeed is the soul of all beings, it is placed in [presides over] every individual being ; it is seen to be one as well as many, like the reflections of the moon in water. [Only one when the water is calm, and many when it is agitated]. (A. A. R.).

7458

एक एव हि वन्ध्याया: शोको भवति मानस: ।
अप्रजास्मीति संतापो न ह्यन्य: पुत्र विद्यते ॥

(अ) R (R [Bar] 2. 17. 21, R [B] 2. 20. 37, R [Kumbh] 2. 20. 37, R [G] 2. 17. 27, R [L] 2. 20. 27).

(आ) IS 1347.

(*a*) एकम् R (var.); भयति [एव हि] R (var.); वंध्यानां R (var.).

(*b*) दु:खं भवति पुत्रक R (var.) ; पुत्रक [मा°] R (var.).

(*cd*) अपुत्र(त्रा)स्मीति R (var.); न ह्यन्य: संताप: or

दृष्ट्वा पुत्रवियोगजं or न हि दुःखं कुतो जरा (ज्वरः) or अप्रजास्मीति न त्वा (त्वौ or ता) दृगिष्टपत्य (°ष्टपुत्र) वियोगजं R (var.).

(c) मत्वाहं [सं°] R (var.).

Oh ! son, barren women have an only grievance that they are childless and nothing more. (T. S. Raghavacharya's translation).

एक एवाक्षरं यस्तु see No. 7519.

7459

एक एवोपहारस्तु संधिरेतन्मतं हि नः ।
उपहारस्य भेदास्तु सर्वेऽन्ये मैत्रवर्जिताः ॥

(अ) KN (KN [ĀnSS] 9. 22, KN [TSS] 9. 22, KN [Bl] 9. 21), H (HJ 4. 130, HS 4. 124, HM 4. 126, HK 4. 131, HP 4. 129, HN 4. 129, HH 118. 13-14, HC 159. 5-6), ŚŚ 4. 7. 240.

(आ) IS 1348.

(a) °रश्च HJ, HS, HH; एष [एक] IS.

(b) सन्धिरेव मतो मम HJ, HS, HM, HH, HK ; सन्धिरेष मतो हितः ŚŚ ; °मतः किल B in HP ; गुरोः [हि नः] IS.

(c) उपहारविभिन्नास्तु (°भेदास्तु HS, HM, HH, HK) HJ, HS, HM, HH, HK.

(d) सर्वे मैत्रविवर्जिताः HJ, HS, HM, HH, HK ; सर्वे ते HP ; मित्र° IS.

In our opinion the *upahara* is the only sort of peace that deserves the name. Except that concluded through friendship, all other kinds of peace are only varieties of the *upahāra*. (M. N. Dutt's translation).

7460

एककार्यनियोगेऽपि नानयोस् तुल्यशीलता ।
विवाहे च चितायां च यथा हुतभुजोर्द्वयोः ॥

(अ) Mṛcch 6. 16.

Their[1] business is the same ; their ways / unlike, and their desire : / like flames that gladden wedding days, / and flames upon the pyre. (A. W. Ryder's translation).

1. Vīraka and Candanaka.

एककार्ये विनिर्दिष्टः see कार्ये कर्मणि निर्वृत्ते.

7461

एकक्षितिभृदुत्पन्नाः सच्छिद्राः कण्टकोल्बणाः ।
मिथः संघर्षणाद् वंशा दह्यन्ते साधुशाखिभिः ॥

(आ) SSK 2. 17.

Born of the same one king, [the princes] quarrelling with one another, fierce by [the advice of] wicked people, fight with one another and thus (noble) families are annihilated along with other good people ; just as the bamboos which are produced in the same mountain [forest], hollow inside, and tough with thorns, are reduced to ashes along with other good trees by the friction generated among themselves [in a strong breeze]. (A. A. R.).

7462

एकगर्भोषिताः स्निग्धा मूर्ध्ना सत्कृत्य धारिताः ।
केशा अपि विरज्यन्ते जरया किमुताङ्गनाः ॥

(आ) SkV 1525, Skm (Skm [B] 2251, Skm [POS] 5. 51. 1) (a. [Śrī-] Vyāsapāda).

(d) जरसा Skm.

That which was born with one [*or* : which has given birth only once], is well oiled [*or* : well loved], and is borne with honour on the head [*or* : is honoured with (a bow of) the head], —even one's hair, turns colour [*or* : ceases to be loved] with old age ; how much more a woman. (D. H. H. Ingalls's translation).

7463

एकगुणा भवति तिथिश्
चतुर्गुणं भवति नक्षत्रम् ।

चतुःषष्टिगुणं लग्नम्
एष ज्योतिषतन्त्रसिद्धान्तः ॥

(अ) Mudr 4. 20 (in Mudr [BSS] missing ; but noted that it appears in क with भवति om. in *a* and *b*).

Āryā-udgīti metre.

The day has one point; the constellation has four points; the *rising sign of the zodiac*[1] has sixty-four points; this is the dictum of the science of astrology. (R. S. Walimbe's translation).

1. R. S. Walimbe has : "conjunction".

7464

एकचक्रो रथो यन्ता विकलो विषमा हयाः ।
आक्रामत्येव तेजस्वी तथाप्यर्को नभस्तलम् ॥

(अ) KāD 2. 328.

(आ) SRS 2. 1. 44, SR 79. 11 (a. Sar), SSB 352. 11, SRK 50. 9 (a. Kalpataru), SRM 2. 2. 240, IS 1357, Sar 4. 169 (p. 506), Amd 297. 851.

(इ) KāD (T) 2. 325.

(*d*) तथाप्येको KāD (var.), जगत्त्रयम् KāD, KāD (T), Sar, Amd ; नभःस्थलम् SRK.

His charriot has but one wheel only; the driver is a cripple ; his horses are odd (in number) and still the brilliant sun overcomes [ascends] the sky (everyday).

7465**

एकचक्षुर्न काकोऽयं बिलमिच्छन्न पन्नगः ।
क्षीयते वर्धते चैव न समुद्रो न चन्द्रमाः ॥

(आ) SR 185. 11, SSB 529. 11, SRK 148. 14 (a. Kalpataru), SuMañ 54. 11-12, SRM 2. 2. 370, IS 7776. (A *prahelikā*-riddle).

It has but one eye, but is not a crow; desiring a cavity, it is not a snake; it decreases and increases, but is neither the sea nor the moon[1]. (A. A. R.).

1. Answer to the riddle : *sūcikā* [needle].

7466

एकचित्तो लभेत् सिद्धिं द्विधाचित्तो विनश्यति ।
स्कन्धावारं हि गच्छन्तम् इषुकारो न पश्यति ॥

(अ) Vet 17. 14.

(*a*) लभेदेकमनाः सिद्धिं Vet (var.); °चित्ते Vet (var.).

(*b*) °चित्ते Vet (var.).

(*c*) Gloss *ad* स्कन्धावारं = सेनां Vet.

(*d*) इषुकारी विनश्यति Vet (var.).

One who has singleness of purpose attains success, but one who is divided in mind comes to grief; the maker of arrows does not see that which goes into the camp of the army. (A. A. R.).

एकचिन्तनमर्थानां see नास्तिक्यमनृतं क्रोधं.

7467

एकच्छत्त्वं क्षितितलमिदं भुञ्जते यन् नरेन्द्राः
स्वर्गास्थाने मुदितमनसो यद् रमन्ते मुनीन्द्राः ।
यन् निर्वाणे निरुपमसुखं मर्त्यमुख्या लभन्ते
दानस्यायं स्फुरति महिमा केवलस्यामलस्य ॥

(अ) IS 1358, Subh 49.

(*b*) मुनिन्द्राः IS, Subh; (suggested change : मुनीन्द्राः).

Mandākrāntā metre.

That kings enjoy undisputed sovereignty over the earth, that great sages are happy with pleased minds in heaven, that the best of men obtain unparalleled happiness in beatitude—all these are only due to the greatness of giving gifts with a pure heart. (A. A. R.).

7468

एकच्छागं द्विरावेयं त्रिगवं पञ्चमाहिषम् ।
षडश्वं सप्तमातङ्गं शक्रस्यापि श्रियं हरेत् ॥

(आ) ŚP 658, SH 684.

(*a*) त्रिरावेयं [द्वि°] SH.

(*c*) सप्तमांतगं (*sic !*) SH.

One goat, two sheep, three cows, five buffaloes, six horses, seven elephants—these take away the prosperity of even the king of gods, Indra. (A. A. R.).

7469

एकतः क्रतवः सर्वे समग्रवरदक्षिणाः ।
एकतो भयभीतस्य प्राणिनः प्राणरक्षणम् ॥

(अ) VCsr VII 5 and 13. 13, Vet 19. 6, PtsK 1. 323, Vahni-purāṇa in ŚKDr *ad* भयभीत: *cd* only.

(आ) SRHt 168. 1 (a. Itihāsasamuccaya), SSSN 153. 1 (a. Itihāsasamuccaya), SPR 19. 12 (a. Itihāsasamuccaya 4. 3), IS 1359.

(*a*) पुण्यं [स°] IS.

(*ab*) एकतो मेदिनीदानं / तुलानां शतमेकतः Vet (var.).

(*b*) समस्त° or सहस्र° or समेत्य° VC VII (var.) ; संपूर्ण° Vet, समाप्त° SPR ; °फल° [°वर°] VC 13 (var.) ; °दक्षिणम् VC 13 (var.).

(*d*) प्राणिनां VC 13 (var.).

(*cd*) °भीतानां प्राणिनां VC VII (var.).

All the ritual offerings, with completely princely fees (to the officiating priests), are not more than equal to the saving of the life of one living creature in fear of danger. (F. Edgerton's translation).

7470

एकतः प्रणयपीडनं मुधा
मानधारणरसादरोऽन्यतः ।
रक्षती द्वयमिदं मनस्विनी
निर्वृणोतु कथमत्र जन्मनि ॥

(अ) SMH 10. 55.

(*a*) सुधा [मु°] SMH (var.).

Rathoddhatā metre.

On the one hand she denies herself love in vain, on the other hand there is the pleasure of keeping up jealous anger ; if a high-minded lady were to possess these two, how can she be happy in this birth [life] ? (A. A. R.).

7471

एकतः सकला विद्या चातुर्यं पुनरेकतः ।
चातुर्येण विनाकृत्य सकला विकला कला ॥

(आ) IS 1360, Subh 171.

(*b*) गुणमेकतः Subh.

(*c*) विनाकृत्या IS.

Complete wisdom put on one scale (of the balance) and skill on the other—balance ; any art, if without skill, is imperfect.

7472

एकतः सर्वपापानि मद्यपानं तथैकतः ।
एकतः सर्वदानानि ब्रह्मचर्यं तथैकतः ॥

(अ) Cr 1287 (CNP II 61, CNI I 304, CM 32), Vet *ad* 10. 16 (149) *cd/ab*. (Cf. No. 7474).

(आ) SR 100. 2 *cd/ab*, SSB 387. 2 *cd/ab*, SRM 2. 2. 318 *cd/ab*, SRK 105. 3 *cd/ab* (a. Jīvadharmaviveka), IS 7777.

(*b*) चैकतः [त°] CNP II.

(*c*) एकतश्चतुरो वेदा Vet, SRK, SR, SRM.

(*d*) प्रचैकतः [त°] CNP II ; अथैकतः Vet.

(Placed on one scale of a balance) drinking will outweigh all sins placed collectively on the other scale. (In the same manner), celibacy placed on one side will outweigh all gifts [merits] placed on the other. (S. Bhaskaran Nair's translation).

7473

एकतश्चतुरो वेदाः साङ्गोपाङ्गाः सविस्तराः ।
स्वाधीनास्ते नरश्रेष्ठ सत्यमेकं किलैकतः ॥

(आ) SRHt 14. 7 (a. MBh).

On the one side there are the four Veda-s along with their branches and subsidiaries, all elaborate; these are at your command, oh! best of kings, but on the other side, truth is one alone. (A. A. R.).

7474

एकतश्चतुरो वेदा ब्रह्मचर्यं तथैकतः ।
एकतः सर्वपापानि मद्यपानं तथैकतः ॥

(आ) SRK 105. 3 (a. Jita-Govinda), SPR 141. 27 (a. SkP 49. 63). (Cf. No. 7472).

(*a*) वेदान् SPR.

(*b*) °चर्यमथैकतः SPR.

(*d*) मद्यमांसं SPR.

On the one hand there are the four Veda-s, similarly there is the vow of chastity [*brahmacarya*]; on the one side there are all kinds of sins, and there is similarly, on the other side, the drinking of liquors. (A. A. R.).

7475

एकतश्च सुरसुन्दरीजनः
श्रीः प्रतीच्छति युयुत्सुमन्यतः ।
पाप्मना सह पलायतोऽयशश्
चैकतः कुलकलङ्ककारणम् ॥

(आ) JS 322. 30 (a. Varāhamihira), cf. Kav p. 98.

(*c*) पापमेव हि [पा° स°] JS (var.).

Rathoddhatā metre.

There is on one side (the attainment of) charming divine damsels, there is also prosperity courting him when he desires to fight; on the other hand, when he flees (from the battlefield) there is infamy along with sin, which is also the cause of tarnishing the fair name of the family. (A. A. R.).

7476*

एकतामिव गतस्य विवेकः
कस्यचिन् न महतोऽप्युपलेभे ।
भास्वता निदधिरे भुवनानाम्
आत्मनीव पतितेन विशेषाः ॥

(अ) Kir 9. 12.

(आ) SR 297. 8 (a. Kir), SSB 140. 10 (a. Bhāravi).

Svāgatā metre.

(Darkness so spread) that everything was merged into one (mass) and no distinctions were observed even of the great ones (such as the mountains); when the sun set all distinctions of the objects of the world were placed [merged] in him, as it were. (A. A. R ).

7477*

एकतो दिवसान् बाला गणयत्येकतोऽन्तकः ।
न विद्मः प्रथमं कस्य यास्यामो वयमन्तिकम् ॥

(आ) VS 1245.

On one side there is the girl who counts the days (eagerly waiting to meet us), and on the other side there is the god of death; we know not to whose proximity we will be heading in the first place. (A. A. R.).

7478

एकतोऽपरितोषश्चेद् अन्यमन्यं महीभुजम् ।
निदाघपान्थवच्छायाम् अन्यामन्यामुपाश्रयेत् ॥

(अ) SMH 12. 8.

(*a*) एषतो SMH (var.).

If there is dissatisfaction in one place, he should resort to one king after another; it is like a traveller during the summer season who resorts to the shade of one tree after another. (A. A. R.).

7478 A*

एकतोऽपि भुवि भूरिशोऽभवन्
दीपकादहह पश्य दीपकाः ।
अन्धकारनिधनाय भानुमन्-
मुक्तदिव्यविशिखादिवेषवः ॥

(अ) Bālabhārata-mahākāvya 1. 9. 34.

(आ) SG 365 (a. Amaracandra).

Svāgatā metre.

Lo behold ! Lamps in large numbers get lighted in this world from a single (source-)lamp, to destroy darkness, even as the (secondary) rays that emanate from the (first) divine ray of the sun. ( S. Bhaskaran Nair's translation ).

7479*

एकतोऽभ्युदितमिन्दुमण्डलं
स्मेरमास्यमसितभ्रुवोऽन्यतः ।
चञ्चुकोरकपुटीं चकोरिका
चालयत्युभयतोऽपि धावति ॥

(आ) SH 1678 (a. Harihara).

Rathoddhatā metre.

On one side shines the rising orb of the moon and on the other smiling face of the dark-browed damsel. The (poor) female *cakora*-bird (in two minds) runs towards the one and then towards the other with opened bud-like beak (to drink the nectar emitted, being unable to distinguish the moon from the face). ( S. Bhaskaran Nair's translation ).

7480

एकतो मातृवात्सल्यं परतो गुणकोटयः ।
अनयोः समतां वक्तुं नालं ब्रह्मादयः सुराः ॥

(आ) SuM 31. 6.

(*b*) गुणकोटिशः SuM (var.).

On one side there is the affection for the mother, on the other side there are the numerous good qualities ; to describe the equality of these two things (even) the gods, such as Brahmā, are not competent. (A. A. R.).

एकतो मेदिनीदानं see No. 7469.

7481

एकतो वा कुलं कृत्स्नम् आत्मा वा कुलवर्धन ।
न समं सर्वमेवेति बुधानामेष निश्चयः ॥

(अ) MBh (MBh [Bh] 1. 146. 27, MBh [R] 1. 160. 29, MBh [C] 1. 6171), Brāhmaṇavilāpa 2. 27.

(आ) IS 1361.

(*a*) एकं तव or एकेन च MBh (var.) ; सर्वं [कृ°] MBh (var.).

(*b*) आत्मा चैवैकतस् तथा MBh (var.) ; आत्मना (°त्मा वा) MBh (var.) ; °नंदन or °वर्धनः (°नं) or धर्मतः MBh (var.).

(*c*) पूर्वमे° or °मेतद्धि or °मेवैतद् or °मेतद्वै MBh (var.).

Oh ! reverend sir, the wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. (P. C. Roy's translation).

7482

एकतो व्याधिदुर्भिक्ष- प्रमुखा विपदोऽखिलाः ।
प्रजानामेकतस्त्वेका लुब्धता वसुधापतेः ॥

(अ) RT (RT [VVRI] 5. 187, RT [S] 5. 187, RT [T] 5. 186, RT [Calc.] 5. 191).

(आ) IS 1362.

(*b*) विदपो° IS (printer's error).

On the one hand, there are the endless misfortunes of the subjects, such as plagues and famines, and on the other, again, nothing but the avarice of the king. (M. A. Stein's translation).

7483

एकत्र कौलव्रतभङ्गशङ्का
विदग्धताभङ्गभयं परत्र ।
इत्याकुलानां कुलकामिनीनां
गतागतैरेव गता त्रियामा ॥

(आ) Pad 68.58, SG 309, Vidy 415.
(*d*) गतागतेनैव Vidy.

Upajāti metre (Indravajrā and Upendravajrā)

On the one hand there is the fear of breaking family tradition, on the other hand there is the fear of losing one's reputation for cleverness ; thus to women in love, belonging to noble families worried by these two thoughts and walking to and fro, the (whole) night came to an end. (A. A. R.).

एकत्र चापि वसतो see No. 7606.

एकत्र त्यागघातौ see प्रकाशयुद्धं निर्दिष्टे.

7484*

एकत्र नास्य रतिरित्यवधूयमानः
कोपादिव श्वसनकम्पविघूर्णितायाः ।
रक्तच्छदं मधुसुगन्धि सरोरुहिण्या
भृङ्गश् चुचुम्ब कमलाननमादरेण ॥

(आ) VS 1657 (a. Āryabhaṭṭa).

Vasantatilakā metre.

In one place being rejected by the lotus with the idea that there is no pleasure in his company and shaking her head and sighing as if in anger, the bee fondly kissed the face of the lotus having (lips of) red petals and smelling sweetly by the presence of honey. (A. A. R.).

एकत्र पाकृतैः साम्यम् see No. 7486.

7485*

एकत्र प्रपठन्ति साम च यजुश्चान्यत्र वेदान्तरं
हिंस्राश्चापि मृगायिताश्च परतो यागोत्थधूमः शिवः ।
आतिथ्यादिविधिः परत्र विधिवत् पाद्यादिनापाद्यते
नानाशास्त्रविवेचनं च वटुभिः संतन्यते सङ्गतैः ॥

(आ) SSB 460. 14 (a. Saṅgrahītṛ).

Śārdūlavikrīḍita metre.

In one place (in the penance grove) there is the recitation of the *Sāmaveda* and the *Yajurveda,* and elsewhere the other *Veda-s,* here are the cruel animals behaving like the gentle deer, and there rises the holy smoke from *yāga-s* [sacrifices], elsewhere the reception of guests is attended to by offering water to wash the feet and other items in the prescribed manner, and in another place students have assembled and are engaged in discussing (the imports of) the various *śāstra-s.* (A. A. R.).

7486

एकत्र प्राकृतैः साम्यम् अन्यत्र परतन्त्रता ।
शुकस्य परितोषाय न वनं न च पत्तनम् ॥

(आ) Skm (Skm [B] 1988, Skm [POS] 4. 70. 3) (a. Umāpatidhara), Vidy 160.
(*a*) प्रकृतैः Skm [B] corrected to प्राकृतैः ; पाकृतैः Vidy.

On the one side [in the forest] he would be equal with a common fellow, on the other side [in the city] he would be dependent [confined in a cage] ; thus to the parrot neither the forest nor the city contributed to its satisfaction. (A. A. R.).

एकत्रभवे रिपुपन्नगदुःखं see No. 7516.

7487

एकत्र मधुनो बिन्दौ भक्षतेऽसंख्यदेहिनः ।
यो हि न स्यात् कृपा तस्य तस्मान् मधु न भक्षयेत् ॥

(अ) AS 563. (Cf. No. 7492).
(आ) SPR 147. 41 (a. AS).
(*b*) भक्षिते AS (var.), SPR ; भक्ष्यते AS (var.).
(*c*) हिनस्ति न कृ° SPR.
(*d*) भक्षते AS (var.).

On one side there is the drop of honey belonging to innumerable creatures [the bees], which is consumed by one who has no compassion; hence one should not eat honey (as it will be robbing the bees). (A. A. R.).

7488*

एकत्र वासादवसानभाजस्
तांम्बूललक्ष्म्या इव संस्मरन्ती ।
वक्त्रेषु यद्वैरिविलासिनीनां
हासप्रभा तानवमाससाद ॥

(अ) Vikram 1. 106.

Indravajrā metre.

On the faces of the women of whose enemies the radiance of smile became faint, as if remembering the faded beauty of betel-leaves owing to having lived together. (S. Ch. Banerjea's translation).

7489**

एकत्र सार्थे व्रजतां बहूनां
तुल्येऽपि जाते शकुने फलानि ।
नानाप्रकाराणि भवन्ति येन
तं हंसचारं प्रविचारयामः ॥

(आ) ŚP 2715.

Indravajrā metre.

When a number of people constituting a caravan move along and see in one place the same omen, the result will be different to each individual; we shall now consider this *haṁsacāra*. (A. A. R.).

7490*

एकत्र स्फटिकतटांशुभिन्ननीरा
नीलाश्मद्युतिभिदुराम्भसोऽपरत्र ।
कालिन्दीजलजनितश्रियः श्रयन्ते
वैदग्धीमिह सरितः सुरापगायाः ॥

(अ) Śiś 4. 26.
(आ) AIR 527.

Praharṣiṇī metre.

Here, rivers, that have their waters, in one place, mingled with the rays of the crystal bank[1], and in another, blended with the radiance of sapphires, assume the beauty of the Gaṅgā hightened by the waters of Yamunā flowing into her. (M. S. Bhandare's translation).

1. i. e., white.

7491*

एकत्रादद्‌ते जलं जलधरव्यूहाः परत्राप्यमी
दीप्यद्दिक्करिणः परत्र वडवावक्त्रोद्‌गता वह्नयः ।
एतावत् सततव्ययेऽपि सुतरामाश्चर्यमम्भोनिधेस्
ता एव स्थितयः स एव महिमा सैवास्य गम्भीरता ॥

(आ) Vidy 205.

Śārdūlavikrīḍita metre.

In one place masses of clouds take away its waters, elsewhere there are the effulgent elephants of the quarters, and in another part there are the flames of the submarine fire; thus though there is a considerable loss of water, it is a matter of great wonder that the sea has the same situation [quantity of water], the same greatness, and the same depth and majesty (as before). (A. A. R.).

एकत्रापि वसंस्तात see No. 7606.

7492

एकत्रापि हते जन्तौ पापं भवति दारुणम् ।
न सूक्ष्मानेकजन्तूनां घातिनो मधुपस्य किम् ॥

(अ) AS 561. (Cf. No. 7487).
(आ) SPR 148. 46 (a. AS).

Even when a single living creature is killed there results very great sin ; does not sin accrue to one who drinks honey, when he kills innumerable very minute living beings ? (A. A. R.).

एकत्रासनसंस्थिति: see No. 7493.

7493*

एकत्रासनसङ्गतिः परिहृता प्रत्युद्गमाद् दूरतस्
ताम्बूलानयनच्छलेन रभसाश्लेषोऽपि संविघ्नितः ।
आलापोऽपि न मिश्रितः परिजनं व्यापारयन्त्यान्तिके
कान्तं प्रत्युपचारतश्चतुरया कोपः कृतार्थीकृतः ॥

(अ) Amar (Amar [D] 17, Amar [RK] 19, Amar [K] 18, Amar [S] 17, Amar [POS] 17, Amar [NSP] 18)[1].

(आ) Skm (Skm [B] 692, Skm [POS] 2. 44. 2) (a. Amar), SkV 639 (a. Śrī-Harṣa), Kav 352 (a. Śrī-Harṣa), JS 194. 6 (a. Amarānanda or Pulinda), VS 1583 (a. Pulina), ŚP 3534, SSSN 229. 2, SR 358. 59 (a. Amar), SSB 243. 19 (a. Pulina), IS 1363, Sāh *ad* 3. 104 (p. 44), Daś *ad* 2. 19 (p. 108) (a. Amar), Rasataraṅgiṇī 5 *in fine*, AA 25. 14-17, RA 6. 23, Sar 5. 436 (p. 698), KH 365. 2-5, Ssm 385, ŚbB 3. 209; 3. 348; 3. 372 ; 4. 419 ; 4. 583, Pr 365, Alaṁkārasaṁgraha *ad* 4. 31.

(*a*) एकत्रासनसंस्थितिः Amar (D), Amar (RK), Amar (K), Amar (NSP), Skm, SkV, Kav, VS, ŚP, SR, SSB, Sāb, Daś, Sar, RA ; प्रत्युद्गताद् Amar (var.) ; प्रत्यद्ग° RA (printer's error).

(*b*) ताम्बूलाहरण° Amar (NSP), ŚP, Daś ; ताम्बूलारचन° SkV, Kav ; ता बालान° AA (var.).

(*c*) संलापोऽपि SkV, Kav ; न विश्रुतः Amar (var.) ; न विस्मृतः Amar (RK); °त्या तया RA; व्याहारय° Ala° ; °यन्त्यन्तिके (*sic !*) SSSN.

(*d*) भर्तुः [का°] SkV, Kav ; धूर्तं [का°] RA; °तुरयो SkV (var.), KH ; मानः कृतार्थीकृतः VS (var.).

1. Western (Arj) 18, Southern (Vema) 17, Ravi 15, Rāma : missing, BrMM 19, BORI I 21, BORI II 19.

Śārdūlavikrīḍita metre.

Sitting together on the seat she frustrated by rising to receive him when he was still far away ; a passionate embrace she hindered under the pretence that she would bring the betel ; by keeping a number of servants employed near at hand she gave no room for any conversation ; thus the clever one, under the guise of doing him honour gave full vent to her anger against her lover through courteousness. (C. R. Devadhar's translation).

7494*

एकत्रासनसङ्गते प्रियतमे पश्चादुपेत्यादराद्
एकस्या नयने पिधाय महतः क्रीडानुबन्धच्छलात् ।
तिर्यग्वक्रितकन्धरः सपुलकस्वेदोद्गमानन्दिनीम्
अन्तर्हासलसत्कपोलफलकां धूर्तोऽपरां चुम्बति ॥

(आ) Pras 8. 10, RJ 795 (a. Amaru [wrongly]), (see No. 7493).

(*a*) °संस्थिते [°सङ्ग°] RJ.

(*b*) एकस्मिन् Pras ; एकस्या नयने निमील्य विहित-क्रीडा° RJ.

(*c*) ईषद्वक्रि° RJ ; °कः प्रेमोल्लसन्मानसाम् RJ.

Śārdūlavikrīḍita metre.

When two sweet-hearts are seated in the same sofa, the lover, coming from behind, closes the eyes of one under the guise of sporting with her and then stretching his neck crosswise, this rogue of a lover, kissed the broad cheek of the other, who experiences hairs standing on ends and sweating due to the pleasure and suppressed laughter (in scoring a point over her rival). (A. A. R.).

7495

**No Entry**

7496*

एकत्वं न रसैः कयोः समजनि स्त्रीपुंसयोः प्रावृषि
प्राप्तौ यद्रसनिर्भराविह धराकाशौ चिरादेकताम् ।
योषित्सङ्गमगूढसर्वतरुणः कालोऽयमालोक्यते
छन्नः क्वापि दिवा युवापि निशया क्रोडीकृतः क्रीडति ॥

(अ) SMH 8. 20.

Śārdūlavikrīḍita metre.

In the rainy season which man and wife have not oneness [union] due to pleasurable sensations? For, after a long period, the earth and the sky have come together by their great love for each other [by the presence of a mass of water-bearing clouds]; this season is seen to be that in which all young men are hidden, [busily engaged] with the union of their sweet-hearts; somewhere hidden, the day the youthful one, embraced by the night [by the darkness caused by clouds] sports with her. (A. A. R.).

एकदंष्ट्रं त्रिनयनं see No. 7497.

एकदनुप्रयातानां see No. 7553.

7497*

एकदन्तं त्रिनयनं ज्वालानलसमप्रभम् ।
गणाध्यक्षं गजमुखं प्रणमामि विनायकम् ॥

(अ) Cr 198 (CR I. 1, CPS 1. 1) Introductory stanza.

(इ) LN(P) 1, (cf. DhN [P] 1).

(*a*) एकदंष्ट्रं CR (var.).

(*d*) नमस्यामि CR (var.) ; गणाधिपं [वि°] CR (var.).

To the one-tusked, three-eyed god, whose effulgence is similar to the flames of fire, who is the chief of *gaṇa-s*[1] and elephant-faced, to the god Vināyaka[2], I make salutation. (A. A. R.).

1. The followers and soldiers of Śiva.
2. The god who removes all obstacles and ensures success.

7498*

एकदन्तद्युतिसितः शंभोः सूनुः श्रियेऽस्तु वः ।
विद्याकन्द इवोद्भिन्न- नवाङ्कुरमनोहरः ॥

(आ) ŚP 881 (a. Śrī-Dhanadadeva), SR 2. 7 (a. ŚP), SSB 3. 7 (a. Dhanadadeva).

Rendered white all over by the brilliance of his one tusk, may the son of Lord Śiva be for your prosperity; (for) he is charming like a fresh sprout which has burst forth from the root of learning. (A. A. R.).

7499

एकदा न विगृह्णीयाद् बहून् राजाभिघातिनः ।
सदर्पोऽप्युरगः कीटैर् बहुभिर्नाश्यते ध्रुवम् ॥

(अ) H (HJ 4. 96, HS 4. 92, HM 4. 93, HK 4. 98, HP 4. 96, HN 4. 96, HH 114. 16-17, HC 153. 15-17).

(आ) IS 1364.

(*a*) विगृह्णीयात् HH ; °यात् HJ.

(*b*) विरोधिन: [(अ)भि°] HJ; विवादिन: HH; प्रतिघातिन: IS.

(*d*) नाशितो HJ; नश्यति (°ते) IS.

A king should not engage many foes simultaneously; even the haughty cobra is certainly killed by many insects. (M. R. Kale's translation).

एकदेशं वहेद् अग्नि: see No. 4598.

7500

एकदेशमुपाध्याय ऋत्विग् यज्ञकृदुच्यते ।
एते मान्या यथापूर्वम् एभ्यो माता गरीयसी ॥

(अ) Y 1. 35. Cf. Nos. 6616; 7159; दशाचार्याननुपाध्याय: and दशैव तु सदाचार्य.

He who teaches a portion is an *upādhyāya*; and the performer of sacrifices is called *ṛtvij*. These are to be respected in their order. Of these, the mother is most to be honoured. (S. Ch. Vidyarnava's translation).

7501

एकद्विकरणे हेतू महापातकपञ्चके ।
न तृणे मन्यते कोप- कामौ य: पञ्च कारयन् ॥

(अ) Naiṣ 17. 27.

(*b*) °पञ्चमे Naiṣ (var.).

(*c*) तृणो Naiṣ (var.).

Greed cares not a straw for Wrath, nor Cupid, who cause respectively one and two of the five great sins[1], while Greed prompts to commit all the five. (K. K. Handiqui's translation).

1. Killing of a Brāhmaṇa; theft of gold; drinking wine; adultery with the wife of one's teacher; complicity in these.

7502*

एकद्वित्रिकलाक्रमेण शशिनं गृह्णन्विमुञ्चन्नयं
यच् चण्डद्युतिरातनोति भगवानद्यापि चान्द्रायणम् ।
देवैतद् भवदीयभास्वरभुजस्तम्भप्रतापानल-
स्पर्धायै क्रमभुक्तलाञ्छनपशोर्नैतत् पुन: सेत्स्यति ॥

(आ) Skm (Skm [B] 1480, Skm [POS] 3. 22. 5) (a. Ācārya-Gopīka)

(*c*) °भासुर° Skm (var.).

(*d*) यशो [°पशो°] Skm (var.).

Śārdūlavikrīḍita metre.

Taking up and releasing the digits of the moon in the order of one, two, three and so on, the god sun even now goes on performing the vow of *cāndrāyaṇa*[1]; my lord, this action of the sun is only out of rivalry with the brilliance of the valour of your pillar-like and victorious arms; this fame he will not be able to sustain if he were to enjoy the animal in the form of the spot in due order (successiveness). (A. A. R.).

1. A religious observance regulated by the waxing and waning of the moon.

एकद्वित्रिचतुष्क्रमेण see No. 7503.

7503*

एकद्विप्रभृतिक्रमेण गणनामेषामिवास्तं यतां
कुर्वाणा समकोचयद् दशशतान्यम्भोजसंवर्तिका: ।
भूयोऽपि क्रमश: प्रसारयति ता: संप्रत्यमूनुद्यत:
संख्यातुं सकुतूहलेव नलिनी भानो: सहस्रं करान् ॥

(अ) Anar 2. 5.

(आ) SkV 961 (a. Murāri), SG 522 (a. Murāri), SR 325. 57, SSB 186. 57.

(*a*) एकद्वित्रिचतुष्क्रमेण SG.

(*c*) °मूनुद्यता SG, SR.

Śārdūlavikrīḍita metre.

The ten hundred petals of the lotus, which at evening / it had folded one by

one as if to count / the sun's departing rays, / it once again now opens, curious to enumerate / the same thousand as they rise. (D. H. H. Ingalls's translation).

7504*

एकद्वेषु रसालशाखिषु मनागुन्मीलितं कुड्मलैः
कर्णाकर्णिकया मिथः कथममी घूर्णन्ति विश्वेऽध्वगाः ।
द्वित्रैः क्वापि किल श्रुताश्रुतमपि स्पष्टान्यपुष्टारुतं
विष्वङ्मूर्छति दुःसहो विरहिणीगेहेषु हाहारवः ॥

(आ) Skm (Skm [B] 1229, Skm [POS] 2. 151. 4) (a. Bhaṭṭaśālīya-Pitāmbara or Bhaṭṭapālīya-Pitāmbara).

Śārdūlavikrīḍita metre.

In one or two mango trees buds have come forth a little, yet how do all the wayfarers reel with pangs of love by the spreading of this report from one to the other ? The cooing of the cuckoo is heard somewhat indistinctly by two or three ladies and yet the unbearable cry of distress is heard everywhere in the homes of ladies separated from their lovers. (A. A. R.).

7505*

एकद्वैः किमभावि सूरिभिरथ द्वित्राणि मित्राणि किं
व्यापन्नानि गताश्च किं त्रिचतुरा घोरा महाव्याधयः ।
सप्ताष्टैरलमिष्टमेतदपि नश्चेतः क्षणान् पञ्चषान्
स्वात्मन्येव रमस्व तेजसि गते कालेऽथवा सर्वतः ॥

(आ) SR 370. 83, SSB 266. 85.

Śārdūlavikrīḍita metre.

What has happened to one or two learned men, have two or three friends died, have three or four serious ailments come and gone ? It is enough that seven or eight sacrifices have been performed ; oh ! mind, when the bright time has gone away, take delight in the self alone in the (remaining) five or six moments ; or do it always. (A. A. R.).

7506*

एकद्वैर्दिवसैर्भविष्यति मनाग् दोरन्तरं दन्तुरं
द्वित्रैरेव दिनैश्च लोचनपथं रोमावली यास्यति ।
किं चाभूदिव वासरैस्त्रिचतुरैश्चाञ्चल्यमस्या दृशोस्
तज्जेतुं जगतीमनङ्ग किमतीवायाससमालंबसे ॥

(आ) SH 1812.

(*a*) दोरं दतुरं SH (submetric) ; (suggested change : दोरन्तरं दन्तुरं).

(*d*) किमेतवायास° SH (*contra metrum*) ; (suggested change : किमतीवायस°).

Śārdūlavikrīḍita metre.

In a day or two will the space between her arms become elevated further ; in (another) two or three days will the line of her abdominal hair come within the range of the eyes [become conspicuously visible]; moreover, in (still another) three or four days will her eyes acquire the darting motion. Hence, oh ! Cupid, why should you so much exhaust yourself (unnecessarily) in the conquest of the world, (when that is imminent through this budding damsel) ? ( S. Bhaskaran Nair's translation ).

7507

एकद्वैर्मधुबिन्दुभिर्मधुलिहः स्यादेव कुक्षिम्भरिः
कस्मिन् वा कुसुमे भवन्ति सुलभा तेऽमी पुनः पञ्चषाः ।
कालः कोऽपि स तादृशः परिणतो येनैकतृष्णाकुलो
यद्यत् पुष्पमुपागमत् कृपणवत् तेनास्य मा कुञ्चितम् ॥

(आ) Vidy 117.

(*a*) °र्मधु° Vidy (printer's error).

Śārdūlavikrīḍita metre.

With one or two drops of honey a bee may get its belly filled ; in which flower is honey found in plenty ? They may be only four or five (flowers), Time has changed to such a condition that one who is troubled by great thirst should not stoop low like a miser to whichever flower he has come across. (A. A. R.).

7508**

एकधातुर्द्विखण्डः स्याद् यत्रोद्ग्राहस्ततः परम् ।
तृतीयं किंचिदुच्चं स्यात् खण्डं गमकशोभनम् ॥

(आ) ŚP 1967.

There should be one *dhatu* and two *khaṇḍa* musical measure, then the *udgrāha* introductory piece; the third should be resplendent with *gamaka* [a deep natural tone]. (A. A. R.).

7509**

एकनिभा यत्र मही
तृणतरुवल्मीकगुल्मपरिहीना ।
तस्यां यत्र विकारो
भवति धरित्र्यां जलं तत्र ॥

(आ) ŚP 2222.

Āryā metre.

Where the earth is of one colour alone and is free from grass, trees, ant-hill and bushes, where there is seen some kind of change (of colour), there, in that earth, water (when dug) is found. (A. A. R.).

7510

एकन्तु लोकवेदेभ्यः सारमाकृष्य कथ्यते ।
प्राणात्ययेऽपि न त्याज्यो न्याय्यो धर्मश्लथः पथः ॥

(अ) SMH 12. 53.

(*c*) त्यागो SMH (var.).

(*d*) °श्लथे पथि SMH (var.).

One thing is said taking the quintessence of everything from the world and the scriptures; even at the cost of life one should never abandon the path which is righteous and sanctioned by *dharma*. (A. A. R.).

7511

एकपङ्क्त्युपविष्टानां विप्राणां सहभोजने ।
यद्येकोऽपि त्यजेदन्नं सर्वैरुच्छिष्टभोजनम् ॥



(आ) NBh 198.

When a number of Brāhmaṇa-s are seated in a row taking food together, if one among them were to abandon the food, then all the others will be eating only the leavings of food (if they continue to eat). (A. A. R.).

7512

एकपत्नीसमासक्तैर् भवद्भिः संहतैर्मिथः ।
स्थातव्यमप्रसादेन भेदमूलं हि योषितः ॥

(अ) Bhār (Bhār [KM] 1. 1206, Bhār [Bh] 1. 1221).

Attached as you are to one wife, your care should be to remain united among yourselves. For women are the root of (all) discord. (M. S. Bhandare's translation).

7513

एकपुंसा न गन्तव्यं काकसर्पस्य कारणात् ।
कर्कटस्य प्रसादेन ब्राह्मणो जीवितो यथा ॥

(अ) P (PTu 80. 25-26 and 89. 8).

A person should not go alone on a journey for the reason (that there may be) crows and snakes; thus, by the good offices of a crab, a Brāhmaṇa was saved of his life. (A. A. R.).

7514*

एकपुच्छश् चतुष्पादः ककुद्मान् लम्बकम्बलः ।
गोरपत्यं बलीवर्दो घासमत्ति सुखेन सः ॥

(अ) AA 64. 7-8.

(*b*) लम्बकन्धरः AA (var.).

One-tailed, four-footed, having a hump, with a (coloured) blanket hanging low (so as to resemble a tiger), the son of a cow, an ox, eats happily the corn (in the field). (A. A. R.).

7515*

एकप्रियाचरणपद्मपरीष्टिजात-
क्लेशस्य मे हृदयमुत्तरलीचकार ।
उद्भिन्ननिर्भरमनोभवभावमुग्ध-
नानाङ्गनावदनचन्द्रमसां दिदृक्षा ॥

(आ) Skm (Skm [B] 883, Skm [POS] 2. 82. 3) (a. Lakṣmaṇasenadeva or Lakṣmaṇasena).

Vasantatilakā metre.

To me that am tired of dancing attendance at the feet of one beloved wife, the heart became agitated [became eager] with a desire to see the moon-like faces of different damsels charming with the feeling of love that has waxed powerfully. (A. A. R.).

एक भयति वन्ध्यायाः see No. 7458.

7516

एकभवे रिपुपन्नगदुःखं
जन्मशतेषु मनोभवदुःखम् ।
चारुधियेति विचिन्त्य महान्तः
कामरिपुं क्षणतः क्षपयन्ति ॥

(अ) AS 594.

(*a*) एकत्रभवे AS (var.).

(*c*) विचिंति AS (var.).

Dodhaka metre.

In one birth (alone) there is the worry from enemies and snakes, but in a hundred births [occasions] there is the worry caused by love ; great men pondering over this with a discriminating mind get rid of the enemy of love in a moment. (A. A. R.).

7516 A

एकभुक्तं सदारोग्यं द्विभुक्तं बलवर्द्धनम् ।
त्रिभुक्तेर्व्याधिपीडा स्याच् चतुर्भुक्तेर्मृतिर्ध्रुवम् ॥

(आ) SSSN 248. 11.

Taking food once (a day) conduces to constant good health, twice (a day) increases strength, thrice (a day) results in diseases and four times (a day) is to invite certain death. (S. Bhaskaran Nair's translation).

7517

एकमपि क्षणं लब्ध्वा सम्यक् त्वं यो विमुञ्चति ।
संसारार्णवमुत्तीर्य लभते सोऽपि निर्वृतिम् ॥

(अ) AS 830.

Obtaining only just a moment he, who abandons togetherness [company], crosses over the ocean of worldly existence and thus gets happiness [peace of mind]. (A. A. R.).

7518

एकमपि सतां सुकृतं
विकसति तैलं यथा जले न्यस्तम् ।
असतामुपकारशतं
संकुचति सुशीतले घृतवत् ॥

(आ) Subh 89, IS 1366.

(*d*) सुशीनं ते Subh.

Ārya metre.

A single good deed rendered to a good man spreads like oil poured into water ; hundred deeds rendered to a wicked one shrink like ghee in cold weather.

7519

एकमप्यक्षरं यस्तु गुरुः शिष्यं प्रबोधयेत् ।
पृथिव्यां नास्ति तद् द्रव्यं यद् दत्वा सोऽनृणी भवेत् ॥

(अ) Cr 199 (CV 15. 2, CL 7. 12, CvL II 3. 12, CNG 112, CNŚC 47, CNŚIV 47, CNŚ 46, CPS 316. 27), Atri-saṁhitā 1. 9.

(आ) Laghuhārītaḥ in Āhnikatattva in Raghunandabhaṭṭa's Smṛtitattva 1. 348. 5-6, Bahudarśana 8, SH 1500,

SPR 519. 8 (a. Atrisaṁhitā), Sama 1 ए 22 and 2 ए 2, IS 1367, ŚKDr *ad* अनृणी (Āhnikatattva).

(*a*) एक एवाक्षरं Sama 1 ए 22 ; एकमेवाक्षरं CV, CPS, Sama ; य: [यस्] CNŚ ; यं [यस्] CNŚC, CNŚI.

(*b*) गुरु शिष्य नियोजयेत् CvL II ; गुरु CL (var.) ; शिष्यं (°ष्ये) निवेदयेत् CL, CV (var.), CNI I, CvL II, Laghuhārīta, Atri°, SH, SPR ; प्रबाधयत् IS.

(*c*) ततद्रव्यं CV (var.).

(*d*) यदत्वा [य° द°] CL (var.) ; दत्वा यदनृणी CL (var.), SH ; चानृणी (°मृ° IS) Cr (but CNŚ, CNŚC as above), Sama ; ह्यनृणी Atri°, SPR ; ऽनृणां (°णा ; °णी) CNI I, CNŚ, CvL II ; त्वनृणी CV (var.), Bahudarśana.

There is no treasure, the gift of which will cancel the debt a disciple owes his *guru* for having taught him no more than a single syllable. (K. Raghunathji's translation).

7520

**एकमप्यत्र यो बिन्दुं भक्षयेन् मधुनो नरः ।**
**सोऽपि दु:खवृषाकीर्णे पतते भवसागरे ॥**

(अ) AS 559.

(*a*) विंदं AS (var.).

(*c*) °झषा° AS (KM) ; °तृषा° AS (var.) ; °कीर्णः AS (var.).

(*d*) °सागर: AS (var.).

That man who consumes even a single drop of honey, he too falls into the ocean of worldly existence, which is filled with all kinds of miseries. (A. A. R.).

7521

**एकमस्य परमेकमुद्यमं**
**निस्त्रपत्वमपरस्य वस्तुनः ।**
**नित्यमुष्णमहसा निरस्यते**
**नित्यमन्धतमसं प्रधावति ॥**

(अ) BhPr 188.

Rathoddhatā metre.

One effort (and) then one effort of this one [me] (the comptroller of the treasury casteth out) ; shamelessness of the inferior of object [ myself ] (rushes forth) : blind darkness by the sun is cast out ; constantly it rusheth forth[1]. (L. H. Gray's translation).

1. The second distich means that the darkness of the poet's poverty is constantly dissipated by the radiance of Bhoja's generosity, but that it as constantly returns through the treasurer's refusal to give what the king has promised. (L. H. Gray).

7522**

**एकमात्रो लघु: प्रोक्तो द्विमात्रश्च गुरु: स्मृतः ।**
**प्लुतस् त्रिमात्रको ज्ञेयो द्रुत: स्यादर्धमात्रकः ॥**

(आ) ŚP 2069.

(*c*) त्रिमातृको ŚP ; (suggested change : त्रिमात्रको).

(*d*) अर्धमातृक: ŚP ; (suggested change : अर्धमात्रक:).

Where there is a single syllabic instant, it is said to be *laghu* [short or light] and where there are two it is known as *guru* [long or heavy] ; it is characterised as *pluta* [extra long or heavy] where there are three syllabic instants ; that is *druta* [extra short or light] where there is only half a syllabic instant. (A. A. R.).

**एकमार्थप्रयातानां** see No. 7553.

7523

**एकमाशीविषो हन्ति शस्त्रेणैकश्च वध्यते ।**
**हन्ति विप्रः सराष्ट्राणि पुराण्यपि हि कोपितः ॥**

(अ) MBh (MBh [Bh] 1. 76. 24, MBh [R] 1. 81. 25, MBh [C] 1. 3383).

(आ) IS 1368.

(*a*) हन्यात् MBh (var.).

(*b*) शस्त्रमेकं हनिष्यति (निकृंतति or निहंति च) MBh (var.).

(*cd*) सराष्ट्रं (°ज्यं) हंति / विप्र: कोपेन कोपित: (संयु° or योजि°) MBh (var.).

(*d*) च [हि] MBh (var.).

The snake killeth only one. The sharpest weapon slayeth but a single person, the Brāhmaṇa, when angry, destroyeth whole cities and kingdoms. (P. C. Roy's translation).

7524*

एकमुत्कण्ठया व्याप्तम् अन्यद् दयितया हृतम् ।
चैतन्यमपरं धत्ते कियन्ति हृदयानि मे ॥

(अ) P (PP 1. 119).

(आ) VS 1239 (a. Vicitrapaśu), IS 1369.

(*ab*) व्याप्तं मन्येद् P (var.).

(*c*) चेतनां हृदयं VS.

One heart my darling took; / one pines as if to die; / one throbs with feeling pure : / How many hearts have I ? (A. W. Ryder's translation).

7525

एकमेव गुणं प्राप्य नम्रतामगमद् धनु: ।
तवाशेषगुणा राज्ञ: स्तब्धतेति सुविस्मय: ॥

(आ) SR 102. 31, SSB 392. 35.

Obtaining only one *guṇa* [merit *or* : string] a bow attains the state of *namratā* [humility *or* : bent shape] ; all the *guṇa-s* [merits] of yours, oh ! king, result only in *stabdhatā* [steadiness *or* : unbent condition] ; this indeed causes great wonder. (A. A. R.).

7526

एकमेव तु शूद्रस्य प्रभु: कर्म समादिशत् ।
एतेषामेव वर्णानां शुश्रूषामनसूयया ॥

(अ) Mn 1. 91, Bhaviṣya-purāṇa 1. 2. 124. (Cf. Mn 10. 99).

(आ) Vīripitṛdāya-paribhāṣā 45, Varṣa-kriyā-kaumudī 568, SPR 868. 6.

(*b*) कर्म लोके प्रकीर्तितम् Bhaviṣya-pur°.

(*d*) अनुपूर्वश: Bhaviṣya-pur°.

One occupation only the Lord prescribed to the *śudra*, to serve meekly even these (other) three castes. (G. Bühler's translation).

7527

एकमेव दहत्यग्निर् नरं दुरुपसर्पिणम् ।
कुलं दहति राजाग्नि: सपशुद्रव्यसंचयम् ॥

(अ) Mn 7. 9.

(आ) SRHt 146. 26 (a. MBh), SSSN 167. 25 (a. MBh), IS 1370.

Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property. (G. Bühler's translation).

7528

एकमेव पुरस्कृत्य दश जीवन्ति मानवा: ।
विना तेन न शोभन्ते यथा संख्याङ्कबिन्दव: ॥

(आ) KtR 59, Kt 59, IS 1371.

Depending on [*lit.* placing in front] one person alone, ten men live; without him they do not shine [exist], just as the zeroes (do not count) without a number. (A. A. R.).

7529*

एकमेव बलिं बद्ध्वा जगाम हरिरुन्नतिम् ।
अस्यास्त्रिबलिबन्धेन सैव मध्यस्य नम्रता ॥

(आ) SkV 393, Kav 155, ŚP 3347, Prasanna 108*b*, SH 1740, SG 137, SR 267. 328 (a. ŚP), SSB 87. 2, SRK 281. 1 (a. SP), RJ 730, SuMañ 130. 4-5, IS 7778.

(c) तन्व्या° (°न्वया° SH) [ग्रस्या°] ŚP, SH, SR, SSB, SRK, RJ, SuMañ ; °न्धेऽपि ŚP, SH, SR, SSB, SRK, Prasanna, RJ, SuMañ ; तस्या स्त्री [ग्रस्यास्ति°] SG.

Hari bound one *bali* [the demon Bali] and thereby stepped to supremacy. But the bending of her waist is due to the binding [*or* : making] of three *bali-s* [wrinkles]. (D. H. H. Ingalls's translation).

एकमेव विषं हन्ति see No. 7408.

7530

एकमेव हि दारिद्र्यं क्लिश्नाति सकलं जगत् ।
तमहं शाब्दिकं वन्दे यश्चकार नपुंसकम् ॥

(अ) VCjr 31 (MS R) after O. 12 (p. 348).

There is indeed the one thing poverty which worries the whole world ; I bow to that grammarian who has made it neuter in gender [ impotent ]. (A. A. R.).

एकमेव हि वन्ध्याया: see No. 7458.

एकमेवाक्षरं यस्तु see No. 7519.

7531*

एकमेवाक्षि वामाक्षि रञ्जयाञ्जनलेखया ।
जायतामैन्दवे बिम्बे खञ्जनाम्बुजसंगम: ॥

(आ) SR 259. 64, SSB 71. 5.

One eye alone, charming-eyed lady, (please) colour with a line of collyrium ; let there be produced in the disc of the moon [face] the association of a wagtail and a (blue) lotus. (A. A. R.).

7532

एकमेवाद्वितीयं तद् यद् राजन् नावबुध्यसे ।
सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ।

(अ) MBh (MBh [Bh] 5. 33. 46, MBh [R] 5. 32. 51, MBh [C] 5. 1017), N 1. 210,

(आ) SRHt 14. 3 (a. MBh), IS 1372.

(a) °तीयस्य MBh (var.).

(ab) तत् / प्राहु: पावनमात्मन: N ; तद् यद् tr. MBh (var.).

(b) °बुध्यते MBh (var.).

(c) संयानं MBh (var.), SRHt ; संधानं [सो°] MBh (var.).

That Being who is One without a second, and whom, oh ! king, thou has not been able to comprehend, is truth itself, and the way to heaven, even like a boat in the ocean. (P. C. Roy's translation).

7533*

एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु ।
पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥

(अ) MBh (MBh [Bh] 5. 33. 43, MBh [R] 5. 32. 48, MBh [C] 5. 1014), P (PT 2 130, PTem 2. 112 [*a* and part of *b* missing]). Cf. Buddhacarita 2. 41. Cf. Ru 119.

(आ) SRHt 174. 29 (a. MBh), SSSN 77. 24, IS 1374.

(a) द्वौ MBh (var.), SRHt, SSSN; विनिर्जित्य PT.

(b) °शीकुरु MBh (var.), PT, PTem, SSSN.

(c) हित्वा [जि°] MBh (var.) ; विजित्वा MBh (var.).

Discriminating the two[1] by means of the one[2], bring under thy subjection the three[3], by means of four[4], and also conquering the five[5] and knowing the six[6], and abstaining from the seven[7], be happy. (P. C. Roy's translation).

1. Right and wrong.
2. Intellect.
3. Friend, stronger, foe.
4. Conciliation, gift, disunion and severity.
5. The five senses.
6. Treaty, war, etc.
7. Women, dice, hunting, harshness of speech, drinking, severity of punishment, waste of wealth.

7534*

एकयापि कलया विशुद्धया
योऽपि कोऽपि भजते गिरीशताम् ।
भूयसीरपि कलाः कलङ्किताः
प्राप्य कश्चिदपचीयते शनैः ॥

(अ) SNi 12. 12 (om. in the KM text),

Rathoddhatā metre.

*Version A* :

Obtaining proficiency in one art that is pure, someone attains a high position ; taking to a large number of tainted arts, someone becomes poorer gradually.

*Version B* :

With one digit of the moon, that is pure, some one becomes the lord of the mountain [Śiva] ; getting a large number of tainted digits one [the moon] wanes gradually. (A. A. R.).

7535*

एकयैव गुरोर्दृष्टया द्वाभ्यां वापि लभेत यत् ।
न तत् तिसृभिरष्टाभिः सहस्रेणापि कस्यचित् ॥

(अ) SNi 8. 10.

(*d*) कर्हिचित् SNi (var.).

With the glance [careful attention] bestowed by a *guru* [preceptor] or by two (glances), what is gained ? the same (gain) is not obtained by someone with the assistance of three, eight or even a thousand (teachers). (A. A. R.).

7536*

एकरद द्वैमातुर
निस्त्रिगुण चतुर्भुजोऽपि पञ्चकर ।
जय षण्मुखनुत सप्त-
च्छदगन्धिमदाष्टतनुतनय ॥

(आ) SuMañ 3. 3-4, SR 2. 11, SSB 3. 11.

(*b*) भिस्त्रिगुण SuMañ (printer's error) ; °र्भुजापि SSB.

Āryā metre.

Oh ! one-tusked (god), the son having two mothers, who are beyond the three qualities and though four-armed you have five-arms [with the trunk], be victorious, you, who are praised by the six-faced god [Kumāra] and smelling in rut like the seven-leaved tree [*saptacchada*] and the son of the Lord Śiva, who has eight[1] forms. (A. A. R.).

1. Earth, water, etc. are the eight things which constitute the body of Śiva.

7537

एकवर्णं यथा दुग्धं बहुवर्णासु धेनुषु ।
तथा धर्मस्य वैचित्र्ये तत्त्वमेकं परं पुनः ॥

(आ) Subh 164, IS 1376.

(*a*) यदा Subh.

(*b*) °वर्णाः सुधे Subh.

(*c*) कर्मस्य वैचित्र्यं Subh.

Just as milk is of one colour only in cows possessing various colours, so the essential truth of *dharma* is one and the same, though there is diversity in its exposition. (A. A. R.).

7538

एकवर्णमिदं पूर्वं विश्वमासीद् युधिष्ठिर ।
कर्मक्रियाविभेदेन चातुर्वर्ण्यं प्रतिष्ठितम् ॥

(आ) SRM 2. 2. 460.

This world was in ancient days peopled, oh ! Yudhiṣṭhira, by men of the same *varṇa* [colour *or* : caste] ; the four classes of people were established later due to their differences in activities and professions. (A. A. R.).

7539**

एकवर्णो भवेद् यस्तु लक्षणैकेन संयुतः ।
स खड्गराजो नृपतेर् विज्ञेयः शुभकारकः ॥

(आ) ŚP 4655.

That (sword) which is of one colour only, possessing only one (kind of) auspicious mark, that is the king [best] of swords to a king; so it is to be understood, as it brings good luck. (A. A. R.).

7540

एकवापीजलं पश्य इक्षौ मधुरतां व्रजेत् ।
निम्बे कटुकतां याति पात्रापात्राय भोजनम् ॥

(आ) SuB 5. 2. (Cf. No. 7541 and सैव भूमिस् तद्).

(*a*) एकावापीजलं यद्विद् SuB (MS).

(*b*) इक्षे° SuB (MS).

(*cd*) कटताम्यात् पात्रापापात्रय° SuB (MS).

(*c*) तथा SuB ; (suggested change : याति).

The water of one lake, you may see, turns sweet in sugar-cane; the same (water) turns bitter in the margosa tree; thus, (the merit) in offering food to the deserving and undeserving. (A. A. R.).

7541

एकवापीभवं तोयं पात्रापात्रविशेषत: ।
आम्रे मधुरतामेति निम्बे कटुकतामपि ॥

(आ) SH 1453. (Cf. No. 7540 and सैव भूमिस् तद्).

The water that originates in the same lake has different features in accordance with the object that is good or bad; for it becomes sweet in the mango fruit and attains bitterness in the margosa [*nimba-*] fruit. (A. A. R.).

एकविंशतिकां शिष्याम् see No. 7913.

7542

एकविंशतिरादिष्टा: नरका: शास्त्रपारगै: ।
गर्भवाससमीपे ते कलां नार्हन्ति षोडशीम् ॥

(आ) Cr 1288 (CRC 6. 61, CPS 160. 72).

(*a*) °तिरुद्दिष्टा CPS; °तिर्निर्दिष्टा CRC.

(*c*) तु CPS.

Twenty-one are the hells that have been enjoined (to sinners) by those who are the masters of the *śāstra-s*; in proximity of [in comparison with] the pain of living in a womb, these hells do not deserve even a sixteenth part (in giving pain). (A. A. R.).

7543**

एकविंशतिवर्णाङ्घ्रिर् भवेच् शृङ्गारके रसे ।
कामदोऽभीष्टद: पुसां ताले तुरगलीलके ॥
... ... ... ... ... ... ॥

(आ) ŚP 1990.

There should be twenty-one syllables in a foot, when the sentiment to be conveyed is *śṛṅgāra*, the erotic; this is the *kāmada* variety of the introductory stanza in a song, pleasing to men, having the musical time of *turagalīlaka*. (A. A. R.).

7544**

एकविंशतिवारेण कुक्कुटस्यासृजोक्षितम् ।
तत्क्षणाद् दाडिमीबीजं वर्धते फलति ध्रुवम् ॥

(आ) ŚP 2292.

The pomegranate seed, when treated twenty-one times with the blood of a cock, (sprouts and) grows well immediately and will surely bear (good) fruit. (A. A. R.).

7545**

एकविंशतिसंजप्तं जलं मन्त्रेण पाययेत् ।
यदा वान्तिस् तदा मृत्युर् न वान्तिर्जीवति ध्रुवम् ॥

(आ) ŚP 2917.

The water that has been consecrated with the *mantra* well muttered [recited] twenty-one times, the person should be made to drink; if he then vomits his death will take place; if he does not, he will then surely live. (A. A. R.).

7546

**एकविद्याप्रधानोऽपि बहुज्ञानी भवेन् नरः ।**
**सुभाषितानि शिक्षेत यानि शास्त्रोद्धृतानि वै ॥**

(अ) Cr 200 (CL 6. 6, CM 33). Cf. सुभाषितमयैर्द्रव्यैः.

(*a*) एकः CL (var.) ; हि [ऽपि] CL (var.).

(*b*) बहुतज्ञा (°हुज्ञानो ; °हुज्ञाता) CL (var.). ; नर CL (var.).

(*c*) सुभाखितानि CL (var.); वक्ष्यामि (°क्षा°) [शि°] CL (var.); वक्ष्येत CL (var.); योजानि [शि°] CL (var.); पठ्यते [शि°] CL (var.).

(*cd*) ज्योतिषं धर्मशास्त्रं च / वैद्यकं च सुभाषितम् CLP IV.

(*d*) येन [या°] CL (var.) ; शास्त्रधृतानि (°स्त्रोदि° ; °स्त्रन्दधृ° ; °स्त्रेधृ°) CL (var.); च [वै] CL (var.).

Particulary one knowledge when possessed by a man renders him rich : it is the knowledge learnt from wise sayings [*subhaṣita-s*] drawn from the *śāstra-s*.

7547

**एकवृक्षसमारूढा नानावर्णा विहंगमाः ।**
**प्रातर्दश दिशो यान्ति का तत्र परिदेवना ॥**

(अ) Cr 201 (CV 10. 15, CPS 279. 19). Cf. Nos. 3430, 7548, 7553 and यथा काष्ठं च काष्ठं च (Cr 802) and रङ्कं करोति राजानं (Cr 863).

(आ) SSg 116, Subh 95, TP 395, IS 1376.

(*a*) एकवृक्षे स° CV (var.); एकृव° IS (printer's error) ; °रूटा IS.

(*b*) रात्रौ नाना विहंगमाः CV (var.), SSg; °पक्षी [°वर्णा] IS ; °देश [°वर्णा] TP ; विहंगमा CV (var.).

(*c*) प्रभाते दिक्षु दशसु CV (but IS as above) ; प्रभाते तु दिशि यान्ति TP ; ते प्रभाते दिशो यान्ति SSg; दिशि दशो IS ; गच्छति [या°] CV (var.) (hypermetric).

(*d*) यास्ति का [का त°] CPS ; परिवेदना (°न) CV.

All kinds of birds who are sitting on the same tree fly in the morning in different directions ; is that a reason to complain ?

7548

**एकवृक्षे यथा रात्रौ नानापक्षिसमागमः ।**
**प्रातर्दश दिशो यान्ति तद्वद् भूतसमागमः ॥**

(अ) Cr 202 (CR "O"), GP 1. 113. 45. Cf. Nos. 3430, 7547, 7553 and यथा काष्ठं च काष्ठं च (Cr 802) and रङ्कं करोति राजानं (Cr 863).

(*a*) सदा (य° GPy) [य°] GP.

(*b*) नानापक्षिसमागतः CR (var.).

(*c*) प्रभ(भा)ते तु दिशा CR (var.); प्रभातेऽन्यदिशं GP (GPy as above).

(*d*) तत्र का परिदेवना CR (var.); का तत्र परिवेदना (°देवना GPy) GP.

Bevies of birds pass the night on the boughs of the same tree only to be dispersed on the break of day : What is there to mourn for in this ? (M. N. Dutt's translation of GP),

7549

**एकवेशाश्रयाज् जातेर् वर्णस्यापि प्रगोपनम् ।**
**यथा हस्तिपदेऽन्येषां लीयन्ते चरणा अपि ॥**

(आ) Nīsam 2. 55.

By resorting to one and the same residence even the birth in a good class of people is concealed ; just as in the foot-print of an elephant the foot-(prints) of others are all concealed. (A. A. R.).

7550**

एकशक्तिप्रहारेण म्रियतेऽश्वो नरोऽपि हि ।
सहेन् महाप्रहाराणां शतं युद्धेषु वारणः ॥

(आ) ŚP 1567, SR 143. 40, SSB 462. 8.

(*b*) च [हि] SR, SSB.

(*c*) सहेच्छतं प्र° SR, SSB.

(*d*) महायु° SR, SSB.

When a powerful blow is struck, a horse as well as a man indeed may die; in battles an elephant may endure a hundred of (such) great blows. (A. A. R.).

एकशार्थप्रयातानां see No. 7553.

7551

एकशीलवयोविद्या- जातिव्यसनवृत्तयः ।
साहचर्यं भवेन् मित्रम् एभिर्यदि तु सार्जवैः ॥

(अ) Śukranīti 4. 1. 28.

A person makes a friend by association with people who are of like conduct, age, learning, community and situations; and this is done with them if they are straightforward. (A. A. R.).

एकशोनुप्रयातानां see No. 7553.

7552

एकश्चेत् पूर्वपुरुषः कुले यश्च बहुश्रुतः ।
अपरः पापकृन्मूर्खः कुलं कस्यानुवर्तते ॥

(अ) Cr 1289 (CRBh II 4. 25).

(*b*) व...श्रुत: CRBh II.

If there had been, in a family, a very learned member in olden days, there could be, in that family, a sinful fool (in later days). (This being the case), how does heredity follow (in these matters). (S. Bhaskaran Nair's translation).

7553

एकसार्थप्रयातानां सर्वेषां तत्र गामिनाम् ।
यस्य कालः प्रयात्यग्रे तत्र का परिदेवना ॥

(अ) MBh (MBh [Bh] 11. 2. 7* *l.* 9-10 and Strīparvan, Appendix I lines 29-30, MBh [R] 11. 12. 10 and 11. 9. 16, MBh [C] 11. 15 and 11. 261), Cr 203 (CR "P", CPS 161. 75), GP 1. 113. 46. Cf. Nos. 3430, 7447, 7448 and यथा काष्ठं च काष्ठं च (Cr 802) and रङ्कं करोति राजानं (Cr 863).

(आ) ŚP 4136 (a. Bhagavān Vyāsa), AP 88, SR 372. 159 (a. ŚP), SSB 269. 45 (a. Vyāsa), RJ 1373 (a. Vyāsa).

(*a*) एकमार्थ° or एकशार्थ° or एकधनु° or एकदनु° or एकः सार्थ° or एकशोनु° MBh (var.); एकस्वार्थ° CR (var.); °यत्नानां or °यतोय or यतेषु Cr (var.); °वृत्तानां ŚP.

(*b*) सर्वथा CR (var.); गमिता CR (var.).

(*c*) एकश्च(चेत्) त्वरितं (°स्त्याजीतो) याति CR, CPS; यस्त्वेकस्त्वरितो (यद्येक° or यद्यैक° GPy, SR, SSB) याति MBh (var.), GP, ŚP, SR, SSB, RJ; यथा or यः स MBh (var.); (ऽ)भियात्यग्रे or यात SR, SSB; प्रयात्येवं or सया° MBh (var.).

(*d*) तस्य स्वान्मरणं तदा MBh (var.); त° का° tr. GP, ŚP; परिवेदना MBh (var.), RJ, GP (GPy as above); परिदेवता CR (var.).

When a number of people go in a caravan who are all bound for the same destination, he, whose time has come, passes away at first; why lament over this? (A. A. R).

7554

एकसुकृतेन दुष्कृत-
शतानि ये नाशयन्ति ते सेव्याः ।
न त्वेकदोषजनितो
येषां कोपः कृतशतघ्नः ॥

(अ) Dvi 52.

(आ) SPR 895. 30 (a. Uttarādhyanasūtra-ṭīkā [Bhavavijaya] 2. 54).

(*b*) धन्या: [से°] SPR.

(*d*) शतकृतघ्न: SPR.

Āryā metre.

Those persons we should take service with, who destroy [ignore] the effects of hundreds of bad actions by doing one good deed (by us), and not those whose anger at the doing of a single wrong destroys the effects of hundreds of good actions. (A. A. R.).

**एकस्तपो द्विरध्ययनम्** see No. 7555.

7555

**एकस्तपो द्विरध्यायी त्रिभिर्गीतं चतु: पथम् ।**
**सप्त पञ्च कृषीणां च सङ्ग्रामो बहुभिर्जनै: ॥**

(अ) Cr 1291 (CNM 22, CNMN 22, CNP I 22, CNT IV 21). (Cf. No. 7592).

(आ) SR 158. 211, SSB 487. 218, Sama 2 ए 3, SRM 2. 2. 513; IS 1392 (footnote), Subh 154.

(*a*) एकस् CNM; अध्यायो CNP I; अध्यानं (°ध्यय°) Subh.

(*b*) तृभिर् CNM; तृभि CNMN; त्रिभि CNP I; ज्ञानं [गी°] Subh; गानं [गी°] Sama; चतुष्पं(ष्प)थं CNP I, CNM, CNMN, SRM; चतुष्पथ: Sama.

(*c*) कृषि च (कृषिवश्च CNP I) पञ्चभि: (पञ्च सप्त कृषि: Subh) कुर्यात् CNM, CNMN, CNP I, Subh; पञ्च सप्त कृषिश्चैव Sama, SRM.

(*d*) सङ्ग्र(ा)मं CNM, Sama, SRM, Subh; सङ्ग्र(ा)मे Subh (var.); बहवो जना: CNP I, CNM; बहुभिर्जनै: (°भि: समम् Subh) CNMN, Subh.

One alone should do penance; two should study together; three should sing together; four persons should (undertake) a journey together; seven or five should farm together; and many should go to war together.

**एकस्तु गुणवान् पुत्रो** see No. 7725.

7556

See No. 7557 A

7557*

**एकस्त्रिधा हृदि सदा वससि स्म चित्रं**
**यो विद्विषां च विदुषां च मृगीदृशां च ।**
**तापं च संमदरसं च रतिं च तन्वन्**
**शौर्योष्मणा च विनयेन च लीलया च ॥**

(आ) SkV 1438, Skm (Skm [B] 1433, Skm [POS] 3. 13. 3) (a. Śrī-Hanūmat), SR 105. 136 (a. Kpr), SSB 397. 148 (a. Kpr), Kpr 10. 477, KāP 352. 2-5, Amd 311. 895, KH 351. 19-21.

(*a*) वससि (वसति) चेतसि चित्रमत्र (°मेव KH) SR, SSB, Kpr, KāP, Amd, KH; वसतीति Skm.

(*b*) देव द्वि° SR, SSB, Kpr, KāP, Amd, KH.

(*c*) °भरं [°रसं] Skm (var.); पुष्णन् (°न्) [त°] Skm (POS), SR, SSB, Kpr, KāP, Amd, KH.

(*d*) शौर्यौष्मणा Skm (B) (printer's error).

Vasantatilakā metre.

A wonder it is that being one / you dwell in the hearts of three: / to enemies, to scholars, and to women, / by your bravery, humility, and grace / you bring severally their suffering, their affection, and their love[1]. (D. H. H. Ingalls's translation).

1. The Kpr, Amd and KH text translated by G. Jhā reads:

   Oh! Lord, it is strange that though alone, you live thee-fold—in the hearts of enemies, learned men and the deer-eyed ones,—producing pain, pleasure and love,—by means of your valour, humility and grace.

7557 A*

एकस्त्रेधा नयसुनिपुणैर्योगिभिः सेवकैर्वा
निर्बाधं यः सपदि विदितो भाति सर्वस्वरूपः ।
सोऽयं नन्दव्रजमुपगतः साकमाभीरवृन्दैर्
वृन्दारण्ये विहरति परानन्दभूतिर्मुकुन्दः ॥

(आ) SH 216.

Mandākrāntā metre.

The one supreme being who has been visualised as the Trinity by great sages and devotees is now known without impediments as the all-in-one; this Kṛṣṇa who has appeared in the hamlet of Nanda along with groups of cow-herds now sports in Vṛndāvana, the source of supreme bliss. (A. A. R.).

7558*

एकस्त्वं गहनेऽस्मिन्
कोकिल न कलं कदाचिदपि कुर्याः ।
साजात्यशङ्कयामी
न त्वां निघ्नन्ति निर्दयाः काकाः ॥

(अ) BhV (BhV [POS] 1. 23, BhV [C] 1. 24).

(आ) SR 225. 128, SSB 614. 14, SRK 189. 15 (a. ŚP).

(*b*) कलहं [क°] BhV (var.) (hypermetric).

(*d*) निघ्नन्तु BhV (var.), SRK.

Āryā-gīti metre.

Oh ! cuckoo, while alone, in this forest, you should never utter sweet tunes; for these cruel crows do not kill you mistaking you to be one of their own kind. (H. D. Sharma's translation).

7559*

एकस्त्वं मरुभूरुहेन्द्र विततैः शाखाशतैरञ्चितः
पुष्यत्पुष्पफलान्वितैरमुदितैर् जीव्याः सहस्रं समाः ।
अश्रान्तं श्रमरुग्णपान्थजनतासर्वार्थनिर्वाहणं
कस्त्वां सात्त्विकमन्तरेण भुवनं निर्मातु धर्माशयः ॥

(आ) SR 237. 28, SSB 634. 28, RJ 493, Regnaud VI 135.

(*b*) अमुदितैर् SSB ; जीयाः [जीव्याः] Regnaud VI.

(*c*) °हनं RJ.

(*d*) भुवने निर्माति Regnaud VI.

Śārdūlavikrīḍita metre.

You are one (only), oh ! mighty tree of the waste lands, endowed with hundreds of broad branches having flowers and fruit, all untouched; may you live a thousand years ! Who, having right ideas will plant you except in a good land, fulfilling all the desires of travellers, afflicted by fatigue, doing this repeatedly without getting tired ? (A. A. R.).

7560

एकस्त्वमावहसि जन्मनि संक्षये च
भोक्तुं स्वयं स्वकृतकर्मफलानुबन्धम् ।
अन्यो न जातु सुखदुःखविधौ सहायः
स्वाजीवनाय मिलितं विटपेटकं ते ॥

(आ) Pad 90. 48 (a. Somadeva).

Vasantatilakā metre.

You alone have to bear and enjoy the results of actions done by yourself previously; the others do not ever help you in the matter of happiness and misery: they are merely an assembly of hangers-on come together for the sake of their own livelihood. (A. A. R.).

7561*

एकस्थं जीवितेशे त्वयि सकलजगत्सारमालोकयामः
श्यामे चक्षुस्तवास्मिन् वपुषि निविशते नाल्पपुण्यस्य पुंसः ।
कस्यान्यत्रामृतेऽस्मिन् रतिरतिविपुला दृष्टिरेवामृतं ते
दैत्यैरित्युच्यमानो मुनिभिरपि हरिः स्त्रैणरूपोऽवताद् वः ॥

(आ) VS 60 (a. Ānandavardhana), SR 16. 42, SSB 26. 50 (a. Ānandavardhana),

Sragdharā metre.

Oh ! mistress of our lives [the lord of all lives] we see in you the essence of all worlds concentrated in one place ; charming young lady (in your dark body), no one who has not done great meritorious deeds will be able to set his eyes on you ; who has a liking for any other nectar ? Your broad eyes alone constitute the nectar [your all-compassionate eyes constitute immortality ] ; Lord Viṣṇu (in his incarnation as Mohinī, the beautiful lady) was addressed in this way by the demons as well as by the sages; may he protect you all. (A. A. R.).

एकस्थाने प्रसूते वाग् see No. 7625.

एकस्माद् विरमे° see No. 7857.

7562

एकस्माद् वृक्षाद् यज्ञपात्राणि राजन्
स्रुक् च द्रोणी वोढनी पीडनी च ।
एतद् राजन् ब्रुवतो मे निबोध
एकस्मात् पुरुषाज् जायतेऽसच्च सच्च ॥

(अ) MBh (MBh [Bh] 5. 169* *cd/ef*, MBh [R] 5. 33. 22).

(*a*) तक्ष्याद् [रा°] MBh (var.).

(*b*) द्रौणी MBh (var.) ; पेढनी or बोडिनी or वोटनी or वेधनी [वो°] MBh (var.) ; पीडने MBh (var.).

(*c*) एतस्माद् MBh (var.).

(*d*) वै or च [पुरुषाज्] MBh (var.) (better as far as metre is concerned).

Śālinī metre (epic).

From the same one tree are produced sacrificial vessels, sacrificial ladle, boat, wooden basket, and pestle. Oh ! king, understand from that what I say that verily from the same one stock are born both—the bad and the good. (P. N. Menon's translation).

7563*

एकस्मिञ् जनिरावयोः समजनि स्वच्छे सरोवारिणि
भ्रातः काचिदिहैव कानिचिदहान्यत्र व्यतीतानि नौ ।
लब्धं तामरस त्वया मृगदृशां लीलावतंसास्पदं
शैवालं विलुठामि पामरवधूपादाहते पाथसि ॥

(अ) SR 240. 238, SSB 648. 34, RJ 340, VP 10. 89.

(*b*) किं च सहैव RJ ; वा [नौ] RJ.

(*c*) तामरसं SR.

Śārdūlavikrīḍita metre.

We two had our birth in the same limpid waters of the lake ; brother, we two have spent a few days here itself ; (but) you, the lotus, have secured a place as the sportive ear-ornament of gazelle-eyed damsels ; as for me, the moss, I wallow in the water which is trampled on by the wives of boorish villagers. (A. A. R.).

7564*

एकस्मिञ् शयने पराङ्मुखतया वीतोत्तरं ताम्यतोर्
अन्योन्यस्य हृदि स्थितेऽप्यनुनये संरक्षतोर्गौरवम् ।
दम्पत्योः शनकैरपाङ्गवलनान् मिश्रीभवच्चक्षुषोर्
भग्नो मानकलिः सहासरभसव्यावृत्तकण्ठग्रहः ॥

(अ) Amar (Amar [D] 22, Amar [RK] 23, Amar [K] 23, Amar [S] 21, Amar [POS] 21, Amar [NSP] 23)[1]

(आ) Skm (Skm [B] 723, Skm [POS] 2. 50. 3) (a. Amar), SkV 667, Kav 380, JS 285. 8 (a. Amaruka), ŚP 3715 (a. Amaruka), VS 2112, Prasanna 1486, SR 311. 22 (a. Amar), SSB 164. 19, IS 1378, Sāh *ad* 3. 218 (p. 81), KH 83. 17-20, Amd 60. 105, ŚbB 4. 881, SLP 1. 39, BPS 61, Nāṭyadarpaṇa (GOS 48) p. 145. 20-23.

(*a*) एकस्मिन् Skm, SkV, Sāh, Nāṭ° ; एतस्मिन् Prasanna ; °स्मिन्नयने JS; छयने ŚP, VS, KH.

(*b*) अम्यो° Amar (POS) ; अन्योन्यं हृदयस्थिते (°ये स्थि° SkV, Kav) Amar (RK), (K), (NSP), SkV, Kav, VS, ŚP, KH, Amd, Nāṭ° ; अन्योन्यस्य हृदि स्थितेऽप्य° SkV (var.) ; संरक्षतो Prasanna.

(*c*) पश्चादाकुलयोरप° SkV, Kav ; °वलनाभि° Nāṭ°; चक्षुषो Prasanna.

(*d*) °सरभसं व्या° Amar (D), (NSP) ; °रभसव्यास° Amar (var.), Skm ; °रभसं(°स°) व्यासक्तकण्ठग्रहं(°हः) Amar (var.), SR, SSB, Sāh ; °रभसं(°स°)कण्ठग्रहोऽनुष्ठितः Amar (RK), ŚP ; °कः संग्रहः Prasanna ; °ग्रहम् Amar (S), JS, KH, Amd, Nāṭ°; °कौतूहलः [°कण्ठ] VS.

1. Western (Arj) 23, Southern (Vema) 21, Ravi 19, Rāma 21, BrMM 23, BORI I 25, BORI II 27.

Śārdūlavikrīḍita metre.

Laying on the same bed with averted faces, suffering for want of response in their conversation, though desire to placate each other lay in the heart, the couple was jealous of their prestige ; but slowly their glances mingled as the eyes rolled to their corners, and their love-quarrel suddenly broke down in laughter and passionate embraces. (C. R. Devadhar's translation).

7565*

**एकस्मिन् शयने विपक्षरमणीनामग्रहे मुग्धया**
**सद्यःकोपपराङ्मुखग्लपितया चाटूनि कुर्वन्नपि ।**
**आवेगादवधीरितः प्रियतमस् तूष्णीं स्थितस् तत्क्षणं**
**मा भूत् सुप्त इवेत्यमन्दवलितग्रीवं पुनर्वीक्षितः ।।**

(अ) Amar (Amar [D] 21, Amar [RK] 25, Amar [K] 22, Amar [S] 23, Amar [POS] 23, Amar [NSP] 22)[1].

(आ) JS 285. 7 (a. Amaru), SR 258. 65 (a. Amar), SSB 2. 43. 25 (a. Sāh), IS 1379, Kpr 4. 51, KāP 95. 5-8, Amd 99. 230, AR 240. 1-4.

(*a*) एकस्मिन् Amar (POS), Amd ; छयने IS.

(*b*) सद्यो मानपरिग्रहग्ल° Kpr, KāP; कोपपरिग्रहग्ल° SR, SSB, AR; °खं ग्ल° Amar (D), (K), (NSP) ; °खं शयितया (शठ°) Amar (RK) ; °खं दयितया IS.

(*c*) आवेशाद् Amar(var.); अवधीरितप्रिय° Amar (var.); तत्क्षणां Amar (D), (RK), (K), (NSP), AR ; तत्क्षणात् Amar (var.), JS (var.), Amd.

(*d*) भून्म्लान Amar (K), (NSP) ; भूदागत इत्यमन्द° Amar (var.); इवैषमन्द° Amar (var.) ; इवेति म° Amar (var.) ; वीक्षितं Amar (var.).

1. Western (Arj) 22, Southern (Vema) 23, Ravi 83, Rāma missing, BrMM 25, BORI I 27, BORI II 25.

Śārdūlavikrīḍta metre.

At the utterance of the name of a rival beloved, the beautiful one, reposing on one and the same bed with her lover, suddenly turns her back on him in anger feeling wilted and notwithstanding his bland honeyings she rejects him in her excitement; when, however, he kept quiet, she immediately turns her neck briskly, and looks at him lest he should grow languid (in sleep). (C. R. Devadhar's translation).

7566*

**एकस्मिन् शयने सरोरुहदृशोर्विज्ञाय निद्रां तयोर्**
**एकां पल्लवितावगुण्ठनपटामुत्कन्धरो दृष्टवान् ।**
**अन्यस्याः सविधं समेत्य निभृतव्यालोलहस्ताङ्गुलि-**
**व्यापारैर्वसनाञ्चलं चपलयन् स्वापच्युतिं क्लिप्तवान्।।**

(अ) Rasamañjarī 18.

(आ) SR 311. 30, SSB 165. 28.

(*a*) एकस्मिन् Rasamañjarī.

(*b*) °गुण्ठनवतीमु° SR, SSB.

Śārdūlavikrīḍita metre.

Seeing that both of his lotus-eyed spouses were in deep sleep on the same couch, he covered one of them with a piece of cloth and looked up at her with raised shoulders (to make himself sure that she could not see anything even if she opened her eyes). Thereafter, approaching the other quietly, he woke her up by tucking the corner of her garment with his moving fingers[1]. ( S. Bhaskaran Nair's translation ).

1. Illustration of a *śaṭha-nāyaka*.

7567*

एकस्मिन् दिवसे मया विचरता प्राप्तः कथंचिन् मणिर्
मूल्यं यस्य न विद्यते भवति चेत् पृथ्वी समस्ता ततः।
सोऽयं दैववशादभूदतितरां काचोपमः साम्प्रतं
किं कुर्मः कमुपास्महे क्व स सुहृद् यस्यैतदावेद्यते ॥

(आ) Any 89. 38.

Śārdūlavikrīḍita metre.

One day while going along I somehow secured a gem, the value of which is beyond estimation; if there be one, it is worth the whole of the earth; but the same, due to fate, has now become equal (in value) to a piece of glass; what are we to do? Whom are we to approach? Where is that (understanding) friend to whom it can be communicated? (A. A. R.).

एकस्मिन् ननु पातितेऽपि see No. 7574.

7568

एकस्मिन्नप्यतिक्रान्ते दिने धर्मविवर्जिते ।
दस्युभिर्मुषितस्येव हृदयं दह्यते चिरम् ॥

(आ) JS 435. 2 (a. Bhagavān Vyāsa), SRHt 12. 14 (a. MBh), SH 810.

(*b*) दिवसे धर्मवर्जिते SRHt.

(*c*) °स्यैव SH.

(*d*) युक्तमाक्रन्दितुं [हृ° द°] SRHt ; सतः [चि°] SH.

Even when one day alone has passed in which no righteous [charitable] action has been done, the heart is burnt (with pain) for long, as is one who is robbed by highway-men. (A. A. R.).

एकस्मिन्नयने परा° see No. 7564.

7569*

एकस्मिन् नयने भृशं तपति यः काले स दाहक्रमो
येनातन्यत यत्प्रकाशसमये नैशं पदं दुर्लभम् ।
सव्योमावयवस्य यस्य विदिता लोके प्रकाशस्थितिः
श्रीसूर्यः क्षणसेवितोऽपि हि महादेवः स नस्त्रायताम् ॥

(आ) JS 26. 57, SR 27. 10 (a. JS), SSB 44. 11 (a. Saṅgrahītṛ).

(*a*) पदाहक्रमो [स दा°] JS (var.).

(*b*) °समयेनैषां SR, SSB.

(*c*) सा व्यो° SR, SSB ; यन्न [यस्य] SR, SSB ; गतिः शाश्वती [प्र°] SR, SSB.

(*d*) सुरसे° [क्षणसे°] SR, SSB ; वस्त्रा° [नस्त्रा°] JS.

Śārdūlavikrīḍita metre.

(Even) when one of his eyes shines well, it becomes in (summer) time very burning in effect; by whom the darkness of night, which is difficult to dispel, is removed at the time of his shining; by whose position in the sky alone there is seen in the world the existence of light (and life); that venerable sun, though worshipped for a short period, is indeed a great god; may he protect you all. (A. A. R.).

एकस्मिन्न् अवपातितेऽपि शिरसि see No. 7574.

7570

एकस्मिन्नेव जायेते कुले क्लीबमहारथौ ।
फलाफलवती शाखे यथैकस्मिन् वनस्पतौ ॥

(अ) MBh (MBh [Bh] 5. 3. 3, MBh [R] 5. 3. 3, MBh [C] 5. 33).

(आ) SRHt 195. 90 (a. MBh).

(*b*) °मह(हा)बलौ MBh (var).

In one and the same family is seen the birth of a coward [eunuch] and of a great warrior; just as in one lordly tree of the forest there are two branches, one with fruit, the other without them. (A. A. R.).

7571*

एकस्मिन् मलयाचले बहुविधैः किं तैरकिंचित्करैः
काकोलूककपोतकोकिलकुलैरेकोऽपि पार्श्वस्थितः ।
केकी कूजति चेत् तदा विघटितव्यालावलीबन्धनः
सेव्यः स्यादिह सर्वलोकमनसामानन्दनश् चन्दनः ॥

(आ) JS 76. 6 (a. Vasundhara), ŚP 867, Any 69. 137, RJ 402, SR 227. 175 (a. ŚP) and 238. 61, SSB 617. 12 and 636. 22, SRK 191. 1 (a. ŚP), Regnaud VI 87, IS 7785.

(*a*) एतस्मिन् JS, ŚP, SR 227, SSB 617, SRK, Any, RJ, Regnaud.

(*b*) कालो° SSB.

(*d*) नन्ददश्च° RJ.

Śārdūlavikrīḍita metre.

In the one Malaya mountain, of what use are the various kinds of birds which do no useful work, such as the crow, owl, dove and the cuckoo? But if one bird which remains near them, the peacock were to utter its note, then the snakes that had coiled round the sandal tree all disappear (in fright) and the sandal tree which gives joy to the minds of all people becomes capable of being approached (and utilised, as the snakes have all disappeared). (A. A. R.).

7572

एकस्मिन् यत्र निधनं प्रापिते दुष्टकारिणि ।
बहूनां भवति क्षेमं तस्य पुण्यप्रदो वधः ॥

(अ) Viṣṇu-purāṇa 1. 13. 74, Hariv 351. Cf. Nos. 7587-88.

(आ) SRHt 90. 6 (a. Śrī-Viṣṇuprāṇa), IS 1380.

(*c*) क्षेमस् SRHt.

(*d*) तत्र Hariv.

When a person who is clearly seen to do great harm (to the people) is done to death and when welfare comes to many (thereby), his death [killing] brings (only) religious merit. (A. A. R.).

7573

एकस्मिन् विजिते चित्ते विजितं सकलं जगत् ।
अजिते तु पुनस्तस्मिन् न पुत्रोऽपि विनिर्जितः ॥

(आ) SSB 490 313 (a. Saṅgrahītṛ).

When one thing, (one's own) mind, is conquered, the whole world (then) is under one's control; but when that (mind) is left unconquered even one's own son is not under one's control. (A. A. R.).

7574*

एकस्मिन् विनिपातितेऽपि शिरसि क्रोधोपशान्तिः कुतः
किंतु स्वानुनयाय मूर्धनिधनं दृष्टं न यत्नारिणा ।
त्वत्तो मूर्धबहुत्वतः फलमिदं सम्यङ् मया लभ्यते
छिन्नं छिन्नमवेक्ष्य राक्षसपते स्वं दुर्नयं ज्ञास्यसि ॥

(अ) Han 4. 39.

(आ) JS 321. 21 (a. Rājaśekhara), Skm (Skm [B] 2111, Skm [POS] 5. 23. 1), cf. Kav p. 86.

(*a*) एकस्मिन् ननु (°स्मिन्नव° Skm) पा° JS, Skm.

(*b*) स्याच्चेत्किन्तु तथा (°स्याद्वा किं न तया Skm) स्वमूर्धपतनं दृ° JS, Skm.

(*c*) एतान् [त्व°] JS, Skm ; त्वत्तो मया लप्स्यते [स° म° ल°] JS, Skm.

(*d*) यस्माद्दसूंस्त्यक्ष्यसि (°दसू°) [स्वं° दु° ज्ञा°] JS, Skm.

Śārdūlavikrīḍita metre.

How can anger subside when only one head of the enemy has been freshly struck down ? Is there not satisfaction (to me) when the enemy sees his own head struck down ? That is the result [joy] that I get from you as you have a multiplicity of heads ; for, due to this (possession of many heads) you lose your life after seeing one head after another cut off, oh ! lord of the demons. (A. A. R.).

एकस्मिन् शयने सरोरुह° see No. 7566.

7575

एकस्मै पूर्णमन्यस्मै　　कृशं तुल्यगुणोदये ।
भेदाद् यदर्पितं राग-　　द्वेषदानेन तेन किम् ॥

(अ) Dar 6. 19.

(When a gift is made whole-heartedly) one[1] gets full satisfaction and the giver loses very little ; then there is equal merit in it ; but when it is made out of compulsion, it only produces passion and hatred ; of what use is such a gift ? (A. A. R.).

1. The recipient.

7576

एकस्य कर्म संवीक्ष्य　　करोत्यन्योऽपि गर्हितम् ।
गतानुगतिको लोको　　न लोकः पारमार्थिकः ॥

(अ) P (Pts 1. 142, PtsK 1. 389).

(आ) Sama 2 ग 6, SR 157. 173 (a. P), SSB 486. 177, SRS 2. 2. 25, SRK 249. 75 (a. Indiśesaprukha), IS 1381. Cf. गतानुगतिको लोको.

(*c*) लोका SRS.

(*d*) लोकास्तत्त्वदर्शिनः SRS.

Having seen the (bad) action done by someone, another person also does a (similar) reprehensible act ; (for) people follow one another (unthinkingly) ; the world (mostly) cares not for what is right or true. (A. A. R.).

7577

एकस्य जन्मनोऽर्थे
　　मूढाः कुर्वन्ति यानि पापानि ।
जनयन्ति तानि दुःखं
　　तेषां जन्मान्तरसहस्रम् ॥

(अ) P (PP 1. 173), *e* in Vet after 1. 34 (p. 105), VCjr III a 5.

(आ) SPR 752. 8 (a. P), IS 1382.

(*d*) सहस्रे IS.

Āryā metre.

A thousand future lives / will pass in wretchedness / for sins a fool commits / his present life to bless. (A. W. Ryder's translation).

7578*

एकस्य तस्य मन्ये
　　धन्यामभ्युन्नतिं जलधरस्य ।
विश्वं सशैलकाननम्
　　आननमालोकते यस्य ॥

(आ) JS 69. 3 (a. Prahlādana or Prahlāda), ŚP 765 (a. Prahlādana), Any 17. 138, SR 211. 12 (a. ŚP), SSB 590. 12 (a. Prahlādana), SRK 172. 5 (a ŚP), RJ 220, AP 49, (cf. ZDMG 27. 633).

(*d*) आननमवलोकते ŚP, AP, SR, SSB, SRK, RJ.

Āryā metre.

I consider the elevated position of the cloud alone to be blessed, in as much as the whole universe along with the mountains and forests look up to his face (with the expectation of friendly help). (A. A. R.).

एकस्य तु महाप्राज्ञ see No. 7449.

7579

एकस्य दुःखस्य न यावदन्तं
गच्छाम्यहं पारमिवार्णवस्य ।
तावद् द्वितीयं समुपस्थितं मे
छिद्रेष्वनर्था बहुलीभवन्ति ॥

(अ) P (PT 2. 160, PTem 2. 142, PS 2. 77, PN 1. 73, PP 2. 185, Pts 2. 175, PtsK 2. 187, PRE 2. 85; cf. PT 2. 169, PTem 2. 151), cf. Ru 126, H (HJ 1. 220, HS 1. 198, HM 1. 203, HK 1. 205, HP 1. 164, HN 1. 165, HH 37. 15-16, HC 50. 6-7), Mahān (Kālī-kṛṣṇa's ed.) 270. Cf. Nos. 7718 and 12094.

(आ) Sama 1 ए 3, SPR 1321. 2 (a. Jaina-Pañcatantra), SRM 2. 2. 739, SR 172. 843 (a. P), SSB 508. 843, IS 1383.

(इ) Old Syriac 2. 57, Arabic 3. 204.

(*a*) कष्टस्य [दुः°] PtsK.

(*b*) गच्छा° HS, परमिहा° PN.

(*c*) मं [मे] SPR.

(*d*) दुःखेष्व् PS; °ष्वनर्थ SSB (printer's error); बहली° PT, PP; बलली PTem (var.).

Indravajrā metre.

Before I get to the end of one sorrow, as to the shore of an ocean, behold, another has come upon me! In hard times misfortunes come thick and fast. (F. Edgerton's translation).

7580

एकस्य विश्वपापेन तापेऽनन्ते निमज्जतः ।
कः श्रौतस्यात्मनो भीरो भारः स्याद् दुरितेन ते ॥

(अ) Naiṣ 17. 56 (Naiṣ *ad* Mallinātha 17. 55).

(*b*) तापेनान्ते Naiṣ (var.).

Coward, what burden will thy individual sin add to the One Soul, propounded by the Vedas, which is already sinking in eternal suffering on account of the sin of all? (K. K. Handiqui's translation).

7581*

एकस्य सृष्टिः परमेश्वरस्य
भिन्ना चतुर्धा विनियोगकाले ।
भोगे भवानी समरेषु दुर्गा
कोपेषु काली पुरुषेषु विष्णुः ॥

(आ) Sama 1 ए 2.

Indravajrā metre.

The creation of the one Supreme Lord has been split up into four at the time of application (for use); at the time of enjoyment it is the goddess Bhavānī, in battles Durgā, in moments of anger Kālī and among males Viṣṇu. (A. A. R.).

7582

एकस्य हि प्रसादेन कृत्स्नो लोकः प्रसीदति ।
व्याकुलेनाकुलः सर्वो भवतीति विनिश्चयः ॥

(आ) SRHt 61. 8 (a. Cākṣuṣī), SSSN 51. 5. Cf. Śrī Veṅkaṭeśvara Oriental Series No. 2 (Cākṣuṣīyam) p. 68.

(*d*) विनिश्चयम् SSSN.

By the graciousness of the disposition of one person[1], the whole world becomes benefited; by his worry all become worried; this is the definite conclusion. (A. A. R.).

1. The king.

7583

एकस्यापि न यः शक्तो मनसः सन्निबर्हणे ।
महीं सागरपर्यन्तां कथं नु स विजेष्यते ॥

(अ) KN (KN [ĀnSS] 1. 39, KN [TSS] 1. 39, KN [BI] 1. 37), Śukranīti 1. 100.

(आ) SRHt 72. 7 (a. Kāmandaki), SSSN 59. 5 (a. KN), IS 1384.

(*a*) एकस्यैव हि योऽशक्तो KN (BI), Śukr°.

(*d*) स कथं ह्यविजेष्यति KN (BI), Śukr°; स कथं विजिगीषते SRHt, SSSN.

How can one, who is not capable enough of subjugating his own one mind, hope to subjugate this (extensive) earth bounded by the oceans themselves? (M. N. Dutt's translation of KN [BI]).

7584*

एकस्यापि मनोभुवस्तदबलापाङ्गैर्जगन्निर्जये
कामं निह्नुतसर्वविस्मयरसव्यक्तिप्रकारा वयम् ।
यस्त्वेनं सबलं च जेतुमभितस्तत्कम्पमात्रं भ्रुवोर्
नारेभे सुगतस्तु तद्गुणकथा स्तम्भाय नः केवलम् ॥

(आ) SkV 9 (a. Kumudākaramati), Kav 9 (a. Kumudākaramati).

(*b*) कार्यं [कामं] Kav.

Śārdūlavikrīḍita metre.

We may conceal all expression of surprise / at the victory which, single-handed, Love has won, / aided by the side-long glances of frail women, / against the world; but that the Sugata moved not an eye-brow / to conquer Love together with a mighty troop: / the mention of such virtue freezes us with wonder. (D. H. H. Ingalls's translation).

7585

एकस्याप्यतिथेरन्नं यः प्रदातुं न शक्तिमान् ।
तस्यानेकपरिक्लेशे गृहे किं वसतः फलम् ॥

(अ) P (PP 3. 147, PtsK 3. 169).

(आ) SRM 1. 2. 192, IS 1385.

Ah, if you have not in your nest / provision for a single guest, / why occupy to-day to-morrow / a nest that harbours naught but sorrow? (A. W. Ryder's translation).

7586*

एकस्यायमुदेति मूर्धनि गिरेरन्यस्य चैव क्रमाद्
अस्तं याति कलानिधिस्तदुभयोरस्तः प्रशस्तोऽचलः ।
को नामोदयिनं करोति न शिरोमाणिक्यमस्तं पुनर्
यातं यः कुरुते भवानिव स दुष्प्रापोऽयमुच्चैःशिराः ॥

(आ) JS 123. 15, ŚP 1070, Skm (Skm [B] 1804, Skm [POS] 4. 33. 4) (a. Puṇḍarīka or Puṇḍroka), SR 215. 12 (a. ŚP), SSB 597. 1 (wrongly marked as 597. 2), RJ 294, cf. Kav p. 63.

(*a*) चैष Skm.

(*b*) अनयो° [उभयो°] ŚP, Skm.

(*d*) यान्तं Skm; यातुं Skm (var.); ऽस्ति पृथ्वीतले [ऽ° शि°] ŚP, SR, SSB, RJ.

Śārdūlavikrīḍita metre.

The moon has his rise from the top of one mountain, and in due order he sets on the summit of another; of these two, the setting mountain is praiseworthy; for, who indeed does not make much [*lit.* hold as the crest-gem] of one who comes into prosperity? But, one like you, who holds his head high to sustain one at the time of his decline is indeed rare. (A. A. R.).

7587-88

एकस्यार्थाय यो हन्याद् आत्मनो वा परस्य वा ।
बहून् वै प्राणिनोऽथैकं भवेत् तस्येह पातकम् ॥
सुखमेधन्ति बहवो यस्मिंस्तु निहते सति ।
तस्मिन् हते नास्ति भद्रे पातकं नोपपातकम् ॥

(अ) Hariv 349-50. Cf. No. 7572.

(आ) IS 1386-87.

(*a*) हन्यात् Hariv (var.).

(*c*) लोके [ऽथैकं] Hariv (var.).

(*f*) शुभे [सति] Hariv (var.).

(*g*) ह° ना° tr. Hariv (var.).

For the sake of one person, whether oneself or another, he who kills many living-beings, to him a (great) sin accrues; but when many beings get happiness at the slaughter of one person, in his killing, dear lady, there is neither major or minor sin. (A. A. R.).

7589

एकस्यास्तपनकरैः करालितायाः
बिभ्राणः सपदि सितोष्णवारणत्वम् ।
सेवायै वदनसरोजनिर्जितश्रीर्
आगत्य प्रियमिव चन्द्रमाश् चकार ॥

(अ) Śiś 8. 4.

Praharṣiṇī metre.

Over one young lady who was fatigued by the sun's rays a white umbrella was held: it appeared like the moon doing this pleasing service to her, as his beauty was vanquished [eclipsed] by her lotus-face[1]. (A. A. R.).

1. A defeated person curries favour with the conqueror; the white umbrella is fancied to be the moon.

7590

एकस्यैव न पर्याप्तम् अस्ति यद् ब्रह्मकोशजम् ।
आशया वर्द्धितस्यास्ति तस्याल्पमपि पूर्तिकृत् ॥

(अ) Śukranīti 3. 248.

(*d*) पूर्त्ति° Śukr°.

All the wealth of the universe is not sufficient to satisfy a man if his desires multiply; but even a little should satisfy his mind. (A. A. R.).

एकस्यैव हि योऽशक्तो see No. 7583.

एकस्वार्थप्रयातानां see No. 7553.

7591*

एकां कृत्वा तनुमनुपमां चन्द्रचूडेन सार्धं
यस् त्यक्तोऽर्धः सततविरहक्लेशभागी भवान्याः ।
तेनाङ्गानां रचितमुचितं संविभक्तेन कर्तुं
नूनं दूनां तनुतनुलतां निर्ममे तां विरिञ्चिः ॥

(आ) Skm (Skm [B] 964, Skm [POS] 2. 98. 4) (a. Ācārya-Gopīka).

Mandākrāntā metre.

Having made one half of her matchless body united with the person of the crescent-adorned Śiva, the other half of Pārvatī's body ever suffered anguish of separation; hence Lord Brahmā created slim creeper-like bodies of separated ladies so that they may share the anguish in fitting company! (A. A. R.).

7592

एकाकिना तपो द्वाभ्यां पठनं गायनं त्रिभिः ।
चतुर्भिर्गमनं क्षेत्रं पञ्चभिर्बहुभी रणः ॥

(अ) Cr 204 (CV 4. 12, CnT II 22. 11, CnT III 56. 4, CPS 100. 51). Cf. No. 7555.

(आ) Sama 1 ए 18, SRM 2. 2. 512, IS 1392. (Cf. Subh 272).

(*b*) पदनं IS.

(*c*) चतुभिर् IS; गमने CV (var.); क्षेमं Sama.

(*d*) रणे CV (var.); रणम् CV (var.), CPS, Sama.

Penance should be performed for oneself only; two persons should study together; three should sing together; four should travel together; five should farm together; and many should go to war together.

7593

एकाकिना न गन्तव्यं यदि कार्यशतं भवेत् ।
एककुक्कुटमात्रेण ब्राह्मणः परिरक्षितः ॥

(आ) Subh 117, IS 1393. Cf. Nos. 2012 and 7594.

(*c*) एकः कुः° Subh (MS).

One should not go on a journey alone (along lonley paths), even if there be a hundred pressing matters; by the help rendered by one cock alone a certain Brāhmaṇa was saved from danger. (A. A. R.).

7594

एकाकिना न गन्तव्यं यदि कार्यशतान्यपि ।
कर्कटीजन्तुमात्रेण कालसर्पो निपातितः ॥

(अ) Cr 1289 A (CNW 56), Tantrākhyāna 33 (p. 493). Cf. Nos. 2012 and 7593.

(आ) SR 393. 654 (a. C), IS 1394.

(*a*) एकाकी नैव गन्तव्यो S in Tantr°.

(*b*) कार्यशतैरपि Tantr°.

(*c*) कर्कटस्य प्रसादेन (एककर्कटमात्रेण B, C in Tantr°) Tantr°.

(*d*) काकसर्पो CNW (MS) ; ब्राह्मणो जीवितः पुनः Tantr°.

One should not walk alone, even if one has hundreds of callings; a single crab whom someone had as a companion killed a black serpent.

7595

एकाकिनि वनवासिन्य्
अराजलक्ष्मण्यनीतिशास्त्रज्ञे ।
सत्त्वोच्छ्रिते मृगपतौ
राजेति गिरः परिणमन्ति ॥

(अ) P (PT 1. 4, PTem 1. 1, PP 1. 5, PRE 1. 4). Cf. Ru 15.

(आ) ŚP 905, VS 594, SR 229. 14 (a. ŚP), SSB 622. 14, SRK 175. 8 (a. ŚP), Any 27. 25, VP 7. 2, SRM 2. 2. 418, IS 1395.

(इ) Old Syriac A 2. 3.

(*b*) अरण्य IS ; अरीति or अतीत [अनीति] IS.

(*c*) सत्त्वोत्कटे PP, ŚP, Any ; सत्वोछिते IS.

(*d*) राजे गिरयः प्रणमन्ति IS.

Āryā metre.

The king of beasts lives in solitude in the forest; he has not the emblems of royalty and knows not the science of polity; yet—so noble is his spirit—he is the fit object of laudations declaring him a true king. (F. Edgerton's translation).

7596-97

एकाकिनीं रहः क्षीबां लब्ध्वा दुर्लभयोषितम् ।
अप्रौढोऽनुपभुज्यान्य- दिने दूत्यार्थयेत यः ॥
विभूतिं रभसावाप्तां यश्च संत्यज्य तत्क्षणम् ।
नीत्या कामयतेऽन्येद्युः शोच्यस्ताभ्यां परोऽस्ति कः ॥

(अ) RT (RT [VVRI] 5. 459-60, RT [S] 5. 459-60, RT [T] 5. 458-59, RT [Calc.] 5. 463-64).

(आ) IS 1396-17.

(*a*) क्षीवां RT (Calc.).

(*cd*) अप्रौढो नोपभुङ्क्तेऽन्य- / दिने दूत्यार्थयेन्नु यः RT (var.).

Who is more to be pitied than he, who, having found a coy young woman alone in a solitary place and intoxicated, does not enjoy her owing to timorousness, but solicits her favours the next day through a messenger,—or than he, who, having gained the power by force, lets it slide from his hands that moment, and strives for it on the next day through diplomacy? (M. A. Stein's translation).

7598*

एकाकिनी यदबला तरुणी तथाहम्
अस्मिन् गृहे गृहपतिश्च गतो विदेशम् ।
किं याचसे तदिह वासमियं वराकी
श्वश्रूर्ममान्धबधिरा ननु मूढ पान्थ ॥

(अ) KāRu 7. 41.

(आ) JS 302. 11 (a. Rudra), Skm (Skm [B] 547, Skm [POS] 2. 15. 2) (a. Rudraṭa), VS 2234 (a. Rudraṭa), ŚP 3773 (a. Rudra), (cf. AP 80), SG 273, SR 354. 55 (a. ŚP), SSB 236. 9 (a. Rudra), RK 7. 41, AR 216. 8–217. 2. Cf. No. 7599.

(*a*) परवशा [य°] Skm.

(*b*) अस्मद् VS, ŚP, AR ; विदूरम् [वि°] Skm; विदेशे VS (var.), SR, SSB.

(*c*) कं [किं] SR, SSB, AR ; शंकाविशेत्तदिह [किं या° त°] VS (var.).

Vasantatilakā metre.

Since, I, a young woman, am here alone in our house, and the master of the house went on a journey, whom can you ask for shelter ? Is my mother-in-law not blind and deaf, you silly traveller ?

7599*

एकाकिन्या मम गृहमिदं यामिको मामकोऽन्धः
का मे नोदेत्यहह मनसस्तस्करेणात्र भीतिः ।
दैवेनैवं यदि न सुखितः स्याः श्रमेण प्रसुप्तः
पान्थ ब्रूमः किमिह सदृशो नैष नैशो निवासः ॥

(अ) SMH 10. 49. Cf. No. 7598.

Mandākrāntā metre.

This house is mine who am all alone ; the watchman of mine is blind ; alas ! does not fear of thieves arise in my mind ? If you were not to sleep happily, being fatigued by the journey, oh ! traveller, come here by fate [good luck], I say this much, 'is this not a fitting shelter for you for the night ?' (A. A. R.).

7600

एकाकी गृहसंत्यक्तः पाणिपात्रो दिगम्बरः ।
सोऽपि संबाध्यते लोके तृष्णया पश्य कौतुकम् ॥

(अ) P (PP 5. 11, Pts 5. 15, PtsK 5. 14, PM 5. 7). Cf. No. 7602.

(आ) IS 1398.

(*c*) संवाह्यते Pts, PtsK.

Behold a wonder ! Even he / who lives alone, from kindred free, / with hand for spoon, and air for dress, / is overcome by greediness. (A. W. Ryder's translation).

7601

एकाकी चिन्तयेन् नित्यं विविक्ते हितमात्मनः ।
एकाकी चिन्तयानो हि परं श्रेयोऽधिगच्छति ॥

(अ) Mn 4. 258.

(*b*) आत्मनि Mn(Jh), Medhātithi's commentary.

Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss. (G. Bühler's translation).

7602

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।
कदा शंभो भविष्यामि कर्मनिर्मूलनक्षमः ॥

(अ) BhŚ 185. Cf. No. 7600.

(आ) VS 3404, SPR 51. 69 (a. BhŚ), SR 383. 252 (a. BhŚ), SU 1012, SMJ 912, SSV 894, IS 1399, Subh 314.

(*a*) निस्पृहः BhŚ (var.), VS ; निर्ममः BhŚ (var.) ; शांतो BhŚ (var.).

(*b*) हविष्याशी [पा°] BhŚ (var.).

(*c*) संभो BhŚ (var.); शंभोर् Subh ; शंभुर् BhŚ (var.).

(*d*) संसारोन्मू° [क°] VS, SPR ; निर्मूलने BhŚ (var.) ; °क्षमं (°प:) BhŚ (var.).

Oh ! Beneficent Śiva, / behold a solitary man, / free from the desire, tranquil, / drinking from his hands, / wearing the sky as his raiment. / When shall I master the way / to root out the store of my *karma* ? (Barbara Stoler-Miller's translation).

7603

**एकाक्षरप्रदातारं यो गुरुं नैव मन्यते ।**
**श्वानयोनिशतं गत्वा चाण्डालेष्वभिजायते ॥**

(अ) Cr 205 (CV 13. 18, CL 7. 13, CS 1. 37, CvL II 3. 13, CNP I 99, CNP II 128, CNT IV 102, CNM 99, CNMN 73, CRT 8. 54, CnT II 5. 5, CnT III 3. 17, CnT VI 55, CnT V 32, CPS 315. 26), Atrisaṁhitā 1. 10, KR 6. 140. 3.

(आ) SuB 3. 16, Sama 1 ए 21 and 2 ए 1, SRM 1. 1. 24, SPR 519. 9 (a. Atri-Saṁhitā), IS 1400, Subh in IS 1400.

(इ) ShD(T) 235, (cf. Das's Tibetan-English Dictionary 900), Ślt (OJ) 68.

(*a*) अप्येकाक्षरदातारं SuB ; एकाक्षरं (°क्षेर)प्र° CS (var.) ; ऐकाक्षरं (यका°) प्र° CS(var.).

(*b*) यो गुरुणाभिमन्यते CNP I ; यो गुरूं(रुं) नाभिवन्दते Atri°, CNP II ; गुरूर् CV (var.) ; गुरु (°रू) CS (var.), SRM ; नाभिवन्दति CV, CNM, CNMN, SRM ; नाभिवन्दते CV (var.), CNP I, CPS, Sama 1 ; नाभिमन्यते CS, CRT, CL (var.), SPR, SuB ; नाविमंयते CS (var.) ; नाभिनन्दति Sama 2.

(*c*) स्वानयोनि° CL (var.) ; शुनोयोनि° CL (var.), CRT ; श्वानयोनि शतं CPS ; श्वानयोनीशतं CS (var.) ; श्वानयोनिशते (°त: IS) CNP I, IS ; शूनि(नां) यो° Atri°, SPR ; भुक्त्वा [ग°] CV, CNM, CNMN, CPS, Sama, SRM.

(*d*) याति चाण्डालयोनिषु KR ; सर्वं (स वै CNM) चाण्डालतां व्रजेत् CNM, CNMN, SPR; चाण्डालेष्वपि जायते CL, CS, Subh; चान्त्यजेष्वपि जायते CRT ; चाण्डालेषु पूजायते (प्रजा° CS [var.]) CL (var.), CS (var.) ; चाण्डालेपूपि CS (var.) ; चाण्डालेषुपि ना(जा)यते CNP I ; अभिधि(धी)यते CNP II ; अनुजायते SuB.

Who does not consider as a *guru* a person who taught him even a single syllable will be re-born in a family of *caṇḍāla-s* after having been first re-born hundreds of times as a dog.

7604*

**एका गङ्गा प्रयागे मलयपरिसरे चन्दनं मौक्तिकाली**
**कान्ताकण्ठे हिमांशुर्वियति सरसि श्वेतमब्जं तथास्या: ।**
**कालिन्दी कालसर्पा मरकततरलो लाञ्छनं भृङ्गमालेत्यू**
**एवं ते यत्र कीर्ति: परिणमति युता यत्र शत्रोरकीर्त्या ॥**

(आ) Skm (Skm [B] 1624, Skm [POS] 3. 51. 4) (a. Rāma).

(*b*) °वियति Skm (B) (printer's error) ; तथान्या Skm (POS).

(*d*) तत्र [यत्र second] Skm (var.).

Sragdharā metre.

There is on one side Gaṅgā at Prayāga, sandal trees at the environs of the Malaya mountain, a pearl-necklace round the neck of the beloved, the moon in the sky, and white lotus in the lake : thus, oh ! king, your fame has transformed

itself with these white objects ; but in all these places, there is the (black) infamy of your enemy side by side, the Yumunā, black serpents, a central gem of emerald, black spot, and rows of bees, respectively. (A. A. R.).

7605

एकाग्निकर्म हवनं त्रेतायां यच्च हूयते ।
अन्तर्वेद्यां च यद् दानम् इष्टं तदभिधीयते ॥

(अ) (*c* in MBh [Bh] 13. 60. 3*a*).

(इ) SS (OJ) 221.

The offering made in one fire [*havana*], the oblations made in the three sacred fires, what is offered inside an altar—(all) this is called a holy ceremony or sacrifice [*iṣṭa*]. (A. A. R.).

7606

एकाग्रः स्यादविवृतो नित्यं विवरदर्शकः ।
राजन् राज्यं सपत्नेषु नित्योद्विग्नः समाचरेत् ॥

(अ) MBh (MBh [Bh] Ādiparvan, Apendix I 81. *l*. 36-37, MBh [R] 1. 142. 16*cd*-17*ab*, MBh [C] 1. 5559).

(आ) SR 393. 644, IS 1401, Pr 365.

(*a*) एकत्र चापि वसतो or एकत्रापि वसंस्तात MBh (var.).

(*b*) °दर्शनं MBh (var.).

(*c*) राजन्न (°न्ना or °जान:) क्षत्र संपन्नो MBh (var.) ; राजा राज्यं or रायन्नित्यं MBh (var.) ; क्षत्रसपत्नेषु [रा° स°] MBh (var.) ; नित्यं [राज्यं] SR.

(*d*) सदा भवेत् or ततो भवेत् [स°] MBh (var.).

Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, oh! king, rule thy kingdom, always anxiously watching foes. (P. C. Roy's translation).

7607

एकाग्रताथ संकल्पः स्नायुवद् वर्द्धनक्षमौ ।
नित्याभ्यासप्रयोगाभ्याम् अधिकाधिकमृध्यतः ॥

(आ) SSMā 18. 10-11.

(*b*) वर्वनक्षमौ SSMā ; (suggested change : वर्द्धनक्षमौ).

Concentration and determination (of the mind) are capable of increasing like the muscles ; by daily exercise and practice they develop more and more. (A. A. R.).

एकाङ्गेनापि विकलमेतत् see स्वाम्यमात्यश्च राष्ट्रं च.

7608*

एकाङ्‌घ्रिं विनिधाय कान्तचरणे तज्जानुदेशे परं
लीलोदञ्चितमध्यमा करयुगेणावर्ज्य तत्कन्धराम् ।
वक्षस् तस्य घनोन्नतस्तनभरेणापीड्य गाढं रसाद्
आस्यं धन्यतमस्य पूर्णपुलका चन्द्रानना चुम्बति ॥

(अ) Śṛṅgārakallola (MS BORI 362 of 1895-98) *f*. 3, v. 15.

(आ) PV 311 (a. Rāya-bhaṭṭa). (Cf. P. K. Gode in his *Studies in Indian Literary History* II [SJS 38] p. 63).

(*b*) °युगेनाबध्य PV.

(*c*) घनान्नत° PV ; °युगेना° [°भरेणा°].

Śārdūlavikrīḍita metre.

Placing one foot on the lover's foot and the other on his knee, playfully swinging her waist and holding him by the neck with both her hands, and embracing him closely by his chest with love, pressing her pair of well-developed breasts, and with hairs on her body standing on ends, the moon-faced one kisses the face of the most fortunate of men. (A. A. R.).

7609

एकातपत्रं जगतः प्रभुत्वं
नवं वयः कान्तमिदं वपुश्च ।
अल्पस्य हेतोर्बहु हातुमिच्छन्
विचारमूढः प्रतिभासि मे त्वम् ॥

(अ) Ragh 2. 47. (Cf. A. Scharpé's Kālidāsa Lexicon I. 4 ; p. 39).

Upajāti metre (Indravajrā and Upendravajrā).

An undisputed sovereignty over the whole world, prince youth, and this handsome form—you who wish to forego all these for the sake of a trifle, seem to me but foolish in your judgement. (M. R. Kale's translation).

7610

एकादशरुद्राणाम्
एका गौरीत्यनौचितीं मत्वा ।
राघव नृप तव यशसा
दशापि गौरीकृता हरितः ॥

(आ) SR 118. 116, SSB 419. 1.

Āryā metre.

There are eleven Rudra-s [manifestations of Śiva] but there is only one Gaurī [Pārvatī *or* : the white one] : considering this as improper, your fame, oh ! king Rāghava, has made the ten quarters also Gaurī [white *or* : having Gaurī]. (A. A. R.).

7611**

एकादशस्थे गोविन्दे　　सर्वेऽप्येकादशे स्थिताः ।
किं कुर्वन्ति ग्रहाः सर्वे　　शनिरङ्गारको रविः ॥

(आ) Sama 2 ए 17 and 2 क 72.

(*b*) मुकुन्दे श्रीनिकेतने Sama 2 क 72.

(*c*) This *pada* occurs in several astrological works.

(*d*) शन्यर्काङ्गारकादयः Sama 2 क 72 ; गुरुः Sama 2 ए 17 ; (suggested change : रविः [as रवि like शनि and अङ्गारक is considered, in Hindu Astrology, to be a maleficent planet, whereas गुरु a beneficent one]).

When Lord Govinda [Viṣṇu] occupies the eleventh house[1] [*bhāva*] (in a person's horoscope) [favours one], all the other planets are (considered to be) in the eleventh house [favourably disposed towards him] ; (then) what harm can all the (maleficent) planets such as Saturn, Mars and the Sun do to him ? ( S. Bhaskaran Nair's translation ).

1. According to Hindu Astrology the eleventh house denotes prosperity.

7612**

एकादशाक्षरात् पादाद्　　एकैकाक्षरवर्धितैः ।
खण्डैर्ध्रुवाः षोडश स्युः　　षड्विंशत्यक्षरावधि ॥

(आ) ŚP 1976.

From a foot consisting of eleven syllables there is the increase of one syllable at a time with the *khaṇḍa* musical measure ; thus there are sixteen *dhruvaka-s* up to the one consisting of twenty-six syllables. (A. A. R.).

7613

एकानपाङ्गैरपरांस् तरङ्गैर्
भ्रुवोर्विलासैरितरं च हासैः ।
विमोहयन्त्यन्यमहो रहोभिः
को वा कलां वेद कलावतीनाम् ॥

(आ) Pad 52. 41 (41 (a. Lakṣmaṇa).

Upajāti metre (Indravajrā and Upendravajrā).

They enslave some men with (the play of) the corners of their eyes, others with the wavy sportive movements of their eye-brows, yet others with their (giggling) smiles and some others by private attentions ; who is capable of knowing the (enticing) art of women who are proficient in fine arts ? (A. A. R.).

7614*

एकान्तमन्दिरगतं मदनोपमेयं
तल्पोपविष्टमतुलं रतिरूपरम्या ।
बाला चकोरनयना नयनातिथिं तं
कृत्वा नमद्वदनपङ्कजमाननाम ॥

(आ) PV 464 (a. Vatsarāja).

Vasantatilakā metre.

When he was alone in the mansion, him, resembling Cupid, and seated on the couch and of incomparable charm, the girl, charming like Ratī with eyes beautiful like the *cakora*-bird, made him welcome with her glance and bending her lotus-like face, bowed to him. (A. A. R.).

7615**

एकान्तशान्तमेकं
मन्यन्ते मानवा निवासाख्यम् ।
उग्रस्य च शीतस्य च
नाशकरं कार्ययुग्मस्य ॥

(आ) ŚP 2773.

Āryā metre.

When the southern quarter is completely peaceful the people consider that it is destructive of both the kinds of action—hot and cold. (A. A. R.).

7616

एकान्तशीलस्य दृढव्रतस्य
सर्वेन्द्रियप्रीतिनिवर्तकस्य ।
अध्यात्मयोगे गतमानसस्य
मोक्षो ध्रुवं नित्यमहिंसकस्य ॥

(अ) BhŚ 435 (doubtful), PdP, Sṛṣṭikhaṇḍa 19. 320.

(आ) SSSN 29. 3, SPR 810. 35, SR 389. 483.

(*b*) पञ्चे° [सर्वे°] BhŚ, SSSN ; मोक्षो भवेत् प्री° SPR.

(*c*) अध्यातमचिन्तागत° BhŚ ; °त्मयोगैकरतस्य सम्यग् SPR ; दृढमान° SSSN.

(*d*) यथा [ध्रु°] SSSN ; भवेन् [ध्रु°] SPR ; तस्य सहंसकस्य [नित्य°] BhŚ.

Indravajrā metre.

To one who is single-minded in his purpose, of firm vows, abstaining from pampering to the senses, whose mind is ever in *yoga* of the supreme spirit and abstaining always from doing injury to living beings, emancipation from worldly bondage is certain. (A. A. R.).

7617*

एकान्तसुन्दरविधानजडः क्व वेधाः
सर्वाङ्गकान्तिचतुरं क्व च रूपमस्याः ।
मन्ये महेश्वरभयान्मकरध्वजेन
प्राणार्थिना युवतिरूपमिदं गृहीतम् ॥

(आ) JS 172. 11, VS 1464, ŚP 3267, Pad 29. 4, SG 45, RJ 627, SuSS 778, SR 253. 18 (a. ŚP), SRK 270. 2 (a. Kalpataru), IS 7779.

(*a*) धाता [वे°] VS, Pad, SG.

(*b*) °चधुरं Pad ; °रुचिरं RJ, SG ; तु [च] VS.

Vasantatilakā metre.

Where, on the one hand, is the Lord of Creation who is incompetent to produce such unrivalled beauty, and where are the charms of this young lady, that bespeak of radiance in every limb? Methinks, afraid of Lord Śiva, the fish-bannered god [Cupid] desiring safety of life, has taken the form of a damsel. (A. A. R.).

7618

एकान्तेन हि सर्वेषां न शक्यं तात रोचितुम् ।
मित्रामित्रमथो मध्यं सर्वभूतेषु भारत ॥

(अ) MBh (MBh [Bh] 12. 90. 18, MBh [R] 12. 89. 19, MBh [C] 12. 3354).

(आ) SRHt 187. 7 (a. MBh), SSSN 89. 6.

(*b*) अशक्यं MBh (var.); सह्यं [श°] SSSN (var.), रोहितुं MBh (var.).

To please whole-heartedly every one (in the world), dear child, it is impossible to do; (hence) there will be among all living beings friends, enemies and neutrals, oh! descendant of Bharata. (A. A. R.).

एकान्ते बत नो गृहं see No. 7619.

7619*

एकान्ते वनतो गृहं शशिमुखोऽप्यन्यादृशो दृश्यते
क्षिप्रं साधय यातु पुत्रि सुदिने भुक्त्वान्यमावासकम् ।
श्वश्र्वा संभ्रमिता किलेति बहुशः संप्रेरयन्त्या वधूः
पान्थं वीक्ष्य बभञ्ज सस्मितमुखी सैवार्धसिद्धौदनम् ॥

(आ) VS 2239, ŚP 3775, SR 354. 62, SSB 236. 63.

(*a*) बत नो [वनतो] ŚP, SR, SSB.

(*b*) याहि [यातु] ŚP; स दिने SR, SSB.

Śārdūlavikrīḍita metre.

The house is in a lonely place beyond the forest, the moon-faced one seems to be somewhat unusual, prepare (the food) quickly, let him go to the other house after taking food on this good day—the daughter-in-law, being thus urged repeatedly to hurry up by the mother-in-law, looked at the traveller and smiling to herself divided the food that was half-prepared into two halves! (A. A. R.).

7620**

एकान्ते विजने देशे पवित्रे निरुपद्रवे ।
कम्बलाजिनवस्त्राणाम् उपर्यासनमभ्यसेत् ॥

(आ) ŚP 4375.

Alone in a secluded place which is holy and free from all disturbances, spreading a woollen blanket or a deer-skin, seated on this, one should practise the *āsana-s*.[1] (A. A. R.).

1. Particular postures or mode of sitting in *yoga*.

7621**

एकान्ते विजने रम्ये पवित्रे निरुपद्रवे ।
सुखासने समाधिः स्याद् वस्त्राजिनकुशोत्तरे ॥

(आ) ŚP 4430.

Alone in a secluded charming place, holy and free from all disturbances, seated comfortably on a seat made of cloth, deer-skin or *kuśa*-grass, one should practise *samādhi*[1]. (A. A. R.).

1. Perfect absorption of thoughts into one object of meditation.

7622*

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
प्राणात्मा सुसमीक्ष्यतां जगदिदं तद्व्यापितं दृश्यताम् ।
प्राक्कर्म प्रविलोप्यतां चितिबलान् नाप्युत्तरे श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मनास्थीयताम् ॥

(अ) Sādhanāpañcaka (KSH 485) 5.

(आ) SR 393. 648 (a. Sādhanāpañcaka), IS 1402.

(*b*) पूर्णात्मा Sā°; तद्यापितं SR.

Śārdūlavikrīḍita metre.

Be seated in a secluded place comfortably and concentrate the mind on the highest; let the individual life and the Supreme Soul be viewed well (as one and the same) and let this world be seen as pervaded by it; let the result of previous actions be extinguished by the strength of true knowledge and do not get entangled in further *karman-s*; let the *prārabdha karma*[1] be fully enjoyed and then remain in the highest *brahman*. (A. A. R.).

1. Result of actions which has commenced for enjoyment.

7623*

एकापवर्गसमये जगतोऽपवर्गः
सर्वापवर्गसमये पुनरस्तशङ्कः ।
ईदृग्विधं कमपि पक्षमिहावलम्ब्य
स्थातुं सुखं क्षममनेन पथा प्रवृत्तः ॥

(अ) Ānas 15.

Vasantatilakā metre.

When one is getting a gain (of beatitude) it is a gain for the world; when everybody enjoys a gain (of beatitude) he is free from all apprehensions—if any one takes up this kind of attitude and follows that path along with others he is capable of remaining happy. (A. A. R.).

एकाऽपि गुणवान् पुत्रः see वरमेको गुणी पुत्रः.

7624**

एकापि पञ्चशान्ता
तारा वाञ्छाप्तये शुभासीना ।
लाभ उभाभ्यामधिकस्
तिस्रो राज्याय यात्रायाम् ॥

(आ) ŚP 2698.

Āryā metre.

Though only one, a female cuckoo when it is all quiet and is seated comfortably, (that omen) indicates the fulfilment of the desires of the person (who starts on a journey); if there are two, greater is the profit, and if three, it brings kingship during the journey. (A. A. R.).

7625

एका प्रसूयते माता द्वितीया वाक् प्रसूयते ।
वाग्जातमधिकं प्रोचुः सोदर्यादपि बान्धवात् ॥

(अ) P (PP 4. 6, Pts 4. 5, PtsK 4. 6, PM 4. 6).

(आ) IS 1403.

(*a*) एकस्थाने प्रसूते वाग् Pts.

(*b*) अन्यस्मिञ्जननी नृणाम् Pts.

(*d*) बन्धुवत् PtsK.

To give us birth, we need a mother; / for second birth we need another; / and friendship's brothers seem by far / more dear than natural brothers are. (A. W. Ryder's translation)[1].

1. O. Böhtlink in IS translates this verse better :
Einen Bruder gebiert uns die Mutter, einen andern die (freundliche) Rede; der Bruder, welcher der Rede sein Dasein Verdankt, steht, wie man gesagt hat, sogar noch über dem biblichen.

7626

एका भार्या त्रयः पुत्रा द्वौ हलौ दश धेनवः ।
कल्पकालावसानेऽपि न ते यास्यन्ति विक्रियाम् ॥

(अ) Cr 206 (CS 2. 86, CKl 66). Cf. PD 302. 38 and No. 7627.

(इ) (Cf. TK [OJ] 25).

(*a*) एक CS (var.) ; यक CS (var.) ; त्रय CS (var.) ; द्वयो [त्र°] CS (var.); पुत्राः° (°त्रो ; °त्र) CS (var.).

(*b*) द्वे हले CS (var.); द्व CS (var.); हली (°लि °री ; °ल) CS (var.) ; फरे [ह°] CS (var.); ध्यनवः CS (var.) ; धेनवा CS (var.).

(*c*) कन्याकालावशानेऽपि (°ने च) CS (var.) ; कन्याजातवशानेऽपि CS (var.).

(*d*) न यस्यान्ति ह विक्रिया (°क्री°) CS (var.) ; यास्यति CS (var.).

Those possessing one wife, three sons, a pair of ploughs and ten milch cows will never have to face adversity even at the end of the *kalpa*-period [the time of dissolution of the world]. (S. Bhaskaran Nair's translation).

7627

एका भार्या त्रयः पुत्रा द्वौ हलौ दश धेनवः ।
ग्रामेवासः पुरासन्नैः स्वर्गादपि मनोहरः ॥

(अ) Cr 2127 (CNI I 64). Cf. PD 302. 38

and No. 7626.

(*a*) भार्या: स्त्रय: पुत्रा: CNI.

(*b*) धेनवा CNI.

(*c*) पुरासत्रै CNI (or perhaps better पुरासत्ति:).

One wife, three children, two ploughs, ten cows and residence in a village along with *purāsatra-s*[1] are more pleasing than heaven itself.

1. Hereditory friends or relations.

7628*

एका भार्या प्रकृतिमुखरा चञ्चला च द्वितीया
पुत्रस्त्वेको भुवनविजयी मन्मथो दुर्निवार: ।
शेष: शय्या शयनमुदधौ वाहनं पन्नगारि:
स्मारं स्मारं स्वगृहचरितं दारुभूतो मुरारि: ।

(अ) Ghaṭakarpara's Nītisāra (KSH 504) 14, Halāyudha's Dharmaviveka (KSH 507) 11.

(आ) SR 365. 47 (a. Ghaṭakarpara), SSB 257. 67, SuMañ 42. 7-10 (a. Agannātha [? Jagannātha] Tarkapañcānana), SGPS 168. 2, IS 1404.

(*a*) समररसिका निम्नगा [प्र° च°] SGPS.

(*b*) पुत्रोऽप्येको द्विरदवदन: षण्मुखश्च द्वितीय: SGPS.

(*c*) नन्दी भृङ्गी च कपिवदनो वा° SGPS ; पुङ्गवेश: SGPS.

(*d*) भस्मदेहो मण्टे(हे)श: [दा° मु°] SGPS.

Mandākrāntā metre.

One wife who is naturally bold and garrulous, and another who is fickle ; one son, Cupid, the conqueror of the world and difficult to overcome ; the bed is the serpent Śeṣa, the sleeping place is the sea and the vehicle, Garuḍa, the enemy of serpents ; whenever he thinks of (remembers) the doings [state of affairs] in his own house, Kṛṣṇa, the enemy of (the demon) Mura is stunned [becomes wooden]. (A. A. R.).

7629*

एकाभूत् कुसुमायुधेषुधिरिव प्रव्यक्तपुङ्खावली
जेतुर्मङ्गलपालिकेव पुलकैरन्या कपोलस्थली ।
लोलाक्षीं क्षणमात्रभाविविरहक्लेशासहां पश्यतो
द्रागाकर्णयतश्च वीर भवत: प्रौढाहवाडम्बरम् ।

(आ) SR 110. 230, SSB 404. 248, Kuv *ad* 106 (p. 186).

Śārdūlavikrīḍitā metre.

One (cheek) became similar to the quiver of Cupid with the feathers (attached to arrows) clearly visible, and the other looked similar to the edge of the sword of a conquering hero, due to the hairs standing on ends ; thus, when you saw your tremulous-eyed beloved who could not brook a moment's separation from you, and when you heard, oh ! hero, suddenly the jubilant sound of drums inviting you to the battle-field. (A. A. R.).

7630

एका भूरुभयोरैक्यम् उभयोर्दलकाण्डयो: ।
शालिश्यामाकयोर्भेद: फलेन परिचीयते ॥

(अ) Halāyudha's Dharmaviveka (KHS 507) 9.

(आ) SR 248. 86 (a. Dharmaviveka), SSB 657.3. 3, IS 1405.

Rice and millet grow on the same field ; they have the same leaves and stems ; but in their fruit lies the difference.

7631

एकामधीत्य विद्यां
बिभेति बहुविद्यपरिषदं प्राप्त: ।
क्वासन्नशस्त्रनिकर:
कुत्रैकशर: पुन: पुरुष: ॥

(अ) SMH 3. 9.

Āryā metre.

Having studied but one branch of learning, a scholar is nervous when he enters an assembly which consists of scholars proficient in many a branch; where, on the one hand, is one equipped with many weapons, and where that man who has but one arrow with him? (A. A. R.).

7632

एकामिषप्रभवमेव सहोदराणाम्
उज्जृम्भते जगति वैरमिति प्रसिद्धम् ।
पृथ्वीनिमित्तमभवत् कुरुपाण्डवानां
तीव्रस् तथा हि भुवनक्षयकृद् विरोधः ॥

(अ) Prab (Prab [TSS] 1. 18, Prab [V] 1.18).

(आ) SRHt 204. 7 (a. Prab), SSSN 107. 6, SR 393. 651.

(*a*) महीपतीनाम् Prab (TSS).

(*b*) उज्जृंम्भते Prab (TSS) (printer's error).

(*d*) हि missing in SRHt.

Vasantatilakā metre.

Though we[1] were begotten by one parent, yet it is known throughout the world that an open feud exists between us; as a dreadful war which involved the people to ruin was waged by the Kuru-s and Pāṇḍava-s for the dominion of the earth. (J. Taylor's translation).

1. Love [*kāma*] and enjoyment [*rati*].

7633

एकामिषाभिलाषो हि बीजं वैरमहातरोः ।
तिलोत्तमाभिलाषो हि यथा सुन्दोपसुन्दयोः ॥

(आ) SR 168. 665, SSB 501. 665.

The desire to possess one woman[1], indeed, is the seed [root cause] of the mighty tree of enmity; just as the desire to possess Tilottamā [the angel] (became the cause of enmity) between Sunda and Upasunda. (A. A. R.).

1. *Lit.*: flesh.

7634*

एकाम्भोधीकृतायां भुवि जगदखिलं निर्जनीकृत्य खेलन्
देवः कालीसहायः प्रसभविहरणोन्मुक्तलीलाट्टहासः ।
सद्यो दंष्ट्रांशुभिन्ने तमसि निजवपुर्बिम्बमालोक्य कस्त्वं
कस्त्वं ब्रूहीति कोपादभिदधदभयं भैरवश्चेष्टतां वः ॥

(आ) Skm (Skm [B] 89, Skm [POS] 1. 18. 4) (a. Vaidya-Gadādhara).

(*c*) दंष्ट्राशु° Skm (B) (printer's error).

Sragdharā metre.

When the earth was converted into one vast sea and the whole world was denuded of all living beings, the Lord Śiva along with his helpmate Kālī sports therein, and releases his mighty sportive laughter [*aṭṭahāsa*]; then suddenly darkness was dispelled by the lustre of his teeth; he sees his own reflection and says in anger, 'Who are you, tell me'—May this Bhairava form of Lord Śiva grant you all freedom from fear. (A. A. R.).

7635

एकारिमित्रयोश्चेत्
परस्परं भूपयोर्भेदः ।
तदुपरि परिणतनीतिः
सुखमभियोगं करोतु गतभीतिः ॥

(अ) SMH 7. 22.

(*b*) भेदयोर् SMH (var.).

(*c*) तदरि (submetric) or तदरिः SMH; (suggested change: तदुपरि).

Udgīti-āryā metre.

If there is only one enemy and one friend, conflict of two kings (is possible); if it were more than that, there should be a well thought out course of policy; and free from fear let him put this into practice easily. (A. A. R.).

7636

एकारौकारयुक्ता हरिहरिजहराः पञ्च बाणाः स्मरस्य
ख्याता लक्ष्याण्यमीषां हृदयकुचदृशो मूर्ध्नि गुह्ये क्रमेण ।
मर्मस्वेतेषु भूयो निजनयनधनुःप्रेरितैस्तैः पतद्भिः
स्यन्दन्ते सुन्दरीणां ज्वलदनलनिभैर्बिन्दवः कामवाराम् ।।

(अ) Kokkoka's Ratirahasya 2. 4.

(आ) ŚP 3195.

(*c*) स्थानेष्वे° ŚP.

Sragdharā metre.

The five arrows of the Love-God are supposed to bear the sounds "*e*" (for Viṣṇu) and "*o*" (for Brahmā), and their targets are heart, breasts, eyes, heads and genital, respectively. When these burning fiery arrows are shot from another's eyes and rain down thickly upon these vitals[1] [*marman-s*], then the love-juice of woman begins to flow. (A. Comfort's translation).

1. A. Comfort has : 'places' [*sthāna-s*].

7637

एकार्थं सम्यगुद्दिश्य यात्रां यत्र हि गच्छतः ।
य संहतप्रयाणस्तु सन्धिः संयोग उच्यते ।।

(अ) KN (KN [ĀnSS] 9. 13, KN [TSS] 9. 13, KN [BI] 9. 12), H (HJ 4. 121, HS 4. 115, HM 4. 117, HK 4. 122, HP 4. 120, HN 4. 120, HH 117. 21-22, HC 158. 8-9).

(आ) IS 1407.

(*a*) एकार्थं IS.

(*b*) क्रियां यत्राभिगच्छतः KN (BI); क्रियां [यात्रां] H ; गच्छति H (but HP as above); तिष्ठति [ग°] IS.

(*c*) सुसंहितप्रमाणस्तु H (with the exception of HS) ; समं हि तत्प्रमाणस्तु HS ; स [य] KN (BI), HN ; संहित° KN (var.), HN.

(*d*) संयोगः स निगद्यते IS; स च [सन्धिः] H.

When two parties join one another for accomplishing an act that is equally interesting to both of them, if they enjoy one another's confidence, the peace that is then concluded between them is called *saṁyoga*. (M. N. Dutt's translation of KN [BI]).

7638

एकार्थाभिनिवेशित्वम् अरिलक्षणमुच्यते ।
वारुणस् तु स्मृतः शत्रुर् विजिगीषुगुणान्वितः ।।

(अ) KN (KN [ĀnSS] 8. 14, KN [TSS] 8. 14, KN [BI] 8. 14.).

(आ) VS 2846.

(*b*) अविल° KN (BI).

(*cd*) Whole *c* and वि° from *d* missing in VS.

The mark, that distinguishes the enemy of a monarch (from his friends), is the pursuance of one and the same object by the former in common with the monarch himself. And that enemy is to be regarded formidable who is endued with the characteristic qualities of the *vijigīṣu*. (M. N. Dutt's translation).

7639*

एकावलीकलितमौक्तिककैतवेन
कस्याश्चिदुन्नतपयोधरयुग्मसेवाम् ।
चक्रुर्मनांसि यमिनामतिनिर्मलानि
कंदर्पमुक्तशरपातकृतान्तराणि ।।

(अ) Bhikṣāṭanakāvya (KM XII 61) 2. 15.

(आ) JS 297. 4 (a. Utprekṣāvallabha), ŚP 3343 (anonymous, but AP 13 (a. Utprekṣāvallabha), SH 1721, SG 133, SR 266. 309 (a. ŚP), SSB 86. 10.

(*b*) तन्व्याः समुन्नतपयो° ŚP, SH, SG, SR, SSB.

Vasantatilakā metre.

Under the pretext of counting the pearls in a single string of pearls, the extremely pure minds of sages did service to [resorted to] the well developed pair of breasts of a certain damsel, as they (the minds) found an opening [opportunity] caused by the fall of the arrows of Cupid. (A. A. R.).

7640*

एकावस्थितिरस्तु वः पुरमुरप्रद्वेषिणोर्देवयोः
प्रालेयाञ्जनशैलशृङ्गसुभगच्छायाङ्गयोः श्रेयसे ।
तार्क्ष्यत्रासविहस्तपन्नगफटा यस्यां जटापालयो
बालेन्दुद्युतिकोशसुप्तजलजो यस्यां च नाभीह्रदः ॥

(आ) Skm (Skm [B] 164, Skm [POS] 1. 33. 4) (a. Tuṅgoka).

(*b*) °सङ्ग° [°शृङ्ग°] Skm (var.).

(*d*) °कोश° and °सुप्त° tr. Skm (POS).

Śārdūlavikrīḍita metre.

May the same (one) situation of the two gods Śiva and Viṣṇu whose bodies resembled the peaks of a mountain of snow and collyrium, respectively, be for your welfare; in one case the matted hair of one [Śiva] had the serpent with the hood down out of fear of Garuḍa; and in the other case the lake-like navel (of Viṣṇu) had the lotus asleep by the rays of the crescent moon (adorning the head of Lord Śiva). (A. A. R.).

7641**

एका वा दुग्धिका तुम्बी शङ्खपुष्पी जटा धृता ।
कण्ठदन्तोद्भवा भूत- वेदनाहरणक्षमा ॥

(आ) ŚP 3247.

When a *dugdhika*-plant, or *tumbī*-gourd, or *śaṅkhapuṣpī*- or *śatāvarī*-plant is worn (by the boy), it is capable of removing the pain born of a difficult [bad] tooth. (A. A. R.).

एकाढ्या बहवः पुत्रा see No. 8171.

एकाश् चलद् see No. 7938.

7642

एकासनस्था जलवायुभक्षा
मुमुक्षवस् त्यक्तपरिग्रहाश्च ।
पृच्छन्ति तेऽप्यम्बरचारिचारं
दैवज्ञमन्ये किमुतार्थचित्ताः ॥

(आ) SRK 85. 6 (a. ŚP), SR 44. 2, SSB 299. 2, IS 7780.

Upajāti metre (Upendravajrā and Indravajrā).

Seated constantly in one seat, sustained by air and water (alone), desiring liberation and giving up the receiving of all gifts—even these people ask of an astrologer the movements of planets in the sky; what then of those who are desirous of wealth? (A. A. R.).

7643

एकाहं जपहीनस्तु सन्ध्याहीनो दिनत्रयम् ।
द्वादशाहमनग्निस्तु शूद्र एव न संशयः ॥

(आ) SRM 2.

A person who does not murmur [recite] prayers for one day, and does not perform worship of twilight for three days, and does not offer oblations in the sacred fire for twelve days, is without doubt a Śūdra [low born]. (A. A. R.).

7644**

एकाहनिष्पन्नमहाप्रबन्धः
श्रीसिद्धराजप्रतिपन्नबन्धुः ।
श्रीपालनामा कविचक्रवर्ती
प्रशस्तिमेतामकरोत् प्रशस्ताम् ॥

(आ) SSB 286. 1.

Upajāti metre (Upendravajrā and Indravajrā).

This great composition[1] was accomplished in a day, he is the relation (closely allied) to the great *siddharaja*, he is the prince[2] of poets, by name Śrīpāla,—he wrote this eulogy, which is highly praiseworthy. (A. A. R.).

1. Panegyric. 2. *Lit.* : emperor.

7645

एकाहमपि कौन्तेय भूयिष्ठमुदकं कुरु ।
कुलं तारयते तात सप्त सप्त च सप्त च ॥

(अ) MBh (MBh [Bh] 13. 445*).

(आ) SRHt 19. 4.

(*b*) भू...ष्ठमुदकं SRHt (could be also भूमि°).

(*c*) जन्म [ता°] MBh.

Even during a single day, oh ! son of Kuntī, give water in plenty ; it blesses the family for generations three times seven, dear boy. (A. A. R.).

7646

एकाहारेण संतुष्टः षट्कर्मनिरतः सदा ।
ऋतुकालाभिगामी च स विप्रो द्विज उच्यते ॥

(अ) Cr 207 (CV 11. 12, CPS 285. 36). Cf. No. 115 ; देवद्रव्यं गुरुद्रव्यं (Cr 49) ; परकार्यविहन्ता च (Cr 637) ; लाक्षादितैलनीलीनां (Cr 884) ; लौकिके कर्मणि रतः (Cr 895) and वापीकूपतडागानाम् (Cr 926).

(आ) Sama 1 ए 20, IS 1408.

(*a*) ऐकाहारेण (°ह्या°) CV (var.).

(*c*) ऋतुगाला° IS ; ऋतुकालेभिगामी CV (var.).

He is called a *dvija* who is satisfied with one meal per day, who takes pleasure in the six (noble) occupations and who cohabits with his wife at the appropriate days only.

7647*

एकिकेव निजवृन्दमध्यगाप्य्
उच्चुकूज सभयं सितच्छवी
दन्तमूलमसकृच्च संशयाद्
आममर्श करिणः करेणुका ॥

(अ) Rāmacarita (GOS 46) 2. 99.

(आ) JS 263. 19 (a. Abhinanda).

(*a*) °वृन्द° JS.

Rathoddhatā metre.

Though in the midst of her own herd of elephants, a she-elephant felt herself to be alone, and trumpeted in fear. She gently stroked the root of the tusks of the male elephant, a number of times, out of apprehension. (A. A. R.).

7648*

एकीकृतस्त्वचि निषिक्त इवावपीड्य
निर्भुग्नपीनकुचकुड्मलयानया मे ।
कर्पूरहारहरिचन्दनचन्द्रकान्त-
निष्यन्दशैवलमृणालहिमादिवर्गः ॥

(अ) Mālatī 6. 12.

(*a*) विषक्त [नि°] Mālatī (var.).

(*b*) निर्भिन्न° Mālatī (var.).

(*d*) निःस्यन्द° Mālatī (K).

Vasantatilakā metre.

By her[1] with bud-like breasts, stout and compactly grown, is sprinkled upon my[2] skin, as it were, after being got together and squeezed, the class of such things as camphor, pearl-necklaces, yellow sandal, oozings of the moonstones, *śaivala*-grass, lotus-fibre, snow and the like. (M. R. Kale's translation).

1. Mālatī. 2. Mādhava.

7649*

एकीकृत्य किमोषधीपतिरसैराकाशभाण्डोदरे
फुल्लत्पङ्कजिनीजनाम्बुजमुखध्मातैः समन्तान् मुहुः ।
काष्ठोत्थारुणदीप्तिवह्निपटलैराताप्य सम्यग् भृशं
तारापारदमारणं वितनुते वैद्योऽनवद्यो रविः ॥

(आ) PV 511 (a. Viśvambhara-bhaṭṭa or Viśvambhaṭa).

(*a*) किमोषधि° PV (MS).
(*b*) °म्बुमुख° PV (MS).
(*c*) °दीभि: PV (MS).
(*d*) चितनुते [वि°] PV (MS).

Śārdūlavikrīḍita metre.

It appears as if the Sun, the faultless physician, has poured into the crucible of the sky all the medicinal essences in the Moon, the lord of herbs, and is calcining mercury, *viz.*, the stars (thus making them pale and blurred), in the mass of flames made to spurt out from the firewood in the form of Aruṇa [the Sun's charioteer], by repeatedly blowing all around by the mouths of men in the form of lotuses blossoming in the ponds[1]. ( S. Bhaskaran Nair's translation ).

1. Description of the rising sun.

7650

एकीभावं गतयोर्
जलपयसोर्मित्रचेतसोश्चैव ।
व्यतिरेककृतौ शक्तिर्
हंसानां दुर्जनानां च ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 694, Kuṭṭ [KM] 672).
(आ) VS 420 (a. Dāmodaragupta), SR 58. 191 (a. VS), SSB 322. 198.
(*d*) वा [च] Kuṭṭ (var.).

Āryā metre.

Evil men and swans both have this power, of separating the inseparable : the swan knows how to free the milk from the water it is mixed with, and the evil man knows how to disentwine two hearts. (E. Powys Mathers's translation).

7651

एकीभूय स्फुटमिव किमप्याचरद्भिः प्रलीनैर्
एभिर्भूतैः स्मर कति कृताः स्वान्त ते विप्रलम्भाः ।
तस्मादेषां त्यज परिचयं चिन्तय स्वव्यवस्थाम्
आभाषस्ते किमु न विदितः खण्डितः पण्डितः स्यात् ॥



(अ) Śānt 3. 19.
(आ) SR 387. 393, IS 1409.
(*a*) अपि [इव] Śānt (var.) ; अद्या° [अप्या°] Śānt (var.) ; आरचय्य° or अविभज्य [आच°] Śānt (var.) ; प्रनीनैर् or प्रणीलैर् Śānt (var.).
(*b*) एभिर्भूते or एति भूतिः Śānt (var.) ; स्मर कति वृता or कति न विहिताः Śānt (var.) ; सन्तः [स्वा°] Śānt (var.) ; हे [ते] Śānt (var.); विप्रसन्ताः Śānt (var.).
(*c*) परिचितिं corrected to न विचयं [प°] Śānt (var.) ; स्वाविवस्याम् or स्वामवस्थाम् Śānt (var.).
(*d*) आभाषन्ते or आभाषं ते or आभासस्ते or आभोगस्ते Śānt (var.) ; किमनुविदितः Śānt (var.) ; ख° प° tr. Śānt (var.), SR ; स्याः Śānt (var.).

Mandākrāntā metre.

These objects of senses, having clearly combined together and acting covertly have done a number of deceitful injuries to you, remember that, oh ! heart. Hence abandon their acquaintance and think of your own orderliness [the rules to attain heaven] ; know you not the saying that one who has been betrayed becomes wiser (by that experience) ? (A. A. R.).

7652

एके कुटीरकोणेऽपि न लक्ष्यन्ते स्थिताः क्वचित् ।
अन्येषां विभवस्यैतद् ब्रह्माण्डमपि संकटम् ॥

(आ) JS 330. 1.
(*a*) एते JS (var.).

One kind of people are not noticed though they remain somewhere in a corner of the same hut ; others there are whose greatness is such that the whole world is not enough to contain them. (A. A. R.).

7653

एके केचित् यतिकरगताः पात्रसंज्ञां लभन्ते
गायन्त्यन्ये सरसमधुरं वीणया संप्रयुक्ताः।
एके तेषां सहगतिवशाद् दुस्तरं तारयन्ति
केचित् तेषां ज्वलितहृदया रक्तमेवापिबन्ति ॥

(आ) SR 87. 32, SSB 368. 52. Variant of No. 7654.

(*c*) सहजगति° SR (hypermetric).

Mandākrāntā metre.

Some (gourds) getting into the hands of ascetics get the name of vessels; others, when used for lutes, give out sweet music; others, when combined, are used to cross difficult (rivers), some others among them with burning hearts drink the very blood. (A. A. R.).

7654

एके तुम्बा व्रतिकरगताः पात्रतामानयन्ति
गायन्त्यन्ये सरसमधुरं शुद्धवंशे विलग्नाः।
एके तावद् ग्रथितसगुणा दुस्तरं तारयन्ति
तेषां मध्ये ज्वलितहृदया रक्तमेके पिबन्ति ॥

(अ) Ava 292.

(आ) Any 140. 253, SR 243. 201, SSB 646. 2. Variant of No. 7653.

(*a*) एके भेजुर्यतिकरगतास् तुम्बिका प्र(प)त्रलीलां Any.

(*c*) केचित् सुगुणग्रथिता दु° Any.

(*d*) केषामन्ये...रक्तमन्ये Any.

Mandākrāntā metre.

Some gourds become vessels when they are in the hands of sages; others, attached to pure bamboo-handles, sing sweet songs; some others, put together with strings, help to cross difficult rivers, some in the midst of them with burning hearts drink the blood. (A. A. R.).

7655

एकेऽद्य प्रातरपरे पश्चादन्ये पुनः परे।
सर्वे निःसीम्नि संसारे यान्ति कः केन शोच्यते ॥

(आ) ŚP 4137 (a. Kṣemendra), AP 20, ZDMG 27. 629, SR 372. 145 (a. ŚP), SSB 269. 31 (a. Kṣemendra).

One set of people go to-day, others in the morning, some others later on, and still others afterwards; in this limitless life of the world all go away; (hence) who is to lament whom (is the unsolved problem)! (A. A. R.).

7656

एकेन केनचिदनर्घमणिप्रभेण
काव्यं चमत्कृतिपदेन विना सुवर्णम्।
निर्दोषलेशमपि रोहति कस्य चित्ते
लावण्यहीनमिव यौवनमङ्गनानाम् ॥

(अ) Kavi 3. 2.

Vasantatilakā metre.

How can a composition, even though containing beautiful and flawless syllables, but bereft of words of exquisite sense, even as burnished gold without the priceless gem to illuminate, appeal to the heart of anyone, like the youth of a woman devoid of the grace of beauty? (Dr. Sūryakānta's translation).

7657

एकेन केनापि गुणेन नीचोऽप्य्
उच्चैः प्रतिष्ठां लभते जगत्सु।
दृष्टान्तमग्रे मृदुताप्रसिद्धो
दोषाकरोऽप्युच्चपदं प्रपन्नः ॥

(आ) SSB 523. 1 (a. Kṛṣṇarāma).

Indravajrā metre.

Though a person is low, by virtue of a certain quality he attains a high and stable position in the world; the example for this is the *doṣākara* [the moon *or* : a sinner] who is well known for his softness, but who has attained to a very high position[1]. (A. A. R.).

1. On the head of Lord Śiva *or* high in the sky.

एकेन च कुलं see No. 7481.

7658

एकेन चुलुकेनाब्धिर् निपीतः कुम्भयोनिना ।
तस्योदयेऽतः कालुष्यं त्यजन्त्यापो भयादिव ॥

(आ) ŚP 3905, SR 344. 5 (a, ŚP), SSB 219. 12, SuMañ 157. 4-5.

(*b*) कुम्भजेन यः (यत् SSB) SR, SSB.

(*c*) °दयेऽन्तः SR, SSB.

By one handful the (entire) ocean was drunk by the sage [Agastya] born of a jar; hence on his rise in the sky (as the star *agastya*) the waters on earth leave of all turbidity as though out of fear (of being drained by him). (A. A. R.).

7659*

एकेन चूर्णकुन्तलम्
अपरेण करेण चिबुकमुन्नमयन् ।
पश्यामि बाष्पधौत-
श्रुति नगरद्वारि तद्वदनम् ॥

(अ) ĀrS 2. 146.

Āryā metre.

By one hand I shall fondle her curly hair, with the other I shall raise her chin (for a kiss); at the entrance to the city I shall gaze at her face with tears (of joy) wetting her ears.[1] (A. A. R.).

1. A traveller dreams of such a welcome when he returns home.

7660*

एकेन चेत् परिहृतोऽसि महेश्वरेण
किं खेदमावहसि केतक निर्गुणोऽसौ ।
अन्ये न किं जगति सन्ति परं गुणज्ञा
ये त्वां वहन्ति शिरसा नरदेवदेवाः ॥

(अ) Ava 129.

(आ) PdT 238, SR 239. 94, SSB 638. 4.

(*b*) किं तेन केतक विषादमुरीकरोषि Ava, SR, SSB ; खेदमा° PdT (var.) ; केत(क°) PdT (var.).

(*c*) परे PdT (var.) ; महागुणज्ञा Ava, SR, SSB.

Vasantatilakā metre.

If you are avoided by one great god[1] why do you feel sorry, oh! *ketaka*-flower? For, he is devoid of discriminating merits. Are there not others in the world who are great connoisseurs, lords over kings, who bear you on their heads? (A. A. R.).

1. Lord Śiva.

7661

एकेन तिष्ठताधस्ताद् अन्येनोपरि तिष्ठता ।
दातृयाचकयोर्भेदः कराभ्यामेव सूचितः ॥

(आ) ŚP 271, SRK 50. 3 (a. ŚP), SSg 169, Sama 2 द 18, SH 945 ; 138*, SRM 2. 1. 255, SR 73. 18 (a. ŚP), SSB 344. 18, IS 1410.

(*c*) भावः [भेदः] SH.

The difference between the one who gives and the one who begs reveal their hands; with one the hand takes the lower place, with the other the upper place.

7662*

एकेन प्रियसाक्षिणा जितवती वीणां वचोभिर्निजैर्
गत्या मन्दिर एव विश्वगमनं हंसं जिगायाचिरात् ।
वक्त्रेणाद्वयमोदिनेन्दुमजयत् सर्वप्रमोदप्रदं
दृष्ट्या लक्ष्यपदाग्रयेव दलयत्यम्भोरुहाणां मदम् ॥

(आ) Vidy 520 (a. Citradharopādhyāya), ŚrC 51.

(*a*) वीणामुचो Vidy ; °न्निर्जैर् Vidy.
(*b*) विश्वगमसौ ŚṛC.
(*c*) °ण द्वय° Vidy.

Śārdūlavikrīḍita metre.

With her dear lover as witness she has vanquished the (melodious) lute by her (sweet) words ; she has eclipsed, in no time, the swan who roams all over the world by her gait at her home alone ; by her face which possesses the unique charm she has conquered the moon who gives delight to all ; she breaks the pride of the lotus with her eyes that are but directed towards her feet. (A. A. R.).

7663*

एकेन राजहंसेन या शोभा सरसोऽभवत् ।
न सा बकसहस्रेण परितस्तीरवासिना ॥

(अ) BhPr 152 (a. Vīlāsavatī's maiden servant), Ava 549.
(आ) Sama 1 ए 4, RJ 272, VP 10. 36, SRM 2. 2. 142, SR 221. 5, SSB 608. 3.
(*b*) भवेत् Ava, RJ, SR, SSB.
(*c*) °सहस्रैस्तु RJ.
(*d*) °सिभिः RJ.

That splendour of the lake, which was fashioned by the presence of a single royal swan, could not be created even through thousands of cranes that lived all along its banks. (J. Shastri's translation).

7664*

एकेन रोमनालेन जातं पङ्केरुहद्वयम् ।
ज्ञात्वाधो धनमस्यास्ति खनन्ति निशि रागिणः ॥

(आ) Vidy 982.

At the top end of the stalk of the line of hair two lotuses [breasts] are produced ; understanding that beneath this there must be a treasure, passionate people do a digging during the night ! (A. A. R.).

एकेन वनवृक्षेण see No. 7684.

7665

एकेन शुष्कवृक्षेण दह्यमानेन वह्निना ।
दह्यते तद्वनं सर्वं कुपुत्रेण कुलं यथा ॥

(अ) Cr 208 (CV 3. 15, CN 12, CS 2. 88, CL "N", CRT 8. 49, CvP V 3. 6, CvH 3. 4, CvL II 3. 4, CvLd 3. 5, CnT II 24. 11, CnT VII 3, CPS 81. 74), Hitopadeśa in MS form in ZDMG 61. 352. Cf. Nos. 7672, 7673, 7677, 7680, 7681, 7682, 7683 and 7684.
(आ) SSSN 248. 12, SH 1499, SRK 121. 3 (Sphuṭaśloka), Sama 1 ए 11, Sskr 34, SRS 1. 2. 15, SMa 2. 23, Bahudarśana 11, SR 90. 3, SSB 373. 3, TP 398, IS 1412.
(इ) NŚ (OJ) 12. 1.
(*a*) एकेनापि कुवृक्षेण Cr; एकस्यापि CN (var.); कुवृक्षस्य CV (var.) ; सुष्क° or °वृक्षेण Cr (var.).
(*b*) कोटरस्थेन (कोठ° CRT) CN (but CNN, CNG, CRT as above), Hit*; कोटरस्थन° CN (var.) ; कोटरस्थित° SH ; वह्नित (वं°) CS (var.) ; वन्हिना CV (var.), SRK, SRS.
(*c*) दहते CN (var.) ; दह्येत CV (var.) ; वह्नित [द°] CS (var.) ; तदवनं CS (var.) ; काननं [त°] SRS; च [तद्] IS; न [तद्] CV (var.); हि [तद्] CN (var.) ; सर्वं CN (var.), CV (var.) ; सर्वः CS (var.).
(*d*) दुष्पुत्रेण SRK; कुपुत्रे न IS ; कुल CV(var.); तथा [य°] CV (var.), CN (var.), CL (var.).

As a single dried tree, if on fire, sets a whole forest on fire, so does a bad son destroy a whole family. (K. Raghunathji's translation).

7666

एकेन संधिः कलहोऽपरेण
कार्योऽभितो वा प्रसमीक्ष्य वृद्धिम् ।
एवं प्रयुञ्जीत जिगीषुरेता
नीतीर् विजानन्नहितात्मसारम् ॥

(अ) Bhaṭṭikāvya 966 (=12. 35).
(*b*) कार्यो° Bhaṭṭi° (var.).
(*c*) °रेतां Bhaṭṭi° (var.).
(*d*) नीतिं Bhaṭṭi° (var.).

Indravajrā metre.

Carefully considering the growth that results either way, peace has to be made with one, and war continued with the other. One wishing prosperity should thus apply the principles of polity ascertaining the strength of self and the enemy. (S. and K. Roys's translation).

7667

एकेन स्मितपाटलाधररुचो जल्पन्त्यनल्पाक्षरं
वीक्षन्तेऽन्यमितः स्फुटत्कुमुदिनीफुल्लोल्लसल्लोचनाः ।
दूरोदारचरित्रचित्रविभवं ध्यायन्ति चान्यं धिया
केनेत्थं परमार्थतोऽर्थवदिव प्रेमास्ति वामभ्रुवाम् ॥

(अ) P (Pts 1. 136, PtsK 1. 152).
(आ) SR 350. 77 (a. P), SSB 229. 77, IS 1411, GVS 313.

Śārdūlavikrīḍita metre.

With one man they speak sweetly for long with their red lips all in a smile; they gaze (lovingly) at another with eyes sparkling like a full-blown lily; they have in their minds another who is colourful by his skill in gambling at dice; with whom are the charming-browed damsels truly in love, as is wealth with men? (A. A. R.).

एकेन हि see also एकेनापि and एकेनैव.

एकेन हि सुवृक्षेण see No. 7684.

7668

एकेनांशेन धर्मार्थः कर्तव्यो भूतिमिच्छता ।
एकेनांशेन कामार्थ एकमंशं विवर्धयेत् ॥

(अ) MBh (MBh [Bh] 13. 129. 19).
(आ) VS 3000 (a. Vyāsamuni).
(इ) SS (OJ) 268.
(*a*) धर्मार्तौ MBh (var.); धर्मतः or धर्मार्थः or धर्मार्पः SS (OJ) (var.) ; धर्मस्तु VS.
(*b*) चर्तव्यो [क°] MBh (but in some texts कर्तव्यौ) ; धर्ममिच्छता MBh (var.).
(*c*) कर्मतः or कर्मथ SS (OJ) (var.) ; कामश्च VS ; कामाद्वा or काकाश्च or धर्मार्थिम् MBh (var.).
(*d*) (अ)प्येकम् MBh (var.), VS.

Desiring well-being one should reserve one part for *dharma*, one for pleasure and the third for investment. (Raguvīra's translation).

7669

एकेनाक्ष्णा परिततरुषा वीक्षते व्योमसंस्थं
भानोर्बिम्बं सजललुलितेनापरेणात्मकान्तम् ।
अह्नश्छेदे दयितविरहाशङ्किनी चक्रवाकी
द्वौ संकीर्णौ रचयति रसौ नर्तकीव प्रगल्भा ॥

(आ) Skm (Skm [B] 2074, Skm [POS] 5. 15. 4) (a. Madhu), JS 249 12 (a. Candraka), ŚP 3596 (a. Candraka), VS 1916 (a. Candraka), RJ 1050 (a. Candra), SG 360 (a. Campaka), Vidy 172 (a. Madhu), SuSS 141, Any 71. 152, SR 296. 8 (a. Candraka or Candaka), SSB 138. 10 (a. Candraka), AAS 2. 7, KHpk 169. 191, Daś 222. 4-7, Sar 5. 495.
(*a*) एकेनार्कं हुतवहशिखापाटलेनास्तसंस्थं Skm, Vidy ; एकेनार्कं प्रकटित° AAS ; एकेनार्कं प्रति° Sar ; प्रविततरुषा ŚP, RJ (var.), SR, SSB, KHpk, Daś; परिणतरुषा VS ;

प्रकटितरुषा Any; पाटलेनास्तसंस्थं (°स्थां Sar) JS, VS, Any, AAS, Sar ; लम्बमानं ŚP, RJ, SG, SR, SSB, Sar.

(*b*) पश्यत्यर्कं कुमुदविशदेनापरेण स्वकान्तम् VS ; पश्यत्यक्ष्णाश्रुजल° Any ; पश्यत्यक्ष्णा Skm, Vidy, Sar, AAS ; पश्यत्यर्कं JS ; पश्यत्यन्यं (°न्ते) VS (var.) ; सजललुलितेनापरेण (जलविलुलिते° ŚP, SR, SSB) स्वकान्तम् Skm, JS, ŚP, Vidy, RJ, SR, SSB, Daś (var.) ; जलह्रुतरुचा चापरेण स्वकान्तम् SG.

(*d*) तौ [द्वौ] Sar.

Mandākrāntā metre.

With one angry eye she gazes on the orb of the sun as it tarries on the horizon; with the other, dimmed by her tears, she looks on her soul's beloved; thus the mate of the *cakravāka*, feeling the approach at nightfall of separation from her dear one, expresses two emotions, even as a clever actress. (A. B. Keith's translation in his *Sanskrit Drama*, p. 169).

एकेनाक्ष्णा प्रविततरुषा see No. 7669.

7670*

एकेनापाति लत्ता पतिवपुषि परेणापि पीतः पिता ते
भ्रातान्येनापि शप्तस्त्रिभुवनतलतोऽन्येन निर्वासितासि ।
सद्यः श्रीवीरभूपस्तृणमिव मनुते त्वां सरोजालये यन्
मातस्तज्जातिमात्रप्रणयिनि मयि तन्मा स्म कोपं विदध्याः॥

(अ) PV 97 (a. Rājaśekhara), AlK 681. 4-7. Cf. No. 7671.

(*a*) तव व° AlK.

(*b*) वान्येन [ऽन्ये°]AlK.

(*c*) एकोऽयं धीरभूभृद् गणयति तृणवत्त्वं सरोजालये चेन् AlK ; °भूमतृ° PV (MS).

(*d*) मा कोपमेवं वि° AlK.

Sragdharā metre.

A *lattā* was thrown by one Brāhmaṇa on the body of your husband, by another your father the sea was drunk up, your brother [the moon] was cursed by another ; you were expelled from the three worlds by another; now that king Śrī-Vīra considers you a straw, oh! Lakṣmī, residing in the lotus; do not, oh! mother, show anger to me for the reason that I merely belong to that class (of Brāhmaṇa-s). (A. A. R.).

7671

एकेनापाति लत्ता पतिवपुषि परेणापि पीतोऽस्ति तातो
भ्राता शप्तः परेण त्रिभुवनतलतोऽन्येन निष्कासितासि ।
छन्नं गेहं परेणाऽऽकलि च तदपरेणास्ति सापत्न्यशीला
तस्मान्नित्यं द्विजेभ्यो मधुरिपुमहिले त्वं वियुक्तासि मन्ये ॥

(अ) Cr 2128 (CRB 4. 18). Cf. No. 7670.

(*a*) पीतापि ताते CRB.

(*b*) शस्त्रः CRB.

Sragdharā metre.

By one (Brāhmaṇa) a *latta* was thrown violently on the body of your husband[1], by another one your father[2] was drained in a gulp, your brother[3] was cursed by another, you were banished from the three worlds by another, your house was broken by another, and another has made you a co-wife of your husband ; therefore, methinks, oh ! Lakṣmī, wife of the enemy of (the demon) Madhu, you are ever separated from the twice-born people [Brāhmaṇa-s] (out of enmity).

1. Viṣṇu. 2. The sea.
3. The moon.

एकेनापि see also एकेन हि and एकेनैव.

एकेनापि कुवृक्षेण see No. 7684.

7672

एकेनापि गुणवता
जातिविशुद्धेन चारुकृत्येन ।
स्वकुलमलंकृतमखिलं
मुकुटं मुक्ताफलेनेव ॥

(अ) P (PtsK Pr 9). Cf. Nos. 7665, 7673,

7677, 7680, 7681, 7682, 7683, 7684, 7725-27.

(आ) IS 1413.

Āryā metre.

An only son who has good qualities, who is high-born, who performs noble acts is an ornament of the whole family, similarly as a pearl which is an ornament of the whole diadem.

7673

एकेनापि गुणवता विद्यायुक्तेन साधुना ।
कुलं पुरुषसिंहेन चन्द्रेणेव प्रकाश्यते ॥

(अ) Cr 2129 (CNI I 175). Cf. Nos. 7665, 7672, 7677, 7680, 7681, 7682, 7683, 7684, 7725-27.

(c) °सिंहं न: CNI I.

(d) चन्द्रेनेव CNI I.

By one (son) alone who has good qualities, endowed with learning and of a good disposition, by that best of (lion among) men, the family is rendered famous ; similarly (the world is rendered brilliant) by the moon.

7674

एकेनापि गुणेनर्द्धो लभते स्पृहणीयताम् ।
काकल्यैव पिको लोकैर् मोद्यते मलिनोऽप्यसौ ॥

(आ) SSB 476. 300 (a. Saṁgrahītṛ).

(c) लोकैर् SSB; (suggested change : लोकैर्).

By one merit alone the man who is prosperous becomes a person who is much sought after ; the cuckoo becomes an object of joy to the people simply because of his sweet voice, though he is a *malina* [dark in colour *or* : possessed of vices]. (A. A. R.).

7675

एकेनापि गुणेनाहो स्पृहणीयो नरो भवेत् ।
कलाभृत्त्येन रुचिरश् चन्द्रो दोषाकरोऽपि सन् ॥

(आ) SSB 476. 307 (a. Saṁgrahītṛ).

By possessing one virtue only, indeed, a man becomes a desirable person; by the possession of (bright) digits[1], the moon is pleasing though he is a *doṣākara* [a mine of faults *or* : maker of the night]. (A. A. R.).

1. *kalā* : skill in fine arts (in the case of a man).

एकेनापि न सूरेण see No. 7685.

7676

एकेनापि पयोधिना जलमुचस्ते पूरिताः कोटिशो
जातो नास्य कुशाग्रलीनतुहिनश्लक्ष्णोऽपि तोयव्ययः ।
आहो शुष्यति दैवदृष्टिवलनादम्भोभिरम्भोमुचः
संभूयापि विधातुमस्य रजसि स्तैमित्यमप्यक्षमाः ॥

(आ) SkV 1047, Skm (Skm [B] 1677, Skm [POS] 4. 8. 2) (a. Śabdārṇava), Prasanna 70*c*, cf. Kav p. 110.

(*a*) एकेनैव [ए°] Skm, Prasanna ; कोटिशः पूरिता Prasanna.

(*b*) °हिनस्वल्पोऽपि Skm, Prasanna.

(*c*) दैवदुर्विलसितैर् Skm; अम्भोधिर् Skm, Prasanna.

(*d*) रजसः Skm, Prasanna.

Śārdūlavikrīḍita metre.

From a single ocean clouds are by the thousands filled, / nor is its water thereby lessened by as much / as the dew upon a grass-blade. / Yet, if one day by chance it should dry up, / all clouds together with their waters / would be unable even to wet down its dust. (D. H. H. Ingalls's translation).

7677

एकेनापि विनीतेन सुतेनोद्ध्रियते कुलम् ।
गङ्गावतारणापार- प्रथं पश्य भगीरथम् ॥

(अ) SMH 2. 45. Cf. Nos. 7665, 7672,

7673, 7680, 7681, 7682, 7683, 7684, 7725-27.

(*b*) सुतेनोद्ध्रियते SMH (but SMH [KM] as above).

By one son alone who is well behaved the (whole) family is elevated; look at Bhagīratha, who became highly famous by causing the descent of the divine river Gaṅgā. (A. A. R.).

7678-79

एकेनापि सुधीरेण सोत्साहेन रणं प्रति ।
सोत्साहं जायते सैन्यं भग्ने भङ्गमवाप्नुयात् ॥

अत एव हि वाञ्छन्ति भूपा योधान् महाबलान् ।
शूरान् धीरान् कृतोत्साहान् वर्जयन्ति च कातरान् ॥

(अ) P (PP 4. 37-38, Pts 4. 41-42, PtsK 4. 43-44, PM 4. 29-30).

(आ) SRM 2. 2. 706, Subh 37 (No. 7678), IS 1414-15.

(*c*) सोत्सहं P (var.).

One bold and plucky fighter / will give an army pluck: / one broken, routed blighter / diffuses evil luck.

This is the very reason why / kings look for sturdy fighters, / heroic, dauntless, stone-wall men, / and shun the cowardly blighters. (A. W. Ryder's translation).

7680

एकेनापि सुपुत्रेण जायमानेन सत्कुलम् ।
शशिना चैव गगनं सर्वदैवोज्ज्वलीकृतम् ॥

(आ) SR 90. 9, SSB 373. 9. Cf. Nos. 7665, 7672, 7673, 7677, 7681, 7682, 7683, 7684, 7725-27.

By one good son alone who is born in a noble family, the latter is made resplendent always as is the sky made always bright by (one) moon alone. (A. A. R.).

7681

एकेनापि सुपुत्रेण विद्यायुक्तेन साधुना ।
आह्लादितं कुलं सर्वं यथा चन्द्रेण शर्वरी ॥

(अ) Cr 209 (CV 3. 16, CS 1. 47, CvTb 3. 7, CvH, 3. 6, CvL II 3. 5, CNG 100, CnT II 4. 4, CnT III 3. 4, CnT VI 42, CPS 80. 72). (Variant of No. 7682). Cf. Nos. 7665, 7672, 7673, 7677, 7680, 7682, 7683, 7684, 7725-27.

(आ) SRHt 91. 8 (a. P), SRK 120. 8 (a. Kalpataru), SMa 1. 68, SR 90. 4, SSB 373. 4, IS 1416.

(इ) TK (OJ) 18.

(*a*) एकेन CS (var.).

(*b*) धीमता [सा°] SRHt ; भासते [सा°] SRK, SMa, SR, SSB ; साधन CS (var.).

(*c*) आल्हादितं CV (var.) ; कुलं पुरुषसिंहेन (°सिंह्येन) CS, CvTb, CvH, SRHt, SRK, SMa, SR, SSB.

(*d*) चन्द्रेणैव (°णेव °णव) प्रकाश्यते (°स्य° CvTb ; °श्रेत्ये ; °श्रेते ; हि शर्वरी (सर्वरी) SRK, SR, SSB ; विभावरी SMa) CS, CvTb, SRHt, SRK, SMa, SR, SSB.

A single good son who is learned and virtuous glorifies the whole family, similarly as the moon glorifies the night.

7682

एकेनापि सुपुत्रेण विद्यायुक्तेन साधुना ।
कुलमुज्ज्वलतां याति चन्द्रेण गगनं यथा ॥

(अ) Cr 210 (CL VII. 3, CR VII. 57), GP I. 114. 56. (Variant of No. 7681). Cf. Nos. 7665, 7672, 7673, 7677, 7680, 7681, 7683, 7684, 7725-27.

(आ) SSSN 104. 7 (a. P), Sama 1 ए 9, SRM 1. 1. 36.

(इ) TK (OJ) 18.

(*b*) विद्यानं युक्तेन साधुनां CL (var.) ; धीमता [सा°] GP, SSSN; शोभते [सा°] Sama ; भासते [सा°] SRM.

(*c*) कुलमाभासते सर्वं CR (but कुलमुद्धा° CRC); कुलं (ल° CL [var.]) पुरुषसिंहेन GP, CL (var.), SSSN, Sama, SRM.

(*d*) यथा चन्द्रेण शर्वरी Sama; चन्द्रेणेव हि शर्वरी SRM ; चन्द्रेणैव प्रकाश्यते (°णेव° ; °स्यते ; °शितं) CL (var.).

A single good son who is learned and virtuous makes the (whole) family resplendent, even as (a single) moon does the sky.

7683

**एकेनापि सुपुत्रेण सिंही स्वपिति निर्भयम् ।**
**सहैव दशभिः पुत्रैर् भारं वहति गर्दभी ॥**

(अ) Cr 211 (Cv 3. 4, CL "L", CNP II 280, CNI I 173, CNM 123, CNMN 90, [cf. CnT III 3. 4]), Śto 326. 12. Cf. Nos. 7665, 7672-73, 7677, 7680–82, 7684, 7725–27, 7730.

(आ) SRK 175. 12 (a. H), Sama 1 ए 5, SMa 1. 69, SRS 2. 2. 53, SPR 977. 3 (a. C), SR 90. 8, SSB 373. 8, Subh 190 and 202, IS 1447.

(*a*) एकेनैव [ए°] CNM, CNMN, Sama ; सत्पुत्रेण CNP II ; सपुत्रेण Śto (var.).

(*b*) सिंह स्वैवचा CNI I ; सिंधी CNM ; वसति [स्व°] CNMN ; निर्थ(र्भ)या CNM.

(*c*) स एव CNP II; सहापि SRS ; बहुभि: [द°] Cv (var.) ; पुत्रै CNI I ; पुत्रैः Sama.

(*d*) भारि वहती रासभी CNI I ; वहिति Śto (var.) ; गर्दभि: CNP II ; रासभी Śto (var.), SRS, SR, SSB, SRK.

A she-lion sleeps without fear with a single son; (whereas) a she-ass carries burden with her ten sons.

7684

**एकेनापि सुवृक्षेण पुष्पितेन सुगन्धिना ।**
**वासितं तद्वनं सर्वं सुपुत्रेण कुलं यथा ॥**

(अ) Cr 212 (CV 3. 14, Cv 3. 3, CN 11, CS 2. 89, CL "M", CR 7. 58, CnT II 4. 5, CnT III 3. 5, CnT VI 43, CnT V 45, CnT VII 1, CPS 80. 71, [cf. CNH 14, CNW 27]), GP I. 114. 57, Hitopadeśa in MS form in ZDMG 61. 352. Cf. Nos. 7665, 7672, 7673, 7677, 7680–83, 7725-27, 7730.

(आ) SH 1498, SMa 1. 67, Sama 1 ए 12, SRK 120. 2 (a. Sphuṭaśloka), SR 90. 2 (a. C), SSB 373. 2, IS 1418.

(इ) TK (OJ) 20.

(*a*) एकेन वनव(वृ)क्षेण CN (var.); एकेन हि SRK, Sama, SR, SSB, Subh ; ऐके CS (var.); सुपुष्पेण Cv (var.) ; सुपुत्रेण Cv (var.).

(*b*) दह्यमानेन गन्धिना CV(var.) ; पष्पतेन (पु°) CL (var.), Cv (var.) ; वासितेन CV(var.).

(*c*) वनम् (नवम्) आभसने सर्वं CR ; वनं सुवासितं (शोभते हि वनं GP [var.]) सर्वं CRT, GP ; वास्यते CN (var.), CS (var.), SH; वासित CS (var.) ; सूपिष्टं CN (var.) ; आमोदतेव° (°द्यते) Cv (var.), CL (var.) ; आमोलीतं (°दितं) व° CL (var.) ; स्याद् [तद्] CV (var.), CN (var.) ; वद् [तद्] IS ; तवनं [तद् व°] CS (var.), CS (var.).

(*d*) सत्पुत्रेण SH ; तथा CN (var.).

A single fine fragrant tree in bloom fill up the whole forest with pleasant odour ; similarly a single good son adorns the whole family.

7685

**एकेनापि हि शूरेण पादाक्रान्तं महीतलम् ।**
**क्रियते भास्करेणेव स्फारस्फुरिततेजसा ॥**

(अ) BhŚ 220.

(आ) SRK 51. 3 (a. Sabhātaraṅga), SSV 1665, SR 78. 1, SSB 351. 1, IS 1419, Pr 365.

(*a*) अपीह (°पिह) BhŚ (var.); न [हि] BhŚ (var.); सूरेण BhŚ (var.).

(*b*) पदाक्रातं (°ता) BhŚ (var.); क्षमातलं or रसातलं BhŚ (var.).

(*c*) क्रियंते BhŚ (var.); भास्करेणैव BhŚ (but BhŚ var. as above); भास्करस्येव (°रष्णव) BhŚ (var.), SRK.

(*d*) स्फारस्फरितलोचना: (°रं स्फ°) BhŚ (var.); स्फुटं or स्फुरत् or स्फुर (°रं) or फर: [स्फा°] BhŚ (var.); स्फुरति or °स्फरित° or °स्फूरित or स्फ़ूरति BhŚ (var.); °तेजसां (°सि) BhŚ (var.).

As the sun though alone illuminates the whole world by the spread of dazzling light, so a single hero can also subdue the entire globe by dint of his matchless valour. (P. G. Nath's translation).

एकेनार्क प्रकटितरुषा see No. 7669.

एकेनार्क प्रविततरुषा see No. 7669.

एकेनार्क हुतवहशिखापा° see No. 7669.

एकेनैव see also एकेन हि and एकेनापि.

7686*

एकेनैव चिराय कृष्ण भवता गोवर्धनोऽयं धृत:
श्रान्तोऽसि क्षणमास्स्व सांप्रतममी सर्वे वयं दध्महे ।
इत्युल्लासितदोष्णि गोपनिवहे किंचिद् भुजाकुञ्चन-
न्यञ्चच्छैलभरार्दिते विरमति स्मेरो हरि: पातु व: ॥

(आ) Skm (Skm [B] 297, Skm [POS] 1. 60. 2), PG 265 (a. Śaraṇa).

(*b*) क्षणमास्व or क्षणमाशु PG (var.).

(*d*) विरुवति PG; दरवति PG (var.).

Śārdūlavikrīḍita metre.

All alone, oh! Kṛṣṇa, you have been holding for long the Govardhana mountain (like an umbrella), you must be tired; take rest for a short period, we will now all together hold it—when the cowherds then stretched their hands, Kṛṣṇa slightly let fall the weight of the mountain on them by lowering his hand ever so slightly; but as they were (greatly) afflicted by that he smiled and desisted; may that Hari [Kṛṣṇa] protect you all. (A. A. R.).

एकेनैव पयोधिना see No. 7676.

7687

एकेनैव हि कश्चिद्
गुणेन जगति प्रसिद्धिमुपयाति ।
एकेन करेण गज:
करी न सूर्य: सहस्रेण ॥

(आ) SRHt 199. 140 (a. Prakāśavarṣa).

Āryā metre.

By one virtue alone a person attains fame in this world; an elephant becomes *karī* [possessor of *kara* 'hand', i.e., trunk] by one *kara* [trunk], but not so the sun by his thousand *kara-s* [rays]. (A. A. R.).

7688*

एकेनोद्धृत्य खड्गं हृदि पतितमिषुं पाणिनैकेन भञ्जन्
भ्रूभेवालंकृतास्य: सरभसनयन: स्पष्टदष्टाधरोष्ठ: ।
भीतै: क्रव्यादवृन्दैरनुपहततनु: कुञ्जरेन्द्रोपधान:
शेते योधप्रधानो यदि मरणमिदं लभ्यते किं जयेन ॥

(आ) JS 325. 50.

(*c*) °बृन्दै° JS.

Sragdharā metre.

With one hand he raises his sword and plunges it into the enemy's heart, with the other he breaks the (enemy's) arrow; his face is adorned with the knitting of the eye-brows, his eyes dart fire and firmly he bites his lips (to suppress pain); thus this best of warriors lies on the battlefield having a lordly elephant for a pillow, with his body untouched by beasts of prey as they were afraid to approach him—if thus death is experienced, of what use is victory? (A. A. R.).

एके भेजुर्यतिकरगतास् see No. 7654.

7689*

एकेयं रसना न शब्दमभजद् भेजेऽनुवारं परा
नेत्रं किंचिदनूरुसङ्गमभवज्जातोरुसङ्गं परम् ।
रागः कश्चन निर्जगाम हृदयात् तस्थौ तथैवापरो
बाह्ये सत्पुलकोऽन्तरे विपुलको जातोऽङ्कभूसंभ्रमः ॥

(अ) Kṛkā 80.

Śārdūlavikrīḍita metre.

This one tongue did not utter a sound, but the other was frequently noisy; one eye was not directed towards her legs, but the other was fully attached; one *rāga* [feeling] came out of the heart, the other remained quiet; outwardly there was horripilation but inwardly there was no sensation. (A. A. R.).

एकेव काचिन् see No. 7703.

7690*

एके वारिनिधौ प्रवेशमपरे लोकान्तरालोकनं
केचित् पावकयोगितां निजगदुः क्षीणेऽह्नि चण्डार्चिषः ।
मिथ्या चैतदसाक्षिकं प्रियसखि प्रत्यक्षतीव्रातपं
मन्येऽहं पुनरध्वनीनरमणीचेतोऽधिशेते रविः ॥

(आ) VS 1902 (a. Indulekhā), SuMañ 179. 10-13, SSkṛP 14-15.

Śārdūlavikrīḍita metre.

Some people say that when the day comes to an end the rays of the sun enter the ocean, others that he visits other worlds, some others that he unites himself with the fire; dear friend, all these surmises are without testimony; I think that the sun lies in the minds of the wives of travellers who are on the way, as they [the minds] are visibly rendered very hot (with the pangs of separation). (A. A. R.).

7691

एकेषां वाचि शुकवद् अन्येषां हृदि मूकवत् ।
हृदि वाचि तथान्येषां वल्गु वल्गन्ति सूक्तयः ॥

(अ) P (Pts 1. 62, PtsK 1. 71).

(आ) IS 1420.

(*d*) सूरय: PtsK.

Beautiful speech of some, as of parrots, sounds nicely in their mouths; of some others, as of mutes, in their hearts; and of (still) some others again, in their mouths and in their hearts.

7692

एके सत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।
तेऽमी मानुषराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये
ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥

(अ) BhŚ 221, Cr 1292 (CRB 4. 29).

(आ) Skm (Skm [B] 2338, Skm [POS] 5. 68. 3) (a. BhŚ), JS 60. 33, ŚP 465 (a. BhŚ), RJ 1477, SH 736 (a. BhŚ), Vidy 348 (a. BhŚ), SPR 19. 401 (a. (BhŚ), SSV 556, SKG *f.* 17*a*, SSD 2 *f.* 128*a*, SRRU 640, SSH 1. 85, SRM 2. 2. 45, SSkṛ 47, SR 61. 266 (a. BhŚ) and 383. 262 (a. ŚP), SSB 326. 275 (a. BhŚ), IS 1460, Subh 309, Pr 366, NT 167, ŚKDr *ad* मध्यस्थ.

(*a*) ते तावत्कृतिन: [ए° स°] Skm, JS, SH, SSV; एते SR 383, SRM, $B_2$ $EF_{4,5}$ $HJ_{1,3}$ $W_{3,4}$ $Y_{2-8}$ TGM in BhŚ, RJ; ते ते [एके] Vidy; ये ते $W_2$ $F_3$ $J_2$ in BhŚ; ते ते ŚKDr; ये के $W_1$ in BhŚ; °घटका स्वार्थान् NT; स्वार्थस्य वा(बा)धेन ये ŚKDr; स्वार्थान् $DF_{2,5}$ $Y_{1,2-8}$ $T_{1,2}$ GM in BhŚ, JS, RJ; ते [ये] CRB, $A_3B_1$ $E_{05t}$ $Y_3$ $W_1$ in BhŚ; रे [ये] $J_{it}$ in BhŚ.

(*b*) मध्यस्था: परकीयकार्यकुशला: स्वा° ŚKDr ; परार्थ उद्यम° $Y_3$ $G_{2t}$ in BhŚ ; °पर: [°भृ°] CRB ; स्वार्थाविरोधेन $A_3$ in BhŚ ; स्वार्थानि° $J_1$ in BhŚ ; स्वर्थानु° $M_{4,5}$ in BhŚ ; °रोधाश्च CRB.

(*c*) ते वै $Y_6$ in BhŚ ; मानव° Vidy ; मानस° $Y_7$ in BhŚ ; परधनं $M_4$ in BhŚ ; ये (यै: $F_4$ in BhŚ, ŚKDr ; य: RJ) स्वार्थतो हन्यते ŚKDr, $E_{3t}$ $F_{4t,v}$ in BhŚ, RJ ; विघ्नन्ति IS.

(*d*) ते $Y_3$ in BhŚ ; निघ्नंति $J_{1,2}$ $WG_{1,2,3c5}$ M in BhŚ, SPR, SRRU, SRM ; तद्घ्नन्ति IS ; ते हंति $T_2$ in BhŚ ; °रनर्थकं $M_{3,5}$ in BhŚ ; °रर्थक: $B_1$ in BhŚ ; न [ते] IS ; ये[ते] $A_3$ in BhŚ ; लोके न [ते के न] $J_{1,2}$ in BhŚ.

Virtuous persons sacrifice their own interests for the good of others ; whereas ordinary men are inclined to benevolent acts when they do not slash their personal good. Wicked persons ruin the prospects of others in the hope of self-interest ; but what are they who trouble others without any advantage to themselves is not known to me. (P. G. Nath's translation).

7693

**एकैकमक्षविषयं भजताममीषां**
**संपद्यते यदि कृतान्तगृहातिथित्वम् ।**
**पञ्चाक्षगोचररतस्य किमस्ति वाच्यम्**
**अक्षार्थमित्यमलधीरधियस् त्यजन्ति ॥**

(अ) AS 88. (Cf. Nos. 7694, 7696, 7701).
(*c*) °जीवस्य [°रतस्य] AS (KM) (var.).

Vasantatilakā metre.

If pampering to one sense entails those people to be guests at the residence of Yama[1] [i.e., hell], need we say that of those who indulge in pampering to all the five senses ? Hence men of courage with pure minds abandon (pampering to) the objects of senses. (A. A. R.).

1. God of death,

7694

**एकैकशोऽपि निघ्नन्ति विषया विषसंनिभा: ।**
**क्षेमी तु स कथं नु स्याद् य: समं पञ्च सेवते ॥**

(अ) KN (KN [ĀnSS] 1. 48, KN [TSS] 1. 48, KN [BI] 1. 46). Variant of No. 7696. (Cf. Nos. 7693 and 7701).
(आ) IS 1421.
(*a*) °शो विनि° KN (BI).
(*c*) नु [तु] KN [BI] ; कथां वा KN [BI].

Each of these five poison-like sense-objects[1] is enough to destroy a man separately. How then can that person expect to reap good, who is enslaved simultaneously to these five. (M. N. Dutt's translation).

1. Cf. KN (BI) 1. 40.

7695

**एकैकशो युवजनं**
**विलङ्घमानाक्षनिकरमिव तरला**
**विश्राम्यति सुभग त्वाम्**
**अङ्गुलिरासाद्य मेरुमिव ॥**

(आ) ĀrS 2. 144.

Āryā metre.

Rejecting [passing over] one young-man after another, this charming lady rests on [loves] you alone, oh ! fortunate man, having come across you ; just as the finger passes over one bead after another in a rosary and comes to rest, having reached the central big bead. (A. A. R.).

7696

**एकैकशो विनिघ्नन्ति विषया विषसंनिभा: ।**
**किं पुन: पञ्च मिलिता: न कथं नाशयन्ति हि ॥**

(अ) Śukranīti 1. 108. Variant of No. 7694. (Cf. Nos. 7693 and 7701).

Sensual organs with their objects are like poisonous things, they harm a person badly even when indulged in singly, if all the five senses are combined together, how will they not indeed destroy a person ? (A. A. R.).

7697

एकैकस्य यदादाय पुष्पस्य मधु संचितम् ।
किंचिन् मधुकरीवर्गैस् तदप्यश्नन्ति निर्घृणाः ॥

(अ) AS 552. Cf. Nos. 7487, 7492, 7701.

(*c*) °वर्गे AS (var.).

(*d*) निर्घणाः or निघृणा (°णः) AS (var.).

From one flower after another (with great trouble) a little honey has been gathered by a swarm of bees; pitiless people eat even this (more shame on them !). (A. A. R.).

7698**

एकैकस्य शरस्यैव चतुष्पक्षाणि योजयेत् ।
षडङ्गुलप्रमाणेन पक्षच्छेदं च कारयेत् ॥

(आ) ŚP 1772.

For each of the arrows one should attach four feathers; the feathers should be cut so as to have a length of six fingers' breath. (A. A. R.).

7699*

एकैकस्योपकारस्य प्राणान् दास्यामि ते कपे ।
प्रत्यहं क्रियमाणस्य शेषस्य ऋणिनो वयम् ॥

(आ) SuM 9. 31.

For each of the help rendered by you, oh ! monkey (chief), I shall offer my life; for the further service that you render every day, for this remainder, we owe an (eternal) debt to you ! (A. A. R.).

7700

एकैकातिशयालवः परगुणज्ञानैकवैज्ञानिकाः
सन्त्येते धनिकाः कलासु सकलास्वाचार्यचर्याचणाः ।
अप्येते सुमनोगिरां निशमनाद् बिभ्यत्यहो श्लाघया
धूते मूर्धनि कुण्डले कषणतः क्षीणे भवेतामिति ॥

(आ) VS 492 (a. [?] Bhaṭṭa-Bāṇa), SR 72. 59, SSB 343. 59 (a. Bhaṭṭa-Bāṇa), (cf. Kav p. 47).

Śārdūlavikrīḍita metre.

Excelling one another (in merits), clever in understanding the merits of others, there are these rich men who are capable of assuming the role of teachers in all fine arts; they become frightened, oh ! wonder, on hearing the praise of learned people; for, were they to nod their heads (in appreciation) their ear-rings might loose weight by rubbing against the cheeks ! (A. A. R.).

7701

एकैकोऽसंख्यजीवानां घाततो मधुनः कणः ।
निष्पद्यते यतस्तेन मध्वश्नाति कथं बुधः ॥

(अ) AS 550. Cf. Nos. 7693, 7694, 7696.

(आ) SPR 146. 39.

(*b*) घातितो AS (var.).

(*d*) मध्वस्यति AS, SPR ; मध्यश्यति AS (var.).

Each drop of honey is obtained by the destruction of innumerable living creatures; such being the case how is it that a wise man consumes honey ? (A. A. R.).

7702

एकैव कविता पुंसां ग्रामायाश्वाय हस्तिने ।
अन्ततोऽन्नाय वस्त्राय ताम्बूलाय च कल्पते ॥

(आ) SRK 252. 21 (a. Prasaṅgaratnāvalī). IS 7781.

One (good) poem alone is sufficient to bring to men a village, a horse, an elephant, food, raiment and (luxuries such as) betel rolls till the end (of one's life). (A. A. R.).

7703

एकैव काचिन् महतामवस्था
सूक्ष्माणि वस्त्राण्यथवा च कन्था ।
कराग्रलग्नाभिनवा च बाला
गङ्गातरङ्गेष्वथवाक्षमाला ॥

(अ) BhŚ 222, Vet 12. 3.

(आ) SMJ 1462, SSV 1445, SLP 3. 4, IS 1422, Pr 365.

(*a*) एकेव BhŚ (var.); महती व्यवस्था Vet (var.).

(*b*) सूष्माणि BhŚ (var.) ; °ण्यपि BhŚ (var.) ; वापि [वा च] BhŚ (var.), Vet (var.) ; कण्था: IS.

(*c*) °ग्नाविषया or °ग्ना युवतिश BhŚ (var.) ; ऽथ [च] Vet (var.) ; रामा [बा°] BhŚ (var.).

(*d*) °तरङ्गे स्फटिकाक्षमाला or वा च माला Vet (var.) ; °ष्वपि चक्ष° BhŚ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The same is the mental poise of the great, whether they are clad in fine clothes or torn garments ; whether a girl in budding youth is in his grasp or a rosary of beads (while he stands in meditation) amidst the waves of the (holy) Gaṅgā. (S. Bhaskaran Nair's translation).

7704

एकैव दण्डनीतिस् तु विद्येत्यौशनसा: स्थिता: ।
तस्यां हि सर्वविद्यानाम् आरम्भा: संप्रतिष्ठिता: ॥

(अ) KN (KN [ĀnSS] 2. 5, KN [TSS] 2. 5, KN [BI] 2. 5).

(*b*) औशनसी स्थिति: KN (BI).

(*c*) तस्यान्तु KN (BI).

(*d*) समुदाहृता: KN (BI).

According to the *followers*[1] of Uśanas [*auśanasa-s*] there is only one division of learning, namely, *daṇḍanīti* ; and it has been said, that the origin of all other kinds of learning lies in this one. (M. N. Dutt's translation of KN [BI]).

1. M. N. Dutt has : "the school of Uśanas" [*auśanasī*].

7705

एकैव संगमे बाला वियोगे तन्मयं जगत् ।
कृतोपकार एवायं वियोग: केन निन्द्यते ॥

(आ) VS 1250 (a. Dīpaka).

(*d*) विरह: VS (var.).

When one is in the company of a (beloved) girl, she is only one (individual) ; but when separated from her, the whole world is pervaded by (innumerable images of) her; thus separation is only a help rendered (by having so many girls). For what reason is it condemned ? (A. A. R.).

7706*

एकैव सामृतमयी सुतरामनर्घ्या
काप्यस्त्यसौ हिमकरस्य कला ययैव ।
आरोपितो गुणविदा परमेश्वरेण
चूडामणौ न गणितोऽस्य कलङ्कदोष: ॥

(आ) JS 65. 7, VS 557, SR 210. 24 (a. JS), SSB 587. 27.

(*a*) °नर्घा VS.

(*b*) शशधरस्य [हि°] VS.

Vasantatilakā metre.

One alone of the digits of the moon is pervaded by nectar, whose value can never be fully estimated ; for this (digit) is elevated to his crest-gem by Lord Śiva who is a connoisseur [of merits] ; its defect of a black spot is not taken into consideration. (A. A. R.).

7707

एकैव सार्थका चिन्ता धर्मस्यार्थे विचिन्त्यते ।
द्वितीया सार्थका चिन्ता योगिनां धर्मनन्दिनी ॥

(अ) PdP, Bhūmikhaṇḍa 14. 29.

One kind of thought mingled with (the acquisition of) wealth is indulged in (by good people) for the sake of *dharma*; there is the second kind of thought which is *sārthaka* [to obtain the highest] resorted to by sages, which delights *dharma*. (A. A. R.).

7708*

एकैश्वर्ये स्थितोऽपि प्रणतबहुफले यः स्वयं कृत्तिवासाः
कान्तासंमिश्रदेहोऽप्यविषयमनसां यः परस्ताद् यतीनाम् ।
अष्टाभिर्यस्य कृत्स्नं जगदपि तनुभिर्बिभ्रतो नाभिमानः
सन्मार्गालोकनाय व्यपनयतु स वस् तामसीं वृत्तिमीशः ॥

(अ) Māl 1. 1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 11).

(आ) Alm 121, SR 7. 100, SSB 12. 87.

(*a*) एकैश्वर्य° Māl (var.), SR, SSB; °फलो Māl (var.), SR, SSB.

(*b*) पुरस्ताद् Māl (var.), SR, SSB.

(*d*) नस् [वस्] Māl (var.), SR, SSB.

Sragdharā metre.

May that lord who, though established in sole supremacy, from which result great blessings to his votaries, himself wears the garment of skin; who, though his body is united with that of his beloved, is at the head of ascetics whose minds are averted from outward objects; in whom there is no ignorance, though he supports the whole world with his eight forms, may he, I say, remove one state of darkness in order that *you*[1] may behold the perfect way. (C. H. Tawney' translation).

1. C. H. Tawney has: 'we' [ नस् ].

7709*

एको गिरिशः स्वामी
गणता तुल्यैव वल्लभत्वं च ।
किं कुर्मः कर्मगतौ
शुष्यति भृङ्गी विनायकः पीनः ॥

(आ) Skm (Skm [B] 1652, Skm [POS] 4. 3. 2).

Gīti-āryā metre.

There is the one lord and master, the god Śiva; to him all his *gaṇa-s* [followers] are equal and so is his affection for them; what shall we do in the course of destiny? For Bhṛṅgī, the devoted follower, becomes lean [dries up] but Vināyaka, the son of Śiva, is substantial in size. (A. A. R.).

7710

एको गोत्रे पुमान् प्रोक्तः प्राक्तनैः स्वकुटुम्बभृत् ।
एकोऽप्यनेकः पुरुषः परेषां भरणक्षमः ॥

(अ) SMH 12. 45 (SMH [KM] 12. 43).

In a family one alone is spoken of as 'man' by the ancients as he maintains the family (in comfort); though he is only one, a man is considered as many when he is capable of maintaining others. (A. A. R.).

7711

एको जयति सद्वृत्तः किं पुनर्द्वौ सुसंहतौ ।
किं चित्रं यदि तन्वङ्ग्याः स्तनाभ्यां निर्जितं जगत् ॥

(आ) SkV 519, Prasanna 122*a*.

A single individual of good conduct [*or*: well-rounded] reigns supreme; a fortiori, two placed close together. What wonder then that the world is conquered by a slender woman's breasts. (D. H. H. Ingalls's translation).

7712

एको जीवो बहवो देहा
एकं तत्त्वं बहवो मोहाः ।
एका विद्या बहुपाषण्डा
विबुधैः क्रियते किमिति वितण्डा ॥

(अ) Vet 22. 9.

(*a*) देहः or जीवा Vet (var.).

(*b*) एको Vet (var.) ; मोहः or कत्वं [मो°] Vet (var.).

(*c*) एवं वृद्धा (वु[बु]ध्वा) Vet (var.) ; °पाखण्डा Vet (var.).

(*d*) मुर्षै (=मूर्खैः) क्रियते बहुपाषण्डा Vet (var.).

Mātrāsamaka metre.

Life [soul] is one, many are the bodies, truth is one, many are the delusions; one alone is true learning, many are the nihilists; why do learned people indulge in frivolous arguments? (A. A. R.).

एकोदरपृथग्ग्रीवाः see No. 7714.

7713

एकोदरसमुद्भूता एकनक्षत्रजातकाः ।
न भवन्ति समाः शीले यथा बदरकण्टकाः ॥

(अ) Cr 213 (CV 10. 4, CvL I 8. 26, CvL II 8. 20, CNN 27, CNG 33, CnT I 27, CnT V 77, CPS 126. 49).

(आ) SPR 1017. 5 (a. C), Sama 1 ए 19, IS 1423, Subh 272.

(इ) DhN(P) 173, Śīt (OJ) 53.

(*a*) °समुत्पन्ना CNN, CvL I, Subh.

(*c*) समशि(शी)ला CNN, CvL I ; शीलेर् CV (var.), CPS; शीला CV (var.); शीली Subh; शीलैर् SPR, Sama.

(*d*) बदरिक° CV (var.), CPS; बदरीक° CNN; °कण्टका CV (var.).

Although born from the same womb and under the same stars, (the two) are not of the same character, similarly as the beries and thorns of the *jujube*-tree [*badarī*].

7714

एकोदराः पृथग्ग्रीवा अन्यान्यफलभक्षिणः ।
असंहता विनश्यन्ति भारुण्डा इव पक्षिणः ॥

(अ) P (PP 2. 6, Pts 5. 101 and 5. 102, PtsK 5. 86 and 5. 87, PM 2. 2), Cr 214 (CS 2. 30).

(आ) SPR 1171. 5, IS 1424.

(*a*) एकोदर° (°रा) CS (var.) ; पृथा (°थक्) CS (var.) ; °ग्रीवाः CS (var.).

(*b*) ये (य) चरन्ति महार्णवे (°नवा) CS ; अन्योन्य Pts, PtsK ; °भङ्क्षिणः SPR.

(*c*) असाधिता (°सध्यान्ते ; °सध्यतं or °साधीत) विनश्यन्ति (न न° or °नसेंति) CS.

(*d*) भारण्डा (भे°) Pts, PtsK ; भैरुण्डा (°ण्डाव्) CS ; ईव CS (var.) ; पक्षिणो (°ण or °णा or °नो) CS.

*Bhāruṇḍa*-birds will teach you why / the disunited surely die ; / for single-bellied, double-necked, / they took a diet incorrect. (A. W. Ryder's translation).

7715*

एको दाशरथिः कामं यातुधानाः सहस्रशः ।
ते तु यावन्त एवाजौ तावांश्च ददृशे स तैः ॥

(अ) Ragh 12. 45. (Cf A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 190).

(आ) Alm 122, Sar 3. 64.

(*a*) दाशरथी रामो Ragh (var.).

(*d*) तावद्धा (°द्वा Sar) Ragh (var.), Sar.

Granted that Rāma (was all) alone ; (and) the demons in thousands ; but by then was he seen in the battle (as being), verily, as many as they (were). (R. D. Karmarkar's translation).

7716

एको देवः केशवो वा शिवो वा
एकं मित्रं भूपतिर्वा यतिर्वा ।
एको वासः पत्तने वा वने वा
एका भार्या सुन्दरी वा दरी वा ॥

(अ) BhŚ 223, *d* in Vet after 4. 17 (4. 128) *cd/ab*. Cf. Nos. 7402 and 7721.

(आ) Sama 1 ए 15 *ad/bc* and 2 ए 7 *ad/bc*, SSg 258, SR 172. 814 *ab/dc* (a. BhŚ), SSB 507. 814 *ab/dc*, IS 1425, NT 112 *ac/bd*, TP 391.

(इ) Tantri (OJ) 26 *cd/ba*, TK (OJ) 26.

(*a*) एको देवो भुक्तिदो मुक्तिदो वा BhŚ (var.); जिनो [शि°] BhŚ (var.).

(*b*) ह्येकं BhŚ (var.); एको Tantri (OJ); मित्रं चैकं or ये को मित्रं BhŚ (var.); पतिर् [य°] Vet.

(*c*) पट्टणे (°ने, °णं; °नं) BhŚ (var.); पतनं वा वनं च NT; वनं BhŚ (var.).

(*d*) भार्या चैका or रामा चैका BhŚ (var.); वंशजा वा प्रिया वा [सु°] BhŚ (var.); नारी [भा°] Sama.

Śālinī metre.

It matters not whether one's god be Viṣṇu or Śiva; it matters not whether one's friend be a king or a hermit; it matters not whether one dwells in a city or a wood; it matters not whether one's wife be a fair woman or a cave. (C. H. Tawney's translation in PrC fn. 3 on p. 124).

7717

एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा ।
विद्यैका परमा दृष्टिर् अहिंसैका सुखावहा ॥

(अ) MBh (MBh [Bh] 5. 33. 48, MBh [R] 5. 33. 53, MBh [C] 5. 1022).

(आ) BrDh 2. 15. 2, IS 1426.



(इ) SS (OJ) 40.

(*a*) धर्म BrDh.

(*b*) °रुच्यते SS (OJ).

(*c*) तृप्तिः or तुष्टिः [दृ°] MBh (var.).

*Dharma* is the one highest good; and forgiveness is the one suppreme peace; knowledge is the one supreme vision [*dṛṣṭir*]; and *ahiṁsā*, the one sole happiness. (P. C. Roy's translation)[1].

1. P. C. Roy has "righteousness" for *dharma*, "benevolence" for *ahiṁsā* and "contentment" [*tṛptir*] for vision [*dṛṣṭir*].

7718

एको न रोपितो यावद् उत्पन्नोऽन्यं व्रणोऽपरः ।
सत्यः प्रवादो यच्छिद्रेष्व् अनर्था यान्ति भूरिताम् ॥

(अ) KSS (KSS [AKM] 6. 28. 181, KSS [KM] 6. 28. 181), Cf. No. 7579 and क्षते प्रहारा निपतन्ति.

(आ) IS 1427.

Before the first wound is cured, the second appears; true is the proverb that once (one) is in distress (his) ills multiply[1].

1. Misfortune never comes alone.

7719**

एकोना विंशतिः स्त्रीणां स्नानार्थं सरयूं गता ।
विंशतिः पुनरायाता एको व्याघ्रेण भक्षितः ॥

(आ) SR 187. 19, SSB 533. 19, SGPS 179. 4. Variant of No. 7720.

(*b*) गताः SGPS.

Twenty women but *ekonā* [one less *or*: nineteen only] went to the river Sarayū for a bath; twenty returned (home), one was eaten by a tiger[1]. (A. A. R.).

1. A *kuṭāni*-riddle. Answer: *ekonā*=*eka*+*ūnā*=one less; *eko nā*=one man. The twenty women returned home, but the man was eaten by a tiger. Cf. L. Sternbach, *Indian Riddles*......, VIS 67; para 63.

7720**

एकोना विंशतिर्नार्यः क्रीडां कर्तुं वने गताः ।
विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥

(आ) IS 1428, Subh 324, SRK 154. 30 (a. Sabhātaraṅga). Variant of No. 7719.

(a) एकेना Subh ; स्त्रीणां [नार्यः] SRK ; नारी Subh,

(b) स्नानार्थंशरयुक्ता SRK.

(c) विंशतिः पुनरायाता SRK ; आयातिः Subh.

(d) एको [शे°] SRK.

Nineteen women went to the forest to play (there) ; twenty returned ; the rest was eaten up by a tiger[1].

1. A *kūṭāni*-riddle. Answer as in No. 7719 : एको ना (and not usual एक+ऊना) विंशतिर्नार्यः [one man and twenty women].

7721

एको नेता क्षत्रियो वा द्विजो वा
चैका विद्यान्वीक्षिकी वा त्रयी वा ।
एका भार्या वंशजा वा प्रिया वाप्य्
एकं मित्रं भूपतिर्वा यतिर्वा ॥

(आ) SRHt 241. 61 (a. MBh), Sar 2. 50 (p. 171). Cf. Nos. 7402 and 7716.

(b) एका विद्याध्यात्मिकी Sar.

(c) वा [वाप्य्] Sar.

Śālinī metre.

One leader, a warrior or a Brāhmaṇa ; one branch of learning, logic or the three Veda-s ; one wife, born of a noble family or taken as sweetheart ; one friend, a king or an ascetic. (A. A. R.).

7722*

एकोऽन्ते द्विसमस्त्रिलोचन इति ख्यातश्चतुर्भिः स्तुतो
वेदैः पञ्चमुखः षडाननपिता सप्तर्षिभिर्वन्दितः ।
अष्टाङ्गो नवतुल्य आमरगणे वासो दशाशा दधत्
स्वश्चैकादश सोऽवतान्न विजितो यो द्वादशात्मांशुभिः॥

(आ) SR 6. 61, SSB 9. 53.

(c) नव तुल्य SSB.

Śārdūlavikrīḍita metre.

He is one (supreme god at the end of Doomsday) but equal to two (being *ardhanarī*) and well known as the three-eyed god, praised by the four Veda-s, five-faced, father of the six-faced Kumāra, worshipped by the seven sages [Marīci, etc.], possessed of eight forms [earth, water, etc.], equal to the (combination of) nine planets and has for his dress the ten quarters and is himself eleven [Rudra-s], equal in effulgence to the twelve suns—may this god protect us all. (A. A. R.).

7723

एकोऽपि कृष्णस्य कृतः प्रणामो
दशाश्वमेधावभृथेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म
कृष्णप्रणामी न पुनर्भवाय ॥

(अ) MBh (MBh [Bh] 12. 94* [*ad* 12. 47. 60], MBh [R] 12. 47. 61, MBh [C] 12. 1680), VCsr 7. 7, Gajendravimokṣaṇa 5*a* (in IS).

(आ) IS 1429.

(a) सकृत्प्रणामो [कृ° प्र°] VC.

(b) °मेधी° [°मेधा°] MBh (var.); °मेधेऽव° VC (var.); °भृतेन IS; तुल्यं VC (var.).

(c) °मेधात् VCsr (var.); एव [एति] VCsr (var.).

(d) कृष्णे रताः कृष्णमनुस्मरंति MBh (var.) ; प्रणमो (°मा) VC (var.).

Upajāti metre (Indravajrā and Upendravajrā).

One single obeisance made before Kṛṣṇa is equal in its effect to the purification-rites performed after ten *aśvamedha-s*. The performer of ten *aśvamedha-s*

is born again; but one who has made obeisance to Kṛṣṇa is not destined for rebirth. (F. Edgerton's translation).

7724

एकोऽपि कोऽपि सेव्यो यः क्षीणं क्षीणं पुनर्नवम् ।
अनुद्विग्नं करोत्येव सूर्यश्चन्द्रमसं यथा ॥

(अ) P (PP 3. 62, PtsK 3. 68).

(आ) IS 1430.

Only one, but anyone / is my king, when all is done— / only one who will restore / health and joy I felt before: anyone, but only one— / for the moon a single sun. (A. W. Ryder's translation).

7725

एकोऽपि गुणवान् पुत्रो निर्गुणेन शतेन किम् ।
एकश्चन्द्रस् तमो हन्ति न च ताराः सहस्रशः ॥

(अ) Cr 215 (CR VII 59). Variant of Nos. 7726 and 7727. Cf. Nos. 7672-73, 7677, 7680-84, 7726-27, 7730, GP 1. 114. 58; वरमेको गुणी पुत्रो (Cr 913) and वल्मीकं मधुजालं (Cr 916).

(आ) VS 2730, Sama 1 ए 17.

(*a*) वरमेको गुणी पुत्रो CR (var.) (see Cr 913); एकस्तु CR (var.).

(*b*) निगूणोन CR (var.); न च मूर्खशतैरपि Sama.

(*d*) तारास° CR (var.), Sama.

A single son who has good qualities (is preferable); of what use are a hundred, devoid of good qualities? One moon dispels the darkness (in the world), but not so the stars (though there are) thousands of them.

7726

एकोऽपि गुणवान् पुत्रो निर्गुणैः किं शतैरपि ।
एकश्चन्द्रो जगन्नेत्रं नक्षत्रैः किं प्रयोजनम् ॥

(अ) (Cf. GP 1. 114. 58). Variant of Nos. 7725 and 7727. Cf. Nos. 7672-73, 7677, 7680-84, 7725, 7727, 7730, वरमेको गुणी पुत्रो (Cr 913) and वल्मीकं मधुजालं (Cr 916.).

(आ) Sama 2 ए 13, SRK 120. 1 (a. H), SRS 1. 1. 13, SR 90. 1 (a. VS), SSB 373. 1.

(*b*) शतेन तैः SRK.

(*c*) जगच्चक्षुर् SR, SSB, Sama, SRK.

One son alone who is meritorious (is desirable); of what good are hundreds without merits? One moon is (pleasing as) the eye of the world, of what use are the (innumerable) stars? (A. A. R.).

7727

एकोऽपि गुणवान् पुत्रो मा निर्गुणशतं भवेत् ।
एकश्चन्द्रस् तमो हन्ति न च ताराः सहस्रशः ॥

(अ) Cr 216 (CL "O"). Variant of Nos. 7725 and 7726. Cf. Nos. 7672-73, 7677, 7680-84, 7725-26, 7730, GP 1. 114. 58; वरमेको गुणी पुत्रो (Cr 913) and वल्मीकं मधुजालं (Cr 916).

(आ) SuM 23. 39.

(*a*) गुणवाण CL (var.).

(*b*) निर्गुणं श° CL (var.).

(*c*) एक चन्द्रेऽपि यज्ञोतिर् (यज्ज्योतिर्) CL(var.); चन्द्रः CL (var.).

(*d*) न तत्त रास दस्रके CL (var.) ; न [च] CL (var.); तु [च] SuM ; तारा CL (var.) ; सहस्रके (°कं) CL (var.).

Let there be only one son who has good qualities, and let not a hundred devoid of them be born; one moon is able to dispel the darkness (of the night) but not so the stars though there are thousands of them.

7728*

एकोऽपि जीयते हन्त कालिदासो न केनचित् ।
शृङ्गारे ललितोद्गारे कालिदासत्रयी किमु ॥

(आ) JS 44. 60 (a. Rājaśekhara), SH 441, cf. Kav p. 86.

One poet Kālidāsa is indeed never vanquished by any one in the portrayal of the sentiment of love in a gentle and captivating style; are there three Kālidāsa-s? (A. A. R.).

7729*

एकोऽपि त्रय इव भाति कन्दुकोऽयं
कान्तायाः करतलरागरक्तरक्तः ।
भूमौ तच्चरणनखांशुगौरगौरः
स्वःस्थः सन् नयनमरीचिनीलनीलः ॥

(अ) BhPr 298 (a. Vararuci). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 210).

(आ) JS 244. 8 (a. Bhāravi), PV 529 (a. Kālidāsa), SG 176, SuSS 96, (Kav p. 32).

(*a*) °न्दुकोऽसौ JS.

(*b*) कामिन्याः PV, SG.

(*c*) °शुरेणुगौरः SG.

(*d*) स्वस्थः BhPr, PV, SG; स्वस्त्रस् (खस्थस् ?) तन्न° JS; (खस्थः as suggested in JS is better).

Praharṣiṇī metre.

Though one, this ball appeareth as three: red, red from the redness of the damsel's palm; white, white from the rays of the nails of her feet on the ground; blue, blue from the light of (her) eyes in the air. (L. H. Gray's translation).

7730

एकोऽपि यः सकलकार्यविधौ समर्थः
सत्त्वाधिको भवतु किं बहुभिः प्रसूतैः ।
चन्द्रः प्रकाशयति दिङ्मुखमण्डलानि
तारागणः समुदितोऽप्यसमर्थ एव ॥

(अ) Cr 1293 (CNI I 292).

(आ) Regnaud I 29, IS 1431, Subh 123. (Cf. Nos. 7672-73, 7677, 7680-84, 7725-27).

(*b*) भवति CNI I, Regnaud ; प्रविनैः CNI I.

(*c*) °मण्डनानि Subh.

(*d*) °तोऽपि स° CNI I; एकः CNI I.

Vasantatilakā metre.

Let there be one (son) who is efficient in accomplishing all kinds of (good) actions and who has an abundance of goodness; of what use are many sons (that are worthless)? The moon illuminates all the quarters, while groups of stars, though they rise and combine together are incompetent indeed (in dispelling the darkness).

7731

एकोऽपि यत्र नगरे प्रसिद्धः स्याद् धनुर्धरः ।
ततो यान्त्यरयो दूरं मृगाः सिंहगृहादिव ॥

(आ) ŚP 1718.

Where in a city there is one bow-man [warrior] who is famous, then the enemies move far away as the deer do from the cave of a lion. (A. A. R.).

7732

एकोऽपि वारणपतिर्द्विषतामनीकं
युक्तं निहन्ति मदसत्त्वगुणोपपन्नः ।
नागेषु हि क्षितिभृतां विजयो निबद्धस्
तस्माद् गजाधिकबलो नृपतिः सदा स्यात् ॥

(अ) KN (KN [ĀnSS] 20. 61, KN [TSS] 20. 61, KN [BI] 19. 62).

(आ) SRHt 118. 7 (a. Kāmandakī), SSSN 140. 7 (a. KN).

(*a*) एको हि SRHt.

(*b*) व्यक्तं SRHt, SSSN.

(*c*) क्षितिभुजां KN (BI).

Vasantatilakā metre.

A leader elephant in rut and possessed of courage, can slay detachments of the enemy's troops. The victory of the rulers of earth depends on the number of the elephants. Therefore the armies of the king should teem with elephants. (M. N. Dutt's translation).

7733

एकोऽपि सिंहः साहस्रं यूथं मथ्नाति दन्तिनाम् ।
तस्मात् सिंहमिवोदारम् आत्मानं वीक्ष्य संपतेत् ॥

(अ) KN (KN [ĀnSS] 9. 58, KN [TSS] 9. 58, KN [BI] 9. 57).

(आ) IS 1432.

(*b*) दन्तिन: KN (BI).

(*c*) सिंह इवोदग्रम् KN (BI).

A single lion crushes a thousands herds of huge tusked elephants ; therefore, working himself up into fury equal to that of a lion, a (weaker) sovereign should fall upon his (powerful) adversary. (M. N. Dutt's translation of KN [BI]).

7734

एकोऽप्यमात्यो मेधावी शूरो दक्षो विचक्षणः ।
राजानं राजमात्रं वा प्रापयेन् महतीं श्रियम् ॥

(अ) R (R [Bar] 2. 94. 19, R [B] 2. 100. 24, R [Kumbh] 2. 100. 24, R [G] 2. 109. 19, R [L] 2. 114. 19).

(*a*) ह्यमात्यो R (var.); अनिष्टो [अमा°] R (var.).

(*b*) दांतो [द°] R (var.).

(*c*) राजपुत्रं (°त्रान्) R (var.).

Even if there be a single minister, if only he is wise, brave, clever and discreet he will bring fame and prosperity to a king big or small. (T. S. Raghavacharya's translation).

7735

एको बटुर्दर्भकुशाग्रपाणिर्
वने वनैः सिञ्चति बालचूतान् ।
आम्राश्च सिक्ताः पितरश्च तृप्ता
एका क्रिया द्व्यर्थकरी प्रसिद्धा ॥

(आ) Sama 1 ए 24 ; 2 ए 8, SRM 2. 2. 516, SSH 2. 82.

(*a*) मुनिर्द° Sama 1 ए 24, SSH.

(*b*) आम्रस्य मूले सलिलं ददाति Sama 1 ए 24; आम्रस्य ले सलिलं ददामिभू (*sic !*) SSH ; वने [वनैः] SRM.

Upajāti metre (Indravajrā and Upendravajrā ).

One young Brāhmaṇa, with holy grass in hand, pours water (for the manes) in the garden at (the basin round) the young mango plants; the mango plants are watered and the manes are satisfied ; a single action has accomplished a double purpose. (A. A. R.).

7736

एको बहूनां मूर्खाणां मध्ये निपतितो बुधः ।
पद्मः पाथस्तरङ्गाणाम् इव विप्लवते ध्रुवम् ॥

(अ) KSS (KSS [AKM] 6. 32. 56, KSS [KM] 6. 32. 55).

(आ) IS 1433, Pr 366.

(*b*) निपततो KSS (var.).

(*c*) पथस् [पाथस्-] KSS (AKM).

A single wise man fallen among many fools, like a lotus in the waves of water[1] [*pāthas*], is surely overwhelmed. (C. H. Tawney's translation).

1. Accepting the reading as पथस् [path] which is syntactically wrong in the context, C. H. Tawney has : "in the path of the waves."

7737*

एको बाणः स्फुरति वलितालोकनं कामिनीनां
कामस्यान्यो मलयपवनः कामिनां मर्मभेदी ।
वीणावेणुक्वणितमपरश्चूतपुष्पं तुरीयः
सर्वोत्कण्ठप्रथमसचिवः पञ्चमः पञ्चमोऽपि ॥

(आ) JS 305. 20.

Mandākrāntā metre.

One arrow of Cupid shines in the form of the glances from the corners of the eyes of love-kindling damsels; another is the Malaya-breeze which strikes at the vitals of lovers; a third is the melodious music of the lutes; the fourth, the flower of the mango tree; and the fifth (arrow of Cupid) is the note of the cuckoos in the fifth key, that is verily the prime minister to inflame all kinds of deep longing in the heart. (A. A. R.).

7738*

एको भवान्मम समं दश वा नमन्ति
ज्याघोषपूरितवियन्ति शरासनानि ।
तल्लोकपालसहितः सह लक्ष्मणेन
चापं गृहाण सदृशं क्षणमस्तु युद्धम् ॥

(आ) SkV 1544 (a. Saṁghaśrī).

Vasantatilakā metre.

You are but one, while here are ten together / to draw my bow whose twanging fills the heavens. / Enlist the eight protectors of the sky and Lakṣmaṇa ; / then take your bow, that our fighting may be equal[1]. (D. H. H. Ingalls's translation).

1. Rāvaṇa's words to Śri-Rāma.

7739

एको भावः सदा शस्तो यतीनां भावितात्मनाम् ।
श्रीलुब्धानां न लोकानां विशेषेण महीभुजाम् ॥

(अ) P (PP 3. 56, Pts 3. 66, PtsK 3. 63).

(आ) IS 1434.

(c) स्त्रीलु° Pts.

(d) महीभृताम् Pts, PtsK.

A hermit mastering his soul / may see life simple, see it whole ; / not those whose thirst for carnal things, / not, most particularly, kings. (A. W. Ryder's translation).

7740*

एकोऽभूत् पुलिनात् ततस्तु नलिनाच्चान्योऽपि नाकोरभूत्
प्राच्यास्ते त्रय एव दिव्यकवयो दीव्यन्तु देव्या गिरा ।
अर्वाञ्चो यदि गद्यपद्यरचनाचातुर्यवागुद्धतास्
तान् सर्वानतिशय्य खेलतितरां शाकल्लमल्लः कविः ॥

(आ) SR 37. 59, SSB 283. 1. Cf. No. 7741.

(c) अर्वाचो SR, SSB; (suggested change : अर्वाञ्चो).

Śārdūlavikrīḍita metre.

One [poet Vyāsa] came from the sandy bank of an island, then another [Brahmā] from *nalina* [lotus *or* : waters], and another [Vālmīki] from an ant-hill—these three divine poets are all ancient; let them shine well with the goddess of speech (at their command) ; if there are any modern poets who are prominent in skilfully composing works in prose and verse, then eclipsing them all is the poet Śākallamalla who sports very well in poesy. (A. A. R.).

7741*

एकोऽभून्नलिनात् ततश्च पुलिनाद् वल्मीकतश्चापरस्
ते सर्वे कवयो भवन्ति गुरवस् तेभ्यो नमस्कुर्महे ।
अर्वाञ्चो यदि गद्यपद्यरचनैश् चेतश् चमत्कुर्वते
तेषां मूर्ध्नि ददामि वामचरणं कर्णाटराजप्रिया ॥

(आ) SSB 281. 2 (a. Karṇāṭī Vijayāṅkā [indirectly]). (Cf. SSkṛP LVII–LVIII, *Quarterly Journal of the Mythic Society*, 24. 55; generally attributed to Vijayāṅkā). Cf. No. 7740.

(a) वाल्मीकित° SSB ; (suggested change : वल्मीकत°).

(d) तषां SSB (printer's error).

Śārdūlavikrīḍita metre.

One (poet) emerged from the lotus [Brahmā], another from a sandy island [Vyāsa], yet another from an ant-hill [Vālmīki]—all these poets (of yore) are revered preceptors ; our obeisance to them. If, however, any later poet is posited as imparting delight through their prose and poetic compositions, I [Vijayāṅkā], the poetess-consort of the Karṇāṭa king, shall (subjugate them and) place my left foot on their heads (in victory). ( S. Bhaskaran Nair's translation ).

7742

एको भेक: परममुदित: प्राप्य गोष्पादनीरं
को मे को मे रटति सततं स्पर्द्धया वाक्यमुच्चै: ।
गङ्गादीनां सकलसरितां प्राप्य तोयं समुद्र:
किंचिद् गर्वं न वहति महान् प्रायशो भूरि रत्नै: ॥

(आ) Vidy 210.

(*b*) कोमे कोमे Vidy ; (suggested change : को मे को मे).

Mandākrāntā metre.

A frog having reached a very small puddle becomes supremely happy and goes on croaking loudly and endlessly '*ko me, ko me*' ['who is like me ?'] out of intolerant pride ; but the great ocean having received the waters of all the rivers such as the Gaṅgā and others and possessing a good number of gems does not have any pride. (A. A. R.).

एको मुनिर्दर्भकुशाग्रपाणिर् see No. 7735.

7743*

एको मे शाश्वतात्मा सुखमसुखभुजो ज्ञानदृष्टिस्वभावो
नान्यत् किंचिन्निजं मे तनुधनकरणभ्रातृभार्यासुखादि ।
कर्मोद्भूतं समस्तं चपलमसुखदं तत्र मोहो मुधा मे
पर्यालोच्येति जीव स्वहितमवितथं मुक्तिमार्गं श्रय त्वम् ॥

(अ) AS 416.

(*d*) पर्यालोक्येति AS (var.) ; °मार्गी AS (var.).

Sragdharā metre.

Eternal and one is my soul which experiences happiness and unhappiness but is of the nature of seeking true knowledge; no other thing is really mine, such as the body, wealth, senses, brothers, wife, pleasures and other things ; all the fickleness and unhappiness are born of selfish actions and vain is my delusion therein ; thus, oh ! life [soul], think over this carefully ; may you resort to the path of liberation which is beneficial and ever true. (A. A. R.).

7744

एकोऽम्बुधिर्जगति जीवति येन तानि
तावन्ति हन्त सलिलानि समुच्चितानि ।
येभ्य: कथंचिदपि किंचिदमी पयोदा:
पीत्वा चिराय धरणीमपि तर्पयन्ति ॥

(अ) SMH 11. 43 (SMH [KM] 11. 35).

(*b*) यावन्ति (°न्त) SMH (var.).

Vasantatilakā metre.

The one ocean alone really lives in the world and all other waters are but its (transformed) collections ; for, clouds having somehow drunk a little water out of its waters give joy to the world for a long time (by rain). (A. A. R.).

7745

एको रविरतितेजा
अतिशूर: केसरी वने वासी ।
अतिविपुलं खं शून्यं
ह्यतिगम्भीरोऽम्बुधि: क्षार: ॥

(आ) IS 1436, Subh 27.

(*d*) अति° Subh.

Āryā metre.

The exceedingly brilliant sun stands alone ; the exceedingly courageous lion lives in the forest ; the exceedingly vast air-space is empty and the exceedingly deep ocean is salty.

7746*

एको रसः करुण एव निमित्तभेदाद्
भिन्नः पृथक् पृथगिवाश्रयते विवर्तान् ।
आवर्तबुद्बुदतरङ्गमयान् विकारान्
अम्भो यथा सलिलमेव हि तत् समस्तम् ॥

(अ) Uttara 3. 47.

(आ) Alm 123, SSap 554.

(*b*) इव श्रयते Uttara (var.).

(*d*) तु तत् समग्रम् Uttara (var.), Alm ; तु [हि] SSap.

Vasantatilakā metre.

The pathetic sentiment, though one in itself, being modified by various causes[1], seems to assume different forms as it were, as water assumes the various modifications of eddies, bubbles, and waves and it is all, nevertheless, but water only. (C. N. Joshi's translation).

1. C. N. Joshi has : "various occasions".

7747

एको रागिषु राजते प्रियतमादेहार्धहारी हरो
नीरागेषु जिनो विमुक्तललनासङ्गो न यस्मात् परः ।
दुर्वारस्मरबाणपन्नगविषव्यासङ्गमुग्धो जनः
शेषः कामविडम्बितो हि विषयान् भोक्तुं न मोक्तुं क्षमः॥

(अ) BhŚ 224.

(आ) SLP 5. 13 (a. BhŚ), SMJ 1463, SSD 4*f.* 8*a*, SSV 1446, IS 1436, Subh 142.

(*a*) राजिषु [रागिषु] BhŚ (var.) ; जायते or विश्रुतः [राजते] BhŚ (var.) ; °धारी or °दायी [°हारी] BhŚ (var.).

(*b*) नीरागो जिन (ज°) एक एव भुवने (जननो) संगो न यस्या (यस्मात्) परः BhŚ (var.) ; यते or जनो or (ऽ)जितो or पुनर् or स एव [जिनो] BhŚ (var.); °वनिता° [°ललना°] BhŚ (var.) ; °संगोस्ति or °संगोपि BhŚ (var.) ; यस्यात्परः or यस्मात्पुरः or यस्यापरः or यस्याः परः or तस्यापरः or यः सोपरः BhŚ (var.).

(*c*) °पन्नगाधिक° or °घस्मरोरग° [°बाण°] BhŚ (var.); °व्यासक्त° (°क्ति°) or °व्याविद्ध° [°व्यासङ्ग°] BhŚ (var.); °मूढो or °दग्धो (°ग्धा) or °मध्यो or °बोधो or °मूर्तो or °मुक्तो [°मुग्धो] BhŚ (var.) ; जनाः or जिनः BhŚ (var.).

(*d*) शेषाः or कान्ता° [शे°] BhŚ (var.) ; स्त्रीषु [काम°] BhŚ (var.) ; °विजंबितो or विमोहितो or °विटंबितो or °विडंबिनो (°तान् or °नान्) BhŚ (var.) ; (ऽ)पि or (ऽ)स्ति or न [हि] BhŚ (var.); भोक्तुं विमुक्तं or त्यक्तुं न भोक्तुं or मोक्तुं न भोक्तुं BhŚ (var.); भुक्तं न मुक्तं Subh ; क्षमाः BhŚ (var.).

Śārdūlavikrīḍita metre.

One god Śiva alone among passionate people shines as he has taken into himself half the body of his wife ; the saint Jina is the one among people free from passion and he is free from all attachment to women ; and he is no different from him [Śiva] ; the (common) people are deluded by attachment to the poison of serpents in the form of the irresistible arrows of Cupid ; the remaining people being mortified by love are neither able to enjoy the objects of passion nor able to abandon them. (A. A. R.).

एकोऽर्थं विमृशेत् (विमृष[श]ति) see त्रिविधाः पुरुषा राजन् (Cr 1511).

7748

एकोऽर्थं विमृशेदेको धर्मे प्रकुरुते मनः ।
एकः कार्याणि कुरुते तमाहुर् मध्यमं नरम् ॥

(अ) R (R [Bar] 6. 6. 9, R [B] 6. 6. 9, R [Kumbh] 6. 6. 9, R [G] 5. 77. 10, R [R] 6. 6. 9-10, R [L] 5. 77. 10). Cf. गुणदोषावनिश्चित्य.

(*a*) विमृशति [°शेद्] R (var.).

(*b*) च कुरुते [प्र°] R (var.) ; मतिम् [मनः] R (var.).

He, whose mind is set on *dharma* and who performs his duties with proper assessment, is a man of the middle order. ( S. Bhaskaran Nair's translation ).

7749**

एको ललाटे द्वौ मूर्ध्नि द्वौ द्वौ पार्श्वोपपार्श्वयोः ।
द्वौ च वक्षसि विज्ञेयौ प्रयाणे चैक एव तु ॥

(आ) ŚP 1648 (a. Nakula, but not found in the 1952 edition : *Tanjore Saraswathi Mahal Series* 56).

(That horse is a good one) which has one circlet of hair on its forehead, two on the head, two each on the sides and flanks, two on the chest and one on the back or hinder part. (A. A. R.).

7750

एको लोभो महाग्राहो लोभात् पापं प्रवर्तते ।
ततः पापादधर्माप्तिस् ततो दुःखं प्रवर्तते ॥

(अ) MBh (MBh [Bh] 12. 152. 2*cd*–3*ab*).
(इ) SS (OJ) 464.
(*a*) महाग्रहो SS (OJ); महाबाहो MBh (var.).
(*c*) अतः पापमधर्मश्च (अकीर्तिश्च) MBh (but in some texts as above).
(*d*) तथा दुःखमनुत्तमम् (°त्तरं) MBh (var.); सर्वतादुभयं नृप MBh (var.).

Greed alone is a great shark. From greed proceeds sin. From sin arises *adharma*. Thence pain and torture. (Raghu Vīra's translation).

एको वासः पत्तने see No. 7716.

7751-55

एको वित्तवतः सूनुः पितृहीनः सुयौवने ।
मुग्धे भूभुजि कायस्थः कामिस्पर्धी वणिक्सुतः ॥
नित्यातुरामात्यवैद्य- प्रसिद्धस्य गुरोः सुतः ।
... ... प्र- च्छन्नकामो जटाधरः ॥
नपुंसकप्रवादस्य प्रशमार्थी फलाशनः ।
मत्तो धूर्तसहायश्च राजसूनुर्निरङ्कुशः ॥
ग्राम्यो धातृद्विजसुतः प्राप्तलाभश्च गायनः ।
सद्यः सार्थपतिः प्राप्तः श्रीमान् दैवपरायणः ॥
गतानुगतिको मूर्खः शास्त्रोन्मादश्च पण्डितः ।
नित्यक्षीबश्च वेश्यानां जङ्गमाः कल्पपादपाः ॥

(अ) Sam 5. 63-67.
(आ) GVS 682-686.
(*b*) जाड्य धनः Sam.

The daughter of desire[1] should strive to have the following lovers in their turn, as being mutually restful to her : a rich man's only son, a boy who has been loosed too soon from the authority and counsel of his father, an author enjoying office with a rather simple-minded prince, a merchant's son whose pride is in rivalling other lovers, the regular doctor of some chronically ailing official, the son of a celebrated master, an ascetic who is the slave of love in secret, a king's son whose follies are boundless and who has a taste for rascals, the countrified son of some village Brāhmaṇa, a married woman's lover, a singer who has just pocketed a very large sum of money, the master of a caravan but recently come in, a rich man with a taste for philosophy, a fool who treads in the footsteps of the first comer, a wise man drunk with knowledge, and an inveterate drinker. (E. Powys Mather's translation).

1. वेश्या.

7756

एको विश्वसतां हराम्यपघृणः प्राणानहं प्राणिनाम्
इत्येवं परिचिन्त्य मात्ममनसि व्याधानुतापं कृथाः ।
भूपानां भवनेषु किं च विमलक्षेत्रेषु गूढाशयाः
साधूनामरयो वसन्ति कति न त्वत्तुल्यकक्षा नराः ॥

(अ) BhV 1. 65.

(आ) SR 246. 44 (a. Rasagaṅgā), SSB 653. 1, SRK 220. 43 (a. Kalpataru), IS 7782, Rasagaṅgā 670. 12-15.

(*b*) मा स्म मनसि BhV (var.), IS, Rasagaṅgā; मा स्वमनसि SR, SSB, SRK.

(*d*) नो [न] SR, SSB; °कक्षाः खलाः [°क° न°] BhV (var.), SR, SSB, SRK, IS, Rasagaṅgā.

Śārdūlavikrīḍita metre.

"I alone, being relentless, kill animals having confidence", with this idea, oh! fowler, do not you have recourse to remorse at heart; in palaces of kings and in holy places there are many villains like you who are the enemies of the good and who keep their motives concealed. (H. D. Sharma's translation).

एको वृक्षो हि यो ग्रामे see ज्ञातयो यस्य नैव.

7757

एको वैश्यश्च द्वौ शूद्रौ ब्राह्मणास्त्रय एव च ।
विद्योपजीविनः पञ्च न गच्छेयुः समं स्वयम् ॥

(अ) Cr 2130 (CvGt 8. 14). (Cf. No. 7757 A).

One *vaiśya*, two *śūdra-s*, three *brāhmaṇa-s* and five scholars who live by their learning[1] may never go together of their own accord.

1. विद्या [*or*: accomplishment].

7757 A

एको वैश्यो द्वौ च शूद्रौ क्षत्रियाः सप्त पञ्च वा ।
नव नार्यो न गच्छेयुः न गच्छेद् ब्राह्मणत्रयम् ॥

(आ) Regnaud I 60[1]. (Cf. No. 7757).

(*a*) द्विशूद्रौ च Regnaud; (suggested change: द्वौ च शूद्रौ).

(*b*) क्षत्रियः Regnaud; (suggested change: क्षत्रियाः).

(*c*) नवनारी न गन्तव्या Regnaud; (suggested change: नव नार्यो न गच्छेयुः).

1. The text as given in Regnaud is grammatically corrupt.

(If success is desired to a mission), a single *vaiśya*, or two *śūdra-s*, or seven or five *kṣatriya-s*, or nine women, or three *brāhmaṇa-s* should not go together. (S. Bhaskaran Nair's translation).

एकोस्य तु महाप्राज्ञ see No. 7849.

एकोस्य सुमहत्प्रज्ञ (°हाप्राज्ञे) see No. 7849.

7758

एकोऽहमसहायोऽहं कृशोऽहमपरिच्छदः ।
स्वप्नेऽप्येवंविधा चिन्ता मृगेन्द्रस्य न जायते ॥

(आ) ŚP 900, VS 582, RJ 432, Regnaud VI 105, VP 10. 25, Sama 1 ए 10, Any 26. 11, SRM 2. 2. 417, SR 229. 1. (a. VS), SSB 621. 1, SRK 175. 4 (a. ŚP), IS 1437.

"I am standing alone", "I do not have companions". "I am weak"; "I do not have attendants"; such thoughts do not even cross the mind of the king of beasts[1].

1. The lion.

7759

एकोऽहमस्मीति च मन्यसे त्वं
न हृच्छयं वेत्सि मुनिं पुराणम् ।
यो वेदिता कर्मणः पापकस्य
यस्यान्तिके त्वं वृजिनं करोषि ॥

(अ) MBh (MBh [Bh] 1. 68. 27, MBh [R] 1. 74. 26, MBh [C] 1. 3015), Śakuntalopākhyāna 7. 25. Cf. No. 7760 and मन्यन्ते वै पापकृतः.

(आ) IS 1438.

(*b*) कविं [मुनिं] MBh (var.).

(*c*) °ता कारणं or पातकस्य [°ता क°] MBh (var.).

(*d*) तस्यांतिके (°तरै) MBh (var.).

Upajāti metre (Indravajrā and Upendravajrā), in *c* corrupt.

If you think that you are alone, then you do not know the wise who is (sitting) inside your heart[1]; you are comitting a sin in his presence and he knows your wicked act!

1. i. e., conscience.

7760

**एकोऽहमस्मीत्यात्मानं यत् त्वं कल्याण मन्यसे।**
**नित्यं स्थितस् ते हृद्येष पुण्यपापेक्षिता मुनिः ॥**

(अ) Mn 8. 91.

(आ) Aparārka *ad* 2. 75 (p. 674), Smṛticandrikā, Vyavahāra 204, IS 1439, BrDh 2. 7. 4. Cf. No. 7759.

(*b*) यस् Mn(Jh), Medhātithi's and Nandana's commentaries; सत् Nandana's commentary (var.); यदि [यत् त्वं] Apar.

(*c*) स [ते] Apar.

(*d*) पुनः Apar.

If thou thinkest, oh! friend of virtue, with respect to thyself. "I am alone", (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart. (G. Bühler's translation).

7761*

**एको हरः प्रियाधर-**
**गुणवेदी विदिषदोऽपरे मूढाः।**
**विषममृतं वा सममिति**
**यः पश्यन् गरलमेव पपौ ॥**

(अ) ĀrS 2. 142.

Āryā metre.

One Śiva alone knew the excellence of the taste of the beloved's lip; other gods were fools; for, he considered poison and nectar to be the same[1], and thus seeing, drank poison alone. (A. A. R.).

1. All girls serve the same purpose.

7762

**एको हि कुरुते पापं कालपाशवशं गतः।**
**नीचेनात्मापचारेण कुलं तेन विनश्यति ॥**

(अ) R (R [Bar] 6. 29. 7, R [B] 6. 38. 7, R [G] 6. 14. 8, R [Kumbh] 6. 38. 7, R [R] 6. 38. 7, R [L] 6. 14. 7).

(*a*) च [हि] R (var.).

(*c*) नीचस् तस्याप° [नी°] R (var.).

(*d*) येन [तेन] R (var.).

A mean fellow committing a sin dragged by fate, ruins himself and his whole clan. (T. S. Raghavacharya's translation).

7763*

**एको हि खञ्जनवरो नलिनीदलस्थो**
**दृष्टः करोति चतुरङ्गबलाधिपत्यम्।**
**किं मे करिष्यति भवद्वदनारविन्दे**
**जानामि नो नयनखञ्जनयुग्ममेतत् ॥**

(अ) Śṛṅgāratilaka 4. Cf. ये ये खञ्जनमेकमेव.

(आ) SG 643, SuMañ 215. 2-5, SR 313. 50 (a. Śṛṅg°), SSB 167. 50, IS 1440.

(*b*) पृष्टः [दृ°] Śṛṅg° (var.).

(*c*) वा [मे] Śṛṅg° (var.), SuMañ, SR, SSB.

Vasantatilakā metre.

One wagtail remaining on a lotus-petal being seen has the mastering power of a four-fold army; I know not what the pair of the wagtails of eyes on your lotus-face will do to me. (A. A. R.).

एको हि गुणवान् पुत्रो see No. 7725.

7764

एको हि दोषो गुणसंनिपाते
निमज्जतीत्येतदयुक्तमुक्तम् ।
रूपादिकान् सर्वगुणान् निहन्ति
किं मौर्ख्यमेकं न शरीरभाजाम् ॥

(आ) VS 3438. Cf. Nos. 1217 and 7765.

Upajāti metre (Indravajrā and Upendravajrā).

One fault indeed merges [is of no consequence] in the midst of a number of virtues—this statement[1] is untrue; does not the one thing, foolishness, destroy all the various good points of men, such as beauty and others? (A. A. R.).

1. Kālidāsa's Kumārasaṁbhava 1. 3.

7765

एको हि दोषो गुणसंनिपाते
निमज्जतीन्दो: किरणेष्विवाङ्क: ।
केनापि नूनं कविना च दृष्टं
दारिद्र्यमेकं गुणराशिनाशि ॥

(अ) Cr 1294 (CRC 4. 23, CPS 95. 35, Crn 63), Nītisāra of Ghaṭakarpara 17, Kum 1. 3 *cd*=*ab*. Cf. Nos. 1217 and 7764.

(आ) VS 3439, SRHt 229. 21 (a. Śṛṅgāraprakāśa), SSSN 172. 14 (a. Śṛṅgāraprakāśa), SSg 201, SuMañ 71. 21-22, SR 66. 43 (a. Ghaṭa°), SSB 334. 44, SRK 58. 22, IS 1441, TP 413, VyVi 316. 8*ab* (a. Kum).

(इ) Cf. ShD (T) 136.

(*a*) अङ्कस्य [एको हि] TP; °सन्निपोत SRHt (printer's error).

(*b*) °तीत्येतदयुक्तमुक्तम् VS; °तीन्दोरिति (°रिव SSSN) यो बभाषे (योऽबभाषे Nītis°) Nītis°, SRHt, SR, SSB, SRK, SSg, SuMañ.

(*c*) नूनं न दृष्टं (तदेतत् SRHt) कविनापि तेन Nītis°, SRHt, SSg, SuMañ; तेनापि [के°] VS, SSSN; न तेन दृष्टं [के°] SR, SSB, SRK, TP; कविता CRC, CPS, IS; न [च] VS; समस्तं [च दृ°] SR, SSB, SRK; दृष्ट: IS; ऽपि तेन SSg, SuMañ.

(*d*) दारिद्रदोषो गु° Nītis°, SSg, SuMañ; दारिद्रम् CPS; गुणपूगहारि VS; गुणकोटिहारि SR, SSB, SRK; °शिहारी (°रि) SRHt, SSSN.

Upajāti metre (Indravajrā and Upendravajrā).

"In the mass of merits a single fault disappears, similarly as in (the rays) of the moon (disappear its black spots)". Who said so, even if he was a poet[1], did certainly not see the fault of poverty, which causes the disappearance of a great number of merits.

1. Kālidāsa in Kum 1. 3.

7766

एको ह्यमात्यो मेधावी शूरो दान्तो विचक्षण: ।
राजानं राजपुत्रं वा प्रापयेन् महतीं श्रियम् ॥

(आ) SRHt 99. 10 (a. Kāmandakī), SSSN 110. 9 (a. KN).

Indeed one minister who is intelligent, brave, self-controlled and efficient may bring great prosperity to a king or the son of a king (prince). (A. A. R.).

7767

एण: क्रीडति शूकरश्च खनति द्वीपी च गर्वायते
क्रोष्टा क्रन्दति वल्गते च शशको वेगाद् रुरुर्धावति ।
नि:शङ्क: करिपोतकस्तरुलतामुन्मोटते लीलया
हंहो सिंह विना त्वयाद्य विपिने कीदृग्दशा वर्तते ॥

(आ) ŚP 914, RJ 438, SRK 176. 17 (a. ŚP), Any 27. 22, Vidy 32, SRM 2. 2. 402, SR 230. 43 (a. ŚP), SSB 623. 46, IS 1442.

(*a*) सूकरश्च ŚP ; मूषिकश्च [शू°] SRK, SRM ; खणति Vidy.

(*b*) गुरुर् SR ; उरुर् ŚP (MS).

(*c*) निःशङ्कं SRK, Vidy ; निःशङ्कैः Any; °पोतकः करुलतामुम्मोटते ŚP (MS) ; करिपोसकस्तूरदलताम् ŚP (MS) ; करिपोतकैर्गिरितटश्चोत्पाट्यते Any (but in some texts as above); °मुन्माट्यते Vidy.

(*d*) त्वया हि Any ; ईदृग्दशा Vidy.

Śārdūlavikrīḍita metre.

The deer sports, the boar digs (for roots of *musta*-grass), the leopard becomes proud, the jackal howls, the rabbits skip about, the *ruru*-deer runs fast, free from apprehension the elephant cub tears branches of trees and creepers at his sweet will ; indeed, oh ! lion, when you are not present in the forest what a state of affairs prevails ! (A. A. R.).

7768

**एणश्रेणिः शशकनिकरः शल्लकीनां कदम्बं**
**कोलव्यूहः स्पृशति सुखितां यत्र तत्रापि कुञ्जे ।**
**को नामास्मिन् बत हतवने पादपस्तादृगुच्चैर्**
**यस्य च्छायामयमधिवसत्युष्णरुग्णो गजेन्द्रः ॥**

(आ) Skm (Skm [B] 1833, Skm [POS] 4. 39. 3), Any 110. 29, Vidy 53.

(*a*) °श्रेणी Vidy; °कपरिषज्जम्बुकानां कुटुम्बं Any.

(*b*) कोक° [कोल°] Skm (POS), Vidy; केकि° [कोल°] Any ; श्रयति सहसा [स्पृ° सु°] Any; गुञ्जे Any.

(*c*) कोऽसौ धन्यः कथय सुकृती पादपोऽभ्रंलिहश्रीर् Any.

(*d*) च्छायां श्रयति सहसा आतपार्तः करीन्द्रः Any ; °त्युष्मरु° Vidy.

Mandākrāntā metre.

Herds of deer, rabbits, porcupines and boars are all happily resting in the (shade of) bushes here and there ; where in this wretched forest is that tall tree under the shade of which the elephant scorched by the sun rests ? (A. A. R.).

7769*

**एणाक्षीस्पृहयालुता न कथमप्यास्ते विवेकोदयात्**
**नित्यं प्रच्युतिशङ्कया क्षणमपि स्वर्गे न मोदामहे ।**
**अप्यन्येषु विनाशिवस्तुविषयाभोगेषु तृष्णा न मे**
**स्वर्णद्याः पुलिने परं हरिपदध्यानं समीहामहे ॥**

(अ) Śānt 4. 21.

(आ) SRK 294. 7 (a. Indiśesaprukha), SR 371. 105 (a. Śānt), SSB 267. 107, IS 1443.

(*a*) एनाक्षी° (°क्षि°) Śānt (var.) ; न कथमप्यस्ते or न कथमप्यस्ति or कथमपि क्वास्ते Śānt (var.).

(*b*) नित्य° Śānt (var.) ; सर्गेन or स्वर्गेण (°न) Śānt (var.).

(*c*) अस्त्यन्येषु Śānt (var.); विनासि° or विलासि° (°स°) Śānt (var.) ; °भोग° [°वस्तु°] Sānt (var.), SRK; °वस्तुषु रसाभोगेषु Sānt (var.).

(*d*) स्वर्नद्याः (°ना°; °द्या) Sānt (var.) ; °पदं ध्या° Sānt (var.); ध्याने मनो रज्यति Sānt (var.); मनो वाञ्छति Sānt (var.), SRK, SR, SSB.

Śārdūlavikrīḍita metre.

As the sense of discrimination has risen up in me there is not the least desire on my part for deer-eyed damsels ; I do not take delight in [aspire for] heaven even for a moment as there is always the apprehension of being thrown out of it (when the merits are exhausted) ; in other things whose enjoyment is of a perishable nature, I have no longing ; but I only intensely desire to meditate on the feet of Lord Viṣṇu on the sandy banks of the heavenly river [Gaṅgā]. (A. A. R.).

7770*

एणाद्याः पशवः किरातपरिषन्नैषा गुणग्राहिणी
संचारोऽपि न नागरस्य विषयोच्छिन्नं मुनीनां मनः ।
धूमेनैव सुगन्धिना प्रतिपदं दिक्चक्रमामोदयन्
आमूलं परिदह्यतेऽगुरुतरुः कस्मै किमाचक्ष्महे ॥

(अ) Ava 2.

(आ) PV 670 (a. Bhuvanānanda), Pad 94. 8, Regnaud VI 144, Any 118. 87, SR 238. 63, SSB 636. 3, Almu 26. 13-16.

(*a*) परिषत् स्नेहे गु° Ava.

(*b*) ऽत्र [ऽपि] Ava ; नहि [ऽपि न] Regnaud, Almu; ऽस्ति [ऽपि] SR, SSB, Pad, Any ; विषयोच्छन्नं PV (MS).

(*c*) धूमेनातिसुगन्धिनात्र विपिने (विटपे Any) Ava, SR, SSB, Pad, Any ; धूमेनापि Regnaud, Almu ; दश दिशः समोदम् Regnaud, Almu.

(*d*) यदि दह्य° Almu; °ते गुरुतरः Any ; °तनुः °Almu; आचक्ष्महे PV (MS).

Śārdūlavikrīḍita metre.

There are the animals such as the deer and the group of hunters, none of whom can appreciate its merits ; there is not here the movements of citizens ; as for the sages (who are here in the forest) their minds are cut off from all objects of pleasures ; wafting fragrance in all quarters with its smoke the *aguru*-tree gets burnt up to its very root ; to whom and what shall I say (of this waste of goodness) ? (A. A. R.).

7771*

एणीगणेषु गुरुगर्वनिमीलिताक्षः
किं कृष्णसार खलु खेलसि काननेऽस्मिन् ।
सीमामिमां कलय भिन्नकरीन्द्रकुम्भ-
मुक्तामयीं हरिविहारवसुन्धरायाः ॥

(अ) BhV 1. 47 (in some texts 1. 48).

(आ) SRK 179. 2 (a. ŚP), SR 233. 107, SSB 627. 12.

(*a*) °निमीलिताक्ष or निमिलिताक्षम् BhV (var.).

(*c*) शोभामिमां BhV (var.).

(*d*) °मयी SSB (printer's error).

Vasantatilakā metre.

Oh! black antelope, why dost you indulge in sport with the female deer in this forest with thy eyes shut through great pride ? Know that this place full of pearls dropped down from the broken temples of elephants in the boundary of pleasure district of a lion. (H. D. Sharma's translation).

7772*

एणीदृशः पाणिपुटे निरुद्धा
वेणी विरेजे शयनोत्थितायाः ।
सरोजकोशादिव निष्पतन्ती
श्रेणी घनीभूय मधुव्रतानाम् ॥

(आ) SH 1600, SG 503, SRK 273. 2 (a. ŚP), PdT 133, SR 257. 12, SSB 68. 12, IS 7784.

(*a*) °पुटावरु° SH ; °पुटेन रु° SG.

(*c*) निःसरन्ती (°न्ति SH) PdT, SH, SG.

(*d*) घन° PdT (var.) ; °भूत° PdT, SG.

Upajāti metre (Indravajrā and Upendravajrā).

When the gazelle-eyed damsel rose up from bed the tresses held in her palm shone (and resembled) a row of bees massed together falling away from the bud of a lotus flower. (A. A. R.).

7773*

एणीदृशः श्रवणसीम्नि यदानयन्ति
तेनैव तस्य महिमा नवचम्पकस्य ।
त्वं तत्र नो विहरसे यदि भृङ्ग तेन
नैतस्य किंचिदपि तत् तु तवैव हानिः ॥

(आ) RJ 359, Regnaud VI 75, SR 223. 82, SSB 612. 46.

Vasantatilakā metre.

When to the border of the ear of a deer-eyed damsel a fresh *campaka*-flower is taken up, then alone has its greatness; that you, oh! bee, do not go to sport there, does not bring even the least indignity on it [the flower] but is only a great loss to you. (A. A. R.).

7774*

**एणीदृशो विजयते वेणी पृष्ठावलम्बिनी ।**
**कशेव पञ्चबाणस्य युवतर्जनहेतवे ॥**

(आ) SR 257. 5, SSB 68. 5.

Triumphant are the plaited tresses suspended at the back of the gazelle-eyed one; it resembles the whip of the five-arrowed god [Cupid] for the purpose of threatening [captivating] young men. (A. A. R.).

7775*

**एणी याति विलोक्य बालशलभान् शष्पाङ्कुरादित्सया**
**छत्रीकुड्मलकानि रक्षति चिराण्डभ्रमाद् कुक्कुटी ।**
**धूत्वा धावति कृष्णकीटपटलश्रेणीं शिखण्डी शिरो**
**दूरादेव वनान्तरे विषधरग्रासाभिलाषातुरः ॥**

(आ) SkV 219, Kav 109, Prasanna 93*a*.

(*a*) °शलता Kav (MS); °सुलभान् Prasanna; °रनिच्छया Prasanna.

(*b*) च्छत्त्री° Kav; °कुक्कुंटी का° Kav; कुड्मलं का° Prasanna.

(*c*) हृष्टकीट° Prasanna.

(*d*) वनांतरं Prasanna.

Śārdūlavikrīḍita metre.

The doe in walking notices the locusts, mistaking them for sprouts of grass; / the hen long broods on mushroom tops, / supposing them her eggs; / while in the woods the peacock, / yearning for a meal of snakes, / shakes his head and from afar / chases the swarming line of ants. (D. H. H. Ingalls's translation).

7776*

**एणीशावविलोचनाभिरलसश्रोणीभरप्रौढिभिर्**
**वेणीभूतरसक्रमाभिरभितः श्रेणीकृताभिर्वृतः ।**
**पाणी नाम विनोदयन् रतिपतेस्तूणीशयैः सायकैर्**
**वाणीनामपदं परं व्रजजनक्षोणीपतिः पातु नः ॥**

(अ) Kṛṣṇakarṇāmṛta 3. 81 (S. K. De's edition : Appendix I. 3. 79; Acharya's edition ; 3. 81).

(*b*) °वृताः Kṛṣṇa° (De).

(*c*) द्वौ च [ना°] Kṛṣṇa° (Acha°).

Śārdūlavikrīḍita metre.

May He, the Ruler of the cowherd tribe who was quite beyond the reach of words, protect us, as he stood surrounded on all sides by love-maddened damsels with eyes bewitching like those tender fawns, and with loins so well-developed as to enforce slow and gentle gait; who accordingly afforded to Cupid such ample work as to necessitate his shooting with both hands. (M. K. Acharya's translation).

7777

**एणो गजः पतङ्गश्च भृङ्गो मीनस् तु पञ्चमः ।**
**शब्दस्पर्शरूपगन्ध- रसैरेते हताः खलु ॥**

(अ) Śukranīti 3. 16.

The antelope, the elephant, the moth, the bee, and the fish, the fifth—these come to grief by sound [hunter's music], touch [quagmire], sight (of flame), smell (of lotus flower) and taste (of angler's bait), respectively. (A. A. R.).

**एत एवासयस्तीक्ष्णाः** sse No. 608.

7778

**एतच्च तपसो मूलं तपसो मूलमेव च ।**
**सर्वदा कामविजयः संकल्पविजयस् तथा ॥**

(अ) SkP, Nāgarakhaṇḍa 239. 22.

This is the root cause of (successful) penance that one has victory over desires of love ; the triumph over fanciful desires is indeed the very foundation of penance. (A. A. R.).

7779**

एतच् चतुर्गुणं तैलं तस्माच् चापि चतुर्गुणम् ।
कांजिकं प्रक्षिपेद् धीमांस् ततस् तैलं विपाचयेत् ॥

(आ) ŚP 3069.

Four-fold should be the oil added to it[1], and another four-fold quantity of sour gruel should be thrown into it by the wise ; then this oil should be (thoroughly) boiled (towards preparing a certain hair-oil). (A. A. R.).

1. The medicinal preparation prescribed above [ŚP 3068].

7780*

एतच्छान्तविचित्रचत्वरपथं विश्रान्तवैतालिक-
श्लाघाश्लोकमगुञ्जिमञ्जुमुरजं विध्वस्तगीतध्वनि ।
व्यावृत्ताध्ययनं निवृत्तसुकविक्रीडासमस्यं नमद्-
विद्वद्वादपथं कथं पुरमिदं मौनव्रते वर्तते ॥

(अ) Bālarāmāyaṇa 6. 12.

(आ) JS 379. 17 (a. Rājaśekhra).

(*a*) एतच्छ्रान्त° Bāla°.

(*d*) °दकथं Bāla°; पुररिदं Bāla°.

Śārdūlavikrīḍita metre.

This well-decorated place where four roads meet is all quiet ; the laudatory verses (usually) sung by bards are not heard, the pleasing sound of drums are silent and sounds of music are completely absent ; the study of sacred texts is suspended, the competitive composition of poems by poets is absent ; so also are discussions and debates by learned scholars—how is it that this city remains in a vow of silence ? (A. A. R.).

7781

एतच्छास्त्रार्थतत्त्वं तु मयाख्यातं तवानघ ।
अविश्वासो नरेन्द्राणाम् अपरं गुह्यमुच्यते ॥

(आ) SRHt 135. 20, SSSN 109. 17.

This quintessence of the political texts has been said by me to you, oh ! sinless one ; that kings should not completely trust anyone is another (important) secret that is now said to you. (A. A. R.).

7782*

एतज् जडाजडविवेचनमेतदेव
क्षित्यादितत्त्वपरिशोधनकौशलं च ।
ज्ञानं च शैवमिदमागमकोटिलभ्यं
मातुर्यदङ्घ्रियुगले निहितो मयात्मा ॥

(अ) Ānas 48.

Vasantatilakā metre.

This is the discrimination of the irrational and the rational, this is the cleverness in examining the essence of the earth, etc., this is the wisdom pertaining to Lord Śiva which is obtained by innumerable [*lit.* : crores] *āgama* religious texts, that my soul has been placed at the feet of the divine mother. (A. A. R.).

7783**

एतत्करालकरवालनिकृत्तकण्ठ-
नालोच्चलद्बहुलफेनिलबुद्बुदौघैः ।
सार्धं डमड्डमरुडांकृतिहूतभूत-
वर्गेण भर्गगृहिणीं रुधिरैर्धिनोमि ॥

(अ) Prab 3. 15.

(आ) RA 5. 56.

(*b*) बहलबुद्बुदफेनिनौघैः RA.

Vasantatilakā metre.

I will appease with the blood springing from his divided veins and bubbling through the wound, the consort of Bharga and the assembly of the demons summoned together by the sound of the *ḍamaru*. (J. Taylor's translation).

7784

एतत् कवीन्द्रमुखचन्द्रमसः कदाचित्
काव्याभिधानममृतं यदि नागलिष्यत् ।
संसारिणां विविधदुःखसहस्रभाजां
चेतोविनोदसदनं किमिहाभविष्यत् ॥

(आ) Skm (Skm [B] 2158, Skm [POS] 5. 32. 3) (a. Surabhi), cf. Kav p. 115.

(*b*) नागमिष्यत् Skm (POS),

Vasantatilakā metre.

If perchance the nectar called poetry did not ooze out of the moon in the form of the face of the best of poets, would there be the home for giving delight to the mind of householders who undergo thousands of various miseries ? (A. A. R.).

7785*

एतत् कान्तमिदं कान्तम् इत्यावसथतृष्णया ।
तस्या भ्रमति सर्वाङ्गं मन्ये मूढ इव स्मरः ॥

(आ) VS 1214.

This part of her body is charming, this is beautiful, thus with an intense desire to reside therein, the god of love roams over all her limbs, methinks, like a person who is bewildered (at so much of charm). (A. A. R.).

7786

एतत् कामफलं लोके यद् द्वयोरेकचित्तता ।
अन्यचित्तकृते कामे शवयोरिव संगमः ॥

(अ) BhŚ 225. Cf. सुरते च समाधौ च (ŚP 3665).

(आ) SR 383. 258 (a. BhŚ), IS 1444.

(*b*) स्त्रीपुंसोर् य° द्व° BhŚ (var.).

(*cd*) अन्योन्यरागरहितः / संगमः शवयोरिव BhŚ (var.).

(*d*) एव [इव] BhŚ (var.); संगमे BhŚ (var.).

The true end of coition is the full union of the hearts of the enjoying persons; but when that aim is not accomplished, the intercourse is nothing different from a contact of two corpses. (P. G. Nath's translation).

7787

एतत् कार्यममराः संश्रुतं मे
धृतिः शमः सत्यधर्मानुवृत्तिः ।
ग्रन्थिं विनीय हृदयस्य सर्वं
प्रियाप्रिये चात्मवशं नयीत ॥

(अ) MBh (MBh [Bh] 5. 36. 4, MBh [R] 5. 35. 4, MBh [C] 5. 1263).

(*a*) संमतं [अमराः] MBh (var.) ; संस्कृतं or संश्रितं [सं°] MBh (var.) ; सर्वदैवः or सम्यगेव [सं° मे] MBh (var.).

(*b*) सर्व° [सत्य°] MBh (var.);

(*c*) ग्रंथिद्वितीयं [ग्र° वि°] MBh (var.) ; ग्रंथीन् or ग्रंथान्वै MBh (var.) ; विमुच्य MBh (var.) ; एतान् MBh (var.) ; विना यस्य विभिद्य or द्विनीय MBh (var.) ; सर्वान् MBh (var.).

(*d*) एव MBh (var.) ; न [च] MBh (var.) ; उपशमं (°समं) or आत्मसमं (°नि सं° ; समां) or अवशमं or अनुवशं (°समं or °शमं) MBh (var.) ; नयेत (°च्च) or अधीत्य [न°] MBh (var.).

Upajāti metre (Indravajrā and Upendravajrā) (epic).

Ye ! immortals, it hath been heard by me that untying all the knots in the heart by the aid of tranquillity, and mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self. (P. C. Roy's translation).

7787 A*

एतत् किं ननु कर्णभूषणमयं हारः सुकाञ्ची नवा
बद्धा काचिदियं त्वयाद्य तिलकः श्लाघ्यः प्रिये कल्पितः ।
प्रत्यङ्गं स्पृशतेति तत्क्षणभवद्रोमाञ्चमालाञ्चिता
तन्वी मानमुपेक्षयैव शनकैर्धूर्तेन संमोचिता ॥

(अ) RŚ 2. 71.

(आ) SG 681 (a. Rudra).

(*a*) एतत्किं तव कर्ण° RŚ (var.) ; हारस्तु कांचीलता RŚ (var.) ; स काञ्ची SG.

(*b*) का चिदयं RŚ (var.), SG; का चिदियं RŚ.

(*c*) °मांचमालंबिता RŚ (var.).

(*d*) °पेक्ष्ययैव RŚ (var.) ; संमोहिता RŚ (var.).

Śārdūlavikrīḍita metre.

"What is this ? Is this not the ear-ornament ? Ah ! this is the necklace ! You have worn a new girdle to-day ! Oh ! darling, you have applied (on your forehead) a beautiful *tilaka*-mark !"—caressing each limb of the slim lady (with such pretentious words), the crafty lover seemed to adorn her with an instantaneous garland of horripilation and gradually made her cast off her false pride. ( S. Bhaskaran Nair's translation ).

7788*

एतत् किं प्रणयिन्यपि प्रणयिनी यन् मानिनी जायते
मन्ये मानविधौ भविष्यति सुखं किंचिद् विशिष्टं रसात् ।
वाञ्छा तस्य सुखस्य मेऽपि हृदये जागर्ति नित्यं परं
स्वप्नेऽप्येष न मेऽपराध्यति पतिः कुप्यामि तस्मै कथम् ॥

(आ) RJ 822, SR 356. 8, SSB 239. 9.

Śārdūlavikrīḍita metre.

Is it possible that a loving wife exhibits jealous anger even towards the lover who is devoted to her ? I think there is some kind of satisfaction in exhibiting jealous anger, which is different (as a change) from the happiness of love. I too have the desire for that kind of pleasure ever vigilant in my heart always, but my husband does not offend me even in a dream; (hence) how am I to get angry with him ? (A. A. R.).

7789*

एतत् किं श्रुतसदृशं
त्वद्व्रतयोग्यं कुलानुरूपं वा ।
कृतवानसि यत् सुमते
परिभूतगुणोदयं कर्म ॥

(अ) Kal 2. 62.

Āryā metre.

Is it in consonance with the injunctions of the scriptures or befitting your vows or your noble family, that you have, oh ! man of good intelligence, done an action which defeats the rise of merits ? (A. A. R.).

7790*

एतत्कीर्तिविवर्तधौतनिखिलत्रैलोक्यनिर्वासितैर्
विश्रान्तिः कलिता कथासु जगतां श्यामैः समग्रैरपि ।
जज्ञे कीर्तिमयावहो भयभरैरस्मादकीर्तेः पुनः
सा यन्नास्य कथापथेऽपि मलिनच्छाया बबन्ध स्थितिम् ॥

(अ) Naiṣ 12. 104.

(आ) VS 2630 (a. Śrī-Harṣa), SR 137. 57 (a. Naiṣ), SSB 450. 57.

(*a*) युष्मत् [ए°] VS.

(*b*) जरतां Naiṣ *ad* Mallinātha, VS, SR, SSB.

(*d*) सेयं ना° VS.

Śārdūlavikrīḍita metre.

All black things of the world have flown to fables for refuge, banished from the universe cleansed by the phenomenon of the king's fame. Lo, disgrace had a terror of the far-famed king, for, dark as it was, it never appeared even in any mention of him. (K. K. Handiqui's translation).

7791

एतत्कुचस्पर्धितया घटस्य
ख्यातस्य शास्त्रेषु निदर्शनत्वम् ।
तस्माच्च शिल्पान् मणिकादिकारी
प्रसिद्धनामाजनि कुम्भकार: ॥

(अ) Naiṣ 7. 75.

(आ) SR 265. 277 (a. Naiṣ), SSB 84. 22.

Upajāti metre (Indravajrā and Upendravajrā).

The pot is cited as an illustration in philosophical works, being celebrated for its rivalry with her breasts; and, it is on account of this art[1] that the potter became famous though he makes jars and other things as well. (K. K. Handiqui's translation).

1. of pot-making.

एतत् कृत्तोत्तमाङ्गप्रति° see No. 7970.

7792

एतत् कृत्वा प्रियमनुचितप्रार्थनावर्त्मनो मे
सौहार्दाद् वा विधुर इति वा मय्यनुक्रोशबुद्धया ।
इष्टान् देशान् विचर जलद प्रावृषा संभृतश्रीर्
मा भूदेवं क्षणमपि च ते विद्युता विप्रयोग: ॥

(अ) Megh 111 (in other texts 110). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 168).

(a) प्रिय अनु° Megh (var.) ; अनुचितं प्रा° or °समुचितं प्रा° Megh (var.) ; प्रार्थनं (°ना) चेतसो or आत्मनो or °वर्तिनो [°व°] Megh (var.).

(b) विधुरे इति सप्तम्यन्तं मयीत्यस्य विशेषणम् Megh (grammatical gloss for विधुरे).

(c) जलद विचर [विचर जलद] Megh (var.) ; प्रावृषासं° Megh (var.).

(d) मा भूदेव Megh (var.) ; क्वचिदपि न ते Megh (var.) ; सखे [च ते] Megh (var.).

Mandākrāntā metre.

Having granted me this boon, though my mode of prayer be unwanted, / either through friendship or sympathy with me, knowing my bereavement, / then go, oh ! cloud, wherever thou wilt, as the monsoon augments thy majesty ; / and mayst thou never, even for a moment, be thus parted from the lightning. (F. Edgerton's translation).

7793*

एतत् कोककुटुम्बिनीजनमनःशल्यं चकोराङ्गना-
चञ्चूकोटिकपाटयोर्घटितयोरुद्घाटिनी कुञ्चिका ।
दग्धस्यापि नवाङ्कुर: स्मरतरोरार्द्रागसां प्रेयसी-
मानोद्दामगजाङ्कुशो विजयते मुग्धं सुधांशोर्वपु: ॥

(आ) SR 302. 100, SSB 149. 103.

Śārdūlavikrīḍita metre.

This (moon's disc) is the dart to the mind of the she-ruddy goose, it is the key to open the door of the beaks of the female *cakora*-birds; it is the fresh sprout of the tree of Cupid who had been reduced to ashes ; it is the goad to check the elephant in the form of the jealous pride of beloveds towards the lovers who have committed an offence-in-love very recently—thus triumphant is the charming disc of the moon. (A. A. R.).

7794

एतत् तद् दुर्जयं लोके पुत्रदारमयं विषम् ।
जायन्ते च म्रियन्ते च यत् पीत्वा मोहिता: प्रजा: ॥

(इ) SS (OJ) 485.

(a) तद्दुर्जल्लोके or तद्दुर्लभलोके or तद्धुर्लभल्लोके SS (OJ) (var.).

The poison exuded by sons and wife is invincible. Infatuated creatures drink this poison and are born and die, time and again. (Raghu Vīra's translation).

7795*

एतत् तद् धृतराष्ट्रवक्त्रसदृशं मेघान्धकारं नभो
हृष्टो गर्जति चातिदर्पितबलो दुर्योधनो वा शिखी।
अक्षद्यूतजितो युधिष्ठिर इवाध्वानं गतः कोकिलो
हंसाः संप्रति पाण्डवा इव वनादज्ञातचर्यां गताः ॥

(अ) Mṛcch 5. 6.

(*a*) °चक्र° [°वक्त्र°] Mṛcch (var.).

(*c*) इवारण्यं [इ°] Mṛcch (var.).

Śārdūlavikrīḍita metre.

The sky is black as Dhṛtarāṣṭra's face ; / proud as the champion of Kuru's race, / the haughty peacock shrills his joy abroad ; / the cuckoo in Yudhiṣṭhira's sad case, / is forced to wander if he would not die ; / the swans must leave their forest-homes and fly, / like Pāṇḍu's sons, to seek an unknown place. (A. W. Ryder's translation).

7796*

एतत् तद्वक्त्रमत्र क्व तदधरमधु क्वायतास्ते कटाक्षाः
क्वालापाः कोमलास्ते क्व स मदनधनुर्भङ्गुरो भ्रूविलासः।
इत्थं खट्वाङ्गकोटौ प्रकटितदशनं मञ्जुगुञ्जत्समीरम्
रागान्धानामिवोच्चैरुपहसितमहो मोहजालं कपालम् ॥

(अ) SkV 1619, ŚbB 3. 333.

Sragdharā metre.

Here stands the face, but where the honey of the lower lip ? / Where now the sidelong glances, the tender conversation, / the eye-brow curved like Cupid's bow ? / This is its joke on those made blind by passion, / as it sits, a trap for folly, on the friar's staff : / a skull, laughing with grinning teeth and with the soughing wind. (D. H. H. Ingalls's translation).

एतत् तर्कय कैरवक्लमहरे see No. 8897.

7797*

एतत् तर्कय चक्रवाकसुदृशामाश्वासनादायिनः
प्रौढध्वान्तपयोधिमग्नजगतीदत्तावलम्बोत्सवाः।
दीप्तांशोर्विकसन्ति दिङ्मृगदृशां काश्मीरपङ्कोदक-
व्यात्युक्षीचतुराः सरोरुहवनश्रीकेलिकाराः कराः ॥

(अ) SR 324. 53, SSB 186. 53.

(*d*) सरोरुहव्रन° SR (printer's error).

Śārdūlavikrīḍita metre.

Just consider this—here comes to view the rays of the sun, that gives relief to the female ruddy geese, which give joy to the worlds sunk in the ocean of darkness, which are efficient in the sport of splashing and sprinkling red water mixed with saffron to the deer-eyed damsels of the quarters and which bring sportive charm to the clusters of lotuses in ponds. (A. A. R.).

7798*

एतत् तर्कय चक्रवाकहृदयाश्वासाय तारागण-
ग्रासाय स्फुरबिन्दुमण्डलपरीहासाय भासां निधिः।
दिक्कान्ताकुचकुम्भकुङ्कुमरजोन्यासाय पङ्केरुहो-
ल्लासाय स्फुटवैरिकैरववनत्रासाय विद्योतते ॥

(अ) Pras 26. 2, SR 327. 21, SSB 191. 21, IS 1445, Pr 366. Cf. निमीलनाय पद्मा°.

(*c*) °रजन्यासाय IS ; °रसन्यासाय SR, SSB.

(*d*) स्फुटवैर° SR, SSB ; °कैरवमनत्रासाय Pras ; °वनस्त्रासाय IS.

Śārdūlavikrīḍita metre.

Just behold—here shines the sun (the treasure-house of lustre) for giving relief to the minds of the ruddy geese, to swallow up the group of stars, to laugh at the still feebly shining disc of the moon, to smear the paste of saffron in the high bosom of the damsels of the quarters, to give sportive charm to the lotuses and for frightening the clusters of the inimical lilies. (A. A. R.).

7799*

एतत् तस्य मुखात् कियत् कमलिनीपत्रे कणं वारिणो
यन् मुक्तामणिरित्यमंस्त स जडः शृण्वन् यदस्मादपि ।
अङ्गुल्यग्रलघुक्रियाप्रविलयिन्यादीयमाने शनैस्
कुत्रोड्डीय गतो ममेत्यनुदिनं निद्राति नान्तःशुचा ॥

(अ) Bhallaṭaśataka (KM IV 169) 94.

(आ) VS 1014 (a. Bhallaṭa), SuMañ 242. 11-14 (a. Bhallaṭa°), Kpr 10. 441, KāP 338. 9-12, Amd 284. 810, AR 133. 10-13.

(*a*) पाथसो [वा°] Bhalla°, VS.

(*b*) यो [यन्] Bhalla° ; °फलमित्य° [°मणिरित्य°] VS ; न कस्मादपि [य°] Bhalla°.

(*c*) ततैस् [श°] Bhalla°.

(*d*) तत्रो° Amd, AR ; गते हहेत्यनुदिनं Bhalla° (var.), VS, AR ; ममेत्यनुनिशं Bhalla°.

Śārdūlavikrīḍita metre.

You have heard very little from him in the form that a certain foolish person considered the water-drops on lotus-leaves to be pearls. Hear from me a further (instance of foolishness). Going to take it up, and thus the drop having disappeared by being taken up in the finger-tip, the fool gets not sleep through internal pain on the thought of where should his pearl have flown away ! (G. Jhā's translation).

7800*

एतत् तु मां दहति यद् गृहमस्मदीयं
क्षीणार्थमित्यतिथयः परिवर्जयन्ति ।
संशुष्कसान्द्रमदलेखमिव भ्रमन्तः
कालात्यये मधुकराः करिणः कपोलम् ॥

(अ) Mṛcch 1. 12.

Vasantatilakā metre.

This is my sorrow. They whom I / would greet as guests, now pass me by. / "This is a poor man's house", they cry. / As flitting bees, the season o'er, / desert the elephant, whose store / of ichor spent, attracts no more. (A. W. Ryder's translation).

7801*

एतत् ते भ्रूलतोद्भासि पाटलाधरपल्लवम् ।
मुखं नन्दनमुद्यानम् अतोऽन्यत् केवलं वनम् ॥

(अ) Nāg 3. 11 (in some texts 3. 12).

(आ) Alm 124.

(*a*) भ्रूलतोल्लासि (मूल°) Nāg (var.).

Your face alone is the garden of the heaven, / in which the eye-brows shine forth like creepers, / and the lips look like leaves of the *pāṭala*-plants ; / all other gardens are nothing but forests. (S. Jhā's translation in his translation of M. Winternitz's *History of Indian Literature* III. 1 ; p. 255).

7802*

एतत् ते मुखमक्षतेन्दुलडहच्छायं भवल्लोचनं
नीलेन्दीवरनिर्विशेषमधरस्ते बन्धुजीवारुणः ।
भ्रूवल्लिस्तव कामकार्मुकलता लीलासहाध्यायिनी
न ध्यायन्तु कथं नु देव कथय त्वामेकमेणीदृशः ॥

(आ) Skm (Skm [B] 1398, Skm [POS] 3. 6. 3) (a. Hari).

Śārdūlavikrīḍita metre.

This face of yours has the charm of the full moon, your eyes are no different (in beauty) from blue lilies, your lips are red like the (petals of the) *bandhujīva*-flower, your eye-brows resemble the creeper-like bow of Cupid, which are the classmates of sportive charm ; my lord, the king, tell me how will not the deer-eyed damsels ever deeply think of you ( as the most suitable husband ) ? (A. A. R.).

7803

एतत् पयोधरयुगं पतितं निरीक्ष्य
खेदं वृथा वहसि किं कमलायताक्षि ।
स्तब्धो विवेकरहितो जनतापकारी
ह्यत्युन्नतः प्रपततीति किमत्र चित्रम् ॥

(अ) Śṛṅgāratilaka 21 (in some editions 25).

(आ) IS 1446.

(*a*) एनं [एतत्] Śṛṅg° (var.).

(*b*) खेदं करोमि हृदि कः क° Śṛṅg° (var.); हरिणायताक्षि Śṛṅg° (var.).

(*c*) वेधा [स्त°] Śṛṅg (var.).

(*d*) योऽत्यु° Śṛṅg (var.); अन्योन्यतोऽपि पततीपि Śṛṅg (var.).

Vasantatilakā metre.

Observing this pair of breasts fallen from their towering position do you, lotus-eyed one, feel regret all to no purpose? That one who is obstinate, devoid of discrimination, causing pain to the people and occupying a high position should have a fall—is it a matter for wonder? (A. A. R.).

7804*

एतत् पुरः स्फुरति पद्मदृशां सहस्रम्
अक्षिद्वयं कथय कुत्र निवेशयामि ।
इत्याकलय्य नयनाम्बुरुहे निमील्य
रोमाञ्चितेन वपुषा स्थितमच्युतेन ॥

(अ) Bhānukara's Rasamañjarī 102.

(आ) Pad 73. 5 (a. Bhānukara), SG 319 (a. Bhānukara).

Vasantatilakā metre.

Here shine in front of me a thousand lotus-eyed ones, where shall I, tell me, direct my (single) pair of eyes? Thus seeing the situation, closing his lotus-eyes Śrī-Kṛṣṇa remained with hairs on his body standing on ends. (A. A. R.).

7805*

एतत् पूतनचक्रमक्रमकृतग्रासार्धमुक्तैर्वृकान्
उत्पुष्णत्परितो नृमांसविघसैरादर्दरं क्रन्दतः ।
खर्जूरद्रुमदघ्नजङ्घमसितत्वङ्नद्धविष्वक्तत-
स्नायुग्रन्थिघनास्थिपञ्जरजरत्कङ्कालमालोक्यते ॥

(अ) Mālatī 5. 14.

(आ) SkV 1533 (a. Bhavabhūti), Namisādhu *ad* RK 7. 30 (p. 80. 28-30).

(*a*) कृतश्वासार्ध° SkV; °क्रमकृतग्रासार्ध° Nami *ad* RK.

(*b*) °राघर्घरं Mālatī (K), Nami *ad* RK.

(*c*) °तत्वग्वद्ध° *ad* RK.

Śārdūlavikrīḍita metre.

Here is a host of ghosts seen nourishing all round the wolves howling hoarsely, with the remnants of human flesh half thrown out, being swallowed all at once (voraciously), having thighs as high as date trees, and possessing eyed skeletons with cage-like bones[1] firmly set with knots of sinews spread all over and tied up in dark skins. (R. D. Karmarkar's translation).

1. Fleshless bones.

7806*

एतत् प्रचण्डि समुदेत्यकलङ्कमूर्ति
कल्माषिताम्बरतलं ग्रहचक्रवालम् ।
सूर्येन्दुसंपुटसमुद्गकवाटकोष-
विश्लेषकीर्णनवरत्नकलापकान्ति ॥

(आ) VS 1988.

Vasantatilakā metre.

Here rises, angry one, the group of planets, free from all stain and rendering the sky multi-coloured; they have the shine of the nine gems scattered by opening the lid of the jewel-box—the lids in the form of the sun and the moon. (A. A. R.).

7807

एतत् सर्वं परिज्ञाय वृक्षारोपं समारभेत् ।
धर्मार्थकाममोक्षाणां द्रुमेभ्यः साधनं यतः ॥

(आ) ŚP 2088.

Having well understood all these (details) one should commence the growing of trees; for attaining *dharma*, *artha*, *kāma* and *mokṣa*, the means are available from (the growth of) trees. (A. A. R.).

7808*

एतत् सर्वं शृणुत वचनं संग्रहादत्र सख्यः
प्राणानां नः फलमविकलं नूनमेषा सखी वः ।
विश्लेषेऽस्मिन् प्रचलति भृशं दीपिकेव प्रवाते
सत्यामस्यां वयमतमसः सर्वथा रक्षतैनाम् ॥

(आ) JS 131. 13 (a. Sūktisahasra).

Mandākrāntā metre.

Listen to the essence of all my words, lady friends, your friend is surely the uninjured fruit of my life; when separated from her my mind flutters like a lamp in a strong breeze; when she is present I am free from the darkness of worry; please guard her by every means. (A. A. R.).

7809

एतत् सर्वममात्यादि राजा नयपुरःसरः ।
नयत्युन्नतिमुद्युक्तो व्यसनी क्षयमेव च ॥

(अ) KN (KN [ĀnSS] 14. 59, KN [TSS] 14. 59, KN [BI] 13. 59).

(*a*) राज्यं KN (BI).

(*d*) तु [च] KN (BI).

An energetic king following the paths of true policy, leads to eminence all these such as ministers and others[1]; but influenced by evil propensities, he leads them to destruction. (M. N. Dutt's translation [slightly revised]).

1. Following the reading राज्यं M. N. Dutt has : "these and his government and ministers ;".

7810*

एतदत्र पथिकैकजीवितं
पश्य शुष्यतितरां महत्सरः ।
रे मुधाम्बुधर रुद्धसद्गतिर्
वर्धिता किमिति घट्टवाहिनी ॥

(आ) JS 70. 9 (a. Prakāśavarṣa), ŚP 783 (a. Prakāśavarṣa), VS 834 (a. Prakāśavarṣa), Any 22. 183, SR 212. 23, SSB 591. 29 (a. Prakāśavarṣa), AP 48, (cf. ZDMG 27. 633).

(*a*) °जीवनं ŚP.

(*b*) कथं [°तरां] VS.

(*c*) धिङ्मुधाम्बुधर ŚP, VS, Any, SR, SSB; °द्गतीर् Any.

(*d*) वर्धिताः Any; इह [इति] SR, SSB; हट्ट° VS; तेऽद्रिवाहिनी ŚP, VS (var.), Any, SR, SSB.

Rathoddhatā metre.

Here this great lake which is the very life of the travellers is getting very much dried up, see this, oh ! cloud; why have you in vain increased the flow of the river at the landing place, causing obstruction in its crossing by good people ? (A. A. R.).

7811**

एतदनूपे वाच्यं
जाङ्गलभूमौ च पञ्चभिः पुरुषैः ।
एतैरेव निमित्तैर्
मरुभूमावष्टभिः कथयेत् ॥

(आ) ŚP 2221.

Āryā metre.

This is to be said with reference to the regions which are in the vicinity of rivers or lakes; in the wild regions it may be available at a depth of five men; by such signs as described here-to-before, one may say that in arid places it will be at a depth of the measurement of eight men. (A. A. R.).

**एतदर्थं कुलीनानां** see No. 7815.

**एतदर्थं प्रकुर्वन्ति** see No. 7813.

7812

**एतदर्थं श्रुते बुद्धिं करोति द्वेषदूषितः ।**
**यद् विवादैः करिष्यामि मानम्लानिं मनीषिणाम् ॥**

(अ) Dar 3. 26.

A man who is corrupted by hatred applies his mind to the study of scriptures for this purpose: 'I shall by debates cause the dejection to the minds of the good and learned people'. (A. A. R.).

7813

**एतदर्थं हि कुर्वन्ति राजानो धनसंचयम् ।**
**रक्षयित्वा तु चात्मानं यद्धनं तद् द्विजातये ॥**

(अ) Cr 1295 (=GP 1. 111. 14).

(*a*) प्रकुर्वन्ति GPy ; कुवन्ति GP (printer's error).

Kings collect money only to leave its residue at the disposal of the Brāhmaṇa-s after first providing for their own legitimate needs. (M. N. Dutt's translation).

7814

**एतदर्थं हि राज्यानि प्रशासति नरेश्वराः ।**
**यदेषां सर्वकृत्येषु मनो न प्रतिहन्यते ॥**

(अ) R (R [Bar] 2. 46. 18, R [B] 2. 52. 25, R [Kumbh] 2. 52. 25, R [G] 2. 49. 18, R [L] 2. 13. 22), Cr 218 (CR 4. 16, Crn 247, CPS 86. 10), GP 1. 111. 13. Cf. यच्छक्तावप्युपेक्षन्ते (Cr 794) and JSAIL 31. 3.

(आ) SRHt 89. 1 (a. R), SSSN 56. 1 (a. R).

(*a*) एतदर्थ GPy (GP as above) ; वाह्यानि [रा°] R (var.) ; सौमित्रे [रा°] Cr ; विप्रेन्द्रा(:) [रा°] GP ; राजानः SRHt, SSSN.

(*b*) राज्यमिच्छन्ति भूभृतः (भूभु° or भूः भुजः or भुसुजः or भूजः) Cr ; प्रशंसन्ति R (var.), SSSN ; प्रशासन्ति SRHt ; नराधिपाः R (var.) ; वसुन्धराम् [न°] SRHt.

(*c*) यद्येषां Cr(var.), सर्वकार्येषु(°येषु) R (var.), Cr ; सर्वकामेषु (°लेषु) R (var.).

(*d*) वचो R (var.), Cr ; मानो R (var.) ; नो R (var.) ; परिहन्यते Cr (var.).

It is for this purpose that kings [the lords of men] rule over their kingdoms that in all activities (which are righteous) their minds may not be frustrated. (A. A. R.).

**एतदर्थं हि वाह्यानि** see No. 7814.

**एतदर्थं हि विप्रेन्द्रा(:)** see No. 7814.

**एतर्थं हि सौमित्रे** see No. 7814.

7815

**एतदर्थे कुलीनानां नृपाः कुर्वन्ति संग्रहम् ।**
**आदिमध्यावसानेषु न ते गच्छन्ति विक्रियाम् ॥**

(अ) P (PP 1. 305, Pts 1. 297, PtsK 1. 330, PM 1. 125), Cr 217 (CVr 3. 5, Cvr 2. 9, CSr 1. 65, CPS 51. 4, CKl 38). Cf Crn 203. Variant of No. 4733 *cd/ab* (=Cr 1229).

(आ) SH 1388, Sama 1 ए 16, SR 150. 334 (a. P), SSB 474. 240, IS 1447, TP 392.

(इ) Cf. RN (P) 96–97.

(*a*) एतदर्थं Pts, PtsK, Cr, SH, SR, SSB ; अत (अट) एव (यव) कु CSr (var.); कुलि° CS (var.).

(*b*) दया [नृ°] CS (var.); नरा: [नृ°] Cv (var.); कुवन्ती CV (var.); साधव (°वा or °व:) [सं°] CS (var.); संग्रह CS (var.); संसग्रम PP (var.).

(*c*) आदीम° CV(var.); आदिमध्येव° IS; °सानेव Cv (var.); °सानै SH (*contra metrum*).

(*d*) न त्यजन्ति (°न्ती) च (हि) ते नृपम् (°पान्) CVr, CPS, Sama; यान्ति हि [ग°] PtsK; यास्यन्ति (°ति) Cr, SR, SSB; याच्यन्ति SH; विक्रिया (°क्री°) CS (var.).

That swarms of gentlemen delight / a monarch, is not strange, / since, first and last and times between, / their honour does not change. (A. W. Ryder's translation).

एतदादिक्रियायुक्ता see कल्याणभाक् सदा कार्ये (Cr 1344).

7816*

एतदुच्छ्वसितपीतमैन्दवं
सोढुमक्षममिव प्रभारसम् ।
मुक्तषट्पदविरावमञ्जसा
भिद्यते कुमुदमा निबन्धनात् ॥

(अ) Kum 8. 70 (in some texts *cd/ab*). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 131).

(आ) SR 300. 32 (a. Kum), SSB 145. 34.

(*a*) °वीत° [°पीत°] Kum (var.).

(*b*) वोढुम् Kum (var.); °सरम् [°र°] Kum (var.).

(*c*) भुक्त° or युक्त° Kum (var.); अम्भसां [अञ्ज°] Kum (var.).

Rathoddhatā metre.

As if being unable to bear this yellow light of the moon's rays, the lilies, devoid of the humming of black-bees, are unfolding themselves quickly. (H. H. Wilson's translation).



7817

एतदेव कुलीनत्वम् एतदेव गुणार्जनम् ।
यत् सदैव सतां सत्सु विनयावनतं शिर: ॥

(अ) Dar 1. 29.

(*b*) कुलार्जनम् [गु°] Dar (var.).

This alone is the sign of birth in a noble family, this alone is the acquisition of merits, that when good people are present before us our head should always bow with humility. (A. A. R.).

7818

एतदेव तु विज्ञेयं स्वार्थधर्मविघातजे ।
विषयध्वंसजे शत्रोर् विषयप्रतिपीडनम् ॥

(अ) KN (KN [ĀnSS] 10. 7, KN [TSS] 10. 7, KN [BI] 10. 7).

(*c*) शत्तोर् KN (ĀnSS).

The means for pacifying the wars caused by the violation of laws and the spoliation of property are the restoration of the laws and the restitution of the property, respectively. The means for putting an end to a war caused by the molestation of the kingdom by the foe, is to molest the kingdom of the latter in return. (M. N. Dutt's translation[1]).

1. Free translation.

एतदेव परं नार्या: see No. 7832.

7819

एतदेव परं शौर्यं यत् परप्राणरक्षणम् ।
नहि प्राणहर: शूर: शूर: प्राणप्रदोऽर्थिनाम् ॥

(अ) Dar 5. 23.

To protect the life of others is the sole highest heroism; he who deprives one of his life is no hero; but he who spares the life of one who begs for it, is.

7819 A*

एतदेव मम पुण्यमगण्यं
यत् कृशोदरि दृशोरतिथिस् त्वम् ।
दूरमस्तु मदघूर्णिततारं
शारदेन्दुमुखि वीक्षणमक्ष्णोः ॥

(आ) SG 640.

Svāgatā metre.

Oh! slim lady, this much is to my inestimable fortune that you are the guest of my eyes; oh! moon-faced one, now, cast aloft the glances from your eyes, with the pupils agitated by passion. (S. Bhaskaran Nair's translation).

7820

एतदेव महच्चित्रं प्राक्तनस्येह कर्मणः ।
यदनात्मवतामायुर् यच्चानतिमतां श्रियः ॥

(आ) VS 3084.

This indeed is the most wonderful result witnessed here of actions done in former times, that there is long life vouchsafed to the self-indulgent, and that there is prosperity in those who are devoid of humility. (A. A. R.).

7821

एतदेव हि पाण्डित्यम् इयमेव बहुज्ञता ।
अयमेव परो लाभो यत् स्वल्पाद् भूरिरक्षणम् ॥

(अ) Cr 2132 (CvṢ 6. 15, CvA 6. 15, CvL I 6. 15, CvL II 6. 17, CvLd 6. 13). (Corrupt and partly reconstructed). Cf. No. 7822.

(*b*) बहुज्ञात CvA.

(*c*) पुरोर्लोभ CvL I.

(*d*) यद् CvṢ, CvA, CvL I ; अल्पादूरिर° CvṢ; अल्पाद् भूरिरक्षणम् CvA (in other sources corrupt or illegible).

This alone indeed is wisdom, this alone is the knowledge of many things, this alone is greatly profitable, that, out of very small (income), one saves much.

7822

एतदेव हि पाण्डित्यम् एषा चैव कुलीनता ।
एष एव परो धर्म आयाद्नूनतरो व्ययः ॥

(आ) SH 1104. Cf. No. 7821.

This alone is the essence of learning, this alone is the mark of noble birth, this alone is supreme *dharma* that one's expenses are less than the income. (A. A. R.).

एतदेवानुमन्यते see No. 7824.

7823

See No. 7824 A

7824

एतदेवायुषः सारं निसर्गक्षणभङ्गिनः ।
स्निग्धर्मुग्धैर्विदग्धैश्च यदयन्त्रितमास्यते ॥

(अ) Cr 219 (CR 7. 67 *cd/ab* [but CRC, CPS, GP, VS as above], CPS 194. 52), GP 1. 114. 63 *v.l.*

(आ) VS 2698.

(*a*) एतदेवानुमन्यते GP.

(*b*) भोगा हि क्ष° GP ; विसर्ग° CR (var.).

(*c*) स्निग्धेषु च विदग्धस्य GP ; स्निग्धै (मु°) CR (var.).

(*d*) मतयो वै ह्यनाकुलाः GP ; यदार्यैस्सह सङ्गतिः CR (but CRC, CRBh I, CRP, CPS, VS as above).

This is the essence of a (happy) life which is, by nature, liable to end shortly, that one remains unrestrained by people who may be affectionate, silly or clever.

7824 A

एतदेवार्थसामर्थ्यं प्रत्यक्षेणोपलक्ष्यते ।
पुत्रदारादिसंबन्धः पुंसां धननिबन्धनः ॥

(आ) JS 437. 2 (a. Bhagavān Vyāsa).

(*a*) °वात्त सा° JS.

This is the power possessed by wealth which is seen with one's own eyes, that the association one has with wife and children is all dependent on wealth in the case of men. (A. A. R.).

7825

एतदेवार्थसामर्थ्यं प्रत्यक्षेणोपलक्ष्यते ।
यत् स्कन्धबन्धे जीवद्भिः शवः शिबिकयोह्यते ॥

(अ) Dar 2. 27.

This indeed is the power of wealth that is witnessed with one's own eyes, that while alive the rich are borne on the shoulders of men and when a corpse it is carried in a palanquin. (A. A. R.).

7826*

एतद्गन्धगजस् तृषाम्भसि भृशं कण्ठान्तमज्जत्तनुः
फेनैः पाण्डुरितः स्वदिक्करिजयक्रीडायशःस्पर्धिभिः ।
दन्तद्वन्द्वजलानुबिम्बनचतुर्दन्तः कराम्भोवमि-
व्याजादभ्रमुवल्लभेन विरहं निर्वापयत्यम्बुधेः ॥

(अ) Naiṣ 12. 85.

(आ) VS 2519 (a. Naiṣ-Śrī-Harṣa), SR 123. 3, SSB 431. 3.

(*a*) युष्मद् [ए°] VS.

Śārdūlavikrīḍita metre.

A spirited elephant of his, lying immersed up to its neck in water in thirst, calms the ocean's grief caused by its separation from the Airāvata elephant[1], showering on the ocean sprays of water from its trunk. The animal is whitened by flakes of foam rivalling in brilliance the fame of its victorious contest with fellow elephants. It looks like having four tusks owing to the reflection of its pair of tusks on the water. (K. K. Handiqui's translation).

1. Elephant of Indra.

7827*

एतद्दत्तासिघातस्रवदसृगसुहृद्वंशसार्द्रेन्धनैतद्-
दोरुद्दामप्रतापज्वलदनलमिलद्भूमधूमभ्रमाय ।
एतद्दिग्जैत्रयात्रासमसमरभरं पश्यतः कस्य नासीद्
एतन्नासीरवाजिव्रजखुरजरजोराजिराजिस्थलीषु ॥

(अ) Naiṣ 12. 73.

(आ) SR 125. 19 (a. Naiṣ), SSB 434. 19.

(*a*) °सान्द्रेन्ध° SR, SSB.

(*b*) °धूमभूम° SR, SSB; °धूम भूम° Naiṣ (var.).

Sragdharā metre.

On battlefields, who, looking at the unequalled martial commotion of his expeditions, leading to universal conquest, did not mistake the volume of dust raised by the hoofs of the horses in his vanguard to be the profuse smoke of the burning fire of the uncurbed might of his arms, that is fed by raw bamboo fuel, to wit, his enemies with blood gushing from the sword-cuts given by him? (K. K. Handiqui's translation).

7828*

एतद् दधाति नवयौवननर्तकस्य
कश्मीरजच्छुरिततालकयुग्मलक्ष्मीम् ।
मध्ये समुच्छ्वसितवृत्ति मनागुपान्ते
लब्धात्मसीम कुचकुड्मलयुग्ममस्याः ॥

(आ) SkV 337 (a. Laḍahachandra), Kav 145, Prasanna 104*a*.

(*a*) दधाते Kav (MS).

(*b*) °रिता° Kav (MS); °तारकयुग्मशोभां Prasanna; °लक्ष्मीम् om. Kav.

(*c*) मध्ये om. Kav.

(*d*) लब्धांभ्यनील° *(sic!)* Prasanna; °कुद्म° Kav (MS).

Vasantatilakā metre.

Like to a pair of saffron-coated cymbals / belonging to the dancer, Youth, / her budding breasts are round and swelling at the centre / and keep some distance yet between their sides. (D. H. H. Ingalls's translation).

7829*

एतद्दन्तिबलैर्विलोक्य निखिलामालिङ्गिताङ्गीं भुवं
संग्रामाङ्गणसीम्नि जङ्गमगिरिस्तोमभ्रमाधायिभिः ।
पृथ्वीन्द्रः पृथुरेतदुग्रसमरप्रेक्षोपनम्रामर-
श्रेणीमध्यचरः पुनः क्षितिधरक्षेपाय धत्ते धियम् ॥

(अ) Naiṣ 12. 20.

(आ) VS 2509 (a. Śrī-Harṣa), SR 116. 64 (a. Naiṣ), SSB 415. 3.

(*a*) युष्मद् [ए°] VS.

(*c*) स पृथुर्भवद्रणरसप्रेक्षो° VS.

Śārdūlavikrīḍita metre.

At the edge of the battlefield king Pṛthu, present amidst the line of gods come to witness the fierce battles, sees the entire earth enveloped by the king's troops of elephants causing one to mistake them for clusters of moving hills, and thinks of uprooting the mountains again. (K. K. Handiqui's translation).

7830*

एतद् देव यशस्करं नरपतेर्यत् तस्करे निग्रहो
दीर्घं जीव यथापराधमधुरं दण्डं जगत्यावहन् ।
येनायं परिपन्थिपार्थिववधूसिन्दूरचौरस् त्वया
बद्धश्च प्रतिदण्डभैरवकरी क्षिप्तश्च कारागृहे ॥

(आ) Skm (Skm [B] 1487, Skm [POS] 3. 24. 2) (a. Śuṅgoka).

Śārdūlavikrīḍta metre.

This indeed confers glory on a king that he puts in chains the thief; may you live long, meting out punishment in the world in accordance with the gravity of the offence; for you have put in chains (the war elephants) who stole the red-lead[1] from the foreheads of the queens of rival kings and have thrown into the prison house [stable] (the horses) that worked havoc in enemy's forces. (A. A. R.).

1. The elephants are decorated with red-lead unguent and it is fancied that by destroying rival princes and rendering their wives widows, they have stolen this from them.

7831

एतद् धनञ्जयो वाच्यो　　नित्योद्युक्तो वृकोदरः ।
यदर्थं क्षत्रिया सूते　　तस्य कालोऽयमागतः ॥

(अ) MBh (MBh [Bh] 5. 135. 9 *ab*/*cd*, MBh [R] 5. 137. 9, MBh [C] 5. 4653; cf. MBh [Bh] 5. 88. 74 and 83-84; 5. 157. 5 and 7).

(आ) SRHt 165. 26 (a. MBh).

(*a*) वचस्ततो or तदग्रजो [ध°] MBh (var.).

(*b*) नित्योक्तो हि or इत्युक्तो हि or नित्ययुक्तो MBh (var.).

The (warrior) Arjuna is to be told; as well as the ever-striving Bhīmasena, that the purpose for which a warrior-mother gives birth to a son, that time (war) has now arrived. (A. A. R.).

7832

एतद्धि परमं नार्याः　　कार्यं लोके सनातनम् ।
प्राणानपि परित्यज्य　　यद् भर्तृहितमाचरेत् ॥

(अ) MBh (MBh [Bh] 1. 146. 4, MBh [R] 1. 160. 4, MBh [C] 1. 6146).

(आ) IS 1448.

(*a*) एतदेव परं ना° MBh (var.); नार्या or न्याय्यं MBh (var.).

(*b*) लोके यत्नः सनातनः MBh (var.); परं [का°] MBh (var.); सदा भवेत् [स°] MBh (var.).

(*d*) या [यद्] MBh (var.); भर्तुर्हित° or भर्तुर्हि हित° MBh (var.).

This, indeed, is the highest and eternal duty of a woman, *viz.*, that by sacrificing her life she should seek the good of her husband. (P. C. Roy's translation).

7833*

एतद् बभ्रुकचानुकारिकिरणं राजद्रुहोऽह्न: शिरश्-
छेदाभं वियत: प्रतीचि निपतत्यब्धौ रवेर्मण्डलम् ।
एषापि द्युरमा प्रियानुगमनं प्रोद्दामकाष्ठोत्थिते
संध्याग्नौ विनिधाय तारकमिषाज्जातास्थिशेषस्थिति: ॥

(अ) Śrīkaṇṭha 15. 104 *ab*+106. (In Śrīkaṇṭha given it as a *samasyāpūraṇa*).

(आ) VS 1928 (a. Naiṣ), SuMañ 177. 8-11 (a. Maṅkha).

(*d*) विरचय्य [वि°] Śrīkaṇṭha.

Śārdūlavikrīḍita metre.

This disc of the sun, having rays resembling red hair now plunges into the western sea from the sky in order to cut off the head of the day which is a *rājadruha* [traitor to the king *or* : enemy of the moon]; this lady of the sky follows her lover in death by throwing herself in the fire of twilight which is well kindled by fuel in all quarters [*kāṣṭha* : fuel *or* : direction] and remains (after immolation) in the form of pieces of bone alone under the guise of stars. (A .A. R.).

7834

एतद् बुद्धिमशेषाणां सत्त्वमातन्य योगवित् ।
परित्यजति सम्प्राप्य बुद्धिसौक्ष्म्यमनुत्तमम् ॥

(अ) Mārk-pur 40. 20.

(आ) ŚP 4535 (a. Mārk-pur).

(*a*) तद्वद्बुद्धिमशेषाणां ŚP.

(*b*) सत्त्वानमेत्य Mārk-pur; सत्त्वामा° ŚP; (suggested change : सत्त्वमा°).

(*d*) °सौक्ष्ममनुत्तमम् Mārk-pur.

Having thus expanded and made sure the essence of all things by the power of intelligence, the knower of *yoga* abandons thereafter that unique keenness of intelligence also (as it has served the purpose of realizing the absolute). (A. A. R.).

7835*

एतद्भीतारिनारी गिरिबिलविगलद्वासरा नि:सरन्ती
स्वक्रीडाहंसमोहग्रहिलशिशुभृशप्रार्थितोन्निद्रचन्द्रा ।
आक्रन्दद् भूरि यत्तन्नयनजलमिलच्चन्द्रहंसानुबिम्ब-
प्रत्यासत्तिप्रहृष्यत्तनयविहसितैराश्वसीन् न्यश्वसीच्च ॥

(अ) Naiṣ 12. 28.

(आ) Skm (Skm [B] 1588, Skm [POS] 3. 44. 3) (a. Kavipaṇḍita-Śrī-Harṣa), VS 2604 (a. Naiṣ), SR 133. 46 (a. Naiṣ), SSB 445. 46.

(*a*) युष्मद्भी° [ए°] VS; विलसद्वासरा° VS; नि:स्रवन्ती Skm (var.).

(*c*) यच्चक्रन्दोच्चकैस्तन्नयनज° Skm.

Sragdharā metre.

Wives of enemies afraid of him, and passing their days in mountain caves, bitterly wept, coming out of them, while they were repeatedly asked for the rising moon by their children obstinately clinging to the illusion of the moon being their playing swan. But the women found solace at the same time heaved sighs at the laugh of their children, who were delighted at the presence close by of the reflection of the swanlike moon present in their mothers' tears. (K. K. Handiqui's translation).

7836*

एतद् भीमपराक्रमेण रचितं संसारसारं सर:
पाथोनाथकथापहस्तनकलावैचक्षणे दीक्षितम् ।
यन्माहात्म्यविलोकनाद्भुतरसाद्धूताम्बरश्रीशिर:-
स्रस्तं कुण्डलमम्बुबिम्बितरविव्याजेन विद्योतते ॥

(आ) JS 376. 9 (a. Viśveśvara).

Śārdūlavikrīḍita metre.

This lake, the very essence of the world, has been dug by the great valour of Bhīma, and is ever addicted to deprive all talks [fame] of the lord of the waters; on seeing whose wonderful greatness the lady of the sky shakes her head in appreciation and as a result her ear-ring slips down and shines in the guise of the sun's disc reflected in its waters. (A. A. R.).

7837*

एतद् भूषणकौशलं तव तनौ पश्येत् तदा माधवो
राधे तत्सविधे हि चेतसि चले चेद् धैर्यमाधास्यति।
इत्थं जल्पति शिल्पकारिणि जने तस्याः स्मरन्त्या हरिं
सद्यः स्वेदसरिद् व्यलम्पदमलं पत्रावलीमण्डलम् ॥

(आ) Vidy 646.

Śārdūlavikrīḍita metre.

If Kṛṣṇa were to see the cleverness of decoration on your body, then surely, Rādhā, his mind, even if fickle, will become steady in that mansion [he will always love you]; when the person decorating her body said thus she thought of her lover Kṛṣṇa and suddenly a stream of sweat covered the pure ornamental designs on her body. (A. A. R.).

7838*

एतद्यशःक्षीरधिपूरगाहि
पतत्यगाधे वचनं कवीनाम् ।
एतद्गुणानां गणनाङ्कपातः
प्रत्यर्थिकीर्तीः खटिकाः क्षिणोति ॥

(अ) Naiṣ 12. 9.

(आ) SR 104. 104, SSB 395. 114.

(*d*) खदिकाः SR (printer's error).

Upajāti metre (Indravajrā and Upendravajrā).

The words of poets, plunging into the flood of the milky ocean of his fame, fall into an unfathomable depth; and the casting of figures to reckon his merits wears out the fame of his foes, like chalks. (K. K. Handiqui's translation).

7839

एतद् रहस्यं परमम् एतच्च परमं पदम् ।
एषा गतिर्विरक्तानाम् एषोऽसौ परमः शिवः ॥

(आ) ŚP 4257 (a. Vāsiṣṭha-[rāmāyaṇa]).

This is the supreme secret [teaching], this too is the supreme abode (of bliss), this is the goal of all persons without attachments,—and that is the God Śiva, the Supreme Lord. (A. A. R.).

7840

एतद् विदन्तो विद्वांसो ब्राह्मणा ब्रह्मवादिनः ।
न राज्ञः प्रतिगृह्णन्ति प्रेत्य श्रेयोऽभिकाङ्क्षिणः ॥

(अ) Mn 4. 91.

Learned Brāhmaṇa-s, who know that, who study the Veda and desire bliss after death, do not accept presents from a king. (G. Bühler's translation).

7841

एतद् विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम् ।
न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥

(अ) BhPṇ 11. 28. 8.

He who understands what I have said, the efficient know-how of material and spiritual things, he neither censures nor praises (men and things); he moves in the world as does the sun. (A. A. R.).

7842

एतद् विधानमातिष्ठेद् अरोगः पृथिवीपतिः ।
अस्वस्थः सर्वमेतत् तु भृत्येषु विनियोजयेत् ॥

(अ) Mn 7. 226.

(आ) SSSN 87. 13, Mitākṣarā *ad* 1. 330, VīrR 169.

(*a*) एतद्व्रतं समातिष्ठेद् Nandana's commentary, Mitākṣarā *ad* 1. 330, SSSN.

(*c*) सर्वमेवैतद् Nandana's commentary, Mitākṣarā *ad* 1. 330, SSSN; सर्वमेवेदं Methātithi's commentary.

(*d*) मन्त्रिमुख्ये निवेशयेत् Mitākṣarā *ad* 1. 330, VīrR.

A king who is in good health must observe the rules[1] but if he is indisposed, he may entrust all this (business) to his servants. (G. Bühler's translation).

1. See Mn 7.

7843*

एतद् विभाति चरमाचलचूडचुम्बि-
हिण्डीरपिण्डरुचिशीतमरीचिबिम्बम् ।
उज्ज्वालितस्य रजनीं मदनानलस्य
धूमं दधत् प्रकटलाञ्छनकैतवेन ॥

(आ) SR 307. 71 (a. Sāh), SSB 147. 74, Sāh *ad* 10. 683 (p. 287).

(*a*) °चुम्बि [°चुम्बि-] SSB.

(*b*) डिण्डीर° SR, SSB; °रुचि शी° [°रुचिशी°] SSB.

Vasantatilakā metre.

Lo! the orb of the cool-rayed luminary, shining like a lump of foam, kisses the crest of Western Mountain, bearing the smoke, under the disguise of the manifest black spot, of the fire of love kindled during the night. (J. R. Ballantyne's translation in *Bibl. Ind.* No. 9).

एतद् वृत्तं समातिष्ठेद् see No. 7842.

7844*

एतद् व्योमवनीवराहवलयं विश्वैकवीरस्मर-
स्कन्धावारमदान्धसिन्धुरकुलं श्यामावधूकैशिकम् ।
चक्षुष्याञ्जनवस्तु घूकसदसां विश्लिष्टचक्राह्वय-
स्तोमान्तर्गतधूमकेतनमहाधूम्या तमस् तार्यते ॥

(आ) SR 298. 35, SSB 142. 38.

Śārdūlavikrīḍita metre.

Here spreads darkness which looks like a herd of boars in the forest of the sky, which is the group of intoxicated elephants in the camp of Cupid, the one hero of the world, which is the mass of tresses of charming young ladies, the ointment-stuff to the eyes of flocks of owls, and the dense smoke coming from the fire of grief of the flocks of ruddy geese separated from their mates. (A. A. R.).

7845

एतन्नरेन्द्रवृषभ क्षपया व्रजन्त्या
संरोपणार्थमिव गोपितमम्बुजेषु ।
उद्घाटयत्ययमशीतकरः करौघैः
पद्माकरात् तिमिरबीजमिवालिवृन्दम् ॥

(आ) VS 2166 (a. Jenduka). Cf. No. 12790 and रात्रिर्गमिष्यति भविष्यति.

Vasantatilakā metre.

Oh! best of kings, as the night was departing, she concealed, as it were, some seeds of darkness in the lotuses so that they might be made to grow again; but with his hand-like rays the sun bursts them open from the lotuses and they emerge in the form of bees (that were imprisoned there the night before at the closing of the lotus). (A. A. R.).

7846*

एतन्मन्दविपक्वतिन्दुकफलश्यामोदरापाण्डर-
प्रान्तं हन्त पुलिन्दसुन्दरकरस्पर्शक्षमं लक्ष्यते ।
तत् पल्लीपतिपुत्रि कुञ्जरकुलं कुम्भाभयाभ्यर्थना-
दीनं त्वामनुनाथते कुचयुगं पत्रावृतं मा कृथाः ॥

(आ) SkV 1664, Skm (Skm [B] 851, Skm [POS] 2. 76. 1) (a. Vallaṇa), SR 247. 54 (a. Kpr), SSB 654. 1 (a. Kpr), Kpr 7. 142, KāP 172. 16–173. 2, Vakroktijīvita of Rājānaka Kuntaka 1. 82;

2. 23, AA 36. 19-22, Alaṁkāra-saṁgraha *ad* 5. 12 and *ad* 6. 5, cf. Kav p. 100.

(*a*) °पाण्डुर° SkV, Skm (but in some texts as above), SR, SSB, KāP.

(*b*) लक्ष्यते SkV, Skm, AA.

(*c*) °पुत्री SkV (var.) (*contra metrum*); जीवाभया° [कु°] SkV, Skm; °र्थनाद् AA.

(*d*) °थति स्तनयुगं Skm; पत्रांशुकैर्मा पिधाः SkV.

Śārdūlavikrīḍita metre.

Oh! thou the daughter of the village lord, the elephants being suppliants for the favour of fearlessness, request you not to cover with leaves your breasts,—breasts that resemble the half-ripe *tinduka*-fruit in being black [nipples] in the centre and slightly white all around, and which deserve to be fondled by the hands of handsome *śabara*-youths. (G. Jhā's translation [slightly revised]).

7847*

एतन्मयमिव जातं
निपतितमस्यां मनो नूनम् ।
नायात्यपि यदुपायात्
कथमपि कायात् कुरङ्गनयनायाः ॥

(आ) SH 1947.

(*a*) एतन्मयमिन SH; (suggested change: एतन्मयमिव).

Āryā-udgīti metre.

It would seem as if (my) mind cast onto her has become one with herself; for, despite all types of efforts (on my part), it does not come out of the person of that gazelle-eyed (beauty). (S. Bhaskaran Nair's translation).

7848*

एतन्मानिनि मानसं सुरसरो निर्लूनहेमाम्बुजं
पार्वत्या प्रियपूजनार्थममुतो गङ्गासरिन्निर्गता ।
अस्माच् चित्रशिखण्डिभिश्च परमे पर्वण्युपादीयते
स्नानोत्तीर्णवृषाङ्कभस्मरजसां सङ्गात् पवित्रं पयः ॥

(अ) Bālarāmāyaṇa 10. 35.

(आ) Skm (Skm [B] 2060, Skm [POS] 5. 12. 5) (a. Rājaśekhara).

(*a*) निर्मूल° Skm (var).

(*b*) पतिपूज° Skm (POS).

(*c*) ब्रह्मण्यु° Skm.

(*d*) °वृषाङ्ग° Skm (POS).

Śārdūlavikrīḍita metre.

Charming lady, this is the divine lake Mānasa, from which the golden lotuses are plucked by Pārvatī for worshipping her dear lord [Śiva]; from which the river Gaṅgā takes its rise, and from which is taken by the seven sages at the most auspicious juncture the water rendered holy by the contact with the dust of the ashes adorning the body of Lord Śiva. (A. A. R.).

7849*

एतन्मालवमण्डलं विजयते सौजन्यरत्नाङ्कुरैः
संपद्विभ्रमधामभिः किमपरं शृङ्गारसारैर्जनैः ।
यत्रारुह्य विचित्रचित्रवलभीर्लीलाशिलासद्मनां
नीयन्ते जलदोदयेषु दिवसाः कान्तासखैः कामिभिः ॥

(अ) Bālarāmāyaṇa 10. 84.

(आ) Skm (Skm [B] 2084, Skm [POS] 5. 17. 4) (a. Rājaśekhara).

(*a*) °रत्नाकरैः Skm (var.).

(*c*) °वड° [°वल°] Skm (POS); °नाना° [°शिला°] Bāla° (*contra metrum*).

Śārdūlavikrīḍita metre.

This is the Mālava country that shines with the people who are the gem-sprouts of goodness, the abodes of wealth and happy living and the very essence of love; wherein, climbing to the balconies that are tastefully decorated in their stone-built sportive homes, the lovers in the company of their beloveds spend the days of the rainy season happily. (A. A. R.).

7850*

एतन्मुखं प्रियायाः
शशिनं जित्वा कपोलयोः कान्त्या ।
तापानुरक्तमधुना
कमलं ध्रुवमीहते जेतुम् ॥

(अ) Nāg 1. 10.

(आ) Alm 125.

(*b*) क्षिप्त्वा [जि°] Nāg (var.).

(*c*) तापाभिताम्रमधुना Nāg (var.).

Āryā metre.

Defeating the moon by the beauty of its cheeks, this face of my love, now reddened due to heat, desires firmly to surpass the red lotus. (Bak Kun Bae's translation).

एतयोपमया धीरः see यदतप्तं प्रणयति.

एतल्लब्धमिदं च see लभ्यं लब्धमिदं च.

7851*

एतल्लोचनमुत्पलभ्रमवशात् पद्मभ्रमादाननं
भ्रान्त्या बिम्बफलस्य चाजनि दधद्रामाधरो वेधसा ।
तस्याः सत्यमनङ्गविभ्रमभुवः प्रत्यङ्गमासङ्गिनी
भ्रान्तिर्विश्वसृजोऽपि यत्र कियती तत्रास्मदादेर्मतिः ॥

(आ) SkV 433 (a. Vīryamitra), Kav 181 (a. Vīryamitra or Vīryamindra).

(*b*) °धसा (वे° om.) Kav (MS).

(*c*) °सङ्गिना Kav (MS).

Śārdūlavikrīḍita metre.

The Creator made her eye by error for a waterlily, / her face by error for a lotus; / meaning to make a cherry, by confusion he produced her lip. / If god himself fell into such confusion / over every limb of her who is the true canvas of Love's magic, / what sense should we poor mortals make? (D. H. H. Ingalls's translation).

7852*

एतस्माज् जलधेर्जलस्य कणिकाः काश्चिद् गृहीत्वा ततः
पाथोदाः परिपूरयन्ति जगतीं रुद्धाम्बरा वारिभिः ।
अस्मान् मन्दरकूटकोटिघटनाभीतिभ्रमत्तारकां
प्राप्यैकां जलमानुषीं त्रिभुवने श्रीमानभूदच्युतः ॥

(आ) SkV 1197 (a. Muñjarāja), Skm (Skm [B] 1679, Skm [POS] 4. 8. 4) (a. Hari), JS 368. 9 (a. Jalamānuṣīrudra), Prasanna 73*a*, Any 96. 34, SGo 18*b*, AAS 12. 1, Auc *ad* 20. 62 (a. Mālavarudra).

(*a*) मिताम्बु° [जलस्य] Auc.

(*b*) सुधा [रुद्धा°] Prasanna.

(*c*) अस्मिन् Skm ; भ्राम्यन् [अ°] JS, Any, AAS, Auc; °भीतभ्रम° Prasanna; °तारिकां AAS.

(*d*) प्राप्येकां AAS ; °मानुषीस् Prasanna.

Śārdūlavikrīḍita metre.

From the sea the clouds take tiny portions of its water / and therewith flood the earth and fill the sky. / From the sea came the mermaid, fortune, eyes atremble / in fear of the churning peak; whom Viṣṇu taking, / did thereby win his rule of all the world. (D. H. H. Ingalls's translation).

7853

एतस्मात् कथमिन्द्रजालमपरं स्त्रीगर्भवासोऽस्थिरं
रेतः श्च्योतति मस्तमस्तकपदाविर्भूतनानाङ्कुरम् ।
पर्यायेण शिशुत्वयौवनजरावेषैरशेषैर्वृतं
पश्यत्यत्ति शृणोति जिघ्रति मुहुर्निद्राति जागर्ति च ॥

(अ) BhŚ 436 (doubtful).

(*a*) यद्गर्भवासस्थितं BhŚ (var.).

(*b*) श्वेतति BhŚ (but BhŚ sugggestion as above); पाणिमस्तकपदाप्रोद्भूतभव्याङ्कुरम् BhŚ (var.) (see also *c*).

(*c*) °जराभेदैरनेकैर्भृतं BhŚ (var.) (see also *b*).

(*d*) वपुर् [मु°] BhŚ (var.); संदेहा° BhŚ (var.).

Śārdūlavikrīḍita metre.

From this there is another magician's jugglery in the form of residence in the womb of a woman wherein the sperm oozes to transform itself into a head, feet and other limbs; and in due order there are the stages of childhood, youth and old age; he sees, eats, hears, smells and often sleeps and keeps awake. (A. A. R.).

7854

एतस्मात् परमानन्दाच् शुद्धचिन्मात्ररूपिण: ।
जीव: संजायते पूर्वं तस्माच् चित्तं ततो जगत् ॥

(आ) ŚP 4235 (a. Vāsiṣṭha-[rāmāyaṇa]).

(*b*) छुद्ध° ŚP.

From this state of supreme bliss that consists only of the form of pure consciousness, the individual soul emerges first and from it the mind and then the world. (A. A. R.).

7855*

एतस्मात् सरसश्चिराय चलितं चक्रेण चेतस्वता
नीरक्षीरपरीक्षकेण सुधिया हंसेन हा निर्गतम् ।
निर्यातं निभृतं कलध्वनिकृता कारण्डवेन क्वचित्
सार्धं केन करोतु सारसयुवा संभाषणं सव्यथ: ॥

(आ) Vidy 177.

(*d*) सार्द्धं Vidy.

Śārdūlavikrīḍita metre.

From this lake the ruddy goose which is intelligent has taken its departure long ago; the swan, the wise one, which is efficient in separating milk from water, too, alas! has left; the *kāraṇḍava*-duck whose voice is sweet, has gone away quietly somewhere; with whom is the poor youth of a crane to hold converse (hereafter)? (A. A. R.).

7856*

एतस्मादमृतं सुरै: शतमखेनोच्चै:श्रवा: सद्गुण:
कृष्णेनाद्भुतविक्रमैकवसतिर्लक्ष्मी: समासादिता ।
इत्यादि प्रचुरा: पुरातनकथा: सर्वेभ्य एव श्रुता
अस्माभिस्तु न दृष्टमत्र जलधौ मिष्टं पयोऽपि क्वचित् ॥

(आ) ŚP 1085, Any 97. 38, RJ 256, Regnaud VI 30, SR 216. 27, SSB 599. 34.

(*b*) °विभ्रमैक° SR, SSB; °वसति: RJ.

(*d*) अस्माभिर्न च दृ° Any, RJ, Regnaud, SR, SSB; मृष्टं [मि°] Any, SR, SSB.

Śārdūlavikrīḍita metre.

From this ocean nectar was secured by the gods, the horse Uccaiḥśravas possessing good qualities by Indra, Lakṣmī, the one abode of wonderful power was obtained by Kṛṣṇa [Viṣṇu]—many ancient stories such as these have we heard from the people; but there was not seen by us in the ocean even sweet [drinking] water anywhere! (A. A. R.).

7857

एतस्माद् विरमेन्द्रियार्थगहनादायासकादाश्रयाच्
श्रेयोमार्गमशेषदु:खशमनव्यापारदक्षं क्षणात् ।
शान्तं भावमुपैहि संत्यज निजां कल्लोललोलां गतिं
मा भूयो भज भङ्गुरां भवरतिं चेत: प्रसीदाधुना ॥

(अ) BhŚ 180, VCjr 16. 5.

(आ) SRK 92. 11 (a. BhŚ), SSD 4 *f*. 30 *b*, SR 383. 159 (a. BhŚ), IS 1450.

(*a*) एकस्माद् BhŚ (var.); आयासका(कौ)द् BhŚ (var.); आयासकष्टाश्रयाच् or आयासकाद्वंति न: or आयासकालाश्रयाच् or आयासभोगाश्रयाच् or आयासखेदाश्रयाच् or आयासकादायस BhŚ (var.); आश्रय BhŚ (var.), VCjr, SR, SRK; आश्रयं (°यात्) or आशु च BhŚ (var.).

(*b*) छ्रे° BhŚ; छ्रेणेमार्गम् or छ्रेयोदुर्गम् BhŚ (var.); °विशेष° BhŚ (var.); अनेक° [अशेष°] BhŚ

(var.); °दुःखशमनं (°समन°) or °दुष्टदमनं or °दुःखदहन° or °दुःखसहन° or °दुःखमशन° or °व्यापात° BhŚ (var.); °दुर्ग or °दक्ष° or दक्षः BhŚ (var.); क्षणं BhŚ (var.).

(*c*) शीतं or शांत्या or स्वास्थ्यं BhŚ (var.); स्वात्मी° BhŚ (var.), VCjr, SRK; आत्मी° SR; स्वात्मा° BhŚ (var.); शांती or शांत्यै or स्वामी or सात्मी° [शा°] BhŚ (var.); तावद् [भा°] BhŚ (var.); उपेहि BhŚ (var.); संतत° [संत्यज] BhŚ (var.); निशां [नि°] BhŚ (var.); °लोलिं or °लीलां BhŚ (var.); मतिं [ग°] BhŚ (var.).

(*d*) भूयो मा or मा भूया BhŚ (var.); भव° or नश° or भुज° BhŚ (var.); °भंगुरीं or भवगतिं or भररतिं or धवरतिं or भज रतिं [भ°] BhŚ (var.); प्रसिद्धाधुना BhŚ (var.).

Śārdūlavikrīḍita metre.

Oh! my heart, thou must now forsake the troublous and dangerous forest of sensual enjoyments, and soon betake thyself to the path of all good which can instantly chase away the entire host of miseries; be quiet and give up thy billowy and unsteady motion; do not attach thyself to the perishable pleasures of the world; and seek everlasting contentment and bliss within thy ownself. (P. G. Nath's translation).

7858*

एतस्मान् मां कुशलिनमभिज्ञानदानाद् विदित्वा
मा कौलीनादसितनयने मय्यविश्वासिनी भूः।
स्नेहानाहुः किमपि विरहे ह्रासिनस् ते ह्यभोगाद्
इष्टे वस्तुन्युपचितरसाः प्रेमराशीभवन्ति ॥

(अ) Megh 108 (in some other texts 109). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; 168)

(आ) JS 163. 11 (a. Kālidāsa).

(*b*) चकित° [असित°] Megh (var.).

(*c*) स्नेहाः Megh (var.); स्नेहा नाहुः Megh (var.); विरहव्यापदः or विरहह्रा° Megh (var.); ध्वंसिनस् [ह्रा°] Megh (var.), JS; व्यापदस् or भ्रंसिनस् or ध्रंसिनस् [ह्रा°] Megh (var.); त्व् or °प्य् [ ह्य् ] Megh (var.); अयोगाद् [अभो°] JS; अभोग्याः Megh (var.).

(*d*) दृष्टे [इ°] Megh (var.).

Mandākrāntā metre.

Know, since I have given this token that I am in good health, / and be not mistrustful of me, black-eyed one, from idle report / which says that affection is apt to wane in separation; for if not satisfied, / passion for the dear one waxes and becomes a mountain of love. (F. Edgerton's translation).

7859*

एतस्मिन् कुसुमे स्वभावमहति प्रायो महीयः फलं
रम्यं स्वादु सुगन्धि शीतलमलं प्राप्तव्यमित्याशया।
शाल्मल्याः परिपाककालकलनाबोधेन कीरः स्थितो
यावत् तत्पुटसंधिनिर्गतपतत्तूलं फलात् पश्यति ॥

(आ) SkV 1063 (a. Śālikanātha), Skm (Skm [B] 1915, Skm [POS] 4. 55. 5) (a. Śālikanātha).

(*a*) गरीयः [म°] Skm.

(*b*) °न्धिशी° [°न्धि शी°] Skm.

(*c*) °कलनाकार्येण SkV (var.); °रोधेन Skm; काकः [की°] Skm (var.).

Śārdūlavikrīḍita metre.

"With so grand a flower surely there will grow large fruit, / fair, sweet and fragrant, cool, desirable." / such being his hope, the parrot waits, / thinking to seize the time of ripeness / of the silk-cotton tree. / He waits until he sees the cotton fall / from the opening segments of the fruit. (D. H. H. Ingalls's translation).

7860*

एतस्मिन् घनचन्दनार्द्रवपुषो निद्राकषायेक्षणा
लीलालोलमृदूल्लसद्भुजलताव्याजृम्भमाणा मुहुः ।
निर्गच्छन्ति शनैरहःपरिणतौ मन्दा लतामन्दिरात्
स्वेदाम्भःकणदन्तुरस्तनतटाभोगाः कुरङ्गीदृशः ॥

(आ) Skm (Skm [B] 1268, Skm [POS] 2. 159. 3) (a. Kālidāsanandin).

Śārdūlavikrīḍita metre.

In this place deer-eyed women with their bodies wet with thick paste of sandal, eyes reddish brown by sleep, gently and sportively swinging their creeper-like hands and yawing often, slowly come out of the bowers as the day advanced, having the region of their expansive bosom adorned with drops of sweat. (A. A. R.).

7861*

एतस्मिन् घनबद्धसम्पदि वनोत्सङ्गे नवाप्तोष्मभिः
स्वच्छन्दं गमितः सुखेन कतिभिः कालो न दन्तावलैः ।
धिग् जातोऽसि तदात्र दग्धसमये दन्तिन्यदा नोदकं
नो वृक्षा न तृणानि केवलमयं दावानलः क्रीडति ॥

(आ) Skm (Skm [B] 1838, Skm [POS] 4. 40. 3) (a. Vaidya-Gadādhara or Vaidya in Skm [POS] [*sic* !]).

(*d*) वृक्षो Skm (POS) ; तृणर्तन Skm (POS) (*contra metrum*).

Śārdūlavikrīḍita metre.

In this region of the forest which was rich in thick foliage, have not many an elephant roamed freely at will and spent their time happily with the freshness of warmth ? Fie on you elephant, that you are born here at the time which is accursed and when there is no water, no trees, no grass ; only this forest-fire is raging (has its sport). (A. A. R.).

7862*

एतस्मिन् दाक्षिणाशानिलचलितलतालीनमत्तालिमाला-
पक्षक्षोभावधूतच्युतबहलरजोह्लादिहृद्ये वसन्ते ।
प्रेमस्वेदार्द्रबाहुश्लथवलयरणत्प्रौढसीमन्तिनीनां
मन्दः कण्ठग्रहोऽपि ग्लपयति हृदयं किं पुनर्विप्रयोगः ॥

(आ) ŚP 3819, VS 1690, SR 335. 147 (a. ŚP), SSB 204. 10.

(*a*) दाक्षिणात्यानि° ŚP.

(*c*) °लयलसत्° ŚP.

Sragdharā metre.

In this spring season when the southern breeze blows and shakes the creepers in which the drunken swarm of bees flap their swings causing the pollen of flowers to drop down and render the whole region very pleasant, even the loosening of the embrace of charming ladies caused by the wetness of their arms by sweat due to their love-sports and the slipping bracelets produce a jingling sound, burns the heart; what then of separation (from the beloved) ? (A. A. R.).

7863*

एतस्मिन् दिवसस्य मध्यसमये वातोऽपि चण्डातप-
त्रासेनेव न संचरत्यहिमगोर्बिम्बे ललाटंतपे ।
किं चान्यत्परितप्तधूलिलुठनप्लोषासहत्वादिव
च्छाया दूरगतापि भूरुहतले व्यावर्त्य संलीयते ॥

(आ) SkV 982 (a. Malayarāja), Skm (Skm [B] 1191, Skm [POS] 2. 144. 1) (a. Malayarāja).

(*a*) चन्द्रातप- SkV (var.).

(*b*) °मगोर्विम्बे Skm (POS).

(*c*) °नप्रोषास° Skm ; °नप्लोषाग्रह° SkV (var.).

(*d*) व्यावृत्य Skm.

Śārdūlavikrīḍita metre.

Now that it is midday even the wind is motionless / as if it feared the sun whose hot disc burns the brow; / and the shadows, which early had gone far across the ground, / now, as if they could not bear the heat / of rolling in the scorching dust, turn back. (D. H. H. Ingalls's translation).

7864*

एतस्मिन्नधिकपयःश्रियं वहन्त्यः
　संक्षोभं पवनभुवा जवेन नीताः ।
वाल्मीकेररहितरामलक्ष्मणानां
　साधर्म्यं दधति गिरां महासरस्यः ॥

(अ) Śiś 4. 59.

(आ) SSB 456. 26 (a. Māgha), Kuv *ad* 26 (p. 81), AIK 250. 1-2.

Praharṣiṇī metre.

On this (mountain), the great lakes, which have great abundance of water [*or*: in which many monkeys are] and which are beautiful, and which are agitated by the swift movements of wind [*or*: which are made bold by the swift son of wind] bear resemblance to the words of Vālmīki in which female cranes are not separated from their mates[1] [*or*: which have not left out Rāma and Lakṣmaṇa]. (M. S. Bhandare's translation).

1. अरहितरामलक्ष्मण.

7865*

एतस्मिन्नवदातकान्तिनि कुचद्वन्द्वे कुरङ्गीदृशः
　संक्रान्तप्रतिबिम्बमैन्दवमिदं द्वेधा विभक्तं वपुः ।
आनन्दोत्तरलस्य पुष्पधनुषस् तत्कालनृत्योत्सव-
　प्राप्तिप्रोद्यतकांस्यतालयुगलप्रायं समालोक्यते ॥

(आ) SkV 399 (a. Vasukalpa), Kav 161 (a. Vasukalpa),

(*b*) °मैन्दनम् Kav (MS).

(*c*) आनन्दात्त° Kav ; वसुकस्य SkV (var.) ; युष्प° [पु°] Kav (MS).

Śārdūlavikrīḍita metre.

The lunar disc has doubled / in casting its reflection on the pair of polished breasts / of the gazelle-eyed damsel, / and seems to form a set of bell-metal cymbals / raised for the holiday dance of Love, / trembling with bliss, that now begins. (D. H. H. Ingalls's translation).

7866*

एतस्मिन् मदकलमल्लिकाक्षपक्ष-
　व्याधूतस्फुरदुरुदण्डपुण्डरीकाः ।
बाष्पाम्भःपरिपतनोद्गमान्तराले
　दृश्यन्तामविरहितश्रियो विभागाः ॥

(अ) Mālatī 9. 14.

Praharṣiṇī metre.

Behold (these) spots in this (lake) not (ever) separated from beauty, having lotuses with broad stems, throbbing owing to being shaken by the wings of the *mallikākṣa*-birds producing sweet and indistinct notes through passion, during the interval of the falling down and rising forth of the water of tears. (R. D. Karmarkar's translation).

7867*

एतस्मिन् मदजर्जरैरुपचिते कम्बूरवाडम्बरैः
　स्तैमित्यं मनसो दिशत्यनिभृतं धारारवे मूर्च्छति ।
उत्सङ्गे ककुभो निधाय रसितैरम्भोमुचां घोरयन्
　मन्ये मुद्रितचन्द्रसूर्यनयनं व्योमापि निद्रायते ॥

(आ) SkV 229, Skm (Skm [B] 1282, Skm [POS] 2. 162. 2) (a. Vatoka), Kav 119, Prasanna 95*b*.

(*a*) पतितैः Prasanna ; कंबूकरा° Skm (var.).

(*b*) नभसो Skm ; दिशंति निभृतं Prasanna ; धाराधरे Skm ; मूर्च्छति SkV (var.); मूर्छति Kav, Skm.

(*c*) उत्सङ्के Kav (MS) ; तत्संगे Skm (var.) ; विधाय Kav.

(*d*) मुद्रियते Kav (MS) (*contra metrum*).

Śārdūlavikrīḍita metre.

As the downpour steadily increases, urging the mind to numbness, / its sound being swollen by the wild trumpeting of elephants in rut, / the sky, methinks, has put its head into its lap / and snoring with the thundering of rain-clouds / closes the sun and moon, its eyes. (D. H. H. Ingalls's translation).

7868*

एतस्मिन् मरुमण्डले परिचलत्कल्लोलकोलाहल-
क्रीडत्कङ्कमपङ्कमङ्कविलसन्निःशङ्कमत्स्यव्रजम् ।
केनेदं विकसत्कुशेशयकुटीकोणक्वणत्षट्पदं
श्रेणिप्रीणितपान्थमुज्ज्वलजलं चक्रे विशालं सरः ।।

(आ) ŚP 1129, Any 103. 85, SR 219. 9, SSB 605. 11.

(*c*) °षट्पद- ŚP, Any.

(*d*) स्त्रैणप्री° SR, SSB.

Śārdūlavikrīḍita metre..

In this desert region who has created this broad lake in whose rolling wavelets noisily sport flocks of herons, which is free from mud and where shoals of fish sport fearlessly within easy reach, whose waters are limpid and gladden the travellers by swarms of bees that hum in delight in the corners of their abodes in the form of blossomed lotuses ? (A. A. R.).

एतस्मिन् मलयाचले see No. 7571.

7869*

एतस्मिन् मृगयां गतेऽपि धनुषा बाणे समारोपितेऽप्य्
आकर्णान्तगतेऽपि मुष्टिविगतेऽप्येणाङ्गलग्नेऽपि च ।
न त्रस्तं न पलायितं न चलितं नोत्कण्ठितं नोत्प्लुतं
मृग्या यद् वशिनं करोति दयितं कामोऽयमित्याशया ।।

(आ) JS 385. 16 (a. Anaṅgabhīma).

Śārdūlavikrīḍita metre.

Even though he had gone a hunting with a bow and although an arrow had been placed on it and the string drawn up to the ear and discharged from the grasp and stuck in the body of a deer, the animal was not frightened, it did not run away, nor moved, nor felt anxiety, nor jumped ; he only made the deer deeply interested in the doe under the impression that he was the god of love ! (A. A. R.)..

7870*

एतस्मिन् वनमार्गभूपरिसरे सौन्दर्यमुद्राङ्कितः
प्रोद्यद्भिः फलपत्रपुष्पनिवहैश् चूतः स एकः परम् ।
यं वीक्ष्य स्मितवक्त्रमुद्गतमहासंतोषमुल्लासित-
स्फारोत्कण्ठमकुण्ठितक्रममभी धावन्ति पान्थव्रजाः ।।

(आ) JS 110. 20 (a. Bhaṭṭanāyaka), ŚP 1020 (a. Bhaṭṭanāyaka), AP 45, Any 120. 101, SR 240. 125, SSB 640. 32 (a. Bhaṭṭanāyaka).

(*b*) °पुष्पपत्र° tr. AP, SR, SSB ; °निचयैश्चूतः ŚP, SR, SSB, AP, Any ; °निवहैः चू° JS.

(*c*) °मुद्रित° SR, SSB.

Śārdūlavikrīḍita metre.

In this path of the woodland-region there is only one mango tree, stamped with the seal of beauty by the spreading branches full of leaves, flowers and fruit, on seeing it possessed of a smiling face and full of great joy the groups of travellers all run away with hasty steps overcome, as they are, with deep longing (to be with their sweethearts). (A. A. R.).

7871*

एतस्मिन् विजने वनेऽतनुतरुच्छन्नावकाशे सुखं
तिष्ठामीति तव द्विषामधिपतिर्यावद् विधत्ते मतिम् ।
तावत् तत्र निपातितं भुवि भवन्नामाङ्कसेल्लाहतं
दृष्ट्वा केसरिणः करङ्कमसमत्रासो मुहुर्मूर्च्छति ।।

(आ) SR 132. 37, SSB 444. 37.

Śārdūlavikrīḍita metre.

"In this lonely forest well concealed by thick foliage I shall live happily"—so thought the chief of your foes; but then immediately he saw before him on the ground the skeleton of a lion killed by an arrow bearing your majesty's name: terribly frightened he fell into a swoon again and again. (A. A. R.).

7872*

एतस्मिन् विपिने मया बलवता नाज्ञापिताः के मृगाः
कस्मै वा न फलं विकीर्णमुचितं रोषस्य तोषस्य च
सोऽहं मूषकमद्य बन्धनगुणच्छेदार्थमभ्यर्थये
नास्थां सोऽपि करोति दग्धहृदयं द्वेधा न किं भिद्यते ॥

(आ) Vidy 38 (a. Mohanopādhyāya).

(*d*) नास्थांसोऽपि Vidy (printer's error).

Śārdūlavikrīḍita metre.

In this forest which animals had not been ordered by me, the all-powerful? To whom was not appropriate reward of my anger or pleasure meted out? Such as I am (the lion), I now request a mouse to cut the strings of this imprisoning net; but he too cares not for me; why does not my wretched heart break into two? (A. A. R.).

7873*

एतस्मिन् विपुले प्लवंगमकुले जातो गुणैरग्रणीर्
एकः क्वापि कपिः स कोऽपि मरुतां वन्द्यो मरुन्नन्दनः ।
केलिप्राङ्गणवापिकावदभवद् यस्याम्भसां भर्तरि
द्राक्कल्लोलविकारकल्पितजगत्कम्पेऽपि झम्पारसः ॥

(अ) Anymuk 104.

Śārdūlavikrīḍita metre.

In this big race of monkeys there was born only one monkey that became the foremost by his merits; he was the son of the wind god and was respected by the gods; the lord of waters [the ocean] was to him only a small pleasure-tank at one's courtyard to leap over which he had great pleasure, though the whole world was agitated by the rise of its huge waves. (A. A. R.).

एतस्मिन् शयने see No. 7564.

7874*

एतस्मिन् सरसि प्रसन्नपयसि प्राणत्रुटत्तालुना
किं कोलाहलडम्बरेण खलु रे मण्डूक मूकीभव ।
उन्मीलन्नयनावलीदलचलल्लक्ष्मीरणन्नूपुर-
व्याहारप्रतिवादिनः प्रतिदिनं प्रेषन्ति हंसस्वनाः ॥

(आ) Any 48. 76.

Śārdūlavikrīḍita metre.

In this lake of limpid waters why do you, oh! frog, make a hell of a noise with your vocal chords coming up to a breaking point? Keep quiet. Banished every day are the songs of the swans which rival the tinkle of the anklets of the goddess Lakṣmī, as she steps over the clusters of lotuses which are in full bloom. (A. A. R.).

7875*

एतस्मिन् सहसा वसन्तसमये प्राणेश देशान्तरं
गन्तुं त्वं यतसे तथापि न भयं तापात् प्रपद्येऽधुना ।
यस्मात् कैरवसारसौरभमुषा साकं सरोवायुना
चान्द्री दिक्षु विजृम्भते रजनिषु स्वच्छा मयूखच्छटा ॥

(आ) SR 330. 5, SSB 195. 5.

Śārdūlavikrīḍita metre.

In this spring season, lord of my life, you make attempts to depart suddenly to another country; nevertheless I have no fear of the pain of *tāpa* [separation *or*: heat]; for, along with the cool breeze of the lake, which wafts the excellent fragrance of the lilies, there is the fine moonlight which spreads all over the quarters at nights! (A. A. R.).

7876*

एतस्मिन् सुतनु लतागृहेऽतिरम्यं
मालत्याः कुसुममनार्चितं परेण ।
इत्युक्त्वा मृदुकरपल्लवं गृहीत्वा
मुग्धाक्षीं रहसि निनाय कोऽपि धूर्तः ॥

(आ) Skm (Skm [B] 1009, Skm [POS] 2. 107. 4) (a. Jayamādhava).

(*a*) °गृहेस्ति रम्यं Skm (var.).

Praharṣiṇī metre.

In this bower surrounded by creepers, charming one, there are exceedingly fine *mālatī*-flowers untouched by others—so saying, taking hold of her tendril-like hand, a bold lover secretly led the charming-eyed one. (A. A. R.).

7877*

एतस्य कलामेकाम्
अमृतमयूखस्य पार्वतीरमणः ।
वर्णावलिमिव वहति
प्रतिमासं घटचमानस्य ॥

(अ) Anar 7. 65.

(आ) JS 264. 28 (Śrī-Murāri).

Ārya metre.

Of this (moon), one digit of the nectar-rayed one, the lover of Pārvatī [Śiva] wears (on his head), as if it were the letters of the alphabet as they are unfolded month by month. (A. A. R.).

7878*

एतस्य जाङ्गुलिक नार्पय मन्त्रदर्पाद्
आस्ये निजाङ्गुलिमयं खलु कोऽपि सर्पः ।
अत्रैव यस्य विषमेण विषेण दग्धास्
ते त्वादृशा निरसवः पतिताः सहस्रम् ॥

(आ) Skm (Skm [B] 1762, Skm [POS] 4. 25. 2) (a. Nācoka), AB 538.

Vasantatilakā metre.

Oh! snake-charmer, on account of your pride of incantation (to subjugate any serpent), do not put your finger into the mouth of this particular one; for, this is, really, an unusual serpent. Thousands of people like you burnt by its dreadful venom fell deprived of their lives. (S. Bhaskaran Nair's translation).

एतस्य तु महाप्राज्ञ see No. 7449.

7879*

एतस्य रहसि वक्षसि
सरसिजपत्त्रेण ताडितस्यापि ।
दयितस्य वीक्ष्य हसितं
प्रियसखि हसितं ममाप्यासीत् ॥

(आ) Pad 73. 9 (a. Bhānukara), RJ 866 (omitted in some texts) (a. Bhānukara).

Āryā metre.

Even though in privacy he was struck on the chest by me with a lotus-leaf, I only saw a smile (on his face); dear friend, then laughter came to me also. (A. A. R.).

7880*

एतस्य वेश्मनि कलावति हालिकस्य
दुर्दैववैभववशात् पतितासि तन्वि ।
तद्वारिकुम्भवहनाय करीषकृत्यै
चातुर्यमर्जय वशीकरणाय भर्तुः ॥

(आ) Vidy 657.

(*c*) करीष कृत्यै Vidy; (suggested change: करीषकृत्यै [as a compound word]).

Vasantatilakā metre.

In the house of this farmer, oh! girl proficient in fine arts, you have fallen [married into], slim one, by the power of an adverse fate; hence, for the making of cow-dung cakes, acquire proficiency in carrying the water-pot that you may captivate the heart of your husband! (A. A. R.).

7881

एतस्य सावनिभुजः कुलराजधानी
काशी भवोत्तरणधर्मतरिः स्मरारेः ।
यामागता दुरितपूरितचेतसोऽपि
पापं निरस्य चिरजं विरजीभवन्ति ॥

(अ) Naiṣ 11. 114 (Naiṣ *ad* Mallinātha 11. 112).

Vasantatilakā metre.

Kāśī is this king's dynastic capital, Śiva's boat of piety for traversing the span of worldly existence. Even those whose heart are full of sin become pure on coming here, casting off their ever-recurring sin. (K. K. Handiqui's translation).

7882*

एतस्यां रतिवल्लभक्षितिपतेः क्रीडासरस्यां शनैः
संशोषं नयतीह शैशववधूस् तारुण्यतिग्मद्युतिः ।
अन्तःस्थापि यथा यथा कुचतटी धत्तेऽन्तरायद्वयं
लौल्यं हन्ति तथा तथाविधजले दृक्पीनमीनावलिः ॥

(अ) *e ad* Vet 3. 17 (p. 118).

(आ) SH 1836, SR 256. 49, SSB 67. 57.

(*a*) एतस्य SSB ; रिति° SH.

(*b*) इव शैशवजलं SH, SR, SSB.

(*c*) अन्तस्था° *e ad* Vet ; च [(अ)पि] SH, SR, SSB ; विकसति प्रायः कुचोच्चस्थली SH, SR, SSB.

(*d*) स्थौल्यं हन्त तथा तथा वितनुते SH, SR, SSB ; °वली SR, SSB.

Śārdūlavikrīḍita metre.

In this sportive lake of the king Cupid the sun of youth dries up the stage of girlhood ; whenever the banks of her breasts, though remaining at the border cause two obstacles, then in water of this kind the shoal of fish in the form of glances from her large eyes destroys the unsteadiness. (A. A. R.).

एतस्यां स्मरसंज्वरः see No. 7886.

7883*

एतस्याः करिकुम्भसंनिभकुचप्राग्भारपृष्ठे लुठद्-
गुञ्जागर्भगजेन्द्रमौक्तिकसरश्रेणीमनोहारिणि ।
दूरादेत्य तरङ्ग एष पतितो वेगाद् विलीनः कथं
को वान्योऽपि विलीयते न सरसः सीमन्तिनीसंगमे ॥

(अ) Nalacampū 5. 59.

(आ) JS 247. 15, SR 339. 116 (a. JS), SSB 210. 58,

(*a*) क in करि° om. in JS (MS).

Śārdūlavikrīḍita metre.

On the high bosom resembling the forehead of an elephant of this damsel (of the Pulinda king), which is attractive by the necklace of pearls secured from lordly elephants intermixed with red berries, this wave of the river has come up from afar quickly; but how, it has gone ; or which other person who is, *sarasa* [wet with water *or* : full of feelings] does not melt in the company of a charming lady ? (A. A. R.).

7884*

एतस्याः स्तनपद्मकोरकयुगं यस्याननेन्दोः सित-
ज्योत्स्नाभिर्न भजत्यदो मृगदृशः शङ्के विकासं पुनः ।
तस्मिँल् लोचनपङ्कजं विकसितं भ्रूभृङ्गसंसेवितं
स्वान्ते संशयमातनोति सुतरामेतन् ममैवासकृत् ॥

(आ) SR 272. 61, SSB 96. 60.

Śārdūlavikrīḍita metre.

The pair of lotus-buds of the bosom of the deer-eyed damsel does not, I suspect, blossom forth again due to the white light of the moon in the form of her face ; (but) the pair of lotuses in the form of her eyes has blossomed forth, with bees of her curved eye-brows resorting to them ; thus in my own mind a great doubt arises frequently. (A. A. R.).

7885*

एतस्याः स्तनभारभङ्गुरमुरः कीर्णा नितम्बस्थली
मध्यं मज्जति नाभिगर्तपतितं नाभ्यञ्चलं चुम्बति ।
धैर्यं धेहि मनःकुरङ्ग पुरतो रोमावली वागुरा
एतद् भ्रान्तिगतागतव्यसनिनः किं वा विधेयं विधे ॥

(अ) BhŚ 437 (doubtful),
(आ) SuM 16. 14.
(*a*) पीना [की°] SuM.
(*b*) मध्यजनाभिगर्तपठितं BhŚ ; नाशाचलं BhŚ.
(*c*) वागुराम् BhŚ.
(*d*) तत् किं भाति गतागतं SuM ; मनः [विधे] SuM.

Śārdūlavikrīḍita metre.

Her chest is bent by the weight of her bosom, the region of her hips is expansive, the waist sinks in the cavity of the navel and kisses the lid of the same; oh ! deer of the mind, take courage, for there in front is the net in the form of the line of hair ; when such illusions afflict my mind, what is to be done, oh ! fate ? (A. A. R.).

एतस्याः स्मरसंज्वरः see No. 7886.

7886*

एतस्या विरहज्वरः करतलस्पर्शैः परीक्ष्यो न यः
स्निग्धेनापि जनेन दाहभयतः प्रस्थंपचः पाथसाम् ।
निःशक्तीकृतचन्दनौषधिविधावस्मिंश् चमत्कारिणो
लाजस्फोटममी स्फुटन्ति मणयो विश्वेऽपि हाररत्रजाम् ॥

(अ) Bālarāmāyaṇa 5. 11.
(आ) SkV 711 (a. Rājaśekhara), Kav 424, Skm (Skm [B] 638, Skm [POS] 2. 33. 3) (a. Rājaśekhara or in [POS] Yogeśvara), JS 136. 21 (a. Rājaśekhara), SH 1983 (a. Rājaśekhara), Auc *ad* 14. 17 (a. Rājaśekhara), cf. Kav p. 17.
(*a*) एतस्याः(स्यां) स्मरसं° Bāla°, Skm, Auc ; विरहज्वराक° SH ; °क्ष्योद्य नः Skm.
(*b*) सखीजनेन [ज° दाह°] JS, SH ; प्लोषप्रदः [प्र°] Bāla°.
(*c*) निर्वीर्यी° (°नी°) Bāla°, Skm, Auc ; निःशेषी° SH ; °न्टनो° Kav (MS); °विधौ °तस्मिंस्तड° Bāla°, JS, Skm, Auc.
(*d*) मणयः सर्वेऽपि Auc ; °जः JS, SH.

Śārdūlavikrīḍita metre.

Her fever born of separation / would set a kettle boiling ; / her very friends in fear of being burnt / dare not apply their hands. / When sandal-paste and herbs had been to no avail, / we stood amazed / to see each pearl within her necklace / explode like roasted grain. (D. H. H. Ingalls's translation).

7887*

एतस्योन्नतसर्वकर्मकृतिनस् त्रैलोक्यचूडामणेः
शंभुब्रह्मपुरंदरप्रभृतयः स्तुत्यै न शक्ता यदि ।
देवः पन्नगनायको भगवती वाणी स्वयं चेज् जडा
सौन्दर्यस्य निरूपणे वद कथं शक्तो भवेन् मानवः ॥

(आ) SR 111. 248, SSB 405. 266.

Śārdūlavikrīḍita metre.

Of this (king) who is successful in all noble activities and is the crest-gem of the three worlds, if the gods Śiva, Brahmā, Indra and others are unable to praise (adequately) and if the (thousand-mouthed) lord of serpents and the goddess of speech are dull (-witted), how can a man like me be competent to describe his charms ? (A. A. R.).

7888*

एतां नवाम्बुधरकान्तिमुदीक्ष्य वेणीम्
एणीदृशो यदि वदन्ति वदन्तु नाम ।
ब्रूमो वयं मुखसुधांशुसुधाभिलाषाद्
अभ्यागतां भुजगिनीं मणिमुद्वहन्तीम् ॥

(आ) SR 257. 21, SSB 69. 23, SuMañ 112. 5-8.

(*b*) नामा SSB (printer's error).

(*d*) °हन्ती SuMañ.

Vasantatilakā metre.

On seeing the (plaited) hair of the deer-eyed damsel, if people were to say that it has the brilliance of fresh clouds, let them indeed say so; but, on the other hand, we say, that out of desire to get the nectar from the moon of her face, it is the female serpent bearing the gem that has come over (near her face). (A. A. R.).

7889*

एतां पश्य पुरःस्थलीमिह किल क्रीडाकिरातो हरः
कोदण्डेन किरीटिना सरभसं चूडान्तरे ताडितः ।
इत्याकर्ण्य कथाद्भुतं हिमनिधावद्रौ सुभद्रापतेर्
मन्दं मन्दमकारि येन निजयोर्दोर्दण्डयोर्मण्डनम् ॥

(आ) Sar 5. 104 (p. 606), Daś 94. 10–13.

(*d*) मण्डलम् Daś.

Śārdūlavikrīḍita metre.

Look at this spot in front of you, where, it is reported, Śiva, the sportive hunter, was struck forcibly by Arjuna on the head with his bow. Hearing this wonderful incident (among the exploits) of Arjuna, on the Himālaya mountain, he too decorated his two hands (with the bow) slowly. (A. A. R.).

7890*

एतां विलोकय तनूदरि ताम्रपर्णीम्
अम्भोनिधौ विवृतशुक्तिपुटोद्धृतानि ।
यस्याः पयांसि परिणाहिषु हारमूर्त्या
वामभ्रुवां परिणमन्ति पयोधरेषु ॥

(अ) KāvR 5. 16 (p. 19) and 9. 18 (p. 45).

(*a*) तलोदरि KāvR (var.).

Vasantatilakā metre.

Look, slim one, at the Tāmraparṇī river, whose waters taken in by the oysters in the sea (at the confluence), turn themselves to be fine pearls adorning the expansive bosoms of charming-browed damsels. (A. A. R.).

7891*

एतांश् छिनद्मि यदि तन्मम जीवितेन
शण्ढस्य किं नु यदि सन्त्वथ गोपतेः किम् ।
आसे प्रसार्य यदि तज्जनता हसन्ति
भारैर्गुणैश्च वृषणैश्च हला श्रमो मे ॥

(आ) VS 2355 (a. Ratnabhūti).

Vasantatilakā metre.

If I were to cut them off what is the use of my life becoming an eunuch, in my position as the leading bull among cows? If I sit spreading them all the people will laugh at; with these loads, strings and my balls, alas! great is my worry! (A. A. R.).

7892*

एतांस् ते भ्रमरौघनीलकुटिलान् बध्नामि किं कुन्तलान्
किं न्यस्यामि मधूकपाण्डुमधुरे गण्डेऽत्र पत्रावलीम् ।
किं चास्मिन् व्यपनीय बन्धनमिदं पङ्केरुहाणां दलत्-
कोषश्रीमुषि सर्वचित्तहरिणस्यारोपयामि स्तने ॥

(आ) Skm (Skm [B] 664, Skm [POS] 2. 38. 4 (a. Sūryadhara or Sūryakara).

(*a*) °रौधनी° (*sic!*) Skm (B).

(*d*) कोषभामुषि Skm (var.); चर्म° [सर्व°] Skm (var.); °चित्र° [°चित्त°] Skm (var.).

Śārdūlavikrīḍita metre.

Shall I plait your attractive tresses, that are curly and dark like a swarm of bees? Shall I place the decorative designs on your cheek, sweet-looking and white like a *madhūka*-flower? Moreover, shall I, untying the knot of your jacket, place this (pearl-necklace)—which captivates the minds of all—on your bosom which rivals the beauty of blossoming lotus-buds? (A. A. R.).

7893-94*

एताः करोत्पीडितवारिधारा
दर्पात् सखीभिर्वदनेषु सिक्ताः ।
वक्रेतराग्रैरलकैस् तरुण्यश्
चूर्णारुणान् वारिलवान् वमन्ति ॥

उद्बन्धकेशश्च्युतपत्त्रलेखो
विश्लेषिमुक्ताफलपत्त्रवेष्टः ।
मनोज्ञ एव प्रमदामुखानाम्
अम्भोविहाराकुलितोऽपि वेषः ॥

(अ) Ragh 16. 66-67. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 200).

(आ) SR 338. 67-68, SSB 208. 9-10 (a. Kālidāsa).

(*a*) °दण्डधारं (°रा) [°वा°] Ragh (var.).

(*b*) हर्षात् [द°] Ragh (var.).

(*d*) वहन्ति SR, SSB.

(*e*) उद्बद्ध° Ragh (var.); केश° Ragh (var.); °रेखो Ragh (var.).

(*f*) °कर्ण° [°पत्त्र°] Ragh (var.); °दन्तपत्त्रः or °जालशोभः Ragh (var.).

(*h*) वेशः [वेषः] Ragh (var.).

No. 7893 Indravajrā metre; No. 7894 Upajāti metre (Indravajrā and Upendravajrā).

These ladies, (having directed) jets of waters pressed with their hands (and then becoming) wetted in their faces by their maids in retaliation, are shedding drops of water red with powder, with tresses whose tips are (now) other than wavy.

The toilet on the faces of these ladies though disarranged through sport in water—with locks united, paintings washed off, pearls on the ear-rings displaced—is still attractive indeed. (S. and K. Ray's translation).

7895

एताः कानपि मण्डयन्ति पुरुषान् नानाविधैर्भूषणैर्
एताः कानपि वञ्चयन्ति च जनान् मिथ्यावचोभिः पुनः ।
एता वै रमयन्ति कानपि वरान् भावैर्मनोजोत्कटैः
स्वान्त भ्रान्त करोषि किं बत मुधा नारीषु हार्दं हि तत् ॥

(अ) Vai 3.

Śārdūlavikrīḍita metre.

These (harlots) decorate [please] some men with various kinds of accomplishments; some others they deceive with words that are false; they delight some other suitors with feelings born of love; oh! heart, that are devoid of good sense, why are you worried in vain? For, in women, this is naturally born of the heart. (A. A. R.).

एताः चलद् see No. 7938.

7896*

एताः पङ्किलकूलरूढनलदस्तम्बक्वणत्कम्बवः
क्रीडत्कर्कटचक्रवालविदलज्जम्बालतोयाविलाः ।
हृल्लेखं जनयन्त्यनूपसरितामुत्तुण्डगण्डूपदो-
त्कीर्णक्लिन्नमृदो नदस्थपुटितप्रान्तास् तटीभूमयः ॥

(आ) SkV 254 (a. Yogeśvara), Kav 132 (a. Yogeśvara), Skm (Skm [B] 1292, Skm [POS] 2. 164. 2) (a. Parameśvara).

(*a*) °दस्तम्बाः Skm.

(*b*) °विचल° Kav; °विलस° Skm.

(*d*) कीर्णोद्गीर्णा मृदर्बुद° Skm.

Śardūlavikrīḍita metre.

With their trumpeting of elephants / in the reedbeds growing on the muddy bank; / with crabs and blooming moss and muddy water / and the sodden earth raised up by earthworms pushing from below; / these water-hollowed shorelands of the swampy streams / have set a mark upon my heart. (D. H. H. Ingalls's translation).

7897*

एताः प्रफुल्लकमलोत्पलवक्त्रनेत्रा
गोपाङ्गनाः कनकचम्पकपुष्पगौराः ।
नानाविरागवसना मधुरप्रलापाः
क्रीडन्ति वन्यकुसुमाकुलकेशहस्ताः ॥

(अ) Bālacarita 3. 2.

(आ) Alm 126.

Vasantatilakā metre.

These cowherdesses with faces and eyes like blossomed lotuses and lilies, and yellowish-white in colour like the golden *campaka*-flowers and dressed in clothes of various colours and talking sweetly, sport (here) with their fine tresses adorned with wild flowers. (A. A. R.).

7898*

एताः शार्दूलहेलादलितमृगकुलव्यक्तरक्ताभिषिक्त-
क्ष्मापीठास्वादलुब्धस्फुटतरकलहस्फारफेरण्डचण्डाः ।
वेल्लन्निर्मोकवल्लीवलयनिगडितानोकहक्रोडनीड-
क्रीडन्निःशूकघूकव्यतिकरमुखरा भूमयो भीषयन्ति ॥

(आ) JS 327. 6 (a. Mahānaṭaka).

Sragdharā metre.

These regions are frightful by the presence of fierce jackals that quarrel violently to taste the blood fallen on the ground from the bodies of herds of deer torn to pieces easily by tigers; again they are noisy with the hootings of young owls that sport in their nests built on tops of trees that are entwined by various creepers with sloughs of serpents fluttering (in the breeze). (A. A. R.).

7899*

एताः संप्रति गर्भगौरवभराद् राज्ञोऽवरोधाङ्गनाः
कान्तारेषु पलायितुं बत कथं पद्भ्यां भवेयुः क्षमाः ।
इत्थं चेतसि संविभाव्य सदयं वैकुण्ठकण्ठीरव
त्वन्नादावलिभिः सखीभिरिव किं तद्गर्भपातः कृतः ॥

(आ) SR 115. 52, SSB 414. 12.

Śārdūlavikrīḍita metre.

How can these queens of your rival kings, with heavy foetus in their wombs, flee in the forest regions on their feet? Thus overcome by compassion in your mind, oh! king Vaikuṇṭhakaṇṭhīrava [Nṛsiṁha], have the babies been dislodged from the wombs by the (fear caused by the) continuous hearing of your name[1] (thus behaving) like their helping lady-companions? (S. Bhaskaran Nair's translation).

1. As the king's name [Nṛsiṁha] happens to be an epithet of Viṣṇu, the continuous hearing of the same, like that of *sahasranāma* [the thousand names of Viṣṇu], is to bring good result, ultimately.

7900

एताः सत्यविहीना
धनलवलीनाः सुखक्षणाधीनाः ।
वेश्या विशन्ति हृदयं
मुखमधुरा निर्विचाराणाम् ॥

(अ) Kal 4. 22.

(आ) GVS 214.

Āryā metre.

Prostitutes who are deceitful, covetous of the every last penny, given to momentary pleasures, honey-sweet in speech, penetrate into the hearts of those whom prudence had abandoned.

7901*

एताः सुतनु मुखं ते
सख्यः पश्यन्ति हेमकूटगताः ।
प्रत्यागतप्रसादं
चन्द्रमिवोपप्लवान् मुक्तम् ॥

(अ) Vik 1. 10 (in some texts 1. 11). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 67).

(*c*) उन्मुखनयनालोकाश् or उत्सुकनयनात्वो(लो)काश् Vik (var.).

Āryā metre.

Yonder, fair lady, thy companions stand on Hemakūṭa, and look on thy face, gazing with longing eyes, as on the Moon escaped from Rāhu[1]. (E. B. Cowell's translation).

1. King speaking to Urvaśī.

एताः स्खलद्वलयसंहृति° see No. 7938.

7902*

एताः स्थानपरिग्रहेण शिवयोरत्यन्तकान्तश्रियः
प्रालेयाचलमेखलावनभुवः पुष्णन्ति नेत्रोत्सवम् ।
व्यावलगद्बलवैरिवारणवरप्रत्यग्रदन्ताहति-
श्वभ्रप्रस्रवदभ्रसिन्धुसवनप्रस्निग्धदेवद्रुमाः ॥

(आ) SkV 1593, Skm (Skm [B] 2037, Skm [POS] 5. 8. 2).

(*c*) व्यावल्लद्° SkV.

(*d*) स्वभ्र° SkV (var.); °सिंधुवसन° SkV (var.).

Śārdūlavikrīḍita metre.

These foothills, which encircle the Himālaya, / since they enclose the dwelling-place of Śiva and his spouse / delight the eye with soft luxuriance. / Here stand the deodars [*devadāru*-trees] flowing with streams of pitch / from recent wounds received from tusks of elephants / who *bounce*[1] in herds against them. (D. H. H. Ingalls's translation).

1. D. H. H. Ingalls has : "run" [व्यावल्लद्°].

7903

एताः स्वार्थपरा नार्यः केवलं स्वसुखे रताः ।
न तासां वल्लभो यस्मात् स्वसुतोऽपि सुखं विना ॥

(अ) P (PP 5. 50, Pts 5. 65, Ptsk 5. 54, PM 5. 31).

(आ) SR 349. 34 (a. P), SSB 227. 34, IS 1457.

(*c*) वल्लभः कोऽपि Pts, SR, SSB.

(*d*) सुतोऽपि स्वसुखं Pts, SR, SSB.

Women seek for selfish treasures, / think of nothing but their pleasures, / even children by them reckoned / to their selfish comfort second. (A. W. Ryder's translation).

7904*

एता गुरुश्रोणिपयोधरत्वाद्
आत्मानमुद्वोढुमशक्नुवत्यः ।
गाढाङ्गदैर्बाहुभिरप्सु बालाः
क्लेशोत्तरं रागवशात् प्लवन्ते ॥

(अ) Ragh 16. 60. (Cf A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 258).

(आ) SR 337. 61, SSB 207. 3.

(*b*) अशक्नुवन्त्यः Ragh (var.).

Indravajrā metre.

These ladies, through keenness, are, with much difficulty, swimming in the waters with their arms having armlets sunk deep into them—ladies unable to keep themselves afloat because of their heavy breasts and buttocks. (S. Ray's translation).

एता चलद् see No. 7938.

7905

एतादृशे कलियुगेऽपि शतेषु कश्चिज्
जातादरो जगति यः श्रुतिमार्ग एव ।
यत् किंचिदाचरतु पात्रमसौ स्तुतीनां
श्लाघ्यं मितापमपि किं न मरौ सरश्चेत् ॥

(अ) Viśvaguṇādarśa 95.

(आ) SR 99. 11, SSB 386. 14, SRK 66. 17 (a. Viśvaguṇādarśa).

(*c*) °चरति Viś°, SRK.

Vasantatilakā metre.

Even in such an age as the *kaliyuga* [Iron Age], there is one in a hundred who follows only the path of the scriptures in this world ; let him act ever so little in this, but he becomes an object of praise. Is not a lake in a desert region an object of praise, though it has limited water ? (A. A. R.).

7906*

एतानि क्रतुपृष्ठवेदिविलुठद्विप्राणि वातप्रमी-
च्छन्नोपान्ततरूणि पश्य दधते पुण्याश्रमाणि श्रियम् ।
यान्युत्क्षिप्य मनः पराञ्चति परं नारायणाराधन-
श्रद्धामोदितमेकदैव धनिकद्वारे च दारेषु च ॥

(आ) Skm (Skm [B] 2328, Skm [POS] 5. 66. 3) (a. Madhu).

(*d*) °द्वारेषु [°द्वारे च] Skm (POS).

Śārdūlavikrīḍita metre.

These holy hermitages, with the Brāhmaṇa-s resting in the raised platforms of sacrifices, and the swift antelopes resting in the shades of trees, see, possess great charm. When they are given up, the minds turns to the worship of Lord Viṣṇu and gets pleased with faith, when one has to be at the gate of rich men and in company of the wife. (A. A. R.).

7907*

एतानि तानि नवयौवनगर्हितानि
मिष्टान्नपानशयनासनलालितानि ।
हारार्धहारमणिमण्डितभूषणानि
भूमौ पतन्ति विलुठन्ति कलेवराणि ॥

(अ) BhŚ 438 (doubtful).

Vasantatilakā metre.

These bodies cursed with the freshness of youth, and fondled by good food, drink, bed and seats, adorned with ornaments of pearl-necklaces and necklaces with sixty-four strings—these fall on the ground and wallow (under the earth finally). (A. A. R.).

7908*

एतानि तानि हरनेत्रशिखिप्रबन्ध-
दग्धस्मरव्रणविनाशरसायनानि ।
केषां न विस्मयकराणि नितम्बिनीनां
विश्वप्रियाणि नयनार्धविलोकितानि ॥

(आ) SuM 16. 11.

Vasantatilakā metre.

To whom do not these glances from the corners of the eyes of charming ladies, which are universally liked, cause wonder ?—The glances which act as an infallible balm to heal the wounds of Cupid caused by the burning fire from the (third) eye of Śiva. (A. A. R.).

7909

एतानि तान्यापतितानि काले
भाग्यक्षयात् निष्फलमुह्यमानि ।
तुरङ्गमस्येव रणे निवृत्ते
नीराजनाकौतुकमङ्गलानि ॥

(अ) Prati 1. 12.

Upajāti metre (Indravajrā and Upendravajrā).

These things[1] are brought at a time when the destruction of our good fortune makes them useless, like the auspicious lustration of a charger, when the war is over. (A. C. Woolner's and L. Sarup's translation).

1. Ribbons etc.

7910*

एतानि निःसहतनोरसमञ्जसानि
शून्यं मनः पिशुनयन्ति गतागतानि ।
एते च तीरतरवः प्रथयन्ति तापम्
आलम्बितोज्झितपरिग्लपितैः प्रवालैः ॥

(आ) ŚP 3410 (a. Kālidāsa), SR 284. 19 (a. ŚP), SSB 117. 21 (a. Kālidāsa), Th. Aufrecht, *Strophen von Kālidāsa*, ZDMG 39. 307, Kav p. 33, Sar 2. 28, Vīrat 60.

(*b*) पदानि तस्याः [ग°] Sar, Vīrat.

(*c*) मार्गतरवः Sar.

(*d*) °तरुग्लपितैः [°परि°] ŚP, SR, SSB.

Vasantatilakā metre.

These aimless wanderings of the weak body indicate emptiness of the mind; these trees on the bank (of the river) proclaim the heat, with their foliage that were subjected to the heat (of a fire) and then released (from it). (A. A. R.).

7911*

एतानि बालधवल प्रविहाय कामं
गोष्ठाङ्गणे तरलतर्णकचेष्टितानि ।
स्कन्धं निधेहि धुरि पूर्वधुरीणमुक्तो
नेतव्यतामुपगतोऽस्ति तवैष भारः ॥

(आ) ŚP 969, Any 45. 57, RJ 479, SR 234. 143 (a. ŚP), SSB 630. 7.

(*c*) °मुक्ते RJ.

(*d*) वोढव्य° [ने°] RJ,

Vasantatilakā metre.

Oh ! excellent young bull, leaving off the playful activities of a young calf in the cowshed, put your shoulder to the yoke; for now the previous bull is released from work (due to old age), it is your duty now to bear the load. (A. A. R.).

7912

एतानि मम पद्यानि पठित्वा यः सभां गतः ।
स सदा पूज्यते राज्ञा सद्धर्मो नृगणैरिव ॥

(अ) Cr 2133 (CvGt 8. 20). (Mostly illegible and reconstructed).

(*a*) पद्याने CvGt.

These poetic compositions of mine having studied, he who goes to an assembly, will always be honoured by the king, just as good laws (are honoured) by the mass of people.

7913

एतानि विंशतिपदान्य् आचरिष्यति यो नरः ।
स जेष्यति रिपून् सर्वान् कल्याणश्च भविष्यति ॥

(अ) Cr 220 (Cv 5. 10, CNG 132, CM 34). Cf. य एतान् विंशतिगुणान् (Cr 792).

(*a*) एकविंशतिकां शिष्याम् Cv (var.); एताश्च Cv (var.); विंशतिं Cv (var.), CNG; शिक्षणां Cv (var.); विंशतिश्चैव Cv (var.); °पादान्य् Cv (var.), CNG; चैताम् [प°] Cv (var.); गुणाः [प°] Cv (var.).

(*b*) आवरिष्यति च मानवः Cv (var.); आचरन्ति च येन नराः Cv (var.); °जित्वति Cv (var.); °ष्यन्ति मानवाः Cv (var.).

(*c*) तेज्ञयन्त रि° Cv (var.); जयति Cv (var.); जित्वति Cv (var.); जयेच्च Cv (var.); रिपुन्पूर्नान् Cv (var.); सर्वा (°वं) [स°] Cv (var.).

(*d*) जयी (°यश्) चैव भ° Cv (var.); नजेयश्च भ° Cv (var.); अभयाश्च भवन्ति ते Cv (var.); जमश्चैव भ° Cv (var.); कल्याणं Cv (var.); आजयंश्च Cv (var.).

He who will put into practice the twenty (rules), will defeat all his enemies and will be prosperous.

7914

एता निषिक्तरजतद्रवसंनिकाशा
धारा जवेन पतिता जलदोदरेभ्यः ।
विद्युत् प्रदीपशिखया क्षणनष्टदृष्टाश्
छिन्ना इवाम्बरपटस्य दशाः पतन्ति ॥

(अ) Mṛcch 5. 4.

Vasantatilakā metre.

When lightning's lamp is lit, the silver river / impetuous falls from out the cloudy womb; / like severed lace from heaven-cloaking gloom, / it gleams an instant, then is gone for ever. (A. W. Ryder's translation).

7915*

एतानि सर्वदा तस्य न जायन्ते ततः परम् ।
स्त्रीसङ्गं वर्जयेद् यत्नाद् बिन्दुं रक्षेत् प्रयत्नतः ।
आयुःक्षयो बिन्दुनाशाद् असामर्थ्यं च जायते ।।

(आ) ŚP 4390.

These (undesirable consequences) will never again arise in him thereafter; he should avoid contact with women with great effort and thus save his energy by effort ; for duration of life is shortened by the loss of vital energy, and inefficiency also results (therefrom). (A. A. R.).

7916

एतान् गुणांस् तात महानुभावान्
एको गुणः संश्रयते प्रसह्य ।
राजा यदा सत्कुरुते मनुष्यं
सर्वान् गुणानेष गुणोऽतिभाति ।।

(अ) MBh (MBh [Bh] 5. 35. 46, MBh [R] 5. 34. 66, MBh [C] 5. 1234). Cf. No. 3596.

(आ) SRHt 200. 154 (a. MBh).

(*a*) तांश्च [ता°] MBh (var.); °भाव MBh (var.), SRHt.

(*b*) प्रगृह्य MBh (var.), SRHt.

(*c*) संश्रयते [स°] MBh (var.); मनुष्यान् MBh (var.).

(*d*) एक [एष] MBh (var.); ऽतियाति or ऽभिभाति or बिभर्ति MBh (var.).

Indravajrā metre.

But, oh ! sire, there is one endowment which alone can cause all these attributes[1] to come together; the fact is, when the king honoureth a particular person, the royal favour, can cause all these attributes to shed their lustre (on the favourite). (P. C. Roy's translation).

1. For these attributes see No. 3596.



एतान् परान् see No. 5772.

7917

एतान्यनिगृहीतानि व्यापादयितुमप्यलम् ।
अविधेया इवादान्ता हयाः पथि कुसारथिम् ।।

(अ) MBh (MBh [Bh] 5. 34. 58, MBh [R] 5. 33. 61, MBh [C] 5. 1151). (Variant of MBh [Bh] 5. 127. 26). Cf. रथः शरीरं पुरुषस्य.

(*a*) अविधेयानि हीमानि (पुरुषं) MBh 5. 127. 26; अपि गृहीतानि or अनुगृहीतानि MBh (var.).

(*c*) अयनार्हा [अ°] MBh (var.).

(*d*) हयाः पथिषु सारथिं or सरथं सारथिं हयाः MBh (var.); पथिषु सरा(सार)थिं MBh 5. 127. 26 (var.).

These senses [i. e., the horses], are capable of bringing about even one's destruction, like horses that are unbridled and unsubmissive bring about the destruction of the charioteer [i. e., wise man] along with the chariot [i. e., the man's body]. (P. N. Menon's translation).

7918*

एतान्यवन्तीश्वरपारिजात-
जातानि तारापतिपाण्डुराणि ।
संप्रत्यहं पश्यत दिग्वधूनां
यशःप्रसूनान्यवतंसयामि ।।

(अ) Navasāhasāṅkacarita 1. 16.

(आ) AR 253. 2-3.

Upajāti metre (Indravajrā and Upendravajrā).

These flowers of fame that are produced in the wish-granting tree of the Avantī king, which are white [spotless] like the (rays of the) moon, I shall now adorn the ladies of the quarters with them for ever [every day]; just see. (A. A. R.).

7919*

एतान्यहानि किल चातकशावकेन
नीतानि कण्ठकुहरस्थितजीवितेन ।
तस्यार्थिनो जलद पूरय वाञ्छितानि
मा भूत् त्वदेकशरणस्य बत प्रमादः ॥

(आ) Any 19. 158, AAS 11. 5.

Vasantatilakā metre.

All these days, indeed, the young *cātaka*-bird has spent, with his life come to the cavity of his throat; oh! cloud, fulfil the desires of this suppliant; let there be no negligence on your part towards one who is solely dependent on you. (A. A. R.).

7920

एतान्येव तु बन्धाय सप्त सूक्ष्माणि सर्वदा ।
भूरादीनां विरागोऽत्र संभवेद् यस्तु मुक्तये ॥

(आ) ŚP 4538.

Intimate association with the seven things such as the earth, however subtle it may be, results always in bondage (to the *yogin*); hence dissociation with them alone will lead to liberation. (A. A. R.).

7921

एता याः प्रेक्षसे लक्ष्मीश् छत्त्रचामरचञ्चलाः ।
स्वप्न एष महाबुद्धे दिनानि त्रीणि पञ्च च ॥

(आ) ŚP 4119, SR 372. 144 (a. ŚP), SSB 269. 30.

(*d*) वा [च] SR, SSB.

These items of prosperity that you see such as the insignia of royalty, the umbrella, the fly-wisks and the earth are all as in a dream, oh! prince of great intelligence: they last three and five days. (A. A. R.).

7922*

एता रावणजीमूताद् बाणधारा विनिःसृताः ।
विभान्ति राममासाद्य वारिधारा वर्षं यथा ॥

(अ) Abhiṣeka-nāṭaka 6. 10.

(आ) Alm 127.

From a cloud in the form of Rāvaṇa these showers of arrows have emerged; having reached Śrī-Rāma they shine, like showers of rain on a ploughed field. (A. A. R).

7923

एतावच्छक्यमस्माभिर् वक्तुं त्वं गुणवानिति ।
रत्नाकरस्य रत्नौघ- परिच्छेदे तु के वयम् ॥

(आ) VS 2437.

This alone is possible for us to say that you are possessed of (great) merits; but accurately distinguishing the various gems of the Ocean, how are we competent? (A. A. R.).

7924

एतावज् जन्मसाफल्यं देहिनामिह देहिषु ।
प्राणैरर्थैर्धिया वाचा श्रेय एवाचरेत् सदा ॥

(अ) BhPn 10. 22. 35.

(आ) IS 1452.

The doing of good to other corporeal creatures, with wealth, intellect, speech and life, is what makes the life of corporeal creatures a successful one. (J. M. Sanyal's translation).

7925

एतावज् जन्मसाफल्यं यदनायत्तवृत्तिता ।
ये पराधीनतां यातास् ते वै जीवन्ति के मृताः ॥

(अ) H (HJ 2. 20, HS 2. 21, HM 2. 22, HK 2. 22, HP 2. 19, HN 2. 19, HH 43. 6-7, HC 57. 9-10).

(आ) VS 3215, SRRU 873, Sama 1 ए 6, SSH 2. 73, Vyās 2, SR 163. 470 (a. H), SSB 495. 470, IS 1451.

(इ) Vyās (C) 2, Vyās (S) 2.

(*b*) यदाना° SRRU.

(*c*) °धीनजन्मानस् Vyās (C), Vyās (S), VS, SRRU, SSH.

(*d*) चेज्जी° [वै जी°] IS, Vyās (C), Vyās (S), VS, SRRU, SSH; च [के] Vyās (S).

The benefit of existence (extends) so far as one's condition (is) independent ; (if) they who are reduced to a dependent condition live, who (are) dead ? (F. Johnson's translation).

7926*

एतावता नन्वनुमेयशोभि
काञ्चीगुणस्थानमनिन्दितायाः ।
आरोपितं यद् गिरिशेन पश्चाद्
अनन्यनारीकमनीयमङ्कम् ॥

(अ) Kum 1. 37. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 29).

(आ) Alaṁkāratilaka (KM 43) 22, KāVā 17. 9 (*b* only).

(*a*) °शोभं or °कान्ति [°शोभि] Ragh (var.).

(*b*) काञ्चि° Ragh (var.).

(*c*) गिरितेन Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The beauty of hip the suitable place for girdles, of the unblamed one, can be imagined only by this, that Śiva the lord of the mountain took it in his lovely embrace (after marriage) unapproachable to common women. (H.H. Wilson's translation).

7927

एतावतैव कार्येण मन्यध्वं नो कृतार्थताम् ।
कर्तव्यानां परा काष्ठा नेदानीं विद्यते खलु ॥

(आ) SRRU 1012.

By the successful accomplishment of this action alone please do not consider that we are satisfied [grateful] ; the highest limit of actions to be done, it is not indeed possible to know. (A. A. R.).

एतावतैव पुरुषैः see No. 7933.

7928

एतावत् सरसि सरोरुहस्य कृत्यं
भित्त्वाम्भः सपदि बहिर्विनिर्गतं यत् ।
सौरभ्यं विकसनमिन्दिरानिवासस्
तत् सर्वं दिनकरकृत्यमामनन्ति ॥

(अ) Ava 61.

(आ) RJ 332, Any 5. 42, SR 209. 7, SSB 585. 9.

(*a*) °जकुड्मलस्य [°सरो°] Ava, SR, SSB; सदोरु° RJ.

(*b*) सरसि विनिर्गमो बहिर्यत् Ava, SR, SSB.

(*c*) आमोदो [सौ°] Ava, SR, SSB, RJ.

Praharṣiṇī metre.

This alone is the duty of a lotus in a tank that breaking through water it has to come to the surface now ; fragrance, blossoming and the residence of the goddess Lakṣmī,—all these, they say, are the duties of the sun. (A. A. R).

7929

एतावदेव पर्याप्तं भिक्षोरेकान्तशायिनः ।
न तस्य म्रियते कश्चिन् म्रियते सोऽस्य कस्यचित् ॥

(आ) SRHt 269, 18 (a. Bṛhatkathā).

This alone is quite satisfactory and sufficient to a man who has renounced and lies all alone in a place ; no one belonging to him ever dies, but he dies for the sake of someone. (A. A. R.).

7930

एतावदेव हि फलं
पर्याप्तं ज्ञानसत्त्वयुक्तस्य ।
यद्यापत्सु न मुह्यति
नाभ्युदये विस्मितो भवति ॥

(अ) Dvi 80.

Āryā metre.

This result alone is quite sufficient to one who has the strength of true knowledge, if he sinks not in despondency during troubles nor become wonder-struck at prosperity. (A. A. R.).

7931*

एतावन्तं समयमनयः केसरोत्सङ्गरङ्गी
हृद्भृङ्गीनां सततमहरस् त्वं सरःसंचरेषु ।
दैवादस्मिन् मधुप निपतन् कानने केतकीनाम्
एतां दीनामनुभव दशां कीलितः कण्टकेषु ॥

(अ) SMH 11. 68 (SMH [KM] 11. 56).

(a) समयमलयः SMH (KM).

(b) दृग्भङ्गी SMH (KM); हृद्दृग्° (*sic !*) SMH (var.) (hypermetric).

(d) °नुपम° SMH (KM); कण्ठकेषु SMH (var.).

Mandākrāntā metre.

All this time you spent your days sporting in the lap of *kesara*-flowers ; you captivated the hearts of she-bees always by buzzing about in lakes ; due to (adverse) fate, oh ! bee, you have now fallen in a forest of *ketakī*-flowers and hence suffer this pitiable state of being stuck in their thorns. (A. A. R.).

7932

एतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः ।
यो भूतशोकहर्षाभ्याम् आत्मा शोचति हृष्यति ॥

(अ) BhPṇ 6. 10. 9.

(आ) SSap 466.

That is the eternal *dharma* under the influence of which people become sorry at the sorrow of creatures, and happy at their happiness. (J.M. Sanyal's translation).

7933

एतावानेव पुरुषः कृतं यस्मिन् न नश्यति ।
यावच्च कुर्यादन्योऽस्य कुर्याद् बहुगुणं ततः ॥

(अ) MBh (MBh [Bh] 1. 150. 13*ef* + 1642* and 1. 145. 14, MBh [R] 1. 164. 14 and 1. 159. 14, MBh [C] 1. 6254-55 and 1. 6116).

(आ) SRRU 143 (a. MBh), IS 1453.

(a) एतावान् पुरुषस्तात MBh (Bh) 1. 145. 14, SRRU; स एव पुरुषो लोके MBh (Bh) 1. 145. 14 (var.) ; एतावतैव पुरुषः MBh 1. 150. 13 (var.).

(b) कृते MBh (var.); यस्य [य°] MBh (var.); ह्रीयते or पश्यति [न°] MBh (var.).

(c) अन्योन्यं or अस्यान्यत् (°न्यः) MBh (var.).

(d) अभ्यधिकं ततः MBh (Bh) 1. 145. 14, SRRU.

He, indeed, is a man upon whom good offices are never lost. The measure of his requital becometh greater than the measure of the services he receiveth. (P.C. Roy's translation).

7934

एतावानेव पुरुषो यज्जायात्मा प्रजेति ह ।
विप्राः प्राहुस् तथा चैतद् यो भर्ता सा स्मृताङ्गना ॥

(अ) Mn 9. 45. (Cf. Āp 2. 14. 16).

(आ) IS 1454.

(b) प्रजेह च Nandana's commentary.

He only is a perfect man who consists (of three persons united) : his wife, himself, and his offspring ; thus (says the Veda), and (learned) Brāhmaṇa-s propound this (maxim) likewise : "The husband is declared to be one with the wife." (G. Bühler's translation).

7935

एतावानेव पुरुषो यदमर्षी यदक्षमी ।
क्षमावान् निरमर्षश्च नैव स्त्री न पुनः पुनः ॥

(अ) MBh (MBh [Bh] 5. 131. 30, MBh [R] 5. 132. 32-33, MBh [C] 5. 4525-26).

(आ) IS 1455.

(*c*) हि [च] MBh (var.).

(*d*) पुमान् [पु° second] MBh (var.).

A man is a such only so long as he exhibits anger and intolerance (of lowly condition); if he has *kṣamā* [patience and forgiveness] and is free from anger, is he not a woman again and again? (A. A. R.).

**एतावान् पुरुषस्तत:** see No. 7933.

7936

एताश् चतुष्टयकला
द्वात्रिंशत् क्रमधृता: समस्ता वा ।
संसारवञ्चकानां
विद्या विद्यावतामेव ॥

(अ) Kal 10. 6.

Āryā metre.

These thirty-six fine arts are possessed in due order or completely by those who are deceived by worldly life on those who want to deceive the world; but it is true accomplishment only in the case of really cultured people. (A. A. R.).

7937*

एताश् चन्द्रोदयेऽस्मिन्नविरलमुशलोत्क्षेपदोलायमान-
स्निग्धश्यामाग्रपीनस्तनकलसनमत्कण्ठनालाग्ररम्या: ।
उद्वेल्लद्वाहुवल्लीप्रचलितवलयश्रेणय: पामराणां
गेहिन्यो दीर्घगीतिध्वनिजनितसुखास् तण्डुलान् कण्डयन्ति॥

(आ) Skm (Skm [B] 2003, Skm [POS] 5. 1. 3) (a. Śaraṇa).

(*a*) °मुषलो° Skm (POS).

Sragdharā metre.

These women of the common villagers with their necks bent by the weight of their ample bosoms having dark and glossy nipples, swaying to and fro in the course of pounding with pestles incessantly at this moon rise and having their rows of bangles moving to and fro in the swinging movements of their hands are pounding rice, with their mouths busy with songs sung in a loud voice. (A. A. R.).

7938

एताश् चलद्वलयसंहतिमेखलोत्थ-
झंकारनूपुररवाहृतराजहंस्य: ।
कुर्वन्ति कस्य न मनो विवशं तरुण्यो
वित्रस्तमुग्धहरिणीसदृशाक्षिपातै: ॥

(अ) BhŚ 80.

(आ) SH 1585 (corrupt) (a. BhŚ), SLP 4. 59 (a. BhŚ), SR 253. 25, SSB 62. 39, IS 1456.

(*a*) एकाश् BhŚ (var.); एता (or एता:) स्खलद् SR, SSB; °संहृति° SH, SR, SSB; °झांकृति° or °संतति° BhŚ (var.); संस्कृतिमखलोछ- (*sic !*) SH; °मेखलोद्यज् (°त्थं) or मेघलोत्थ- BhŚ (var.).

(*b*) संराव SH; °शृगार° or झांकार° (°रि°) or °झुंकार° BhŚ (var.); °रवाहृत° or °पराजित° or °रवाकृत° or °रवाजित° (°मृत°) or पराहृत° or वराहृत° BhŚ (var.); °राजहंसा: (°सा or °स्या: or °स्यु:) BhŚ (var.), SH.

(*c*) कुर्वंतु BhŚ (var.); विवसं or विकचं or (ऽ)पि वशं or (ऽ)धिवशं BhŚ (var.); तरुस्थो or तरुण्या: BhŚ (var.).

(*d*) विस्रस्त° BhŚ (var.), SH; चित्रस्य or विश्रस्त° or चित्रस्थ or विशस्त्र° [वि°] BhŚ (var.); विश्वस्त° SR, SSB; °सदृशाक्षपातै: or °सदृशेक्षणांतै: BhŚ (var.); °संदृशै: कटाक्षै: BhŚ (var.), SR, SSB.

Vasantatilakā metre.

There is none whose mind is not subdued by the artless glances—like those of frightened fawns—of those youthful and lovely women, the melodious jingle of whose loose anklets and waist-belts has already put to shame the sweet-toned swans (P. G. Nath's translation).

7939*

एतासु केतकिलतासु विकासिनीषु
सौभाग्यमद्भुततरं भवती बिभर्ति ।
यत्कण्टकैर्व्यथितमात्मवपुर्न जानंस्
त्वामेव सेवितुमुपक्रमते द्विरेफः ॥

(आ) JS 114. 41 (a. Rājapitāmaha-mahādeva), ŚP 1013 (a. Śrī-Mahādeva), Regnaud VI 154 (a. Mahādeva), Any 127. 154, SR 239. 93 (a. ŚP), SSB 638. 3 (a. Mahādeva), SRK 208. 2, AP 71.

(*a*) केतकि ल° ŚP (printer's error).

(*c*) यत्कण्ड° SSB (printer's error). °पुरजा° AP (*contra metrum*).

Vasantatilakā metre.

When these *ketakī*-flowers are in full bloom your ladyship possesses a very wonderful charm ; for minding not the pain caused by the thorns the male bee approaches to serve you alone. (A. A. R.).

एता स्खलद् see No. 7938.

7940*

एतास् ता दिवसान्तभास्करदृशो धावन्ति पौराङ्गनाः
स्कन्धप्रस्खलदंशुकाञ्चलधृतिव्यासङ्गबद्धादराः ।
प्रातर्यातकृषीवलागमभिया प्रोत्प्लुत्य वर्त्मच्छिदो
हट्टक्रीतपदार्थमूल्यकलनव्यग्राङ्गुलिग्रन्थयः ॥

(आ) Skm (Skm [B] 2005, Skm [POS] 5. 1. 5) (a. Śaraṇa).

(*d*) हट्टक्रव्यप° Skm (POS).

Śārdūlavikrīḍita metre.

These women are running with eyes directed towards the setting sun, adjusting hastily the ends of their dress slipping from their shoulders, jumping over short-cuts as they are afraid of the arrival (at home earlier) of the farmers gone to work in the early dawn, with their fingers busy counting the price of the household cores bought in the market. (A. A. R.).

7941*

एतास् ता मलयोपकण्ठसरितामेणाक्षि रोधोभुवश्
चापाभ्यासनिकेतनं भगवतः प्रेयो मनोजन्मनः ।
यासु श्यामनिशासु पीततमसो मुक्तामयीश् चन्द्रिकाः
पीयन्ते विवृतोर्ध्वचञ्चु विचलत्कण्ठं चकोराङ्गनाः ॥

(आ) KāvR 9. 18 (p. 45) and 14. 19 (p. 82), KH 15. 16–18.

(*a*) एवास्तो KH.

(*b*) छाया° [चापा°] KāvR (var.) ; प्रायो KH.

Śārdūlavikrīḍita metre.

These are the environs of the banks of the rivers in the vicinity of the Malaya mountain, oh ! deer-eyed damsel, the favourite spot of the god of love to practise his archery ; in these regions the female *cakora*-birds who were obliged to drink in darkness during the black nights are now drinking with beaks upraised and their throats exhibiting rapid gulps the moonlight which resembles pearls. (A. A. R).

7942

एतास्तु निर्घृणत्वेन निर्दयत्वेन नित्यशः ।
विशेषाज् जाड्यकृत्येन दूषयन्ति कुलत्रयम् ॥

(अ) SkP, Nāgarakhaṇḍa 158. 68.

These (women) due to their pitilessness and want of compassion every day, and especially due to their stupid activities (of running after lovers) spoil the three families (of the eternal triangle). (A. A. R.).

7943

एता हसन्ति च रुदन्ति च कार्यहेतोर्
विश्वासयन्ति च परं न च विश्वसन्ति ।
तस्मान् नरेण कुलशीलसमन्वितेन
नार्यः श्मशानघटिका इव वर्जनीयाः ॥

(अ) BhŚ 439 (doubtful), P (PP 1. 148),

VCsr II. 17, Mṛcch 4. 14. Cf. या न विश्वसिति जातु.

(आ) SR 355. 8 (a. Mṛcch), SSB 238. 8, SRK 105. 3 (a. Indiśesaprukha), SRM 2. 2. 309, IS 1458, GVS 606, RK *ad* 8. 1 (p. 18. 19-20).

(*a*) वित्तहेतोर् VCsr, Mṛcch, SR, SSB, SRK.

(*b*) नरं न तु VCsr, RK ; पुरुषं न तु (च) Mṛcch, SR, SSB, SRK.

(*c*) कुलशीलवता सदैव VCsr, SRM; सु...शील° BhŚ.

(*d*) वेश्याः [ना°] Mṛcch, SR, SSB, SRK, SRM, RK ; °वटिक[ [°घ°] VCsr ; °सुमना [°घ°] Mṛcch, RK.

Vasantatilakā metre.

For reasons good they[1] laugh or weep ; / they trust you not, your trust they keep; these graveyard urns, oh, haunt them not ! / Keep kin and conduct free from spot[2]. (A. W. Ryder's translation of P.).

1. In P, VC — women ; in Mṛcch — prostitutes.
2. A. W. Ryder translates this verse better (particularly the second half) in his translation of Mṛcch. : A courtezan will laugh and cry for gold; / she trusts you not, but waits your trustful hour. / If virtue and a name are yours, then hold !/Avoid her as you would a graveyard flower.

7944*

एते कर्बुरितातपास् तत इतः संजायमानाम्बुद-
च्छेदैः संप्रति केतकीदलमिलद्दर्भातिथेयोदयाः ।
ग्रामान्तोद्गतशालिबीजयवसाश्लेषप्रहृष्यन्मनो-
गोवाहायतगीतिगर्भितदिशो रम्याः सखे वासराः ॥

(आ) Skm (Skm [B] 1300, Skm [POS] 2. 165. 5).

(*b*) °दर° [°दल°] Skm (var.).

Śārdūlavikrīḍita metre.

Charming are these days, friends, with snatches of clouds variegated by sunlight, with the rise welcome like a combination of *ketakī*-flowers and the *darbha*-grass; the quarters are resounding with the songs of boys riding the oxen that are pleased with the abundance of grass and sprouted paddy fields at the outskirts of the villages. (A. A. R.).

7945*

एते किं ननु सत्यमेव तरवश् चञ्चत्प्रसूनोत्कराः
किं वा काननवाटिकेयमनघायस्याममी कोकिलाः ।
चित्रं कुत्र तिरोहिता मरुधरा सा यत्र मे पत्तनं
नानानिर्झरवैभवं कुत इदं सद्यः समुन्मीलितम् ॥

(आ) SSB 253. 25.

Śārdūlavikrīḍita metre.

Are these really trees with masses of flowers swaying (in the breeze), or is it a part of woodlands that is charming, where the cuckoos (sing merrily) ? Oh ! wonder, where are those barren grounds hidden, where my town is situated ? How have all these charms of streams (and waterfalls) suddenly disclosed to my view ? (A. A. R.).

एते कुटीरकोणेऽपि see No. 7662.

7946*

एते कूर्चकचाः सकङ्कणरणत्कर्णाटसीमन्तिनी-
हस्ताकर्षणलालिताः प्रतिदिनं प्राप्ताः परामुन्नतिम् ।
तेऽमी संप्रति पापिनापितकरभ्राम्यत्क्षुरप्रानन-
क्षुण्णाः क्षोणितले पतन्ति परितः क्लृप्तापराधा इव ॥

(आ) Any 144. 29.

(*d*) कॢप्ता° Any ; (suggested change क्लृप्ता°).

Śārdūlavikrīḍita metre.

These tufts of hair which had attained a high position by being fondled daily by the hands of Karṇāṭaka ladies, resounding with the jingling sounds of their

bracelets, are now falling on the ground cut off by the scissors that move quickly in the hands of the sinners of barbers, as offending sinners cut down by sharp arrows fall on the ground. (A. A. R.).

7947*

एते केतकधूलिधूसररुच: शीतद्युतेरंशवः
प्राप्ता: संप्रति पश्चिमस्य जलधेस्तीरं जराजर्जरा: ।
अप्येते विकसत्सरोरुहवनीदृक्पातसंभाविता:
प्राचीरागमुदीरयन्ति तरणेस् तारुण्यभाजः कराः ॥

(ग्रा) SR 324. 50 (a. JS [wrongly ; see No. 7948]), SSB 186. 50.

Śārdūlavikrīḍita metre.

These rays of the moon [the cool-rayed one] possessing the faint lustre of the pollen of *ketaka*-flowers and worn out by old age have now reached the shore of the western sea ; and these rays of the sun welcomed by the glances of the clusters of blossoming lotuses are in the prime of youth and excite the *rāga* [red colour *or* : love] of the *pracī* [eastern quarter *or* : a lady of that name]. (A.A.R.).

7948*

एते केतकसूचिसौरभजुषः पौरप्रगल्भाङ्गना-
व्यालोलालकवल्लरीविलुलनव्याजोपभुक्तानना: ।
किंचोन्निद्रकदम्बकुड्मलकुटीधूलीलुठत्षट्पद-
व्यूहव्याहृतिहारिणो विरहिण: कर्षन्ति वर्षानिलाः ॥

(ग्रा) JS 224. 30 (a. Yogeśvara).

Śārdūlavikrīḍita metre.

These winds of the rainy season, enjoying [fondling] the faces of bold city damsels under the pretext of re-arranging their fluttering tresses and carrying the fragrance of the tips of *ketakī*-flowers and also carrying along the hum of swarms of bees that frolic in the interior of the *kadamba*-flowers in full bloom, now hasten the (home coming) separated lovers. (A. A. R.).

7949*

एतेऽक्ष्णोर्जनयन्ति कामविरुजं सीतावियोगे घना
वाता: शीकरिणोऽपि लक्ष्मण दृढं संतापयन्त्येव माम् ।
इत्थं वृद्धपरंपरापरिणतैर्यस्मिन् वचोभिर्मुनीन्
अद्याप्युन्मनयन्ति काननशुका: सोऽयं गिरिर्माल्यवान् ॥

(ग्रा) SkV 1586.

Śārdūlavikrīḍita metre.

This is Mount Mālyavān, where forest parrots / distress the sages even now, repeating / in words passed down for generations : / "Oh ! Lakṣmaṇa, these clouds, with Sītā absent, / excite within my eyes the pangs of love ; / these winds, though cool with drops of rain, / but make the longing of my heart burn fiercer". (D. H. H. Ingalls's translation).

एते च गुणा: पङ्कज see No. 7998.

7950*

एते चन्द्रशिलासमुच्चयमयाश् चन्द्रातपप्रस्फुरत्-
सर्वाङ्गीणपय:प्रवृत्तसरितो झात्कुर्वते पर्वता: ।
येषामुन्मदजागरूकशिखिनि प्रस्थे नमेरुस्थिता:
श्यामा मेघगभीरगद्गदगिर: क्रन्दन्ति कोयष्टय: ॥

(ग्रा) SkV 1578. (Cf. HOS 44 ; pp. 572-73).

(*d*) श्यामामेव ग° SkV ; श्यामानामेव ग° SkV (var.) (hypermetric); स्कन्दन्ति SkV.

Śārdūlavikrīḍita metre.

These mountains made of moon-stones rush / with torrents formed of liquid / which from their every part pours forth / at appearance of the lunar warmth. / Upon their highlands where the joyful peacock wakes / the [black *koyaṣṭi-s* ?] sitting in *nameru*-trees / cry out with broken voice as deep as thunder. (D. H. H. Ingalls's translation).

7951

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥

(आ) Sama 2 क 24.

These (gods) are (but) the partial manifestations of the Lord, but Śrī-Kṛṣṇa is the supreme Lord Himself; the world that is harassed by the demons [the enemies of gods] He rescues from age to age [in every *yuga*]. (A. A. R.).

7952–53

एते चान्ये च बहवः प्रयोगाः पारदारिकाः ।
देशे देशे प्रवर्तन्ते राजभिः संप्रवर्तिताः ॥
न त्वेवैतान् प्रयुञ्जीत राजा लोकहिते रतः ।
निगृहीतारिषड्वर्गस् तथा विजयते महीम् ॥

(अ) Vātsyāyana's Kāmasūtra 295.13-16.

These methods cited here[1] / are often used by kings / to capture the hearts of his people's wives; / but a monarch who loves his subjects / and wishes to see them prosper / never indulges in such deceits; for a king who has conquered the six enemies of humanity — becomes the master of the world. (Swami Ramakrishnananda's translation).

1. Of winning the wives of other men.

7954

एते चान्ये च बहवो दोषाः प्रादुर्भवन्त्युत ।
नृपतौ मार्दवोपेते हर्षुले च युधिष्ठिर ॥

(अ) MBh (MBh [Bh] 12. 56. 60, MBh [R] 12. 56. 61, MBh [C] 12. 2046).

(आ) SRHt 88. 8 (a. MBh), SSSN 73. 8 (a. MBh).

(*a*) एते चैवापरे चैव MBh.

(*b*) च [उत] MBh (var.), SSSN (var.).

(*d*) हर्षले MBh (var.), SSSN (var.); हर्षुके or हर्षिते or विह्वले or हर्षे च MBh (var.); (ए)व [च] MBh (var.).

These and other faults, many of them, manifest themselves in a king who is (very) soft, and also in one who is in love, oh ! Yudhiṣṭhira. (A. A. R.).

7955

एते चापौन्द्रतुल्याः क्षितिपतितनया भीमसेनार्जुनाद्याः
शूराः सत्यप्रतिज्ञा दिनकररुचयः केशवेनोपगूढाः ।
ते दृष्टा पात्रहस्ता जगति कृपणवद् भैक्षचर्यानुयाताः
कः शक्तो भालपट्टे विधिकरलिखितां कर्मरेखां प्रमार्ष्टुम् ॥

(अ) Cr 221 (CR 6. 4, CPS 142. 21), GP 1. 113. 14 *v.l.*

(*a*) एते वाद्यं CR (var.); वाद्विन्द्रतुल्याः (वायो° ; वाद्यं ; ते चन्द्र° GP) CR (var.), GP ; चापौन्द्रतुल्या CPS ; क्षितिपतितनयाः CS (var.).

(*b*) शूरा CR (var.) ; सप्तप्रतिज्ञा (°त्यप्रतिज्ञाः) CR (var.) ; दिनकररुचर्याः CR (var.); दिनकरवपुषः (°ररुचर्याः CR [var.]), GP, CR (var.) ; केशवेपदिष्टाः CR (var.).

(*c*) ते वै दुष्टग्रहस्थाः (पत्राग्रह° GPy) कृपणवशगता भैक्ष्यचया प्रयाताः GP ; दृष्टाः CR (var.) ; दृष्ट्वा CR (var.) ; भैक्ष्यचर्यानुयाताः (°क्षचर्यानुजाताः CR [var.]) CPS, CR (var.).

(*d*) को वा कस्मिंन्समर्थो भवति विधिवशाद् भ्रामयेत्कर्मरेखा GP ; भालपट्टे CR (var.) ; विधिकरलिखितां CR (var.) ; कर्मरेखा (°लेखां CR [var.], CPS) CR (var.), CPS.

Sragdharā metre.

These princes [the sons of the lords of the earth] such as Bhīmasena, Arjuna and others, all equal Indra; (they are) brave, devoted to truth, brilliant like the sun and are helped by Lord Kṛṣṇa; they were seen in the world with begging bowls in their hands seeking alms like low persons; who is competent to wipe off the line of fate drawn by the hand of the Creator on ones's forehead ?

7956*

एते चूतमहीरुहोऽप्यविरलैर्धूमायिताः षट्पदैर्
एते प्रज्वलिताः स्फुटत्किसलयोद्भेदैरशोकद्रुमाः ।
एते किंशुकशाखिनोऽपि मलिनैरङ्गारिताः कुड्मलैः
कष्टं विश्रमयामि कुत्र नयने सर्वत्र वामो विधिः ॥

(आ) SkV 759 (a. Vākkuṭa), Kav 472 (a. Vākkuṭa), Skm (Skm [B] 973, Skm [POS] 2. 100. 3) (a. Vākkuṭa), Prasanna 158*a*, AB 523. (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 204).

(*b*) एतेऽपि ज्व° SkV (var.), Kav ; स्फुटा: Prasanna ; °त्किशल° SkV, Prasanna, AB.

(*c*) मनिलै° Prasanna.

(*d*) विश्रमया क्रिमत्र SkV (var.).

Śārdūlavikrīḍita metre.

The mango trees are covered with black smoke of bees ; / the opening sprays of the *aśoka* burst in flame / while the *kiṁśuka-s* by darker buds are turned to burning coals. / Alas, where can I bring my eyes to rest / when Love's performances are everywhere ? (D. H. H. Ingalls's translation).

एते चैवापरे चैव see No. 7954.

7957*

एते जीर्णकुलायजालजटिलाः पांसूत्कराकर्षिणः
शाखाकम्पविहस्तदुःस्थविहगानाकम्पयन्तस् तरून् ।
हेलान्दोलितनर्तितोज्झितहतव्याघट्टितोन्मूलित-
प्रोत्क्षिप्तभ्रमितैः प्रपापटलकैः क्रीडन्ति झञ्झानिलाः ॥

(आ) SkV 1172.

Śārdūlavikrīḍta merte.

Thick with debris of birds' nests / and sweeping with them heaps of dust, / shaking the trees, where the birds sit helpless / at the trembling of the branch, / these gales play also with the lids of cisterns : / tipping them up, making them dance / and dropping them ; then striking, knocking, prying them loose, / tossing them up and whirling them around. (D. H. H. Ingalls's translation).

7958*

एते ते गिरिकूटसंघटशिलासंघट्टशीर्णाम्भसः
प्रेङ्खच्चामरचारुसीकरकणस्मेरा दरीनिर्झराः ।
यत्पातेषु निकुञ्जकुञ्जरमुखभ्रश्यन्मृणालाङ्कुर-
प्रासोद्ग्रन्थिततटं रटन्ति परितः कण्ठीरवा भैरवम् ।

(आ) SR 140. 5, SSB 457. 36.

Śārdūlavikrīḍita metre.

These waterfalls of mountain torrents in the valleys are smiling with their moving fly-wisk-like sprays as the waters are dashed against huge rocks in the mountain-clefts ; (on hearing the noise) of the waterfalls the lions move about roaring fiercely, causing the regions to be strewn with lotus-stalks slipping from the mouths of elephants in the bowers. (A. A. R.).

एते ते चन्द्रतुल्याः see No. 7955.

7959*

एते ते दिवसा वियोगिगुरवः पूरोल्लसत्सिन्धवो
विन्ध्यश्यामपयोदनीलनभसो नीपार्जुनामोदिनः ।
आसन्नप्रसवालसां सहचरीमालोक्य नीडार्थिनीं
चञ्चुप्रान्तकिलिञ्जसंचयपरः काकोऽपि येष्वाकुलः ॥

(आ) Skm (Skm [B] 1298, Skm [POS] 2. 165. 3) (a. Rantideva), AB 521-22.

(*a*) °न्धवा Skm (POS).

(*b*) °गोदिनः Skm (POS).

(*d*) चञ्चत्प्राञ्च [च°] Skm (var.) ; °किलिश्च° Skm (var.).

Śārdūlavikrīḍita metre.

These are the days (appearing) long to separated lovers, when the rivers overflow their banks and the sky dark with clouds similar to peaks of the Vindhya mountain, and fragrant with (winds wafting the pollen of) *nīpa-* and *arjuna-*flowers ; observing his mate dispirited as the time of laying eggs has approached with the need for a nest, even the crow is busily engaged in collecting pieces of twigs with the tip of its beak. (A. A. R.).

7960*

एते ते दिवसास् त एव तरवस् ताश्च प्रगल्भस्त्रियस्
तच् चैवाम्रवनं सकोकिलरुतं सेयं सचन्द्रा निशा ।
वात: सोऽपि च दक्षिणो धृतिहर: सोऽयं वसन्तानिलो
हा तारुण्य विना त्वयाद्य सकलं पालालभारायते ॥

(अ) BhŚ 440 (doubtful).

(*a*) कृतवस्ताश्चंद्रबिबानना: [त° ता° प्र°] BhŚ (var.).

(*b*) तद् दैवासवनं सकोकिलरव:...क्षिपा BhŚ (var.).

(*c*) वायुर्वातिसदक्षिणो मलयज: पंचेषु संदीपितो BhŚ (var.).

Śārdūlavikrīḍita metre.

These days are the same, the same the trees, and these bold women are very similar, the same the mango grove resounding with the cooings of the cuckoos ; the nights are the same with (bright) moonlight, the same is the southern breeze of the spring that takes away one's firmness ; oh ! youth, without you all these appear a burden of a (big) bundle of straw. (A. A. R.).

7961

एते ते दुरतिक्रमक्रममिलद्घर्मोर्मिमर्मच्छिद:
कादम्बेन रजोभरेण ककुभो रुन्धन्ति जञ्झानिला: ।
गाढारम्भनिरुद्धनीरदघटासंघट्टनीलीभवद्-
व्योमक्रोडकटाहपातुकपयोवेणीकणग्राहिण: ॥

(आ) ŚP 3882 (a. Kṛṣṇapilla), JS 224. 32 (a. Kṛṣṇapilla), SR 342. 78 (a. ŚP), SSB 216. 1 (a. Kṛṣṇapilla).

(*b*) झंझानिला: JS.

(*c*) °निगूढ° [°निरु°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

These strong winds, putting an end to the distress caused by the regular approach of summer that is difficult to overcome, now blow obstructing the quarters by wafting the mass of pollen of the *kadamba-*flowers ; they carry the water drops falling from the lap of the sky which is rendered dark by the mass of clouds which completely pervade it. (A. A. R.).

7962*

एते ते पुरतो मरुस्थलभुव: प्रोच्चण्डदावानल-
ज्वालालीढकठोरसूरकिरणप्लुष्टच्छदा: शाखिन: ।
तानेतानवधीर्य खिन्नवपुषो दु:शीलझञ्झानिल-
क्रीडाभिर्न पयोद गन्तुमुचितं वेलाभिषिक्तद्रुमान् ॥

(आ) Skm (Skm [B] 1939, Skm [POS] 4. 60. 4) (a. Yogeśvara or Yogoka in Skm [POS]), cf. Kav p. 77.

(*c*) अवतीर्य [अव°] Skm (var.) ; टु:शील° Skm (B) (printer's error).

(*d*) वेलाभिषिक्तंद्र° Skm (POS).

Śārdūlavikrīḍita metre.

These are in front of you the trees growing in the sandy region, whose leaves are getting dried up by the blazing rays of the sun and burnt by the flames of a raging forest conflagration ; disregarding these (trees) that are in distress it is not proper on your part, oh ! cloud, to go to the trees that are well drenched by seasonal rains[1], by sporting with strong winds that are of a bad character. (A. A. R.).

1. Or trees growing on river-banks or seashore.

7963*

एते ते मलयाद्रिकन्दरजुषस्तच्छाखिशाखावली-
लीलाताण्डवसंप्रदानगुरवश्चेतोभुवो बान्धवाः ।
चूतोन्मत्तमधुव्रतप्रणयिनीहुङ्कारझङ्कारिणो
हा कष्टं प्रसरन्ति पान्थयुवतीजीवद्रुहो वायवः ॥

(आ) Skm (Skm (B) 442, Skm [POS] 1. 89. 2) (a. Śrīpati).

(*d*) °युवति° Skm (B) (*contra metrum*).

Śārdūlavikrīḍita metre.

Here blow these breezes taking delight in the valleys of the Malaya mountain and the preceptors giving lessons in sportive dancing to the branches of the (sandal) trees, the close relatives of the god of love and resounding with the humming of the beloveds of bees that are intoxicated by (sucking honey in) the mango flowers—alas ! the pity of it, they spread everywhere causing danger to the lives of the young wives of travellers. (A. A. R.).

7964*

एते त्वद्वदनानुकारिरुचयो राकासुधांश्वादयो
नीत्वा ते स्मरणं दहन्ति बत मामन्तःस्फुरन्त्यास् तव ।
त्वं स्वामिन्यसि तज्जहीहि जहि वा नेदं पुनः सांप्रतं
यत्स्वस्पर्धिभिरेव मर्दयसि मामेतैर्जघन्यैः प्रिये ॥

(आ) SSB 132. 39 (a. Saṅgrahītṛ).

Śārdūlavikrīḍita metre.

These things such as the autumnal moon and others whose effulgence is similar to your face reminds me of you who ever reside in my heart ; you are the mistress (of my heart) and hence you may abandon me ; but abandon these, for it is not proper, beloved, that you should assail me with your rivals that are definitely inferior to you. (A. A. R.).

7965*

एते दरिद्रशिशवस् तनुजीर्णकन्थां
स्कन्धे निधाय मलिनां पुलकाकुलाङ्गाः ।
सूर्यस्फुरत्करकरम्बितभित्तिदेश-
लाभाय शीतसमये कलिमाचरन्ति ॥

(आ) SkV 1309.

(*a*) °जीर्णकण्ठां SkV (var.).

(*b*) कन्धे SkV (var.).

Vasantatilakā metre.

In wintertime the children of the poor/ wearing old and dirty tatters on their shoulders, / bodies quivering with goose-flesh, fight to get / a spot of warmth along the sun-streaked wall. (D. H. H. Ingalls's translation).

एतेन गुणाः पङ्कज see No. 7998.

7966

एतेन बद्धवलिना
संकोचमवाप्य वृद्धदेहेन ।
यातं हरिणेव मया
द्वित्राणि पदानि कृच्छ्रेण ॥

(आ) VS 3310.

Āryā metre.

With this my body worn out by old age which has powerfully gripped me with wrinkles and made me bent (at the back) I take two or three steps with difficulty, just as Lord Viṣṇu who bound king Bali in his dwarfish state, but who, expanding in body, took two or three strides causing trouble to him [Bali]. (A. A. R.).

7967*

एते नर्तितमौलयो गुणगणप्रस्तावनाभिर्मणेर्
जायन्तां वणिजो वयं तु कनक त्वत्कीर्तिवैतालिकाः ।
ते चाम्लानमुखेन हन्त भवता दाहच्छिदा वेदनाम्
अङ्गीकृत्य नरेन्द्रशेखरसुखासीनाः क्रियन्ते यतः ॥

(आ) Skm (Skm [B] 1731, Skm [POS] 4. 19. 1) (a. Jalacandra).

(*d*) °शेखर सुखा° Skm ; (suggested change : °शेखरसुखा°).

Śārdūlavikrīḍita metre.

Let these merchants, singing the praises of the numerous merits of the precious gem, shake their heads to and fro in evident approval; but, we, oh ! gold, are the bards singing your fame; for you suffer the pain of being burnt [melted] by fire so that they [gems] may adorn and seat themselves comfortably with bright faces on the diadems of kings. (A. A. R.).

7968*

एते नीवारवप्राः पृथुकुसुमसमित्पार्वतः कन्दरोऽयं
देवीयं जह्नुपुत्री सिकतिलशयितः शान्तनिःशङ्करङ्कुः ।
कान्तारे दर्भदूर्वाचयशुचिनि वचः स्मार्तमावर्तयन्ति
ब्रह्माणो दुर्विपाकग्रहगहनतया यामिनीजागरूकाः ॥

(आ) Skm (Skm [B] 2327, Skm [POS] 5. 69. 2) (a. Madhu).

(*b*) जन्हुपुत्रीसि क° Skm (POS); °शङ्करङ्कुः Skm (POS).

(*d*) °गणन° [°गहन°] Skm (var.).

Sragdharā metre.

Here are these woodlands with wild grains, here is the valley of the mountain with plenty of flowers and holy twigs; here flows the divine Gaṅgā; here lies comfortably the beggar [deer ?] and is at peace in the sandy region; the Brāhmaṇa-s, due to the intensely adverse conditions of fate are keeping vigil in the night repeating words of the scriptures in the forest which is pure by the presence of holy grass [*darbha*] and the *dūrvā*-grass. (A. A. R.).

7969*

एते नूतनचूतकोरकघनग्रासातिरेकीभवत्-
कण्ठध्वानजुषो हरन्ति हृदयं मध्येवनं कोकिलाः ।
येषामक्षिनिभेन भान्ति भगवद्भूतेशनेत्रानल-
ज्वालाजालकरालितासमशराङ्गारस्फुलिङ्गा इमे ॥

(आ) SkV 171, Kav 73, Skm (Skm [B] 1246, Skm [POS] 2. 155. 1).

(*a*) नूत° Kav (MS); °घनध्वानातिरे° Skm (B) (but in some texts as above).

(*b*) कण्ठे° Skm (POS).

(*c*) °त्रोनल° Kav (MS).

(*d*) °सराङ्गा° Kav (MS), इव [इमे] Skm.

Śārdūlavikrīḍita metre.

Within the wood the cuckoos charm the heart / with warbling of their throats grown strong / from eating of fresh mango buds. / What here pretend to be their eyes, / if but the truth were known, are sparks / fanned by the flames of Śiva's glance / from the coals of burning love. (D. H. H. Ingalls's translation).

7970*

एतेनोत्कृत्तकण्ठप्रतिसुभटनटारब्धनाटचाद्भुतानां
कष्टं द्रष्टैव नाभूद् भुवि समरसमालोकिलोकास्पदेऽपि ।
अश्वैरस्वैरवेगैः कृतखुरखुरलीमङ्क्षुविक्षुद्यमान-
क्ष्मापृष्ठोत्तिष्ठदन्धंकरणरणधुरारेणुधारान्धकारात् ॥

(अ) Naiṣ 12. 100.

(आ) Skm (Skm [B] 1554, Skm [FOS] 3. 37. 4) (a. Kavipaṇḍita Śrī-Harṣa), SR 117. 282, SSB 407. 298.

(*a*) एतत् कृत्तोत्तमाङ्गप्रति° Skm.

(*b*) दंष्ट्रापि [द्र°] Skm (POS).

(*c*) °सङ्क्षुभ्यमान- Naiṣ *ad* Mallinātha; °संक्षुभ्यमाम- Naiṣ (var.), Skm (but in some texts as above); °संक्षुद्य° SR, SSB.

(*d*) °धुराधूलिधारा° (°ध°) Skm.

Sragdharā metre.

Lo, though the battlefield was crowded with onlookers, none could see the amazing dance of those dancers, the able enemy soldiers with their throats severed by this king; because there was a darkness caused by the battle-front's blinding streams of dust rising from the surface of the earth, quickly cleft by the movements of the hoofs of horses rushing at headlong speed. (K. K. Handiqui's translation).

7971–73

एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ।
तस्मादनर्थमर्थाख्यं श्रेयोऽर्थी दूरतस् त्यजेत् ॥
भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस् तथा ।
एकास्निग्धाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥
अर्थेनाल्पीयसा ह्येते संरब्धा दीप्तमन्यवः ।
त्यजन्त्याशुस्पृधो घ्नन्ति सहसोत्सृज्य सौहृदम् ॥

(अ) BhPṇ 11. 23. 19-21.

(*g*) एका: स्नि° BhPṇ (var.).

(*k*) त्यजन्त्याशु स्पृधो BhPṇ (var.).

... a man wishing well-being, should renounce from distance wealth which is the source of trouble. For trifling wealth a man is separated from his brothers, wife, father, mother and friends and becomes even an enemy of a very dear one at one with him. Being worked up and fired with anger for a mere trifling wealth, they casting off all on a sudden brotherly feelings and vaunting, soon leave and destroy each other. (J. M. Sanyal's translation).

7974*

एते पल्लिपुरन्ध्रिनिर्भरजलक्रीडाहृताम्भःकण-
क्षोदक्षालितलग्नपान्थवनितानिःश्वासतीव्रातपाः ।
वान्ति स्वैरविहारकुञ्जरकरच्छिद्रोदराघूर्णन-
प्रारब्धोच्चमृदङ्गनादमुखरास् तापीनिकुञ्जानिलाः ॥

(आ) JS 372. 18 (a. Bhaṭṭa-Someśvara).

(*b*) °निश्वास° JS.

Śārdūlavikrīḍita metre.

Here blow the breezes from the bowers of the Tāptī river, whose warmth caused by the deep sighs of the wives of travellers is washed away by the sprays springing from the impetuous water-sports of village girls, and which resound with the loud music of drums in the form of the trumpets of elephants that sport freely therein. (A. A. R.),

7975*

एते पल्लीपरिवृढवधूप्रौढकन्दर्पकेलि-
क्लिश्यत्पीनस्तनपरिसरस्वेदसंपद्विपक्षाः ।
वान्ति स्वैरं सरसि सरसि क्रोडदंष्ट्राविमर्द-
त्रुटयद्गुन्द्रापरिमलगुणग्राहिणो गन्धवाहाः ॥

(आ) SkV 1141, Skm (Skm [B] 440, Skm [POS] 1. 88. 5).

(*b*) क्लिष्टापी° SkV; °पीतस्त° Skm (B) (printer's error).

(*c*) क्रोडद्रष्टा° SkV (var.).

Mandākrāntā metre.

These scented breezes, which dispel the sweat / from the plump breasts of strapping village girls / wearied in love's exercise, / blow slowly on from pond to pond, / gathering the rich perfume of *gundra*-roots / broken by the rooting of the wild boar. (D. H. H. Ingalls's translation).

7976*

एते पाटीरवाटीनवविटपनटीलास्यशिक्षातिदक्षा
दोलाखेलत्पुरंध्रीश्रमजलकणिकाजालपातिप्रतानाः ।
सौरभ्यादापतद्भिर्मधुकरपटलैः पृष्ठतोऽनुप्रयाताः
कामाग्नेः स्फारधाय्याः पथिककुलवधूबद्धवैराः समीराः ॥

(आ) SR 326. 36, SSB 189. 36.

(*a*) एतेपा° SSB (printer's error).

Sragdharā metre.

These breezes are efficient in giving lessons in the gentle *lasya*-dance to actresses in the form of the fresh branches of trees in sandal groves; they spread all around with the fall of sweat-drops of damsels that sport in swings; they are followed by swarms of bees that rush towards them (attracted) by their fragrance and increase greatly the fire of love and are the sworn enemies of the wives of those in travel. (A. A. R.).

7977*

एते पुरः सुरभिकोमलहोमधूम-
लेखानिपीतनवपल्लवशोणिमानः ।
पुण्याश्रमाः श्रुतिसमीहितसामगीति-
साकूतनिश्चलकुरङ्गकुलाः स्फुरन्ति ॥

(आ) Skm (Skm [B] 2329, Skm [POS] 5. 66. 4) (a. Śrīmal-Lakṣmaṇasena-deva).

Vasantatilakā metre.

Here shine in front these holy hermitages with the rosy colour of the tender leaves which have inhaled the smoke of holy fires, pleasing and sweet-smelling, and with herds of deer that are at ease and pleased with the recitation of the *Sāmaveda* falling in their ears. (A. A. R.).

7978

एते प्रशस्ततरवो दन्तधावनकर्मणि ।
कण्टकिक्षीरवृक्षोत्थ- द्वादशाङ्गुलमव्रणम् ॥

(आ) NBh 231.

(*a*) °रव: NBh.

(*c*) कण्ठकी° NBh ; (suggested change : कण्टकि°).

These trees are quite praiseworthy for the purpose of (supplying twigs) for cleaning teeth ; these (twigs) should be from trees that are thorny and milk-exuding and of the length of twelve finger breadths and free from injuries. (A. A. R.).

7979

एते बहुविधाः शोका विलापरुदिते तथा ।
वर्जनीया हि धीरेण सर्वावस्थासु धीमता ॥

(आ) R (R [Bar] 2. 98. 36, R [B] 2. 105. 35, R [Kumbh] 2. 105. 35, R [G] 2. 114. 23, R [L] 2. 119. 23).

(*a*) श्रोका: R (var.).

(*b*) विलाप: R (var.) ; °रुदितं (°तास्) or °कुरुते or °कुलिते R (var.) ; तदा or यथा [त°] R (var.).

(*c*) वर्जनीयाः प्रयत्नेन R (var.) ; विसर्जनीया [व°] or विवर्जनीया or वर्जनीयाः सु° R (var.) ; °यानि R (var.) ; धैर्य(र्ये)ण [धी°] R (var.).

A courageous and intelligent man shall avoid in all moods and states these various forms of grief, lamentations and cries. (T. S. Raghavacharya's translation).

7980*

एते मेकलकन्यकाप्रणयिनः पातालमूलस्पृशः
संत्रासं जनयन्ति विन्ध्यभिदुरा वारां प्रवाहाः पुरः ।
लीलोन्मूलितनर्तितप्रतिहतव्यावर्तितप्रेरित-
त्यक्तस्वीकृतनिह्नुतप्रचलितप्रोद्धूततीरद्रुमाः ॥

(आ) SkV 1656, Skm (Skm [B] 2052, Skm [POS] 5. 11. 2), Kāvyān 35. 26–28.

(*a*) मेलकक° Kāvyān; °प्रणयिण: Skm.

(*c*) हेलोन्मूलितमर्दितप्र° Skm ; हेलो° Kāvyān ; °प्रचलित°Kāvyān.

(*d*) °तप्रकटितप्रो° Skm, Kāvyān ; °प्रोद्भूत° Skm (var.), Kāvyān.

Śārdūlavikrīḍita metre.

These currents of the Narmadā, / breaking through the Vindhyas and so deep / they reach to the lower world, bring terror. / They easily uproot, then cause to dance, / strike together, dash apart, set onward, leave and take, / swallow within their waves, then shiver and shake / the trees that stood upon their bank. (D. H. H. Ingalls's translation).

7981*

एते लक्ष्मण जानकीविरहिणं मां खेदयन्त्यम्बुदा
मर्माणीव च घट्टयन्त्यलममी क्रूराः कदम्बानिलाः ।
इत्थं व्याहृतपूर्वजन्मविरहो यो राधया वीक्षितः
सेर्ष्यं शङ्कितया स वः सुखयतु स्वप्नायमानो हरिः ॥

(आ) Kṛṣṇakarṇāmṛta 2. 69.

(आ) SkV 131, Skm (Skm [B] 263, Skm [POS] 1. 53. 3) (a. Śubhaṅkara), Prasanna 31*a*, AP 546, PG 252 (a. Śubhaṅka or Śubhāṅkara or Śubhāṅga or Śubhaṅkara or Vasudeva), KH 108. 5-8, cf. Kav p. 113.

(*a*) विरहित Kṛṣṇa°, KH; °म्बुदा Kṛṣṇa°, KH.

(*b*) खण्डयन्त्य° Skm ; विघट्ट° KH; विषीदयन्त्य° [च घ°] PG (var.).

(*c*) व्याकृत° Prasanna ; °चरितं (°तो) [°विरहो] Kṛṣṇa°, KH.

(*d*) सर्वं [से°] Skm (var.) ; सेष्यं Kṛṣṇa° (printer's error), PG (var.) ; सदा सुखयतु PG (var.) ; नः [वः] Kṛṣṇa°.

Śārdūlavikrīḍita metre.

"Oh ! Lakṣmaṇa, these clouds distress me who have lost my Sītā, / the cruel *kadamba*-scented breezes cut me to the quick." / So speaking, in his sleep, of separation / suffered in a former birth, may Hari, / glanced at jealously by Rādhā, bring you joy. (D. H. H. Ingalls's translation).

7982*

एते वयं तनुधनाः कृपणेयमुर्वी
दीनाः शतं मृदु च विस्तरयन्ति वाचः ।
तद् भ्रातरः शकुनिफेरवसारमेया
ढौकध्वमेतदहह स्फुटतु क्षणेन ॥

(आ) Skm (Skm [B] 2293, Skm [POS] 5. 59. 3) (a. Māloka).

(*b*) विस्तरमान्तरं नः [वि° वा°] Skm (var.).

Vasantatilakā metre.

Here are we with the body alone as the wealth, this world is mean with hundreds of indigent persons and they appeal (for help) in soft words[1]; hence, oh ! brothers, the birds [vultures], jackals and dogs, come near, alas ! may it break in a moment (so that my body may provide you with a feast). (A. A. R.).

1. *Or* : rich men are only soft spoken but do not help.

7983

एते वयममी दाराः कन्येयं कुलजीवितम् ।
ब्रूत येनात्र वः कार्यम् अनास्था बाह्यवस्तुषु ॥

(अ) Kum 6. 63. (Cf. A. Scharpé's **Kālidāsa-Lexicon** I. 3 ; p. 92).

(आ) Daś *ad* 2. 14 (p. 18), KHpk 409. 689 and 286. 440.

(*b*) °भूषणम् (°णां) [°जी°] Kum (var.).

(*c*) येनार्थिनो यूयम् Kum (SA).

Here is myself, here is my wife, and this is my daughter, the life of the family ; say by which of us can anything be done for you here. I do not say anything about external objects (such as gold, silver, etc.) because I regard them as of no substance. (H. H. Wilson's translation [slightly revised]).

7984

एते वश्यकरोपाया दुर्जने निष्फलाः स्मृताः ।
तत्संनिधिं त्यजेत् प्राज्ञः शक्तस् तं दण्डतो जयेत् ।
छलभूतैस् तु तद्रूपैर् उपायैरेभिरेव वा ॥

(अ) Śukranīti 3. 152.

These remedies (mentioned) for bringing men under control are considered as quite useless in the case of the wicked ; a wise man should avoid association with them, if a person is powerful he should vanquish them by force, or by employing means which are deceitful like theirs. (A. A. R.).

एते वाद्रिन्द्रतुल्याः see No. 7955.

7985*

एते वामविलोचनाकुचसखैः सोढव्यशीतार्तयः
प्राप्ताः पश्चिमसैन्धवस्य मरुतः प्रेमच्छिदो वासराः ।
यत्रापास्य पुराणपङ्कजमयं देवः सशृङ्गारभूर्
आदत्ते नवकुन्दकुड्मलशिखानिर्माणमन्यद् धनुः ॥

(आ) Skm (Skm [B] 1348, Skm [POS] 2.

175. 3) (a. Prabhākara), cf. Kav p. 54.

(*d*) °निर्वाण° Skm (var.); अस्मद्धनुः Skm (var.).

Śārdūlavikrīḍita metre.

These breezes now blow from the western sea, having bearable coolness and similar to the bosom of charming-eyed damsels ; the days are devoid of sports ; where the love-god abandoning his (arrows of) ancient lotus flowers now takes up a different bow by fashioning the tips of the fresh *kunda*[1]-buds. (A. A. R.).

1. Variety of jasmine.

**एते वायो°** (or वाद्यं or वाडं) see No. 7955.

7986

**एते वारिकणान् किरन्ति पुरुषान् वर्षन्ति नाम्भोधराः**
**शैलाः शाद्वलमुद्वमन्ति न वमन्त्येते पुनर्नायकान् ।**
**त्रैलोक्ये तरवः फलानि सुवते नैवारभन्ते जनान्**
**धातः कातरमालपामि कुलटाहेतोस् त्वया किं कृतम् ।।**

(अ) Rasamañjarī 26.

(आ) SH 1894 (a. Bhānukara), SG 259 (a. Bhānukara), Pad 51. 32 (a. [?] Bhānukara), Vidy 626 (a. Bhānudatta-miśra), SR 354. 63, SSB 236. 64.

(*a*) वारिकणाः SR ; पुरुषा SH.

(*b*) सृजन्त्येते [वम°] SG, Vidy, SR, SSB ; पुनस्ते ते [वम°] SH.

(*c*) नैवारंभंते नरान् SH.

(*d*) कातार° SH.

Śārdūlavikrīḍita metre.

The clouds shower water-drops, but do not rain men ; the mountains give birth to meadows, but do not produce passionate men ; the trees in the three worlds produce fruits, but do not begin to give men ; oh ! Creator, I speak in anguish : what have you done in the case of women that disgrace the family ? (A. A. R.).

7987

**एते वैयाकरणपशवः स्वीयमायुर्वृथैव**
**प्राज्ञंमन्याः श्रवणकटुभिः शब्दजालैः क्षिपन्ति ।**
**शश्वत्कान्ताधरमधुरतावर्णनं कुर्वतां नस्**
**त्वाशीर्वादैरिह सहृदयाः प्रत्यहं वर्धयन्ते ।।**

(आ) SSB 257. 66.

Mandākrāntā metre.

These beasts of grammarians, considering themselves wise, throw a string of words which are painful to the ears and thus waste their life all to no purpose ; we, on the other hand, always deal with descriptions of the sweetness of the beloveds' lips and thus the connoisseurs honour us every day with their blessings. (A. A. R.).

7988*

**एते व्योमनि शोषयन्ति हरिणत्रासाच् चिरं चीवरे**
**संध्याकर्मविधौ कमण्डलुमिमे पश्यन्ति रिक्तं भृतम् ।**
**भिक्षन्ते च फलान्यमी करपुटीपात्रेण चानोकहान्**
**एषामर्घविधौ च संनिधिगताः पुष्प्यन्त्यकाण्डे लताः ।।**

(अ) Bālarāmāyaṇa 10. 60.

(आ) JS 389.41 (a. Rājaśekhara).

(*b*) संध्याचामविधौ Bāla° ; °लुमिमं Bāla° ; कृतम् Bāla°.

(*c*) °त्रे चानानेकहान् Bāla°.

Śārdūlavikrīḍita metre.

They [the sages] suspend their bark-garments higher up in the sky for drying for fear of the deer (nibbling at them) ; they find the water with which they had filled their water-pots empty at the time of religious worship ; they go abegging to the trees for fruits with the bowl of their cupped palms ; as for materials of worship the creepers near them furnish the flowers at all times. (A. A. R.).

7989*

एते शारदकौमुदीकुलभुवः क्षीरोदधेः सोदराः
शेषाहेः सुहृदो विनिद्रकुमुदश्रेणीमहःस्राविणः ।
शीतांशोः सहपांशुखेलनसखाः स्वःसिन्धुसंबन्धिनः
प्रालेयाचलबन्धवस् तव गुणाः कैर्नेह कर्णार्पिताः ॥

(आ) Skm (Skm [B] 1388, Skm [POS] 3. 4. 3) (a. Hari).

(*b*) °सह° [°महः°] Skm (POS).

(*d*) कर्णेपिताः Skm (POS).

Śārdūlavikrīḍita metre.

Who have not heard of [*lit.* placed in their ear] your qualities which constitute the place of birth to autumnal moonlight, the brothers of the milky ocean, the friend of Śeṣa, the great serpent, spreading lustre like a cluster of fully blossomed lilies, the friends who play together in the dust from boyhood of the moon, the relatives by marriage of the heavenly Gaṅgā and the kith and kin of the mountain of snow? (A. A. R.).

7990

एतेषां नवचक्राणाम् एकैकं ध्यायतो मुनेः ।
सिद्धयो मुक्तिसहिताः करस्थाः स्युर्दिने दिने ॥

(आ) ŚP 4361.

On these nine mystical *cakra-s* in the body[1] that sage who meditates one by one, the superhuman powers along with final liberation remain in his hands day by day. (A. A. R.).

1. Described in the previous verse of ŚP, verse 4360.

7991

एतेषामनुकूलो
दक्षिणधृष्टौ शठश्चेति ।
भेदचतुष्टयमेषां
वदाम्युदाहरणमेकैकम् ॥

(अ) SMH 10. 6.

Āryā-upagīti metre.

Heroes in poetical compositions are of four kinds, the kindly disposed, ever courteous (though not very faithful), the faithless and the rude, and the deceitful (to the heroines); I shall now give illustration of each of them[1]. (A. A. R.).

1. For illustrations see SMH 10. 7 sqq.

एतेषु ते तरुणमारुतधूयमान- see No. 7992.

एतेषु रे तरुणमारुतधूय(म)मान- see No. 7992.

7992*

एतेषु हा तरुणमारुतधूयमान-
दावानलैः कवलितेषु महीरुहेषु ।
अम्भो न चेज् जलद मुञ्चसि मा विमुञ्च
वज्रं पुनः क्षिपसि निर्दय कस्य हेतोः ॥

(अ) BhPr 204 (a. Somanātha).

(आ) Skm (Skm [B] 1950, Skm [POS] 4. 62. 5) (a. Viśveśvra), Any 22. 181, Vidy 298, SR 212. 39 (a. BhPr), SSB 591. 45.

(*a*) रे [हा] Skm; ते [हा] Vidy; °धूममान- Skm (POS).

(*b*) दावावलीकवलि° Skm, Vidy.

Vasantatilakā metre.

If, oh! cloud, thou released not water on these trees devoured by forest-fires fanned by fresh winds; release (it) not; but why, pitiless one, hurlest thou a thunderbolt? (L. H. Gray's translation).

7993*

एते संततभृज्यमानचणकामोदप्रधाना मनः
कर्षन्त्यूषरसंनिवेशजरठच्छायाः स्थलीग्रामकाः ।
तारुण्यातिशयाग्रपामरवधूसोल्लासहस्तग्रह-
भ्राम्यत्पीवरयन्त्रकध्वनिरसद्गम्भीरगेहोदराः ॥

(आ) SkV 1173.

Śārdūlavikrīḍita metre.

They charm the heart, these villages of the upper lands,/ white from the saline earth that covers everything/ and redolent with frying chickpeas./From the depths of their cottage/ comes the deep rumble of a heavy handmill / turning under the fair hands of a *pāmara*-girl / in the full bloom of youth. (D. H. H. Ingalls's translation).

7994

एते संप्रति वैमनस्यमनिशं निःशङ्कमातन्वते
कान्तारस्थलपद्मिनीपरिमलैरानन्दितेन्दिंदिराः ।
उन्मीलत्सहकारकाननतटीवाचालपुंस्कोकिल-
ध्वानाकर्णनकांदिशीकपथिकावस्कन्दिनो वासराः ॥

(आ) Skm (Skm [B] 1238, Skm [POS] 2. 153. 3) (a. Yogeśvara), cf. Kav p. 78.

Śārdūlavikrīḍita metre.

These days now cause (by their very beauty) depression of the mind undoubtedly (to separated lovers), for, the bees are exhilarated by the fragrance of the land-lotuses in the forest regions and the travellers are assailed helplessly by hearing the cooings of the male cuckoos that have become vociferous in the mango trees which are now in full bloom. (A. A. R.).

एते सत्पुरुषाः परा° see No. 7692.

7995*

एते समुल्लसद्धासो राजन्ते कुन्दकोरकाः ।
शीतभीता लताकुन्दम् आश्रिता इव तारकाः ॥

(आ) Pad 81. 21 (a. Bhānukara), RJ 1294 (=8. 23) (a. Bāṇa), SuSS 451 (a. Bhānukara), SR 347. 3, SSB 225. 4.

These buds of the *kunda*-variety of jasmine shine, full of blossoming smiles, as though they are the stars taking shelter in the creepers of the *kunda*, afraid of the cold (high up in the sky). (A. A. R.).

7996

एते स्निग्धतमा इति
मा मा क्षुद्रेषु कुरुत विश्वासम् ।
सिद्धार्थानामेषां
स्नेहोऽप्यश्रूणि पातयति ॥

(आ) SkV 1296, JS 59. 25 (a. Sūcīgobhaṭa), Skm (Skm [B] 2176, Skm [POS] 5. 36. 1) (a. Gobhaṭa), SH 775 (a. Sūcīgobhaṭa), AB 378, SRRU 907 (a. Śatānanda), SR 56. 120 (a. JS), SSB 318. 122, SRK 25. 38 (a. Sphuṭaśloka), IS 7788.

(*a*) स्नेहमया Skm, AB.

(*b*) यात [कुरुत] Skm, JS, SH, AB, SR, SSB, SRK.

Āryā metre.

Place not your confidence in mean men / thinking that they bear you love. / Their love is like the oil of mustard : / it brings on tears. (D. H. H. Ingalls's translation).

7997

एते हि कामकलिताः
परिमललीनालिवलयहुंकारैः ।
सूचितदानाः करिणो
बध्यन्ते क्षिप्रमबलाभिः ॥

(अ) Kal 3. 2.

Āryā metre.

These elephants being attracted by love with the hum of bees attracted by the fragrance of the ichor and clearly manifesting the flow of rut are quickly captivated by the females[1]. (A. A. R.).

1. Men who are addicted to love are easily made slaves by the attractions of women.

7998

एते हि गुणा: पङ्कज
सन्तोऽपि न ते प्रकाशमायान्ति ।
यल् लक्ष्मीवसतेस् तव
मधुपैरुपभुज्यते कोश: ॥

(अ) BhPr 67.

(आ) ŚP 1143, JS 105. 4, Any 124. 136, SR 244. 213 (a. BhPr), SSB 647. 9.

(*a*) एतेन गु° ŚP ; च [हि] Any.

(*c*) व in तव om. SSB (printer's error).

(*d*) °रुपजीव्यते ŚP, JS, Any, SR, SSB.

Āryā metre.

Oh ! lotus, these qualities, though existing in you indeed, do not unfold themselves because that bud [*or* : treasure] of yours wherein Lakṣmī has her abode is enjoyed by the bees [*or* : by the drunkards]. (J. Shastri's translation).

7999

एते हि जीवाश् चिद्रूपा भवे भावनया हिता: ।
ब्रह्मण: कलिताकारा: सहस्रायुतकोटिश: ॥

(आ) ŚP 4336 (a. Vāsiṣṭha-[rāmāyaṇa]).

These individual souls are of the nature of pure consciousness, they exist in the world due to the workings of the mind ; they have sprung from the supreme spirit *Brahman* in numbers, thousands, tens of thousands and crores. (A. A. R.).

8000

एते हि देहदाहाद्
विरहा इव दु:सहा भिषज: ।
ग्रीष्मदिवसा इवोग्रा
बहुतृष्णा: शोषयन्त्येव ॥

(अ) Kal 9. 3.

Āryā-upagīti metre.

These physicians, by causing a burning sensation to the body, like separation from a beloved person, are unbearable; they are hard like days of summer, with plenty of *tṛṣṇā* [greed *or* : thirst] and cause a sensation of getting dried up. (A. A. R.).

8001*

एते हि विद्युद्गुणबद्धकक्षा
गजा इवान्योन्यमभिद्रवन्त: ।
शक्राज्ञया वारिधरा: सधारा
गां रूप्यरज्ज्वेव समुद्धरन्ति ॥

(अ) Mṛcch 5. 21.

Upajāti metre (Indravajrā and Upendravajrā).

Clouds, harnessed in the lightning's gleams, / like charging elephants dash by ; / at Indra's bidding, pour their streams, / until with silver cords it seems / that earth is linked with sky. (A. W. Ryder's translation).

8002

एते हि समुपासीना विहगा जलचारिण: ।
नावगाहन्ति सलिलम् अप्रगल्भा इवाहवम् ॥

(अ) R (R [Bar] Āraṇyakāṇḍa 280* *l.* 3-4, R [B] 3. 16. 22).

(आ) SRHt 251. 3 (a. R).

(*b*) विहंगा R (var.).

(*c*) न विगाहन्ति (°हंति R [var.]) R (var.), SRHt.

These birds that are accustomed to swim in water are now sitting quiet and do not enter the water, as people, who are devoid of bravery, refrain from entering a battlefield. (A. A. R.).

8003*

एतैः पिष्टतमालवर्णकनिभैरालिप्तमम्भोधरैः
संसक्तैरुपवीजितं सुरभिभिः शीतैः प्रदोषानिलैः ।
एषाम्भोदसमागमप्रणयिनी स्वच्छन्दमभ्यागता
रक्ता कान्तमिवाम्बरं प्रियतमा विद्युत् समालिङ्गति ॥

(अ) Mṛcch 5. 46.

Śārdūlavikrīḍita metre.

The heaven is painted with the blackest dye, / and fanned by cool and fragrant evening airs; / red lightning, glad in union, clasps the sky / with voluntary arms, and shows on high / the love that maiden heart to lover bears. (A. W. Ryder's translation).

एतैः सन्धि न कुर्वीत see बालो वृद्धो दीर्घरोगी.

8004*

एतैरार्द्रतमालपत्रमलिनैरापीतसूर्यं नभो
वल्मीकाः शरताडिता इव गजाः सीदन्ति धाराहताः ।
विद्युत् काञ्चनदीपिकेव रचिता प्रासादसंचारिणी
ज्योत्स्ना दुर्बलभर्तृकेव वनिता प्रोत्सार्य मेघैर्हृता ॥

(अ) Mṛcch 5. 20.

Śārdūlavikrīḍita metre.

Clouds, black as wet *tamala*-leaves, the ball / of heaven hide from our sight ; / rain-smitten homes of ants decay and fall / like beasts that arrows smite ;/ like golden lamps within a lordly hall / wander the lightnings bright ; / as when men steal the wife of some base thrall, / clouds rob the moon of light. (A. W. Ryder's translation).

8005*

एतैरेव यदा गजेन्द्रमलिनैराध्मातलम्बोदरैर्
गर्जद्भिः सतडिद्बलाकशबलैर्मेघैः सशल्यं मनः ।
तत् किं प्रोषितभर्तृवध्यपटहो हा हा हताशो बकः
प्रावृट् प्रावृडिति ब्रवीति शठधीः क्षारं क्षते प्रक्षिपन् ॥

(अ) Mṛcch 5. 18.

(आ) AIK 409. 5-8.

(*d*) प्रावृड् AIK.

Śārdūlavikrīḍita metre.

As dark as elephants, these clouds alone / fall like cruel dart— / with streaks of lightning and with white birds strewn— / to wound my wretched heart. / But, oh, why should the heron, bird of doom, / with that perfidious sound / of "rain ! rain ! rain !"—grim summons to the tomb / for her who spends her lonely hours in gloom— / strew salt upon the wound ? (A. W. Ryder's translation).

8006*

एतैर्जह्नुसुताजलैरयमुनाभिन्नैरलग्नाञ्जनैर्
नारीणां नयनैरकर्दमलवालिप्तैर्मृणालाङ्कुरैः ।
हारैरस्फुरदिन्द्रनीलतरलैः कुन्दैरलीनालिभिर्
वेल्लद्भिर्भुवनं विभूषितमिदं शीतद्युतेरंशुभिः ॥

(अ) Skm (Skm [B] 384, Skm [POS] 1. 77. 4) (a. Surabhi), cf. Kav p. 115.

Śārdūlavikrīḍita metre.

Like the waters of the Gaṅgā unmixed with those of the Yamunā, like the eyes of ladies untouched by collyrium, similar to lotus-stalks which are not smeared with even a particle of mud, like pearl-strings without the shine of sapphires, and like the *kunda*-jasmine flower without the bees settled on them, is the world now beautified by the spreading light of the moon. (A. A. R.).

8007

एतैर्जातैः किमिह बहुभिर्भोगिभिः किं तु मन्ये
मान्यः कोऽपि प्रभवति जगत्येकशेषः स शेषः ।
यस्मिन् गौरीपृथुकुचतटीकुङ्कुमस्थासकाङ्कैः
येन स्थाणोरुरसि रहितो हारवल्लीविलासः ॥

(अ) Anymuk 59.

Mandākrāntā metre.

Of what use are the numerous serpents that are born ? There is only one, methinks, that remains who is honoured in the world and that is the (mighty serpent) Śeṣa ; for, by him the chest of Lord Śiva, which is smeared by the fragrant unguent of saffron from the well-developed bosom of Pārvatī, is deprived of the lustre of a pearl-necklace (by supplying its place well). (A. A. R.).

8008

एतैर्दक्षिणगन्धवाहवलनैः श्रीखण्ड किं सौरभं
ब्रूमस् ते परितो मधुव्रतयुवा येनायमानीयते ।
माकन्दादपहृत्य पङ्कजवनादुद्धूय कुन्दोदराद्
उद्भ्राम्यद्द्विपगण्डमण्डलतलादाकृष्य हृष्यन्मनाः॥

(आ) ŚP 994, Any 116. 69, SR 238. 55 (a. ŚP), SSB 635, 16.

(*a*) °वाहचलनैः SR, SSB.

(*d*) उद्भ्राम्य SR, SSB ; °लदला° [°लतला°] SR, SSB ; कृष्य° [हृ°] Any.

Śārdūlavikrīḍita metre.

Is there fragrance, oh ! sandal tree, by these encircling southern breezes ? We say, it is the youthful bee who buzzes all around and brings that fragrance ; for, he robs the honey from the mango, lifts the fragrance from clusters of lotuses and jasmines and, hovering over the temples of (ichor-shedding) elephants, brings it with his mind full of joy. (A. A. R.).

8009**

एतैर्यदि सुस्निग्धैर्
वल्मीकैः परिवृतास् ततस् तोयम् ।
हस्तैस् त्रिभिरुत्तरतश्
चतुर्भिरर्धेन च नरस्य ॥

(आ) ŚP 2200.

Āryā metre.

If these[1] are surrounded by ant-hills which are very glossy in appearance, then water will be found at a distance of three hands to the north at a depth of the measurement of four and half of a man's height. (A. A. R.).

1. Things mentioned in ŚP 2199.

8010

एतैर्यद्यत् समादिष्टं शुभं वा यदि वाशुभम् ।
कर्तव्यं नियतं भीतैर् अप्रमत्तैर्बुभूषुभिः ॥

(आ) SH 575.

(*a*) यद्यत्सामादिष्टं SH; (suggested change : यद्यत् समादिष्टं).

What things have been ordained by them, whether they be pleasing or otherwise, they should surely be carried out by those in fear, ever vigilant, if they wish to live happily. (A. A. R.).

एतैर्विमुक्तः कौ° see त्रिविधं नरक°.

एतैस्तपोभिः कुरुते see ब्रह्मचर्येण तपसा.

8011*

एतौ द्वौ दशकण्ठकण्ठकदलीकान्तारकान्तिच्छिदौ
वैदेहीकुचकुम्भकुङ्कुमरजःसान्द्रारुणाङ्काङ्कितौ ।
लोकत्राणविधानसाधुसवनप्रारम्भयूपौ भुजौ
देयास्तामुरुविक्रमौ रघुपतेः श्रेयांसि भूयांसि वः ॥

(आ) SR 21. 86, SSB 35. 12.

(*b*) °सान्द्ररु° SR (printer's error in 8th ed.).

Śārdūlavikrīḍita metre.

These two hands of Śrī-Rāma which have struck down the beauty of the row of plantain-stems of the heads of the ten-headed demon [Rāvaṇa] and which are marked with the thickly red saffron paste adorning the pot-like bosom of Sītā [the daughter of the Videha king] and which represent the beginning of the good sacrifice for the protection of the world—may they, that are of great valour, grant you welfare in abundance. (A. A. R.).

एधान् दहन्ति शान्तान् see तान् घ्नन्ति शान्तं.

एनं पयोधरयुगं see No. 7803.

8012*

एनं विहाय तुलसीविपिनोपकण्ठं
गोप्यः परत्र नयनाम्बुजमीलनानि ।
कुर्वन्तु किंतु तुलसीदलनीलभासं
का वा मुकुन्दमनुविन्दतु लीनमस्मिन् ॥

(आ) Pad 66. 43 (a. Lakṣmaṇa), SG 171 (a. Lakṣmaṇa).

(*a*) °कण्ठे SG.

Vasantatilakā metre.

Leaving this environment of the *tulasī*-gardens [Vṛndāvana] the cow-herdesses may direct their lotus-eyes elsewhere; but who can detect that Kṛṣṇa who is dark in colour like the *tulasī*-leaves is concealed therein ? (A. A. R.).

8013

एनसानेन तिर्यक् स्याद् इत्यादिः का विभीषिका ।
राजिलोऽपि हि राजेव स्वैः सुखी सुखहेतुभिः ॥

(आ) Naiṣ 17. 72 (Naiṣ *ad* Mallinātha 17. 71).

(*a*) तिर्य्यक् Naiṣ *ad* Mallinātha.

Meaningless is the threat that a man becomes an animal (in the next birth) as a result of such and such sin. Even the harmless *rājila*-snake is like a king, happy with his own sources of joy. (K. K. Handiqui's translation).

एनाक्षीस्पृहयालुता see No. 7769.

8014*

एनाममन्दमकरन्दविनिद्रबिन्दु-
संदोहदोहदपदं नलिनीं विमुच्य ।
हे मुग्ध षट्पद निरर्थकरागभाजि
जातं मनस् तव जपाकुसुमे किमत्र ॥

(आ) Any 83. 64.

Vasantatilakā metre.

Abandoning this lotus which is rich in drops of honey in fully blossomed flowers, why do you, foolish bee, fix your mind in the *japā*-flower which is only rich in worthless bright colour ? (A. A. R.).

8015

एभिर्जितैर्जितं सर्वं सरुतेन महात्मना ।
स्मृत्वा विवर्जयेदेतान् षड्दोषांश्च महीपतिः ॥

(आ) Mārkaṇḍeya-purāṇa 20. 17.

By conquering these, everything was conquered by Saruta, the great-souled one ; remembering this, a king should abandon all the six faults (of *kāma*, *krodha*, etc.). (A. A. R.).

8016

एभिर्दिनैस् तु शिष्याय गुरुः शस्त्राणि दापयेत् ।
संतर्प्य दानहोमाभ्यां सुरान् वेदविधानतः ॥

(आ) ŚP 1727.

By these days[1], to a (good) disciple the preceptor should give weapons [*śastra-s*], having propitiated the gods with gifts and religious ceremonies in the sacred fire in the manner prescribed by the scriptures. (A. A. R.).

1. As mentioned in ŚP 1726.

8017

एभिर्नाशितयोगास्तु सकला देवयोनयः ।
उपसर्गैर्महाघोरैर् आवर्तन्ते पुनः पुनः ॥

(आ) ŚP 4529.

When (the good results of) the *yoga-s* are destroyed by these (careless ways), all the supernatural beings return again and again causing terrible calamities. (A. A. R.).

8018*

एरण्डपत्त्रशयना
　　जनयन्ती स्वेदमलघुजघनतटा ।
धूलिपुटीव मिलन्ती
　　स्मरज्वरं हरति हलिकवधूः ॥

(अ) ĀrS 2. 149.

Āryā metre.

Reclining on a bed of castor-leaves, producing sweat, with the big regions of her hips, a meeting with the farm-girl removes the fever of passionate love, just as the *dhūlipuṭī*-treatment, covered by castor-leaves, producing perspiration, big enough to cover the region of the hips, removes the pangs of (unfulfilled) love. (A. A. R.).

8019*

एरण्डबीजप्रतिमम्　　अङ्कं यस्मिन् प्रतीयते ।
महिषाख्यः स वै खड्गो　　नीलमेघसमच्छविः ॥

(आ) ŚP 4647.

When signs [streaks] resembling the seed of the castor-plant are seen in a particular sword, that one is called *mahiṣa*, having the colour similar to a dark cloud. (A. A. R.).

8020

एरण्डभिण्डार्कनलैः　　प्रभूतैरपि संभृतैः ।
दारुकृत्यं यथा नास्ति　　तथा नाज्ञैः प्रयोजनम् ॥

(अ) P (PT 147, Pts 1. 96, PtsK 1. 108, PRE 1. 48). Cf. Ru 33.

(आ) SRHt 28. 5 (a. P), IS 1461.

(इ) Old Syriac 1. 30.

(*a*) एरण्डभेदार्क° IS; एरण्डभेण्डोकनळैः SRHt.

(*b*) संचितैः Pts, PtsK ; संहृतैः SRHt.

(*d*) तथैवाज्ञैः Pts, PtsK, SRHt.

Just as no wood-work can be done with the castor-oil-plant, or with *bhiṇḍa-* or *arka*-plants, or with reeds, though one collects great quantities of them, so there is no way of using fools. (F. Edgerton's translation).

8021

एलाकरणढेकीभिर्　　वर्तन्या डूमडेन च ।
लम्भरासैकतालीभिः　　शुद्धसूडोऽष्टभिः स्मृतः ॥

(आ) ŚP 2033.

The *śuddhasūḍa*-variety of song is said to consist of the following eight constituents—*elā, karaṇa, ḍhekī, vartanī, ḍūmaḍa, lambha, rasa* and *ekatāla*. (A. A. R.).

8022

एवं कदाचिन् नरकं　　स्वर्गं योन्यन्तराण्यपि ।
प्रयान्ति जीवा मोहेन　　मोहिता भवसंकटे ॥

(आ) ŚP 4335 (a. Yogarasāyana).

Thus do the individual souls sometimes go to hell or heaven or to some other birth, deluded by the illusions of worldly troubles. (A. A. R.).

8023

एवं करणसामर्थ्यात्　　संयम्यात्मानमात्मना ।
नयापनयविद् राजा　　कुर्वीत हितमात्मनः ॥

(अ) KN (KN [ĀnSS] 1. 38, KN [TSS] 1. 38, KN [BI] 1.36). Cf. Nos. 4652-54.

In this way[1], a king conversant with notions of justice and injustice, having subdued his mind already powerless through the suppression of the senses, should exert himself for realising his own good. (M. N. Dutt's translation).

1. See Nos. 4652-54.

8024

एवं कर्तुं च वक्तुं च　　यो जानाति छलप्रियः ।
स करोतु स यात्वेवं　　कर्तुं भोक्तुं निजं हितम् ॥

(अ) Śts 61. 8 (p. 179. 3-4).

(*c*) यात्येवं or पात्येव or यात्वैव [या°] Śts (var.).

(*d*) वक्तुं वर्तुं Śts (var.) ; गृहं [हि°] Śts (var.).

Thus that man who is fond of deceit and who knows thus to do and speak do so ; thus let him go about to do and enjoy to his own benefit. (A. A. R.).

एवं कामाशयं चित्तं see No. 7198.

8025–26

एवं कुकर्म सर्वस्य फलत्यात्मनि सर्वदा ।
यो यद् वपति बीजं हि लभते सोऽपि तत्फलम् ॥

तस्मात् परविरुद्धेषु नोत्सहन्ते महाशयाः ।
एतद्वृत्तमसत्त्वानां विधिसिद्धं हि सद्व्रतम् ॥

(अ) KSS 3. 17. 148-49.

(आ) IS 1462 and 2514.

So true is it that every man's evil actions always bear fruit in himself, for whatever seed a man sows, of that he reaps the fruit.

Therefore persons of noble character never desire that which is disagreeable to their neighbours, for this is the invariable observance of the good, prescribed by divine law. (C. H. Tawney's translation).

8027

एवं कुर्यात् समुदयं वृद्धिं चायस्य दर्शयेत् ।
ह्रासं व्ययस्य च प्राज्ञः साधयेच्च विपर्ययम् ॥

(अ) K (K [K] 2. 6.28, K [J] 37. 5-6, K [S] 62. 5-6, K [V] 59, K [G] 142. 1-2, K [P] 93. 25-26).

(*a*) कुयात् K (G) (printer's error).

(*c*) प्रज्ञा: K (V).

... the wise (administrator) should fix the revenue and show an increase in income and decrease in expenditure and should remedy the opposite (of these). (R. P. Kangle's translation).

8028*

एवंगतस्य मम सांप्रतमेतदर्हम्
अत्रेदमौपयिकमित्थमिदं च साध्यम् ।
अस्मिन् प्रमाणमिदमित्यपि बोद्धुमम्ब
शक्तिर्न मे भुवनसाक्षिणि किं करोमि ॥

(अ) Ānas 31.



Vasantatilakā metre.

Thus situated as I am, I know not now what is proper, that this is the proper remedy, that thus should a thing be accomplished, that this is the authority in a given situation. Oh ! divine mother, the witness of all our actions in the world ! I have not the strength, what am I to do ? (A. A. R.).

8029

एवं च भाषते लोकश् चन्दनं किल शीतलम् ।
पुत्रगात्रस्य संस्पर्शश् चन्दनादतिरिच्यते ॥

(अ) P (Pts 5. 20, PtsK 5. 18).

(आ) IS 1463.

(*c*) संपर्शश् Pts, PtsK, IS ; (suggested change : संस्पर्शश्).

People say, 'Indeed, sandalwood is cooling'; but to hug a son is cooler than sandalwood.

एवं चात्यक्तशीलानां see No. 8037.

8030*

एवं चेत् सरसि स्वभावमहिमा जाड्यं किमेतादृशं
यस्मादेव निसर्गतः सरलता किं ग्रन्थिमत्तेदृशी ।
मूलं चेच् शुचि पङ्कजश्रुतिरियं कस्माद् गुणा यद्यमी
किं छिद्राणि सखे मृणाल भवतस् तत्त्वं न मन्यामहे ॥

(अ) Bhallaṭaśataka 82.

(आ) VS 1002.

(*a*) सरस° VS ; °वमहिमा VS.

(*b*) यद्यस्त्येव [य°] VS.

(*c*) चेच्छुचि Bhalla°, VS.

Śārdūlavikrīḍita metre.

If there is natural greatness in the lake, why is there this kind of *jaḍya* [coolness *or* : dullness] ? In as much as there is natural artlessness, why has it this possession of *granthi* [joints *or* : crookedness] ? If the root is pure, why is there

this talk of 'being born of mud'? If there are *guṇa-s* [virtues *or* : threads], why are there *chidra-s* [holes *or* : quarrels]? Friend lotus-stalk, really we do not know the real nature of yours. (A. A. R.).

8031*

एवं चेद् विधिना कृतोऽस्युपकृतौ कस्यांचिदप्यक्षमः
कामं मोपकृथास् ततस् तव मरो वाच्यं न धीरो भव ।
किं त्वारान् मृगतृष्णयोपजनयन्नम्भोमुचां वञ्चनां
प्रेम्णा कर्षसि तर्षमूर्छितधियोऽप्यन्यानतः शोच्यसे ।।

(आ) VS 949 (a. Bhagavān Amṛtadatta).

Śārdūlavikrīḍita metre.

If then you are thus created by fate to be incapable of rendering help to anyone, oh desert! indeed, you may remain without doing any help; no blame accrues to you: remain firm (in your position); but from afar you drag other people, who already swoon with thirst, with a deceitful appearance of water-releasing clouds by means of your mirages: for this reason you are to be detested. (A. A. R.).

8032

एवं चोरानचोराख्यान् वणिक्कारुकुशीलवान् ।
भिक्षुकान् कुहकांश्चान्यान् वारयेद् देशपीडनात् ।।

(अ) K (K [K] 4. 1. 65, K [J] 120. 3-4, K [S] 204. 4-5, K [V] 152 [wrongly marked as 1. 42], K [G] 123. 4-5, K [P] 333. 12-13).

(*c*) कुहकां श्चांन्यान् K (V) (printer's error).

... (the king) should prevent thieves who are not known as thieves, such as traders, artisans, actors, mendicants, jugglers and others from oppressing the country. (R. P. Kangle's translation).

8033

एवं जडेषु लोकेषु स्त्रीषु मुग्धासु का कथा ।
बुद्धिहीनप्रसादेन जीवामः केवलं वयम् ।।

(अ) Sam 4. 36. Cf. पदे पदे जगत्यस्मिन् and मुग्धः प्रत्ययमायाति.

(आ) GVS 484.

What, then can be said of the unfortunate women, in a world where all the men are so exquisitely obtuse? Except to conciliate their imbecile indulgence, there is no way of livelihood for us, whether we be bawds or daughters of desire. (E. Powys Mathers's translation[1]).

1. Free translation.

8033 A

एवं जरा हन्ति च निर्विशेषं
स्मृतिं च रूपं च पराक्रमं च ।
न चैव संवेगमुपैति लोकः
प्रत्यक्षतोऽपीदृशमीक्षमाणः ।।

(अ) Buddhacarita 3, 36.

(*c*) उपेति Bu° (var.).

Thus, old age strikes, indiscriminately, memory, beauty and valour, and yet, with such a sight before its eyes, the world is not perturbed. (E. H. Johnston's translation).

8034

एवंज्ञात्वा नरेन्द्रेण भृत्याः कार्या विचक्षणाः ।
कुलीनाः शौर्यसंपन्नाः शक्ता भक्ताः क्रमागताः ।।

(अ) P (Pts 1. 84, PtsK 1. 96, PM 1. 50).

(आ) IS 1464.

(*c*) °संयुक्ताः Pts.

Thus understanding (these principles) the king should choose his officers who are efficient, born in noble families, possessing valour, strong and competent, devoted and hailing from hereditary families. (A. A. R.).

8035

एवंज्ञात्वा महाभागाः पुरुषेण विजानता ।
दिवा तत् कर्म कर्तव्यं येन रात्रौ सुखं स्वपेत् ।।

(अ) SkP, Nāgarakhaṇḍa 184. 43.

Thus understanding these principles, oh ! good souls, a person who has intelligence should perform such actions[1] during daytime which will result in sound sleep (for him) at night. (A. A. R.).

1. Good deeds.

एवं ज्ञानेन हीनं यत् see No. 8919.

8036-37

एवं दुरवधार्यैव गतिश् चित्तस्य योषिताम् ।
सवैरस्याविचारस्य नीचैकाभिमुखस्य च ॥
एवं चात्यक्तशीलानां ससत्त्वानां जितक्रुधाम् ।
तुष्टयैवाचिन्तिता एव स्वयमायान्ति संपदः ॥

(अ) KSS 10. 65. 42-43.

(*c*) दैवस्येवावि° KSS (KM).

(*f*) ससत्वानां KSS (KM).

(*g*) तुष्ट्वेवा° KSS (KM).

... the way of woman's heart, which is a thing full of hate, indiscriminating, prone to be base, is difficult to fathom.

And thus good fortune comes spontaneous and unexpected, as if pleased with them, to those of noble soul, who do not swerve from virtue and who conquer anger. (C. H. Tawney's translation).

8038

एवं देवोपहास्यत्वं लोके गच्छन्त्यबुद्धयः ।
लभन्ते नार्थसंसिद्धिं पूज्यन्ते तु सुबुद्धयः ॥

(अ) KSS (KSS [AKM] 10. 61. 56, KSS [KM] 10. 61. 55).

(*c*) नार्थसिद्धिं च KSS (KM).

... foolish persons become the objects of ridicule in the world, and do not succeed in their objects ; but wise persons are honoured. (C. H. Tawney's translation).

8039

एवं द्रव्यं द्विपवनं सेतुबन्धमथाकरान् ।
रक्षेत् पूर्वकृतान् राजा नवांश्चाभिप्रवर्तयेत् ॥

(अ) K (K [K] 2. 1. 39, K [J] 30. 3-4, K [S] 49. 2-3, K [V] 52, K [G] 115. 7-8, K [P] 73. 22-23).

(*a*) द्रव्यद्विपवनं K (K), K (G).

... (thus) the king should protect produce-forests, elephant-forests, irrigation works and mines that were made in ancient times and should start new ones. (R. P. Kangle's translation).

एवं धारय देवि बाहु° see No. 8087.

8040

एवं नरेश वनिताहृदये कदाचित्
कूटाद् ऋते वसति सत्यकथालवोऽपि ।
तत् सार्थसाध्यगमनासु सदैव तासु
शून्याटवीष्विव रमेत न भूतिकामः ॥

(अ) KSS 10. 57. 176.

(आ) GVS 501 and 621.

(*a*) न जातु [क°] KSS (KM).

Vasantatilakā metre.

... (thus, oh King,) there never dwells in the minds of courtezans even an atom of truth, unalloyed with treachery ; so a man who desires prosperity should not take pleasure in them, as their society is only to be gained by the wealthy, any more than in uninhabited woods to be crossed only with a caravan. (C. H. Tawney's translation).

8041

एवं न शक्नुवन्तीह यत् तत् कर्तुमशेषतः ।
यथाशक्ति न तस्यांशम् अपि कुर्वन्त्यबुद्धयः ॥

(अ) KSS 10. 61. 240.

(आ) IS 1465.

(*b*) यत् [तत्] KSS (KM).

(*c*) तस्यंसम् or तस्यांसम् KSS (AKM).

So you see that in this world fools will not even do a part of a task to the best of their power, if they are not able to complete it altogether. (C. H. Tawney's translation).

8042-43

एवं निश्चितमभ्येति शुभमेव शुभात्मनाम् ।
एवं चातिक्रमो नाम क्लेशाय महतामपि ॥
अविश्वासास्पदं चैव स्त्रीणां स्पृशति नाशयम् ।
प्राणदानोपकारोऽपि किं तासामन्यदुच्यते ॥

(अ) KSS 10. 65. 129-30.

(*f*) स्प्रिश्यति KSS (AKM).

... (thus) good fortune certainly befalls those of good dispositions. And transgression bring suffering even upon the great.

And the mind of women cannot be relied upon ; it is not touched even by such a service as rescue from death ; so what other benefit can move them ? (C. H. Tawney's translation).

8044

एवं निसर्गचपला ललना विवेक-
वैराग्यदायिबहुदुश्चरितप्रबन्धाः ।
साध्वी तु काचिदपि तासु कुलं विशालं
यालंकरोत्यभिनवा खमिवेन्दुलेखा ॥

(अ) KSS 7. 37. 243.

(आ) IS 1466.

Vasantatilakā metre.

Thus fair ones, naturally fickle, bring about a series of evil actions which produce true discernment, and aversion to the world. But here and there you will find a virtuous one among them, who adorns a glorious family, as the streak of the moon the broad sky. (C. H. Tawney's translation).

8045*

एवं निहत्य संग्रामे दुष्टशत्रुं मदोद्धतम् ।
जयतूर्यनिनादेन हर्षयन् सुभटान् स्वकान् ॥

(अ) Mānasollāsa 1. 2. 1219.

(आ) SRHt 164. 13 (a. Mānasollāsa), SSSN 146. 13 (a. Mānasollāsa).

(*a*) समरे [सं] SSSN.

(*b*) दुष्टं शत्रुं SSSN.

(*d*) हर्षयंश्च स्वसैनिकान् Māna° (var.) ; हर्षयेत् SRHt, SSSN.

Thus having killed in the battlefield a wicked enemy, haughty with intoxication, one gladdens his own good soldiers with the music of instruments, celebrating the victory. (A. A. R.).

8046

... ... ... ... ... ... ।
एवं नोज्झति मूढोऽर्थान् यावदर्थैः स नोज्झितः ॥

(अ) KSS 10. 61. 218*cd*.

... a fool never leaves hold of his wealth, until his wealth takes leave of him.

8047

... ... ... ... ... ... ।
एवं पशुश्च मूर्खश्च निर्विवेकमती समौ ॥

(अ) KSS 10. 61. 243 *cd*.

... a fool is as void of sense and discernment as an animal. (C. H. Tawney's translation).

8048

एवं पुत्राश्च पौत्राश्च ज्ञातयो बान्धवास् तथा ।
तेषु स्नेहो न कर्तव्यो विप्रयोगो हि तैर्ध्रुवम् ॥

(अ) MBh (MBh [Bh] 12. 168. 16, MBh [R] 12. 174. 17, MBh [C] 12. 6472). Cf. यथा काष्ठं च काष्ठं च (Cr 802).

(इ) SS (OJ) 491.

(*a*) पुत्रांश्च पौत्रांश्च MBh (var.) ; दाराश् [पौत्राश्] MBh (var.).

(*b*) चाथ (°पि) बांधवा: MBh (var.); ज्ञातय: SS (OJ) ; सुहृदयस् [बा°] MBh (var.), SS (OJ).

(*c*) तेषां or न च MBh (var.) ; अतिस्नेहो SS (OJ).

(*d*) ध्रुवं हि तै: or ध्रुवश्च तै: or च (or तु) तैर्ध्रुवं or हि (or च) तैर्ध्रुव: MBh (var.); ध्रुवो हि तै: MBh (var.), SS (OJ).

Sons, grandsons, kinsmen, relatives, are all of this kind[1]. One should never feel (too much[2]) affection for them, for separation from them is certain. (P. C. Roy's translation).

1. i. e., they are one time together and another time separated, like pieces of wood floating on the ocean.
2. Suggested addition.

एवं पूर्वगतो मार्ग: see यथा हि सार्थं गच्छन्तम्.

एवं पूर्वैर्गतो मार्ग: see यथा हि सार्थं गच्छन्तम्.

8049

एवं प्रज्ञैव परमं बलं न तु पराक्रम: ।
यत्प्रभावेण निहत: शशकेनापि केसरी ॥

(अ) KSS (KSS [AKM] 10. 60. 108, KSS [KM] 10. 60. 107).

(आ) IS 1469.

(*d*) केशरी KSS (AKM).

So you see that wisdom is the supreme power, not strength, since by virtue of it even a hare killed a lion. (C. H. Tawney's translation).

8050**

एवं प्रयत्नं कुर्वीत यानशय्यासनाशने ।
स्थाने प्रसाधने चैव सर्वालङ्कारकेषु च ॥

(आ) SRHt 182. 11 (a. Saṅgraha).

Thus should efforts be made to procure vehicles, bed, seats and food, a (good) place as well as decorative materials and all kinds of ornaments. (A. A. R.).

8051

एवं फलति सर्वस्य विधि: सत्त्वानुसारत: ।
तत् सुसत्त्वो भवेत् सत्त्व- हीनं न वृण्वते श्रिय: ॥

(अ) KSS 10. 66. 109.

(*d*) वृण(णु)ते KSS (KM).

(Thus) destiny produces fruit for every man according to his resolution. So a man should resolute ; good fortune does not select for favour a man wanting in resolution. (C. H. Tawney's translation).

8052

... ... ... ... ... ... ।
एवं बहु क्षपयति स्वल्पस्यार्थे धनान्धधी: ॥

(अ) KSS 10. 61. 277 *cd*.

... men, whose minds are blinded by wealth, fling away much to gain little. (C. H. Tawney's translation).

8053

एवं बहूनपि रिपून् समरप्रवृत्तान्
द्वेषाकुलानगणितस्वपरस्वरूपान् ।
एकोऽप्यनन्यसमपौरुषभग्नसार-
दर्पज्वराज् जयति संयुगमूर्ध्नि धीर: ॥

(अ) KSS 9. 54. 239.

(*a*) रभसप्र° KSS (KM).

(*c*) °भग्नमाम° KSS (AKM).

Vasantatilakā metre.

... a brave man, though unsupported, conquers, in the front of battle, even many enemies coming against him in fight, distracted with hate, and not considering the resources of themselves and their foe, and by his surpassing bravery puts a stop to the fever of their conceit and pride, (C. H. Tawney's translation).

8054

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

(अ) MBh (MBh [Bh] 6. 25. 43=BhG 3. 45). Cf. MBh (Bh) 3. 34. 59.

(*a*) बद्ध: MBh (var.).

(*b*) सस्तंभ्या° or संस्तुत्या° or संयम्या° MBh (var.).

Thus being conscious of that which is higher than consciousness, / steadying the self by the self, / smite the enemy, great-armed one, / that has the form of desire, and is hard to get at. (F. Edgerton's translation).

8055

एवं ब्रुवन्ति लोकेऽत्र धनिनां पुरतःस्थिताः ।
कुलीना अपि पापानां दृश्यन्ते धनलिप्सया ।
दरिद्रस्य मनुष्यस्य क्षितौ राज्यं प्रकुर्वतः ॥

(अ) SkP, Nāgarakhaṇḍa 209. 32.

(*c*) पपानां SkP (var.).

Thus even people who are well born, speak in this world in the presence of rich men who are wicked, due to the desire for securing wealth, when the kingdom is ruled by a man who is poor. (A. A. R.).

8056

एवं भवति लोकेऽस्मिन् देव सर्वस्य सर्वदा ।
प्राक्कर्मोपार्जितं जन्तोः सर्वमेव शुभाशुभम् ॥

(अ) KSS 7. 40. 113.

... (thus) in this world all the good and bad fortune that befalls all men at all times is earned by actions in a former life. (C. H. Tawney's translation).

8057

एवं भवन्ति वेश्याः
स्वार्थैकरता व्यपेतसद्भावाः ।
अभिलषितविषयसिद्धेः
का हानिस् तदपि युष्माकम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 497, Kuṭṭ [KM] 486).

(आ) GVS 458.

(*a*) भवन्तु Kuṭṭ (BI).

(*b*) °कदृशो Kuṭṭ (var.).

Āryā metre.

Such are the daughters of desire[1]: preoccupied with matters solely for their own use, and free from every honest inclination. How many lost delights does this not mean for you? (E. Powys Mather's translation).

1. Prostitutes.

एवं भार्याश्च पुत्राश्च see यथा काष्ठं च काष्ठं च

8058

एवं मनः कर्मवशं प्रयुङ्क्ते
अविद्ययात्मन्युपधीयमाने ।
प्रीतिर्न यावन्मयि वासुदेवे
न मुच्यते देहयोगेन तावत् ॥

(आ) PdT 281.

(*d*) दरु° [देह°] PdT (var.).

Upajāti metre (Indravajrā and Upendravajrā) (corrupt in *d*).

Thus the mind works under the control of *karma* when the person is influenced by illusory knowledge; as long as he has no devotion in me, Vāsudeva, he is not released from union with bodies. (A. A. R.).

एवं मनुष्यमप्येकम् see महानप्येकजो वृक्षः.

8059

... ... ... ... ... ... ।
एवं मूढप्रभुर्वेत्ति निग्रहं नाप्यनुग्रहम् ॥

(अ) KSS 10. 61. 288 *cd*.

Thus a witless monarch knows neither how to punish nor how to show favour[1]. (S. Bhaskaran Nair's translation).

1. C. H. Tawney translates: "... a silly king knows how to punish, but not how to shew favour."

8060

एवं मूढस्य मूढत्वं स्वार्थान्धस्यातिचित्रता ।
... ... ... ... ... ... ॥

(अ) KSS 10. 61. 247 *ab*.

... fools shew folly and people blinded by the thought of their own advantage behave in a very wonderful way. (C. H. Tawney's translation).

8061

एवं मोहप्रभवो
रागो न स्त्रीषु कस्य दुःखाय ।
तास्वेव विवेकभृतां
भवति विरागस् तु मोक्षाय ॥

(अ) KSS 10. 64. 163.

Āryā metre.

... attachment to women, the result of infatuation, produces misery to all men. But indifference to them produces, in the discerning, emancipation from the bonds of existence. (C. H. Tawney's translation).

8062*

एवं यथाह भवती मम सर्वदोषाः
कः स्वामिना कुवलयाक्षि सहानुबन्धः ।
एषोऽञ्जलिर्विरचितः कुरु निग्रहं मे
दासेऽपराधवति कोऽवसरः क्षमायाः ॥

(आ) VS 1631, JS 203. 31.

Vasantatilakā metre.

Thus all these are my faults, as your ladyship has stated. What attachment can there be, lily-eyed one, for one with one's master? Here my palms are folded (in submission); punish me; for where is the scope for forgiveness when the servant has committed an offence? (A. A. R.).

8063**

एवं लेपत्रयं कुर्यात् सप्तमे सप्तमेऽहनि ।
ततो जन्मावधि कचाः कृष्णाः स्युर्भ्रमरप्रभाः ॥

(आ) ŚP 3060.

Thus should the smearing be done three times every seventh day; there then, throughout one's life the hair will remain dark having the shine of bees. (A. A R.).

8064

एवं लोकं परं विद्यान् नश्वरं कर्मनिर्मितम् ।
सतुल्यातिशयध्वंसं यथा मण्डलवर्तिनाम् ॥

(अ) BhPn 11. 3. 20.

Thus, know that the other world [heaven] is transitory, as it is built up by one's own *karma-s*; it has the same characteristics of greatness and destruction as in the case of persons remaining in the *maṇḍala-s*[1]. (A. A. R.).

1. The circle of a king's near and distant neighbours or the charmed circle drawn by a conjurer.

8065

एवं वशीकृतस्वात्मा नित्यं स्मितमुखो भवेत् ।
त्यजेद् भ्रकुटिसंकोचं पूर्वभाषी जगत्सुहृत् ॥

(अ) Bodhicaryāvatāra 5. 71.

(आ) SRRU 720 (a. Bodhicaryāvatāra).

(*c*) त्यजेत् Bodhi°.

Thus having brought the self under control he should always remain with a smiling face; he should abandon the knitting of eye-brows, he should speak at first (to put people at their ease) and ever remain as a friend of the world. (A. A. R.).

8066*

एवंवादिनि देवर्षौ पार्श्वे पितुरधोमुखी ।
लीलाकमलपत्राणि गणयामास पार्वती ॥

(अ) Kum 6. 84. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 96).

(आ) Sāh *ad* 186 (p, 69), Daś *ad* 4. 29 (p. 213), DhV (KSS) 176. 13-14, KH 108. 20-21, Rasagaṅgā 130. 13-14, Rasaratnahāra (KM VI 118) 138. 29-30, Sar 5. 42 (p. 586), Amd 80. 171, RA 4. 52, VyVi 58. 5-6, AA *ad* 4. 23 (p.23), Kālā *ad* 4. 3 (p. 33), Alaṁkāra-saṁgraha *ad* 4. 23.

(*a*) or एवंवादिनि Kum and in some Alaṁkāra-texts.

While the divine sage was speaking thus, Pārvatī, who was by her father's side, stood counting the petals of her sportive lotus, with a downcast look. (M. R. Kale's translation).

8067

एवं विचारश् चिन्ता च　सारं राज्येऽधिकं नु किम् ।
...　...　...　...　...　... ॥

(अ) KSS 6. 34. 213 *ab*.

... discernment and reflection are the main things in governing a kingdom; what is of more importance? (C. H. Tawney's translation).

8068**

एवंविधान् गजाञ् जात्यान्　वनादानीय　पार्थिवः ।
विनये शिष्यवत् कुर्यात्　पुत्रवत्　परिपालयेत् ॥

(आ) ŚP 1594 (a. Pālakâpya).

(*a*) एवं विधान् ŚP.

Having captured such excellent elephants from the forest, the king should instruct them like disciples; and also take care of them as his own children. (A. A. R.).

8069**

एवंविधे भावि न वेति चित्ते
　निवेश्य कार्यं भषणं विमुञ्चेत् ।
संभक्ष्य पिण्डं स्थिरतां गतस्य
　चेष्टादिकं तस्य निरूपणीयम् ॥

(आ) ŚP 2349.

Upajāti metre (Upendravajrā and Indravajrā).

Having clearly ascertained whether the purpose is possible or not, one should abandon (relying on) the bark of dogs. Then, when the dog has eaten its food and is at ease, its movements etc. should be carefully watched. (A. A. R.).

8070

एवं विलोक्यास्य गुणाननेकान्
　समस्तपापारिनिरासदक्षान् ।
विशुद्धबोधा न कदाचनापि
　ज्ञानस्य पूजां महतीं त्यजन्ति ॥

(अ) AS 209.

Upajāti metre (Indravajrā and Upendravajrā).

Understanding thus its numerous merits capable of thrusting aside all inimical sins, people with pure understanding never abandon the great worship of the acquisition of (true) knowledge. (A. A. R.).

8071

एवं विषप्रयोगेण　शत्रूणां क्षुद्रघातकम् ।
क्षीणेन क्रियते यत् तु　विषदण्डः स उच्यते ॥

(अ) Mānasollāsa 1. 2. 1231.

(आ) SRHt 136. 7 (a. Mānasollāsa), SSSN 148. 7.

(*b*) °घातनम् SSSN.

(*c*) क्षीणे तत् SRHt, SSSN; यस् SRHt, SSSN.

Thus by the administration of poison which kills the enemies in a mean way, what is done by one who has become weak is said to be punishment by poison. (A. A. R.).

8072

एवं विषह्य विधुरस्य विधेर्नियोगम्
आपत्सु रक्षितचरित्रधना हि साध्व्यः ।
गुप्ताः स्वसत्त्वविभवेन महत्तमेन
कल्याणमादधति पत्युरथात्मनश्च ॥

(अ) KSS 6. 29. 196.

Vasantatilakā metre.

... chaste women, enduring the dispensations of hostile fate, but preserving in misfortunes the treasure of their virtue, and protected by the great power of their goodness, procure good fortune for their husbands and themselves (C. H. Tawney's translation).

8073

एवंवृत्तस्य राज्ञस् तु शिलोञ्छेनापि जीवतः ।
विस्तीर्यते यशो लोके तैलबिन्दुरिवाम्भसि ॥

(अ) MBh (MBh [Bh] 12. App. 2. 74-75), Mn 7. 33, Vi 3. 97.

(आ) SRHt 176. 62 (a. MBh), SSSN 79. 52 (a. Manu).

(*a*) एवं वृत्तस्य SRHt, SSSN; नृपते: [रा°] Mn, Vi.

(*b*) सिलोञ्छेनोपजी° SRHt, SSSN ; शिलोञ्छादपि Nandana's commentary ; जीवित° MBh (var.).

(*c*) वि...र्यते SRHt (suggested therein विजीर्यते or विशीर्यते) ; विस्तीर्येत MBh ; विशीर्यते SSSN.

(*d*) तैलविंदुम् MBh (var.).

Thus when the king conducts himself (righteously), even though he may have very poor subsistence, his fame spreads all over the world, as does a drop of oil on water's surface. (A. A. R.).

एवंवृत्तां सवर्णां स्त्रीं see व्यभिचारात् तु भर्तुः स्त्री.

8074**

एवं वेधत्रयं कुर्याच् शङ्खदुन्दुभिनिःस्वनैः ।
ततः प्रणम्य गुरवे धनुर्बाणान् निवेदयेत् ॥

(आ) ŚP 1741.

(*b*) छङ्ख° ŚP.

Thus should he pierce the target three times when conchs and kettle-drums resound with their music; then prostrating before his preceptor, he should place before him his bow and arrows. (A. A. R.).

8075**

एवं श्रमविधिं कुर्याद् यावत् सिद्धिः प्रजायते ।
श्रमे सिद्धे च वर्षासु नैव ग्राह्यं धनुः करे ॥

(आ) ŚP 1877.

Thus should he practise (archery) constantly till he has attained complete success (in hits); when the exercises are crowned with success, he should never touch the bow during the rains. (A. A. R.).

8076

एवं संचिन्त्य मनसा प्रेत्य कर्मफलोदयम् ।
मनोवाक्कर्मभिर्नित्यं शुभं कर्म समाचरेत् ॥

(अ) Mn (Mn[J] 11. 232, Mn [Jh] 11. 230, [in some other texts 11. 231]).

(*c*) मनोवाङ्मूर्तिभिर् Mn (Jh), Govindarāja's, Kullūka's, Nandana's and some texts of Medhātithi's commentaries, Mn (vulgata).

Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thought, speech and action. (G. Bühler's translation).

8077

एवं सन्त्येव देवेह भर्तृभक्ताः कुलाङ्गनाः ।
न पुनः सर्वथा सर्वा दुर्वृत्ता एव योषितः ॥

(अ) KSS (KSS [AKM] 18. 124. 239, KSS [KM] 18. 124. 238).

... honourable matrons are devoted to their husbands, and it is not the case that all women are always bad. (C. H. Tawney's translation).

8078

एवं सर्वं विधायेदम् इतिकर्तव्यमात्मनः ।
युक्तश् चैवाप्रमत्तश् च परिरक्षेदिमाः प्रजाः ॥

(अ) Mn 7. 142. (Cf. Y. 1. 334, Vi 3. 2, G 10. 7-8, Vās 19. 1, Āp 2. 10. 6, B 1. 18. 1).

Having thus arranged all the affairs (of his government), he[1], zealously and carefully, protects his subjects. (G. Bühler's translation).

1. The king.

8079

एवं सर्वजगद् विलोक्य कलितं दुर्वारवीर्यात्मना
निस्त्रिंशेन समस्तसत्त्वसमितिप्रध्वंसिना मृत्युना ।
सद्रत्नत्रयशातमार्गणगणं गृह्णन्ति तच्छित्तये
सन्तः शान्तधियो जिनेश्वरतपः साम्राज्यलक्ष्मीश्रिताः ॥

(अ) AS 318.
(*b*) °प्रध्वसिना AS (KM) (printer's error).
(*c*) °सात° or °शांत° AS (var.) ; °मणं AS (var.) ; गृह्णंतु AS (var.) ; यक्षित्तये (°च्छि°) or यच्छित्तय or यच्छीतयेत् AS (var.) ; यच्छितये AS (KM).
(*d*) शात° or शांति° AS (var.) ; लक्ष्मीन्विता or लक्ष्म्यान्विताः AS (var.).

Śārdūlavikrīḍita metre.

Thus observing the whole world under the grip of the sword of invincible power and of death which destroys all the association with goodness and strength, good people take up as remedy the sharp arrows in the form of the three gems (of Jina's teachings) and becoming calm in mind resort to the wealth in the form of the empire of the penance of Lord Jina. (A. A. R.).

8080

एवं सर्वजनानां
दुःखकरं जठरशिखिनमतिविषमम् ।
संतोषजलैरमलैः
शमयन्ति यतीश्वरा ये ते ॥

(अ) AS 396.
(*b*) जठरविषममतिशिखिनम् (°नीम्) AS (KM).
(*c*) °जलैर्विमलैः AS (var.).

Āryā metre.

Thus that which causes misery to all people, that very troublesome hunger, the fire in the belly—those who are able to quench with the pure water of contentment, they are the best of sages. (A. A. R.).

8081

एवं सर्वमिदं कृत्वा यन् मयासादितं शुभम् ।
तेन स्यां सर्वसत्त्वानां सर्वदुःखप्रशान्तिकृत् ॥

(अ) Bodhicaryāvatāra 3. 6.
(आ) SRRU 715 (a. Bodhicaryāvatāra).

Thus having done all these (good things), that merit which has accrued to me, with the same I am able to quiet the various difficulties of all creatures. (A. A. R.).

8082

एवं सर्वमिदं राजा संमन्त्र्य सह मन्त्रिभिः ।
व्यायम्याप्लुत्य मध्याह्ने भोक्तुमन्तःपुरं व्रजेत् ॥

(आ) SRHt 182. 6 (a. Saṅgraha), SSSN 84. 5.

(*b*) सहमन्त्रिभिः SSSN.

Thus having taken counsel with his ministers on all these matters the king should take exercise and taking his bath at midday, he should retire to the inner apartment for his meal. (A. A. R.).

8083

एवं सर्वात्मना कार्या रक्षा योगविदानिशम् ।
धर्मार्थकाममोक्षाणां शरीरं साधनं यतः ॥

(आ) ŚP 4516.

Thus should the body be protected always wholeheartedly by one who has mastered the *yoga*; for, to attain *dharma*, *artha*, *kāma* and *mokṣa*, the body serves as the instrument. (A. A. R.).

8084

एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी ।
कर्तव्या पण्डितैर्ज्ञात्वा सर्वभूतमयं हरिम् ॥

(अ) Viṣṇu-purāṇa 1. 19. 9.

Thus towards all living beings the wise people should cultivate unswerving devotion in service, knowing that Lord Viṣṇu is immanent in all beings. (A. A. R.).

8085

एवं साधारणं देहम् अव्यक्तप्रभवाप्ययम् ।
को विद्वानात्मसात्कृत्वा हन्ति जन्तूनृतेऽसतः ॥

(अ) BhPṇ 10. 10. 12.

This is the conviction of the ordinary people that this body originates from something unknown and also ends in something unknown. What wise man, considering the body as his own, shall slay creatures for such an unreal thing? (J. M. Sanyal's translation).

8086

एवं सिद्धो भवेद् योगी वञ्चयित्वा विधानतः ।
कालं कलितसंसारं पौरुषेणाद्भुतेन हि ॥

(आ) ŚP 4611.

Thus should a *yogi* become one possessing supernatural powers, overcoming through disciplined action, time which engulfs worldly existence, by his wonderful manly strength. (A. A. R.).

8087*

एवं स्थापय सुभ्रु बाहुलतिकामेवं कुरु स्थानकं
नात्युच्चैर्नम कुञ्चयाग्रचरणौ मां पश्य तावत् क्षणम् ।
एवं नर्तयतः स्ववक्त्रमुरजेनाम्भोधरध्वानिना
शंभोर्वः परिपान्तु नर्तितलयच्छेदाहतास् तालिकाः ॥

(आ) SkV 60, Skm (Skm [B] 26, Skm [POS] 1. 6. 1) (a. Yogeśvara), KāvR 8. 25 (p. 38) (a. Nāṭyaśāstra), cf. Kav p. 78.

(*a*) एवं धारय देवि KāvR ; कुरुष्वाङ्कं KāvR.

(*b*) मात्युच्चैर्नम (°र्न च) KāvR ; कुञ्चिता° Skm ; °चरणं KāvR ; स्थितम् [क्ष°] KāvR.

(*c*) गौरीं [एवं] Skm ; देवीं [ए°] KāvR.

(*d*) सुखयन्तु (सुस्वयन्तु Skm [B] [printer's error]) [प°] Skm ; लम्भित° Skm ; लम्बित° KāvR.

Śārdūlavikrīḍita metre.

"Pretty eyebrows! put your arm like this / and take your posture so. / Stretch not too high, but bend your toes. / See? Just look at me." / Thus Śambhu teaches Pārvatī / with voice-drum sweet as thunder. / May what he adds for rhythm of her dance, / the clapping of his hands, protect you. (D. H. H. Ingalls's translation).

8088

... ... ... ... ... ... ।
एवं स्वदोषः प्रकटोऽप्य् अज्ञैर्देव न बुध्यते ॥

(अ) KSS 10. 61. 264 *cd*.

... fools do not know their own faults, though they are patent to all men, (C. H. Tawney's translation).

8089

एवं स्वभावं ज्ञात्वासां प्रजापतिनिसर्गजम् ।
परमं यत्नमातिष्ठेत् पुरुषो रक्षणं प्रति ॥

(अ) Mn 9. 16.

Knowing their[1] disposition which the Lord of Creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them. (G. Bühler's translation).

1. women's.

एवं स्वभावलुब्धा see No. 8256.

8090–92

... ... ... ... ... ... ।
एवं हि कुरुते देव योषिदीर्ष्यानियन्त्रिता ॥
शिक्षयत्यन्यपुरुषा- ऽसंगमीर्ष्यैव हि स्त्रियः।
तदीर्ष्यामप्रकाश्यैव रक्ष्या नारी सुबुद्धिना ॥
रहस्यं च न वक्तव्यं वनितासु यथा तथा ।
पुरुषेणेच्छता क्षेमम् ... ... ... ॥

(अ) KSS 10. 61. 167 *cd*–169*abc*.

This, prince ! is how a woman behaves when overjealously watched, for the jealousy of the husband teaches the wife to run after other men. So, a wise man should guard his wife without shewing jealousy. And a man must by no means reveal a secret to a woman if he desires prosperity ... ... . (C. H. Tawney's translation).

एवं हि प्रथमो धर्मः see No. 8132.

एवं हि भविता राष्ट्रं see यथा ह्यपालाः पशवो.

एव काचन विनिद्रसरोरुहाक्षी see No. 8162.

एव धर्मस्तु सुश्रोणि see No. 8117.

8093

एवमज्ञातहृदया मूर्खाः कृत्वा विपर्ययम् ।
घ्नन्ति स्वार्थं परार्थं च तादृग् ददति चोऽत्तरम् ॥

(अ) KSS 10. 62. 203.

(*a*) °मज्ञान° KSS (AKM).

... fools, with their undiscerning hearts, turn things upside down, and ruin their own interests and those of other people, and give such absurd answers. (C. H. Tawney's translation).

8094

एवमनेकविधं विदधाति
यो जननार्णवपातनिमित्तम् ।
चेष्टितमङ्गजबाणविभिन्नो
नेह सुखी न परत्र सुखी सः ॥

(अ) AS 590.

(*a*) °कविधि AS (var.).

(*c*) °मंगिज° AS (var.).

(*d*) सुखं [सुखी first] AS (var.).

Dodhaka metre.

Thus he, who does various kinds of actions which are the causes for his falling into the ocean of birth, gets pierced by the arrows of the god of love, and is happy neither here nor in the hereafter. (A. A. R.).

8095

एवमन्याय्यया बुद्धया कृतं कर्माशुभावहम् ।
तस्मात् तन् न्याय्यया कुर्याद् बकेनाहेः कृतं यथा ॥

(अ) KSS (KSS [AKM] 10. 60. 234, KSS [KM] 10. 60. 233).

(*c*) तद् KSS (AKM).

(*d*) बकेना° KSS (AKM).

So you see that a deed done with an unrighteous mind is sure to bring calamity, therefore one should do it with a righteous mind, as the crane did to the snake. (C. H. Tawney's translation).

8096

एवमन्योन्यसंचारं षाड्गुण्यं योऽनुपश्यति ।
स बुद्धिनिगलैर् बद्धैर् इष्टं क्रीडति पार्थिवैः ॥

(अ) K (K [K] 7. 18. 44, K [S] 321. 3-4, K [G] 367. 7-8, K [J] 1-2, K [V] 285, K [P] 5. 222. 1-2), P (PT 3. 116), cf. Ru 161, JSAIL 32. No. 42.

(*a*) °संबन्धं PT.

(*b*) षड्गुण्यं K (in some texts).

(*c*) सोऽबुद्धिगोडैर् PT ; बुद्धिगळैर् K (S), K (V); बुद्धिगडैर् K (P) ; बुद्धिनिगडैर् K (in some other texts).

He who sees the six measures of policy as being independent, in this manner,[1] plays, as he pleases, with kings tied by the chains of his intellect. (R. P. Kangle's translation).

1. See K (K) 7. 18. 43.

8097

एवमपास्तमति: क्रमतोऽत्र
पुष्पधनुर्धरवेगविधूत: ।
किं न जनो लभते जननिन्द्यो
दु:खमसह्यमनन्तमवाच्यम् ।।

(अ) AS 581.

(*b*) °धनुर्दश° AS; (suggested change : °धनुर्धर°).

(*c*) जननिंद्ये AS (var.).

Dodhaka metre.

Thus gradually deprived of good sense, tossed by the force of love, does not a man, censured by the people, get misery that is unbearable, endless and beyond words ? (A. A. R.).

8098

एवमभ्याहते लोके कालेनाभिनिपीडिते ।
सुमहद् धैर्यमालम्ब्य मनो मोक्षे निवेशयेत् ।।

(अ) MBh (MBh [Bh] 12. 309. 75), (*a* also in MBh [Bh] 12. 169. 7*a*).

(इ) SS (OJ) 396.

(*a*) अत्याहते or अभ्यागते MBh (var.).

(*b*) कालेनोपनि° MBh ; निपीडयते MBh (var.).

(*c*) स्वमहद् MBh (var.); आलस्य MBh (var.).

(*d*) धर्मं सर्वात्मना कुरु (चर) MBh; मोक्षन् or मोक्ष SS (OJ) (var.).

When death[1] afflicts and torments the world like this, one should take refuge in fortitude and devote the mind to deliverance. (Raghu Vīra's translation).

1. Time.

8099

एवमल्पश्रुतो मन्त्री कल्याणाभिजनोऽप्युत ।
धर्मार्थकामसंयुक्तं नालं मन्त्रं परीक्षितुम् ।।

(अ) MBh (MBh [Bh] 12. 84. 24, MBh [R] 12. 83. 26, MBh [C] 12. 3150).

(आ) SRHt 102. 7 (a. MBh), SSSN 113. 7.

(*a*) अन्यश्रुतो MBh (var.).

(*b*) °जनोप्युत: or °जनेत्युत MBh (var.).

(*c*) धर्मकामार्थं (°मा: सु°) °सयुक्तं MBh (var.) ; °कामसंयुक्त (°क्तो) MBh (var.) ; °युक्तो हि (ऽपि) MBh (var.).

(*d*) कालं MBh (var.) ; मन्त्री or वै सं° [म°] MBh (var.); समीक्षितुम् SSSN.

Thus when a minister is not fully learned, though born of an auspicious noble family, he is not competent to grasp the pros and cons of counsel which consists of *dharma*, *artha* and *kāma*. (A. A. R.).

8100

एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम् ।
सर्वस्य तपसो मूलम् आचारं जगृहु: परम् ।।

(अ) Mn. 1. 110, Bhaviṣya-pur 1. 1. 83. (Cf. Vās 6. 1-8).

(आ) Madana-pārijāta 11-12.

The sages, who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity. (G. Bühler's translation).

एवमाद्यान् विजानीयात् see No. 6434.

8101*

एवमाप्तवचनात् स पौरुषं
काकपक्षकधरेऽपि राघवे ।
श्रद्दधे त्रिदशगोपमात्रके
दाहशक्तिमिव कृष्णवर्त्मनि ॥

(अ) Ragh 11. 42. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 173).

(*a*) इत्थम् [एवम्] Ragh (var.).

(*c*) °पलाञ्छने [°पमा°] Ragh (var.).

Rathoddhatā metre.

From these words of the reliable person, he believed in the manliness in Rāma, although wearing tiny side-locks of hair, like in burning power in fire (which leaves behind a black trail) although of the size of the *indragopa*-insect. (R. D. Karmarkar's translation).

8102*

एवमालि निगृहीतसाध्वसं
शंकरो रहसि सेव्यतामिति ।
सा सखीभिरुपदिष्टमाकुला
नास्मरत् प्रमुखवर्तिनि प्रिये ॥

(अ) Kum 8. 5. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 118).

(आ) Daś *ad* 4. 13 (p. 195), KH 106. 8-9, Rasaratnahāra (KM VI 118) 137. 28-29, RA 4. 36.

(*d*) °वर्तिनी Kum (var.).

Rathoddhatā metre.

When her[1] lover[2] was before her she became confused and did not remember the advice given by her friends, *viz.* "Oh ! friend, in this manner you should wait upon Śiva in private, restraining your fear." (M. R. Kale's translation).

1. Pārvatī's.　　2. Śiva.

8103*

एवमाश्रमविरुद्धवृत्तिना
संयमः किमिति जन्मतस् त्वया ।
सत्त्वसंश्रयसुखोऽपि दूष्यते
कृष्णसर्पशिशुनेव चन्दनः ॥

(अ) Śak 7. 18. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 98).

(*a*) °वर्तिना Śak (var.).

(*b*) संयमी Śak (var.) ; जन्मदस् or जन्मनस् Śak (var.).

(*c*) °गुणो [°सुखो] Śak (var.); दुष्यते Śak (var.).

(*d*) चन्दनम् Śak (var.).

Rathoddhatā metre.

Dost thou[1] dare show a wayward spirit here ? Here, is this hallowed region ? Take thou heed / lest, as the serpent's young defiles the sandal, / thou bring dishonour on the holy sage / thy tender-hearted parent, who delights / to shield from harm the tenants of the wood. (Sir. M. Monier-Williams's translation).

1. Hermit-woman.

8104–05

एवमुत्तमजन्मानस्　तिर्यञ्चोऽप्यापदि प्रिये ।
प्रभुं नोज्झन्ति मित्रं वा　तारयन्ति ततः पुनः ॥
हीनजात्युद्भवा ये तु　तेषां स्पृशति नाशयम् ।
कदाचिदपि सत्त्वं वा　स्नेहो वा चञ्चलात्मनाम् ॥

(अ) KSS 12. 68. 29-30.

(आ) IS 1467-68.

(*f*) स्पृशति KSS (AKM).

So you see, my dear, that even animals, if they are of noble strain, do not desert a lord or friend in calamity, but rescue it from it.

But as for those which are of low origin, they are of fickle nature, and their hearts are never moved by noble feelings or affection. (C. H. Tawney's translation).

8106

एवमुपचीयमानं
स्तोकं स्तोकं विचिन्वतः पुण्यम् ।
संपद्यते विशालं
श्रुतिमप्येवं तपोऽप्येवम् ॥

(अ) Dvi (in ALB 10. 135).

(*a*) °मुपचीमानं Dvi ; (suggested change : °मुपचीयमानं).

Āryā metre.

Thus accumulating religious merit, little by little, by earnestly seeking it, [the *puṇya*] becomes large in quantity; thus also knowledge of the scriptures and penance. (A. A. R.).

एवमेव कुले जाता: see No. 208.

8107

एवमेव क्रियायुक्ता सर्वसौभाग्यदायिनी ।
यस्यैषा च भवेद् भार्या देवेन्द्रोऽसौ न मानुषः ॥

(अ) Cr 1296 (CRC 1. 47, CPS 15. 41). Cf. काके शौचं (Cr 1349); चौरीस्वामिपरोक्षी (Cr 374) ; भर्तृभक्ता च सततं (Cr 1752) ; यस्य चित्तं द्रवीभूतं (Cr 830 ; सदा हृष्टाल्प° (Cr 1035).

That man whose wife is constantly engaged in (worthwhile) activities, and brings (to the husband) all kinds of prosperity, is indeed *devendra*[1] and not an (ordinary) man.

1. The king of gods.

8108

एवमेव नहि जीव्यते खलात्
तत्र का नृपतिवल्लभे कथा ।
पूर्वमेव हि सुदुःसहोऽनलः
किं पुनः प्रबलवायुनेरितः ॥

(आ) VS 428 (a. Prakāśavarṣa), SR 59. 216 (a. VS), SSB 323. 224 (a. Prakāśavarṣa).

(*c*) °हो नलः VS ; (suggested change : °होऽनलः).

Rathoddhatā metre.

Thus no man can live (happily) because of the wicked, what to say then when he [the wicked person] is the king's favourite ? When even inherently, fire is unbearably hot, what then, when it is blazed by a strong wind ? (A. A. R.).

एवमेव मनुष्याणाम् see यथा ग्रामान्तरं गच्छन्.

8109

एवमेव मनुष्येषु तेषु पूर्वापकारिषु ।
विश्वासो नोपगन्तव्यो नदी गतजला यथा ॥

(अ) P (PTu 26. 3-4 and 84. 30).

Thus indeed no trust should be placed in men who have committed inimical actions in the past, just as in a river whose flood has subsided (for the time being). (A. A. R.).

8110**

एवमेव हि योऽश्वत्थं रोपयेद् विधिना नरः ।
यत्र कुत्रापि वा स्थाने गच्छेत् स भवनं हरेः ॥

(आ) ŚP 2091.

Thus that man who grows an *aśvattha*-tree[1] in the prescribed manner, or in whichever other place, he will (surely) go to the abode of Viṣṇu (after death). (A. A. R.).

1. The Indian holy fig tree.

8111

एष एव मनस्तापः पङ्के मग्नस्य दन्तिनः ।
यतते यत् समुद्धर्तुं ज्ञातयो निभृतस्मिताः ॥

(आ) Pad 103. 69 (a. Bhānukara).

This alone causes pain to the mind of an elephant that has got stuck up in (deep) mire, that when it makes efforts to extricate itself, its relatives remain doing nothing [*lit.* : simply keep smiling] (A. A. R.).

8112*

एष क्रीडान्तताम्यत्कुसुमपुरवधूवक्त्रसौरभ्यबन्धुर्
मुग्धं निद्राजडानां रसितमनुसरो द्राघयन् सारसानाम् ।
आवात्यङ्गानुकूलश् चलितविचकिलश्रेणिगन्धानुधावद्-
रोलम्बोद्घुष्यमाणस्मरजयबिरुदाडम्बरो मातरिश्वा ॥

(आ) SR 326. 37, SSB 189. 37.

(*c*) °श्रोणिगन्धा° SSB.

(*d*) लम्बोष्द्धुयमा° SSB (printer's error).

Sragdharā metre.

This breeze, which is a kinsman in fragrance to the breaths of the damsels of Kusumapura[1] who breathe hard at the end of their sports, which lengthen the sweet cries of the cranes that are overcome by sleep and which proclaims the triumph of the god of love by the buzzing of bees that are attracted towards the rows of *vicakila*-jasmines that are shaken (by the wind), now blows bringing pleasure at its touch to the bodies of persons. (A. A. R.).

1. Pāṭalīputra.

8113*

एष क्षुभ्नाति पङ्कं दलति कमलिनीमत्ति गुन्द्राप्ररोहान्
आरान् मुस्तास्थलानि स्थपुटयति जलान्युत्कसेतूनि याति ।
प्राप्तः प्राप्तः प्रविष्टो वनगहनमयं याति यातीति सैन्यैः
पश्चादन्विष्यमाणः प्रविशति विषमान् काननान्तान् वराहः ॥

(आ) SR 141. 5, SSB 458. 6.

Sragdharā metre.

Here he wallows in the mud, crushes the lotus-plants, eats the shoots of the *gundra*-plants, digs up (for roots) the places where the *musta*-grass grows and moves towards the bunds of streams eager to drink water. Oh ! we have reached him, but oh ! he goes to the fastness of the woods, there he goes—being thus pursued by the hunting soldiers the wild boar enters into the inaccessible regions of the dense forest. (A. A. R.).

8114*

एष गजोऽद्रिमस्तकतले कलभपरिवृतः
क्रीडति वृक्षगुल्मगहने कुसुमभरनते ।
मेघरवं निशम्य मुदितः पवनजवसमः
सुन्दरि वंशपत्रपतितं पुनरपि कुरुते ॥

(अ) Nāṭ *ad* 16. 85.

(*a*) °तते Nāṭ ; (suggested change : °तले).

Vaṁśapatrapatita metre.

Oh ! fair lady, this elephant, which surrounded by young ones is playing near the peak of the hill in the thick forest of trees and shrubs bent with flowers, is delighted to hear the roaring of clouds and is moreover causing, like the wind, the bamboo leaves to fall (on the ground). (M. Ghosh's translation).

एष चन्द्रमुखि योग° see No. 8115.

8115

एष चारुमुखि योगतारया
युज्यते तरलबिम्बया शशी ।
साध्वसादुपगतप्रकम्पया
कन्ययेव नवदीक्षया वरः ॥

(अ) Kum 8. 73. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 131).

(*a*) एष तारमुखि or एष चन्द्रमुखि Kum (var.); पश्य ता° or योग्यतारया or योगितारय Kum (var.).

(*d*) नवदीक्षितो Kum (SA); दर: [वे°] Kum (var.).

Rathoddhatā metre.

As the newly married bride, trembling in fear to approach her husband, is united with him in proper time, so the stars of feeble light[1], are being united with the moon. (H. H. Wilson's translation).

1. Twinkling—also 'as if trembling'.

**एष तारमुखि योग°** see No. 8115.

8116*

**एष तूडुमरवीचिडम्बर:**
**क्षोभमात्रमगमत् पयोनिधि: ।**
**विभ्रमैस् तदुदयक्रमोचितैर्**
**उल्ललास ललनासु मन्मथ: ॥**

(आ) VS 1966 (a. Bhagavān Jayavardhana).

Rathoddhatā metre.

This sea with its display of mounting billows got only an agitation (at the rise of the moon); but by the graceful sportive movements of the damsels in consonance with its rise, the god of love had all joy (of enjoyment). (A. A. R.).

**एष ते विद्रुमच्छायो** see No. 2636[1].

1. Also in Alaṁkārasaṁgraha *ad* 5. 33.

**एषतोऽपरितोषश्चेद्** see No. 7478.

8116 A

**एष दुर्नियतिदण्डचण्डिम-**
**प्रेरितो बत रविर्गतच्छवि: ।**
**स्थास्यति स्वयमध:पतन् कियत्-**
**कालमम्बरविलम्बिभि: करै: ॥**

(अ) Bālabhārata-mahākāvya 1. 9. 4.

(आ) SG 344 (a. Amaracandra).

(*c*) अंत: पतन् Bāla°, SG; (suggested change : अध:पतन्).

Rathoddhatā metre.

For how long will the sun remain going down, struck as if by the impetuous wrath of misfortune, its brilliance gone and its rays drooping from the sky ? (Surely, it will rise again). ( S. Bhaskaran Nair's translation ).

**एष धर्मश्च सुश्रोणि** see No. 8117.

8117

**एष धर्मस्तु सुश्रोणि पितुर्मातुश्च वश्यता ।**
**अतश्चाज्ञां व्यतिक्रम्य नाहं जीवितुमुत्सहे ॥**

(अ) R (R [Bar] 2. 27. 29, R [B] 2. 30. 32, R [Kumbh] 2. 30. 32, R [G] 2. 30. 31, R [L] 2. 33. 31).

(*a*) एव [ए°] R (var.); धर्मश्च R (var.).

(*b*) दृश्यतां or पश्यत: [व°] R (var.).

(*c*) आज्ञां चाहं or आज्ञामहम् or एवं वाहम् or अतश्चाहं or अतिश्चाहं or अतश्च तं or एवं चाहं or ततश्चाहं R (var.); अतिक्रम्य: R (var.).

(*d*) नैष [ना°] R (var.).

Oh ! lady with fine hips [*suśroṇi*][1], to obey the behest of the father and mother is the *dharma* of a son. Hence disobeying the command (of my father) I am not eager to live. (B. Khan's translation in his *Concept of Dharma in Vālmīki's Rāmāyaṇa*).

1. B. Khan ignores the word *suśroṇi* in the text.

8118

**एष धर्मो मयाख्यातो नारीणां परमा गति: ।**
**या नारी कुरुते चान्यत् सा याति नरकं ध्रुवम् ॥**

(अ) Vet 4. 24.

(*b*) चोत्तमा Vet; (but Vet [var.] as above).

(*c*) यान्यथा कुरुते नारी or अन्यथा कुरुते या तु or सोऽन्यथा क्रियते येन or सनाथ(थं) कुरुते चान्यं Vet (var.).

(*d*) यातु Vet (var.); नरके Vet (var.).

This dutiful behaviour of womenfolk has been set forth by me; it is their best course (for attaining heaven); that woman who does otherwise will go to hell without doubt. (A. A. R.).

8119

एष बकः सहसैव विपन्नः
शाठ्यमहो क्व नु तद् गतमस्य ।
साधु कृतान्तक कश्चिदपि त्वां
वञ्चयितुं न कुतोऽपि समर्थः ।।

(आ) ŚP 890, VS 759, Any 61. 75, SR 229. 226 (a. ŚP), SSB 620. 1.

(*b*) शाद्यमहो VS.

(*c*) कृतान्त न ŚP, Any, SR, SSB.

(*d*) वञ्चयितुं सुशठोपि ŚP, Any, SR, SSB.

Dodhaka metre.

This *baka* [crane] has suddenly died. Oh, where has his roguery suddenly gone? Oh! Death, well done, no one indeed would be able to deceive you on any count! (A. A. R.).

8120*

एष ब्रह्मा सरोजे रजनिकरकलाशेखरः शंकरोऽयं
दोर्भिर्दैत्यान्तकोऽसौ सधनुरसिगदाचक्रचिह्नैश् चतुर्भिः ।
एषोऽप्यैरावतस्थस् त्रिदशपतिरमी देवि देवास् तथान्ये
नृत्यन्ति व्योम्नि चैताश् चलचरणरणन्नूपुरा दिव्यनार्यः ।।

(अ) Rat 4. 11.

(आ) KH 9. 15-18, Kavi *ad* 5. 1 (54) (a. Śrīharṣa).

(*c*) °रावणस्थ° KH.

Sragdharā metre.

Oh! queen, here appears Brahmā on a lotus, this is Śiva bearing the crescent moon's digit upon his crest, that is Viṣṇu, the destroyer of demons, with his four arms, each holding a bow, a sword, a mace[1] and a *cakra*, here, again, appears Indra seated on his elephant, Airāvata, and there are many other gods, and in the heaven the nymphs are dancing, their anklets jingling on the moving feet. (Bak Kun Bae's translation).

1. Bak kun Bae has: thunderbolt.

8121*

एष भो निर्मलज्योत्स्नो राहुणा ग्रस्यते शशी ।
जलं कूलावपातेन प्रसन्नं कलुषायते ।।

(अ) Mṛcch 9. 24.

This moon, alas, though spotless-bright, / is now eclipsed,[1] and robbed of light; / the bank is fallen; the waves appear / befouled, that once were bright and clear. (A. W. Ryder's translation).

1. Swallowed up by Rāhu.

8122

एष रविस् तेजस्वी
खद्योतोऽप्येष हन्त तेजस्वी ।
एष रसालः शाखी
शाखी शाखोटकोऽप्येषः ।।

(आ) JS 128. 55 (a. Śrī-Bhīmasiṁha-paṇḍita).

Āryā metre.

This sun is full of splendour, this glow-worm too, forsooth, has its shine; this mango tree has many branches, and so is the (worthless) *śākhoṭaka* tree! (A. A. R.).

8123

एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः ।
... ... ... ... ... ... ।।

(अ) BhPu 1. 17. 11 *ab*.

(आ) SRRU 487 *ab*.

(*a*) राज्ञं BhPn; (but BhPn [var.] as above).

The highest merit [duty] of a king consists in removing the distress of the distressed... . (J. M. Sanyal's translation).

8124

एष वन्ध्यासुतो याति खपुष्पकृतशेखरः ।
मृगतृष्णाम्भसि स्नातः शशशृङ्गधनुर्धरः ॥

(आ) SR 363. 5, SSB 252. 6, SRM 2. 2. 362, SRK 106. 6 (a. Viśvaguṇādarśa), IS 7787.

Here goes the son of a barren woman, his head adorned with flowers grown in the sky; he has taken bath in the waters of a mirage and holds in his hand a bow made of rabbit's horn! (A. A. R.).

8125

एष विशेषः स्पष्टो
वह्नेश्च त्वत्प्रतापवह्नेश्च ।
अङ्कुरति तेन दग्धं
दग्धस्यानेन नोद्भवो भूयः ॥

(अ) Kutt (Kutt [BI] 764, Kutt [KM] 742).

(आ) VS 2529 (a. Dāmodaragupta).

Āryā-gīti metre.

This difference is patent between the (ordinary) fire and the fire of your (great) valour; (trees) burnt by the former put forth sprouts again, but those burnt by the latter never rise again. (A. A. R.).

8126*

एष वृक्षशिखरे कृतास्पदो
जातरूपरसगौरमण्डलः ।
ह्रीयमानमहरत्ययातपं
पीवरोरु पिबतीव बर्हिणः ॥

(अ) Kum 8. 36. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3; p. 124).

(आ) SRHt 252. 5 (a. Kālidāsa), SR 294. 15 (a. Kum), SSB 134. 17.

(*b*) °बर्हि° [°गौर°] Kum (SA); °मण्डलं (°लं) Kum (var.).

(*c*) क्षीयमाणम् (ह्रि°) Kum (var.).

Rathoddhatā metre.

Oh! thou with plump thighs, this peacock who has taken his position on the top of a tree and whose circular tail is yellow like molten gold, is as it were drinking the lessening sunshine at the close of the day. (M. R. Kale's translation).

एषव्या बहवः पुत्रा see No. 8170.

8127*

एष षट्पदयुवा मदायतः
कुन्द यापयति यामिनीस् त्वयि ।
दुर्वहा तदपि नापचीयते
पद्मिनीविरहवेदना हृदि ॥

(आ) SR 243. 203, SSB 647. 1.

Rathoddhatā metre.

This youthful bee overcome by intoxication spends the nights with you, oh! *kunda*-jasmine; none-the-less the pain of separation from the lotus that is unbearable never gets diminished in his heart! (A. A. R.).

8128*

एष सान्द्रतिमिरे गगनान्ते
वारिणीव मलिने यमुनायाः ।
भाति पक्षपुटगोपितचञ्चू
राजहंस इव शीतमयूखः ॥

(आ) SkV 931, Prasanna 58*b*.

Svāgatā metre.

The moon upon the deep night sky / shines like a white wild goose, / head tucked beneath his wing / on the black waters of the Yamunā. (D. H. H. Ingalls's translation).

8129

एष सूर्यांशुसंतप्तो मृगः कुतरुमाश्रितः ।
साधुर्भाग्यपरिक्षीणो नीचं प्राप्येव सीदति ॥

(आ) ŚP 3836, VS 1694 (a. Mahāmanuṣya), SR 336. 33 (a. ŚP), SSB 206. 34.

This deer, scorched by sun's rays, is (still) in grief because it has resorted to (the shadow of) a worthless [branchless] tree, just like a good man, whose luck has dwindled, is (still) in grief because he has resorted to a mean person [miser]. (S. Bhaskaran Nair's translation).

8130

एष स्वभावो नारीणाम् अनुभूय पुरा सुखम् ।
अल्पामप्यापदं प्राप्य दुष्यन्ति प्रजहत्यपि ॥

(अ) R (R [Bar] Ayodhyākāṇḍa 901* [*l.* 1-2], R [B] 2. 39. 21). Cf. No. 8159 and किंचान्यैर्न कुला°.

(आ) SR 387. 403 (a. R), IS 1471.

(*d*) दूष्यंति (दूषय°) R (var.) ; च [अपि] R (var.).

It is characteristic of womenfolk to enjoy in the times of prosperity (of their husbands), but abuse and even discard them at the slightest advent of adversity. (T. S. Raghavacharya's translation).

8131*

एष स्वर्गतरङ्गिणीजलमिलद्दिग्दन्तिदन्तद्युतिर्
भ्रश्यद्राजतकुम्भविभ्रमधरः शीतांशुरभ्युद्यतः ।
हंसीयत्यमलाम्बुजीयति लसड्डिण्डीरपिण्डीयति
स्फारस्फाटिककुण्डलीयति दिशामानन्दकन्दीयति ॥

(आ) ŚP 3632 (a. Śaṅkhadhara), AB 546, SR 301. 94 (a. ŚP), SSB 148. 27 (a. Śaṅkhadhara).

(*b*) °भ्युद्गतः AB.

(*d*) दिशामनन्द° AB (*contra metrum*).

Śārdūlavikrīḍita metre.

This moon has risen with the (white) splendour of the tusks of the elephants of the quarters mixed with the waters of the heavenly Gaṅgā, and possessing the shine of a silver jar that has been dropped; it makes the quarters possessed of swans, white lotuses, a mass of shining white foam, a broad ring of *sphaṭika*-crystal, and issues forth sprouts of joy (in all directions). (A. A. R.).

8132

एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनम् ।
येन शक्यं महाप्राज्ञ प्रजानां परिपालनम् ॥

(अ) R (R [Bar] Ayodhyākāṇḍa 2228* [*l.* 1-2], R [B] 2. 106. 19).

(*a*) धर्मो ह्येष परः प्रोक्तः R (var.) ; एषो or एवं R (var.) ; प्रथमं R (var.).

(*c*) यजो च महायज्ञैः (°प्रज्ञः or वजनं च महायज्ञैः or यो धर्मेण महाप्राज्ञा R (var.) ; सत्वं [श°] R (var.).

(*d*) प्रज्ञाश्च R (var.) ; परिपालयेत् (प्रति°) R (var.); चैव पालनं or चैव रक्षणं R(var.).

To anoint himself as a king is the first duty of a *kṣatriya* ; then alone is it possible for him to protect his subjects. (T. S. Raghavacharya's translation).

8133*

एषां गोपवधूविलाससुहृदां राधारहःसाक्षिणां
भद्रं भद्र कलिन्दशैलतनयातीरे लताशाखिनाम् ।
विच्छिन्ने स्मरतल्पकल्पनविधिच्छेदाय योगेऽधुना
ते जाने जरठीभवन्ति विलसन्नीलत्विषः पल्लवाः ॥

(आ) JS 301. 8.

(*b*) भद्रकलि° JS; (suggested change : भद्र कलि°).

Śārdūlavikrīḍta metre.

Oh! good man, is all well with the creepers and trees that grow in the banks of the Yamunā, which were friends of the cowherdesses in their sports and which were witnesses to the secret doings of Rādhā? Now (that Kṛṣṇa is away at Dvārakā) their tender leaves and sprouts which used to be cut for preparing their cushions for love-sports are no longer used and hence I know their freshness has faded like old leaves. (A. A. R.).

एषां न विद्या न तप: see येषां न विद्या न तप:.

एषां न विद्या न तपो न दानं see येषां न विद्या न तपो

8134*

एषां पल्लवमंशुकानि कुसुमं मुक्ता: फलं विद्रुमं
वैडूर्यं दलमङ्कुरो मरतकं हैमं च शाखाशतम् ।
एते के जगतीरुहो वनजुषाप्यज्ञातपूर्वा मया
प्राय: सारममी दिवो विटपिन: किं तैर्ममान्यो भर:।।

(श्र) Ās 6. 4.

(*b*) हैम Ās (printer's error).

Śārdūlavikrīḍita metre.

The tender leaves of these trees are silk-garments, their flowers are pearls, their fruit is coral, their petal is lapis-lazuli, their sprout is emerald, and their numerous branches are of gold. What are these trees, unfamiliar even to me, an occupant of the forest? Most probably they represent the essence of the heaven. What of them? I have a different onerous responsibility. (C. Sankararama Sastri's translation).

8135*

एषा का जघनस्थली सुललिता प्रोन्मत्तकामाधिका
भ्रूभङ्गं कुटिलं त्वनङ्गधनुष: प्रख्यं प्रभाचन्द्रवत् ।
राकाचन्द्रकपोलपङ्कजमुखी क्षामोदरी सुन्दरी
वेणीदण्डमिदं विभाति तुलितं वेल्लद्भुजं गच्छति ।।

(श्र) Mayūrāṣṭaka 7.

(*d*) वेलद्° Mayū°; suggested change : वेल्लद्°).

Śārdūlavikrīḍita metre.

Who is this lovely one that goes, with rounded hips, with an excess of ecstatic love— / her curving frown like the bow of the Bodyless [Kāma], and like the moon in splendour— / with lotus-face like the cheek of the full moon, and she (herself) slender-waisted and beautiful? / This trunk-like tresses of her remain splendid like a quivering arm.[1] (G. P. Quackenbos's translation [slightly revised]).

1. Considering वेणीदण्डम् as वीणाकण्ठम् and taking तुलितं in the sense of 'raised' G. P. Quackenbos translates *pāda d*: "This neck of her lute seems like a raised quivering arm."

8136*

एषा का नवयौवना शशिमुखी कान्ता पथो गच्छति
निद्राव्याकुलिता विघूर्णनयना संपक्वबिम्बाधरा ।
केशैर्व्याकुलिता नखैर्विदलिता दन्तैश्च खण्डीकृता
केनेदं रतिराक्षसेन रमिता शार्दूलविक्रीडिता ।।

(श्र) Mayūrāṣṭaka 5.

(*a*) कान्तापथी Mayū°; (suggested change : कान्ता पथो).

(*c*) विदलिता Mayū° (MS) (*contra metrum*).

Śārdūlavikrīḍita metre.

Who is this lovely one advancing along the path, moon-faced, in the bloom of youth, / bewildered with sleep, her eye rolling, her lower lip like a ripe *bimba*-fruit, / bewildered by her (discorded)

locks, scratched by finger-nails, and torn to pieces by teeth ? / How is this ? By a demon in love has she, imitating tiger-sport, been enjoyed ! (G. P. Quackenbos's translation [slightly revised)].

8137*

एषा कान्ता व्रजति ललितं वेपमाना
गुल्मच्छन्नं वनमुरुनगैः संप्रविद्धम् ।
हा हा कष्टं किमिदमिति नो वेद्मि मूढो
व्यक्तं क्रोधच्छरभललितं कर्तुकामा ॥

(अ) Nāṭ *ad* 16. 71.

Śarabhā metre.

This beloved lady goes trembling in a graceful manner to the forest covered with shrubs and interspersed with high hills. Ah ! what a pity, the fool that I am, I could not understand that due to anger she is openly playing the graceful role of a young elephant. (M. Ghosh's translation).

8138*

एषा का परिपूर्णचन्द्रवदना गौरीमृगा क्षोभिनी
लीलामत्तगजेन्द्रहंसगमना— — ◡ — — ◡ — ।
निःश्वासाधरगन्धशीतलमुखी वाचा मृदूल्लासिनी
स श्लाघ्यः पुरुषस् स जीवति वरो यस्य प्रिया हीदृशी ॥

(अ) Mayūrāṣṭaka 6.

Śārdūlavikrīḍita metre.

Who is this frantic tigress, with a face like the full moon, / with the gait of the *haṁsa*, or of the lordly rutting elephant in wantonness ... / with her face cooled by the perfume of her sighing lower lip, and gently mirthful in her speech ? / That man is to be envied, that lucky one lives, who has truly such a one as his beloved. (G. P. Quackenbos's translation).

8139*

एषा का प्रस्तुताङ्गी प्रचलितनयना हंसलीला व्रजन्ती
द्वौ हस्तौ कुङ्कुमार्द्रौ कनकविरचिता– ◡ – –◡– –।
– ऊंगांगेगता सा बहुकुसुमयुता बद्धवीणा हसन्ती
ताम्बूलं वामहस्ते मदनवशगता गूह्य शालां प्रविष्टा ॥

(अ) Mayūrāṣṭaka 1, Amar in MS 965 from Surat (JOIB 17. 3 ; p. 296).

(*b*) °विरचितौ नूपुरौ शब्दयन्ती Amar.

(*c*) – ऊंगांगेगता Mayū° (corrupt) ; हस्तेनोल्ल-(ा)सयन्ती बहुसुमलताबद्धवेणी रलन्ती Amar.

(*d*) मदनगतिवशाद् गर्भशालं Amar.

Sragdharā metre.

Who is this (maiden), with beautiful limbs and wandering glance, approaching with the gait of a *haṁsa*? / Her two hands are moist with saffron, her ... composed of gold .... / She has ... on her (body) ; she is decked with many flowers, girt with a lute, and is smiling. / Concealing betel in her left hand and having yielded to the power of love, she enters the (private) chamber. (G. P. Quackenbos's translation).

8140*

एषा का भुक्तमुक्ता प्रचलितनयना स्वेदलग्नाङ्गवस्त्रा
प्रत्यूषे याति बाला मृग इव चकिता सर्वतः शङ्कयन्ती ।
केनेदं वक्त्रपद्मं स्फुरदधररसं षट्पदेनैव पीतं
स्वर्गः केनाद्य भुक्तो हरनयनहतो मन्मथः कस्य तुष्टः ॥

(अ) Mayūrāṣṭaka 2.

(आ) SuM App. II. 9, RJ 1181 (a. Mayūra), SR 328. 6, SSB 191. 6.

(*a*) ए° का tr. SuM, RJ ; भक्त... स्तनभरनमिता [भु° प्र°] SuM ; विलुलितवसना [प्र°] SR, SSB ; °ग्नान्त° SR, SSB.

(*b*) मारुतं संस्पृशन्ती [स° श°] SuM.

(*c*) ह्यधरमधुरसं खण्डितं केन [स्फु° ष°] SR, SSB; °धरदलं षट्पदेनानुपीतं SuM.

(*d*) स्वर्गस्तेनैव भुक्तो SuM.

Sragdharā metre.

Who is this maiden that, not partaking of food [*bhukta-mukta*][1] and with wandering glance and with garments clinging to her limbs with perspiration, / at dawn goes here and there, timid (and) distrustful, like a gazelle? / How is this? Has this lotus-face with its lower lip's welling nectar, been sipped by a bee? / By whom has heaven been enjoyed to-day? With whom has Kāma, (once) slain by Śiva's eye, been pleased? (G. P. Quackenbos's translation).

1. भुक्तमुक्ता also means: "a maiden set free, after having been enjoyed by the lover", which meaning suits better, contextually.

8141*

एषा का रतिहावभावविलसच्चन्द्राननं बिभ्रती
गात्रं चम्पकदामगौरसदृशं पीनस्तनालम्बिता ।
पद्भ्यां संचरति प्रगल्भहरिणी संलीलया स्वेच्छया
किं चैषा गगनाङ्गना भुवितले संपादिता ब्रह्मणा ॥

(अ) Mayūrāṣṭaka 8.

(*a*) विभ्रती Mayū°.

(*b*) चण्पक° Mayū°.

Śārdūlavikrīḍita metre.

Who is this with a face like the shining moon through her incitement to and her [state of] amorousness, / drooping from (the weight of) her full-rounded breasts, with a body like the yellowness of a garland of *campaka*-flowers, / a wanton "gazelle", going on two feet, in dalliance as she feels? / Surely this is a celestial nymph, produced on earth by Brahmā. (G. P. Quackenbos's translation).

8142*

एषा का स्तनपीनभारकठिना मध्ये दरिद्रावती
विभ्रान्ता हरिणी विलोलनयना संत्रस्तयूथोद्गता ।
अंत:स्वेदगजेन्द्रगण्डगलिता संलीलया गच्छति
दृष्ट्वा रूपमिदं प्रियाङ्गगहनं वृद्धोऽपि कामायते ॥

(अ) Mayūrāṣṭaka 3.

(*b*) संत्रस्थ° Mayū° (MS).

Śārdūlavikrīḍita metre.

Who is this timid gazelle, with a burden of firm swelling breasts, / with roving glance, and slender waist, gone forth from the frightened herd? / She goes, possessed through her wanton sport with (her lover), of that which falls from the temple of the rutting lord of elephants [*or*: she goes like as she were fallen from the temple of a rutting lord of elephants]. / Seeing this form, with its adornment of beautiful limbs, even an old man becomes stricken with desire. (G. P. Quackenbos's translation [slightly revised)].

8143*

एषा कुसुमनिषण्णा
तृषितापि सती भवन्तमनुरक्ता ।
प्रतिपालयति मधुकरी
न खलु मधु विना त्वया पिबति ॥

(अ) Śak 6. 20 (in some editions 6. 22). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 85).

(*c*) भ्रमरी [म°] Śak (var.).

(*d*) त्वां विना [वि° त्व°] Śak (var.).

Āryā metre.

There, perched on a flower, is the female bee who loves thee, and though athirst, is waiting for thee still, not without thee will she taste its honey. (C. R. Devadhar's and N. G. Suru's translation).

8144*

एषागतैव निबिरीसनितम्बबिम्ब-
भारेण पक्ष्मलदृशः क्रियते तु विघ्नः ।
धान्त्या इतीव दयितान्तिकमेणदृष्टेर्
अग्रे जगाम गदितुं लघुचित्तवृत्तिः ॥

(आ) Skm (Skm [B] 1043, Skm [POS] 2. 114. 3) (a. Ratnākara), AB 373.

(*a*) निबिवीध° [नि°] Skm (var.); °बिम्ब- Skm (B).

(*b*) नु [तु] Skm (POS).

(*c*) मान्या [धा°] Skm (var.).

Vasantatilakā metre.

"She has indeed arrived (at the rendezvous), but an obstacle is created to the charming-eyelashed one by the heaviness of her compact hips"—when moving along to meet her lover the fleeting mind of the gazelle-eyed damsel seems to have gone in advance to tell him thus. (A. A. R.).

8145*

एषा जिगीषति पृथुस्तबका लता त्वां
पर्याप्तपीननिबिडस्तनभारखिन्नाम् ।
अस्याः प्रिये विचिनुमः स्तबकांस् तथान्याः
कर्तुं यथा न हि कदापि लताः स्मरेयुः ॥

(आ) JS 239. 4 (a. Sūktisahasra).

(*d*) or तथापि JS.

Vasantatilakā metre.

This creeper desires to vanquish you with its big bunches of flowers, when you are groaning under the weight of your highly well-developed bosom; beloved, let us gather those bunches of flowers so that these creepers may not remember to do this to other damsels any more. (A. A. R.).

8146*

एषा ते हर का सुगात्रि कतमा मूर्ध्नि स्थिता किं जटा
हंसः किं भजते जटां नहि शशी चन्द्रो जलं सेवते ।
मुग्धे भूतिरियं कुतोऽत्र सलिलं भूतिस् तरङ्गायते
इत्थं यो विनिगूहते त्रिपथगां पायात् स वः शंकरः ॥

(आ) Skm (Skm [B] 34, Skm [POS] 1. 7. 4), VS 67, SR 7. 93.

(*a*) मूर्ध्नि Skm (B) (printer's error).

(*d*) एवं [इ°] VS, SR.

Śārdūlavikrīḍita metre.

Who is that (woman), oh ! Śiva ? Charming one, whom do you mean ? She who is seated on your head. Do you mean the matted hair ? Does a swan resort to matted hair ? No, it is the moon. Then the moon takes to the water ? Innocent one, it is the holy ash. Then how is water here ? It is the well-spread ash that has wavy formations. May that god Śiva who thus concealed (the identity of) Gaṅgā (on his head) grant protection to you all ! (A. A. R.).

8147*

एषा दोषा यथार्था प्रियतम भवतो हन्त जाता वियोगे
स्त्रीहत्यापातकीति प्रथितिमुपगते लाञ्छनीति त्रिलोक्याम् ।
नैवं भूयोऽपराधं बत दयित कदाप्याचरिष्यामि सत्यं
त्वत्यक्तां मां मृतिर्मैर्मनसिजशमनः सायकैर्हन्तुमुत्कः ॥

(आ) SSB 161. 18 (a. Saṁgrahītṛ).

Sragdharā metre.

This *doṣā* [night *or* : full of faults] is true to its name, oh ! beloved, when separated alas ! from you ; it has the notoriety of being the killer of (separated) women and is the bearer of stigma in the three worlds ; truly, never again shall I commit any offence towards you, dear ; for death in the form of Cupid is eager to strike me (dead) with his sharp arrows when I am abandoned by you. (A. A. R.).

8148*

एषा धर्मपताकिनी तटसुधासेवावसन्नाकिनी
शुष्यत्पातकिनी भगीरथतपःसाफल्यहेवाकिनी ।
प्रेमारूढपिनाकिनी गिरिसुतास्याकेकरालोकिनी
पापाडम्बरडाकिनी त्रिभुवनानन्दाय मन्दाकिनी ॥

(आ) ŚP 107, Sama 1 ए 1, SR 9. 130, SSB 15. 7.

(*b*) °साफल्यसंदायिनी Sama, SSB.

(*c*) °सुतासाके° ŚP, SSB ; °सुता सा केकरा° SR.

(*d*) पादाड° Sama.

Śārdūlavikrīḍita metre.

This Gaṅgā holds aloft the banner of righteousness, destroys the miseries of those who resort to its waters, dries up all sins, ardently desires to fulfil the purpose of the penance of Bhagīratha, is the object of the affection of Lord Śiva, looks at the face of Pārvatī with half-shut eyes, is a destroyer of those full of sins and vanity, and is for the joy of the world. (A. A. R.).

एषापि मदनायत्ता see धीरा कला°.

8149*

एषा पुष्करिणी मराल मलिनैश् छन्ना कुवीथीजलैर्
यस्यामज्ञतया विधेरकृपया चेद् वस्तुमाकाङ्क्षसे ।
विश्रम्भो बकमण्डलेषु विनयो भेकेषु संबन्धिता
रात्र्यन्धेषु विधीयतां कृपणता कोयष्टिकश्रेणिषु ॥

(अ) Ava 550.

(आ) SR 222. 36, SSB 609. 35.

Śārdūlavikrīḍita metre.

Oh swan ! this lake is covered with the dirty water of the drains. Is it due to ignorance or by adverse fate that you desire to stay therein ? Then you will have to exchange confidences with the flock of cranes, be subservient to the frogs, relationship with the creatures that are blind at night [crows ?] and cultivate sympathy with flocks of lapwings. (A. A. R.).

8150^b

एषा प्रवासं कथमप्यतीत्य
याता पुनः संशयमन्यथैव ।
को नाम पाकाभिमुखस्य जन्तोर्
द्वाराणि दैवस्य पिधातुमीष्टे ॥

(अ) Mālatī 10. 13.

(आ) Alm 128, Sar 3. 186 (p. 397).

(*d*) दैवान्य° Sar.

Indravajrā metre.

Having somehow got over (her) temporary sojourn, she has again met danger from another quarter altogether. Who indeed has the power to close the doors of the fate of a creature, ready to ripen up.[1] (R. D. Karmarkar's translation).

1. i. e., to produce its effect.

8151*

एषा फुल्लकदम्बनीपसुरभौ काले घनोद्भासिते
कान्तस्यालयमागता समदना हृष्टा जलार्द्रालका ।
विद्युद्वारिदगर्जितैः सचकिता त्वद्दर्शनाकाङ्क्षिणी
पादौ नूपुरलग्नकर्दमधरौ प्रक्षालयन्ती स्थिता ॥

(अ) Mṛcch 5. 35.

(आ) SR 357. 31 (a. Mṛcch), SSB 241. 10.

(*a*) °पुष्प° [°नीप°] SSB.

Śārdūlavikrīḍita metre.

While clouds look beautiful, and in the hour / fragrant with *nīpa*- and *kadamba*-flower, / she comes to see her lover, very wet, / with dripping locks, but pleased and loving yet. / Though

lightning and though thunder terrifies, / she comes to see you ; 't is for you she sighs. / The mud still soils the anklets on her feet, / but in a moment she will have them washed. (A. W. Ryder's translation).

8152*

एषा भविष्यति विनिद्रसरोरुहाक्षी
कामस्य कापि दयिता तनुजानुजा वा ।
यः पश्यति क्षणमिमां कथमन्यथासौ
कामस् तमस्तकरुणस् तरुणं हिनस्ति ॥

(आ) SR 253. 26, SSB 62. 40, RJ 1036. Variant of No. 8162.

Vasantatilakā metre.

This (charming) lady with eyes resembling full-blown lotuses must be the beloved wife, daughter or younger sister of Cupid ; how else is it that Cupid strikes mercilessly at that young man who happens to gaze at her even for a moment ? (S. Bhaskaran Nair's translation).

8153*

एषा मनो मे प्रसभं शरीरात्
पितुः पदं मध्यममुत्पतन्ती ।
सुराङ्गना कर्षति खण्डिताग्रात्
सूत्रं मृणालादिव राजहंसी ॥

(अ) Vik 1. 18 (in some other texts 1. 19 to 1. 20). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 70).

(आ) Sar 5. 335 (p. 674).

(*c*) सुरापगा° Sar (var.).

Upajāti metre (Indravajrā and Upendravajrā).

This heavenly maiden, as she flies upward to the central home of her father, irresistibly draws after her the mind[1] from my body, as the flamingo draws the filament from the blossom-shorn lotus-stalk.[1] (E. B. Cowell's translation).

1. E. B. Cowell has : "the soul".
2. King Purūravas speaking about Urvaśī.

8154*

एषा रङ्गप्रवेशेन कलानां चैव शिक्षया ।
स्वरान्तरेण दक्षा हि व्याहर्तुं तन्न मुच्यताम् ॥

(अ) Car 1. 24.

(आ) GVS 227.

Being on the stage, and trained in arts, surely she[1] is clever at speaking with a changed voice; so do not let her go. (C. R. Devadhar's translation).

1. A courtesan.

8155*

एषा लता यदि विलासवती कथं स्याद्
विद्युल्लता यदि कथं भविता धरण्याम् ।
वस्तुं मनोजनृपतेर्नगरी गरीयो-
वक्षोजदुर्गविषमा किमकारि धात्रा ॥

(आ) PdT 117 (a. Bhāskara).

Vasantatilakā metre.

If she were a creeper, how can she have sportive charm ? If a streak of lightning, how can she be on the earth ? Has she been fashioned by the Creator as the city of King Cupid, difficult of access by the fortress in the form of her big bosom ? (A. A. R.).

8156*

एषा व्रजन्ती ललितं स्मयन्ती
सखीजनैः सार्धमतिप्रगल्भा ।
सुरीव नित्यं सुरतासुखाप्ता
विभाति भूमीधरपाठकस्त्री ॥

(आ) PV 312 (a. Audīcyaprakāśa).

(*c*) °सुखाप्ता PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

Here she goes along, smiling charmingly, in all boldness along with her friends; getting the happiness of love always like a goddess, she, the wife of the preceptor of the king, shines. (A. A. R.).

8157*

एषा सा विन्ध्यमध्यस्थलविपुलशिलोत्सङ्गरङ्गत्तरङ्गा
संभोगश्रान्ततीराश्रयशबरवधूशर्मदा नर्मदा च ।
यस्याः सान्द्रद्रुमालीललिततलमिलत्सुन्दरीसंनिरुद्धैः
सिद्धैः सेव्यन्त एते मृगमृदितदलत्कन्दलाः कूलकच्छाः ॥

(अ) Nalacampū 5. 35.

(आ) JS 371. 15 (a. Trivikrama-bhaṭṭa).

(*c*) °ललिततरमि° JS.

Sragdharā metre.

Here flows the river Narmadā with its waves dancing on the laps of huge rocks in the middle of the valleys of the Vindhya mountain, which gives joy to the Śabara women who resort to its banks when fatigued by love-sports, whose regions on the banks are resorted to by *Siddha* (demigods) in the company of their charming spouses in the arbours formed by densely growing trees and wherein the freshly grown sprouts are munched by herds of antelopes. (A. A. R.).

8158*

एषासि वयसो दर्पात् कुलपुत्रानुसारिणी ।
केशेषु कुसुमाढ्येषु सेवितव्येषु कर्षिता ॥

(अ) Mṛcch 1. 40.

Ah ! proud to be so young, so fair ! / Too high thy love must not aspire ; / for now thy blossom-fragrant hair, / that merits richest gems and rare, / serves but to drag thee through the mire. (A. W. Ryder's translation).

एषा स्थली यत्र वि° see सैषा स्थली यत्र वि°.

8159

एषा हि प्रकृतिः स्त्रीणाम् आसृष्टे रघुनन्दन ।
समस्थमनुरज्यन्ते विषमस्थं त्यजन्ति च ॥

(अ) R (R [Bar] 3. 12. 5, R [B] 3. 13. 5, R [Kumbh] 3. 13. 5, R [G] 3. 19. 6, R [L] 3. 17. 5). (Cf. R [G] 3. 19. 5). Cf. No. 8130 and किंचान्यैर्न कुलाचारैः.

(आ) IS 1472, GVS 122.

(*a*) च or ऽत्र [हि] R (var.) ; सत्कृता [प्र°] R (var.).

(*b*) पृ[पृ]थिव्या पुरुषर्षभ or सृष्टिश्च पुरुषर्षभ R (var.).

(*c*) पदस्थम् or समर्थम् [स°] R (var.) ; अनुरुज्यंति (°रज्यंति° or रज्यंती) R (var.).

(*d*) असमर्थं [वि°] R (var.).

Oh ! Rāma, that is the very nature of women, from the creation of the world, that they attach themselves to their husbands if they are prosperous, but leave them if they are in distress.

8160

एषा हि मे रणगतस्य दृढा प्रतिज्ञा
द्रक्ष्यन्ति यन्न रिपवो जघनं हयानाम् ।
युद्धेषु भाग्यचपलेषु न मे प्रतिज्ञा
दैवं यदिच्छति जयं च पराजयं च ॥

(आ) VS 2275 (a. Candaka), Auc *ad* 14 (16) (a. Candraka) *cd/ab*. (Cf. S. Lévi *Le Théatre Indian*, p. 161-62).

(*a*) एषैव [एषा हि] Auc ; सदा [दृ°] Auc.

(*b*) पश्यन्ति [द्र°] Auc.

(*d*) दैवं दिश्यत्पथजयं VS (var.) ; नियच्छति Auc.

Vasantatilakā metre.

I make no promise about the result of the battles (whose issue) depends on fate, for it is Destiny that grants victory

or defeat; but when in the battlefield, I always make a vow that the enemy shall not see the back of my horses. (Dr. Sūryakānta's translation of the Auc. text).

8161

एषु स्पर्शो वरस्त्रीणां स्वान्तहारी मुनेरपि ।
अतोऽप्रमत्तः सेवेत विषयांस् तु यथोचितान् ॥

(अ) Śukranīti 3. 17.

The touch of excellent women overpowers the mind even of (self-controlled) sages; hence one should indulge in sex activities appropriately, being ever on guard. (A. A. R.)

8162*

एषैव काचन विनिद्रसरोरुहाक्षी
कामस्य कापि दयिता तनुजानुजा वा ।
यः पश्यति क्षणमिमां कथमन्यथासौ
कामस् तमस्तकरुणं तरुणं निहन्ति ॥

(आ) SH 1800. Variant of No. 8152.

(*a*) एव... SH; (suggested change: एषैव).

(*c*) पश्यन्ति SH; (suggested change: पश्यति).

(*d*) तमसा° SH; (suggested change: तमस्त°).

Vasantatilakā metre.

This particular maiden, whose eyes are similar to full-blown lotuses, must be the beloved wife, daughter or younger sister of Cupid; how else is that Cupid strikes mercilessly at that youth who happens to gaze at her even for a moment? (S. Bhaskaran Nair's translation).

8163

एषैव महती लज्जा सदाचारस्य भूपतेः ।
यदकालभवो मृत्युस् तस्य संस्पृशति प्रजाः ॥

(अ) RT (RT [VVRI] 4. 84, RT [S] 4. 84, RT [T] 4. 84, RT [Calc.] 4. 83).

(आ) IS 1473.

(*c*) यदाक° RT (var.).

It is verily a great humiliation for a king of righteous conduct, if untimely death overtakes his subjects. (M. A. Stein's translation).

8164

एषैव योषितां धन्या शीलं च लभते सुखम् ।
दिवा पतिव्रता भूयो नक्तं च कुलटा यतः ॥

(आ) SR 351. 2, SSB 232. 2, SRK 118. 10 (a. Prasaṅgaratnāvalī), IS 7788.

She is the fortunate one among women who gets both (good) character as well as pleasure; for she is devoted to her husband during day time and a courtesan (to him) at night. (A. A. R.).

8165*

एषोऽग्निहोत्रीति बिभर्ति गास्ता
विक्रीय दुग्धं सलिलं जुहोति ।
ख्यातोऽस्ति लोकेष्वृतुकालगामी
रजस्वलां याति दिवापि वेश्याम् ॥

(आ) VS 2353 (a. [?] Īśvaravarman).

Upajāti metre (Indravajrā and Upendravajrā).

As one who maintains sacred fires, he rears these cows, but sells away the milk and offers water in the sacred fires; he is well known as one who resorts (to his wife) at the end of her monthly courses, but goes even during day time with harlots who are in their monthly courses. (A. A. R.).

8166*

एषोज्जटस्य भवतो गृहिणी त्वपर्णा
स्थाणुः स्वयं तव च सूनुरसौ विशाखः ।
त्वत्तः फलं क इह वाञ्छति वामदेव
जन्मक्षयः परमसौ तव दर्शनेन ॥

(आ) SH 229.

(*a*) गूवत्पर्णा SH ; (suggested change : गृहिणी त्वपर्णा).

Vasantatilakā metre.

Of you, oh ! Lord Śiva, like unto a tree, there is a lot of fibrous shoots [matted hair], on you, but there are no leaves [your wife is Pārvatī] ; you are merely the trunk of a tree [you are everlasting], and devoid of branches [your son is Viśākha], oh ! Lord, whoever desires fruit from such a tree ? There is only waste of time [the absence of re-birth] on seeing you. (A. A. R.).

8167*

एषोत्तुङ्गतरङ्गलङ्घिततटोत्सङ्गा पतङ्गात्मजा
पूर्णेयं तरिरम्बुभिर्न हि हरेः शङ्का कलङ्कादपि ।
काठिन्यं भज नाद्य सुन्दरि वयं राधे प्रसादेन ते
जीवामः स्फुटमातरीकुरु गिरिद्रोणीविनोदोत्सवम् ॥

(आ) PG 279 (a. Samāhartṛ=Rūpa Gosvāmin).

Śārdūlavikrīḍita metre.

This river Yamunā overflows the banks with its high waters, this boat is full of water ; there is no apprehension of evil report from Kṛṣṇa (being engaged to ferry us across) ; come, do not have this hard-heartedness to-day (towards Kṛṣṇa), charming Rādhā, we live by your grace alone ; please make the festival of sports in the mountain valley the fare for ferrying us across the river. (A. A. R.).

8168*

एषोऽम्बुदनिःस्वनतुल्यरवः
क्षीबः स्खलमानविलम्बगतिः ।
श्रुत्वा घनगर्जितमद्रितटे
वृक्षान् प्रति मोटयति द्विरदः ॥

(अ) Nāṭ *ad* 16. 29.

(*a*) एसो° Nāṭ ; (suggested change : एषो) ; °निस्वन° Nāṭ; (suggested change : °निःस्वन°).

(*c*) °मद्रितते Nāṭ ; (suggested change : °मद्रितटे).

Moṭaka metre.

This elephant, hearing the clouds roaring in the mountain valley, is trumpeting in excitement as loudly as the (rain-)clouds and is rushing with faltering steps to the trees. (M. Ghosh's translation).

8169*

एषोऽहमद्रितनयामुखपद्मजन्मा
प्राप्तः सुरासुरमनोरथदूरवर्ती ।
स्वप्नेऽनिरुद्धघटनाधिगताभिरूप-
लक्ष्मीफलामसुरराजसुतां विधाय ॥

(अ) Kpr 7. 234 (a. Uṣāharaṇa), KāP 221. 16–222. 2.

(*c*) °तानुरूप- KāP.

Vasantatilakā metre.

I, born of the lotus-face of Pārvatī, who am beyond the reach of the longings of gods and demons, have come here, after having made the daughter of the demon-king such as has her exquisite beauty rendered fruitful through association, in a dream, with Aniruddha. (G. Jhā's translation [revised version]).

एषो हि प्रथमो धर्मः see No. 8132.

8170

एष्टव्या बहवः पुत्रा गुणवन्तो बहुश्रुताः ।
तेषां वै समवेतानाम् अपि कश्चिद् गयां व्रजेत् ॥

(अ) R (R [Bar] 2. 99. 13, R [B] 2. 107. 13, R [Kumbh] 2. 107. 13, R [G] 2. 115. 13, R [L] 2. 120. 13). Cf. Nos. 8171-72.

(आ) IS 1474.

(*a*) इष्टव्या or एषव्या R (var.).

(*c*) हि or तु [वैं] R (var.).

(*d*) यद्येको गुणवान् भवेत् R (var.) ; यद्येकोऽपि or यद्यप्येकोपि (hypermetric) or यद्यप्येको or यदि कश्चिद् R (var.).

One should wish for many virtuous and learned sons ; for, from amongst them, at least one will make a pilgrimage to Gayā (and offer one libations when one is dead).

8171

**एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ।**
**यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ॥**

(अ) MBh (MBh [Bh] 3. 82. 85 and 3. 85. 7 *cd* + 456* *ab*, MBh [R] 3. 84. 97 and 3. 87. 9-10, MBh [C] 3. 8075 and 3. 8305-6 ; cf. MBh [R] 13. 88. 44, MBh [C] 4253, R (R [B] 2. 107. 13, R [G] 2. 115. 13), Cr 222 (CSr 2. 87). Cf. JSAIL 30. 24. Cf. Nos. 8170, 8172.

(आ) Sama 2 य 20, IS 1475, TP 392.

(*a*) यष्टतव्या CS (var.); एकाव्या CS (var.) ; बहव (°वो) CS (var.) ; पुत्र CS (var.).

(*b*) यद्यप्येको Cr (but गयामेको यदि CS) ; यदि कश्चित् MBh (var.) ; व्रजत् (°जैत्) CS (var.).

(*c*) यजेद्वा वाजिमेधेन or गौरीं वा वरयेत्कन्यां MBh (var.), TP ; यज्यतव्येश्वमेधेन CS (var.); यजेद्वा अश्वमेधेन CS (var.) ; योजतव्योश्वमेधश्च CS (var.); व्यस्वमेधेन CS (var.); वाश्वमध्यन CS (var.).

(*d*) निलं CS (var.) ; व्यातं [वृषम्] CS (var.); वृषत्सुजेत् CS (var.).

One should wish for many sons, for at least one of them might go to Gayā, or offer the horse-sacrifice, or let loose a (*nīla*) bull to roam.

8172

**एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ।**
**यत्रासौ प्रथितो लोकेष्व् अक्षय्यकरणो वटः ॥**

(अ) MBh (MBh [Bh] 13. 88. 14, MBh [R] 13. 88. 14, MBh [C] 13. 4253). Cf. Nos. 8170-71.

(आ) IS 1476.

(*b*) (अ)प्येको MBh (var.).

(*c*) यदा [य°] MBh (var.); प्रार्थितो MBh(var.); लोके or लोके तु or लोके हि MBh (var.).

Many sons should be coveted, so that even one may go to Gayā, where stands the banian-tree that is celebrated over all the worlds and that makes all offerings made under its branches inexhaustible. (P. C. Roy's translation).

8173*

**एष्यति मा पुनरयमिति**
**गमने यदमङ्गलं मयाकारि ।**
**अधुना तदेव कारणम्**
**अवस्थितौ दग्धगेहपतेः ॥**

(अ) ĀrS 2. 143.

(आ) SR 352. 19, SSB 232. 19.

Āryā metre.

"May he not return again when he sets out",—this inauspicious thought that I had at that time of starting has itself now become the cause of the loathsome lord of the house [jealousy husband] remaining at home ! (A. A. R.).

एष्यत्युत्सुकमागते विवलितं see No. 19496.

एष्यदुत्सुकं see No. 19496.

8174*

एष्यन्ति यावद् गणनाद् दिगन्तान्
नृपाः स्मरार्ताः शरणे प्रवेष्टुम् ।
इमे पदाब्जे विधिनापि सृष्टास्
तावत्य एकाङ्गुलयोऽत्र लेखाः ॥

(अ) Naiṣ 7. 105 (Naiṣ *ad* Mallinātha 7. 103).

(आ) SR 269. 418 (a. Naiṣ), SSB 92. 1.

(*d*) रेखाः [ले°] Naiṣ *ad* Mallinātha, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The Creator drew on her, in the shape of her toes, as many lines as there were directions, from which kings oppressed by Cupid could come to take shelter under these lotus-feet. (K. K. Handiqui's translation).

8175*

एष्यन्त्यवश्यमधुना हृदयाधिनाथा
मुग्धा मुधा कुरुत मा विविधं विलापम् ।
इत्थं शशंसुरिव गर्जितकैतवेन
पाथोधराः पथिकपङ्कजलोचनाभ्यः ॥

(आ) SR 343. 100, SSB 217. 4.

Vasantatilakā metre.

The lords of your hearts will surely return to-day, oh ! silly ones, do not make all kinds of laments in vain—thus did the clouds speak to the lotus-eyed wives of travellers under the guise of their thunders. (A. A. R.).

8176

एहि गच्छ पतोत्तिष्ठ वद मौनं समाचर ।
इति वित्रस्तसारङ्ग- नेत्रया को न वञ्चितः ॥

(आ) VS 1228. Cf. No. 8177.

"Come here, go away, fall down (at my feet), get up, now speak, now observe silence"—who indeed is not thus deceived [ordered about] by a damsel having glances like those of a frightened deer? (A. A. R.).

8177

एहि गच्छ पतोत्तिष्ठ वद मौनं समाचर ।
एवमाशाग्रहग्रस्तैः क्रीडन्ति धनिनोऽर्थिभिः ॥

(अ) H (HJ 2. 21, HS 2. 22, HM 2. 23, HK 2. 23, HP 2. 20, HN 2. 20, HH 43. 10-11, HC 57. 11-12), Vet 4. 3. Cf. No. 8176.

(आ) VS 3168 (a. Vyāsa), SRHt 224. 8, SSSN 173. 8 (a. Dhv), SuM 20. 1, Sama 1 ए 7, SMa 1. 84, SRRU 862, SR 65. 5 (a. Dhv), SSB 332. 7, IS 1477, Dhv (HSS 66) *ad* 3. 76 (p. 375), KH 138. 6-7, Kpr 7. 339, KāP 272. 13–4, Amd 185. 492.

(इ) SS (OJ) 303.

(*a*) एहि तिष्ठ पुरो गच्छ Vet (var.) ; उतोत्तिष्ठ (विशो°) HP ; पतोत्तिष्ठ HM ; त्वमुत्तिष्ठ Vet (var.) ; परं तिष्ठ Vet (var.) ; विशोत्तिष्ठ SuM ; परो° or पुरस्° Vet (var.).

(*b*) समाचरेत् Vet (var.).

(*c*) इत्थमाशा° VS, SRRU ; एवं मानग्रह° Vet (var.) ; °सुखग्रस्तैः HN ; °ग्रस्ताः IS.

(*d*) क्रीडन्ते Vet (var.) ; धनिभिर्बुधाः IS ; नरैः [ऽर्थि°] SMa.

'Come, go, fall, stand up, speak, keep silence'—in this way do the wealthy sport with the needy, held fast by the gripe of expectancy. (F. Johnson's translation).

8178*

एहि तत्र चिनुवः सुकौसुमं
कौ सुमञ्जुसुमनस्तरुश्रियाम् ।
एकिकामिति ततान मानिनीम्
आनिनीय कपटाद् रहः क्षणम् ॥

(आ) PV 520 (a. Dāmodara-bhaṭṭa), cf. Kav p. 44.

Rathoddhatā metre.

Come, let us two together gather fine flowers from this part of the grounds where the trees are rich in excellent flowers—thus did the lover cleverly (by a ruse) lead the charming damsel to a lonely place in a moment. (A. A. R.).

8179*

एहि विश्वात्मने वत्से भिक्षा त्वं परिकल्पिता ।
अर्थिनो मुनयः प्राप्तं गृहमेधिफलं मया ॥

(अ) Kum 6. 88. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 96) (omitted in some editions).

(*a*) सर्वात्मना (श°) Kum (SA) ; सर्वार्पणे or सर्वात्मने or शर्वार्पणे Kum (var.).

(*b*) भिक्षासि Kum (var.).

Come on, dear daughter : thou art made alms to Śiva [the soul of the universe]. The sages are the petitioners : I have obtained the fruit of a householder's life.[1] (M. R. Kale's translation).

1. Married life.

एहि शर्वात्मना(°ने) वत्से see No. 8179.

एहि शर्वार्पणे वत्से see No. 8179.

एहि स्वागतमाविशा° see No. 8181.

8180*

एहि हे रमणि पश्य कौतुकं
धूलिधूसरतनुं दिगम्बरम् ।
सापि तद्वदनपङ्कजं पपौ
भ्रातरुक्तमपि किं न बुध्यते ॥

(आ) ŚP 537, SR 194. 28, SSB 547. 3, SRK 158. 18 (a. Kalpataru).

(*a*) हैरमणि [हे र°] SSB.

(*d*) बुध्यसे ŚP.

Rathoddhatā metre.

Come lady, see the fun,[1] *viz.*, the directionclad one[2] with his body smeared with dust (of ashes) ; she too kissed his lotus-face : Brother, though stated do you not understand ? (A. A. R.).

1. Kau+tuka=the little boy on the ground.
2. The expression suggests Lord Śiva.

8181

एह्यागच्छ समाविशासनमिदं कस्माच् चिराद् दृश्यसे
का वार्त्तेति सुदुर्बलोऽसि कुशलं प्रीतोऽस्मि ते दर्शनात् ।
एवं ये समुपागतान् प्रणयिनः प्रत्यालपन्त्यादरात्
तेषां युक्तमशङ्कितेन मनसा हर्म्याणि गन्तुं सदा ॥

(अ) P (PP 2. 48, Pts 1. 253 and 2. 60, PtsK 1. 283 and 2. 63, PM 2. 16), Cr 1297 (CvL I 8. 30).

(आ) SH 1425, Sama 1 ए 14, SR 180. 1043, SSB 518. 1043, SRK 229. 93, IS 1478, Subh 64.

(*a*) एहि स्वागतमाविशा° SR, SSB, SRK ; समाश्रयासनम् (°सास°) Pts, PtsK 1. 283, Sama ; प्रीतोऽस्मि ते दर्शनात् [क° चि° दृ°] Cr, SH.

(*ab*) क°...(in *a*) and कु° (in *b*) tr. Cr.

(*b*) वार्त्ता अतिदुर्ब° (ह्यति°) Pts, PtsK, Sama ; वार्तापरिदुर्ब° SH, SR, SRK ; नितरां प्रीतो° [कु° प्री°] SR, SSB, SRK ; च कथं कस्माच्चिराद् दृश्यसे [कु° प्री° ते द°] SH.

(*c*) एवं नीचजनेऽपि युज्यति गृहं प्राप्ते सतां सर्वदा Pts 1. 253, PtsK 1. 283; प्रह्लादयन्त्या° Pts 2. 60, PtsK 2. 63, Sama; इत्येवं गृहमागतं प्रणयिनं मे भाषयन्त्यादरात् Cr, Subh; इत्येवं गृहमा(ग)तस्य विनयं कुर्वन्ति ये सोदरास् SH; °पागतं द्विजवरं संभावयन्त्यादरात् SR, SSB, SRK.

(*d*) धर्मोऽयं गृहमेधिनां निगदितः स्मार्तैर्लघुः स्वर्गदः Pts 1. 253, PtsK 1. 283; तेषां गेहमशंकितेन मनसा गन्तुं समभ्युत्सहे SH; °मसंकितेन Subh; गन्तुं गृहं सर्वदा Cr; गेहानि [हृ°] Subh; गेहेषु SR, SSB, SRK; इत्येवं SR, SSB, SRK.

Śārdūlavikrīḍita metre.

"Come! Enter! News from town? / A chair! You look run down! / Welcome! Why have you slighted / our home so long? Delighted!" Such kindly words as those / may set the mind at ease, / and friends be glad to go / where they are greeted so. (A. W. Ryder's translation).

8182*

एह्यालिङ्ग त्वरयति मनो दुर्बला वासरश्रीर्
आश्लिष्टासि क्षपय रजनीमेकिका चक्रवाकि।
नान्यासक्तो न खलु कुपितो नानुरागच्युतो वा
दैवाधीनः सपदि भवतीमस्वतन्त्रस् त्यजामि ॥

(आ) Skm (Skm [B] 2069; Skm [POS] 5. 14. 4) (a. Bhānu), Vidy 165 (a. Bhānukavi), AB 578.

(*b*) आपृष्टासि AB; चक्रवाकी Vidy.

(*c*) नैवासक्तो Vidy; नैव राग° Vidy.

(*d*) भवतीं न स्वतः सन्त्य° Vidy; °स्त्यजसि Skm (B) (*contra metrum*).

Mandākrāntā metre.

Come, embrace me, my mind prompts me to hurry up, for short is the remaining part of daylight; now you have embraced me, please spend the night alone, oh! (beloved) *cakravākī*; I am not attached to any other (female); neither am I angry with you, nor have I left off loving you; I abandon you being helpless and under the control of destiny. (A. A. R.).

8183*

एह्येहि क्व गतासि मैथिलि मृगः प्राप्तो मया काञ्चनीम्
एतस्य त्वचमुच्चरामि कुचयोर्विन्यस्य वर्णांशुकम्।
मत्सौभाग्यबुभुत्सयापि विपिनेष्वेकाकिनी मा स्म भूर्
विद्विष्टा मयि संचरन्ति सरले मायाविनो राक्षसाः ॥

(आ) Skm (Skm [B] 979, Skm [POS] 2. 101. 4).

(*a*) म° प्रा° मृ° tr. Skm (POS).

(*c*) मास्म Skm (B).

Śārdūlavikrīḍita metre.

Come, come, where are you gone, dear Sītā. I have caught the deer; with its golden hide I shall adorn your bosom as with a coloured silk; even with a desire to enjoy the happiness of my company you may not remain alone; for, charming one, the demons who hate me and who are adepts in magic are roaming about here constantly. (A. A. R.).

8184*

एह्येहि वत्स रघुनन्दन रामभद्र
चुम्बामि मूर्धनि चिराय परिष्वजे त्वाम्।
आरोप्य वा हृदि दिवानिशमुद्वहामि
वन्देऽथवा चरणपुष्करकद्वयं ते ॥

(अ) Mahāvīra 1. 55.

(आ) KH 116. 14-16, Sar 1. 94 (p. 68) and 5. 459 (p. 708), Daś 211. 4-7, Vīrat 58.

(*a*) पूर्णचन्द्र [रा°] KH, Sar, Daś, Vīrat.

(*b*) चिरं च KH, Sar, Vīrat; चिरस्य Daś.
(*c*) दिशामि श° KH (but KHpk as above).

Vasantatilakā metre.

Come, come! oh! descendant of Raghu, Rāmacandra! I kiss thy head! At length I embrace thee. Clasping thee to my heart, I will bear thee day and night, or I will salute thy two lotus-like feet. (J. Pickford's translation).

8185*

एह्येहीति शिखण्डिनां पटुतरं केकाभिराक्रन्दितः
प्रोड्डीयेव बलाकया सरभसं सोत्कण्ठमालिङ्गितः।
हंसैरुज्झितपङ्कजैरतितरां सोद्वेगमुद्वीक्षितः
कुर्वन्नञ्जनमेचका इव दिशो मेघः समुत्तिष्ठति ॥

(अ) Mṛcch 5. 23.

(*d*) समुत्तिष्ठते Mṛcch (var.).

Śārdūlavikrīḍita metre.

The peacock's shrill-voiced cry / implores it to draw nigh; / and ardent cranes on high / embrace it lovingly. / The wistful swans espy / the lotus-sweeter sky; / the darkest colours lie / on heaven clingingly. (A. W. Ryder's translation).

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8186

ऐकगुण्यमनीहायाम् अभावः कर्मणां फलम् ।
अथ द्वैगुण्यमीहायां फलं भवति वा न वा ॥

(अ) MBh (MBh [Bh] 5. 133. 25, MBh [R] 5. 134. 28, MBh [C] 5. 4608).

(*a*) एक° or ऐक्य° MBh (var.).

(*b*) मा तावत् [अ°] MBh (var.).

(*c*) वैगुण्यं [द्वै°] MBh (var.).

In the absence of exertion, there is but one result, *viz.*, the absence of success. There are, however, two results in the case of exertion, *viz.*, the acquisition of success or its non-acquisition. (P. C. Roy's translation).

8187–89

ऐकमत्यमुपागम्य शास्त्रदृष्टेन चक्षुषा ।
मन्त्रिणो यत्र निरतास् तमाहुर्मन्त्रमुत्तमम् ॥

बह्वयोऽपि मतयो गत्वा मन्त्रिणामर्थनिर्णये ।
पुनर्यत्रैकतां प्राप्तः स मन्त्रो मध्यमः स्मृतः ॥

अन्योऽन्यं मतिमास्थाय यत्र संप्रतिभाष्यते ।
न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्यते ॥

(अ) R (R [Bar] 6. 6. 12-14, R [B] 6. 6. 12-14, R [R] 6. 6. 12 *cd*–15 *ab*, R [Kumbh] 6. 6. 12-14, R [G] 5. 77. 13-15, R [L] 5. 77. 13-15).

(आ) IS 1479-81.

(*b*) कर्मणा or वर्त्मना [च°] R (var.).

(*c*) मन्त्रनि° [य° नि°] R (var.).

(*e*) बह्वीरपि मतीर्दत्त्वा (°र्गत्वा) R (var.); भूत्वा [ग°] R (var.).

(*f*) मन्त्रिणां मन्त्रनिर्णये R(var.); °र्णय: R(var.); अर्थसिद्धये R (var.).

(*g*) यान्ति or याति [प्रा°] R (var.) ; प्राप्ताः R (var.).

(*i*) मन्त्रं कृतं विलुम्पन्ति [अ° म°] R (var.) ; गर्हितान्योऽन्यमतयो R (var.) ; अन्योन्यं मति° R (var.).

(*j*) मन्त्रिणो ब्रुवते सदा R (var.) ; संप्रति भाष्यते or अन्यथा परिभाष्यते R (var.).

(*k*) ऐकमत्यः [चै°] R (var.) ; °मत्यं शेषो° or °मत्यलेशो° R (var.).

The decision unanimously arrived at by the ministers in consonance with the laws of *dharma* is deemed to be "the very best".

The decision unanimously arrived at by the ministers but with great difficulty and after a heated controversy falls under the category of "second class".

The decision where there is no unanimity of opinion among the councillors even after a stormy debate and which is not conducive to the prosperity of the state, is "the worst" that can be imagined. (T. S. Raghavacharya's translation).

8190*

ऐणं चर्म पलाशवेश्म पुरतो दृष्ट्वैव कृष्णाजिनं
भिक्षार्थी क्षुधितस् तपोवनधिया किं धार्मिक भ्राम्यसि ।
एनां भिल्लपुरीमवैहि सुरभीशृङ्गेण यत्र स्थितैः
पीयन्ते वनवह्निदग्धमहिषीमांसोपदंशं सुराः ॥

(आ) JS 127. 43.

Śārdūlavikrīḍita metre.

Deer skin, a hut made of leaves and the skin of a dark antelope—seeing these in front, oh ! good man, are you

wandering here under the impression that this is a penance grove desiring alms because you are hungry? Know that this is a hamlet of mountaineers who, staying on here, drink liquor in cups made of cows' horns, munching pickles in the form of buffalo's flesh roasted in forest fire. (A. A. R.).

8191

ऐन्दवादर्चिषः कामी शिशिरं हव्यवाहनम् ।
अबलाविरहक्लेश- विह्वलो गणयत्ययम् ॥

(अ) KāD 3. 183.

(आ) SR 387. 408 (a. KāD), IS 1482, Sar 1. 198 (p. 137).

(इ) KāD (T) 3. 183.

(*d*) °त्यलम् KāD (var.), Sar.

This man in love who is full of sorrow due to separation from his sweetheart, considers fire to be cooler than the rays of the moon.

8192**

ऐन्दवी वहति नाडिका यदा
स्वेच्छया प्रविशति प्रभञ्जनः ।
पोतकी व्रजति दक्षिणा यदा
स्यात् तदा सकलमीप्सितं फलम् ॥

(आ) ŚP 2717.

Rathoddhatā metre.

When the *candranāḍī* [tubular vessel in the body] is active and air enters freely therein, if a female cuckoo flies on the right side (when a person sets out on a journey), then all his desired objectives will be fulfilled. (A. A. R.).

8193*

ऐन्द्रं धनुः पाण्डुपयोधरेण
शरद् दधानार्द्रनखक्षताभम् ।
प्रसादयन्ती सकलङ्कमिन्दुं
तापं रवेरप्यधिकं चकार ॥

(आ) SkV 266 (a. [?] Manovinoda), VS 1815 (a. Pāṇini), Prasanna 97*b*, SSSN 218. 11 (a. Vallabhadeva), ŚbB 3. 169, SuMañ 155. 8-9 (a. Pāṇini), SR 344. 17 (a. KāVā), SSB 219. 24 (a. Pāṇini), GVS p. 143 fn. 1, KāVā *ad* 4. 3. 27 (p. 58), Amd 282. 804, VyVi 361. 24-25, AR 117. 1-2, Sāh *ad* 703 (p. 309), cf. Kav p. 52.

(*c*) प्रसारयंती Prasanna ; प्रमोद° SSSN, SR, SSB, Sāh.

(*d*) रवेरभ्यधिकं VS, SuMañ, SR, SSB, Amd (var.), VyVi, Sāh; ततान KāVā (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Wearing on her white cloud [*or*: breast] a rainbow looking like the moist wound of a finger-nail, autumn gives pleasure to [*or*: makes beautiful] the moon with its flaw [*or*: sin, *viz.*, adultery] and makes the sun more hot [*or*: miserable]. (D. H. H. Ingalls's translation).

8194*

ऐन्द्रिः किल नखैस् तस्या विददार स्तनौ द्विजः ।
प्रियोपभोगचिह्नेषु पौरोभाग्यमिवाचरन् ॥

(अ) Ragh 12. 22. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 186).

It is reported that a bird[1], Indra's descendant, tore up by (its) claws her[2] breasts, as though practising fault-finding in the marks made there during enjoyment by the husband. (R. D. Karmarkar's translation).

1. Crow. 2. Sītā's.

8195**

ऐन्द्रयां दिगवलोकित-
सूर्याभिमुखो गृहे गृहिणः ।
राजभयं चौरभयं
वधकलहः पशुभयं च स्यात् ॥

(आ) ŚP 2481.

Āryā-upagīti metre.

If on the eastern side a crow remains facing the sun in the house of a householder, then he will have fear from the king, fear of robbers, quarrel due to death, and fear for his cattle. (A. A. R.).

8196*

ऐरावणन्ति करिणः फणिनोऽप्यशेषाः
शेषन्ति हन्त विहगा अपि हंसितारः ।
नीलोत्पलानि कुमुदन्ति च सर्वशैलाः
कैलासितुं व्यवसिता भवतो यशोभिः ॥

(आ) SkV 1011, (a. Mahāśakti), Skm (Skm [B] 1604, Skm [POS] 3. 47. 4) (a. Mahāśakti), Prasanna 77*a*.

(*b*) हंसिभावः Skm (var.).

(*c*) नीलोत्पलन्ति Skm (var.).

Vasantatilakā metre.

All elephants become Airāvata-s, / all serpents grow as white as Śeṣa, / birds turn to geese, the water-lilies to white lotuses, / and every mountain becomes Kailāsa by your fame. (D. H. H. Ingalls's translation).

8197*

ऐरावणाननमदाम्बुकणावपात-
संसक्ततामरसरेणुपिशङ्गिताङ्गः ।
चण्डानिलाहततुषारविशीर्णपक्षः
क्षीणः क्षितौ मधुकरो विवशोऽत्र शेते ॥

(आ) VS 736 (a. Bhaṭṭanāyaka).

Vasantatilakā metre.

By the fall of drops of ichor from the temples of the Airāvata elephant, his body has got stuck up with the pollen of lotus-flowers and thus rendered yellowish red in colour, and his wings are shattered by the fall of dew wafted by a strong wind—thus exhausted and helpless, the bee lies on the ground. (A. A. R.).

8198*

ऐरावणे सुरवधूपरिगीयमान-
युष्मद्यशःश्रवणनिश्चलकर्णताले ।
निर्विघ्नमापिबति भृङ्गकुलं मदाम्भः
कल्याणमावहति कस्य न चेष्टितं ते ॥

(आ) JS 341. 41 (a. Jitamanyu), VS 2493 (a. Jitamanyu).

(*a*) दिग्वारणे [ऐ°] JS.

(*c*) मदाम्बु° JS.

Vasantatilakā metre.

When your fame is being sung by divine damsels the elephant Airāvata remains rapt in attention and hence does not flap his ears; consequently swarms of bees drink his ichor without impediment; to whom does not good come out of your noble deeds? (A. A. R.).

8199**

ऐशान्यां पतनं दुष्टं विदिशोऽन्याश्च शोभनाः ।
हर्षपुष्टिकराश्चैव सिद्धिदाः शस्त्रकर्मणि ॥

(आ) ŚP 1740.

When hitting a target, if the arrow falls on the north-east, it is bad; but all the other intermediate quarters are auspicious; they increase joy in him and make him attain success in the art of weapons. (A. A. R.).

8200**

ऐशान्यां संप्राप्तिर्
घृतपूर्णानां भवेदनडुहश्च ।
एवं फलं गृहपतेर्
गृहपृष्ठसमाश्रिते भवति ॥

(आ) ŚP 2478.

Āryā metre.

When a crow sits on the north-eastern side (of the house), his cows will yield plenty of ghee [milk] and he will have a (good) bullock ; thus will be the result to the householder, also when it [a crow] is seated on the backside of the house. (A. A. R.).

8201*

ऐश्वर्यं नहुषस्य शंभुविषयश्रद्धा दशास्यस्य सा
शौर्यं श्रीरघुनायकस्य सहजं गाम्भीर्यमम्भोनिधेः ।
दातृत्वं बलिकर्णयोरिह जगत्येकत्र चेत् स्यात् तदा
श्रीवीरक्षितिपालमौलिनृपतेः साम्यं कथंचिद् भवेत् ॥

(आ) RJ 117, Regnaud II 30 (a. Bhadra), SR 112. 271, SSB 407. 290.

(*a*) विष्णु° [शंभु°] RJ, Regnaud; °श्रद्धाम्बरीषस्य RJ, Regnaud.

(*b*) पाण्डित्यं धनुषश्च पाण्डुजनुषो गा° RJ, Regnaud.

(*c*) जग° RJ, Regnaud.

(*d*) क्षोणीन्द्रव्रजवन्द्यमानचरण स्यात् त्वत्समत्वं प्रभो SSB ; तस्य श्रीयुतभावसिंहनृपतेः साम्यं समुन्मीलतु RJ, Regnaud.

Śārdūlavikrīḍita metre.

The prosperity of Nahuṣa, that devotion of Rāvaṇa to Śiva, the heroism of Śrī-Rāma, that natural majesty of the ocean, the liberality of Bali and Karṇa—if these are combined together, then somehow a similarity can be struck with the greatness of the emperor Śrī-Vīra(rudra). (A. A. R.).

8202

ऐश्वर्यतिमिरं चक्षुः पश्यच्चापि न पश्यति ।
पश्चाद् विमलतां याति दारिद्र्यगुलिकाञ्जनैः ॥

(अ) MBh (MBh [Bh] 3. App 20. 27-28), BhŚ 827.

(आ) SRHt 205. 1 (a. Vyāsa), SSSN 163. 1 (a. Vyās), Sama 2 द 14, Vyās 35.

(इ) Vyās (C) 31, Vyās (S) 31.

(*b*) न तत्पश्यति निर्मलम् MBh; पश्यन्नपि SSSN, Sama, Vyās ; पश्यतोऽपि BhŚ ; पश्यत्यपि Vyās (C).

(*c*) तस्य निर्मलतायां तु Sama ; पश्चान् निर्म° Vyās (C) ; पुनर्निर्मलतां BhŚ.

(*d*) दारिद्र्यं परमौषधम् Sama; विनिपाताञ्जनाञ्जितम् MBh ; दरिद्राञ्जनमौषधम् BhŚ.

Eyes blinded by prosperity do not care to observe though they see; but later they become clear (of blindness) by the eye-salve in the form of poverty. (A. A. R.).

8203

ऐश्वर्यधनरत्नानां प्रत्यमित्रेऽपि तिष्ठताम् ।
दृष्टा हि पुनरावृत्तिर् जीवतामिति नः श्रुतम् ॥

(अ) MBh (MBh [Bh] 12. 136. 172, MBh [R] 12. 138. 176, MBh [C] 12. 5090-91).

(आ) SRHt 183. 2 (a. Saṁgraha), IS 1483.

(*a*) एश्वर्यं MBh (var.).

(*b*) प्रत्यमित्रेषु MBh (var.), SRHt; प्राप्य मित्रे° MBh (var.); °मित्रोपि or °मित्रे निवर्त्यतां (°ततां) or °मित्रे प्रतिष्ठितां (°वर्ततां) MBh (var.) ; वर्त्तिनाम् SRHt.

(*c*) दृष्ट्वा MBh (var.); आवृत्ति MBh (var.).

(*d*) जीवितामिह तच्छृणु MBh (var.); जीवद्भिर् or जीविताम् MBh (var.) ; इह [इति] SRHt; न MBh (var.); श्रुतिः MBh (var.).

Power, property and jewels which have passed on to the enemy are seen to return again (to the previous owner) if he lives (long enough). This is our creed. (S. Bhaskaran Nair's translation).

8204

ऐश्वर्यमत्तः पापिष्ठो मधुपानमदादपि ।
ऐश्वर्यमदमत्तानां गतिरूर्ध्वा न विद्यते ॥

(आ) SRHt 206. 12 (MBh).

Greatest of sinners is he who is intoxicated by prosperity; he is worse than one who is inebriated by liquor; to those who are intoxicated by the arrogance of prosperity, there is no passage upward (to heaven). (A. A. R.).

8205

ऐश्वर्यमदपापिष्ठा मदाः पानमदादयः ।
ऐश्वर्यमदमत्तो हि नापतित्वा विबुध्यते ॥

(अ) MBh (MBh [Bh] 5. 34. 51, MBh [R] 5. 34. 54, MBh [C] 5. 1147).
(आ) SR 387. 398 (a. MBh), IS 1484.
(*a*) ऐश्वर्यपदमाविष्टाः (°मद°) or ऐश्वर्यमत्तः (°मदः) पापिष्ठो MBh (var.).
(*b*) मदा मद्य(°ख्यान)मदादयः or मद्यपान° or मधुपानमदादपि (मद्य°) MBh (var.).
(*c*) ऐश्वर्यमदमत्तानां MBh (var.) ; तु [हि] MBh (var.).
(*d*) नोपतित्वावबुध्यते or नावतिष्ठति (न हि or °ष्टेत) कुत्रचित् or गतिरूर्ध्वा न विद्यते MBh (var.) ; विमाद्यति (°ते) or विरुध्यते MBh (var.).

Intoxication of wealth is much more censurable than wine; for a man intoxicated with prosperity can never be brought to his senses, unless he meeteth with his fall. (P. C. Roy's translation).

8206

ऐश्वर्यमदमत्तांश्च मत्तान् मद्यमदेन च ।
अप्रमत्ताः शठाः शूरा विक्रान्ताः पर्युपासते ॥

(अ) MBh (MBh [Bh] 12. 318. 39, MBh [R] 12. 331. 39, MBh [C] 12. 12550).
(आ) IS 1485.
(*a*) एश्वर्य MBh (var.); °मदमत्ताश् MBh(var.).
(*b*) मत्ताम° MBh (var.) ; धन° [मद्य°] MBh (var.) ; वा [च] MBh (var.).
(*c*) अप्रमत्ताञ् MBh (var.) ; शठान् or जलाः (°डाः) MBh (var.); क्रूरा [शूरा] MBh (but MBh [var.] as above); शूरान् MBh(var.).

Even men that are perfectly heedful, that are honest, and brave and endued with prowess, are seen to pay their adorations to men intoxicated with the pride of affluence and with even alcoholic stimulants. (P. C. Roy's translation).

8207

ऐश्वर्यमदमत्तानां क्षुधितानां च कामिनाम् ।
अहंकारविमूढानां विवेको नैव जायते ॥

(अ) Nāradīya-purāṇa 1. 8. 103.

In those intoxicated by the arrogance of power, in hungry persons, in those who are in love, and in persons that are deluded by self-conceit, a sense of discrimination does not arise. (A. A. R.).

8208

ऐश्वर्यमध्रुवं प्राप्य ध्रुवधर्मे मतिं कुरु ।
क्षणादेव विनाशिन्यः सम्पदोऽप्यात्मना सह ॥

(अ) Cr 223 (CRr "I", CPS 106. 64, Crn 47), GP 1. 111. 8. Cf. क्षणसंपदियं सुदुर्लभा (Cr 314) and सत्यं मनोरमाः कामाः (Cr 1029).
(*b*) ध्रुवे धर्मे (°र्मं) CR (var.), CPS; ध्रुवं जन्मा CR (var.) ; राजा धर्मे GP ; चरेत् [कु°] GP.
(*c*) क्षणेन विभवो नश्येत् GP ; व om. CRBh II.
(*d*) नात्मायत्तं धनादिकम् GP ; सम्पदोह्यात्मना CR (var.).

Having secured power and wealth which are of short duration, set your mind on *dharma* which is everlasting; for, all prosperity perishes in a moment along with the body.

8209

ऐश्वर्यमल्पमेत्य
प्रायेण हि दुर्जनो भवति मानी ।
सुमहत्प्राप्यैश्वर्यं
प्रशमं प्रतिपद्यते सुजनः ॥

(अ) Dvi 85.

Āryā metre.

Having secured a little power and wealth, a bad person generally becomes proud ; but a good person securing even very great wealth and power, attains tranquillity. (A. A. R.).

8209 A

ऐश्वर्यमव्याहतमावहन्तु
हेरम्बपादाम्बुजपांसवो नः ।
ये निर्वहन्ति श्रुतिसुन्दरीणां
सीमन्तसिन्दूरपरागलक्ष्मीम् ॥

(आ) SSSN 1. 3.

Indravajrā metre.

May the dusty particles at the lotus-feet of Lord Heramba [Gaṇeśa], which serve to adorn the saffron-mark on the foreheads of noble ladies (as they prostrate before the God), bring unending prosperity to us. ( S. Bhaskaran Nair's translation ).

8210

ऐश्वर्यमीर्ष्या नैर्घृण्यं क्षीबत्वं निर्विवेकता ।
एकैकं किं न यत् कुर्यात् पञ्चाङ्गित्वे तु का कथा ॥

(अ) KSS 6. 28. 32. Cf. स्त्रीत्वं क्षीबत्वमेकान्तः (Cr 2074).

(आ) IS 1486.

(*b*) °विवेकिता KSS (KM).

(*d*) पञ्चाग्नित्वे KSS (AKM).

What crime will not sovereign power, jealousy, cruelty, drunkenness, and indiscretion cause separately ? Then what to say when they are combined together in a single person[1] ! (C. H. Tawney's translation [revised]).

1. Accepting the reading as पञ्चाग्नित्वे C. H. Tawney has : "much more deadly are they when combined, like five fires".

8211

ऐश्वर्यवन्तोऽपि हि निर्धनास् ते
व्यर्थश्रमा जीवितमात्रसाराः ।
कृता न लोभोपहृतात्मभिर्यैः
सुहृत्स्वयंग्राह्यविभूषणा श्रीः ॥

(अ) P (PT 2. 124, PP 2. 164, PRE 2. 74). Cf. Ru 118.

(आ) SPR 1226. 45 (a. Jaina-Pañcatantra).

(इ) Old Syriac 2. 53, Arabic 3. 174.

(*c*) लोभेन हृता° PT ; °हृता° PP.

Upajāti metre (Indravajrā and Upendravajrā).

Though their station be exalted, yet are they poor, and their labours are in vain, those who make (their own) lives their sole object, whose hearts are so seduced by cupidity that they fail to adorn themselves by the free offer of their fortunes to their friends. (F. Edgerton's translation [revised]).[1]

1. A. W. Ryder translates this verse beautifully :
This richest man is penniless,
A living naught, a vain distress,
If greed, true wealth destroying, bends
His soul to lack the charm of friends.

8212

ऐश्वर्यस्य परा काष्ठा यत्र नित्यं विभाव्यते ।
धनदः स न केषां स्यात् स्पृहणीयगुणोदयः ॥

(आ) SSB 280. 1 (a. Saṁgrahītṛ).

Where the highest pinnacle of prosperity is ever present, to whom is he not *dhanada* [giver of wealth *or* : Kubera] possessing qualities that are greatly coveted ? (A. A. R.).

8213

ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो
ज्ञानस्योपशमः शमस्य विनयो वित्तस्य पात्रे व्ययः ।
अक्रोधस् तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता
सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥

(अ) BhŚ 41, KR 10. 253. 2. (Variant of पाण्डित्यस्य विभूषणं मधुरता [Cr 651]).

(आ) SuB 4. 1, Pras 4. 1, SSSN 30. 2, SH 1533, SPR 82. 4 (a. BhŚ), SRM 2. 2. 178, SSH 2. 36, SSNL 28, SRS 2. 2. 73, SR 84. 20 (a. BhŚ), SSB 362. 24, SRK 14. 34 and 231. 6 (a. BhŚ), SMJ 1353, JSu 370, SSV 1335, SSD 2*f*. 116*b*, IS 1487, Subh 180, Sa 8. 18, ST 1. 51.

(*a*) सुभूषणं [वि°] BhŚ (var.); स्वजनता BhŚ (var.), SuB ; चतुरता SSSN; सौर्यस्य or शूरस्य [शौ°] BhŚ (var.).

(*b*) ज्ञानस्योपशमं (°परमः or °परतिः) BhŚ (var.); रूपस्योपशमः SSSN ; कुलस्य [श°] BhŚ (var.), SR, SSB, SRK, SRS, SSH, SRM ; श्रुतस्य [श°] BhŚ (var.), SuB, SSSN, SPR ; शुतस्य [श°] BhŚ (var.), Pras ; समस्य [श°] BhŚ (var.) ; विनयं [विन°] Pras; विभवस्य [वित्त°] BhŚ (var.); पात्रेर्पणं BhŚ (var.), SRM, SSH, SRS.

(*c*) तपसां BhŚ (var.), SH; बलवतां धर्मस्य [प्र°] SR, SSB, SRK 14. 34 (but SRK 231. 6 as above); प्रभवितु BhŚ (var.); प्रभवतो SuB, SSSN ; निर्व्याजिता BhŚ (var.); निर्व्यच्यता SuB.

(*d*) सर्वस्याम् BhŚ (var.); सर्वसाधनम् SSSN ; कीर्तिकार° KR ; इह [अपि] BhŚ (var.); °कालसुभगं SuB; कारणं परमिदं BhŚ (var.); वरं भू° SuB ; सर्वभूषणमिदं BhŚ (var.).

Śārdūlavikrīḍita metre.

Gentlemanliness is an ornament to prosperity; proper control of speech, to personal valour ; calmness, to knowledge ; humility, to learning ; due charity, to wealth ; absence of anger, to religious devotion ; forgiveness, to power ; and candour as well as sincerity of heart, to virtue ; but good conduct is the best ornament to all, because it heightens the worth of all the aforesaid merits. (S. Bhaskaran Nair's translation).

8214

ऐश्वर्यात् सह संबन्धं न कुर्याच् च कदाचन ।
गते च गौरवं नास्ति आगते च धनक्षयः ॥

(अ) Cr 1298 (CNW 105, Crn 150). Cf. No. 12716.

(आ) SR 387. 400 (a. C), IS 1488.

(An ordinary person) should never cultivate close relations with the wealthy, since when he visits him he is not honoured and when the rich man visits (the ordinary man), the latter is put to a lot of expense.

8215

ऐश्वर्यादनपेतमीश्वरमयं लोकोऽर्थतः सेवते
तं गच्छन्त्यनु ये विपत्तिषु पुनस् ते तत्प्रतिष्ठाशया ।
भर्तुर्ये प्रलयेऽपि पूर्वसुकृतासङ्गेन निःसङ्गया
भक्त्या कार्यधुरं वहन्ति कृतिनस् ते दुर्लभास्त्वादृशाः ॥

(अ) Mudr 1. 14.

(आ) JS 409. 62 (a. Viśākhadatta), SR 152. 419 (a. Mudr), SSB 479. 378, Almu 6. 13-17 (a. Mudr).

(*c*) भर्तुर्विप्र° Almu.

(*d*) कार्यधुरां Mudr (var.), Almu ; बहवस्ते [कृति°] Mudr (BSS), JS ; विरलस्ते [कृ°] Almu; दुर्लभास्तादृशाः SR, SSB.

Śārdūlavikrīḍita metre.

For selfish ends people serve a king as long as he is in power ; those who follow him in adverse circumstances do so in the hope that he would be restored to glory once again. But those blessed people, who, like you, in spite of the destruction of their master, shoulder the

responsibility of state in consideration of former favours and with selfless devotion, are quite rare. (R. S. Walimbe's translation).

8216

ऐश्वर्येऽपि क्षमा यस्य दारिद्र्येऽपि हितैषिता ।
आपत्तावपि धीरत्वं दधतो मर्त्यता कथम् ॥

(आ) SSB 475. 270 (a. Saṁgrahītṛ).

He who has patience (and forgiveness) even in prosperity and has a sense of benevolence even in poverty, and courage even during great calamities—how can such a person be a man (of this world). (A. A. R.).

8217

ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे ।
रज्ज्वेव पुरुषं बद्ध्वा कृतान्तः परिकर्षति ॥

(अ) R (R [Bar] 5. 35. 3, R [B] 5. 37. 3, R [Kumbh] 5. 37, 3, R [G] 5. 35. 3, R [L] 5. 34. 3), Cr 224 (CLr 4. 8).

(आ) SRHt 58. 12 (a. MBh), IS 1489. Cf. JSAIL 31. 6.

(*a*) ऐश्वर्यं Cr (var.) ; स्वातिविस्तीर्णे (वाति°) Cr (var.).

(*b*) व्यसनै स्वतिदारुणैः Cr (var.) ; विसने Cr (var.) ; व्यसनेन R (var.) ; चापि (वापि or चाति° or, वाति° SRHt), दारुणे Cr (var.), R (var.), SRHt.

(*c*) राजो पौरुष विद्यानां Cr (var.) ; वंधो वा or राज्ये च or रक्षैव or रज्ज्वैव R(var.) ; रज्वे or राज्ञश्च or राज्यते Cr (var.) ; पुरुषो Cr, R (var.) ; बद्धः (ब° ; °द्धा; °द्धं ; °द्ध) or वृद्धो R (var.), Cr (var.).

(*d*) कृतान्तेनोपनीयते (°तो°; °तिनो°; °तेनो°; °नैव °मीय°) R (var.), Cr (var.) ; वनदैवेन नीयते R (var.); क्रियान्तेनोपनीयते Cr(var.).

Fate does not discriminate the joyous rich and the miserable poor. It drags all alike hither and thither as if by a rope. (T. S. Raghavacharya's translation).

8218

ऐहलौकिकपारत्र्यं कर्म पुंभिर्निषेव्यते ।
कर्माण्यपि तु कल्यानि लभते काममास्थितः ॥

(अ) R (R [Bar] 6. 52. 9, R [B] 6. 64. 9, R [R] 6. 64. 9, R [Kumbh] 6. 64. 9, R [G] 6. 43. 9, R [L] 6. 43. 9).

(*a*) इह° [ए°] R (var.); °पारत्रं or पावित्र्यं or पारक्यं R (var.).

(*c*) कर्मणात्र नु कल्याणं R (var.).

A seeker of *dharma* and *artha* reaps the fruits of his action either here or hearafter ; but the seeker of *kāma* attains the fruits of his actions only on this side of eternity. (T. S. Raghavacharya's translation).

8219

ऐहलौकिकमीहन्ते मांसशोणितवर्धनम् ।
पारलौकिककार्येषु प्रसुप्ता भृशनास्तिकाः ॥

(अ) MBh (MBh [Bh] 12. 309. 9, MBh [R] 12. 321, 9, MBh [C] 12. 12053).

(आ) IS 1490.

(इ) SS (OJ) 122.

(*a*) ऐहलोके समीहंते MBh (var.) ; ये ह लौ° MBh (var.) ; इह° MBh (var.) ; ईहंतो MBh (var.).

(*b*) °वर्धनाः SS (OJ).

(*c*) सार° (पर°) MBh (var.) ; °क(कु)कृत्येषु MBh (var.) ; SS (OJ).

(*d*) प्रमत्ता [प्र°] MBh (var.).

The utter atheists seek the increase of what pertains to this world, e.g., flesh and blood. They are oblivious to such acts as pertain to the other world. (Raghu Vīra's translation).

8220

ऐहिकामुष्मिकान् कामांल् लोभमोहात्मकांश्च यान् ।
निरुध्यास् ते सदा योगी प्राप्तिः स्यात् सार्वकामिकी ॥

(आ) ŚP 4453.

If a *yogi* restrains desires of this world and of hereafter [heaven], and those which consist of covetousness and delusions, he will be able to attain the fruit of all (noble) desires. (A. A. R.).

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8221

ओंकारः पुरुषः पूर्वः व्याहृतिः प्रकृतिः स्त्रियः ।
उभयोः करसंयोगे वस्त्रेणाच्छादयेन् नरः ॥

(आ) NBh 215.

The syllable '*Oṁ*' is the first manifestation of *Puruṣa*, and the *vyāhṛti-s*[1] constitute the *Prakṛti* that is a female; hence when they are associated with a person's hand, (*i.e.* counted while chanting them) he should cover (the hands) with a garment. (A. A. R.).

1. *Bhūḥ*, *Bhuvaḥ* and *Svaḥ*.

8222

ओंकारशब्दो विप्राणां यस्य राष्ट्रे प्रवर्तते ।
स राजा हि भवेद् योगी व्याधिभिश्च न पीड्यते ॥

(अ) Cr 225 (CRr 4. 9, CPS 85. 7, Crn 7), GP 1. 111. 15.

(*a*) ओं om. CRP.

(*b*) येन राष्ट्रं GP ; प्रवर्द्धते GP.

(*c*) वर्धते योगाद् [हि भ°] GP.

(*d*) स [च] CR (var.); बध्यते (वि° GPy) [पी°] GP.

Where the sound '*Oṁ*' muttered by the Brāhmaṇa-s prevails, the king of that country becomes indeed a *yogi*[1] and he will not be troubled by diseases.

1 One endowed with righteousness and self-control.

8223

ओंकाराः कुसुमायुधोपनिषदां मन्त्रानुवादः स्मर-
स्वाध्यायस्य रतेः पुनर्भवविधौ गन्धाभिरामश्रुतिः ।
चित्ताकर्षणसाध्यसिद्धिरसतीनेत्रस्य कर्णज्वरः
पान्थानां सहकारकाननसुधासेकः पिकानां ध्वनिः ॥

(आ) Skm (Skm [B] 1250, Skm [POS] 2. 155. 5).

Śārdūlavikrīḍita metre.

The song of the cuckoos is the muttering of the syllable '*Oṁ*' of the scripture [Upaniṣad] of Cupid, it is the repetition of the *mantra-s* of the daily scripture-lesson of love, it is like the chanting of the name of Śrī-Rāma in reviving passion, it has the result of attracting the minds of lovers, it is like fever to the ears of travellers, and it is like the sprinkling of nectar in the face [boughs] of the mango tree. (A. A. R.).

8224

ओंकारे सत्प्रदीपे मृगय गृहपतिं सूक्ष्ममेकान्तरस्थं
संयम्य द्वारवाहं पवनमविरतं नायकं चेन्द्रियाणाम् ।
वाग्जालं कस्य हेतोर्वितरसि हि गिरां दृश्यते नैव किंचिद्
देहस्थं पश्य नाथं भ्रमसि किमपरे शास्त्रमोहान्धकारे ॥

(अ) BhŚ 441 and 461 (doubtful).

(आ) SRK 294. 8. (a. Indiśesaprukha), IS 1491.

(*a*) उकारे BhŚ 461 (var.); कृत्वोंकारप्रदीपं BhŚ 461; °नाडचन्तरस्थं BhŚ 461; °मेवान्तरस्थं SRK, IS.

(*b*) °बाहचं SRK, IS ; पवनपटुतरं BhŚ 461.

(*c*) हेतोः प्रलपसि (नटयसि) बहुधा [वि° हि गि°] BhŚ 461; विरचयसि [वि° हि] SRK, IS; गिरा SRK, IS.

(*d*) किमपरं SRK, IS ; शास्त्रजाले विशाले BhŚ 461.

Sragdharā metre.

Search for the master of the house who is subtle and who remains alone in the good light of the syllable '*Oṁ*'; (for this) sub-due the door-keeper, *viz.* the vital airs and the lord of the senses; why do you scatter a series of (useless) words ? For, nothing is seen in words.

Look for the Lord residing in the body. Why do you roam about in the deluding darkness of polemical texts ? (A. A. R.).

8225*

ओंकारो मदनद्विजस्य गगनक्रोडैकदंष्ट्राङ्कुरस्
तारामौक्तिकशुक्तिरन्धतमसस्तम्बेरमस्याङ्कुशः ।
शृङ्गारार्गलकुञ्चिका विरहिणीमानच्छिदा कर्तरी
संध्यावारवधूनखक्षतिरियं चान्द्री कला राजते ॥

(आ) ŚP 3629, VS 1983, PV 571, SG 379 (a. Mahānāṭaka), RJ 1067 (om. in some texts), Any 12. 96, SR 301. 92 (a. ŚP), SSB 148. 95, SRK 170. 13 (a. ŚP), SuMañ 186. 11-14.

(*a*) °क्रोडस्य दं° VS, SuMañ.

(*b*) °मसः स्त° SuMañ.

(*c*) °णीप्राणच्छिदे VS, SuMañ ; °णीमर्म° ŚP, Any, SR, SSB, SRK ; कतरी PV (printer's error).

(*d*) सायंवार° SRK ; °क्षतिरसौ VS, SuMañ; पातु वः [रा°] VS, SuMañ; जृम्भते [रा°] ŚP, SRK.

Śārdūlavikrīḍita metre.

It is the syllable *'Oṁ'* of the brāhmaṇa Cupid ; it is the one sharp fang of the boar of the sky ; it is the oyster for the pearls in the form of stars, and the goad to the elephant of blinding darkness; it is the key to open the bolt in the door of love; it serves as a pair of scissors to cut the jealous anger of separated women; it is the nail-mark on the harlot of evening twilight—thus does the digit of the moon shine. (A. A. R.).

8226*

ओंकारो यस्य कन्दः सलिलमुपनिषन् न्यायजालं मृणालं
ब्रह्माण्डं यस्य काण्डं प्रसरति परितो यस्य यागः परागः ।
भृङ्गध्वानः पुराणं विजनसुरधुनीतीरवासोऽधिवासो
यस्यानन्दो मरन्दः पुरहरचरणाम्भोरुहं तद् भजामः ॥

(आ) Pad 5. 28 (a. Bhānukara), SH 22 (a. Bhānukara).

(*b*) रागः प्रयागः SH.

(*c*) पुराणं om. in Pad.

Sragdharā metre.

The syllable *'Oṁ'* is its root, the sacred texts of the Upaniṣad-s constitute the water, and the metaphysical texts form its stalk ; the whole world is its stem, its pollen in the form of sacrifices spreads on all sides, the Purāṇic lore is the humming of the bee, its abode is the quiet residence on the bank of the divine river Gaṅgā and its honey is bliss—such a lotus of the feet of Lord Śiva we worship. (A. A. R.).

8227*

ओं नमः परमार्थैक- रूपाय परमात्मने ।
स्वेच्छावभासितासत्य- भेदभिन्नाय शंभवे ॥

(अ) Stutikusumāñjali 2. 1.

(आ) VS 12 (a. Paṇḍita-Jagaddhara), SR 4. 8 (a. VS).

*Oṁ*, my salutation to that Lord Śiva who is truly of one form alone and is the Supreme Lord and who appears of his own accord in different forms which are but illusory. (A. A. R.).

8228*

ओं ह्रौं शिखास्थाने शंकराय नमः ।
ओं ह्रौं बाह्वोः केशवाय नमः ।
ओं ह्रौं नाभिमध्ये ब्रह्मणे नमः ।
ओं ह्रौं जङ्घयोर्गणपतये नमः ।

(आ) ŚP 1733.

Prose formulae meant for chanting.

*Oṁ, Hrauṁ,* salutation to Śiva situated on the head, / *Oṁ, Hrauṁ,* salutation to Viṣṇu remaining on the arms, / *Oṁ, Hrauṁ,* salutation to Brahmā remaining in the middle of the navel, / *Oṁ, Hrauṁ,* salutation to Gaṇapati remaining at the end of legs. (A. A. R.).

8229

ओघवाताहृतं बीजं यस्य क्षेत्रे प्ररोहति ।
क्षेत्रिकस्यैव तद् बीजं न बीजी लभते फलम् ॥

(अ) Mn 9. 54, Parāśara 4. 16. (Cf. Śaṅkha-Likhita in Vivādaratnākara 580, Mn 9. 55).

(आ) Vivādaratnākara 579, Smṛtitattva 2. 150.

(*c*) तज्जेयं क्षेत्रिकस्यैव Nandana's commentary, Vivāda° ; बीजी Medhātithi's, Govindarāja's, Rāghavānanda's and anonymons Kaśmīrian commentaries.

(*d*) वप्ता [बी°] Kullūka's, Nandana's commentaries and vulgata, Smṛtitattva.

If seed be carried by water or wind into somebody's field and germinates (there), the (plant sprung from that) seed belongs to the owner of the field alone; the owner of the seed does not receive the crop.[1] (G. Bühler's translation).

1. This rule refers also to cows, mares, slave girls, female camels, she-goats, ewes, female birds, buffalo-cows (Mn. 9. 55), etc. but not to children of free men, because the child belongs to his father and mother (cf. Nārada or Hārita in Vivādaratnākara, p. 580).

ओज: सत्त्वं बुद्धिर् see तेज: सत्त्वं बुद्धिर्.

8230

ओजसापि खलु नूनमनूनं
नासहायमुपयाति जयश्री: ।
यद् विभु: शशिमयूखसख: सन्
आददे विजयि चापमनङ्ग: ॥

(अ) Kir 9. 33.

(आ) SR 300. 48 (a. Kir), SSB 146. 50 (a. Bharavi).

(*a*) तेजसापि Kir (var.).

(*b*) सात्सहायम् Kir (var.) ; अभियाति [उप°] Kir (var.) ; अपयाति [उप°] SR, SSB.

Svāgata metre.

Even though one is not indeed deficient in valour, the goddess of victory does not reach him without help ; for, the god of love though having a friend in the moon, took up the (flowery) bow for gaining victory. (A. A. R.).

8231*

ओजोभाजां यद् रणे संस्थितानाम्
आदत् तीव्रं सार्धमङ्गेन नूनम् ।
ज्वालाव्याजादुद्वमन्ती तदन्तस्-
तेजस्तारं दीप्तजिह्वा ववाशे ॥

(अ) Śiś 18. 75.

(आ) SR 130. 104 (a. Śiś), SSB 441. 104 (a. Māgha).

Śālinī metre.

The vixen that swallowed the limbs of heroes that had died on the battlefield, emitted their splendour in the guise of flames and howled aloud. (A. A. R.).

8232*

ओमित्येतत्परं ब्रह्म श्रुतीनां मुखमक्षरम् ।
प्रसीदतु सतां स्वान्तेष्व् एकं त्रिपुरुषीमयम् ॥

(आ) KHpk 456. 609 (a. Haravilāsa, but not found in the KM text).

The syllable '*Oṁ*' is the Supreme Brahman, it is the indestructible syllable, the face of the scriptures ; may it remain in the hearts of the good, the one (syllable) that comprehend the Trinity[1]. (A. A. R.).

1. Trinity of gods, *viz.*, Brahmā, Viṣṇu and Śiva.

8233*

ओषामासे मत्सरोत्पातवाता-
श्लिष्यद्दन्तक्ष्मारुहां घर्षणोत्थै: ।
यौगान्तैर्वा वह्निभिर्वारणानाम्
उच्चैर्मूर्धव्योम्नि नक्षत्रमाला ॥

(अ) Śiś 18. 35.

(आ) SR 129. 74 (Śiś), SSB 439. 74 (a. Māgha),

Śālinī metre.

The *nakṣatramālā* [the elephant's ornament resembling the group of stars] on the heads of towering elephants resembling the sky, was burnt by the fire resembling the fires of doomsday, emanating from the friction of trees in the form of their tusks, fanned by the terrible winds in the form of hatred of their rivals. (A. A. R.).

8234*

ओष्ठपल्लवविदंशरुचीनां
हृद्यतामुपययौ रमणानाम् ।
फुल्ललोचनविनीलसरोजैर्
अङ्गनास्यचषकैर्मधुवार: ॥

(अ) Kir 9. 57.

(आ) SR 315. 49 (a. Kir), SSB 171. 49 (a. Bhāravi).

Svāgatā metre.

To the lovers who were connoisseurs of the taste of the beloveds' tendril-like lips, the drinking of wine from wine-cups in the form of their mouths charming with blue lilies of their eyes became highly pleasing. (S. Bhaskaran Nair's translation).

8235-36

ओष्ठाग्रं स्फुरतीक्षणे विचलत: कूपोदरे मत्स्यवद्
धम्मिल्ल: कुसुमाञ्चितो विगलित: प्राप्नोति बन्धं पुन:।
प्रच्छन्नौ व्रजत: स्तनौ प्रकटतां श्रोणीतटं दृश्यते
नीवी च स्खलति स्थितापि सुदृढं कामेङ्गितं योषिताम् ॥

सौभाग्यरूपपरिहासगुणानुराग-
संकीर्तनेन दयितस्य च लब्धसौख्यम् ।
संबन्धिमित्रमुखदर्शनवत्तदूर-
तोषं परोक्षमपि कामगुणेङ्गितं स्यात् ॥

(अ) Ratirahasya 4. 26-27. Cf. Nos. 6291-92 and प्रकाशो बाहुमूलस्य.

(*b*) कुसुमान्वितो विगलति Rati° (var.).

(*d*) प्रस्खलति Rati° (var.); कामेङ्गिते Rati° (var.).

(*g*) °सुख° [°मुख°] Rati° (var.); °दूरदत्त- [°दत्तदूर-] Rati° (var.) (tr.).

No. 8235 Śārdūlavikrīḍita metre.

No. 8236 Vasantatilakā metre.

A girl in love sucks at her lips, her eyes stray about like fish in a river-pool, she wears flowers in her hair, binds it up and then lets it down again; her breasts show through her clothes, her buttocks likewise—her girdle keeps slipping however tightly she ties it. All these things serve in a woman to make known that she is in love.

If she longs for a man as often as his face, his good looks, his conversation, his virtues and his affection are praised; and if, when he is not present, she delights in hearing news of his acquaintances and his friends—this too is a sign that she is in love. (A. Comfort's translation).

8237*

ओष्ठे बिम्बफलाशयालमलकेषूत्पाकजम्बूधिया
कर्णालंकृतिभाजि दाडिमफलभ्रान्त्या च शोणे मणौ ।
निष्पत्त्या सकृदुत्पलच्छददृशामात्तक्लमानां मरौ
राजन् गूर्जरराजपञ्जरशुकै: सद्यस्तृषा मूर्च्छितम् ॥

(आ) AR 57. 1-4.

(*c*) व्युत्पत्त्या [°नि] AR (var.); °त्त्यासकृ° AR (in some editions).

Śārdūlavikrīḍita metre.

Considering the red lip to be the *bimba*-fruit, the dark tresses to be the ripe rose-apples, the red gems of the ear-ornament to be the red seeds of pomegranate, the parrots in cages of the Gūrjara king, oh! king, fall into a swoon out of thirst, when his wives, having had once eyes resembling petals of lilies were fatigued while wandering in the desert. (A. A. R.).

# औ

8238

औचित्यं स्तुत्यानां
गुणरागश् चन्दनादिलेपानाम् ॥
कन्या शोककराणां
बुद्धिविहीनोऽनुकम्प्यानाम् ॥

(अ) Kal 10. 31 (or 10. 32).

(*d*) ऽनुकन्यानाम् Kal (var.).

Ārya metre.

(To be noted) among praise-worthy aspects is propriety; among unguents like sandal paste, scent and colour; among causes of worry, an unmarried daughter; and among the pitiables, one devoid of common sense. (S. Bhaskaran Nair's translation).

8239

औचित्यप्रच्युताचारो युक्त्या स्वार्थं न साधयेत् ।
व्याजबालिवधेनैव रामकीर्तिः कलङ्किता ॥

(अ) Cārucaryā 51.

(आ) Nīsam 1. 50.

When propriety and good conduct are given up, one may not accomplish one's ends by strategy; by killing Bālin [the monkey-chief] by deceit, the fame of Śrī-Rāma has got tarnished. (A. A. R.).

8240

औचित्यमेकमेकत्र गुणानां राशिरेकतः ।
विषायते गुणग्राम औचित्यपरिवर्जितः ॥

(आ) JS 420. 7, IS 1492, Subh 64 and 279.

(*a*) औदार्यमे° JS (but JS [MS] as above).

(*b*) कोटिर् [रा°], Subh.

(*c*) विफलस्तु JS; विषयं त्वगु° JS (MS); °ग्राम: Subh.

(*d*) औदार्यप° JS (but JS [MS] as above).

If we put on one (scale of the balance) mere propriety and on the other a lot of good qualities—they balance; even a multitude of good qualities is like poison, if not accompanied by propriety.

8241*

औज्झि प्रियाङ्गैर्घृणयैव रूक्षा
न वारिदुर्गात् तु वराटकस्य ।
न कण्टकैरावरणाच् च कान्तिर्
धूलीभृता काञ्चनकेतकस्य ॥

(अ) Naiṣ 7. 18.

(*a*) °णयेव Naiṣ *ad* Mallinātha.

Upajāti metre (Indravajrā and Upendravajrā).

The limbs of my beloved[1] shunned the rough beauty of the seed-pod of the lotus, not because of its watery fort, but out of sheer contempt; they shunned the dusty beauty of the golden *ketaka*-flower also out of contempt, not because it is covered with thorns. (K. K. Handiqui's translation).

1. Damayantī.

8242

औत्सुक्यगर्भा भ्रमतीव दृष्टिः
पर्याकुलं क्वापि मनः प्रयाति ।
वियुज्यमानस्य गुणान्वितेन
निरन्तरप्रेमवता जनेन ॥

(अ) P (PT 2. 159, PTem 2. 141, PS 2. 75, PN 1. 71, PP 2. 182, PRE 2. 84). Cf. Ru 129.

(आ) KH 312. 14-16.

(इ) Old Syriac 2. 56, Arabic 3. 199.

(*b*) °कुला KH ; मति: KH.

(*cd*) निरत्ययप्रेमनिबन्धनं च / वियोगकाले द्रवतीव चेत: KH.

(*d*) निरन्तरं प्रे° PT, PTem ; निरत्ययप्रे° PS.

Upajāti metre (Indravajrā and Upendravajrā).

The wistful glances wander, / the wits, bewildered, ponder / in good men separated, / whose love is unabated. (A. W. Ryder's translation).

8243*

औत्सुक्यमात्रमवसादयति प्रतिष्ठा
क्लिश्नाति लब्धपरिपालनवृत्तिरेव ।
नातिश्रमापनयनाय यथा श्रमाय
राज्यं स्वहस्तधृतदण्डमिवातपत्रम् ॥

(अ) Śak 5. 5 (in some editions 5. 6). Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 62).

(आ) SRHt 180. 104 (a. Kālidāsa), SSSN 82. 82, SSap 502 *a* only, SR 139. 2, SSB 453. 2 (a. Kālidāsa), IS 1493.

(*a*) अवसाधयति or अवसापयति Śak (var.) ; अवसाययति Śak (var.), SRHt, SSSN ; प्रतिष्ठां Śak (var.).

(*b*) एवं or एनं [एव] Śak (var.).

(*c*) न च [यथा] Śak (var.), SRHt, SSSN ; नव [यथा] Śak (var.).

Vasantatilakā metre.

'T is a fond thought to attain the end/ and object of ambition is to rest ; / success doth only mitigate the fever / of anxious expectation ; soon the fear / of losing what we have, the constant care / of guarding it, doth weary. Ceaseless toil / must be the lot of him who with his hands / supports the canopy that shields his subjects.[1] (Sir M. Monier-Williams's translation).

1. Refers to the king.

8244*

औत्सुक्यहेतुं विवृणोषि न त्वं
तत्त्वावबोधैकरसो न तर्क: ।
तथापि रम्भोरु करोमि लक्ष्यम्
आत्मानमेषां परिदेवितानाम् ॥

(अ) Māl 3. 10. (Cf. A. Scharpé's Kālidāsa Lexicon I. 2 ; p. 30).

(*b*) °फलो [°रसो] Mal (NSP).

Upajāti metre (Indravajrā and Upendravajrā).

You do not reveal the cause of your longing, also inference has not the perception of the real truth as its only fruit ; still, oh ! you, with plantain-like thighs, I make myself the object of these lamentations.[1] (P. S. Sane's, G. H. Godbole's, etc. translation).

1. King to Mālavikā describing the perverse character of love.

8245*

औत्सुक्यात् परिमिलतां
त्रपया संकोचमञ्चतां च मुहु: ।
नवसंगमयोर्यूनोर्
नयनानामुत्सवो जयति ॥

(अ) BhV (BhV [POS] 2. 43, BhV [C] 2. 42).

Āryā metre.

Victorious is the delight of the eyes of a newly married couple united together for the first time, (eyes) which meet together out of eagerness and are again contracted through shame. (H. D. Sharma's translation).

8246*

औत्सुक्येन कृतत्वरा सहभुवा व्यावर्तमाना ह्रिया
तैस् तैर्बन्धुवधूजनस्य वचनैर्नीताभिमुख्यं पुनः ।
दृष्ट्वाग्रे वरमात्तसाध्वसरसा गौरी नवे सङ्गमे
संरोहत्पुलका हरेण हसता श्लिष्टा शिवायास्तु वः ॥

(अ) Rat 1. 2.

(आ) JS 22. 39 (a. Śrī-Harṣa), SSSN 20. 98 (a. Harṣa's Rat), SR 12. 26 (a. Rat), SSB 19. 22 (a. Rat), Kpr 7. 330, KāP 267. 19–22, Amd 179. 476, Daś 150. 4-7, RA 5. 10 (a. Rat), KH 133. 12-15.

(*a*) व्यावर्त्यमाना Rat (var.); ह्लिया SSSN (printer's error).

(*c*) धव° [वर°] SSSN; चर° [वर°] Amd (var.).

(*d*) हसिता or सहसा [ह°] Amd (var.); सुखायास्तु [शि°] JS; पातु [°यास्तु] Daś.

Śārdūlavikrīḍita metre.

May Gaurī embraced by smiling Hara bring you happiness! she who at the first meeting with her husband eagerly hastened to him but turned back through natural bashfulness; who was again led into his presence by the usual persuations of her kinswomen and who on beholding her husband before her, was seized with fear and was full of horripilation. (C. R. Devadhar's and N. G. Suru's translation).

8247

औदार्यं दाक्षिण्यं
पापजुगुप्सा च निर्मलो बोधः ।
लिङ्गानि धर्मसिद्धेः
प्रायेण जनप्रियत्वं च ॥

(अ) CR 1299 (CNI I 65).

(आ) IS 1494, Subh 41.

(*a*) औदार्यं CNI I; दाक्षिणं Subh.

(*c*) लिंगानि त्रीणि ध° CNI (*contra metrum*); °सिद्धैः Subh.



Āryā metre.

Generosity, courtesy, disgust for sinful deeds, learning devoid of errors—these are the signs of the fruit of *dharma*; so also, generally, is popularity among the people.

8248

औदार्यं भुवनत्रयेऽपि विदितं संभूतिरम्भोनिधेर्
वासो नन्दनकानने परिमलो गीर्वाणचेतोहरः ।
एवं दातृगुरोर्गुणाः सुरतरोः सर्वेऽपि लोकोत्तराः
स्यादर्थिप्रवरार्थितार्पणविधावेको विवेको यदि ॥

(अ) BhV (BhV [POS] 1. 64, BhV [C] 1. 65).

(आ) SR 237. 35, SSB 634. 5, SRK 204. 3 (a. ŚP).

(*c*) दातृगुणोत्कर: SR, SSB, SRK; गुणः ... सर्वोऽपि लोकोत्तरः BhV (var.).

(*d*) °प्रकरा(टा)र्थत(ता)र्पणविधौ चैको BhV (var.).

Śārdūlavikrīḍita metre.

Generosity well known to the three worlds, birth in great store of water, abode in the Nandana-forest and fragrance attracting the hearts of gods,—all these qualities of the celestial tree would have been extraordinary, if only there had been discretion in granting requests of only the best of the supplicants. (H. D. Sharma's translation [slightly changed]).

8249

औदार्यं सधने नयो गुणिजने लज्जा कुलस्त्रीजने
सत्काव्यं वदने मदो द्विरदने पुंस्कोकिलः कानने ।
रोलम्बः कमले नखाङ्कुरचना कान्ताकपोलस्थले
तन्वी तल्पतले भवानपि विभो भूमण्डले मण्डनम् ॥

(अ) Rājendrakarṇapūra (KM I 22) 54.

(आ) VS 2622 (a. Śambhu).

(*a*) नयोथ सुजने [न गु°] VS.

Śārdūlavikrīḍita metre.

Like generosity in a wealthy person, efficient policy in a man of merits, bashfulness in women of good families, good

poetry in the mouth, ichor in an elephant, the male cuckoo in the garden, the bee in a lotus, the imprint of nail-marks in the cheeks of the beloved wife, a charming girl in the bed—oh ! king, these are ornaments, as you are (an ornament) to the earth. (A. A. R.).

औदार्यमेकमेकत्र see No. 8240.

8250

औदासीन्यं दयालूनाम् अर्थिनां भाग्यहीनता ।
नहि स्वमुखवैरूप्यं दर्पणस्यापराधतः ॥

(आ) SRHt 55. 46, SSSN 44, 31.

Indifference in the compassionate, absence of good luck in suppliants, (are inborn); the ugliness of one's face is not the fault of the mirror (that reflects it). (S. Bhaskaran Nair's translation).

8251

औदुम्बराणि पुष्पाणि श्वेतवर्णं च वायसम् ।
मत्स्यपादं जले पश्येन् न नारीहृदयस्थितम् ॥

(आ) IS 7490, NT 10, TP 392.

(इ) PrŚ (C) 16, Nīdīnvéṇbā 55.

(a) औदुम्बरभवं पुष्पं PrŚ (C).

(b) काकयोः [वा°] PrŚ (C).

(c) पश्येत् PrŚ (C).

(d) नारिचित्तं न विश्वसेत् PrŚ (C).

Rather can one see blooms on the fig-tree, a white crow, foot-steps of a fish on water, but not what is in a woman's heart.

8252*

औन्नत्यं भवतः सुमेरुशिखरोच्छ्रायोपमां गाहते
व्याप्तिस् ते गिरिराजमूलमहिमन्यायेन निर्णीयते ।
एकस्यापि न किंतु चातकशिशोः पूर्त्यै पयो वर्तते
वन्ध्यापीनपयोधरोपमतया बुद्धोऽसि पाथोधर ॥

(आ) Vidy 224.

Śārdūlavikrīḍita metre.

Your height vies comparison with peaks of the Sumeru mountain, your width may be judged by the grandeur of the foot of the Himalayas; but there is no water coming from you to satisfy even one baby *cātaka*-bird; you are seen to be similar to the stout bosom of a barren woman, oh ! cloud. (A. A R).

औरसं कृतसम्बन्धं (°द्धं) see No. 8253.

8253

औरसं मैत्रसंबद्धं तथा वंशक्रमागतम् ।
रक्षितं व्यसनेभ्यश्च मित्रं ज्ञेयं चतुर्विधम् ॥

(अ) KN (KN [ĀnSS] 4. 71, KN [TSS] 4. 71, KN [BI] 4. 74), H (HJ 1. 205, HS 1. 185, HM 1. 190, HK 1. 192, HP 1. 152, HN 1. 153, HH 33. 21-22).

(आ) Sama 1 औ 1, SR 88. 7, SSB 369. 10, IS 1495.

(a) कृतसम्बद्धं KN (BI) ; कृतसम्बन्धं H, Sama, SR, SSB.

(b) देशक्र° KN (ĀnSS), KN (TSS).

A friend is to be regarded as of four kinds: one's own offspring; one formed by connexion; one lineally descended[1]; and one rescued from dangers. (F. Johnson's translation).

1. *Or* : one from the same country [देशक्रमागतम्].

8254

औरसानपि पुत्रान् हि त्यजन्त्यहितकारिणः ।
समर्थान् संप्रगृह्णन्ति जनानपि नराधिपाः ॥

(अ) R (R [Bar] 2. 23. 33, R [B] 2. 26. 36, R [Kumbh] 2. 26. 36, R [G] 2. 26. 36, R [L] 2. 29. 35).

(आ) SRHt 146. 23 (a. R), SSSN 167. 22, IS 1496.

(a) औरस्यानपि R (var.); पुत्रांश्च SSSN; च or वा [हि] R (var.).

(b) विहिंसत्यपकारिणः (°न्त्य°) or जहंत्यनुपकारिणः (°त्यन°) or हितं संत्यपकारिणः or विहसत्युपकारिणः or विहिंसत्यपरारिणः R (var.).

(*c*) समार्था: R (var.); संप्रसीदंति R (var.); प्रतिगृह्णन्ति SRHt; परिगृह्णन्ति SSSN; परानप्युपकारिण: R (var.); जनाधिपा: R (var.), SRHt.

(*cd*) अनुगृह्णति (°ह्यंति; °न्ति) च प्रीता: (संप्रीता:) परानप्युपकारिण: (°ननुप°) R (var.).

(*d*) जनाधिपा: R (var.), SRHt; नराधिप: SSSN.

Kings discard even their own sons if the latter act against their interests, and favour only those that are loyal and dexterous even though they belong to the common folk. (T. S. Raghavacharya's translation [slightly changed]).

8255

औरसीं भगिनीं वापि भार्यां वाप्यनुजस्य यः ।
प्रचरेत नरः कामात् तस्य दण्डो वधः स्मृतः ॥

(अ) R (R [Bar] 4. 18. 22, R [B] 4. 18. 23, R [Kumbh] 14. 18. 23, R [G] 4. 17. 34, R [L] om.).

(*a*) औरसां भगिनीं चापि R (var.).

(*b*) पत्नीं च or भार्यां च [भा° वा°] R (var.).

(*c*) स्वैरवृत्तश्चरेत् (°त्तिश्च°) कामं (°मात्) R (var.).

(*d*) तस्य दंडो वधो मत: or तस्य दंड: पर: स्मृत: R (var.).

Seduction of a daughter, uterine sister, or a brother's wife[1] with criminal intentions is punishable with death. (T. S. Raghavacharya's translation).

1. *Lit.*: younger brother's wife.

8256

और्वा इवातिलुब्धा
भवन्ति धनलवणवारिबहुतृष्णाः ।
तृणलवमिव निजदेहं
त्यजन्ति लेशं न वित्तस्य ॥

(अ) Kal 2. 37.

(आ) ŚP 431 (a. Kṣemendra), AP 20, SR 72. 40 (a. ŚP), SSB 342. 40, ZDMG 27. 629.

(*a*) एवं स्वभावलुब्धा Kal.

Āryā metre.

Highly parsimonious people, like the submarine fire, become full of *tṛṣṇā* [greed *or*: thirst] by the salt water of wealth; they abandon their own bodies like a blade of grass but not a particle of their wealth. (A. A. R.).

8257

औषधं मूढवैद्यानां त्यजन्तु ज्वरपीडिताः ।
परसंसर्गसंसक्तं कलत्रमिव साधवः ॥

(अ) Vaidya-jīvana 9 in Vaidyakīya-subhāṣitāvalī.

(*a*) एवं स्वभावलुब्धानां Kal.

Let the persons afflicted with disease cast away the medicine given by ignorant physicians, just as a good husband would abandon a wife given to adultery. (P. M. Mehta's translation).

8258

औषधानां च मन्त्राणां बुद्धेश्चैव महात्मनाम् ।
असाध्यं नास्ति लोकेऽत्र किंचिद् ब्रह्माण्डमध्यगम् ॥

(अ) P (Pts 1. 203, PtsK 1. 223).

(आ) SR 164. 511, SSB 497. 511, IS 1497.

(*a*) औषधार्थसुमन्त्राणां Pts, SR, SSB.

(*d*) यद् ब्रह्माण्डस्य म° Pts, SR, SSB.

There does not exist in this world anything which could not be obtained by means of medicine, incantations or the wisdom of highly talented men.

8259

औषधानि च मन्त्राणि नक्षत्रं शकुनं ग्रहाः ।
भाग्यकाले प्रसन्नाः स्युर् अभाग्ये निष्फलाश् च ते ॥

(आ) IS 1498, Subh 149 and 176.

(*b*) ग्रहा Subh (var.).

(*c*) प्रसन्ना Subh (var.).

Medicines, incantations, stars, good omens, and planets seem to be favourable in prosperity, but do not bear fruit at unlucky times.

8260

औषधान्यगदो विद्या दैवी च विविधा स्थितिः ।
तपसैव प्रसिध्यन्ति तपस् तेषां हि साधनम् ॥

(अ) Mn 11. 238 (in Mn[Jh] 11. 236, in other texts 11. 237).

(*a*) अगदा Mn (J).

(*d*) त्वेषां Rāghavānanda's commentary.

Medicines, good health, learning and the various divine stations are attained by austerities alone; for, austerity is the means of gaining them. (G. Bühler's translation).

8261

औषधायापि यो मर्त्यो मध्वस्यति विचेतनः ।
कुयोनौ जायते सोऽपि किं पुनस् तत्र लोलुपः ॥

(अ) AS 557.

When one consumes honey [*or* : wine] even unconsciously and even for medicinal purposes, he will be reborn from the wombs of worthless creatures; what of those who hanker after it ? (S. Bhaskaran Nair's translation).

औषधार्थसुमन्त्राणाम् see No. 8258.

8262*

औषसातपभयादपलीनं
वासरच्छविविरामपटीयः ।
संनिपत्य शनकैरथ निम्नाद्
अन्धकारमुदवाप समानि ॥

(अ) Kir 9. 11.

(आ) SR 297. 7. (a. Kir), SSB 140. 9 (a. Bhāravi).

(*c*) इव [अथ] Kir (var.), SR, SSB.

Svāgatā metre.

Darkness which had cloaked itself out of fear of the light of early dawn, mustered up strength as the brightness of day waned and gathering together gradually from deeper regions made everything equal in appearance. ( S. Bhaskaran Nair's translation ).

8263

औष्ण्यं तथा विक्रमं च सौम्यं दण्डं प्रसन्नताम् ।
धारयन्ति महात्मानो राजानः प्रायशो भुवि ॥
तस्मात् सर्वास्ववस्थासु मान्याः पूज्याश् च पार्थिवाः ॥

(अ) R (R [Bar] 3. 38. 12 *ef* +743*+3. 38. 13 *ab*, R [B] 3. 40. 13–14 *ab*, R [Kumbh] 3. 40. 13–14 *ab*, R [G] 3. 44. 13 [part only], R [L] 3. 43. 18 [part only]).

(*a*) औद्म्यं or औष्टयं R (var.).

(*b*) प्रशम्पतां R (var.).

(*d*) क्षणदाचर [प्रा° भु°] R (var.).

Great kings generally possess the characteristics (of the five gods), *viz.*, ferocity, majesty, placidity, chastisement and tranquillity; they are therefore respected at all times and honoured by their subjects. (T. S. Raghavacharya's translation [slightly changed]).

8264*

औष्मायमाणनवयौवनमुग्धभावाः
शृङ्गारसागरमनोज्ञतरङ्गलेखाः ।
कन्दर्पकेलिरसलब्धयशःपताकाः
पण्याङ्गनाः पुरमिमामधिवासयन्ति ॥

(आ) JS 378. 13 (a. Nāthakumāra or Bhallaṭa; in Bhandarkar's Report a. Bilhaṇa).

(*a*) ऊष्मा° JS (var.).

Vasantatilakā metre.

Harlots[1] endowed with the charm of the warmth of freshness of youth, sporting like enchanting streaks of waves in the ocean of love, and possessing the banner of fame in imparting pleasure in erotic sports, populate this city (by making it worth dwelling through their delightful presence). ( S. Bhaskaran Nair's translation ).

1. *Paṇyāṅganaḥ*.

# I. INDEX

### OF

## AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual verses included in Vol. IV are quoted. The minimum necessary information about each author or source is given, as well as bibliographical references to more detailed information about the authors and sources. (For reference to the texts used see "Abbreviations" and "Additional Abbreviations" prefixed to Vols. I-III and the one to the present Volume).

At the end of each entry are given numbers of verses in the present Volume where the authors or sources are quoted. The *subhāṣita-saṁgraha-s* which quote the appropriate verses are given in brackets. 'c.' after page-numbers of relevant volume or volumes denotes colmn or colmns of that page and '1' or '2' after 'c.' indicates the first or the second colmn, respectively, as the case may be.

AKBARĪ(YA)-KĀLIDĀSA. See Vol. I p. 319 c. 1. (See also DCA No. 2).
No. 6694.

AGANNĀTHA [? JAGA°] TARKAPAÑCĀNANA. No information. Quoted in SuMañ.
No. 7628 (=Ghaṭakarpara's Nītisāra and Dharmaviveka; in SR a. Ghaṭakarpara).

ACINTADEVA see Arcitadeva (below).

*Atrisaṁhitā* see P. V. Kane : *History of Dharmaśāstra,* Vol. I. 4 pp. 261-64.
Nos. 7519, 7603.

ANAṄGABHĪMA, poet. No information. Not later than the first half of the 13th century. Quoted in JS only. (Cf. $NCC_1$ 156, DCA No. 12).
No. 7869 (JS).

ANAṄGAHARṢA see Malayarāja (below).

*Anargharāghava.* See Vol. I p. 319 c. 1 and Murāri (below).
Nos. 6777, 6803 (SkV, JS), 6806 (JS), 6978 (JS), 6991 (JS), 7503 (SkV, SG), 7877 (JS).

ANIRUDDHAŚARMĀ, poet from Mithilā. Lived during the reigns of Akbar and Shah Jahan. Quoted in Vidy and Rasakalpadruma of Caturbhuja (A. D. 1689). (Cf. $NCC_1$ 198, DCA No. 18).
No. 7135 (Vidy).

*Anyāpadeśaśataka.* See Vol. I p. 310 c. 2 and Nīlakaṇṭha Dīkṣita (below).
Nos. 6591, 6603, 6651, 6975, 6992.

*Anyoktimuktālatā* of Śaṁbhu. See Śaṁbhu (below).
Nos. 6486, 6646, 6845, 7285, 7875, 8007.

AMITAGATI. See Vol. I p. 320 c. 2–321 c. 1; and Subhāṣitasaṁdoha Vol. I, p. 373 c. 1.

Nos. 6467, 6503, 6756, 6823, 6850, 6864, 6876, 7073, 7487, 7492, 7516, 7517, 7520, 7693, 7697, 7701, 7743, 8070, 8079, 8080, 8094, 8097, 8261.

AMṚTADATTA = BHĀGAVATĀMṚTADATTA. See Vol. I p. 320 c. 2, Vol. II p. 1027. (See also DCA No. 38).

Nos. 6512 (Skm), 6919 (VS, SSB), 8031 (VS).

AMṚTADEVA see Arcitadeva (below).

AMṚTĀNANDAYOGIN. See Vol. I p. 321 c. 1.

AMṚTAVARDHANA. See Vol. I p. 321 c. 1. Not later than the middle of the 14th century. 9 verses attributed to the author are quoted in ŚP, VS, SRHt and Vjv. (See also DCA No. 39).

No. 7030 (VS).

ARGAṬA (or ARGATHA or RĀJAPUTRĀRGATA). See Vol. II p. 931 c. 1-2. 49 verses attributed to the author are quoted in JS, ŚP, VS and SH. (See also DCA No. 51).

No. 7225 (ŚP, VS, SSB; but Skm, SR a. Amar and SkV a. Devagupta= Amar).

ARCITADEVA (or ACINTADEVA or ACITTADEVA or AMṚTADEVA). See Vol. II p. 931 c. 2. Not later than 15th century. 3 verses attributed to the author are quoted in VS. (See also DCA No. 52).

No. 7087 (VS, SSB).

ARBHAKA, poet. No information. 3 verses attributed to the author are quoted in VS. (Cf. VS 7, NCC₁ 393, DCA No. 55).

No. 7394.

*Alaṁkāra-kaustubha*. See Vol. I p. 321 c. 2 and Viśveśvara-paṇḍita in Vol. I p. 362 c. 1–2.

Nos. 6298, 6322, 6441, 6784, 6811, 6897, 6932, 6971, 6999, 7154, 7208, 7670, 7864, 8005.

*Alaṁkāratilaka* = *Kāvyānuśāsana*. See Vāgbhaṭa II (below).

No. 7926.

*Alaṁkāramahodadhi*. See Vol. I p. 321 c. 2 and Narendraprabhasūri (below).

Nos. 6316, 6324, 6354, 6427, 6441, 6519, 6525, 6531, 6532, 6554, 6579, 6597, 6703, 6727, 6734, 6775, 6784, 6811, 6817, 6854, 6866, 6942, 6943, 7037, 7093, 7160, 7192, 7208, 7464, 7557, 7564, 7565, 7799, 8066, 8193, 8246.

*Alaṁkāramuktāvalī*. See Vol. III p. 1496 c. 1.

Nos. 6773, 6978, 7208, 7216-17, 7262, 7435, 7740, 8215.

*Alaṁkāraratnākara*. See Vol. I p. 321 c. 2 and Śobhākaramitra (below).

Nos. 6427, 6441, 6680, 7208, 7394, 7490.

*Alaṁkāraśekhara*. See Vol. I p. 931 c. 2 and Keśavamiśra (below).

*Alaṁkārasaṁgraha* of Amṛtānandayogin.

INDURĀJA see Bhaṭṭendurāja (below).

INDULEKHĀ, poetess. No information. Not later than the middle of the 13th century. 6 verses attributed to the poetess are quoted in VS and JS, but in the Bhandarkar Report on JS they are attributed to Ākāśapolī). (Cf. VS 12, $NCC_2$ 249 and J. B. Chaudhuri, *Sanskrit Poetess* I, p. 14; Journal of Mythic Soc. 25, p. 60; DCA No. 100).

No. 7690.

ĪŚVARAVARMAN, poet. Not later than the 15th century. 2 verses attributed to the author are quoted in VS. (Cf. VS 13, $NCC_2$ 277, DCA No. 114). No. 8165.

*Ujjvalanīlamaṇi*. See Vol. I p. 322 c. 2 and Rūpa Gosvāmin (below).

No. 6535.

*Uttarādhyayanasūtraṭīkā*. *Ṭīkā* to the Uttarādhyayanasūtra, a Śvetāmbara Jaina text found among the Aṅga-bāhya-s.

No. 7554.

*Uttararāmacarita*. See Vol. I p. 322 c. 2 and Bhāvabhūti (below).

Nos. 6587, 7383, 7746.

UTPALARĀJA. See Vol. I p. 322 c. 2–323 c. 1 and *add*: 10 verses attributed to the author are quoted in SkV/Kav, Skm, ŚP, Prasanna, Auc, Kavi, Suvṛ and Dhv. (See also DCA No. 21).

No. 6456 (ŚP, SSB).

UTPREKṢĀVALLABHA see Vallabha (below).

UDBHAṬA. See Vol. I p. 323 c. 1 and *add*: Mentioned by Ānandavardhana, Kalhaṇa (RT 4. 495-97). Abhinava-gupta, Mammaṭa, Śārṅgadeva and others. 6 verses attributed to the author are quoted in SkV/Kav, Skm, VS and SRHt. (See also DCA No. 131).

No. 6793 (SR, SRK).

UMĀPATIDHARA (or UMĀPATI). See Vol. III p. 1498 c. 2–1499 c. 1. (See also DCA No. 135).

Nos. 6357 (Skm), 6593 (Skm), 7486 (Skm).

*Uṣāharaṇa* = *Uṣāharaṇa-nāṭaka*, a *nāṭaka* probably by Udbhaṭa (?), quoted only in Kpr. (Cf. JRAS [1898] 301, 326; $NCC_2$ 402).

No. 8169.

*Ṛtusaṁhāra*. See Vol. I p. 323 c. 2 and Kālidāsa (below).

No. 6371.

*Ekādaśadvāranibaddha-upadeśa*, a collection of 99 *subhāṣita-s* by a Jain *Sādhu* from the collection of the Bhandarkar O. R. Institute, published by V. Raghavan in his *Malayamārutaḥ* Vol. II (pp. 96-107).

No. 6479 (whereunder in [आ] *read*: EU 52, *instead of*: Eu 52).

*Old Syriac*. See Vol. I p. 323 c. 2. Arabic. Pañcatantra in Arabic.

Nos. 6667 (Arabic), 6830, 7006 (+Arabic), 7074 (+Arabic), 7126, 7164, 7174, 7178, 7399, 7413, 7439 (+Arabic), 7455, 7579 (+Arabic),

KAVIRĀKṢASA. See Sūktisaṁgraha in Vol. I p. 376 c. 1.

KAVIRĀJA. See Vol. II p. 935 c. 2–936 c. 1. and *add* : Author of the Rāghava-pāṇḍavīya-mahākāvya, Pārijātaharaṇa-mahākāvya. 21 verses attributed to the author are quoted in Pad, SG, PV, SuSS and Vidy. (See also DCA No. 211).

No. 6300.

*Kavīndravacanasamuccaya.* See Vol. I p. 325 c. 1–2.

Nos. 6363, 6527, 6531, 6645, 6774, 6777, 6844, 6886, 7077, 7111, 7268, 7493, 7529, 7564, 7584, 7676, 7775, 7828, 7851, 7865, 7867, 7886, 7896, 7956, 7969.

KĀMANDAKI and *Kāmandaki's Nītisāra.* See Vol. III p. 1501 c. 1 whereto at the end of line 11 *add* : "ŚP". (See also DCA No. 227).

Nos. 6336, 6355 (SRHt), 6365, 6429 (SRHt), 6490, 6567, 6577, 6666, 6859, 6906, 6907, 6924, 6925 (SRHt), 6927, 7024, 7044, 7070-71, 7169, 7188, 7332, 7459, 7503 (SRHt), 7637, 7638, 7694, 7704, 7732 (SRHt), 7735, 7766 (SRHt; not found in Kāma°), 7809, 7818, 8023, 8253.

*Kāmasūtra* see Vātsyāyana (below).

Nos. 7952-53.

KĀLIDĀSA. See Vol. III p. 1501 c. 1–2 and *add* : (See also N. R. Subbanna, *Kālidāsa Citations in Works of Poetics, Dramaturgy, Anthologies, Commentaries, etc.* and L. Sternbach, JAOS 98. 4 pp. 555-58; DCA No. 230).

Nos. 6631 (SSB a. Kālidāsa; but SR a. Śiś=Śiś), 6711 (Skm=Vik), 7049, 7178 (SSB, VS; not found=H and C), 7729 (PV; but JS a. Bhāravi, BhPr a. Vararuci), 7910 (ŚP, SSB; not found).

KĀLIDĀSANANDIN. See Vol. III p. 1501 c. 2 wherein *delete* : lines 3-5 and instead *insert*: "years of the 13th century. 10 verses attributed to the author are quoted in Skm". (See also DCA No. 231).

No. 7860 (Skm).

*Kāvyaprakāśa.* See Vol. I p. 326 c. 1 and Mammaṭa (below).

Nos. 6411, 6427, 6519 (SR, SSB), 6633, 6677, 6727 (SR, SSB),(6734),6775, 6817, 6891, 6932 (SR, SSB), 6950 (SR), 6999 (SR, SSB), 7037, 7089, 7246, 7261 (SR, SSB), 7557 (SR, SSB, but Skm a. Han), 7565, 7799, 7846 (SR, SSB), 8169, 8177, 8246.

*Kāvyapradīpa.* See Vol. I p. 326 c. 1 and Govinda Ṭhakkura in Vol. I p. 330 c. 2.

Nos. 6411, 6427, 6519, 6633, 6677, 6719, 6727, (6734), 6775, 6817, 6854, 6891, 6950, 6999, 7037, 7089, 7246, 7261, 7557, 7565, 7799, 7846, 8169, 8177, 8246.

*Kāvyabhūṣaṇaśataka.* See Vol. III p. 1502 c. 1 and Kṛṣṇavallabhaṭṭa (below).

*Kāvyamīmāṁsā.* See Vol. II p. 937 c. 1 and Rājaśekhara in Vol. I p. 354 c. 1–2.

Nos. 6717, 7208, 7295, 7890, 7941, 8087.

*Kāvyādarśa.* See Vol. I p. 326 c. 1 and Daṇḍin (below).

KUSUMADEVA. See Vol. I p. 327 c. 1. (See also DCA No. 262).

Nos. 6463 (VS=Dṛṣṭāntaśataka), 6465 (VS=Dṛṣṭāntaśataka).

*Kṛtyakalpataru.* See Vol. II p. 938 c. 2.

No. 7455.

*Kṛṣṇakarṇāmṛta.* See Vol. I p. 327 c. 1 and Līlāśuka (below).

Nos. 7776, 7981.

KṚṢṆADĀSA. See Vol. I p. 327 c. 1. (See also Maṅgala I in DCA No. 1027).

KṚṢṆAPAṆḌITA. See Vol. I p. 327 c. 1 and *add*: Not later than 17th century. 27 verses attributed to the author are quoted in SH, PV, SSS and SuSS. (See also DCA No. 271).

Nos. 6471 (SSS), 6757 (PV), 6996 (PV).

KṚṢṆAPILLA, poet. No information; not later than the middle of the 13th century. 3 verses attributed to the author are quoted in JS, ŚP and SSB. (Cf. AP 18, $NCC_4$ 331, DCA No. 275 and also No. 271).

No. 7961 (JS, ŚP, SSB; but SR a. ŚP).

KṚṢṆAMIŚRA. See Vol. I p. 327 c. 1–2 and *add*: 28 verses are attributed to the author or culled from the Prabodhacandrodaya and included anonymously in Skm, JS, ŚP, VS, SRHt, SSSN, SH, Pad, RJ, BhPr and SuM. (Cf. New ed. and translation Prab by A. Pédraglio pp. 113-15; L. Sternbach in JAOS 46. 324-26 and DCA No. 277).

No. 6908 (ŚP, SH, SSB; but in SR a. Ghaṭakarpara's Nīti°=C).

KṚṢṆARĀMA. See Vol. I p. 327 c. 2.

Nos. 6350 (SSB), 6691 (SSB), 7657 (SSB).

KṚṢṆAVALLABHA BHAṬṬA. See Vol. III p. 1503 c. 2.

Nos. 6862, 7259, 7689.

KEŚAVAMIŚRA. See Vol. II p. 939 c. 1.

KOKKOKA. See Vol. I p. 327 c. 2–328 c. 1 and *add*: Son of Vidyādhararuci; described as Siddhapāṭīya or Siṁhalapāṭīya; probably 11th or 12th century. 37 verses attributed to the author are quoted in Skm, JS, ŚP and SH. (See also S. Lienhard's Translation and Introduction to the Translation of the Ratirahasya; V. Raghavan's and W. G. Archer's Indroductions to the translations of the Ratirahasya; and DCA No. 295).

KAUṬILYA. See Vol. I p. 328 c. 1–2. (See also DCA No. 302).

Nos. 7374, 7413, 8027, 8032, 8039, 8096.

KRĪḌACANDRA, poet, to whom 9 verses are attributed in ŚP and BhPr; in the latter work quoted as contemporary to Kālidāsa (*sic.*). Also quoted in ŚP. This is not the real name of the author, but a sobriquet taken from verse ŚP 96=BhPr 115 (etc.). (Cf. AP 18-19, $NCC_5$ 141, V. Raghavan in *Journal of Oriental Research,* Madras 18, 253; M. B. Emeneau in *Indian Linguistics* 16. 47; DCA No. 303).

No. 7099 (BhPr=Dvi).

GADĀDHARANĀTHA, poet. No information; not later than the beginning of the 13th century. 6 verses attributed to the author are quoted in Skm. (Cf. DCA No. 338).

No. 6441 (Skm, Han).

GADĀDHARA VAIDYA. Poet belonging to the 11th or 12th century from Bengal. Father of Vaṅgasena. 35 verses attributed to the author are quoted in Skm. (Cf. Skm [B] 7, $NCC_6$ 302, DCA No. 340).

Nos. 7634 (Skm), 7861 (Skm; in some MSs attributed shortly to "Vaidya").

*Garuḍa-purāṇa*. See Vol. I p. 329 c. 1–2.

Nos. 6462, 6767, 6905, 6910, 7014, (7307), 7361, 7409, 7420-21, 7548, 7553, 7684, (7725), 7813, 7824, 7955, 8222.

*Gītagovinda*. See Vol. I p. 329 c. 2 and Jayadeva (below).

Nos. 6981 (ŚP, Vidy, SSB, RJ; but SR a. Sāh=GG and Sāh).

*Gems from Sanskrit Literature*. See Vol. I p. 329 c. 2.

Nos. 6493, 6574, 6656, 6667, 6888, 6908, 7029, 7068, 7276, 7349, 7425, 7444.

GOPĪKA. See Vol. I p. 330 c. 1 and *add*: Not later than the 13th century. 31 verses attributed to the author are quoted in Skm. (See also Skm [B] 7, AB 532, $NCC_6$ 158, DCA No. 374).

Nos. 6353 (Skm), 6953 (Skm), 7502 (Skm), 7591 (Skm).

GOBHAṬA (or GOBHAṬṬA or ŚŪCĪ-GOBHAṬA). See Vol. I p. 330 c. 1 and *add*: Not later than the beginning of the 12th century. Sūcī° prefixing the name of the author is a sobriquet taken from verse JS 53. 10. 11 verses attributed to the author are quoted in SkV. (See also DCA No. 378).

No. 7996 (JS, SH, Skm; but SRRU, Śatānanda and SkV [?] a. Ravigupta).

GOVARDHANA I. See Vol. I p. 330 c. 1–2 and *add*: Poet; son of Nīlāmbara or Śaṅkarṣaṇa, teacher of Udayana, court-poet of the Sena Kings of Bengal, from the end of the 12th century. Mentioned by Jayadeva in his Gītagovinda (I. 4). Author of the Āryāsaptaśati. 28 verses attributed to the author are quoted in JS, ŚP, PG, SH, SG, Pad, PV, RJ and Vidy. (See also DCA No. 379).

No. 7083 (SG=ĀrS).

GOVARDHANA II. See Vol. I p. 330 c. 1–2 and *add*: Poet, no information. Not later than the beginning of the 13th century. 9 verses attributed to the author are quoted in Skm, PG, Prasanna. Perhaps identical with Govardhana I, but unlikely. (See also DCA No. 380).

No. 6826 (Skm).

GOVINDA I (BHAGAVAD- GO°). Poet. No information; not later than the beginning of the 13th century. 1 verse attributed to the author is quoted in Skm. (Cf. Skm [B] 8, $NCC_6$ 189, DCA No. 382).

No. 6368 (Skm).

GOVINDA II (°BHAṬṬA). Poet. No information; not later than the 15th century. 1 verse attributed to the author is quoted in SRHt and SSSN. (Cf. $NCC_6$ 201, DCA No. 387).

No. 6942 (SRHt).

GOṢṬHĪMIŚRA. Poet. No information; not later than the 17th century. 2 verses attributed to the author are quoted in RJ. (Cf. $NCC_6$ 215, DCA No. 397).

No. 6699 (RJ).

*Gautama-dharmasūtra.* See Vol. I p. 330 c. 2.

Nos. (6616), (8078).

GAURAMOHANA. See Vol. I p. 331 c. 1.

GAURĪ. See Vol. II p. 940 c. 2 and *add* : Not later than the middle of the 17th century. 20 verses attributed to the poetess are quoted in PV, SSS and SuSS. (See also $NCC_6$ 236, *Calcutta Or. Journal* 3. 5, p. 136; B. C. Law Volume II pp. 145, 147-48; DCA No. 404).

Nos. 6613 (PV), 6634 (PV).

GHAṬAKARPARA (*Ghaṭakarpara's Nītisāra*). See Vol. II p. 940 c. 2 and *add* : Ghaṭakarpara was considered to be one of the 9 jewels of king Vikramāditya of Ujjayinī, but probably from the 17th century. 1 verse attributed to the author is quoted in SG. (See also $NCC_6$ 266-67, DCA No. 407).

Nos. 6908 (SR; but ŚP, SH, SSB a. Kṛṣṇamitra=Ghaṭa°), 7628 (SR), 7765.

CAKṢUṢĪ. (or *Cākṣuṣīya*) See Vol. I p. 331 c. 2.

No. 7582 (SRHt).

*Caṇḍakauśika*, a *nāṭaka* of Kṣemīśvara, published in B. I. Also quoted in Sāh. (See Kṣemīśvara [above]; Introduction to the B. I. edition; $CC_1$ 175, 135; $NCC_5$ 166; *Annals of Oriental Research*, Madras [IX] i-ii).

No. 7129.

CAṆḌEŚVARA ṬHAKKURA. See Vol. I p. 331 c. 1–2.

No. 6391 (RJ).

*Caturvargacintāmaṇi.* See Hemādri in Vol. III p. 1558 c. 2.

No. 7455.

CANDRA (or CANDRAKA or CANDAKA or CAMPAKA). One of the first playwrights from Kaśmīr, who flourished during the reign of king Tuñjīna (2nd century); mentioned by Kalhaṇa in RT (2. 16); referred to by Abhinavagupta in Abhinavabhāratī (ch. 14). 13 verses attributed to the author are quoted in JS, ŚP, VS, SG, Regnaud, Auc, Kavikaṇṭhābharaṇa. (Cf. S. Lévi, *Le théatre indien* 161-12; VS 35; JS 32; $NCC_6$ 345; DCA No. 428; Pandey, *Abhinavagupta* p. 228; A. B. Keith, *The Sanskrit Drama* 168-170).

Nos. 7669 (JS, ŚP, VS, SG, RJ, SSB; but Skm, Vidy a. Madhu), 8160 (VS, Auc).

CAPPHALADEVA. See Vol. II p. 941 c. 1 and *add*: Not later than beginning of 13th century. 8 verses attributed to

the author are quoted in Skm, SRHt and SSSN. (See also Skm [B] 8, $NCC_6$ 384, DCA No. 444).

No. 7041 (SRHt ; but VS, SSB a. Prakāśavarṣa = Dvi).

CAMPAKA see Candraka.

No. 7669.

*Carr.* See Vol. I p. 331 c. 2.

Nos. 6464, 6476, 6718, 6882, 6908, 7034, 7068, 7192, 7267, 7364, 7547, 7665, 7716, 7815, 8171, 8251.

CĀṆAKYA. See Vol. I p. 331 c. 2–332 c. 1. (See also DCA No. 448).

Nos. 6452, 6461, 6462, 6463, 6477, 6478, 6479, 6496, 6497, 6498, 6528, 6572, 6575, 6583, 6596, 6598, 6608, 6609, 6656 (SR; but SRHt a. MBh), 6689, 6718, 6734, 6767, 6878, 6879, 6881, 6882, 6883, 6887, 6889, 6905, 6908, 6910, 6962, 6963, 7014, 7020, 7021, 7031, 7066, 7068 (ŚP, SSB), 7098, 7142, 7174, 7178, 7204, 7205, 7221, 7240, 7247, 7307, 7349 (SR), 7356, 7360, 7361, 7362, 7385, 7391, 7409, 7414, 7420-21, 7445, 7451, 7455, 7472, 7497, 7519, 7542, 7546, 7547, 7548, 7552, 7553, 7555, 7592, 7594 (SR), 7603, 7626, 7627, 7646, 7662, 7671, 7672, 7681, 7682, 7683, 7684, 7692, 7713, 7714, 7725, 7727, 7730, 7757, 7765, 7813, 7814, 7815, 7821, 7824, 7912, 7913, 7955, 8107, 8171, 8181, 8208, 8214 (SR), 8217, 8222, 8247.

*Cātakāṣṭaka*, a mediaeval anonymous poem, an ode to the *cātaka*-bird (*coccystes melanoleucos*). (Cf. Cowell, *The cātaka*, JRAS [1891] 599-606; S. Stasiak, *Le cātaka*, R.O. 2. 33-117, $CC_1$ 184).

No. 7445.

*Cārucaryā.* See Vol. I p. 332 c. 1 and Kṣemendra (above).

No. 8239.

*Cārudatta.* See Bhāsa Vol. I p. 347 c. 1.

Nos. 6409, 8154.

CITRADHARA see Śṛṅgārasāriṇī (below).

CITRADHAROPĀDHYĀYA, poet. Son of Vaṁśadhara of the Darikāra family from Mithilā, end of the 18th century, author of Pratiyogyāropavicāra, Pramāṇapramoda, Rājastutipadya, Vināyakastava, Vibhaktyarthanirṇaya, Vīrataraṅgiṇī, Vīrasāriṇī, Śṛṅgārasāriṇī, Saṁskārasiddhidīpikā, Haripratiṣṭhā. 5 verses attributed to the author are quoted in Vidy. (Cf. Vidy 7, $NCC_7$ 39, DCA No. 454).

No. 7662 (Vidy).

*Citramīmāṁsā.* See Vol. I p. 332 c. 1 and Appayya Dīkṣita (above).

Nos. 6784, 7154.

CINTĀMAṆĪ. See Vol. III p. 1508 c. 1–2. (See also DCA No. 458).

No. 6453 (PV).

*Caurapañcaśikā.* See Vol. I p. 332 c. 1 and Bilhaṇa (below).

No. 6298.

*Jagadeka-vīracarita*, a poetical work dealing with the life of Jagadeka (or Jagdevaka) = Paramāra-Jagaddeva.

No. 6712 (SRHt).

No. 7059.

JITAMANYU, poet. No information. Not later than 13th century. One verse attributed to the author is quoted in JS and VS. (Cf. $CC_1$ 206, VS 42, $NCC_7$ 248, DCA No. 524).

No. 8198 (VS, JS).

*Jinadharmaviveka.* An unknown work quoted in SRK ; not Jainistic in nature.

No. 7472 (SRK=Cr).

JINDUKA (or JENDUKA). A Mīmāṁsaka from Kaśmīr. Contemporary to Maṅkha and Kalhaṇa (first half of the 12th century). Mentioned by Maṅkha in his Śrīkaṇṭhacarita (25. 46 ; 71-72) as contemporary to Kalhaṇa. Quoted in VS once only. (Cf. VS 42, $NCC_7$ 280 and 301, DCA No. 528, K. S. Nagarajan : 301, *Contribution of Kaśmīr to Sanskrit Literature*, p. 303).

No. 7845 (VS).

*Jaina anthology* (JSub). See Vol. III p. 1510 c. 1. An old Jaina anthology of somewhat different type than most Jaina anthologies, preserved in MS BORI 1495 of 1887-91. (See also BhŚ 18, SkV CXI).

Nos. 6449, 6452, 6703, 6880, 7068, 7445.

*Jaina anthology* (SN) without name or title preserved in MS BORI 1423 of 1887-91. See Subhāṣita (Jaina) (below).

JAIMINI. Author of a *stotra* in praise of Śiva entitled Vedapādastava, published in Bṛhatstotra-ratnākara II in Telugu script, Madras 1909. (Cf. $CC_2$ 144, $CC_3$ 126).

No. 7212 (SRHt).

JOHAN DE CAPUA. Translator into Latin of Rabbi Joël's Hebrew translation of the Kālīla wa-Dimna (the Old Syriac translation of the Pañcatantra). (Cf. L. Sternbach : *On the kāvya-portions of the Katha-Literature*, Vol. I p. 28 ; J. Hertel : *Das Pañcatantra, seine Geschichte u. seine Verbreitung*, p. 396, ed. by F. Geissler, Berlin 1990).

No. 7126.

JÑĀNAŚRĪMITRA. See Vol. I p. 334 c. 2. One verse attributed to the author is quoted in SkV. (See also $NCC_7$ 338, DCA No. 538).

No. 6741 (SkV).

JÑĀNĀNTA (or JÑĀNĀNANTA or JÑĀNĀNANDA), poet. No information; not later than the beginning of the 12th century. Quoted in SkV once only. (Cf. SkV LXXIX, $NCC_7$ 344, DCA No. 541).

No. 7407 (SkV).

JYOTIRĪŚVARA, author of Pañcasāyaka. See Pañcasāyaka (below).

JHALAJJHALAṀ VĀSUDEVA see Vāsudeva.

*Tantrākhyāna.* See Vol. I p. 334 c. 2.

Nos. 7174, 7594.

*Tantrākhyāyikā.* See Pañcatantra (below).

*Tantri.* See Vol. II p. 942 c. 2.

Nos. 6483, 7174, 7716.

*Tantrī-Kāmandaka.* See Vol. I p. 335 c. 1.

DĪPAKA. See Vol. III p. 1512 c. 2. (See also DCA No. 622).

No. 7705.

DURGĀSIṀHA. See Pañcatantra (below).

*Dūtāṅgada* see Subhaṭa (below).

No. 6908.

*Dṛṣṭāntaśataka.* See Vol. I p. 336 c. 1 and Kusumadeva (above).

Nos. 6463, 6465 (VS, SR), 6475, 6504 (SR), 7003 (SR), 7303 (SR).

DEVAGUPTA, poet. No information; not later than the beginning of the 12th century. 3 verses attributed to the author are quoted in SkV, JS and VS. (Cf. $CC_1$ 258, SkV LXXX, JS 37, VS 258, DCA No. 633).

Nos. 6836 (VS), 7225 (SkV; but Skm, SR a. Amar; ŚP, VS, SSB a. Argaṭa =Amar).

DEVEŚVARA. See Vol. I p. 336 c. 1–2. (See also DCA No. 654).

No. 6451 (ŚP, PV, SSB=Kavikalpalatā).

DHANAṀJAYA (°NAÑJAYA). See Vol. I p. 336 c. 2. (See also Dhanaṁjaya, poet in Vol. III p. 1513 c. 1; DCA No. 663).

DHANADADEVA. See Vol. II p. 943 c. 2 and *add*: Not later than the second half of the 14th century. 14 verses attributed to the author are quoted in ŚP, SH and RJ. (See also DCA No. 669).

No. 7498 (ŚP, SSB).

DHANAPĀLA. See Vol. I p. 336 c. 2 and *add*: Son of Sarvadeva, brother of Śobhana; 10th century. 14 verses attributed to the author are quoted in Skm, JS, ŚP, SH, BhPr, PrC. (See also Kamal Cogna, *Dhanapāla, A literary study* in Charudeva Shastri Felicitation Volume 42; DCA No. 670).

No. 7330.

DHANIKA. See Vol. III p. 1513 c. 1 (See also DCA No. 672).

No. 6380 (ŚP, SSB).

*Dhammanīti* in Pāli. See Vol. I p. 337 c. 2. (cf. H. Braun, *Dhammanīti und Mahārahanīti : Zwei Texte de Spruchliteratur aus Birma*, Göttingen 1975).

Nos. 6462, 6656, 6889, 7014, 7360, 7361, 7713.

*Dharmaviveka.* See Vol. I p. 337 c. 2 and Halāyudha (below).

Nos. 7628, 7630 (SR).

DHARMAŚOKA (or DHARMĀ°). A Śaiva poet; not later than 12th century; mentions Bhāravi (SkV 1736). 6 verses attributed to the author are quoted in SkV; probably different from Dhārmaśokadatta. (Cf. SkV LXXXII, Skm 11, JS 38, $CC_1$ 270, DCA No. 688).

No. 6798 (SkV).

*Dhvanyāloka.* See Vol. I p. 338 c. 1 and Ānandavardhana (above).

Nos. 6411, 6627, 6755, 6811, 6935, 7191, 7192, 8067, 8177 (SR=H, Vet).

NAKULA. See Vol. III p. 1513 c. 2–1514 c. 1 and Jayadatta (above). (See also DCA Nos. 493-494).

and also P. V. Kane : *The History of Sanskrit Poetics* pp. 212-15; V. Raghavan : JOR [Madras] 6. 210 sqq.; DCA No. 731).

Nos. 7870 (JS, ŚP, SSB), 8197 (VS).

*Nārada-smṛti*. See Vol. I p. 338 c. 2.

No. 7532.

*Nāradīya-purāṇa*. See Vol. I p. 338 c. 2.

Nos. 7186, 8207.

NĀRĀYAṆA (or NIŚĀ NĀ° or °ṆA BHAṬṬA). See Vol. I p. 386 c. 2–387 c. 1 and *add* : According to legends one of the 5 Brāhmaṇa-s from Kanyākubja who was invited by Ādiśūra to perform an important sacrifice; poet and author of the Veṇīsaṁhāra-nāṭaka from the 7th or 8th century; quoted by Kṣemendra. Niśā is his sobriquet. 35 verses attributed to the author are quoted in SkV, Skm, JS, ŚP, VS, SRHt, SSSN, Prasanna, SG, Pad, PV, SRRU, Auc, Suvṛ. (See also $CC_1$ 290, SkV, LXXXIII, AP 45, VS 50, JS 39, PG 217, DCA No. 748).

No. 6531 (ŚP, VS, SSB; but Prasanna a. Śrī-Vyāsadeva=Veṇī).

NĀRĀYAṆA-BHAṬṬA see Nārāyaṇa (or Niśā Nā°). See also Sarvajña-Nārāyaṇa-bhaṭṭa (below).

No. 6746.

*Nālaḍiyār*. See Vol. II p. 946 c. 1.

Nos. 6502, 6656, 6775, 7003, 7450.

*Nīti-Kyan*. See Vol. I p. 339 c. 1.

Nos. 6656, 7360, 7361.

*Nītidviṣaṣṭikā*. Vol. I p. 329 c. 1 and Sundarapāṇḍya (below).

Nos. 7039, 7041, 7049, 7099, 7594, 7930, 8106, 8209.

*Nītimayūkha*, the fifth book of the Bhagavantabhāskara by Nīlakaṇṭha, published in the Collection of Hindu Law Texts. (Cf. $CC_1$ 229).

No. 7430.

*Nītiyukti*, part of the Yuktikalpataru. See Yuktikalpataru (below).

No. 7408.

*Nītivākyāmṛta*. See Vol. II p. 946 c. 1 and Somadeva Sūri. See Somadeva Sūri (below).

Nos. (6888), (6908), 7178.

*Nītiśāstra* of Nītisāra (Old Javanese). See Vol. I p. 339 c. 2.

Nos. 7665, (7672), 7683, 7684.

*Nītiśāstra* of Masūrākṣa. See Vol. I p. 349 c. 2.

Nos. 7260, 7261.

*Nītiśāstra* in Telugu. See Vol. I p. 339 c. 2.

Nos. 6464, 6476, 6882, 6889, 7034, 7065, 7067, 7348, 7349, 7364, 7692, 7716, 8257.

*Nītisaṁgraha*. See Vol. I p. 339 c. 2.

Nos. 6856, 7203, 7549, 8239.

*Nītisāra* of Kāmandaki see Kāmandaki (above).

*Nītisāra* of Ghaṭakarpara see Ghaṭakarpara (above).

NĪPĀBHAṬṬA, poet. No information. Not later than 17th century; 3 verses attributed to the author are quoted in SG. (Cf. DCA No. 761).

7096, 7120, 7136, 7215, 7238, 7272, 7292, 7320, 7445, 7483, 7560, 7613, 7617, 7770, 7804, 7879, 7986, 8012, 8111, 8226.

*Padyaveṇī*. See Vol. I p. 341 c. 1 and Veṇīdatta (below).

Nos. 6300, 6304, 6400, 6451, 6453, 6526, 6575, 6582, 6613, 6634, 6684, 6694, 6698, 6716, 6757, 6783, 6807, 6814, 6838, 6861, 6945, 6968, 6976, 6996, 7096, 7250, 7292, 7338, 7608, 7614, 7649, 7670, 7729, 7770, 8156, 8178, 8225.

*Padyasaṁgraha*. See Vol. I p. 341 c. 1.

No. 6718.

*Padyāmṛtataraṅgiṇī* of Haribhāskara. See Vol. I p. 341 c. 1 and Haribhāskara (below).

Nos. 6342, 6427, 6970, 7301, 7304, 7441, 7660, 7772, 8058, 8155.

*Padyāvalī*. See Vol. I p. 341 c. 1 and Rūpa Gosvāmin (below).

Nos. 6530, 6535, 6636, 6828, 7113, 7686, 7981, 8167.

PAPĀKA(=PĀPĀKA=YĀYĀKA), poet. Possibly identical with Pāmpāka. No information. Not later than the beginning of the 13th century. 3 verses attributed to the author are quoted in Skm. In JS the author is called Yāyāka. (Cf. $CC_1$ 334, SkV XCII, Skm [B] 12, DCA No. 801).

No. 7160 (Skm, but SkV a. Yaṁpyāka and JS a. Yāyāka).

PARAMEŚVARA (=PAÑCAVEŚMARA), poet. No information. A Parameśvara is the author of the *gadya-kathā*. Also a Parameśvara is quoted as poet in the Kavīndracandrodaya. Often confused with Yogeśvara. 9 verses attributed to the author are quoted in SkV/Kav and Skm. (Cf. $CC_1$ 326, SkV LXXXIV, Kav 51, Skm [B] 12, DCA No. 788).

Nos. 7107 (Skm), 7896 (Skm, but SkV a. Yogeśvara).

*Parāśara-dharmaśastra*. See Vol. I p. 341 c. 1–2.

Nos. 6573, 7055, 8229.

*Parāśara-Mādhavīya* of Parāśara-mādhava. Commentary on the Parāśara-dharmaśāstra and digest of civil and religious law. Quoted in Skm JS, ŚP, VS, Pad, RJ, SG, SuMañ. (Cf. P. V. Kane : *History of Dharmaśastra* I. 2, pp. 779 sqq. ; DCA No. 799).

Nos. 6616, 7159.

PARIMALA see Padmagupta (above).

PĀṆINI. See Vol. I p. 341 c. 1 and *add*: 26 verses attributed to the author are quoted in SkV/Kav. See also Aṣṭādhyāyī (above).

Nos. 6833, 7192 (Skm, JS, ŚP, VS, SSB), 7200, 8193 (VS, SuMañ, SSB; but SkV a. [?] Manovinoda).

*Pārśvanātha-caritra*. See Vol. III p. 1517 c. 1.

Nos. 6316 A, 7187A, 7333 A.

PĀLAKĀPYA. Author of several treatises on elephants *viz*. the Gajacikitsā, the Gajavaidya, Gajāyurveda, Hastyāyurveda. Quoted by Kṣīrasvāmin in

his Commentary on the Amarakośa and by Hemādri in Vratakhaṇḍa. 4 verses attributed to the author are quoted in ŚP. (Cf. $CC_1$ 336).

No. 8068 (ŚP).

PĪTĀMBARA (= BHAṬṬAŚĀLĪYA-PĪ°). See Vol. III p. 1517 c. 1–2. (See also DCA No. 811).

No. 7504 (Skm).

PUṀSOKA, a Kṛṣṇaite. Poet. No information. Not later than the beginning of the 13th century. Quoted in Skm once only. (Cf. $CC_1$ 338, Skm [B] 12, DCA No. 815).

PUṆḌARĪKA, possibly identical with Puṇḍroka (=Ratnamālīya puṇḍroka). Poet. Mentioned Ānandavardhana. Not later than the beginning of the 13th century. 2 verses attributed to the author are quoted in Skm. (Cf. $CC_1$ 338, 491, Skm [B] 12, DCA No. 816).

No. 7586 (Skm).

*Purāṇārthasaṁgraha.* See Vol. I p. 341 c. 2–342 c. 1.

No. 6599.

PURUṢOTTAMA (or PURUṢOTTAMA-DEVA). *Delete* the entry in Vol. I p. 342 c. 1 and *insert instead*: Poet, a Buddhist-Vaiṣṇava, often wrongly identified with Puruṣottamadeva, a Buddhist -grammarian, author of the Bhāṣāvṛtti, commentary on the Aṣṭādhyāyī and other works on grammar and lexicography (for he quotes from Śaraṇadeva's Durghaṭavṛtti written in A.D. 1172). Not later than the beginning of the 12th century. 12 verses attributed to the poet are quoted in SkV/Kav, Skm, Prasanna. (Cf. $CC_1$ 341, 342, SkV LXXXIV, Skm [B] 12-13, Kav p. 53, DCA No. 824).

No. 6571 (a. Skm).

PULINA, perhaps identical with Pulinda. Poet. No information. Not later than 15th century and if identical with Pulinda, not later than 13th century. Quoted in VS once only. 2 Pulinda's verses were quoted in JS, SH and Vjv. (Cf. $CC_1$ 342, VS 59, DCA Nos. 832-833).

Nos. 7493 (VS, SSB; but JS a. Amarānanda or Pulinda, SkV, Kav a. Śrī-Harṣa, Skm a. Amar=Amar).

PŪRṆABHADRA see Pañcatantra.

PṚTHVĪDHARA. See Vol. III p. 1518 c. 1. The author quoted in No. 6343 is a Śaiva who lived not later than 13th century. 4 verses attributed to the author are quoted in JS, ŚP. (See also DCA No. 842).

No. 6343 (JS).

PRAKĀŚAVARṢA. See Vol. III p. 1518 c. 1.

Nos. 6364 (VS), 7041 (VS, SSB ; but SRHt a. Capaḷadeva=Dvi), 7687 (SRHt), 7810 (JS, VS, ŚP, SSB), 8108 (VS, SSB).

PRACAṆḌAMĀDHAVA, poet from Kaśmir. Not later than the beginning of the 13th century. Three verses attributed to the author are quoted in Skm and VS. Quoted in Skm, VS. (Cf.

$CC_1$ 348, Skm [B] 13, VS 90, DCA No. 848).

No. 6851 (VS).

PRATĀPA (or PRATĀPARUDRA or *Pratāparudrīya*). See Vol. III p. 1518 c. 2. Could also be an author Pratāpa or Pratāparudra.

Nos. 6608 (SRHt, SSSN=C), 6675 (SRHt=Vyās), 7068 (SRHt=C, P, H).

*Pratijñā-yaugandharāyaṇa.* See Vol. I p. 342 c. 2 and Bhāsa (below).

No. 7909.

*Pratyayaśataka.* See Vol. I p. 342 c. 1.

Nos. 6430, 7068, 8251.

*Prabandhakośa.* See Vol. II p. 948 c. 2 and Rājaśekhara Sūri (below).

Nos. 6531, 6703.

*Prabandhacintāmaṇi.* See Vol. II p. 948 c. 2 and Merutuṅga (below).

Nos. 6383, 6572, 7402.

*Prabodhacandrodaya.* See Vol. I p. 342 c. 2 and Kṛṣṇamiśra (above).

Nos. 6540, 7196, 7632 (SRHt), 7783.

PRABHĀKARA, possibly identical with Prabhākara-bhaṭṭa. Some *subhāṣita-saṁgraha-s* quote also Prabhākaradeva with whom the author is probably not identical. Poet mentioned by Kṣemendra in Auc. A Prabhākara is also mentioned by Bhoja in ŚbB. 6 verses attributed to the author are quoted in SkV/Kav, Skm, JS, VS and Auc. (Cf. $CC_1$ 353, SkV LXXXV, Kav 54, Skm [B] 13, VS 60, DCA No. 859).

No. 7985 (Skm).

*Praśnottara-ratnamālā* See Vol. II p. 949 c. 1. and *correct to* : *Mahāvīra Commemoration Volume* ( *Mahāvīra and His Teachings*).

No. 7747.

*Prasaṅgābharaṇa.* See Vol. I p. 342 c. 2.

Nos. 6718, 7224, 7494, 7798.

*Prasaṅgaratnāvalī.* See Vol. I p. 342 c. 2.

Nos. (See under SRK).

*Prasannasāhitya.* See Vol. I p. 343 c. 1.

Nos. 6341, 6420, 6436, 6531, 6645, 6871, 7160, 7268, 7437, 7529, 7564, 7711, 7775, 7828, 7852, 7867, 7956, 7981, 8128, 8193, 8196.

PRAHLĀDANA (or PRAHNĀDANA). See Vol. III p. 1519 c. 1. (See also DCA No. 876).

No. 7578 (JS, ŚP, SSB).

*Priyadarśikā.* See Vol. I p. 343 c. 1 and (Śrī-) Harṣa (below).

No. 7245.

BAKA. See Vol. III p. 1519 c. 1. (See also DCA No. 887).

No. 6313 (VS).

BALLĀLA. See Vol. I p. 343 c. 1.

*Bahudarśana.* See Vol. I p. 343 c. 1–2.

Nos. 6342, 6495, 6667, 6718, 6908, 7146, 7347, 7355, 7519, 7665.

BĀṆA (or BĀṆA-BHAṬṬA or BHAṬṬA-BĀṆA). See Vol. III p. 1519 c. 2.

Nos. 6866 (ŚP, JS, Pad, SSB), 7700 (VS, SSB), 7995 (RJ, but SuSS a. Bhānukara).

*Bālacarita.* See Bhāsa in Vol. III p. 1523 c. 2.

BHAṬṬENDURĀJA (= INDURĀJA-BHAṬṬA). See Vol. III p. 1520 c. 2–1521 c. 1. (See also DCA No. 99).
Nos. 6745 (JS, ŚP), 6816 (JS), 7089 (JS, Suvṛ).

BHADRA, poet. No information. Mentions king Yutabhāvasiṁha (Bhāvasiṁhaprabala [?]). Not later than 18th or 19th century. 2 verses attributed to the author are quoted in Regnaud II. (Cf. DCA No. 949).
No. 8201.

BHARATA MUNI. See Vol. I p. 345 c. 1.

BHARTṚHARI. See Vol. III p. 1521 c. 1. (See also DCA No. 956).
Nos. 6342, 6359, 6449 (SR, SH, SRHt, Pad, SU), 6452, 6519 (Kpr, SR, SSB), 6528, 6545, 6621 (VS, SSB), 6654, 6703, 6718, 6767 (SH), 6772, 6837 (SR), 6880, 6900, 6920 (SLP), 6959, 6967 (SLP), 7068, 7110 (VS, JS, SLP, SSB), 7224, 7236, 7279, 7445 (SR=C), 7602 (SR), 7616, 7685, 7692 (ŚP, SR, SSB, Vidy, SDK), 7703, 7716 (SR), 7747, 7786 (SR), 7853, 7857 (SR, SRK), 7885, 7937, 7938 (SH, SLP), 7943, 7960, 8213 (SR), 8224.

BHALLAṬA. See Vol. III p. 1521 c. 2. (See also DCA No. 957).
No. 8264 (JS or Nātha Kumāra).

*Bhallaṭaśataka*. See Vol. III p. 1521 c. 2 and Bhallaṭa (above).
Nos. 6334, 7287 (VS), 7799 (SuMañ), 8030.

BHAVA. Many poets of this name are known to exist (as Bhavadatta, Bhavadeva, Bhavabhadra, etc. No information. Quoted in SkV once only. Not later than the beginning of the 12th century. (Cf. $CC_1$ 397-398, SkV LXXXVII, DCA No. 958).
No. 6454 (SkV).

BHAVABHŪTI. See Vol. III p. 1522 c. 1. (See also DCA No. 964).
No. 6427 (SkV, JS, ŚP, SR, SSB, SU=Mālatī), 6584 (JS, SRHt=Mahāvīra), 6643 (SkV ; not found), 7223 (BhPr; not found), 7268 (Skm ; not found), 7805 (SkV=Mālatī).

*Bhaviṣya-purāṇa*. See Vol. II p. 951 c. 2–952 c. 1.
Nos. 6482, 6588, 6616, 7159, 7309, 7526, 8100.

*Bhāgavata-purāṇa*. See Vol. I p. 346 c. 1.
Nos. 6474, 6855, 7197-98, (7247), 7428, 7452, 7841, 7924, 7932, 7971-73, 8064, 8085, 8123.

BHĀNU see Vaidya Bhānu (below).

BHĀNUKARA. See Vol. III p. 1522 c. 2. (See also DCA No. 972).
Nos. 6289 (Pad, RJ, SuSS), 6684 (Pad, PV), 6721 (RJ), 6839 (Pad, RJ), 7238 (RJ), 7292 (Pad, PV), 7804 (Pad), 7879 (RJ), 7986 (Pad, SH, Vidy), 7995 (SuSS, but RJ a. Bāṇa), 8111 (Pad), 8226 (PV, SH).

BHĀNUDATTA v. BHĀNUKARA.

BHĀMAHA (or BHAMMAHA). See Vol. II p. 952 c. 1 and *add*: Last quarter of the 7th to the middle of the 8th century. Mentioned by Abhinavagupta, Ānandavardhana, Ruyyaka,

MADANA. See Vol. III p. 1524 c. 1. (See also DCA No. 1041).
No. 6648 (JS).

*Madanapārijāta.* See Vol. I p. 348 c. 2.
Nos. 6616, 7159, 8100.

MADHU. See Vol. III p. 1524 c. 1. (See also DCA No. 1050).
Nos. 7163 (Skm), 7669 (Skm, Vidy; but JS, ŚP, VS, SSB, RJ a. Candra or Candraka), 7906 (Skm), 7968 (Skm).

*Madhvatantramukhamardana* see Appayya Dīkṣita (above).
No. 6795.

MANU. See Vol. III p. 1524 c. 1 and *add* : 100 verses are attributed to Manu in *subhāṣita-saṁgraha-s* or quoted anonymously from the Mānava-dharma-śāstra (ŚP, SRHt, SSSN, SSap, SPR). (See also DCA No. 1060).
Nos. 6432-34, 6482, 6488, 6501, 6588, 6616, 6617, 7015 (but SRHt a. MBh), 7159, 7309, 7363, 7428, 7430, 7455, 7526, 7527, 7601, 7760, 7840, 7842, 7934, 8076, 8078, 8089, 8100, 8229, 8260.

MANOVINODA. See Vol. I p. 349 c. 1 and *add* : Not later than the beginning of the 12th century. 24 verses attributed to the author are quoted in SkV/Kav, Skm, Prasanna. That is not the real name of the author, but his sobriquet. (See also DCA No. 1065).
No. 8193 (SkV ; but VS, SuMañ, SSB a. Pāṇini).

MAMMAṬA. See Vol. III p. 1525 c. 1. (See also DCA No. 1070).

MAYŪRA. See Vol. III p. 1525 c. 1. (See also DCA No. 1072).

*Mayūrāṣṭaka*, a *kāvya* poem of 8 verses describing charms of a young girl, possibly written by Mayūra. (Cf. G. P. Quackenbos : JAOS 31. 343-51, $CC_3$ 93).
Nos. 8135, 8136, 8138, 8139, 8140, 8141, 8142.

MALAYARĀJA (= MĀTSARĀJA). See Vol. III p. 1525 c. 1–2 and Anaṅga-harṣa in Vol. III p. 1494 c. 1 and *read* : a Kalacuri King, son of Śrī-Narendra Vardhana of Kaśmīr from the beginning of the 9th century, mentioned by Rājeśekhara (JS 46. 82 ; SH 325); author of the Buddhist drama Tāpasavatsarāja, the Udāttarāghava, and the Vakroktijīvita. 7 verses of Anaṅga-harṣa-Malayarāja are quoted in SkV, Skm and JS. See also Tāpasavatsarāja (above). (Cf. DCA No. 13).
No. 7863 (SkV, Skm).

MASŪRĀKṢA. See Vol. I p. 349 c. 2. (See also DCA No. 1083).

*Mahānāṭaka* see Hanūmat (below).

MAHĀDEVA, probably identical with Śrī-mahādeva, Karañjamahādeva and Rājapitā Mahamahādeva. Many poets of this name are known to exist. No information. Not later than the middle of the 13th century. 6 verses attributed to this Mahādeva are quoted in JS, ŚP, Pad and Regnaud. (Cf. $CC_1$ 435, 81, AP 71 [No. 150], Skm [B] 16, $NCC_3$ 171, DCA No. 1088).
No. 7939 (JS, ŚP, SSB).

MAHĀNIDHIKUMĀRA, poet. Probably different from Mahānidhi. No information. Not later than the beginning of the 13th century. Quoted in Skm once only. (Cf. $CC_1$ 438, Skm [B] 16, DCA No. 1091).
No. 6302.

MAHĀMANUṢYA. See Vol. I p. 350 c. 2 and *delete* entry in Vol. III p. 1526 c. 2 and *insert instead*: Not later than the beginning of the 13th century. 15 verses attributed to the author are quoted in Skm, JS, ŚP and VS. (See also DCA No. 1092).
No. 8129 (VS).

*Mahābhārata.* See Vol. I p. 349 c. 2–350 c. 1.
Nos. 6319 (SRHt), 6328 (SRHt; not in MBh=ŚŚ), 6356, 6438, 6489, 6558, 6559, 6560, 6561, 6562, 6563, 6564, 6565 (SRHt), 6566 (SRHt), 6585, 6588, 6600-01, 6602, 6617, 6623, 6655, 6656 (SRHt; not in MBh=C), 6662 (SRHt), 6678, 6681, 6709, 6768, 6789 (SRHt), 7049 (SRHt; not in MBh=BhPr), 7055 (SRHt; not in MBh=Mn), 7069, 7103, 7124 (SRHt, R), 7145, 7157, 7161, 7180, 7265 (SR), 7288 (SRHt), 7306, 7309, 7314, 7340, (7360), 7361, 7375 (SRHt), 7376, 7386, 7387, 7407 (SRHt), 7414 (SRHt, SR), 7420-21 (SRHt; JS a. Vyāsa), 7425 (SRHt), 7431, 7433, 7444 (SRHt, SR), 7447, 7448-49, 7455, 7473 (SRHt; not in MBh), 7481, 7523, 7527 (SRHt; not in MBh=Mn), 7532 (SRHt), 7533 (SRHt), 7553 (ŚP a. Bhagavān Vyāsa; SSB a. Vyāsa), 7562, 7570 (SRHt), 7605, 7606, 7618 (SRHt), 7645, 7668 (VS a. Vyāsamuni), 7717, 7721 (SRHt; not in MBh), 7723, 7750, 7759, 7787, 7831 (SRHt), 7832, 7916 (SRHt), 7917, 7933 (SRRU), 7935, 7954 (SRHt), 8048, 8054, 8073 (SRHt), 8098, 8099 (SRHt), 8171, 8172, 8186, 8202 (SRHt a. Vyāsa), 8203, 8204 (SRHt; not in MBh), 8205 (SR), 8206 (SRHt; not in MBh=R), 8217, 8219.
(When mentioned "not in MBh" means: "Not found in MBh [Bh])".

*Mahābhārata in Old Javanese.* See Vol. I p. 350 c. 1.
No. 6821.

*Mahābhāṣya* of Patañjali. Explanatory and critical notes on Pāṇini's *Sūtra* and the *Vārttika* of Kātyāyana by Patañjali. (Cf. $CC_1$ 440).
No. 7309.

*Mahārahanīti in Pali.* A *nīti*-text in Pāli from Burma. (Cf. H. Braun: *Dhammanīti und Mahārahanīti: Zwei Texte der Spruchliteratur aus Birma,* Göttingen 1975).
Nos. 6462, 6656, 7017.

*Mahāvīracarita.* See Vol. I p. 350 c. 2 and Bhavabhūti (above).
Nos. 6428, 6524, 6584, 6589, 6677, 7384, 8184.

MAHĀŚAKTI, poet. No information. Not later than the beginning of the 13th century. Quoted in Skm once only. (Cf. $CC_1$ 443, Skm [B] 16, SkV XC, DCA No. 1095).
No. 8196 (Skm).

MĀGHA. See Vol. III p. 1526 c. 2 and *correct* in line 8 *to* : "203 verses (of which 183 from Śiś) are attributed to the author or are quoted anonymously in ...and Sar". (See also L. Sternbach : *On some Quotations of Māgha's Verses* (in the Press); DCA No. 1104).

MĀTṚRĀJA (or MĀYURĀJA or ANAṄGAHARṢA) see Malayarāja (above).

MĀDHAVA (V). See Vol. I p. 351 c. 1 and *add* : Not later than 17th century. 49 verses attributed to Mādhava (V) are quoted in PV and SuSS. (See also DCA No. 1116).

Nos. 6785 (PV), 7250 (PV).

*Mādhavānala-Kāmakandalā-kathā.* See Vol. II p. 955 c. 1.

Nos. 6718, 6829, 7002, 7068.

*Mānava-dharmaśāstra* see Manu (above).

*Mānasollāsa.* See Vol. I p. 351 c. 2.

Nos. 8045 (SRHt), 8071 (SRHt).

*Mārkaṇḍeya-purāṇa.* See Vol. I p. 351 c. 2.

Nos. 6655, 7009, 7734 (ŚP), 8015.

MĀLATĪMĀDHAVA, poet. No information. Not later than 13th century. 8 verses attributed to the author are quoted in JS, different from Bhavabhūti's drama of the same name (see next entry). (Cf. L. Sternbach : *Mālatīmādhava—an unknown Author* in *Journal of the Nāgārjuna Buddhist Foundation* 1. 1; DCA No. 1131).

No. 6419 (JS).

*Mālatīmādhava* (drama of Bhavabhūti). See Vol. 1 p. 351 c. 2 and Bhavabhūti in Vol. I p. 345 c. 2–346 c. 1.

Nos. 6385, 6427, 6645 (SkV, Kav, SR, RJ), 6982 (SR), 7648, 7805, 7866, 8150.

MĀLAVARUDRA. See Vol. II p. 955 c. 2 and *add* : This is not the author's proper name, but his sobriquet taken from the verse quoted below. His proper name was Jalamānuṣīrudra. Not later than 11th century. 4 verses attributed to the author are quoted in Auc, Kavi and ŚP. (See also DCA No. 1133).

No. 7852 (Auc ; but SkV a. Muñjarāja, Skm a. Hari, and JS a. Jalamānuṣīrudra).

*Mālavikāgnimitra.* See Vol. I p. 351 c. 2 and Kālidāsa (above).

Nos. 6307, 6514, 7064, 7708, 8244.

MĀLOKA, poet. No information. Not later than the beginning of the 13th century. 2 verses attributed to the author are quoted in Skm. (Cf. $CC_1$ 454, Skm [B] 17, DCA No. 1134).

No. 7982 (Skm).

*Mitākṣarā.* See Vol. II p. 955 c. 2.

No. 7842.

MUÑJARĀJA (or MUÑJA, called also Vākpatirājadeva). Many persons bear the same name. Probably the uncle and predecessor of Bhoja of Dhārā (A.D. 974-979). Patron of a Jaina prose-writer and the poet Dhanapāla and of Amitagati. Mentioned in Sar,

Śambhu's and Arjunavarmadeva's commentaries on Amar. Also mentioned by Kṣemendra. 25 verses attributed to the author are quoted in SkV, Skm, BhPr and Auc. (Cf. $CC_1$ 460, SkV XCI, Skm [B] 17, DCA No. 1147).

No. 7852 (SkV ; but Skm a. Hari, JS a. Jalamānuṣīrudra and Auc a. Mālavarudra).

*Mudrārākṣasa.* See Vol. I p. 351 c. 2 and Viśākhadatta (below).

Nos. 6358, 6849, 7110 (SR wrongly for 7111), 7111, 7127, 7463, 7482, 8215 (JS, SR, Almu).

MURĀRI. See Vol. III p. 1528 c. 1 and Anargharāghava (above). (See also L. Sternbach : *Verses attributed to Murāri*, Lucknow 1978 ; DCA No. 1149).

No. 6980 (JS; not found).

*Mṛcchakaṭika.* See Vol. I p. 352 c. 1 and Śūdraka in Vol. I p. 367 c. 2–368 c. 1.

Nos. 6408, 6720, 6723, 7114, 7460, 7795, 7800, 7914, 7943 (SR), 8001, 8003, 8004, 8005, 8121, 8151 (SR), 8158, 8185.

*Meghadūta.* See Vol. I p. 352 c. 1 and Kālidāsa (above).

Nos. 6611, 6647 (Daś, AA), 7792, 7858 (JS).

MERUTUṄGA. See Vol. II p. 956 c. 2.

MAITRI-ŚRĪ. Buddhist author (as seen from his name). No information. Not later than the beginning of the 12th century. One verse attributed to the author is quoted in SkV. There existed also a Maitri-Śrī, the translator of *Rgyud* XLIV 32-34, but probably not identical with Maitri-Śrī quoted in SkV. (Cf. SkV XCII, DCA No. 1136).

No. 6695 (SkV).

MOHANA UPĀDHYĀYA. Son of Raghudeva Miśra and Rambhā Devī of the family of Hariammaya of Sarisava from the Dharbhaṅgā District (Mithilā). Younger brother of Sacala Miśra. 18th century. Author of the Rādhānayana-dviśatī-kāvya. 2 verses attributed to the author are quoted in Vidy. (Cf. Vidy 11, DCA No. 1160).

No. 7872 (Vidy).

MOHANA (OJHĀKA). See Vol. I p. 352 c. 1 and *add* : Not later than 17th century. 24 verses attributed to the author are quoted in PV, SuSS. (See also DCA No. 1161).

No. 7338 (PV).

YAṀPYĀKA see Yāyāka and Papāka.

YAŚOVARMAN (or YAŚODHARMAN). See Vol. III p. 1528 c. 2-1529 c. 1 and *correct* in line 9 *to* : "12 verses" and *add* : Mentioned also by Kṣemendra, Abhinavagupta, Bhoja in ŚbB (2. 471), in the Gaüdavaho (799), etc. (See also DCA No. 1172).

No. 6363 (SkV, Kav),

*Yājñavalkya-smṛti.* See Vol. I p. 352 c. 2.

Nos. (7159), (7363), 7500, (8078).

YĀYĀKA or YAṀPYĀKA see Papāka (above). In SkV quoted once only as Yaṁpyāka.

No. 7160 (JS, in SkV Yaṁpyāka, in Skm a. Papāka).

*Yuktikalpataru*, an *arthaśāstra* attributed to Bhojarāja on all the requirements of a royal court. (Cf. B. K. Sarkar: *The Positive Background of Hindu Sociology*, SBH 32, pp. 425-29; $CC_1$ 476).
No. 7408.

*Yogayātrā*. See Varāhamihira in Vol. II p. 959 c. 2.
No. 7220 (JS a. Varā°).

*Yogarasāyana*. See Vol. I p. 352 c. 2.
Nos. 7312 (ŚP), 8022 (ŚP).

*Yogavāsiṣṭha* (= *Vāsiṣṭharāmāyaṇa*). See Vol. I p. 352 c. 2 and Vāsiṣṭharāmāyaṇa in Vol. I p. 360 c. 1.
No. 7205 (SSap).

*Yogaśāstra*. See Vol. III p. 1529 c. 1.
No. 6743.

YOGEŚVARA. See Vol. III p. 329 c. 1. (See also DCA No. 1181).
Nos. 6367 (Skm), 6440 (Skm), 6922, 6954 (SkV, but in Skm a. Abhinanda), 7077 (SkV, Kav), 7886 (Skm or Rājaśekhara=Bālarāmā°), 7896 (SkV, but Skm a. Parameśvara), 7948 (JS), 7962 (Skm), 7998 (Skm), 8087 (Skm, but KāvR a. Nāṭyaśāstra).

RAGHUDEVA MIŚRA. Son of Viśveśvara Miśra and Kumudinīdevī of Hariammaya family of Mithilā. Author of the Virudāvalī. Lived on the court of Shah Jehan. 16th century. A single verse attributed to the author is quoted in Vidy. (Cf. Vidy 12, DCA No. 1185).
No. 6349 (Vidy).

RAGHUNANDANA see Smṛtitattva (below).

*Raghuvaṁśa*. See Vol. I p. 350 c. 1 and Kālidāsa (above).
Nos. 6534, 6557 (SR, SSB), 6702, 7052 (SR, SSB), 7088, 7106, 7152 (SR, SSB), 7199, 7219, 7264, 7609, 7715, 7893-94 (SSB), 7904, 8101, 8194.

*Ratirahasya*. See Vol. I p. 353 c. 1 and Kokkoka (above).
Nos. 7636, 8235-36.

RATNABHŪTI, poet. No information. Not later than 15th century. Only one verse attributed to the author is quoted in VS. (Cf. $CC_1$ 491, VS 96, DCA No. 1206).
No. 7891 (VS).

RATNĀKARA. See Vol. III p. 1530 c. 1 and *add*: From Kaśmīr. His full name is Rājānaka Ratnākara Vāgīśvara. He calls himself Bālabṛhaspatyanujīvin. (Cf. S. K. Nagarajan: *Contribution of Kaśmīr to Sanskrit Literature*, pp. 192-200; PO 25; JGJRI 22. 202 sqq.; DCA No. 1210).
No. 8144 (Skm). See also Haravijaya°.

*Ratnāvalī*. See Vol. I p. 353 c. 2 and (Śrī-)Harṣa (below).
Nos. 6411 (Kpr, Kāp; not found= Tāpa°), 6712 (ŚP, VS, SSB, JS), 6811, 6868 (ŚP, SR, SSB, RJ), 7245, 8120, 8246 (JS, RA, SR, SSB).

RANTIDEVA, poet, writer on a *kāmaśāstra* mentioned in the Pañcasāyaka, and by the lexicographers. Not known

*Rājadharmakaustubha* of Anantadeva, son of Āpadeva, (author of the Mīmāṁsā-nyāya-prakāśa) whose patron was King Rāja Bāhādur Chandra of Almora and Nainital (A. D. 1638-1678). He wrote a *nibandha* called Smṛtikaustubha and the Rājadharmakaustubha, a work on *dharma* and *artha*, published in GOS LXXII. (Cf. GOS LXXII, Foreword ; $CC_1$ 501).

No. 7430.

*Rājanītiratnākara.* See Vol. I p. 354 c. 1 and Caṇḍeśvara (above).

No. 7430.

RĀJAŚEKHARA. See Vol. III p. 1531 c. 1–2. (See also DCA No. 1231).

No. 6387, 6455 (SkV, Sab), 6527 (SkV, Kav=Vid° and Bālarā°), 6667 (SRHt; not found=P), 7574 (JS ; not found=Han), 7670 (PV ; not found), 7728 (JS; not found). (See also Vid° and Bālarā°).

RĀJĀNAKA KUNTALA (or KUNTAKA or KUNTALAKA) see Vakroktijīvita (below).

*Rājendrakarṇapūra* of Śambhu see Śambhu (below).

Nos. 6841, 7242 (VS), 7245 (VS), 7262 (VS), 8249 (VS a. Śambhu).

RĀṆAKA, probably indentical with Rājaka, Rānaka, Rāvaṇaka, Vāyaka and even confounded with Cāṇakya. Poet. No information. Abhinavagupta mentions a poet Rānaka, the author of an *uparūpaka* and a *ḍombika* called Cūḍāmaṇi-ḍombika. Not later than the 13th century. A single verse attributed to the author is quoted in JS. (Cf. $CC_1$ 503, AP 78, DCA No. 1235).

No. 6556 (JS, ŚP, Regnaud).

*Rādhākṛṣṇasaṁvāda,* used as a source in SRK. No information. The name is very popular.

No. 6769 (SRK).

RĀMA. See Vol. II p. 958 c. 1 and *add* : Perhaps identical with Rāmacandra. Not later than the beginning of the 13th century. 3 verses attributed to the author are quoted in Skm, JS, VS and SH. (See also DCA No. 1236).

No. 7604 (Skm).

RĀMAKṚṢṆA. See Vol. I p. 354 c. 2.

Nos. 6396 (SSB), 6732 (SSB).

RĀMACANDRA-BHAṬṬA. See Vol. I p. 355 c. 1 and *add* : Son of Lakṣmaṇa-bhaṭṭa ; younger brother of Vallabhācārya ; born in A. D. 1484 at Kaṅkaravāḍa (Teliṅgana). Also author of the Govindalīlākāvya. 11 verses attributed to the author are quoted in PV, PdT, SH, SSS and SuSS. (See also DCA No. 1246).

No. 6698 (PV), 7040 A (SH) ; (the latter according to PdT CLXXV culled from the Romālikāvya).

*Rāmacarita.* See Abhinanda (above).

No. 7647 (JS a. Abhi°).

RĀMAJIT, poet. Probably not identical with the author of Navanīta-nibandha. No information. Not later than 17th century. 6 verses attributed to

later than the beginning of the 12th century, for verses attributed to the author are found in SkV/Kav, Skm, JS, PG and VS. (Cf. SkV XCV, Skm [B] 19, JS 55-56, VS 104-05, AP 80-81, PG 225, DCA No. 1272).

No. 7294 (JS a. Rudra).

RUDRA (V), a judge (*Dharmādhikaraṇaka*). Not later than the early years of the 13th century. One verse attributed to the author is quoted in Skm. (Cf. Skm [B] 19, AP 155).

No. 7155.

RUDRANANDIN, poet. No information. Not later than the beginning of the 13th century. A single verse attributed to the author is quoted in Skm. (Cf. $CC_1$ 530, Skm [B] 19, DCA No. 1282).

No. 7270 (Skm).

RUYYAKA (=RĀJĀNAKA-RU°). See Vol. I p. 356 c. 1.

RŪPAKA see Rairūpaka (below).

RŪPA GOSVĀMIN. See Vol. I p. 356 c. 1.

Nos. 6535 (PG), 8167 (PG).

RAIRŪPAKA (or RŪPAKA). *Guru* of Maṅkha; patronized by Jayasiṁha of Kaśmīr. Perhaps identical with Rājānaka-Tilaka. First half of the 12th century. 12 verses attributed to the author are quoted in VS. Probably author of the Alaṁkārasarvasva, Alaṁkārānusāriṇī, Kāvyaprakāśa-saṅketa, Nāṭakamīmāṁsā, Vyaktiviveka-vicāra, Śrīkaṇṭhastava, Sahṛdayalīlā, Sāhityamīmāṁsā, Harṣacaritavārttika. (Cf. $CC_1$ 533, VS 105-07, DCA No. 1290).

No. 6407 (VS).

LAKṢMAṆA. See Vol. I p. 356 c. 2 and wherefrom *delete* lines 4 to 10 *from* : "could not..." *upto* : "bhaṭṭa" and *insert instead* : "and Ratnamālā, perhaps also of commentaries on the Naiṣadhacarita, Gītagovinda and Pratinaiṣadha. 164 verses are attributed to the author in Pad, PdT, SSS, PV, SH, RJ, SG and Regnaud II, VI... ." See also Padyaracanā (above). (Cf. P. K. Gode in JOR [Madras] 15. 184-193 ; DCA No. 1292).

Nos. 6696 (Pad), 6870 (Pad), 7238 (SG), 7320 (Pad, RJ, Regnaud VI), 7613 (Pad), 8012 (Pad).

LAKṢMAṆASENADEVA. See Vol. III p. 1533 c. 1. (See also DCA No. 1296).

Nos. 7515 (Skm), 7977 (Skm).

LAKṢMĪDHARA. See Vol. III p. 1533 c. 1–2. (See also DCA No. 1303).

No. 6341 (Skm, Prasanna, Vidy).

*Lakṣmīlaharī* see Jagannātha Paṇḍitarāja (above).

No. 7229.

*Laghuhārīta* in Āhnikatattva see Raghunandabhaṭṭa's Smṛtitattva (below).

No. 7519.

LAḌAHACANDRA, poet. No information. Not later than the beginning of the 12th century. 4 verses attributed to the author are quoted in SkV/Kav, Skm and Prasanna. This is probably

*Varṣakriyā-Kaumudī* of Govinda. *Nibandha* from the first half of the 16th century. (Cf. P. V. Kane : *History of Dharmaśāstra* I. 22, p. 885).
No. 7526.

VALLAṆA. See Vol. III p. 1534 c. 2. (See also DCA No. 1370).
Nos. 6520 (SkV), 6986 (SkV, Kav), 6989 (SkV, Skm), 7189 (SkV, Skm), 7846 (Skm=Kpr).

VALLABHA. See Vol. III p. 1535 c. 1 ; Utprekṣāvallabha (above); and Vaidyavallabha (below). Vallabha VII quoted in SRHt are usually verses of VS attributed to Vallabha. (See also DCA Nos. 1370-76).
Nos. 6522 (SRHt a. Kavivallabha), 6734 (SRHt, but SRRU a. Kṣemendra =C, P).

VALLABHADEVA. See Vol. I p. 358 c. 1–2 and Vallabha (above). (See also DCA Nos. 1377-78).

Poet :
Nos. 6327 (SRHt, but VS a. Ravigupta), 6383 (JS, SH=PrC), 7005 (SRHt), 7048 (JS), 7138 (JS).

*Subhāṣitāvalī*, his work :
Nos. 6298, 6313, 6322, 6327, 6332, 6334, 6348, 6364, 6375, 6384, 6393, 6407, 6412, 6413, 6423, 6435, 6452, 6463, 6465, 6519, 6528, 6530, 6531, 6544, 6571, 6574, 6575, 6590, 6598, 6604, 6620, 6621, 6650, 6667, 6670, 6703, 6705, 6712, 6719, 6728, 6729, 6734, 6750, 6760, 6783, 6789, 6799, 6807, 6836, 6837, 6851, 6871, 6919, 6920, 6921, 6935, 6938, 6942, 6943, 6971, 6976, 6990, 6998, 7007, 7012, 7028, 7029, 7030, 7033, 7038, 7040, 7041, 7042, 7087, 7092, 7099, 7110, 7111, 7125, 7140, 7178, 7191, 7192, 7224, 7242, 7245, 7258, 7287, 7298, 7326, 7344, 7345, 7361, 7394, 7401, 7416, 7436, 7440, 7445, 7477, 7484, 7493, 7524, 7561, 7595, 7598, 7602, 7617, 7619, 7638, 7650, 7668, 7669, 7690, 7700, 7705, 7706, 7725, 7758, 7764, 7765, 7785, 7799, 7806, 7810, 7820, 7824, 7826, 7829, 7833, 7845, 7862, 7891, 7923, 7925, 7966, 8030, 8031, 8062, 8108, 8116, 8119, 8125, 8129, 8146, 8160, 8165, 8176, 8177, 8193, 8198, 8225, 8227, 8243.

*Vasiṣṭha-dharmasūtra.* See Vol. I p. 358 c. 2–359 c. 1.
Nos. (6616), (8078), (8100).

VASUKALPA (or VASUKALPADATTA). See Vol. III p. 1535 c. 2. (See also DCA No. 1388).
Nos. 6528 (Skm=P, C, BhŚ), 6801 (SkV), 7437 (SkV, Skm), 7865 (SkV, Kav).

VASUNDHARA. See Vol. III p. 1536 c. 1. (See also DCA No. 1392).
No. 7571 (JS).

*Vahni-purāṇa*. Sometimes confused with the Agni-purāṇa. Often quoted by *nibandha*-writers. (Cf. R. C. Hazra : *Studies in the Purāṇic Records.........*, pp. 139-40, CC₁ 557).
No. 7469.

VĀKKUṬA. See Vol. I p. 359 c. 1 and *add* : Probably not the proper name

Nos. 6422, 6711 (Skm), 7280 (SRK), 7901, 8153.

VICITRAPAŚU, poet. No information. Not later than 15th century. 2 verses attributed to the author are quoted in VS. (Cf. $CC_1$ 570, VS 119, DCA No. 1458).

No. 7524 (VS=P).

VIJAYĀṄKĀ, poetess. Not quoted in classical anthologies, but mentioned by Rājaśekhara and Bhoja. Perhaps wife and queen of a Karṇāṭa king; from Karṇāṭadeśa. Probably identical with the poetess Vidyā. 10th century or earlier. Eulogized by Rājaśekhara as the goddess of learning and as a peer to Kālidāsa (JS 47. 93=SH 331) and by Bhoja in ŚbB. Only one verse quoted in full in SSB. (Cf. $CC_1$ 570, SSkṛP LVII-LVIII, *Quarterly Journal of the Mythic Society* 25. 55-56, DCA No. 1464).

No. 7741.

VIJJĀKA (°KĀ). See Vol. III p. 1537 c. 2. (See also DCA No. 1476 [Vidyā]).

Nos. 6943 (ŚP, VS a. Vijjāka), 6796 (Skm a. Vidyā, but JS a. Śrī-Harṣa), 6950 (?SSB).

*Vijñānaśataka*, attributed to Bhartṛhari. Apocrypha quoted in BhŚ pp. 212-225.

No. 6752.

*Viṭavṛtta*. See Vol. III p. 1537 *c.* 1.

Nos. 6290, 6731.

VIṬṬHOBA AṆṆA. See Vol. I p. 361 c. 1.

Nos. 6749 (SRK), 7109 (SRK).

*Vidagdhajanavallabhā*. See Vol. III p. 1537 c. 2.

Nos. 6949, 7126, 7148.

*Viddhaśālabhañjikā*. See Vol. I p. 361 c. 1 and Rājaśekhara (above).

Nos. 6455 (SkV, Sab), 6527 (SkV, Kav), 7091 (SkV, Kav, JS); always a. Rājaśekhara.

VIDYĀ see Vijjāka (above).

VIDYĀKARA. See Vol. I p. 361 c. 1.

VIDYĀKARA MIŚRA. See Vol. I p. 361 c. 2.

*Vidyākarasahasra*. See Vol. I p. 361 c. 2 and Vidyākara Miśra (above).

Nos. 6294, 6304, 6306, 6323, 6341, 6342, 6349, 6385, 6390, 6392, 6471, 6546, 6575, 6607, 6659, 6718, 6797, 6804, 6824, 6828, 6896, 6926, 6941, 6981, 7135, 7211, 7235, 7241, 7269, 7275, 7304, 7325, 7392, 7419, 7446, 7483, 7491, 7507, 7662, 7664, 7669, 7692, 7742, 7767, 7768, 7837, 7855, 7872, 7880, 7986, 7992, 8182, 8252.

VIDYĀRAṆYA (= VIDYĀRAṆYAŚRĪ-CARAṆA), poet. No information. Not later than the middle of the 14th century. A single verse attributed to the author is quoted in ŚP. (Cf. AP. 86, DCA No. 1489).

No. 7150 (ŚP).

*Vidhānapārijāta*. See Vol. II p. 963 c. 2.

No. 7363.

VILĀSAVATĪ. A courtezan who spoke in verse to Kālidāsa in BhPr.

VEṄKAṬĀDHVARIN. See Vol. I p. 363 c. 1–2.

VEṆĪDATTA. See Vol. III p. 1569 c. 2. (See also DCA No. 1543).

Nos. 6814 (PV), 6838 (PV), 6861 (PV).

*Veṇīsaṁhāra.* See Vol. I p. 363 c. 2 and Nārāyaṇa Niśā (above).

Nos. 6531 (ŚP, SR, VS; but Prasanna a. Śrī-Vyāsadeva), 6746 (SRHt, but Skm a. Vararuci; not found in Veṇī), 7184 (SRRU).

*Vetālapañcaviṁśatikā.* See Vol. I p. 363 c. 2–364 c. 1.

Nos. 6329, 6377, 6531, 6586, 6767, 6882, 6908, 7031, 7119, 7174, 7175, 7425, 7466, 7469, 7577, 7712, 7716, 7882, 8118, 8177.

*Vedapādastava* see Jaimini (above).

VEŚOKA poet. No information. Not later than the beginning of the 13th century. One verse attributed to the author is quoted in Skm. ($CC_1$ 609, Skm [B] 23, DCA No. 1547).

No. 7274 (Skm).

*Vaidyakīya-subhāṣitāvalī* see Vaidikīya-subhāṣitāvalī in Vol. I p. 364 c. 1 and *correct* the title *to* : Vaidyakīya-°.

No. 8257 (Vaidyajīvana).

*Vaidyajīvana*, a medical work. There exist six Vaidyajīvana-s by Lolimbarāja, Cāṇakya, Prayāgadatta, Rudrabhaṭṭa, Bhagīratha, and Harinātha. (Cf. $CC_1$ 611, $CC_2$ 146 and 227).

No. 8257.

VAIDYABHĀNU. See Vol. III p. 1540 c. 1. (See also DCA No. 1540).

VAIDYAVALLABHA, poet. No information. Not later than 17th century. A single verse attributed to the author is quoted in SH. (Cf. DCA No. 1536).

No. 6710 (SH).

*Vairāgyaśataka* of Appayya Dīkṣita. See Vol. I p. 364 c. 1 and Appayya Dīkṣita (above).

No. 7121.

*Vairāgyaśataka* of Gosvāmin Janārdana See Vol. I p. 364 c. 1 and Janārdana (above).

No. 7895.

*Vyaktiviveka.* See Vol. I p. 364 c. 1 and Mahimabhaṭṭa (above).

Nos. 6411, 6531, 6703, 6935, 7088, 7191, 7192, 7219, 7333, 7498, 7769, 8066, 8193.

*Vyavahārakalpataru.* See Vol. I p. 364 c. 1.

No. 7452.

*Vyavahāranirṇaya* of Varadarāja. See Vol. III p. 1540 c. 1–2.

No. 7452.

*Vyavahāraprakāśa* of Śarabhoji. See Vol. III p. 1540 c. 2.

No. 7452.

*Vyavahārasaukhya* of Ṭodarānanda. See Vol. I p. 364 c. 1.

7452.

*Vyavahārārthasamuccaya* of Śarabhoji. See Vol. III p. 1540 c. 2.

No. 7452.

ŚAṄKARA (=ŚAṄKARĀCĀRYA). See Vol. III p. 1541 c. 2. (See also DCA No. 1591).

Nos. 6848 (Skm), 7080 (SSB=BhV).

ŚAṄKHADHARA, perhaps identical with Śaṅkharadhara. Poet. No information. Not later than the middle of the 14th century. Two (or three verses) attributed to the author (or also to Śaṅkharadhara) are quoted in ŚP, SH and (Skm). (Cf. $CC_1$ 629, AP 91, AB 546, Skm [B] 24, DCA No. 1595).

No. 8131 (ŚP).

*Śaṅkha-Likhita*, a *dharmasūtra* work written partly in prose and partly in verse. Probably later than Gautama and Āpastamba, but earlier than the Yājñavalkya-smṛti (possibly from B. C. 300—A. D. 100). (Cf. P. V. Kane : *History of Dharmaśāstra*, Vol. I, pp. 759).

No. (8229).

ŚATAGĀTĀ (or ŚATAGĀTHĀ) of Vararuci. (Tibetan *nīti*-text in the Tanjur). See Vararuci (above). A collection of 112 wise-sayings translated into Tibetan with the help of Pt. Vinayacandra. (See also IS *Erste Auflage* pp. X-XI; L. Sternbach : *The Spreading, of Cāṇakya's Aphorism over "Greater India"*, p. 15).

No. 6871.

*Śabdakalpadruma*. See Vol. I p. 366 c. 1.
Nos. 6484, 6793, 7408, 7469, 7510, 7692.

*Śabdārṇava*. See Vol. III p. 1541, c. 2. (See also DCA No. 1600).

No. 7676 (Skm).

*Śambhalīmata* see Kuṭṭanīmata (above).

ŚAMBHU. See Vol. III p. 1541 c. 1. (See also DCA No. 1604).

ŚARAṆA. See Vol. III p. 1541 c. 2. (See also DCA Nos. 1607-09).

Nos. 6972 (Skm), 7686 (PG), 7937 (Skm), 7940 (Skm).

ŚARVATA, poet. No information. Not later than 15th century. A single verse attributed to the author is quoted in VS. (Cf. $CC_1$ 638, VS 128, DCA No. 1616).

No. 6412 (VS).

*Śantiśataka*. See Vol. I p. 366 c. 1 and Śilhaṇa (below).

Nos. 7136, 7651, 7769 (SR).

ŚĀRṄGADHARA. See Vol. I p. 366 c. 2–367 c. 1 and Vol. III p. 1542 c. 1. (See also DCA No. 1636).

Poet :

No. 6860 (ŚP, RJ, SSB).

*Śārṅgadhara-Paddhati*, his work :

Nos. 6305, 6312, 6315, 6322, 6330, 6334, 6337, 6338, 6344, 6345, 6360, 6361, 6362, 6372, 6378, 6380, 6398, 6401, 6402, 6426, 6428, 6451, 6452, 6456, 6459, 6466, 6481, 6492, 6508, 6509, 6519, 6521, 6531, 6538, 6539, 6556, 6569, 6572, 6575, 6615, 6635, 6652, 6660, 6668, 6671, 6690, 6692, 6693, 6701, 6712, 6719, 6733, 6739, 6745, 6747, 6758, 6762, 6766, 6767,

ŚUṄGOKA (or ŚUṄKOKA or TUṄKOKA or TUṄGOKA). See Vol. III p. 1544 c. 1. (See also DCA No. 564).

Nos. 6893 (Skm), 7640 (Skm), 7835 (Skm).

*Śukasaptati*. See Vol. I p. 367 c. 2.

Nos. 6298, 6431, 6479, 6734, 6767, 7415, 7643, 8024.

*Śukranītisāra*. See Vol. II p. 967 c. 2–968 c. 1.

Nos. 6328, 6416, 6418, 6500, 6506, 6888, 6966, 7000, 7017, 7067, 7101, 7167, 7168, 7185, 7359, 7430, 7444, 7459, 7551, 7583, 7590, 7696, 7777, 7984, 8161.

ŚUBHĀṄKA (or °BHAṄKARA or °BHĀṄKARA or °BHĀṄKURA or °BHĀṄGA). A Vaiṣṇava poet. No information. Not later than the beginning of the 12th century, for some verses attributed to the author are quoted in SkV, but possibly earlier, as some of them are quoted in *alaṁkāra*-works of the 11th century. 24 verses attributed to the author are quoted in SkV/Kav, Skm, Prasanna and PG. (Cf. $CC_1$ 659, $CC_3$ 137, SkV CII, Kav pp. 112-14, Skm [B] 26, PG 334, DCA No. 1668; F. W. Thomas: *Deux Collections ... de Sādhanas* in *Muséon* (1903).

Nos. 6405 (Skm), 7981 (Skm, PG).

ŚUCĪGOBHAṬA (=SUCĪ°) see Gobhaṭa (above).

No. 7341 (JS).

ŚŪDRAKA. See Vol. I p. 367 c. 2–368 c. 1 and *add*: Also author of the Padmaprābhṛtaka. 6 verses attributed to the author are quoted in Skm, VS and Vjv. (See also DCA No. 1670).

ŚŪLAPĀṆI ŚARMĀ, poet. A Śaiva. No information. Not later than 19th century. 2 verses of the author are quoted in Vidy. There exist also several poets Śūlapāṇi-s quoted in Skm and Prasanna and a *smṛti*-writer also named Śūlapāṇi, but probably different from the author quoted in Vidy. (Cf. $CC_1$ 660, Vidy 15, DCA No. 1678).

No. 7241 (Vidy).

*Śṛṅgārakallola* see Rāyabhaṭṭa (above). No. 7608.

*Śṛṅgārakinnara*, a work dealing with Śṛṅgāra quoted in JS. No information. No. 6930 (JS).

*Śṛṅgāratilaka*. See Vol. I p. 368 c. 1 and Kālidāsa (above) and also Rudraṭa in Vol. I p. 368 c. 1.

Nos. 6447 (Rudraṭa), 7188 (Rudraṭa), 7252 (JS=RŚ), 7763 (SR), 7787A, (Rudraṭa), 7803 (Rudraṭa).

*Śṛṅgāraprakāśa*. See Vol. I p. 368 c. 1.

Nos. 6531 (=ŚbB), 6697, 6703 (=ŚbB), 6784 (=ŚbB), 6955 (=ŚbB), 7006 (SRHt), 7111 (=ŚbB), 7160 (=ŚbB), 7493 (=ŚbB), 7564 (=ŚbB), 7765 (SRHt=C), 7796 (=ŚbB), 8193 (=ŚbB).

*Śṛṅgārasāriṇī* of Mm. Citradhara of Mithilā. A treatise on Sanskrit poetics dealing with Śṛṅgāra-rasa by Citradhara, son of Mm. Vaṁśadhara of the Darihāra family of the Brāhmaṇa-s of

See Vol. II p. 969 c. 1.

Nos. 6446, 6793.

*Saṁskṛta-Sūktiratnākara.* Ed. by Rāmaji Upādhyāya (SRRU). See Vol. I p. 369 c. 1.

Nos. 6734, 6821, 7016, 7184, 7189, 7428, 7452, 7925, 7927, 7933, 7996, 8065, 8081, 8123, 8177.

SAKALAVIDYĀDHARA, poet. See Vol. III p. 1546 c. 2. (See also DCA No. 1736).

No. 7202 (SRHt).

SAÑJAYA-KAVIŚEKHARA, poet. Possibly identical with = Kaviśekhara, son of Dhīreśvara of Rāmeśvara, mentioned in Kavīndracandrodaya and quoted as poet in PG once only. Not later than 15th century. 4 verses attributed to the author are quoted in PG. (Cf. $CC_1$ 687, 88, 212, PG 236, DCA No. 1742).

No. 7113 (PG).

SATKAVIMIŚRA, poet. No information. Not later than the middle of the 14th century, but possibly earlier, for the verse is quoted over the name of Amaru in ŚP. A single verse attributed to the author is quoted in ŚP. (Cf. $CC_1$ 688, AP 94, DCA No. 1743).

No. 6976 (ŚP, SSB ; but Skm a. Amaru and PV a. Śaṁbhu).

SADĀŚIVA. See Vol. III p. 1546 c. 2 and *add* : Sadāśiva from Gūrjaradeśa wrote a drama Pracaṇḍabhairava. (See also DCA No. 1746).

No. 6761 (RJ).

*Saduktikarṇāmṛta.* See Vol. I p. 369 c. 1 and Śrīdharadāsa (above).

Nos. 6302, 6341, 6353, 6357, 6367, 6368, 6387, 6405, 6412, 6414, 6436, 6440, 6447, 6512, 6517, 6528, 6531, 6533, 6571, 6593, 6610, 6625, 6628, 6649, 6658, 6693, 6703, 6784, 6790, 6791, 6796, 6800, 6809, 6826, 6833, 6840, 6842, 6848, 6863, 6871, 6893, 6899, 6920, 6922, 6953, 6954, 6969, 6972, 6976, 6981, 6989, 7079, 7081, 7089, 7107, 7117, 7118, 7155, 7160, 7163, 7189, 7191, 7192, 7225, 7260, 7268, 7270, 7274, 7283, 7331, 7396, 7397, 7400, 7411, 7432, 7434, 7437, 7446, 7462, 7486, 7493, 7502, 7504, 7515, 7557, 7564, 7574, 7586, 7591, 7598, 7604, 7634, 7640, 7669, 7676, 7686, 7709, 7768, 7784, 7802, 7830, 7835, 7846, 7848, 7849, 7852, 7859, 7860, 7861, 7863, 7867, 7870, 7878, 7886, 7892, 7896, 7902, 7906, 7937, 7940, 7944, 7956, 7959, 7962, 7963, 7967, 7968, 7969, 7970, 7975, 7977, 7980, 7981, 7982, 7985, 7989, 7992, 7994, 7996, 8006, 8087, 8144, 8146, 8182, 8183, 8196, 8223.

*Sabhātaraṅga.* See Vol. I p. 369 c. 1 and Subhāṣitaratnākara (below).

*Sabhātaraṅga* of Jagannātha Miśra (ST). See Vol. III p. 1547 c. 1.

Nos. 6528, 7445, 8213.

*Sabhārañjanaśataka.* See Vol. I p. 369 c. 1 and Nīlakaṇṭha Dīkṣita (above).

Nos. 6317, 6872, 7305.

*Sabhyālaṅkaraṇa* of Govindajit. See Vol. III p. 1547 c. 1.

7412, 7431, 7444, 7605, 7668, 7717, 7750, 7774, 8048, 8098, 8177, 8219.

*Sārasūktāvalī* of Śrī Municandragaṇi (SSV). See Vol. III p. 1548 c. 1.

Nos. 6449, 6621, 6718, 6959, 7068, 7445, 7448, 7602, 7612, 7685, 7692, 7703, 7747, 8213.

SĀRVABHAUMA BHAṬṬĀCĀRYA. See Vol. III p. 1548 c. 2. (See also DCA No. 1789).

No. 6739 (ŚP, SSB).

*Sāhityadarpaṇa* (Sāh). See Vol. I p. 370 c. 1 and Viśvanātha Kavirāja (above). Nos. 6427, 6439 (SR), 6530 (SR, SSB; but PG a. Kaṅka), 6579, 6669, 6703, 6734, 6773, 6775, 6944, 6976, 6981 (SR=GG), 7264, 7293 (SR), 7397, 7493, 7564, 7565 (wrongly for 7564), 7843 (SR), 8067, 8193.

SUNDARAPĀṆḌYA. See Vol. I p. 370 c. 1 and *add*: Apparently from Madurai and mentioned as an ancestor of Arikesarin in an inscription of cca A. D. 750. If the incription refers to the author, not later than the first half of the 8th century; in any case not later than 15th century. 37 verses attributed to the author are quoted in SRHt and SSSN. (See also DCA No. 1817).

SUBANDHU. See Vol. III p. 1549 c. 1. (See also DCA No. 1819).

SUBHAṬA. See Vol. III p. 1549 c. 1. (See also DCA No. 1820).

*Subhāṣita* (Sb). MS (BORI 91 of 1883-84) in Śāradā script and in Devanāgarī script, mostly *nīti*-type; partly similar to VS, as quoted in SkV.

No. 6871.

*Subhāṣita* (*Jaina*) (SMJ). MS BORI 1396 of 1884. See Vol. 1549 c. 1 (entry No. 5).

Nos. 6621, 6959, 7445, 7602, 7703, 7747, 8213.

*Subhāṣita* (*Jaina*) (SN). (MS BORI 1423 of 1887-91. See Vol. III p. 1549 c. 1 (entry No. 6).

Nos. 6449, 6621, 6718, 6767, 6774, 7478.

*Subhāṣita* (*Jaina*) (JSub). MS BORI 1495 of 1887-91. See Vol. III p. 1549 c. 1 (entry No. 7) and Jaina anthology (JSub) (above).

*Subhāṣitakhaṇḍa* (SKG) of Gaṇeśabhaṭṭa. See Vol. III p. 1549 c. 1.

No. 7692.

*Subhāṣitanīvi* (SNī). attributed to Vedāntācārya. See Vol. I p. 371 c. 1.

Nos. 6594, 7534, 7535.

*Subhāṣita-padya-ratnākara* (SPR) of Munirāja Viśālavijaya. See Vol. III p. 1549 c. 2.

Nos. 6449, 6462, 6574, 6656, 6667, 6718, 6734, 6743, 6748, 6821, 6882, 6889, 6908, 7012, 7031, 7065, 7159, 7178, 7416, 7428, 7469, 7474, 7487, 7492, 7519, 7526, 7554, 7577, 7579, 7602, 7603, 7616, 7683, 7692, 7701, 7713, 7714, 8211, 8213.

*Subhāṣita-padya-saṁgraha.* See Vol. III p. 1549 c. 2.

7068, 7076, 7078, 7080, 7086, 7087, 7094, 7096, 7099, 7106, 7108, 7109, 7110, 7111, 7112, 7116, 7128, 7136, 7150, 7152, 7155, 7156, 7158, 7162, 7173, 7178, 7183, 7190, 7191, 7192, 7195, 7211, 7215, 7222, 7225, 7226, 7227, 7228, 7231, 7237, 7238, 7244, 7249, 7252, 7258, 7261, 7265, 7271, 7273, 7280, 7281, 7293, 7296, 7297, 7299, 7300, 7303, 7304, 7308, 7320, 7324, 7330, 7349, 7361, 7366, 7372, 7389, 7390, 7394, 7397, 7399, 7404, 7405, 7406, 7414, 7417, 7422, 7430, 7435, 7436, 7442, 7444, 7445, 7451, 7453, 7464, 7465, 7472, 7476, 7493, 7498, 7503, 7505, 7525, 7528, 7531, 7536, 7550, 7553, 7555, 7557, 7558, 7559, 7561, 7563, 7564, 7565, 7566, 7569, 7571, 7574, 7578, 7579, 7586, 7594, 7595, 7598, 7602, 7606, 7610, 7616, 7617, 7619, 7622, 7628, 7629, 7630, 7632, 7633, 7639, 7642, 7650, 7653, 7654, 7655, 7657, 7658, 7660, 7661, 7663, 7665, 7667, 7669, 7680, 7681, 7683, 7684, 7685, 7692, 7700, 7706, 7708, 7719, 7722, 7726, 7740, 7756, 7758, 7763, 7765, 7767, 7769, 7770, 7771, 7772, 7773, 7774, 7786, 7788, 7790, 7791, 7793, 7797, 7798, 7810, 7815, 7816, 7826, 7827, 7829, 7835, 7843, 7844, 7846, 7856, 7857, 7862, 7868, 7870, 7871, 7875, 7882, 7883, 7884, 7887, 7888, 7893-94, 7899, 7903, 7904, 7905, 7910, 7911, 7921, 7925, 7928, 7938, 7939, 7943, 7947, 7958, 7961, 7970, 7976, 7986, 7992, 7995, 7996, 7998, 8008, 8011, 8108, 8112, 8113, 8119, 8124, 8126, 8127, 8129, 8130, 8131, 8140, 8146, 8148, 8149, 8151, 8152, 8164, 8173, 8174, 8175, 8177, 8180, 8181, 8191, 8193, 8201, 8205, 8213, 8214, 8215, 8225, 8227, 8230, 8231, 8233, 8234, 8243, 8246, 8248, 8253, 8256, 8258, 8262.

*Subhāṣitaratnamālā* by Keśava Gaṇeśa Cipḷūṇkar (SRM). See Vol. III p. 1551 c. 1–2.

Nos. 6324, 6333, 6347, 6430, 6462, 6481, 6493, 6502, 6532, 6541, 6571, 6575, 6667, 6674, 6718, 6734, 6748, 6767, 6771, 6793, 6880, 6881, 6882, 6883, 6888, 6889, 6907, 6908, 6916, 6917, 7002, 7031, 7049, 7068, 7096, 7098, 7104, 7142, 7158, 7174, 7183, 7276, 7288, 7304, 7349, 7383, 7387, 7395, 7405, 7413, 7444, 7445, 7464, 7465, 7472, 7538, 7555, 7579, 7585, 7592, 7595, 7603, 7643, 7661, 7663, 7678, 7682, 7735, 7758, 7767, 8124, 8213.

*Subhāṣita-ratnasamuccaya* by K. R. Joglekar and V. G. Sant (SRS). See Vol. I p. 372 c. 2.

Nos. 6481, 6734, 6748, 6880, 6882, 6887, 7003, 7012, 7068, 7361, 7464, 7576, 7665, 7683, 7726, 8213.

*Subhāṣitaratnākara* (SRK). See Vol. 372 c. 2–373 c. 1.

Nos. 6304 (Sphuṭaśloka), 6305, 6330 (Prasaṅga°), 6332 (Sph°), 6340, 6345, 6398, 6427 (RJ), 6449, 6452, 6456, 6487 (Sph°=Rasagaṅgā), 6527 (Kalpataru), 6541, 6545, 6546 (RJ=RJ), 6635 (Pra°), 6667 (Ka°), 6676 (Pañcāyudha),

*Subhāṣita-sudhānidhi* (cont.)
6768, 6868, 6923, 6942, 6943, 7005, 7036, 7043, 7049, 7054, 7110, 7124, 7202, 7224, 7280, 7284A, 7288, 7361, 7371, 7375, 7399, 7408, 7413, 7416, 7420-21, 7425, 7436, 7444, 7445, 7493, 7516A, 7527, 7533, 7582, 7583, 7616, 7618, 7632, 7665, 7682, 7732, 7765, 7766, 7781, 7814, 7842, 7954, 8045, 8071, 8073, 8082, 8099, 8193, 8202, 8208A, 8213, 8243, 8246, 8250, 8254.

*Subhāṣita-sudhāratna-bhāṇḍāgāra.* See Vol. I p. 373 c. 2-374 c. 2 (SSB).
Nos. 6298, 6299, 6300, 6304, 6305, 6322, 6325, 6330, 6332, 6334, 6338, 6339, 6342, 6345, 6346, 6350, 6351, 6360, 6369, 6379, 6380, 6386, 6391, 6395, 6396, 6397, 6398, 6404, 6415, 6417, 6425, 6426, 6427, 6437, 6439, 6443, 6444, 6445, 6448, 6449, 6450, 6451, 6452, 6455, 6456, 6459, 6460, 6462, 6463, 6464, 6465, 6469, 6471, 6472, 6475, 6481, 6487, 6504, 6508, 6510, 6513, 6518, 6519, 6527, 6528, 6530, 6531, 6532, 6541, 6542, 6545, 6546, 6548, 6549, 6551, 6556, 6557, 6574, 6575, 6578, 6584, 6592, 6619, 6621, 6629, 6631, 6635, 6637, 6641, 6644, 6645, 6652, 6656, 6659, 6667, 6668, 6676, 6684, 6691, 6693, 6696, 6699, 6701, 6703, 6705, 6709, 6712, 6713, 6716, 6718, 6719, 6722, 6724, 6725, 6726, 6727, 6728, 6729, 6730, 6732, 6734, 6738, 6739, 6740, 6742, 6743, 6744, 6747, 6748, 6751, 6753, 6754, 6758, 6759, 6761, 6765, 6767, 6772, 6773, 6779, 6780, 6784, 6793, 6795, 6797, 6801, 6802, 6803, 6806, 6807, 6808, 6810, 6819, 6820, 6822, 6825A, 6828, 6829, 6837, 6840, 6847, 6857, 6858, 6860, 6866, 6867, 6868, 6871, 6873, 6874, 6880, 6881, 6882, 6885, 6885A, 6888, 6892, 6896, 6903, 6908, 6909, 6916, 6919, 6926, 6932, 6933, 6936, 6939, 6940, 6943, 6944, 6945, 6949, 6950, 6973, 6974, 6976, 6977, 6978, 6979, 6981, 6982, 6983, 6985, 6991, 6994, 6997, 6998, 6990, 7001, 7002, 7003, 7007, 7012, 7013, 7014, 7016, 7019, 7023, 7027, 7029, 7030, 7031, 7035, 7038, 7041, 7042, 7045, 7049, 7051, 7052, 7053, 7060, 7062, 7068, 7076, 7078, 7080, 7086, 7087, 7094, 7096, 7099, 7106, 7108, 7109, 7110, 7111, 7112, 7116, 7128, 7136, 7150, 7152, 7155, 7156, 7158, 7162, 7178, 7183, 7190, 7191, 7192, 7195, 7211, 7222, 7225, 7226, 7227, 7228, 7231, 7237, 7238, 7244, 7249, 7252, 7253, 7261, 7265, 7271, 7273, 7280, 7281, 7293, 7296, 7297, 7299, 7300, 7303, 7304, 7308, 7320, 7324, 7330, 7334, 7349, 7350, 7351, 7352, 7357, 7361, 7366, 7389, 7390, 7397, 7399, 7403, 7405, 7406, 7414, 7417, 7420-21, 7422, 7430, 7435, 7436, 7442, 7445, 7451, 7453, 7464, 7465, 7472, 7476, 7485, 7493, 7498, 7503, 7505, 7525, 7528, 7531, 7536, 7550, 7553, 7555, 7557, 7558, 7559, 7561, 7563, 7564, 7565, 7566, 7569, 7571, 7573, 7574, 7578, 7579, 7586, 7595, 7598, 7602, 7610, 7619, 7628, 7629, 7630, 7633, 7639, 7642, 7644, 7650, 7653, 7654, 7655, 7657, 7658, 7660, 7661, 7663, 7665, 7667, 7669, 7674, 7675,

*Sūktāvalī* (=*Śrīsūktāvali*) ed. by Bartoli (SuB). See Vol. I p. 375 c. 1.

Nos. 6480, 6718, 6882, 6889, 6904, 6912, 7002, 7066, 7068, 7178, (7204), 7540, 7603, 8213.

*Sūktimañjarī* (SuMañ). See Vol. II p. 977 c. 1–2.

Nos. 6471, 6528, 6708, 6720, 6729, 6793, 6829, 6851, 7028, 7190, 7200, 7369, 7465, 7529, 7536, 7628, 7658, 7690, 7763, 7765, 7799, 7888, 8123, 8225.

*Sūktimuktāvalī* of Bhagadatta Jalhaṇa (JS). See Vol. I p. 375 c. 1–2 and Jalhaṇa (above).

Nos. 6286, 6288, 6298, 6322, 6326, 6330, 6338, 6343, 6345, 6370, 6373, 6380, 6383, 6398, 6419, 6425, 6426, 6428, 6456, 6458, 6529, 6530, 6555, 6556, 6576, 6584, 6597, 6624, 6632, 6648, 6712, 6745, 6782, 6796, 6803, 6806, 6816, 6827, 6834, 6845, 6866, 6880, 6894, 6901, 6922A, 6930, 6942, 6945, 6957, 6974, 6976, 6978, 6980, 6984, 6991, 6999, 7048, 7087, 7091, 7110, 7111, 7122, 7138, 7148, 7160, 7177, 7191, 7192, 7209, 7220, 7252, 7294, 7330, 7336, 7341, 7344, 7397, 7420, 7493, 7564, 7565, 7568, 7569, 7571, 7574, 7578, 7586, 7598, 7617, 7639, 7647, 7652, 7669, 7688, 7692, 7706, 7728, 7729, 7737, 7780, 7808, 7810, 7823, 7836, 7852, 7858, 7869, 7870, 7877, 7883, 7886, 7898, 7939, 7948, 7961, 7974, 7988, 7996, 7998, 8063, 8122, 8133, 8145, 8157, 8190, 8215, 8240, 8246, 8264.

*Sūktimuktāvalī* by Hari Hara (SMH). See Vol. I p. 375 c. 1.

Nos. 6310, 6311, 6417, 6523, 6568, 6683, 6714, 6832, 6948, 6964, 7025, 7063, 7082, 7091, 7133, 7243, 7251, 7325, 7406, 7470, 7478, 7496, 7510, 7599, 7631, 7635, 7677, 7710, 7744, 7931, 7991.

*Sūktiratnahāra* attributed to Sūrya Kaliṅgarāja (SRHt). See Vol. I p. 375 c. 2–376 c. 1.

Nos. 6319, 6327, 6328, 6355, 6376, 6429, 6449, 6522, 6536, 6565, 6566, 6570, 6584, 6608, 6656, 6662, 6667, 6673, 6674, 6675, 6712, 6734, 6746, 6753, 6767, 6768, 6923, 6925, 6940, 6942, 7004, 7005, 7006, 7013, 7017, 7032, 7036, 7041, 7043, 7049, 7054, 7055, 7068, 7124, 7169, 7202, 7212, 7282, 7287, 7360, 7375, 7399, 7408, 7414, 7416, 7420-21, 7425, 7444, 7445, 7455, 7469, 7470, 7527, 7532, 7533, 7568, 7570, 7572, 7582, 7583, 7618, 7632, 7645, 7681, 7687, 7721, 7732, 7765, 7766, 7781, 7814, 7831, 7916, 7929, 7954, 8002, 8020, 8045, 8050, 8071, 8073, 8082, 8099, 8126, 8177, 8202, 8203, 8217, 8243, 8250, 8254.

*Sūktiśataka* I-II ed. by Harihara Jhā (SSH). See Vol. I p. 376 c. 1.

Nos. 6621, 7178, 7320, 7417, 7735, 7925, 8213.

*Sūktisaṁgraha* of Kavi Rākṣasa (SSK). See Vol. I p. 376 c. 1 (=KSSKP).

Nos. 6706, 7461.

*Sūktisahasra*. See Vol. I p. 376 c. 1.

Nos. 6458, 7122, 7808, 8145. (All so a. in JS).

*Sūktisudhā* (Bhāga pahilā [First Part ?]) (SSpr.). See Vol. I p. 376 c. 2.
No. 6748.

*Sūktisudhā*, of Śrīmātṛ (SSMā). See Vol. I p. 376 c. 2.
No. 7607.

*Sūktisundara* by Sundaradeva. See Vol. I (SSS). p. 376 c. 2.
Nos. 6298, 6471, 6867.

SŪRYADHARA (or °KARA), poet. No information. Not later than the beginning of the 13th century. 2 verses attributed to the author are quoted in Skm. (Cf. $CC_1$ 732, Skm [B] 28, DCA No. 1839).
No. 7892 (Skm).

SELHUKA see Sonnoka (below).

SONNOKA (or SONHOKA or SOHNOKA or SOLHOKA or ŚOLLOKA or SELHUKA). See Vol. III p. 1556 c. 1. (Cf. DCA No. 1848).
Nos. 6625 (SkV, Skm), 6649 (Skm).

SOMA see Vāsudeva (above) and Somadeva (below).

SOMADEVA (I). See Vol. I p. 376 c. 2. (Cf. DCA No. 1852).
No. 6990 (VS).

SOMADEVA (II), poet. No information. Not later than the first half of the 17th century. 6 verses attributed to the author are quoted in Pad. (Cf. DCA No. 1853).
No. 7560 (Pad).

SOMADEVASŪRI. See Vol. II p. 978 c. 2.

SOMANĀTHA, poet. Mentioned in BhPr in a dialogue with poet Viṣṇu. Many authors bearing the name Somanātha are known to exist. According to tradition one of the court-poets of King Bhoja of Dhārā, but probably later. In any case not later than 16th century. A single verse attributed to the author is quoted in BhPr, (Cf. $CC_1$ 735, DCA No. 1855).
No. 7992 (BhPr, but in Skm a. Viśveśvara).

SOMEŚVARA (=BHAṬṬA SO°). See Vol. II p. 978 c. 2 and *add*: Not later than the middle of the 13th century. 6 verses attributed to the author are quoted in JS. (Cf. DCA No. 1858).
No. 7974 (JS).

*Skanda-purāṇa*. See Vol. I p. 377 c. 1.
Nos. 6486, 7265, 7291, 7474, 7778, 7942, 8035.

*Stutikusumāñjali* see Jagaddhara (above).
Nos. 6750, 8227.

*Stutimālikā* see Akabarī-Kālidāsa (above).
No. 6694.

*Sphuṭaśloka*. See Vol. III p. 1556 c. 2. (See SRK [above]).

*Smṛticandrikā* of Devaṇṇabhaṭṭa. See Vol. II p. 979 c. 1.
Nos. 7159, 7309, 7760.

*Smṛtitattva* of Raghunandana from Bengal. A comprehensive *dharmaśāstra* divided

into 28 *tattva-s.* It is an encyclopaedic work on Smṛti-s, probably from A. D. 1499-1500. (Cf. P. V. Kane : *History of Dharmaśāstra* I, pp. 416-19 ; JASB (1915) 354-75; $CC_1$ 746).

Nos. 7055, 7519, 8229.

*Smṛtimuktāphala.* See Vol. I p. 377 c. 1.

No. 6573.

*Svapnavāsavadatta.* See Vol. I p. 377 c. 1 and Bhāsa (above).

Nos. 7342, 7343.

HAṀSAVIJAYA GAṆI. See Vol. I p. 377 c. 2.

*Haṁsasandeśa.* See Vol. I p. 377 c. 2 and Veṅkaṭa Nātha (above).

No. 6303.

HANŪMAT (°MATKAVI), *Hanūmannāṭaka* (=*Mahānāṭaka*). See Vol. I p. 377 c. 1 and *add* : Also legendary author of the Khaṇḍapraśasti or Daśāvatārakhaṇḍapraśasti (published lately in the Rājasthāna Purātana Granthamālā 124), a poem on 10 incarnations of Viṣṇu. The Mahānāṭaka is known to exist in 2 main recensions of Dāmodara (Western Recension in 14 acts) and of Madhusūdana (Eastern Recension in 9 acts). There exists also a secondary short version in verse. Many verses attributed to the "author" are quoted in *alaṁkāra*-works of the 9th century. 105 verses attributed to the author or culled from Han and Khaṇḍa° and quoted anonymously in SkV/Kav, Skm, JS, ŚP, PG, PV, SH, Prasanna, SSS, RJ, PdT, Pad, SG, Regnaud II, SuSS and Vidy. (Cf. DCA No. 1869).

Nos. 6441 (in Skm a. Gadādhara), 6452 (SR=C), 6584 (JS), 7557 (Skm=Kpr), 7574 (but in JS a. Rājaśekhara), 7579 (=P), 7898 (so a. in JS), 8225 (SG).

HARAGAṆA Poet, common name. No information. Not later than the middle of the 13th century. A single verse attributed to the author is quoted in JS. There existed probably also another author of the same name whose 10 verses are quoted in ŚP, VS, RJ, Regnaud II and VI. (Cf. $CC_1$ 754, 756, VS 135, AP 97, DCA Nos. 1872-73).

No. 7346 (JS).

HARAVIJAYA. See Vol. II p. 979 c. 1 and Ratnākara (above).

No. 6670 (a. Ratnā° VS).

HARI. See Vol. III p. 1557 c. 1. (Cf. DCA Nos. 1875-77).

Nos. 6863 (Skm), 6899 (Skm), 7434 (Skm), 7802 (Skm), 7852 (Skm ; but SkV a. Muñjarāja; Auc a. Mālavarudra ; JS a. Jalamānuṣirudra), 7989 (Skm).

HARIBHAṬṬA. See Hari (above).

*Harivaṁśa.* See Vol. I p. 378 c. 1-2.

Nos. 7572, 7587-88.

*Harivilāsa.* See Vol. III p. 1557 c. 2 and Lolimbarāja (above).

No. 8232.

HARIHARA. See Vol. III p. 1557 c. 2 and *add* : Current name. Not later than the middle of the 13th century, but probably earlier. One of the verses was already quoted in Skm over the name of Nāla. 19 verses attributed to the author are quoted in JS, ŚP, Pad, SH, SG and SuSS. (Cf. $CC_1$ 763, JS 63, AP 98, DCA No. 1896).

No. 7429 (SH).

HARIHARA-UPĀDHYĀYA, poet. Son of Rāghava-upādhyaya. No information. Not later than 19th century. 18 verses attributed to the author are quoted in Vidy. (Cf. DCA No. 1898).

No. 7325 (Vidy).

HARIHARA-BHAṬṬA. A Śaiva. Perhaps identical with Harihara quoted in PG. But in any case not later than the first half of the 17th century. 8 verses attributed to the author are quoted in Pad, PV, PdT and RJ. (Cf. PV 93-94, PdT CXXI-CXXII, DCA No. 1901).

No. 6526.

HARṢA (ŚRĪ-HARṢA I and II). See Vol. III p. 1545 c. 2. See also Naiṣ and Ratnāvalī (above)

Nos. 6796 (JS ; but Skm a. Vidyā ; not found), 6811 (Auc=Ratnā), 6868 (ŚP, RJ=Ratnā), 7336 (JS=Naiṣ), 7397 (Skm ; not found=C), 7493 (SkV, Kav; but Skm and others a. Amar=Amar ; JS a. Amarānanda or Pulinda ; VS, SSB a. Pulina), 7970 (Skm=Naiṣ), 8120 (Kavi=Ratnā), 7833 (VS), 8246 (JS=Ratnā).

[ŚRĪ-HARṢA (I-II). To Śrī-Harṣa (I) (DCA No. 1715) were attributed verses —Nos. 6796, 6811, 6868, (7493), 7833 and 8120, and to Śrī-Harṣa (II) (DCA No. 1716) verses—Nos. 7366, 7397, 7826, 7829, 7970 and 8246. Śrī-Harṣa (I) lived in the 7th century and was mentioned by Kṣemendra and others and Śrī-Harṣa (II) lived in the second half of the 12th century. 148 verses attributed to Śrī-Harṣa (II) were quoted in Skm, JS, ŚP, VS, Pad, RJ, PV, SH, SG, SSS, Regnaud VI and Vidy].

HALĀYUDHA. See Vol. I p. 980 c. 1 and see Dharmaviveka (above).

*Hitopadeśa*. See Vol. I p. 379 c. 1 and Nārāyaṇa (above).

Nos. 6477, 6574, 6605 (SR), 6606, 6656, 6666, 6767, 6827, 6858 (SR), 6887, 6888, 6908, 7001 (SR), 7008, 7029, 7057, 7068, 7153, 7164, 7174, 7175, 7178, 7349, 7399, 7430, 7455, 7459, 7499, 7579, 7637, 7665, 7683 (SRK ; not found ; wrongly for 7684), 7684, 7726 (SRK; not found), 7925 (SR), 8177, 8253.

HEMACANDRA-SŪRI. See Vol. I p. 379 c. 1.

HEMĀDRI. See Vol. III p. 1558 c. 2 and Caturvargacintāmaṇi (above).

# II. INDEX
## OF
## SANSKRIT METRES

The following metres other than *Śloka-s* (*Anuṣṭubh-s*), have been used in the verses quoted in this Volume; the metres in group **A** are quoted according to the number of syllables to each quarter; metres in groups **B** and **C** are quoted in the *Devanāgarī* alphabetical order. Referencial numbers to the non-metrical verses are given in *italics*.

A. *AKṢARACCHANDAS* (*Sama*)

(a) **11 syllables to a quarter**

*Indravajrā*

— — ᴗ / — — ᴗ / ᴗ — ᴗ / — —

Nos. 6315, 6316, 6323, (6337), 6372, 6568A, 6614, 6636, 6960, 6994, 7243, 7250, 7262, 7283, 7317, 7320, 7326, 7442, 7488, 7489, 7579, 7581, 7616, 7657, 7666, 7893, 7904, 7916, 8150, 8208A.

**Total : 31.**

*Upajāti* (*Indravajrā* and *Upendravajrā*)

ᴗ̲ — ᴗ / — — ᴗ / ᴗ — ᴗ / — —

Nos. 6312, 6350, 6351, 6371, 6396, 6453, 6457, 6525, 6534, 6542, 6620, 6623, 6628, 6667, 6692, 6769, 6785, 6792, 6794, 6825, 6836, 6877, 6906, 6913, 6929, 6945, 6951, 6985, 6998, 7040A, 7044, 7092, 7144, 7147, 7154, 7156, 7183, 7208, 7213, 7231, 7237, 7238, 7258, 7297, 7321A, 7365, 7372, 7386, 7396A, 7441, 7483, 7609, 7613, 7642, 7644, 7703, 7723, 7735, 7759, 7764, 7765, 7772, 7787, 7791, 7838, 7894, 7909, 7918, 7926, 8001, 8058, 8069, 8070, 8153, 8156, 8165, 8174, 8193, 8211, 8241, 8242, 8244.

**Total : 82.**

*Upendravajrā*

ᴗ — ᴗ / — — ᴗ / ᴗ — ᴗ / — —

Nos. 6664, 7148, 7182.

**Total : 3.**

*Dodhaka*

— ᴗ ᴗ / — ᴗ ᴗ / — ᴗ ᴗ / — —

Nos. 7516, 8094, 8097, 8119.

**Total : 4.**

*Moṭaka* or *Moṭanaka*

— — ᴗ / ᴗ — ᴗ / ᴗ — ᴗ / ᴗ —

No. 8168.

**Total : 1.**

*Rathoddhatā*

— ᴗ — / ᴗ ᴗ ᴗ / — ᴗ — / ᴗ —

Nos. 6471, 6508, 6510, 6577A, 6578, 6932, 6934, 6939, 6940, 6941, 7324, 7325, 7470, 7475, 7479, 7521, 7534, 7647, 7810, 7816, 8101, 8102, 8103, 8108, 8116, 8126, 8127, 8178, 8180, 8192.

**Total : 30.**

*Śālinī*

— — — / — — ᴗ / — — ᴗ / — —

(Caesura after the 4th syllable)

Nos. 6437, 6448, 6631, 6873, 7157, 7402, 7431, 7562, 7716, 7721, 8231, 8233.

**Total : 12.**

*Svāgatā*

— ⏑ — / ⏑ ⏑ ⏑ / — ⏑ ⏑ / — —

Nos. 6375, 6386, 6390, 6503, 6513, 6652, 6780, 6819, 6820, 6943, 7284, 7298, 7299, 7476, 7478A, 7819A, 8128, 8230, 8234, 8262.

**Total : 20.**

**(b) 12 syllables to a quarter**

*Upajāti* (*Vaṁśastha* and *Indravaṁśā*)

⏓ — ⏑ / — — ⏑ / ⏑ — ⏑ / — ⏑ — /

Nos. 6801, 6827, 7321.

**Total : 3.**

*Toṭaka*

⏑ ⏑ — / ⏑ ⏑ — / ⏑ ⏑ — / ⏑ ⏑ — /

Nos. 6395, 6756.

**Total : 2.**

*Drutavilambita* (or *Sundarī* or *Hariṇapluta*)

⏑ ⏑ ⏑ / — ⏑ ⏑ / — ⏑ ⏑ / — ⏑ — /

Nos. 6308, 6711, 6730, 6737, 7037, 7052, 7053, 7106, 7116, 7152, 7199, 7337.

**Total : 12.**

*Paṭuvṛtta* or *Puṭavṛtta* or *Puṭa*

⏑ ⏑ ⏑ / ⏑ ⏑ ⏑ / — — — / ⏑ — — /

No. 7132.

**Total : 1.**

*Pramitākṣarā*

⏑ ⏑ — / ⏑ — ⏑ / ⏑ ⏑ — / ⏑ ⏑ — /

Nos. 6705, 6754, 6765, 7045, 7060, 7062, 7135, 7139.

**Total : 8.**

*Bhujaṅgaprayāta* (or *Aprameyā*)

⏑ — — / ⏑ — — / ⏑ — — / ⏑ — — /

No. 6694.

**Total : 1.**

*Vaṁśastha*

⏑ — ⏑ / — — ⏑ / ⏑ — ⏑ / — ⏑ — /

Nos. 6744, 6767, 6773, 6774, 7093, 7181, 7190, 7191, 7193, 7219, 7222, 7234, 7264, 7336, 7369.

**Total : 15.**

**(c) 13 syllables to a quarter**

*Praharṣiṇī*

— — — / — ⏑ ⏑ / ⏑ — ⏑ /
— ⏑ — / —

(Caesura after the 3rd syllable)

Nos. 6322, 6548, 6553, 6642, 6918, 6931, 6952, 6956, 6982, 7490, 7539, 7729, 7864, 7866, 7876, 7928.

**Total : 16.**

*Mañjubhāṣiṇī*

⏑ ⏑ — / ⏑ — ⏑ / ⏑ ⏑ — /
⏑ — ⏑ / —

(Caesura after the 5th syllable)

No. 7094.

**Total : 1.**

**(d) 14 syllables to a quarter**

*Vasantatilakā* (°*ka*)

— — ⏑ / — ⏑ ⏑ / ⏑ — ⏑ / ⏑ — ⏑ /
— —

Nos. 6293, 6301, 6318, 6320, 6346, 6349, 6352, 6364, 6379, 6408, 6409, 6411, 6423, 6424, 6430, 6443, 6451, 6456, 6537, 6540, 6543, 6544, 6545,

6579, 6612, 6613, 6619, 6621, 6624, 6629, 6634, 6637, 6640, 6641, 6657, 6658, 6659, 6661, 6665, 6670, 6680, 6684, 6691, 6784, 6795, 6796, 6799, 6800, 6802, 6814, 6837, 6838, 6841, 6842, 6846, 6848, 6849, 6851, 6869, 6876, 6896, 6908, 6919, 6949, 6950, 6955, 6957, 6958, 6965, 6983, 6988, 7261, 7295, 7296, 7302, 7331, 7342, 7343, 7416, 7422, 7429, 7437, 7484, 7515, 7557, 7560, 7598, 7614, 7617, 7623, 7632, 7639, 7648, 7656, 7660, 7693, 7706, 7730, 7732, 7739, 7744, 7746, 7763, 7771, 7773, 7782, 7783, 7784, 7800, 7803, 7804, 7806, 7828, 7843, 7845, 7878, 7880, 7881, 7888, 7890, 7891, 7897, 7905, 7907, 7908, 7910, 7911, 7914, 7919, 7938, 7939, 7943, 7965, 7977, 7982, 7992, 8012, 8014, 8028, 8040, 8044, 8053, 8062, 8072, 8144, 8145, 8152, 8155, 8160, *8162*, *8166*, 8169, 8175, 8184, 8196, 8197, 8198, 8236, 8243, 8264.

**Total : 160.**

*Śarabhā* (or *Śarabha-lalita*)

— — — / — ᴗ ᴗ / ᴗ ᴗ ᴗ /
— — ᴗ / — —

No. 8137.

**Total : 1.**

**(e) 15 syllables to a quarter**

*Mālinī* (or *Nāndimukhī*)

ᴗ ᴗ ᴗ / ᴗ ᴗ ᴗ / — — — /
ᴗ — — / ᴗ — — /

(Caesura after the 8th syllable)

Nos. 6392, 6701, 6708, 6709, 6710, 6713, 6718, 6720, 6728, 6729, 6759, 7073, 7077, 7078, 7084, 7118, 7127, 7128, 7227, 7268, 7269, 7270, 7273, 7338, 7384.

**Total : 25.**

**(f) 16 syllables to a quarter**

No instances occur.

**(g) 17 syllables to a quarter**

*Pṛthvī* (or *Vilambitagati*)

ᴗ — ᴗ / ᴗ ᴗ — / ᴗ — ᴗ / ᴗ ᴗ — /
ᴗ — — / ᴗ —

(Caesura after the 8th syllable)

Nos. 6699, 6700, 6772, 7228, 7235.

**Total : 5.**

*Mandākrāntā* (or *Śrīdharā*)

— — — / — ᴗ ᴗ / ᴗ ᴗ ᴗ /
— — ᴗ / — —

(Caesurae after the 4th and the 10th syllables)

Nos. 6294, 6326, 6343, 6611, 6647, 6816, 6817, 6991, 6999, 7224, 7241, 7245, 7292, 7300, 7467, 7556, 7591, 7599, 7628, 7651, 7653, 7654, 7669, 7737, 7742, 7768, 7792, 7808, 7858, 7931, 7975, 7987, 8007, 8182.

**Total : 34.**

*Vaṁśapatrapatita*

— ᴗ ᴗ / — ᴗ — / ᴗ ᴗ ᴗ /
— ᴗ ᴗ / ᴗ ᴗ ᴗ / ᴗ —

(Caesura after the 10th syllable).

No. 8114.

**Total : 1.**

*Śikhariṇī*

ᴗ — — / — — — / ᴗ ᴗ ᴗ /
ᴗ ᴗ — / — ᴗ ᴗ / ᴗ —

(Caesura after the 6th syllable)

Nos. 6695, 6696, 6697, 6698, 7003,

7045, 7050, 7051, 7052, 7077, 7091, 7155, 7160, 7162, 7163, 7179, 7189, 7209, 7211, 7220, 7229, 7233, 7274.

**Total : 23.**

*Hariṇī* (or *Vṛṣabhaceṣṭita*)

∪ ∪ ∪ / ∪ ∪ — / — — — /
— ∪ — / ∪ ∪ — / ∪ —

(Caesurae after the 6th and the 10th syllables)

Nos. 6393, 6394, 6714, 6726, 6757, 7040, 7074, 7079, 7089, 7107, 7117, 7136, 7225.

**Total : 13.**

**(h) 19 syllables to a quarter**

*Meghavisphūrjita*

∪ — — / — — — / ∪ ∪ ∪ /
∪ ∪ — / — ∪ — / — ∪ — / —

(Caesurae after the 6th and the 12th syllables).

No. 6693.

**Total : 1.**

*Śārdūlavikrīḍita*

— — — / ∪ ∪ — / ∪ — ∪ / ∪ ∪ — /
— — ∪ / — — ∪ / —

(Caesurae after the 6th and the 12th syllables).

Nos. 6287, 6289, 6291–92, 6298, 6313, 6329, 6330, 6332, 6333, 6400, 6405, 6406, 6412, 6413, 6414, 6415, 6422, 6425, 6426, 6436, 6439, 6440, 6441, 6447, 6449, 6452, 6454, 6458, 6459, 6460, 6517, 6518, 6520, 6527, 6528, 6546, 6547, 6549, 6550, 6551, 6552, 6554, 6555, 6556, 6576, 6584, 6586, 6590, 6591, 6593, 6597, 6603, 6604, 6607, 6625, 6626, 6630, 6641, 6642, 6643, 6644, 6645, 6646, 6648, 6649, 6651, 6653, 6657, 6658, 6659, 6663, 6668, 6672, 6676, 6677, 6680, 6683, 6691, 6697, 6698, 6778, 6782, 6783, 6789, 6790, 6791, 6798, 6803, 6804, 6805, 6806, 6807, 6808, 6809, 6811, 6815, 6822, 6823, 6828, 6840, 6843, 6844, 6845, 6847, 6863, 6865, 6866, 6868, 6875, 6893, 6895, 6899, 6900, 6901, 6903, 6920, 6921, 6922, 6930, 6942, 6947, 6953, 6954, 6967, 6968, 6969, 6970, 6971, 6973, 6974, 6975, 6976, 6977, 6978, 6979, 6980, 6981, 6986, 6989, 6992, 6993, 6997, 7195, 7196, 7247, 7252, 7259, 7260, 7263, 7280, 7281, 7285, 7287, 7294, 7304, 7308, 7344, 7390, 7392, 7396, 7397, 7398, 7399, 7405, 7407, 7411, 7417, 7419, 7434, 7440, 7485, 7491, 7493, 7494, 7496, 7502, 7503, 7505, 7506, 7507, 7559, 7563, 7564, 7565, 7566, 7567, 7569, 7571, 7574, 7584, 7586, 7608, 7619, 7622, 7629, 7640, 7649, 7662, 7667, 7676, 7686, 7689, 7690, 7694, 7700, 7722, 7740, 7741, 7747, 7767, 7769, 7770, 7775, 7776, 7780, 7788, 7790, 7793, 7795, 7797, 7798, 7799, 7802, 7805, 7826, 7829, 7830, 7833, 7836, 7837, 7844, 7846, 7848, 7849, 7851, 7852, 7853, 7855, 7857, 7859, 7860, 7861, 7863, 7865, 7866, 7867, 7868, 7869, 7870, 7871, 7872, 7873, 7874, 7875, 7882, 7883, 7884, 7885, 7886, 7887, 7889, 7892, 7895, 7896, 7899, 7902, 7906, 7940, 7941, 7945, 7946, 7947, 7948, 7949, 7950, 7956, 7957, 7958, 7959, 7960, 7961, 7962, 7963, 7964, 7967, 7969, 7974,

7980, 7981, 7985, 7986, 7988, 7989, 7993, 7994, 8003, 8004, 8005, 8006, 8008, 8011, 8030, 8031, 8079, 8087, 8131, 8133, 8134, 8135, 8136, 8138, 8141, 8142, 8146, 8148, 8149, 8151, 8167, 8181, 8183, 8185, 8190, 8201, 8213, 8215, 8223, 8225, 8235, 8237, 8246, 8248, 8249, 8252.

**Total : 334.**

**(i) 21 syllables to a quarter**

*Sragdharā*

— — — / — ∪ — / — ∪ ∪ / ∪ ∪ ∪ /
∪ — — / ∪ — — / ∪ — — /

(Caesurae after the 7th and the 14th syllables)

Nos. 6302, 6303, 6324, 6325, 6338, 6339, 6345, 6367, 6370, 6387, 6420, 6427, 6428, 6450, 6455, 6526, 6531, 6535, 6571, 6592, 6632, 6648, 6653, 6810, 6826, 6833, 6850, 6861, 6862, 6864, 6867, 6892, 6916, 6972, 6984, 6996, 7242, 7244, 7329, 7330, 7394, 7432, 7461, 7604, 7634, 7636, 7670, 7671, 7688, 7708, 7743, 7796, 7827, 7835, 7862, 7898, 7937, 7955, 7968, 7970, 7976, 8112, 8113, 8120, 8132, 8140, 8147, 8157, 8224, 8226.

**Total : 70.**

**(j) 22 syllables to a quarter**

*Madraka*

— ∪ ∪ / — ∪ — / ∪ ∪ ∪ / — ∪ — /
∪ ∪ ∪ / — ∪ — / ∪ ∪ ∪ / —

(Caesurae after the 10th and the 18th syllables).

No. 6853.

**Total : 1.**

**B.** *AKṢARACCHANDAS* (*Ardhasama*)

*Aupacchandasika*

First and third *pāda-s* 11 syllables :

∪ ∪ — / ∪ ∪ — / ∪ — ∪ / — —

Second and fourth *pāda-s* 12 syllables :

∪ ∪ — / — ∪ ∪ / — ∪ — / ∪ — — /

Nos. 6307, 6761, 7030, 7223.

**Total : 4.**

*Puṣpitāgrā*

First and third *pāda-s* 12 syllables :

∪ ∪ ∪ / ∪ ∪ ∪ / — ∪ — / ∪ — — /

Second and fourth *pāda-s* 13 syllables :

∪ ∪ ∪ / ∪ — ∪ / ∪ — ∪ /
— ∪ — / —

Nos. 6715, 6717, 6719, 6721, 6722, 7076, 7086, 7112, 7114, 7129, 7130, 7131, 7226.

**Total : 13.**

*Viyoginī*

First and third *pāda-s* 10 syllables :

∪ ∪ — / ∪ ∪ — / ∪ — ∪ / —

Second and fourth *pāda-s* 11 syllables :

∪ ∪ — / — ∪ ∪ / — ∪ — / ∪ —

Nos. 6735, 6736, 7013, 7016, 7043, 7055, 7072, 7105, 7333.

**Total : 9.**

**C.** *MĀTRĀCCHANDAS*

*Āryā*

First and third *pāda-s* :

3 feet (12 *mātrā-s*)

Second *pāda* :

4½ feet (18 *mātrā-s*)

Fourth *pāda* :

2 feet + one short syllable + 1½ feet (15 *mātrā-s*)

(Feet could be : ∪ ∪ ∪ ∪, or — —, or — ∪ ∪, or ∪ ∪ —, or ∪ — ∪)

Nos. 6304, 6314, 6327, 6334, 6334A, 6377, 6384, 6388, 6389, 6399, 6402, 6403, 6410, 6417, 6419, 6435, 6442, 6467, 6468, 6469, 6470, 6473, 6509, 6529, 6530, 6610, 6615, 6633, 6650, 6671, 6679, 6682, 6712, 6716, 6723, 6733, 6738, 6758, 6760, 6764, 6781, 6812, 6839, 6860, 6874, 6914, 6915, 6937, 6944, 6964, 6987, 7006, 7007, 7027, 7029, 7038, 7039, 7047, 7048, 7049, 7351, 7075, 7080, 7082, 7083, 7085, 7099, 7110, 7111, 7113, 7115, 7125, 7126, 7137, 7138, 7254, 7255, 7256, 7257, 7271, 7272, 7286, 7301, 7327, 7339, 7341, 7345, 7379, 7393, 7401, 7406, 7435, 7438, 7509, 7518, 7536, 7554, 7577, 7578, 7595, 7610, 7615, 7624, 7631, 7650, 7659, 7672, 7687, 7695, 7745, 7761, 7789, 7811, 7850, 7877, 7879, 7900, 7901, 7930, 7936, 7966, 7996, 7997, 7998, 8009, 8018, 8057, 8061, 8080, 8106, 8122, 8143, 8173, 8200, 8209, 8238, 8245, 8247, 8256.

**Total : 139.**

*Āryā-āryāgīti*

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 20 *mātrā-s*
(*Mātra* could be : —, or ∪ ∪)

No. 6741.

**Total : 1.**

*Āryā-udgīti*

First and third *pāda-s* : 12 *mātrā-s*
Second *pāda* : 15 *mātrā-s*
Fourth *pāda* : 18 *mātrā-s*
(*Mātrā* could be : —, or ∪ ∪)

Nos. 6347, 6732, 6797, 6829, 7046, 7121, 7463, 7635, 7847, 7991.

**Total : 10.**

*Āryā-upagīti*

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 15 *mātrā-s*
(*Mātrā* could be : —, or ∪ ∪)

Nos. 6306, 6824, 6926, 6936, 7019, 7041, 7042, 7096, 7293, 8000, 8195.

**Total : 11.**

*Āryā-gīti*

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 18 *mātrā-s*
(*Mātrā* could be : —, or ∪ ∪)

Nos. 6309, 6310, 6523, 6568, 6740, 6755, 6832, 6948, 7017, 7025, 7063, 7097, 7108, 7109, 7133, 7150, 7251, 7400, 7403, 7558, 7709, 8125.

**Total : 22.**

*Āryā-capala*

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 18 *mātrā-s*, with a heavy syllable in the middle.

No. 6835.

**Total : 1.**

*Mātrāsamaka*

16 *mātrā-s* to each *pāda* (several varieties; rhymed moric verse)
(*Mātrā* could be : —, or ∪ ∪)

No. 7712.

**Total : 1.**

*Prose formulae* meant for chanting

No. 8228.

**Total : 1.**

# III. SUBJECT INDEX

D

I

T

X

No Entry

Y



Z

# ADDENDA AND CORRIGENDA

## TO VOLUME IV

| *Page* | *Verse* | |
|---|---|---|
| 1623 | 6401 | *read* in the translation, line 1 : "*uḍḍīyana-*" *instead of* : "*uddīyāṇa-*" |
| 1652 | 6528 | *read* in the translation, line 1 (in some copies only) : hied *instead of* : hide |
| 1654 | 6535 | *read* in the text, line 1 : °रारोहणे *instead of* : °रारोहण |
| 1703 | 6756 | *read* in the translation, line 1 : sunset *instead of* : sun-set |
| 1722 | 6835 | *read* in the translation, line 4 : inconstant *instead of* : incostant |
| 1730 | 6868 | *read* in the translation, line 2 : bearing *instead of* : bearish |
| 1751 | 6959 | *read* in (अ) : KR *instead of* : KP; *add* in (*a*), line 2, after the first BhŚ (var.) : , KR |
| 1752 | 6959 | *delete* : in the translation, line 1 : of |
| 1752 | 6961 | *delete* : (*d*) व्यक्तिक्रम: IS. |
| 1752 | 6962 | *read* in the translation, line 1 : infuriated *instead of* : infuriate |
| 1753 | 6967 | *read* in (*c*), line 4 : क्रूरास्ति (°रात्र) *instead of* : क्रूरास्ति |
| 1754 | 6970 | *read* in the text, line 1 : उन्मीलत्सुरसा *instead of* : उन्मीलत्युरसा ; line 2 : सुमनसां *instead of* : सुमनसा ; in the translation, lines 1-2 : "With her noble sentiments awakening and her pearl-necklace of good qualities shining," *instead of* : "With her bosom...... qualities,"; in lines 5-6 : "and pleasing to the mind with her (citation of) good sayings of wise men," *instead of* : "and with a......sweet words," |
| 1756 | 6976 | *redd* in (आ), line 1 : JS 44. 13 (in Bhandarkar's Report a. Bilhaṇa), *instead of* : JS 44. 13,; line 7 : (v. Kav p. 23). *instead of* : Kav p. 23. |
| 1757 | 6979 | *add* : (*b*) °सखे न SR. |
| 1757 | 6980 | *read* in (आ) : (v. Kav p. 73). *instead of* : Kav p. 73. |
| 1757 | 6981 | *read* in the translation, line 1 : anguish *instead of* : aguish ; line 4 : ensconced *instead of* : esconced ; line 8 : teem *instead of* : hum |
| 1758 | 6982 | *add* in (आ), at the end : (Cf. J. Brough, *Poems from the Sanskrit*, No. 228). |
| 1759 | 6987 | *read* in the translation, line 2 : "and have closed your eyes partly" *instead of* : " , you half closed your eyes" |
| 1759 | 6988 | *read* in (आ) : AA 38. 2-5. *instead of* : AA 34. 2-5. |

| *Page* | *Verse* | |
|---|---|---|
| 1759 | 6989 | *delete* : (अ) KSS 9. 55. 111 ; *read* in (आ), line 3 : (v. Kav p. 100). *instead of* : Kav p. 100. ; *delete* in (*a*), line 1 : भो मुक्त° KSS ; |
| 1760 | 6990 | *add* : (अ) KSS 9. 55. 111 ; (*a*) भो मुक्त° KSS. |
| 1762 | 6998 | *add* in (*a*), after ŚP : , SR, SSB |
| 1762 | 7002 | *add* in (आ), line 4, before IS 1272 : SSg 1. 40, ; *read* in (*d*), line 1 : कीनेदं (?के°) *instead of* : केनेदं |
| 1763 | 7004 | *read* in (आ) : (a. Bhojarāja). *instead of* : (a. Bojarāja). |
| 1764 | 7010-11 | *read* in (अ), line 1 : RT (RT [VVRI] 3. 295-96, *instead of* : RT [VVRI] 3. 95-96, ; line 2 : RT [Calc.] 3. 300-01). *instead of* : RT [Calc.] 3. 300). |
| 1764 | 7012 | *read* in (आ), line 1 : SPR 1165. 2 *instead of* : SPR 1165 |
| 1764 | 7013 | *read* in (आ), line 2 : SSB 511. 932 *instead of* : SSB 571. 932. |
| 1764 | 7014 | *read* in (अ), line 1 : CS 2. 9, CR 3. 16 *instead of* : CS II 9, CR III 16 |
| 1775 | 7066 | *read* in (अ), line 2 : PM 1.66 *instead of* : PM 166 |
| 1781 | 7091 | *add* in (आ), at the end : , Nāṭakalakṣaṇa-ratnakośa 3072-75 ; in (*c*), line 1, after Kav (MS) : °वचन° [°वनच°] Nāṭa°; |
| 1785 | 7110 | *read* in (आ), line 5 : SGo *f 77b* *instead of* : SG f. 77*b* |
| 1789 | 7126 | *read* in (इ) : Joh 208. 11. *instead of* : Joh 203. 4. |
| 1793 | 7142 | *delete* in the translation, lines 3-4 : (K. Raghunathji's translation). |
| 1793 | 7147 | *read* in (अ); line 1 : "*Monats-*" *instead of* : "*Monts-*" |
| 1804 | 7191 | *add* : (आ) Sar *ad* 2. 62 (2. 128, p. 211). |
| 1805 | 7195 | *read* in the translation, line 1 : my lord ! *instead of* : my lords |
| 1807 | 7207 | *read* in the text, line 2; *c* : द्वयचलं *instead of* : द्वयाचलं ; *delete* : (*c*) द्वयचलं ŚP ; (suggested change : द्वयाचलं). ; *read* in the translation, line 3 : "it is known as *dvayacalam* [bi-dynamic]," *instead of* : "one has ... stationary;" |
| 1808 | 7209 | *read* in (आ), line 3 : "*Indian Riddles*" *instead of* : "*Indian Riddle*" |
| 1809 | 7214 | *read* in the text, line 1, *a* : उमातिलक° *instead of* : उमा तिलक° |
| 1820 | 7262 | *read* in the translation, line 5 : hair stand *instead of* : hair stands |
| 1826 | 7292 | *read* the verse number : 7292 *instead of* : 2292 |
| 1878 | 7517 | *read* in the text, line 1, *b* : सम्यक्त्वं *instead of* : सम्यक् त्वं |
| 1880 | 7529 | *read* in (आ), line 4 : (a. ŚP) *instead of* : (a. SP) |
| 1882 | 7538 | *read* in the translation, line 2 : Yudhiṣṭhira *instead of* : Yudhiṭhira |
| 1903 | 7625 | *read* in footnote 1, last line : leiblichen *instead of* : biblichen |
| 1914 | 7671 | *read* in the translation, line 1 : "*lattā*" *instead of* : "*lattạ*" |

| Page | Verse | |
|---|---|---|
| 1917 | 7683 | *delete* in (अ), lines 3-5 *from* "Cf. Nos. 7665" *upto* "7730." |
| 1919 | 7692 | *read* in (आ), line 5 ; (a. BhŚ), *instead of* : (a. (BhŚ), |
| 1923 | 7711 | *read* in (आ) : SkV 519 (a. [?] Rājaśekhara), *instead of* : SkV 519, |
| 1925 | 7717 | *read* in the translation, line 2 : supreme *instead of* : suppreme |
| 1925 | 7719 | *read* in the text, line 1, *b* : "गताः" *instead of* : "गता"; in the footnote 1, line 1 : "*kuṭāni-*" *instead of*.: "*kuṭāni-*" |
| 1935 | 7759 | *read* in the translation, line 3 : committing *instead of* : comitting |
| 1936 | 7767 | *read* in (आ), line 2 : SRM 2. 2. 240, *instead of* : SRM 2. 2. 402, |
| 1946 | 7805 | *read* in (*a*) : °कृतश्वासार्ध° SkV. *instead of* : कृतश्वासार्ध° SkV ; *delete* : °क्रमकृतश्वासार्ध° Nami *ad* RK. |
| 1957 | 7850 | *read* in the translation, line 4 : "Bak Kum" *instead of* : "Bak Kun" |
| 2010 | 8103 | *read* in the translation, last line : "Sir M. Monier-" *instead of* : "Sir. M. Monier-" |
| 2014 | 8120 | *read* in (आ) : (a. Śrī-Harṣa). *instead of* : (a. Śrīharṣa). ; in the translation, last line and also in the footnote 1 : "Bak Kum" *instead of* : "Bak Kun" |
| 2023 | 8160 | *read* in (आ), line : "*Le théatre indian*, pp. 161-62" *instead of* : "*Le Théatre Indian*, p. 161-62". |
| 2046 | 8251 | *read* in (इ) : Nīdī Vēṇbā *instead of* : Nīdīvéṇbā |
| 2047 | 8257 | *delete* : (*a*) एवं स्वभावलुब्धानां Kal. |
| 2065 | Col. 2 | *read* under *Dhammanīti*, line 3 : "*Zwei Texte der*" *instead of* : "*Zwei Texte de*" |
| 2096 | Col. 1 | *read* under *Sarasvatī°* line 6 : "7192" *instead of* : "7193" |

विश्वेश्वरानन्द-वैदिक-शोध-संस्थान-प्रकाशनम्—६५३

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला—७५

*VISHVESHVARANAND INDOLOGICAL SERIES—75*

Vishveshvaranand Vedic Research Institute Publication—653

✲

संस्थापक-सम्पादकः—विश्वबन्धुः

*Founder Editor*—**VISHVA BANDHU**

✲✲

प्रधान-सम्पादक:—एस. भास्करन् नायर

*Gen. Editor*—**S. BHASKARAN NAIR**

वि. भा. भा. ग्रन्थमाला—७५

V. I. Series—75

# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

*BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT CRITICALLY EDITED WITH INTRODUCTION, ENGLISH TRANSLATION, CRITICAL NOTES, AND INDICES*

*Compiled By*

**LUDWIK STERNBACH,** LL. D.

**Hon. Professor of Dharmaśāstra,**

**Collège de France, Paris**

**Volume V**

*SUBHĀṢITA-S* Nos. 8265-9979

(क°—का°)

*Edited by*

**K. V. SARMA,** *M.A, D Litt.*

**Hon. Professor of Sanskrit (Research)**



VISHVESHVARANAND VEDIC RESEARCH INSTITUTE

HOSHIARPUR

1981

# CONTENTS

# PREFACE

Volume V of the *Mahāsubhāṣita-Saṁgraha* is being issued under the most painful circumstances. Dr. Ludwik Sternbach, the author of the Volume, passed away suddenly on March 25, 1981, when the printing of the Volume was yet to commence. May be that he was not in the best of health, but he seemed to have a premonition of what was to come. For, he wrote in his letter from Turin, dated 28. 12. 1980, addressed to Dr. K. V. Sarma, who was to vet and edit the Volume : "The last wish of mine is that Vol. V of the *Mahāsubhāṣita-Saṁgraha* appears for the V World Sanskrit Conference in Varanasi and that you work on it with full speed. I beg you to do it." He added in the same letter, "I do hope that I shall be able to return to Paris, but I doubt that I shall survive the operation to be undertaken, probably some time in the second half of January. So, reply to me as soon as possible." He said further, "I have also made arrangements that my fortune (with the exception of other bequeaths to my family and friends which I have made) be given, after my death, to the "*Dr. L. Sternbach Foundation*" to be administered by the Vishveshvaranand Vedic Research Institute in Hoshiarpur for the continuation of the *Mahāsubhāṣita-Saṁgraha*," being the fulfilment of a pious promise which he had made to the Institute, as early as in 1973, while persuading the Institute to accept his *Mahāsubhāṣita-Saṁgraha*, for publication.

True to its academic tradition, the Institute immediately wrote to Dr. Sternbach a most reassuring and comforting reply wishing him full recovery and stating that the Institute would undertake the responsibility of continuing his great work in the lines that he had set out and that he would have the satisfaction of seeing Vol. V of the work being issued on the occasion of the V World Sanskrit Conference. It is a matter of great grief that Dr. Sternbach is not alive to witness the publication of his work,

though the V. V. R. Institute has seen to it that it was issued as he had desired.

The timely issuance of this Volume is due also to another fortituous circumstance. Dr. K. V. Sarma whose scholarly advice was available to the undersigned in vetting and editing the previous four volumes of the work to the entire satisfaction of Dr. Sternbach, retired on 1. 1. 1980 as the Director-Professor of the University Wing of the Institute and the undersigned had to shoulder the responsibilities of that Wing, with the result that work on the *Mahāsubhāṣita-Saṁgraha* came to a standstill. In the meanwhile, Dr. Sarma had accepted the assignment as Academic Adviser to the well-known firm of Indological publishers, Ms. Motilal Banarsidass. Dr. Sternbach was, naturally, insistent upon his work being resumed and, in the changed circumstances, preferred Dr. Sarma to take up the editing of the work. Therefore, the Institute invited Dr. Sarma to rejoin it and it goes to the credit of Dr. Sarma that he paid heed to that invitation, gave up his lucrative job and assumed charge of Dr. Sternbach's work, as a labour of love, on account of his addiction to academic pursuits.

The present Volume of the *Mahāsubhāṣita-Saṁgraha* which is issued as No. 75 of the *Vishveshvaranand Indological Series,* records about 2000 wise sayings and entertaining verses in Sanskrit beginning with the Devanāgari letters क and का, numbered 8265 to 9979, with a number of additional verses inserted between the regularly numbered verses. The pattern of presentation is the same as in the previous volumes. The verses as extracted from the extant *subhāṣita* works and poems in Sanskrit and from texts of Indian origin preserved in Greater Indian literatures such as those of Tibet, Ceylon, Indonesia, Cambodia and other countries, have been carefully edited and presented with the documentation of their primary, secondary and Greater Indian sources. This is followed by the textual variants found in the different sources. A readable translation of the Sanskrit text into English follows, enabling the non-Sanskritist reader to grasp the innate wisdom

and poetic charm of the verses. Footnotes are added wherever necessary to explain contexts, indicate references and point out allusions.

Three Indexes are appended to the Volume, being : I. ***Index of Authors and Sources***, wherein brief details of the individual authors and also of works from which the verses have been extracted are given with the enumeration of the verses concerned ; II. ***Index of Sanskrit Metres***, wherein the verses in the different metres, have been listed ; and, III. ***Subject Index***, in which the innumerable topics dealt with or referred to in the verses have been identified and indexed alphabetically with cross-references. It is to be hoped that this Volume will receive from its cultured readers the same welcome as was accorded to the earlier volumes.

The painstaking labour which Dr. Sternbach has put in towards the compilation of this Volume is better visualised than stated. Dr. K. V. Sarma, with his characteristic enthusiasm and devotion to work, has edited the verses intensively, checking the entries and the references, vetting translations and adding notes, when required. He has also himself translated a large number of verses and has prepared the three Indexes to the Volume. The credit of the neat printing of the work in the course of a few months goes to the workers of the V. V. R. I. Press.

Before I close, I desire to mention that, in accordance with the wishes of Dr. Sternbach, this Institute has set up a ***Dr. Ludwik Sternbach Foundation*** with the primary object of continuing the compilation and publication of the 20-volume series of *Mahāsubhāṣita-Saṁgraha*, the completion of the unfinished writings of Dr. Sternbach and pursuance of editing and research in the realm of Indian anthological literature. We appeal to all lovers of Sanskrit and Indian culture and also scholars in general to help in the activities of this newly started *Foundation*. In fact, we would be thankful to our readers for any constructive suggestion or academic and other contribution that they could render in the above behalf and thus

help us to fulfil the mission which savant Dr. Ludwik Sternbach stood for.

I may also direct the attention of our readers to a Note on the life and contribution of Dr. Sternbach which appears elsewhere in this Volume.

S. BHASKARAN NAIR
*Honorary Director*

*V. V. Research Institute,*
*Sadhu Ashram, Hoshiarpur,*
*21st October, 1981*

Prof. Dr. LUDWIK STERNBACH
( 1909—1981 )

# IN MEMORIAM

## PROF. DR. LUDWIK STERNBACH

### ( 1909—1981 )

Perhaps next to the demise of its Founder-Director Acharya Dr. Vishva Bandhu in 1973 and of its benign President Diwan Anand Kumar in 1981, the V.V. Research Institute has sustained the most severe blow in the sudden demise of Dr. Ludwik Sternbach, a close associate, friend and benefactor of the Institute, on March 25, 1981. He passed away as the result of a heart attack as he was returning in a taxi after attending a meeting in Paris. He was a devoted researcher and an indefatigable worker. He bore a charming personality, affable, affectionate and disarming, qualities which his close friends and fellow-workers, including the present writer, can vouch for.

Dr. Sternbach's life and career were highly varied and eventful. He was born in Cracow (Poland) on Dec. 12, 1909 as the son of an eminent lawyer and studied law in the Jegellonian University at Cracow (1927-30). On passing out of the University, he worked in a judicial court (1931-32), then under a local lawyer (1932) and commenced independent practice as a Member of the Bar at Cracow in 1937. His interest in Indian culture and law prodded him to study Sanskrit, which he did under Prof. Mme. de Helena Willmann-Grabowska of the Department of Indian Philology, combining his studies with his profession. He took his LL.D. in 1933 and Ph.M. (Philosophy and Sanskritology) in 1936, his specialisation being *Dharmaśāstra* and *Arthaśāstra*. Since his Professor was the lone member of the staff of the Department, he volunteered to assist in giving lectures and looking after the Library (1933-37), when he was taken as a Reader in the Department (1937-38).

In the wake of the Nazi occupation of Western Poland and persecution of Jews, Dr. Sternbach escaped penniless (1939) to Lwow in Eastern Poland, then under Russian occupation. At Lwow he got an Assistant's job under Prof. Stefan Stasiak in the Institute of Indian Philology and Culture of the University of Jan Casimir (now Iwan Franko). When things began to hot up there, too, he left Lwow and reached India *via* Turkey and Iraq, suffering manifold difficulties on the way.

In India, the Bharatiya Vidya Bhavan, Bombay gave asylum to this academic pilgrim and he was accepted as Professor of Dharmaśāstra and Indian Culture. In this capacity he became associated also with the Bombay University. The seven years

(1940-46), which he spent in India, lecturing in the said two institutions, visiting other University centres, and associating with Indian scholars, was the most formative period in the academic career of the ardent aspirer after learning that Dr. Sternbach was. Thus, when the UNO was set up after the Second World War and Dr. Sternbach was drafted to it, in 1947, as Deputy Director of Research in the Department of Trusteeship on Non-Self-Governing Territories, he left India not only as a *Dharmśāstra-vidvān*, but also as a *Loka-kathā-vidvān* (Master of Indian folk-tales). Throughout his tenure in the above and senior capacities in the UNO at Paris, Geneva and New York, Dr. Sternbach continued, with zest, his Indianistic studies, which led him to still another allied field, *viz.*, the rich *subhāṣita* literature in Sanskrit and developed into a *Subhāṣita-vidvān* too. His literary output and published writings during his tenure in the UNO from 1947 to 1970 is so prodigious that he seemed to have pursued his academic studies with as much interest and ardour as his official duties.

When his term of Office at the UNO came to a close in 1970, he joined the University of Sorbonne Nouvelle, Paris, as Professor of Indology, where he lectured on Indian Culture for two years (1970-72) and later in the same capacity in the Collège de France for four years (1972-76). During the last years of his life, he maintained close, though informal, connection with the said institutions and pursued his academic studies and publication activities unremittingly. Throughout his life, he suffered from poor health and impaired vision but that did not deter him from world travel, frequent visits to India and lecturing at Universities and Institutes in the countries that he visited.

While the subjects taken up for study by Dr. Sternbach were more of a general than of a technical nature, what was lost in depth was amply made up in expanse. Thus, the published writings of Dr. Sternbach is, to say the least, stupendous both in bulk and in variety. More than thirty titles, in about fifty volumes, some of them extending through a few hundred pages each, besides a hundred and fifty scholarly papers and over two hundred literary reviews is, indeed, an enviable record even for an assiduous academician. His early writings centered round the gnomic and didactic, and sociology, law and politics, in ancient India. While he presented through the 6-volume *Cāṇakya-nīti-text-tradition* (Hoshiarpur, 1963), and other similar text-editions, pithy Sanskrit texts prescribing the path of righteousness and avoidance of pitfalls in life, in his exegetical works like the 2-volume *Juridical studies in ancient Indian law* (1965, 1967), he correlated those texts with social customs and legal tradition of the land according to the Dharmaśāstras and Smṛtis. His *Bibliography of Kauṭilya's Arthaśāstra* (Hoshiarpur, 1973) and *Bibliography of Dharma and Artha in Ancient India* (Wiesbaden, 1973) are very useful reference books on the subject.

From amongst his works on Sanskrit *subhāṣita*, three deserve special mention. First, his two substantial *Supplements* (Wiesbaden, 1965 ; Turin, 1974) to the well-known *Indische Spruche* by O. Boehtlingk. The second is his 2-volume *Descriptive catalogue of poets quoted in Sanskrit anthologies and inscriptions* (Wiesbaden, 1978, 1980), which forms the largest ever detailed documentation of about 2000 authors, many of them known only through their stray verses. The third is *Mahāsubhāṣita-Saṁgraha*, his *magnum opus*, a 20-volume "extensive collection of wise sayings and entertaining verses in Sanskrit, with Introduction, English translation, Critical notes and Indices." Four volumes of this work, each containing five to six hundred pages, had already been issued by the V.V. Research Institute, Hoshiarpur and further volumes were under preparation when the hands of death snatched away Dr. Sternbach in the midst of his work. Possibly, he had a premonition of his death, for he entrusted the continuation of the compilation and publication of this priceless project to the V. V. Research Institute, through a '*Dr. Ludwik Sternbach Foundation*', which the Institute has since set up.

Dr. Sternbach was a member of several learned bodies and was the recepient of several honours, but what he cherished most were the honorary doctorates which the Sampuranand Sanskrit University, Varanasi and the Kameshwar Singh Sanskrit University, Darbhanga, conferred in him, both in 1980, mainly in consideration of his work on the *Mahāsubhāṣita-Saṁgraha.* It may be pertinent to name here some of the Indological research institutions in India with which Dr. Sternbach had the closest academic association, *viz.*, V. V. R. Institute, Hoshiarpur, All-India Kashi Raj Trust, Varanasi, Bharatiya Vidya Bhavan, Bombay, the Bhandarkar Oriental Research Institute, Poona, and Akhila Bharatiya Sanskrit Parishad, Lucknow.

Soft-spoken, pursuasive and unbelievably courteous, this Senior Officer of the UNO who has achieved, in the literary field, perhaps, more than a well-placed academician, has left a void in Indological scholarship. Indeed, his numerous friends and admirers, both in India and in the West, will miss his benign presence in the sessions of the World Sanskrit Conference, of which he was the Secretary-General and the live force.

**K. V. SARMA**

# महासुभाषित-संग्रहः

## MAHĀ-SUBHĀṢITA-SAMGRAHA

### VOLUME V

SUBHĀṢITA-S 8265-9979

( °क—का° )

# क

8265

कंचन वञ्चनचतुरे
प्रपञ्चय त्वं मुरान्तके मानम् ।
बहुवल्लभे हि पुरुषे
दाक्षिण्यं दुःखमुद्वहति ॥

(आ) PG 222 (a. Samāhartṛ=Rūpa Gosvāmin), Ujjvalanīlamaṇi 161 (a. PG).

(*d*) दाक्षिण्यदुःख° PG (var.).

Āryā metre.

Display your jealous anger on Kṛṣṇa, the destroyer of Mura, who is an adept in deception, (for) courtesy towards a man who has a number of beloveds, will result only in misery. (A. A. R.).

8266*

कंचित् कालं नय गिरिगुहागह्वरे रे मुधैव
क्रीडन् हालाहलरसलसद्दर्प मा सर्प ! सर्प ।
माद्यन्नुद्यत्सजलजलदव्याकुले मेघकाले
येन प्राप्तो वनविहरणोत्कण्ठया नीलकण्ठः ॥

(आ) Anymuk 94.

Mandākrāntā metre.

Lie low, for the time being, in idleness, in the mountain crevice, sporting there, O serpent, proud of your virulent poison ; move not, for, in this season of clouds, stormy with the thunder of rising and frolicking clouds, the [peacock] has descended, longing for sport in the woods, (and he may eat you up). (A. A. R.).

8267*

कंचित् क्षणं ननु सहस्व विमुञ्च वासो
जागर्त्ययं परिजनो धिगपत्रपोऽसि ।
एषोऽञ्जलिः शमय दीपमिति प्रियाया
वाचो रतादपि परां मुदमावहन्ति ॥



(आ) VS 2053 (a. Rājaputra-Parpaṭi).

Vasantatilakā metre.

Wait a little ; leave hold of my dress ; the servants are still awake ; fie, you are shameless ; my obeisance to you, (at least) put out the light—these words of the beloved bring more pleasure than even union with her. (A. A. R.).

8268*

कंचिदेव समयं समागतं
त्वां न विस्मरति शश्वदम्बुजम् ।
मानसे विहर हंस मानसे
मा विमुञ्च पुनरस्य सौहृदम् ॥

(अ) Ava 551.

(आ) SR 223. 13, SSB 608. 12, RJ 388.

(*a*) समागमात् Ava.

Rathoddhatā metre.

Oh Swan ! When the proper time has come, the lotus will never forget you ; (have hope) and sport in the Mānasa lake, and do not give up friendliness for him in your mind. (A. A. R.).

8269*

कंजानना कंजपरागपुञ्ज-
गुञ्जन्मिलिन्दावलिकुन्तलश्रीः ।
विद्वद्द्विजाक्रान्तमुखान्तराला
ज्योतिर्विदार्या तटिनीव भाति ॥

(आ) PV 314 (a. Audīcyaprakāśa).

(*b*) °वनि° [°वलि°] PV (MS).

(*c*) विद्वद् PV (MS) ; °सुखा° [मु°] PV (MS).

Indravajrā metre.

Lotus-faced, having tresses possessing the beauty of a row of bees humming in a mass of the pollen of lotuses, with bright teeth in the mouth, the woman astrologer shines like a river, having lotuses, with bees sporting in the pollen of lotuses, with sporting aquatic birds and shining with *vidāri*-plants growing on its banks. (A. A. R.).

कंदर्प see कन्दर्प

कंदर्पक° see कन्दर्पक°

कंध° see कन्ध°

8270

कं न स्पृशन्ति पुरुषं व्यसनानि काले
को वा निरन्तरसुखी य इहास्ति लोके ।
दुःखं सुखं च परिणामवशादुपैति
नक्षत्रचक्रमिव खे परिवर्तमानम् ॥

(अ) P (PT 2. 167, PTem 2. 149, PRE 2. 93).

(आ) Cf. Ru 127.

(इ) Old Syriac 2. 60, Old Arabic 3. 211.

(*b*) वा·········खी text missing PTem ; reconstructed as : वाभिनन्दति सुखी ।

(*c*) °ति missing PTem.

(*d*) First 3 *akṣara-s* missing, reconstructed as आदित्यचक्रमिव PTem.

Vasantatilakā metre.

What man is not touched by calamities when his time comes ? Or who that lives in this world is unceasingly happy ? Fortune and misfortune come in natural revolution, like the circle of the constellations[1] revolving in the sky. (F. Edgerton).

1. Zodiac.

8271

कं पृच्छामः सुराः स्वर्गे निवसामो वयं भुवि ।
किं वा काव्यरसः स्वादुः किं वा स्वादीयसी सुधा ॥

(आ) ŚP 147, SR 386. 369 and 30. 1 (a. SP), SSB 49. 2, IS 1537, JS 37.1, SMa 1. 6, VP 3. 8, SRK 41. 5 (a. ŚP), SRM 21. 395, SSH 2. 3, Cf. क्व यामः कांश्च पृच्छामः ।

(*a*) कान् पृच्छामः ŚP, SR 30. 1, SSB, SMa, SSH, VP, SRK, SRM ; सुधास्वर्गे SRK, SRM.

(*b*) किं वदामो [ति°] JS.

(*c*) °रसं स्वादु IS.

Whom shall we ask ? The gods in heaven, or us living on the earth : (whether) the taste of (good) poems is greater or whether nectar has a better taste ? (A. A. R.).

8272*

कं प्रति कथयितुमीशे
संप्रति को वा प्रतीतिमायातु ।
गोपतितनयाकुञ्जे
गोपवधूटीविटं ब्रह्म ॥

(आ) PG 98 (a. Raghupati Upādhyāya), Caitanya-caritāmṛta 19.98 (a. Raghupati Upādhyāya).

(*b*) मां प्रति PG (var) ; °मायाति PG (var.).

Āryā metre.

To whom can I tell and who will now believe me ? In the bower of the daughter of the chief of cowherds *Brahman* is the seducer of the cowherd's wife. (A. A. R.).

8273

कं योजयन् मनुजोऽर्थं लभेत
निपातयन् नष्टदृशं हि गर्ते ।
एवं नराणां विषयस्पृहा च
निपातयन् निरये त्वन्धकूपे ॥

(अ) BhPn 5.5.16 (in some texts *ab* only ; *cd* omitted). In E. Burnouf's edition 5. 15. 15 *ef*. only).

(आ) SR 384. 304.

(*a*) योजयेन् SR.

(*b*) °दृशं BhPn (var.).

Upajāti metre (*pādas a* and *c* irregular and *pādas b* and *d* Upendravajrā).

But associating with which man gets wealth which throws him blinded into (unfathomable) chasm : thus is man's desire for sensual pleasures which push him into the blinding hidden well of hell. (A. A. R.).

8274

कं विशेषमवलम्ब्य योषितः
प्रेयसे भजसि वर्चसे भुवम् ।
त्यागहेतुरपि तुल्य एव ते
सापि सापि मलमोचनस्थली ॥

(आ) JS 450. 29.

(*b*) वर्चसो···वम् JS.

Rathoddhatā metre.

On what ground do you support taking to the ordure-region of women for pleasure ? Indeed, that region is to be discarded even as the region of excretion ! (K. V. Sarma).

8275

कं संजघान कृष्णः
का शीतलवाहिनी गङ्गा ।
के दारपोषणरताः
कं बलवन्तं न बाधते शीतम् ॥

(आ) SRK 162. 12 (a. Sphuṭaśloka), SR 196. 15, SSB 551. 14, Saina 2 क 35, SRM 2. 2. 359. Cf. No. 9316.

Udgīti-āryā metre.

Whom did Kṛṣṇa slay ? Kṛṣṇa slew Kaṃsa. At which place is the flow of the Ganges cool. Ganges that flows along the region of Kāśī (Varanasi) is cool. Who are keen on supporting their wives ? Those who are interested in cultivating rice fields. Which strong man does cold not affect ? The man who wears a woollen blanket. (A. A. R.).

8276*

कंसं ध्वंसयते मुरं तिरयते हंसं तथा हिंसते
बाणं क्षीणयते बकं लघयते पौण्ड्रं तथा लुम्पते ।
भौमं क्षामयते बलाद् बलभिदो दर्पं पराकुर्वते
क्लिष्टं शिष्टगणं प्रणम्रमवते कृष्णाय तुभ्यं नमः ॥

(आ) SR 24. 167, SSB 41. 84.

(*c*) बलभिदोर् SSB ; °कुर्वत SR.

Śārdūlavikrīḍita metre.

To Kṛṣṇa, the destroyer of Kaṃsa, who eclipsed (the demon) Mura, killed Haṃsa, debilitated Bāṇa, slighted (the crane-demon) Baka, confounded the king of Puṇḍra-s, destroyed (Naraka) born of the Earth, put down forcibly the pride of (Indra), cut down (the demon) Bala (Vala), and protects the men in difficulties when they bow to him—to you, O Lord Kṛṣṇa, my obeisance. (A. A. R.).

8277

कंसारातेर्वद गमनं केन स्यात्
कस्मिन् दृष्टिं संलभते स्वल्पेच्छुः ।
कं सर्वेषां शुभकरमूचुर्धीराः
किं कुर्यास् त्वं सुजन सशोकं लोकम् ॥

(अ) VMM c. 53.

(आ) SR 201. 73, SSB 559. 74 (Riddle).

(*b*) लभते [संल°] VMM, SSB (better *metri causa*).

(*d*) कुर्यास्त्वं SSB ; सशोकलोकं VMM.

Jaladharamālā metre (irregular in *b*).

Tell me, who will reach Śrī Kṛṣṇa, the enemy of Kaṃsa ? Good men. On what do men of petty desires fix their

eyes ? Worries. What do the wise as auspicious of all ? The world. What will you do ? Oh good man, the world is is full of sorrow. (A. A. R).

8278*

कंसारिचरणोद्भूत- सिन्धुकल्लोललालितम् ।
मन्ये हंस मनो नीरे कुल्यानां रमते कथम् ॥

(आ) ŚP 796 (a. Śārṅgadhara), SR 221. 3 (a. ŚP), SSB 608.1 (a. Śārṅgadhara), SRK 183. 1 (ŚP).

(*d*) न ते [कथम्] SR, SSB.

How does your mind, O Swan, take delight in the water of small artificial channels, when you have been fondled by the ripples of the river Ganges, issuing from the feet of Lord Viṣṇu, the enemy of Kaṃsa ? (A. A. R.).

8279*

कंसो रावणो रामश्च राजा दुर्योधनस् तथा ।
चत्वारोऽपि महामूर्खाः पञ्चमः शालिवाहनः ॥

(आ) IS 1499, Subh 174, Pr 366.

(*a*) कंशो रावणरामस्य Subh ; कंसरावणरामाश्च (would be better).

(*c*) °मूर्खा Subh.

(*d*) पञ्चमो, my change to पञ्चमः

Kaṁsa, Rāvaṇa, Rāma and king Duryodhana, all these four were great fools ; and the fifth is Śālivāhana.

8280

कः कं शक्तो रक्षितुं मृत्युकाले
रज्जुच्छेदे के घटं धारयन्ति ।
एवं लोकस् तुल्यधर्मो वनानां
काले काले छिद्यते रुह्यते च ॥

(अ) Sv 6.10.

Śālinī metre.

Who is able to protect whom at the time of death ? Who can support the pitcher when the rope (attached to it) is cut ? Thus man fares equally with trees : each is cut down [dies] when his time comes and grows [is born, in course of time]. (M. R. Kale).

8281*

कः कः कुत्र न घुर्घुरायितघुरीघोरो घुरेत् सूकरः
कः कः कं कमलाकरं विकमलं कर्तुं करी नोद्यतः ।
के के कानि वनान्यरण्यमहिषा नोन्मूलयेयुर्यतः
सिंहीस्नेहविलासबद्धवसतिः पञ्चाननो वर्तते ॥

(आ) KPr. 7. 224, Amd 140. 337, VS 617, SR 231. 48 (a. KPr), SSB 624. 51 (a. KPr), Any 27. 23, AA 60. 9-12 (a. Kpr), KāP 213. 6-9, KHpK 246, AlS 240. 20-241. 2.

(*a*) कस्कः Amd, KHpK ; घुरेच्छूकरः Amd, Any, AlS.

(*b*) कं कं कः कं KāP ; कस्कः Amd, KHpK ; विमलकं [वि°] SR, SSB.

(*d*) सिंहो° AlS ; विद्यते [वर्त°] KHpK (var.).

Śārdūlavikrīḍita metre.

Where will not the boar, fierce with his peculiar sound, make a terrible noise ? Which lotus ponds will not the elephants try to render lotus-less ? Which forests will not the wild buffalo uproot ?—(all this will happen),—because the lion lies tied up by its affection for the lioness ! (G. Jhā).

8282

कः कण्टकानां प्रकरोति तैक्ष्ण्यं
विचित्रभावं मृगपक्षिणां च ।
माधुर्यमिक्षौ कटुतां च निम्बे
स्वभावतः सर्वमिदं हि सिद्धम् ॥

(अ) Buddhacarita 9. 52 (*ab/dc*), Cr 226 (CRr 8. 118, CPS 289. 2), Ṣaḍdarśanasamuccaya, (cf. No. 8296).

(आ) Spr 732.5 (a. Ācārāṅgasūtra), Nyāyasūtra 4. 1. 122 ; cf. Dātaka 23. 17, Si 24. 2 (a. Gauḍapāda) ; 5. 242 (a. Gauḍapāda on Sāṁkhya-kārikā 6.1), cf. No. 8296.
(इ) CR (T) 8. 60 ; Fo pne-Lsing, checking 7.53 *c* 18-19 ; Fo pne-Lsing, chi ching 750 *c* 18-19.
(*a*) कण्टकस्य Buddha°.
(*b*) वैचित्र्यभावं CR (var.) ; वा Buddha°.
(*c*) माधुर्यमिक्षोः CR (var.) ; स्वभावतः सर्वमिदं प्रवृत्तं Buddha° ; न कामचारोऽस्ति कुतः प्रयत्नः Spr.
(*d*) न कामकारोऽस्ति कुतः प्रयत्नः Buddha° ; न [हि] CR (var.) ; प्रसिद्धम् [ हि सि° ] CR (var.) ; प्रपन्नम् [हि सि°] CR (var.).
Upajāti metre (Indravajrā and Upendravajrā).

What causes sharpness in thorns and characteristic distinctions in wild animals and birds, sweetness in the sugar-cane and bitterness in the *margosa*-plants ? Indeed, all these are caused by nature !

8283*

**कः कर्णारिपिता गिरीन्द्रतनया कस्य प्रिया कस्य तुक्**
**को जानाति परेङ्गितं विषमगुः कुत्रोदभूत् कामिनाम् ।**
**भार्या कस्य विदेहजा तुदति का भौमेऽह्नि निन्द्यश्च कस्**
**तत्प्रत्युत्तरमध्यमाक्षरपदं सर्वार्थसंपत्करम् ॥**

(आ) SR 204. 117, SSB 563. 118, SRK 167. 15 (a. Kalpataru).[1]
1. Puzzle.
Śārdūlavikrīḍita metre.

Who is the father of Karṇa's enemy ? *Vāsava* [Indra]. Whose wife is the daughter of the king of mountains ? *Harasya* [of Śiva]. To which the termination *tuk* added ? *Hrasvasya* [to a short syllable]. Who reads the minds of others ? *Matimān* [an intelligent man]. Where did Cupid originate ? *Manasi* [in the mind]. Whose spouse is Sītā ? *Rāmasya* [of Śrī Ramā]. What injures ? *Kustuti* [false praise]. What is forbidden on Tuesday ? *Abhyaṅga* [oil bath]. The middle syllables of the answers will bring all kinds of prosperity. [Answer : *Sarasvati namastubhyaṃ* ('O goddess of learning, a bow to you')]. (A. A. R.).

8284-5

**कः कस्य पुरुषो बन्धुः किमाप्यं कस्य केनचित् ।**
**यदेको जायते जन्तुर् एक एव विनश्यति ॥**
**तस्मात् माता पिता चेति राम सज्जेत यो नरः ।**
**उन्मत्त इव स ज्ञेयो नास्ति कश्चिद्धि कस्यचित् ॥**

(अ) R [R (Bar) 2. 100. 3-4, R (B) 2. 108. 3-4, R (G) 2. 116. 12-13, R (L) 2. 121. 3-4.
(आ) IS 1500-1.
(*a*) किं [कः] R (var.).
(*b*) किं कार्यं or किमार्यः [कि°] R (var.) ; के° क° चित् (वा) R (var.).
(*c*) यद्येको (°दै°) [य°] R (var.).
(*d*) एवं R (var.) ; विंदस्यति or विविश्याति [वि°] R (var.).
(*e*) एव [इति] R (var.).
(*f*) सज्ज्येत R (var.).
(*g*) उत्तमस्तु स विज्ञेयो R (var.) ; विज्ञेयो or संज्ञेया or संज्ञैषा [ स ज्ञे° ] R (var.).
(*h*) योत्र [य°] जानाति वै नरः R (var.) ; योत्र [°नु] सज्जेत [°ज्जति] वै नरः [पुनः] R (var.).

Who is relative of whom ? What can one obtain through another ? Every creature is born alone and dies alone.

Therefore, O Rāma, a man who clings to another, because she or he is his mother or father, should be considered as a mad man. No one belongs to another.

8286*

**कः कान्तारमगात् पितुर्वचनतः संश्लिष्य कण्ठस्थलीं**
**कामी किं कुरुते च गृध्रहठतश्छिन्नं प्ररूढं च किम् ।**
**का रक्षःकुलकालरात्रिरभवच् चन्द्रातपं द्वेष्टि को**
**रामश्चुम्बति रावणस्य वदनं सीतावियोगातुरः ॥**

(आ) SR 197. 34, SSB 552. 33.[1]

1. Puzzle.

Śārdūlavikrīḍita metre.

Who went to the forest at his father's behest ? Rāma. Embracing by the neck, what does a lover do ? *Cumbati* [kisses]. What grew when forcibly plucked by the vulture ? *Rāvaṇasya vadanaṃ* [the head of the demon Rāvaṇa]. Who became the night of doomsday to the *rākṣasa* race ? [Sītā]. Who hates moonlight ? *Viyogāturaḥ* [one who is separated from his beloved]. [Reply : Rāma kisses the face of Rāvaṇa being afflicted by separation from Sītā]. (A. A. R.).

8287

क: काल: कानि मित्राणि को देश: कौ व्ययागमौ ।
कश्चाहं का च मे शक्तिर् इति चिन्त्यं मुहुर्मुहु: ॥

(अ) P (PT 1. 91 and 3. 120, PTem 1.83, PS 1. 80, PN 2. 59, PP 2. 271, PRE 1. 90, PM 1. 107, $PT_2$ 3. 125, Pts Hamburg MS 1. 81 and 3. 72), Cr 227 (CVr 4. 18, Cvr 4. 2, CSr 2. 20, CRr 1. 13, CNG 10, CnT II 5. 7, CnT III 4.2, CnT VI 57, CPS 6.17), BhŚ 447.

(आ) VS 2804, SRHt 175. 49 (a. MBh), SSSN 184. 66 an., IS 150. 2 Subh 198, Ru 162, SSap 64, Sama 1 क 23, Saśā 172. 174, Spr 1605. 2 (a. Vṛddhacāṇakyanīti).

(*a*) क काला कामिकतानि CS (var.) ; प्रभु: [काल:] Cv (var.).

(*b*) को व्ययो यम Cv (var.) ; व्ययाव्ययौ CR (var.) ; °गमे [गम:°] CS (var.),

(*c*) को वाहं [क°] PT, PTem, CR, CS (var.), VS ; कस्याहं CV (var.), CS (var.), SSSN, Spr.

(*d*) संचिन्तयेद् बुध: IS; ध्ययेन् [चि°] Cv (var.); चिन्ता CS (var.),

A man must ponder again and again on these : "What is the time ?" "What friends (have I) ?" "What is the place ?" "What are my income and expenditure ?" "Who am I, and what is my power ?" (F. Edgerton).

8288*

क: कुर्याद् भुवनं सर्वं क: समुन्मूलयेद् द्रुमान् ।
किं प्रतीके भवेन् मुख्यं क: परत्रेति पुण्यताम् ॥

(आ) SR 196.7, SSB 556.42.

Who creates all the worlds ? *Sa-rasaḥ* [a poet of emotion]. Who uproots trees ? *Sarasaḥ* [the water of lakes]. Which is the important thing in the mouth ? *Sa-rasaḥ* [good taste or sweet words]. Who gets merits in the next world ? *Sa-rasaḥ* [one having the five *rasa-s*, *Śantiḥ* etc.]. (A. A. R.).

8289

क: कोप: क: प्रणयो
नटविटहतमस्तकासु वेश्यासु ।
रजकशिलातलसदृशं
यासां जघनं च वदनं च ॥

(अ) KR 9220. 4, cf. GVS 650.

Āryā metre.

Of what import is the anger or love of harlots whose heads are patted by actors and libertines,—of harlots whose loins and mouths are like the beating stones of washermen (being made use of by all). (K.V. Sarma).

8290*

क: कौ के कं कौ कान्
हसति च हसतो हसन्ति हरिणाक्ष्या ।
अधर: पल्लवमङ्घ्री
हंसौ कुन्दस्य कोरकान् दन्ता: ॥

(आ) SH 1806, SR 196. 16, SSB 551. 15, SRM 2. 2. 601.

(*a*) कान्य SH.
(*b*) हसति हसतो हसन्ति तन्वंग्या: SRM.
(*c*) दृष्ट्वा पल्लवमधरः SRM.
(*d*) पादौ पझे च को॰ SRM ; पझे कुमुदस्य कौर॰ SH ; दन्तानि SH ; चन्दस्य or कुन्दस्य SR, SSB.

Gīti-āryā metre.

What, what two, and the many of the gazelle-eyed damsel laugh at which, which two and the many ? Her lip laughs at the tender sprout, her two feet at two swans, and her teeth at all the buds of jasmine. (A.A.R.).

8291

कः खे गच्छति का रम्या का जप्या किं विभूषणम् ।
को वन्द्यः कीदृशी लङ्का वीरमर्कटकम्पिता ॥

(आ) JS 352. 28, SR 196. 2 (a. JS), SSB 550. 2, SRK 161. 5 (a. Sphuṭaśloka), ZDMG 39. 101 (Sanskrit Rātsel by A. Fuhrer).[1]
(*a*) चरति [ग°] JS (var.), SR, SSB, SRK, ZDMG.
(*b*) किन्तु भू° ZDMG.

1. Puzzle.

Who goes in the sky ? *Vīḥ* [a bird]. Who is charming ? *Ramā* [ Lakṣmī ]. Which is to be chanted ? *Ṛk* [the hymns of the Ṛgveda]. What constitutes an ornament ? *Kaṭakam* [a bracelet]. Who is to be respected ? *Pitā* [father]. How is Laṅkā ? *Vīramarkaṭakampitā* [shaken by the heroic monkey Hanūmān]. (A. A. R.).

8292*

कः खे चरति कः शब्दं चोरं दृष्ट्वा करोति च ।
कैरवाणामरिः को वा कोपानामालयश्च कः ॥

(आ) ZDMG 39. 99 (Sanskrit Rātsel by Fuhrer).[1]

1. Puzzle.

Who moves in the sky ? *Markaṭa* [monkey]. Who makes noise when he sees a thief ? *Kampita* [ one agitated ]. Who is the enemy of the lilies ? *Arka* [the sun]. Who is the repository of anger ? *Vīra* [a hero who fights]. (A. A. R.).

[The answer to the puzzle is *Vīramarkaṭakampita* as for 8291].

8293*

कः खे भाति, हतो निशाचरपतिः केनाम्बुधौ मज्जति
कः, कीदृक् तरुणीविलासगमनं, को नाम राज्ञां प्रियः ।
पत्रं किं नृपतेः, किमप्सु ललितं, को रामरामाहरो
मत्प्रश्नोत्तरमध्यमाक्षरपदं यत् तत् तवाशीर्वचः ॥

(आ) SR 204. 115, SSB 563. 116, Sama, 1 क 1, SRK 165.3 (a. Sphuṭaśloka).[1]
(*c*) प॰ किं tr. same ; °हरः same.

1. Puzzle.

Śārdūlavikrīḍita metre.

Who shines in the sky ? *Graheśaḥ* [the lord of planets]. By whom was the lord of demons killed ? *Rāmeṇa* [by Rāma]. Who plunged into the ocean ? *Maināka* [the mountain of that name]. How does a young lady walk sportively ? *Mantharam* [slowly]. Who is dear to the king ? *Sacivaḥ* [minister]. What is the *patra* [wing : letter-carrier] of kings *Turaṅgaḥ* [horse]. What is charming in water ? *Rājīvam* [lotus]. Who carried off Rāma's wife ? *Rāvaṇa*. The middle syllables of the answers to my queries–may they constitute blessing for you. [*he nātha ciraṃ jīva* : My lord, may you live long !] (A. A. R.).

8294*

कः परेतनगरीपुरंदरः
को भवेदथ तदीयकिंकरः ।
कृष्णनाम जगदेकमङ्गलं
कण्ठपीठमुररीकरोति चेत् ॥

(आ) PG 21 (a. Ānandācārya).
Rathoddhatā metre.

Who is the lord of the city of Death (to harm one), and what of his messengers, if only the name of Kṛṣṇa, the one auspicious thing in the world, is accepted as a guest in the seat of one's throat. (*i.e.*, Death or its messengers are of no avail on one who repeats the name of Kṛṣṇa). (A. A. R.).

क: खे चरति का रम्या see No. 8291.

8295*

क: पश्यति खुरमहस:
संमुखमपि तेजसां सहस्रस्य ।
कलितं शशभृद्धाम्नो
यो मण्डलखण्डनं सहते ॥

(आ) JS 67. 15 (a. Śrī-Vallabhadeva).

(*c*) शशभृ ··· म्नो JS (suggested also शशभृद्वयोम्नो).

Āryā metre.

Who looks at the face of the sun, the thousand rayed one of forbidding brilliance? Yes, it is known: he who wears the disc of the hare-emblemed moon.[1] (A. A. R.).

2. Lord Śiva, the bearer of the crescent moon.

8296

क: पुष्पजातिं सुरभिं विधत्ते
कश्चन्दनं वै शिशिरीकरोति ।
क: प्रार्थयेद् भानुमिह प्रकाशे
साधुस् तथा स्वेन परोपकारी ॥

(अ) MK (S) 60, (cf. No. 8282).

(*c*) कोऽप्यर्थये भु° MK (var.) ; वै सुशिभीकरोति MK (var.).

Indravajrā metre.

Who makes fragrant the mass of flowers? Who indeed makes the sandal cool to the touch? Whoever here begs of the sun for his (sustaining) light? (None). The good man helps others of his own accord. (A. A. R.).

8297

क: पूज्य: सद्वृत्त:
कमधममाचक्षते चलितवृत्तम् ।
केन जितं जगदेतत्
सत्यतितिक्षावता पुंसा ॥

(अ) Praśnottara° (20 in Monatsberichte d. Kōn. Ak. d. Wiss. in B. 1868, p. 100) ; 18 in Journal of the Greater India Society, 1958.

(*a*) साधु: [पू°] Praś° (var.).

(*b*) अस्थिरारम्भ: Praś° (var.).

Āryā metre.

Who is honoured? The man of good conduct. Who is called a low person? He who swerves from good conduct. By whom is this world conquered? By him who is endowed with truth and patience. (A. A. R.).

8298*

क: पूज्य:, सुजनत्वमेति कतम:, क्व स्थीयते पण्डितै:
श्रीमत्या शिवया च केन भुवने युद्धं कृतं दारुणम् ।
किं वाञ्छन्ति सदा जना, युवजना ध्यायन्ति किं मानसे
मत्प्रश्नोत्तरमध्यमाक्षरपदं भूयात् तवाशीर्वच: ॥

(आ) SR 204. 119, SSB 563. 120.[1]

(*a*) पूज्यो SSB ; कतिम: SSB.

1. Puzzle.

Śārdūlavikrīḍita metre.

Who is fit to the honoured? *Bhūdeva* [the brāhman]. Who becomes good? *Svavaśa* [one who is independent]. Where do learnd people remain? *Saṃsadi* [in the assembly]. With whom did the goddess Durgā fight a terrible battle? *Durgeṇa* [with the demon Durga]. What do people always desire? *Vaibhavam* [prosperity] Of whom do young men dream? *Yuvatī*

[young damsel]. The middle syllables of the answers to my queries—may they constitute the blessing to you [*Devasargo bhava*, 'May you have a high position like the gods']. (A. A. R.).

8298A

कः पौरवे वसुमतीं शासति
शासितरि दुर्विनीतानाम् ।
अयमाचरत्यविनयं
मुग्धासु तपस्विकन्यासु ॥

(अ) Śāk 1. 21 (or 1. 22, 1. 25), cf. A. Scharpé's Kālidāsa Lexicon I. 1 : p. 19).

(आ) RAS 357.

(*b*) शास्तरि Śāk (var.).

(*d*) °कन्यासु Śāk (var.).

Āryā metre.

While a descendant of Puru, a chastiser of the ill-behaved, governs the world, who is this that is so rude to these artless hermit-girls. (C.R. Devadhar).

8299*

कः प्रसूते पुरोवातं कः प्रेरयति वारिदम् ।
प्राप्ते तु श्रावणे मासि भवत्येकार्णवं जगत् ॥

(अ) Sabhā 63.

Who produces the wind that blows in front ? Who impels the cloud (to shed its rain) ? When the month of *Śrāvaṇa* (July-August) has arrived, the whole earth becomes a vast sea (of water). (A. A. R.).

8300

कः प्राज्ञो वाञ्छति स्नेहं वेश्यासु सिकतासु च ।
विमुच्यते वा भवता वस्तुधर्मोऽयमीदृशः ॥

(अ) KSS 10.57. 128*cd*-129*ab*.

(*c*) किम्मुच्यते KSS (var.) ; भवतो KSS (NSP).



What wise man looks for love in *hetaerae* or for oil in sand ? Or, why do you put out of sight this unalterable nature of things ? (C.H. Tawney).

8301

कः प्रार्थितोऽपि दास्यति
तृणतुषपरिमाणमात्रमप्यधिकम् ।
अन्तर्ललाटसंपुट-
विकटाक्षरमालिकां मुक्त्वा ॥

(आ) IS 1504, Subh. 68.

(*d*) मुक्ता Subh.

Āryā metre.

Who will give, even if begged for, even a whit more, to the extent even of a blade of grass or a piece of chaff, than what has been written in the interior of one's forehead, inscribed by means of row of illegible letters (by Fate). (A. A. R.).

8302

कः प्रार्थ्यते मदनविह्वलया युवत्या
भाति क्व पुण्ड्रकमुपैति कथं बतायुः ।
क्वानादरो भवति, केन च राजतेऽब्जं
बाह्यास्थि किं फलमुदाहर नालिकेरम् ॥

(आ) ŚP 555, SR 197.31 (a. ŚP), SSB 552. 30, SRK 163.20 (a. Vidagdha-mukhamaṇḍana) (Riddle).

Vasantatilakā metre.

Who is desired for by a young woman afflicted by love ? *Nā* [a man]. Where does the *puṇḍraka* mark shine. *Alike* (on the forehead). How does life approach ? *Araṃ* [quickly]. Where is disregard shown ? *Raṅke* [towards a beggar]. By whom does the lotus shine ? *Alinā* [by a bee]. Which fruit has its hard shell outside ? *Nālikeram* [cocoanut]. (A. A. R.).

[*Note* : The word *Nālikeram* read forward and backward contains the answers to the different queries.]

8303*

क: शक्र: कतम: स्रष्टा वराक: कतमो यम: ।
सत्यव्रतानां भूपानां कर्तुं शासनलङ्घनम् ॥

(अ) RT (RT[S] 2.47, RT[V] 2.47, RT[I] 2.47, RT[C] 2.48).

(आ) IS 1594.

(*c*) भूतानां RT (var.).

(*d*) शासलङ्घनाम् or न प्रभिवष्णुता RT (var.)

How could Indra or Brahman or the weak Yama oppose the commands of kings who truthfully keep to their duty ? (M. A. Stein).

8304*

क: शम: क्रियतां प्राज्ञा: प्रियाप्रीतौ परिश्रम: ।
भस्मीभूतस्य भूतस्य पुनरागमनं कुत: ॥

(अ) Naiṣ 17.69.

Ye arrant fools, of what use is quietude ? Try to gratify your mistresses. Will a creature, once he is reduced to ashes, ever return ? (K. K. Handiqui).

क: शूरो विजितेन्द्रिय: see under को लाभो गुणि°

8305

क: श्रद्धास्यति भूतार्थं सर्वो मां तुलयिष्यति ।
शङ्कनीया हि लोकेऽस्मिन् निष्प्रतापा दरिद्रता ॥

(अ) Mṛcch 3.24 and 5.43, Cār 3.15.

(आ) SR 387.414 (a. Mṛcch), IS 1595.

(*c*) दोषेषु Cār.

(*d*) निष्प्रभावा Cār.

Who will listen to truth ? All will weigh me up. In this world (those who suffer from) inglorious poverty are always suspected. (K. V. Sarma).

8306*

क: श्लाघनीयजन्मा
माघनिशीथेऽपि यस्य सौभाग्यम् ।
प्रालेयानिलदीर्घ:
कथयति काञ्चीनिनादोऽयम् ॥

(अ) ĀrS 2. 158.

Āryā metre.

Who is that young man whose birth has become praiseworthy ? For the tinkles of the girdle (of his wife when she acts the man is love sports) which is carried afar by the cool breeze even at midnight in the month of Māgha[1] speaks of his successful marriage. (A. A. R.).

1. January-February.

8307*

क: स्यादम्बुदयाचको, युवतय: कं कामयन्ते पतिं
लज्जा केन निवार्यते, निकटके दासे कथं यावनी ।
भाषा दर्शयतेति वस्तुषु महाराष्ट्रे कदा वा भवेद्
आद्यान्ताक्षरयोर्हि लोपरचनाचातुर्यत: पूर्यताम् ॥

(आ) SR 204. 112, SSB 563. 113. (Riddle).

Śārdūlavikrīḍita metre.

Who begs of the cloud ? Whom do young women seek as husband ? By whom is shame prevented ? When the servant is near by how is the *yavana* woman ? How is the language in Mahārāṣṭra for showing objects ? Let the answers be filled by taking the first and last syllables by a clever process of omission and arrangement. (A. A. R.).

8308

क: स्वभावगभीराणां लक्षयेद् बहिरापदम् ।
बालापत्येन भृत्येन यदि सा न प्रकाश्यते ॥

(अ) RT (RT(S) 1. 230, RT(V) 1. 230, RT (T) 1. 230, RT(C) 1. 231).

(आ) VS 3159 (a. Kalhaṇa), SR 387.388 (a. RT) and SR 66.18 (a. VS), SSB 333.19 (a. Kalhaṇa), IS 1609.

(*b*) जानीयाद् [ल°] VS, SR 66.18, SSB.

Who would notice outside the misfortune of naturally discreet persons if children and servants would not expose it ? (M. A. Stein).

8309

क आत्मा कः परो वात्र स्वीयः पारक्य एव वा ।
स्वपराभिनिवेशेन विना ज्ञानेन देहिनाम् ॥

(अ) BhPṇ 7.2.60 *cd/ef*.

(आ) SRRU 513.

Oneself and another, one's own and another's—this feeling occurs to man on account of his differentiation between oneself and another, out of ignorance. (K. V. Sarma).

8310

क आलिप्तः प्रियः कोऽस्याः कं ध्यायति कमीक्षते ।
इति चिन्ता न यस्यासीत् स पूज्यः पण्ययोषिताम् ॥

(अ) Viṭavṛtta (in BhŚp. 206) 18.

Who is anointed ? Who is her lover ? Whom does she think of ? Whom does she look for ? One who has no such thought, he is welcomed by harlots. (A. A. R.).

8311

......

क ईप्सितार्थस्थिरनिश्चयं मनः
पयश्च निम्नाभिमुखं प्रतीपयेत् ।

(अ) Kum 5.5 *cd* (cf. A. Scharpé's Kālidāsa Lexicon I. 3 : p. 63), Śts 11.1.

(आ) SSap 490.

(*a*) °अर्थ° [°अर्थ°] Kum (var.).

Vaṁśastha metre.

Who can turn back a mind firm in its resolution to achieve a desired object, or water rushing towards a low ground ? (M. R. Kale).

8312*

क एकस्त्वं पुष्पायुध मम समाधिव्ययविधौ
सुपर्वाणः सर्वे यदि कुसुमशस्त्रास् तदपि किम् ।
इतीवैनान् नूनं य इह सुमनोस्त्रत्वमनयत्
स वः शास्ता शस्त्रं दिशतु दशदिङ्मारविजयी ॥

(आ) SKV 16/Kav 16.

(*a*) नभ [मम] Kav (MS).

Śikhariṇī metre.

"What can you singly, accomplish, flower-weaponed god, towards disturbing my meditation ? Even if all your flower-arrows were well-shafted [or : even if all the gods possessed flower-arrows], still what could they do ?" That teacher who, with words as these, made them[1] armed with flowers [or : who made them[2] armed with good intentions], may he, conqueror of the Māras of the ten directions, grant you a weapon.

1. The gods.
2. The gods or arrows.

क काला कामिकतानि see No. 8287.

8313**

ककुभकरीरावेक-
त्र संयुतौ ककुभबिल्वौ वा ।
हस्तत्रयेऽम्बु पश्चान्
नरैर्भवत्येकविंशत्या ॥

(आ) ŚP 2216.

Upagīti-āryā metre.

If an *arjuna*-tree and *karīra*-tree grow together or an *arjuna*-tree and a *bilva*-tree grow similarly, water is to be found at a depth of three cubits to the west of these trees, at a distance of twenty-one men lengths. (A. A. R.).

8314**

ककुभस्य फलं पुष्पं लाक्षा श्रीवासगुग्गुलू ।
श्वेतापराजितामूलं विडङ्गान्वितसर्षपाः ॥

(आ) ŚP 3015.

The fruit and flowers of the *arjuna*-tree, red-lac, turpentine, guggulu gum resin, root of the white *aparājitā* combined with *viḍaṅga* and mustard: (the very smell of these will destroy insects). (A. A. R.).

8315*

ककुभां मुखानि सहसोज्ज्वलयन्
　　दधदाकुलत्वमधिकं रतये ।
अदिदीपदिन्दुरपरो दहनः
　　कुसुमेषुमत्रिनयनप्रभवः ॥

(अ) Śiś 9.42.

(आ) SR 300.67 (a. Śiś), SSB 147.70 (a. Māgha), VyVi ad. 2.112 (p. 451).

(*b*) दददा° VyVi.

Pramitākṣarā metre.

Illumining the faces of the quarters and infusing greater urge for love-sports, there has risen another fire, the Moon, born of sage Atri's eye (and not from that of Śiva that has burnt Cupid), instilling love. (A. A. R.).

8316*

ककुभि ककुभि ध्वान्तक्षुब्धं वितत्य विधाय च
　　श्रुतिपुटभिदो गर्जाः श्रेयः कृतं परमम्बुदैः ।
कथमितरथा जातोद्वेगः समुज्झितपल्वलः
　　कनककमलोत्तंसे हंसः स नन्दति मानसे ॥

(आ) Skm (Skm [B] 1974, Skm [POS] 4.67.4) (a. Acalasiṁha), Kav. p. 19.

(*b*) श्रुतिपट° Skm (var.).

(*c*) जाता° Skm (POS).

Hariṇī metre.

The clouds have come and spread darkness, and thundered in all quarters, breaking the ear-drums. But they have conferred a benefit; for, how else would the swan, getting worried and abandoning the muddy tanks (in the plains) enjoy pleasantly in the Mānasa lake, adorned with golden lotuses? (A. A. R.).

8317*

ककुभि ककुभि भ्रान्त्वा भ्रान्त्वा विलोक्य विलोकितं
　　मलयजसमो दृष्टोऽस्माभिर्न कोऽपि महीरुहः ।
उपचितरसो दाहे च्छेदे शिलातलघर्षणे-
　　ऽप्यधिकमधिकं यत् सौरभ्यं तनोति मनोहरम् ॥

(आ) SKV 1082 (a. Taraṇīnandin) (°dana), Prasanna 185 *a* (a. Taraṇīnandin), Skm (Skm [B] 1894, Skm [POS] 4. 91, 4) (a. Bhāmaha), A. Weber in Indische Studien XVI 207.

(*a*) भ्रामं भ्रामं [भ्रा° भ्रा°] Skm, Weber.

(*c*) दाह° Skm, दाहो° Prasanna°, Weber; °च्छेदैः Skm; °घर्षणैर् Skm.

(*d*) अधिक° Skm.

Hariṇī metre.

In many lands we have travelled, many sights have seen/but never have seen a tree to equal the sandal tree./ The more it is burned and cut and ground upon a stone, /the more its hoarded sap emits its sweet perfume. (D. H. H. Ingalls).

8318*

कक्षे किं मितपुस्तकं किमुदकं (किं) काव्यसारोदकं
　　दीर्घं किं यदि ताडपत्रलिखितं किं चात्र गौडाक्षरम् ।
गन्धः किं यदि रामरावणकथासंग्रामगन्धो महत्
　　किं वारं बहु जल्पसे शृणु सखे नाम्ना पुराणो झषः ॥

(अ) BhŚ 841 (doubtful).

(आ) SH 1419 (*a*. only).

(*a*) ननु पु° SH; गिलति किं काव्यस्य स° (sic !) SH.

(*b*) (चात्र) correction by the editor for चित्र in the original.

(*c*) गन्धः correction by the editor for गन्धे in the original.

Śārdūlavikrīḍita metre.

What is under your arm? A small book. Why is it watery? Because it is the juice of the *kāvya-s*. Why is it long? Because it is written on palmleaves. And,

what is therein ? Writing in Gauḍa characters. Why then is the odour ? It has pungent smell on account of (the dead in) the battles in the story of Rāma and Rāvaṇa. Why do you prattle much ? Friend, listen, it is an old fish [by name *Matsya Purāṇa*]. (A. A. R.).

8319

कङ्कगृध्रसृगालेषु दंशेषु मशकेषु च ।
पन्नगेषु च जायन्ते नराः क्रोधपरायणाः ॥

(अ) Pañcārthabhāṣya of Kauṇḍinya on Pāśupatasūtra 1.9 (25.6).

Men who give themselves up to anger are reborn as herons, vultures, jackals, flies, mosquitoes and snakes. (M. Hara in ALB 31.2, p. 405).

8320*

कङ्कहंसशशादानां मत्स्यादक्रौञ्चकेकिनाम् ।
गृध्राणां कुक्कुटानां च पक्षा एतेषु शोभनाः ॥

(आ) ŚP 1771.

The feathers of herons, swans, rabbit-eating (hawks), fish-eaters, curlews, peacocks, vultures and cocks will shine well (as decoration) in arrows. (A. A. R.).

8321*

कङ्केलिरेष किमचेतन एव सत्यं
नम्रः स्वयं न कुसुमानि ददाति यस् ते ।
धूर्तोऽथवा नमति नायमुदस्तबाहु-
व्यक्तोन्नतस्तनतटान्तदिदृक्षयेव ॥

(आ) Skm (Skm [B] 1008, Skm [POS] 2.107.3) (a. Umāpatidhara).

(*c*) धूर्तो यदा Skm (var.).

(*d*) °क्षयैव Skm (var.).

Vasantatilakā metre.

This *aśoka*-tree is truly insensible, for it does not bow and offer flowers to you. Or is it that it is a (clever) rogue and bows not, for it is desirous of seeing your high bosom which becomes clearly visible when you stretch out your hand (to pluck its flowers) ! (A. A. R.).

8322*

कचकुचचुबुकाग्रे पाणिषु व्यापृतेषु
प्रथमजलधिपुत्रीसंगमेऽनङ्गधाम्नि ।
ग्रथितनिबिडनीवीबन्धनिर्मोचनार्थं
चतुरधिककराशः पातु वश्चक्रपाणिः ॥

(आ) SR 15.21, SSB 24.22, Skm (Skm [B] 340, Skm [POS] 1.68.5) (a. Dākṣiṇātya), SG 11 (a. Śiva).

(*b*) ऽनङ्ग° [रङ्ग°] Skm.

(*c*) °वीग्रन्थिनिर्मोचनेच्छोश् Skm, SG.

(*d*) °कभुजाशा शर्ङ्गिणो वः पुनातु Skm, SG.

Mālinī metre.

His (three) hands being busily engaged in fondling the hair, breasts and chin of the daughter of the ocean when he met her in dalliance for the first time, the bearer of the discus [Lord Viṣṇu] (though he had one hand free), felt the desire for more hands in order to release the knot of her dress which had been fastened tight. May he protect you all. (A. A. R.).

8323*

कचग्रहमनुग्रहं दशनखण्डनं मण्डनं
दृगञ्जनमवञ्चनं मुखरसार्पणं तर्पणम् ।
नखार्दनमतर्दनं निबिडपीडनं क्रीडनं
करोति रतिसङ्गमे मकरकेतनः कामिनाम् ॥

(आ) JS 277.7 (a. Māhila), Suvṛ *ad* 2.27 (54) (a. Sāhila).

(*b*) दृगञ्च° Suvṛ

(*c*) दृढभयोडनं पोडनं Suvṛ

Pṛthvī metre.

In the playful battle of love, the fish-bannered god (Cupid) renders, in the case of impassionate people, the catching

of hair a favour, (scratches resulting from) biting with teeth an ornamentation, the curving of eyes as straightforwardness, the offering of wine from one's mouth as propitiation, scratching with nails as kindness, and a tight embrace as causing no pain.[1] (Suryakanta with slight emendation).

1. Quoted is Suvṛ as an example of a beautiful Pṛthvī metre with detatched words.

8324*

कचग्रहसमुल्लसत्कमलकोषपीडाजड-
द्विरेफकलकूजितानुकृतसीत्कृतालंकृताः ।
जयन्ति सुरतोत्सवव्यतिकरे कुरङ्गीदृशां
प्रमोदमदनिर्भरप्रणयचुम्बिनो विभ्रमाः ॥

(आ) Suvṛ *ad* 2.27 (56) (a. Kṣemendra).

Pṛthvī metre.

Victorious are the coquettish movements of fawn-eyed ladies in the act of erotic play—the coquettish movements, which are attended with the hissing sound uttered at the pain caused by the catching of the hair and resembling the sweet buzzing of bees unconscious on account of the pain of having been (trapped) in a lotus, and which abound in loving kisses imprinted in the ecstasy of joy.[1] (Suryakanta).

1. Quoted in Suvṛ as an example of Pṛthvi metre full of compounds.

8325*

कचग्रहोत्तानितमर्धकुड्मलं
त्रपाचलत्तारकमन्दलोचनम् ।
बलाद् गृहीताधरवेदनाकुलं
कदा पिबेयं ननु तत् प्रियामुखम् ॥

(आ) VS 1283 (a. Vasunāga), SSSN 236.2.

(*a*) °नितकुड्मलं मुखं SSSN.

(*b*) त्रपावलत्तारकमर्धवीक्षणम् SSSN.

(*c*) °खण्डनाकुलं SSSN.

(*d*) कमलेक्षणं मुखम् SSSN.

Vaṁśasthā metre.

When shall I kiss the face of my beloved raising it by grasping her tresses, her eyes half closed (in ecstasy), and the pupils moving about quickly due to bashfulness, and forcibly taking the lip causing her pain. (A. A. R.).

कचचिबुककुचाग्रे see No. 8322.

8326*

कचभारात् कुचभारः
कुचभाराद् भीतिमेति कचभारः ।
कचकुचभाराज् जघनं
कोऽयं चन्द्रानने चमत्कारः ॥

(अ) BhPr 290 (a. Kālidāsa).

(आ) NBh 255, GVS 269.

Gīti-āryā metre.

O moon-faced one! What a wonder that thy heavy breasts fear the bulk of thy hair, thy bulk of hair fears thy heavy breasts, and thy hips fear the weight both of the breasts and the hair. (J. Shastri).

8327*

कचमूलबद्धपन्नग-
निश्वासविषाग्निधूमहतमध्यम् ।
ऐशानमिव कपालं
स्फुटलक्ष्मा स्फुरति शशिबिम्बम् ॥

(आ) SKV 950 (a. Dakṣa), Skm (Skm [B] 369, Skm [POS] 1.74, 4).[1]

(*a*) करमूल° Skm.

(*b*) विषाग्निधूमहृतमध्यम् (°हृतं मध्ये) Skm (*contra metre*).

1. Skm (B) ascribes this verses to Jānakī 7.17 (but not found there). Āryā metre.

The moon's disc with its mark/shines like the skull of Śiva's crown,/its center stained with smoke from the poison fire/ breathed by the snake that binds his hair. (D. H. H. Ingalls).

8328*

कचा यूकावासा मुखमजिनबद्धास्थिनिचयं
कुचौ मांसग्रन्थी जठरमपि विष्ठादिघटिका ।
मलोत्सर्गे यन्त्रं जघनमबलायाः क्रमयुगं
तदाधारस्थूणे तदिह किमु रागाय महताम् ॥

(अ) VCjr II. 15. cf. GVS 634.
(*a*) यूकावासो VCjr (var.).
(*b*) स्थनौ [कु°] VCjr (var.) ; °पुटिका or °पिटिका [°घ°] VCjr (var.).
(*c*) मलोत्सर्ग VCjr (var.).
(*d*) तदाधारा° (रः) VCjr °स्थूणो or °स्थाणो or °स्थूतो VCjr.

Śikhariṇī metre.

Of a woman, the hair is a seat for lice, her face a mass of bones tied up with hide, her breasts lumps of flesh, her abdomen a pot of excrements, the buttocks a device to eject them, and her legs two pillars to sustain it. So, what can a great man find in her to give him pleasure?

8328A

कचैरर्धच्छिन्नैः करनिहितरक्तैः कुचतटैर्
नखोत्कृत्तैर्गण्डैरुपलहतिशीर्णैश्च निटिलैः ।
विदीर्णैराक्रन्दाद् विकलगदितैः कण्ठविवरैर्
मनस्तक्ष्णोत्यन्तःपुरपरिजनानां स्थितिरियम् ॥

(अ) Karuṇākandala (?)
(आ) RAS 235 (a. Karuṇākandala).

Śikhariṇī metre.

The state of the womenfolk of the harem, with their tresses half-cut, their breasts supported by their (folded) arms, their cheeks torn with nails, their foreheads broken with stones and their throats cracked by hoarse cries, haunts me. (K. V. Sarma).

8328B

कच्चित् कान्तारभाजां भवति परिभवः कोऽपि शौवापदो वा
प्रत्यूहेन क्रतूनां न खलु मखभुजो भुञ्जते वा हवींषि ।
कर्तुं वा कच्चिदन्तर्वसति वसुमतीदक्षिणः सप्ततन्तुर्
यत्संप्राप्तोऽसि किं वा रघुकुलतपसामीदृशोऽयं विवर्तः ॥

(अ) Anar 1.25.
(आ) RAS 387.2-5.

Svāgatā metre.

(O sage Viśvāmitra), now that you have come here, is it due to any harm which has occurred to you hermits in the forest, from wild animals? Are the gods prevented from accepting oblations at sacrifices on account of any hindrance (from demons)? Have you in mind any idea of undertaking a sacrifice for which the whole earth would form the sacrificial fee? Or, is your presence here just a result of the penance of the kings of Raghu's race? (K. V. Sarma).

8329*

कच्चित् पशव्यं निरुजं भूर्यम्बुतृणवीरुधम् ।
बृहद्वनं तदधुना यत्रास्से त्वं सुहृद्वृतः ॥

(अ) BhPṇ 10.5. 26.

Is the big forest, where you now reside surrounded by your friends, inhabited by animals free from troubles, and possessing plenty of water, grass and creepers? (A. A. R.).

8330

कच्चित् सहस्रान् मूर्खाणाम् एकमिच्छसि पण्डितम् ।
पण्डितो ह्यर्थकृच्छ्रेषु कुर्यान् निःश्रेयसं महत् ॥

(आ) NBh 161.

Do you prefer one wise man or a thousand fools? For the wise man may confer great happiness when there are grave difficulties. (A. A. R.).

8331*

कच्चित् सौम्य प्रियसहचरी विद्युदालिङ्गति त्वाम्
आविर्भूतप्रणयसुमुखाश्चातका वा भजन्ते ।
पौरस्त्यो वा सुखयति मरुत्साधुसंवाहनाभिर्
विष्वग्विभ्रत्सुरपतिधनुर्लक्ष्म लक्ष्मीं तनोति ॥

(अ) Mālatī 9.25.

(*b*) °सुभगा° [°सुमुखा°] Mālatī (var.).

(*d*) वदेतम् [त°] Mālatī (var.).

Mandākrāntā metre.

O gentle (cloud), does (your) dear companion, the lightning, embrace you ? Do the *cātaka*-birds, again, well-disposed owing to the affection manifested, resort to (you) ? Does the eastern wind, again, gratify (you) by gentle shampooings ? (And), does the rainbow, bearing beauty on all sides, highten [or : make prominent] your characteristic mark ? (R. D. Karmarkar).

8332*

**कच्चित् सौम्य व्यवसितमिदं बन्धुकृत्यं त्वया मे**
**प्रत्यादेशान्न खलु भवतो धीरतां तर्कयामि ।**
**निःशब्दोऽपि प्रदिशसि जलं याचितश् चातकेभ्यः**
**प्रत्युक्तं हि प्रणयिषु सतामीप्सितार्थक्रियैव ॥**

(अ) Megh (Megh [D] 110, Megh [E] 109, Megh [W] 113). Cf. A. Sharpé's Kālidāsa-Lexicon I. 3, p. 110.

(*a*) सोम्य Megh (var.).

(*b*) प्रत्याख्यातुं (°नात्) Megh (var.) ; प्रत्यादेशात् (°देष्टुं) Megh (var.) ; कल्पयामि [तर्क°] Megh (var.).

(*c*) हि [ऽपि] Megh (var.) ; याचितं or यद्भवान् Megh (var.).

(*d*) तु [हि] Megh (var.).

Mandākrāntā metre.

I hope, fair sir, thou will essay this friendly service for me ?/ Clearly I need no reply to know thee worthy of my trust./ Without a word thou givest water on request to *cātaka*-birds ; /for, the noble make answer to suppliants simply by fulfilling their desires. (F. Edgerton).

**कच्चिदर्थं च कामं च** See No. 8334.

8333-4

**कच्चिदर्थेन वा धर्मम् अर्थं धर्मेण वा पुनः ।**
**उभौ वा प्रीतिलोभेन कामेन न विबाधसे ॥**
**कच्चिदर्थं च धर्मं च कामं च जयतां वर ।**
**विभज्य काले कालज्ञ सर्वान् भरत सेवसे ॥**

(अ) R (R [Bar] 2.94.53-4, R [B] 2.100. 62-3, R [G] 2.109.61-2, R [L] 2.114. 63-4).

(*a*) वा ध° tr. R (var).

(*b*) धर्मेणार्थंयथापि वा R (var.) ; क्वचित् [पु°] R (var.).

(*c*) तौ or च [वा] R (var.) ; प्रीतिसारेण (प्र° ; °कारे°) or °लाथेन or °योगेन or प्रति° R (var.).

(*d*) न कामेन प्रबा° (or प्रवि°) R (var.) ; च न बा° R (var.).

(*ef*) कामं च or ध° का° tr. R (var.) ; वदतां (दद°) or जपतां R (var.).

(*g*) विहृर्त्य R (var.) ; कालं R (var.) ; कालं तु or कालज्ञः R (var.).

(*h*) सर्वान्वरद or सर्वं वितर or सदा वरद R (var.) ; वर्तसे R (var.).

Do not oppose *dharma* by *artha*, or *artha* by *dharma*, or both by *kāma*, intent on gratifying the senses.

Oh thou cognisant of time, in season resorting to *artha*, *kāma* and *dharma*, respectively, attain them. (B. Khan's translation in his 'The concept of *dharma* in Vālmīki's Rāmāyaṇa", p. 83).

**कच्चिद् अष्टादशान्येषु** see रिपोरष्टादशैतानि

8335**

**कच्छान्ववायजलधेरमृतांशुरन्यः**
**प्रत्यर्थिवंशदहनः सुमना गुणज्ञः ।**
**विद्याप्रियो नयपरो मतिमान् वदान्यः**
**मीवारभूपतिरुदेतु यशो वितन्वन् ॥**

(आ) SSB 430.2 (a. Saṁgrahītuḥ).

Vasantatilakā metre.

Another moon from the ocean of the Kaccha family, the fire to burn the rival clans, good natured, a connoisseur of merits, fond of learning, clever in policy, intelligent and generous—may such a king of Mewar rise, spreading renown far and wide. (A. A. R.).

8336*

कज्जलतिलककलङ्कित-
मुखचन्द्रे गलितसलिलकणकेशि ।
नवविरहदहनतूलो
जीवयितव्यस्त्वया कतमः ॥

(अ) Ārs 2.172.

Āryā metre.

O moon-faced one, with the forehead adorned with the *tilaka*-mark of collyrium, with tresses having all the drops of water drained, which lover—(a lump of) cotton to the fire of fresh separation—is to be revived into life by you ? (A. A. R.).

8337*

कज भज विकासमभितस्
त्यज संकोचं भ्रमत्ययं भ्रमरः ।
यद्यपि न भवति कार्यं
तथापि तुष्टस् तनोत्ययं कीर्तिम् ॥

(आ) Any 123.128.

Gīti-āryā metre.

O lotus, blossom forth, leave off being a bud, for here wanders this well behaved bee. Even if naught else is done, still, if he is pleased, he will spread your fame. (A. A. R.).

8338*

कज्जलहिमकनकरुचः
सुपर्णवृषहंसवाहनाः शं वः ।
जलनिधिगिरिकमलस्था
हरिहरकमलासना ददतु ॥

(आ) RK 7. 36, AR 188. 8-9, AIS 201. 1-2.

(*c*) °गिरिपद्मस्था AIS, RK.

(*d*) °चतुरानना द° AIS, RK.

Āryā metre.

May Viṣṇu, Śiva and Lakṣmī, their forms possessing the shine of collyrium, snow and gold, and who reside in the ocean, mountain (Kailāsa) and lotus, respectively, confer prosperity on you all. (A. A. R.).

कञ्चन see कंचन
कञ्चित् see कंचित्
कञ्चिद् see कंचिद्
कञ्ज° see कंज°

8339*

कटकत्वं पृथग्घेम्नस् तरंगत्वं पृथग् जलात् ।
यथा न संभवत्येवं न जगत् पृथगीश्वरात् ॥

(आ) ŚP 4242 (a. Vāsiṣṭha [rāmāyaṇa]).

Just as a bracelet does not exist apart from gold, and waves apart from water, so also the world does not exist apart from the Lord Supreme. (A. A. R.).

8340*

कटकानि भजन्ति चारुभिर्
नवमुक्ताफलभूषणैर्भुजैः ।
नियतं दधते च चित्रकैर्
अवियोगं पृथुगण्डशैलतः ॥

(अ) Śiś 16.77.

Viyoginī metre.

Wives of rival kings, who had arms bedecked with fresh pearl ornaments resorting to *kaṭakas* (bracelets) and whose *pṛthu-gaṇḍa-śaila* (big raised cheeks) were never beruft of *citraka* (decorative designs), (now that their husbands had been slain and they had to flee to the mountains) still resort to *kaṭakas* (cliffs) and have their *pṛthu-gaṇḍa-śaila* (big tall rocks) not beruft of *citraka* (spotted deer). (K. V. Sarma).

8341*

कटकिन: कटुकरसान्
करीरखदिरादिविटपतरुगुल्मान् ।
उपभुञ्जाना करभी
दैवादाप्नोति मधुरमधुजालम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 721, Kuṭṭ [KM] 699).

(*b*) करीरबदरा° Kuṭṭ (KM) ; बदरा° [क°] Kuṭṭ (var.).

Gīti-āryā metre.

Yet the she-camel,[1] browsing upon hard shrubs and bitter thorny trees and flowers, sometimes by chance will find a honeycomb.[2] (E. Powys Mathers).

1. E. Powys Mathers has "camel".
2. J.S. Meyer translates this better : Indem das Kamelweibchen die dornigen, herbschmeckenden Sträucher, Bäume und Büsche, *Karīra* (*Capparis aphylla* Roxb.), Judendorn usw. geniesst, findet es durch Schicksalfügung die Süsse Honigwabe.

8342*

कटाक्षेणापीषत् क्षणमपि निरीक्षेत यदि सा
तदानन्द: सान्द्र: स्फुरति पिहिताशेषविषय: ।
सरोमाञ्चोदञ्चत्कुचकलशनिर्भिन्नवसन:
परीरम्भारम्भ: क इव भविताम्भोरुहदृश: ॥

(आ) Sāh *ad* 10. 757 (p. 345), (a. Viśvanātha Kavirāja), SR 280. 77 (a. Sāh), SSB 109. 81.

(*b*) निहताशे° SR, SSB.

Śikhariṇī metre.

If even for a moment she glances at me with the corner of her eye, ecstatic joy bursts forth in my heart and shuts out the consciousness of all external objects. What raptures then would flow from the embrace of her of lotus-eyes, while the vesture falls off from those swelling breasts that quiver with joy. (Translation in Bibl. Ind. 9).

8343*

कटाक्षैराक्षिप्त: प्रियसखि रह: केलिभवने
वने पुष्पव्याजात् कुचयुगमिदं चापि वलितम् ।
रतासक्तं दृष्ट्वा हरिणमिथुनं चाल्पहसितं
तथापि प्रेयान् मे न किमपि जानाति किमिति ॥

(आ) PV 425 (a. Veṇīdatta).

(*b*) पुष्पव्याजाकुच° PV (var.).

Śikhariṇī metre.

Side glances were cast at him stealthily by me, O dear friend, when we were in the pleasure garden ; when in the woods, under the pretext of gathering flowers, my bosom was brought near him (temptingly) ; on seeing a pair of deer at dalliance, I laughed a little. In spite of all these (encouragements) my lover does not understand a whit why all these things had been done (by me) ! (A. A. R.).

8344*

कटिर्मुष्टिग्राह्या द्विपुरुषभुजग्राह्यमुदरं
स्तनौ घण्टालोलौ जघनमिव गन्तुं व्यवसितौ ।
स्मितं भेरीनादो मुखमपि च पत्युर्भयकरं
तथाप्येषा रण्डा परिभवति संतापयति च ॥

(आ) JS 309. 26, VS 2360, ŚP 4055, SR 365.46 (a. VS), SSB 257. 64, SSSN 241. 14.

(*a*) कटी मुष्टि VS, ŚP, SSB, SSSN; द्विपुरुषकर° SSSN.

(*b*) जघनमधिगन्तुं ŚP, SR, SSB ; यातुं VS.

(*c*) भेरीरावो SSSN ; यात्तद्भयकरं SSSN ; यत् तद् भकरं VS, ŚP, SR, SSB.

(*d*) रण्डा प्रमदयति भिक्षूनतितरां SSSN.

Śikhariṇī metre.

Her waist can be grasped with the palm of one hand ; the belly requires the hands of two men for the same ; her breasts hang low like bells as if intent to reach her hips ; her laughter sounds like kettle-drums, and her face causes fright

to her husband. None-the-less this whore humiliates and torments (her husband). (A. A. R.).

8345

कटिर्विटशतैर्घृष्टा पान्थपीतोज्झितं मुखम् ।
स्तनौ सहस्रमृदितौ यस्याः कस्यास् तु सा निजा ॥

(अ) Deś 3.25.

Her[1] loins have been violated by hundreds of libertines ; her face has been kissed and left by wayfarers ; her bosom has been pressed by thousands ; to whom is such a woman one's own ? (A. A. R.).

1. Prostitute's.

8345A

कटिस्थकरवैशाख- स्थानकस्थनराकृतिम् ।
द्रव्यैः पूर्णं स्मरेल्लोकं स्थित्युत्पत्तिव्ययात्मकैः ॥

(आ) SPR 474. 82 (a. Yogaśāstra 4.103).

(Seeing a yogic pose), the world will remember the figure of a man standing, with his arm held at his waist, in the heroic posture called *vaiśākha-sthāna*, imbued with all things relating to creation, preservation and destruction. (K. V. Sarma).

8346*

कटीतटनिकुञ्जेषु संचरन् वातकुञ्जरः ।
एरण्डतैलसिंहस्य गन्धमाघ्राय धावति ॥

(आ) NBh 156.

(*c*) or हेरण्ड° NBh.

Wandering in the bowers of the region of the hips, the elephant of rheumatism, smelling the odour of the lion of castor oil, flees (for life). (A. A. R.).

कटी मुष्टिग्राह्या° See 8344.

8347

कटु क्वणन्तो मलदायकाः खला-
स्तुदन्त्यलं बन्धनशृङ्खला इव ।
मनस्तु साधुध्वनिभिः पदे पदे
हरन्ति सन्तो मणिनूपुरा इव ॥

(अ) Kādambarī 1.6.

(आ) SR 49. 174, SSB 307. 179, SRRU 595, SSH 1. 92, RJ 1445 (a. Bāṇa).

Vaṁśasthā metre.

Sounding harsh and giving out dirt, wicked people [ bad poets ] give pain like the chains of a captive ; pleasing the mind at every step [word] with good sound [ideas], good people [good poets] act like anklets. (A. A. R.).

8348**

कटुतिक्तकषायरसैः
पवनः पित्तं कटूष्णलवणाम्लैः ।
स्निग्धमधुराम्ललवणैः
श्लेष्मा कोपं प्रयाति तरोः ॥

(आ) ŚP 2261.

Āryā metre.

Substances of pungent, bitter or caustic tastes are destructive of the windy humour of tress ; and those having bitter, hot, salty and acid juice are destructive of the bile, and those with graceful, sweet, acid or salty juice are destructive of the phlegm. (G.P. Majumdar).

8349**

कटुतीक्ष्णोष्णलवण- क्षाराम्लादिभिरुल्बणैः ।
मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ॥

(आ) SR 372. 139, SSB 269. 25, SRK 113.2 (a. Kalpataru).

(*a*) °लवण- SR.

(*c*) °स्पृष्ट- SSB.

(The baby in the womb) all will have its limbs in pain when absorbing nourishment from its mother who eats food that is highly pungent, hot, saltish, acidic and sour. (A. A. R.).

कटूत्वं सत्यवादित्वम् see पटुत्वं सत्यवादित्वम्

8350

कटुभिरपि कठोरचक्रवाकोत्-
करविरहज्वरशान्तिशीतवीर्यैः ।
तिमिरहृतमयं महोभिरञ्जन्
जयति जगन्नयनौघमुष्णभानुः ॥

(आ) SR 27.5, SSB 44.5

Puṣpitāgrā metre.

Hail the hot sun which pleases men's eyes blinded by darkness, and the intensity of whose rays have been cooled by calming the high fever of separation in flocks of ruddy geese. (K. V. Sarma).

8351*

कटुमधुराण्यामोदैः
पर्णैरुत्कीर्णपत्रभङ्गानि ।
दमनकवनानि संप्रति
काण्डैरेकान्तपाण्डूनि ॥

(अ) SKV 298.

Āryā metre.

The *damanaka*-forest,/with tree trunks now pure white, is spangled as if with face cosmetic by leaves that are sharp and sweet of scent. (D. H. H. Ingalls).

कटु रटति निकटवर्ती see No. 1958.

8352*

कटु रटसि किमेवं कर्णयोः कुञ्जरारेर्
अविदितनिजबुद्धे किं न विज्ञातमस्ति ।
शितलतरकरदंष्ट्राटङ्कनिर्भिन्नकुम्भं
मशक गलकरन्ध्रे हस्तियूथं ममज्ज ॥

(आ) VS 1034.

Mālinī metre.

Why do you, O mosquito, sing thus in the lion's ears ? You, who do not know your own mind, is it not well known that (the lion) has plunged the herd of elephants into the cavity of its throat, breaking their foreheads with the chisel of its jaws and claws that are extremely sharp ? (A. A. R.).

8353*

कटुविशिखशिखिप्रपञ्च पञ्चा-
नन धनदप्रियमित्र मित्रनेत्र ।
धृतसकलविकल्प कल्पशेष-
प्रकटमहानट नाटय प्रसादम् ॥

(आ) Skm (Skm [B] 103, Skm [POS] 1.21.3), (a. Sañcadhara).

Puṣpitāgrā metre.

O Lord Śiva, the five-faced, that engulfs the universe with the terrible fires of doomsday, dear friend of Kubera, with the Sun for the eye, you that hold all varieties within yourself, the great dancer at the end of the *kalpa-s* (aeons)—dance unto favour (to us all). (A. A. R.).

8354**

कटूनामिह सार्थत्वात् कामं भवति संग्रहः ।
तथापि वृत्तिर्न तथा रसज्ञानुमतिक्षमा ॥

(आ) SNi 12.9.

(*a*) अपि [इह] SNi (var.).

The (original text) is indeed a compendium of meaningful ideas. But the commentary is not so, for it has to be got approved by the connoisseurs. (A. A. R.).

8355*

कटौ न कलमेखला न कुचमण्डले मालिका
दृशोरपि न चाञ्जनं न पुनरस्ति रागोऽधरे ।
प्रियेण सहचारिणा मदनतस्करस्योच्चकैस्
ततस् त्वमसि लुण्ठिता निधुवने वने शोभने ।

(अ) Janśṛṅg 58.

Pṛthvī metre.

There is no jingling girdle round your waist ; the garland at the region of your bosom has gone ; the collyrium in your eyes is not to be seen nor the dye on your lips : (surely) you have been robbed (of all these) by your lover, the companion of Cupid, the robber, while traversing with you through the woods of dalliance. (A. A. R.).

8355A

कटुस्वरस्त्वं पिकभूत् तथापि
श्लाघ्योऽसि सम्यक् पिकपुत्रपालात् ।
आह्लादनाच्चन्द्र इवात्तलक्ष्मा
कस्तूरिका गन्धभृतेव कृष्णा ॥

(आ) SPR 1303. 48 (a. Himāṁśuvijaya).

Upajāti metre (Indravajrā and Upendravajrā).

Harsh-voiced though thou art, O craven, you deserve respect for being (supposed to be) the offspring of the cuckoo, even as the Moon, through spotted, for being the gladdener (of the worlds) and musk though dark, for being sweet scented.

कट्वंस्वलवणात्युष्ण- see No. 8356.

8356

कट्वम्ललवणात्युष्ण- तीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥

(अ) MBh (MBh [BC] 6. 39. 9 ; BhG 17.9). Cf. No. 5136.

(आ) SSap 328 *ef*/*gh*.

(*a*) कट्वंस्वल° or कट्वाम्लल° MBh (var.) ; °णात्युष्ण° MBh (var.).

(*b*) °रूक्षविभाविन: MBh (var.).

(*c*) आहार° (°रो) MBh (var.) ; राजसश्रेष्ठा MBh (var).

(*d*) दुःखं शो° MBh (var.).

Pungent, sour, salty, very hot/sharp, astringent, heating,/such foods are desired of the man of passion./They cause pain, misery and sickness. (F. E. Edgerton).

कट्वाम्ललवणात्युष्ण- see No. 8356.

8357

कट्वेर्वारो यथा पक्वे मधुरः सन् रसोऽपि न ।
प्राप्यते ह्यात्मनि तथा नापक्वकरणे ज्ञता ॥

(अ) Y 1. 142.

Just as in the case of a bitter cucumber which being unripe, although sweet, that taste is not obtained in the case of the Soul : the quality of knowledge is not obtained when the organs are undeveloped. (J.R. Gharpure).

8358**

कठिनं वा मधुरं वा
प्रस्तुतवचनं मनोहारि ।
वामे गर्दभनादश्
चित्तप्रीत्यै प्रयाणेषु ॥

(आ) ŚP 1453, SH 1193, SR 169.721, SSB 503.721.

(*a*) कटुकं SR, SSB.

(*b*) °वाक्यं म° SR, SSB.

(*c*) वामो SH ; गर्दभरावश् SH.

Upagīti-āryā metre.

When setting out on a journey, words of praise, whether in a harsh voice or sweet tone, are pleasing to the mind ; the braying of an ass on the left side when going on a journey is also pleasing to the mind. (A.A.R.).

8359

कठिनः कृशमूलश्च दुर्लभो दक्षिणेतरः ।
कश्चित् कल्याणगोत्रोऽपि मनुष्यैर्नोपजीव्यते ॥

(आ) SNi 5.1.

(*c*) °गात्रोऽपि SNi (var.).

One who is hard, having but a thin fortune, difficult of access and far from courteous, though born of a good family, is not resorted to by (expectant) people. (A.A.R.).

8360*

कठिनकुचौ तव बाले
तरलसरोजाक्षि तावकं चक्षुः ।
कुटिलसुकेशि कचास् ते
मिथ्या भणितं कृशाङ्गि तव मध्यम् ॥

(आ) RJ 1098,

(*b*) जेत: [च°] RJ (var.).
(*d*) तावकं RJ (var.) (*contra metrum*) ; मध्य RJ (var.).

Gīti-āryā metre.

Hard is thy bosom, O young lady, your eyes are like lotus that move. Thy tresses are curled and charming. O slim one, your middle is non-existent. (A. A. R.).

8361*

कठिनतरदामवेष्टन-
लेखासंदेहदायिनो यस्य ।
राजन्ति वलिविभङ्गा:
स पातु दामोदरो भवत: ॥

(अ) VC (VCjr after 5.4 ; in VCsr 19 5.3).
(आ) SR 22.109, SSB 36.4, Sama ।का 2
(*b*) रेखा° VCsr.
(*c*) विलसन्ति वलिविभागा: VCsr.

Āryā metre.

May that Lord Kṛṣṇa protect you all—he, the folds of skin in whose belly shine creating the impression that they are the marks left by the rope with which he was bound[1] tightly. (A. A. R.).

1. Lord Kṛṣṇa was tied, when he was a boy, to a mortar with a rope by his fostermother Yaśodā.

8362

कठिनस्यापि हृदयं गुणवानार्द्रयेद् दृशा ।
चन्द्रकान्तोपलं चन्द्र: स्वांशुभिर्द्रवयत्यसौ ॥

(अ) PV 746.
(*b*) आर्दयो PV (var.).

However hard the heart of a man be, a person of merits may melt it by a look ; the moon with his own rays melts the stone that is called *candrakānta* [moon stone]. (A. A. R.).

8363*

कठिनहृदये मुञ्च क्रोधं सुखप्रतिघातकं
लिखति दिवसं यातं यातं यम: किल मानिनि ।
वयसि तरुणे नैतद् युक्तं चले च समागमे
भवति कलहो यावत् तावद् वरं सुभगे रतम् ॥

(आ) VS 1619 (a. Bhāsa). Vjv 165. 1 (p. 141). Cf. A.B. Keith, Sanskrit Drama, p. 116, S. Lévi, Théatre Indien, p. 160, A. Weber, Indische Studien, 17. 169.

Hariṇī metre.

Hard-hearted maiden, lay aside the anger that doth impede our joy ; death entereth on his register every day as it goeth, disdainful one ! not meet is this in thy tender youth, for love is fleeting ; rather spend in love the time we lose in quarrel. (A. B. Keith).

8364*

कठिनहृदये मुञ्च भ्रान्तिं व्यलीककथाश्रयां
पिशुनवचनैर्दु:खं नेतुं न युक्तमिमं जनम् ।
किमिदमथ वा सत्यं मुग्धे त्वयाद्य विनिश्चितं
यदभिरुचितं तन् मे कृत्वा प्रिये सुखमास्यताम् ॥

(अ) Amar (Amar [D] 47, Amar [RK] 54, Amar [K] 53, Amar [POS] 94, Amar [NSP] 53).[1]
(आ) VS 1620, JS 201.21 (a. Amar), SR 307. 51 (a. Amar), SSB 157. 53 (a. Bhāsa),[1] IS 1505.
(*a*) °कथाश्रीतां Amar (var.), VS, JS, SR, SSB.
(*c*) मुग्धे त्वया हि Amar (var.), SR, SSB.
(*d*) हृदयनिहितं VS.

Hariṇī metre.

1. Western (Arj) 53, Southern (Vana) 94, Ravi 47, Rāma 56, BrMM 54, BORI I 56, BORI II 54.

On hard-hearted one ! Cast off thy suspicions resting upon (false) reports about my misdemeanour. It is not proper that thou shouldst make me miserable by lending thy ears to the words of wicked informers ; or, oh simple one, doest thou now, consider it really true ? Then do with me, my beloved, what thou likest and be happy. (C. R. Devadhar).

8365

कठिनास्तीक्ष्णवक्त्राश्च तीक्ष्णोदर्कास् तथैव च ।
गणकैः किं नु लेखन्यस् ता वा किं ते विनिर्मिताः ॥

(आ) SRHt 141.7, SSSN 127.5.

(*a*) °तीक्ष्णा °SSSN (var.).

(*d*) ताभिस्ते SSSN; नु शिक्षिताः [ता°वि°] SSSN.

Writing pens made by accountants are hard and sharp-tipped (-mouthed) and of sharp consequences. Or, are they (accountants) made of writing pens ? (K.V. Sarma).

8366

कठिने दुर्गमे वासो गुप्तशक्तिप्रकाशनम् ।
रणे पुत्रः यथा शोच्यः कलहं वेश्यया सह ॥

(अ) Cr 1300 (CRT 7. 10).

(*a*) वसः Cr.

Residence in a hard and inaccessible place, disclosure of concealed strength (to an enemy), situation of a son gone to war and quarrel with a harlot are all to be despised. (K. V. Sarma).

8367*

कठोरनखराहतद्विरदकुम्भपीठस्थली-
लुठद्रुधिररञ्जितोल्ललितकेसरः केसरी ।
गभीररवकातरातुरतरातुरव्याहृतैः
पतन् हरिणकैः समं समरभूमिकां लज्जते ॥

(आ) VS 610.

Pṛthvī metre.

Having struck down with his hard claws the temples of elephants and having his manes glowing with the blood flowing (from those elephants), the lion now feels ashamed when it comes into the battlefield with the deer that raise a piteous cry on hearing its frightful, deep roar. (A. A. R.).

8368*

कठोरपारावतकण्ठमेचकं
वपुर्वृषस्कन्धसुबन्धुरांसकम् ।
प्रसन्नसिंहस्तिमितं च वीक्षितं
ध्वनिश्च मङ्गल्यमृदङ्गमांसलः ॥

(अ) Uttara 6. 25.

(आ) JS 383. 5 (a Bhavabhūti).

(*b*) °बन्ध° Uttara (var.); °रांसयोः (°श°; °शकम्) Uttara (var.).

(*d*) माङ्ग° JS; °मङ्गलः [°मां°] JS.

Vaṁśastha metre.

Their[1] body is dark-blue like the neck of full-grown pigeons and has well-turned shoulders that resemble the neck of a bull; their look is steady like that of a pleased lion and their voice is deep like that of the drum of rejoicing. (C. N. Joshi).

1. Of Kuśa and Lava.

8369*

कठोरास्थिग्रन्थिव्यतिकररणत्कारमुखरः
खरस्नायुच्छेदक्षणविहितवेगव्युपशमः ।
निरातङ्कः पङ्केष्विव पिशितपिण्डेषु विलस-
न्नसिगात्रं गात्रं सपदि लवशस् ते विकिरतु ॥

(अ) Mālatī 5. 34.

(*a*) °करघणात् Mālatī (var.).

(*b*) °परमः Mālatī (var.).

(*c*) पिशितखण्डेषु निपत Mālatī (var.).

Śikhariṇī metre.

Let (my) sword at once scatter about piecemeal each limb of yours, (the sword) noisy on account of the twang due to the clash with the joints of the tough bones, with (its) speed checked for a moment in cutting the strong muscles, (and) moving quickly without any hesitation on the lumps of flesh (of your body) as in mud. (R. D. Karmarkar).

कङ्कद्वारकाणि स्युर् see कुलिङ्गे द्वार°

8370*

कण इव पुरां वह्नेर्भस्मावधूलनसङ्गतो
जयति बहलालोकस्फारावधूतनिशोदयः ।
स्मरहरजटाबन्धग्रन्थिर्भुजङ्गफणामणि-
स्त्रिदशतटिनीपूरानीतः स्फुरन्निव तारकः ॥

(आ) JS 9. 12 (a. Bhaṭṭa-Someśvara).

(*a*) पुरा JS (var.).

(*c*) °ग्रन्थे JS (var,); °शिखा° [°फणा°] JS (var.); °मणे JS. (var.).

(*d*) °रमरतटिनी° JS (var.).

Hariṇī metre.

The star now shines like a spark from the fire of the three cities (burnt by Lord Śiva) associating with the dust of ashes, and setting at naught the falling of night by a profusion of twinkles; it looks like the gem on the hood of the serpent that forms the binding string of the matted hair of Lord Śiva and shines like a bubble on the flow of the divine Ganges. (A. A. R.).

8371

कणाचामतुषाङ्गारान् यत्नेन परिरक्षसि ।
मूषकापहृतं कोषे रत्नराशिं न पश्यसि ॥

(अ) Dar. 2. 36.

You carefully protect with all efforts the glowing charcoal produced from the chaff of grains, but fail to see the heaps of precious stones that are carried away by mice from your treasury. (A. A. R.).

8372

कण्टकस्य तु भग्नस्य दन्तस्य चलितस्य च ।
अमात्यस्य च दुष्टस्य मूलादुद्धरणं सुखम् ॥

(अ) P (PT 1. 65, PTem 1. 58, PS 1. 59, PN 2. 43, PP 1. 222, PRE 1. 67, PD 303. 58), H (HJ 2. 128, HS 2. 122, HM 2. 129, HK 2. 127, HP 2. 115, HN 2. 114, HH 63. 5-6, HC 83. 17-17-8), CR 228, (CRr 8. 71, CPS 242. 62).

(आ) VS 2805, SR 147. 210 (a. H), SSB 470. 116, IS 1506, Ru 48, RAS 125.

(इ) Old Syriac 1. 57.

(*a*) विषदिग्धस्य भक्ष्यस्य (भक्त°) [चक्यस्य] PS PRE, H (with the exception of HP, HS, HH), SR, SSB ; विपदग्रस्य भुक्तस्य PN, PTs Hamb MS ; विरुद्धस्य च भृत्यस्य PD ; विदग्धस्य च भुक्तस्य (भक्त°) HP, HS ; विरक्तस्य च भक्तस्य HM ; विमग्नस्य (विभर्गस्य; वभारस्य) [तु य°] Cr.

(*b*) रोगस्य [द°] Cr. (var.); गणितस्य (गलि°) Cr. (var.), HH; च विषस्य PS (var.).

(*c*) शत्रोश्च (°स्त्रो°) कृतवैरस्य Cr. (var.).

(*d*) बलादुद्धरणं [मू°] PS ; मूलादुद्धरणात् HS ; वरम् [सु°] HH, VS.

With broken sliver, loosened tooth,/ or counselor who fails in truth/pull roots and all; so only, grief will find its permanent relief.[1] (A. W. Ryder).

1. PRE'S etc. translation read :
In the case of poisoned food, a loose tooth, or a wicked minister, the only relief is to get rid of them utterly. (E. Edgerton).

कण्टकानां खलानां च see खलानां कण्ट°

8373

कण्टकान् कूपमग्निं च वर्जयन्ति यथा नराः ।
तथा नृशंसकर्माणं वर्जयन्ति नरा नरम् ॥

(अ) MBh (MBh [Bh] 17. 158. 2, MBh [C] 12. 164. 2, MBh [Cit] 12. 6027).

(इ) SS (OJ) 73.

(*a*) कंटकाः MBh (var.).

(*b*) सदा [यथा] SS (OJ); बुधा [यथा] MBh (var.).

(*d*) तर्जयंति तदा न° MBh (var.) ; नराधमम् (°मः) SS (OJ); नराधिप or सदा नरं MBh (var.).

Indeed, people avoid malevolent persons of cruel deeds even as they avoid thorns, pitfalls and fire. (P. C. Roy).

8374

कण्टकावरणं यादृक् फलितस्य फलाप्तये ।
तादृग् दुर्जनसङ्गोऽपि साधुसङ्गाय बाधनम् ॥

(आ) Bahudarśana 83, IS 7491.

(*c*) तादृक् Bahudarśana.

(*d*) बाधने Bahudarśana.

Just as the covering of thorns (in a tree) impedes the gathering of fruits, so is the association with bad people an impediment in gaining the company of the good. (A. A. R.).

8375

कण्टकिततनुशरीरा
लज्जामुकुलायमाननयनेयम् ।
तव कुमुदिनीव वाञ्छति
नृचन्द्र बाला करस्पर्शम् ॥

(अ) Rudraṭa's Śṛṅgāratilaka.

(आ) JS 273. 1 (a. Rudra).

(*c*) कुमुदीव or कुमुदिनीवाकांक्षति Śṛṅg (var.).

Āryā metre.

With hair standing on ends on her slim body and eyes closed on account of bashfulness, this girl, O moon among men ! desires the touch of your hand, even as the lily pond, with its surface dotted with budding lilies, desires the contact of the moon's rays. (A. A. R.).

8376

कण्टकेनापि ये स्पृष्टा यान्ति कामपि विक्रियाम् ।
तेऽपि शस्त्रनिकृन्तस्य पशोर्मांसानि भुञ्जते ॥

(आ) VS 2982. Cf. No. 8377.

(It is strange that) those who experience indescribable pain even when just touched by a thorn have no qualms to eat the flesh of animals that have been cut down by weapons. (K. V. Sarma).

8377

कण्टकेनापि विद्धस्य महती वेदना भवेत् ।
चक्रभीषणखड्गाद्यैर् मार्यमाणस्य किं पुनः ॥

(आ) IS 1507, Subh 178. Cf. No. 8376.

(*c*) °तीक्ष्ण° [°भी°] Subh.

(*d*) मार्यमानस्य Subh.



Even one who is pierced by a thorn suffers great pain ; how much more should he who is being killed by some weapon like a sword, as terrible as the discus.

8378*

कण्टकैरिव विदारितपादः
पद्मिनीपरिचितैरपराद्रेः ।
आरुरोह सरसीरुहबन्धुः
स्कन्धमम्बुधितटीगमनाय ॥

(अ) Vikram 11.2.

Svāgatā metre.

The friend of lotuses,[1] as if with its feet pierced by thorns of lotuses, climbed the top of the Western Mountain in order to go to the shore of the ocean. (S. G. Banerji).

1. The Sun.

8378A

कण्टको दारुखण्डं च वितनोति गलव्यथाम् ।
व्यञ्जनान्तर्निपतितस् तालु विध्यति वृश्चिकः ॥

(आ) SPR 159. 11 (a. Yogaśāstra 3. 51).

A thorn or a piece of wood would cause pain in the throat ; and a scorpion which has fallen in the curry (which is put in the mouth) will sting the palate. (K. V. Sarma).

8379*

कण्टक्यकण्टकानां
व्यत्यासेऽम्भस्त्रिभिः करैः पश्चात् ।
खात्वा पुरुषत्रितयं
त्रिभागयुक्तं धनं वा स्यात् ॥

(आ) ŚP 2202.

Āryā metre.

If a thorny bush is found in the midst of non-thorny bushes, then if one digs the ground three cubits to the west (of the thorny bush), to a depth of (the height of) three men and a third, there will be water ; otherwise there will be a treasure trove. (K. V. Sarma).

8380**

कण्टारिकाया अन्योक्तिः सणान्योक्तिरुदाहृता ।
धत्तूरपादपान्योक्तिर् अवधेया तृणोक्तयः ॥

(आ) Any 109.20.

The allegorical verses relating to the *Kaṇṭārika* plant have been dealt with ; so also have been illustrated those relating to the *Saṇa* [hemp] plant ; the verses addressed to *Dhattūra* plants are to be understood as allegorical verses with grass plants also. (A. A. R.).

8381*

कण्ठकोणविनिविष्टमीश ते
कालकूटमपि मे महामृतम् ।
अप्युपात्तममृतं भवद्वपुर्-
भेदवृत्ति यदि मे न रोचते ॥

(अ) Śivastotrāvalī 13. 17.

(आ) Kpr. 4.45, KāP 91.16-7, JS 459. 4 (a. Utpaladeva), AIR 606, AIS 25.7-10 and 175. 7-10.

(*d*) रो° न ये tr. JS, AIR.

Rathoddhatā metre.

O Lord ! even poison when located in your throat is nectar to me, whereas even nectar though accepted by you, but separated from your body, is not acceptable to me. (G. Jhā).

8382*

कण्ठगतैरप्यसुभिः
कस्यात्मा नोपसर्पते जातु ।
मूर्खस्य विषादस्य च
गर्वस्य तथा कृतघ्नस्य ॥

(अ) Praśnottara° (19 in Monatsberichte d. kon. Ak. d. Wiss. in B, 1868, p. 100 ; 17 in Journal of the Greater India Society, 1958) (Tibetan).

(आ) IS 1508.

(*b*) न समर्प्यते or नोपसर्प्यते Praśno° (var.).

(*c*) विषण्णस्य Praśno° (var.) ; हि दोषा मन्दाः Tibetan text of Praśno°.

Āryā metre.

(Qn.) Whose soul will not come round (*i.e.*, be not at peace) even when the vital breath is at the throat [on the point of its final passing] ?

(Ans.) Those of the fools, the sorrowing, the proud and the ungrateful ? (K. V. Sarma).

कण्ठगद्गदता स्वेदो see No. 8406.

8383-5*

कण्ठग्रहं न वाल्येव भर्तुः क्रुद्धापि यत्नतः ।
कङ्कणश्रेणिकेवासौ दोषमेवावलम्बते ॥
उन्मत्तेव प्रमत्तेव प्रहृष्टेवातुरेव च ।
न शक्योपासितुं रामा प्रौढं यौवनमाश्रिता ॥
सुखदुःखप्रदायिन्यस् तृतीये यौवने स्थिताः ।
जायन्ते गहना रामाः संसारस्येव रीतयः ॥

(अ) Nāṭakalakṣaṇaratnakośa 2360-5. cf. विपक्षगन्धबद्धेर् and Nos. 831-3 and 5000-5.

( j) स्थिता Nāṭa° (MS).

(The third stage of love) :

Angry, she does not submit to an embrace around the neck, even if her husband strives. Like a series of bracelets she hangs upon his faults [or : arms]. Like one mad, intoxicated, delighted, deranged, the fair one who has reached the fullness of youth can hardly be pleased. Givers of happiness and sorrow, the fair ones in the third youthful period, become, like the ways of the world, too deep for understanding. (M. Dillon, M. Fowler and V. Raghavan).

8386*

कण्ठग्रहे शिथिलतां गमिते कथंचिद्
यो मन्यते मरणमेव सुखाभ्युपायम् ।
गच्छन् स एष न बलाद् विधृतो युवाभ्याम्
इत्युज्झिते भुजलते वलयैरिवास्याः ॥

(आ) VS 1085 (a. Kaṅkaṇa or Kalhaṇa). Cf. P. Peterson, 'On the VS' in Actes du VI Congres Internationel des Orientalistes a Leide, p. 359.

Vasantatilakā metre.

"He himself said that death would be better : but you, your grasp of his neck relaxed, let him go : you ought to have held him back by force. And with this the indignant jewels forsook her arms." Her frame is wasting with sorrow : and she can no longer wear her armlets. (P. Peterson).

8387*

कण्ठच्छायमिषेण कल्पारजनीमुत्तंसमन्दाकिनी-
रूपेण प्रलयाब्धिमूर्ध्वनयनव्याजेन कल्पानलम् ।
भूषापन्नगकेलिपानकपटादेकोनपञ्चाशतं
वातानप्युपसंहरन्नवतु वः कल्पान्तशान्तो शिवः ॥

(आ) Skm (Skm [B] 22, Skm [POS] 1.5.2) (a. Cittapa), Kav. p. 28.

Śārdūlavikrīḍita metre.

Withdrawing unto himself the night of doomsday in the guise of his (blue) neck, the ocean (at the time of dissolution) (*pralaya*) in the form of the divine Ganges, the fires of *kalpa* under the guise of his (third) eye in the forehead, the fortynine winds under the pretext of being inhaled playfully by the serpents that adorn his body, may the Lord Śiva who is all quiet at the end of withdrawing the universe (into himself) protect you all ! (A. A. R.).

8388*

कण्ठच्छेदविशीर्यमाणरुधिरप्राग्भारभग्नद्युतेर्
येन स्मेरमुखेन होमशिखिनः संधुक्षणाकाङ्क्षिणा ।
भ्रूभङ्गः शितिकण्ठकण्ठफणिने फूत्कारहेतोः कृतः
शौटीर्यव्रततुष्टधूर्जटिरसौ किं वर्ण्यते रावणः ॥

(आ) Skm (Skm [B] 2106, Skm [POS] 5. 22, 1, JS 319. 11.

(*a*) कण्ठश्रेणिवि° JS.

(*d*) शौण्डीर्य° JS ; °धूर्जं° Skm (B) ; °टिरयं JS.

Śārdūlavikrīḍita metre.

How is this Rāvaṇa to be described ? Rāvaṇa who pleased Lord Śiva by the observance of vows of extraordinary courage, by knitting his brows with a smile for the purpose of inducing the blowing of air by the big serpents that were coiled round the neck of Lord Śiva, for fanning the holy fire which had become dull by the blood oozing from his own necks which he had cut and offered to Śiva. (A. A. R.).

8389

कण्ठच्छेदे सुवर्णं चेत् क्षुरं यद्वद्धितं न हि ।
बन्धुरप्यपकारी चेत् सर्वैस्त्याज्यस् तथैव सः ॥

(आ) Lau 93.

Even a golden sword is not desirable if it cut the (owner's) throat. Likewise, even a relation, who does harm, should be abandoned by all. (V. Krishnamacharya).

कण्ठप्रदेशा ह्यपि च see *Vyālī kaṇṭha-pradeśo*.

8390**

कण्ठमाकुञ्च्य हृदये स्थापयेद् दृढमिच्छया ।
जालंधरो बन्ध एष सुधाव्ययनिवारणः ॥

(आ) ŚP 4411.

By bending the neck so as to rest on the heart one should fix it there firmly with will power ; this is called the *Jālaṃdhara* posture (in meditation) which prevents the loss of *sudhā* [ambrosia]. (A. A. R.).

8391*

कण्ठश्रियं कुवलयस्तबकाभिराम-
दामानुकारिविकटच्छविकालकूटाम् ।
बिभ्रत् सुखानि दिशतादुपहारपीत-
धूपोत्थधूममलिनामिव धूर्जटिर्वः ॥

(अ) Hemavijaya.

(आ) Suvṛ ad 12.20 (45) (a. Ratnākara).

Vasantatilakā metre.

May Śiva bestow happiness upon you—Śiva, who bears a grandeur of neck which has the dreadful lustre of poison resembling a beautiful wreath of blue lotuses clustered together ; and which is of a dark colour as if by the smoke of incense which being presented (to Śiva) was drunk (by him). (Sūryakānta).

कण्ठश्रेणिविशीर्यमाण° see No. 8388.

8392*

कण्ठश्लेषं समासाद्य तस्याः प्रभ्रष्टयानया ।
तुल्यावस्था सखीवेयं तनुराश्वास्यते मम ॥

(अ) Ratnāvalī 4.4 (or 70).

(आ) KHpk 455.608.

(*c*) चेयं [वे°] KHpk.

My body is consoled like an equally conditioned dear friend by this string of gems which has slipped off her neck after having got contact with it. (B. B. Goswami).

8393*

कण्ठसक्तमृदुबाहुबन्धनं
न्यस्तपादतलमग्रपादयोः ।
प्रार्थयन्त शयनोत्थितं प्रियास्
तं निशात्ययविसर्गचुम्बनम् ॥

(अ) Kum 19.29. (cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 291.

(*c*) प्रार्थयन्ति Kum (var.).

Rathoddhatā metre.

Encircling his neck gently with their hands and placing their feet on his feet in front, the beloveds begged of him a parting kiss when he rose from the bed at the close of the night. (A. A. R.).

8394*

कण्ठस् तस्याः कुवलयदृशः काञ्चनः कोऽपि कम्बुर्
लावण्याम्बुस्मरनरपतेरर्घ्यमाविः करोति ।
तिस्रो रेखास्त्रिभुवनजयव्यञ्जिकास् तत्र तत् किं
न स्यान्मध्ये त्रिवलिरचना पौनरुक्त्याय धातुः ॥

(आ) SH 576.

(*b*) लाविण्या° SH.

(*d*) लिव° [त्रि°]

Mandākrāntā metre.

The neck of the lily-eyed damsel is a golden conch which discloses the *arghya* worship of king Cupid with the water of loveliness. Can it be that the three lines seen therein manifest the conquest of the three worlds ? Surely, that cannot be another of the creation by Lord Brahmā of the three folds of the skin (of the belly). (A. A. R.).

8395

कण्ठस्था या भवेद् विद्या सा प्रकाश्या सदा बुधैः ।
या गुरौ पुस्तके विद्या तया मूढः प्रतार्यते ॥

(अ) BhPr 4.

(आ) VP 3.34.

That learning which they can readily recite, the learned do always bring to light. The ignorant is deceived by that lore which depends for its exposition on support of a teacher or a book. (J. Shastri).

8396*

कण्ठस्य तस्याः स्तनबन्धुरस्य
मुक्ताकलापस्य च निस्तलस्य ।
अन्योन्यशोभाजननाद् बभूव
साधारणो भूषणभूष्यभावः ॥

(अ) Kum 1.43 (in some texts 1.42). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 23).

(आ) AIK 361. 5-6, AR 171. 2-3, Alaṁkārasūtra (Calcutta) 188-9, AIR 305, KHpk 541, Amd 304. 874, Kāvyān 21-2, Sar 3.72 and 5. 130, ŚP 33. 29 (a. Kālidāsa), VS 1528 (a. Kālidāsa), Almm 129, SR 263.215 (a. Kum) SSB 81. 8 (a. Kālidāsa), AIS 188. 21-189.2.

(*a*) तस्य Sar ; तनुबण्धु° Kum (var.).

(*b*) निस्तुलस्य Kum (var.), Kāvyān, Amd.

Indravajrā metre.

Her[1] round neck and the necklace of pearls around it hanging over her well-developed breasts were mutually enhancing the beauty of each other, thus standing in relation of the ornament and the ornamented. (H. H. Wilson).

1. Pārvatī.

कण्ठस्य नाकरोत् कान्ति see No. 8397.

8397*

कण्ठस्य विदधे कान्ति मुक्ताभरणता यथा ।
तस्याः स्वभावरम्यस्य मुक्ताभरणता तथा ॥

(आ) JS 183.37 (a. Śakavṛddhi), Pad 35.41 (a. Śakavṛddhi), ŚP 3327 (a. Śakavṛddhi), AP 90, SR 263. 211 (a. ŚP), SSB 81. 4 (a. Śakavṛddhi), RJ 691 (a. Śakavṛddhi), SG 114 and Subhāṣitapadya-saṅgraha (acc. to PV, p. 66) (a. Vaidyanātha), SH 1686, VS 1527 (a. Vṛddhi).

(*a*) नाकरोत् [वि°] VS.

(*b*) यथा [त°] VS.

(*c*) तस्या Pad ; नस्याः (ना°) [त°] SR, SSB, SH; नास्य SG.

(*d*) यथा [त°] VS.

Charming by nature that she was, a pearl ornament did not bring to her neck as much beauty as the charm disclosed by her abandoning all ornaments. (A. A. R.).

8398

कण्ठादूर्ध्वं विनिर्याति प्राणा याञ्चाक्षरैः सह ।
ददामीत्यक्षरैर्दातुः पुनः श्रोत्राद् विशन्ति ते ॥

(आ) NBh 289.

The vital air departs from the throat (of the beggar) with the syllables that embody a request ; but it re-enters (the beggar) with the words, 'I shall give' from a donor. (A. A. R.).

8399

कण्ठाद्रक्तं पिबति गुणिनां मद्यमांसं न भुङ्क्ते
विष्णुद्रव्यं हरति कुरुते द्वादशीषूपवासम् ।
सांख्यं श्रुत्वापहरति गवां ब्राह्मणानां च वृत्तिं
पापो दम्भः कलियुगसखः कस्य मित्रं नियोगी ॥

(आ) VS 2363.

(*d*) न योगी [न°] VS (var.).

Mandākrāntā metre.

A government official (*niyogi*) eats not meat nor drinks liquor but sucks the blood from the throat of virtuous people ; he observes fast on the twelfth lunar day (which is sacred to Lord Viṣṇu), but robs the wealth of Viṣṇu; he studies the Sāṅkhya philosophy but deprives the livelihood of cows and Brāhmaṇa-s ; he is a sinner, an imposter and a friend of the Iron age. Whom does he befriend ? (A. A. R.).

8400*

कण्ठान्तः क्वणितं दिवाकरकरक्लान्त्या रजोविप्लवैस्
तन्नेत्राञ्चलकुञ्चनं शितकुशप्रान्तक्षतैः सीत्कृतिः ।
श्वासोर्मिप्रभवो वनेचरभिया त्वद्वैरिवामभ्रुवाम्
एवं देव मरोस्तटेऽपि सुरतक्रीडानुरूपः क्रमः ॥

(अ) Śambhu's Rājendrakarṇapūra (KM I. 22) 56.

(आ) VS 2623 (a. Śambhu).

(*c*) °प्रचयो VS.

(*d*) मरुस्थलीषु VS.

Śārdūlavikrīḍita metre.

By the fatigue caused by the Sun's rays they have (musical) sounds (of love) in their throats ; they contract the corners of their eyes on account of the drifting mass of dust; they emit a hissing sound (as when kissed) when pricked by the sharp ends of the *kuśa*-grass ; they breathe hard due to fear from robbers—thus the wives of your rival kings, O king, undergo experiences as in love-sports even when they are left adrift in desolate deserts. (A. A. R.).

8401*

कण्ठालंकारघण्टाघणघणरणिताध्मातरोद:कटाहः
कण्ठेकालाधिरोहोचितघनसुभगं भावुकस्निग्धपृष्ठ: ।
साक्षाद् धर्मो वपुष्मान् धवलककुदनिर्धूतकैलासकूट:
कूटस्थो व: ककुद्मान् निबिडतरतम:स्तोमतृण्यां वितृण्यात्

(आ) SR 10. 149, SSB 16. 1.

Sragdharā metre.

May Śiva's bull, who resounds the regions of the sky with the pleasing jingles of the bells that adorn its neck, whose back is glossy and pleasant suitable for the ride of Lord Śiva, who is righteousness incarnate, who eclipses the peaks of the Kailāsa mountain with his (snow-)white hump, and who is everlasting, completely consume the heap of straw in the form of your darkness of ignorance. (A. A. R.).

8402*

कण्ठालिङ्गनमङ्गलं घनकुचाभोगोपभोगोत्सवं
श्रोणीसंगमसौभगं च सततं मत्प्रेयसीनां पुर: ।
प्राप्तुं कोऽयमितीर्ष्ययेव यमुनाकूले बलाद्य: स्वयं
गोपीनामहरद् दुकूलनिचयं कृष्ण: स पुष्णातु न: ॥

(आ) SR 24. 163, SSB 40. 80.

Śārdūlavikrīḍita metre.

The pleasure of embracing their neck, the festivity of enjoying their expansive bosoms, the good luck of close contact with their hips—Who are these (clothes) to enjoy these pleasurable experiences? Thus, as if feeling jealous, Śrī Kṛṣṇa took away the clothes of the cowherdesses on the banks of the Yamunā river: May he be for your welfare! (A. A. R.).

8403*

कण्ठावसक्तमृदुबाहुलतास् तुरङ्गाद्
राजावरोधनवधूरवतारयन्त: ।
आलिङ्गनान्यधिकृता: स्फुटमापुरेव
गण्डस्थली: शुचितया न चुचुम्बुरासाम् ॥

(अ) Śiś 5. 18.

Vasantatilakā metre.

The officers of the harem helped the king's ladies to dismount from horseback and in doing so clearly secured the pleasure of embracing them as their soft creeper-like arms encircled their necks; but being pure in conduct (and due to the purity of their cheeks) they did not kiss them. (A. A. R.).

8404*

कण्ठाश्लेषिणमुन्नतस्तनभरश्रोणीतटग्राहिणं
संसक्तोरुयुगं गृहीतजघनप्राकारमप्यन्तत: ।
प्रागेव श्लथबन्धमिन्दुवदना गाढावमर्दासहं
विज्ञायात्यजदाशु काञ्चनपटं व्रीडाकुलापि क्षणम् ॥

(आ) SR 318. 17, SSB 175. 18.

Śārdūlavikrīḍita metre.

Though the gold (lace) cloth was embracing her by the neck, grasped the regions of her high bosom and broad hips, was clinging to her thighs and encircling her loins, the moon-faced damsel, finding its knot loosened and incapable of close contact, suddenly abandoned it though she was overcome by shyness for a moment. (A. A. R.).

8405*

कण्ठे क एष तव वल्लभ नूपुरोऽयं
तत् पादभूषणमयं वलयस् तदानीम् ।
इत्यादिवाच्यमविभाव्य वचो मृगाक्ष्या
ज्ञानेऽपि तद्विहृतमुत्सुकतां तनोति ॥

(अ) Padmaśrī's Nāgarasarvasva 1324.
(आ) ŚP 3176.
(*c*) अभिभाव्य Nāgara.

Vasantatilakā metre.

'What is this round your neck ?' 'Dear, it is the anklet'. 'But the anklet is a foot ornament'. 'In that case it is the bracelet' : Thus were the words of the deer-eyed one inconsistent. But knowing them to be such, these sportive activities brings on pleasurable eagerness (to the lovers). (A. A. R.).

8405A

कण्ठे कृत्तावशेषं कनकमयमधः शृङ्खलादाम कर्षन्
क्रान्त्वा द्वाराणि हेलाचलचरणरणत्किङ्कणीचक्रवालः ।
दत्तातङ्कोऽङ्गनानामनुसृतसरणिः संभ्रमादश्वपालैः
प्रभ्रष्टोऽयं प्लवङ्गः प्रविशति नृपतेर्मन्दिरं मन्दुरायाः ॥

(अ) Ratnāvalī 2. 2.
(आ) RAS 413-4.
(*c*) गणानाम् Ratn. (var.); जनानाम् RAS.

Sragdharā metre.

The monkey that has fled from the stable [cage] enters the King's apartment, dragging the remnant of the gold chain cut off at the neck, with those small bells tinkling on its swiftly moving feet,/jumping over the doors, causing a panic to the harem-ladies, and with his path being hastily pursued by the grooms. (Bak Kun Bae).

8406

कण्ठे गद्गदता स्वेदो मुखे वैवर्ण्यवेपथू ।
म्रियमाणस्य चिह्नानि यानि तान्येव याचतः ॥

(अ) P (PT 2. 65, P Tem 2. 54, PS 2. 35, PN 1. 32, PRE 2. 38), Cr 229 (CRr 8. 96, CPS 255. 93) and Cr. 1420 (CNG 241, CNT IV 208), GP 1. 115. 77, VCjr 1. 1. *Cf.* पीनः स्वरो गतेर् भङ्गो and मुखभङ्गः स्वरो दीनो । Cf. Ru 104.
(आ) VS 3172, SR 66. 28 (a VS), SSB 333. 29, SRHt 223. 6 (a. Vallabhadeva), SSSN 125.6 (a. Vallabhadeva).
(इ) SS (OJ) 305.
(*a*) कण्ठग° SRHt, गतिर्मन्दा स्वरो हीनो PS ; गते भंगः स्वरा दीनो PN; गतिभङ्गः (मुखभङ्गः) स्वरो दीनो Cr 229, GP, VCjr 1.1; कण्ठगद्गदता स्वेदो Cr (var.), CPS, SS (OJ); कण्ठे च गद्गदः CR (var.).
(*b*) मुखवै° CR (var.), SRHt, SSSN; गात्रस्वेदो महद्भयम् (महाभयम् VCjr) PS, PN, Cr, GP, VCjr; वैवर्ण्यवेपथू CR (Var.)
(*c*) मरणे यानि चिह्नानि PS, PN, Cr, GP, VCjr; म्रियसानस्य CR (var.); यान्येव [चि°] Cr 229, VS ; लिङ्गानि SRHt, SSN.
(*d*) याचके PS, PN, CR, GP, Cr 229; तानि चिह्नानि [या° ता°] Cr 229, VS (see *c*); तानि तान्येव SRHt; याचक SSSN.

Stammering in the throat, sweat on the countenance, pallor and trembling— the same signs that mark a dying man mark also a beggar.[1] (F. Edgerton).

1. In Cr, GP, VCjr the verse reads : A halting gait, timid voice, sweat all over his body, and excessive fright ; all the signs that denote (approaching) death are visible in a beggar. (F. Edgerton).

8407**

कण्ठे चिन्तामणिर्ज्ञेयश् चिन्तितार्थप्रदः सदा ।
आवर्तः पृष्ठवंशे यः स सूर्याख्यः शुभः स्मृतः ॥

(आ) ŚP 1653 (a. Nakula but not found in the *BI* edition).

The circlet of hair on the neck of a horse is known as *Cintāmaṇi* and it always gives the owner the desired objects ; the circlet over the backbone is called *Sūrya* and it is also declared to be auspicious to the owner. (A. A. R.).

8408*

कण्ठे जीवितमानने तव गुणाः पाणौ कपोलस्तनौ
संतापस्त्वयि मानसं नयनयोरच्छिन्नधारं पयः ।
सर्वं निष्करुण त्वदीयविरहे सालम्बनं किं पुनस्
तस्याः संप्रति जीविते बत सखीवर्गो निरालम्बनः ॥

(आ) Skm (Skm [B] 620, Skm [POS] 2.29.5) (c. Jalacandra).

(*d*) सखीवद्धो Skm (var.).

Śārdūlavikrīḍita metre.

Her life is supported at the throat, your virtues are in her month, the cheeks and breasts are supported in her palms, the worry (fever) is in her body, her mind is in you, and there is the continuous flow of tears in her eyes—thus, O hardhearted one, in her separation from you, everything has a support; but to keep her alive, alas! the circle of friends are without support [are helpless]. (A. A. R.).

8409

कण्ठे मदः कोद्रवजो हृदि ताम्बूलजो मदः ।
लक्ष्मीमदस् तु सर्वाङ्गे पुत्रदारमुखेष्वपि ॥

(अ) Kalivi 66.

The pride (*i.e.*, effect) of eating coarse grain is seen in one's neck, and the pride (*i.e.*, intoxication) at consuming betel shows in the heart; as for the pride of wealth, it is seen all over one's body and even in the faces of one's wife and children. (K. V. Sarma).

8410*

कण्ठे मौक्तिकमालिकाः स्तनतटे कार्पूरमच्छं रजः
सान्द्रं चन्दनमङ्गके वलयिताः पाणौ मृणालीलताः ।
तन्वी नक्तमियं चकास्ति शुचिनी चीनांशुके बिभ्रती
शीतांशोरधिदेवतेव गलिता व्योमाग्रमारोहतः ॥

(अ) Viddhaśālabhañjikā 3.16.

(आ) SKV 385, Kav 147, Skm (Skm [B] 1019, Skm [POS] 2.109.4) (a. Rājaśekhara), SG 306 (a Rājaśekhara), SR 277.65, SSB 105.67.

(*a*) °मालिका Skm ; °रमद्यं Skm.

(*b*) वलयिता Skm ; °लीलता Skm ; °लावली Skm (var.).

(*c*) तनुनी [शु°] Viddha° (var.), Kav, SR, SSB.

(*d*) शीतांशोर् SKV (var.).

Śārdūlavikrīḍita metre.

A pearl necklace at her[1] throat,/ powder of white camphor on her breast;/ sandalwood ointment on her limbs/and lotus stems about her wrist:—/this slender damsel in the night,/clad in shimmering robes of silk/shines like a goddess of the cool-rayed moon/slipping to earth as it mounts its zenith. (D. H. H. Ingalls).

1. Mṛgāṅkāvali.

8411**

कण्ठे रज्जुं बद्ध्वा
मृतस्य पुंसस् तु रज्जुमादाय ।
तस्याः खण्डं कण्ठे
बद्धं गण्डव्रजं हरति ॥

(आ) ŚP 2984.

Āryā metre.

A piece of the rope used for hanging (by the neck), if tied round the neck of one who has inflammation of the glands of the neck, it will subside. (A. A. R.).

8412*

कण्ठे वसन्ती चतुरा यदस्याः
सरस्वती वादयते विपञ्चीम् ।
तदेव वाग्भूय मुखे मृगाक्ष्याः
श्रोतुः श्रुतौ याति सुधारसत्वम् ॥

(अ) Naiṣ 7.50.

(आ) SR 263.223 (a. Naiṣ), SSB 82.6.

Upajāti metre (Indravajrā and Upendravajrā).

As the clever Sarasvatī, residing in (Damayantī's) throat, plays on her lyre, its sound, becoming the voice of the gazelle-eyed girl in the latter's mouth, acquires the sweetness of nectar in the hearer's ears. (K. K. Handiqui).

8413*

कण्ठोचितोऽपि हुंकृति-
मात्रनिरस्त: पदान्तिके पतित: ।
यस्याश् चन्द्रशिख: स्मर-
भल्लनिभो जयति सा चण्डी ।।

(अ) ĀrS 1. 21.

(आ) SR 11. 11, SSB 18. 10.

Āryā metre.

Though the crescent moon-decorated Śiva deserved to be hugged by the neck, she rejected him (in their lovers' quarrel) by a mere *hum*-sound and he fell at her feet—That *Caṇḍi* is ever victorious.[1] (A. A. R.).

1. Śiva, who resembled the *bhalla* arrow of Cupid, was fit to be at the neck on account of its crescent shape. It was discharged with a *hum* sound of the bowstring but fell at her feet. (A.A.R.).

8414*

कण्डूयते दक्षिणपाणिना चेत्
स सारमेयो वदनं तदानीम् ।
भक्तै: प्रभूतै: सह भूमिपालैर्
भोज्यानि भक्ष्याणि चिरं भवन्ति ।।

(आ) ŚP 2354.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog scratches its right foreleg (at the time when a person starts on a journey), then that person will get plenty of boiled rice and other good eatable things in the company of kings for a long time. (A. A. R.).

8415*

कण्डूलद्विपगण्डपिण्डकषणाकम्पेन सम्पातिभिर्
धर्मस्रंसितबन्धनै: स्वकुसुमैरर्चन्ति गोदावरीम् ।
छायापस्किरमाणविष्किरमुखव्याकृष्टकीटत्वच:
कूजत्क्लान्तकपीतकुक्कुटकुला: कूले कुलायद्रुमा: ।।

(अ) Uttara 2. 9.

(*a*) °कषणोत्क° Uttara (var.).

Śārdūlavikrīḍita metre.

The trees on the banks having nests (of birds) on them are honouring the Godāvarī with their flowers having their stems loosened by the heat and falling down an account of the shaking caused by the itching elephants rubbing their round temples against them,[1] the barks of which have the insects drawn out by the beaks of birds that scratch in the shade (for food) and on which flocks of wearied pigeons and wild fowls are cooing. (C. N. Joshi).

1. The trees.

8416*

कण्डूयमान: खलु दक्षिणेन
हस्तेन भालं भषणो ददाति ।
प्रभाविनम्रीकृतराजचक्रं
राज्याभिषेके वरपट्टबन्धम् ।।

(आ) ŚP 2350.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog scratches its forehead with its right foreleg and gives a bark (at the time that a person sets out on a journey,) honour will be done to him as at the coronation of a king, with the vassal princes bowing to him, overcome by his might. (A. A. R.).

8417*

कतरत् पुरहर परुषं
हालाहलकवलयाचनावचसो: ।
एकैव तव रसज्ञा
तदुभयरसतारतम्यज्ञा ।।

(आ) SR 73. 23, SSB 344.23.
Āryā metre.

Which of the two is harsher, O Lord Śiva, the terrible poison *Hālāhala* or the words that you utter when going a-begging ? You have but one tongue, but it knows the comparative merits of the two. (A. A. R.).

8418*

कति कति न पुनश्चरन्ति हन्ति
प्रतिशिखरं प्रतिकाननं कुरङ्गाः ।
तदपि जनमनोविनोदहेतुर्
विलसति केष्वपि कोऽपि नाभिगन्धः ॥

(अ) JS 93.4. Cf. No. 8419.
Puṣpitāgrā metre.

How many deer are there not, to graze and kill, in every mountain peak and forest ? Still, the one that gives pleasure to the mind of man is but the musk deer that stands out among so many. (A. A. R.).

8419*

कति कति न मदोद्धतारचरन्ति
प्रतिशिखरि प्रतिकाननं कुरङ्गाः ।
क्वचिदपि पुनरुत्तमा मृगास् ते
मदयति यन् मद एव मेदिनीशान् ॥

(आ) ŚP 938, SR 233. 102 (a. ŚP), SSB 627. 7, Any 37. 3. Cf. No. 8418.
Puṣpitāgrā metre.

How many deer are there not that move haughtily, intoxicated (with their beauty), in every mountain peak and forest ? But only in a rare place are the best of them whose musk alone intoxicates the rulers of the earth. (A. A. R.).

8420*

कति कति न लताः कलिताः
संचरता चञ्चरीकरसिकेन ।
नलिनि भवन्मधु मधुरं
यत् पीतं तत् तदेव परिपीतम् ॥

(आ) SR 222. 61, SSB 611. 25, RJ 347.
(*a*) ललिताः [न ल°] SSB.
Gīti-āryā metre.

How many creepers are not resorted to by the discriminating enjoyer, the bee, when moving about ? But your ladyship, Lotus ! your sweet honey alone, when tasted by him, can be said to be a real drink. (A. A. R.).

8421*

कति कति न वसन्ते वल्लयः शाखिनो वा
सुरभितसुमनोभिर्भूषिताङ्गा बभूवुः ।
तदपि युवजनानां प्रीतये केवलोऽभूद्
अभिनवकलिकालीभारशाली रसालः ॥

(अ) Harivilāsa 3.37.
(आ) PV 672 (a. Lolimbarāja), Ava 255, SR 240. 116 (a. JS), SSB 639. 23, SSH 2. 50.
(*a*) वल्लिय: PV (MS) ; शाखिनो PV (MS).
(*b*) किसलयसुमनोभिः शोभमाना ब° Ava, SR, SSB, SSH.
(*d*) °सार° [°भार°] PV.
Mālinī metre.

How many creepers and trees are there not adorning themselves with fragrant flowers in spring ? Nonetheless, there is only one that appeals to young people and that is the mango tree resplendent with a load of fresh buds. (A. A. R.).

8422*

कतिचिद्बुद्धतनिर्भरमत्सराः
कतिचिदात्मवचःस्तुतिशालिनः ।
अहह केऽपि निरक्षरकुक्षयस्
तदिह संप्रति कं प्रति मे श्रमः ॥

(आ) SR 40. 48, SSB 294. 48, SRM 2. 2, 586.

Drutavilambitā metre.

Some learned patrons are full of unbearable pride and jealousy; some others are resplendent by praising their own compositions; and, there are others, alas! who are completely innocent of a syllable of learning. To whom am I to resort now (for patronge)? (A. A. R.).

8422A

कतिचिद् दिवसानि काण्डशेषाः
पतिताशेषपुराणजीर्णपर्णाः ।
तरवस्त्वचि गर्हितप्रवालाः
समवाप्यन्त न नामतो विवेक्तुम् ॥

(आ) SSSN 210. 10.

Aupacchandsika metre.

For some days trees attain a state of nonidentity by name (*i.e.*, remain incognito), the trunk only remaining, with all the old and dry leaves having dropped off and with no sprouts on the bark. (K. V. Sarma).

8423-4

कतिचिद् दिवसानि तया गमिता-
नि गृहे तव सङ्गमरोचनया ।
कतिचिद् विपिने नलिनीशयने
वचनेन पिकीमदमोचनया ॥
न वनेऽपि रतिर्भवनेऽपि न यं
प्रतिरूपविनिर्ज्जितरोचनया ।
करुणावरुणालय किं क्रियताम्
अरुणायतपङ्कजलोचनया ॥

(आ) Vidy 699 (in Vidy taken as one verse) (a. Dhīrendropādhyāya).

Toṭaka metre.

A few days were spent by her in your house with the fond hope of being united with you; a few days in the forest on a bed of lotuses by her who eclipsed the songs of the cuckoos; but there was no pleasure in the woods nor in the house for her who had surpassed all handsome damsels. O ocean of compassion, what is to be done by her whose lotus eyes are rendered red (by weeping)? (A. A. R.).

8425*

कति ते कबरीभारः
सुमनःसङ्गात् प्रियेऽतिनीलत्वात् ।
भवति च कलापवत्त्वान्
निर्जरसेव्यः कथं न स्यात् ॥

(आ) SR 188. 44, SSB 537. 55, SRK 151.5 (a. Sphuṭaśloka).

Āryā metre.

What a profusion of tresses have you! Due to association with flowers, dear one, and because of its extreme dark colour decorated with ornaments, how will they not be attractive even to gods? (A.A.R.).

कति नमन्ति महीषु see 8427.

8426*

कति न सन्ति जना जगतीतले
तदपि तद्विरहाकुलितं मनः ।
कति न सन्ति निशाकरतारकाः
कमलिनी मलिनी रविणा विना ॥

(आ) SR 284. 16, SSB 117. 18.

Drutavilambitā metre.

Are there not so many in this world? Still my mind is pained at my separation from him. Are there not the moon and the numerous stars? Still without the sun the lotus is engulfed in gloom. (A. A. R.).

8427*

कति न सन्ति महीषु महीरुहः
सुरभिपुष्परसालफलालयः ।
सुरभयन्ति न केऽपि च भूरुहान्
इति यशोऽस्ति परं तव चन्दन ॥

(अ) Ava 189.

(आ) SR 237. 47, SSB 635. 8, IS 1509, Subh 248, Pr 366.

(*a*) नमन्ति IS, Subh ; महीरुहाः IS, Subh.
(*b*) सुरभी° IS, Subh ; °लयाः IS, Subh.
(*c*) चान्यमहीरुहान् IS, Subh.
(*d*) तु [ऽस्ति] IS, Subh ; त्वयि [तव] IS, Subh ; चन्दनः Subh.

Drutavilambitā metre.

How many tress are not there full of fragrant blossoms and juicy fruits. But none of them impregnate other trees with scent. That fame however belongs only to you, O sandal !

8428*

कति नो विषया निभालिताः
कति वा भूमिभुजो न शीलिताः ।
धरणीधर तावकान् गुणान्
अवधार्यजगणं गुरुं लघुम् ॥

(आ) SSS 10 (a. Mauni-Raṅganātha), SR 105. 133, SSB 397. 45.

Viyoginī metre.

How many things have I not examined ? How many kings have I not moved with ? O king, having known your (unique) merits I have been able to understand what is weighty and what is light (worthless). (A. A. R.).

कतिपयदिनपरमायुषि see No. 8429.

8429

कतिपयदिवसस्थायिनि
मदकारिणि यौवने दुरात्मानः ।
विदधति तथापराधं
जन्मैव यथा वृथा भवति ॥

(अ) BhPr 39 (a. Buddhisāgara).
(आ) JS 451. 36, ŚP 697 (a. Śrī-Dhanadadeva), AP 40, SR 58. 159 (a. ŚP), SSB 320. 164 (a. Dhanadadeva), VP 8. 5, SH 830 (a. Dhanada).
(*a*) कतिपयदिनपरमायुषि JS, ŚP, SSB, SH.
(*c*) विहृश्यति SH.

Āryā metre.

In youth, lasting (but) for a few days (and) intoxicating, the evil-souled commit iniquity so that even birth becometh in vain. (L. H. Gray).

8430

कतिपयदिवसस्थायी
पूरो दूरोन्नतोऽपि भविता ते ।
तटिनि तटद्रुमपातन-
पातकमेकं चिरस्थायि ॥

(आ) SKV 1110, Prasanna 67*b*, Skm (Skm [B] 1738, Skm [POS] 4. 20, 3) (a. Bhojadeva), JS 102. 2, ŚP 1124, Any 101. 72, SuM 5. 10, SR 218. 2 (a. Bhoja), SSB 603. 4, SRK 197. 3 (a. ŚP), IS 7790, Kav p. 63.
(*b*) चण्डरवः [भ °ते] JS.
(*c*) °पातिनि (°पाते) SuM.

Āryā metre.

Your flood,/though it climb high,/ will last but a few days ;/ only the mortal sin/ of felling the trees upon your bank/ will last. (D. H. H. Ingalls).

8431*

कतिपयदिवसैः क्षयं प्रयायात्
कनकगिरिः कृतवासरावसानः ।
इति मुदमुपयाति चक्रवाकी
वितरणशालिनि वीररुद्रदेवे ॥

(आ) Kuv *ad* 13. 39 (p. 44), SR 122. 171 (a. Kuv), SSB 423.1 (a. Kuv).

Puṣpitāgrā metre.

In a few days Meru, the mountain of gold, which puts an end to daytime, will be exhausted : thus the female ruddy goose feels happy at king Vīrarudra munificent in his gifts.[1] (A. A. R.).

1. The ruddy goose which, by convention, can enjoy the company of its mate only during daytime, hopes for the permanent destruction of Meru, which hides the sun at night, by its being broken to pieces and distributed as gifts by the king.

8432

कतिपयनिमेषवर्तिनि
जन्मजरामरणविह्वले जगति ।
कल्पान्तकोटिबन्धुः
स्फुरति कवीनां यशःप्रसरः ॥

(आ) ŚP 155 (a. Śaṅkhadhara) AP 91, SR 32. 18 (a. ŚP), SSR 53. 20 (a. Śaṅkhadhara), SRK 39. 8 (a. ŚP), SH 303 (a. Śaṅkhadhara).

(*d*) प्रकर: [प्र°] SH.

Āryā metre.

In this world (human life) which lasts but a few moments and which is full of trouble due to (travails of) birth, old age and death, there is a relation who lasts for eons and that is the spreading fame of poets.

8433*

कतिपयपुरस्वामी कायव्ययैरपि दुर्ग्रहो
मितवितरिता मोहेनाहो मयानुसृतः पुरा ।
त्रिभुवनपतिर्बुद्ध्याराध्योऽधुना स्वपदप्रदः
पुनरधिगतस् तत् प्राचीनो दुनोति दिनव्ययः ॥

(आ) JS 460.11 (a. Bherībhāṅka).

Hariṇī metre.

The master of a few towns, difficult to please even at the expense of one's health, and paying wages very frugally, had been served by me earlier out of delusion. Now, I have secured as my master the lord of the three worlds, who can be propitiated by my intelligence and who will give me his own position. Only the thought of how I wasted the past days pains my heart. (A. A. R.).

8434*

कतिपयसहकारपुष्परम्यस्
तनुतुहिनोऽल्पविनिद्रसिन्दुवारः ।
सुरभिमुखहिमागमान्तशंसी
समुपययौ शिशिरः स्मरैकबन्धुः ॥

(अ) Kir 10. 30.

(आ) SR 346. 15 (a. Kir), SSB 222. 18 (a. Bhāravi).

Puṣpitāgrā metre.

Charming with a few flowers in the mango trees, with gentle snowfall, the *sinduvāra*-flowers partly blossomed foretelling the passing of snowfall and the arrival of spring, the cool season has now arrived, the lone friend of Cupid. (A. A. R.).

8435*

कति पल्लविता न पुष्पिता वा
तरवः सन्ति समन्ततो वसन्ते ।
जगतो विजये तु पुष्पकेतोः
सहकारी सहकार एक एव ॥

(आ) ŚP 1018, SR 239. 106 (a. ŚP), SSB 639. 13, IS 7791, Any 120. 99, SRK 209. 3 (a. ŚP).

(*b*) न संततं [स°] Any.

(*c*) जगतीविजये (°य Any) ŚP, SR, SSB, Any.

Aupacchandasika metre.

Have not many trees tender leaves and flowers/on all sides in the spring season ?/ But in his conquest of the world the one helper/ to the flower-bannered Cupid is the mango tree./ (A. A. R.).

8436*

कतिषु न कृता सेवा के वा न वाग्विभवैः स्तुतास्
तृणमपि गुणप्रीतः प्रादान्न कोऽपि विपश्चिताम् ।
अयमिह परं दुःखज्वालाकलापमखण्डयत्
कनकपयसां धारादण्डैरकाण्डघनाघनः ॥

(आ) Skm (Skm [ B ] 1446, Skm [ POS ] 3. 16. 1) (a. Silhana or Bilhaṇa).

(*a*) °भवैस्तुतास् Skm (POS).

Hariṇī metre.

How many (masters) were not served, how many were not praised by the power of (pleasing) words ? But no one gave even a blade of grass to learned men, though pleased with their merits. But here is the raining cloud which has arrived unexpectedly and destroyed the flames of misery by a downpour of golden streams. (A. A. R.).

8437*

कति सन्ति नोन्नतिभृतस् तरवस्
तदपि त्वमेव गुरुकीर्तिवरः ।
निबिडादरं नवमरन्दहरः
सहकार कारणमिह भ्रमरः ॥

(आ) SMH 11. 64

(*a*) °भृतास् SMH (var.).

(*c*) निविलापरं or नविलादरं SMH (var.).

Pramitākṣarā metre.

How many trees are not there that are tall ?/ Still you alone are the best among the highly praised./ The reason for that, O mango tree, is the bee/ who takes the fresh honey in graceful profusion./ (A. A. R.).

8438-9*

कति सन्ति लता विपिने कुसुम-
स्तवकानमिताः खलु पल्लविताः ।
प्रतिचम्पकचन्दननीपवनी-
नवपङ्कजिनीमधुसंवलिताः ॥
सुचिरं कुसुमेषु परिभ्रमता
न च मालति कापि तथा मिलिता ।
मधुपेन पुनर्मधुपानविधौ
हृदये न यथा भवती कलिता ॥

(आ) Vidy 152 (quoted as one *subhāṣita*) (a. Kṛṣṇapati Upadhyāya). Cf. No. 8440.

(*d*) नवपङ्कजनी° Vidy.

Toṭaka metre (or one *subhāṣita* in Ghoṭaka metre).

How many creepers are not there in the forest that are/ bent with bunches of flowers and are in sprout ?/ There are the *campaka*, sandal, *nīpa*-trees/ and fresh lotus flowers surrounded by bees/ Wandering for long among the flowers/ the bee, O *mālati*-flower, has not met/ in his bout of drinking honey, any one/ as thou, who are held in his heart/. (A. A. R.).

8440*

कति सन्ति लवङ्गलता ललिता
नवकोरकिता धरणीसुतले ।
कति बन्धुरगन्धभृतस् तरवो
गुरवो निवसन्ति गिरौ मलये ॥

(अ) Ava 360.

(आ) SR 239. 84, SSB 637. 6. Cf. Vidy footnote 1 to 152 and No. 8438-9.

(*c*) गतिब° Ava.

Toṭaka metre.

How many lovely close trees are these/ with fresh sprouts in the broad expanse of the earth ?/ How many sandal trees with pleasing fragrance/and leaders of their kind are in the Malaya mountain ? (A. A. R.).

8441*

कत्यक्षीणि करोटयः कति कति द्वीपिद्विपानां त्वचः
काकोलाः कति पन्नगाः कति सुधाधाम्नश्च खण्डाः कति ।
किं च त्वं च कति त्रिलोकजननि त्वद्वारिपूरोदरे
मज्जज्जन्तुकदम्बकं समुदयत्येकैकमादाय यत् ॥

(आ) RJ 1399 (=10. 31) (a. Kalidāsa ; in other MS a. Śaṅkara).

(*c*) तद्वारि° RJ (my change to त्वद्वा° *metri causa*).

Śārdūlavikrīḍita metre.

How many are the eyes, skulls and leopard skins; how many ravens, snakes and digits of the moon ? Moreover, how many are you, O mother of the three

worlds ? In you, O ocean, groups of creatures plunge and emerge each taking one of them. (A. A. R.).

8442*

कत्यश्वाः कति धेनवः कति गजाः कत्यद्भुताः पादपाः
सुन्दर्यः कति सुभ्रुवः कति महारत्नान्यनर्घ्याण्यपि ।
जातैका किल कन्यका जलनिधेर्दातुं प्रसक्ता यदा
सर्वं तद् व्ययितं तदा परिणतौ नामैकमुच्छेषितम् ॥

(अ) Dik Any 57.

Śārdūlavikrīḍita metre.

How many the horses, cows, elephants and wonderful trees ; / how many lovely ladies with charming eyebrows,/and how many the great gems of inestimable value ? / (The ocean had all these). A single daughter / was born to him and when he attempted to give her / in marriage, all these (good things) were expended ; / and in the end, only his name was left to the Ocean./ (A. A. R.).

8443*

कथंचित् कालिदासस्य कालेन बहुना मया ।
अवगाढेव गम्भीर- मसृणौघा सरस्वती ॥

(आ) SKV 1722.

It took me a long time/to fathom, as it were,/the deep, sweet flood/of Kālidāsa's muse. (D. H. H. Ingalls).

8444

कथंचिदह्नि हृदये कुशलैर्विनिवेशिता ।
शिक्षा गौरखरेणेव राज्ञा विस्मार्यते निशि ॥

(अ) RT (Raj [S] 5. 319, RT [V] 5. 319, RT [T] 5.318, RT [C] 5.323). Cf. दिवसे संनिधानेन ।

(आ) IS 2802.

(*a*) कथञ्चिदह्नि Raj (var.).

(*c*) गोपखरे Raj (var.).

Instruction impressed on the king with pain by experienced men, during the day, he forgets during the night, like a gray ass does.

8445*

कथंचिन् नैदाघे दिवस इव कोपे विगलिते
प्रसत्तौ प्राप्तायां तदनु च निशायामिव शनैः ।
स्मितज्योत्स्नारम्भक्षपितविरहध्वान्तनिवहो
मुखेन्दुर्मानिन्याः स्फुरति कृतपुण्यस्य सुरते ॥

(आ) SKV 674, Kav 387.

(*b*) प्राप्ता° (missing) Kav.

(*d*) सुरभे Kav (MS).

Śikhariṇī metre.

Truly he is blessed with merit/that like summer's day her heat of anger passes/ and on her growing kind, as with the coming of the night,/her face, a moon, lighting with smiles for moonlight/the heaped up darkness of their altercation,/ shines forth upon his amorous exercise. (D.H.H. Ingalls).

कथं तु पुत्रः पितरं see No. 8451.

8446

कथं ते त्यक्तसद्वृत्ताः सुखं रात्रिषु शेरते ।
मरणान्तरिता येषां नरकेषूपपत्तयः ॥

(आ) VS 3277, ŚP 696, SH 829 (a. Dhanada).

(इ) SS (OJ) 224.

(*a*) व्यक्त° [त्य°] VS : °वृत्त SS (OJ) (var.).

(*b*) रतिषु SS (OJ) (var.).

Having given up the right deeds, how can people sleep with ease at night ? Their entry into hell is barred only by death. (Raghu Vira).

कथं ते व्यक्तदुर्वृत्ताः see No. 8446.

8447*

कथं त्वदुपलम्भाशा- विहताविह तादृशी ।
अवस्था नालमारोढुम् अङ्गनामङ्गनाशिनी ॥

(अ) KāD 3. 12.

(इ) KāD (T) 3.12 ; KāD (M) 3.12.

(*b*) तादृशीम् KāD (var.).

There being no chance of getting you, how will not this body-destroying state of emaciation attack this female frame of mine? (K. Ray).

कथं त्वया न सेव्यन्ते see No. 8449.

8447A

कथं न रमते चित्तं धर्मेऽनेकसुखप्रदे ।
जीवानां दुःखभीरूणां प्रायो मिथ्यादृशो यतः ॥

(आ) SPR. 380. 18 (a. Tattvabhṛt 56).

Why does not the mind take delight in righteousness which confers on one all happiness? Obviously, because men, who dread suffering, generally, have false vision. (K. V. Sarma).

8448*

कथं न लज्जितस्तादृक् सविता तेजसां निधिः ।
ब्रह्माण्डखण्डिकां प्राप्य कुर्वन् पादप्रसारिकाम् ॥

(आ) VS 547. Cf. संतोऽपि सन्तः क्व किरन्तु ।

How is the (great) sun, the treasure-house of effulgence, not ashamed to spread his legs (*i.e.* rays) (like a lowly insect) when he reaches the huge candied sugar [*viz.*, the universe]. (K. V. Sarma).

8449

कथं नाम न सेव्यन्ते यत्नतः परमेश्वराः ।
अचिरेणैव ये तुष्टाः पूरयन्ति मनोरथान् ॥

(अ) H (H) 2. 26, HS 2. 27, HM 2. 28, HP 2.24, HN 2. 24, HH 43. 23-4, HC 58.4-5.

(आ) SR 146. 173 (a. H), SSB 468.61, SRK 122.4 (a. Prasaṅgaratnāvalī), IS 1511, SH 1258, SRM 1.2, 122, SPR 871.5.

(*a*) त्वया [नाम] IS.
(*b*) यत्नतस्ते नरेश्वराः SH.
(*c*) अचिरेणापि HP ; संपुष्टा [ये तु°] HP.
(*d*) पूरयति HH.

How, forsooth! are not these mighty lords to be diligently served, who, when pleased, fufil without delay the wishes of the heart? (F. Johnson).

8450*

कथं नु तं बन्धुरकोमलाङ्गुलिं
करं विहायासि निमग्नमम्भसि ।
अचेतनं नाम गुणं न लक्षयेन्
मयैव कस्मादवधीरिता प्रिया ॥

(अ) Śāk 6. 14 (in some texts 6. 15 or 6.13). Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 82.

(*a*) कथं प्रियाया मम कमलाङ्गुलं Śāk (var.) ; °कोमलबन्धुर् [ब°] Śāk (var.).
(*b*) आशु [°आसि] Śāk (var.).
(*c*) गुणान् Śāk (var.) ; वीक्षते [ल°] Śāk (var.) ; लक्षये (°क्ष्ये) Śāk (var.).

Vasantatilakā metre.

Hear me, thou dull and undiscerning bauble! For so it argues thee, that thou could'st leave/the slender fingers of her hands sink/beneath the waters. Yet what marvel is it/that thou should'st lack discernment? let me rather/heap curses on myself, who, though endowed/with reason, yet rejected her I loved. (Sir Monier Monier-Williams).

8451

कथं नु पुत्राः पितरं हन्युः कस्यांचिदापदि ।
भ्राता वा भ्रातरं हन्यात् सौमित्रे प्राणमात्मनः ॥

(अ) R (R [Bar] 2. 91. 6, R [B] 2. 97. 16, R [G] 2. 107. 6, R [L] 2. 11. 6).

(*a*) तु पुत्रः (त्रं) or नु पुत्रः or सुपुत्रः or सुतस्तु: R (var.); पु° पि° Tr. R (var.).
(*b*) हन्यात् R (var,)., अर्थपरायणः [क°] R (var.).
(*c*) पितरं [भ्रा° second] R (var.).
(*d*) प्रियमा° or प्रियदर्शनः or प्रियवादिनं [प्रा°] R. (var.).

O Lakṣmaṇa! will ever sons think of murdering their father even in times of adversity, or a brother of cutting the throat of a brother, which is nothing

but killing one's own self ? (T. S. Raghavacharya).

8452

कथं न्याय्यमनुष्ठानं मादृशः प्रतिषेधतु ।
कथं वाभ्यनुजानातु साहसैकरसां क्रियाम् ॥

(अ) Uttara 5. 21.

(*b*) हीदमनुष्ठानं Uttara (var.).

How can one like me forbid a righteous proceeding or how can I approve an action of which rashness is the only essence ? (C. N. Joshi).

8453*

कथं त्विदं कमलविशाललोचने
गृहं घनैः पिहितकरे निशाकरे ।
अचिन्तयन्त्यभिनववर्षविद्युतस्
त्वमागता सुतनु यथा प्रभावती ॥

(अ) Nāṭ 16. 61 (in P. Regnaud's edition 16. 58).

(*a*) चिदाकुलितविशा° Nāṭ (Regnaud).

(*b*) °करे missing Nāṭ (Regnaud) ; निशाचरे Nāṭ (Regnaud).

(*d*) समागता Nāṭ (Regnaud).

Rucirā metre.

Fair one, with eyes as large as a lotus, how have you come like a radiant being to this house (of mine) when the rays of the moon have been covered by clouds and you have not cared for the impending rains and lightning ?[1] (M. Ghosh).

1. In Nāṭ quoted as an example of the Prabhāvatī metre.

8454*

कथं चैषा तन्वी प्रकृतिसुकुमाराङ्गलतिका
प्रगल्भव्यापारं रतिकलहखेदं विषहते ।
नलिन्यास्तिग्मोऽपि प्रभवति सुखायैव सविता
प्रकृष्टे प्रेम्ण्येवं किमिव न सहन्ते युवतयः ॥

(आ) VS 2130.

Śikhariṇī metre.

How does this young lady, so slim and having limbs that are naturally tender, endure the onslaughts of impetuous love sports ? Lo ! the sun may be hot, but it gives pleasure to the lotus; when love has waxed strong what hardships will not young ladies then endure ? (A. A. R.).

कथं प्रत्यक्षमुत्सृज्य see No. 9131.

8455-6

कथं प्रियाया अनुकम्पितायाः
सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृत्सु च स्नेहसितः शिशूनां
कलाक्षराणामनुरक्तचित्तः ॥
पुत्रान् स्मरंस्ता दुहितॄर्हृदय्या
भ्रातॄन् स्वसॄर्वा पितरौ च दीनौ ।
गृहान् मनोज्ञोरुपरिच्छदांश्च
वृत्तीश्च कुल्याः पशुभृत्यवर्गान् ॥

(अ) Bh Pr 7. 6. 11-2.

Upajāti metre (Upendravajrā and Indravajrā).

How can a person forego the sweet company of the tender-hearted wife, as also the dalliances and the charming conversation that he holds with her ? (How can a person being tightly bound by the bonds of friendship relinquish the company of his friends ?) What man whose heart is captivated by lisping infants can persuade his mind to be deprived of such charming association of theirs ?

What being, remembering his sons, his beloved daughters absent at their fathers-in-law's place, his brothers, his sisters, his poor parents, his house decorated with handsome and valuable furniture, his family profession, his servant and the possession of domestic beasts that he may have reared up, can ever renounce them ? (J. M. Sanyal).

8457-8

कथं भार्यामृते धर्मम् अर्थं वा पुरुषः प्रभो ।
प्राप्नोति काममथ वा तस्यां त्रितयमाहितम् ॥
तथैव भर्तारमृते भार्या धर्मादिसाधने ।
न समर्था त्रिवर्गोऽयं दाम्पत्यं समुपाश्रितः ॥

(अ) Mārk-pur 21. 70-1.
(आ) IS 1517-8, Pr 366.

How without a wife does a man attain to religion, or wealth, or love, my lord ? In her the three are set.

So also, without a husband, a wife is powerless to fulfil religious and other (duties). This three-fold group resides in wedded life. (F. E. Pargiter).

8459*

कथं ममोरसि कृतपक्षनिःस्वनः
शिलीमुखोऽपहितदिति (?) जल्पति प्रिये ।
निवृत्य किं किमिति ब्रुवाणयानया
ससाध्वसं कुपितममोचि कान्तया ॥

(अ) RŚ 2.75.
(*b*) खलगदिति RŚ (var.).
(*c*) विवृत्य RŚ (var.); किमिदमिति or किमेतदि RŚ (var.) ; ब्रुवाणायां (°या; °ना) RŚ (var.).
(*d*) साद्यसं RŚ (var.).
Rucirā metre (defective).

'How does this arrow (or bee) fall on my chest making a buzzing noise with its feathers (or wings) ?' When the lover had said this much, the beloved turned round making anxious queries and left off her anger. (A. A. R.).

8460*

कथं मुग्धे कथं वक्रे कान्तायास् ते विलोचने ।
कथं जनानुरागाय कथं जनविपत्तये ॥

(आ) VS 1223.

How is it, beloved, that your eyes are innocently charming and also crooked (in side glances) ? How is it that they generate love in people, and also contribute to the calamity of men ? (A. A. R.).

8461

कथं यतेत मनुजो भिन्नैव प्रकृतिर्यतः ।
एकस्थानसमुत्पन्न- सुधाक्ष्वेडमिवा स्मृता ॥

(आ) Nīsam 1. 95.

How is a man to act, for Nature is contradictory; for, the same is the origin for both nectar and poison.[1]

1. *viz.* the Milky occan from which both have come out.

8462

कथं राजा स्थितो धर्मे परदारान् परामृशेत् ।
रक्षणीया विशेषेण राजदारा महाबल ॥

(आ) R (R[Bar.] 3. 48. 6, R [B] 3. 50. 6-7, R [G] 3. 56. 14, R [L] 3. 55. 5), IS 1510.
(*a*) तथा [क°] R (var.), स्थिते R (var.).
(*b*) प्रधर्षयेत् or परामृशन् R (var.).
(*c*) प्रयत्नेन [वि°] R (var.).
(*d*) पर° or राम° [राज°] R (var.); महायशः or महात्मना or महीभुजां (महा°; °जा) or महीभृतां R (var.).

O mighty one,[1] how can a sovereign who persists in *dharma* violate a woman. There again, O mighty, the wife of a sovereign must be guarded above all others.

1. Ravāṇa.

8463*

कथं विलोकेयममुं युवानं
कुमुद्वतीबन्धुमिवोज्जिहानम् ।
भर्तुः स्वसा भ्रातृचतुर्थिकेव
कलङ्कयत्यर्धविलोकनेऽपि ॥

(आ) PV 439 (a Mādhava).
(*a*) युवानां PV (MS).
Upajāti metre (Upendravajrā and Indravajrā).

How can I direct my glance at this youth who comes into view like the friend of lilies [the moon] ? For here is the sister of my husband who darkens him, directing on him half a glance as does the fourth lunar day of the month of *Bhādrapada* [July-August]. (A. A. R.).

8464*

कथं वीथीमस्मानुपदिशसि धर्मप्रणयिनीं
प्रसीद स्वां शिष्यामतिखलमुखीं शाधि मुरलीम् ।
हरन्ती मर्यादां शिव शिव परे पुंसि हृदयं
नयन्ती धृष्टेयं यदुवर यथा नाह्वयति नः ॥

(आ) PG 292 (a. Samāhartṛ=Rūpa Gosvāmin).

(*b*) शिक्षायति° PG (var.).

(*c*) हरन्तीं PG (var.).

(*d*) नयन्तीं दृष्टोऽयं PG (var.) ; दुष्टेयं PG (var.).

Śikhariṇī metre.

How is it, O Kṛṣṇa, that you advise us to follow the path of righteousness ? Please curb effectively your own disciple, the flute that has a wicked mouth, for that slut deprives us of all decorum, and draws our hearts towards men other than our husbands. Please see that she does not (tempt us) with her call. (A. A. R.).

8465

कथं संबोध्यते राजा सुग्रीवस्य च का प्रिया ।
निर्धनाः किं च वाञ्छन्ति किं कुर्वन्ति मनीषिणः ॥

(आ) SuM 12. 16.

How is the king addressed ? Who is the beloved wife of Sugrīva, (the monkey chief) ? Who do poor men desire ? What do the intelligent people do ? (A. A. R.).

Riddle.

8466*

कथं स दन्तरहितः सूर्यः सूरिभिरुच्यते ।
यो मीनराशिं मुक्त्वैव मेषं भोक्तुं समुद्यतः ॥

(आ) VS 553 (a. Paṇḍita-Pūjaka).

How is the sun said by wise men [astrologers] as devoid of teeth ? For he leaves off shoals of fish and busies himself to eat a goat; (actually, transits from the segment of Pisces to that of Aries). (A. A. R.).

कथं सुतस्तु पितरं see No. 8451.
कथं सुपुत्रः पितरं see No. 8451.
कथं ह्रीढमनुष्ठानं see No. 8452.
कथञ्चिदह्नि हृदये see No. 8444.

8467

कथनेन विनाप्याशां पूरयन्ति हि साधवः ।
प्रतिगेहं भासते हि विवस्वान् कथनं विना ॥

(आ) Nīsam 2.24.

Even without being requested, good people fulfil the desires of others. Indeed, in every home the sun shines without a request being made. (A. A. R.).

8468

कथमगणितपूर्वं द्रक्ष्यते तं नरेन्द्रः
कथमपुरुषवाक्यं श्रोष्यते सिद्धवाक्यः ।
कथमविषयवन्ध्यं धारयिष्यत्यमर्षं
प्रणिपतति निरुद्धः सत्कृतो धर्षितो वा ॥

(अ) Pratijñāyaugandharāyaṇa, 1.11.

Mālinī metre.

How shall the king look at him whom erstwhile he ignored ? Perfect in speech, how shall he listen to cowardly taunts ? How shall he restrain his wrath made impotent by capture ? A prisoner is humiliated, be he well treated or insulted. (A. C. Woolner and L. Sarup).

8469

कथमद्य कथं च श्व इति जीवनचिन्तया ।
या कृथा हा वृथा दैन्यम् आयुरन्तं प्रयच्छति ॥

(आ) SH 576.

How to live today, how tomorrow ? Do not make yourself miserable with this useless thought on livelihood. For, if life be, it will bring you subsistence. (A. A. R.).

8470*

कथमपि कृतप्रत्यापत्तौ प्रिये स्खलितोत्तरे
विरहकृशया कृत्वा व्याजं प्रकल्पितमश्रुतम् ।
असहनसखीश्रोत्रप्राप्ति विशङ्क्य ससंभ्रमं
विवलितदृशा शून्ये गेहे समुच्छ्वसितं पुनः ॥

(अ) Amar (Amar [D] 63, Amar [RK] 89, Amar [K] 74, Amar [S] 76, Amar [POS] 76, Amar [NSP] 75).[1]

(आ) Skm (Skm [B] 689, Skm [POS] 2. 43. 4), Kāvyālaṅkāra-sāra-saṁgraha (BSS 79) 82. 18-21 (a. Amar), Abhinavagupta on Dhv 3.7 (KM 175. 13-15), SR 276.49 (a. Amar), SSB 104.51, IS 1512, Pr 366.

(*a*) पुनः प्र° [कृत°] Amar (var.) ; °वृत्तौ or °वृत्ते or सत्तौ (Skm) [°पत्तौ] Amar (var.); ध्याने [प्रि°] Amar (var.).

(*b*) व्याजप्र° Kāv, Dhv ; अश्रुतत् (°यत्) Amar (var.).

(*c*) °गोत्र° [°श्रोत्र°] Amar (var.) ; °प्राप्तिप्रमादससंभ्रमं, (°प्रसाद° ; °मे Skm) Amar (var.), Skm, Kāv, Dhv (var.), SRSSB.

(*d*) प्रचलित° Amar SR, SSB ; विगलित°, विचलित° Amar (var.), Skm ; ततः [पु°] Skm, Kāv, Dhv.

Hariṇī metre.

1. Western (Arj.) 75, Southern (Vema) 76, Ravi 73, Rāma 88, Br MM 86, BORI I 91, BORI II 89.

When the lover was somehow persuaded to come back, he was confused in his answers ; but she who had wasted away in separation, feigned as if she had not heard him ; fearing, however, that his words might have reached the ears of her intolerant friends, she hurriedly allowed her restless eyes to look around, and then finding that the apartment was empty, she again heaved sighs of relief ! (C. R. Devadhar).

8471*

कथमपि तव वृन्दारण्यमाहात्म्यवृन्दं
न हि कथयितुमुच्चैरीश्वरोऽप्यीश्वरः स्यात् ।
अपि च तृणफलानां यस्य लुब्धो रसाय
प्रभुरमृतभुजामप्याश्रयद् वत्सभावम् ॥

(आ) PG *ad* 125.

Mālinī metre.

Even with difficulty your innumerable points of greatness cannot be described in words even by the great god, O forest of the sacred basil [*Vṛndāraṇya*]. Moreover, being covetuous of tasting your juicy grass and fruits, even the lord of gods (Indra) who habitually enjoys nectar, has taken the form of a calf (to graze in your grounds). (A. A. R.).

8472*

कथमपि न निषिद्धो दुःखिना भीरुणा वा
द्रुपदतनयपाणिस् तेन पित्रा ममाद्य ।
तव भुजबलदर्पाध्मायमानस्य वामः
शिरसि चरण एष न्यस्यते वारयैनम् ॥

(अ) Veṇī 3.40.

(आ) Sar 5.523.

(*c*) °दर्पाद्धचाय° Sar.

Mālinī metre.

The hand of Drupada's son was not prevented by my father somehow, whether through grief or cowardice. But today here is this left foot of mine placed on the head of your own self swelling with the pride of the strength of your arms. Prevent it ! (S. Rama Sastri).

8473*

कथमपि परिचितमुद्रा
भुजभुद्रासङ्गतं स्वप्ने ।
उषसि निमीलितनयना
शयनान्तः कान्तमामृषति ॥

(आ) SH 2003.

Upagīti-āryā metre.

Familiar with hand postures she obtained him in her dream within the fold of her arms ; closing her eyes, at early dawn she touches her lover at the edge of the bed. (A. A. R.).

कथमपि पुनः प्रत्यावृत्ते see No. 8470.

8474*

कथमपि सखि क्रीडाकोपाद् व्रजेति मयोदिते
कठिनहृदयस्त्यक्त्वा शय्यां बलाद् गत एव सः ।
इति सरभसध्वस्तप्रेम्णि व्यपेतघृणे स्पृहां
पुनरपि हतव्रीडं चेतः करोति करोमि किम् ॥

(अ) Amar (Amar [D] 14, Amar [RK] 15, Amar [K] 15, Amar [S] 14, Amar [POS] 14, Amar [NSP] 15).[1]

(आ) ŚP 3546 (a. Amar), VS 1143, SSSN 235.1 (wrongly marked 235.2), SR 309.8 (a. Amar), SSB 160.10 (a. Amar), JS 293.2 (a. Amar), SRK 136.50 (a. SP), IS 1513.

(*b*) त्य° श° tr. Amar (var.) ; लज्जां भयेत् VS (var.).

(*c*) °भसं ध्व° Amar (var.) ; भसत्यक्तप्रे° SSSN जने [स्पृ°] Amar (var).

(*d*) प्रयाति [क° first] Amar (var.).

1. Western (Arj) 15, Southern (Vema) 14, Ravi 12, Rāma 12, Br MM 15, BORI I 17, BORI II 15.

Hariṇī metre.

Hardly had I, Oh dear friend, spoken in playful anger, "Leave me", when the heartless left the bed, and tore himself away violently. What can I do, now that my shameless heart yearns after him who has violently trampled upon love and has cast off all sense of pity ? (C. R. Devadhar).

8475*

कथमपि हि भवन्ति क्षेत्रसद्बीजयोगाज्
जगदुपकृतिहेतोर्नात्मवृत्त्यै फलन्ति ।
दधति फलसमृद्ध्या दूरमानम्रभावं
ननु जगति सुशूकाः साधवः शालयश्च ॥

(आ) JS 54.25 (a. Maṅgalārjuna).

(*d*) सशूकाः JS (var.).

Mālinī metre.

Somehow by association with *kṣetra-sadbīja* [good seeds in the fields or born in a noble family], good sheaves of corn (and good people) flourish in the world for the welfare of the people and not for selfish purposes ; they bend their heads in humility when they have a profusion of fruits [wealth] for others' use. (A. A. R.).

8476*

कथमप्यधिगतरन्ध्रैर्
अध्युषिता यदि गुहाखुभिः क्षुद्रैः ।
इयतैव किं मृगाधिप
निजविक्रमनिर्विदं वहसि ॥

(आ) JS 86.3 (a. Śrī-Vallabhadeva).

Āryā metre.

If a few worthless mice have somehow got into the small holes in your cave, is that any reason, O lion, the lord of animals, that you should be considered devoid of valour ! (A. A. R.).

8477

कथमर्थं निषेधन्तु श्रुतयः स्मृतयोऽपि वा ।
यासामेकं पदमपि न चलत्यर्थतो विना ॥

(अ) Sabhā 89.

How can scriptures and law books prohibit the acquisition of wealth ? For, without the power of wealth even a single step of theirs cannot be taken. (A. A. R.).

8478*

कथमवनिप दर्पो यन्निशातासिधारा-
दलनगलितमूर्ध्ना विद्विषां स्वीकृता श्रीः ।
ननु तव निहतारेरप्यसौ किं न नीता
त्रिदिवमपगताङ्गैर्वल्लभा कीर्तिरेभिः ॥

(आ) Kpr. 5.134, KāP 160. 1-4, KHpt 50. 136, SR 136.36, SSB 448.36 (a. Kpr.).

Mālinī metre.

How can you be proud, O king, though you have cut off the heads of your enemies with your sharp sword, and taken their wealth ? For, is it not they who have taken away your spouse, Lady Fame, to heaven, decapitated though they were by you a killer of foes. (K. V. Sarma).

8479

कथमसौ न भजत्यशरीरतां
हतविवेकपदो हतमन्मथः ।
प्रहरतः कदलीदलकोमले
भवति यस्य दया न वधूजने ॥

(आ) KāvR 13.43 (75. 11-14) Cf. No. 8480.

Drutavilambitā metre.

How could he not have suffered the loss of the (body), this wretched God of Love, who is without understanding and who strikes and has no pity for young women, delicate like leaves of the banana tree ?

8480

कथमसौ मदनो न नमस्यतां
स्थितविवेकपदो मकरध्वजः ।
मृगदृशां कदलीललितं वपुर्
यदभिहन्ति शरैः कुसुमोद्भवैः ॥

(आ) KāVR 13.44 (p. 75. 15-18), cf. No. 8479.

Drutavilambitā metre.

How can this (God of ) Love, in the form of a dolphin, be not adored, who is firm in his understanding (and) who strikes with his arrows made of flowers the body of gazelle-eyed girls, tender as the banana leaf ?

8481

कथमियति वनान्ते कश्चिदेको न तादृग्
वरवनतरुरुच्चैः पुष्पवल्लीफलाढ्यः ।
जगदसुखविधातुर्दग्धधातुर्नियोगा-
द्धवखदिरपलाशाः केवलं वृद्धिभाजः ॥

(आ) VS 808.

(*b*) वनवरतरु° VS (var.).

Mālinī metre.

How in all this forest there is not a single tree that is majestic and rich in flowers and fruits ? By the command of wretched Fate, which distributes unhappiness to the world, only the worthless *dhavakhadhira* and *palāśa* trees are in glory. (A. A. R.).

8482*

कथमिव तव संमतिर्भवित्री
सममृतुभिर्मुनिनावधीरितस्य ।
इति विरचितमल्लिकाविकासः
स्मयत इव स्म मधुं निदाघकालः ॥

(अ) Kir 10.36.

(आ) SR 336.13 (a. Kir).

Puṣpitāgrā metre.

'How will esteem come to you along with [or like] other seasons as you have been disregarded by the sage (Creator) ?' —thus did summer seem to smile at the spring through blossomed jasmine flowers. (A. A. R.).

8483

कथमिह मनुष्यजन्मा
संप्रविशति सदसि विबुधगणितायाम् ।
येन न सुभाषितामृतम्
आह्लादि निपीतमा तृप्तेः ॥

(अ) Cr 1301.

(आ) ŚP 140 (a. C), SR 29.12 (a. ŚP), SSB 47.13 (a. C), JS 36.3 (a. Vallabhadeva), RJ 1403 (a. Trivikrama), SRK 2.12 (a. ŚP), SH 383.

(*b*) संप्रविशतु JS ; सं° om SH ; °गणनायाम् JS [स°] SH.

(*d*) आस्वदि तयाननां तया तृप्तेः SRK.

Āryā metre.

How can one born here as a human being enter an assembly of wise men, if by him the nectar of delectable *subhāṣita-s* has not been drunk to full satisfaction ?

8484-5

कथमुत्पद्यते धर्मः कथं धर्मः प्रवर्धते ।
कथं च स्थाप्यते धर्मः कथं धर्मो विनश्यति ॥
सत्येनोत्पद्यते धर्मो दयादानैर्विवर्धते ।
क्षमया स्थाप्यते धर्मः क्रोधलोभैर्विनश्यति ॥

(आ) IS 1574-5, Subh 162, SuB 1.3, SPR 569.12-3 (a. MBh 12.1.18 ; but does not occur in MBh [Bh]).

(*a*) उत्पाद्यते धर्मः Subh.

(*b*) धर्मो विवर्धते SPR.

(*c*) कथं स्थापयते Subh.

(*d*) विनश्यते Subh.

(*e*) सत्यदुप° SuB.

(*f*) °दानाद् वि° SuB ; °दामेन SPR.

(*g*) तिष्ठति [स्था°] SuB ; धर्मो Subh, क्षमयं··· धर्मो SPR.

(*h*) क्रोधाद् धर्मो वि॰ SuB ; विनश्यते Subh ; लभद् धर्मो SPR.

How does *dharma* arise ? How does *dharma* grow ? How does *dharma* endure ? How does *dharma* disappear ?

*Dharma* arises from Truth. Through compassion and offerings it grows. Through forbearance it endures. Through anger and greed it disappears.

8486*

कथमुपरि कलापिनः कलापो
विलसति तस्य तलेऽष्टमीन्दुखण्डम् ।
कुवलययुगलं ततो विलोलं
तिलकुसुमं तदधः प्रवालमस्मात् ॥

(आ) Sāh *ad* 694 (a. Viśvanātha Kavirāja), SR 363. 16 (a. Sāh) SSB 252. 17.

Puṣpitāgrā metre.

How is it that the peacock's tail shines above, and beneath it, the lunar digit of the eighth night, next to it a tremulous couple of blue lotuses, below it the *tila*-flower, and still lower a tender leaf ? (Translation in Bibl. Ind. 9).

8487

कथमेतत् कुचद्वन्द्वं पतितं तव सुन्दरि ।
पश्याधः खनने मूढ पतन्ति गिरयोऽपि च ॥

(अ) Śṛṅgāratilaka of Kālidāsa (?) (Gildemeister's ed., 19). Cf. No. 3212.

(आ) IS 1576.

(*c*) खनना or क्षणने Śṛṅg° (var.).

(*d*) गिरयो न पतन्ति किं Śṛṅg (var.).

"Oh beautiful one, how is it that your breasts are fallen ?" "Oh fool, do the mountains not tumble if they are undermined."

8488*

कथय कथमिवाशा जायतां जीविते मे
मलयभुजगवान्ता वान्ति वाताः कृतान्ताः ।
अयमपि खलु गुञ्जन् मञ्जु माकन्दमौलौ
चुलुकयति मदीयां चेतनां चञ्चरीकः ॥

(अ) BhV (BhV [POS] 2.27, BhV [C] 2.26), Rasagaṅgā 665. 1-4.

(*c*) बत [खलु] Rasagaṅgā ; गुञ्जत्यालि Rasagaṅgā.

(*d*) मनसिजमहिमानं मन्यमानो मिलिन्दः Rasagaṅgā.

Mālinī metre.

How indeed, tell me, can there be produced any hope for my life ; since the winds, emitted by snakes of the Malaya mountain, blow, (killing) like the god of death ; and even this bee, humming sweetly on the top of a mango tree, takes away[1] my consciousness ? (H.D. Sharma).

1. Lit. drinks up.

8488A

कथय कथमुरोजदामहेतोर्
यदुपतिरेष चिनोति चम्पकानि ।
भवति करतले यदस्य कम्पः
प्रियसखि मत्स्मृतिरेव मत्सपत्नी ॥

(आ) SG 280 (a. Bhānu°).

Dear friend, tell me, why should this lord of the Yadus (Kṛṣṇa) pluck the *campaka* buds (which resemble the tips of a lady's breasts), to make a garland for my breasts ? And, see the tremour of his hands. Oh, my recollection (of his dalliance with me) seems to be my co-wife.[1]

1. Words of Radha, the sweetheart of Kṛṣṇa.

Puṣpitāgrā metre.

8489*

कथय किमपि दृष्टं स्थानमस्ति श्रुतं वा
व्रजति दिनकरोऽयं यत्र नास्तं कदाचित् ।
इति विहगसमूहान् नित्यमेवास्ति पृच्छन्
रजनिविरहभीतश्चक्रवाको वराकः ॥

(आ) Any 70, 145, ASS 2.9 *ab* only.

Mālinī metre.

'Tell me is there any place seen or heard of in which the sun does not set at any time. Thus the poor ruddy goose, afraid of separation from his mate at night, continues to ask every day of the flock of other birds. (A. A. R.).

8490*

कथय किमिदं जात्या ख्यातं किमस्य वराटकैः
कतिभिरथवा लभ्यं चैतत् प्रयोजनमस्य किम् ।
प्रतिपदमिति ग्रामीणानां गणेन लघूकृतं
बत करतले रत्नं कृत्वा विषीदति वाणिजः ॥

(आ) Skm (Skm [ B ] 1726, Skm [ POS ] 4.181) (Vaidya-Gadādhara).

(*a*) किमस्य om Skm [B].

Hariṇī metre.

'Tell us, is this stone of a costly kind ? By how many cowries[1] can one purchase this ? Of what use is this ?' Thus slighted by groups of villagers at every step, the precious stone rests, alas ! in the palm of the lapidary, and he feels sorry for it all. (A. A. R.).

1. Small coins.

8491*

कथयत इव नेत्रे कर्णमूलं प्रयाते
सुमुखि तव कुचाभ्यां वर्त्म पश्यावनीं वा ।
स्खलति यदि कथंचित् ते पदाम्भोजयुग्मं
तव तनुतरमध्यं भज्यते नो न दोषः ॥

(आ) Any 144.20, SG 120.

(*a*) कथयितुमिव SG.

(*b*) तरुणि SG ; पश्यावनीं वा SG, पश्यावरुद्धम् Any (var.).

(*c*) पदाम्भोजयुग्मं कथंचित् SG.

(*d*) तनुतरतनुमध्यं SG.

Mālinī metre.

When the eyes had extended upto the ears of the damsel they seemed to tell her : 'Charming one, inspect the ground (when walking), leaning over your bosom (as they obstruct your view), for, if perchance your lotus feet stumble in the road, your extremely then waist may break ; it would then be none of our fault (for we have warned you) ? (A. A. R.).

8492*

कथयत कथमेषा मेनया विप्रलब्धा
शिव शिव गिरिपुत्री वृद्धकापालिकाय ।
इति वदति पुरंध्रीमण्डले सिद्धिलेश-
व्ययकृतवरवेषः पातु वः श्रीमहेशः ॥

(आ) SR 5.42, SSB 7.31, RJ 27.

(*d*) °वरवेशः SSB.

Mālinī metre.

"Say, how did Menā [mother of Pārvatī] give the daughter of the mountain, alas ! alas ! to an old bearer of a skull [Śiva] ?"—When the groups of ladies were discussing thus, the great lord transformed himself into a handsome bridegroom by using a little of his miraculous powers. May that great Śiva give you protection. all. (A. A. R.).

8493*

कथय निपुणे कस्मिन् दृष्टः कथं नु कियच्चिरं
किमभिलिखितं किं तेनोक्तं कदा स इहैष्यति ।
इति बहुविधप्रेमोल्लासप्रकल्पितविस्तराः
प्रियतमकथाः स्वल्पेऽप्यर्थे प्रयान्ति न नष्टताम् ॥

(आ) JS 165. 2, VS 1420, ŚP 3512, SR 292.3 (a. ŚP), SSB 132. 5, RJ 1027, SuSS 610 (a. Amaruka), SG 416.

(a) निपुणं VS.

(b) किमभिलषि° JS (var.), VS ; कान् [किं] JS (var.).

(c) प्रपञ्चितवि° ŚP, SR, SSB.

(d) स्वप्ने° VS ; नेष्टताम् VS ; निर्मिताम् JS (var).

Hariṇī metre.

Tell me, clever girl, where was he seen, how and for how long, what has he written, what has he said, when will he return ?—these elaborate enquiries of various kinds, prompted by affection concerning the whereabouts of the lover, though of small import, are not lost. (A. A. R.).

कथयन्ति न याचन्ते see बोधयन्ते न याचन्ते

8494*

कथयानिमिषोऽस्म्यहं कथं ते
वपुरालोकनमात्र एव जातः ।
अधरामृतपायिनां भवत्या
सुरतावाप्तिररालकेशि युक्ता ॥

(आ) SSSN 231.6.

Aupacchandasika metre.

Tell me how I have become grown unwinking at the mere sight of your form. Indeed, O damsel of curled locks, for those who drink your lips, meet is dalliance with you.

कथयितुमिव नेत्रे see No. 8491.

8494A*

कथाभिर्देशानां कथमपि च कालेन बहुना
समायाते कान्ते सखि रजनिरर्धं गतवती ।
ततो यावल्लीलाप्रणयकुपितास्मि प्रकुपिता
सपत्नीव प्राची दिगियमभवत् तावदरुणा ॥

(आ) SkV 1642, Skm (Skm [B] 680, Skm [POS] 2.415).

(c) °लाकलहकु° Skm ; प्रियतमे [प्र°] Skm.

Śikhariṇī metre.

When after many days my love returned,/he talked of foreign lands for half the night,/then while still I feigned my anger/ the East, as if a rival wife,/turned angry red in earnest. (D.H.H. Ingalls).

8495

कथासु ये लब्धरसाः कवीनां
ये नानुरज्यन्ति कथान्तरेषु ।
न ग्रन्थिपर्णप्रणयाश्चरन्ति
कस्तूरिकागन्धमृगास् तृणेषु ॥

(अ) Vikram 1.17.

Upajāti metre (Upendravajrā and Indravajrā).

Those who have enjoyed the relish of poetic compositions do not find pleasure in other compositions. The musk-deer, fond of the *granthiparṇa* plant, do not graze on grass. (S. C. Banerji).

8495A

कथितावधिजीवितावधिर्
गणयन्ती दिवसाननुक्षणम् ।
दयिताश्रुभरेण जीव्यते
बत रेखा कतिचिद्विलुप्यता ॥

(आ) SG 714 (a. Anaṅgalekha).

Viyoginī metre.

The promised time (of his return) is the limit of (my) life : Every moment, thus counting the days (of separation), the (love-lorn) wife hangs on to life drawing a line (for each day that had passed by) with tears swelling (in her eyes). (K.V. Sarma).

कथ्यते वै वासनया see No. 9738.

8496

कवपत्यं वरं मन्ये सदपत्याच्छुचां पदात् ।
निर्विद्येत गृहान्मर्त्यो यत् क्लेशनिवहा गृहाः ॥

(आ) BhPṇ 4.13.46.

(आ) SRRU 493.

(*c*) निर्विद्येत SRRU.

It is better to have a useless son than a good one who is a source of worry ; a man may depart from a home in disgust when life in the house is full of trouble. (A. A. R.).

8497*

कदम्बवृक्षसारस् तु विद्युत्पातनिवारणः ।
विद्युत्पातस्य नो भीतिर् देवराजेऽति कीर्तनात् ॥

(आ) ŚP 3025 (a. Nanāsaṁhitā).

The juice of the *kadamba* tree is the remedy for lightning stroke. There would be no fear of being struck by lightning if one chants the name of the king of gods [Indra]. (A. A. R.).

8498

कदर्थितस्यापि हि धैर्यवृत्तेर्
न शक्यते धैर्यगुणः प्रमार्ष्टुम् ।
अधोमुखस्यापि कृतस्य वह्नेर्
नाधः शिखा यान्ति कदाचिदेव ॥

(अ) P (PT 1. 31, PTem 1. 28, PS 1. 32, PN 2. 24, PRE 1. 31), H (HJ 2. 67, HS 2. 66, HM 2.67, HP 2. 61, HN 2.60, HK 2.68, HH 50. 9-10, HC 66. 1-2), Cr 230 (CR 3. 39, CPS 62.34), GP 1. 110. 16, BhŚ 226.

(आ) ŚP 227 (a. BhŚ), VS 316 and 528 (The latter a. Bhadanta Aśvaghoṣa), SRHt 126. 7 (a. P), SSSN 149. 6, SR 77. 8 (a. H), SSB 351. 8, SSH 1. 25, SSj 237, Sama 1 क 9, Kav p. 29, SRK 51. 4 (a. ŚP), IS 1519, Ru 28, SRM 1. 3. 27, SH 543, SSSN 149. 6, SK 2. 88, SSV 389, Su 1448, J Sub 173, SSD 2/996, Saśa 210. 50. *Cf.* JSAIL 24. 125.

(इ) Old Syriac 1. 20. 35, SRN (T) 36.

(*a*) च [हि] HJ, HM, HK, HH, BhŚ (var.), SRHt ; न [हि] BhŚ [var.]. महायशस्य [हि धै°] Cr, VS 316 ; हि दैन्यवृ° Cr (var.).

(*b*) बुद्धिविनाशो (बुद्धेर H) न हि शंकनीयः PN, H, Sama; धैर्यगुणं (°णान्) PT, PTem, BhŚ (var.); सर्वगुणा (न्) (°णः) [धै°] Cr, GP, VS 316; सत्त्वगुणान् [°णः] GP (var.), VS 528; प्रभा SH.

(*c*) अन्धः कृतस्यापि तनूनपातो (°दो) (°तः) PN, H, BhŚ (var.), SSg, Sama; अधः खलेनापि GP; तनूपतो SRK; हुताशनस्य BhŚ (var.).

(*d*) याति PN, HJ, HS, HM, HK, HH, SSg, Sama, Cr, BhŚ, SRHt; कथंचिद् BhŚ (var.); न वैकद° [कद°] SSB.

Upajāti metre (Upendravajrā and Indravajrā).

The quality of fortitude cannot be destroyed in a man whose nature contains it, even though he be used despitefully.[1] Though a light be turned downwards, its flames never, by any chance, go down. (F. Edgerton).

1. In H in the first part in F. Johnson's translation we have : Loss of understanding is not to be apprehended in one of resolute habits, although calumniated.

8499

कदर्यमाक्रोशकमश्रुतं च
वराकसम्भूतममान्यमानिनम् ।
निष्ठूरिणं कृतवैरं कृतघ्नम्
एतान् भृशार्तोऽपि न जातु याचेत् ॥

(अ) MBh (MBh [Bh] 5. 37. 32, MBh [R] 5.37.36, MBh [C] 5.1369). *Cf.* 8524.

(आ) IS 1520, Saśa 48. 174.

(*b*) वराकसंधूर्तं° or वनौकसं धूर्तं or वराकि° MBh (var.).

(*c*) सुनिष्ठुरं or नैष्ठुरिणं MBh (var.) ; दृढवैरं MBh (var.) ; कष्ट° MBh (var.).

(*d*) चैतान् [ए°] MBh (var.) ; यायात् or रक्षेत् [या°] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

A person, however distressed, should never solicit a miser for alms, or one that is unacquainted with the *śāstra-s*, or a dweller in the woods, or one that is cunning, or one that doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful. (P. C. Roy).

8500

कदर्योपार्जितं वित्तं भोग्यं भाग्यवतां भवेत् ।
दन्ता अदन्ति कष्टेन जिह्वा ग्रसति लीलया ॥

(आ) IS 1521, Subh 196. Cf. यादमी दशन्ति दशना

(*b*) भोग्यो Subh.

(*c*) दन्ताः दलति Subh.

Wealth piled up by a miser is usually cherished by his happy heirs ; what the teeth masticate with difficulty, the tongue tastes with ease.

8501*

कदली कदली करभः करभः
करिराजकरः करिराजकरः ।
भुवनत्रितयेऽपि बिभर्ति तुलाम्
इदमूरुयुगं न चमूरुदृशः ॥

(अ) Jayadeva's Prasannarāghav 1.37.

(आ) SR 269. 398 (a. Prasa°), SSB 91.11 (a. Kpr.). *Cf.* 8504A.

Toṭaka metre.

A banana is but a banana, the sloping palm of the hand or trunk of an elephant is just the same ; in all the three worlds there is nothing that bears comparison (in charm) to the thighs of the deer-eyed damsel. (A. A. R.).

8502

कदलीकन्दवद्धर्मो न रोहति बहिर्गतः ।
छादितस्तु फलं चारु सूते पनसमूलवत् ॥

(अ) Sabhā 83.

*Dharma* does not grow when exhibited (in ostentation) outside, even as the corm of the banana tree. However, when concealed [practised without bragging] it produces excellent fruit like the lower trunk of a jack tree. (A. A. R.).

8503*

कदलीकरभसमानां
कलयति यो रूपक्लृप्तिम् अतिरुचिराम् ।
सोपायाद् दृढयोगं
गमितोरसिकोपकरणविषयतया ॥

(अ) Ras 8.

(*a*) *Version A* : कद् अलीक-रभस-मानां ;
*Version B* : कदली-करभ-समानां

(*b*) *Version A* : यो रूपक्लृप्तिम् ;
*Version B* : या ऊरूपक्लृप्तिम् ;

(*c*) *Version A* : सोऽपायाद् ;
*Version B* : सा उपायाद् ;

(*d*) *Version A* : गमितोऽरसिकोऽपकरणविषयतया ;

*Version B* : गमिता उरसि कोपकरणविषयतया

Gīti-āryā metre.

*First version* : The man who realises that the objects of senses which appear enjoyable comprise only empty pleasures and are the source of ego, gets disinterested in them and, by practising *yoga*, is saved from danger.

*Second version* : The damsel, who considers her thighs to be charming and similar to the banana trunk and the sloping side of the palm, has been cleverly made to come to the lover's breast by the ruse getting angry. (A. A. R.).

8504*

**कदलीप्रकाण्डरुचिरोरुतरौ**
**जघनस्थलीपरिसरे महति ।**
**रशनाकलापकगुणेन वधूर्**
**मकरध्वजद्विरदमाकलयत् ॥**

(अ) Śiś 9.45.

Pramitākṣarā metre.

To the tree of her thighs, charming like the trunk of a banana tree, and near the region of her broad hips the young lady tied the elephant of Cupid, with the rope of her girdle. (A. A. R.).

8504A*

**कदली बत जङ्घायाः सादृश्यं लभते कथम् ।**
**शैत्यं हि सहजं तत्र तत्र कालानुरूपता ॥**

(आ) SG 146. *Cf.* 8501.

How can the banana trunk gain equality with the (damsel's) shanks ? For, the former is invariably cold while in the latter it is variable according to the season, (cool in summer and warm in winter). (K. V. Sarma).

8505

**कदलीवनमध्यस्थो वह्निर्मन्दपराक्रमः ।**
**अविवेकिजनस्थाने गुणवान् किं करिष्यति ॥**

(अ) Cr 231 (CSr 3.6).

(आ) IS 7492.

(*a*) कदलीवनवधास्थो (°मध्येस्थो) CSr (var.).

(*b*) वह्नि CSr (var.); मन्दपराक्रम CS (var.).

(*c*) अविचारं जनस्थानं CSr (var.); अविवेकिजनस्थाने (अविवेकी°; अविवेको° ; °क°) CSr (var.).

As the all-devouring fire loses its power amidst an arbour of plantains, so is a learned man put to the foil among a group of thoughtless vulgar. (B.C. Dutt)

8506

**कदलीसारनिःसारे मृगतृष्णेव चञ्चले ।**
**स्थावरे जंगमे सर्वे भूतग्रामे चतुर्विधे ॥**

(अ) SkP, Āvantyakh., Revākh. 133.5).

Weak like the inner core of a banana tree and transcient like a mirage are all the four kinds of things in the world, be they movable or immovable. (A. A. R.).

8507*

**कदा कान्तागारे परिमलमिलत्पुष्पशयने**
**शयानः कान्तायाः कुचयुगमहं वक्षसि वहन् ।**
**अये कान्ते मुग्धे कुटिलनयने चन्द्रवदने**
**प्रसीदेत्याति क्रोशन् निमिषमिव नेष्यामि दिवसान् ॥**

(अ) Śṛṅgārarasāṣṭaka 2 (KSH 510).

(आ) SR 279.74 (a. Śṛṅgārara°), SSB 109, 78, SRK 129.3 (a. Sphuṭaśloka), IS 1522, Sama 1 क 29. Cf. Nos. 8508-9, 8526-7, 8531-3, 8535, 8537, 8539.

(*b*) श्यामायाः [का°] SR, SSB, SRK.

(*c*) का° मु° tr. Sama ; स्निग्धे [का°] SR, SSB, SRK ; चपलनयने [कु°] SR, SSB, SRK.

(*d*) प्रसीदेति क्रोशन् IS निमीषम् Śṛṅg.

Śikhariṇī metre.

In a fine mansion, lying in a bed of fragrant flowers, bearing the bosom of of the beloved on my chest, and cooing, 'O beloved, charming one, possessing eyes that cast side-glances, moon-faced, be pleased'—when shall I pass thus the days as if they lasted but for a moment. (A. A. R.).

8508*

कदा कार्योद्योगं सकलमपि संन्यस्य सहसा
स्मरन् नित्यं शान्तं हृदयवचनागोचरमहः ।
विभो मायातीत प्रथम परमानन्दनिबिड
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 525.6 (a. Kṛṣṇarāma). Cf. Nos. 8507, 8509, 8526-7, 8529, 8531-3, 8535, 8537-39.

Śikhariṇī metre.

When, after giving up all fatiguing activities and becoming a recluse, remembering always the eternal, peaceful effulgence that is beyond speech and mind, and praying aloud, 'O Lord beyond all illusions, the foremost, the abode of supreme bliss, be pleased'- shall I spend the days as if they lasted but for a moment ? (A. A. R.)

8509

कदा गण्डादञ्चन्मदलुलितसिन्दूरसुभगं
नमस्कुर्वन् पद्मामलमधुरमूर्ति गणपतिम् ।
गजास्य श्रीशम्भोःसुत सुमुख लम्बोदर विभो
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 524.1 (a. Kṛṣṇarāma). Cf. Nos. 8507-8, 8526-7, 8529, 8531-3, 8535, 8537, 8539.

Śikhariṇī metre.

Making obeisance to Lord Gaṇapati, whose form is sweet and pure like that of a lotus, and charming with the red-lead mixed with the ichor flowing from his temples, and praying to him aloud 'O elephant-faced one, son of the great god Śiva, O auspicious-faced one, O god with a protruding belly, O great master, be pleased'—When shall I spend my days thus as if they lasted but for a moment ? (A. A. R.).

8510

कदाचन महाकार्ये लघुरेवोपयुज्यते ।
किं दूरीकृत्य दीर्घादि दूर्वा क्षेमाय नादृतः ॥

(आ) SuM 9.33.

(*a*) महत्कार्ये SuM (var.).

(*cd*) दीर्घादि/न दूर्वा क्षेमाय चाप्तिता SuM (var.).

Sometimes, in some great undertaking, only the insignificant useful. Is not the (long) *dīrghā* grass sometimes discarded and the (short) *dūrvā* grass made use of ! (K. V. Sarma).

8511

कदाचित् कवचं भेद्यं नाराचेन शरेण वा ।
अपि वर्षशताघाते ब्राह्मणाशीर्न भिद्यते ॥

(आ) NBh 126.

An armour may at times be pierced by an arrow or an iron stile, but a blessing conferred by a (good) Brāhmaṇa never gets broken even when struck for a hundred years. (A. A. R.).

8512

कदाचित् कष्टेन द्रविणमधमाराधनवशात्
मया लब्धं स्तोकं निहितमवनौ तस्करभयात् ।
ततो नित्ये कश्चित् क्वचिदपि तदाखुर्बिलगृहे-
ऽनयल्लब्धोऽप्यर्थो न भवति यदा कर्म विषमम् ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 20.

(*c*) नैजे [नित्ये] Vi° (var.).

Śikhariṇī metre.

Once when I obtained a little money with difficulty by serving some low fellow, I buried it in the earth for fear of thieves ; but a rat took it away daily, little by little, to its hole ; thus the wealth, even though acquired, did not become available when a difficulty arose. (A. A. R.).

8513*

कदाचित् कालिन्दीतटविपिनसङ्गीतकरवो
मुदाभीरीनारीवदनकमलास्वादमधुपः ।
रमाशम्भुब्रह्मामरपतिगणेशार्चितपदो
जगन्नाथः स्वामी नयनपथगामी भवतु मे ॥

(आ) Sama 1 क 10.
Śikhariṇī metre.

Sometimes acting the bee in making music in the woods of the river Jumna and joyfully tasting the honey from the lotus of the faces of cowherdesses, having his feet worshipped by Lakṣmī, Śiva, Brahmā, the lord of the gods (Indra) and Gaṇeśa—when will this lord of the universe, Kṛṣṇa, my master, come, in this posture, within the range of my sight ? (A. A. R.).

8514*

कदाचित् पाञ्चाली विपिनभुवि भीमेन बहुशः
कृशाङ्गि श्रान्तासि क्षणमिह निषीदेति गदिता ।
शनैः शीतच्छायं तटविटपिनं प्राप्य मुदिता
पुरः पत्युः कामाच्छ्वशुरमियमालिङ्गति सती ॥

(आ) SR 182. 45, SSB 525. 3.
Śikhariṇī metre.

Once Draupadī was repeatedly addressed by Bhīma in the woods, 'O slim one, you are tired ; be seated here for a moment'. But as she slowly reached a tree that had cool shade on the bank of a river and felt happy, that chaste lady embraced longingly her father-in-law in front of her husband.[1] (A. A. R.).

1. The 'father-in-law' is the wind, the divine father of Bhīma.

8515

कदाचित् साधुतामेति पुरः शिशुरसन्मतिः ।
प्राक् पाण्डुपत्त्राः कुत्रापि चीयन्ते चारुभूरुहाः ॥

(आ) SMH 2. 52.

(*c*) पाण्डुपुत्राः SMH (var.).

A child, formerly spoilt, sometimes becomes well conducted even as some plants which have pale leaves at first, grow at times, (into fine trees and bear excellent fruits). (K. V. Sarma).

8516

कदाचिदपि संजातम् अकार्यादिष्टसाधनम् ।
यदनिष्टं तु सत्कार्यान् नाकार्यप्रेरकं हि तत् ॥

(अ) Śukranīti 3. 75 *cd*-76*ab*.

(आ) Saśa 88. 64.

Sometimes some beneficial result may accrue from a wrong act, and an undesirable result from a good act. But this should not prompt one to act wrongly. (A. A. R.).

8517*

कदाचिदारोहति सौधमुन्नतं
कदाचिदायाति धरातलं पुनः ।
कदाचिदास्यं विनिवेश्य जालके
प्रियं नवोढा तु सलज्जमीक्षते ॥

(आ) Janśṛṅg 3.
Vaṁśasthā metre.

Sometimes the newly wedded wife goes up to the top of the mansion, sometimes she comes down to the ground floor and, sometimes she presses her face against the railings of the window—all to gaze bashfully at her loved one. (A. A. R.).

8518

कदा ते सानन्दं विततनवदूर्वाञ्चिततटी-
कुटीरे तीरे वा सवनमनु मन्वादिकथितैः ।
कथाबन्धैरन्धङ्करणकरणग्रामनियमाद्
यमादुज्झन् भीतिं भगवति भवेयं प्रमुदितः ॥

(आ) Skm (Skm [B] 179, Skm [POS] 1.36.4) (a. Gopīcandra), AB 53.

Śikhariṇī metre.

When shall I become happy, O goddess Gaṅgā, sitting joyfully at your bank or in a hut made of fresh *dūrvā*-grass, having taken a bath (in your holy waters) and listening to the wholesome words uttered by Manu and other great sages, and restraining the group of senses that have a blinding influence and thus leaving off all fear of the god of death ? (A. A. R.).

8519*

कदा द्रक्ष्यामि नन्दस्य बालकं नीपमालकम् ।
पालकं सर्वसत्त्वानां लसत्तिलकभालकम् ॥

(आ) PG 104 (a. Mādhavendrapurī).

When shall I see the youthful son of Nanda, the boy adorned with a garland of *nipa* flowers, who gives protection to all living beings and whose forehead shines with the *tilaka*-mark ? (A. A. R.).

8520*

कदाधरदले बाले दन्तकेसरशोभिते ।
भवामि त्वन्मुखाम्भोजे रसिको मधुपो यथा ॥

(आ) VS 1318.

When shall I, dear girl, enjoy the sweetness in the lotus petal of your lip, shining with filaments in the form of teeth, in the lotus of your face, as does a bee (in a lotus flower) ? (A. A. R.).

8521*

कदा नु कन्यागमनप्रवादं
प्रक्षालयेयं जगति प्ररूढम् ।
इतीव भास्वान् परिवृद्धतापस्
तुलां विशुद्ध्यर्थमिवारुरोह ॥

(आ) JS 226.6 (a. Bhāskara).

Upajāti metre (Upendravajrā and Indravajrā).

When shall I efface the scandal which has spread in the world of being mixed up with an unmarried girl ? [OR, When shall I get rid of the unpleasant talk of the people of my remaining in the month of Kanyā, [as it is the hottest part of the year]?] Thinking thus the intensely hot Sun [became remorseful and] climbed into the *tulā* [the balance for trial by ordeal OR the month of *tulā*], as if for the purpose of purifying himself (OR to become cool).[1] (A. A. R.).

1. Pun on the words Kanyā (=an unmarried girl/the month of Kanyā), and Tulā (=balance/the month of Tulā). In the 'trial by ordeal through the balance', the suspected person is weighed twice and if he weighed differently, considered guilty.

8522*

कदा नु चारुबिम्बोष्ठं तस्याः पद्ममिवाननम् ।
ईषदुन्नम्य पास्यामि रसायनमिवातुरः ॥

(अ) R (R [Bar] 6.5.13 ; R [B] 6.5. 13, R [R] 6.15, 13).

(आ) VS 1194 (a. Bhagavad Vālmīki-muni).

(*ab*) कदा त्वहं सुदन्तोष्ठं/मुखं पद्मदलेक्षणम् VS.

(*d*) °मिवोत्तयम् VS.

When shall I drink her *bimba*-like lip, raising her lotus face a little, as a sick person would drink an elixir of life ? (A. A. R.).

8523*

कदा नौ संगमो भावी-त्याकीर्णे वक्तुमक्षमम् ।
अवेत्य कान्तमबला लीलापद्मं न्यमीलयत् ॥

(अ) KāD 2.261. Cf. संकेतकालमनस

(आ) Sar 3.143, KHpk 66.56, IS 1523.

(इ) KāD (T) 2.258 ; KāD (M) 2.258.

(*c*) अवेक्ष्य KāD.

(*d*) न्यमीमिलत् Sar.

Unable to inform (her lover) amidst the crowd of people "When our union

shall be", the delicate lady looked at her lover and closed the petals of the lotus which she sported (in her hand), (indicating that it shall be at nightfall when lotus flowers close). (K. V. Sarma).

कदा न्वहं समेष्यामि see No. 8541.

कदा न्वहं सुवन्तोष्ठं see No. 8522.

8524

कदापि नाश्रयेत् प्राज्ञो- ऽकरुणं मिष्टभाषिणम् ।
प्रच्छन्नमसहिष्णुं वा गुडमिश्रं विषं यथा ॥

(इ) NM (T) 6.23. *Cf.* 8499.

The wise man shall never resort to one who speaks sweetly but has no affection, who conceals (what is in his mind) and who is jealous, like poison covered with molasses. (K. V. Sarma).

8525

कदापि नोग्रदण्डः स्यात् कटुभाषणतत्परः ।
भार्या पुत्रोऽप्युद्विजते कटुवाक्यात् प्रदण्डतः ॥
पशवोऽपि वशं यान्ति दानैश्च मृदुभाषणैः ॥

(अ) Śukranīti 3.85-86.

(आ) Saśā 90.68.

(*b*) कटुवा° Saśā.

At no time should one be severe in punishment, or indulge in harsh words; even one's wife and children become restive when punished with harsh words, while even animals come well under one's control through gifts and gentle speech. (A. A. R.).

8525A

कदापि वेश्या न गुणार्थिनी स्याद्
रूपार्थिनी नैव हितार्थिनी च ।
विद्यार्थिनी नापि न मन्यसे चेद्
वार्तां शृणु त्वं कयवन्नकस्य ॥

(आ) SPR 1013.4 (a. Hiṅgulaprakaraṇa, Veśyāprakaraṇa 5).

Upajāti metre (Indravajrā and Upendravajrā).

Never shall a harlot look for qualities (in the man she entertains), never beauty, never goodness, never knowledge : if you disagree, listen to the advice of Kayavannaka. (K. V. Sarma).

8526*

कदा पुण्यक्षेत्रे करकलितरुद्राक्षवलयो
दधत् स्वान्ते शान्तेऽखिलशिवपदं श्रीशिवपदम् ।
महेश श्रीकण्ठ स्मरहर हर त्र्यम्बक शिव
प्रसीदेत्याक्रोशान् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 524. 3 (a. Kṛṣṇarāma). Cf. Nos. 8507-9, 8527, 8529, 8531-3, 8535, 8537, 8539.

Śikhariṇī metre.

When shall I spend my days in a holy place, —the days as if they lasted but for a moment, holding the rosary of *rudrākṣa* beads in my hand, having in my peaceful heart the name of Lord Śiva who is the abode of all auspicious things, reciting aloud the holy name of Śiva, such as 'O great lord, auspicious-necked one, the destroyer of Cupid, the lord of dissolution, the three-eyed one, the auspicious god ?' (A. A. R.).

कदाप्यहं समेष्यामि see No. 8541.

8527*

कदा ब्रह्मेशानत्रिदशपतिमुख्यैः सुरगणैः
स्तुतं विष्वक्सेनं जितदनुजसेनं हृदि भजन् ।
अये विष्णो जिष्णो गरुडरथ विश्वम्भर हरे
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 5244 (a. Kṛṣṇarāma). Cf. Nos. 8507-9, 8526, 8529, 8521-33, 8535, 8537, 8539.

Śikhariṇī metre.

When shall I spend my days as if they lasted only for a moment, calling aloud the names of Lord Viṣṇu, who is praised by groups of major gods such

as Brahmā, Śiva, and the lord of gods (Indra); the god who has his armies everywhere, who vanquished the army of demons, loudly calling to him, 'O Lord Viṣṇu, the Conqueror, the god who has for his mount Garuḍa the king of birds, the supporter of the universe and the remover of all sorrows?' (A. A. R.).

8528*

कदा भागीरथ्या भवजलधिसंतारतरणेः
स्खलद्वीचीमालाचपलतलविस्तारितमुदः ।
तमःस्थाने कुञ्जे क्वचिदपि निविश्याहृतमना
भविष्याम्येकाकी नरकमथने ध्यानरसिकः ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 22.
Śikhariṇī metre.

When shall I, with joy increased by the tossing waves of the Ganges which is the boat that helps in crossing the ocean of worldly existence, and seated in a shady bower somewhere all alone, remain with my mind happily fixed in meditation on Kṛṣṇa, the destroyer of Naraka? (A. A. R.).

8529*

कदा भिक्षाभक्तैः करकलितगङ्गाम्बुतरलैः
शरीरं मे स्थास्यत्युपरतसमस्तेन्द्रियसुखम् ।
कदा ब्रह्माभ्यासस्थिरतनुतयारण्यविहगाः
पतिष्यन्ति स्थाणुभ्रमहृतधियः स्कन्धशिरसि ॥

(अ) Śānt 4. 18, BhŚ 442.

(आ) SR 368. 56 (a. Śānt), SSB 264. 56, Nīsam 88, Skm (Skm [B] 2296, Skm [POS] 5. 60. 1) (a. BhŚ), SRK 295. 13 (a. Sphuṭaśloka), IS 1524.
See Nos. 8507-9, 8526-27, 8531-3, 8535, 8537, 8539.

(*a*) भिक्षाभक्ष्यैः Śānt (var.), BhŚ, Skm; °गणित° [°कलित°] Śānt (var.); °गलित° [°कलित°] Skm; °भिक्षाम्बु Śānt (var.); °तरणैः or °भरणैः Śānt (var.).

(*c*) ब्रह्मभ्यो ये Śānt (var.); °स्थिरतरतया (°स्थितत°; °रदृशो) Śānt (var.); °वश्य° [°रण्य°] Śānt (var.).

(*d*) स्वानु° or स्थानु° Śānt (var.); स्कन्द° Śānt (var.).

Śikhariṇī metre.

When will my body remain with all desires for sensory pleasures stilled and contented with the food secured as alms and holding the Ganges water in my palm? When will the birds of the forest fall (roost) on my head and shoulders under the delusion that I am a *Sthāṇu* [ tree trunk or Lord Śiva ] on account of my body being perfectly still due to the constant contemplation on *Brahman*? (A. A. R).

8530*

कदा मुखं वरतनु कारणादृते
तवागतं क्षणमपि कोपपात्रताम् ।
अपर्वणि ग्रहकलुषेन्दुमण्डला
विभावरी कथय कथं भविष्यति ॥

(अ) Māl 4. 16 (in some texts 4. 15). Cf. A. Scharpé's Kālidāsa-Lexicon I. 2: p. 47.

(आ) Almm 131, RAS 142.
Rucirā metre.

Fair one, when did your face without reason pass even for a moment under the power of anger? Tell me, how shall the night have the circle of the moon obscured by Rāhu, except at the appointed time? (G. H. Tawney).

कदायोध्यारण्ये विमल° see No. 8532.

8531*

कदा वाराणस्याममरतटिनीरोधसि वसन्
वसानः कौपीनं शिरसि निदधानोऽञ्जलिपुटम् ।
अये गौरीनाथ त्रिपुरहर शम्भो त्रिनयन
प्रसीदेति क्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(अ) BhŚ 227, Cr. 1303 (CRBh II 5. 21).

(आ) Skm (Skm [B] 2299, Skm [POS] 5.60. 4) (a. Kuval or Viśveśvara), Kuval *ad* 120. 171 (p. 270), Sāh *ad* 3. 240 (p. 93), SR 369. 59 (a. Sāh), SSB 264. 59, SRK 297. 28 (a. BhŚ), IS 1525, Sama 1 क 28, EK 102. 9-12, SK 7.21, SSD 4 f, 30 a.

See Nos. 8507-9, 8526-7, 8529, 8532-3, 8535, 8537, 8539.

(*a*) Cr (var.) begins with : कदा वा…… मुद्रांगतमोरुमुद्रोनालोकयिमि (*sic !*); °स्यामिह सुरधुनी Sāh, Sama; इह सुरधुनी [अम°] IS; मरतक° [अम°] $G_5$ in BhŚ; °नीतीरनिवसन $M_5$ in BhŚ.

(*b*) कौपीने IS; विदधानो $W_{1\ c, 2, 3}$ $G_1$ in BhŚ; विनिधाय $M_3$ in BhŚ.

(*c*) त्रिणयन $G_{3t}$ in BhŚ; कपुरथो [त्रि°] CR BH II.

(*d*) प्रसीदेत्याक्रो° $WXY_8T_{1b}$ in BhŚ, SR, SRK, Sama, EK; नेयामि Cr (var.); दिवतं Cr (var.).

Śikhariṇī metre.

When shall I pass (my) days as a moment dwelling in Vārāṇasī here on the bank of the Divine River,[1] wearing a waist-cloth, holding my hand joined on my head and crying out—'O Lord of Gaurī, Destroyer of Tripura, Three-eyed Śambhu. The propitious !' (Translation in Bibl. Indica 9).

1. Gaṅgā.

8532*

कदा वा साकेते विमलसरयूतीरपुलिने
 चरन्तं श्रीरामं जनकतनयालक्ष्मणयुतम् ।
अये राम स्वामिन् जनकतनयावल्लभ विभो
 प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SR 369. 58, SSB 264. 58, SRK 297. 27 (a. Sphuṭaśloka), Sama 1 क 26.

See Nos. 8507-9, 8526-7, 8529, 8531, 8533, 8535, 8537, 8539.

(*a*) कदायोध्यारण्ये वि° Sama ; साकेत SRK ; °शरयू° SRK.

(*b*) वसन्तं [च°] Sama.

Śikhariṇī metre.

When shall I spend my days as if they lasted only a moment praying aloud to the lord Śrī Rāma, who walks on the sands of the limpid Sarayū-river in the city of Ayodhyā, accompanied by Sītā and Lakṣmaṇa, saying, 'Be pleased, O Rāma, my master, the beloved husband of Sītā, the daughter of Janaka, O Lord ?' (A. A. R.).

8533*

कदा वृन्दारण्ये नवघननिभं नन्दतनयं
 परीतं गोपीभिः क्षणरुचिमनोज्ञाभिरभितः ।
गमिष्यामस् तोषं नयनविषयीकृत्य कृतिनो
 वयं प्रेमोद्रेकस्खलितगतयो वेपथुभृतः ॥

(आ) SR 368. 55, SSB 264. 55.

Śikhariṇī metre.

When shall we have the pleasure of seeing in the woods of the holy basil (Vṛndāvana), Śrī Kṛṣṇa who is dark in colour like a fresh cloud, the son of Nanda, surrounded by cowherdesses, charming like lightning, and experience the tremor of excitement when we stumble when our gait is affected by intense love for him ? (A. A. R.).

8534*

कदा वृन्दारण्ये मिहिरदुहितुः सङ्गमहिते
 मुहुर्भ्रामं भ्रामं चरितलहरीं गोकुलपतेः ।
लपन्नुच्चैरुच्चैर्नयनपयसां वेणिभिरहं
 करिष्ये सोत्कण्ठो निविडमवसेकं विटपिनाम् ॥

(अ) Stava-mālā of Rūpa-Gosvāmin p. 415.

(आ) PG 105 (a. Samāhartṛ = Rūpa-Gosvāmin).

(*a*) °दुहितुस्तीरमहिते PG (var.); सङ्गसहिते PG (var.).

(*b*) चरितमसकृद् PG (var.),

(*d*) निविडमभिषेकं (°मुपसेकं) PG (var.).

Śikhariṇī metre.

When shall I wander frequently in the woods of the holy basil, which is charming by the proximity of the river Yamunā, reciting aloud the wonderful exploits of Kṛṣṇa, the lord of cowherds, water the plants therein with a stream of tears shed in my deep longing ? (A. A. R.).

8535*

कदा वृन्दारण्ये विमलयमुनातीरपुलिने
चरन्तं गोविन्दं हलधरसुदामादिसहितम् ।
अये कृष्ण स्वामिन् मधुरमुरलीवादन विभो
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SR 368. 57, SSB 264. 57, Sama 1 क 27, SRK 297. 26 (a. Sphuṭaśloka). See 8507-9, 8526-7, 8529, 8531-3, 8537, 8539.

(*c*) °दनपटो Sama.

Śikhariṇī metre.

When shall I spend my days as if they lasted only a moment, praying aloud to Lord Kṛṣṇa, who walks in the woods of the holy basil (Vṛndāvan), in the sands of the limpid river Yamunā, accompained by Balarāma and Sudāman (Kucela), reciting aloud his holy names, 'O Kṛṣṇa, O master who plays sweetly on the flute' ? (A. A. R.).

8536*

कदा शयानो मणिकर्णिकायां
कर्णे जपाम्यक्षरमिन्दुमौलेः ।
अवाप्य मुद्रां गतमोहमुद्रां
नालोकयिष्यामि पुनः प्रपञ्चम् ॥

(अ) Cr 1305 (CRBh II 5.2).

(*b*) °पस्त्य CRBh II ; °मौलौ CRBh II.

Upajāti (Upendravajrā and Indravajrā).

When shall I remain lying in the grounds of Maṇikarṇikā (at Banaras), muttering gently into the ear the syllables consisting of the name of Lord Śiva, the moon-crested god, and having obtained the mystic symbols (of the fingers) which free one of all bondage of delusion, never again experience the travails of worldly life ? (A. A. R.).

8537*

कदा श्रीमत्पङ्केरुहवनविकाशिप्रसृमर-
प्रथापुञ्जं तेजः किमपि कलयन्नौपनिषदम् ।
ग्रहेश श्रीभानो मिहिर तरणे सूर्य सवितः
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 524.5 (a. Kṛṣṇarāma). Cf. Nos. 8507-9, 8526-7, 8529, 8531-3, 8535, 8539.

Śikhariṇī metre.

When shall I pass my time as if they lasted just a moment praying aloud to the Sun god, with the words of the *upaniṣads* treasured in my heart, the god who is all effulgence, spreading his rays to blossom clusters of beautiful lotus flowers, and recite the prayer, 'O lord of planets, possessed of rays, O dispeller of mist, O god that helps to overcome troubles, and the god who is the cause of all life ?' (A. A. R.).

8538*

कदा संसारजालान्तर् बद्धं त्रिगुणरज्जुभिः ।
आत्मानं मोचयिष्यामि शिवभक्तिशलाकया ॥

(अ) Cr 1305 (CRBh II 5. 19).

(आ) VS 3401.

(b) °जालन्त CRBh II

When shall I free myself from the bondage of being confined in the interior of the cage of worldly life, and bound by ropes of the three qualities, (cutting it) with the sharp instrument of devotion to Lord Śiva ? (A. A. R.)

8539*

कदा सम्यग् ध्यायन्ननुपमचरित्रं मणिगण-
स्फुरद्भूषाचित्रं पुररिपुकलत्रं किमपि तत् ।
शिवे दुर्गे कात्यायनि जननि भक्तप्रणयिनि
प्रसीदेत्याक्रोशन् निमिषमिव नेष्यामि दिवसान् ॥

(आ) SSB 524. 2, (a. Kṛṣṇarāma). (Cf. Nos. 8507-9, 8529, 8531-3, 8535, 8537.

Śikhariṇī metre.

When shall I spend my days as if they lasted only for a moment, praying aloud to the goddess Pārvatī, deeply meditating on her whose life is unequalled, resplendent with jewels shining with a cluster of precious gems, the wife of Lord Śiva, and reciting aloud, 'Be pleased, O wife of Śiva, O Durgā, O Kātyāyanī, O mother (of the universe) and friendly to devotees ?' (A. A. R.).

8540

कदा हि मूर्खो वचनेषु भीतः
खलो न कुत्रापि छलेष्वदक्षः ।
अन्धेन काचिद् युवती हि दृष्टा
कस्यात्र कामेषु भवेच्च लज्जा ॥

(अ) Cr 1306 (CRT 8. 38).

(*c*) अन्धेन का नाम युवती दृष्टा CRT (*contra metrum*).

(*d*) कस्य हि [कस्यात्र] CRT (*contra metrum*).
Upajāti metre (Upendravajrā and Indravajrā).

When indeed is a fool afraid of using (abusive) words ? A wicked person is never inefficient in doing mischief. Can the blind ever see a damsel ? Will anybody feel ashamed when overcome with passion ? (K.V. Sarma).

8541**

कदा ह्यहं समेष्यामि भरतेन महात्मना ।
शत्रुघ्नेन च वीरेण त्वया च रघुनन्दन ॥

(अ) R (R [Bar] *ad* 3. 15 [283* *b* 3-4], R [B] 3. 16. 40.

(आ) SRHt 94.7 (a. R).

(*a*) कदा न्वहं R (var.), SRHt कदाप्यहं R (var.).

(*d*) पुरुषर्षभ [र°] SRHt.

When shall I be united with Bharata, the great-souled one, with Śatrughna, the hero, and with you, O delighter of the Raghu race ? (A. A. R.).

8542*

कनकं सुगन्धि तव तन्वि वपुर्
मधुरो मणिश्च सखि तेऽप्यधरम् ।
निगडं सुखस्य करणं भवतीं
सृजतो विधेर्निरवधिर्महिमा ॥

(आ) PV 281 (a. Bindu).

(*b*) मधुरं मणिं च PV.

Pramitākṣarā metre.

Limitless, indeed, is the capacity of the Creater, for he has created, O slim girl, your body which is fragrant gold, your lips, O friend, which is a sweet ruby, and your bodily frame which is a chain of pleasure. (K.V. Sarma).

8543*

कनककमलकान्तैः सद्य एवाम्बुधौतैः
श्रवणतटनिषक्तैः पाटलोपान्तनेत्रैः ।
उषसि वदनबिम्बैरंससंसक्तकेशैः
श्रिय इव गृहमध्ये संस्थिता योषितोऽद्य ॥

(अ) Ṛtu 5. 13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 193).

(*a*) चारुताम्राधरोष्ठैः [स° ए°] Ṛtu (var.).

(*b*) °नियुक्तैः [°निषक्तै] Ṛtu (var.).

Mālinī metre.

Girls, with round faces which are like gold lotus/lately bathed in dew, with eyes red at their corners/which brush the tips of their ears, to whose shoulders their curls cling,/stand grouped in their houses like goddesses of fortune. (L. C. Van Geyzel).

8544*

कनककमलकान्तैराननैः पाण्डुगण्डैर्
उपरिनिहितहारैश्चन्दनार्द्रैः स्तनान्तैः ।
मदजनितविलासैर्दृष्टिपातैर्मुनीन्द्रान्
स्तनभरनतनार्यः कामयन्ति प्रशान्तान् ॥

(अ) Ṛtu 6. 30 (in some editions 6. 28 to 6.31). (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 : p. 198).

(*b*) उपनिहितसुहारैश् Ṛtu (var.) ; स्तनाग्रैः Ṛtu (var.).

(*c*) मदनजनितलासैः सालसैर् दृष्टिपातैर् Ṛtu (var.).

(*d*) मुनिवरमपि नार्यः कामयन्ते वसन्ते Ṛtu (var.).

Mālinī metre.

Young women gracefully bent under the weight of their breasts inspire with passion even the most austere of calm sages, with their faces with pale-white cheeks beautiful like golden lotuses, with their breasts smeared (wet) with sandal-paste and surmounted with necklaces, and with their glances graceful on account of the intoxication of passion. (V. R. Nerurkar).

8545*

कनककलशश्रेणी यत्र प्रभाकरचुम्बनैर्
अतिखरकराघातैर्मध्यन्दिने शिथिलीकृता ।
द्रवति भजते दाढर्यं सिक्ता समीरणकम्पित-
ध्वजपटसमानीतस्वर्गापगाजलबिन्दुभिः ॥

(आ) JS 377.4 (a. Vaidya-Bhānupaṇḍita).

Hariṇī metre.

The series of golden pots (on the top of the tall edifice) were loosened at midday by being kissed by the sun and struck by his very hot rays[1] ; they become soft thereby. But later they become hard as they are sprinkled with water drops from the heavenly Ganges, brought by the lofty flags (which reach up to the heaven) when shaken by a breeze. (A. A. R.).

1. The words *cumbana*, *karāghāta*, etc. suggest the idea of the dalliance of a pair of passionate lovers.

कनककलशस्वच्छे see. No. 8551.

8546*

कनककुण्डलमण्डितभाषिणे
शकरिपुर्विषयान् दश विद्विषः ।
मगधकेकयकेरलकोशलान्
करिशतं च मदालसलोचनम् ॥

(आ) Skm (Skm [B] 2143, Skm [POS] 5. 29. 3) (a. Amar), Kav p. 23.

Drutavilambitā metre.

To the poet who spoke so well, and was adorned with large golden ear rings, the enemy of Śakas gave a gift of ten provinces of the enemy as also the sovereignty over the regions of Magadha, Kekaya, Kerala and Kosala and a hundred elephants whose eyes were charmingly (indolent) with the flow of ichor. (A. A. R.).

8547*

कनककमुकायितं पुरस्ताद्
अथ पङ्केरुहकोरकायमाणम् ।
क्रमशः कलशायमानमास्ते
सुदृशो वक्षसि कस्य भागधेयम् ॥

(आ) PV 210 (a. Prabhākarabhaṭṭa), Subhāṣitatārāvalī 1672, SR 265.286, SSB 85.41 (a. Śrī Harṣa), SH 1707.

(*a*) कनककोरकायितं PV (var.).

(*c*) अनुतालफलायमा° SH

Aupacchandasika metre.

At first they resembled golden *areca-nuts* ; then they assumed the shape of the buds of a lotus ; gradually they grew into the size of (golden) pots : Whose good luck is it (that grows) on the bosom of the damsel of bewitching eyes ? (A.A.R.).

8548*

कनकच्छत्रमम्बाया: कुरुते कुतुकं महत् ।
विशदेव दृशोरन्तर् यन्निर्गच्छति मूर्धनि ॥

(अ) Stutimālikā of Akabarī-Kālidāsa 47.

(आ) PV 46 (a. Akabarī-Kālidāsa).

(*d*) मुर्धनि PV (MS).

The parasol of goddess Pārvatī appears wonderful ; it appears to enter into the interior of the eyes and come out over the head. (A. A. R.).

8549*

कनकद्रवकान्तिकान्तया
मिलितं राममुदीक्ष्य कान्तया ।
चपलायुतवारिदभ्रमान्
ननृते चातकपोतकैर्वने ॥

(अ) BhV Appendix 10.21-2 (in Bergaigne's ed 2. 114). Cf. RO 2.102-3 (see in particular footnote 1 on p. 103), Rasagaṅgā 354.13-4 (in PJKS 63.138). See 8550.

Aupacchandasika metre.

By the beloved (Sītā), charming with the brightness of molten gold, was met dear Rāma, (of dark hue) in the forest, at which the young ones of the *Cātaka*-birds began to dance under the mistaken notion that it was the association of lightning with a (fresh) cloud. (A. A. R.).

8549A*

कनकद्रवगौरमम्बरं
दधतोरुद्वितयेन सुन्दरम् ।
उदयन्मणिनूपुरप्रभा-
सरणिश्रेणिजटालजानुकम् ॥

(अ) Paṇḍitarāja Jagannātha's *Karuṇā-laharī* 49.

Aupacchandasika metre.

(Lord Viṣṇu appeared) splended with an yellow silken garment, brilliant as molten gold, covering his thighs, and his ankles appearing hairy on account of the radiance emanating from his gem-set anklet. (K. V. Sarma).

8550*

कनकनिकषभासा सीतयालिङ्गिताङ्गो
नवकुवलयदामश्यामवर्णाभिराम: ।
अभिनव इव विद्युन्मण्डितो मेघखण्ड:
शमयतु मम तापं सर्वतो रामचन्द्र: ॥

(आ) SR 21.79, SSB 3.45, SH 58. See 8549.

(*b*) °शाम° SH.

Mālinī metre.

May that Śrī Rāma, handsome in the hue of a garland of fresh blue lilies who attained, when embraced by Sītā of the brilliance of gold, the resemblance of a spot of fresh cloud streaked with lightning, destroy my sufferings from all sides. (K. V. Sarma).

8551*

कनकनिकषस्वच्छे राधापयोधरमण्डले
नवजलधरश्यामामात्मद्युतिं प्रतिबिम्बिताम् ।
असितसिचयप्रान्तभ्रान्त्या मुहुर्मुहुरुत्क्षिपञ्
जयति जनितव्रीडानम्रप्रियाहसितो हरि: ॥

(आ) SkV 147 (a. Vaiddoka), Kav 49 (a. Vaiddoka), JS 13.31, Amd 64.120, Sar 3.160 and 5.17, KHpk 115.110, SB 7. 315, and 3. 316, Subhāṣita-

ratnakośa (MS BORI 93 of 1883-84) 6.600, SR 22.131 (a. Sar.), SSB 38.47.

(*a*) कनककलशस्वच्छे Amd, JS, Sar, KHpk, SR, SSB.

(*b*) °रमच्युर्ति Amd (var.).

(*d*) °व्रीडाहासः (°सप्रि°) Amd, JS, Sar, KH, SR, SSB ; °सहितो Kav.

Hariṇī metre.

Victorious is Hari/who, thinking it the black border of her garment/tries to wipe away/the reflection of his face as dark as raincloud/from the golden globe of Rādhā's breasts,/whence being laughed at by his mistress,/he drops his head in shame. (D. H. H. Ingalls).

8552*

**कनकभङ्गपिशङ्गदलैर्वधे**
**सरजसारुणकेशरचारुभिः ।**
**प्रियविमानितमानवतीरुषां**
**निरसनैरसनैरवृथार्थता ॥**

(अ) Śiś 6.47.

(आ) SR 344. 35 (a. Śiś), SSB 220. 42 (a. Māgha).

(*b*) °केसर° SR, SSB.

Drutavilambitā metre.

With their petals yellowish brown like cut-gold and charming with their filaments red with pollen, the *asana*-flowers proved themselves true to their name, by banishing the anger of jealous ladies who had been irked by the indifference of their lovers. (A. A. R.).

8553

**कनकभूषणसंग्रहणोचितो**
**यदि मणिस् त्रपुणि प्रतिबध्यते ।**
**न स विरौति न चापि न शोभते**
**भवति योजयितुर्वचनीयता ॥**

(अ) P (PT 1.36, PTem 1.32, PS 1.35, PN 2.26, PP 1.63, Pts 1.75, PtsK 1.85, PRE 1.36), H (HJ 2.71, HS 2.71, HM 2.72, HP 2.65, HN 264, HK 2.72, HH 50.18-21, HC 66.12-3 (cf. HJ 2.72, HS *ad* 2.71, HM 2.73, HK 2.73, HH 50.22-3, HC 66.14-5).

(आ) VS 898 (a. P), SkV 1672, Cr 232 (CRr 3.46, CPS 14-5), GP 1.110-14, Skm 4.16.1 (a. Acala), SRHt 31.32 (a. Bhallaṭa), Any 89.36, SR 175.939, SSB 512.939 (a. P), SRK 240.91 (a. Sabhātaraṅga), SSM 2.83, Sama 1 क 18, Kav p. 18, IS 1526 ; Cf. Ru 29; JSAIL 24.118.

(इ) Old Syriac 1.24.

(*a*) कनकभूषणसं° (°संक°, °श्रयणो°) CR (var.), SRHt, PS (but NAB as above).

(*b*) त्रपुषि Cr (cf. Cr 232) ; त्रिपुणीं प्रतिविद्यतं PS (var.) ; त्रिगुणो CR (var.), CPS; तु पदे [त्र°] GP ; प्रणिधीयते H, SR, SSB, SRK, SSK, Sama ; प्रतिरुध्यते SkV (var.), Skm, HP (var.), HS (var.) ; प्रणिवीयते IS.

(*c*) किं मणिर्न हि शोभते ततः GP ; न वि° न चा° स शो° GPy ; स (न first) PS (var.) ; च [स] PS, SRHt ; न [स] PS (var.) ; विरोच्यति (°यति) हृ न PS ; विरोधि न (°नि ; स) चापि हि (न) शो° PS (var.) ; विभासते PP (var.) ; तथापि न शोभते HP (var.) ; चाप्युपशोभते Ptsk ; याति [चा°] SRHt विशोभते (दि°) Cr ; हि शो° VS, SR, SSB, SRK ; स शो P (var.) ; च शो° HP (var.) ; पलायते [न शो°] SkV.

(*d*) श्रयं भवतव्यमयं जडः PP (var.) ; यर्जयतुं CR (var.), VS (var.) ; व्यसनीय्यतां PS (var.) ; वचनीकृतन् HP (var.).

Drutavilambita metre.

If a gem worthy to be set in an ornament of gold be set in tin, it makes no complaint nor cease to be resplendent; (but) blame falls on him who puts it to such use. (K. V. Sarma).

8554*

कनकमृगमुदस्य स्वां कुटीं संप्रविष्टः
क्वचिदपि न वधूटीं नोददर्शाङ्गनादौ ।
तदपि स रघुवीरः पर्णशालागृहान्तर्
न विशति हृदयाशातन्तुनाशातिभीरुः ॥

(आ) Pad 85.6 (a. Lakṣmaṇa), Vidy 401. Cf. No. 8558.

(*a*) °मृगमपास्य Vidy.

(*b*) कथमपि [क्व°] Vidy ; or संदद° Pad, °णादौ Vidy.

(*c*) पर्णशालामुखान्तर् Vidy.

Mālinī metre.

Having destroyed the golden deer, the lord of the Raghus entered the precincts of the hut and not seeing his wife anywhere in the courtyard, etc. he did not go inside the hut, afraid as he was that the thread of hope in his heart might he broken. (A. A. R.).

8555-6**

कनकरसमसृणवर्तित-
हयगन्धामूलमिश्रपर्युषितम् ।
माहिषमिह नवनीतं
गतबीजे कनकफलमध्ये ॥
गोमयगाढोद्वर्तित-
पूर्वं पश्चादनेन संलिप्तम् ।
भवति हयलिङ्गसदृशं
लिङ्गं कठिनाङ्गनादयितम् ॥

(अ) Ratirahasya 15.40-1.

(आ) ŚP 3231-2.

(*b*) अनेकशो लि° ŚP.

Āryā metre.

Placing butter made from buffalo milk inside a *kanakaphala* (*dattūra* fruit) from which all seeds had been removed, and mixing it with the root of *aśvagandha*, turning it smoothly with liquid gold, this paste should be applied over the *liṅga* a number of times, having first smeared it thickly with cow-dung; then it becomes strong like that of a horse and dear to the toughest of women (in love sports). (A. A. R.).

8557**

कनकस्य तु पञ्चाङ्गं कर्पूरं केतकीरजः ।
आत्मशुक्रेण संयुक्तं वश्यकृद् भक्षितं स्त्रियाः ॥

(आ) ŚP 3198.

Gold with a fifth part of camphor and the pollen of *ketakī*-flowers mixed with his own energy, if swallowed by a woman, he becomes the controller of that woman. (A. A. R.).

8558*

कनकहरिणं हत्वा रामो ययौ निजमाश्रमं
जनकतनयां प्राणेभ्योऽपि प्रियामविलोकयन् ।
दृढमुपगतैर्बाष्पापूरैर्निमीलितलोचनो
न विशति कुटीमाशातन्तुप्रणाशभयादसौ ॥

(आ) SR 362.31, SSB 251.31, RJ 1328, (a. Gadādhara). (Cf. No. 8554).

Hariṇī metre.

Having killed the golden deer Śrī Rāma went to his own hermitage and not seeing Sītā, dearer than his own life, closed his eyes as they were filled with a stream of tears but he did not enter the hut, as he was afraid of the destruction of his hopes. (A. A. R.).

8559*

कनकाचलकान्तिचौर्यभाजोः
कुचयोः कुङ्कुमपङ्कपूजनानि ।
अनिबन्धनमेव बन्धनं ते
कृशताभागिनि किं नु मध्यभागे ॥

(आ) PdT 152.

(*d*) मध्यभाग: PdT (var.).

Aupacchandasika metre.

Of your bosom which steal the beauty of the golden mountain, there is worship done with thick paste of saffron; but oh damsel with a slim middle, is not their being untied a hindrance to you. (A. A. R.).

8560*

कनकाचलजित्वरस्तनीनां
रमणीनां खलु यत्र सन्निवेश: ।
मनस: परमाणुतां वदन्त:
कथमद्यापि न तार्किकास् त्रपन्ते ।।

(आ) Vidy 503 (a. Kalyāṇopādhyāya), Almu 50.15-6.

(*b*) तरुणीनामपि Almu.

Aupacchandasika metre.

When one's mind has its dwelling place in damsels possessing bosoms that vanquish (the huge) golden mountain, are not the logicians ashamed to hold even now that the mind is (tiny like) an atom? (A. A. R.).

कनिष्ठस्तत्र see 8562.

8561**

कनिष्ठाङ्गुलिवत् स्थूलं पूर्वार्धकृतकुञ्चितम् ।
अभावे दन्तकाष्ठस्य प्रतिषिद्धदिनेऽपि च ।
अपां द्वादशगण्डूषैर् मुखशुद्धिर्भविष्यति ।।

(आ) NBh 232.

The toothbrush should be of the thickness of the little finger, with its fore-part bent; when such a twig is not available to serve as toothbrush or on prohibited days the mouth will become clean by gargling with water a dozen times. (A. A. R.).

कनिष्ठास्तं नमस्येरन् see ज्येष्ठो भर्ता



8562

कनिष्ठेषु च सर्वेषु समत्वेनानुवर्तते ।
समोपभोगजीवेषु यथैव तनयेषु च ।।

(आ) Cr 1309 (GP 1. 114. 65).

(*a*) कनिष्ठस्तत्र सर्वेऽपि GP.

(*d*) तनयस्तथा GP.

He conducts himself (even) towards persons younger than himself as if they were equal to him, and, towards those equal to him in status, as towards his own sons (—ultimately to his own advantage). (K. V. Sarma).

8562A*

कनीनिकाकान्तिभिरञ्जनं दृशो:
स्मितत्विषा चन्दनचर्चनं हृद: ।
कटाक्षभाभिर्नवमुत्पलं श्रुतेस्
तदा वधूनामिति भूषणान्यभान् ।।

(आ) SG 540 (a. Bālabhārata). *Cf.* 8845A.

Vaṁśasthā metre.

Ornamentation of ladies formed as follows: Collyrium for the eyes by the charm of their pupils, smearing of sandal paste on the chest by the brilliance of the smile, and lotuses stuck at the ears by the side glances (of their lotus-like eyes). (K. V. Sarma).

8562B

कनीनिकेव नेत्रस्य कुसुमस्येव सौरभम् ।
सम्यक्त्वमुच्यते सारं सर्वेषां धर्मकर्मणाम् ।।

(आ) SPR 392. 16 (a. Adhyātmasāra Prabandha 4. 5).

Even as the pupil to the eye, and fragrance to the flower, equanimity is said to be the essence of all acts of duty. (K. V. Sarma).

8563

कन्थां वहसि दुर्बुद्धे गर्दभैरपि दुर्वहाम् ।
शिखायज्ञोपवीताभ्यां भारः कस्ते भविष्यति ॥

(आ) JS 308. 15.
(*b*) दुर्भराम् JS (var.).

You bear a load of (dirty) clothes, misguided one, too heavy to be carried even by an ass. What burden then will it be to you if you were to wear a tuft and sacred thread ? (A. A. R.).

कन्थाखण्डमिदं प्रयच्छ see वासः खण्डमिदं

8563A**

कन्दमूलानि ये मूढाः सूर्यदेवे जनार्दने ।
भक्षयन्ति नराः पार्थ ते वै नरकगामिनः ॥

(आ) SPR 129. 17 (a. Mahābhārata, Prabhāsapurāṇa, Govindakīrtana).

O Pārtha (Arjuna) the dull-witted who consume corms and roots (during daytime) when the Sun, the beneficent deity, (is shining) will go to hell. (K. V. Sarma).

8564*

कन्दर्पकण्डूलकटाक्षबन्दीर्
इन्दीवराक्षीरभिलष्यमाणान् ।
मन्दस्मिताधारमुखारविन्दान्
वन्दामहे वल्लवधूर्तपादान् ॥

(अ) Kṛṣṇakarṇāmṛta 3. 21.
(*b*) °लषमाणाम् Kṛṣṇa° (var.).

Indravajrā metre.

I bow to that prince of adulterers of cowherdesses, whose lotus face is bedecked with a sweet smile, who finds delight in the lotus-eyed damsels (of *Gokula*) looking maddened by the shafts of the God of Love. (M. K. Acharya).

8565*

कन्दर्पकन्दलि सलीलदृशा लुनीहि
कोपाङ्कुरं चरणयोः शरणातिथिः स्याम् ।
पश्य प्रसीद चरमाचलचूलचुम्बि
बिम्बं विधोर्लवलपाण्डुरमस्तमेति ॥

(आ) SkV 668, Kav 381.
(*a*) °लदृ° missing Kav.
(*b*) °यो: शरण° missing Kav.
(*d*) °पाण्डर° Kav.

Vasantatilakā metre.

Emblem of Love, mow with your gentle glance / the stalk of anger as I lie before your feet. / See where the lunar sphere, as pale as parrot-plum,/kisses the western hill in setting. (D. H. H. Ingalls).

8566*

कन्दर्पज्वरसंज्वराकुलतनोराश्चर्यमस्याश्चिरं
चेतश्चन्दनचन्द्रमःकमलिनीचिन्तासु संताम्यति ।
किं तु क्लान्तिवशेन शीतलतरं त्वामेकमेव क्षणं
ध्यायन्ती रहसि स्थिता कथमपि क्षीणा क्षणं प्राणिति ॥

(अ) GG 4.9.11 (in some texts 5.31).
(आ) SR 290.89 (a. GG), SSB 128.95.
(*a*) °ज्वरातुरतनो° GG (var.).
(*b*) यत्ताम्यति [स°] GG (var.).
(*c*) किन्तूत्क्रान्ति° (°न्तु क्र°) or किंतु क्षान्ति° GG (var.), SR, SSB; शीतलतनुं GG (var.), SR, SSB ; °वमेकं SR, SSB ; प्रियं [क्ष°] GG (var.); SR, SSB.
(*d*) क्षणमपि क्षीणा क्षणं [स्थि° क° क्षी°] GG (var.); कथमसौ SR, SSB.

Śārdūlavikrīḍita metre.

In the very height of love's scorching fever, she abhors, strangely enough, the cooling unctuous sandal, the cool rays of the moon and the cool breeze from the lotus pond wafting the scent from the neighbouring flowery thickets; her agony is indeed aggravated thousand-fold by these cooling medicaments. More strangely still, in the secret recesses of her heart, she fondly dotes on the cool delight that thy limbs alone can engender through soft caresses ; and thus nourishing herself with the feeble hope of

clasping thy form again to her bosom, she clings, though for a moment only, fast to life. (S. Lakshminarasimha Śastri).

8567*

कन्दर्पदर्पकलिताङ्गमनोहराणां
प्रेम्णा स्वयं सुरतमन्दिरमागतानाम् ।
अङ्गानि कोमलतराणि मनोरमाणां
धन्या नराः सरभसं हि परिष्वजन्ते ॥

(अ) Janśṛṅg 76.

Vaśantatilakā metre.

Of pleasing damsels possessing bodies that excite the pride of the god of love, who have come of their own accord to the chamber of love sports prompted by love, —fortunate persons embrace in haste their highly tender limbs. (A.A.R.).

8568*

कन्दर्पदेवस्य विमानसृष्टिः
प्रासादमाला रसपार्थिवस्य ।
चैत्रस्य सर्वर्तुविशेषचिह्नं
दोलाविलासः सुदृशां रराज ॥

(अ) Vikram 7. 15.

(*a*) दोलालिसासः Vikram (var.).

Indravajrā metre.

The swing-sport of the ladies with beautiful eyes looked beautiful like the aerial car of lord Cupid, a series of palaces of the king of the erotic sentiment and the special symbol of all the seasons in (the month of) Caitra. (S. C. Banerji).

8569*

कन्दर्पप्रतिभूनिवेशितवलीरेखावलीशोभिते
लीलोदञ्चितबाहुपाशयुगलापातैश्च भोः कामुकाः ।
वेश्यानां विपुले नितम्बफलके शारैः कटाक्षैरितो
यद्वः क्रीडितमत्र दास्यति पुरो दारिद्रयमेवोत्तरम् ॥

(अ) Mugdhopadeśa (KM VIII 125) 34, GVS 127.

Śārdūlavikrīḍita metre.

O passionate young men, if you play with harlots as in a dice play, in the board of their broad hips, which are marked with lines in the form of the folds of the skin that act as the surety of the god of love, prompted by dice-pieces in the form of their side glances and with the throws of dice with hands that are thrown by them (round your neck), it will leave you only in poverty in the future. (A. A. R.).

8570*

कन्दर्पप्रतिमल्लकान्तिविभवं कादम्बिनीबान्धवं
वृन्दारण्यविलासिनीव्यसनिनं वेषेण भूषामयम् ।
मन्दस्मेरमुखाम्बुजं मधुरिमव्यामृष्टबिम्बाधरं
वन्दे कन्दलितार्द्रयौवनवनं कैशोरकं शार्ङ्गिणः ॥

(अ Kṛṣṇakarṇāmṛta 3. 5.

Śārdūlavikrīḍita metre.

I salute the boyhood of Kṛṣṇa intermixed with the freshness of youth, fascinating in form like that of cupid, blue like clouds, sighing for damsels of Brindavan, and bedecked with ornamentations, whose lotus-face is filled with sweet smiles, and whose lips are delicious unto perfection. (M. K. Acharya).

8571*

कन्दर्पश्च रतिश्च कुङ्कुममृदालेपेन भूषाद्वयं
कुर्वाते रससाधनाय विधिवत् कस्तूरिकामुद्रया ।
अन्तर्दर्पकबाणतापितयुवप्रेमोष्मभूयस्तया
निर्याता रसबिन्दवो बहिरितो हारस्य मुक्ताच्छलात् ॥

(अ) Śatakatraya of Dhanadarāja, Śṛṅgāradhanada (KM VIII. 33) 7.

Śārdūlavikrīḍita metre,

Cupid and (his sweetheart) Rati have fashioned a pair of crucibles with clay in the form of saffron paste in order to produce *rasa* [mercurial compound or, ecstacy of love] in the prescribed manner, sealing them with musk, with the application of heat in the form of young men's passion rendered hot by the fire of love in their hearts. Thence came out drops of *rasa* [mercurial compound or sweat] in the guise of the pearls of her necklace. (A. A. R.).

8572

कन्दर्पस्य जगत्त्रयीविजयिन: साम्राज्यदीक्षागुरु:
कान्तामानशिलोञ्छवृत्तिरखिलध्वान्ताभिचारे कृती ।
देवस्त्र्यम्बकमौलिमण्डनसरित्तीरस्थलीतापस:
शृङ्गाराध्वरदीक्षितो विजयते राजा द्विजानामयम् ॥

(अा) Skm (Skm [B] 358, Skm [POS] 1. 72.3) (a. Viśveśvara).
(*c*) °मण्डल° Skm (var.).

Śārdūlavikrīḍita metre.

The king of *dvija-s* [chief priest or the moon] is all triumphant, who is in vows in the sacrifice in the form of love, who is the anointing preceptor in crowning the god of love, who conquers all the three worlds, who reduces to beggary the jealous anger of sweethearts, who is efficient in bamboozling all darkness, and who acts as a sage residing on the bank of the river (Ganges) which forms the ornament to the head of the three-eyed god Śiva. (A. A. R.)

8573*

कन्दर्पादपि सुन्दराकृतिरिति प्रौढोत्सलद्रागया
वृद्धत्वं वरयोषितोऽनयदिति त्रासाकुलस्वान्तया ।
मारस्यापि शरैरभेद्यहृदिति श्रद्धाभरप्रह्वया
पायाद् व: स्फुटबाष्पकम्पपुलकं रत्या जिनो वन्दित: ॥

(आ) SkV 14 (a. Trilocana), Kav 14 (Trilocana).

Śārdūlavikrīḍita metre.

The Man of Victory[1] is praised by Kāma's wife/with swelling passion, for he is fairer than her Love, / with fearful heart, for he brought fair women to old age, / yet bowing low in faith, for even Māra's shafts/pierced not his heart. May he protect you whom she thus/adores with tears and trembling and with eager blush. (D. H. H. Ingalls).

1. The Buddha.

8574*

कन्दर्पादपि सुन्दरो रविमहा: प्रत्यर्थिसीमन्तिनी-
वक्त्राम्भोजसुधाकरोऽतिविभवो युद्धेषु पार्थोपम: ।
रक्षाकृज्जगत: स्वकीर्तिविदितो रामोऽस्तु युक्तो मुदा
दानी शङ्करसेवको वरगुणो नीत्युत्तम: सर्वदा ॥

(श्रा) SSB 567. 19.

Śārdūlavikrīḍita metre.

More handsome than Cupid, possessing the effulgence of the sun, the moon to the lotus faces of the wives of rival kings, of great power, equal to Arjuna in battle, the protector of the world, well known by his own fame, a liberal donor, the worshipper of Śiva, possessing excellent qualities, the foremost in meting out justice —May that Śrī Rāma be united always with joy (towards us all). (A.A.R.).

8575*

कन्दर्पे नलकूवरे कुमुदिनीकान्तेऽप्यवज्ञावतां
त्वत्सौन्दर्यकथासु तासु मरुतां वृत्तासु कौतूहलात् ।
प्राप्ता तानवमुर्वशी रतिरतिक्लान्ता हता रोहिणी
जाता किंच खरस्मरज्वरभरा रम्भापि रम्भातनु: ॥

(अ) Śaṁbhu's Rājendrakarṇapūra (KM I. 22) 23.
(आ) VS 2616 (a. Śaṁbhukavi).
*a*) नडकूबरे VS.

Śārdūlavikrīḍita metre.

[ O king ! ] when your beauty which eclipsed the charms of Cupid, Nalakūbara

[son of Kubera] and the moon [the lord of lilies], was being described in divine circles out of curiosity, Urvaśī [ the celestial courtesan ] became emaciated, Rati, the wife of Cupid, became languid, and Rohiṇī, the wife of Moon, became sad; what more, even Rambhā, the celestial courtesan [ famed for her loveliness ], became affected by the powerful fever of love and took to a bed of banana stems. (A. A. R.).

8576*

कन्दर्पकृपाणवल्लरि वने कस्माद् अकस्मादियं
हे कालागुरुबालमञ्जरि हहा मोहादिह प्ररूह: ।
सह्यन्तामुपजातसौरभपरिष्वङ्गैस् तवङ्गैरिमा:
कान्तै: कान्तपुरंध्रिकुन्तलभरच्छायै: कुठारच्छिदः ।।

(अ) Any 54.

Śārdūlavikrīḍita metre.

O tender sprouts of fragrant black *aguru*, O powerful weapons of the god of love, alas ! why have you grown here unexpectedly, out of delusion, in the forest. Suffer now the cuts inflicted by the axe [ of the woodcutter ] on your limbs [branches] growing fragrant by embraces and possessing the sheen of the charming tresses of beautiful young ladies. (A. A. R).

8577

कन्दलयत्यानन्दं
निन्दति मन्दानिलेन्दुचन्दनकम् ।
मन्दयति मन्दभावं
संधत्ते संपदोऽपि सत्सङ्ग: ।।

(अ) VCsr. 18. 2.

(*b*) नन्दति VC (var.).

(*c*) मन्दहासं or चन्द्रभासं VC (var.).

(*d*) हि[ऽपि] VC (var.).

Gīti-āryā metre.

Contact with good people engenders happiness, puts to shame (even the pleasure produced by) the gentle breeze, the moon and the sandal paste, slows down (and eradicates) ignorance and produces riches, as well. (K. V. Sarma).

8577A*

कन्दलीषु कुटजेषु मालती-
जालकेषु नवकेतकीषु च ।
कन्धरासु मधुना सुकेकिनां
संविभक्त इव वारिदोदय: ।।

(आ) SSSN 217. 23.

Rathoddhatā metre.

In thickets and bowers, in the interstices of the *mālati*-creepers and the newly growing *ketākī* plants, and also in the throats of the peahens, it seems as if (the pleasure at) the advent of the clouds has been distributed by the spring season. (K. V. Sarma).

8578**

कन्दाग्रात् प्रोत्थित: प्राण: सदा वहति देहिनाम् ।
हृद्गतं जीवमाश्वास्य बहिर्गत्वा निवर्तते ।।

(आ) ŚP 4318 (a. Yoyarasāyana).

The vital breath rising from the (*kanda*) roots, constantly courses through the body of embodied beings; having vivified the life inside the heart, it goes out (into atmosphere) and returns (into the body refreshed). (A. A. R.).

8579

कन्दुको भित्तिनि:क्षिप्त इव प्रतिफलन् मुहु: ।
आपतत्यात्मन: प्रायो दोषोऽन्यस्य चिकीर्षित: ।।

(अ) KSS 3. 20. 213.

(आ) IS 1527, SRRU 785.

(*a*) भित्तिनिक्षिप्त KSS (AKM), SRRU.

(*c*) आत्मनि KSS (NSP), SRRU.

Often the harm that one wishes to do to another, recoils on one's own self, even as a ball thrown against a wall bounds back. (K. V. Sarma).

8580

कन्दे सुन्दरता दले सरलता वर्णस्य संपूर्णता
स्कन्धे बन्धुरता फले सरसता कस्यापरस्येदृशी ।
धन्यस्त्वं सहकार खिन्नपथिकाधार स्थितः सत्पथे
दीर्घायुर्भव साधु साधु विधिना मेधाविना निर्मितः ॥

(आ) SuM 9. 18, Any 121. 107.

(*a*) सरसता [स°] SuM (var.); वर्णेऽपि [व*] Any.

(*c*) एकस्त्वं [ध°] Any; °काधारः SuM (var.).

(*d*) साना [सा° सा°] SuM (var.) (contra metrum).

Śārdūlavikrīḍita metre.

There is beauty in your root, softness in your leaves, perfection in your hue, soft curves in your stem, juicy sweetness in your fruits—who else has such wealth ? You are fortunate, O mango tree, the support of all fatigued travellers on good roads ; may you live long. Well done by the Creator who has fashioned you intelligently. (A. A. R.).

8581

कन्दैः कन्दलितं वनैः किशलितं वल्लीभिरुज्जृम्भितं
वृक्षैः पल्लवितं जनैः प्रमुदितं धाराधरे वर्षति ।
भ्रातश्चातक पातकं किमपि ते सम्यग् न जानीमहे
येनास्मिन् न पतन्ति चञ्चुपुटके द्वित्राः पयोबिन्दवः ॥

(आ) SuM 7.18.

(*c*) तत् [ते] Sum.

Śārdūlavikrīḍita metre.

The roots of plants have proliferated, the woods have put on tender leaves, the creepers have blossomed forth, the trees have put forth sprouts and the people are joyous as the clouds rain ; what your sin is, brother Cātaka, we cannot discern, that not even two or three drops of water fall into your open beak. (A. A. R.).

8582*

कन्धरां समपहाय कं धरां
प्राप्य संयति जहास कस्यचित् ।
मां किलानमयतः स्वपूर्तये
दुर्भरात् किमुदराद्वियोगतः ॥

(आ) SSg 111, SR 96. 4, SSB 383. 5, SRM 1. 2. 593.

Rathoddhatā metre.

In the battle the head of someone left the neck, dropped to the ground and laughed : Is it because you have made me salute you to your satisfaction or because I have got separated [for good] from the belly which it is difficult to support [with food] ? (A. A. R.).

8583*

कन्धरावनतस्योर्वीं गतस्याधोमुखस्य ते ।
लज्जा न नाम निर्लज्जा गर्वो न गलितः कथम् ॥

(आ) VS 3219.

(*a*) कंधरा° VS.

To you who have bent your neck in submission, with your face cast down to the very ground, it is not shame that you have, but shamelessness, for your pride has not disappeared. (A. A. R.).

8584*

कन्यां कामय्युद्वह्य प्रविजहदुदयद्यौवनामज्ञ एनां
द्रव्याशापाशकृष्टो भ्रमति चिरतरं हन्त देशान्तरेषु ।
अन्योन्याश्लेषवाञ्छाविगलितवयसोरात्तमालिन्ययोर्
दंपत्योर्व्यर्थकृतैवं हतविधिरुभयोर्लोकयोः शोकयोगम् ॥

(अ) Viśvaguṇādarśa 92.

(आ) SR 100.33, SSB 387.36, SRK 65.15 (a. Viśvaguṇādarśa).

(*d*) कृतं वै SR, SSB.

Sragdharā metre.

Having married a girl, the fool abandons her in her budding youth, and wanders for long in far off countries, drawn by the strings of desire for making money. Now, having brought them together again at an age when the desire for mutual embrace no longer exists and when their minds are full of bitterness, adverse fate has made the couple experience sorrow in this world as well as in the next.[1] (A. A. R).

1. There is no hope of heaven after death for those devoid of a son to perform religious rites for the manes.

8584A**

कन्यां छत्रं फलं पक्वं दीपमन्नं महाध्वजम् ।
मन्त्रं वा लभते यो हि तस्य चिन्तितसिद्धय: ॥

(आ) SPR 1273 (a. Ratnacūḍakathā 33).

A virgin, parasol, ripe fruit, lamp, food, big flag or charm (*mantra*)—one who sees these (in a dream) shall have all his desires fulfilled. (K.V. Sarma).

8585*

कन्यां भुङ्क्ते रज:काले ऽग्नि: शशी लोमदर्शने ।
स्तनोद्भवेषु गन्धर्वास् तत् प्रागेव प्रदीयते ॥

(अ) SkP, Nāgarakh, 40. 40.

When a virgin attains the menstrual age, she is enjoyed by Fire, on the appearance of (pubic) hair, by the Moon and at the flourish of breasts, by the Angels. Hence she is (to be) given away (in marriage) before (any of these occur). (K. V. Sarma).

8586

कन्यां रूपवतीं दृष्ट्वा मोहं गच्छेन् महानपि ।
चण्डाल्यामप्यरुन्धत्यां वसिष्ठो मोहितोऽभवत् ॥

(अ) Purāṇārthasaṅgraha, Rājanīti 32. Cf. MBh (Bh).

On the sight of a goodlooking girl, even a great man loses his decorum; even though Arundhatī was an outcaste girl, the (great sage) Vasiṣṭha became enamoured of her. (A. A. R.).

8587**

कन्याकर्तितसूत्रेण बद्धापामार्गमूलिका ।
ऐहाह्निकज्वरं हन्ति शिखायामतिवेगत: ॥

(आ) ŚP 2988.

The root of the *apāmarga*-plant, tied to a string cut by a maiden and bound on the (fore)head removes in no time the one-day fever in a person. (A. A. R.).

8588**

कन्या काचिदिहापि कर्मणि पण: स्यादित्यसूयाचलत्-
सीतापाङ्गमयूखमांसलमुखज्योत्स्नाविलुप्तां दिवम् ।
कुर्वाणेन रघूद्वहेन चकृषे नारायणीयं धनु:
संधायाथ शरश्च भार्गवगतिच्छेदादमोघीकृत: ॥

(आ) Amd 19. 19.

(*a*) च यत् सीतोपां° Amd (var.).

Śārdūlavikrīḍita metre.

'A girl may be the wager in this activity also', thus thinking and making the sky bright with moonlight from the face of Sītā casting long side-glances from intolerance (of the unhappy situation), Rāma drew the bow of Nārāyaṇa and fixed an arrow, and it was fruitful for it broke the *gati* [gait or fate] of Paraśurāma.[1] (A. A. R.).

1. The context is when Lord Rāma, on his way to his capital Ayodhyā after winning the hand of Sītā by breaking Śiva's bow, faces the challenge thrown by Paraśurāma holding the bow of Nārāyaṇa.

8589

कन्या कौतुकमात्रकेण विधवा संमर्दमात्रार्थिनी
वेश्या वित्तलवेच्छया स्वगृहिणी गत्यन्तरासंभवात् ।
वाञ्छन्तीत्थमनेककारणवशात् पुंभि: स्त्रिय: संगमं
शुद्धस्नेहनिबन्धना परवधू: पुण्यै: परै: प्राप्यते ॥

(आ) VS 2238.

Śārdūlavikrīḍita metre.

A virgin out of curiosity, a widow for close contact, a harlot for gaining wealth, one's own wife as there is no other alternative—for these several reasons women desire union with men ; the sincere attachment of another man's wife is obtained only by fortuitous fortune. (A. A. R.).

8590**

कन्यागते सवितरि तिष्ठन्ति पितरो गृहे ।
शून्यं प्रेतपुरं तत्र यावद् वृश्चिकदर्शनम् ।।

(अ) Sama 2 य 47.

When the Sun has come to the month of Kanyā the manes remain in their homes ; then the city of the God of Death is empty till the arrival of the month of Vṛścika. (A. A. R.).

8590A

कन्या-गो-भूम्यलीकानि न्यासापहरणं तथा ।
कूटसाक्ष्यं च पञ्चेति स्थूलासत्यानि संत्यजेत् ।।

(आ) SPR 59. 6.

Avoid the five, *viz.*, speaking falsehood about virgins, cows and land, appropriation of a trust and false witness, and also apparent lies. (K.V. Sarma).

8590B**

कन्यागोशङ्खभेरीदधिफलकुसुमं पावको दीप्यमानो
नागेन्द्रोऽश्वो रथो वा नृपतिरभिमुख: पूर्णकुम्भो ध्वजो वा।
उत्क्षिप्ता नैव भूमिर्जलचरयुगलं सिद्धमन्नं शतायुर्
वेश्यास्त्री मद्यमांसो हितमपि गदितं मङ्गलं प्रस्थितानाम् ।

(आ) SPR 1225. 2 (a. Dharmakalpadruma 35.173).

Sragdharā metre.

A virgin, cow, sound of conch, drum beat, curd, fruits, flowers, burning fire, big elephant, horse, chariot, approaching king, water-filled pot, flag, non-rising ground, a pair of water animals, cooked food, a centenarian, a harlot, wine and flesh, pleasing speech—all these are auspicious for those who set out (on a journey). (K. V. Sarma).

8591

कन्यादात्रे तु ह्यधनं दस्यवे सधनं नरम् ।
गुप्तं जिघांसवे नैव विज्ञातमपि दर्शयेत् ।।

(अ) Śukranīti 3.101.

One should not point out/reveal, even if he knows, a pauper to one who desires to give away his daughter, a rich man to a thief and one in hiding to one who wants to kill him. (K.V. Sarma).

8592

कन्या निष्कासिता श्रेष्ठा वधू: श्रेष्ठा प्रवेशिता ।
अन्नं संकलितं श्रेष्ठं धर्म: श्रेष्ठो दिने दिने ।।

(आ) SR 166.571, SSB 499.571.

A girl is excellent when sent away (to her in-laws), a daughter-in-law when taken in, food when mixed (with condiments) and righteousness when practised day by day. (K. V. Sarma).

कन्यापयोगमात्रेण see No. 9270.

8593*

कन्याप्रसूतस्य धनु:प्रसङ्गाद्
अङ्गाधिकासादितविक्रमस्य ।
धनंजयाधीनपराक्रमस्य
हिमस्य कर्णस्य च को विशेष: ।।

(आ) SR 346. 11, SSB 222. 14, SRK 242. 6 (a. Sphuṭaśloka).

(*a*) धनुष्प्र° SSB.

Upajāti metre (Indravajrā and Upendravajrā).

What distinction is there between snow and Karṇa (the Mahābhārata hero)—Both are born of Kanyā (snow in

the month of Kanyā and Karṇa from Kuntī when she was a maiden, kanyā); both have their prowess manifested in the context of Dhanus, snow growing in size in the month of Dhanu and Karṇa by attaining the kingship of the Aṅga country by exhibiting his dexterity with the bow; and both having their valour depending on Dhanañjaya (snow in putting out fire and Karṇa in fighting the Pāṇḍava brother Arjuna). (K. V. Sarma).

8594*

कन्यायाः किल पूजयन्ति पितरो जामातुराप्तं जनं
सम्बन्धे विपरीतमेव तदभूदाराधनं ते मयि।
त्वं कामेन तथाविधोऽस्यपहृतः सम्बन्धबीजं च तद्
घोरेऽस्मिन् मम जीवलोकनरके पापस्य धिग जीवितम् ॥

(अ) Uttara 4.17.
(*b*) °तमेव Uttara (var.).
Śārdūlavikrīḍita metre.

Ordinarily the parents of the girl honour the near relations of their son-in-law; in our connection that was inverted, thou didst strive to please me; though being such, thou hast been snatched away by Death, and (Sītā) also, the cause of our connection; a curse on this my life, a sinner in this horrible hell of a world. (C.N. Joshi).

8595

कन्या वरयते रूपं माता वित्तं पिता श्रुतम्।
बान्धवाः कुलमिच्छन्ति मिष्टान्नमितरे जनाः ॥

(अ) P (Pts 4. 68, PM 4. 48), *ad* Naiṣ 10.1 (p. 408. 3-4), Śukranīti 3. 172.
(आ) SR 387. 401 (a. Naiṣ) and 165. 543, SSB 498. 543, IS 1528, SSg 127, SRS 1.22, Saśā 96. 92, SRM 1. 1. 86.
(इ) PrŚ (C) 85, Nītiveṇbā 80.
(*a*) वरं वरयते कन्या P, SSB.

The girl chooses (i.e., looks for) a good figure; the mother—wealth; the father—learning; the relatives—a good family; others—a tasty meal.



8595A**

कन्याविक्रयिणश्चैव रसविक्रयिणस्तथा ।
विषविक्रयिणश्चैव नरा निरयगामिनः ॥

(आ) SPR 169. 4 (a. Upadeśaprasāda 9. 123).

Those that sell their daughters, those who sell mercury and those that sell poison—all go to hell. (K.V. Sarma).

8596*

कन्ये समालोकय कान्यकुब्जम्
अकुब्जकीर्तिं नरनाथमेनम् ।
ककुब्जये यस्य धरापरागैर्
भवन्ति वारांनिधयः स्थलानि ॥

(अ) Vikram 9.98.
(आ) AIR 192.
Upajāti metre (Indravajrā and Upendravajrā).

O girl, look at this king of Kānyakubja, of unstunted fame, in whose world-conquest the oceans become land with the dust of earth (raised by his armies on the march). (S. C. Banerji).

8597

कपटं च बहुतरं न जानाति हि कश्चन ।
कौलिको विष्णुरूपेण भुञ्जति राजकन्यकाम् ॥

(आ) IS 1529, Subh 130, Pr 366. Cf. सुप्रयुक्तस्य दम्भस्य.
(*a*) कपटं बहुतरं चैव Subh (*contra metrum*).
(*b*) के च न Subh.
(*d*) भुज्यते Subh.

No one notices a big fraud: a weaver in Viṣṇu's form enjoyed the daughter of a king.

कपटं बहुतरं च (चैव) see No. 8597.

8598*

कपटकलितनिद्रं मन्दमालोकयन्ती
प्रियमधरमधूनि स्वेच्छया पातुमैच्छत् ।
मदनमदमनोज्ञा लज्जयाक्रुष्टचित्ता
मुकुलितमुखपद्मा चित्रसंस्थेव तस्थौ ॥

(आ) PV 309 (a. Veṇīdatta).

(*a*) °मन्द्रं [°निद्रं] PV (MS).
Mālinī metre.

When the dear lover pretended to be asleep, the charming wife overcome with love gently looked at him and desired, of her own accord, to drink the honey of his lip, but overcome with shyness (on finding that he was awake) her lotus-like face assumed the shape of a bud and she remained as if painted in a picture. (A. A. R.).

8599*

कपटनटनकोटेर्धूर्जटेः सन्नटस्योद्-
भटविकटजटाभिस्ताडिताः शैलकूटात् ।
खरतरकरघातैरुत्थिता दिक्स्थितास्ते
नभसि निरवलम्बं दन्तिनः संचरन्ति ॥

(आ) PV 822 (a. Kavirāja).

(*d*) निखलवं PV (MS) ; देतिनः [द°] PV (MS).
Mālinī metre.

Struck by the matted hair of the excellent dancer, Lord Śiva, when he was dancing violently on the mountain top, (even the heavy) elephants of the quarters are thrown up in the sky by the fierce onslaughts of his waving arms and fly across the sky without any support. (A. A. R.).

8600

कपटपटुता द्रोहे चित्तं सतां च विमानने
मतिरपनये शाठ्यं मित्रे सुतेष्वपि वञ्चना ।
कृतकमधुरा वाक् प्रत्यक्षं परोक्षविघातिनी
कलियुगमहाराजस्यैताः स्वराज्यविभूतयः ॥

(आ) SRHt 48.19 (a. P), VS 3070.

(*a*) विमानना SRHt, ed. correction to विमानने
Hariṇī metre.

Cleverness in deceit, the mind engaged in evil thoughts, dishonouring the good, intelligence in crooked policy, perfidy towards friends, deception even of one's own sons, words full of false sweetness before persons but harming their interests from behind, such are the (accepted) accomplishments during the reign of the great king called Kaliyuga (Iron age). (A. A. R.).

8601*

कपटवचनभाजा केनचिद् वारयोषा
सकलरसिकगोष्ठीवञ्चिका वञ्चितासौ ।
इति विहसति रिङ्गद्भृङ्गविक्षिप्तचक्षुर्
विकचकुसुमकान्तिच्छद्मना केलिकुञ्जः ॥

(अ) Bhānukara's Rasa 58.

(आ) SR 358.72, SSB 244.4.
Mālinī metre.

By some lover who resorted to deceitful words, a harlot who was clever in deceiving a whole group of enjoying audience has been deceived—thus laughs the sporting bower under the guise of blossomed flowers with eyes turned towards the humming bees. (A. A. R.).

8602

कपटशतनवीणैर्वैरिभिर्वञ्चितोऽपि
निकृतिकरणदक्षोऽप्यत्र संसारभीरुः ।
तनुवचनमनोभिर्वक्रतां यो न याति
गतमलमृजुमानं तस्य साधोर्वदन्ति ॥

(अ) AS 699.

(*b*) °भीतः AS (var.).

(*d*) °मृजिमानं or °भृजु मानं AS (var.).
Mālinī metre.

Though deceived by enemies who are clever in hundreds of tricks and though capable of retaliation, a good person, afraid of the ills of worldly life, does not become deceitful, either in body, words or mind ; people call this man as one free from all evil and as who is straightforward [or a simpleton]. (A. A. R.).

8603

कपटादपि रिपुहननं
कुर्यादिति नीतिरौशनसी ।
हननमृते च गुरुमते
बन्धादि विधीयते रिपोः कपटैः ॥

(आ) SMH 7. 38.

Udgīti-āryā metre.

The political code of Uśanas (Śukra) enjoins the killing of an enemy even by deceit. According to Guru (Bṛhaspati) capture etc. of enemies by deceit is approved, but not death. (K.V. Sarma).

कपटी नेखकः क्षान्तः see कुलिनः पण्डितो

8604

कपटेन पुनर्नैव व्यापारो यदि वा कृतः ।
पुनर्न परिपाकार्हा हण्डिका काष्ठनिर्मिता ॥

(आ) Nīsam 2.42.

One should not practise deceit in trade, for, if practised, there will be no more business for him ; a vessel made of wood cannot be used again for cooking. (A. A. R.).

8605*

कपर्दी भूतिसंपन्नो जगतीपतिरद्वयः ।
धिग्दैवमव्ययः सोऽपि भृङ्गी शुष्यत्यतो भृशम् ॥

(आ) Skm (Skm [B] 1653, Skm [POS] 4.3.3) (a. Amogha or Amoghadeva).

Lord Śiva of matted hair is full of *bhūti* [wealth or holy ashes], he is the lord of the universe without a second and he is indestructible. Fie on fate, for his attendant Bhṛṅgī gets very much emaciated. (A. A. R.).

8606*

कपाटमुद्घाटय चारुनेत्रे
कामोऽस्ति शत्रुर्मम पृष्ठलग्नः ।
आपूरितं तस्य शरैः शरीरं
चन्द्रानने त्वां शरणं प्रपन्नः ॥

(आ) RJ 1102. Cf. No. 8607.

Upajāti metre (Upendravajrā and Indravajrā).

Open the door, Oh maid of charming eyes, clinging to my back is my enemy, the god of love ; my body is wholly struck by his arrows ; O moon-faced one, I have come to you for succour ! (A. A. R.).

8607*

कपाटमुद्घाटय लोललोचने
कन्दर्पशत्रुर्मम पृष्ठलग्नः ।
आकृष्य बाणं शिथिलीकरोति
चन्द्रानने त्वां शरणागतोऽस्मि ॥

(आ) Vidy 962. Cf. No. 8606.

(*a*) कपाटमद्घाटय Vidy (printing error).

Upajāti metre (Upendravajrā and Indravajrā).

O tremulous-eyed one, open the door, my enemy, the god of love, is clinging to my back ; drawing his arrow he shatters (my body) ; O moon-faced one, I seek refuge in you. (A. A. R.).

8608*

कपाटविस्तीर्णमनोरमोरः-
स्थलस्थितिश्रीललनस्य तस्य ।
आनन्दिताशेषजना बभूव
सर्वाङ्गसङ्गिन्यपरैव लक्ष्मीः ॥

(अ) Śiś 3.13.

(आ) KHpt 264.386, Sar 1.53.

(*c*) आलिङ्गिता° Sar.

Upajāti metre (Upendravajrā and Indravajrā).

Of him (Viṣṇu) who fondled Lakṣmī[1] who rested on his charming chest, broad like door panels, there was another altogether different Lakṣmī[2] which delighted all people and which clung to his body. (S. V. Dixit).

1. His wife.
2. Beauty.

8609

कपालं वृक्षमूलानि कुचेलमसहायता ।
समता चैव सर्वस्मिन्न् एतन् मुक्तस्य लक्षणम् ॥

(अ) Mn 6.44, Agni-Pur 161.4 *cd*-162 *ab*, MBh (MBh [Bh] 12. 237.7, MBh [R] 12. 245. 7, MBh [C] 12.8921) (Cf. Vās 10. 9. 10, 13, 27, Vi 96. 10-1, G 3. 18-9, 25, B 2.11.19, 21 ; 2.17, 44 Āp 2. 21. 11).

(आ) PDhS 1.2 ; 194. 1-2.

(*a*) कपाले MBh (var.) ; वृक्षमूलं च Agni-pur.

(*b*) कुचैलम् MnJh, MBh (var.) ; कुचेल्यम् or कुलेचम् or कुवेनम् MBh (var.); असहायिता MBh (var.).

(*c*) उपेक्षा सर्वभूतानाम् MBh; ममता [स°] PDhS (var.).

(*d*) एतावद् भिक्षुलक्षणम् MBh.

A potsherd [instead of the alm-bowl], the roots of trees (for a dwelling), coarse worn-out garments, life in solitude, and indifference towards everything —these are the indications of one who has attained liberation. (K.V. Sarma).

8610-2

कपाल उपहारश्च संतानः संगतस् तथा ।
उपन्यासः प्रतीकारः संयोगः पुरुषान्तरः ॥
अदृष्टनर आदिष्ट आत्मामिष उपग्रहः ।
परिक्रयस् तथोच्छिन्नस् तथा च परदूषणः ॥
स्कन्धोपनेयः संधिश्च षोडशः परकीर्तितः ।
इति षोडशकं प्राहुः संधिं सन्धिविचक्षणाः ॥

(अ) KN 9. 2-4, H (HJ 4. 111-3, HS 4. 105-7, HM 4. 107-9, HK 4. 112-4, HP 4. 110-112, HN 4. 110-182, HH 117. 1-6, HC 157. 8-13), Agni-purāṇa 240. 6 *cd*-8 *cd*.

(आ) Sama 1 क 17.

(*f*) आत्मादिष्ट H (var.) ; आत्मापि स Agni-pur.

(*g*) °तथा छिन्नस् Agni-pur.

(*h*) परभूषणः H, KN (BI).

(*i*) संधयः षोदशेरितः Agni-purāṇa; षोडशैते H.

*Kapāla*, *Upahāra*, *Santāna* and *Saṅgata* , *Upanyāsa*, *Pratīkāra*, *Saṁyoga*, *Puruṣāntara*, *Adṛṣṭanara*, *Ādiṣṭa*, *Atmāmiṣa*, *Upagraha*, *Parikraya*, *Ucchinna*, *Paradūṣaṇa*, and *Skandhopaneya* : these sixteen kinds of peace are well known. Thus have they, who are learned in peace-making, named the sixteen sorts of peace. (M. N. Dutt).

8613

कपालसंधिर्विज्ञेयः केवलं समसंधिकः ।
संप्रदानाद् भवति य उपहारः स उच्यते ॥

(अ) NK (KN [ĀnSS] 9. 5 *cd*+9. 6 *ad*, KN [BI] 9. 5, H [H] 4. 114, HS 4.108 HM 4. 110, HK 4. 115, HP 4. 113, HN 4.113, HH 117.7-8, HC 157.14-5).

(आ) IS 1530.

(*a*) विक्षेयः H (var.).

(*b*) समसन्धितः KN (BI), H, Sama.

The peace of *Kapāla* is to be understood as made simply on equal terms, (and) that which springs out of a gift is termed *Upahāra*. (F. Johnson).

8614*

कपाले गम्भीरः कुहरिणि जटासंधिषु कृशः
समुत्तालश्चूडाभुजगफणरत्नव्यतिकरे ।
मृदुर्लेखाकोणे रयवशविलोलस्य शशिनः
पुनीयाद् दीर्घो वो हरशिरसि गङ्गाकलकलः ॥

(आ) SkV 53, Prasanna 11 a (a. Yogeśvara); Skm (Skm [B] 46, Skm [POS] 1.10, 1) (a. Yogeśvara), Kav. p. 78.

(*a*) कपोले SkV (var.).

(*b*) समुत्तानश् Skm ; °मणिबन्ध° [°फणरत्न°] Skm.

(*c*) नयवशः° Prasanna,

(*d*) पुनीताद् Skm ; खो [वो] Skm (var.) ; गङ्गाजलकण: Prasanna.
Śikhariṇī metre.

Deeply from within the hollow skull/ but thin from within the crevices of tangled locks ;/violent at the obstructing jewel/in the serpent's hood that forms his crest,/but gently flowing beneath the crescent moon/that sways within the current:/May the sounds of the Ganges flowing of Hara's head/for ever keep you pure. (D. H. H. Ingalls).

कपालेभ्यो बद्धः कथ° see No. 8617.

8615*

कपाले मार्जारः पय इति करान् लेढि शशिनः
तरुच्छिद्रप्रोतान् बिसमिति करी संकलयति ।
रतान्ते तल्पस्थान् हरति वनिताप्यंशुकमिति
प्रभामत्तश् चन्द्रो जगदिदमहो विप्लवयति ॥

(अ) KāVR 13.21.

(आ) Kpr 10.552, KāP *ad* 10.46 (p. 382), Cit 75. 17-20, Cits 166. 5-8, Amd 248. 687, Rasagaṅgā 360. 17-20, Sar 3. 114, ŚkB 2. 316 ; 3. 189, ŚP 3640 (a. Bhāsa), VS 1994 (a. Bhāsa), SkV 905, Prasanna 53 *b*, JS 263. 17 (a. Bhāsa), Skm (Skm [B] 382, Skm [POS] 1. 77, 2) (a. Rājaśekhara), SR 301. 79 (a. Kpr.), SSB 147. 82 (a. Bhāsa), SG 394 (a. Bhāsa), Bhoja-prabandhīyaḥ Sārasaṃgraha (MS BORI 248 of Viśrāmbag) 35, IS 1531, Pr 366, Kav p. 83 and XI, SuMuñ 189. 11-14 (a. Bhāsa).

(*a*) कपोले Sar, ŚP, VS, SuMuñ ; मार्जारो ŚP ; करांल्लेढि Kpr, etc. (var.), KāP ; शशिनस् Kpr, etc. (var.).

(*b*) इव [इति] SkV ; करेणुं कलयति KāvR, JS.

(*c*) तल्पस्था Cits ; दयिता° [व°] Sar ; अंशुकधिय Skm (var.).

(*d*) विभ्रमयति [वि°] KāP, Cit, Cits, KāVR, Amd, Rasagaṅgā, Sar, विक्लवयति SkV ; विह्वलयति Skm.
Śikhariṇī metre.

The cat mistaking the moon's rays in the potsherd to be milk, laps them ; the elephant mistaking them, shooting through the breaks in the trees, to be lotus stalks, catches hold of them ; the woman taking them, at the close of dalliance, to be cloth, takes it up—How strange it is that the moon, intoxicated with resplendence, deludes the world ! (G. Jhā).

8616

कपाले यद्वदापः स्युः श्ववृतौ वा यथा पयः ।
आश्रयस्थानदोषेण वृत्तहीने तथा श्रुतम् ॥

(अ) MBh (MBh [Bh] 12. 37. 35, MBh [R] 12.36.42, MBh (C) 12. 1339).

(आ) SRHt 22. 1 (a. MBh), SSSN 26. 7 (a. MBh).

(इ) SS (OJ) 356.

(*a*) च [स्युः] MBh (var.).

(*b*) श्वद्रुतौ or स्वदतौ or च वृत्तौ MBh (var.) ; च [वा] MBh (var.); वृथा [यथा] SRHt.

(*c*) आश्रम° MBh (var.).

(*d*) वृत्तहीनं or वृत्तिहीने MBh (var.) ; यथा [त°] MBh (var.) ; कथा [त°] SS (OS) ; श्रुतः (°तिः) MBh (var.).

As water in a skull-pot, or milk in a bottle made of dog's skin, so learning turns foul in a man devoid of character. The fault is of the container. (Raghu Vira).

8617*

कपालैर्यो बद्धः कथमखिलविश्वप्रभुरसाव्
अनार्यैरस्माभिः परमियमपूर्वैव रचना ।
यदिन्दोः पीयूषद्रवमयमयूखोत्करकिरः
कलङ्को रत्नं तु प्रतिफणमनघं विषभृताम् ॥

(आ) SkV 1496 (a. Vittoka).

(*a*) कपालेभ्यो SkV ; वधा: SkV (var.).

Śikhariṇī metre.

How can one bound up with skulls/be he who rules the entire universe ! /But stranger yet is what we sinful men/have brought about : that to his moon,/which scatters rays of liquid nectar, there is given/a spot of black, whereas his poisonous snakes/are given a precious jewel in every hood. (D. H. H. Ingalls).

8618**

कपिकच्छूमूलेन च
निजचरणविलेपनाद् भवति ।
बीजस्तम्भः पुंसो
बहुशो दृष्टः प्रयोगोऽयम् ॥

(आ) ŚP 3221.

Upagīti-āryā metre.

If with (a paste of ) the root of the *kapikacchū*-plant, one's feet are smeared, one's seed of energy is blocked ; this practice has been observed (*i.e.*, verified) many times. (A. A. R.).

8619**

कपिकच्छूमूलेन च
मदविह्वलछागमूत्रपिष्टेन ।
मिलनं स्तब्धीकरणं
मूलेन दुरालभायाश्च ॥

(आ) ŚP 3225.

Āryā metre.

Application of a paste (to the male organ) prepared from the root of the *kapikacchū*-plant as well as of *durālabhā*-plant prepared with the urine of a goat that is beside with intoxication of passion, will enable a man to block and withhold his energy in love sports. (A. A. R.).

8620

कपिकुलनखमुखखण्डित-
तरुतलफलभोजनो वरं पुरुषः ।
न पुनर्धनमदगर्वित-
मुखभङ्गकदर्थिता वृत्तिः ॥

(आ) Cr 233 (CRr 3. 52, CPS 68.46), BhŚ 444 (doubtful).

(*a*) कपिकुलन(ध)मुखमण्डित-CRr (var.), कपिकुलनखमुखविदलित BhŚ.

(*b*) तरुतलफलभोजनं वरं लोके (om. in CRC, CRP) CRr (var.), तरुतलनिपतितफलाशिनेपि (°भोजने न) वरम् BhŚ.

(*d*) मुखभङ्गिकदर्थिता CPS ; वृत्तः CRr (var.) ; भ्रूभङ्गविलासिनी (°विकारिणी) दृष्टिः BhŚ.

Āryā metre.

It is far better for a man to subsist on food, constituted by fruits lying on the ground, partly broken by the teeth and nails of monkeys, rather than a livelihood where he is insulted by the contorted face of a haughty rich man. (A. A. R.).

8621

कपिरपि च कापिशायन-
मदमत्तो वृश्चिकेन संदष्टः ।
अपि च पिशाचग्रस्तः
किं ब्रूमो वैकृतं तस्य ॥

(आ) SSSNL 46, Kuv ad 78. 145 (p. 163), AIS 210. 12-13, SR 235. 151 (a. Kuv), SSB 630. 4.

Āryā metre.

When a monkey is intoxicated with strong liquor and is bitten by a scorpion, and moreover is possessed of the devil, what shall we say of the antics that he world perform ? (A. A. R.).

8622

कपिलाक्षीरपानेन ब्राह्मणीगमनेन च ।
वेदाक्षरविचारेण स शूद्रो नरकं व्रजेत् ॥

(अ) Cr 234 (CSr 3. 83, CNPN 75, CKl 69).

(आ) IS 7493, NT 103.

(*a*) कपिलादोहने चैव CNPN.

(*b*) वाहने बन्धनेन च CNPN; ब्रह्मणिगमनेन (°णीसंगमेन NT) CSr (var), NT.

(*c*) वेदछेरविचारेण CSr (var).

(*d*) शूद्रो यातिष्यधोगतिः CNPN; श्वसुरो व्रनके व्रजेत् CSr (var.); शूद्रश्चाण्डालतां व्रजेत् NT; स शूद्रो IS; शूद्रो हि [स शू°] CSr (var.); समुद्रं [स शू°] CSr (var.)

A *śūdra*, no doubt, will discend to hell if he drinks the milk of the *Kapilā*-cow, if he associates with a *Brāhmaṇī* and if he discusses the Veda-s.

कपिलादोहने चैव see No. 8622.

8622A

कपिलानां सहस्राणि यो विप्रेभ्यः प्रयच्छति ।
एकस्य जीवितं दद्यान् न च तुल्यं युधिष्ठिर ॥

(आ) SPR 23. 4 (a. Mārkaṇḍeya-purāṇa 6. 13. 52).

Oh Yudhiṣṭhira, if one makes a gift of thousands of cows to a brāhman, that will not be equal to giving life (*i. e.*, saving the life) of a person. (K. V. Sarma).

8623**

कपीनां वसयाश्वानां वह्निदाहसमुद्भवा ।
व्यथा विनाशमभ्येति तमः सूर्योदये यथा ॥

(अ) P (PP 5. 59, Pts 5. 79, Pts K 5. 66, PM 5. 42).

(आ) IS 1532.

(*a*) सेदसा दोषो [व°] Pts.

(*b*) °वः Pts.

(*c*) अश्वानां नाशमभ्येति Pts.

Let monkey-fat be freely used; / like darkness before the dawn, / the pain that horses feel from burns, / will very soon be gone. (A. W. Ryder).

8624

कपेर्मध्यं शिशुर्बद्ध्वा यथोन्नतपदं व्रजेत् ।
तद्वद्रक्षकमाश्रित्य पदमुन्नतमाश्रयेत् ॥

(अ) Lau 87.

Just as a young monkey, holding on to the waist of its mother, reaches (the tops of) lofty (trees)/ so can one reach the highest resorting to a protector [teacher]. (K. V. Sarma).

कपोतगृध्रकाकोला see गृध्रः क°

8625*

कपोलं पक्ष्मभ्यः कलयति कपोलात् कुचतटं
कुचान्मध्यं मध्यान्नवमुदितनाभीसरसिजम् ।
न जानीमः किं नु क्व नु कियदनेन व्यवसितं
यदस्याः प्रत्यङ्गं नयनजलबिन्दुर्विहरति ॥

(आ) SkV 683, Kav 366, Skm (Skm [B] 615, Skm [POS] 2. 28. 5) (a. Narasiṁha). (Cf. Kav p. 50).

(*a*) करप्राणात् [कपोलात्] Skm (var.) (*contra metrum*).

(*b*) स्तननटं [°कु] Skm, स्तनान्नाभिं नाभेर्घनजघनमेत्य प्रतिमुहुः Skm.

(*c*) क्व सुकृतमनेन or क्व नु कृतमनेन Skm (var).

Śikhariṇī metre.

From eyelash to cheek, from cheek it falls to breast, / from breast to waist and hence to the lotus of her navel. / I know not what nor where nor how long were its vows/that now her tears should travel in her every limb. (D. D. H. Ingalls).

8626*

कपोलकण्डूः करिभिर् विनेतुं
विघट्टितानां सरलद्रुमाणाम् ।
यत्र स्रुतक्षीरतया प्रसूतः
सानूनि गन्धः सुरभीकरोति ॥

(अ) Kum 1. 9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 16).

(आ) Sar 5. 103, AIR 613.

(*b*) संघ° [विघ°] Kum (var).

(*c*) स्नुत° [स्रुत°] Sar (var.).

(*d*) समीर:/गन्धै: [प्र° सा°] Kum (var.), AIR.

Upajāti metre (Upendravajrā and Indravajrā).

In this mountain the scent (produced) by the issue of the milk of *sarala*-trees which are rubbed against by elephants for assuaging the itching of their temples, perfumes the peaks. (H. H. Wilson).

8627*

कपोलपत्रान् मकरात् सकेतुर्
भ्रूभ्यां जिगीषुर्धनुषां जगन्ति ।
इहावलम्ब्यास्ति रतिं मनोभू
रज्यद्वयस्यो मधुनाधरेण ॥

(अ) Naiṣ 7. 60.

(आ) SR 262. 187 (a. Naiṣ), SSB 79. 69.

Upajāti metre (Upendravajrā and Indravajrā).

Cupid abides on her face[1] with Rati [or : pleasure] accompanied by an affectionate friend—the spring in the shape of her lips, and furnished with his emblem—the dolphin, in the shape of the ornamental designs painted on her cheeks and desirous of conquering the worlds with her eyebrows serving as his bow. (K. K. Handiqui).

1. Damayanti's.

8628*

कपोलपालीं तव तन्वि मन्ये
लावण्यधन्ये दिशमुत्तराख्याम् ।
विभाति यस्यां ललितालकायां
मनोहरा वै श्रवणस्य लक्ष्मीः ॥

(अ) BhV 2. 9.

(आ) SR 261. 134, SSB 75. 1, IS 7792, SRK 277. 1 (a. Sphuṭaśloka).

(*a*) °पालिं BhV.

Upajāti metre (Upendravajrā and Indravajrā).

O you, slender-bodied and blessed with beauty, your cheek is, I think, the quarter called the North, since in that place, where there are charming hair,[1] there surely shines the attractive beauty of the ear.[2] (H. D. Sharma).

1. Where there is the charming city of Alakā. Pun on the word *alaka*.
2. There shines the attractive wealth of Kubera (Vaiśravaṇa). Pun on the expression *vai-śravaṇa*.

8629*

कपोलफलकावस्या: कष्टं भूत्वा तथाविधौ ।
अपश्यन्ताविवान्योन्य- मीदृक्षां क्षमतां गतौ ॥

(आ) Udbhaṭa's Kāvyālaṃkāra-Sāra-Saṁgraha 3. 3*, Amd 265. 742, Sāh *ad* 10. 686 (p. 290), AR 75. 3-4, KHpk 349. 534, Kālā 3. 7. SR 275. 3 (a. Sāh), SSB 101. 4.

Alas, the cheeks of this lady, so fair, have attained the thinness, as if not seeing each other. (Translation in Bibl. Ind. 9).

8630*

कपोलयोरिन्दुजितोरमुष्या:
प्रसर्पतोरेव मिथो जयाय ।
स्वयं स्वयंभू: कृतरोधमन्तर्
व्यधत्त नासामिह साम्यदण्डम् ॥

(आ) SH (II) fol 5a 43 (a. Amara).

Upendravajrā metre (defective).

The cheeks of this damsel, having conquered the moon, now spread their lustre to conquer each other ; (seeing this rivalry) the lord of creation has himself put an obstacle between them

in the form of the nose as a rod of impartiality. (A. A. R.).

8631*

कपोलव्यालोलश्रवणनवमाकन्दकलिका-
मरन्दव्यामिश्रास्तव वरतनु स्वेदपृषत: ।
रतिव्यत्यासस्य श्रममपलपेयुर्यदि भवेद्
अभेदोपक्रान्तक्वणितरशनादाम जघनम् ॥

(अ) Kṛkā 19.
Śikhariṇī metre.

O charming-bodied one, the drops of sweat that come out on your cheeks and ears, mixed with the honey from the fresh sprouts and buds of the mango tree, betray the physical exertion that you undergo in this love sport when you play the man, your hips resounding with tiny bells attached to your girdle. (A. A. R.).

8632*

कपोलादुड्डीनैर्भयवशविलोलैर्मधुकरैर्
मदाम्भ:संलोभादुपरि पतितुं बद्धपटलै: ।
चलद्बर्हच्छत्रश्रियमिव दधानोऽतिरुचिराम्
अविघ्नं हेरम्बो भवदघविघातं घटयतु ॥

(आ) SkV 93 (a. Vasukalpa), Prasanna 26*b* (a. Vasudatta), Skm (Skm [B] 142, Skm [POS] 1. 29. 2) (a. Vasukalpa), Kav p. 101.

(*b*) मदारंभैर्लोभा° Prasanna.

(*c*) भृंगं [ब°] Prasanna ; दधानाति° Prasanna.

(*d*) जगदघ° [भव°] Skm ; रचयतु [घठ°] Prasanna.
Śikhariṇī metre.

The bees fly up in hasty fear from Gaṇapati's cheek/but, greedy for the ichor, however thick above, / bright as an unfolding peacock's tail ; / thus parasoled may he remove the burden of your sins. (D. H. H. Ingalls).

8632A*

कपोलावुन्मीलत्पुलकनिकुरम्बौ मयि मनाङ्
मृशत्यन्त:स्मेरस्तबकितमुखाम्भोरुहरुच: ।
कथंकारं शक्या: परिगदितुमिन्दीवरदृशो
दलद्द्राक्षानिर्यद्रसभरसपक्षा भणितय: ॥

(अ) BhV 2. 61.

(*a*) °लग्नवपुलपाली BhV (var.); मनाक् BhV (var.).

(*b*) स्पृशत्यन्त: BhV (var).

(*d*) °समच्छा BhV (var.).
Śikhariṇī metre.

How is it possible to repeat the words (sweet) like a flood of juice coming out of (ripe) grapes breaking open, of the lotus-eyed one, whose lotus-like face resembling a bunch of flowers, had the beauty of a smile inside, when I slightly kissed her cheeks that become horripillated ? (H. D. Sharma).

कपोले गम्भीर: कुहरिणि see No. 8614.

8633*

कपोले जानक्या: करिकलभदन्तद्युतिमुषि
स्मरस्मेरं गण्डोड्डमरपुलकं वक्त्रकमलम् ।
मुहु: पश्यञ् शृण्वन् रजनिचरसेनाकलकलं
जटाजूटग्रन्थिं द्रढयति रघूणां परिवृढ: ॥

(अ) KāvR 17. 45, Han 1. 19.

(आ) SkV 1557, JS 318. 3 (a. Mahānāṭaka), ŚP 3990 (a. Mahānāṭaka), SR 360. 31 (a. Mahānāṭaka), SSB 247. 31 (a. Mahānāṭaka), SRHt 244. 7 (a. Mahānāṭaka), Sāh 7*ad* 601, KH 408. 685 ; Sar 6. 369, ŚB 3. 18 ; 3. 223; 3. 250 ; 4. 820, Als 38, RAS 196.

(*a*) °मुषी JS.

(*b*) °स्मेरस्फारोड्ड° [°र: स्फा°] Sāh, KāvR, Als ; गण्डोद्द्रुम° Daś.

(*c*) शृणवन् SR (printing error), श्रुत्वा [शृ°] SkV.

(*d*) रचयति [द्र°] Han; परिदृढं SkV (var).
Śikhariṇī metre.

He smiles with love, his cheek reddening with his passion/as he views his lotus face reflected/in the cheek of Jānakī, more lustrous than fresh ivory;/ and as he hears the uproar of the demon host/the scion of the Raghus looks to that glass again/and so binds up for battle his loosely falling hair. (D. H. H. Ingalls).

8634*

कपोले पत्रालीं पुलकिनि विधातुं व्यवसितः
स्वयं श्रीराधायाः करकलितवर्तिर्मधुरिपुः ।
अभूद् वक्त्रेन्दौ यन् निहितनयनः कम्पितभुजस्
तदेतत् सामर्थ्यं तदभिनवरूपस्य जयति ॥

(आ) SR 23. 137, SSB 38. 53.
Śikhariṇī metre.

To make decorative designs in Rādhā's cheeks that were bristling with pleasure, Śrī Kṛṣṇa himself attempted holding the brush in his hand; but when he directed his eyes on her moon-like face his hand shook; this cleverness of her fresh charm is (thus) victorious. (A. A. R.).

8635*

कपोले पत्राली करतलनिरोधेन मृदिता
निपीतो निःश्वासैरयममृतहृद्योऽधररसः ।
मुहुः कण्ठे लग्नस् तरलयति बाष्पः स्तनतटं
प्रियो मन्युर्जातस् तव निरनुरोधे न तु वयम् ॥

(अ) Amar (Amar [D] 67, Amar [RK] 95, Amar [K] 80, Amar [S] 58, Amar [POS] 85, Amar [NSP] 81].[1]

(आ) Skm (Skm [B] 720, Skm [P] 2. 49. 5), SkV 664, VS 1627, SR 306. 47 (a. VS), SSB 157. 49, Amd 26. 17-20, DhV *ad* 2. 39 (p. 128. 26-130. 2), Sar 5.489, Vakrokti-jīvita 2.200, Nāṭyadarpaṇa *ad* 123, ŚB 3. 96, 3. 123, 3. 320, 3. 393, 4. 414, 4. 575, 4. 990, 4, 868, IS 1533.

(*a*) पत्रालि: Amar (var).
(*b*) निश्व° or निस्व° Amar (var.) ; अमृतकल्पो Amar (var.).
(*c*) मुहुर्लग्नः कण्ठे त° Sar ; तरयति च Skm ; बाष्पस्त° Amd ; स्तनतटीं Amar (var.), Sar, Vak°.
(*d*) निरुपरधे Amar (var.).
Śikhariṇī metre.

1. Western 81, Southern 85 Ravi 87; Rāma 93, BrMM 92, BORI I 97, BORI II 95.

Your palm erases from your cheek the painted ornament/and sighs have drunk the ambrosial flavour of your lip;/the tears that choke you agitate your breast. / Anger has become your lover, stubborn one, in place of me. (D. D. H. Ingalls).

8636*

कपोले पाण्डुत्वं किमपि जलधारां नयनयोस्
तनौ कार्श्यं दैन्यं वचसि हृदि दावानलशिखाम् ।
अवज्ञां प्राणेषु प्रकृतिषु विपर्यासमधुना
किमन्यद् वैराग्यं सकलविषयेष्वाकलयते ॥

(आ) SR 276. 33, SSB 103. 35.
Śikhariṇī metre.

Paleness in her cheeks, flow of tears from the eyes, emaciation of the body, low-spiritedness in speech, the flames of a forest conflagration in her heart, disregard for life, and a total change in her nature is now seen. What else ? This indicates the absence of interest in all sensual pleasures. (A. A. R.).

कपोले मार्जारः (रो°) पय इति see No. 8615.

8637*

कपोलेऽम्भोजाक्ष्याः प्रियदशनचिह्नं प्रियदृशो:
सरोजाक्षी वक्त्रच्युतभुजगवल्लीरसलवम् ।
सपत्नी दृष्ट्वाराद्रुतरविनिश्वासतरलो-
न्नतोरोजद्वन्द्वं रहसि शनकै रोदिति मुहुः ॥

(अ) Janśṛṅg 60.

Śikhariṇī metre.

On the cheek of the lotus-eyed charming wife, the co-wife possessing charming eyes, saw the teeth-marks of the husband and drops of the juice of the betel roll fallen from his mouth; observing this from afar, her bosom heaved with a heavy long sigh and she cries again and again in privacy. (A. A. R.).

8638*

कपोलौ लोलाक्ष्या मधुमुकुललीलाविजयिना-
वुरोजौ रेजाते कनककलशाभोगसुभगौ ।
दृशौ वातोत्खेलत्सरलतरनीलोत्पलरुचौ
वचो नो जानीमः किममृतमयं किं विषमयम् ॥

(आ) JS 181. 26, SH 1653.

(*a*) कपोलो SH; °जयिनो SH.

(*b*) परोजौ SH.

(*c*) वतान्दोल° SH; °तटनी° SH.

Śikhariṇī metre.

The cheeks of the damsel with sparkling eyes vanquish the beauty of the buds of *madhu* [Spring or Aśoka tree], her bosom shines, being attractive like a pair of golden pots, her eyes possess the charm of a pair of blue lilies that are moving playfully in a breeze; as for her speech we know not whether it is nectarian in character or painful like poison [due to her hard-heartedness towards us]. (A. A. R.).

8638A**

कफमूत्रमलप्रायं निर्जन्तुर्जगतीतले ।
यत्नाद्यदुत्सृजेत्साधुः सोत्सर्गसमितिर्भवेत् ॥

(आ) SPR 710. 11 (a. Yogaśastra 1. 40).

In this world inanimate excretion from the human body consists mostly of phlegm, urine and excreta. And, whatever a *yogin* expurgates (through the anus etc. by the action of the *apāna-vāyu*) is called *utsarga*.

8639**

कबन्धः परिघाभासो दृश्यते भास्करान्तिके ।
जग्रास सूर्यं स्वर्भानुर् अपर्वणि महाग्रहः ॥

(आ) SRHt 160. 1 (a. MBh, but does not occur in the MBh (Bh) edition), SSSN 125. 1.

(*b*) °रान्तिकं SSSN.

A cloud, resembling a huge club of iron is seen in the vicinity of the sun; it looks as if the great planet Rāhu swallows the sun at a juncture different from the new-moon day. (A. A. R.).

कमठकुलाचलदिग्गज° see दिग्गजकमठकुलाचल°

8640*

कमठपृष्ठकठोरमिदं धनुर्
मधुरमूर्तिरसौ रघुनन्दनः ।
कथमधिज्यमनेन विधीयताम्
अहह तात पणस् तव दारुणः ॥

(अ) Han. 1. 9.

(आ) RJ 796 (=5. 25), Subhāṣita-padya-saṁgraha 397.

(*d*) दारुण Han.

Drutavilambita metre.

The bow is hard to handle like the back of a tortoise; this scion of the Raghu-s (Rāma) has a tender body. How is this bow to be stringed by him? Oh, alas! father, cruel indeed is the price to pay (for the wager set). (A. A. R.).

8641

कमण्डलूपमोऽमात्यस् तनुत्यागी बहुग्रहः ।
नृपते किङ्क्षणो मूर्खो दरिद्रः किंवराटकः ॥

(अ) H (HJ 2. 91, HS 2. 87, HM 2. 91, HK 2. 90, HP 2. 81, HN 2. 83, HH 55. 4-5, HC 72.15.6).

(आ) SR 142. 23 (a. H), SSB 461. 3, IS 1535, Sama 1 क 14.

(*c*) नृपते: or नृपति: H (var,), SR, SSB, Sama ; किं क्षणो HH.

A minister, O king, (should be) like an ascetic's gourd, letting out little, taking in much. What's-a-moment[1] (is) a block-head ; what's-a-cowrie[2] (will be) poor. (F. Johnson).

1. Mr. Wait-a-while.
2. Mr. 'Tis-but-a-penny.

8642*

कमनीयतानिवास:
कर्णस् तस्या विचित्रमणिभूष: ।
सविधप्रसूतरत्नं
शङ्खनिधिं दूरतरमकरोत् ॥

(आ) SR 260. 124, SSB 75. 2.

Āryā metre.

Her ears were the residing place of all charm, adorned as they were with wonderfully nice gem ornaments; they eclipsed by far the *śaṅkha*-treasure which produced gems in close proximity. (A. A. R.).

8642A*

कमनीयतारहारा
चन्दनपरिहसितचारुनीहारा ।
परिचितपाण्ड्यविहारा
कमलमुखीयं कराञ्चदुपहारा ॥

(अ) Śāradātilaka-bhāṇa 146.

Āryā metre.

This woman with lotus-like face, born in Pāṇḍya country, who carries an offering in her hands, is wearing a bright pearl necklace and surpasses the white morning mist by her sandal paste. (F. Baldissera).

8643*

कमनेकतमादानं
सुरतनरजतुच्छलं तदासीनम् ।
अप्यतिमानं खमते
सोऽगनिकानं नरं जेतुम् ॥

(अ) RK 4.13.

(आ) SSB 568.3 (a. Rudraṭa).

Āryā metre.

*Meaning of the verse in Sanskrit :*

O your rake, your manliness is not seen in the battlefield. O empty-headed one, whom will he, that you so extol, conquer ? Is it a person of obscure origin and full of deceit having the pride of Varuṇa, the god of waters, and looking like the mountain Mandara ?

*Meaning of the verse in Paiśācī :*

That man, the benefactor of harlots, does not tolerate the absence of gratitude on the part of the harlots, who were given opportunity to enjoy with lovers and whose servants were decked in gold and silver. (A. A. R.).

8644*

कमलं कवलीकृतं न वा
सलिलं वा न सलीलमाहृतम् ।
करिणा परिणामदारुणो
ददृशे विन्ध्यवने मृगाधिप: ॥

(आ) Vidy 54.

Viyoginī metre.

The (delicious) lotuses were not made into a mouthful, nor was the waters (of the lake) entered into for sports ; (obviously), the lord of animals (a lion), cruel in his formidable size, has been seen by the elephant in the forest of the Vindhya. (A. A. R.).

8645*

कमलं तव पदकमले
विमले मम देहि चञ्चरीकत्वम् ।
नान्यत् किमपि च काङ्क्षे
पश्चाद् गानं किमस्ति भिक्षाया: ॥

(अ) LoK 11.

Gīti-āryā metre.

O dear one, there is the lotus in your charming feet, without any blemish. Give me the privilege of the black bee [to suck honey therefrom] ; I desire not anything else ; is there any song (sung by a beggar) after he has received alms ? (A. A. R.).

8646*

कमलं भवनं रजोऽङ्गरागो
मधु पानं मधुराः प्रियाप्रलापाः ।
शयनं मृदु केसरोपधानं
भ्रमरस्याम्भसि का न राजलीला ॥

(आ) VS 728, SRRU 943, SSH 2.91.
(*b*) प्रियाः प्र° SSH.
Aupacchandasika metre.

The lotus is his mansion, the pollen of the flower is the face-powder, there is the drink of *madhu* (honey); sweet are the chants of the beloved she-bees, a bed is provided therein with filaments for pillows ; what comforts of a king does not the bee enjoy in the (lotus growing in) water ? (A. A. R.).

8646A*

कमलदृशोऽधिकपोलं
दशनक्षतपङ्क्तिराभाति ।
यूनो वशयितुमिच्छोर्
जपमालेवातनोः प्रवालमयी ॥

(आ) SG 94.
Upagīti-āryā metre.

On the cheeks of the lotus-eyed damsel appear the row of teeth-marks (of her lover), resembling the rosary chain of the Formless (God of Love) intent to attract youths ( towards her ). (K. V. Sarma).

8647*

कमलनयन युष्मद्विप्रयोगातुरा सा
सरसि सरसिजान्तः स्नातुकामा ममज्ज ।
द्रुततरमनुयायाद् यावदूर्ध्वं कृशाङ्गी
हरि हरि हरिणाक्षी पङ्कमग्ना बभूव ॥

(आ) PV 695, SuSS 586.
Mālinī metre.

O lotus-eyed Sir, worried by separation from you, she [your beloved] desiring a bath (to cool her frame) plunged into a lake of lotuses; by the time that I followed quick (to her rescue) the slim one, the gazelle-eyed one, alas, alas ! had got sucked up in the mud. (K. V. Sarma).

8648*

कमलनयनाकर्णाभूषे स्फुरन्मणिमञ्जुले
त्रिभुवनतले दृष्ट्वामोदं प्रयाति न को युवा ।
शमभटशिरश्छेत्तुं सज्जीकृते बत वेधसा
न किमु कुमते रज्जूत्क्षिप्ते विबोधसि चक्रके ॥

(आ) SSB 276. 7 (a. Saṁgrahītuḥ).
Hariṇī metre.

Which young man in the three worlds does not feel joy on seeing (girls) with lotus eyes extending upto the ears and charming with sparkling gems ? When preparations are made by the Creator to cut off the head of the soldier of tranquillity, O perverted one, will you not wake up in the torturing wheel (of the god of Death) when the noose has been thrown on you ? (A. A. R.).

8649

कमलपल्लववारिकणोपमं
किमिव पासि सदा निधनं धनम् ।
कलभकर्णचलाञ्चलचञ्चलं
स्थिरतराणि यशांसि न जीवितम् ॥

(आ) Suvṛ *ad* 2.18 (41) (a Kṣemendra).
Drutavilambita metre.

Why do you always guard the wretched riches which are transitory like the water drops on a lotus petal ? It is glory that lasts longer and not life which is fickle like the moving scarf on a young elephant's ear.[1] (Sūryakanta).

1. In Suvṛ quoted as an example of a Druta-vilambita metre.

8650*

कमलभूतनया वदनाम्बुजे
वसतु ते कमला करपल्लवे ।
वपुषि ते रमतां कमलाङ्गजः
प्रतिदिनं हृदये कमलापतिः ।

(आ) SR 104. 112, SSB 395. 122, SSg 55.

Drutavilambitā metre.

May the daughter of Brahmā [Sarasvatī, Learning] reside in your lotus-like mouth [speech]; let the goddess of prosperity live in your tender hands; let the son of Lakṣmī [Cupid] take delight in your body; and may the Lord Viṣṇu [the husband of Lakṣmī] be in your heart always. (A. A. R.).

8651

कमलमधुनस् त्यक्त्वा पानं विहाय नवोत्पलं
प्रकृतिसुभगां गन्धोद्दामामपास्य च मालतीम् ।
शठमधुकराः क्लिश्यन्तीमे कटाम्बुषु दन्तिनां
सुलभमपहायैवं लोकः कटेषु हि रज्यते ।।

(अ) P (PT 1. 111, PTem 1. 103, PS 1. 99, PN 2.77, PP 1.290, PRE 1. 110). Cf. ABORI 15. 55; Cf. Ru 62.

(इ) Old Syriac I 71.

(*a*) नवोत्फलं PTem (var.).

(*b*) प्रकृतिसुरभि PP; गन्धोद्धामामपास्य PTem (var.); गन्धै राढ्याम् PN.

(*c*) सततमलयः क्लिष्यन्तीमे कटांबुषु PN; जलमधुकराः PP; श्लिष्यन्तीमे PT, PS; यदाम्बुषु [क°] PS.

(*d*) सुलभमवहायोयं PN; °हायायं PS; खटेषु PTem (var.); खलेषु [क°] PS; खलेष्वनुरज्यते PP; निहन्यते [हिर°] PT, PTem.

Hariṇī metre.

The faithless bees give up drinking the honey of the water-rose, desert the newly-opened blue-lotus blossom, and reject the heavily fragrant jasmine with its native charm, only to come to grief in (seeking) the liquid of the temples of (rutting) elephants. So, men turn their backs on what is theirs for the asking, and madly seek the lucky throws of the dice. (F. Edgerton).

8652*

कमलमनम्भसि कमले
च कुवलये तानि कनकलतिकायाम् ।
सा च सुकुमारसुभगेत्य्
उत्पातपरम्परा केयम् ।।

(आ) Kpr. 10. 449, Amd 229. 615, VyVi *ad* 2. 69 (387), Sar 4.101, and 5.484 KāP 341. 19-20, AR 84. 2-3, Dhv *ad* 3. 91 *ab* (p. 494), Rasagaṅgā 586. 9-10, Kuv *ad* 44. 99 (p. 123), JS 169. 16 (a. Śrī-Śaṅkaragaṇa), VS 1516 (a. Saṁkaragaṇa), SR 363. 10 (a. VS), SSB 252.11 (a. Kpr), SuMañ 120.3-6 (a. Śaṅkaragaṇa).

(*b*) बकुलव° Amd (var.); च om VyVi (*contra metrum*), कुवलयमेतानि JS, ISR, SSR, Kuv; कु° ता° च° tr. VS, SuMañ, Sar; च कु° tr. KāP; क्ष कु° ता° च क° Dhv.

Āryā metre.

Lotus in a place without water! A couple of lotuses again in the lotus! All these again in a golden creeper! And this too soft and lovely! What a series of strange phenomena! (G. Jhā).

8653*

कमलमिव चारु वदनं
मृणालमिव कोमलं भुजायुगलम् ।
अलिमालेव च नीला
तवैव मदिरेक्षणे कबरी ।।

(अ) RK 8. 6.

(आ) Amd 235. 637, Sar 4.9.

(*b*) मूलकमिव Amd (var.).

(*c*) सुनीला [च नी°] RK, Sar.

Āryā metre.

Your face is charming like a lotus, your hands are tender like lotus stalks, O charming eyed one, your tresses alone are dark like a garland of black bees. (A. A. R.).

8654-6

**कमलमुकुलमृद्वी फुल्लराजीवगन्धः**
**सुरतपयसि यस्याः सौरभं दिव्यमङ्गे ।**
**चकितमृगदृशाभे प्रान्तरक्ते च नेत्रे**
**स्तनयुगलमनर्घ्यं श्रीफलश्रीविडम्बि ॥**
**तिलकुसुमसमानां बिभ्रती नासिकां च**
**द्विजगुरुसुरपूजां श्रद्दधाना सदैव ।**
**कुवलयदलकान्तिः कापि चाम्पेयगौरी**
**विकचकमलकोशाकारकामातपत्रा ॥**
**व्रजति मृदु सलीलं राजहंसीव तन्वी**
**त्रिवलिवलितमध्या हंसवाणी सुवेषा ।**
**मृदु शुचि लघु भुङ्क्ते मानिनी गाढलज्जा**
**धवलकुसुमवासोवल्लभा पद्मिनी स्यात् ॥**

(अ) Ratirahasya 1. 11-13, VCsr VI. 6-8. *Cf.* JAOS 84. 4 : p. 412 see also 3146-47 and सुगतिरनतिदीर्घा and तनुरतनुरपि स्यात् .

(*a*) °वगन्धी (°न्धाः) VC.

(*b*) यस्यां or मोहा VC (var.).

(*c*) दृगाभे (°शभ्ये) VC.

(*d*) अनर्घं VC (var.).

(*e*) °समानं VC (var.) ; ना° बि° tr. VC (var.) ; नासिकं (°का ; °यिका) VC (var.); या (or याः or यो or य्य or स्वं) [च] VC.

(*f*) सुरगुरु tr. VC (var.) ; °पूजाश्र° VC ; तदै तथै VC (var.).

(*g*) का च or शलि [काच] VC (var.) ; °गन्धिः [गौरी] VC (var.).

(*h*) निकच° VC (var.); °कामिनी° VC (var.) ; °कान्तपत्रा VC (var.).

(*j*) त्रिवलिललि° (°ललनु°) VC.

(*k*) शु° ल° tr. VC (var.); माननी or राजहंसी सुकेशी (°सीव तन्वी) VC (var.) ; गूढ° or रूढ° VC (var.).

(*l*) ध°कु° tr. VC (var.) ; °वासा° or °हासा° VC (var.) ; °दुर्लभा [°व°] VC )var).

Mālinī metre.

She is delicate as a lotus-bud, with the perfume of a full-blown blue-lotus ; in her body, rich in delights of love, is a divine fragrance ;[1] her eyes are like the eyes of a frightened gazelle, and crimson at the edges ; her faultless pair of breasts surpass the beauty of *bilva*-fruits.

(She is a *padminī*) whosoever has a nose like a sesame blossom, who constantly and devotedly pays honour to brāhmaṇas, her elders and the gods ; who has the loveliness of a water-lily petal and the brilliancy of a *cāmpeya*-flower ; whose form, like the sheath of a full-blown lotus, is as a parasol to save from the heat of desire.

She is a *padminī* who moves gently and gracefully like a slender royal swan ; whose waist is charming with the three folds ;[2] whose voice is like a swan's ; who is beautifully arrayed ; who eats daintily, gracefully, and cleanly ; who is jealous, and very bashful ; a charmer clad in garments like brilliant flowers. (F. Edgerton).

1. genital odour.
2. above the navel.

8657*

**कमलमुखि सर्वतोमुख-**
**निवारणं विदधदेव भूषयति ।**
**रोधोरुद्धस्वरसास्**
**तरङ्गिणीस् तरलनयनाश्च ॥**

(श्र) ĀrS 2.156.

Āryā metre.

Lotus-faced one, it is the all round avoiding (of free contact with men) that serves as ornament to young women who are possessed of tremulous eyes and who do not indulge in the exhibition of sentiments beyond decorum as in the case of a river which does not overflow its banks. (K. V. Sarma).

8658*

कमलवदना पीनोत्तुङ्गं घटाकृति बिभ्रती
स्तनयुगमियं तन्वी श्यामा विशालदृगञ्चला ।
विशददशना मध्यक्षामा वृथेति जना: श्रमं
विदधति मुधा रागादुच्चैरनीदृशवर्णने ।।

(श्र) Vijñānaśataka (in BhŚ p. 212) 60.

(*c*) मध्ये क्षामा Vi° (var.).

Mālinī metre.

She is lotus-faced, she bears breasts that are stout and towering, and shaped like (golden) pots, she is slim and youthful and has long corners of eyes, her teeth are sparkling, thin is her waist; thus, in vain, do people take the trouble to describe a woman in glorious terms out of passionate love, when, really, she is not so. (A. A. R.).

8659*

कमलवनचिताम्बु: पाटलामोदरम्य:
सुखसलिलनिषेक: सेव्यचन्द्रांशुहार: ।
व्रजतु तव निदाघ: कामिनीभि: समेतो
निशि सुललितगीते हर्म्यपृष्ठे सुखेन ।।

(श्र) Ṛtu 1. 28. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 3 : p. 180).

(*b*) °जाल: or °हार: Ṛtu (var.).

(*d*) °गीतैर् Ṛtu (var.).

Mālinī metre.

You whose song is so charming, may summer which has/its retinue of amorous women go by/agreeably for you on your balcony at night ! / Summer when water gathers in the lotus beds !/Summer that's sweet with the fragrance of trumpet-flowers !/ When plunging in pools gives so much delight, Summer/when man must resort to moonbeams and ropes of pearl ! (L.C. Van Geyzel).

8660*

कमलशरधिरंभासैकतानुक्रमाढ्यं
कनककलशभाराक्रान्तसौदामिनीकम् ।
किसलयितमृणालं हारगर्भप्रवालं
कुवलयितशशाङ्कं कौशलं सा विधातु: ।।

(श्रा) JS 191.103 (a. Sūktisahasra), SH 1798 (a. Sūktisahasra).

(*a*) कमलशरीरं भानुक° SH.

(*e*) क्रांस सौदामिनीकं SH (sub-metric).

(*d*) °शशांककौ° SH.

Mālinī metre.

To shape the feet like the lotus, the legs like quivers, the thighs like banana stems, the hips like sand-banks, the bosom like golden pots, the neck like lightning, the fingers and hands like tender sprouts and lotus stalks, teeth like pearls and lips like corals, eyes like blue lilies, and the face like the moon—such is the cleverness of the Creator. (A. A. R.).

कमलशरीरं भानुक° see No. 8660.

8661*

कमला: पाकविनम्रा
मूलतलाघ्रातसुरभिकह्लारा: ।
पवनाकम्पितशिरस:
प्राय: कुर्वन्ति परिमलश्लाघाम् ।।

(श्रा) SG 593 (a. Bhojaprabandha, but does not occur in Ballāla's text).

Āryā metre.

(Red) lotuses bent by fullness and (white) lotuses drawing their scent from their bases, both with their (petallic) crowns wafted by breeze, spread fragrance all around. (K. V. Sarma).

8661A*

कमलाकुचकनकाचल-
जलधरमाभीरसुन्दरीमदनम् ।
अधिततशेषफणावलि-
कमलवनीभृङ्गमच्युतं वन्दे ॥

(आ) Pad 5. 24 (a. Bhānukara), SR 14. 12, SSB 24.12, RJ 57 (a. Bhānubhāskara; in Regnaud's edition 33 (a. Bhānukara).

(*d*) °वन° SR, SSB.

Gīti-āryā metre.

I bow to Lord Viṣṇu who is the cloud that rests on the golden mountain of the bosom of Lakṣmī, who intoxicates the beautiful cowherdesses, and who acts as the bee to the lotuses in the form of the rows of the broad hoods of serpent Śeṣa. (A. A. R.).

8662*

कमलाक्षि विलम्ब्यतां क्षणं
कमनीये कचभारबन्धने ।
दृढलग्नमिदं दृशोर्युगं
शनकैरद्य समुद्धराम्यहम् ॥

(आ) SR 312. 33, SSB 166. 33, SRK 285. 6 (a. ŚP), IS 7793 (a. ŚP), SuMañ 215.12-3.

Viyoginī metre.

O lotus-eyed one, just wait for a moment; in the knot of your charming profusion of tresses my eyes are firmly imprisoned. Let me slowly extricate them. (A. A. R.).

8663*

कमलाचिबुकोन्नायी
कृष्णस्य करः करोतु कल्याणम् ।
मुकुर इव नीलवृन्तो
भाति नितान्तं तदाननं येन ॥



(आ) PV 28 (a. Mohana Ojhā).

(*c*) मुकुरमिव नीलवृन्तं PV.

Āryā metre.

May the hand of Śrī Kṛṣṇa give you welfare, the hand that was raising the chin of Lakṣmī, for then her face shone very much like a flower-bud attached to its black foot-stalk [ or like a mirror with a black handle attached ]. (A.A.R.).

8664*

कमलानि पानमधुभाजनानि नः
पिदधाति यः स विधुरेष गोचरः ।
इति रोषणैरिव मधुव्रतैर्धुतं
दधती मुखं सुरभिचारुमारुतम् ॥

(आ) PV 267 (a. Amaracandra).

Mañjubhāṣiṇī metre.

That moon has now come before our eyes, he who closes the lotuses which are our cups for drinking honey : thus getting angry, the honey bees fly towards the (moon-like) face (of the damsel) that had a fragrant breath. (A. A. R.).

8665*

कमलाभ्यां सुधासिन्धु- वदनेक्षणयोस् तुलाम् ।
कलयन्तु परे किं तु क्वेमे पङ्केरुहे क्व ते ॥

(आ) SSB 72.12 (a. Saṁgrahītuḥ).

O moon-faced one ! let others make a comparison of your eyes with lotuses ; but where are the mire-born lotuses and where your eyes ? (K. V. Sarma).

8666*

कमलासनकमलेक्षण-
कमलारिकिरीटकमलभृद्वाहैः ।
नुतपदकमला कमला
करधृतकमला करोतु मे कुशलम् ॥

(आ) SSg 2, SR 16. 6, SSB 27. 7.

(*d*) कमलम् [कु°] SR, SSB.

Gīti-āryā metre.

The goddess Lakṣmī, holding a lotus in her hand, having her lotus feet worshipped by Brahmā (whose seat is a lotus), by Viṣṇu (who has lotus eyes), by Śiva, who wears as his crown the moon, enemy of lotuses, and by Indra, whose vehicle is the cloud [bearing *kamala* : water]—may she confer welfare on me. (A. A. R.).

8667

**कमलिनि मलिनीकरोषि चेत:**
**किमिति बकैरवहेलितानभिज्ञै: ।**
**परिणतमकरन्दमार्मिकास्ते**
**जगति भवन्तु चिरायुषो मिलिन्दा: ।।**

(अ) BhV (BhV [POS] 1. 8, BhV [C] 1. 7).

(आ) SSH 2. 59, VP 10. 51, Vidy 190 (a. Paṇḍitarāja), SRK 215.2 (a. ŚP), SSB 647.18 ; SR 244.222 (a. ŚP).

(*b*) बकैरवलेहितायभिज्ञै: BhV (var.).

(*d*) जयन्तु [भ°] BhV (var.) ; भ्रमरा [मि°] Vidy (var.).

Puṣpitāgrā metre.

O lotus plant ! Why do you distress your mind when you are disregarded by ignorant cranes ? May the bees, the appreciators of your fully developed honey, live long on earth. (H.D. Sharma).

8668*

**कमलिनि विमले जले जनिस् ते**
**तदुचितमाचरणं न संतनोषि ।**
**मलिनमलिकुलं यतस्त्वमन्त:**
**शशिकिरणान् विमलान् बहिष्करोषि ।।**

(आ) PV 733 (a. Kesari-kavi).

(*b*) तत् [न] PV (MS).

(*d*) शकिकिरण° PV (MS) ; विमला PV (MS).

Puṣpitāgrā metre.

O lotus, your birth is from pure water ; hence your behaviour is highly improper, for you are keeping within you the dirty group of bees, but keep out the pure rays of the moon. (K.V. Sarma).

8669*

**कमलिनीमलिनी दयितं विना**
**न सहते सह तेन निषेविताम् ।**
**तमधुना मधुना निहितं हृदि**
**स्मरति सा रतिसारमहर्निशम् ।।**

(अ) RK 3. 57.

(आ) VS 730 (a. Bhaṭṭa-Rudraṭa) and 1676 (a. Rudraṭa), ŚP 3793, ŚR 332. 70 (a. VS), SSB 199. 75 (a. Rudraṭa).

(*b*) निषेवितं VS 730 (var.) ; ŚP, SR, SSB.

(*c*) निशि [हृदि] VS 730 (var.).

Drutavilambita metre.

The she-bee does not take delight in the lotus in which she had lived formerly in the company of her lover ; day and night, she only thinks of him now and treasures, in her heart, those sweet experiences of love. (A. A. R.).

8670*

**कमलिनीवनकेलिकलारसी**
**गुणवशीकृतकैरविणीगुण: ।**
**अलिरसौ तव सौरभलोभत:**
**पतति केतकिकण्टकसंकटे ।।**

(आ) Vidy 186.

Drutavilambita metre.

The bee, the enjoyer of pleasing sports in groups of lotuses, and vanquisher of the qualities of the blue lily by his own ( colour ), now falls into a painful situation consisting of the thorns of the *ketaki*-flower, lured by the sweet fragrance of yours (O *ketaki*). (A. A. R.).

8671*

**कमले: समकेशं ते कमलेर्ष्याकरं मुखम् ।**
**कमलेख्यं करोषि त्वं कमलेवोन्मदिष्णुषु ।।**

(अ) KāD 3. 29.

(आ) IS 1536.

Oh lady, your hair is (black) like the black bees, your face vies with the lotus, and like goddess Lakṣmī you make all enchanted on you. (K. V. Sarma).

8672*

कमले कमला शेते हरः शेते हिमालये ।
क्षीराब्धौ च हरिः शेते मन्ये मत्कुणशङ्कया ॥

(आ) SR 364.13, SSB 254. 13, SRK 238. 79 (a. Kalpataru), IS 7794, SuMañ 270. 15-6.

The goddess of prosperity Lakṣmī sleeps on a lotus ; the god Śiva takes rest on the (snowy) Himalayas ; Lord Viṣṇu takes his bed in the milky ocean; methinks all this is due to their fear of bugs ! (A. A. R.).

8673*

कमले कमले नित्यं मधूनि पिबतस् तव ।
भविष्यन्ति न सन्देहः कष्टं दोषाकरोदये ॥

(अ) Vidagdhamukhamaṇḍana [KSH 269] 4. 49.

(आ) SR 195. 40, SSB 547. 1, SRK 160. 31 (a. Vida°).

To you who drink honey day by day in lotuses, no doubt difficulties will arise, when the moon, the maker of night, rises. [or When you drink the honey of the lips of charming girls, day by day, difficulties will arise, no doubt, when dangers confront you]. (A. A. R.).

8674*

कमले कमलोत्पत्तिः श्रूयते न च दृश्यते ।
बाले तव मुखाम्भोजे दृष्टमिन्दीवरद्वयम् ।

(अ) Śṛṅgāratilaka 20.

(आ) SSB 165.12, SR 312.12, VS 1495, IS 1846, NBh 257, SRK 106. 3 (a. Sphuṭaśloka). Cf. J. Brough, Poems from the Sanskrit, p. 91, and A. B. Keith, A History of Sanskrit Literature, p. 209.

(*a*) कुसुमे कुसुमोत् Śṛṅgā°, VS, NBh.

(*d*) कथमि° Śṛṅgā°, IS.

No man, they say, has ever found the place/where lotus-flowers within a lotus rise. /Yet I have seen two dark blue-lotus eyes/set in the fair white-lotus of your face. (J. Brough).

8675*

कमले निधाय कमलं
कलयन्ती कमलवासिनं कमले ।
कमलयुगाद्वुद्भूतं
कमलं कमलेन वारयति ॥

(आ) SR 275. 10, SSB 102. 11, RJ 948, SH 1999.

(*b*) कमला SH.

(*d*) वारयन्ति SH.

Āryā metre.

Holding a lotus in her charming hand and thinking of her fate (of being separated from her love), she wipes off the tears that flow from her eyes with her lotus-like hand. (A. A. R.).

8676

कमलेव मतिर्मतिरिव कमला
तनुरिव विभा विभेव तनुः ।
धरणीव धृतिर्धृतिरिव धरणी
सततं विभाति बत यस्य ॥

(आ) Kpr 10.415, Sāh *ad* 10. 667 (p. 277), KāP 323. 3-4, AlS 85. 12-5, SR 104. 83 (a. Sāh), SSB 394. 91 (a. Kpr.).

(*d*) तव added at end Sāh, (*contra metrum*) विभाति यस्य तव SR, SSB, AlS.

Gīti-āryā metre.

Of that king, the heart is like the goddess of wealth, riches too like his

heart ; his splendour is like his body, and like splendour his body ; his fortitude is like the earth and like fortitude the earth. (G. Jhā).

8676A*

कमलोदरकोमलपादतलं
गणनापरिवर्जितबाहुबलम् ।
प्रणमामि जगत्त्रयबोधिकरं
गिरनारविभूषणनेमिजिनम् ॥

(आ) SPR V. 84. 13.

Toṭaka metre.

I bow to Jina Neminātha, the ornament of Mt. Girnar,[1] whose feet are tender (and charming) as the inside (petals) of the lotus, the strength of whose arms is beyond assessment and who dispenses knowledge to the three worlds. (K. V. Sarma).

1. Mt. Girnar in Gujarat is a well-known place of Jaina pilgrimage.

8677*

कमितुरभिसृत्वरीणां
गौराङ्गीणामिहेन्दुधवलासु ।
उड्डयमानानामिव
रजनिषु परमीक्ष्यते छाया ॥

(अ) Anar 7. 108.

(आ) JS 264. 26 (a. Murāri).

(*b*) °न्दुगौरीषु Anar.

Āryā metre.

Here (in the city of Ujjayinī), of the young women who are white in colour and who go out to meet their lovers during nights that are all-white due to bright moonlight, only their shadows are seen as in the case of white birds [such as cranes] which fly in the sky. (A. A. R.).

8677A**

कम्पः स्वेदः श्रमो मूर्च्छा भ्रमिर्ग्लानिर्बलक्षयः ।
राजयक्ष्मादिरोगाश्च भवेयुर्मैथुनोत्थिताः ॥

(आ) SPR 89. 4.

Shivering, perspiration, sweating, swooning, stupor, lassitude, loss of stamina and diseases like consumption result from (excessive) sexual indulgence. (K.V. Sarma).

8677B

कम्पक्षितीशमनिशं कथयन्ति सन्तः
सङ्गीतदुग्धजलधेरुदितं सुधांशुम् ।
साहित्यमानससरोवरराजहंसं
सङ्ग्रामरङ्गनटनस्थितिसूत्रधारम् ॥

(आ) SSSN 47. 58.

Vasantatilakā metre.

The knowledgeable ever speak of king Kampa (of Vijayanagar) as the moon risen from the milky ocean of music, as the king-swan swimming on the waters of the heavenly *mānasa* lake of poesy and as the manager of the dancing stage of the field of battle. (K. V. Sarma).

8678**

कम्पते गुणमुष्टिस् तु मार्गणस्य हि पृष्ठतः ।
संमुखी स्याद् धनुर्मुष्टिस् तदा वामे गतिर्भवेत् ॥

(आ) ŚP 1850.

The hold on the bow string shakes when it is behind the tip of the arrow and the hold on the bow faces the target ; in such a case the arrow will go astray to the left of the target. (A. A. R.).

8679*

कम्पन्ते कपयो भृशं जडकृशं गोऽजाविकं ग्लायति
श्वा चुल्लीकुहरोदरं क्षणमपि क्षिप्तोऽपि नैवोज्झति ।
शीतार्तिव्यसनातुरः पुनरयं दीनो जनः कूर्मवत्
स्वान्यङ्गानि शरीर एव हि निजे निह्नोतुमाकाङ्क्षति ॥

(आ) SkV 313 (a. Lakṣmīdhara), Skm (Skm [B] 1349, Skm [POS] 2. 175. 4) (a. Śatānanda), JS 234.17 (a. Lakṣmīdhara), ŚP 3921 (a. Lakṣmīdhara),

Sar 3. 10, ŚB 2. 300 ; 3. 172, Kav p. 47 and 110.

(*a*) वेपन्ते [क°] ŚP, कृतजडं [ज°] JS, ŚP (tr.), जलकृशं Sar ; म्लायति JS, ŚP.

(*b*) प्राप्तं च [क्षि°] ŚP.

Śārdūlavikrīḍita metre.

The monkeys shiver in the wind ;/ sheep, goats, and cattle, thin from cold, are suffering. / The dog, although just driven out, returns and will not leave the oven. / And this poor man, sick with the attack of frost,/like to a turtle tries to hide/his limbs within his body. (D. H. H. Ingalls).

8680*

कम्पन्ते गिरयः पुरंदरभिया मैनाकमुख्याः पुनः
क्रन्दन्त्यम्बुधराः स्फुरन्ति बडवावक्त्रोद्गता वह्नयः ।
भोः कुम्भोद्भव मुच्यतां जलनिधिः स्वस्त्यस्तु ते सांप्रतं
निद्रालुः श्लथबाहुवल्लिकमलाश्लेषो हरिः सीदति ॥

(आ) ŚP 1074, SR 217. 46 (a. ŚP), SSB 600. 7, SRK 196. 1 (a. ŚP), IS 7795, RJ 324, Any 24. 194.

(*a*) पुरंदरभयात् ŚP, Any ; °मुख्या ŚP.

(*c*) भो SRK.

(*d*) निद्रालुश्लथ° SR, SRK.

Śārdūlavikrīḍita metre.

Mountains such as Maināka (which had taken refuge in the ocean) are once again shaking from fear of Indra ; the clouds are thundering (piteously as they would be deprived of their food, *viz.*, water) ; and the flames of the submarine fire are ablaze. O sage Agastya, born of a pot, leave off the ocean (from your attempt to drink it up) ; may you fare well; for now even the sleepy Lord Viṣṇu is worried (about his bed, the ocean) as the embrace by Lakṣmī with her creeper-like arms is getting loosened. (A. A. R.).

8681*

कम्पप्रदोऽसौ शिशिरर्तुचौरो
मुष्णाति वृक्षान् हरते किमस्मान् ।
इतीव भीत्वा परिपाण्डुराणि
जातानि शुष्काणि तृणानि भूमौ ॥

(आ) VS 1834.

Upajāti metre (Indravajrā and Upendravajrā).

The robber of the cold season gives the shivers; he robs the trees (of their leaves); will he rob us too ? : Thus getting frightened, the grass on the earth have become pale all around and are in a state of drying. (A. A. R.).

कम्पमानस्त्वधोऽवेक्षी see No. 5096.

कम्पाघातैः सुरभिरभितः see No. 9271.

8682**

कम्पितं भीतमुद्घृष्टम् अव्यक्तमनुनासिकम् ।
काकस्वरं शिरःस्थं च तथा स्थानविवर्जितम् ॥

(आ) ŚP 1960.

(Defects in singing are :) producing sounds possessed of a tremor, exhibiting fear, strained, indistinct, nasal in character, similar to the voice of a crow, seeming to proceed from the head and also not produced from their natural places of origin. (A. A. R.).

8683*

कम्पितः पतसि पादकयुग्मे
नेत्रकोणनिहतोऽपि भयार्तः ।
युध्यसे किमिषुभिः प्रिय भीरु
भाषुकामिति हसंश्चलितोऽन्यः ॥

(आ) SuM 29. 9.

(*a*) पादयुगे मे SuM (var.) (*contra metrum*).

Svāgatā metre.

'When stared at by a corner of the eye you get frightened and tremble and fall

at the feet; friend, does one fight a coward with arrows?' So saying and laughing another (brave) soldier went away. (A. A. R.).

8684*

कम्पी कोऽभिविधौ किमव्ययमिह क्वास्ते द्रवत्वं पुनः
स्याद् रूपं प्रथमाद्वितीयवचने किं वेः खमद्याह्वय।
को धातुर्गतिगन्धयोर्द्रविणिनां किं याचते भिक्षुकः
प्रश्नानां द्रुतमुत्तराणि वद रे भय्या जलेबी खवा॥

(आ) SSB 554. 49.[1]

1. Puzzle.

Śārdūlavikrīḍita metre.

Who is in a tremor? (Bhayī). Which is an indeclinable? (Ā.) Where does the state of liquid remain? (Jale, in water). What is the form of *vi* in the nominative dual? (*Vī*, birds). Call the sky (*khaṃ*). What is the root which means movement, pervasion and injury? *Vī*. What do beggars ask of a rich man? (*Jalebī*, sweet cake). Give the answers quickly to these questions. It is *Bhayyā jalebī khavā*). (A. A. R.).

8685*

कम्पोपरुद्धसर्वाङ्गैर् गलत्स्वेदोदबिन्दुभिः।
त्वदारब्धैर्महीनाथ वैरिभिर्वनितायितम्॥

(अ) RŚ 3.23.

(*a*) कोपोप° RŚ (var.); °गै RŚ (var.).

(*b*) वल° or विगल° RŚ (var.); स्वेदबिंदु RŚ (var.).

(*c*) त्वदारंभैर RŚ (var.); भवद्भीतैर् RŚ (var.); °हीयाल (°णल) RŚ (var.).

(*d*) °वलिता° RŚ (var.).

With all their limbs paralysed by tremor, and with drops of sweat pouring all over, your enemies, O king, now behave like women when you set out on your march against them. (A. A. R.).

कम्प्र° see कंप्र

8686

कम्बाघातैर्वपुषि निहतैरुच्छलच्छोणितौघैः
कारागारैर्निबिडनिगडैर्लङ्घनं चुम्बनं च।
एवं ज्ञात्वा विरम सुमते मा कुरु त्वं नियोगं
कर्णोपान्ते मलिनवदना लेखिनी फूत्करोति॥

(आ) Any 149. 71.

Mandākrānta metre.

With strokes of the whip on your body and a profusion of blood oozing out, with imprisonment in heavy fetters and kisses from them—thus knowing (your future) O wise man, desist from becoming an officer of the king (*niyoga*); the pen in the vicinity of the ear is pale in the face and pooh-poohs it. (A. A. R.).

8687*

कम्बुकण्ठि चरणः शनैश्चरो
राहुरेष तव केशकलापः।
न च्युतं तदपि यौवनमेतत्
सा पयोधरगुरोरनुकम्पा॥

(आ) SR 312. 32, SSB 166. 32.

Svāgatā metre.

O lady with neck shaped like a conch-shell, your feet move slowly [like the planet Saturn] and your tresses are twisted in the shape of a black cobra [like the planet Rāhu]; still your youth has not departed and that is due to the mercy shown by your high bosom [like the planet Jupiter]. (A. A. R.).

कम्राघतैः सुरभिरभितः see No. 9271.

8688*

कयापि क्रीडतु ब्रह्मा दिव्याः स्त्रीर्दीव्यत स्वयम्।
कलिस्तु चरतु ब्रह्म प्रैत वातिप्रियाय वः॥

(अ) Naiṣ 17. 172.

Brahmā may sport with any damsel, and you yourselves may toy with celestial maids. But Kali should observe the

celibacy of a religious student, or even die, to the utter satisfaction of you all ! (K. K. Handiqui).

8689*

कयासि कामिन् सुरतापराधात्
पादानतः कोपनयावधूतः ।
तस्याः करिष्यामि दृढानुतापं
प्रवालशय्याशरणं शरीरम् ॥

(अ) Kum 3. 8 (A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 40).

(आ) VyVi 52. 14-5, SCSL 86.

(*a*) सहसा° [सु°] Kum (var.) ; सरसा° [सु°] Kum (var.), VyVi ; °पराध: Kum (var.), VyVi.

(*c*) यस्याः [त°] Kum (var.), VyVi.

(*d*) °श्रयणं [°श°] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Tell me lustful one, by which haughty dame have you been discarded, on account of guilt in love, even though you had fallen at her feet. I shall, then, make her deeply repent (her action) and resort to a bed of leaves (to cool off the fever of love for you). (K. V. Sarma).

8690*

करं गृहीत्वा परिमृद्य मन्दं
कटिं निपीड्यानुविमृज्य चोरुम् ।
नीवीमपाकृत्य विलक्षणायाः
शठो मनोजोपनिषत् पपाठ ॥

(आ) PV 408 (a. Veṇīdatta).

Upajāti metre (Upendravajrā and Indravajrā).

Taking hold of her hand and pressing it gently, fondling the waist and pressing her thighs, the roguish lover loosened the knot of her dress as she felt shy and taught her the secret doctrine of Cupid. (A. A. R.).

8691*

करं प्रसार्य सूर्येण दक्षिणाशावलम्बिना ।
न केवलमनेनात्मा दिवसोऽपि लघूकृतः ॥

(आ) SkV 1095, Prasanna 50 *a*, ŚP 742, VS 550 (a. Bhaṭṭa-Nārāyaṇa), Pad 106. 89, PV 736 (a. Jagajjīvana-Vrajya), SR 73. 17 (a. ŚP), SSB 344. 17, VP 10. 2, SRK 168. 4 (a. Sphuṭaśloka), IS 1540, SuM 9.23, Any 5. 38.

(*a*) करान् ŚP, VS, PV, SR, SSB, SRK, VR, Any ; रविणा [सू°] ŚP, VS, Pad, SR, SSB, VP, SRK.

(*b*) दक्षिणायनलंबिना Prasanna.

(*d*) लघुः कृतः SuM.

The sun by stretching forth his rays toward the south [or : his hand in hope of alms] has not only lessened himself [or : cheapened himself] but also shortened the day. (D. H. H. Ingalls).

8692*

करकङ्कटकुटचङ्क- खड्गसंघट्टटाङ्कृतैः ।
कालरात्र्या प्रनृत्यन्त्या रणवीणेव वाद्यते ॥

(अ) Yogavāsiṣṭha 3.34.43.

From the confused noise caused by the clash of elephants' trunks, armours, crooks, hooks and swords it appeared as if the lute of battle is being played by the night of destruction while dancing (at its tune). (S. Ram in JOIB 17. 1, p. 46).

8693*

करकजलपूतभूतल-
निहितपदो विहितविकृतहुंकारः ।
अपि वितथमन्त्रगणना-
व्यग्रसमग्राङ्गुलीपर्वा ॥

(आ) JS 307. 10.

Āryā metre.

Placing his foot on the ground sanctified by water poured from the holy water-pot and muttering *hum*-sounds in distorted ways during prayer, the fool counted wrongly on the finger joints the *mantra-s* uttered in wrong accents. (A. A. R.).

8694*

करकम्पितखड्गयष्टिभीमे
रणसंनाहितरामनाथवीरे ।
अरिभूभृदमर्त्यसुन्दरीणाम्
अचलन् दक्षिणवामलोचनानि ॥

(अ) Khaṇḍapraśasti 7. 81.

(आ) SR 122. 170, SSB. 423 1.

Aupacchandasika metre.

When the heroic king Rāmanātha was ready for battle, frightful with the sword swinging in his hand, the charming right eyes of the beautiful ladies of the rival kings began to throb (indicating the death of their husbands). (A. A. R.).

8695*

करकलितदारनरके
शेरत इह ये सजन्ति भवसिन्धौ ।
रसिकास् त एव मान्या
मन्यन्तां धन्यमात्मानम् ॥

(अ) Ras 92.

(*ab*) Version *A* : °दार-नरके शेरत ;
Version *B* : °दार-नर-केशे रत

Ārya metre.

*Version A* : Let those people who are in the clutches of hell in the form of their attachment to wives and worldly pleasures, let those people in the enjoyment of frivolous pleasures consider themselves as honoured and fortunate !

*Version B* : Those who are attached to the pleasures of love, having sportive fights by pulling the hair of each other, those people alone deserve to be honoured as having a successful marriage and not others. (A. A, R.).

8696*

करकलितपिनाक नाकनाथ
द्विषदुरुमानसशूल शूलपाणे ।
भव वृषभविमान मानशौण्ड
त्रिजगदकारणतारक प्रसीद ॥

(आ) Skm (Skm [B] 102, Skm[POS] 1.21.2) (a Sañcādhara).

Puṣpitāgrā metre.

Oh god holding the *Pināka*-bow in hand, lord of heavens, you who strike at the haughtiness of enemies, holder of the trident, having the bull as vehicle, you who are full of honour, the saviour of the three worlds without any expectation, O god Śiva, be pleased. (A. A. R.).

8697*

करकाकृतभीकभेकलोक-
प्रतिपाल्याः किमु सागरेण कुल्याः ।
वलभित्कुलिशप्रहारभीरु-
क्षितिभृद्रक्षणदक्षिणेन तुल्याः ॥

(अ) Kav 1.75.

Aupacchandasika metre.

Can the petty puddles haunted / by frogs, afraid of hail/be ever match to the ocean/which provides shelter to big mountains/against Indra's thunderbolt ? (K. Krishnamoorthy).

8697A*

करकिशलयचाल्यमानसूर्प-
क्रमनमदुन्नमदक्षिपक्ष्मपालि ।
करनिहितकनीनिकं स्मिताक्ष्याः
क्षणमपि नोत्पवनं जहाति चेतः ॥

(आ) SG 163 (a. Nīlakaṇṭha Śukla).

Puṣpitāgrā metre.

Her eyelashes rising and falling according to the movement of the winnowing basket being wafted by her sprout-like hands, and her pupils rivetted on her arms—the pitcture of the smiling damsel leaves not my mind even for a moment. (K.V. Sarma).

8698*

करकिसलयं धूत्वा धूत्वा विलम्बितमेखला
क्षिपति सुमनोमालाशेषं प्रदीपशिखां प्रति ।
स्थगयति मुहुः पत्युर्नेत्रे विहस्य समाकुला
सुरतविरतौ रम्यं तन्वी पुनः पुनरीक्ष्यते ॥

(अ) Amar (Amar [D] सं° 12 Amar [RK] 104, Amar R (K) 88, Amar [S] 89, Amar [POS] 89, Amar [NSP] 90).[1]

(आ) SkV 591, Kav 315, Skm (Skm[B]1152, Skm [POS] 2. 136. 2), ŚP 3706 (a. Amar), VS 2105, JS 282.3 (a. Amar), SR 321. 17 (Amar), SSB 181. 17, SuM 17.3, KH 429. 739, RJ 1145.

(*a*) करकिसलयौ JS ; विमार्गिति वाससी [वि°] Amar (var.), SkV, Kav, Skm, ŚP, VS, JS, SR, SSB, SuM, KH.

(*b*) सुमनुर् JS.

(*c*) करं [प°] Skm ; करैः [प°] SkV, Kav ; प्रत्यिमेत्रं Kav (var.).

(*d*) रम्या Amar (var.), SkV, Kav, Skm, ŚP, VS, SR, SSB, JS, KH; नारी [त°] VS ; तन्व्या Skm ; मुहुर्मुहुर् [पु°] Amar, (var.), SkV, Kav, SuM, JS, SR, SSB, KH ; पुनः पतिमाश्रिता ŚP, VS ; ईक्ष्यत इति वा पाठः Amar (var.) ; ईक्षितुम् SkV, Kav, KH ; ईक्षिते Skm. SR, SSB ; ईक्षितम् JS.

Hariṇī metre.

1. Western (Atj) 90, Southern (Vema) 89, Ravi om ; Rama om., BrMM om, BORI I 106, BORI II om.

Tossing about her sprout-like arms now and again, with the girdle slipping down, she throws on the lamp-flame what remained of her flower-garland ; smiling and bewildered, she closes the eyes of her husband again and again at the end of their love-dalliance as she is stared at (by her husband) repeatedly. (C. R. Devadhar).

8698A*

करकिसलयमूलं धुन्वतीनां स धन्यः
श्रवणपथमनल्पं यस्य पुंसः प्रविष्टाः ।
नवरतपरिरम्भे बालसीमन्तिनीनां
अहह न न न मा मा मुञ्च मुञ्चेति वाचः ॥

(आ) SG 448.

Mālinī metre.

Blessed is he in whose ears fall the repeated words, 'ha ha ha', 'no, no, no', 'don't don't', 'leave off, leave off,' of young damsels, with gesticulating sprout-like arms, at the first sexual embrace. (K.V. Sarma).

8699*

करचरणकाञ्चिहार-
प्रहारमवचिन्त्य बलगृहीतकचः ।
प्रणयी चुम्बति दयिता-
वदनं स्फुरदधरमरुणाक्षम् ॥

(अ) ĀrS 2. 170. See also 8702.

Āryā metre.

That lover (alone is blessed) who forcibly kisses the face of the beloved, holding her by her tresses, disregarding the beatings administerd by her with hands, feet, girdle and necklace and whose lips are throbbing and eyes red (due to anger). (A. A. R.).

8700*

करचरणकृतं वा कायजं कर्मजं वा
श्रवणनयनजं वा मानसं वापराधम् ।
विहितमविहितं वा सर्वमेतत् क्षमस्व
जय जय करुणाब्धे श्रीमहादेव शंभो ॥

(अ) Śivāparādhakṣamāpaṇastotra 13.
(आ) SRM 1. 2. 5.

Mālinī metre.

Whatever offence I have committed, whether done by the hands or the feet, body or actions, by the ear, the eye or the mind, approved or not approved, O Lord Siva, the ocean of mercy, forgive me. May you be victorious. (K. V. Sarma).

8701*

करचरणनासमादौ
कर्णौ गृह्णाति रक्ततां गमयन् ।
शीतं गुरुकृतपीडं
पश्चादङ्गानि कूर्म इव ॥

(आ) VS 1852. (a. Bījaka).

Āryā metre.

Cold (weather), causing great discomfort, first affects the hands, feet, nose and the ears, causing redness to them, and later on the other limbs, as a tortoise which draws its various limbs (into its shell, in that order). (A. A. R.).

8702*

करचरणेन प्रहरति
यथा यथाङ्गेषु कोपतरलाक्षी ।
रोषयति परुषवचनैस्
तथा तथा प्रेयसीं रसिकः ॥

(अ) ĀrS 2. 188. See also 8699.

Āryā metre.

As the young lady, with eyes rolling with anger, rains blows on him with hands and feet, the lover who enjoys it, makes his beloved more and more angry through irritating words. (A. A. R.).

8703*

करचुलुकजलो महोदधिश्
चरणनिबद्धमहो निजाङ्गणम् ।
निजसदनसमं रसातलं
भवति नृणां व्यवसायशालिनाम् ॥

(आ) SuM 23. 25.
(*a*) करतटे च [क°] SuM (var.) (*contra metrum*).
(*d*) व्यसनापशा° SuM (var.).

Aparavaktrā metre.

To men who are highly industrious and enterprising the great ocean is no more than a handful of water, (the earth) on which one walks, no bigger than their courtyards and the nether worlds equal to the interior of their own homes. (K. V. Sarma).

8704*

करजदशनचिह्नं नैशमङ्गेऽन्यनारी-
जनितमिति सरोषामीर्ष्यया शङ्कमानाम् ।
स्मरसि न खलु दत्तं मत्तयैतत्त्वयैव
स्त्रियमनुनयतीत्थं व्रीडमानां विलासी ॥

(अ) Śiś 11. 37.
(आ) JS 296. 7 (a. Māgha).

Mālinī metre.

One young wife who was angry by being jealous, suspecting that the nail and the teeth-marks on her husband's body had been inflicted in love sports the previous might by another woman, was pacified by sportive lover, saying, 'Indeed, do you not remember that these were inflicted on me by you in a state of intoxication', at which she became shy (wondering at her boldness in love sports). (A. A. R.).

8705*

करजपदविभूषिता यथा त्वं
सुदति दशनविक्षताधरा च ।
गतिरपि चरणावलग्नमन्दा
त्वमसि मृगसमाक्षि कामदत्ता ॥

(अ) Nāṭ 16. 53 (P. Regnaud's edition 16. 50).

Kāmadattā metre.

O fair lady, you have been adorned with the marks of nails, your lips have been bitten by teeth and your gait also is faltering and slow. It seems, O deer-eyed one, that you have given (yourself) to (the enjoyment of) love.[1] (M. Ghosh).

1. In Nāṭ noted as an example of Kāmadattā metre.

8706*

करजालमपूर्वचेष्टितं वस्
तदभीष्टप्रदमस्तु तिग्मभासः ।
क्रियते भवबन्धनाद् विमुक्तिः
प्रणतानामुपसेवितेन येन ॥

(आ) VS 72 (a. Amṛtadatta), SR 27. 17 (a. VS).

Aupacchandasika metre.

The beams of rays of the hot-rayed Sun behave in an extra-ordinarily (propitious) manner; may they give you what you desire, for when he is worshipped in humility he grants release from the bondage of the cycle of births and deaths. (A. A. R.).

8707**

करञ्जारग्वधारिष्ट- सप्तपर्णत्वचाकृतः ।
उपचारः क्रिमिहरो मूत्रमुस्तविडङ्गवान् ॥

(आ) ŚP 2265.

The treatment given by a decoction of the plants *karañja* and *aragvadha* and the bark of the *saptaparṇa* tree destroys germs and is a remedy against urinal congestion. (A. A. R.).

8708*

करटिकरटे भ्रस्यद्दानप्रवाहपिपासया
परिसरसरद्भृङ्गश्रेणी करोति यदा रवम् ।
वदति शिरसः कम्पैर्नास्मान्निवारय वारण
वितर वितरामानं दानं चलाः किल संपदः ॥

(आ) Any 34. 78.

Hariṇī metre.

When swarms of bees hover over the temples of an elephant to drink the ichor flowing therefrom (and when it shakes its head out of irritation), the bees make a buzzing noise as if to say: 'O elephant, do not prevent us by shaking your head; give the *dāna* [ichor or charity] in plenty; for, they say, (the nature of) wealth is transient.' (A.A.R).

8709**

करणभगणदोषं वारसंक्रान्तिदोषं
कुतिथिकुलिकदोषं यामयामार्धदोषम् ।
कुजशनिरविदोषं राहुकेत्वादिदोषं
हरति सकलदोषं चन्द्रमाः संमुखस्थः ॥

(आ) Sama 2 ह 3.

Mālinī metre.

The adverse effects due to defects in *karaṇa* and *bhagaṇa*, the neglect of the auspicious day, the faults of a bad lunar day and of *kulika*, the faults of the *yāma* and *yāmārdha*, of Mars, Saturn and Sun as well as those of the planets Rāhu and Ketu, etc., are all eradicated if there is the direct aspect of the Moon (in one's horoscope). (K. V. Sarma).

8710*

करतरलितबन्धं कञ्चुकं कुर्वतीनां
प्रतिफलितमिदानीं दैपमाताम्रमर्चिः ।
स्तनतटपरिणाहे भामिनीनां भविष्यन्
नखपदलिपिलीलासूत्रपातं करोति ॥

(आ) Suvṛ *ad* 2.23 (49) (a. Gandinaka).

Mālinī metre.

The copper-like flame of the lamp, being reflected on the expansive breasts of the proud ladies who are loosening the knot of their upper garment with their

hands forecasts the future playful writing of letters with nails.[1] (Sūryakanta).

1. In Suvr quoted as an exmple of a Mālinī metre.

8711*

करतलयुगपरिणद्धे
कुचकलशे कुङ्कुमारुणे तस्याः ।
सिन्दूरिते करिपतेः
कुम्भे नक्षत्रमालेव ॥

(आ) SR 265. 271, SSB 84. 26.

Āryā metre.

Her pot-like breasts which have expanded to the size of a pair of folded palms and are decorated with saffron paste, look like the temples of an elephant adorned with necklace and red-lead. (K. V. Sarma).

8712**

करदीकरणं राज्ञां रिपूणां परिमर्दनम् ।
भूमेरुपार्जनं भूयो राजवृत्तं तु चाष्टधा ॥

(अ) Śukranīti 1. 125.

To make the vassal princes pay tribute, to fight and subdue the enemy kings, to acquire by conquest more and more lands—thus the duties of a king are eightfold.[1] (A. A. R,).

1. The five duties other than the three noted here and given in the previous verse (1. 124) of the *Śukranīti* are: Punishing the wicked (*duṣṭanigrahaṇa*), giving gifts (*dāna*), protecting the people (*prajāyāḥ paripālana*), conduct of sacrifices (*yajanam rājasūyādeḥ*) and filling the treasury by lawful means (*kośānām nyāyato'rjanam*) (K. V. Sarma).

8713*

करनखरविदीर्णध्वान्तकुम्भीन्द्रकुम्भात्
तुहिनकणमिषेण क्षिप्तमुक्ताप्ररोहः ।
अयमुदयधरित्रीधारिमूर्धाविरूढो
नयनपथमुपेतो भानुमत्केसरीन्द्रः ॥

(आ) SR 327. 11, SSB 190. 11.

Mālinī metre.

The lion-like Sun has now come within the range of vision standing on the top of the rising mountain, having broken darkness resembling the forehead of an elephant, with his claws in the shape of his rays, and scattering the pearls of the elephant under the guise of dew-drops. (A. A. R.).

8714*

करपदाननलोचननामभिः
शतदलैः सुतनोर्विरहज्वरे ।
रविमहो बहुपीतचरं चिराद्
अनिशतापमिषादुदसृज्यत ॥

(अ) Naiṣ 4. 17.

(आ) Almm 132.

Drutavilambita metre.

During the fair maid's fever caused by the grief of desolation, the lotus blossoms known as her hands, feet, face and eyes emitted, for a long while, in the guise of their incessant heat, the glow of the sun which they had erstwhile absorbed in profusion. (K. K. Handiqui).

8715

करपातैर्दुरालोकैस् तीक्ष्णः संतापयन् प्रजाः ।
भानुर्न भवता तुल्यः क्षणसंरक्तमण्डलः ॥

(आ) VS 2436.

The sun is not equal to your majesty as his disc is (pleasing) red only for a short time [whereas your people can always see you] and as he is difficult to look at on account of his rays [or : whereas your taxation is almost imperceptible] and as he is very hot [or : severe] and pains the people by his heat. (A. A. R.).

8716

करप्रचेयामुत्तुङ्ग- प्रभुशक्तिं प्रथीयसीम् ।
प्रज्ञाबलबृहन्मूलः फलत्युत्साहपादपः ॥

(अ) Śiś 2. 89.

(आ) SR 147. 191 (a. Śiś), SSB 469. 83 (a. Māgha).

The lofty tree of enthusiasm, having the deep root of power of counsel, bears as fruit the great power of sovereignty that can be plucked by the hand [or : that can be augmented by taxes]. (S.V. Dixit).

8717*

करबदरसदृशमखिलं
भुवनतलं यत्प्रसादतः कवयः ।
पश्यन्ति सूक्ष्ममतयः
सा जयति सरस्वती देवी ॥

(अ) Vāsavadatta 1. 1.

(आ) SP 59 (a. Subandhu), SSSN 6. 17, SH 27, SR 3. 6 (a. ŚP), SSB 5. 9 (a. Subandhu), SRK 9. 2 (a. Kalpataru), IS 7796, RJ 109.

Āryā metre.

Victorious is divine Sarasvatī/who aideth bards of keen and nimble wit/to see the world, as it were a jujube-fruit / lying within the hollow of their hands. (L. H. Gray).

8718*

करभ किमिदं दीर्घोच्छ्वासैः क्षिणोषि शरीरकं
विरम शठ हे कस्यात्यन्तं सखे सुखमागतम् ।
चर किसलयं स्वस्थः पीलोर्विमुञ्च मधुस्पृहां
पुनरपि भवान् कल्याणानां भविष्यति भाजनम् ॥

(आ) VS 668, Vjv 72 (p. 146). (a. Buddha), Any 43. 44. See Nos. 8719-21.

(*a*) दीर्घश्वासैर् दुणोपि Any.

(*c*) स्व॰ पी॰ tr. Any.

Hariṇī metre.

Why do you, O young elephant, emaciate your body by long sighs ? Desist from it, you rogue ! Friend, who is completely happy ? You may eat the tender leaves of the palm tree but leave off all desire for the honey in it; then you will once again become the object of pleasing experiences. (A. A. R.).

8719

करभदयिते यत्तत् पीतं सुदुर्लभमेकदा
मधु वनगतं तस्यालाभे विरौषि किमुत्सुका ।
कुरु परिचितैः पीलोः पत्रैर्धृतिं मरुगोचरैर्
जगति सकले कस्यावाप्तिः सुखस्य निरन्तरा ॥

(आ) JS 91. 8 (a. Bhallaṭa), (Bhandarkar Report a. Umāpatidhara), VS 666, ŚP 960 (a. Bhāgavata Vyāsa), AP 88, ZDMG 27.636, SR 234.132 (a. ŚP), SSB 629. 9 (a. Bhāgavata Vyāsa), SPR 1125. 7 (a. Anyoktimuktāvalī) Any 43. 43, RJ 473 ( =3. 55 ), (a. Vyāsa), SRK 182.7 (a. SP). See also Nos. 8718, 8720-21.

(*a*) करभ यदि ते JS (var.), RJ.

(*b*) तस्या लाभे SPR.

(*c*) मरुगोचरे VS, SR ; वनगोचरे VS (var.).

(*d*) निरन्तरम् VS (var.) SRK.

Mālinī metre.

O sweetheart of the young elephant, the precious honey that you drank once upon a time in the forest is no longer available now ; why cry over it anxiously ? Be satisfied with the leaves of the palm tree that you are accustomed to and are available in the sandy regions. Whosoever always gets happiness continuously in this world ? (A. A. R.).

8720*

करभदयिते योऽसौ पीलुस् त्वया मधुलुब्धया
व्यपगतघनच्छायस् त्यक्तो न सादरमीक्षितः ।
चलकिसलयः सोऽपीदानीं प्ररूढनवाङ्कुरः
करभदयितावृन्दैरन्यैः सुखं परिभुज्यते ॥

(आ) VS 667, ŚP 953, SR 234.131 (a. VS), SSB 629. 8, Any 41.30, SRK 181. 3 (ŚP). See also Nos. 8718-19, 8921.

(*c*) °सलयैः ŚP, Any.

Hariṇī metre.

Oh sweetheart of the young elephant, in your eagerness for honey, that palm tree which you rejected and did not look upon with favour as being devoid of thick foliage, is now full of waving tender leaves with fresh sprouts grown ; it is now being enjoyed heartily by groups of other young she-elephants. (A. A. R.).

8721

करभ यदि कदाचित् प्रभ्रमन् दैवयोगान्
मधुकरकुलतस्त्वं प्रापयेथा मधूनि ।
विरम विरम तेभ्यः सन्ति शष्पाण्यरण्ये
प्रथममुखरसास्ते शोषयन्त्येव पश्चात् ।।

(आ) VS 664. See also Nos. 8718-20.

Mālinī metre.

If perchance, due to your luck, O young elephant, you happen to get some honey from a bee-hive, desist from the honey of those bees ; there is plenty of young (tender) grass in the forest ; honey may be very tasty in the beginning, but afterwards it will only emaciate your body. (A. A. R.).

करभ यदि ते यत्तत् पीतं see No. 8719.

8722*

करभ रभसात् क्रोष्टुं वाञ्छस्यहो श्रवणज्वरं
शरणमथवानूज्वी दीर्घा तवैव शिरोधरा ।
बहुगलबिलावृत्तिश्रान्तोच्चलिष्यति वाङ् मुखात्
कियति समये को जानीते भविष्यति कस्य किम् ।।

(अ) Bhallaṭaśataka 22.

(आ) JS 91. 9 (a. Bhallaṭa, Bhandarkar Report a. Umāpatidhara), VS 669 (a. Bhaṭṭa-Bhallaṭa).

(*a*) °ज्वरः Bhalla°, VS.

(*b*) तथैव [तवैव] Bhalla°,

(*c*) पृथुगल° Bhalla° (var.), VS ; चरित्यति VS.

(*d*) इयति (कियति) Bhalla°, JS (var.), VS.

Hariṇī metre.

O camel, you wish to bray all of a sudden giving irritation to the ears (of others) ; but fortunately in your own long curved neck lies our relief. By the time that your voice travels up from the deep cavity of your throat, who knows what will happen and to whom will that happen ! (A. A. R.).

8723*

करमुदयमहीधरस्तनाग्रे
गलिततमःपटलांशुके निवेश्य ।
विकसितकुमुदेक्षणं विचुम्ब-
त्ययममरेशदिशो मुखं सुधांशुः ।।

(अ) Sāh *ad* 3. 161 (p. 62), DhV (HSS) 629.10-11, SR 299.20 (a. Sāh), SSB 145.22, IS 1538.

Puṣpitāgrā metre.

Resting his rays (—as if they were a hand) on the swelling bosom of the eastern hill from which the mantle of the covering darkness had fallen off, the moon kisses the face of the eastern horizon which has opened its eyes, *viz.*, the lilies (that blossom when the moon rises). (Translation in Bibl. Ind. 9).

करमूलबद्धपन्नग° see No. 8327.

8724*

करयुग्मपद्ममुकुलापवर्जितैः
प्रतिवेश्म लाजकुसुमैरवाकिरन् ।
अवदीर्णशुक्तिपुटमुक्तमौक्तिक-
प्रकरैरिव प्रियरथाङ्गमङ्गनाः ।।

(अ) Śiś 13.37.

(आ) SR 126. 42 (a. Śiś), SSB 435. 11 (a. Māgha).

Mañjubhāṣiṇī metre.

The women of the city in every house scattered the customary parched rice over Śrī Kṛṣṇa as though they were flowers released from their hands which resembled lotus buds, —the parched rice which resembled clusters / of pearls scattered from the shells of mature oysters. (A. A. R.).

8725*

करयोः कलहायमानयोर्
उभयोरेव पयोधरोपरि ।
वलयावलयो बलाबलं
बहुवेलं पतयालवो जगुः ॥

(अ) Kṛkā 64.

Viyoginī metre.

The two hands as if competing with each other to rest on the top of the two breasts, had the series of bracelets moving constantly and resounded as if testing their mutual strength. (A. A. R.).

8726*

कररुद्धनीवि दयितोपगतौ
गलितं त्वराविरहितासनया ।
क्षणदृष्टहाटकशिलासदृश-
स्फुरदूरुभित्ति वसनं ववसे ॥

(अ) Śiś 9. 75.

(आ) SR 310. 7 (a. Śiś), SSB 163. 4 (a. Māgha).

Pramitākṣarā metre.

When the beloved lover approached, the wife rose hastily from her seat and in doing so the dress slipped but the knot of the dress was held in her hand. Still the region of her massive thighs resembling a golden slab was exposed for a moment but the garment covered it up (soon). (A. A. R.).

8727*

कररुहशिखानिखात
भ्रान्त्वा विश्रान्त रजनिदुरवाप ।
रविरिव यन्त्रोल्लिखितः
कृशोऽपि लोकस्य हरसि दृशम् ॥

(अ) ĀrS 2. 165.

Āryā-gīti metre.

O (good) man, you have dug your fingers into your hair and having wandered freely you now take rest, being unavailable (to me for love sports) during the (precious) nights; you are now much reduced, but none-the-less you attract the eyes of people as does the sun which has been reduced in a lathe. (A. A. R.).

8728*

करलालितोऽपि दहति
ज्वलति व्यजनेन वीज्यमानोऽपि ।
दहन इवानिर्वाणं
न विमुञ्चत्युष्णतां पिशुनः ॥

(आ) SMH 3. 19.

Āryā metre.

Though fondled by *kara* [bribe or hand] he burns, for he is fiery even when fanned by a fan; the talebearer, like fire, does not leave off heat [tormenting others] till he is extinguished [till he is dead]. (A. A. R.).

करबदरसदृशमखिलं see No. 8717.

8729*

करवारिरुहेण संधुनाने
तरवारिं नृपतौ मुकुन्ददेवे ।
रचयन्त्यमरावतीतरुण्यः
प्रथमं काञ्चनपारिजातमालाः ॥

(आ) PdT 100 (a. Gauḍa), Pad 23. 39 (a. Gauḍa), SSS 159 (a. Gauḍa), SR 118. 111, SSB, Regnaud VI. 8 (p. 8), (a. Gauḍa).

(*b*) नृपती PdT.

(*c*) वर° [रच°] SR, SSB.

(*d*) °मालाम् SSS.

Aupacchandasika metre.

As king Mukundadeva whirls the sword by his lotus-like hand [ while attacking his enemies in the battle-field] the damsels of the city of Indra start making garlands of golden *pārijāta*-flowers (to put round the necks of enemy soldiers who attain *vīrasvarga* by dying in the battlefield).[1] (K.V. Sarma).

1. It is a poetic convention that soldiers who fall in battle would ascend to heaven to be garlanded and married by divine damsels.

8730*

करवालकरालवारिधारा
यमुना दिव्यतरङ्गिणी च कीर्तिः ।
तव कामद तीर्थराज दूराद्
अनुबध्नाति सरस्वती कवीनाम् ।।

(आ) SSG 52, SR 135.17, SSB 447.17.

Aupacchandasika metre.

O ( Prayag ), the best of pilgrim centres, the giver of cherished desires, you have the presence of the divine river Jumna, its flowing waters frightening like a sword ; you have (Ganges), the divine river and there is the reputation of your having river Sarasvatī, too, from afar, according to poets. (K. V. Sarma).

8731*

करशीकरशीतलं वितन्वन्
वनभूभागमुदग्रदावदग्धम् ।
पुरतोऽञ्चति चेन् न यूथनाथः
कलभानां सुलभस् तदा न पन्थाः ।।

(आ) Vidy 65 (a. Pītāmbaramallika).

Aupacchandasika metre.

If the leader of the elephant herd does not go in front,/rendering the regions cool with sprays from his trunk,/the parts of the forest burnt all over by forest fires, / would to young elephants be by no means easy. (A. A. R.).

8732*

करसादोऽम्बरत्यागस् तेजोहानिः सरागता ।
वारुणीसङ्गजावस्था भानुनाप्यनुभूयते ।।

(अ) P (PP 1.137, Pts 1.178, Pts K 1.194).

(आ) Skm (Skm [B] 1198, Skm [POS] 2. 145. 3 (a. Kāśmīraka-Sāramūla), VS 1886 (a. Surabhicūla), IS 1539, Su Mañ 173. 2-3 ( a. Surabhicūla ), SR 209.5, SSB 585. 5, SRK 168. 6. (a. Prasaṅgaratnāvali). Cf. रागमा-दर्शयन्नेष:

(*a*) करस्पन्दोऽम्ब° Pts ; करस्फोटोऽम्ब° SR, SSB, SRK.

(*b*) सरागिता Skm (POS).

The setting sun and drunken man/ are both afiery red ; / they sink in naked helplessness ; / their dignity is dead. (A. W. Ryder).

8732A

करस्थमप्येवममी कृषीवला:
क्षिपन्ति बीजं पृथुपङ्कसङ्कटे ।
वयस्य केनापि कथं विलोकित:
समस्ति नास्तीत्यथवा फलोदय: ।।

(आ) SPR 1435.48 (a. Karuṇāvajrāyudha-nāṭaka 50).

Vaṁśastha metre.

These farmers are carelessly throwing the seeds in their hands into congested mire. Oh ! friend ! have you seen anybody, in any situation, acting thus, without knowing whether any fruit will result or not. (K.V. Sarma).

8733

करस्थमुदकं त्यक्त्वा घनस्थमभिवाञ्छति ।
सिद्धमन्नं परित्यज्य भिक्षामटति दुर्मतिः ।।

(आ) Sama 2 स 90, SRM 2.2.581.

The person with a perverted mind abandons the water in his hand and longs for the water in the clouds; leaving the food that has been got ready, he roams about for alms. (A. A. R.).

करस्पन्दोऽम्बरस्यागस् see No. 8732.

8734*

करस्पर्शारम्भात् पुलकितपृथूरोजकलशो
श्रमाम्भो वामार्धे वमति मदनाकूतिसुलभम् ।
विभोर्वारं वारं कृतसमधिकोद्धूलनविधेस्
तनौ भस्मस्नानं कथमपि समाप्तं विजयते ।।

(आ) JS 9.9, Sar 5.246.

(*a*) °लशे Sar.

(*b*) °कूत° JS (var.); °सुलभः JS (var.); °सुभगम् Sar.

Śikhariṇī metre.

Victory to (the half-man half-woman Ardhanārīśvara form of) Śiva, in whom at the touch of his hand, the high bosom (of Pārvatī) is horripillated and a profusion of sweat, indicating the excitement of pleasure, pours forth on the left, which completely washes out the repeated application of ash on the (right) side of the body (by Śiva). (K.V. Sarma).

करस्फोटोऽम्बरस्यागस् see No. 8732.

8735*

कराग्रजाग्रच्छतकोटिरर्थी
ययोरिमौ तौ तुलयेत् कुचौ चेत् ।
सर्वं तदा श्रीफलमुन्मदिष्णु
जातं वटीमप्यधुना न लब्धुम् ।।

(अ) Naiṣ 7. 79.

(आ) SR 265.280 (a. Naiṣ), SSB 84.35.

(*d*) लुब्धम् SR.

Upajāti metre (Upendravajrā and Indravajrā).

No insane *bilva*-fruit would be deemed worth even a cowry, if it compared itself to her breasts, longed for by that Indra who holds the thunderbolt at the tip of his hand. (K. K. Handiqui).

8736

करादगलितखाद्यस्य का हानिः करिणो भवेत् ।
पिपीलिका तु तेनैव बिभर्ति स्वकुटुम्बकम् ।।

(आ) NBh 33.

If (a small quantity of) food drops from the trunk of an elephant, what does he miss ? But with the same (small quantity of food), an ant will maintain its family (in comfort). (A. A. R.).

8737**

करानीतं पटानीतं स्त्रियानीतं तथैव च ।
एरण्डपत्रैरानीतं देवतानां च नार्हति ।।

(आ) NBh 105.

The offering brought in the bare hand or in a cloth and similarly brought by a woman or in a leaf of the castor-plant does not deserve to be offered to the Gods (when they are worshipped by the householder). (A. A. R.).

8737A*

करान् तिरोधाय तरून्निपीड्य
शिला अवस्कन्द्य महीयसोऽपि ।
उज्जृम्भितः कालवशात् तदन्यस्
तेषामधस्तात्पुनरेव जातः ।।

(आ) SSSN 194. 66.

Upajāti metre (Indravajrā and Upendravajrā).

Induced by Fate, then was again born, younger to the other (demons),

still another, proud, withholding his arms, breaking trees and attacking with huge boulders.

करान् प्रसार्य रविणा see No. 8691.

करान् प्रसार्य सूर्येण see No. 8691.

8738*

करम्बुजसजत्समाक्षवलया
तनुस् तव शुभे जितेन्दुसुषमा ।
छिनत्तु दुरितच्छटां मम नदी
तटीमिव चलज्जलोद्धतगति: ॥

(अ) Vṛttaratnāvali of Veṅkaṭeśa 64.

Jaloddhatagati metre.

With thy lotus-like palm encircled by the bracelet of the *eleocarpus ganitrus*, may thy form which outlives lunar lucency, O auspicious one, destroy the multitude of my sins, as a rapid river in flood its banks. (H. G. Narahari).

8739*

कराम्भोजे कञ्जी मदनमदभञ्जी पदजुषां
मन:पुञ्जारञ्जी मधुरमणिमञ्जीरचरण: ।
कलाकूतव्यञ्जी व्रजयुवतिसञ्जी जलमुचां
गभीराभागञ्जी मम स परमञ्जीवनधनम् ॥

(आ) PV 29 (a. Uddāma-kavi).

Śikhariṇī metre.

Lord Kṛṣṇa who has a lotus in his charming hand, who breaks the pride of Cupid by the charm of his feet, whose sweetly twinkling anklets in the legs please the mind, who brings to light feelings of adoration by his arts, to whom the young women of the cowherd's hamlet are attached, and whose brilliant colour is similar to that of the clouds, is to me the supreme source of wealth of life. (A. A. R.).

8740*

करारविन्देन पदारविन्दं
मुखारविन्दे विनिवेशयन्तम् ।
वटस्य पत्रस्य पुटे शयानं
बालं मुकुन्दं सततं स्मरामि ॥

(अ) Kṛṣṇakarṇāmṛta 2.57.

(आ) VS 3499, P. Peterson in 'On the Subhāṣitāvali of Vallabhadeva' in Actes du VI Congres International des Orientalists, 1883, Leiden, p. 350, A. B. Keith, A History of Sanskrit Literature, p. 221, Sama 1 क 2, SRM 1.1.1.

(*b*) निवेश° (वि° om.) Keith (printing error).
(*c*) अश्वत्थ° [वटस्य°] VS.
(*d*) मनसा Sama, SRM.

Upajāti metre (Upendravajrā and Indravajrā).

I always contemplate on child Mukunda (Kṛṣṇa) as lying in the hollow of the banyan leaf (on the waters of the ocean at the final dissolution of the world), with his lotus-hand taking hold of his lotus-foot and thrusting (the toe) into his lotus-mouth. (K.V. Sarma).

8741*

करालकालरूपेण जनतादुरितापहा ।
तारणी तरिणी भूयाद् अमुना यमुनाम्बुना ॥

(आ) PdT 43 (a. Bhāskara).

(*e*) तारिणी [तार°] PdT (var.).

May the waters of the Jumnā river which destroys the sins of people by its dark frightening form become a ship (for me) to cross (the sorrows of worldly life). (A. A. R.).

8742*

करालवाचालमुखाश्चमूखनैर्
ध्वस्ताम्बरा वीक्ष्य दिशो रजस्वला: ।
तिरोबभूवे गहनैर्दिनेश्वरो
रजोन्धकारै: वरित: कुतोऽप्यसौ ॥

(अ) Kum 14. 48.

(आ) SR 129. 49, SSB 438.49.

(*a*) °लरवैश्च° or °लमुखैश्च° Kum (var.), SR, SSB ; °मूरवे: SR, SSB.

(*b*) स्रस्ता° Kum (var.) ; SR. SSB; दि° र° SR, SSB ; त्रस्तां धरां [ध्व°] Kum (var.),

(*c*) गहने Kum (var.) ; गगने Kum (var.). SR, SSB; दिवेश्वरो बभूवे Kum (var.).

(*d*) °न्धकारे Kum (var.), SR, SSB.

Upajāti metre (Vaṁśasthā and Indravaṁśā).

When the clothes of the women of the quarters in menses dropped down by the terrific cries of the soldiers, all the quarters were clouded with dust and the sun disappeared. (H. H. Wilson).

करालैः पुरुषैः कृष्णैर् see No. 8743.

8743*

करालैर्विकटैः कृष्णैः पुरुषैरुद्यतायुधैः ।
पाषाणैस् ताडितः स्वप्ने सद्यो मृत्युं लभेन् नरः ॥

(अ) Mārkaṇḍeya-purāṇa 43. 20.

(आ) ŚP 4585 (a. Mār°).

(*ab*) करालैः पुरुषैः कृष्णैर् विकटैरु° ŚP.

(*d*) मृत्युर्भवेन् ŚP.

He, who, in his sleep, is beaten with thorns by formidable and hideous black men who raise their weapons aloft, may die at once. (F. E. Pargiter).

8744

कराविव शरीरस्य नेत्रयोरिव पक्ष्मणी ।
अविचार्य प्रियं कुर्यात् तन् मित्रं मित्रमुच्यते ॥

(आ) SR 88. 1, SSB 369. 4, GSL 56, SSH 1. 41, SSg 61, VP 4. 1. SRM. 1. 2. 101.

(*c*) अप्रोक्तमपि कुर्वन्ति SSg, SRM.

(*d*) मित्रलक्षणम् SSg, SRM.

He alone is your true friend who serves you spontaneously (without being prompted by a motive), like the hands serving the body and the eyelashes serving the eyes. (A. Sharma).

करा सुधांशोरपि तापयन्ति see No. 8745.

8745*

करा हिमांशोरपि तापयन्तीत्य्
एतत् प्रिये चेतसि नैव शङ्क्यम् ।
वियोगतप्तं हृदयं मदीयं
तत्र स्थितां त्वां समुपैति तापः ॥

(आ) SRK, 135. 46 (a. Sphuṭaśloka), IS 7797, RJ 1014 [ : 6.27) (a. Vallabha).

(*a*) करा सुधांशो RJ.

(*b*) नैतत् [ए°] RJ ; शङ्कनीयम् RJ.

(*d*) तापं SRK, तापम् RJ.

Upajāti metre (Indravajrā and Upendravajrā).

Do not think in your mind, beloved, that the rays of the moon [the nectar-rayed one] will torment me ; my heart is already heated [tormented] by separation, that even you, remaining far away from me, will feel that torment. (A. A. R.).

8746*

करिकपोलमदोद्धतबुद्धितो
मलिनपङ्कजवृन्दमिहाश्रयन् ।
कनकगौरममं नवचम्पकं
मधुप चञ्चल मुञ्चसि किं मुधा ॥

(आ) PdT 211 (a. Bhāskara).

Drutavilambita metre.

With your mind intoxicated by drinking the ichor on the temples of elephants, you now resort to the clusters of lotuses which are dirty [mud-born] ; O bee, the inconstant one, why do you reject, in folly, the fresh *campaka*-flower which is of the colour of gold ? (A. A. R.).

**करिकरभ विमुञ्च** see No. 8747.

8747*

**करिकलभ विमुञ्च लोलतां**
**चर विनयव्रतमानताननः ।**
**मृगपतिनखकोटिभङ्गुरो**
**गुरुरुपरि क्षमते न तेऽङ्कुशः ॥**

(अ) Harṣacarita 2. 5.

(आ) VS 6.23 (a. Bāṇa-bhaṭṭa, Any 35. 85, Kav p. 47, VyVi *ad* 2.92, (p. 428).

(*a*) करिकरभ VyVi.

Aparavaktrā metre.

O young elephant, leave off your fickleness, behave with due modesty, with face bent in humility; the superior over you, *viz.*, the sharp goad that is curved like the sharp edge of the claws of a lion will not tolerate (your misbehaviour). (A. A. R.).

**करिकवलनशिष्टैः** see No. 8748.

8748*

**करिकवलितमृष्टैः शाखिशाखाग्रपत्रैर्**
**अरुणसरणयोऽमी सर्वतो भीषयन्ते ।**
**चलितशबरसेनादत्तगोशृङ्गचण्ड-**
**ध्वनिचकितवराहव्याकुला विन्ध्यपादाः ॥**

(आ) SkV 1587 (a. Kamalāyudha), Skm (Skm [B] 2040, Skm [POS] 5. 8. 5) (a. Kamalāyudha), JS 364. 17 (a. Kamalākara), Sar 2. 30, Vīrat 67 (p. 24.7-10).

(*a*) करिकवलनशिष्टैः Skm, JS, Sar; °लितमृष्टैः SkV; शाक° Skm (POS), Sar.

(*b*) भीषयन्तेऽग्रकुञ्जैः [स°] SkV ; Sar.

(*c*) चरित° JS.

Mālinī metre.

Terrifying is this country of the Vindhyas, where the paths/are brown with leaves torn from treetops by the elephants/ then chewed and dropped; infested by wildboars/ who startle at the angry sound of hours/blown by a troop of mountaineers upon the move. (D. H. H. Ingalls).

**करिकवलितमृष्टैः** see Np. 8748.

8748A*

**करिकुम्भतुलामुरोजयोः**
**क्रियमाणां कविभिर्विशृङ्खलैः ।**
**कथमालि शृणोषि सादरं**
**विपरीतार्थविदो हि योषितः ॥**

(अ) BhV 2. 95.

(आ) Rasagaṅgā 634. 12-3, 669. 17-8.

(*c*) विपरीतग्रहणा Rasagaṅgā 634.

Viyoginī metre.

Oh friend, how do you respectfully listen to the comparison of your breasts, made by unrestrained poets, with the temples of an elephant (for it is the other way round). Lovely women take a wrong view of things. (H. D. Sharma).

8749**

**करिकृष्णाश्वगन्धा च नवनीतं च माहिषम् ।**
**एतेषां मर्दनाल्लिङ्ग- वृद्धिः संजायते परा ॥**

(आ) ŚP 3233 (a. Koka).

The paste made of *karikṛṣṇa* and *aśvagandha* mixed with the butter from buffalo's milk, when rubbed in the genitals of the male will make them extremely big. (A. A. R.).

8750**

**करिणश्च हस्तिकर्णैर्**
**निर्देश्या वाजिनोऽश्वकर्णेन ।**
**गावश्च पाटलाभिः**
**कदलीभिरजाविकं भवति ॥**

(आ) ŚP 2316 (a. Nānāvṛkṣāyurveda-Śāstra).

Āryā metre.

Elephants get well nourished by *hasti-karṇa*-plants, horses by the *aśvakarṇa*, cattle by the *pāṭala*-plants, and goats and sheep by *kadali* (banana)-plants. (A. A. R.).

करिणीवेषा दीपितकामा see तरुणीवेषा दीपितकामः

8751*

करिन् मा गर्जोच्चैर्मृगपतिरिहास्तेऽतिनिकटे
न दृष्टस्त्वं दैवादपसर सुदूरं द्रुतमितः ।
न किं पश्यस्यग्रे खरनखरनिर्दारितकरि-
प्रकीर्णास्थिश्रेणीधवलितमिमं शैलकटकम् ॥

(आ) Skm (Skm [B] 1837, Skm [POS] 4.40. 2) (a. Saṁgrāmacandra), AB 528, Vidy 58 (a. Saṁgrāmacandra).

(*a*) °स्तेस्थ (°स्व) Skm (POS).

(*b*) दूरादपसर Vidy (but दैवादिति सदुक्तौ Vidy [var]); सुरुरं Vidy (*contra metrum*).

(*c*) नव° [खर°] Vidy.

(*d*) सृक् [°स्थि°] Vidy ; °शवलितममुं Vidy ; इदं [इमं] Skm (POS.).

Śikhariṇī metre.

O elephant, do not trumpet aloud, for there is a lion nearby. Fortunately for you, you have not been perceived. Run away quickly from this place; do you not see before you this mountain ridge rendered white by heaps of scattered bones of elephants torn to pieces by its fierce claws ? (A. A. R.).

करिमदगन्धिरतजला see दीर्घास्यवन्तनासा

8752*

करिमदपरिमलवाही
वहति बहिर्गिरिसरित्समीर इति ।
मृदुगर्भान्तर्मार्वं
न जहाति गुहागृहस्य हरिगृहिणी ॥

(आ) SMH 11. 78.

(*b*) इव [इति] SMH (var.).

Gīti-āryā metre.

Just for the reason that the breeze over the mountain stream wafts the fragrance of an elephant's ichor, the lioness does not abandon its cave-house, cosy as the inside of the womb. (A. A. R.).

8753**

करिवरमृदितवलीमुख-
नलकैर्मूलेषु कीलितस्य तरोः ।
संवत्सरं च यावत्
फलिनस्य फलानि जायन्ते ॥

(आ) ŚP 2286.

Āryā metre.

When the long bones of a monkey, trampled to death by a lordly elephant, are thrust into the roots of a fruit-tree, it gives fruits in abundance within a year. (A. A. R.).

करिष्य इति संश्रुत्य see प्रतिश्रुत्य करिष्येति

8754*

करिष्यति कलानाथः कुतुकी करमम्बरे ।
इति निर्वापयामास रविदीपं निशाङ्गना ॥

(आ) SR 293.5, SSB 134.6, RJ 1049 (=7.17) and 1077 (om. in some texts).

The damsel of night put out the lamp of sun knowing that the moon will, in all eagerness, reach out his hand/rays at her garment/the sky (for dalliance/to drive out darkness). (K. V. Sarma.).

8755

करिष्यन् न प्रभाषेत कृतान्येव च दर्शयेत् ।
धर्मकामार्थकार्याणि तथा मन्त्रो न भिद्यते ॥

(अ) MBh (MBh) [Bh] 5. 38. 16, MBh [R] 5.37. 16*cd*-17*ab*, MBh. [C] 5.1413-14.

(आ) IS 1541.

(*a*) मन्त्रितं [क°] MBh (var.).

(*b*) तु [च] MBh (var.) ; निर्दिशेत् [द°] MBh (var.).

(*c*) धर्मकामार्थकार्येष or सर्वकामार्थ° or धर्मार्थकाम° MBh (var.).

(*d*) यथा or तदा [त°] MBh (var.); विद्यते [भि°] MBh (var.).

One should not speak out while one is just endeavouring towards virtue, wealth or love; one should expose only those things that have been achieved, lest one's intentions are scuttled. (K. V Sarma).

8756*

करिष्यते यत्र सुदुश्चराणि
प्रसत्तये गोत्रभिदस् तपांसि ।
शिलोच्चयं चारुशिलोच्चयं तम्
एष क्षणान्नेष्यति गुह्यकस् त्वाम् ॥

(अ) Kir 3. 29.

(आ) KHpk 460. 619.

(*a*) सुदुष्कराणि Kir (var.), KHpk.

(*d*) अवक्षणात्ते° KHpk (var.).

Upajāti metre (Upendravajrā and Indravajrā).

This yakṣa would, in a moment, lake you to that mountain possessed of beautiful peaks, whereon you would practice difficult types of austerities for propitiating Indra. (S. V. Dixit).

8757

करिष्यामि करिष्यामि करिष्यामीति चिन्तया ।
मरिष्यामि मरिष्यामि मरिष्यामीति विस्मृतम् ॥

(आ) VS 3297, SRRU 955, SPR, 1321 (a. Udbhaṭasāgara 3. 146).

While going on resolving, 'I shall do', 'I shall do', 'I shall do', (without doing) one forgets 'I will die', 'I will die', 'I will die'. (K. V. Sarma).

8758

करिष्येऽवश्यमित्युक्तिः करिष्यन्नपि दुष्यसि ।
दृष्टादृष्टा हि नायत्ताः कार्यीया हेतवस्तव ॥

(अ) Naiṣ 17. 147.

Thou dost say "I will surely do it." But thou art wrong even though thou art purprting to do it. The seen and unseen causes of an effect are not under (our) control. (K. K. Handiqui)

8758A*

करी बरीभरीति चेद् विशं सरीसरीति कां
स्थिरीचरीकरीति चेत् न चञ्चरीकरीतिकाम् ।
दरीधरीति केतकं वरीवरीति सारसं
जरीजरीति मञ्जरी निरीतिरीतिरीदृशी ॥

(अ) Ava 9.

Mātrāsamaka metre.

When an elephant is fed to the full, whither will it not roam; if it is firmly tied up, how can it flit like a bee; if it be loaded with *ketakī*-stems, it will surely resort to the lake and completely destroy the (lotus) flowers (growing therein). (K. V. Sarma).

8759**

करीषमध्ये निहितं तत् सर्वं पञ्चमासकम् ।
द्रवीभूतं ततः सर्वम् उद्धरेत् तेन लेपयेत् ॥

(आ) ŚP 3065 [ a. Nānāsaṁhitā).

All those ingredients [betel leaves, etc. as aforesaid] should be placed in the midst of dried cowdung cakes for the duration of five months and when all have become liquefied they should be taken out and smeared (over the hair to make it glistening black). (A. A. R.).

8760*

करुणमभिहितं त्रपा निरस्ता
तदभिमुखं च विमुक्तमश्रु ताभिः ।
प्रकुपितमभिसारणेऽनुनेतुं
प्रियमियती ह्यबलाजनस्य भूमिः ॥

(अ) Kir 10. 58.

(*c*) अभिनेतुं Kir (var.).

Puṣpitāgrā metre.

They utter piteous words (expressing passionate desire), throw off all shame, and also shed tears before (the lover, when they want to entice them. (If he does not succumb) they show anger so as to prevail on him to go with them; these indeed constitute the ground which young women would traverse in order to bring round (their lovers). (K.V. Sarma).

8761

करुणाद्रवमेव दुर्जनः
सुतरां सत्पुरुषं प्रबाधते ।
मृदुकं हि भिनत्ति कण्टकः
कठिने कुण्ठक एव जायते ॥

(आ) SkV 1276.

(*a*) करुणाद्रवनेव SkV (var.).

Viyoginī metre.

The villain proves most painful/to the man who flows with pity, / for a thorn pricks ever what it is soft;/on what is hard it would lose its point. (D. H. H. Ingalls).

8761A*

करे कृत्वा तूलं कुचकलशमूलं विदधती
स्फुटं वारं वारं तरलयति हारं सुवदना ।
समीचीना मीनायतनयननीलोत्पलदला
वितन्वाना तन्तून् विकलयति जन्तूनविकलम् ॥

(आ) SG 137.

Śikhariṇī metre.

Holding aloft (the ball of) cotton wool high up in her hand (and thus) exposing her pot-like bosom and with her necklace dangling visibly to and fro, the belle with charming face and having eyes long like the fish and beautiful like the blue lotus petal, spins yarn, agitating, with ease, all sentient beings. (K. V. Sarma).

8762*

करे च दक्षिणे व्याधिं हृदि राज्यादिलाभदा ।
पृष्ठे चोपद्रवं हन्त्यु- दरे मिष्टान्नभोजनम् ॥

(आ) ŚP 2531.

(If a lizard) falls on the right hand of a person it forebodes illness to him; if on his chest it indicates the acquisition of kingship, etc., and if on his back it removes all worries and when it falls on his belly it indicates a sumptuous meal. (A. A. R.).

8763*

करेण कण्डूयति दक्षिणेन
यक्षो यदा वामकरं तदानीम् ।
प्रभूतमातङ्गघटासमृद्धं
ब्रूते समन्तात् पृथिवीपतित्वम् ॥

(आ) ŚP 2351.

Upajāti metre (Upendravajrā and Indravajrā).

If a *yakṣa* (dog) scratches its left fore-leg with its right fore-leg [when a person sets out on a journey] it foretells his sovereignty of the country with the immediate prospect of a huge elephant force at his command. (A. A. R.).

8764*

करेण करिणा वीरः सुगृहीतोऽपि कोपिना ।
असिनासून् जहाराशु तस्यैव स्वयमक्षतः ॥

(आ) SR 128.18, SSB 437.18.

Though firmly caught by the trunk of an infuriated elephant, the warrior took the elephant's life, with his sword, in a trice, himself remaining uninjured. (A. A. R.).

8765*

करेण ते रणेष्वन्त- करेण द्विषतां हताः ।
करेणवः क्षरद्रक्ता भान्ति संध्याघना इव ॥

(अ) KāD 3. 26.

(आ) KHpK 302. 462. Sar 2.115.

(इ) KāD (T) 3.26 ; KāD (M) 3.26.

The elephants killed on the battle-field by your enemy-killing hand appear, with their blood oozing out, like evening clouds of crimson colour.

8766*

करेण दानं मुनिराददानो
भक्तस्य संकेतमिति ब्रवीति ।
लोकद्वयेच्छाफलसंप्रदाने
दत्तो मया दक्षिणहस्त एष: ॥

(आ) IS 1542, Subh 51.

(*d*) एष Subh.

Upajāti metre (Upendravajrā and Indravajrā).

When a sage accepts with his hand a gift offered to him, he says that it is but a convention on the devotee's part ; in offering the desires of the two worlds, I have given this my right hand. (A. A. R.).

8767*

करेण वाञ्छेव विधुं विधर्तुं
यमित्थमात्थादरिणी तमर्थम् ।
पातुं श्रुतिभ्यामपि नाधिकुर्वे
वर्णं श्रुतेर्वर्ण इवान्तिम: किम् ॥

(अ) Naiṣ 3. 62.

Upajāti metre (Upendravajrā and Indravajrā).

The matter, of which thou thus speakest with fervour as something like a desire to catch the moon with the hands —have I no right even to hear of it, just as a śūdra has no right to hear the words of the Vedas ? (K. K. Handiqui).

8768*

करेण वातायनलम्बितेन
स्पृष्टस् त्वया चण्डि कुतूहलिन्या ।
आमुञ्चतीवाभरणं द्वितीयम्
उद्भिन्नविद्युद्वलयो घनस् ते ॥

(अ) Raghu 13.21.

(आ) Rasaratnahāra (KM VI. 118) *ad* 78. Upajāti metre (Upendravajrā and Indravajrā).

O wrathful are, as you touch the cloud, out of curiosity, with your hand dangling outside the window (of the aerial vehicle in which we are travelling), the cloud produces a lightning and seems to put it (on your arm) as a second ornament (to your already ornamented arm). (K.V. Sarma).

8768A**

करेण सलिलार्द्रेण न गण्डौ नापरं करम् ।
नेक्षणे च स्पृशेत् किं तु स्प्रष्टव्ये जानुनी श्रिये ॥

(आ) SPR 1051.21 (a. Vivekavilāsa 3.54).

With a hand wet with water, one should not touch the cheeks, the other hand or the eyes, but only the knees, if one desires prosperity. (K.V. Sarma).

8769*

करेणुर्नाहूता निजकवलभागप्रणयिनी
न चामृष्ट: स्नेहात् करकिसलयेनापि कलभ: ।
स येनासौ दर्पात् प्रतिगजजिगीषारभसत:
क्रुधा धावन् मग्नो ह्रदपयसि कष्टं करिपति: ॥

(आ) Skm (Skm [B] 1849, Skm [POS] 4. 42. 4) (a. Tripurāripāla).

Śikhariṇī metre.

The she-elephant, his mate, who loves to share a part of the food thrown into his mouth, was not called in ; the elephant cub, his son, was not fondled affectionately by his tender trunk ; in

his hurry to vanquish the opposing elephant, out of pride, he runs in wrath, but alas ! the lordly elephant falls into the waters of the lake and is drowned. (A. A. R.).

8769A

करे दानं हृदि ध्यानं मुखे मौनं गृहे धनम् ।
तीर्थे यानं गिरि ज्ञानं मण्डनं महतामिदम् ॥

(आ) SPR 912. 2 (a. Sūktiratnāvalī 485).

Gift in the hand, meditation in the heart, silence in the mouth, wealth in the house, journey to places of pilgrimage, wisdom in the words, —are these ornaments of the great. (K.V. Sarma).

8769B*

करे वामे वासस्तदपरकरे हारलतिकां
वहन्त्या बिम्बोष्ठे पतिदशनदत्तव्रणपदम् ।
परिम्लानां मालां शिरसि शशिखण्डं स्तनतटे
रतान्तोत्तिष्ठन्त्या जगदपि न मूल्यं मृगदृशः ॥

(आ) SG 498.

Holding her loose garment in her left hand, her necklace in the other, the bruise mark from her husband's teeth on her cherry lips, faded wreath round her tresses (*lit.* head), crescent-shaped (nail-) marks on her bosom—the worth of the deer-eyed damsel emerging thus after love-sports cannot be matched even by the (entire) earth. (K.V. Sarma).

8770*

करे विधृत्येश्वरया गिरां सा
पान्था पथीन्द्रस्य कृता विहस्य ।
वामेति नामैव बभाज साधं
पुरन्ध्रिसाधारणसंविभागम् ॥

(अ) Naiṣ 14.33.

(*c*) नामेव Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Sarasvatī, taking hold of her hand, led her towards Indra with a smile. But Damayantī proved true to the significant name 'perverse'[1] common to women in general. (K.K. Handiqui).

1. वामा

8771*

करे विभाति तन्वङ्ग्या रणद्वलयसंहतिः ।
मनःकुरङ्गबन्धाय पाशालीव मनोभुवः ॥

(आ) VS 1532. Cf. सहेमकटकं धत्ते; Vikram 8. 62.

In the hand of the slim-bodied damsel there are a series of jingling bracelets, which constitute, as it were, the strings [nooses] of Cupid to entrap the monkey in the form of (young men's) minds. (A. A. R.).

8772*

करे वेणीमेणीसदृशनयना स्नानविरतौ
दधाना हर्म्याग्रे हरनयनतेजोहुतमपि ।
इयं मुग्धा दुग्धाम्बुधिबहुलकल्लोलसदृशा
दृशा वारं वारं मनसिजतरुं पल्लवयति ॥

(आ) SR 271. 46, SSB 95. 46, Vidy 511, SH 1905.

(*b*) हर्म्यान्ते Vidy ; सौधाग्रे [ह°] SH ; हरनयनभस्मीकृतम् SH.

(*c*) °सलिल° [°बहुल°] SH.

(*d*) वारम्वारं Vidy ; भूयो भूयो [वा°] SH.

Śikhariṇī metre.

This young lady, having eyes similar to those of a doe, holds the tresses in her hand after finishing her bath; standing thus at the top of the mansion this charming girl, with eyes resembling a series of waves of the ocean of milk, makes the tree of Cupid, who had been sacrificed [burnt] in the fire of Siva's eye, put forth sprouts one after another (*lit.*, again and again). (A. A. R.).

8773

करे श्लाघ्यस् त्यागः शिरसि गुरुपादप्रणमता
मुखे सत्या वाणी विजयि भुजयोर्वीर्यमतुलम् ।
हृदि स्वच्छा वृत्तिः श्रुतमधिगतं च श्रवणयोर्
विनाप्यैश्वर्येण प्रकृतिमहतां मण्डनमिदम् ॥

(अ) BhŚ 72.

(आ) SkV 1243, SR 52.240 (a. BhŚ), SSB 311.247, SRK 18. 72 (a. BhŚ), VP 1.63, IS 1543, Subh 56 and 315, SSD 2 f. 93a, ŚSV 16, JSV 13. 12 and 182.9, ASS 13.5, Saśa 202.30, SRM 2.2.57, SPR 913.25 (a. Nītiśataka).

(*a*) श्लाघ्स् or श्लाघ्यं BhŚ (var.); गुरुपदे BhŚ (var.); °प्रणयिता BhŚ (var.), SkV, ASS, SR, SŚB, SRK ; °प्रणमनं BhŚ (var.); Subh ; °प्रणयनं or °प्रवणता or °प्रणतिता BhŚ (var.), SPR.

(*b*) विजय° or जयति [वि°] BhŚ (var.) ; श्रुतमनवगीतं श्रवणयोः [वि° भु°] SkV (see *c*) ; पौरुषमपि (°महो) or शौर्यमतुलं BhŚ (var.) ; पौरुषमलम् ASS.

(*c*) स्वस्था BhŚ (var.) SPR, स्वन्या [स्व°] BhŚ (var.); श्रुतिम् [श्रु°] BhŚ (var.) ; अवगतं [अधि°] BhŚ (var.); अवितथं ASS ; अधिगतैकव्रतफलं BhŚ (var.), SR, SSR, SRK, SPR ; विजयिभुजयोः पौरुषमधोः [श्रु° च श्र°] SkV (see *b*).

(*d*) प्रकृतमहतां (स्वभव°) BhŚ (var.) ; स्फुरति [प्र°] SkV; मंडितम् BhŚ (var.).
Śikhariṇī metre.

Laudable charity in the hand, obeisance to elders in the head, true speech in the mouth, matchless valour in the victorious arms, pure thoughts in the heart, listening to scriptures in the ears —such are the ornaments of men who are great by nature, (even if) bereft of wealth. (K.V. Sarma).

8773A*

करैरुपात्तान् कमलोत्करेभ्यो
निर्जैविवस्वान् विकचोदरेभ्यः ।
तस्या निचिक्षेप मुखारविन्दे
स्वेदापदेशान्मकरन्दबिन्दून् ॥

(आ) RAS 137.

Upajāti metre (Indravajrā and Upendravajrā).

The Sun deposited on her lotus face, in the form of sweat, the honey which it had drawn, with its own rays, from the interior of blossomed lotus flowers. (K.V. Sarma).

8774**

करैर्वा प्रमितैर्ग्रामैर् वत्सरे प्रबलं रिपुम् ।
तोषयेत् तद्धि दानं स्याद् यथायोगेषु शत्रुषु ॥

(अ) Sukranīti 4. 1. 33.

That policy is said to be *Dana* or 'Gift' to enemies according to their strength and status by which one pacifies powerful foes by tributes or annual incomes from definite tracts of lands. (B. K. Sarkar).

8775

करोति कालः सकलं संहरेत् काल एव हि ।
कालः स्थापयते विश्वं कालाधीनमिदं जगत् ॥

(अ) Kūrma-purāṇa 12. 28.

Time does everything, it is indeed time that withdraws everything ; time it is that stabilises the universe and thus this world is (entirely) dependent on time. (A. A. R.).

8776*

करोऽतिताम्रो रामाणां तन्त्रीताडनविभ्रमम् ।
करोति सेर्ष्यं कान्ते च श्रवणोत्पलताडनम् ॥

(अ) KāD 3.21.

(आ) KāD (T) 3. 21 ; KāD (M) 3.21.

(*a*) नारीणां [रा°] KāD (var.).

(*c*) सर्ष्ये KāD (var.); वा [च] KāD (var.).

The deep red hands of charming damsels/stroke softly the strings of the lyre/but laking the lotus adorning their ears/they strike with a vengeance at their (erring) husbands. (K. V. Sarma).

8777

करोति दोषं न तमत्र केसरी
न दन्दशूको न करी न भूमिपः ।
अतीव रुष्टो न च शत्रुरुद्धतो
यमुग्रमिथ्यात्वरिपुः शरीरिणाम् ।।

(अ) AS 141.

(आ) SPR 378. 8 (a. AS).

(*d*) यस्त्वग्र° or यमुग्र° AS (var.).

Vaṁśastha metre.

A lion does not do so much harm to man, neither a snake, nor an elephant, nor a king, not even a haughty enemy in great anger, as does the enemy in the form of great delusions. (A. A. R.).

करोति नाम नीतिज्ञः see No. 8795.

8778

करोति निर्मलाधारस् तुच्छस्यापि महार्घताम् ।
अम्बुनो बिन्दुरल्पोऽपि शुक्तौ मुक्ताफलं भवेत् ।।

(आ) ŚP 477, SR 86.8 (a. ŚP), SSB 366.10, SRK 222. 8 (a. Prasaṅgaratnāvalī), IS 1544, SH 560, SRM 1. 3. 65.

(*b*) महार्घ्यतां SH.

A flawless container might make invaluable even a worthless thing. Lo ! even a small drop of water becomes a pearl in a shell. (K.V. Sarma).

8779**

करोति नीडं भुवि चेद् वराही
समान्यपत्यानि विजायते वा ।
समुद्भवद्भानुमयूखवह्नौ
जाज्वल्यते तज्जगती समस्ता ।।

(आ) ŚP 2509.

Upajāti metre ( Upendravajrā and Indravajrā).

If a she-cuckoo builds her nest on the ground [among small bushes and not in tall trees] or if she gives birth to an even number of young ones, then that whole region will be blazing by the fire of the sun's rays that emanate (in summer). (A. A. R.).

8780

करोति पापं योऽज्ञानान् नात्मनो वेत्ति च क्षमम् ।
प्रद्वेष्टि साधुवृत्तांश्च स लोकस्यैति वाच्यताम् ।।

(अ) MBh (MBh [Bh] 12.153.2, MBh [R] 12.159.2, MBh [C] 12.59131.

(*a*) अज्ञानं or अज्ञानात् [यो°] MBh (var.).

(*b*) विदते or वैति च [वे° च] MBh (var.) ; क्षयं or क्षमां MBh (var).

(*c*) द्विषते [प्र°] MBh (var.) °वृत्तानां or °युक्तानां or °भूतांश्च MBh (var.).

(*d*) °स्येति or °श्चेति MBh (var.); वध्यताम् MBh (var.)

The person who commits sin through ignorance, who does not know that his end is at hand, and who always hates those that are of good behaviour, will soon incur infamy in the world. (P.C. Roy).

8780A**

करोति पुष्पैर्जिननायकस्य
पूजां त्रिकालं तनुमान् सदा यः ।
तस्यामरेशावनिनाथचक्र-
वर्त्यादिलक्ष्मीर्वशगा भवेद् द्राक् ।।

(आ) SPR 1042. 13 ( a. Puṇyadhanakathā 1).

Upajāti metre (Indravajrā and Upendravajrā).

To that person who performs the worship of Lord Jina with flowers three times a day, Goddess of Prosperity who attends the lord of lords of gods of heaven, will became amenable. (K. V. Sarma).

8781

करोति पूज्यमानोऽपि लोकव्यसनदीक्षितः ।
दर्शने दर्शने त्रासं गृहाहिरिव दुर्जनः ॥

(आ) VS 365 (a. Bhagavad-Vyāsa) SR 56. 97 (a. VS), SSB 318.99 (a. Vyāsa).

A wicked man, though respected, causes terror to people every time he is seen, like a serpent secreted in a house. (K. V. Sarma).

8782

करोति मांसं बलमिन्द्रियाणां
ततोऽभिवृद्धिं मदनस्य तस्मात् ।
करोत्ययुक्तिं प्रविचिन्त्य बुद्धया
त्यजन्ति मांसं त्रिविधेन सन्तः ॥

(अ) AS 535.

(आ) SPR 145.37 (a. AS).

(*c*) सत्त्वं [बु°] AS (var.).

Upendravajrā metre.

Eating of meat gives strength to the sense organs, at which the desire to indulge in passionate love increases, and from this the person indulges in unseemly things. Hence good people thinking over this, in the three ways, reject the consumption of the flesh of animals. (A. A. R.).

8783

करोति यः परद्रोहं जनस्यानपराधिनः ।
तस्य राज्ञः स्थिरापि श्रीः समूलं नाशमृच्छति ॥

(आ) SRHt 84.1 (a. MBh, but does not appear in the MBh [Bh] edition).

(*a*) यः SRHt (MS) om.

That king who does harm to others,/ and to people who have committed no offence,/ that king's prosperous position, however stable it may appear,/will attain destruction, root and branch. (A. A. R.).

8784

करोति योऽशेषजनातिरिक्तां
संभावनामर्थवतीं क्रियाभिः ।
संसत्सु जाते पुरुषाधिकारे
न पूरणी तं समुपैति संख्या ॥

(अ) Kir 3.51.

(आ) SR 174. 889 (a. Kir), SSB 509.889 (a. Bhāravi), SRHt 211.29 (a. Kir), SSSN 156.24 (a. Bhāravi).

(*a*) सर्वजनातिरिक्तां Kir. (var.).

Upajāti metre (Upendravajrā and Indravajrā).

One, who justifies, by his action, his repute, excelling all else, is never counted by any supplementary number,[1] when there is the counting of (eminent) men made in an assembly. (S.V. Dixit).

1. Second ordinal number ; *i. e.*, he always gets the first place.

8785

करोति लाभहीनेन गौरवेण किमाश्रितः ।
क्षामस्येन्दोर्गुणं धत्ते कमीश्वरशिरोधृतिः ॥

(आ) VS 3223.

What is the use of a high position if it is totally devoid of profit ? What good does the high position on the head of Śiva bring to the (crescent) moon, when he continues to remain as impoverished as ever (*i. e.*, in the first digit). (A. A. R.).

8785A**

करोति विरतिं धन्यो यः सदा निशिभोजनात् ।
सोऽर्धं पुरुषायुषस्य स्यादवश्यमुपोषितः ॥

(आ) SPR 163.21 (a. Yogaśāstra 3.69).

Praiseworthy is the person who always desists from dinner at night ; for then, he would be compulsorily fasting during half his life. (K. V. Sarma).

8786

करोति वैरं स्फुटमुच्यमानः
प्रतुष्यति श्रोत्रसुखैरपथ्यैः ।
विवेकशून्यः प्रभुरात्ममानी
महाननर्थः सुहृदां बतायम् ॥

(आ) BhKā 1014 (=11. 83).
Upendravajrā metre.

Alas, it is a great misfortune of well-wishers that the master, self-conceited and destitute of judgment, conceives hatred when plainly spoken to and gets pleased with things unwholesome but sweet to the ear. (S. & K. Ray).

8787*

करोति शोभामलके स्त्रियाः को
दृश्या न कान्ता विधिना च कोक्ता ।
अङ्गे तु कस्मिन् दहनः पुरारेः
सिन्दूरबिन्दुर्विधवाललाटे ॥

(अ) Bhāvamiśra's Bhāvaśataka (MS) 43.[1]
(आ) SR 197. 25 (Bhāva°), SSB 551. 24, SRK 162. 16 (a. Sphuṭaśloka), IS 7798, Sama 2 स 88, SRM 2. 2. 360, SPR 1375. 13 (a. Nṛsiṁhaprakāśa 11. 76).
Upajāti metre (Upendravajrā and Indravajrā).

1. Riddle.

What gives charm to a woman at the line parting the hair ? (*Sindūra-binduḥ*, an auspicious mark made of red lead). Which woman has been said by the rules that she should not be seen (as omen) ? (*Vidhavā* a widow). On which part of Śiva's body is fire seen ? (*Lalāṭe*, on the forehead). *Sindūra...lalāṭe* (an auspicious mark of red lead on the forehead of a widow) !

8788**

करोति संसारशरीरभोग-
विरागभावं विदधाति रागम् ।
शीलव्रतध्यानतपःकृपासु
ज्ञानी विमोक्षाय कृतप्रयासः ॥

(आ) AS 207.
(*c*) °तपः दयासु AS (var.).
(*d*) कृतः प्रयासः As (var.).
Upajāti metre (Upendravajrā and Indravajrā).

When a man of wisdom makes efforts for liberation he feels disinclination for enjoyments of worldly life ; he also cultivates affection for good conduct, observance of vows, meditation, penance and compassion for all beings. (A. A. R.).

8789

... ... ... ... ... ...
करोति सफलं जन्तोः कर्म यच्च करोति सः ॥

(अ) R (R [Bar] 5. 10. 11 *cd*, R [B] 5. 12. 11*cd*, R [G] 5. 15.5, R [L] 5. 7. 11).
(*a*) सकलं or सततं R (var.) ; जन्म or तस्य or जंतुः R (var.).
(*b*) जीवितं जीवितेष्वपि (°ते अपि) or जीवितं ह्यंत्यजेष्वपि (°षु च) or जीवितं मनुजेष्वपि or जीवितत्वं त्यजेदपि or जीवितं त्यजेतेष्वपि R (var.) ; यश् [यच्] R (var.). ; तत् [च] R (var.) ; च [सः] R (var.).

... Whoever does anything with enthusiasm rarely fails to achieve his object. (T. S. Raghavacharya).

8790*

करोति सहकारस्य कलिकोत्कलिकोत्तरम् ।
मन्मनो मन्मनोऽप्येष मत्तकोकिलनिस्वनः ॥

(अ) KāD 3.11.

(आ) Sar 2. 100.

(इ) KāD) (T) 3. 11, KāD (M) 3. 11.

(*c*) ह्य [प्य्] KāD (var.).

(*d*) °लनि:स्वन: Sar.

The mango-twig fills my mind with anxiety and this exhilarating cuckoo-songs (of vernal season) too are making me anxious [or : full of passion]. (K. Ray).

8791

करोति सुहृदां दैन्यम् अहितानां तथा मुदम् ।
अकाले च जरां पित्रोः कुसुतः कुरुते ध्रुवम् ।।

(अ) Mārk.-pur. 72. 12.

Disquietude to his friends, joy to those who wish him ill and premature grey hair to his parents—surely a wicked son causes all these. (A. A. R.).

8792

करोति स्वमुखेनैव बहुधान्यस्य खण्डनम् ।
नमः पतनशीलाय मुसलाय खलाय च ।।

(आ) SRK 29. 82 (a. Sphuṭaśloka), IS 7799, NBh 43, SRM 2. 2. 100.

(*d*) मु° ख° tr. NBh.

Salutation to the pestle and the wicked man who have the habit of falling (in the mortar or on good men) and, with their faces, or words, pounding much grain or contradicting others. (A. A. R.).

8793**

करोति हुंहुं भृगिति ध्वनिं यो
नेष्टो न दुष्टः स यतो रतार्थी ।
चलश्चलः स्यात् कलहाय शब्दः
किकीति दीप्तो गुरुरुग्लुशान्तः ।।

(आ) ŚP 2652.

Upajāti metre (Upendravajrā and Indravajrā).

The (owl) which makes a *huṁ huṁ* sound is not to be desired (as omen), but it is not condemned if it is only making love to his mate ; if it makes a *cal-cal* sound it forebodes quarrels and a deep *ki-ki* sound is conducive to cure severe illness. (A. A. R).

8793A

करोति हे दैत्यसुत यावन्मात्रं परिग्रहम् ।
तावन्मात्रं स एवास्य दुःखं चेतसि यच्छति ।।

(अ) SPR 112. 7.

Oh demon prince,[1] one who gives gifts (to a person), to that extent one is giving him also mental distress. (K. V. Sarma).

1. Said by Preceptor Śukra to disciple Bali, the demon king.

8793B

करोतु करटः शब्दं सर्वदा प्राङ्गणे वसन् ।
न शृणोति बुधः प्रीत्या शृणोति पिकभाषितम् ।।

(अ) Ava 86.

Let the crow reside in one's courtyard and make sound ; but the wise man never cares to listen to it, while he harks with pleasure to the cooing of the cuckoo (though coming from afar). (K.V. Sarma).

8794*

करोतु तादृशीं प्रीतिं यादृशी नीरपङ्कयोः ।
रविणा शोषिते नीरे पङ्कदेहो विशीर्यते ।।

(आ) SuMañ 254. 3-4.

Cultivate that kind of affection which exists between water and mud ; when the water gets dried up by the sun, the body of the mud breaks into bits. (A. A. R.).

8795

करोतु नाम नीतिज्ञो व्यवसायमितस्ततः ।
फलं पुनस् तदेव स्याद् यद् विधेर्मनसि स्थितम् ।।

(अ) H (HJ 2. 12, HS 2. 12, HM 2. 12, HK 2. 14, HP 2. 13, HN 2. 13, HH

41. 23-4, HC 55. 13-4), Ghaṭakarpara's Nītisāstra (KSH 505) 21.

(आ) Skm (Skm [B] 2351, Skm [POS] 5. 71.1), JS 414.10 (Bhagavad- Vyāsa), SRHt 4 (a. P), IS 1545, TP 451, SR 91. 9 (a. H), SSB 374.9, SSSN. 42.4.

(*a*) करोति H (var.).

(*b*) व्यवसायांस्ततस् SRHt ; उदारधी: [इत°] JS.

(*c*) तदेवास्य H (var.), Skm, JS, SRHt, SR, SSB.

(*d*) विधेस्तु मन:स्थितम् SRHt.

Let the prudent man, indeed, transact business here and there ; but, the result will be just that which is fixed in the mind of the Supreme Disposer. (F. Johnson).

8796

करोमीशोऽपि नाक्रान्ति परितापेन खेदवान् ।
दरिद्रोऽपि न वाञ्छामि तेन जीवाम्यनामय: ।।

(आ) Sama 2 त 19, SRM. 2. 1. 28.

I do not launch an attack even when I have the power, nor grieve at adversities, nor desire (for more) in poverty : hence I live without ills (*i.e.*, am healthy in body and mind). (K. V. Sarma).

8797

करोम्यहमिदं तदा कृतमिदं करिष्याम्यद:
पुमानिति सदा क्रियाकरणकारणव्यापृत: ।
विवेकरहिताशयो विगतसर्वधर्मक्षमो
न वेत्ति गतमप्यहो जगति कालमत्याकुल: ।।

(आ) AS 256.

(*a*) तथा [तदा] AS (var.).

(*c*) °रहिताक्रियो AS (var.); °क्षमा AS (var,).

Pṛthvī metre.

I do this work now, previously did that work, and shall do another next—a person thus ever busily engaged in one activity or other, with his mind devoid of discrimination and righteous considerations, finds in course of time that, alas ! so much time had passed ; and gets greatly worried. (A. A. R.).

8798

करोषि तास्त्वमुत्खात- मोहस्थाने स्थिरा मती: ।
पदं यति: सुतपसा लभतेऽत: सशुक्लिम ।।

(अ) Devīśataka (KM IX.1) 100.

(आ) KHpk 321.522.

If you inculcate in yourself much firmmindedness, dispelling illusions, then, you will attain the position, which has the whiteness of purity, reached by a sage through great penace. (K.V. Sarma).

8798A

करोषि यत् प्रेत्यहिताय किंचित्
कदाचिदल्पं सुकृतं कथंचित् ।
मा जीहरस्तन्मदमत्सराद्यैर्
विना च तन्मा नरकातिथिर्भू: ।।

(आ) Spr. 1426. 24) (a. Adhyātmakalpadruma 7. 75. 13).

Upajāti metre (Indravajrā and Upendravajrā).

Whatever meritorious deed, howsoever little, that you do, at any time, for your own benefit (in the life) after death, do not tarnish such acts with pride, hatred etc., and do not become a guest in the hell by not doing such acts. (K. V. Sarma).

8799*

करौ धुनाना नवपल्लवाकृती
पयस्यगाधे किल जातसंभ्रमा ।
सखीषु निर्वाच्यमधार्ष्ट्यदूषितं
प्रियाङ्गसंश्लेषमवाप मानिनी ।।

(अ) Kir 8. 48.

(आ) VS 1878 (a. Bhāravi), SP 3841 (a. Bhāravi), SR 338. 91 (a. Kir),

SSB 209. 33 (a. Bhāravi), JS 246. 10. (a. Bhāravi).

(*c*) सखीष्वनि° VS.

Vaṁśasthā metre.

Throwing up her arms, as if in fright, in the deep waters of the pond, the proud damsel obtained a full bodily embrace from her lover (as he rescued her), uncensured by her friends as to have been contrived at her initiative. (K.V. Sarma).

8800*

करौ धुनाना नवपल्लवाकृती
वृथा कृथा मानिनि मा परिश्रमम् ।
उपेयुषी कल्पलताभिशङ्कया
कथं न्वितस्त्रस्यति षट्पदावलिः ॥

(अ) Kir 8. 7.

(आ) V S 1860 (a. Bhāravi). SR 345. 52 (a. Kir), SSB 221. 5 (a. Bhāravi).

Vaṁśasthā metre.

Waving your sprout-like arms, please do not, O angry one, exert yourself in vain ; these bees approach them with the notion that they are branches of the wish-granting tree: how can they be frightened ? (A. A. R.).

8801*

करौ शरदिजाम्बुजक्रमविलासशिक्षागुरू
पदौ विबुधपादपप्रथमपल्लवोल्लङ्घिनौ ।
दृशौ दलितदुर्मदत्रिभुवनोपमानश्रियौ
विलोकय विलोचनामृतमहो महः शैशवम् ॥

(अ) Kṛṣṇakarṇāmṛta (De's ed.) 86, Ārcārya's ed. 1. 85.

(*a*) शरदुदञ्चिताम्बुजवि° Kṛṣṇa° (Āc.).

(*d*) महच्छैवम् Kṛṣṇa° (Āc.).

Pṛthvī metre.

The two hands imparting lessons in charm, as it were, to full-blown autumnal lotuses, the two feet surpassing in tenderness the first fresh offshoots on heavenly trees, the two eyes excelling in loveliness, aught that in the three worlds bears right title to beauty ; behold this wondrous child-form,[1] ambrosial to view; do thou behold, oh mine eye ! (M. K. Acharya).

1. Of child Kṛṣṇa.

8802*

कर्कन्धूफलमुच्चिनोति शबरी मुक्ताफलाकाङ्क्षया
गृध्रोलूककदम्बकस्य पुरतः काकोऽपि हंसायते ।
कीर्त्या ते धवलीकृते त्रिभुवने क्ष्मापाल लक्ष्मीः पुनः
कृष्णं वीक्ष्य बलोऽयमित्युपहितव्रीडं शनैर्जल्पति ॥

(आ) JS 340.32, KHpk 399.666, Sar 3.131.

(*a*) °काङ्क्षिणी Sar.

(*b*) क्रुद्धो° KHpk, Sar.

(c) पुरः [पुनः] Sar.

Śārdūlavikrīḍita metre.

With your fame spread all over the world, O king, rendering everything white, the hunter's wife gathers the fruits of the *karkandhu*-plant taking them to be pearls; even the crow resembles a swan before flocks of vultures and owls ; and Lakṣmī, seeing Śrī Kṛṣṇa, mistakes him for Balarama and speaks to him gently, overcome by shyness. (A. A. R.).

8803

कर्कशं दुःसहवाक्यं जल्पन्ति वञ्चिताः परैः ।
कुर्वन्ति द्यूतकारस्य कर्णनासाविछेदनम् ॥

(अ) Cr 1308 (CNP II 111, CM 35), Be *ad* Vet 21. 3. cf. नरानर्थकरं द्यूतं; न श्रियस्तत्र तिष्ठन्ति; विषादः कलहो हानिः

(*a*) दुःश्रवं (श्रयं b in Vet) वा° Vet.

(*b*) जातचिन्ता ततः परम् Vet; जल्पयन्तो वञ्चिता पुरे CNP II (MS).

(*d*) कर्णनाशादिकं ध्रुवम् CNP II (MS).

Those who are cheated by their opponents, (in the game dice), utter unpalatable words, hard to endure; but, of those who maintain the gambling dens, they cut off their noses.

8804

कर्कशतर्कविचार-
व्यग्रः किं वेत्ति काव्यहृदयानि ।
ग्राम्य इव कृषिविलग्नश्
चञ्चलनयनावचोरहस्यानि ॥

(अ) SR 43. 3, SSB 297. 3.

Gīti-Āryā metre.

How can a person deeply engaged in logic at disquisitions, ever appreciate the heart of (sweet) poetry, even as a farmer engrossed in agriculture, the implied secrets in the language of the damsel of quick-moving eyes? (A.A.R.).

8805**

कर्कशेन तु चापेन यः कृष्टौ हीनमुष्टिना ।
मत्स्यपुच्छा गतिस् तस्य सायकस्य प्रकीर्तिता ॥

(आ) ŚP 1847.

When an arrow is drawn in a rough bow insufficiently by the closed palm of the hand, the movement of the discharged arrow is termed *matsyapuccha* (moving like a fish-tail). (A. A. R.).

8806**

कर्कोटिकार्कयोर्मूलं चूर्णयित्वा च सर्षपान् ।
सर्पिषा पाययेन् मन्त्री स्थावरक्ष्वेडशान्तये ॥

(आ) ŚP 2864.

The roots of the *karkoṭika* and *arka* plants powdered along with mustard, and mixed with ghee should be given as a drink while the physician is reciting charms (*mantra*) as antidote to poisons of the *sthāvara* type.[1] (A. A. R.).

1. Poisons are classified into two, *sthāvara* and *jaṅgama*, ŚP 2859.

8807*

कर्णं चक्षुरजीगणत्तव पितुस् तातः पिता ते पुनः
शक्त्याधारकुमारमप्यजगणत्तं कातरत्वेन सः ।
देवोगाम्महिषीति पश्यति जगत्त्वेवं विवेक्तुं पुनः
प्रागल्भ्यं प्रथयन्ति वस्तदपि च प्रज्ञाधनाः साधवः ॥

(आ) Skm (Skm [B] 1637, Skm [PGS] 3. 54.2) (a. Vidyāpati).

(*c*) गततत्त्वं Skm (var.); जगत्तत्वं Skm (POS) (*contra metrum*).

(*d*) प्रजधनाः Skm (B).

Śārdūlavikrīḍita metre.

Your father's father considered his ears as his eyes (through spies), your father was fearful even of young princes if they were armed; but your own majesty looks upon the whole world as if it were your own mahiṣī [queen]; good and intelligent people proclaim this boldness of your discrimination. (A. A. R.).

8808*

कर्णः सर्वशिरोगतस्त्रिभुवने कर्णेन किं न श्रुतं
विश्राम्यन्ति मृगीदृशामपि दृशः कर्णे न चित्रं क्वचित् ।
आश्चर्यं पुनरेतदेव यदयं निश्छिद्रसन्मण्डलः
सप्ताम्भोनिधिमेखलां वसुमतीं धत्ते जगन्मण्डलः ॥

(आ) Skm (Skm [B] 1435, Skm [POS] 3.13.5)

(*a*) किं Skm [B] (printing error).

Śārdūlavikrīḍita metre.

King Karṇa (like the ear) is at the head of all. What Vedic lores have not been learnt by him (or is being listened to by the ear). It is no wonder that glances of gazelle-eyed damsels stop short at him (even as they extend up to the ears). But what is surprising is that (unlike ears whose lobes are pierced) this ornament of the worlds remains in his circle of friends without any intrigue and also

reigns over the entire earth bordered by the seven seas.[1] (K.V. Sarma).

1. Pun on the word *karṇa* which refers both to the king and the ear.

कर्णकम्पितरसालमञ्जरी see No. 8809.

8809*

कर्णकल्पितरसालमञ्जरी-
पिञ्जरीकृतकपोलमण्डलः ।
निष्पतन्नयनवारिधारया
राधया मधुरिपुर्निरीक्ष्यते ॥

(अ) Bhānukara's Rāsamañjarī 29.

(आ) PV 342 (a. Bhānukara), JS 271 (a. Bhānukara), DhV ad 1.4. (p. 26).

(*a*) कर्णकम्पित° PV.

(*d*) मधुरि° PV ; निरीक्षते PV (MS).

Rathoddhatā metre.

With her charming cheeks rendered reddish brown by the pollen from the cluster of mango blossoms placed in her ear and with a stream of tears falling from her eyes Rādha is glancing at Śrī Kṛṣṇa, the enemy of demon Madhu. (A. A. R.).

8810*

कर्णगतेयममोघा
दृष्टिस् तव शक्तिरिन्द्रदत्ता च ।
सा नासादितविजया
क्वचिदपि नापार्थपतितेयम् ॥

(अ) ĀrS 2. 181.

Āryā metre.

*Meaning 1 :*

Your eyes which have reached up to the ears and are infallible by the power given to you by god [nature] have never been unsuccessful nor have they ever fallen on an unpofitable person. (A.A.R.).

*Meaning 2 :*

The *Śakti* weapon given by Indra to Karṇa is infallible; it has never been unsuccessful when it had not been directed against Arjuna. (K.V. Sarma).

8810A*

कर्णद्वयावनतकाञ्चनतालपत्रा
वेण्यन्तलम्बिमणिमौक्तिकहेमगुच्छा ।
कूर्पासकोत्कचवितस्तनबाहुमूला
लाटी नितम्बपरिवृत्तदशान्तनीवी ॥

(अ) Pādatāḍitaka Bhāṇa of Śyāmilaka 113.

(*b*) वेण्यान्त° or वेण्यन्तलग्न° Pāda° (var.).

Vasantatilakā metre.

(Here comes) the Lāṭa woman, from whose ears golden ornaments in the shape rolled palm-leaves are suspended, from the tip of whose plait a cluster of jewels, pearls and gold drops down, whose breasts and armpits are covered with a bodice and whose skirt is tied around the waist with tips of the hem. (G. H. Schokker and Worsley).

कर्णनालीकनाराचा see No. 8830.
कर्णभूषणसंग्रहणोचितौ see No. 8553.

8811

कर्णलङ्घिगुणोत्कर्षा वदान्या धन्विनो यथा ।
निष्फलान् न विमुञ्चन्ति मार्गणान् समितौ स्थिता ॥

(आ) SSK 1. 25, SSSN 35. 16; SR 70. 6, SSB 339.6.

(*ab*) °त्कर्षास्त्यागिनो धन्विनस् तथा SR, SSB, °त्कर्षास्त्यागिनो धनिनश्च ये SSSN.

(*d*) समुखे स्थितान् SR, SSB; सङ्गरे [स°] SSSN.

Just as bowmen drawing the bow-string up to the ear do not discharge arrows without effect, generous persons whose merit reach the ear (of the world), seated in the assembly, do not let supplicants leave without benefit. (K.V. Sarma).

8812

कर्णविषेण च भग्नः
किं किं न करोति बालिशो लोकः ।
क्षपणकतामपि धत्ते
पिबति सुरां नरकपालेन ॥

(अ) P (Pts 1.103, PtsK 1, 338).

(आ) IS 1546.

(*d*) °पालेऽपि PtsK.

Āryā metre.

Affected by the poison of bad advice put into one's ears, what foolish things will one not do ? One would even become a roving mendicant drinking liquor from a human skull cup. (K. V. Sarma).

8813

कर्णस् त्वचं शिबिर्मांसं जीवं जीमूतवाहनः ।
ददौ दधीचिरस्थीनि नास्त्यदेयं महात्मनाम् ॥

(अ) BhŚ (Not recorded, but in Galanos's edn. 2.34).

(आ) ŚP 279, SRHt 215. 2 (*Itihāsasamuccaya*), SR 70.11 (a. BhŚ), SSB 339. 11, Daś *ad* 2. 2 (p. 76), Pras 16. 3, SRK 50. 8 (a. Sphuṭaśloka), SM a 1.80, VP 6.12, SH 943 and 136.*

(*a*) त्वचं कर्णः (tr.) SKHt, Daś.

(*d*) किमदेयं [ना°] Pras.

Karṇa gave his armour (*lit.*, skin), Śibi his flesh, Jīmūtavāhana his life, and Dadhīci his bones; for men of high disposition there is nothing that cannot be gifted away.

8813A*

कर्णस्फुरत्कनककुण्डलकान्तिरम्यम्
आदृष्टिगोचरकुचद्वयलोभनीयम् ।
कालेयबिन्दुकलिकायितकुङ्कुमाङ्कं
कर्णाटयौवतमिदं कमनीयरूपम् ॥

(अ) Śāradātilaka-bhāṇa 149.

(*d*) कर्णाटयव्वत° Śā° (var.).

Vasantatilakā metre.

Here is a group of beautiful women from Karṇāṭaka, attractive for the beauty of their golden earrings that tremble on their ears, desirable for their pair of breasts that draw looks from all sides and marked (on their foreheads) with black aloe paste around a (central) spot of red saffron. (F. Baldissera).

8814*

कर्णस्य भूषणमिदं ममायतिविरोधिनः ।
इति कर्णोत्पलं प्रायस् तव दृष्टचा विलङ्घ्यते ॥

(अ) KāD (KāD [Bh] 2. 223, KāD (R) 2. 224).

(*b*) °निरोधिनः KāD (var.).

This decoration of the ear stands in the way of the expansion (of the eye). Thus (thinking), probably, the *utpala*-flower in your ear is besieged by your eye. (V. N. Ayer).

कर्णस्येष्टं अनिष्टं या see 8870.

कर्णाकारप्रतिष्ठानैः see वर्णाकारप्रतिष्ठानैः

8815*

कर्णाक्षिदन्तच्छदबाहुपाणि-
पादादिनः स्वाखिलतुल्यजेतुः ।
उद्वेगभागद्वयताभिमानाद्
इहैव वेधा व्यधित द्वितीयम् ॥

(अ) Naiṣ 7. 103.

(आ) SR 270.25 (a. Naiṣ), SSB 94.25.

(*b*) पदादिनः Naiṣ (var.), SR, SSB; °तुल्यहेतुः SR.

Upajāti metre (Upendravajrā and Indravajrā).

The Creator, angry of the pride of being unique on the part of her[1] single ear, eye, lip, arm, hand, foot and the like, which surpassed all objects similar to them, made on the self-same body a companion limb to each. (K.K. Handiqui).

1. Damayanti's,

8816*

कर्णग्रन्थितर्किततनुर्नतशिरा बिभ्रज्जराजर्जर-
स्फिक्संधिप्रविवेशितप्रविचलल्लाङ्गूलनाल: क्षणम् ।
आराद् वीक्ष्य विपक्षमाक्रमकृतक्रोधस्फुरत्कन्धरं
श्वा मल्लीकलिकाविकाशिदशन: किंचित् क्वणन् गच्छति ।।

(आ) SkV 1158.

(*c*) आवाद्वीक्ष्य SkV (var.); विपक्ववसाक्रम SkV.

Śārdūlavikrīḍita metre.

The old dog's ear is thick with ticks,/ his head hangs down,/his trembling tail is thrust/between the groove of a worn-out rump./ Suddenly, from far he sees a rival,/swelling at the neck with rage at his approach; / at whom he bares his teeth, as white as jasmine buds, / and growling softly, slinks away. (D. H. H. Ingalls).

8817**

कर्णाग्रे पीडिते येषां सिन्दूराभस्य दर्शनम् ।
शोणितस्य भवेत् क्षिप्रं ते वाह्याश्चिरजीविन: ।।

(अ) Aśvavaidyaka (B I edition) 4. 4.

(आ) ŚP 1702 (a. Jayadatta).

If when pressed at the tip of the ear, that part at once turns blood-red like red lead, those horses are long-lived. (K. V. Sarma).

8818*

कर्णाटं देहि कर्णाधिकविधिविहितत्याग लाटं ललाट-
प्रोत्तुङ्ग द्राविडं वा प्रचलभुजबलप्रौढिमागाढराढम् ।
प्रस्फूर्जद्गुर्जरं वा दलितरिपुवधूगर्भ वैदर्भकं वा
गाजी राजीवदृष्टे कुशशतमथवा शाहजल्लालुदीन ।।

(आ) SR 113. 3, SSB 409. 3.

Sragdharā metre.

Give the Karṇāṭa country, O donor, more generous than the celebrated donor Karṇa, or the Lāṭa country, you of high forehead, or the Drāviḍa country which had been easily brought under control by the might of your waving arms, or the prosperous Gurjara country or the Vidarbha land, O destroyer of the progeny of enemies' wives, or a hundred blades of *kuśa*-grass, O lotus eyed one, Shah Jalal-ud-din. (A. A. R.).

8819*

कर्णाटीदशनाङ्कित: शितमहाराष्ट्रीकटाक्षाहत:
प्रौढान्ध्रीस्तनपीडित: प्रणयिनीभ्रूभङ्गवित्रासित: ।
लाटीबाहुविवेष्टितश्च मलयस्त्रीतर्जनीतर्जित:
सोऽयं संप्रति राजशेखरकविर्वाराणसीं वाञ्छति ।।

(अ) Auc *ad* 27 (No. 81 in RP) (a. Rāja-śekhara), Kav p. 910.

(*a*) कार्णाटीदश° Kav.

Śārdūlavikrīḍita metre.

Bearing the scars of the bitings of the teeth of women of the Karṇāṭa country, pierced by the sharp glances of the Mahārāṣṭra women, embraced closely by the bosoms of grown-up Āndhra women, frightened by the knitting of the eyebrows of the beloveds, encircled by the arms of the women of the Lāṭa country and threatened by the index finger of the Malaya women, the poet Rājaśekhara now seeks for Vārāṇasī. (Sūryakānta).

8820

कर्णाभ्यर्णविदीर्णसृक्कविकटव्यादानदीप्ताग्निभिर्
दंष्ट्राकोटिविशङ्कटैरित इतो धावद्भिराकीर्यते ।
विद्युत्पुञ्जनिकाशकेशनयनभ्रूश्मश्रुजालैर्नभो
लक्ष्यालक्ष्यविशुष्कदीर्घवपुषामुल्कामुखानां मुखै: ।।

(अ) Mālatī 5. 13.

(आ) SkV 1531 (a. Bhavabhūti).

(*b*) विसंक° Mālatī, SkV.

Śārdūlavikrīḍita metre.

The air is filled with faces of the torch-mouth ghouls/whose mouths that open to their ears/show flaming fire and are horrible with pointed teeth,/whose hair, eyes, brows, and beard are like bright spots of lightning,/who run about, their tall cadaverous bodies/now seen, now vanishing. (D. H. H. Ingalls).

8821*

कर्णाभ्यर्णारिशृङ्गक्षतिरुधिररसास्वादनाबद्धगर्ध-
ध्वाङ्क्षच्छायात्तभीतिप्रतिहतधवलीवर्गसंवर्धनेच्छः ।
शीलव्याकुद्धगोपीलगुडहतिनमत्पृष्ठवंशः कथंचित्
प्रातः केदारनीरं कलमदलभिया कूणिताक्षो महोक्षः ॥

(आ) Skm (Skm [B] 2015, Skm [POS] 5.3.5).

Sragdharā metre.

In the morning the big bull somehow drinks the water in the rice-field with his eyes closed for fear of being pricked by the leaves of paddy, having his backbone bent from blows from clubs inflicted by the ever-angry cowherdess, and with all his desires for the company of cows destroyed by the fear of the shadows of hovering crows eager to taste the blood in the wound near his ears inflicted by the horns of a rival bull. (A. A. R.).

8822

कर्णामृतं सूक्तिरसं विमुच्य
दोषे प्रयत्नः सुमहान् खलानाम् ।
निरीक्षते केलिवनं प्रविश्य
क्रमेलकः कण्टकजालमेव ॥

(अ) Vikram 1.29.

(आ) ŚP 144 (a. Bilhaṇa), JS 40. 27 (a. Bilhaṇa), SR 38.17 (a. ŚP), SSB 290. 17 (a. Bilhaṇa), SRK 42. 16 (a. Indiśesaprukhe), SuMañ 21. 5-6 (a. Bilhaṇa), SH (MS) fol bs 426-44 (277) (a. Bilhaṇa).

(*a*) कर्णामृत IS ; सूक्त° IS ; वहाय [वि°] JS ; विहाय SH.

(*b*) दोषेषु य° ŚP, JS, SR, SSB, SRK, SH ; दोषे तु IS ; खलस्य ŚP, JS, SR, SSB, SRK, SuMañ, SH ; वलस्य IS.

(*c*) अवेक्षते (अव° SH), SP, JS, SR, SSB, SRK ; SuMañ, SH; प्रविष्टः SP, JS, SR, SSB, SRK, SuMañ, SH.

(*d*) कण्टकि° JS; कण्टकालालम् IS; कंटिक° SH.

Upajāti metre (Upendravajrā and Indravajrā).

The wicked take great efforts towards finding faults in the good, leavidg aside their sweet talk, ambrosial to the ears, even as a camel, entering a garden looks but for a bush of thorns. (K.V. Sarma).

8823

कर्णारुन्तुदमन्तरेण रणितं गाहस्व काक स्वयम्
माकन्दं मकरन्दसुन्दरमिदं त्वां कोकिलं मन्महे ।
मन्यानि स्थलसौष्ठवेन कतिचिद् वस्तूनि कस्तूरिकां
नेपालक्षितिपालभालतिलके पङ्कं न शङ्केत कः ॥

(अ) KR 10. 259.4.

(आ) Any 66.119, Kuv *ad* 62. 124 (p. 144), SR 228. 217 (a. Rasagaṅga), SSB 619.18, Rasagaṅgā 639.8-11, RJ 383 (=3.65), Alk 320. 13-16, SRK 194. 11 (a. ŚP).

(*a*) त्वां मन्महे कोकिलम् Any (see *b*).

(*b*) मकरन्दशालिनम् KuV, SSB, SR, Rasa, Alk, SRK; इह [इदं] SRK. गाहस्व काक स्वयं [त्वां को° म°] Any (see *a*).

(c) शोभन्ते स्थितिसौ° KR धन्यानि [य°] KuV, SRK,SSB, SR, SSB, Alk ; गाहन्ति [भ°] RJ. स्थलवैभवेन KuV, SSB, SR, SSB, Alk, SRK °वे च क° RJ.

(d) °फालपतिते पङ्के SRK ; °पतिते पङ्के Any (var.), KuV, SSB, RJ, SR ; पङ्के Rasa, KR.

Śārdūlavikrīḍita metre.

Please settle yourelf, O crow, on a mango tree full of sweet honey, without crowing, which is irksome to the ear, and we shall then consider you as a cuckoo. Indeed, certain things attain excellence on account of the position they occupy ; who will not consider a speck of mud on the *tilaka*-mark on the forehead of the king of Nepal to be musk ? (A.A.R.).

8824*

कर्णारुन्तुदमेव कोकिलरुतं तस्याः श्रुते भाषिते
चन्द्रे लोकरुचिस् तदाननरुचेः प्रागेव संदर्शनात् ।
चक्षुर्मीलनमेव तन्नयनयोरग्रे मृगीणां वरं
हैमी वल्ल्यपि तावदेव ललिता यावन्न सा लक्ष्यते ॥

(आ) SR 272. 56, SSB 96. 53.

Śārdūlavikrīḍita metre.

The song of the cuckoos would feel harsh to the ears when her voice is heard ; people would take delight in moonlight only before seeing the radiance of her face ; it is better for the does to close their eyes before her eyes ; as for the golden creeeper, it is charming only so long as she has not been seen. (A. A. R.).

8825*

कर्णार्पितो लोध्रकषायरूक्षे
गोरोचनाक्षेपनितान्तगौरे ।
तस्याः कपोले परभागलाभाद्
बबन्ध चक्षूंषि यवप्ररोहः ॥

(अ) Kum 7. 17. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 102).

(आ) Rasaratnahāra (KM VI. 118) *ad* 68, Daś *ad* 2. 38 (p. 128), AA 32. 11-14.

(a) रोध्र° Rasa°, Daś ; °रूषे Kum (var.).

(b) °चनाभेद° Rasa°, Daś, Kum (var.) ; °चनापत्र° Kum (var.) ; °चनाभङ्गनता° AA ; °रागे [गौरे°] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

On account of the acquisition of excellency of colour, the stalk of barley, which was placed on her[1] ears, fixed the eyes of spectators on her cheeks whitened by the application of *lodhra*-powders and rendered excessively orient by the application of saffron. (H. H. Wilson).

1. Parvatī's.

8825A

कर्णालङ्करणं कदा कृतमिति स्पर्शः कपोले कृतः
कीदृक् कान्तमहो नु कञ्चुकमिति न्यस्तः करो वक्षसि ।
रागः साहजिकः किमेष वदनेऽप्यस्पर्शि बिम्बाधरो
मौग्ध्येनैव मृगीदृशि व्यवसितं निर्विघ्नमासीन्मम ॥

(आ) SG 680 (a. Nīlakaṇṭha Śukla).

Śārdūlavikrīḍita metre.

I touched her check asking as to when the ear-ornament was prepared ; I placed my hands on her bosom observing how nice the bodice was ; I touched her reddish lips enquiring whether the colour was natural : all my advances on the deer-eyed girl went off without resistance on account of her bashfulness of just budding youth. (K. V. Sarma).

कर्णविघातैरपि ताड्यमानाः see दानार्थिनो मधुकरा

8826*

कर्णाहृतिव्यतिकरं करिणामुपेक्ष्य
दानं व्यवस्यति मधुव्रत एष तिक्तम् ।
स्मर्तव्यतामुपगतेषु सरोरुहेषु
धिग् जीवितव्यसनमस्य मलीमसस्य ॥

(आ) SkV 1115 (a. Acala).

(*a*) दंताविति व्यतिकरं [कर्णा°] SkV (var.) ; करिणां विपक्ष- SkV.

Vasantatilakā metre.

Forgetful of the lotuses/and disregarding what the ear-stroke of the elephant will do, / this honey-gatherer desires the pungent ichor. Fie on a craving/that costs the addict bee his life. (D. H. H. Ingalls).

कर्णिकं काकतुण्डं च see No. 5206.

8827*

कर्णिकादिष्विव स्वर्णम् अर्णवादिष्विवोदकम् ।
भेदिष्वभेदि यत् तस्मै परस्मै महसे नमः ॥

(अ) Stutikusumañjalī (KM 23) 24.

(आ) VS 14 (a. Paṇḍita-Jagaddhara), SR 1.4 (a. VS).

As gold in ear ornaments etc., and water in the ocean, etc., that which is without difference in things which appear different, to that Supreme Effulgence, my salutation. (A. A. R.).

8828*

कर्णिकारलताः फुल्ल- कुसुमाकुलषट्पदाः ।
सकज्जलशिखा रेजुर् दीपमाला इवोज्ज्वलाः ॥

(आ) VS 1655 (a. Indradatta).

The branches of *karṇikāra* trees having (golden), flowers with bees clinging to them, shone like a series of bright lamps with soot sticking to them. (A. A. R.).

8829**

कर्णिकारससौवीर- गुप्तां त्रिकटुमाधवीम् ।
यष्टीधान्यगुडक्षीरं दष्टो मत्तशुना पिबेत् ॥

(आ) ŚP 2958 (a. Nānāgāruḍaśāstra).

The decoction made of *karṇikāra* and *sauvira*-plants mixed with honey and the three pungents [ pepper, etc. ] and combined with the corn of a creeping plant, sugar and milk should be drunk by one bitten by a mad dog. (A. A. R).

8830

कर्णिनालीकनाराचा निर्हरन्ति शरीरतः ।
वाक्शल्यस् तु न निर्हर्तुं शक्यो हृदिशयो हि सः ॥

(अ) MBh (MBh [Bh] 5. 34, 76 and 13. 450, MBh [R] 5. 33. 78 and 13. 104. 34, MBh [C] 5.1173 and 13. 4988). Cf. रोहते सायकैर्विद्धन्

(आ) IS 1549, Saśa 30. 109, SRHt 85. 5 (a. MBh), SSSN 71. 5 (a. ? MBh).

(*a*) कर्ण SRHt, SSSN ; कर्णिनालीकनाराचान् (°चा) or नालिकनाराचा, MBh (var.).

(*b*) निःसरंति MBh (var.) ; निष्पतंति MBh (var.), SRHt, SSSN ; शरीरिणः (°णां) or शरीरगा, MBh (var.).

(*c*) न वाक्यशल्यस् तु निर्हर्तुं MBh (var.) ; °शल्यः MBh (var.) ; °छाल्यं तु SRHt, SSSN, तेन [तु न] MBh (var.) ; न निर्गंतुं MBh (var.).

(*d*) स्याद् दुर्हृतो [हृ°] MBh (var.).

Arrows of *karṇi*, *nālika* and *nārāca* wood can be extracted from one's body ; but the arrow of hurting words can never be extracted, since it remains in the heart.

8831*

कर्णे कान्तागमनवचनश्राविणि स्वर्णभूषां
तस्यार्दाशिन्यकृत नयने श्यामिकामञ्जनेन ।
स्थाप्यः कुत्र प्रिय इति परामृश्य हारावृताङ्के
हृत्पर्यङ्के पुलकपटलीतूलिकामास्तृणोति ॥

(आ) SMH 10.43.

Mandākrāntā metre.

When the news of her lover's impending arrival reached her ears, she decorated his picture with a golden ornament and blackened her eyes with collyrium ; then thinking about the place where the dear one should be placed, she spread a mattress in the form of horripillation on the cot of her bosom decorated with a pearl neklace (*i. e.* placed it against her bosom). (A.A.R.).

8832*

कर्णे चामरचारुकम्बुकलिका कण्ठे मणीनां गण:
सिन्दूरप्रकर: शिर:परिसरे पार्श्वान्तिके किङ्किणी ।
लब्धश्चेन् नृपवाहनेन करिणा बद्धेन भूषाविधिस्
तत् किं भूधरधूलिधूसरतनुर्मान्यो न वन्य: करी ।।

(आ) JS 88.6 (a. Ralhaṇa or Bilhaṇa), ŚP 919, SR 232.82 (a. ŚP), SSB 626.33, Any 31.55, RJ 447, ŚRK 177.3 (a. ŚP), SRM 2.2.425.

(*a*) °चंचुकलिका SRK ; °कलिका: ŚP, SR ; गणा: SR ; गणा SSB.

(*d*) वन्यो गज: [व° क°] SRK, SRM.

Śārdūlavikrīḍita metre.

If the elephant in bondage serving as a vehicle of a king gets adorned in the ears with fly-wisks and charming conch shell, with a row of precious stones round its neck, a thick paste of red-lead on its forehead, and tinkling bells on its sides, does it mean that the forest elephant whose body is rendered gray by profuse dust of the earth does not deserve respect ? (A. A. R.).

8833*

कर्णेजप: कुटिलमूर्तिरसव्यपाणिर्
अग्रेसरस् तदितरस् तव बद्धमुष्टि: ।
तन्मार्गणास् तदपि लक्षममी लभन्ते
धानुष्क तत् किमपि कौशलमद्भुतं ते ।।

(आ) PdT 99 (a. Maṇḍana-kavi).

Vasantatilakā metre.

Your right hand is bent and brought to the ear (while shooting the arrow/whispering like a talebearer), while the other hand goes in front with a clenched fist ; still the *mārgaṇa-s* [supplicants or arrows] get the *lakṣa* [lakhs of coins or target] ; O bowman, this your dexterity is something wonderful. (A. A. R.).

8834*

कर्णेजपा अपि सदा कुटिलस्वभावा
दुष्टाशया निरभिसंधितवैरिभूता: ।
सौहार्दहृष्टहृदया मयि सन्तु येषां
जिह्वापटुर्विनिमयेषु गुणा गुणानाम् ।।

(आ) Any 3.19.

Vasantatilakā metre.

Though they are always talebearers and have a crooked nature, bad inclinations and are inimical without provocation, may all these people become possessed of joyous hearts of friendship towards me, the cleverness of my tongue converting all these characteristics into merits. (A. A. R.).

8835

कर्णेजपानां वचनप्रपञ्चान्-
महात्मन: क्वापि न दूषयन्ति ।
भुजङ्गमानां गरलप्रसङ्गान्-
नापेयतां यान्ति महासरांसि ।।

(आ) SR 49.177, SSB 307.182.

Upajāti metre (Indravajrā and Upendravajrā).

Copious words of talebearers do not contaminate (truly) great men anywhere ; great lakes do not have their waters rendered useless by the presence of the poison of snakes. (A. A. R.).

8836*

कर्णे तत् कथयन्ति दुन्दुभिरवै राष्ट्रे यदुद्घोषितं
तन्नम्राङ्गतया वदन्ति करुणं यस्मात् त्रपावान् भवेत् ।
श्लाघन्ते तदुदीर्यते यदरिणाप्युग्रं न मर्मान्तकृद्
ये केचिन् ननु शाठ्यमौग्ध्यनिधयस् ते भूभृतां रञ्जकाः ॥

(अ) RT (S) 8. 3138.

(आ) VS 462 (a. Kalhaṇa), SR 62. 278 (a. VS), SSB 326.286 (a. Kalhaṇa).

(*b*) नम्राङ्गतया RT (var.); करणं RT (var.); °त्रपावाथ° RT (var.).

(*c*) °प्युग्रेण RT (MS).

(*cd*) कर्म° RT (MS).

(*d*) °न्नतु RT (MS).

Śārdūlavikrīḍita metre.

What has been proclaimed in the land under the beating of drums, that they say into his [the king's] ear. With their bodies bent down in a doleful fashion they tell that which makes him feel ashamed. They boastfully say hard things which cut to the quick, such as an enemy even would not say. Verily, whoever are embodiments of roguery and foolishness, they are the king's flatterers. (M. A. Stein).

8837*

कर्णे ताटङ्कलक्ष्मीमुरसि मकरिकापत्रमूरौ दुकूलं
सव्येऽर्धे दक्षिणे च द्विरसनभसितव्यालकृत्तीर्दधानः ।
कण्ठे निःसीमशीर्षस्रजमथ विदधद्वीक्षितः शैलपुत्र्या
सभ्रूविक्षेपमन्तःस्मितललितमुखो भूतभर्तावताद् वः ॥

(आ) PV 20 (a. Hariharabhaṭṭa).

(*a*) करणे PV (MS) *contra metrum*); °मुरौ PV (MS).

(*b*) विरसन° [द्वि°] PV (MS).

Sragdharā metre.

Bearing the beauty of large ear rings in his ears, the *makarikā*-ornament on his chest, silken garment round his thigh, bearing snakes, ashes and tiger skin on both left and right sides, and a very long serpent as garland round his neck was Śiva, the lord of all beings, glanced by the daughter of the mountain (Pārvatī), with knit eyebrows. But Śiva remained cheerful, suppressing a smile within. May he protect you all. (A.A.R.).

8838*

कर्णे तालदलं तनौ मलयजं कर्पूरवासोंऽशुके
चूले गुम्फितकेतकीदलभरः कण्ठे नवैकावली ।
वासः श्रीवनवाससीमनि वचश्रीः सत्कवेरुक्तयो
वक्त्रे नागरखण्डमस्तु पुरतः प्रेमाकुलाः कुन्तलाः ॥

(आ) ŚP 3952.

Śārdūlavikrīḍita metre.

The tender leaf of the palmyra in the ear (as ornament), sandal paste on the body, the fragrance of camphor on the silken clothes, a cluster of sweet smelling *ketakī*-flowers on the crest, a fresh necklace of pearls round the neck, residence in the vicinity of Śrīvana [lotus lake or sacred fig trees], charm of speech similar to the words of a good poet and rosy dimples on the face resembling an orange and fine curly locks hanging in front (over the forehead) — may these be yours. (A. A. R.).

8839

कर्णेन घातयित्वा
घटोत्कचं शक्रशक्तिनिर्मोक्षात् ।
जीवितमरक्षि पार्थैः
स्वात्मानं सर्वतो रक्षेत् ॥

(अ) Upadeśaśataka (KM II. 20) 37.

Āryā metre.

Approving the slaughter of Ghaṭotkaca [a son of the family], by *Karṇa* through the infallible Śakti weapon given

by Indra, the Pāṇḍava-s saved their own lives ; (hence) one should save one's own life at any cost. (A. A. R.).

8840

कर्णेन निर्जितोऽस्मीति चिन्तां चिन्तामणे त्यज ।
जिता देवद्रुमाः पञ्च न दुःखं पञ्चभिः सह ॥

(आ) Pad 107.6.

O *Cintāmaṇi*, (wish-granting gem), do not feel dejected that you have been vanquished by Karṇa (in munificence); even the five heavenly trees have been vanquished; sorrow is not felt when there are five others to share it with you. (A. A. R.).

8841**

कर्णे बद्धा रवौ श्वेत- तुरंगरिपुमूलिका ।
सर्वज्वरहरा श्वेत- मन्दारस्य च मूलिका ॥

(आ) ŚP 2989.

The root of the white *mahiṣa* plant plucked on a Sunday[1] and fixed on the ear will cure all the fever of the body ; so also the root of the white *mandāra*-plant. (A. A. R.).

1. The Sun's day or when the Sun is shining.

8842*

कर्णे यन्न कृतं सखीजनवचो यन्नादृता बन्धुवाक्
यत् पादे निपतन्नपि प्रियतमः कर्णोत्पलेनाहतः ।
तेनेन्दुर्दहनायते मलयजालेपः स्फुलिङ्गायते
रात्रिः कल्पशतायते बिसलताहारोऽपि भारायते ॥

(आ) SkV 702, Kav 415, Prasanna 138*b*, Skm (Skm [B] 671, Skm, [POS] 2.40. 1) (a. Amar), 10. 92, Kav p. 23.

(*a*) नांहृता बांधवा Skm (var).

(*b*) पयो [पा°] Kav (MS) ;

(*d*) विवलता° Prasanna ; लोरायते Kav (MS) हारायते Skm (var.).

Śārdūlavikrīḍita metre.

You listened not to words of friends,/ you heeded not your relatives' advice ; / but when your dearest fell before your feet/you struck him with the lily from your ear. So, now the moon is burning hot/and sandal paste turns into fire, / the nights each last a thousand years/and the lotus necklace weighs like iron. (D. H. H. Ingalls).

8843*

कर्णेऽवतंसयितुमर्पयितुं शिखासु
माष्टुं रतिश्रमजलं चषके निधातुम् ।
कण्ठे गुणं रचयितुं वलयान् विधातुं
स्त्रीणां मनोऽतिलुलुभे शशिनः करेषु ॥

(आ) VS 1990 (a. Bhaṭṭa-Haribhūta).

Vasantatilakā metre.

To make out of them, ornaments for the ear, to place them on their tresses, to wipe off the sweat during love-sports, to put them in their wine-cups, to make a necklace out of them and to fashion their bracelets—the minds of women wished for all these things to be made of the rays of the moon. (A. A. R.).

8844*

कर्णोत्तंसः शिशुशुकवधूपिच्छलीलं शिरीषं
सान्तःसूत्राः परिमलमुचो मल्लिकानां च हाराः ।
मुक्तागौरं वलयरचनाकन्दलाग्रे बिसानां
ग्रीष्मारम्भे रमयति नवं मण्डनं कामिनीनाम् ॥

(आ) Skm (Skm [B] 1263, Skm [POS) 2. 158. 3) ;

(*c*) °ग्रैविसानां Skm (POS).

Mandākrāntā metre.

The tender *śirīṣa*-flower as the ear ornament having the sportive charm of the feathers of young she-parrots, / the garland of sweet smelling jasmine flowers, strung together by threads, the bracelets

made of lotus stalks which are white like pearls—these fresh decorations give delight to loving women at the advent of summer. (A. A. R.).

8845*

कर्णोत्तालितकुन्तलान्तनिपतत्तोयक्षणासङ्गिना
हारेणेव वृतस्तनी पुलकिता शीतेन सीत्कारिणी ।
निर्धौताञ्जनशोणकोणनयना स्नानावसानेऽङ्गना
प्रस्यन्दत्कबरीभरा न कुरुते कस्य स्पृहार्द्रं मनः ॥

(आ) Auc *ad* 33 (92). Kṣemendra's Muni-mata-mīmāṁsā).

Śārdūlavikrīḍita metre.

Whose mind does not the lady at the end of her bath make moist (so to speak) with passion—the lady, whose bosom is covered as it were with the necklace (in the form of) the water dripping for the moment from the end of the tresses flung over her ears, whose hair are standing on end through cold, and who is thus producing a hissing sound, the corners of whose eyes are red, their collyrium having been washed off, and whose braid is dripping (with drops of water). (Sūrya-kānta).

8845A*

कर्णोत्पलं कटाक्षाः
कान्तिस्ते कनककञ्चुकविशेषः ।
हसितानि सिन्धुकन्ये
हारास्स्तनशैलनिर्झरविहाराः ॥

(आ) SSS 248. 13. cf. 8562 A.

Āryā-Gīti metre.

Oh daughter of the Ocean, your side glances serve as lotus ornaments to your ears, your brilliance forms a splendid golden bodice for you, and your laughter forms the pearl necklace resting on your raised bosom. (K. V. Sarma).

8846*

कर्णोत्पलान्नयनमपि गतिच्युतात्ते
तन्मीलने मुखमयं न जहाति भृङ्गः ।
येनैवमद्य विनिवारयसि प्रमत्ते
तस्मिन् करेऽपि न किमम्बुजसाम्यबोधः ॥

(अ) Bhikṣāṭanakāvya of Utprekṣāvallabha (KM XII. 61) 4.23.

(आ) JS 240. 11 (a. Utprekṣāvallabha), Alk 389. 13-6 and 407. 11-14.

(*a*) गतच्युतात्ते Alk 389 ; °सस् ते Alk 407.

(*b*) तस्मिन्निमीलति मुखं सखि यो द्विरेफः Alk.

(*c*) तं येन वारयितुमुद्यममुद्यतासि (°समुद्य समु°) येनेम° JS (var.) ; Alk.

Vasantatilakā metre.

The bee (passing on from lotus to lotus) has left the lotus adorning your ear and has come to your (lotus-like) eye; your closing your eyes will not divert it from your (lotus-like) face. Oh foolish one, you are now trying to ward it off with your palm, but that will be of no effect, since the palm too errs, in its resembling the lotus. (K. V. Sarma).

8847*

कर्णोत्पलेनापि मुखं सनाथं
लभेत नेत्रद्युतिनिर्जितेन ।
यद्येतदीयेन ततः कृतार्था
स्वचक्षुषी किं कुरुते कुरङ्गी ॥

(अ) Naiṣ 7. 30.

(आ) SR 259. 83 (a. Naiṣ), SSB 72.26.

(*c*) तदा [ततः] SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The gazelle would be fortunate if she had her face furnished even with the lotus bud decorating her ear, (the lotus bud) that is put into the shade by the lustre of her eyes ; but what should

she do then with her eyes? (K. K. Handiqui).

8848*

कर्णोत्सङ्गविसर्पिणी नयनयोः कान्तिर्वतंसोत्पलं
लाक्षासंभ्रमनिर्व्यपेक्षमधरं लावण्यमेवाञ्चति ।
हारोऽस्याः स्मितचन्द्रिकैव कुचयोरङ्गप्रभा कञ्चुकी
तन्व्याः केवलमङ्गभारमधुना मन्ये परं भूषणम् ॥

(आ) SR 272. 63, SSB 96. 62.

Śārdūlavikrīḍita metre.

The effulgence of her eyes that extend to the roots of the ears serves as her ear ornament; the lip not requiring the aid of a red-dye enhances its loveliness; the moonlight of her smile serves the purpose of a pearl necklace and the brilliance of her bosom supplies a jacket; methinks ordinary ornaments will only be a burden to the slim damsel. (A. A. R.).

कर्णौ जनन्यः प्रविशालयेयुः see No. 8850.

8849*

कर्णौ तावत् कुवलयदृशां लोचनाम्भोरुहाभ्याम्
अभ्याक्रान्तौ कनकरुचिरो भालदेशोऽपि नेयः ।
इत्याशङ्काकुलितमनसा वेधसा कज्जलौघैः
सीमारेखा व्यरचि निबिडभ्रूलताकैतवेन ॥

(आ) Pad 33. 28 (a. Gaṇapati) RJ 653 (a. Gaṇapati), SG 77 (a. Gaṇapati).

(*a*) °यदृशो SG.

Mandākrāntā metre.

'The ears of the lily-eyed damsels have been invaded by their lotus-like eyes; their foreheads too should shine like a plate of gold'—thus worried in his mind, the god of creation arranged a borderline with a mass of collyrium under the guise of the dark profusion of creeper-like eyebrows. (A. A. R.).

8850

कर्णौ सपत्न्यः प्रविशालयेयुर्
विशालयेयुर्न कदापि नेत्रे ।
विद्या सदभ्यासवशेन लभ्या
सौजन्यमभ्यासवशादलभ्यम् ॥

(आ) Su Mañ 116. 1-4, NBh 286.

(*a*) जनन्यः [स°] NBh; °युः NBh.

(*b*) °येदक्षियुगं च काचित् NBh.

(*c*) प्रकाममभ्यस्यतु नाम विद्यां NBh.

(d) °वशेन लभ्यम् NBh (var.).

Indravajrā metre (Indravajrā and Upendravajrā).

The co-wives may broaden their ears (by carrying tales) but they may not be able to widen their eyes (to see things in their proper perspective); learning may be acquired by careful study and practice, but good breeding cannot be acquired by mere effort. (A. A. R.).

कर्तव्यं कर्म चैवेति see No. 8851.
कर्तव्यं किल see No. 8899.
कर्तव्यं चैव कर्मेति see No. 8851.

8850A

कर्तव्यं जिनवन्दनं विधिपरैर्हर्षोल्लसन्मानसैः
सच्चारित्रविभूषिताः प्रतिदिनं सेव्याः सदा साधवः ।
श्रोतव्यं च दिने दिने जिनवचो मिथ्यात्वनिर्नाशनं
दानादौ व्रतपालने च सततं कार्या रतिः श्रावकैः ॥

(आ) SPR 988.20 (a Upadaśataraṅgiṇī 235).

Śārdūlavikrīḍita metre.

Worship of Jina should be done by monks as ordained and with a joyous heart; pious folk adorned with the ornament of noble conduct should be served regularly everyday; the noble words of Jina which eradicate ignorance should be listened to day after day; interest

should always be taken in the matter of giving gifts and keeping vows. (K. V. Sarma).

8851*

कर्तव्यं त्वेव कर्मेति मनोरेष विनिश्चयः ।
एकान्तेन ह्यनीहोऽयं पराभवति पूरुषः ।।

(अ) MBh (MBh [Bh] 3. 33. 36, MBh [R] 3. 32. 39, MBh [C] 2. 1240).

(आ) IS 1550.

(*a*) कर्तव्यं कर्म चैवेति MBh (var.); चैव or एव [त्वेव] MBh (var.).

(*b*) कर्मणामेव निश्चयः MBh (var.); एवं [एष] MBh (var.).

(*c*) ह्यनीशो° (°नीहे° °नर्थो°) MBh (var.).

(*d*) वर्ततेस्मासु सम्प्रति MBh (var.).

A person should act ; this is the injunction of Manu himself. The person that doth not act certainly succumbeth. (P.C. Roy).

8852

कर्तव्यं न करोति बन्धुभिरपि स्नेहात्समभिबोधितः
कामित्वादवमन्यते हितमतं धीरोऽप्यभीष्टं नरः ।
निष्कामस्य न विक्रिया तनुभृतो लोके क्वचिद् दृश्यते
यत्तस्मादिदमेव मूलमखिलानर्थस्य निर्धारितम् ।।

(अ) Vijñānaśataka (in BhŚ p. 212) 83.

(*b*) अभिमन्यते Vi° (var.) : निजहितं [हि°] Vi° (var).

(*d*) °दयम् [°दिदम्] Vi° (var.).

Though advised affectionately by kinsmen, a person in passionate love does not do what he should do ; such a person, though courageous, discards beneficial advice ; a person without such personal desires is not seen anywhere. Such being the case, it is clear that (selfish desires) are the root cause of all dangers. (A. A. R.).

कर्तव्यं प्रतिदिवसं see No. 8855.

8853

कर्तव्यं भूमिपालेन शरणागतरक्षणम् ।
कपोतरक्षणं श्येनात् कृत्वा कीर्तिं शिबिर्गतः ।।

(अ) Purāṇārthasaṅgraha, Rājanīti 15.

The protection of those who seek refuge is the bounden duty of every king ; having given shelter to a pigeon against a hawk king Śibi attained (universal) fame. (A. A. R.).

8854*

कर्तव्यं वचनं सर्वैः समूहहितवादिनाम् ।
... ... ... ... ... ।।

(अ) Y 2. 188 *ab*.

Advice of those who mean welfare to the community should be obeyed by all. (K.V. Sarma).

8855

कर्तव्यः प्रतिदिवसं प्रसन्नचित्तैः
स्वल्पोऽपि व्रतनियमोपवासधर्मः ।
प्राणेषु प्रहरति नित्यमेव मृत्युर्
भूतानां महति कृतेऽपि हि प्रयत्ने ।।

(अ) P (PT 2.133, PTem 2.115, PP 2.160, PRE 2.71). Cf. Ru 119.

(आ) SPR 586.61 (a. Śai Pañc).

(इ) Old Syriac 2.50 ; Old Arabic 3.166.

(*a*) कर्तव्यं PTem.

(*c*) प्रतिहरति PTem (var.) (*contra metrum*); दैवं [मृ°] PP.

Praharṣiṇī metre.

Everyday the pure in heart should perform at least a small pious act, —a religious observance, vow, or fast. For, death is ever ready to fall upon the lives of creatures, however they may strive (to avoid it). (F. Edgerton).

8856

कर्तव्यः संचयो नित्यं न तु कार्योऽतिसंचयः ।
अतिसंचयशीलोऽयं धनुषा जम्बुको हतः ।।

(अ) P (PT 2. 46, PTem 2. 46, PS 2. 28, PN 1. 25, [PP 2. 59, Pts 2. 73 and 2. 77, PtsK 2. 77 and 2. 81], PRE 2. 28, PM 2. 27, PY 68 (63). (Cf. अतितृष्णा न कर्तव्या], H (HJ 1. 175, HS 1. 155, HM 1. 159, HK 1. 161, HP 1. 123, HN 1. 124, HH 29.22-3, HC 39.20-1). Cf. KSS 10.61. 100, KṣB 16.412-9 (19, 20*ab*). Cf. Ru 100, Bahudarśana 4. 48, TP 393.

(आ) IS 1551. Sskṛ 51.

(इ) Old Syriac 2.25, Old Arabic 3.87.

(*b*) कर्तव्यो नातिसं° H ; ऽतिसञ्चितः PTem (var.).

(*c*) पश्य संचयलुब्धेन PS, PN ; पश्य संचये शीलेन PY ; पश्य संचयशीलोऽसौ (°शीलेन) H ; °दोषेण [°शी°] TP, Balm°.

(*d*) धनुषात्मा विनाशितः (निपातितः PN, HP) PS, PN, PY, HP.

Something should be accumulated everyday ; but too much accumulation should not be made. Lo ! the jackal who was too much accumulative was killed by a bow. (K. V. Sarma).

8857

कर्तव्यमेव कर्तव्यं प्राणैः कण्ठगतैरपि ।
अकर्तव्यं न कर्तव्यं प्राणैः कण्ठगतैरपि ॥

(अ) P (PP 1.426), Cr 1309.

(आ) SR 160. 317 (a. C), SSB 490. 324, SMa 1.29.

(*c*) अकार्यं नैव SMa.

One should do the right thing (till) the last breath in his throat ; one should not do the wrong thing even at the last breath in his throat. (K.V. Sarma).

कर्तव्यमेव कर्मेति see No. 8851.

8858

कर्तव्या चार्थसारेऽपि काव्ये शब्दविचित्रता ।
विना घण्टाटणत्कारं गजो गच्छन्न शोभते ॥

(आ) JS 38.12 (a. Rājaśekhara, Kav p. 86, SH 415) (a. Rājaśekhara).

(*a*) कर्तव्या JS.

Even in literature of deep meaning one should use a variety of pleasing sounds ; without the pleasing tinkles of the bells attached, an elephant does not shine when it moves along. (K.V. Sarma).

8859

कर्तव्यानि च मित्राणि दुर्बलानि बलानि च ।
पश्य कूर्मपतिर्बद्धो मूषिकेण विमोचितः ॥

(अ) H (HS 1. 206, HH 38. 23-4, HC 51. 20-1). Cf. No. 8860 and यानि कानि च मित्राणि

(आ) KHR 85, Kt 85, IS 1552.

(*b*) दुर्गमानि वनानि [दु°] HH, बलीनि HC.

Make friends both among the strong and the weak. See, the king of tortoises who was tied up was set free by a mouse. (K. V. Sarma).

8860

कर्तव्यान्येव मित्राणि सबलान्यबलानि च ।
हस्तियूथं वने बद्धं मूषकैर्यद् विमोचितम् ॥

(अ) P (PP 2.169, PD 315. 216, P in Indische Streifen 3. 371), Tantr 489. 11-2. Cf. No. 8859 and यानि कानि च मित्राणि

(आ) IS 1553, Subh 153.

(*a*) कर्तव्यानि च मित्राणि PD, Tantr ; कर्तव्यो बहुभि° Subh ; °लान्यपि P in Indische Streifen, IS.

(*b*) दुर्बलानि बलानि वा (च Subh) PD, Subh; दुर्बलेन बलीयसा Tantr.

(*c*) पश्य नागो [ह°] Tantr; वने गजो मदोन्मत्त Subh.

(*d*) मूषकैश्च विमुच्यते PD; मूषकैः परिमोक्षितम् P in Indische Streifen ; IS मूषिकैस्तु विमोचितः Tantr ; मुषके परिमुच्यते Subh.

Make friends both among the strong and the weak. See, the elephant herd which was tied up in the forest was set free by the mice. (K. V. Sarma).

8861

कर्तव्ये साहसं नित्यम् उत्कटं हि विगर्हितम् ।
अतिसाहसदोषेण भीमः सर्पवशं गतः ॥

(आ) Bahudarśana 6, IS 7494.

(*ab*) कर्तव्यः साहसो नित्यम् उत्कटो हि विगर्हितः Bahu°.

When one acts, he should be bold, but rashness is not appreciated. Because of the mistake of rashness, Bhīma was subdued by snakes. (K. V. Sarma).

8861A

कर्तव्यो गुणसंग्रहः परिहृते वेयं निजं मानसं
श्रोतव्यं वचनामृतं जिनवचः कार्यं यथास्थानवत् ।
दातव्यं यतिपुङ्गवेषु निजकं न्यायप्रकल्प्यं धनं
श्रद्धेयं सततं सतां सुचरितश्रेयस्करोऽयं विधिः ॥

(आ) SPR 1173.5.

Śārdūlavikrīḍita metre.

Good qualities should be cultivated. One's wealth should be given away for the benefit of others. Nectarine words of advice should be listened to. The preachings of Jina should be acted upon suitably. To learned monks should be given suitably one's wealth. The great life-stories of good men should always be heeded to. This is beneficial injunction for good conduct. (K. V. Sarma).

8862

कर्तव्योऽप्याश्रयः श्रेयान् फलं भाग्यानुसारतः ।
नीलकण्ठस्य कण्ठेऽपि वासुकिर्वायुभक्षकः ॥

(आ) Sama 2 फ 1. Cf. 891.

One might resort to the rich for help but what one gets would depend on one's luck. Lo ! Serpent Vāsuki, though wound round the neck of lord Śiva, has to subsist on air (just as ordinary snakes, on account of its illuck). (K. V. Sarma).

8863

कर्तव्यो भ्रातृषु स्नेहो विस्मर्तव्या गुणेतराः ।
संबन्धो बन्धुभिः श्रेयान् लोकयोरुभयोरपि ॥

(आ) Dūtavākya of Bhāsa 29.

Show affection to your brothers, and forget their faults. An alliance with kinsmen leads to bliss both in this world and in the next. (C. R. Devadhar).

कर्तव्यो यदि वर्तते हृदि तरो° see No. 8864.

8864

कर्तव्यो हृदि वर्तते यदि तरोरस्योपकारस् तदा
मा कालं गमयाम्बुवाह समये सिञ्चैनमम्भोभरैः ।
शीर्णे पुष्पफले दले विगलिते मूले गते शुष्कतां
कस्मै किं हितमाचरिष्यसि परीतापस् तु ते स्थास्यति ॥

(आ) Any 22.180, Vidy 234 (a. Hariharopādhyāya), SR 214.74, SSB 593.80.

(*a*) क° य° व° हृ° tr. Vidy ; त्वया [तदा] Vidy.

(*b*) °लवैः [°भरैः] Vidy.

(*c*) पत्रे वैगलिते फले वि° Vidy.

(*d*) किन्नामाप्यपरं करिष्यसि विभो धारासहस्रैरपि Vidy, °रिष्यति SR.

Śārdūlavikrīḍita metre.

If you have, O cloud, a desire to benefit the tree, do not delay ; drench it with rain in profusion at the proper time ; when flowers and fruits have dropped, the leaves have fallen, and the root (itself) has gone dry, to whom and to what extent would be the benefit that

you would be conferring. Only the regret (for not having aided at the proper time) would be left in you. (A. A. R.).

8865

कर्ता कारयिता चैव प्रेषको ह्यनुमोदकः ।
सुकृतं दुष्कृतं चैव चत्वारः समभागिनः ।।

(आ) Sama 2 क 14, SRM 2.2.530. Cf. also लावकश्च वराहश्च and 8866.

The doer, the instigator, the despatcher and the approver—all the four are equal sharers of good or bad acts performed. (K. V. Sarma).

8866

कर्ता कारयिता चैव यश्चैवमनुमन्यते ।
शुभं वा यदि वा पापं तेषामपि समं फलम् ।।

(इ) SS (OJ) 322. See also 8865.

The doer, the instigator, the approver, the three share the fruits equally, whether the action is meritorious or sinful. (Raghuvira).

8867*

कर्ता द्यूतच्छलानां जतुमयशरणोद्दीपनः सोऽतिमानी
कृष्णाकेशोत्तरीयव्यपनयनमरुत् पाण्डवा यस्य दासाः ।
राजा दुःशासनादेर्गुरुरनुजशतस्याङ्गराजस्य मित्रं
क्वास्ते दुर्योधनोऽसौ कथयत न रुषा द्रष्टुमभ्यागतौ स्वः ।।

(अ) Veṇī 5.26.

(आ) Amd 128.298, Dhv *ad* 3.100 (p. 561), KHpk 401. 571, AIR 243, Daś *ad* 3.16 (p. 156) *ac/bd*, RAS 325.

(*a*) कर्त्ता Amd ; °मयचर° Veṇī (var.) ; सोऽभिमानी Veṇī (var.), Amd, Dhv, KHpk, AIR, Daś.

(*b*) °नयनपटुः Amd, Dhv, KHpk, AIR, Daś.

(*d*) पुरुषा [न र°] KHpk, Daś.

Sragdharā metre.

Where is that Duryodhana, the author of the deceits in gambling, the igniter of the house made of lac, that notorious, extremely proud man, the wind for tossing away the garments and hair of Kṛṣṇā, (Draupadī), (he) of whom the Paṇḍava-s were forced slaves, the king, the eldest of the hundred brothers, (namely) Duḥśāsana and others, and the friend of the Aṅga king (Karṇa) ? (Do) tell (us). Not in anger have we come ; (come we have) to see him. (R. R. Deshpande).

8868

कर्तुं त्रिलोचनादन्यो न पार्थविजयं क्षमः ।
तदर्थः शक्यते द्रष्टुं लोचनद्वयिभिः कथम् ।।

(आ) JS 45. 71 (a. Rājaśekhara), SH 446 (a. Rājaśekhara), (v. Kav p. 86).

(*ab*) °न्यः / क SH.

(*c*) तदर्थं SH.

No one is capable of vanquishing Arjuna except the three-eyed one (the Lord Śiva); how can those possessing the two (normal) eyes ever grasp the significance thereof ? (A. A. R.).

8869

कर्तुमकर्तुं शक्तः
सकलं जगदेतदन्यथाकर्तुम् ।
यस्तं विहाय रामं
कामं मा धेहि मानसान्यस्मिन् ।।

(आ) Sama 2 क 16, SRM 2.1.2.

(*d*) मानसमन्य° SRM.

Āryā metre.

Who is able to make or unmake or change completely the entire universe, excepting him, that Śrī Rāmā. O mind, do not pitch your desire on any one else. (A. A. R.).

8870

कर्तुमिष्टमनिष्टं वा कः प्रभुर्विधिना विना ।
कर्तारमन्यमारोप्य लोकस् तुष्यति कुप्यति ॥

(आ) SRHt 51.5 (a. Vallabhadeva), SSSN 42.5 (a. Vallabhadeva), Vyās 73.

(इ) Vyās (C) 72, Vyās (S) 70, SVG (C) 107.

(*a*) कर्तुर् SRHt, SSSN; कर्णस्येष्टं Vyās (S).

(*b*) कुप्रभू Vyās (S).

To accomplish what is liked or disliked, who is capable except Destiny? Putting up another agent for the actions, people get pleased or lose their temper, (as the case may be). (A. A. R.).

कर्तुरिष्टमनिष्टं वा see No. 8870.

8871*

कर्दमवदातमवैभवम्
उल्लास्य च मानवीं प्रजां सुचिरम् ।
तपनोत्तापप्लुष्टं
स्ववपुः कृत्वा गतं सरसा ॥

(आ) SSR 605.13 (a. Saṁgrahītuḥ).

Āryā metre.

Having entertained the people for a long time with its own charm of mud, and now getting dried up in its body by the heat of the sun, the lake has now taken up the appearance of a loving girl, who having pleased the people with her accomplishments, decorating her body with thick sandal paste and getting herself tormented by intense passion and regret, has just left.[1] (A. A. R.).

1. Double entendre on certain words.

8872**

कर्पासबीजमज्जानां चूर्णं तैलेन पाचयेत् ।
तेन संजायते पुष्पं युवतीनां चिराद् गतम् ॥

(आ) ŚP 3237.

The (marrow) of cotton seeds powdered and cooked in oil, if taken by a woman, her monthly course, which had long ceased, will commence once again. (A. A. R.).

8872A**

कर्पासभस्मतक्रास्थि- वर्जं सर्वं सितं शुभम् ।
गोवाजिगजदेवर्षि- वर्जं कृष्णं तु निन्दितम् ॥

(आ) Spr. 1276 (a. Ratnacūḍakathā 51.

All that is white other than cotton, ash, buttermilk and bones are auspicious. And, all that is black other than cow, horse, elephant, gods and sages, are inauspicious. (K. V. Sarma).

8873*

कार्पासास्थिप्रचयनिचिता निर्धनश्रोत्रियाणां
येषां वात्याप्रविततकुटीप्राङ्गणान्ता बभूवुः ।
तत्सौधानां परिसरभुवि त्वत्प्रसादादिदानीं
क्रीडायुद्धच्छिदुरयुवतीहारमुक्ताः पतन्ति ॥

(आ) Skv 1390 (a. Śubhāṅga), Skm (Skm [B] 1452, Skm [POS] 3. 17. 2), (a. Śubhāṅka or Śubhāṅga).

(*a*) कर्पासा° SkV.

(*c*) °प्रमादाद् SkV (var.); °सादान् Skm (var.).

Mandākrāntā metre.

Those learned brahmins, who, once, destitute,/would see the winds blow open their leaf huts/and strew their yard with opened balls of cotton,/now by your graciousness reside in palaces/whose grounds are strewn with pearls from necklaces/broken by damsels in their amorous jousting. (D. H. H. Ingalls).

8874-5 (and 1564)**

कर्पूरं चन्दनं कुष्ठं तुलसी सर्जसंभवम् ।
मुस्तं शिलारसं चैव धत्तूरमगुरुस् तथा
शेफाली शतपुष्पा च सर्षपास्तगरं गुडः
तथा रुद्रजटा सर्वम् एतदेकत्र कारयेत् ॥

(अनेन योगराजेन धूपिताम्बरभूषणः ।
धूपिताङ्गस्त्रिभुवनं मनुजः कुरुते वशम् ।।)

(आ) ŚP 3206-8; (No. 1564 = ŚP 3208).

(b) एैतद् ŚP.

Camphor sandal, *kuṣṭha* plant, the sacred basil, the essence of *sarja*, *musta*, red arsenic, *dattūra*, and the black aloe, as well as *śephāli*, *śatapuṣpa*, mustard, *tagara*, sugar and *rudrajaṭā*—all these should be mixed.

[No. 1564. By this best of medical preparations, with his clothes and ornaments incensed and with his limbs rendered fragrant by the smoke of this medicine, a man brings the three worlds under his control.] (A. A. R.).

8876

कर्पूर इव दग्धोपि शक्तिमान् यो जने जने ।
नमोऽस्त्ववार्यवीर्याय तस्मै मकरकेतवे ।।

(अ) Bālarāmāyaṇa 3.11.

(आ) Kpr 10.475, KāP *ad* 10.21 (351.3-4), Dhv (HSS) 53. 13-14, KHpt 375.600, Amd 394. 843 and *a ad* 295. 52, Rasagaṅgā 588. 7-10, AR 161. 4-5, SRHt 4. 13 (a. Rājaśekhara), SSSN 6.25, SR 2505 (a. Kpr.), SSB 55.12 (a. Kpr), IS 1554, Pr 366.

(c) नमः शृङ्गारबीजाय Bāla°; ऽस्त्ववारवीर्याय AR ; ऽस्त्वनन्तवीर्याय SSB.

(d) कुसुमधन्वने [म°] Bāla° SSSN.

Salutation to that Fish-bannered One (Cupid), of irrepressible prowess, who, though burnt (completely) like camphor, is yet capable of displaying his power in every individual. (G. Jhā).

8877*

कर्पूरगौरं करुणावतारं
संसारसारं भुजगेन्द्रहारम् ।
सदा वसन्तं हृदयारविन्दे
भवं भवानीसहितं नमामि ।।

(आ) Sama 1 क 5.

Upajāti metre (Upendravajrā and Indravajrā).

White-hued like camphor, the incarnation of compassion, essence (to be achieved) in worldly life, having the serpent-king as necklace, ever residing in (my) heart, that Śiva, with his consort Bhavānī (Pārvatī), I salute. (K.V. Sarma).

8878*

कर्पूरचन्दनरजो धवलं वहन्तीम्
आश्यानचन्दनविलेपनमङ्गमङ्गम् ।
अन्तर्गतस्य दहतो महतः स्मराग्नेर्
दग्धस्य संक्षयवशादिव भस्मशेषम् ।।

(आ) VS 1084 (a. Bhaṭṭa-Govindasvāmin).

Vasantatilakā metre.

Having on her person the white dust of camphor and sandal, and smeared with half-dried sandal paste, she now appears to be having the ashes that remained after the blazing fire of love in her heart had burnt out. (A. A. R.).

8879*

कर्पूरद्रवशीकरोत्करमहानीहारमग्नामिव
प्रत्यग्रामृतफेनपङ्कपटलीलेपोपदिग्धामिव ।
स्वच्छैकस्फटिकाश्मवेश्मजठरक्षिप्तामिव क्ष्मामिमां
कुर्वन् पार्वणशर्वरीपतिरसावुद्दामसुद्द्योतते ।।

(आ) SkV 937 (a. Parameśvara), Skm (Skm [B] 388, Skm [POS] 1. 78. 4 ; (a. Parameśvara or Pañcameśvara), Kav p. 51.

(a) कर्पूरद्रवसीक° Skm.

(d) विद्योतते [°मुद्द्यो°] Skm.

Śārdūlavikrīḍita metre.

You lord of the full-moon night so strongly shines/that he seems to drown the earth in a mist of camphor,/seems to

anoint it with a plaster of fresh ambrosial foam,/seems to cast it into a rock-chamber/made of a single crystal. (D. H. H. Ingalls).

8880*

कर्पूरधूलिधवलद्युतिपूरधौत-
दिङ्मण्डले शिशिररोचिषि तस्य यूनः ।
लीलाशिरोंऽशुकनिवेशविशेषक्लृप्ति-
व्यक्तस्तनोन्नतिरभून्नयनावनौ सा ॥

(अ) Kpr 7. 325, Amd 179.477, KāP 264. 11-14, KHpk 170. 200, Vjv 234. 5 (p. 143). SR 273.10 (a. Kpr.), SSB 98.10 (a. Kpr.).

(*b*) दिग्मण्डले A*m*d.

(*d*) °वतंसा Amd (but व as above).

Vasantatilakā metre.

On the atmosphere being washed by the camphor-like brightness of the cool-rayed moon, she, having her breasts peeping through the sportive position of the head-covering, became an object of vision to the young man. (G. Jhā).

8880A*

कर्पूरधूलीरचितालवालः
कस्तूरिकाकल्पितदोहदश्रीः ।
हिमाम्बुपूरैरभिषिच्यमानः
प्राञ्चं गुणं मुञ्चति किं पलाण्डुः ॥

(अ) Ava 324. (Cf. No. 8881).

Upajāti metre (Indravajrā and Upendravajrā).

Will the leson plant leave off its original quality (of pungency) even if provided with a water basin made of camphor, given a fragrant manure of musk, and bathed with ice water ? (K. V. Sarma).

8881

कर्पूरधूलीरचितालवालः
कस्तूरिकाकुङ्कुमलिप्तदेहः ।
सुवर्णकुम्भैः परिषिच्यमानो
निजं गुणं मुञ्चति किं पलाण्डुः ॥

(अ) SR 243.193, SSB 646.1, SRK 22.9 (a. Sphuṭaśloka), IS 7800, Any 138. 236, SPR 3.1103.6. (Cf. No. 8880A).

(*b*) कस्तूरिकार्चितदोहदश्रीः Any.

(*c*) कश्मीरनीरैरभिषिच्यमानः (काश्मी°) Any.

(*d*) प्राच्यं [नि°] Any.
Upajāti metre (Upendravajrā and Indravajrā).

Will the leson give up its inherent quality (of pungency) even if a water basin is constructed for it out of camphor dust, its body smeared with musk and saffron, and well sprinkled with water from golden pots ? (K.V. Sarma).

8882*

कर्पूरन्तकि केतकन्तकि शरद्राकाशशाङ्कन्तकि
श्रीचन्द्रन्तकि चन्दनन्तकि सुधासाराच्छपूरन्तकि ।
कैलासन्तकि दुग्धसागरलसत्स्वच्छाच्छदुग्धन्तकि
श्रीशम्भुन्तकि कीर्तयस् तव विभो दर्वीकरेन्द्रन्तकि ॥

(अ) SSS 71 (a. Bhayyābhaṭṭa).

Śārdūlavikrīḍita metre.

My lord, the king, your fame resembles in its whiteness, camphor, the *ketakī*-flower, the moonlight of autumnal nights, the best of gold [śrī-candra], sandal, the pure essence of nectar, the Kailāsa mountain, the pure milk shining in the milky ocean, the colour of Srī Śambhu [Śiva] as well as the lord of serpents (Vāsuki). (A. A. R.).

8883*

कर्पूरन्ति सुधाद्रवन्ति कमलाहासन्ति हंसन्ति च
प्रालेयन्ति हिमालयन्ति करकासारन्ति हारन्ति च ।
त्रैलोक्याङ्गनरङ्गलङ्घिमगतिप्रागल्भ्यसंभाविताः
शीतांशोः किरणच्छटा इव जयन्त्येर्तार्हि तत्कीर्तयः ॥

(आ) SR 136.49, SSB 449.45.

Śārdūlavikrīḍita metre.

Hail his fame which resembles in its whiteness, camphor, liquid nectar, the blossoming of white lotus, the swan, the Himālaya mountain, snow, hailstones, the pearl necklace and moonbeams which dare to pervade the stage of the damsel of the three worlds. (K.V. Sarma).

8884*

कर्पूरपूरच्छविवादविद्या-
संवादद्रूकद्युतिशुक्तिताम्रे ।
इन्दौ नृपद्वेषि तमोवितानं
सूर्योदये रोदिति चक्रवाकी ॥

(आ) SR 182. 29, SSR 521.1. Cf. विलोक्य बालामुखचन्द्रबिम्बं

(*b*) °द्युति° SR.

(*c*) तमोविताने SSB.

Indravajrā metre.

At sunrise, as the moon's disc, white like camphor and red like (the anger of) speakers in a debate and the sea-shell, gets overspread with dark hue (indicatory of a lunar eclipse) injurious to royalty, the ruddy goose cries aloud (feeling that the night and hence the duration of its separation from its mate is being lengthened). (K. V. Sarma).

8885*

कर्पूरपूरतुलनां कलयन्ति कीर्तेः
श्रीरामचन्द्र तव यत् कवयः कथं तत् ।
त्वद्वैरिणामतितरामपकीर्तितोऽस्याः
स्याद् धूसरत्वमिति तत्र वयं प्रतीमः ॥

(आ) PdT 64 (a. Bhāskara).

Vasantatilakā metre.

Your fame, O moonlike Śrī Rāma, is compared by the poets to a mass of camphor; how is it appropriate? On account of the excessive infamy of your enemies we think that it is slightly grey in colour. (A. A. R.).

8886*

कर्पूरप्रतिपन्थिनो हिमगिरिग्रावाग्रसंघर्षिणः
क्षीराम्भोनिधिमध्यगर्भजयिनो गङ्गौघसर्वंकषाः ।
स्वच्छन्दं हरिचन्दनद्युतिनुदः कुन्देन्दुसंवादिनस्
तस्यासन्नरविन्दकन्दरुचयोऽनेके गुणाः केचन ॥

(अ) Khaṇḍapraśasti 162.

(आ) SR 107. 188, SSB 400. 204, RJ 67 (=2.59) (a. Khaṇḍapraśasti).

Śārdūlavikrīḍita metre.

Rivalling the colour of camphor, jostling against the rocks of the snowy mountain Himalayas, vanquishing the interior middle regions of the milky ocean, and superior to the currents of the Ganges, eclipsing easily the shine of the divine sandal *haricandana* and in complete agreement with a mass of jasmine flowers and having the glow of the roots of the lotus stalks—such are some of the numerous qualities that he possessed. (A. A. R.).

8887**

कर्पूरभल्लातकशङ्खचूर्णं
क्षारो यवानां समनःशिलश्च ।
तैलं विपक्वं हरितालमिश्रं
निर्मूललोमानि करोति सद्यः ॥

(आ) ŚP 3002.

Indravajrā metre.

The mixture of camphor, *bhallātaka*, conch shell dust, alkali made out of barley, red arsenic, oil and yellow orpiment, well boiled, when applied, immediately makes that part of the body free from hair. (A. A. R.).

8888**

कर्पूरमिश्रसेहुण्ड- दुग्धलेपेन जायते ।
शेफसो महती वृद्धिः कठिनस्त्रीसुखावहा ॥

(आ) ŚP 3234. Cf. No. 8889.

By smearing a paste of camphor mixed with *sehuṇḍa* and milk on the generating organ, it attains great enlargement and is capable of giving enjoyment to very passionate women. (A. A. R.).

8889**

कर्पूरमिश्रेण च कण्टकारी-
बीजोद्भवेनैव रसेन लिप्तम् ।
लिङ्गं रते द्रावकरं वधूनां
संजायतेऽत्यन्तसुखावहं च ॥

(आ) ŚP 3210. Cf. No. 8888.

Indravajrā metre.

The essence of *kaṇṭakārī*-seeds mixed with camphor when smeared over the genitals makes the wife respond agreeably in love sports and very great is the pleasure that is generated. (A. A. R.).

8890*

कर्पूर रे परिमलस् तव मर्दितस्य
श्रीखण्ड रे परिमलस् तव घर्षितस्य ।
रे काकतुण्ड तव वह्निगतस्य गन्धः
कस्तूरिका स्वयमथाधितगन्धदृष्टा ॥

(आ) Any 151.83.

Vasantatilakā metre.

Oh camphor, you smell sweet when you are rubbed ; O sandal, your fragrance comes out when rendered into paste ; O *kākatuṇḍa*, your pleasing smell is felt when you are thrown into the fire ; but musk is seen to have fragrance without any kind of treatment. (A. A. R.).

8891*

कर्पूरवर्तिरिव लोचनतापहन्त्री
फुल्लाम्बुजस्रगिव कण्ठसुखैकहेतुः ।
चेतश्चमत्कृतिपदं कवितेव रम्या
नम्या नरीभिरमरीव हि सा विरेजे ॥

(अ) BhV 3.16.

Vasantatilakā metre.

She was the remover of the pain of the eyes like a pencil of camphor, the principal source of delight to the neck like a garland of blooming lotuses, an object of delight to the mind like a beautiful verse, and fit to be honoured by (other) women like a goddess. (H. D. Sharma).

8892*

कर्पूरादपि कैरवादपि दलत्कुन्दादपि स्वर्णदी-
कल्लोलादपि केतकादपि ललत्कान्तादृगन्तादपि ।
दूरोन्मुक्तकलङ्कशंकरशिरःशीतांशुखण्डादपि
श्वेताभिस् तव कीर्तिभिर्धवलिता सप्तार्णवा मेदिनी ॥

(अ) Prasannarāghava 7.68, VCsr 29.3.

(आ) SR 136.43 (a. Pra°), SSB 449.43.

(*a*) कैतवाद् or कौतुकाद् VC (var.); दलात् or दल or दलवत् VC (var.).

(*b*) कैतकाद् or पर्वताद् or कैतवाद् VC (var.).

(*ab*) कै° and के° tr. Prasannarāghava (var.), SR, SSB.

(*c*) निःशेषञ्च यथा कलञ्करहितात् शो° VC (var.); दूरान्° or मारोन्° VC (var.) ; उक्त° [°मुक्त°] VC (var.); °कलन्त° VC (var.) ; कलेकरश्मीकलितात् शी° VC (var.) ; शङ्कर° or दंकिर° VC (var.).

Śārdūlavikrīḍita metre.

More than camphor, the white lotus, the blooming jasmine, the waves of the heavenly river (Ganges), the *ketakī*-flower, the fleet glances of a damsel,

the rays emanating from afar of the crescent moon worn on the head of Śiva, this earth surrounded by the seven seas, is made bright by your fame. (K. V. Sarma).

8893*

कर्पूराम्बुनिषेकभाजि सरसैरम्भोजिनीनां दलैर्
आस्तीर्णेऽपि विवर्तमानवपुषोः स्रस्तस्रजि स्रस्तरे ।
मन्दोन्मेषदृशेः किमन्यदभवत्सा काप्यवस्था तयोर्
यस्यां चन्दनचन्द्रचम्पकदलश्रेण्यादि वह्नीयते ॥

(अ) Nalacampū 5.21.

(आ) JS 147.8 (a. Trivikramabhaṭṭa), ŚP 3448 (a. Trivikrama), AP 33, ZDMG 27.631, SR 277.60 (a. JS), SSB 105. 62 (a. Trivikrama), SH (II) 2043 (a. Trivikr ama-bhaṭṭa).

(*b*) °वपुषः SR, SSB.

(*c*) °दृशः ŚP, SSB; °दशा SR; तदा [तयोर्] ŚP, SR, SSB.

(*d*) यस्याश्चन्दन° ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

On cushions scattered with flowers and spread with a coverlet sprinkled with camphor water and wet lotus leaves, the two (Nala and Damayantī) were tossing from one side to the other, in their separate beds ; to Damayantī with eyes devoid of delight (in anything) such was the pitiable state ; to them both sandal and moonlight, mass of *campaka*-flowers, etc. were behaving like fire (in enhancing the fever of love). (A. A. R.).

8894*

कर्पूरायितसैकताय शिशिरक्षोदायमानातप-
व्यूहाय व्यजनानिलायितमहाझञ्झामरुद्रंहसे ।
अस्मै तन्वि निदाघवासरवयोमध्याभिसारक्रमो-
त्साहात्युत्सवसाहसाय महते सौहार्दमीहामहे ॥

(अ) Kṛkā 39.

Śārdūlavikrīḍita metre.

To him who considers the hot sand of the road to be camphor powder (when going to meet her), the mass of hot rays of the sun to be cool rays, the force of the fierce hurricane to be the gentle breeze of a fan, who is enthusiastic in considering the journey to meet her during the midday of summer as a great festival—to him, the brave lover. slim one, I wish to offer my friendship. (A. A. R.).

8895*

कर्पूरीयन्ति भूमौ सरसि सरभसं कैरवीयन्ति गङ्गा-
कल्लोलीयन्ति नाके दिशि दिशि परितः केतकीयन्ति किं च
हंसीयन्त्यन्तरिक्षे कमलदलदृशां मौक्तिकीयन्ति कण्ठे
शुक्तीयन्त्यम्बुराशौ विशदबिसरुचो रश्मयः शीतरश्मेः ॥

(आ) PV 574 ( a. Sadāśiva ), SuSS 200 (a. Sadāśiva).

Sragdharā metre.

The rays of the cool-rayed moon having the shine of pure lotus stalks have become camphor-dust on the ground, become white lilies in lakes all of a sudden, act as waves of the Ganges in the sky, and look like *ketakī*-flowers all around in every direction, appear like swans in mid-air, resemble pearl necklaces round the necks of lotus-eyed damsels and look like sea shells in the waters of the ocean. (A. A. R.).

8896*

कर्पूरेण स्थलविरचना कुङ्कुमेनालवालं
माध्वीकानि प्रतिविनपयः पञ्चबाणः कृपाणः ।
तत्रोत्पन्ना यदि किल भवेत् काञ्चनी कापि वल्ली
सा चेदस्याः किमपि लभते सुभ्रुवः सौकुमार्यम् ॥

(आ) SR 254. 40, SSB 63. 56, RS 630 (=4. 4).

(*b*) कृपाणः SR, SSB.

(*c*) काञ्चिनी RJ.

Mandākrāntā metre.

The tender loveliness of this charming-browed damsel may, perhaps, be obtained, in part, if at all, by a golden creeper, if-ever produced, whose soil is fashioned with camphor, the water basin by saffron, the daily irrigation by honey and with the five-arrowed God of love as the gardener. (A. A. R.).

8897*

कर्पूरैः किमपूरि किं मलयजैरालेपि किं पारदैर्
अक्षालि स्फटिकोपलैः किमघटि द्यावापृथिव्योर्वपुः ।
एतत् तर्कय कैरवक्लमहरे शृङ्गारदीक्षागुरौ
दिक्कान्तामुकुरे चकोरसुहृदि प्रौढे तुषारत्विषि ॥

(अ) Han 2. 7.

(आ) SkV 900, Skm (Skm [B] 371), Skm [POS] 1.75.1) *cd*/*ab* (a. Vasukalpa), Prasanna 52*a* (a. Rājaśekhara) and 57*b* (anonymous) *cd*/*ab*, ŚP 3639 *ad*/*cb*, SR 330. 130 *cd*/*ab*, SSB 151. 138 *cd*/*ab*, Kav p. 101.

(*a*) तन् [किं] SkV (var.).

(*b*) अद्रावि Prasanna 1 ; स्फटिकान्तरैः Han °पृथिव्यो यश: Prasanna 2.

(*d*) °मुकुले Prasanna 1; °मुदरे Prasanna 2.

Śārdūlavikrīḍita metre.

Have heaven and earth been fitted with camphor,/smeared with sandal paste or washed in mercury,/or have they been set with crystal gems ?/ So must one wonder when the moon,/refresher of the lilies, initiating priest of love,/mirror for the nymphs of the directions/and friend to the *cakoras*, has attained its full. (D.H.H. Ingalls).

8898*

कर्पूरैरिव पारदैरिव सुधास्यन्दैरिवाप्लाविते
जाते हन्त दिवापि देव ककुभां गर्भे भवत्कीर्तिभिः ।
धृत्वाङ्गे कवचं निबध्य शरधिं कृत्वा पुरो माधवं
कामः कैरवबान्धवोदयधिया धुन्वन् धनुर्धावति ॥

(अ) Śambhu's Rājendracandrapūra (KM I 22) 33.

(आ) VS 2611 (a. Śambhu).

(*a*) °रिव प्लाविते VS.

(*c*) तूणीरं [श°] Rāj (var.); वसन्तं [मा°] Rāj (var.).

Śārdūlavikrīḍita metre.

My lord, the king, when your fame spread in all directions which appeared as if flooded with camphor, mercury and streams of nectar, O wonder, even during the daytime, the God of love, thinking it to be the moon that had risen, puts on his armour, equipped with the quiver, and runs shaking his flowery bow, placing in front, his friend Madhu, the spring season. (A. A. R.).

8899

कर्म खल्विह कर्तव्यं जातेनामित्रकर्शन ।
अकर्माणो हि जीवन्ति स्थावरा नेतरे जनाः ॥

(अ) MBh (MBh [Bh] 3. 33. 3, MBh [Bh] 3.32, 3, MBh [C] 3.1204).

(आ) IS 1555.

(*a*) कर्तव्यं किल or कर्म वै (कर्मैव) किल or धर्मं ख° MBh (var.).

(*b*) जानता° or न ज्ञाता MBh (var.) ; °कर्षण MBh (var.).

(*c*) अकर्मणेह (°णे हि) or स्वकर्माणा हि or सुकर्मणो हि or अकर्मणो हि or अकर्मिणो हि (ऽपि) MBh (var.).

(*d*) स्थावराणि न चेतनी or स्थावराणीतरे जनाः MBh (var.).

Oh (king), destroyer of enemies, every-one that is born should perform his duty ; only the immovable subsist without action, not others. (K. V. Sarma).

8900

कर्म चात्महितं कार्यं तीक्ष्णं वा यदि वा मृदु ।
ग्रस्यतेऽकर्मशीलस् तु सदानर्थैरकिंचनः ॥

(अ) MBh (MBh [Bh] 12. 137. 79, MBh [R] 12.139. 63, MBh (C) 12.5216).
(आ) IS 1556.
(*a*) चात्र° or वात्य°. or चार्यं [चा°] MBh (var.).
(*c*) गम्यते or प्रसते or गृह्यते [ग्र°] MBh (var); °शीलं MBh (var.); च [तु] MBh (var.).
(*d*) सदानार्थैर् MBh (var.).

One should do things beneficial to himself, be they harsh or be they mild. The man of inaction (remains) poor and is always affected by all sorts of calamities. (K. V. Sarma).

8901

कर्म चैव हि सर्वेषां कारणानां प्रयोजकम् ।
श्रेयःपापीयसां चात्र फलं भवति कर्मणाम् ॥

(अ) R (R [B] 6. 64, 7. R [R] 6. 6. 4, 7).

Our (previous) actions are the producers of causes (for actions in this life). And, for all actions, good or bad, there will be a (corresponding) result. (K. V. Sarma).

8902*

कर्मजन्यशरीरेषु रोगाः शारीरमानसाः ।
शरा इव पतन्तीह विमुक्ता दृढधन्विभिः ॥

(अ) Cr 1340 (CRCa II 34) ; GP 1. 113. 27*cd*-28*ab*). (GPy adds to 1. 113. 27. a new *cd* and therefore quotes this maxim as 1. 113. 28.) Cf. न पितुः कर्मणा पुत्रो°
(आ) VS 3083.
(*a*) कर्मवाणाः CRCa II ; कर्मजा हि श° VS.

Diseases of the body and of the mind (that are the results of one's previous actions) will come undoubtedly to a man ; they fall on his body (and pierces it) like arrows discharged by strong bowmen.

8903

कर्मजाः प्रभवन्त्येव यथाकालमुपद्रवाः ।
एतत्तु कष्टं यच्छत्रुः कर्ताहमिति मन्यते ॥

(अ) Cr 235 (CRr 6.21, CPS 146.30).
(*a*) कर्मजा CRr (var.), CPS ; प्रभवत्येव CRr (var.); प्रभवन्तीह CRr (var.).
(*c*) कर्त्तवच्छत्रुः [क° य°] CRr (var.); य [यच्] CRr (var.).

Distress of various kinds,—(the result of one's previous actions), will come to a man at the prescribed time ; it is regrettable that the enemy *thinks* that he was the cause of those troubles.

कर्मजा हि शरीरेषु see No. 8902.

8903A

कर्म जीवं च संश्लिष्टं परिज्ञातात्मनिश्चयः ।
विभिन्नीकुरुते साधुः सामायिकशलाकया ॥

(आ) SPR 176.10 (a. Yogaśāstra 5.52).

Action and self are intermingled ; the sage possessing definitive knowledge of the self, dissects the two by using the blade of philosophy. (K. V. Sarma).

8904

कर्मज्ञानं च मोक्षाय कर्मण्यर्थोऽधिकारिता ।
अतोऽर्थेनैव कैवल्यं न कैवल्येन लभ्यते ॥

(अ) Sabhā 88.

True knowledge of *karma* results in beatitude and (man) has the right to do only this *karma* (right action) ; hence by the power of wealth alone, it is not possible to get the exclusive state of liberation. (A. A. R.).

8905

कर्मण: फलनिर्वृत्तिं स्वयमश्नाति कारक: ।
प्रत्यक्षं दृश्यते लोके कृतस्याप्यकृतस्य च ॥

(अ) MBh (MBh [Bh] 13.6.9, MBh [C] 13. 6.9, MBh [C] 13.303).

(आ) SR 386.368, IS 1557.

(*a*) कर्मणां MBh (var.); °निर्वृत्तं (°त्ति:) or °निष्पत्ति° MBh (var.).

(*b*) कर्मक: or कार्षक: (°र्षि°) or कर्षुक: (°र्षु°) [का°] MBh (var.).

(*c*) प्रत्यहं MBh (var.); चैतत् or किंचित् [लो°] MBh (var.).

(*d*) (अ)पकृतस्य MBh (var.) ; SR वा [ च ] MBh (var.).

The accomplishment of the fruits of one's actions is enjoyed by the doer himself ; the result of actions done and left undone is clearly seen before our very eyes in this world. (A. A. R.).

8906

कर्मण: संचयात् स्वर्ग- नरकौ मोक्षबन्धने ।
कर्मणो जायते जन्तुर् बीजादिव नवाङ्कुर: ॥

(आ) ŚP 4239 (Vāsiṣṭha [rāmāyaṇa]).

It is by the accumulation of the results of his own actions that man gets heaven or hell, liberation or bondage. A creature is born out of its own *karma* , just as a fresh sprout from a seed. (A. A. R.)

8907-8

कर्मण: सुकृतस्याहु: सात्त्विकं निर्मलं फलम् ।
रजसस् तु फलं दु:खम् अज्ञानं तमस: फलम् ॥
सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥

(अ) MBh (MBh [Bh] 6.36.16-17, BhG 14. 16-17). Cf. No. 7306.

(*a*) कर्मणा MBh (var.).



(*b*) सा° नि tr. MBh (var.).

(*c*) परं [फ°] MBh (var.).

(*f*) मोह [लो°) MBh (var.).

(*gh*) जायते तमसो or तमसौ जायते or तपसो जायेते MBh (var.).

Of action well done, they say/the fruit is spotless and of the nature of goodness ;/ but the fruit of passion is pain, the fruit of darkness is ignorance.

From goodness is born knowledge,/ from passion greed rather,/heedlessness and delusion from darkness/arise, and ignorance. (F. Edgerton).

8909

कर्मणां तु प्रशस्तानाम् अनुष्ठानं सुखावहम् ।
तेषामेवाननुष्ठानं पश्चात् तापकरं महत् ॥

(अ) MBh (MBh [Bh] 5. 38. 21, MBh [R] 5. 37. 23, MBh [C] 5.1421).

(*a*) च or नु [तु] MBh (var.).

(*b*) मानुषानां [अ°] MBh (var).

(*d*) मतं or भवेत् [म°] MBh (var.).

The doing of acts that are praiseworthy is always attended with happiness. Omission to do such acts leadeth to repentance. (P. C. Roy).

कर्मणां फलनिर्वृत्ति (°त्तं) see No. 8905.

8910

कर्मणाचरितं पूर्वं सद्भिराचरितं च यत् ।
तदेवास्थाय मोदन्ते दान्ता: शमपरायणा: ॥

(अ) MBh (MBh [Bh] 5. App. I. 3, *l.* 30-1, MBh [R] 5.62.21*cd*-22*ab*).

(आ) Saśā 64.2.38.

By the results of actions done previously and that which is done (now) by the good people, taking recourse to them alone, people who are self-controlled and always peaceful, enjoy. (A. A. R.).

8911-2

कर्मणा जायते जन्तुः कर्मणैव विलीयते ।
सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥
अस्ति चेदीश्वरः कश्चित् फलरूप्यन्यकर्मणाम् ।
कर्तारं भजते सोऽपि न ह्यकर्तुः प्रभुर्हि सः ॥

(अ) BhPn 10. 24. 13-4.

(आ) SRM 2.2.134.

(c) हि ली° SRM.

(c) चेदीश्वरः Bh Pn (var.).

Beings are born on account of their (past) actions, and they pass away, again, on account of their actions. Happiness, misery, fear, prosperity—all are due to action.

If there be a divinity (that is the cause) of others' actions, that divinity depends only on the doer of the actions and is not the master of the non-doer. (K. V. Sarma).

8913

कर्मणा तक्षकारेण मनुष्यो यत्तु पुत्रिका ।
वासनारज्जुमाकृष्य सर्वकर्मसु चोदितः ॥

(अ) Cr 1341 (CRC 6.34, CPS 146.32).

Man, the puppet, who has been created by his own actions, which form the carpenter (puppeteer), is urged to do various actions by the pull of the strings, *viz.*, his aptitudes. (K. V. Sarma).

कर्मणा तेन येनैव see No. 8918.

8913A

कर्मणा बध्यते जन्तुर् विद्यया तु प्रमुच्यते ।
तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

(अ) MBh (MBh [Bh] 12.233.7, MBh (R) 12.242.7, MBh (C) 12.8839).

(आ) SPR 632.37 (a. MBh 12.247.7), SPR 1436 (a. Kūrmapurāṇa 9.8.53).

(*a*) बाध्यते MBh (var.).

(*b*) विमुच्यते [तु प्र°] SPR 1436, MBh (var.); च वि° MBh (var.); भुवि° MBh (var.).

(*d*) पर° MBh (var.); दर्शनः MBh (var.); °दृश्वनः MBh (var.).

A being is bound by his actions and is released by knowledge. From this point of view, sages whose vision reach far do not perform actions. (K. V. Sarma).

8914

कर्मणा बाध्यते बुद्धिर् बुद्ध्या कर्म न बाध्यते ।
सुबुद्धिरपि यद् रामो हैमं हरिणमन्वगात् ॥

(अ) Hanum (Calcutta 1840 edition) 180. Cf. No. 3629, न निर्मिता केन च, पौलस्त्यः कथमन्यदार°, and रामो हेममृगं न वेत्ति

(आ) SR 91.24 (a. Hanum ?), SSB 374.27, IS 1558, TP 394.

(*b*) न बु° क° बा° tr. SR, SSB, TP.

(Often), one's understanding is curtailed by one's actions, but the actions are not curtailed by understanding. Lo ! Rāma of sane understanding pursued the golden deer (and got into difficulties). (K.V. Sarma).

कर्मणा मनसा वाचा कर्तव्यं see No. 8921.

कर्मणा मनसा वाचा चक्षुषा see चक्षुषा मनसा वाचा

कर्मणा मनसा वाचा परपीडां see No. 1827.

8915

कर्मणा मनसा वाचा यत्नाद्धर्मं समाचरेत् ।
अस्वर्ग्यं लोकविद्विष्टं धर्म्यमप्याचरेन् न तु ॥

(अ) Y 1. 156.

(आ) IS 1559.

(*d*) धर्म° Y (var.).

In deed, in mind, and in speech, one should with assiduity act properly accor-

ding to *dharma*. But a thing not leading to heaven, and disliked by men, although according to *dharma*, one must never practise. (J. R. Gharpure).

8916

कर्मणा मनसा वाचा यदभीक्ष्णं निषेवते ।
तदेवापहरत्येनं तस्मात् कल्याणमाचरेत् ॥

(अ) MBh (MBh [Bh] 5.39.43, MBh [R] 5.38.56, MBh [C] 5.1504).

(आ) IS 1560. Cf. No. 8862.

(इ) SS (OJ) 83.

(*a*) क° म° tr. MBh (var.) ; कायेन [क°] SS (O).

(*b*) यदाभीक्ष्णं MBh (var.) ; यदि तीक्ष्णं (यद° [य°] MBh (var.); निषेव्यते SS (OJ).

(*c*) तदभ्यासो हरत्येनं MBh (var.).

That which a man pursueth in word, deed, and thought, winneth him for its own ; therefore, one should always seek that which is for his good. (P. C. Roy).

8916A

कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा ।
अक्लेशजननं प्रोक्तं त्वहिंसा परमर्षिभिः ॥

(अ) Kūrma-purāṇa 2.11.14.

(आ) SPR 3.2 (a. Kūrma-purāṇa 76.80).

(*c*) प्रोक्ता Spr.

Not to inflict any pain on any creature by action, thought or speech, at any time is called by the great sages, 'Abstinence from injury' (*ahiṁsā*). (Śrī Ahibhushan Bhattacharya).

8917**

कर्मणामिष्टदुष्टानां जायते फलसंक्षयः ।
चेतसोऽर्थकषायत्वाद् यत्र सा ध्वस्तिरुच्यते ॥

(आ) ŚP 4452.

(In the first of the four stages of the control of breath) there arises the diminution of the fruits of actions, both desirable and vitiated, as the mind is freed from the attachment to worldly objects ; this is called *Dhvasti* ['destruction of the fruits of actions']. (A.A.R.)

8917A

कर्मणा मोहनीयेन मोहितं सकलं जगत् ।
धन्या मोहं समुत्तार्य तपस्यन्ति महाधियः ॥

(आ) SPR 331.24 (a. Tattvāmṛta 21).

The entire universe is captivated by captivating acts. Blessed are men of great intellect who have crossed temptations and resorted to penance. (K. V. Sarma).

8918

कर्मणा येन तेनेह मृदुना दारुणेन वा ।
उद्धरेद् दीनमात्मानं समर्थो धर्ममाचरेत् ॥

(अ) MBh (MBh [Bh] 12. 138. 38 and 1. App. 1. 81 *l*. 145-6, MBh [R] 12. 140. 38 and 1.142.70-1, MBh [C] 12. 5284-5 and 1. 56. 12), PTn 1. 13 (pp. 11 and 83). Cf. येन केनाप्युपायेन and येन येन विशेषेण ।

(आ) IS 1561.

(*a*) कर्मणा तेन येनैव or तत् कर्मणा येन केन MBh (var.); धर्मणा [क°] MBh (var.) ; केनेह or कनैव or तेनैव MBh (var.) ; केनापि PTn.

(*ab*) मृदुना केनचिद् राजन् कर्मणा दा° MBh (var.).

(*b*) बुद्धिना [मृ°] MBh (var.) ; येन केन [दा°] MBh (var.) ; च [वा] MBh (var.).

(*c*) उद्धपेत् MBh (var.).

(*d*) नात्मानमवसादयेत् MBh (var.) ; पश्चाद् धर्मं समाचरेत् MBh (var.); PTn; समार्था or समस्थो MBh (var.).

When in distress, one should use any possible means to save oneself, mild or

forceful ; but if one's is able, one should act only according to *dharma*.

8919-21

कर्मणा रहितं ज्ञानं पङ्गुना सदृशं भवेत् ।
न तेन प्राप्यते किंचित् न च किंचित् प्रसाध्यते ॥
एवं ज्ञानेन हीनं यत् कर्मान्धेन समं स्मृतम् ।
मार्गो वा मार्गलक्ष्यं वा नैव तस्य प्रतीयते ॥
कर्मणा मनसा वाचा कर्तव्यं कर्म कुर्वतः ।
तस्मादेवेष्टसंसिद्धिश् चतुरस्रा प्रजायते ॥

(आ) SSap 645.

Knowledge without action is similar to a lame person; nothing is secured by this and nothing is accomplished.

Similarly, action without knowledge is similar to a blind man ; neither the path nor the aim of the action is discerned by him.

When one acts concertedly through body, mind and speech, the desired result is produced in all harmony. (A. A. R.).

कर्मणा सुकृतस्याहुः see No. 8907.
कर्मण्येवाधिकारस्ते see No. 8930.

8922

कर्मणैव हि संसिद्धिम् आस्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥

(अ) MBh (MBh [Bh] 6.25.17, BhG 3.20).
(आ) Sama 2 क 10.

For, only through action, perfection/ is attained by Janaka and others. / Also, for the mere control of the world / having regard, thou shouldst act. (F. Edgerton).

कर्मणोद्भिप्रधानेन see No. 8925.

8923

कर्मणोऽपि प्रधानत्वं किं कुर्वन्ति शुभा ग्रहाः ।
वसिष्ठदत्तलग्नेऽपि जानकी दुःखभागिनी ॥

(अ) Cr 236 (CSr 3.72, CR 6.19, CnT II 29. 5, CnT VII. 75, CPS 145. 28), GP 1.113.25.

(आ) IS 1562, Subh 237, Sama 2 व 2, SRM 2. 125, SPR 622. 9 (a. Ādhyātma Rāmāyaṇa, Araṇyaka 9. 15).

(*a*) कर्मणापि (°म°; °णे°; °य°) CS (var.) ; कर्मण्येव (°ण्यत्र GP) CR, CPS, GP ; हि [ऽपि] CS (var.), Sama, SRM, Subh; प्रधानानि (°नेन) CS (var.), CR, CPS ; प्रभावन्ति CR (var.).

(*b*) सति कक्षो शुभे ग्रहे CS (var.); सन्ति (संनि) कृष्टे शुभे (°भ) ग्रहे (°गृ ; °ह) CS (var.); संनिकृष्टे शुभे गृहे (ग्रहे) CS (var.); न नक्षत्रं न वा (च) ग्रहाः CR, CPS; सम्यगृक्षे शुभग्रहे GP ; किं कष्टेश्चुभग्रहे (*sic* !) CS (var.); शुभाः IS.

(*c*) वशिष्ठ° (वा°) CS (var.); वसिष्ठदत्तलग्नोऽपि GP, Sama, CS (var.).

(*d*) रामः प्रव्रजितो (किं भ्रमते Sama, SRM, SPR) वनम् (°ने IS) Subh, Sama, SRM, IS ; दुःखभागिनी (°भाजनम् or °न) CR (but CRC, CPS as above).

Power rests in the actions (done previously) ; what can the star, even if auspicious, do ? Lo ! even Jānakī (Sītā) (who was married) at the auspicious moment prescribed by sage Vasiṣṭha was subject to distress. (K. V. Sarma).

कर्मणोऽपि हि बोद्धव्यं see No. 8923.

8924

कर्मणो यस्य यः कालः तत्कालव्यापिनी तिथिः ।
तया कर्माणि कुर्वीत ह्रासवृद्धि न कारयेत् ॥

(आ) Sama 1 क 7.

(*a*) या Sama.

The proper time for doing an action is the auspicious lunar day prevailing then ;

actions should be performed according to that, and one should not make any departure from there. (A. A. R.).

कर्मणो हि प्रधानत्वं see No. 8923.

8925

कर्मणो हि प्रधानेन बुद्धिना किं प्रयोजनम् ।
पाषाणस्य कुतो बुद्धिस् ततो देवो भविष्यति ॥

(अ) Cr 237 (CSr 3. 71 ; in some texts *cd*/*ab*). Language corrupt.

(*a*) कर्मणोद्भिप्रधानेन CSr (var.) ; कर्मणा (°दो; °द्रो) CSr (var.) ; धर्मनो [क°] CSr (var.) ; प्रधान्यन CSr (var.). (Here प्रधानेन is in the sense of प्राधान्येन).

(*b*) बुद्धीनां CSr (var.) ; वृधिया CSr (var.); प्रयोजन CSr (var.).

(*c*) पाखानस्ये CSr (var.); बुद्धि CSr (var.).

(*d*) तेन [त°] CSr (var.); देवा CSr (var.).

Actions (matter and so they) are important; of what avail is intellect. What intellect has a block of stone ; still it becomes (the idol of) a deity (and is worshipped). (K. V. Sarma).

8926-7

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मण: ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गति: ॥
कर्मण्यकर्म य: पश्येद् अकर्मणि च कर्म य: ।
स बुद्धिमान् मनुष्येषु स युक्त: कृत्स्नकर्मकृत् ॥

(अ) MBh (MBh [Bh] 6. 26. 17-8, BhG 4. 17-8).

(आ) Sama 2 क 5.

(*a*) कर्मणोऽपि हि MBh (var.).

(*c*) अकर्मणोऽपि (°णस्तु) MBh (var.).

(*cf*) पश्यत्यकर्मणि MBh (var.).

(*h*) चोक्त: or संयुक्त: MBh (var.); सर्वकर्मकृत् or कृत्स्नकर्मसु MBh (var.).

One must understand the nature of action, on the one hand, / and must understand the nature of misaction, / and must understand also the nature of inaction ; / hard to penetrate is the course of action.

Who sees inaction in action, / and action in inaction, / he is enlightened among men ; / he does all actions, disciplined. (F. Edgerton).

कर्मण्यकर्म य: पश्येद° see No. 8927.

8928

कर्मण्यकर्मविधिरेष यदाचरन्ति
कर्माणि तत्तदनुबन्धजिहासयेति ।
सत्यं तथाप्यभिनवो भविता न बन्ध:
प्राचीनबन्धहरणे क इवाभ्युपाय: ॥

(अ) Ānas 19.

Vasantatilakā metre.

When one practises the rule of inaction in doing action, with a desire to abandon the continuity of *Karma*, it is true that he does not get entangled in fresh bondage ; but in the removal of the previous bondage, what is the means ? (A. A. R.).

8929

कर्मण्यकोविदा: स्तब्धा मूर्खा: पण्डितमानिन: ।
वदन्ति चाटुकान् मूढा यया माध्व्या गिरोत्सुका: ॥

(अ) BhPn 11.4.6.

Those who are not efficient in doing things, indolent fools, considering themselves wise, such simpletons speak flattering words, eager to get results by such honeyed sayings. (A. A. R.).

कर्मण्यस्त्वधिकारस्ते see No. 8930.

कर्मण्येव प्रधानत्वं see No. 8923.

8930

कर्मण्येवाधिकारस् ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर् मा ते सङ्गोऽस्त्वकर्मणि ॥

(अ) MBh (MBh [Bh] 6.24. 47, BhG 2.47).

(आ) SSap 314, SRRU 177, SLPr 92.6-7, SPR 631.33 (a. BhG).

(इ) MBh (Ju) 6. 44.

(*a*) कर्मण्यस्त्वधिका° or कर्मणेवाधिका° MBh (var).

On action alone be thy interest,/never on its fruits; /let not the fruits of action be thy motive, nor be thy attachment to inaction. (F. Edgerton).

8931

कर्म त्यजेम यदि नूनमधः पतेम
　　यद्याचरेम न कदापि भवं तरेम ।
कर्म त्यजेविति चरेविति च प्रवृत्ता
　　भावेन केन निगमा इति न प्रतीमः ॥

(अ) Ānas 18.

Vasantatilakā metre.

If we abandon action then surely we may go down (to hell); if we practise them, then we may not at any time be liberated. When the scriptures declare that one should abandon action and also perform action—we know not what they mean. (A. A. R.).

8932

कर्मदायादवल् लोकः　　कर्मसंबन्धलक्षणः ।
कर्माणि चोदयन्तीह　　यथान्योन्यं तथा वयम् ॥

(अ) MBh (MBh [Bh] 13. 1. 66, [R] 13. 1.73, MBh [C] 13.73).

(इ) SS (OJ) 358.

(*a*) °दायादको [°दा°] MBh (var.), SS (OJ).

(*b*) °बंधन° [°संबन्ध°] MBh (var.).

(*c*) कर्मणा [क°] MBh (var.); हि [इह] MBh (var.).

(*d*) सर्वे कर्मवशा वयम् SS (OJ); तथा [य°] MBh (var.); ऽन्योन्या MBh (var); यथा [त°] MBh (var.), वयः MBh (var).

The people have action for their paternal kinsman, they have their marital relations in action; just as activities of various kinds induce people to have mutual links, so also in our case. (A.A.R.).

8933

कर्मब्रह्मविचारणां विजहतो भोगापवर्गप्रदां
　　घोषं कंचन कण्ठशोषफलकं कुर्वन्त्यमी तार्किकाः ।
प्रत्यक्षं न पुनाति नापहरते पापानि पीलुच्छटा
　　व्याप्तिर्नावति नैव पात्यनुमितिर्नो पक्षता रक्षति ॥

(अ) Viśvaguṇadarśa 552.

(आ) SR 43. 7, SSB 297. 7, SRK 82. 1 (a. Viśvā).

Śārdūlavikrīḍita metre.

Abandoning all thoughts of action or of god that give enjoyment or beatitude, the logicians make noise which only renders throats dry: Perception does not purify one, the group of Atoms does not remove sin, Invariable concomitance does not protect, Inference does not guard, and the subject of Syllogism does not give shelter. (A. A. R.).

8934

कर्मभिः स्वैरवाप्तस्य　　जन्मनः पितरौ यथा ।
राज्ञां तथान्ये राज्यस्य　　प्रवृत्तावेव कारणम् ॥

(अ) RT (RT [S] 3. 244, RT [V] 3. 244, RT [T] 3.241, RTj [C] 3.247).

(आ) IS 1563.

(*b*) पितरो Raj (var.).

(*c*) राज्ञा Raj (var.).

As parents are only the (immediate) cause for the production of a birth which one obtains by one's own (previous) deeds, there too are other (kings) for that of a throne in the case of kings. (M. A. Stein).

8935

कर्मभूमिमिमां प्राप्य　　कर्तव्यं कर्म यच्छुभम् ।
अग्निर्वायुश्च सोमश्च　　कर्मणां फलभागिनः ॥

(अ) R (R [Bar] 2. 101. 28, R [B] 2. 109. 28, R [R] 2.109.28, R [C] 2.118. 28), Cr 1342 (CNG 205). Cf. JSAIL 31.6.

(आ) SR 393.645 (a. R), IS 1564.

(*a*) कर्मभूतिम् CNG; इहं [इमां] R (var.).

(*b*) प्रकुर्यात् (°र्यां) or करिष्ये [क°] R (var.).

(*c*) सूर्यश् [सो°] R (var.).

(*d*) कर्मण फलमप्नुते R (var.); कर्मभिर् or कर्मण: (°णा) R (var.); महितास्तु (°ता°) ते or महदश्नुते or °भोजन: or °भोगिन: [फ°] R (var.).

Whoever is born on the earth must perform good acts; Agni, Vāyu and Soma enjoy the fruit of their good acts (because of their prior good behaviour).

8936

**कर्मभूमिरियं ब्रह्मन् फलभूमिरसौ मता ।**
**इह यत् क्रियते कर्म तत् परत्रोपभुज्यते ॥**

(अ) MBh (MBh [Bh] 3.247. 35, MBh (R) 3.261.35, MBh [C] 3. 15475. Cf. इह यत् क्रियते कर्म, No. 6189.

(इ) SS (OJ) 13.

(*b*) योगभूमिरसौ स्मृता MBh (var.); तु स स्मृत: [असौ° म°] MBh (var.); अतो [असौ] MBh (var.); परा [मता] MBh (var.).

(*c*) लाके [कर्म°] MBh (var.); कुरुते [क्रि°] SS (OJ).

(*d*) (उ)पयुज्यते MBh (var.).

This earth O Brāhmaṇa, is the field of action and that (*viz.*, the other world) is the region to harvest fruits. Whatever action is done here (on the earth), its results are enjoyed in the other world. (A. A. R.).

8937

**कर्म लोकविरुद्धं तु कुर्वाणं क्षणदाचर ।**
**तीक्ष्णं सर्वजनो हन्ति सर्पं दुष्टमिवागतम् ॥**

(अ) R (R [Bar] 3. 28. 4, R [B] 3.29.4; R [G] 3.35. 4, R [L] 3. 34.4).

(आ) IS 1565, SSap 258.

(*a*) लोके R (var.); च or हि or तत् [तु] R (var.).

(*b*) खर दारुणं or रजनीचर or क्षणदाचर: [क्ष°] R (var.).

(*c*) तीक्ष्ण: सत्यजनो हंति R (var.); सर्वं or सर्वो [सर्व°] R (var.); °जनं R (var.).

(*d*) सर्पो द्रष्टुम् or दुष्टसर्पम् or दुष्टं सर्पम् or सर्पं गृहम् R (var.); इह [इव] R (var.).

When a man does an action which is inimical to the welfare of the world, O Rākṣasa, all people will combine and kill that cruel man, just as they do to a wicked serpent that has come (into the house). (A. A. R.).

कर्म वै किल see No. 8899.

8938

**कर्म सर्वोत्तमं किं मे करणीयं भवेदिति ।**
**मानव: प्रभवेद् वेत्तुं लब्ध्वा स्थैर्यं शमं तथा ॥**

(आ) SSMā 24. 12-3.

'What is the best of all kinds of actions, which I may do?' This a man would be competent to know only when he has obtained steadiness as well as peace. (A. A. R.).

8939

**कर्माणि जन्मान्तरसंचितानि**
**महान्ति विज्ञानमहाहुताशे ।**
**सर्वाणि दग्धानि भवन्ति सद्यो**
**महानलस्यास्ति किमार्द्रभाव: ॥**

(अ) Lok 86.

Upajāti metre (Indravajrā and Upendravajrā).

The result of all actions which have been accumulated in previous births, how-

ever large they be, would all be completely burnt out immediately in the great fire of true knowledge. In a great conflagration can there be anything wet ? (A.A.R.).

8940

कर्माणि बध्नन्ति शुभाशुभानि
कर्तारमौपाधिकमेव जीवम् ।
परं न तत्साक्षिणमस्तदोषम्
आभीरमद्यात् किमजे शयाने ॥

(अ) Lok 88.

Upajāti metre (Upendravajrā and Indravajrā).

Actions good or bad are binding on the conditional Jīva only as the doer of actions ; they have no effect on the witness [Ātman] which is free from all defects. When the goat is lying, in front, is the shepherd (killed and) eaten ? (A. A. R.).

8941

कर्माणि यानि लोके
दुःखनिमित्तानि लज्जनीयानि ।
सर्वाणि तानि कुरुते
जठरनरेन्द्रस्य वशमितो जन्तुः ॥

(अ) AS 394.

(*a*) लोक AS (var.).

(*d*) °नरेन्द्र AS (var.), (*contra metrum*) ; वशमेति AS (var.).

Gīti-āryā metre.

Those actions in the world which cause misery and are shameful, —all those actions are done by a person who is under the control of the king in the form of the belly. (A. A. R).

8941A

कर्माणि सर्वाणि च मोहनीये
दुःखानि सर्वाणि दरिद्रतायाम् ।
पापानि सर्वाणि च चौर्यभावे
दोषा अशेषा अनृते भवन्ति ॥

(आ) Spr. 1414. 96 (a. Dharmakalpadruma 166.4).

Indravajra metre.

Actions are all done when one is under delusion ; all miseries occur during penury ; all sins are committed during thieving ; and all flaws happen when falsehood is resorted to. (K. V. Sarma).

कर्माण्यत्र प्रधानानि see No. 8923.

8942

कर्माण्यारभमाणानां दुःखहत्यै सुखाय च ।
पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम् ॥

(अ) Bh Pn 11.3.18.

When actions are commenced with the object of destroying misery and deriving happiness, one should take note of the (possible) future happenings of both the man and wife. (K. V. Sarma).

8943

कर्मानिष्टं विधत्ते भवति परवशो लज्जते नो जनानां
धर्माधर्मौ न वेत्ति त्यजति गुरुकुलं सेवते नीचलोकम् ।
भूत्वा प्राज्ञः कुलीनः प्रथितपृथुगुणो माननीयो बुधोऽपि
ग्रस्तो येनात्र देही नुद मदनरिपुं जीव तं दुःखदक्षम् ॥

(अ) AS 422.

(*d*) देहोनुदमदन° AS (var.); जीवि AS (var.).

Sragdharā metre.

One, even if born in a noble family, is learned, has many a virtue, deserves respect and is wise, will be lost, if caught by passion. He does undesirable things, comes under another's control, has no sense of shame when moving among the people, does not understand righteousness and misconduct, leaves the teacher's place, and serves low people. Hence leave off that enemy, passion, who is clever in giving misery ; and then live (happily). (A.A.R.).

8943A

कर्मानुभावदु:खित
एवं मोहान्धकारगहनवति ।
अन्ध इव दुर्गमार्गे
भ्रमति हि संसारकान्तारे ।।

(अ) SPR 625.15 (a. Ācārāṅgasūtra 25.5) Āryā metre.

Thus, one distressed by the results of one's (past) actions, stepping into the dark forest of desires, wanders aimlessly in the woods of worldly life just as a blind man along a rough road. (K. V. Sarma).

8944

कर्मानुमेया: सर्वत्र परोक्षगुणवृत्तय: ।
तस्मात् परोक्षवृत्तीनां फलै: कर्म विभावयेत् ।।

(अ) KN (KN [ĀnSS] 4. 38, KN [BI] 4.40), H (HJ 4.105, HS 4.100, HM 4.101, HK 4.106, HP 4. 105, HN 4. 105, HH 115.26-7, HC 155.19-20).

(आ) SR 384. 272 (a. KN), IS 1566, Sama 1 क 19.

(*a*) कर्यानु H (var.) ; सर्वे ते H (var.).

(*b*) परोक्षे गु° H (var.).

(*c*) परोक्षे वृ° H (var.); °वृत्तानां H (var.).

(*d*) कार्यै: [फ°] H (var.) ; कर्मानुभाव्यते H (var.); कर्मानुभाव्यते Sama ; विभाव्यते H (var.) ; विभागयेत् H (var.).

The presence of secondary qualities beyond direct perception, is inferred by their workings ; and the success of their workings again is measured by the results they achieve. (M. N. Dutt).

8945

कर्मान्यजन्मनि कृतं सदसच्च दैवं
तत् केवलं भवति जन्मनि सत्कुलाद्यं ।
बाल्यात् परं विनयसौष्ठवपात्रतापि
पुंदैवजा कृषिवदित्यत उद्यमेत ।।

(अ) Yogayātrā (in *Indische Streifen* **10.** 164) 1.3.

(आ) IS 1567.

The action done in a previous birth, whether good or bad, is called Fate ; that merely results in birth in a good family; modesty, goodness and the state of deserving from boyhood onwards are the results of good deeds done now ; hence one should exert oneself (in good deeds), as a good harvest is the combined result of human action and luck in life. (A. A. R.).

8946

कर्मापराधात् सत्त्वानां विनाशे समुपस्थिते ।
अनयो नयरूपेण बुद्धिमाक्रम्य तिष्ठति ।।

(आ) Vyās 96.

(इ) Vyās (C) 83, Vyās(s) 84.

When destruction of beings is imminent, due to the faults committed in various activities, wrong policies invade the mind and remain there (asserting) as if they were the right course (of action). (A. A. R.).

8947

कर्मायत्तं फलं पुंसां बुद्धि: कर्मानुसारिणी ।
तथापि सुधिया भाव्यं सुविचार्यैव कुर्वता ।।

(अ) BhŚ 228. Cr 238 (CVr 13.17, CNT IV. 262, CPS 317. 30, Saśa 208. 45. Cf. No. 9993.

(आ) SR 161.375 (a. BhŚ), SSB 492, 382, IS 1568, SA 15.8, SN 749, SSV 367, SKG f 4*a*, SPR 1317. 3395*b* (74), Sama 1 क 25, and 2 व 19. Cf. किं करोति नर: प्राज्ञ:, No. 9993.

(*a*) बलं [फ°] BhŚ (var.).

(*b*) कर्मानुसारिणीम् IS ; कर्मानुसारिणि CV (var.).

(*c*) सुधियश् (B₂ as above); चार्या: (°र्या) CV, Sama ; सुविचार्येवि CV (var.), °चार्ये SPR ; सुधियं (°यो) BhŚ (var.).

(*d*) सुविचार्येव CV (var.), BhŚ (var.); सुविचार्य च BhŚ (var.); कुर्वते (°ति) CV, Sama ; कुर्वत: BhŚ (var.) ; सीदति [कु°] BhŚ (var.).

Although the result of one's actions is in accordance with his *karma* (or previous destiny), and his intelligence is also determined by the same, a wise man should still undertake to do a thing only after careful consideration.

8948

कर्मारण्यं वहति शिखिवन्मातृवत्पाति दु:खात्
सम्यग्रीतिं वदति गुरुवत् स्वामिवद् यद् बिभर्ति ।
तत्त्वातत्त्वप्रकटनपटु: स्पष्टमाप्नोति पूतं
तत् संज्ञानं विगलितमलं ज्ञानदानेन मर्त्य: ॥

(अ) AS 494.

(आ) SPR 420.21 (a. AS).

(*a*) सखि° AS (var.).

(*b*) व्रीति° SPR.

(*c*) °पट्ट AS (var.).

Mandākrāntā Metre.

It burns the forest of *Karma* (the cause of bondage) like fire, protects one from sorrow like a mother, teaches the correct course to be followed like a spiritual preceptor, and maintains him like an (affectionate) master—thus a man who is clever in discerning what is true and false clearly gets that good wisdom which is pure and free from all impurities by the gift of correct knowledge. (A.A.R.)

कर्मेन्द्रियणाणि वाक्या° see प्रकृते स्यान्

8949

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचार: स उच्यते ॥
यस् त्व् इन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियै: कर्मयोगम् असक्त: स विशिष्यते ॥

(अ) MBh (MBh [Bh] 6.25. 6-7, BhG 3. 6-7).

(आ) No (first) Damp in IS ; IS 1569-70 ; SPR 1018.6 (a. BhG 3.6).

(*b*) आस्ते च [य आ°] MBh (var.).

(*c*) इन्द्रियार्थवि° MBh (var.).

(*f*) संयम्या° MBh (var.); नर: [ऽर्जु°] MBh (var.).

Restraining the action-senses,/who sits pondering with his thought-organ/on the objects of sense,/with deluded soul,/he is called a hypocrite.

But whoso the senses with the thought-organ/controlling, O Arjuna, undertakes/ discipline of action with the action-senses, unattached (to the fruits of action), he is superior. (F. Edgerton).

8950A

कर्मेन्धनं यदज्ञानात् संचितं जन्मकानने ।
उपवासशिखी सर्वं तद्भस्मीकुरुते क्षणात् ॥

(अ) AS (=811).

(आ) SPR 192.15.

The firewood that has been accumulated due to ignorance, from the forest of life, the fire of fasting reduces to ashes in a trice. (K. V. Sarma).

8950B

कर्मेन्धनं समाश्रित्य दृढा सद्भावनाहुति: ।
धर्मध्यानाग्निना कार्या दीक्षितेनाग्निकारिका ॥

(आ) SPR 807. 25 (a. Bṛhadāraṇyaka, Uttarabhāga 21).

Using fire-sticks of *Karma*, the sacrificing priest should make the steady offering, aimed at lofty thoughts, in the fire of righteous meditation. (K.V. Sarma).

8951

कर्मैव कारणं चात्र सुगतिं दुर्गतिं प्रति ।
कर्मैव प्राक्तनमपि क्षणं किं कोऽस्ति चाक्रियः ।।

(अ) Śukranīti 1.37.

(आ) Saśā 70.5.

Man's work is the cause of his good or bad luck.[1] Even that which is called *prāktana*,[2] is really man's own work. Who can ever be without work even for a moment ? (B. K. Sarkar).

1. Prosperity or adversity.
2. Coming from previous births.

8952

कर्मोक्तिनर्मनिर्माणैः प्रातः प्रातः प्रधावताम् ।
धनं धनं प्रलपतां निधनं विस्मृतं नृणाम् ।।

(अ) Dar 2. 3.

By creating the pastime of various actions and running (to and fro) from morning to morning, talking of nothing but money, men forget that (such a thing as) death exists. (A. A. R.).

कर्मैव किल see No. 8899.

8952A

कर्मोदयाद् भवगतिर्
भवगतिमूला शरीरनिर्वृत्तिः ।
देहादिन्द्रियविषया
विषयनिमित्ते च सुखदुःखे ।।

(आ) SPR 753. 11/ (a. Praśarati 39).

Āryā metre.

On account of the rise of action occurs the descent to worldly life ; because of worldly life is the human body ; because of the body occurs (the attachment to) the objects of the senses ; and on account of the said objects arise happiness and misery. (K. V. Sarma).

8953

कार्यस्य निःसंशयमात्महेतोः
सरूपतां हेतुभिरभ्युपेत्य ।
दुःखस्य कार्यं सुखमामनन्तः
स्वेनैव वाक्येन हता वराकाः ।।

(अ) Mattavilāsa of Mahendravikramavarman, 8.

Upajāti metre (Upendravajrā and Indravajrā).

They establish that an effect, as self-caused, is of the same nature as its causes ; when, therefore, they declare that pleasure is the effect of pain, the poor fools contradict their own dogmas. (A. B. Keith in his "The Sanskrit Drama" p. 183).

कर्षकः सर्वबीजानि see No. 9778.

8954*

कर्षणान्वेषणे यातुः क्षुतं जलदवृष्टये ।
हेमादिभूषणे नव्ये विधृते भूषणाप्तये ।।

(आ) ŚP 2768.

If a person sneezes when he goes about his business of farming, it indicates good rains from the clouds ; if the person sneezes when putting on gold ornaments, etc., it foretells the acquisition of (plenty) of ornaments. (A. A, R).

8955

कर्षति वपति लुनीते
दीव्यति सीव्यति पुनाति वयते च ।
विदधाति किं न कृत्यं
जठरानलशान्तये तनुमान् ।।

(अ) As 386.

Āryā metre.

He ploughs (the field), sows the seed, harvests, gambles, stitches clothes, sweeps and weaves ; what action does not a man perform in order to allay the fire of hunger ? (A. A. R.).

8956*

कर्षद्भिः सिचयाञ्चलानतिरसात् कुर्वद्भिरालिङ्गनं
गृह्लानैः कचमालिखद्भिरधरं विद्रावयद्भिः कुचौ ।
प्रत्यक्षेऽपि कलिङ्गमण्डलपतेरन्तःपुराणामहो
धिक्कष्टं विटपैर्विटैरिव वने किं नाम नाचेष्टितम् ॥

(आ) SkV 1423 (a. Vasukalpa), ŚP 1277 (a. Śrī Dhanadadeva), SR 132. 32 (a. ŚP) SSB 444.32 (a. Dhanadadeva).

(*a*) °लान्यति° ŚP, SR °नोन्नति° SkV (var.).

(*b*) विश्रामयद्भिः करौ ŚP ; °मालिहद्भि° SR, SSB.

(*c*) भवद्विरोधिनृपतेरन्तः° ŚP, SR, SSB.

(*d*) नो चेष्टितम् ŚP, SR.

Śārdūlavikrīḍita metre.

They catch his women's skirts, embrace them tight,/ seize them by the hair and wound their lips,/ scratch their breasts even until they bleed,/and this before the monarch of Kaliṅga's face ; /for now in his defeat the forest trees / play all the tricks of lechers with his wives. (D. H.H. Ingalls).

8957*

कलं कमुक्तं तनुमध्यनामिका
स्तनद्वयी च त्वदृते न हन्त्यतः ।
न याति भूतं गणने भवन्मुखे
कलङ्कमुक्तं तनुमध्यनामिका ॥

(अ) KāD 3. 59.

(आ) IS 1572, Sar 2. 144.

(इ) KāD (T) 3.59, KāD (M) 3. 59.

(*a*) कलङ्कयुक्तं KāD (var.).

(*b*) °यों Sar.

(*d*) तनुमद्धचना° KāD (var.).

Vaṁśastha metre.

Sweet words of ladies with developed breasts, stooping down to the middle part of their body a bit, captivate all except thee ; and in counting the best self-restrained pure embodied beings in your presence, the *anāmikā* (the second) finger does not go to anyone else.[1] (K. Roy).

1. In other words, when you have been counted as the first self-restrained person there is none to be counted as second.

कलंकी see कलङ्की

8958

कलकण्ठगणास्वाद्ये कामस्यास्त्रे निजाङ्कुरे ।
निम्बवृत्तिभिरुद्गदीर्णे न चूतः परितप्यते ॥

(आ) SNi 12. 6.

(*a*) °गलास्वाद्ये SN (var.).

If the sprouts of the mango tree, which deserve to be tasted by sweet-voiced cuckoos and which are the arrows of cupid, are first swallowed but later vomitted by crows which subsist on bitter *nimba* fruits, the mango tree need not be worried in any way. (A. A. R.).

कलकण्ठ यथा शोभा see सहकारे चिरं स्थित्वा

8959

कलकलमपरा मुधा विधाय
क्षितितिलकान् नयनान्तमाससाद ।
अवतरति मृगीदृशां तृतीयं
मनसिजचक्षुरुपायदर्शनेषु ॥

(अ) Vikram 6. 14.

Puṣpitāgrā metre.

Another (lady) having made a false tumult got a side-glance from the king ; in the matter of finding out an expedient means, there appears in fawn-eyed ladies a third eye in the form of love. (K.V. Sarma).

8960-1*

कलकोकिलनादविवादवलद्-
भ्रमरावलिलोलरसालद्रुम- ।
क्रममालतिकाविकदम्बलसत्-
कुसुमागममोदमनोजशरैः ॥

परिपीडितया विधुसान्द्रकला-
कमलाकरचम्पकसंगवधत्- ।
पवनैरनुचिन्तितया प्रिय सा
सखि सम्प्रति किं क्रियतेऽबलया ॥

(आ) Vidy 670 (in Vidy composed in one verse) (a. Citrapatiśarman).

Toṭaka metre.

(One girl-friend to another about the condition of the love-lorn heroine : ) Oh friend ! What can this girl do now—this weak girl who is afflicted by cupid's arrows constituted of bunches of flowers of the mango, jasmine etc., which sway under the weight of swarms of bees (whose humming) vies with the cooings of the sweets-voiced cuckoos ; (the girl whose mind) is highly dejected by breezes (rendered unbearable) by their association with bright moonlight, the lotus pond and the *campaka* flowers. (K. V. Sarma).

8962*

कलक्वणितगर्भेण कण्ठेनाघूर्णितेक्षणः ।
पारावतः परिभ्रम्य रिरंसुश्चुम्बति प्रियाम् ॥

(अ) KaD 2. 10.

(आ) ŚP 570 (a. Daṇḍin), Skm (Skm [B] 2023, Skm [POS] 5.5.3) (a. Daṇḍin), SR 208, 22 (a. KāD), SSB 573. 1 (a. Daṇḍin), IS 1571.

(इ) KāD (T) 2. 10, RāD (M) 2. 10.

(*c*) परिक्रम्य KāD (var.) ; परावृत्य KāD (var.), ŚP, SR SSB.

The pegion, with sweet cooings emanating from its throat, and with rolling eyes, hops from place to place and kisses its mate intent on sporting with her. (K. V. Sarma).

8963

कलक्वाणे वीणे विरम रणितात् कोकिल सखे
सखेदो माभूस्त्वं द्रुहिणविहितस्ते परिभवः ।
सुधे मुञ्च स्पर्धामधरमधुसंसर्गसरसाः
स्फुटन्त्येता वाचः किमपि कमनीया मृगदृशः ॥

(आ) Skm (Skm [B] 841, Skm [POS] 2. 74.1) (a. Sūryadhara).

Śikhariṇī metre.

O lute with sweet sound, desist from your music ; friend cuckoo, do not be distressed, for your discomfiture is ordained by the creator ; O nectar, leave off your rivalry ; for these melodious sounds emanate with the sweetness of the nectar of the lips of the deer-eyed damsel. (K. V. Sarma).

8964*

कलङ्कदाशो गगनाम्बुराशौ
प्रसार्य चन्द्रातपतन्तुजालम् ।
लग्नोडुमीनांल्लघु संजिघृक्षुश्
चन्द्रप्लवस्थश्चरमाब्धिमेति ॥

(आ) SR 322.1, SSB 182.1.

(*d*) °रमाद्रिमेति SSB.

Upajāti metre (Upendravajrā and Indravajrā).

The fisherman of the black spot of the moon having spread his net in the form of the moon's rays in the ocean of sky, and desiring to gather quickly the fishes in the form of stars caught in the net, goes to the western sea, sailing in the craft in the form of the moon. (A. A. R.).

कलङ्कमपि शशङ्किरे see No. 251.
कलङ्कमुक्तं तनु° see No. 8957.

8965-6

कलङ्कयन्ति सन्मार्ग- जुषः परिभवन्त्यलम् ।
वात्या इवातिचपलाः स्त्रियो भूरिरजोवृताः ॥
तत् तासु न प्रसक्तव्यं धीरसत्त्वैः सुबुद्धिभिः ।
शीलमभ्यसनीयं तु वीतरागपदाप्तये ॥

(अ) KSS 12. 72. 256-57.

(आ) IS 1573-74.

(*d*) °जोभृतः KSS (NSP).

Females, being like the winds, very changeful, and enveloped with the thick cloud of passion, defile those who are walking in the right path, and disgrace them altogether.

So, wise men of firm nature should not cleave to them, but should practise chastity, in order to obtain the rank of sages who have subdued their passions. (C. H. Tawney).

8967*

कलङ्कहीनः क्षयदोषशून्यः
सदा निवृत्तस् तमसो भयाच्च ।
बताभविष्यद् द्विजनायकोऽपि
तदापि मन्ये न तवाननाभम् ॥

(आ) SSB 79. 56 (a. Saṁgrahītuḥ).

Indravajrā metre.

Even if the moon [the lord of the *dvija-s*] were to be free from his black spot, devoid of the fault of waning (every month) and always free from the fear of *tamas* [darkness : the demon Rāhu], still I think it will not equal the brilliance of your face. (A. A. R.).

8968

कलङ्किनः प्रिये दोषा- करस्य च जडस्य च ।
न जातु शक्तिरिन्दोस् ते मुखेन प्रतिगर्जितुम् ॥

(आ) Amd 242. 666.

The moon, dear one, has a black spot and is *doṣākara* [a mine of faults or maker of the night] and is *jaḍa* [dull or cool]; indeed he has not the power to vie with (*lit*., to roar against) the spotless beauty of your face. (A. A. R.),

8969

कलङ्किनि जले क्वापि सौरं प्रतिफलन् महः ।
तमोऽपहत्वं तनुते समृद्धिं च दिने दिने ॥

(आ) SNi 8. 6.

The Moon, though dark-spotted and dull, eradicates the darkness, and grows bigger day by day, through getting light reflected from the sun. (K. V. Sarma).

8970

कलङ्की निःशङ्कं परितपतु शीतद्युतिरसौ
भुजङ्गव्यासङ्गी वमतु गरलं चन्दनरसः ।
स्वयं दग्धो दाहं वितरतु मनोभूरपि भृशं
जगत्प्राण प्राणानपहरसि किं ते समुचितम् ॥

(आ) Vidy 500.

(*a*) कलंकी Vidy.

Śikhariṇī metre.

Let the black-spotted moon torment (separated lovers) without any hesitation (or mercy) on his part; at least, he is cold with his rays; let the sandal tree emit poison, for after all, it is entwined by serpents; let cupid, distribute distress, but, then he himself has been burnt; but Oh (Malaya) breeze, though you are the breath of the world, you are taking away my life; is this justified ? (K.V. Sarma).

8970A

कलङ्केन यथा चन्द्रः क्षारेण लवणाम्बुधिः ।
कलहेन तथा भाति ज्ञानवानापि मानवः ॥

(आ) Spr. 366. 3 [a. Hiṅgula-prakaraṇa, Kalaha-prakrama 3].

Even as the Moon by its black spot, and the salty ocean by the salt therein, (the character of) a man, though wise, is sullied by his quarrelsomeness. (K. V. Sarma).

8971

कलत्रं पृष्ठतः कृत्वा रमते यः परस्त्रियः ।
अधर्मश्चापदस्तस्य सद्यः फलति नित्यशः ॥

(अ) Cr. 1343 (CNF. 62).

(*a*) कलत्रपृष्टकृत्व CNF (MS).

(*b*) य CNF (MS) ; °स्त्रिय CNF (MS.).

(*c*) °पद CNF (MS).

(*d*) सध CNF (MS) ; नित्यस CNF (MS).

(*c*) °पदः तस्य Cr.

Leaving behind his own wife, that man who indulges in love sports with others' wives, does a deed that is against right conduct; it also brings to him daily impending dangers. (A. A. R.).

8972

कलत्रचिन्ताकुचितस्य पुंसः
श्रुतं च शीलं च गुणाश्च सर्वे ।
अपक्वकुम्भे निहिता इवापः
प्रयान्ति देहेन समं विनाशम् ॥

(आ) VS 3140.

Upendravajrā metre.

To a man who is worried with anxiety about his wife, his learning, good conduct and all other virtues, come to an end along with the waning of his body, as does water placed in a pot of unbaked clay. (A. A. R.).

8973*

कलत्रनिन्दागुरुणा किलैवम्
अभ्याहतं कीर्तिविपर्ययेण ।
अयोघनेनाय इवाभितप्तं
वैदेहिबन्धोर् हृदयं विदद्रे ॥

(अ) Ragh 14.33. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 221.

Upajāti metre (Upendravajrā and Indravajrā).

Struck thus by the reverse of fame [that is, infamy], heavy [or : unbearable] owing to the slander of his wife, the heart of the consort of Vaidehī, split up like heated iron (beaten) by an iron sledge[1]. (R. D. Karmarkar).

1. The context is when scandals about Sitā reached Rāma's ears when he was ruling the country after resurrecting Sitā from Lankā.

8974

कलत्रपुत्रादिनिमित्ततः क्वचिद्
विनिन्द्यरूपे विहितेऽपि कर्मणि ।
इदं कृतं कर्म विनिन्दितं सतां
मयेति भव्यश्चकितो विनिन्दति ॥

(अ) AS 169.

(*c*) इहं [इदं] AS (var.); विनिंदितां AS (var.).

Vaṁśasthā metre.

For the sake of his wife and children or near ones, sometimes a man might do an action which is reprehensible; but if he is of good conduct he would realize with apprehension that he had done an act which is censured by good people, and feel sorry for it. (A. A. R.).

8975-6*

कलत्रभारेण विलोलनीविना
गलद्दुकूलस्तनशालिनोरसा ।
वलिव्यपायस्फुटरोमराजिना
निरायतत्वादुदरेण ताम्यता ॥
विलम्बमानाकुलकेशपाशया
कयाचिदाविष्कृतबाहुमूलया ।
तरुप्रसूनान्यपदिश्य सादरं
मनोधिनाथस्य मनः समाददे ॥

(अ) Kir 8. 17-8.

Vaṁśasthā metre.

The knot of her dress loosened due to the heaviness of her hips ; the silk on her

bosom slipped by the expansion of her breasts; the line of her (navel) hair was exposed due to the straightening of skin-folds; the thinness (of her middle) was seen in her non-expansive belly; her tresses were loose and fell dishevelled; (by lifting her arms overhead) she disclosed her armpits; all this was done by a damsel under the pretext of straining to pick flowers from a tall shrub and, thus, she captivated the mind of the lord of her heart. (K. V. Sarma).

8977

कलत्रमात्मा सुहृदो धनानि
वृथा भवन्तीह निमेषमात्रात् ।
मुहुर्मुहुश् चाकुलितानि तानि
तस्मान् न विद्वानतिविग्रही स्यात् ॥

(अ) KN (KN [ĀnSS] 9.75, KN [BI] 9.74).

(*a*) आत्मा बलं वा [क°] KN (BI).

Upajāti metre (Upendravajrā and Indravajrā).

The wife, the body, friends and wealth of a sovereign may cease to be of any avail in a moment; (when he launches a war), these are constantly jeopardised. Therefore an intelligent sovereign should not engage himself too much in war. (K. V. Sarma).

8777A

कलत्रहरणक्लेशात् खिन्नानामात्मनस्तनौ ।
धर्तुमुत्सुकता नष्टे: सुदृशां सुधियामिव ॥

(आ) SSSN 48.6.

For ladies, even as for the wise, there is little interest to support their own bodies, which is weighed down by (heavy) hips (in the case of ladies) and by the anxiety of their wives being abducted (in the case of wise men). (K. V. Sarma).

कलपत्रनिर्गतमषी see No. 8982.

8978

कलभ तवान्तिकमागतम्
अलिमेतं मा कदाप्यवज्ञासीः ।
अपि दानसुन्दराणां
द्विपधुर्याणामयं शिरोधार्यः ॥

(अ) BhV (BhV [POS] 1.25, BhV [C] 1.26). See also 8708.

(आ) SR 231.63, SSB 624.9, SRK 179. 19 (a. ŚP), IS 7801, VP 10.53.

(*b*) एनं BhV (var.), VP.

(*d*) द्विपवर्याणाम् BhV (Var.), SRK; महामान्यः [शि°] BhV (var.).

Gīti-āryā metre.

O young one of an elephant, never show disrespect to this bee, coming to thee; for he is welcome to take his seat upon the head of even the best of elephants, who appear charming on account of (flowing) rut. (H. D. Dutt Sharma).

8979

कलमाक्रान्तविश्वस्य मषीकृष्णस्य भोगिनः ।
आसन्नबन्धनस्यान्ते दिविरस्य धनेन किम् ॥

(अ) Dar 2. 54.

What is the use of wealth to a professional scribe who overcomes all people with the might of his pen whose activities are dark like the ink he uses and who leads a luxurious life, when in the end he is bound to be imprisoned like a snake dark like ink, which invades the rice field, and whose capture is imminent. (A. A. R.).

8980*

कलमं फलभाराति- गुरुमूर्धतया शनैः ।
विनामान्तिकोद्भूतं समाघ्रातुमिवोत्पलम् ॥

(आ) VS 1805 (a. Vararuci), SuMañ 156. 9-10. See also 8981.

The rice plant with its top getting heavy by the weight of grain [paddy], has bent low as if to smell [kiss] the lily that had sprung close to its root. (A. A. R.).

8980A*

कलमधुररक्तकण्ठी
शयने मदिरालसा समदना च ।
वक्त्रापरवक्त्राभ्याम्
उपतिष्ठतु वारमुख्या त्वाम् ॥

(अ) Pādaṭāḍitaka-bhāṇa of Śyāmilaka 82.

Āryā metre.

May the prostitute whose voice is soft, sweet and lovely, while she is languid with drink and filled with passion, approach you to the bed, with (verses) in *vaktrā* and *aparavaktrā* metres. (G. H. Schocker and P. J. Worsley).

8981*

कलमाः पाकविनम्रा
मूलतलाघ्रातसुरभिकल्हाराः ।
पवनाकम्पितशिरसः
प्रायः कुर्वन्ति परिमलश्लाघाम् ॥

(अ) BhPr 174. See also 8980.

(आ) Pad 79.7 (a. BhPr), SR 243. 196 (a. BhPr.), SSB 646. 1.

Gīti-āryā metre.

The paddy plants, bent on account of ripeness as if to smell the sweet scented white lotuses growing at their feet, shake their heads at the wind and, possibly, seem to commend (to the world) the fragrance (of the lotuses). (K. V. Sarma).

कलमाग्रनिर्गतमषी° see No. 8982.

8982

कलमान्तनिर्गतमषी-
बिन्दुव्याजेन साञ्जनाश्रुकणा ।
कायस्थलुण्ठ्यमाना
रोदिति खिन्नेव राजश्रीः ॥

(अ) Kalāvilāsa 5.7.

(आ) JS 311.37 (a. Kṣemendra), ŚP 4041 (a. Kṣemendra), AP 20, SR 45. 4 and 364. 25 (a. ŚP), SSB 255. 25 (a. Kśemendra), SRHt 141. 13 (a. Kalāvilāsa).

(*a*) कलमाग्रनिर् Kalā° ŚP, SR, SSB ; कलपत्रनिर् SRHt.

(*b*) सन्तता करणैः SRHt ; °श्रुकणैः Kalā°.

(*c*) °लण्टमाया SRHt.

(*d*) राज्यश्रीः SR, SSB.

Āryā metre.

Royal riches seem to shed collyrium-tinted tears in the form of drops of ink through the pens of palace accountants, as the latter rob (the royal treasury of its wealth). (K.V. Sarma).

8983*

कलय कमलमस्मिन्नित्युदीर्य स्थितानां
प्रतिफलितमुखेषु न्यस्तहस्तारविन्दाः ।
स्फटिकविपिनमध्ये माणिकप्रेयसीनां
निभृतहसितपात्रं यत्र याता युवानः ॥

(आ) Vidy 602.

Mālinī metre.

'Pick out the lotuses here'—having said this the *māṇika* sweethearts remained in the midst of a mass of mirrors and the young men (did so) by placing their lotus hands on the reflected faces of the damsels ; thus these youths became the butt of laughter of these girls. (A.A.R.).

8984*

कलयति कमलोपमानमक्ष्णोः
प्रथयति वाचि सुधारसस्य साम्यम् ।
सखि कथय किमाचरामि कान्ते
समजनि तत्र सहिष्णुतैव दोषः ॥

(अ) Bhānukara's Rasamañjarī 39.

(आ) SūM App. II. 26, AlK 393. 6-7.

(*b*) वापि AlK.

(*c*) स° क° tr. Rasa°.

Puṣpitāgrā metre.

(An impassioned lady-love asks her friend : ) My lover considers my eyes to be similar to lotus, and proclaims equality with the essence of nectar in my speech ; friend, tell me, how shall I act towards my lover ? Oh ! It would seem that my very patience (in putting up with such silly speech) has become a defect. (A. A. R.).

8985

कलयति किं न सदा फलतां बहुफलतां च स वृक्षः ।
यस्य परोपकृतौ कश्चिन् न सपक्षोऽपि विपक्षः ॥

(आ) Any 110. 25.

Āryā metre.

Does not this tree always consider its bearing fruits and that in plenty (to be its duty) ? In rendering help to others there is not a single bird which is treated by it as an enemy [ OR to a good man there is no one who is a kinsman or stranger, all being kindly treated alike]. (A. A. R.).

8986*

कलयति कुवलयमाला-
ललितं कुटिलः कटाक्षविक्षेपः ।
अधरः किसलयलीला-
माननमस्याः कलानिधिविलासम् ॥

(आ) Sāh *ad* 10. 699 (p. 301), SR 270. 16 (a Sāh), SSB 93. 16.

(*d*) °निधेर् Sāh (*contra metrum*).

Gīti-āryā metre.

Her sidelong darting glance bears the loveliness of the blue lotus-garland ; her under-lip, the fairness of a tender leaf ; her face, the radiance of the moon. (Bibl. Ind. 9).

8987*

कलयति मम चेतस्तल्पमङ्गारकल्पं
ज्वलयति मम गात्रं चन्दनं चन्द्रकश्च ।
तिरयति मम नेत्रे मोहजन्मान्धकारो
विकृतबहुविकारं मन्मथो मां दुनोति ॥

(आ) SR 284. 22, SSB 117. 24.

Mālinī metre.

My mind feels a bed (of flowers) to be a bed of live coal ; both the sandal paste and the moon burn my body ; the darkness of delusion (on my love not being promptly returned) blinds my eyes. Lo ! Cupid torments me in manifold ways. (A. A. R.).

8988*

कलयतु हंसविलासगतिं
स बकः सरसि वराकः ।
नीरक्षीरविवेकविधौ
तस्य कुतः परिपाकः ॥

(आ) Any 61.76.

Let that damned crane consider itself to have the sportive charm of moving in the lake like a swan ; but what will be the result when there is a test of separating milk from water ? (A. A. R).

8989*

कलय वलयं धम्मिल्लेऽस्मिन्निवेशय मल्लिकां
रचय सिचयं मुक्ताहारं विभूषय सत्वरम् ।
मृगमदमषीपत्रालेपं कुरुष्व कपोलयोः
सहचरि समायातः प्रातः स ते हृदयप्रियः ॥

(आ) SR 305.4, SSB 154.5, RJ 1030.

Hariṇī metre.

Put on your bracelets, wrap the jasmine garland around your braided hair, get ready your holiday garments, decorate yourself quickly with the pearl necklace and beautify your cheeks with floral decoration with musk ; friend, the beloved of your heart has arrived in the morning. (A. A. R.).

8990*

कलयसि वयस्य कस्मात्
त्वं रुचिरं भारतीशास्त्रम् ।
यत्रोऽक्तिप्रत्युक्तौ
कलय मिथो भूरिशस्त्रपातरणम् ॥

(अ) Ras 86.

(*a*) *Version A :* वयस्य कस्मात्
*Version B :* वयस्य् अकस्मात्

(*b*) *Version A :* रुचिरं भारतीशास्त्रम्
*Version B :* रुचि-रम्भा रतीशाऽस्त्रम्

(*d*) *Version A :* भूरि-शस्त्र-पात-रणम्
*Version B :* भूरिशस् त्रपातरणम्

Upagīti-āryā metre.

*Version 1. :*

Friend, you are verily Bhāratī, the goddess of learning, since you understand the *śastra-s* (such as the *mīmāṁsā*) ; in this science many are the mutually contradictory statements, and you also understand the battle (of wits) therein. (A. A. R.).

*Version 2. :*

In this age of youth why do you fall a victim, all of a sudden, to cupid's arrows like the nymph Rambhā. Conquer your shyness, and, think over the answer to my question in solitude.

8991*

कलया तुषारकिरणस्य पुरः
परिमन्दभिन्नतिमिरौघजटम् ।
क्षणमभ्यपद्यत जनैर्न मृषा
गगनं गणाधिपतिमूर्तिरिति ॥

(अ) Śiś 9.27.

(आ) SR 300. 52 ( Śiś ), SSB 145. 54 (a. Māgha).

Pramitākṣarā metre.

With the single digit of the cool-rayed moon disclosed in front / and the matted hair like darkness dispelled a little,/the sky was truly considered by the people for a moment / to be one of the eight forms of Lord Siva, the lord of Gaṇas. (A. A. R.).

8992

कलयात्र प्रकाश्यं चेत् किंचिद्वा दिव्यजीवने ।
तस्यामपि प्रकाशा स्याद् विशाला शान्तिरुज्ज्वला ॥

(आ) SSMā 10.8-9.

Even if only a little of the divine life were to be disclosed, even in that will be clearly seen the broad and brilliant path of peace. (A. A. R.).

8992A*

कलये किसलयमधरं
शङ्के पङ्केरुहं करद्वन्द्वम् ।
मन्ये मनसिजवेत्रं
गात्रं नेत्रैकमोहनं तन्व्याः ॥

(आ) Śāradātilaka-bhāṇa 47.

(*d*) स्यहा: or तन्या [त°] Śāradā° (var.).

Gīti-āryā metre.

I think that her lower lip is the sprout, that her pair of hands are lotuses and, I believe her body to be the staff of the Mind-born One [ Kāma ], most attractive to the eye. (F. Baldissera).

8992B*

कलरवकण्ठकरम्बित-
कलरवकलकण्ठकूजिते सुरते ।
तव मनुमीलितलोचन-
माननमवलोकितुं प्रिये कलये ॥

(ग्र) Śāradātilaka-bhāṇa 68.

(b) °कलरवकण्टकूणित Śāradā° (var.).

(d) वलोकयितुं Śāradā° (var.). (*contra metrum*).

Gīti-āryā metre.

I wish that in the course of love play in which sweet cooing of the cuckoos are mixed with the sweet sounds from your throat, beloved, I could look at your face with your eyes slightly shut. (F. Baldissera).

कलशे निजहेतुदण्डजः see No. 8993.

8993*

कलशे निजहेतुदण्डजः
किमु चक्रभ्रमकारितागुणः ।
स तदुच्चकुचौ भवन् प्रभा-
झरचक्रभ्रममातनोति यत् ॥

(ग्र) Naiṣ 2.32.

(ग्रा) SR 265.288, SSB 85. 43 (a. Śrī-Harṣa), AA 65. 5-7.

(a) कलसे Naiṣ. (var.), SR, SSB, AA, KāP.

(d) °भ्रमिकारिता SR ; °भ्रगि° SSB.

Viyoginī metre.

Has the pot acquired the power of turning the potter's wheel from its (instrumental) cause—the potter's rod ? For, having become her high breasts, it (now) produces a whirling motion with a shower of lustre. (K. K. Handiqui).

8994*

कलहः कदापि मास्त्विति
कलितशरीरैक्ययोः शिवयोः ।
अहमस्म्यहमस्मीति
प्राप्तः कलहो मम त्राणे ॥

(अ) Vaidi 96.

(c) अहमस्म्यमस्मीति Vaidi. ; ह added by Editor.

Upagīti-āryā metre.

Between God Śiva and goddess Pārvati who have united their bodies together so that there might never be any rivalry between them, a rivalry has sprung up in order to (be the first to) save me (from the ills of worldly life), each saying 'Here am I, Here am I, ready to help' ! (A. A. R.).

8995

कलहकलभविन्ध्यः कोपगृध्रश्मशानं
व्यसनभुजगरन्ध्रं द्वेषदस्युप्रदोषः ।
सुकृतवनदवाग्निर्मार्दवाम्भोदवायुर्
नयनलिनतुषारोऽत्यर्थमर्थानुरागः ॥

(अ) Sūmu 42.

(ग्रा) SPR 274.8 (a. Sindūra-prakaraṇa 42).

Mālinī metre.

Excessive fondness to make money is like the thriving Vindhya forest fostering elephant cubs in the form of quarrels, a cemetery to the vultures in the form of anger, a hollow for the lurking serpents in the form of vices, the nightfall for the robbers in the form of hatred, a forest conflagration to the woods of good deeds, a hurricane that sweeps away the clouds of gentleness, and a frost (for the destruction) of the lotus in the form of the policy of the golden mean. (A. A. R.).

8996*

कलहकलया यत् संवृत्यै त्रपावनतानना
पिहितपुलकोद्भेदं सुभ्रूश्चकर्ष न कञ्चुकम् ।
दयितमभितस्तामुत्कण्ठां विवव्रुरनन्तरं
झटिति तटिति त्रुटचन्तोऽन्तः स्तनांशुकसन्धयः ॥

(ग्र) Kapphiṇābhyudaya 14. 19.

(ग्रा) SkV 607 (a. Kāśmīra-bhaṭṭa-Śrī-Śivasvāmin), VS 2055.

(*a*) संधृत्ये VS.

(*b*) विहित° VS ; °कर्षण° SkV (var).

(*c*) विवभ्रु: or विवक्षु: VS (var.).

(*d*) सकलास् [व°] VS ; त्युटयंतो SkV (var.) ; त्रुटयत्प्रान्त: VS.

Hariṇī metre.

The bodice which the fair-browed lass,/ face bowed in shame, would not put off,/ for she had quarrelled with her lover and would hide/the rising flesh which it concealed,/ directly afterward and from within/burst all its fastenings, and so revealed/its mistress full of longing for her lover. (D. H. H. Ingalls).

8997**

कलहप्रियातिदीर्घा
खर्वा वा श्यामपीतहरिता वा ।
लम्बोष्ठी लघुनासा
लघुशिथिलस्तनविभागा च ।।

(आ) ŚP 3106 (a. Śrīdhara).

Āryā metre.

Marriage with a girl who is quarrelsome, exceedingly tall or short, is of a very dark, yellow or green complexion, has hanging lips, has a very short nose and has the regions of the bosom which are light and loose will not be happy. (K. V. Sarma.).

8998

कलहमातनुते मदिरावशस्
तमिह येन निरस्यति जीवितम् ।
वृषमपास्यति संचिनुते मलं
धनमपैति जनै: परिभूयते ।।

(अ) AS 579.

(*b*) जीवितां AS (var.).

(*d*) धनमवैति AS (var.).

Drutavilambita metre.

A person under the influence of strong liquor is prone to quarrel and hence his livelihood deserts him ; he discards virtue and accumulates dirt [sin] ; wealth leaves him and he is humiliated by people at large. (A. A. R.).

8999**

कलहान्तरिताप्रलपनम्
अतः परं नायकस्य शिक्षा च ।
संभोगाविष्करणं
कुलटा संकीर्णमिति च शृङ्गार: ।।

(आ) JS 6.57.

Gīti-āryā metre.

In this [ *Sūktimuktāvali of Jalhaṇa* ] are dealt with the rambling talks of women prone to quarrel with their lovers, then the punishment meted out to (erring) lovers, the disclosure of the joys of love, then on unchaste women and finally on miscellaneous things—all these with reference to the erotic sentiment. (A. A. R.).

9000

कलहान्तानि हर्म्याणि कुवाक्यान्तं च सौहृदम् ।
कुराजान्तानि राष्ट्राणि कुकर्मान्तं यशो नृणाम् ।।

(अ) P (PP 5.57, Pts 5.76, PtsK 5.64, PM 5.40).

(आ) SR 165. 545 (a. P), SSB 498. 845, IS 1575, SSg 152, Sama 2 क 7, VP 9. 31.

Quarrels end a happy home ; /and slander, friendship's story ; / while evil kings their kingdoms end ; / and meanness, manly glory. (A. W. Ryder).

9001

कलहायन्ते मूढा:
क: प्रतिभू: श्व: प्रभात इति ।
तस्यामेव रजन्यां
क: प्रतिभू: स्वस्य सत्तायाम् ।।

(अ) Vaidi 31.

Udgīti-āryā metre.

Fools quarrel among themselves as to who should stand surety (in dice play) next morning ; but even in that very night who will stand guarantee that they will remain alive (as they may kill each other in their dirty quarrels) ? (A. A. R.).

9002

कलां तामैन्दवीं वन्दे यया यादस्पतिः पिता ।
आरुह्य हरमूर्धानं कृतस् त्रैलोक्यमूर्धनि ॥

(आ) SMH 1. 11.

I bow to that digit of the moon who, by occupying the high position on the head of Śiva (as ornament), gave his father, the ocean, a distinguished place at the head of the three worlds. (A. A. R.).

9003*

कलाः सर्वे हरेरेव सप्रजापतयस् तथा ।
एते त्वंशकलाः पुंसः कृष्णस् तु भगवान् स्वयम् ॥

(आ) Sama 2 क 84.

All the Gods are but digits (parts) of Lord Viṣṇu—the Gods, including Lord Brahmā and others ; all these are, indeed, the digit-parts of the Supreme one ; but Lord Kṛṣṇa is the Supreme God himself. (A. A. R.).

9003A

कलाकलापसम्पन्ना उपकर्तुः पराङ्मुखाः ।
न भवन्ति महात्मानः सरसः शिखिनो यथा ॥

(आ) Bhāvadevasūri's Pārśvanātha-caritram 3. 143.

Noble men, after they have been enriched by a pack of accomplishments, do not turn their faces from their benefactor, like peacocks from the pool (from which they have drunk). (M. Bloomfield).

9004

कलाकाष्ठामुहूर्तानां कालस्य व्रजतां जवात् ।
न लक्ष्यते विभागेन दीपस्येवार्चिषां गतिः ॥

(आ) Dar 4. 68.

The divisions of time such as *kalā*, *kāṣṭhā* and *muhūrta* that pass on rapidly are not seen in these divisions just as the passage of the rays of the light of a lamp. (A. A. R.).

9005*

कलात्तमायालवकान्तमूर्तिः
कलक्वणद्वेणुनिनादरम्यः ।
श्रितो हृदि व्याकुलयंस्त्रिलोकीं
श्रियेऽस्तु गोपीजनवल्लभो वः ॥

(अ) SH 70.

Upendravajrā metre (defective).

With his charming form disclosing a little illusion and pleasing by the music of the sweet-sounding flute, and captivating the hearts of all in the three worlds, may this beloved of the cowherdesses be for your welfare. (A. A. R.).

9006*

कलाधारो वक्रः स्फुरदधररागो नवतनुर्
गलन्मानावेशास्तरुणरमणीर्नागर इव ।
घनश्रोणीबिम्बे नयनमुकुले चाधरदले
कपोले ग्रीवायां कुचकलशयोश्चुम्बति शशी ॥

(आ) SkV 901 (a. Śrīkaṇṭha), Skm (Skm [B] 415, Skm [POS] 1. 83. 5) (a. Śrīkaṇṭha).

(*a*) वक्त्रः SkV (var.).

(*b*) ललन् [ग°] SkV (var.) ; °वेशस्तरुण° SkV (var.).

Śikhariṇī metre.

The moon, containing its digits [ or : knowing the arts of love ], curved [ or :

deceitful ], red as a bright lip [ or : red of lip ] and young of body, like a man-about-town, kisses the young girls, whose pride is loosening, on the heavy circle of their hips, on their eyes, lip, cheek, neck, and breasts. (D. H. H. Ingalls).

9007*

कलाधिनाथाधिगमाद् द्वितीये
किमद्वितीयेति तनोषि गर्वम् ।
अयि त्वमस्मद्वचसि प्रतीया
अयं तृतीयामुपगन्तुकामः ॥

(आ) Vidy 262, SH 1475.

(*a*) °थादिग° SH°

(*b*) °तीयेव SH ; मादं [ग°] SH.

(*c*) हा पुनर्मद्वचसि प्रसीयास् SH.

(*d*) त्वलस् [अयं] SH ; तृतीयामपि गंतु° SH.

Upajāti metre (Indravajrā and Upendravajrā).

O *dvitīya* [ second lunar day or wife ], just because you are now united with the moon [ the lord of digits or are proficient in fine arts ], do not feel proud that you are without a rival ? Girl, listen to my words of warning : he is really desirous of going to *tṛtīya* [ the third lunar day or a third sweetheart ]. (A. A. R.).

9008

कलाधिनाथानयनाय सायं
कुमुद्वतीप्रेषित एव भृङ्गः ।
किमिन्दुनालिङ्ग्य सरागमङ्के
कृतः कलङ्कभ्रममातनोति ॥

(आ) Pad 71.17 (a. Vāṇīvilāsa), SR 304. 150, SSB 152.158, RJ 1085. (a. Vāṇīvilāsa), SG 362 ( a. Vāṇīvilāsa-dīkṣita).

(*a*) कदाधिना° SSB (printing error).

Upendravajrā metre.

In order to escort at nightfall her lover, the moon, [ the lord of digits ], the bee had been sent as a messenger by the lily of the pond ; but has he been embraced by the moon affectionately and kept on his lap and thus has created an impression of a black spot on him ? (A. A. R.).

9009

कलानां ग्रहणादेव सौभाग्यमुपजायते ।
देशकालौ त्वपेक्ष्यासां प्रयोगः संभवेन्न वा ॥

(अ) Kāmasūtra of Vātsyāyana 1. 3. 25 (p. 42.22-3).

(आ) SRHt 138.4 (a. Mānasollāsa), SSSN 205.3.

(*c*) देशकालावपेक्ष्यासां SRHt, SSSN.

A person's good fortune arises from the proper cultivation of the arts.[1] However, he must always bear in mind the fitness of time and place before he puts them into practice. (S. C. Upadhyaya).

1. Sixty-four arts which are essential to the science of Kāmasūtra.

9010*

कलानाथः कामं भजति बहुदोषाङ्कितततनुं
कुमुद्वत्यास्तस्मिन्नपि भवति किं नाम न रुचिः ।
न पद्मिन्या मोदः किमुदयत्युष्णमहसि
प्रिये प्रायो दोषान् न गणयति चित्तं मृगदृशः ॥

(आ) PV 486 (a. Madhusūdana-Svāmin).

(*b*) कुमुद्वत्यातस्त° PV (MS).

(*c*) समुदयत्युष्कम° PV (MS).

Śikhariṇī metre.

*Kalānātha* [ the Moon or the man proficient in fine arts ] has a body which is the repository of many a fault [ or black spots ] ; but is there not a liking for him on the part of the *Kumudvatī* [ lily or a girl of that name ] ? Does not joy arise

in Padminī [lotus or girl of the highest rank] in the hot-rayed [-tempered] one, the Sun ? Dear one, the mind of a gazelle-eyed girl does not, for the most part, care for the defects (present in her lover). (A. A. R.).

9010A*

कलानिधिकरस्पर्शात् प्रसन्नोल्लासितारका ।
बिभ्रणाम्बरमानीलं कामिनी यामिनीयते ॥

(आ) SG 819.

Being caressed (by her lover) proficient in the arts, and her eyes opening wide, the lady-love wearing a blue dress appears like the night with blue sky and the stars coming out bright at the advent of the Moon's rays. (K. V. Sarma).

9011*

कलानिधिरयं रवेः समुपलभ्य रूपं स्वयं
दिनान्तसमयेऽस्पृशत् सपदि पद्मिनीं रागवान् ।
धवान्यकरसंगमान्मुकुलितेति पूर्वाकृतिं
समीक्ष्य जहसुः प्रिया ध्रुवमभूवतः पाण्डुरः ॥

(आ) SR 301.88, SSB 148.91, SRK 170. 15 (a. ŚP).

(*a*) °धिरवेरयं स° SRK.

Pṛthvī metre.

The Moon [ the possessor of digits or fine arts ] having assumed the form of the Sun at the end of the day and getting passionate [ red in hue ] suddenly touched the lotus (lovingly) ; at the touch of a male other than her husband, she suddenly closed [withdrew unto herself] and seeing her former position of the state of bud, the Moon's beloved [ lilies ] laughed ; surely that is why the lilies are white in colour. (A.A.R.).

9012*

कलापिनां चारुतयोपयान्ति
वृन्दानि लापोढघनागमानाम् ।
वृन्दानिलापोढघनागमानां
कलापिनां चारुतयोऽपयान्ति ॥

(अ) KāD 3.56.

(आ) Sar 2.148.

(*a*) °तमोपयान्ति KāD (var.).

(*b*) स्वापोढ° KāD (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Herds of flocks of peacocks whose cries indicate rainy season attain beauty ; and cacklings of swans stop then—their show of dances being gone due to the gushing of winds. (R. Roy).

9013

कलाभिरुच्छ्रिता वेश्या रूपशीलगुणान्विता ।
लभते गणिकाशब्दं स्थानं च जनसंसदि ॥

(आ) SRHt 138. 2 (a. Vātsyāyana), SSSN 205.4.

(*a*) °रुज्झिता SSSN (var.).

(*d*) रजतं [स्था°] SSSN.

A prostitute who is elevated by her proficiency in fine arts and possessing beauty, good manners, etc., gets the designation of a *gaṇikā* and an honoured place in the society. (A. A. R.).

9014*

कलामिन्दुः करं दाता धारां धाराधरो यदि ।
संकोचयिष्यते तर्हि जीविष्यति कथं जगत् ॥

(अ) Baladevasūri's Pārśvanātha-carita 1.48, Kathākośa 162.

(आ) IS 1576, Subh 116.

If the moon were to withhold his digits [ moonlight ], a donor his (liberal) hand and the cloud its (life-giving) showers, how will the world live ? (A. A. R.).

9015

कलारत्नं गीतं गगनतलरत्नं दिनमणिः
सभारत्नं विद्वान् श्रवणपुटरत्नं हरिकथा ।
निशारत्नं चन्द्रः शयनतलरत्नं शशिमुखी
महीरत्नं श्रीमाञ्जयति रघुनाथो नृपवरः ॥

(आ) SR 177.979, SSB 574.979, SRK 234. 41 (a. Bhartṛhari).

(*d*) कृतिरत्नं सुपुरुषः [र° नृ°] SSB.

Śikhariṇī metre.

The gem [best] of fine arts is music, the sun is the gem of the sky, a scholar is the gem in an assembly, the story of Lord Viṣṇu is the gem to the ears, the moon is the gem of the night, the moon-faced damsel is the gem in bed and the best of men, the Lord of the Raghu-s [ Rāma ], is the gem of the earth and is ever victorious. (A. A. R.).

कलावतः कला सैव see No. 9016.

9016

कलावतः सैव कला यथाधःक्रियते भवः ।
बह्वीभिश्च कलाभिः किं याभिरङ्कः प्रदर्श्यते ॥

(आ) SR 81. 3, SSB 355. 4, SRK 33. 18 (a. Sphuṭaśloka).

(*a*) क° क° सै° tr. SSB.

(*d*) स्फुटीकृतः [प्र°] SRK.

*Meaning 1 :*

That alone is truly the art of one proficient in arts by which the sorrows of worldly life are put down ; what is the use of many arts by which only a huge numerical figure is exhibited ?

*Meaning 2 :*

That digit of the moon alone is truly great which occupies a high place on the head of Lord Śiva ; what is the use of its other digits by which only its black spot is exhibited ? (A. A. R.).

9017

कलावति क्षततमसि प्रभावति
स्फुटोदये जननयनाभिनन्दिनि ।
ददुर्दृशं शशिनि रुषाभिसारिकाः
क्वचिद् भवत्यतिसुभगोऽपि दुर्भगः ॥

(आ) VS 1945 (a. Govindasvāmin).

Rucirā metre.

When the moon, the possessor of bright digits, the dispeller of darkness and the master of brilliance, has risen, it gladdens the eyes of people ; but the passionate girls going to meet their lovers (in secret) look at him angrily (for disclosing their identity by his bright beams) ; sometimes even one who is very pleasing becomes non-pleasing (and hated). (A. A. R.).

9018

कलावति चलां दृष्टिं न कुर्यास् त्वं मुहुर्मुहुः ।
लग्नोऽपि न तथा बाणो बाधते चालितो यथा ॥

(आ) Vidy 667 (a. Kavīndra).

O girl proficient in fine arts, do not cast your quick moving glances again and again ; the arrow is not so painful when stuck in the body as it is when moved to and fro. (A. A. R.).

कलाविलासाङ्कवयोविभूषा see नामापि यस्या हृदयो°

9019

कलासीमा काव्यं सकलगुणसीमा वितरणं
भये सीमा मृत्युः सकलसुखसीमा सुवदना ।
तपःसीमा मुक्तिः सकलकृतिसीमाश्रितभृतिः
प्रिये सीमाह्लादः श्रवणसुखसीमा हरिकथा ॥

(आ) SR 177. 992, SSB 515. 992, SPR 1397. 45 (a. Nītiśataka but does not occur in it).

(*b*) भियां [भ°] SSB.

(*d*) श्रियां [प्रि°] SSB ; °ह्लादो SSB.

Śikhariṇī metre.

The limit [ best ] of fine arts is a good poem, the giving of gifts is the best of all virtues, the greatest fear is death, the best of pleasures is with a charming young woman, the end of penance is liberation from worldly bondage, the best of all actions is the kind treatment of dependents, joy is the best result of friendship and the best of happiness to the ear is listening to the story of Lord Viṣṇu. (A. A. R.).

9020**

कला सेवाथ धर्मार्थौ　　तृष्णादारिद्र्यपद्धती　।
सन्तोषक्षान्तिकरुणा　　वैराग्यं तदनु स्तुतिः ॥

(आ) JS7.61.

(*b*) तृप्ति° [तृ°) JS (var.) ; पद्धतिः JS (var.).

In this work (the Sūktimuktāvalī of Jalhaṇa) are dealt with situations pertaining to the enjoyment of fine arts, service, *dharma* and *artha* (right conduct and wealth), greed, poverty, contentment, forgiveness and patience, compassion, dispassion, and thereafter hymns of praise (on Viṣṇu and Śiva). (A. A. R.).

9021*

कलास्तास्ताः सम्यग्वहसि यदसि त्वं द्विजपतिर्
　　द्युतिस् तादृग्नूत्ना जनिरपि च रत्नाकरकुले ।
बहु ब्रूमः किं वा पुरहरशिरोमण्डनमसि
　　त्वदीयं तत् सर्वं शशधर कलङ्काद् विफलितम् ॥

(अ) Ava 196.

(आ) Pad 105.83 (a. Lakṣmaṇa), SR 210. 32, SSB 588.40.

(*c*) त्रिभुवनसरो° [पु°] Pad (var.).

Śikhariṇī metre.

(Oh Moon), you bear the various *kalā-s* [ digits or fine arts ] very well ; you are the best of twice-borns ; great is your brilliance, and your birth is in the race of *ratnākara* [ the ocean or a rich family ] ; why speak much (of your greatness) ? You are the ornament on the head of the destroyer of (the three Demons') cities [Lord Śiva : or conquering king ] ; but all these virtues, O *śaśadhara* [ moon or name of the king ], are rendered worthless by your black spot (or misrule). (A. A. R.).

कलिः प्रसुप्तो भवति see कृतं श्वेता°

9022

कलिकलुषसङ्कटाकुल-
　　कुटुम्बसंवलनखेदविकलस्य　।
प्रतिनिधिरिव प्रवासः
　　संसारविरागसुखसमुद्रस्य　॥

(आ) SMH 4. 21.

(*d*) °सुमुखमुदस्य SMH (var.). (*contra metrum*).

Gīti-āryā metre.

To one who is distressed by the troubles attendant on family life, made very irksome by the ills of the Kali age, exile is a substitute to the Ocean of bliss that comes from disinterested worldly life. (A. A. R.).

9023

कलिकलुषे मनसि स्वे
　　कथमिव जगदार्जवं लभते ।
चक्षुर्दोषे जाग्रति
　　चन्द्रद्वित्वं कुतो यातु ॥

(अ) Vaidi 27.

Upagīti-āryā metre.

When the mind is vitiated by the ills of the Kali age, how can the world appear straight-forward and good ? When the eye is defective, how can seeing the single moon as two disappear ? (A. A. R.).

9024*

कलिकालमियं यावद् अगस्त्यस्य मुनरेपि ।
मानसं खण्डयत्यत्र शशिखण्डानुकारिणी ॥

(आ) SR 195.51, SSB 548.2.

As long as the *Kali* age lasts, the mind even of the sage Agastya (which is naturally soft) becomes cutting, taking the shape of the (crooked) crescent moon. (A. A. R.).

9025*

कलितगरिमा श्रोणिर्मध्यं विवृद्धवलित्रयं
हृदयमुदयल्लज्जं मज्जच्चिरन्तनचापलम् ।
मुकुलितकुचं वक्षश्चक्षुर्मनाग्धृतवक्रिम
क्रमपरिगलद्बाल्यं तस्या वपुस् तनुते श्रियम् ॥

(आ) JS 174.11, SH 1826.

(*a*) कलित° SH.

(*b*) मज्जश्चिरन्त° SH.

(*c*) °तवङ्क्रिम SH.

(*d*) वपुःश्रयते SH.

Hariṇī metre.

Her lips grow thicker, the waist develops three folds of skin, the heart begins to feel shyness, all the pranks of childhood disappear, the breasts begin to develop, the eyes get a little curved (in casting side glances) ; thus gradually abandoning girlhood, her body begins to diffuse the glory (of youth). (A. A. R.).

9026*

कलितमम्बरमाकलयन् करैर्
मृदितपङ्कजकोशपयोधरः ।
विकसदुत्पलनेत्रविलोकितः
सखि निशां सरसीकुरुते विधुः ॥

(आ) SR 300. 49, SSB 146.51.

Drutavilambita metre,

Thrusting his hand of rays at the dress of the sky, pressing the bosom of the lotus buds, and looking at the eyes of blossomed lilies, friend, the lover Moon has made the night a lake of love. (A. A. R.).

कलितानि दुरन्तानि see No. 2208.

9027*

कलितो रुचिरं न कर्म चेत्
क्रियतेऽनङ्गकृतेः कुतः फलम् ।
स्मरतो हृदि पुण्डरीकदृग्
भजतेऽसौ सफलस् ततः श्रमः ॥

(अ) Ras 57.

(*a*) *Version A :* कलितो रुचिरं
*Version B :* कलितोऽरुचिरं

Viyoginī metre.

*Version A :*

If the fine sacrificial activity cannot be properly performed on account of the influence of the Kali age, how can its fruit be obtained ? There is one way out : Lord Viṣṇu resides in the hearts of all and one who remembers him while performing the sacrifice, will attain the fruit.

*Version B :*

If the pleasure of seeing the thighs is not experienced for long where is the fruit of love sports (such as kissing and embracing) ? This lotus-eyed one is well pleasing to the heart as she is proficient in the science of love ; hence the trouble taken will be fruitful. (A. A. R.).

9028*

कलिन्दगिरिनन्दिनीतटवनान्तरं भासयन्
सदा पथि गतागतश्रमभरं हरन् प्राणिनाम् ।
लतावलिशतावृतो मधुरया रुचा संभृतो
ममाशु हरतु श्रमानतितमां तमालद्रुमः ॥

(अ) BhV 4.4, Rasagaṅgā 411.5-8.

(*a*) कलिन्दनग° BhV (var.).

(*b*) मुदा [स°] BhV (var.) ; गतागतैः BhV (var.) ; °गतक्लमभरं Rasa.

(*c*) स्फुरत् कनककान्तिभिर्नवलताभिरावेल्लितो Rasagaṅgā.

(*d*) श्रमानतितरां BhV (var.).

Pṛthvī metre.

May the *tamāla*- tree which illuminates the region of the forest on the skirts of river Yamunā, the daughter of Kalinda-mountain, taking away the burden of the fatigue of frequent going and coming in the journey [or : birth and death in this *saṁsāra*] of living beings, encircled by rows of creepers [or : *gopi*-s] and endowed with sweet splendour, soon remove my troubles entirely. (H. D. Sharma).

9028A*

कलिन्दजानीरभरेऽर्धमग्ना
बकाः प्रकामं कृतभूरिशब्दाः ।
ध्वान्तेन वैराद् विनिगीर्यमाणाः
क्रोशन्ति मन्ये शशिनः किशोराः ॥

(अ) BhV 2.142 (in PRSP only).

(आ) Rasagaṅgā 379. 5-6.

Upajāti metre (Upendravajrā and Indravajrā).

The (white) cranes standing half-immersed in the (dark) waters of (river) Yamunā ( at nightfall ) and cackling loudly appear to be the reflections of the Moon emerging (from the ripples of the dark waters), shouting with hostility against the darkness ( to get away ). (K. V. Sarma).

9029

कलिभूपे समायाते धर्मोऽधर्मायते भुवि ।
अधर्मः सर्वतः पुंसां हन्त धर्मवदर्थ्यते ॥

(आ) SSB 385. 1.

As Kali-age has emerged as the ruler (dominant), all things which are righteous are considered wrong in this world. Alas ! everywhere non-righteousness is sought for by men as if righteousness. (K. V. Sarma).

9030*

कलिमायान्तमुत्प्रेक्ष्य विलीयन्ते सुरा अपि ।
तदाश्रितस्य धर्मादेः का कथा जीवने पुनः ॥

(आ) SSB. 2.

Observing the advent of the *Kali* (age) even gods fade away. What to say, then, of righteousness and allied things which depend upon the gods. (K. V. Sarma).

9031**

कलिलं चैकरात्रेण पञ्चरात्रेण बुद्बुदम् ।
पक्षैकेनाण्डकः सोऽथ मासपूर्णे शिरो कुरु ॥

(अ) BhŚ 445 (doubtful).

(*b*) Or पञ्चरात्रेन° BhŚ.

(In conception) *kalila* (the blending of the male and female elements) takes a day ; in five days (the foam-like) *budbuda* is formed ; in a fortnight, the egg is formed and, in a month the head develops. (K. V. Sarma).

9032

कलिसाम्राज्यमासाद्य न भेतव्यं भवान्तरात् ।
धर्मानुष्ठानमूढानां भीतिरेकावशिष्यते ॥

(आ) SSB 385. 3.

Having been born in the empire of the Kali, one should not get frightened of worldly life ; only fools who do not perform actions righteously are left with terror. (A. A. R.).

9033**

कलुषं कटुकं लवणं विरसं
सलिलं यदि वाशुभगन्धि भवेत् ।
तदनेन भवत्यमलं सुरसं
ससुगन्धि गुणैरपरैश्च युतम् ॥

(आ) ŚP 2174 (see ŚP 2173).

Toṭaka metre.

Turbid, bitter, saline, tasteless and foul-smelling though water be, applying this (recipe)[1] it becomes tasty, sweet-smelling and possessed of numerous other good qualities. (A. A. R.).

1. Given in No. 466.

9034*

कलुषं च तवाहितेष्वकस्मात्
सितपङ्केरुहसोदरश्चि चक्षुः ।
पतितं च महीपतीन्द्र तेषां
वपुषि प्रस्फुटमापदां कटाक्षैः ॥

(आ) Kpr. 10. 512, Sāh *ad* 739 (p. 335), KāP 366. 1-2, KHpk 394. 652, SR 104. 90, SSB 394. 98 (a. Kpr.).

(*d*) प्रस्फुटमाददां KāP.

Aupacchandasika metre.

Oh Indra among kings! Your eye, bright like lotus, turns red whenever it is directed towards your enemies, even casually. And, then, glances of misfortune shall also be falling on them. (K.V. Sarma).

9035

कलुषं मधुरं चाम्भः सर्वं सर्वत्र सांप्रतम् ।
अनार्जवजनस्येव कृतकव्याहृतं वचः ॥

(आ) VS 1727 (a. Mahāmanuṣya).

Turbid and sweet is all the water now everywhere ; it is like the false (but sweet) words of a person who is by no means straightforward. (A. A. R.).

9036

कलेरन्ते भविष्यन्ति नररूपेण राक्षसाः ।
मनुष्यान् भक्षयिष्यन्ति वित्ततो न शरीरतः ॥

(आ) SRHt 47. 9 (a. MBh) but does not occur in MBh (Bh) edition), VS 3056 (a. Vyāsa), SSSN 38.1.

(*a*) न° रा° tr. VS.

(*c*) मानुषान् VS, SSSN (var.).

At the concluding period of the Kali age there will arise demons in the shape of human beings ; they will consume men, not by eating their bodies but by depriving them of their wealth. (A. A. R.).

9037*

कलेर्दोषनिधे राजन्न् अस्ति ह्येको महान् गुणः ।
कीर्तनादेव कृष्णस्य मुक्तबन्धः परं व्रजेत् ॥

(आ) PdT 268 (a. Garuḍa-Purāṇa).

(*b*) नस्ति PdT (var.).

Of this *Kaliyuga* which is a veritable store of evil, there is, O king, one great advantage : one can get liberated merely by singing on Lord Kṛṣṇa. (K.V. Sarma).

9037A

कलौ कराले न सुखं लभेत
पक्षद्वयादेव विरोधकाले ।
मध्यस्थता प्रत्युत निन्द्यतेऽपि
समन्ततो हा स कलेः प्रभावः ॥

(आ) SPR 11515.

Upajāti metre (Upendravajrā and Indravajrā).

In this terrible Kali age, one cannot find peace while being with either of two warring factions, while they are at war. And, neutrality (without siding with either faction) is condemned by all. Alas! such is the power of Kali. (K.V. Sarma).

9038

कलौ कले खले मित्रे पुत्रे दुर्व्यसनान्विते ।
तस्करेषु प्रवृद्धेषु लुब्धे राज्ञि धनेन किम् ॥

(आ) Dar 2. 39.

What for are riches during the *Kali* age, when the friend is a scoundrel, the

son is full of passion, thieves are on the increase, and even the king is avaricious ?

9039*

कलौ गङ्गा काश्यां त्रिपुरहरपुर्यां भगवती
प्रशस्ता देवानामपि भवति सेव्यानुदिवसम् ।
इति व्यासो ब्रूते मुनिजनधुरीणो हरिकथा-
सुधापानस्वस्थो गलितभवबन्धोऽतुलमतिः ॥

(अ) Vijñānaśataka (in BhŚp. 212) 74.

Śikhariṇī metre.

In the *Kaliyuga* the holy river Ganges is most sacred in Banaras, the city of Śiva, who destroyed the three cities ; its is fit to be resorted to everyday even by the Gods—thus speaks Vyāsa, the foremost among sages and of incomparable intelligence who attained freedom from the bondage of worldly life by gaining his self-hood by drinking the nectar of the exploits of Lord Viṣṇu. (A. A. R.).

9040*

कलौ जगत्पतिं विष्णुं सर्वस्रष्टारमीश्वरम् ।
नार्चयिष्यन्ति मैत्रेय पाखण्डोपहता जनाः ॥

(अ) Viṣṇu-purāṇa 6. 1. 49.

(आ) SRHt 47. 8 (a. Viṣṇu-purāṇa).

(*d*) पाषण्डो° SRHt ; नराः [ज°] Viṣ° pur.

In the *Kaliyuga*, Viṣṇu, the Lord of the world, who is the creator of all is the Supreme God ; O Maitreya, (only) those people who are undone by heretics do not worship him. (A. A. R.).

9041

कलौ दशसहस्रेषु हरिस्त्यजति मेदिनीम् ।
तदर्धं जाह्नवीतोयं तदर्धं ग्रामदेवताः ॥

(अ) Cr 239 (CVr 11.4, CPS 222. 9).

(आ) IS 1577, Sama.

(*a*) दशसहस्राणि (°स्र° ; °स्रन्ते) CV (var.). CPS, Sama.

(*b*) विष्णुस्तिष्ठति भूतले CPS ; हरिस्त्यज्यति IS ; हरिस्त्यक्ष्यति CV (var.).

(*c*) जान्हवीतोयं CV (var.) ; जाह्नवितोयं CV (var.).

(*d*) ग्राम्यदेवता CPS ; ग्रामदेवता CV.

In the *Kaliyuga* Viṣṇu will abandon the world for ten thousand (years), Gaṅgā for half of that time, (and) for half of the latter the deities of villages.

9041A

कलौ युगे कल्मषमानसानाम्
अन्यत्र धर्मे खलु नाधिकारः ।
रामेति वर्णद्वयमादरेण
सदा जपन्मुक्तिमुपेति जन्तुः ॥

(आ) SH. 144.

Upajāti metre (Upendravajrā and Indravajrā).

Sinful people do not have the right to perform any other rite during the *Kali* age, when, by merely chanting with reverence constantly the two syllables '*Rā-ma*', a living being attains liberation (from worldly bondage). (K.V. Sarma).

9042*

कल्की कल्कं हरतु जगतः स्फूर्जदूर्जस्वितेजा
वेदोच्छेदस्फुरितदुरितध्वंसने धूमकेतुः ।
येनोत्क्षिप्य क्षणमसिलतां धूमवत् कल्मषेच्छान्
म्लेच्छान् हत्वा दलितकलिनाकारि सत्यावतारः ॥

(आ) Skm (Skm [B] 248, Skm [POS] 1. 50, 3) (a. Jayadeva).

Mandākrāntā metre.

May Kalki [the tenth incarnation of Lord Viṣṇu], having the effulgence of great power, shining bright, destroy the sins of the world ; he is verily the comet in annihilating the evils that arise from the neglect of the Veda-s ; brandishing his

sword for a moment like a mass of smoke, he will destroy the mleccha-s [ foreigners of evil conduct ] and put an end to the evils of the *Kali* age and usher in the Age of Truth. (A. A. R.).

9043*

कल्पक्षोणिरुहोऽयमित्यनुदिनं भूमीसुरैर्भाव्यसे
कामोऽसाविति कामिनीभिरभितश्चित्ते चिरं चिन्त्यसे ।
श्रीनारायण एव केवलमिति प्रेम्णा श्रिया ध्यायसे
त्वं कालोऽयमिति प्रतिक्षितिधरैरेकोऽप्यनेकात्मभृत् ॥

(आ) SR 111. 255, SSB 405. 273, RJ 121 (=2.10) (a. Sadāśiva).

(*b*) कान्तो° RJ.

(*c*) रायणमेव RJ.

Śārdūlavikrīḍita metre.

Oh king ! (Needy) brāhmaṇas have daily this feeling about you, 'He is the (wish-yielding) *kalpa* tree'; ladies around have in their minds the constant thought, 'He is indeed Cupid'; Prosperity contemplates on you lovingly as 'He is indeed Lord Viṣṇu'; enemy kings, however, think of you as 'He is verily the God of Death'. Although one, (you seem to combine in yourself) several selves. (K.V. Sarma).

9044*

कल्पतरुकामदोग्ध्री-
चिन्तामणिधनदशङ्खानाम् ।
रचितो रजोभरपयस्
तेजःश्वासान्तराम्बरैरेषः ॥

(आ) KuV *ad* 63. 125, Almu 28. 21-2, SR 103. 71, SSB 393.78.

(*d*) तेजश्वा° SR.

Udgīti-āryā metre.

(The body of this king) seems to have been fashioned by taking (the five elemental constituents) earth, water, fire, breath and ether from the (wish yielding) *kalpa-tree*, the desire-milking (cow Kāmadhenu), the thought-fulfilling gem (*Cintāmaṇi*), the God of wealth (Kubera) and (the divine treasure) *Śaṅkha*, respectively. (K. V. Sarma).

9045

कल्पद्रुमः कल्पितमेव सूते
सा कामधुक् कामितमेव दोग्धि ।
चिन्तामणिश्चिन्तितमेव दत्ते
सतां हि सङ्गः सकलं प्रसूते ॥

(आ) SRS 2.2. 69, SR 87. 24, SSB 367. 42, SRK 88.7 (a. Sabhātaraṅga), SRM 2.2.48, SPR 1136.4. See No. 9047.

(*b*) गौः [सा] SRS.

(*d*) तु [हि] SRS.

Upajāti metre (Vaṁśastha and Indravaṁśā).

The (wish-yielding) *Kalpa*-tree yields only what is wished for, the (desire-milking), cow *Kāmadhenu* yields as milk only what is desired for, and the (thought-fulfilling gem) *Cintāmaṇi* gives only what is thought of; but association with good people indeed produces all. (K.V. Sarma).

9046

कल्पद्रुमान् विगतवाञ्छजने सुमेरौ
रत्नान्यगाधसलिले सरितामधीशे ।
धात्रा श्रियं निदधता प्रखलेषु नित्यम्
अत्युज्ज्वलः खलु घटे निहितः प्रदीपः ॥

(आ) VS 3135 ( a. Prakāśavarṣa ). See No. 9048.

(*c*) निनदता VS (var.).

Vasantatilakā metre.

By placing the wish-yielding *Kalpa*-tree on the mountain Meru where the inhabi-

tant [ gods ] are free from all desires, the precious gems in the unfathomable depths of the Ocean, and wealth in the hands of highly wicked people on the earth, the Creator [ Fate ] has indeed placed a very bright lamp inside a jar (and, so, out of reach of the needy). (A. A. R.).

9047

कल्पद्रुमाश्च सन्तश्च नार्हन्ति समशीर्षिकाम् ।
अर्थिनां प्रार्थिताः पूर्वे फलन्त्यन्ये स्वयं यतः ॥

(अ) RT (RT [S] 3.64, RT [V] 3.64, Rt [T] 3.64, RT [C] 3.64).

(आ) IS 1578. See No. 9045.

(*b*) शम° RT (var.).

Wish-yielding trees and virtuous men ought not to be classed together, because the first provide benefits only to those who desire therefore, while, the latter give of their own accord. (K.V. Sarma).

9048

कल्पद्रुमैः किं कनकाचलस्थैः
परोपकारप्रतिलम्भदुःस्थैः ।
वरं करीरो मरुमार्गवर्ती
यः पान्थसार्थं कुरुते कृतार्थम् ॥

(आ) SuM 9. 2. See No. 9046.

(*a*) किं कल्पवृक्षैः [क° किः] SuM (var.) ; कल्पपद्रुमै SuM.

(*b*) °व्रतदानुःस्थैः SuM (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Of what use are the heavenly trees situated on the golden mountain, which are placed in an inaccessible place and hence cannot serve others ? Far better are the thorny *karīra-* trees growing in the desert paths which make the travellers happy by providing them with cool shade. (A. A. R.).

9049

कल्पद्रुमो न जानाति न ददाति बृहस्पतिः ।
अयं तु जगतीजानिर् जानाति च ददाति च ॥

(आ) ŚP 1242, SR 101.5 (a. ŚP), SSB 391. 9, IS 1579, Vidy 767 (a. Vidyākaramiśra).

(*a*) कल्पवृक्षो न Vidy.

(*c*) माधवो मिथिलाधीशो Vidy.

The wish-yielding tree has no discriminative power ; Bṛhaspati[1] does not bestow gifts ; this prince, however, has discrimination and he bestows gifts as well.

1. Known for his intelligence.

9050

कल्पद्रुमोऽपि काले न भवेद् यदि फलप्रदः ।
को विशेषस् तदा तस्य वन्यैरन्यमहीरुहैः ॥

(आ) ŚP 987, Pad 92.64 *ab*/*cd* and 93. 3, SR 237.31 (a. ŚP), SSB 634.1, SRK 204.1 (a. ŚP), Any 24.198, RJ 3.77, SSg 211, SRM 2.2.621.

(*a*) कल्पवृक्षस्तु कालेन RJ ; कालेन ŚP, Pad, SR, SSB, SRK, Any ; कल्पवृक्षोऽपि SSg, SRM.

(*d*) यैर्महीरुहैः ŚP, SR, SSB, SRK ; यैर्यं° Pad.

If the wish-yielding tree would not bring fruit at the right time, what difference would there be then between it and other trees of the forest ?

9050A

कल्पद्रोरपि कल्पद्रुर् महतोऽपि मणेर्मणिः ।
देवानामपि पूज्योऽसि कियत् ते मम पूरणम् ॥

(आ) SPR V. 57.18 (a. Dīnākrandanadvā° 4).

(Oh king !) You are as the (wish-yielding) *Kalpa-* tree even to the (divine) *Kalpa-* trees, the foremost even among big gems, revered even by the Gods ; (the above being the case) how easy is it (for you) to fulfil (my wants) ? (K. V. Sarma).

9051

कल्पयति येन वृत्तिं
सदसि च सद्भिः प्रशस्यते येन ।
स गुणस् तेन गुणवता
विवर्धनीयश्च रक्ष्यश्च ॥

(अ) P (PT 1. 24, PTem 1. 21, PS 1. 30, PN 2.21, PP 1.48, PRE 1.26), H (HJ 2.63, HS 2. 62, HM 2.65, HK 2.65, HP 2.58, HN 2.57, HH 49.11-2).

(आ) VS 2892, SR 170. 771 (a. H), SSB 505. 771, IS 1581, Sama 1 क 8 ; Ru 25.

(इ) Old Syriac A 12.1, Old Arabic.

(*a*) वृत्तं PN ; वृत्तिर् Sama.

(*b*) लोके येन प्र° सद्भिः PS, प्रशंस्यते PTem, येन च लोके प्र° सद्भिः PS (var.), PN, H, SR, SSB, Sama ; लोके च यतः प्रसिद्धिमुपयाति VS.

(*c*) स गुणनस् तेन गुणिना PN, HSR, SSB, Sama ; (गुणस् तेन हि [च] HP [better]) HS, HM, HKH SR SSB.

(*d*) रक्षणीयश्च PS ; °यः प्रकाश्यश्च IS, रक्षश्च वर्द्धनीयश्च PN ; रक्ष्यः संवर्धनीयश्च (संरक्ष्यो वर्धनीयश्च HP) H, SR, Sama.

Āryā metre.

A good quality by which one gains his livelihood, and for which he is praised in public by the good—such a quality should be tended and increased by him who possesses it. (F. Edgerton).

9051A**

कल्पयेदेकशः पक्ष रोमश्मश्रुकचान्नखान् ।
न चात्मदशनाग्रेण स्वपाणिभ्यां च नोत्तमः ॥

(आ) SPR 1032.4 (a. Vivekavilāsa 22).

One should have his (bodily) hair, whiskers, hair (on the head) and nails cut once in a fortnight ; but the best of men will not do this with his own teeth or hands. (K. V. Sarma).

9052*

कल्पवृक्षशिखरेषु संप्रति
प्रस्फुरद्भिरविकल्पसुन्दरि ।
हारयष्टिगणनामिवांशुभिः
कर्तुमुद्यतकुतूहलः शशी ॥

(अ) Kum 8.68.

(*b*) संस्फु° Kum (var.) ; इव (इह) पश्य सु° [अवि°] Kum (var.).

(*c*) °रचनाम् [°ग°] Kum (var.).

(*d*) आगत° or आनत° or आहृत° [उद्यत°] Kum (var.).

Rathoddhatā metre.

(O Pārvatī) of incomparable beauty, the Moon who is now spreading its rays on the tops of the wish-yielding trees seems to be interested in festooning those trees with pearl garlands. (K.V. Sarma).

कल्पवृक्षस्तु काले न see No. 9050.
कल्पवृक्षो न जानाति see No. 9049.
कल्पवृक्षोऽपि काले न see No. 9050.

9053

कल्पस्थायि न जीवितम्
ऐश्वर्यं नाप्यते च यदभिमतम् ।
लोकस् तथाप्यकार्यं
कुरुते कार्यं किमुद्दिश्य ॥

(आ) VS 521, SR 70.29 (a. VS), SSB 339. 29.

Āryā metre.

Life is not everlasting (*i.e.*, lasting to the end of the great aeon), nor can one ever get all that one wants. Why does one still indulge in bad deeds ? (It is an enigma). (K. V. Sarma).

9054*

कल्पान्तक्रूरकेलिः क्रतुकवनकरः कुन्दकर्पूरकान्तिः
क्रीडन् कैलासकूटे कलितकुमुदिनीकामुकः कान्तकायः ।
कङ्कालक्रीडनोत्कः कलितकलकलः कालकालीकलत्रः
कालिन्दीकालकण्ठः कलयतु कुशलं कोऽपि कापालिको नः ॥

(आ) SR 8.107, SSB 13.94, SSg 1.

(*c*) ककाल° SSB (*contra metrum*).

Sragdharā metre.

Indulging in a cruel sport at the end of a *Kalpa* (aeon), Śiva, the destroyer of the sacrifice (of Dakṣa), having the brilliance of jasmine and camphor, sporting on the peaks of the Kailāsa mountain, wearing the moon (on his crest), sharing his body with his spouse, eager to sport with human skulls (in the cemetery), proficient in fine arts (*esp.*, dance), having for his wife the black goddess Kālī, with his neck blue like the river Jumna, may this Kāpālika mendicant [ Śiva ] grant welfare to us all. (A. A. R.).

कल्पान्तक्रोधनस्य त्रिपुरविजयिनः see No. 9057.

9055

कल्पान्तपवना वान्तु यान्तु चैकत्वमर्णवाः ।
तपन्तु द्वादशादित्या नास्ति निर्मनसः क्षतिः ॥

(अ) BhŚ 446 (doubtful).

(आ) ŚP 4223 (a. Vāsiṣṭha-[rāmāyaṇa]).

Let the hurricanes of Doomsday blow, let all the seas get mixed up (submerging the earth), let all the twelve suns blaze forth (in intensity), still there would be no harm done to one who is devoid of mind.[1] (A. A. R.).

1. One who has controlled and annihilated his mind.

9056*

कल्पान्तवातसंक्षोभ- लङ्घिताशेषभूभृतः ।
स्थैर्यप्रसादमर्यादास् ता एव हि महोदधेः ॥

(अ) Prab 1.6.

(आ) SR 156.149, SSB 485.152, SRK 230.95 (a. Prabodhacandrodaya).

(*a*) °वातसं° SRK.

Agitated greatly by the hurricanes of Doomsday, the waters of the great ocean had, earlier, submerged all the mountains; the same waters are now stable, clear and restrained. (K. V. Sarma).

9057*

कल्पान्ते क्रोधनस्य त्रिपुरविजयिनः क्रीडया संचरिष्णोः
कृत्वापि प्राणिजातैर्निजमुखकुहरातिथ्यमप्राप्ततृप्तेः ।
दिग्भित्तीः प्रेक्ष्य शून्याः प्रलयजलनिधिप्रेक्षितात्मीयमूर्ति-
ग्रासव्यासक्तमोघश्रमजनितरुषः पान्तु वो गर्जितानि ॥

(अ) ŚP 97 (a. Bherībhāṅkāra), SR 8.111 (a. ŚP), SSB 13. 98 (a. Bherībhaṅkāra), SH 99 (a. Bherībhāṅkāra) JS 20.26 (a. Bheribhāṅkara).

(*a*) कल्पात SH, JS.

(*b*) °निजय° SH.

(*d*) °सक्ति° SH.

Śārdūlavikrīḍita metre.

When Lord, Śiva, the conqueror of the three cities, was in an angry mood, moving about sportively at the end of the great aeon (*kalpa*), he was not satisfied even though he had all living beings as guests in the immense cavity of his mouth; seeing the directions empty he got wild at the useless efforts made to swallow his own form by the ocean of deluge and he roars disdainfully ; may these roars protect you all ! (A. A. R.).

9058

कल्पान्ते शमितत्रिविक्रममहाकङ्कालबद्धस्फुरच्-
छेषस्यूतनृसिंहपाणिनखरप्रोतादिकोलामिषः
विश्वैकार्णवताविशेषमुदितौ तौ मत्स्यकूर्माविभौ
कर्षन् धीवरतां गतोऽस्यतु सतां मोहं महाभैरवः ॥

(अा) JS 20.24 (a. Chittapa), Skm (Skm [ B ] 90, Skm [ POS ] 1. 18. 5 ) ( a. Cittapa ), Sar. 3. 104, ŚP 98 (Chittrama), SR 5.54 (a. JS), SSB 9.44 (a. Chittama), Kav p. 38, SSkṛ P I. 14 (a. Cinnamma).

(*a*) शयित° Skm ; °लदन्ती स्फु° Skm ; °दण्डस्फु° Sar ; °दण्डो SSkṛ P.

(*b*) °वक्त [°पाणि°] Sar.

(*c*) °वतानितान्तमुदितौ Skm, SSkṛ.

(*d*) गतः स्यतु ŚP, SR, SSB ; Sar ; महामोहं Skm, SSkṛ P ; जगन् [स°] Sar.

Hariṇī metre.

May Śiva, who had turned into a hunter-fisherman at the end of the great aeon (*kalpa*), who had rendered into a skeleton (by removing the flesh) of Trivikrama whom he had slain, had (captured and) tied the hands of the Man-Lion Nṛsiṁha with (the rope of) serpent Śeṣa, had dug his nails into the flesh of the First Boar, and had dragged out of the water both the Great Fish and the Tortoise who had felt supremely happy when the entire universe had turned into an ocean—may that great Hunter, Mahābhairava, remove the delusions of good men.[1] (K.V. Sarma).

1. The picture is that of the universe at its dissolution when everything including divine incarnations like Fish. Tortoise etc., are engulfed in a universal ocean, being destroyed by Śiva.

9058A

कल्प्यते किमिति कार्मणचिन्ता-
स्वेदमेदुरमिदं निजचेतः ।
पश्यतां नयति पूर्वभवात्तं
पुण्यमेव भुवनानि किमन्यत् ॥

(अा) SPR 747. 12 (a. Karuṇavajrāyudha-nāṭaka 18).

Svāgatā metre.

What does one's mind, filled with thoughts of sweltering work, imagine the worlds to be ? Take note, it is only the merit earned in the previous births that leads one to these worlds. What else ? (K. V. Sarma).

कल्मषेण दुर° see No. 2208.

9059*

कल्याणं कथयामि किं सहचरि स्वैरेषु शश्वत् पुरा
यस्या नाम समीरितं मुररिपोः प्राणेश्वरीति त्वया ।
साहं प्रेमभिदाभयात् प्रियतमं दृष्ट्वापि दूतं प्रभोः
सन्दिष्टास्मि न वेति संशयवती पृच्छामि नो किंचन ॥

(आ) PG 348 ( a. Rāmacandradāsa *or* Rāmadāsa ).

Śārdūlavikrīḍita metre.

(Rādhā to Kṛṣṇa's messenger whom she had been kept waiting :) "Am I telling you something pleasing, O friend ? You have often spoken of me, in confidence, as the beloved of Kṛṣṇa. I am not enquiring of you, the trusted messenger from my Lord, whether there is a message for me or not, being apprehensive of any break (in his affection). (K. V. Sarma).

9060*

कल्याणं नः किमधिकमितो जीवनार्थं यदस्माल्
लूत्वा वृक्षानहह दहसि भ्रातरङ्गारकार ।
किं त्वेतस्मिन्नशनिपिशुनैरातपैराकुलानाम्
अध्वन्यानामशरणमरुप्रान्तरे कोऽभ्युपायः ॥

(आ) SkV 1039, Skm (Skm [B] 1925, Skm [POS] 4.57.5) ( a. Gaṇadhara ), JS 107.6, ŚP 1183, Any 147.50, SR 220. 4 (a. ŚP), SSB 606.6, Subhāṣitavalī (MS BORI 820 of 1886-92) 32*a*.

(*a*) अतो [इतो] Skm; वर्तनार्थं [जी°] Skm; यदस्त्वं (यत°) ŚP, SR, SSB; पथस्त्वं Any.

(*b*) लत्वा Skm (B) (printing error); छित्वा [लू°] ŚP, Any, SR, SSB.

(*c*) नन्वेत° JS, Any, SR, SSB; °पैस्तापितानाम् Skm.

(*d*) अपयसि मरु° Skm.

Mandākrāntā metre.

It is for our good, Oh charcoal-burner,—/ indeed, what could be more so ? —that you make your living burning the trees / which you have cut. / But what now will the travellers do, / fainting from heat in this unshaded desert ? (D. H. H. Ingalls).

9061*

कल्याणं परिकल्प्यतां पिककुले रोहन्तु वाञ्छाप्तयो
हंसानामुदयोऽस्तु पूर्णशशिनः स्ताद्भद्रमिन्दीवरे ।
इत्युद्बाष्पवधूगिरः प्रतिपदं संपूरयन्त्यान्तिके
कान्तः प्रस्थितिकल्पितोपकरणः सख्या भृशं वारितः ॥

(आ) SkV 533 ( a. Śṛṅgāra ), Kav 269 (a. Śṛṅgāra) and p. 114.

(*c*) प्रतेपदं Kav (MS).

Śārdūlavikrīḍita metre.

"Farewell', "to parrots." "Goodbye", "to wild geese". / "Take my blessings", "full moon nights". / "God be with you", "water-lilies". / Thus the lady's companion capped each tearful word / to hold her lover / who had made arrangements for departure. (D. H. H. Ingall's).

9062

कल्याणं भगवत्कथाकथनतः काव्यं विधातुः कवेस्
तस्यैवाङ्कतया क्वचिद् रचयतः शृङ्गारवीरादिकम् ।
को दोषो भविता यदत्र कविताशीलैः समाश्रीयते
पन्था व्यासवसुंधराश्रुतिभवग्रन्थादिषु प्रेक्षितः ॥

(अ) Viśvaguṇadarśa 545.

(आ) SR 34.54, SSB 54.45.

(*a*) °ग्रथ° [°कथ°]Vigu°.

Śārdūlavikrīḍita metre.

When a poet composes a poem depicting the story of the Lord, there is auspicious merit in it ; when he includes in some places verses depicting the sentiments of love, heroism, etc., what harm is there ? For, this practice is resorted to by those who compose and appreciate poetry. (Moreover) this practice is seen also in the works of honoured authors like Vyāsa and Vālmīki ('born of a hole in the earth'). (A. A. R).

9063*

कल्याणं भवतां यशः प्रसरतां धर्मः सदा वर्धतां
संपत्तिः प्रथतां प्रजा प्रणमतां शत्रुक्षयो जायताम् ।
वाक्यं संवदतां वपुः प्रभवतां लक्ष्मीपतिः प्रीयताम्
आयुस् ते शरदां शतं विजयतां दानाय दीर्घायुषे ॥

(आ) SSS 2 ( a. Sabhyakaṇṭhābharaṇa ), SR 111.263, SSB 406.281.

Śārdūlavikrīḍita metre.

May there be auspiciousness to you ; may your fame spread ; may your righteous acts wax ; may your wealth increase ; may your subjects bow to you ; may your enemies perish ; may your words be consistent ; may your health flourish ; may the Lord of prosperity be pleased with you ; may your life extend to a hundred years, be victorious and be charitable. (K. V. Sarma).

9064*

कल्याणं भवतेऽस्तु कोकिलकुलाकल्पाय येन श्रुति-
क्रूरक्रोष्टुरुतार्दितं कलरवैर्विश्वं समाश्वासितम् ।
अत्यन्ताभ्यसनाभ्युदित्वरबृहन्नादावबोधोल्लस-
च्छब्दब्रह्मरसानुभूतिजनितानन्दौघनिष्यन्दिभिः ॥

(अ) Kavik 1.6.

Śārdūlavikrīḍita metre.

I wish thee good luck, O best of singing birds ! / For, thou delightest the world distraught / by the piercing yelps of wild jackals, / piping thy songs sweet and gay, / thy songs that breathe ecstatic delight, / brimming with taste of bliss divine, / in music sublime through melody attained / by dint of practice again and again. (K. Krishnamoorthy).

9065*

कल्याणं वः क्रियासुर्मिलवटनियुगस्थास्नुगीर्वाणभोगि-
स्त्रैणव्यत्यस्तकल्पद्रुमनवसुमनोनागहारावलीनि ।
नालीकाश्लिष्टलक्ष्मीकरतलकमलोद्गलन्माध्वीकधारा-
तिम्यत्फालेक्षणानि त्रिपुरहरधनुर्ज्यालताकर्षणानि ॥

(आ) SSB 13.97, SR 8.110.

(*c*) °रतनलिनो° SSB.

Sragdharā metre.

May the drawing of the bowstring by Śiva at the time of the destruction of the three cities (of the demons) grant you all auspicious welfare, when the flowers of the celestial trees were placed crosswise to the necklaces of snakes by the divine and *Nāga* damsels who remained at the ends of the bow, and whose eye on the forehead was moistened by the flow of honey released from the lotus in the hand of the goddess Lakṣmī who was clinging to the arrow which was her husband, Lord Viṣṇu. (A. A. R.).

9066*

कल्याणं वो विधत्तां करटमदधुनीलोलकल्लोलमाला-
खेलद्रोलम्बकोलाहलमुखरितदिक्चक्रवालान्तरालम् ।
प्रत्नं वेतण्डरत्नं सततपरिचलत्कर्णतालप्ररोह-
द्वाताङ्कूराजिहीर्षादरविवृतफणाशृङ्गभूषाभुजंगम् ॥

(अ) Campūbhārata of Anantabhaṭṭa.

(आ) SR 3.33, SSB 4.34.

(*b*) खेलल्लो° SSB.

Sragdharā metre.

May the ancient gem of elephants [ Gaṇapati ] confer welfare on you all—the elephant, the rows of bees on whose temples flowing with ichor were sporting noisily, causing a resounding noise in all the directions, and whose decorating serpents were raising, a little, their high hoods for sucking the breeze produced by the incessant flapping of his ears. (A. A. R.).

9067**

कल्याणदो भवेद् वीरे ध्रुवकश्चन्द्रशेखरः ।
द्विदिग्वर्णपदं यत्र त्रिपुटे च विधीयते ॥
द्रुतद्वन्द्वं लघुद्वन्द्वं ताले त्रिपुटसंज्ञके ॥

(आ) SP 1989.

The tenth variety of the introductory stanza (*dhruvaka*) called *Candraśekhara* gives auspiciousness in depicting the heroic sentiment ; it should consist of sixteen syllables in the *pāda-s* and the musical time (*tāla*) to be employed is the *tripuṭa*. Two quick beats and two slow ones constitute the *tripuṭa*.

9067A

कल्याणपादपारामं श्रुतगङ्गाहिमाचलम् ।
ज्ञानाम्भोजरविं देवं वन्दे श्रीज्ञाननन्दनम् ॥

(आ) SPR V 90.27.

(*c*) विश्वा (ज्ञाना) SPR (var.).

I bow to Lord Jina, the garden of trees of auspiciousness, renowned from Gaṅgā to Himalaya, and the Sun who causes the lotus of knowledge to blossom. (K. V. Sarma).

9068

कल्याणभाक् सदा कार्ये सर्वसौभाग्यवर्धिनी ।
या खल्वेतादृशी भार्या सा देवी न तु मानुषी ।।

(अ) Cr 1344 (CRT 1.17), GP 1. 108. 21 (v. 1).

(*a*) एतदादिक्रियायुक्ता GP.

(*b*) °वर्द्धिनी GP.

(*c*) यस्येदृशी भवेद् मां GP.

(*d*) देवेन्द्रो [सा दे°]; GP; स [तु] GP.

The wife who is constantly engaged in auspicious activities will increase all kinds of welfare in the family; such a wife is verily a goddess and not a human female.

9068A

कल्याणमावहतु नः कुहनावराहो
यस्यास्थिसीम्नि निखिलं प्रतिरोमकूपम् ।
आभाति सप्रणयमुद्वहतो धरित्रीं
स्वेदाभिधान इव सात्त्विकहावभेदः ।।

(आ) SSSN 15.67.

(*b*) °सी म्नि° om.

Vasantatilakā metre.

May that proxy Boar (incarnation of Viṣṇu) bring auspiciousness to us—the Boar which lovingly bears (on its snout) the Earth and in every hair-pit in whose skeletal frame, exhilaration appears in the form of perspiration. (K. V. Sarma).

9069

कल्याणमावहतु वः शिवयोः शरीरम्
एकं यवीयमसितच्छविकण्ठमूलम् ।
वामेतरेऽपि कुरुते सितभासि भागे
प्रारब्धशैलतनयापरिणामशङ्काम् ।।

(अ) Bhikṣāṭanakāvya of Utprekṣāvallabha [KM XII. 61) 1.1.

(आ) JS 19.19 (a. Utprekṣāvallabha), SSSN 16.71 (a. Utprekṣāvallabha),

(*a*) °योस्तदेकं Bhi, SSSN.

(*b*) गात्रं [एकं] Bhi, SSSN.

(*c*) भाग° [भागे] SSSN.

Vasantatilakā metre.

May that (half white-half blue) body of Śiva and Pārvatī bring you auspiciousness—the body on which (the left side) of the neck is blue in hue and which creates the apprehension in Pārvatī that the right half which is white is also turning blue. (K. V. Sarma).

9070*

कल्याणवाक्त्वमिव किं पदमत्र कान्तं
सद्भूपतेस् त्वमिव कः परितोषकारी ।
कः सर्वदा वृषगतिस् त्वमिवातिमात्रं
भूत्याश्रितः कथय पालितसर्वभूतः ।।

(आ) SR 202.91, SSB 560.92.[1]

1. Puzzle.

Vasantatilakā metre.

Oh Śiva! What is the auspicious word which is pleasing, like you? (*Śaṁ*, welfare). What is pleasing to a good king, like you? (*Kara*, tax). Who is always of noble gait like you? (Vṛṣa, right conduct or the bull). Tell me, who is attended by prosperity (*bhūti*) and is, at the same time, protector of all *bhūtas* (living beings or Śiva's *gaṇas*)? (Śaṁkara, Śiva). (K. V. Sarma).

9071*

कल्याणस्तु यथाशक्ति करोति सफलं वचः ।
शठः पक्षौ चलयति द्रावण्यर्थोपलिप्सया ।।

(अ) KN (KN (ĀnSS) 18.32, KN (BI) 17.30).

(*c*) or चालयति KN.

(*d*) द्रवथार्थो° KN (BI).

A straightforward person will try to fulfil his words to the best of his power. But a hypocrite, in consequence of his longing for wealth, will betray both parties. (M. N. Dutt).

9072-3

कल्याणहितवान् भूपो गुरूणां दोषगुप्तकः ।
सममतिः सुखे दुःखे समरे चापलायितः ॥
कुलशीलेषु सम्पन्नो नीतिधर्मेषु पण्डितः ।
तथैव पूज्यते राजा चतुरस्रः प्रकीर्तितः ॥

(इ) NM (T) 7.5-6.

A king who is beneficent to beings, who conceals the faults of the preceptor, who takes equally pleasure and pain, who never flees from the warfield, who comes from a high family and is highly cultured, and is well versed in *dharmanīti*, becomes famous in the four directions of the world.

9074*

कल्याणाङ्गस्त्वानुरक्तमनसा त्वं येन संप्रार्थ्यते
यस्यार्थे सुमुखि त्वया पुनरसुत्यागेऽपि संनह्यते ।
सोऽयं सुन्दरि पञ्चबाणविशिखव्यालीढदोरन्तर-
स्वैरोत्पीडितपीवरस्तनतटस् त्वद्दोर्लतापञ्जरे ॥

(आ) SR 307.59, SS 158.61.

(*a*) °प्राथ्यंसे SSB.

Śārdūlavikrīḍita metre.

Charming lady, you are sought by that handsome youth of auspicious limbs, whose mind is solely attached to you, for whom, sweet-faced one, you attempt even to take your life (thinking that your love is not returned)—that person, Oh beautiful lady, has his breast wounded by the arrows of Cupid and is now (mentally) confined in the cage of your arms, as if closely embraced, of your own accord, by your stout bosom. (A. A. R.).

9075*

कल्याणानां त्वमसि महसां भाजनं विश्वमूर्ते
धुर्यां लक्ष्मीमथ मयि भृशं धेहि देव प्रसीद ।
यद् यत् पापं प्रतिजहि जगन्नाथ नम्रस्य तन् मे
भद्रं भद्रं वितर भगवन् भूयसे मङ्गलाय ॥

(अ) Mālatī (Mālatī [NSP] 1.5. Mālatī [K] 1.3).

(आ) Kpr. 7.194, VyVi *ad*/2.10 (p. 218).

(*a*) महसामीशिषे त्वं विधत्से VyVi.

(*b*) पुण्यां [धु°] VyVi ; इव [अथ] Mālatī (var.), इह [अथ] VyVi ; चिरं [भृशं] VyVi.

Mandākrāntā Metre.

O thou of mainfold forms ! who art the receptacle of all that is good ! be propitiated and ordain to me permanent prosperity ! O thou, the Lord of Universe, whatever evil there is in me, remove that. And, for my good, give all prosperity. (G. Jhā).

9076*

कल्याणानां निधानं कलिमलमथनं पावनं पावनानां
पाथेयं यन् मुमुक्षोः सपदि परपदप्राप्तये प्रस्थितस्य ।
विश्रामस्थानमेकं कविवरवचसां जीवनं सज्जनानां
बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये रामनाम ॥

(अ) Hanum 1.1, g in Vet 23.1.

(आ) SR 21.88, SSB 35.14 (a. Bhavabhūti), PG 19, SuM 24.12, Sama 1 क 4, SH 56 (a. Hanūmat).

(*a*) सज्जनानां [पावनानां] Vet, SuM (var.).

(*b*) यौवनस्य सपरिपरिपदं प्रार्थने [यन् मु° स° प°] Vet.; सपदपर° Sama ; प्रोच्यमानम् PG.

(*d*) कर्मद्रुमस्य PG (var.) ; प्रभवति Sama ; कृष्णनाम [रा°] PG.

Sragdharā metre.

May this name of Śrī Rāma which is the treasure-house of all auspicious things, the crusher of the dirt of the Kali age, the purifier of purifiers, the provision for the journey of those desiring release in order to attain the highest beatitude, the prime object for description by the best of poets, the very life-breath of good people, the seed of the tree of righteousness—be [ conducive ] to your welfare. (A. A. R.).

9077*

कल्याणानि ददातु वो गणपतिर्यस्मिन् नु तुष्टे सति
क्षोदीयस्यपि कर्मणि प्रभवितुं ब्रह्मापि जिह्मायते ।
जाते यच्चरणप्रणामसुलभे सौभाग्यभाग्योदये
रङ्कस्याङ्कमनङ्कुशा निविशते देवेन्द्रलक्ष्मीरपि ॥

(आ) SuM 24.1.

Śārdūlavikrīḍita metre.

May God Gaṇapati grant you all welfare, who, when pleased, makes even God Brahmā superfluous even for the simplest of actions; when good fortune, that is easy to attain by bowing at his feet, has been secured, the prosperity even of the king of gods [ Indra ] can be held without difficulty in the lap (even) of a beggar. (A. A. R.).

9077A

कल्याणाय भवन्तु खण्डपरशोः कोटीरवाटीरुहां
वल्लीनां वलयानि वेल्लदुरगश्रेणीनि शोणत्विषाम् ।
उन्मीलत्कनकारविन्दकलिकाकिञ्जल्कपुञ्जक्षरद्-
धूलीधूसरसिद्धसिन्धुलहरीसिन्दूरितेन्दूनि वः ॥

(आ) SSSN 7.4.

Śārdūlavikrīḍita metre.

The tendrils of the creepers growing in the garden of the red-tinged locks of Śiva, who has the axe for a weapon, the cluster of moving serpents, and the moon-beams which are rendered crimson by the flow of the divine Ganges whose waters have been reddened by the dust of the heavy shower of pollen dropping from the clusters of blossoming golden lotuses (growing in the river)—may these secure for you your welfare. (K. V. Sarma).

9078*

कल्याणि चन्दनरसैः परिषिच्य गात्रं
द्वित्राण्यहानि कथमप्यतिवाहयेथाः ।
अङ्के निधाय भवतीं परिरभ्य दोर्भ्यां
नेष्यामि सूर्यकिरणानपि शीतलत्वम् ॥

(अ) Śṛṅgāratilaka 18.

Vasantatilakā metre.

When you have sluiced your body with sandal-water / you should be able, somehow or other, / to hold out, sweet lady, for two or three days. / I will, then draw you upon my lap and will enfold / you within my arms, and cool even the fires of the sun. (L. C. Van Geysel).

9079*

कल्याणि पाणिपतितानि विना विचारम्
एतानि मोक्तुमुचितानि न मौक्तिकानि ।
गुञ्जेति संजनयते यदिह भ्रमन्ते
हस्तारविन्दनयनोत्पलयोः प्रभैव ॥

(आ) Vidy 576 (a. Kalyāṇopādhyāya).

Vasantatilakā metre.

O auspicious girl, these pearls that are in your palm should not be thrown away without (proper) consideration, for the illusion that you experience that they are *guñja*-seeds[1] is really due to the lustre of your lotus-like palm and of your lotus, like eyes. (A. A. R.).

1. Guñjā : a red and black berry used by goldsmiths to weigh gold.

कल्याणी च तथाप्येवं see No. 9080.

कल्याणी च यथार्थेयं see No. 9080.

9080

कल्याणी बत गाथेयं लौकिकी प्रतिभाति मे ।
एति जीवन्तमानन्दो नरं वर्षशतादपि ॥

(अ) R (R [Bar] 5. 32. 6, R [B] 5. 34. 6, R [L] 5.28. 8).

(आ) SSap 277, SRHt 197. 110 ( a. R ), SSSN 182.45, Sama 2 ए 11, Kuv *ad* 117 (p. 193), Sar 3. 160, AIS 150. 6-7.

(*a*) कल्याणी च यथार्थेयं or कल्याणी च तथाप्येवं R (var.); तव or प्रति [बत] R (var.).

(*b*) मां R (var.); मा [मे] R (var.), Sar; माम् SSap, Sama.

(*c*) जीवितम् R (var.); पति जीवंतमानंदे R (var.); एहि or इति or पतिर् [ए°] R (var.).

True does this auspicious worldly saying appear to me: Happiness will certainly come to a man, even after a hundred years, provided he keeps alive. (K. V. Sarma).

9081*

कल्याणोल्लाससीमा कलयतु कुशलं कालमेघाभिरामा
काचित् साकेतधामा भवगहनगतिक्लान्तिहारिप्रणामा ।
सौन्दर्यह्रीणकामा धृतजनकसुतासादरापाङ्गधामा
दिक्षु प्रख्यातभूमा विबुधविनुता देवता रामनामा ॥

(आ) SR 21.89, SSB 35.15.

Sragdharā metre.

May the God bearing the name Rāma, who is the ultimate end of the joy of auspicious welfare, grant you all happiness—he, who is charming like a fresh cloud, whose residence is Ayodhyā, obeisance to whom removes all fatigue of the unfathomable worldly life, by whose charm Cupid is put to shame, who is looked at lovingly by Sītā with the corner of her eyes, whose greatness is well known in all directions and who is respectfully saluted by the gods. (A. A. R.),

9082

कल्योत्थानपरा नित्यं गुरुशुश्रूषणे रता ।
सुसंमृष्टगृहा चैव गोशकृत्कृतलेपना ॥

(आ) SR 350.12, SSB 230.12.

Devoted to early rising everyday and taking delight in serving the elders, cleaning the house well by sweeping and smearing it with cow-dung mixture (should be the young woman when she comes to live in her husband's home). (A. A. R.).

9083*

कल्लोलक्षिप्तपङ्क्तित्रिपुरहरशिरःस्वःस्रवन्तीमृणालं
कर्पूरक्षोदजालं कुसुमशरवधूसीधुभृङ्गारनालम् ।
एतद् दुग्धाब्धिबन्धोर्गगनकमलिनीपत्रपानीयबिन्दोर्
अन्तस् तोषं न केषां किसलयति जगन्मण्डनं खण्डमिन्दोः ॥

(अ) Jayadeva's Prasannarāghava 2.35.

(आ) SR 303.119 (a. Prasa°), SSB 150.126.

(*d*) किशल° Prasa° (var.).

Sragdharā metre.

The Moon, which is the lotus stalk tossed by the waves of the divine Ganges on Śiva's head, which looks like a mass of powdered camphor, resembles the handle of the wine cup used by Cupid's wife, who is the kinsman (son) of the milky ocean and a drop of water on the lotus leaf of the sky—to whom does not this crescent moon, the ornament of the world, cause joy to sprout forth in his heart? (A. A. R.).

9083A

कल्लोलचपला लक्ष्मीः संगमाः स्वप्नसंनिभाः ।
वात्याव्यतिकरोत्क्षिप्त- तूलतुल्यं च यौवनम् ॥

(आ) Spr 345.26 (a. Yogaśāstra 4.59).

Riches are transcient like ripples, contacts are (fleeting) like dreams, and

youth is (passing) like a ball of cotton thrown up by a gust of wind. (K. V. Sarma).

9084*

कल्लोलवेल्लितदृषत्परुषप्रहारै
रत्नान्यमूनि मकरालय मावमंस्थाः ।
किं कौस्तुभेन विहितो भवतो न नाम
याच्ञाप्रसारितकरः पुरुषोत्तमोऽपि ॥

(अ) Bhallaṭaśataka (KM IV. 169762).

(आ) Amd 161.315, Kpr. 7. 276 (wrongly marked 275 ), AA 68. 8-11, KāP 244.7-10, KHpk 272. 420, Als 262. 20-263.2, Vakrokti-jīvana 1.24, Any 98. 49, SR 216. 19, SSB 598. 25 (a. Bhallaṭa), RJ 244.

(*b*) मकराकर Amd, Any, KHpk, Vak°; मा वमंस्था: Bhalla°

(*c*) भवतो [वि°] Vak°.

(*d*) यात्रा° [या°] Amd (var.).

Vasantatilakā metre.

Do not ignore, Oh Ocean, these gems by hitting them with stones tossed by the moving waves. Was not even Puruṣottama ( Viṣṇu ) made to stretch his hand before you for the Kaustubha gem. (K. V. Sarma).

9085*

कल्लोलसंचलदगाधजलैरलोलैः
कल्लोलिनीपरिवृढैः किमपेयतोयैः ।
जीयात् स जर्जरतनुर्गिरिनिर्झरोऽयं
यद्विप्रुषापि तृषिता वितृषीभवन्ति ॥

(अ) Ava 180.

(आ) Pad 100. 50 (a. Lakṣmaṇa), SR 215. 17, SSB 597. 1, RJ 283 (wrongly marked 287) (a. Lakṣmaṇa), Regnaud VI. 39 (a. Lakṣmaṇa).

(*d*) वितृषा भ° Pad.

Vasantatilakā metre.

Of what use are the waters of the sea which is deep, stagnant, tossed by large waves and ever increasing by the rivers flowing in. May the small rivulet of the mountain, whose body is shattered (by falls), be ever victorious; for even by the drops of water from them those that are thirsty have their thirst quenched. (A. A. R.).

9086*

कल्लोलैः स्थगयन् मुखानि ककुभामभ्रंलिहैरम्भसा
क्षारेणापि दिवानिशं जलनिधे गर्जन् न विश्राम्यसि ।
एतत्ते यदि घोरनक्रनिलयं स्वादु व्यधास्यद् विधिः
किं कर्तासि तदा न वेद्मि तरलैः स्वैरेव दुश्चेष्टितैः ॥

(आ) ŚP 1089, SR 216. 29 (a. ŚP), SSB 599.36, Any 97.41.

(*d*) वच्मि [वे°] Any ; तरलैस्तैरेव Any.

Śārdūlavikrīḍita metre.

With huge waves that lick the sky you obstruct the quarters, O sea, and even though you hold but salt water you ever roar (with self importance) and never cease (from your noisy activity); if only Fate had made you, who are the den of terrible sharks, full of sweet water, I know not what further mischief you would have done. (A. A. R.).

9087*

कल्लोलैर्विकिरत्वसौ गिरिवरान् वेलाविलासोत्थितैः
शब्दैर्वा बधिरीकरोतु ककुभो धत्तां च विस्तीर्णताम् ।
पान्थानां रवितापतप्तवपुषां तृष्णातिरेकच्छिदः
किं साम्यं प्रतनोः करोतु सरसोऽप्यब्धिः कृताडम्बरः ॥

(आ) VS 880 (a. Kalaśaka).

Śārdūlavikrīḍita metre.

The ocean may be able to scatter the best of mountains by means of billows rising at the time of the tides; it may deafen the quarters with its roar; it may be very expansive; but with all this self-trumpeting and abundance of water, can the ocean bear comparison to a tiny lake which is capable of quenching the intense thirst of travellers whose bodies are scorched by the heat of the sun. (K. V. Sarma).

9088*

कवय: कवयन्तु तैलभुक्ता:
सरसा एव परन्तु दाक्षिणात्या: ।
अपि लोचनचञ्चला हरिण्यो
मदिराक्ष्या न समा: कटाक्षपातै: ।।

(आ) SH 297.

Aupacchandasika metre.

The poets of the Tilamukta country may write verses, but the poets of the southern country alone can compose poems of sentiments (*rasa*) : Can fawns with fleeting eyes ever equal (the charm of) the glances of intoxicated damsels ? (K. V. Sarma).

9089

कवय: कालिदासाद्या: कवयो वयमप्यमी ।
पर्वते परमाणौ च वस्तुत्वमुभयोरपि ।।

(आ) SkV 1713, ŚP 175 (a. Kṛṣṇabhaṭṭa), AP 17, SSV 780, SCSL 4 (p. 70), SR 34. 2 (a. ŚP), SSB 278. 1 (a. Kṛṣṇabhaṭṭa), RJ 1410 (a. Kṛṣṇa-miśra), SH 312 (a. Kṛṣṇabhaṭṭa).

(*d*) पदार्थत्वं प्रतिष्ठितम् ŚP, SCSL, SR, SH.

Kālidāsa and the rest were poets, / poets too are we ; / a mountain and an atom / are both substances ! (D. H. H. Ingalls).

9090

कवय: किं न पश्यन्ति किं न भक्षन्ति वायसा: ।
प्रमदा: किं न कुर्वन्ति किं न जल्पन्ति मद्यपा: ।।

(अ) Cr 240 ( CSr 2. 72 ). Variant of No. 9091.

(आ) IS 1582 (Zus.). Cf. below.

(*a*) कवय CSr (var.) ; कविरे CSr (var.) ; किन्म CSr (var.) ; पश्यति CSr (var.).

(*b*) भक्ष्यन्ति CSr (var.) ; रक्ष्यन्ति CSr (var.); वयसा (°शा) CSr (var.).

(*c*) प्रमदा (°मे°; °दि) CSr (var.).

(*d*) कल्पिति [ज°] CSr (var.) ; मद्यपान् CSr (var.); सस्यपा CSr (var.).

What will not poets perceive ; what will not crows consume ; what will not women do ; and what will not drunkards prattle. (K. V. Sarma).

9091

कवय: किं न पश्यन्ति किं न भक्षन्ति वायसा: ।
मद्यपा: किं न जल्पन्ति किं न कुर्वन्ति योषित: ।।

(अ) Cr 241 (CV 10.4 *ad/cb*, CNP II.171, CnT II. 23. 11, CnT III. 57.5, CPS 281.26 *ad/cb*), Vet 3. 25 (but some MSS *ad/cb*), L in VCbr II after 19 *ad/cb*. Variant of No. 9090.

(आ) SR 160. 304 (a. Vet), SSB 490. 311, IS 1582, Subh 153 and 186, SR 51. 1.16, Sama 1 क 6, Sama 2 क 36*ad/cb*, GVS 505, SRM 2.2.320.

(*a*) कुर्वन्ति [प°] Vet (var.) ; जल्पन्ति [प°] Vet (var.), SRM ; वलन्ति Vet (var.).

(*b*) किं न पश्यन्ति योगिन: Vet (var.) ; वा° किं न भ° tr. IS ; भक्ष्यन्ति IS; खादन्ति CV (var.), SRS ; वायसा CV (var.); योषित: [वा°] Sama, (see *d*).

(*ab*) कवय: किं न कुर्वन्ति किं न जानन्ति योगिन: CNP II.

(*c*) किं न ज° म° tr. IS ; राजन: किं न कुर्वन्ति Vet (var.) ; पश्यन्ति [ज°] Vet (var.).

(*d*) जनन्ति [कु°] Vet (var.); दुर्जना: SRS ; भजन्ति (भक्षन्ति) SRM, वायस: Sama, SRM, (see *b*).

What will not poets perceive ; what will not crows consume ; what will not drunkards prattle ; and what will not women do. (K. V. Sarma).

9092

कवयः परितुष्यन्ति नेतरे कविसूक्तिभिः ।
नह्यकूपारवत् कूपा वर्धन्ते विधुकान्तिभिः ॥

(आ) ŚP 158 (a. Śrī Dhanadadeva), Pad 118.83, Can *ad* 5.55 (p. 78), SR 32.5 (a. ŚP), SSB 52.6 (a. Dhanadadeva), SRK 39.9 (a. ŚP), RJ 1406, IS 1583, SMa 1. 99, SH (MS) fol. 42a (270) (a. Śrī Dhanada).

(*a*) यज्ञतुष्यन्ति ŚP (var.) ; °तुष्यन्तु SH.

(*c*) न ह्य° Pad. Can, SR, SSB.

A poet's song / sings in the hearts of poets, the common throng / does not respond. / The ocean's swell / wakes to the moon : do tides rise in a well / or in a muddy pond ? (J. Brough).

9093*

कवलयति न चेतस् तस्य दारिद्र्यदुःखं
न च पिशुनजनोक्तिः कर्णकण्डूं करोति ।
वरकविकृतगोष्ठीबन्धगन्धोपभोगे
य इह मधु वमन्तीं काव्यचिन्तां करोति ॥

(आ) Skm (Skm [B] 2157, Skm [POS] 5. 32.2) (a. Vyāḍi).

Mālinī metre.

The misery of poverty does not consume [ disturb ] his mind, nor do the words of tale-bearers cause an itch in his ear ; ever engaged in the delights of the works of the best of poets, he is constantly thinking of the honey-sweet sentiments (to compose good poetry himself ). (A. A. R.).

9094

कवयति पण्डितराजे
कवयन्त्यन्येऽपि विद्वांसः ।
नृत्यति पिनाकपाणौ
नृत्यन्त्यन्येऽपि भूतवेतालाः ॥

(अ) Ava 576.

(आ) SR 35.15, SSB 279.2.

Udgīti-āryā metre.

When the Paṇḍitarāja [ the king of scholars or Jagannātha ] composes poetry, other scholars too do likewise : When Śiva (the holder of the *Pināka*-bow and the greatest dancer) dances, the other followers of his, devils and goblins too, dance ! (A. A. R.).

9095*

कवयो वद कुत्र कीदृशाः
कठिनं किं विदितं समन्ततः ।
अधुना तव वैरियोषितां
हृदि तापः प्रबलो विहाय काः ॥

(अ) VMM 1.49.

(आ) SR 201.63, SSB 558.64.

Viyoginī metre.

Tell me where and how are the poets ? (*Giri*, in speech). Which is known as hard on all sides ? (*Girisāram ukhāḥ*, iron vessel). By abandoning which is the torment very great in the hearts of your enemy's wives ? (*Girisāramukhāḥ*, mountain fortresses). (A. A. R.).

9095A

कवलयसि चन्द्रदीधिती-
र्नविरलमश्नासि नूनमङ्गारान् ।
अधिकतरमुष्णमनयोः
किमिह चकोरावधारयसि ॥

Don't you consume, Oh Cakora, the moonbeams ; rarely may you eat burning charcoal ; of the two which do you consider hotter ?[1] (K. V. Sarma).

1. These form the words of a love-lorn lady who finds moonbeams to be unbearably hot.

9096*

कवलितमिह नालं कन्दलं चेह दृष्टम्
इह हि कुमुदकोशे पीतमम्भः सुशीतम् ।
इति विरटति रात्रौ पर्यटन्ती तटान्ते
सहचरपरिमुक्ता चक्रवाकी वराकी ॥

(आ) Any 71.149, AAS 2.4.

Mālinī metre.

'A lotus stalk was enjoyed in this very spot, and here was seen another fresh sprout, and in this place, did we drink cool water in the lily cup' : the female ruddy goose separated from her mate prattles thus as she roams at night about the lake. (A. A. R.).

9097

कविः करोति काव्यानि पण्डितो वेत्ति तद्रसम् ।
कामिनीकुचकाठिन्यं पतिर्जानाति नो पिता ॥

(आ) Su Mañ 259.14-5. Cf. No. 9098-9.

The poet may compose poems, but it is the discerning critic who enjoys the emotions suggested therein ; the husband of the damsel knows the stiffness of her bosom, not her father. (A. A. R.).

9098

कविः करोति काव्यानि स्वादु जानाति पण्डितः ।
सुन्दर्या अपि लावण्यं पतिर्जानाति नो पिता ॥

(आ) SR 32. 14, SSB 52. 17, SMa 1. 9, Sama 2 क 18, IS 1584, Subh 28. Cf. Nos. 9097, 9099.

(*b*) रसं जानन्ति Sama ; स्वादं SR ; स्वादु Subh ; जानन्ति SR, SSB ; पण्डिता: SR, SSB.

(*c*) सुन्दरीणां हि सौन्दर्यं SMa ; कन्यासुरत-चातुर्यं Sama.

(*d*) जामाता वेत्ति Sama.

The poet composes poems, but the wise man knows its taste; the charms of the damsel is known to the husband, not to the father. (K. V. Sarma).

9099

कविः करोति पद्यानि लालयत्युत्तमो जनः ।
तरुः प्रसूते पुष्पाणि मरुद् वहति सौरभम् ॥

(आ) SR 32.13, SSB 52.15, SSH 1.6, SMa 1.8, SRK 39.7 (a. Prasaṅgaratnāvalī). SRM 2.2.52. Cf. Nos. 9097-8.

(*a*) काव्यानि [प°] SSH, SMa.

(*d*) वायुर् [म°] SMa.

The poet composes the verses, but the best of men patronises them ; the tree puts forth flowers, but the breeze spreads the fragrance. (K. V. Sarma).

9100

कविः पिता पोषयति पालको रसिकः पतिः ।
कवितायुवतेर्नूनं सोदरास् तु विवेकिनः ॥

(आ) SR 32. 15, SSB 52. 18, SRK 42. 8 (a. Sphuṭaśloka), SSSN 101.6.

(*a*) पोषकस्तु SSSN.

(*b*) पाठको SSSN.

(*c*) दयिता नू° SSSN.

(*d*) त्व° SSSN.

Of dame poesy, the poet-father is the nourisher, the discerning critic-husband is the protector and the discriminating wise are the brothers. (K.V. Sarma).

9101

कविः सूयति काव्यानि हृवा बधति सज्जनाः ।
सूते मुक्ताः पयोराशिर् वहन्ति तरुणीस्तनाः ॥

(आ) SRHt 137. 1 (a. Subandhu), SSSN 100.1.

(*a*) प्रसूते SSSN.

A poet composes (good) poems but they are appreciated by good people in their hearts; the sea gives birth to pearls, but they are worn on the bosoms of young women. (A. A. R.).

9102

कविताकलनेन किं नृपाणां
यदि कवयो न लभन्ति पूर्णकामाः ।
नयनेन किमेणलोचनानां
यदि वक्रं न विलोकिता युवानः ॥

(आ) Vidy 332.

(*b*) Or °कामान् Vidy.

Aupacchandasika metre (defective in *b*).

To what purpose is poetising kings if the poets (thereof) do not receive benefits to their fill ? Again, to what purpose are the eyes of gazelle-eyed damsels if side-glances are not cast at youths. (K. V. Sarma).

9103*

कविताकुन्दविकासन-
कृतिने विजितजनतानिदाघाय ।
दलितोद्दामाघाय
प्रणतिं कलयामि माघाय ॥

(आ) SSB 287.1.

Āryā metre.

I offer my salutation to Māgha (the poet *or* the month of Jan.-Feb.) who has made the jasmine of poetry to blossom forth, who has vanquished the summer of the people at large and who has broken the pride of the sinful. (A. A. R.).

9104

कविता वनिता कस्य न मोदाय सचेतसः ।
रस एव सदा तस्या नरीनर्तीव सर्वतः ॥

(आ) SSB 49.1 (a. Saṁgrahītuḥ).

To which sentient being is poem and dame not pleasing, for *rasa* dances around both, (sentiments in the case of a poem and love in the case of the dame). (K. V. Sarma).

9105

कवित्वं न शृणोत्येव कृपणः कीर्तिवर्जितः ।
नपुंसकः किं कुरुते पुरःस्थितमृगीदृशा ॥

(अ) BhPr 130.

(आ) VP 3.18.

How can a miser who has no glory (to be sung about him ever hope to) listen to (eulogical) poetry ? And, what can a eunuch (who cannot indulge in sexual dalliance) do with a deer-eyed damsel standing before him. (K. V. Sarma).

9106

कवित्वगानप्रियवादसत्या-
न्यस्या विधाता व्यधिताधिकण्ठम् ।
रेखात्रयन्यासमिषादमीषां
वासाय सोऽयं विबभाज सीमाः ॥

(अ) Naiṣ 7.67.

(आ) SR 263.216 (a. Naiṣ), SSB 81.9.

(*b*) न्यधिताधिकण्ठे (°ण्ठम्) Naiṣ (var.), SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

In her throat the Creator fashioned poetry, song, courteous speech and truth, and under the pretext of putting three lines on it, he apportioned boundaries for them to live. (K. K. Handiqui).

9107

कवित्वप्रोद्गुम्फश्रवणकृतसम्पद्व्यतिकरं
चिरं येषां स्वान्तं समजनि नितान्तं रसवशम् ।
अमीषां पीयूषापचितसुरयोषाधरपुटो-
ल्लसन्माधुर्यं वा समुदयति किं वा रतिरपि ॥

(आ) Pad 1.2 (a. Lakṣmaṇa).

Śikhariṇī metre.

To those people whose hearts have been won over completely by the senti-

ments of poetry with their ears attuned to and ever eager for such collections of poetry, does even love for the sweetness of the lips of divine damsels which surpass nectar ever arise ? (A. A. R.).

9108*

कवित्वमारोग्यमतीव मेधा
स्त्रीणां प्रियत्वं कनकस्य लाभः ।
सर्वेषु तथ्यं स्वजनेषु पूजा
स्वर्गस्थितानां किल चिह्नमेतत् ॥

(अ) PTm 30.7-10.

(आ) SuB 6. 1, IS 1585, Subh 143, SPR 635.1 (a. Dharmakalpadruma 6.61).

(*b*) बहुरत्नलाभा SPR; लाभं [ला°] Subh.

(*c*) स्वप्नेषु PTm; सप्तेषु Subh; दानप्रसङ्गः स्व° SPR.

(*d*) स्वर्गच्युतानां PTm, SPR, स्वर्णच्युतानां SuB; स्वर्गस्थतानां Subh.

Upajāti metre (Upendravajrā and Indravajrā).

Poetic talent, good health, great intelligence, favour of women, acquirement of gold, truth towards every one and esteem of relatives are signs of one in heaven.

9108A

कवित्वशक्तिर्हि दिवोऽवतीर्णा
भूमौ सुधासार इवार्यपुण्यात् ।
पुनर्ग्रहीतुं निजवस्तु देवाः
समागतास्तत् कवयः समुत्काः ॥

(आ) SPR 943. 2 (a. Muni Himāṁśuvijaya).

Upajāti metre (Indravajrā and Upendravajrā).

Poetic power has descended down to the earth from the heavens as a nectarine shower on account of man's meritorious deeds. And it would seem that the gods too have come down in the guise of poets, keen to retrieve their possession. (K. V. Sarma).

9109

कवित्वे वाग्मित्वं कनककुसुमे सौरभगुणो
धनित्वे दातृत्वं विषमतरुफले स्वादुरसता ।
कुलीने सौजन्यं मृगमदरसे रागरचना
प्रभुत्वे विद्वत्त्वं परभृतमुखे मानुषवचः ॥

(अ) Ava 307.

(आ) NBh 268.

(*b*) लिकुचफलमात्रे मधुरता [विषम°] NBh.

(*c*) कुवलयवलि [मृगमद°] Ava.

(*d*) नरेन्द्रे विद्वत्ता Ava.

Śikhariṇī metre.

Eloquence in a poet (is as rare as) scent in a flower of gold, charity in the wealthy, sweet taste in a poisonous fruit, accessibility in the high born, pleasing colour in musk, scholarship in the royalty and human speech in a parrot's mouth. (K. V. Sarma).

9109A

कविभावकृतं चिह्नं अन्यत्रापि न दुष्यति ।
मुखमिष्टार्थसंसिद्धं किं हि न स्यात् कृतात्मनाम् ॥

(अ) KāD 1.30.

(इ) KāD (T) 1.30.

(*b*) अन्यद्वापि KāD (var.).

(*c*) संसिद्धयै KāD (var.).

A mode or device created by the poet's imagination, even if it be not within the enumerated categories, does not mar the poem : To those who have trained themselves in the art, what is there that cannot become the mode of accomplishing the desired object. (V. Narayana Aiyar).

9110

कविभिर्नृपसेवासु चित्रालंकारहारिणी ।
वाणी वेश्येव लोभेन परोपकरणीकृता ॥

(अ) Dar 3.10.

(आ) ŚP 195 ( a. Kṣemendra ), AP 20, SR 37. 2 ( a. ŚP ), SSB 289. 2 (a. Kṣemendra), SRK 41.4 (a. ŚP).

(*b*) वित्ता° ŚP, SR, SSB ; °कारिणी SR, SSB.

Language being adapted by poets for figurative poetry to extol royalty is like women being used as prostitutes to earn wealth. (K. V. Sarma).

9111*

कविमतिरिव बहुलोहा
सुघटितचक्रा प्रभातवेलेव ।
हरमूर्तिरिव हसन्ती
भाति विधूमानलोपेता ॥

(अ) BhPr 301 (a. Kālidāsa) KR 1.3.3.

(आ) SRK 237.82 (a. Sphuṭaśloka), SG 607.

(*a*) कविगीरिव SG.

(*b*) सुमिलितचक्रा SG.

(*d*) विभाति भाति SG.

Ārya metre.

The furnace, which is smokeless but fiery, is parallel to poets' intellect, both being *bahuloha*, (the oven being made of much iron and the words of poets brimming with suggestions) ; it is like the dawn, both being *sumilita-cakra*, (the oven being held tight by rings round it and the dawn with the encircling horizon, *cakravāla*); it is also like the body of Śiva, both being *hasanti* (the oven having the appellation of *hasanti* and Śiva rippling with laughter). (K. V. Sarma).

9112

कविरनुहरति च्छायां
पदमेकं पादमेकमर्धं वा ।
सकलप्रबन्धहर्त्रे
साहसकर्त्रे नमस् तस्मै ॥

(आ) SR 37.12, SSB 290.12.

Ārya metre.

A poet imitates the shadow [ good points ] of other poets to the extent of a word, or a line, or even a hemistich of a verse ; but to that poetaster who steals, shamelessly, wholesale from other poets, to him our obeisance ! (A. A. R.).

9113*

कविरमरः कविरचलः
कविरभिनन्दश्च कालिदासश्च ।
अन्ये कवयः कपयश्
चापलमात्रं परं दधति ॥

(आ) JS 47.97, ŚP 176, AP 4, SR 34. 4. (a. ŚP), SŚB 278.4, SH 347.

(*a*) अमलः [अमरः] AP, SH.

Ārya metre.

Amara is a poet, Acala is a poet, Abhinanda is a poet and Kālidāsa too is a poet ; all other poets are but monkeys who just make tactical movements (of syllables) to compose quarters (of verses). (K. V. Sarma).

9114*

कविरविमहोत्कर्षान् हर्षान् प्रपञ्चय पञ्चषान्
स्खलसि रसने किं वा सर्वान् प्रवक्तुमनीश्वरे ।
गणयति यद्यप्येतान् धाता दिनावलिमालया
तदपि भगवानेषामन्तं कदापि न विन्दति ॥

(आ) SH 292 (a. Harikavi).

(*d*) विदन्ति

Hariṇī metre.

You may joyfully set forth five or six good points on the sun of a good poet ; but, O tongue, you stumble and you are unable to mention all of them. Indeed, even if the Creator were to count them with the aid of a rosary of successive days, still that God will never reach the end. (A. A. R.).

9115*

कविरहिताः कविलापा
जायन्ते कण्ठशोषणायैव ।
संमुखगतः कविश्चेत्
भवति कुलपितापि कविकुलपितैव ॥

(आ) SRK 39. 4 (a. Viṭhoba Aṇṇa).

Gīti-āryā metre.

The words of a poet recited in his absence would just result in the parching of the throat; if, however, the poet is present (and recites his poetry) it becomes the best of poetry even if it be ill composed. (K. V. Sarma).

कविरे किं न पश्यन्ति see No. 9090.

9116

कविरेव कवेर्वेत्ति काव्यकर्मणि कौशलम् ।
शेषाहिरेव जानाति भुवो भारस्य निश्चयम् ॥

(अ) Cr 242 (CRr 8. 122, CPS 323. 17).

(*a*) कविर् [कवेर्] CRr (var.) ; वत्ति [वे°] CRr (var.).

(*b*) कविकर्मणि CRr (var.), CPS.

(*d*) निश्चयम् CRr (var.).

Only a poet can recognise the ingenuity in poetic art; indeed, only serpent Śeṣa can assess the weight of the earth. (K. V. Sarma).

9116A*

कविर्भारद्वाजो जगदवधिजाग्रन्निजयशा
रसश्रेणीमर्मव्यवहरणहेवाकरसिकः ।
यदीयानां वाचां रसिकहृदयोल्लासनविधा-
वमन्दानन्दात्मा परिणयति सन्दर्भमहिमा ॥

(अ) Karuṇākandala (?).

(आ) Ras 396.8-11.

Śikhariṇī metre.

(Hail to) poet Bhāradvāja whose renown is flourishing even in the far reaches of the world, the reputed critic who intelligently makes use of the essence of a series of sentiments and the ability in the poetic depiction of whose compositions transfers the soul to the realms of extreme bliss when it comes to the matter of making the minds of connoisseurs blossom. (K. V. Sarma).

9117

कविवाक्यामृततीर्थ-
स्नानैः पूता भृशं यशोदेहाः ।
येषां त एव भूपा
जीवन्ति मृता वृथैवान्ये ॥

(आ) ŚP 169 (a. Śārṅgadhara), SR 32. 19 (a. ŚP), SSB 53. 21, SH 304 (a. Śārṅgadhara).

(*b*) पूताः SH.

(*c*) एवा SH.

(*d*) गता [मृ°] SH.

Āryā metre.

Only those kings live whose bodies of fame have been sanctified by a dip in the nectarine waters of poetic effusions; other kings are simply dead. (K.V. Sarma).

9118**

कविविद्यादुराधर्षो यो राक्षस इवापरः ।
दक्षिणस्थो लब्धवर्णो विख्यातः कविराक्षसः ॥

(आ) SSK 5. 13, KSSKP 5. 12.

There is in Southern India a learned poet of renown named Kavirākṣasa, unassailable in the art of poesy as a demon (is in strength). (K. V. Sarma).

9119*

कविषु वधतमुत्कर्षं
विस्फुरदनवद्यहृद्यवाग्वर्षम् ।
इह खलु खलप्रधर्षं
श्रीहर्षं नौमि हर्षसंघर्षम् ॥

(आ) SSB 287.1.

Gīti-āryā metre.

Possessing pre-eminence among poets and showering words that are pleasing, scintillating and beyond reproach, here indeed is the poet Harṣa, a vanquisher of poets, and verily a mass of joy—to him my obeisance. (A. A. R.).

9120

कविहृदयेष्वनसूया
कस्तूरीकर्दमेष्वमालिन्यम् ।
अक्षारता पयोधा-
ववनीपालेषु पाण्डित्यम् ॥

(आ) SR 171. 784, SSB 505. 784.

Āryā metre.

Absence of envy in the hearts of poets, absence of dark colour in musk, absence of salinity in sea water (all these are as rare as) scholarship in kings. (A.A.R.).

9121*

कवीनां च बुधानां च वदान्यानां च यो गुरुः ।
नानाशास्त्रवचणप्रज्ञः शिवनाथः स नम्यते ॥

(आ) SSB 284.1 (a. Saṁgrahītuḥ).

He who is superior among poets and wise men, who is distinguished among generous donors, and wise by his proficiency in various *śāstra-s*, to him, Śivanātha, my salutations. (A. A. R.).

9122

कवीनां महतां सूक्तैर् गूढार्थान्तरसूचिभिः ।
विध्यमानश्रुतेर्माभूद् दुर्जनस्य कथं व्यथा ॥

(आ) VS 148 (a. Amṛtadatta), SR 40.24 (a. VS), SSB 293. 24 (a. Amṛtadatta).

(*c*) विद्यामानद्रुते VS (var.).

By the excellent sayings of great poets which indicate meanings that are hidden, the wicked people have their ears pierced as if by a needle; hence, how will they not be irritated? (A. A. R.).

9123*

कवीनां मानसं नौमि तरन्ति प्रतिभाम्भसि ।
यत्र हंसवयांसीव भुवनानि चतुर्दश ॥

(अ) BhPr 112 (*ab* said by the king and *cd* by Kālidāsa).

(आ) JS 37.2 (a. Rājaśekhara), SR 32. 6 (a. BhPr), SSB 52. 8, SH 302 (a. Rājaśekhara), Kav p. 87.

I bow to the poet's mind [or : Mānasa lake], on the intellectual water of which the fourteen worlds[1] swim like the swans[2] and the birds. (J. Shastri).

1. The seven heavens above and the seven below.
2. *Haṁsa.*

9124*

कवीनां संतापो भ्रमणमभितो दुर्गतिरिति
त्रयाणां पञ्चत्वं रचयसि न तच् चित्रमधिकम् ।
चतुर्णां वेदानां व्यरचि नवता वीर भवता
द्विषत्सेनालीनामयुतमपि लक्षं त्वमकृथाः ॥

(आ) Kāp 302. 12-15, AlK 246. 3-6, SR 106. 151 (a. Pradīpa), SSB 398. 164 (a. Kāvyapradīpa).

(*c*) त्रयाणा [च°] AlK.

(*d*) लक्ष्यं यदकृथाः AlK.

Śikhariṇī metre.

It is not very surprising, my heroic lord, that you have transformed three into five and four into nine, but the turning of ten thousand into a hundred thousand (is indeed so) : thus you have reduced the three (misfortunes) of poets, *viz.*, their distress, wandering and poverty to *pañcatva* (*lit.* five, but meaning also 'extinction'), the four Vedas into *navatā* (*lit.* nine, but meaning also 'fresh impetus') and ten thousand enemies to *lakṣa* (*lit.* a lakh, but meaning, 'the target' of your arrows).[1] (K. V. Sarma).

1. Play on the double meanings of the three words.

9125*

*कवीनामगलद् दर्पो नूनं वासवदत्तया ।
शक्त्येव पाण्डुपुत्राणां गतया कर्णगोचरम् ॥

(अ) Harṣacarita 1.11.

(आ) SkV 1710 ( a. Bāṇa ), JS 43.54 ( a. Bāṇa ), SH 445 (a. Śrī-Rājaśekhara), SR 37. 62 (a. JS), Kavp. 56 and 89.

(c) °पुत्रां SH (Sub-metric).

The pride of poets indeed melted away on account of Vāsavadattā when it reached their ears, just as the pride of Droṇa vanished when the missile of the sons of Pāṇḍu given by Vāsava[1] came near Karṇa. (P. V. Kane).

1. Indra.

9126*

कवीन्दुं नौमि वाल्मीकिं यस्य रामायणीं कथाम् ।
चन्द्रिकामिव चिन्वन्ति चकोरा इव साधवः ॥

(आ) ŚP 172 (a. Śārṅgadhara), SR 36. 44 (a. ŚP), SSB 282.4 (a. Śārṅgadhara), IS 1586.

(a) नौमी ŚP (MS) ; वल्मीकं ŚP (MS).

(b) रामायणी ŚP (MS).

(d) चकोर ŚP (MS).

I pay obeisance to Vālmīki, the moon among poets, whose account of Rāma, the excellent ones pick up in the same way as the *cakora*-birds the rays of the moon.

9127*

कवीन्द्राणामासन् प्रथमतरमेवाङ्गणभुवश्
चलद्भृङ्गासङ्गाकुलकरिमदामोदमधुराः ।
अमी पश्चात् तेषामुपरि पतिता रुद्रनृपतेः
कटाक्षाः क्षीरोदप्रसरदुरुवीचीसहचराः ॥

(आ) Kuv *ad* 13. 43 (p. 46), SR 122. 172, SSB 423.2, EK 285.12-286.2.

(b) चलभृ° EK.

(c) वीर भवतः [रु°] EK.

Śikhariṇī metre.

The courtyards of the best of the court poets of King Rudra became (as a result of the king's munificence) sweetly fragrant with the ichor of elephants with a swarm of buzzing bees; thereafter the glances of the King were directed towards them, —glances that were like the companions of the big waves of the milky ocean. (A. A. R.).

9128*

कवीश्वराणां वचसां विनोदैर्
नन्दन्ति विद्यानिधयो न चान्ये ।
चन्द्रोपला एव करैः सुधांशोर्
द्रवन्ति नान्या दृषदः कदाचित् ॥

(अ) VCbr I. 5, KR 1.13.6.

(आ) SR 39.20, SSB 291.20.

(a) विनोदे VC (var.).

(b) द्रवन्ति [न°] KR.

(c) करैर्हिमांशोर् SR, SSB (see *d*).

(d) मध्ये शिलानां सरसा भवन्ति SR, SSB (see *c*) ; नान्ये (°न्यो), नूनं [ना°] KR, VC (var.) ; कदापि [क°] VC (var.) ; दृषदो न चान्ये KR.

Upajāti metre (Upendravajrā and Indravajrā).

Only those who possess a store of knowledge, and not others, can take pleasure in the entertainment furnished by the works of great poets. Thus, only moonstones can be melted by the rays of the moon, and not other stones.

9129*

कवेरभिप्रायमशब्दगोचरं
स्फुरन्तमार्द्रेषु पदेषु केवलम् ।
वदद्भिरङ्गैः कृतरोमविक्रियैर्
जनस्य तूष्णीं भवतोऽयमञ्जलिः ॥

(आ) VS 158 (a. Vijjakā), SR 33. 35 (a. VS), Cf. ABORI XXXI, p. 151 (a. Vijjikā), SuMañ 32.4-5 (a. Vijjakā), (cf. S.K.De, *The problem of poetic expression*, in NIA 9. 13 and in *Some problems of Sanskrit poetics*), Kav p. 108, SSkr p. I. 104.

Vaṁśasthā metre.

This is a homage with folded hands to a person who is silent, (but) who by his horripillated body indicates that the ideas of poets are inexpressible by words, (but) flash forth only through words fraught with tender feelings. (J. B. Chaudhury).

9130*

कशाभिरिव हैमीभिर् विद्युद्भिरभिताडितम् ।
अन्तःस्तनितनिर्घोषं सवेदनमिवाम्बरम् ॥

(अ) R (R [Bar], 4. 27. 15, R [B] 4.28.15, R [L] 4.21.21).

(आ) JS 219. 6. (a. Śrī Vālmīki), SRHt 248. 2, SSSN 2153.

(*a*) हैमाभिर् R (var.).

(*b*) अभि° or अव° [इव] R (var.), SSSN ; others इव

(*c*) अन्तस्त° JS, SSSN.

(*cd*) स्तनयन्तर्गतामर्षवेदनार्तमिवांबरं or स्वनत्पतगनिर्ह्लादं वेदनार्तमिवांबरं R (var.).

The sky was struck by flashes of lightning as if with golden whips ; and, as if out of pain, it cried out loudly in the form of thunder. (A. A. R.).

कशोः संयमनः श्रुतेर् see केशाः संयमिनः

कश्च दैवेन सौमित्रे see No. 9145.

9131*

कश्च प्रत्यक्षमुत्सृज्य संशयस्थमलक्षणम् ।
आयतिस्थं चरेद् धर्मं क्षत्रबन्धुरनिश्चितम् ॥

(अ) R (R [Bar] *ad* 2.98. 56 ; 2228 *l.* 3-4, R [B] 2. 106. 20).

(*a*) कथं or कश्चित् or क्वचित् or किंचित् [क°] R (var.).

(*b*) संशयस्थं हि संश्रयेत or अन्यं तिष्ठेद्धि (°त्सु) लक्षणं or अन्यत्तिष्ठे स्वलक्षणं R (var.).

(*c*) अप्रतिष्टं or प्रविष्टं [आ°] R (var.) ; च चेद् [च°] R (var.).

(*d*) कुत्रचिन्न च निश्चितः or क्षत्रबंधुरिति स्थितं or अनिश्चितः R (var.).

Which fool of a kṣatriya will surrender the certain pleasure and benefit assured now, in favour of rosy expectations of future doubtful gains ! (T. S. Raghavacharya).

9132*

कश्चिच् छस्त्रापातमूढोऽपयोढुर्
लब्ध्वा भूयश्चेतनामाह्वाय ।
व्यावर्तिष्ट क्रोशतः सख्युरुच्चैस्
त्यक्तश्चात्मा का च लोकानुवृत्तिः ॥

(अ) Śiś 18. 64.

(आ) SR 130.94 (a. Śiś), SSB 440. 94 (a. Māgha).

Śālinī metre.

One heroic soldier struck down by a weapon lost consciousness, but regained it when being removed by a comrade ; (immediately) he shouted aloud to his friend and returned to the field of battle and got himself killed. What a conformity to (heroic) tradition ! (A.A.R.).

9133*

कश्चित् कराभ्यामुपगूढनालम्
आलोलपत्राभिहतद्विरेफम् ।
रजोभिरन्तःपरिवेषबन्धि
लीलारविन्दं भ्रमयांचकार ॥

(अ) Ragh 6.13 (cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 90.

(आ) Sar 5. 36, Almm 133, Amd 84. 182, KHpk. 134. 135 and 408. 684.

(*b*) °पत्रा° Almm; °हित° [°हृत°] Amd (var.).

(*c*) परिवेषशोभि Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Someone whirled round the pleasure-lotus with its stem held in both hands, which struck the bees with the unsteady [ or : moving ] petals and which formed a ring in the interior by means of pollen. (R. D. Karmarkar).

9134*

कश्चित् कष्टं किरति करकाजालमेकोऽतिमात्रं
गर्जत्येव क्षिपति विषयं वैद्युतं वह्निमन्यः ।
सूते वातं जवनमपरस्तेन जानीहि तावत्
किं व्यावत्से विहग वदनं तत्र तत्राम्बुवाहे ॥

(आ) SkV 1076.

Mandākrāntā metre.

One scatters cursed hail, another ever growls; / one casts forth lightning, another rustling wind. / This you should understand, Oh *cātaka*. / Why open wide your mouth at every cloud ? (D.H.H. Ingalls).

9135

कश्चित् कस्यचिदेव स्यात् सुहृद् विश्रम्भभाजनम् ।
पद्मं विकासयत्यर्कः संकोचयति कैरवम् ॥

(अ) Dṛṣṭāntaśataka (KSH 217) 17.

(आ) SR 168. 674 (a. Dṛṣṭ°), SSB 502. 674, IS 1588.

(*b*) विस्र° Dṛṣṭ°, SR, SSB.

Only a (particular type of) person can become the confident and friend of another ; the Sun makes the lotus bloom but shrinks the lily. (K. V. Sarma).

9136*

कश्चित् कान्ताविरहगुरुणा स्वाधिकारात् प्रमत्तः
शापेनास्तंगमितमहिमा वर्षभोग्येण भर्तुः ।
यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्याश्रमेषु ॥

(अ) Megh 1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 143).

(आ) Suvṛ *ad* 2.34, AlR 599, Ras 274.

(*a*) °कारप्रमत्तः Megh (var.), Suvṛ, AlR.

(*b*) °भोग्येन Megh (var.).

(*c*) °दुहिता° [°तनया°] Megh (var.).

Mandākrāntā metre.

High on the Mount of Rāma, a *yakṣa* dwelt, who for neglect of duty / had lost his great estate, sentenced by his Lord to a year of exile/grievious with separation from his dear wife ; he stayed in hermit groves / of gentle shade trees and waters hallowed by the baths of Janaka's child. (F. Edgerton).

9137

कश्चित् क्रन्दति कालकर्कशकराकृष्टं विनष्टं हठाद्
उत्कृष्टं तनयं विलोक्य पुरतः पुत्रेति हा हा क्वचित् ।
कश्चिन्नर्तकनर्तकीपरिवृतो नृत्यत्यहो कुत्रचित्
चित्रं संसृतिपद्धतिः प्रथयति प्रीतिं च कष्टं च नः ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 93.

Śārdūlavikrīḍita metre.

'At one place some one cries 'Alas ! my son', seeing his beloved son dead, forcibly snatched away by the cruel hand of death ; at another place, Oh wonder, someone dances surrounded by men and women dancers. Strange is the way of the world ; it brings to us both joy and sorrow. (A. A. R.).

9138

कश्चित् तरति काष्ठेन सुगम्भीरां महानदीम् ।
स तारयति तत् काष्ठं स च काष्ठेन तार्यते ॥

(अ) MBh (MBh [Bh] 12.136.60, MBh [R] 12.138.622, MBh [C] 12.4973).

(आ) SR 393. 633 (a. MBh), IS 1589.

(*b*) युगभारां or स गंभीरां [सु°] MBh (var.).
(*c*) संतारयति or प्रतारयति [स ता°] MBh (var.).
(*d*) कार्यते [ता°] MBh (var.).

When one crosses a broad deep river on a log of wood, he transports the wood and is also transported by the wood. (K. V. Sarma).

9139

कश्चित् तावत् त्वया दृष्टः श्रुतो वा शङ्कितोऽपि वा ।
क्षितौ वा यदि वा स्वर्गे यस्य मृत्युर् न विद्यते ।।

(अ) P (PT 2.15, PTem 2. 15).
(आ) Cf. Ru 91.

Have you ever seen, heard of or even suspected of one in this world or in the heavens, to be immune from death. (K.V. Sarma).

9140*

कश्चित् पण्यस्त्रीणां
विभवोपचितान्यपुरुषयोजनया ।
विदधाति स्माराधन-
मधनत्वमुपागतः कामी ।।

(अ) Kuṭṭ 339, GvS 174.

Āryā metre.

A lover who had lost all for love, curried favour ; he now recruits wealthy enthusiasts for those who had maimed him. (T. Powys Mathers).

9141*

कश्चित् पान्थस् तृषार्तः पथि तपऋतौ गम्यमानोऽन्यपान्थं
पप्रच्छानन्दलीनो वद पथिक कुतो जह्नुकन्याप्रवाहः ।
तेनासौ शीघ्रवाचा प्रचलितमनसा विप्रवर्येण चोचे
सूच्यग्रे कूपषट्कं तदुपरि नगरी तत्र गङ्गाप्रवाहः ।।[1]

(आ) SR 184. 72, SSB 528. 1. Cf. No. 6810 and राम त्वत्कीर्तिवृक्षा°

1. An instance of *samasyā-pūraṇa* (verse-filling), where the first three quarters are composed to suit a given last quarter.

Sragdharā metre.

In summer a certain traveller grew thirsty while on the road, when he came across a fellow traveller, and beside himself with joy asked him, 'Friend, tell me, where river Ganges is ?' But the other, a Brāhmaṇa, quick of speech and wandering mind, said, 'At the tip of a needle there are six wells ; on that there is a city ; there flows the Ganges !' (A. A. R.).

9142*

कश्चित् पुमान् क्षिपति मां प्रति रूक्षवाक्यैः
सोऽहं क्षमाभरणमेत्य मुदं प्रयामि ।
शोकं व्रजामि पुनरेवमयं तपस्वी
चारित्रतः स्खलितवानिति मन्निमित्तम् ।।

(अ) Śānt 3. 9.
(आ) IS 1590, J. Brough, Poems from the Sansktit 58.
(*a*) मामति° [मां प्र°] Śānt (var.) ; अतिरुक्ष° (°रूक्ष्य°; रूक्ष°) Śānt (var.) ; °वाचं [वाक्यैः or °वादैः] Śānt (var.).
(*b*) क्षमाभवणम् (°चरणम् or °भवनम्) Śānt (var) ; एति [एत्य]. Śānt (var.).
(*c*) भजामि [व्र°] Śānt (var.) ; पुनवेकयमं °रेवममौ or °रेव यतस् or ए° रेष यतस्) Śānt (var.).
(*d*] चारित्रता (°त्र्यतः) Śānt (var.).

Vasantatilakā metre.

A man speaks harsh words against me. / I forgive him, / and go on my way rejoicing. / But then I am sad again / to think that I was the cause / of his regrettable lapse / from good manners. (J. Brough).

कश्चित् प्रत्यक्षमुत्सृज्य see No. 9131.

9143*

कश्चिदाम्रवणं छित्त्वा पलाशांश्च निषिञ्चति ।
पुष्पं दृष्ट्वा फले गृध्नुः स शोचति फलागमे ।।

(अ) R (R [Bar] 2. 57. 6, R [B] 2. 63. 8, R [G] 2. 65.7, R [L] 2. 69. 7).

(आ) SRHt 29. 13 (a. R), SR 387. 410 (a. R), IS 1591.

(*a*) तद्यथा [क°] R (var.) ; त्यक्त्वा or हित्वा [छि°] R (var.).

(*b*) पाला° R (var.) ; पलाशवनमाश्रयेत् (°श्रित:) or पालाशं वनमाश्रित: (°श्रयेत्) R (var.).

(*c*) फलं [पु०] R (var.). ; छित्त्वा or हित्वा or भित्वा [दृ०] R(var.) ; फलप्रेप्सुर् (फलं प्रे°) R (var.).

(*d*) निराश: स्यात् (°शश्च) [स शो°] R (var.).

One who, attracted by the beauty of the *palāśa*-flower, destroys a fruit-bearing mango-tree and grows in its place a *palāśa*-plant, with the hope of reaping a nice edible fruit, will repent his folly at the time of fruit-bearing.

9144

कश्चिदाश्रयसौन्दर्याद् धत्ते शोभामसज्जन: ।
प्रमदालोचनन्यस्तं मलीमसमिवाञ्जनम् ॥

(अ) H (HJ 2. 157, HS 2. 148, HM 2. 157, HK 2. 155, HP 2. 144, HN 2. 143, HH 67. 17-8, HC 89. 11-2), Cr 1369 (CNN 70). Cf. गुणिन: समीप°.

(आ) Sar (ZDMG 25. 456), ŚP 326, SR 86. 2, SSB 365. 2, IS 1592, Sama 1 क 15, SRK 89.3 (a. Prasaṅgaratnāvalī), KāBh 1.55.

(*a*) किंचिद् [क°] Cr, SR, SSB, Sar, SRK, KāBh, °संयोगाद् Cr, SR, SSB.

(*b*) याति [ध°] Sar ; °साध्वपि Cr, ŚP, SR, SSB, SRK, Sar, KāBh.

(*c*) कान्ताविलोचने न्यस्तं Cr, ŚP, SR, SSB, SRK, KāBh.

Many a bad man derives lustre from the comeliness of (his) patron, like the sooty powder applied to the eye of a lovely woman. (F. Johnson).

कश्चिदेव ममत्वेन see No. 10100.

9145

कश्चिद् दैवेन सौमित्रे योद्धुमुत्सहते पुमान् ।
यस्य न ग्रहणं किंचित् कर्मणोऽन्यत्र दृश्यते ॥

(अ) R (R [Bar] 2.19.19, R [B] 2.22.21).

(आ) SSSN 44.3 (a. R).

(*a*) कश्च SSSN ; देवेन [दै°] R (var.).

(*b*) योधुं [यो°] R(var.); उत्सहसे R(var); सह [पु°] R (var.).

(*c*) तस्य (यं) R (var.) ; नु SSSN.

(*d*) कृतमेवास्य or °ण्यन्यत्र or °णोन्यत्र or °णस्तत्र R (var.).

Oh (Lakṣmaṇa), son of Sumitrā, which man can fight against Fate which is unassailable and which is nothing else than (the result of) one's deeds. (K. V. Sarma).

9146

कश्चिद् दैवेन सौमित्रे योद्धुमुत्सहते सह ।
यस्येह विग्रहोपायो न कथंचन विद्यते ॥

(अ) R (R [Bar] *ad* 2. 19. 22, 489* *l.* 35-6, R [G] 2.19. 18, R [L] 2.22.16).

(आ) IS 1587.

(*a*) कश्च or को हि R(var.).

(*b*) नर: [स°] R(var.).

(*c*) यस्य संनिग्रहोपायो R(var.) ; यस्य तं [य°] R (var.) ; निग्र° R (var.).

(*d*) न क° tr. R (var.).

Oh (Lakṣmaṇa), son of Sumitrā, which man can fight against Fate, to contend against which there exists no means. (K.V. Sarma).

9147*

कश्चिद् द्विषत्खड्गहृतोत्तमाङ्ग:
सद्यो विमानप्रभुतामुपेत्य ।
वामाङ्गसंसक्तसुराङ्गन: स्वं
नृत्यत्कबन्धं समरे ददर्श ॥

(अ) Ragh 7. 57 (cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 112).

(आ) ŚP 3978 (a. Kālidāsa), Almm 134, SR 360. 20 (a. Ragh). ; SSB 247. 20 (a. Kālidāsa).

(*a*) कश्चिद्वि° ŚP.

Indravajrā metre.

A certain warrior, with his head cut off by the sword of the enemy, having at once secured the mastery of an aerial car and with a celestial damsel clinging to his left side, saw his headless trunk dancing about the battle. (R. D. Karmarkar).

9148*

कश्चिद् यथाभागमवस्थितेऽपि
स्वसंनिवेशाद् व्यतिलङ्घिनीव ।
वज्रांशुगर्भाङ्गुलिरन्ध्रमेकं
व्यापारयामास करं किरीटे ॥

(अ) Ragh 6. 19. cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 91).

(आ) Almm 135.

(*a*) यथास्थानम् Ragh (var.).

(*b*) °वेशव्य° Ragh (var.).

(*c*) रत्नांशु° Ragh (var.) ; °गार्भ° Almm ; °भिन्ना° [°गर्भ] Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Someone put one of his hands, the lustre of the diamonds shooting through the finger chinks, on his crown, as if it had slipped from its proper place, although it was in its right position. (M. R. Kale).

9149

कश्चिद् वाचं रचयितुमलं श्रोतुमेवापरस् ताम्
कल्याणी ते मतिरुभयतो विस्मयं नस् तनोति ।
न ह्येकस्मिन्नतिशयवतां संनिपातो गुणानाम्
एकः सूते कनकमुपलस् तत्परीक्षाक्षमोऽन्यः ॥

(अ) KāvR 14.3-6.

(आ) SkV 1723 (a. Kālidāsa), Skm (Skm [B] 1384, Skm [POS] 33. 3) (a. Kālidāsa), Kav p. 31, ZDMG 39 p. 307. (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 211).

(*a*) वाचो Skm ; वारं SkV (var) ; वोढुम् [श्रो°] Skm, °परास् Skm (var.). ताः Skm, थां Skm (var.).

(*b*) सा क° म° Skm ; उभयथा Skm, KāvR.

(*c*) त्व् or न्व् [ह्य्] Skm ; नक्षे° SkV (var.) ; संनिवेशो Skm.

(*d*) सूतै KaV ; अनलस् [उपलस्] Skm.

Mandākrāntā metre.

One man is able to compose a verse, / another has a gift of hearing ; / your intellect excites our admiration / by its being blessed both ways. / A meeting of extraordinary virtues / is seldom present in a single substance ; / one sort of stone produces gold, / another serves to test it. (D. H. H. Ingalls).

कश्चिन्न कर्पणो नाम see न कश्चित् कृपणो नाम

9150*

कश्चिन् नवं पल्लवमाददाति
कश्चित् प्रसूनानि फलानि कश्चित् ।
परं करालेऽस्य निदाघकाले
मूले न दाता सलिलस्य कश्चित् ॥

(अ) Ava 432.

(आ) Pad 95.18 (a. Lakṣmaṇa), SSH 2.45. SR 236.11, SSB 633.11.

(*a*) दधाति Pad, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

One (plucks) the fresh sprouts, another gathers the flowers, a third the fruits ; but in this severe summer there is none who waters the root of the tree. (A. A. R.).

9151

**कश्चिन् मालासमं मित्रं कश्चिन् मित्रं तुलासमम् ।**
**कश्चिन् मेरुसमं मित्रं कश्चिन् मित्रं महीसमम् ॥**

(अ) Cr 1345 (CRT 8. 57, CRBh II 7. 4 *ad*/*cb*). Variant of त्यजेत् मालसमं मित्रं

Some friends are like garlands (providing one with just an ornamental show), some are like the balance (providing a sense of equity), some are like Mt. Meru (providing financial backing) and some are like the earth (instilling one with patience). (K. V. Sarma).

9152*

**कश्चिन्मूर्च्छामेत्य गाढप्रहारः**
**सिक्तः शीतैः शीकरैर्वारणस्य ।**
**उच्छश्वास प्रस्थिता तं जिघृक्षुर्**
**व्यर्थाकूता नाकनारी मुमूर्च्छ ॥**

(अ) Śiś 18.58.

(आ) SR 130. 88 (a. Śiś), SSB 440. 88 (a. Māgha), JS 324. 42 (a. Māgha).

(*c*) उच्च° JS.

(*d*) मुमूर्छ JS.

Śālinī metre.

A heroic soldier who was struck down by a heavy blow lost consciousness, but regained it when he was sprinkled with a spray from an elephant's trunk; a divine damsel who started to take hold of him (as her husband)[1] fell into a swoon as her hopes were frustrated (by his revival). (A. A. R.).

1. When a hero dies in the field of battle a divine damsel proudly claims him as her spouse.

9153

**कश् चुम्बति कुलपुरुषो**
**वेश्याधरपल्लवं मनोज्ञमपि ।**
**चारभटचौरचेटक-**
**नटविटनिष्ठीवनशरावम् ॥**

(अ) BhŚ 229, in Vet afer 10.16 and D 6 in Vet afer 21. 13.

(आ) IS 1593, Subh 294, SMJ 1431, SN 282, SSV 1416, JSub 413, SLP 4. 91, (a. BhŚ), GVS 641.

(*a*) सत् [कश्] BhŚ (var.) ; खल° [कुल°] BhŚ (var.).

(*b*) वैश्या° BhŚ (var.) ; मनोज्ञा च or मनोज्ञेति BhŚ (var.) ; इति [अपि] BhŚ (var.).

(*c*) जार° or राज° or चाट° [चा°] BhŚ (var.); °भट्ट° or °भठ° or °विट° [°भट°] BhŚ (var.) ; °चोर° or °केर° or °कीर° [चौर°] BhŚ (var.) ; °खेटक° or °चेट° [°चेटक°] BhŚ (var.).

(*d*) विटनट° or नटभट° [न°] BhŚ (var.) ; °निष्ठीव° (°निः°) or °विनिष्ठीवन° or निष्ठीमष्न° or °नष्ठीचमन° or °विष्ठीवन° BhŚ (var.) ; °सराग or °शरवेवं or °शरवेदं or °मरावम् BhŚ (var.).

Āryā metre.

What respectable person can ever condescend to kiss the lips of a prostitute which, though very lovely, are in reality a disgusting dish constantly spit into by spies, soldiers, thieves, slaves, actors and sensual cheats ? (P. G. Nath).

9154-5*

**कश्मीरान् गन्तुकामस्य मीरशाहाख्यभूपतेः ।**
**शाहाबुद्दीनभूमीन्द्रः प्राहिणोदिति लेखकम् ॥**

**किमेवमविशङ्कितः शिशुकुरङ्ग लोलक्रमं**
**परिक्रमितुमीहसे विरम नैव शून्यं वनम् ।**
**स्थितोऽत्र गजयूथनाथमथनोच्छलच्छोणितच्-**
**छटापटलभासुरोत्कटसटाभरः केसरी ॥**

(आ) VS 608-609 (609 a. Amṛtadatta).

(*a*) गतु° VS.

(*b*) मेरशङ्कुविक VS (var ).

(*c*) शाहाभदीन VS (var.).

Pṛthvī metre.

When king Mir Shah intended to invade Kashmir, king Shahabuddin sent him the following letter: 'O little fawn, forgetting the law of life, why do you desire to wander in the forest without fear ? Desist from it, for the woods are not empty. Here stands the lion with his mane bristling and shining with the blood of the head of a herd of elephants, whom he has crushed.' (A. A. R.).

9155A

कषायकलुषो जीवो रागरञ्जितमानसः ।
चतुर्गतिभवाम्भोधौ भिन्ननौरिव सीदति ॥

(आ) SPR 211.7 (a. Tattvāmṛta 32).

Men obsessed by anger and with a mind coloured by passion will perish in the four-way ocean of worldly life even as a broken ship in the sea. (K.V. Sarma).

9155B

कषायपशुभिर्दुष्टैर्धर्मकामार्थनाशकैः ।
शममन्त्रहुतैर्यज्ञं विधेहि विहितं बुधैः ॥

(आ) SPR 51.12 (a. Vyāsa, Devī-Bhāgavata 9.11.43).

(In order to destroy your enemy) you should perform the sacrifice as enjoined by the wise, with animals incensed with anger and *mantras* which are inauspicious and which destroy virtue, desire and wealth. (K. V. Sarma).

9156*

कषायमुक्तं कथितं चरित्रं
कषायवृद्धावुपघातमेति ।
यदा कषायः शममेति पुंसस्
तदा चरित्रं पुनरेति पूतम् ॥

(अ) AS 233.

(आ) SPR 700.20 (a. AS).

(*b*) °वृद्धाचयधा° or °वपधा° AS (var.).

(*d*) पूंस [पू°] AS (var.).

Upendravajrā metre.

The conduct of a person is said (to be good) when he is free from passion; when passion increases it becomes injurious to him; when passions subside in a person and he becomes calm, then his conduct too becomes pure once again. (A. A. R.).

9156A

कषायरागवचनं वीतरागोऽधरस्तव ।
विहारः कण्ठदेशश्च दूति प्रव्रजितासि किम् ॥

(आ) SG 419.

(Lady-love to deceiving messenger :) 'Your words are tinged with passion, your lips bereft of colour and your neck without the necklace. Oh messenger have you taken to mendicancy ?' (K.V. Sarma).

9156B

कषायविजये सौख्यम् इन्द्रियाणां च निग्रहे ।
जायते परमोत्कृष्टम् आत्मनो भवभेदि यत् ॥

(आ) SPR 218.29 (a. Tattvāmṛta 35).

Through victory over passion and the vanquishing of the senses, one attains ultimate peace which breaks the (prison of) worldly existence. (K.V. Sarma).

9156C

कषायविषयार्तानां देहिनां नास्ति निर्वृतिः ।
तेषां च विरमे सौख्यं जायते परमाद्भुतम् ॥

(आ) SPR 211.9 (a. Tattvāmṛta 29).

For beings affected by passion there can be no peace; and at the withdrawal of passions arises the most wonderful feeling of happiness. (K. V. Sarma).

9156D**

कषायविषयाहार- त्यागो यत्र विधीयते ।
उपवासः स विज्ञेयः शेषं लङ्घनकं विदुः ॥

(आ) SPR 188.5.

Rejection of food that gives rise to passions is to be known as *upavāsa*; other types of fasting are called *laṅghanaka*. (K. V. Sarma).

9157

कषायसङ्गौ सहते न वृत्तं
समार्द्रचक्षुर्न दिनं च रेणुम् ।
कषायसङ्गौ विधुनन्ति तेन
चारित्रवन्तो मुनयः सदापि ॥

(अ) AS 234.

(आ) SPR 700.19 (a. AS).

(*a*) °संगो or °संगः AS (var.); सह तेन AS (var.).

(*c*) °शंगो or °सङ्गो or °संगं AS (var.); विधुगोति AS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Good conduct does not tolerate association with passion like wet eyes which do not tolerate daylight nor dust. Since sages always dissociate themselves from the passionate, they are always endowed with good conduct. (K. V. Sarma).

9157A

कषायान् शत्रुवत् पश्येद् विषयान् विषवत् तथा ।
मोहं च परमं व्याधिम् एवमूचुर्विचक्षणाः ॥

(आ) SPR 213.15 (a. Tattvāmṛta 36).

Look at passion as an enemy, sensual pleasures as poison and delusion as ultimate disease—so say the wise. (K.V. Sarma).

9157B

कषाया विषया योगाः प्रमादाविरती तथा ।
मिथ्यात्वमार्तरौद्रे चेत्य् अशुभं प्रति हेतवः ॥

(आ) SPR 755.2 (a. Yogaśāstra 4.78).

Passions, sensual pleasures, attachments, false notions, nonresiling from love, falsehood, plaintiveness and anger—these are the causes for inauspiciousness. (K. V. Sarma).

9157C

कषायास्तन्निहन्तव्यास् तथा तत्सहचारिणः ।
नोकषायाः शिवद्वारा गलीभूता मुमुक्षुभिः ॥

(आ) SPR 216.23 (a. Yogasāra 1.10).

Passions should be annihilated and so, too, its attendants; and non-passions are worn round the neck like auspicious rosaries by those who seek liberation. (K.V. Sarma).

9158*

कषायैरुपवासैश्च कृतामुल्लाघतां नृणाम् ।
निजौषधकृतां वैद्यो निवेद्य हरते धनम् ॥

(अ) Viśvaguṇādarśa 538.

(आ) SR 44. 4, SSB 299. 4, SRK 84. 4 (a. Viśvaguṇādarśa), IS 7802, SMa 2.89.

(*b*) निरोगतां नृणाम् SMa; कृतम् Viśva°

(*c*) °कृतां SMa.

When recovery of patients has been brought about by home-made decoctions and fasts, the physician claims it to have been effected by his medicines and cheats them of money. (K.V. Sarma).

9159

कष्टं कर्मेति दुर्मेधाः कर्तव्याद् विनिवर्तते ।
न साहसमनारभ्य श्रेयः समुपलभ्यते ॥

(आ) SMH 12.51.

Just because one's duty is difficult, the fool desists from it. But without taking trouble, progress can never be achieved. (K. V. Sarma).

9160

कष्टं खलु मूर्खत्वं
कष्टं खलु यौवने च दारिद्र्यम् ।
कष्टादपि कष्टतरं
परगृहवासः प्रवासश्च ॥

(अ) Cr 1346 (CvP IV. 2. 9, CvP V.2.18, CvW 2. 9, CvTb 2.9). (Variant of No. 9161). See No. 9167.

(आ) SR 96.3 (a. C), SuM 7.11, SSB 382, 3, SRK 75. 2 (a. Sphuṭaśloka), IS 1596, Subh 120, GSL 57, SMa 2.78, Sama 2 क 4.

(*a*) कष्टं च खलु मुर्खत्वा CvW.

(*b*) यौवनेऽपि Subh, SRK ; यौवनेषु SR, SSB, GSL, SMa, Sama ; दरिद्रत्वं [च दा°] SuM ; दारिद्रः IS.

(*c*) काष्टाद् CvW, कष्टात् कष्टतरं किं GSL, Sama.

(*d*) परगृहगमनं विदेशं च CvP IV ; परग्रहवासं प्रवासं च CvW ; परंगृ° SRBh ; परान्नं च [प्र°] SuM, SR, SSB, GSL, SMa ; Sama ; SRK ; प्रवासं च IS.

Ārya metre.

Folly is miserable indeed ; poverty in youth, too, is miserable ; but the greatest misery is sojourn in another's house and absence from home.

9161

कष्टं च खलु मूर्खत्वं कष्टं च खलु यौवनम् ।
कष्टात् कष्टतरं चैव परगेहनिवासनम् ॥

(अ) Cr 243 (CV 2.8, CPS 26.7). Variant of No. 9160. See No. 9167.

(आ) IS 1597, Sama 1 क 21.

(*d*) परगेहे CV (var.) ; °नीवासनम् CV (var.).

Folly is miserable indeed ; youth, too, is miserable ; but the greatest misery is sojourn in another's house.

कष्टं जनः कुलधनैर् see No. 9170.

9162

कष्टं जीवति गणको
गणिका कथकश्च सेवको वैद्यः ।
दिवसे दिवसे मरणं
परजनमनरञ्जनी वृत्तिः ॥

(आ) SR 355. 5, SSB 238. 5, SRK 105. 2 (a. Sabhātaraṅga), IS 1598, Subh 33, GVS 730, SRM 2.2. 305.

(*ab*) गणिका गणकोऽपि च राजसेवको वै° SR, SSB, SRM, SRK.

(*b*) वैद्यो Subh.

(*d*) परस्य यच्चित्तरञ्जनं SR, SSB, SRM, SRK ; °मनोर° Subh.

Ārya metre.

An astrologer, a courtezan, a story-teller, a servant and a physician have a difficult life ; they die day after day, following their profession of pleasing the minds of other people. (K. V. Sarma).

9163

कष्टं नैव परिस्थिते समुदियात् कार्येषु नो जातुचित्
संजायेत न चापि तद्व्यतिकराद् बाह्यादकिंचित्करात् ।
कस्माच्चित् खलु भावतोऽन्तरभवात् त्वस्माकमुत्पद्यते
प्राणस्यैव विशेषतोऽन्तरशयाद् भावात् समुज्जृम्भते ॥

(आ) SSMā 28.7-10.

Śārdūlavikrīḍita metre.

When one is well balanced in conduct no trouble will arise at any time in his actions ; nor can it arise from an incident which is out of its pale and unconnected with it ; it arises from some of our own inward feelings, and due to some special feature of one's own life, deep-seated within, it comes into prominence. (A. A. R.).

9164

कष्टं वने निवसतोऽत्र सदा नरस्य
नो केवलं निजतनुप्रभवं भवेच् च।
दैवं च पित्र्यमखिलं न विभाति कृत्यं
तस्माद् गृहे निवसतात्महितं प्रचिन्त्यम् ॥

(अ) SKP, Nāgara Kh. 147.54.

Vasantatilakā metre.

To a person who exiles himself to a forest difficulty arises not only on his personal account, but also in the performance of his duties to the gods and the manes; hence one should work for his soul remaining in his own house. (A. A. R.).

9165*

कष्टं साहसकारिणि
तव नयनार्धेन सोऽध्वनि स्पृष्टः।
उपवीतादपि विदितो
न द्विजदेहस् तपस्वी ते ॥

(अ) ĀrS 2.162.

Āryā metre.

O the pity of it, you who are so rash in actions! That young man on the road was touched by the glance from the corner of your eyes; could you not notice that this poor youth is a Brāhmaṇa at least by the sacred thread on his body (and, so, worthy of your affection)? (A. A. R.).

9166*

कष्टं हृदि ज्वलति शोकमयो ममाग्निस्
ते चक्षुषी च विरहज्वरजागरूके।
एतन्मनो भ्रमति विष्वगसूंस् तथापि
त्वं पश्यतोहर इव स्मर हर्तुकामः ॥

(आ) Skm (Skm [B] 990, Skm [POS] 2. 103.5).

Vasantatilakā metre.

Alas! the fire of regret (at allowing my lover to depart) blazes in my heart. My eyes are now watchful due to the fever of separation; this mind wanders everywhere. Still, Oh Cupid, like a goldsmith robbing while even one is watchful, perhaps, you desire to take away my life as well. (K. V. Sarma).

कष्टदशिचरिचिरीति see लाभदाशिचलिचिलीति

कष्टायन्ते पराधीना see No. 9167

9167

कष्टा वृत्तिः पराधीना कष्टो वासो निराश्रयः।
निर्धनो व्यवसायश्च सर्वकष्टा दरिद्रता ॥

(अ) Cr 244 (CNr 57, CSr 2. 37, CPS 398. 49). See Nos. 9060-61.

(आ) SR 162. 390 (a. C), SSB 493. 397, IS 1599, Saśa 164. 150, SRM 2.1. 226.

(*a*) कष्टायन्ते CSr (var.); कष्टं वृत्ति CSr (var.); कष्टं CNr (var.); वृत्ति (ष्टि°); यस्तु [वृ°] CSr (var.); परधीना CSr (var.); पराधीनाः (°नां; °न) CSr (var.), CNr (var.).

(*b*) कष्टं (°ष्टा) CSr (var.), CNr (var.); वासा CSr (var.); निराश्रया (°ये) CSr (var.); पराश्रये CNr (var.).

(*c*) भूतपूर्वार्थिसंयुक्तं (°क्त; °क्तः) CSr, भुतपुवर्थि-संयुक्ता CSr (var.).

(*d*) सर्वे CS (var.); सर्वकष्टं CNr (var.), CSr (var.); दरिद्रताः CSr (var.).

To be dependent on others is miserable; residence without protection is (also) misery; (so also) enterprise unbacked by money;[1] but the greatest misery is poverty.

1. In CS: "but woe to him who has fallen from opulence."

9168*

कष्टा वेधव्यथा कष्टो नित्यं च वहनक्लमः ।
श्रवणानामलंकारः कपोलस्य तु कुण्डलम् ॥

(अ) Anar 1.40.

(आ) JS 124. 23 (a. Śrī-Murāri), KHpk 212. 244, SH 880. am 76*) (a. Śrī-Murāri).

(*a*) वैध° SH (76).

(*ab*) नित्यं कष्टश्च KHpk.

(*b*) नित्यमुद्वहन° Anar.

Great is the pain undergone by the ears in being bored, and always troublesome is the weariness of bearing the load; but (after all) the ear pendant constitutes an ornament to the cheeks. (A. A. R.).

9169

कष्टे नोपार्जितं वित्तं हेलया क्वापि निर्गतम् ।
किं करोमि क्व गच्छामि निर्भाग्योऽहं भुवस्तले ॥

(अ) P (PM 2.51).

The wealth acquired after a good deal of trouble has disappeared like a joke. What am I to do ? Where am I to go ? Alas ! I am a wretch on earth. (K.V. Sarma).

9170*

कष्टो जनः कुलधनैरनुरञ्जनीयस्
तन्नो यदुक्तमशिवं न हि तत् क्षमं ते ।
नैसर्गिकी सुरभिणः कुसुमस्य सिद्धा
मूर्ध्नि स्थितिर्न चरणैरवताडनानि ॥

(अ) Uttara 1.14.

(*a*) कष्टं Uttara (var.).

(*b*) तन्मे Uttara (var.) ; दुरुक्त° Uttara (var.) ; अशुभं [ अशिवं ] Uttara (var.).

(*d*) मूर्ध्नि Uttara (var.) ; °ताडितानि Uttara (var.).

Vasantatilakā metre.

How sad it is that the people have to be appeased by men whose wealth lies in the reputation of their family; hence what ill I spoke of you does not befit you. The natural place of a sweet flower is said to be on the head and not being trampled under the feet.

9170A

कष्टोपार्जितमत्र वित्तमखिलं द्यूते मया योजितं
विद्या कष्टतरं गुरोरधिगता व्यापारिता कुस्तुतौ ।
पारम्पर्यसमागता च विनयो वामेक्षणायां कृतः
सत्पात्रे किमहं करोमि विवशः कालेऽद्य नेदीयसि ॥

(आ) SPR 349. 36 ( a. Vairāgyaśataka [Padmānanda] 31).

The entire wealth amassed through much effort I have wasted in gambling ; the learning acquired from the teacher with much trouble has been employed for inferior eulogies ; my hereditary humility cultivated by association (with the good) has been directed towards the wife ; now, when my time (of death) is near what remains with my wretched self to offer to the good ? (K.V. Sarma).

कस्कः कुत्र न घुर्घुरा° see No. 8281.

9171

कस्तस्य जीवितार्थः
सति विभवे कश्च तस्य पुरुषार्थः ।
योऽर्थिनमभिमुखमागतम्
अनभिमुखः सन् विसर्जयति ॥

(अ) Dvi 23.

(*d*) अनभिमुखस्सन्वि° Dvi° (var.).

Āryā metre (irregular in *c*).

Of what use is his life and, with all his wealth, what is his aim in life who, approached by a needy person, turns his face away and drives him off. (K. V. Sarma).

9172*

कस्तां निन्दति लुम्पति
क: स्मरफलकस्य वर्णकं मुग्ध: ।
को भवति रत्नकण्टकम्
अमृते कस्यारुचिरुदेति ॥

(अ) Ārs 2.189.

Āryā metre.

Who indeed will censure her ? Which fool will efface the colours in the picture board of love ? Who will be a gem-set thorn to her; who will have a distaste for ambrosia ? (A. A. R.).

9173*

कस्तावद् बलिकर्णभार्गवमहादानप्रमाणस्तव:
कश्चासौ कुरुपाण्डपाण्डुरयश: प्रस्तावनाविस्तर: ।
यावद् वर्षति वीरसिंहतनयो वृष्टीरिमा: काञ्चनीर्
धारा: प्रावृषि तावदञ्जनरुचिर्धारा न धाराधर: ॥

(आ) PV 102 (a. Veṇīdatta).

(*c*) वृष्टीरिमां VP (MS).

Śārdūlavikrīḍita metre.

What talk is this of the measure of the munificence of the demon-emperor Bali, Karṇa or Paraśurāma ? Why this elaborate discussion on the spotless fame of the Kuru-s and Pāṇḍava-s ? Till when the son of king Vīrasiṁha continues to rain these golden showers, the clouds of the rainy season merely possess a dark colour like collyrium but are not clouds at all. (A. A. R.).

9174

कस्तूरिकां तृणभुजामटवीमृगाणां
निक्षिप्य नाभिषु चकार च तान् वधार्हान् ।
मूढो विधि: सकलदुर्जनलोलजिह्वा-
मूले स्म निक्षिपति चेत् सकलोपकार: ॥

(अ) Ava 304. See 9178.

(आ) NBh 247, SSNL 55, SR 60.240, SSB 324.249, SRK 23.14 (a. Kalpataru).

(*a*) °वीचरणां SRK.

(*b*) विन्यस्य [नि°] Ava; वधाय वृथा चकार Ava.

(*c*) स किल दु° Ava; °सङ्ग [°लोल°] NBh; वृथा SSNL.

(*d*) मूलेषु NBh, Ava.

Vasantatilakā metre.

Fate has placed the musk in the navel of the wild deer that eat grass, (and hence inoffensive), and thus causes their death; if foolish Fate had only placed it under the facile tongue of the wicked people, it would have been a public service. (A. A. R.).

9175

कस्तूरिकां हरिण मुञ्च वनोपकण्ठं
मा सौरभेण ककुभ: सुरभीकुरुष्व ।
आस्तां यशो ननु किरातशराभिघातात्
त्रातापि हन्त भविता भवतो दुराप: ॥

(आ) SR 233.108, SSB 627.13.

Vasantatilakā metre.

Abandon your musk, O deer, and do not make the quarters in the vicinity of the forest sweet-smelling with fragrance; let alone your fame; for, difficult it would be to find a protector for you against the piercing arrows of hunters (if you make your abode known). (A. A. R.).

9176

कस्तूरिकाचन्दनकुङ्कुमानि
सौभाग्यचिह्नानि विलासिनीनाम् ।
प्रयागमृत्स्नातिलकक्रियैव
सौभाग्यचिह्नं विधवाललाटे ॥

(आ) SSB 522.2 (a. Kṛṣṇarāma). Cf. यथाऽभिलाषं पर°; न जात्वहो पत्र°; संत्यज्य तोयानि.

Upajāti metre (Indravajrā and Upendravajrā).

Musk, sandal paste and saffron are the marks of conjugal happiness in the case of sportive damsels; the mark made on the forehead out of the mud taken from *Prayāga* alone is the sign of contented happiness in widows. (A.A.R.).

9177*

कस्तूरिकातिलकमालि विधाय सायं
स्मेरानना सपदि शीलय सौधमौलिम् ।
प्रौढिं भजन्तु कुमुदानि मुदामुदाराम्
उल्लासयन्तु परितो हरितो मुखानि ।।

(अ) BhV 2. 4, Rasagaṅgā 90. 5-8 and 327.13-17.

Vasantatilakā metre.

O friend, having applied a *tilaka*-mark of musk (to your forehead), mount, in the evening, the top of the turret with a smiling face;[1] let night-lotuses blossom and have a good deal of delight, and let the quarters gladden their faces all around.

1. Your face would then give the appearance of the rising full moon with the black spot.

9177A

कस्तूरिकादिक्रयविक्रयाङ्कां
यदृच्छया यद्विपणिं गतानाम् ।
सौरभ्यमङ्गेषु समग्रलग्नम्
न हीयते पञ्चषमप्यहानि ।।

(आ) SSSN 204.11.

Upajāti metre (Indravajrā and Upendravajrā).

Sweet scent adheres to the bodies of persons who chance to go to the market where musk and similar things are bought and sold; and the scent does not leave for five or six days. (K. V. Sarma).

9178

कस्तूरिकामृगाणाम्
अण्डाद् गन्धगुणमखिलमादाय ।
यदि पुनरहं विधिः स्यां
खलजिह्वायां निवेशयिष्यामि ।।

(आ) Kuv *ad* 64.126 (p. 146), SR 58. 164 (a. Kuv), SSB 320.169. Cf. No. 9174.

Gīti-āryā metre.

Taking away all the fragrance from the navel of the musk deer, I would, if I were the creator, place it in the tongue of the wicked people, (so that they, instead of the deer, would be killed for musk). (A. A. R.).

9179*

कस्तूरी जायते कस्मात् को हन्ति करिणां शतम् ।
किं कुर्यात् कातरो युद्धे मृगात् सिंहः पलायनम् ।।

(आ) SR 196. 1, SSB 550.1, SRK 164. 25 (a. ŚP), IS 1803, PV 832 (a. Amara = Amaracandra), Pad 108. 19, (a. Deveśvara), Sama 2 म 20, SRM 2. 2. 358,[1] SPR 1376. 5 (a. Māghakāvya).[1]

(*b*) कुलम् [श°] SR, SSB, PV, Pad, SPR.

(*d*) सह [सिं°] Sama ; पलायते PV, Pad.

1. Puzzle.

Whence is musk produced? (*Mṛgāt*, from the deer). Who kills a hundred elephants? (*Siṁhaḥ*, a lion). What does a coward do in battle? (*Palāyanam*, running away). *Mṛgāt siṁhaḥ palāyanam*, from a deer, a lion, flees)! (A. A. R.).

9180*

कस्तूरीति, किमङ्ग, सांपरिमलद्रव्यं किमप्यामरं
पेया किं, न हि, कीदृशी, मृगदृशां शृङ्गारलीलास्पदम् ।
धार्या कुत्र, कुचस्थलीषु, कुचयोः स्थौल्यं ततो हीयते
क्लिष्टः क्लिश्यति पक्वणेश्च बहुशः कस्तूरिकाविक्रयी ॥

(आ) Any 151.82.

Śārdūlavikrīḍita metre.

'(Who wants to buy) musk ?' 'Friend, what is that ?' 'It is a fragrant cosmetic fit for the gods.' 'Is it to be drunk ?' 'No, indeed.' 'What is it for ?' 'It is an object useful for the amorous sports of gazelle-eyed damsels.' 'Where is this to be applied ?' 'On the bosom.' 'Then the stoutness of the bosom will be affected.' Thus is the seller of musk greatly put off (by the stupid questions) asked in the hamlet of the rustics. (A. A. R.).

9181*

कस्तूरीतिलकं तस्या
जनयति शोभां भ्रुवोरन्तः ।
कोदण्डमध्यलग्नं
फलमिव पञ्चेषुबाणस्य ॥

(अ) PV 246 (a. Padmāvatī), Sskṛ P I.57.

(*a*) कस्तुरी° PV.

Vaitālīya metre (corrupt).

The ornamental mark drawn with musk between her eyebrows and shaped like an arrow-head attached to the middle of the bow of the five-arrowed Cupid looks beautiful. (J. B. Chowdhry).

9182

कस्तूरीतिलकं बाले भाले मा कुरु मा कुरु ।
अद्य साम्यं भजामीति जृम्भते शशलाञ्छनः ॥

(आ) ŚP 3294, SR 258. 42 (a. ŚP), SSB 70.2, SRK 275.3 (a. ŚP), RJ 648, AA 39.6-7, SH 1605. Cf. No. 9183.

(*ab*) फाले बाले [बा° भा°] AA.

Do not, do not, Oh young lady, put on the musk mark on your forehead ; for the moon (marked with a black spot) will become proud that he would equal your face ! (A. A. R.).

9183*

कस्तूरीतिलकं बाले भाले मा कुरु मा कुरु ।
कलङ्कशङ्कया राहुर् ग्रसिष्यति तवाननम् ॥

(अ) IS 1600, Subh 83. Cf. No. 9182, and under भ्रमादिन्दोः सरोजाक्षि ।

A mark made of musk, O young lady, do not put on your forehead (for heaven's sake), for the demon Rāhu, taking your face to be the moon adorned with a black spot will swallow it up ! (A. A. R.).

9184*

कस्तूरीतिलकं ललाटफलके वक्षःस्थले कौस्तुभं
नासाग्रे नवमौक्तिकं करतले वेणुं करे कङ्कणम् ।
सर्वाङ्गे हरिचन्दनं च कलयन् कण्ठे च मुक्तावलिं
गोपस्त्रीपरिवेष्टितो विजयते गोपालचूडामणिः ॥

(अ) Kṛṣṇakarṇāmṛta 2. 108 (in S.K. De's ed. Appendix I. 109).

(आ) VS 27, SR 25.183 (a. VS), Sama 1 क 3. Cf. P.K. Gode's Studies, Vol. V; pp. 153-4).

(*a*) वक्षस्थले Sama.

(*c*) सर्वाङ्ग Sama ; सुविमलं [च क°] VS, SR ; सुललितं Sama ; मुक्तावलीं SR, Sama (°ली Sama).

(*d*) बिभ्रत् स्त्री° VS, SR ; °वेष्टितो Kṛ° (var.).

Śārdūlavikrīḍita metre.

Wearing the *kastūrītilaka* upon his forehead, the *kaustubha*-gem upon His chest, the lustrous fresh pearl-pendent at the tip of his nose, holding the flute in His hand, adorned with wristlets, with

sandal paste all over His body, with a string of pearls round His neck, —He, the ornament of the cowherd race, triumphs for ever, surrounded by cowherd damsels. (M. K. Acharya).

9185*

कस्तूरीतिलकं ललाटरचितं नासार्मणि निस्तलं
वक्त्रं कुञ्चितकेशपाशमनिशं दृष्टिं निसृष्टां पुरः ।
पुंसां मानसमत्स्यबन्धनविधौ धत्सेऽत्र वत्से स्वयं
जम्बूवज्जलबिन्दुवज्जलजवज्जम्बालवज्जालवत् ॥

(आ) SR 183. 55, SSB 526. 6. Cf. 'यत्कण्ठे गरलं ; पृथ्वीन्द्रोदय° ; संग्रामे रिपुभूभुजां ; वैदेहीं समवाप्य ; यो द्रोणाचलमादधौ ; विद्धि श्रीहृदयं ; सोऽसाध्य: परि' See Nos.

Śārdūlavikrīḍita metre.

The mark made of musk has been arranged on the forehead, the pearl in the nose ornament is put at an angle, the face (well decorated), the hair curled, and the eyes directed in front (as a bewitching glance); child, you yourself possess the means to catch the fish in the form of young men's minds, equipped as you are similar to a rose apple, a water drop, a lotus, black mud and a net, respectively. (A. A. R.).

9186*

कस्तूरीतिलकन्ति भालफलके देव्या मुखाम्भोरुहे
रोलम्बन्ति तमालबालमुकुलोत्तंसन्ति मौलिं प्रति ।
याः कर्णे विकचोत्पलन्ति कुचयोरङ्के च कालागुरु-
स्थासन्ति प्रथयन्तु तास् तव शिवं श्रीकण्ठकण्ठत्विषः ॥

(आ) Amd 267. 746, AR 76. 12-77. 2, AIS 123. 4-7, SR 10.145, SSB 16.3.

(*a*) दीवे [दे°] Amd (var.).

(*b*) तमाललोलमु° AIS ; मौलावपि AR.

(*c*) कुचयोरंसे SR, SSB, AIS.

Śārdūlavikrīḍita metre.

May the lustre of Śiva's neck grant you all auspicious welfare, the lustre which appears like the mark of musk on the forehead of Pārvatī, which takes the shape of a bee on the lotus of her face, behaves like the decoration made of the tender leaves of the palmyra tree on her head, looks like blossomed lilies on her ears and acts like the black *aguru* paste on her bosom. (A. A. R.).

9187*

कस्तूरीयन्ति भाले तदनु नयनयोः कज्जलीयन्ति कर्ण-
प्रान्ते नीलोत्पलीयन्त्युरसि मरकतालंकृतीयन्ति देव्याः ।
रोमालीयन्ति नाभेरुपरि हरिमणीमेखलीयन्ति मध्ये
कल्याणं कुर्युरेते त्रिजगति पुरजित्कण्ठभासां विलासाः ॥

(आ) SR 10,146, SSB 16.45.

Sragdharā metre.

May the sportive activities of the lustre of Śiva's neck bring all the good to the three worlds—the lustre which behaves like a musk-mark on the forehead of the goddess, thereafter shines like collyrium in her eyes, behaves like blue lilies on her ears, decorates her like an emerald necklace, shines like a line of hair over her navel and acts like a girdle set with sapphires round her waist. (A. A. R.).

9188*

कस्तूरीवरपत्रभङ्गनिकरो भ्रष्टो न गण्डस्थले
नो लुप्तं सखि चन्दनं स्तनतटे धौतं न नेत्राञ्जनम् ।
रागो न स्खलितस् तवाधरपुटे ताम्बूलसंवर्धितः
किं रुष्टासि गजेन्द्रमत्तगमने किं वा शिशुस् ते पतिः ॥

(अ) Śṛṅgāratilaka 7, MK (MK [S] 100, MK [GOS] 91, MK [G] 55.60 *ca/bd*).

(आ) IS 1601.

(*a*) °निचयो MK ; भ्रस्तो or मृष्टो Śṛṅg (var.).

(*c*) स्फलितम् [स्ख°] Śṛṅg (var.); °पुटात् MK.

(*d*) सुप्तोऽस्ति [रु°] MK ; °मन्द° [ °मद्र° ] Śṛṅg (var.).

Śārdūlavikrīḍita metre.

The tangle of leaf-scrolls of finest musk upon your cheek/have not rubbed off, dear lady ; untouched the sandal-paste / upon the incline of your breasts, nor from your eyes / has the eye-salve been washed away, nor yet the red / deepened by betal from the fold of your lips. / Why, are you cross, lady, whose tipsy roll is like / a king-elephant in rut ? Or, is your husband still a little baby ? (L. C. Van Geyzel).

9189*

कस्तूरी सितिमानमागतवती शौक्ल्यं गताः कुन्तला
नीलं चोलमभूत् सितं धवलिमा जातो मणीनां गणे ।
ध्वान्तं शान्तमभूत् समं नरपते त्वत्कीर्तिचन्द्रोदये
त्रैलोक्येऽप्यभिसारसाहसरसः शान्तः कुरङ्गीदृशाम् ॥

(आ) PV 79 (a. Śaṅkara-Miśra), SSS 81 (a. Śaṅkara-Miśra), Sama 1 क 67, SR 137.73, SSB 451.73.

(*a*) कुन्तल PV.

Śārdūlavikrīḍita metre.

When the moon(light) of your fame[1] rose up, O king, musk attained whiteness, hair became white in colour, the blue jacket became white, whiteness appeared in collections of gems, darkness was stilled, and the fun of going to meet lovers ( in darkness ) on the part of gazelle-eyed damsels came to an end. (A. A. R.).

1. Poetic convention has it that fame is white.

9189A

कस्तूर्या तत्कपोलद्वयभुवि मकरीर्निर्मितो प्रस्तुतायां
निर्मित्सूनां स्ववक्षस्यतिपरिचयनात् त्वत्प्रशस्तीरुपांशु ।
वीर श्रीसिंहभूप स्वदहितकुभुजां राज्यलक्ष्मीसपत्नी-
मानव्याजेन लज्जां सपदि विद्धते स्वावरोधे प्रगल्भाः ॥

(अ) Camatkāracandrikā 3.27.

(आ) RAS 291.

(*b*) परिचयात् Camat.

(*c*) त्वदरिमहिभुजां or °कुभृतां RAS (var.).

(*d*) स्वावरोधाः Camat.

Sragdharā metre.

Oh heroic Siṁhabhūpa, when your enemy kings ( who had been captured and later released by you, rejoin their queens), begin to draw, in private, designs with musk on the cheeks (of their queens), they also inscribe on their bosoms your epithets on account of their familiarity thereof ( during their captivity ) ; at this inadvertence, the chief queens of the harem feel embarassed with shyness which appears in the guise of the feeling of being co-wives of your sovereignty. (K. V. Sarma).

9190*

कस् ते शशाङ्क मोहः
सुधाकरोऽहं न कोऽपि मद्भिन्नः ।
किं ननु पश्यसि निजभा-
जयि वनिताया मुखं मूढ ॥

(आ) SSB 77.21 (a. Saṁgrahītuḥ).

Āryā metre.

What is this delusion of yours, O moon, that you alone are the possessor of nectar and no one else but you ? Fool, do you not see the face of the young lady which has indeed vanquished your radiance ? (A. A. R.).

9191

कस् ते शौर्यमदो योद्धुं त्वय्येकं सप्तिमास्थिते ।
सप्तसप्तिसमारुढा भवन्ति परिपन्थिनः ॥

(आ) Kuv *ad* 30. 71 (p. 96), SR 102. 33 (a. Kuv), SSB 392.37.

What is this intoxication of bravery on your part in fighting when you are

but mounted on a single horse ? Those who have mounted on seven horses [the sun and those dead] will become obstacles (opponents) in your path. (A. A. R.).

9192*

कस् त्वं, कृष्णमवेहि मां, किमिह ते, मन्मन्दिराशङ्कया
युक्तं तन्नवनीतभाजनपुटे न्यस्तः किमर्थं करः ।
कर्तुं तत्र पिपीलिकापनयनं, सुप्ताः किमुद्बोधिता
बाला, वत्सगतिं विवेक्तुमिति संजल्पन् हरिः पातु वः ॥

(आ) SR 23. 150, SSB 39. 67, SRK 7. 17 (a. Prasaṅgaratnāvalī).

Śārdūlavikrīḍita metre.

'Who are you ?' 'Know me to be Kṛṣṇa.' 'Why are you here ?' 'I mistook this to be my house.' 'All right, but why have you put your hand in the vessel containing butter ?' 'Oh, just to remove an ant sticking (to the butter).' 'Why have you awakened those (cowherd boys) who were asleep ?' 'To send the boys in search of the (missing) calves'—May Lord Kṛṣṇa who spoke thus cleverly protect you all. (A. A. R.).

9193*

कस् त्वं, कोऽपि, कुतोऽसि, रत्नवसतेस्तीरावहं नीरधेर्,
लब्धं किंचन, गर्जितैर्बधिरता दृग्व्याहतिः सैकतैः ।
मा खेदं कुरु तादृगौर्वदहनज्वालावलीदुःसहं
क्षारोदं यदुपास्य जीवसि सखे श्लाघ्यं न तन् मन्यसे ॥

(आ) Skm (Skm [B] 1694, Skm [POS] 4. 11.4).

Śārdūlavikrīḍita metre.

'Who are you ?' 'Somebody,' 'Whence do you come ?' 'I am one coming from the shore of the sea, (the storehouse of gems).' 'Did you get anything ?' 'My ears were deafened and my eyes were blinded by (flying) sand.' 'Do not worry, the salt sea is unbearable due the flames of the submarine fire ; still, since you live on it, friend, do you not think that it deserves to be praised by you ?' (A. A. R.).

9194

कस् त्वं कोऽहं कुत आयातः
का मे जननी को मे तातः ।
इति परिभावय सर्वमसारं
सर्वं त्यक्त्वा स्वप्नविचारम् ॥

(अ) Mohamudgara (in Śrī Śaṅkarācārya's Works, V. V. Press, Śrīraṅgam, 18 ; p. 67) 23.

(आ) Sama 2 क 11,

Mātrāsamaka metre.

Who are you ? Who am I ? Whence have I come ? Who is my mother ? Who is my father ?—thus ponder carefully, abandoning all dream-thoughts, to the effect that all these are devoid of substance. (A. A. R.).

9195*

कस् त्वं, तासु यदृच्छया, कितव यास्तिष्ठन्ति गोपाङ्गनाः
प्रेमाणं न विदन्ति यास्, तव हरे किं तासु ते कैतवम् ।
एषा हन्त हताशया यदभवं त्वय्येकताना परं
तेनास्याः प्रणयोऽधुना खलु मम प्राणैः समं यास्यति ॥

(आ) PG 224 ( a. Puruṣottamadeva *or* Gajapati Puruṣottamadeva ), Kav p. 53.

Śārdūlavikrīḍita metre.

'Who are you ?' 'I came across them accidentally.' 'Rogue, those cowherd girls remaining there know not what love is ; O Kṛṣṇa, why practise deceit on them ? Here am I, unfortunate, since I am entirely devoted to you ; but, now, the love will disappear along with my life.' (A. A. R.).

9196*

कस् त्वं, पीतांबरोऽहं, किमु वदसि मृषा चांबरं केन पीतं
मुग्धे कंसस्य शत्रुः, शिव शिव सलिलं सस्यवैरि क्व दृष्टम् ।
मल्लास्यध्वंसनोऽहं, किमिति निजमहो लास्यमध्वंसि चेति
व्याहारैर्बल्लवीनां निशि भवतु मुदेऽनुत्तरः श्रीपतिर्वः ॥

(प्रा) SH 61.

(*b*) क [क्व] SH.

Sragdharā metre.

'Who are you ?' 'I am Kṛṣṇa (clothed in yellow garments).' 'You talk nonsense, for, whoever drank the sky ?'[1] 'Silly one, I am Kṛṣṇa, the enemy of the demon Kaṃsa.'[2] 'O Lord Śiva, whoever saw water as the enemy of plants ?' 'I am the smasher of the face of the wrestler (Malla).' 'What ? Is it possible that you destroyed your own lāsya-dance ?' Thus was the lord Śrī (Kṛṣṇa) silenced by the replies of the cowherdess at night (when he went to her house). May that be for your welfare. (A. A. R.).

1. *ambara* : cloth, sky,
2. *kaṃ* : water, *sasyam* : plants,

9197*

कस् त्वं ब्रह्म,न्नपूर्वः, क्व च तव वसति,र्यखिला ब्रह्मसृष्टिः
कस् ते नाथो, ह्यनाथः, क्व च तव जनको,नैव तातं स्मरामि
किं तेऽभीष्टं ददामि, त्रिपदपरिमिता भूमि,रल्पं किमेतत्
त्रैलोक्यं, भावगर्भं बलिमिदमवदद् वामनो वः स पायात् ॥

(प्रा) SR 20.68 (a. JS),[1] SSB 33.9.

(*d*) नः [वः] SSB.

1. See No. 9198,

Sragdharā metre.

'Who are you O Brāhmaṇa ?' 'I am new.' 'Where do you live ?' 'My residence is the whole universe.' 'Who is your master ? 'I am without a master.' 'Where is your father ?' 'I do not remember my father.' 'Tell me your desire and I shall give it.' 'Only space to the extent to be measured by my foot thrice.' 'But that is rather small.' '(For me, it is the) three worlds.' May Vāmana, who spoke these significant words to Bali, the demon king, protect you all. (A. A, R.).

9198*

कस् त्वं ब्रह्मन्, अपूर्वस्, त्वदनुचरजनो, नास्त्यनाथोऽहमेकः,
किं दद्यामीप्सितं ते, त्रिपदविहरणस्थानमेतत्, कियत्ते ।
त्रैलोक्यं तद् द्विजातेर्मम शमनिरतस्येति संमूढभावा
विष्णोर्वाचः सुरारौ कृतकपटपदन्यासमुग्धाः पुनन्तु ॥

(प्रा) JS 30. 83 (a. Hanūmat), SH 50 (a. Hanūmat). See No. 9197.

(*c*) तन्न किं स्यान् मम श° SH or संगूढभावा JS.

Sragdharā metre.

'Who are you Brāhmaṇa ?' 'I am new.' 'Do you not have followers ?' 'I am helpless (without a master) and am alone (unrivalled).' 'I shall give what you desire.' 'The space to the extent as measured by my feet thrice, to reside.' 'How little it is ; is that enough ?' 'Well, to me, a Brāhmaṇa who delights in peace, they constitute the three worlds.' May these words (of Vāmana) to Bali which contained a hidden idea of Lord Viṣṇu but which appeared innocent in making the three mighty strides protect you all. (A.A.R.).

9199*

कस्त्वं भद्र, खलेश्वरोऽहम्, इह किं घोरे वने स्थीयते,
शार्दूलादिभिरेव हिंस्रपशुभिः भोज्योऽहमित्याशया ।
कस्मात् कष्टमिदं त्वया व्यवसितं, मद्देहमांसाशिनः
प्रत्युत्पन्ननृमांसभक्षणधियस्ते घ्नन्तु सर्वान्नरान् ॥

(प्रा) Kt 20, KtR 20, SR 61.270 (a. Kt). SRK 326.279, SRt 31. 105, IS 1602, NBh 252.

(*b*) व्यालव्याघ्रमृगादिभिः प्रहृतिभिः (दन°; प्रभृ°) स्वाद्योऽहृ° NBh ; सार्दूल° Kt ; खद्यो [भो°] Kt, SR.

(*c*) दिष्टया शालिरहो (शान्ति°) किमध्यवसिता मद्देहमांसाशन NBh ; मद्देह° Kt.

(*d*) °णरसाः स्वादस्व (°न्तु) सर्वानिति NBh.

Śārdūlavikrīḍita metre.

'Who are you, good man ?' 'I am a landlord'. 'Why are you here in this dreadful forest ?' 'I am here with the hope of being eaten by cruel beasts like the tiger.' 'Why have you taken this painful resolve ?' 'I have done so with the idea that these beasts, tasting human flesh and desiring for more, may kill all men !' (A. A. R.).

9200*

कस् त्वं भोः, कथयामि दैवहतकं मां विद्धि शाखोटकं
वैराग्यादिव वक्षि, साधु विदितं, कस्मादिदं, कथ्यते ।
वामेनात्र वटस्तमध्वगजनः सर्वात्मना सेवते
न च्छायापि परोपकारकरणे मार्गस्थितस्यापि मे ॥

(आ) Kpr 10. 447, KāP 340. 12-15, Dhv (HSS) 540. 27-30, AR 137. 9-12, KHpk 360. 546, Amd 286. 820 (a. Dhv), AlK 267.5-8, Kuv *ad* 28. 67 (p. 88), Daś *ad*, 4. 9 (p. 191), KāP 340. 12-15, AlS 132. 4-7, ŚP 1046 (a. Śaktikumāra), VS 822, SR 242.171 (a. ŚP), SSB 644.2 (a. Dhv), SRK 212. 1 (a. ŚP), IS 1603, Any 135.213, Vidy 279, RAS 207.

(*a*) शाखोदकं Amd (var.); शह्रोटकं VS.

(*b*) वृक्ष [व°] ŚP, SRK; वृत्त [व°] IS; भाषसे [क°] ŚP, Any; यतः श्रूयताम् [इ° क°] Daś.

(*c*) वटस्त्वम° AlK

(*d*) परोपकारकृतये मार्गस्थितस्यापि मे AR, Amd, ŚP, VS, SR, SSB, Any, SRK; परोपकारिणी मार्गे स्थि° AlK; छाया नापि [न च्छा°] Vidy; °करणी Kuv, Daś, AlS; °कृतये [°करणे] Vidy; वर्त्मं° [मा°] Vidy.

Śārdūlavikrīḍita metre.

"Who are you ?" "Know me to be the fate-stricken *Śākhoṭaka*." "You speak as if you were disgusted." "Rightly have you guessed." "How is that ?" "This *Vaṭa*-tree, that lies on the left of the road, every traveller has recourse to, and to me, standing on the road itself, does not belong even shade enough to benefit others." (G. Jha).

9201

कस् त्वं भोः, कविरस्मि, तत् किमु सखे क्षीणोऽस्य,नाहारतो
धिग् देशं गुणिनोऽपि, दुर्मतिरियं देशं न मामेव धिक् ।
पाकार्थी क्षुधितो यदैव विदधे पाकाय दुद्धिं तदा
विन्ध्ये नेन्धनमम्बुधौ न सलिलं नान्नं धरित्रीतले ॥

(अ) Ava 82.

(आ) SR 247.49, SSB 654.1, Vidy 843.

(*a*) कस्त्वमभोः Vidy; °रस्म्यहो कथमद्य क्षी° Vidy.

(*b*) दुर्गति° Ava.

(*c*) पाका तदादुर्विधेर् Vidy.

Śārdūlavikrīḍita metre.

'Who are you ?' 'I am a poet.' 'Well, friend, why do you look so emaciated ?' 'Due to lack of food'. 'Fie on this land and on all the meritorious people !' 'This is a wrong view to take; it is not fie on the land but fie on me. When I was hungry I made up my mind to cook, but found no fuel in the Vindhyas, no water in the sea, and no food on the earth !' (A. A. R.).

9202

कस् त्वं भो निशि, केशवः, शिरसिजैः किं नाम गर्वायसे
भद्रे शौरिरहं, गुणैः पितृगतैः पुत्रस्य किं स्यादिह ।
चक्री चन्द्रमुखि, प्रयच्छसि न मे कुण्डीं घटीं देहिनीम्
इत्थं गोपवधूहृतोत्तरतया दुःस्थो हरिः पातु वः ॥

(अ) Śaraṇadeva's Durghaṭa-vṛtti 3.1.11).

(आ) Skm (Skm [B] 278. Skm [POS] 1.56. 3), PG 282 (Cakrapāṇi), Kav p. 37.

(*a*) गर्भयिते PG (var.).

(*c*) चक्री चन्द्रमुखीं प्रयच्छसि स मे कूर्पो Durgh°; चक्री चण्डमुखो PG (var.).

(*d*) °जितोत्तरतया [°हृ°] Skm (var.), PG; ह्रीणो [दु:°] PG.

Śārdūlavikrīḍita metre.

'Who are you, here, at night ?' 'Keśava [ Kṛṣṇa or one having fine hair ]' 'Do you feel proud because of your hair ?' 'Dear girl, I am Śaurī [ Kṛṣṇa or son of a brave man].' 'Well, if the father has merits, what is that to the son ?' 'Moon-faced one, I am Cakrī [ Kṛṣṇa, the bearer of the discus or a potter ]'. 'Why do you not bring my bowl-shaped milking pot ?' Kṛṣṇa who was thus nonplussed by the clever answers of the cowherdess [Rādhā] protect you all. (A. A. R.).

9203*

**कस् त्वं लोहितलोचनास्यचरणो, हंसः, कुतो मानसात्**
**किं तत्रास्ति, सुवर्णपङ्कजवनान्यम्भः सुधासन्निभम् ।**
**रत्नानां निचयाः प्रवालमणयो वैडूर्यरोहाः क्वचिच्,**
**अम्बूका अपि सन्ति, नेति च बकैराकर्ण्य हीहीकृतम् ॥**

(आ) VS 763, SR 221. 30, SSB 609. 29, SRK 184.8 (a. ŚP), SuM 21.6, Any 61.81, Vidy 23, RJ 397, Regnaud I. 27.

(*b*) °जवनं चाम्भः SuM (var.), °जवनं तोयं Any, Vidy.

(*c*) मुक्ताशुक्तिरथास्ति (मुक्तागर्भितशुक्ति° or °शंख° Vidy, SuM, Vidy ; मुक्तास्फोटविभिन्नभूमिपटलं Any ; शङ्खनिचयो (°वहो) VS वैदूर्य° VS, Any, Vidy. प्रवाललतिका SRK, Regnaud.

(*d*) किमु [अपि] VS, Regnaud ; न हि [अपि] SRK; चुबकै° [च ब°] SuM (var.).

Śārdūlavikrīḍita metre.

'Who are you having red eyes, beak and legs ?' 'A swan.' 'Whence have you come ?' 'From the Mānasa lake.' 'What is there ?' 'Clusters of golden lotuses, water equalling nectar and, at places, heaps of gems, corals and lapis lazuli.' 'Are there snails too there ?' 'No.' Hearing this the cranes shrieked with laughter. (A. A. R.).

9204*

**कस् त्वं वानर, रामराजभवने लेखार्थसंवाहको,**
**यातः कुत्र पुरागतः स हनुमान् निर्दग्धलङ्कापुरः ।**
**बद्धो राक्षससूनुनेति कपिभिः संताडितस् तर्जितः**
**स व्रीडात्तपराभवो वनमृगः कुत्रेति न ज्ञायते ॥**

(अ) Han 8.6.

(आ) Kuv *ad* 30.71 (p. 97), AlK 328.12-5.

(*a*) लेख्यार्थ° Han.

(*c*) बहुशः [क°] AlK ; संताडितो भर्त्सितः Kuv (var.).

(*d*) °डार्त्ति° Han.

Śārdūlavikrīḍita metre.

'Who are you, monkey ?' 'I am the messenger boy in the palace of Śrī Rāma.' 'Where has gone that Hanumān, who burnt the city of Laṅkā, some time ago ?' 'Learning that he was caught and bound by the son of a Rākṣasa (Indrajit, son of Rāvaṇa), he was beaten by the other monkeys and threatened ; feeling ashamed of his defeat that dweller of the forest has disappeared and it is not known where he has gone'. (A. A. R.).

9204A

**कस् त्वं, शूली, प्रविश भिषजां वेश्म, वैद्यं न जाने,**
**स्थाणुर्बले, न वदति तरु-र्नीलकण्ठः प्रमुग्धे ।**
**केकामेकां वद त्वं, पशुपतिरबले, नैव दृष्टे विषाणे**
**इत्येवं शैलकन्याप्रतिवचनजडः पातु वः पार्वतीशः ॥**

(आ) SSSN 17.78.  See No. 9205.

Sragdharā metre.

'Who are you ?' 'Śūlin (Śiva / colic patient).' 'Then, enter a clinic.' 'I know not a physician.' 'Girl, I am Sthāṇu (Śiva/ trunk of a tree).' 'But a tree does not talk.' 'Oh dull-witted, I am Nīlakaṇṭha (Śiva / blue-necked peacock).' 'Then sound a peacock's cry ?' 'Oh lady, I am Paśupati (Śiva/bull)'. 'But no horns are to be seen on your head.' Śiva, the lord of Pārvatī, who was rebuffed by these answers of Pārvatī, the mountain's daughter, (and denied entrance), protect you ! (K. V. Sarma).

9205*

कस् त्वं शूली, मृगय भिषजं, नीलकण्ठः प्रियेऽहं
केकामेकां वद, पशुपति,-र्नैव दृश्ये विषाणे ।
मुग्धे स्थाणुः, स चरति कथं, जीवितेशः शिवाया
गच्छाटव्यामिति हतवचाः पातु वश्चन्द्रचूडः ॥

(आ) VS 103, ŚP 95 (a. Bhāratī Kavi), SR 5.45 (a. ŚP), SSB 8.35; SRK 4. 5 (Prasaṅgaratnāvalī), RJ 29. See 9204.

(*b*) कुरु [वद] SRK ; दृष्टे [दृश्ये] SRK.

(*c*) स्थाणुर्मुग्धे, न वदति तरुर् जी° ŚP, SR, SSB, SRK.

(*d*) गच्छारण्ये VS (var.) ; गच्छारण्यं प्रतिवचन-जडः पा° SRK.

Mandākrāntā metre.

'Who are you ?' 'Śūlī [Śiva or a colic patient]'. 'Seek a physician.' 'Oh dear ! I am Nīlakaṇṭha [Śiva or peacock],' 'Then utter a note.' 'I am Paśupati [Śiva or bull].' 'But I do not see any horns.' 'Innocent one, I am Sthāṇu [Śiva or tree trunk].' How does that move ?' 'I am the lord of thelife of Śivā [Śiva or fox]'. 'Then go to the forest.' May that Lord Śiva who was defeated thus in repartee protect you all. (A. A. R.).

कस्त्वं शंभोः कविरस्म्यहो see No. 9201

9206*

कस्मात् कस्मिन् समुत्पन्ने सरागं भुवनत्रयम् ।
अन्नादौ कथितं श्लोके यो जानाति स पण्डितः ॥

(आ) SuM 19.3.[1]

(*b*) सरामं SuM (var.).

1. Puzzle.

The three worlds were filled with love when (a person) was born 'from whom' (*kasmāt*), 'in what' (*kasmin*). He who knows (the answer) which is in the beginning (of this verse is a scholar.[1] (K. V. Sarma).

1. Ans. : Cupid who was born from '*ka*' (Viṣṇu) in '*ka*' (bodily form).

9207

कस्मात् कोऽहं किमपि च भवान् कोऽयमत्र प्रपञ्चः
स्वं स्वं वेद्यं गगनसदृशं पूर्णतत्त्वप्रकाशम् ।
आनन्दाख्यं समरसघने बाह्यमन्तर्विहीने
निस्त्रैगुण्ये पथि विचरतः को विधिः को निषेधः ॥

(आ) SR 369.73, SSB 265.75.

Mandākrāntā metre.

From whom have I come, who am I, what are you, what is the world ? One's own self, all-pervading like ether and shining with universal truth known by the name of beatitude should be known. But to one who courses a path which is of the essence of equanimity, devoid of the outer and the inner, and beyond the three qualities, what is scripture's command (to be obeyed) and what is prohibited ? (A. A. R.).

9208*

कस्मात् तन्वि तनूनि सम्प्रति समान्यङ्गानि जातानि ते
कस्मात् कोकनदप्रभं मुखमिदं जातं हि चन्द्रोपमम् ।
एवं पृच्छति वल्लभेऽम्बुजमुखि प्रोष्यस्वभावाविति
व्यावृत्याथ तया सगद्गदरवं मुक्तश्च बाष्पोत्करः ॥

(ग्र) Jansṛṅg 99.

Śārdūlavikrīḍita metre.

'Why is it, slender one, your well-shaped limbs have become thin ? Why has your face of lotus-tinge become (pale) like the moon ?' When the lover asked the lotus-faced one thus, she muttered, 'It is natural in separation', and turning her face away, shed, with a choking throat, a flood of tears. (A. A. R.).

1. Scene on the eve of the lover's departure to foreign lands.

9209*

कस्मात् त्वं क्व नु दृश्यते सुखमुखं क्वास्तेऽन्धकारः परं
क्व स्त्रीषु स्मरधूमकेतुरुदितो दृष्टा युवानः क्व ते ।
गन्ता क्व क्व च पञ्चमः क्व णसकृत् क्वात्संकुरो निर्गतः
क्वानन्दैकरसोदयः क्व नु सती क्वैवाध्वगस् तत्कथा ॥

(ग्रा) Skm (Skm [B] 909, Skm [POS] 2.87.4).

(*a*) क्षण [क्व नु°] Skm (var.).

Śārdūlavikrīḍita metre.

Whence do you come ? Where may your face be seen with ease ? Which place is dark ? Where has the comet of love risen in women ? Where have you seen young men ? Where have you to go ? Where is the fifth key ? Where is the rise of unique joy ? Where is a chaste woman ? Where is the traveller ? Such is the story. (A. A. R.).

9210*

कस्मात् त्वं, तातगेहाद्, अपरमभिनवा ब्रूहि का तत्र वार्ता,
देव्या देवो जितः, किं, वृषडमरुचिताभस्मभोगीन्द्रचन्द्रान् ।
इत्येवं बर्हिनाथे कथयति सहसा भर्तृभिक्षाविभूषा-
वैगुण्योद्वेगजन्मा जगदवतु चिरं हारवो भृङ्गरीटेः ॥

(ग्रा) SkV 98 (a. Tuṅga), Prasanna 26*a* (a. Tuṅgoka), Skm (Skm [B] 152, Skm [POS] 1.31.2) (a. Tuṅgoka).

(*b*) देवोजित: Prasanna.

(*c*) °विभूषो Prasanna.

(*d*) वैगुण्या° Prasanna ; भृङ्गिरीटेः Skm (var.).

Sragdharā metre.

"Whence come you ?" "I come from Father's house." / "And what's the latest news from there ?"/ "The god has lost to the goddess." "What ?" / "His bull, his drum, his funeral ash, his moon and snakes." May the cry of Bhṛṅgirīṭi, as Skanda tells him this, / born of the sorrow at his master's heavy loss / of means to beg and ornaments, / long aid the world. (D.H.H. Ingalls).

9211*

कस्मात् त्वं दुर्बलासीति सख्यस् तां परिपृच्छति ।
त्वयि संनिहिते तासु दद्यात् कथय सोत्तरम् ॥

(ग्र) VMM 4.55.

(ग्रा) SR 195.53, SSB 548.1.

(*d*) दद्यात् किं कथयोत्तरम् VMM.

Why are you so weak ? Thus her friends ask her. When you are present how may she give an answer to them ? (A. A. R.).

9212*

कस्मात् त्वं, भवदालयाद्, वद सखे क्षेमं, तवानुग्रहाद्,
दृष्टा मे सुभगा, न तेऽस्ति सुभगा दृष्टा भवद्गेहिनी ।
स्वर्भानुं विषमेक्षणं विषधरं काकं वराकी गृहे
चन्द्रानङ्गसमीरकोकिलभयाद् व्यग्रा लिखन्ती मुहुः ॥

(ग्रा) RS 1011 (=6.24), SG 711.

(*a*) सखी क्षेमं SG.

(*b*) न हि ही [न ते°] SG.

(*d*) °भयात् RJ ; लिङ्गन्ती RJ (MS).

Śārdūlavikrīḍita metre.

'Whence do you come ?' 'From your place.' 'Tell me friend, is everything well ?' 'Yes, by your grace.' 'Did you see my charming wife ?' 'I saw your wife, but no charm in her. The poor lady is busily engaged in painting pictures of Rāhu, Lord Śiva, the snakes and crows, out of fear, (respectively), of moonlight, Cupid, (Malaya) breeze and the songs of cuckoos. (which torment her due to separation from you).' (A. A. R.).

9213*

कस्मात् त्वं हि विखिद्यसे कतिपयैरेव प्रिये वासरैर्
आयाता वयमेहि धेहि पुरत: प्रास्थानिकं मङ्गलम् ।
एवं वादिनि वल्लभे दयितया नि:श्वस्य पाणौ कृती
मङ्गल्य: कलशो विलोचनपयोधाराभिरापूरित: ॥

(आ) Vidy 597 (a. Vidyāpati).

Śārdūlavikrīḍita metre.

'Why are you sad ? Beloved, I shall return in a few days. Come, place in front the auspicious vessel for starting the journey.' As the lover spoke thus, the beloved sighed and took the auspicious vessel in her hand and filled it with tears streaming from her eyes. (A. A. R.).

9214*

कस्मात् पार्वति निष्ठुरासि, सहज: शैलोद्भवानामयं
नि:स्नेहासि कथं, न भस्मपुरुष: स्नेहं बिभर्ति क्वचित् ।
कोपस् ते मयि निष्फल: प्रियतमे, स्थाणौ फलं किं भवेद्
इत्थं निर्वचनीकृतो गिरिजया शंभुश्चिरं पातु व: ॥

(आ) SkV 35, Prasanna 6*a*, Skm (Skm [B] 31, Skm [POS] 1.7.1) (a. Bhojadeva), Kav p. 63.

(*a*) सहजं Skm ; इदं [अयं] Skm.

(*b*) कुतो [कथं] Skm ; °परुष: Prasanna ; क्वचिन्निन्दति (विन्द°) [वि° क्व°] Skm.

(*d*) दयितया शंभु: शिवायास्तु Skm.

Śārdūlavikrīḍita metre.

"Why are you hard-hearted, Pārvatī ?" "This is the nature of those born of a rocky mountain." "Why have you no love [ or : oiliness ] for me ?" "A man of ashes can bear no oiliness." "Your anger against me will bear no fruit [or : will get you nowhere], darling." "How should there be fruit on a *sthāṇu* [post, also name of Śiva] ?" May Śiva, thus dumbfounded by his mountain-born queen, long protect you." (D. H. H. Ingalls).

9215

कस्मात् संक्लिश्यते विद्वान् व्यर्थयार्थेहयासकृत् ।
कस्यचिन् मायया नूनं लोकोऽयं सुविमोहित: ॥

(अ) BhPn 11.23.26.

Why is it that even a learned person is greatly worried by the desire for meaningless wealth ? Surely the world is completely bamboozled by illusory visions by someone. (A. A. R.).

9216*

कस्मात् सत्यवतीसुतेन मुनिना नोक्तं भविष्यत्कथा-
मध्ये रूपमनादिमध्यनिधनस्येहं हरेर्मानुषम् ।
इत्थं व्युत्थितविश्वकण्टकचमूनिर्मूलनव्यापृतं
संग्रामाम्बरसूर्यमम्बरचरास्त्वां वीक्ष्य संशेरते ॥

(आ) VS 2573.

Śārdūlavikrīḍita metre.

'Why is it that the sage Vyāsa [ son of Satyavatī] did not mention, in the course of his narrative, of the future times when God Viṣṇu, who is without beginning, middle or end, would take a human form ?'— On seeing you, Oh sun in sky of the battlefield, annihilating the army of the thorn (enemy) of the world, the denizens of the sky have this doubt arising in their minds. (A. A. R.).

9217

कस्मादद्य न भूषितं वपुरिदं सद्भूषणै: काञ्चनै:
कस्मादच्छतराणि नाद्य वसनान्यङ्गीकृतानि त्वया ।

उक्ता सेति मया मनोज्ञ विजने बाला विशालाक्ष मा
क्षिप्रं रोदनमेकमेव विदधे प्रत्युत्तरं नो ददौ ।।

(अ) Janśṛṅg 85.

Śārdūlavikrīḍita metre.

'Why have you not adorned yourself today with gold ornaments ? Why have you not put on fine garments today ?' When I said this to her when alone, O good man possessing broad eyes, she, the (beloved) girl, immediately started weeping and never said a word in reply. (for her lover had started on a journey that very day). (A. A. R.).

9218*

कस्मादिदं नयनमस्तमिताञ्जनश्रि
विश्रान्तपत्ररचनौ च कुतः कपोलौ ।
शृङ्गारवारिरुहकाननराजहंसि
कस्मात् कृशासि विरसासि मलीमसासि ।।

(आ) SkV 722 (a. Viṣṇuhari or Viṣṇudāśa), Kav 435 (a. Viṣṇuhari), Prasanna 139*b*.

(*b*) °यन्त्र° [°पत्र°] Kav (MS).

(*d*) कृशानि Kav (MS).

Vasantatilakā metre.

Why has the bright collyrium faded from your eye ; / why do the ornamental marks no longer grace your cheek ? / Oh *rājahaṁsi* who swim among the lotus beds of love, / what makes you now so thin, so sad, so wan ? (D.H.H. Ingalls).

9219*

कस्मादिन्दुरसौ धिनोति जगतीं पीयूषगर्भैः करैः
कस्माद् वा जलधारयैव धरणिं धाराधरः सिञ्चति ।
श्रामं श्राममयं च नन्दयति वा कस्मात् त्रिलोकीं रविः
साधूनां हि परोपकारकरणे नोपाध्यपेक्षं मनः ।।

(आ) SR 53. 266, SSB 313. 273. See No. 9256.

(*b*) जलधारयैव SSB.

Śārdūlavikrīḍita metre.

Why does this moon delight the world with its nectarine rays ? Why does the cloud drench the earth with (welcome) showers ? Why does the sun please the three worlds by ever traversing these regions ? The mind of the good, ever engaged in helping others, is never conditioned (by the expectation of any return). (A. A. R.).

9220*

कस्माद् दूति श्वसिषि निभृतं, सत्वरावर्तनेन
भ्रष्टो रागः किमधरदले, प्रार्थनाभिस्त्वदर्थम् ।
स्रस्ता चेयं किमलकततिस्, तत्पदालुण्ठनेन
वासस् तस्य त्वयि वद कथं, प्रत्ययार्थं तवैव ।।

(आ) VS 1441. Cf. No. 9221.

Mandākrāntā metre.

'Why do you, (messenger) girl, breathe so hard ?' 'Because I returned quickly in secrecy (for your sake)'. 'Why is your lip drained of lipstick ?' 'Because I have been pleading your cause (so energetically).' 'Why are your tresses dishevelled ?' 'By falling at your lover's feet (again pleading your cause).' 'But how does his cloth come to be on your person ?' 'Oh it is to convince you that I have been to him for your sake !' (A. A. R.).

कस्माद् दोलंतिके see मुग्धे दोलंतिकां

9221*

कस्माद् भग्नाः सुमुखि वलया, मार्गपातान्निशायां
किं ते वक्त्रं विगतरचनं, क्षालितं धूलिपूर्णम् ।
ओष्ठे रागः किमपि गलित,स्त्वद्व्यथोच्छ्वासवातैस्
तद्वासः किं, हृतमिति मया वस्त्रलोभात् किलेति ।।

(आ) VS 1443 (a. Śrī-Baka). Cf. No. 9220.

Mandākrāntā metre.

'Why are your armlets broken, good girl ?' 'I fell on the road in the darkness of the night.' 'Why is your face devoid

of make-up ?' 'I washed it off as it became covered with dust (in the fall).' 'How has the lipstick disappeared ?' 'By the hot sighs caused by your misery.' 'But why are you wearing (*lit.* taken away) (my lover's) garment.' 'Well, I had a fancy for it and so stole it !' (A. A. R.).

9222*

कस्माद् भयमिह मरणाद्
अन्धादपि को विशिष्यते रागी ।
कः शूरो यो ललना-
लोचनबाणैर्न विव्यथितः ॥

(अ) Praśnottara° (9 in Monatsberichte d. Ko'n. Ak. d. Wiss. in B, 1868, p. 99 ; 7 in Journal of the Greater India Society, 1958.

(आ) IS 1604.

(इ) Parśna (T) 7.

(*a*) प्राणान्तभूतरणम् Praś° (var.) (*contra metrum*).

(*b*) विनाशकार Tibetan text.

(*d*) च व्यथित: Praś° (var.).

Āryā metre.

From where does danger threaten ? From death. Who is more blind than the blind ? The lovelorn. Who is a hero ? Who does not fear the dart-throwing eyes of women.

9223*

कस्मिञ्छेते मुरारिः क्व न खलु वसतिर्वायसी को निषेधः
स्त्रीणां रागस् तु कस्मिन् क्व नु खलु सितिमा
शौरिसंबोधनं किम् ।
संबुद्धिः काऽहिमांशोर्विधिहरवयसां चापि संबुद्धयः का
ब्रूते लुब्धः कथं वा कुरुकुलहननं केन तत् केशवेन ॥

(आ) SR 198.40, SSB 552.55, SSB 164. 27 (a. Sphuṭaśloka).[1]

(इ) IS 7804.

(*a*) कस्मिन् SRK ; शेते SR.

1. Puzzle.

Sragdharā metre.

Where does the Lord Viṣṇu sleep ? [*Ke*, in the water of the sea]. Where does the crow make its residence ? [*Śave*, in dead bodies]. What is the negative particle ? [*Na*, not]. On whom do women pitch their love ? [*Nave*, in fresh lovers], Where does whiteness reside ? [*Śake*, in a white foreigner]. What is the vocative case for Kṛṣṇa ? [Keśava]. How is the hot-rayed sun addressed ? [*Ina*, O sun]. How is Lord Brahmā known ? [*Ka*.] And, how Śiva ? [*Īśa*]. How a bird ? [*Ve*.] How does a miser speak ? [*Na*, No, I can't give]. By whom was the race of Kurus destroyed ? [*Keśavena*, by Keśava, Kṛṣṇa]. (A. A. R.).

9224*

कस्मान् म्लायसि मालतीव मृदितेत्यालीजने पृच्छति
व्यक्तं नोदितमार्तयापि विरहे शालीनया बालया ।
अक्ष्णोर्बाष्पचयं निगृह्य कथमप्यालोकितः केवलं
किंचित्कुड्मलकोटिभिन्नशिखरश्चूतद्रुमः प्राङ्गणे ॥

(आ) SkV 741 (a. Vākkūṭa), Kav 454 (a. Vākkūṭa). Skm (Skm [B] 602, Skm [POS] 2. 26. 2) (a. Vāhvaṭa or Bāhuṭa).

(*c*) बाष्पभरं Skm ; बाष्परयं SkV (var.).

(*d*) °शिखिर° Kav (MS).

Śārdūlavikrīḍita metre.

When her friends ask her why she wilts / like a crushed jasmine, the shy young wife / saddened by absence, still does not speak out ; / holding the tears within her eyes, / she only manages a glance / at the mango tree just budding in the courtyard. (D. H. H. Ingalls).

9225*

कस्मिन् कर्मणि सामर्थ्यम् अस्य नोत्तपतेतराम् ।
अयं साधुचरस् तस्माद् अञ्जलिर्बध्यतामिह ॥

(आ) Kpr 7.205, Amd 153.390, AA 57.4-5, KāP 203. 12-13, KHpk 237. 322, AlS 152.12-3.

(*a*) कस्य [ कस्मिन् ] Amd (var.).

In which deed does his energy not manifest itself,—and since he is a virtuous character, join your palms (in reverence) to him. (G. Jhā).

9226*

**कस्मिन्नपि मते सत्ये हताः सर्वमतत्यजः ।**
**तद्दृष्ट्या व्यर्थतामात्रम् अनर्थस्तु न धर्मजः ॥**

(अ) Naiṣ 17.100.

Those who reject all established opinions lose their ground, when even one of these opinions happens to be true. In view of this, there might be (sometimes) a simple failure of a religious note. But the mishap preventing success is never due to religion. (K. K. Handiqui).

9227*

**कस्मिन् वसन्ति वद मीनगणा विकल्पं**
**किं वापदं वदति किं कुरुते विवस्वान् ।**
**विद्युल्लतावलयवान् पथिकाङ्गनानाम्**
**उद्वेजको भवति कः खलु वारिवाहः ॥**

(अ) VMM 2.27.

(आ) SR 197.29, SSB 551.28.[1]

1. Puzzle.

Vasantatilakā metre.

Where do shoals of fish live ? [*Vāri*, in water.] What is the word for an alternative ? [*Vā*, or]. What does the sun make ? [*Ahaḥ*, day]. Who is the surrounded by lightning and indeed becomes a source of worry to the wives of travellers ? *Vārivāhaḥ* [cloud]. (A.A.R.).

9228*

**कस्मिन् स्वपिति कंसारिः का वृत्तिरधमा नृणाम् ।**
**किं ब्रूते पितरं बालः किं दृष्ट्वा रमते मनः ॥**

(आ) ŚP 560, SR 200.34, SSB 556.34.[1]

1. Puzzle.

Where does the enemy of Kaṃsa [ Viṣṇu ] sleep ? [ *Śeṣe*, on the serpent *Śeṣa* ]. Which means of livelihood to man is very low ? [*Sevā*, personal service]. What does the boy say to his father ? [*Vā*, truly ? ] On seeing which does the mind take delight ? [*Pararūpam*, the best form or the highest].

[ Answer : *Śeṣe sevā pararūpam* ]. (A. A. R.).

9229*

**कस्मै किं कथनीयं**
**कस्य मनःप्रत्ययो भवति ।**
**रमयति गोपवधूटी**
**कुञ्जकुटीरे परं ब्रह्म ॥**

(आ) SR 363. 6, SSB 252.7, SRK 290. 2 (a. Rasikajīvana). See 8272.

Upagīti-āryā metre.

To whom and how shall I say this ? Who will believe my words ? The cowherdess sports with the Supreme Brahman [ Śrī Kṛṣṇa ] in the bower (on the banks of the Jumna). (A. A. R.).

9230*

**कस्मैचित् कपटाय कैटभरिपुःपीठदीर्घालयां**
**देवि त्वामभिवाद्य कुप्यसि न चेत् तत् किंचिदाचक्ष्महे ।**
**यत् ते मन्दिरमम्बुजन्म किमिदं विद्यागृहं यच्च ते**
**नीचान्नीचतरोपसर्पणमपामेतत् किमाचार्यकम् ॥**

(अ) Anar 7.43.

(आ) Skm (Skm [B] 348, Skm [POS] 1.70.3) (a. Murāri), SRHt 207. 24, SSSN 165.23, SR 63.33, SSB 329.33.

(*b*) चेद्यत् [ चेत् तत् ] SRHt.

(*c*) यन् ये SRHt.

(*d*) किमाचार्यं कम् Skm (?).

Śārdūlavikrīḍita metre.

Oh Lakṣmi, who seems to have made, for some deceitful purpose, your permanent abode on Viṣṇu's chest, saluting you, I wish to make a query, if you will not be offended : Is the lotus, in which you were born, merely your resting place or your place of instruction, as well ? For, (like the lotus whose stalk goes down into the mud), you seem to descend from a low level to a still lower level (so far as I am concerned). Is it an account of the teaching ? (K.V. Sarma).

9230A*

कस्मैचित् प्रतिपाद्य विक्रमजितां विप्राय विश्वंभराम्
अब्धौ वैभवलब्धवासरसिकः क्षेमाय रामोऽस्तु वः ।
श्लाघन्ते रणसीम्नि यस्य चरितं कालाग्निकूलंकष-
ज्वालोद्गारिकुठारकुक्षिनिहितक्ष्मापालचक्रान् जनान् ॥

(आ) SSN 1991.

Śārdūlavikrīḍita metre.

May Lord Rāma conduce to your welfare—Rāma who dedicated to a brāhman the entire earth which he had won by his prowess and had the pleasure of getting his final place of rest in the sea, Rāma whose victories in the battlefield, including that over people and circles of kings who were thrown into the belly of the goblin of totally consuming flames of the primordial fire, are eulogised. (K. V. Sarma).

9231*

कस्मैचिद् द्विजबन्धवे कियदपि क्षीरं पुरा नाथते
दत्तो येन दयारसैकवपुषा दुग्धोद एवार्णवः ।
श्रीश्रीवल्लभकल्पपादपसुधाचिन्तामणीभिः समं
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(अ) Śivot 127.9-12.

Śārdūlavikrīḍita metre.

To one calling himself a Brāhmaṇa who made a request for a little milk, the (Lord Śiva), full of the milk of human kindness, who gave the whole milky ocean itself, along with Lakṣmī, Viṣṇu, the heavenly wish-granting tree, nectar and the wish-granting stone *Cintāmaṇi*, that Lord alone is my God and others I do not mention even by name. (A. A. R.).

9232*

कस्मै नमः सुरैरपि
सुतरां क्रियते दयाप्रधानाय ।
कस्मादुद्विजितव्यं
संसारारण्यतः सुधिया ॥

(अ) Praśnottara° (21 in Monatsberichte d. Kön. Ak. d. Wiss. in B, 1868, p. 100 ; 19 in Journal of the Greater India Society, 1958).

(आ) IS 1605.

(इ) Praśn° (T) 19.

(*a*) नमांसि देवाः कुर्वन्ति Praś° (var.) ; भक्त्या [न°] Praś° (var.).

(*b*) दयाप्रधानकराय Praś° (var.).

Āryā metre.

To whom is obeisance made profusely even by the Gods ? (Ans.) : One in whom compassion is predominating. Whence should an intelligent man get agitated (and hence shun it) ? (Ans.) : From the woods of worldly life. (A. A. R.).

9233*

कस्मै यच्छति सज्जनो बहुधनं सृष्टं क्षगत् केन वा
शम्भोर्भानि च को गले युवतिभिर्वेण्यां च का धार्यते ।
गौरीशः कमताडयच्चरणतः का रक्षिता राक्षसैर्
आरोहावरोहतः कलयतामेकं द्वयोरुत्तरम् ॥

(आ) SR 204.111, SSB 463.112.[1]

1. Puzzle.

Śārdūlavikrīḍita metre.

To whom does a good man give much wealth ? [*Sādhave*, to the good.] By whom

was the world created ? [ *Vedhasā*, by Brahmā. ] What shines on the neck of Śiva ? [ *Kālimā*, dark colour. ] What do young women decorate their hair with ? [ *Mālikā*, garland. ] Whom did the Lord of Gaurī [ Śiva ] kick with his foot ? [ *Kālam*, Death. ] What was protected by the demons ? [ *Laṅkā*, the city of Laṅkā. ] The answer is furnished for each pair of questions by words that are read forwards and backwards ] ( *Sādhave : Vedhasā, Kālimā : Mālikā, Kālam : Laṅkā* ). (A. A. R.).

9234

कस्मै हन्त फलाय सज्जन गुणग्रामार्जने सज्जसि
स्वात्मोपस्करणाय चेन् मम वचः पथ्यं समाकर्णय ।
ये भावा हृदयं हरन्ति नितरां शोभाभरैः संभृतास्
तैरेवास्य कलेः कलेवरपुषो दैनंदिनं वर्तनम् ॥

(अ) BhV (BhV [POS] 1.98, BhV [C] 1.101), Rasagaṅga 171.10-13.

(आ) SR 249. 102 (a. Rasagaṅga), SSB 658.27.

(*c*) तैस्तैर्गुणैः [शो°] BhV (var.) ; सभृतास् BhV.

(*d*) कलेवरजुषो [क°] BhV (var.) ; दैन्यं दिनं वर्तते BhV (var.).

Śārdūlavikrīḍita metre.

O Virtuous man, for what end art thou so eager to acquire a number of good qualities ? If it be for raising thyself to dignity, listen to my salutary advice ; those very objects which are attractive to the heart, being full of many beauties, serve as daily food to Kali who is very careful in nourishing his body.[1] (H. D. Sharma).

1. If thou triest to make thyself great, there is a great probability of thy becoming a victim to Kali's cruelty.

9235*

कस्य करान्न स्खलिता
नीरनिधिक्लेदपिच्छिला लक्ष्मीः ।
भृगुचरणधूलिपरुषे
हृदि परिबद्धा हरेः स्थिरेयमभूत् ॥

(आ) SMH 11.38.

(*b*) नीरविधि° SMH (var.).

(*d*) परिरब्धा SMH (var.).

Gīti-āryā metre.

From whose hands has not this Lakṣmī [ prosperity ] slipped away, she being slippery by being wetted by the milky ocean. But she has got stuck with a firm hold on the heart of Viṣṇu as it has been rendered rough by the dust of the feet of the sage Bhṛgu [ who once kicked Viṣṇu in anger ]. (A. A. R.).

कस्य कर्मणि सामर्थ्यम् see No. 9225.

9236*

कस्यचिज् जायते जन्तोः पादाघातस् तवाध्वनि ।
पदभङ्गव्यथा शम्भो जृम्भते जम्भवैरिणः ॥

(आ) JS 462.22 (a. Narottamabhaṭṭa).

When going along the road someone stumbles (kicks) with his foot against you [ in the form of liṅgas ] ; but the pain of this striking with foot, O Śiva, manifests itself on Indra, the foe of demon Jambha. (A. A. R.).

9237

कस्यचित् किमपि नो हरणीयं
मर्मवाक्यमपि नोच्चरणीयम् ।
श्रीपतेः पदयुगं स्मरणीयं
लीलया भवजलं तरणीयम् ॥

(आ) Sama 2 म 15, SR 171.808, SSB 506.808, SH 565, SRM 1.2.2.

Svāgatā metre.

One should not rob anything of another ; neither should one utter heart-

rending words. The feet of the Lord of Lakṣmī [Viṣṇu] should ever be remembered, (and thus) should one cross, as if in sport, the waters of worldly life. (K. V. Sarma).

9238*

कस्यचित् समदनं मदनीय-
प्रेयसीवदनपानपरस्य ।
स्वादितः सकृविवासव एव
प्रत्युत क्षणविदंशपदेऽभूत् ॥

(अ) Śiś 10.10.

(आ) SR 314. 13 (a. Śiś), SSB 170. 13 (a. Māgha).

Svāgatā metre.

One lover, who was intent on enjoying the lip of the beloved while drinking wine was not only fortunate in getting the kiss of the lip but secured the 'pickle' as well in the form of the wine. (A. A. R.).

9239

कस्यचिन्न हि दुर्बुद्धेश् छन्दतो जायते मतिः ।
यादृशं कुरुते कर्म तादृशं फलमश्नुते ॥

(आ) SRHt 50.20 (a. Itihāsa), SSSN 41.19.

(*a*) कथं नु खलु SSSN (var.).

To an evil-minded person, things do not happen as he desires; one enjoys the result in accordance with the actions performed by him. (K. V. Sarma).

9240

कस्य तृषं न क्षपयसि
पिबति न कस्तव पयः प्रविश्यान्तः ।
यदि सन्मार्गसरोवर
नक्रो न क्रोडमधिवसति ॥

(अ) BhPr 73.

(आ) JS 103.2, SkV 1092 (a. Vīra), Prasanna 71*a*, SR 219. 3 (a. Bhoja), SSB 604.4, SRRU 914 (a. Vīra).

(*a*) दृष्टिर् [तृ°] Prasanna.

(*b*) न पयसि तव कथय के निमज्जन्ति SkV, SRRU. पयो निमज्यैतत् JS.

(*c*) मार्गजलाशय SkV, SRRu.

Āryā metre.

Whose thirst would you not quench?—/Who would not bathe in your waters, Oh wayside lake?—/if only there were not/ a crocodile within. (H. H. Ingalls).

9241

कस्य दोषः कुले नास्ति व्याधिना को न पीडितः ।
व्यसनं केन न प्राप्तं कस्य सौख्यं निरन्तरम् ॥

(अ) Cr 245 (CVr 3. 1, CRr 2.23, CSr 2.63, CNP I. 14, CNP II. 17, CNI I. 184, CNG 32, CNT IV.13, CNM 13, CNMN 13, CnT II. 10. 4, CnT III. 7.12, CnT V.27, CnT VII.22, CnT I. 12, CPS 50.1), GP 1.109.17. See 9248A, 9249A.

(आ) IS 1606, Subh 120, Sama 1 क 22 and 2 क 8, SRM 2.1.380.

(*a*) ना° कु° दोषो (tr.) CNI I; दोष (°षाः; °षो; °षं) CVr (var.), CSr (var.), . IS; नापि CVr (var.); नस्ति CVr (var.).

(*b*) व्यानाकोनरपिदितः CSr (var.); व्यधीन CVr (var.); के CVr (var.), CNI I, CPS, Sama 1; पिडिताः (°ड°; °डी°; °तः; °ता; °ति; °मा) CVr (var.), CSr (var.), Sama; पीड्यते CRr (var.); न प्राप्तं [पी°] CVr (var.).

(*c*) के° न व्य° (तठ्यसतं; तठ्यसतं; वासन) प्रा° (दुर्व्यसनं प्राप्तः) CSr, GP; को न वा (कस्य न) व्यसनं (°न) प्राप्तः (°प्तिः) CRr (but CRT as above tr. [के° न व्य°]); संप्राप्तं [न प्रा°] CVr (var.); प्राप्ते IS.

(*d*) कस्य श्रीर्निश्चला भवेत् (न चला भवेत् CRr [var.]) CRr, श्रियः कस्य (श्रीश्च;

श्रीयं [°य]) ; निरन्तरा: (रा°) CSr, GP ; सौख्य CVr (var.); नीर° CVr (var.).

Whose family is without blemish ? Who is not tormented by sickness ? Who did not experience ill-luck ? Who is constantly happy ?

9242

कस्य न दयितं वित्तं
चित्तं ह्रियते न कस्य वित्तेन ।
किं तु यशोधनलुब्धा
वाञ्छन्ति न दुष्कृतैरर्थान् ॥

(अ) Kal 2.64.

Āryā metre.

To whom is not wealth dear ? Whose mind is not swayed by wealth ? But those ever eager for the wealth of repute do not desire for wealth by wrong actions. (A. A. R.).

9243*

कस्य न प्रतिहतं बत चक्षुर्
ध्वान्तसन्ततिभिरड्डमराभिः ।
केवलं मनसिजप्रतिहतानां
नावधूतमभिसारवधूनाम् ॥

(अ) Vikram 11.20.

Svāgatā metre.

Whose eye, alas, was not obstructed by the masses of terrific darkness ? It was only the (eyes of) women proceeding to rendezvous, under the influence of cupid, that were not obstructed. (S. C. Banerji).

9244

कस्य न वाहनयोग्या
मुग्धधियस् तुच्छसाधने लग्नाः ।
प्रीततया प्रशमरुचश्
चपलासु स्त्रीषु येऽदान्ताः ॥

(अ) Kal 3.30.

Āryā metre.

To whom are not the dull-witted fit to be palanquin-bearers—the folk who are attached to worthless things, their lustre faded by greed and who are subdued before fickle women. (K. V. Sarma).

कस्य नास्ति कुले दोषाः see No. 9241

9245*

कस्य नो कुरुते मुग्धे पिपासाकुलितं मनः ।
अयं ते विद्रुमच्छायो मरुमार्ग इवाधरः ॥

(आ) Amd 70.141, Sar 5.90.

Whose mind, Oh sweet one, will not your coral lips agitate with the desire for a kiss, even as a scorching desert path devoid of any shady tree, the desire for a drink. (K. V. Sarma).

9246*

कस्य मरौ दुरधिगमः
कमले कः कथय विरचितावासः ।
कैस्तुष्यति चामुण्डा
रिपवस्ते वद कुतो भ्रष्टाः ॥

(अ) Vidagdhamukhamaṇḍana of Dharmadāsa (KSG 269) 2.31.

(आ) ŚP 556 (a. Dharmadāsa), AP 41, SR 196. 14 (a. ŚP), SSB 551. 13, SRK 163.21 (a. ŚP).[1]

(*b*) क° कः tr. VMM, ŚP, SRK.

(*d*) वद om. Vidagdha° (*contra metrum*).

1. Puzzle.

Āryā metre.

What is difficult to find in a desert ? [*ka*, water]. Tell me, who makes his residence in a lotus ? [*ka*, Brahmā ]. Whereat does goddess Cāmuṇḍā revel ? [*ka*, skull ]. Whence have your enemies fled ? [*ku*, from the earth ].

9247

कस्य माता कस्य पिता　　कस्य बन्धुर्महामुने ।
विभ्रमश् च स्मृतिभ्रंशात्　　तेन मुह्यन्ति जन्तवः ॥

(अ) Cr 1347 (CRC 6. 70, CPS 155. 59). See 9248.

(*d*) मुह्यति CPS.

O great sage ! who is whose mother ? Who is whose father ? Who is whose relative ? All these are due to confusion caused by loss of memory ; hence are men deluded ?

9248

कस्य माता पिता कस्य　　कस्य भार्या सुतोऽपि वा ।
जातौ जातौ हि जीवानां　　भविष्यन्त्यपरेऽपरे ॥

(अ) Vet 17. 7 and D in Vet after 56. 15. See 9247.

(*a*) क° मा° tr. Vet (var.).

(*b*) भार्या कस्य सुतश्च कः or भार्या (बन्धुः) कस्य सहोदरः Vet (var.); ऽथ [ऽपि] Vet (var.).

(*c*) नानाजातिर् हि जी° Vet (var.); जातो जातो Vet (var.) ; जन्तूनां or जातानां Vet (var.).

Who is whose mother, father, wife or son ? Birth after birth these relationships are different to all living beings at every time. (A. A. R.).

9248A

कस्य वक्तव्यता नास्ति　　सोपायं को न जीवति ।
व्यसनं केन न प्राप्तं　　कस्य सौख्यं निरन्तरम् ।

(अ) SPR 1403. 65 (a. Pārśvanāthacaritra 2.808). See 9241, 9249A.

Who has not a blemish ? Who lives without tricks ? Who has not endured sufferings ? Whose happiness is permanent ?

9249

कस्य　　वशे　　प्राणिगणः
　　सत्यप्रियभाषिणो　विनीतस्य ।
क्व　　स्थातव्यं　　न्याय्ये
　　पथि　　दृष्टादृष्टलाभाय ॥

(अ) Praśnottara° (22 in Monatsberichte d. kōn. Ak. d. Wiss in B. 1868, p. 100 ; 20 in Journal of Greater India Society, 1958).

(इ) Praśno (T) 20.

(*b*) हितसस्य भा° Praś° (var.).

(*c*) सुकामिजनं [ क्व स्था° ] Praś° (var.) ; °सत्यमार्गे Praś° (var.) ; न्याये Praś (var.).

Āryā metre.

To whom do beings submit themselves ? To one who is truthful, sweet-spoken and modest. Where should one stay ? In the path of righteousness, so that one might receive benefits, seen and unseen. (K. V. Sarma).

9249A

कस्य स्यान्न स्खलितं　पूर्णाः सर्वे मनोरथाः कस्य ।
कस्येह　सुखं　नित्यं　दैवेन न खण्डितः को वा ॥

(आ) SPR 1089.3.

Who has not erred ? Whose desires have been completely fulfilled ? Whose happiness is permanent ? And who has not been punished by Fate ?

9250-2

कस्य स्वर्गश्रियो वश्याः　　कस्य चैन्द्रं पदं भुवि ।
कं देवा बहु मन्यन्ते　　सङ्ग्रामे मरणावृते ॥
सङ्ग्रामे मरणं पुण्यं　　गयायां मरणे तथा ।
गङ्गायां मरणे मोक्षः　　सङ्ग्रामे मरणं सुखम् ॥
यदि वस्तुं मनः पुंसां　　स्वर्गस्त्रीभिः समं चिरात् ।
अपरां सुखितां कृत्वा　　सङ्ग्रामे म्रियतां तदा ॥

(अ) HJ after 3.152.

To whom are the glories of paradise put under subjection? and whose position on earth is equal to that of Indra? Whom, except after a death in battle, do the gods greatly honour ?

Dying in battle (is) meritorious ; so (is there) merit in dying at Gayā. In dying in the Ganges (there is) beatitude. Dying in battle (ensures) bliss.

If men have a mind to dwell for a long while with females in paradise, enjoying supreme felicity, then let death be found in battle. (F. Johnson).

9253*

कस्यांचिद् वाचि कैश्चिन्ननु यदि विहितं दूषणं दुर्दुरूढैश्
छिन्नं किं नस्तदा स्यात् प्रथितगुणवतां काव्यकोटीश्वराणां ।
वाहाश्चेद् गन्धवाहाधिकविहितजवा: पञ्चषाश्चान्धखंजा:
का हानि: शेरशाहक्षितिपकुलमणेरश्वकोटीश्वरस्य ॥

(आ) SR 34.68, SSB 55.56.

Sragdharā metre.

If some supercilious people find fault in some words what is lost in the poems of great merit of the crores of immortal poets ? If five or six blind and lame horses are helped to get speed by a favourable breeze, what is lost by Sher Shah, the gem among kings, who possesses horses in crores ? (A A.R.).

9254*

कस्याख्याय व्यतिकरमिमं मुक्तदु:खो भवेयं
को जानीते निभृतमुभयोरावयो: स्नेहसारम् ।
जानात्येकं शशधरमुखि प्रेमतत्त्वं मनो मे
त्वामेवैतच्चिरमनुगतं तत् प्रिये किं करोमि ॥

(अ) Jayadeva's Prasannarāghava 6.44.

(आ) SR 292.28, SSB 131.30.

Mandākrantā metre.

To whom shall I confide this regretful incident and thus become free from sorrow ? Who understands that essence of confidential love that exists between us ? O moon-faced one, only one thing, my mind understands, *viz.*, the essence of love ; and that (mind) has been following you for a long time; hence, beloved, what shall I do ? (A. A. R.).

9255

... ... ... ...

कस्यात्यन्तं सुखमुपनतं दु:खमेकान्ततो वा ।
नीचैर् गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥

(अ) Megh 106 *cd* (in some texts 105). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 167).

(आ) SSap 498, SRRU 437.

(*a*) कस्यैकान्तं Megh (var.) ; उपगतं Megh (var.).

(*b*) गच्छन्त्य् Megh (var.) ; दशश् Megh (var.).

Mandākrantā metre.

Does any one meet with perpetual happiness ? Or never-ending sorrow ? / Downward and upward goes our luck, like the rim of a wheel. (F. Edgerton).

9256

कस्यादेशात् क्षपयति तम: सप्तसप्ति: प्रजानां
छायाहेतो: पथि विटपिनामञ्जलि: केन बद्ध: ।
अभ्यर्थ्यन्ते नवजलमुच: केन वा वृष्टिहेतोर्
जात्यैवैते परहितविधौ साधवो बद्धकाङ्क्षा: ॥

(अ) Cr 246 (CRr 3.44, CPS 64.40), KR 8.200.6. See No. 9219.

(आ) SuM 9. 3, VS 282, SPR 11. 55. 10 (a. Pārśvanāthacaritra 3), SR 51. 231, SSB 310.237, SH 515.

(*a*) प° शा प्रहरति SH ; तम CRr (var.) ; सप्तसप्ति CRr (var.) ; जजानां CRr (var.).

(*b*) छायां कर्तुं SuM ; विटपनाम् CR (var.).

(*c*) किल जल° SH; जललवमुचः [न°] VS, SR, SSB; वृष्टिहेतोः (°तौ SuM [var.]) CPS, SuM (var.).

(*d*) परहिततरता SuM ; बद्धकाक्ष्याः (°क्षाः ; °ङ्क्ष्याः ; °भावाः SuM), CRr (var.), VS, SR, SSB, CRr (var.) ; बद्धपक्षाः SH, SPR.

Mandākrāntā metre.

By whose orders does the sun dispel the darkness of the world ? Who folds his palms in request addressed to wayside trees for giving shade ? Who begs clouds to shed rain ? Good people ever gird their loins naturally to do benefit to others.

9257*

कस्या नाम किमत्र नास्ति विदितं यद् वीक्ष्यमाणोऽप्ययं
लोको मूक इवास्ति मां प्रति पुनः सर्वो जनस् तप्यते ।
शक्यं दर्शयितुं न पूगफलवत् कृत्वा द्विधेदं वपुर्
यत् सत्यं सखि वीक्षितः खलु मया नूनं चतुर्थ्याः शशी ॥

(आ) SkV 1682.

(*c*) कृत्वान्विधैदं SkV (var.).

Śārdūlavikrīḍita metre.

What woman does not know / that if she merely looks at me / I become as if struck dumb ; / yet each and every one is jealous of me. / I cannot cut myself in two, and offer up my body like betel nut. / Truly, dear friend, I must have seen the moon / on the unlucky fourth. (D. H. H. Ingalls).

9258

कस्यानित्येष्वनित्यस्य स्नेहो भवितुमर्हति ।
येन जन्मसहस्राणि द्रष्टव्यो न पुनः प्रियः ॥

(आ) JS 447.5.

How can there be love from a transcient being for another transcient being, whom the former might not meet again for thousands of births. (K.V. Sarma).

9259*

कस्यानिमेषवितते नयने विलोको-
लोकावृते जगति ते अपि वै गृहीत्वा ।
पिण्डे प्रसारितमुखेन तिमे किमेतद्
दृष्टं न बालिश विशद्बडिशं त्वयान्तः ॥

(अ) Bhallaṭaśataka (KM IV. 169) 78.

(आ) VS 985 (a. Bhallaṭa).

(*a*) यस्यानिमे° VS (var.).

(*c*) पिण्डप्र° Bhalla°.

Vasantatilakā metre.

Even the fish (who do not wink), being the only creatures, other than gods, whose eyes are ever open, get caught by swallowing with open mouths the worm (bait). Oh silly one, could you not see (with your open eyes) the hook inside the piece of meat ? (K. V. Sarma).

9260

कस्यापि कोऽपि कुरुते
न सुखं दुःखं न दैवमपहाय ।
विदधाति वृथा गर्वं
खलोऽहमहितस्य हन्तेति ॥

(अ) AS 373. See 8903.

(*c*) यथा [वृ°] AS (var.).

(*d*) हंतोपि [हन्ते°] AS (var.).

Āryā metre.

No one other than Fate brings about the happiness or misery of another ; the fool feels vainglorious thinking that he had killed his enemies. (K. V. Sarma).

9261

कस्यापि कोऽप्यतिशयोऽस्ति स तेन लोके
ख्यातिं प्रयाति न हि सर्वविदस् तु सर्वे ।

किं केतकी फलति किं पनसः सुपुष्पः
किं नागवल्ल्यपि च पुष्पफलैरुपेता ॥

(अ) SR 176.958, SSB 513.958, SRK 246.46 (a. Sphuṭaśloka), IS 7805, SSap 664, SLPr 40.21-2, SRM 2.2.609.

Vasantatilakā metre.

Someone in this world has some special feature and he gets fame therefor ; no one knows everything. Does the *ketakī* plant ( of wonderful fragrance ) bear fruit ? Does the jack-tree (giving sweet fruits) possess a wealth of flowers ? Does the betel vine (of juicy leaves) possess either flower or fruits ? (A.A.R.).

9261A

कस्यापि चाग्रतो नैव प्रकाश्यः स्वगुणः स्वयम् ।
अतुच्छत्वेन तुच्छोऽपि वाच्यः परगुणः पुनः ॥

(आ) SPR 1120.16 (a. Vivekavilāsa 8.318).

Nobody should himself glorify his own merits before others ; but others' merits he should extol even if they be less than miniscule. (K. V. Sarma).

9262*

कस्यामोदं कमलं
वदनमिदं ते प्रिये न संतनुयात् ।
अवलम्ब्य मित्रमेकं
विकसति न यदन्यथा जातु ॥

(आ) SSB 77.29.

Āryā metre.

Whose joy, beloved, will not this lotus of your face produce ? For, only by depending on the *mitra* [the sun or the friends] does one blossom forth and not by anything else. (A. A. R.).

9263*

कस्याश्चित् सुभग इति श्रुतश्चिरं यस्
तं दृष्ट्वाधिगतरतेर्निमीलिताक्ष्याः ।
निस्पन्दं वपुरवलोक्य सौविदल्लाः
सन्तेपुर्विधुरधियो निशान्तवध्वाः ॥

(अ) RŚ 1.90.

(*a*) कस्यास्त्विरत्सुभग इति चिरं श्रुतो यस् RŚ (var.).

(*b*) दृष्ट्वाप्यधिकतरं नि° RŚ (var.) ; दृष्ट्वा विग° RŚ (var.) ; °क्ष्या RŚ (var.).

(*c*) निष्पदं RŚ (var.).

Praharṣiṇī metre.

Of a certain young lady whose lover was well known for long as very fortunate in love, on seeing him and being with him she closed her eyes due to the ecstasy of love sports at the break of down, and the chamberlains on seeing her body motionless were worried and grew greatly distressed ! (A. A. R.).

9264

कस्याश्चिन् मुखमनु धौतपत्रलेखं
व्यातेने सलिलभरावलम्बिनीभिः ।
किञ्जल्कव्यतिकरपिञ्जरान्तराभिश्
चित्रश्रीरलमलकाग्रवल्लरीभिः ॥

(अ) Śiś 8.56.

(आ) SR 339.113 (a. Śiś), SSB 210.55.

Praharṣiṇī metre.

On the face of one damsel whose decorative painting had been washed away (during the water sports) there again appeared the charm of decoration supplied by the tip of her creeper-like hair which had become straight by the force of the current and which had been rendered reddish yellow by its close association with filaments of flowers. (A. A. R.).

9265

कस्यास्ति नाशो मनसो वितत्या
क्व सर्वथा नास्ति भयं विमुक्तौ ।
शल्यं परं किं निजमूर्खतैव
के के ह्युपास्या गुरवश्च सन्तः ॥

(अ) Praśnottararatnamālā 23 in Monatsberichte d. k. pr. Ak. d. Wiss 1868, p. 110 (not quoted in the Tibetan text).

(आ) IS 1608.

Upajāti metre (Upendravajrā and Indravajrā).

'What will crumble ?' 'Mind's extensions (castles in the air).' 'Where is there no fear ?' 'In salvation !' 'Which is the sharpest thorn ?' 'One's own folly.' 'Who are to be attended upon ?' 'The teachers and the saints.' (K. V. Sarma).

9266*

कस्येदं भवनं, ममैव, भवती का सुभ्रु, लाटाङ्गना
केयं, मुग्धतरा सखी मम, पतिर्गेहेऽस्ति किं, तेन वा।
इत्थं पान्थवचो दिनान्तसमये गूढार्थमाकर्ण्य वै
मन्दान्दोलितकुण्डलस्तबकया तन्व्यावधूतं शिर: ॥

(आ) SH 1881.

Śārdūlavikrīḍita metre (corrupt).

'Whose house is this ?' 'It is mine.' 'Who are you, charming-browed one ?' 'I am a Lāṭa maid.' 'Who is she (by your side) ?' 'She is my very innocent friend.' 'Is the husband at home ?' 'What matters if he is present !' Thus having heard the words of the traveller with a hidden meaning at the end of day, the slim one shook her head causing the ear pendents to swing gently to and fro. (A. A. R.).

9267*

कस्येमौ पितरौ मनोभववता तापेन संयोजिताव्
अन्योन्यं तनयादिकं जनयतो भूम्यादिभूतात्मभि: ।
इत्थं दु:स्थमतिर्मनोभवरतिर्यो मन्यते नास्तिक:
शान्तिस् तस्य कथं भवेद् धनवतो दुष्कर्मधर्माश्रयात् ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 79.

Śārdūlavikrīḍita metre.

'Whose parents are these who have been united by the pangs of love and who bring forth children that have been fashioned by the elements such as the earth ?'—When a wealthy nihilist with a perverted mind indulging in the pleasures of love, thinks thus, how can he have peace of mind from the stage of life that fosters righteousness which is difficult to practise ? (A. A. R.).

9268*

कस्येयं तरुणि प्रपा, पथिक न:, किं पीयतेऽस्यां, पयो
धेनूनामथ माहिषं, बधिर रे वार:, कथं मङ्गल: ।
सोमो वाथ शनैश्चरो,ऽमृतमिदं, तत्तेऽधरे दृश्यते
श्रीमत्पान्थ विलाससुन्दर सखे यद् रोचते तत् पिब ॥

(आ) SR 339.122, SSB 210.6, SRK 127.2 (a. Sabhātaraṅga), IS 7806, SuM App. II. 20, Vidy 439.

(b) पथिक [ब°] SR, SSB, Vidy.

(c) मुखे [ऽधरे] SuM.

(d) भो भो: [ श्रीमत् ] SR, SSB.

Śārdūlavikrīḍita metre.

'Whose watershed is this, young woman ?' 'O traveller, it is ours'. 'What is drunk here ? *Payaḥ* [ water or milk ]'. 'Is it of cows or of buffalos ?' 'O deaf one. it is *vāra* [ water or day of the week ].' 'Is it Tuesday, Monday or Saturday ?' 'It is *amṛta* [ water or nectar ]'. 'Well, (if it is nectar) it is seen in your lip.' O good traveller, handsome and sportive in speech, friend, you may drink what you like !' (A. A. R.).

कस्यैकान्तं सुखमुपनतं see No. 9255

9269

कस्योदपत्स्यत रुचिर्विरसावसाने
स्तोकस्थितावनुचितप्रभवे भवेऽस्मिन् ।
नारायणस्मृतिकथामृतपानगोष्ठी
चेतोविनोदनमियं यदि नाम न स्यात् ॥

(आ) VS 3495.

Vasantatilakā metre.

Who will have an interest in this worldly life, which becomes insipid towards the end, is of short duration and is the source of unseemly things, if it were not for the diversion of the mind by the enjoyment of the nectar of the stories reminding us of the great exploits of Lord Viṣṇu ? (A. A. R.).

9270

कस्योपयोगमात्रेण धनेन रमते जनः ।
पदप्रमाणमाधारम् आरूढः को न कम्पते ॥

(आ) SkV 1378 (a. Vallaṇa).

(*a*) कन्यापयोग° SkV (var.).

(*c*) °णमाधारम् SkV.

Who would be happy with money / just sufficient for his needs ? Who would not tremble with a foothold just sufficient for his feet ? (D. H. H. Ingalls).

9271*

कशाघातैः सुरभिरभितः सत्वरं ताडनीयो
गाढाश्लेषं मलयमरुतः शृङ्खलाबाम वत्स ।
कारागारे क्षिपत तरसा पञ्चमं रागराजं
चन्द्रं चूर्णीकुरुत च शिलापट्टके पिष्टपेषम् ॥

(अ) Bālarāmāyaṇa 5.49.

(आ) SkV 757; Kav 470.

(*a*) कम्पाघातैः Bāla°; कम्राघातैः SkV (var.).

(*b*) गाढाक्रान्तं Bāla°.

(*c*) क्षिपति SkV (var.).

(*d*) पिष्टबिम्बम् Bāla°.

Mandākrānta metre.

Drive off with whips this perfume all about / and bind the southern wind in chains wound many times ; / cast into prison the cuckoo's amorous note / and grind the moon to pieces on a stone. (D. H. H. Ingalls).

कहमस्मि गुहावक्ति see No. 9977.

9272*

कह्लारस्पर्शगर्भैः शिशिरपरिगमात् कान्तिमद्भिः कराग्रैश्
चन्द्रेणालिङ्गितायास्तिमिरनिवसने स्रंसमाने रजन्याः ।
अन्योन्यालोकिनीभिः परिचयजनितप्रेमनिष्यन्दिनीभिर्
दूरारूढे प्रमोदे हसितमिव परिस्पष्टमाशावधूभिः ॥

(आ) SkV 920 (a. Pāṇini), Prasanna 55 *b*, Skm (Skm [B] 491, Skm [POS] 1. 83. 1) ( a. Pāṇini ), AB 367, Kav p. 52.

(*a*) कल्हारस्पर्शिगर्भैः SkV; °रिचयात् Skm.

(*c*) °प्रेयनिस्यंदि° Skm (var.).

(*d*) °शासखीभिः Skm.

Sragdharā metre.

As the moon embraces the night, her robe descends/beneath his fingers which are soft as waterlilies / and delightful from their cooling touch./At her intense delight, nymphs of the directions, / flowing with love for their friend of long acquaintance,/ glance at one another with bright smiles. (D. H. H. Ingalls).

9273*

कांचिद् दिनार्धसमये रविरश्मितप्तां
नीलांशुकाञ्चलनिलीनमुखेन्दुबिम्बाम् ।
तां तादृशीं समनुवीक्ष्य कविर्जगाद
राहुर्दिवा ग्रसति पर्व विना किलेन्दुम् ॥

(आ) SR 182.40, SSB 524.1, SRK 146.18 (a. Kalpataru), IS 7816. Cf. राहुर्दिवा ग्रसति पर्व .

Vasantatilakā metre.

On seeing at midday a young woman whose moon-face was (half) concealed with the end of her blue dress, and scorched by sun's rays, a poet exclaimed : Here is the planet Rāhu swallowing the moon during daytime and that too not at the full moon. (A.A.R.).

9274*

कां तपस्वी गतोऽवस्थाम् इति स्मेराविव स्तनौ।
वन्दे गौरीघनाश्लेष- भवभूतिसिताननौ ॥

(आ) Skm (Skm [B] 109, Skm [POS] 1.77.4) (a. Bhavabhūti), Kav p. 60.

'Oh what a pitiable state the poor God has come to'—thus smiling as it were, were the two breasts of Pārvatī whose nipples had become white by the holy ash from the body of Śiva when he warmly embraced her. I make my salutation to them. (A. A. R.).

9275*

कांश्चिच्चाटुवचःशतैर्निजसुताप्रेमातिरेकैः परान्
अन्यान् वक्ररवाक्रमैर्धनवतः प्रापय्य गेहं निजम्।
प्रागवत्तग्रहणप्रगल्भकितवव्याजाववष्टभ्य तान्
कुट्टिन्यः स्फुटमप्रगल्भचरितानेतान् निहन्तुं क्षमाः ॥

(आ) JS 312.46 (a. Sarvajña-Vāsudeva).

Śārdūlavikrīḍita metre.

Having lead to her house some rich patrons through hundreds of alluring words, others by saying how deeply attached her daughter was to them, and still others by threats and deceitful words, the procuress, obstructs their entry into the inner apartments under the pretext that some bold gamblers had already been admitted—these mothers of harlots are capable of squeezing money out of these timid lovers. (A. A. R.).

9276

कांश्चित् कल्पशतं कृतस्थितिचयान् कांश्चिद् युगानां शतं
कांश्चिद् वर्षशतं तथा कतिपयान् जन्तून् दिनानां शतम्।
तांस्तान् कर्मभिरात्मनः प्रतिदिनं संक्षीयमाणायुषः
कालोऽयं कवलीकरोति सकलान् भ्रातः कुतः कौशलम् ॥

(आ) ŚP 4166 (a. Śārṅgadhara), SR 374. 201, SSB 271.87 (a. Śārṅgadhara).

Śārdūlavikrīḍita metre.

Some beings are allowed to live a hundred great aeons (*kalpa-s*), others a hundred aeons (*yuga-s*), still others a hundred years, and some only a hundred days—thus as a result of their own actions their life gets diminished day by day; thus Time swallows up everyone; Brother, whence is ingenuity ? (A.A.R.).

9277

कांश्चित् तुच्छयति प्रपूरयति वा कांश्चिन्नयत्युन्नतिं
कांश्चित् पातविधौ करोति च पुनः कांश्चिन्नयत्याकुलान्।
अन्योन्यं प्रतिपक्षसंहतिमिमां लोकस्थितिं बोधयन्
एष क्रीडति कूपयन्त्रघटिकान्यायप्रसक्तो विधिः ॥

(अ) Mṛcch 10.59.

(आ) SR 94. 111, SSB 379. 120, IS 1610, SRK 73. 35, SRM 2.1.149.

(*a*) कांश्चिदिति Mṛcch (var.); कांश्चित्त्वुष्ययति Mṛcch (var.); दूषयति Mṛcch (var.).

(*b*) पात° [पा°] Mṛcch (var.).

(*c*) प्रतिदाक्ष° Mṛcch (var.).

Śārdūlavikrīḍita metre.

Fate plays with us like buckets at the well, / where one is filled, and one an empty shell, / where one is rising, while another falls ; and shows how life is change—now heaven, now hell. (A. W. Ryder).

कांश्चित्त्वुष्ययति प्रपूरयति see No. 9277.

9278

कांश्चिदर्थान् नरः प्राज्ञो लघुमूलान् महाफलान्।
क्षिप्रमारभते कर्तुं न विघ्नयति तादृशान् ॥

(अ) MBh (MBh [Bh] 5. 34. 21, MBh [R] 5.33.21, MBh [C] 5.1115).

(आ) IS 1611.

(*a*) कश्चित् MBh (var.) ; महाप्राज्ञो [न° प्रा°] MBh (var.).

(*b*) लघूपायान् MBh (var.) ; °यत्नान् or °युक्तान् or °मूलं MBh (var.) ; महोदयान् (°दयं) MBh (var.).

(*d*) विधूयति or दीर्घ° or विस्म° MBh (var.).

The man that is wise speedily taketh up, without waiting, such acts as are productive of mighty fruits, and does not allow them to be obstructed.

कांश्चिदितिच्छयति प्रपू° see No. 9277.

9279*

कांसीकृतासीत् खलु मण्डलीन्दोः
संसक्तरश्मिप्रकरा स्मरेण ।
तुला च नाराचलता निजैव
मिथोनुरागस्य समीकृतौ वाम् ॥

(अ) Naiṣ 3.122.

(*a*) कंसीकृतसीत् Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

It seems, that while making your mutual attachment equal in measure, Cupid made the rise of the moon the dish of the balance, with the lunar rays attached to it as the cords, while he made his own arrow the beam of the balance. (K. K. Handiqui).

9280**

कांस्यस्वन इवाभाति यस्मिन् खड्गहते ध्वनिः ।
खड्गोत्तमं तं वदति गिरिशः शुभवर्धनम् ॥

(आ) ŚP 4659 (a. Loharatnākara).

If a sword when struck produces a sound similar to that of bell metal, that sword is said to be the best of its kind and increases the auspicious welfare of the possessor—so says Lord Śiva. (A. A. R.).

9281*

कां हरिरभरत् सूकररूपः
काममरिरहितामिच्छति भूपः ।
केनाकारि च मन्मथजननं
केन विराजति तरुणीवदनम् ॥

(आ) JS 352.26.[1] Variant of No. 9604.

1. Puzzle.

Mātrāsamaka metre.

Whom did Lord Viṣṇu bear by taking the shape of a boar ? [ *Kām*, the earth ]. Whom does a king desire to be free of enemies ? [ *Kām*, the earth ]. By whom was the birth of cupid brought about ? [ *Kena*, by Viṣṇu, Kṛṣṇa ]. By what does the face of the young lady shine ? [ *Kena*, by happiness ].[1] (A. A. R.).

1. The first word of each line is the answer to the question contained in the line.

का एषा भक्त° see No. 8140.

9282

काकः काञ्चनपञ्जरे विनिहितः पद्माकरे कौशिकः
श्राद्धे श्वा विनियोजितो हुतवहे हव्यः पलाण्डुः कृतः ।
सर्वं तेन कृतं किमत्र बहुना मद्यं महाशान्तये
येनाज्ञानवता महीयसि पदे नीचः समारोपितः ॥

(आ) JS 407.45, SuM 1017, SH 1504.

(*b*) हव्यं SuM; कृतम् SuM.

(*c*) महा° om. SH.

(*d*) धूर्तः [नी°] SH.

Śārdūlavikrīḍita metre.

A crow is placed in a golden cage, an owl in a lotus pond, / a dog is the invitee for the *śrāddha*-ceremony in honour of the manes, / onion is offered as oblation in the sacred fire, thus / everything is done by him ; why, more, / liquor is given to one for perfect peace of mind / —such is the action done by an ignorant man who elevates a base person to a high position. (A. A. R.).

9283

काकः कृष्णः पिकः कृष्णः को भेदः पिककाकयोः ।
वसन्तसमये प्राप्ते काकः काकः पिकः पिकः ॥

(अ) Vararuci's Nītiratna (KSH 502) 13. Cf. Nos. 3969, 9298, 9309, 9310 and under कोकिल .

(आ) Kuv *ad* 148 (p. 166), Dhv *ad* 7. 23 (p. 61), SR 275. 120 (a. Nītiratna), SSB 614. 6, IS 1612, Subh 157, TP 394, SSg 100, Sama 1 क 45 and 2 क 41, SSpr 11.

(*a*) कृष्णस् (see *l*) Nī°.

(*b*) स्वभेदः Nī, SSg.

(*c*) वसन्ते समुपायते Nī, SSg, SSpr ; प्राप्ते वसन्तसमये. Dhv , Subh ; आयाता मधुयामिन्यः TP.

Black is the crow and black is the cuckoo ; what is the difference between the cuckoo and the crow ? When spring comes, then the crow is a crow and the cuckoo a cuckoo.

9284

काकः कोकिलमुन्नमय्य कुरुते चूते फलास्वादनं
भुङ्क्ते राजशुकं निवार्य कुररः क्रीडापरो दाडिमम् ।
घूको बर्हिणमास्य शाखिशिखरे शेते सजानिः सुखं
हा जातं विपरीतमद्य विपिने श्येने परोक्षं गते ॥

(आ) VS 773.

Śārdūlavikrīḍita metre.

Thrusting aside the cuckoo a crow sits on a mango tree and enjoys its fruits ; an osprey, preventing a royal parrot, sportively consumes the seeds of the pomegranate ; an owl driving away a peacock, sleeps comfortably on the tree top with his wife ; alas ! everything is topsy turvy in the forest when the hawk has gone out of sight. (A. A. R.).

9285

काकः पक्षबलेन भूपतिगृहे ग्रासं यदि प्राप्तवान्
किं वा तस्य महत्त्वमस्य लघुता पञ्चाननस्यागता ।
येनाक्रम्य करीन्द्रगण्डयुगलं निर्भिद्य हेलालवाल्
लब्ध्वा ग्रासवरं वराटकधिया मुक्तागणस्त्यज्यते ॥

(आ) Ava 520, SR 231. 50, SSB 624. 53, SRK 236.62 (a. ŚP).

Śārdūlavikrīḍita metre.

If a crow, by the power of his wings, takes hold of the food (intended for a lion) in the king's palace, does it denote any greatness in him ? Or does a slight come to the lion who attacks a mighty elephant and tearing its temples sportively obtains the best of food if it throws away clusters of pearls as if they were (worthless) cowries ? (A. A. R.).

9286

काकः पक्षिषु चाण्डालः स्मृतः पशुषु गर्दभः ।
नराणां कोऽपि चाण्डालः स्मृतः सर्वेषु निन्दकः ॥

(आ) SPR 1186. 2, SR 158.212, SSB 487. 219, Sama 1 क 37.

(*b*) पशूनां चैव कुक्कुरः Sama.

(*c*) पापी मुनीनां चा° Sama.

(*d*) सर्वेषां चैव नि° Sama.

The crow is considered the outcaste among birds, and the donkey among the (four-footed) animals ; among men anybody who censures everybody is considered to be the outcaste [ the worst of men ]. (A. A. R.).

9287

काकः पद्मवने धृतिं न लभते हंसश्च कूपोदके
क्रोष्टा सिंहगुहान्तरे सुविपुले नीचस्तु भद्रासने ।
कुस्त्री सत्पुरुषं न जातु भजते सा सेव्यते दुर्जनैः
या यस्य प्रकृतिर्विधातृविहिता सा तस्य किं वार्यते ॥

(अ) Cr 247 (CR 1.47, CnT II. 30. 5, CnT V.79, CnT VII. 97, CPS 1746).

(आ) SR 84. 21, SSB 362. 25, SRK 236. 61 (a. ŚP), IS 1613, Subh 25, SRS 2. 1.72, Sama 2 य 43, SRM 2.1.358.

(*a*) पद्मवरे CR (var.); द्युतिं CR (var.); रतिं न कुरुते हंसो न SRBh, SSB, SRS, Sama, SRM, SRK ; संसोऽपि Subh ; कूपोदको CR (var.).

(*b*) मूर्खः पण्डितसंगमे (सज्जन° Sama) न रमते दासो न सिंहासने SR, SSB, SRS, Sama, SRK ; श्वनः [क्रो°] Subh ; गतो (°ते) न रमते नीचोऽपि Subh ; सविपुले CR (var.); नीचश्च CR (var.) ; नीचसु भ° CR (var.).

(*c*) सज्जनसंगमे न रमते नीचं जनं सेवते SR,SRK, SSB, SRS (यो° स° न र° ज° से°), Sama, SRM ; सत्पुरुषे CR (var.); सत्पुरुषं गता (°तो) न रमते नीचं जनं वाञ्छति (वाञ्चते) Subh ; दुर्जनैर् CR (var.).

(*d*) प्रकृतिः यत्सत्यं SRS ; स्वभावजनिता दुःखेन सा (मा) मञ्चते (केनापि न त्यज्यते SRBh, SSB, SRS, Sama, SRM, SRK) Subh, SR, SSB, SRS, Sama, SRK ; प्रकृते CR (var.) ; विधातृविता CR (var.); चार्यते (वी°) CR (var.).

Śārdūlavikrīḍita metre.

A crow finds no solace in a lotus-pool, nor a swan in a well ; / Nor does a jackal in the lion's den, nor a low-born in the broad royal seat ; / never does a harlot seek a noble man, she is sought for by the low. / The nature that is ordained by the Creator to each, / who can prevent him from its pursuit. (K. V. Sarma).

9288

काकः श्वानोऽकुलीनश्च बिडालः सर्प एव च।
अकुलीना च या नारी तुल्यास्ते परिकीर्तिताः ॥

(अ) MBh (Bh) App. I. 12. *l*. 1-2.

(आ) SRHt 130.11 (a. MBh).

(*a*) श्वा च बिडालश्च SRHt.

(*b*) बिलालः MBh (var.); नकुलः [बि°] SRHt.

A crow, a dog, a lowborn, a cat, a serpent and a woman not of a respectful stock—all these are declared to be similar. (A. A. R.).

9289

काकः स्वभावचपलः परिशुद्धवृत्तिर्
लब्ध्वा बलिं स्वजनमाह्वयते परांश्च ।
चर्मास्थिमांसवति हस्तिकलेवरेऽपि
श्वा द्वेष्टि हन्ति च परान् कृपणस्वभावः ॥

(आ) VS 980. See No. 9290.

Vasantatilakā metre.

A crow, though fickle by nature, is of noble conduct, for, when if gets an oblation it calls its own kith and kin and others, too ; but a dog, of mean nature, when it gets the carcass even of an entire elephant, its skin, bones and flesh, hates others to share the food and attacks any (who happens to come). (K. V. Sarma).

9290

काक आह्वयते काकान् याचको न तु याचकान् ।
काकयाचकयोर्मध्ये वरं काको न याचकः ॥

(आ) SR 73. 14, SSB 343. 14, SRK 59.5 (a. Sphuṭaśloka), IS 7807, SRS 1.2, 38, SSMā 2.45, SRM 1.1.96. See 9289.

A crow calls other crows (to share the food) but a beggar never invites other beggars ; hence, between a crow and a beggar, a crow is preferable, not the beggar. (A. A. R.).

9291

काककुर्कुटकायस्थाः सजातिपरिपोषकाः ।
सजातिपरिहन्तारः सिंहाः श्वानो द्विजा गजाः ॥

(अ) Cr 1348 (CNPN 102, CM 36).

(*a*) काकः कुर्कुटः कायस्थाः CNPN, CM.

Crows, cocks and scribes help their own; but lions, dogs, brāhmans and elephants ward off their own. (K. V. Sarma).

9292**

काकचञ्चुपुटीकृत्य ओष्ठौ प्रोक्तानिलं पिबेत् ।
ओंकारध्वनिनाकृष्य पूरयेद् यावदन्तरम् ॥

(आ) ŚP 4379.

Having taken up the proper posture for control of breath, he should make the lips take the shape of a crow's beak and inhale the prescribed amount of air, producing the sound 'Oṁ' (till the lungs are filled). (A. A. R.).

9293**

काकजङ्घाजटा निद्रां कुरुते मस्तके स्थिता ।
पुष्योद्धृतं शुनः पित्तम् अपस्मारघ्नमञ्जनात् ॥

(आ) ŚP 2986.

The fibrous shoot of the *gañja*-plant (*kākajaṅghā*) induces sleep when placed on the head; the bile of a dog when gathered in the month of *Puṣya*[1] [Dec.-Jan.] and made into an unguent cures a person of epilepsy. (A. A. R.).

1. Or during the lunar mansion *Puṣya*.

9294**

काकजङ्घारसः कर्णे क्षिप्तो बाधिर्यनाशनः ।
हन्ति कर्णे जटा बद्धा तस्या नेत्रामयं ध्रुवम् ॥

(आ) ŚP 2991.

The juice of the *gañja*-plant (*kākajaṅghā*) when applied to the ear cures one of deafness; its fibrous shoot placed over the ear will surely cure one of eye disease. (A. A. R.).

9295

काकतालीययोगेन यदनात्मवति क्षणम् ।
करोति प्रणयं लक्ष्मीस् तत् तस्याः स्त्रीत्वचापलम् ॥

(आ) JS 417. 4 (a. Ravigupta), VS 2675 (a. Ravigupta), SRHt 206.14 (a. P), SSSN 164. 12 (a. P), ŚP 1435, SR 153.12, SSB 480. 12, SH 1178. Cf. ABORI 48, p. 150, No. 17.

(*d*) तदस्याः JS, ŚP, SRHt, SSSN, SR, SSB ; तदस्या स्त्रीवाचो° SH.

If Lakṣmī (the Goddess of prosperity) (accidentally) gets friendly with worthless people for a short period, as per the maxim of 'the crow and the palm fruit', it is only due to her fickle female nature. (A. A. R.).

9296

काकतालीयवत् प्राप्तं दृष्ट्वापि निधिमग्रतः ।
न स्वयं दैवमादत्ते पुरुषार्थमपेक्षते ॥

(अ) H (HJ Km 35, HS Pr 34. HM Pr 35, HK Pr 35, HP Pr 24, HN Pr 22, HH 4.14-5, HC 6.18-9).

(आ) SR 83.14 (a. H), SSB 359.16, SRK 74.6 (a. Prasaṅgaratnāvalī), Sama 1 क 30 and 2 क 43, IS 1614.

(*b*) तु [(अ)पि] H (var.).

Even if one sees a treasure brought before him, by good luck,[1] God does not pick it up for him; it requires his exertion. (K. V. Sarma):

1. Or accidental coincidence, as in the maxim, *kākatālīya*, 'a crow sits and the palm fruit falls'.

9297

काकतुण्डोक्तिरपरा मल्लिकोक्तिरनोपमा (?) ।
पाटलोक्तिश्च पद्योक्तिः पद्मिन्युक्तिः स्फुटाः स्मृताः ॥

(आ) Any 108.11.

There is the way of uttering words keeping the lips shaped like a crow's beak and another like a jasmine bud, both being not intelligible; words

spoken in the *pāṭala*, *padma* and *padminī* methods are said to be clear in enunciation. (A. A. R.).

9298

**काक त्वं फलनम्रविपिनं दैवात्समासादयन्**
**किं कर्णौ बधिरीकरोषि परुषैः क्रेंकारकोलाहलैः ।**
**मौनं चेदवलम्बसे रतभरप्रक्रान्तपुंस्कोकिल-**
**भ्रान्त्यापि त्वयि सञ्चरन्ति न कथं मुग्धाकटाक्षच्छटाः ॥**

(आ) JS 77. 4 (a. Haribhaṭṭa), SR 228. 218 (a. JS), SSB 619. 19. See Nos. 3969, 9283, 9309, 9310 and under कोकिल.

(*b*) पुरुषक्रे° SR ; परुषक्रे° SSB.

(*d*) मुग्धाकटाक्षछ्टाः JS (*contra metrum*).

Śārdūlavikrīḍita metre.

O crow, by good luck you have reached the woods of mango trees which bend down by the weight of their fruits ; but why do you deafen the ears by your noisy harsh crowing ? If only you observe silence, you will be taken for a cuckoo that hastens the joys of love making and charming ladies will direct their side glances towards you (in gratitude). (A. A. R.).

9299*

**का कथा बाणसंधाने ज्याशब्देनैव दूरतः ।**
**हुंकारेणेव धनुषः स हि विघ्नान् व्यपोहति ॥**

(अ) Śāk 3. 1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 34).

(आ) Sar 416.

(*b*) °शब्दनेव Śāk (var.).

(*c*) हूंका° Śāk (var.); °कारेणैव Śāk.

(*d*) अपोहति [व्य°] Śāk (var.).

Why talk of aiming the shaft ? For, by the mere sound of the bow-string from afar, as if by the angry murmur of his bow, he disperses (at once) our obstacles. (C. R. Devadhar).

9300

**काकमांसं तथोच्छिष्टं स्तोकं तदपि दुर्बलम् ।**
**भक्षितेनापि किं तेन येन तृप्तिर्न जायते ॥**

(अ) P (PP 1.30.2, Pts 1.294, PtsK 1.327, PM 1.122).

(आ) IS 1615.

(*a*) श्रुणोच्छिष्टं PtsK. Pts.

(*b*) स्वल्पं [स्तो°] Pts.

(*d*) ये° तृ° न tr. PtsK, Pts.

It is (impure) crow's flesh, and that too is a left over, a bit and thin, which even if eaten will not appease (your) hunger ; then why hanker over it ? (K.V. Sarma).

9301**

**काकामाची तथा कुष्ठं गोतक्रेण च पाचयेत् ।**
**नाशयेन् मण्डलिक्ष्वेडम् अगदोऽयं सुनिश्चितम् ॥**

(आ) ŚP 2921.

The plants *kākamācī* and *kuṣṭha*, should boiled in cow's buttermilk ; this medicine will positively act as antidote to the poison of the *maṇḍalī* snake. (A. A. R.).

9302**

**काकमाचीशिफा कर्णे बद्धा रात्रिज्वरापहा ।**
**पाणिस्थं वृषवृन्दाकं द्यूते वितनुते जयम् ॥**

(आ) ŚP 2990.

The fibrous shoot of the *kākamācī* plant tied to the ear will cure one of night fever ; the *vṛṣavṛndāka* when placed on the hand assures victory in gambling. (A. A. R.).

9303*

**काकवराकमरालमवैषि**
**न जर्जरिताऽर्जुनतार्य कुतः ।**
**विक्रमवैरिवधूजनलोचन-**
**कज्जलवज्जलमज्जनतः ॥**

(अ) Videy 806.

Āryā metre.

Why do you not recognize yourself to be a pitiable crooked crow, with (your assumed) whiteness (gone) like the collyrium of the eye of the women of a brave enemy, by a plunge in water. (A. A. R.).

9304**

काकश्च द्रुमकुट्टश्च मण्डूको नीलमक्षिकः ।
लट्वया सह पञ्चैते गजं जघ्नुरुपायतः ॥

(अ) PTn 38 (p. 85) and p. 28.15-6.

(इ) Tantri 71 (ABORI 47.98).

A crow, a woodpecker, a frog and a black bee along with a female sparrow—all these five together killed an elephant by a trick. (A. A. R.).

9305

काकस्य कति वा दन्ता मेषस्याण्डे कियत् पलम् ।
गर्दभे कति रोमाणि व्यर्थैषा तु विचारणा ॥

(आ) SRM 2.2.639.

How many teeth has a crow ? What is the weight in *pala*-s of the scrotum of a goat ? How many hairs has an ass ? Useless are such investigations. (A.A.R.).

काकस्य गात्रे यदि हेम see No. 9306.

9306

काकस्य चञ्चुर्यदि हेमयुक्ता
माणिक्ययुक्तौ चरणौ च तस्य ।
एकैकपक्षे गजराजमुक्ता
तथापि काको न च राजहंसः ॥

(अ) Vararuci's Nītiratna (KSH 502) 8.

(आ) Ava 87, IS 1616, Bahudarśane 69, SR 228. 210 (a. Nīti°) SSB 611.11, SRK 218.

(इ) Cf. Prś (C) 98.

(*a*) स्वर्णयुक्ता Nīti ; काकस्य गात्रे (°त्रं SR, SSB, SRK) यदि हेमा दत्तं (काञ्चनस्य SR, SSB, SRK) (a. Bahud°), SR, SSB, SRK.

(*b*) माणिक्यरत्नं यदि तस्य चञ्च्वं (चञ्चुदेशे SR, SSB, SRK) (a. Bahud°, SR, SSB, SRK.

(*c*) पक्षे च पक्षे ग° Bahud°; ग्रथितं मणीनां [ग°] SR, SSB, SRK.

(*d*) तु [च] SR, SSB, SRK.

Upajāti metre (Indravajrā and Upendravajrā ).

Even if the beak of a crow be plated with gold / and its feet decorated with rubies / and its wings have pearls hanging from them, / it can still never become a flamingo. (S. Jhā in his translation of the History of Indian Literature by M. Winternitz, Vol. III, part i, p. 164).

9307**

काकस्य वृष्टिहेतोर्
नीडं दिक्षु प्रशस्यते तिसृषु ।
दुर्भिक्षमरणहेतुर्
भवति सयाम्येषु कोणेषु ॥

(आ) ŚP 2497.

Āryā metre.

The building of a nest by a crow in the three quarters (other than the south) is considered good for rainfall ; if it builds its nest in the south, south-east and south-west, it forbodes famine and death to the people. (A. A. R.).

9308*

काकाः किं किं न कुर्वन्ति क्रोङ्कारं यत्र तत्र वा ।
शुक एव परं वक्ति नृपहस्तोपलालितः ॥

(अ) BhPr 192 (a. Sītā).

(आ) SR 227.183 (a. BhPr), SSB 617.3.

The crows make (their harsh) cawing wherever they are (*lit.* here or there); it is only the parrot (*or* poet Śuka), caressed by the king's hand (*or* patronised by the king) that makes a sweet sound (*or* writes good poetry). (K. V. Sarma).

9309*

काका: प्रभुप्रणिहितैः पिकपट्टबद्धैर्
माकन्दवृन्दमकरन्दरसं लभन्ताम् ।
प्राप्ते वसन्तसमये कथमाचरन्ति
कर्णामृतानि कलपञ्चमकूजितानि ॥

(आ) Ava 88, SRHt 31.30 (a. Sakalavidyā-cakravartin). See Nos. 3969, 9283, 9298, 9310 and under कोकिल

(*a*) कपङ्क्तिवृदैर् Ava or °बन्धैर् SRHt.

(*b*) °वृन्द° Ava ; पिबन्तु [ल°] Ava.

Vasantatilakā metre.

The crows adorned with the feathers of cuckoos sent by the master might enjoy the honey of mango trees; but, when the time of spring arrives, will they sing sweetly songs in the fifth key, nectarine to the ears. (A. A. R.).

9310*

काकानां कोकिलानां च सीमाभेद: कथं भवेत् ।
यदि विश्वसृजा साक्षं न कृता कर्णशष्कुली ॥

(अ) SNi 12. 1. See Nos. 3969, 9283, 9298, 9309 and under कोकिल .

(*c*) साक्षात् SNi (var.).

How could there have been any distinction between crows and cuckoos had the creator of the universe not made the (sensitive) ear-drum and the eyes ? (A. A. R.).

9311*

काकानां प्रीतियोगं चिरसहवसतिं कोकिलापेक्षसे चेत्
तर्हि त्वं तद्वदेव श्रवणपुटपटून् कुत्सितान् कूज शब्दान् ।
अभ्यासस् तत्र नो चेत् तव गलदमृता गीरियं गुप्यतां वा
तामाकर्ण्य स्वजातेरननुगुणगुणं त्वाममी सन्त्यजेयुः ॥

(आ) Kavik 1.12.

Sragdharā metre.

Oh cuckoo, if you desire the friendship of crows / and life with them / learn to screech out harsh, like them, / ear-splitting sounds anon ; in case inexperienced you feel, / suppress at least thy voice ; / if not, the crows will forsake you / as one unworthy of their class. (K. Krishnamoorthy).

9312*

का कान्ता कालियाराते: पुनरर्थे किमव्ययम् ।
किं वन्द्यं सर्वदेवानां फलेषु किमु सुन्दरम् ॥

(आ) SR 200.40, SSB 556.40.[1]

1. Puzzle.

Who is the beloved wife of Kṛṣṇa (Viṣṇu), the enemy of Kāliya ? [ *Mā*, Lakṣmī ]. What is the indeclinable in the sense of 'but' ? [*Tu*]. Who is worshipped by all the Gods ? [ *Liṅga* ]. Which is most beautiful among fruits ? [ *Mā-tu-liṅga*, Pomegranate ]. (A. A. R.).

9313*

का का प्रिया प्रियतमं परिरभ्य दोर्भ्याम्
अभ्यागतेऽपि मिहिरे न जहाति निद्राम् ।
जागर्तु सज्जयतु चोलमितीव काका:
काकालिरालिरिव गूढगिरश्चकार ॥

(आ) PV 498 ( a. Uddāma-Kavi ). See No. 9314.

(*c*) काका (var.).

Vasantatilakā metre.

'Whichever beloved, embracing her lover with her arms, does not get up even when the sun had risen, let her get up and arrange her dishevelled dress'—so states the flock of crows in secret code, like a confidential friend. (K. V. Sarma).

9314*

का कावला निधुवनश्रमपीडिताङ्गी
निद्रां गता दयितबाहुलतानुबद्धा ।

सा सा तु यातु भवनं मिहिरोद्गमोऽयं
संकेतवाक्यमिति काकचया वदन्ति ॥

(अ) Kālidāsa's (?) Śṛṅgārarasāṣṭaka (KSH 570) 8. See No. 9313.

(आ) IS 1617, SR 323.18, SSB 284.18.

Vasantatilakā metre.

'Whichever dame, her limbs wearied in love sports, has gone to sleep, entwined within the arms of her lover, let her get up and go home; the sun is rising now'—so caws the flock of crows, as if in code. (K. V. Sarma).

9314A

का कामधेनुरिह् कश्
चिन्तामणिरपि च कल्पशाखी कः ।
सर्वाण्यमूनि भुवने
पर्यायवचांसि पुण्यस्य ॥

(आ) SPR 743. 1 (a. Karuṇāvajrāyudha-nāṭaka 17).

Upagīti-āryā metre.

What is called in this world Kāmadhenu (the desire-milking cow), Cintāmaṇi (the thought-yielding gem) and Kalpaśākhi (the wish-yielding tree),—all these are but synonyms of one's merit (earned in a previous life). (K. V. Sarma).

9315*

काका मूर्ध्नि सुखं वसन्ति शतशः शाखासु शाखामृगा
घूकाः कोटरगह्वरेषु मशलैर्दंशैश्च सान्द्रं दलम् ।
आधारः कियतामसि स्थिरतरं शुद्धं च लब्धं यशः
पान्था नोपसरन्ति चेत् क्षतमितः किं वृक्षराजस्य ते ॥

(अ) Dik Any 49.

Śārdūlavikrīḍitā metre.

The crows live happily in your top (branches) in hundreds, the monkeys on the (lower) branches and the owls in the interior of your hollows; the thick foliage is resorted to by gnats and gad-flies; to how many have you given support and residence and thus obtained permanent fame; if travellers do not approach you (for shade) what is lost by you, Oh king of trees? (A. A. R.).

9316*

का काली का मधुरा
का शीतलवाहिनी गङ्गा ।
कं संजघान कृष्णः
कं बलवन्तं न बाधते शीतम् ॥

(आ) SuMuñ 53. 4-5, AIS 152. 6-7. Cf. No. 8275.

(c) के दारपोषणरताः AIS.

1. Puzzle.

Udgīti-āryā metre.

Who is dark in colour? *Kākālī* (a raven). Who is sweet? *Kamādhurā* [the yoke of love]. Where is the Ganges cool? *Kāśītalavāhinī* [the flow through Banaras]. Whom did Śrī Kṛṣṇa slay? *Kaṃsam* [Kaṃsa]. Which strong man does not cold affect? *Kambalavantam* [one protected by a blanket].[1] (A. A. R.).

1. Note that the questions themselves, with the syllables split differently, form the answers.

9317*

काकाल्लौल्यं यमात् क्रौर्यं स्थपतेर्दृढघातिताम् ।
एकैकाक्षरमादाय कायस्थः केन निर्मितः ॥

(आ) JS 310. 35 (a. ? Kṣemendra), SRHt 140. 1 (a. Mānasollāsa), VS 2324, ŚP 4044, SR 45.1 (a. JS), SSB 300, SSSN 127.1 (a. Mānasollāsa).

(b) °नित्य° [°दृढ°] VS; °भेदिताम् JS (var.); °कारिताम् SRHt.

(c) आद्यक्षराणि सङ्गृह्य SRHt, VS, ŚP, SR, SSB.

Taking fickleness from crows, cruelty from Yama [the God of death] and firm-

ness in striking from carpenters, and also taking the initial letter from each of these [ *kā* from *Kāka*, *ya* from Yama and *stha* from *sthapati* ] who has created the *Kāyastha* (professional scribe and accountant) ? (A. A. R.).

9317A

काका वृका घुकबकाश्च भेकाः
प्रणम्य युष्मानिदमेव याचे ।
कोलाहलं मा कुरुत क्षमध्वं
पुंस्कोकिलः कूजति मञ्जुरावम् ॥

(आ) Ava 140.

Upajāti metre (Indravajrā and Upendravajrā).

Oh crows, jackals, owls, cranes and frogs ! I salute you and beg of you only this much, for which excuse me. 'Please do not shout, for the male cuckoo is cooing in a pleasing tone.' (K. V. Sarma).

9318**

काकिन्याः पत्रमूलं सहचरसहितं केतकीनां च कन्दं
छायाशुष्कं च भृङ्गं त्रिफलरसयुतं तैलमध्ये निधाय ।
लौहे पात्रे प्रणीतं धरणितलगतं मासमात्रस्थितं तत्
केशाः काशप्रकाशा अलिकुलसदृशाः सम्भवन्त्यस्य लेपात् ॥

(आ) ŚP 3063.

Sragdharā metre.

The leaves and roots of the *kākinī* plant along with *sahacara*, the bulbous roots of the *ketakī*, the *bhṛṅga* dried in shade, the essence of the three myrobalans—place all these in oil in an iron vessel and bury under the earth for a month ; if this (medicated oil) is rubbed on the head it will make the hair, which is white like *kāśa* flower, dark like a swarm of bees. (A. A. R.).

9319*

काकुं करोषि गृहकोणकरीषपुञ्ज-
गूढाङ्ग किं ननु वृथा कितव प्रयाहि ।
कुत्राद्य जीर्णतरणिभ्रमणातिभीत-
गोपाङ्गनागणविडम्बनचातुरी ते ॥

(आ) PG 280 (a. Rūpa Gosvāmin), Ujjvalanīlamaṇi, p. 101.

(*c*) °भ्रमणातिभीति Ujjvala°.

Vasantatilakā metre.

'Concealing yourself behind a mass of cowdung cakes in a corner of the house, you make signalling sounds ; all this is in vain, you rogue ; get away ; wherefore the cleverness of yours by which you bamboozled the cowherdesses who got frightened when ferried over by you in an old (leaky) boat ?' (A. A. R.).

9320*

काकुत्स्थस्य दशाननो न कृतवान् दारापहारं यदि
क्वाम्भोधिः क्व च सेतुबन्धघटना क्वोत्तीर्य लङ्काजयः ।
पार्थस्यापि पराभवं यदि रिपुर्नादात् क्व तादृक् तपो
नीयन्ते रिपुभिः समुन्नतिपदं प्रायः परं मानिनः ॥

(आ) SkV 1368, VS 2286, SR 78.13, SSB 351.13.

Śārdūlavikrīḍita metre.

Had Rāvaṇa not stolen Rāma's wife, / where then had been the sea, the bridge,/ the victory at Laṅkā ? Had the foe / not given Pārtha insult, where had been / the discipline that won the arms of heaven ? / It thus is ever enemies who make / the greatness of a famous man. (D. H. H. Ingalls).

9321*

काकुत्स्थस्य प्रतापाग्निर् दीप्तपिङ्गैर्वलीमुखैः ।
निर्वाणो राक्षसेन्द्रस्य मन्ये नीलैर्निशाचरैः ॥

(आ) JS 321.19.

The fire of valour of Prince (Rāma), methinks, is (blazing) on account of the bright brown monkeys ; and the defeat of the demon king (Rāvaṇa) is due to the dark-hued demons. (K. V. Sarma).

9322*

काकुत्स्थेन शिरांसि यानि शतशश्छिन्नानि मायानिधेः
पौलस्त्यस्य विमानसीमनि तथा भ्रान्तानि नाकौकसाम् ।
तान्येवास्य धनुःश्रमप्रशमनं कुर्वन्ति सीतापतेः
क्रीडाचामरडम्बरानुकृतिभिर्लोलायमानैः कचैः ॥

(आ) JS 331. 7 (a. Bilhaṇa), ŚP 4018 (a. Bilhaṇa), SR 363. 21 (a. ŚP), SSB 253.22 (a. Bilhaṇa).

(*d*) दोलायमानैः ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

The hundreds pieces of the heads of Rāvaṇa, the repository of magical tricks, cut by Śrī Rāma, wandered near the aerial cars of the gods (who were there to see the fight); these heads with fluttering hair now serve the lord of Sītā as sportively swinging chowries to fan the breeze so as to dispel his fatigue of wielding the bow. (A. A. R.).

9323*

का कृता विष्णुना कीदृग् योषितां कः प्रशस्यते ।
असेव्यः कीदृशः स्वामी को निहन्ता निशातमः ॥

(आ) SR 98.10, SSB 554.10.[1]

1. Puzzle.

What was done by Lord Viṣṇu? [*Ku-mut*—joy of the earth]. Who and what kind of person is praised by women? [*avanavān dhavaḥ*—a husband capable of giving protection]. What kind of master is unfit to be served? [*adayaḥ*, one without compassion]. Who destroys the darkness of the night? [*Kumudavanabāndhavodayaḥ*, the rise of the moon, the kinsman of the lilies]. (A, A. R.).

9324*

काके कर्णपुटीकठोरनिनदे पीयूषधारारस-
स्यन्दोदञ्चितचारुपञ्चमरुते साधारणे मय्यपि ।
वन्यां वृत्तिमयं व्यधादिति मुधा वत्स व्यथां मा कृथाः
क्व कैवं न कृतं जनेषु निकृतं दुर्मेधसा वेधसा ॥

(अ) Kavik 1.10.

Śārdūlavikrīḍita metre.

How is it that I, accustomed to coo sweet notes in the fifth key, from which a flow of nectar seems to drip, have been assigned a wild life along with crows cawing harsh as if to break the ear-drums? — O cuckoo dear, do not get dejected with such thoughts. Where has not such incongruous things been done by the non-discerning Creator? (K.V. Sarma).

9325

काके कार्ष्ण्यमलौकिकं धवलिमा हंसे निसर्गस्थितो
गांभीर्ये महदन्तरं वचसि यो भेदः स किं कथ्यते ।
एतावत्सु विशेषणेष्वपि सखे यत्रेदमालोक्यते
के काकाः खलु के च हंसशिशवो देशाय तस्मै नमः ॥

(आ) JS 75.11, Ava 552, SR 222.38 (a. JS), SSB 609.37, RJ 396.

(*a*) धवलता Ava.

Śārdūlavikrīḍita metre.

Black colour of great intensity in crows and whiteness in swans are natural; great is the difference in their majestic movements and voice: need we say of their fundamental differences? O friend, when such different characteristics exist and are patent to all, if it is said anywhere, 'what are crows, what indeed are the young swans,' a bow to that direction (*lit.* land from which such a silly remark emanates). (A. A. R.).

9326

काके शौचं द्यूतकारेषु सत्यं
सर्पे क्षान्तिः स्त्रीषु कामोपशान्तिः ।
क्लीबे धैर्यं मद्यपे तत्त्वचिन्ता
राजा मित्रं केन दृष्टं श्रुतं वा ॥

(अ) P (PP 1.110, Pts 1.147, PtsK 1.163, PM 1.66), Cr 1349 (CNP II.25, CNI I.236 *ac/bd*, CNg 325, CnT II. 27.5,

CnT VII. 54), VCsr VI. 16 *ac/bd*, Śt 20. 7, Śto 334. 4, Vet 13. 3, MK (GOS) 71 (3), 70 (P) 51 (G) 45. Cf. Cm 282; Cf. Bhāvadevasūri's Pārśvanāthacaritra 3.422.

(आ) VS 3240 *ac/bd*, SR 172. 813 (a. Vikrama), SSB 507.813, IS 1618, Subh 175 and 206, Sama 2 र 13*ac/bd*, VP 9.12, SPR 1705.69.

(*a*) द्यूतकार च Pts, bhBhK in PP, VCsr (N in VC as above), Sama ; कामुके सत्यवाक्यं TND, (चापि सत्यं Nd), in VCsr.

(*b*) ज्ञाने भ्रान्तिः स्त्री° SV ; क्षान्ति RB in Śto ; °शान्तिः Nd in VCsr; °शान्त EVV in VCsr ; °शान्तौ SV, Sama ; °शाति IS.

(*c*) भेदे [क्ली°] N in VCsr ; शौर्यं [धै°] TJ in VC ; मद्यपी° IS.

(*d*) राज्ञां VCsr (VJQ in VCsr as above) ; राज्ञो E in VCsr, Śto ; दृ°...मि° tr. E in VCsr.

Śālinī metre.

Whoever saw or heard of cleanliness in a crow, truth in gamblers, pity in a snake, sexual satisfaction in women, valour in a eunuch, spiritual thought in a drunkard and friendly alliance in a king. (K.V. Sarma).

9327

काकैः सह विवृद्धस्य कोकिलस्य कला गिरः ।
खलसङ्गेऽपि नैष्ठुर्यं कल्याणप्रकृतेः कुतः ॥

(आ) ŚP 838, VS 719 (a. Takṣaka), SSSN 35.11, SR 45.35 (a. ŚP), SSB 302.36 (a. Takṣaka), SRK 20. 97 (a. ŚP), IS 7808. (a. Śārṅgadhara), SRRU 889 (a. Takṣaka), Any 62.86, PLT 209.

Though bred with crows, the cuckoo coos sweet. How can cruel feelings occur in those good by nature even if associated with the wicked ? (K. V. Sarma).

9327A

काकैः सार्द्धं वसन् हंसः क्षोभते चावसीदति ।
गतः कोमल एवाऽसो जिह्मो दुष्टो न काकवत् ॥

(आ) SPR 1144. 5 (a. Muni Himāṁśuvijaya).

The swan living with crows gets dejected and dies, for he is tender ; but not so the crooked and the cruel, even as the crow (among swans). (K.V. Sarma).

9328*

काकैरिमांश्चित्रबर्हान् मयूरान्
पराजैष्ठाः पाण्डवान् धार्तराष्ट्रैः ।
हित्वा सिंहान् क्रोष्टुकान् गूहमानः
प्राप्ते काले शोचिता त्वं नरेन्द्र ॥

(अ) MBh (MBh [Bh] 5.37.19, MBh [Cit] 5.36.21, MBh [C] 5. 1354).

(*a*) °वर्णान् [°ब°] MBh (var.).

(*b*) °जैषीः or °जयेथाः MBh (var.).

(*c*) हि° सिं° tr. MBh (var.) ; जंबुकान् [क्रो°] MBh (var.).

(*d*) प्रा° का° tr. MBh (var.).

Dodhaka metre (Epic, *bcd* irregular).

O king, thou desirest to vanquish the sons of Pāṇḍu, who are just as peacocks of variegated plumage, whereas thy sons are all as crows ! Forsaking lions thou art protecting jackals ! O king, when the time cometh thou wilt have to grieve for all this. (P. C. Roy).

9329*

कार्कैनिष्कुषितं श्वभिः कबलितं वीचीभिरान्दोलितं
स्रोतोभिश्चलितं तटान्तमलिनं गोमायुभिर्लोडितम् ।
दिव्यस्त्रीकरचारुचामरमरुत्संवीज्यमानः कदा
द्रक्ष्येऽहं परमेश्वरि त्रिपथगे भागीरथि स्वं वपुः ॥

(आ) JS 370.9.

Śārdūlavikrīḍita metre.

Forcibly pecked at by crows, gobbled by dogs, tossed by the waves, moved by currents, rendered muddy on the bank, rolled by jackals, fanned by the breeze from chowries waved by divine damsels, when shall I see my body (thus laid on you) O Goddess Gaṅgā, the three-coursed river ? (A. A. R.).

9330**

काकोदुम्बरिकायां
वल्मीको दृश्यते शिरा तस्मिन् ।
पुरुषत्रये सपादे
पश्चिमदिक्स्था न सा वहति ॥

(आ) ŚP 2184.

Āryā metre.

If surrounding a *kākodumbara*-tree on anthill is seen, then there will be a good spring of water at a depth of three men and a quarter ; but if it is on the western side it will not have good flow. (A. A. R.).

9331*

काकोल: कलकण्ठिका कुवलयं कादम्बिनी कर्दम:
कंसारि: कबरी कृपाणलतिका कस्तूरिका कज्जलम् ।
कालिन्दी कषपट्टिका करिघटा कामारिकण्ठस्थली
यस्यैते करवा भवन्ति सखि तद्वन्दे विनिद्रं तमः ॥

(आ) ŚP 3602, SR 297. 30 (a. ŚP), SSB 141.33, SRK 138.2 (a. ŚP), IS 7809.

(*d*) करदीभवन्ति ŚP.

Śārdūlavikrīḍita metre.

The raven, cuckoo, blue lily, fresh cloud, black mud, the enemy of Kaṁsa (Śrī Kṛṣṇa), braid of hair, blade of sword, musk, collyrium, river Jumna, touch-stone, herd of elephants, the neck of Śiva (the enemy of Cupid)—that dense darkness ( which excels all these and ) to which all these pay tribute, O friend, to it I make my bow. (A. A. R.).

9332

का खलेन सह स्पर्धा सज्जनस्याभिमानिन: ।
भाषणं भीषणं साधु दूषणं यस्य भूषणम् ॥

(अ) Cr 1350 (a. in SR).

(आ) SR 56. 104 (a. C), SSB 318. 106 (a. Bhaṭṭa-Pṛthvīdhara), VS 374 (a. Bhaṭṭa-Pṛthvīdhara).

What scope is there for the self-respecting good man to have a quarrel with a wicked man for whom threatening speech is the norm and reviling the good is an accomplishment. (K.V. Sarma).

9333

का गणना विषयवशे
पुंसि वराके वराङ्गना स्पृहया ।
व्याजेन वीक्षमाणा
ध्यानधियं स्पृशति सज्ज्ञानम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 857, Kuṭṭ [KM] 835).

(आ) GVS 4.

(*b*) पराङ्गना° Kuṭṭ (BI).

Āryā metre.

What then in the case of weak men who are under the sway of the senses ? A prostitute gazing covertly as if longing for him deprives the stability even of the meditating ascetic. (A. A. R.).

9334

काङ्क्षितेनाप्यलब्धेन भोगार्हे नवयौवने ।
जराजीर्णशरीरस्य भारेणेव धनेन किम् ॥

(अ) Dar 2.46.

Like a burden, of what use is wealth, which had been longed for but not obtained during enjoyable youth, but which has

been obtained when the body is worn out with old age ? (K. V. Sarma).

9335*

काचं मणिं काञ्चनमेकसूत्रे
मुग्धा निबध्नन्ति किमत्र चित्रम् ।
विचारवान् पाणिनिरेकसूत्रे
श्वानं युवानं मघवानमाह ॥

(आ) SRK 237. 64 (a. Sphuṭaśloka), IS 7810, Su Muñ 62.10-1, SRM 2.2.737.

(b) ग्रन्थन्ति नार्यो न विचित्रमेतत् Su Muñ.

(c) अशेषवित् [वि°] Su Muñ.

Upajāti metre (Indravajrā and Upendravajrā).

What is there to wonder at fools who thread together beads of glass, gems and gold in the same string, when even the great thinker (grammarian) Pāṇini has put together in the same *sūtra* (aphorism ; string) the dog, youth and Indra ? (K.V. Sarma).[1]

1. The aphorism is *śva-yunāna-maghonā* etc., Aṣṭādhyāyī, 6. 4. 133.

9336

काचः काञ्चनसंसर्गाद् धत्ते मारकतीं द्युतिम् ।
अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥

(आ) MS 171.2-3. Cf. No. 9337.

(Green) glass, placed close to gold acquires the lustre of an emerald ; even a stone acquires godliness when duly installed by great men. (K. V. Sarma).

9337

काचः काञ्चनसंसर्गाद् धत्ते मारकतीं द्युतिम् ।
तथा सत्संनिधानेन मूर्खो याति प्रवीणताम् ॥

(अ) H (HJKm 41, HSKm 41, HMKm. 41, HKKm 41, HPKm 26, HNKm 26, HH 5.5-6, HC 7-11-2). Cf. No. 9336.

(आ) Dampatīś 9, SPR 1135. 3 (a. H), SRK 88.5 (a. H), IS 1619, GSL 58 (a. H), SR 86.12 (a. H), SSB 366.14, SRS 2.1.13, SMa 1. 33, SRM 2.2.47.

(इ) cf. Dhn (P) 85.

(a) द्युतिम् SPR.

(b) मारकतीर् H (var.), SRM, SRK ; द्युतीः H (var.), SRK, SR, SSB.

(c) सङ्गेन विदुषां SRS ; सत्सहवासेन SMa.

(cd) तथा तत्संनिकर्षेण मूर्खो भवति पण्डितः Dampatīś.

(Green) glass placed close to gold acquires the lusture of emerald ; similarly, by association with the wise, a fool acquires wisdom. (K. V. Sarma).

9337A**

काचकामलदोषेण पश्येन् नेत्रे विपर्ययम् ।
अभ्याख्यानं वदेज्जिह्वा तत्र रागक उच्यते ॥

(आ) SPR 367. 2 (a. Hiṁgulaprakaraṇa, Abhyākhyānaprakrama 2).

On account of the *Kācakāmala* disease, the eyes will see things reversely and the tongue will, accordingly, mention them reversely (*i.e.*, scandalise) ; this is termed *rāgaka*. (K.V. Sarma).

9338*

का चक्रे हरिणा, धने कृपणधीः कीदृग्, भुजंगेऽस्ति किं,
कीदृक् कुम्भसमुद्भवस्य जठरं, कीदृग्वियग्रासुर्वधूः ।
श्लोकः कीदृगभीप्सितः सुकृतिनां, कीदृङ्नभो निर्मलं,
क्षोणीमाह्वय सर्वगं किमुदितं रात्रौ सरः कीदृशम् ॥

(अ) VMM 3.8.

(आ) SR 203.109, SSB 562.110.[1]

1. Puzzle.

Śārdūlavikrīḍita metre.

What was done by Lord Viṣṇu ? (*Ku-mut*, Joy to the earth). How is the mind of a miser ? (*Avanaparā*, ever saving money). What is found in a serpent ? (*Garam*, poison). How is the belly of the sage Agastya ? [*Jitāmbhaḥ*, conquering

water ]. How is the bride who wishes to go ! (*Vihitagamā*, having her course well defined). What kind of verse is desirable ? (*Gamaka*, suggestive). How is the sky clear ? (*Akamuk*, cloudless). How is the earth addressed ? (*dhare*, Oh Earth). What is found everywhere ? (*Kham*, ether). How is the lake at night ? *Kumudavanaparāgarañjitāmbhovihitagamāgamakokamugdharekham* (having a row of ruddy geese that move about in water that is coloured by the pollen of lilies). (A.A.R.).

9339*

काचा: काञ्चनभूषिता: कति न वा पुष्णन्ति रत्नश्रियं
मौलौ वा कति नोद्वहन्त्यपधियस्तानेव रत्नभ्रमात् ।
अक्ष्णां ये पुनरुन्मृजन्ति तिमिरं यैर्नाम रत्नाकर:
सिन्धुस्ते पृथगेव हन्त मणयस्तेष्वप्यभिज्ञा: पृथक् ॥

(आ) JS 98.1 (a. Vimalasarasvatī), SR 218. 63, SSB 601.17, VP 10.20, RJ 260.

(*a*) काञ्चनमण्डिता: VS.

Śārdūlavikrīḍita metre.

Do not many pieces of glass steal [ acquire ] the lustre of gems when they are set in gold ? And, how many, devoid of discrimination, wear them on their heads under the delusion that they are gems ? But to those who get rid of their blindness, the so-called 'repository of gems' is but the sea and the gems are quite different ; and among them too there are those who are still more knowledgeable. (A. A. R.).

9340*

काचित् कराभ्यां कुसुमानि नीत्वा
दधार शंभो: पदयो: समीपे ।
विवक्षया मन्मथदुष्प्रवृत्ते:
समुत्सृजन्ती विशिखानिवाग्रे ॥

(आ) PV 18 (a. Bhūpatimiśra).

(*d*) विशिखान् PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

A certain damsel (Pārvatī) fetched flowers and took them to the feet of Lord Śiva, as if to inform him of the misdeeds of Cupid and to place before him the flowery arrows aimed at her. (K. V. Sarma).

9341*

काचित् कीर्णा रजोभिर्दिवमनुविदधे भिन्नवक्त्रेन्दुलक्ष्मीर्
अश्रीका: काश्चिदन्तर्दिश इव दधिरे दाहमुद्भ्रान्तसत्त्वा: ।
भ्रेमुर्वात्या इवान्या: प्रतिपदमपरा भूमिवत् कम्पमापु:
प्रस्थाने पार्थिवानामशिवमिति पुरोभावि नार्य: शशंसु: ॥

(अ) Śiś 15.96.

(आ) Kpr. 7.249, KaP 229. 1-4, SR 126.22 (a. Śiś), SSB 434. 22, VyVi *ad* 2. 29 (p. 299).

(*a*) °विदधौ (°धुर् SSB) मन्दव° Kpr, SR, SSB, VyVi.

(*c*) मापा: [°मापु:] Kpr, SR, VyVi.

Sragdharā metre.

At the time of the king's departure, the women foreboded impending calamity : While one was beset with menstrual impurity and had her moon-like face bedimmed, thereby resembling the atmosphere (dusty and with a dull moon, a sign of coming trouble), others devoid of all splendour and their minds unsteady under the fire of the pangs of separation resembled the quarters, dull and amazing all animals by their red glare, (another inauspicious sign) ; others, again, flitted about like storms (an inauspicious sign), and another shook like the earth, (earthquake being a premonition of impending disaster). (G. Jhā).

9342*

काचित् कृता कृतिरिति त्वयि सार्पितेति
कापि प्रमोदकणिका मम नान्तरङ्गे ।
मौढ्यं मदीयमिह यद्विदितं ममैव
किं त्वम्ब विश्वसिमि दीनशरण्यतां ते ॥

(अ) Ānas 106.

Vasantalilakā metre.

That a certain poem was composed by me and offered at your feet does not bring a particle of pride in my heart ; I am well aware of my dullness ; but, Divine Mother, I believe in your giving protection to the distressed. (A. A. R.).

9343*

काचित् तृषार्ता वनिता निदाघे
गङ्गां समभ्येत्य सुधासवर्णाम् ।
आदाय तद्वारि करद्वयेन
विलोकयन्ती न पपौ किमेतत् ॥
(करकिसलयकान्तिकान्त्या शोणितशङ्कयेति ।)

(अ) Bhāvaśataka (KM IV 46) 5, MK (MK [S] 95, MK [GOS] 104).[1]

1. Puzzle.

Upajāti metre ( Indravajrā and Upendravajrā ).

In summer a certain damsel afflicted by thirst approached the river Ganges that was white like nectar ; taking that water in both the palms united, she stood gazing at it, but did not drink ; why ? (The water seemed to acquire the red colour of her palms and she thought that it was blood and was afraid to drink it). (A. A. R.).

9344*

काचित् पदैरस्खलितैः सखेलं
वान्तीषु शुद्धान्तकरेणुकासु ।
राजाङ्गनानामकरोदवज्ञां
श्रोणीभरे च स्तनगौरवे च ॥

(अ) Vikram 12.32.

Indravajrā metre.

While she female elephants in the harem walked gracefully with foot-steps that did not stumble, they expressed contempt towards the heaviness of the buttocks and breasts of the king's ladies. (S. C. Banerji, slightly emended).

9345*

काचित् पुरा विरहिणी परिवृद्धिहेतोर्
यस्यै दिदेश सलिलं नवमालिकायै ।
सा पुष्पितैव जलमश्रुवशाद् वियोगे
तस्यै प्रदाय कथमप्यनृणी बभूव ॥

(आ) VS 1094.

Vasantatilakā metre.

A certain lady, now separated from her lover, had formerly poured water to nourish a fresh jasmine creeper; that creeper, now putting forth buds, produced tears in her due to separation, and thus, in a way, repaid its debt. (A. A. R.).

9346*

काचित् स्वर्णलता तदूर्ध्वममलश्चन्द्रस् तदभ्यन्तरे
पद्मे तन्निकटं तिलस्य कुसुमं तत्सन्निधौ पल्लवे ।
हेम्नः किंचिदधस्तयोश्च कलशौ कान्तौ जगन्मोहनौ
स्वस्त्येतत् प्रकरोतु वस्त्रिजगतां किं ब्रह्मकृष्णादिभिः ॥

(आ) SuM 24.24.

(*a*) °मचलश् [°ममलश्] SuM (var.).

(*c*) तावदजायतां च [किं°] SuM (var.).

(*d*) ब्रह्मशक्रादिभिः [ब्र°] SuM (var.).

Śārdūlavikrīḍita metre.

Lo ! here is a golden creeper [the beauteous Mother Goddess]: at its top is a spotless moon [the face], inside it two lotuses [the eyes], nearby a sesame flower [the nose], in front two tender leaves [the

lips], below them a pair of handsome golden pots, captivating the worlds [the breasts]—May this creeper confer happiness on you. What for are gods Brahmā, Kṛṣṇa and others for the three worlds (when the Mother is here) ? (K. V. Sarma).

9347*

काचिद् बलिना कान्ता
काचिन् न जहाति कामिनं रुचिरम् ।
अन्या पानकगोष्ठ्यां
नयति दिनं प्रीतकैः सार्धम् ॥

(अ) Kuṭṭ (Kuṭṭ [Br] 794, Kuṭṭ [KM] 772).

(आ) GVS 327.

Āryā metre.

One (prostitute) is taken hold of by a powerful lover, another never leaves her lover who is pleasing to her, and another in the company of pleasing friends spends the day (indulging) in drinking bouts. (A. A. R.).

9348

काचिद् बालकवन्महीतलगता मूलच्छिदाकारणं
द्रव्येणार्जनपुष्पितापि विफलो काचिच् च जातिप्रभा ।
काचिच् छ्रीः कदलीव भोगसुभगा सत्पुण्यबीजच्युता
सर्वाङ्गे सुभगा रसाललतिकावत् पुण्यबीजाङ्किता ॥

(आ) Any 16.132.

Śārdūlavikrīḍita metre.

To some prosperity is cut off at the very root like the small cardamom on the ground ; to others it is like the jasmine, for, though flowering by the earning of wealth it is fruitless ; to others it is enjoyable like banana but is devoid of good seeds ; but to others it is good all over, like the mango tree with good seeds as well. (A. A. R.).

9349

काचिद् बाला रमणवसतिं प्रेषयन्ती करण्डं
दासीहस्तात् सभयमलिखद् व्यालमस्योपरिष्टात् ।
गौरीकान्तं पवनतनयं चम्पकं चात्र भावं
पृच्छत्यार्यो निपुणतिलको मल्लिनाथः कवीन्द्रः ॥

(अ) BhPr 323 (a. Mallinātha).

(आ) NBh 262, SR 191. 84 (a. BhPr), SSB 542. 96, SRK 155. 38 (a. Kalpataru).

(*a*) प्रषयन्ती BhPr (var.).

(*b*) सा तन्मूले सभ° NBh, SR, SSB, SRK ; °परिस्थम् BhPr.

(*c*) गौरीनाथं SR, SSB, SRK; चास्य NBh, SRK.

(*d*) पृच्छत्यार्यान् प्रति कथमिदं म° SR, SSB; SRK ; °त्यग्रे सदसि विदुषां NBh.

Mandākrāntā metre.

A young (woman) sending a flower basket to (her) lover's house by a slave-girl's hand, timidly painted a serpent, (and) above it Gaurī's beloved (Śiva), the son of wind (Hanūmān) and a *campaka*—the noble skilful adornment Mallinātha, lord of poets, asketh the meaning there. (L. H. Gray).[1]

1. The serpent was drawn to consume the wind (*gandhavāha*), which might approach to steal the scent of the flowers; Śiva was drawn lest Cupid (Puspabāṇa) might take away the flowers to make arrows; Hanūmān (the enemy of the Sun) was drawn to protect the flowers from being dried by the Sun; the *Campaka*-flower was drawn to misguide the bees guide that the basket contained only *campaka*-flowers which they do not like and so avoid. (K. V. Sarma).

9350*

काचिद् विभूषयति दर्पणसक्तहस्ता
बालातपेषु वनिता वदनारविन्दम् ।

दन्तच्छदं प्रियतमेन निपीतसारं
दन्ताग्रभिन्नम् अवकृष्य निरीक्षते च ॥

(अ) Ṛtu 4.13. (cf. A. Scharpé's Kālidāsa-Lexicon I.3 : p. 190).

(a) °युक्त° [°सक्त°] Ṛtu (var.).

(d) अपकृष्य Ṛtu (var.).

Vasantatilakā metre.

In the morning sun, a damsel, holding a mirror in her hand, makes up her lotus face; then she purses her lips drunk fast by her lover and peers at the cut caused by his teeth. (K. V. Sarma).

9351*

काचिद् वियोगानलतप्तगात्री
प्राणान् समाधारयितुं लिलेख ।
बाह्वोर्भुजङ्गं हृदि राहुबिम्बं
नाभौ च कर्पूरमयं महेशम् ॥

(आ) SR 190. 97, SSB 540.79, SRK 156.40 (a. Kalpataru).

Indravajrā metre.

A young lady, tormented by the fire of separation, drew the following figures in order to sustain her life: the picture of the demon Rāhu in her heart (to frighten the moon), a snake on her two hands (to consume the Malaya breeze), and of Lord Śiva with camphor on her navel (to ward off Cupid). (A. A. R.).

9352*

काचिद् विलोलनयना रमणे स्वकीये
दूरं गते सति मनोभवबाणखिन्ना ।
त्यक्तुं शरीरमचिरान् मलयाद्रिवायुं
सौरभ्यशालिनमहो पिबति स्म चित्रम् ॥

(आ) SR 190. 76, SSB 541. 88, SRK 134. 35 (a. Kalpataru), IS 7811.

Vasantatilakā metre.

A damsel of flitting eyes, tormented by the arrows of Cupid when her lover was away, inhaled, strangely enough, the Malaya breeze redolent (with sandal), in order to give up her life in no time. (K.V. Sarma).

9353*

काचिद् विहृत्य किल कन्तुककेलिरङ्गाद्
भूरेणुरूषिततनुर्निरगान्मृगाक्षी ।
उत्फुल्लपङ्कजवने सुचिरं चरित्वा
किञ्जल्करेणुपरिधूसरितेव लक्ष्मीः ॥

(अ) Bhikṣāṭana-kāvya (KM XII. 61) 4.27.

(आ) JS 170. 27 (a. Utprekṣāvallabha).

(b) °भूषित° JS.

(c) विहृत्य [च°] JS.

Vasantatilakā metre.

A certain girl diverted herself for long with a ball and became covered with dust; that gazelle-eyed one, having walked for long in clusters of blossomed (land-) lotuses resembled the (lotus-seated) goddess Lakṣmī smeared with the pollen from the filaments of lotuses. (A. A. R.).

9354*

का चिन्ता मम जीवने यदि हरिर्विश्वंभरो गीयते
नो चेदर्भकजीवनाय जननीस्तन्यं कथं निर्ममे ।
इत्यालोच्य मुहुर्मुहुर्यदुपते लक्ष्मीपते केवलं
त्वत्पादाम्बुजसेवनेन सततं कालो मया नीयते ॥

(अ) Cr 248 (CV 10. 17, CPS 282. 27).

(आ) IS 1620, Sama 1 क 40.

(b) निर्ममेत् (°यंत्) CV (var.); निःसरेत् CV (var.), CPS; निःसृतम् Sama.

Śārdūlavikrīḍita metre.

'If I praise the Lord who feeds all creatures, why need I have any anxious thought of my sustenance? If he was not the supporter of the world, why should he have put nourishment in the breast of the

mother ? Thinking thus, O Lord of Lakṣmī, I spend all my time meditating on thy lotus feet. (K. Ragunathji).

9355*

काचिन्नितम्बार्पितवामहस्ता
दोर्लेखया कुञ्चितया नताङ्गी ।
क्षमापतौ मार्गणमोक्षदक्षम्
अकल्पयच्चापमिव स्मरस्य ॥

(अ) Vikram 12.14.

Upajāti metre (Indravajrā and Upendravajrā ).

A certain lady, her body slightly bent, with her left hand placed on her hips and her (other) slender arm contracted, stood like the bow of Cupid ready to discharge arrows at the king. (K. V. Sarma).

9356*

काचिन्निवेशाज्जरतीजनानां
कुलोचितं किंचिदिहालपन्ती ।
कुञ्जद्रुमालेखनमाचरन्ती
संज्ञापितालीभिरभूत् सलज्जा ॥

(आ) PV 335 (a. Mādhava).

Upajāti metre (Indravajrā and Upendravajrā).

A certain young woman inscribing a message pertaining to the elders, according to traditional conventions, was also, doodling, at the same time, the figure of a tree of the bower [ for rendezvous with her lover ], but being reminded by her confidential friends, became terribly shy (realising the impropriety). (A. A. R.).

9357*

काचिन्निवारितबहिर्गमना जनन्या
द्रष्टुं हरं भवनजालकमाससाद ।
तस्या विलोचनमदृश्यत दाशयन्त्र-
यन्त्रोपरुद्धशफरोपमितं क्षणेन ॥

(अ) Bhikṣāṭanakāvya (KM XII. 61) 4.6.

(आ) JS 170. 26 ( a. Utprekṣāvallabha ), ŚP 3523 ( a. Utprekṣāvallabha ), AP 12, SR 273.31 (a. ŚP), SSB 98. 5 (a. Utprekṣāvallabha).

(*a*) तथापि [ज°] JS (var).

(*b*) द्रष्टं JS ; प्रियं JS, ŚP, SR, SSB.

(*c*) दाशदत्त JS, ŚP, SR, SSB.

(*d*) यन्त्रो° JS, SR, SSB.

Vasantatilakā metre.

A certain damsel who was forbidden by her mother to go out, reached the (grilled) window of the house (and looked out) to gaze at (the procession of ) Lord Śiva (on the road) ; her eyes (when seen from the road) resembled, for a moment, a fish that was caught in the net spread by a fisherman. (K.V. Sarma).

9358*

काचिन्मृगाक्षी प्रियविप्रयोगे
गन्तुं निशापारमपारयन्ती ।
उद्गातुमादाय करेण वीणाम्
एणाङ्कमालोक्य शनैरहासीत् ॥

(अ) BhŚ 448.

(आ) ŚP 519, SR 185. 31 (a. ŚP), SSB 530.31, SRK 147. 6 (a. ŚP), ŚL f 11*a*, BPSf 30a 191.

(*b*) निशीथिनीपा° SR, SSB.

(*c*) आगा° SR, SSB.

(*d*) मृगाङ्क° [ए° ] ŚP ; उद्ग्रीवमा° SR,, SSB, SRK, IS.

Indravajrā metre.

A certain deer-eyed damsel during separation from her lover, was unable to pass the prolonged night (in sleep) and took hold of the lute in order to sing (to while

away the time) but on seeing the full moon she laughed and gave it up. (A.A.R.).

9359

काचे मणिर्मणौ काचो येषां बुद्धिः प्रवर्तते ।
न तेषां संनिधौ भृत्यो नाममात्रोऽपि तिष्ठति ॥

(अ) P (Pts 1.17, PtsK 1.87, PM 1. 40).

(आ) SR 149. 273 (a. P), SSB 472. 179 (a. Bhaṭṭa-Bhallaṭa). cf. No. 9360.

(*a*) काचो मणिर्मणिः PtsK.

No servent will stick, even nominally, with masters who consider glass as gems and gems as glass. (K. V. Sarma).

9360

काचो मणिर्मणिः काचो येषां तेऽन्ये हि देहिनः ।
सन्ति ते सुधियो येषां काचः काचो मणिर्मणिः ॥

(अ) Bhallaṭaśataka (KM I 169) 3.

(आ) VS 214 (a. Bhaṭṭa Bhallaṭa) ; SR 46. 71 (a. Bhallaṭa), SSB 303. 73, Any 89. 81, VyVi *ad* 3. 28 (p. 502), AIR 306. Cf. No 9359.

(*a*) मणिः मणिः AIR.

(*b*) ते बहवो जनाः Any.

(*c*) विरलास्ते पुनर् ये° Any.

(*d*) मणिः मणिः AIR.

Glass is gem and gem is glass to some people ; well, there are such people ; but there are others who have true intelligence, to whom glass is glass and gem is gem. (A. A. R.).

काचो मणिर्मणिः काचो see No. 9359

9360A*

काञ्चनाङ्गि कमनीयकलापौ
कञ्चुलीकवचितौ लिकुचौ ते ।
पाणिना ननु वहामि मुहूर्तं
देहि मेऽधरमणि तव दास्यम् ॥

(अ) Śāradātilaka-bhāṇa 181.

(*d*) धेहि Śāra° (var.) ; दास्ये Śāra° (var.).

Svāgatā metre.

Oh lady of golden body, may I hold for while, in my hand, your bread-fruits covered by the bodice and decked with a lovely necklace ? Pray give me your coral lips and service under you. (F. Baldissera, slightly emended).

9361**

काञ्चिकेन समालोड्य भक्षयेत् प्रातरन्वहम् ।
षण्मासयोगतो हन्ति पलितं वलिभिः सह ।
दुग्धान्नभोजनासक्तश् चिरंजीवी भवेन् नरः ॥

(आ) ŚP 3037.

Mixing the food with bran water (*kāñcika*) one should take one's breakfast daily ; in the course of six months it will destroy one's grey hair and wrinkles. A person who relishes food mixed with milk will live long. (A. A. R.).

काञ्चिद् see also कांचिद्

9362*

काञ्चीं काञ्ची न धत्ते कलयति न दृशा केरली केलितल्पं
सिन्दूरं दूर एव क्षिपति करतलन्यस्तमान्ध्री पुरन्ध्री ।
सौराष्ट्री मार्ष्टि भूयः सपदि नयनयो रक्तयो रक्तिमानं
कार्णाटी कर्णिकायां मलिनयति मनो मानसिंहप्रयाणे ॥

(आ) PdT 93, PV 113 (a. Rāmacandrāgamin), Pad 18.13, SSS 146, SR 118. 109, SSB 418.1, RJ 179.

(*a*) काञ्ची PV (var.) ; काञ्ची काञ्चीं SSS, RJ ; दृशा केलितल्पं कलिङ्गी SR, SSB.

(*b*) सिदूरं PV (var.).

(*c*) रक्तता SR.

(*d*) मानमिह° PV (var.).

Sragdharā metre.

When the heroic Man Singh goes on a march of conquest the women of

Kāñcī do not bear their girdles, Kerala ladies do not look at their sportive beds, Āndhra women throw away the saffron which is held in their hands, the women of Saurāṣṭra again and again rub their eyes red with weeping, and the women of the Karṇāṭa country suddenly develop a distaste for ear-rings, (all in apprehension of the defeat of their husbands). (A. A. R.).

9362A

काञ्चीकलक्वणितकोमलनाभिकान्ति
पारावतध्वनितचित्रितकण्ठपालिम् ।
उद्भ्रान्तलोचनचकोरमनङ्गरङ्गम्
आशास्महे कमपि वारविलासवत्याः ॥

(अ) Rasa 106.

Vasantatilakā metre.

We vouchsafe for the courtezan an enchanting navel and sweetly jingling girdle, a throat emanating the pleasing calls of pigeons, and a face, the seat of cupid, peered at agitatedly by *cakora*-birds. (K. V. Sarma).

9363*

काञ्ची कांचिदियं चकार जघनन्यस्ता गतेर्मन्दतां
गाढं बद्धमिदं च कञ्चुकमदादुच्छूनतां वक्षसः ।
नेत्रप्रान्तमथाकुलं कलयति श्रोत्रावतंसद्वयं
तत्कोऽयं वत मत्प्रसाधनविधौ सख्यैषमस् त्वत्क्रमः ॥

(आ) SMH 93.

(*c*) °लयते SMH (var.).

(*d*) बद SMH (var.); सख्यैखमस् SMH (var.).

Śārdūlavikrīḍita metre.

This girdle placed in the (waist) makes movement slow; this tightly buttoned jacket makes a swollen bosom; flowers twain placed in the ears irritate the corners of the eyes; what have you done, this year, my friend, in decorating me? (A. A. R.).

काञ्ची काञ्चीं न धत्ते see No. 9362.

9364*

काञ्चीगुणग्रथितकाञ्चनचेलदृश्य-
चण्डातपांशुकविभापरभागशोभि ।
पर्यङ्कमण्डलपरिष्करणं पुरारेर्
ध्यायामि ते निखिलमम्ब नितम्बबिम्बम् ॥

(अ) Ānas 69.

Vasantatilakā metre.

I meditate, O divine mother, upon your charming hips, which shine excellently like the brilliance of the sun, being clothed with a gold-laced garment that is secured by a golden girdle and which, when seated, adorn the cushion in the abode of Lord Śiva, the destroyer of the cities. (A. A. R.).

9365*

काञ्चीगुणैः काञ्चनरत्नचित्रैर्
नो भूषयन्ति प्रमदा नितम्बम् ।
न नूपुरैर्हंसरुतं भजद्भिः
पादाम्बुजान्यम्बुजकान्तिभाञ्जि ॥

(अ) Ṛtu 4. 4. (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 189).

(*a*) °रक्त° [°रत्न°] Ṛtu (var.).

(*b*) न [नो] Ṛtu (var); नितम्बान् Ṛtu (var.).

(*d*) °भान्ति [°भाञ्जि] Ṛtu (var.).

Upajāti metre (Indravajrā and Upendravajrā).

No more do women swathe their hips with girdles / of many strands, fair with gold and gems, or deck / their lovely feet which wear the charm of lotus / with anklets endowed with the voices of swans. (L. C. Van Geyzel).

9366*

काञ्चीगुणैर्विरचिता जघनेषु लक्ष्मीर्
लब्धा स्थितिः स्तनतटेषु च रत्नहारैः ।
नो भूषिता वयमितीव नितम्बिनीनां
कार्श्यं निरर्गलमधार्यत मध्यभागैः ।।

(अ) Ratnākara's Haravijaya (KM 22) 23. 8.

(आ) VS 1553 (a. Ratnākara), ŚP 3345 (a. Ratnākara), SR 266.319 (a. ŚP), SSB 87. 9 (a. Ratnākara), RJ 714 (a. Ratnākara), SH 1744. (a. Ratnākara).

Vasantatilakā metre.

'Beauty has found a place in the hips by a golden girdle, / firmly established is charm on the bosom by a gem-set necklace. / But we have not been decorated in any way': / Saying thus the region of the waist of charming ladies become extremely thin. (A. A. R.).

9367*

काञ्चीदामकबन्धनं सललिता कर्णोत्पलैस् ताडना
हेलालिङ्गनविघ्नमाहितरुषा मौनेन निर्भर्त्सनम् ।
किं पूर्वोचितमेतदत्र सहसा विस्मृत्य मन्योर्भरान्-
मय्युत्कण्ठमनन्यदर्शनपथं यातास्यहो कोपने ।।

(आ) VS 1372.

Śārdūlavikrīḍita metre.

You have tied me up by your girdle, a gentle beating has been administered by the lily ornament of your ears, there is obstacle placed against a sportive embrace, and a threat is made plain by your angry silence ; are these quite in keeping with our previous intimacy, that forgetting the pain which you cause me when I am so full of deep longing for you, you go away, alas ! Oh angry one ? (A. A. R.).

9368*

काञ्चीदाम दृढं विधाय कबरीमाबध्य गाढं गुणैर्
वक्षोजादपसार्य हारमसकृद् व्याधूय कर्णोत्पलम् ।
दूरोत्सारितकङ्कणा विधुमुखी सोत्प्रासहासं हठात्
कण्ठे कस्य करोति हन्त दयिताश्लेषाय दोर्बन्धनम् ।।

(आ) Vidy 530.

Śārdūlavikrīḍita metre.

Binding firm the girdle round the waist, the tying up the tresses firmly with strings, taking off (the obstructing) pearl necklace from the bosom, shaking often the lily on the ear, flinging far away the bracelets and laughing gaily, around the neck of which (fortunate) man will this moon-faced damsel throw her arms for a lover's embrace ? (A. A. R.).

9369

काञ्चीदाम निवेशयन् वितनुते वासः श्लथं सुभ्रुवो
हारं वक्षसि योजयन् करतलं धत्ते कुचाम्भोरुहे ।
जल्पंश्चाटुवचोऽधरं धयति यत् प्रेयान् कुतो विस्मयः
पांसुं चक्षुषि विक्षिपन् यदि धनं गृह्णासि पाटच्चरः ।।

(आ) Pad 49.17 (a. Bhānukara), RJ 775 (=5.4) (a. Bhānukāra).

(*c*) जल्पन् चा° RJ.

(*d*) Or गृह्णाति Pad.

Śārdūlavikrīḍita metre.

Fitting the girdle round her waist he (cleverly) loosens her dress ; adjusting the pearl necklace round her neck he places his palm over her lotus-bosom ; chatting merrily near her ear he kisses her lip—if a beloved lover does these things what wonder is there ? For a rogue throws dust into one's eyes and robs one of one's wealth. (A. A. R.).

9369A*

काञ्चीसीमनि कापि काञ्चनमयी निश्रेणिका राजते
तामासाद्य रणोत्सवेन महता केनापि धीर त्वया ।

सद्यः कण्टकशालिना करयुगेनाक्रम्य शैलद्वयं
तस्योपान्तनिवासिनश्च शशिनः स्फीता सुधा लप्स्यते ॥

(अ) Śāradātilaka-bhāṇa 89.

(*d*) लक्ष्यते Śāra° (var.).

Śārdūlavikrīḍita metre.

At the borderline of the girdle there of shines a golden ladder [ of three folds ]; having reached it, oh courageous one, you will be (full of) great enthusiasm for fighting, and having attacked the two mountains [breasts] with your hands bristling with horripilation, you will obtain ample nectar [kisses] from the moon [ face ]. (F. Baldissera).

9370*

काञ्च्या गाढतरावबद्धवसनप्रान्ता किमर्थं पुनर्
मुग्धाक्षी स्वपितीति तत्परिजनं स्वैरं प्रिये पृच्छति ।
मातः सुप्तिम् अपीह लुम्पति सनेत्य् आरोपितक्रोधया
पर्यस्य स्वपनच्छलेन शयने दत्तोऽवकाशस् तया ॥

(अ) Amar (Amar [D] 20, Amar [RK] 22, Amar [K] 21, Amar [S] 20, Amar [POS] 20, Amar [NSP] 21).[1]

(आ) Skm (Skm [B] 1094, Skm [POS] 2. 124. 4) (a. Amar), JS 275. 11 (a. Amar), VS 2081, IS 1622.

(*a*) °तरं निबद्ध° Skm ; °नद्ध° [°बद्ध°] Amar (RK), (K); °रुद्ध° [°बद्ध°] Amar (var.).

(*b*) लोलाक्षी Amar (var.) ; स्वपतीति Amar (var.) ; स्वेदं [स्वै°] Amar (var); प्राणेश्वर [स्वै° प्रि°] Amar (var.).

(*c*) सुप्तम् Amar (var.); स्वप्तुम् Amar (D), (RK), (K), (NSP), VS ; लुम्पसि Amar (var.), JS (var.) ; वारयति मामित्याहित-क्रोधय Amar (D), (RK), (K), (NSP), Skm VS.

(d) पयस्त Amar (var.); स्वपितिच्छलेम Amar (var.); तथा [तया] Amar (var.).

1. Western (Arj) 21, Southern (Vema) 20, Ravi. 18, Rāma missing, Br. MM 22, BORI I 24, BORI II 22.

Śārdūlavikrīḍita metre.

When the lover gently asked the servants of the beloved as to why the lovely-eyed (lady) had tightly fastened the end of her garment with her girdle and again slept, she cried out in anger : "Ah mother ! he would not even allow me to sleep !" and turning on her side as in sleep, made room (for him) in her bed. (C. R. Devadhar).

काठिने दुर्गमे वासः see No. 8366.

9371*

काठिन्यं कुचयोः स्रष्टुं वाञ्छन्त्यः पादपद्मयोः ।
निन्दन्ति च विधातारं त्वद्घाटीष्वरियोषितः ॥

(आ) Kuv 69. 134, SR 131. 4 (a. KuV), SSB 442. 4. cf. No. 9372.

(*c*) विश्वधातारं [च वि°] Kuv (var.), SR, SSB.

When you, my Lord, invade your enemy's kingdom, the wives of your enemy who desire that the hardness of their bosoms should be transferred to their lotus-feet (to facilitate a quick exit), blame the creator Brahmā (for his lack of imagination). (A. A. R.).

9372*

काठिन्यं कुचकुम्भयोर्नयनयोश्चाञ्चल्यमेतद् द्वयं
भो ब्रह्मन् भवता कथं न पदयोरस्माकमासादितम् ।
इत्थं श्रीनरसिंह ते त्रिभुवनाधीशस्य घाटीभिया
कान्तारेषु मिथः पलायनपरा जल्पन्ति वैरिस्त्रियः ॥

(आ) SR 115.51, SSB 414.11. cf. No. 9371.

Śārdūlavikrīḍita metre.

The hardness of our high bosoms and quickness in our glances, O Lord Creator, why have you not transferred these two to our feet ? Thus, O king Narasiṁha, the lord of the three worlds, the wives of your rival kings, out of fear of your invading their country, take recourse to flight in the woods and thus talk to one another. (A. A. R.).

9373

काठिन्यं गिरिषु सदा
मृदुता सलिले ध्रुवा प्रभा सूर्ये ।
वैरमसज्जनहृदये
सज्जनहृदये पुनः क्षान्तिः ॥

(आ) Dvi App. 11.

Ārya metre.

Hardness in mountains is always certain, so also is softness in water and brilliance in the sun ; thus there is hatred in the hearts of bad people, but in the minds of good people there is (always) peace. (A. A. R.).

9374*

काठिन्यमङ्गैर्निखिलैर्निरस्तं
स्तनौ कृशाङ्ग्याः शरणं जगाम ।
अधः पतिष्याव इतीव भीत्या
न शक्नुतस्तावपि हातुमेतत् ॥

(आ) JS 185. 56, ŚP 3341, SR 265. 272 (a. ŚP), SSB 84. 27, RJ 705.

(a) °मङ्गैरखिलैर् ŚP, SR, SSB.

(b) कुचौ युवत्याः [स्त° कृ°] ŚP, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The hardness of all limbs expelled therefrom, took refuge in the breast of the slim-bodied one ; and the breasts, too, out of fear that they might fall, could not resist (the action of the other limbs). (K. V. Sarma).

9375

काणः कुब्जोऽथ खञ्जः श्रुतिबलविकलो वामनः पङ्गुरन्धः
षण्डोऽपि छिन्ननासः परिजनरहितो दुर्भगो रोगदेही ।
दुष्पुत्रो दुष्कलत्रः स्वजनपरिजनैर्निन्दितो हीनमानः
सत्यं यज्जायते तत् स्वकृतमिदमहो चेष्टते जीवलोके ॥

(आ) SuM 8. 11.

(b) छिन्ननासिकः SuM (var.). (*contra metrum*).

(c) हीयमानः SuM (var.).

(d) सकलमिद° or सकृतमिद° SuM (var).

Sragdharā metre.

The half blind, the hunchback, the limping, those hard of hearing, the dwarf, the lame, the blind, eunuchs, those with cut noses, those without followers, the ugly, those having bodily illness, men having wayward children and wives, those censured by their relations and servants, those who lose their self-respect—truly all these that live in this world thus are so as a result of their own actions (in this or previous lives). (A. A. R).

9376

काणाः कमलपत्राक्षाः कदर्याः कल्पशाखिनः ।
कातरा विक्रमादित्याः कविदृग्गोचरं गताः ॥

(आ) Sabhā 21. See No. 9382.

The half-blind become lotus-eyed, miserly men become wish-granting trees and the blind become (valorous like) Vikramādityas when they come within the range of poetic vision. (K. V. Sarma).

9377*

काणाः कुब्जाश्च षण्डाश्च तथा वृद्धाश्च पङ्गवः ।
एते चान्तःपुरे नित्यं नियोक्तव्याः क्षमाभृता ॥

(आ) ŚP 1339, SR 144. 79 (a. ŚP), SSB 464.1. cf. No. 9378, 9378-A.

Those blind in one eye, hunchbacks, eunuchs, so also old men and lame persons—these (alone) should ever be employed as servants in the harem by a king. (A. A. R.).

9378

काणाः खञ्जाश्च कुब्जाश्च अतिविद्धाश्च पङ्गुलाः ।
एतेष्वन्तःपुररक्षायां नियोज्याः पार्थिवेन तु ॥

(आ) Cv 1351 (CvPV 4.13, Cv Ld 4.13, CM 37 ; cf. CvT II 26. 5). cf. No. 9377, 9378 A.

(*a*) काणां Cv, PV.

(*b*) पङ्गुला Cv, PV.

(*d*) नियोज्या Cv, PV ; पार्थिवैन Cv, PV.

Those blind in one eye, limping, dwarfs and decripits—these (alone) should be employed by the king for guarding the harem. (K. V. Sarma).

9378A

काणाश्छटाश्च रंडाश्च तथा वृद्धाश्च पङ्गवः ।
एते चान्तःपुरे नित्यं नियोक्तव्याः क्षमाभृता ॥

(आ) SH 1371. Su No. 9377, 9378.

(*a*) °श्चररंडाश्च SH (corrupt).

Those blind in one eye, gray-haired, maimed, aged and lame—these alone should ever be employed by the king in the harem. (K. V. Sarma).

9378B

काणो निमग्नविषमोन्नतदृष्टिरेकः
शक्तो विरागजनने जननातुराणाम् ।
यो नैव कस्यचिदुपैति मनःप्रियत्वम्
आलेख्यकर्म लिखितोऽपि किमु स्वरूपः ॥

(आ) SPR 1099. 4 (a. Ācārāṅgasūtravṛtti 120.1).

Vasantatilakā metre.

Even in one ill from birth, the half-blind, with eyes depressed, uneven or raised will cause revulsion ; will one who is not pleasing to anybody's heart become handsome even if subjected to painting ? (K. V. Sarma).

9379*

कातरताकेकरित-
स्मरलज्जारोषमसृणमधुराक्षी ।
योक्तुं न मोक्तुमथवा
वल्लतेऽसावर्धलब्धरतिः ॥

(अ) ĀvS 2.175.

Āryā metre.

A damsel who, in love sports, had obtained but half satisfaction had not the mind to release her lover nor cling to him, and remained with her eyes sweet but tearful, ashamed but angry, with pupils in a squint due to timidity. (K. V. Sarma).

9380

कातर्यं केवला नीतिः शौर्यं श्वापदचेष्टितम् ।
अतः सिद्धिं समेताभ्याम् उभाभ्यामन्वियेष सः ॥

(अ) Ragh 17. 47. Cf. Scharpé's Kālidāsa Lexicon I. 4 : p. 271.

(आ) KāP *ad* 74 (p. 194), Kpr 7. 185, VyVi *ad* 2.5 (p. 199), Amd 150. 378, KHpr 356.

Realising that sheer policy would amount to timidity and sheer strength to bestility, he (king Athithi of the solar race), adopted a combination of the two in his actions. (K. V. Sarma).

9381*

कातर्यं तु न कार्मणं न न परं दम्भो न किं योषितां
यच्चिन्ता तनुचापलं मधुविधुद्वेषस् तनुत्वं तनोः ।
अस्माकं सखि पश्य संप्रति तनू रोमापि वक्रायते
सद्यःप्रोषितनाथयाभिनवया पान्थस्त्रियो हासिताः ॥

(अ) Śṛṅgāradhanaśataka of Dhanadarāja 61 (KM XIII, p. 423).

Śārdūlavikrīḍita metre.

Is it not due to timidity, surely it is not witchcraft, or is it due to pride that women undergo worries, fickleness of body, hatred of the spring season and the moon, and emaciation of the body, when their husbands are away ? In our case, friend, see, even the hairs on the body are crooked—thus did one young woman, who had recently sent her husband on a journey, laugh at the women of travellers. (A. A. R.).

9382

कातर्यं दुर्विनीतत्वं कार्पण्यमविवेकता ।
सर्वं मार्जन्ति कवयः शालीनां मुष्टिकिंकराः ॥

(अ) Kalivi 33. See No. 9376.

(*d*) शाकिनीमुष्टि° Kalivi (var.).

Cowardice, bad manners, miserliness and indiscretion (of kings, their masters)—all these are wiped out (through eulogical compositions) by poets, their servants, for a handful of rice. (K. V. Sarma).

9383

का तव कान्ता कस्ते पुत्रः
संसारोऽयमतीव विचित्रः ।
कस्य त्वं वा कुत आयातस्
तत् त्वं चिन्तय तदिदं भ्रातः ॥

(अ) Mohamudgara 2.

(आ) SPR 341. 19 (a. Moha° 4), SR 387. 405 (Moha°), IS 1623, SRK 37. 5 (a. Moha°).

(*b*) चित्रः Moh (MS JA 12 p. 608).

(*c*) आयातः Moh (MS).

(*d*) त्व SR (printer's error).

Mātrāsamaka metre.

Who is your wife ? Who your son ? This world is unsubstantial ; who are you yourself and when did you come ? O brother ! reflect on these essential points. (Kalee Krishan Bahadur).

9384*

का तारैर्मम गर्जितैरुपरता धाराम्बुभिः का हता
का मोहं गमिता वियोगविधुरा का वा कदम्बानिलैः ।
नीता का च विलोलतां मदकलैः केकारवैर्बर्हिणाम्
इत्थं पान्थगृहेषु पश्यति घनो विद्युत्प्रदीपैरिव ॥

(आ) JS 225. 36.

Śārdūlavikrīḍita metre.

Which young woman has died by my terrific thunder ? Who has been struck down by my torrents of rain ? Who, suffering from separation, has fallen into a swoon by the *Kadamba*-breeze generated by me ? Which woman has been made fickle-minded by the sweet but indistinct notes of the peacocks (influenced by me) ? Thus does the cloud look into the houses of travellers with lamps of lightning flashes ! (A. A. R.).

9385*

कात्यायनीकुसुमकामनया किमर्थं
कान्तारकुक्षिकुहरं कुतुकाद् गतासि ।
पश्य स्तनस्तबकयोस् तव कण्टकाङ्कं
गोपः सुकण्ठि बत पश्यति जातकोपः ॥

(आ) PG 312 (a. Rūpa Gosvāmin), Ujjvala-nīla-maṇi, p. 49.

(*c*) सद्यस्तनं स्तनयुगे तव कण्ठकाङ्कं Ujjvala.

(*d*) पत्युः स्वसा तव (सखि) PG (var.) ; Ujjvala ; सशङ्कमुदीक्षतेऽसौ (see note-before) PG.

Vasantatilakā metre.

Desiring to take the flowers offered to the Goddess Kātyāyanī, why did you, out of eagerness, go into the far interior of the forest ? See, these are tell-tale marks of thorns and flowers on your bosom. O sweet-necked one, the cowherd [ your husband ] will look at you in an angry mood [ for venturing so far into the forest, not suspecting that you have been with Kṛṣṇa ]. (A. A. R.).

9386

कात्र श्रीः श्रोणिबिम्बे स्रवदुदरपुरावस्तिवद्द्वारवाच्ये
लक्ष्मीः का कामिनीनां कुचकलशयुगे मांसपिण्डस्वरूपे ।
का कान्तिर्नेत्रयुग्मे जलकलुषजुषि श्लेष्मरक्तादिपूर्णे
का शोभावर्तगर्ते निगदत यदहो मोहिनस्ताः स्तुवन्ति ॥

(अ) AS 120.

(आ) SPR 83.7 (a. AS).

(*a*) °पुरो° or °पुरोवास्ति° AS (var.); °पूरेवासि SPR ; °खटद्वार° AS (var.).

(*b*) कुचवालश° AS (var.).

(*c*) जलकलुषयुषि वक्त्रश्चेष्मादि° or °युषि द्वक्त्रश्ले° or °युषि वक्त्रश्ले° or जलुषयुषि द्वक्तश्ले or °कलुषिगलद्वाष्पकिट्टादि AS (var.).

(*d*) का शोभा वक्त्रगर्ते AS (var.) ; तास्तवंसि AS (var.).

Sragdharā metre.

What beauty is there in the hips from the lower regions of which exude all kinds of dirt ? What charm is there in the pair of pot-like breasts that are but lumps of flesh ? What lustre is there in the eyes that contain tears and dirt, and what beauty in the regions filled with phlegm and blood ? Tell me, and oh ! how the deluded lovers praise these ! (A. A. R.)

9386A

**का त्वं कामिनि जाह्नवी, किमिह ते, भर्ता हरो नन्वसाव्**
**अम्भस्त्वं किल वेत्सि मन्मथकलां, जानात्ययं ते पतिः ।**
**स्वामिन् सत्यमिदं, नहि प्रियतमे सत्यः कुतः कामिनां**
**इत्येवं हरजाह्नवीगिरिसुतासंजल्पितं पातु वः ॥**

(अ) SSSN 8. 14.

Śārdūlavikrīḍita metre.

'Who art thou, fair one ?' 'I am Jāhnavī, (Gaṅgā).' 'Why are you here ?' 'Is not Śiva, my husband, here ?' 'You are (a lifeless mass of ) water ;[1] are you aware of the secrets of love ?' 'Your husband knows them.' 'My Lord, is it true ?' 'No, Beloved, where is truth in lovers' — may these humorous outbursts of Śiva, Jāhnavī and Pārvatī protect you. (K. V. Sarma).

1. Ganges being *jala* ('water') is by pun *jaḍa* ('lifeless').

9387*

**का त्वं, कुन्तलमल्लकीर्तिर्, अहह क्वासि स्थिता, न क्वचित्**
**सख्यस्तास्तव कुत्र कुत्र वद वाग् लक्ष्मीस् तथा कान्तयः ।**
**वाग् याता चतुराननस्य वदनं लक्ष्मीर्मुरारेरुरः**
**कान्तिर्मण्डलमैन्दवं मम पुनर्नाद्यापि विश्रामभूः ॥**

(आ) SkV 1005, Prasanna 76 b, Skm (Skm [B] 1616, Skm [POS] 3. 50. 1). (a. Chittapa), Kav. p. 38.

(*b*) लक्ष्मीरुचः संप्रति Skm.

Śārdūlavikrīḍita metre.

'Who are you ?' 'The Fame of Kuntalamalla.' / 'And where your dwelling place ?' 'Nowhere'. / 'When, then, your friends,/ the ladies Speech and Wealth and Beauty ?' / 'Speech has gone to Brahmā's mouth and Wealth to Viṣṇu's arms ; / Beauty attends the moon's full orb, and only I / am left without a place to rest'. (D. H. H. Ingalls).

9388*

**का त्वं पद्मपलाशाक्षि पीतकौशेयवासिनि ।**
**द्रुमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दते ॥**

(आ) Mahān (Kālī Kṛṣṇa's *ed.*) 282.

Pray, who are you[1] Oh blemishless lady ! with eyes like the petals of the lotus, wearing silken cloth, holding fast to the branch of a tree. (K.V. Sarma).

1. *Hanūmān to Sītā.*

9389*

**का त्वं पुत्रि, नरेन्द्र लुब्धकवधूर्, हस्ते किमेतत्, पलं**
**क्षामं किं, सहजं ब्रवीमि नृपते यद्यादराच्छ्रूयते ।**
**गायन्ति त्वदरिप्रियाश्रुतटिनीतीरेषु सिद्धाङ्गना**
**गीतान्धा न तृणं चरन्ति हरिणास्तेनामिषं दुर्बलम् ॥**

(अ) BhPr 182.

(आ) Vidy 807, SR 133.38 ( a. BhPr ), SSB 444. 38.

(*a*) °वधूः BhPr ; मांसम् [प°] Vidy (var.).

(*b*) नितरां [नृ°] Vidy ; यद्यस्ति ते कौतुकम् SR, SSB ; °यसे Vidy.

(*c*) °ङ्गना: Vidy (var.).

(*d*) दुर्लभम् BhPr (var.).

Śārdūlavikrīḍita metre.

'Who (art) thou, daughter ?' 'A hunter's wife, Lord of Men.' 'What (is) this in (thy) hand ?' 'Meat.' 'Why (is it) lean ?' 'If it is heard attentively, I tell (it ) candidly, Lord of Men. On the banks of the stream of tears of thy foes' wives the Siddha-women sing ; blind with (their) songs, the deer graze not ; therefore (is) the meat lean.' (C. H. Gray).

9390*

**का त्वं, माधवदूतिका, वदसि किं, मानं जहीहि प्रिये**
**धूर्तः सोऽन्यमना, मनागपि सखि त्वय्यादरं नोज्झति ।**
**इत्यन्योन्यकथारसैः प्रमुदितां राधां सखीवेषवान्**
**नीत्वा कुञ्जगृहं प्रकाशिततनुः स्मेरो हरिः पातु वः ॥**

(आ) PG 248 (a. Vāsava).

Śārdūlavikrīḍita metre.

'Who are you ?' 'I am the female messenger of Kṛṣṇa.' 'What have you to say ?' 'Please give up your jealous anger towards your lover Kṛṣṇa.' 'He is a rogue attached to other girls.' 'Oh friend, he has not lost a bit of his love for you.' Thus conversing happily, Kṛṣṇa, dressed as a maid, led Rādhā in a happy frame of mind to the bower (of love sports) ; there he revealed himself and laughed. May that Lord Kṛṣṇa protect you all. (A. A. R.).

9391

**का त्वं, मुक्तिरुपागतास्मि भवती कस्मादकस्मादिह**
**श्रीकृष्णस्मरणेन देव भवतो दासीपदं प्रापिता ।**
**दूरे तिष्ठ मनागनागसि कथं कुर्यादनार्यं मयि**
**त्वद्गन्धान्निजनामचन्दनरसालेपस्य लोपो भवेत् ॥**

(आ) PG 113.

(*a*) मुक्तिरुपागतास्ति °(सि) PG (var.).

(*c*) तिष्टतरामनागसि PG (var.).

(*d*) त्वन्नाम्ना निज° or गानान्निज° or ध्यानान्निज° or दानान्निज° PG (var.).

Śārdūlavikrīḍita metre.

'Who are you ?' 'I am liberation.' 'Why have you suddenly come here ?' 'By your remembrance of Śrī Kṛṣṇa, my lord, I am given the office of your slave.' 'Stand far away ; how could you do this unworthy duty on me who am innocent (of mentioning Śrī Kṛṣṇa) ? By your very smell, the black sandal paste which I am using [*Kṛṣṇa-candana* ] will get diminished (in smell).' (A. A. R.).

9392*

**का त्वं शुभे कस्य परिग्रहो वा**
**किं वा मदभ्यागमकारणं ते ।**
**आचक्ष्व मत्वा वशिनां रघूणां**
**मनः परस्त्रीविमुखप्रवृत्ति ॥**

(अ) Ragh 16.8 (cf. A. Scharpé's Kālidāsa-Lexicon I. 4 : p. 250).

(आ) Daś *ad* 2. 2. (p. 77), Sar 5. 4. 25, RAS *ad* 1.69 (p. 25).

(*d*) °प्रवृत्तिः Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Good lady, who are you and whose wife ? What, again, is the reason for for your coming to me ? Speak, remembering that the mind of the self-restrained Raghus has its turn averse towards another's wife. (S. and K. Roy)

9393*

**कादम्बिनी कम्बलिका कदम्ब-**
**केदारकान्ताकुचकुट्टिमं च ।**
**कस्तूरिका केतकपुष्पगन्धः**
**केकारवः प्रावृषि हर्षमूलम् ॥**

(आ) SuM 17. 17.

Indravajrā metre.

Clouds (rain), blanket, *kadamba*-trees, the pillow (raised platform) of the bosom of a farm girl, musk, fragrance of *ketaki*-flowers, notes of peacocks— these constitute the charm of the rainy season. (A. A. R.).

9394*

कादम्बिनी किमियमालि कदम्बमूले
किं वा तमालतरुरेव किमन्धकारः ।
जानासि नैव सखि गोपकुलाङ्गनानां
कौलव्रतव्रततिभङ्गकरः करीन्द्रः ॥

(आ) Sama 1 क 11.

Vasantatilakā metre.

'Is it a cloud, girl, at the root of the *kadamba*-tree ? Or is it the (dark) *tamāla* tree itself or is it sheer darkness there ?' 'Friend, do you not know the lordly elephant that breaks the creepers of the domestic life of cowherdesses ?'[1] (A. A. R.).

1. Lord Kṛṣṇa.

9394A

का दीयतां तव रघूद्वह सम्यगाशीर्
निष्कण्टकानि विहितानि जगन्ति येन ।
आशास्महे ननु तथापि सह स्ववीरैर्
भूकाश्यपोपमसुतद्वितया वधूः स्यात् ॥

(अ) Bālarāmāyaṇa 10.64.

(आ) RAS *ad* 3.72 (p. 348).

Vasantatilakā metre.

Oh Rāma, lord of the Raghu race, what great blessing can be given to you, who have rid the worlds of enemies. Still we bless that, alongside other heroes, the daughter-in-law Sītā be endowed with two sons, (great) like the Earth and sage Kāśyapa. (K. V. Sarma).

9395*

का दुर्दशा कुपितनिर्दयचित्रगुप्त-
वित्रासितस्य जगतो यदि देवि न स्याः ।
त्वं कर्मबन्धनविमोचनधर्मराज-
लेखाधिकारपरिशोधनजातपत्री ॥

(आ) Skm (Skm [B] 473, Skm [POS] 1. 95.3) (a. Viriñci).

Vasantatilakā metre.

What a wretched fate would have pursued the people threatened by the angry and pitiless Citragupta, (the accountant of the god of Dealth), if it were not for you, O goddess, who act as the examiner of his horoscope when that clerk is entrusted with the authority by the god of Death to release people from the bondage of action ? (A.A.R.).

9396*

का द्यौः, किं बलसद्म, का वसुमती, स्यात् सर्वमेतद् यदि प्रत्यक्षं न भवेत् कदाचिदपि किं ते सर्वसन्दर्शिनः । भ्राम्यन्तः प्रलपन्तु नाम विदितं मण्डूक सम्यक् त्वया मुक्त्वेमं परमं कुकूपमितरत् किं नाम संभाव्यते ॥

(आ) Dik Any 99.

Śārdūlavikrīḍita metre.

What is this sky ? What is the atmospheric regions ? What is the Earth ? If all these exist, will they not be visible to you, at least, sometime or other, as you are all-seeing ? Let the explorers prattle as they like. O frog, you know too well that, except for this little well, there cannot be anything else (in this universe). (K. V. Sarma).

9397*

कानने सरिदुद्देशे गिरीणामपि कन्दरे ।
पश्यन्त्यन्तकसंकाशं त्वामेकं रिपवः पुरः ॥

(आ) *ad* Sāh (NSP) 10. 74, SR 103. 64 (a. Sāh), SSB 393.71.

Whether in the forest, in hide-outs, in rivers or in caves in mountains (where they conceal themselves), your enemies, my lord, see (in their dreams) you only, who resemble the god of Death. (A. A. R.).

9398*

का नाम बुद्धिहीनस्य विधेरविदग्धता ।
कूष्माण्डानां न यश्चक्रे तैलमूर्णां च दन्तिनाम् ॥

(अ) Sama 4. 23.

(आ) VS 2307, SRRU 936.

(*b*) विधेस्तस्य VS, SRRU.

(*c*) कूष्माण्डेषु VS, SRRU.

(*d*) दन्तिषु VS, SRRU.

What great efficiency indeed is there in the action of the Creator who is (totally) devoid of intelligence? For, he has not put oil in pumpkins, nor has he (endowed) the elephants with wool (so that people could have these in plenty)! (A. A. R.).

9399*

कानि स्थानानि दग्धान्यतिशयगहनाः सन्ति के वा प्रदेशाः
किं वा शेषं वनस्य स्थितमिति पवनासङ्गविस्पष्टतेजाः ।
चण्डज्वालावलीढस्फुटिततरुलताग्रन्थिमुक्ताट्टहासो
दावाग्निः शुष्कवृक्षे शिखरिणि गहनेऽधिष्ठितः पश्यतीव ॥

(आ) VS 1717 (a. Bhīma), ŚP. 3828 (a. Bhīma), AP 65, JS 215. 14 (a. Bhīma, SR 336. 30) (a. ŚP), SSB 205. 31.

(*a*) काने ŚP (but AP as above); के वा tr. JS.

(*c*) °तनुल° SR, SSB.

Sragdharā metre.

What parts of the forest have been burnt down, which are the regions that are thickly wooded, what parts of the forest still remain (to be consumed), brooding, thus, the forest fire, with its brilliance enhanced by the association of a breeze and laughing aloud by the breaking of the joints of trees and bushes that had been consumed by his fierce flames, has, now, taken his seat on the top of a dry tree in a thickly wooded hill inspecting his work (of annihilation). (A. A. R.).

9400*

कानीनस् तु पितामहः समभवत् पित्रादयो गोलकास्
तत्पुत्राश्च युधिष्ठिरप्रभृतयः कुण्डा ह्यमी पाण्डवाः ॥
पञ्चानां द्रुपदात्मजा सहचरी युद्धे हता बान्धवा
श्रीकृष्णेन कुलं कलङ्कनिचितं नीतं जगद्वन्दितम् ॥

(आ) SH 140. See No. 9401.

(*d*) बधना SH. Editor's correction वन्दितम्

Śārdūlavikrīḍita metre.

The grandfather was the son of an unmarried girl, the father and other (uncles) were all widows' bastards, their sons Yudhiṣṭhira and others, the Pāṇḍava's, were born in adultery; the daughter of Drupada was the common wife of the five brothers, and in war kinsmen were killed by them. But by Śrī Kṛṣṇa this degraded family was made adorable by all the worlds! (A. A. R.).

9401*

कानीनस्य मुनेः स्वबान्धववधूवैधव्यविध्वंसिनो
नप्तारः खलु गोलकस्य तनयाः कुण्डाः स्वयं पाण्डवाः ।
तेऽमी पञ्च समानयोनिरतयस् तेषां गुणोत्कीर्तनाद्
अक्षय्यं सुकृतं भवेदविकलं, धर्मस्य सूक्ष्मा गतिः ॥

(अ) Halāyudha's Dharmaviveka (KSU 507) 3, PrC 2.71.[1] See 9400.

(आ) VS 3044, IS 1624, Sama 2 ध 4. Cf. यातः क्ष्मामखिलम्

(*b*) नेतारः (नप्तारः VS) किल पञ्च गोलकसुताः कु° PrC, VS ; नेप्तारः Dhar.

(*c*) समानजातय इति ख्यातस्तदुत्कीर्त्तनं PrC ; ते पञ्चापि समानजानय इदं दुःस्वप्नविध्वंसनं VS ; तेनात् Dhar°.

(*d*) पुण्यं स्वस्त्ययनं भवेद्यदि नृणां पापस्य कान्या °PrC ; तेषां कीर्तनमामनन्ति मुनयो ध° VS.

1. *Samasyāpūraṇa* for the expression *dharmasya sūkṣmā gatiḥ*.

Śārdūlavikrīḍita metre.

Of the hermit Vyāsa, born from an unmarried woman, who outraged the widowhood of his brother's wife, / the five heroes, the Pāṇḍavas, were the sons of the son of an erring widow, and were themselves, born in adultery ; / these very five men are said to have had one wife among them : if the story that celebrates them / is holy and brings blessings to men, the ways of *dharma* are subtle indeed! (C. H. Tawney).

कान्ते स्थानानि see No. 9399.
कान्तं कनकजम्बीरं see No. 9474.

9401A

कान्तं कन्दर्पपुष्पं स्तनतटशशिनं रागवृक्षप्रवालं
शय्यायुद्धाभिघातं सुरतरथरणश्रान्तधुर्यप्रतोमृ्व ।
उन्मेषं विभ्रमाणां करजपदमयं गुह्यसम्भोगचिह्नं
रागाक्रान्ता वहन्तां जघननिपतितं कर्कशाः स्त्रीकिशोर्यः ॥

(अ) Padmaprābhṛtaka-bhāṇa 44.

Sragdharā metre.

Let the unsophisticated and passionate women in the prime of their youth carry, on their breasts, the crescent-like nail-marks which are comparable to flowers of love and blossoms of the tree of passion; and let them carry also such signs of enjoyment on the secret parts of their body in the form of scratching of nails, the result of their growing amorous acts ; and these are veritable wounds in the battle of the bed and the love's whips for horses tired in the chariot fight of intercourse. (M. Ghosh).

9402

कान्तं खलगिरा काव्यं लभते भूयसीं रुचम् ।
स्पृष्टं च दंष्ट्रया हृद्यं यथा हेमविभूषणम् ॥

(आ) SRHt 2. 7 ( a. ? Viśvādhika ) and 138.3 (a. Kavivallabha), SSSN 4.9.

(*b*) रुचिम् SRHt 138.3.

(*c*) घृष्टं श्वदं° SRHt SSSN.

A charming poem containing the speech of a wicked person may attain much prominence just as a gold ornament becomes pleasing when the wearer exhibits the teeth prominently. (A. A. R.).

9403*

कान्तं निरीक्ष्य वलयाङ्कितकण्ठदेशं
मुक्तास्तया परभिया परुषा न वाचः ।
दूतीमुखे मृगदृशा स्खलदम्बुपूरा
दूरात्परं निदधिरे नयनान्तपाताः ॥

(अ) Bhānukara's Rasamañjarī 47.

(आ) SR 356. 15, SSB 240.7.

Vasantatilakā metre.

On seeing her lover with the region of his neck marked by the impression of a bracelet, she did not utter harsh words for fear of others' listening, but that gazelle-eyed one with tear-filled eyes directed her glances from afar (significantly) on the face of the female messenger (whom she had sent to fetch her lover). (A. A. R.).

9403A

कान्तं रूपं यौवनं चारुलीलं
दानं दाक्षिण्यं वाक् च सामोपपन्ना ।
यं प्राप्यैते सद्गुणाः भान्ति सर्वे
लोके कामिन्यः का न तस्य प्रसाद्याः ॥

(अ) Ubhayābhisārikā-bhāṇa 5.

(*d*) केन Ubhaya° (MS).

Śālinī metre.

Which women are not to be placated, in this world, by the man on attaining whom good things, such as a lovely body, youth with graceful movements, munificence, amiable nature and soothing words, shine all at once. (M. Ghosh).

9404*

कान्तं वक्ति कपोतिकाकुलतया नाथान्तकालोऽधुना
व्याधोऽधो धृतचापसज्जितशर: श्येन: परिभ्रामति ।
इत्थं सत्यहिना स दष्ट इषुणा श्येनोऽपि तेनाहतस्
तूर्णं तौ तु यमालयं प्रति गतौ दैवी विचित्रा गति: ।।

(अ) Halāyudha's Dharmaviveka (KSH 507) 5. P X. 1.7.

(आ) SR 95. 124 (a. Dhar°), SSB 380. 133, IS 1625, Pr 366, Sama 2 द 43, Vidy 335, SRM 2. 2. 142.

(*b*) व्याधाध: शरचापसंधृतकर: Vidy ; धृतचापशानितशर: Dhar ; °भ्रम्यति Dhar.

(*c*) श्येनस्तु Vidy ; °हृत: Sama, Vidy.

(*d*) तुर्णं Dhar.; गतो [तौ नु] Vidy; यमालयमहो दै° Vidy.

Śārdūlavikrīḍita metre.

A female dove said to her mate in sorrowful tones, 'My dear, our end is now near, for under the tree there is a hunter with arrow ready on the bow, and above us wheels round a hawk.' Suddenly a snake bit the hunter and the discharged arrow, ( missing aim ), killed the hawk. The two (enemies) went in a trice to the abode of the God of Death ; Strange is the way of destiny. (A. A. R.).

9405*

कान्तं विचिन्त्य सुलभेतरसंप्रयोगां
श्रुत्वा विदर्भपतिमानमितं बलैश्च ।
धाराभिरातप इवाभिहतं सरोजं
दु:खायते च हृदयं सुखमश्नुते च ।।

(अ) Māl 53 (cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 50).

(आ) Almm 136.

Vasantatilakā metre.

As I[1] think how difficult it is to secure my beloved and as I hear of the subjugation of the king of Vidarbhas by my forces, my heart feels both happy and sad, like a lotus in the sun when it is struck by a shower (of rain). (C. R. Devadhar).

1. the king.

9406*

कान्तं विना नदीतीरं मदमालोक्य केकिनी ।
अत्र क्रियापदं गुप्तं यो जानाति स पण्डित: ।।

(आ) SR 193. 10, SSB 546. 10.[1]

1. riddle.

'Without her lover the she-peacock observing the river bank excitedly' : Here the verb is concealed. He who finds it out is wise.

Ans. : *Vi nānadīti* (*i.e.*, it shrieked frequently) on observing the lightning, *irammada*. (A. A. R.).

9407

कान्तं वीक्ष्य विपक्षपक्ष्मलदृश: पादाम्बुजालक्तकैर्
आलिप्ताननमानतीकृतमुखी चित्रार्पितेवाभवत् ।
रूक्षं नोक्तवती न वा कृतवती नि:श्वासकोष्णे दृशौ
प्रातर्मङ्गलमङ्गना करतलादादर्शमादर्शयत् ।।

(आ) SR 356. 21, SSB 240. 14.

Śārdūlavikrīḍita metre.

Observing the face of her lover smeared with red lac from the foot of her rival possessed of charming eyelashes, she cast down her face (in shame and sorrow) and remained as if painted in a picture ; she spoke not a harsh word to him nor did she make her eyes hot with long sighs, but in the morning she showed him (his face in)

the auspicious mirror held in her hand (A. A. R.).

9408*

कान्तः कटाक्षपातेन भ्रामयन्नयनद्वयम् ।
सुगन्धिमारुतो तात शृङ्गाररससेवितः ॥

(अ) Śiva-purāṇa, Rudrasaṁhitā 2.2.29).

The lover letting his eyes wander by a glance from the corner of his eyes enjoys the fragrant breeze conducive for the sentiment of love. (A. A. R.).

9409*

कान्तः करं स्पृशति जल्पति चाटुवाचम्
आलोकते मुखमपाकुरुते दुकूलम् ।
इत्येव केवलमनङ्गविलासभीता
स्वप्नेऽपि पश्यति नवोढसरोरुहाक्षी ॥

(आ) Vidy 738 (a. Bhānudatta).

Vasantatilakā metre.

The lover touches her hand, whispers sweet nothings into her ear, gazes at her face and removes her silk dress—this much alone would the newly married girl see even in her dreams, being scared of the amorous sports of her husband. (A. A. R.).

9410*

कान्तः कुचादेककरेण वेणीम्
एणीदृशः कर्षति कौतुकेन ।
अन्याङ्गनासङ्गमशुद्धिहेतोः
श्यामां भुजङ्गीमिव हेमकुम्भात् ॥

(आ) RJ 1124 (=7.92).

(b) एणीदृशं RJ (var.).

Indravajrā metre.

The lover eagerly draws away with one hand the plaited hair falling over the bosom of the gazelle-eyed one ; it appears as if it were the removal of a black serpent confined in a golden jar in order to purify himself of the close association he had with another girl. (A. A. R.).

9411*

कान्तः कृतान्तचरितः कुटिला तदम्बा
वज्रोपमानि वचनानि च दुर्जनानाम् ।
प्रत्यङ्गमन्तरतनोः प्रहरन्ति बाणाः
प्राणाः पुनः सखि बहिर्न खलु प्रयान्ति ॥

(आ) SR 287. 5, SSB 121. 4.

Vasantatilakā metre.

My husband's behaviour is like that of the god of Death ; his mother is crooked by nature ; the wagging tongue of wicked people is like thunderbolt ; (but) the arrows of Cupid strike at my every limb (for my secret love) ; none the less, O friend, life does not depart. (A. A. R.).

9412*

कान्तः पदेन हत इति
सरलामपराध्य किं प्रसादयथ ।
सोऽप्येवमेव सुलभः
पदप्रहारः प्रसादः किम् ॥

(आ) ĀrS 2. 180.

Āryā metre.

( Offended mistress to husband's messenger :) Do you mean to appease me, a simple girl, after offending me, stating that my husband, your master, has been kicked (by his new love) ? Possibly, such a kick is easily given ; but is my favour so cheap ? (K. V. Sarma).

9413*

कान्तः पुत्रि हठाद् गतश्चरणयोर्न त्वं निपत्य स्थिता
बद्धो मेखलयानया रतिरहः सख्या न वा फूत्कृतम् ।
का लज्जा मुषितासि किं प्रकटितैरेभिर्विलक्षस्मितैर्
आः पापे विरहानलस्य न शिखा जानासि मर्मच्छिदः ॥

(आ) VS 1174.

Śārdūlavikrīḍita metre.

Dear girl, your lover went away in a huff but you did not fall at his feet and hold him ; your confident girl-friend did not tie him up with the girdle nor pooh-pooh his desertion (making him desist therefrom). What is this over-modesty ? Indeed you are cheated (of all happiness). Of what use are your embarassed smiles ? O wretched girl, you know not the heart-rending flames of the fire of separation. (K. V. Sarma).

9414*

कान्तदूत्य इव कुङ्कुमताम्राः
सायमण्डलमभित्वरयन्त्यः ।
सादरं ददृशिरे वनिताभिः
सौधजालपतिता रविभासः ॥

(अ) Kir 9. 6.

(आ) SR 294.75 (a. Kir), SSB 135.27.

Śvāgatā metre.

The rays of the setting sun, resembling love-messengers, red with saffron, hurrying towards the evening horizon (or to the place of rendezvous) at dusk streaming through windows in mansions were watched affectionately by the women (of the city). (K. V. Sarma).

9415*

कान्तप्रकर्षं दशनच्छदेन
सन्ध्याघने बद्धपदं हरन्त्याः ।
तस्या गृहोद्यानसरोगतस्य
हस्तस्य एवाम्बुरुहस्य रागः ॥

(अ) Jānakī 1.36.

(आ) JS 183. 43 (a. Kumāradāsa).

(*a*) कान्तिप्रकर्षं or दीप्तिप्रकर्षं Jānakī (var.) ; रदनच्छदेन Jānakī (var.).

(*b*) वहन्त्याः [ह°] Jānakī (var.).

Indravajrā metre.



She who stole away[1] the excellence of beautiful splendour that had set its foot[2] on an evening (dry) cloud by her red lips, had already in her hand the red hue of the water-lily belonging to[3] the garden lake of her palace. (G. R. Nandargikar).

1. inherited.
2. settled
3. which has grown in.

9416*

कान्तमूर्ध्नि दधती विधित्सया
तन्मणेः श्रवणपूरमुत्पलम् ।
रन्तुमर्चनमिवाचरत् पुरः
सा स्ववल्लभतनो मनोभुवः ॥

(अ) Naiṣ 18.86.

Rathoddhatā metre.

When she[1] placed her lotus ear-ring on her beloved's head, wishing to cover up the gem, it seemed as if she worshipped cupid disguised as her beloved in order to sport with her. (K. K. Handiqui).

1. Damayantī.

9417

कान्तया कान्तसंयोगे किमकारि नवोढया ।
अत्रापि चोत्तरं वक्तुम् अवधिर्ब्रह्मणो वयः ॥

(आ) SG 844, SR 193.7, SSB 546.7, SuM 19.7, SRK 157.5 (a. Kalpataru).

(*c*) कथितं श्लोके [चो° त°] SuM, SG.

(*d*) यो जानाति स पण्डितः SuM, SG.

When the newly married wife met her loving husband in love sports what all did she do ? For the answer time is allowed upto the duration of the age of the creator Brahmā. (A. A. R.).

9418*

कान्तयानुगतः कोऽयं पीनस्कन्धो मदोद्धतः ।
मृगाणां पृष्ठतो याति शम्बरो रूढयौवनः ॥

(अ) JS 351. 19, Sar 359.

Accompanied by his beloved wife, who is that, / with shoulder stout and haughty gait, / the hunter in the fullness of his youth, / that goes behind (pursuing) the herd of deer ? (A. A. R.).

9419*

कान्तया सपदि कोऽप्युपगूढः
प्रौढपाणिरपनेतुमियेष ।
संहतस्तनतिरस्कृतदृष्टिर्
भ्रष्टमेव न दुकूलमपश्यत् ॥

(अ) Śiś 10.73.

(आ) SR 319. 16 (a. Śiś), SSB 176. 18 (a. Māgha).

Svāgatā metre.

A certain lover, quickly embraced by his beloved, even as his hand was busy in removing her robe, did not observe that the dress had already slipped down, as his vision was obstructed by her compact high bosom. (A. A. R.).

9420

कान्तवेश्म बहु संदिशतीभिर्
यातमेव रतये रमणीभिः ।
मन्मथेन परिलुप्तमतीनां
प्रायशः स्खलितमप्युपकारि ॥

(अ) Kir 9.37.

(आ) VS 1938 (a Bhāravi).

Svāgatā metre.

As young ladies walked alongside the go-betweens giving long messages (for their lovers), unknowingly they actually reached the lovers' abodes. When the mind is lost in love even mistakes committed generally become beneficial. (K.V. Sarma).

9421*

कान्तसंगमपराजितमन्यौ
वारुणीरसनशान्तविवादे ।
मानिनीजन उपाहितसंधौ
संदधे धनुषि नेषुमनङ्गः ॥

(अ) Kir 9. 52.

(आ) SR 315. 44 (a. Kir), SSB 1. 71. 44 (a. Bhāravi).

Svāgatā metre.

When the jealous anger of the young ladies subsided after meeting their lovers and when all disputes had been stilled by tasty wines, though cupid got ready the flowery bow to employ it on the jealous ladies, he did not place the arrow on the bow-string. (A. A. R.).

9422*

कान्तस्ते कमलाभिरामनयने कल्ये हि देशान्तरं
गन्तेति श्रुतमद्य लोकवचनात् तथ्यं किमेतद् वचः ।
पृष्टा सेति मया दयाधननिधे प्रोवाच दीनानना
यत् तद् वक्तुमपि क्षमा न रसना मे जायते साम्प्रतम् ॥

(अ) Janśrṅg.

Śārdūlavikrīḍita metre.

'O dear with eyes charming like the lotus, I hear from the people that your husband is going to another country at dawn ; is that report true ?' When I asked her thus, O treasure of compassion, what she said, with her face gone pale, my tongue is unable to repeat now. (A. A. R.).

9423*

कान्तां कामपि कामयस्यनुदिनं ध्यानापदेशादयं
येनामुं मुनयोऽप्यनादिनिधनं ध्यायन्ति धौतस्पृहाः ।
इत्यङ्कात् स्वकरे हृते गिरिजया पादे च पद्मासनाद्
विश्वं पातु पुरन्ध्रिनद्धवपुषः शम्भोः समाधिव्ययः ॥

(आ) SR 7. 83, SSB 11. 75.

Śārdūlavikrīḍita metre.

'You are dreaming of some beloved girl of yours every day under the pretence of meditation, and hence even sages who are free from desires are meditating on

you that are without beginning and end ?' Saying thus the daughter of the mountain (Pārvatī) removed her hand from his lap and her feet from the *Padmāsana* posture ; hence the meditation of Lord Śiva, whose body was interwoven with that of his spouse, came to an end. May that (cessation of meditation) protect the universe ! (A. A. R.).

9424*

कान्तां क्वापि विलम्बिनीं कलरुतैराहूय भूयस् ततो
दिग्भागानवलोक्य रङ्गवसुधामुत्सृज्य पङ्क्चां ततः ।
एष स्फारमृदङ्गनादमधुरैरम्भोमुचामारवैर्
बर्हश्रेणिकृतातपत्ररचनो हृष्टः शिखी नृत्यति ॥

(अ) SkV 222, Kav 112.

(*a*) भूय° missing (reconstructed as चेत°).

(*b*) षड्भचां Kav (MS).

Śārdūlavikrīḍita metre.

The peacock calls gently to his mate who tarries, / and glances once again towards the sky ; / then, leaping from his stage, the earth, / making a parasol of his unfolded tail, / to the sounds of thunder sweet as loud reverberations of a drum / he performs his joyful dance. (D. D. H. Ingalls).

9425*

कान्तां दृष्ट्वा चरणयुगलक्षालनाय प्रवृत्ताम्
अस्मिन् राष्ट्रे श्रियमिति वचः पापठीति प्रयत्नात् ।
देवस्य त्वेति च पुनरसौ वीटिकायाः प्रदाने
जामाता ते जडमतिरयं छान्दसः किं करोमि ॥

(अ) SRK 135.47 (a. Sabhātaraṅga).

(*a*) प्रवृताम् SRK. (*contra metrum*).

Mandākrantā metre.

Seeing (me), his beloved, busy washing his feet my husband studiedly recited (the Vedic text), 'In this country, prosperity, etc.' ; when the betel roll was given to him he recited again another Vedic text, 'Of the God, you etc.' (Oh mother), such was the appreciation of your son-in-law dulled by the constant study of the Vedas. What am I to do ? (A. A. R.).

9426*

कान्तां हित्वा विरहविधुरारम्भखेदालसाङ्गीं
मामुल्लङ्घ्य व्रजतु पथिकः कोऽपि यद्यस्ति शक्तिः ।
इत्याशोकी जगति सकले वल्लरी चोरिकेव
प्राप्तारम्भे कुसुमसमये कामदेवेन दत्ता ॥

(अ) SkV 160, Prasanna 90 a, Kav 62.

(*a*) °साखीं Kav (MS).

(*b*) कापि SkV; शक्तः Prasanna.

(*c*) पल्लवी [वं] Prasanna.

Mandākrāntā metre.

The spray of red *aśoka* as spring begins / is a public notice writ by Love / whose flowers trace the following defiance : / "The traveller, having left his mistress / numbed by weary loveliness / may pass beyond me, if he can.' (D. H. H. Ingalls).

9427

कान्ताः किं न शशाङ्ककान्तिधवलाः सौधालयाः कस्यचित्
काञ्चीदामविराजितोरुजघना सेव्या न किं कामिनी ।
किं वा श्रोत्ररसायनं सुखकरं श्रव्यं न गीतादिकं
विश्वं किन्तु विलोक्य मारुतचलं सन्तस्तपः कुर्वते ॥

(अ) AS 322.

(*b*) °जघनाः AS (var.) ; कामिनो AS (var.).

Śārdūlavikrīḍita metre.

Does not one have fine mansions white like the brilliant moon ? Is there not for service a loving wife whose broad hips are resplendent with a golden girdle ? Are there not fine musical concerts, which are pleasing and nectarine to the ears ? Still, seeing the world inconstant like the

ever moving breeze, good people practise penance. (A. A. R.).

9427A

कान्ताकटाक्षवपुषे नमः कुसुमधन्वने ।
जायते येन सच्छायो विरसोऽपि भवद्रुमः ॥

(आ) SSSN 6.24.

Obeisance to the bow-stringed Cupid, with body showered by the glances of his beloved, on account of whom even the (thorny) tree of worldly life becomes shady. (K. V. Sarma).

9428

कान्ताकटाक्षविशिखा न खनन्ति यस्य
चित्तं न निर्दहति कोपकृशानुतापः ।
कर्षन्ति भूरिविषयाश्च न लोभपाशा
लोकत्रयं जयति कृत्स्नमिदं स धीरः ॥

(अ) BhŚ 230, VCjr 15.1.

(आ) SR 78. 12 (a. BhŚ), SSB 351. 12, SRK 15. 47 (a. Prasaṅgaratnāvalī), SK 2.81, JSub 173. 5, SSD 2f 99*b*, IS 1626.

(इ) RNī 8.6.

(*a*) कान्ताकता° VCjr (printer's error ?); लुनन्ति [ख°] BhŚ (var.), SR SSB, SRK; लयन्ति or लुनन्ति or दहन्ति or दळन्ति [ख°] BhŚ (var.); नुदन्ति [न ख°] BhŚ (var.).

(*b*) काम° or चोप° [को°] BhŚ (var.); °दशानुताप or °कृतः कृशानु or °कृतानुतापः or °कृशानुतापाः BhŚ (var.).

(*c*) वर्षन्ति or तर्षन्ति or कुर्वन्ति or नह्यन्ति [क°] BhŚ (var); भूमि° BhŚ (var.); °विषयांश्च BhŚ (var.), SR, SSB; लोभपाशैर् or °पाशाल BhŚ (var.).

(*d*) लोके त्रयो or लोकत्रये or एकत्वयं BhŚ (var.); जगति BhŚ (var.); कृष्णमिदं or हि धीरः or स धीराः or स वीरः BhŚ (var.).

Vasantatilakā metre.

That man who is neither pierced with the pointed arrows of female glances, nor burnt with the scorching heat of anger, nor dragged into the tempting snares of sensual pleasures, is undoubtedly capable of conquering the three worlds. (P. G. Nath).

9429*

कान्ताकर्षणलोलकेरलवधूधम्मिल्लमल्लीरजश्-
चौराश्चोडनितम्बिनीस्तनतटे निष्पन्दतामागताः ।
रेवाशीकरधारिणोऽन्ध्रमुरलस्त्रीमानमुद्राभिदो
वाता वान्ति नवीनकोकिलवधूहुंकारवाचालिताः ॥

(आ) SkV 1128 (a. Śrīkaṇṭha).

(*b*) चातनि° [चोड°] SkV (var.).

(*c*) ऽन्ध्रमुरण° SkV (var.).

Śārdūlavikrīḍita metre.

The winds that blow have stolen jasmine from the hair knots / of Kerala lasses, knots already loosened / by lovers' urging. / On the breasts of Cola women / they have grown motionless with bliss. / They have gathered drops from the Revā / and, garrulous with the cuckoo's cry, / have absolved the pride of maids of Murala and Andhra. (D. H. H. Ingalls)

9430*

कान्ताकेलिं कलयतु तरुः कोऽपि कश्चित् प्रभूणाम्
अत्यानन्दं जनयतु फलैः कोऽपि लोकान् धिनोतु ।
धन्यं मन्ये मलयजमहो यः प्रभूतोपतापं
संसारस्य द्रुतमपनयत्यात्मदेहव्ययेन ॥

(आ) ŚP 991 (a. Śārṅgadhara), RJ 504 (a. Śārṅgadhara) SR 237.51 (a. ŚP), SSB. 635.12 (a. Śārṅgadhara), Any 115.65, SRK 205.3 (a. ŚP).

(*b*) लोकांश्चिनोतु Any.

Mandākrāntā metre.

Let a certain tree (*aśoka*) cater to the sport of charming girls, let another generate great joy to the rich men and a third please the world by its fruits (mango); but I consider the sandal tree of the Malaya mountain to be the greatest in as much as it gives up his very body to give instant relief to people from intense heat. (A. A. R.).

9431*

कान्ताकेलिमयोऽपि भूतकरुणाशान्तोऽप्यसौ संयमी
क्रीडारूढसमाधिभङ्गविकटभ्रूभङ्गभीमाननः ।
दृष्ट्वाकृष्टशरासनं यदकरोत् क्रुद्धः पिनाकी स्मरं
त्वामप्यद्य दृशा तदेव कुरुते क्रोधादयं कौशिकः ॥

(अ) Caṇḍakauśika 2. 22.

(*a*) भूरिक° Caṇḍ° (var.) ; अयं [असौ] Caṇḍ° (var.).

(*b*) क्रीडारूप्स° Caṇḍ° (var.); °विलसद्भ्रूभेद° (°भङ्ग°) Caṇḍ (var.).

(*d*) त्वामासाद्य Caṇḍ° (var.); तदेव कर्म [दृ° त°] Caṇḍ° (var.).

Śārdūlavikrīḍita metre.

This son of Kuśika, now in wrath, will also do to you the same as did wrathful Śiva by his glance on seeing Cupid with a drawn bow, —Śiva whose face became dreadful with a fierce frown appearing on the playful break of mature meditation, even though he could be full of love-play with his beloved, and even though he was dispassionate and tranquil on account of his compassion to all beings. (S. Das Gupta).

9432

कान्ता चन्द्रोदयो वीणा- पञ्चमध्वनिरित्यमी ।
ये नन्दयन्ति सुखितान् दुःखितान् व्यथयन्ति ते ॥

(अ) KSS (KSS [AKM] 8.49.217 ; KSS [KM] 8.49. 215).

(आ) IS 1627.

A lovely woman, the rising of the moon, and the fifth note of a lute, these delight the happy but afflict the miserable. (C. H. Tawney).

9433*

कान्ताजनं सुरतखेदनिमीलिताक्षं
संवाहितुं समुपयानिव मन्दमन्दम् ।
हर्म्येषु माल्यमदिरापरिभोगगन्धान्
आविश्चकार रजनीपरिवृत्तिवायुः ॥

(अ) Kir 9.76.

Vasantatilakā metre.

To administer a pleasing massage to the limbs of lovers / whose eyes were closed by the fatigue of love sports / the breeze at the close of the night made its appearance / in mansions, and gently approached them [ the lovers ], carrying the fragrance of flower garlands and scented wines. (A. A. R.).

9434*

कान्ताजनेन रहसि प्रसभं गृहीत-
केशे रते स्मरसहासवतोषितेन ।
प्रेम्णा मनस्सु रजनीष्वपि हैमनीषु
के शेरते स्म रसहासवतोषितेन ॥

(अ) Śiś 6.77.

Vasantatilakā metre.

During their love sports when they had pleasantly taken wine to the extent necessary for exciting love and when they had taken hold of the hair in their privacy for fondling and when they were full of fun and laughter natural to lovers, who indeed slept during the winter nights? (A. A. R.).

9435*

कान्ता ददाति मदनं
मदनः संतापमसममनुपशयम् ।
संतापो मरणमहो
तथापि शरणं नृणां सैव ॥

(आ) RK 7. 66, VS 1261 (a. ? Bhaṭṭa Karṇāṭaka) (v. ABORI 23. 416).

(*b*) संतापमनुपमं च VS (*contra metrum*).

Āryā metre.

The beloved excites passionate love in a person and this love brings about (when unfulfilled) great torment that is beyond endurance ; this torment may lead to death (by a broken heart) ; none the less, to men this (beloved) alone is the refuge ! (A. A. R.).

9435A

कान्ताधरसुधास्वादा- द्यूनं यज्जायते सुखम् ।
बिन्दुः पार्श्वे तदध्यात्म- शास्त्रास्वादसुखोदधेः ॥

(आ) SPR 690.2 (a. Adhyātmasāra 1. 1).

Pleasures like enjoying the nectarine lips of lovely damsels dwindles into no more than a drop beside the enjoyment of the ocean of spiritual texts. (K. V. Sarma).

9436*

कान्ताधरासवनिपानमुपास्य धीमान्
पीयूषपानकृतये न रुचिं प्रयाति ।
तत्रास्ति चेन्मधुरिमा बत कोऽपि सत्यं
किं नाम तात तृषिताः क्षुधिताः पुनः स्युः ॥

(आ) SSB 277. 13 (p. Saṁgrahītuḥ).

Vasantatilakā metre.

Having imbibed the wine in the lip of the beloved an intelligent man does not find any taste in drinking nectar ; if there is truly any sweetness in it [ nectar ], my friend, what will those who are thirsty and hungry do ? (A. A. R.).

कान्ताननद्युतिमुषा° see No. 9443.

9437*

कान्ताननाधररसामृततृष्णयेव
बिम्बं पपात शशिनो मधुभाजने यत् ।
निःशेषिते मधुनि लज्जितचित्तवृत्ति
तत् तन्मुखाब्जजितकान्तितया विनष्टम् ॥

(आ) JS 267. 5 (a. Vibhākaravarma), Skm (Skm [B] 88, Skm [POS] 2. 123. 3) (a. Vibhākaraśarma). VS 201 (a. Vibhākaravarma), AB 543, SCSL 12.

(*a*) कान्तान्वनाध° Skm JS, VS.

(*d*) मुखापाजि° JS °मुखावजि° VS ; तया विनष्टम् [°तय°] Skm; तयेव नष्टम् JS, VS.

Vasantatilakā metre.

The reflection of the moon fell in the wine cup of the charming damsel, as if desirous of drinking the nectarine essence of her lips in her face reflected in the wine. The wine having been drunk, the moon has now vanished, as if ashamed that its charms had been worsted by the brilliance of her face. (K. V. Sarma).

9438*

कान्तानां कुवलयमप्यपास्तमक्ष्णोः
शोभाभिर्न मुखरुचाहमेकमेव ।
संहर्षादलिविरुतैरितीव गायँल्
लोलोर्मौ पयसि महोत्पलं ननर्त ॥

(अ) Śiś 8.23.

(आ) VS 1883 (a. Māgha).

Praharṣiṇī metre.

'The blue lily too has been vanquished by the beauty of the eyes of charming ladies ; it is not I alone that have been eclipsed by the lustre of their faces' : thus did a lotus dance in the moving waves singing joyously through the humming of the bees, as it were. (A. A. R.).

9439*

कान्तानां कृतपुलकः स्तनाङ्गरागे
वक्त्रेषु च्युततिलकेषु मौक्तिकाभः ।
संपेदे श्रमसलिलोद्गमो विभूषां
रम्याणां विकृतिरपि श्रियं तनोति ॥

(अ) Kir 7.5.

Praharṣiṇī metre.

Profuse perspiration attained the status of ornamentation in charming ladies : In the unguent applied over the breasts it looked like horripillation, and on the face, with the *tilaka*-mark washed off, it looked like pearls. Indeed, in charming persons even a disfigurement adds to the beauty.

कान्तानां वदनस्य कान्तिमधुना see No. 9440.

9440*

कान्तानां वदनेन्दुकान्तिमधुना धत्ते सुधादीधितिः
खेलत्खञ्जनपङ्क्तयो मृगदृशां तन्वन्ति नेत्रश्रियम् ।
पद्मानि श्वसितस्य सौरभमभिद्रुह्यन्ति वामभ्रुवाम्
अभ्यस्यन्ति च राजहंसवनिताः पीनस्तनीनां गतिम् ॥

(आ) Skm (Skm [B] 1314, Skm [POS] 2. 168. 4) ( a. Lakṣmīdhara ) ; Kav p. 96.

(*a*) वदनस्य° Skm (var.).

(*c*) अभिद्रक्ष्यन्ति Skm (POS).

Śārdūlavikrīḍita metre.

The nectar-rayed moon now possesses the splendour / of the faces of charming ladies ; the sporting flocks / of wagtails now spread the beauty of the eyes of gazelle-eyed damsels ; / the lotuses are envious of the fragrance of the breath / of charming eye-browed girls ; the female swans now / learn the art of walking majestically from the gait / of the stout-bosomed young women. / (A. A. R.).

9441*

कान्तानुरागचतुरोऽसि मनोहरोऽसि
नाथोऽसि किं च नवयौवनभूषितोऽसि ।
इत्थं निगद्य सुदृशा वदने प्रियस्य
निश्वस्य बाष्पलुलिता निहिता दृगन्ताः ॥

(अ) Bhānukara's Rasamāñjarī 14.

(आ) RJ 785 (=5.14) (a. Bhānukara).

(*a*) मनुहरोऽसि RJ (*contra metrum*).

(*d*) निःश्वस्य Rasa.

Vasantatilakā metre.

You are clever in exciting love in young ladies, you are handsome, you are my husband, and are adorned with the freshness of youth—saying this the young wife with bewitching eyes sighed and directed her glance on the face of the dear lover, her eyes filled with tears ! (A. A. R.).

9441A

कान्तानेत्रार्धपाता वदनरुचिकराः सस्मिताः भ्रूविलासाः
साकारा वाक्यलेशाः सहतलनिनदा दृष्टनष्टाश्च हासाः ।
नाभीकक्षस्तनानां विवरणमसकृत्स्पर्शनं मेखलानां
श्वासायासाश्च दीर्घा मदनशरहतां कामिनीं सूचयन्ति ॥

(अ) Dhūrtaviṭasaṁvāda-bhāṇa 31.

Sragdharā metre.

Casting of charming side-glances, knitting the brows with a smile conducive to the beauty of the face, suggestive expressions with gestures, laughing off and on with clapping sounds, exposure of the navel, arm-pit and the breasts, feeling the girdle frequently and deep breaths of anguish indicate the damsel affected by the arrows of cupid. (K. V. Sarma).

9441B*

कान्तान्यर्धनिरीक्षितानि मधुरा हासोपदंशाः कथाः
पीनश्रोणिनिरुद्धशेषमतुलस्पर्शं तदर्धासनम् ।
स्नेहव्यक्तिकरान् करव्यतिकरांस्तांस्तांश्च रम्यान् गुणान्
वेश्याभ्यः प्रणयावृतेऽपि लभते ज्ञातोपचारो जनः ॥

(अ) Dhūrtaviṭasaṁvāda-bhāṇa 9.

Śārdūlavikrīḍita metre.

A person who knows to deal with decorum with prostitutes can receive from them their attractive side-glances, listen to their sweet laughter accompanied by anecdotes, share a seat with them with the enjoyment restricted to the touch of their plump buttocks, loving treatment, hand-squeezes and similar minor favours, even without making them any loving (present). (K. V. Sarma).

9441C

कान्ताप्रीतिपरानुजो विनयवान् हृन्नन्दनो नन्दनो
भाग्यं स्वर्ललनोपभोग्यममला लक्ष्मीः सुखं निस्तुषम् ।
पूजा राजकुले यशोऽतिविशदं गोष्ठी समं कोविदैर्
दानेऽतिव्यसनं रतिर्जिनमते स्यात् कस्यचित् पुण्यतः ॥

(आ) SPR 749.19 (a. Vṛddhacāṇakya 7.73 but not found in Cr.).

Śārdūlavikrīḍita metre.

Only through meritorious deeds does one come to possess a brother to whom one's wife is kind, a son who is respectful and gladdening one's heart, the fortune to have a spouse as delectable as a divine damsel, unsullied prosperity, happiness laid open, respect from the royal house, brilliant fame, participation in assemblies with the learned, a great zeal for making gifts, and passionate attachment to the Jaina religion. (K. V. Sarma).

कान्तामुखं द्युतिमनो° see No. 9443.

9442*

कान्तामुखं सुरतकेलिविमर्दखेद-
संजातधर्मकणविच्छुरितं रतान्ते ।
आपाण्डुरं तरलतारनिमीलिताक्षं
संस्मृत्य हे हृदय किं शतधा न यासि ॥

(अ) Amar (NSP) 162.

(आ) Skm (Skm [B] 974, Skm [POS] 2.100. 4), VS 1289, ŚP 3466 (a. Amaru), SR 278. 38 (a. Amaru), SSB 107. 42 (b. Amaru), RJ 1146, ŚuSS 547.

(*c*) विलसदर्धनिमी° ŚP, Amar, SR, SSB.

Vasantatilakā metre.

Remembering that beloved wife whose face at the end of enjoyment/ was covered with sweat by the fatigue of love sports, / whose eyes were closed in ecstasy, with the pupils dancing / and seen up to the white portion of the eyes, O heart, / how is it that you are not broken into a hundred pieces, / (now that she is no more) ? (A. A. R.).

9443*

कान्तामुखद्युतिजुषामपि चोद्गतानां
शोभां परां कुरवकद्रुममञ्जरीणाम् ।
दृष्ट्वा प्रिये सहृदयस्य भवेन्न कस्य
कन्दर्पबाणपतनव्यथितं हि चेतः ॥

(अ) Ṛtu 6.18.

(*a*) कान्तामुखं द्युतिमनोहरमुद्गतानां or कान्तानन-द्युतिमुषामचिरोद्गतानां or नानामुखद्युतिजुषा-मपि चो° or कान्तामुखद्युतिनिभां Ṛtu (var.) ; (*a*) °मुषाम् [°जु°] Ṛtu (var.) ; अचिरोद्ग° Ṛtu (var.).

(*c*) प्रियतमारहितस्य पुंसः Ṛtu (var.) ; हि पथिकस्य [स°] Ṛtu (var.).

(*d*) °निकरैर् [°पतन°] Ṛtu (var.) ; °व्यथनं Ṛtu (var.).

Vasantatilakā metre.

Ah love ! seeing the radiant beauty of the clusters / of scarlet amaranth, open a little, and like / the hue of lovely women's faces, the heart of which man / of feeling will not be moved by the fall of Kāma's dart ? (L. C. Geyzel).

कान्तामुखद्युतिनिभां see No. 9443.

9444*

कान्तामुखास्वादपराङ्मुखा यत्
पान्थाः शशाङ्कस्य करैर्विमृष्टाः ।
सुदुःसहं तापमिमे प्रयान्ति
मन्ये ततो नैव सुधेतरत्र ॥

(आ) SSB 79.57 (a. Saṁgrahītuḥ).

Upajāti metre ( Indravajrā and Upendravajrā).

Adversely affected by the denial of tasting [ kissing ] the faces of their beloveds, the travellers were touched [ fondled ] by the rays [ hands ] of the moon; but they moved on with unbearable torment ; methinks, therefore that there is no nectar inside [ the moon ].

9445*

कान्तायाः करजैः कपोलफलके पत्रावली कल्पिता
केलिद्यूतपणीकृतो विहरता पीतः स बिम्बाधरः ।
स्वेदार्द्रीकृतचन्दनस्तनतटी सानन्दमालिङ्गिता
निर्विष्टा विषयाः शिवात्ममहसि न्यस्तं मनः संप्रति ।।

(आ) Skm (Skm [B] 2301, Skm [POS] 5. 61. 1) (a. Muñja).

(c) °स्तनतटः Skm (POS) ; °लिङ्गितो Skm (POS).

Śārdūlavikrīḍita metre.

Decorations were done by my hand on the cheeks of my beloved wife ; her bimba like lip was kissed by me by winning the wager in dice-sport ; her bosom decorated with sandal paste and sweat was embraced by me with pleasure ; thus the pleasures of the senses have been fully enjoyed by me. Now my mind is directed towards the great effulgence of the soul in the form of Lord Śiva. (A. A. R.).

9446*

कान्ताया विकसद्विलासहसितस्वच्छांशवश्चामरं
संसक्तावभिषेकहेमकलशौ यच्चन्दनाङ्कौ स्तनौ ।
यत्कार्तस्वरकान्ति चारु जघनं सिंहासनं भूभुजां
साम्राज्यं तदिदं जयाजयमयः शेषस्तु चिन्तामयः ।।

(अ) Caturvargasaṁgraha 3.10.

(आ) VS 2249 (a. Kṣemendra).

(a) विलद्वि° Catur° (*contra metrum*).

(c) °का° चा° tr. VS.

Śārdūlavikrīḍita metre.

The pure rays of the laughter in love sports of my loved one supply the fly-wisk emblem of a king; her closely situated breasts smeared with sandal paste are the two golden pots for the coronation ; her hips having the shine of gold is the royal throne ; thus this (beloved wife) is my empire ; other things like victory and defeat are just matters of speculation. (A. A. R.).

9447

कान्तारं न यथेतरो ज्वलयितुं दक्षो दवाग्निं विना
दावाग्निं न यथा परः शमयितुं शक्तो विनाम्भोधरम् ।
निष्णातः पवनं विना निरसितुं नान्यो यथाम्भोधरं
कर्मौघं सुकृतं विना किमपरं हन्तुं समर्थं तथा ।।

(आ) JS 431.12 (a. Hemacandrasūri), Sūmu 83, SPR 431. 14.

(b) यथाऽपरः SPR.

(c) निसरितुं SPR.

(d) तपसा [सु°] Sūmu, SPR ; अपरो हन्तुं समर्थस् तथा Sūmu ; हतु° Sūmu (var.) ; समर्थस् SPR.

Śārdūlavikrīḍita metre.

Just as none else than a forest fire can burn a forest, none else than a rain-cloud can put out the forest fire, and none else than the wind can displace the rain-cloud, none else can annihilate the mass of accumulated *Karma* than meritorious actions. (K. V. Sarma).

9448*

कान्तारं परितो ज्वलत्यतिबले दावानले दैवतो
गोमायोर्गहनां गुहां परिपतन् दर्पोद्धुरः केसरी ।
यद्व्यापादयति स्म तं न कृपया तेनैष तस्मिन् वने
सिंहानामभयप्रदोऽहमधुनेत्युत्पुच्छमुद्धावति ।।

(आ) JS 121. 4 (a. Abhinavagupta).

(*a*) कान्तारे JS (var ) ; ज्वलद्व्यतिकरे JS (var.).

Śārdūlavikrīḍita metre.

As a strong forest fire raged through the woods, a proud lion fortunately found shelter in the deep hole of a jackal, but out of compassion it did not kill the jackal. However, the jackal runs about the forest, with tail held aloft, proclaiming that it had now become one who could give shelter to lions. (K.V. Sarma).

9449*

कान्तार: समराख्यश्च वैकुण्ठो वाञ्छितस् तथा ।
विशालश्च तथा नन्द: षोढा: नि:सारुको भवेत् ॥

(आ) ŚP 2009.

The *niḥsāruka* kind of measure in music consists of six varieties — the *Kāntāra*, *Samara*, *Vaikuṇṭha*, *Vāñcchita*, *Viśāla* and *Nanda*. (A. A. R.).

9450

कान्तारपादपानां
यथा फलं मानुषैरननुभोग्यम् ।
एवमनार्येष्वर्था:
मनसाऽप्यार्यैरननुभोग्या: ॥

(अ) Dvi 21.

(*b*) मानुषै: अन° Dvi (var.).

(*c*) °र्येषु अर्था: Dvi (var.) (wrong).

(*d*) प्यार्यै: अन° Dvi (var.).

Āryā metre.

Even as the fruits of trees in the forest does not become available for use by people, the wealth in the possession of misers does not become available to them even in thought. (K. V. Sarma).

9451*

कान्तारभूमिरुहमौलिनिवासशीला:
प्राय: पलायनपरा जनवीक्षणेन ।
कूजन्ति तेऽपि हि शुका: खलु रामनाम
सङ्ग: स्वभावपरिवर्तविधौ निदानम् ॥

(आ) SR 87.31, SSB 367.50.

Vasantatilakā metre.

Parrots whose habit is to reside on the tops of trees in forests and who generally take to flight on seeing men, they too indeed chirp the name of Śrī Rāma (when taught) ; association is the cause for change in the nature of beings. (A. A. R.).

9452

कान्तारवनदुर्गेषु कृच्छ्रास्वापत्सु संभ्रमे ।
उद्यतेषु च शस्त्रेषु नास्ति सत्ववतां भयम् ॥

(अ) MBh (MBh [Bh] 5. 39. 53, MBh [R] 5.38. 68-9, MBh [C] 5.1513-4).

(आ) IS 1628.

(इ) SS (OJ) 28.

(*a*) कांतारे MBh (var.).

(*b*) कृच्छ्रास्वापत्सु MBh (var.) ; कृच्छ्रेष्वा° SS (OS).

(*d*) भयं नास्ति महात्मनां MBh (var.) ; सत्त्ववताम्भयन् MBh (var.) ; स्त्य° a °शेष° [स°] MBh. कोश° or धर्मभृतां or शीलवतां धर्म° SS; [शे°] MBh (var.), (OJ).

In deserts, deep woods and inaccessible fastnesses, amid all kinds of dangers and alarms, and before upraised weapons one with presence of mind shall have no fear. (K. V. Sarma).

9453

कान्ता रुचिं मुनिजनस्तरुणोऽवियोगी
कामश्च रत्नमणिरुज्ज्वलकङ्कणेन ।
धत्ते पयोधरयुगे कुचभूषणेन
हारे हरे हिमकरे मकरे करे च ॥

(आ) SR 191.77, SSB 541. 89.

Vasantatilakā metre.

A charming lady takes delight in a pearl necklace which adorns her bosom as a decoration, a sage in Lord Śiva, a young man in the company of his beloved in

the moon, the god of love in the fish (that is his emblem) and a precious gem in a shining bracelet in the arm. (A. A. R.).

9454*

कान्तारे घनतिमिरे भुजंगमेभ्यो
नो भीता न च गणिता महापगापि ।
किं बाले वहसि भयं मदङ्गसंगात्
विक्रीते करिणि किमङ्कुशे विवादः ॥

(अ) Sama 1 क 47 and 2 व 29, SRM 2. 2. 716.

See सौमित्रिर्वदति विभीषण° and संपीतेऽधर-मधुनि स्तने

Praharṣiṇī metre.

In the forest in dense darkness you never showed fear from snakes, nor did you mind (crossing) mighty rivers, (while eloping with me). Why, then, dear girl, are you afraid of embracing me? When the elephant has been sold, can there be any dispute over the (price of) the goad? (A. A. R.).

9455*

कान्तारे जलवृक्षवैरिणि मुहुस्त्वद्वैरिवामभ्रुवो
बालैराकुललोचनैः प्रतिपदं रुद्धक्रमाश्चङ्क्रमे ।
पृथ्वीचण्डरुचे पटच्चरदशासंघट्टदीप्तप्रभं
सिञ्चन्त्यञ्जलिसञ्चिताश्रुभिरलं युष्मत्प्रतापानलम् ॥

(आ) SSS 97 (a. Candracūḍa), SR 134. 23, SSB 446. 23.

Śārdūlavikrīḍita metre.

The charming wives of your enemies wander constantly in the forest which is beset with trees and streams, their progress impeded at every step by their agitated eyes and dishevelled hair, the earth being rendered scorchingly hot by the sun; they sprinkle the tears collected in their palms over the fire of your valour which has blazed forth by contact with the ends of their tattered garments. (A. A. R.).

9456*

कान्तारे दैवगत्या कथमपि गलितान्यन्तरालोक्य भक्ष्याण्य्
उड्डीयोड्डीय भूयस् तरुशिखरशिखामेव तेभ्यः श्रयन्ते ।
इत्थं त्वद्वैरिनारी गिरिषु नरपते जम्बुलम्बीकदम्ब-
भ्रान्त्या भर्तुर्बुभुक्षोः कथयति पुरतश्चेष्टितं षट्पदानाम् ॥

(आ) JS 346. 71 (a. Arasiṭhakkura).

(*a*) or °लोक्य 35.

Sragdharā metre.

'Fortunately I found some edible fruits scattered on the ground but they rose up again and again and rested on the tall branches of trees out of my reach'—thus, Oh king, does the wife of your (exiled) enemy narrate to her famished husband, her experience of mistaking the bees to be bunches of rose apples hanging from trees in the mountain forests. (K. V. Sarma).

कान्तारे परितो ज्वलत्यतिबले see No. 9448.

9457*

कान्तारेषु करावलम्बिशिशवः पादैः स्रवल्लोहितैर्
अर्चन्त्यः पदवीं विलोचनजलैरावेदयन्त्यः शुचम् ।
दृष्टाः पान्थजनैर्विवृत्य सकृपं हाशब्दगर्भैर्मुखैर्
यन्त्यह्ना सकलेन योजनतुरीयांशं त्वदारिस्त्रियः ॥

(आ) Skm (Skm [B] 1581 ; Skm [POS] 3. 43. 1) (a. Puruṣottama or Puruṣottamadeva).

(*c*) निवृत्य [वि°] Skm (var.).

Śārdūlavikrīḍita metre.

In the forest regions the wives of your enemies, holding the children by the hand and worshipping the paths with feet dripping blood, and exhibiting their misery by shedding tears were seen by travellers who, overcome with compassion uttered the cry 'Alas! poor women';

marching thus, they cover during the whole day only a distance a fourth of a *yojana*. (A. A. R.).

9458*

कान्तारेषु च काननेषु च सरित्तीरेषु च क्ष्माभृताम्
उत्सङ्गेषु च पत्तनेषु च सरिद्भर्तुस्तटान्तेषु च ।
भ्रान्ता: केतकगर्भपल्लवरुचः श्रान्ता इव क्ष्मापते
कान्ते नन्दनकन्दलीपरिसरे रोहन्ति ते कीर्तयः ॥

(अ) Śambhu's Rājendrakarṇapūra (KM I. 22) 67.

(आ) VS 2627 (a. Śambhuka).

Śārdūlavikrīḍita metre.

Your fame, O king, which has the brilliance of the tender leaves of the *ketakī*-plant, having wandered over in forests, woodlands, banks of rivers, the slopes of mountains, in cities, and in the vicinity of seashores became fatigued, as it were, and is now growing well in the neighbourhood of the charming *Nandana*-garden in the heaven of Indra. (A.A.R).

9459

कान्तारेष्वपि विश्रामो नरस्याध्वनिकस्य वै ।
यः सदारः स विश्वास्यस् तस्माद् दाराः परा गतिः ॥

(अ) MBh (MBh [Bh] 1. 68. 43, MBh [R] 1. 74. 43, MBh [C] 1. 3031).

(आ) IS 1629.

(*a*) °ष्वथ MBh (var.); विश्वासो MBh (var.).

(*b*) जनस्या° MBh (var.).

(*c*) यस्माद् दारेषु विश्वासः MBh (var.) ; यस्य दाराः MBh (var. ); या सभार्यः MBh (var.).

(*d*) सदा गतिः MBh (var.) ; पराः MBh (var.).

A wife is a source of comfort to a traveller even in a forest ; one with a wife is trusted. Hence the wife is the ultimate solace. (K. V. Sarma).

9460

कान्तावियोगः स्वजनापमानं
ऋणस्य शेषं कुनृपस्य सेवा ।
दारिद्र्यभावाद् विमुखं च मित्रं
विनाग्निना पञ्च दहन्ति कायम् ॥

(अ) Cr 249 (CV 2. 14, CR 8. 16, CvTb 8.25, CNG 327, CNP II. 24, CPS 28. 13), GP. 1. 115. 18, Crn 175. Cf. भार्यावियोगः स्व° and लता पार्श्वे. Cf. Crn 175.

(आ) SR 389. 479 (a. C), IS 1630, NT 17, Sama 1 क 35, SSNL 62.

(*a*) भार्यावियोगः सुजनापवाद NT ; °योग CvTb.; °योगं CNP II; सुज° CR (var.), °नावमानः (°न) CR ; °नानुरागो (°गं) Vet (var.) ; °पमानो CV ; °पमानं (°नां ; °नो; °ना) Vet, GP, CvTb, CNP II, CPS, SR.

(*b*) कन्य कुशिला (विशिला) कुजनस्य (स्वज° ; कुलगस्य) CR ; रणस्य CV (var.). Sama, CPS ; रुणस्य Vet (var.) ; द्रव्यस्य Vet (var.) ; कुजनस्य [ कु° ] CNG, CvTb, CNP II, Sama, GP, Vet, SR ; शेषः CV (var.), CPS, SRBh ; शेषां CvTb ; चेषं Vet (var.).

(*c*) दरिद्रच° CV (var.), CR (var.); दरिद्रभावो विषमा सभा च (सभाय) CV (var.), CPS; दारिद्र्यकाले प्रियदर्शनं च NT ; °भावो वि° CvTb ; °त् प्रविमुक्तमित्तं CR (var.) ; विषना सद्धा च CPS, Sama ; चिरमन्ति [वि° च] Vet (var.) ; विमुखश्च मित्रा GP, Vet (var.), SR ; विमुखस्तुथार्थीती CR (var.).

(*d*) प्राणिदुःखानि द° CR (var.) ; विलाग्निं ते CPS ; °ग्निमेते प्रद° (°ग्निा ते ; °ग्गनं ते or तै) CV (var.), Sama; च [पञ्च] CV

(var.) ; प्रदहन्ति CPS ; काय CV (var.) ; तीव्रं [का°] CR ; तीव्रा: (°व्र:) GP, SR ; जीव: (°व्रा; °व्रं; देहम्) [का°] Vet, Vet (var.), GP CvTb, SR.

Upajāti metre ( Indravajrā and Upendravajrā ).

Separation from the wife, disgrace from one's own people, unpaid balance of a loan, service under a wicked king, a friend who has turned away on account of one's poverty— these five burn one's body without fire. (K. V. Sarma).

9461*

कान्ताश्लेषपराङ्मुखं यदि वहेद् दोषाकर: कंचन
स्थाने तर्हि यत: स हन्त विधिना हन्तुं व्यधायीदृशान् ।
कष्टं यत्पुनरेष चन्दनभुवो लब्धप्रभावोऽमित:
स्वर्णद्याश्यवगाहको मरुदयं दग्धं प्रचण्डोज्वलम् ॥

(आ) SSB 101.11 (a. Saṁgrahītuḥ), Vjv 245.2 (p. 144) (?).

Śārdūlavikrīḍita metre.

If the moon were to torment a lover who has been denied an embrace of his beloved, it is but proper, for he has been created by Lord Brahmā for that very purpose ; but great is the pity that the breeze which has acquired great repute everywhere as to have originated from the regions of the sandal trees and which has taken a dip in the waters of the Ganges should torment the lover who is already in pain. (A. A. R.).

9462

कान्तासुहृद्गुणकथाश्रवणोत्सुकस्य
रम्या विनिद्रनयनस्य गता ममासौ ।
सर्वेन्द्रियार्थजनितानि हि सेव्यमाना
दीर्घा स्ववृत्तिरिव हन्ति सुखानि निद्रा ॥

(अ) Śiś 20. 438.

Vasantatilakā metre.

Eager to listen to the accounts of the virtues of my beloved from her friend, sweet sleep went away as I lay wide awake ; but deep sleep when courted destroys the pleasures that are born of the objects of all the senses. (A. A. R.).

9463*

कान्ति कुङ्कुमकेशरान्मधुरतां द्राक्षारसस्यासवाद्
वैदर्भीपरिपाकपूतवचस: काव्यात् कवेर्मार्दवम् ।
पार्श्वादेव जरातुरेण विधिना तं तं गृहीत्वा गुणं
सृष्टा हन्त हरन्ति कस्य न मन: कश्मीरवामभ्रुव: ॥

(अ) Skm (Skm [B] 571, Skm [POS] 2.20. 1) (a. Umāpatidhara).

(*b*) °पूर° [°पूत°] Skm (POS).

(c) जवोत्तरेण Skm (var.).

(*d*) .क° ह्° ह्° [ह्° ह्° क°] tr. Skm. (var.).

Śārdūlavikrīḍita metre.

Whose minds are not captivated by the beautiful damsels of Kashmir— damsels who have been fashioned by the weak and aged creator, taking hold of different good things at hand— their rosy complexion from saffron blossoms, their sweetness from the wine of grapes and their softness from the poems of great poets composed in mature *Vaidarbhī*-style. (K. V. Sarma).

9464*

कान्ति केतककोरकद्युतिसखीं राकामृगाङ्कस्य यच्
चञ्चच्चञ्चु चुलुम्पति प्रतिदिनं प्रेम्णा चकोरार्भक: ।
तन् मन्ये नयनामृतं रतिपतेर्मृत्युञ्जयेनार्थिना
तेनेदं रमणीकपोलफलके लावण्यमालोकितम् ॥

(अ) Anymuk 13.

Śārdūlavikrīḍita metre.

The youthful *cakora*-bird has been daily consuming avidly, with its quickly moving beak, the (nectarine) brilliance of the moon which is similar to the shine

of the tender leaves of the *ketaki*-plant, (till the nectar is exhausted) ; hence it is, I think, that Lord Śiva, the Reviver from death (Mṛtyuñjaya) (of Cupid), desiring the nectar to the eyes of [ the moon ] looks for it fondly at the loveliness on the cheeks of his beloved Pārvatī. (A. A. R.).

9465*

कान्तिकल्लोलवलितां नयनामृतवाहिनीम् ।
भजमानं स्वयं सुभ्रु कस्त्वां न बहु मन्यते ॥

(अ) Bhār (Bhār [KM] 1.1241, Bhār [Bh] 1. 1256).

Oh lady of lovely eyebrows, who will not, on his own initiative, honour (and accept) you as his master— you, the river of nectar to the eye flowing with waves of lustre. (K. V. Sarma).

9465A

कान्तिप्रकर्षं दशनच्छदेन
सन्ध्याघने बद्धपदं हरन्त्याः ।
तस्या गृहोद्यानसरोगतस्य
हस्तस्य एवाम्बुरुहस्य रागः ॥

(अ) Jānaki 1.36. Cf. No. 9470.

(आ) JS 183. 43 (a. Kumāradāsa).

(*a*) दशनच्छनेन or °देन Jānakī (var.); दीप्तिप्रकर्षं दशन च° Jānakī (var.) ; रदनच्छदेन Jānakī (var.).

(*b*) बन्ध° Jānakī (var.).

(*c*) अस्या Jānakī (var.) ; बहन्त्याः [हृ°] Jānakī (var.).

(*d*) °पूर्पांबुरुहस्य Jānakī (var.).

She who inherited the excellence of beautiful splendour that had settled on an evening cloud, by her red lips, had already in her hands the red hue of the water lily which had grown on the garden lake of her palm. (G. R. Nandargikar).

9466

कान्तिमयावतिविमलाद्
अविरतविश्वोपकारगतकालात् ।
सुदशान् महतोतिमहान्
प्रसरति दीपान् प्रदीप इव ॥

(आ) SH 545 (a. Harikavi).

Āryā metre.

A very great man spreads radiance like a lamp by doing service to the world, incessantly, from his actions that are effulgent and pure and in *sudaśa* [ excellent situations or having good wick ]. (A. A. R.).

9467*

कान्तिर्यस्य विनिद्रनीलनलिनच्छायासखी सुभ्रुवां
यत्पङ्केऽपि मुदोऽस्ति यस्य सुरभिः कासां रसोऽगोचरः ।
अङ्गारार्थितया जनैरतिजडैरुड्डामरैः पामरैः
पश्यैष प्रगुणैर्गुणैरपि गुरुर्दग्धः स कालागुरुः ॥

(अ) Anymuk 58.

Śārdūlavikrīḍita metre.

The aguru-tree [ fragrant aloe wood ], whose brilliance is a companion to the shine of the blossomed blue lotus used by charming eye-browed damsels (as ear ornament), in whose paste [ mud ] there is pleasure, whose fragrance is beyond the ken of all essences, and whose merit is superior to the best of qualities, is, alas ! burnt for charcoal by rough looking and extremely stupid rustics. (A. A. R.).

9468*

कान्तिर्यस्य शरन्निशाकरकलालावण्यसंवादिनी
तं विक्रेतुमिहासि यासि किमहो हारं विहारं श्रियः ।
एतां पश्य पुरः पुलिन्दनगरीं भूपाः कुरङ्गीदृशां
यत्रैता गलकन्दले च कुचयोरङ्के च गुञ्जास्रजः ॥

(अ) Anymuk 86.

Śārdūlavikrīḍita metre.

That pearl necklace whose brilliance is similar to the loveliness of the digit of the autumnal moon, and which is the sportive ornament of beauty, alas! you are now going to sell. But see before you the town of the hunters where, to the deer-eyed damsels, the ornament round the necks and over their bosoms are necklaces made of the red and black berries. (A. A. R.).

9469*

कान्तिर्लोचनवर्तिरद्भुतमयी मूर्तिर्महत् सौरभं
निःष्यन्दोऽथ सुधाकरादपि सुधास्यन्दादपि ह्लादकः।
सर्वोऽयं विरलो जगत्यपि गुणग्रामोऽभिरामो हहा
पश्योत्तंसभुजंगसंगमजुषः श्रीखण्ड ते खण्डितः॥

(अ) Anymuk 72.

Śārdūlavikrīḍita metre.

Your splendour is an eye salve, your form is wonderful, great is your fragrance, and your juice more pleasing than the rays of the moon and the oozings of nectar : all these rare and pleasing good qualities of yours are, alas! O sandal tree, much reduced as you are associated closely with serpents round your trunk. (A.A. R.).

9469A

कान्तिश्चन्द्रमसो मृगस्य नयने बाहू मृणालस्य ते
हंसानां गमनं सरोजवदने हेम्नो घटौ ते कुचौ।
एतत्ते परकीयवस्तु सकलं नर्मैकमात्रं तव
मानं मा कुरु मानिनि प्रियतमे रूपाभिमानं प्रति॥

(आ) SG 283.

Sragdharā metre.

Oh lotus-eyed beloved, the beauty of your face is that of the moon, the eyes those of the deer, the hands that of lotus-fibre, the gait that of the swans, the pot-like bosom that of gold; all these are properties of others while yours is merely the name. Oh haughty woman, be not proud at all of the beauty of your form. (K. V. Sarma).

9470*

कान्तिश्रिया निर्जितपद्मरागं
मनोज्ञगन्धं द्वयमेव शस्तम्।
नवप्रबुद्धं जलजं जलेषु
स्थलेषु तस्या वदनारविन्दम्॥

(अ) Jānakī 1.38. cf. No. 9465 A.

(a) श्रिसंपदा [का°] Jānakī (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Only two things came to be celebrated as to have exceeded the ruby in brilliance and, at the same time, possessed of pleasing fragrance : in water the newly blossomed lotus and in land her lotus-face. (K. V. Sarma).

9470A

कान्तिस्ते कनकाचलप्रतिनिधिः कान्ताकुचस्पर्धि ते
सौभाग्यं क्षितिपालदर्शनविधौ त्वत्पूर्वकं दर्शनम्।
सौरभ्यं सकलातिशायि भवतो जम्बिर किं ब्रूमहे
कर्पूरप्रतिकूलता यदि न ते त्वय्येव सर्वे गुणाः॥

(आ Ava 154. 276.

Śārdūlavikrīḍita metre.

You represent the golden mount in hue, you possess the charm of ladies' breasts, an audience with a king is made with you in front (as a present), your fragrance is supreme: Oh lime, what more can we say about you; if only you were not opposed to camphor,[1] you would have been the possessor of all virtues. (K. V. Sarma).

1. The fragrance of lime and camphor countermand each other.

9471*

कान्तिस्ते यदि निर्मला यदि गुणा लक्ष्मीर्यदि स्थायिनी
मा गाः पद्म मदं तथापि गलिता ह्येते शरद्वासराः।

संस्पर्शेन तुषारवारिपृषतामालूनमूर्तेः सरो-
मध्येऽत्रैव वराटकेन भवतः स्थेयं पुनः केवलम् ॥

(आ) Skm (Skm [B] 1775, Skm [POS] 4. 27.5). (a. Umāpatidhara).

(*b*) गलितास्ते ते [ग° ह्ये°] Skm (var.).

Śārdūlavikrīḍita metre.

May be you have splendour, may be you are blemishless, may be that your charm is lasting ; however O lotus, be not proud ; for, gone are the days of autumn : now, in association with dew and snowfall your figure has been much reduced and you, wretch, shall have to stay here, in the middle of the pond, with only the seed-vessel intact. (A. A. R.).

9472*

कान्ते कत्यपि वासराणि गमय त्वं मीलयित्वा दृशौ
स्वस्ति स्वस्ति निमीलयामि नयने यावन् न शून्या दिशः ।
आयाता वयम् आगमिष्यति सुहृद्वर्गस्य भाग्योदयैः
सन्देशो वद कस् तवाभिलषितस् तीर्थेषु तोयाञ्जलिः ॥

(अ) Amar (Amar S) 25, Amar [NSP] 3. परिशिष्ट 132).[1]

(आ) SR 357. 37, IS 1631, Skm (Skm [B] 731, Skm [POS ]2.52.1) (a. Vīra ; in Skm [POS] a. Amaru), RJ 851 (a. Amaru). SuMun 224. 21-225. 2. Cf. IIJ. 1.4, p. 303.

(*b*) सत्यं नाथ [स्व° स्व°] SR ; दृशः [दि°] SR.

(*c*) आगमिष्यति Amar (S), SR, RJ ; आगमिष्यथ Skm.

1. Only Ravi 25 and Rāma 26 ; om in Amar (D), (RK), (K), (POS).

Śārdūlavikrīḍita metre.

Beloved, endure for a few more days, closing your eyes. Well, well, I shall close my eyes so long as the quarters are not empty. We have (practically) reached home. You will (surely) come by the good luck of your friends. Send a message. What is your special wish ? (My prayers with) a handful of water as offering in the holy rivers ! (A. A. R.).

9473*

कान्ते कथंचित् कथितप्रयाणे
क्षणं विनम्रा विरहार्दिताङ्गी ।
ततस् तमालोक्य कदागतोऽसीत्य्
आलिङ्ग्य मुग्धा मुदमाससाद ॥

(अ) Amar (NSP) 158.

(आ) JS 131. 8 (in the MS, Bhandarkar Report pp. XXI-XXII a. Amaru), ŚP 3384, SR 329. 6 (a. Amar.), SSB 193. 6, RJ 931, SH 1957.

(*a*) कथंचिद् गदित° Amar (NSP), ŚP, SR, SSB, SH.

(*b*) विरहार्द्दिताङ्गी ŚP,

(*c*) ततः समा° ŚP, SR, SSB.

(*d*) आख्याय कान्ता SR, SSB; मुदमाततान SH.

Upajāti metre (Indravajrā and Upendravajrā).

When his beloved was somehow told that he was going on a journey, she remained with downcast eyes for a moment, with her limbs affected by the impending separation. Then she looked at him and enquired when he would return ; then the charming one embraced him and became joyous again. (A. A. R.).

9474*

कान्ते कनकजम्बीरं करे किमपि कुर्वति ।
आगारलिखिते भानौ बिन्दुमिन्दुमुखी ददौ ॥

(अ) Rasamañjarī 112.

(आ) RJ 880 ( a. Bhānukara ), SG 328 (a. Bhānukara), SH 1883.

(*a*) कालं SH.

(*b*) जनं [करे] SH ; कुर्वन्ते SH.

(*c*) अगारं लिखन्ते SH.

When the lover (who was with others at a distance) held a golden citron in his hand and did something to it (pressed it in imitation of pressing her bosom), the moon-faced damsel put a small mark on the picture of the sun painted on the wall (indicating the night as the time of rendezvous. (A. A. R.).

9475*

**कान्ते कलितचोलान्ते दीपे वैरिणि दीप्यति ।**
**आसीदसितपद्माक्ष्या: पक्षो नयनमुद्रणम् ॥**

(आ) Pad 56. 23 (a. Bhānukara), RJ 1120 (= 788) (a. Bhānukāra), SuSS 707.

(*a*) कलितचेलान्ते RJ (var.).

As the lover placed his hand in her jacket while the arch enemy, lamp, was shining bright, sleep, the confidential friend of the dark-eyed damsel, was making her eyes firmly closed. (A. A. R.).

9476*

**कान्ते काञ्चुलिकावलोकिनि कलावत्या नमन्त्या स्थितं**
**तस्मिन् कोमलकाकुभाषिणि तया स्पन्दी निरुद्धोऽधर: ।**
**उत्थायाथ करस्पृशि प्रियतमे यूनोर्नवे संगमे**
**काञ्चीकूजितकैतवेन मदनो द्यौ:शान्तिमभ्यस्यति ॥**

(आ) SR 318.18, SSB 176.19.

Śārdūlavikrīḍita metre.

When the lover gazed at her bodice, the artiste girl remained with downcast face ; when he was cutting jokes, her lips throbbed to speak but were restrained ; when he rose and took hold of her hand, at the first meeting after marriage, Cupid, observed *Dyauḥ śāntiḥ* (the end of the formal ritual of chanting the *Śānti-mantra*) through of the tinkling of the petty bells in her girdle. (A. A. R.).

9476A*

**कान्ते कथय कथं वा**
**गच्छसि पानीयशालिकामेका ।**
**अङ्गमनङ्गं नितराम्**
**अङ्कुरयति पङ्कजाक्षि वयोऽपि तव ॥**

(आ) Śāradātilāka-bhāṇa 174.

(*d*) कयोपि Śāra° (var ).

Gīti-āryā metre.

Oh dear one, tell me how you can possibly go alone to the water stand, Oh you who have lotus-like eyes and whose body and passion are aroused by your (young) age ? (F. Baldissera).

9477*

**कान्ते किं कुपितासि, क: परजने प्राणेश कोपो भवेत्**
**कोऽयं सुभ्रु पर,स्त्वमेव, दयिते दासोऽस्मि किं ते पर: ।**
**इत्युक्त्वा प्रणत: प्रिय: क्षितितलादुत्थाप्य सानन्दया**
**नेत्राम्भ:कणिकाङ्किते स्तनतटे तन्व्या समारोपित: ॥**

(अ) RŚ 1.157.

(आ) SG 669 (a. Rudra).

(*a*) परिजने RŚ (var.).

(*b*) परत्वमेव RŚ (var.); ते (second) om. SG.

(*c*) इत्यस्का (°रका or °क्ता) RŚ (var.) ; प्रणतं RŚ (var.) ; पति: RŚ (var.); °दुत्थाय संवदया RŚ (var.).

(*d*) °कांचिते RŚ (var.).

Śārdūlavikrīḍita metre.

'Beloved, are you angry ?' 'Lord of my life, is anger possible when one is under another ?' 'Charming-browed one, who is that 'another' ? 'You yourself.' 'Dear, I am your devoted slave, am I another ?'—So saying the lover bowed to her by falling at her feet. The slim one raised him joyfully and hugged him to her bosom on which had fallen a few drops of tears. (A. A. R.).

9478*

कान्ते कुटिलमालोक्य कर्णकण्डूयनेन किम् ।
कामं कथय कल्याणि किङ्करः करवाणि यत् ॥

(अ) Amd 212.559, Sar 2.178 (99).

Looking at me stealthily, beloved, why do you scratch your ear ? Tell me, darling girl, without hesitation, what this servant of yours may do for you. (A. A. R.).

9479*

कान्ते गृहाण त्वमिमां स्वमालाम्
अकारणं किं कलहं करोषि ।
यत्पूर्वपादं मनुषेऽत्र शुद्धं
तत् तथ्यमेवास्ति न चेदिदं स्यात् ॥

(आ) SSB 523.2 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

Beloved, take this, your own flower garland; why do you pick a quarrel for no reason ? If you consider the first *pāda* (quarter) herein to be pure (*i.e.*, in order), it is surely so ; otherwise this is so ! (A. A. R.).

9480*

कान्ते घोरकृतान्तवक्त्रकुहरात् त्वं पुण्यपुञ्जेन मे
मुक्ता कृन्त तदर्जनश्रममरं प्रत्यङ्गमालिङ्ग्य माम् ।
इत्याकर्ण्य निमीलितार्धनयनं स्मेरं शनैरानतं
सोल्लासं वदनाम्बुजं मृगदृशः स्वैरं चुचुम्ब प्रियः ॥

(आ) SR 311. 29, SSB 165.32.

(*d*) चुचुम्बे SSB.

Śārdūlavikrīḍita metre.

'Beloved, you have been rescued from the cruel jaws of death by the mass of good fortune stored by me ; come, cut all that trouble that I have taken in earning it, embrace me closely (limb by limb) !' When she heard this, she half closed her eyes and smiling, slowly bent her face resembling a lotus and was full of blossomed joy ; and, the lover leisurely kissed that face of the gazelle-eyed one. (A. A. R.).

9481*

कान्ते जग्मुषि ताम्रचूडरटितं श्रुत्वा प्रबुद्धा जवात्
किंचिद् वासवदिङ्मुखं प्रविकसद् दृष्ट्वा गवाक्षाध्वना ।
संत्रासेन समीरिता प्रियतमप्रेम्णावरुद्धा शनैर्
उत्थानोपनिवेशनानि कुरुते तल्पे मुहुः पांसुला ॥

(आ) SR 324.47, SSB 185. 47, SRK 140.9 (a. ŚP).

Śārdūlavikrīḍita metre.

As the lover heard the crowing of the cock he desired to leave ; but then she too woke up and was addressed by him, agitatedly on seeing the eastern quarter aglow when he looked through the window ; but the unchaste woman, slowly rises and then sits on the couch again and again, reluctant to part from her beloved lover. (A. A. R.).

9482*

कान्ते तथा कथमपि प्रथितं मृगाक्ष्या
चातुर्यमुद्धतमनोभवया रतेषु ।
तत्कूजितान्यनुवदद्भिरनेकवारं
शिष्यायितं गृहकपोतशतैर्यथा स्यात् ॥

(अ) RŚ 162. See No. 9491.

(आ) Sāh *ad* 3. 100, Skm (Skm [B] 1117, Skm [POS] 2. 117. 2) (a. Rudraṭa), SR 319. 28 (a. Śṛṅgāratilaka), SSB 177.30. 15.

(*d*) °श्यास्या: Sāh, Skm, SR SSB.

Vasantatilakā metre.

When her passion was excited during love sports, the fawn-eyed one acted in such a manner towards her lover, that the hundreds of house pegions became her pupils by repeatedly imitating her (varied) cooings. (K. V. Sarma).

9483*

कान्ते तल्पमुपागते विगलिता नीवी स्वयं तत्क्षणात्
तद्वास: श्लथमेखलागुणधृतं किंचिन्नितम्बे स्थितम् ।
एतावत् सखि वेद्मि केवलमहं तस्याङ्गसङ्गे पुन:
कोऽसौ कास्मि रतं तु किं कथमिति स्वल्पापि मे न स्मृति: ॥

(आ) Amar (Amar [D] 22, Amar (RK), Amar [K] 95, Amar [S] 97 Amar [POS] 97, Amar [NSP] 101), Vet 18.7.

(आं) SkV 572 (a. Vikaṭanitambā), Kav 296 (a. Vikaṭanitambā), Skm (Skm [B] 1171, Skm [POS] 2. 140.1) (a. Vikaṭanitambā), Prasanna 132 a, SSSN 238.5, Sar 5. 44, Daś *ad* 2.18 (p. 107), KāvR 67. 7-10, KH 113. 6-9, Amd 89.18-21, ŚP 3747 (a.Amaru), VS. 214 (a. Amaru), JS 299. 17, SR 329. 21 (a. Amaru), SSB 193. 22 (a. Amaru), SbB 432. 387 and 3201, SuM 17.5, SSkṛP I. 137 (a. Vikaṭanitambā).

(*a*) विलुलिता [वि°] Prasanna ; बन्धनाद् (°नात्) [त°] Amar (D), (K), (NSP), Vet, SkV, Skm, ŚP, VS, JS, SSSN, SR, SSB, SuM, Daś, KāvR, KH, Amd, Sar, SSkṛP.

(*b*) वासो विश्ल° Amar (D), (K), (NSP), Vet, ŚP, SSSN, SSB, SuB ; Sar ; वासोऽपि श्ल° Amar (var.); वाचश्च SkV, JS, SkM ; वासश्च SSkṛP ; वास: प्रश्ल° Daś ; मेखलं विगहितं Prasanna ; मेखलं करधृतं VS.

(*c*) वेद्म्यहं रसवशात् तस्या° Vet, SuM ; संप्रतम् [के°] Amar (NSP), KH, Amd, °महो SskṛP.

(*d*) कोऽयं के वयमत्र किं नु सुरतं स्व° SSSN ; कोऽयं [को°] Amar (D), (K), (NSP), ŚP; SSB, Sar ; का वयमत्र किं च सुरतं स्व° ŚP, SSB ; नु वा [तु किं] Amar (D), (K), (NSP), VS, SR ; च [तु] Amar (S), VS, Skm, SskṛP ; नु [तु] SkV, SSB, Daś, KāvR, SuM, Amd ; वा [किं] Vet ; कीदृशमिति Amar (var.) ; सखि शेषे [क°] SkṛP.

1. Western (Arj) 101, Southern (Vema) 97 ; rest omitted. Verse doubtful.

Śārdūlavikrīḍita metre.

When the husband came to the bed, the knot of the garment released itself instantly, and the garment, too, held by the loosened girdle, slightly covered the hips ; this is all I remember now ; but once locked in his embrace, I do not recollect even faintly who was he, who was I, or how was the dalliance. (C. R. Devadhar).

9484

कान्तेत्युत्पललोचनेति विपुलश्रोणीभरेत्युन्नमत्-
पीनोत्तुङ्गपयोधरेति सुमुखाम्भोजेति सुभ्रूरिति ।
दृष्ट्वा माद्यति मोदतेऽभिरमते प्रस्तौति विद्वानपि
प्रत्यक्षाशुचिपुत्रिकां स्त्रियमहो मोहस्य दुश्चेष्टितम् ॥

(अ) BhŚ 231, Prab 4. 8.

(आ) SR 250. 19 (a. BhŚ), SSB 56.77, SuM 26.5, IS 1633, JSub 131. 3, SSD 4f 216.

(*a*) पृथुल° [वि°] BhŚ (var.) ; °श्रेणीति गाढोन्नमत् SuM ; °श्रेणी° BhS (var.) ; उल्लसत् SR, SSB ; उज्ज्वलत् or उत्सुक: BhŚ (var.).

(*b*) सुमुखाभोगेति BhŚ (var.).

(*c*) यद्यति मोद्यते BhŚ (var.) ; (ऽ)ति or च[(ऽ)भि] BhŚ (var.); प्रस्तौतु BhŚ (var.); जानन् [वि°] BhŚ (var.).

(*d*) °पूतिकां BhŚ (var.), Prab (some texts); °पूतिकां or °भस्त्रिकां (°स्त्र°) or °पुत्रिभ°

BhŚ (var.) ; कामस्य [मो°] SR, SSB ; मोहश्च or ह्रोमस्य [मो०] BhŚ (var.).

Śārdūlavikrīḍita metre.

Lo ! the evil effects of illusion that even (those expected to be) wise on seeing the female form which is apparently impure, calls her charming, lily-eyed, of broad buttocks, of high and massive breasts, lotus-faced and of beautiful eye-brows, and feel intoxicated, joyous, delightful and eulogising. (K. V. Sarma).

9484A

कान्ते त्वत्कुचचूचुकौ तदुपरि स्मेरा च हारावली
तद्वक्त्रं तरुणाङ्गि बिम्बितमनुच्छायालताश्यामताम् ।
त्वं सर्वाङ्गमनोरमे त्रिजगतां बध्नासि दृष्ट्या मनो
जम्बूवज्जलबिन्दुवज्जलजवज्जम्बालवज्जालवत् ॥

(आ) SG 824. See No. 9185.

(*a*) स्मेर SG.

Śārdūlavikrīḍita metre.

Charming are thy nipples, over them is the smiling garland, above thy beautiful face, Oh young lady, then the shade (of your eyebrows) and lastly the dark creeper(-like hair)— you charming in all your limbs, tie up through your looks the hearts of all in the three worlds as if with the *jambu*-fruit, droplets of water, the lotus, the mire and the fibre net. (K. V. Sarma).

9485*

कान्ते त्वन्नेत्रकान्तं पुरु कमलवनं त्वन्मुखस्योपमेयश्
चन्द्रः प्रत्यक्षसिद्धः पिककुलमपि च त्वत्स्वरस्यानुकारि ।
रम्भाकाण्डस् त्वदूरुच्छविरपि सुलभः कम्बवश्च त्वदीयाः
कण्ठाकारा शिखण्डास् तव कचसदृशास्तत् कथं
तेऽसमत्वम् ॥

(आ) SSB 64. 66 (a. Saṃgrahītuḥ).

Sragdharā metre.

Beloved, a big cluster of lotuses possesses the charm of your eyes, the moon who may be compared to your face is actually seen, a flock of cuckoos imitates your sweet voice, the banana trunk possesses the charm of your thighs, the conch shells are of the shape of your neck, the feathers of the peacocks are similar to your well adorned tresses ; how then can you consider yourself to be without comparison [ equal ] ? (A.A.R.).

9486*

कान्ते धावय मे पादाव् इति भर्त्रा निवेदिता ।
न तया धावितौ पादौ भर्तुराज्ञा न लङ्घिता ॥

(आ) SR 188.30, SSB 535. 31, SRK 243. 18 (a. Kuv).[1]

1. Puzzle.

'Beloved, please wash my feet— though entreated thus by her husband she did not wash his feet ; neither did she disobey her husband's direction.[1] (K. V. Sarma).

1. Solution : Take the construction *natayā dhāvitau*, 'she washed with bent head'.

9487*

कान्तेन प्रहितो नवः प्रियसखीवर्गेण बद्धस्पृहश्
चित्तेनोपहृतः स्मराय न समुत्स्रष्टुं गतः पाणिना ।
आमृष्टो मुहुरीक्षितो मुहुरभिघ्रातो मुहुर्लोठितः
प्रत्यङ्गं च मुहुः कृतो मृगदृशा किं किं न चूताङ्कुरः ॥

(आ) SkV 155 (a. Vākkūṭa), Prasanna 90 a (a. Vākkūṭa), Kav 57 (a. Vākkūṭa or Kākkūṭa).

(a) कान्ते° Kav om.

(*b*) चित्तेनोपकृतः स्मरा न सुमतस्पष्टं Prasanna; °नोपं° Kad (MS).

(*c*) मुहुरहिघ्रातो Prasanna; °घातो Kav (MS); लोचितः Prasanna ; लोधितः Kav (MS).

(*d*) प्र······ : कृतो Kav (MS).

Śārdūlavikrīḍita metre.

The mango bud her lover sent / is envied by her friends, / and in her heart

the doe-eyed damsel offers it to Love. / But now she cannot let it from her hand ; / she strokes it, casts her eye upon it, / smells it, turns it, holds it to her cheek. (D. H. H. Ingalls).

9488*

कान्ते नितान्तं दयिताकुचान्त-
चोलाञ्चलं कर्षति हर्षमुग्धे ।
बभार बाला नमिताास्यहास्य-
लेशापदेशादपरं निचोलम् ॥

(आ) Pad 56. 21 (a. Lakṣmaṇa), SG 446 (a. Lakṣmaṇa).

(*b*) चोलाञ्चले SG.

Upajāti metre (Indravajrā and Upendravajrā).

As the husband, joyfully passionate, was dragging off the corner of her bodice, the girl bent down and put on another bodice in the form of laughter. (K. V. Sarma).

9489

कान्ते नितान्तमेतैर्
वचनै रुषितेव लक्ष्यते भवती ।
क इवोष्यते न वचनैर्
उक्तैरागांस्यपह्नोतुम् ॥

(आ) AIR 577.

Ārya metre.

'Beloved, you appear to be greatly irritated by these supplicating words of mine.' 'Whoever will not get heated at words uttered to conceal one's sins ?' (K. V. Sarma).

9489A

कान्ते कृतागसि पुरः परिवर्तमाने
सख्यं सरोजशशिनोः सहसा बभूव ।
रोषाक्षरं सुदृशि वक्तुमपारयन्त्याम्
इन्दीवरद्वयमवाप तुषारधाराम् ॥

(अ) Camatkāracandrikā, p. 51.

(आ) RAS *ad* 1. 65 (p. 42) a. Simhabhūpāla).

(*a*) Or पुन: RAS (var.).

(*b*) Or सदसि RAS (var.).

Vasantatilakā metre.

As the errant lover prostrated before his lady love, immediately a friendship was struck between the lotus and the moon : finding herself unable to utter an angry word at the handsome (penitant), the two lily-eyes (of hers) experienced a surge of dewy (tears). (K. V. Sarma).

9489B

कान्ते पश्यति सानुरागमबला साचीकरोत्याननं
तस्मिन् कामकलाकलापकुशले व्यावृत्तवक्त्रे किल ।
पश्यन्ती मुहुरन्तरङ्गमवना दोलायमानेक्षणा
लज्जामन्मथमध्यगापि नितरां तस्याभवत् प्रीतये ॥

(आ) RAS *ad* 1. 99 (p. 43) (a. Simhabhūpāla).

(*a*) or सगसि [प°] RAS (var.).

(*b*) or वक्रा किल RAS (var.).

Śārdūlavikrīḍita metre.

As the lover looks at her with passionate love, the tender one turns away her face ; but as that expert in love turns away his face, she peers at him again and again with swinging eyes, throbbing with passion, though beset with shyness out of love— all to the lover's delight. (K. V. Sarma).

9490*

कान्ते यामि, क्व, देशान्तर,मपि शयना,न्नेति, किं सद्मनोऽपि
क्वैतावन्मात्र,मा: किं कथयसि नगरा,न्न प्रिये निर्वृतोऽपि ।
इत्याकर्ण्योक्तवस्तुक्रमघनघनहृद्वेदना वेद नाहं
काहं कुत्रास्मि कोऽयं बत हतसमयोऽप्यस्मि वा नास्मि वेति ॥

(अ) SMH 9.50.

Sragdharā metre.

'Beloved, I am starting.' 'Whereto ? 'To another country.' 'Direct from the couch ?' 'No.' 'What, as far as (the entrance to) the house ?' 'Surely not only that much.' 'Do you, mean to say, from the city ?' 'No dear, it does not stop there.' Hearing this naked truth (of separation), gradually, and with heavy pain in the heart I did not know who and where I was, what that accursed time was, or whether I was dead or alive ! (A. A. R.).

9491*

कान्ते विचित्रसुरतक्रमबद्धरागे
सङ्केतकेऽपि मृगशावदृशा रसेन ।
तत्कूजितं किमपि येन तदीयतल्पं
नाल्पैः परीतमनुकूजितलावकौघैः ॥

(अ) RŚ 1.25. See No. 9482.

(आ) Skm (Skm [B] 1116, Skm [POS] 2.129, 1) (a. Rudraṭa).

(*a*) काले [का°] RŚ (var.).

(*b*) °शावकालोचनाया: Skm.

(*c*) उत्कूजितं Skm (POS) ; °तुल्पं RŚ (var.) ; तन्वं [°तु°] Skm (var.).

(d) परीतमनुशब्दितपत्रिवंथो ; (°लाचकौघैः RŚ (var.), Skm) RŚ (var), Skm.

Vasantatilakā metre.

When the beloved was completely engrossed in novel ways of love sports even at a strange place (rendezvous), the deer-eyed one was cooing in such a manner in the ecstasy of the moment that flocks of quails came round her couch and began to coo in response [ mistaking her coo to be from one of their own kind]. (A. A. R.).

9492*

कान्ते विलासिनि कलावति पद्मनेत्रे
नित्यं त्वयि प्रियतमे रमते मनो मे ।
इत्थं भवन्तमुरुभावनया वदन्तं
श्रीकृष्ण मां बुधजना अपि हा हसन्ति ॥

(आ) SSB 37.35 (a. Śrī-Gaṅgāsahāya).

Vasantatilakā metre.

Beloved, full of sportive charm, proficient in fine arts, O lotus-eyed one, beloved-most, my mind always revels in you— by this kind of persistent love-making of yours, O Lord Kṛṣṇa even the wise, alas ! laugh at me. (A. A. R.).

9493*

कान्ते सागसि कञ्चुकस्पृशि तया साचीकृतग्रीवया
मुक्ताः कोपकषायमन्मथशरत्क्रूराः कटाक्षाङ्कुराः ।
साकूतं दरहासकेसरवचोमाध्वीकधारालसा
प्रीतिः कल्पलतेव काचन महावानीकृता सुभ्रुवा ॥

(आ) RJ 857 (= 5. 75).

(*b*) मुक्ता RJ (var.).

(*c*) साकूते Rasa.

Śārdūlavikrīḍita metre.

When the errant lover now touched her bodice, she craned her neck and released a flood of cruel looks like the arrows of Cupid who was red with anger ; then, significantly she laughed gently and released a flood of honey-sweet coos and thus the charming eye-browed one bestowed on him a pleasure similar to that of the heavenly wish-granting tree. (A. A. R.).

9493A

कान्ते सागसि काचिदन्तिकगते निर्भर्त्स्य रोषारुणैर्
भ्रूभङ्गीकुटिलैरपाङ्गवलनैरालोकमाना मुहुः ।
बध्वा मेखलया सपत्नरमणीपादाब्जलाक्षाङ्कितं
लीलानीलसरोरुहेण निटिलं हन्ति स्म रोषाकुला ॥

(आ) RAS *ad* 1. 104 (p. 47) (a. Siṁhabhūpāla).

Śārdūlavikrīḍita metre.

As an errant husband approached the (offended) sweetheart, she rebuked him with hot words of anger, and stared at him again and again with side-glances, with eyebrows knit; she then tied him up with her girdle and with the blue lotus, which she sported, beat him hard on his forehead stained with the red lac from the lotus-feet of her co-wife. (K. V. Sarma).

9494*

**कान्ते सागसि यापिते प्रियसखीवेषं विधायागते**
**भ्रान्त्यालिङ्ग्य मया रहस्यमुदितं तत्संगमाकाङ्क्षया ।**
**मुग्धे दुष्करमेतदित्यतितरामुक्त्वा सहासं बलाद्**
**आलिङ्ग्य च्छलितास्मि तेन कितवेनाद्य प्रदोषागमे ॥**

(अ) Amar (Amar [D] 42, Amar [RK] 47, Amar [K] 46, Amar [S] 41, Amar [POS] 41, Amar [NSP] 46).[1]

(आ) VS 2146, JS 299. 18 (a. Amaru), IS 1634.

(*a*) शापिते (शायि° or शामि°) [या°] Amar (D), (K), (RK), (VSP), VS; ऽपि हि [°ते प्रि°] VS; °वेशं [°वेषं] Amar (var.).

(*b*) °गमापेक्षय Amar (var.).

(*c*) °र एष [एतद्] Amar (S) ; अतितमाम् (°राम्) Amar (NSP) ; उद्दामहासं [उ° स°] Amar (NSP), (K), VS ; उच्छम्य हास्य [उ° स°] Amar (RK).

(*d*) आश्लिष्य Amar (NSP), (K) ; आकृष्य VS ; कितवेनेति VS.

1. Western (Arj) 46, Southern (Vema) 41 ; Ravi 41, Rāma 49, Br. MM 47, BORI I 49, BORI II 47.

Śārdūlavikrīḍita metre.

Today, in the evening twilight, the knave deceived me : As he had offended against me, I sent him away ; he, however, put on the clothes of my dear (female) friend and came back again. Under the illusion that he was my friend, I embraced him and communicated to him my secret that I wished to meet him. Thereupon he replied. 'Oh, simple one, but that is very difficult (now)', and he laughed wildly and pressed me powerfully in his arms ! (C. H. Devadhar).

9495*

**कान्ते स्नेहनिधौ समीयुषि मधौ जित्वा श्रियं शैशिरीं**
**विश्लेषादिव तस्य पाण्डिमभृतामालोलतानामियम् ।**
**कर्तुं नूतनचित्रपत्ररचनां किं काननश्रीरिमां**
**प्राचीनां पवनाञ्चलेन परितः पत्रावलीं लुम्पति ॥**

(अ) SMH 8.2.

(*a*) शैशवीं SMH (var.).

(*b*) विश्लेषादितरस्य SMH (var.).

(*c*) नूतनपत्रिचित्ररचनां SMH (var.).

Śārdūlavikrīḍita metre.

Having subdued the charm of the cold season and bringing to her the beauty of the spring which is charming and is an abode of love(-making), the Goddess of beauty, presiding over the forest, observing that the creeper(-friends) had grown pale as if out of separation from him [the spring] and desiring to adorn her afresh with variegated leaves (or painting), now removes the old decorations of leaves all round by the edge of her dress in the form of a breeze. (A. A. R.)

9496*

**कान्ते हन्त सुकोमला बत मता प्राग् व्यर्थमेव भ्रमात्**
**किंतु त्वं भुवि निष्ठुरा निरुपमा पश्यस्यपीमं न माम् ।**
**तस्माद् वक्षसि ते पयोधरमिषाद् धात्रा निखातार्पितौ**
**शैलेन्द्राविति सांप्रतं न हि चिरं सौख्यं परक्लेशितुः ॥**

(अ) SSB 137. 38 (a. Saṁgrahītuḥ).

Śārdūlavikrīḍita metre.

Beloved, while I was a wandering traveller, I thought, out of delusion, that

you were soft-hearted, but I find that you are the most incomparably hard-hearted person in the world, for you do not even look at me. That is why the Creator has now dug into your chest and placed two hills therein under the guise of the breasts. Indeed, no one who gives pain to others can be happy for long. (A. A. R.).

9497

कान्तो नर्मणि नैपुणेन विदितस्त्वं शैशवद्वेषिणी
क्रीडाशैलशिरोमणिर्गृहमिदं रम्यो वसन्तोत्सवः ।
सख्यः कामकथोपचारचतुराः संभोगकालेऽधुना
मानो वा कलहोऽथवा यदि कदा तच्चेतसो निर्वृतिः ॥

(आ) Śṛṅgāradhana-śataka of Dhānadarāja (KM XIII 33) 15.

Śārdūlavikrīḍita metre.

A lover is known as one clever in paying loving attentions and you are in your budding youth (and not a child); this mansion is the best of its kind with sportive hillocks and the season is spring with pleasing festivals; your friends are efficient at supplying the different needs of lovers; if, at this time for enjoyment, you have only jealous anger or quarrels, when can you get the happiness of your heart ? (A. A. R.).

9498*

कान्तो यास्यति दूरदेशमिति मे चिन्ता परं जायते
लोकानन्दकरो हि चन्द्रवदने वैरायते चन्द्रमाः ।
किं चायं वितनोति कोकिलकलालापो विलापोदयं
प्राणानेव हरन्ति हन्त नितरामाराममन्दानिलाः ॥

(आ) SR 330. 24, SSB 195.3.

Śārdūlavikrīḍita metre.

That my beloved lover will be starting for a distant country gives me great anxiety; the moon who gives joy to the world is indeed inimical to one having a face like the moon; moreover these sweet cooings of the cuckoos is the fore-runner of my impending laments; the gentle breeze from the flower garden, alas! will forcibly take away my life. (A. A. R.).

9499*

कान्तोऽसि नित्यमधुरोऽसि रसाकुलोऽसि
किं चासि पञ्चशरकार्मुकमद्वितीयम् ।
इक्षो तवास्ति सकलं परमेकमूनं
यत् सेवितो भजसि नीरसतां क्रमेण ॥

(अ) BhPr 235 (a. Mayūra). Cf. May p.47.

(आ) SSH 2.54, Any 130.181, Ava 50, SR 242.178, SSB 644.1.

(*d*) वहसि [भ°] Any.

Vasantatilakā metre.

O sugar-cane! thou art lovely, ever sweet and full of juice. Moreover, thou art the matchless bow of Cupid. When all the good qualities inhere in thee, thou lackest in one— *viz.*, that when used thou becomest sapless by degrees. (J. Shastri).

9500*

कान्त्या काञ्चनकान्तया परिमलैर्भाग्यैकभोग्यैस् तथा
सौन्दर्येण च साधुनैव कुसुमं हा हन्त न त्वत्समम् ।
अक्रोधं शृणु किन्तु दूषणमिव त्वय्यस्ति किञ्चित् पुनस्
तत्त्वज्ञैर्यदचुम्बितं त्वमसि रे चाम्पेय पुष्पन्धयैः ॥

(आ) PV 669 (a. Bindu Kavi).

Śārdūlavikrīḍita metre.

You possess a shine pleasing like gold, a fragrance that is the good luck of the fortunate and a beauty that is very good; in short, there is no flower equal to you; listen to me, without anger : there is one defect in you, O *campaka*-flower; the bees who are connoisseurs never come and kiss you (for you have no honey to offer)! (A. A. R.).

9501*

कान्त्या दरिद्रत्वमुपैति चन्द्रः
किमस्ति तत्त्वं विकचोत्पलेषु ।
न वेद्मि विश्वास्य कथं मृगाक्ष्या
सौन्दर्यसृष्टिर्मुषिता विधातुः ॥

(अ) Vikram 9.72.

Upajāti metre (Indravajrā and Upendravajrā).

The moon becomes poor in glow; what real thing is there in the blooming lotuses ? I do not know how the fawn-eyed girl, having created confidence, has stolen away the Creator's creation of beauty. (S. C. Banerji, emended).

9502*

कान्त्या विलुप्तानि विलोचनानाम्
आपाटलानामतिरोदनेन ।
सकुङ्कुमानीव पुनर्भवन्ति
यस्यारिनारीकुचमण्डलानि ॥

(आ) AIR 457.

Upajāti metre (Indravajrā and Upendravajrā).

The wives of whose enemies weep continuously that their eyes get red all over and this [ redness ] dripping down adorn, as if with saffron, their rounded breasts which have otherwise become devoid of charm. (A. A. R.).

9503*

कान्त्या सुवर्णवरया परया च शुद्ध्या
नित्यं स्विकाः खलु शिखाः परितः क्षिपन्तीम् ।
चेतोहरामपि कुशेशयलोचने त्वां
जानामि कोपकलुषो दहनो ददाह ॥

(अ) BhV 3.15.

Vasantatilakā metre.

I am sure, Oh lotus-eyed one, that though you are attractive, fire has burnt you in envious anger, for, with your bodily lustre excelling gold and your purity you had always thrown to the background the flames of fire. (K. V. Sarma).

कान् पृच्छामः सुराः स्वर्गे see No. 8271.

9504**

कान्यकुब्जा द्विजाः सर्वे मागधं माथुरं विना ।
गौडद्राविडविख्याताः कान्यकुब्जाः महोद्भवाः ॥

(आ) Sama 2 क 52.

All in Kānyakubja are brahmans except Māgadhas and Māthuras and they are well known in the Gauḍa and Drāviḍa countries. Of exalted birth are those of Kānyakubja. (K. V. Sarma).

कन्यादाने धनागमे see धर्मारम्भ ऋणच्छेदे

9505*

का पाण्डुपत्नी गृहभूषणं किं
को रामशत्रुः किमगस्त्यजन्म ।
कः सूर्यपुत्रो विपरीतपृच्छा
कुन्तीसुतो रावणकुम्भकर्णाः ॥

(आ) SR 197. 24, SSB 551.23, SRK 167. 15 (a. Prasaṅgaratnāvalī), SRM 2.2.356.[1]

1. Puzzle.

Indravajrā metre.

Who is the wife of Pāṇḍu ? [ Kuntī. ] Who is the ornament of the home ? [ A son ]. Who is the enemy of Śrī Rāma ? [ Rāvaṇa. ] Which is the birth-place of Agastya ? [ A pot. ] Who is the son of the Sun-god ? [ Karṇa. ] The last line consists of the answers in the nature of the wrong statement : 'Kuntī's sons are Rāvaṇa-Kumbhakarṇa'. (A. A. R.).

9506*

कापि कान्तमिदमाह महेला
साधु साधय तथा युधि कार्यम् ।
वर्तते तव यथा च जयश्रीर्
लोकनाथललना च सपत्नी ॥

(आ) SuM 29. 3 (in some MSS *cd/ab*).

Svāgatā metre.

A certain (brave) lady said thus to her beloved husband : Well, you may go to the battle, but so aquit yourself that you get the honour of victory and have for my co-wife a divine damsel. (A. A. R.).

9507*

काऽपि कुड्यलिखितावधिरेखाः
प्रोषितप्रियतमा गणयन्ती ।
वेश्मनि प्रबलवह्निपरीते
साश्रया बहिरनीयत सख्या ॥

(आ) Vidy 689 (a. Rāma[candra]).

Svāgatā metre.

A certain wife whose husband had gone on a long journey was counting the days of absence and the limit set for return by counting the lines on the wall of the house ; but the house became enveloped in fierce flames and she had to be dragged outside by her tear-laden friend (as she was so much absorbed). (A. A. R.).

9508*

काऽपि मुख्यपदवीमधिरोप्य
स्वां सखीं स्वकरधारितदीपा ।
प्राणनाथरतिगेहमयासीद्
अद्‌भुतो रतिपतेरुपदेश: ॥

(अ) Vikram 11.25.

Svāgatā metre.

A certain lady, holding a lamp in her own hand and keeping her friend on the main road, went into the pleasure-house of her lover ; strange is the instruction of Cupid, the lord of Rati. (S. C. Banerji).

9509*

कापिशायनसुगन्धि विघूर्णन्
उन्मदोऽधिशयितुं समशेत ।
फुल्लदृष्टिवदनं प्रमदानाम्
अब्जचारु चषकं च षडङ्‌घ्रि: ॥

(अ) Śiś 10. 4.

(आ) SR 314. 7 (a. Śiś), SSB 169. 7 (a. Māgha).

Svāgata metre.

The bee reeling with intoxication settled down alternatively on the ladies' faces and the wine cup, both fragrant with excellent wine, possessed of blossomed faces and charming like the lotus. (A. A. R.).

9510*

काऽपि शीघ्रमवधीरितमाना
मानिनी विचलिता प्रियधाम्नि ।
आगतेन मरुतापि पुरस्ताल्
लाघवस्य परिहारममंस्त ॥

(अ) Vikram 11.43.

Svāgatā metre.

A proud damsel, disregarding her anger, dashed to her lover's residence, that even the breeze flowing from the front felt that its swiftness had been excelled. (K. V. Sarma).

9511

कापुरुषः कुक्कुरश्च भोजनैकपरायणः ।
लालितः पार्श्वमायाति वारितो नैव गच्छति ॥

(अ) Pad 114. 63 (a. Bhānukara), SR 55. 67, SSB 317. 69.

(*d*) न च SR, SSB.

A knave, a dog and one keen on food, when fondled (and given freedom), come near but never leave even if pushed off. (K.V. Sarma).

9512*

काप्यङ्‌ग्री रङ्गपत्यारुणयति रमणी भूषणैर्भाति काचिद्
गायत्यन्या परापि प्रलसति लहरीलक्ष्म वासो वसाना ।
यत्रान्या स्नेहपूरान् वितरति च मुदं याति दोलाभिरन्या
सा शृङ्गारद्वितीया रचयति न मनः कस्य शृङ्गारमग्नम् ॥

(आ) SSB 212. 11.

Sragdharā metre.

One lady colours her toes with red lac, another shines with (fine) jewels, a third one sings (divinely), another looks charming donning a dress of wavy design, another showers *sneha-pūra* (loving glances), another is happy by sports on a swing —thus these young ladies, companions to love,— whose mind do they not submerge in love ? (A. A. R.).

9513*

काप्यन्या मुकुलाधिकारमिलिता लक्ष्मीरशोकद्रुमे
माकन्दः समयोचितेन विधिना धत्तेऽभिजातं वपुः ।
किं चाषाढगिरेरनङ्गविजयप्रस्तावनापण्डितः
स्वैरं सर्पति बालचन्दनलतालीलासखो मारुतः ॥

(आ) SkV 175, Kav 77.

(*a*) °मेलिता Kav (MS).

(*c*) चापाटगि° Kav (see note).

(*d*) सर्प्यति Kav (MS).

Śārdūlavikrīḍita metre.

A new Lakṣmī is given office / to deck the *aśoka*-tree with buds ; / the mango dons the noble costume / required by the occasion. / And now the south wind familiar with the grace / of dancing branches of the sandal trees, / is come from Malabar, an expert, / to speak the prologue of Love's Victory. (D. H. H. Ingalls).

9514*

काप्यभिख्या तयोरासीद् व्रजतोः शुद्धवेषयोः ।
हिमनिर्मुक्तयोर्योगे चित्राचन्द्रमसोरिव ॥

(अ) Rāgh 1.46 (Cf. Scharpé's Kālidāsa-Lexicon I. 4 : p. 22).

(आ) Sāh *ad* 7. 578 (p. 234-5).

(*b*) शुद्धवेशयोः Ragh (var.), Sāh.

Around (king Dilīpa and queen Sudakṣiṇā), clad in white garments and travelling together, there appeared an inexpressible lustre as would appear at the conjunction of the Moon and the constellation Citrā on a mistless sky. (K. V. Sarma).

9515*

काप्यागतं वीक्ष्य मनोधिनाथं
समुत्थिता सादरमासनाय ।
करेण शिञ्जद्वलयेन तल्पम्
आस्फालयन्ती कलमाजुहाव ॥

(आ) Skm (Skm [B] 1048, Skm [POS] 2. 115. 3) (a. Rājaśekhara), Kav p. 84.
Upajāti metre (Indravajrā and Upendravajrā).

A certain young wife, seeing that the lord of her heart had arrived, rose respectfully and prepared a seat for him by stroking [ dusting ] the cushion and invited him with her hand, her bracelets tinkling sweetly. (A. A. R).

9516*

का प्रस्तुताभिषेकाद्
आर्यं प्रच्यावयेद् गुणज्येष्ठम् ।
मन्ये ममैव पुण्यैः
सेवावसरः कृतो विधिना ॥

(आ) SRHt 95. 12 (a. Udāttarāghava).

Āryā metre.

Who indeed would disturb the arrangements set on foot to crown the elder brother who is highly worthy (of it) by merit ? Surely, methinks it is an excellent opportunity created (for me) by fate by my own good luck for serving him. (A. A. R.).

9517*

का प्रियेण रहिता वराङ्गना
धाम्नि केन तनयेन नन्दिता ।

कीदृशेन पुरुषेण पक्षिणां
बन्धनं समभिलष्यते सदा ॥

(अ) VMM 1.30.

(आ) SR 200. 55, SSB 557. 56.[1]

1. Puzzle.

Rathoddhatā metre.

Which best of damsels was abandoned by her husband ? [*Śakuntalā.* ] Who was the son who consoled her in the house ? [ *Bharata.* ] What kind of man always desires the capture of birds ? *Śakuntalā-bharata* (*Śakunta-lābha-rata*, 'One who delights in the acquisition of birds'). (A. A. R.).

9518*

का प्रीतिः सह मार्जारैः का प्रीतिरवनीपतौ ।
गणिकाभिश्च का प्रीतिः का प्रीतिर्भिक्षुकैः सह ॥

(अ) Cr 250 (CL V. 1, Crn 264 CnT V. 72.) Cf. न राज्ञां सह नास्ति मैत्रं.

(आ) SRBh, 167. 648, SSB 501. 648, Subh 138, IS 1635, GVS 535 and 534.

(इ) Cf. NM (T) 4.18.

(*a*) का वै प्रीतिस्तु मार्जारैः CL (var.) ; प्रीतीश्च CL (var.) ; मार्जारैः (°री) Subh.

(*b*) प्रीतिस् CL (var.) ; अवनीपतेः (°तिः Subh; °भुजा) CL (var.), Subh.

(*c*) का प्रीति (°तिः Subh) गणिकाभिश्च (गणिका-सार्धं) CL (var.), Subh ; का प्रीतिर्वा गणिकया proposed by Durgā Prasāda in JBBRAS 16.366 ; सह गणिकाया. IS ; प्रीति CL (var.).

(*d*) का प्री° tr. CL (var.) ; प्रीतिः CL (var.); भिक्षुभिः (°कैः) CL (var.).

Can one have (real) friendship with a cat, a sovereign, a courtezan or a beggar ?

9519*

कामिन्नं तत्राभिनवस्मराज्ञा-
विश्वासनिक्षेपवणिक् क्रियेऽहम् ।
जिह्रेति यन्नैव कुतोऽपि तिर्यक्
कश्चित् तिरश्चस्त्रपते न तेन ॥

(अ) Naiṣ 3. 43.

Indravajrā metre.

Who among those (divine) damsels does not confide to me Cupid's latest commands, as one does merchandise to the care of a merchant ? For a bird does not feel shy before any one, and so no one feels shy before a bird. (K. K. Handiqui).

9520*

का भूषा बलिनां, क्षमा, परिभवः, कोपः स्वकुल्यैः कृतः
किं दुःखं, परसंश्रयो, जगति कः श्लाघ्यो, य आश्रीयते ।
को मृत्यु,र्व्यसनं, शुचं जहति के, यैर्निर्जिता शत्रवः
कैर्विज्ञातमिदं विराटनगरच्छन्नस्थितैः पाण्डवैः ॥

(अ) SH 1426.

(*d*) °गरछन्न° SH, (changed *metri causa*).

Śārdūlavikrīḍita metre.

What is the ornament for the strong ? 'Patience.' What is humiliation ? 'That done by one's own people.' What is distress ? 'Dependence on others.' Who is to be praised in this world ? 'He who is resorted to for assistance.' Which is death ? 'Vices.' Who give up grief ? 'Those who have vanquished their enemies.' Who knew this ? 'The Pāṇḍavas who remained *in cognito* in the Virāṭa capital (during their banishment).' (K. V. Sarma).

9521*

कामं करीषाग्निमधो निधाया-
श्रमेण तापातिशयं भजध्वम् ।
युष्माकमद्यावधि नाधिकारो
दुग्धातिमुग्धाधरमाधुरीषु ॥

(आ) SH 1641.

Upajāti metre (Indravajrā and Upendravajrā).

Placing the glowing cowdung pots below (the cots), leisurely enjoy the warmth. You do not have, till now, the right to enjoy (the bridal warmth) and the lips of shy young girls sweeter than milk. (K. V. Sarma).

9522*

कामं कर्णकटुः कृतोऽतिमधुरः केकारवः केकिनां
मेघाश्चामृतधारिणोऽपि विहिताः प्रायो विषस्यन्दिनः ।
उन्मीलन्नवकन्दलावलिरसौ शय्यापि सर्पायते
तत् किं यद् विपरीतमत्र न कृतं तस्या वियोगेन मे ।।

(अ) RŚ 2.85.

(a) करोति मधुरः or कृतोऽपि म° RŚ (var.) ; केकिनो RŚ (var.).

(b) °मृतदायिनो (°नौ) or °मृतवर्षिणी RŚ (var.) ; प्रायेण RŚ (var.) ; विषं स्यन्दिनः RŚ (var.).

(c) °वनिरसौ RŚ (var.) ; सह्याप्यसह्यायते or सर्पो ह्य शिय्यायते RŚ (var.).

(d) चिद्विप [यद् वि°] RŚ (var.) ; °तमद्य RŚ (var.) ; कृते RŚ (var.); किं [मे] RŚ (var.).

Śārdūlavikrīḍita metre.

The highly sweet notes of peacocks are now indeed painful to the ear ; the clouds though bearing *amṛta* [ nectar or water ] appear to be shedding liquid poison ; the bed spread with blossomed *kandalā*-flowers looks like a bed of serpents ; what is not topsy turvy to me, separated as I am from her ? (A. A. R.).

9523*

कामं कामदुघं धुङ्क्ष्व मित्राय वरुणाय च ।
वयं धीरेण दानेन सर्वान् कामानशीमहि ।।

(आ) Pad 109. 24 (a. Deveśvara), ŚP 495, SG 807, SR 181.2 (a. ŚP), SSB 520.1.

(a) कामदुघे धुक्ष्य ŚP, SG.

(c) वीरेश ŚP ; वरिशदानेन SG.

You may milk the very wish-granting cow in order to propitiate the gods Indra and Varuṇa ; (as for ourselves), we will make with pleasure worthy gifts (to the needy) and thus get all our desires fulfilled. (A. A. R.).

9524*

कामं कामयते न केलिनलिनीं नामोदते कौमुदी-
निस्यन्दैर्न समीहते मृगदृशामालापलीलामपि ।
सीदन्नेष निशासु दुःसहतनुर्भोगाभिलाषालसैर्
अङ्गैस्ताम्यति चेतसि व्रजवधूमाधाय मुग्धो हरिः ।।

(आ) Skm (Skm [B] 303, Skm [POS] 1.61. 3) (a. Śaraṇa), PG 370 (a. Śaraṇa, in some MSs) (a. Umāpatidāsa).

(a) नलिनीमामोदते or नलिनीरामोदते PG (var.); कौमुदीं PG (var.).

(b) निस्पन्दैर्न or निःस्पन्देन PG (var.).

(c) निः सह° PG.

(d) व्रजवधूमादाय PG (var.).

Śārdūlavikrīḍita metre.

He does not indeed desire for the sportive lotus pond, nor take delight in the spreading moonlight, nor long for sports with garland-balls in the company of gazelle-eyed damsels ; sinking in the bed, during nights, with unbearable pain all over his body, with no desire for any kind of enjoyment, the love-lorn Kṛṣṇa now suffers much, thinking of his cowherdess in mind. (A. A. R.).

9525

कामं कामयमानस्य यदा कामः समृद्ध्यते ।
अथैनमपरः कामस् तृष्णा विध्यति बाणवत् ।।

(अ) MBh (MBh [Bh] 13. 94. 30, MBh [R] 13. 93. 48, MBh [C] 13. 4443), SkP, Prabhāsa-kṣetra-māhātmya 255.34.

(आ) IS 1646.

(*b*) यथा [य°] MBh (var.) ; यदि SkP ; समृध्यति MBh (var.) ; प्रसिध्यति (°ते) MBh (var.) ; स सिद्धयति [स°] SkP.

(*c*) तथै° SkP ; परमः or अपरं or अवरः [अपरः] MBh (var.) ; कामो SkP.

(*d*) त्विष्टा बाणेन विध्यति MBh (var.) ; तूर्णी or तूर्णं or नृणां or तृष्णां or त्विष्टो [तृ°] MBh (var) ; भूयो [तृ°] SkP.

When one desire cherished by a person becomes gratified, there springs immediately another whose gratification is sought for, which pierces him like a shaft. (P. C. Roy).

9526*

कामं कामसमस् त्वमत्र जगति ख्यातोऽसि यत् सर्वदा
रूपेणैव महीपते तव धनुःपाण्डित्यमन्यादृशम् ।
त्वं यस्मिन् विशिखं विमुञ्चसि तमेवोद्दिश्य मुक्तत्रपं
त्रुट्यत्कंचुकमुद्गतस्पृहमहो धावन्ति देवाङ्गनाः ॥

(आ) SR 101. 204, SSB 401. 221, PV 60 (a. Bālājībhaṭṭa).

(*a*) तत् प्रायशो [यत् स°] PV.

Śārdūlavikrīḍita metre.

Indeed you are equal to Cupid, O king and are well known in the world for handsomeness ; your dexterity with the bow is something unique, for, that person whom you fit as the target for the discharge of your arrow, towards him divine damsels run without shame, O wonder, in all eagerness with their jacket strings snapping ! (A. A. R.).

9527

कामं कुमीनसदृशं
राज्यमपि प्राज्यकण्टकं कुशलः ।
पाकान्वितमतिसुरसं
भुङ्क्ते बहुधावधानेन ॥

(आ) SMH 7.12.

(*b*) पाज्यकण्ठकं SMH (var.).

Āryā metre.

A clever man indeed rules his kingdom efficiently even though it may be full of thorns [ troubles ], by bestowing great care and making it soft even as a person eats a fish full of bones by cooking it and making it juicy and eating it carefully. (A. A. R.).

9528*

कामं कूले नवीनामनुगिरि महिषीयूथनीडोपकण्ठे
गाहन्ते शष्पराजीरभिनवशलभग्रासलोला बलाकाः ।
अन्तर्विन्यस्तवीरुत्तृणमयपुरुषत्रासविघ्नं कथंचित्
कापोतं कोद्रवाणां कवलयति कणान् क्षेत्रकोणैकदेशे ॥

(आ) SkV 264 (a. Yogeśvara), Prasanna 97a, Skm (Skm [B] 1281, Skm [POS] 2.162.1) (a. Yogeśvara), Kav p. 78.

(*a*) °नीलोप° Skm.

(*b*) शर्षराजी अतिनरशरभश्वास° Prasanna ; °ग्रामलोला Skm (var.).

(*c*) °त्रासनं यं SkV (var.) ; °डासविद्यं Prasanna.

Sragdharā metre.

By the stream bank, up toward the hills, / close by where the buffaloes are lying, / the cranes stalk calmly through the young grass / hunting for fresh locusts ; / the flock of doves, though hindered by their fear / of straw-filled scarecrows set therein, / yet manages to peck up grains of beggarweed / along a corner of the field. (D. H. H. Ingalls).

9529*

कामं कोपकषायिताक्षियुगलं कृत्वा करोत्फालनैः
क्षुद्रान् वन्यमृगात् करीन्द्र सहसा विद्रावय त्वं मुदा ।
हेलाखण्डितकुम्भिकुम्भविगलद्रक्तारुणाङ्के हरौ
जाते लोचनगोचरे यदि भवान् स्थाता तदा मन्महे ।।

(अ) Any Śat 54.

Śārdūlavikrīḍita metre.

Oh lordly elephant, making your eyes red with anger you may indeed drive away gleefully small animals quickly by swinging your trunk ; but we will honour you only if you stand (bravely) when sighting a lion whose claws are red with the blood flowing from temples of elephants torn to pieces by him sportively. (A. A. R.).

कामं क्रोधं see also No. 9591.

कामं क्रोधं च मृत्युं च see No. 9592.

9530

कामं क्रोधं च लोभं च दम्भं दर्पं च भूमिपः ।
सम्यग्विजेतुं यो वेद स महीमभिजायते ।।

(अ) MBh (MBh [Bh] 5.127, 37, MBh [Cit] 5.128.33, MBh [C] 5.4342).

(आ) IS 1648.

(*b*) दर्पं दंभं tr. MBh (var.) ; दम्भं हर्षं MBh (var.); डंभं MBh (var.) ; भूमिप MBh (var.).

(*c*) विधातुं or विहा° MBh (var.).

(*d*) महान् MBh (var.) ; अतिजायते (अभि°) or अपि जा° or अभिरक्षति or अभिरक्षयेत् or अधिजायते MBh (var.)

That king who knoweth well how to conquer lust and wrath, and avarice and boastfulness and pride, can own the sovereignty of the whole earth. (P. C. Roy).

9530A

कामं क्रोधं भयं लोभं दम्भं मोहं मदं तथा ।
निद्रां मत्सरमालस्यं नास्तिक्यं च परित्यज ।।

(आ) SPR 209. 3 (a. Itihāsasamuccaya 18. 19 ).

Give up passion, anger, fear, avarice, boastfulness, delusion and pride, and, so also, slumber, rivalry, idleness and agnosticism. (K. V. Sarma).

कामं क्रोधं मदं मानं see No. 9574.

9531

कामं क्रोधं लोभं मोहं
त्यक्त्वात्मानं पश्य हि कोऽहम् ।
आत्मज्ञानविहीना मूढास्
ते पच्यन्ते नरके मूढाः ।।

(अ) Mohamudgara (not quoted in JA 12. 608 sqq. and in NS).

(आ) SPR 607.19 (a. Moha° 7), IS 1647 (a. Moha.), SRK 38. 9 (a. Moha.°).

(*a*) कामक्रो° Moh (var.).

(*b*) पश्यति [प° हि] Moh (var.).

(*d*) नरकनिगूढः Moh (var.); SPR नरकेनिग्रूटाः Moh (hypermetric).

Mātrāsamaka metre.

Abandoning (passionate) desire, anger, covetousness, and delusion look at yourself as to what you really are ; those fools who are devoid of self-knowledge, they are thrust into hell and are burnt by hell-fire. (A. A. R.).

9532*

कामं गुणैर्महानेष प्रकृत्या पुनरासुरः ।
उत्कर्षात् सर्वतो वृत्तेः सर्वाकारं हि दृप्यति ।।

(अ) Mahāvīra 3.12.

Truly he[1] is great by his good qualities, but by nature he is a demon ; for he is altogether proud from the excellence of his behaviour. (J. Pickford).

1. Vasiṣṭha.

9533

कामं जनाः स्मयन्ते
कैलासविलासवर्णनावसरे ।
साधनकथनावसरे
साचीकुर्वन्ति वक्त्राणि ॥

(अ) Vaidi 75.

Āryā metre.

People indeed smile (joyfully) at the time when the joys of the heaven Kailāsa are described; when the disciplines necessary to attain it are described they turn their faces away (with a wry smile). (A. A. R.).

कामं जीर्णपलाशपत्र° see No. 9560,

9534**

कामं तु क्षपयेद् देहं पुष्पमूलफलैः शुभैः ।
न तु नामापि गृह्णीयात् पत्यौ प्रेते परस्य तु ॥

(अ) Mn 5. 157 (in MnJh 5.155). Cf. 1.75.

At her[1] pleasure let her emaciate her body by (living even on) pure flowers, roots, and fruit; but she must never mention the name of another man after her husband has died. (G. Bühler).

1. widow's.

9535*

कामं वहन्तु मरुतो मलयाचलस्य
चन्द्रोऽपि पातयतु वा नितरां स्फुलिङ्गान् ।
दूरे प्रियो विमलवंशमणिः पतिर्मे
तत्साम्प्रतं त्वरितमानय तं कथंचित् ॥

(आ) SSB 122.6 (a. Saṃgrahītuḥ).

Vasantatilakā metre.

Let the breeze from the Malaya mountain burn me to its heart's content, / let the moon scatter at will his fiery rays on me; / my beloved husband, the gem of a noble family, is far away; / you now hurry up and somehow bring him over here quick. (A. A. R.).

9536*

कामं दीर्घा भवेद् यात्रा कामं पन्था महान् भवेत् ।
सोऽपि प्रभोः कृपामेव नित्यमाश्रयतेऽन्ततः ॥

(आ) SSMā 12. 11-2.

(*b*) पन्थो SSMā.

The journey may take a long time, the road too may be long, but even such a person will have to turn to the compassion of the Lord at the end. (A. A. R.).

9537

कामं दुग्धे विप्रकर्षत्यलक्ष्मीं
कीर्तिं सूते दुष्कृतं या हिनस्ति ।
तां चाप्येतां मातरं मङ्गलानां
धेनुं धीराः सूनृतां वाचमाहुः ॥

(अ) Uttara 530.

(आ) SRK 110.5 (a. Uttara), IS 7816, SSap 557, SRRU 908 (cf. Uttara 5. 29), SR 85. 12 (a. Uttara), SSB 363.28.

(*a*) कामान्दुग्धे SRK, IS, SSB.

Śālinī metre.

And, wise men call that same speech, which is true and agreeable, which yields the objects of desires (like milk), which banishes misfortune, which produces fame, which destroys sin— the cow, the mother of prosperity. (C. N. Joshi).

9538

कामं दुर्विषहज्वरं जनयति व्याघूर्णयत्यक्षिणी
गात्राण्यूरुनितम्बगण्डहृदयान्युच्छूनयत्युल्बणम् ।
तां तां दुर्विकृतं करोति सुहृदो गाढं व्यथन्ते यया
व्याधिर्यौवनमात्मनाशनियतः के ते ग्रहण्यादयः ॥

(अ) Bhartṛharinirveda of Hariharopādhyāya (KM 29). 5. 16.

Śārdūlavikrīḍita metre.

It causeth love, a fever hard to bear, / makes thine eyes to water, swells thy frame / with passion, worketh every

evil change / whereat thy friends lament, because of her / who bringeth this destruction on thy youth. (L. H. Gray).

9539-40*

कामं दृष्टा मया सर्वा विवस्त्रा रावणस्त्रियः ।
न तु मे मनसः किंचिद् वैकृत्यमुपपद्यते ॥
मनो हि हेतुः सर्वेषाम् इन्द्रियाणां प्रवर्तने ।
शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम् ॥

(अ) R (R [Bar] 5.9.38-9, R [B] 5. 10. 41-2, R [G] 514. 59-60, R [L] 56. 43-4).

(*a*) दृष्ट्वा R(var.).

(*b*) विश्वस्ता (°विधा) भरणाः (°ण) स्त्रियः R (var.) ; विस्तराद् or विविधा R (var.).

(*c*) हि [तु] R (var.) ; मनसा R (var.).

(*d*) वैरूप्यम् R (var) ; श्रपि जायते or °जायते or °लभ्यते or गच्छति [उप°] R (var.).

तन्मनस्तु व्यवस्थितं or तच्च मे शुच्यवस्थितं R (var.); हि [च] R (var.).

Although uncovered wives of Rāvaṇa have been beheld by me, yet there are no signs that my mind hath undergone any alteration. The mind activates all the senses in course of actions, good or evil. It is verily mind which is the cause of all actions, and herein my mind is righteously disposed. (B. Khan).

9541*

कामं न पश्यति विदूक्षत एव भूम्ना
नोक्तापि जल्पति विवक्षति चादरेण ।
लज्जास्मरव्यतिकरेण मनोऽधिनाथे
बाला रसान्तरमिदं ललितं बिभर्ति ॥

(श्र) RŚ 1.00.

(*a*) हृदि क्षत [दि°] RŚ (var.).

(*b*) चाधरेण RŚ (var.).

Vasantatilakā metre.

She does not look at him (directly) but desires it greatly ; / though addressed she speaks not, but desires to speak lovingly ; / thus the (newly married) girl experiencing a mixture / of shyness and love exhibits, towards the lord of heart, a pleasing kind of sentiment / which is different from ordinary love. (A. A. R.).

9542*

कामं निष्करुणं वेत्सि वेत्सि तं बहुवल्लभम् ।
दूति चूताङ्कुरखरा दिशो वेत्सि न वेत्सि किम् ॥

(अ) Skm (Skm [B] 1027, Skm [POS] 2.110.2).

It is true that you know him to be pitiless / and that he has a number of beloveds ; / but, dear messenger, do you see or not see / the directions filled with the aroma of mango sprouts ? (A. A. R.).

9543*

कामं नृपाः सन्तु सहस्रशोऽन्ये
राजन्वतीमाहुरनेन भूमिम् ।
नक्षत्रताराग्रहसंकुलापि
ज्योतिष्मती चान्द्रमसैव रात्रिः ॥

(श्र) Ragh 6.22 (cf. A. Scharpé's Kālidāsa-Lexicon, I. 4 : p. 91).

(श्रा) Kuv *ad* 18.52, Vidy 854 (a. Kālidāsa), SR 104. 110 (a. Kuv), SSB 395. 120 (a. Kālidāsa), RAS *ad* 2. 108-9 (p. 213).

(*a*) सन्ति Ragh (var.), Kuv, SR, SSB ; सहस्रशो° Vidy, Kuv, SSB ; सहस्रः शो° SR.

Indravajrā metre.

Granted, that there are other kings in thousands, / yet, they call this earth as one possessed of a good king on account

of him (alone); the night, though crowded with constellations, stars and planets, is possessed of brightness on account of the moon alone. (R. D. Karmarkar).

9543A

कामं परमिति ज्ञात्वा देवोऽपि हि पुरन्दरः ।
गौतमस्य मुनेः पत्नीम् अहल्यां चकमे पुरा ॥

(अ) Buddhacarita 4. 72.

(*a*) परमित Bu° (var.).

(*c*) गौतमस्य मुने Bu° (var.).

Knowing that love is the highest good, even than God Purandara, for instance, of olden times fell in love with Ahalyā, the wife of Gautama. (E. H. Johnston).

9544*

कामं प्रत्याविष्टां
स्मरामि न परिग्रहं मुनेस् तनयाम् ।
बलवत् तु दूयमानं
प्रत्याययतीव मे हृदयम् ॥

(अ) Śāk 5.33 (in some editions 5. 31 or 5.32). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 72).

(आ) Amd 69. 134, 5. 83, Sar RAS *ad* 2. 108-09 (p. 213).

(*d*) मां [मे] Śāk (var.) ; सा [मां] Śāk (var.) ; चेतः [हृ°] Sar, Amd.

Āryā metre.

Do what I will, I cannot call to mind / that I did ever espouse the sage's daughter; / therefore I have disowned her; yet / 'tis strange / how painfully my agitated heart / bears witness to the truth of her assertion / and makes me credit her against my judgment. (M. Monier Williams).

9545-7

कामं प्रदीपयति रूपमभिव्यनक्ति
सौभाग्यमावहति वक्त्रसुगन्धितां च ।
ऊर्जं करोति कफजांश्च निहन्ति रोगांस्
ताम्बूलमेवमपरांश्च गुणान् करोति ॥

युक्तेन चूर्णेन करोति रागं
रागक्षयं पूगफलातिरिक्तम् ।
चूर्णाधिकं वक्त्रविगन्धकारि
पत्राधिकं साधु करोति गन्धम् ॥

पत्राधिकं निशि हितं सफलं दिवा च
प्रोक्तान्यथाकरणमस्य विडम्बनैव ।
कक्कोलपूगलवलीफलपारिजातैर्
आमोदितं मदमुदा मुदितं करोति ॥

(अ) Varāhamihira's Bṛhatsaṁhitā 77. 35-37. For No. 9545 see also Cr 1353 (CRC 7.46, CRBh I.63, CPS 199.66). For No. 9546 see also Vet 1. 17 (wrongy 1.19).

(आ) JS 402. 132-3 (a. Varāhmihira). Cf. ताम्बूलं कटुतिक्त° and ताम्बूहरिता. Cf. P.K. Gode, Studies in Indian Cultural History, Vol. I, pp. 148, 158.

Betel stimulates love, sets off the countenance, ingratiates, gives fragrance to the mouth, is tonic, quells phlegmatic diseases and is productive of yet other advantages.

Used with a moderate dose of lime, it gives colour ; with too excessive a dose of areca-nut, it destroys colour ; with too much lime, it gives a bad smell to the mouth, but when the betel-leaf predominates, a pleasant smell.

At night a quid of betel is salutary, if it consists chiefly of leaf, and at day-time, if it is mixed with lime ; to apply betel in any other fashion than those

here prescribed is a mere abuse of it. When the fragrance of betel is enhanced by *kakkola*, Areca, Averrhoa and Enythrine, it awakens the joys of amorous intoxication. (H. Kern).

9548*

कामं प्रदोषतिमिरेण न दृश्यसे त्वं
सौदामिनीव जलदोदरसंधिलीना ।
त्वां सूचयिष्यति तु माल्यसमुद्भवोऽयं
गन्धश्च भीरु मुखराणि च नूपुराणि ॥

(अ) Mṛcch 1.35, Cār 1.18.

(आ) GVS 265, AIS 47. 6-9.

(*b*) सौदामनीव Mṛcch (var.), Cār ; °संवलीना Mṛcch (var.) ; संनिरुद्धा Cār.

(*c*) वायुवशोपनीतो Cār.

(*d*) शब्दमु° Cār ; भूषणानि Cār.

Vasantatilakā metre.

'Tis true, the night is dark, O timid maid,[1] / and like the lightning hidden in the cloud, / you are not seen ; yet you will be betrayed / by fragrant garlands and by anklets loud. (A. W. Ryder).

1. Vasantasenā.

9549

कामं प्रियानपि प्राणान् विमुञ्चन्ति मनस्विनः ।
इच्छन्ति न त्वमित्रेभ्यो महतीमपि सत्क्रियाम् ॥

(आ) VS 513 (a.Bharcu), ŚP 252 (a.Bharcu), AP 59 (a. Bharcu), Vjv 44 (p. 148) (a. Ājanaśūra), SR 79. 1 (a. VS), SSB 353. 4 (a. Bharcu), SRK 47. 1 (a. ŚP.)

Persons possessing self-respect may indeed abandon life which is so dear, but never desire hospitality from unfriendly people, however great it may be. (A. A. R.).

9550*

कामं प्रिया न सुलभा
मनस् तु तद्भावदर्शनाश्वासि ।
अकृतार्थेऽपि मनसिजे
रतिमुभयप्रार्थना कुरुते ॥

(अ) Śāk 2.1. See A. Scharpé's Kālidasa-Lexicon, I. 1 : p. 25.

(आ) Sāh. *ad* 6. 352 (p. 149), AA *ad* 7. 9 (p. 79).

(*b*) च [तु] Śāk (var.); °दर्शनायासि Śāk (var.), Sāh (var.) ; °दर्शनीयासि Śāk (var.).

(*d*) उभयं प्रा° Śāk (var.).

Āryā metre.

May be, she (Śakuntalā) is not of easy reach, but my (Duṣyanta's) mind is assuaged at seeing her attitude. Though, love has not been fulfilled, mutual endearment develops love. (K.V. Sarma).

कामं बन्धनमेवैकं see No. 9607.

9551*

कामं भवन्तु मधुलम्पटषट्पदौघ-
संघट्टघुन्धुमघनध्वनयोऽब्जखण्डाः ।
गायत्यतिश्रुतिसुखं विधिरेव यत्र
भृङ्गः स कोऽपि धरणीधरनाभिपद्मः ॥

(आ) JS 105. 10 (a. Śrutadhara), VS 930 (a. Bhaṭṭa-Vasudeva), ŚP 1144 (a. Śrutadhara), Any 134. 137, SR 244. 228 (a. ŚP), SSB 648. 24 (a. Śrutadhara), Kav p. 41 (Vasudeva).

(*b*) °घुर्घुरघ° ŚP, Any, SR, SSB; सङ्घा: [°ख°] JS.

(*c*) गायन्नति° VS, ŚP, Any, SR, SSB.

Vasantatilakā metre.

Let the clusters of lotuses be indeed noisy / with the very loud humming of swarms of bees / intoxicated by imbibing

honey; but it is the creator Brahmā / who sings sweetly (the scriptures), an unique bee / seated on the lotus sprung from the navel of Viṣṇu. (A. A. R.).

9552*

कामं भवन्तु सरितो भुवि सुप्रतिष्ठाः
स्वादूनि सन्तु सलिलानि च शुक्तयश्च ।
एतां विहाय वरवर्णिनि ताम्रपर्णी
नान्यत्र सम्भवति मौक्तिककामधेनुः ॥

(आ) KāvR 14. 10 (p. 80), KH 15.23-4. Cf. Bālarāmāyaṇa 3. 31.

(*d*) or नान्यात्र KH.

Vasantatilakā metre.

Let there indeed be rivers which are well known, / let the water in them be sweet and let there be shells ; / but excepting the river Tāmraparṇī, charming lady, / there does not exist another river, the wish-granting cow yielding pearls. (A. A. R.).

9553*

कामं मा कामयध्वं वृषमपि च भृशं माद्रियध्वं न वित्ते
चित्तं दत्त श्रयध्वं परममृतफला या कला तामिहैकाम् ।
इत्थं देवः स्मरारिर्वृषमधरचरीकृत्य मूर्त्यैव दित्सन्
निःस्वो विश्वोपदेशानमृतकरकलाशेखरस्त्रायतां वः ॥

(आ) Skm (Skm [B] 18, Skm [POS] 1.4.3) (a. Kavipaṇḍita-Śrī Harṣa).

(*c*) हिंसन् [दि°] Skm (var.).

Sragdharā metre.

Do not care (much) for love(-making), do not accept too much even of *dharma*, direct not your mind towards wealth, but resort to one fine art which gives ambrosial fruits — thus does Lord Śiva, the enemy of Cupid, riding the *vṛṣa* (bull), and penniless, give advice to all by adorning himself with a *kalā* [ digit ] of the nectar-rayed moon. May he give protection to you all. (A. A. R.),

9554

कामं लिखतु संस्थानं कश्चिद् रूपं च भास्वतः ।
अभित्तिविहितालम्बम् आलोकं विलिखेत् कथम् ॥

(आ) SNi 2. 3.

One may, perhaps, paint the features and figure of the Sun (on a wall), but how will one put on the canvas the light which is beyond the support of any wall ? (A. A. R.).

9555*

कामं वनेषु हरिणास्
तृणेन जीवन्त्ययत्नसुलभेन ।
विदधति धनिषु न दैन्यं
ते किल पशवो वयं सुधियः ॥

(अ) Śānt 1. 14 (in some texts 1. 15).

(आ) SR 80. 28 (a. Śānt), SSB 354. 31, ŚP 261, SkV 1494, Skm (Skm [B] 2214, Skm [POS] 5.43.4) (a. Silhaṇa), JS 93. 1, SV 1038 ( a. Bilhaṇa ), Pad 9157 (a. Bihlaṇaśataka), Sar 4. 114, ŚB 2. 341, RJ 461, IS 1636, SH 986 and 182*, SRRU 982, Vidy 779.

(*a*) काले [का°] Śānt (var.).

(*b*) तृणानि स्वादन्त्ययत्नसुलभानि Sar ; जीवत्य° SH fol 86 b.

(c) धनिषु (°नो° SH fol 71b) न दैन्यं विदधति ŚP, SR, SSB, JS, SH (both places) ; निदधति Śānt (var.).

(*d*) खलु [कि°] ŚP, SR, SSB, Pad ; स्वधिय° [सु°] Śānt (var.).

Āryā metre.

Peaceful, the gentle deer untroubled gaze ; / all that they need, their forest-home supplies. / No greed for wealth nor envy clouds their days. But these are only beasts, and we are wise ! (J. Brough).

9556*

कामं वपुः पुलकितं नयने धृतास्रे
वाचः सगद्गदपदाः सखि कम्पि वक्षः ।
ज्ञातं मुकुन्दमुरलीरवमाधुरी ते
चेतः सुधांशुवदने तरलीकरोति ॥

(आ) PG 181 (a. Raṅga), Bhaktirasāmṛta p. 823 (a. PG), SH 1919.

(*a*) पुलकितं SH.

(*b*) सखि वेपथुश्च PG (var).

Vasantatilakā metre.

Your body is horripillated ; your eyes shed tears (of joy), your words are choked with emotion, friend ; and your bosom heaves. Ah, I understand, the sweetness of the music of the flute of Śrī Kṛṣṇa makes your mind, O moon-faced one, full of tremulousness. (A. A. R.).

9557*

कामं वाचः कतिचिदफलाः सन्तु लोके कवीनां
सन्त्येवान्या मधुरिपुकथासंस्तवात् कामधेनवः ।
वित्तं कामं भवतु विफलं दत्तमश्रोत्रियेभ्यः
पात्रे दत्तैर्भवति हि धनैर्धन्यता भूरिदातुः ॥

(अ) Viśvaguṇādarśa 544.

(आ) SR 69.27, SSB 338.34.

(*b*) °पुकथाः संस्त° Viśva°, SR ; °संस्तवाः Viśva°.

Mandākrāntā metre.

May be that some words of the poets are unfruitful, but there are others which, on account of their describing the exploits of Śrī Kṛṣṇa, become veritable wish-granting cows ; , granted that wealth given to people not proficient in scripture is unfruitful, that given to worthy persons brings blessings to the liberal donors. (A. A. R.).

9558

कामं विषं च विषयाश्च निरीक्ष्यमाणाः
श्रेयो विषं न विषयाः परिसेव्यमानाः ।
एकत्र जन्मनि विषं विनिहन्ति पीतं
जन्मान्तरेषु विषयाः परितापयन्ति ॥

(आ) VS 3384 (a. Candragopin).

Vasantatilakā metre.

Looking closely into poison and indulgence in sensual pleasures, poison is indeed preferable to pampering the senses. Poison kills in the current birth, whereas sensual pleasures torment even in subsequent births. (A. A. R.).

9559*

कामं शिवेन शमितं पुनरुज्जगार
दृष्टिस् तवेति किमियं जननि स्तुतिस्ते ।
लीलाप्रसूतपुरुषार्थचतुष्टयायास्
तस्याः परं तु स भवत्यवयुक्त्यवादः ॥

(अ) Ānas 87.

Vasantatilakā metre.

That your glance restored to the wakeful state Cupid who was put to rest by Śiva is no praise bestowed on you, Divine mother ; on the other hand, it only becomes an inconsistent statement in as much as you are the sportive originator of all the four aims of human existence, (including *Kāma*).[1] (A. A. R.).

1. *Dharma, artha, kāma, mokṣa.*

9560

कामं शीर्णपलाशपत्ररचितां कन्थां वसानो वने
कुर्यामम्बुभिरप्ययाचितसुखैः प्राणानुबन्धस्थितिम् ।
साङ्गग्लानि सवेपितं सचकितं सान्तर्निदाघज्वरं
वक्तुं न त्वहमुत्सहे सकृपणं देहीति दीनं वचः ॥

(अ) Śānt 4.4.

(आ) SkV 1616, SR 74. 47, SSB 345. 49, IS 1637.

(*a*) जीर्ण° [शी°] Śānt (var.), SR, SSB; °संहतिकृतं [°पत्र°] Śānt (var.), SkV, SR, SSB ; संभृतिकृतां Śānt (var.) ; दधानो [व°] Śānt (var.).

(*b*) अस्माभिर् Śānt (var.) ; आयाचितमुखैः Śānt (var.) ; अतिमुखैः Śānt (var.), प्राणावब° SkV (discarded by the translator).

(*c*) साङ्गम्लानि ( °णि ) or स्वाङ्गम्लानि Śānt (var.) ; सवेपथुं Śānt (var.), स्वान्तर्निदाघ° Śānt (var.), SR, SSB ; शान्तेर्निदाघ° or शन्तेर्निदाघ° or शान्तनिदाघ° or शान्तं निदाध or सस्वेददाह or सखेददाह Śānt (var.) ; चान्तर् [ सा° ] SkV (var.).

(*d*) वक्तं Śānt (var) ; नन्वहं [श°] Śānt (var.) ; °त्सहेय क्रु° SkV; सुकृपणं (°णां) Śānt (var.); देहीत्यवैद्यं [दे° दी°] SkV.

Śārdūlavikrīḍita metre.

Gladly would I wear a patch-work made of broken leaves / and dwelling in the forest, keep myself alive / on water that brings joy because it is not begged. / But what I cannot do is speak, with failing limbs, / trembling and fearful, holding in my pain, / that humble, shameful sentence, "Give." (D. H. H. Ingalls).

9561*

कामं शुनको नृपति-
प्रसादतः स्याद् गजेन्द्रमौलिस्थः ।
भवतेव तेन सह रे
नार्दयितुं शक्यते जातु ॥

(आ) SSB 622. 19 (a. Saṁgrahītuḥ).

Āryā metre.

It may be that a dog has been placed on the head of a lordly elephant by the pleasure of the king ; but, Oh lion, can he ever tear to pieces (that elephant) which you are capable of ? (A. A. R.).

9562*

कामं श्यामतनुस् तथा मलिनयत्यावासवस्त्रादिकं
लोकं रोदयते भनक्ति जनतागोष्ठीं क्षणेनापि यः ।
मार्गेऽप्यङ्गुलिलग्न एव भवतः स्वाभाविनः श्रेयसे
हा स्वाहाप्रिय धूममङ्गजमिमं सूत्वा न किं लज्जितः ॥

(आ) Any 106.107.

(*c*) जनकस्याभ्येति [भ° स्वा°] Any (var.).

Śārdūlavikrīḍita metre.

(The smoke) is dark, it blackens homes, clothes and other things, it brings tears to the eyes of the people and breaks up an assembly of men in a moment ; O fire, whose touch (in the cold season) even by the finger-tip brings welfare (fame) to you, O Lord of *svāhā* (Fire), are you not ashamed to produce this smoke from your body ? (A. A. R.).

9563*

कामं सन्तु सहस्रशः कतिपये सारस्यधौरेयकाः
कामं वा कमनीयतापरिमलस्वाराज्यबद्धव्रताः ।
नैवैवं विवदामहे न च वयं देव प्रियं ब्रूमहे
यत्सत्यं रमणीयतापरिणतिस्त्वय्येव पारं गता ॥

(अ) Kṛṣṇakarṇāmṛta 1. 100 ( S. K. De's edition ; in other editions 1.99).

(*b*) परिणतस्वा° Kṛṣṇa° (var.).

(*c*) तैनैवं [नै°] Kṛṣṇa° (var).

Śārdūlavikrīḍita metre.

Thousands of men, well-versed in the science of Beauty— let them be ; likewise those who with the realization of supremest loveliness (elsewhere) stand pledged ; with them I have no quarrel ; nor indeed do I seek to flatter thee, Oh Lord ! But the truth verily is this, that in Thee alone doth culminate the essence of supreme Beauty ! (M. K. Acharya).

9564

कामं सर्वोऽप्यलंकारो रसमर्थे निषिञ्चति ।
तथाप्यग्राम्यतैवैनं भारं वहति भूयसा ॥

(अ) KaD 1.62.

(*b*) निषिञ्चतु KaD (var.).

(*c*) ग्रमाम्य° KaD (var.) ; एतं व KaD (var.).

Granting that all arts of speech[1] add delectableness to the idea (conveyed), it is the absence of vulgarity of expression alone that is mostly responsible for delectableness. (V. Narayana Ayer).

1. *alaṁkāra*

9564A

कामं सुधाकरकरामृतदिव्यरूप-
सौधाग्रपीठवसतिः सुखमस्तु काकः ।
श्रीसुन्दरीरमणसङ्गमकण्ठलग्न-
पूर्यत्सुधामणितजित् किमसौ कपोतः ॥

(अ) Ava 133.89.

Vasantatilakā metre.

May be the crow is proudly perched on the pinnacle of a tower divinely white as the ambrosial beams of the moon; but, does not this pegion excel the nectarine cooings emanating from the throat of the charming damsel in union with her lover ? (K. V. Sarma).

9565

कामं स्त्रियो निषेवेत पानं वा साधु मात्रया ।
न द्यूतमृगये विद्वान् अत्यन्तव्यसने हि ते ॥

(अ) KN (KN [ĀnSS] 15. 66, KN [Bi] 14. 65), Cf. No. 9596.

(*a*) स्त्रियं KN (Bi).

Beautiful women and drink may be enjoyed within the bounds of moderation; but a learned king should never indulge in hunting and gambling, for these are full of greater dangers. (M. N. Dutt).

कामं स्वभावो यो यस्य see No. 9625.

9566*

कामं हरिर्भव विमूढ भवाथ चन्द्रश्
चन्द्रार्धमौलिरथ वा हर एव भूयाः ।
विद्याप्रणाशपरिवर्धितघोरदीप्ते:
क्रोधानलस्य मम नेन्धनतां प्रयासि ॥

(अ) Caṇḍakauśika 2.21.

(*a*) भावद्य Caṇḍ° (var.) ; वधाश् [च°] Caṇḍ° (var.).

(*c*) विश्व° [विद्या°] Caṇḍ° (var.).

(*d*) चेन्धनतां (से°) Caṇḍ° (var.) ; नयाभि [प्र°] Caṇḍ° (var.).

Vasantatilakā metre.

O fool, whosoever you may be, whether Hari or the Moon-god, or again Hara with the crescent moon on the head, do you not become fuel to the fire of my wrath, the terrible blaze of which is magnified by the disappearance of the sciences ? (S. Das Gupta).

9567

कामः कमनीयतया
किमपि निकामं करोति संमोहम् ।
विषमिव विषमं सहसा
मधुरतया जीवनं हरति ॥

(अ) Kal 3.1.

Āryā metre.

Love, by its pleasing nature, makes a person lose his senses very greatly; but its oddness (illicit love), by its very sweetness, deprives like poison a person of his life suddenly. (A. A. R.).

9568*

कामः कामं कमलवदनानेत्रपर्यन्तवासी
दासीभूतत्रिभुवनजनः प्रीतये जायतां वः ।
दग्धस्यापि त्रिपुररिपुणा सर्वलोकस्पृहार्हं
यस्याधिक्यं रुचिरतितरामञ्जनस्येव याता ॥

(अ) Kṣemendra's Vātsyāyanasūtrasāra in Auc *ad* 39 (106 in RP).

Mandākrāntā metre.

May the God of love grant pleasure to you— the God of love, residing in the eye-corners of the lotus-faced ladies, who enslaves the people of the three worlds, and the grace of whom, though burnt by Śiva, has become clearer to (the people of) all the worlds, and who thus resembles the collyrium which is burnt black and resides in the eye-corners of lotus-faced ladies, and enslaves the people of three worlds, and is worthy of the longings of the people of all the worlds. (Suryakanta).

9569*

काम: कुप्यति चन्द्रमा अपि बलान्मां दग्धुमभ्युद्यतो
वाता वापि समागता यमदिश: प्राणान् निहन्तुं तथा ।
रक्ताक्षास्त्वरयन्ति तान् परभृता: स्वै: कूजनैर्दूति तत्
प्रेयांसं तमुपानयाशिवतरथा त्राणं न मे कुत्रचित् ॥

(आ) SSB 122.4 (a. Saṅgrahītuḥ).
Śārdūlavikrīḍita metre.

Cupid is in a temper, the moon too is intensely bent / on burning me, the breeze from the southern direction / of Yama [ the god of death ] too blows to put an end to my life ; / the red-eyed cuckoos too hasten my life (to death) by their cooings ; / therefore, O female messenger, bring me my lover quickly, / otherwise there is no other protection (for my life) anywhere. (A. A. R.).

9569A

काम: क्रोधश्च लोभश्च देहे तिष्ठन्ति तस्करा: ।
ज्ञातरत्नमपाहारि तस्माज् जाग्रत जाग्रत ॥

(आ) SPR 214. 14 (a. Pārśvanāthacaritra Gadya 21). Variant of No. 9572.

Lust, wrath and greed are thieves that lurk in the body, set to steal the gem of knowledge ; be, therefore, ever watchful ! (K. V. Sarma).

9570

काम: क्रोधश्च लोभश्च मानो हर्षो मदस् तथा ।
एते हि षड् विजेतव्या नित्यं स्वं देहमाश्रिता: ॥

(आ) SRHt 74. 1 (a. MBh not found in the MBh (Bh) edition).

Lust, wrath, greed, pride, gloating and arrogance,—these six, ever present in our own bodies, should be vanquished. (A. A. R.).

9571

काम: क्रोधश्च लोभश्च मदो मानस् तथैव च ।
हर्षश्च शत्रवो ह्येते नाशाय कुमहीभृताम् ॥

(अ) Mārkaṇḍeya-purāṇa 20.14.

Lust, wrath, greed, arrogance as well as pride and gloating joy—these are the enemies set to destroy worthless kings. (A. A. R.).

9571A

काम: क्रोधश्च लोभश्च मोहो हर्षो मदस्तथा ।
षड्वर्गमुत्सृजेदेनं यस्मिंस्त्यक्ते सुखी नृप: ॥

(आ) SSSN 60.9. Variant of 9573 and 9585.

Lust, wrath, greed, delusion, gloating and arrogance—reject this six-fold group ; when they are rejected the king would be in peace. (K.V. Sarma).

9571B

काम: क्रोधस् तथा मोहस् त्रयोऽप्येते महाद्विष: ।
एते न निर्जिता यावत् तावत् सौख्यं कुतो नृणाम् ॥

(आ) SPR 211.8 (a. Tattvāmṛta 27).

Lust, wrath and delusion, these three are the foremost enemies ; till when these are vanquished, how can there be peace for men ? (K. V. Sarma).

9572

काम: क्रोधस् तथा लोभो देहे तिष्ठन्ति तस्करा: ।
ते मुष्णन्ति जगत् सर्वं तस्माज्जाग्रत जाग्रत ॥

(अ) 1352 (CRC 6. 63, CPS 155. 57). (Variant of No. 9569A).

(*d*) तस्माद् CPS ; °जागृत Cr (twice).

Lust, wrath and greed are the three thieves that lurk in the body ; they rob the whole world ; therefore be ever watchful. (K.V. Sarma).

9572A-B

कामः क्रोधस् तथा लोभो रागो द्वेषश्च मत्सरः ।
मदो माया तथा मोहः कन्दर्पो दर्प एव च ॥
एते हि रिपवो घोरा धर्मसर्वस्वहारिणः ।
एतैर्बम्भ्रम्यते जीवः संसारे बहुदुःखदे ॥

(आ) SPR 209. 1-2 (a. Tattvāmṛta a. 23-4.

Lust, wrath, greed, passion, anger, rivalry, haughtiness, illusion, delusion, love and pride :

These are aweful enemies which rob one of all merits ; man is whirled round by them in this world of dire misery. (K. V. Sarma).

9573

कामः क्रोधस् तथा लोभो हर्षो मानो मदस् तथा ।
षड्वर्गमुत्सृजेदेनं तस्मिंस् त्यक्ते सुखी नृपः ॥

(अ) KN (KN [ĀnSS] 1.57, KN [BI] 1.55), H (HJ 4. 99, HS 4. 95, HM 4. 96, HK 4.101, HP 4.99, HN. 4. 99, HH 115.9-10, HC 155. 1-2). Variant of 9571A and 9585. Cf. Nos. 9570ff.

(आ) SRHt 73. 11 (a. KN), IS 1638, Pr 366, Sama 1 क 34, SSSN 60. 9 (KN), SPR 1127.10 (a.Uttarādhyayanasūtra-ṭīkā 205.

(*a*) कामक्रोधस् HP (var.) ; क्रोधश्च लोभश्च SRHt ; मोहो [लो°] IS, Sama.

(*b*) लोभो [ह°] Sama ; मोहो मत्सरता मदा IS ; ह° म° tr. SRHt ; हर्षोवऽमानौ IS ; दयस् [म°] IS.

(*c*) षट् वर्गमुत्सृजेतेनम् (°देनम्) HP (var.); Sama ; यद्दुर्गम् HP (var.) ; एतम् IS ; एव [ए°] IS ; प्राज्ञं [ए°] IS.

(*d*) त्यक्ते तस्मिन् सुखी भवेत् HJ; यः सदा स सुखी भवेत् SPR ; अस्मिंस् HP, HM, HK, Sama ; अस्मिन् H (var.) ; यस्मिस् HS, HH, SRHt ; अस्मिन् KN (var.).

Lust, wrath, greed, gloating, pride and arrogance, eject this six-fold group ; when that is ejected a king would be in peace. (K. V. Sarma).

9574-5

कामः क्रोधो मदो मानो लोभो हर्षस् तथैव च ।
एते वर्ज्याः प्रयत्नेन सादरं पृथिवीक्षिता ॥
एतेषां विजयं कृत्वा कार्यो भृत्यजयस् ततः ।
कृत्वा भृत्यजयं राजा पौराञ्जनपदाञ्जयेत् ॥

(अ) Matsya-purāṇa 220. 14-15.

(आ) ŚB 2. 414-415.

(*ab*) कामं क्रोधं मदं मानं/ लोभं हर्षं त° ŚB.

(*d*) सुतरां ŚB.

(*h*) पौराजनपदान् व्रजेत् ŚB.

Lust, wrath, haughtiness, pride, greed and gloating— these should be eschewed deliberately by the king.

After vanquishing them, he should win over his servants ; and after winning over the servants, he should win over the subjects of his country. (K. V. Sarma).

9576

कामः सर्वात्मना हेयः स चेद्धातुं न शक्यते ।
स्वभार्यां प्रति कर्तव्यः सैव तस्य हि भेषजम् ॥

(अ) H(HJ 4.94, HS 4. 90, HM 4. 91, HK 4.96, HP 4.94, HN 4. 94, HH 113.21-2, HC 152, 12-3), Mārkpur 37. 24 Cf. सङ्गः सर्वात्मना त्याज्यः ।

(आ) ŚP 4195 (a. Mārkpur), IS 1653, Sama 1 क 33.

(इ) ShD (T) 188.

(*a*) हेयो Mārkpur (see *b*).

(*b*) हतुं चेच्छक्यते न सः Mārkpur ; चोद्धतुं H (var.) ; चेत् त्यक्तुं ŚP.

(*c*) मुमुक्षां [स्व°] H (var.); Mārkpur, ŚP; स मेक्षं H (var.) ; तत् कार्यं Matsya.

(*d*) स हि [सैव] H (var.) ; स च [सैव] ŚP ; तस्यापि H (var.), Mark, ŚP.

Passion should be relinquished with all the soul ; / (but), if it cannot be given up, it should be indulged towards one's own wife ; for she (is) the (proper) remedy for it. (F. Johnson).

9577

... ... ... ...

काम एवार्थधर्माभ्यां गरीयानिति मे मतिः ॥

(अ) R (R[Bar] 2.47.9 *cd*, R [B] 2.53.9, R [G] 253, 11, R [L] 2. 57. 11).

(*d*) वरीयान् R (var.); मतः R (var.).

Cupid's sway alone, methinks, is mighter than wealth or deeds of virtue. (T. S. Raghavacharya).

काम एव क्रोध एव see No. 741.

9578

काम एष महाशत्रुस् तमेकं निर्जयेद् दृढम् ।
जितकामा महात्मानस् तैर्जितं निखिलं जगत् ॥

(अ) SkP, Nāgarakh 238. 21.

Lust is the great enemy (of man); this one thing should necessarily be conquered ; great souls are they who have vanquished lust ; by them is the whole world conquered. (A. A. R.).

9579**

कामकारो महाप्राज्ञ गुरूणां सर्वथानघ ।
उपपन्नेषु दारेषु पुत्रेषु च विधीयते ॥

(अ) R (R [Bar]—; R [B] 2.104.18, R [R] 2. 104.18).

It is mentioned that it lies within the sole will and pleasure of the preceptor and the father to dispose of their property to their favourite wives or sons. (T. S. Raghavacharya).

9580*

कामकार्मुकतया कथयन्ति
भ्रूलतां मम पुनर्मतमन्यत् ।
लोचनाम्बुरुहयोरुपरिस्थं
भृङ्गशावकततिद्वयमेतत् ॥

(आ) SR 258.56, SSB 71.5.

(*b*) भ्रूलता SSB.

Svāgatā metre.

(Poets) say that the creeper-like eye-brows constitute the bow of Cupid, the god of love ; but my opinion is different ; they are two rows of young black bees seated above the two lotus-eyes. (A. A. R.).

9581

कामक्रोधं तथा लोभं स्वादु शृङ्गारकौतुके ।
अतिनिद्रातिसेवे च विद्यार्थी ह्यष्ट वर्जयेत् ॥

(अ) Cr 251 (CV II. 10, CPS 291. 5).

(आ) IS 1649, Sama, 1 क 41, Saśā 142.86, SRM 2.2.27.

(*a*) काम क्रोधं CV (printer's error); कामक्रोधौ CV (var.). CPS.

(*b*) स्वादं CV (var.); °कौतुकं CV (var.).

(*c*) अतिसेवा च Sama च सेवा [च अति°] CV (var.) ; च सेवा च [अति°] IS.

Other variants have been recorded in CV XI. 10.

Lust, wrath, greed, sweets, beautification, decoration, excessive sleep and excessive service— these eight a student should give up. (K. V. Sarma).

9582

कामक्रोधग्राहवतीं पञ्चेन्द्रियजलां नदीम् ।
कृत्वा धृतिमयीं नावं जन्मदुर्गाणि संतर ॥

(अ) MBh (MBh [Bh] 5.40.20 and 3.198.67, MBh [R] 5.39.22, MBh [C] 5.1554, 3.13772 and 12.12060.

(आ) SRK 295. 9 (a. Indiśesaprakha), IS 1639, Saśā, 64. 231, SRM 2.2.33.

(*a*) कामलोभग्रहाकीर्णां or कामं क्रोधं च मृत्युं च MBh (C) 3 and 12, MBh (Bh) 3. 198. 67.

(*c*) कृत्वा and नावं tr. MBh (var.) ; SRK, SRM; धृतिमतीं (महा°) MBh (var.).

(*d*) जन्मदुःखानि or सर्वदुर्गाणि MBh (var.).

Cross the difficulties of worldly life which is a river with water in the form of the five senses and in which lurk crocodiles of passion and anger, by boarding the boat in the form of *dhṛti* (fortitude and contentment). (A. A. R.).

9582A

कामक्रोधभयाद्यैर् लोभ्यमानो न लुभ्यति ।
यया शक्त्या युतः कार्ये मन्त्रशक्तिस्तु सा स्मृता ॥

(आ) SSSN 62.1 (a. Manu, but not found in the NSP edition). Var. of No. 9628.

That is spiritual power through which one is not swayed by lust, wrath, fear etc. even when tempted, and through which one is activated in his duties. (K. V. Sarma).

9583

कामक्रोधमदोन्मत्ताः स्त्रीणां ये वशवर्तिनः ।
न ते जलेन शुध्यन्ति स्नानतीर्थशतैरपि ॥

(आ) IS 1640, Subh 120.

(*c*) जनेन शुध्यन्ते Subh.

Those who are intoxicated by lust, wrath, and arrogance, or are empowered by women, will not be cleansed by (bathing in) hundreds of sacred streams.

9584

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥

(अ) MBh (MBh [Bh] 6.27.26, BhG 5.26).

(*a*) °विमुक्तानां MBh (var.).

(*c*) सर्वतो [अ°] MBh (var.).

(*d*) विदितात्मवान् or विजितात्मनाम् MBh (var).

To those who have put off desire and wrath, / religious men whose minds are controlled, / close at hand *Brahman-nirvāṇa* / comes, to knowers of the self. (F. Edgerton).

9585

कामक्रोधस् तथा मोहो लोभो मानो मदस् तथा ।
षड्वर्गमुत्सृजेदेनम् अस्मिंस्त्यक्ते सुखी नृपः ॥

(अ) Śukranīti 1.43. Variant of 9571 A, 9573.

Lust, wrath, delusion, greed, pride and arrogance—eject this six-fold group ; when this is ejected, a king would be in peace. (K. V. Sarma).

9586

कामक्रोधादयः सर्वे मतिरक्षाण्यहंकृतिः ।
गुणा विविधकर्माणि विलीयन्ते मनःक्षयात् ॥

(आ) ŚP 4499 (a. Śārṅgadhara).

Lust, wrath and all such things, will, senses, ego, qualities and various

actions— all these disappear by the annihilation of the mind. (A. A. R.).

9586A

कामक्रोधादिभिस्तापैस् ताप्यमानो दिवानिशम् ।
आत्मा शरीरान्तस्थोसौ पच्यते पुटपाकवत् ॥

(आ) SPR 618. 47.

The soul, resting in the body, heated day and night by the flames of lust, wrath etc., is being baked as if in a furnace. (K. V. Sarma).

9587

कामक्रोधानृतद्रोह- लोभमोहमदादयः ।
नमन्ति यत्र राजेन्द्र तमेव ब्राह्मणं विदुः ॥

(आ) IS 1641, Subh 171, Pr 366.

(*c*) पत्र [यत्र] Subh.

(*d*) तदेवा ब्रा° Subh.

O king, only that man is considered as a Brāhman, before whom (powerlessly) bow lust, wrath, falsehood, perfidy greed, delusion, arrogance and similar vices.

9588

कामक्रोधावनादृत्य धर्ममेवानुपालयेत् ।
धर्मः श्रेयस्करतमो राज्ञां भरतसत्तम ॥

(अ) MBh (MBh [Bh] 12.91.18. MBh [R] 12.90.21 ; MBh [C] 12. 3382).

(आ) IS 242.

(*a*) (आ)नादृश्य MBh (var.).

(*b*) सर्वम् [धर्मम्] MBh (var.) ; अथ [एव] MBh (var.) ; (अ)नुपालय MBh (var.).

(*d*) राज्ञां भवति भारत MBh (var.).

Disregarding lust and wrath, observe thou the dictates of righteousness. O chief of Bharata's race, among all things, that conduce to the prosperity of things, righteousness is the foremost. (P. C. Roy).

9588A

कामक्रोधावनिर्जित्य किमरण्ये करिष्यति ।
अथवा निर्जितावेतौ किमरण्ये करिष्यति ॥

(आ) SSSN 65. 24. See also No. 9593.

Without subjugating lust and wrath what shall one do in the forest (towards pursuing penances) ; and, if the two have been subjugated, what shall one do in the forest (since no more penance is required.) (K. V. Sarma).

9589

कामक्रोधौ तु संयम्य योऽर्थान् धर्मेण पश्यति ।
प्रजास्तमनुवर्तन्ते समुद्रमिव सिन्धवः ॥

(अ) Mn 8.175.

(आ) IS 1643.

(*a*) च [तु] Govindarāja's and anonymous Kashmirian commentaries.

If, subduing love[1] and hatred he[2] decides the causes according to the law, (the hearts of ) his subjects turn towards him as the rivers (run) towards the ocean. (G. Būhler).

1. Lust.
2. The king.

9590

कामक्रोधौ द्वयमपि पदं प्रत्यनीकं वशित्वे
हत्वानङ्गं किमिव हि रुषा साधितं त्र्यम्बकेण ।
यस् तु क्षान्त्या शमयति शतं मन्मथाद्यानरातीन्
कल्याणं वो दिशतु स मुनिग्रामणीरर्कबन्धुः ॥

(आ) SkV 4 (a. Saṁghaśrī), Kav 4 (a. Saṁghaśrī), Skm (Skm [B] 241, Skm [POS] 1.49.1) (a. Saṁghaśrī).

(*a*) कामक्राधौ Kav ; यदि [पदं] Kav, Skm ; प्रसिद्धं [व°] Skm.

(*b*) कामुकेन [त्र्य°] Skm (var.); °केन Kav Skm (var).

(*c*) मन्मथादीन्° Skm.

(*d*) °चर्कबन्धु: Kav (MS).

Mandākrantā metre.

Love[1] and anger both are states / hostile to self-control. / What then did Śiva hope to gain / by slaying Love in anger ? / Rather, may he who by forbearance / quelled Love together with a hundred foes, / that chief of saints, the Buddha, / point you to your welfare. (D. H. H. Ingalls).

9591

**कामक्रोधौ पुरस्कृत्य योऽर्थं राजानुतिष्ठति ।**
**न स धर्मं न चाप्यर्थं परिगृह्णाति बालिश: ॥**

(अ) MBh (MBh [Bh] 12.72.7, MBh [Cit.] 12.71.7, MBh [C] 12.2721).

(आ) IS 1644.

(*a*) कामं क्रोधं or कामदोषौ (°द्वेषौ) MBh (var.).

(*b*) यो या राजा प्रनश्यति MBh (var.); तु [°नु°] MBh (var.).

(*c*) च [स]MBh (var.); तथाप्यर्थं or न चात्यर्थं or न चात्यमानं MBh (var.).

(*d*) शक्नोति परिरक्षितुं MBh (var.); प्रतिगृह्णति MBh (var) ; भूमिप: [बा°] MBh (var.).

That foolish king who pursues profit without driving away lust and wrath, fails to acquire virtue and ultimately sacrifices profit as well. (P. C. Roy).

9592

**कामक्रोधौ मद्यतमौ नियोक्तव्यौ यथोचितम् ।**
**काम: प्रजापालने च क्रोध: शत्रुनिबर्हणे ॥**

(अ) Śukranīti 117 *cd*-118*ab*.

(आ) Saśā 74.19.

Love and anger are, like wine, extremely intoxicating ; they are to be employed according to proper situations, love for protecting people and anger for destroying enemies. (A. A. R.).

9593

**कामक्रोधौ विनिर्जित्य किमरण्यै: करिष्यति ।**
**अन्नेन धार्यते देह: कुलं शीलेन धार्यते ॥**

(अ) PdP, Sṛṣṭikh 19. 347. See also No. 9588A.

Having conquered lust and wrath what will you do in a forest ? The body is maintained by food, and the family by good conduct. (A. A. R.).

9594

**कामक्रोधौ हि पुरुषम् अर्थेभ्यो व्यपकर्षत: ।**
**तौ तु शत्रू विनिर्जित्य राजा विजयते महीम् ॥**

(अ) MBh (MBh [Bh] 5. 127.23, MBh [R] 5.12824, MBh [C] 5. 4333).

(आ) IS 1645.

(*b*) व्यवकर्षत: MBh (var.).

(*c*) हि [तु] MBh (var.).

(*d*) राजर्षिर्जायते महीं MBh (var.).

Lust and wrath wean away a man from his possessions and enjoyments ; conquering these foes first, a king bringeth the earth under his subjection. (P. C. Roy).

9595*

**कामघ्नाद् विषमदृशो**
**भूत्यवलिप्ताद् भुजङ्गसङ्गरुचे: ।**
**को भृङ्गीव न शुष्यति**
**वाञ्छन् फलमीश्वरादगुणात् ॥**

(आ) SkV 1484.

(*a*) कामघ्नाद्विषसदृशो SkV.

Āryā metre.

From one who destroys your hopes [or : who destroys *Kāma*], whose vision, is faulty [ or : who has an uneven number

of eyes ], who is puffed out with wealth [ or : who is smeared with ashes ] and who delights in the company of paramours [ or : snakes ], who would not starve like Bhṛṅgin ? Hope not for fruit from a rich man [or : from Śiva] who is without virtue [or : who is beyond the strands of matter]. (D. H. H. Ingalls).

9596

कामजं मृगया द्यूतं स्त्रियः पानं तथैव च ।
व्यसनं व्यसनार्थज्ञैश् चतुर्विधमुदाहृतम् ॥

(अ) KN (KN [ĀnSS] 15.3, KN [BI] 14.7). Cf. No. 9565.

Excessive indulgence in hunting, gambling / at dice, women's company and drinking—these are said by those understanding the meaning of weakness, to be four kinds of weaknesses bred by lust. (M. N. Dutt).

9597

काम जानामि ते मूलं संकल्पात् किल जायसे ।
न त्वां संकल्पयिष्यामि समूलो न भविष्यसि ॥

(अ) MBh (MBh [Bh] 12. 171. 25, MBh [R] 12. 177. 25, MBh [Cit] 12. 66. 10), Vṛddhaśātātapsmṛti (ĀnSS 48 ; p. 232) 64. Cf. Mn. 2.3.

(आ) IS 1650, Subh 228.

(*a*) कामं MBh (var); रूपं [मू°] Subh.

(*b*) त्वं हि or केन[किल°] MBh (var.), Subh.

(*c*) संकल्पं न करिष्यामि Vṛddh°; त्वा MBh (var.).

(*d*) मूलच्छिन्नो भविष्यसि Vṛddha° ; ततो मे [स°] MBh (var.), Subh; विलशिष्यसि or न भविष्यति MBh (var.).

O desire, I know thy root. Thou springest from will. I shall therefore, avoid will. Thou shall then be destroyed with thy roots ! (P. C. Roy).

9598

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः ।
वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्वात्मनैव तु ॥

(अ) Mn 7.46. Cf. KN 1.39.

(आ) SRHt 75.2 (a. Bṛhatkathā), SSSN 70. 2 (a. Manu).

(*c*) ऽर्थकामाभ्यां SRHt, SSSN.

(*d*) यः [तु] SRHt, SSSN.

For, a king who is attached to the vices springing from love of pleasure, loses his wealth and his virtue, but / (he who is given) to those arising from anger (loses) even his life. (G. Bühler).

9598A

कामतन्त्रेषु निपुणः क्रुद्धानुनयकोविदः ।
स्फुरितेऽनादरे किंचिद् दयितया विरज्यति ॥

(आ) RAS *ad* 1. 89 *ab* (p. 37) (a. Bhāvaprakāśa 106).

One who is clever in love sports and is an expert in assuaging the angry, pleases a sweetheart even if she exhibits a spurt of indignation. (K. V. Sarma).

9599-9600**

कामतो रूपधारित्वं शस्त्रास्त्राश्माम्बुवर्षणम् ।
तमोऽनिलोऽचलो मेघा इति माया ह्यमानुषी ॥
जघान कीचकं भीम आश्रितः स्त्रीसरूपताम् ।
चिरं प्रच्छन्नरूपोऽभूद् दिव्यया मायया नलः ॥

(अ) KN (KN [ĀnSS] 18. 55-6, KN [BI] 17.53-4).

(*c*) तमोनिलीनता चैव KN (BI).

(*f*) स्त्रीस्वरू° KN (BI).

(*h*) माययाऽनलः KN (BI).

To take different forms at will, to pour down weapons, arrows, stones and water, and to be (hidden in) darkness air and fire—these form divine magic.

Bhīma killed Kīcaka by disguising himself as a woman. King Nala, too, remained for long in disguised form through divine magic. (K.V. Sarma).

9601

कामदर्पादिशीलानाम् अविचारितकारिणाम् ।
आयुषा सह नश्यन्ति सम्पदो मूढचेतसाम् ॥

(अ) PdP, Pātālakh 95.29.

(*a*) °दर्पति° PdP (var.).

(*b*) °कर्मणाम् PdP (var.).

(*c*) महायुषा प्रणश्यन्ति PdP (var.).

Of men habituated to passion and pride, who act without thought, of those foolish people prosperity perishes with life.

कामदो विजयाख्यश्च see जयन्तः शेखरोत्साहौ

कामदोषौ पुरस्कृत्य see No. 9591.

9602

कामधेनुगुणा विद्या ह्यकाले फलदायिनी ।
प्रवासे मातृसदृशी विद्या गुप्तं धनं स्मृतम् ॥

(अ) Cr 252 (CV 4.5, CN, L, CPS 98.45).

(आ) IS 1651, Sama 1 क 36, Saśā 128 34, SRM 2.2.22.

(*b*) अकाले (ह्य om.) CV (var.), ह्यकाल CV (var.) ; स्वकाले Sama ; सदैव [ह्य°] IS ; °दयिनि CV (var.).

(*d*) गुप्तधनं (°प्तं ध°) CV (var.) ; Sama, SRM ; गुसं° CV (var.).

Learning has the qualities of the wish-yielding cow : it bears fruits even at odd times ; it is like a mother during exile; it is also said to be invisible wealth. (K. V. Sarma).

9602A

कामधेनुधरादीनां दातारः सुलभा भुवि ।
दुर्लभः पुरुषो लोके सर्वभूतदयापरः ॥

(आ) SSSN 30.1.

(*a*) हेमधेनु SSSN (var.).

There are in this world plenty of givers to (the wealthy) like to the wish-yielding cow and the Earth, but rare are men in this world who are kind to all beings (esp. to the poor). (K.V. Sarma).

9603

कामनाम्ना किरातेन वितता मूढचेतसाम् ।
नार्यो नरविहंगानाम् अङ्गबन्धनवागुराः ॥

(आ) SR 348. 8, SSB 226. 8, SRK 115. 17 (a. Sabhātaraṅga), IS 7814.

The hunter, named Cupid, has spread before the birds, being dull-witted men, the net of women capable of enticing their bodies. (K. V. Sarma).

9604*

कामपि धत्ते सूकररूपी
कामपि रहितामिच्छति भूपः ।
केनाकारि च मन्मथजननं
केन विराजति तरुणीवदनम् ॥

(आ) MBh 147, SuMuñ 58. 10-13, SR 202. 77, SSB 559. 78.[1] Variant of No 9281.

(*a*) कामरिरहितामिच्छति भूपः SuMuñ, SR, SSB.

(*b*) कामुद्धरयति शुकररूपः SuMuñ, SR, SSB.

(*c*) हि [च] SuMuñ, SR, SSB.

(*d*) विभाति हि JuMuñ, SR, SSB.

1. Puzzle. Ans. at the beg. of lines.

Mātrāsamaka metre.

Whom does Lord Viṣṇu in the form of a boar hold ? (*Kām*, the earth). / Whom does the king desire to be free from ? [ *Kām*, a rival king ] / who brought about the birth of Cupid ? [ *Kena*, by Viṣṇu, Kṛṣṇa ] / By what does the face of a young woman shine ? [ *Kena*, by tresses ]. (A. A. R.).

9605

कामपि श्रियमासाद्य यस् तद्वृद्धौ न चेष्टते ।
तस्यायतिषु न श्रेयो बीजभोजिकुटुम्बवत् ॥

(आ) ŚP 460, SR 82.12, SSB 359.14, SRK 75. 14 (a. ŚP), IS 7815, SH 353 and and 49*.

(c) तस्य यति पुनः श्रेयो SH.

Having obtained wealth, one who does not act to increase it, shall have no further income, and shall be like the family which eats up the seed grains. (K. V. Sarma).

9606

कामप्रसक्तमात्मानं स्मृत्वा पाण्डुं निपातितम् ।
निवर्तयेत् तथा क्रोधाद् अनुहादं हतात्मजम् ॥

(अ) Mārkaṇḍeyapur 20.15.

When a person is overcome by lustful passion he should remember the fall of king Pāṇḍu and refrain from it ; and also from anger, remembering Anuhāda whose son was killed (in anger). (A. A. R.).

9607

कामबन्धनमेवैकं नान्यदस्तीह बन्धनम् ।
कामबन्धनमुक्तो हि ब्रह्मभूयाय कल्पते ॥

(अ) MBh (MBh [Bh] 12.243.7, MBh [R] 12. 250.7, MBh [C] 12.9060). See No. 9584.

(इ) SS(OJ) 450.

(a) कामो ब° MBh (var.), SS(OJ); कामं ब° MBh (var.); (इ) दं [(ए)कं] MBh (var.).

(b) नाद्यद् MBh (var.) ; नान्यथास्तीह SS(OJ) (var.).

(c) कामबंधविमुक्तो हि MBh (var.).

There is only one bondage, and that is the bondage of passion. One who is freed from the bondage of passion is fit for merging into *Brahman*. (K. V. Sarma).

9608

कामबाणप्रहारेण मूर्च्छितानि पदे पदे ।
जीवन्ति युवचेतांसि युवतीनां स्मितामृतैः ॥

(आ) SR 263.207, SSB 81.5.

Minds of young men, swooning at every step by being struck by the arrows of Cupid, get revived by the nectarine smiles of young women. (K. V. Sarma).

काममङ्गीकृतमपि see धीरा कलाप्रगल्भा

9609

काममस्तु जगत् सर्वं कालस्यास्य वशंवदम् ।
कालकालप्रपन्नानां कालः किं नः करिष्यति ॥

(आ) Kalivi 101.

Let the whole world be very well under the control of *Kāla*, [ the god of Death ] ; but to those who have sought refuge in the Destroyer of *Kāla* [ Lord Śiva ], what can *Kāla* do ? (A. A. R.).

9610

कामम् आ मरणात् तिष्ठेद् गृहे कन्यर्तुमत्यपि ।
न चैवैनां प्रयच्छेत गुणहीनाय कर्हिचित् ॥

(अ) Mn 9.89.

(आ) Saṁskāramayūkha 102.

(c) नत्वेवैनां Saṁskāra° ; प्रयच्छतु MnJh, Rāghavānanda's, Nandana's, anonymous Kashmirian commentries and Vulgate.

A maiden may well stay in her (father's) house, even after puberty, till her death, but he shall not give her (in marriage) to one destitute of good qualities. (K. V. Sarma).

9611

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद् गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥

(अ) MBh (MBh [Bh] 6.38.10, BhG 16.10).

(b) दंभमानमदान्वितः or दंभतोभमदान्विताः (°श्रिताः). MBh (var.).

(*c*) असद्ग्रहाश्रिताः क्रूराः MBh (var.).

(*d*) प्रभवंतः शुचिव्रताः MBh (var.) ; प्रचरंत्य-शुचि° MBh (var.).

Clinging to insatiable desire, / filled with hypocrisy, arrogance, and pride, / through delusion taking up false notions, / men proceed with unclean undertakings. (F. Edgerton).

9612

**कामयन्ते विरज्यन्ते रञ्जयन्ति त्यजन्ति च ।**
**कर्षयन्त्योऽपि सर्वार्थाञ् ज्ञायन्ते नैव योषितः ॥**

(अ) Vātsyāyana's Kāmasūtra 6. 2. 57 (p. 323. 5-6).

(आ) JS 396.88 (a. Vātsyāyana).

(*a*) रज्यन्ते रमयन्त्यश्च Kām (var.).

(*c*) कर्षयन्त्यपि Kām (var.) ; JS ; सर्वार्थान् JS.

(*d*) केन [नैव].

Sometimes women show attachment to their lovers, sometimes aversion, sometimes they have a mind to please them and sometimes to abandon them, and sometimes they may extract from them all the wealth that they may possess. (S. C. Upadhyaya).

9613

**कामयेत न हि क्षुद्रम् अर्थं जातु महामनाः ।**
**वर्धयेत स्वमौदार्यं प्रभावं च यशो भुवि ॥**

(आ) SSB 476.311 (a. Saṁgrahītuḥ).

A man of noble sensibilities should never care for worthless wealth ; he should, on the other hand, develop generosity, power and fame on earth. (A. A. R.).

**कामरिरहितामिच्छति भूपः** see No. 4604.

**कामलोभग्रहाकीर्णं** see No, 9582.



9614*

**कामवर्षी च पर्जन्यो नित्यं सस्यवती मही ।**
**गावश्च घटदोहिन्यः पादपाश्च सदाफलाः ॥**

(अ) Vet (Vet [AKM] 15. 7, Vet Hu' 15.5 *cd*/6 *ad*), MK (MK [GOS] 151, MK [S] 123, MK [P] 97, MK [G] 63.88).

(*a*) काल° Vet (var.).

The clouds rain as desired, the earth is always cropladen, the cows milking potfulls and the trees always in fruit. (K. V. Sarma).

9615

**कामवृत्तस् त्वयं लोकः कृत्स्नः समुपवर्तते ।**
**यद्वृत्ताः सन्ति राजानस् तद्वृत्ताः सन्ति हि प्रजाः ॥**

(अ) R (R [Bar.] 2. 101. 9, R [B] 2. 109. 9, R [G] 2.118.9.

(आ) IS 1652, SRHt 177.68 (a. R) ; Cf. राज्ञि धर्मिणि .

(*a*) राजवृत्तमिहैवकं (°कां) or राजवृत्तमिह (राजपुत्र°) त्वेकं R (var.) ; कामवृत्तोऽन्वयं R (var.) ; राजवृत्तं (°ज्ञा or °ज्ञो) [का°] R (var.); तथा or सदा or (अ)न्वयं or स्वयं [त्व°] R (var.); किल जनः [त्व° लो°] R (var ).

(*b*) कृत्स्नं or कृत्य R (var.) ; कृत्स्नो लोकः प्रवर्तते SRHt ; समनुवर्तते (समभि°) or समुपचक्रमे R (var.).

(*d*) सद् [तद्] R (var.) ; वै [हि] R ((var.) ; मानवाः or वै जनाः [हि प्र°], R(var.).

As is the king, so are his subjects. If the king is sensuous, his subjects will also be likewise. (T. S. Raghavacharya).

**कामवृत्तोऽन्वयं लोकः** see No. 9615.

9616

**कामव्याघ्रे कुमतिफणिनि स्वान्तदुर्वारनीडे**
**मायासिंहीविहरणमहीलोभभल्लूकभीमे ।**

जन्मारण्ये न भवति रतिः सज्जनानां कदाचित्
तत्त्वज्ञानां विषयतुषिताकण्टकाकीर्णपार्श्वे ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 37.
(b) °वने [°महो°] Vi° (var.).
(c) जन्मन्यस्मिन् भवति विरतिः Vi° (var.).
(d) विषयविषमाकण्ट° Vi° ((var.).

Mandākrāntā metre.

In the woods of worldly life which is inhabited by tigers of passion, with serpents of misguided people, with nests of insatiable desires, frightful with bears of greed, the grounds in which the lioness of delusion has free sport, and which is filled with thorns in the form of pampering the senses, never does a liking for it arise in the minds of good people who understand things in the proper light. (A. A. R.).

9617*

कामव्याधशराहतिर्न गणिता संजीवनी त्वं स्मृता
नो दग्धो विरहानलेन झटिति त्वत्संगमाशाभृतैः ।
नीतोऽयं दिवसो विचित्रलिखितैः संकल्परूपैर्मया
किं वान्यद् हृदये स्थितासि ननु मे तत्र स्वयं साक्षिणी ॥

(अ) JS 200. 15 (Rājaputra-Yaśovarman), VS 1634 (a. Śūravarma), (Cf. A. B. Keith, The Sanskrit Drama, p. 222), Kav p. 76.

(a) कामस्यापि° शरा° JS ; त्वं जीवनं संस्पृ° 7S.
(b) दग्धा VS.
(d) किञ्चान्यन् मनसि स्थितास्ति भवती त° JS.

Śārdūlavikrīḍita metre.

I have not recked of the wound given by love, the hunter, for the memory of thou hath been my elixir ; the fire of separation hath not consumed me straight away because of the nectar of the hope of union with thee ; all this day hath been spent by me in livening thy fancied form ; nought else have I done, as thou thyself art witness, for dost thou not live in my heart ? (A. B. Keith).

9618*

कामसङ्गरविधौ मृगीदृशः
प्रौढपेषणधरे पयोधरे ।
स्वेदराजिरुदियाय सर्वतः
पुष्पवृष्टिरिव पुष्पधन्वनः ॥

(अ) PV 477 (a. Bhānukara), Pad 59. 41, (a. Bhānukara), SR 321.6, SSB 180.6. RJ 1150 (a. Bhānukara), SuSS 748 (a. Bhānukara).

(b) प्रौढपौरुषधरे Pad, SR.
(d) पुष्पधन्वतः PV (MS) ; पृष्प° SR.

Rathoddhatā metre.

When the gazelle-eyed one was in the battle of love sports where there was a clash of warriors in the form of pressing the bosom, streams of sweat arose all over her body as if they were the shower of flowers scattered by the flowery-bowed Cupid. (A. A. R.).

9618A

कायस् तपस्विषु जयत्यधिकारकामो
विश्वस्य चित्तविभुरिन्द्रियवाज्यधीशः ।
भूतानि बिभ्रति महान्त्यपि यस्य शिष्ट
व्यावृत्तमौलिमणिरश्मिभिरुत्तमाङ्गैः ॥

(अ) Pādatāḍitaka-bhāṇa of Śyāmilaka 122.
(b) इन्द्रियवागधीशः Pāda° (var.).
(c) विभ्रमति हृन्त्यपि Pāda° (var.).

Vasantatilakā metre.

Kāma, desirous of power as he is, dominates the ascetics. He is the lord of everyone's spirit, the master of the horses of the senses. Even powerful people bear on their heads his command which pales the flashing of the jewel of their top-knots. (G. H. Schokker and P. J. Worsley).

9619

कामस्तु तस्य नैवास्ति प्रत्यक्षेणोपलक्ष्यते ।
दम्पत्योः सहधर्मेण त्रयीधर्ममवाप्नुयात् ॥

(अ) Mārkp. 21. 74.

It is evident that for a man there shall be no pursuance of love (other than that through his wife). And, leading the ordained life with her, he can attain also the other three ends of life (*viz.*, *dharma*, *artha* and *mokṣa*, virtue, wealth and salvation). (K.V. Sarma).

9620*

कामस् तु बाणावसरं प्रतीक्ष्य
पतङ्गवद् वह्निमुखं विविक्षुः ।
उमासमक्षं हरबद्धलक्ष्यः
शरासनज्यां मुहुराममर्श ॥

(अ) Kum 3.64. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 51).

(आ) Almm 137.

(*a*) बाणावसरप्रतीक्षः (°सरी प्र°) Kum (var.); समीक्ष्य [प्र°] Kum (var.).

(*c*) °लक्षः Kum (var.), Almm.

Upajāti metre (Indravajrā and Upendravajrā).

Cupid, standing in the presence of Umā, with his aim fixed at Śiva, stroked his bow string again and again, waiting for an opportune moment to discharge his arrow, even as a moth intent to enter the flame. (K. V. Sarma).

9621*

कामस्य कश्चिच् चतुरः शरांश्चेद्
विलङ्घयामास कथंचिदन्यान् ।
उन्मज्जता कोकिलकण्ठयन्त्रात्
न पञ्चमास्त्रेण वशीबभूव ॥

(अ) Vikram 10. 17.

Upajāti metre (Indravajrā and Upendravajrā).

If somehow or other anyone overcame the four other arrows of Cupid, he was subjugated by the fifth weapon emerging from the vocal organ of the cuckoo. (S. C. Banerji).

9622*

कामस्य जेतुकामस्य मिलनाय महीपतेः ।
दिवो मीनं त्विषामीशो द्वारीकर्तुमिवाययौ ॥

(आ) PV 6011 (a. ? Bhānukara), Pad 82.32 (a. Bhānukara), SG 618 (a. Bhānukara).

(*a*) जेतुकामस्य PV (MS).

(*c*) त्विषां मीने Pad ; °मीनो PV (MS).

To meet (or help) the king who was desirous of vanquishing Cupid, the Lord of effulgence (the Sun) came from the sky in the guise of *mīna* [ the month of spring ] to act as the opening (door) for his entrance. (A. A. R.).

9623

कामस्य वेषशोभा
पेशलता चारुता गुणोत्कर्षः ।
नानाविधाश्च लीलाश्
चित्तज्ञानं च कान्तानाम् ॥

(अ) Kal 10.4.

(आ) JS 431. 4 (a. Kṣemendra), SH 1033 and 239*.

(*a*) वेशशोभे SH.

(*c*) प्रीति प्रणयोः लाला JS, SH.

Āryā metre.

The attractive equipment for love-making consists in cleverness, charm, high merits, divers sportive movements and the knowledge of the mind of the beloved. (A. A. R.).

9624

कामस्यापि निदानमाहुरपरे मायां महाशासनां
निश्चित्कां सकलप्रपञ्चरचनाचातुर्यलीलावतीम् ।

यत्सङ्गाद् भगवानपि प्रभवति प्रत्यङ्महामोहहा
श्रीरङ्गो भुवनोदयावनलयव्यापारचक्रेऽक्रियः ॥

(अ) Vijñānaśataka (in BhS, p. 217) 85.

(*a*) महाशासना(:) Vi° (var.).

(*d*) °चक्रे क्रिया: Vi° (var.).

Śārdūlavikrīḍita metre.

Others say that *Māyā* [illusion] of great force which is the primary cause of desires of all kinds is devoid of true intelligence, and is like a sportive maiden having the cleverness of creating the whole universe ; again it is by contact (with *Māyā*) that even Lord Viṣṇu, who is the destroyer of inward delusion and is inactive becomes capable of carrying on the round of activities of creation, protection and withdrawal of the universe. (A. A. R.).

**कामस्यापि शराहतिर्न गणिता** see No. 9617.

9625

कामस्वभावो यो यस्य न स शक्यः प्रमार्जितुम् ।
न हि दुष्टात्मनामार्ये मा वसत्यालये चिरम् ॥

(आ) R (R [Bar] 3. 48. 4, R [B] 3. 50. 12, R [G] 3.56.17, R [L] 3.55.9).

(*a*) कामं R (var.) ; यः सोसौ [यो य°] R (var.).

(*b*) न शक्यस्तं (श्च) or न शक्यं [परिमार्जितुं or न शक्यः परिमार्जितुं (परिव°) R (var.) ; न स tr. R (var.).

(*c*) आर्ये or वीर्याद् [आर्ये] R (var.).

(*d*) निवसंति (°स°) or आवसति or (आ)लयं भृशं R (var.).

When a person is of wicked nature, it is impossible to eradicate that nature from him, and the Goddess of Prosperity will not reside for long in the abode of the wicked. (K. V. Sarma).

9626*

कामाग्निः परिवर्धितो विरहिणीश्वासानिलैर्निर्भरं
तूर्णं तेन कृशानुना कृशतनुर्मुग्धा न दग्धा कथम् ।
बाला लोलविलोचनाम्बुजगलत्सद्वारिधाराभरैः
सिक्ता सम्प्रति तेन जीवसि हरे तां त्वं समुल्लासय ॥

(आ) PV 398 (a. Kavirāja), SuSS 588.

(*c*) सत्वरि° PV (MS).

Śārdūlavikrīḍita metre.

The fire of love has increased all round and the poor girl, separated from her husband, is heaving sighs in profusion ; but how is it that the slender-bodied charming one has not been quickly burnt ? The girl is drenched by streams of tears gushing forth from her distracted eyes and that is why she is still alive ; O Hari, please console her. (A. A. R.).

**कामातुराणां न भयं न लज्जा** see No. 2959.

9627

कामतुरो नाधिगच्छेन् महापुरुषकामिनीम् ।
सहस्रयोनिर्देहोऽभूद् इन्द्रोऽहल्यापरिग्रहात् ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 36.

A passionate person shall never approach the wife of the great ; lo ! Indra's body was rendered abnoxious by a thousand genetalia for taking himself to Ahalyā. (K. V. Sarma).

9628

कामात् क्रोधाद् भयाद्यैर् लोभ्यमानो न लुम्पति ।
यया शक्त्या युतः कार्ये मन्त्रशक्तिस्तु सा स्मृता ॥

(आ) SRHt 97. 1 (a. Mn, but does not occur in the Mn (Bh) edition). Variant of No. 9582-A.

That is spiritual power through which one is not swayed by lust, wrath, fear etc. even when tempted, and through which one is activated in his duties,

9629

**कामात् क्लाम्यसि का रीतिर् नारीति नरकाभिधा ।**
**मलमज्जामयी मांस- स्थगी किं न विगीयते ॥**

(आ) SMH 12.61.

(*a*) क्लाम्यसि SMH (var.).

(*d*) स्तुगी SMH (var.).

What is this course of conduct of yours, / that you become afflicted by passion ? / A woman is (another) name for hell, / a pot of dirt, marrow, flesh (and skin) : why is she not censured ? (A. A. R.).

9630

**कामात्मता न प्रशस्ता न चैवास्त्यकामता ।**
**काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥**

(अ) Mn 2. 2 (Cf. Āp. 1. 6. 20, 1-4), Bhaviṣya-purāṇa 1.7.49.

(आ) IS 1654.

(*b*) °कामतः Nandana's commentary.

To be motivated solely by desire is not commendable, but there is no exception for desire ; even Vedic study is motivated by desire, and ritualistic acts are also motivated by desire. (K. V. Sarma).

**कामात्मानः स्वर्गपरा** see **यामिमां पुष्पितां वाचं**

9631

**कामादित्रिकमेव मूलमखिलक्लेशस्य मायोद्भवं**
**मर्त्यानामिति देवमौलिविलसद्भ्राजिष्णुचूडामणिः ।**
**श्रीकृष्णो भगवानवोचदखिलप्राणिप्रियो मत्प्रभुर्**
**यस्मात् तत् त्रिकमुद्यतेन मनसा हेयं पुमर्थार्थिना ॥**

(अ) Vijñānaśataka (in BhŚ p. 212) 97.

Śārdūlavikrīḍita metre.

The root cause of all misery born of illusion, is the triad of lust, (anger and greed) to all mortals ; thus said my Lord Kṛṣṇa who loves all and who is the crest-gem that shines bright at the head of all gods. Hence a person desiring to attain the fourfold aim of life should shun these three with an ever vigilant mind. (A. A. R.).

9632

**कामाधिकरणग्राह्य- कुलादिबलशालिनः ।**
**अहीनेऽपि नरेन्द्रस्य शक्तयः सिद्धिहेतवः ॥**

(आ) SNi 96.

(*a*) आमाधि° SNi (KM).

(*b*) मूलादं SNi (KM).

Even if a king possesses armies of several types, voluntary, recruited, hereditary etc., his source of success against a strong enemy would be the (threefold) strength (of commanding, consulting and enthusiasm). (K.V. Sarma).

**कामानपोह्य धुनुते (नुदते)** see No. 9636.

9633

**कामानामपि दातारं कर्तारं मानसान्त्वयोः ।**
**रक्षितारं न मृष्यन्ति भर्तारं परमं स्त्रियः ॥**

(अ) MBh (MBh [Bh] 13. 38. 27, MBh [R] 13.38.27, MBh [C] 13. 2228).

(आ) IS 1655, GVS 378.

(*b*) मनसां प्रियं (°यान्) or सांत्वमानयोः MBh (var.).

(*c*) मृष्यंति or मुह्यंति [मृ°] MBh (var.).

(*d*) स्वभर्तारमलं स्त्रियः (°सत् स्त्रि°) MBh (var.); भर्तारं स्वमसत् स्त्रियः MBh (var.); परम° or स्वमनः [प°] MBh (var.) ; °स्त्रियं MBh (var.).

(Women) never show sufficient regard for even such husbands as accomplish all their wishes, as always do what is agreeable to them and as protect them from want and danger. (P. C. Roy).

**कामानुबंधं नुदते (धुनुते)** see No. 9636.

9634*

कामानुशासनशते सुतरामधीती
सोऽयं रहो नखपदैर्महतु स्तनौ ते ।
रुष्टाद्रिजाचरणकुङ्कुमपङ्कराग-
संकीर्णशङ्करशशाङ्ककलाङ्काकारैः ।।

(अ) Naiṣ 11.122.

Vasantatilakā metre.

Let this king, well-versed in a hundred treatises on the art of love, adore thy breasts with secret nail marks rivalling the digit of Śiva's moon tinged with the saffron-paint of Pārvatī's feet, when she is in ire. (K. K. Handiqui).

9635

कामानुसारी पुरुषः कामाननु विनश्यति ।
कामान् व्युदस्य धुनुते यत्किञ्चित् पुरुषो रजः ।।

(अ) MBh (MBh [Bh] 5.42. 10, MBh [Bh] 5. 41. 13, MBh [C] 5. 1585). Cf. No. 9636.

(आ) IS 1656.

(*b*) कामाद् MBh (var.).

(*c*) कामान् व्युदस्यन् or कामानुदस्य or कामान्युदस्य MBh (var.) ; कुरुते [धु°] MBh (var.).

A person who pursues love (alone) comes to grief along with such desires, However, when he gives up these desires, he would be able to discard a little of the quality of passion (*rajas*).[1] (A. A. R.).

1. The three qualities that dominate men are *sattva* (goodness), *rajas* (passion) and tamas (inertia).

कामान् दुग्धे see No. 9537.

कामान्मा पुष्यन्ते see No. 9638.

9636

कामान् व्युदस्य धुनुते यत्किंचित् पुरुषो रजः ।
कामक्रोधोद्भवं दुःखम् अह्रीररतिरेव च ।।

(अ) MBh (MBh [Bh] 12.171. 49, MBh [R] 12. 177. 47, MBh [C] 12. 6634). Cf. No. 9635.

(*a*) कामानुबंधं or कामानपोह्य MBh (var.) ; धुनते or नुदते or धनुते MBh (var.).

(*c*) °क्रोधभवं (°यं)MBh (var.).

(*d*) अक्लीबरतिर् or क्रोधो ह्यरतिर् or लोभो ह्यरतिर् or लोभहिरतिर् MBh (var.).

If a person discards passionate desire, he would be able to set aside a little of the quality of passion (*rajas*) ; all misery is born of love and anger ; they also give rise to shamelessness and discontent. (A. A. R.).

9637

कामाभिभूतः क्रोधाद्वा यो मिथ्या प्रतिपद्यते ।
स्वेषु चान्येषु वा तस्य न सहाया भवन्त्युत ।।

(अ) MBh (MBh [Bh] 5. 127. 34, MBh [R] 5.128. 35 ; MBh [C] 5.4344).

(आ) SRHt 65,8 (a. P).

(*a*) क्रोधात्मा MBh (var.), SRHt.

(*b*) मोहात् [मि°] MBh (var.).

(*c*) वान्येषु SRHt ; वा [च] MBh (var.).

(*d*) न स° tr. MBh (var.) ; सहायो MBh (var.); भवत्युत MBh (var.).

Influenced by lust, or from wrath, he that behaveth deceitfully towards his own kinsmen or others, can never win allies. (P. C. Roy).

9638

कामा मनुष्यं प्रसजन्त एव
धर्मस्य ये विघ्नमूलं नरेन्द्र ।
पूर्वं नरस्तान् धृतिमान् विनिघ्नन्
लोके प्रशंसां लभतेऽनवद्याम् ।।

(अ) MBh (MBh [Bh] 5. 27. 4, MBh [R] 5.26.4, MBh [C] 12.770).

(आ) SRHt 74.6 (a. MBh), SSSN 62.2,

(*a*) कामान्मा पुष्यंते MBh (var.) ; प्रसृजंत (सज्जंत or ज्यं°) or सहृंत or सक्तंत or °भवंत or °दहरंत MBh (var.) ; प्रदहन्त MBh (var.) ; SRHt, SSSN; एते [ए°] MBh (var.).

(*b*) ये विघ्नमूलं प्रसभं न° MBh (var.), मूला MBh (var.).

(*c*) प्राज्ञो [पूर्वं] MBh (var.); तत्र MBh (var.); तत्र MBh (var.); तद् [तान्] MBh (var.); मति° or प्रणि° [धृति°] MBh (var.) ; प्रतिघ्नल् MBh (var.), SRHt, SSSN.

(*d*) प्रशस्ति MBh (var.) ; न वाच्यं or न निंदां or चालवद्यां [ऽन°] MBh (var.).

Indravajrā metre.

Passionate desires get attached to man, O king, and become the root cause of obstructing right conduct ; hence, at the outset, an intelligent person should get rid of them, for which he gets a blameless praise in the world. (A. A. R.).

9639

**कामाय स्पृहयत्यात्मा संयतोऽपि मनीषिणः ।**
**वीथीनियमितोऽप्युक्षा शष्पमासाद्य धावति ॥**

(अ) Kusumadeva's Dṛṣṭantaśataka (KSH 217) 24.

(आ) SR 169.718 (a. Dṛṣṭ°), SSB 503.718, IS 1658.

Even a subdued heart of a prudent man longs for love, like a bull led in a street begins to run when it comes near the grass.

कामायुष्टोमयज्वा पुरम° see प्राणायभोपदेष्टा

9640

**कामार्तां स्वयमायातां यो न भुङ्क्ते नितम्बिनीम् ।**
**सोऽवश्यं नरकं याति तन्निःश्वासहतो नरः ॥**

(अ) Śts 11.8 (p. 48).

(आ) IS 1659. Cf. No. 9641.

(*a*) स्वयमायन्ति (°यान्ति ; °यान्तीं IS) ; Śts (var.).

(*c*) स एव [सो°] Śts (var.).

A man who does not make love with a love-sick woman with beautiful buttocks who comes to him of her own accord is killed by her sighs and goes certainly to hell.

9641

**कामार्तां स्वस्त्रियं दीनां प्रार्थयन्तीं पुनः पुनः।**
**न भजेद् भजमानां यः स वै चाण्डालदर्शनः ॥**

(अ) Vet (Vet [AKM] 17.5, Vet Hu' 77. 3). Cf. No. 9640.

(*a*) स्वां प्रियां Vet Hu'.

(*b*) चण्डालतां व्रजेत् Vet Hu'.

One who does not court his wife when she comes to him of her own accord, overcome with love and greatly desiring, that man verily is an outcaste. (A.A.R.).

कामार्तां स्वां प्रियां दीनां see No. 9641.

9641A

**कामार्ता घर्मतप्ता वेत्य् अनिश्चयकरं वचः ।**
**युवानमाकुलीकर्तुम् इति दूत्याह नर्मणा ॥**

(अ) KāD 3.143.

(इ) KāD (T) 3.143, KāD (Mo) 3.143.

(*a*) घर्मसन्तप्तयेत्य् KāD (T).

Without specifying whether the lady was suffering from love or from severe summer, the female messenger spoke confident words to upset the youth. (K. V. Sarma).

9641B

**कामार्थमज्ञः कृपणं करोति**
**प्राप्नोति दुःखं वधबन्धनादि ।**
**कामार्थमाशाकृपणस् तपस्वी**
**मृत्युं श्रमं चाच्छति जीवलोकः ॥**

(अ) Buddhacarita 11.34.

(*a*) कृपजङ्करोति Bu° (var.).

(*c*) तपश्वी Bu° (var.).

(*d*) मृत्युश्रमं Bu° (var.).

Indravajrā metre.

For passion's sake, ignorant man behaves wretchedly and incurs the suffering of death and bonds and the like. For passion's sake, the living world is made wretched by expectation and sometimes goes to toil and death. (E. H. Johnston).

9642

कामार्थौ लिप्समानस्तु धर्ममेवादितश्चरेत् ।
न हि धर्मादपैत्यर्थः कामो वापि कदाचन ॥

(अ) MBh (MBh [Bh] 5.122.35, MBh [R] 5.123.37, MBh [C] 5.4158).

(आ) SRHt 12.17 [a. MBh], VS 2951.

(इ) SS (OJ) 18, MBh (Ju) 266.

(*b*) कर [चरेत्] MBh (var.).

(*c*) अतेपि [ अपैति ] MBh (var.); भवेत् किञ्चिद् [अ°] SRHt, VS.

(*d*) दुष्प्रापमिति मे मतिः SRHt, VS; कथंचन MBh (Ju).

Seeking *kāma* and *artha*, one must start with the pursuit of *dharma*. By ignoring *dharma* there is neither *artha* nor *kāma*. (Raghuvira).

9642A

कामाल्लोभाद् भयात् क्रोधात् साक्षिवादात्तथैव च ।
मिथ्या वदति यत्पापं तदसत्यं प्रकीर्तितम् ॥

(आ) SPR 58.1 (a. Mānasollāsa 1.35).

The sin that is committed by speaking falsehood on account of lust, wrath, fear, anger or bearing witness, that is termed as *asatya*, 'untruth'. (K. V. Sarma).

9642B

कामावेशः कैतवस्योपदेशः
मायाकोशो वञ्चनासन्निवेशः ।
निर्द्रव्याणामप्रसिद्धप्रवेशो
रम्यक्लेशः सुप्रवेशोऽस्तु वेशः ॥

(अ) Padmaprābhṛtaka-bhāṇa 23.

Śālinī metre.

(The quarter of prostitutes is) the abode of passion, the place of instruction for crooks, repository of hypocrisy, an assembly of deceivers, difficult of access for the poor and a giver of pleasant sorrows. Let it be easy of entrance. (M. Ghosh).

9643

कामिजनपरमभोग्ये
कामसुखे धारयन्ति बीभत्सम् ।
सन्तः शमसुखरसिकाः
सुधाशनाः सूकरान्न इव ॥

(अ) Vaidi 16.

Ārya metre.

Good people who are connoisseurs of the joys of tranquillity look upon with disgust the pleasures of passionate love that are so ardently enjoyed by lovers, in the same way as those who subsist on nectar look upon the food of pigs (*i.e.*, excreta). (A. A. R.).

9644*

कामिनः कृतरतोत्सवकाल-
क्षेपमाकुलवधूकरसङ्गि ।
मेखलागुणविलग्नमसूयां
दीर्घसूत्रमकरोत् परिधानम् ॥

(अ) Śiś 10.61.

(आ) SR 317. 22 ( a. Śiś ), SSB 173. 22 (a. Māgha).

Svāgata metre.

The long string used to hold in position the under-garment held in the hand of the excited young lady got stuck up in her girdle and caused a good deal of delay in love sports, producing thereby, much annoyance in the mind of the lover. (A. A. R.).

9645*

कामिनश् चरितैरेभिः कुर्वन्तो निशि जागरम् ।
कुर्वन्त्यप्रियमात्मानं केचिन्मूढाः प्रिया अपि ।।

(अ) Viṭavṛtta (in BhŚ p. 206) 31.

Some foolish lovers, though loved very much by their sweethearts, behave in a (niggardly) manner and keep awake at nights, and thereby do themselves a disservice by being disliked. (A. A. R.).

9645A

कामिनां कामिनीनां च सङ्गात् कामी भवेत् पुमान् ।
देहान्तरे ततः क्रोधी लोभी मोही च जायते ।।

(आ) SPR 109.46.

By association with lustful men and damsels, one grows lustful oneself; and in a later birth he becomes also wrathful, avaricious and filled with illusion. (K. V. Sarma).

9646*

कामिनामसकलानि विभुग्नैः
स्वेदवारिमृदुभिः करजाग्रैः ।
अक्रियन्त कठिनेषु कथंचित्
कामिनीकुचतटेषु पदानि ।।

(अ) Śiś 10.57.

(आ) SR 317. 18 (a. Śiś), SSB 173. 18 (a. Māgha).

Svāgatā metre.

The tips of the curved nails of lovers, rendered soft by sweat, somehow made but faint impressions on the expansive regions of the beloveds' bosoms that were rather hard. (A. A. R.).



9647*

कामिनीं प्रथमयौवनान्वितां
मन्दवल्गुमृदुपीडितस्वनाम् ।
उत्स्तनीं समवलम्ब्य या रतिः
सा न धातृभवनेऽस्ति मे मतिः ।।

(अ) Bṛ Saṁ 74.18.

Rathoddhatā metre.

A voluptuous delight equal to that you feel when embracing a paramour in the prime of youth, with swelling bosom, and murmuring sounds, soft, lovely, tender and suppressed, is not to be found, I mean, [even] in Brahmā's heaven. (H. Kern).

9648*

कामिनीकायकान्तारे कुचपर्वतदुर्गमे ।
मा संचर मनःपान्थ तत्रास्ते स्मरतस्करः ।।

(अ) BhŚ 104.

(आ) VS 1256, SRK 127. 3 (a. BhŚ), IS 1660, Subh 14 and 245, JSub 134. 5, SLP 3.37.

(*b*) कच° or स्तन° [कु°] BhŚ (var.); °दुर्गमः or °संकटे or °संडले [°दु°] BhŚ (var.).

(*c*) नो [मा] BhŚ (var.); मनः पन्था (°पांथस or °थः) BhŚ (var.).

(*d*) तत्रास्ति BhŚ (var.); VS, Subh; यत्रास्ते BhŚ (var.); कामतस्करः BhŚ (var.).

Oh mind, the traveller ! stray not into the forest, being the female body, with mounts in the shape of breasts, for there lies in wait, Cupid, the robber. (K. V. Sarma).

9648A

कामिनीजनविलोचनपाता-
न्निमिषत्कलुषान् प्रतिगृह्णन् ।
मन्दमन्दमुदितः प्रययौ खं
भीतभीत इव शीतमयूखः ।।

(आ) SG 388 (a. Bhāravi, but not found in Kir.).

(*a*) नु ··· ष्य SG ; नुन्मिषत् Edr's em.

(*b*) प्रतिगृह्न् SG ; emended to प्रतिगृह्णन् (Edr.).

(*c*) प्रयपौ SG ; emended to प्रययौ (Edr.).

(Developing a dark spot) by absorbing the rueful glances of (angry) ladies (who were going out at night on tryst), the Moon which had gradually risen, timidly, ascended the heavens. (K. V. Sarma).

9649*

कामिनीनयनकज्जलपङ्काद्
उत्थितो मदनमत्तवराहः ।
कामिमानसवनान्तरचारी
मूलमुत्खनति मानलतायाः ॥

(आ) SR 259. 94, SSB 73. 38, SRK 276. 3 (a. Sphuṭaśloka), IS 7817, Vidy 486 (a. Śaṅkaramiśra-Vācaspati), SG 85.
Svāgatā metre.

The intoxicated boar of Cupid has arisen from the muddy place of collyrium in the eyes of the loving damsels and is wandering in the woods of the minds of lovers, uprooting the creepers, being their jealous pride. (A. A. R.).

9650*

कामिनीवदननिर्जितकान्तिः
शोभितुं न हि शशाक शशाङ्कः ।
लज्जयेव विमलं वपुराप्तुं
शीधुपूर्णचषकेषु ममज्ज ॥

(आ) VS 2015 (a. Bhāravi, but not found in Kir).
Svāgatā metre.

Vanquished in brilliance by the faces of loving damsels, the hare-marked moon was indeed unable to shine; growing ashamed, as it were, and aiming to attain a spotless body it plunged, by way of reflection, into the cups filled with wine (held by the damsels). (A. A. R.).

9651

कामिनीवर्गसंसर्गैर् न कः संक्रान्तपातकः ।
नाश्नाति स्नाति हा मोहात् कामक्षामव्रतं जगत् ॥

(अ) Naiṣ 17.41.

(*d*) कामक्षाममिदं Naiṣ (var.).

Who has not contracted sin in contact with women? Alas, people fast under a delusion, and bathe at sacred places. The world's religious vows have been destroyed by lust. (K. K. Handiqui).

कामिनीषु विवाहेषु see No. 6296.

9652*

कामिनीसहचरस्य कामिनस्
तस्य वेश्मसु मृदङ्गनादिषु ।
ऋद्धिमन्तमधिकर्द्धिरुत्तरः
पूर्वमुत्सवमपोहदुत्सवः ॥

(अ) Ragh 19.5. Cf. A. Scharpé's Kalidāsa-Lexicon I. 4 : p. 287.
Rathoddhatā metre.

Of him, cupidinous, and living in the company of women, / each succeeding festivity richer than its predecessor, / surpassed the latter rich in its preparations, / in palaces resounding with the sound of the hand-drum. / (G. R. Nandargikar).

9653*

कामिनो हन्त हेमन्त- निशि शीतज्वरातुराः ।
जीवन्ति हरिणाक्षीणां वक्षोजाश्लेषरक्षिताः ॥

(आ) Pad 80.16 (a. Lakṣmaṇa), SR 345. 6, SSB 222.9.

Lovers, alas! afflicted by the fever of (intense) cold during the nights of the *hemanta*-season [Dec.-Jan.] are kept alive

by the protection afforded by the warmth of the embrace of the breasts of gazelle-eyed damsels. (A. A. R.).

9654*

कामिन्याः कुचदुर्गपर्वतभुवि त्वं मा मनःपान्थक
संचारं कुरु रोमराजिगहने तत्रास्ति नाभ्यां गुहा ।
तल्लीनो मधुसूदनस्य तनयस् तेनात्र चौरेण भो
निर्वस्त्रीक्रियते दिवापि हि नरो रात्रौ तु किं कथ्यते ॥

(आ) IS 1661, Subh 24.

(*a*) कामिन्या Subh ; °दुर्गा° Subh ; पन्थक Subh.

(*b*) रोमराजी° Subh ; गुहः Subh.

(*c*) स्तल्लीनो Subh.

Śārdūlavikrīḍita metre.

Do not, O Mind, the traveller, travel in the hilly regions of the breasts of young women, for there in the woods of the line of hair, is a cave, the navel; there lurks a robber, Cupid, the son of Madhusūdana, and people are disrobed by him even during daytime; then, what to say of nights ! (A. A. R.).

9655*

कामिन्याः कुचयोः कान्तिः पीनत्वेन पुरस्कृता ।
सुवर्णाचलशृङ्गाभां विनिर्जेतुं समुद्यता ॥

(आ) SSB 83.1 (a. Saṁgrahītuḥ).

The enchanting brilliance of the bosom of the loving woman, with stoutness prominently displayed, is (evidently) exerting to vanquish the brilliance of the peaks of the golden mountain (Meru). (A. A. R.).

9656*

कामिन्याः स्तनभारमन्थरगतेर्लीलाचलच्चक्षुषः
कन्दर्पैकविलासनित्यवसतेः कीदृक् पुमान् वल्लभः ।
हेलाकृष्टकृपाणपारितगजानीकात् कुतस् तेऽरयः
श्वासायासविशुष्ककण्ठकुहरा निर्यान्ति जीवार्थिनः ॥

(अ) VMM 2.5.

(आ) SR 203.107, ŚSB 562.108.

1. Puzzle.

Śārdūlavikrīḍita metre.

What kind of man is dear to loving women whose walk is slowed down by the weight of their bosom, whose eyes dart sportive glances and who are the one playful residence of Cupid ?[1] Whence do your enemies flee for their lives, with the cavity of their throats dry and gasping for breath from the army of elephants dexterously cut down by your swords ?[2] (A. A. R.).

1. *Ans. sama-rataḥ*, her equal in love sports.
2. *Ans. samara-taḥ*, from the battle.

9657

कामिन्यो नीचगामिन्यस् तटिन्य इव निश्चितम् ।
दारा राज्ञोऽपि यत्तारा: प्रणयं यान्ति गोपतेः ।

(अ) IS 1662, Subh 294, Pr 366.

(*a*) तारा Subh.

(*d*) प्रलयं IS.

Passionate women resort (even) to low men just as rivers flow to a lower level; even a favourite queen may get friendly with a cowherd. (A. A. R.).

9658*

कामी कामव्रणपरिगतः कामिनीरेव हित्वा
भुङ्क्ते पश्चादपगतभयं कामिनीनां सहस्रम् ।
इत्थंकारं विषयसुखभोगैकतानैर्नरैरप्य्
अस्मिन् देहे कतिपयदिनान्येव भोगो विवर्ज्यः ॥

(अ) Śāntiv 27.

Mandākrāntā metre.

A passionate lover affected by wounds of love avoids loving women (for some days), but afterwards enjoys fearlessly the company of a thousand passionate women; in this manner, at least men who are deeply addicted to sensual pleasures should

avoid in this body (i.e., in this birth) the pleasures (of sex) at least for a few days. (A. A. R.).

9659

कामुकाः स्युः कथा नीचाः सर्वः कस्मिन् प्रमोदते ।
अर्थिनः प्राप्य पुण्याहं करिष्यध्वे वसूनि किम् ॥

(अ) VMM 2.44.

(आ) SR 199.13, SSB 555.13.[1]

(*a*) कया SSB.

1. Riddle.

By whom are lovers made low in estimation ? (*dāsya*, by a harlot). In which do all people take delight ? (*mahe*, in festivity). What do you do with your wealth when you have secured supplicants on auspicious day ? (*dāsyāmahe*, we give away). (A. A. R.).

9660

कामुके नूतनासङ्ग- गाढालिङ्गनकातरे ।
गणिका गेहगणनां करोति ध्यानमास्थिता ॥

(अ) Bṛhatkathāmañjarī (KM 69) 2.96.

(आ) SRHt 139.6 (a. Bṛha°), SSSN 205.9.

(*c*) ग्रह° SRHt.

As a passionate lover feels tremulous when embracing a new courtezan, she (pretending to be) deeply engrossed in him counts in her mind the number of houses (that she could secure through him). (A. A. R.).

9661**

कामुके भ्रमरः प्रोक्तः कामिन्यां चूतमञ्जरी ।
तथाह्वानाङ्कुराश्चापि प्राकारो वारणे स्मृतः ॥

(अ) Padmaśrī's Nāgarasarvasva 5. 8 *cd* / 5.9 *ab*.*

(आ) ŚP 3149 (a. Padmaśrī).

* 58*ab* and 5.9 *cd* read :

वणिक पुत्र्यां सरोजं च/महत्यामुत्पलं तथा ॥
and
छन्नचन्द्रो निशीथिन्यां/दिनेऽच्छन्नरविः स्मृतः ॥

(In the secret love code) the lover is called a bee, the beloved a cluster of mango blossoms, an invitation a goad and an obstacle a rampart. (A. A. R.).

9662*

कामुज्जहार हरिरम्बुधिमध्यलग्नां
कीदृक् श्रुतं भवति निर्मलमागमानाम् ।
आमन्त्रयस्व वनमग्निशिखावलीढं
यच्चापि को वहति के मदयन्ति भृङ्गान् ॥

(अ) VMM 1.46.

(आ) JS 353.34 ; SR 202.89 (a. JS), SSB 560.90.[1]

(*b*) Or दुःवित्तं JS ; किं दुःश्रुतं JS ; °मानसानाम् SR.

(*d*) Or तच् JS ; कावहति JS.

1. Riddle.

Vasantatilakā metre.

Whom did Lord Viṣṇu rescue when she was sunk in the sea ? (*kum*, the earth). How is one of pure mind spoken of ? (*damakara*, the self controlled). Address the forest enveloped in forest fire (*davin*, O woods in flames). And, who burns it (the forest) ? (*davaḥ*, the forest fire). What intoxicates the bees ? (*kundamakaranda-bindavaḥ*, the drops of honey in jasmine flowers). (A. A. R.).

9663°

कामेकपत्नीव्रतदुःखशीलां
लोलं मनश् चारुतया प्रविष्टाम् ।
नितम्बिनीमिच्छसि मुक्तलज्जां
कण्ठे स्वयंग्राहनिषक्तबाहुम् ॥

(अ) Kum 3.7 (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 40).

(आ) SCSL 84.

(*a*) एकपत्नीं Kum (var.).

(*b*) प्रविष्टा Kum (var.).

(*c*) विलम्बिनीम् or विलासिनीम् Kum (var.).

(*d*) °विषक्त° [°निषक्त°] Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

(Oh Indra, tell me) who is that charming lady who sticks to her vow of chastity but has entered into your unstable (lustful) mind on account of her beauty, and whom you wish to entwine her arms round your neck, of her own accord, throwing to winds all sense of modesty. (K.V. Sarma).

9664

का मे गतिरिति पृच्छति
चरमश्वासेऽपि यः स्वार्थम् ।
तस्य जनस्यापि कृते
पापाः पापानि कुर्वन्ति ॥

(अ) Vaidi 23.

Upagīti-āryā metre.

'What shall be my fate'—of utterly selfish people who ask thus even at their dying breath, there are sinful people who commit sinful actions at their behest. (K. V. Sarma).

9665*

का मेघादुपयाति, कृष्णदयिता का वा, सभा कीदृशी,
कां रक्षत्यहिहा, शरद् विकचयेत् कं, धैर्यहन्त्री च का ।
कं धत्ते गणनायकः करतले, का चञ्चला कथ्यताम्,
आरोहादवरोहतश्च निपुणैरेकं द्वयोरुत्तरम् ॥

(आ) SR 204.113, SSB 563. 114, Pad 109. 27.[1]

1. Riddle.

Śārdūlavikrīḍita metre.

What comes down from the cloud? (*dhārā*, rain). Who is the beloved of Śrī Kṛṣṇa ? [ Rādhā, the cowherdess ]. How is the assembly ? [*vandyā*, to be respected]. What does Indra protect ? [*dyāvā*, the heaven]. What does autumn cause to bloom ? [*kāśam*, the *kāśa*-flowers]. What takes away courage ? [*śaṅkā*, apprehension]. What does the lord of Gaṇa-s hold in his hand ? [*pāśam*, rope]. What is inconstant ? [*śampā*, lightning]. The answer is to be furnished by clever people so as to be read forwards and backwards. [*dhārā* : *Rādhā* ; *vandyā* : *dyāvam* ; *kāśam* : *śaṅkā* ; *pāśam* : *śampā*). (A. A. R.).

9666*

कामेन कामं प्रहिता जवेन
प्रावृट् चचाल त्रिजगद् विजेतुम् ।
किं चन्द्रबिम्बं दधि भक्षयन्ती
संधारयन्ती हरितः शुभाय ॥

(आ) Pad 75. 23 (a. Lakṣmaṇa), SG 552 (a. Lakṣmaṇa), SuSS 348 (a. Lakṣmaṇa), SR 340.19, SSB 213.15.

Indravajrā metre.

The rainy season which has, indeed been sent by Cupid has spread quickly so as to conquer the three worlds. Does it swallow the Moon, as if it is curds, (causing dark mights), or cause green vegetation to flourish for the welfare (of the worlds). (A. A. R.).

कामेन शीघ्राः see No. 9877.

9667*

कामेनाकृष्य चापं हतपटुपटहं वल्गुभिर्मारवीरैर्
भ्रूभङ्गोत्क्षेपजृम्भास्मितललितदृशा दिव्यनारीजनेन ।
सिद्धैः प्रह्वोत्तमाङ्गैः पुलकितवपुषा विस्मयाद् वासवेन
ध्यायन्यो योगपीठादचलित इति वः पातु दृष्टो मुनीन्द्रः ॥

(अ) Nāgānanda 2.

(आ) SR 27.208, SSB 44.6.

Sragdharā metre.

May the lord of Munis (Buddha) protect you, who, lost in reflection and filled with transcendent knowledge, was seen to

be utterly unmoved by Indra whose every hair was on end through astonishment ; by the Siddhas, their heads bent low in obeisance ; by the nymphs, whose eyes quivered, as they alternately smiled, yawned, trembled, and frowned ; by the heroes of Māra, dancing with harshly beaten drums ; and by Māra himself who had drawn his bow to the full ! (Palmer Boyd).

9668*

कामेनापि न भेत्तुं
किमु हृदयमपारि बालवनितानाम् ।
मूढविशिखप्रहारो-
च्छूनमिवाभाति यद्वक्षः ॥

(अ) Ārs 2.186.

Āryā metre.

Cannot the hearts of young girls be broken even by the god of love (Cupid) ? For their breasts come out full, as it were, on being struck by his blunt arrows. (A. A. R.).

9669*

कामेषुणा कामरिपोर्मनोऽपि
कल्लोलितं का मनुजेषु वार्ता ।
आषाढवाते चलति द्विपेन्द्रे
चूलीवतो वारिधिरेव काष्ठा ॥

(अ) Lok 73.

Indravajrā metre.

By the arrow of Cupid even the mind of his enemy (Śiva) was agitated like the waves in the sea ; what to say then of men ? Lo when the breeze in the month Āṣāḍha [ June-Jul. ] blows, the discharge of rut from the root of the ear of lordly elephants has for its limit only the sea. (A. A. R.).

9670

कामैस् तैस्तैर् हृतज्ञाना: प्रपद्यन्तेऽन्यदेवता: ।
तं तं नियममास्थाय प्रकृत्या नियता: स्वया ॥

(अ) MBh (MBh [Bh] 6.29. 20, BhG 7.20).

(*a*) तैस्तै: कामैर् MBh (var.).

(*d*) नियत: or नियता MBh (var.) ; स्वयं or त्वया MBh (var.).

Deprived of knowledge by this or that desire, / men resort to other deities, / taking to this or that (religious) rule, / constrained by their own nature. (F. Edgerton).

9671-2

कामोऽक्षमा दक्षिणतानुकम्पा
ह्री: साध्वसं क्रौर्यमनार्यता च ।
दम्भोऽभिमानोऽथ च धार्मिकत्वं
दैन्यं स्वयूथस्य विमाननं च ॥
द्रोहो भयं शश्वदुपेक्षणं च
शीतोष्णवर्षास्वसहिष्णुता च ।
एतानि काले समुपाहितानि
कुर्वन्त्यवश्यं खलु सिद्धिविघ्नम् ॥

(अ) KN (KN [ĀnSS] 16.26-27, KN [BI] 16. 26.7).

(*c*) °नोऽप्यतिधा° KN (BI).

Indravajrā metre.

Lust, want of forgiveness and forbearance, too much tenderness (of feeling), bashfulness, crookedness, and want of straightforwardness, arrogance, self-conceit, excessive piousness, poorness of the army and its dishonouring ;

Malice, terror, negligence and carelessness, incapability of enduring the inclemencies of the weather, hot, cold, and rainy,— these (causes) favoured by the advantages of the season, are sure to hinder the achievement of success by kings. (M. N. Dutt).

9673

कामोत्तप्तं मरकतमहाग्रावहारो गभीरे
मग्नं नाभीसरसि हृदयं जग्रसेऽनेकपं मे ।

लीलावेशप्रचलितकरः कोऽप्यहीनारिकेतुस्
तद्भङ्गेन प्रतिविधिमिहैवानुरूपं व्यतानीत् ॥

(श्र) Kṛkā 16.

Mandākrāntā metre.

My mind, like an elephant, scorched by love, got sunk in the lake of the navel paved with a big emerald slab. Moving the *kara* [ hand or trunk ] sportively, there was the flag of a formidable enemy; but by breaking this it (my mind) took the remedy appropriate to the occasion. (A. A. R.).

9674

कामोद्वेगगृहीतं
धूर्तैरुपहस्यमानशृङ्गारम् ।
दारिद्र्यहतं यौवनम्
अबुधानां केवलं विपदे ॥

(श्र) Kuṭṭ (Kuṭṭ [BI] 653, Kuṭṭ [KM] 631).

(श्रा) GVS 322.

Āryā metre.

Youthfulness, gripped by passion and given to (unintelligent) love-making which is laughed at even by fools, if it is also afflicted by poverty, only leads those fools to destruction. (K. V. Sarma).

9675

कामो नास्ति नपुंसकस्य कुलटावर्गस्य नास्ति त्रपा
तोयं नास्ति मरीचकासु सततं नास्ति स्थिरत्वं स्त्रियः ।
धर्मो नास्ति च नास्तिकस्य विभवो नास्ति प्रमत्तात्मनः
स्नेहानां कणिकापि नास्ति गणिकालोकस्य च प्रायशः ॥

(श्र) Jalhaṇa's Mugdhopadeśa (KM VIII. 125) 9.

(श्रा) GVS 464.

Śārdūlavikrīḍita metre.

There is no promptings of love in a unuch, no shyness in unchaste women, no water in mirages, no stability in the possession of wealth, no right conduct of religion in a nihilist, no prosperity to one who is careless and not an atom of affection in courtezans, generally speaking. (A. A. R.).

9676

कामोपभोगसाफल्य- फलो राज्ञां महीजयः ।
अहङ्कारेण जीयन्ते द्विषन्तः किं नयश्रिया ॥

श्रा) KāVa *ad* 2.2.24, Amd 159. 407, Sar 1.73.

(*a*) °साकल्य° Amd (var.).

(*d*) नयश्रियः Amd (var.).

Conquest of land has for its fruit the satisfaction of desires and enjoyment in kings, whether the enemies had been conquered by the king's pride or by his political tact. (K. V. Sarma).

कामो बन्धनमेवैकं see No. 9607.

9677*

कामो वामदृशां निधिर्नयजुषां कालानलो विद्विषां
स्वःशाखी विदुषां गुरुर्गुणवतां पार्थो धनुर्धारिणाम् ।
लीलावासगृहं कुलाकुलजुषां कर्णः सुवर्णार्थिनां
श्रीमान् वीरवरः क्षितीश्वरवरो वर्वर्ति सर्वोपरि ॥

(श्रा) SR 122.185, SSB 424.1.

Śārdūlavikrīḍita metre.

A Cupid to charming women, a treasure to men of right policy, hell-fire to enemies, the heavenly wish-granting tree to the learned, a respectable elder to the virtuous, an Arjuna to archers, a sportive residence to artists, a Karṇa to those who need gold (wealth)— such is the best of kings, the prosperous Vīravara, who is above all. (K. V. Sarma).

कामो लोभश्च दर्पश्च see क्षमा धृतिः

9678*

काम्बोजाः कम्बुजन्माकरशरणकृतः सह्यकान्तारकच्छा-
न्विच्छायाः कच्छवाहा विदधति कतमे कामरूपाः कुरूपाः ।
कुर्वाणे त्वय्यकस्मात् करकमलहृतं कार्मुकं कूर्मपृष्ठो-
त्कृष्टं कर्णान्तिकृष्टं नरपकुलमणे कर्णमाकर्णयन्ति ।।

(आ) SMH 5.24.

(*a*) सह्यकान्ता° SMH (var.).

(*b*) °वाह्यान् SMH (var.).

(*c*) °मलकृतं SMH (var.).

Sragdharā metre.

The Kamboja princes were made beggars holding shells in their hands, the Kacchavāha princes were made dispirited and driven to the marshy regions of the Sahya forests, and those of Kāmarūpa were all mutilated when you suddenly took up the bow, exalted as the tortoise shell, in your lotus hand and drew the string up to the ear, O gem among kings. (A. A. R.).

9679-82**

काम्याः क्रियास् तथा कामान् मानुषानभिवाञ्छति ।
स्त्रियो दानफलं विद्यां मायां कुप्यं धनं दिवम् ।।
देवत्वममरेशत्वं रसायनचयः क्रियाः ।
मरुत्प्रपतनं यज्ञं जलाद्यावेशनं तथा ।।
श्राद्धानां सर्वदानानां फलानि नियमांस् तथा ।
तथोपवासात् पूर्ताच् च देवताभ्यर्च्चनादपि ।।
तेभ्यस् तेभ्यश्च कर्मभ्य उपसृष्टोऽभिवाञ्छति ।
चित्तमित्थं वर्त्तमानं यत्नाद्योगी निवर्त्तयेत् ।।

(अ) Mārk-p. 40.2-5. 4520.

(आ) ŚP 4519-20 (Nos. 9679 and 9680). (a. Mark-p.).

(*c*) विद्यामायुर्द्रव्यं ŚP.

(*h*) °वेशनं ŚP.

(The soul) longs for rites performed with a view to future fruition, and the objects of human desire, for women, the fruits of alms-giving, for science, for supernatural power, for the baser metals and riches, for heaven, god-head, and supreme god-head, for actions that yield copious supplies of elixir vitae, for flying on the storm-winds, for sacrifice, and the power of inhabiting water and fire, for the fruits of *śrāddha-s* that contain every gift and religious mortifications. Thus he longs when mentally ailing by reason of fasting, meritorious acts and worship of the gods, and by reason of those several actions. A *yogi* should strenuously restrain his mind when beset with such thoughts. (F. E. Pargiter).

9683*

काम्यानां कतिचित् समापरिमितस्वर्गैकसंदायिनां
सद्यः स्वान्तनितान्तमोहनकृतां कर्ता जनः कर्मणाम् ।
आत्मानन्दमनन्यवेद्यमपरिच्छिन्नं न जानाति तं
विक्रेता लवणस्य वेत्ति किमु तत्कर्पूरमूल्यं परम् ।।

(अ) Lok 81.

Śārdūlavikrīḍita metre.

Those people, who perform motive-oriented actions [such as sacrifices] which give but limited results such as (the temporary) heaven and which greatly delude their inner spirits, do not understand the bliss of the absolute that cannot be known by any other means (than through Vedānta) and which is never circumscribed by limitations. Does the seller of salt ever understand the great value of camphor ? (A. A. R.).

9684

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस् त्यागं विचक्षणाः ।।

(अ) MBh (MBh [Bh] 6. 40. 2, BhG 18. 2) [Cf. also in MBh [Bh] 6. 34. 11 *c*].

(आ) Sama 2 क 42, SRM 2. 2. 578.

(*a*) त्यागं [न्या°] MBh (var.).

The renouncing of acts of desire/ sages call renunciation. The abandonment of all action-fruits/the wise call abandonment. (F. Edgerton).

9685

कायं मत्वा नश्वरं चञ्चलाभं
चायुर्बुद्ध्वा भङ्गुरान् सर्वभोगान् ।
पारं गन्तुं विश्वसिन्धोर्विदग्धा
योगाभ्यासे साधुबुद्धिं विदध्वम् ॥

(अ) Vai 141.

Śālinī metre.

Knowing the body to be perishable and life inconstant like lightning, and all pleasures fragile and transitory, O intelligent people, direct your minds in a proper way to practise *yoga*, in order to cross the ocean of worldly life. (A.A.R.).

9686*

कायः कण्टकदूषितो न च घनच्छाया कुतः पल्लवाः
पुष्पाणि च्युतसौरभाणि न दलश्रेणी मनोहारिणी ।
किं ब्रूमः फलपाकमस्य यदुपन्यासेऽपि लज्जामहे
तद् भोः केन गुणेन शाल्मलितरो जातोऽसि सीमद्रुमः ॥

(आ) JS 115. 46, ŚP 1039, Any 131. 187, SR 241.154 (a. ŚP), SSB 642.4.

(*a*) कण्टकभूषितो ŚP, SR, SSB ; नवच्छायाकृत: (°यी° SR, SSB ; °ता:) SR, SSB.

(*b*) दलद्रोणी JS.

(*c*) फलजातमस्य JS (var.); फलभारमस्य ŚP.

Śārdūlavikrīḍita metre.

Your trunk is vitiated by thorns, you give no thick shade, / whence the tender leaves not at all pleasing to look at ; / what shall we say of your fruits ? / We are ashamed even to mention it. / Therefore, O silk cotton tree, / on what merit are you growing as the tree on the wayside / (as if to give shade and shelter to wayfarers). (A. A. R.).

9687

कायः संनिहितापायः संपदः पदमापदाम् ।
समागमाः सापगमाः सर्वमुत्पादि भङ्गुरम् ॥

(अ) P (PT 2. 164, PTem 2. 146, PS 2. 81, PN 1. 77, PP 2. 194, Pts 2. 77, PtsK 2.142, PRE 2. 92), H (HJ 1. 224, HS 1.202, HM 1.207 and 4.65, HK 1.209 and 4.70, HP 1. 168 and 4. 69, HN 1.169 and 4.69, HH 37. 25-6, HC 50. 16-7 and 149.11-2). Cf. Ru 125.

(आ) VS 3299, SRHt 263. 15 (a. Bṛhatkathā), SR 163. 466 (a. H), SSB 495.466, IS 1664, Sama 1 क 32.

(इ) Old Arabic 3.210.

(*a*) संनिहितोपायः IS.

(*b*) परमापदः PS ; क्षणभङ्गुराः Ptsk.

(*c*) सापागमाः H (var.).

(*d*) सर्वेषामेव देहिनाम् PtsK ; सर्वं पर्यन्तभ° VS; उत्पाति SRHt ; उत्पादभ° (°पात°) PT, PTem.

The body, born, is near its doom ; / and riches are the source of gloom ; / all meetings end in partings : yes, / the world is all one brittleness. (A. W. Ryder).

9687A

कायक्लमैर्यश्च तपोऽभिधानैः
प्रवृत्तिमाकाङ्क्षति कामहेतोः ।
संसारदोषानपरीक्षमाणो
दुःखेन सोऽन्विच्छति दुःखमेव ॥

(अ) Buddhacarita 7.22.

(*a*) कायक्लमै यश्च Bu° (var.).

(*b*) प्रवृत्ति Bu° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

And he, who by the bodily foils known as austerities strives for continuance of being in order to indulge in passion, does not perceive the evils of the cycle of existence and seeks by suffering nothing but suffering. (E. H. Johnston).

9688

कायक्लेशेन महता पुरुषः प्राप्नुयात् फलम् ।
तत् सर्वं लभते नारी सुखेन पतिपूजया ॥

(अ) MBh. 13. App. I. 15 *l.* 4556-7.

(आ) SRHt 24. 1 (a. MBh), SSSN 32. 1, Pras 12.7.

(*c*) फलं [स°] Pras IS.

(*d*) सेवन्तीन्द्रियगोचरान् MBh (but $D_{10}$ $T_{2,3}$ $GM_4$ as above).

The fruits (of life) which a man achieves with a great deal of physical exertion, his wife achieves with ease merely by attending to the man, her husband.[1] (K. V. Sarma).

1. It is said that half the religious or other merit acquired by a virtuous man automatically goes to a dutiful wife.

9689**

कायच्छिन्नास्तु ऋषिका मर्मघ्ना गुरवस् तथा ।
तीक्ष्णाश्छेदसहा वाङ्गा दृढा शूर्पारकोद्भवाः ॥

(अ) Viśṇudharmottara 2.17.23*cd*-24*ab*.

(आ) ŚP 4675.

(*a*) कायच्छिदस्त्वार्षिका ये ŚP.

(*c*) वंशा [वा°] ŚP.

(*d*) दृढाः ŚP ; शूर्पारको° ŚP.

The swords produced in the *Ṛṣika*-country can cut through the body, destroy the vitals and are heavy; those of the *Vaṅga*-country are sharp and good resistants against cuts; those of the *Śūrparika*-region are very sturdy. (A. A. R.).

9689A**

कायवाङ्मनसां दुष्ट- प्रणिधानमनादरः ।
स्मृत्यनुपस्थापनं च स्मृताः सामायिकव्रते ॥

(आ) SPR 176.9 (a. Yogaśāstra 201. 116).

In rites according to the *Samaya* (tantric) practices are prescribed actions pervert to the body, speech and mind and opposed to the *Smṛtis*. (K. V. Sarma).

9690

कायस्थस्य च शल्यस्य कायस्थस्य च सा गतिः ।
याभ्यामनुप्रविष्टाभ्यां दूष्यन्ते सर्वधातवः ॥

(आ) SRHt 141. 4 (a. Govindakavi), SSSN 127. 3 (a. Govindakavi).

(*b*) का [सा] SSSN.

(*a*) आभ्या° SSSN.

When a *kāyastha* (professional scribe and accountant) and a splinter of an arrow are closely associated with or enter one's body, the result is the same; once with the body they vitiate the essential wealth and primary fluids, respectively, (of the person). (A. A. R.).

9691

कायस्थेनोदरस्थेन मातुरामिषशङ्कया ।
अन्त्राणि यन्न भुक्तानि तस्य हेतुरदन्तता ॥

(आ) SRHt 143.3 (a. Vyāsaśataka), SSSN 227.2, Cf. L. Sternbach's VyaS. App. I. 8, VS 2326, ŚP 4043, SR 45.2, SSB 300.2.

(*c*) जग्धानि SSSN.

(*d*) तत्र [तस्य] VS, SR, SSB.

If the *kāyastha* (professional scribe and accountant) has not consumed the entrails of his mother, while he was in the womb, the reason could only be that he had no teeth then. (K. V. Sarma).

9692

कायस्थैर्यं करणपटुतां बन्धुसम्पत्तिमर्थं
चातुर्यं वा किमिव हि बलं बिभ्रतो निर्भरा: स्म: ।
अन्त्य: श्वास: किमयमथवोपान्त्य इत्यामृशन्तो
विस्मृत्येशं निमिषमपि किं वर्तितुं पारयाम: ॥

(अ) Śāntiv 38.

(*c*) स्वास: Śāntiv (var.).

Mandākrāntā metre.

Strength of body, efficiency of the limbs, prosperity of relatives, personal wealth and cleverness— what kind of strength is all this, possessing which we are beside with joy. But when the breathing becomes difficult and we think that it is the final breath or the last but one, will we be able to remain even for a moment forgetting the Lord ? (A. A. R.).

9693

कायेन कुरुते पापं मनसा सम्प्रधार्य च ।
अनृतं जिह्वया चाह त्रिविधं कर्म पातकम् ॥

(अ) R (R [Bar] 2.101.21, R [B] 2. 109. 21, R [G] 2.118. 21).

(आ) IS 1665.

(*a*) कार्यते R (var.).

(*b*) संप्रधारयन् or संप्रधार्यते (°र्यं य:) or संप्रसार्यते (°र्यं च) or संप्रसेध्यते R (var.) ; तत् [च] R (var.).

(*c*) अनंतं पालयेत् सत्यं R (var.) ; वाचा (°च्यं) or चाहं or मत्या or सत्यात् or वक्ति or चाहुस् [चाह] R (var.).

(*d*) त्रिविधं पापकर्मकं or विवृतं कर्मयावक: R (var.); विहितं or विशते [त्रि°] R (var.) ; पावकं or पापकं (°जं) [पा°] R (var.).

A sin is committed by the body, having been conceived in the mind and voiced through the tongue as falsehood ; evil action is thus threefold. (K. V. Sarma).

9694

कायेन त्रिविधं चैव वाचा चैव चतुर्विधम् ।
मनसा त्रिविधं नित्यं दशाधर्मपथांस् त्यजेत् ॥

(अ) MBh (MBh [Bh] 13. 13. 2, MBh 12. App. 29 B *l*. 214-5).

(आ) VS 2961.

(*a*) कर्म [चै°] MBh.

(*b*) चापि [चै°] MBh 13.

(*c*) दश [नि°] MBh 13 ; चैव [नि°] MBh App.

(*d*) कर्मपथांस्त्यजेत् MBh 13 ; कुशलाकुशलं स्मृतम् MBh App.

The ten paths of sin should always be avoided, three of body, four of speech and three of mind.[1] (K. V. Sarma).

1. The three sins committed by the body are destruction of life, theft and adultery ; those by speech are evil talk, harsh words, blackmail and falsehood ; those by the mind are covetting others' possessions, thinking of injuring others and disbelief in the Vedas.

9695

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिन: कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥

(अ) MBh (MBh [Bh] 6.27. 11, BhG 5.11).

(*d*) °सिद्धये MBh (var.).

With the body, the thought-organ, the intelligence, / and also with the senses alone, / disciplined men perform action, / abandoning attachment, unto self-purification. (F. Edgerton).

कायेन मनसा see No. 8916 and 8921.

9695A

काये सीदति कण्ठरोधिनि कफे कुण्ठे च वाणीपथे
जिह्वायां दृशि जीविते जिगमिषौ श्वासे शनै: शाम्यति ।
आगत्य स्वयमेव न: करुणया कात्यायनीवल्लभ:
कर्णे वर्णयताद् भवार्णवभयादुत्तारकं तारकम् ॥

(आ) RAS *ad* 2.56-9 (p. 176).

(*ab*) कण्ठस्य कोलाहले/जिह्वां मुञ्चति or कुण्टे च वाणीपथे/जिह्वायां दृशि RAS (var.).

Śārdūlavikrīḍita metre.

As the body languishes, the phlegm accumulates in the neck, the throat is choked, vision fades, life longs to depart, and the breath slowly subsides, may god Śiva, the lord of Kātyāyanī, come to us, on his own, out of compassion, and speak into our ears the magic spell that would enable us cross the fearful ocean of earthly existence.. (K. V. Sarma).

9696*

**कारञ्जी: कूजयन्तो निजजठररवव्यञ्जिता बीजकोशिर्**
**उत्पाकान् कृष्णलानां पृथुसुषिरगताञ् शिम्बिकान् पारयन्त:**
**झिल्लीकाझल्लरीणां बधिरितभुवनं झंकृतं खे क्षिपन्त:**
**शिञ्जानाश्वत्थपत्रप्रकरझणझणारावणो वान्ति वाता: ॥**

(आ) JS 216.24 (a. Bhaṭṭa-Bāṇa), ŚP 3851 (a. Bāṇa-bhaṭṭa), Kav p. 56, SR 339. 125 (a. ŚP); SSB 211. 2 (a. Bāṇa-bhaṭṭa).

(*a*) कारञ्जी° SSB ; कुञ्जयन्ती ŚP, SR, SSR ; निजजरठरवव्य° SR, SSB ; °कोशान् ŚP, SR, SSB.

(*b*) पृथुशिखर° JS (var.); °शतान् JS.

(*c*) बधिरितककुभं ŚP, SR, SSB.

Sragdharā metre.

The winds blow making the *karañji*-plants produce a musical sound when their seed-pots are broken in the middle, breaking the seed-pots of the *gañja*-fruits, which are ripe, by penetrating into their broad cavities, producing the confusing noise of the *jhillika*-musical instruments and cymbals in the sky deafening the ears of all people and causing the *jhaṇa-jhaṇa* jingling sound by blowing at the leaves of the sacred fig trees. (A. A. R.),

**कारणत्वमकारणविग्रह** see No. 19.

9697

**कारणाकारणध्वस्तं　कारणाकारणागतम् ।**
**यो मित्रं समुपेक्षेत　स　मृत्युमुपगूहति ॥**

(अ) K (K [K] 7. 9. 49, K [S] 292. 9-10, K [S] 174.7-8, K [G] 299.3-4, K [V] 251, K [P] 471.12).

(*b*) कारणाकरणागतम् K (S), K (G), K (P) (G, MT).

He, who would remain negligent about an ally who had deserted with or without reason and who has returned with or without reason, embraces death. (R. P. Kangle).

9697A

**कारणात् प्रियतामेति　द्वेष्यो भवति कारणात् ।**
**अर्थार्थी जीवलोकोऽयं　न कश्चित् कस्यचित् प्रिय: ॥**

(आ) SPR 1213.7 (a. Vyāsadeva) and 1162. 4 (a. Sūktamuktāvalī 201. 1). See 9698, 9700. Dupl. in No. 9705 (Edr.).

(*c*) स्वार्थार्थी SPR 1162 ; लोकोऽयं SPR 1162.

One cultivates a friendship for some reason, and one becomes inimical, again, for some reason. Everyone in this world is keen after some gain ; nobody is (intrinsically) a friend of another. (K.V. Sarma).

9698

**कारणान्मित्रताम् एति　कारणाद् याति शत्रुताम् ।**
**तस्मान्मित्रत्वम् एवात्र　योज्यं वैरं न धीमता ॥**

(अ) P (PP 2. 26, Pts 2. 31, Ptsk 2. 32). See Nos. 9697A, 9700, 9705.

(आ) SR 165. 525 (a. P), SSB 497. 525, IS 1667.

(*a*) याति [ए°] Pts, PtsK, SR, SSB.

(*b*) एति [या°] PtsK,

(*c*) एकत्र IS.

(*d*) च [न] IS ; धीमता SR (printer's error).

For cause a man becomes a friend ; / for cause grows hostile. So / the prudent make a friend of him, / and never make a foe. (A. W. Ryder).

9699

कारणेन विना भृत्ये यस्तु कुप्यति पार्थिवः ।
स गृह्णाति विषोन्मावं कृष्णसर्पप्रदंशितः ॥

(आ) Cr 1354 (CRT 4.10), GP 1. 111. 27.) Cf. Crn 31.

(*d*) °सर्पविसर्जितम् GP.

The king who rebukes a servant without a reason, he is taking hold of (a black serpent), mad with poison, (to be bitten eventually) by that black serpent. (K. V. Sarma).

9700

कारणेनैव जायन्ते मित्राणि रिपवस् तथा ।
रिपवो येन जायन्ते कारणं तत् परित्यजेत् ॥

(अ) KN 8. 52, PD 305. 91. See Nos. 9697A, 9698.

(आ) IS 1668.

(*c*) जायेरन् KN (ĀnSS).

It is causes that create enemies and allies ; therefore, one should always shun such causes that might create enemies. (M. N. Dutt).

9701

कारणैः सदृशं कार्यम् इति मिथ्या प्रसिद्धयः ।
मानिनो भवतो जातं यदमानं यशो भुवि ॥

(आ) VS 2439.

'The result is in consonance with the cause',—this well-known dictum, methinks, is false, for, (oh king), from your *māna* ('limited measure', *also* self-respect) the fame that has resulted on this earth is *a-māna* (unlimited). (K. V. Sarma).

9702*

कारणोत्पन्नकोपोऽपि साम्प्रतं प्रमदाजनः ।
निशि शीतापदेशेन गाढमालिङ्गति प्रियम् ॥

(आ) JS 236. 4 (a. Mahāmanuṣya), VS 1848 (a. Mahāmanuṣya), ŚP 3938 (a. Mahāmanuṣya), SR 347.2 (a. ŚP), SSB 225. 3. AP 72. Cf. प्रावरणैरंगारैर्गर्भगृहैः.

(*a*) °पापि VS.

(*b*) प्रमदागमे VS.

Although offended for some justifiable reason, womenfolk embrace their husbands tightly during these days (of winter) on the pretext of cold. (K. V. Sarma).

9703*

कारण्डवाननविघट्टितवीचिमालाः
कादम्बसारसचयाकुलतीरदेशाः ।
कुर्वन्ति हंसविरुतैः परितो जनस्य
प्रीतिं सरोरुहरजोऽरुणितास् तटिन्यः ॥

(अ) Ṛtu 3.1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : 185).

(*a*) कारण्डवैरभिवि° or कारण्डवाहवबि° Ṛtu (var.).

(*b*) °कुलाकुल° [°च°] Ṛtu (var.).

(*d*) मनोज्ञकमलारुणिताश्च नद्यः or परां कमलरेणुवृतास् त° [सरो°···°न्यः] Ṛtu (var.) ; °तश्च° नद्यः Ṛtu (var.).

Vasantatilakā metre.

Rivers whose wreaths of waves are torn by heads of wild duck, / whose banks are full of grey goose and cranes, / rivers which are tawny with the pollen of lotus / which gave men delight for the songs of swans on all sides. (L. C. Van Geyzel).

कारण्डवाहवविघट्टि° see No. 9703.

कारण्डवैरभिविघट्टि° see No. 9703.

9704*

कारय नाम्ब विलम्बं
मुञ्च करं मे हरिं यामि ।
न सहे स्थातुं यदसौ
गर्जति मुरली प्रगल्भदूतीव ॥

(आ) PG 288 (a. Rūpa Gosvāmin[1]).

(*a*) नाद्य or सखि न PG (var.).

1. Samāhartṛ.

Udgīti-āryā metre.

Mother, release my hand, do not delay, I (want to) go to Śrī Kṛṣṇa ; I am unable to remain here as his flute is roaring, (accosting me) as a bold female messenger. (A. A. R.).

9705

कारणात् प्रियतामेति द्वेष्यो भवति कारणात् ।
अर्थार्थी जीवलोकोऽयं न कश्चित् कस्यचित् प्रियः ॥

(अ) MBh (MBh [Bh] 12.136.145, MBh [R] 12.138.149, MBh [C] 12. 5062-3).

(आ) VS 2658, IS 1666. See Nos. 9698,9700. Duplication of No. 9697A (Edr.).

(*a*) करणात् MBh (var.).

(*c*) अर्थाथी MBh (var.).

(*d*) प्रियं MBh (var.).

One develops a liking for some reason and one develops enmity also for some reason. The world is after wealth and no one is dear to no one (without a reason). (K. V. Sarma).

9706

कारासंतानकूटस्य संसारवनवागुरा ।
स्वर्गमार्गमहागर्ता पुंसां स्त्री वेधसा कृता ॥

(अ) SkP, Nāgarakh 158.71.

Women have been created, by the Creator, to act as a prison for men in being a contrivance for the birth of children, as a net to keep them in the forest of worldly existence and as a wide chasm in their path to heaven. (K. V. Sarma).

9707

कारुण्यं पुण्यानां
कृतज्ञता पुरुषचिह्नानाम् ।
माया मोहमतीनां
कृतघ्नता नरकपातहेतूनाम् ॥

(आ) Kal 14. 20.

Udgīti-āryā metre.

Compassion (is the path) to merits, gratitude to manliness, illusion to delusive minds and ungratefulness to causes that lead to hell. (K. V. Sarma).

9708

कारुण्यं संविभागश्च यथा भृत्येषु लक्ष्यते ।
चित्तेनानेन ते शङ्क्या त्रैलोक्यस्यापि नाथता ॥

(अ) P (PT 2.16, PTem 2.16, PS 2. 7, PN 1. 7, PP 2. 20, Pts 2. 24, PtsK 2. 25, PRE 2. 7). Cf. Ru 92, HPanc. 115, HP 13.20.

(आ) IS 1669, SR 149.36 (a. P), SSB 473. 212.

(इ) Old Syriac 2.7, Old Arabic 3.29.

(*a*) स्नेहश्च [का°] PS ; कारुण्य PN, H Pañ.

(*b*) यस्य [य°] PP, Pts, PtsK ; SR, SSB; वर्तते [ल°] PT, PTem ; लक्षते PN ; सर्वदा PP, Pts, PtsK, SR, SSB.

(*c*) संभाव्यः (संभवितस or संभवेत्) स महीपालस् PP, Pts, PtsK, SR, SSB, वृत्तेनानेन [चि°] PS ; °न्येन HPTem; शक्तस्त्वं [ते श°] PT, PTem; संख्यं PS; रक्षणे [ना°] PP, PtsK.

(*d*) त्रैलोक्यमपि शासितुम् PT, PTem ; त्रैलोक्यस्यापि वा तथा PS ; त्रैलोक्याभ्याधिनाथता PN ; रक्षणे [ना°] SR, SSB.

In as much as you show compassion to your dependants and readiness to share (the same lot) with them, by reason of this your disposition you are fit to rule over the whole universe. (F. Edgerton).

9709*

कारुण्यपुण्यसत्सद्म कुरु त्वं जनबान्धव ।
मम श्रीपार्श्वतीर्थेश सुप्रसादं सुखास्पदम् ॥

(आ) Any 108.2.

O the holy good residence of compassion, the kinsman of the people, Lord Pārśvanātha, may you kindly show to me your favour, the source of all happiness. (A. A. R.).

9710*

कारुण्यामृतकन्दलीसुमनसः प्रज्ञावधूमौक्तिक-
ग्रीवालंकरणश्रियः शमसरित्पूरोत्सलच्छीकराः ।
ते मौलौ भवतां मिलन्तु जगतीराज्याभिषेकोचित-
स्रग्भेदा अभयप्रदानचरणप्रेङ्खन्नखाग्रांशवः ॥

(आ) SkV 7 (a. Śrīdharanandin), Kav 7 (a. Śrīdharānandin or Śrīvarā°), Skm (Skm [B] 243, Skm [POS] 1.49.3] (a. Śrīdharānandin), Kav p. 114.

(*b*) शमसुरित्पूरोत्सलच्छीकस Kav (MS); °त्पूरोच्छलच्छीकराः Skm.

(*c*) भवन्तु [मि°] Skm (POS).

(*d*) अभयप्रहान° Kav (MS).

Śārdūlavikrīḍita metre.

May there light upon your turban / from the toe-nails of his pardon-granting feet / shimmering rays, so many garlands as it were,/worthy of a universal monarch's coronation; / wherein his saving pity forms the plantain flower, / his wisdom the pearl necklace of the queen, / his peace the aspersion from the holy streams. (D. H. H. Ingalls).

9711

कारुण्यामृतनीरमाश्रितजनश्रीचातकानन्ददं
शार्ङ्गाखण्डलचापमम्बुजभवाग्नीन्द्रादिबर्हीष्टदम् ।
चारुस्मेरमुखोल्लसज्जनकजासौदामिनीशोभितं
श्रीरामाम्बुदमाश्रयेऽखिलजगत्संसारतापापहम् ॥

(आ) SR 21.84, SSB 34.10.

Śārdūlavikrīḍita metre.

Possessor nectarian water in the form of compassion, giver of joy to the *cātaka* birds being the people resorting to him, having a rainbow in the form of the *śārṅga*-bow in his hand, fulfiller of the wishes of peacocks being the gods Brahmā, Agni and Indra, shining with lightning in the form of Sītā, resplendent with a pleasing smile and removing of the torment of the worldly life of all people—I resort for protection to that cloud in the form of Śrī Rāma. (A.A.R.).

9711A

कारुण्येन हता वधव्यसनिता सत्येन दुर्वाच्यता
सन्तोषेण परार्थचौर्यपटुता शीलेन रागान्धता ।
नैर्ग्रन्थ्येन परिग्रहग्रहिलता यैर्यौवनेऽपि स्फुटं
पृथ्वीयं सकलापि तैः सुकृतिभिर्मन्ये पवित्रीकृता ॥

(अ) Padmānanda's Vairāgyaśataka (KM VII. 74) 20.

(आ) SPR 1362. 2 (a. Vairāgyaśataka [Padmānanda 20], SPR 884. 5 (a. Vairāgyaśataka).

(*c*) यौर्यौ° SPR.

Śārdūlavikrīḍita metre.

The whole world, methinks, has been sanctified by the young ascetics of pure deeds who have put down, in the people, the passion to kill through compassion, speaking falsehood through truth, the aptitude to steal others' wealth through contentment, the blindness of love through

good conduct and the tendency to beg through the philosophy of *Nirgrantha*. (K. V. Sarma).

9712

**कारुण्येनात्मनो मानं तृष्णां च परितोषत: ।**
**उत्थानेन जयेत् तन्द्रीं वितर्कं निश्चयाज्जयेत् ॥**

(अ) MBh (MBh [Bh] 12. 266. 10 *cd*/11 *ab*, MBh [R] 12. 273. 10-1, MBh [C] 12. 9664-5).

(इ) SS (OJ) 416.

(*a*) ज्ञानं [मा°] MBh (var.); मोहं [मा°] SS (OJ).

(*b*) तृष्णा MBh (var.) ; परितोषित: MBh (var.).

(*c*) उद्धानेन or उच्छा° MBh (var.); यजेत् or जयत् MBh (var.); तन्द्री or तंद्रा MBh (var.).

(*d*) विवक्षां मूलतो जयेत् or तं विवक्षा हिता जयेत् MBh (var.) ; वितर्कान् or निर्जयाज् MBh (var.) ; त्यजेत् [जयेत्] MBh (var.).

One should conquer pride by compassion, greed by contentment, lassitude by energy, and doubt by certainty. (Raghuvira).

9713

**कार्कश्यं स्तनयोर्दृशोस् तरलतालीकं मुखे श्लाघ्यते**
**कौटिल्यं कचसंचये च वचने मान्द्यं त्रिके स्थूलता ।**
**भीरुत्वं हृदये सदैव कथितं मायाप्रयोग: प्रिये**
**यासां दोषगणो गुणो मृगदृशां ता: स्यु: पशूनां प्रिया: ॥**

(अ) P (PP 1.147, Pts 1.190, PtsK 1.205), BhŚ 449.

(आ) SR 350. 78 (a. P), SSB 229. 78, IS 1670, GVS 608.

(*a*) च सुश्लाघ्यते PtsK ; दृश्यते [श्ला°] Pts, SR, SSB.

(*b*) प्रवचने PtsK, Pts, SR, SSB ; वदने BhŚ.

(*d*) गुणा Pts, BhŚ, SR ; किं नराणां प्रि° Pts, SR, SSB.

Śārdūlavikrīḍita metre.

Hardness in the breasts, fickleness in the glances, falsehood in the mouth are commended, in women; so also are crookedness in the tresses of their hair, slowness in speech, stoutness in the hips, fear in the heart, deception always of the lover; let, animals (like deer) adore women in whom this pack of vices are virtues. (K. V. Sarma).

9714

**कार्कश्यलौल्यनैर्वण्यं हिंसाचापल्यमूर्खता: ।**
**क्रोधावमानदु:खं च स्त्रीणां स्वाभाविका गुणा: ॥**

(अ) Cr 1355 (CRP 1. 39, CRB 1. 34, CRBh I I.40).

(*a*) कार्कशालोल्यनैर्वणां CRBh I ; °घण्यं CRP, CRB.

(*b*) चापल CRP ; चाह्यकर्षता CRBh I ; °मूर्खता CRP, CRB.

(*c*) क्रोधो विमान: पौरुष्यं CRB.

(*d*) °विकं गुणा CRBh I.

Hardness, softness, shrewdness, cruelty, fickleness, foolishness, anger, insolence, and sorrow, —these are natural characteristics of women. (K. V. Sarma).

9715*

**कार्णाटीकेलिवाटीविटपिनवदलान्दोलनाश्चोलबाला-**
**चञ्चच्चाम्पेयमालानिबिलपरिमलाकर्षणोत्कर्षभाज: ।**
**वाता वातार एते मलयजमधुरामोदपूरै: प्रमोदान्**
**गोदावीचीविनोदार्जितजडिमगुणानुद्वहन्तो वहन्ति ॥**

(आ) SMH 8.7.

(*a*) °नवदलालोल° SMH (var.).

(*d*) °नोदाज्जित° SMH.

Sragdharā metre.

These winds blow shaking the tender leaves of the plants in the pleasure gardens of the Karṇāṭaka ladies, with the distinction of spreading the excellent fragrance of the garlands of *campaka*-flowers worn by young damsels of the Cola country, bringing joy to all by possessing the scent of sandal trees of the Malaya mountain and carrying the quality of coolness acquired by its sportive movement over the waters of the Godāvarī river. (A. A. R.).

9716*

कार्णाटी स्वर्णकर्णाभरणपरिमिलन्मौक्तिकेष्वम्बुलेशैर्
यस्याः संपृक्तमात्रेष्विवमजनि महच्चित्रमुच्चण्डमेव ।
सङ्कीर्णे ताम्रपर्णीजललहरिभरैरर्णवे शुक्तयो यत्
सार्धं क्रीडन्ति शच्या शमयतु विपदोऽह्नाय सा जाह्नवी नः ॥

(आ) PV 873 (a. Harihara-bhaṭṭa).

(*c*) °वोशुक्लपो PV; Ed's emendation °वे शुक्तयो

Sragdharā metre.

May that (aerial) Ganges which sports with Indra's wife put down quickly all our troubles—the Ganges whose water drops when just mixed with the waves of the Tāmraparṇī river and the sea produce wonderful pearls that adorn the golden ear-ornaments of the ladies of the Karṇāṭa country. (A. A. R.).

9717**

कार्त्तिके वाथ चैत्रे वा विजिगीषोः प्रशस्यते ।
यानमुत्कृष्टवीर्यस्य शत्रुदेशे न चान्यथा ॥

(अ) P (PP 3.31, Pts 3.38, PtsK 3.36). Cf. Mn 7.182, 41.347, Vi 3.40, MBh(Bh) 12.101.15.

(आ) IS 1671.

A warlike and ambitious king/may choose 'twixt April and / November—other months are barred— / to invade the hostile land. (A. W. Ryder).

9718*

कार्त्तिक्यां कृत्तिकायोगे यः कुर्यात् स्वामिदर्शनम् ।
सप्तजन्म भवेद् विप्रो धनाढ्यो वेदपारगः ॥

(आ) Sama 1 क 46 and 2 स 15.

That person who worships god (in a temple) on the day in the month of *Kārttika* [Oct.-Nov.] when there is conjunction with the *Kṛttikā* [the third of the twentyseven lunar asterisms] will take birth as a brāhmaṇa, wealthy and proficient in scriptures, during the next seven rebirths of his worldly life. (A. A. R.).

9719*

कार्त्स्न्येन निर्वर्णयितुं च रूपम्
इच्छन्ति तत्पूर्वसमागमानाम् ।
न च प्रियेष्वायतलोचनानां
समग्रपातीनि विलोचनानि ॥

(अ) Mal 4.8 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 43).

(आ) SR 270.27, SSB 94.28, IS 1672.

(*b*) °समागतानाम् Māl (var.), SR, SSB.

(*c*) ननु [न च] Māl (var.); न तु SR, SSB ; प्रिये ह्यायत° IS.

(*d*) समवृत्तीनि Māl (var.).

Upajāti metre (Indravajrā and Upendravajrā).

They (women) wish to observe fully the form (beauty) of their lovers and yet the eyes of the long-eyed ones meeting them for the first time do not fall fully on the objects of their love. (M. R. Kale).

9720*

कार्पण्यं दर्पमानौ च भयमुद्वेग एव च ।
अर्थजानि विदुः प्राज्ञा दुःखान्येतानि देहिनाम् ॥

(अ) MBh (MBh [Bh] 3.2.41, MBh [R] 3.2.41-2, MBh [C] 3.88-9).

(आ) IS 1673.

(*c*) हि केषांचित् [वि° प्रा°] MBh (var.).

(*d*) एव हि [एतानि] MBh (var.).

Miserliness, boastfulness, pride, fear and anxiety are all, say the wise, born of wealth ; again, all these are miseries to humankind. (K. V. Sarma).

9721

कार्पण्यवृत्तिः स्वजनेषु निन्दा
कुचेलता नीचजनेषु भक्तिः ।
अतीव रोषः कटुका च वाणी
नरस्य चिह्नं नरकागतस्य ॥

(अ) PdP, Sṛṣṭikh 46.132.

Upajāti metre (Indravajrā and Upendravajrā).

Miserly habits, derision of relatives, dirty clothing, devotion to the low born, excessive anger and a harsh tongue—all these are indications of one who has come, as it were, from hell. (K. V. Sarma).

9722

कार्पण्येन यशः, क्रुधा गुणचयो, दम्भेन सत्यं, क्षुधा
मर्यादा, व्यसनैर्धनं च, विपदा स्थैर्यं, प्रमादैर्द्विजः ।
पैशुन्येन कुलं, मदेन विनयो, दुश्चेष्टया पौरुषं
दारिद्र्येण जनादरो, ममतया चात्मप्रकाशो हतः ॥

(अ) Navaratna 5.

(आ) SR 179. 1033 ( a. Nav. ), SSB 518. 1033, SuM App. IV. 7, SRK 236.56 ( a. Sphuṭaśloka ), VP 9. 140, SH 1399 and 1522, IS 1674.

(इ) Navaratnaya (C) 7.

(*a*) क्रुध्य गुष्टा च यो SH (both places).

(*b*) प्रमादैः° SSB; °धनानि Nav (var.), SuM, SH (both places).

(*d*) दारिद्र्ये ज° SH (Submetric), [7] only) ; दारिद्रेन SH 32 ; स्वात्म° Navaratnaya (C), SH (both places).

Śārdūlavikrīḍita metre.

Fame is destroyed by niggardliness, good qualities by anger, truth by pretensions, good behaviour by hunger, wealth by vices and stability by calamities; a brāhmaṇa comes to grief by carelessness, a family by wickedness, modesty by intoxication, manliness by evil deeds, respect by poverty and self-effulgence by selfishness. (A. A. R.).

9723**

कार्पासं कटिनिर्मुक्तं कौशेयं भोजनावधि ।
ऊर्णवस्त्रं सदा शुद्धं ऊर्णा वातेन शुध्यति ॥

(आ) Sama 1 क 44 and sama 2 अ 371, SRM 2. 2. 511.

(*a*) कटिनिमुक्तं Sama 2.

(*c*) तृणवस्त्रं SRM.

A cotton dress is pure till it is removed from the waist, a silk dress till one takes food (during midday), but a woollen cloth is always pure and it is cleaned by being exposed to the breeze. (A. A. R.).

9724

कार्पासकृतकूर्पास- शतैरपि न शाम्यति ।
शीतं शातोदरीपीन- वक्षोजालिङ्गनं विना ॥

(आ) SR 251.15, SSB 57.17, Regnaud VI. 177.

(*a*) कर्पास Regnaud (Ms.) ; शत [ कृत ] Regnaud.

Cold is not warded off even by hundreds of cotton shirts ; indeed, (it cannot be warded off) without an embrace of the stout bosom of a slim sweetheart. (K. V. Sarma).

9725

कार्पासकोशोज्ज्वलकेशसंचया
पयोधरालिङ्गितमन्मथालया ।
गल्लौ जरद्गल्लकसंनिभावुभौ
तथापि रण्डा सुरतं न मुञ्चति ॥

(आ) JS 309.24.

(*a*) °सकाशो° JS (var.).

Upajāti metre (Indravaṁśā and Vaṁśasthā).

Her tuft of hair is white like cotton / her breasts embrace her house of love / her cheeks resemble worn out bellows, / still the whore does not give up sex! (K. V. Sarma).

कार्पासास्थिप्रचयनिचिता see No. 8873.

9726**

कार्पासौषधकृष्णधान्यलवणक्लीबास्थितैलं वसा-
पङ्काङ्गारगुडाहिवर्मशकृतक्लेशायसव्याधिताः ।
वान्तोन्मत्तजटीन्धनानि च तृणक्षुत्क्षामतक्रायो
मुण्डाभ्यक्तविमुक्तकेशपलिताः काषायिणश्चाशुभाः ॥

(आ) JS 398.101 (a. Varāhamihira).

Śārdūlavikrīḍita metre.

Cotton, medicine, black corn, salt, eunuch, bones, oil, marrow, mud, live coals, jaggery, snake, armour, animal dung, one afflicted, tired or diseased, one who has just vomitted, a mad man, one with matted hair, fuel, glass, one weak by hunger, buttermilk, a clean-shaven person, one who has smeared oil for a bath, a completely bald headed man, one of completely grey hair, and those wearing ochre coloured clothes—all these are inauspicious when starting on a journey. (A. A. R.).

9726A

कार्यं च किं ते परदोषदृष्ट्या
कार्यं च किं ते परचिन्तया च ।
वृथा कथं खिद्यसि बालबुद्धे
कुरु स्वकार्यं त्यज सर्वमन्यान् ॥

(आ) SPR 1196.2 (a. Hṛdayapradīpa 12).

Upajāti metre (Indravajrā and Upendravajrā).

Why to have a ensuring eye, / why to have the thoughts of others; / why worry, you youngish guy; / do what is yours and leave off all else. (K. V. Sarma).

9727**

कार्यं च शान्तदीप्तं
ज्ञात्वा विद्वान् विचारयेत् सर्वम् ।
शान्ते शान्तं ग्राह्यं
दीप्ते दीप्तं च गृह्णीयात् ॥

(आ) ŚP 2682.

Āryā metre.

Having correctly distinguished the nature of the *śānta* and *dīpta* (chirping of birds) and having considered all allied factors, one should give the results of those omens. If the chirping be *śānta*, peaceful results should be understood and if *dīpta*, painful results. (K. V. Sarma).

9728

कार्यं चावेक्ष्य शक्तिं च देशकालौ च तत्त्वतः ।
कुरुते धर्मसिद्ध्यर्थं विश्वरूपं पुनः पुनः ॥

(अ) Mn 7. 10.

(आ) VīrR 18. 10-1.

(*a*) सोऽवेक्ष्य [चा°] MnJh, Govindarāja's, Kullūka's Nandana's commentaries and Vulgata, VīrR 18.12; कार्याण्यवेक्ष्य VīrR.

After a factual consideration of the purpose, power, place and time, (a king) should continuously take different actions to achieve *dharma* (justice etc.). (K. V. Sarma).

9729

कार्यं तत्साधकार्दांश्च तद्व्ययं सुविनिर्गमम् ।
विचिन्त्य कुरुते ज्ञानी नत्न्यथा लघ्वपि क्वचित् ॥

(अ) Śukranīti 3.263.

An action and the means to accomplish the same, / its expenditure and its draw-backs that are difficult to fathom, / a wise man ponders over carefully and does it ; / never at any time, even to the least extent, otherwise. (A. A. R.).

9730

कार्यं यावदिदं करोमि विधिवत् तावत् करिष्याम्यदस्
तत् कृत्वा पुनरेतदद्य कृतवानेतत् पुरा कारितम् ।
इत्यात्मीयकुटुम्बपोषणपरः प्राणी क्रियाव्याकुलो
मृत्योरेति करग्रहं हतमतिः संत्यक्तधर्मक्रियः ॥

(अ) AS 308.

(*c*) °कुटम्ब° AS (var.).

Śārdūlavikrīḍita metre.

I shall do this work in the prescribed manner as long as possible ; having done this, I shall do this to-day, and thus I shall do in the future–thus engrossed in activities for maintaining his family, a man is ever busy with activities and finally comes into the clutches of the God of death, this man who had a misguided mind and who had neglected activities of merit (which would have led him to heaven). (A. A. R.).

9731

कार्यं शक्तावपि प्राणेस् त्राणं शरणमागते ।
निजतृष्ठानुगं धातुं प्रदीपः किं न रक्षति ॥

(आ) IS 1675, Subh 299.

(*a*) °प्राणं Subh.

(*c*) °पृन्ठानुगो IS ; धातं Subh.

One should afford protection even at the cost of one's life even to a powerful enemy if he seeks refuge under him : when the giant beetle falls on it, does not the flame snuffs itself out and save the beetle ? (K. V. Sarma).

9731A

कार्यः कश्चिद्वरो दूतः सकुलश्चतुरोऽपि च ।
कुलशीलविहीनस्तु सिद्धिं नाशयति ध्रुवम् ॥

(अ) MK (C) 210.

(A king) should have as envoy one who is devoted, clever and of noble birth. A person of low birth and of low character will surely damage the success (of diplomacy). (K. V. Sarma).

कार्यकरणकर्तृत्वे see No. 9732.

9732

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥

(अ) MBh (MBh [Bh] 6. 35. 20, BhG 13. 20).

(*a*) कार्यकरण° MBh (var.).

In anything that concerns effect, instrument, or agent, / material nature is declared the cause ; / the spirit in pleasure-and-pain's / experiencing is declared the cause. (F. Edgerton).

9733

कार्यकाले तु संप्राप्ते नावज्ञेयं त्रयं सदा ।
बीजमौषधमाहारो यथा लाभस् तथा क्रयः ॥

(अ) P (PT 2. 149, PTem 2. 131) Cf. Ru 123.

When the time for action comes, one should never forget these three : seed, medicine (and) offering ; as the acquisition, so the price.

9734

कार्यकाले विपत्तौ यो भृत्यो हि याचते धनम् ।
सोत्सारणीयः सपदि नीतिज्ञावनिपालकैः ॥

(आ) Kt 93, KtR 93, IS 1676.

(*ab*) हि यो भृ° tr. KtR.

A mercenary who asks for money at a time when action is needed and in times of adversity, should immediately be sacked by a sovereign who knows how to govern.

9735

कार्यकालोचिता पापैर् मतिबुद्धिर्विहीयते ।
सानुकूला तु वै दैवात् पुंसः सर्वत्र जायते ॥

(अ) Cr 1356 (CPS 378.20) GP 1.110.24.

(*a*) पाप- Cr. (var.).

(*b*) मतिः सञ्जायते हि वै GP.

(*c*) सानुकूलेषु दैवेषु GP.

On account of sinful acts, the discriminatory faculty of man, appropriate to things and times, is dissipated. By favourable fate, however, it (the faculty) would always become discriminative. (K. V. Sarma).

9736

कार्यगतेर्वैचित्र्या-
न्नीचोऽपि क्वचिदलं न जातु महान् ।
कांस्येनैवादर्शः
क्रियते राज्ञामपि न हेम्ना ॥

(आ) JS 406. 36 (a. Ravigupta), VS 2851 (a. Ravigupta), SRHt 193. 130 (a. P), SSSN 183. 53 (a. P). Cf. ABORI 48, p. 150, No. 18.

Āryā metre.

On account of exigencies of the situation even a low person is sufficient to serve a purpose, and not a great man; a mirror is made, even for a king, with bell metal and not with gold. (A. A. R.).

9737

कार्यज्ञः प्रष्टव्यो
न पुनर्मान्यो मम प्रियो वेति ।
गुरुरप्यासनसेव्यः
प्रियानितम्बः कदा मन्त्री ॥

(आ) VS 2876 (a. Prakāśavarṣa). Cf. C. Cappeller in *Album Kern*, p. 243, No. 62.

Āryā metre.

A man of know-how should be consulted and not one who is just respectable or for being one's friend; though heavy, how can the beloved's buttocks be offered a seat and not the (knowledgeable) minister. (K. V. Sarma).

कार्यंते कुरुते पापं see No. 9693.

9738

कार्यंते यच्च क्रियते सच्चासच्च कृतं ततः ।
तत्राश्वसीत सत्कृत्वा असत्कृत्वा न विश्वसेत् ॥

(अ) MBh (MBh [Bh] 13.150.1, MBh [R] 13. 164.1, MBh [C] 13.7612).

(आ) IS 1677.

(*a*) कार्याय यच्च क्रियते or यत् कार्ययेतत् क्रि° or कार्यंते (or कथ्यते) वै वासनया (°नाया) or कार्यंते सर्वथा न्यायात् MBh (var.).

(*b*) कृताकृतं or तदा ततः or कृतं तथा [कृ° त°] MBh (var.).

(*c*) तदा [तत्र] MBh (var); (आ)श्वसेच्च or धर्मात्मा or तत्कृत्वा or यत्कृत्वा [स°] MBh (var.).

(*d*) कृतज्ञेन हि विश्वसेत् MBh (var.); ह्यपकृत्वा or दृढबुद्धिर् or ह्यसत्कृत्वा [अ°] MBh (var.).

One, doing or causing to be done a good or evil action, might expect merit if the action, is good but cannot expect it if the action be evil. (K. V. Sarma).

कार्यंते वै वासनया see No. 9738.
कार्यंते सर्वथा न्यायात् see No. 9738.

9739

कार्यमालोचितापायं मतिमद्भिर्विचेष्टितम् ।
न केवलं हि सम्पत्तौ विपत्तावपि शोभते ॥

(अ) Cr. 253 (CR 3. 19, CPS 77. 69); Cf. GP 1.110.24.

(आ) VS 2717, SRHt 104. 6 (a. Bhoja), SSSN 114.6 (a. Bhoja).

(*a*) आलोचितंपाय CR (var.).

(*b*) मतिमद्भिर्विवेचितम् (°दितम्) CR (var.), VS, SRHt, SSSN.

An act done by the intelligent, after having considered the possible pitfalls, is commendable not only when one is in affluence but also when one is in adversity. (K. V. Sarma).

9740

**कार्यमित्येव यत् कर्म नियतं क्रियतेऽर्जुन ।**
**सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥**

(अ) MBh (MBh [Bh] 6.40.9, BhG 18.9).

(*b*) कुरुते [क्रि°] MBh (var.).

(*d*) त्यागी [MBh (var.); स्मृतः [म°] MBh (var.).

That action which has been done, abandoning attachment or desire for fruit, Oh Arjuna, for the reason that that ought to be done, that abandonment is deemed to be of the highest *sāttvika* (type). (K. V. Sarma).

9741

**कार्यस्य हि गरीयस्त्वान् नीचानामपि कालवित् ।**
**सतोऽपि दोषान् प्रच्छाद्य गुणानप्यसतो वदेत् ॥**

(अ). KN (KN [ĀnSS] 8.85, KN [BI] 8. 82).

(आ) SRHt 175. 48 (a. MBh), IS 1678, SSSN 79.42 (a. MBh).

(*a*) गरीयः स्यान् SSSN.

When the matter in hand is serious, a (shrewd) monarch who can read the times should hide (*i. e.*, keep back) the failings found in his mean allies and extol their merits even if they do not possess those merits. (K.V. Sarma).

9742

**कार्यस्यापेक्षया भुक्तं विषमप्यमृतायते ।**
**सर्वेषां प्राणिनां यत्र नात्र कार्या विचारणा ॥**

(अ) P (Pts 3. 173, PM 3.70).

(आ) IS 1679.

When, on account of circumstances, the poison that one takes has the effect of nectar (*i.e.*, has a beneficial effect) on all others, one should not think twice in the matter. (K. V. Sarma).

9743

**कार्याकार्यमनार्यैर्**
**उन्मार्गनिरर्गलैर्गलन्मतिभिः ।**
**नाकर्ण्यते विकर्णैर्**
**नयोक्तिभिर्युक्तमुक्तमपि ॥**

(अ) P (PP 1.234).

(आ) IS 1680.

Āryā metre.

Right and wrong, even if they be logically explained in reasonable terms, will not be listened to by the ignoble men of wrong thought, unbridled track and closed ears. (K. V. Sarma).

9744*

**कार्याकार्ये किमपि सततं नैव कर्तृत्वमस्ति**
**जीवन्मुक्तस्थितिरवगतो दग्धवस्त्रावभासः ।**
**एवं देहे प्रविलयगते तिष्ठमानो विमुक्तो**
**निस्त्रैगुण्ये पथि विचरतः को विधिः को निषेधः ॥**

(आ) SR 369.72 (a. VS), SSB 265. 74.

Mandākrāntā metre.

There is not always an agent in every action, good or bad; for, the state of a *jīvanmukta* [one who is released from bondage while living in the world] is considered to be similar to that of the splendour of a burnt cloth [which can neither be clean nor dirty]. Thus, when

the body has lost all importance as if it had disappeared, the person who is freed from bondage remains in the path which is beyond the sway of the three qualities ; to him what are injunctions (of the scriptures to be followed) and what are to be avoided ? (A. A. R.).

9745

कार्याकार्ये तुलयति सर्वस्
तृप्तो न जातु तृष्णार्तः ।
स्वादु शुचि वा च तोयं
मरुपथिकः को विचारयति ॥

(आ) VS 2861 (a. Ravigupta), SRHt 226.22 (a. P). Cf. ABORI 48, p. 150, No. 19.

(*b*) सर्वं दृप्तो [स°] SRHt.

(*c*) सर्वाशुचि SRHt (*contra metrum*) ; वापि [वा च] SRHt.

Āryā metre.

Right and wrong actions are weighed only by one who is full (*lit.*, contented) but not by one who is in need. Which traveller in the desert (dying from thirst) would bother whether the water he gets is sweet or pure ? (K. V. Sarma).

9746*

कार्याकार्येषु काकोलः प्रशस्तः स्याद् यथा किल ।
न तथा वायसा ज्ञेया ग्राह्यास्तु तदभावतः ॥

(अ) ŚP 2657.

In predicting what is to be done and what is not to be done, the crow is not taken as authentic as the raven (*kākola*), but the crow is so taken in the absence of the latter. (K. V. Sarma).

9747

कार्याणां कर्मणा पारं यो गच्छति स बुद्धिमान् ।
... ... ... ... ॥

(अ) R (R [Bar] 6.75.10, R [B] 6. 88. 13, R [R] 6. 88. 14).

Only he who can reach the goal of his actions by his efforts is really talented. (T. S. Raghavacharya).

9748

कार्याणां गतयो भुजंगकुटिलाः स्त्रीणां मनश्चञ्चलं
नैश्वर्यं स्थितिमत्तरंगचपलं नृणां वयो धावति ।
संकल्पाः समदाङ्गनाक्षितरला मृत्युः परं निश्चितो
मत्यैवं मतिसत्तमा विदधतां धर्मे मतिं तत्त्वतः ॥

(अ) AS 319.

(*a*) मनाश् AS (var.).

(*b*) च यो [वयो] AS (var.).

(*c*) °तरलाः AS (var.).

Paths of action are crooked like the gait of snakes ; woman's mind is fickle ; wealth is not stable, but unsteady like waves ; man's age is on the run ; pious resolutions are fleeting like the glances of intoxicated ladies ; the one sure thing is death. Assessing things in this light, Oh intelligentsia ! fix your minds in virtue (*dharma*). (K. V. Sarma).

कार्याण्यर्थविमर्दैन see No. 9749.

9749

कार्याण्यर्थोपमर्देन स्वानुरक्तोऽपि साधयन् ।
नोपेक्ष्यः सचिवो राज्ञा स तं मथ्नात्युपेक्षितः ॥

(अ) P (PT 1. 67, PTem 1. 60, PS 1. 61, PN 2.44, PP 1.224, PRE 1.68). Cf. Ru 48.

(आ) IS 1681.

(इ) Old Syriac 1.2.

(*a*) कार्याण्यर्थविमर्शेन PS ; अथावमन्येत PN ; अर्थाविमर्दन PP.

(*b*) स्वनुरक्तो PTem (MS), PP ; सानुरक्तो हि PS ; चित्तेऽरक्तोपि PN : साधयेत् PT, PTem.

(*c*) वोपक्ष्यस् PTem (MS) ; नोपेक्ष: ··· राजा PS.

(*d*) नायमर्थो हि (ति) पुष्कल: PS, PN; वाञ्छता भूतिमायतौ PP ; मत्त्वात्य् PTem (MS).

A devoted minister, even if he manages matters in an injurious manner should not be dismissed by the king; for, if so dismissed, he will injure the king. (K. V. Sarma).

9750

कार्याण्युत्तमदण्डसाहसफलान्यायाससाध्यानि ये
प्रीत्या संशमयन्ति नीतिकुशला: साम्नैव ते मन्त्रिण: ।
नि:सारात्पफलानि ये त्वविधिना वाञ्छन्ति दण्डोद्यमैस्
तेषां दुर्नयचेष्टितैर्नरपतेरारोप्यते श्रीस् तुलाम् ॥

(अ) P (PT. 1.136, PTem 1. 123, PP 1. 357, Pts 1.376, PTsK 1. 42, PRE 1. 130, PD 309. 131). Cf. Ru 72, ABORI 15. 57.

(आ) IS 1682.

(इ) Old Syriac I 85-7.

(*a*) °मयाण्य् [°फलान्य्] PD.

(*b*) बुद्धया [प्रो°] Pts ; सन्नभयन्ति [सं°] PD.

(*c*) तु वि° PTem ; दण्डाधमास् PD.

(*d*) दुर्ण° PTsK, PD.

Śārdūlavikrīḍita metre.

True ministers are they whose political skill enables them to settle by mere peaceful negotiation matters which (others) would accomplish by (strenuous) measures and which would lead to extreme force and violence. But, as for those who seek small and unsubstantial advantages by the ill-advised use of force, they by their imprudent conduct set the king's fortune in hazard. (F. Edgerton).

कार्याधा मानुषा: see No. 4978.

9751*

कार्या न प्रतिकूलता न च बहिर्गन्तव्यमस्माद् गृहात्
कोपश्च क्षणमात्रमाहितरुषा कार्य: प्रणामावधि: ।
इत्येवं प्रमदाव्रतं यदि भवान् गृह्णाति नात्यन्तिकं
तत्राहं दयितीभवामि शठ हे कोपानुबन्धेन किम् ॥

(आ) VS 2132.

Śārdūlavikrīḍita metre.

'Nothing should be done against (my wishes), nor should you step out of this house (without my consent) ; if you get angry, it must only be for a moment and that should end when I prostrate (ask for excuse).' If you will accept these rules prescribed for a housewife, perhaps not enforced very strictly, then only shall I become your wife, you rogue ; what is the use of getting angry ? (K. V. Sarma).

कार्यानुमेया: सर्वत्र see No. 8944.

9752*

कार्यान्तरितोत्कण्ठं
दिनं मया नीतमनतिकृच्छ्रेण ।
अविनोददीर्घयामा
कथं नु रात्रिर्गमयितव्या ॥

(अ) Vik 3, 4 (in some editions 3. 5). Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 86).

Āryā metre.

My[1] sorrows have been lost in occupation and I have thus managed without extreme difficulty to while away the day ; but how shall I ever pass the night with no diversion to break the long monotony of its watches ? (E. B. Cowell).

1. King's.

9753*

कार्यान्तरेष्वप्यनुगम्यमाना
श्रेय:प्रदा शान्तदिशि प्रदिष्टा ।

शिवा प्रदीप्ते तु दिश:प्रदेशे
समारटन्ती महते भयाय ॥

(अ) ŚP 2644.

Upajāti metre ( Indravajrā and Upendravajrā).

On other occasions, if the howl (of the vixen) follows one, it is beneficial if it is from the peaceful quarters [ being the five quarters other than the three eastern ones, viz., the north-east, the east and the south-east ] ; if the vixen howls in the three eastern *dīpta* regions, then it forebodes great fear to the wayfarer. (A. A. R.).

9754*

कार्यापेक्षी जन: प्राय: प्रीतिमाविष्करोत्यलम् ।
लोभार्थी शौण्डिक: शष्पैर् मेषं पुष्णाति पेशलै: ॥

(अ) Kusumadeva's Dṛṣṭāntaśataka (KSH 217) 45.

(आ) IS 1683, SR 168. 690 (a. Dṛṣṭ°), SSB 502. 690.

(*a*) कार्यापेक्षो Dṛṣṭ (var.); जनप्राय: Dṛṣṭ° (var).

(*c*) लोभार्थी Dṛṣṭ° (var.) ; सौण्डिक: Dṛṣṭ° (var.) ; शष्पैर् Dṛṣṭ° (var.).

One who wants to get something done (as a favour) lavishes attention (on the relevant person); lo ! the greedy wine-keeper fattens the sheep with tender grass.[1] (K. V. Sarma).

1. desiring to sell ample meat as side dish to wine.

कार्याय यन्न क्रियते see No. 9738.

9755

कार्यारम्भ: फलोल्लासम् आलोक्य प्रायशो जनै: ।
अनानुगुण्यगणनां कुर्वाणैर्न विगर्ह्यते ॥

(अ) RT (RT [S] 7. 1422, RT [V] 7.1423).

People generally do not blame an enterprise if they see its success, since they do not consider whether it was justified or not (by the attending circumstances). (A. Stein).

9756

कार्यार्थिन: क्षीणतरस्य नैव
नि:शेषकार्यं कुटिलस्य कुर्यात् ।
दोषाकर: प्राप्तविवृद्धदर्प:
पलायते दूरतरं हि मित्रात् ॥

(आ) SRHt 180. 102 (a. Rājaśekhara), SSSN 82. 80 (a. Rājaśekhara). See No. 9761.

Upajāti metre (Indravajrā and Upendravajrā).

Render not all-out help to a supplicant if he be crooked, for that mine of faults will run far away from his (benevolent) friend, out of pride, on growing prosperous, even as the Moon (*doṣākara*) which moves far (to the other extreme of the heavens on the full moon day), growing proud of its fullness attained from the Sun (*mitra*). (K. V. Sarma).

9757

कार्यार्थिनो दीर्घमिवाध्वखेदं
विक्रीतदासा इव कर्मभारम् ।
कष्टं कटुद्रव्यमिवामयार्ता:
स्वभर्तृगेहं वनिता सहन्ते ॥

(आ) VS 2394.

Upajāti metre ( Indravajrā and Upendravajrā ). See No. 9759.

People who want to get something done, put up with the fatigue of a long journey just as hired slaves put up with heavy loads of work. Just as people afflicted by disease tolerate a bitter medicine, women put up with the chores in their husbands' home. (A. A. R.).

9758

कार्यार्थी बन्धुजनः
कार्यैर्बहुभिर्भवन्ति मित्राणि ।
दाराः सुताश्च सुलभा
धनमेकं दुर्लभं लोके ॥

(अ) Kal 2.45.

(आ) SRHt 203.10 (a. Kalāvilāsa), SSSN 135.7 (a. Kalāvilāsa).

(*a*) स्नेहार्थी Kal.

(*b*) कार्यैर् SSSN.

Āryā metre.

Relatives, when they have to get something done, become very friendly, helping us in various activities; again, easy to come by are wives and sons; the one thing that is difficult to obtain in this world is wealth. (A. A. R.).

कार्यार्थी भजते लोकः see तावत् प्रीतिर्भवेल्लोके

9759

कार्यार्थी भजते लोके यावत् कार्यं न सिध्यति ।
उत्तीर्णे च परे पारे नौकायाः किं प्रयोजनम् ॥

(आ) Sama 2 उ 10. SRM 2.2.349, Cf. Nos. 9697A, 9700, 9757, 9760.

In this world, one who has to get something done will be devoted (to his patron) only till his purpose is achieved. When one has crossed to the other bank, why to have the boat any more. (K. V. Sarma).

9760

कार्यार्थी भजते लोको न प्रियः पारमार्थिकः ।
वत्सः क्षीरक्षयं दृष्ट्वा परित्यजति मातरम् ॥

(अ) Cv 254 (CS 1. 78, CvTb 3. 20, CNG 267, CM 180). Cf. तावत् पिता वरो and यवार्थी मनुष्यस्य, See also Nos. 9697A, 9700, 9757, 9759 ff.

(*a*) अर्थार्थी (°र्थीर्) [का°] CvTb, CNG; कार्ज्यार्थि CS (var.); कार्यार्थि CS (var.); लोक (°का; °कं; काः) CS (var.); लोके CS (var.).

(*b*) न कश्चित्कस्यचित्प्रियः (°य) CvTb, CNG; लोका or लोकाः or लोकः [प्रि°] CS; परमार्थिकः CS (var.); परमार्थतः (°दः; °क) CS (var.).

(*c*) वत्स CS (var.), CvTb.

One takes recourse (of another) to achieve an object; one is not what he appears to be; the calf abandons (the cow) its mother, on seeing that the milk has dried up! (K. V. Sarma).

9761

कार्यार्थी संगतिं याति कृतार्थे नास्ति संगतिः ।
तस्मात्सर्वाणि कार्याणि सावशेषाणि कारयेत् ॥

(अ) Cr 255 (CR 5. 36, CPS 121. 35), GP 1.113.4. Cf. Crn 149. Cf. also व्यसने सति कुर्वीत and दुस्तरः सागरस्तीर्णः See No. 9756.

(*a*) सावशेषाणि कार्याणि GP; कार्यार्थे CR (but CRC, CRBh I, CRBh II, CRP, CPS as above).

(*b*) कुर्वन्नर्थैश्च (°थश्च) च युज्यते GP.

(*c*) तस्मा CR (var.).

When a person has an object to achieve, he will maintain the contact (with his patron), but once the object is achieved, he will break the contact. Therefore, all (helpful) acts should be done with something yet remaining to be done. (K. V. Sarma).

9762

कार्यवितौ हि कालेन धर्मो हि विजयावहः ।
त्रयाणामपि लोकानाम् आलोककरणो भवेत् ॥

(अ) MBh (MBh [Bh] 13. 150. 8, MBh [R] 13.164.8, MBh [C] 13. 13. 7619).

(*a*) कार्यास्त्रयोपि धर्मेण or कुर्याद्धर्मं प्रयत्नेन or कुर्युः स्त्रियोपि (or कुरुस्त्रि° or कुलस्त्रि°) धर्मेण MBh (var.) ; धर्मेण or (अ) धर्मेण) MBh (var.).

(*b*) धर्मेण MBh (var.).

(*d*) अकार्यकरणं भ° or त्रिलोककरणाद् भ° or धर्मो हि शरणं भ° or आलोकः कारणं भ° MBh (var.) ; °करणं (°णाद्), MBh (var.).

Both of these (alternatives) may be done ; but in course of time it is *dharma* that will emerge victorious ; in all the three worlds it serves as a beaconlight. (A. A. R.).

9763

कार्यासमर्थे महति न कुर्यात् परिहासकम् ।
लम्बोदरं नत्यशक्तम् अप्रेक्ष्योऽभूच्छशी हसन् ॥

(अ) Purāṇārthasaṅgraha, Rājanīti 105.

When a person of importance is unable to do something he should not be laughed at ; the moon laughing at god Vināyaka, who has a protruding belly and hence unable to bend low for a prostration, was barred from being seen (on the fourth lunar day/that god's birthday). (A. A. R.).

9764*

कार्या सैकतलीनहंसमिथुना स्रोतोवहा मालिनी
पादास् तामभितो निषण्णहरिणा गौरीगुरोः पावनाः ।
शाखालम्बितवल्कलस्य च तरोर्निर्मातुमिच्छाम्यधः
शृङ्गे कृष्णमृगस्य वामनयनं कण्डूयमानां मृगीम् ॥

(अ) Śāk 6.20 (in some editions 6.17-19. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 84).

(*b*) पादस् Śāk (var.) ; पादान्ते Śāk (var.) ; निभृतं [अभितो] Śāk (var.); °चमरो (°रः) [°हरिणा] Śāk (var.) ; पवनः (°ने) Śāk (var.).

Śārdūlavikrīḍita metre.

I[1] wish to see the Mālinī (river) portrayed, / its tranquil course by banks of sand impeded ; / upon the brink a pair of swans ; beyond, / the hills adjacent to Himālaya, / studded with deer ; and, near the spreading shade / of some large tree, where 'mid the branches hang / the hermit's vests of bark, a tender doe, / rubbing its downy forehead on the horn / of a black antelope, should be depicted. / (M. Monier-Williams).

1. King Duṣyanta.

कार्यास्त्रयोऽपि धर्मेण see No. 9762.

9765-6

कार्ये कर्मणि निर्दिष्टो यो बहून्यपि साधयेत् ।
पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति ॥
न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः ।
यो ह्यर्थं बहुधा वेद स समर्थोऽर्थसाधने ॥

(अ) R (R [Bar] 5.39.5-6, R [R] 5.41.5-6, R [G] 5.37.32-33*ab*/*ef*, R [L] 5.38.5-6*cd*.

(आ) (No. 9765 only SSSN 121. 7) (a. R), SRHt 157. 7 (a. R), IS 1684-85 (cf. notes to IS 1684-5). Cf. कृत्वा कर्म यथा°.

(*a*) एककार्ये (°र्ये) विनिर्दिष्टो R (var.) ; एककार्यस्य or एककार्ये हि or एककार्याभि° R (var.) ; निर्दिष्टे R (var.), SRHt, SSSN, निर्वृते R (var.).

(*b*) बहून्यपि स [यो ब°] R (var.) ; बहूनपि SSSN ; (अ)पि R(var.) (hypermetric).

(*c*) सर्वं° [पूर्व°] R(var.) ; °क्रियासिद्धौ or (अ)वरोधेन R(var.).

(*d*) तत् [स] R(var.) ; चापरं [स का°) R(var.); अर्हसि R (var.).

(*e*) स [न] R(var.); एक R (var.); साधने (°नो) R(var.).

(*f*) कर्मणामुपपद्यते R (var.) ; हि [(इ)ह] R (var.).

(*g*) यस्त्वर्थं (यद°) बहुधा चेत्ति (चिन्त्यं) R (var.).

(*h*) तत्कार्यं द्रुतमेव हि or समर्थो ह्यर्थसाधकः or समर्थोऽर्थस्य साधने R (var.).

When a work is to be entrusted to a person, he who achieves much other supplementary work without any conflict with the first-said work, alone deserves to be entrusted with that work.

The adjunct causes for the accomplishment even of a minor action are not one and he who understands the work in all its aspects alone is competent to accomplish that work. (K. V. Sarma).

9767

कार्येण लोके निजधर्मगर्हणा
विचारचर्चावरणैस्तु यैर्भुवि ।
स्यात् तन्न कार्यं सुहितावहं भवद्
अपीह भव्यं स्वविचारवृण्टितः ॥

(आ) SPR 1020.11 (a.Muni Himāṁśuvijaya). Upajāti metre (Indravaṁśā and Vaṁśasthā).

If by doing something, one's *dharma* in the society will stand discredited and there will be criticism in this world, that, even, if it be pleasurable, should not be done. Only those things should be done which are auspicious, as seen from one's own deep thought. (K. V. Sarma).

9767A*

कार्येणापि विलम्बनं परगृहे श्वश्रूर्न संमन्यते
शङ्कामारचयन्ति यूनि भवनं प्राप्ते मिथो यातरः ।
वीथीनिर्गमनेऽपि तर्जयति च क्रुद्धा ननान्दा पुनः
कष्टं हन्त मृगीदृशां पतिगृहं प्रायेण कारागृहम् ॥

(आ) SR 354.61, SSB 236.62. Cf. No. 9772. Śārdūlavikrīḍita metre.

Her staying late in another's house, even on purpose, is not allowed by the mother-in-law ; if a young (relative) comes into the house, the sisters-in-law begin to suspect among themselves ; on her stepping into the street, the husband's sister becomes angry and threatens ; alas ! the husband's house is practically a prison for the gazelle-eyed (daughter-in-law). (K. V. Sarma).

9768

कार्ये तु दुःखसाध्ये तु कार्यो नातिश्रमो जनैः ।
कार्ये सिद्धे श्रमो न स्याद् असिद्धे श्रम एव हि ॥

(आ) PdP, Kriyākh. 5.113.

In a difficult undertaking one should not exert too much ; when the thing is accomplished the exertion is ignored and, if it ends in failure, the exertion is all that remains ! (A. A. R.).

9769

कार्ये दासी रतौ वेश्या भोजने जननीसमा ।
विपत्तौ बुद्धिदात्री च सा भार्या सर्वदुर्लभा ॥

(आ) SR 350.9, SSB 230.9. See also Nos. 9770, 9771.

(*d*) भुवि दुर्लभा SSB.

A willing slave in household work / artist accomplished in arts of love, / mother in fact in matters of food, / lending thought in adverse state / — rare, indeed, is such a wife. (K. V. Sarma).

9769A

कार्ये महति युञ्जानो हीयतेऽर्थपतिः श्रिया ।
स्त्रीप्रधानानि राज्यानि विद्वद्भिर्वर्जितानि च ।
मूर्खामात्यप्रतप्तानि शुष्यन्ति जलबिन्दुवत् ॥

(आ) SSSN 113,9 (a. Bṛhatsaṁhitā).

In massive undertakings, the wealth even of the lord of riches is depleted; / female-dominated states become bereft of wise; / scorched by ministers inept, (kings) dry up like water drops. (K. V. Sarma).

कार्येषु दासी करणेषु मन्त्री No. 9771.

9770

कार्येषु मन्त्री करणेषु दासी
भोज्येषु माता शयनेषु रम्भा ।
धर्मेऽनुकूला क्षमया धरित्री
भार्या च षाड्गुण्यवतीह धन्या ॥

(आ) SR 351.27, SSB 231. 28, SRK 115. 4 (a. ŚP), SRM 2. 2. 268. (See also Nos. 9769, 9771).

(*c*) धर्माऽनुकूला SSB, SRK, SRM.

(*d*) दुर्लभा [ध°] SR, SRK, SRM (*contra metrum*).

Indravajrā metre.

A minister in achievements, / willing slave in things to be done, / mother in fact in matters of food, / divine Rambha in bed, / truly amiable in acts of duty, / verily earth in tolerance— / life's partner with six-fold gifts / is a covetable treasure indeed. (K. V. Sarma).

9771

कार्येषु मन्त्री करणेषु दासी
स्नेहेषु माता क्षमया धरित्री ।
धर्मस्य पत्नी शयने च वेश्या
षट्कर्मभिः स्त्री कुलमुद्धरन्ति ॥

(अ) Cr 256 (CR 1. 45, CPS 14. 40; cf. CNPN 87), Vet 12. 2 in ABd MSS (p. 154), Mahān (Kālīkṛṣṇa's ed.) 244 *ac/bd*, (See also Nos. 9769, 9770).

(आ) SPR 996.4, IS 1686, Subh 5 *ac/bd*, NT 50*a*, TP 396, GVS 19. 20. (Cf. AS 6.12).

(इ) PrŚ (C) 21.

(*a*) का° दा° क° म° tr. NT, TP.

(*b*) भोज्येषु SPR; धर्मानुकूला [स्ने° मा°] Subh; रूपे च लक्ष्मीः (रम्भा) क्ष° NT, TP; शयनेषु वेश्यार् (see *c*) Mahān; शयनेषु रम्भा (see *c*) SPR.

(*c*) धर्मेषु CPS Mahān, Vet; शयनेषु Subh, Vet; भार्या [वे°] CR (var.); नार्या [वे°] CR (var.); कान्ता [वे°] Vet; भोज्येषु माता शयने तु TP; सेह्ले (for स्नेहे) च माता शयने तु NT; क्षमया च धात्री (see *b*) Mahān; धर्मानुकूला क्षमया धरित्री (see *b*) SPR.

(*d*) एते गुणाः स्त्रीषु पतिव्रतासु Vet; षट्कर्मयुक्त कुलधर्मपत्नी NT; षड्मङ्गला (षटांग°; षण्म°) पुण्यवधूरिहैव (°रहेव) Subh, IS; अङ्गे सखी-लक्षण सा प्रिया मे Mahān; भार्या च षाड्गुण्य-वतीह दुर्लभा SPR; कुलसमुद्धरन्ती (°रेत तु) CR (var.), CPS; खलु° [कु°] TP.

Indravajrā metre.

A minister in achievements, / willing slave in things to be done, / mother indeed in affectionate love, / verily the earth in tolerance, / life's partner in acts of duty, / harlot adept in bed, /— with six-fold equipment / woman elevates the fold. (K. V. Sarma).

9772

कार्ये सत्यपि जातु याति न बहिर्नाप्यन्यमालोकते
साध्वीरप्यनुकुर्वती गुरुजनं श्वश्रूं च शुश्रूषते ।
विस्रम्भं कुरुते च पत्युरधिकं प्राप्ते निशीथे पुनर्
निद्राणे सकले जने शशिमुखी निर्याति रन्तुं विटैः ॥

(आ) SR 353.52, SSB 235.52, SRK 118.9 (a. ŚP), IS 7818, Cf. No. 9767A.

(c) विश्र° SRK.

Śārdūlavikrīḍita metre.

She does not go out of the house even if there be work, never looks at another male, follows the conduct of good women, attends to the elders and to the mother-in-law and completely wins the confidence of the husband ; but when midnight comes and all are asleep the moon-faced one goes out to enjoy with paramours ! (A. A. R.).

9773*

कार्येहानुसरणतो
वारंवारं परं पुमांसमनु ।
यतमानस्यानुदिनं
भवति यतः प्रेमलक्षणं भजनम् ॥

(अ) Ras 26.

(a) *Version A :* कार्ये ईहा°
*Version B :* का आर्या इहा°

Gīti-āryā metre.

*Version A :*

Again and again, desire should be cultivated with the supreme god as the object. From such a desire, practised daily, the worship characterised by devotion results.

*Version B :*

In this worldly life, which woman is respectable if she follows again and again a man other than her husband? But making efforts daily to show affection to him (the husband), she becomes his beloved. (A. A. R.).

9774*

कार्योपक्षेपमादौ तनुमपि रचयंस् तस्य विस्तारमिच्छन्
बीजानां गर्भितानां फलमतिगहनं गूढमुद्भेदयंश्च ।
कुर्वन् बुद्धया विमर्शं प्रसृतमपि पुनः संहरन् कार्यजातं
कर्ता वा नाटकानामियमनुभवति क्लेशमस्मद्विधो वा ॥

(अ) Mudr. 4.3.

(c) विमर्षं Mudr (var.).

Sragdharā metre.

Disseminating, at the outset, seeds, however tiny, of the issue of the plot, arranging for their development, gradually revealing the extremely mysterious and hidden fruit of the seeds that have sprouted, skilfully hampering the development of the plot and finally collecting the threads of the plot, though scattered, an author of plays or a person of our category suffers (a lot) from such a strain. (R. S. Walimbe).

9775

कार्श्यं क्षुत्प्रभवं कदन्नमशनं शीतोष्णयोः पात्रता
पारुष्यं च शिरोरुहेषु शयनं मह्यास्तले केवले ।
एतान्येव गृहे वहन्त्यवनतिं यान्त्युन्नतिं कानने
दोषा एव गुणीभवन्ति मुनिभिर्योग्ये पदे योजिताः ॥

(आ) IS 1687, Subh 242.

Śārdūlavikrīḍita metre.

Emaciation due to hunger, unsavoury food, subjection to heat and cold, ruggedness of the locks, sleep on bare ground, these, which are derogatory at home (to the householder), are praiseworthy in the forest (in the recluse). Defects become virtues when placed by the sages at the proper place. (K. V. Sarma).

9776*

कार्श्यं चेत् प्रतिपत्कला हिमनिधेः स्थूलाथ चेत् पाण्डिमा
नीला एव मृणालिका यदि घना बाष्पाः कियान् वारिधिः ।
सन्तापो यदि शीतलो हुतवहस् तस्याः कियद् वर्ण्यते
राम त्वत्स्मृतिमात्रमेव हृदये लावण्यशेषं वपुः ॥

(अ) Hanum 6.40.

(आ) SR 290. 85 (a. Hanum), SSB 128.91, SH 2032.

(*a*) हिमरुचः स्थूलैव (स्थ° SH) SR, SSB, SH.
(*b*) श्यामैवास्ति SH ; लीना SR, SSB ; पुनर्बाष्पः (°ष्पं) SR, SSB, SH ; कियानम्बुधिः SR, SSB, SH.
(*c*) तापश्चेदनुमीयते हु° SH ; वर्ण्यतां SR, SSB ; शीतस्तदेणीदृशः SH.
(*d*) त्वं नयस्मृरणाभृत क शरणं ला° SH ; किं तु [राम] SR, SSB ; शरणां [हु°] SR, SSB.

Śārdūlavikrīḍita metre.

(If we are to describe Sītā's) emaciation of the body the single digit of the moon is stout (in comparison), as for paleness the lotus stalk may be considered as dark, if her copious tears (of sorrow) are considered, how little is the sea ? If the fever of the body due to separation is considered, fire is comparatively cool. How to describe her wretched condition ? Oh Rāma, there is only your remembrance in her heart and her body exists only in loveliness. (A A. R.).

9777*

कार्श्यजागरसन्तापान् यः करोति श्रुतोऽप्यलम् ।
तमेव दुर्लभं कान्तं चेतः कस्माद् दिदृक्षते ॥

(अ) RŚ 1.91.
(*c*) दुर्भगं RŚ (var.).
(*d*) दिदृक्ष्यसे RŚ (var.).

He who makes me experience greatly emaciation, wakefulness and torments even when heard of, why do you, O mind, desire to see that husband who is of difficult access ? (A. A. R.).

9778

कार्षकः सर्वबीजानि समालोड्य प्रवापयेत् ।
उत्पन्नबीजसद्भावं त्वङ्कुरेण विभावयेत् ॥

(अ) P (PT 1. 34, PTem 1. 30, PS 1. 33, PN 2. 25, PRE 1. 34). Cf. Ru 29, and PS p. XLVI-VII.
(इ) Old Syriac 1.22, J Cap 46.6.
(*a*) कर्षकः PS ; कर्षयं PN ; कर्षणस् PS p. XLVII.
(*b*) समालोक्य PS.
(*c*) उत्पन्ने बी° PTem.
(*d*) त्व् om. PS, PN.

The husbandman may mix all the seeds together and sow them ; (but) be must judge the goodness of the seeds by the sprouts, when they have sprung up. (F. Edgerton).

9779*

कालं कपालमालाङ्कम् एकमन्धकसूदनम् ।
वन्दे वरदमीशानं शासनं पुष्पधन्वनः ॥

(आ) Sar 2. 204.

He who is the maker of Time, is adorned with a garland of skulls, the one Supreme, the destroyer of demon Andhaka, the giver of boons, the chastiser of Cupid, him, Lord Śiva, (I salute). (A. A. R.).

9780

कालं नियम्य कर्माणि ह्याचरेन् नान्यथा क्वचित् ।
गवादिष्वात्मवज्ज्ञानम् आत्मानं चार्थधर्मयोः ।
नियुञ्जीतान्नसंसिद्धचै मातरं शिक्षणे गुरुम् ॥

(अ) Śukranīti 3. 292.

Apportioning the time carefully one should do actions, never otherwise; towards the cattle one should be attentive as towards one's own self ; one should devote oneself for the acquisition of *dharma* and wealth ; one should have the mother for the provision of food and elders for instruction and advice. (A. A. R.).

9781

कालं निरीक्ष्य कुरुते कार्यं तस्याशु सिध्यति ।
ग्रहं विचार्य क्रीडायां दीव्यतो न पराजयः ॥

(आ) Nīsam 2. 6.

To him who observes the proper time and acts / success quickly comes ; / in dice play when one carefully considers the stake and plans, / one will not suffer defeat. (A. A. R.).

9782*

कालं पुरा गरलमम्बुनिधेरुदस्थाद्
अद्येन्दुनाम धवलं विषमभ्युदेति ।
अद्याविदं स गिरिशो यदि हन्त हन्यात्
काष्ण्यं स्वकण्ठनिहितं सखि मद्भयं च ॥

(आ) JS 141.5 (a. Utprekṣāvallabha), SH 2022 (a. Utprekṣāvallabha), SSSN 235.1, SG 707.

(*a*) रत्न° [गर°] SH ; °धेः सकाशात् SH.

(*b*) हा हन्त नाम° SH ; धवलितं JS (var.) ; (*contra metrum*) ; गरलं SSSN ; विशदं SG; °भ्युपैति SSSN.

(*c*) सरिशो SH ; नश्येत् SSSN.

(*d*) काष्ण्यं SSSN (cor.); °कलितं [नि°] SSSN मे भयं च SSSN ; मदु भयञ्च SG; (*contra metrum*).

Vasantatilakā metre.

In days of yore black poison rose from the sea; today, rises the white poison, named Moon. If only Lord Śiva were to consume this white poison also, my friend, not only can he eradicate the (ugly) blackness from his neck, but also my fear (and death due to separation). (K. V. Sarma).

कालं प्राप्तमुपादद्यान् see No. 9868.

9783*

कालं मुहूर्ताङ्गुलिमण्डलेन
दिनत्रियामाञ्जलिना पिबन्तम् ।
रूपं विलोक्यैव वपुश्च केषां
भङ्गेन नाङ्गान्यलसीभवन्ति ॥

(अ) Dar. 4. 16.

Upajāti metre (Indravajrā and Upendravajrā).

Seeing Time drinking one's body and beauty with cupped hands formed of night and day, and finger-rows formed by *muhūrtas*,[1] whose limbs do not get immobilised (in apprehension of their eventual) destruction. (K. V. Sarma).

1. Three fifths of an hour make a *muhūrta*.

9784

कालः करोति कार्याणि काल एव निहन्ति च ।
करोमीति विहन्मीति मूर्खो मुह्यति केवलम् ॥

(अ) Sabhā 64. See also Nos. 9786, 9787, 9793.

Time does things, and Time also destroys them. Only fools are deluded, saying, 'I have done', 'I have destroyed'. (K. V. Sarma).

9785*

कालः किरातः स्फुटपद्मकस्य
वधं व्यधाद्यस्य दिनद्विपस्य ।
तस्यैव सन्ध्या रुचिरास्त्रधारा
ताराश्च कुम्भस्थलमौक्तिकानि ॥

(अ) Naiṣ 22. 9.

(आ) VS 1927 (a. Naiṣ).

(*b*) वयं VS (var.).

(*c*) तसैव VS.

Upajāti metre (Indravajrā and Upendravajrā).

Death the hunter slew the day, an elephant whose scarlet dots are clearly visible. The beautiful twilight is his streaming blood, while the stars are the pearls which were inside his temples. (K. K. Handiqui).

9786

कालः पचति भूतानि कालः संहरते प्रजाः ।
कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः ॥

(अ) MBh (MBh [Bh] *ad* 11.2.14 [9*], MBh [R] 11. 2. 24, MBh [C] 11. 69; cf. MBh [Bh] 1. 1. 188 *ab*, MBh [Bh] *ad* 1,1.189 *cd* [61*]; MBh [R] 1.1. 245-47), Cr 257 (CV 6. 6, Cv 8. 3, CS 3.2, CR 1.11, CNP I 53, CNP II 78, CNT IV. 52, CnT II 17. 6. CnT III 76. 14, CPS 7.18), GP 1. 108. 7, Cf. JSAIL 30.77. See also मान्या गुर्विनीतस्य and Nos. 9784, 9787, 9793, 9794.

(आ) Utpala *ad* Varāhamihira's Bṛhatsaṁhita (ed. H. Kern) 1. 7, SuM 30.6, IS 1688, Sama 1 क 38 and 2 क 45, Saśa 134.55, SRM 2.1.150.

(*a*) काल CS (var.); पञ्चति CS (var.); पचित CR (var.); सृजति [प°] Cv (var.), CR (var.), MBh (R) 1.1.245, Utpala, SuM; भूतानिः (°नी) CS (var.).

(*b*) काल CS (var.); संहरति MBh (Bh) 1. 1. 168, Utpala, SuM; संहरे CV (var.); संहरि Cv (var.); प्रजा CS (var.), CR (var.); प्रज्ञाः CS (var.); ऽपि च [प्र°] CNP II.

(*c*) काल CS (var.), CR (var.); सुतेषु Cv (var.); सुप्त MBh (var.); सुप्तो (°ते Cv [var.], Cv (var.), SuM; स्वप्नेषु [सु°] CR (var.); जगर्त्ता CNP II; जागर्तिः CS (var.); जार्गति IS; स्वयति [जा°] Cv (var.).

(*d*) दुरितक्रमः CS (var.), MBh (var.); दुरतिक्रम CS (var.).

Time causes all creatures to ripen; Time destroys (also) all creatures; Time is wakeful while others are asleep; Time is, indeed, unassailable.

9787

कालः पचति भूतानि कालः संहरति प्रजाः ।
निर्दहन्तं प्रजाः कालं कालः शमयते पुनः ॥

(अ) MBh (MBh [Bh] 1.1. 188, MBh [R] 1.1.245, MBh [C] 1. 241). See also Nos. 9784, 9786, 9793, 9794.

(आ) IS 1696.

(*a*) करोति [प°] MBh (var.); सृज° or पिब° or चल° MBh (var.).

(*b*) संहरते or स ह्° MBh (var.).

(*c*) निर्दहांति प्रजा काले or संहरं प्रजा का° or °हन्वै प्रजाः काले or °हेत प्रजाः कालः or कालः प्रजा का° or °हंति प्रजाः कालः or कालः प्रजा निर्दहति or °हति प्रजाः कालः संहरंतं प्रजाः का° or °हंति प्रजाः कालः or °हति प्रजाः का° or दन्वा प्रजाः कालः or हन्वै प्रजाः कालः or °हन्वाः प्रजाः कालः or °हन्वै प्रजाजा° MBh (var.).

(*d*) कालश्च सयये पुनः MBh (var.); सर्वाः [का°] MBh (var.); संशमते or शमयिता or सम° or सेव° MBh (var.).

Time causes beings to ripen; Time destroys (also) all creatures. Time also puts down the time that destroys the beings. (K. V. Sarma).

9788

कालः संप्रति वर्तते कलियुगं सत्या नरा दुर्लभाः
देशाश्च प्रलयं गताः करभरैर्लोभं गताः पार्थिवाः ।
नानाचौरगणा मुषन्ति पृथिवीमार्यो जनः क्षीयते
पुत्रस्यापि न विश्वसन्ति पितरः कष्टं युगे वर्तते ॥

(अ) Vet 5.2 and 23.201 (58, v. 5), Cr 1357 (CnT II. 24.3, CnT III. 58. 1).

(आ) IS 1694, Subh 58 and 154.

(इ) Cf. PrŚ (C) 6.

(*a*) देवास्मिन् समुपागते कलियुगे $d^1$ in Vet; कलियुगः *e* in Vet; °युगं $d^2$ in Vet; कलिरसौ Dc in Vet; °लभा IS.

(*b*) करिभरा: IS ; लौल्यं *A* in Vet.
(*c*) मुशन्ति IS ; पृथिवीं मार्गं (मार्गो *d* in Vet) IS, *d* in Vet ; पृथिवीमार्ज्जो *b* in Vet ; °वी मार्गं *A* in Vet ; °वी नार्यो जनं IS.
(*d*) पुत्रस्था *e* in Vet ; जुगं *b* in Vet ; युग: Vet ; जगद् $d^1$, $d^8$ in Vet.

Śārdūlavikrīḍita metre.

The time that now prevails is the Kaliyuga in which truthful people are few; the country has gone to dogs by excessive taxation as the kings have become greedy; different kinds of rogues rob the people; good people get diminished ; a father cannot trust even his own son ; only misery remains in this age. ((A. A. R.).

9789

काल: सदागतिरपि स्थायीव परिचेष्टते ।
चण्डमारुतवद् विश्वम् अधरोत्तरयन् क्षणात् ।।

(अ) Sabhā 66.

Though time is ever-changing, it behaves as though it were fixed and unmoving ; (it behaves) like a powerful hurricane, turning the world topsy turvy in a moment. (A. A. R.).

9790

काल: समविषमकर:
परिभवसन्मानकारक: काल: ।
काल: करोति पुरुषं
दातारं याचितारं च ।।

(अ) Śts 23. 27 (p. 83).
(आ) SuM 30.5, IS 1693, NBh 276 ; Sama 2 क 55, SRM 2. 1. 158.
(*a*) °विषयकर: Śts (var.).
(*b*) काल: सम्मानपरिभवकर: NBh (contra metrum), परिलावसमान° Śts (var.) ; परिणामस° IS ; मानदायक: SuM ; °समान° Sama ; काल IS.
(*c*) काल IS.

Āryā metre.

Time levels up and also creates ups and downs; it brings defeat or reward to the people ; again, Time makes the people donors or beggars. (A. A. R.).

9791

काल: सुप्तेषु जागर्ति कालो हि दुरतिक्रम: ।
काल: सर्वेषु भूतेषु चरत्यविधृत: सम: ।।

(अ) MBh (MBh [Bh] *ad* 1. 1, 189 [61*], and 1. 1. 189. Cf : MBh [R] 1.1.247, MBh [C] 1. 243). Cf. also Nos. 9786, 9787, 9790, 9793, 9794.
(आ) IS 1695.

Time is wakeful when others are asleep. Time is unassailable. Time pervades all beings, equal and uncompromising. (K. V. Sarma).

9792

काल: सूक्ष्मगतिर्नित्यं द्विविधश्चेह भाव्यते ।
स्थूलसंग्रहचारेण सूक्ष्माचारान्तरेण च ।।

(अ) GP 1. 108, 9. (Cr 1358).

Subtle is the motion of Time ; it is two-fold, gross motion and subtle motion.

9793

काल: सृजति भूतानि काल: संहरते प्रजा: ।
सर्वे कालस्य वशगा न काल: कस्यचिद् वशे ।।

(अ) Kūrma-purāṇa 2. 3. 16. Cf. Nos. 9784, 9786, 9787, 9790, 9794.

Time creates the creatures and Time also destroys the creatures. All are under the control of Time and Time is under the control of none. (K. V. Sarma).

9794

काल एवात्र कालेन निग्रहानुग्रहौ ददत् ।
बुद्धिमाविश्य भूतानां धर्मार्थेषु प्रवर्तते ।।

(आ) MBh (MBh [Bh] 13. 150. 2, MBh [R], 13. 164. 2, MBh [C] 13. 7613).

(*a*) सर्वकाले MBh [R], तु कालेन or (अं)तरा शक्ति (°क्तिर्) [अत्र का°] MBh (var).

(*b*) विग्रहानुग्रहौ नयः MBh (var.); दधत् or तथा [द°] MBh (var.).

(*c*) भूतानां बुद्धिमाविश्य MBh (var); ऋद्धिम् [बु°] MBh (var.).

(*d*) धर्माधर्मे MBh [R]; °धर्मौ MBh (var.).

Conferring felicity or punishment, as the case may be, it is Time that always enters the intellect of beings and activates them towards *dharma*, *artha* etc. (K. V. Sarma).

9795*

कालकालगलकालकालमुखकालकाल !
कालकाल घनकालकाल पनकालकाल ! ।
कालकालसितकालका ललनिकालकाल-
कालकालगतु कालकाल ! कलिकालकाल ! ॥

(अ) KāD 3. 50.

(आ) KāD (T) 3. 50.

(*b*) °पन° [°घन°] KāD (var.); °घन° [°पन°] KāD (var.).

Ho you dark Kṛṣṇa, let the poor girl sweet-speeched Rādhā who has fine black decorated locks of hair, be attached to you; you Kṛṣṇa who is deep blue like veritable Nīlakaṇṭha and imitates the colour of Yama or black monkey and also imitates the *saraja* sound of the peacocks that hilariously cry at the rainy time when black clouds rise (on the sky), who forces all to action, and who is destructive at Kaliyuga (when you are come down as Kalki-avatāra). (K. Ray).

9796

कालकूटमधुनापि निहन्तुं
हन्त नो वहसि लाञ्छनभङ्ग्या ।
यद्भयादिव निगीर्णमपि त्वाम्
आशु मुञ्चति सुधाकर राहुः ॥

(अ) Maṅkhaka's Śrīkaṇṭhacarita (KMn 3) 11. 56.

(आ) VS 1122 (a. Maṅkhaka).

Svāgata metre.

You bear even now the *Kālakūṭa*-poison under the guise of your black spot in order to kill us, fearing which, though Rāhu swallows you (during eclipses) he releases you, O moon, immediately. (A. A. R.).

9797*

कालकूटमिह निन्दति लोको
येन शम्भुरजरामर एव ।
अन्तकं विरहिणीषु सुधांशुं
स्तौत्यमुं तु विरलो हि विवेकः ॥

(अ) Maṅkhaka's Śrīkaṇṭhacarita (KM 3) 11. 54.

(आ) VS 1121 (a. Maṅkhaka).

Svāgatā metre.

People here blame the *Kālakūṭa*-poison (as deadly), but having swallowed it Lord Śiva is without old age or death; they praise the Moon (as nectar-rayed), though it kills the ladies separated from their husbands. Indeed, rarely is seen a sense of discrimination. (A. A. R.).

9798**

कालकूटादयो भेदा विषस्य नव सन्ति ये ।
चिकित्सा कथ्यते तेषां मन्त्रपूर्वमविस्तरात् ॥

(आ) ŚP 2861.

The varieties of poison such as the *Kālakūṭa* are nine in number; the treatment against them is now being given without elaboration, but preceded by the relevent *mantra-s*. (A. A. R.).

9799*

कालक्रमं प्रत्यकथैव तावत्
क्षणं वियोगो मरणेन तुल्यः ।
प्रियामुखोद्वीक्षणलालसानाम्
अक्ष्णोर्निमेषोऽपि हि विघ्नभूतः ॥

(आ) VS 1272.

Upajāti metre ( Indravajrā and Upendravajrā).

(In the course of the progress of love), there comes a time, which cannot be specified, when separation even for a moment would seem to be similar to death; at that time even the winking of the eye would seem to be a hindrance for lovers who wish to gaze constantly at each other's faces. (K. V. Sarma).

9800*

कालक्रमकमनीय-
क्रोडेयं केतकीति काशंसा ।
वृद्धिर्यथा यथा स्यात्
तथा तथा कण्टकोत्कर्षः ॥

(अ) Ārs 2.151.

(आ) Ava 130, SR 239.91, SSB 638.1.

(*b*) का शङ्का Ava, SR, SSB.

(*c*) स्यात् Ava.

Āryā metre.

What hope is there that this *ketakī* [ flower or girl ] will, in course of time, become charming in the *kroḍa* [ proximity or bosom ]. For, as growth occurs there is also the eruption of *kaṇṭaka-s* [ thorns or gallants ]. (A. A. R.)

9801*

कालक्रमत्रुटितसंश्रयभूः स्वमूल-
मात्राश्रयी तटतरुः सरितोऽम्बुपूरैः ।
यैः शङ्क्यते निपततीति वितीर्णमृद्भिस्
तैरेव तस्य हि भवेत् स्थितिभूमिदार्ढ्यम् ॥

(अ) RT 7.36.

Vasantatilakā metre.

Thus, those very floods of the river which, one might fear, would cause the fall of the tree on the bank, where the ground has become loose by the lapse of time and whose only support is in its roots— they, in truth, give firmness to the soil on which that (tree) stands, by the earth they bring down. (Sir A. Stein).

9802

कालक्रमेण परिणामवशादनघ्या
भावा भवन्ति खलु पूर्वमतीव तुच्छाः ।
मुक्तामणिर्जलदतोयकणोऽप्यणीयान्
सम्पद्यते च चिरकीचकरन्ध्रमध्ये ॥

(अ) Kusumadeva's Dṛṣṭāntaśataka (KSH 217) 99.

(आ) SR 176.970, SSB 513.970, IS 1689.

(*a*) अनर्घ्या IS.

(*c*) ऽप्यणियान् Dṛṣṭ°.

Feelings which were formerly negligible indeed attain magnitude due to passage of time ; a drop of water, though very minute, becomes a pearl by remaining for long inside a bamboo. (A. A. R.).

9803

कालक्षेपो न कर्तव्य आयुर्याति दिने दिने ।
निरीक्षते यमो राजा धर्मस्य विविधां गतिम् ॥

(अ) Cr 1359 ( CNW 10, CNPh 101, CNHU 8).

(आ) IS 1690.

(*a*) कर्तवो CNPh.

(*b*) रायुर् CNHU.

(*c*) नकरोति (°ति om. CNHU) यमः शान्ति CNPh, CNHU,

(*d*) स्वरिता गतिः (°ति CNHU) CNPh. CNHU.

One should never waste time, for the life-span grows shorter day by day. And, the god of Death, Yama, watches whether (or not) our behaviour is consonant with *dharma*. (K. V. Sarma).

9804

का लक्ष्मीः पदमुन्नतं, किमु पदं यद् गौरवं स्वामिनः
किं तद् गौरव,मन्तरायरहितापूर्वैव गुर्वी स्थितिः ।
का चासौ स्थिति,रात्मभूषणपरव्यापारसम्भावना
कस्यैतत् सकलं समस्ति, शशिनः श्रीकण्ठचुडामणेः ॥

(आ) JS 35. 2. 29 (a. Vidyeśa).

Śārdūlavikrīḍita metre.

What is prosperity ? A high position in life. What is high position ? The respect possessed by one's master. What is this respect ? The elevation that is unique and free from all obstructions. What is that elevated place ? The honour that comes of being a great ornament to the master. Who has all these completely ? The Moon who is the crest gem of Lord Śiva. (A. A. R.).

9805**

कालञ्जरपतिश्चक्रे भीमटः पञ्चनाटकीम् ।
प्राप प्रबन्धराजत्वं तेषु स्वप्नदशाननम् ॥

(आ) JS 46. 81 (a. Rājaśekhara), SH 449, SSB 184. 1, Kav p. 87.

(*c*) प्रायः SSB.

Bhīmaṭa, the king of the Kālañjara, composed five dramatic compositions ; amongst them the *Svapnadaśānana* obtained the title of 'the king of compositions.' (A. A. R.).

9805 A

कालत्रयेऽपि यत् किंचिद् आत्मप्रत्ययवर्जितम् ।
एवमेतदिति स्पष्टं न वाच्यं चतुरेण तत् ॥

(आ) SPR 1072. 19 (a. Vivekavilāsa 8.323).

An clever person should not, at any time (*lit*., at the three times, past, present and future), state, definitively, as 'it is thus,' anything which he is not sure of. (K. V. Sarma).

9806

कालत्रयोपपन्नानि जन्मकर्माणि मे नृप ।
अनुक्रमन्तो नैवान्तं गच्छन्ति परमर्षयः ॥

(अ) Bh Pṇ 10. 51. 39 (in some editions 10. 51. 40).

Oh king ! even if the greatest of sages were to enumerate my actions during my different incarnations during the three stages of time (past, present and future), they will never reach the end. (K. V. Sarma).

9807*

कालप्राप्तं महारत्नं यो न गृह्णात्यबुद्धिमान् ।
अन्यहस्तगतं दृष्ट्वा पश्चात् स परितप्यते ॥

(आ) VS 892 (a. Amar), SRHt 30.20 (a. Bhāravi), SSSN 33. 5, Kav p. 24.

The fool who fails to grasp the great gem that had come to him in time, will have to repent later seeing that it had passed on to other hands. (K. V. Sarma).

9808

कालप्राप्तमुपादद्यान्- नार्थं राजा प्रसूचयेत् ।
अहन्यहनि सन्दुह्यान्- महीं गामिव बुद्धिमान् ॥

(अ) MBh (MBh [Bh] 12. 120. 31, MBh [R] 12. 120. 33, MBh [C] 12. 4384).

(आ) SRHt 181. 7 (a. MBh), SSSN 85. 6.

(*a*) काले or कालं MBh (var.) ; °प्राप्तनुवादयान् MBh (var.).

(*b*) प्रसादयेत् or प्रसूदयेत् (प्रसी°) or प्रपूजयेत् or प्रसंचरेत् MBh (var.).

(*c*) अहमहनि संदुग्धान् MBh (var.); संगुह्यान् MBh (var.).

A king should acquire what comes by at the proper time, but he should never give an inkling of his income ; he should get wealth out of the earth (*i.e.*, from the people), day by day, as an intelligent person who milks his cow day after day (but not all the milk the same day). (A. A. R.).

9809

कालयापनमाशानां वर्धनं फलखण्डनम् ।
विरक्तेश्वरचिह्नानि जानीयान्मतिमान् नरः ।।

(अ) H (HJ 2. 58, HS 2. 58, HM 2. 61, HK 2.61, HP 2.54, HN 2.53, HH 48. 22-3, HC 64. 16-7). Cf. दूरादवेक्षणं हासः .

(आ) IS 1691.

(*c*) °लिङ्गानि [°चि°] H (var.).

A shrewd man will know the taking up of (one's) time, the raising of expectations (and) withholding of rewards (to be) marks of a master unfavourably disposed. (F. Johnson).

9810*

कालरात्रिकरालेयं स्त्रीति किं विचिकित्ससे ।
तज्जगत्त्रितयं त्रातुं तात ताडय ताटकाम् ।।

(अ) Bālarāmāyaṇa 3.5.

(आ) AA *ad* 10.16 (p. 134).

(*a*) काळरात्रिकराळेयं AA.

(*b*) °कित्ससि AA.

(*c*) यातु AA (but AL edition as above).

(*d*) मोदं AA (but AL edition as above).

She is terrible like the night of doomsday. Are you hesitating, thinking that she is a female ? In order to protect the three worlds, dear boy, strike at the demoness Tāṭakā.[1] (A. A. R.).

1. Viśvāmitra to prince Rāma,

9811*

कालरात्रिर्महारात्रिर् मोहरात्रिश्च दारुणा ।
त्वं श्रीस् त्वमीश्वरी त्वं ह्रीस् त्वं बुद्धिर्बोधलक्षणा ।।

(आ) Sama 2 क 61.

You are the night of doomsday, you are the night of the great dissolution, you are also the stern night of causing all illusions to the people. You, O goddess Kālī, are Lakṣmī, the supreme goddess, and the *Hrīh*. You are the Intelligence that gives true knowledge. (A. A. R.).

9812

कालवर्षी च पर्जन्यो धर्मचारी च पार्थिवः ।
सम्पद् यदैषा भवति सा बिभर्ति सुखं प्रजाः ।।

(अ) MBh (MBh [Bh] 12. 92. 1, MBh [R] 12.91.1, MBh [C] 12.3403). See No. 9614.

(आ) IS 1692.

(*b*) ब्रह्मचारी MBh (var.) ; पार्थिव MBh (var.).

(*c*) यदेषा MBh (var.

(*d*) संविभक्त° or स विभक्ति° or सापि भक्ति or संविभक्ता or स विनर्ति MBh (var.) ; नृषु or सुख° MBh (var.).

If the deity of clouds pours rain seasonally and the king acts virtuously, the prosperity that ensues maintains the subjects in felicity. (P. C. Roy).

9813

कालविद्भिर्विनिर्णीतं पाण्डित्यं यस्य राघव ।
अनध्यापित एवासौ तज्ज्ञश्चेद् दैवमुत्तमम् ।।

(आ) SRM 2.1.170.

He whose learning has been forecast by astrologers, has not received any formal education and is, at the same time, learned, that, is indeed, provident Fate. (K. V. Sarma).

9814

कालविद्भिर्विनिर्णीता यस्यातिचिरजीविता ।
स चेज् जीवति संछिन्न- शिरास्तद् दैवमुत्तमम् ॥

(आ) SRM 2.1.169.

He whose long life has been forecast by astrologers, has his head cut off and still lives, that is, indeed, provident Fate. (K.V. Sarma).

9815*

कालव्यालहतं वीक्ष्य पतन्तं भानुमम्बरात् ।
ओषधीशं समादाय धावतीव पितृप्रसूः ॥

(आ) SkV 870.

Seeing the sun falling from heaven bitten by a cobra [ or ; by the wild beast— time ], his grandmother [ or : the twilight ] runs as it were to his rescue with the sovereign remedy [ or : with the moon ]. (D. H. H. Ingalls).

9816

कालविच्छ्रोत्रियो राजा नदी साधुश्च पञ्चमः ।
एते यत्र न विद्यन्ते तत्र वासं न कारयेत् ॥

(अ) GP 1.110, 28. (Cr 1360).

Where an astrologer, a priest, a king, a river and, for a fifth, a good man are not present, one should not make his residence. (A. A. R.).

कालश्च सकृदभ्येति see यः कालो हि व्यतिक्राम

9817

कालश्चालयति प्रायः पण्डितान् पामरानपि ।
तं चेच् चिकीर्षसि वशे तितिक्षैव महौषधम् ।

(अ) Sabhā 67.

Time generally disturbs the equanimity both of scholars and of the common folk; if you desire to bring it under control the great remedy is patience. (A. A. R.).

9818

कालश्चेत् करुणापरः कलियुगं यद्यद्य धर्मप्रियं
निस्त्रिंशो यदि पेशलो विषधरः सन्तोषदायी यदि ।
अग्निश्चेदतिशीतलं खलजनः सर्वोपकारी स चेद्
आयुष्यं यदि वा भविष्यति विषं वेश्यापि तद् रागिणी ॥

(अ) Jalhaṇa's Mugdhopadeśa (KM VIII 125) 7.

(आ) GVS 462.

Śārdūlavikrīḍita metre.

A prostitude can be said to have real love if Death is compassionate, the current Kali age is addicted to virtue, the sword is gentle, the serpent is pleasure-giving, fire is cool, the wicked is helpful to all and poison is life-giving. (K. V. Sarma).

9819

कालस्य कारणं राजा सदसत्कर्मणस्त्वतः ।
सुकार्योद्यतदण्डाभ्यां स्वधर्मे स्थापयेत् प्रजाः ॥

(अ) Śukranīti 1. 60.

The king is the cause [maker] of time [opportunities] / for the performance of good or bad actions by the people ; / engaging himself in good actions / and punishing the wrong-doers / he should guide the people in their proper duties. / (A. A. R.).

9820

... ... ... ...
कालस्य सुमहद्वीर्यं सर्वभूतेषु लक्ष्मण ॥

(अ) R (R [Bar] 3. 65. 29 *ab*, R [B] 3. 69. 48 *cd*, R [L] 3. 76. 41 *ab*).

(*b*) राघव [व°] R (var).

Time is most powerful, O Lakṣmaṇa, in all created beings ......(B. Khan in his Concept of *dharma* in Vālmīki Rāmayaṇa, p. 247).

9821

कालस्यैव वशो सर्वं दुर्गं दुर्गतरं च यत् ।
काले क्रुद्धे कथं कालात् त्राणं नोऽद्य भविष्यति ॥

(अ) Matsya-purāṇa 136.5.

Everything, difficult or more difficult, is under the control of time. When Time is against us, how can there be a defence for us from Time. (K. V. Sarma).

9821A*

कालागरूद्गारसुगन्धिगन्ध-
धूपाधिवासाश्रयभूगृहेषु ।
न तत्र सुमाघसमीरणेभ्यः
श्यामाकुचोष्माश्रयिणः पुमांसः ॥

(आ) RAS *ad* 1. 187-89 (p. 77).

(*ab*) सुगन्धिषु श्री / धूपाधिवासेष्विह भू° or श्री / धूपवासरिवषु RAS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

In underground compartments, perfumed by the sweet-smelling smoke of black aloe, lovers did not dread the (cold) winds of the Māgha month, depending, as they were, on the warmth of the bosoms of dark-skinned beloveds. (K. V. Sarma).

9822*

कालागुरुप्रचुरचन्दनचर्चिताङ्ग्यः
पुष्पावतंससुरभीकृतकेशपाशाः ।
श्रुत्वा ध्वनिं जलमुचां त्वरितं प्रदोषे
शय्यागृहं गुरुगृहात् प्रविशन्ति नार्यः ॥

(अ) Ṛtu 2. 21, (in some texts 2. 22). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 183).

(*a*) °ताङ्गाः Ṛtu (var.).

Vasantatilakā metre.

Hearing the clouds rumbling at the onset of the might, ladies with limbs rubbed with sandal-paste much mixed with black aloe, / tresses fragrant with flower-wreaths, quickly go into / the sleeping-rooms from the main house of the parents. (L. C. Geyzel).

9823*

कालागुरौ सुरभितातिशयेऽपि सङ्गाद्
आरभ्यते सुरभितापरपादपेऽपि ।
पाटीरपाटवमिदं तव सङ्गिवातैस्
तादात्म्यमेति कतरो न तरोः समूहः ॥

(आ) Ava 190, SR 237. 49, SSB 635. 10.

(*a*) कालगरौ SSB.

Vasantatilakā metre.

Though the black aloe has very great fragrance, its good smell can be transferred to another tree only by touch; but, O sandal tree, such is your cleverness (efficiency) that groups of trees are made fragrant by the breezes that brush against you as they blow. (A. A. R.).

9824**

कालाग्निरुद्र आधारे शक्तिः कुण्डलिनी तथा ।
आनन्दाख्या स्वधिष्ठाने शक्त्या कामाख्यया सह ॥

(आ) ŚP 4301 (a. Yogarasāyana).

In the *ādhāra* [mystical circle of the body above the organs of generation] the god presiding is Rudra of the doomsday and there is also the power of the Kuṇḍalinī therein ; in the *svādhiṣṭhāna* mystical circle there is the one called *ānanda* along with the power *kāmākhyā*. (A. A. R.).

9825*

कालातिक्रमणं कुरुष्व तडितां विस्फूर्जितैस्त्रासय
स्फारैर्भीषय गर्जितैरतितरां कार्ष्ण्यं मुखे दर्शय ।
यस्यानन्यगतेः पयोद मनसो जिज्ञासया चातक-
स्याधेहि त्वमिहाखिलं तदपि न त्वत्तः परं याचते ॥

(आ) JS 84.5 (a. Śrī-Bhojadeva), ŚP 786, Any 23. 191 ; SR 213. 66 (a. ŚP), SSB 593. 72. Cf. RO 2. 103.

(*b*) स्फरैर्भापय Any ; स्फारैर्भीषणग° SR, SSB.

(*c*) अस्या° Any, SR, SSB.

Śārdūlavikrīḍita metre.

You may cause delay, frighten by lightning, threaten with thunder and show excessive blackness on your face ; you may do, O cloud, all these things to test (the constancy of) the mind of the *cātaka* bird which has no other succour than you; but you will see that it would beg (for water) of nobody other than you. (A. A. R.).

9826

कालातिक्रमणं वृत्तेर् यो न कुर्वीत भूपतिः ।
कदाचित् तं न मुञ्चन्ति भर्त्सिता अपि सेवकाः ॥

(अ) P (PP 1. 116, Pts 1. 154, PtsK 1. 170, PM 1. 68). See No. 9827.

(आ) SR 149. 284 (a. P), SSB 473. 190, IS 1697.

If only a king will not delay the payment of their wages, servants will never desert him even if they are repulsed. (K. V. Sarma).

9827

कालातिक्रमणे ह्येव भक्तवेतनयोर्भृताः ।
भर्तुः कुप्यन्ति दुष्यन्ति सोऽनर्थः सुमहान् स्मृतः ॥

(अ) R (R [Bar] 2. 94. 27, R [R] 2. 100. 34, R [Cr] 2. 109. 43, R [L] 2. 114. 46). See No. 9826.

(*a*) कालातिक्रमणादेव (°ह्ययेते or °ह्वेतोर्) R (var) ; ह्येते or चैव or °नैव or णाच्चैव [ह्ये°] R (var.).

(*b*) भक्ष्यदातव्यवर्जिताः or भुक्तवेतनयोर्भृताः (भ°) R (var.) ; वृत्ताः [भृ°] R (var.).

(*c*) भर्तुरप्यपकुर्वंति or भर्तुरप्यतिकुप्यंति or कृत्यकाले प्रदुष्यंति or भर्तारमवमन्यंते or भर्तुरर्थं विकुर्वंति or भृगुरूप्यतिकुप्यंति R (var.).

(*d*) कोनर्थः R (var.) ; स्वकृतो [सु°] R (var.); भवेत् or कृतः [स्मृ°] R (var.).

Inordinate delay in the distribution of rations and disbursement of salary to the military results in their indignation and abuse towards their master and this will have no mean consequence. (T. S. Raghvacharya).

9828-30

कालातिपातः कार्याणां धर्मार्थपरिपीडनम् ।
नित्याभ्यन्तरवर्तित्वात् साधुप्रकृतिकोपनम् ॥
रहस्यभेदस् तत् पश्चाद् अकार्येषु प्रवर्तनम् ।
ईर्ष्यामर्षस् तथा क्रोधो निरोधः साहसानि च ॥
इत्यादि च स्त्रीव्यसने यच् च पूर्वं प्रकीर्तितम् ।
तस्मात् स्त्रीव्यसनं राजा राज्यकामः परित्यजेत् ॥

(अ) KN (KN [ĀnSS 15. 56-8], KN [BI] 14.55-7).

(*h*) ऽनुरोधः KN (BI); साहसं तथा KN (BI).

(*y*) स्त्रीव्यसनं / पूर्वं यच् च KN (BI).

Delay in the discharge of duties, loss of money, the abandonment of virtuous deeds, and provocation of the *prakṛti-s* (subjects) caused by the king's continuous absence in the seraglio ;

divulgence of the secrets (by the women with whom they are fondly confided), inducement to commit culpable deeds, jealousy, intolerance, anger, hostility and rashness ;

these and those enumerated before,[1] are said to be the evils arising out of excessive fondness for the company of women. Seeing this, the monarch, desirous of the welfare of his kingdom, should shun the company of women. (M. N. Dutt).

1. e.g., gambling etc.

9831

कालात् प्ररोहति विश्वं पुनः कालः प्रवर्तते ।
स्थूलसूक्ष्मगतिः कालो विविधं तस्य चोच्यते ॥

(अ) Cr 1861 (CRC 1.12, CPS 6.16).

The world grows because of Time. Time will continue even after (the dissolution

of the world). Time is gross and subtle and is also manifold. (K. V. Sarma).

9832

कालात् प्रवर्तते बीजं कालाद् गर्भं प्रमुञ्चति ।
कालो जनयते पुत्रं पुनः कालोऽपि संहरेत् ॥

(अ) Cr 259 (CR 1. 12), GP 1. 108. 8. Variant of No. 9833.

(*a*) कालेषु चरते (हरते) वीर्यं GP; काले संवर्द्धते CR (var.), CPS; प्रवर्धते CR (var.).

(*b*) काले गर्भे च वर्द्धते GP; कालो (°ले CR [var.], CPS) CR (var.), CPS; गर्भं CR (var.).

(*c*) सृष्ठि [पु°] GP.

Time evolves the seed; from Time birth occurs;. Time creates the son and Time, again, destroys him. (K. V. Sarma).

9833

कालाद् प्ररोहते बीजं फलं कालात् प्रवर्तते ।
कालो हि वर्तयेत् सृष्टिं पुनः कालो हि संहरेत् ॥

(अ) Cr 258 (CS 3.3). Variant of No. 9832.

(आ) IS 7495, Saśa 174. 183.

(*a*) कालोत्परो CS (var.); जीवं [बी°] CS (var.).

(*b*) काल काला CS (var); फल CS (var.); प्रवर्त्तते (°र्धत्ये) CS (var.).

(*c*) कालप्रतवर्त्तते CS (var.); कालः प्रवर्ततम् CS (var.); कले CS (var.); कालात् CS (var.); प्रवर्त्तते (°र्द्ध°) CS (var.); वर्द्धते CS (var.); सृष्टि (°स्तिः °ष्टिः) CS (var.); शृष्टि CS (var.).

(*d*) पुन CS (var.); ऽपि [हि] CS (var.); धि [हि] CS (var.); वर्तयेत Saśa (printing error).

The seed grows from Time; the fruit evolves from Time; Time creates creation; later, Time itself dissolves (everything). (K. V. Sarma).

9834*

कालानपास्य विषुवायनसंक्रमादीन्
अस्तंगते हिमकरे च दिवाकरे च ।
अम्ब स्मरेयमपि ते चरणारविन्दम्
आनन्दलक्षणमपास्तसमस्तभेदम् ॥

(अ) Ānas 107.

(*a*) विषयावनसंक्रमादी Ānas (var.).

Vasantatilakā metre.

Having crossed time measured by equinoctial points, half years and the passage of the sun from one zodiacal sign into another, and when the moon and the sun have finally set, O divine Mother, may I remember your lotus-feet which is of the characteristic of bliss and in which all differences are annihilated. (A. A. R.).

9835

कालानुकूल्यं विस्पष्टं राघवस्यार्जुनस्य च ।
अनुकूले यदा दैवे क्रियाल्पा सुफला भवेत् ॥

(अ) Śukranīti 1. 57.

It is quite clear that times were favourable for both Śrī Rāma and Arjuna (for victory); when destiny is favourable, even a little effort is easily crowned with success. (A. A. R.).

9836

कालान्तरे ह्यनर्थाय गृध्रो गेहोपरि स्थितः ।
खलो गृहसमीपस्थः सद्योऽनर्थाय देहिनाम् ॥

(अ) Kalivi 74.

If a vulture settles on the roof of a house it forebodes danger to the inmates in course of time; but if a wicked man remains near the house it is a source of immediate danger to the people. (A. A. R.).

9837**

कालञ्जराः भारसहास् तेषां वक्ष्यामि लक्षणम् ।
शतार्धमङ्गुलानां तु श्रेष्ठं खड्गं प्रकीर्तितम् ॥

(अ) Viṣṇudharmottara 2. 17. 26 *cd*-27 *ab*.

(आ) ŚP 4679.

(*a*) कालिञ्जरा Vi°.

(*b*) तथा [ते°] Vi°.

(*c*) सुप्रमाणांगुलास्ते Vi.

(*d*) श्रेष्टा खड्गाः प्रमाणतः Vi°.

The swords (made) in the Kalañjara country are capable of withstanding all loads (pressures); I shall now describe their characteristics. When such a sword is of the length of fifty *aṅgula-s* (finger breadths), it is considered to be the best of its kind. (A. A. R.).

कालितगरिमाश्रो° see No. 9025.

9838*

**कालिदास कलावास दासवच् चालितो यदि ।**
**राजमार्गे व्रजन्नत्र परेषां तत्र का त्रपा ॥**

(अ) BhPr 159 (a. Bhoja).

O Kālidāsa, the abode of poetic art! if you treated even me[1] like a slave, as I moved on the road, why should others feel ashamed (at such treatment)?

1. The King (Bhoja).

9839

**कालिदासकविता नवं वयो**
**माहिषं दधि सशर्करं पयः ।**
**एणमांसमबला च कोमला**
**सम्भवन्तु मम जन्मजन्मनि ॥**

(अ) Padyasaṁgraha (KSH 529) 15.

(आ) SR 384. 290 (a. Pady), IS 1698.

(*a*) पयः Padya°.

(*c*) ऐण° Padya°.

Rathoddhatā metre.

May, Kālidāsa's poetry, fresh youth, curd of the she-buffalo, sweet milk with sugar, meat of a black antelope and a sweet girl be bestowed (for my delectation) at each birth of mine.

9840*

**कालिदासकवेर्वाणी कदाचिन् मद्गिरा सह ।**
**कलयत्यर्थसाम्यं चेद् भीता भीता पदे पदे ॥**

(अ) BhPr 249 (a. Bhavabhūti).

(*c*) अद्य [अर्थ] BhPr (most texts).

If at any time the voice of Kālidāsa inciteth (one to) equality of substance with my[1] speech, sore afraid (will it be) at every step. (L. H. Gray).

1. Bhavabhūti's.

9841*

**कालिन्दि, ब्रूहि कुम्भोद्भव, जलधिरहं नाम गृह्णासि कस्माच्**
**छत्रोर्मे, नर्मदाहं त्वमपि वदसि मे नाम कस्मात् सपत्न्याः ।**
**मालिन्यं तर्हि कस्मादनुभवसि, मिलत्कज्जलैर्मालवीनां**
**नेत्राम्भोभिः, किमासां समजनि, कुपितः कुन्तलक्षोणिपालः ।**

(आ) Skm (Skm [B] 1.372, Skm [POS] 3. 1. 2) (a. Chittipa), SR 114. 23 (a. Kuv), SSB 412.1, RJ 116 (=2.5) (a. Murāri) Kuv ad 27. 66 (p. 87), Sar 3. 101, Alk 274. 6-9, SSSN 94.35.

(*a*) कालिन्दी SSSN.

(*b*) नार्मदाहं SSSN; कथमहो मत्सपत्न्याश्च नाम (व° मे ना° क° स°] SR, SSB.

(*c*) ब्रूहि किं ते प्रविरलविगलत्कज्ज° SR, SSB; अनुहरसि Skm.

(*d*) बाष्पाम्भोभिः [ने°] Skm; कुपितो गुर्जराणामधीशः SR, SSB; °पालः Alk.

Sragdharā metre.

'Oh Kālindi',[1] 'Yes, speak Agastya, the pot-born!' 'I am the Ocean (your husband); why do you call me by the name of my enemy?' 'I am Narmadā, and, why do you address me by the name of my co-wife?' 'Then how are you dark (like Kālindī)?' 'Due to the tears of the Mālava ladies mixed with collyrium of their eyes (flowing into me).' What happened to them?' 'The king of

Kuntala got angry (and the Mālava ruler was killed). (K. V. Sarma).

1. A witty dialogue between river Narmadā and the ocean, when the ocean, seeing a dark river flowing in, takes it to be Kālindī (Yamunā) and addresses it as such At this, river Narmadā, which it really was, gets offended and gives a provocative reply.

9842*

कालिन्दीं वीक्ष्य यातां सुललितवदनो मातरं गेहगोपीः
कार्यसक्ताः समन्तादनुगतनयनो गोरसागारमन्तः ।
गत्वा भाण्डानि भित्त्वा मधुमधु शनकैर्गोरसं भक्षमाणः
शीघ्रप्रत्याप्तनन्दाकलितसितमुखो नन्दसूनुः शिवाय ॥

(आ) PV 27 (a. Veṇīdatta).

Sragdharā metre.

Seeing with a joyous face his mother going to the river Kālindī, and the cowherdesses busy in various activities, he looked carefully on all sides and darted into the room where dairy products were kept ; opening the vessels he enjoyed the very sweet butter and other dairy products leisurely but was seen with his mouth white with butter by Nanda who returned home (rather) early. May that son of Nanda [ Śrī Kṛṣṇa ] be for your welfare ! (A. A. R.).

9843*

कालिन्दीकलकूलकाननकृतक्रीडाकलापोल्लसद्-
गोगोपालकबालकैः प्रतिदिशं सानन्दमाविष्टितम् ।
वंशीनादवशीकृतव्रजवधूस्वान्तं सदाह्लादकं
सद्भक्त्या समुपास्महे वयमघध्वंसैकधीरं महः ॥

(अ) Vai 1.

Śārdūlavikrīḍita metre.

We worship with great devotion that Effulgence [ Śrī Kṛṣṇa ] that destroys all sins completely, the Effulgence that remains joyfully surrounded in all directions by calves and cowherd-boys who are engaged in various sports in the woods on the banks of the river Jumna, sweetly melodious (with the chirpings of aquatic birds) ; the effulgence that captivates by means of the music of the flute the hearts of the cowherdesses and is ever delightful. (A. A. R.).

9844

कालिन्दीकेशपाशः परिलसति महीनायिकायास् तनूजा
जह्नोः सत्पुण्यसंघो गुण इह सलिलं यच्च सारस्वतं तु ।
वेणी त्वेषा विशेषादमरवरलसत्स्नेहयुक्ता वियुक्ता
बन्धेनेत्यत्र चित्रं विलसति नितरां यत्तमोवर्णहीना ॥

(आ) PV 876 (a. Śrī-Jagajjīvana).

Sragdharā metre.

This *Veṇī* (braided hair, *or* the confluence of three rivers Ganges, Jumna and Sarasvatī) of the heroine of Earth shines, having tresses in the form of the (dark) river Jumna, having adorning flowers in the form of (the white) Ganges, the daughter of the sage Jahnu, and the (tying) thread in the guise of the stream of the (unseen) river Sarasvatī ; it is oiled by the affection of the best of gods and is devoid of *bandha* [ knot *or* bondage of worldly suffering ]. O wonder ! it is free from *tamovarṇa* (dark colour *or* the quality of Inertia). (A. A. R.).

9845*

कालिन्दीचारुवीचीनिचय इति मुदा गाहिता नैचिकीभिर्
बाला कादम्बिनीति प्रमुदितहृदयं वीक्षिता नीलकण्ठैः ।
उत्तंसार्थं तमालस्तबक इति हृता मुग्धगोपाङ्गनाभिः
श्रेयो नः कल्पयन्तां मधुमथनतनुस्वच्छकान्तिप्रवाहाः ॥

(अ) Akabarīya-Kālidāsa's Stutimālikā 18.

(आ) PV 33 (a. Akabarīya-Kālidāsa), (cf. PdT p. LX).

(*a*) °चरुवि° PV (MS) ; नैकचीभिर् PV (MS).

Sragdharā metre.

May that flow of effulgence from the body of Śrī Kṛṣṇa confer the best welfare on us all, the effulgence that was plunged into with joy by the excellent cows which took it to be the mass of charming waves of the (dark) river Jumna, that was seen with a very joyous heart by peacocks which took it to be a fresh cloud, and that was gathered by the band by the innocent cowherd damsels for their decoration under the impression that it was a bunch of *tamāla*-leaves. (A. A. R.).

9846*

कालिन्दीजलकुञ्जवञ्जुलवनच्छायानिषण्णात्मनो
राधाबद्धनवानुरागरसिकस्योत्कण्ठितं गायत: ।
तत्पायादपरिस्खलज्जलरुहापीडं कलस्पृङ्नत-
ग्रीवोत्तानितकर्णतर्णककुलैराकर्ण्यमानं हरेः ॥

(आ) Skm (Skm [B] 287, Skm [POS] 1. 58. 2) (a. Udbhaṭa), Kav p. 30.

(*a*) °मञ्जुल° [°वञ्जुल] Skm (var.).

(*d*) आवर्त्यमानं [°आक°] Skm (var.).

Śārdūlavikrīḍita metre.

May the deep longing of Śrī Kṛṣṇa who was singing (playing on his flute) in the enjoyment of his nascent love for Rādhā, seated in the shade of *vañjula*-creepers in the bowers on the bank of the river Jumna, which song was being listened to with rapt attention by groups of calves with ears erect and necks bent and not caring for the garland of lotuses (adorning his person), protect us all. (A. A. R.).

9847*

कालिन्दीजलकेलिलोलतरुणीरावीतचीनांशुका
निर्गत्याङ्गजलानि सारितवतीरालोक्य सर्वा दिश: ।
तीरोपान्तमिलन्निकुञ्जभवने गूढं चिरात् पश्यत:
शौरेः संभ्रमयन्निमा विजयते साकूतवेणुध्वनिः ॥

(आ) PG 156 (a. Puruṣottamadeva), Kav p. 53.

(*d*) सम्भ्रमचातुरी PG (var.).

Śārdūlavikrīḍita metre.

While the young ladies had sported in the waters of the Jumna discarding their silken garments, and coming to the bank were rubbing the water out of their bodies after looking in all directions (to ensure complete privacy), Śrī Kṛṣṇa, who was in a bower in the vicinity of the bank was looking on secretly for a long time ; he then began to play on his flute significantly causing a good deal of confusion to them ; this (music) is victorious ! (A. A. R.).

9847A

कालिन्दीतटभेदि हास्तिनपुरीदौस्थ्यादिभिः ख्यापित-
स्थेमा यस्य जयत्यखण्डजगदानन्दैककन्दो भुज: ।
मुष्टचा निष्ठुरयैष मुष्टिकशिरोनिष्टच्यूतरक्तच्छटाच्-
छद्मोद्वान्तरुषा भिनत्तु भवतां भद्रेतरं लाङ्गलम् ॥

(आ) SSSN 19. 93.

Śārdūlavikrīḍita metre.

May the plough (the weapon of Balarāma) break your inauspiciousness by means of its coarse handle-grip which exudes anger in the guise of the streams of blood that poured out of the head of demon Muṣṭika ; the plough which cuts the banks of river Kālindī ; whose strength had been extoled by the wicked (princes)[1] of Hastinapura ; and whose spike is hailed as a consolidation, as it were, of the bliss of the entire world. (K. V. Sarma).

1. Duryodhana and his brothers who took lessons on weaponry from Balarāma.

9848*

कालिन्दीनर्मदाम्भ:स्नुतमदसलिलोत्सङ्गिनौ पुष्पवन्तौ
बिभ्राण: कुम्भयुग्मं गगनतलततः स्वर्धुनीपूरशुण्ड: ।

घण्टाल: साधुवादैरनभिमतयशो देव मृद्नन् मृणालं
कीर्तिस्तोमाभ्रकुम्भी जगदुदरसर:संभ्रमी बम्भ्रमीति ॥

(आ) PV 75, SSS 66 (a. Ghanaśyāma), SR 138. 90, SSB 452. 92.

(*c*) °यशोमृन्मलं सन्दधान: SSS, SR, SSB.
Sragdharā metre.

Oh king ! your great fame moves about in the lake of the expanse of the universe in the form of a white elephant, its ichor forming the flow of the two rivers Kālindī and Narmadā, the two bulbous temples formed by the Sun and the Moon, the divine river descending from the skies forming the trunk, the sounding bells being provided by the acclamations (of the people) and crushing the fame of your enemies who form the lotus-stalks. (K. V. Sarma).

9849*

कालिन्दीपुलिनान्तवञ्जुललताकुञ्जे कुतश्चित् क्रमात्
सुप्तस्यैव मिथ: कथाजुषि शनै: संवाहिकामण्डले ।
वैदेहीं दशकन्धरोऽपहरतीत्याकर्ण्य कंसद्विषो
हुं हुं वत्स धनुर्धनुर्धनुरिति व्यग्रा गिर: पान्तु व: ॥

(आ) Skm (Skm [B] 264, Skm [POS] 1. 53. 4) (a. Viriñci).

(*d*) Second °धनुर्° om. Skm (B); व्यक्ता [व्य°] Skm (var.).
Śārdūlavikrīḍita metre.

Somewhere in a bower of *vañjula*-creepers on the bank of the Jumna, Śrī Kṛṣṇa dosed off to sleep slowly, his feet being massaged by a group of cowherdesses, narrating at the same time the story (of the Rāmāyaṇa); when they were saying that the ten-headed monster Rāvaṇa was carrying off Sītā, Kṛṣṇa suddenly cried out, 'Oh, dear Lakṣmaṇa, the bow, the bow, the bow'— may these words uttered in agitation protect you all. (A. A. R.).

9850

कालिन्दीपुलिने मया, न न मया शैलोपशल्ये, न न
न्यग्रोधस्य तले मया, न न मया राधापितु: प्राङ्गणे ।
दृष्ट: कृष्ण इतीरितस्य सभयं गोपैर्यशोदापतेर्
विस्मेरस्य पुरो हसन् निजगृहान्निर्यन् हरि: पातु व: ॥

(आ) Skm (Skm [B] 259, Skm [POS] 1. 52. 4) (a. Umāpatidhara), PG 148 (a. Umāpatidhara).

(*a*) न नु [न न] PG (var.); शैलोपशैल्ये PG (var.).

(*b*) प्रचकिता [न न मया] PG (var.).

(*c*) इतीरिते (°ता) सनियमं PG.

(*d*) °गृहे लीयन् PG (var.).
Śārdūlavikrīḍita metre.

'Kṛṣṇa was seen by me on the Yamunā sands'; 'No, no; by me near the (Govardhana) hill'; 'No, no; by me at the foot of the *nyagrodha*-tree'; 'No, no; by me in the courtyard of Rādhā's father'; thus were the frightened cowherd boys reporting to (Nanda), the husband of Yaśodā, (about the missing Kṛṣṇa). But lo ! there marched out a smiling Kṛṣṇa from his own house. May that Kṛṣṇa protect you ! (K. V. Sarma).

9851*

कालिन्दीपुलिनोदरेषु मुसली यावद् गत: क्रीडितुं
तावत् कर्बुरिकापय: पिब हरे वर्धिष्यते ते शिखा ।
इत्थं बालतया प्रतारणपरा श्रुत्वा यशोदागिर:
पायाद्व: स्वशिखां स्पृशन् प्रमुदित: क्षीरेऽर्धपीते हरि: ॥

(अ) Kṛṣṇakarṇāmṛta 2. 60.

(आ) VS 38 (a. Jīvaka), SSSN 16. 75, SR 25. 184 (a. VS).

(*b*) कर्बुरितं पय: SSSN.

(*c*) प्रतारणवशा: SSSN.

(*d*) स शिखां करेण विमृशन् SSSN; क्षी° क्षीरेवपीते VS (MS).
Śārdūlavikrīḍita metre.

'Before Balarāma who has gone to the sands of the Yamuna river for play returns, drink this milk of the brindled cow, O Kṛṣṇa, and your hair will grow nicely' —hearing these words of Yaśodā which were intended to deceive him, as he was but a child, Kṛṣṇa drank the milk and when he had drunk half, he stroked his hair with joy (to feel how nicely it would have grown). May this Kṛṣṇa protect you all ! (A. A. R.).

9852*

कालिन्दीमनुकूलकोमलरयामिन्दीवरश्यामलाः
शैलोपान्तभुवः कदम्बकुसुमैरामोदिनः कन्दरान् ।
राधां च प्रथमाभिसारमधुरां जातानुतापः स्मरन्
अस्तु द्वारवतीपतिस्त्रिभुवनामोदाय दामोदरः ॥

(आ) Skm (Skm [B] 302, Skm [POS] 1. 61. 2) (a. Śaraṇa), PG 369 (a. Śaraṇa).

(*b*) °कुसुमैरामोदिताः कन्दराः PG (var.).

Śārdūlavikrīḍita metre.

Remembering the Kālindī river whose currents were pleasingly agreeable, / the environments of the (Govardhana) mountain which were blue / like blue lilies, the caves therein redolent with the Kadamba-flowers, / and beloved Rādhā so sweet in his first meeting with her / in a rendezvous, Śrī Kṛṣṇa felt nostalgic / as he was far away in the city of Dvārakā ; / may this Kṛṣṇa be for the joy of the three worlds. (A. A. R.).

9853*

कालिन्दीयं द्विरददलिताम्भोजिनीरेणुरम्या
यस्याः कृष्णः शिशिरपयसस्तीरकेदारचारी ।
गायन्तीनां किमपि मधुरं बालगोपालिकानां
लीलालोलः कमलकलिकाः कर्णपूरीचकार ॥

(आ) JS 370. 12.

Mandākrāntā metre.

This is the river Kālindī which is charming with the pollen of the lotuses that have been plucked by the elephants, near whose cool banks are the fields where Śrī Kṛṣṇa roams about— when the cowherd girls were singing something like this, the one full of sports (Kṛṣṇa) made the buds of lotuses their ear-ornaments. (A. A. R.).

9854*

कालिन्दीयति कज्जलीयति कलानाथाङ्कमालीयति
व्यालीयत्यहिमण्डलीयति मुहुः श्रीकण्ठकण्ठीयति ।
शैवालीयति कोकिलीयति महानीलाभ्रजालीयति
ब्रह्माण्डे रिपुदुर्यशस्तव नृपालंकारचूडामणे ॥

(आ) PV 95 (a. Gaurī), SskṛPg. 9. 18.

(*a*) कालिसि PV (MS) (*contra metrum*).

(*d*) रिपुदुर्यशः PV (MS).

Śārdūlavikrīḍita metre.

O crest-jewel among the best of kings ! the ill-fame of your enemies in the universe resembles, at all times, the Yamunā, the collyrium, the numerous spots of the moon, the snake, the disc of Rāhu, the neck of Śiva, the moss, the cuckoo, and the mass of deep black-clouds.[1] (J. B. Chaudhuri).

1. Poetic convention has it that infamy is black and fame white.

9855*

कालिन्दीराशिरूर्ध्वं ननु मधुपकुलं मालतीपुञ्जगं वा
सन्दोहं वैणनाभिर्जयति शशिमुखीकेशजालं मनोज्ञम् ।
भ्रान्तिं प्राप्नोषि किं त्वं बत गरलधराभोग एष प्रचण्डो
लोकं प्रत्यक्षभूतं ग्रसति बत बलाद् यन्न भूयःसुखित्वम् ॥

(आ) SSB 276. 2 (a. Saṁgrahītuḥ).

Sragdharā metre.

The charming mass of tresses of the moon-faced one is victorious resembling a mass of the waters of the Yamunā, or

a swarm of bees rising from a cluster of jasmine flowers or a collection of musk. Do you feel overcome emotionally by this ? It is the frightful hood of a (black) cobra, and it forcibly swallows the world before one's own eyes, since (on seeing it) there will be no more peace of mind. (A. A. R.).

9856*

कालिन्दीवीचिपुञ्जैः कुवलयविपिनैरिन्द्रनीलच्छटाभिः
शैवालैः कज्जलौघैरलितिमिरभरैर्बालजीमूतजालैः ।
कस्तूरीकोकिलानां ततिभिरिव महाचाकचिक्यप्रपञ्चैस्
त्रैलोक्यं पूरयन्ती शमयतु विपदः शांभवी कण्ठनाला ॥

(अ) Akabarīya-Kālidāsa's Stutimālikā 2 (cf. PdT p. L).

(आ) PV 25 (a. Akabarī-Kālidāsa).

Sragdharā metre.

May the stalk-like neck of Lord Śiva destroy all dangers to the people, filling the three worlds with its blue lustre resembling the waves of the river Yamunā, a cluster of blue lilies, the shine of sapphires, moss, collyrium, a swarm of bees, darkness, a mass of fresh clouds, musk and a flock of cuckoos. (A. A. R.).

9857*

कालिन्द्याः पुलिनं प्रदोषमरुतो रम्याः शशाङ्कांशवः
सन्तापं न हरन्तु नाम नितरां कुर्वन्ति कस्मात् पुनः ।
सन्दिष्टं व्रजयोषितामिह हरेः संशृण्वतोऽन्तःपुरे
निःश्वासा प्रसृता जयन्ति रमणीसौभाग्यगर्वच्छिदः ॥

(आ) Skm (Skm [B] 309, Skm [POS] 1. 62. 4) (a. Pañcatantrakṛt), PG 576 (a. Pañcatantrakṛt), Ujjvalanīlamaṇi p. 453 (a. PG).

(c) इति [इह] PG.

Śārdūlavikrīḍita metre.

'We are in the sands of the river Yamunā, the evening breeze blows, charming are the rays of the moon, yet these do not remove our torments but only increase them. Why is this so ?' Such was the message sent to Śrī Kṛṣṇa (when he was in Dvārakā). The ladies in the harem (in Dvārakā) hearing the same sighed deeply and this destroyed their pride of being in happily married bliss — and these sighs became victorious. (A. A. R.).

9858*

कालिन्द्याः पुलिनेन्द्रनीलशकलश्यामाम्भसोऽन्तर्जले
मग्नस्याञ्जनपुञ्जमेचकनिभस्याहेः कुतोऽन्वेषणम् ।
ताराभाः फणचक्रवालमणयो न स्युर् यदि द्योतिनो
यैरेवोन्नतिमाप्नुवन्ति गुणिनस् तैरेव यान्त्यापदम् ॥

(अ) P (PP 1. 293), VCjr VI. 2.

(आ) SkV 1333, Prasanna 203 *a*, JS 430. 11.

(*a*) कालिन्द्या दलितेन्द्र° VCjr; कालिन्द्या दलिते° °भसस् तज्जले VCjr (var.); °संतर्जजले Prasanna.

(*b*) °संचय° SkV, Prasanna; °न्वेषणा SkV, Prasanna.

(*c*) ताराभ: [ता°] SkV (var.); वलफणयो Prasanna.

Śārdūlavikrīḍita metre.

The waters of the Yamunā are as dark / as fullblown sapphires. Who would find / a snake therein the colour of black ointment, / if the jewels of his curving hood, as bright as stars, did not show the way ? The qualities that lead a man to glory / may lead him also to his fall.[1] (D. H. H. Ingalls).

1. Tells how Śrī Kṛṣṇa located the poisonous serpent Kāliya in the dark river.

9859*

कालिन्द्याः पुलिनेषु केलिकुपितामुत्सृज्य रासे रसं
गच्छन्तीमनुगच्छतोऽश्रुकलुषां कंसद्विषो राधिकाम् ।

तत्पादप्रतिमानिवेशितपदस्योद्भूतरोमोद्गतेर्
अक्षुण्णोऽनुनयः प्रसन्नदयितादृष्टस्य पुष्णातु वः ॥

(अ) Veṇī 1. 2.

(आ) PG 294 (a. Bhaṭṭanārāyaṇa), SR 24. 166 (a. Veṇī), SSB 41. 83.

(*d*) प्रसन्नदयितादृष्टस्य PG (var.).

Śārdūlavikrīḍita metre.

May the unfailing appeasement of Kaṁsa's foe contribute to your progress. As Rādhā fell out with him in sport on the sands of the Yamunā and, giving up her zeal in batch-dance, went off shedding tears, he followed her and, as he placed his feet on her footsteps, he appeared with bristling hair and was, in consequence, looked at by his beloved free from anger. (C. Sankara Rama Sastri).

कालिन्द्या वलितेन्द्र° see No. 9858.

9859A

काली कलकलरूपा
महिषासुरविनाशिनी वीरा ।
शुम्भादाननिशुम्भा-
स्वादनतोषावतु त्वां नृपते ॥

(अ) MK (GOS) 178.

Āryā metre.

Oh king, may the heroic goddess Kālī of effulgent form who destroyed demon Mahiṣa and was happy at consuming the demons Śumbha and Niśumbha, protect you. (K. V. Sarma).

9860*

कालीकेलीकलापक्रमकलितकलाकौतुकी कुन्दकान्तिः
कल्पान्ते कालकल्पः क्रतुकदनकथाकन्दलीकूटकन्दः ।
काकोलक्रूरकण्ठः कलितकलकलत्वलान्तकन्दर्पकान्ता-
कारुण्याक्रान्तकान्तः कलयतु कुशलं किङ्कराणां कपर्दी ॥

(आ) SH 88.

Sragdharā metre.

Deeply interested in the different sports of goddess Kālī, possessing the brilliance of jasmine flowers, resembling the God of Death at doomsday, the root cause for the destruction of (Dakṣa's) sacrifice, his neck horrid by terrible poison, the destroyer of Cupid and compassionate to the wailings of his beloved wife, (Rati)—may this Lord Śiva bring welfare to (us), his servants ! (A. A. R.).

9861*

कालीनागग्रहव्यग्रे श्रीकृष्णे यमुनातटे ।
झंपयाधोमुखे जाते विपरीतं जगत्त्रयम् ॥

(अ) PV 833 (a. Amara)=Amaracandra.

(*c*) झम्पयाधोमुखं जातं PV (MS).

When Śrī Kṛṣṇa was busily engaged in the river Jumna in fighting with the powerful aquatic creature Kāliya and when he jumped into the river face downwards, the three worlds were on tenterhooks. (A. A. R.).

9862

कालीयकक्षोदविलेपनश्रियं
दिशद् दिशामुल्लसदंशुमद्द्युति ।
खातं खुरैर्मुद्गभुजां विपप्रथे
गिरेरधः काञ्चनभूमिजं रजः ॥

(अ) Śiś 12. 14.

(*a*) कालेय Śiś (var.),

Upajāti metre (Indravaṁśā and Vaṁśasthā).

The dust that arose from the gold coloured earth kicked up by the hoofs of the horses, (the gram-eaters), possessed the colour of the paste of saffron powder and the redness of the rising sun in all directions, but it remained at the foot of the mountain (due to its weight). (A. A. R.).

9863*

**कालीयं: कुचकाञ्चनाचलचमत्कार: किमुत्सार्यते**
**कीदृक् कुङ्कुमकेसरत्विषि मुखे कस्तूरिकालेपनम् ।**
**स्फीतेऽस्मिन् जघने सरोजवदने किं नीलचोलार्पणं**
**कस्मै साहसिनि त्वमिच्छसि विधेर्विन्यासमन्यादृशम् ॥**

(आ) SMH 9. 22.

(*c*) सरोजवहने SMH (var.).

(*d*) °न्यासमान्यादृशम् SMH (var.).

Śārdūlavikrīḍita metre.

Why are you removing the charm of the golden mountains of your bosom by using saffron paste ? Why apply the paste of musk on the face which has the shine of saffron filaments ? O lotus-faced one, why do you place [wear] the blue dress round your hips which are broad ? O rash one, whose fate do you want to alter (by these allurements) ? (A. A. R.).

9864

**कालुष्यं जनयञ्जडस्य रचयन् धर्मद्रुमोन्मूलनं**
**क्लिश्यन्नीतिकृपाक्षमाकमलिनीं लोभाम्बुधिं वर्धयन् ।**
**मर्यादातटमुद्रुजञ्छुभमनोहंसप्रवासं दिशन्**
**किं न क्लेशकर: परिग्रहनदीपूर: प्रवृद्धिं गत: ॥**

(अ) Sūmu 41.

(आ) SPR 115. 14 (a. Sindūraprakaraṇa).

(*a*) जलस्य मूर्खस्य Sūmu (var.) (*contra metrum*).

(*b*) क्लिश्य° SPR.

Śārdūlavikrīḍita metre.

Bringing about turbidness (to the water, *viz.*, the mind of the husband), uprooting the trees of right conduct in the dull-witted, causing trouble to the lotus ponds of justice, compassion and patience, increasing the ocean of greed, undermining the banks of the bounds of morality causing the flight of the swans of pure minds, has not the flood of the river in the form of a wife attained increase (of power) causing a lot of worry ? (A. A. R.),

9865*

**कालुष्यं पयसां विलोक्य शनकैरुड्डीय हंसा गता**
**धाराजर्जरकेसरास्फुटरुच: पद्मा निमग्ना जले ।**
**सा सर्वर्तुसुखावतारपदवी छन्ना तृणैर्नूतनै:**
**कष्टं तादृगपि स्वभावविमलं वृद्ध्यैव नष्टं सर: ॥**

(आ) VS 1026 (a. Bhaṭṭa-Vṛddhi).

Śārdūlavikrīḍita metre.

Observing the turbidness of the water the swans have gradually flownaway ; the lotuses with their brightness lost, as the filaments had been shattered by the downpour, have sunk in the water ; the path leading to the lake which was pleasant in all the seasons has become covered with new grass. Alas ! the lake which was so limpid by nature is now lost by the inflow of excessive (water). (A.A.R.).

9866*

**कालुष्यमुद्वीक्ष्य विधुं कलङ्किनं**
**बुधा यदाहुर्मम सङ्गतं न तत् ।**
**जाने निजाङ्के दयितास्य वर्तते**
**निशीथिनीनाथकलङ्किता नहि ॥**

(आ) SSB 523. 1. (a. Kṛṣṇarāma). Cf. व्यनक्ति य: स्त्रीविभवेऽपि and तत्तथ्यमेवास्ति बुधा.

Upajāti metre ( Indravaṁśā and Vaṁśastha ).

Observing some dark colour in the Moon, the wise people may say that it has a black spot ; but I do not agree ; I know that it is his beloved (Night) who rests on his lap, and that there is no stain on the Lord of the night. (A. A. R.).

9867

काले काले न किमुपनतं भुञ्जते भोज्यजातं
गृह्णन्त्यम्भो न किमथ न किं संविशन्ति क्षपासु ।
पुष्णन्ति स्वान् न किमु पृथुकान् स्त्रीषु किं नो रमन्ते
कृत्याकृत्यव्यपगतधियां कस्तिरश्चां च भेदः ॥

(आ) Śāntiv 18.

Mandākrāntā metre.

Do they not eat the articles of food when brought at the proper time ; do they not drink water, and are they not resting at nights ? Are they not engaged in bringing up their young ones and do they not enjoy with their females ? What then is the difference between animals and those that are devoid of the sense of what is right and wrong ? (A. A. R.).

9868

काले काले विरेच्यं स्यात् पात्रं पूरयितुं पुनः ।
सज्जीकुर्मो यथावाप्तुं गुर्वीं ग्रहणशीलताम् ।
स्वात्मनोऽन्तस् तदस्माभी रिक्ततैवानुभूयते ॥

(आ) SSMa 16. 13-5.

At the proper time the bowels are evacuated, only to fill them again ; we get ready to acquire again large quantities of things ; but inside of ourselves we (really) experience only an emptiness ! (A.A.R.).

9868A

काले कथंचिच् चरतां ध्रुवानां
कान्त्या त्वया कर्दमितेऽन्तरिक्षे ।
अम्भोधराः श्रान्तिजुषामभूवन्
आलम्बदण्डा इव वारिधाराः ॥

(आ) SSSN 217. 16.

Indravajrā metre.

During the rainy season, as the heavenly bodies move about with great difficulty, in the atmosphere which had become highly marshy, and get tired, the streams of rain come in handy, as walking sticks, as it were. (K. V. Sarma).

9869

काले खल्वागता देव्यः पुत्रे मोहमुपागते ।
हस्तस्पर्शो हि मातृणाम् अजलस्य जलाञ्जलिः ॥

(अ) Pratimā of Bhāsa 3. 13 (in some texts 3. 12).

(आ) Almn 139.

(*c*) मातॄणाम् Almn.

Here come the queens, just in time, as the prince has swooned. For, the touch of a mother's hand is like a handful of water to the parched. (A. C. Woolner and L. Sarup).

9869A

काले तरोरनुपकारि फलं फलित्वा
लज्जावशादुचित एव विनाशयोगः ।
एतत् तु चित्रमुपकृत्य फलैः परेभ्यः
प्राणान् निजान् झटिति यत् कदली जहाति ॥

(आ) Ava 129, 54.

Vasantatilakā metre.

It is only proper that trees which bear unusable (non-edible) fruits perish in shame, but it is sad that the plantain tree serves people through (tasty) fruits and gives up its life immediately (*i. e.* without living for another fruition). (K. V. Sarma).

9870

कालेऽदाता पिता वाच्यो वाच्यश्चानुपयन् पतिः ।
मृते भर्तरि पुत्रस् तु वाच्यो मातुररक्षिता ॥

(अ) Mn 9.4, MBh (MBh [Bh] 3. 277. 35, MBh [R] 3. 292. 34, MBh [C] 3. 16650-51). (Cf. G. 18. 22, B 4. 1. 12. 17-19, Vās 17. 69-70, Y 1. 64, Kāśyapa, Nārada and Saṁvarta in Apar 93, Bṛh in Vivādaratnākara 412.

(आ) IS 1699.

(*a*) अप्रदाता [का°] MBh ; याच्यो or वाह्यौ or याप्यो [वा°] MBh (var.).

(*ab*) याप्यो । याप्यश्चनुपयन Medhatithi's, Nārāyaṇa's and Nandana's commentaries.

(*b*) यच्याश्च (वा° or °त्या° or °च्यो° or °प्या°) MBh (var.); चानुपयान् MBh (var.).

(*c*) पितरि [भ°] MBh (var.); च [तु] MBh.

(*d*) याच्यो (°त्यो or °प्यो) MBh (var.).

Reprehensible is the father who gives not (his daughter in marriage) at the proper time; reprehensible is the husband who approaches not (his wife in due season), and reprehensible is the son who does not protect his mother after her husband has died. (G. Bühler).

9871*

**काले देशे यथायुक्तं नरः कुर्वन्नुपैति काम् ।**
**भुक्तवन्तावलप्स्येतां किमन्नमकरिष्यताम् ॥**

(अ) VMM 2. 55.

(आ) SR 199. 16, SSB 555. 16.

1. Riddle.

What does a man attain when doing an action befitting time and place? (*ahāsyatām*, not being laughed at). What do two people do when they get food after they have already eaten (to the full)? (*ahāsyatām*, abandon it). (A. A. R.).

9872

**काले धर्मार्थकामान् यः संमन्त्र्य सचिवैः सह ।**
**निषेवेतात्मवाँल्लोके न स व्यसनमाप्नुयात् ॥**

(अ) R (R [Bar] 6. 51. 12, R [B] 6. 63. 12, R [R] 6. 63. 12).

A king who, acting on the advice of his ministers, seeks *dharma*, *artha* and *kama*, at specified hours, will never come to grief. (T. S. Raghvacharya).

9873

**कालेन कृष्णाश्च सिताश्च रात्र्यः**
**कालेन चन्द्रः परिपूर्णबिम्बः ।**
**नाकालतः पुष्पफलं नगानां**
**नाकालवेगाः सरितो वहन्ति ॥**

(अ) MBh (MBh [Bh] 12. 26. 9, MBh [R] 12. 25. 9, MBh [C] 12. 740). See No. 9877.

(आ) IS 1700.

(*a*) शितश् or समाश् [सि°] MBh (var.); रात्र्या: MBh (var.).

(*b*) पूर्णः [च°] MBh (var.); प्रति° [परि°] MBh (var.); °मूर्तिः or °रश्मिः [°बिम्बः] MBh (var.).

(*c*) पुष्पफल° or °फले MBh (var.); द्रुमाणां [न°] MBh [var.].

(*d*) न काल° MBh (var.); °योगात् [°वेगाः] MBh (var.).

Indravajrā metre.

Nights are dark or bright at their proper time; / and, in time is the Moon a full blown orb. / Trees do not put forth flowers or fruits out of time; / and neither do rivers flow / (in flood) out of time. (K. V. Sarma).

9874

**कालेन क्षितिवारिवह्निपवनव्योमादियुक्तं जगद्**
**ब्रह्माद्याश्च सुराः प्रयान्ति विलयं विद्मो विचारादिति ।**
**पश्यामोऽपि विनश्यतेऽनवरतं लोकाननेकान् मुधा**
**मायामोहमयीं भवप्रणयिनीं नास्थां जहीमो वयम् ॥**

(आ) ŚP 4167 (a. Śārṅgadhara), SR 374. 202 (a. ŚP), SSB, 271. 88 (a. Śārṅgadhara).

Śārdūlavikrīḍita metre.

The world constituted of earth, water, fire, air and ether, as well as gods such as Brahmā, all these go into dissolution in course of time; this we realise as we think over it. We also see a number of people disappear regularly (into death); But, alas! we do not give up our

attachment to the things of the world, overcome as we are with the delusion caused by illusion. (A. A. R.).

9875

कालेन याति क्रिमितां महेन्द्रो
महेन्द्रभावं क्रिमिरप्युपैति ।
अयं प्रथीयानयमप्रतिष्ठ
इत्येष निष्ठानुचितोऽभिमान: ॥

(अ) RT (RT [S] 7. 1396, RT [V] 7. 1397).

(*a*) कालो न RT (var.).

(*b*) कृमि° RT (var.).

(*c*) °प्रतिष्टो (°ष्ठो) RT (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The great Indra (the king of gods) may be (reborn) as a worm in course of time and a worm (in due course) may attain to the position of Indra ; 'This one is celebrated', 'this one is unstable', is a thought arises out of pride which is against the findings of intelligent people. (A. A. R.).

9876

कालेन रिपुणा संधि: काले मित्रेण विग्रह: ।
कार्यकारणमाश्रित्य कालं क्षिपति पण्डित: ॥

(अ) Cv 260 (Cv VIII. 2, CS III. 1, CL "E", CR I. 10, CNG 8, CnT II. 17. 5, CNT III, 7b 13, CPS 5. 14 ; cf. CNL 4. 14, Crn 141), GP 1. 108. 6.

(आ) IS 7496.

(*a*) काले च CL, CS, CR (var.), CNG ; रिपुणां (°पू° CL [var.]) Cv (var.), CL (var.) ; संधी (°धि) Cv (var.), CS (var.).

(*b*) काले च मित्रविग्रह: CL, CS ; कालेन मित्र-विग्रह: CA (var.) ; मित्रसंग्रह Cv (var.), मित्रसं CNG ; मित्रसत्ग्रहा: CS (var.) ; मित्रसेग्रह CS (var.) ; मित्रेषु CR (var.) ; विग्रहम् Cv (var.) ; विग्रह (°हे) CS (var.).

(*c*) कालं (°ल:) कारणम् CR, CPS ; कार्यकालेनम् CS (var.) ; आश्रित्ये CS (var.) ; अश्रित्य Cv (printer's error).

(*d*) काले CS (var.) ; काल: CR (var.) ; क्षपति CS (var.), CR (var.) ; पक्षति [क्षि°] CS (var.) ; पण्डित CS (var.).

Peace with the enemy at the proper time, and war (even) with an ally at the proper time : the wise (king) would mark time depending upon causes and results. (K. V. Sarma).

9877

कालेन शीघ्रा: प्रविवान्ति वाता:
कालेन वृष्टिर्जलदानुपैति ।
कालेन पद्मोत्पलवज्जलं च
कालेन पुष्पन्ति नगा वनेषु ॥

(अ) MBh (MBh [Bh] 12. 26. 8, MBh [R] 12. 25. 8, MBh [C] 12. 739). See No. 9873.

(आ) SR 394. 704 (a. MBh).

(*a*) कामेन or कोलेन [का°] MBh (var.) ; शीघ्रं MBh (var.) ; प्रतिवांति or प्रवहंति or प्रभवंति or प्रहरंति or प्रविभिन्न° or प्रविवांति MBh (var.) ; प्रवहन्ति MBh (var.) ; वाचा: or वात: [वा°] MBh (var.).

(*b*) वृत्ति or धृष्टिर् or धृष्टिर् [वृ°] MBh (var). बलवान् MBh (var.).

(*c*) °वत्य आप: or °पद्य आप: or °पंत्य आप: MBh (var.).

(*d*) काले नगा: फलिता वै वनेषु MBh (var.) ; पुष्प्यंति MBh (var), SR ; नगोवनेषु or वनेषु वृक्षा: or जलेषु वृक्षा: MBh (var.)

Indravajrā metre.

Winds blow hard at the proper time / clouds become rain-charged in time ; / in time pools get bedecked with lilies and lotuses ;/ in time do trees in forests put forth flowers./ (K. V. Sarma).

9878*

काले नीलबलाहके सतडिति प्रीतिप्रदे बर्हिणा
आश्चर्यं कथयामि वः शृणुत भो यद् वृत्तमस्मिन् गृहे।
सौभाग्यव्ययशङ्कयैकशयने कान्ताप्रियाभ्यामहो
मानिभ्यां बत रात्रिमेव सकलां चीर्णं प्रवासिव्रतम् ॥

(आ) VS 1592, ŚP 3876, SR 342. 64, SSB 215. 60.

(*b*) अस्मद् [अस्मिन्] ŚP, SR, SSB.

(*c*) °यैकभवते VS.

Śārdūlavikrīḍita metre.

At a time of dark (rainy) clouds, a time joyous to peacocks, what happened in this house is rather strange, as I shall tell you : The lover and the proud sweetheart, both remaining in the same bed, observed the vow of separation, the whole night, lest their self-righteousness would be dwindled. (K. V. Sarma).

9879

कालेऽन्नस्य क्षुधमवहितो दित्समानो विधुत्य
नो भोक्तव्यं प्रथममतिथेर्यः सदा तिष्ठतीति।
तस्याप्राप्तावपि गतमलं पुण्यराशिं श्रयन्तं
तं दातारं जिनपतिमते मुख्यमाहुर्जिनेन्द्राः ॥

(अ) AS 475.

(*a*) ऽन्यस्य AS (var.) ; °व्यवहितो AS (var.).

(*c*) त्रयंते AS (var.).

Mandākrāntā metre.

When the time of taking food has arrived that person who, seeing that a guest is hungry, desires to give him the food and does not take it himself before the guest has partaken of it, and who generally waits (for some time), (for a possible guest to show up) even when no guest has come, gets a pure heap of religious merit ; the best followers of Jina say that, according to Lord Jina, he is the best of donors. (A. A. R.).

काले पयोधराणाम् Cf. No. 9887.

काले प्राप्तमुपादद्यान् see No. 9868.

9880

काले महत्यनवधावपतन् कदापि
क्वाप्यन्तिमे जनुषि कोऽपि गतिं लभेत।
इत्थं समर्थनविधिः परमागमानां
पर्यायसूक्तिविधया नयनं नञर्थे ॥

(अ) Ānas 14.

Vasantatilakā metre.

In the great endless time some one sometimes somewhere not getting into its clutches may get liberation in (his present, but) last birth ; this is the comforting rule of the great scriptures that has been enunciated by the repeated good expression of 'Not this, Not this'. (A. A. R.).

9881

काले मृदुर्यो भवति काले भवति दारुणः।
राजा लोकद्वयापेक्षी तस्य लोकद्वयं भवेत् ॥

(अ) Matsya-purāṇa 220. 23*cd*-24*ab*.

(आ) ŚB 2. 420. (Cf. Nos. 9882, 9883, 9884).

A king who is both mild and strong, according to circumstances, is prosperous in this life, as well as in the next one. (A. Taluqdar of Oudh),

9882

काले मृदुर्यो भवति काले भवति दारुणः।
स वै सुखमवाप्नोति लोकेऽमुष्मिन्निहैव च ॥

(अ) MBh (MBh [Bh] 3. 29. 23, MBh [R] 3. 28. 24, MBh [C] 3. 1052). Cf. No. 9881, 9883, 9884.

(आ) IS 1703.

(*c*) स तु वै सुखमाप्नोति MBh (var.).

(*d*) लोकेस्मिश्च परत्र च MBh (var.) ; ऽमुस्मिन्निहैव MBh (var.).

The king who is mild and strong according to circumstances will be happy both in the other world and in this. (K. V. Sarma).

9883

काले मृदुर्यो भवति काले भवति दारुण: ।
स साधयति कृत्यानि शत्रूँश्चैवाधितिष्ठति ॥

(अ) MBh (MBh [Bh] 12. 138. 66, MBh [R] 12. 140. 67, MBh [C] 12. 5314). Cf. Nos. 9881, 9882, 9884).

(आ) SR 394. 698 (a. MBh).

(*a*) मृदु: काले भवति य: MBh (var.) ; कीर्णे [का°] MBh (var.).

(*b*) दारुणं MBh (var.).

(*c*) प्रसाध° MBh (var.), SR.

(*d*) शत्रुं चापि (चैव or चाप्य° SR) or स तस्यापि [श°] MBh (var.), SR (अ)तितिष्टति MBh (var.).

The king who is both mild and strong according to circumstances succeeds in getting things done and also in putting down his enemies. (K. V. Sarma).

9884

काले मृदुश्च तीक्ष्णश्च नृप: स्याद् यदि सूर्यवत् ।
उदय: क्रियते तस्य मण्डलेनानुरागिणा ॥

(आ) SSK 1. 5, KSSKP 15. Cf. Nos. 9881, 9882, 9883.

If a king, like the Sun, is both mild and fierce appropriate to the time, to him the circle (of friends and foes around) will be considerate. (K. V. Sarma).

कालेयकक्षोदविलेप° see No. 9862.

9885

काले यथावधिगत-
नरपतिकोपाद्यशेषवृत्तान्त: ।
नृपभवने नतमूर्ति:
संयतवस्त्र: शनै: प्रविशेत् ॥

(अ) P (PP 1. 27).

(आ) IS 1704.

Āryā metre.

On entering a palace, / adjust a modest dress; / go slowly bowing lowly / in timely humbleness; / and sound the kingly temper, / and kingly whims no less. / (A. W. Ryder).

काले वनेषु see No. 9555.

9886

काले वाप्यथवाकाले संध्यावन्दनतत्पर: ।
अविद्यो वा सविद्यो वा ब्राह्मणो मामकी तनु: ॥

(आ) Sama 2क 59.

Whether in the prescribed time or at other times / if a Brāhmaṇa is diligent in the twilight worship, / be he an unlearned person or one with learning, / he represents my own body (says the Lord). (A. A. R.).

9887

काले वारिधराणाम्
अपतितया नैव शक्यते स्थातुम् ।
उत्कण्ठितासि तरले
न हि न हि सखि पिच्छिल: पन्था: ॥

(आ) SkV 546, Prasanna 966, Kav 124, Sāh *ad* 10. 684 (p. 288), Śp 525, SuMuñ 55. 11-12 (a. Viśvanātha Kavirāja), SR 186. 4, SSB 531. 4.

(*a*) काले पयोध° SR, SSB; वर्षति मेघे नितराम् ŚP.

(*b*) भवति तया Prasanna.

(*c*) बाले [त°] SR, SSB.

Āryā metre.

"In the season of clouds it is really impossible to remain without a husband [or : without falling]." "Art thou troubled, fickle woman ?" "No, no, dear friend, the way is slippery." (Translation in Bibl. Ind. 9).

काले विचित्रसुरत° see No. 9491.

9888*

काले विद्युत्प्रभाजाले शिखिताण्डवमण्डिते ।
कान्तः सर्वजनाभीष्टो बालेन्दुः खे न लभ्यते ॥

(आ) JS 351. 20.

(*d*) बालेदुःखेन JS (var.).

At the time when there are flashes of lightning and when the peacocks dance merrily, the charming crescent moon, the darling of all people, is not to be seen in the sky. (A. A. R.).

कालेषु चरते वीर्यं see No. 9832.

कालेषु हरते वीर्यं see No. 9832.

9889*

काले संततवर्षिणो जलमुचः सस्यैः समृद्धा धरा
भूपाला निजधर्मपालनपरा विप्रास्त्रयीनिर्भराः ।
स्वादुक्षीरनतोधसः प्रतिदिनं गावो निरस्तापदः
सन्तः शान्तिपरा भवन्तु कृतिनः सौजन्यभाजो जनाः ॥

(अ) Dhūrtasamāgama in Lasson's Anthologia sanscritica 96.

(आ) IS 1705.

Śārdūlavikrīḍita metre.

May the clouds shower plenty of rain at the right time, and the earth be rich with corn and vegetables, the kings diligent in their duty of protecting the subjects, the brāhmaṇa-s well versed in the Veda-s, the cows free from all dangers and bending every day under the load of their udders containing sweet milk, and the good people happy being ever peaceful. Also, may all people be gentlemanly in behaviour. (A. A. R.).

काले संवर्द्धते बीजं see No. 9832.

9890

काले सहिष्णुर्गिरिवद् असहिष्णुश्च वह्निवत् ।
स्कन्धेनापि वहेच्छत्रून् प्रियाणि समुदाहरन् ॥

(अ) KN (KN [ĀnSS] 10. 39 *ad*, additional verse/*ab*; KN [BI] 10. 36).

(आ) SR 317. 407 (a. KN). Cf. वहेदमित्रं स्कन्धेन and स्कन्धेनापि वहेच्छत्रून् ।

(*c*) वहेत् काले KN (ĀnSS).

Judging of the times, a king should be forbearing like the mountain, or furious like fire. Sometimes it is advisable to bear the foe on one's shoulder and speak sweet and flattering words to him. (M. N. Dutt).

9891

काले हितं मितं ब्रूयाद् अविसंवादि पेशलम् ।
पूर्वाभिभाषी सुमुखः सुशीलः करुणो मृदुः ॥

(अ) Śukranīti 3. 11.

(आ) Saśa 78. 29.

(*d*) करुणामृ° (°णो°) Sukra°.

Speak in time, mild and sweet, clear and unequivocal; speak first, smiling, polite, sympathetic and soft. (K. V. Sarma).

9892

काले हितमिताहार- विहारी विघसाशनः ।
अदीनात्मा च सुस्वप्नः शुचिः स्यात् सर्वदा नरः ॥

(अ) Śukranīti 3.110.

(आ) Saśa 94.83.

Taking but beneficial, limited food, and engaged in pastimes, all in time, partaking of sacred offerings, undistressed, sleeping soundly and keeping clean—like this one should always be. (K. V. Sarma).

9893*

का लोकमाता किमु देहमुख्यं
रते किमादौ कुरुते मनुष्यः ।
को दैत्यहन्ता वद वै क्रमेण
गौरीमुखं चुम्बति वासुदेवः ॥

(आ) SR 197.18, SSB 551.17, SRK 160. 2 (a. Kalpataru), IS 7819.[1] (Cf. Nos. 9934, 9941).

1. Riddle.

Upajāti metre (Indravajrā and Upendravajrā).

Who is the mother of the universe ? (*Gaurī*, wife of Lord Śiva). What is the important part of the body ? (*mukham*, face). What does a man do at the beginning of love sports ? (*cumbati*, kisses). Who is the destroyer of the demons ? (*Vāsudeva*, Śrī Kṛṣṇa). The answer is given in due order : *Gaurī-mukham cumbati Vāsudevaḥ* [Kṛṣṇa kisses the face of Gaurī !]. (A. A. R.).

9894**

कालो देशः क्रिया कर्ता करणं कार्यमागमः ।
द्रव्यं फलमिति ब्रह्मन् नवधोक्तोऽजया हरिः ॥

(अ) Bh Pn 12.11.31.

By the operation of *Māyā* (*Ajā*), Hari is seen, O Brahman, in nine different forms (in the context of the performance of *karmas*)—as time, place, action, agent, instrument, effect, *śāstra* (mantras), material and fruit. (N. Raghunathan).

9895

कालो दैवं कर्म जीवः स्वभावो
द्रव्यं क्षेत्रं प्राण आत्मा विकारः ।
तत्संघातो बीजरोहप्रवाहस्
त्वन्मायैषा तन्निषेधं प्रपद्ये ॥

(अ) Bh Pn 10.63, 26.

(आ) SR 384.296,



(*d*) निषेध: Bh Pn (var.), SR.

Śālinī metre.

Time, fate, action, life, one's nature, material thing, field of action, vital breath, the individual soul, change—a combination of all these results in a continuous flow of life from seeds. All these, O divine mother, is your *Māya* [power of illusion]. I seek you as refuge for its negation. (A. A. R.).

कालो न याति क्रिमितां see No. 9875.

9896

कालोपभोगिनः सर्वे नित्यमानन्दिता नराः ।
सर्वे सत्यरता नित्यं सर्वे धर्मपरायणाः ॥

(अ) Beg in Vet after 15. 4*ab*, MK [GOS] 149, MK [P] 45, MK [S] 121, MK [G] 63.87) *cd*, Vet 15.4 *cd* (see नित्यं महो°).

(Then) all were enjoying at the proper time, all the people were ever happy, all were always addicted to truth and all were solely intent on *dharma*. (A. A. R.).

9896A*

कालोपलब्धं कलहंसनाद-
माकर्ण्य कर्णामृतमन्तरिक्षे ।
सलीलमुद्घाटितवारिपूरा
सरोजिनी सादरमुज्जगाम ॥

(आ) SSSN 219.15.

Upajāti metre (Indravajrā and Upendravajrā).

Hearing, high up in the skies, at the appropriate season (*śarat*), the cackling of the swans, nectarine to the ear, the lotus pond waited to receive (the swans) with its full waters rippling sportively. (K. V. Sarma).

कालोऽपि कुरुते see No. 9902.

9897

कालोऽभ्युपैति सकृदेव नरं कथंचित्
प्राप्नोति तं न स पुनः खलु कालकाङ्क्षी ।
कालेन गोचरगताननपेक्ष्य भक्ष्यान्
मन्दक्रमोऽप्यजगरः समुपैति सिद्धिम् ॥

(अ) Yogayātrā 1. 20 (in Weber's Indische Studien 10. 167). Cf. यः कालो हि व्यतिक्राम ।

(आ) IS 1707.
Vasantatilakā metre.

After all, opportunity, occurs to one but once; (if one misses it) one might wish for it again, but never gets it. If a python discards the food that comes within sight at some time, that slow-moving python will only die. (K. V. Sarma).

9898*

कालो मधुः कुपित एष च पुष्पधन्वा
धीरा वहन्ति रतिखेदहराः समीराः ।
केलीवनीयमपि वञ्जुलकुञ्जमञ्जुर्
दूरे पतिः कथय किं करणीयमद्य ॥

(आ) SR 28. 7. 4, SSB 121. 3 (a. Viśvanātha-kavirāja), Sāh *ad* 2. 27 (a. (Viśvanātha-kavirāja).

Vasantatilakā metre.

The time is spring and the flower-bowed Cupid is averse, / breezes blow to remove the fatigue of love sports, / this park is fine with bowers of *vañjula*-creepers, / but my lord is away; tell me, what is to be done !/ (A. A. R.).

9899*

कालोऽयं भूतमशक- घुंघुमानां प्रपातिनाम् ।
ब्रह्माण्डोदुम्बरोत्थानां बृहत्पादपतां गतः ॥

(आ) JS 448.15.

Growing in the threshold of the universe/ Time has now become a big tree/ from which (frequently) drop down devils, / gnats and humming insects./ (A. A. R.).

9900

कालो याति गलत्यायुः क्षीयन्ते च मनोरथाः ।
सुकृतं च कृतं किंचित् सतां संस्मरणोचितम् ॥

(आ) SuM 7. 16.

(*d*) चेत्स्मर° [सं°] SuM (var.).

Time passes, the span of life diminishes, / (day by day) our desires get frustrated; / but no good work has been done fit to be remembered by the good./ (A. A. R.).

9901

कालो वा कारणं राज्ञो राजा वा कालकारणम् ।
इति ते संशयो मा भूद् राजा कालस्य कारणम् ॥

(अ) MBh (MBh [Bh] 5.130. 15 and 12. 70. 6, MBh [R] 5. 131. 16 and 12. 69. 79, MBh [C] 5. 4475 and 12. 2674). Cf. Vik (BSS) p. 114 where *d* is quoted. See Nos. 9819.

(आ) SRHt 61.11 (a. MBh), SSSN 52. 24, Sama 2 र 12.

(*a*) करणं MBh (var.).

(*c*) संशयं MBh (var.); भूत् Sama.

Whether it is time that should influence the king or the king is the cause for initiating activity—let not such a doubt enter your mind; the King is the cause (maker) of time. (A. A. R.).

9902

कालो विकुरुते भावान् सर्वांल्लोके शुभाशुभान् ।
कालः संक्षिपते सर्वाः प्रजा विसृजते पुनः ॥

(अ) MBh (MBh [Bh] 1. 1. 189 *ab*/*cd*, MBh [R] 1. 1. 246, MBh [C] 1. 242).

(आ) IS 1708. See Nos. 9784, 9786 ff, 9820-1.

(*a*) हि कु° or °धि° or ऽपि MBh (var.).

(*b*) सर्वलोके or लोके सर्वान् or °वान् (°वं) लोक° (°कान्) or °र्वलोक° MBh (var.).

(*c*) संक्षिप्यते or °क्षियते or °क्षीय° or क्षिय्य° MBh (var); पूर्वं [स°] MBh (var);

संक्षिप्य सर्वास्तु or संक्षिप्य सर्वास्त MBh (var).

(*d*) विस्तरते MBh (var.).

Time (causes) and modifies everything in this world, good and bad. Time cuts short everything and creates the people again. (K.V. Sarma).

**कालो हि कुरुते** see No. 9902.

**कालो हि सकृदभ्येति** see **यः कालो हि व्यतिक्राम°**

9903

**कालो हेतुं विकुरुते स्वार्थस् तमनुवर्तते ।**
**स्वार्थं प्राज्ञोऽभिजानाति प्राज्ञं लोकोऽनुवर्तते ॥**

(अ) MBh (MBh [Bh] 12. 136. 151, MBh [R] 12. 138. 155, MBh [C] 12.5068-9).

(आ) SR 394. 687 (a. MBh), IS 1709.

(*a*) हंतु° MBh (var.).

(*b*) स्वार्थमप्यनुवर्तते MBh (var.), अर्थिस् MBh (var.).

(*c*) स्वार्थं° or स्वार्थान् MBh; प्राज्ञा MBh (var.); विजानाति or विजानंति MBh (var.).

(*d*) प्राज्ञो लोकश्च व° MBh (var.); प्राज्ञो or प्राज्ञे or प्राज्ञान् MBh (var.); लोकश्च or लोकेनु° MBh (var.); °मन्यते [°वर्तते] MBh (var.).

Times modify reasons (for actions); interests (personal or otherwise) follow the times; the man of wisdom understands the interests; and, hence the world follows the wise man. (K.V. Sarma).

9904

**का विद्या कवितां विनार्थिनि जने त्यागं विना श्रीश्च का**
**को धर्मश्च कृपां विना नरपतिः को नाम नीतिं विना ।**
**कः सूनुर्विनयं विना कुलवधूः का स्वामिभक्तिं विना**
**भोग्यं किं रमणीं विना क्षितितले किं जन्म कीर्तिं विना ॥**

(आ) SPR 1708.78, SR 179. 1038, SSB 518. 1038, Pras 11.1, IS 1710, Subh 36, NBh 267 *ac/bd*, SH 1537, SRM 2. 2. 166 *ac/bd*.

(*a*) कविता: Subh; दानं [त्या°] Subh, SH; [न°] का श्रीयः Subh.

(*b*) धर्मः कृपया SPR, SR, SSB, Pras, Subh, NBh, SH; क्षितिपतिः SPR, SR, SSB, Subh, SH; किं [को] Subh; नम्रनीतिं Pras,

(*c*) कुलवधू किं Subh; कान्तभुक्तिं NBh.

(*d*) भोगः को IS; भोगः किं Subh; को भोगो र° NBh; रमणीं SPR; मनुजने [क्षि°] Subh; जनिजुषः [क्षि°] SH; नाम [ज°] Subh; नर्म [ज°] NBh.

Śārdūlavikrīḍita metre.

What is learning without poetic gift, what is prosperity without charity to needy supplicants, what is right conduct without compassion, what is a king without meting out justice, what is a son without modesty, what is a wife without devotion to her lord, what is enjoyment without a woman, and what is earthly life without fame? (A. A. R.).

9905

**का विषमा दैवगतिः**
**किं लष्टं यज्जनो गुणग्राही ।**
**किं सौख्यं सुकलत्रं**
**किं दुर्ग्राह्यं खलो लोकः ॥**

(आ) Kpr 10. 529, Amd 323. 934, ARJ 197. 9-10, KāP 373. 20-21, KHpr 654, AlR 446, EK *ad* 8. 66 (p. 323), AIS 151. 14-15 (in Sanskrit). The Prākṛt text in Kpr, AlR, KPP, KHpr, ARJ, Ek and Amd reads:

का विसमा देव्वगई
किं लद्धं(लट्ठं) जं जणो गुणग्गाही ।
किं सोक्खं (सोक्खं) सुकलत्तं
किं दुक्खं जं (दुग्गिज्झं) खलो लोओ ॥

(*b*) किं लब्धव्यं जनो गुणग्राही AIS.

Āryā metre.

What is crooked (*or* unpredictable)? The path of fate. What is desirable? One who is appreciative. What is pleasurable? A good wife. And, what is difficult to be caught (*i.e.*, controlled)? The evil world (people). (K.V. Sarma).

9906*

**कावेरीं तां समासाद्य विहृतामप्सरोगणैः ।**
**तत्र स्नात्वा नरो राजन् गोसहस्रफलं लभेत् ॥**

(आ) SRHt 266. 4 (a. MBh), SSSN 245. 5 (Cf. MBh [Bh] 1. 2031* l. 2).

(*a*) च [तां] SSSN.

By going to river Kāverī, wherein hordes of celestial beings enjoy, and taking a dip therein, Oh king, a person reaps the merit equal to gifting away a thousand cows. (K.V. Sarma).

9907*

**कावेरी कबरीव भामिनि भुवो देव्याः पुरो दृश्यतां**
**पूगैर्नागलताश्रितैरुपदिशत्याश्लेषविद्यामिव ।**
**कर्णाटीजनमज्जनेषु जघनैर्यस्याः पयः प्लावितं**
**पीत्वा नाभिगुहाभिरात्तरुचिभिः प्राचीं दिशं नीयते ॥**

(अ) Bālarāmāyaṇa 10.72.

(आ) JS 373.23 (a. Rājaśekhara).

(*d*) °गुहाभिरूर्मिततिभिः JS.

Śārdūlavikrīḍita metre.

See in front of you, charming lady, the river Kāverī appearing like the tresses of the goddess Earth, having on its banks areca-trees entwined with betal-vines giving instruction as it were in the art of embracing, whose waters overflow due to the broad hips of Karṇāṭa ladies when they bathe in it and flows eastward with its waters rendered tasty by being drunk by the caves of their navels. (A. A. R.).

9908*

**कावेरीतीरकर्पूर- परागामोदसोदराः ।**
**रतिस्वेदलवानेते पुरन्ध्रीणां समीरणाः ॥**

(आ) JS 348.4.

The breezes that blow here are brothers in fragrance / to the pollen of camphor trees growing on the banks / of the river Kāverī and they remove the particles / of sweat caused by the exertion of love sports / of the charming ladies of the city. (A. A. R.).

9909*

**कावेरीतीरभूमीरुहभुजगवधूभुक्तमुक्तावशिष्टः**
**कर्णाटीचीनपीनस्तनवसनदशान्दोलनात्पन्दमन्दः ।**
**लोलल्लाटीललाटालकतिलकलतालास्यलीलाविलोलः**
**कष्टं भो दाक्षिणात्य प्रचलति पवनः पान्थ कान्ता-**
**कृतान्तः ॥**

(अ) BhŚ 450.

(आ) ŚP 3811 (a. Rākṣasa-paṇḍita), SR 335.136 (BhŚ), SSB 203.17 (a. Rākṣasa-paṇḍita); PV 607, RJ 1205 (a. Rākṣasapaṇḍita), SuSS 292 (a. Rākṣasa-paṇḍita), SU 811 (a. Akabarī-Kālidāsa), SG (MS) *f* 73 *b*, BPS *f* 25 *a* 156 (last two according to BhŚ).

(*c*) °टालकललितलता° ŚP, SK, SSB; °टाभृत° PV, SSS.

(*d*) हा कष्टं [क° भो] ŚP, SŚS; °णात्यः प्रसरति ŚP, SR, SSB, PV, SSS.

Sragdharā metre.

The breeze, which is the remnant after the enjoyment by young female serpents resting on the (sandal) trees on the banks of the Kāverī river, which is rendered gentle by rustling against the edges of the silk dress covering the bosoms of Karṇāṭa ladies, which is

rendered sportive by dancing on the marks on the foreheads of the sportive Lāṭa ladies, blows ; alas ! O traveller from the South, it is verily a death to your beloved (at home). (A. A. R.).

9909A*

कावेरीरम्यराजीव- विलसद्गन्धबन्धुना ।
मधुमाससमीरेण वर्धते कुत्र कस्य का ॥

(आ) SG 845.

Where whose what is augmented by the vernal breeze which is scented sweet by the charming lotuses in the Kāverī river. (K. V. Sarma).

*Ans.* : The agony of separation of the beloved left at home.

9910*

कावेरीवारिवेल्लल्लहरिपरिकरक्रीडनक्रान्तशीताः
स्फीतश्रीखण्डषण्डभ्रमणभरभवद्भूरिसौरभ्यगर्भाः ।
चोलस्त्रीलोलचेलाञ्चलचलनकलाक्रान्तकान्तास्तनान्ता
वान्ति प्रेयोवियोगातुरतररमणीवैरिणोऽमी समीराः ॥

(आ) JS 211. 33 (a. Kṛṣṇa-pilla), ŚP 3809 [a. Kṛṣṇa-pilla], SR 327. 38 (a. JS), SSB 119. 38 (a. Kṛṣṇa-pilla).

(*a*) or °क्रीड° [°क्रान्त°] JS ; °क्रीतशीत- ŚP ; °शान्त-SR. SSB.

(*b*) °खण्डखण्ड° SR, SSB.

(*c*) °स्त्रीचीनचेलाञ्चकलन° ŚP, SR, SSB ; °कान्तस्तनान्ता ŚP ; °कुचान्ता SR, SSB.

(*d*) प्रेमाग्निकीलाकलितवरवधूबद्धवैराः स° SR ; SSB ; °रतरतरुणी° ŚP.

Sragdharā metre.

These breezes, rendered cool by sporting on the dashing waves of the river Kāverī, which are highly fragrant by wandering over the thickly wooded sandal trees and which have passed over the bosoms of the Cola ladies whose garments are rendered playfully fluttering, now blow, behaving as enemies to the charming women who are greatly afflicted by separation from their lovers. (A.A.R.).

9910A*

कावेरीहृदयाभिरामपुलिने पुण्ये जगन्मङ्गले
चन्द्राम्भोजवतीतटे परिसरे धात्रा समाराधिते ।
श्रीरङ्गे भुजगेन्द्रभोगशयने लक्ष्मीमहीसेविते
शेते यः पुरुषोत्तमः स भगवान् नारायणः पातु नः ॥

(आ) SSSN 14. 54.

Śārdūlavikrīḍita metre.

May Lord Nārāyaṇa (Viṣṇu), the best of men (Puruṣottama), who reclines on the serpent-couch, attended to by goddesses Lakṣmī and Earth and worshipped by God Brahmā, at Srirangam, where God Brahmā worshipped Him, the sacred spot for all the worlds, situated on the charming sandbanks of river Kāverī and the bank of river Chandrāmbhojavatī,[1] protect us. (K. V. Sarma).

1. The town of Srirangam is situated on the island formed by the said two rivers.

9910B*

का वेश्या को विरोधोऽयं का प्रशस्तिश्च सङ्गरे ।
वृथा प्राणजिहीर्षूणां मूर्खानामीदृशी मतिः ॥

(आ) Śāradātilaka-bhāṇa 165.

(*d*) जुहूर्षाणामीदृशी मतिः Śāra° (var.).

Who is the prostitute ? What is this quarrel ? What praise is (gained) from a fight (on her behalf) ? Such is the mind of fools who are ready (to fight and) be killed for nothing. (F. Baldissera).

का वै प्रीतिस्तु मार्जारैः see No. 9518.

9911

काव्यं करोति सुकविः
सहृदय एव व्यनक्ति तत्तत्त्वम् ।
रत्नं खनिः प्रसूते
रचयति शिल्पी तु तत्सुषमान् ॥

(आ) SRK 40. 16 (a. Vi-ja ?), IS 7820. See Nos. 9097, 9098, 9099, 9100, 9101, 9919.

Āryā metre.

A good poet composes a poem, but it is the understanding critic that brings out its charms; a mine produces a precious stone (in the crude stage) but it is the goldsmith who burnishes its brilliance. (A. A. R.).

9911A

काव्यं करोतु परिजल्पतु संस्कृतं वा
सर्वाः कलाः समधिगच्छतु वाच्यमानाः ।
लोकस्थितिं यदि न वेत्ति यथानुरूपां
सर्वस्य मूर्खनिकरस्य स चक्रवर्ती ॥

(आ) SPR 1019. 20 (a. Nītiśataka of Bhartṛhari) 28 (but not found in BhŚ).

Vasantatilakā metre.

One might compose poetry, prattle in Sanskrit, know all known arts, but if one is ignorant of world affairs, as they are, he is (fit only to be) the emperor of all groups of fools. (K. V. Sarma).

9912*

काव्यं करोमि न हि चारुतरं करोमि
यत्नात् करोमि यदि चारुतरं करोमि ।
भूपालमौलिमणिमण्डितपादपीठ
हे साहसाङ्क कवयामि वयामि यामि ॥

(अ) BhPr 94 (G.).

(*d*) श्री [हे] BhPr (var.).

Vasantatilakā metre.

I[1] make a poem, but I do not make a fine one. If I wish to make a fine one, I have to make an effort. Oh king Sāhasāṅka, whose sheltering feet are adorned with the crest-jewels of the feudatory princes! I versify, I weave and then I manage to exist. (J. Shastri, slightly emended.).

1. the weaver.

9913*

काव्यं करोषि किमु ते सुहृदो न सन्ति
ये त्वामुदीर्णपवनं विनिवारयन्ति ।
गव्यं घृतं पिब निवातगृहं प्रविश्य
वाताधिका हि पुरुषाः कवयो भवन्ति ॥

(आ) JS 50. 4, SR 38. 22 (a. JS), SSB 290. 22, SH 364 (a. Harihara).

(*a*) किं काव्यं SH; किरोषि SR (printing error ?).

(*b*) न मिवा° SR, SSB.

Vasantatilakā metre.

(Oh, poetaster), are you composing a poem? Have you no friends who will prevent this affliction of yours by excessive wind? Drink ghee made from cow's milk in a place free from draught; it is people who suffer from excess of *vāta* [wind : gout] that became poets! (A. A. R.).

9914

काव्यं चार्वपि रसिक-
प्रीतिकरं भवति नैकरसबद्धम् ।
सुरतमनाहितकलहं
हरिणदृशो नाभिनन्दयति ॥

(आ) JS 38. 16 Variant of No. 9916.

Āryā metre.

Though a poem is charming, it will not be pleasing to the connoisseurs if it does not develop more than one sentiment; love sports (however pleasing) with a deer-eyed damsel do not give full satisfaction unless there are (also) lovers' tiffs. (A. A, R.).

9914A*

काव्यं चेत् सरसं किमर्थममृतं वक्त्रं कुरङ्गीदृशां
चेत् कन्दर्पविपाण्डुगण्डफलकं राकाशशाङ्केन किम् ।
स्वातन्त्र्यं यदि जीवितावधि मुधा स्वर्भूर्भुवो वैभवं
वैदर्भी यदि बद्धयौवनभरा प्रीत्या सरत्यापि किम् ॥

(आ) SPR 1406. 72 (Nalavilāsa 2. 2).

Śārdūlavikrīḍita metre.

If there be sweet poetry (to enjoy), wherefore is nectar; if there be the face of doe-eyed damsels with cheeks pale on account of love, wherefore is the moon; if there be freedom for life, wherefore is the wealth of the heavens; if there be (as one's beloved) a Vaidarbhī damsel in the bloom of youth, wherefore is the loving Rati. (K. V. Sarma).

9915**

काव्यं यदीयं गृहमम्बरं वा
सुवर्णचित्रोज्ज्वलमाविभाति ।
स नन्दनो नन्दति कुन्वनस्य
श्रीकृष्णरामः कविराप्तकामः ॥

(आ) SSB 286. 1.

Upajāti metre (Indravajrā and Upendravajrā).

Whose poem, home and clothes shine like the variegated brilliance of gold, that poet Śrī Kṛṣṇarāma, the son of Kundana, is triumphant, with his desires fulfilled. (A. A. R.).

9916

काव्यं यद्यपि रसिकं
प्रीतिकरं भवति नैकरसबद्धम् ।
सुरतमनाहितकलहं
हरिणदृशो नाभिनन्दयति ॥

(आ) SH 417. Variant of No. 9914.

Āryā metre.

Though a poem is well up in a sentiment it is not (fully) pleasing if it has but one sentiment; love sports without lovers' quarrels with a deer-eyed damsel is not very satisfying. (A. A. R.).

9917

काव्यं यशसेऽर्थकृते
व्यवहारविदे शिवेतरक्षतये ।
सद्यः परनिर्वृतये
कान्तासम्मिततयोपदेशयुजे ॥

(आ) SRHt 33. 5 (a. Kpr), SSSN 4. 7 (a. Mammaṭa), Kpr. 1. 2, AIS 2.

Gīti-āryā metre.

Poetry is for fame, wealth, knowledge of rights and usages, removal of evils, uninterrupted extreme pleasure, and exhortation similar (in agreeableness) to that coming from a beloved consort. (G. Jhā).

9918

काव्यं सुधा रसज्ञानां कामिनां कामिनी सुधा ।
धनं सुधा सलोभानां शान्तिः सन्यसिनां सुधा ॥

(आ) SRM 2. 2. 625.

To men of taste a good poem is nectar; / nectar is a loving woman to the passionate; / the greedy people consider wealth as nectar, / and penance is nectar to those who have renounced the world. (A. A. R.).

काव्यकाव्याङ्गविद्यासु see बुद्धिमत्त्वं च काव्या°
काव्यगीतविनोदेन see No. 9921.

9919

काव्यप्रपञ्चचुञ्चू
रचयति काव्यं न सारविद् भवति ।
तरवः फलानि सुवते
विन्दति सारं पतङ्गसमुदायः ॥

(आ) SR 32. 20, SSB 53. 22, SRK 39. 2 (a. Karṇāmṛta), IS 7821.

See Nos. 9097, 9098, 9099, 9100, 9101, 9911.

Gīti-Āryā metre.

A poet well versed in the world of poetry composes a poem, but he does not fully appreciate its merits; the trees gives birth to fruits, but it is the flock of birds that appreciates the sweetness. (A. A. R.).

9920

काव्यमय्यो गिरो यावच् चरन्ति विशदा भुवि ।
तावत् सारस्वतं स्थानं कविरासाद्य मोदते ॥

(अ) KāvR 6. 29 (p. 27).

(आ) ŚP 171, SR 32. 11 (a. ŚP), SSB 52.11.

(*d*) तिष्ठति [मो°] ŚP, SR, SSB.

As long as pure poetic words are current in the world, so long the poet receives an honoured place as a litterateur and (can be) happy about it. (K. V. Sarma).

9921

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।
व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥

(अ) P (PP 2.171), H [HJ Km 48, HS Km 48, HM Km 48, HK Km 1. 1, HP Km 32, HN Km 32, HH 6. 7-8, HC 8. 13-14), Cr 1362 (CNN 7, CNP II, 193, CNI I 230, CNG 179, CNT IV 242, CNM 189, CnT II 14.6, CnT III 7. 65, CnT V 105), Vet Intr 32, MK (S) 90, KR 2. 40. 7. Cf. देवताराधनैः शास्त्रैः

(आ) ŚP 202, SPR 1357.4 (a. Jaina Pañcatantra), SR 153.23 (a. ŚP), SSB 480. 23, SRHt 237.15 (a. MBh), IS 1711, Subh 224. (Cf. VCsr I. 3, JSAIL 24. 52, DhN (P) 338, MhN (P) 81, Vyās (S) 54, GSL . 59 (a. H), Sama 1 क 31, 2 क 51 and 62; वेदशास्त्रप्रसङ्गेन SSS 12, SRM 22. 47, SH 356, SRS 1.2.33.

(इ) Vyās (C) 54.

(*a*) शास्त्रकाव्यविनोदेन SRHt, DhN [ P ], MhN [ P ], Vyās (C) ; गीतशास्त्र° (°शी° CNI I; गीतवाद्य°) CNI I, CNT IV, CnT, CEbc in Vet, KR, AP in PP, SH, SP SR, SSB, SRS ; काव्यगीतवि° MP in PP ; काव्य(गी)तशास्त्रवि° *Psi* in PP (*contra metrum*) ; वेदशास्त्र° VCsr.

(*b*) गच्छति CNI I, HS ; दक्षति [ग°] CNM; धीमता CNM.

(*c*) इतरेषां [व्य°] Sama 2 क 51, च [ तु ] CNM, HJ, HM, HK, HH, HC ; Sama 1; हि [तु] CNI I, PP, D in Vet, ŚP.

(*d*) व CNI I; च [वा] CNP II *Psi* PMBh pln in PP.

For the wise time passes in the enjoyment of poetry, arts or sciences, but for the fools through indulgence in the vices, sleep or quarrels. (K. V. Sarma).

9922

काव्यस्याक्षरमैत्री-
भाजो न च कर्कशा न च ग्राम्याः ।
शब्दा अपि पुरुषा अपि
साधव एवार्थबोधाय ॥

(अ) Ārs 16.40.

(आ) SR 31.24, SSB 50.24.

Āryā metre.

Those who are well acquainted with the words of a poem which are neither harsh sounding nor vulgar in content, such good words and such good people alone are competent to convey and understand good ideas. (A. A. R.).

9923

काव्यस्यास्रफलस्यापि कोमलस्येतरस्य च ।
बन्धच्छायाविशेषेण रसोऽप्यन्यादृशो भवेत् ॥

(आ) SR 30.8, SSB 49.9.

In a poem as well as in a mango fruit, the goodness or otherwise depends upon the *bandhacchaya* [the brilliance with which it is composed or its pleasing appearance]; their *rasa* [sentiments or taste] is also different (according to its kind). (A. A. R.).

9924*

काऽव्याकुलिता माद्यति
काञ्चनमुद्रां मनोरमामाहुः ।
इह कालिकावतंसित-
चन्द्रकला कामिता योग्या ॥

(आ) SSB 564.5.[1]

1. Riddle. The questions and the answers are formed by the very same syllables.

Which lady is happy, without worry? That lady is happy who is absorbed in poetry. Which seal is charming? The golden seal is charming. Here, which crescent moon worn on the forehead is worthly of praise? That crescent Moon which forms an ornament on the forehead of Goddess Kālī is worthy of praise. (K. V. Sarma).

9925

काव्यात्मना मनसि पर्यणमन् पुरा मे
पीयूषसारसरसास् तव ये विलासाः ।
तानन्तरेण रमणी रमणीयशीले
चेतोहरा सुकविता भविता कथं नः ॥

(अ) BhV 3.13.

(*a*) पर्यगमन् BhV (var.).

(*b*) °सारसदृशास् BhV (var.).

(*c*) °यशीला BhV (var.).

Vasantatilakā metre.

O lady of pleasing nature, how will my good poetry be charming and attractive to the mind in the absence of those sports of yours, which, sweet like the essence of nectar, once transformed themselves into verses in my mind? (H. D. Sharma, slightly emended).

9926

काव्यामृतं दुर्जनराहुनीतं
प्राप्यं भवेन् नो सुमनोजनस्य ।
सच्चक्रमव्याजविराजमान-
तैक्ष्ण्यप्रकर्षं यदि नाम न स्यात् ॥

(अ) Maṅkha's Śrīkaṇṭhacarita (KM 3) 2. 2.

(आ) VS 172 (a. Maṅkha), SR 40. 40 (a. VS), SSB 293.40.

Indravajrā metre.

1. Excellent poetry which is removed (discouraged) by wicked people, may not reach the wise if there did not exist a learned assembly of wise men who truly shine by their critical acumen.

2. The nectar (churned out of the milky ocean), taken away by the wicked (demon), Rāhu, would never have reached the gods but for the (Sudarśana) discus (of Viṣṇu) which shone bright and was endowed with the sharpness (to cut off Rāhu's head). (A. A. R.).

9926A

काव्ये गान्धर्वे नृत्तशास्त्रे विधिज्ञं
दक्षं दातारं दक्षिणं दाक्षिणात्यम् ।
वेश्या का नेच्छेत् स्वामिनं कोङ्कणानां
स्याच्चेदस्य स्त्रीष्वार्जवात् संनिपातः ॥

(अ) Pādatāḍitaka-bhāṇa of Śyāmilaka 53.

(*b*) दक्षणात्यम् Pāda° (var.).

(*c*) नेच्छत् Pāda° (var.).

(*d*) सच्चेदस्य ··· आर्जवान् Pāda° (var.).

Which prostitute would not desire the Lord of Koṅkaṇas who knows the rules of poetry, music and dance, and is

capable, mild, courtly and a southerner, (*Dākṣiṇatya*) if he is honest on his dealings with women ? (G. H. Schokker and P. J. Worsley).

9927

काव्येन मूर्खधनिनं प्रणयेन नीचं
वेश्यां श्रुतेन शठशात्रवमार्जवेन ।
इच्छन्ति ये जगति रञ्जयितुं विमूढास्
तेषामरण्यरुदितेन समः प्रयासः ॥

(आ) SRHt 30.28 (a. Vallabhadeva), SSSN 34.11 (a. Vallabhadeva).

(*c*) वञ्चयितुं or as above SSSN ; विमूढा: SSSP.

Vasantatilakā metre.

Efforts made to please a wealthy fool with poetry, a wicked man with love, a prostitute by scripture and a stubborn enemy through straightforwardness, made by fools in this world, are just a cry in the wilderness. (K. V. Sarma).

9928

काव्ये भाव्यं गुणैस् तत्र दुर्जना दूषयन्ति यत् ।
न दुर्गतगृहे संधिर् दीयते जातु दस्युभिः ॥

(आ) JS 39.22 (a. Rājaśekhara).

A poem which is censured by the wicked people must be deemed to have merits ; indeed, thieves do not bore a hole in the wall of a poverty-stricken house. (A. A. R.).

9929

काव्ये भव्यतमेऽपि विज्ञनिवहैरास्वाद्यमाने मुहुर्
दोषान्वेषणमेव मत्सरजुषां नैसर्गिको दुर्ग्रहः ।
कासारेऽपि विकासिपङ्कजचये खेलन्मराले पुनः
क्रौञ्चश्चञ्चुपुटेन कुञ्चितवपुः शम्बूकमन्वेषते ॥

(अ) Padyasaṁgraha (KSH 529) 2.

(आ) SR 41.70 (a. Pady), SSB 295. 70, IS 1712.

(*b*) °युषां [°जु°] Pady.

(*c*) विकाशि° Pady.

(*d*) सम्बूकम् Pad.

Śārdūlavikrīḍita metre.

Though a poem is excellent and is frequently enjoyed by a number of competent critics, the naturally evil minded person seeks therein only for faults ; though a lake has clusters of lotuses in full bloom and swans sport around, a curlew, bending low, seeks with its beak only for the snail. (A. A. R.).

9930

काव्ये शुभे विरचिते खलु नो खलेभ्यः
कश्चिद् गुणो भवति यद्यपि सम्प्रतीह ।
कुर्यां तथापि सुजनार्थमिदं यतः किं
यूकाभयेन परिधानविमोक्षणं स्यात् ॥

(अ) RŚ 1.3.

(आ) IS 7497.

(*a*) ऽपि रचिते RŚ (var.), IS.

(*c*) कुर्यात् RŚ (var.) ; IS °भिद च कारणा RŚ (var.) ; ततः RŚ (var.).

Vasantatilakā metre.

A good poem, finely composed, will have no merit for the wicked ; none the less I now compose this poem, but it is for the good. Should one give up his (woollen) clothing for fear of lice ? (A. A. R.).

9931*

काव्येषु नाटकं रम्यं तत्रापि च शकुन्तला ।
तत्रापि च चतुर्थोऽङ्कस् तत्र श्लोकचतुष्टयम् ॥

(आ) Sama 2 क 57, SRM 2.1.394.

Among poetic compositions the drama is charming ; even there the Śākuntala is especially so. There again, the fourth Act

and even in the fourth Act four verses are especially good.[1] (A. A. R.).

1. The four verses are those beginning with *artho hi kanyā parakīya eva* (4. 26), *asmin sādhu vicintya* (4. 21), *yāsyaty adya Śakuntaleti* (4. 8), *śuśrūṣasva gurūn* (4. 22). (K. V. Sarma).

9932

काव्यैकपात्रविलसद्गुणदोषदुग्ध-
पाथःसमूहपृथगुद्धरणे विदग्धाः ।
जानन्ति कर्तुमभियुक्ततया विभागं
चन्द्रावदातमतयः कविराजहंसाः ॥

(अ) Kavi 4.1.

Vasantatilakā metre.

Just as the Swan Royal is capable of separating milk from water kept mixed in the same pot, so also the great poets, gifted with an intellect clear as the moon, and erudite in the art of distinguishing merits from demerits manifesting themselves in the same poem, know, by constant application, how to distinguish good from bad poetry. (Suryakanta).

9933

काव्यैरुपहता वेदाः पुत्रा जामातृभिर्हताः ।
अश्वैरुपहता गावः पण्यस्त्रीभिः कुलाङ्गनाः ॥

(आ) NBh 110.

The Vedas have been pushed aside by poems, the sons by sons-in-law, cows by horses and family women by prostitutes. (K. V. Sarma).

9934*

का शम्भुकान्ता किमु चन्द्रकान्तं
कान्तामुखं किं कुरुते भुजंगः ।
कः श्रीपतिः का विषमा समस्या
गौरीमुखं चुम्बति वासुदेवः ॥

(आ) SR 197. 17, SSB 551. 16, SRK 160. 1 (a. Prasaṅgaratnāvalī), IS 7852, SSg 270.[1] (Cf. Nos. 9893, 9941).

(*a*) कुन्दकान्तं [च°] SR ; नेत्ररम्यं [च°] SSg.

(*b*) शुकार्भकं [का°] SSg ; फलानि [भु°] SSg.

(*c*) मोक्षस्य दाता स्मरणेन को वा SSg.

1. Riddle.

Indravajrā metre.

Who is the beloved of Lord Śiva ? (Gaurī, Pārvatī). What is charming like the moon ? (*mukham*, the face). What does a paramour do with his mistress's face ? (*cumbati*, kisses). Who is the lord of Lakṣmī ? (Vāsudeva, Lord Viṣṇu). Which line in this verse is inconsistent ? *Gaurīmukham cumbati Vāsudevaḥ*, Kṛṣṇa kisses the face of Gaurī ! (A. A. R.).

काशवान् वर्जयेच् see No. 9973.

9935*

काशांशुका विकचपद्ममनोज्ञवक्त्रा
सोन्मादहंसरवनूपुरनादरम्या ।
आपक्वशालिरुचिरा तनुगात्रयष्टिः
प्राप्ता शरन् नववधूरिव रूपरम्या ॥

(अ) Ṛtu 3. 1 (cf. A Scharpé's Kālidāsa-Lexicon I. 3 : p. 184). See No. 9940.

(आ) SuMuñ 160. 4-7.

(*b*) °रुत° [°रव°] Ṛtu (var.) ; °वक्त SuMuñ.

(*c*) °ललितानत [°रुचिर तनु°] Ṛtu (var.).

(*d*) रम्यरूपा [रू°] or हारिरूपा Ṛtu (var.).

Vasantatilakā metre.

Autumn has come like a bride with a radiant form, / whose body is slim, who's fair as ripened corn, sweet sound / of whose anklets is the cry of love-maddened swans, her robe / the white grass-flowers, her sweet face the lotus full-blown. (L. C. Van Geyzel).

9936*

काशाः काशा इवाभान्ति सरांसीव सरांसि च ।
चेतांस्याचिक्षिपुर्यूनां निम्नगा इव निम्नगाः ॥

(आ) Kāla 1. 19, AR 29. 1-2.

(*a*) इवाभन्त AR.

(*c*) चेतास्या° Kāla.

(*d*) इ° नि° tr. AR.

The *kāśa*-flowers shine in all their splendour, / the (clear) lakes shine like speech ; / the rivers flow (into waterfalls) / —all captivating the hearts of youths. (A. A. R.).

9937*

काशाः क्षीरनिकाशा
दधिशरवर्णानि सप्तपर्णानि ।
नवनीतनिभश्चन्द्रः
शरदि च तक्रप्रभा ज्योत्स्ना ॥

(आ) VS 1797 (a. Gaṇḍagopāla), ŚP 3906 (a. Gaṇḍagopāla), AP 23, ZDMG 27. 630, SR 344. 11 (a. ŚP), SSB 219. 18 (a. Gaṇḍagopāla).

(*b*) दधिवर° ŚP ; दधितर° AP.

Āryā metre.

The *kāśa*-blossoms resemble milk in colour, / the seven-leaved *saptaparṇa-s* are like curd, / the moon looks like a ball of butter / and the moonlight follows buttermilk / in brightness, in the autumn season. (A. A. R.).

काशारशोषिणि see No. 9967.

9938*

काशीयं समलंकृता निरुपमस्वर्गापगासंभव-
स्थूलोत्तारतरङ्गबिन्दुविलसन्मुक्ताफलश्रेणिभिः ।
चञ्चच्चञ्चलचञ्चरीकनिकरश्यामाम्बरा राजते
कासारस्थविनिद्रपद्मनयना विश्वेश्वरप्रेयसी ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 42.

(*a*) °व्योमगा [संभव°] Vi° (var.).

(*c*) °निकटारागाम्बरा Vi° (var.).

Śārdūlavikrīḍita metre.

This Kāśī (Varanasi) is well adorned with a row of pearls in the form of the drops of the water spray on the huge waves in the incomparable heavenly Ganges, the sky over there shines like a mass of large black bees that are constantly buzzing about, and Pārvatī, the beloved spouse of the lord of the universe [Lord Śiva] has her eyes resembling fully blossomed lotuses in a lake. (A. A. R.).

काशी विवर्जयेच् चार्यम् see No. 9973.

9939*

का शृङ्गारकथा कुतूहलकथा गीतादिविद्याकथा
मद्यत्कुम्भिकथा तुरङ्गमकथा कोदण्डदीक्षाकथा ।
एकैवास्ति मिथः पलायनकथा त्वद्भीतरक्षःपतेर्
देव श्रीरघुनाथ तस्य नगरे स्वप्नेऽपि नान्या कथा ॥

(अ) Hanum 6. 41.

(आ) SR 120. 151 (a. Hanum), SSB 422.38.

(*a*) गीतादिकानां कथा SR, SSB.

(*b*) माद्यद्दन्तिकथा SR, SSB.

(*c*) परं [मि°] SR, SSB ; वैरिभूमिभुजां [भो°] SR, SSB.

(*d*) नाथ जगति [त° न°] SR, SSB.

Śārdūlavikrīḍita metre.

Where is the talk of love in the city of Laṅkā now, or of any curiosity to see things or of songs or learning ? Where is the talk of rutting elephants, or horses or of practising archery ? There is only one talk there in the city of the demon king Rāvaṇa who is mortally afraid of you, O Śrī Rāma, and that is one of immediate flight from the city. Even in a dream there is no other talk. (A. A. R.).

9940*

काशैर्मही शिशिरदीधितिना रजन्यो
हंसैर्जलानि सरितां कुमुदैः सरांसि ।
सप्तच्छदैः कुसुमभारनतैर्वनान्ताः
शुक्लीकृतान्युपवनानि च मालतीभिः ॥

(अ) Ṛtu 3. 2 (Cf. A. Scharpé's Kālidāsa. Lexicon I. 3 : 184). See No. 9936.

(*a*) °तिनो Ṛtu (var.).

Vasantatilakā metre.

Earth with its grass-flowers, nights with the moon cool-rayed,/ with swans the streams of water, the pools with lotuses, / forests with the seven-leaved war-flower bent with weight / of bloom, and all the gardens white with great jasmine. (L. C. Van Geyzel).

9941*

का शैलपुत्री किमु नेत्ररम्यं
शुकार्भकः किं कुरुते फलानि ।
मोक्षस्य दाता स्मरणेन को वा
गौरीमुखं चुम्बति वासुदेवः ॥

(आ) SR 197. 19, SSR 551. 18.[1] (Cf. Nos. 9893, 9934).

1. Riddle.

Upajāti metre ( Indravajrā and Upendravajrā ).

Who is the daughter of the mountain ? (Gaurī, Pārvatī). What is pleasing to the eyes ? (*mukham*, the face). What does a young parrot do with fruits ? (*cumbati*, kisses or bites). Who gives liberation from worldly bondage on remembering him ? (Vāsudeva, Śrī Kṛṣṇa). (The answer is furnished in the last line) *Gaurīmukham cumbati Vāsudevaḥ*. (A. A. R.).

9942*

काश्मर्याः कृतमालमुद्गतदलं कोयष्टिकष्टीकते
तीराश्मन्तकशिम्बिचुम्बितमुखा धावन्त्यपः पूर्णिकाः ।
दात्यूहैस्तिनिशस्य कोटरवति स्कन्धे निलीय स्थितं
वीरुन्नीडकपोतकूजितमनु क्रन्दन्त्यधः कुक्कुटाः ॥

(अ) Mālatī 9. 7.

(आ) SkV 987, SU 775, Alk 294. 3-6, ŚbB 4. 841, SR 337. 49, SSB 207. 50.

(*b*) °चुम्बिनमुखा Mālati (var.).

(*d*) कुक्कुथाः Mālati (var.), SkV.

Śārdūlavikrīḍita metre.

The *koyaṣṭika*-bird is going from the *kāśmarī*-tree to the *kṛtamāla* which had put forth (fresh) leaves ; the *pūrṇika-s* rush on to the waters, with their beaks kissing the pods of the *aśmantaka*-trees on the banks ; the *dātyūha-s* are remaining concealed in the trunk possessed of hollows of the *tiniśa*-tree, and the cocks are crying underneath in response to the notes of the pigeons in the nests on the creepers. (R. D. Karmarkar).

9942A*

काश्मीरकर्दमकषायकपोलपाली
कह्लारदामकलिकाकमनीयचूली ।
काचिद् विहारविशिखामुपयाति चोली
पालीलसत्करतलामलकस्तनाली ॥

(अ) Śāradātilaka-bhāṇa 147.

(*b*) °कलिता° Śāra° (var.).

(*d*) कदलिकामनयस्तकाली Śāra° (var.).

Vasantatilakā metre.

With the surface of her cheeks yellow with thick saffron paste, her hair adorned by the buds of a wreath of water lilies, and the line of her breasts shining at the edge like a myrobalan in the hand, a Colī woman takes the road of the pleasure garden. (F. Baldissera).

9943*

काश्मीरगौरवपुषामभिसारिकाणाम्
आबद्धरेखमभितो रुचिमञ्जरीभिः ।
एतत् तमालदलनीलतमं तमिस्रं
तत्प्रेमहेमनिकषोपलतां तनोति ॥

(अ) GG 11 *ad* 20 (4).

(आ) ŚP 3609 (a. Jayadeva), SR 297. 23 (a. ŚP), SSB 141. 26 (a. Jayadeva), RJ 1061 (a. Jayadeva), SG 295, SuSS 156.

(*c*) °नीलनिभं SG.

Vasantatilakā metre.

The forms of the lovely wantons, golden-hued as saffron, whose girdles and ornaments of gold, resplendent with gems, engird them with a golden halo— these slim and graceful wantons, gliding nimbly through the darkness, murky as the foliage of the *tamāla*, these look like the streaks of gold on the black touchstone of darkness. (S. L. Sastri).

9944

काश्मीरद्रवगौरि हन्त किमयं भूयोऽङ्गरागे ग्रहः
को वा नीलसरोरुहाक्षि नितरां नेत्राञ्जने संभ्रमः ।
रक्ताशोकदलोपमेयचरणे किं लाक्षया वत्तया
नो रागान्तरमीहते निजरुचा विभ्राजमानो मणिः ॥

(आ) SR 314. 77, SSB 169. 72.

Śārdūlavikrīḍita metre.

You have the rosy colour of the essence of saffron ; why then hanker after cosmetics ? You have eyes resembling blue lilies ; why this hurry to apply collyrium for the eyes ? Your feet are comparable to the tender leaves of the *aśoka*-tree ; of what use is the application of red lac ? A gem that shines by its own brilliance does not need any other colouring. (A. A. R.).

9944A*

काश्मीरधूलीकलिकाविराजद्-
बालेन्दुरेखातिलकाभिरामा ।
कृकाटिकाकीलितकेशपाशा
सा वैष्णवी सारसपत्रनेत्रा ॥

(अ) Śāradātilaka-bhāṇa 152.

(*ab*) °भिराजद्बालेन्दु° Śāra° (var.).

Upajāti metre (Indravajrā and Upendravajrā).

This Vaiṣṇava-girl looks beautiful with her crescent mark (on her forehead) that carries a bud-like spot of saffron (in its center) ; the knot of her hair is fixed on her nape and her eyes look like lotus petals. (F. Baldissera).

9945*

काश्मीरपङ्कखचितस्तनपृष्ठताम्र-
पट्टावकीर्णदयितार्द्रनखाक्षराली ।
एणीदृशः कुसुमचापनरेन्द्रदत्त-
तारुण्यशासनमिव प्रकटीकरोति ॥

(आ) SkV 628 (a. Dakṣa), Kav 341 (a. Dakṣa), Skm (Skm [B] 1115, Skm [POS] 2. 128. 5) (a. Dakṣa), (cf. Kav p. 42).

(*b*) पर्णावि° Skm (var.) ; °क्षताली (°नां) Skm.

(*c*) °नवेंद्र° Skm (var.) ; °वत्ता Skm (see ***d***).

(*d*) जैत्रप्रशस्तिरिव चित्रलिपिर्विभाति Skm.

Vasantatilakā metre.

The fawn-eyed damsel bears upon her saffron-coated breast/a line of nail-marks given by her lover, / like an inscription made on copper-plate, declaring / the youthful edicts of the god who holds the bow. (D. H. H. Ingalls).

काश्मीरप्रणयिवशा see No. 9975.

9946*

काश्मीरीगात्रलेखासु लोलल्लावण्यवीचिषु ।
द्रावयित्वेव विन्यस्तं स्वर्णं षोडशवर्णकम् ॥

(अ) KāvR 17. 42 (p. 97).

(आ) KH 155. 16-7.

(*d*) °शवर्णिकम् KH.

Let this golden body of the girl of sixteen years melt when placed in the rosy tinge of saffron and the waves of frolicking loveliness. (A. A. R.).

9947*

काश्मीरेण विहानमम्बरतलं वामभ्रुवामानन-
द्वैराज्यं विदधानमिन्दुदृषदां भिन्दानमम्भःशिराः ।
प्रत्युद्यत्पुरुहूतपत्तनवधूदत्तार्धदूर्वाङ्कुर-
क्षीवोत्सङ्गकुरङ्गमैन्दवमिदं तद्बिम्बमुज्जृम्भते ॥

(अ) Anar 2. 72.

(आ) SkV 911 (a. Murāri), Prasanna 60 a, SR 304. 164, SSB 153. 172.

(*c*) °पट्टन° [°पत्तन] Prasanna ; °दर्भाङ्कुर- Amar (but var. as above).

(*d*) क्षोरोत्संग° Prasanna ; बिम्बं सभुज्जृम्भते Anar, SR, SSB.

Śārdūlavikrīḍita metre.

Painting the surface of the sky with saffron, / vying with the face of fair-browed women / and opening the watery veins of moonstones, / the lunar orb appears. / It holds in its embrace an antelope / which grazes to intoxication on dark *dūrvā* grass / presented to it by the nymphs / of Indra's city as they come to welcome it. (D. H. H. Ingalls).

9948*

काश्यां तिष्ठ सखे सुपर्वनिवहैर्नित्यं नुतायां भज
श्रीकण्ठं निजभक्तरक्षणविधौ दक्षं दयावारिधिम् ।
गाङ्गे वारिणि पापहारिणि कुरु स्नानं स्मर श्रीपतिं
त्वं कष्टेन विनैव मोक्षपदवीं प्राणात्यये प्राप्स्यसि ॥

(अ) Vai 75.

Śārdūlavikrīḍita metre.

Remain at Kaśi, friend, where the gods make their obeisance and worship every day god Śiva who is efficient in giving protection to his devotees and is an ocean of compassion; take your bath in the waters of the Ganges which removes all sins, and remember the god Viṣṇu. Thus you will attain beatitude without any trouble at the end of your allotted span of life. (A. A. R.).

9949

काश्यां तु मरणान्मुक्तिर् जननात् कमलालये ।
दर्शनादभ्रसरसः स्मरणादरुणाचले ॥

(आ) Sama 2.54.

Salvation is secured by death at Kāśī, birth at Kamalālaya[1], sight of Abhrasaras and thought of Aruṇācala. (K.V. Sarma).

1. Kamalālaya is Kāñcīpuram, Abhrasaras is Amritsar (?) and Aruṇāchala is in South India.

9950*

काश्यां निपातय वपुः श्वपचालये वा
स्वर्गं नय त्वमपवर्गमधोगतिं वा ।
अद्यैव वा कुरु दयां पुनरायतौ वा
कः संभ्रमो मम, धने धनिनः प्रमाणम् ॥

(अ) Ānas 51.

(*d*) धनदः Ānas (var.).

Vasantatilakā metre.

You may throw my body at death in Kāśī or in the house of an outcaste; you may lead me to heaven for liberation or send me down to hell; you may show compassion on me today or in the distant future; where is the flurry ? In (dealing with) wealth only the wealthy are the authority (*i.e.* in giving me the wealth of beatitude the rich God alone is the competent authority). (A. A. R.).

9951*

काश्यामाकृतिमीशितुर्न लभते हृद्याहितातत्त्वधीर्
यस्य श्रीरिव साऽऽभवत् प्रियतमा या सर्वदाराधिका ।
शश्वत् तद्रतचेतसस् तव पुरापुण्यान्यगण्यानि यद्
ब्रह्माद्वैतसुखेऽपि तद्भजनतो मन्दादरं ते मनः ॥

(अ) Ras 116.

(*a*) *Version A* : काश्याम् आकृतिम् ··· हृद्
आहिताऽतत्त्वधीर् .

*Version B* : का श्यामा कृतिम् ··· हृद्-
आहिता तत्त्व-धीर् .

(*b*) *Version A* : साऽभवत् प्रियतमा या सर्वदा-
ऽराधि का .

*Version B* : सा भवत्-प्रियतमा या सर्व-
दाराऽधिका .

(*c*) *Version A* : तद्-रतचेतसस्

*Version B* : तद्रत-चेतसस्

Śārdūlavikrīḍita metre.

*Version A* :

One having a false doctrine in his heart will not realize the form of Lord Śiva at Kāśī. That goddess who is dear to him should be propitiated as though she were Śrī [wealth]. If you have your mind ever delighting in him (Śiva) it is the result of abundant good deeds done formerly. Hence when worshipping him your mind is indifferent even to the bliss of oneness with *Brahman*.

*Version B* :

Which young woman does not obtain the pleasures of love when her mind is set on lying on the breast of her husband ? She is dear to him as Lakṣmī is to Lord Viṣṇu, for she is superior to other wives. Innumerable are your virtues in as much as your mind is always on enjoyment with her. When making love to her your mind is indifferent even to the bliss of oneness with *Brahman*. (A. A. R.).

9952*

का श्लाघ्या गुणिनां, क्षमा, परिभवः को, यः स्वकुल्यैः कृतः
किं दुःखं, परसंश्रयो, जगति कः श्लाघ्यो, य आश्रीयते ।
को मृत्युर्व्यसनं, शुचं जहति के, यैर्निर्जिताः शत्रवः
कैर्विज्ञातमिदं, विराटनगरे छन्नस्थितैः पाण्डवैः ॥

(अ) Dhanika's Pāṇḍavānanda 3.12.

(आ) SR 179. 1021, SSB 517. 1021, AA *ad* 9. 94 (p. 117) (a. Paṇḍa°), Daś *ad* 3.13 (p. 154).

(*c*) का [को] AA ; शुशं Pāṇḍa°, AA, Daś.

Śārdūlavikrīḍita metre.

What is praiseworthy for the good ? Patience. What is (real) disgrace ? That inflicted by one's own kinsmen. What is misery ? Dependence on another. Who is praised in the world ? He who is resorted (to by others). What is death ? Vices. Who escape sorrow ? Those by whom their enemies have been conquered. Who knew this ? The Pāṇḍavas who lived *incognito* in the city of the Virāṭa king. (K. V. Sarma).

9953*

काषायान्न च भोजनादिनियमान्नो वा वने वासतो
व्याख्यानादथ वा मुनिव्रतभराच्चित्तोद्भवः क्षीयते ।
किं तु स्फीतकलिन्दशैलतनयातीरेषु विक्रीडतो
गोविन्दस्य पदारविन्दभजनारम्भस्य लेशादपि ॥

(आ) PG 11.

(*a*) रागतो [वासतो] PG (var.).

(*b*) °व्रतभवा° or °व्रतधरा° PG (var.).

(*d*) लेशाद्यथा [ले°] PG (var.).

Śārdūlavikrīḍita metre.

Not by wearing ochre-coloured clothes, nor having restrictions in diet, etc., nor by residing in a forest, nor by learned commentaries on the scriptures nor by the

load of the practice of asceticism does passion subside, but (it subsides) even by a little worship at the lotus feet of Śrī Kṛṣṇa who sports on the banks of the broad river Jumna. (A. A. R.).

9954

**काष्ठं कल्पतरुः सुमेरुरचलश्चिन्तामणिः प्रस्तरः**
**सूर्यस्तीव्रकरः शशी च विकलः क्षारो हि वारां निधिः ।**
**कामो नष्टतनुर्बलिर्दितिसुतो नन्दी पशुः कामगो**
**नैतांस्ते तुलयामि भो रघुपते कस्योपमा दीयते ॥**

(अ) Cr 261 (CV 12. 16, CPS 297. 21).

(आ) IS 1713, Subh 126, Sama 1 क 43, SH 511 (Cf. Marāṭhī Scholium in IS 1713).

(*a*) काष्टं CV (var.); चल° [अचल°] CV (var.).

(*b*) सूर्यः स्तीव्रकरः IS; सूर्यस्तीव्रतनुः IS; सुर्य° CV (var.); शशाङ्कविकलः [श° च वि°] IS; क्षयकरः [च वि°] CV, CPS, Sama; क्षरी Sama; सत्यं पशुः कामगौः SH, (see *c*); निधि CV (var.).

(*c*) मपृत° [न°] CV (var.); बलि [बलिर्] CV (var.); वनिद्यति शने पत्रं [ब° न°] IS; °सुतः क्षरश्च वारांनिधिरं SH (see *b*); नित्यं [नन्दी] CV, CPS, Sama; कामगौ (°गो; °गौः CPS) CV (var.), CPS.

(*d*) नैते वस्तुलनां प्रयान्ति महतां केनोपमा SH; नैतास्त्वै तलयामि CV (var.): जातास्ते [नै°] CV (var.); नैतास्ते CV (var.); नो तां Sama; रघुपमां CV (var.); दीयताम् CV (var.); दियते CV (var.).

Śārdūlavikrīḍita metre.

The tree of satisfaction satisfies all desires, but it is only wood; the mount Meru is golden, but it is immovable; *Cintāmaṇi* is the best of gems, but it is a stone; the sun is the source of light, but its rays are unbearable; the moon is cool and imparts tranquility, but it undergoes a change of form; the sea is boundless, but it is salt; Lust is beautiful, but without a body; Bali is a great benefactor, but he is a demon; the bull is strong and noble but it is perverse; all these have one defect or another, and so they are incapable of being compared to thee, O Rāma. Whom shall we compare thee to? None deserves this honour. (K. Raghunathji).

9955

**काष्ठं वह्न्युज्झितमपि भवेच् छीतशान्त्यै कपीनां**
**लोम्नो शुद्ध्यै सलिलमनलश्चाग्निशौचैणकानाम् ।**
**जन्तोर्भावा विदधति यथाभाविनः कार्यसिद्धिं**
**तत्त्वं तेषां क्वचन सहजं वस्तुतो नास्ति किंचित् ॥**

(अ) RT 6364.

(*c*) यथाभावनं RT (var.).

(*d*) तत्त्वे RT (var.); वस्तुते (°ता) RT (var.).

Mandākrāntā metre.

Wood even without burning may relieve the cold of monkeys; water and fire serve to clean the skin of antelopes which purify themselves in the flames. Things serve the object of each being according to its ways; they never possess in reality an innate nature. (A. Stein).

9956**

**काष्ठं शिरसि संस्थाप्य तथा काष्ठेन ताडयेत् ।**
**लुप्तस्मृतेः स्मृतिः सद्यो योगिनस् तेन जायते ॥**

(आ) ŚP 4514.

By placing a piece of wood on the head / one should strike at it with another log; / then the consciousness of the yogi who has lost the same / (while meditating) comes back to him immediately. (A.A.R.).

9957**

**काष्ठगोलयुगं क्षिप्तं दूरमूर्ध्वंपुरःस्थितैः ।**
**अप्राप्तधारं पृष्ठेन गच्छेत् पुच्छमुखेन हि ॥**

(आ) ŚP 1869.

When people in front of the archer throw a pair of wooden balls high up in the air, he should step backward and strike the balls with the arrow *Gopucchamukha* before they reach the ground. (A. A. R.).

9958

**काष्ठपाषाणधातूनां कृत्वा भावेन सेवनम् ।**
**श्रद्धया च तथा सिद्धिस् तस्य विष्णुप्रसादतः ॥**

(अ) Cr 262 (CV VIII. 11, CL III. 3, CPS 219. 2.

(आ) IS 1714, Subh 259, Sama 1 क 39.

(*a*) धातुपाषाणदारूणां (पाषा° ; °रूणी) CL (var.) : काष्टपाषाणदारूणि CL (var.) ; काष्ट° CV (var.); लोहपा° [का°] CL (var.); °पाषणदेवेभ्यः CL (var.).

(*b*) कृत्वा भावं (भूर्त्ति) निवेशयेत् ; (निदेदयेत् °पयेत्) CL, Subh.

(*c*) यथा भक्तिस्तथा सि° CL (but CLL I as above) ; श्राद्धाभक्तिस् (कृत्या) तथाभ्यासस् (तदभ्य°) CL (var.), Subh ; शुद्धाभक्त्या तदभ्यासम् CL (var.); तस्यां च भक्तिभावं च CL (var.) ; भक्ति सदा अभ्यासात् CL (var.); तया CV (var.).

(*d*) तत्र [त°] CL (var.) ; सर्वत्र [त°] CL (var.); विष्णुः (विष्णोः CV [var.], CPS ; विष्णोः प्र° Sama ; देव CL [var.]; कृष्ण Subh) प्रसीदति (°सा°: °तः) CV, CL.

By putting faith on images made of wood, stone, or metal, and by worshipping them believing to be Gods, we acquire supernatural powers. (K. Raghunathji).

9958A

**काण्ठमङ्गारतां याति भस्मतां गोमयादिकम् ।**
**वह्नौ कीर्णं सुवर्णं तु सुवर्णोत्कर्षतां व्रजेत् ॥**

(अ) Bhāvadeva Sūri's Pārśvanātha-caritra 6. 181.

Wood becomes coal ; dung and the like, ashes ; but gold cast into fire attains to the highest quality of gold. (M. Bloomfield).

9959

**काष्ठाग्निं निर्हरेच् चैव तथा कूपांश्च खातयेत् ।**
**संशोधयेत् तथा कुपान् कृतान् पूर्वं पयोऽर्थिभिः ॥**

(आ) SRHt 161. 7 (a. MBh; but does not appear in the MBh (Bh) edition), SSSN 126. 1.

(*a*) काष्ठाग्नि SSSN.

(*d*) परोऽर्थिभिः SSSN.

He (the king) should have the dead bodies of destitute persons conveyed to the funeral pyre ; he should see that wells are dug and also examine (renovate) wells dug in olden days by those (then) in need of water. (A. A. R.).

9960

**काष्ठादग्निर्जायते मथ्यमानाद्**
**भूमिस्तोयं खन्यमाना ददाति ।**
**सोत्साहानां नास्त्यसाध्यं नराणां**
**मार्गारब्धाः सर्वयत्नाः फलन्ति ॥**

(अ) Pratijñāyaugandharāyaṇa 1. 18.

(आ) Alumn 138.

(*d*) सर्वयज्ञाः Alumn.

Śālinī metre.

Fire springs from wood which is rotated ; the earth when dug yields water. Nothing is impossible for men of daring. All efforts starting on the right road come to fruition. (A. C. Woolner).

9960A

**काष्ठाद्यथाग्निरुत्पन्नः स्वाश्रयं दहति क्षणात् ।**
**क्रोधाग्निर्देहजस्तद्वत् तमेव दहति ध्रुवम् ॥**

(आ) SSSN 65. 16.

(*a*) °रुत्पन्नं SSSN ; Edr's em. °रुत्पन्नः.

(*c*) °तद्वम् SSSN ; Edr's em. तद्वत्.

(*d*) एव SSSN Edr's em. तमेव.

Indravajrā metre.

Just as fire produced from (churning two pieces of) wood, burns its own origin (*viz.* the wood), the fire of anger born of (man's) body will surely burn also the man. (K. V. Sarma).

9961*

काष्ठानुषङ्गात् परिवर्धमाने
जाग्रत्प्रतापज्वलने त्वदीये ।
श्रीकार्तवीर्य प्रसभं पतन्ति
प्रत्यर्थिपृथ्वीपतयः पतङ्गाः ॥

(आ) SSS 98 (a. Candracūḍa), SR 114. 17, SSB 411. 1.

Indravajrā metre.

When the fire of your valour blazes forth bright/by close association with the fuel of the enemies of your kingdom, / O king Kārtavīrya, the moths in the form of your rival kings/fall (and perish) quickly. / (A. A. R.).

9962**

काष्ठेऽश्वकेशं संयम्य तत्र बद्ध्वा वराटिकाम् ।
हस्तेन भ्राम्यमाणां च यो हन्ति स धनुर्धरः ॥

(आ) ŚP 1866.

Tying a cowrie with a horse hair in a stick and when it is being whirled round and round, he who hits the cowrie with an arrow, is considered to be the (best of) archers. (A. A. R.).

9963

का संबुद्धिः सुभट भवतो ब्रूहि पृच्छामि सम्यक्
प्रातः कीदृग् भवति विपिनं संप्रबुद्धैर्विहंगैः ।
लोकः कस्मिन् प्रथयति मुदं, का त्वदीया च जैत्री
प्रायो लोके स्थितमिह सुखं जन्तुना कीदृशेन ॥

(आ) SR 203. 101, SSB 561. 102, VMM 3. 50.[1]

1. Riddle.

Mandākrāntā metre.

How are you to be addressed, O good warrior, I ask you. Please tell me. [*he vīra*, O hero]. How does the forest become in the early morn when the birds are awake ? [ *ravi*, noisy ]. In which way do people exhibit their joy ? [ *hāse*, in laughter ]. What brings victory to you ? [*senā*, army]. How do people mostly enjoy life ? [ *Vihārasevinā*, by taking a walk in a pleasure garden. ][1] (A. A. R.).

1. For the answer, manipulate the syllables in the expn. : *Vihārasevinā*.

9964*

का संसृतिः किमपचारनिबन्धनेयं
कीदृग्विधस्य तव किं क्षतमेतयेति ।
प्रश्ने तु नास्मि कुशलः प्रतिवक्तुमेव
खेदस्तु मे जननि कोऽप्ययमेवमास्ते ॥

(अ) Ānas 30.

(*b*) क्षमते मयेति Ānas (var.).

(*c*) प्रश्नेति Ānas (var.).

Vasantatilakā metre.

What is this worldly life ? Why is this restraint on misdeeds ? How and what is the offence committed towards you by this ? I am not competent to give an answer to this question. But, Divine Mother, the pain (of worldly life), none the less, remains as it is. (A. A. R.).

9964A**

कासश्वासज्वराजीर्ण- शोकतृष्णास्यपाकयुक् ।
न च कुर्याच्छिरोनेत्र- हृत्कर्णामयवानपि ॥

(आ) SPR 1029. 8 (a. Vivekavilāsa 1. 71).

One should not practise (physical postures, *āsanas*) while one is suffering from asthma, bronchitis, fever, emaciation, sorrow, pining desire, or from diseases of the head, eye, heart or ear. (K. V. Sarma).

9965*

कासांचिद् धवलश्चिरं निवसतां वित्तेपरासां पुनर्
नीलो वा कपिलोऽथवा वरवृषो रक्तोऽथवा मेचकः ।
ग्रामीणैरवधीरितोऽपि शिथिलस्कन्धोऽप्यनूर्ध्वश्रवाः
स्वान्ते मे परतन्त्रतुन्दिलतनुर्जागर्त्ययं कर्बुरः ॥

(आ) ŚP 965 (a. Śrī Candra).

Śārdūlavikrīḍita metre.

To some people that best of bulls is white, to others who have been residents there for long it is dark or it is brown or red or black; thus though it is neglected by the villagers and has his shoulders weakened (by the yoke) and his ears hanging down, may that brindled ox having a protruding belly be ever in my mind. (A. A. R.).

9966

... ... ... ।
कासां हि नापदां हेतुर् अतिलोभान्धबुद्धिता ॥

(अ) KSS 5. 1. 198 *cd*.

(आ) SRRV 787.

For, of what calamities is not the blinding of the mind with excessive greed the cause? (C. H. Tawney).

9967*

कासारशोषिणि नवोदयमानमुग्ध-
सद्वर्तिकानिवहदाहिनि दारुणेऽपि ।
मध्यन्दिनोष्णकिरणे प्रतिपन्नसख्य-
स्मेरं मुखं जयति चित्रचरित्रमब्जम् ॥

(आ) Skm (Skm [B] 1772, Skm [POS] 4. 27. 2) (a. Yogeśvara), Kav p. 78.

(*a*) काशारशोषिणि Kav.

(*b*) संवर्ति° Skm (POS).

Vasantatilakā metre.

Even in a lake fast drying up by the fierce rays of the midday sun and the newly growing mass of shoots are fading, the lotus plant of wonderful character has a smiling face towards the sun (its friend) and is thus happy. (A. A. R.).

9968*

कासारे पद्मिनीऽयं मुकुलयुगमनत्यन्तरं यत्र हृद्यम्
यस्मिन् सद्यःसमुद्यद्ग्रहपतिकरजव्यापृतिः श्लाघनीया ।
तस्मादेतद् विशेषस्मृतिकलितमिह प्रेक्ष्य साक्षादुपेक्ष्यं
वयं शौर्यंचनादौ न गमय समयं त्वं व्रजस्त्रीहितज्ञः ॥

(अ) Ras 73.

(*a*) *Version A* : कासारे.
*Version B* : का साऽरे.

(*b*) *Version A* : °ग्रहपति-कर-ज-व्यापृतिः.
*Version B* : °ग्रह-पति-करज-व्यापृतिः.

(*d*) *Version A* : शौर्य-अंचनादौ न ... ... ... व्रजस्त्रीहितज्ञः.
*Version B* : शौर्यं च ना ऽदौ न ... ... ... व्रज स्त्रीहितज्ञः.

Sragdharā metre.

*Version A* :

Here is a lotus plant in the lake, and two charming buds are there, not too near each other. The simultaneous falling of the rays of the sun on them is praiseworthy. Hence in worshipping Śrī Kṛṣṇa you should follow the directions of the lawbooks and seeing him with your own eyes you should not neglect him. You spend your time with the conviction that he is devoted to the welfare of the women of the *vraja*.

*Version B :*

Who is the charming girl that remains in the lake with two attractive breasts similar to lotus buds? The action of the hand of the husband in holding them with eagerness is worthy of praise. You should get rid of all dreaming about them since they are before your eyes. Understanding the desire of women, you

go and take hold of them, not wasting this opportunity. (A. A. R.).

9969*

कासारेऽपि पयः पिबन्ति पथिका न क्वापि वारि त्वयि
क्षारत्वादुदधेः समुद्र इति ते नामैतदेवोचितम् ।
न त्वेतानि निरर्थकानि भवतो नामान्यनर्थान्तराण्य्
अम्भोधिर्जलधिः पयोनिधिरुदधिर्वारांनिधिर्वारिधिः ।।

(आ) JS 97. 16.

Śārdūlavikrīḍita metre.

The travellers drink the water even of a lake but never is there any (potable) water in you, (O Sea), and hence the name *samudra* ('that which is sealed') is quite appropriate to you. But the other names that you possess are meaningless and are only a source of danger (by misleading the people), being the names meaning 'the reservoir of water' such as *ambhodhi*, *jaladhi*, *payodhi*, *udadhi*, *varāṃnidhi* and *vāridhi*. (A. A. R.).

9970*

कासारे मदमत्तवारणगणैराकुम्भमग्नं पयः
पीतं यत्प्रभवोरुवीचिवलनैर्व्याप्तं समस्तं जगत् ।
तस्मिन्नेव रवेः प्रचण्डकिरणश्रेणीनिपीताम्भसि
प्राप्ताः पान्थनखंपचाः प्रतिपदं मध्यस्थलीभूमयः ।।

(आ) Skm (Skm [B] 1747, Skm [POS] 4. 22. 2) (a. Mādhava).

(*b*) प्रसवा° [प्र°] Skm (var.).

Śārdūlavikrīḍita metre.

Where once the water in the lake was full enabling a herd of elephants to plunge upto their foreheads and drink of it, in the same place now there are only the regions which are nail-scorching to the travellers, as all the water has been dried up by the fierce rays of the sun. (A. A. R.).

9971*

कासारेषु सरित्सु सिन्धुषु तथा नीचेषु नीरग्रहं
धिक् तत्रापि शिरोनतिः किमपरं हेयं भवेन् मानिनाम् ।
इत्यालोच्य विमुच्य चातकयुवा तेषु स्पृहामादराद्
उद्ग्रीवस् तव वारिवाह कुरुते धाराधरालोकनम् ।।

(अ) Uttaracātakāṣṭaka KSH 238. 2.

(आ) Ava 415, SR 214. 79 (Cātakāṣṭaka), SSB 594. 85, IS 1716. See No. 9825.

Śārdūlavikrīḍita metre.

When one takes water in pools or the low streams of earth, / fie on it, one must bow one's head to them, / and what is more to be shunned by the proud ? / So reflecting, the young *cātaka*, relinquishing all longing for them, in his earnest thought / with upstretched neck keeps his gaze fixed on thee, O rain-streaming cloud ! (Cowell).

9971A*

कासार्यवर्य कलिताम्बुरुहावतंस
मुक्तासमानजलबिन्दुतरङ्गरङ्ग ।
किं भूषणं तव बकैर्बहुभिः कुरावैर्
हंसैर्विना कलरवैर्नरदेवपूज्यैः ।।

(आ) Ava 509.

(*b*) जबिन्दु Ava ; Edr's em. ; जलबिन्दु.

Vasantatilakā metre.

Oh great lake, ornamented with lotuses, and with waves throwing up profuse spray resembling pearls ! Are the screeching cranes, which attend you in large numbers, an ornament to you ? How can you be without the sweetly cackling swans, adored by gods and men ? (K. V. Sarma).

9972*

कासि त्वं वद चौर्यकारिणि कुतः, कस्त्वं, पुरोयामिकः
किं ब्रूषे, मुषितौ सुवर्णकलशौ भूपस्य, केन, त्वया ।
कुत्र स्तः, प्रकटौ तवाञ्चलतटे, कुत्रेति, तत्पश्यताम्
इत्युक्ते धृतवल्लवीकुचयुगस्त्वं पातु पीताम्बरः ।।

(आ) SR 23. 147, SSB 39. 63.

Śārdūlavikrīḍita metre.

'Who are you, woman-thief ? Whence do you come ?' 'Who are you ?' 'I am a city guard.' 'What do you say ?' 'Two golden pots of the king have been stolen.' 'By whom ?' 'By you.' 'Where are they then ?' 'They are clearly seen under your blouse.' 'Where ?' 'Let us see.' Saying thus Śrī Kṛṣṇa took hold of the breasts of the cowherdess. May he protect you. (A. A. R.).

9973

कासी विवर्जयेच् चौर्यं निद्रालुश् चर्मचौरिकाम् ।
जिह्वालौल्यं च रोगाढ्यो जीवितुं योऽत्र वाञ्छति ॥

(अ) P (PP 5. 38, Pts 5. 52, Ptsk 5. 41, PM 5. 21).

(आ) IS 1715, Subh 145.

(*a*) काशी PtsK, Pts ; काशवान् (कास° IS) Subh, IS.

(*b*) निद्रालुश्च स चौ° or निद्रालुब्धश्चर्माचारिकाम् Subh.

(*c*) रुजाक्रान्तो [च रो°] Pts; रोगवान् रसनालौल्यं Subh, IS ; रोगार्तो IS (var.).

(*d*) धनवानल्पतः कलिम् Subh, IS ; जीवितं Is (var.).

No shepherd should pilfer fur, / no invalid, rich provender, / no sweeper should become a thief— / unless they wish to come to grief. (A. W. Ryder).

9974**

कासे श्वासे तथा शोषे मन्दाग्नौ विषमज्वरे ।
प्रमेहे मूत्रकृच्छ्रे च सेवयेन्मधुपिप्पलीम् ॥

(आ) Sama 2 स 106, SRM 2. 2. 502.

In asthma, difficulty in breathing, pulmonary consumption, poor digestion, persistent fever, diabetes and urinary complaints one should take the *madhu pippalī* as medicine. (A. A. R.).

9975

का स्त्री न प्रणयिवशा
का विलसितयो मनोभवविहीनाः ।
को धर्मो निरुपशमः
किं सौख्यं वल्लभेन रहितानाम् ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 722, KM [KM] 700).

(*a*) °स्त्रीर° काश्मीर° Kuṭṭ (var.).

Āryā metre.

What is a woman except in the power of him she loves ? What are all the games and festivals where love is lacking ? What is a virtue with no peace of heart ? Severed from caresses, how can there be joy ? (E. Powys Mathers).

9976*

कास्विद् अवगुण्ठनवती
नातिपरिस्फुटशरीरलावण्या ।
मध्ये तपोधनानां
किसलयमिव पाण्डुपत्राणाम् ॥

(अ) Śāk 5. 14 (in some texts 5. 13), (cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 65).

(आ) Als 48.

(*a*) केयं [का°] Śāk (var.), Als° ; अवकुण्ठ° Śāk (var.).

Āryā metre.

Who can she[1] be, whose form of matchless grace / is half concealed beneath her flowing veil ? / Among the sombre hermits she appears / like a fresh bud mid sear and yellow leaves. (Sir M. Monier-Williams).

1. Śakuntalā.

काहं ब्रह्मेति see क्वाहं ब्रह्म

9977*

काहमस्मि गुहा वक्ति प्रश्नेऽमुष्मिन् किमुत्तरम् ।
कथमुक्तं न जानासि कदर्थयसि यत् सखे ॥

(आ) JS 351. 23, Sar 2. 372, SR 187. 27, SSB 534. 27.[1]

(*a*) कहम्° SR, SSB.

(*d*) सखि SR, SSB.

1. Riddle.

The cave asks, 'Who am I ?' 'What is the answer to this question ?' 'How do you not grasp when it is already stated. You trouble me, O friend ?' [ In *kadarthayasi* the syllables *ka* and *thayas* are to be deleted : what remains is *dari* (cave) ]. (A. A. R.).

9978

काहर्निशमनुचिन्त्या
संसारासारता न तु प्रमदा ।
का प्रेयसी विधेया
करुणा दाक्षिण्यमथ मैत्री ॥

(अ) Praśnottaratnamālā 18.

(आ) IS 1717.

(इ) Praśnottara° (T) 16.

(*a*) °चिन्ता Praś° (T).

(*b*) प्रमादा: Praś° (T) (*contra metrum*).

(*d*) अपि [अथ] Praś° (T).

Ārya metre.

About what should one think day and night ? About the essence of the cycle of existence, but not about woman. What should one take as a beloved ? Compassion, kindness and good will.

9979*

का हि तुलामधिरोहति
भुजगलतायाः प्रतानिनीवन्या ।
या खण्डितापि रदनैर्
जनयति वदने विचक्षणां सुषमाम् ॥

(आ) PV 697 (a. Śrī Veṇīdatta).

(*b*) °लातायाः PV (MS) (*contra metrum*) ; प्रतानितीत्वन्या PV (MS).

Gīti-āryā metre.

Can others ever bear comparison with/ the tender leaves of the betel vine ?/ which though broken to bits by the teeth/ produces in the mouth an extraordinary charm./ (A. A. R.).

# I. INDEX

## OF

## AUTHORS AND SOURCES OF INDIVIDUAL VERSES

In the following pages, the authors and sources of the individual verses included in Vol. V are documented. The minimum necessary information about the authors and sources are also provided. Where, however, such information has already been given in Vols. I to IV, only references thereto have been given. Details about works are generally given under their authors along with the personal details of each author. To this, is added a reference from *A descriptive catalogue of poets quoted in Sanskrit anthologies and inscriptions* (DCA) by Ludwik Sternbach (Otto Harrassowitz, Wiesbaden, 2 vols., 1978, 1979), where details of anthological and inscriptional poets have been fully documented and efforts made to identify these authors and to distinguish them from their namesakes.

At the end of each source are given the serial numbers of the verses extracted in the present volume, being Nos. 8265-9979. The abbreviations used for the several authors and texts (vide 'Abbreviations' in vols. I-V) are given in italics, within brackets, following the relevent sources. While verse numbers given as such refer to the sources from which the verses are directly extracted, verse numbers given within brackets refer to sources which are known indirectly.

*Alaṅkāramuktāvalī* of Viśveśvara Paṇḍita (*Almu*)

Nos. 8560, 9960.

*Alaṅkāraratnākara* of Śobhākaramitra (*AlR*)

Nos. 8381, 8396, 8596, 8867, 9360, 9489, 9502, 9905.

*Alaṅkārasaṅgraha* of Amṛtānanda-yogin (*AA*)

Nos. 8281, 8825, 8993, 9084, 9182, 9225, 9550, 9810.

*Alaṅkārasarvasva* of Rājānaka Ruyyaka. (*AR* or *ARJ*)

Nos. 8396, 8629, 8652, 8876, 9186, 9200, 9905, 9936.

*Alaṅkārasūtra* of Candrakānta Tarkālaṅkāra (*AlS*). (Modern).

Nos. 8281, 8338, 8381, 8396, 8621, 8633, 8676, 9084, 9186, 9200, 9225, 9316, 9336, 9905, 9976.

*Avaśiṣṭānyokti* of Paṇḍitarāja in *Paṇḍitarājakāvyasaṅgraha* (*Ava*)

Nos. 8268, 8421, 8427, 8440, 8793B, 8880A, 9021, 9109, 9150, 9174, 9201, 9285, 9306, 9309, 9317A, 9470A, 9564A, 9800, 9823, 9971.

*AŚVAGHOṢA*. On him see Vol. II, p. 932; III, p. 1496. See also DCA, Vol. I, no. 64.
No. (8498).

*Aśvavaidyaka* of Jayadatta

No. 8817.

*Ācārāṅgasūtra-vṛtti*

No. (9378B).

ĀJANAŚŪRA. On him see DCA, Vol. II, Annex no. 1925.

No. (9549).

ĀNANDAVARDHANA. On him see Vol. I, p. 322 ; III, p. 1497. See also DCA, Vol. I, no. 80. For his *vv.*, see *Dīnākrandanastava*, *Devīśataka* and *Dhvanyāloka*.

*Ānandasāgarastava* of Nīlakaṇṭha Dīkṣita
Nos. 8931, 9342, 9364, 9559, 9834, 9880, 9950, 9964.

*Āpastambīya-dharmasūtra*. On it see Vol. I, p. 322.

No. (8609).

*Āryāsaptaśatī* of Govardhana (*ĀrS*)

Nos. 8306, 8336, 8413, 8699, 8702, 8727, 8810, 9165, 9172, 9379, 9412, 9668, 9800, 9922.

*Itihāsasamuccaya*. On this see Vol. III, p. 1497.

No. (8813), (9530A).

*Indiśesaprukha*. On this see Vol. I, p. 322.
No. (8822).

INDRADATTA. On him see DCA, Vol. I, no. 103.

No. (8828).

ĪŚVARADATTA (=VĪREŚVARADATTA). Early dramatist, who, in his bhāṇa-type of drama, *Dhūrtaviṭasaṁvāda*, sets out the tenets of Kāmaśāstra. The

GADĀDHARA, (VAIDYA-GA°). On him see Vol. I, p. 329 ; IV, p. 2059. See also DCA, Vol. I, no. 340.

No. (8490).

GANDINAKA. On him, see DCA, Vol. I, no. 342. For a verse of his, see 8710.

*Garuḍa-Purāṇa* (*GP*). On it see Vol. I, p. 329.

Nos. 8406, 8498, 8553, 8902, 9037, 9460, (9739), 9786, 9832.

*Gitagovinda* of Jayadeva (*GG*)

Nos. 8566, 9943.

GUMĀNI-KAVI, For his *vv*., see *Upadeśa-śataka*.

GOPĪCANDRA. On him see DCA, Vol. I, no. 375.

No. (8518).

GOVARDHANA. On him see Vol. I, p. 330 ; IV, p. 2059. See also DCA, Vol. I, no. 379. For his *vv*., see *Āryāsaptaśati*.

GOVINDA, son of Keśava of the Ravikara race ( 16th cent. ) ; wrote a critical commentary called *Kavya-pradipa* on the *kārikās* of the *Kāvya-prakāśa* of Mammaṭa. For his illustrative *vv*., see *Kāvyapradīpa*.

GOVINDAKAVI. On him see Vol. I, p. 330. See also DCA, Vol. I, no. 381.

No. (9690).

GOVINDAJIT. On him see Vol. II, p. 940. See also DCA, Vol. I, no. 390. For his *vv*., see *Sabhyālaṅkaraṇa*.

GOVINDABHAṬṬA ( = AKBARĪYA-KĀLIDĀSA). See under Akbarīya-kālidāsa.

GOVINDASVĀMIN. On him see DCA, Vol. I, no. 395.

No. (9017).

*Gautama-dharmasūtra* (*G*). On it, see Vol. I, p. 330.

No. (8609).

GAUḌA. On him see DCA, Vol. I, no. 399. For a *v*. of his see 8729.

GAUḌAPĀDA

No. (8282) (com. on Sāṅkhyakārikā).

GAURA-MOHANA. On him, see Vol. I, p. 331. For his *vv*., see *Kavitāmṛtakūpa*.

GAURĪ, poetess. On her, see Vol. II, p. 941 ; IV, p. 2060. See also DCA, Vol. I, no. 404.

No. (9854).

GHAṬAKARPARA. On him see Vol. II, p. 2060. See also DCA, Vol. I, no. 407.

Nos. 8795 (*Nitisāra*).

GHANAŚYĀMA. On him see Vol. I, p. 331 ; III, p. 1507. See also DCA, Vol. I, no. 409.

No. (9848).

CAKRAPĀṆI. On him see Vol. I, p. 331; III, p. 1507. See also DCA, Vol. I, no. 413.

No. (9202).

*Jagajjīvana-vrajyā*

No. (8691).

JAGADDHARA (J° PAṆḌITA). On him see Vol. I, p. 332. See also DCA, Vol. I, no. 475.

No. (8827). See also *Stutikusumāñjali.*

JAGANNĀTHA (PAṆḌITARĀJA JA°). On him see Vol. I, pp. 332-33 ; IV, p. 2062. See also DCA, Vol. I, no. 477.

No. (8549A), (8607). See also *Karuṇā-laharī, Citramīmāṁsākhaṇḍana, Rasa-gaṅgādhara.*

JAGANNĀTHA MIŚRA. On him, see Vol. III, p. 1545. For his *vv.*, see *Sabhātaraṅga.*

JANĀRDANA BHAṬṬA, (GOSVIMIN J°). On him see Vol. I, p. 333 ; III, p. 1509 ; IV, p. 2062. See also DCA, Vol. I, no. 487. For his *vv.*, see *Vairāgyaśataka* and *Śṛṅgāraśataka.*

JAYADATTA. On him see Vol. I, p. 333 ; IV, p. 2062. See also DCA, Vol. I, no. 493. For his *vv.*, see *Aśvavaidyaka.*

JAYADEVA. On him see Vol. I, p. 333. See also DCA, Vol. I, no. 495. For his *vv.*, see *Gītagovinda.*

JAYADEVA (=J° PĪYŪṢAVARṢA). On him see Vol. I, p. 333. See also DCA, Vol. I, no. 496. Forhis *vv.*, see *Candrāloka, Prasannarāghava.*

JALACANDRA. On him see Vol. I, p. 334. See also DCA, Vol. I, no, 515.

No. (8408).

JALHAṆA (= BHAGADATTA JAL°). On him see Vol. I, p. 334. For his *vv.*, see *Mugdhopadeśa, Sūktimuktāvali.*

*Jānakīharaṇa* of Kumāradāsa

Nos. 9415, 9465A, 9470.

JINADATTA SŪRI, Jain monk (died A.D. 1145), author of the two works *Vivekavilāsa* and *Jinendracarita* ; teacher of the prolific Jain poet Amaracandra, author of *Bālabhārata* and other works. For the *vv.* of J°, see *Vivekavilāsa.*

JĪVA GOSVĀMIN. Vaiṣṇava saint and prolific writer of Bengal (16th cent.), brother of Rūpa Gosvāmin. He wrote several works on Vaiṣṇava philosophy, theology, ritualism and devotional poetry. He also wrote commentaries on the *Bhaktirasāmṛta-sindhu* and *Ujjvalanīlamaṇi* of Rūpa Gosvāmin. For his *vv.*, see, *Bhakti-rasāmṛtasindhu.*

JĪVAKA. On him see DCA, Vol. I, no. 530.

No. (9851).

*Jain anthology*, MS BORI 1495/1887-91. (*JSub, JSV*). On this, see Vol. IV, p. 2063.

Nos. 8773, 9428, 9484, 9648.

*Dūtavākya* of Bhāsa
No. 8863.

*Dṛṣṭāntaśataka* of Kusumadeva.
Nos. 9135, 9639, 9802.

*Devībhāgavata*
No. (9155B).

*Devīśataka* of Ānandavardhana
No. 8798.

DEVEŚVARA. On him see, Vol. I, p. 336. See also DCA, Vol. I, no. 654.
Nos. (9179), (9523).

*Deśopadeśa* of Kṣemendra.
No. 8345.

DHANAÑJAYA. On him see Vol. I, p. 336; III, p. 1513. See also DCA, Vol. I, no. 655. For his *vv.*, see *Daśarūpaka*.

DHANADADEVA, DHANADARĀJA, DHANADA. On him see, Vol. IV, p. 2065. See also DCA, Vol. I, no. 669.
Nos. (8429), (8446), 8571 (Śatakatraya, Śṛṅgāradhanada), (9092), 9381, 9497.

DHANIKA. On him, see Vol. I, p. 336. See also DCA, Vol. I, no. 672. For his *vv.*, see *Daśarūpaka*, *Pāṇḍavānanda*.

*Dhammanīti*. (*Dhn-P*). On it see Vol. I, p. 337; IV, p. 2065.
No. (9921).

*Dharmakalpadruma*
No. (8590B).

DHARMADĀSA. On him see Vol. II, p. 944. See also DCA, Vol. I, no. 680.
No. 9246. See also *Vidagdharmukhamaṇḍana*.

*Dharmaviveka*, by Halāyudha. On it see Vol. I, p. 337; II, p. 944.
Nos. 9401, 9404.

DHĪRENDROPĀDHYĀYA. On him, see DCA, Vol. I, no. 698.
Nos. 8423, 8424.

*Dhūrtaviṭasaṁvāda* of Īśvaradatta.
Nos. 9441, 9441B.

*Dhūrtasamāgama* of Jyotirīśvara.
No. 9889.

*Dhvanyāloka* of Ānandavardhana (*Dhv*).
Nos. 8635, 8652, 8876, (9200).

NAKULA. On him see Vol. I, p. 338; III, pp. 1513-14. See also DCA, Vol. I, no. 494.
No. (8407).

NANDANA. On him see, Vol. I, p. 341 under *Prasanna-sāhitya* and DCA, II, no. 1939. For his *vv.*, see *Prasannasāhityaratnākara*.

NARASIṀHA. On him, see Vol. III, p. 1514 and DCA, II, no. 715.
No. (8625).

NĪLAKAṆṬHA DĪKṢITA. On him, see Vol. I, pp. 339-40. For his *vv.*, see, *Anyāpadeśaśataka*, *Ānandasāgarastava*, *Kaliviḍambana*, *Sabhārañjanaśataka*, *Śāntivilāsa*, *Śivotkarṣamañjari*.

NĪLAKAṆṬHA ŚUKLA. On him see DCA, II, no. 766.
Nos. (8697A), (8825A).

NṚSIṀHAPRAKĀŚA
No. (8787).

*Naiṣadhīyacarita* of Śrīharṣa (=Harṣa) (*Naiṣ*)
Nos. 8304, 8412, 8627, 8688, 8714, 8735, 8767, 8770, 8815, 8847, 8993, 9106, 9279, 9416, 9519, 9634, 9651, 9785.

*Nyāyasūtra*
No. 8282.

*Pañcatantra* (*P. PT*, *etc.*). On it, see Vol. I, p. 340.
Nos. 8270, 8287, 8372, 8406, 8498, 8553, 8595, 8623, 8651, 8732, 8812, 8855, 8856, 8857, 8860, 9000, 9051, 9108, 9139, 9169, 9300, 9304, 9326, 9359, 9687, 9698, 9708, 9713, 9717, 9733, (9736), 9742, 9743, 9749, 9750, 9778, 9826, (9857), 9858, 9885, 9921, 9973.

*Pañcārthabhāṣya* by Kauṇḍinya on *Paśupatasūtras*
No. 8319.

PAṬṬUBHAṬṬA (=POṬARYĀRYA), of Vādhūlagotra, was a native of Kākamrāṇipura near Masulipatam in Andhra Pradesh. His *Prasaṅgaratnāvali* composed in Śaka 1338 (A. D. 1466) is a collection of miscellaneous stanzas on moral and social duties, personal conduct and individual biography and character. Chapter 77 gives short accounts of kings from Vikramāditya to Siṁhabhūpati, Raja of Pittapur in Andhra Pradesh. For his *vv.*, see *Prasaṅgaratnāvali*.

PAṆḌITARĀJA. See Jagannātha Paṇḍitarāja.

*Padma-Purāṇa* (*PdP*)
Nos. 9593, 9601, 9721, 9768.

*Padmaprābhṛtaka* attributed to Śūdraka
Nos. 9401A, 9642B.

PADMAŚRĪ. On him, see Vol. III, p. 1516 and DCA, II, no. 783. For his *vv.*, see *Nāgarasarvasva*.

PADMĀNANDA. No information. Author of *Vīracampū* and *Vairāgyaśataka*. For his *vv.*, see *Vairāgyaśataka*.

PADMĀVATĪ. On her see DCA, II, no. 784.
No. (9181).

*Padyataraṅgiṇī* of Vrajanātha
Nos. 8395, 8813, 9105, 9339, 9722.

*Padyaracanā* of Lakṣmaṇa Bhaṭṭa (*Pad*)
Nos. 8554, 8661A, 8729, 8840, 8849, 8981, 9008, 9021, 9050, 9085, 9107, 9150, 9179, 9362, 9369, 9475, 9488, 9511, 9523, 9555, 9618, 9622, 9653, 9665, 9666.

PRAKĀŚAVARṢA. On him see Vol. I, p. 440; III, p. 1518, DCA, II, no. 847.

Nos. (9046), (9737).

*Pratimānāṭaka* of Bhāsa. (*Pratimā*)

No. 9869.

*Pratijñāyaugandharāyaṇa* of Bhāsa

Nos. 8468, 9960.

*Pratyayaśataka* (*PrŚ*, *PrŚ-C*). On it, see Vol. I, p. 340.

Nos. 8595, 9771.

*Prabodhacandrodaya* of Kṛṣṇamiśra

Nos. 9056, 9484.

PRABHĀKARA BHAṬṬA. On him see Vol. IV, p. 2071; DCA, II, no. 864.

No. 8547.

*Prabhāsa-Purāṇa*

No. 8563A.

*Praśnottararatnamālā* or *Vimala-pra°* (*Praśnottara*). On it, see Vol. II, p. 949.

Nos. 8297, 8382, 9222, 9232, 9249, 9265, 9978.

*Prasaṅgaratnāvali* of Paṭṭubhaṭṭa or Poṭaryārya

Nos. (8449), (8778), (9099), (9143), (9192), (9205), (9296), (9428), (9405), (9934).

*Prasaṅgābharaṇa* of Śrīmat-Kavikulatilaka (*Pras*)

Nos. 8813, 9688, 9904.

*Prasannarāghava* of Jayadeva

Nos. 8501, 8892, 9083, 9254.

*Prasannasāhityaratnākara* of Nandana. (*Prasanna*). On it, see Vol. I, p. 341 (*Prasannasāhitya*)

Nos. 8217, 8430, 8614, 8615, 8632, 8691, 8842, 8897, 9210, 9214, 9218, 9240, 9272, 9387, 9426, 9483, 9487, 9528, 9858, 9887, 9947.

BAKA (PAṆḌITA ŚRĪ-BAKA). On him see Vol. I, p. 341; III, p. 1519 and DCA, II, no. 887.

No. (9221).

BALADEVASŪRI

For his *vv.*, see *Pārśvanāthacarita.*

BALLĀLADEVA. On him see vol. I, p. 343. For his *vv.*, see *Bhojaprabandha.*

*Bahudarśana.* On it see Vol. I, p. 341, (Modern).

Nos. 8856, 8861, 9306.

BĀṆA (BĀṆABHAṬṬA). On him see Vol. I, p. 341; III, p. 1519 and DCA, II, no. 900.

Nos. (8347), (8747), (9125), (9696). See also *Kādambarī*, *Harṣacarita.*

*Bālabhārata* of Amaracandra

No. (8562A).

*Bālarāmāyaṇa* of Rājaśekhara

Nos. 9271, 9394A, (9552), 9810, 9907.

BĀLĀJI-BHAṬṬA. On him see DCA, II, no. 908.

No. (9526).

*Mahārāhanīti* (*Pāli*) (*MhN*). On it see, Vol. III, p. 1525.
No. (9921).

*Mahābhārata* (*MBh*)
Nos. (8287), 8356, 8373, (8484), (8485), 8499, (8563A), 8609, 8616, (8639), 8755, 8780, (8783), 8830, 8851, 8899, 8900, 8905, 8907, 8908, 8909, 8910, 8913A, 8916, 8918, 8922, 8926, 8927, 8930, 8932, 8936, 8949, (9036), 9138, 9278, 9288, 9328, 9452, 9525, 9530, 9570, 9582, 9584, 9588, 9591, 9594, 9597, 9604, 9607, 9611, 9633, 9635, 9636, 9637, 9638, 9642, 9670, 9684, 9688, 9694, 9695, 9705, 9712, 9717, 9720, 9732, 9738, 9740, (9741), 9762, 9786, 9787, 9771, 9794, 9808, 9812, 9870, 9873, 9877, 9882, 9883, 9901, 9902, 9903, (9906), (9921), (9959).

MAHĀMANUṢYA. On him, see Vol. I, p. 350 ; III, p. 1526 ; IV, p. 2076 ; DCA, II, No. 1092.
No. (9702).

*Mahāvīracarita* of Bhavabhūti
No. 9532.

MAHIMA BHAṬṬA. On him see Vol. I, p. 350. For his *vv.*, see *Vyaktiviveka*.

MAHENDRAVIKRAMA-VARMAN.
Royal author of the Pallava dynasty who ruled from Kāñci in South India (A.D. 600-25). In his dramatic work *Mattavilāsa-prahasana*, he depicts the degenerate society and religious pursuasions of his times. For his *vv.*, see *Mattavilāsaprahasana*.

MĀGHA. On him, see Vol. I, p. 350 ; III, p. 1526 ; IV, p. 2077 ; DCA, II, no. 1104.
Nos. (8315), (9179), (9646). See also *Śiśupālavadha*.

MĀDHAVA. On him see Vol. I, p. 351 ; III, p. 1527 ; DCA, II, 1112.
Nos. (8463), (9856), (9970).

MĀDHAVABHAṬṬA (=KAVIRĀJA). On him see DCA, Vol. I, no. 211, under Kavirāja. For his *vv.*, see *Kavirāja*.

*Mādhavānalakathā* (*Mk*). On this, see Vol. I, p. 351.
Nos. 8296, 9188, 9326, 9343, 9614, 9731A, 9859A, 9896, 9921.

MĀDHAVENDRA PURI (MĀDHAVA P°). On him, see Vol. I, p. 351, DCA, II, no. 1121.
No. (8519).

*Mānavadharmaśāstra* (*Manusmṛti*) (*Mn.*)
Nos. 8609, 9534, (9582A), 9589, 9598, 9610, 9628, 9630, 9717, 9728, 9870.

*Mānasollāsa* or *Abhilaṣitārthacintāmaṇi* of Someśvara. On it, see Vol. I, p. 351.
Nos. (9009), (9317).

*Mārkaṇḍeya-Purāṇa*. (*Mārk-pur*). On it, see Vol. I, p. 351.
Nos. 8457, 8458, 8743, 8791, 9571, 9576, 9606, 9619, 9679, 9680, 9681, 9682.

*Mālatīmādhava* of Bhavabhūti (*Mālatī*)
Nos. 8369, 8820, 9075, 9942.

see Vol. III, p. 1529; DCA, I, no. 568, under Tairabhukta.

No. (8272).

*Raghuvaṁśa* of Kālidāsa (*Ragh*, *Raghu*)

Nos. 8768, 8973, 9133, 9147, 9148, 9380, 9392, 9514, 9543, 9652.

RAṄGANĀTHA (=MAUNI-R°). On him see DCA, II, no. 1193.

No. (8428).

*Ratirahasya* of Kokkoka

Nos. 8555, 8556, 8654, 8655.

*Ratnacūḍakathā*

Nos. (8584A), (8872A).

RATNAMANDIRA-GAṆI. For his *vv.*, see *Upadeśataraṅgiṇī*.

RATNĀKARA (RĀJĀNAKA RAT°). On him see Vol. I, p. 353; III, p. 1530; IV, p. 2079; DCA, II, no. 1210. For his *vv.*, see *Haravijaya*.

*Ratnāvalī* of Śrīharṣa

No. 8392.

RALHAṆA. See DCA, II, no. 1215.

No. (8832) (Ralhaṇa or Bilhaṇa).

RAVIGUPTA. On him, see Vol. I, p. 353; II, p. 957; III, p. 1530; IV, p. 2080; DCA, II, no. 1217.

Nos. (9295), (9736), (9745).

*Rasagaṅgādhara* of Jagannātha Paṇḍita

Nos. 8488, (8549), 8615, 8652, 8748A, 8823, 8876, 9028, 9177, 9234.

*Rasamañjarī* of Bhānukara

Nos. 8601, 8809, 9362A, 9403, 9474, 9441.

*Rasaratnahāra* (of Śivarāma Tripāṭhi), KM VI. 118.

Nos. 8768, 8825.

*Rasārṇavasudhākara* of Siṁhabhūpāla (*RAS*)

Nos. 8298A, 8328A, 8328B, 8472, 8530, 8633, 8773A, 8867, 8876, 9136, 9189A, 9200, 9392, 9394A, 9489A, 9489B, 9493A, 9544, 9598A, 9695A, 9821A.

*Rasikajīvana* of Gadādharabhaṭṭa (*RJ*)

Nos. 8268, 8360, 8441, 8483, 8493, 8558, 8606, 8661A, 8675, 8680, 8698, 8719, 8754, 8823, 8832, 9050, 9084, 9085, 9092, 9182, 9205, (9229), 9430, 9441, 9442, 9473, 9474, 9475, 9493, 9555, 9841, 9943.

*Rasikarañjana* of Rāmacandra (*Ras*)

Nos. 8503, 8695, 8990, 9027, 9968, 9773, 9951.

RĀKṢASA PAṆḌITA (=KAVI-RĀKṢASA). On him, see Vol. IV, p. 2080; DCA, II, no. 1221.

No. (9909). See also *Sūktisaṅgraha*.

*Rājataraṅgiṇī* of Kalhaṇa (*RT*)

Nos. 8303, 8308, 8444, 8836, 8934, 9047, 9755, 9801, 9875, 9955.

*Rājanīti* (*RNi*). On it, see Vol. I, p. 354.

No. 9428.

*Lokoktimuktāvali* of Dakṣiṇāmūrti

Nos. 8645, 8939, 8940, 9669, 9683.

LOLIMBARĀJA. On him, see Vol. III, p. 1534 ; IV, p. 2084 ; DCA, II, no. 1329. For his *vv.*, see *Harivilāsa.*

*Loharatnākara*

No. (9280).

*Laukikanyāyaślokāḥ* (*Lau*)

Nos. 8389, 8624.

*Vakroktijivita* of Rājānaka Kuntaka. On it, see Vol. II, p. 959.

Nos. 8635, 9084.

VARARUCI. On him, see Vol. II, p. 959 ; IV, p. 2084 ; DCA, II, no. 1353.

No. (8980). See also *Ubhayābhisārikā, Nitiratna.*

VARĀHAMIHIRA. On him, see Vol. II, pp. 959-60 ; III, p. 1534 ; IV, p 2084 ; DCA, II, no. 1361.

Nos. 9726, See also *Bṛhatsaṁhitā, Yogayātrā.*

VALLAṆA. On him, see Vol. I, p. 358, III, p. 1534 ; DCA, II, no. 1370.

No. (9270).

VALLABHADEVA. On him, see Vol. I, p. 358 ; III, p. 1535.

Nos. (8406), (8476), (8483), (8870), (9927).

*Vasiṣṭhadharmaśāstra* (*Vas*). On it, see Vol. I, pp. 358-59.

Nos. (8609), (9870).

VASUKALPA ( =VASUDATTA ). On him, see Vol. I, p. 359 ; III, p. 1535 ; DCA, II, no. 1388.

Nos. (8632), (8897), (8956).

VASUDATTA (=VASUKALPA). See Vasukalpa.

VASUNĀGA. On him see DCA, II, no. 1391.

No. (8325).

VĀKKŪṬA (VĀHVAṬA, BĀHUṬA, KĀKKŪṬA). On him see Vol. I, p. 359. See also DCA, II, no. 1397.

Nos. 9224, 9487.

VĀGBHAṬA. On him see Vol. III, p. 1536. See also DCA, II, no. 1405. For his *vv.*, see *Kāvyānuśāsana.*

VĀṆĪVILĀSA DĪKṢITA. On him see DCA, II, no. 1419.

No. (9008).

VĀTSYĀYANA (MALLANĀGA). On him see Vol. IV, p. 2086. See also DCA, II, no 1423.

No. (9013). See also *Kāmasūtra.*

*Vātsyāyanasūtra-sāra* of Kṣemendra

No. 9568.

VĀMANA. On him, see Vol. I, pp. 359-60; III, p. 1536; IV, p. 2086. See also DCA, II, no. 1426. For his *vv.*, see *Kāvyālaṅkāra.*

VĀLMĪKI. Acclaimed as 'Ādikavi' (First poet) of Classical Sanskrit, author of

poetics, have been couched. For his *vv.*, see *Ekāvali*.

VIDYĀPATI. On him, see Vol. I, p. 361. See also DCA, II, no. 1488.

No. (8807).

VIDYEŚA (°NA). On him see DCA, II, no. 1492.

No. (9804).

*Viddhasālabhañjikā* of Rājaśekhara (*Viddhas*)

No. 8410.

VIBHĀKARAVARMAN. On him, see Vol. III, p. 1538. See also DCA, II, no. 1498.

No. (9437).

VIMALASARASVATI. On him see DCA, II, no. 1501.

No. (9339).

VIRIÑCI. On him see DCA, II, no. 1504.

Nos. (9395), (9849).

*Vivādaratnākara* of Caṇḍeśvara Ṭhakkura

No. (9870).

*Vivekavilāsa* of Jinadattasūri

Nos. (8768A), (9051A), (9261A), (9805A), (9964A).

VIŚĀKHADATTA. On him, see vol. I, p. 362 ; III, p. 1538 ; IV, p. 2088. See also DCA, II, no. 1508.
For his *vv.*, see *Mudrārākṣasa*.

*Viśvaguṇādarśa* of Veṅkaṭādhvarin

Nos. 8534, 8933, 9062, 9158, 9557.

VIŚVANĀTHA KAVIRĀJA. On him, see Vol. I, p. 362. See also DCA, II, no. 1511.
Nos. (8342), (8486), (9887), (9893), See also *Sāhityadarpaṇa.*

VIŚVĀDHIKA. On him see DCA, II, no. 1515.

No. (9402).

VIŚVEŚVARA. On him, see Vol. II, p. 963 ; III, pp. 1538-39 ; IV, p. 2088. See also DCA, II, no. 1517.
Nos. (8531), (8572).

VIŚVEŚVARA-KAVICANDRA (=V° PAṆḌITA). Poet and rhetorician, protégé of King Siṁhabhūpāla who had his capital in Rājācala (Rācakoṇḍa) in Andhra Pradesh (*c.* A. D. 1400). Author of the poem *Kandarpasambhava* and the work on rhetoric, *Camatkāracandrikā*. For his *vv.*, see the latter work.

VIŚVEŚVARA PAṆḌITA. On him see Vol. I, p. 362 ; III, p. 1539. For his *vv.*, see under *Alaṅkārakaustubha*, *Alaṅkāramuktāvali*.

*Viṣṇudharmottara Purāṇa.* On it, see Vol. I, p. 362.
Nos. 9689, 9837.

*Viṣṇu-Purāṇa* (*Viṣṇu-P*). On it, see Vol. I, p. 362.
No. 9040.

*Viṣṇu-dharmasūtra* (=*Viṣṇu-smṛti*). (*Vi*). On it, see Vol. I, p. 362.
No. (8609).

*Vyāsaśataka*. On it, see Vol. I, p. 364.
No. (9691).

*Vyāsasubhāṣitasaṁgraha*. On it, see Vol. I, p. 365; II, p. 965; IV, p. 2080.
Nos. 8870, 8946, (9921).

VRAJANĀTHA. On him, see Vol. I, p. 365. For his *vv.*, see *Padyataraṅgiṇi*.

ŚAKAVṚDDHI or VṚDDHI, poet. On him, see Vol. I, p. 565; III, p. 1539; IV, p. 2090. See also DCA, II, no. 1541 and 1571.
Nos. (8397), (9865).

ŚAKTIKUMĀRA. On him see DCA, II, no. 1573.
No. (9200).

ŚAṄKARA-GAṆA. On him see DCA, II, no. 1584.
No. (8652).

ŚAṄKARA MIŚRA. On him see Vol. I, p. 365. See also DCA, II, no. 1588.
No. (9189).

ŚAṄKARA MIŚRA VĀCASPATI. On him see, DCA, no. 1589.
No. (9649).

ŚAṄKARĀCĀRYA. On him see Vol. II, pp. 965-66. See also DCA, II, no. 1591. For his *vv*, see *Mohamudgara*, *Śivāparādhakṣamāpaṇastotra*.

ŚAṄKHADHARA. On him see Vol. IV, p. 2091. See also DCA, II, no. 1595.
No. (8432).

*Śatakatraya*, by Dhanada-deva
Nos. 8561, 8571. See also Dhanada-deva, *Vairāgyaśataka*, *Śṛṅgāraśataka*.

*Śatakatrayādi-subhāṣitasaṅgraha* of Bhartṛhari. (*BhŚ*)
Nos. 8318, 8498, (8529), 8531, 8773, 8813, 8947, 9019, 9031, 9055, 9153, 9358, 9428, 9648, 9713, 9909.

ŚATĀNANDA. On him, see Vol. I, p. 366; III, p. 1541. See also DCA, II, no. 1597.
No. (8679).

ŚAMBHU. On him see Vol. III, p. 1539. See also DCA, II, 1604. For his *vv.*, see *Rājendrakarṇapūra*.

ŚARAṆA (°DEVA). On him, see Vol. I, p. 366; III, p. 1541; DCA, II, no. 1610.
Nos. (9524), (9852). See also *Durghaṭavṛtti*.

*Śākuntala* (*Abhijñāna-Śākuntala*) of Kālidāsa (*Śāk*)
Nos. 8298A, 8450, 9299, 9550, 9764, 9976.

*Śāntivilāsa* of Nīlakaṇṭha Dīkṣita
Nos. 9658, 9692, 9867.

*Śāntiśataka* of Śilhaṇa. On the work, see Vol. I, p. 367, under Silhaṇa.
Nos. 8529, 9142, 9555, 9560.

ŚĀRADĀTANAYA. Rhetorician, of the 12th-13th cent., son of Bhaṭṭa-Gopāla of the Kāśyapagotra. He was a

*Śiśupālavadha* of Māgha (*Śiś*)

Nos. 8340, 8403, 8504, 8552, 8608, 8704, 8716, 8724, 8626, 8991, 9132, 9152, 9182, 9238, 9264, 9341, 9419, 9434, 9438, 9462, 9509, 9644, 9646, 9790, 9862.

*Śukasaptaśati* (*Sks*). On it, see Vol. I, p. 367.

No. 9640.

*Śukranīti* (*–sāra*) of Śukrācarya. On this, see Vol. II, pp. 967-68.

Nos. 8516, 8525, 8591, 8712, 8774, 8951, 9585, 9592, 9729, 9780, 9819, 9835, 9891, 9892.

ŚUBHAṄGA (=ŚUBHĀṄKA). On him see Vol. IV, p. 2093. See also DCA, II, no. 1668.

No. (8873).

ŚŪDRAKA. On him, see Vol. I, p. 367 ; IV, p. 2093. See also DCA, II, no. 1670. For his *vv.*, see *Padma-prābhṛtaka*, *Mṛcchakaṭika*.

ŚŪRAVARMAN. On him see DCA, II, no. 1675.
No. (9617).

SṚṄGĀRA. On him see DCA, II, no. 1679.
No. (9061).

*Śṛṅgāratilaka*. (Anon.) On it, see Vol. II, p. 968. Nos. 8674, 9078, 9188, 9482.

*Śṛṅgāratilaka* ascribed to Kālidāsa.

No. 8487.

*Śṛṅgāratilaka* of Rudraṭa

Nos. 8375, 8459, 8685, 8896, 9212, 9263, 9314, 9477, 9482, 9491, 9522, 9541, 9777, 9930.

*Śṛṅgāradhanada* by Dhanadadeva

Nos. 9381, 9497. See also *Śatakatraya*.

*Śāṅgāraprakāśa* of Bhoja (*SB*). On it, see Vol. I, p. 368.

Nos. 8551, 8633, 8635, 9574, 9575.

*Śṛṅgārarasāṣṭaka*, attributed to Kālidāsa. On it, see Vol. II, p. 968.
No. 8507.

*Śṛṅgaraśataka* of Janārdana (*JanSṛṅg*)
Nos. 8355, 8517, 8567, 8637, 9208, 9217.

*Śṛṅgārālāpa* (*SLP*). On it, see Vol. I, p. 368.

Nos. 9153, 9648.

ŚOBHĀKARAMITRA. On him, see Vol. I, p. 368. For his *vv.*, see under *Alaṅkāraratnākara*.

ŚYĀMILAKA. On him, see Vol. III, pp. 1544-45. See also DCA, II, no. 1683. For his *vv.*, see *Pādatāḍitaka Bhāṇa*.

ŚRĪKAṆṬHA. On him see DCA, II, no. 1687.

No. (9006, 9429).

*Śrīkaṇṭhacarita* of Maṅkha(ka)
Nos. 9797, 9926.

ŚRĪ-CANDRA. See CANDRA.

*Saduktikarṇāmṛta* of Śrīdharadāsa (*Skm*).

Nos. 8316, 8317, 8321, 8322, 8327, 8353, 8387, 8388, 8408, 8410, 8430, 8436, 8490, 8494A, 8518, 8529, 8531, 8546, 8553, 8572, 8605, 8614, 8615, 8625, 8632, 8633, 8635, 8679, 8696, 8698, 8732, 8748, 8751, 8769, 8795, 8807, 8808, 8821, 8842, 8844, 8879, 8897, 8962, 8963, 9006, 9042, 9058, 9060, 9093, 9149, 9166, 9193, 9202, 9209, 9210, 9214, 9224, 9230, 9272, 9274, 9370, 9387, 9385, 9437, 9440, 9442, 9445, 9457, 9463, 9471, 9472, 9482, 9483, 9491, 9515, 9524, 9528, 9542, 9553, 9555, 9590, 9710, 9841, 9846, 9849, 9850, 9852, 9857, 9945, 9967, 9970.

*Sabhātaraṅga* of Jagannātha Miśra. On it, see Vol. III, p. 1457.

Nos. (8553), (9045), (9162), (9268).

*Sabhārañjanaśataka* of Nīlakaṇṭha Dīkṣita (*Sabhā*).

Nos. 8299, 8477, 8502, 8904, 9376, 9784, 9789, 9817.

*Sabhyakaṇṭhābharaṇa*

No. (9063).

*Sabhyālaṅkaraṇa* of Govindajit (*SG.*). On it, see Vol. II, pp. 969-70 ; III, p. 1547.

Nos. 8488A, 8491, 8493, 8495A, 8504A, 8562A, 8646A, 8698A, 8761A, 8769B, 8825A, 8849, 9010A, 9111, 9156A, 9212, 9417, 9469A, 9477, 9484A, 9523, 9622, 9649, 9782, 9909, 9909A, 9934, 9943.

*Samayocitapadyaratnamālikā* ( *Sama* ), Comp. by G. K. Dravida. (Modern).

Nos. 8275, 8287, 8293, 8498, 8507, 8513, 8531, 8532, 8535, 8553, 8590, 8610, 8611, 8612, 8709, 8733, 8740, 8787, 8796, 8862, 8865, 8869, 8877, 8922, 8923, 8924, 8927, 8944, 8947, 9000, 9003, 9051, 9076, 9080, 9091, 9098, 9160, 9179, 9184, 9189, 9194, 9237, 9241, 9283, 9286, 9287, 9296, 9326, 9354, 9394, 9398, 9401, 9454, 9460, 9504, 9573, 8581, 9602, 9684, 9687, 9718, 9719, 9723, 9759, 9770, 9811, 9812, 9886, 9901, 9931, 9949, 9952, 9974.

*Sarasvatīkaṇṭhābharaṇa* of Bhoja (*Sar*)

Nos. 8551, 8626, 8633, 8635, 8748, 9012, 9058, 9080, 9133, 9144, 9392, 9478, 9483, 9544, 9555, 9779, 9841, 9977.

SĀGARANANDIN. On him, see Vol. I, p. 370. For his *vv.*, see *Nāṭakalakṣaṇaratnakośa*.

SĀÑCADHARA ( = SAÑCADHARA ). On him see Vol. II, p. 970 ; IV, p. 2096.

Nos. (8353), (8696).

SĀYAṆA. Illustrious minister of the Vijayanagar kings Bukka I and Harihara II (14th cent.). He was a prolific commentator on Vedic texts. Among his works on Classical Sanskrit are

*Subhāṣitapadyasaṅgraha*. On it see Vol. III, p. 1549. (Modern).

No. 8640.

*Subhāṣitamañjarī*, Comp. S. Venkatarama Sastri (*SMa*). (Modern).

Nos. 8271, 8813, 8857, 9092, 9098, 9099, 9158, 9160, 9337.

*Subhāṣitamuktāvali*, anon. (*SuM*). On it, see Vol. I, p. 371.

Nos. 8430, 8465, 8510, 8580, 8581, 8683, 8691, 8698, 8703, 8984, 9048, 9076, 9077, 9160, 9203, 9206, 9256, 9268, 9346, 9375, 9393, 9417, 9483, 9484, 9506, 9722, 9786, 9900.

*Subhāṣitaratnakośa* of Bhaṭṭa Srīkṛṣṇa (*SK*) MS BORI 93/1883-84.

Nos. 8498, 8531, 8551, 9428.

*Subhāṣitaratnakośa* of Vidyākara (*SkV*)

Nos. 8312, 8317, 8327, 8351, 8410, 8430, 8443, 8445, 8494A, 8551, 8553, 8565, 8573, 8614, 8615, 8617, 8625, 8632, 8635, 8679, 8691, 8698, 8748, 8761, 8816, 8820, 8826, 8842, 8873, 8879, 8897, 8956, 8996, 9006, 9060, 9061, 9089, 9125, 9134, 9149, 9210, 9214, 9218, 9224, 9240, 9257, 9270, 9271, 9272, 9387, 9424, 9426, 9429, 9483, 9487, 9513, 9528, 9555, 9560, 9590, 9595, 9710, 9815, 9858, 9887, 9942, 9945, 9947.

*Subhāṣitaratnabhāṇḍāgāra* (*SR*), Comp. by Narayana Rama Acharya. (Modern).

Nos. 8268, 8271, 8273, 8275, 8276, 8277, 8278, 8281, 8283, 8286, 8288, 8290, 8291, 8293, 8298, 8302, 8305, 8307, 8308, 8315, 8322, 8342, 8344, 8347, 8349, 8350, 8361, 8364, 8372, 8396, 8397, 8401, 8402, 8404, 8406, 8410, 8412, 8413, 8417, 8419, 8420, 8421, 8422, 8426, 8427, 8428, 8429, 8430, 8431, 8432, 8434, 8435, 8440, 8449, 8470, 8474, 8478, 8482, 8483, 8486, 8492, 8493, 8498, 8501, 8507, 8514, 8529, 8531, 8532, 8533, 8535, 8547, 8550, 8551, 8552, 8553, 8558, 8566, 8584, 8592, 8593, 8595, 8601, 8615, 8621, 8627, 8628, 8629, 8633, 8634, 8635, 8636, 8641, 8642, 8650, 8652, 8661A, 8662, 8666, 8667, 8669, 8672, 8673, 8674, 8675, 8676, 8680, 8687, 8691, 8694, 8698, 8711, 8713, 8716, 8717, 8719, 8720, 8723, 8724, 8726, 8729, 8730, 8732, 8735, 8742, 8744, 8754, 8764, 8772, 8773, 8778, 8781, 8784, 8787, 8795, 8799, 8800, 8804, 8811, 8813, 8815, 8818, 8822, 8823, 8824, 8832, 8835, 8836, 8847, 8848, 8857, 8864, 8876, 8880, 8881, 8883, 8886, 8892, 8893, 8896, 8897, 8905, 8914, 8933, 8935, 8944, 8947, 8956, 8962, 8964, 8978, 8981, 8982, 8986, 8987, 8989, 8991, 8993, 9000, 9008, 9011, 9015, 9016, 9019, 9021, 9024, 9026, 9034, 9043, 9044, 9045, 9049, 9050, 9051, 9053, 9054, 9056, 9057, 9058, 9060, 9062, 9063, 9065, 9066, 9070, 9074, 9076, 9081, 9082, 9083, 9084, 9085, 9086, 9089, 9091, 9092, 9094, 9095, 9098, 9099, 9100,

9486, 9505, 9531, 9537, 9549, 9582, 9605, 9648, 9649, 9686, 9722, 9770, 9772, 9882, 9883, 9915, 9934.

*Subhāṣitaślokāḥ*, Ms. BORI 324/1881-82. (*SL*).
No. 9358.

*Subhāṣitasaṅgraha* or *Ślokasaṅgraha* of Maṇirāma Dīkṣita, court poet of Rājā Todarmal. (MS BORI 527/1887-91) (*Su*).
Nos. 8498, 9909, 9942.

*Subhāṣtasaṅgraha*, Comp. by P. M. Pandya (*SSg*). (Modern).
Nos. 8582, 8595, 8650, 8666, 8730, 8744, 9000, 9283.

*Subhāṣitasaptaśati*, Comp. by Mangal Dev Shastri (*SSap*). (Modern).
Nos. 8287, 8311, 8356, 8919, 8920, 8921, 8930, 9255, 9537.

*Subhāṣitasandoha* of Amitagati (*ĀS*)
Nos. 8602, 8777, 8782, 8788, 8797, 8941, 8943, 8948, 8950 A, 8955, 8974, 8998, 9156, 9157, 9260, 9427, 9748, 9879.

*Subhāṣitasāgara*, Anon., Jainistic. Ms. BORI 424/1899-1915 (*SSj*).
No. 8498.

*Subhāṣitasārasamuccaya*, MS in ASB. No. 105,666-130-7 (*SuSS*)
Nos. 8493, 8647, 9442, 9475, 9618, 9626, 9666, 9909, 9943.

*Subhāṣitasudhānidhi* of Sāyaṇa (*SSSN*)
Nos. 8287, 8344, 8365, 8406, 8422A, 8474, 8494, 8498, 8577A, 8639, 8677B, 8737A, 8784, 8795, 8811, 8830, 8870, 8876, 8777A, 9036, 9068A, 9077A, 9080, 9100, 9101, 9130, 9145, 9177A, 9204, 9230, 9230A, 9295, 9317, 9386A, 9427A, 9483, 9571A, 9573, 9582A, 9588A, 9602A, 9688, 9690, 9691, 9736, 9739, 9741, 9756, 9758, 9765, 9766, 9769A, 9782, 9807, 9808, 9841, 9847A, 9851, 9868A, 9896A, 9901, 9906, 9910A, 9917, 9959, 9960A.

*Subhāṣitasudhānandalahari* (*SSNL*)
No. 9460.

*Subhāṣitasudhāratnabhāṇḍāgāra*, Comp. S. Kaviratna. (*SSB*, *SSR*). (Modern).
Nos. 8268, 8271, 8275, 8276, 8277, 8278, 8281, 8283, 8286, 8288, 8290, 8291, 8293, 8298, 8302, 8307, 8308, 8315, 8322, 8335, 8344, 8347, 8249, 8361, 8364, 8372, 8396, 8397, 8401, 8402, 8404, 8406, 8410, 8412, 8413, 8417, 8419, 8420, 8421, 8422, 8425, 8426, 8427, 8428, 8429, 8430, 8431, 8434, 8435, 8440, 8449, 8470, 8474, 8478, 8483, 8486, 8492, 8493, 8498, 8501, 8507, 8508, 8509, 8514, 8526, 8527, 8529, 8531, 8532, 8533, 8535, 8537, 8539, 8547, 8550, 8551, 8552, 8553, 8558, 8566, 8574, 8582, 8584, 8592, 8593, 8595, 8601, 8615, 8621, 8627, 8628, 8629, 8633, 8634, 8635, 8636, 8641, 8642, 8643, 8650, 8652, 8661A, 8662, 8665, 8666, 8667, 8669, 8672, 8673, 8674, 8775, 8676,

9113, 9114, 9117, 9123, 9125, 9168, 9196, 9198, 9237, 9256, 9266, 9295, 9366, 9378, 9400, 9466, 9520, 9521, 9555, 9605, 9623, 9722, 9776, 9805, 9860, 9904, 9913, 9916, (9921), 9954.

*Subhāṣitārṇava* ascribed to Śubhacandra (*SA*, *Sa*, *Subh*). On it, see Vol. III, p. 1554.

Nos. 8279, 8287, 8301, 8377, 8427, 8484, 8485, 8597, 8766, 8773, 8860, 8923, 9098, 9108, 9153, 9160, 9162, 9183, 9283, 8287, 9518, 9583, 9587, 9648, 9654, 9657, 9775, 9788, 9904, 9921, 9954, 9958, 9973.

*Subhāṣitāvali* of Vallabhadeva (*VS*)

Nos. 8267, 8287, 8308, 8325, 8344, 8352, 8363, 8364, 8367, 8372, 8376, 8386, 8396, 8397, 8399, 8400, 8406, 8446, 8448, 8454, 8460, 8466, 8474, 8481, 8493, 8498, 8520, 8553, 8575, 8583, 8589, 8600, 8615, 8635, 8646, 8648, 8652, 8669, 8674, 8681, 8691, 8698, 8701, 8706, 8715, 8718, 8719, 8720, 8721, 8732, 8740, 8747, 8757, 8771, 8781, 8785, 8799, 8800, 8827, 8828, 8836, 8843, 8878, 8898, 8902, 8972, 8980, 8996, 9017, 9035, 9036, 9046, 9051, 9053, 9087, 9122, 9129, 9154, 9155, 9184, 9200, 9203, 9205, 9216, 9220, 9221, 9256, 9259, 9269, 9284, 9289, 9295, 9317, 9320, 9326, 9327, 9332, 9345, 9360, 9367, 9370, 9373, 9398, 9399, 9401, 9413, 9420, 9435, 9437, 9438, 9442, 9446, 9458, 9458, 9483, 9494, 9549, 9551, 9558, 9617, 9642, 9648, 9650, 9687, 9691, 9694, 9701, 9702, 9705, 9736, 9639, 9744, 9745, 9751, 9757, 9785, 9796, 9799, 9807, 9851, 9865, 9878, 9926, 9937.

SURABHICŪLA. (SŪRAMŪLA, KĀŚMĪRAKA-SŪ°) On him, see Vol. II, p. 976 ; III, p. 1554, under Śurabhi. See also DCA, II, no. 1825. No. (8732).

*Suvṛttatilaka* of Kṣemendra (*Suvr.*)

Nos. 8323, 8324, 8391, 8649, 8710, 9136.

*Sūktimañjarī*, Comp. by Baldeva Upadhyaya (*SuMuñ*) (Modern).

Nos. 8652, 8662, 8672, 8794, 8822, 8850, 8980, 9097, 9129, 9316, 9335, 9472, 9604, 9887, 9935.

*Sūktimuktāvali* of Bhagadatta Jahlaṇa (*JS*)

Nos. 8271, 8274, 8291, 8295, 8323, 8364, 8368, 8370, 8375, 8381, 8397, 8418, 8430, 8433, 8475, 8476, 8483, 8493, 8521, 8551, 8563, 8615, 8633, 8638, 8660, 8677, 8679, 8693, 8698, 8704, 8719, 8722, 8734, 8795, 8802, 8809, 8822, 8832, 8846, 8858, 8868, 8893, 8982, 8999, 9014, 9020, 9025, 9057, 9058, 9060, 9069, 9113, 9123, 9125, 9152, 9168, 9198, 9236, 9240, 9258, 9275, 9281, 9282, 9295, 9298, 9317, 9321, 9322, 9325, 9329, 9339, 9353, 9357, 9370, 9374, 9384, 9399, 9415, 9418, 9437, 9447, 9448, 9456,

would form an ornament to man. Still another work of his is the *Sṛṅgāravairāgya-taraṅgiṇi*. See also DCA, II, no. 1856. For his *vv*., see *Narābharaṇa*.

SOMEŚVARA. On him, see Vol. I, p. 351, under *Mānasollāsa* ; II, p. 978 ; IV, p. 2104. For his *vv*., see *Mānasollāsa*.

*Skanda-Purāṇa* (*SkP*). On it, see Vol. I, p. 377.

Nos. 8506, 8585, 9164, 9525, 9578, 9706.

*Stavamālā* of Rūpa Gosvāmin

No. 8534.

*Stutikusumāñjali* of Jagaddhara

No. 8827.

*Stutimālikā* of Akbarīya-Kālidāsa

Nos. 8548, 9856.

*Sphuṭaśloka*. On it, see Vol. I, p. 377.

Nos. (8275, 8291, 8293, 8507, 8529, 8532, 8535, 8628, 8745, 8787, 8792, 8813, 8881, 9100, 9111, 9160, 9223, 9261, 9290, 9649, 9722).

*Svapnavāsavadatta* of Bhāsa (*Sv*)

No. 8280.

HAṀSAVIJAYA-GAṆI. On him, see Vol. I, p. 377. For his *vv*., see *Anyoktimuktāvali*.

HANŪMAT. On him, see Vol. I, p. 377, III, p. 1557 ; IV, p. 2105. See also DCA, II, no. 1869. For the *vv*., attributed to him see *Khaṇḍapraśasti*, *Mahānāṭaka* and *Hanūmannāṭaka*.

*Hanūmannāṭaka* or *Mahānāṭaka* (*Han*., or *Mahā*).

Nos. 8897, 8914, 9076, (9198), 9204. See also *Mahānāṭaka*.

*Haravijaya* of Ratnākara

No. 9366.

HARIKAVI. On him, see Vol. III, p. 1557 ; DCA, II, no. 1878. For his *vv*., see *Subhāṣitahārāvali*.

HARIBHAṬṬA. On him, see Vol. I, pp. 377-78 ; III, p. 1557 ; DCA, II, no. 1885.
No. (9298).

HARIBHĀSKARA. On him, see Vol. I, p. 378. See also DCA, II, no. 1889. For his *vv*., see *Padyāmṛtataraṅgiṇi*.

HARIBHŪTA BHAṬṬA. On him, see Vol. III, p. 1557 ; DCA, II, no. 1890.
No. 8843.

*Harivilāsa* of Lolimbarāja

No. (8421).

HARIHARA BHAṬṬA. See Vol. II, p. 979 ; III, p. 1557 ; IV, p. 2106.

No. (8336).

*Hariharasubhāṣita*. See *Sūktimuktāvali*.

HARIHAROPĀDHYĀYA. On him, see Vol. II, pp. 979-80 ; IV, p. 2106. See also DCA, II, no. 1898.

Nos. 8864. See also *Bhartṛharinirveda*.

# II. INDEX

## OF

## SANSKRIT METRES

The following metres, other than *Śloka* (*Anuṣṭup*), have been used in the verses collected in this volume. These metres have been classified into four groups : A. *Akṣaracchandas* (*Sama*) or metres having an equal number syllables in the four quarters, **B.** *Akṣaracchandas* (*Ardhasama*) or metres having an equal number of syllables in the alternate quarters, C. *Mātrācchandas* or metres governed by the number of syllabic instants in the quarters and **D.** Irregular. **A** and **B** are listed according to the number of syllables to the quarter. Referential numbers to the non-metrical verses are given in *italics*.

A. *AKṢARACCHANDAS* (*Sama*)

(a) **11 syllables to a quarter (Triṣṭubh)**

*Indravajrā*

— — ∪ / — — ∪ / ∪ — ∪ / — —

Nos. 8269, 8296, 8396, 8564, 8568, 8884, 8887, 8889, 8941A, 8967, 9147, 9344, 9351, 9358, 9393, 9410, 9415, 9465A, 9505, 9519, 9543, 9546, 9638, 9641B, 9966, 9669, 9671, 9672, 9770, 9771, 9868A, 9873, 9877, 9926, 9934, 9961.

**Total : 36.**

*Upajāti* (*Indravajrā* and *Upendravajrā*)

∪ (—) — ∪ / — — ∪ / ∪ — ∪ / — —

Nos. *8273*, 8282, 8455, 8456, 8463, 8495, 8498, 8499, 8521, 8536, 8540, 8593, 8596, 8606, 8607, 8608, 8626, 8627, 8628, 8630, 8681, 8689, 8690, 8735, 8737A, 8740, 8745, 8756, 8763, 8766, 8767, 8768, 8770, 8773A, 8779, 8780A, 8784, 8787, 8788, 8793, 8798A, 8815, 8822, 8825, 8835, 8847, 8850, 8877, 8880A, 8881, 8939, 8940, 8953, 8964, 8973, 8977, 9007, 9012, 9028A, 9035, 9041A, 9047, 9106, 9108, 9109, 9128, 9133, 9148, 9150, 9157, 9176, 9177A, 9265, 9279, 9306, 9317A, 9335, 9340, 9343, 9355, 9356, 9365, 9374, 9392, 9444, 9460, 9470, 9473, 9479, 9488, 9501, 9502, 9503, 9515, 9521, 9620, 9621, 9663, 9687A, 9719, 9721, 9726A, 9753, 9756, 9757, 9783, 9785, 9799, 9821A, 9875, 9893, 9896A, 9915, 9941, 9944A.

**Total : 115.**

*Upendravajrā*

⏑ — ⏑ / — — ⏑ / ⏑ — ⏑ / — —

Nos. 8782, 8786, 8972, *9005*, 9008, 9156.

**Total : 6.**

*Dodhaka*

— ⏑ ⏑ / — ⏑ ⏑ / — ⏑ ⏑ / — —

No. *9328*.

**Total : 1.**

*Rathoddhatā*

— ⏑ — / ⏑ ⏑ ⏑ / — ⏑ — / ⏑ —

Nos. 8268, 8274, 8294, 8381, 8393, 8577A, 8582, 8809, 9052, 9416, 9517, 9618, 9647, 9652, 9839.

**Total : 15.**

*Śālinī*

— — —/— — ⏑ /— — ⏑ / — —

Nos. 8280, 9132, 9152, 9326, 9403A, 9537, 9642B, 9685, 9895, 9960.

**Total : 10.**

*Svāgatā*

— ⏑ — / ⏑ ⏑ ⏑ / — ⏑ ⏑ / — —

Nos. 8378, 8683, 8687, 9058A, 9237, 9238, 9243, 9360A, 9414, 9419, 9420, 9421, 9506, 9507, 9508, 9509, 9510, 9580, 9644, 9646, 9649, 9650, 9796, 9797.

**Total : 24.**

(b) **12 syllables to a quarter (Jagatī)**

*Upajāti* (*Vaṁśasthā* and *Indravaṁśā*)

⏑ (—)— ⏑ /— — ⏑/ ⏑— ⏑ /—⏑—/

Nos. 8742, 9045, 9725, 9767, 9862, 9866.

**Total : 6.**

*Kāmadattā*

⏑ ⏑ ⏑ / ⏑ ⏑ ⏑ / — ⏑— / ⏑ — — /

No. 8705.

**Total : 1.**

*Candralekhā* or *Candrakāntā* or *Vaiśvadevī*

— — —/— — —/ ⏑— —/ ⏑— —

No. 9926A.

**Total : 1.**

*Jaladharamālā*

— — —/ — ⏑ ⏑ / ⏑ ⏑— /— — — /

No. 8277.

**Total : 1.**

*Jaloddhatagati*

⏑ — ⏑ / ⏑ ⏑ — / ⏑ — ⏑ / ⏑ ⏑ —

No. 8738.

**Total : 1.**

*Toṭaka*

⏑ ⏑ — / ⏑ ⏑ — / ⏑ ⏑ — / ⏑ ⏑— /

Nos. 8423, 8424, 8438, 8439, 8440, 8501, 8676A, 8960, 8961, 9033.

**Total : 10.**

*Drutavilambita* (or *Sundarī* or *Hariṇaplutā*)

⏑ ⏑ ⏑ / — ⏑ ⏑ / — ⏑ ⏑ /— ⏑ —/

Nos. 8422, 8426, 8427, 8479, 8546, 8552, 8553, 8640, 8649, 8650, 8669, 8670, 8714, 8746, 8998, 9026.

**Total : 16.**

*Pramitākṣarā*

⏑ ⏑ — / ⏑ — ⏑ / ⏑ ⏑ — / ⏑ ⏑ — /

Nos. 8315, 8437, 8504, 8542, 8726, 8991.

**Total : 6.**

*Mālatī* (or *Yamunā*)

⏑ ⏑ ⏑ / ⏑ — ⏑ / ⏑ — ⏑ / — ⏑ — /

(Caesura in the 5th syllable).

No. 8369.

**Total : 1.**

*Vaṁśasthā* (or *Vaṁśasthavilā*)

⏑ — ⏑ / — — ⏑ / ⏑ — ⏑ / — ⏑ — /

Nos. 8311, 8325, 8347, 8368, 8517, 8562A, 8732A, 8777, 8799, 8800, 8957, 8974, 8975, 8976, 9129.

**Total : 15.**

(c) **13 syllables to a quarter (Atijagatī)**

*Praharṣiṇī*

— — — / ⏑ ⏑ ⏑ / ⏑ — ⏑ / — ⏑ — / —

(Caesura after the 3rd syllable).

Nos. 8855, 9263, 9264, 9438, 9439, 9454.

**Total : 6.**

*Mañjubhāṣiṇī*

⏑ ⏑ — / ⏑ — ⏑ / ⏑ ⏑ — / ⏑ — ⏑ / —

(Caesura after the 5th syllable).

Nos. 8664, 8724.

**Total : 2.**

*Rucirā*

⏑ — ⏑ / — ⏑ ⏑ / ⏑ ⏑ — / ⏑ — ⏑ / —

(Caesura after the 4th syallable).

Nos. 8453, 8459, 8530, 9017.

**Total : 4.**

(d) **14 syllables to a quarter (Śakvarī)**

*Uddharṣiṇī* (or *Karṇotpalā* or *Madhumādhavī*)

— — ⏑ / — ⏑ ⏑ / ⏑ — ⏑ / ⏑ ⏑ / — —

Nos. 9545, 9546.

**Total : 2.**

*Vasantatilaka* (°*kā*)

— — ⏑ / — ⏑ ⏑ ⏑ / ⏑ — ⏑ / ⏑ — ⏑ / — —

Nos. 8267, 8270, 8302, 8321, 8335, 8386, 8391, 8403, 8405, 8565, 8567, 8677B, 8810A, 8813A, 8826, 8833, 8834, 8843, 8846, 8878, 8880, 8885, 8890, 8891, 8928, 8931, 9046, 9068A, 9069, 9070, 9078, 9079, 9084, 9085, 9142, 9164, 9166, 9170, 9174, 9175, 9177, 9218, 9227, 9259, 9261, 9262, 9269, 9273, 9289, 9309, 9313, 9314, 9319, 9342, 9345, 9350, 9352, 9353, 9357, 9362A, 9364, 9366, 9378B, 9385, 9394, 9394A, 9395, 9403, 9405, 9409, 9411, 9428, 9433, 9434, 9436, 9437, 9441, 9442, 9443, 9451, 9453, 9462, 9482, 9483, 9489A, 9491, 9492, 9499, 9535, 9541, 9548, 9551, 9552, 9556, 9558, 9559, 9564A, 9566, 9618A, 9634, 9662, 9703, 9782, 9801, 9802, 9822, 9823, 9834, 9869A, 9880, 9897, 9898, 9911A, 9912, 9913, 9925, 9927, 9930, 9932, 9935, 9940, 9942A, 9943, 9945, 9950, 9964, 9967, 9971A.

**Total : 128.**

(e) **15 syllables to a quarter (Atiśakavarī)**

*Mālinī* (or *Nāndīmukhī*)

⏑⏑⏑/ ⏑⏑⏑/ — — —/⏑— — / ⏑——/

(Caesura after the 8th syllable).

Nos. 8322, 8352, 8421, 8468, 8471, 8472, 8475, 8478, 8481, 8488, 8489, 8491, 8492, 8543, 8544, 8550, 8554, 8598, 8599, 8601, 8602, 8647, 8654, 8655, 8656, 8658, 8659, 8660, 8698A, 8700, 8704, 8709, 8710, 8713, 8719, 8721, 8748, 8983, 8987, 8995, 9093, 9096.

**Total : 42.**

(f) **16 syllables to a quarter (Aṣṭi)**

*Citraśobhā irregular* (?)

—⏑—/⏑⏑⏑/—⏑—/⏑⏑⏑/—⏑ ——/ —

No. 9795.

**Total : 1.**

(g) **17 syllables to a quarter (Atyaṣṭi)**

*Pṛthvī* (or *Vilambitagati*)

⏑—⏑/⏑⏑—/⏑—⏑/⏑⏑—/⏑——/⏑—

(Caesura after the 8th syllable)

Nos. 8323, 8324, 8355, 8367, 8797, 8801, 9011, 9028, 9155.

**Total : 9.**

*Mandākrāntā* (or *Srīdharā*)

— — —/—⏑⏑/⏑ ⏑ ⏑/— —⏑/— —

( Caesura after the 4th and 10th syllables )

Nos. 8266, 8331, 8332, 8394, 8399, 8686, 8831, 8844, 8849, 8873, 8896, 8948, 9042, 9060, 9075, 9134, 9136, 9149, 9205A, 9207, 9220, 9221, 9254, 9255, 9256, 9271, 9349, 9425, 9426, 9430, 9557, 9568, 9590, 9616, 9658, 9673, 9692, 9744, 9853, 9867, 9879, 9955, 9963.

**Total : 43.**

*Śikhariṇī*

⏑ — — / — — — / ⏑⏑⏑ / ⏑⏑—/—⏑⏑/⏑—

(Caesura after the 6th syllable)

Nos. 8312, 8328, 8328A, 8342, 8343, 8344, 8345, 8364, 8494A, 8507, 8508, 8509, 8512, 8513, 8514, 8518, 8526, 8527, 8528, 8529, 8531, 8532, 8533, 8534, 8537, 8539, 8614, 8615, 8617, 8625, 8631, 8632, 8632A, 8633, 8634, 8635, 8636, 8637, 8638, 8734, 8739, 8751, 8761A, 8769, 8769A, 8772, 8773, 8963, 8970, 9006, 9010, 9015, 9019, 9021, 9039, 9107, 9109, 9116A, 9124, 9127.

**Total : 60.**

*Hariṇī* (or *Vṛṣabhaceṣṭita*)

⏑⏑⏑/⏑⏑— / — — —/— ⏑— / ⏑⏑ — / ⏑ —

(Caesura after the 6th and 10th syllables)

Nos. 8316, 8317, 8363, 8364, 8370, 8433, 8436, 8470, 8474, 8490, 8493, 8545, 8551, 8558, 8600, 8648, 8651, 8698, 8708, 8718, 8720, 8722, 8989, 8996, 9025, 9058, 9114.

**Total : 27.**

(h) **18 syllables to a quarter (Dhṛti)**

No instances occur.

(i) **19 syllables to a quarter (Atidhṛti)**

*Śārdūlavikrīḍita*

– – –/ ⏑⏑–/⏑–⏑/⏑⏑–/ – – ⏑/ – –⏑/–

(Caesura after the 6th and 12th syllables)

Nos. 8276, 8281, 8283, 8286, 8293, 8298, 8307, 8318, 8387, 8388, 8400, 8402, 8404, 8408, 8410, 8415, 8441, 8442, 8566, 8569, 8570, 8571, 8572, 8573, 8574, 8575, 8576, 8580, 8581, 8588, 8589, 8594, 8679, 8680, 8684, 8802, 8807, 8808, 8816, 8819, 8820, 8823, 8824, 8825A, 8832, 8838, 8842, 8845, 8848, 8852, 8861A, 8864, 8879, 8882, 8883, 8886, 8892, 8893, 8894, 8897, 8898, 8933, 8956, 9043, 9057, 9059, 9061, 9062, 9063, 9064, 9074, 9077, 9078, 9086, 9087, 9137, 9163, 9173, 9180, 9184, 9185, 9186, 9188, 9189, 9192, 9193, 9195, 9199, 9200, 9201, 9202, 9203, 9204, 9208, 9209, 9212, 9213, 9214, 9216, 9217, 9219, 9224, 9230, 9230A, 9231, 9233, 9234, 9257, 9266, 9267, 9268, 9275, 9276, 9277, 9282, 9284, 9285, 9287, 9298, 9315, 9320, 9322, 9324, 9325, 9329, 9331, 9338, 9339, 9346, 9348, 9354, 9363, 9367, 9368, 9369, 9370, 9372, 9381, 9384, 9386A, 9387, 9389, 9390, 9391, 9396, 9400, 9401, 9404, 9407, 9413, 9422, 9423, 9424, 9427, 9429, 9431, 9440, 9441B, 9441C, 9445, 9446, 9447, 9448, 9455, 9457, 9458, 9461, 9463, 9464, 9467, 9468, 9469, 9470A, 9471, 9462, 9476, 9477, 9480, 9481, 9484, 9484A, 9487, 9489B, 9493, 9493A, 9494, 9495, 9496, 9497, 9498, 9500, 9513, 9520, 9522, 9524, 9526, 9529, 9538, 9560, 9562, 9563, 9569, 9617, 9624, 9626, 9631, 9654, 9656, 9665, 9675, 9677, 9683, 9686, 9695, 9710, 9711, 9711A, 9713, 9722, 9726, 9730, 9750, 9751, 9764, 9767A, 9772, 9775, 9776, 9788, 9804, 9825, 9843, 9846, 9847, 9847A, 9849, 9850, 9851, 9852, 9854, 9857, 9858, 9859, 9863, 9864, 9865, 9874, 9878, 9889, 9904, 9907, 9910A, 9914A, 9929, 9938, 9939, 9942, 9944, 9947, 9948, 8951, 9952, 9953, 9954, 9965, 9969, 9970, 9971, 9972.

**Total : 269.**

(j) **20 syllables to a quarter (Kṛti)**

No instances occur.

(k) **21 syllables to a quarter (Prakṛti)**

*Sragdharā*

– – –/–⏑–/–⏑⏑/⏑⏑⏑/⏑––/⏑––/⏑– –

(Caesura after the 7th and the 14th syllables).

Nos. 8328B, 8401, 8405A, 8584, 8590A, 8818, 8821, 8837, 8867, 8895, 8943, 9054, 9065, 9066, 9076, 9081, 9083, 9141, 9187, 9189A, 9196, 9197, 9198, 9204A, 9210, 9223, 9253, 9272, 9311, 9318, 9341, 9362, 9375, 9386, 9399, 9401A, 9441A, 9456, 9469A, 9485, 9490, 9512, 9528, 9553, 9667, 9678, 9696, 9715, 9716, 9774, 9841,

9842, 9844, 9845, 9848, 9855, 9856, 9860, 9909, 9910, 9968.

**Total : 61.**

B. *AKṢARACCHANDAS* (Ardhasama)

*Aparavaktra*

First and third *pāda-s*, 11 syllables :

∪ ∪ ∪ / ∪ ∪ ∪ / — ∪ — / ∪ —

Second and fourth *pāda-s*, 12 syllables

∪ ∪ ∪ / ∪ — ∪ / ∪ — ∪ / — ∪ — /

Nos. 8703, 8747.

**Total : 2.**

*Aupacchandasika*

First and third *pāda-s*, 11 syllables :

∪ ∪ — / ∪ ∪ — / ∪ — ∪ / — —

Second and fourth *pāda-s*, 12 syllables

∪ ∪ — / — ∪ ∪ / — ∪ — / ∪ — —

Nos. 8422, 8435, 8494, 8547, 8549, 8549A, 8559, 8560, 8646, 8694, 8697, 8706, 8729, 8730, 8731, 9034, 9088, *9102*.

**Total : 18.**

*Puṣpitāgrā*

First and third *pāda-s*, 12 syllables :

∪ ∪ ∪ / ∪ ∪ ∪ / — ∪ — / ∪ — —

Second and fourth *pāda-s*, 13 syllables

∪∪∪/∪—∪/∪—∪/—∪—/—

Nos. 8350, 8353, 8418, 8419, 8431, 8434, 8482, 8486, 8488A, 8667, 8668, 8696, 8697A, 8723, 8760, 8959, 8984.

**Total : 17.**

*Viyoginī*

First and third *pāda-s*, 10 syllables :

∪ ∪ — / ∪ ∪ — / ∪ — ∪ / —

Second and fourth *pāda-s*, 11 syllables

∪ ∪ — / — ∪ ∪ / — ∪ — / ∪ —

Nos. 8340, 8428, 8495A, 8644, 8662, 8725, 8748A, 8761, 8993, 9027, 9095.

**Total : 11.**

C. *MĀTRĀCCHANDAS*

*Āryā*

First and third *pāda-s* :

3 feet (12 *mātrā-s*)

Second *pāda* :

4½ feet (18 *mātrā-s*)

Fourth *pāda* :

2 feet + one short syllable + 1½ feet 15 (*mātrā-s*)

(Feet could be :

∪ ∪ ∪ ∪ or – – *or* – ∪ ∪ *or* ∪ ∪ – *or* ∪ – ∪).

Nos. 8265, 8272, 8289, 8295, 8297, 8298A, 8301, 8306, 8327, 8336, 8338, 8348, 8351, 8361, 8375, 8379, 8382, 8411, 8413, 8417, 8425, 8429, 8430, 8432, 8476, 8483, 8555, 8556, 8619, 8620, 8621, 8642, 8642A, 8643, 8652, 8653, 8657, 8661, 8663, 8675, 8677, 8693, 8695, 8699, 8701, 8702, 8711, 8717, 8728, 8750, 8753, 8810, 8812, 8839, 8869, 8871, 8943A, 8952A, 8955, 8980A, 8982, 8997, 9051, 9053, 9103, 9111, 9112, 9113, 9117, 9120, 9140,

9153, 9160, 9162, 9165, *9171*, 9172, 9190, 9222, 9232, 9240, 9242, 9244, 9246, 9249, 9260, 9303, 9307, 9330, 9333, 9347, 9373, 9379, 9412, 9435, 9450, 9466, 9489, 9516, 9527, 9533, 9544, 9550, 9555, 9561, 9567, 9595, 9623, 9643, 9668, 9674, 9727, 9736, 9737, 9743, 9745, 9758, 9790, 9800, 9859A, 9885, 9887, 9905, 9911, 9914, 9916, 9922, 9924, 9937, 9975, 9976, 9978.

**Total : 132.**

*Ārya-udgīti*

First and third *pāda-s* : 12 *mātrā-s*
Second *pāda* : 15 *mātrā-s*
Fourth *pāda* : 18 *mātrā-s*

(*Mātra* could be : — *or* ᴗ ᴗ)

Nos. 8275, 8603, 9044, 9094, 9316, 9704, 9707.

**Total : 7.**

*Ārya-upagīti*

First and third *pāda-s* : 12 *mātrā-s*

Second and fourth *pāda-s* : 15 *mātrā-s*

(*Mātrā* could be : — *or* ᴗᴗ)

Nos. 8313, 8358, 8473, 8618, 8646A, 8990, 8994, 9001, 9023, 9229, 9314A.

**Total : 11.**

*Āryāgīti* (*Gīti-Ārya*)

First and third *pāda-s* : 12 *mātrā-s.*

Second and fourth *pāda-s* : 18 *mātrā-s*

(*Mātrā* could be —*or* ᴗᴗ).

Nos. 8290, 8326, 8337, 8341, 8360, 8420, 8503, 8644, 8661A, 8666, 8676, 8727, 8752, 8804, 8845A, 8941, 8978, 8981, 8986, 8992A, 8992B, 8999, 9022, 9115, 9119, 9178, 9235, 9476A, 9664, 9773, 9917, 9919, 9979.

**Total : 33.**

*Mātrāsamaka*

16 *mātrā-s* to each *pāda* (several varieties ; rhymed moric verse).

(*Mātrā* could be —*or* ᴗᴗ).

Nos. 8758A, 9194, 9281, 9383, 9531, 9604, 9648.

**Total : 7.**

*Vaitālīya*

First and third *pāda-s* : 14 *mātrā-s.*

Second and fourth *pāda-s* : 16 *mātrā-s.*

Nos. 8988 (irregular), 9181.

**Total : 2.**

# III. SUBJECT INDEX

## M

T

**W**

## CORREGENDA

[ *Note* :— A minus sign (—) before a line number indicates counting from bottom. 'a' and 'b' refer to the first and second columns, respectively. ]

| *Page* | *Line* | *For* | *Read* |
|---|---|---|---|
| 2177 | —15a | पूरोवातं | पुरोवातं |
| 2179 | —19a | BhŚp 206 | BhŚ p. 207 |
| | —21b | | Add '(D.H.H. Ingalls)' |
| 2183 | 4b | Śvāgatā | Sragdharā |
| 2192 | —4a | RAS 125 | RAS 195 |
| 2204 | 7b | कत्तिपय | कतिपय |
| 2232 | 3b | *dottūra* | *dhattūra* |
| 2238 | 21b | नतस्योर्वी | नतस्योर्वी |
| 2241 | 17a | धिग | धिग् |
| 2244 | 16b | NK | KN |
| 2249 | —7b | RAS 196 | RAS 96 |
| 2272 | 15b | Sāramūla | Sūramūla |
| 2278 | 17a | lake | take |
| 2281 | 21a | | Add 'Śikhariṇī metre' |
| 2288 | —6a | Ārcāryaś | Ācārya's |
| 2301 | —10a | Add before : | 'Śārdūlarvikīḍita metre' |
| 2305 | 17b | कार्पासा | कर्पासा |
| 2306 | —14a | | Add 'RAS 325' |
| 2308 | 16a | SSR | SSB |
| 2312 | 19 | | Add 'See also 9260' |
| 2321 | 4b | | Add 'Vasantatilaka metre' |
| 2322 | —3a | 8949 | 8949-50 |
| 2323 | —7b | As | AS |
| 2328 | —11a | 8777A | 8977A |
| 2339 | 16a | *vcrsion* | *version* |
| 2351 | 3a | क्ल्याणानां | कल्याणानां |
| 2354 | 14a | jīvana | *jīvita* |

| *Page* | *Line* | *For* | *Read* |
|---|---|---|---|
| 2365 | 6b | Ras | RAS |
| 2381 | —9b | SRt | SRK |
| 2388 | —3a | SSB 552.55 ; SSB 164.27 | SSB 552.39 ; SSB 192.27 |
| 2390 | 19a | SSN 1991 | SSSN 19.91 |
| 2396 | —4b | Add after this : | 'See also 8903'. |
| 2406 | 13a | PTn | PTem |
| 2412 | —7a | Śārdūlavikrīḍila | Śārdūlavikrīḍita |
| 2413 | —13a | MS | Als |
| 2417 | —6a | त्यक्तं | त्यक्तुं |
| 2419 | —10b | gamin | gaṇin |
| 2446 | —6a | Add before : 'Śārdūlavikrīḍita metre' | |
| 2459 | —4a | Rāgh | Ragh |
| 2460 | —17a | SRBh | SR |
| 2465 | —9b | RAS *ad* 2.108-9 (p. 213) | Delete this. |
| 2473 | 2a | (अ) 1352 | (अ) Cr 1352 |
| 2483 | 14a | काभस् तु | कामस् तु |
| 2535 | 16b | SskṛPg | SsKṛP |
| 2553 | —3b | Add before this : 'Candralekhā metre' | |

✲

संस्थापक-सम्पादकः—विश्वबन्धुः

***Founder Editor*—VISHVA BANDHU**

✲✲

प्रधान-सम्पादकः—एस. भास्करन् नायर्

***Gen. Editor*—S. BHASKARAN NAIR**

वि. भाभा. ग्रन्थमाला—८०

V. I. Series—80

# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT CRITICALLY EDITED WITH INTRODUCTION, ENGLISH TRANSLATION, CRITICAL NOTES, BIBLIOGRAPHY, AND INDICES

*Compiled by*

**LUDWIK STERNBACH**

**Volume VI**

*SUBHĀṢITA-S* Nos. 9980-11491

( किं—कैं० )

*Edited by*

S. BHASKARAN NAIR

**Director-Professor, V. V. R. I.**

**Vishveshvaranand Vedic Research Institute**

HOSHIARPUR

**1987**

यावज्जीवम् अधीते विप्र:

STUDENT THROUGHOUT LIFE

DR. LUDWIK STERNBACH

(12. 12. 1909—25. 3. 1981)

Most Reverently
Dedicated
To
Dr. Ludwik Sternbach
Of
Sacred Memory
With
The Following Verse
In

मालिनी

बुधवर ! सुविशाला पूरिताशान्तराला
भजतु जितमराला त्वां सदा कीर्तिमाला ।
त्वमपि भज ससारं सूक्तिरत्नैरुदारं
स्वकृतिषु सुकुमारं ग्रन्थपुष्पोपहारम् ॥

S. BHASKARAN NAIR

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HOSHIARPUR (PUNJAB, INDIA)

# CONTENTS

## FOREWORD

I feel very great pleasure and consider it a veritable privilege to contribute a Foreword to this Volume of the *Maha-Subhaṣita-Saṁgraha*, planned and partly compiled by the late Professor Ludwik Sternbach and being so ably edited and presented to the world of the learned by Prof. S. Bhaskaran Nair, Director-Professor of the V. V. R. I., Hoshiarpur. It is a matter of delight for me to be fortunate to witness the fructification of a proposal mooted by the learned Professor Sternbach and discussed with me as far back as September, 1966. He was then in search of a scholar who would translate into English those *subhaṣitas* which had not so far been translated into English, edit the Sanskrit text critically and see the work through the press. He had himself found such a scholar in Prof. Bhaskaran Nair. On his way to New York, he communicated his wish to me in his letter dated 24. 9. 1966 as follows : "I would greatly appreciate it if he (Mr. Bhaskaran Nair) would be able and willing to undertake the job, since I have full confidence in him and have high esteem for his work."

Needless to say that it was beyond my power to request and persuade the late lamented Acharya Vishva Bandhu Ji to spare Mr. Bhaskaran for this work and six long years passed. On 28th August, 1972, Prof. Sternbach again wrote to the late Acharya Ji that the *Mahā-Subhaṣita-Saṁgraha* was for him like a child and he intended to bequeath the whole of his fortune after his and his mother's death to the Institute which will take up the publication of this work. Thus Prof. Sternbach succeeded in persuading the late Acharya Ji to agree to the publication of this great Project by the V. V. R. I. In this way, Prof. Sternbach's ardent wish to entrust the editing and the preparation of the final text and its publication to Prof. S. Bhaskaran Nair was ultimately fulfilled.

Prof. Bhaskaran has spared no pains to make the work a model of critical editing and excellent referencing. Besides vetting and touching up, as necessary, the translations of the various scholars included in this Volume, he himself has translated a substantial number of stanzas. He has more than fulfilled the cherished wishes of Prof. Sternbach who was pleased to place on record his discerning appreciation of Prof. Bhaskaran's work in the Acknowledgements prefixed to the Second Volume in the following words : "My most whole-hearted thanks and words of appreciation go to Shri S. Bhaskaran Nair, who edited the present Volume to my entire satisfaction. He has carefully gone through the whole work, and has been making extra-corrections and additions with regard to the Sanskrit text, Notes, Metre, Translation and Indices. He has also made numerous scholarly suggestions which were always useful. I wish to place on record my never-to-be-forgotten gratitude to Shri Nair."

In the present Volume there are 1589 verses culled from over 800 Sanskrit works. Their text has been critically edited and a complete bibliographical and text-comparative data has been furnished. In the case of doubtful text of verses, very intelligent textual emendations have been made. Besides a lucid English translation, a detailed investigation into the complicacies of metre has been gone into and additional information, wherever necessary, has been supplied in the form of foot-notes.

There are two very useful appendices. In the first of these the editor has given a consolidated list of Abbreviations including in it the Abbreviations already given in Volumes I to IV. This not only makes the list complete and this Volume self-sufficient, but also makes the task of referencing easier and it also serves the purpose of a Bibliography. In the second appendix, the names of the authors and the sources of the verses included in the present Volume VI have been documented. The minimum requisite information about the authors, and source-works has also been provided. For further information regarding the relevant authors and sources, necessary

references have been made to the two volumes of Prof. Sternbach's *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions*, published during 1978-80 from Wiesbaden, where details of anthological and inscriptional poets have been fully recorded; and also to Aufrecht's *Catalogus Catalogorum* as well as to *New Catalogus Catalogorum* by Prof. V. Raghavan and Prof. K.K. Raja, published, in several volumes, by the Madras University. There is a classified Index of Metres and also an exhaustive Subject Index which further enhance the reference-value of the work as a source-book of information on a variety of subjects connected with important aspects of men and matters. Prof. Nair's meticulous textual-criticism, his command of English and the copious referencing have gone into the making of this Volume a fine literary achievement, worthy of the author—Prof. Sternbach as well as of the V. V. R. Institute under the auspices of which it is being published.

The volumes already published under Prof. Bhaskaran's masterly editorship have elicited unequivocal praise from eminent Indologists like Prof. J. Gonda of Utrecht, Prof. Pratap Bandyopadhyaya of Burdwan, Prof. P. K. Narayana Pillai, former Dean of Oriental Studies of the University of Kerala, and Dr. B. N. Shukla, former Vice-Chancellor of Sampurnanand Sanskrit University, Varanasi, I express my deep appreciation of the excellence of the high literary standard maintained by Prof. Bhaskaran in bringing out these volumes of the *Mahā-Subhāṣita-Saṁgraha* and I must offer to him my heartiest congratulations on his fine performance.

JAGANNATH AGRAWAL
(Ex-Head of the Sanskrit
Department, Panjab University);
Vice-President, V. V. R. I. Society

*Chandigarh,*
*23rd March, 1987*

## ACKNOWLEDGEMENTS

On the occasion of the publication of Volume VI of the *Mahā-Subhāṣita-Saṁgraha* through our well-known *Vishveshvaranand Indological Series* as its No. 80, it is my sacred duty to remember reverently the late Acharya Dr. Vishva Bandhu and the late Dr. Ludwik Sternbach, the Founder-Director and the Prime Benefactor of the Institute, respectively. While the former, as desired by the latter, had entrusted the onerous task of editing the *Mahā-Subhāṣita-Saṁgraha* to the undersigned, the latter had expressed his entire satisfaction at the careful editing, scholarly presentation and impressive appearance of the first four volumes which had been issued by the Institute, during his life-time.

Dr. Sternbach had planned the long-range Project of *Mahā-Subhāṣita-Saṁgraha* in 20 volumes and completed, before his sad demise on 25. 3. 1981, the compilation and enumeration of textual verses numbering up to 10579 which occurs on page 2804 of the present Volume and also had partly collected the material which can be advantageously utilized in the preparation of further three to four volumes. This is the reason that in his *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions* (DCA), the Sanskrit verses included in the *Mahā-Subhāṣita-Saṁgraha* (SMS) are mentioned in their serial numbers only up to 10579. (See DCA, Vol. 1, under no. 477, p. 334, line 15 : "SMS 10579=Sudhālaharī 8").

Though Acharya Dr. Vishva Bandhu could not see the publication of any of the SMS volume, Dr. Sternbach had the good fortune of seeing the first four volumes of his projected work. He was so much satisfied by the progress of his Project at the Institute that he, as promised by him through his letter addressed to Acharya Dr. Vishva Bandhu and sent from Paris on 28th August, 1972, bequeathed his entire fortune, with the exception of a few legacies, to the Institute. By this magnanimous deed so devotedly executed by him, he became the Prime Benefactor of the Institute.

I am much beholden to Prof. Veda Vyasa, the President of the V. V. R. I. Society, for taking sustained interest in the affairs of the Institute in general and in the progress of the SMS Project in particular.

There can be no person more fitted to introduce this Volume to the world of scholars than Prof. Jagannath Agrawal, the former Head of the Sanskrit Department, Panjab University, Chandigarh and presently the Senior Vice-President of the Institute Society, for he had come into contact with the late Dr. Sternbach as back as in 1954, when he, in his capacity as the Joint Editor of the Dr. Lakshman Sarup Memorial Volume entitled *Sarūpa-Bhāratī* or *The Homage of Indology*, had received from Dr. Sternbach a research paper entitled "Juridical Studies in Ancient Indian Law—Legal, Fiscal, Social and Penal Privileges accorded to Infants etc." and, later on, in 1966, when Dr. Sternbach visited the Institute, he had discussed with Professor Agrawal his SMS Project, in detail. I am, therefore, extremely thankful to him for having graced the Volume with his informative Foreword.

Likewise, my thanks are due, in full measure, to Dr. K. V. Sarma, Ex. Director-Professor, V.V.B.I.S. & I.S., Panjab University, Hoshiarpur and the late Prof. A. A. Ramanathan of Madras, who translated into English a large number of Sanskrit verses for this Volume and also to all those learned scholars whose translations of the respective verses are included in the Volume with due mention of their names at the end of their respective translations, within brackets.

And finally, in placing the Volume before the scholarly public, I must also thank Dr. Parveen Singh Rana, the young and energetic Research Assistant at the Institute, for assisting me in the arduous task of preparing various indices appended to the Volume and also in seeing the entire work through the press.

***S. Bhaskaran Nair***
Director-Professor

V. V. R. Institute,
*HOSHIARPUR,*
*10th April, 1987*

# महासुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

## VOLUME VI

*SUBHĀṢITA-S* 9980-11491

( किं–कै° )

# क

*( Continued )*

9980

किं कण्टकैकरसिकेन फलद्विषा किं
वैरस्यसीमनि किमु स्थिरकौतुकेन ।
छायाविलासविमुखेन सतां किमङ्ग
धात्रा खलेन खदिरद्रुम एष सृष्टः ॥

(आ) VS 804 (a. Vāmana).
Vasantatilakā metre.

Is it out of proneness to thorns [*or* wicked deeds], or dislike for fruits [*or* good deeds], or abiding interest for maximum tastelessness [*or* revulsion] or, is it, O friend ! due to aversion for providing shade [*or* help] to the good, that the Creator has produced the *khadira*-tree[1] as also the wicked man ? (K. V. Sarma).

1. The *khadira* is a stunted thorny desert tree, giving no shade and having tasteless fruit.

9981*

किं कण्ठे क्रियतामुतानिमिषया दृष्ट्या चिरं वीक्ष्यतां
किं शीतं समये तथा मधुलसत्सौगन्ध्यमापीयताम् ।
एतत्स्पर्शसुखामृतेन सुतरामात्मानमाश्वास्यताम्
इत्थं मे सितवल्लयाभिनवया वध्वेव चेतो हृतम् ॥

(आ) VS 1684 (a. Amṛtavardhana).
Śārdūlavikrīḍita metre.

Am I to have it round my neck or gaze at it for long with unwinking eyes; being cool at the proper time, is its honey-dripping fragrance to be enjoyed ; or shall I enjoy immensely the pleasure of its nectarean touch ? Thus is my mind captivated by this sandal-creeper as if it were a newly married bride. (S. Bhaskaran Nair).

9982*

किं कण्ठे शिथिलीकृतो भुजलतापाशः प्रमादान्मया
निद्राच्छेदविवर्तनेष्वभिमुखं नाद्यासि संभाविता ।
अन्यस्त्रीजनसंकथालघुरहं स्वप्ने त्वया लक्षितो
दोषं पश्यसि कं प्रिये परिजनोपालम्भयोग्ये मयि ॥

(अ) Veṇī 2. 9.
(आ) JS 202. 25 (a. Niśānārāyaṇa), SG 672, SR 307. 57, SSB 158. 59, Sar 5. 450, RAS *ad* 1. 81 (p. 33).
(*a*) कृता भुजलता स्वापप्रमादात् RAS (var.).
(*b*) °नेऽप्यभि° SG ; °मुखी Veṇī (in some texts), SR, SSB, Sar ; नाद्यापि JS, SG ; संभावितम् JS, SG.
(*c*) स्वप्नेऽपि नालक्षितो (or नो लक्षितो) RAS.
(*d*) किं [कं] JS, SR ; परिचयो° RAS (var.).
Śārdūlavikrīḍita metre.

Was the noose of my[1] creeper-like arms round your[2] neck caused to be slackened through carelessness by me ? Were you not today honoured (by me) by turning my face towards you at (the time of) your rollings during interruptions of sleep ? Was I seen by you in a dream (to have become so) mean (as) to hold private conversation with another woman ? What fault, O beloved, do you find in me who am fit to be censured like a servant (if found guilty) ? (R. R. Deshpande).

1. King Duryodhana. 2. His wife Bhānumatī's.

किं कन्दर्प करं कदर्थयसि see रे कन्दर्प करं कदर्थयसि.

9983*

किं कन्दर्पविलासनीरलहरी लीलाविलोलेक्षण-
प्रोन्मीलच्छफरीविराजिततनुर्वापी गभीराशया ।
बालासौ ललितप्रवेणिविलसन्निःश्रेणिमालाकुला
किं बिम्बं प्रतिबिम्बितं मुखमिषात्तस्यां सुधांशोरिदम् ॥

(आ) PdT 115.
(*a*) °क्षणे PdT (MS).
(*b*) गंभी° PdT (MS) (*contra metrum*).
(*c*) °सन्निश्राण° PdT (MS).
Śārdūlavikrīḍita metre.

Is this girl a deep lake with ripples in the form of amorous sportive charms, with her body resplendent with eyes which cast loving glances resembling the *śaphara*-fish, with charming tresses adorned with flowers resembling a flight of steps, and having her moon-like face resembling the moon's reflection in the water ? (A. A. R.).

9984

**किं कन्दाः कन्दरेभ्यः प्रलयमुपगताः पादपाः किं विशीर्णाः**
**किं वा शोषं गतास्ते गिरिकुहरगता निर्झरा वारिपूर्णाः ।**
**किं तद् वैराग्यमूलं सुचरितनिशितं ज्ञानखड्गं प्रणष्टं**
**येन द्वारे नृपाणां धनमदमलिनाः सङ्गमायान्ति धीराः ॥**

(अ) BhŚ 451. Cf. No. 9985 and निष्कन्दाः किमु कन्दरो°.

(*a*) किं दाराः कन्दराभ्यः BhŚ (var.).

(*c*) ते [तद्] BhŚ (var.) ; वैराग्ययुक्तं BhŚ (var.) ; विनष्टं BhŚ (var.) ; प्रनष्टं BhŚ ; (changed to प्रणष्टं, editorially).

(*d*) धनमलिनमनां सङ्गतिं यान्ति धीराः BhŚ (var.).

Sragdharā metre.

Have bulbous roots (used for food) gone in oblivion in the valleys of mountains; have trees ( bearing fruits ) withered ; have streams full of water flowing through the mountain-caverns dried up ; or, has that sword of wisdom, sharp by good conduct and rooted in dispassion, disappeared, for courageous men with faces pale due to desire for wealth wait at the antechambers of kings ? (A. A. R.).

9985

**किं कन्दाः कन्दरेभ्यः प्रलयमुपगता निर्झरा वा गिरिभ्यः**
**प्रध्वस्ता वा तरुभ्यः सरसफलभृतो वल्कलिन्यश्च शाखाः ।**
**वीक्ष्यन्ते यन्मुखानि प्रसभमुपगतप्रश्रयाणां खलानां**
**दुःखोपात्ताल्पवित्तस्मयवशपवनानर्तितभ्रूलतानि ॥**

(अ) BhŚ 184. Cf. No. 9984 and निष्कन्दाः किमु कन्दरो°.

(आ) SR 97. 14 (a. BhŚ), SSB 383. 15, SRK 78. 4, IS 1725, SSD 2 *f.* 138a.

(*a*) वासाः [कन्दाः] BhŚ (var.) ; किंकरेभ्यः or काननेभ्यः BhŚ (var.) ; निर्जरा or निर्धरा BhŚ (var.) ; गुहाभ्यः or दरिभ्यः [गि°] BhŚ (var.).

(*b*) प्रक्रांता or प्रभ्रष्टा [प्र°] BhŚ (var.) ; गिरिभ्यः [तरु°] BhŚ (var.) ; वल्कलेभ्यश्च (°लि°) शाखाः or वल्कलि न्यस्तशाखाः or वल्कलिन्यः शशांकाः BhŚ (var.).

(*c*) वीक्षंते यन् or ईक्ष्यंते यन् or वीक्ष्यंत्येवं (°क्षं°) BhŚ (var.) ; °भमपगत° BhŚ (var.), SR, SSB, SRK ; °भमुपहृ° or °भमुपहृताः or °भमुखगत° or °भमुपरत° or °भसमगत° or °भमवगत° or °भमुपगता° BhŚ (var.) ; °प्रस्रयाणां BhŚ (var.).

(*d*) दुःखोपांताल्प° or दुःखाप्तस्वल्प° (°खात्त°) or दुःखेनोपात्त° BhŚ (var.) ; °चित्त° [°वित्त°] BhŚ (var.) ; °वशपवनोन्न° or °विषपवना° or °गतपवना° or °पवनवशा° or °परपवना° or °परवशता° BhŚ (var.); °पवनवशान्नर्ति° BhŚ (var.), SR, SSB, SRK ; °भ्रूलतानां or °भ्रूतलानि BhŚ (var.).

Sragdharā metre.

Is it that edible roots have all disappeared from the caves of mountains, or springs have ceased to flow from rocky slopes, or trees have stopped to grow their fruitful and barky branches, that we are thus forced to look up to the face of those proud and perverse persons whose brows are ever dancing with the vain conceit of the small quantity of wealth which they have barely succeeded to accumulate after a series of difficulties and troubles ? (P. G. Nath).

**किं कन्दाः काननेभ्यः** see No. 9985.

**किं कन्दाः किंकरेभ्यः** see No. 9985.

9986*

किं करवाणि दिवानिशम्
अपि लग्ना सहजशीतलप्रकृतिः ।
हन्त सुखयामि न प्रियम्
आत्मानमिवात्मनश्छाया ॥

(अ) ĀrS 2. 166.

Āryā metre.

Oh, what can I do ? For, day and night, I cling to him as I am of a cool [quiet] nature. However, alas ! I am unable to please my lord, even as one's shadow gives one no happiness though it is ever near and cool. (A. A. R.).

9987

किं करिष्यति पाण्डित्यम् अपात्रे प्रतिपादितम् ।
सपिधानघटान्तःस्थः प्रदीप इव वेश्मनि ॥

(अ) P (PT 1. 161, PTem 1. 148, PP 1. 384, Pts 1. 384, PtsK 1. 440, PRE 1. 152). (Cf. KSS 10. 60. 210, KṣB 13. 114). Cf. also Ru 78.

(आ) VP 8. 27, SPR 882. 4 (a. Jaina-Pañcatantra), IS 1730, GSL 60.

(इ) Old Syriac A 80, Old Arabic I, Joh 89. 16.

(*a*) करोत्येव Pts, PtsK.

(*b*) वस्तुष्वप्र° PT, PTem ; अस्थाने Pts, PtsK; विनिवेशितम् Pts ; विनियोजितम् PtsK.

(*c*) सपिधाने धृतः कुम्भे P (var.) ; अन्धकार-प्रतिच्छन्ने (see *d*) Pts, PtsK.

(*d*) घटे दीप इवाहितः (see *c*) Pts, PtsK.

What can learning accomplish, if bestowed on a worthless person ? It is like a light in a house placed in a covered vessel. (F. Edgerton).

9988

किं करिष्यति सम्पर्कः स्वभावो दुरतिक्रमः ।
पश्याम्रफलमध्यस्थः कषायो नाम्लतां गतः ॥

(अ) Cr 263 (CS 2. 53, CNW 106, CNF 66, CnT II 21. 3, CnT III 53. 15). (Cf. No. 9991 A).

(आ) SR 394. 693 (a. C), IS 1726.

(*a*) करिष्यन्ति CS (var.); संकर्ष° (°पर्क°) CS (var.) ; संसर्गः (°ग° IS) CNF, SR ; संसर्गैः CNW.

(*b*) स्वभाव CS (var.) ; दुरतिक्रमा (°रि° ; °म) CS (var.).

(*c*) पथ्याम्रफलमध्यस्थः (पश्ण°; पश्याम्ल°; पस्यांम°; पस्यं°; स्थो°) CS (var.) ; पश्य-शुफलमध्यस्तं (? पश्याशु°) CS (var.) ; पस्यंम्रफलमध्येष्टा CS (var.) ; यस्यासहल-मध्यस्थः CS (var.) ; पश्याम्रफलसंसर्गी CNW, SR ; पश्याम्रफलमध्येस्था CNF.

(*d*) काषायमाम्रतां गतम् CS (var.) ; कोदिपिन-मतांगतः CNF; नाम्लटा गन CS (var.); मधुरः कृतः [ना° ग°] CNW, SR ; गतिः (°ता) CS (var.).

Of What avail is good company ? Nature is indomitable ? See, a bitter potion placed inside a mango does not acquire sour taste. (K. V. Sarma).

किं करिष्यति संसर्गः: see No. 9988.

9989

किं करिष्यत्यपात्राणाम् उपदेष्टा सुवागपि ।
तक्षणस्तीक्ष्णः कुठारोऽपि दुर्दारुणि विहन्यते ॥

(आ) VS 2790 (a. Vyāsamuni), SRHt 67.30 (a. Vallabhadeva).

(*c*) तक्षा तीक्ष्णकुठा° SRHt.

(*d*) दुर्दारूणि SRHt (MS).

What can an adviser do with unfit persons, however good in speech he may be ? Though the axe of a carpenter may be sharp, it is ineffective in hard wood. (A. A. R.).

9990

किं करिष्यन्ति वक्तारः श्रोता यत्र न विद्यते ।
नग्नक्षपणके देशे रजकः किं करिष्यति ॥

(अ) Cr 264 (CN 108, CS 3. 5). Cf. गुणा यत्र न.

(आ) SR 162. 426 (wrongly a. VS 2790 =No. 9989), SSB 494. 426, IS 1727.

(इ) ShD (T) 157.

(*a*) करिष्यति वक्ता च CN (var.); वक्तार CN (var.); वक्ता (°क्ता; °क्त्रा) वा (च; °क्त्रो) CS, (but CSB II as above).

(*b*) शोतु [श्रो°] CS (var.); यस्य [यत्र] CN (var.); नुबुद्धेते [न वि°] CS (var.); बुद्धयते CS (var.).

(*c*) नग्नक्षपणकग्रामे (°मः; °देशे) CS (var.); नग्नक्षपणादेशे तु (च) CN (var.); नग्नक्षपनके (°क्षे°; °क°) CN (var.), CS (var.); नग्नजघन्यके CS (var.); नग्नः CS (var.).

(*d*) रजक (°का) CS (var.); रज्जुकः CS (var.).

What will eloquent speakers do, if there be no audience? A washerman is of no use in a country inhabited by naked mendicants. (S. Bhaskaran Nair).

9991*

**किं करोति कियत्कालं वेश्यावेश्मनि कामुकः।**
**कीदृशं वदनं वीक्ष्य तस्याः कर्णायतेक्षणम्॥**

(आ) KāvR 11. 8 (p. 57. 3-4).

What does the (lustful) lover do in the house of a prostitute? *Karṇāyate* [he acts as Karṇa[1]]. For how long (is he there)? *Kṣaṇam* [for a moment]. Gazing upon what sort of her face (does he remain there)? *Karṇāyatesaṇam* [the (charming) face with its eyes extended up to the ears]. (S. Bhaskaran Nair).

1. Famous for his generosity.

9991 A

**किं करोति कुसंसर्गो निजधर्मदृढात्मनः।**
**सर्पशीर्षोषितः किं न हरतेऽहिविषं मणिः॥**

(अ) Pārśvanātha-caritra of Bhāvadeva-Sūri 2. 211. Cf. No. 9988.

What effect has evil association upon him whose soul is firm in its own righteousness? Does not the jewel that dwells in the head of the serpent absorb the poison of the serpent? (M. Bloomfield).

किं करोति गुणौघस्ते see No. 9994.

9992

**किं करोति नरः प्राज्ञः प्रेर्यमाणः स्वकर्मणा।**
**प्रायेण हि मनुष्याणां बुद्धिः कर्मानुसारिणी॥**

(अ) Cr 265 (CS III 74, CS "D", CNPh 96, CNI I 182, CNG 37, CvGt 8. 8, CvP IV 7. 14, CvP V 7. 11, CvTb 7. 19), VCsr 4. 8 and 27. 8, Vet 17. 16, HL *ad* HJ 2. 12. (Cf. Pts 1. 360, PtsK 1. 405, MK (P) 55 and Nos. 8947, 9993).

(आ) SSSN 41. 22, SH 886 (a. C), SPR 626. 20 (a. Itihāsa-samuccaya 1. 130), SR 91. 31 (a. VC), SSB 375. 34 (a. Cāṇakya), IS 1728, Subh 102, Sama 2 व 18, SRK 73. 30. (Cf. Subh 260).

(*a*) किं किं करोति VC (var.); किं न कुर्यान् or किं नरः कुरुते VCsr 27. 8 (var.); करोतु Vet (var.); नर° (रो°) CS (var.); जनः [नरः] VC (var.); अति° [नरः] VC (var.); प्राज्ञ CS (var.); सत्यं [प्रा°] IS.

(*b*) प्रतमानः CS (var.); प्रछमाणा CS (var.); प्रेक्षमाता CS (var.); प्रक्ष्यमाणः CS (var.); प्रष्यमा° HL; प्रागेव हि (°ज्ञेव Vet [var.]) CL (var.), CNG, VC (var.), SSSN, Sama, Vet (var.), SR, SSB; वार्यमान [प्रे°] Vet (var.); स्वकर्मभिः (°माणा CNI I; °भि) CS, CNPh, CNI I, VC, Vet, (but CL "D" as above), SSSN; स्वकर्म IS; च कर्मना VC (var.).

(*c*) प्रायेणैव हि मूर्खाणां CS (var.); प्रागेव हि VC 27. 8, SPR.

(*d*) बुद्धिः कर्मानुसारिणि (°णीः; °नी; °रणी VC [var.]), CS (var.); बुद्धि CS (var.); कर्मानुसारिणः CS (var.).

What can a wise man do (on his own initiative), since he is prodded on by his (past) actions. Generally, the mental working of men is in line with their own (past) actions. (K. V. Sarma).

9993

किं करोति नरः प्राज्ञः शूरो वाप्यथ पण्डितः ।
दैवं यस्य च्छलान्वेषि करोति विफलां क्रियाम् ॥

(अ) Cr 266 (CL 4. 7, CvTb 7. 18, CNP II 195, CNG 200, CNT IV 255, CnT II 9. 7, CnT III 7. 3, CnT V 15, CnT I 3), MK (P) 55. (Cf. Nos. 8947 and 9992).

(आ) ŚP 452 (a. C), SH 876 (a. Cāṇakya) and 72*, SR 90. 6 (a. ŚP), SSB 374. 6, SRK 73. 30 (a. ŚP), IS 1729, Subh 260, SRM 2. 1. 122.

(*a*) प्राक् [किं] CL (var.); नरो [नरः] SH (var.).

(*b*) प्रेर्यमाणः स्वकर्मणा CL (var.); वा यदि CL (var.); वा अथ CNP II; पण्डित CL (var.).

(*c*) देवो (दं° CL [var.], CNP II, Subh; °वान् CvTb) CL (var.), CNP II, CvTb, Subh; छलान्वेषि (च्छा° ; °षी ; °क्षी) CNG, ŚP, CL (var.), CNP II; छनान्वेषि (°षी Subh) CL (var.), Subh; बलान्वेषि CL (var.); फलान्वेषि (°षी) CL (var.), SR, SSB.

(*d*) विफलाः (°ला CL [var.], CNP II; °ली CL [var.], CvTb) CL (var.), CNP II, CvTb, ŚP, SH, SR, SSB, SRK; क्रियाः (°या CL [var.], CvTb) CL (var.), CvTb, ŚP, SH, SR, SSB, SRK; श्रियाः [क्रि°] CNP II.

What can a wise, brave or learned man do, when adverse fate dogs his steps and makes his actions infructuous ? (A. A. R.).

9994

किं करोतु गुणौघस्ते शरावपुटदीपवत् ।
वसुधाम्बरपर्यन्त- विनिवारितगोचरः ॥

(आ) VS 2465, Vyās 76.

(इ) Vyās (C) 73, Vyās (S) 74.

(*a*) करोति Vyās (var.).

(*b*) सरा° Vyās.

(*c*) वासु° Vyas (var.); °र्यन्तं (°न्तो) Vyās.

(*cd*) °र्यंतम्/अनि° Vyās (C), (but some texts as above).

(*d*) °तलोचरः Vyās (var.).

What can your mass of virtues do when their disclosure is prevented from spreading beyond the ends of the earth and sky, as a lamp placed inside an earthen vessel ! (A. A. R.).

किं करोत्येव पाण्डित्यम् see No. 9987.

9995

किं करोमि क्व गच्छामि कमुपैमि दुरात्मना ।
दुर्भरेणोदरेणाहं प्राणैरपि विडम्बितः ॥

(आ) SR 66. 12, SSB 333. 13, KHpk 48. 151 (p. 140).

What am I to do ? Where shall I go ? Whom shall I approach (for redress) ? For, by this evilly disposed and insatiable belly, I am frustrated even in regard to life. (A. A. R.).

9996

किं करोमि क्व गच्छामि को मां धर्तुं समर्थकः ।
न बुभुक्षा न वै तृष्णा न चोष्णं न च शीतता ॥

(अ) Vet 3. 11 (wrongly marked as 3. 10), (in Hu² 3. 7).

(*c*) न तृष्णा च [न वै तृ°] Vet Hu².

(*d*) न शीतं न च उष्णता Vet Hu².

What shall I not do ? Where shall I not go ? Who is able to hold me ? Neither hunger nor thirst, neither cold nor heat do I know ! (K. V. Sarma).

9997

किं करोमि क्व गच्छामि दिवि देवा वयं भुवि ।
सुभाषितरसास्वादः किं वा स्वादीयसी सुधा ॥

(आ) SuM 32. 4.

What am I to do and where shall I go, to find out whether the relish of excellent sayings or that of nectar is superior ; for, the gods (who possess the nectar) are in heaven, whereas we are on the earth. (A. A. R.).

किं करोमि क्व गच्छामि रामो see No. 10024.

9998*

किं करोषि निजयाथवा भुवा
त्वं समस्तवसुधातलेश्वरः ।
केसरी वसति यत्र भूधरे
तत्र याति मृगराजतामसौ ॥

(अ) Vikram 5. 38.
Rathoddhatā metre.

Or, the lord of the entire earth as you are, what will you do with your kingdom ? The lion assumes a position of the king of beasts on the mountain where it lives. (S. C. Banerji).

9999

किं कर्णपूरैर्यदि साधुवादा
मुक्ताफलैः किं यदि वाग्विलासाः ।
किं चूर्णयोगैर्यदि रूपशोभा
लावण्यमास्ते यदि चन्दनैः किम् ॥

(आ) AIR 99.
Indravajrā metre.

Wherefore are ear-rings if there be excellent sayings ? Wherefore are pearls if there be graceful speech ? Wherefore is (face) powder if there be natural beauty ? Wherefore is sandal-paste if there be (innate) beauty. (K. V. Sarma).

10000*

किं कर्तव्यं गतवति हरौ मां तु हित्वातिदूरे
कामः कामं दहति हृदयं निर्दयः स्त्रीवधेऽपि ।
नूनं मन्ये सुमुखि यदसौ पूतनाहन्तृपुत्रः
सत्यं शास्त्रं श्रयति च गुणान् कारणस्यैव कार्यम् ॥

(आ) PV 345 (a. Kavirāja).
Mandākrāntā metre.

What should be done now that Śrī-Kṛṣṇa has abandoned me[1] and has gone away far ? This Cupid indeed burns my heart and he is pitiless even in the killing of women. Surely, sweet-faced one, I think, as he [Cupid] is the son of the killer of the female Pūtanā, the logical statement is true that the effect possesses the qualities of the cause. (A. A. R.).

1. Rādhā, Kṛṣṇa's sweetheart.

10000 A

किं कर्पूरमयं सुधारसमयं किं चन्द्ररोचिर्मयं
किं लावण्यमयं महामणिमयं कारुण्यकेलीमयम् ।
विश्वानन्दमयं महोदयमयं शोभामयं चिन्मयं
शुक्लध्यानमयं वपुर्जिनपतेर्भूयाद् भवालम्बनम् ॥

(आ) SPR (Vol. V) 59. 1 (a. Abhayadeva-Sūri).
(b) °केलि° SPR ; (changed to °केली°, editorially).
Śārdūlavikrīḍita metre.

The form of Lord Jina— Is it constituted of camphor, of the essence of nectar, of the rays of the Moon, of beauty, of great gems, of the play of compassion, of universal bliss, of greatness, of brilliance, of beatitude, or of clear meditation ? May it be my support in this world ! (K. V. Sarma).

10001*

किं कर्पूररजः सुगन्धि न वदेत् किं वा विवादास्पदं
सौरभ्ये हरिचन्दनं परिमले का कुङ्कुमस्य क्षतिः ।
याचे त्वामयमञ्जलिस्तव पदं गृह्णामि तेषां स्तुति-
प्रस्तावेषु विशेषकोविद भवान् न स्तौतु कस्तूरिकाम् ॥

(आ) SRHt 31. 31 (a. ? Bhallaṭa).
Śārdūlavikrīḍita metre.

"May it not be said that the dust of camphor is sweet-smelling ? Is it a matter of dispute that excellent yellow sandal has fragrance ? And, what is wanting in the good scent of saffron ?"

"I request you, respected Sir, to desist (from further speech); my salutation to you; I touch your feet; in your eulogy of these things, O well-versed Sir, may you not praise musk, as well ?" (A. A. R.).

10002

किं कर्पूरैः किमु मलयजैरम्बुभिः किं हिमांशोः
किं ताम्बूलैः किमथ वसनैः किं नु भोज्यैर्दुरापैः ।
चिद्रूपाणां सरसवचसां सज्जनानां प्रियाणां
लीलागोष्ठी यदि सवयसां लभ्यते पुण्यलभ्या ।।

(अ) BhŚ 452.

Mandākrāntā metre.

Of what use is camphor, sandal water, moonlight, betel rolls, excellent clothes and rare dinner dishes, if only we have the interesting company of people of our own age, who are friends, good and gifted in speech and of lofty thoughts —something to be had only through merit. (A. A. R.).

10003

किं कर्म यत् प्रीतिकरं मुरारेः
क्वास्था न कार्या सततं भवाब्धौ ।
अहर्निशं किं परिचिन्तनीयं
संसारमिथ्यात्वशिवात्मतत्त्वम् ।।

(अ) Praśnottara-ratnamālā in Monatsberichte der kön. Preuss. Ak. der Wiss. 31 (om. in KM edition and the Tibetan text).

(आ) IS 1731.

Upajāti metre (Indravajrā and Upendravajrā).

'What is (good) action ?' 'That which pleases God Viṣṇu'. 'Where should one not fix excessive attachment ?' 'In the ocean of worldly life.' 'What should one think of day and night ?' 'The illusory nature of the world and the fact of the Self being Lord Śiva'. (A. A. R.).

10004

किं कलत्रं प्रधानं स्याद् उत मित्रं गुणाधिकम् ।
कलत्रमित्रयोर्नूनं कलत्रमतिरिच्यते ।।

(अ) P (PT 4. 2, PRE 4. 2; cf. PS 1. 1565–66[1]). Cf. KSS 10. 63. 108. Cf. also Ru 169; PS Einleitung, pp. xlii-xliii.

(इ) Old Syriac 3. 2, Old Arabic 5. 18.

1. Cf. PS 4.2 of the recension X where this verse reads :

सुकलत्रं प्रधानं मे तच्च मित्रं गुणान्वितम् ।
... ... ... ... सुकलत्रं विशिष्यते ।।

'Should a wife take the first place, or a friend that excels in nobility' ? 'Surely, as between wife and friend, the wife comes first'. (F. Edgerton).

10005

किं कवेस्तस्य काव्येन किं काण्डेन धनुष्मतः ।
परस्य हृदये लग्नं न घूर्णयति यच्छिरः ।।

(अ) Nala-campū 1. 5. Cf. यल्लग्नं हृदि पुंसां भूयो.

(आ) ŚP 159 (a. Trivikrama-Bhaṭṭa), VS 134 (a. Bhaṭṭa-Trivikrama), SH 414, IS 1732, SMa 2. 66, VP 3. 25, SPR 944. 4, SR 37. 6 (a. ŚP), SSB 289. 6 (a. Trivikrama), SRK 39. 10 (a. Nala-campū), Pad 117. 81 (a. Trivikrama), Kav p. 89.

(*a*) कवेस्तेन Nala°.

Of what use is the poet's poem, / of what use is the bowman's dart, / unless another's senses reel / when it sticks quivering in the heart ? (J. Brough).

10006

किं कवेस्तस्य काव्येन सर्ववृत्तान्तगामिनी ।
कथेव भारती यस्य न व्याप्नोति जगत्त्रयम् ॥

(अ) Harṣ 1. 9.

(आ) SR 37. 5 (wrongly a. VS 134 =No. 10005), SSB 289. 5.

(*d*) प्राप्नोति Harṣ (in some texts), SR, SSB; दिगन्तरम् SR, SSB.

What has that poet to do with poetry whose language, going to the furthest limits of metrical skill, does not fill the three worlds like the Bhārata story? (E. B. Cowell).

10006 A

किं कषायकलुषं कुरुषे त्वं
केषुचिन्ननु मनोऽरिधियात्मन् ।
तेऽपि ये हि जनकादिकरूपैर्
इष्टतां बधुरनन्तभवेषु ॥

(आ) SPR 217. 44 (a. Adhyātma-kalpadruma 31).

(*a*) स्वं SPR; (changed to त्वं, editorially).

(*c*) ते हि SPR; (changed to ये हि, editorially).

Svāgatā metre.

O Self, why do you allow the mind to be troubled with anger against certain persons, as if they were enemies? May they too, among the infinite beings, be liked by you even as your own father and others. (S. Bhaskaran Nair).

किं कस्य पुरुषो बन्धुः see No. 8284.

10007

किंकाकिणीकः पुरुषः सहस्रं नाधिगच्छति ।
तथैव किंमुहूर्तोऽपि विद्यापारं न गच्छति ॥

(आ) SRHt 196. 105 (a. MBh, but does not appear in the MBh [Bh] edition), SSSN 182. 44. Cf. No. 10051.

(*a*) किं काकणिकः SRHt; किं काकिणी कः SSSN; (changed to किंकाकिणीकः, editorially).

(*c*) किं मुहूर्तोऽपि SRHt, SSSN; (changed to किंमुहूर्तोऽपि, editorially).

A person who scorns a *cowrie* [a small coin] never acquires thousand(s) [*i. e.*, never becomes rich]. In the same way, one who wastes a moment never reaches the other shore of learning [*i. e.*, never becomes learned]. (S. Bhaskaran Nair).

10008

किं काकोऽपि विहंगमो मरुरपि स्थानं करीरोऽपि किं
शाखी राहुरपि ग्रहः स च भवेदुष्ट्रोऽपि किं वाहनम् ।
किं काचोऽपि मणिर्मृगोऽपि करटिः प्रेष्योऽपि वा मानुषः
किं वेश्यापि विलासिनी स च तदासक्तोऽपि किं कामुकः ॥

(अ) Mugdhopadeśa (KM VIII, pp. 125-35) 21.

(आ) GVS 465.

Śārdūlavikrīḍita metre.

Can a crow too be considered a bird; a desert, a place (of habitation); the thorny *karīra*, a tree; Rāhu, a planet; the camel, a vehicle; a piece of glass, a gem; the deer, an animal; a menial, a man; and a prostitute, a damsel? In the same manner, can one attached to a prostitute too be considered a (true) lover? (S. Bhaskaran Nair).

10009*

किं कान्त निर्दयतरं भुजकन्दलीभ्यां
गाढं निपीडयसि मां न सहिष्णुरस्मि ।
वामभ्रुवामिति सुखेष्वपि दुःखभाजां
धन्यः शृणोति यदि कुट्टमिताक्षराणि ॥

(अ) Nāgara-sarvasva of Padmaśrī 13. 30.

(आ) ŚP 3182.

(*b*) दम्भ्यां [गाढं] Nāgara°.

Vasantatilakā metre.

'Why, my dear, do you press me mercilessly so hard with your arms ? I am unable to bear it.' Fortunate is that man who hears such words of pretended repulse of endearments from charming-browed girls who (pretend) pain even during pleasurable circumstances. (S. Bhaskaran Nair).

10010*

किं कान्तामणिमेखलाकलकलैः किं कोकिलाकूजितैः
किं भृङ्गीमदमञ्जुगुञ्जितभरैः किं केलिकेकिस्वरैः ।
दैवाच्चेद् विहरन्ति कर्णकुहरं फुल्लारविन्दद्रवत्-
सान्द्रानन्दमरन्दबिन्दुमधुरा लोलिम्बराजोक्तयः ॥

(आ) SH 394 (a. Kavicūḍāmaṇi).

Śārdūlavikrīḍita metre.

Who would care for the jingling sound of the gem-set girdles of the beloved, the cooings of the cuckoo, the sweet hums of intoxicated bees or the sportive notes of pea-cocks if we are fortunate enough to listen to the poems of poet Lolimbarāja, which are sweet like drops of honey from a thick cluster of lotus-flowers in full bloom. (A. A. R.).

10011

किं कामिनीप्रणयिना दिननायकेन
संशातितं भ्रमकृता कृतिना स्वतेजः ।
अर्थेन किं न विहिताभिमुखा मृगाक्षी
वित्तेन तीक्ष्णतरमप्यबला सहेत ॥

(अ) Sam 4. 28.

Vasantatilakā metre.

Is it due to his love for his beloved that the lord of the day [the Sun] has his lustre dimmed by efficient gyrations ? Is not a gazelle-eyed damsel made amenable by wealth ? Will not a fragile lady tolerate even a very hard person for the sake of (his) wealth ? (A. A. R.).

10011 A

किं कामेन किमिन्दुना सुरभिणा किं वा जयन्तेन किं
यद्भाग्यादनपोतसिंहनृपते रूपं मया वीक्षितम् ।
अन्यास्तत्परिचर्ययैव सुदृशो हन्तेति रोमाञ्चिता
स्विद्यद्गण्डतलं सगद्गदपदं साख्याति सख्याः पुरः ॥

(अ) Camatkāra-candrikā, p. 102.

(आ) RAS *ad* 2. 189-190 *ab* (p. 260).

Śārdūlavikrīḍita metre.

Of what avail is the (handsome) Cupid, the (resplendent) Moon, the (wish-yielding) Kāmadhenu, or the (winsome) Jayanta [son of Indra], when, by luck, the beauteous form of King Anapota has been seen by me ? When attending on him, other ladies are horripilated, exclaiming 'Oh !', with sweating cheeks and faltering words in the very presence of their friends. (S. Bhaskaran Nair).

10012

किं कायेन सुपुष्टेन बलिना चिरजीविना ।
यो न सर्वोपकारी स्याज् जीवन्नपि निरर्थकः ॥

(अ) Vet 15. 23 (not found in Hu[2]).

(*b*) किला° [चिर°] Vet (var.).

(*c*) ये न सत्वो° or यो न सर्वोपकाराय Vet (var.).

What is the use of the body which is well nourished and possessing strength and long life ? A person is of no use though living if he is not helpful to all. (A. A. R.).

10013*

किं कारणं सुकविराज मृगा यदेते
व्योमोत्पतन्ति विलिखन्ति भुवं वराहाः ।
देव त्वदस्त्रचकिताः श्रयितुं स्वजातिम्
एके मृगाङ्कमृगमादिवराहमन्ये ॥

(आ) SR 105. 138, SSB 397. 150.

Vasantatilakā metre.

'What is the reason, O best of poets, that the deer fly to the sky and the boars scratch the earth ?' 'My lord ! frightened by your arrows these animals resort to the company of their own kind : the first to the deer in the moon and the other to the First Boar [the incarnation of Lord Viṣṇu remaining under the earth to support it]'. (A. A. R.).

10013 A*

किं कारणं स्तनद्वन्द्वं पतितं ब्रूहि ते प्रिये ।
पश्याधःखनने मूर्खं गिरयोऽपि पतन्ति हि ॥

(आ) SSSN 240. 9.

'Oh dear ! tell me the reason why your two breasts have fallen ?' 'Fool ! don't you see that even mountains fall when dug at the bottom'. (K. V. Sarma).

10014*

किं कालस्य विपर्ययः किमधुना न त्वं रसालद्रुम
श्रोतॄणां किमधन्यता परभृतध्वानामृतोत्सर्जनात् ।
वेलोत्कूलितकालकूटलहरीपारुष्यपाटच्चरान्
कर्णे घूर्णसि किं कठोरकरटीवाक्छुष्मणीमूष्मणः ॥

(आ) Kavik 1. 64. Cf. Nos. 6590, 10019, 10036.

(*d*) घूर्णयसे [घू° किं°] Kavik (var.).

Śārdūlavikrīḍita metre.

Is it a bad turn of time or have you ceased to yourself, / or, O mango tree, is it the ill-luck of listeners/to be so bereft of the cuckoo's song ? / Why do you pour *into the ears*[1] the scalding sounds/ of crows, so harsh and splitting, / like venom spreading out/ from shore to shore of the churned sea ? (K. Krishnamoorthy).

1. Words in italics are supplied by the editor.

किं काव्यं करोषि किमु ते सुहृदो see No. 9913.

10014 A

किं किं तैर्न कृतं न किं विवपितं दानं प्रदत्तं न किं
का वापन्न निवारिता तनुमतां मोहार्णवे मज्जताम् ।
नो पुण्यं किमुपार्जितं किमु यशस्तारं न विस्तारितं
सत्कल्याणकलापकारणमिदं यैः शासनं लेखितम् ॥

(आ) SPR 1208. 16 (a. Dānādi-prakaraṇa 5. 96).

Śārdūlavikrīḍita metre.

What great thing has not been done; what sacrifice, not made ; what gift, not given; what dangers that are incumbent on those who get submerged in the ocean of desires, not crossed ; what merit has not been acquired ; what fame has not been extended by those by whom has been got inscribed this gift-deed which would be the source of multitudes of auspices. (S. Bhaskaran Nair).

10015

किं किं नोपकृतं तेन किं न दत्तं महात्मना ।
प्रियं प्रसन्नवक्त्रेण प्रथमं येन भाषितम् ॥

(अ) Cr 226 (CRr 6. 36, CPS 161. 76).

(*b*) दत्तं तेन महात्मना CR (var.); तु [न] CR (var.).

What good benefit has not been conferred by him and what good thing has he hot bestowed when a person, with a cheerful face, has spoken at the outset something pleasing ? (A. A. R.).

10015 A

किं किं पश्यसि ते योनौ त्रैलोक्यमिह तिष्ठति ।
पश्य पश्य विशालाक्षि गर्दभं मम कम्बलम् ॥

(आ) SSSN 240 13.

(*c*) विशालाक्षी SSSN; (editor's suggestion as above).

'What all do you see, (dear one !) in your genitals' ? 'The entire universe [*lit.* the three worlds] rests herein'. 'Look, look, oh broad-eyed one ! there is my donkey and my blanket !' (K. V. Sarma).

1. These form the words of an ignorant washerman and his longing wife.

10016*

किं किं वक्त्रमुपेत्य चुम्बसि बलान् निर्लज्ज लज्जा न ते
वस्त्रान्तं शठ मुञ्च मुञ्च शपथैः किं धूर्त निर्वञ्चसे ।
खिन्नाहं तव रात्रिजागरतया तामेव याहि प्रियां
निर्माल्योज्झितपुष्पदामनिकरे का षट्पदानां रतिः ॥

(अ) Śṛṅg 11 (in some editions 10).
(आ) SG 284 (a. Śṛṅg), Vidy 450, SR 309. 8, SSB 162. 8, IS 1780, Pr 366.

(*a*) किं मे Śṛṅg (var.), SR ; लज्जकृते Śṛṅg (var.) ; क्व ते SG, SR, SSB.
(*b*) वाग्बन्धनैः [नि°] SR, SSB ; °निर्वतसे SG.
(*c*) क्षीणाहं Śṛṅg (var.) ; °जागरवशात् Śṛṅg (var.), SG, SR, SSB, Vidy.
(*d*) निर्माणो° Śṛṅg.

Śārdūlavikrīḍita metre.

Oh immodest one, coming near my mouth, why do you kiss me forcibly ? Have you no shame ? You deceiver, leave hold of the hem of my dress. You knave, do you mean to deceive me by assurances ? I am tired having kept awake for you through the night. Go back to her (with whom you had been). What charm can bees have in the heap of garlands thrown out at dawn ?[1] (K. V. Sarma).

1. The pnave of a lover, out at dawn, is compared to flowers worn at night and thrown out at dawn.

10017*

किं किंशुकैः शुकमुखच्छविभिर्न भिन्नं
किं कर्णिकारकुसुमैर्न कृतं नु दग्धम् ।
यत् कोकिलः पुनरयं मधुरैर्वचोभिर्
यूनां मनः सुवदनानिहितं निहन्ति ॥

(अ) Ṛtu 6. 20 (in some editions 6. 22). (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 3 ; p. 196).

(*a*) दग्धं [भि°] Ṛtu (var.).
(*b*) मनोज्ञम् [नु द°] Ṛtu (var.).
(*c*) कोकिलाः Ṛtu (var.) ; पुनरमी Ṛtu (var.).
(*d*) सुवदने नियतं हरन्ति Ṛtu (var.).

Vasantatilakā metre.

By no means shattered by flame-tree flowers which wear/ the colour of the parrot's beak ; nor burnt up/ by blossom of red cotton, the hearts of young men, doting/ on fair faces, the cuckoo destroys with sweet words. (L. C. Van Geyfel).

10018*

किं किं सिंहस् ततः किं नरसदृशवपुर्देव चित्रं गृहीतो
नैवं तत्कोऽत्र जीव द्रुतमुपनय तं नन्वयं प्राप्त एव ।
चापं चापं न खड्गं त्वरिततरमहो कर्कशत्वं नखानाम्
इत्थं दैत्याधिराजं निजनखकुलिशैर्जघ्निवान् यः स
वोऽव्यात् ॥

(अ) Daśāvatāra-Khaṇḍapraśasti (Bombay 1860) 34. 28.
(आ) SkV 128, Kav 40, Skm (Skm [B] 200, Skm [POS] 1. 40. 5) (a. Śrī-Vyāsa-pāda), JS 29. 76 (a. Vākpatinātha), KH 115. 9-12, Kāvyān 6. 4-7, SR 19. 55, SSB 32. 16.

(*a*) धृतः किं [गृ°] Kāvyān.
(*b*) नैतादृक्कोऽपि ····· मे देव ····· एष Daśā° ; कस्कोत्र जीवो द्रु··· ··· रे देव संप्राप्त एव Kāvyān ; नैतादृक्क्वापि जीवोऽद्भुतमुपनय मे देव संप्राप्त एषः SR, SSB ; नैवेदृक्कोऽपि जीवो KH ; नैवाद्यापि प्रचण्डो JS ; धिक् कोत्र Skm ; सोऽपि संप्राप्त Skm ; °तायं ननु प्रा° [तं न° प्रा°] JS ; °पनिपतन्पश्य संप्रा° KH.
(*c*) न चापीत्यहह सहा Daśā°; न चापी(°पि° SR [printing error])त्यहहहहहहा क° SR, SSB; न खड्गं झटिति (किमिति Kāvyān) हहह हा [ख° त्व°] Skm, Kāvyān ; नखा [ख°] JS ; °महहहा JS, KH.
(*d*) इत्येवं दैत्यराजं Skm, JS ; दैत्याधिनाथं खरनख° Kav, Kāvyān ; दैत्येन्द्रवक्षः खर-नखमुखरैर्ज° Daśā°, SR, SSB ; °नाथो KH ; सोऽव्यताद्वः Skm ; °र्येन भिन्नः स पायात् KH.

Sragdharā metre.

"What is it ?" "A lion." / "What else ?" "Its body is like a man's." / "Strange ! Have you caught it ?" "Nay, sire." / "Ho, Who's there ?" "Long live your majesty." / "Bring it before me quickly." "Sire, it is already there." / "My bow, my bow ! No, bring my sword. And haste ! / Ah, but its claws are sharp." / May he[1] who with his razor claws / thus killed the demon-king[2] protect you. (D. H. H. Ingalls).

1. Lord Viṣṇu in his incarnation as Narasiṁha ['Man-lion'].
2. Hiraṇyakaśipu, a terror to the three worlds.

10019*

किं कीरकोकिलमयूरमरालवंशे
कोऽप्यत्र नास्ति धरणीतलरम्यहर्म्यः ।
येनाधुना कनकपञ्जरमध्यवर्ती
काकः करोति कुरुतानि कुचेष्टितानि ॥

(आ) Any 67. 125. Cf. Nos. 6590, 10014, 10036.

Vasantatilakā metre.

Is there not anyone among the stock of parrots, cuckoos, pea-cocks and swans to make the earth a pleasant habitation that now a crow remains inside the golden cage making harsh sounds and perpetuating reprehensible acts ? (S. Bhaskaran Nair).

10019 A

किं कीरवत् तव वचो मधुरं बिडाल
किं व्याघ्रवद् बलपराक्रमिता तवास्ति ।
किं फेरुवन् मतिबलं समयोचितं ते
निर्लज्जतैव तव वृत्तिकरी बभूव ॥

(आ) Ava 162. 337.

Vasantatilakā metre.

Is your speech, oh cat ! sweet like that of the parrot ? Do you possess the strength and valour of a tiger ? Or, do you have the timely intellect of a jackal ? Indeed, sheer shamelessness (of stealth) has become your way of sustenance. (K. V. Sarma).

10020*

किं कुपितोऽसि त्यज रुषम्
अपनयतां विग्रहं मया हि भवान् ।
सह विग्रहो भवत्या
न जातु विघटिष्यतेऽस्माकम् ॥

(आ) VS 121.

Āryā metre.

'Are you angry ? Give up your anger. Cast off, oh lord ! (any idea of) a fight with me'. 'But, your ladyship ! let there always be a fight with you that I am never separated from you'. (K. V. Sarma).

10021*

किं कुप्यसि कस्मैचन
सौरभसाराय कुप्य निजमधुने ।
यस्य कृते शतपत्र
प्रतिपत्रं तेऽद्य मृग्यते भ्रमरैः ॥

(अ) BhPr 69.

(आ) JS 105. 5, Ava 130. 62, PV 731 ( a. Bhoja-prabandha ), SR 244. 215 ( a. Bhoja-prabandha ), SSB 647. 11, Vidy 191, VP 10. 90.

(*a*) कस्मैचित् JS, Vidy ; कस्मै वन- PV ; कस्मै वा Ava.

(*b*) सौरभचौराय BhPr (B).

(*d*) तेऽद्य om. JS ; भिद्यसे [मृ°] Vidy ; मृद्यसे (°सैः) PV ; मधुपैः [भ्र°] JS.

Gīti-āryā metre (in JS Āryā metre).

Why art thou angry at your fragrance. Be angry at the honey in you for which, oh hundred-leaved [lotus] ! each petal of yours is today penetrated by bees. (K. V. Sarma).

10022*

किं कुर्मः कं भजामः किमिह समुदितं साधनं भो वयस्याः
संसारोन्मूलनाय प्रतिदिवसमिहानर्थशङ्कावतारः ।
भ्रातर्ज्ञातं निदानं भवभयदलने संगतं सज्जनानां
तां काशीमाश्रयामो निरुपमयशसः स्वःस्रवन्त्या वयस्याम् ॥

(अ) Vijñāna-śataka (in BhŚ p. 216) 39.

(*a*) किं [भो] Vi° (var.).

Sragdharā metre.

'What shall we do ? Whom shall we seek ? What is the best means, O friends, for uprooting the ills of worldly life ? For, everyday, we have apprehensions of disaster'. 'Brother, it is known : the primary way for cutting at the fear of worldly life is the company of good people. Let us resort to Kāśī and get unparalleled fame by making friends with the divine Gaṅgā.' (A. A. R.).

10023*

किं कुर्मः क उपालभ्यो यत्रेदमसमञ्जसम् ।
काकिण्यपि न सिंहस्य मूल्यं कोटिस्तु दन्तिनः ॥

(आ) VS 585 (a. Śrī-Muktāpīḍa).

What shall we do ? Who is to be blamed in this unbecoming situation where the price of a lion (which can kill an elephant) is not even a *cowrie*, whereas the price of an elephant is in crores ? (A. A. R.).

10024*

किं कुर्मः कस्य वा ब्रूमो रामो नास्तीह भूतले ।
प्रियाविरहजं दुःखं नान्यो जानाति कश्चन ॥

(अ) Amar (Amar [S] R 90, p. 144)[1], after VCbr II. 16, MK (MK [GOS] 184, MK [S] 144, MK [P] 112, MK [G] 68.104, MK [K] 486, MK [D] 642).

(आ) IS 1733, Pr 366, SuM B after 15 (14*).

(*a*) किं करोमि क्व गच्छामि VC, MK, SuM ; भ्रवो [ब्रू°] Amar (var.).

(*b*) नास्ति महीतले VC, MK, SuM.

(*c*) भार्यावियोगजं [प्रि°] SuM; कान्ताविरहजं MK (but MK [P], MK [P] MS 'E' as above).

(*d*) एको or ऐको [ना°] MK [S], MK [P], MK [D], SuM ; राघवात् (°वः) VC, MK, SuM.

1. Bengali MS and Ravi 87 in India Office MS 4005/711b *fol*. 26*a*.

What shall we do ; and to whom shall we narrate (our woes) ? Rāma is no more in this world ; and no one else has known that severity of the pangs of separation from his beloved. (K. V. Sarma).

10025*

किं कुर्वन्ति फलाशनं न विहगाः किं नौतवो भुञ्जते
दध्यादीन्यनिलं पिबन्ति किमु नो सर्पा विषेणोद्धुराः ।
स्यादेवं यदि वै व्रती व्रतधरास् ते स्युस् तदा निश्चितं
तस्माद् यः सुकृती स याति सुखदं लोकं हरेर्ज्ञानवान् ॥

(अ) Vai 35.

(*a*) नो तवो (?) Vai ; (editor's suggestion as above).

Śārdūlavikrīḍita metre.

Do not the birds live on fruit, the cats on curds etc., and the serpents full of poison on mere air ? If this [dieting] is the criterion of an ascetic, then these also observe the vows. Indeed, he who possesses true knowledge alone is fortunate in reaching the world of Lord Viṣṇu which gives (everlasting) happiness (and not those who merely diet). (A. A. R.).

10026*

किं कुर्वन्त्युषसि द्विजाः प्रतिदिनं के माननीयाः प्रभोः
का वा साहसिकी निशासु सततं द्यौः कीदृशी वर्तते ।
कुत्रास्ते मधु नालिकेरजफले कैः स्यात् पिपासाशमः
संध्यावन्दनमाचरन्ति विबुधा नारीभगान्तर्जलैः ॥

(आ) SR 197. 36, SSB 552. 35, SRK 161. 8 (a. Sphuṭaśloka)[1].

1. A riddle.

Śārdūlavikrīḍita metre.

What do the Brāhmaṇa-s do at dawn every day ? *Sandhyā-vandanam ācaranti* [they perform twilight-worship]. Who are honoured by the king ? *Vibudhāḥ* [learned men]. Who is rash in action ? *Nārī* [woman]. How is the sky always at night ? *Bhagā* [lovely]. Where is the sweetness in a coconut ? *Antaḥ* [inside]. By what is thirst quenched ? *Jalaiḥ* [with water]. (The last line gives the answers to the questions, but has an absurd meaning if taken separately : [Learned men perform twilight-worship with the urine of women ! ]). (A. A. R.).

10027

किं कुलेन न चेत् प्राज्ञो विद्याहीनात् पशुर्वरः ।
प्रशस्यते विद्या लोके स्वयं प्राज्ञो नरः क्वचित् ॥

(अ) Cr 1363 (CvP IV one of the four closing stanzas, CM 38). Cf. Nos. 10028–32.

(*a*) नरः प्राज्ञः (*sic !*) CvGt.
(*b*) विद्याहीनो पशु वरं (*sic !*) CvGt.
(*d*) °प्राज्ञ (*sic !*) CvGt.
*Contra metrum* in *c*.

Of what avail is noble birth if there is no knowledge ? An animal is better than an ignorant man. Knowledge is praised in this world. Where can one find a man who is intelligent on his own (but bereft of knowledge). (S. Bhaskaran Nair).

10028

किं कुलेन विशालेन किं रूपेण भविष्यति ।
नानाशास्त्रगुणान्वितः कुरूपेण हि शोभते ॥

(अ) Cr 1364 (CRT 7. 24). Cf. Nos. 10027, 10029–32.

Of what avail is noble birth ? Of what avail is handsomeness ? A wise (man) well versed in the different *śāstra-s* shines, indeed, even if he is plain in appearance. (S. Bhaskaran Nair).

10029

किं कुलेन विशालेन गुणवान् पूज्यते नरः ।
धनुर्वंशविशुद्धोऽपि निर्गुणः किं करिष्यति ॥

(अ) Cr 268 (CS I 41, CNW 14, CNPN 48, CNG 29), H (HJ Intr. 23, HS Intr. 22, HM Intr. 23, HK Intr. 23, HH 3. 12-13). Cf. Nos. 10027-28, 10030-32.

(आ) Ujjval *ad* Uṇādisūtra 1. 7, Saśā 170. 163, IS 5369 and 7499. (Cf. JSAIL 24. 88).

(*a*) यस्य तस्य (क° HK) प्रसूतोऽपि H ; यस्यां तस्यां प्रसूतो हि CNW, CNG ; यस्य पुत्र प्रसूतस्तु CNPN.
(*b*) पूजितो [पू°] CS (but CSBD, CSLD as above), Saśā ; पूजिते CS (var.) ; नरं CS (var.).
(*c*) धनुर्वंसूविशुद्धोऽपि (*sic !*) CS (var.) ; धनूर् (*sic !*) CS (var.).
(*d*) निर्गुणं CS (var.) ; करिष्येति (°लिष्य°) (*sic !*) CS (var.) ; परिभूयते CNW.

Of what avail is noble birth ? Only the man with good qualities [*guṇa-s*] is honoured. What can a bow, though made out of high quality bamboo do, if it is not fitted with the bow-string [*guṇa*]. (K. V. Sarma).

10030

किं कुलेन विशालेन विद्याहीनस्य देहिनः ।
अकुलीनोऽपि शास्त्रज्ञो दैवतैरपि पूज्यते ॥

(अ) Cr 269 (CVr 8. 19, CN 4, CL 7. 1, CS 1. 42, CvTb 3. 6, CnT V 103, CnT I 30, CPS 261. 110, CKl 33-34), VCsr 9. 4. Cf. Nos. 10027-29, 10031-32.

(आ) SuM 9* (at the end of 11), SPR 1207.13 (a. Vṛddha-cāṇakya-nīti 8.18), SR 38. 3, SSB 291. 3, SRK 43. 7 (a. Sphuṭaśloka), SRS 2. 2. 43, Sama 1 क 55, SMa 1. 18, SRM 1. 3. 34, Saśā 184, 216, IS 1734.

(इ) ShD (T) 229.

(*a*) कुलिनेन [वि°] CN (var.); विशिष्टेन VC (var.).

(*b*) विद्याहीनस्तु यो नरः (°र) CS; गुणहीनस्तु यो नरः CN (but CNŚL, CNG as above), CS (var.); विद्याहीनेन CV, CL (var.), CPS, Sama, SuM; देहिनाम् CV, CL (var.), CvTb, CPS, CN (var.), Sama, SPR, VC (var.); देहिन (°ना) CL (var.); पौरुषं [दे°] SuM.

(*c*) अकुलीनापि विद्वांसो (°द्वांशो; द्वाशो) CS (var.); दुष्कुलीनोऽपि (°लं चापि) विद्वांश्च (°द्वान् हि; °द्वान्यो) CV, CPS; विद्यावत्पूज्यते लोके CN (var.); अकुली जायते विद्याः VC (var.); दुष्कुलं चापि विदुषो Sama, SPR; अकुलिनो (°नौ) CL (var.); शास्त्रज्ञा (°ज्ञ) CN (var.); विद्वांस्तु [शा°] CS; विद्वांश्च [शा°] CL (var.), CS (var.), SuM; विद्वांसो CL (var.), CS (var.), CKl; विद्वान् यो or यो विद्वान् CL (var.), CN (var.); विद्यावान् CL (var.), VC (var.), SSB, SRS, SMa, SRM, SR, SRK; विद्वाम्स् VC (var.).

(*d*) देवैर् (सर्वैर्; देवतैर्) अपि (एव; देवताभिः) सुपू° (स पू°; हि पू°; सपू°) CV (var.), CL (var.), VC (var.), CPS, SR, SSB, Sama, Saśa, SMa, SRM, SPR, SRK; स देवैरपि पू° CV (var.); ते विद्यं परिभूयति CN (var.); देवतैः सहा (°ह) पूज्यते (°ज°) CL (var.), SuM; देवतैर्वापि CS (var.); यो सर्वैरपि पू° CV (var.); सर्वैरपि हि पू° IS; त्रिषु लोकेषु पूज्यते VC (but TVJQE as CV); पूज्यते त्रिदशैरपि CL (var.); पूज्यते देवता इव CS (var.); देवता इव CL (var.); स्त्रिदसैरपि CN (var.); दैवैर° CvTb; विबुधैरपि SRS; °र्वापि [°रपि] CS (var.); अविपूज्यते CL (var.); पूजितः CS (var.); पूज्येत्ये (*sic !*) CS (var.).

Of what avail is high birth to a man who is destitute of knowledge. One well read in the *śastra-s*, though not of noble birth, is revered even by the gods.

10031

किं कुलेन विशालेन शीलमेवात्र कारणम् ।
कृमयः किं न जायन्ते कुसुमेषु सुगन्धिषु ॥

(आ) ŚP 1485, SRHt 210. 19, SSSN 156. 15, SR 394. 681 (a. ŚP), SSB 361. 5, SRS 1. 2. 11, IS 1735, SRM 2. 1. 173. Cf. Nos. 10027-30, 10032.

(*a*) विशिष्टेन SRHt, SSSN.

(*b*) विपुलेन महात्मनाम् SRHt, SSSN.

(*c*) क्रिमयः SSSN.

Of what avail is noble birth, since the main thing is (good) disposition. Do worms not show up in fragrant flowers ?

किं कुलेन विशिष्टेन see No. 10031.

10032

किं कुलेनोपविष्टेन शीलमेवात्र कारणम् ।
भवन्ति सुतरां स्फीताः सुक्षेत्रे कण्टकिद्रुमाः ॥

(अ) Mṛcch 8.29 and 9.7. Cf. Nos. 10027-31.

(आ) SR 83. 2 (a. Mṛcch), SSB 361. 2, IS 1736, SSap 663, SRS 2. 1. 48, SLPr 43. 21-22.

(*c*) नितरां [सु°] Mṛcch (var.), SSap, SLPr.

(*d*) विपिने [सु°] Mṛcch (var.).

Why should you boast of this your noble birth ? It is character that makes the man of worth; /but thorns and weeds grow rank in fertile earth. (A. W. Ryder).

10033

किं कूर्मस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत्
किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन् निश्चलः ।
किं चाङ्गीकृतमुत्सृजन् जन इव श्लाघ्यो जनो लज्जते
निर्वाहः प्रतिपन्नवस्तुनि सतामेतद् हि गोत्रव्रतम् ॥

(अ) BhŚ 232, Mudr 2. 18.

(आ) SR 53. 269 (a. BhŚ), SSB 313. 276, IS 1737, Subh 316, Alm 143, SkV 1348, SRRU 738, SSH 2. 79, AlK 288. 10-13, SRM 2. 2. 73.

(*a*) शेषस्य [कू°] Mudr, Alm, SRRU, SSH, AlK; उत्क्षिपन्ने [न क्षि°] BhŚ (var.); एव [एष] BhŚ (var.); य: BhŚ (var.).

(*b*) दिनकरस्यास्ते SkV; यो or वै [यन्] BhŚ (var.); निश्चय: or निश्चलं BhŚ (var.).

(*c*) तु [च] BhŚ (var.), SRRU, SSH, AlK; त्वङ्गी° Mudr, Alm, SkV; अर्थो [(अ)ङ्गी] BhŚ (var.); कृपणवत् [ज° इ°] Mudr, Alm, SkV, SRRU, SSH, AlK; कृतवान् BhŚ (var.); °सृजेन् or °स्रजं BhŚ (var.); सुमनस: or न मनसां or न मनसा or तु मनसा or सुमनसा or जन इत: or च मनसा or जनवर° or न सहसा or समनसा or जनमनं or जनमन: or स्वमनसा [ज° इ°] BhŚ (var.); हि मनसा SR, SSB; श्लाघ्यं BhŚ (var.); लज्जतां or लज्यते BhŚ (var.).

(*d*) निर्वाहं or नैवं हि BhŚ (var.); निर्व्यूह° AlK; °वस्तुनि स तान् BhŚ (var.); निर्व्यूढि: SkV; वस्तुषु सताम् BhŚ (var.), Mudr, SR, SSB, Alm, SRRU, SSH, AlK; वस्तुविनताम् BhŚ (var.); एतद्धि SR, SSB, Alm; एकं हि गोत्रव्रतं BhŚ (var.), SRRU, AlK; एतत्सतां चेष्टितं or एतद्धि गोत्रं BhŚ (var.); एकं बताहो व्रतम् [एतद् हि गो°] SkV.

Śārdūlavikrīḍita metre.

Is it because the *tortoise*[1] feels not the pain of the burden of the earth that he flings it not aside ? Is it that the sun feels no weariness that he does not stand still in his course ? Nay, a noble man feels shame to lay aside the duty he has taken on him, like a meaner creature; for the good this is the one common law, to be faithful to what one has undertaken. (A. B. Keith).

1. Following the reading found in Mudr etc., A. B. Keith has : *Śeṣa*.

10033 A

किं कृतं विधिना यावत् [यावत्] शीलमखण्डितम् ।
गतं तत् तु यदा काले सम्पद्यपि विपत्तय: ॥

(आ) Bhāvadevasūri's Pārśvanātha-caritram 2. 757.

(*b*) Two syllables are missing in Pār°. The word [यावत्] is supplied by the editor.

What can be accomplished by (evil) destiny as long as one's nobility remains intact ! However, once that (nobility) is lost, failures stalk even in success. (K. V. Sarma).

10034

किं कृतकार्यद्वेषाद्
धर्मं प्रति विमुखतोचिता राज्ञ: ।
मूर्च्छन्त्यमी विकारा:
प्रायेणैश्वर्यमत्तेषु ॥

(अ) Śāk 5. 17 (in some editions 5. 18-19). Cf. A. Scharpé's Kālidāsa-Lexicon 1. 1; p. 67).

(*a*) °द्वेषो Śāk (var.).

(*b*) °खता कृतावज्ञा Śāk (var.); राज्ञा Śāk (var.).

(*d*) °मत्तानाम् Śāk (var.).

Āryā metre.

Is it befitting a king to be indifferent to his duties on account of his resentment of an action of his ? Such feelings dominate generally those intoxicated with power. (K. V. Sarma).

10035

किं कृतेन न यत्र त्वं यत्र त्वं किमसौ कलि: ।
कलौ चेद् भवतो जन्म कलिरस्तु कृतेन किम् ॥

(अ) PrC 4. 192, PuPra 120.

(आ) VS 2431, ŚP 1220, SRHt 169. 3 (a. Vallabha), SSSN 90. 3, SR 101. 12, (a. ŚP), SSB 391. 16.

Of what avail is the *Kṛta* age [golden times] if you [my lord !] are not there ? And, when you are there, can that be the *Kali* age [miserable times] ? (Therefore), if you are in the *Kali* age, let it be the *Kali* age ; why should one long for the *Kṛta* age ? (K. V. Sarma).

10035 A*

किं कृत्वा भ्रुकुटीतरङ्गविषमं रोषोपरक्तं मुखं
निःश्वासज्वरिताधरं प्रियसखं प्राप्तं न संभाषसे ।
सौभाग्येन हि शत्रुकर्म कुरुषे स्त्रीगर्वमेवात्मनि
मानं मानिनि मुञ्च सर्वमचिरावत्यायतं छिद्यते ॥

(अ) Padmaprābhṛtaka-bhāṇa 15.

(*c*) °वाविनि [°वात्मनि] Padm° (var.).

Śārdūlavikrīḍita metre.

Why has your face become red in anger and rough with the wave of frown, and your lips are affected with heated breath, and why do you refuse to speak to one who loves a friend and is (now) present ? Oh lady conscious of a woman's pride in personal charms, you play an enemy to your own self. Oh jealous woman, give up your anger of wounded vanity. When too much stretched, everything quickly breaks. (M. Ghosh).

किं कृपापि तव नास्ति कान्तया see No. 10052.

10036*

किं केकीव शिखण्डमण्डिततनुः किं कीरवत् पाठकः
किं वा हंस इवाङ्गनागतिगुरुः शारीव किं सुस्वरः ।
किं वा हन्त शकुन्तपालपिकवत् कर्णामृतस्यन्दनः
काकः केन गुणेन काञ्चनमये व्यापारितः पञ्जरे ॥

(आ) JS 78.8, ŚP 887, Any 67.127, VS 774 (*v. l.*), SH 1977, SR 228.223 (a. ŚP), SSB 620. 24, SRK 194. 9 (a. Śārṅgadhara), RJ 424 (=3. 6). Cf. No. 6590.

(*a*) °मण्डितशिरः SH; सारीव किं सुस्वरः [किं की°] ŚP, Any.

(*b*) किं पुंस्कोकिलवत्स्वनेन मधुरः किं हंसवत्सद्गतिः VS ; हन्त [हं°] RJ ; किं कीरवत् पाठकः [शा° किं सु°] ŚP, Any ; सारीव [शा°] SR, SSB, RJ.

(*c*) किं सामान्यशकुन्तशावक इव क्रीडाविनोदाकर (°वहः) VS ; शकुन्तपोतपि° Any ; शकुन्तबालपिकवत्कर्णामृतं स्यन्दते SR, SSB, SRK ; °पालिपोतवत् RJ ; °पालिपिकवत्° SH ; °न्दनं Any.

(*d*) संचारितः [व्या°] SH.

Śārdūlavikrīḍita metre.

For what qualification of its, has the crow been exhibited in a golden cage ? —Is it adorned with a plume on its crown like a pea-cock ? Can it talk like a parrot ? Has it the swan-like heavy gait of a lady ? Is it sweet-tongued like a *śārī*-bird [myna] ? Or, at least, does it shed nectar into the ears like a cuckoo kept by a bird-keeper ? (K. V. Sarma).

(*b* var.) [Is it sweet in voice like a male cuckoo or has it the gait of a swan ? (VS)].

(*c* var.) [Does it give pleasure by its sports like the common young birds ? (VS)].

10037*

किं केतकीकुसुम कौशलमुच्यतां ते
यद् वायसैरपि सदा सहभावमाप्य ।
जूटाञ्चलं विनरकीकसदामसङ्ग-
भीत्या शिरः स्मररिपोरपि निर्जहासि ॥

(आ) AIK 327. 25–328. 2.

Vasantatilakā metre.

Tell me, O *ketakī*-flower, what is this cleverness of yours, that though you always associate even with crows, you abandon the matted hair of Lord Śiva as if due to the fear of the close association with the rope in the form of the bones [skull] of dead men on his head ? (A. A. R.).

10038*

किं केतकीपरिमलोत्थितगन्धलुब्धो
गुञ्जन् भ्रमन् भ्रमर वाञ्छसि रन्तुमेताम् ।
तत् कण्टकैः परिवृतामतुलामगम्यां
संत्यज्य तां व्रज निकुञ्जलतां सपुष्पाम् ॥

(आ) Ava 10, SR 223. 88, SSB 612. 52.

(*d*) संत्यज्यतां SR, SSB.

Vasantatilakā metre.

Is it due to your greed [fondness] for fine smell born of the fragrant *ketakī*, O bee, that you hum and wander near it to sport with her ? After getting away from her as she is well guarded by thorns and is incomparable and forbidden (to such as you), go to the bower of creepers that are in bloom. (A. A. R.).

*Note* : Advice to a young lover longing for a fertile damsel. *Sapuṣpā* : flowering *or* being young with monthly course.

10039*

किं केतकी फलति किं पनसस्य पुष्पं
किं नागवल्ल्यपि तु पुष्पफलैरुपेता ।
कस्यापि कोऽप्यतिशयोऽस्ति न येन सद्भिः
संगृह्यते जगति याति यतः प्रतीतिम् ॥

(आ) Ava 55, NBh 72.

(*a*) पनसस्तु Ava.

(*b*) नागवल्लिरिह पुष्पफले प्रसूते Ava.

(*c*) Or स [न] NBh, स तेन Ava.

(*d*) सम्पूज्यते कवलि यासि ततः प्रसिद्धिम् Ava ; or सङ्ग्रह्यते NBh ; or प्रतीतिः NBh.

Vasantatilakā metre.

Does the *ketakī*-plant give fruit ? Is there any flower in *panasa*-[bread-fruit] tree ? Is the betel vine possessed of either flowers or fruits ? Some one has some special feature (that is pleasing). Is it not by that that it is accepted by good people in the world and, thereby, get renown ? (A. A. R.).

10040

किं कोकिलस्य रसितेन गते वसन्ते
किं कातरस्य बहुशस्त्रसुशिक्षितस्य ।
किं गर्जितेन सुभटस्य पराङ्मुखस्य
किं जीवितेन रिपुणाङ्गुलिदर्शितस्य ॥

(अ) Cr 270 (CRr 8. 95, CPS 228. 23). Cf. No. 10062.

(आ) SPR 1382 (a. Nala-campū 3. 26, but not found therein), SR 176. 966, SSB 513. 966, Sama 1 क 48 *ac/bd*, SRM 2. 2. 694, SH 365.

(*a*) रणितेन CR (var.), CPS ; विरुतेन [र°] SPR, SR, SSB, SH ; रटनेन [र°] Sama.

(*b*) कातरेण Sama ; बहुशास्त्र° CR (printing error) ; बहुशस्त्रपरिग्रहेण CR (var.), CPS, SR, SSB, Sama, SH ; बहुशास्त्रसुशिक्षितेन CR (var.).

(*c*) किं कामकेलिकलया गतयौवनेन Sama ; मित्रेण किं व्यसनकालपराङ्मुखेन SPR, SR, SSB, SH, SRM.

(*d*) रिपुणाङ्गुलिदर्शितेन (°दर्शनेन CPS) CR (var.), CPS ; पुरुषस्य (पुरुषेण Sama, SH) निरक्षरेण [रिपु°] SPR, SR, SSB, SRM, Sama, SH.

Vasantatilakā metre.

Of what avail is the voice of the cuckoo when spring is gone ? To a timid person what is the use of being well trained in the different arms ? Of what use is the war-cry of a soldier if he is averse (to fight ) ? What is the use of life if the finger of scorn is pointed at by an enemy ? (A. A. R.).

10041*

किं कोऽप्येष मनोभ्रमः किमथवा जातो दृशां मादृशां
दोषस्तैमिरिकः किमेष सुमहानुत्पातनामा विधिः ।
यन्नीलाञ्जनसंनिभोत्पलदलद्वन्द्वोल्लसत्पञ्चम-
व्याहारी दिवसे च वर्धितरुचिर्गेहे शशी पार्वणः ॥

(आ) Skm (Skm [B] 495, Skm [POS] 2. 4. 5).

(*a*) मम भ्र° Skm (POS).

Śārdūlavikrīḍita metre.

Is it that my mind is wandering, or is it that my eyes are affected by blindness, or is it due to some great uprising of fate that even during day-time there is a full moon in my house with increasing effulgence, that speaks sweetly in the fifth key, shining in the midst of a pair of blue lilies resembling black collyrium ? (A. A. R.).

10042*

किं कोमलैः कलरवैः पिक तिष्ठ तूष्णीम्
एते तु पामरनराः स्वरमाकलय्य ।
को वा रटत्ययमये निकटे कटूनि
रे बध्यतामिति वदन्ति गृहीतदण्डाः ॥

(आ) Pad 97. 33 (a. Lakṣmaṇa), Ava 141, SR 225. 134, SSB 614. 25.

(*a*) पिकरवैः Ava.

(*c*) वारयेत् यममये [वा र°] Ava.

Vasantatilakā metre.

What is the use of your sweet songs, O cuckoo ? Remain quiet, for, here are the rustic people with sticks in their hands, who say on hearing your voice, 'Who makes that unpleasant noise nearby ? Let him be killed'. (S. Bhaskaran Nair).

10043*

किं कौन्दी कन्दुकाली किमु कमलकुलं किं नु वा कृत्तिवासाः
कार्त्तिक्याः कौमुदी किं कमलकुतुकहृत् किं कलानां कलापः ।
किंस्वित् कर्पूरपूरः किमु कुलिशभृतः कुञ्जरः कञ्जदृष्टे
कश्चित् कश्मीरजन्मा किमुपलनिकरः कीर्तयः किं त्वदीयाः ॥

(आ) SMH 5. 15.

(*c*) °दृष्टे SMH (var.).

(*d*) काश्मीर° SMH (var.).

Sragdharā metre.

Is this a mass of flower-garlands of jasmine or a big cluster of white lotuses, or (the Lord Śiva) clothed in the hide of a white elephant, or the moon-shine in the month of *Kārtika* [Oct.-Nov.] or the mass of digits (of the moon) that deprive the lotuses of their bloom, or a heap of camphor-dust or the (white) elephant of Indra, O lotus-eyed (lord), or a mass of stone [snow] produced in Kashmir or is this your fame (that has spread everywhere) ? (A. A. R.).

10044*

किं कौमुदीः शशिकलाः सकला विचूर्ण्य
संयोज्य चामृतरसेन पुनः प्रयत्नात् ।
कामस्य घोरहरहुंकृतिदग्धमूर्तेः
संजीवनौषधिरियं विहिता विधात्रा ॥

(आ) SkV 455 (a. Bhaṭṭodbhaṭa), Kav 203 (a. Bhaṭṭodbhaṭṭa), ŚP 3269, VS 1463 (a. Bhaṭṭodbhaṭa), Pad 29. 3, PdT 119, SR 253. 19 (a. ŚP), SSB 62. 31 (a. Bhaṭṭodbhaṭa), RJ 628, SuSS 777, Kav p. 30, SH 1796.

(*a*) °दीश° PdT ; °कला SH ; विचूर्ण SH.

(*b*) वामृत° [चामृत°] ŚP.

(*c*) °हुंकृति° SkV.

Vasantatilakā metre.

Did the Creator grind all the digits of the harvest moon / and carefully compound them with ambrosia/ to make for Love, when Śiva's roar consumed his limbs, / this revivifying medicine ?[1] (D. H. H. Ingalls).

1. On the charm of budding beauty.

10045*

किं क्रन्दसि निराक्रन्द स्वपक्षक्षयकारक ।
स्वपक्षस्य क्षये जाते त्वत्त्राणं कः करिष्यति ॥

(अ) P (PP 4. 27, Pts 4. 29, PtsK 4. 31).

(*a*) दुराक्रन्द [निरा°] PtsK, Pts.

(*d*) को नस्त्राता भविष्यति PtsK ; परित्रां [त्वत्त्राणं] PP.

Why do you weep, Oh one who deserves no weeping and who has destroyed his race ! Once your race has been destroyed, who will save you ? (K. V. Sarma).

10046*

किं क्रमिष्यति किलैष वामनो
यावदित्थमहसन्न दानवाः ।
तावदस्य न ममौ नभस्तले
लङ्घितार्कशशिमण्डलः क्रमः ॥

(अ) Śiś 14. 75.

(आ) Alm 140, ŚP 4020 (a. Māgha), SR 363. 14, SSB 252. 15 (a. Māgha), VyVi 330. 29-30.

(*b*) °हसन्त ŚP, SR, SSB.

Rathoddhatā metre.

'Will this dwarf [Vāmana incarnation of Viṣṇu] forsooth measure the sky ?' Even before this jocular statement was completed by the demons, his step, crossing over the discs of the sun and the moon found the expanse of the sky insufficient to encompass it. (A. A. R.).

10047*

किं क्रूरं फणिहृदयं
पुनरपि किं क्रूरमङ्गनाहृदयम् ।
क्रूरात् क्रूरतरं किं
पतिसुतधनहीनकामिनीहृदयम् ॥

(आ) SR 170. 752, SSB 504. 752.

Gīti-āryā metre.

What is cruel ? The heart of a serpent. What is still more cruel ? The heart of a woman. What is more cruel than the cruel ? The heart of a passionate woman devoid of husband, son and wealth. (A. A. R.).

10048*

किं क्रूरं स्त्रीहृदयं
किं गृहिणः प्रियहिताय दारगुणाः ।
कः कामः संकल्पः
किं दुष्करसाधनं प्रज्ञा ॥

(अ) Cr 1365, Daśak (NSP) p. 217. 12-13.

(आ) ŚP 558 (a. Daṇḍin), SR 171. 791 (a. C), SSB 506. 791 (a. Daṇḍin), AIK 363, IS 1738 (a. Daśak).

(*b*) गृहिणो प्रियसुखाय IS.

(*c*) किं [कः] IS.

Āryā metre.

What is cruel ? The heart of a woman. What is pleasing and beneficial to a householder ? The good qualities of the wife. What is love ? The thought revolving in the mind. What is difficult to attain ? Wisdom. (A. A. R.).

10049*

किं क्लान्तासि परोपहासिनि कुतो भूयः श्वसिष्युल्बणं
किं बध्नासि न नीविकामिति मया मन्दस्मितं जल्पिते ।
मा किंचिद् वद वीतलज्ज परतो याहीति कोपादिव
प्रत्युक्तं पुरुषायितान्तसमये तन्व्या न विस्मर्यते ॥

(आ) PV 472 (a. Mohana-Ojhāka), SuSS 732.

(*a*) कुचो [कुतो] PV (MS).

Śārdūlavikrīḍita metre.

'Are you fatigued, you, who laugh at others ? Why, again, breathe so hard ? Do you not fasten the knot of your dress ?' When I thus whispered with a smile, she replied as if in anger, 'Do not say anything, you shameless one, go elsewhere'. This reply of the slim one at the end of love-sports, when she played the man, can never be forgotten. (A. A. R.).

10049 A

किं क्लिष्टेनेन्द्रियरोधेन किं सदा पठनाविभिः ।
किं सर्वस्वप्रदानेन तत्त्वं नोन्मीलितं यदि ॥

(आ) SPR 669.7 (a. Yogasāra 2. 23).

Hyper-metric in *a*.

Of what avail is restraining the senses ? Of what avail is constant studies ? And, of what avail is giving away everything, if, thereby, Truth does not become apparent ? (S. Bhaskaran Nair).

10050*

किं क्वापि प्रलयानलैर्विटपिनो निर्दह्य भस्मीकृताः
किं वा दैवगजेन पङ्कजवनं निष्कन्दमुन्मूलितम् ।
किं वा हन्त कृतान्तकेसरिभयात् त्यक्तो मदः कुञ्जरैर्
येनास्मिन् विरसे करीरकुसुमे हा भृङ्ग विश्राम्यसि ॥

(आ) ŚP 827, SR 224. 101 (a. ŚP), SSB 613.65, SRK 186.13 (a. Śārṅgadhara).

(*b*) किंस्विद्देव° [किं वा दै°] SR, SSB, SRK ; निष्कंदमुन्मीलितं SRK.

Śārdūlavikrīḍita metre.

Are the trees reduced to ashes by the fires of Doomsday ? Or, are the clusters of lotuses completely uprooted by the elephant of Fate ? Or, alas ! can it be that the elephants have ceased to shed ichor by fear of the lion in the guise of Fate ? Therefore, O bee, you take rest in the insipid flower of the *karīra*-tree ? (S. Bhaskaran Nair).

10051

किंक्षणस्य कुतो विद्या किंकणस्य कुतो धनम् ।
क्षणशः कणशश्चैव विद्यामर्थं च साधयेत् ॥

(आ) NBh 112, SH 1093. Cf. No. 10007.

Whence is learning to one who wastes the moments, and whence is wealth to one who neglects the little coins ? One has to amass learning and wealth through moments and coins. (K. V. Sarma).

10052*

किं क्षमापि तव नास्ति कान्तया
पाण्डुगण्डपतितालकान्तया ।
शोकसागरजले च पातितां
त्वद्गुणस्मरणमेव पाति ताम् ॥

(अ) Ghaṭakarpara (KSH 122) 12 (in some editions 7).

(आ) SG 751 (a. Ghaṭakarpara).

(*a*) कृपापि [क्ष°] Ghaṭ° (var.).

(*c*) °लेऽब्धि Ghaṭ° (var.), SG.

Rathoddhatā metre.

From her, this fair one, the tips of whose tresses sweep / her pale cheeks, for you what source of excuse can there be ? / Memory of your masterful love alone can keep / her alive, fallen in the waters of a sea of misery. (L. C. Van Geyzel).

10053*

किं खलु रत्नैरेतैः
किं पुनरभ्रायितेन वपुषा ते ।
सलिलमपि यत् न तावकम्
अर्णव वदनं प्रयाति तृषितानाम् ॥

(अ) BhV 1. 40.

(आ) SR 216. 8, SSB 598. 8, SRK 196. 11 (a. Śārṅgadhara), IS 7823, SRM 2. 2. 391.

(*b*) खलु रत्नायितेन [पुनर°] SRK ; यदि हरसि or परिहरसि BhV (var.).

Gīti-āryā metre.

O ocean, what with these jewels and what with thy body resembling a cloud (in dark blue colour), when thy water does not reach the mouth of the thirsty ? (H. D. Sharma).

10054*

किं खिद्यसे भुज मुधाधर ताम्यसि त्वं
चक्षुर्विमुञ्च शुचमस्ति हृदि प्रियेयम् ।
आश्लेषचुम्बनविलोकनकेलयोऽपि
सेत्स्यन्ति वः स्फुटति मे हृदयं मुहूर्तात् ॥

(आ) Skm (Skm [B] 980, Skm [POS] 2. 101. 5) (a. Śāntyākara-gupta or Śāntyākara), AB 526.

(*d*) मुहूर्तम् Skm (B).
Vasantatilakā metre.

O hand, are you worried (by longing) ? O lip, you are distressing yourself in vain. O eye, leave off sorrow, for, my beloved is in my heart. You will obtain the pleasure of embracing, kissing and seeing her in a moment, for, my heart is about to break (due to separation from her). (A. A. R.).

10055*

किं गच्छामि तपोवनं न तपसा शाम्येत् सवैरं मनः
किं भर्तॄननुयामि जीवति रिपौ स्त्रीणामियं योग्यता ।
किं वा खड्गसखः पताम्यरिबले नैतच्च युक्तं भवेच्
चेतश् चन्दनदासमोक्षरभसं रुन्ध्यात् कृतघ्नं न चेत् ॥

(अ) Mudr 5. 24.

(*a*) पुनः [मनः] Mudr (var.).

(*d*) कृतज्ञं Mudr (var.).

Śārdūlavikrīḍita metre.

Shall I[1] retire to the penance forest ? But the vengeful mind would not be pacified by penance. Shall I follow up my lords ? But while the foe is alive, this might be a propriety for women. Or shall I, sword in hand, attack the enemy's forces ? Nay, this too would not be proper. My mind, anxious for the release of Candanadāsa, would be a hindrance, were it not ungrateful ! (R. S. Walimbe).

1. Rākṣasa, the minister.

10056

किं गजेन प्रभिन्नेन गजकर्माण्यकुर्वता ।
स्थले वा यदि वा निम्ने श्रेयान् कृत्यकरश्च यः ॥

(अ) P (PT 1. 72, PTem 1. 65, PP 1. 231, PRE 1. 72). Cf. Ru 50. Also cf. No. 10057.

(आ) SR 384. 273, IS 1739.

(*b*) राजकर्माण्य° PP, SR.

(*c*) स्थूलो वा PP ; स्थूलोऽपि SR ; वास्थूलः PP, SR.

(*d*) °करः पुमान् PP, SR.

What is the use of an elephant (whose temples are) flowing (with the rut-fluid), but who does not do an elephant's work ? On high ground or low ground, better is one that does his work. (F. Edgerton).

10057*

किं गजेन प्रमत्तेन किं दुष्टेन च मन्त्रिणा ।
किं धनेनातिदुःखेन किं मित्रेण शठेन च ॥

(अ) PD 303. 62. Cf. No. 10056.

Of what avail is an elephant, if it be in rut ; of a minister, if he be disloyal ; of wealth, if it be painful ; and of a friend, if he be dishonest ? (S. Bhaskaran Nair).

10058*

किं गतेन न हि युक्तमुपैतुं
कः प्रिये सुभगमानिनि मानः ।
योषितामिति कथासु समेतैः
कामिभिर्बहुरसा धृतिरूहे ॥

(अ) Kir 9.40.

Svāgatā metre.

'Of what avail is my going (to him) ? It is not proper to approach him (on my own).' 'But friend, that you boast yourself as charming, why should your ire be directed against your lover ?'—Listening to such prattles of their sweethearts, the lovers (in hiding) experienced extreme happiness. (K.V. Sarma).

10059*

किं गतेन न हि युक्तमुपैतुं
नेश्वरे परुषता सखि साध्वि ।
आनयैनमनुनीय कथं वा
विप्रियाणि जनयन्ननुनेयः ॥

(आ) Daś *ad* 4. 63 (p. 278).

Svāgatā metre.

'Of what avail is my going (to him)? It is not proper to approach him (on my own).' 'But, friend! virtuous that you are, be not hard upon your lord.' 'Bring him, here, pacifying him somehow. And, he should be pacified by creating unpleasant situations.' (K. V. Sarma).

10060*

किं गतेन बहुवल्लभभावं
वञ्चिता प्रियतमेन वराकी ।
द्यौरियं वसति नित्यममीलत्-
तारकेव रजनीं यदशेषाम् ॥

(अ) Vikram 11. 65

Svāgatā metre.

Is it as if deceived by her lord who had contracted several loves, that this wretched sky seems to keep awake all the night with unwinking eyes (in the form of stars). (K. V. Sarma).

10061*

किं गतेन यदि सा न जीवति
प्राणिति प्रियतमा तथापि किम् ।
इत्युदीक्ष्य नवमेघमालिकां
न प्रयाति पथिकः स्वमन्दिरम् ॥

(अ) BhŚ 233.

(आ) ŚP 3885 (a. BhŚ), VS 1748 (a. Ratimitra), SR 342. 83 (a. VS), SSB 216. 3 (a. Ratimitra), SU 541, RJ 1258, IS 1740, SuSS 381 (a. BhŚ).

(*a*) वा [सा] BhŚ (var.); सोऽनु° [सा न] BhŚ (var.).

(*b*) जीवति or प्राणति or प्रादुणि [प्रा°] BhŚ (var.); प्रियतमे BhŚ (var.); तदापि or स्थितेन [त°] BhŚ (var.).

(*c*) इत्यवेक्ष्य (°वीक्ष्य; °पेक्ष्य) or इत्युदीर्य BhŚ (var.).

(*d*) नैव याति or न प्रयाति or संप्रयाति [न प्र°] BhŚ (var.); स्वमंदिरां or स्वमालयं BhŚ (var.).

Rathoddhatā metre.

'Of what avail is my going, if she is already dead; and, of what avail, if my beloved is still able to survive (the pangs of separation)?' Thinking thus, on seeing the rows of fresh monsoon clouds, the traveller (in the far-off land) refrains from returning home. (K. V. Sarma).

10062

किं गर्जितेन वृषभस्य पराजितस्य
किं कोकिलस्वररवेण गते वसन्ते ।
किं कातरस्य बहुशस्त्रपरिग्रहेण
किं जीवितेन पुरुषस्य निरक्षरस्य ॥

(अ) Cr 1366 (CNP II 26, CM 39), Vet (MS *g*) at the end of 21 (194) *cb/ad.* Cf. No. 10040.

(*a*) वृषभेण पराजितेन CNP II, Vet.

(*b*) कोकिलस्य गदितेन Vet; °रक्तते विना [°रवेण ग°] CNP II.

(*c*) कातरेण Vet, CNP II.

(*d*) जीविते कुपुरुषेण निरर्थकेन Vet.

Vasantatilakā metre.

Of what avail is the bellowing of a bull, if it has been defeated (in a fight)? Of what avail is the voice of the cuckoo, when the spring is gone? Of what avail is the holding of several weapons by one who is a coward? And, of what avail is life to a man who is illiterate (S. Bhaskaran Nair).

10063

किं गहनं स्त्रीचरितं
कश्चतुरो यो न खण्डितस् तेन ।
किं दारिद्र्यमतोषः
किं लघुतामूलकं याच्ञा ॥

(अ) Praśnottara-ratnamālā 10 (in some editions 9).

(आ) IS 1741.

(इ) Praśno° (Tibetan) 9.

(*cd*) किं दारिद्र्यमसंतोष एव किं लाघवं याच्ञा Praśno° ( KM VII, pp. 121-23 ), Praśno° (T).

Āryā metre.

What is difficult to fathom ? The conduct of women. Who is clever ? He who is unaffected by that (conduct of women). What is poverty ? Absence of contentment. What is the root cause of slight [dishonour] ? Begging. (A. A. R.).

10064

किं गानं कण्ठहीनस्य किं रूपं गुणवर्जितम् ।
किं नरो दानहीनश्च मानहीनं न भोजनम् ॥

(अ) Cr 1367 (CvGt 8. 15). Cf. No. 10065.

(*c*) दानहीनस्य CvGt.

Is it a song, if the singer has no pleasing voice ? Is it beauty, if the person is devoid of virtues ? Is he a man, if he is not charitable ? Is it a meal, if it is not to be had with honour. (S. Bhaskaran Nair).

10065

किं गीतं कण्ठहीनस्य किं कुलं शीलवर्जितम् ।
किं रूपं गुणहीनस्य किं धनं दानवर्जितम् ॥

(अ) MK (MK [GOS] 48, MK [P] 45, MK [S] 46). Cf. No. 10064.

(*c*) किं ज्ञानं गुणमज्ञात्वा MK (P).

Is it a song, if the singer has no pleasing voice ? Is it a (noble) family, if it is devoid of nobility ? Is it beauty, if the person has no virtues ? Is it wealth, if it is not spent on charity ? (S. Bhaskaran Nair).

10066

किं गुणैस् तस्य कर्तव्यं चेतसे योऽभिरोचते ।
किं गुणैस् तस्य कर्तव्यं चेतसे यो न रोचते ॥

(आ) SSB 369. 1, SPR 1182. 1 (a. Sūkta-muktāvalī 85. 4).

(*b*) चेतसो SPR.

(*c*) चेतसो SPR.

Of what need to one are his qualities, if he is pleasing to the mind ? And, of what avail to one are his qualities, if he is displeasing to the mind ? (K. V. Sarma).

10067*

किं गोत्रं किमु जीवनं किमु धनं का जन्मभूः किं वयः
किं चारित्र्यममुष्य के सहचराः के वंशजाः प्राक्तनाः ।
का माता जनकः शिवस्य क इति प्रह्वेण पृथ्वीभृता
पृष्टाः सस्मितनम्रमूकवदनाः सप्तर्षयः पान्तु वः ॥

(आ) SR 6. 79, SSB 11. 71, SRK 291. 6 (a. Prasaṅgābharaṇa), IS 7824.

(*b*) चारित्र° (*sic !*) SR.

Śārdūlavikrīḍita metre.

'What is his [the bridegroom Śiva's] *gotra* [family][1] ? What is his means of livelihood[2] ? His wealth[3], the native place[4], age[5], conduct[6], companions[7], kinsmen[8], mother[9], father[10], what are they ?' When these questions concerning (the great Lord) Śiva were asked by the Mountain [Himālaya], in all humility, the seven sages, (the negotiators of the marriage of Śiva and Pārvatī), smiled, bent their heads and remained silent. May these seven sages protect you all ! (A. A. R ).

1. Unknown. 2. Begging. 3. Nil. 4. Cemetery. 5-6. Unknown. 7. Devils. 8-10. Unknown.

10068*

किं गौरि मां प्रति रुषा ननु गौरहं किं
कुप्यामि कां प्रति मयीत्यनुमानतोऽहम् ।
जानाम्यतस्त्वमनुमानत एव सत्यम्
इत्थं गिरो गिरिभुवः कुटिला जयन्ति ॥

(अ) RK 2. 15.

(आ) JS 356. 6 (a. Rudra), Skm (Skm [B] 32, Skm [POS] 1. 7. 2) (a. Rudraṭa or Rudra), Sar 2. 348.

(*a*) न तु [ननु] JS ; गौः किमस्मि Skm.

(*b*) कं [कां] Skm.

(*c*) जानामि सत्यमनु° Skm, Sar ; स त्वम् [सत्यम्] Skm, Sar.

Vasantatilakā metre.

'What for, Gauri ! is this anger against me ?'. 'Indeed, am I not a cow ?' 'Shall I be angry ?' 'Against whom ?' 'I infer that it should be against myself ?' 'Now, I know you by inference'. Thus, the ambiguous words (of double meaning) of (Pārvatī), the daughter of Mount (Himavān), are triumphant[1]. (S. Bhaskaran Nair).

1. *Pada a* can be split as *Gauri māṁ prati* and also as *gauḥ imāṁ prati ; b* as *anumā-nato'-ham;* and *c* also as *an-umānata.*

10069*

किं चन्दनै रचय मा च मृणालशय्यां
मा मा ममालि धुनु कोमलतालवृन्तम् ।
मुञ्चाग्रहं विकचपङ्कजयोजनेषु
तत्संगमः परमपाकुरुते स्मराग्निम् ॥

(अ) RŚ 2. 3.

(*a*) चन्दनैरथ च मुञ्च मृ° RŚ (var.).

(*b*) म मा RŚ (var.).

(*c*) °जदर्शनेषु [°जयोज°] RŚ (var.).

Vasantatilakā metre.

What is the use of sandal paste ? Do not prepare the bed of lotus-stalks. Do not, O friend, wave the tender fan. Leave off all thoughts of the blossomed lotuses (for my comfort). The contact with them only fans (my) fire of love. (A. A. R.).

10070

किं चन्दनैस् सकर्पूरैस् तुषारैः किमु शीतलैः ।
सर्वे ते मित्रगात्रस्य कलां नार्हन्ति षोडशीम् ॥

(अ) P (PP 2. 45, Pts 2. 55, PM 2. 14).

(आ) SR 384. 274 (a. Śṛṅgāratilaka [?]), VP 4. 4, IS 1742.

(*b*) तुहिनैः Pts, PtsK, SR ; किं च Pts ; शीतलैश्च किम् [°कि शी°] PtsK, SR.

Of what avail is sandal paste mixed with camphor, or the cooling snow. All these are not equal to a sixteenth part of the (cooling) touch of a friend's body. (K. V. Sarma).

10071

किं चन्द्रमाः प्रत्युपकारलिप्सया
करोति गोभिः कुमुदावबोधनम् ।
स्वभाव एवोन्नतचेतसां सतां
परोपकारव्यसनं हि जीवितम् ॥

(आ) SR 49. 184, SSB 308. 189, RJ 613.

Upajāti metre (Indravaṁśā and Vaṁśasthā).

Does the moon cause the lilies to blossom with his rays because he expects in return any benefit from them ? This is the nature of the good who are lofty-minded ; for, their life is dedicated towards rendering help to others. (A.A R.).

10072

किं चन्द्रेण महोदधेरुपकृतं दूरेऽपि संतिष्ठता
वृद्धो येन विवर्धते व्रजति च क्षीणे क्षयं सागरः ।
आ ज्ञातं परकार्यनिश्चितधियां कोऽपि स्वभावः सतां
स्वैरङ्गैरपि येन यान्ति तनुतां दृष्ट्वा परं दुःखितम् ॥

(आ) Any 96. 32.

Śārdūlavikrīḍita metre.

Has the moon, who remains far away, ever rendered any help to the ocean that he increases in volume when the moon has attained growth, and becomes emaciated [subsided] when he has waned ? Ah ! I understand. This is the nature of the good who have made up their minds to help others, that they become emaciated in their own limbs when they see another in painful circumstances. (A. A. R.).

10073*

किं चन्द्रो न पुरा बभूव किमिमे वृक्षाः पुरा नाभवन्
किं सृष्टा अधुना पिका मधुकरा अद्योदपद्यन्त किम् ।
साहंकारममुं प्रपञ्चमखिलं भोक्तुं यदा प्राणिनां
प्रासीदद् द्रुहिणस् तदा समुदभूदाश्चर्यचर्यो मधुः ॥

(अ) DikAny 86.

Śārdūlavikrīḍita metre.

Was there not the moon before ; were there not the trees long ago ; were the cuckoos created just now ; and, did the bees suddenly come into being ? When lord Brahmā was pleased to let all beings in the world enjoy, then there came the advent of the spring season possessing a wonderful disposition. (A. A. R.).

10074

किं च सत्त्वाधिकं कर्म देवी यन् नाम यादृशम् ।
फलाय तद् यतः सत्त्वम् अनुधावन्ति सम्पदः ॥

(अ) KSS 6. 27. 134.

Moreover, actions which are really distinguished by great courage produce fruit, since prosperity follows on courage. (C. H. Tawney).

10074 A

किं चाखिलो विपाकोऽयम् अस्ति स्वकृतकर्मणः ।
दुःखाय नोपसर्गस् तत् सतां कर्म जिघांसताम् ॥

(आ) SPR 633. 40.

For all, there occur all (sorts of) calamities resulting from their acts. But these do not form an obstacle to those who desire to destroy (the fruits of) their actions. (K. V. Sarma).

किं चान्यैर्न कुलाचारैः see धनैर्न च कुलाचारैः.

10075*

किं चायमरिदुर्वारः पाणौ पाशः प्रचेतसः ।
मन्त्रेण हतवीर्यस्य फणिनो दैन्यमाश्रितः ॥

(अ) Kum 2. 21 (Cf. A. Scharpé's Kālidāsa Lexicon, 1. 3 ; p. 30).
(आ) Alm 141.
(*a*) °मपि दु° [°मरिदु°] Kum (var.).
(*c*) मात्रेण [मन्त्रेण] Kum (var.).

The noose in the hand of Varuṇa, irresistible to the enemy, is reduced to the helplessness of a serpent whose prowess is repressed by a spell. (M. R. Kale).

10076*

किं चारुचन्दनलताकलिता भुजङ्गाः
किं पत्रपद्ममधुसंवलिता नु भृङ्गाः ।
किं वाननेन्दुजितराहुरुचोऽचिरालयः
किं भान्ति गूर्जरवरप्रमदाकचाल्यः ॥

(आ) PV 261 (a. Padmāvatī), SSkṛP I 54 (a Padmāvatī).
(*b*) °मध° [°मधु°] PV ; (changed to °मधु°, editorially).
(*c*) °राकंदु° [°राहु°] PV (MS), SSkṛP, °विबाल्यः [ऽचिराल्यः] PV (MS), SSkṛP.
(*d*) भाति PV (MS).

Vasantatilakā metre.

Are these serpents[1] clinging to the beautiful sandal creeper[2] ? Or, again, are these rows of bees[3] attached to the honey of full-blown lotus[4] ? Or, else, are these bees, resembling Rāhu, the conqueror of the moon-like face ? Are these, then, the tresses of the loveliest damsel of Gūrjara ? (R. Chaudhuri).

1. Tresses. 2. Body of a slim lady.
3. Black locks. 4. Face of a charming lady.

10077

किं चारुचारित्रविलासशून्याः
कुर्वन्ति भूपाः कविसंग्रहेण ।
किं जातु गुञ्जाफलभूषणानां
सुवर्णकारेण वनेचराणाम् ॥

(अ) Vikram 1. 25.

(आ) SR 33. 33, SSB 53. 33.

Upajāti metre (Indravajrā and Upendravajrā).

What do kings, devoid of the grace of charming conduct, do by assembling poets ? What can ever be done with a goldsmith by the forest-dwellers whose ornaments are the berries of the *guñjā*-tree. (S. C. Banerji).

10078

किं चाल्पयति सा विद्या दीयमानापि वर्धते ।
कूपस्थमिव पानीयं भवत्येव बहूदकम् ॥

(अ) Cr 1368 (CRT 6. 9), GP 1. 113. 33.

(*a*) नाल्पयति सा विद्या GP.

Does learning become exhausted when imparted to others ? It only increases as it is given away just as the drinking water in a well increases (replenishes itself). (S. Bhaskaran Nair).

किं चाल्पैर्न कुलाचारैः see धनैर्न च कुलाचारैः.

10079*

किंचिच् चञ्चुपुटं विकासय शिशो चान्द्रं मयूखं मृदुं
पीयूषप्लुतमाशु भुङ्क्ष्व सहसा पक्षौ हि ते पुष्यतः ।
राकारात्रिमहोत्सवान् प्रतिवनं संदर्शयिष्यामि ते
स्फीतं चामृतबिन्दुकान्तमणिषु त्वां पाययिष्याम्यहम् ॥

(अ) Kavik 2. 36.

Śārdūlavikrīḍita metre.

O young bird, open your beak a bit/ and drink the moon-ray soft and sweet ;/ thus will your wings grow strong ; / I shall take you out in the woods/ flooded in the moon's festive light,/ and make you drink nectar divine/ in cups of moon-crystal ! (K. Krishnamoorthy).

10080*

किंचित्कम्पितपाणिकङ्कणरवैः पृष्टं ननु स्वागतं
व्रीडानम्रमुखाब्जया चरणयोर्न्यस्ते च नेत्रोत्पले ।
द्वारस्थस्तनयुग्ममङ्गलघटे दत्तः प्रवेशो हृदि
स्वामिन् किं न तवातिथेः समुचितं सख्यानयानुष्ठितम् ॥

(अ) Nala-campū 7. 37.

(आ) JS 193. 7 (a. Trivikrama-bhaṭṭa), ŚP 3530 (a. Trivikrama-bhaṭṭa ), SR 305. 3 (a. ŚP), SSB 154. 4 (a. Trivikrama-bhaṭṭa), RJ 1043, SuSS 628.

Śārdūlavikrīḍita metre.

Has not my mistress [Damayantī] bidden you welcome by the jingle of her armlets, even as her hand shook a little ? Has she not directed her lily-like eyes at your feet when she bent down her face, overcome by shyness ? Has she not given entrance to you in her heart which had furnished at its gate two auspicious pots in the form of her breasts ? O master [Nala], what befitting welcome has not been offered by my friend to you, an honoured guest ? (A. A. R.).

10081*

किंचित् कर्कशतामनु
रसं प्रदास्यन् निसर्गमधुरं मे ।
इक्षोरिव ते सुन्दरि
मानस्य ग्रन्थिरपि काम्यः ॥

(अ) ĀrS 2. 168.

Āryā metre.

Even your fits of anger, natural and sweet as they are, though a little harsh, are cherished by me and give me pleasure, even as the nodes of the sugarcane (occurring between the fleshy parts of the stem) too give juice. (K.V. Sarma).

10082*

किंचित्कुञ्चितकामकार्मुकलतामैत्री विचित्रा भ्रुवोर्
नर्मोक्तिः स्मितकान्तिभिः कुसुमिता प्रागल्भ्यगर्भा गिरः ।
रागोत्सङ्गनिषङ्गिभिः सरसतासंवादिभिर्विभ्रमैर्
आयुष्यं परमं तया रतिपतेः प्राप्तं मृगाक्ष्या वयः ॥

(अ) Kṣemendra's Padya-Kādambarī quoted in Kav *ad* 3. 2 (21) (pp. 158-59).

Śārdūlavikrīḍita metre.

That fawn-eyed lady has obtained an extremely long lease of life for the lord of Rati, since the movements of her eye-brows are wonderful, resembling the creeper-like bow of Kāma, slightly bent; her amorous talk is blooming with smiles and her speech is inspired by boldness and her coquettish behaviour conforms to her feelings of intense love, bordering on passion. (Dr. Sūryakānta).

10083*

किंचित्कुञ्चितचञ्चुचुम्बनसुखस्फारीभवल्लोचनं
स्वप्रेमोचितचारुचाटुकरणैश्चेतोऽर्पयन्ती मुहुः ।
कूजन्ती विनतैकपक्षतिपुटेनालिङ्ग्य लीलालसं
धन्यं कान्तमुपान्तवर्तिनमियं पारावती सेवते ॥

(अ) Tāpasa-vatsarāja 3. 13.

(आ) Skm (Skm [B] 2022, Skm [POS] 5. 5.2) (a. Matirāja or Mātaṅgarāja).

(*a*) °लोचना Tāpa°.

(*d*) चुम्बते [से°] Tāpa°.

Śārdūlavikrīḍita metre.

His eyes throb with pleasure when she kisses him with her beak slightly bent; she frequently gives her heart to him by her playful attentions befitting her love for him; she embraces him sportively with one wing bent and cooing sweetly (all the time); this female dove thus pays attention to her fortunate lover who remains near her. (A. A. R.).

10083 A*

किंचित्कुञ्चितमध्यमा मृदुपदं पश्चादुपेत्यानन-
स्पन्देनैव विधाय सम्प्रति सखीं मूकीभवद्भारतीम् ।
चञ्चत्पाणितलेन सा प्रियदृशावाच्छादयन्ती मुहुस्
तेनामृष्टकुचस्थली सपुलका साकूतमालोकते ॥

(अ) Śāradātilaka-bhāṇa 169.

(*a*) पश्चादुपस्त्या° Śāra° (var.).

(*c*) °दृशाच्छाच्छादयन्ती Śāra° (var.).

(*d*) तेनोन्मृष्ट° Śāra° (var.); नाकूतमा° [सा°] Śāra° (var.).

Śārdūlavikrīḍita metre.

With her waist slightly bent, *she*[1] approaches her lover from behind with soft steps and, making her friend silent with the mere expression of her face, with her trembling hand covers the eyes of her beloved and when he touches her breasts she thrills with horripilation and looks meaningfully at him. (F. Baldissera).

1. Word in italics is supplied by the editor.

किंचित्कुञ्चितलोचनस्य see No. 3073.

10084*

किंचित्कुञ्चितहारयष्टि सरलभ्रूवल्लि साचिस्मितं
प्रान्तभ्रान्तविलोचनद्युति भुजापर्यस्तकर्णोत्पलम् ।
अङ्गुल्या स्फुरदङ्गुलीयकरुचा गण्डस्य कण्डूयनं
कुर्वाणा नृपकन्यका सुकृतिनं सव्याजमालोकते ॥

(अ) Rasamañjarī 31.

(आ) SG 230, SR 273. 6, SSB 98. 6.

(*c*) कर्णस्य [गण्डस्य] SG, SR, SSB.

Śārdūlavikrīḍita metre.

Her pearl-necklace folding slightly, her creeper-like eye-brows sportively moving and with a sidelong smile, her eyes shining by moving towards the corners, playing with the lily placed on the ear, scratching her cheek with her finger shining with an excellent ring, the princess glances at the fortunate suitor under various pretexts. (A. A. R,)

10085*

किंचित्कोपकलाविलासविषमव्यावल्गमूर्ते भुजो
निक्षेपावकरोन् निशाचरबलं प्रत्यर्थिनां यत्पुरः ।
क्रन्दत्स्फेरु रटत्कफेरु विघटद्दारु स्फुटद्गुग्गुलु
प्रक्रीडत्कपि निःश्वसत्फणि रटद्भिल्लि भ्रमद्-
द्वीपि च ॥

(अ) Han 14. 87.

(आ) JS 319. 7 (a. Mahānāṭaka), PV 804 (a. Vararuci), ŚP 4070 (a. Murāri; in C of ŚP a. Vararuci), SR 365. 6 (a. Han), SSB 258. 6 (a. Murāri), Pad 87. 21 (a. Vararuci or Murāri), Kav p. 75.

(*a*) °कलाकलापकलनाहङ्कारबिभ्रद्भ्रुवोर् (°हुंकार°; °रदृप्यद्भ्रुवोर् PV, Pad) JS, PV, ŚP, SR, SSB, Pad.

(*b*) विक्षेपादकरोदसौ रघुपतिर्लङ्कापतेः पत्तनम् JS, PV, ŚP, SR, SSB, Pad.

(*c*) रटत्करेणु JS ; रणत्करेण PV ; रटत्करेटु ŚP, SR, SSB, Pad ; विचटद्दारु JS, ŚP; विदहद्दारु PV.

(*d*) क्रोत्क्री° SR ; प्रोत्क्री° Pad, SSB ; निश्व° JS, PV ; रणज्झिल्लि JS, PV, ŚP, SR, SSB, Pad ; स्फुरद्द्वीपि [भ्रमद्°] PV.

Śārdūlavikrīḍita metre.

When your form swayed a little due to the play of anger and you employed the hand (with the bow), the army of the demons (was reduced to a wilderness) having howling jackals, crying herons, falling trees, breaking *guggulu*-plants, the monkeys in sport, the hissing serpents, growling bears and wandering leopards. (A. A. R.).

10086*

किंचित्कोपतरङ्गितभ्रुवि भवत्याविर्भवद्भीतिधीर्
यद्राजन् विदधात्ययं त्वदहितव्रातस्तदाकर्ण्यताम् ।
दूरं गच्छति नाधिगच्छति हितं संमोहमागच्छति
त्राणं वाञ्छति मर्तुमिच्छति निजोपायं
परीपृच्छति ॥

(आ) AIR 476.

Śārdūlavikrīḍita metre.

When your eye-brow curved a little in anger, O king, please listen to what happened to the groups of your enemies whose minds were overcome with fear : they ran away far off, did not find any good, became subject to a fainting sensation, desired for protection, welcomed death and frequently asked for the means to do so. (A. A. R.).

10086 A

किंचित् परस्वं न हरेन् नाल्पमप्यप्रियं वदेत् ।
प्रियं च नानृतं ब्रूयान् नान्यदोषानुदीरयेत् ॥

(आ) SPR 1385. 13 (a. MBh 12. 33. 75, but not found in MBh [Bh]).

Steal not another's wealth even a whit, nor speak another's ill. Speak not falsehood even if pleasing, nor expose the faults of others. (K. V. Sarma).

किंचित् प्रत्यक्षमुत्सृज्य see No. 9131.

10087

किंचित् प्रयच्छन् भूयस्या तृष्णया विप्रलोभयन् ।
भिन्द्याच् चतुर्विधान् भेदान् प्रविश्योभयवेतनैः ॥

(अ) KN (KN [ĀnSS] 18. 24, KN [TSS] 18. 24, KN [BI] 17. 22).

(*b*) परिलोभयन् [विप्र°] KN (BI).

(*c*) भेदान् om. KN (ĀnSS).

Giving a little but enticing with abundant hopes, (a king) should alienate the four types of alienable (supporters of the enemy) through middlemen who receive wages from both (himself and the enemy king). (K. V. Sarma).

किंचित् प्राप्तनखेन बाष्पसलिलं see No. 391.

10088*

किंचित् प्राहुणकागमेन किमपि प्रस्तारविस्तारवद्
यात्राचैत्रतिथिक्रमैः किमपि च क्रोधप्रसादोदयैः ।
किंचित् काञ्चनरत्नवस्त्रविषयैर्नानाविधैर्दोहदैर्
द्वाराण्यर्थविनिर्गमस्य गणिकाः कुर्वन्ति
शृङ्गारिणाम् ॥

(अ) Mugdhopadeśa (KM VIII. 125) 42.
(आ) GVS 140.
(*a*) Or प्राघुण° Mug°, GVS.
Śārdūlavikrīḍita metre.

A little (gift) at the arrival of the client, something, like the spreading of a coverlet (for the couch) on such occasions as a festival, the advent of spring or an auspicious day, something by showing anger or favour, a little for a golden ornament, a gem, clothes, etc.—by such means courtezans find an outlet for the wealth of those who are in love with them. (A. A. R.).

10089*

किं चित्रं भुवनानि पावयति यद् यच्चाहितानां यशो-
हंसान् मज्जयति प्रतापदहनं निर्वापयत्याशु यत् ।
आश्चर्यं नृपनायकस्य भवतो यत् कीर्तिमन्दाकिनी
तानारोहति भूधरान् जलनिधीनुल्लङ्घ्य गच्छत्यपि ॥

(आ) SR 136. 50, SSB 449. 50.
(*ab*) यशो हंसान् [°शोहं°] SR.
(*c*) आश्चर्ये SR.
(*d*) भूधराञ्चलनि° SSB.
Śārdūlavikrīḍita metre.

What wonder is there that the Gaṅgā of your fame purifies the worlds, submerges the swans of fame of your enemies, and quickly puts out the fire of their valour; but these two things are indeed wonderful of you, the best of kings, that this (Gaṅgā of your fame) climbs up mountains and goes across the seas. (A. A. R.).

10090

किं चित्रं यदि तन्वङ्ग्याः स्तनाभ्यां निर्जितं जगत् ।
एको जयत उद्वृत्तः किं पुनर्द्वौ सुसंहतौ ॥

(आ) VS 1537 (a. Bhaṭṭa-Prabhākara), Kav p. 54.

What is there to wonder that the world has been vanquished by the two breasts of the slim-bodied one ? Even one in its upward position conquers (the whole world); what then when such two well-knit ones are there together ? (S. Bhaskaran Nair).

किं चित्रं यदि दण्डनीतिकुशलो see No. 10093.

10091*

किं चित्रं यदि देवेन भूभृतः करदीकृताः ।
देवोऽपि दापितः किं तैर् न पुनः पृष्ठतः करम् ॥

(आ) JS 335. 3, Sar 3. 83.

What wonder is there that your majesty has made kings pay tribute to you ? For your majesty too was made to give your *kara* [hand] over their backs (when they submitted to you). (A. A. R.).

10092*

किं चित्रं यदि भोगीन्द्रो- ऽनन्तस् तत्तनयो बहून् ।
आनीय बलिसद्मस्थान् नागान् स्वस्वामिने ददौ ॥

(आ) JS 2. 9.

What wonder is there that his son, the lord of snakes Ananta, should bring a number of *nāga-s* [snakes] from the abode of (demon) Bali [the nether region] and offer them to his master ? (A. A. R.).

किं चित्रं यदि राजनीतिकुशलो see No. 10093.
किं चित्रं यदि वेदशास्त्रनिपुणो see No. 10093.

10093

किं चित्रं यदि शब्दशास्त्रकुशलो विप्रो भवेत् पण्डितः
किं चित्रं यदि दण्डनीतिनिपुणो राजा भवेद् धार्मिकः ।
तच्चित्रं यदि रूपयौवनवती साध्वी भवेदङ्गना
तच्चित्रं यदि निर्धनोऽपि पुरुषः पापं न कुर्यात् क्वचित् ॥

(अ) Cr 271 (CRr 7. 12, CvL I 8. 39, CPS 202. 70), GP 1. 114. 14. Cf. Crn 32.
(आ) SR 179. 1029 (a. VS) *ba/cd*, SSB 517. 1029 *ba / cd*, SRK 232. 24 *ba / cd* (a. Sabhā-taraṅga), IS 1743, Subh 128, SH 1543.
(*a*) वेदशास्त्रनिपुणो [श°] CvL I, SR, SSB, SRK, Subh ; शब्दशास्त्रनिरतो (वेद° SH) CR (var.), SH ; पण्डित CvL I.

(*b*) नीतिदण्डनिपुणो (°शास्त्रनि° CvL I, Subh) CR (var.), CvL I, Subh ; दण्डनीतिकुशलो (राज° SR, SRK) GP, SR, SRK, Subh, SSB ; नीतिशास्त्रनिरतो SH.

(*c*) किं [तच्] GP ; योषिन्न साध्वी भवेत् [सा° भ°] GP ; साध्वी CvL I ; भवेत्कामिनी CR (var.), CvL I, SR, SRK, Subh, SSB, SH.

(*d*) किं [तच्] GP ; निर्धनोऽपि [निर्ध°] SRK ; हि [ऽपि] SH ; पुरुषो CvL I.

Śardūlavikrīḍita metre.

Is it surprising if a Brāhmaṇa well versed in grammar grows also (worldly) wise ? Is it surprising if a king proficient in politics grows also righteous ? But it would, indeed, be a matter of wonder if a damsel possessed of beauty and youth is also chaste; and it would, again, be a matter of wonder if a man in penury does not commit any sin, at any time. (K. V. Sarma).

10094*

किं चित्रमच्युत तवैतदशेषबन्धो
दासेष्वनन्यशरणेषु यदात्मसाम्यम् ।
योऽरोचयत् सह मृगैः स्वयमीश्वराणां
श्रीमत्किरीटतटपीडितपादपीठः ॥

(आ) PdT 280.

Vasantatilakā metre.

What is surprising in this, O Lord Kṛṣṇa, the kinsman of all, that you identify yourself with your devotees who are without any other refuge ? For, you looked resplendent along with animals though your foot-stool was adorned by the crowned heads of gods. (A. A. R.).

10095*

किं चित्रमुन्नतश्रीको यत् प्रियायाः पयोधरौ ।
तस्या हृदयलाभेन जायते कस्य नोन्नतिः ॥

(आ) VS 1536.

It is small wonder that my lady's breasts/ rise firm and proud–/ for, who would not be proud to be/ close to her heart ? (J. Brough in his *Poems from the Sanskrit*, p. 115).

10096**

किंचित् संध्यामतिक्रम्य किंचिदुद्भिन्नतारकम् ।
विजयो नाम योगोऽयं सर्वकार्यार्थसिद्धिदः ॥

(आ) JS 397. 98 (a. Vallabha).

When a little time has elapsed after evening twilight and when the stars have made their appearance a little, that *yoga* [ astronomical combination of time ] is called *Vijaya*; it brings success to all undertakings. (A. A. R.).

10097*

किंचित् सविभ्रमोदञ्चि- भ्रूलता भाति भामिनी ।
बालक्रीडाप्रतिद्वन्द्वि तर्जयन्तीव यौवनम् ॥

(आ) SR 258. 55, SSB 71. 4.

(*a*) °दञ्चिद्- SSB.

With her creeper-like eye-brows disclosing a little of her sportive blandishments, the young woman shines, her youth threatening the rival in the form of her childhood sports. (A. A. R.).

10098*

किंचिदन्तर्हिते भानौ पद्मिनी वीतरागिणी ।
अलिङ्ग्य मधुपं शेते प्रियः को नाम योषिताम् ॥

(अ) BhŚ 453 (doubtful).

(आ) SSSN 67. 10.

(*a*) °र्हते [°र्हिते] SSSN.

(*b*) पद्मिनीव विरागिणी BhŚ (var.); गूढरागिणी [वीत°] BhŚ (var.), SSSN.

(*c*) मधुरं [मधुपं] BhŚ (var.).

When the sun [the husband] had disappeared a little from view, the lotus-flower bereft of *rāga* [red colour *or* love] for him embraces the bee and sleeps. Who indeed is (truly) beloved to women (S. Bhaskaran Nair).

10099

किंचिदारभमाणस्य कार्यं दैववशात् पुनः ।
तत्साधनसमापत्तिर् या तदाहुः समाहितम् ॥

(अ) KāD 2. 298.
(इ) KāD (T) 2. 295.

One who is venturing on an enterprise might get, by luck, an instrument for accomplishment; and that is called *Samāhita*. (K. V. Sarma).

किंचिदाश्रयसंयोगाद् see No. 9144.
किंचिदाश्रयसौन्दर्यात् see No. 9144.

10100

किंचिदेव ममत्वेन यदा भवति कल्पितम् ।
तदेव परितापार्थं सर्वं सम्पद्यते तदा ॥

(अ) MBh (MBh [Bh] 12. 168. 41 and 12. 268. 8, MBh [R] 12. 174. 54 and 12. 275. 8, MBh [C] 12. 6501-02 and 12. 9921).
(आ) IS 1744.
(*a*) कश्चिद् [किं°] MBh (var.); एवं [एव] MBh (var.); शमत्वेन or सुखत्वेन MBh (var.).
(*b*) तथा or यथा or वेदा (*sic !*) [यदा] MBh (var.); कल्पिताम् MBh (var.).
(*c*) तदैव or तथैव MBh (var.); परितापाय (°पा च) MBh (var.).
(*d*) पार्थं (*sic !*) or नाशे [सर्वं] MBh (var.); तथा or पुनः [तदा] MBh (var.).

When a person has resolved in his mind to act with a sense of (even) a little of mineness [attachment], all things immediately begin to appear specially intended for his torment. (A. A. R.).

10101

किंचिद् दैवेन सौमित्रे योद्धुमुत्सहते पुमान् ।
यस्य न ग्रहणं किंचित् कर्मणोऽन्यत्र दृश्यते ॥

(आ) SRHt 54. 44 (a. Rāmāyaṇa, but not found in the R [B] edition), SSSN 44, 30 (a. R).
(*a*) कश्च [किं°] SSSN.
(*c*) नु [न] SSSN.

A man attempts to fight with fate a little, O Lakṣmaṇa, when he finds that he has no hold on any other (useful) activity. (A. A. R.).

किंचिद् धनैर् बान्धवैर् see No. 10151.

10102*

किंचिद्बाष्पजलावलिप्तललिते नेत्रे मनाक्कुञ्चिते
रागो विस्फुरणानुबन्धरुचिरः सन्दर्शितो गण्डयोः ।
कम्पश्चाधरपल्लवे विरचितः कामं कुरङ्गीदृशा
नो जाने किमयं प्रियं प्रति कृतः कोपोऽभिलाषोऽथवा ॥

(अ) RŚ 2. 45.
(आ) JS 195. 9.
(*a*) °बलेशललिते RŚ.
(*b*) प्रिये प्रकटितः RŚ.

Śārdūlavikrīḍita metre.

Her eyes, moistened with a few particles of tears, were lowered a little; the (rosy) colour was seen in the cheeks, bright with some throbbing; her charming lower lip too was quivering a bit; but I know not whether the deer-eyed damsel exhibited anger or love towards her lover. (S. Bhaskaran Nair).

10103*

किंचिद्वक्रितकण्ठकन्दलवलत्पीनस्तनावर्तन-
व्यायामाञ्चितकञ्चुकं मृगदृशस्तस्यास्तदालोकितम् ।
वाचस्ताश्च विदग्धमुग्धमधुराः स्फारीभवन्मन्मथा
हंहो मानस किं स्मरस्यभिमताः सिध्यन्ति पुण्यैः क्रियाः ॥

(अ) RŚ 1. 26.
(आ) RA 5. 28.
(*a*) °लदलत्पी [°लवलत्पी°] RŚ (var.), RA; °स्थनावल्गन° RŚ (var.); °स्तनीवल्गान° RŚ (var.) (*contra metrum*).

(*b*) °मांचितं कंचुकं RŚ (var.) ; °दृशास्तन्व्यास् RŚ (var.) ; °लोकनम् RŚ (var.).

(*c*) °ग्धवभावस्फा° [°ग्धमधुराः स्फा°] RŚ (var.).

Śardūlavikrīḍita metre.

The glance of the deer-eyed one is directed (towards me), with the end of her garment moved a little from covering her stout bosom, her charming neck turned a little sideways ; those cooings, sweet with charm and cleverness, disclose surging love. O mind, indeed, do you remember that it is only by one's good deeds that pleasing experiences are gained ? (A. A. R.).

10104*

किंचिद्विश्लथकेशवान्तकुसुमाः क्रीडाविलोलांशुका
लुप्तालुप्तशरीरचन्दनतया लोकैकनेत्रोत्सवाः ।
संभोगश्रमविह्वलैरवयवैः संकेतशालान्तरान्-
निद्राशेषकषायितार्धनयना निर्यान्ति वाराङ्गनाः ॥

(आ) SR 325. 63, SSB 187. 64.

Śardūlavikrīḍita metre.

The flowers dropping from their tresses which are slightly dishevelled, their dress somewhat loose after love-sports, festivities to the eyes of the world as the sandal-paste [cosmetics] used have partly dropped from their bodies, with their limbs somewhat languid due to the fatigue of love-sports and their eyes slightly red due to insufficient sleep, the courtezans come out of their place of rendezvous. (S. Bhaskaran Nair).

10104 A

किञ्चिद्विश्लथनीविबन्धनतया संलक्ष्यनाभीतट-
च्छायालोचनगोचरीकृतलसद्रोमालिसान्द्रच्छविः ।
बाला वेष्टितलोलबाहुलतिकालीलासमुत्क्षेपणाद्
उत्तुङ्गीकृतपीवरस्तनयुगा यूनां हरत्याशयम् ॥

(अ) Śaradatilaka-bhāṇa 65.

(*a*) संलक्ष्य ना° Śarada°.

Śardūlavikrīḍita metre.

This young woman with her pair of full breasts raised upwards because she has gracefully thrown up and locked together her creeper-like arms, and with her thick row of shining hairs (on the waist) as well as the beauty of her navel exposed to view because the knot of her lower garment is somewhat loosened, steals the hearts of young men. (F. Baldissera).

10105

किंचिद् वेदमयं पात्रं किंचित् पात्रं तपोमयम् ।
पात्राणामुत्तमं पात्रं शूद्रान्नं यस्य नोदरे ॥

(अ) BhPr 107 (a. Marāla).

Some deserving person is efficient in the Vedic lore and some in the practice of penance. The best of the deserving is the one who is not fed upon Śūdra's victuals. (J. Shastri).

10106

किं चिन्तितेन बहुना
किं वा शोकेन मनसि निहितेन ।
तन्निश्चितं भविष्यति
विधिना लिखितं ललाटे यत् ॥

(अ) P (PP 2. 153).

(आ) SPR 1314. 26 (a. Jaina-Pañcatantra 163. 153).

(*c*) तं नि° [तन्नि°] PP (var.).

(*d*) ललाटपटे यत् N in PP (hyper-metric).

Āryā metre.

Why think too much ; and, why be weighed down by worry ? What has been inscribed by Fate on one's forehead will surely happen. (K. V. Sarma).

10107*

किंचिन्न बालयोक्तं
न सप्रसादा निवेशिता दृष्टिः ।
मयि पदपतिते केवलम्
अकारि शुकपञ्जरो विमुखः ॥

(अ) ĀrS 2. 154.
Ārya metre.

The girl spoke not a single word, nor did she set her eyes on me wistfully; when I fell at her feet, she merely placed away the parrot's cage; (lest the parrot might overhear and repeat the endearing words to follow). (S. Bhaskaran Nair).

10108*

किंचिन्निर्मुच्यमाने गगन इव मुखे शाठ्यनिद्रापयोदैर्
न्यक्कुर्वाणे स्वभासा फणिपतिशिरसां रत्नदीपांशुजालम् ।
पायास्तां वो मुरारेः शशितपनमये लोचने यद्विभासा
लक्ष्म्या हस्तस्थमर्धं विकसति कमलस्यार्धमभ्येति निद्राम् ॥

(आ) VS 45, SR 16. 41 (a VS), SSB 26. 49 (a. Saṁgrahītṛ).
(*a*) नाट्यनिद्रा° VS.
(*cd*) यद्विभासालक्ष्म्या VS (MS).
Sragdharā metre.

As the cloud of slumber slowly recedes from the sky being the face of Viṣṇu, and as His two eyes, being the Sun and the Moon, open, throwing to the background, through their flashes, the brilliance of the mass of radiance emanating from the hoods of the serpent (Śeṣa, which forms His bed), the flashes from one of the eyes make one half of the lotus held in the hand of Goddess Lakṣmī blossom, while the flashes from the other eye make the other half of the lotus close. May these eyes protect you. (K. V. Sarma).

10109

किंचिन्निष्पाद्यमानं किमपि च विलयं याति निष्पन्नमात्रं
शुष्कं सद्यो विनश्यत्यपरमपरमापाकमारोप्यमाणम् ।
यद्वद् भाण्डं तथास्मिन् जगति बहुविधां प्राप्य जन्माद्यवस्थां
नश्यन्ति प्राणिनोऽमी नहि खलु नियता क्वापि मृत्योर्व्यवस्था ॥

(आ) JS 454. 55.
Sragdharā metre.

Like the pots (of a potter) some are destroyed in the making, some are lost when just made, some perish when dried, some when removed after baking; thus living beings in the world, after having experienced various stages of life such as birth etc. perish; indeed, there is no fixed rule observed anywhere by the God of Death. (A. A. R.).

10110*

किंचिन्मया श्रुतिषु किंचिदिवागमेषु
शास्त्रेषु किंचिदुपदेशपथेषु किंचित् ।
आघ्रातमस्ति यदतो भवतीं वरीतुं
गोप्त्रीति काचिदुदपद्यत बुद्धिरेषा ॥

(अ) Ānas 33.
(*d*) °दुदबुध्यत or °दुपपद्यत Ānas (var.).
Vasantatilaka metre.

A little study was done of the Veda-s, a little of the *āgama-s*, a little of the *śāstra-s* and a little of the instructions of the wise; all these were done in order to propitiate you, O goddess; the idea arose in my mind that you are the *Goptrī* (Protector). (A. A. R.).

10111*

किंचिन्मुद्रितपांसवः शिखिगणैरुत्पक्ष्मालोकिता
जीर्णावासरुदद्दरिद्रगृहिणीश्वासानिलैर् जर्जराः ।
एते ते निपतन्ति नूतनघनात् प्रावृड्भरारम्भिणो
विच्छायीकृतविप्रयुक्तवनितावक्त्रेन्दवो बिन्दवः ॥

(अ) Amar (Amar [D] om., Amar [RK] 56, Amar [K] om., Amar [S] IV 59 [p. 138], Amar [POS] II 2 [p. 122], Amar [NSP] 118)[1]. Cf. मन्दं मुद्रितपांसवः.
(आ) Skm (Skm [B] 1279, Skm [POS] 2. 161. 4), JS 221. 14, ŚP 3872, VS 1769, SR 342. 63 (a. Amar), SSB 215. 59.

(*a*) °पांशवः Amar (RK), Amar (S), Skm; शिखिकुलः सानन्दमा° Skm; शिखिकुलैर् JS, ŚP, VS, SR, SSB; सखिगणैर् Amar (RK); ऊर्ध्वक्षिमा° Amar (POS), Amar (NSP); उत्कण्ठमा° ŚP, SR, SSB.

(*b*) भग्ना° [जीर्णा°] Skm.

(*c*) नूतनघनाप्रावृ° Amar (RK); °नाः प्रावृट्-समारम्भि° JS; प्रव्यावर्त्त संरम्भिणो (*sic !*) Amar (var.); प्रावृट्चिरानन्दनो Amar (var.); °भरानन्दिनो Amar (RK), Amar (NSP); °भरानान्दिनो Amar (POS) (printing error); °भवारम्भिणो Skm; °वृतारम्भिणो Amar (var.).

Śārdūlavikrīḍita metre.

1. Western (Arj) om., Southern (Vema) om., Ravi om., Rāma 61, Br. MM 59, BORI I 61, BORI II 59.

These drops of rainfall from a fresh cloud in the beginning of the rainy season, subsiding the dust on the ground a little, looked at by flocks of peacocks with their tails spread, shattered by the deep sighs of poor housewives weeping in their dilapidated houses and depriving the lustre of the moon-like faces of women separated from their lovers. (A. A. R.).

10112*

किं चुम्बितेन जड शाङ्खिक नीरसोऽयं
किं पाणियुग्मपरिपीडनलालनाभिः।
प्राणैरपि प्रतिदिनं परिपूर्यमाणो
हुङ्कारमेव हि परं विदधाति शङ्खः॥

(आ) JS 100. 2 (Bhaṭṭenduraja).

Vasantatilakā metre.

Of what use are all the kisses, O conch-blower, bestowed by you on the conch-shell? It is insipid. What purpose is served by your fondling it by pressing it with both your hands? Though you fill it with your life-breath everyday the conch makes only a *hum*-sound (which is but reviling). (A. A. R.).

10113*

किं चूतैर्न विजृम्भितं स्तबकितं किं तैर्न कङ्केलिभिः
सिन्दूरैरिव मुद्रितास् तत इतो जाता न किं किंशुकाः।
विस्मृत्यापि न कोकिलैः किमु रुतं किं दाक्षिणात्यानिलैर्
वातं तत्र न निर्वृतकहृदयो यत्रास्ति मे वल्लभः॥

(आ) Skm (Skm [B] 744, Skm [POS] 2.54.4).

(*a*) तैर्नकङ्के° Skm (B) (printing error).

(*d*) यत् [मे] Skm (var.).

Have not the mango-trees burst into blossom; are not the *aśoka*-trees in possession of bunches of flowers; have not the *kiṁśuka*-trees become stamped, as it were, with saffron paste; and, even if he has forgotten me, have not the cuckoos begun their songs and the southern breezes begun to blow? Surely, these have not wafted to the region where my lover is unperturbed in his heart. (A. A. R.).

10114

किं चैतैर्गुरुसेवनैः प्रतिदिनं किं व्योमकेशार्चनैः
किं स्वाध्ययनेन मे सुरपदप्राप्त्याथ किं वा फलम्।
एतस्याः कुचकुम्भसम्भ्रमपरीरम्भप्रवाहोद्गम-
स्वेदाम्भोभिरनङ्गवह्निरधुना निर्वापितो नो यदि॥

(आ) SR 280. 95 and 317. 6, SSB 110. 99 (a. Saṁgrahītṛ) and 174. 7.

(*a*) किं मे सद्गुरु° SR 280, SSB 110; किमपर-व्योमार्चनैः किं फलं SR 317, SSB 174.

(*b*) वा [मे] SR 280, SSB 110; सुरपुरप्राप्त्या-थवा किं [सु° किं वा] SR 280, SSB 110.

(*c*) °निर्भरपरीरम्भप्रभावोद्भव- [°सम्भ्रम°] SR 280, SSB 110.

Śārdūlavikrīḍita metre.

Futile would be all these services rendered (by me) to elders, the worship done everyday to Lord Śiva, the study of scriptures and even the attainment of the stature of a god, if the fire of love (in me) is not now quenched by the water in the form of sweat arising from embracing hastily the pot-like breasts of my beloved. (S. Bhaskaran Nair).

10115

किं चोपवासी यदि चैकभोजी
किं ब्रह्मचारी निजदारसेवी ।
दानेन किं ते यदि वा त्वहिंसा
मौनेन किं वा यदि सत्यवादी ॥

(आ) IS 1745, Subh 139.

(*b*) °दारसेवा Subh.

Indravajrā metre.

Why should you fast when you eat only one meal a day ? Why should you be a celebate if you are attached only to your wife ? What for to give gifts if you do not hurt anybody ? What for to keep silence if you speak only truth ? (K. V. Sarma).

10116*

किं छत्रं किं नु रत्नं तिलकमुत तथा कुण्डलं कौस्तुभो वा
चक्रं किं वारिजं वेत्यमरयुवतिभिर्यद् बलिद्वेषिदेहे ।
ऊर्ध्वं मौलौ ललाटे श्रवसि हृदि करे नाभिदेशे च दृष्टं
पायात् तद् वोऽर्कबिम्बं स च दनुजरिपुर्वर्धमानः
क्रमेण ॥

(अ) Khaṇḍa-praśasti 40.

(आ) JS 31. 85 (a. Hanūmat), Skm (Skm [B] 216, Skm [POS] 1. 44. 1) (a. Śrī-Hanūmat), SSSN 12. 40, SR 27. 15 (a. JS), SSB 45. 15, AIR 504.

(*a*) तिलकमथ Skm, AIR ; किमु तिलकमिदं कु° [तिल° तथा कु°] SSSN.

(*b*) वा [किं] Skm, SSSN, SR, SSB, AIR ; °भिः यद् (*sic !*) SSSN ; बलिध्वंसिदेहे Skm (POS) ; बलिध्वंसि देहे Skm (B).

Sragdharā metre.

May Lord Viṣṇu who was progressively attaining a massive size (in measuring the sky with one foot) protect you all, when the disc of the sun which, at first being above, was fancied by divine damsels to be an umbrella held over him, later to be a crest-jewel on his head, a *tilaka*-mark on his forehead, an ear-ring resting on his ear, the *Kaustubha*-gem on his chest, the *Sudarśana*-discus in his hand and a lotus when it [the sun] was in the region of his navel (A. A. R.).

10116 A

किं छत्रैरुपशोभते मृगपतिः किं भैरवः साम्बरः
किं नन्दी न तृणाङ्कुराञ्चितमुखः किं नो
मरुद् धावति ।
चालुक्येश्वर विष्णुदेव भवतः प्रत्यर्थिपृथ्वीभुजो
ह्रीमुद्रामपसारयन्ति रहसि प्रौढावरोधस्त्रियः ॥

(आ) SSSN 92. 25,

(*d*) °रोधस्त्रिय: SSSN (printing error).

Śārdūlavikrīḍita metre.

'Does (the lion), the king of animals, bear a (royal) umbrella ? Does God Śiva wear clothes ? Does not Nandi, (the mighty bull of Śiva), hold grass in its mouth ? Does not wind blow [*lit.* run] ?' —Oh Viṣṇudeva, Lord of Cālukyas, with such words as above, the proud ladies of the harem of your (defeated) enemies remove their husbands' shamefacedness (in their defeat at your hands). (K. V. Sarma).

10117

किं जन्मना च महता पितृपौरुषेण
शक्त्या हि याति निजया पुरुषः प्रतिष्ठाम् ।
कुम्भा न कूपमपि शोषयितुं समर्थाः
कुम्भोद्भवेन मुनिनाम्बुधिरेव पीतः ॥

(आ) SR 50. 202, SSB 307. 207, SRK 13. 32 (a. Sputaśloka), SSg 36, SH 1564, SRM 1. 3. 240, IS 7825. Cf. No. 10118.

(*a*) महति किं [च म°] SSg, SRM ; जगति किं [°च म°] SH.

(*b*) शक्त्यैव SSg, SH, SRM.

(*c*) कुंभो हि [कु° न] SSg, SRM ; शक्तो हि कू° [कु° न कू°] SH ; न शक्तः [समर्थाः] SSg, SRM ; न कुंभः [समर्थाः] SH.

Vasantatilakā metre.

Of what avail is birth in a noble family or the valour of one's father ? A person attains stature only by his own strength. Pots are not able to drain the water even of a well, but the pot-born sage [Agastya] drank up the entire ocean ! (A. A. R.).

10118

किं जन्मना जगति कस्यचिदीक्षितेन
शक्त्यैव याति निजया पुरुषः प्रतिष्ठाम् ।
शक्ता हि कूपमपि शोषयितुं न कुम्भाः
कुम्भोद्भवेन पुनरम्बुधिरेव पीतः ॥

(आ) SkV 1341. Cf. No. 10117.
Vasantatilakā metre.

What benefits a man a noble birth/ when (*only*)[1] by one's own ability one reaches fame ? / A jug is not enough to drain a well / but one born of a jug drank up the sea.[2] (D. H. H. Ingalls).

1. The word in italics is supplied by the editor.
2. Sage Agastya.

10119*

किं जन्मना मलयभूधरगन्धसार
किं वा महाजनललाटसमाश्रयेण ।
सौरभ्यमर्जय वशीभवतीह येन
शाखोदरो हि जठराहितकालकूटः ॥

(आ) Vidy 342.
Vasantatilakā metre.

O Sandal, the very essence of the fragrance of the Malaya Mountain ! of what avail is your birth and your resorting to the foreheads of the common man. Get that (exquisite) fragrance by which even the Śākhodara snake having dreadful poison within him, may be brought under your control. (S. Bhaskaran Nair).

10120*

किं जल्पसि मुग्धतया
हन्त ममाङ्गं सुवर्णवर्णमिति ।
तद् यदि पतति हुताशे
तदा हुताशे तुलां तवारोहेत् ॥

(अ) BhV 2. 42 (in BhV [C] 2. 41).
(आ) Rasagaṅgā 669. 4-5.
(*b*) सुवर्णमिति BhV (POS).
(*c*) तप्यति [तद् यदि] BhV (C).
(*d*) तवाङ्गवर्णं स्यात् Rasa°.
Āryā metre (in BhV [POS] Upagīti-āryā metre and in Rasagaṅgā Gīti-āryā metre).

O wretched one ! How do you say foolishly that your body is of the colour of gold ? For, the latter can be compared with it only when gold falls into the fire ![1] (H. D. Sharma).

1. The lover conceives the complexion of his beloved's body as that of molten gold.

10120 A

किं जातिकुसुमे वह्निः क्षिप्यते किं महाकरी ।
मृणाले बध्यते किं वा रम्भा क्रकचमर्हति ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritram 1. 763.

Does one throw fire on a jasmine-blossom ? Does one fasten a big elephant to a lotus-*stalk*[1] ? Or, is *rambhā* [ the banana-stem ] fit for the saw ? [ *or* : is the divine damsel Rambhā fit for the *krakaca*-hell ? ] (M. Bloomfield).

1. M. Bloomfield has : 'a lotus-fibre'.

10121*

किं जातैर्बहुभिः करोति हरिणी पुत्रैरकार्यक्षमैः
पत्रेणापि वनान्तरे विचलता यैः सार्धमुत्त्रस्यति ।
एकेनापि करीन्द्रकुम्भदलनव्यापारशक्तात्मना
सिंही दीर्घसुखं सुतेन बलिना भद्रेण निद्रायते ॥

(अ) L after VCbr IV 3. 3. Cf. Nos. 10122–23.
(आ) Skm (Skm [B] 1817, Skm [POS] 4. 36. 2) (a. Bhānu), Any 39. 16, SPR 978. 9 (a. Any), AB 519.
(*b*) पर्णैर् वापि चलत्किलप्रचलितैर् यैः सार्धमत्र-स्यति VCbr, AB ; पर्णं वापि [पत्रे°] Any, SPR ; प्रचलिते (°लते SPR) ये यान्ति भीतिं गताः [विच° यैः सार्ध°] Any, SPR.

(*c*) एकेनैव करीन्द्रदर्पदलनव्यापारबद्धस्पृहा Any, SPR ; करेन्द्र° (*sic !*) VCbr ; °सारामना: [°शक्तात्मना] VCbr, AB.

(*d*) सिंही दीर्घपराक्रमेण बलिना (मनसा Any, SPR) पुत्रेण गर्वायते Skm, Any, SPR.

Śārdūlavikrīḍita metre.

What does a doe attain by possessing a number of fawns that are worthless as she, though accompanied by them, get easily frightened even at the rustle of a single leaf in the midst of a forest ? (On the other hand), a lioness, though having but a single (cub), sleeps comfortably as the mighty and marvellous cub himself is quite capable of cleaving the foreheads of lordly elephants. (S. Bhaskaran Nair).

10122

**किं जातैर्बहुभिः पुत्रैः शोकसंतापकारकैः ।**
**कार्यक्षेमकरं ह्येकं सिंहमेकं हि सिंहिनी ॥**

(अ) Cr 2135 (CvH 3. 12 [?]) Cf. Nos. 10121, 10123.

(*b*) CvH adds after *b* the following जातभ्रां ···चेत् ॥ (and then *c* follows).

(*c*) कार्यक्षमकरं एकं CvH.

Of what avail is the birth of many sons if they cause only sorrow and pain ? (It is better to have) one son who brings every undertaking to a successful end, even as a lioness gives birth but to one (worthy) son. (S. Bhaskaran Nair).

10123

**किं जातैर्बहुभिः पुत्रैः शोकसंतापकारकैः ।**
**वरमेकः कुलालम्बी यत्र विश्राम्यते कुलम् ॥**

(अ) Cr 272 (CVr 3. 17, CSr 2. 85, CLr 7. 4, CvH 3. 11, CvL II 3. 3, CNP II 281, CNI I 177, CNG 103, CPS 81.73), Śts 79. 11–80. 1, Bhoja-caritra 5. 91, Cf. Nos. 10121–22.

(आ) SR 90. 10 (a. Śukasaptati), SSB 373. 10, Sama 1 क 52, IS 1746, SMa 1. 70, Śaśa 126. 29.

(*a*) जातै CS (var.); जातैब° (*sic !*) CV (var.) ; बहुभि CL (var.), CS (var.) ; पुत्रै CL (var.), CS (var.), CNI I ; पुत्र: CS (var.).

(*ab*) पुत्रैरित्यादि Śts (var.).

(*b*) शौक: सं° CL (var.) ; साक° CS (var.) ; °तापदारकैः CS (var.) ; °कारता (कै°) CS (var.).

(*c*) वरमेकः Śts (var.); एक एव [व°] CL (var.); बलमेक CS (var.) ; एकं CS (var.) ; एक CL (var.), CvH ; कुलालंब (°बि; °लापि) CS (var.).

(*d*) यत्रापि (°त्र°) यत्र श्रविमते कुले CS (var.) ; विश्रमते (°श्रा°) CL (var.), CS (var.), CNI I ; विश्रूयते Śts ; विश्रम्यते Śts (var.) ; विरमते CvH, CNP II, CL (var.).

Of what avail is the birth of several sons if they bring only sorrow and pain (to their parents) ; it is better to have but one well-bred son on whom the (entire) family can depend. (S. Bhaskaran Nair).

10124*

**किं जातोऽसि चतुष्पथे घनतरच्छायोऽसि किं छायया**
**छन्नश्चेत् फलितोऽसि किं फलभरैः पूर्णोऽसि किं सन्नतः ।**
**हे सद्वृक्ष सहस्व सम्प्रति चिरं शाखाशिखाकर्षण-**
**क्षोभामोटनभञ्जनानि जनतः स्वैरेव दुश्चेष्टितैः ॥**

(अ) Bhallaṭa-śataka (KM IV, pp. 169–88) 39 (in some editions 37), BhPr 226 (a. Maheśvara).

(आ) VS 813 (a. Bhadanta-Jñānavarman), ŚP 971 (a. Bhadanta-Jñānavarman), Skm (Skm [B] 1920, Skm [POS] 4. 56. 5), JS 107. 4 (a. Bhadanta-Jñānavarman), SRHt 216.13 (a. Bhallaṭa°), SSSN 160. 18 (a. BhŚ). IS 7500, AAus 241, Pad 95. 20, Any 110. 3,

AAS 15. 1, SRK 202. 1 (a. Śārṅgadhara), Vidy 265, SR 236. 18 (a. Bhallaṭa°), SSB 633. 18 (a. Jñānavarman), Sar 4. 93 (p. 458).

(*a*) यज्जा° [किं जा°] VS, SR ; घनतरं छन्नोऽसि (°तरछ°) ŚP, SSSN, Pad, Any, AAS, Vidy, SSB, SRK, JS; घनततच्छा° SRHt; यदि घनच्छायोऽसि [घनतर°] Skm, Sar ; घनलस° VS, SR ; °च्छायोऽपि [°च्छायोऽसि] IS ; शाखया [छायया] Vidy.

(*b*) युक्तश्चेत् [छन्न°] Bhallaṭa°, Skm ; संपन्नः [छ°] Sar ; संयुक्तः [छ°] SRHt, VS, SR ; किं बहुफलैराढ्योऽसि [किं फ° पू°] Vidy ; आढ्योऽसि [पू°] Bhallaṭa°, VS, ŚP, Skm, JS, SSSN, SR, SSB, SRK, AAS, Pad ; पूर्णोऽपि [पूर्णोऽसि] Bhallaṭa° ; कस्मान्नतः [किं सं°] Skm, Sar.

(*c*) सखे [चिरं] Ballaṭa°, VS, ŚP, Skm, JS, SRHt, SSSN, SR, SSB, SRK, Any, Pad, Sar ; मुहुः [चि°] Vidy ; शिखाशाखाशाताकर्षण- [चिरं शा°] Sar.

(*d*) क्षोभोन्मोटन° IS, Sar.

Śārdūlavikrīḍita metre.

Why art thou born at a cross-road ?[1] Thou hast very thick shade : why (art thou) with shade.[2] If (thou) hast shade why art thou full of the burdens of fruit ;[3] why (art thou) bowed down ? O good tree, through thine own errors[4] now endure for long the dragging, shaking, cracking, (and) breaking of the tips of (thy) branches by the common folk ! (L. H. Gray ; revised, editorially).

1. Suggests : Bhoja's accessibility to all.
2-3. Suggest : Bhoja's liberality to the poor.
4. Suggests : Bhoja's generosity.

10125*

किं जित्वा धनमाहरामि धनदं त्यक्तश्रियः किं जयैर्
याच्ञादैन्यमपि द्विजातिसुलभं न क्षत्रियाः कुर्वते ।
वाणिज्यं धनमूलमस्ति न धनं निष्किंचनस्याद्य मे
सर्वं कालमपेक्षते विधिवशान्नैवास्ति कालक्षयः ।।

(अ) Caṇḍakauśika 3. 8.

(*a*) त्यक्तः श्रिया Caṇ° (var.).

(*b*) शिक्षिताः [कुर्वते] Caṇ° (var.).

(*c*) धनमौल्यमस्ति Caṇ° (var.).

(*d*) नैवास्मि कालक्षमः (°ला°) Caṇ° (var.).

Śārdūlavikrīḍita metre.

Do I[1] collect wealth by conquering the God of Wealth,[2] but what are conquests to one who has forsaken royal wealth ? The Kṣatriyas do not assume the humiliation of begging which is feasible for the Brāhmaṇas. Trade is rooted in wealth, but today, pauper that I am, I have no wealth. Everything requires time, but by the power of Fate delay of time is not possible. (S. D. Gupta).

1. King Hariścandra.
2. Kubera.

10126*

किं जीवति यश्छायाम्
उपजीवति बन्धुवर्गस्य ।
तरुविटपप्रच्छन्ने
प्रक्षिप तात क्षुपे नयनम् ।।

(आ) SMH 4. 13.

(*a*) यच्छायाम् SMH (var.).

(*d*) ताप [तात] SMH (var.).

Upagīti-āryā metre.

Does one who (always) resorts to the support of one's relatives live (freely) ? Son ! cast your eyes on the (stunted) shrub concealed by the branches of other trees. (K. V. Sarma).

10127

किं जीवावधिबन्धनैर्गुणगणैराराधितैर्बन्धुभिर्
ये यान्त्यन्तदिने क्षणाश्रुपतनप्रत्यायनापात्रताम् ।
सद्धर्माधिगमः क्रियाव्युपरमः सत्संगमः संयमः
पर्यन्तेऽप्यचला विरक्तमनसामेते सतां बान्धवाः ।।

(आ) VS 3043 (a. Kṣemendra).

Śārdūlavikrīḍita metre.

Of what avail is serving/developing one's personal qualities which are like kinsmen who only form a bondage for lifetime and who depart after shedding a few tears on one's day of death. (On the other hand), acquirement of noble *dharma* [ righteousness ], cessation of activities, association with good people, self-restraint—these constitute dependable kinsmen to the good possessed of dispassion. (K. V. Sarma).

10128

किं जीवितमनवद्यं
किं जाड्यं पाटवेऽप्यनभ्यास: ।
को जागर्ति विवेकी
का निद्रा मूढता जन्तो: ॥

(अ) Praśnottara-ratnamālā 11 (in some editions 10).
(आ) IS 1747.
(इ) Praśno° (T) 10.
Āryā metre.

What is (human) life ? Blamelessness. What is dullness ? Lack of (constant) practice, even if possessing sharpness. Who is (ever) alert (in worldly affairs) ? A man of discrimination. What is sleep ? Folly of living beings. (S. Bhaskaran Nair).

10129

किं जीवितेन धनमानविवर्जितेन
मित्रेण किं भवति तेन सशङ्कितेन ।
सिंहव्रतं चरत गच्छत मा विषादं
काकोऽपि जीवति चिरं च बलिं च भुङ्क्ते ॥

(अ) GP 1. 115. 34, (Cr 1370). Cf. यो वात्मनीह न गुरौ (Cr 1870).
(आ) SR 385. 314.
(*b*) भवतीति [भ° ते°] GP (hyper-metric); भीतिसशंकितेन [तेन स°] GP in *The Purāṇic Anthology*, ed. by A. P. Karmarkar, Thalakwadi, Belgaum, (1955) ; SR.
Vasantatilakā metre.

Of what avail is life if it is devoid of wealth and honour ? Of what avail is that ally who is suspicious (by nature) ? Heed the deed of a lion and never be disheartened. Even a crow lives for long, eating offerings. (S. Bhaskaran Nair).

10130

किं तत् कर्म यवस्तशर्म रसना किं सा च याऽन्तुदा
किं तत् प्रेम यदस्थिरं स च पुमान् किं नाम यो निर्गुण: ।
सा किं श्रीरुपभोगमर्हति न या सेव्य: स किं योऽन्तरं
नो जानाति तदस्ति किं विलसितं वेश्यासु यत् कृत्रिमम् ॥

(अ) Mugdhopadeśa (KM VIII, pp. 125–35) 22.
(आ) GVS 216.
(*a*) न [च] Mug°.
Śārdūlavikrīḍita metre.

Is it action if its outcome be not beneficial ? Is that a tongue if it tortures (the listeners) ? Is that love if it is fickle ? Is he a man if he has no virtues ? Is it wealth if it cannot be enjoyed ? Is he a master to be served if he cannot discriminate (between good and bad) ? Is it sportive charm in courtezans if it be artificial ? (K. V. Sarma).

10131*

किं तत्र नास्ति रजनी
किं वा चन्द्रो न तत्र सौधरुचि: ।
येन सखि वल्लभामपि
न स्मरति स मां विदेशरुचि: ॥

(अ) RŚ 2.90.
(*a*) रजनीं RŚ (var.).
(*b*) चंद्रो न किं त्वसावरुचि: or न किं र सो व्यरुचि: RŚ (var.).
(*d*) न om. RŚ (var.) (sub-metric).
Āryā metre.

Is there no night in that land and no moon with nectarian rays, O friend, that my husband, preferring (to stay in) a foreign land, does not remember even me, his beloved wife ? (S. Bhaskaran Nair).

10132

किं तया क्रियते तात विदेशस्थितया श्रिया ।
स्वजना यां न भुञ्जन्ति यां न पश्यन्ति वैरिणः ॥

(आ) SH 1455. (Cf. No. 10135).

(*b*) देशतेतितया SH ; (editor's suggestion as above).

What is the use of that wealth, son, which is in a foreign place and is, therefore, neither enjoyed by one's kinsmen nor seen by one's enemies ? (A. A. R.).

10133

किं तया क्रियते धेन्वा या न दोग्ध्री न गर्भिणी ।
कोऽर्थः पुत्रेण जातेन यो न विद्वान् न धार्मिकः ॥

(अ) P (PP Intr. 3, Pts Intr. 4, PtsK Intr. 5, PS Intr. 4 *cd/ab*, PRE Intr. *cd/ab*, PM Intr. 3), H (HJ Intr. 12, HS Intr. 11, HM Intr. 12, HP Intr. 12, HN Intr. 11, HK Intr. 12, HH 2. 14-15), HC 4. 14. 5 *cd/ab* (*v. 1.*), VCsr 21. 2 *cd/ab*, Śto 326. 7-8 *cd/ab*, Cr 273 (CVr 4. 9, CR 7. 56, CPS 100. 49), Cr 1392 *cd* only as *ab* (CNŚC 7, CNŚI 7, CNŚ 7, CNŚIV 7, CNSR 7), CPS 357. 11 *cd/ab*, Bṛh 26. 36, NV *ad* 27. 16. Cf. Han 13. 15. Also cf. JSAIL 24. 92.

(आ) VS 2727, SRHt 93. 5 (a. P), SR 90. 2 (a. Han), SSB 373. 2 (a. Vikramāditya), SRK 121. 2 (a. Kalpataru), IS 1748 and 1941 *cd/ab* (cf. IS 1940), Sama 1 क 53, Saśā 128. 37, SMa 2. 21 *cd/ab*, SSSN 105. 5 (a. P).

(*a*) तया गवा किं क्रियते (श्रियते) CR, GP, PRE, PS, Śto, VCsr, Bṛh, SRHt, VS, SSSN ; काणेन चक्षुषा किं वा H, CN (var.), Cr 1392.

(*b*) या न सूते न दुग्धदा PP, Pts, PtsK, NV ; या दो° न च ग° tr. CR (var.), GPy (but GP as above) ; चक्षुःपीडैव केवलम (यत्फलम् HN, HP [var.]) H, CN (var.), Cr 1392 ; धेनुर् [दो°] Bṛh (var.), SRHt; गुर्विणी CV.

(*c*) तेन तु पुत्रेण Bṛh in VyN 300 and Dāyabhāga 101 ; वा तेन [जा°] VS.

(*d*) यो न tr. CR (var.) ; विद्वानधार्मिकः PS (var.) ; शक्तिमान् [धा°] PP (var.) ; भक्तिमान् [धा°] CV, CN (var.), CPS, PP, Pts, PtsK, Sama.

Of what avail is that cow which neither gives milk nor (ever) becomes pregnant ? And, of what use is that son who is neither learned nor virtuous ? (S. Bhaskaran Nair).

10134

किं तया क्रियते लक्ष्म्या या वधूरिव केवला ।
या न वेश्येव सामान्या पथिकैरपि भुज्यते ॥

(अ) Cr 274 (CVr 16. 12, CPS 346. 37), P (Pts 2. 134 and 5. 37, PtsK 2. 141, PM 2. 52).

(आ) ŚP 277 (a. Vikramāditya), VS 507 (Vikramāditya), SRK 50. 6 (a. Sphuṭaśloka), SR 69. 12 (a. ŚP and P), SSB 337. 14, IS 1749, Sama 1 क 56, GVS 342, SH 950 ; 43*.

(*b*) मा [या] CV (var.) ; गोपिता [के°] SH.

(*c*) तु [न] CV, CPS, GVS ; सामान्य IS.

(*d*) अप° (or उप°) [अपि] P, ŚP, SR, SSB, Sama, SH ; पूज्यते [भु°] CV (var.) ; गृह्यते [भु°] CPS.

Of what avail is that wealth which, like a (faithful) wife, belongs to one person only and which cannot be enjoyed by all passers-by, like a common prostitute ? (S. Bhaskaran Nair).

10135

किं तया सुमहत्यापि श्रिया देशान्तरस्थया ।
रिपवो यां न पश्यन्ति सुहृद्भिर्या न भुज्यते ॥

(अ) Cr 275 (CRr 8. 53, CPS 43. 47). Cf. No. 10132.

(आ) Sama 2 क 69, SRM 2. 2. 194.

(*b*) लक्ष्म्या [श्रि°] CR (var.).
(*c*) पश्यति CR (var.).
(*d*) बन्धु° [सुहृद्°] CR (var.) ; बन्ध° (*sic !*) [सु°] CR (var.) ; मुच्यते [भु°] Sama.

Of what avail is that wealth, however enormous it may be, which remains in a foreign land and is, therefore, neither seen by one's foes, nor enjoyed by one's friends. (S. Bhaskaran Nair).

10136

किं तस्य दानैः किं तीर्थैः　किं तपोभिः किमध्वरैः ।
हृदिस्थो यस्य भगवान्　मङ्गलायतनं हरिः ॥

(आ) VS 3486, Vjv 255. 3 (p. 145).
(*d*) मंगलायतनो VS (var.).

Of what need are gifts, pilgrimages, penance and sacrifice to one in whose heart is enshrined Lord Hari, the receptacle of all good. (K. V. Sarma).

10137*

किं　ताभिर्विततामिरद्भुतकथाकन्थाभिरेतावता
　वन्द्योऽयं विभुरम्भसां समभवद् रत्नं यतः कौस्तुभः ।
यश्च　लग्नरमाघनस्तनतटीकर्पूरपत्राङ्कुरे
　यः श्रीवत्समनोहरे हृदि धृतिं देवस्य दैत्यद्रुहः ॥

(अ) Anymuk 29.
Śārdūlavikrīḍita metre.

Of what avail are those extended tattered garments of wonder-inspiring tales ? The lord of waters [the sea] is to be respected, for, it was therein that the *Kaustubha*-gem was born, the gem which found a place on the chest of Lord Viṣṇu, which is charming with the *Śrīvatsa*-mark and which is adorned with signs in camphor imprinted by the stout bosom of the Goddess Lakṣmī. (A. A. R.).

10138*

किं तारुण्यतरोरियं रसभरोद्भिन्ना नवा वल्लरी
　वेलाप्रोच्छलितस्य किं लहरिका लावण्यवारांनिधेः ।
उद्गाढोत्कलिकावतां स्वसमयोपन्यासविश्रम्भिणः
　किं साक्षादुपदेशयष्टिरथवा देवस्य शृङ्गारिणः ॥

(आ) VS 1471 (a. Bandhu), SR 272. 73 (a. Sah), SSB 97. 73 (a. Bandhu), Sah *ad* 10. 680 (p. 284), Amd 256. 710, Vakrokti-jīvita 1. 78 (?) (first part of *a* only), AR 54. 1-4, AlR 144.
(*a*) मञ्जरी [व°] VS (but in VS MS 'C' as above), AlR.
(*b*) लीला° [वे°] Amd, AR, VS, AlR ; °प्रोञ्छ° SR.
(*c*) °विस्रम्भिणः VS.

Śārdūlavikrīḍita metre.

Is this a new sprout that from an exuberance of juice has burst forth from the tree of youthfulness, or is this a wave of the sea of charms overflowing its banks, or is this the chastising rod of the Deity of Love, eager to expound his doctrines to men agitated by fancy. (*Bibl. Ind.* 9).

10139*

किं तावत् सरसि सरोजमेतदारा-
　दाहोस्विन्मुखमवभासते युवत्याः ।
संशय्य क्षणमिति निश्चिकाय कश्चिद्
　बिब्बोकैर्बकसहवासिनां परोक्षैः ॥

(अ) Śiś 8. 29.
(आ) SR 339. 101 (a. Śiś), SSB 209. 43 (a. Māgha), Sāh *ad* 10. 680 (p. 284), Kuv *ad* 108 (p. 187), AlK 197. 6-9 ; AlS 111. 1-4 and 112. 18-21.
(*b*) आहोस्विन् Sāh ; तरुण्याः [यु°] SR, SSB, Sāh, AlS.
(*c*) क्षणमथ AlK.

Praharṣiṇī metre.

'Is this a lotus shining nigh in the lake ? —or the face of a youthful lady ?' —thus did somebody, after doubting for a moment, attain certainty (*of the latter*)[1] by means of those gestures of loving indifference unknown to (*the lotus-blooms*)[2], the companions of the crane. (*Bibl. Ind.* 9).

1-2. Words in italics are supplied by the editor.

10140*

किं तावद् व्रतिनामुपोढतपसां विघ्नैस् तपो दूषितं
धर्मारण्यचरेषु केनचिद् उत प्राणिष्वसच्चेष्टितम् ।
आहोस्वित् प्रसवो ममापचरितैर्विष्टम्भितो वीरुधाम्
इत्यारूढबहुप्रतर्कमपरिच्छेदाकुलं मे मनः ॥

(अ) Śak 5. 9 (in some editions 5. 10). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 64).

(*b*) °गतेषु [°चरेषु] Śak (var.).

(*d*) मनु: (*sic !*) [मन:] Śak (var.).

Śārdūlavikrīḍita metre.

Do leagued powers of sin conspire/ to balk religion's pure desire ? / Has wrong been done to beasts that roam/ contented round the hermit's home ? / Do plants no longer bud and flower, / to warn me of abuse of power ?/ These doubts and more assail my[1] mind./but leave me puzzled, lost and blind. (A. W. Ryder).

1. King Duṣyanta's.

10141*

किं तिष्ठामि किमु व्रजामि किमहं जागर्मि निद्रामि किं
किं जानामि किमु भ्रमामि किमु वा सुख्यामि दु:ख्यामि वा ।
किं मास्म्यस्मि किमित्यनल्पकलिते न क्वापि पक्षे स्थित:
प्राप्यानिर्वचनीयमेव कमपि क्रूरं विकारं सखे ॥

(आ) SR 281. 100, SSB 110. 104.

Śārdūlavikrīḍita metre.

Am I standing or walking ? Am I awake or asleep ? Do I understand (things) or does my mind wander ? Am I happy or unhappy ? Am I alive or dead ? No, I am not remaining in any one of these numerous situations. Friend, I am experiencing a very cruel change of disposition which indeed is indescribable. (A. A. R.).

10142*

किं तीर्थं हरिपादपद्मभजनं किं रत्नमच्छा मति:
किं शास्त्रं श्रवणेन यस्य गलति द्वैतान्धकारोदय: ।
किं मित्रं सततोपकाररसिकं तत्त्वावबोध: सखे
क: शत्रुर्वद खेददानकुशलो दुर्वासनानां चय: ॥

(अ) BhV 1. 81 (in BhV [C] 1. 84).

(आ) SR 178. 1018 (a. Rasagaṅgā°), SSB 517. 1018, SH 1573, Rasagaṅgā° 652. 1-4.

(*c*) मित्रमत° BhV (C) ; °बोध स° SH.

(*d*) °कुशल: BhV (C) ; दुर्वासनासंचय: BhV (C), SR, SSB, SH, Rasagaṅgā°.

Śārdūlavikrīḍita metre.

What is the (real) place of pilgrimage ? Devotion to the lotus-feet of Hari. What is the jewel ? Keen intellect. What is the philosophy ? That through the listening of which the darkness of dualism is dispelled. Who is the friend, ever intent to help ? Knowledge of Reality. Friend, who is the enemy, expert in giving pain ? The multitude of evil inclinations. (K. V. Sarma).

10143

किं तु कालपरीणामो द्रष्टव्य: साधु पश्यता ।
धर्मश्चार्थश्च कामश्च कालक्रमसमाहिता: ॥

(अ) R (R [Bar] 4. 24. 8, R [B] 4. 25. 8, R [G] 4. 24. 8, R [L] om.).

(*a*) °परीणामे (°तात्मा) R (var.).

(*b*) द्रष्टव्यं or पश्यतां or दृश्यतां R (var.).

(*d*) कालद्रुम° R (var.) ; °कर्म° [°क्रम°] R (var.) ; °समाहित: R (var.).

But the fructifications of time should be discerned by one, for, the ends of life, *viz.*, virtue, wealth and desire, are all controlled by time. (K. V. Sarma).

10144

किं तु चित्तं मनुष्याणाम् अनित्यमिति मे मति: ।
सतां च धर्मनित्यानां कृतशोभि च राघव ॥

(अ) R (R [Bar] 2. 4. 27, R [B] 2. 4. 27, R [G] 2. 3. 27, R [L] 2. 6. 25).

(*a*) नु [तु] R (var.).

(*b*) जानाम्येव (°त्ये° or °स्ये°) यथ: चलं (°ल:) R (var.) ; जानासि (°मि) चलनात्मकं (चलमा°) R (var.).

(*c*) स तानि or सतां तु R (var.) ; °कृत्यानि or °कार्याणि [°नित्यानां] R (var.).

(*d*) हताशाभीनि राघव R (var.) ; °शोभानि (°भी°) or शोभी हि (च) R (var.) ; राघव: R (var.).

But, O Rāghava [Rāma], my opinion is that the minds of (ordinary) men are ever inconsistent. The minds of noble men who are consistently virtuous, shine forth through their actions. (S. Bhaskaran Nair).

10145*

किं तु तासां कलाकेलि- कुशलानां मनोरमम् ।
विस्मारितापरस्त्रीकं सुरतं जायते नृणाम् ॥

(अ) RŚ 126.

(आ) SRHt 139. 10 (a. Vallabhadeva), GVS 17.

(*a*) कलाकेळी-(°ली-) SRHt ; °केलि: RŚ (var.).

(*b*) विस्मितानां प° RŚ (var.) ; मनोहरम् SRHt.

(*d*) कुशलं [सुरतं] SRHt ; यथा [नृणाम्] GVS.

But the ecstatic love-making of those damsels, who are adepts in the art of amorous sport, makes men forget their fascination for all other women. (S. Bhaskaran Nair).

10146

किं तु दूये यदेषा भूर् भूत्वा कुलवधूरिव ।
मद्दोषाद् हट्टचेटीव प्राप्ता प्रसभभोग्यताम् ॥

(अ) RT (RT [VVRI] 7. 1420, RT [S] 7. 1419).

(*c*) °षाद्धट° RT (var.).

What torments me[1], is that this land after having been like a virtuous woman, should have fallen like a prostitute into the arms of the insolent. (M. A. Stein).

1. The king.

10147

किं तृप्तिर्न हि जायते वनफलै: किं वल्कलैर्नावृतं
देहं हन्त भवत्यथो न सलिलैस्तृड् याति किं नैर्झरै: ।
किं निद्रा समुपैति न क्षितितले यस्मादबुद्धिर्नर:
कर्तुं हन्त तप: करोति न मनो मग्नो भवाम्भोनिधौ ॥

(अ) Vai 67.

Śārdūlavikrīḍita metre.

Does not satisfaction of hunger come from wild fruits ; is not the body clothed by bark-garments ; is not thirst quenched by water from mountain streams; does not sleep come when lying on bare ground ? Still, alas ! unintelligent people, immersed in worldly life, do not apply their minds to (go to the forest and) perform penance. (A. A. R.).

10148*

किं तृष्णाकारि कीदृग्रथचरणमहो रौति क: काब्धिकाञ्चि:
कोऽपस्मारी भुजंगे किमु कलिशमनं त्वार्यसंबोधनं किम् ।
का सुन्दर्यामपीन्दु: कथमचलभृत: का च संबुद्धिरग्नेर्
बीजं किं कावनीजारमणमतिहरा हेमसारङ्गलीला ॥

(आ) SR 198. 43, SSB 553. 42, SRK 161. 9. (a. Prasaṅga-ratnāvalī).[1]

1. A riddle of *Bahirālāpa* variety.

Sragdharā metre.

What has greed procured ? [*hema*, gold ]. How is the wheel of a chariot ? [*sāram*, with spokes]. Who talks much ? [*galī*, full-throated one]. What is the girdle of the sea ? [*ilā*, earth]. What happens to one in epilepsy ? [*lālī*, froth in the mouth ]. What is in a snake ? [*garam*, poison ]. What subdues quarrels ? [*sāma*, conciliatory conduct]. How is a noble person addressed ? [*he*, oh]. What is found in a charming woman ? [*helā*,

amorous sport]. How is the moon? [*mali*, with black spot]. How is a mountain? [*sāga*, with trees]. How is fire addressed? [*ram*, fire]. What is the *bījamantra*? [*Rāma*]. What captivated the mind of Sītā's husband? [*hema-sāraṅga-līlā*, the sport of a golden deer]. (A. A. R.).

10149

किं ते कृतं वितरणं यदि [नार्विताय]
किं सेवया यदि परोपकृतौ न यत्नः।
किं संगमेन तनयो यदि नेक्षणीयः
किं यौवने न विरहो यदि वल्लभायाः॥

(आ) SH 1529.

(*a*) ते क ··· SH; (changed to ते कृतं, editorially); ना ··· दिने SH; (changed to [नार्दिताय], editorially).

(*b*) सेकया SH; (changed to सेवया, editorially).

Vasantatilakā metre.

Have you given in charity, if you have not given to the needy? Of what avail is service, if the effort is not towards helping others? What is the use of conjugal life, if no son is in sight? Of what avail is youth, if one is separated from one's wife. (K. V. Sarma).

10150

किं ते द्यूतेन राजेन्द्र बहुदोषेण मानद।
देवने बहवो दोषास् तस्मात् तत् परिवर्जयेत्॥

(अ) MBh (MBh [Bh] 4. 63. 33, MBh [R] 4. 68. 33, MBh [C] 4. 2195).

(आ) SRHt 76. 2 (a. KN, but does not appear in the KN [BI] edition), SSSN 68. 2 (a. KN).

Why play dice, oh best of kings,/ a play with many a fault, proud monarch./ Dangers abound in the play with dice,/ desist, hence, from this vice. (K. V. Sarma).

10151

किं ते धनैर्बान्धवैर्वापि किं ते
किं ते दारैर्ब्राह्मण यो मरिष्यसि।
आत्मानमन्विच्छ गुहां प्रविष्टं
पितामहस्ते क्व गतः पिता च॥

(अ) MBh (MBh [Bh] 12. 169. 36 and 12. 309. 71, MBh [R] 12. 175. 38 and 12. 321. 72, MBh [C] 12. 6560; 9965; 12115).

(आ) SR 375. 239 and 386. 376 (a. MBh), SSB 274. 129.

(*a*) किं तैर् or किं स्विद् or किंचिद् MBh (var.); धनेन किं बन्धुभिस्ते MBh 12. 309; बहुभिश् MBh (var.); बधुभिर् MBh (var.), SR 375, SSB; चापि किं ते or कर्म वापि or वापि किं तैः MBh (var.); एव वा SR 375, SSB.

(*b*) किं तैर् MBh (var.); पुत्रैः पुत्रक यो म° MBh 12. 309; किं दारैश्च किं SR 375, SSB; दारैर् MBh (var.); ब्राह्मणं MBh (var.); मरिष्यन् MBh (var.); मरिष्यति SR 375.

(*c*) आत्माप्तम् MBh (var.); अन्विष्ट MBh (var.); गुहाप्र° MBh (var.); प्रवेष्टुं MBh (var.).

(*d*) पितामहास्ते क्व गताः (°तः) पिता च (°ताथ or °ता वा) MBh (var.), SR 375, SSB; पितामहास्ते क्व गताश्च सर्वे MBh 12. 309.

Epic Upajāti metre (*ab* irregular; *cd* Indravajrā and Upendravajrā).

What use hast thou, O Brāhmaṇa, of wealth or kinsmen and relatives, of wives when thou shalt have to die? Seek your Self which is concealed in the cave.[1] Where *is*[2] thy *grand sire*[3] and where thy sire? (P. C. Roy).

1. Your heart.
2-3. Accepting the reading as पितामहाः P. C. Roy has: 'are' and 'grand sires'.

10152

किं तेन काव्यमधुना प्लाविता रसनिर्झरैः।
जडात्मानोऽपि नो यस्य भवन्त्यङ्कुरितान्तराः॥

(आ) VS 136 (a. Śrī-Kallaṭa), SR 32. 2.

Of what avail is that sweetness [honey] of poetry if (on listening to it) even dull-witted people are not floated with the flow of its sentiments and become thrilled in their hearts ? (A. A. R.).

10153

किं तेन किल काव्येन मृद्यमानस्य यस्य ता: ।
उदधेरिव नायान्ति रसामृतपरम्परा: ॥

(अ) VS 133 (a. Jayamādhava), ŚP 151 (a. Jayamādhava), AP 31, SR 32. 1, SSB 51. 1 (a. Jayamādhava), SH 413 (a. Jayamādhava).

(*b*) मथ्यमानस्य SH.

(*c*) क्षीराब्धेरिव [उद°] SH.

What is the use of that poem which though pressed hard [ read repeatedly ], does not yield a succession of nectarian emotions as in the case of the ocean ? (A. A. R.).

10154

किं तेन जातु जातेन मातुर् यौवनहारिणा ।
आरोहति न य: स्वस्य वंशस्याग्रे ध्वजो यथा ॥

(अ) P (Pts 1. 26, PtsK 1. 32, PM 1. 17), *ad* HS Preface 14 *ab* only (*cd* different), VCsr 21. 3, MK (K) 529, Nala-campū 4. 19.

(आ) ŚP 1482, JS 425. 3 (a. Bhavabhūti), SH 596, SR 90. 1 (a. P), SSB 373. 1, SRK 121. 1 and 247. 250 (a. Kalpataru), SRM 1. 2. 197, IS 1752.

(*a*) भुवि [जातु] HS ; जातमात्रेण JS.

(*b*) मातृयौवन° HS, SR, SSB, SRK 121.

(*c*) नारोहति कुलं यस्य VC.

(*d*) °ग्रध्व° VC.

Of what avail is it when somebody is born only to deprive his mother of her youth ; but does not succeed, like a banner, in reaching the summit of his [its] own family [ flagstaff ] ? (S. Bhaskaran Nair).

10155*

किं तेन तालतरुणा महतापि वा स्याद्
आत्मीयदेहपरिरक्षणमक्षम: स्यात् ।
स्वल्पोऽपि पिप्पलतरुर्भुवि धन्यजन्मा
यश्छायया हरति तापमुपाश्रितानाम् ॥

(आ) Sama 1 क 57.

Vasantatilakā metre.

Of what avail is the palmyra-tree, though very tall, as it is incapable of giving shelter [ shade ] even to its own body ? (On the other hand), though small, the holy fig-tree is fortunate in this world as it removes, with its shade, the fatigue caused by the (sun's) heat to those who resort to it. (S. Bhaskaran Nair).

किं तेन भुवि जातेन see No. 10154.

10156*

किं ते नम्रतया किमुन्नततया किं ते घनच्छायया
किं ते पल्लवलीलया किमनया चाशोक पुष्पश्रिया ।
यत्त्वन्मूलनिषण्णखिन्नपथिकस्तोम: स्तुवन्नन्वहो
न स्वादूनि मृदूनि खादति फलान्याकण्ठ-
मुत्कण्ठित: ॥

(अ) Nīti-pradīpa of Vetālabhaṭṭa (KSH 526) 9.

(आ) SkV 1038, Prasanna 184a, Skm (Skm [ B ] 1910, Skm [ POS ] 4. 54. 5 ) (a. Kavirāja-Śrīnārāyaṇa Skm [B] or Kavirāja Skm [POS]), JS 112. 32 (a. Śrī-Bhojadeva), ŚP 1004 (a. Śrī-Bhojadeva), SSSN 193.63, Any 114.60 ŚR 238. 77 (a. Nīti°), SSB 367. 4 (a. Bhoja), PdT 240, Regnaud VI 149 (a. Bhoja), Kāvyān 7.14-16, SRK 206.1 (a. ŚP), AAS 15. 5, RJ 519 (a. Bhoja), IS 1753, Kav pp. 63 ; 65 and X *ad* 63.

(*a*) वा [ते] JS, ŚP, Any, SR, SSB, Kāvyān, SRK, AAS.

(*b*) वा [ते] JS, ŚP, Any, SR, SSB, Kāvyān, SRK, AAS ; पल्लवशोभया किमनयाशोक प्रसूनश्रिया SSSN.

(*c*) °निषन्न° Nīti°; °पथिक: स्तोमैः IS ; °पथिक: श्रान्त: SSSN ; स्तुवन्नर्थयन् PdT ; °न्नन्वयं Nīti°, Skm (POS); °न्नन्वहं Skm (B), JS, ŚP, Any, SSSN, SR, SSB, Kāvyān, SRK, IS, AAS.

(*d*) फलानि खा° [मृ° खा°] SSSN ; फलान्युत्कण्ठ° IS ; बहून्याकण्ठ° SSSN ; °ण्ठितम् Nīti°. Śārdūlavikrīḍita metre.

What use, *aśoka*-tree, is your humility of branch, / your height, your heavy shade, / your gracefulness of foliage or your brilliant flowers ?/ The unhappy travellers gathered at your base,/ however great their longing as they praise you, / still get no fruit. (D. H. H. Ingalls).

10157

किं तेन संभृतवतापि सरोवरेण
लोकोपकाररहितेन वनस्थितेन ।
ग्राम्या वरा तनुतरापि तडागिका सा
या पूरयत्यनुदिनं जनतामनांसि ॥

(आ) SuM 5. 20, Any 102. 83.

(*a*) संभृतवतानि SuM (var.), Any.

(*c*) वरं Any.

Vasantatilakā metre.

Of what avail is a big lake full of water if it is situated in a forest and, therefore, cannot be of (any) service to the people ? Far better is a village tank which, though very small, fulfils the desires of the people, every day. (S. Bhaskaran Nair).

10158*

किं ते न सन्ति गिरयः शिखरेषु येषाम्
उत्सङ्गलोलतडितो विहरन्ति मेघाः ।
किं तस्य वर्त्मनि न सन्ति वनानि तानि
प्रस्थानसाहसरसैकपरायणस्य ॥

(आ) JS 142. 10.

Vasantatilakā metre.

Are there not those mountains at whose peaks the clouds sport, having lightning flashes playing in their laps ? Are there not those forests in his path-way as he is keenly interested only in the daring of travel ? (A. A. R.).

10159

किं तेन हेमगिरिणा रजताद्रिणा वा
यत्राश्रिताश्च तरवस् तरवस् त एव ।
मन्यामहे मलयमेव यदाश्रयेण
कङ्कोलनिम्बकटुजान्यपि चन्दनानि ॥

(अ) BhŚ 454, Nīti-pradīpa of Vetāla-bhaṭṭa (KSH 528) 12.

(आ) VS 1006, ŚP 1067 *cd*/*ab*, SuM 9. 25, Skm (Skm [B] 1806, Skm [ POS ] 4. 34. 1), SSSN 248. 4, SR 215. 7 (a. BhŚ), SSB 596. 3, SRK 19. 77 and 196. 4 (a. Śārṅgadhara), Pad 101. 55 (a. Śārṅgadhara), RJ 289, VP 10. 12, SS 29. 6, SK 2. 186 and 6. 178, SSD 2*f*. 54, SU 1323, Vidy 294, SRM 2. 2. 587, IS 1754.

(*b*) यस्याश्रयेण तरवस् VS ; यत्र° SRK (printing error); यावाश्रिता हि SSSN ; यत्र (तत्र Vidy) स्थिता हि त° Nīti°, Skm, Vidy, SRM ; °श्रिता हि SR, SSB, Pad.

(*c*) वन्दामहे [ मन्या° ] Nīti°, Skm, Vidy, SSSN; तदाश्रयाणां SSSN; यदाश्रितानि VS.

(*d*) शाखोटनिम्बकुटजा (शाको° SSSN) अपि चन्दनन्ति (°नानि SR, SSB, Pad ; °ना: स्यु: SRK, SuM, Vidy) SR, SSB, Pad, SRK, SuM, Vidy, SSSN ; शाह्रोटनिम्बकुटजान्यपि (शाको° Nīti°, Skm ; शाखो° SRK 196) VS, Nīti°, Skm, SRK 196.

Vasantatilakā metre.

What advantage is there in the existence of either the Golden mountain (Sumeru) or the Silver mountain (Kailāsa) if trees growing on them are in no way superior to their class as found all over the earth ? We, therefore, esteem the Malaya to be the best mountain in the world because it has the power of goodness to change even the bitterest trees like *kaṅkola*, *nimba* and *kuṭaja* into those of fragrant sandal. (P. G. Nath ; revised, editorially).

10160*

किं ते निसर्गरुचिरौ चरणौ कराभ्यां
संवाहयामि नयने च तवाञ्जनेन ।
किं रञ्जयामि किमु ते स्तनयोर्विचित्रां
पत्रावलीं विरचयाम्यचिरेण तन्वि ॥

(आ) SR 306. 29, SSB 156. 31.
Vasantatilakā metre.

May I rub gently your naturally charming feet with my hands or decorate your eyes with collyrium ? Or, shall I, without delay, decorate your bosom with floral designs in variegated colours, O slim one ? (A. A. R.).

10161

किं ते पुत्रेण मित्रेण धनेनाभिजनेन वा ।
सर्वं शोकाय लोकानाम् आकाशनगरायितम् ॥

(आ) SMH 12. 63.

What is the use of sons and friends or with wealth and noble descent ? All these are for sorrow to the people and are (illusions) like castles in the air. (A. A. R.).

10162*

किं ते बाष्पस्तिरयति दृशौ किं सकम्पोऽधरस्ते
गण्डाभोगः कथय किमु ते कोपकेलीकषायः ।
निर्मर्यादे मम हि रजनी जागरक्लेशराशेर्
एकः साक्षी स खलु मुरलातीरवानीरकुञ्जः ॥

(आ) Skm (Skm [B] 589, Skm [POS] 2. 23. 4) (a. Vāsudeva or Vāmadeva).

(*a*) दृशौ Skm (POS).

Mandākrāntā metre.

'Why are tears obstructing your eyes and your lip quivering ? Tell me why your cheeks are red with the play of anger ?' 'O girl with no sense of decorum, I kept an anxious vigil throughout the night and my sole witness is the bower of cane-plants on the bank of the river Muralā.[1] (A. A. R.).

1. Dialogue between the female friend and the heroine disappointed at the tryst.

10163*

किं ते वृन्तहृतात् पुष्पात् तन्मात्रे हि फलत्यदः ।
न्यस्य तन्मूर्ध्न्यनन्यस्य न्यास्यमेवाश्मनो यदि ॥

(अ) Naiṣ 17. 57.

Of what use to thee are flowers removed from their stalks ? It is on the stalks that they grow into fruits. Put them on thy own head, if they are to be put on the head of a stone, no way different from thy head. (K. K. Handiqui).

10164*

किं ते ह्यहं पूर्वरतिप्रसक्ता
यत्त्वं नदस्यम्बुदसिंहनादैः ।
न युक्तमेतत् प्रियकाङ्क्षिताया
मार्गं निरोद्धुं मम वर्षपातैः ॥

(अ) Mṛcch 5. 29.

Upajāti metre (Indravajrā and Upendravajrā).

Did I[1] then give thee[2] of my love before, / that now *thou through*[3] thy clouds like mighty lions roar ? Ah no ! thou shouldst not send thy streaming rain, / to fill my journey to my love with pain. (A. W. Ryder).

1. Vasantasenā. 2. Indra.
3. Words in italics are supplied by the editor.

10165

किं तैर् ये नोपकुर्वन्ति सज्जना बद्धमुष्टयः ।
सावग्रहैरिवाम्भोदैः किं तैरत्युन्नतैरपि ॥

(आ) IS 1755, Subh 111.

(*a*) किं च ये Subh.

(*b*) सज्जनाः Subh.

(*c*) सावग्रहीरि° Subh.

Of what avail are those (apparently) good but covetous [close-fisted] people who do not render any help to others ? (They are) like those clouds which withhold rain (causing drought), what purpose is served by such clouds, however high (in the sky) they may be ? (S. Bhaskaran Nair).

10166*

किं त्राणं जगतां न पश्यति च कः के देवताविद्विषः
किं दातुः करभूषणं निरुदरः कः किं पिधानं दृशाम् ।
के खे खेलनमाचरन्ति सुदृशां किं चारुताभूषणं
बुद्ध्या ब्रूहि विचार्य सूक्ष्ममतिमंस्त्वेकं द्वयोरुत्तरम् ॥

(आ) SR 204. 116, SSB 563. 117, SRK 166.7 (a. Sphuṭaśloka), IS 7826.[1]

1. A riddle of *Bahirālāpa* variety.

Śārdūlavikrīḍita metre.

What protects the worlds [people] ? [*andhaḥ*, food]. Who does not see ? [*andhaḥ*, blind man]. Who hate the gods ? [*dānavāḥ*, demons]. What adorns the hand of a donor ? [*dānavāḥ*, water offered at the time of giving gifts]. Who is without a belly ? [*tamaḥ*, Rāhu]. What screens the eyes ? [*tamaḥ*, darkness]. Who sport in the sky ? [*vayaḥ*, birds]. What is the ornament that beautifies charming girls ? [*vayaḥ*, youthful age]. Applying your mind tell the answers, O man of subtle intelligence, noting that the answer is the same for two questions each. (A. A. R.).

किं त्वं कटीतटनिवेशित° see No. 10183.

10167*

किं त्वं जागरितोऽखिलामपि निशां सुप्ता कदाहं पुनर्
येनैवं मुषिताधरच्छविरसौ प्राच्यां समुज्जृम्भते ।
दृश्यन्ते मणयः पुरः कतिपये व्योम्नि प्रकीर्णाः क्वचिद्
दृष्टा मण्डनसम्पदोऽपि भवता त्वद्वल्लभाः सुस्थिताः ॥

(अ) Dhaśa 1. 103.

Śārdūlavikrīḍita metre.

'Did you keep awake throughout the night ?' 'When did I sleep, that there is seen in the east (the sun) that which has robbed the colour of the lips ? A few sparklers that are scattered are seen in the sky. The wealth of ornaments was seen by you ; your wives are well placed.'[1] (A. A. R.).

1. Dialogue between an erring husband and his wife who kept waiting for him all the night.

10168*

किं त्वं दूति गता गतास्मि सुभगे तस्यान्तिकं कामिनः
दृष्टः किं सुचिरं करोति किमसौ वीणाविनोदक्रियाम् ।
सौभाग्योदयगर्वितः किमवदन् नैवोत्तरं दत्तवान्
किं गर्वान् न हि बाष्पगद्गदतया धूर्तस्य माया हि सा ॥

(आ) JS 165. 1, VS 1424.

(*b*) दृ° किं tr. VS.

Śārdūlavikrīḍita metre.

'Did you, girl-messenger, go to him ?' 'Yes, I went, charming lady, to the proximity of your lover.' 'Did you observe him ?' 'Yes, for a long time'. 'What was he doing ?' 'Playing on the lute.' 'Proud of his handsomeness, what did he say ?' 'He spoke not a word in reply.' 'Was it due to pride ?' 'No, his throat was choked with tears (emotion).' 'O all that is deceitful pretensions of that rogue of my lover.' (A. A. R.).

10169*

किं त्वं दोहदमीहसे किमुदकैः सिक्तोऽसि किं केनचिद्
बद्धस्ते सकृबालवालवलयः किं ते मही संस्कृता ।
द्विस्त्रिः पुष्प्यसि वासरे ह्यनुगुणं धुस्तूर ते निह्नवे
दुर्गन्धो न भवेदियान् यदि ततस्त्वं पारिजातोऽसि न ॥

(अ) DikAny 13.

Śārdūlavikrīḍita metre.

Do you ever seek for any special incentive, *dohada*, (to blossom forth into flowers) ? Have you ever been watered by anyone ? Has ever a basin been built around you (to hold water) ? Has the ground around you been tilled ? But, oh thorn-apple tree, you put forth flowers luxuriously in the course of two or three days ! If only there had not been this foul smell (of your flowers), which you have to hide, would you not be the (heavenly) *Pārijāta*-tree itself ? (K. V. Sarma).

10170

किं त्वं न वेत्सि जगति
प्रख्यातं लाभकारणे मूलम् ।
विधिलिखिताक्षरमालं
फलति कपालं न भूपाल: ॥

(आ) ŚP 440, RJ 1463 (=10. 96), SR 91. 38, SSB 375. 44, SRK 72. 19 (a. Sphuṭa-śloka), IS 7827.

Āryā metre.

Do you not know the well-known basic cause of all gains in this world ? The series of letters inscribed by Fate on the (human) skull (alone) bear fruit, not (even a service rendered to) the king. (S. Bhaskaran Nair).

10171*

किं त्वं निगूहसे दूति स्तनौ वक्त्रं च पाणिना ।
सव्रणा एव शोभन्ते शूराधरपयोधरा: ॥

(आ) SkV 838, Skm (Skm [B] 1040, Skm [POS] 2. 113. 5), VS 1428, ŚP 3510, RJ 1026, Pad 54. 10, SR 293. 3 (a. ŚP), SSB 732. 3, AB 551, SuSS 602.

(*c*) खण्डिता [स°] VS, ŚP, Pad, SR, SSB.

(*d*) वीराधर° Skm ; स्तवाधर° SkV (var.).

Oh (my) maid-messenger, why do you hide your breasts and face [lips] with (your) hand ? Fighters, lips and breasts, (as we all know), look brighter with their wounds[1]. (S. Bhaskaran Nair).

1. Words of an offended damsel to her messenger who had dallied with her lover instead of delivering the message.

10172*

किं त्वं पदात् पदशतानि निवेशयन्ती
नागीव यासि पतगेन्द्रभयाभिभूता ।
वेगादहं प्रचलित: पवनोपमेय:
किं त्वां ग्रहीतुमथवा न हि मेऽस्ति शक्ति: ॥

(अ) Cār 1. 11. Cf. Mṛcch 1. 23 (=No. 10178).

Vasantatilakā metre.

Covering a hundred steps in one step why dost thou[1] glide away like a female snake overwhelmed with the fear of the lord of birds ? When I[2] run at full speed I am like the wind ; or can I not indeed, catch thee ? (C. R. Devadhar).

1. Vasantasenā. 2. Viṭa.

किं त्वं पदैर्मम पदानि see No. 10178.

10173–10184*

(10173)

*विट:—*

किं त्वं भयेन परिवर्तितसौकुमार्या
नृत्यप्रयोगविशदौ चरणौ क्षिपन्ती ।
उद्विग्नचञ्चलकटाक्षविसृष्टदृष्टिर्
व्याधानुसारचकिता हरिणीव यासि ॥

(10174)

*शकार: —*

किं यासि धावसि पलायसे प्रस्खलन्ती
वासु प्रसीद न मरिष्यसि तिष्ठ तावत् ।
कामेन दह्यते खलु मे हृदयं तपस्वि
अङ्गारराशिपतितमिव मांसखण्डम् ॥

(10175)

*चेट:—*

उत्त्रासिता गच्छस्यन्तिकान्मम
सम्पूर्णपक्षेव ग्रीष्ममयूरी ।
अववल्गति स्वामिभट्टारको मम
वने गत: कुक्कुटशावक इव ॥

(10176)

*विटः—*

किं यासि बालकदलीव विकम्पमाना
रक्तांशुकं पवनलोलदशं वहन्ती ।
रक्तोत्पलप्रकरकुड्मलमुत्सृजन्ती
टङ्कैर्मनःशिलगुहेव विदार्यमाणा ॥

(10177)

*शकारः—*

मम मदनमनङ्गं मन्मथं वर्धयन्ती
निशि च शयनके मम निद्रामाक्षिपन्ती ।
प्रसरसि भयभीता प्रस्खलन्ती स्खलन्ती
मम वशमनुयाता रावणस्येव कुन्ती ॥

(10178)

*विटः—*

किं त्वं पदैर्मम पदानि विशेषयन्ती
व्यालीव यासि पतगेन्द्रभयाभिभूता ।
वेगादहं प्रविसृतः पवनं न रुन्ध्यां
त्वन्निग्रहे तु वरगात्रि न मे प्रयत्नः ॥

(10179)

*शकारः—*

एषा नाणकमोषिकामकशिका मत्स्याशिका लासिका
निर्नासा कुलनाशिका अवशिका कामस्य मञ्जूषिका ।
एषा वेशवधूः सुवेशनिलया वेशाङ्गना वेशिका
एतान्यस्या दश नामकानि मया कृतान्यद्यापि मां नेच्छति ॥

(10180)

*विटः—*

प्रसरसि भयविक्लवा किमर्थं
प्रचलितकुण्डलघृष्टगण्डपार्श्वा ।
विटजननखघट्टितेव वीणा
जलधरगर्जितभीतसारसीव ॥

(10181)

*शकारः—*

झणज्झणमिति बहुभूषणशब्दमिश्रं
किं द्रौपदीव पलायसे रामभीता ।
एष हरामि सहसेति यथा हनूमान्
विश्वावसोर्भगिनीमिव तां सुभद्राम् ॥

(10182)

*चेटः—*

रमय च राजवल्लभं ततः खादिष्यसि मत्स्यमांसकम् ।
एताभ्यां मत्स्यमांसाभ्यां श्वानो मृतकं न सेवन्ते ॥

(10183)

*विटः—*

किं त्वं कटीतटनिवेशितमुद्वहन्ती
ताराविचित्ररुचिरं रशनाकलापम् ।
वक्त्रेण निर्मथितचूर्णमनःशिलेन
त्रस्ताद्भुतं नगरदैवतवत् प्रयासि ॥

(10184)

*शकारः—*

अस्माभिश्चण्डमभिसार्यमाणा
वने शृगालीव कुक्कुरैः ।
पलायसे शीघ्रं त्वरितं सवेगं
सवृन्तं मम हृदयं हरन्ती ॥

(अ) Mṛcch 1. 17-28; No. 10173, identical with Cār 1. 9; No. 10174, identical with Cār 1. 8; No. 10178, similar to Cār 1. 11 (=No. 10172).

No. 10174 in the original Prākṛt reads:

किं याशि धावशि पलाअशि पक्खलंती
वाशू पशीद ण मलिस्सशि चिट्ठ दाव ।
कामेण दज्झदि हु मे हडके तवश्शी
अंगाललाशिपडिदे विअ मंशखंडे ॥

No. 10175 in the original Prakṛt reads :

उत्ताशिता गच्छशि अंतिका मे
शंपुण्णपच्छा विअ गिम्हमोरी ।
ओवग्गदी शामिअभट्टके मे
वण्णे गडे कुक्कडशावके व्व ॥

No. 10177 in the original Prakṛt reads :

मम मअणमणंगं मम्मथं वड्ढअंती
णिशि अ शअणके मे णिद्दअं आक्खिवंती ।
पशलशि भअभीदा पक्खलंती खलंती
मम वशमणुजादा लावणश्शेव कुंती ॥

No. 10178 (*c*) निरुन्ध्यं [न रु०] Mṛcch (var.).

No. 10179 in the original Prakṛt reads :

एशा णाणकमूशिकामकशिका मच्छाशिका लाशिका
णिण्णाशा कुलणाशिका अवशिका कामस्स मंजूशिका ।
एशा वेशवहू शुवेशणिलआ वेशंगणा वेशिआ
एशे शे दश णामके मइ कले अज्जावि मं णेच्छदि ॥

No. 10181 in the original Prākṛt reads :

झणज्झणंतबहुभूशणशद्दमिश्शं
किं दोव्वदी विअ पलाअशि लामभीदा ।
एशे हलामि शहशत्ति जधा हणूमे
विश्शावशुश्श बहिणिं विअ तं शुभद्दम् ॥

No. 10182 in the original Prākṛt reads :

लामेहि अ लाअवल्लहं तो क्खाहिशि मच्छमंशकम् ।
एदेहिं मच्छमंशकेहिं शुणआ मलअं ण शेवंति ॥

No. 10183 (*d*) त्रस्ता द्रुतं Mṛcch (var.).

No. 10184 in the original Prākṛt reads :

अम्हेहिं चंडं अहिशालिअंती
वणे शिआली विअ कुक्कुलेहिं ।
पलाशि शिग्घं तुलिदं शवेग्गं
शवेंटणं मे हलअं हलंती ॥

In the originals : Nos. 10173, 10174, 10176, 10178, 10181, 10183 Vasanta-tilakā metre ; No. 10175 Indravajrā metre ; No. 10177 Mālinī metre ; No. 10179 Śārdūlavikrīḍita metre ; No. 10180 Puṣpitāgrā metre ; No. 10182 Udgīti-āryā metre (irregular); No. 10184 Upajāti metre (Indravajrā and Upendravajrā).

*Courtier* : Ah, why should fear transform your tenderness ? / Why should the dainty feet feel such distress, / that twinkle in the dance so prettily ? / Why should your eyes, thus startled into fear,/ dart sidelong looks ? Why, like the timid deer / before pursuing hunters, should you flee ?[1] (No. 10173).

1. This and the following verses up to No. 10184 form the words of Śakāra, the king's brother-in-law, Ceṭa, his servant and Viṭa, his courtier as the three chase the courtezan Vasantasenā who was fleeing to escape from their clutches.

*Śakāra* : Why flee ? and run ? and stumble in your turning ? / Be kind ! you shall not die. Oh, stop your feet !/ With love, sweet girl, my tortured heart is burning, / as on a heap of coals a piece of meat. (No. 10174).

*Servant* : In fear you flee / away from me / as a summer peahen should ; / but my lord and master / struts fast and faster, / like a woodcock in the wood. (No. 10175).

*Courtier* : Why should you tremble, should you flee, / a-quiver like the plantain tree ? / Your garment's border, red and fair, / is all a-shiver in the air ; / now and again, a lotus-bud / falls to the ground, as red as blood. / A red realgar[1] vain you seem, / whence, smitten, drops of crimson stream. (No. 10176).

1. Realgar : Red arsenic, used as a cosmetic.

*Śakāra* : You wake my passion, my desire, my love ; / you drive away my sleep in bed at night ; / both fear and terror seem your heart to move ; / you trip and stumble in your headlong flight. / But Rāvaṇa forced Kuntī to his will ; / just so shall I enjoy you to the fill. (No. 10177).

*Courtier* : Why should your fleeter flight / outstrip my flying feet ? / Why like a snake in fright / before the bird-king's might, / thus seek to flee, my sweet ? / Could I not catch the storm-wind in his flight ? / Yet would not seize upon you, though I might. (No. 10178).

*Śakāra* : This whip of robber love, this dancing-girl, / eater of fish, destroyer of her kin, / this snubnose, stubborn love-box, courtezan, / this clothes-line, wanton creature, maid of sin— / I gave her ten sweet names, and still / she will not bend her to my will. (No. 10179).

*Courtier* : As courtier's fingers strike the lute's tense string, / the dancing ear-ring smites your wounded cheek. / Why should you flee, with dreadful terror weak, / as flees the crane when heaven's thunders ring ? (No. 10180).

*Śakāra* : Your jingling gems, girl, clink like anything ; / like Draupadī you flee, when Rāma kissed her. / I'll seize you quick, as once the monkey-king / seized Subhadrā, Viśvāvasu's sweet sister. (No. 10181).

*Servant* : He's the royal protégé ; / do whatever he may say, / and you shall have good fish and flesh to eat. / For when dogs have all the fish / and the flesh that they can wish, / even carrion seems to them no longer sweet. (No. 10182).

*Courtier* : The girdle dropping low upon your hips / flashes as brilliant as the shining stars ; / the wondrous terror of your fleeing mars / your charms ; for red realgar, loosened, slips / as on an imaged god, from cheek and lips. (No. 10183).

*Śakāra* : We're chasing you with all our main and might, / as dogs a jackal when they hunt and find it ; / but you are quick and nimble in your flight, / and steal my heart with all the roots that bind it. (No. 10184). (A. W. Ryder).

10185*

किं त्वं सुन्दरि सुन्दरं न कुरुषे किं नो करोषि स्वयम्
धिक् त्वां क्रोधमुखीम् अलीकमुखरस् त्वत्तोऽपि कः कोपनः ।
आः पापे प्रतिजल्पसि प्रतिपदं पापस् त्वदीयः पिता
दम्पत्योरिति नित्यदन्तकलहक्लेशार्तयोः किं सुखम् ॥

(अ) VCjr 21.3.

(*a*) किं त्वं tr. VC (var.).

(*bc*) *Pāda-s b* and *c* tr. VC (var.).

(*b*) अलीकखरस् VC (var.) (sub-metric) ; °मुखरां VC (var.) ; त्वान्तोऽपि [त्वत्तोऽपि] VC (var.) ; कोपिनः or कापिनो VC (var.).

(*c*) प्रतिदिनं VC (var.).

(*d*) °कलहः VC (var.).

Śārdūlavikrīḍita metre.

"Why, fair one, do you not act fairly ?"[1] "Why do you not *do*[2] yourself ?" "Shame on you, you have a shrewish tongue." "Who is more irritable and given to harsh scolding than you ?" "O vile woman, you are quarrelling at every step !" "You are the son of a vile wretch !"— What happiness can there be for a married couple who are ever afflicted with the torment of such fierce quarrelling ? (F. Edgerton).

1. Words of a quarrelling couple prefaced by the following reflection of the King: अहो दारिद्र्येण पत्न्या अपि पराभवः, 'Ah ! because of poverty a man is scorned even by his wife'.
2. The word in italics is supplied by the editor.

10186*

किं त्वं हालिक मूढधीर्हृतफलं मा मा कृथा लाङ्गलं
क्षेत्रं नैव भवत्यधः कठिनता नैवात्र दृष्टा त्वया ।
उल्लेखोऽपि न जायतेऽत्र विरम क्लेशः फलं केवलं
निर्बीजा बहवो गताश्च सततं दृष्टाः श्रुता वा न किम् ॥

(आ) VS 1031.

Śārdūlavikrīḍita metre.

Oh farmer, are you not dull-witted ; do not uselessly blunt the blade of your plough ; there is no (cultivable) field below. You see not the hardness [stones] underneath. Why, even a faint impression is not made on the ground ; desist from this, only the hard labour will be the gain. That seeds have never germinated here so many times, have you not heard or seen ? (A. A. R.).

10187

किं त्वनुष्ठाननित्यत्वं स्वातन्त्र्यमपकर्षति ।
संकटा ह्याहिताग्नीनां प्रत्यवायैर्गृहस्थता ॥

(अ) Uttara 1. 8.

(*a*) नित्यत्वात् Uttara (var.).

But indeed the necessity of performing the prescribed rites takes away independence. The performance of the duties of a householder by persons who have kindled the sacred fires is beset by obstacles. (C. N. Joshi).

10188*

किं त्वया सुभट दूरवर्जितं
नात्मनो न सुहृदां प्रियं कृतम् ।
यत् पलायनपरायणस्य ते
याति धूलिरधुना रथोद्धता ॥

(अ) Nāṭyaśāstra 16. 36, (in P. Regnaud's edition 16. 32, in KM [42] edition 15. 35).[1]

(*a*) सुभग Regnaud's edn.

(*b*) नात्मन (*sic !*) BI edn. (*contra metrum*) ; सुहृदः Regnaud's edn.

1. Quoted therein as an example of *Rathoddhatā*-metre.

Rathoddhatā metre.

Oh good soldier, why have you run away (from the battlefield) ? (By doing so), you have done any good neither to yourself nor to your friends. For, the dust raised by you while running away seems as if raised by a chariot (bringing disgrace on yourself and distress to your friends). (S. Bhaskaran Nair).

10189*

किं त्वां भणामि विच्छेद- दारुणायासकारिणि ।
कामं कुरु वरारोहे देहि मे परिरम्भणम् ॥

(आ) SR 305. 2, SSB 155. 4.

What shall I tell you, oh darling who causes the anguish of separation to me ? Oh the (proud) possessor of charming hips, do whatever you like, but give me a close embrace. (S. Bhaskaran Nair).

10190*

किं दद्यात् किमश्नीयात् भर्तव्यभरणाकुलः ।
उदारमतिराप्तेऽपि जगत्त्रितयमात्रके ॥

(आ) KHpk 606 (p. 376).

What can he give, what can he eat—the person who is worried for maintaining his dependents, even if he be of generous instincts and has obtained the mastery over the three worlds ? (A. A. R.).

10191

किं दातुरखिलैर्दोषैः किं लुब्धस्याखिलैर्गुणैः ।
न लोभादधिको दोषो न दानादधिको गुणः ॥

(अ) Sabhā 36.

What (harm is there), if a donor to charities possesses even numerous vices ? Of what avail are all the virtues possessed by a person, if he is a miser ? There remains, (in this world), no greater vice than miserliness and no greater virtue than donation to charities. (S. Bhaskaran Nair).

10192

किं दानमनाकाङ्क्षं
किं मित्रं यन्निवारयति पापात् ।
कोऽलंकारः शीलं
किं वाचां मण्डनं सत्यम् ॥

(अ) Praśnottara-ratnamālā (KM VII, pp. 121–23) 14; (in Monatsberichte der kön. preuss. Ak. der [Wiss. 1868] 13; om. in the Tibetan Text).

(आ) IS 1756.

Āryā metre.

What is charity? Absence of the expectation (of something in return). Who is a friend? He who prevents us from committing a sin. What is an ornament? Good conduct. What adorns speech? Truth. (A. A. R.).

10193*

किं दानेन मुहुः कृतेन कृतया किं वा हरेः पूजया
किं वा धूर्ततया कृतैरनियमैर्नित्योपवासव्रतैः ।
किं यज्ञैर्बहुदक्षिणैरपि कृतैः श्रद्धाविहीनैः पुनः
स्वान्तं चेच्छुचि नास्ति पूरुष तदा किं तैर्वृथाडम्बरैः ॥

(अ) Vai 13.

Śārdūlavikrīḍita metre.

Of what avail are frequent donations given and worship of Lord Hari? What is the use of fasting and other vows observed without conforming to rules, out of a desire to show off? What again of sacrifices made paying large fees to priests but without faith? If the mind is pure, then, O man, why all other external shows. (A. A. R.).

10194*

किं दीर्घदीर्घेषु गुणेषु पद्म
सितेष्ववच्छादनकारणं ते ।
अस्त्येव तान् पश्यति चेदनार्या
त्रस्तेव लक्ष्मीर्न पदं विधत्ते ॥

(अ) Bhallaṭa-śataka 24.

(आ) VS 922 (a. Bhallaṭa).

Upajāti metre (Indravajrā and Upendravajrā).

When you have such very long and pure *guṇa-s* [virtues *or* threads in your stalks], O lotus, what is it that keeps you hiding [*or* : in indigent circumstances]? Well, there is a reason: If the unmannerly *Lakṣmī* sees them [virtues *or* threads] she would not like to put her foot on you [*or* : be friendly with you] as if frightened by them. (A. A. R.).

10195

किं दुःसहं नु साधूनां विदुषां किमपेक्षितम् ।
किमकार्यं कदर्याणां दुस्त्यजं किं धृतात्मनाम् ॥

(अ) BhPṇ 10. 1. 58.

(आ) IS 1759, SRRU 526.

What is there that the pious cannot bear up against? What is there the learned are in need of? What act is there the wicked cannot perpetrate? What is there the self-subdued cannot renounce? (J. M. Sanyal).

10196*

किं दुर्जनान्न हि बिभेषि यदेषि पार्श्वं
मा मेति भीतिपरुषं परिवर्जयन्त्याः ।
संत्यक्तसाध्वसभरं परिरभ्य दोर्भ्यां
बिम्बाधरं धयति धन्यतमः प्रियायाः ॥

(आ) SMH 10.4.

(*a*) दयेषि SMH; (changed to यदेषि, editorially).

Vasantatilakā metre.

'Do you not fear scandal-mongers that you approach me (undaunted). Please don't,' said the damsel in harsh tones, out of fear and began moving away. But the fortunate lover casting off all fear, encircled her with his arms and enjoys the cherry-lips of his beloved. (K. V. Sarma).

10197

किं दुर्मर्षं तितिक्षूणां किमकार्यमसाधुभिः ।
किं न देयं वदान्यानां कः परः समदर्शिनाम् ॥

(अ) BhPṇ 10. 72. 19.

(आ) IS 1757.

What is there which the liberal-minded people cannot part with, without any difficulty ? What is there that the wicked people cannot perpetrate ? Again, what is there that the generous ones cannot give away ? And who is not related to those people bearing an equal attitude to all ? (J. M. Sanyal).

10198*

किं दुर्मिलेन मम दूति मनोरथेन
तावन्ति हन्त सुकृतानि कया कृतानि ।
एतावदेव मम जन्मफलं मुरारिर्
यन्नेत्रयोः पथि बिभर्ति गतागतानि ॥

(आ) PG 1776.

(*a*) निर्मिलेन [दुर्मि°] PG (var.).

(*b*) कदा [कया] PG (var.).

Vasantatilakā metre.

Of what avail are my desires, messenger, of meeting him [Kṛṣṇa] whom it is difficult to meet ? Who has, alas ! done so many meritorious actions to deserve it ? My life-ambition will be fulfilled by that much alone if Śrī-Kṛṣṇa goes to and fro within the range of my sight. (A. A. R.).

10199

किं दुर्लभं सद्गुरुरस्ति लोके
सत्संगतिर् ब्रह्मविचारणैव ।
त्यागो हि सर्वस्य शिवात्मबोधः
को दुर्जयः सर्वजनैर् मनोजः ॥

(अ) Praśnottara-ratnamālā in Monatsberichte der kön. preuss. Ak. der (Wiss. 1868) 30 ; (om. in KM edition and in the Tibetan Text).

Indravajrā metre.

What is difficult to get in this world ? A good teacher. What is association with the good ? The enquiry into the nature of *Brahman*, the Supreme Soul. What is the renunciation of all ? Realising the Self as Śiva. And, what is difficult for all to conquer ? Love (for the fair sex). (K. V. Sarma).

किं दुष्टं कथितं मया see No. 10214.

10200*

किं दूरेण पयोधरा उपरि किं नान्ये रटन्तः श्रुता
निन्द्याः पापतया स्वकुक्षिषु गताः किं नाम पक्षाः क्षयम् ।
रम्यं वा गगने न किं विहरणं किं तूग्रकाकावली-
पर्यायप्रतिपत्तिलाघवभयाद् भूमौ स्थिता बर्हिणः ॥

(आ) VS 682, ŚP 872, Any 70. 142, SR 227. 177 (a. ŚP), SSB 617. 14.

(*a*) नान्यै SSB.

(*b*) निर्व्यापारतया च पक्षिषु ŚP, Any, SSB ; स्वपक्षिषु SR ; वा न [नाम] ŚP, Any, SSB ; पक्षा वृथा [पक्षाः क्ष°] ŚP, Any, SSB.

Śārdūlavikrīḍita metre.

Are the clouds so high in the sky ? Are not other birds heard singing above them ? Are the wings (of peacocks) sunk into their bellies as in the case of crows of sinful conduct ? Is not sport, high up in the sky, pleasant ? But due to the presence of flocks of noisy crows and fear of slight if found in their company, the peacocks remain on the ground. (A. A. R.).

10201

किं देवकार्येण नराधिपस्य
कृत्वा निरोधं विषयस्थितानाम् ।
तद्देवकार्यं जपयज्ञहोमा
येनाश्रुपाता न भवन्ति राष्ट्रे ॥

(अ) VCsr 8. 3.

(आ) SR 386. 373 (a. Vikrama-carita), IS 1760.

(*a*) देवकार्याणि VCsr (var.), SR.

(*b*) विरोधं [निरो°] SR.

(*d*) यस्या° VCsr (var.), SR ; पतन्ति [भव°] VCsr (var.), SR.

Indravajrā metre.

What does it matter that a king performs worship of the gods, while he oppresses the people of his country ? His divine services including prayers, sacrifices and oblations should be of any worth, if there is no shedding of tears in his kingdom. (S. Bhaskaran Nair).

10202*

किं दोर्भ्यां किमु कार्मुकोपनिषदा भर्गप्रसादेन किं
किं वेदाधिगमेन भास्वति भृगोर्वंशे च किं जन्मना ।
किं वानेन ममाद्भुतेन तपसा पीडां कृतान्तोऽपि चेद्
विप्राणां कुरुतेऽन्तरित्यनुशयो रामस्य पुष्णातु वः ॥

(अ) Khaṇḍa-praśasti 58.

(आ) ŚP 128 (a. Hanūmat), SuM 24. 10, SR 20. 70 (a. ŚP), SSB 33. 2 (a. Hanūmat).

(*a*) गर्भ° [भर्ग°] Khaṇḍa°.

(*c*) चानेन [वा°] ŚP ; दानेन [वानेन] Khaṇḍa°; तरसा [तपसा] ŚP.

Śārdūlavikrīḍita metre.

'Of what avail are my arms, the learning of the secrets of archery, the favour shown to me by Lord Śiva, the learning of the Veda-s, birth in the noble clan of the Bhṛgu-s, and the wonderful penance which I performed, if death were to inflict pain in the hearts of learned Brāhmaṇa-s ?' May this remorse of Paraśurāma bring welfare to you all ! (A. A. R.).

10203*

किं द्वारि दैवहतके सहकारकेण
संवर्धितेन विषवृक्षक एव पापः ।
यस्मिन् मनागपि विकासविकारभाजि
घोरा भवन्ति मदनज्वरसन्निपाताः ॥

(आ) JS 209. 20 (a. Vikaṭa-nitambā), VS 1682 (a. Vikaṭa-nitambā), Sar 2. 35, 5. 460 and 5. 475, Kav p. 104, SSkṛP 60. 140.

(*a*) °हतिके JS, VS, Sar 5. 460 and 5. 475.

(*b*) विषपादप Sar (in all the three places).

(*c*) विकाशवि° Sar 5. 475.

(*d*) भीमा [घोरा] Sar (in all the three places).

Vasantatilakā metre.

O wretched one ! what is the use of the mango-tree grown on the door-step ? It is (but) a tree of poison, sin incarnate. When it blossoms even slightly, the complications of the fever of love increase. (R. Chaudhuri).

10204*

किं धक्ष्यति भौमोऽपि
ज्वलनः खलु तादृशं कुलाङ्गारम् ।
यो दह्यतेऽविरामं
विरक्तवासीतिरस्कारैः ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 657, Kuṭṭ [KM] 635).

(*a*) वक्ष्यति [धक्ष्यति] Kuṭṭ (var.).

(*c*) न विरसं [ऽविरामं] Kuṭṭ (KM) ; ऽतिविरसं [ऽविरामं] Kuṭṭ (var.).

Āryā metre.

Does the fire of the earth [*or* : of Mars] indeed burn so much the charcoal in the family hearth [*or* : in Mars], as a man burns incessantly by the slight shown by a harlot who has no love for him ? (A. A. R.).

10205

किं धनेन करिष्यन्ति देहिनो भङ्गुराश्रयाः ।
यदर्थं धनमिच्छन्ति तच्छरीरमशाश्वतम् ॥

(अ) P (PT 2. 102, PTem 2. 91). Cf. Ru 112 and JAOS 38. 279.

(आ) VS 3292, SRHt 268. 10 (a. MBh, but not found in MBh [Bh]), SSSN 244. 1.

(*a*) किन्त्वनेन [किं ध°] PTem (var.).

(*b*) मनुष्या [दे°] VS.

(*d*) शरीरं कस्य तत्स्थिरम् VS.

What would these mortals of perishable nature do with wealth, as their body, for (the enjoyment of) which they desire wealth, itself is not eternal ? (S. Bhaskaran Nair).

(अ) MK (MK [GOS] 142, MK [S] 110, MK [B] 85-86, MK [G] 61. 80).

(*a*) किं दुष्टं कथितं मया प्रियतमे प्रायस् त्वया चिन्तितं MK (S) ; किं त्वादाय मय प्रि° (*sic !*) MK (var.) ; यन्तु [यातुं] MK (var.).

(*b*) यत्त्वं वैर म° MK (S) ; वै परममो MK (var.) ; वैर मनो MK (var.) ; देशरत्वं(स्त्वं ?) गत: MK (var.) (sub-metric).

(*c*) सा बाला ··· ब्रवीति बहुश: पृथ्वीधर पृच्छ मे MK (S) ; सा वाला प(य ?)दिदं···°सो (°शो ?) धाराधम श्रूयते (*sic !*) MK (var.).

(*d*) क्षम्यं मद्वचनं ··· त्वां प्रति MK (S) ; क्षमा मद्वचनं ··· रा ह्युक्तं ··· त्वां प्रति MK (var.).

Śārdūlavikrīḍita metre.

Why did you not think of taking me also when you, my beloved, went away to another country taking with you my heart, my rival ? I am but young and when I say this frequently it is heard by the clouds : and their words spoken by the pangs of separation are heard by me. (A. A. R.).

10215

...... ... ... ... ... ... ... ... ... ... ।
किं नाम कृपणं दैवम् अशक्तमभिशंससि ॥

(अ) R (R [Bar] 2. 20. 7 *cd*, R [B] 2. 23. 7 *cd*, R [G] 2. 20. 8 *cd*, R [L] 2. 23. 8 *cd*).

(Oh the best of Kṣatriya-s), why do you give (undue) credit (for every happening) to destiny which itself is helpless and powerless[1]. (S. Bhaskaran Nair).

1. Words of Lakṣmaṇa to Śrī-Rāma.

10216*

किं नाम दर्दुर दुरध्यवसाय सायं
कायं निपीड्य निनदं कुरुषे रुषेव ।
एतानि केलिरसितानि सितच्छदानाम्
आकर्ण्य कर्णमधुराणि न लज्जितोऽसि ॥

(आ) JS 128. 49 (a. Maṅkhaṇa), Skm (Skm [B] 1768, Skm [POS] 4. 26. 3), Any 47. 73, AR 24. 7-10.

(*c*) किं तानि [एतानि] Skm.

Vasantatilakā metre.

Why indeed have you, O frog with wicked resolve, giving pain to your body, croak (so noisily) in the evening as if in anger ? Here are heard the sportive songs of the white-winged ones [the swans] ; having heard these, so sweet to the ears, are you not ashamed ? (A. A. R.).

10217*

किं नाम दुष्कृतमिदं भवतश्चकास्ति
येनात्र दैन्यपिशुनं बत याचितोऽपि ।
एते हि कामनिभृतोन्नतयोऽपि तृप्त्यै
मुञ्चन्ति चातक पयो न पयोमुचस्ते ॥

(आ) Any 73. 174, AAS 6. 5.

(*c*) एतेऽभिकामविधृतोन्नतयोऽपि Any (var.).

Vasantatilakā metre.

What bad deed of yours is indeed brought to view that though you beg of the clouds in a humble way, and though they occupy a very high position. They do not release any water for your satisfaction, O *cātaka*-bird ? (A. A. R.).

10218

किं नाम वनजातेन शाकेनापि प्रपूर्यते ।
यस्य दग्धोदरस्यार्थे किं कुर्यादसमञ्जसम् ॥

(अ) P (PS 2. 49, PN 1. 45)

(*a*) यन्नाम [किं नाम] PN.

(*b*) न सूर्यं ते [प्रपूर्यते] PS (var.).

(*c*) अस्य [यस्य] PN.

(*d*) क: कुर्यात् पातकं जन: PN ; क: [किं] PS (var.).

Can the human belly not be filled even with vegetables grown in the forest ? Why should, then, for the sake of this all-consuming [wretched] belly, one commit improper deeds ? (S. Bhaskaran Nair).

किं नाल्पयति सा विद्या see No. 10078.

10218A

किं नास्ति मरणं तस्मिन् शरणं वास्ति किंचन ।
किं नानित्याश्च संयोगा निश्चिन्तैः स्थीयते कथम् ॥

(आ) SPR 340. 15.

Is there no demise therein, nor refuge; unions, are they not transitory? This being so, how can (we) remain without worry? (K. V. Sarma).

10219*

किं निःशङ्कं शेषे
शेषे वयसः समागतो मृत्युः ।
अथवा सुखं शायीथा
निकटे जागर्ति जाह्नवी जननी ॥

(अ) BhV 4. 19 (BhV [C] 4. 31).

(आ) SRK 296. 22 (a. Sphuṭaśloka), Rasagaṅgā° 564. 17-18.

(*a*) निःशंकः BhV (var.).

(*b*) वयसि त्वमागते मृत्यौ Rasagaṅgā°, BhV (var.).

(*d*) जननी [निकटे] Rasagaṅgā°; जाह्नवी भवतः [जा° ज°] BhV (var.), SRK; निकटे [जननी] Rasagaṅgā°.

Gīti-āryā metre.

O soul, why do you sleep giving up all sense of care in this old age? Death is drawing near. Or rather, enjoy sleep at your ease; (for), mother Gaṅgā is awake by your side. (H. D. Sharma).

10220*

किं निन्दन्ति सुधानिधिं मलयजं किं नाद्रियन्तेऽथ किं
श्रीखण्डानिलमावृणन्ति सहजामुज्झन्ति किं धीरताम् ।
किं कामं विलपन्ति किं पिकरुतात् त्रस्यन्ति मूर्च्छन्ति किं
तल्पे पल्लवकल्पितेऽपि सुदृशस्तद् ब्रूत किं कारणम् ॥

(अ) Dhaśa 55.

Śārdūlavikrīḍita metre.

Do the charming-eyed ladies censure the moon (the repository of nectar); do they not take to the sandal (born in the Malaya-forest); do they avoid the Malaya-breeze and abandon their natural courage? Do they indeed lament (due to suffering), get frightened of the songs of the cuckoos and swoon even in cushions fashioned by tender leaves? Tell me, what is the cause (of all these)? (A. A. R.).

किं निमिलेन मम see No. 10198.

10221*

किं नु कालगणनापतेर्मषी-
भाण्डमर्यमवपुर्हिरण्मयम् ।
तत्र यद् विपरिवर्तितानने
लिम्पति स्म धरणिं तमोमषी ॥

(अ) Śrīkaṇṭha-carita 10. 19.

(आ) VS 1930 (a. Maṅkhaka or Śaṅkhaka), SuMañ 176. 20-21.

(*a*) °गणनायतन्मषी- VS (var.).

(*c*) विवरि° [°विपरि°] VS (var.).

(*d*) धरणीं SuMañ.

Rathoddhatā metre.

Can it be that the disc of the sun is a golden ink-tank of the god who measures time (by using it to keep accounts)? For, when it is upturned, it smears the earth with the (flowing) ink of darkness. (A. A. R.).

किं नु चित्तं मनुष्याणाम् see No. 10144.

10222*

किं नु तोयरसा पम्पा न सेवा नियतेन वै ।
वैनतेयनिवासेन पापं सारयतो नु किम् ॥

(अ) Rāma-Kṛṣṇa-vilomakāvya (KM XI, pp. 172-91) 25.

(आ) SSB 582. 25 (a. Rāma-Kṛṣṇa-vilomakāvya).

(*a*) रसापम्पा SSB.

(*b*) सेवानियतेन SSB.

*First half pertaining to Śrī-Rāma* :

Was not the lake Pampā sweet in its waters? Was there not available the service of Hanumān [*Niyata*=*Nitya-niyata*[1]]? (As both these were accessible to Śrī-Rāma he did not feel any discomfort even during the separation from his beloved wife Sītā).

1. A less-known epithet of Hanumān.

*Second half pertaining to Śrī-Kṛṣṇa :*

'What can be said of that (fortunate) man who keeps himself away from sinful activities by virtue of (performing services to) Śrī-Kṛṣṇa whose abode is Garuḍa, the son of Vinatā ?[1] (S. Bhaskaran Nair).

1. So say Gopī-s to Uddhava, ironically.

10223*

किं नु ध्वान्तपयोधिरेष कतकक्षोदैरिवेन्दोः करैर्
अत्यच्छोऽयमधश्च पङ्कमखिलं छायापदेशादभूत् ।
किं वा तत्करकर्तरीभिरभितो निस्तक्षणादुज्ज्वलं
व्योमैवेदमितस्ततश्च पतिताश्छायाच्छलेन त्वचः ॥

(अ) Amar 2. 75.
(आ) SkV 913 (a. Murāri), Prasanna 55 *b*, JS 264. 25 (Śrī-Murāri), SR 303. 132 (a. JS), SSB 151. 140 (a. Murāri), SuSS 392.
(*a*) एव [एष] JS ; कटक° [कतक°] SkV (var.).
(*b*) अत्यब्जोऽ Prasanna; पङ्कपटलं Amar (var.), SR, SSB ; काया° [छाया°] SkV (var.).
(*d*) व्योमैवेदमधश्चलन्ति पतिता° JS.

Śārdūlavikrīḍita metre.

Are the moon's rays a powder of the clearing nut / by which this sea of darkness has been rendered bright / and its mud precipitated to the bottom in the guise of shadows ? / Or could they be a set of carpenters / who by their planning polish the tree of heaven / of which the shadows are the fallen bark ? (D. H. H. Ingalls).

10224*

किं नु नाम भवेत् कार्यम् इदं येन त्वया कृतम् ।
अपापा पापकल्पेन नगरश्रीर् निपातिता ॥

(अ) Mṛcch 8. 39.

What sin is yet to come, or woe,/ now thou hast done this deed of hate ? / Like sin's foul self, hast thou laid low / the sinless goddess of our state.[1] (A. W. Ryder).

1. Words of Viṭa to Vasantasenā.

10225

किं नु मे स्यादिदं कृत्वा किं नु मे स्यादकुर्वतः ।
इति संचिन्त्य मनसा प्राज्ञः कुर्वीत वा न वा ॥

(अ) MBh (MBh [Bh] 5. 34. 19, MBh [R] 5. 33. 18, MBh [C] 5. 1112 ; also *ab* only in MBh [Bh] 3. 59. 10 *ab*, MBh [R] 3. 62. 10 *ab*, MBh [C] 3. 2342 *ab*), BhPr 23.
(आ) VS 2716, SR 161. 357 (a. BhPr), SSB 492. 364, IS 1762, Sama I क 50.
(*c*) इति कर्माणि संचिन्त्य (or संप्रेक्ष्य) MBh.
(*d*) कुर्याद् वा पुरुषो न वा MBh (Bh) ; धीरः (or वीरः) कुर्वीत वा न वा MBh (var.).

What would this action of mine result in if I do it, and what would issue forth if I stay away from it. Having pondered over thus in mind, a wise person should act or act not. (K. V. Sarma).

10226*

किं नु लीना विलीना नु सुप्ता किं नु मृता नु किम् ।
परिष्वक्तैव कुरुते सा मे शङ्काशतं प्रिया ॥

(आ) VS 1452 and 2088.
(*a*) किं [नु, second] VS 1452.

Has she melted away or is she in contact with me ? Is she asleep or is she lifeless (in her ecstasy) ? No sooner than my beloved is embraced by me she gives rise to hundreds of such apprehensions ! (A. A. R.).

10227*

किं नु स्थूलफलप्रसूः पनसवद् रम्भेव किं कोमलः
किं किं छिल्लवडल्लपत्रवनवच्छायाढ्यसम्पल्लवः ।
चञ्चञ्चम्पकचूतचन्दनवनोद्याने समानस्थितिः
केनायं खदिरद्रुमः खरतराकारोऽपि हा रोपितः ॥

(आ) AIR 325.

Śārdūlavikrīḍita metre.

Does this *khadira*-tree bear big fruits like the bread-fruit tree ? Is it charming to look at like the plantain ? Or is it possessed of fine leaves that give shade or has it charming tender leaves ? By whom has this *khadira*-tree, of frightful appearance, been grown in the garden on a footing of equality along with the gracefully waving *campaka*-, mango- and sandal- trees ? (A. A. R.).

10228*

किं नु स्वर्गात् पुनः प्राप्ता मम जीवातुकाम्यया ।
तस्या रूपानुरूपेण किमुतान्येयमागता ॥

(अ) Mṛcch 10. 40 (in some editions 10. 41).

Did she[1] return from heaven, / that I[2] might rescued be ? Was her form to another given ? / Is this that other she ? (A. W. Ryder).

1. Vasantasenā 2. Cārudatta.

10229*

किं नेत्रयोरमृतवर्तिरियं विधातु-
राधात् किमद्भुतशरीरविधानलेखा ।
संसारसारमहह त्रिजगत्पवित्रं
स्त्रीरत्नमेतदुपसर्पति पङ्कजाक्षि ॥

(आ) SuM 16. 13.

Vasantatilakā metre.

Is she a nectarian eye-salve to the vision ? Or is she a wonderful bodily creation of the Creator ? Oh ! wonder, she is a gem among women, the essence of worldly happiness and a purifier of the three worlds, that comes towards us, O lotus-eyed one. (A. A. R.).

किं नैव सन्ति बत तामरसा° see No. 1824.
किं नैव सन्ति भुवि तामरसा° see No. 1824.
किं नैव सन्ति सुबहूनि see No. 6871.

10230

किं नोज्ज्वलः किमु कलाः सकला न धत्ते
दत्ते न किं नयनयोर्मुदमुन्मयूखः ।
राहोस्तु वक्त्रपति(तो)ऽस्तमितोऽयमिन्दुः
सत्यं सतामहृदयेषु गुणास्तृणानि ॥

(आ) SkV 1364 (a. Atula).

(*c*) चक्र° SkV (but emended to वक्त्र, as above, by D. H. H. Ingalls in the *Notes*, p. 557 appended to his *Translation* of SkV).

Vasantatilakā metre.

Why does the moon not shine ? Why has it lost its fullness ?/ Why do its rays no more delight our sight ? Alas ! the moon, fallen in Rāhu's mouth, is gone. / You see how true it is that those who have no heart/care not a straw about the virtues of the good. (D. H. H. Ingalls).

10231

किं नो दुःखहरं सुखं च तनुते किं वेति चिन्ताकुला
मा भूताद्य जना यतध्वमनिशं सर्वात्मना मुक्तये ।
सायुज्यं यदि सा भवेद्धि भवतां किं वा विचार्यं सुखं
हैमं भोजनभाजनं भवति चेत् पृच्छयेत किं व्यञ्जनम् ॥

(अ) Lok 84.

Śārdūlavikrīḍita metre.

Do no worry, O people, whether it [liberation] will remove all misery, and give happiness ; put forth efforts with all your might, day and night, for liberation (from worldly bondage). If union with the Supreme One is to be your lot, is there any need to think of (concurrent) happiness ? If dinner is served on a golden plate, should one ask whether there will be seasoned dishes ? (A. A. R.).

10232*

किं नो व्याप्तदिशां प्रकम्पितभुवामक्षौहिणीनां फलं
किं द्रोणेन किमङ्गराजविशिखैरेवं यदि क्लाम्यसि ।
भीरु भ्रातृशतस्य मे भुजवनच्छायां सुखोपास्थिता
त्वं दुर्योधनकेसरीन्द्रगृहिणी शङ्कास्पदं किं तव ॥

(अ) Veṇī 2. 17.

(आ) Sar 5. 359.

(*c*) जीवद्भ्रा° [भीरु भ्रा°] Sar ; या [मे] Veṇī (var.) ; भुजवल° Sar ; °च्छायासुखो° Veṇī (var.) ; सुखामाश्रिता Sar ; सुखोपस्थिता or सुखोपाश्रितां Veṇī (var.).

Śārdūlavikrīḍita metre.

What is the fruit of our huge squadrons that fill the spaces and shake the Earth ; what is the use of Droṇa and what is the use of the arrows of the King of Aṅgas if you thus undergo sufferings ? Timid lady, reposing at ease in the shade of the thicket of my hundred brothers' arms, you are the housewife of the best of lions—Duryodhana. What is the cause of your fear ?[1] (C. Sankara Rama Sastri).

1. Words of King Duryodhana to Bhānumatī, his Queen.

10233*

किं त्वावृणोषि कबरीं सखि किं नु काञ्चीं
बध्नासि वर्मयसि किं कुचयोर् निचोलम् ।
सोत्कण्ठकान्तसुभगाध्युषितोपकण्ठा
प्राप्ता पुरः सुरतसंगररङ्गभूमिः ॥

(आ) Skm (Skm [B] 784, Skm [POS] 2.62.4) (a. Dharma-Yogeśvara), Kav p. 79.
Vasantatilakā metre.

Are you, friend, covering the tresses tightly with flower garlands? Are you binding the girdle and putting on the armour of a jacket over the bosom? For, we have reached the battlefield of love-sports, in the vicinity of which stands the lover [fighter] who is all eager to start (the combat) in a charming way. (A. A. R.).

10234*

किं पक्वं सुकृतं किमंह इति मे नाद्यापि संवेद्यते
तन्व्याश्चेतसि किंस्विदस्मि कलितः किं नेति नैव स्फुटम् ।
एतत् किंचिदभूत् तदा मयि सकृत् कृत्वा कटाक्षं ततः
स्निग्धव्याकुललोचनं तरलया सख्यस्तया वीक्षिताः ॥

(आ) JS 149. 10 (a. Madālasa-kuvalaya-nāṭaka).

(*a*) Or संविद्मनः [संवेद्यते] JS.
Śārdūlavikrīḍita metre.

It is not clear to me, so far, that which ones, my virtuous deeds or my sinful acts, have ripened. (Likewise), it is also not clear to me that whether I have made a good impression on the mind of the slim damsel or not. (To my confusion), only this much happened: Once, having cast her side-glance towards me, she (turned) and looked at her lady-companions, in a tremulous manner, with her eyes expressing, simultaneously, both affection and anguish. (S. Bhaskaran Nair).

10235*

किं पङ्कजं किमु सुधाकरबिम्बमेतत्
किं वा मुखं क्लमहरं मदिरेक्षणायाः ।
यद् दृश्यते मधुकराभकुरङ्गकान्ति
नेत्रद्वयानुकृतिकाष्ण्यममुष्य मध्ये ॥

(आ) AIR 141.
Vasantatilakā metre.

Is this a lotus or the orb of the nectar-rayed moon? Or is it the fatigue-removing face of the charming-eyed one? For, something is seen in the midst of it, having the splendour of a deer and of bees and possessing the dark colour resembling a pair of eyes. (A. A. R.).

10236*

किं पत्रभङ्गरुचिजालमिदं कपोले
त्वत्कर्णयोः सुदति सारित एष पाशः ।
कश्चित् त्ववत्यपि किमुत्पतितो नितम्बान्
त्वन्मध्यदेशवनमीक्षणकालसारः ॥

(आ) Skm (Skm [B] 828, Skm [POS] 2.71.3) (a. Gopīka).

(*c*) तुरत्यपि [त्व°] Skm (var.).
Vasantatilakā metre.

Is this a net consisting of the floral designs on your cheeks, and is this a rope spread, O pearl-teethed one, on your ears, that the deer of the lover's eye has jumped into your hips and reached the wood of your middle regions? (A. A. R.).

10237*

किं पथ्यतरं धर्मः
कः शुचिरिह यस्य मानसं शुद्धम् ।
कः पण्डितो विवेकी
किं विषमवधीरिता गुरवः ॥

(अ) Praśnottara-ratnamālā 5 (in some editions 4).

(आ) IS 1773.

(इ) Praśno° (T) 4.

(*a*) पथ्यदनं Praśno° (KM VII, p. 121).
Āryā metre.

What is most beneficial ? Virtue. Who is pure ? He whose mind is clear. Who is learned ? The man of discrimination. What is poison ? The disregard shown to elders. (A. A. R.).

10237A*

किं पद्ममन्तर्भ्रान्तालि किं ते लोलेक्षणं मुखम् ।
मम दोलायते चित्तं ... ... .... .... .... ॥

(अ) KāD 2. 26 *ab/c*.
(इ) KaD (T) 2. 26 *ab/c*.

Is it the lotus with bees rolling inside ? Is it your face with the rolling eyes ? My mind is extremely wavering between these two. (V. Narayana Ayyer).

10238*

किं पद्मस्य रुचिं न हन्ति नयनानन्दं विधत्ते न किं
वृद्धिं वा झषकेतनस्य कुरुते नालोकमात्रेण किम् ।
वक्त्रेन्दौ तव सत्ययं यदपरः शीतांशुरुज्जृम्भते
दर्पः स्यादमृतेन चेदिह तवाप्यस्त्येव बिम्बाधरे ॥

(अ) Ratnāvalī 3. 13.
(आ) JS 168. 5 (a. Śrī-Harṣa), SuMañ 119. 4, SR 314. 73 (a. Kuv), SSB 269. 75, IS 1774, Kuv *ad* 5. 20 (p. 18), AR 47. 6-9, AlK 308. 22-25, Amd 254. 704, AlS 224. 6-9, RAS *ad* 3. 106 *cd*–107 *ab* (p. 372).
(*a*) वा [किं, second] AR.
(*c*) (अ)भ्युद्गतो [(उ)ज्जृम्भते] AR, Amd.
(*d*) तदप्य° [तवाप्य°] JS, SR, SSB, Kuv, AR, Amd, AlS.

Śārdūlavikrīḍita metre.

Does not the moon of your face cause to fade [eclipse] the beauty of the lotus ; does it not bring delight to the eyes, or does it not, by its mere appearance, cause the fish-bannered one [God of love *or* the Sea] to swell ?—that, notwithstanding its presence, this other moon has risen ? If there be pride on account of the (presence of) nectar, that too is here in your *bimba*-like lower lip.[1] (M. R. Kale, slightly revised, editorially).

1. Words of King Udayana to his Queen Vāsavadattā.

10239*

किं पद्मे किमु पल्लवे किमु पदौ किं स्वर्णवल्ल्यङ्कुरौ
किं जङ्घे किमु पञ्चबाणपरिघौ किं मारनागीकरौ ।
किं बाहू किमु हेमपूगयुगलं किं तारजम्बीरके
किं वक्षोजयुगं कथं नु लतिका हैमी नु किं कामिनी ॥

(आ) PV 271 (a. Veṇīdatta).
(*a*) °वल्ल्यङ्करौ PV (printing error).

Śārdūlavikrīḍita metre.

Are they two lotuses or two tender leaves or two feet ? Are they [the fingers] sprouts of a golden creeper ? Are they two hips or the ramparts of the five-arrowed Cupid ? Are they two trunks of the elephant of Cupid or two hands ? Are they two arms or a pair of golden areca-trees ? Are they a pair of bright citron fruits or a pair of breasts ? Is this a golden creeper or a damsel in love ? (A. A. R.).

10240*

किं परजीवैर्दीव्यसि
विस्मयमधुराक्षि गच्छ सखि दूरम् ।
अहिमधिचत्वरमुरग-
ग्राही खेलयतु निर्विघ्नः ॥

(अ) ĀrS 2. 187.

Āryā metre.

Why do you play with others' lives, O friend, with your eyes sweet and expressing wonder (at the sight of the cobra's swaying hood) ? Away you go far (to the lover's rendezvous) ; let the snake-charmer, without impediments, sport at the quadrangle with his snake.[1] (A. A. R.).

1. Words of the lady-companion prodding her mistress to proceed to the rendezvous. ignoring the cobra on the path.

10241*

किं परारि न परापतन् घनाः
किं परुन्नवमरुन्न केतकः ।
मोहरोहणतया भयावहो
भाव एष विषमः किमैषमः ॥

(आ) SMH 9.4.

(*a*) परा विनपरा° [परारि न परा°] SMH (KM); °पतद् SMH (var.).

(*b*) °न्नरमरुन्न° [°न्नवम°] SMH (KM).

Rathoddhatā metre.

Did the clouds not make their appearance the year before last ? Were there not fresh breezes last year, redolent with *ketakī*-flowers ? Due to the ascending delusions an apprehension comes and this feeling (of love), which is worrying during this year. (A. A. R.).

10242

किं परोक्षं किमध्यक्षं किं लभ्यं किं नु दुर्लभम् ।
सर्वमैन्द्रियकं वस्तु सर्वं करगतं सताम् ॥

(अ) Sabhā 8.

What is beyond ken and what is before our eyes, what is easy of access and what is difficult to get ? All the objects pertaining to the senses are within the easy grasp of good people. (A. A. R.).

10243*

किं पर्वदिवसमार्जित-
दन्तोष्ठि निजं वपुर्न मण्डयसि ।
स त्वां त्यजति न पर्वस्व्-
अपि मधुरामिक्षुयष्टिमिव ॥

(अ) ĀrS 2.161.

Āryā metre.

Oh ! charming damsel with teeth and lips bright like the junction-days[1] [bright fortnight], why do you not keep your body adorned (all the time) ? Even during the days of eclipse [*or* : even during the period of monthly course] he will not abandon you as you are sweet like a sugar-cane (which is sweet even at its joints). (S. Bhaskaran Nair).

1. *Or* : [she who has brushed her teeth and washed her lips on a *parvan*-day].

10244*

किंपाक पाके बहिरेव रक्त
तिक्तासितान्तर्दृशि कान्तिमेषि ।
एतावता काकमपास्य कस्य
हृत्प्रीतिमित्तिस्त्वमिदं न जाने ॥

(आ) SkV 1121 (a. Buddhākaragupta).

(*a*) विपाकवहिरेवरक्त (*sic !*) SkV (var.) (submetric).

(*c*) काकपथास्य SkV (var.).

Indravajrā metre.

When ripe, *kiṁpāka*-fruit, though bitter and black within, / you grow red outside and pleasing to the eye ; / yet, I know not what you have hereby to please the heart, / unless it be the heart of crows. (D. H. H. Ingalls).

10245*

किं पादान्ते पतसि विरम स्वामिनो हि स्वतन्त्राः
किंचित्कालं क्वचिदपि रतिस्तेन कस्तेऽपराधः ।
आगस्कारिण्यहमिह यया जीवितं त्वद्वियोगे
भर्तृप्राणाः स्त्रिय इति ननु त्वं मयैवानुनेयः ॥

(आ) SkV 643, Kav 356, Prasanna 144*b* (a. Vākkūṭa), Skm (Skm [B] 706, Skm [POS] 2.47.1) (a. Bhāvadevī), JS 200.14, AB 520, PG 381, SSkṛP 4, Kav p. 62.

(*a*) लुठसि [पतसि] PG, Prasanna ; विमनाः [विरम] JS, PG.

(*b*) कंचित् Skm, JS, PG, AB ; क्वचिदसि [क्वचिदपि] Skm ; क्वचिदभिरतस्तेन [क्व° र°] JS ; क्वचिदभिरतस्तत्र [क्व° °स्तेन] PG ; बत स्तेन (*sic !*) Prasanna.

(*c*) मया [यया] Skm (POS), Prasanna, PG (var.) ; तद्वियोगे Prasanna.

(*d*) भर्तुः प्राणस्त्रिय JS ; मर्मै° JS ; °वात्मनेयः Prasanna; °वानुमेयः JS, PG (but in some editions, as above).

Mandākrāntā metre.

Fall not before my feet, pray fall not, / for husbands, sure, are masters of themselves. / A little while you took your joy somewhere, / what fault was there in that ? / It's I the sinner, that have lived despite your absence, / for the lives, they say, of wives / lie in their husbands. / Surely it is I should beg your pardon. (D. H. H. Ingalls).

10246*

किं पाद्यं भवते भवेत् सुरसरित्पादोदकाय प्रभो
को दीपस् तरणीक्षणाय गरुडारूढाय किं वाहनम् ।
किं भोज्यं जगदन्नदाय वसनं किं दिव्यवासोधृते
किं स्तोत्रं निगमागमाय तदलं भक्तिर्भवत्तुष्टये ॥

(अ) Cr 1371 (CRC 8. 158, CPS 343. 30).

(*b*) तरुणे° Cr ; ( changed to तरणी°, editorially).

Śārdūlavikrīḍita metre.

In your case, O Lord, what water is necessary for washing your feet, as the divine Gaṅgā springs from your feet ; what lamp for looking at (the objects), as the (ever-luminous) Sun forms your vision ; and what conveyance for riding on, as there is Garuḍa, (the king of birds), at your disposal ? What victuals are to be offered to you, as you feed the whole world [beings] ; and what clothes, as you possess the divine (yellow) ones [*pītāmbara*] ? What hymn of praise is to be sung for you, as you are the very source of the sacred scripture ? Hence, for pleasing you, it is enough to have devotion to you. (S. Bhaskaran Nair).

10247*

किं पान्थ निर्मथनसिद्धयुपयोगिवस्तु-
सम्भारशालिनि मरौ सुगृहीतनाम्नि ।
संदृश्यतेऽतिविपरीतमिदं हि तत्र
कूपोऽस्ति तत्र च जलं यदयत्नलभ्यम् ॥

(आ) VS 940 (a. Amṛtadatta).

Vasantatilakā metre.

Why traveller, in this desert which is resplendent with a collection of things that are useful for total destruction and hence appropriately named, there is seen something which is at total variance with it ? For, there is seen a well and there is water too which is secured without any effort. (A. A. R.).

10247A*

किं पीयूषमयी कृपारसमयी कर्पूरपूरीमयी
किं वानन्दमयी महोदयमयी सद्ध्यानलीलामयी ।
तत्त्वज्ञानमयी सुदर्शनमयी निस्तन्द्रचन्द्रप्रभा
सारस्फारमयी पुनातु सततं मूर्तिस्त्वदीया सताम् ॥

(आ) SPR (Vol. V) 64. 13.

(*a*) कर्पूरपारीमयी ? SPR ; (changed to कर्पूर-पूरीमयी, editorially).

Śārdūlavikrīḍita metre.

That which is ambrosial, soaked with the pith of compassion, anointed with camphor dust, ecstatic, bestowing greatness, sporting in devotion, embodying the ultimate truth, handsome to espy, radiant like the full moon, the essence of essences—may that form of yours afford protection for good men. (K. V. Sarma).

10248*

किं पुत्रि गण्डशैल-
भ्रमेण नवनीरदेषु निद्रासि ।
अनुभव चपलाविलसित-
गर्जितदेशान्तरभ्रान्तीः ॥

(अ) ĀrS 2. 179.

Āryā metre.

Why do you, O daughter, at the delusion of a huge rock thrown by an earthquake, sleep at the time of the appearance of fresh clouds ? Experience the wanderings in other lands with flashes of lightning and the thunder of clouds. (A. A. R.).

10249

किं पुनर्मनुजा नित्यं निन्दाजः क्रोध इष्यतः ।
राजा सुभागदण्डी स्यात् सुक्षमी रञ्जकः सदा ॥

(अ) Śukranīti 1. 138 (in some editions 1. 37).

(Even the gods are fond of being praised), what then of men ? Anger is the outcome of censure. The king should punish (the criminals) in a rightful manner; he should also be patient (and forgiving) and should be one who always pleases (his subjects). (S. Bhaskaran Nair).

10250*

किं पुष्णासि मृगान् मृगावनकुलात् किं वापरं त्रायसे
त्वद्भाग्येन तथाप्यमी वनभुवि स्वैरं चरित्वा तृणम् ।
त्वां राजानमुपासितुं यदि किल श्रद्धां निबध्नन्ति तत्
किं पारीन्द्र गुहागृहादपि विनिर्गन्तुं तवैष श्रमः ॥

(अ) DikAny 3.

(आ) Ava 521.

(*d*) हे हर्यक्ष Ava ; तवाद्य [तवैष] Ava.

Śārdūlavikrīḍita metre.

Do you, O lion, nourish the deer or do you merely protect them from the herd of hunting leopards ? Due to this good fortune, these deer, having eaten grass in the forest regions, fix their devotion to you as their king and approach you. Such being the case, what is your exertion in coming out of even your cave-residence ? (A. A. R.).

10251

किं पुष्पैः किं फलैस् तस्य करीरस्य दुरात्मनः ।
येन वृद्धिं समासाद्य न कृतः पत्रसंग्रहः ॥

(आ) ŚP 1049, Any 135. 216, SR 242. 174, SSB 644. 2, SRK 213. 2 (a. Śārṅgadhara), IS 7832.

Where are the flowers or fruits in the case of the wretched *karīra*-tree ? It has become well nourished and yet has not even a sheaf of leaves. (A. A. R.).

10252

किं पुस्तकेन मूढस्य निःस्त्रीकस्य धनेन किम् ।
... ... ... ... ... ... ॥

(अ) Śiva-purāṇa, Śatarudra-saṁhitā 27.36*ab*.

(*a*) पुस्तकस्य [पुस्तकेन] Śiva° (var.).

Of what avail is a book to a fool and of what avail is wealth to a man without a woman [wife] ? (S. Bhaskaran Nair).

10253*

किं पृष्टेन द्रुततरमितो गम्यतां सा प्रिया ते
दृष्टा भ्रातर्दिवसमखिलं सास्रमेकं मयैव ।
पान्थे पान्थे त्वमिति रभसोद्ग्रीवमालोकयन्ती
दृष्टे दृष्टे न भवति भवानित्युदस्रं वलन्ती ॥

(आ) VS 1402, ŚP 3493, SR 289. 49 (a. ŚP), SSB 125. 53.

(*b*) मार्गे [भ्रातर्] ŚP, SR, SSB ; एका ŚP, SR, SSB ; मयैवम् ŚP, SR.

(*c*) दृष्टे दृष्टे [पा° पा°] ŚP.

(*d*) पृष्टे पृष्टे [दृ° दृ°] ŚP ; °दश्रुर् [°दस्रं] ŚP, SSB.

Mandākrāntā metre.

Why (waste time on asking) questions ? Go (home) quickly from here. (For), your beloved wife was watched by me throughout a rainy day (behaving thus) : Whenever a wayfarer was seen (at a distance) she thought it was you and craned her neck (to see better) and every time she saw that it was not you, she turned away in tears. (A. A. R.).

10254*

किं पौरुषं रक्षति येन नार्तान्
किं वा धनं नार्थिजनाय यत् स्यात् ।
का सा क्रिया या न हितानुबन्धा
किं जीवितं यद् यशसो विरोधि ॥

(अ) P (PP 2. 167), BhPr 153 (Kālidāsa's words).

(आ) SPR 1391. 31 (a. Jaina-Pañcatantra 164. 167), SR 172. 830 (a. BhPr), SSB 507. 830.

(*a*) यो न वार्तान् BhPr, SR, SSB.

(*c*) सा किं क्रिया BhPr, SR, SSB; हितानुबद्धा BhPr, SR, SSB.

(*d*) साधुविरोधि यद्वै [यद् य° वि°] BhPr, SR, SSB.

Indravajrā metre.

What manhood is there, making not the sad, secure ? / What wealth is that, availing not to aid the poor ? / What sort of act, performed without good consequence ? / What kind of life, that glory feels to be offence ? (A. W. Ryder).

10255

किं पौरुषैस् त्यक्तपरोपकारैः
सौभाग्यहीनैरपि किं सुरूपैः ।
किं वा धनैः सद्विनियोगशून्यैः
वाग्भिश्च किं विष्णुकथाविरक्तैः ॥

(आ) NBh 13.

(*d*) Or °विरक्तौ NBh.

Indravajrā metre.

Of what avail are manly deeds, if devoid of help to others? What is the use of beauty, if it is devoid of conjugal happiness ? Of what avail is wealth, if it is not spent on worthy causes ? What is the use of proficiency in speech, if it is not used to describe the exploits of Lord Viṣṇu ? (A. A. R.).

10256

किं प्रमत्तस्य बहुभिः परोक्षैर्हायनैरिह ।
वरं मुहूर्तं विदितं घटेत श्रेयसे यतः ॥

(अ) BhPṇ 2. 1. 12 (in Burnouf's edition 2. 1. 11*cd*–2. 1. 12*ab*).

What is the use of many years of life of one who is careless and whose deeds are not seen by others ? Far better is a short life that is known, as it can be used for the welfare (of all). (A. A. R.).

10257

किं बहुना कथितेन नरस्य
कामवशस्य न किंचिदकृत्यम् ।
एवमवेत्य सदा मतिमन्तः
कामरिपुं क्षयमत्र नयन्ति ॥

(अ) AS 592.

(*c*) मतिवंत: AS (var.).

(*d*) °रिपुतयमत्र [°रिपुं क्ष°] AS (var.).

Dodhaka metre.

Why talk much (on this theme)? In the case of a man who is a slave to passion there is no wrong which he may not do. Intelligent people, understanding thus, always bring the enemy of passion to its destruction. (A. A. R.).

10258*

किं बान्धवेन रविणा हरिणाथ किं वा
लक्ष्म्या च किं च जलजोदरजेन किं वा ।
एतस्य शुद्धचरितस्य सरोरुहस्य
नैषा तुषारजनिता शमिता विपत्तिः ॥

(आ) Ava 63, SR 244. 231, SSB 648. 27.

(*a*) हरिणापि Ava.

(*b*) लक्ष्म्यापि किं सरसिजोदरजन्मना वा Ava.

(*c*) एकस्य [एतस्य] Ava.

Vasantatilakā metre.

Of what avail is the kinsman, the Sun ? Of what avail are (the allies,) Lord Viṣṇu and Goddess Lakṣmī or (even) the one born of the lotus [God Brahmā] ? The calamity caused by the frost to this lotus of pure conduct has not been allayed. (S. Bhaskaran Nair).

10259*

किं बाले तव सुव्रणोऽयमधरो गात्रं च किं ते श्लथं
रात्रावद्य विदग्धभोगपटुना दष्टा भुजङ्गेन वै ।
यद्येवं सहसा मृतासि न कथं कालेन दष्टा सती
जप्तं तत्समयेऽप्यनन्यमनसा हाहेति मन्त्रो मया ॥

(अ) BhŚ 455.

(c) मृतोसि BhŚ (but emended to मृतासि, as above, by the editor of BhŚ).

Śārdūlavikrīḍita metre.

'Why is it, O girl, that your lip is wounded and your body is in an exhausted state ? Were you bitten at night by a *bhujaṅga* [secret lover *or* snake] that is clever in love-sports [*or* : having a terrible hood] ? If you were bitten by a black cobra how is it that you are not dead at once ?' 'Well, the *mantra hā ! hā !*[1] was uttered by me at that time with a concentrated mind !' (A. A. R.).

1. Exclamatory sudden short cry expressing ecstasy or pain.

10260*

किं बाले मुग्धतेयं प्रकृतिरियमथो रौद्रता किं नु कोपः
किं वा चापल्यमुच्चैर्व्रतमुत किमु ते यौवनारम्भदर्पः ।
यत्केशालापवक्त्रस्मितललितकुचभ्रूविलासावलग्नैः
स्वस्थो लोकस्त्वदीयैर्मनसि विनिहितैर्दह्यते-ऽमीभिरार्यः ॥

(अ) Amar (om. in Amar [D], Amar [RK], Amar [K], Amar [S], and Amar [POS]; Amar [NSP] 143).

(आ) VS 1380 (a. Amaruka).

(a) मुग्धता [मुग्धतेयं] VS (var.) (sub-metric).

Sragdharā metre.

Is it, O girl, your innocence, or is it your natural disposition, or cruelty, or anger, or fickleness, or a vow, or the pride at the advent of youth that good people are burnt in their hearts by the beauty of your tresses, conversation, face, smile and the sportive charm of your bosom and eyebrows ? (A. A. R.).

10261*

किं बाष्पबिन्दुवृन्देन तव हासोचितं चितम् ।
गण्डमण्डलमध्यास्ते पाणिः कमललोचने ॥

(आ) AIR 5.

Is it by the flow of tears that were collected, befitting your laughter, that your hand occupies the middle of your cheeks, O lotus-eyed one ! (A. A. R.).

10261A

किं बहूक्तेन वाक्येन मया लेखमुखेन च ।
आवयोस्तादृशी प्रीतिर् यादृशी चक्रवाकयोः ॥

(अ) MK (GOS) 171.

Why say much through this letter written by me. Let there be, between us two,[1] that type of mutual affection as exists between a pair of *cakravāka*-birds. (K. V. Sarma).

1. Between the loving husband gone to a far-off place and the pining wife remaining at home.

10262*

किं बिम्बं किमु विद्रुमं किमु लसद्बन्धूकपुष्पं नु किं
संध्यारक्तमणिः कथं नु जगदानन्दद्रुमस्याङ्कुरः ।
किं वा काममहीपतेस्त्रिजगतां संमोहनं कार्मणं
किं वा स्त्रीलिपिभाग्यगूर्जरवधूमध्याधरो भासते ॥

(आ) PV 223 (a. Veṇīdatta).

(b) °द्रुमस्याङ्करः PV (printing error).

Śārdūlavikrīḍita metre.

Is it a *bimba*-fruit, or coral, or a blossomed *bandhūka*-flower, or the gem that glows at twilight, or the sprout of the tree that gives joy to the world, or the mystifying magic of Cupid [ *or* : the *sammohana*-bow of Cupid that mystifies the three worlds ], or the charming lip, the good luck of the ladies of Gūrjara that shines ? (A. A. R.).

10262 A

किं बुद्धेन किमीशेन किं धात्रा किमु विष्णुना ।
किं जिनेन्द्रेण रागाद्यैर् यदि स्वं कलुषं मनः ॥

(आ) SPR 663. 31 (a. Yogasāra 2. 20).

Of what avail is Buddha, or Śiva, or Brahmā, or Viṣṇu, or even Jina, (in redeeming a person), if his mind is contaminated by passions and the like. (K. V. Sarma).

10262 B

किं ब्रूत नूतनकूष्माण्ड- फलानां के भवन्त्यमी ।
अङ्गुलीदर्शनादेव न जीवन्ति मनस्विनः ॥

(आ) SSSN 159. 5.

What is there to talk about these newly emerged tender *kūṣmāṇḍa-* [pumpkin gourd] fruits ?[1] Even the self-respecting men will not live, if only a finger (of scorn) is raised (against their character). (S. Bhaskaran Nair).

1. It is a common belief in India that when the fruits like pumpkin, cucumber, etc. are at their early stage of tenderness if somebody points his forefinger at them, they will die [cease to exist] soon.

10263*

किं ब्रूमो जलधेः श्रियं स हि खलु श्रीजन्मभूमिः स्वयं
वाच्यः किं महिमापि यस्य हि किल द्वीपं महीति श्रुतिः ।
त्यागः कोऽपि स तस्य बिभ्रति जगद् यस्यार्थिनोऽप्यम्बुदाः
शक्तेः कैव कथापि यस्य भवति क्षोभेण कल्पान्तरम् ॥

(अ) VCjr 3. 6.

(आ) SkV 1196 (a. Vācaspati), Prasanna 70*a*, Skm (Skm [B] 1678, Skm [POS] 4. 8. 3) (a. Śabdārṇava), JS 368. 10, Any 96. 33, AAS 12. 2, Amd 47. 82, Kav p. 63 and 110.

(*a*) जलधिश्रियं AAS.

(*b*) वाच्यं AAS ; महिमास्य Skm ; नव° [किल] JS, AAS (var.) ; तव [किल] AAS.

(*c*) त्यागस्तस्य स कोपि बिभ्रति JS, AAS; जगन्त्य° SkV ; °नो ह्यम्बुदाः AAS.

(*d*) शक्तिः कापि तथा हि यस्य JS; शक्तेर्यस्य कथैव का हि AAS.

Śārdūlavikrīḍita metre.

How can we tell the glory of the sea ? For, he is himself the native home of Glory.[1] How can his greatness be described ? For, sacred lore declared that the Earth[2] is his island.[3] What charity is this of his ? The world is supported by the clouds—which receive alms from him ! What account can be given of his might ? When he is shaken, the end of an aeon[4] is at hand. (F. Edgerton).

1. Śrī=Lakṣmī, Viṣṇu's wife who sprang out of the ocean.
2. मही, *literally* : 'the great one'.
3. *Or* : 'continent'.
4. कल्प, age of the world.

10264*

किं ब्रूमो जलधेरनन्तमहिमस्थानस्य किं ब्रूमहे
किं ब्रूमो व्रतिनस् तथा परिततः पीतः स एवार्णवः ।
आस्तां तावदियं द्वयोरपि कथा तद्वर्ण्यतामम्बरं
यस्मिन् सोऽपि मुनिः प्रतीतिविषयः खद्योतपोतायते ॥

(आ) JS 383. 1.

(b) परिकरः JS (परिततः, as above, is the suggestion of the editor of JS).

Śārdūlavikrīḍita metre.

Shall we speak of the vastness of the ocean, or of the endless greatness of the heavenly region ? How great shall we call the Sage (Agastya) who, (once), drank up that all-extensive ocean ? (For this reason), leave off the talk of these two [ocean and heaven]; let the sky be now described [extolled], where even that sage [Agastya] is seen only as (a star like) the young one of a tiny glow-worm. (S. Bhaskaran Nair).

10265*

किं ब्रूमो हरिमस्य विश्वमुदरे किं वा फणां भोगिनः
शेते यत्र हरिः स्वयं जलनिधेः सोऽप्येकदेशे स्थितः ।
आश्चर्यं कलशोद्भवः स जलधिर्यस्यैकहस्तोदरे
गण्डूषीयति पङ्कजीयति फणी भृङ्गीयति श्रीपतिः ॥

(आ) SkV 1209, Prasanna 203*a*, Skm (Skm [B] 1702, Skm [POS] 4. 13. 2), JS 390. 49, ŚP 4025, PV 797, RJ 1365 (=9. 81), SR 363. 22 (a. ŚP), SSB 253. 23, SRK 290. 1 (a. Rasika-jīvana).

(*b*) °देशस्थितः JS.

(*c*) कलसोद्भवो (कलशो° Skm [var.]) मुनिरयं (अम्बुधि° Skm [var.]) यस्यैक° Skm ; कलशोद्भवो मुनिरसौ यस्यैक° JS, ŚP, PV, RJ, SR, SSB, SRK ; °हस्तेम्बुधिर् JS, ŚP, PV, RJ, SR, SSB, SRK.

Śārdūlavikrīḍita metre.

How great shall we call Viṣṇu / in whose belly lies the universe ; / how great the serpent's hood where Viṣṇu lies ? / And yet the serpent lies but on a portion of the sea. / But the true marvel was Agastya, / within whose single hand / the sea became a mouthful, the snake a lotus / and Viṣṇu on the lotus but a bee. (D. H. H. Ingalls).

10266

किं भक्तेनासमर्थेन किं शक्तेनापकारिणा ।
भक्तं शक्तं च मां राजन् यथावत् ज्ञातुमर्हसि ॥

(अ) P (PT 1. 48, PS 1. 42, PN 2. 30, PP 1. 72, Pts 1. 97, PtsK 1. 110, PRE 1.49), H (HJ 2. 75, HS 2.74, HM 2.76, HK 2. 76, HP 2. 68, HN 2. 67, HH 51. 1-2, HC 66. 20-21). Cf. Ru 34.

(आ) SR 146. 140 (a. H), SSB 467. 27, IS 1775.

(*c*) भ° श° tr. PP, PS ; विद्धि [शक्तं] Pts ; हि [च] PN ; भवान् [च मां] PS (var.) ; रजन् SR (printing error).

(*d*) नावज्ञातुं त्वमर्हसि Pts, PP, PtsK, H, SR, SSB.

What is the use of one who is faithful but incompetent ? What is the use of one who is competent but injurious ? Both faithful and competent am I, O king ; know me for what I am. (F. Edgerton).

10267*

किं भद्रं पथि गच्छतस् तव वयं ब्रूमः किमस्याः स्वयं
प्राणानामिह गच्छतामिति हि नः सन्देहमुग्धा धियः ।
किं तु स्वस्तिफलप्रवासमिह च प्रत्यागतं नः शुभैस्
त्वां पश्येम गताः पुनः कथय किं प्राणाः परावर्तिनः ॥

(आ) JS 132. 15 (a. Sūkti-sahasra), SH 1965.

(*a*) प्रतिगच्छतस् [प° ग°] SH.

(*b*) गतानामिति [गच्छ°] SH.

Śārdūlavikrīḍita metre.

Is it all well that you now go on a journey ? We ask, what has happened to her [your wife] ? We are confounded with a doubt about her life (due to the anguish of separation). But we shall see you all happily when the journey has been successfully accomplished. But tell me, does life that has departed ever return ?[1] (A. A. R.).

1. Words of a messenger persuading one to return home.

10268

किं भाषितेन गुरुणा
लोके हास्यो भविष्यसि खगेन्द्र ।
हदते तदिहाश्चर्यं
यच्छशको हस्तिपिण्डानि ॥

(अ) P (PP 1. 322, PtsK 1. 356).

(*c*) दत्ते [ह°] PtsK.

(*d*) यच्छति को PtsK ; हस्तिलिण्डानि PP.

Āryā metre.

Oh king of birds, your heavy boastings startle, shock, / and make of you a laughing-stock : one marvels if the rabbit plants / a dung-pile like the elephant's. (A. W. Ryder).

10269

किं भाषितेन बहुना न जलेन शुद्धिर्
जन्मान्तरेण भवतीति विचिन्त्य सन्तः ।
त्रेधा विमुच्य जलधौतकृताभिमानं
कुर्वन्ति बोधसलिलेन शुचित्वमत्र ॥

(अ) AS 755.

(b) भवभीति वि° AS (var.).

(d) कुर्वन्तु AS (ZDMG), (but AS [KM 82], as above).

Vasantatilakā metre.

Of what avail is talking much ? Expiation performed by means of water (in this life) cannot do anything for (the well-being of) the life to come. Noble souls, having thought out thus and also having set aside the pride of expiating themselves with water in all the three prescribed ways, get themselves expiated by the water of wisdom. (S. Bhaskaran Nair).

10270*

किं भाषितेन बहुना
रूपस्कन्धस्य सन्ति मे न गुणाः ।
गुणनान्तरीयकं च
प्रेमेति न तेऽस्त्युपालम्भः ॥

(आ) KāVā *ad* 2. 1. 8, Amd 144. 354.

(c) गुणानान्त° KāVā (in "Indian Thought").

Āryā metre.

What is any use of saying much ? I know I am wanting in the excellence of the beauty-aspect of Idea ; and as love also is the invariable concomitant of that excellence, I do not complain (of that want of love). (G. Jhā).

10271*

किं भूमौ परितः स्फुरन्ति करिणः कस्तूरिकाया रसैः
सिक्ताः किं निखिला दिशः किमखिलं लिप्तं मषीभिर्नभः ।
किं व्याप्तं भुवनं समस्तमपि च श्रीकण्ठकण्ठत्विषा
कालिन्दीजलकान्तिभाजि निबिडे जातेऽन्धकारेऽधुना ॥

(आ) JS 253. 8, ŚP 3606, RJ 1062, SR 297. 31, SSB 141. 34, SuSS 159.

Śārdūlavikrīḍita metre.

Are there elephants standing on the earth on all sides ? Are all the quarters sprinkled with the essence of (dark) musk ? Is the entire sky smeared with black ink ? Or is the whole world spread with the lustre of Lord Śiva's (dark-blue) neck ? It would seem so, now that dense darkness, having the lustre of the water of river Yamunā, has descended. (S. Bhaskaran Nair).

10272*

किं भूरिभाग्ये परिजल्पितेन
नानाकलाकल्पनकल्पितेन ।
यस्मै मुहुः कुप्यसि मञ्जुवाणि
धन्यः स एवास्ति जगत्त्रयेऽपि ॥

(आ) PV 429 (a. Veṇīdatta).

Indravajrā metre.

Why prattle on the great good fortune that comes from proficiency in various fine arts ? O sweet-voiced one, that person with whom you get angry often is indeed the one fortunate man in the three worlds. (A. A. R.).

10273*

किं भूषणं वा मृगलोचनायाः
का सुन्दरी यौवनदुःखभारा ।
धाता लिपिं वा विदधाति कुत्र
सिन्दूरबिन्दुर्विधवाललाटे ॥

(आ) Vidy 742.[1] Cf. No. 10275.

1. A riddle of *Antarālapa* variety.

Indravajrā metre.

What is the ornament to a gazelle-eyed damsel ? *Sindūra-binduḥ* [the mark made of saffron on the forehead]. Which beautiful woman is burdened by sorrow in her youth ? *Vidhavā* [widow]. Where does fate inscribe its letters ? *Lalāṭe* [on the forehead]. (The last line, which gives the answers to all the three questions, by itself is absurd : 'The mark made of saffron on the forehead of a widow !'). (A. A. R.).

10274

किं भूषणं सुदृढमत्र यशो न रत्नं
किं कार्यमार्यचरितं सुकृतं न दोषः ।
किं चक्षुरप्रतिहतं धिषणा न नेत्रं
जानाति कस्त्वदपरः सदसद्विवेकम् ॥

(आ) VS 2537, SR 176.948 (a. Sāh), SSB 512.948, IS 1776, Sāh *ad* 10.735 (p. 331), Kpr 10.522, KāP 371. 13-14, AR 193.10-13, AlR 443, AlS 146. 6-9.

Vasantatilakā metre.

What is a lasting ornament here? Fame, not a gem. What is to be practised? Good deed done by the great, not a crime. What is an eye unobstructed? The intellect, not the (corporal) eye. And who is there besides thee who knows to discriminate good and evil? (*Bibl. Ind.*).

10275*

किं भूषणं सुन्दरसुन्दरीणां
किं दूषणं पान्थजनस्य नित्यम् ।
कस्मिन् विधात्रा लिखितं जनानां
सिन्दूरबिन्दुर्विधवाललाटे ॥

(अ) VMM 4. 74.[1] Cf. No. 10273.

(आ) SPR 1379.12 (a. Bhaviṣya-purāṇa 4. 36), SR 197.26, SSB 551.25.

(*d*) सिदूर° SPR (printing error).

1. A riddle of *Antarālāpa* variety.

Indravajrā metre.

What is the ornament to highly charming women? *Sindūra-binduḥ* [the mark of saffron on the forehead]. What is always inauspicious to one who sets out on a journey? *Vidhavā* [the sight of a widow]. Where has Brahmā inscribed his letters of fate? *Lalāṭe* [on the forehead]. (The last line, which gives the answers, by itself gives an absurd meaning: 'The mark made by saffron on the forehead of a widow!'). (A. A. R.).

10276

किं भूषणाद् भूषणमस्ति शीलं
तीर्थं परं किं स्वमनो विशुद्धम् ।
किमत्र हेयं कनकं च कान्ता
श्रव्यं सदा किं गुरुवेदवाक्यम् ॥

(अ) Praśnottara-ratnamālā in Monatsberichte der kön. Preuss. Ak. der (Wiss. 1868) 8 (om. in KM edition and in the Tibetan Text).

(आ) IS 1777.

(*a*) भूषणाभूष° Praśno°.

(*c*) कतकं Praśno°, IS; (changed to कनकं, editorially).

Upajāti metre (Indravajrā and Upendravajrā).

Which adornment is better than (formal) ornaments? Spotless character. Which is the best holy place of pilgrimage? One's own pure mind. What (two) should be discarded? (Excessive desire for) glittering gold [wealth] and (ever-attachment to) charming women. What (two) should always be heeded? Words of elders and of the scripture. (S. Bhaskaran Nair).

10277

किं भूषणेन रचितेन हिरण्मयेन
किं रोचनादिरचितेन विशेषकेण ।
आर्द्राणि कुङ्कुमरुचीनि विलासिनीनाम्
अङ्गेषु किं नखपदानि न मण्डनानि ॥

(आ) SkV 620, Kav 333, Prasanna 138*a*, VS 2165 (a. Bhaṭṭa-Kumāra, cf. No. 2272).

(*a*) भूषणादि° Prasanna.

(*c*) अंगानि कुंकम° [आ° कु°] Prasanna.

(*d*) मण्डलानि SkV.

Vasantatilakā metre.

What use are golden ornaments, / What use cosmetics made of oxgall ? / Are not fresh nailmarks, red as saffron, / upon a pretty woman ornament enough ? (D. H. H. Ingalls).

10278*

किं भोः पान्थ गतोऽसि वैद्यसदनं किं तत्र शान्ती रुजः
किं ते नास्ति गृहे प्रिया प्रियतमा सर्वामयान् हन्ति या ।
वातघ्नी कुचकुम्भपीडनवशात् पित्तं च वक्त्रासवात्
श्लेष्माणं विनिहन्ति भूरिसुरतव्यापारगात्रश्रमात् ॥

(आ) SuM App. II 17.
Śārdūlavikrīḍita metre.

Have you, O traveller, gone to the house of a physician ? Are your ailments cured there ? Is there not, a beloved wife at home, who cures all ailments ? She annihilates rheumatic complaints by the pressure of her pot-like breasts, bilious troubles by the nectar of her lips [the wine from her mouth], and phlegmatic complaints by the exertion of frequent indulgence in love-sports. (A. A. R.).

10279

किं मण्डनं साक्षरता मुखस्य
धर्मश्च गोभूतहितं यदेव ।
त्यक्त्वा सुखं किं स्त्रियमेव सम्यग्
दानं परं किं ह्यभयं जनेषु ॥

(अ) Praśnottara-ratnamālā in Monatsberichte der kön. Preuss. Ak. der (Wiss. 1868) 22 (om. in KM edition and in the Tibetan Text).

(आ) IS 1778.
Indravajrā metre.

What is (the best) ornament for the face ? Proficiency in speech. What is *Dharma* ? That which results in the welfare of cows and other living beings. Abandoning which does one get the best of happiness ? (Attachment to) women. What is the best charity ? Providing fear-free shelter for the people. (S. Bhaskaran Nair).

10280*

किं मधुना किं विधुना
किं सुधया किं च वसुधयाखिलया ।
यदि हृदयहारिचरितः
पुरुषः पुनरेति नयनयोरयनम् ॥

(आ) SR 48. 135, SSB 305. 137, SRK 20. 96 (a. Sphuṭaśloka).
Gīti-āryā metre.

Of what avail is honey or the moon or ambrosia or the possession of sovereignty over the whole world, if a person, whose character is noble enough to captivate the hearts of all, comes within the range of sight of the two eyes ? (S. Bhaskaran Nair).

10281*

किं मध्याह्नदिवाकरोऽयमपरः किं वाडमौर्वानलः
किं वासौ चपलाचयः पशुपतेः किं भालनेत्रानलः ।
किं वासौ प्रलयानलः किमथवा सर्वोऽपि भौमानलः
श्रीमन्सिंह भवत्प्रतापमहिमा नोदेति केषां मतिः ॥

(आ) SR 115. 50, SSB 414. 10.
(*b*) भालनेत्रामलः SSB (printing error).
Śārdūlavikrīḍita metre.

Is it the midday sun ? Is it another submarine fire ? Is it a mass of lightning ? Is it the fire of the eye on the forehead of Lord Śiva ? Is it the fire of Doomsday ? Is it a collection of all fires on the earth ? O Siṁha [lion *or* : King Nṛsiṁha], in whose mind do not these thoughts arise on seeing the greatness of your valour. (A. A. R.).

10282

किं मन्त्रेणाननुष्ठाने शास्त्रवत् पृथिवीपते ।
नह्यौषधपरिज्ञानाद् व्याधेः शान्तिः क्वचित् भवेत् ॥

(अ) HJ 3. 71.
(आ) Sama 1क 49, IS 6570.
(*a*) °ष्टानाच् Sama.
(*b*) शास्त्रवित् Sama.

As in the case of a scriptural injunction[1], O king, of what avail is an advice, if it is not followed? A disease can nowhere be cured by a mere knowledge of the medicine, (if it is not practised). (S. Bhaskaran Nair).

1. That which is not observed.

10283

किं मरणं मूर्खत्वं
किं चानर्घ्यं यदवसरे दत्तम् ।
आ मरणात् किं शल्यं
प्रच्छन्नं यत् कृतमकार्यम् ।।

(अ) Praśnottara-ratnamālā (KM VII, pp. 121–23) 17; (in Monatsberichte der kön. Preuss. Ak. der [Wiss 1868] 16).
(आ) IS 1779.
(इ) Praśno° (Tibetan) 14.
(*b*) चानर्घं Praśno° (T).
Āryā metre.

What is death? Folly. What is invaluable? Help rendered at the proper time. What is a thorn till death? An improper action done covertly. (A. A. R.).

10284*

किं मां निरीक्षसि घटेन कटिस्थितेन
वक्त्रेण चारुपरिमीलितलोचनेन ।
अन्यं निरीक्ष्य पुरुषं तव भाग्ययोग्यं
नाहं घटाङ्कितकटिं प्रमदां भजामि ।।

(अ) Śṛṅg 30.
(आ) Vidy 762 (a. Kālidāsa).
(*c*) निरीक्ष (*sic !*) Vidy; कर्मयोग्यं [भा°] Vidy.
(*d*) °कटीं Vidy; स्पृशामि Vidy.
Vasantatilakā metre.

Why, having looked with favour on another / worthy of your indulgence, do you gaze / at me, your lovely eyes half-closed and a pot on your hip? / Could I love a girl whose hip is dented by the pressure of a pot?[1] (L. C. Van Geyzel).

1. By extended meaning, a *ghaṭa-dāsī*, one who illicitly connects a woman with her paramour.

10285

किं मांसेन सवैरमायुधभृतो नश्यन्ति हेतोः कुतः
का वृष्टिः सुधियां च के गगनगाः पूतं च किं स्रोतसाम् ।
जायन्ते प्रकृतौ गुणाः कति वशीकर्तुं समर्थाश्च के
को हेतुः समरे नृणां क्षितिरुहां किं भूषणं भूतले ।।

(आ) SuM 19.1.[1]

1. A riddle of *Kūṭa* variety.

Śārdūlavikrīḍita metre.

What is the use of meat if it produces enmity? Why do people bearing arms perish? What is the vision of the wise? What move in the sky? Which is sacred among rivers? How many qualities arise in nature? Who are clever in winning over others? What is the cause of fight among men? What is the ornament to trees on the earth? (A. A. R.).

10286*

किं मातस्त्वरितासि कुत्र किमिदं हा देवताः क्वाशिषो
धिक् प्राणान् पतितोऽशनिर् हुतवहस्तेऽङ्गेषु दग्धे दृशौ ।
इत्थं घर्घरमध्यरुद्धकरुणाः पौराङ्गनानां गिरश्
चित्रस्थानपि रोदयन्ति शतधा कुर्वन्ति भित्तीरपि ।।

(आ) PdT 174.
(*a*) °स्त्वरितारि PdT (MS); क्वाशियोक् PdT (MS).
(*d*) भिल्लीरपि [भित्तीरपि] PdT (MS).
Śārdūlavikrīḍita metre.

'Mother, why are you in a hurry? Where and what is this? O gods, where are your blessings? Fie on life! The thunerbolt has fallen. There is fire on the limbs. The eyes are burnt'. Thus pitiable, indistinct and broken are the lamentations of the women of the Pīra country; they make even the portraits in pictures weep and break the walls into a hundred pieces. (A. A. R.).

किं मामेवं भ्रमयसि see निर्लज्ज हरे किमिदं प्रमदा°.

10287*

किं मालति म्लायसि यद्यविज्ञश्
चुचुम्ब तुम्बीकुसुमं षडङ्घ्रिः ।
प्राणी चतुर्भिश्चरणैः पशुश्चेत्
स षड्भिरध्यर्धपशुः कथं न ॥

(आ) ŚP 821, SRK 207. 6 (a. Prasaṅga-ratnāvalī), IS 7833.

(c) पादैश्चतुर्भिर्हि युतः पशुश्चेत् SRK, IS.

(d) नो [न] SRK, IS.

Upajāti metre (Indravajrā and Upendravajrā).

Why do you, O *mālati* [jasmine], fade away if an ignorant six-footed bee kissed a flower of a gourd ? If a living being possessing four legs is a beast, how is he not, with six legs, a beast and a half ? (A. A. R.).

10288*

किं मालतीकुसुम ताम्यसि निष्ठुरेण
केनापि यत् किल विलूनमितो लताग्रात् ।
एतेन शुद्धमधुराकृतिगौरवेण
को नाम मूर्धनि निजे न करिष्यति त्वाम् ॥

(आ) JS 113. 40 (a. Nammaiya), ŚP 1006 (a. Nammaiya), AP 43, RJ 525 (=3. 7), SR 239. 86 (a. ŚP), SSB 637. 8 (a. Nammaiya), Any 125. 145, SRK 207. 1 (a. Śārṅgadhara).

(b) दलाग्रात् RJ.

(c) लोकोत्तरेण विलसद्गुणगौरवेण ŚP, RJ, SR, SSB, Any, SRK.

(d) को नामुना शिरसि नाम करिष्यति त्वाम् ŚP, RJ, SR, SSB, Any, SRK.

Vasantatilakā metre.

Why do you, O *mālati* [jasmine], worried if a hard-hearted person plucks you from your creeper ? By the respect that you command by your pure and sweet appearance, who will not place you on his own head ? (A. A. R.).

10289

किं मिलति काकुवचनैः
स्पर्शमणिः करसरोरुहाद् गलितः ।
अङ्कात् गतां नवोढाम्
अङ्गुलिसंज्ञा किमानयति ॥

(आ) Vidy 740.

Mukha-capalā Āryā metre.

Does a gem which is considered as a 'philosopher's stone' come back by coaxing words when it has dropped out of the charming hand ? Does a gesture made by a finger bring back the newly married wife when she has gone out of the lover's lap ? (A. A. R.).

10290*

किं मुक्तमासनमलं मयि संभ्रमेण
नोत्थातुमित्थमुचितं मम तन्तुमध्ये ।
दृष्टिप्रसादविधिमात्रहृतो जनोऽयम्
अत्यादरेण किमिति क्रियते विलक्षः ॥

(आ) SR 306. 26, SSB 156. 28.
Vasantatilakā metre.

Why do you get up leaving your seat ? Enough of agitation of feelings [hurry] on my approach. It is not proper, O slender-waisted one, to rise up thus. This person is quite captivated by a mere pleasing glance of yours. Why do you make me embarrassed by excessive courtesy ? (A. A. R.).

किं मुक्ताहारो हृदि मर्कटस्य see No. 10303 A.

10291

(Transferred to page 2742 as No. 10303 A).

10292*

किं मुञ्चन्ति पयोवाहाः कीदृशी हरिवल्लभा ।
पूजायां किं पदं कोऽग्निः कः कृष्णेन हतो रिपुः ॥

(अ) VMM 2. 67 (in some editions 2. 68).[1]

(आ) SR 199. 23, SSB 555. 23.

1. A riddle of *Bahirālāpa variety*.

What do the clouds release ? [*Kam* : water ]. Who is the beloved of Lord Viṣṇu ? [*Sa*[1] : Lakṣmī] What is the word for worship ? [*Su* : '*suḥ pūjāyām*'[2]]. What is the name of fire ? [*Raḥ*]. Which enemy was killed by Śrī-Kṛṣṇa ? [*Kaṁsāsuraḥ* : the demon Kaṁsa]. (A. A. R.).

1. One who remains with *A*=Viṣṇu is called *Sā*=Lakṣmī.
2. The word '*su*' can also be used in the sense of 'worship'.

10293*

किं मुधा नयसि कालमाकुलं
मा कुलं कुरु निजं कलङ्कितम् ।
केवलं स्मर शशाङ्कशेखरं
शेषरञ्जितकलेवरद्युतिम् ॥

(आ) PV 819 (a. Bhānukara).
(*b*) कुल° [कल°] (*sic !*) PV (MS).
(*c*) शश° [शशा°] (*sic !*) PV (MS).
Rathoddhatā metre.

Why do you pass your time in vain with worry ? Do not make your own family tainted. Only remember the God, the moon-crested one [Śiva] whose body is resplendent with the king of serpents [Śeṣa]. (A. A. R.).

10294*

किं मूढ ताडयसि तापयसे किमन्ध
किं वा हताश परिपीडयसीन्दुरत्नम् ।
एतस्य केवलमनल्परसप्रसूतिर्
भ्रातः सुधामयकरप्रणयैकसाध्या ॥

(आ) JS 98. 8 (a. Indrakavi).
Vasantatilakā metre.

Why, fool, do you beat her ? Why torment her, you blind one ? Why, you wretch, do you squeeze hard this moonstone ? She [*or* : the moonstone] is his one daughter of great taste and joy ; brother, she can be coaxed only by the love of the hands [ *or* : rays ] of the moon.[1] (A. A. R.).

1. [*Or* : the hand having a nectarian touch].

10295

किं मृष्टं सुतवचनं
पुनरपि मृष्टं तदेव सुतवचनम् ।
मृष्टादपि मृष्टतरं
श्रुतिपरिपक्वं तदेव सुतवचनम् ॥

(आ) SRHt 92. 18 (a. Kalā-vilāsa), SSSN 104. 11 (a. Kalā-vilāsa), SR 89. 9, SSB 372. 11, SRK 120. 7 (a. Kalpataru).
(*b*) मृष्टतरं किं [पु° मृ°] SR, SSB.
(*c*) मृष्टान्मृष्टतमं किं SR, SSB, SRK.
(*d*) श्रुतपरि° SRHt; सुतपरि° SSSN.
Gīti-āryā metre.

What is agreeable and pleasing ? The speech of one's (young) son. What again is pleasing ? The same speech of the son. What is most pleasing ? The same speech of the son mellowed by the study of the scripture. (A. A. R.).

10296*

किं मे दुरोदरेण
प्रयातु यदि गणपतिर्न तेऽभिमतः ।
कः प्रद्वेष्टि विनायकम्
अहिलोकः किं न जानासि ॥

(आ) VS 124 (a. Śrī-Mayūra), AR 222. 3-4, Kav p. 68.
Āryā metre

(Pārvatī and Śiva playing dice) :—

(Pārvatī : ) "Why do I bother with this dice-play ?" (Śiva : ) "Let Gaṇapati [Gaṇeśa] depart if he is not wanted by you." (Pārvatī : ) "Who hates [ wants to get rid of ] *Vināyaka*[1] [Gaṇeśa] ?" (Śiva : ) "The snake-world ( which hates *Vināyaka*[2] [Garuḍa]). Do you not know that ?" (G. P. Quackenbos).

1. *Vināyaka* means 'Remover (of obstacles)', namely, Gaṇeśa.
2. *Vināyaka* also means *vi-nāyaka*='Chief of Birds', namely, Garuḍa.

किं मे वक्त्रमुपेत्य चुम्बसि see No. 10016.
किं मे सद्गुरुसेवनैः प्रतिदिनं see No. 10114.

10297*

किं मौनं ननु मेनके किमु शुचं धत्से शचि क्षामता
केयं वाचि घृताचि साचि किमिदं रम्भे मुखाम्भोरुहम् ।
याते त्वच्चरणामृते श्रुतिपथं गीर्वाणवामभ्रुवाम्
एवं देव खरस्मरज्वरजुषामुक्ताः सखीभिर्गिरः ॥

(अ) Śambhu's Rājendra-karṇapūra (KM I, pp. 22–34) 48.
(आ) VS 2609 (a. Śambhu).
(*a*) रुजं [शुचं] VS.
(*c*) त्वच्चरितामृते VS.
Śārdūlavikrīḍita metre.

'Why, O Menaka, do you observe silence ?' 'Why, Indrāṇī, do you feel regret ?' 'Ghṛtācī, why this poverty of speech on your part ?' 'Why, Rambhā, do you turn your face sideways ?' When the nectar of your exploits reached their ears, the divine damsels, O king, were so overcome with the fever of love for you, that such words were spoken by their friends. (A. A. R.).

10297 A

किं यज्ञैर्विपुलायासैः किं व्रतैः कायशोषणैः ।
अव्याजसेवा सुभगा भक्तिर्येषां जनार्दने ॥

(आ) SSSN 245. 3.
(*d*) महेश्वरे [जनार्दने] SSSN (var.).

Why resort to greatly tiring sacrifices and why body-emaciating vows ? For those who are devoted to God Janārdana, sincere services to Him are extremely facile. (K. V. Sarma).

10298*

किं यामि विक्रमपुरं किमु कामरूपं
किं यामि दक्षिणपथं मथुरां व्रजामि ।
आराधयामि शिवनाथमनाथनाथं
बिम्बायमानहृदयः किमहं करोमि ॥

(अ) BhŚ 456.
Vasantatilakā metre.

Shall I go to Vikramapura or to Kāmarūpa ? Or shall I go to the southern part of India or to Mathurā ? Shall I worship Lord Śiva, the protector of the helpless ? With my heart turned into a *bimba* [image] what am I to do ? (A. A. R.).

किं यासि धावसि पलायसे see No. 10174.
किं यासि बालकदलीव see No. 10176.

10299*

किं युक्तं बत मामनन्यमनसं वक्षःस्थलस्थायिनीं
भक्तामप्यवधूय कर्तुमधुना कान्तासहस्रं तव ।
इत्युक्त्वा फणभृत्फणामणिगतां स्वामेव मत्वा तनुं
निद्राच्छेदकरं हरेरवतु वो लक्ष्म्या विलक्षस्मितम् ॥

(आ) VS 41, SR 25. 188.
(*d*) निद्राछेद° VS ; विलक्ष्यमितं VS (var.).
Śārdūlavikrīḍita metre.

'Oh ! is it proper on your part to take another thousand wives abandoning me who am devoted to you single-heartedly, always remaining on your chest and full of devotion to you ?' So said Lakṣmī to the sleeping Lord Viṣṇu thinking that her own image reflected on the gems of the thousand hoods of Ādi-Śeṣa to be different women; may this embarrassed smile of Lakṣmī, which disturbed the sleep of Lord Viṣṇu, protect you all ? (A. A. R.).

10300

किं युक्तमस्माभिरनुष्ठितं भवेत्
संसारसिन्धुश्च कथं नु तीर्यताम् ।
इत्येष येषां हृदि नार्थ उल्लसेत्
तेभ्यो गरिष्ठाः पशवोऽपि सर्वथा ॥

(आ) SSB 355. 3.
Indravaṃśā metre.

'What is proper for us to do and how is this ocean of worldly life to be crossed ?'—Those in whose heart this idea is not ever present, to them beasts are, in every way, far superior. (A. A. R.).

10301*

किं यूनां मृगनाभिलिप्तमुडुभिः कर्पूरपङ्काक्षरैर्
व्योमाज्ञापनपत्रमत्रपरतासक्त्यै स्मरः प्राहिणोत् ।
अन्तर्लाञ्छनकल्पितागुरुमसी तन्नामवर्णाङ्किता
यत्रायं घनचन्दनद्रवमयी मुद्रा सुमुद्रात्मजः ॥

(आ) SMH 8. 62.

(*a*) किय्यूँनां (*sic !*) SMH (var.); कर्पूरपक्षा-क्षरैर् SMH (KM).

(*b*) °मत्र परता° SMH (KM); °शान्त्यै SMH (KM); °शक्त्यै SMH (var.).

(*c*) °ता गुरुमषी SMH (KM).

Śārdūlavikrīḍita metre.

Is the sky the paper smeared with musk containing the command of Cupid to young men, the letters written with camphor-paste in the form of stars, that they should make love without shyness ? Is the Moon, the son of the Sea, his seal consisting of thick sandal paste containing the letters of his name inscribed with ink duly affixed in the form of his black spot ? (A. A. R.).

10302

किं योगिनीयं रजनी रतीशं
याजीजिवत् पद्ममम्मुहच्च ।
योगर्द्धिमस्या महतीमलग्नम्
इदं वदत्यम्बरचुम्बि कम्बु ॥

(अ) Naiṣ 22. 22 (in some editions 22. 23).

(आ) VS 1932 (a. Naiṣ).

(*b*) वा [च] VS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Is the night a woman, adept in mystic rites, who hath given life to Cupid, and made the day-lotus faint ? Yonder conch, detached yet adhering to the sky, doth indeed proclaim her great mystic power. (K. K. Handiqui).

10303*

किं यौवने वनेऽस्या
मृगयासक्तो मनोजभूपालः ।
युवजनमनःकुरङ्गान्
आकुलयति लीलया विशिखैः ॥

(आ) PdT 127.

Āryā metre.

Was the king Cupid fond of hunting in the forest in the form of her youth, that he easily gives trouble with his arrows to the deer in the guise of the minds of young men ? (A. A. R.).

10303 A

किं रत्नहारो हृदि मर्कटस्य
मृष्टान्नपानं किमु गर्दभस्य ।
अन्धस्य दीपो बधिरस्य गीतं
मूर्खस्य किं धर्मकथाप्रसङ्गः ॥

(अ) Cr 1372 (CNN 25).

(इ) PrŚ (C) 55.

(*a*) मुक्ताहारो Cr, CNN, PrŚ (C) (*contra metrum*); but editorially emended to रत्नहारो, as above (*metri causa*).

(*b*) मीष्टान्न° CNN; गर्धभस्य CNN.

(*c*) दीपं CNN.

Indravajrā metre.

What use is a (precious) jewel-necklace, if it is placed on the chest of a monkey; a tasty meal along with a (good) drink, if it is served to a donkey; a (luminous) lamp, if it is given to the blind; and a (mellifluous) song, if it is sung for the deaf ? (Likewise), of what avail is a discourse upon virtue, if it is lectured to a fool ? (S. Bhaskaran Nair).

10304*

किं रत्नोज्ज्वलमौलिना यदि शिरः सत्सु प्रणामानतं
कर्पूरक्रमुकादिभिः किममलं सत्यं मुखाब्जे यदि ।
किं हारेण च चन्दनेन हृदये तत्त्वं यदि भ्राजते
किं कान्तैर्मणिकङ्कणैर्यदि सदा दानोदकार्द्रः करः ॥

(आ) JS 420. 13 (a. Kṣemendra).

Śārdūlavikrīḍita metre.

What is the need of a gem-set crown, if the head is bent in humility before good people ? Of what avail are camphor, betel-nct, etc., if the lotus-mouth has pure truth in it ? What is the use of a pearl-necklace or sandal paste in the heart, if the truth of reality shines in it ? What purpose is served by charming gem-set bracelets, if the hand is ever wet with water poured at the time of giving away the gifts ? (A. A. R.).

10305*

किं राकेन्दुकरच्छटाभिरुदितं किं मौक्तिकैरुद्गतं
किं मल्लीमुकुलैः स्मितं विकसितं किं मालती-
कुड्मलैः ।
किं रूढं रमणीविलासहसितैः किं तत्र कीर्णं सुधा-
स्यन्दैर्यत्र जगत्त्रयैकतिलक भ्रान्तं भवत्कीर्तिभिः ॥

(अ) Śambhu's Rājendra-karṇapūra (KM I, pp. 22–34) 49.
(आ) VS 2620 (a. Śambhu).
(c) किं रू° tr. VS.
Śārdūlavikrīḍita metre.

Have the rays of the full moon risen, have the pearls been scattered, are the jasmine flowers in smiles, have the *mālati*-buds blossomed, is the sportive laughter of charming girls in full play or are the regions scattered with the oozings of nectar, O the best king of the three worlds, when your fame has wandered (all over the world) ? (A. A. R.).

10306

किं राज्येन धनेन धान्यनिचयैर्देहस्य सद्भूषणैः
पाण्डित्येन भुजाबलेन महता वाचां पटुत्वेन च ।
जात्यात्युत्तमया कुलेन शुचिना शुभ्रैर्गुणानां गणैर्
आत्मा चेन्न विमोचितोऽतिगहनात् संसार-
कारागृहात् ॥

(अ) VCjr 16. 1.
(b) किं or वा [च] VCjr (var.).
(c) ज्ञात्वोत्पन्नमया [जात्या°] VCjr (var.) ; शुद्धैर् or गुणैर् [शुभ्रैर्°] VCjr (var.).
(d) हि गहनात् [ऽतिग°] VCjr (var.).
Śārdūlavikrīḍita metre.

What is the use of kingship, wealth, stores of grain, fair ornaments for the body, learning, great strength of arm, and eloquence of words, very noble birth, an illustrious family line, or radiant masses of virtues, if the soul is not freed from this very deep dungeon-house of the round of existence ? (F. Edgerton).

10307*

किं रुद्धः प्रियया कयाचिदथवा सख्या ममोद्वेजितः
किं वा कारणगौरवं किमपि यन्नाद्यागतो
वल्लभः ।
इत्यालोच्य मृगीदृशा करतले विन्यस्य वक्त्राम्बुजं
दीर्घं निःश्वसितं चिरं च रुदितं क्षिप्ताश्च
पुष्पस्रजः ॥

(अ) RŚ 1. 136.
(आ) SR 359. 100 (a. RŚ), SSB 246. 4 (a. Sāh), IS 1778, Sāh *ad* 3.121 (p. 49), (cf. RŚ *ad* 1. 75 ; p. 100). Alaṅkāra-tilaka (MS) *f.* 25*a*.
(b) यन्नात्रागतो RŚ.
(c) संस्थाप्य [वि°] RŚ.
(d) निश्वसितं Sāh.
Śārdūlavikrīḍita metre.

"What—has he been stopped by some (other) mistress ? —or has he been vexed at my female friend (who carried my message and may not have delivered it properly) ?, —or has there been some matter of moment, that my lover has not come today ?" Thus reflecting, the fawn-eyed one, leaning her lotus-face upon her hand, sighed deeply—and long she wept, and the garlands of flowers she flung away from her. (*Bibl. Ind.* 9).

10308*

किं रे विधो मृगदृशां मुखमद्वितीयं
राजीव दृप्यसि दृगम्बुजमन्यदेव ।
झङ्कारमावहसि भृङ्गतनुर्नं तादृक्
कर्माणि धिङ् न पुनरीदृशमीक्षणीयम् ॥

(अ) Rasamañjarī of Bhānukara 131.

(आ) SR 282.146, SSB 114.4.

(*b*) कंदर्प [राजीव] Rasa°, SSB.

Vasantatilakā metre.

Oh you moon, (do not be proud), for, the face of the gazelle-eyed one is without a second [ incomparable ]. You get proud because of the streak [cresent shape] : but far more charming is the lotus-petal of her eye. You are humming [vociferous] like a bee : but her body is not broken [waning] like yours. Fie on your deeds : one like you should not be gazed at. (A. A. R.).

10309*

किं रोमराजी ह्युदरान्तरेऽस्या
वलित्रिदण्डीं कलयन्ननङ्गः ।
कस्यापि रूपेण जितस् तपस्वी
तमेव जेतुं तनुते तपांसि ॥

(आ) SH 1734 (a. Amara).

(*a*) यमुना° SH ; (but changed to ह्युदरा°, as above, editorially).

Upajāti metre ( Indravajrā and Upendravajrā).

Having the line of hair on the abdomen of this damsel (as his long matted hair) and holding the 'three in one staff' (of the ascetic) in the form of the three folds of skin (on her belly), Cupid, the (pitiable) ascetic (in her), having been vanquished by the handsome features of some (fortunate) youth performs penances for winning the very same youth (over to her love). (S. Bhaskaran Nair).

किं लघुत्वगुरुत्वाभ्यां see No. 10461.

10310*

किं लोभेन विलङ्घितः स भरतो येनैतदेवं कृतं
माता स्त्रीलघुतां गता किमथवा मातैव मे मध्यमा ।
मिथ्यैतन्मम चिन्तितं द्वितयमप्यार्यानुजोऽसौ गुरुर्
माता तातकलत्रमित्यनुचितं मन्ये विधात्रा कृतम् ॥

(आ) KHpk 364 (p. 259), Kpr 7.195, KāP 199.2-5, Amd 149.373, Daś *ad* 4.29 (p. 212), VyVi 253.20-23, RA 4.63.

(*a*) भरतस् तेनै° RA.

(*b*) सद्यः [माता] Daś, RA.

(*c*) °मप्यार्योऽनुजो° RA.

(*d*) शंके [मन्ये] RA.

Śārdūlavikrīḍita metre.

Did Bharata fall a victim to avarice, that he got this done through his mother ? Or has our middle mother degraded herself to this feminine inferiority ? Both these thoughts of mine are wrong, —for, he[1] is a noble gentleman's[2] younger brother, and she[3], the revered one, is my father's wife. Thus I[4] think that this evil deed was brought about by Fate alone. (G. Jhā).

1. Bharata. 2. Śrī-Rāma's.
3. Kaikeyī. 4. Lakṣmaṇa.

10311

किं वक्ष्यतीति धनिको यावदुद्विजते मनः ।
किं प्रक्ष्यतीति लुब्धोऽपि तावदुद्विजते ततः ॥

(अ) Kalivi 76.

(*a*) धनिकाद् Kalivi (var.).

While the rich man is apprehensive as to what the beggar would ask, the latter too is worried as to what the rich man would say. (S. Bhaskaran Nair).

10312

किं वत्स मन्युभरविस्फुरिताधरोष्ठः
पापस्य पश्यसि मुखं मम निर्घृणस्य ।
येषां प्रिया न शिशवः पिशिताशनानां
तेषामपि प्रियतमा वनिता तिरश्चाम् ॥

(अ) Caṇḍa-kauśika of Kṣemīśvara 3.26.

(*a*) °विस्फुरिताधरोष्ठ (°ष्ठैः or °ष्ठं ) Caṇḍa° (var.).

(*c*) एषां Caṇḍa° (var.).

(*d*) प्रियतरा Caṇḍa° (var.); दयिता [वनिता] Caṇḍa° (var.).

Vasantatilakā metre.

O child, your lips are quivering with the weight of resentment. Why do you look at my face, —the face of a hard-hearted sinner ? To the flesh-eating animals their cubs are not dear, but even to them their mates are the dearest.[1] (S. D. Gupta).

1. Words of King Hariścandra at his sad plight.

10313*

किं वर्णयामि तस्याश्
चिबुकगतश्यामबिन्दुसौन्दर्यम् ।
मन्ये रसिकशिरोमणि-
माधवमन एव संलग्नम् ॥

(आ) PV 233.

Āryā metre.

How shall I describe the beauty of the dark mole situated on her chin ? Methinks, it is the mind of Śrī-Kṛṣṇa, the best of connoisseurs of charm, that has got itself attached thereto. (A. A. R.).

10314

किं वर्णितेन बहुना लक्षणं गुणदोषयोः ।
गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ॥

(अ) BhPn 11. 19. 45.

(आ) SRRU 548.

Why give an elaborate description of the characteristics of good and bad things ? The viewing of things as possessing merits or faults is a defect ; it is good if it is devoid of both. (A. A. R.).

10315*

किं वर्ण्यतां कुचद्वन्द्वम् अस्याः कमलचक्षुषः ।
आसमुद्रकरग्राही भवान् यत्र करप्रदः ॥

(आ) SH 1713, SR 102. 20, SSB 391. 24.

(a) वर्ण्यते SH.

(b) अस्याश्चटुलचक्षुषः SH.

(c) °करग्रहा SH.

(d) यस्य [यत्र] SH.

How shall we describe the pair of breasts of this lady possessing eyes like lotus-blooms ? Your honour who takes *kara* [hand *or* tribute] up to the seas alone can offer your *kara* [tribute *or* pressure of the hand to grasp them]. (A. A. R.).

10316*

किं वर्ण्यतेऽम्बुजस्य
श्रियो निवासो यदन्वहं देव्याः ।
यत् सेव्यतेऽर्थिभृङ्गैर्
विकसति मित्रोदये यच्च ॥

(अ) JS 105. 7.

(c) ऽर्थिभृङ्गैर् (*sic !*) JS (var.).

Āryā metre.

How shall we describe the beauty of the lotus in as much as it is the constant residence of the Goddess of Beauty ? It is resorted to by supplicants in the form of bees and it also blossoms forth along with the rise of the *mitra* [sun *or* friends]. (A. A. R.).

10317*

किं वा कारणमस्ति कौतुककराः सौन्दर्यभोगाकराः
स्वीयाः सन्ति सहस्रशः सुवदनाः शृङ्गारसिन्धो रमाः ।
यान्तीं मां न जहाति हन्त हरितो व्यातन्वती सर्वतो
मद्रूपा मदनुग्रहस्य मधुरा दृष्टिः प्रियस्यादरात् ॥

(आ) PV 373 (a. Veṇidatta).

(b) स्वीया PV (MS).

(c) यन्तीमा PV (MS) ; व्यातन्नी (*sic !*) PV (MS) (sub-metric).

Śārdūlavikrīḍita metre.

What can the reason be ? For, my husband, an ocean of love-sports, has thousands of charming women under his command, who are objects of interest and mines of enjoyment and beauty ; yet the sweet and affectionate glances of my beloved lover, O wonder, have for their vision my own image which never leave me when I move on, as they spread in all directions. (A. A. R.).

10318

किं वा कुलेन विपुलेन गुणैश्च तैस्तैः
शौर्येण कृत्यमिह नास्ति न च श्रुतेन ।
कर्माणि पूर्वविहितानि फलन्ति काले
दैवेन यानि लिखितानि ललाटपट्टे ॥

(अ) Cr 276 (CRr 6. 46, CPS 149. 42).

(*a*) विमलेन [वि°] CR (var.).

(*c*) भाग्यानि [कर्माणि] CR (var.); कूर्वविहितानि (*sic !*) CR (var.); कालो CR (var.).

(*d*) देवेन CR (var.).

Vasantatilakā metre.

What is the use of (belonging to) a great lineage or of (performing) various meritorious deeds ? There is nothing to be achieved through valour and learning here (in this life). Those results of (one's) actions done earlier (in the previous life), that have been inscribed by Fate on the surface of (one's) forehead, alone bear fruit, in due time. (S. Bhaskaran Nair).

10319*

किं वाच्यं सूर्यशशिनोर् दारिद्र्यं महतां पुरः ।
दिनरात्रिविभागेन परिधत्तो यदम्बरम् ॥

(आ) SR 66. 15, SSB 333. 16, SRK 241. 200 (a. Sabhātaraṅga).

Shall we speak of the poverty of the Sun and the Moon in the presence of the great ? For they occupy the sky[1] [they wear clothes[2]] by dividing it into day and night ? (A. A. R.).

1-2. The word *ambara* means sky or clothes.

10320*

किं वाच्यो महिमा महाजलनिधेर्यस्येन्द्रवज्राहतस्
त्रस्तो भूभृदमज्जदम्बुनिचये कौलीलपोताकृतिः ।
मैनाकोऽपि गभीरनीरविलुठन् पाठीनपृष्ठोल्लस-
च्छैवालाङ्कुरकोटिकोटरकुटीकुड्यान्तरे निर्वृतः ॥

(आ) SkV 37 and 1208 (a. Vallaṇa), ŚP 1096 (a. Badhira-kavi), Any 98. 47, SR 216. 31, SSB 599. 38 (a. Badhira-kavi).

(*a*) महिमा तवात्र जलधे य° SR, SSB ; °यत्रेन्द्र° SkV 1208 ; °हति- SkV 1208, ŚP, SR, SSB, Any, SR.

(*b*) त्रस्तः क्ष्माभृ° ŚP, Any ; त्रस्तक्ष्माभृ° SR, SSB; °विचलत्कौ° [°निचये कौ°] SkV 1208; मज्जत्कलङ्काकृतिः [कौलील°] SR, SSB ; °कृती SkV 37 (var.).

(*c*) मेनाकोऽपि Any ; °विलुठत्पा° [°विलुठन् पा°] SkV 1208; °विलसत्पा° [°विलुठन् पा°] SR, SSB ; °ष्ठोच्छलच् SkV 37.

(*d*) छेवा° SkV 1208 ; °कुत्यन्तरे [°कुड्यान्तरे] SkV 37 (var.).

Śārdūlavikrīḍita metre.

How can one express the ocean's magnitude, / where Mount Maināka once, submerging / in fear of Indra's thunderbolt, became a crab, / a little crab that moved upon the water / between his house-walls made of stems of seaweed / that rose in graceful growth upon the back / of a leviathan that rolled within the deep. (D. H. H. Ingalls).

10321*

किं वा तवात्यन्तवियोगमोघे
कुर्यामुपेक्षां हतजीवितेऽस्मिन् ।
स्याद् रक्षणीयं यदि मे न तेजस्
त्वदीयमन्तर्गतमन्तरायः ॥

(अ) Ragh 14. 65. (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 4 ; p. 227).

(*b*) अपेक्षां Ragh (var.).

(*d*) अन्तर्हितम् [अन्तर्गतम्] Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā ).

Or, I would (simply) ignore this wretched life which has become useless on account of the absolute separation from you[1], if there had not been the impediment of your seed in my[2] womb that ought to be protected (at all costs). (R. D. Karmarkar).

1. Śrī-Rāma. 2. Sītā's.

10322*

किं वातेन विलङ्घिता न न महाभूतार्दिता किं न न
भ्रान्ता किं न न संनिपातलहरीप्रच्छादिता किं न न ।
तत् किं रोदिति मुह्यति श्वसिति किं स्मेरं च धत्ते मुखं
दृष्टः किं कथयाम्यकारणरिपुः श्रीभोजदेवोऽनया ॥

(आ) SkV 749 (a. Chittapa), Kav 462 (a. Chittapa or Chittaya), Prasanna 141*a* (a. Chittapa), Skm (Skm [B] 1399, Skm [POS] 3. 6. 4) (a. Chittapa), Kav p. 36.

(*a*) किं धन [किं न न] Prasanna.

(*b*) श्रान्ता [भ्रा°] Skm; भ्रस्ता Prasanna; नु न Skm (var.); °च्छर्दिता Skm; °च्छादिता Skm (var.); किं धन [किं न न] Prasanna; नु न Skm (var.).

(*c*) रो° मु° tr. Skm, (but Skm [var.] as above); श्वसति SkV (var.); किं [च] Skm, (but Skm [var.] as above).

(*d*) कथमप्यकारण° Skm; °भोज्यदे° SkV, Kav, Skm (POS); नृपः [ऽनया] SkV (var.).

Śārdūlavikrīḍita metre.

Is she attacked by dropsy ? No, / nor by the major elements. / She is not mad nor is she suffering / from a syndrome of ailments. / Why, then, this weeping, swooning, sighing / and then this smiling face ? / How shall I say it, the foe whom she has seen, / who really is no foe, is none other than / His sacred Majesty, King Bhoja. (D. H. H. Ingalls).

10323*

किं वात्याचलिता लता मणिमयी लौल्यं निजं गृह्णती
बिभ्रत्यक्षणनश्वरीमपि दशां विद्युत् किमुर्वीं गता ।
नैवं नाम नतोन्नतांसचलिता पर्यन्तपश्चात्पुरश्-
चारीवारिविश्रृङ्खला वरतनू रोहत्यसौ कन्दुकम् ॥

(आ) JS 243. 4 (a. Sūkti-sahasra).

(*a*) Or बिभ्रती [गृह्णती] JS.

Śārdūlavikrīḍita metre.

Can it be a creeper of gems which is shaken in a storm and thus attains its natural sportiveness ? Or is it a lightning-creeper that has abandoned its momentary existence and descended on the earth ? No, indeed ! It is a charming girl who attempts to climb a (big) ball, whose shoulders are moving up and down as she freely moves in water round the ball, behind it and in front of it. (A. A. R.).

किं वात्र चित्रं यत् सन्तः see No. 10410.

किं वा दाक्षिण्यमात्रेण see दाक्षिण्यमौषधं.

10324

किं वानया पिशुनया च न यापि मे स्यान्
मां स्वीकरोति यदि साधुजनो गुणज्ञः ।
पूर्णेन्दुना कुवलयं प्रतिबोधितं सत्
संमीलितं भवति किं तमसो वितानैः ॥

(आ) Any 3. 20.

Vasantatilakā metre.

What do I care for the carping criticism of those people if good men who appreciate merits accept me ? When the lily has blossomed forth by the full moon does it fade away by the spreading of darkness ? (A. A. R.).

10325*

किं वापरेण बहुना परिजल्पितेन
संसर्ग एव महतां महते फलाय ।
अम्भोनिधेस्तटरुहास्तरवोऽपि येन
वेलाजलोच्छलितरत्नकृतालवालाः ॥

(आ) ŚP 213, Pad 111.35, RJ 1425, SH 551, SR 87. 28, SSB 367. 46.

(*b*) महत्तां (*sic !*) [महतां] SH; महतो SH.

Vasantatilakā metre.

Why talk much by way of elaboration ? Association with the great alone brings forth great results. Trees growing on the seashore have their basins furnished by gems brought on by action of the waves. (A. A. R.).

10326*

किं वा बहुभिराख्यातैस् तत् कुर्वीथाश्चिरं यथा ।
त्वां गायति सतामग्रे यशोभिरवशो जनः ॥

(आ) SMH 12. 52 (in SMH [KM] 12. 50).

What is gained by elaborate speeches ? Do that for a long time, such action that people drawn involuntarily by your fame sing your praises in the presence of the good. (A. A. R.).

10327*

किं वा बाहुलताकवाटफलकैर् नैवार्गला कल्पिता
किं वा प्रावरणाञ्चले न विधृतः किं वा न मिथ्या क्षुतम् ।
किं पादेषु निपत्य वातिकरुणं नोत्कण्ठया क्रन्दितं
गेहादुच्चलिते किमन्यदबलालोकः करोतु प्रिये ॥

(आ) VS 1408 (a. Śrī-Ḍāmara), Vjv 144 (p. 148).

Śārdūlavikrīḍita metre.

Was not a bolt furnished to the door by panels in the form of the creeper-like arms ? Was not the hem of his dress withheld by the hand ? Was not sneezing done purposely[1] ? Was not loud weeping done piteously by falling at his feet ? What other thing can a helpless woman do when the lover goes out (on a long journey) ? (A. A. R.).

1. It is inauspicious for one to go out of the house if someone sneezes at that moment.

10328*

किं वा भणामि विच्छेद- दारुणायासकारिणि ।
कामं कुरु वरारोहे देहि मे परिरम्भणम् ॥

(अ) Mālatī 6. 11. (Variant of No. 10189).
(आ) SR 305. 2, SSB 155. 4.
(*a*) किं त्वां [किं वा] SR, SSB (see No. 10189).

What then should I say, O you who cause terrible agony by separation ; O you with beautiful hips, do (what you) desire ; but give me an embrace. (R. D. Karmarkar).

किं वामविध्यदरुण° see सिध्यन्ति कर्मसु.

10329**

किं वा ललाटे नासायां गात्रसन्धिषु कुक्षयोः ।
यदा सञ्जायते स्वेदो बलार्धं तु तदादिशेत् ॥

(आ) SRM 1. 3. 102.

If on the forehead or on the nostril, at the joints of the body or in the armpits, perspiration appears, then it has to be presumably determined that there is only half of the (normal) strength (left in one's body). (S. Bhaskaran Nair).

10330

किं वा व्योम विनार्केण किं तोयेन विना सरः ।
किं मन्त्रेण विना राज्यं किं सत्येन विना वचः ॥

(अ) KSS 6. 33. 181. Cf. न वेत्ति मादृशः किंचिद्.
(आ) IS 1720.

Is it sky if it be without the sun ? Is it a pool if there be no water ? Can it be a kingdom if there be no policy ? And is it speech if it be without truth ? (K. V. Sarma).

10331*

किं वा शेषे भुजगशयने रुक्मिणीकण्ठलग्नः
किं वा भुङ्क्षे रुचिरकवलैर् देवकीदत्तमन्नम् ।
किं वा दूरे स च खगपतिर् योगिभिः किं निरुद्धो
विश्वाधीश प्रकटय कृपां मावलम्ब्यो विलम्बः ॥

(आ) SH 227.
(*d*) विलंप्रवः SH ; (changed to विलम्बः, as above, editorially).

Mandākrāntā metre.

Are you sleeping on the serpent couch embracing Rukmiṇī by the neck ? Are you enjoying food offered as sweet balls by your mother Devakī ? Is that lord of birds (Garuḍa, your vehicle) far away ? Are you restrained to stay there by (the meditation of) sages ? O Lord of the universe, feel pity for me, do not delay (in coming to me). (A. A. R.).

10332

किं वाससा तत्र विचारणीयं
वासः प्रधानं खलु योग्यतायाः ।
पीताम्बरं वीक्ष्य ददौ स्वकन्यां
चर्माम्बरं वीक्ष्य विषं समुद्रः ॥

(आ) SR 174. 888, SSB 509. 888, Sama 2 व 25.
(*a*) वाससैवं न [वाससा तत्र] Sama.
(*b*) तनूजां [स्वकन्यां] Sama.
(*d*) दिगम्बरं [चर्माम्ब °] Sama.
Indravajrā metre.

What, after all, are clothes—is that so? Indeed good clothes are essential to give dignity to one. The ocean gave his daughter (Lakṣmī to Viṣṇu) on seeing him clothed in divine yellow garments; but he gave poison to Lord Śiva on seeing him clad in a skin. (A. A. R.).

किं वासाः कन्दरेभ्यः see No. 9985.

10333

किं विजितया पृथिव्या
किं काञ्चनभूभृता करस्थेन ।
किं दिव्याभिः स्त्रीभिर्
मर्तव्ये ब्रह्मणा लिखिते ॥

(अ) Vaidi 55.
Āryā metre.

What purpose is served by conquering the earth? Of what avail is the golden mountain in one's hand? What is the use of divine damsels?—When (inevitable) death is ordained by God Brahmā? (A. A. R.).

10334

किं वित्तं दत्त तुष्टेयम् अदातरि हरिप्रिया ।
दत्त्वा सर्वं धनं मुग्धो बन्धनं लब्धवान् बलिः ॥

(अ) Naiṣ 17. 81.

Why be charitable? It is the miser whom the goddess of wealth favours. The foolish Bali, giving away all his wealth, made himself a prisoner. (K. K. Handiqui).

10335

किं विद्यया किं तपसा किं त्यागेन नयेन वा ।
किं विविक्तेन मनसा स्त्रीभिर्यस्य मनो हृतम् ॥

(अ) PdP, Pātala-khaṇḍa 95. 14. (Cf. No. 10335 C).
(आ) SR 157. 200, SSB 487. 207.
(*b*) किं योगेन श्रुतेन च SR, SSB.
(*c*) मौनेन [मनसा] SR, SSB.

What purpose is served by learning, what is the use of penance? Of what avail is charity or courses of policy? And, what is the use of a discriminating mind,—if a person has his mind lured away by women? (A. A. R.).

10335 A

किं विद्यासु विशारदैरपि सुतैः प्राप्ताधिकप्रश्रयैः
किं दारैर् अभिरूपरूपचरितैरात्मानुकूलैरपि ।
किं कार्यं चिरजीवितेन विगतव्याधिप्रचारेण वा
दारिद्र्योपहतं यदेतदखिलं दुःखाय मे केवलम् ॥

(आ) RAS *ad* 2. 9 (p. 149).
(*a*) °प्रश्रयैः RAS; (changed to °प्रश्रयैः, as above, editorially).
(*b*) अनुरूप° [अभि°] RAS (var.).
Śārdūlavikrīḍita metre.

Of what use are sons learned in the sciences and holding good positions; of what avail are wives, beauteous and affectionate; for what purpose is long life, not affected by disease; for, afflicted, as I am, by poverty all these conduce only to my misery. (K. V. Sarma).

किं विश्राम्यसि कृष्णभोगिभवने see No. 10336.

10335 B

(Transferred to page 2785 as No. 10498 A).

10335 C

किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हृतम् ।
कदापि युवतिं भिक्षुर् न स्पृशेद् दारवीमपि ॥

(आ) SPR 555. 9 (a. Yatidharma-saṁgraha, 36). (Cf. No. 10335).

What use is the silent meditation at a lonely spot, if the mind is lured away by women? (Let alone the real woman), an ascetic should never touch even (the statue of) a woman made of wood. (S. Bhaskaran Nair).

10336

किं विश्राम्यसि कृष्णभोगिभवने भाण्डीरभूमीरुहि
भ्रातर्यासि न दृष्टिगोचरमितः सानन्दनन्दास्पदम् ।
राधाया वचनं तदध्वगमुखान्नन्दान्तिके गोपतो
गोविन्दस्य जयन्ति सायमतिथिप्राशस्त्यगर्भा गिरः ॥

(अ) GG 6. 12. 3.
(आ) SR 25. 173, SSB 41. 90.
(*a*) विश्राम्यसि [विश्रा°] SR, SSB.
(*c*) °न्नन्दन्ति केचिन्मुहुर्° [°न्नन्दा° गो°] GG (var.).
(*d*) सायमतिथे: सुस्निग्धगर्भा GG (var.).
Śārdūlavikrīḍita metre.

May those highly courteous words of Kṛṣṇa wherewith He greeted and complimented a guest on an evening triumph ! —those words that He uttered when He received, through that wayfarer an intriguing message from Rādhā which, purporting to be a counsel to the pilgrim, ran : "Oh brother, wherefore dost thou linger beneath this *bhāṇḍīra*-tree which is infested by the black serpent ? Wherefore dost thou not move a little farther on, so that thou mightest come in full view of the abode of Nanda, so replete with all comforts, that asylum which thou mightest easily reach and where thou mightest rest thy weary limbs ?" (S. L. Shastri).

10337

किं विषयान् परिहर्तुं
वस्तव्यं मेरुकन्दरेष्वबुधैः ।
नह्यद्रिरनासेक्तुं
धातुषु रोहन्ति पद्मानि ॥

(अ) Vaidi 9.
Āryā metre.

Should unwise people reside in the caves of the Meru mountain in order to avoid entanglement with the pleasures of senses ? Lotus-blooms indeed do not grow in the mountain regions where no water is found to enable them to grow. (A. A. R.).

10338

किं विषये विषगर्ते
रतिमिह कुरुषे दयाम्बुधेस्तरणेः ।
अतिविमले पदकमले
मनोमीन सन्ततं मज्ज ॥

(आ) PdT 286.
Āryā metre.

Why do you, O mind, take delight in the poisonous chasm of sensual pleasures ? O fish of the mind, plunge yourself always into the very pure lotus-feet of the sun, which is an ocean of compassion. (A. A. R.).

10339*

किं वीणाक्वणितेन किं मधुकरीझंकारितेनापि किं
कन्दर्पायुधशिञ्जितेन तरुणीहुङ्कारितेनापि किम् ।
श्रीमच्छित्तपसत्कवेर् यदि वचो हेरम्बकुम्भस्थली-
मुक्ताम्भस्सुभगं सुधासहचरं कर्णोदरं गाहते ॥

(आ) JS 48. 105, SH 393 (a. Chittapa), Kav p. 40.
(*a*) मधुकरीहुंका° SH.
(*b*) °सिञ्जितेन SH.
(*c*) श्रीमच्चित्तप° JS (*contra metrum*); श्रीमच्छितिप° SH (*contra metrum*); (changed to °च्छित्तप°, as above, editorially [*metri causa*]).
Śārdūlavikrīḍita metre.

Of what avail is the music of the lute, or the humming of bees, or the jingling sound of the weapon of Cupid or the *hum*-sound of young women, if the words of the good poet Chittapa were to enter the cavity of the ears—words which are pleasing like the ichor dripping from the temples of God Gaṇapati and which are the companions of nectar (A. A. R.).

10340*

किं वीरुधो भुवि न सन्ति सहस्रसंख्या
यासां दलानि न परोपकृतिं भजन्ति ।
एकैव वल्लिषु विराजति नागवल्ली
या नागरीवदनचन्द्रमलंकरोति ॥

(आ) ŚP 1062, PV 696, RJ 569, Ava 287, SR 243. 198, SSB 646. 1, SRK 215. 1 (Śārṅgadhara).
(*a*) बत [भुवि] PV, RJ; सहस्रशोऽन्या Ava, SR, SSB.
(*b*) °पकृतं PV; भजन्ते Ava, SR, SSB.
(*d*) नगरी° PV (MS) (*contra metrum*).
Vasantatilakā metre.

Are there not in this earth creepers, thousands in number, whose leaves do service by helping others ? But among all creepers there is only one, the betel-vine, that reigns supreme, as it adorns the moon-like mouths of city damsels. (A. A. R.).

10341*

किं वृक्षा विफला: समं समभवन् किं कन्दहीना धरा
निर्मूलानि वनानि तानि किमहो जातानि सर्वाण्यपि ।
लभ्यन्ते किमु न त्वच: क्षितिरुहां लोको न वस्त्रप्रियो
यल्लक्ष्मीमदिरोत्कटान् नरपतीनश्रान्तमासेवते ॥

(अ) Vai 26. (Cf. No. 10347).
Śārdūlavikrīḍita metre.

Have all the trees suddenly become devoid of fruits ; is the earth lacking in edible bulbous roots ; have all the forests, O wonder, become devoid of roots ; are not barks obtained from trees ; and are not people fond of clothes, that they should tirelessly serve kings who are arrogant with the intoxication of wealth ? (A. A. R.).

10342

किं वृत्तान्तै: परगृहगतै: किं तु नाहं समर्थस्
तूष्णीं स्थातुं प्रकृतिमुखरो दाक्षिणात्यस्वभाव: ।
गेहे गेहे विपणिषु तथा चत्वरे पानगोष्ठ्याम्
उन्मत्तेव भ्रमति भवतो वल्लभा हन्त कीर्ति: ॥

(आ) SkV 996 (a. Vidyā), Prasanna 75*b*, Skm (Skm [B] 1618, Skm [POS] 3. 50. 3) (a. Tutātita), ŚP 1227 (a. Mātaṅga-Divākara), AP 73, ZDMG 27. 635 and 28. 157, VS 2554 (a. Mātaṅga-Divākara), AB 514, SSS 56, SR 136. 33 (a. Rasagaṅgā), SSB 448. 33 (a. Divākara), KH 331. 9-12, AR 144. 4-7, Rasagaṅgā 560.6-9.

(*a*) नामास° [नाहं स°] SSS.

(*b*) मुखरकुहरो [प्रकृति°] SkV (var.) ; प्रकृतिचपलो Prasanna ; दाक्षिणात्य: स्व° Skm (var.).

(*c*) देशे देशे वि° Skm, Rasagaṅgā, (but Skm [var.] as above).

(*d*) देव [हन्त] ŚP, AP, SR, SSB, Rasagaṅgā. Mandākrāntā metre.

What good is done by telling on other wives ? / And yet, being a chatterbox by nature, / and a southerner as well, / I can't keep still. / She is in everybody's house, / in the market, at the crossroads and at drinking bouts ; / she runs about like a drunkard does your mistress. / Oho, but her name / is Fame. (D. H. H. Ingalls).

10343

किं वेदै: स्मृतिभि: पुराणपठनै: शास्त्रैर्महाविस्तरै:
स्वर्गग्रामकुटीनिवासफलदै: कर्मक्रियाविभ्रमै: ।
मुक्त्वैकं भवभारदु:खरचनाविध्वंसकालानलं
स्वात्मानन्दपदप्रवेशकलनं शेषा वणिग्वृत्तय: ॥

(अ) BhŚ 191.

(आ) SN 410, IS 1721, Subh 234. (Cf. IS 1721 *Note*).

(*a*) पुराणकथनै: BhŚ (var.).

(*b*) स्वर्गद्वार° BhŚ (var.) ; °पुरीनिवास° or °कुटीरवास° BhŚ (var.) ; °फलकै: BhŚ (var.) ; यज्ञक्रिया° or धर्मक्रिया° BhŚ (var.) ; °विस्तरै: [°विभ्रमै:] BhŚ (var.).

(*c*) मुक्तैकं or भुक्त्वैकं or भुक्तै: किं or मुक्त्वैवं BhŚ (var.) ; भयभारदु:ख° or भुवि भारदु:ख° or भवबंधदु:ख° or भुवभारदु:ख° or भवदारदु:ख° or भवसारदु:ख° or भवदु:खभार° BhŚ (var.) ; °भरण° [°रचना°] BhŚ (var.) (*contra metrum*) ; °विध्वंसि° or °प्रध्वंसि° (°स°) BhŚ (var.) ; °कालानल- or कल्पानलं BhŚ (var.).

(*d*) °पदं प्रवेश° or °सुखप्रवेश° or °पदप्रकाश°- (°पथ°) or °पथप्रवेश° [°पदप्रवेश°] BhŚ (var.) ; °कठिनै: or °कथनं or °कमलं [°कलनं] BhŚ (var.) ; शेषैर्वणिग्वृत्तिभि: or शेषैर्वणिग्वर्तनं: BhŚ (var.).
Śārdūlavikrīḍita metre.

What advantage is there in studying the Veda-s, the Smṛti-s, the Purāṇa-s and the numerous Śāstra-s; or in performing various sacrificial rites and ceremonies whose only fruit is to secure for man a small residence in the village of heaven? Excepting the attainment of that spiritual knowledge of the Self which is the one great source of all contentment and happiness and the sole deadly fire for the destruction of worldly anxieties and cares, all other pursuits are nothing more than mere mercenary crafts. (P. G. Nath).

10344*

किं व्यक्तीकुरुषे सरोजमुकुलाकारामुरोजश्रियं
　लीनेनाधरपल्लवे कुसुमतां किं वा स्मितेनामुना ।
आकूतामृतशीतला: श्रमयसे किं वा गिरो नागरीर्
　मुग्धे कामिनि किं मुधा घटयसि क्लीबे कटाक्षच्छटा: ।।

(आ) ŚP 1190, Any 143. 19.

(*b*) किं च [किं वा] Any.

Śārdūlavikrīḍita metre.

Why do you exhibit (temptingly) the beauty of your bosom resembling the lotus-buds? Why does this smile blossom in the tender leaves of your lips? Why do you exert yourself to use affable words that are significant and pleasing like nectar? O poor silly girl in love, why do you direct your beaming side-glances towards a eunuch, in vain? (S. Bhaskaran Nair).

10345*

किं व्याप्ताखिलदिक्तटेन विसरद्गर्जल्लुठद्विस्फुरत्-
　संक्षुभ्यन्नमदुन्नमत्परिवहद्वीचीविलासेन ते ।
ग्रीष्मोष्मग्लपिताध्वगस्य भवतो जातं न तृट्शान्तये
　धिक् ते धर्मविचारि वारि जलधे क्षारं महत् केवलम् ।।

(आ) JS 96. 13.

(*b*) किम् [ते] JS (var.).

(*c*) तृष्णात्यये [तृट्शान्तये] JS (var.).

(*d*) धर्मविदूर [°विचारि] JS (var.).

Śārdūlavikrīḍita metre.

Of what avail is your expanse in all directions, the sportive activities of your waves that spread, roar, wallow, shine, agitate, go up and down, and attain great magnitude? Your water is of no use to a traveller fatigued by the heat of summer. Fie on your water which has no virtue (of helping others), O sea; there is only a great quantity of salt in you. (A. A. R.).

10345 A

किं व्रतेन तपोभिर्वा दम्भश्चेन्न निराकृत: ।
किमादर्शेन किं दीपैर् यद्यान्ध्यं न दृशोर्गतम् ।।

(आ) SPR 267. 10.

Of what avail are vows or penances, if the pride has not been discarded? For what purpose is a mirror or a lamp, if the blindness of the eyes has not been removed? (S. Bhaskaran Nair).

10346

किं शक्यं शुभमतिनापि तत्र कर्तुं
　यत्रासौ व्यसनमहोदधि: कृतान्त: ।
रात्रौ वा दिवसवरेऽपि वा समग्रे
　योऽवश्य: प्रहरति तस्य को विरोधी ।।

(अ) P (PT 2. 146, PTem 2. 128, PP 2. 176, PRE 2. 78), cf. Ru 122. Cf. also KṣB 16. 430.

(अ) SRHt 59. 25 (a. P.), SPR 1345. 1 (a. Jaina-Pañcatantra 168. 176).

(इ) Old Syriac 2. 53 bis, Old Arabic 3. 193.

(*a*) सुमतियतापि [शुभमति°] PP, SRHt, SPR.

(*b*) रात्रै (*sic!*) PTem (var.); दिनसमयेऽथवा PP, SPR; दिवसकरेऽपि वा स उग्रे SRHt; ऽसमये [समग्रे] SPR.

(*d*) तेन [तस्य] PP, SRHt, SPR; विरोध: PP, SRHt, SPR.

Praharṣiṇī metre.

What can even a man of shining wisdom do in the face of the great ocean of calamities, Death[1] ? Who can hold in check Him who, unseen, can fall upon each and every man, either by night or in broad day ? (F. Edgerton).

1. Fate.

10347

किं शाकानि न सन्ति भूधरसरित्कुञ्जेषु मूलानि वा
किं वा जीवनमेतदेव विहितं यद् वा वनं न क्वचित् ।
येन श्रीमदमोहमूढमनसां स्थित्वाग्रतो भूभृतां
श्वासोत्कम्पकदर्थिताक्षरपदं देहीति वागुच्यते ॥

(अ) BhŚ 457. (Cf. No. 10341).

(आ) VS 3472, AIR 179.

(a) शाका विरमन्ति [शा° न स°] BhŚ (var.).

(b) याच्ञैव नान्यत् [यद् वा वनं न] VS, AIR ; चात्रैव वान्यत् [य° वा व° न] BhŚ (var.).

(c) येन श्रीलवलोभजर्जरधियां चिन्तामणिध्यायिनां AIR ; भूभुजां [भूभृतां] BhŚ (var.).

(d) दैन्येनैव समं प्रयाति निखिलः कालोऽत्र वो जन्तवः AIR ; °ताक्षरपदैर् VS ; °ताक्षरपदा BhŚ (var.).

Śardūlavikrīḍita metre.

Are there not vegetables in the valleys of mountain streams, or edible roots ? Is there only one means of livelihood (that of being supplicants at the courts of kings) ? Is there no forest anywhere ? Why do people with their minds overcome by foolishness, delusion and greed for wealth stand before kings and utter the word 'give', in which the syllables are choked by the tremor caused by deep breathing ? (A. A. R.).

10348*

किं शालशाल्मलिधरादिषु वारि दत्से
तत्सेचनादतिघनादपि कुत्र कीर्तिः ।
निर्वापयन् यदि न धावसि दावदाहम्
अस्याम्बुवाहकुलनन्दन चन्दनस्य ॥

(आ) SMH 11. 51 ( om. in SMH [KM] edition ), Vidy 222 ( a. Hariharopādhyāya ).

(a) वारिदित्सा Vidy.

(d) °कुलचन्दनचन्दनस्य Vidy.

Vasantatilakā metre.

Why do you, O the best scion of the family of clouds, give water to regions where the *śala-* and *śālmali-* [silk-cotton-] trees grow ? How can there be fame to you even though you pour your heavy rain there, unless you put out the conflagration in the woods of sandal trees ? (S. Bhaskaran Nair).

10349

किं शास्त्रैर्बहुधाभ्यस्तैः किं चातुर्येण किं धिया ।
किं शौर्येणानिवार्येण ललाटे चेन्न लिख्यते ॥

(अ) Sabha 57.

What for is one's constant study of the various disciplines of knowledge and what use are one's dexterity, intelligence and unimpeded valour, if success is not inscribed on one's forehead (by destiny). (S. Bhaskaran Nair).

किं शीकरैः क्लमविनोदिभिरार्द्र° see No. 10350.

10350*

किं शीतलैः क्लमविनोदिभिरार्द्रवातान्
सञ्चारयामि नलिनीदलतालवृन्तैः ।
अङ्के निधाय करभोरु यथासुखं ते
संवाहयामि चरणावुत पद्मताम्रौ ॥

(आ) Śak 3. 19 (in some editions 3. 20 to 3. 25). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 42).

(आ) SRHt 255. 1 (a. Kālidāsa), RJ 896, SR 305. 23, SSB 155. 25, Sāh *ad* 6.459 (p. 186).

(a) किं शीकरैः Śāk ( var. ), SR, SSB ; °विमर्दिभिर् Śāk ( var. ), SR, SSB ; विरोधिभिर् Sāh ; आर्द्रवातं(°ताः) Śāk (var.), SR, SSB, Sāh.

(*b*) संचालयामि Śāk (var.), SR, SSB ; °वृन्तं Sāk (var.), SR, SSB.

(*c*) निवेश्य Sāh; विधाय SR; चरणावुत पद्मताम्रौ (see *d*) Śāk (var.), SR, SSB, Sāh.

(*d*) करभोरु यथासुखं ते (see *c*) Śāk (var.), SR, SSB, Sāh.

Vasantatilakā metre.

Oh let me tend thee, fair one, in the place / of thy dear friends; and with broad lotus-fans / raise cooling breezes to refresh thy frame ; / or shall I rather, with caressing touch, / allay the fever of thy limbs, and soothe / thy aching feet, beauteous as blushing lilies ? (Sir Monier Monier-Williams).

10351*

किं शीतांशुमरीचयः किमु सुरस्रोतस्विनीवीचयः
किं वा केतकसूचयः किमथवा चन्द्रोपलानां चयः।
इत्थं जातकुतूहलाभिरभितः सानन्दमालोकिताः
कान्ताभिस् त्रिदिवौकसां दिशि दिशि क्रीडन्ति यत्कीर्तयः॥

(अ) Prasanna-rāghava 3. 23.

(आ) SR 136. 45 (a. Pra°), SSB 449. 45.

Śārdūlavikrīḍita metre.

Are these the rays of the cool-rayed moon, or are they the waves of the divine Gaṅgā ? Can they be a mass of *ketakī*-flowers or are they a collection of moon-stones ? Thus did the divine damsels view with great joy and deep interest his fame which was sporting in all quarters. (A. A. R.).

10352

किं शीलेन मनोहरेण महता सद्वंशकत्वेन किं
किं वा कामकलासु कौशलतया किं धन्यकान्त्या परम्।
वन्दे तत् परमार्थतः परमिदं भालेषु भव्याक्षरं
केलीकौशलकोविदोऽपि सखि यत् कुब्जावशो माधवः॥

(आ) Vidy 706.

Śārdūlavikrīḍita metre.

Of what avail is good conduct that captivates the mind or being born in a noble family or proficiency in erotic and other fine arts or the effulgence of prosperity ? Truly I bow to the good letters inscribed on the forehead by fate, for, it is by that Śrī-Kṛṣṇa, though well versed in various sportive activities, O friend, became enamoured of a hunch-backed girl. (A. A. R.).

10353*

किंशुककलिकान्तर्गत-
चन्द्रकलास्पर्धि केसरं भाति।
रक्तनिचोलकपिहितं
धनुरिव जतुमुद्रितं वितनोः॥

(आ) SkV 172 (a. Vallaṇa), Kav 74 (a. Vallaṇa), ŚP 3794 (a. Vijjakā), JS 208.12 (a. Vijjāka), SR 331. 11 (a. ŚP), SSB 197. 11 (a. Vijjakā), SK 3. 352, SSkṛP 128, Kav pp. 100 and 107.

(*ab*) °कान्तर्गतमिन्दुकला° ŚP, JS, SR, SSB, SK, SSkṛP.

(*b*) केशरं SkV, Kav, SK.

Āryā metre.

The filament of the flame-tree flower, hidden within the bud, / curves like the sickle moon : / it might well be the bow of Love / wrapped in a red tunic and sealed with lac. (D. H. H. Ingalls).

10354*

किंशुक किं शुकमुखवत्
कुसुमानि मधौ विकासयस्यनिशम्।
यस्यां जनोऽनुरागी
सा गीरेतैः किमुच्चार्या॥

(आ) VP 378 (a. Kavirāja), Ava 327, RJ 553 ( =3. 35), Any 134. 206, SR 242. 167, SSB 643. 1, SRK 212. 1 (a. Śārṅgadhara).

(*a*) शुकशुकवत् VP (MS).

(*b*) मधौ om. RJ, SR, SSB, SRK ; विकाश° VP, RJ, Any.

(*d*) कदापि नोच्चार्यं [किमुच्चार्यं] Ava, RJ, Any, SR, SSB, SRK.

Āryā metre (in RJ, SR, SSB and SRK Udgīti-āryā metre ; in Ava and Any Gīti-āryā metre).

In the spring, O *kiṁśuka*- [*palāśa*-] tree, why have you ceaselessly blossomed forth into flowers resembling the beaks of parrots ? But, the (sweet) sound (flowing from those beaks), with which people are delighted, can that sound be produced by these flowers ? (S. Bhaskaran Nair).

10355

किंशुकक्षितिरुहां विलसन्तः
कोरकाः कुटिलतां कलयन्तः ।
पान्थवारणविदारणताम्राः
कामकेसरिनखा इव रेजुः ॥

(आ) PV 603 (a. Lolimbarāja), SR 332. 72, SSB 199. 77.

(*b*) कुड्मलाः [कोरकाः] SR, SSB.

Svāgatā metre.

The buds of the *kiṁśuka*-trees shining bright and possessing a curved shape shone like the claws of Cupid-lion which had turned red by tearing the (hearts of) traveller-elephants. (S. Bhaskaran Nair).

10356*

किंशुकव्यपदेशेन तरुमारुह्य सर्वतः ।
दग्धादग्धमरण्यान्याः पश्यतीव विभावसुः ॥

(अ) Kāvyālaṁkāra of Bhāmaha 2. 92.

(आ) VS 1645 (a. Bhāmaha ; cf. Weber's *Indische Studien* 16. 208), SRHt 247. 2 (a. Somadatta-Bhaṭṭa), SSSN 209. 2 (a. Bhāmaha), Sar 4. 109.

(*c*) °दग्धामरण्यानीं SSSN, Sar ; °रण्यानां VS, SRHt.

The forest-fire, having climbed, as it were, the *kiṁśuka*-tree under the guise of its (red) flowers, looks around on all sides as if to ascertain itself which part of the forest has been burnt and which part has not been. (S. Bhaskaran Nair).

10357*

किंशुकसुमवक्रनखो
मदनप्रह्लादपक्षपातपरः ।
मानवतीमानदितिजम्
इच्छति हन्तुं वसन्तनरसिंहः ॥

(आ) SSB 198. 41 (a. Kṛṣṇarāma).

Gīti-āryā metre.

The Man-lion [Nara-siṁha] that is spring, possessing curved nails in the form of *kiṁśuka*-flowers, being partial to Cupid in the form of prince Prahlāda, desires to kill the demon (Hiraṇya-kaśipu) appearing in the form of the anger of proud dames. (K. V. Sarma).

10358*

किंशुकादपि गन्धाशा मांसाशा मशकादपि ।
कृपणादपि वित्ताशा वृथाशा तस्य दुर्मतेः ॥

(आ) ŚP 1540, SH 1541.

(*d*) त्रयमेतन्निरर्थकम् SH.

The desire for fragrance from the *kiṁśuka*-flower, the desire for meat from the mosquito and the desire for wealth from a miser—all there desires of a fool will be futile. (K. V. Sarma).

किंशुकाद् गच्छ मा तिष्ठ see No. 10361.

10359**

किंशुकान्योक्तयस्तद्वत् पलाशकुसुमोक्तयः ।
बब्बूलान्योक्तयो ज्ञेयाः शाखोटान्योक्तयः स्फुटाः ॥

(आ) Any 109. 16.

Thus are given here the allegorical verses on the *kiṁśuka*-tree as well as on (its flower better known as) the *palāśa*-flower; similarly, the allegorical verses on the *babbūla*-tree are given; and likewise, given are the verses on the *śākhoṭaka*-tree. (S. Bhaskaran Nair).

10360

किंशुके किं शुक: कुर्यात् फलितेऽपि बुभुक्षित: ।
अदातरि समृद्धेऽपि किं कुर्युरुपजीविन: ॥

(अ) Cr 1373 (CNP II 91).

(आ) VS 472, ŚP 1372, SkV 1647, SRHt, 217. 9, SSSN 161. 7, VP 9. 116, Any 59. 64 and 133. 202, SR 71. 12 (a. ŚP), SSB 341. 12, IS 191 *cd/ab*, Subh 291 *cd/ab*.

(*b*) च [ऽपि] CNP II (MS).

(*c*) समृद्धेषु CNP II (MS).

(*d*) कुर्युरनुजीविनः SkV ; कुर्वन्त्युपजी° Any.

What can the hungry parrot do with the *kiṁśuka*-tree even when it comes in fruit[1]? (Likewise), what help can dependents expect from a miser, however wealthy he may be? (S. Bhaskaran Nair).

1. The fruit of the *kiṁśuka*-tree is inedible.

10361*

किंशुके शुक मा तिष्ठ चिरं भाविफलेच्छया ।
बाह्यरङ्गप्रसङ्गेन के के नानेन वञ्चिता: ॥

(आ) ŚP 1045, RJ 551 ( =3. 33 ), VP 10. 88, Pad 95. 15, Any 59. 63 and 133. 201, SR 227. 182, SSB 617. 2, SRK 24. 26 and 192. 6 (a. Śārṅgadhara).

(*a*) किंशुकाद् गच्छ मा ŚP, Any.

(*b*) भाविमृष्टफलाशया Pad ; भाविस्वादुफलाशया RJ ; चिरकालफलेच्छया SRK 24. 26 ; शुक भाविफलाशया ŚP, Any.

(*c*) °प्रसादेन [°प्रसङ्गेन] RJ ; °प्रपञ्चेन [°प्रसङ्गेन] Any.

Do not remain on the *kiṁśuka*-tree for long, O parrot, with the desire for fruit from it in the future. By an outward show of its nature how many have not been deceived by it? (A. A. R.).

10362*

किं शृङ्गारसमुद्रकल्पलतिके किं वा मृणालीलते
किं वक्षोजमहीध्रचन्दनलते किं मारपाशीलते ।
किं लावण्यसुधाब्धिविद्रुमलते पत्राङ्गुलीसंयुते
भात: किं कलगूर्जरीमुललिते बाहू लते मन्मते ॥

(आ) PV 216 (a. Padmavatī), SSkṛP 59.
Śārdūlavikrīḍita metre.

These two, —are they creepers which satisfy the desires of the ocean of love? Else, are these lotus-stalks? Are these sandal creepers growing on breast-like hills? Are these the nooses of Cupid? Are these coral creepers of the ocean of the nectar of beauty? But, (more correctly), in my opinion, these appear like the tender arms of a noble lady of the Gūrjara region, adorned with floral designs. (K. V. Sarma).

किं शेषस्य भरव्यथा see No. 10033.

10363*

किं शोचामि मदेकबान्धवतया सम्प्रत्यनाथा: प्रजा:
किं बन्धूनतिवत्सलानशरणानेतांश्च भृत्यानहम् ।
किं दासीं द्विजसद्मनि प्रियतमां वत्सं च किं वा शिशुं
किं चाण्डालभुजिष्यतामुपगत: पापो निजं जीवितम् ॥

(अ) Caṇḍa-kauśika 4. 2.

(आ) RA 2. 15.

(*b*) किं मौलभृत्यान् or किं तांश्च भृ° [एतांश्च भृ°] Caṇḍa° (var.); किं मौलिभृ° [एतांश्च भृ°] Caṇḍa° (var.), RA.

(*c*) प्रियतमां हा वत्स किं त्वां शिशुं Caṇḍa° (var.), RA ; प्रियतमां हा वत्स कं वा शिशुं Caṇḍa° (var.).

(*d*) चण्डाल° Caṇḍa° (var.), RA ; उपगतं Caṇḍa° (var.) ; पापान्निजं [पापो° नि°] RA ; प्राप्तो निजं [पा° नि°] RA (MS).
Śārdūlavikrīḍita metre.

Do I[1] mourn for the subjects who, after having me for their friend, are now left friendless ? Or, for those very affectionate kinsmen and forlorn servants ? Or, for the most beloved (wife, now) a slave in the Brāhmaṇa's house, or for the dear child ? Or, for the life of my own wretched self now gone into the slavery of a Caṇḍāla ? (S. D. Gupta).

1. King Hariścandra.

10364

किं शोच्यं कार्पण्यं
सति विभवे किं प्रशस्यमौदार्यम् ।
तनुतरवित्तस्य तथा
प्रभविष्णोर् यत् सहिष्णुत्वम् ॥

(अ) Praśnottara-ratnamālā (KM VII, pp. 121–23) 25 (in Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 24).

(आ) IS 1722.

(इ) Praśno° (Tibetan) 21 *ef/gh*.

(*a*) शौच्यं Praśno° (T).

(*b*) प्रशस्तौदार्यम् Praśno° (T) (sub-metric).

(*c*) न तु गतवित्तस्य [तनुतर°] Praśno° (var.).

Āryā metre.

What is to be pitied when in affluence ? Niggardliness. What is praiseworthy then ? Generosity. Patience is similarly to be commended both when a man is in very indigent circumstances as well as when he is in power. (K. V. Sarma).

10365

किं शोधनेन वमनेन च भेषजेन
किं वा रसायनदिनर्तुहितोपचारैः ।
स्वातन्त्र्यमेकमपहाय नरस्य नाधि
व्याधिं निहन्ति जगतस्त्रितयेऽपि किंचित् ॥

(आ) JS 400. 121.

Vasantatilakā metre.

Of what avail are purging (by purgatives), vomitting (by emetics) and (using various other) medicines ? What for is treatment, daily and periodically, by *rasāyana*-tonics ? There is nothing other than freedom that cures a man's both physical and mental ailments in the three worlds. (S. Bhaskaran Nair).

10366

किं शौर्येण सरागस्य मदक्षीबस्य वन्तिनः ।
बन्धकीलाभलोभेन यः क्षिपत्यवटे तनुम् ॥

(अ) Dar 5. 25.

What is the use of valour to one who is passionate ? What use is an elephant that is in rut ? That man throws his body into a well, who is greedy for the gain of an unchaste woman. (A. A. R.).

10367

किं संसारे सारं
बहुशोऽपि विचिन्त्यमानमिदमेव ।
मनुजेषु दृष्टतत्त्वं
स्वपरहितायोद्यतं जन्म ॥

(अ) Praśnottara-ratnamālā 6.

(इ) Praśno° (Tibetan) 5.

(*b*) सम्यगर्थस्य विचारणा Praśno° (T).

(*c*) मनुजस्य कस्तत्त्वलाभः Praśno° (T).

(*d*) स्वपरो हितायोद्योगः Praśno° (T).

Āryā metre (in Praśno° [T] *bcd* defective).

What is the essence in worldly life ? —This is to be pondered over frequently. The truth that is found by men (through such ponderings) is that life should be lived for others' good as well as one's own. (K. V. Sarma).

10368

किं सम्यगिति प्रश्ने
भीष्मः स्तोत्रं श्रियःपतेः प्राह ।
स्तव्यस्तेन श्रीमान्
कस्य न वा वल्लभा स्तुतिर्भवति ॥

(आ) SMH 6. 32.

(*b*) भीतः SMH (KM); भीष्मन्तो SMH (var.); श्रियः पतिः SMH (KM).

Gīti-āryā metre.

When the question was asked as to what was beneficial, Bhīṣma said, "The praise offered to the Lord of Śrī[1]". Hence praise must be offered to wealthy men. To whom is not praise a beloved ? (A. A. R.).

1. Here it means, 'wealth'.

10369*

किं स स्वर्गतरुः कोऽपि　　यस्य पुष्पं निशाकरः ।
ते वृक्षाः कीदृशा मातर्　　येषां मुक्ताफलं फलम् ॥

(अ) Sar 2. 39. Cf. No. 11355.

(आ) IS 7498, ZDMG 25. 456.

Is there any heavenly tree, the flower of which is the moon ? And ( tell me ), O mother, what sort of trees are those, the fruits of which are pearls ? (S. Bhaskaran Nair).

10370*

किं सीत्कृतैर्मधुसुधानिधिभिर्मुधैव
　　किं कूजितैः कलरवैरलमायताक्षि ।
जानात्युलुम्बपृथुकामलकालमेय-
　　मेवानयं नवधनश्चिरपामरोऽयम् ॥

(आ) JS 126. 41.

(*c*) °लसेय- JS (var.).

Vasantatilakā metre.

What is the use of your appreciative kissing sound full of nectarian sweetness or of your sweet cooings, O charming-eyed one ? Enough of these. This lover of yours, who has recently become rich, has been a rustic for long, knowing only the difference between gourd, parched rice, myrobalans and such other vegetables. (A. A. R.).

10371–74

किं सुखं लभते मर्त्यः　　सेवमानः परस्त्रियम् ।
केवलं कर्म बध्नाति　　श्वभ्रभूम्यादिकारणम् ॥
वर्चःसदनवद्यस्या　　जल्पने जघने तथा ।
निक्षपन्ति मलं निन्द्यं　　निन्दनीया जनाः सदा ॥
मद्यमांसादिसक्तस्य　　या विधाय विडम्बनम् ।
नीचस्यापि मुखं न्यस्ते　　दीना द्रव्यस्य लोभतः ॥
तां वेश्यां सेवमानस्य　　मन्मथाकुलचेतसः ।
तन्मुखं चुम्बतः पुंसः　　कथं तस्याप्यणुव्रतम् ॥

(अ) AS 782–85.

(आ) GVS 636–39.

(*e*) °सदन वतस्या (*sic !*) or °सदनं यस्यापि or °वत्तस्या [°सदनवद्यस्या] AS (var.).

(*g*) निद्याः AS (var.).

What happiness does a man get by resorting to another's wife ? He merely gets entangled in *karma* which would throw him in the world of hell.

Those despicable ones who deploy their talk or their genitals do so like depositing dirty excreta.

The pitiable women who allure and kiss the face of even addicts to meat and liquor and of the low, do so out of greed for wealth.

How can a man sustain even the *aṇu-vrata*,[1] if he were to serve a prostitute and kiss her face, his mind being agitated by passion. (K. V. Sarma).

1. *Aṇu-vrata*, the 12 common injunctions prescribed for Jains.

10375

किं सुखदुःखनिमित्तं
　　मनुजोऽयं खिद्यते गतमनस्कः ।
परिणमति विधिविनिर्मितम्
　　असुभाजां किं वितर्केण ॥

(अ) AS 354.

(*b*) खिधते (*sic !*) or विद्यते [खिद्यते] AS (var.).

(*d*) असुभुजां AS (var.).

Āryā metre.

Why does a man lose his mental poise and get worried due to experiences of happiness and misery ? It is the ordainment of fate that fructifies in the case of living beings. (Then), why question it ? (A. A. R.)

10376*

किं सुन्दरि प्ररुदितासि ममोपपन्ने
वंशस्थितेरधिगमान्महति प्रमोदे ।
पीनोन्नतस्तनविसर्पिभिरानयन्ती
मुक्तावलीविरचनां पुनरुक्तिमस्त्रैः ॥

(अ) Vik 5. 15. (Cf. A. Scharpé's Kalidāsa-Lexicon I. 2 ; p. 123).

(*a*) ममोपनीते Vik (var.).

(*b*) °रभिमुखे स्फुरति प्ररोहे [°रधि° प्रमोदे] Vik (var.); °मात् स्फुरति [°मान्महति°] Vik (var.).

(*c*) पीनस्तनोपरिनिपातिभिरर्पयन्ती Vik (var.).

(*d*) °विरचनं Vik (var.); °नापुन° [°नां पुन°] Vik (var.) ; पुनरुक्तम° Vik (var.).

Vasantatilakā metre.

Why, loveliest one ! weepest thou[1], when joy quivers in my[2] heart at this sudden attainment of continuance to my race, and renderest superfluous the adornings of pearls by the tears that fall fast on thy full bosom ? (E. B. Cowell).

1. Urvaśī. 2. King Vikrama's.

10377*

किं सुन्दरैरिदमतोऽथ बहूनि तानि
वेधाः करोति बत नैव विवेचयामः ।
लावण्यमत्र किमु मूर्तमिदं नु तद्वा
निर्माणशिष्टममृतं वपुषः किमस्याः ॥

(आ) VS 1465 (a. Kalaśa).

(*c*) किमूर्तम् (*sic !*) VS (var.); न [नु] VS (var.).

Vasantatilakā metre.

Is it with beautiful things that her body is fashioned ? Then, the Creator must be making a lot of things. Well, we shall not bother to consider. Can she be the embodiment of loveliness ? Or, is nectar the remainder after fashioning her body ? (A. A. R.).

10378

किं सेवकस्य कुशलं कश्च राज्ञां सदा प्रियः ।
कोऽर्थी न लाघवं यातः कः कालस्य न गोचरः ॥

(अ) KSS 10. 60. 140 ( in NSP edition 10. 60. 139 ).

(आ) IS 1753.

Can there be welfare for a servant ? Who can permanently remain dear to a king ? What suppliant is not belittled ? Who is not subject to time (in this world) ? (S. Bhaskaran Nair).

10379**

किं स्तुमः शब्दपाथोधेर् हेमचन्द्रयतेर् मतिम् ।
एकेनानेन येनेदं कृतं शब्दानुशासनम् ॥

(आ) SSB 287. 3.

How shall we praise the learning of the Jain ascetic Hemacandra, a veritable ocean of the mastery of words, who single-handed composed the ( voluminous lexicographical work ) *Śabdānuśāsana* ? (A. A. R.).

10380*

किं स्थानस्य निरीक्षणेन मुरजिद्ध्यानाय भूमण्डले
भ्रातश्चेद् विरतिर्भवेद् दृढतरा यस्य स्रगादौ सदा ।
तस्यैषा यदि नास्ति हन्त सुतरां व्यर्थं तदन्वेषणं
स्थानस्यानधिकारिणः सुरधुनीतीराद्रिकुञ्जादिषु ॥

(अ) Vijñāna-śataka (in BhŚ, pp. 212-25) 52.

(*b*) स्रक्चन्दनादौ [य° स्र°] Vi° (var.).

(*c*) सा चैषा [तस्यैषा] Vi° (var.); तदान्वेषणं Vi° (var.).

Śārdūlavikrīḍita metre.

Of what avail is the search on the earth for a place of meditation on Lord Viṣṇu, O brother, if a very firm dispassion dawns on worldly things such as garlands etc. ? If this is lacking, then the search for a fit place is completely futile, for, places like the banks of the Gaṅgā, mountains and arbours have nothing to do with meditation. (S. Bhaskaran Nair).

10381

किं स्यन्दनैः केतनदीर्णमेघैः
किं वा गजैर्गण्डविदीर्णदानैः ।
किं पत्तिभिर्वा तुरगो यदि स्यात्
स एव संख्येषु जयं प्रसूते ॥

(आ) SRHt 119. 8 (a. Rājaputrīya, cf. V. Raghavan in *Journal of Oriental Research* XIII, p. 303), SSSN 141. 8.

(c) रयात् [स्यात्] SSSN (printing error).

Upajāti metre (Indravajrā and Upendravajrā).

What is the use of war-chariots with flags piercing the clouds, or with elephants that have their temples flowing with ichor, or with foot-soldiers ? If there are horses [cavalry], that alone would bring victory in battles. (A. A. R.).

10382–83

किं स्यात् परत्रेत्याशङ्का कार्यं यस्मिन् न जायते ।
न चार्थघ्नं सुखं चेति शिष्टास् तत्र व्यवस्थिताः ॥
त्रिवर्गसाधकं यत् स्याद् द्वयोरेकस्य वा पुनः ।
कार्यं तदपि कुर्वीत न त्वेकार्थं द्विबाधकम् ॥

(अ) Kāma-sūtra of Vātsyāyana 26. 8-11,

(आ) No. 10382 : SRHt 106. 17 (wrongly a. MBh), SSSN 116. 17 (wrongly a. MBh). No. 10383 : SRHt 99. 12 (a. Vātsyāyana), SSSN 110. 11 (a. Vātsyāyana), Ānandagiri on Sureśvara's Bṛhadāraṇyakopaniṣad-bhāṣya-vārttika 1. 3. 49-50.

(b) विद्यते [जायते] SRHt, SSSN.

(c) चार्थं च सुखं [चार्थघ्नं सुखं] SSSN.

(d) तस्मिन्नवस्थिताः [तत्र व्य°] SRHt, SSSN.

(e) त्रयाणां सा° [त्रिवर्गसा°] Kām° (var.).

(f) वैकस्य साधकम् [एकस्य वा पुनः] SRHt, SSSN.

(h) त्वेवार्थं [त्वेकार्थं] SRHt, SSSN.

The good people have established the rule that only that action should be done which does not result in apprehension to one's welfare in the world after death and which is not inimical to one's wealth and happiness. (A. A. R.).

One may do that which accomplishes the three aims[1], or two of them, or even one of them. But one may not do that thing which conduces to one aim but stands in the way of the other two. (S. Bhaskaran Nair).

1. *Dharma*, *artha* and *kāma*.

10384*

किं स्यात् फलं स्फुटमधूकमयेन दाम्ना
का वाञ्छिता विकचचम्पकमालया मे ।
धिक् तां च काञ्चनसरोजमृणालनालां
लीलाभुवो भुजलता ललितास्तु सैव ॥

(आ) Skm (Skm [B] 847, Skm [POS] 2. 75.2) (a. Kavi-Kusuma).

(d) लीलाभुजो [°भुवो] Skm (var.).

Vasantatilakā metre.

What is the use of a garland of blossomed *madhūka*-flowers, and what desire have I for the garland of fully blossomed *campaka*-flowers ? Fie on the garland made of the stalks of golden lotus-blooms ! Let me have (around me) only her tender arms, the ground of sportive charms. (A. A. R.).

10385*

किं स्यादञ्जनपर्वतः स्फटिकयोर्द्वन्द्वं वधद्दीर्घयोर्
अम्भोमेदुरमेघ एष किमुत श्लिष्यद्बलाकाद्वयः ।
शून्यः किं नु करेण कुञ्जर इति भ्रान्तिं समुत्पादयन्
दंष्ट्राद्वन्द्वकरालकालवदनः कोलः कुतोऽप्यागतः ।।

(अ) Nala-campū 1. 44.

(आ) JS 384. 9 (a. Trivikrama-Bhaṭṭa).

Śārdūlavikrīḍita metre.

Can it be a hill of collyrium possessing a pair of long crystal slabs ? Or is it a dense fresh cloud with a pair of cranes embracing it ? Or is it an elephant but devoid of its trunk ? Producing such illusions a wild boar has come running from somewhere with its face possessing a pair of terrifying snouts. (A. A. R.).

10386*

किं स्याद् भास्वान्न भानोरमृतघनरसस्यन्दिनः सन्ति पादाः
किं वा राकाशशाङ्को नहि तुहिनरुचिः कुत्रचिन्निष्कलङ्कः ।
साक्षाच्चिन्तामणिः किं विपुलफलमणेः सौकुमार्यं कुतस्त्यं
सन्देहान्मुग्धधीभिः प्रथममिति मुनेः पातु दृष्टं वपुर् वः ।।

(आ) VS 75, SR 27. 209.

Sragdharā metre.

Can it be the sun ? But the sun's rays do not shed nectarean juice. May it be the full moon ? But in no case is the moon devoid of the black spot. Is it then the great wish-granting stone *Cintāmaṇi* ? But where is the tender charm in the stone, that bestows in plenty ? Thus were the innocent ones confounded at first on seeing the body of the sage. May that body protect you all. (S. Bhaskaran Nair).

10387*

किं स्याद् वर्णचतुष्टयेन वनजं वर्णैस्त्रिभिर्भूषणं
स्यादाद्येन मही त्रयेण तु फलं मध्यं द्वयं प्राणदम् ।
व्यस्ते गोत्रतुरङ्गघासकुसुमान्यन्ते च सम्प्रेषणं
ये जानन्ति विचक्षणाः क्षितितले तेषामहं सेवकः ।।

(आ) SuM 19. 2, IS 1724, Subh 283.[1] Cf. IS Vol. III, *Verbesserungen und Nachträge*, pp. 629-30 *ad* 1724, *Literarisches Centralblatt* of 1872 No. 3b (839) (कुवलय).

(*b*) च [तु] Subh ; मध्यद्वयं Subh.

(*c*) °कुसुमं प्रान्ते Subh ; संबोधनं [सम्प्रेषणं] Subh.

(*d*) बुधोत्तमाः [विचक्षणाः] SuM (var.), Subh ; तेषाम् [तेषाम्] Subh (MS) ; किंकरः [सेवकः] Subh.

1. A riddle of *Bahirālāpa* variety.

Śārdūlavikrīḍita metre.

What is the word with four letters which means a lotus ? [*Kuvalayam*]. With three letters it means an ornament. [*Valayam*[1]]. The first means the earth. [*Ku*]. Three letters together mean a fruit. [*Kuvala*[2]]. Two together have the meaning of strength. [*Balam*]. Separately it means family, horse-food and flower, and at the end it means sending. Those clever people who know this, of them I am a servant.[3] (A. A. R.).

1. A bracelet. 2. The jujube-fruit.
3. The answer is the word, '*kuvalayam*'.

10388*

किं स्याद् विशेष्यनिष्ठं
का संख्या वदत पूरणी भवति ।
नीचः केन सगर्वः
सूत्रं चन्द्रस्य कीदृक्षम् ।।

(अ) VMM 2. 60.

(आ) SR 200. 48, SSB 557. 49.[1]

1. A riddle of *Bahirālāpa* variety.

Āryā metre.

What may be related to a noun ? [*Viśeṣaṇa* : adjective]. Which number gives sense by completion (to a number of zeros) ? [*Eka* : one]. By what does a low person become proud ? [*Arthena* : by wealth]. How is the *sūtra* [aphorism] of Candra [Candragomin] ? [*Viśeṣaṇamekārthena*[1]]. (A. A. R.).

1. This dictum found in Candragomin's Grammar forms the answer of the riddle here.

10389*

किं स्वप्नः किमु जागरः किमथवा रात्रिः किमासीद् दिनं
मोहावस्थितया मया न किमपि ज्ञातं किमेतत् सखि ।
यन्नामश्रवणादनन्तरमिदं वृत्तं तमेव प्रियं
चेतो दुर्लभमप्यपास्तसकलव्यापारमाकाङ्क्षति ।।

(आ) SR 287. 10, SSB 122. 9.

Śārdūlavikrīḍita metre.

Is it a dream or waking state, is it night or day ? O friend, as I remained in a state of stupor, I never could grasp anything ; why is this so ? No sooner had I heard his name, than this state came upon me ; my mind, suspending all other activities desires my lover alone, however difficult it may be. (A. A. R.).

10390*

किं स्वर्भानुरसौ विलिम्पति जगद् देहप्रभाविस्तरैस्
तीव्रांशोः पततः पतत्यथ करालम्बावकृष्टं नभः ।
किं साम्भोधिकुलाचलां वसुमतीं स्वस्मिन् विधत्ते हरिः
सङ्कल्पानिति मांसलं वितनुते कादम्बनीलं तमः ।।

(आ) SkV 885.

(*c*) °लावलां SkV, (but emended to °कुलाचलां, as above, by D. H. H. Ingalls in the *Notes* appended to his *English Translation* of SkV, p. 530).

Śārdūlavikrīḍita metre.

The thick blossoming darkness makes one wonder / if Rāhu is painting the world with the broad shadow of his body ; / or if the sky is falling, / dragged down by the clinging hands of the descending sun ; / or if the blessed Hari has swallowed in himself / the earth with all its seas and mountains. (D. H. H. Ingalls).

10391

किंस्विच् छिद्रं भवेद् दोषः किंस्विद् हि विनिपातनम् ।
कुतो मम स्रवेद् दोष इति नित्यं विचिन्तयेत् ।।

(आ) SRHt 106. 8 (a. Rājaga), SSSN 115. 7.

Can a weak point in me turn out to be a defect ? May it lead to a defect of serious consequences [to my downfall] ? How may my defects disappear ? Thus should one ponder carefully, everyday. (A. A. R.).

10392–93

किंस्वित् प्रवसतो मित्रं किंस्विन् मित्रं गृहे सतः ।
आतुरस्य च किं मित्रं किंस्विन् मित्रं मरिष्यतः ।।
सार्थः प्रवसतो मित्रं भार्या मित्रं गृहे सतः ।
आतुरस्य भिषङ् मित्रं दानं मित्रं मरिष्यतः ।।

(अ) MBh (MBh [Bh] 3.297.44-45, MBh [R] 3. 313. 63–64, MBh [C] 3. 17348–49).

(आ) No. 10393 : IS 7027.

(इ) No. 10393 : SS (OJ) 174.

(*a*) प्र° मि° tr. MBh (var.).

(*c*) मित्रं किं tr. MBh (var.).

(*e*) विद्या [सार्थः] MBh (var.).

(*f*) भा° मि° tr. MBh (var.).

(*h*) पुण्यं [दानं] MBh (var.).

Who is the companion of one who sets out on a journey ? Who is the friend of one who stays at home ? Who is the friend of one afflicted with disease ? Who is the companion of one who is dying ?[1]

1. So questions the Yakṣa to Yudhiṣṭhira.

A travelling company of merchants[1] is the companion of one who sets out on a journey. The wife is the friend of one who stays at home. The physician is the friend of one afflicted with disease. The (previously performed) act of giving gifts[2] to charities is the companion of one who is dying.[3] (S. Bhaskaran Nair).

1. 'Knowledge', if the reading is विद्या.
2. 'Moral merits', if the reading is पुण्यम्.
3. Thus replies Yudhiṣṭhira to the Yakṣa.

10394*

किं हसथ किं प्रधावथ
किं जनमाह्वयथ बालका विफलम् ।
तदयं दर्शयति यथा
रिष्टः कण्ठेऽमुना जगृहे ॥

(अ) ĀrS 2. 174.
Āryā metre.

Why do you laugh ? Why run ? Why call the people ? All these, O boys, are quite in vain. He only shows how the demon was squeezed at the neck by him.[1] (A. A. R.).

1. When Śrī-Kṛṣṇa hugged a cowherdess, a friend says thus to allay all suspicions.

10395*

किं हारैः किमु कङ्कणैः किमसमैः कर्णावतंसैरलं
केयूरैर्मणिकुण्डलैरलमलं साडम्बरैरम्बरैः ।
पुंसामेकमखण्डितं पुनरिदं मन्यामहे मण्डनं
यन्निष्पीडितपार्वणामृतकरस्यन्दोपमाः सूक्तयः ॥

(अ) Rājendra-karṇapūra of Śambhu KM I, 22-34) 74.
(आ) JS 36. 7, SH 375, SSH 1. 100, SR 29. 20 (a. Rājendra), SSB 48. 19, SPR 1066. 1.
(*a*) कङ्कणै SH ; किमु सुमैः [किमसमैः] Raj°, JS (MS) ; किं कर्णपुरैर् [कर्णावतंसैर्] Raj°.
(*c*) °खण्डनं Raj°; शम्भोर्मते [मन्यामहे] Raj° ; भूषणं [मण्डनं] SH.
(*d*) पार्वणेन्दुशकलस्यन्दो° Raj.
Śārdūlavikrīḍita metre.

What use are pearl-necklaces, bracelets and incomparable ear-ornaments ? And what for are armlets, gem-set ear-pendants and fancy clothes ? We are of the view that to men there is only one permanent ornament and that is the mellifluous speech which resembles the oozings of the nectarean rays from the full moon. (S. Bhaskaran Nair).

10396*

किं हास्येन न मे प्रयास्यसि पुनः प्राप्तश्चिराद् दर्शनं
केयं निष्करुण प्रवासरुचिता केनासि दूरीकृतः ।
स्वप्नान्तेष्विति ते वदन् प्रियतमव्यासक्तकण्ठग्रहो
बुद्ध्वा रोदिति रिक्तबाहुवलयस्तारं रिपुस्त्रीजनः ॥

(आ) VS 2570, Dhv (HSS) *ad* 2. 27 (p. 101), Amd 328. 949, VyVi *ad* 1. 95 (p. 166), AR 234. 1-4.
(*a*) पुरः [पुनः] VS, Amd.
(*b*) नेयं [केयं] VS ; प्रयास° [प्रवास°] VS (var.).
(*c*) स्वप्नोन्तेष्वपि (°ष्विति) वो Amd, AR ; वचः [वदन्] VS.
(*d*) बुध्द्वा Amd (printing error) ; शून्यबाहुयुगलस्तारं [रिक्तबा°] VS.
Śārdūlavikrīḍita metre.

"Enough of jest ; you can't leave me again, / ah ! how long you made me watch and wait ! / Heartless indeed of you to be so fond of being away. / May I know the cause for this our separation so long." / So speak the wives of your enemy in dreams / clasping fast the neck of their husbands ; / but, alas, only to awake and lament loud / at the sight of their empty arm-rings outstretched. (K. Krishna Moorthy in his *Dhvanyāloka and its Critics*, p. 137).

10397

किं हि नाम न भिद्येत भिद्यमानं दुरात्मभिः ।
परोपघातव्यायाम- किणीकृतमुखैर् नरैः ॥

(आ) SRHt 39. 6.

What indeed does not get broken when attempted to be broken by wicked men ? The faces of these men are full of scars brought on by exertion in doing harm to others. (S. Bhaskaran Nair).

10398*

किञ्जल्कपुञ्जैः परिपिञ्जरासु
　　दिक्षु प्रसूनप्रसरप्रसूतैः ।
दिवापि जाम्बूनदभूषणानां
　　लीलाभिसारः सुदृशां बभूव ॥

(अ) Vikram 10. 11.
Upajāti metre (Indravajrā and Upendravajrā).

As all the quarters around were yellowed by the mass of pollen fallen from the multitude of flowers, the secret act of sportive meeting of the sweet-eyed damsels, adorned with (the bright yellow) golden ornaments, with their respective lovers, passed (unnoticed) even in the day-time (on account of the indistinctness of their appearance similar in colour to the surroundings). (S. Bhaskaran Nair).

10399*

किञ्जल्कराजिरिव नीलसरोजलग्ना
　　लेखेव काञ्चनमयी निकषोपलस्था ।
सौदामिनी जलदमण्डलगामिनीव
　　पायादुरःस्थलगता कमला मुरारेः ॥

(आ) RJ 79, SR 16. 7, SSB 27. 8.
(*c*) सौदामनी SSB.
Vasantatilakā metre.

Like a series of filaments clinging to a blue lotus, a streak of gold remaining on a (black) touchstone, a flash of lightning associated with a mass of (dark) clouds, Goddess Lakṣmī rests on the chest of Lord Viṣṇu. May that Lakṣmī protect us all. (S. Bhaskaran Nair).

10400*

किञ्जल्कामोदमाद्यन्मधुकरमधुरे साधुना माधवेऽस्मिन्
　　नास्तां दूरेण तावद् विरहहुतभुजा दह्यमाना वराकी ।
क्षामक्षामामिमां स्वां तनुमतिचपल प्रेक्षसे किं स्वयं नो
　　कोऽयं मानग्रहस्ते कुरु वचनमिदं दूतिकायाः प्रयाहि ॥

(आ) VS 1412 (a. Śaśivardhana).
Sragdharā metre.

In this spring which is sweet with bees intoxicated in filaments of lotus-blooms, let not that poor beloved of yours be far away, burnt by the fire of separation. O you, fickle-minded one, can you not yourself see your own body highly emaciated (by that separation)? What, (after all), is this jealous pride on your part; act according to the words of the female messenger; please go (at once). (A. A. R.).

10401*

किञ्जल्केन व्यपनुदति नो यस्तृषं पद्मखण्डस्
　　त्वत्कान्त्यासौ भवति विफलश्रीरमुं मा मिमील: ।
एवं वक्तुं मधुकरभरः प्रार्थनापूर्वमस्याश्
　　चन्द्रभ्रान्त्या मुखमुपगतो न त्वयं केशपाशः ॥

(आ) VS 1482, SuMañ 111. 17-20.
Mandākrāntā metre.

This cluster of lotus-blooms which quench our thirst is now rendered devoid of splendour by your radiance; do not cause them to be closed—to say thus swarms of bees have come near her with a request under the illusion that her face is the moon; it is not her charming tresses! (A. A. R.).

10402*

कितव न मयि तव दोषः
　　प्रणयाप्रणयादिकारणं कालः ।
छाया प्रिया निदाघे
　　शिशिरे सैवाप्रिया भवति ॥

(आ) Vidy 528 (a. Lakhimā-Ṭhakkurājī).
(*d*) शिशरे Vidy (changed to शिशिरे, as above, editorially).
Āryā metre.

O rogue, you have committed no offence against me. It is the time that becomes the cause of love or of hatred. The same shade (of trees), which remains pleasant during summer, becomes dismal in winter. (S. Bhaskaran Nair).

10403*

कितव प्रपञ्चिता सा
भवता मन्दाक्षमन्दसञ्चारा ।
बहुदायैरपि सम्प्रति
पाशकसारीव नायाति ॥

(अ) ĀrS 2. 157.
(आ) SR 288. 18, SSB 123. 22.
Āryā metre.

You rogue, she has been exposed by you, she who moves gently (from the rendezvous) due to shyness. Now, even by offering a profusion of wealth she moves not, like a chessman on a board. (A. A. R.).

10404

कितवा यं प्रशंसन्ति यं प्रशंसन्ति चारणाः ।
यं प्रशंसन्ति बन्धक्यः स पार्थ पुरुषाधमः ॥

(अ) Akṣaya-nīti 129. 427.
(आ) ŚP 1323, VP 9. 106, SR 145. 134 (a. ŚP), SSB 467. 21.

That man who is praised by rogues, and he who is praised by professional bards, and the one praised by unchaste women—he, O son of Pṛthā [Arjuna], is the worst of men. (A. A. R.).

10405*

किमकरवमहं हरिर्महीध्रं
स्वभुजबलेन गवां हितं विधित्सुः ।
प्रियतमवदनेन पीयते कः
परिणतबिम्बफलोपमः प्रियायाः ॥

(आ) SR 201. 67, SSB 558. 68.[1]

1. A riddle of *Bahirālāpa* variety.

Puṣpitāgrā metre.

What did I, Kṛṣṇa, do to the mountain [Govardhana] with the might of my arms for the welfare of the cows ? [*Adharaḥ* : You held it]. What is kissed by the mouth of the beloved ? [*Adharaḥ* : lip]. What is that of my beloved, which resembles a *bimba*-fruit ? [*Adharaḥ* : lip]. (A. A. R.).

10406

किमकारि न कार्पण्यं कस्यालङ्घि न देहली ।
अस्य दग्धोदरस्यार्थे किमनाटि न नाटकम् ॥

(आ) SRHt 228. 7 (a. Bhoja), SSSN 171. 7 (a. [?] Bhoja), SuM 8. 4, SR 96. 2, SSB 382. 3.
(*b*) कस्य नायाति (or नागामि) मन्दिरम् SRHt ; किमकारि न भाषितम् SSSN.
(*c*) पापोदर° [दग्धोदर°] SuM, SR, SSB.
(*d*) किमकारि [किमनाटि] SSSN.

What humble pie was not eaten by me, whose threshold did I not cross, which (demeaning) role did I not play for the sake of this wretched belly ? (A. A. R.).

10407*

किमकारि मन्दमतिना
रतिपतिना नीतितन्त्रनिपुणेन ।
स्यूतासि हरिणनयने
हन्त हृदि स्नेहतन्तुना न तनौ ॥

(आ) Pad 43. 3 (a. Rāmacandra), RJ 988, SR 291. 6, SSB 106. 29 and 130. 5.
(*b*) कामतन्त्र° [नीतितन्त्र°] SR, SSB, 130. 5, (but SSB 106. 29, as above).
Gīti-āryā metre.

What action was done by the dull-witted Cupid, though proficient in the course of policy[1], in sewing me, O (my) gazelle-eyed darling, with threads of love, to your heart, but not to your body ? (A. A. R.).

1. 'In the love-science', if the reading is कामतन्त्र°.

10407 A*

किमकारि महत् पुण्यं त्वया कञ्चुक भूतले ।
अधस्ते कुचयोर्युग्मं हारोऽयमुपरि स्थितः ॥

(आ) SG 131.

What noble deed was done by you (earlier) in this earth, O bodice, for, (now) under you lies a pair of breasts and above, this necklace ? (S. Bhaskaran Nair).

10408*

किमङ्गारवद् गां खुरैः स्पर्शयन्तः
कुरङ्गा इवाङ्गानि संकोचयन्तः ।
अटन्तो नटन्तो भटं तोषयन्तस्
तुरङ्गाः सुरङ्गाः पुरं गाहयन्ति ॥

(आ) SR 124. 6, SSB 432. 8, SRM 2. 2. 566.

Bhujangaprayāta metre.

Raising sparks of fire with their hoofs on the ground, contracting their bodies like herds of deer, galloping and dancing, and pleasing the cavalrymen, the horses of fine hues enter the city. (S. Bhaskaran Nair).

10409*

किमञ्जनशलाकया जितबलाकया मौक्तिक-
स्रजाप्यलमथानया रशनया फलं किं भवेत् ।
रुचां न पदमास्पदं किमु विना तुलाकोटिना
मधूनि मधुरान्तरैः कथमुपक्रियेरन् प्रिये ॥

(अ) Kṛkā 78.

Pṛthvī metre.

Of what avail is the fine collyrium-pin ? Enough of pearl-necklace which (in hue) has vanquished the crane. What is the use of this girdle ? Are you not possessed of splendour without the anklet ? Do other sweet things render any help (in adding sweetness) to honey, O beloved ? (S. Bhaskaran Nair).

10410

किमत्र चित्रं यत् सन्तः परानुग्रहतत्पराः ।
न हि स्वदेहशैत्यार्थं जायन्ते चन्दनद्रुमाः ॥

(अ) VCsr 11. 9, MK (MK [S] 62, MK [GOS] 58). Cf. No. 10411.

(आ) SSSN 247. 2, Vjv 137.1 (p. 137) (?), SR 45. 34 (a. Vikrama-carita), SSB 302.35 (wrongly a. Kālidāsa[1]), SRK 20. 90, SRS 2. 2. 57, NBh 27, SRM 2. 1. 76, IS 1763.

(*a*) किं वात्र [किमत्र] NBh ; तत् [यत्] SSSN.

(*b*) परकार्यार्थं° [परानुग्रह°] MK.

(*c*) नेहि [न हि] VCsr (var.); °शैत्याय VCsr (var.), MK, SR, SSB, SRK, SRM; सौख्याय° [°शैत्यार्थं] SSSN.

(*d*) °द्रुमः NBh.

1. Raghuvaṁśa 5. 33 begins similarly, but is different, cf. No. 10412.

What is there to wonder in that the good are devoted to help others. Indeed, sandal trees are cool not to cool their own bodies (K. V. Sarma).

10411

किमत्र चित्रं यत् सन्तः परार्थफलकाङ्क्षिणः ।
न हि द्रुमाश्च भोगार्थं फलन्ति जगतीतले ॥

(अ) Nāradīya-purāṇa 1.7.67. Cf. No. 10410.

What is there to wonder that the good desire benefits for others. Indeed, in this world, trees do not bear fruits to enjoy them by themselves. (K. V. Sarma).

10412

किमत्र चित्रं यदि कामसूर्भूर्
वृत्ते स्थितस्याधिपतेः प्रजानाम् ।
अचिन्तनीयस्तु तव प्रभावो
मनीषितं द्यौरपि येन दुग्धा ॥

(अ) Ragh 5. 33. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 79).

Upajāti metre ( Upendravajrā and Indravajrā ).

What wonder is there if the earth yields the desires of a monarch who abides by his duty. But incomprehensible is your[1] power, since by you even the heaven was compelled to grant your desired object. (M. R. Kale).

1. The king's.

10413

किमत्र चित्रं यदि सज्जनो जनः
करोति विद्वज्जनसाधुपूजनम् ।
करोति यन्नीचकुलोद्भवो जनस्
तदद्भुतं शैत्यमिवार्कमण्डले ॥

(अ) P (PT 4. 9, PRE 4. 10). Cf. Ru 171.

(आ) SRHt 44. 61 (a. Pañcatantra).

(इ) Old Syriac 3. 8, Old Arabic 5. 28, Joh 207. 9.

Vaṁśastha metre.

What wonder is it if a righteous man honours the wise and virtuous ? It would be strange only if a base-born did so ; that would be like coolness in the sun's orb. (F. Edgerton).

10414

किमत्र विरसे सुखं वयितकामिनीसेवने
किमन्यजनप्रीतये द्रविणसञ्चये नश्वरे ।
किमस्ति भुवि भङ्गुरे तनयदर्शने वा भवे
यतोऽत्र गतचेतसा तनुमता रतिर्बध्यते ॥

(अ) AS 246.

(आ) SPR 345. 27 (a. AS).

(b) °दुर्लभे [°प्रीतये] AS (var.) (metrically better).

(c) सुविभ° or सुवि भ° or सुचिभ° [भुवि भ°] AS (var.).

Pṛthvī metre.

What happiness is there in resorting to loving women, which (ultimately) becomes insipid ? Is it for (gaining) the friendship of other people that unstable wealth is accumulated ? Is there true happiness in seeing a son here in this earthly existence which is so transitory, that none-the-less people foolishly resort to worldly pleasures ? (S. Bhaskaran Nair).

10415

किमत्र हे चातक दीर्घकण्ठं
प्रसार्य वक्त्रं करुणं विरौषि ।
रात्रौ दिवा वर्षति वारिदोऽत्र
तथापि पत्रत्रितयं पलाशे ॥

(आ) Any 73. 167.

Upajāti metre (Upendravajrā and Indravajrā).

Why do you, O *cātaka* bird, stretch your neck far and open the mouth wide and cry piteously (for water) ? The cloud showers here day and night but none-the-less the *palāśa* has but three leaves. (A. A. R.).

10416

किमत्रेर्नो पुत्रः किमु न हरचूडामणिरसौ
न किं हन्ति ध्वान्तं जगदुपरि किं वा न वसति ।
यदेतस्यान्तःस्था विलसति लघुर्लक्ष्मकणिका
विधातुर्दोषोऽयं न तु गुणनिधेस् तस्य किमपि ॥

(आ) JS 66. 10 (a. Vallabha), SRK 169. 6 (a. Śārṅgadhara), IS 7828.

(c) °न्तस्ता [°न्तःस्था] JS.

Śikhariṇī metre.

Is not the moon the son of the great Sage Atri and does he not occupy the position of a crest-gem of Śiva ? Does he not dispel darkness and remain high up above the world ? Still there is clearly visible a small black spot on him. Well, it is the fault of the Creator and not his ; for, he is a treasure-house of merits. (A. A. R.).

10417

किमद्य मम सम्पन्नं प्रातर्वा भविता पुनः ।
इति चिन्ताज्वरो नास्ति तेन जीवाम्यनामयः ॥

(आ) Sama 2 त 15, SRM 2. 1. 31.

What has happened to me today and what again shall happen tomorrow—this kind of fever of worry I am not suffering from ; this is the reason that I live free from disease. (S. Bhaskaran Nair).

10418

किमधिकमस्य ब्रूमो
महिमानं वारिधेर्हरियंत्र ।
अज्ञात एव शेते
कुक्षौ निक्षिप्य भुवनानि ॥

(आ) RJ 245, SR 216. 10 (a. Sāh), SSB 598. 10, IS 1764, Sāh *ad* 10. 723 (p. 326).

Āryā metre.

How shall we better describe the vastness of the ocean than by saying that Viṣṇu sleeps upon him—obscure, (*even after*)[1] having thrown the worlds into his belly. (*Bibl. Ind.* 9).

1. Words in italics are supplied by the editor.

10419

किमध्ययनभग्नेन सुतेनातिसुबुद्धिना ।
तीक्ष्णेन करवालेन किं भीरुकरवर्तिना ॥

(आ) SMH 2. 53.

(*a*) °हीनेन [°भग्नेन] SMH (KM).

Of what avail is a son of high intelligence, if his studies are broken in the middle ? For what purpose is a sword, however sharp it may be, if it is held in the hand of a coward ? (S. Bhaskaran Nair).

10420

किमनन्ततया ख्यातं पादेन व्यङ्गमाह्वय ।
जनानां लोचनानन्दं के तन्वन्ति घनात्यये ॥

(अ) VMM 3. 34 (in some editions 3. 30)[1].

(आ) SR 199. 26, SSB 556. 26.

1. A riddle of *Bahirālāpa* variety.

What is well known for its infinitude ? [*Kham* : the sky]. Call a person who has defect in his leg. [*Khañja* : O the lame]. At the end of the rainy season, which bring joy to the eyes of the people ? [*Khañjanāḥ* : wagtails]. (S. Bhaskaran Nair).

10421*

किमनया कथया कथयाथवा
समुपयामि न याम्युत यामि वा ।
स्वपिमि किं स्वपिमीति मनस्विनी
मनसिजेन सुदुर्ललिता कृता ॥

(आ) VS 1082.

Drutavilambita metre.

What is the use of all such talk (about my lover) ? Or rather tell me : Shall I go to the tryst or not go at all ? Shall I go to sleep ? But will I get sleep ? Thus was the high-minded damsel rendered wavering in mind by the mind-born god [ Cupid ]. (A. A. R.).

10422

किमनर्थफलं मानसम्
असंयतं का सुखावहा मैत्री ।
सर्वव्यसनविनाशे
को दक्षः सर्वथा त्यागः ॥

(अ) Praśnottara-ratnamālā (KM VII, pp. 121-23) 15 ; (in Monatsberichte der kön Preuss. Ak. der [Wiss. 1868] edition 14 ; om. in the Tibetan text).

(आ) IS 1765.

(*b*) असंगतं Praśno° (KM).

(*d*) परित्यागी [त्यागः] Praśno° (Monatsberichte der kön. Preuss. Ak. der Wiss ).

Āryā metre ( in Monatsberichte edition Gīti-āryā).

What is that which results in danger ? The mind that is unbridled. What gives happiness ? Friendship. Which is efficient in the destruction of all misery ? Renunciation of the fruit of action in every way. (A. A. R.).

10423

किमनेन धनेनापि सत्वरेण मनस्विनाम् ।
गते च जायते खेदो हर्षश्चैवागते न च ॥

(अ) Śts 23. 30 (84. 10–85. 1).

(*a*) किमनेनापि सत्वरेण Śts (var.).

(*b*) गणनेन [सत्वरेण] Śts (var.).

(*c*) दोषो [खेदो] Śts (var.).

Of what avail is this wealth to the wise, to whom its loss does not bring regrets nor its gain rejoicing. (K. V. Sarma).

10424*

किमनेन न पर्याप्तं कान्तत्वं शशलक्ष्मणः ।
सुसन्तप्तापि नलिनी यद्विश्वासमुपागमत् ॥

(अ) VS 549 (a. Bhaṭṭa-Nārāyaṇa).

Is this not a sufficient proof of the immense attractiveness of the Moon, that the Lotus, though severely tormented by him, trusts in him (by going to sleep) ? (A. A. R.).

10425*

किमपाङ्गवलिततारा
निवर्तते मयि वराङ्गि निपतन्ती ।
प्रातः सरोजगर्भे
भ्रमरीव पिपासिता दृष्टिः ॥

(आ) Caṇḍa-kauśika of Kṣemīśvara 1. 19.

Āryā metre.

O fair-limbed lady, why does this thy thirsty look falling on me[1] turn away, with the pupil moving at the corner, like a bee inside a lotus in the morning ? (S. D. Gupta).

1. King Hariścandra.

10426*

किमपि कान्तभुजान्तरवर्तिनी
कृतवती यदियं कलभाषिणी ।
तदनुकृत्य गिरा गुरुसन्निधौ
ह्रियमनीयत सारिकया वधूः ॥

(आ) VS 2162, ŚP 3749, SG 509, RJ 1159, SR 328. 9 (a. ŚP), SSB 192. 8, SuSS 764.

(d) शारिकया VS, RJ, SuSS.

Drutavilambita metre.

(At the next daybreak), in the presence of the elders, on hearing again through the mimicry of a myna [*sarika*-bird] what a certain sweet-tongued bride had uttered (earlier in the previous night) resting on the chest of her groom, she stood abashed. (S. Bhaskaran Nair).

10427*

किमपि किमपि मन्दं मन्दमासक्तियोगाद्
अविरलितकपोलं जल्पतोरक्रमेण ।
अशिथिलपरिरम्भव्यापृतैकैकदोष्णोर्
अविदितगतयामा रात्रिरेव व्यरंसीत् ॥

(अ) Uttara 1. 27.

(आ) SkV 598 (a. Bhavabhūti), Kav 322 (a. Bhavabhūti), JS 179. 21 (a. Bhavabhūti), SG 779 (a. Bhavabhūti), Dhv *ad* 2. 25 ( p. 95 ), Daś *ad* 4. 69 (p. 281), Nāṭya-darpaṇa (GOS) *ad* 3. 10 (p. 145-46), ŚbB 3. 21.

(a) आसत्ति° Uttara (var.), SkV, Kav, Daś, Nāṭya°.

(b) अविचलित° SkV, Kav, SG ; °तोश्च क्रमेण [°तोरक्रमेण] SkV, Kav.

(c) सपुलकपरि° [अशिथिलपरि°] Daś, JS, SG.

Mālinī metre.

As slowly and gently, cheek pressed against cheek, we[1] whispered soft nothings, each clasping the other with warm embrace, the night, whose watches had sped unnoticed, came to an end. (A. B. Keith in his *The Sanskrit Drama*, p. 197).

1. Śrī-Rāma and Sītā.

10428*

किमपि किमपि शङ्के मङ्गलेभ्यो यदन्यद्
विरमतु परिहासश्चण्डि पर्युत्सुकोऽस्मि ।
कलयसि कलितोऽहं वल्लभे देहि वाचं
भ्रमति हृदयमन्तर्विह्वलं निर्दयासि ॥

(अ) Mālatī 8. 13.

(आ) SR 306. 31 (a. Mālatī), SSB 156. 33, KHpk 108 (p. 113).

Mālinī metre.

I[1] am suspecting something or other which is quite other than auspicious ; let the jest cease, O angry one ! I am greatly anxious [*or* : eager for you]. (If) you[2] are testing (me), I am (already) tested (enough !). Beloved, talk to (me). (My) heart wanders inside, being overpowered ; cruel are you ! (R. D. Karmarkar).

1. Mādhava. 2. Mālatī.

किमपि किमिह दृष्टं स्थानमस्ति see No. 10483.
किमपि चलितैः स्निग्धैः किंचित् see No. 10431.

10429

... ... ... ... ... ...
किमपि बलमलङ्घ्यं पश्य तेजस्वितायाः ॥

(अ) Kapph 4. 33*d*.

Mālinī metre.

...Behold, what an unsurpassable power belongs to glory. (G. Shankar).

10430*

किमपि ब्रवीषि न गिरे
प्रकटयसि न कञ्चन प्रभावं वा ।
तदिति प्रहरन्ति तथा
लुठन्ति रत्नानि ते तानि ॥

(आ) SSB 595. 3 (a. Saṃgrahītṛ).

Ārya metre.

You say not anything, O mountain, / nor do you exhibit any of your might ; / when people beat you (by digging your sides)/ these fine gems are seen rolling about. (A. A. R.).

10431*

किमपि ललितैः स्निग्धैः किंचित् किमप्यभिकुञ्चितैः
किमपि वलितैः कन्दर्पेषून् हसद्भिरिवेक्षणैः ।
अभिमतमुखं वीक्षांचक्रे नवाङ्गनया तथा
ललितकुशलोऽप्यालीलोको यथातिविसिस्मिये ॥

(अ) RŚ 1. 88.

(*a*) चलितैः [ललितैः] RŚ (var.); किमप्यति° RŚ (var.).

(*b*) चलितैः or ललितैः [वलितैः] RŚ (var.); कन्देषूच्चैर्हस° RŚ (var.); °र्पेषू हस° RŚ (var.).

(*c*) नवाङ्गणया RŚ (var.).

(*d*) कलनकुशलो [ललित°] RŚ (var.); °सिस्मरे (°ये) [°सिस्मिये] RŚ (var.).

Mālinī metre.

She did cast her glances sometimes sportively and affectionately, sometimes bending her face a little, sometimes turning her neck gracefully, and laughing as it were at the arrows of Cupid ; thus the newly-married damsel glanced at the face of her groom, in a pleasing manner ; the circle of her female companions, though clever in love-making, were all wonder-struck (at her boldness and sportive charm). (S. Bhaskaran Nair).

10432

किमपेक्ष्य फलं पयोधरान्
ध्वनतः प्रार्थयते मृगाधिपः ।
प्रकृतिः खलु सा महीयसः
सहते नान्यसमुन्नतिं यया ॥

(अ) Kir 2. 21, PM 1. 85.

(आ) SRHt 211. 26 (a. Kirāta), SSSN 156. 21 (a. Bhāravi), SRM 2. 2. 74, SR 48. 151 (a. Kir), SSB 306. 155, SRK 175. 13 (a. Kir), IS 7829, VyVi 434. 22-23, KHpk 315 (p. 235).

(*a*) अवेक्ष्य [अपेक्ष्य] Kir (var.), SRHt, SSSN, VyVi.

(*b*) पार्थयते (*sic !*) [प्रार्थ°] PM.

(*d*) यथा [यया] SSSN (var.).

Viyoginī metre.

With what fruit in view does a lion roar at the thundering clouds ? It indeed is the nature of the great that he does not tolerate the rise of another (rival). (S. V. Dixit).

10433*

किमप्यवज्ञातसरोरुहेभ्यः
सरस्तदासां पदपल्लवेभ्यः ।
परीक्षणायेव निसर्गकान्तेर्
अलक्तकं वीचिभिराचकर्ष ॥

(अ) Vikram 10. 75.

(आ) VS 1885.

Upendravajrā metre.

Then a certain (bathing) tank, as if to confirm the natural splendour of their tender sprout-like feet (capable of) belittling the lotus-blooms (in beauty), washed out the red lac-dye from them[1], (S. Bhaskaran Nair).

1. The feet of the ladies of King Viktamāditya VI.

10434

किमप्यसाध्यं महतां सिद्धिमेति लघीयसाम् ।
प्रदीपो भूमिगेहान्तर्-ध्वान्तं हन्ति न भानुमान् ।।

(आ) ŚP 1400, SH 1137, SR 146. 170 (a. ŚP), SSB 468. 58.

(*cd*) °गेहान्तध्वान्तं SR ; °गेहान्ते ध्वान्तं [°गेहान्तर्ध्वान्तं] SH.

Sometimes, what is impossible for the great is accomplished (easily) by the small. Lo ! a little lamp destroys the inside darkness of an underground cave, but not so the sun. (S. Bhaskaran Nair).

10435

किमप्यस्ति स्वभावेन सुन्दरं वाप्यसुन्दरम् ।
यदेव रोचते यस्मै भवेत् तत् तस्य सुन्दरम् ।।

(अ) H (HJ 2. 50, HS 2. 49, HM 2. 53, HK 2. 53, HP 2. 46, HN 2. 45, HH 47. 23-24, HC 63. 14-15).

(आ) SR 163. 477 (a. H), SSB 495. 477, IS 1766, Bahudarśana 73 and 77.

(*b*) किं सुन्दरमसुन्दरम् or सुंदरं न हि सुन्दरं HP ; सुन्दरेण च सु° H (var.) ; यत् सुन्दरम-सुन्दरम् H (var.) ; चाप्य° [ वाप्य° ] Bahudar°.

(*d*) भवेत् तत् tr. HP ; तदेव [भवेत् तत्] HJ, HN, HC, IS, Bahudar° ; तदेतत् [भवेत् तत्] SSB.

Is anything naturally beautiful or not beautiful ? Whatsoever indeed is pleasing to anyone, to him that will be beautiful (F. Johnson).

10436*

किमप्यहिंस्यस् तव चेन्मतोऽहं
यशःशरीरे भव मे दयालुः ।
एकान्तविध्वंसिषु मद्विधानां
पिण्डेष्वनास्था खलु भौतिकेषु ।।

(अ) Ragh 2. 57. ( Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 41).

(आ) SRRU 410, SSH 2. 88.

Upajāti metre ( Upendravajrā and Indravajrā ).

Or, if you think very much the same that I should be uninjured, then be kind to my body made up of fame. For, in truth, persons like myself have little regard for material lumps [bodies] framed out of earth and other elements, and destined to perish. (G. R. Nandargikar).

10437*

किमप्याविर्भूते वयसि परिचुम्बत्यवयवान्
प्रियायाः राजीवस्तबककमनीयं कुचयुगम् ।
उपन्यस्तः सज्जन्नुपरि परिकर्मप्रकरणे
मुखावच्छेदेन स्पृशति सुकृती नायककरः ।।

(अ) Kṛkā 69.

Śikhariṇī metre.

When a certain beloved has attained the (youthful) age, the lover kisses all over her (charming) limbs ; when he is engaged in helping her personal decoration, the hand of the fortunate lover presses her bosom possessing prominent nipples and pleasing like a pair of lotus-buds. (S. Bhaskaran Nair).

10437 A*

किमयं कालिमा बाले मध्येबिम्बाधरं तव ।
पीताधरसुधाशेषे वल्लभो मुद्रिकां ददौ ।।

(आ) SG 107.

"Oh girl, what is this dark (scratch) in your crimson lip ?" "Oh, the lover has given his mark after draining the nectar from the lip." (K. V. Sarma).

10438-40

किमयं निर्धनः पुत्रि सेव्यते पुरुषस् त्वया ।
शवं स्पृशन्ति सुजना गणिका न तु निर्धनम् ॥

क्वानुरागः क्व वेश्यात्वम् इति ते विस्मृतं कथम् ।
सन्ध्येव रागिणी वेश्या न चिरं पुत्रि दीप्यते ॥

नटीव कृत्रिमं प्रेम गणिकार्थाय दर्शयेत् ।
तदेनं निर्धनं मुञ्च मा कृथा नाशमात्मनः ॥

(अ) KSS 2. 12. 92-94.

(आ) GVS 69, 319*ab* and 225*ab*.

Daughter dear, why do you serve this poor man ? A prostitute of taste would embrace a (rich) corpse rather than a poor man.

How have you forgotten the difference between love and prostitution. A prostitute, like the twilight, does not flourish for long.

A prostitute, like an actress, shows fictitious affection for gaining wealth. Give up, therefore, this poor man ; do not bring ruin upon yourself.[1] (K. V. Sarma).

1. Words of [the bawd Makaradaṁṣṭrā to Rupaṇikā, a harlot (वारविलासिनी).

10441*

किमयं शरदम्भोदः किं वा हंसकदम्बकम् ।
रुतं नूपुरसंवादि श्रूयते तन्न तोयदः ॥

(अ) KāD 2. 163.

(आ) AIS 195. 19-20.

(इ) KāD (T) 2. 158.

Is this an autumnal cloud ? Or, is it a herd of swans ? A *sound*[1] resembling the tinkling of the anklets is heard ; therefore it is not a cloud. (V. N. Aiyer).

1. V. N. Aiyer has : 'cry'.

किमयममृतवर्तिः किं नु see No. 10479.

10442*

किमर्थं रक्तनेत्राणि किमर्थं कूर्चधारणम् ।
एकं सिंहं न हन्मीति तेन मे कूर्चधारणम् ॥

(अ) PM 1. 148.

"Why are your eyes red and why do you wear peacock's feathers ?" "For the reason that I am unable to kill a single lion, there is this wearing of peacock's feathers by me !" (A. A. R.).

10443*

किमर्थं व्यर्थं हा जठरभरणव्याकुलतया
दयाहीनान् हीनान् द्रविणमदपीनान् व्रजसि भोः ।
चिदानन्दाकारं धृतविमलहारं मृगदृशां
मनोहारं चित्ते कलयत कुमारं व्रजपते ॥

(आ) SH 222[1] (a. Hari-Kavi).

(*a*) व्यर्थं SH ; जठरभरण व्याकुलप्तया SH.

(*b*) दयाहीनाहीनां SH ; व्रजष्यभोः SH.

(*c*) चिदानंदाकारं SH.

1. Corrupt, editorially reconstructed, as above.

Śikhariṇī metre.

Compelled by the worry of filling the belly, alas ! why do you, in vain, resort to people who are devoid of pity, mean-minded and are bloated with the arrogance of wealth ? O chief of the cowherds, meditate upon God Kumāra who is the very personification of real knowledge and eternal bliss and who wearing a spotless garland captures the mind of the deer-eyed damsels. (S. Bhaskaran Nair).

10444*

किमलम्बताम्बरविलग्नमधः
किमवर्धतोर्ध्वमवनीतलतः ।
विससार तिर्यगथ दिग्भ्य इति
प्रचुरीभवन्न निरधारि तमः ॥

(अ) Śiś 9. 20. (Cf. दिव इव निःसृतैर्गिरिनदीम्यः).

(आ) SR 297. 16 (a. Śiś), SSB 140. 19 (a. Narasiṁha).

Pramitākṣarā metre.

Did the darkness clinging to the sky spread downwards to the earth or spread upwards from the earth, or did it expand in all directions cross-wise ? It was not possible to know (the fact), as it had become very dense. (A. A. R.).

किमवेक्ष्य फलं पयोधरान् see No. 10432.

10445*

किमव्ययतया ख्यातं कस्य लोपो विधीयते ।
ब्रूत शब्दविदो ज्ञात्वा समाहार: क उच्यते ॥

(अ) VMM 2. 62 (in some editions 2. 63)[1].

(आ) SR 199. 21, SSB 555. 21.

1. A riddle of *Bahirālāpa* variety.

What is known as an indeclinable ? [*Svar* : the heaven]. Which is ordained to be dropped (in grammar) ? [*It* : the technical term *it*]. Tell me, grammarians, after having well considered, what is called *samāhāra* ?[1] [*Svaritaḥ* : the mixed tone lying between high and low]. (A. A. R.).

1. Pāṇini's *sūtra* : '*Samāhāraḥ svaritaḥ*'.

10446*

किमशकनीयं प्रेम्ण:
फणिन: कथयापि या बिभेति स्म ।
सा गिरिशभुजभुजंगम-
फणोपधानाद्य निद्राति ॥

(अ) ĀrS 2. 159.

Āryā metre.

What is impossible to achieve in true love ? That damsel [Pārvatī] who used to get frightened even at the talk of a snake, now comfortably sleeps using the hood of that snake as her pillow, which adorns the hand of Lord Śiva. (S. Bhaskaran Nair).

10447

किमशक्यं बुद्धिमतां
किमसाध्यं निश्चयं दृढं दधताम् ।
किमवश्यं प्रियवचसां
किमलभ्यमिहोद्यमस्थानाम् ॥

(अ) PP 1. 184.

(आ) VP 7. 7, SR 383. 265 (a. P), SPR 1414. 94 (a. P), IS 1767.

(*c*) किमशक्यं [किमवश्यं] SR.

Āryā metre.

What cannot be done by the intelligent ? What is impossible for those of firm determination ? Who cannot be subdued by the sweet-tongued ? What is unachievable for the industrious ? (K. V. Sarma).

10448*

किमश्व: पार्श्वेषु प्लवनचतुर: किं नु नृपति:
शरान् मुञ्चन्नुच्चैश्चलतरकराकृष्टधनुषा ।
किमालोल: कोल: परिहृतशर: शौर्यरसिको
न जानीमस्तेषां क इह परमो वर्ण्यत इति ॥

(अ) Nala-campū 1. 49.

(आ) JS 384. 10 (a. Trivikrama-Bhaṭṭa).

(*d*) निपुणो [परमो] JS.

Śikhariṇī metre.

Is the horse that is clever in capering sideways, or the king who is shooting arrows rapidly with his hand drawing the bowstring greatly, or the agitating wild boar that is sporting adventurously by avoiding the arrows (skilfully)—which among them, we do not know, deservers to be delineated first and foremost ?[1] (S. Bhaskaran Nair).

1. Description of the hunting of a wild boar by King Nala riding his horse.

10449

किमश्वमेधप्रभृतिक्रियाकर्मै:
सुतोऽस्ति चेन्नोभयलोकबान्धव: ।
ऋणं पितॄणामपनेतुमक्षमा:
कथं लभन्ते गृहमेधिन: शुभम् ॥

(अ) Vikram 2. 34.

Vaṁśastha metre.

Unless there is a son, who is a friend in both the worlds, what is the use of rites like the *Aśvamedha* etc. ? How do house-holders, incapable of repaying the debts of the ancestors, achieve welfare ? **(S. C. Banerji).**

10450*

किमसामयिकं वितन्वता
मनसः क्षोभमुपात्तरंहसः ।
क्रियते पतिरुच्चकैरपां
भवता धीरतयाधरीकृतः ॥

(अ) Kir 2. 40.

Viyoginī metre.

Do you, by displaying an inopportune ruffling of your excited mind, propose to permit the ocean to surpass you (in steadiness) after having already surpassed it (formerly) in that respect ? (S. V. Dixit).

10451*

किमसि विमनाः किं चोन्मादी क्षणावपि लक्ष्यसे
पुनरपि पुनः प्रेक्षापूर्वा न काश्चन ते क्रियाः ।
स्वयमजलवां जानानोऽपि प्रविश्य मरुस्थलीं
शिशिरमधुरं वारि प्राप्तुं यदध्वग वाञ्छसि ॥

(आ) JS 119. 3 (a. Narasiṁha), ŚP 1154, (a. Narasiṁha), AP 44, VS 946 (a. Narasiṁha), Any 143. 15, SR 220. 5 (a. ŚP), SSB 606. 7, Kav p. 50.

(*a*) विमतिः [विमनाः] VS, SR ; चोन्मादी VS, Any ; °चोन्मानी JS (var.) ; अभिलक्ष्यसे [अपि लक्ष्यसे] VS, SR.

(*b*) पुनः पुनरपि AP ; सखे [पुनः] SR, SSB ; काचन VS, SR ; क्रिया VS, SR.

(*c*) स्वयमजलकां VS.

(*d*) वाञ्च्छसि JS.

Hariṇī metre.

Are you depressed in mind ? Again, do you behave as one out of his senses after every moment ? Such actions of yours have never been seen before, but now you do so, again and again ; knowing that the desert is devoid of water, you have entered it and now you desire, O traveller, to get water, cool and sweet ! (S. Bhaskaran Nair).

10452*

किमसुभिर्ग्लपितैर्जड मन्यसे
मयि निमज्जतु भीमसुतामनः ।
मम किल श्रुतिमाह तदर्थिकां
नलमुखेन्दुपरां विबुधः स्मरः ॥

(अ) Naiṣ 4. 52.

(आ) Kuv *ad* 5. 20 (p. 19) and *ad* 113 (p. 191), Ek 104. 6-9.

(*a*) गलितैर् Ek.

Drutavilambita metre.

Foolish moon, dost thou think, "Damayantī's mind will be merged in me when she dies ?" The learned Cupid declares that the relevant scriptural text refers in my case to the moon-like face of Nala. (K. K. Handiqui).

10453*

किमस्ति यमुनानद्यां जारान् किं वक्ति जारिणी ।
आन्ध्रगीर्वाणभाषाभ्याम् एकमेवोत्तरं वद ॥

(आ) SR 200. 39, SSB 556. 39.[1]

(*c*) °भाषायाम् SSB.

1. A riddle of *Bahirālāpa* variety.

What is in river Yamunā ? [*Kāliyaḥ* : the serpent]. What does the adulteress say to her paramours ? [*Kāliyaḥ* : the *Kali*-age]. In the Telugu and the Sanskrit languages give one answer for both of them [*Kāliyaḥ*]. (A. A. R.).

10454

किमस्माकमनेनेति कुट्टिन्या यत्र वार्यते ।
कामुके कामिनी तस्मिन् नितरामनुरज्यते ॥

(अ) Viṭa-vṛtta (in BhŚ pp. 206-11) 44.

Where a procuress prevents entry to a lover saying, 'Of what use is he to us', in him [the lover], a young woman of passionate nature becomes greatly attached. (A. A. R.).

10455*

किमस्मान् वामाक्षि स्मरविजययात्राभ्युदयिकैर्
वृथा शान्तांल्लाजैरिव हसितलेशैः स्नपयसि ।
इदानीं गोलोम्ना शुचिनि तनुकालाबुजठरे
पतद्भैक्ष्याहारे वलति हि परं लाञ्छिनि मनः ॥

(आ) Skm (Skm [B] 2314, Skm [POS] 5. 63. 4) (a. Uloka or Globda).

(*c*) इदानीं Skm (B) (printing error).

(*d*) पतति [वलति] Skm (POS).

Śikhariṇī metre.

Why, charming-eyed girl, do you in vain bathe me in smiles as if they were a mass of parched rice and which encourage the victorious march of Cupid, as I am at peace with myself ? Now my mind is interested only in the food secured as alms falling in the interior of a begging bowl of a small gourd in a place rendered holy by cow's hairs. (A. A. R.).

10456

किमस्मान् विद्वेक्षि क्षपितबहुदोषव्यतिकरान्
गुणान् वैधेयानां श्रियमुदयिनीं वीक्ष्य धनिनाम् ।
परिच्छेदः शौचं विनयपरता चेन्द्रियजयो
विवेकोऽतः कृत्यं न खलु वयमर्थप्रतिभुवः ॥

(आ) Skm (Skm [B] 2372, Skm [POS] 5.75.2) (a. Chittapa), Kav p. 38.

(*a*) क्षयित° [क्षपित°] Skm (var.).

(*b*) विवेको नः [विवेकोऽतः] Skm (var.).

Śikhariṇī metre.

Why do you dislike me when I am free from many faults, seeing the qualities of fools who have rising wealth ? Discrimination, purity, great humility, conquest of senses and discernment are the things that one should have; I am not surely a surety for wealth ! (A. A. R.).

किमस्य रोम्णां कपटेन कोटिभिर् see No. 10457.

10457*

किमस्य लोम्नां कपटेन कोटिभिर्
विधिर्न लेखाभिरजीगणद् गुणान् ।
न रोमकूपौघमिषाज् जगत्कृता
कृताश्च किं दूषणशून्यबिन्दवः ॥

(अ) Naiṣ 1. 21.

(आ) SR 252. 2 (a. Naiṣ), Alm 142.

(*a*) रोम्णां [लोम्नां] Naiṣ (var.), SR.

(*b*) रेखाभिर् [लेखाभिर्] Naiṣ (var.).
Vaṁśastha metre.

Did not the Creator reckon his merits with crores of lines, the hairs of his body ? Did not the maker of the world put the pores of his skin for zeros to indicate the absence of defects ? (K. K. Handiqui).

10458

किमस्य सुखमादितो भवति देहिनो गर्भके
किमङ्गमलभक्षणप्रभृतिदूषिते शैशवे ।
किमङ्गजकृतासुखव्यसनपीडिते यौवने
किमङ्गगुणमर्दनक्षमजराहृते वार्द्धके ॥

(अ) AS 245.

(*a*) गर्भको AS (var.).

(*b*) किमङ्ग मल° AS (ZDMG); °भक्षणोप्रभृति° (*sic !*) AS (var.).

(*c*) °कृता सुख° AS (var.).

(*d*) किमङ्ग गुण° AS (ZDMG).

Pṛthvī metre.

Is there (any) happiness for a human being at the very outset when he is in the womb (of his mother) ? Is it there in his childhood which is vitiated by eating of excreta secreted by various organs and such other dirty things ? Is it there in his youth when he is troubled by the worries born of the dissatisfaction of the sense-organs ? Is it there in his old age when he is disabled by senility that depletes every organ of its quality [energy] ? (S. Bhaskaran Nair).

10459

किमहं वदामि खल दिव्यमते
गुणपक्षपातमभितो भवतः ।
गुणशालिनो निखिलसाधुजनान्
यदहर्निशं न खलु विस्मरसि ॥

(अ) BhV, Prāstāvika° 102.

(आ) SR 248. 77, SSB 656. 1, Rasagaṅgā 558. 11-12.

(*a*) °मतं [°मते] SR, SSB.

Pramitākṣarā metre.

What indeed shall I say, O divine-minded rogue, of your all round partiality to merits ? For, indeed you never forget, day and night, ( even to spare ) all good people possessing great merits.[1] (S. Bhaskaran Nair).

1. Quoted in Rasagaṅgā as an example of व्याजस्तुतिः, apparent praise ending in ultimate censure.

10460*

किमहो कुमुदे कमले
राजन् विदधासि मानमवमानम् ।
गौरवलाघवभेदं
तत्रोपदिदेश देशिकः कस्ते ॥

(आ) Kavik 1. 50.

Gīti-āryā metre.

Regard you have for the night-lotus/ and disregard for the flower of day : / By whom were you taught to make / a distinction like this ? (K. Krishnamoorthy).

10461

किमाढ्यत्वगुरुत्वाभ्यां चरमोऽपि गुणैर्गुरुः ।
केतकीकुसुमे पश्य लघुपत्रेऽपि गौरवम् ॥

(अ) Cr 1374 (CNI I 339).

(आ) ŚP 479, SR 81. 7 (a. ŚP), SSB 356. 15, IS 1719.

(*a*) किमाद्यत्व° CNI I, ŚP ; किं लघुत्व° [किमाढ्य]° IS.

(*d*) °पत्रेषु [°पत्रेऽपि] CNI I.

Of what avail are birth in a rich family and holding of a high position ? Even a low-born is honoured on account of his possessing great merits. Lo and behold ! a *ketakī*-flower, even if having only small petals, is admired (for its fragrance). (S. Bhaskaran Nair).

10462*

किमात्मनिर्वादकथामुपेक्षे
जायामदोषामुत संत्यजामि ।
इत्येकपक्षाश्रयविक्लवत्वाद्
आसीत् स दोलाचलचित्तवृत्तिः ॥

(अ) Ragh 14. 34 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 221).

(*a*) उपेक्षे or अपेक्षे [उपेक्षै] Ragh (var.).

(*b*) अथ [उत] Ragh (var.) ; संत्यजामि Ragh (var.).

Upajāti metre ( Upendravajrā and Indravajrā ).

Should I[1] ignore (this) slanderous talk about myself or should I abandon (my) innocent wife ?—Unable thus to decide which course to follow, he had the state of mind like the swaying of a swing. (R. D. Karmarkar).

1. Śrī-Rāma.

10463

किमादर्शेन चान्धस्य किं गृहैर्भैक्ष्यजीविनः ।
किं पुस्तकेन मूढस्य निःस्त्रीकस्य धनेन किम् ॥

(आ) SuM 3* ('B' at the end of 9), SH 1481. Cf. No. 10252.

(*b*) °जीवनः (*sic !*) SH.

What use is a mirror to the blind and what for homes to those who live by alms ? Of what avail is a book to an illiterate fool and for what purpose is wealth to a man without a woman [wife] ? (S. Bhaskaran Nair).

किमाद्यत्वगुरुत्वाभ्यां see No. 10461,

10464*

किमामोदभ्रान्त्या भ्रमसि सुचिरं भृङ्ग ननु हे
न जानीषे तत्त्वं प्रतपतितरां ग्रीष्मसमयः ।
स्थितं शून्यं पुष्पैः प्रकटविटपं पश्य विपिनं
गतः सौरभ्याढ्यः प्रकृतिसुभगश्चैत्रविभवः ॥

(आ) VS 745.

(d) चैत्रसमय(? यः) VS (var.).

Śikhariṇī metre.

Are you, O bee, wandering for long under the delusion of getting the fragrance (of flowers and honey) ? Know ye not the reality of the situation that summer is at its height ? Look at the forest with branches clean denuded of flowers. Gone is the splendour of spring which is naturally charming and full of redolence (of flowers). (A. A. R.).

10465

किमाराध्यं सदा पुण्यं कश्च सेव्यः सदागमः ।
को ध्येयो भगवान् विष्णुः किं काम्यं परमं पदम् ॥

(आ) SR 168. 664 (a. Sāh), SSB 501. 664, IS 1768, Sāh *ad* 10. 735 (p. 331), Can *ad* 5. 95 (p. 100). Cf. No. 10468.

(b) कः सेव्यः सत्समागमः Can.

(d) कार्यं [काम्यं] Can ; तपः [पदम्] Can.

What is ever to be practised ?—Virtue. What is to be earnestly sought ?—The company of good. Who is to be meditated upon ?—Lord Viṣṇu. What is to be desired ?—The supreme abode, [ *or* final beatitude ]. (*Bibl. Ind.* No. 9.).

10466*

किमालियुग्मार्पितदर्पणद्वये
तदास्यमेकं बहु चान्यदम्बुजम् ।
हिमेषु निर्वाप्य निशासमाधिभिस्
तदीयसालोक्यमितं व्यलोक्यत ॥

(आ) Naiṣ 15. 52.

Vaṁśastha metre.

(Amid the reflections) on the two mirrors held before her by her two friends, was only one her face, and the rest lotus-blossoms ? The flowers were seen to acquire a resemblance to her face, having ended their lives by nightly devotions in the midst of frost. (K. K. Handiqui).

10467*

किमासनं ते गरुडासनाय
किं भूषणं कौस्तुभभूषणाय ।
लक्ष्मीकलत्राय किमस्ति देयं
वागीश किं ते वचनीयमस्ति ॥

(आ) Vidy 814.

Upajāti metre (Upendravajrā and Indravajrā).

What seat (of honour) is to be offered to you (in worship) who have Garuḍa (the king of birds) for a vehicle and what ornament, to you who are decorated with the *Kaustubha*-gem ? What things are to be offered to you whose wife is Lakṣmī [the goddess of prosperity] ? O Lord of speech, what words (of praise) are necessary for you ? (A. A. R.).

10468

किमासेव्यं पुंसां सविधमनवद्यं द्युसरितः
किमेकान्ते ध्येयं चरणयुगलं कौस्तुभभृतः ।
किमाराध्यं पुण्यं किमभिलषणीयं च करुणा
यदासक्त्या चेतो निरवधि विमुक्त्यै प्रभवति ॥

(आ) SRHt 242. 63 (a. AR), SSSN 201. 45 (a. Ruyyaka), SR 177. 984 (a. Kpr), SSB 514. 984 (a. Kpr), IS 1769, AR 193. 14–194. 2, Kpr 10. 521, AlR 444, KāP 371. 8-11, AlS 176. 10-13, Amd 314. 907. Cf. 10465.

(b) °युगळं SRHt.

(c) सुधियां [करुणा] SRHt.

(d) निरवधि विमुक्तौ SSSN, SR, SSB, AlS ; °वधिविमुक्त्यै SRHt.

Śikhariṇī metre.

What is to be enjoyed by men ? —The irreproachable proximity to the celestial river[1]. What is to be meditated upon in solitude ? —The two feet of Lord Viṣṇu who bears the *Kaustubha*-gem : What is to be desired ? —Feeling for the sufferings of others, by practising which the mind remains free from many vices. (S. Bhaskaran Nair).

1. Gaṅgā.

10469*

किमिच्छति नरः काश्यां भूपानां को रणे हितः ।
को वन्द्यः सर्वदेवानां दीयतामेकमुत्तरम् ॥

(आ) SR 200. 35, SSB 556. 35, SRK 165. 1 (a. Sphuṭaśloka), Sama 1 क 42, IS 7830.[1]

1. A riddle of *Bahirālāpa* variety.

What do men desire in Kāśī ? [*Mṛtyum* : death]. What is beneficial to kings in a battle ? [*Jayaḥ* : victory]. Which God is supreme among the gods ? [*Mṛtyuṁjayaḥ* : Śiva]. One answer may be given for all the three— [*Mṛtyuṁjayaḥ*]. (S. Bhaskaran Nair).

10470*

किमिति कबरी यावृक् तादृग् दृशौ किमकज्जले
मृगमदमसीपत्रन्यासः स किं न कपोलयोः ।
अयमयमयं किं च क्लाम्यत्यसंस्मरणेन ते
शशिमुखि सखीहस्तन्यस्तो विलासपरिच्छदः ॥

(आ) SkV 731, Kav 444, Prasanna 1396, Skm (Skm [B] 717, Skm [POS] 2.49.2) (a. Abhinanda in Skm [B] and Amaru in Skm [POS]), ŚB 3. 86 and 4. 610, Kav p. 20, Sar 4. 193.

(*a*) किमनञ्जने [किमकज्जले] Skm.

(*b*) न खलु लिखिताः पत्रावल्यः किमद्य कपोलयोः Sar.

(*c*) अयमसमयं [अयमयमयं] Skm.

(*d*) प्रियसखि [शशिमुखि] Sar.

Hariṇī metre.

Why is your braid so disarrayed, / your eyes without their kohl ? / Why are the ornamental lines of musk / missing from your cheek ? / This and this and this are all awry / from your forgetfulness. / Oh lovely one, you've left the instruments of your coquetry / entirely to your friends. (D. H. H. Ingalls).

10471*

किमिति कृशासि कृशोदरि
किं तव परकीयवृत्तान्तैः ।
कथय तथापि मुदे मम
कथयिष्यति पथिक तव जाया ॥

(अ) BhV 2. 101.

(आ) SR 354. 71 (a. Rasagaṅgā), SSB 236. 5, SRK 129. 12 (a. Śārṅgadhara), IS 7831, Rasagaṅgā, 702.

(*d*) पान्थ [पथिक] SR, SSB, SRK ; याहि पान्थ [पथिक°] Rasagaṅgā.

Upagīti-āryā metre (in Rasagaṅgā Udgīti-āryā metre).

"O slender-waisted one, why are you emaciated ?" "What have you to do with the affairs of others ?" "Still do tell it for my delight." "O traveller, your wife will tell that to you." (H. D. Sharma).

10472*

किमिति द्युतिमात्मीयां न बिभ्रति यथा पुरा ।
हिमक्लिष्टप्रकाशानि ज्योतींषीव मुखानि वः ॥

(अ) Kum 2. 19. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 30).

(*a*) किमिमां or किमिदं Kum (var.).

(*b*) यथापुरम् [यथा पुरा] Kum (var.).

(*c*) °प्रकादानि (*sic !*) or °प्रभावानि or °प्रसादानि [°प्रकाशानि] Kum (var.).

Why is it that your faces do not show their wanted glow, as before, like stars with their gleam dimmed by a mist ? (M. R. Kale).

10473*

किमिति सखे परदेशे
गमयसि दिवसान् धनाशया लुब्धः ।
वर्षति मौक्तिकनिकरं
तव भवनद्वारि काञ्चनी वल्ली ॥

(आ) SR 330. 1, SSB 195. 1.

(*b*) दिवसानधनाशया [दि° ध°] SSB (hyper-metric).

Gīti-āryā metre.

With the greed of acquiring wealth, why do you, O friend, waste your (precious) days (staying) in a (far-away) foreign land ? (Don't you know that) a golden creeper, at the threshold of your home, showers a heap of pearls ?[1] (S. Bhaskaran Nair).

1. At the advent of the rainy season, the beloved wife remaining at home sheds tears on account of the pangs of separation from her lover.

10474*

किमित्यपास्याभरणानि यौवने
धृतं त्वया वार्द्धकशोभि वल्कलम् ।
वद प्रदोषे स्फुटचन्द्रतारका
विभावरी यद्यरुणाय कल्पते ॥

(अ) Kum 5.44. (Cf. A. Scharpé's Kalidāsa-Lexicon 1.3 ; p. 71).

(आ) AR 192. 4-5, Amd 313. 901, AIR 492.

(*c*) तथा [वद] Kum (var.); विनिकर्णतारका [स्फुटचन्द्र°] Kum (var.); °तारके Kum (var.), Amd, AIR.

Vaṁśastha metre.

Why is it that, having abandoned ornaments, thou[1] hast, in youth, put on a bark-garment suitable to old age (only) ? Say if the night at its beginning, with the moon and the stars prominently displayed, is fit to receive the (approach of) dawn. (M. R. Kale).

1. Umā.

10475*

किमिदं कपटाश्रयदुर्विषहं
बहुशाठ्यमथोल्बणरूक्षकथम् ।
स्वजनप्रियसज्जनभेदकरं
ननु तोटकवृत्तमिदं कुरुषे ॥

(अ) Nāṭya-śāstra 16. 42 (in Regnaud's edition 16. 38 and in KM [42] edition 15. 39).

(*b*) बहुगण्डमिवोल्बणरूक्षपथम् Nāṭ° (KM edn.); बहुगर्जविडम्बनरू° Nāṭ° (Regnaud's edn.); बहुगर्जमिवोद्गणरू° or बहुशाथ्य° (*sic !*) Nāṭ° (var.).

(*c*) सुजन° [स्वजन°] Nāṭ° (KM edn.) ; °प्रिय-दुर्जन° Nāṭ° (Regnaud's edn.), Nāṭ° (KM edn.).

(*d*) न तु [ननु] Nāṭ° (Regnaud's edn.); कुरुते Nāṭ° (Regnaud's edn.); प्रकुरु [कुरुषे] Nāṭ° (KM edn.).

Toṭaka metre.

Why is this crooked and insufferable conduct full of villainy and ambiguous and harsh words hurting the relations, dear ones and (other) good people ? You are indeed behaving like a cutter.[1] (M. Ghosh).

1. Quoted as an example of *Toṭaka* metre.

10476*

किमिदमुचितं शुद्धेः श्लिष्टं स्वपक्षसमुन्नतेः
फलपरिणतेर्युक्तं प्राप्तं गुणप्रणयस्य वा ।
क्षणमुपगतः कर्णोपान्तं परस्य पुरःस्थितान्
विशिख निपतन् क्रूरं दूरान्नृशंस भिनत्सि यत् ॥

(अ) Bhallaṭa-śataka (KM IV, pp. 169-88) 67 (in some editions 64).

(आ) VS 999 (a. Bhallaṭa).

(*a*) श्लिष्टं [क्लिष्टं] Bhallaṭa° (var.); स्पष्टं सपक्ष° [क्लिष्टं स्वपक्ष°] Bhallaṭa° (var.), VS.

(*b*) प्राप्तुं [प्राप्तं] VS ; ते [वा] VS.

(*c*) पुरः स्थितान् [पुरःस्थितान्] VS.

(*d*) निहंसि [भिनत्सि] Bhallaṭa° (var.), VS.

Hariṇī metre.

Is this befitting to your purity, this putting to shame the eminence of your feathers ? Is this proper to your well-sharpened edge or to your close association with the bowstring, that going up to the ear of one for a moment you pierce the person in front of you cruelly from afar, O wicked arrow ?

*Or*

[ Is this proper, you villain (carrying tales), to the truth, this trouble to the rise of your own side ? Is it befitting to the final result or to the attachment to virtue that, getting to the proximity to the ear of one (king) for a moment (and whispering tales) you cause cruelly the ruin of one standing before you ? ] (A. A. R.).

10477*

**किमिन्दुः किं पद्मं किमु मुकुरबिम्बं किमु मुखं**
**किमब्जे किं मीनौ किमु मदनबाणौ किमु दृशौ ।**
**खगौ वा गुच्छौ वा कनककलशौ वा किमु कुचौ**
**तडिद् वा तारा वा कनकलतिका वा किमबला ॥**

(अ) 'D' in Vet after 16. 11, 'L' after VCbr II. 5.

(आ) Vidy 598 (a. Vidyāpati), RJ 746, SH 1791, SR 254. 37, SSB 63. 53, AlS 111. 14-17.

(*a*) किंमिदुः खं पद्मं SH.

(*b*) सरोजे [किमब्जे] Vet ; मीनौ VC.

(*c*) घतौ (*sic !*) [खगौ] VC.

Śikhariṇī metre.

Is this the moon, a lotus, the reflection in a mirror, or the face ? Are these two lotuses, a pair of fish, arrows of Cupid, or the eyes ? May these two be two birds [swans], two bunches of flowers, a pair of golden pots, or the breasts ? Is this a lightning flash, a star, a golden creeper, or a damsel ? (A. A. R.).

10478*

**किमिभैः श्लाघ्यमाख्याति पक्षिणां कः कुतो यशः ।**
**गरुडः कीदृशो नित्यं दानवारिविराजितः ॥**

(आ) SuM 19. 10.[1]

(*b*) पक्षिणांतः SuM (var.).

1. A riddle of *Antarālāpa* variety.

What is praiseworthy in elephants ? [*Dānavāri* : ichor]. Who is said to be prominent among birds ? [Garuḍa, the vehicle of Viṣṇu ]. Whence does fame come ? [From *Dānavāri* : from the water offered at the time of giving gifts]. How is the bird Garuḍa always ? [*Dānava-ari-virājitaḥ* : He shines always due to his association with God Viṣṇu, the enemy of demons]. (A. A. R.).

10479*

**किमियममृतवर्तिः किं नु लावण्यसिन्धुः**
**किमथ नलिनलक्ष्मीः किं नु शृङ्गारवल्ली ।**
**इति नवहरिणाक्ष्याः कान्तिमालोकयन्तो**
**जगदखिलमसारं भारमालोचयामः ॥**

(आ) SkV 431, Kav 179, Prasanna 110*b*.

(*a*) किमय° Kav (var.), Prasanna ; °वृत्तिः [°वर्तिः] Kav.

(*c*) °मालोचयन्तो Kav, SkV (var.).

(*d*) जगति···मसारं SkV (var.) ; भा···लोचयामः Kav ; भावमालोकयामः Prasanna.

Mālinī metre.

Is she a pencil of ambrosia ?/Is she the swelling flood of loveliness ? / Is she the beauty of the lotus-flower ? / Is she a budding, flowering vine of love ? / Now that I've seen this lovely charming girl, / I cannot help but think that all the world, / except for her, is utterly in vain. (J. Brough in *Poems from the Sanskrit*, No. 201).

**किमिव कृणुमः कस्य ब्रूमः** see No. 10485.
**किमिव बहुभिरुक्तैर्युक्तिशून्यैः** see No. 10487.

10480

किमिवाखिललोककीर्तितं
कथयत्यात्मगुणं महामना: ।
वदिता न लघीयसोऽपर:
स्वगुणं तेन वदत्यसौ स्वयम् ॥

(अ) Śiś 16. 31. (Cf. Mallinātha's Commentary on Śiś).

(आ) SR 49. 154 (a. Śiś), SSB 306. 158 (a. Māgha), IS 1770.

Viyoginī metre.

Why does a great man talk about his own merits as they are (already) well proclaimed by the whole world ? (Therefore), let an insignificant person speak out his own merits as there is none else to appreciate them. (S. Bhaskaran Nair).

10481

किमिष्टमन्नं खरसूकराणां
किं रत्नहारो मृगपक्षिणां च ।
अन्धस्य दीपो बधिरस्य गीतं
मूर्खस्य किं शास्त्रकथाप्रसङ्ग: ॥

(आ) SR 173. 861, SSB 508. 861, SPR 882. 5. Variant of No. 10303 A.

Upajāti metre (Upendravajrā and Indravajrā).

What is the need for serving agreeable food to asses and pigs ? What is the use of adorning animals and birds with gem-set necklaces ? What for is a lamp to the blind and what use is a song to the deaf ? And (likewise), of what avail is imparting instruction in *śāstra-s*[1] to a fool ? (S. Bhaskaran Nair).

1. Various disciplines of knowledge.

10482

किमिह कपालकमण्डलु-
वल्कलसितरक्तपटजटापटलै: ।
व्रतमिदमुज्ज्वलमनसां
प्रतिपन्नार्थस्य निर्वहणम् ॥

(आ) JS 427. 2 (a. Vallabhadeva).

(*c*) उन्नतमनसां [उज्ज्वलमनसां] JS (var.).

(*d*) °पन्नार्त्ति or °पन्नाप्ति [°पन्नार्थस्य] JS (MS) (sub-metric).

Āryā metre.

Of what avail are (external shows) such as a begging bowl or water pot, wearing bark-garments or clothes, white or red, or having matted hair ? This is the vow of the high-minded persons that they carry to completion what they have undertaken. (A. A. R.).

10483

किमिह किमपि दृष्टं स्थानमस्ति श्रुतं वा
घनकपिलजटान्तर्भ्रान्तिगङ्गाजलौघ: ।
निवसति स पिनाकी यत्र यायां तदस्मिन्
हतविधिललितानां ही विचित्रो विपाक: ॥

(आ) KāvR 11. 31 (p. 60. 13-16), KHpk 58 (p. 20). (Cf. No. 10729*d*).

(*a*) किमिह किमपि tr. KHpk.

(*c*) न [स] KāvR (var.); सर्वं [तदस्मिन्] KāvR (var.).

(*d*) (For variants, see No. 10729*d*).

Mālinī metre.

Is there such a place which anyone has seen or heard of, where the current of the Gaṅgā flows in the midst of thick brown matted hair ? There is Lord Śiva in whom this is found, where I shall go. Strange indeed is the situation of those who are condemned by Fate ! (A. A. R.).

10484*

किमिह किमपि दृष्टं स्थानमस्ति श्रुतं वा
व्रजति दिनकरोऽयं यत्र नास्तं कदाचित् ।
भ्रमति विहगसार्थानित्थमापृच्छमानो
रजनिविरहभीतश्चक्रवाको वराक: ॥

(आ) KāvR 11. 28 (p. 60. 1-4), KH 12. 14.

(*a*) किमिह किमपि tr. KH.

Mālinī metre.

Is there any such place seen or heard of, where the sun never reaches the setting mountain ? Thus enquiring and taking leave of the flock of birds the poor ruddy goose wanders, afraid of separation, at night, from his mate. (A. A. R.).

10485 *

किमिह कृणुम: कस्य ब्रूम: कृतं कृतमाशया
कथयत कथामन्यां धन्यामहो हृदयेशय: ।
मधुरमधुरस्मेराकारे मनोनयनोत्सवे
कृपणकृपणा कृष्णे तृष्णा चिरं बत लम्बते ॥

(अ) Kṛṣṇakarṇāmṛta 1. 42.

(*a*) किमिव Kṛ° (var.) ; शृणुम: [कृणुम:] Kṛ° (var.). कथं [कृतं] Kṛ° (var.).

(*b*) कथं धन्यामन्यामहो [कथामन्यां धन्यामहो] Kṛ° (var.) ; हृदयेशयम् Kṛ° (var.).
Hariṇī metre.

Oh ye blessed ones ! (who have realised the bliss of beholding Śrī-Kṛṣṇa), say to what revelation may we *follow*[1], unto whom and how may we tell our plight and disappointment ; oh tell us how we may think of Him that has taken possession of our hearts ; for alas ! long and abject has been our hankering for (to behold) Kṛṣṇa, the Supreme Delight of the eye and the mind, whose form is beyond description enchantingly sweet. (M. K. Acharya).

1. Accepting the reading as शृणुम:, M. K. Acharya has : 'hearken'.

10486

किमिह परमसौख्यं नि:स्पृहत्वं यदेतत्
किमथ परमदु:खं सस्पृहत्वं यदेतत् ।
इति मनसि विधाय त्यक्तसङ्गा: सदा ये
विदधति जिनधर्मं ते नरा: पुण्यवन्त: ॥

(अ) AS 14.

(आ) SPR 1198. 4 (a. AS).

(*a*) निस्पृहत्वं AS (var.).

(*d*) पुण्यभाज: SPR.
Mālinī metre.

How supreme happiness there is in discarding all worldly desires ; and how extreme despair, in aspiring for (more and more) worldly objects ! —Thus revolving in their minds, those, who setting apart all attachments always perform the duties as prescribed by Jina, are the blessed ones (in this world). (S. Bhaskaran Nair).

10487

किमिह बहुभिरुक्तैर्युक्तिशून्यै: प्रलापैर्
द्वयमिह पुरुषाणां सर्वदा सेवनीयम् ।
अभिनवमदलीलालालसं सुन्दरीणां
स्तनभरपरिखिन्नं यौवनं वा वनं वा ॥

(अ) BhŚ 85.

(आ) VS 3453 ( a. Bhaṭṭodbhaṭa ), SR 252. 52 (a. Bhaṭṭodbhaṭa), SSB 59. 59 ( a. Bhaṭṭodbhaṭa ), SLP 3. 5, Kav p. 30, IS 1771.

(*a*) किमिह(°ति) बहुविकल्पैर्जल्पितैर्युक्तिशून्यैर् BhŚ (var.) ; किमिव or इह हि [किमिह] BhŚ (var.) ; अर्थशून्यै: [युक्ति°] BhŚ (var.) ; वस्तु° or युक्त° [युक्ति°] BhŚ (var.) ; वचोभिर् [प्रलापैर्] BhŚ (var.).

(*b*) द्वयमिव (°मपि) [द्वयमिह] BhŚ (var.).

(*c*) °मल्ली° [°लीला°] BhŚ (var.) ; °लेखा° [°लीला°] VS ; °लालसत्° or °सुंदरं [°लालसं] BhŚ (var.).

(*d*) °परिपूर्णं or °परिखिन्नैर् [°परिखिन्नं] BhŚ (var.) ; घनं [वनं] BhŚ (var.).
Mālinī metre.

What use is there in talking a great deal of nonsense and incoherent prattle ? There are only two things worth the devotion of man in this world : either the youth of beautiful women who are ever anxious of having a variety of sensual enjoyments, tired as it were of the burden of their full developed breasts ; or the forest (to live as a hermit). (P. G. Nath).

10488*

किमीहः किंकायः स खलु किमुपायस्त्रिभुवनं
किमाधारो धाता सृजति किमुपादान इति च ।
अतर्क्यैश्वर्ये त्वय्यनवसरदुःस्थो हतधियः
कुतर्कोऽयं कांश्चिन् मुखरयति मोहाय जगतः ॥

(अ) Mahimna-stava 5.

(आ) KāvR 8. 16 (p. 37. 9-12), KH 8. 2-4, Kāvyān 5. 21-23; KHpk 19 (p. 10).

(b) °दानमिति [°दान इति] KH.

Śikhariṇī metre.

"Come now, having what wish, bearing what body, employing what tools does the Creator / create the three worlds; having what standing place, using what materials." / Though you exercise sovereignty transcending the scope of an inquiry, this inopportune and ill-founded / sophistry leads some whose intellect is corrupt to chattering for the confusion of the world. (W. Norman Brown).

10489

किमु कुवलयनेत्राः सन्ति नो नाकनार्यस्
त्रिदशपतिरहल्यां तापसीं यत् सिषेवे ।
हृदयतृणकुटीरे दह्यमाने स्मराग्नाव्-
उचितमनुचितं वा वेत्ति कः पण्डितोऽपि ॥

(अ) VCsr VI. 1, Vet 9. 5 (Hu² 9. 4), KR 4. 87. 2.

(आ) JS 254. 3, IS 1772.

(a) नाकनार्यः Vet Hu², JS ; नाकि° KR.

(b) त्रिदिवपतिर् [त्रिदश°] VC, IS ; यः [यत्] VC (var.).

(c) दीप्यमाने [दह्यमाने] JS, KR.

Mālinī metre.

Have not then the heavenly nymphs eyes like blue water-lilies, that the King of the Gods [Indra] courted the hermit-woman Ahalyā ? When the heart is burning in the fire of love like a straw-hut, who knows the fitting from the unfitting, however wise he may be ? (F. Edgerton).

10490

किमुच्यते कुटुम्बीति परस्त्रीसङ्गमान्नरः ।
स्वप्रजादण्डनाच्छूरो धनिकोऽन्यधनैश्च किम् ॥

(अ) Śukranīti 1. 120.

(आ) Saśa 74. 21.

Can a person deserve to be called a married man simply because he is attached to another's wife ? Can a king deserve to be called a hero if he punishes his own subjects ? Can a man deserve to be called wealthy by merely having someone else's wealth ? (S. Bhaskaran Nair).

10491*

किमुत्तरेणापि रणे विकृष्यते
निसृष्टशुष्काशनिगर्जितं धनुः ।
किमुत्तरस्यापि शरैर्हतातपः
कृतो मुहूर्तास्तमितो दिवाकरः ॥

(अ) BhPañ 3. 16.

Vaṁśastha metre.

Can a bow, which, when released, roars like a rainless thunderbolt, be drawn on the battlefield even by Uttara ? And, can the sun be made to set for a while, his sunshine nullified, by the arrows of Uttara too ? (R. Rangachar).

10492*

किमुत्तीर्णः पन्थाः कुपितभुजगीभोगविषमो
विसोढा भूयस्यः किमिति कुलपालीकटुगिरः ।
इति स्मारं स्मारं दरदलितशीतद्युतिरुचौ
सरोजाक्षी शोणं दिशि नयनकोणं विकिरति ॥

(आ) PG 195 (a. Sarvavidyā-vinodana or Sarvavidyā or Saviṣanodā), RJ 841, SSB 240. 4.

(b) विषोढा [विसोढा] PG.

(c) दरशरदशीत° or दरदसितशीत° PG (var.).

(d) विकरति [विकिरति] SSB.

Śikhariṇī metre.

Is the path traversed difficult like the hood of an angry female serpent ? Have we endured, for the most part, the bitter words of the woman of the house [the mother-in-law] ? Thus remembering again and again, the lotus-eyed one directs the rosy corner of her eyes in the direction which is slightly tinged with the rays of the moon. (A. A. R.).

10493*

किमुपगमिता भर्त्रा तप्तद्रिलोहवदेकताम्
उत रमयितुः स्यूताङ्केऽङ्के शितैः स्मरसायकैः ।
विलयनमथ प्राप्ता रागानलोष्मभिरित्यहो
न पतिभुजयोर्निष्यन्दान्तः प्रिया निरवीयत ॥

(अ) Kapphiṇābhyudaya 14. 29.

(आ) SkV 611 (a. Kāśmīra-bhaṭṭa-Śrī-Śivasvāmin), VS 2099 (a. Śrī-Śiva-svāmin).

(*a*) किमु परिगता VS.

(*c*) रागोष्मभिर्मुहुरित्यहो VS.

(*d*) पतति भुजयोरन्त······न दीयते VS (five syllables missing in VS text, but in VS ['C' MS] पतति भुजयोर्निष्पादान्तः प्रियाणि न दीयते).
Hariṇī metre.

Brought to oneness with her husband as iron to heated iron, / or sewn body to his body with a hundred of Love's arrows ; / then brought to melting by the heat of passion's fire, / how is it the beloved is not washed away / by the flood within her master's arms ? (D. H. H. Ingalls).

किमु परिगता भर्त्रा see No. 10493.

10494*

किमुपेक्षसे कथय नाथ
न तव विदितं न किंचन ।
त्रातुमलमभयदार्हसि नस्
त्वयि मा स्म शासति भवत्पराभवः ॥

(अ) Kir 12. 31.

(*b*) न तव tr. Kir (var.).
Udgatā metre.

Tell us, Lord, why do you neglect us ? There is nothing which is unknown to you. O the bestower of shelter, it behoves you to protect us : there is no defeat when you rule over us.[1] (S. Bhaskaran Nair).

1. So say sages to Lord Śiva.

10495*

किमेतदविशङ्कितः शिशुकुरङ्गलोलक्रमं
परिक्रमितुमीहसे विरमते विशून्यं वनम् ।
स्थितोऽत्र गजयूथनाथमथनोच्छलच्छोणित-
च्छटापटलपाटलोत्कटसटाभरः केसरी ॥

(आ) Any 39. 17. Variant of No. 9155.
Pṛthvī metre.

Why, fawn, do you desire to enter sportively this part of the forest without fear ? Desist from it, for, the forest is not empty (of wild beasts). Here lies a lion whose manes are formidable, being reddened by the blood of a lordly elephant killed by him. (A. A. R.).

10496*

किमेताः स्वच्छन्दं वितथशपथोक्तीर्वितनुषे
भजेथास्तामेव प्रियसहचरीं चित्तमधुराम् ।
यया याच्ञानम्रे तव शिरसि सौभाग्यगरिम-
प्रशस्तिर्न्यस्तेयं चरणनखलाक्षारसमयी ॥

(आ) Skm (Skm [B] 593, Skm [POS] 2. 24. 3) (a. Vāmadeva).
Śikhariṇī metre.

Why do you indulge in empty swearing at your will ? Go to your own beloved mate who is now pleased in mind. For, on your head, when you bowed to her in all humility, there is seen the hymn of praise of good luck in the form of the imprints of red lac of her toes. (A. A. R.).

किमेवमविशङ्कितः see Nos. 9155 and 10495.

10497*

किमेषा रोमाली किमलिलतिका कामनृपतेर्
अयं किं वक्षोजक्षितिरुहसमारोहणगुणः ।
इयं भृङ्गश्रेणी कुचकमलमालेन्दुमुदिता-
यता वेणीच्छाया कमलनयनाया विजयते ॥

(आ) SH 1723 (a. Diṇḍima).

(*a*) किमालि किमालि SH; (changed to किमलिलतिका, as above, editorially).

(*d*) यवा or यया SH; (changed to [आ]यता, as above, editorially).

Śikhariṇī metre.

Is this the line of hair (on her abdomen), or the creeper of bees of King Cupid? Or is it the rope for climbing to the hills of her bosom? This lustre of the long braided hair of the lotus-eyed one, resembling the swarm of bees delighted by the moon of the garland of the lotus-breasts, is ever victorious. (S. Bhaskaran Nair).

10498

किमोज: सत्यभाषित्वं क: स्वर्थो धर्मसंग्रह: ।
किं शाठ्यमकृतज्ञत्वं का श्रीर्दीनोन्नतिर्नृणाम् ॥

(अ) Kapphiṇābhyudaya 16. 61.

(*b*) धन° [धर्म°] Kapph° (var.).

(*c*) का धीरात्मप्रभाज्ञत्वं Kapph° (var.).

(*d*) °मानो° [°दीनो°] Kapph° (var.).

What is the moral strength?—To speak the truth. What is the noble objective? —To accumulate ethical values. What is viciousness?—Thanklessness. And what is the greatness in men? —To uplift the indigent. (S. Bhaskaran Nair).

10498 A

किन्त्विमा नावगच्छन्ति चपलं यौवनं स्त्रिय: ।
यतो रूपेण संपन्नं जरा यन्नाशयिष्यति ॥

(अ) Buddha-carita 4. 56.

(*a*) किं न्विमा, or किं विमा (उ+इमा, but grammatically untenable) Bu° (var.).

(*c*) रूपेण संमत्तं Bu° (var.).

(*d*) जरेयं नाश° or जरयन नाश° Bu° (var.).

Are these women not aware that the prime of youth endowed with beauty is transient, since the old age will destroy it. (S. Bhaskaran Nair).

10499

कियती पञ्चसहस्री
कियती लक्षापि कोटिरपि कियती ।
औदार्योन्नतमनसां
रत्नवती वसुमती कियती ॥

(अ) BhŚ 458.

(आ) SR 70. 23, SSB 339. 23, SSH 2. 20, SH 938 and 131*.

(*b*) कीयती [कियती second] SH 938.

Āryā metre.

How much is five thousand (to be given away in charity) or how much is a hundred thousand or even a crore? To those of generously elevated minds how much is the earth possessing gems? (A. A. R.).

10499 A

कियतो मारयिष्यामि दुर्जनान् गगनोपमान् ।
मारिते क्रोधचित्ते तु मारिता: सर्वशत्रव: ॥

(अ) Bodhicaryāvatāra 5. 12.

(इ) PrŚ (C) 679, Dh 256 (172).

How many vicious people [enemies] shall I be able to kill, since they are everywhere as the sky is? (On the other hand), if the wrathful mind is killed all the enemies would have been killed. (S. Bhaskaran Nair).

10500*

कियत्पदं विष्णुपदं क्रमेऽस्य मे
धरा वराकी च पयोधिरोधिता ।
इतीव हेलापरिनम्रकन्धर:
करोत्ययं मण्डलिकारयं हय: ॥

(आ) JS 360. 1 (a. Umāpatidhara), Skm (Skm [B] 1492, Skm [POS] 3. 25. 2) (a. Haridatta), AB 548.

(*a*) मम क्रमे [क्रमेऽस्य मे] Skm, AB.

(*c*) °विनतोरु° [°परिनम्र°] Skm, AB.

Vaṁśastha metre.

When I gallop, how much is this sky to me, and how much this poor earth obstructed by the seas? Thus, in contempt as it were, and sportively turning his neck, this horse now gallops, round and round. (A. A. R.).

10501*

कियद्दूरे तीरद्रुमकुसुमसौरभ्यरभस-
भ्रमद्भृङ्गीगीतध्वनिहृतकुरङ्गीपरिगतम् ।
पयो मन्दाकिन्याः सुरपुरपुरन्ध्रीकुचतटी-
विटङ्काध्यारोहप्रवरमणिसोपानसरणी ॥

(आ) JS 369. 5.

Śikhariṇī metre.

How far is the water of the divine Gaṅgā which delights the does by the hum of bees that wander quickly attracted by the fragrance of flowers in trees that grow on its banks and which is the gem-set staircase for climbing to the elevated bosoms of the damsels of the city of the gods ? (A. A. R.).

10502*

कियद्वारं वारस्थितमधुकरैः पद्मसदने
त्वमद्धा रुद्धोऽसि द्रुतमिति निषिद्धोऽस्यपसर ।
हठादन्तर्गत्वा पिबसि मकरन्दं च मधुलिट्
मिषन्तस्तिष्ठामो वयमिह दुराशानियमिनः ॥

(आ) Pad 97. 28 (a. Lakṣmaṇa).

Śikhariṇī metre.

How many times, indeed, have you been prevented entry into the lotus-house by bees standing firm in turn ? Now you are definitely denied admittance, out you go quickly ! (But), O bee, you forcibly enter inside and drink the honey, whereas we remain here, eyes open, helplessly and with all hopes frustrated ! (A. A. R.).

10503*

कियन्तंचित् कालं दशनपदभीताधरदलं
ललाटप्रस्वेदस्खलदलकमुत्तालनयनम् ।
निषेधानुज्ञातं पुलकितकपोलं प्रियतमो
वधूवक्त्राम्भोजं रसयति च निर्वर्णयति च ॥

(आ) Skm (Skm [B] 1102, Skm [POS] 2. 126. 2) (a. Abhinanda), Kav p. 20.

Śikhariṇī metre.

How long is the beloved lover to be observing closely and enjoying the lotus-face of the damsel when her lip is afraid of the teeth-marks, the tresses stumbling over the perspiring forehead, the eyes agitated, the cheeks having the hairs standing on ends and permission granted under protest ? (A. A. R.).

10504*

कियन्तः सन्त्येते जगति तरवः कोऽपि न पुनः
प्रसूनार्थं नारीचरणपरिचर्यागतिरभूत् ।
प्रमोदावन्तश्चेद् वलति फलवाञ्छा तव तदा
वदाशोक श्लाघ्यो भवतु कतरो दोहदविधिः ॥

(आ) Skm ( Skm [B] 1908, Skm [POS] 4. 54. 3 ) (a. Jalacandra).
(*c*) वलसि Skm (POS) ; वद [तव] Skm (POS).
(*d*) वराशोकश्लाघ्यो Skm (POS).

Śikhariṇī metre.

How many trees are there in this world, but none of them has the fate of being treated [kicked] by the feet of young women to put forth flowers. If there is an inward joy and a desire for fruit, O *aśoka*-tree, tell then, which kind of treatment for fulfilling your desire is praiseworthy ? (A. A. R.).

10505*

कियन्तस् तीर्थेषु त्रिसवनमभिशीलन्ति यतयो
यतन्तेऽन्ये योगं तपसि रतिमन्ये विदधते ।
वयं किं तु स्पष्टं जगति परमज्ञानमहिम
स्मरामो रामाख्यं किमपि कमनीयं हृदि महः ॥

(अ) VCbr II. 21.
(*a*) तीर्थत्रिषवनमभि° VC (var.) (*contra metrum*) ; त्रिषुवनमभि° (*sic !*) VC (var.); त्रिषवनमभि° VC (hyper-metric and also grammatically untenable) ; (changed to त्रिसवमभि°, as above, editorially [mainly *metri causa*]).
(*b*) विदधति VC (var.).
(*c*) परमं ज्ञानमिह तत् VC (var.).
(*d*) °महिमा VC (var.).

Şikhariṇī metre.

Many devotees practise the three (daily) ablutions at the places of pilgrimage, while others engage in *yoga*-practices, and still others take pleasure in self-mortification [*tapas*] ; but we worship the Majesty of Supreme Knowledge clearly revealed in the world, bearing the name of Rāma, which is, at the same time, a beauteous splendour in the heart. (F. Edgerton).

10506*

कियन्तो धीमन्तो मधुमथनसन्तोषणपराः
परे धन्याः शंभोः शिव शिव पदाम्भोरुहरताः ।
महामोहावर्ते भवजलधिगर्ते निपततो
ममोद्धारे मातर्भगवति भवत्येव शरणम् ॥

(आ) SH 276.

Śikhariṇī metre.

Some intelligent men are intently engaged in propitiating Lord Viṣṇu, the destroyer of the demon Madhu ; some other fortunate men, muttering *śiva śiva*, are devoted to the worship of the lotus-feet of God Śiva ; but to me, who am fallen in the whirl-pool of the illusions of the ocean of mundane life, you alone, Divine Mother, are the succour. (S. Bhaskaran Nair).

10507*

कियन्त्यो नैतस्यां व्रजभुवि युवत्यः स्मरकला-
कुलापेता गीतामृतविजितवीणाः सुवदनाः ।
वयस्यारक्ता वा कति न वनिता नन्दतनये
हताया: को हेतुः शिव शिव ममैवाधिजलधेः ॥

(आ) PV 346.

(*c*) वयस्य रक्ता PV (MS) (*contra metrum*).

Śikhariṇī metre.

Are there not any number of young women in this station of cowherds free from the pangs of love by vanquishing the lute by their sweet songs and are beautiful ? Are there not many damsels in their budding youth, who are in love with Kṛṣṇa ? Oh alas ! what is the reason for me alone, the unfortunate one, to be immersed in the ocean of mental pain ? (A. A. R.).

10508*

कियन्मात्रं गोत्रस्खलितमपराधश्चरणयोश्
चिरं लोठत्येष ग्रहवति न मानाद् विरमसि ।
रुषं मुञ्चामुञ्च प्रियमनुगृहाणायतिहितं
शृणु त्वं यद् ब्रूमः प्रियसखि नखं मा कुरु नदीम् ॥

(आ) SkV 680, Kav 393, Skm (Skm [B] 711, Skm [POS] 2. 48. 1) (a. Manoka).

(*a*) °स्खलनमपराद्धं च° Skm, (but Skm [var.], as above).

(*b*) लोचत्येष or नोठत्येष Skm (var.) ; प्रहरति [ग्रहवति] Skm (var.).

(*d*) न माने कुरु मतिम् [न° मा कु° न°] Skm ; नस्वं [नखं] Skm (var.) ; मुखं [नखं] Kav (var.).

Śikhariṇī metre.

A slip of names is but a little fault / and though he has lain before your feet for hours, / like one possessed, you cease not from your wrath. / Leave anger, raise your love, regard your future good / and listen to my words, dear friend : / a finger nail's not worth a flood of tears. (D. H. H. Ingalls).

कियन्मात्रं जलं विप्र see No. 10509.

10509

कियन्मानं जलं विप्र जानुदघ्नं नराधिप ।
ईदृशी किमवस्था ते न हि सर्वे भवादृशाः ॥

(अ) BhPr 185, PrC 2. 49, PuPra, Pariśiṣṭa 342.

(आ) ŚP 561 (a. Bhojarāja), SH 1509 (a. Bhoja), SR 205. 2 (a. BhPr), SSB 564. 2, IS 7501, Subh 46, AAus 457, Kav p. 65, Sar 1. 168 and 2. 355, KāvR 6. 18 (p. 24), KHpk 332 (p. 202).

(*a*) कियन्मात्रं [कियन्मानं] PrC, PuPra, ŚP, SH, SR, SSB, Sar, KāvR, KHpk.

(*c*) तथापीयमवस्था ते ŚP, SR, SSB, Sar, KāvR, KHpk ; अहो केयमवस्था ते Subh ; कथं सेयमवस्था ते PrC ; कथमीदृगवस्था ते PuPra ; °वस्थाने [°वस्था ते] SH.

(*d*) न सर्वत्र (or स° न SH) भ° PrC, PuPra, SH, Subh, KāvR, KHpk.

"How deep is the water, Brāhmaṇa ?" "Reaching to the knee, Lord of Men". "Why (is) thy condition thus ?" "All (are) not like thy Majesty."[1] (L. H. Gray).

1. King Bhoja's conversation with a clever Brāhmaṇa.

10510*

कियानिन्दुस् तस्मिन्नसति भवतः क्वेव गणना
त्वमेतेनैवेह प्रसभमसि रत्नाकर इति ।
दिशो विस्फायन्तां भवतु कृतकृत्यः स्मरहरो
हरेरास्तां चक्षुः प्रसरतु यशस्ते दिशि दिशि ॥

(आ) Skm (Skm [B] 1675, Skm [POS] 4. 7. 5) (a. Śuṅgoka).

Śikhariṇī metre.

How big (after all) is the moon ? But without him, (O sea), where is your importance ? By him alone have you acquired the title 'source of gems'. Let the quarters expand, let Lord Śiva be gratified, let Lord Viṣṇu look on, let your fame spread in all quarters. (A. A. R.).

10511*

कियानेष क्षाराम्बुधिरयममुष्याम्बुनिवहो
न कुम्भेनाप्यस्यात्मजकरपुटेनैव तुलितः ।
भवद्भिः सप्तैते ननु कपिचमूचक्रपतयः
सहेलं पीयन्तां चुलुकचुलुकैरम्बुनिधयः ॥

(आ) Skm (Skm [B] 2098, Skm [POS] 5. 20. 3) (a. Gosoka).

Śikhariṇī metre.

How much is this sea of salt-water ? His waters were not enough even for a handful to the son of a pot [Agastya]. O lords of the hosts of monkeys, may you sportively drink gulp after gulp of the waters of the seven seas ! (A. A. R.).

10512

किरणनिकरैराशाचक्रं चिरं परिपूरयन्
किमिह गहने भ्रातर्व्यर्थं समुल्लसितो भवान् ।
क इह भवतो वेत्त्ययन्तं निसर्गमहार्घतां
मरकतमणे ग्रामप्राये हतावरपामरे ॥

(आ) VS 906 (a. Bhaṭṭa-Govindarāja).
Hariṇī metre.

Filling the quarters for long with the mass of your rays why do you, brother, thickly radiate thus in vain ? Whoever here is able to appreciate your great value, O emerald, in this wretched village, filled with boorish people. (A.A.R.).

10513*

किरति कलितकिञ्चित्कोपरज्यन्मुखश्रीर्
अविरतगुणगुञ्जत्कोटिना कार्मुकेण ।
समरशिरसि चञ्चत्पञ्चचूडश्चमूनाम्
उपरि शरतुषारं कोऽप्ययं वीरपोतः ॥

(अ) Uttara 5. 2.

(आ) Alm 15. 17-20.

(*b*) अनवरतनिगुञ्जत्कोटिना Uttara (var.).
Mālinī metre.

Here is the hero-boy of unknown lineage, having his lovely face flushed with slight anger, having his five locks dancing up and down, that showers, in the front of battle, a rain of arrows upon my troops with his bow, the tips of which continually twang with the string. (C. N. Joshi).

10514

किरति प्रकरं गवां प्रकर्षं
सुमनःस्वच्छतरं विधौ कलानाम् ।
कति चेत् कलयन्ति यत्प्रबोधं
कति चेन्नेति स तत्स्वभाव एव ॥

(आ) Ava 197, SR 210. 14, SSB 587. 17.
Aupacchandasika metre.

When the rays of the moon, purer than flowers, spread in all directions, how many are able to appreciate them and how many not so ? This is so in the nature of things. (A. A. R.).

10515*

किरति मिहिरे विष्वद्रीचः करानतिवामनी
स्थलकमठवद् देहच्छाया जनस्य विचेष्टते ।
गजपतिमुखोद्गीर्णैराप्यैरपि त्रसरेणुभिः
शिशिरमधुरामेणाः कच्छस्थलीमधिशेरते ॥

(अ) Anar 1. 54.

(आ) SkV 984 (a. Murāri), RJ 1235, SR 336. 40, SSB 206. 41.

(c) °राघ्यैरपि [°राप्यैरपि] SkV (var.).

(d) First शि in शिशिर° om. SkV (MS).

Hariṇī metre.

As the sun pours forth his rays in all directions / man's dwarfed shadow like a turtle draws within itself ; / and now the deer take to the marshes, cool and sweet / from the atomies of water sprayed by the bull elephant. (D. H. H. Ingalls).

10516

किरति मुखगृहीतं भुक्तशेषं पुरीषं
विलिखति चरणाग्रैर्देवतानां शिरांसि ।
विहरति हतमानः साधुमूर्धस्वशङ्कं
किमिव न कुरुते खं प्राप्य काको वराकः ॥

(आ) JS 79. 3, VS 769 (a. [?] Vāsudeva), Kav p. 41.

(c) व्रजति च [विहरति] VS ; °शङ्कः VS.

(d) कुरुतेऽयं प्राप्य खं कङ्कपोतः JS.

Mālinī metre.

It scatters (all over) the dirt that remains in its beak after eating it ; it scratches with its claws the heads [idols] of gods ; without any shame or regard, it sports over the heads of good people ; what (kinds of mischief) does the wretched crow not commit on reaching the sky (after leaving its nest) ? (S. Bhaskaran Nair).

10517*

किरतु परितः क्रूरज्वालाकिरः किरणोत्करान्
अहमभिमुखं तिष्ठे न त्वामहर्पतयेऽर्पये ।
विपदि निभृतं पृष्ठे बध्नाम्यनातप हे सखे
यदि वितथये संधामेतामहं न वनस्पतिः ॥

(अ) Kavik 1. 66.

(c) वियदि Kavik (var.).

Hariṇī metre.

"Let the sun send down his scorching rays, / and do the worst, I shall face them myself. / My dear friend, shade, I shall not yield you, / I shall shelter you at my back"— / such is my vow, and I am no tree if I fail. (K. Krishnamoorthy).

10518*

किरद्वारां धारा इव किरणधाराः प्रतिदिशं
तुषारांशोर्बिम्बं मणिघटितधारागृहमिव ।
इहायं कस्तूरीहरिणमदपङ्काङ्कितततनुः
कलङ्कव्याजेन प्रतिवसति कन्दर्पनृपतिः ॥

(आ) Skm ( Skm [B] 392, Skm [POS] 1. 79. 2) (a. Pratinanda in Skm [B] or Abhinanda in Skm [POS]).

Śikhariṇī metre.

Spreading his rays in all directions as if they were showers of rain, the disc of the cool-rayed moon looks like a shower-bath set with marble ; here resides King Cupid under the guise of the spot with his body anointed with the unguent of musk of the musk-deer. (A. A. R.).

10519*

किराटोऽटति साटोपं पटाङ्कितकटीतटः ।
रटन्वराटिकाहेतोर् लसदन्तरशाटिकः ॥

(आ) VS 2295.

Here wanders in a stately manner a merchant, his loins girt up with a piece of cloth, crying aloud for the sake of small cowries, his small undergarments shining bright ! (S. Bhaskaran Nair).

10520

किरीटमणिचित्रेषु मूर्धसु त्राणधारिषु ।
नाकृत्वा विद्विषां पादं पुरुषो भद्रमश्नुते ॥

(अ) KN (KN [ĀnSS] 14. 12, KN [TSS] 14. 12, KN [BI] 13. 12), Pts 3. 150.
(आ) IS 1781.
(*b*) मूर्धसूत्तानरश्मिषु Pts; त्राणसारिषु KN (BI).
(*c*) नादत्त्वा द्विषतां पादं Pts.
(*d*) पुरुषः श्रियमश्नुते Pts.

Without planting his feet on his enemy's head graced with crowns adorned with diverse kinds of gems and jewels, a person[1] cannot reap prosperity[2] (M. N. Dutt).

1. The king. 2. *Literally* : blessing.

10520 A*

किरीटे निशेशो ललाटे हुताशो
भुजे भोगिराजो गले कालिमा च।
तनौ कामिनी यस्य तत्तुल्यदेवं
न जाने न जाने न जाने न जाने ॥

(आ) Ava 571.

Bhujaṅgaprayāta metre.

On his crown, the moon; on his forehead, the fire; round his hands the lord of serpents; in his neck, blackness; and his wife in his own body[1]. I do not at all know a god equal to that God Śiva. (K. V. Sarma).

1. Refers to the *Ardhanārīśvara*- [half-goddess and half-god] form of God Śiva.

10521

किलैकचुलुकेन यो मुनिरपारमब्धिं पपौ
सहस्रमपि घस्मरो विकृत एव तेषां पिबेत्।
स संभवति किञ्चिदम्बरविकासिधाम्ना विना
सदप्यसदिव स्थितं स्फुरितमन्तरोजस्विनाम् ॥

(अ) Bhallaṭa-śataka (KM IV, pp. 169-88) 91 (in some editions 88).
(*a*) °चुलकेन Bhallaṭa° (KM), (but Bhallaṭa° [var.], as above).
(*b*) (अ)विकृतमेष [विकृत एव] Bhallaṭa° (var.).
(*c*) न [स] Bhallaṭa° (var.); किन्त्विदं बत [किञ्चिदम्बर°] Bhallaṭa° (var.); (अ)मुना [विना] Bhallaṭa° (var.).
(*d*) अन्तः [अन्तर्] Bhallaṭa° (var.); ऊर्जस्विनाम् [ओजस्विनाम्] Bhallaṭa° (var.).

The sage [Agastya], it is said, drank off the whole of the vast ocean at a single gulp. One who is voracious and perverted alone may drink even a thousand gulps. Even an object that exists may appear non-existent without the effulgence of that which shines in the sky; but permanent is the light that remains within the heart of the mighty. (A. A. R.).

किशलयफलमञ्जरीर्जयन्ति see No. 10522A.
किशलयमिव मुग्धं बन्धनाद् see No. 10523.

10522

किसलयकरैर्लतानां
करकमलैः कामिनां मनो जयति।
नलिनीनां कमलमुखैर्
मुखेन्दुभिर्योषितां मदनः ॥

(आ) Kpr 10. 429, KāP 331. 14-15, Sar 4. 30, RK 8. 50, Amd 257. 714.
(*b*) करकमलैर्मृगदृशां जगज्जयति Sar, Amd; जगज्जयति [मनो जयति] RK.

Āryā metre.

*Cupid*[1] captivates the hearts of men by means of the leaf-hands of creepers, the lotus-face of the lotus, and the face-moon of the lotus-hands of women. (G. Jhā).

1. G. Jhā has : 'Madana'.

10522A

किसलयफलमञ्जरीर्जयन्ति
द्युतिरससौरभसौरभाणि यस्य।
विलसति दयितारदच्छदेऽस्मिन्
अहह रसाल वृथा तवावतारः ॥

(आ) SG 98.
(*a*) किशल° SG.

Puṣpitāgrā metre.

Hail the bunches of sprouts and fruits of the mango-tree which excel in (reddish) hue and sweet scent. But before the (charming) lip of the lady, alas! O mango, your emergence is in vain. (K. V. Sarma).

10523*

किसलयमिव मुग्धं बन्धनाद् विप्रलूनं
हृदयकुसुमशोषी दारुणो दीर्घशोकः ।
ग्लपयति परिपाण्डु क्षाममस्याः शरीरं
शरदिज इव घर्मः केतकीगर्भपत्रम् ॥

(अ) Uttara 3. 5.

(आ) Almm 144, Amd 82. 178, Sāh *ad* 200 (p. 74), KHpK 141 (p. 136), Sar 5.56, SR 275.24 (a. Uttara), SSB 102. 26, RAS *ad* 2.14-15 *ab* (p. 153-54).

(*a*) किशल° Sāh.

(*d*) °गन्धपत्रम् Amd (var.); °पत्रगर्भम् RAS, Sāh.

Mālinī metre.

(This is Jānakī) resembling a charming sprout cut off from its stem. Long and terrible grief withering the flower of her heart wastes her very pale and emaciated frame, as heat produced in autumn the innermost petal of the *ketakī* (flower). (C. N. Joshi).

10524*

किसलयशकलेष्ववाचनीयाः
पुलकिनि केवलमङ्गके निधेयाः ।
नखपदलिपयोऽपि दीपितार्थाः
प्रणिदधिरे दयितैरनङ्गलेखाः ॥

(अ) Śiś 7. 39.

(आ) Almm 145.

Puṣpitāgrā metre.

They were not (quite) readable in pieces of tender leaves, they were fit to be inscribed on limbs that made the hairs stand on ends : these love letters made with their nail-marks, none the less, were quite intelligible and were despatched by the beloved lovers to one another. (A. A. R.).



10525

किसलयानि कुतः कुसुमानि वा
क्व च फलानि तथा वनवीरुधाम् ।
अयमकारणकारुणिको यदा
न तरतीह पयांसि पयोधरः ॥

(अ) BhPr. 206 (a. Somanātha).

(आ) Ava 416, SR 212. 34 (a. BhPr), SSB 591.40, VP 10. 18.

(*c*) न चेद् [यदा] Ava, SR, SSB.

(*d*) वितर° Ava, SR, SSB.

Drutavilambita metre.

When (even) this selflessly sympathetic cloud rains not, how then is it possible for the wild plants to put forth their sprouts, blossoms and fruits ! (J. Shastri).

10526

कीटः कश्चन वृश्चिकः कियदयं प्राणी कियच् चेष्टते
को भारो हननेऽस्य जीवति स वा कालं
कियन्तं पुनः ।
नाम्नोऽप्यस्य कियद् बिभेति जनता दूरे कियद् धावते
किं ब्रूमो गरलस्य दुर्विषहतां पुच्छाग्रशूकस्पृशः ॥

(अ) DikAny 85.

Śārdūlavikrīḍita metre.

A scorpion is but an insect. How big is it ? How much does it attack ? What difficulty is there in killing it ? How long does it live ? None the less, some people get frightened at its very name, and the others run away (on seeing it). What shall we say of the unbearable pain of its poison at the prick of the sharp tip of its tail ? (A. A. R.).

10527

कीटगृहं कुटिलोऽन्तः
कठिनः क्षाराम्बुसंभवः शून्यः ।
शङ्खः श्रीपतिनिकटे
केन गुणेन स्थितिं लेभे ॥

(आ) ŚP 1115 (a. Śārṅgadhara), PdT 249 (a. Śārṅgadhara), Any 76. 10, SR 218. 76 (a. ŚP), SSB 602. 3 (a. Śārṅgadhara), SRK 201. 1 (a. Śārṅgadhara).

(*a*) कुटिलत: PdT (MS) (sub-metric).

(*b*) कठिन: om. PdT (MS).

(*d*) स्थितं PdT; लभते [लेभे] Any.

Āryā metre.

It is the house of a worm, crooked in its interior; it is hard, is born of salt water and empty within. By what merit has this conch-shell secured a place near the lord of the goddess of wealth? (A. A. R.).

10528**

कीटजग्धेऽग्निसंप्लुष्टे वातभग्नेऽशनिक्षते ।
वृक्षे छेदोपचारादि- पीडिते च पृथक् क्रिया ॥

(आ) ŚP 2257.

When a tree is affected by being eaten by worms or burnt by fire, or broken by wind or struck by lightning or when it is injured by cutting and in other ways there is prescribed a different treatment in each case. (A. A. R.).

10529

कीटोऽपि सुमन:सङ्गाद् आरोहति सतां शिर: ।
अश्मापि याति देवत्वं महद्भि: सुप्रतिष्ठित: ॥

(अ) H (HJ 45, HS 45, HM 45, HK 45, HP 30, HN 30, HH 5. 18-19, HC 8, 5-6).

(आ) SPR 1141,17 (a. H), SMa 1.35, Sama 1 क 54, SRM 1. 3. 55, SR 86. 11 (a. H), SSB 366. 13, SRK 88. 6 (a. H), IS 1782, Pr 366.

(*c*) जाति [या°] H (var.).

Even an insect, by connection with a flower, ascends the head of excellent persons. Even a stone attains divinity (when) consecrated by the great. (F. Johnson).

10530*

कीटोऽयं भ्रमरी भवेदविरतध्यानात्तया चेदहं
रामः स्यां त्रिजटे हतास्मि पुरतो दाम्पत्यसौख्यच्युता ।
एवं चेत् कृतकृत्यतैव भविता रामस्तव ध्यानत:
सीता त्वं च निहत्य रावणरिपुं गन्तासि रामान्तिकम् ॥

(आ) SRK 935. 50 (a. Sphuṭaśloka).

Śārdūlavikrīḍita metre.

(Sita)—"Is it true that a worm becomes a bee by constantly thinking of it? Then I shall become Rāma, O Trijaṭā, for I am undone by being away from the happiness of love with my husband." (Trijaṭā)—"If that were so, it will be all for the good, for Rāma will become Sītā by thinking of you constantly; (and you, Rāma). Then, having killed the enemy, Rāvaṇa, you will reach the proximity of Śri Rāma (each having assumed the natural form)." (A. A. R.).

10531**

कीतुकीतु इति यो मधुरोऽसौ
कामदस् तु निनद: स्खलिताख्य: ।
स्याद् भयाय नियमेन चिचीति
नि:स्वनश्चिलिकुनाद इहापि ॥

(आ) ŚP 2686.

(*d*) नि:स्वना° ŚP.

Svāgata metre.

When the female cuckoo makes a cry sweetly *kītu, kītu,* it [that omen] fulfils all desires (of the person who sets out on a journey) and it is called *Skhalita*; but when the cry is *ci, ci,* it forebodes positive fear and such sound is called *Ciliku*. (A.A.R.).

10532*

कीदृक् किं स्यान्न मत्स्यानां हितं स्वेच्छाविहारिणाम् ।
गुणैः परेषामत्यर्थं मोदते कीदृशः पुमान् ॥

(अ) VMM 2. 2.

(आ) SR 198.7, SSB 554.7.[1]

1. Riddle.

What and how should it not be beneficial for the fishes when they want to sport as they please ? [*vi-mat-saraḥ* : a lake full of aquatic birds]. What kind of person rejoices greatly by the good qualities of other people ? [*vi-matsaraḥ* : one free from envy]. (A. A. R.).

10533*

कीदृक् तोयं दुस्तरं स्यात् तितीर्षोः
का पूज्यास्मिन् खड्गमामन्त्रयस्व ।
दृष्ट्वा धूमं दूरतो मानविज्ञाः
किं कर्तास्मि प्रातरेवाश्रयाशम् ॥

(अ) VMM 2. 43.

(आ) SR 201.70, SSB 559.71.[1]

(*c*) °विज्ञः SSB.

1. Riddle.

Śālinī metre.

Which water [river] is difficult to ford when one wishes to cross ? [*a-nu* : that which has no boat]. Who deserves to be respected ? [*mātā* : the mother]. Address the sword [*ase* : O sword]. Oh intelligent people, having seen smoke afar what shall I do ? [*anumātāse* : you will infer fire in the morning itself ]. (A. A. R.).

10534*

कीदृक् प्रातर्दीपवर्तेः शिखा स्याद्
उष्ट्रः पृच्छत्यात्मजन्ते मृगाः किम् ।
देवामात्ये किं गते प्रायशोऽस्मिन्
लोकः कुर्यान्नो विवाहं विविक्तः ॥

(अ) VMM 2. 64.

(आ) SR 201. 71, SSB 559. 72.[1]

(*b*) उष्ट्रं SSB.

1. Riddle.

Śālinī metre.

What kind of flame of a lamp is there in the morning ? [*vibhā* : without brightness]. How does the camel address (its young one) ? [*karabha* : O young camel]. Which place do animals resort to ? [*vanam* : forest]. Where will the minister of the gods [*viz.* sun] be when people do not generally celebrate a marriage ? [*vibhākara-bhavanam*, *i.e.*, *Siṁharāśi* : when the sun is in the zodiac sign of Leo]. (A. A. R.).

10535*

कीदृक् सेना भवति रणे दुर्वारा
वीरः कस्मै स्पृहयति लक्ष्मीमिच्छन् ।
का संबुद्धिर्भवति भुवः संग्रामे
किं कुर्वीध्वं सुभटजना भ्रातृव्यान् ॥

(अ) VMM 2. 52.

(आ) SR 201. 72, SSB 559. 73.[1]

1. Riddle.

Jaladharamālā metre.

What kind of army is invincible in a battle ? [*parā* : the best kind]. What does a hero long for when desiring prosperity ? [*ājaye* : for battle]. How is the earth addressed ? [*mahi* : Oh Earth]. O good warriors, what do you do in a battle towards cousins (who aspire for your possessions) ? [*parājayemahi* : we defeat them]. (A. A. R.).

10536*

कीदृक्षं समिति बलं निहन्ति शत्रुं
विष्णोः का मनसि मुदं सदा तनोति ।
तुच्छं सच्छरधिमुखं निगद्यते किं
पञ्चत्वैः सममपमान एव केषु ॥

(अ) VMM 1. 54.
(आ) SR 201. 76, SSB 559. 77.[1]
(*d*) पञ्चत्वैः SSB.

1. Riddle.

Praharṣiṇī metre.

What kind of army kills the enemy in a battle ? [*abhi* : fearless]. Who gives always delight to the mind of Lord Viṣṇu ? [*Mā* : Lakṣmī]. Which quiver is said to be worthless ? [*aniṣu* : that which is without arrows]. In whom is a sense of disgrace always present in the company of outcastes ? [*abhimāniṣu* : in men of self-respect]. (A. A. R.).

10537*

कीदृक्षा गिरिशतनुर्जये च धातुर्
विष्णौ का विबुधजरातमस्तृतीया ।
मध्यार्णे सति कथमात्मकोऽस्ति देशः
सोमाज्यं सकलकला जसातसाहा ॥

(आ) SR 197. 27, SSB 551. 26.[1]

1. Riddle.

Praharṣiṇī metre.

How is the body of Lord Śiva ? [*somā* : united with Pārvatī]. What is the verbal root of 'to conquer' ? [*ji* : to conquer]. Who is seated on Lord Viṣṇu ? [*am* : Lakṣmī]. What is the third to the old age of the wise and darkness ? [*sakalakalā* : all arts]. In the midst of waters how can your country be [*jasātasahā*]. (A. A. R.).

10538*

कीदृक्षो भवति जनः क्षितौ सुखाशः
कः कालो विदित इहान्धकारहेतुः ।
कः प्रेयान् कुमुदवनस्य को निहन्ति
भ्रातृव्यं वद शिरसा जितस्त्वया कः ॥

(अ) VMM 1. 36.
(आ) JS 350.16, SR 201. 74, SSB 559. 75.[1]
(*a*) कीदृक्षः सकलजनो भवेत् सुराज्ञः SR, SSB.

1. Riddle.

Praharṣiṇī metre.

Who on the earth hopes for happiness ? [*vidhura-virahita* : widower and he who is separated from his beloved]. What time is known as the cause of darkness ? [*vidhu-ravi-rahitaḥ* : that which is devoid of the moon and the sun]. Who is the beloved of the garden of lilies ? [*vidhuḥ* : the moon ]. Who destroys the adversaries or nephews [*aviḥ* : a goat]. Who has been completely vanquished by you ? [ *ahitaḥ* : enemy]. (A. A. R.).

10539*

कीदृग् गृहं याम्यगृहं गतस्य
कास्त्राणमम्भस्तरणे जनानाम् ।
भूषा कथं कण्ठ न ते नु पृष्टे
मुक्ताकलापैरिति चोत्तरं किम् ॥

(अ) VMM 1. 48.
(आ) SR 200. 50, SSB 557.51.[1]

1. Riddle.

Indravajrā metre.

How is the home of a person when he has departed for the abode of Yama, the God of death ? [*hā-rāvi* : it resounds with the wailing cry of *hā* ]. What give protection to the people when they cross the waters ? [*nāvaḥ* : ships]. When asked by pearl necklaces, 'O neck, how is that it you are not adorned', what is the answer ? [*hārā vinā vaḥ* : O necklaces, without you]. (A. A. R.).

10540*

कीदृग् वनं स्यान् न भयाय पृष्टे
यदुत्तरं तस्य च कीदृशस्य ।
वाच्यं भवेदीक्षणजातमम्बु
कं चाधिशेते गवि कोऽर्चनीयः ॥

(अ) VMM 2. 33.

(आ) SR 200. 51, SSB 557. 52.[1]

1. Riddle.

Upajāti metre (Indravajrā and Upendravajrā).

How should the forest be if it is to be without fear ? [*ahiṁsram* : free from wild animals]. What should be the answer if questioned ? [*ahimaḥ* : of a good man]. What is the word for the water of the eyes ? [*asram* : tears]. Who is fit to be worshipped on the earth ? [*aḥ*, Viṣṇu]. On whom does he rest ? [*ahim* : the serpent Śeṣa].[1] (A. A. R.).

1. The full word is *ahiṁsramahimaḥ*.

10541*

कीदृङ्मत्तमतङ्गजः कमभिनत्पादेन नन्दात्मजः
शब्दं कुत्र हि जायते युवतयः कस्मिन्
सति व्याकुलाः ।
विक्रेतुं दधि गोकुलात् प्रचलिता कृष्णेन मार्गे धृता
गोपी काचन तं किमाह करुणं दानी
अनोखे भये ॥

(आ) SR 197. 35, SSB 552. 34.[1]

(*c*) दघि SSB (printing error).

1. Riddle.

Śārdūlavikrīḍita metre.

How is an intoxicated elephant ? [*danī* : shedding rut]. What did Kṛṣṇa break with his foot ? [*anaḥ* : a cart]. Where does sound arise ? [*khe* : in the sky]. When are young ladies worried ? [*bhaye* : in fright]. What did the cowherdess say to Kṛṣṇa piteously when she was going about to sell curds and was held up on the way by him ? *dānī anokhe bhaye*.[1] (A. A. R.).

1. The answer is given in a non-Sanskrit language.

10542*

कीदृशं वद मरुस्थलं मतं
द्वारि कुत्र सति भूषणं भवेत् ।
ब्रूहि कान्त सुभटः सकार्मुकः
कीदृशो भवति कुत्र विद्विषाम् ॥

(अ) VMM 1. 26.

(आ) SR 200. 54, SSB 557. 55.[1]

1. Riddle

Rathoddhatā metre.

Tell me, how is a desert thought of ? [*a-vāri* : without water]. Where does an entrance become attractive ? [*toraṇe* : when it is an arched doorway]. Tell me, beloved, where and how does a good warrior armed with bow become in the face of enemies ? [*avārito raṇe*; unobstructed in battle]. (A. A. R.).

10543*

कीदृशं हृदयहारि कूजितं
कः सखा यशसि भूपतेर्मतः ।
कस्तवास्ति विपिने भयाकुलः
कीदृशश्च न भवेन् निशाकरः ॥

(अ) VMM 1. 31.

(आ) SR 201. 56, SSB 558. 57.[1]

1. Riddle.

Rathoddhatā metre.

How should the cooing be if it is to please the heart ? [*kalam* : sweet]. Who is considered to be the friend of a king spreading his fame ? [*kaviḥ* : a poet]. Who remains in the forest afraid of you ? [ *ahitaḥ* : the enemy]. How should not the moon be ? [*kalaṅkavirahitaḥ* ; free from the black spot]. (A. A. R.).

10544*

कीदृशा भूमिभागेन राजा स्नातोऽनुमीयते ।
प्राङ्गणं कुरुतेत्युक्ताः किमाहुस्तदनिच्छवः ॥

(आ) Sar 2. 375.[1]

1. Riddle.

By which part of the ground is it inferred that the king has taken his bath ? [ *Haimavāra-karañjinā* : by the medicinal *karañji*]. When asked to construct a courtyard what did those who were unwilling say ? [*nājiram karavāmahai* : we shall not do the work in the courtyard ][1]. (A. A. R.).

1. Here the first answer *haima-* etc. is obtained by reading the second *nājiram* etc. backward.

10545-46

कीदृशा राजपुरुषा न्यायान्यायं च कीदृशम् ।
मिथ्याविवादिनः के च के वै सत्यविवादिनः ॥
कीदृशी व्यवहारस्य प्रवृत्तिः शास्त्रलोकतः ।
सभागमनशीलस्य तद्विज्ञानं प्रजायते ॥

(अ) Śukranīti 3. 132-33.

Of what sort should the king's officers be ? What is the nature of justice and injustice ? Who are those that argue in untruth ; and who are those that argue in truth ?

How are law cases settled according to sacred texts as well as according to customary laws ? By attending the sessions of the assembly regularly, the knowledge of such things comes to a person. (A. A. R.).

10547*

कीदृशी निरयभूरनेकधा
सेव्यते परमपापकर्मभिः ।
प्रेतराक्षसपिशाचसेविता
कीदृशी च पितृकाननस्थली ॥

(अ) VMM 1. 39.
(आ) SR 201. 57, SSB 558. 58.[1]

1. Riddle.

Rathoddhatā metre.

What kind of region is resorted to repeatedly by great sinners ? [*naraka-pāla-racitā* : that which is guarded by devils in hell]. How is the cemetery which is resorted to by dead bodies, demons and ghosts ? [*nara-kapāla-racitā* strewn with the skulls of dead people]. (A. A. R.).

कीदृशी व्यवहारस्य see 10546.

10548

कीदृशी शशिमुखी भवेदिति
स्पृश्यते स्म हृदये स चिन्तया ।
कामुकेषु मिषमात्रमीक्षते
नित्यकुण्डलितकार्मुकः स्मरः ॥

(आ) Vikram 5. 48.

Rathoddhatā metre.

There arose in his heart the thought, "How is that moon-faced girl ?" Cupid, with his bow ever ready, looks for a mere pretext in the passionate people. (S. C. Banerji).

10548A*

कीनाशोऽपि बिभेति यादवकुलाद् वृद्धस्य का मे गतिर्
भेदः स्यात् स्वजनेषु किं नु शतधा सीदन्ति गात्राणि मे ।
सोऽयं बुद्धिविपर्ययो मम समं सर्वे हता बान्धवा
न श्रद्धेयमिदं हि वाक्यमहहा मुह्यन्ति मर्माणि मे ॥

(आ) Ras *ad* 2. 47-48 *ab* (p. 172).

Śārdūlavikrīḍita metre.

Even the God of death is afraid of the clan of Yadus ; what other course can there be for me, an old man. There will be division among my people, but my body is cut into a hundred pieces. Such is the upset in my mind, alas ! all my relatives are struck down along with me. These words should not be paid heed to. Alas ! my vitals are dying out ! (A. A. R.).

10549

कीर नीरसकरीरपादपे
किं स्थितोऽसि कथयामि धीरत: ।
मामकीनसहकारपादपा
दु:समीरलहरीभिराहता: ॥

(आ) Ava 102, SR 227. 185, SSB 618. 5.

Rathoddhatā metre.

Oh parrot, why do you perch on this insipid (thorny) *karīra* tree? I shall tell you confidently : All the mango trees full of birds of my kind have been struck (down) by the waves [blasts] of an unbearable hurricane. (A. A. R.).

10550

कीर्णानि धान्यानि यथा पृथिव्यां
संमार्जनी संचिनुते समन्तात् ।
लुब्धस् तथा संचिनुते धनानि
दाता च भोक्ता च परो हि तेषाम् ॥

(आ) Lau 106.

Indravajrā metre.

Just as a broom gathers grain scattered on the ground in all directions, so a miser collects riches. But their donor and enjoyer will be a different person. (V. Krishnamacharya).

10551*

कीर्णा रेजे साजिभूमि: समन्ताद्
अप्राणद्भि: प्राणभाजां प्रतीकै: ।
बह्वारम्भैरर्धसंयोजितैर्वा
रूपै: स्रष्टु: सृष्टिकर्मान्तशाला ॥

(अ) Śiś 18. 79.

(आ) SR 130. 108 (a. Śiś), SSB 441. 108 (a. Māgha).

(*c*) अर्थसंयो° SR, SSB.

Śālinī metre.

That battlefield shone all around scattered with the limbs of fighters who had now ceased to breathe ; with human figures yet incomplete or half finished, it looked like the workshop of the lord of creation. (A. A. R.).

कीर्णे मृदुर्यो भवति see No. 9883.

10552*

कीर्तिं मृणालकमनीयभुजामनिन्द्र-
चन्द्राननां स्मितसरोरुहचारुनेत्राम् ।
ज्योत्स्नास्मितामपहृतां दयितामिव स्वां
लब्धुं न कं परमुपक्रममातनोति ॥

(आ) SR 176. 961, SSB 513. 961.

(*a*) °निद्र- SSB.

Vasantatilakā metre.

Who does not put forth efforts to regain one's fame as if it is one's own abducted beloved whose hands are charming like lotus-stalks, face like the full moon ; eyes beautiful like blooming lotuses and smile bright like moonlight itself ? (A. A. R.).

10553*

कीर्तिं मृषैवाव्यभिचारिणीं ते
समुज्ज्वलां चाहुरिमे नरेश ।
दिगन्तरालेषु च कन्दरासु
बालांश्च यूनश्च करोति तुष्टान् ॥

(आ) SSB 396. 142.

Upajāti metre ( Indravajrā and Upendravajrā).

It is false, O king, that the people say that your resplendent fame never goes astray ; for, in all quarters and in mountain caves, she [the fame] gives pleasure to boys and youths ! (A. A. R.).

10554*

कीर्ति: कैतववीररुद्र भवत: स्वर्वाहिनीगाहिनी
दिक्पालानखिलान् परीत्य दधती पाण्यो: प्रतापानलम् ।
सप्ताम्भोनिधिमण्डलान्यधिगता त्वय्येकपत्नीव्रत-
ख्यात्यै विष्णुपदं स्पृशत्यनुदिनं शेषस्य शीर्षाण्यपि ॥

(आ) ŚP 1263, SSS 87 (a. Hanūmat), SR 119.129, SSB 419.14, RS 150 (=2.40).

(*a*) श्रीरघुवंशरत्न [कं°] SSS, SR, SSB; श्रीरघुवंशवीर [कं°] RS.

(*b*) °लान् परितः SSS, RS; दधति RS (*contra metrum*).

(*d*) शीर्षण्यपि ŚP (printing error).

Śārdūlavikrīḍita metre.

Your fame, O king resembling that of Vīrarudra, has plunged into the heavenly Ganges and, having gone round all the guardians of the quarters and possessing the fire of valour in both the hands, has gone to all the seven seas; and, for the purpose of preserving her good name as a devoted wife, she goes into *Viṣṇupada* [the abode of Viṣṇu] and daily touches the hoods of the lord of serpents, Ādiśeṣa. (A. A. R.).

10555

कीर्तिः परेषां कुलनायिकेव
गेहात् खलास्यान्न बहिः प्रयाति ।
अकीर्तिरेतद्रसनाग्रवंशे
तनोति शैलूषसुतेव नृत्यम् ॥

(आ) Vidy 373.

Upajāti metre (Indravajrā and Upendravajrā).

The fame of others, like a noble wife, never comes out of the house that is a wicked man's mouth; but infamy [talking ill of others] performs a dance like the daughter of an actor at the tip of his tongue. (A. A. R.)

10556*

कीर्तिः प्रवरसेनस्य प्रयाता कुमुदोज्ज्वला ।
सागरस्य परं पारं कपिसेनेव सेतुना ॥

(अ) Harṣacarita 1. 14.

(आ) SkV 1711 (a. Bāṇa), JS 44. 62 (a. Bāṇa), SR 35. 24 (a. JS), SSB 280. 1, Kav p. 56, SH 540 (a. Bāṇa), Almu 4. 7-8.

(*b*) कुसुमोज्ज्वला SkV (but some texts as above).

The fame of Pravarasena,[1] bright like a *kumuda*[2] [water-lily[3]] has gone to the other shore of the ocean by his 'bridge,' like the army of monkeys. (E. B. Cowell and F. W Thomas).

1. Author of the poem *Setubandha* ('the building of the bridge').
2. *Kumuda* is also the name of one of Rāma's monkeys.
3. The original translation has : lotus.

10557*

कीर्तिः श्रीनरसिंह ते त्रिपथगा तन्नोदितं कैरवं
चान्द्रं मण्डलमत्र नीलमिव यत् तद् भृङ्गवृन्दं किमु ।
यद्वा त्वद्दलितारिवृन्दतरुणीचित्तेन्धनाग्नेः स्थलं
चन्द्रस् तत्र विभाति नीलमिव यद्धूमः स मन्यामहे ॥

(आ) SR 116. 54. SSB 414. 14.

Śārdūlavikrīḍita metre.

Is your fame, O King Narasiṁha, the divine Ganges where the white lily is the moon's disc and something black that is seen there a swarm of bees ? Or methinks your fame is the moon that shines, being born of the fire with fuel in the form of the minds of young women of the enemies destroyed by you, and the black matter is the smoke that rises from it. (A. A. R.).

10558*

कीर्तिः श्रीरघुवंशदीप भवतो दूती मुरारेः प्रियां
यस्मात् तुभ्यमदात्तदापि गिरिशोऽभूदर्धनारीश्वरः ।
ब्रह्माभूच् चतुराननः सुरपतिश्चक्षुःसहस्रं दधौ
स्कन्दो मन्दमतिश्चकार न करस्पर्शं स्त्रियाः शङ्कितः ॥

(अ) Khaṇḍapraśasti 70.

(आ) SR 119.134, SSB 420. 21, RJ 161 (=2. 51).

(*a*) श्रीरघुवंशरत्न Khaṇḍa°; प्रिया RJ.

Śārdūlavikrīḍita metre.

O lamp of the race of Raghu, your fame is a female messenger : Ever since she gave Lakṣmī, the beloved of Viṣṇu, to you, Lord Śiva became glued to his wife (as part of his body and hence inseparable) ; Lord Brahmā became four-faced (so as to be vigilant) ; and Indra possessed himself of a thousand eyes (to watch his wife) ; as for the dull-witted Skanda, he never touched the hand of a woman, being full of apprehension. (A. A. R.).

कीर्तिः श्रीरघुवंशरत्न see No. 10554.

कीर्तिः स्वर्गतरङ्गिणीभि° see No. 10571.

10558A*

कीर्तिः स्वर्गतरङ्गिणीहिमगिरिर्विद्यानटीरङ्गभूर्
लावण्यामृतभाजनं रसिकतावल्लीरसालद्रुमः ।
कान्तापाङ्गमृगस्थली तरुणतालक्ष्मीविलासाम्बुजं
जीयाद् विश्वविभूषणं नरपतिः कल्याण-दासाभिधः ॥

(आ) SR 114.14 (a. Padyasaṁgraha), SSB 410.1, RJ 123 (a. Giridhara).

(*a*) कीर्तिस्वर्ग° SR, SSB (printing error in both, but corrected to as above in verse indexes).

(*c*) °पाङ्गमरुस्थली SSB.

Śārdūlavikrīḍita metre.

The fame of King Kalyāṇadāsa, who is verily the ornament of the world, is the Himalaya mountain to the divine Ganges, the stage for the dance of learning, the receptacle for the nectar of loveliness, the mango tree for supporting the creeper of good taste, the grazing ground for the deer of the glances of the beloved and the sportive lotus for the residence of the beauty of youth; may it be ever victorious ! (A. A. R.).

10559

कीर्तिमानश्नुते स्वर्गं नष्टकीर्तिस्तु नश्यति ।
यावत् कीर्तिर्मनुष्यस्य लोके भाति यशस्करी ।
तावत् पुण्यकृताँल्लोकान् आनन्त्यात् पुरुषोऽश्नुते ॥

(अ) *ab* MBh (Bh) 3.285.31 *cd*.

(आ) SRHt 171.4 (a. MBh), SSSN 90.6 (a. MBh after *ab*/*cd*).

(*a*) °श्नुते SSSN (printing error).

(*b*) हीनकीर्तिस्तु MBh (but some texts as above or न हि की°); हि [तु] MBh (var.); विनश्यति [तु न°] SSSN.

(*d*) °स्विनी [°स्करी] SSSN (var.).

(*f*) अनन्तात् SSSN.

A man who has acquired fame enjoys heaven, one who has lost his good name perishes ; as long as a man's fame shines bright in the world so long he enjoys the innumerable worlds of the virtuous. (A. A. R.).

10560

कीर्तिरक्षणमातिष्ठ कीर्तिर्हि परमं बलम् ।
नष्टकीर्तेर्मनुष्यस्य जीवितं ह्यफलं स्मृतम् ॥

(अ) MBh (MBh [Bh] 1.195.10, MBh [R] 1.205.10, MBh [C] 1.7450).

(आ) SRHt 170. 1, SSSN 89.1.

(*a*) तिष्ठेत् MBh (var.) ; आदिष्टं SSSN.

(*b*) विमलं [प°] MBh (var.) ; फलं [ब°] MBh (var.) ; धनं [ब°] SSSN.

(*c*) मनुषस्य SSSN (printing error).

(*d*) विफलं MBh (var.), SRHt ; निष्फलं MBh (var.), SSSN; त्वफलं MBh (var.); भवेत् or मतं [स्मृ°] MBh (var.).

Be ever vigilant in guarding your good name, for this fame is the source of all great strength; to a man who has lost his good reputation life is said to be devoid of fruitfulness. (A. A. R.).

10561

कीर्तिरेका प्रिया भार्या सर्वदा यान्निषेवते ।
जीवनं जीवनं तेषां परेषां मरणार्थकम् ॥

(आ) SSB 384.2. See No. 10564.

Fame alone is the beloved wife; those who resort always to her, their life is life that is well-lived; in the case of others, it is equivalent to death. (A. A. R.).

10562

कीर्तिर्नृत्यति नर्तकीव भुवने विद्योतते साधुता
ज्योत्स्नेव प्रतिभा सभासु सरसा गङ्गेव संमीलति ।
चित्तं रञ्जयति प्रियेव सततं सम्पत्प्रसादोचिता
संगत्या न भवेत् सतां किल भवेत् किं किं न लोकोत्तरम् ॥

(आ) SR 87.35, SSB 368.55.

Śārdūlavikrīḍita metre.

His fame dances like a danseuse in the world, his goodness shines like moonlight, the brilliance of his mind meets the assemblies successfully like the flow of the Ganges, the grace of lawfully acquired wealth pleases his mind like a beloved wife: What uncommon good things do not association with the good people bring to a man? (A. A. R.).

10563

कीर्तिर्लब्धा सदसि विदुषां शीलितक्षोणिपाला
वाक्सन्दर्भाः कतिचिदमृतस्यन्दिनो निर्मिताश्च ।
तीरे सम्प्रत्यमरसरितः क्वापि शैलोपकण्ठे
ब्रह्माध्यासे प्रयतमनसा नेतुमीहे दिनानि ॥

(अ) Pavanadūta of Dhoyī (in the *Journal and Proceedings of the Asiatic Society of Bengal*, N.S. 1 of 1905) 104.

(आ) Skm (Skm [B] 2305, Skm [POS] 5.61.5) (a. Dhoyīka).

(*a*) शीलिताः क्षोणि° Skm.

(*d*) ब्रह्माभ्यासप्रवणमनसा Skm.

Mandākrāntā metre.

Fame has been acquired in the assembly of learned people, kings have been well served, a few poems that shed nectar have also been composed; now I wish to spend my remaining days somewhere on the bank of the Ganges in the vicinity of the mountain (Himalayas), with my mind absorbed in the contemplation of the Supreme One (*Brahman*). (A.A.R.).

10564

कीर्तिर्हि पुरुषं लोके संजीवयति मातृवत् ।
अकीर्तिर्जीवितं हन्ति जीवतोऽपि शरीरिणः ॥

(अ) MBh (MBh [Bh] 3.284.32, MBh [R] 3.299.32, MBh [C] 3. 16950).

(आ) SRHt 171.3 (a. MBh), SSSN 89.2.

(इ) SS (OJ) 326. See No. 10561.

(*a*) तु [हि] MBh (var.); पुरुषो SSSN (var.).

(*c*) वृणामि कीर्तिलोकेस्मिन् MBh (var.).

(*d*) जीवितोऽपि (°तेऽपि) MBh (var.), SS (OJ) (var.); शरीरिणं MBh (var.).

Fame keepeth men alive in this world even like a mother, while infamy killeth men even though they may move about with bodies undestroyed. (P.C. Roy).

10564A

कीर्तिश्रीव्यवहारसाधनतया पुंसां प्रधानं नयः
सन्देहार्णवमज्जदीश्वरमनःसंतारणे सत्तरिः ।
मन्त्रस्थानमुदारताब्जतरणिः कामारिदर्पापहा
चेतःसद्मनि सज्जनस्य रमते नानाविनोदास्पदम् ॥

(अ) Dhaśa 2.5.

(आ) SPR 1287.3 (a. Jaina Nītiśataka 5).
Śārdūlavikrīḍita metre.

Right policy is vital to men as the instrument in the procurement of fame, wealth and social transactions; it is the boat for the safe crossing for the mind which tends to sink in the ocean of doubts ; it is the source of counsel ; it is the sun for the lotus of generosity ; it subdues the the pride of the enemy, Cupid ; it abides in the mind-lotus of the good as the source of many happy feelings. (K.V. Sarma).

10565

कीर्तिस् तव क्षितिप याति भुजङ्गगेहं
मातङ्गसङ्गमकरी च दिगन्तकेषु ।
त्यक्त्वाम्बरं भजति नन्दनमप्यगम्यं
किं किं करोति न निरर्गलतां गता स्त्री ॥

(अ) Khaṇḍapraśasti 7.40.

(आ) SR 135.21, SSB 447.21, SRK 125.7 (a. Sabhātaraṅga).

(*c*) व्रजति [भ°] SRK ; °कम्पं [°गम्यं] SRK.

Vasantatilakā metre.

Your fame, O king, goes into the houses of *bhujaṅga-s* [paramour or nether region]. She goes into contact with the *mātaṅga-s* [barbarians or elephants guarding the directions] in all the quarters ; leaving her *ambara* [clothes or the sky] she goes even to the *Nandana* [any pleasure resort or the garden of Indra] which is not of easy access ; what kind of action does not a woman, free from all restraints, do ? (A. A. R.).

10566*

कीर्तिस् ते जातजाड्येव चतुरम्बुधिमज्जनात् ।
आतपाय धरानाथ गता मार्तण्डमण्डलम् ॥

(अ) KR 10.243.5.

(आ) VS 2457 (a. Amṛtadatta).

Your fame, O king, as if shivering with cold by her plunge into the waters of the four oceans, has now gone to the region of the sun for the purpose of getting warmth therefrom. (A. A. R.).

10567*

कीर्तिस् ते दयिता तदीयजठरे लोकत्रयं वर्तते
तस्मात् त्वं जगतः पिता पितृधनं येनार्थिनां त्वद्धनम् ।
वीर श्रीवर विक्रमार्क भवतस् त्यागं न मन्यामहे
कस् त्यागः स्वकुटुम्बपोषणविधावर्थव्ययं कुर्वतः ॥

(आ) SR 122.181, SSB 424.4, AA 46.1-4.

(*a*) दीयता AA (but AL *ed.* as above).

(*b*) जगतां AA.

(*c*) त्यागेन [त्या° न] SSB ; त्यागं ते जगदेकमल्ल-नृपते तथा AA.

Śārdūlavikrīḍita metre.

Fame is your beloved ; in her womb the three worlds remain, and hence you are the father of the world ; whoever desires gets wealth from you. O hero, King Vikramārka, methinks your donations are not made as charity ; for what donation is there when one spends money for the upkeep of one's family ! (A.A.R.).

कीर्तिस् ते दीयता तदीय° see No. 10567.

10568*

कीर्तिस् ते धनिका धनं मधुरिमा तस्याधमर्णा सुधा
शीतांशुप्रतिभूस् तदर्थनमियं कर्तुं दिवं धावति ।
सा लीना तव वाचि भोजनृपते चन्द्रो निरङ्घ्रिध्वनिः
शङ्कातङ्कभृदंशुकावृततनुर्नक्तं परिभ्रामति ॥

(अ) BhŚ 459.

(*d*) °तोक° [°तङ्क°] BhŚ.

Śārdūlavikrīḍita metre.

Your fame is a rich woman, her wealth is sweetness, her debtor is nectar, the moon is the surety. To get back her loan she runs to the heavens (where the

moon is); that debtor nectar has concealed herself under your tongue, O King Bhoja, and the moon, without making any noise, being apprehensive and covering himself with white silk (of his rays), wanders stealthily during nights (so that he may not be caught and made to pay, as surety, the debtor [nectar] having absconded !). (A. A. R.).

10569*

कीर्तिस्ते पूर्णचन्द्रं क्षितितलतिलक न्यक्करोतीति मन्ये
　　यत् सोऽसौ लाञ्छनाढ्यस्तदिति समुचिता
　　　　क्षीणता तस्य चापि ।
उद्दीप्तश्च प्रतापः परिभवति बलाद् भास्करं तेन नाक-
　　च्छिद्रं तत्रापि जातं रणभुवि निहतास्तेऽन्यथोर्ध्वं
　　　　व्रजेयुः ॥

(आ) SSB 408.310.
　Sragdharā metre.

Your fame, O best of kings, vanquishes the moon, so I think, as he is possessed of a black spot and as he is habituated to waning. Your valour, in all its glory vanquishes the sun by force and hence it is that there is a passage to heaven through him so that those killed by you in the battlefield may go upwards. (A. A. R.).

कीर्तिस्वर्गतरङ्गिणीभिः see No. 10571.
कीर्तिस्वर्गतरङ्गिणीहिम° see No. 10558A.

10570

See No. 10558A.

10571*

कीर्तेः स्वर्गतरङ्गिणीभिरभितो वैकुण्ठमाप्लावितं
　　क्षोणीनाथ तव प्रतापतपनैः संतापितः क्षीरधिः ।
इत्येवं दयितायुगेन हरिणा त्वं याचितः स्वाश्रयं
　　हृत्पद्मं हरये, श्रिये स्वभवनं, कण्ठं गिरे दत्तवान् ॥

(अ) Padyasaṁgraha (KSH 529) 4.
(आ) SR 139.8, SSB 453.7, IS 1783, Vidy 947, SuMuñ 105. 16-19.
(a) कीर्तिः Padya ; कीर्तिस्व° SR, SSB, Vidy, SuMuñ.
(b) क्षीरोदोपि भवत्प्रतापदहनज्वालाभिरुत्तापितः Vidy.
　Śārdūlavikrīḍita metre.

By the divine Ganges of your fame, O King, Vaikuṇṭha, the abode of Lord Viṣṇu was inundated and (his bed) the milky ocean was rendered hot by the fire of your valour; consequently, Lord Viṣṇu, along with his two beloveds, requested of you a place of residence; you were pleased to give the lotus of your heart to Lord Viṣṇu, your home to the goddess Lakṣmī and your throat to the goddess of speech. (A. A. R.).

10572*

कीर्तौ व्याप्तिमवेत्य वैरिवनिताबाष्पोदधेः साधनाद्
　　उत्तुङ्गे पृथिवीभुजां परिवृढे शश्वद्विपक्षे स्थितम् ।
सर्वक्ष्मापतिमौलिमण्डनमणे श्रीरामचन्द्रप्रभो
　　चित्रं पश्य तव प्रतापदहनं जानन्ति सत्तार्किकाः ॥

(आ) SR 119.130, SSB 420.15.
　Śārdūlavikrīḍita metre.

Oh Lord Śrī Rāmacandra, the crest-gem of all kings, see the wonder of the fire of your valour as seen by good logicians: they see the *vyāpti* [spreading or universal pervasion] of your fame with the *sādhana* [cause or the middle term] in the form of the vapour of tears of the enemies' wives remaining in the *vipakṣa* [enemy kings or negative instance] of high mountains in the form of haughty rulers. (A. A. R.).

10573*

कीर्त्या पूर्णसुधाकरायितरुचिः सूर्यायितस् तेजसा
　　गाम्भीर्येण महार्णवः सुरतरुश्चोदारभावेन यः ।
क्षान्त्या चैव धरायितः सदसतां नित्यं प्रजाकर्मणां
　　निष्पक्षग्रहमीक्षणेन भगवान् धर्मो नलोऽसौ
　　　　स्वयम् ॥

(आ) SSB 430.2.
　Śārdūlavikrīḍita metre.

By his fame he has the splendour of the full moon, he is the sun by his brilliance, the great ocean by his majesty, and the heavenly (wish-granting) tree by his generosity. He behaves like the earth by his patience, and by protecting all subjects, good and bad, and rendering justice without partiality he is verily the God Dharma [righteousness]; such indeed is King Nala. (A. A. R.).

10574*

कीर्त्या यस्य जगत्त्रये धवलिते सह्याचले मन्दरे
विन्ध्ये हेमगिरौ हरक्षितिधरे नो भाति रूपान्तरम् ।
नो चेदर्थिजनाय तेन ददता स्वर्णं जगत्यूर्जितं
विख्यात: कनकाचल: कथमिव स्वैरं न विश्राणित: ॥

(आ) JS 5.36.

Śārdūlavikrīḍita metre.

By his fame the three worlds being rendered white, no difference is noticed between the mountains Sahya, Mandara, Vindhya, Meru and Kailāsa. If this is not so, how is it that he has not given away the well-known golden mountain, addicted as he is in giving gold in plenty to the supplicants? (A. A. R.).

10575**

कीर्त्या समं त्रिदिववासमुपस्थितानां
मर्त्यावतीर्णमरुतामपि सत्कवीनाम् ।
जग्रन्थ दुर्लभसुभाषितरत्नकोषं
विद्याकर: सुकृतिकण्ठविभूषणाय ॥

(आ) SkV (closing verse by Vidyākara).

(*c*) यद्ग्रन्थ SkV (var.).

Vasantatilakā metre.

Vidyākara has built a treasury of well-turned verse,/verse hard to come by,/ of those poets who,/having, like gods descended for a while as mortals,/together with their fame have gone to dwell in heaven. / May it serve to ornament the throats of all good men. (D.H.H. Ingalls).

10576*

कीर्त्या सौरभसारसान्द्रसुमन:संदोहसंदोहकृत्
कान्त्या पाति वसन्तमन्वहमसावित्यर्पितार्थक्रमम् ।
ख्यातं प्राप वसन्तपाल इति यो नामाद्वितीयं मुदा
विद्वद्भि: परिकल्पितं हरिहरश्रीसोमशर्मादिभि: ॥

(आ) SSB 286.1.

Śārdūlavikrīḍita metre.

By his fame he preserves the spring season everyday by the mass of flowers possessing the essence of fragrance, and hence appropriately he has the meaningful name of Vasantapāla, which is not shared by anyone else; thus it has been conceived by learned scholars like Harihara, Śrī Soma-Śarmā and others. (A. A. R.).

10577*

कीर्त्यास्य चन्द्रकरकोमलयातिशुभ्रं
शोणं नवार्ककिरणप्रतिमप्रतापै: ।
श्यामद्युति द्विषदकीर्तिमषीभिरित्थं
चित्रं तदाम्बरमराजत दिग्वधूनाम् ॥

(आ) Pad 14.29 (a. Ambaṣṭha), SR 139.5, SSB 453.5.

(*c*) °मसीभिर् Pad.

Vasantatilakā metre.

By his fame, charming like the moon's rays, it was very white; it was red by his valour resembling the rays of the morning sun; it had a black (border) sheen by ink in the form of the infamy of his enemies—thus variegated appeared the sky-cloth of the damsels of the quarters. (A. A. R.).

10578

कीर्यन्तां वसवो जगत्सु बहवो धुर्येण तेजस्विनाम्
अर्यम्णा परमेकमत्र नितरां धन्यं तु मन्यामहे ।
योऽभूत् कालवशात् कृशीयसि कलानाथे द्विजेशेऽर्पित:
पीयूषत्वमयन्नशेषविबुधक्षुत्तापवत्तापहः ॥

(आ) Kavik 1.43.

(*b*) सुतरा [नि°] Kavik (var.).

Śārdūlavikrīḍita metre.

Others might throw out lavish wealth/but we deem the sun a donor best/among all the luminaries that be./ Seeing the moon waning in light/by time's inexorable law,/he imparts his lustre to the moon/and turns it into immortal food/for the feast of gods and delight of men ! (K. Krishnamoorthy).

10579*

कीलालैः कुङ्कुमानां सकलमपि जगज्जालमेतन्निषिक्तं
मुक्ताश्चोन्मत्तभृङ्गा विघटितकमलक्रोड-
कारागृहेभ्यः ।
उत्सृष्टं गोसहस्रं बहलकलकलः श्रूयते च द्विजानां
भाग्यैर्वृन्दारकाणां हरिहयहरिता सूयते पुत्ररत्नम् ॥

(अ) Sudhālaharī of Paṇḍitarāja Jagannātha (KM I. 16) 8.

(आ) PdT 26 (a. Paṇḍitarāja), SR 328. 25 (a. Sudhā°), SSB 191.25, SRM 2.2. 381.

(*a*) निखिलम् [स°] Sudhā°.

(*b*) विदलित° Sudhā°.

(*c*) किमुत क° [ब°] SR, SSB.

Sragdharā metre.

The whole world is sprinkled with saffron water/red rays, the intoxicated bees have been set free from the prison of the blossomed lotuses ; a thousand cows/ rays have been given away as gift and thereby the *kala-kala* sound of the twice-born Brāhmaṇa-s/birds is heard : by the good fortune of the gods the eastern quarter gives birth to the best of sons/ the sun. (A. A. R.).

10580*

कुकविर्विप्रलम्भेऽपि रसवत्तां निरस्यति ।
अस्तु वस्तुषु मा वा भूत् कविवाचि रसस्थितिः ॥

(अ) KāvR 9.22 (p. 46).

A poetaster discards the delineation of sentiments even in situations of love in separation ; in the case of a (good) poet, the plot may be good or it may be meagre, but there is always the development of sentiments [*rasa-s*]. (A. A. R.).

10581**

कुकवीनां ततो निन्दा सन्मनस्विखलास् ततः ।
कदर्यपद्धतिरथो द्विविधान्योक्तिपद्धतिः ॥

(आ) JS 5. 43.

(In this anthology) are first dealt with the censure of poetasters ; then, on good and wicked people ; next, the section on misers ; then the allegories of two types. (A. A. R.).

10582

कुकवेः कविचोरस् तु वरं यः सज्जनान् स्वया ।
नोद्वेजयेद् दुरुक्त्या च सूक्त्या चास्य प्रहर्षयेत् ॥

(आ) SRHt 138. 2 (a. Kavivallabha), SSSN 101. 2.

Of the two, the poetaster and the poet who steals, the latter is preferable ; for he does not produce disgust through bad versification as the former, and gives delight by excellent verses (though with ideas stolen from others). (A. A. R.).

कुकृतं कुपरिज्ञातं see No. 10670.

10583**

कुक्कुटान्योक्तयो ज्ञेया मयूरान्योक्तयस् ततः ।
चक्रवाकोक्तिरपरा चातकोक्तिः स्मृता बुधैः ॥

(आ) Any 54. 24.

Allegorical verses might be based on cocks or peacocks ; there are also such verses based on the ruddy goose, as well as on the cātaka birds : so the wise men say. (A. A. R.).

10584*

कुक्कुटे कुर्वति क्वाणम् आननं श्लिष्टयोस् तयोः ।
दिवाकरकराक्रान्तं शशिकान्तमिवाबभौ ॥

(आ) SR 323. 2, SSB 183. 2, RJ 1160.

When the cock began to crow, the faces of these two, who were locked in close embrace, grew pale like the moon-stone which was overcome by the rays of the sun. (A. A. R).

10585*

कुक्षेः कोटर एव कैटभरिपुर्धत्ते त्रिलोकीमिमाम्
अप्युद्व्यूढभरो बिभर्ति तमपि प्रीतो भुजङ्गेश्वरः ।
श्रीकण्ठस्य स कण्ठसूत्रमभवद् देव त्वया तं हृदा
बिभ्राणेन परेषु पौरुषकथा श्रीकर्ण निर्नाशिता ॥

(आ) AIR 507 (a. Vimarśinī).

Śardūlavikrīḍita metre.

These three worlds are held in the interior of the belly of Lord Viṣṇu, the enemy of (demon) Kaiṭabha. The lord of serpents, Śeṣa, (in the form of his couch) bears him joyfully, though the burden is heavy. He [Śeṣa] too is the neck-ornament of Lord Śiva. You may, lord king, bear him [Śiva] in your heart. Thus, O Śrīkarṇa, all talk of manly deeds of others would have been completely annihilated. (A. A. R.).

10586

कुक्षेः पूर्त्यै यवनविततेर्भृत्यकृत्यानि कर्तुं
विक्रीणीते वपुरपि निजं वेतनैरेतदास्ताम् ।
विप्रो भूत्वाप्यहह गणनानैपुणैर्वञ्चयित्वा
स्वर्णस्तेयं रचयति जनः स्वामिनां पोषकाणाम् ॥

(आ) SR 99. 16, SSB 386. 19.

Mandākrāntā metre.

For filling the belly they become servants of a series of foreign rulers ; they sell their bodies for wages ; let that be. Born as Brāhmaṇa-s, alas ! they deceive their masters who maintain them by their cleverness in computing (accounts) and rob them of their gold. (A. A. R.).

कुगृहाश्च कुशिष्याश्च see No. 10587.

10587

कुग्रहाश्च कुशिष्याश्च एकत्र मिलिता यदि ।
महानर्थाः प्रजायन्ते गुरुर्यदि न पश्यति ॥

(आ) IS 1784, Pr 366, Subh 218.

(*a*) कुगृहाश्च IS.

(*c*) महानर्था Subh.

Adverse planets or bad students gathering together in one place create a great deal of trouble if the Guru [the planet Jupiter or teacher] does not keep a (vigilant) watch. (A. A. R.).

10588

कुग्रामवासः कुजनस्य सेवा
कुभोजनं क्रोधमुखी च भार्या ।
मूर्खश्च पुत्रो विधवा च कन्या
विनाग्निना संदहते शरीरम् ॥

(अ) Padyasaṁgraha (KSH p. 529) 10. Variant of Nos. 10589-90.

(आ) SR 173.876 (a. Padya°), SSB 509.876, TP 446, Sama 2 क 80, SSpr 28, IS 1785, SRS 1.1.46.

(इ) Cf. PrŚ (C) 9.

(*a*) कुलहीनसेवा Sama.

(*d*) दहन्त्यमी वह्निमृते श° SR (SSB as above) ; दहन्ति नूनं मनुजं विनाग्निम् SRS, SSpr.

Upajāti metre (Indravajrā and Upendravajrā).

Life in an unhealthy village, service (in the household) of a wicked man, bad food, a wife with an angry face, a stupid son and a widowed daughter burn the body without fire.

10589

कुग्रामवासः कुनरेन्द्रसेवा
कुभोजनं क्रोधमुखी च भार्या ।
कन्याबहुत्वं च दरिद्रता च
षड् जीवलोके नरका भवन्ति ॥

(आ) IS 1786, Subh 12 and 108. Variant of Nos. 10588, 10590.
(इ) Cf. PrŚ (C) 9.
(*a*) °वासो Subh (var.).
(*b*) क्रूरमुखी Subh (var.).
(*c*) °त्वं यदनिद्रभावा: Subh (var.).
(*d*) षट् मृतफलोके Subh (var.) ; नरका: Subh.

Upajāti metre (Indravajrā and Upendravajrā).

Life in a bad village, service (in the household) of a bad king, bad food ; a wife with an angry face, many daughters and poverty are the six hells in the world of the living.

10590

कुग्रामवासः कुलहीनसेवा
कुभोजनं क्रोधमुखी च भार्या ।
पुत्रश्च मूर्खो विधवा च कन्या
विनाग्निना षट् प्रदहन्ति कायम् ॥

(अ) Cr 277 (CV 4.8, CPS 99.48). Variant of Nos. 10588-89. Cf. 9460, लतापार्श्वे स्थितं वृक्षं and भार्यावियोगः स्वज°.
(आ) Saśā 128. 36, Sama क 60, SRM 2.286.
(इ) Cf. PrŚ (C) 9.
(*a*) °दिन° (? °दीन°) [°हीन°] CV (var.).
(*b*) °मूखी CV (var.).
(*d*) विनाग्नियेते (? एते) CV (var.).

Upajāti metre ( Indravajrā and Upendravajrā).

Life in a bad village, the service under a person born in a wicked family, unwholesome food, a frowning wife, a foolish son, and a widowed daughter burn the body without fire. (K. Raghunathji).

10591*

कुङ्कुमपङ्ककलङ्कितदेहा
गौरपयोधरकम्पितहारा ।
नूपुरहंसरणत्पदपद्मा
कं न वशीकुरुते भुवि रामा ॥

(अ) BhŚ 117 (in some texts *ac/bd*), Vet Intr. (MSs) 4, MK (P) 67.
(आ) VS 1275, SR 253.13 (a. BhŚ), SSB 61.23, SRK 271.11 (a. BhŚ), IS 1787, TP 392, SM 1385, SSV 1370, JSu 386, SLP 2.103.
(*a*) °कलिंकित° BhŚ (var.) ; °पङ्केनाङ्कि° SR, SSB, SRK (sub-metric).
(*b*) पीन° or तुंग° [गौर°] BhŚ (var.) ; °लम्बित° BhŚ (var.), VS ; °चंचल° [°कम्पित°] BhŚ (var.) ; °हारा: BhŚ (var.) ; विकसितजातीपुष्पसुगंधि BhŚ (var.).
(*c*) नूपर° BhŚ (var.). ; °रावरणत् or °हंसलसत् or °रत्नरणत् BhŚ (var.).
(*d*) वशं कु° BhŚ (var.), Vet (var.); नव° [भुवि] IS ; रामा: BhŚ (var.).

Dodhaka metre.

The charms of a beautiful woman whose body is painted with saffron, whose hanging necklaces are gently trembling with the heaving of her lovely breasts, and whose lotus-feet are sounding with the melodious notes of the goose-like anklets, are truly irresistible by man on this earth. (P. G. Nath).

10592*

कुङ्कुमार्द्रकुचकुम्भबिम्बितं
वीक्ष्य पृष्ठमितराङ्गनाश्रयम् ।
शंसदूनरसमाशु सा मुदं
प्राप पादपतितस्य कामिनः ॥

(अ) RŚ 2.73.
(*a*) °कुम्भिलंबितं or °कुम्भलिंगितं RŚ (var.).
(*b*) पृष्टमपरा° RŚ (var.) ; °रांगणाश्रयम् or °रांगनागतम् RŚ (var.).
(*c*) संसरद्घनरसाप्लुता मुदं RŚ (var.) ; संशदून° or शंसदूनं° RŚ (var.) ; संगभूतरस° RŚ (var.).

Rathoddhatā metre.

Observing the image of the other girl reflected on her pot-like bosom wet by saffron paste, and seeing it to be not very charming, she quickly got pleased with [i.e., forgave] her lover who had fallen at her feet. (A. A. R.).

10593**

कुङ्कुमार्द्ररसोनालु- कन्दाः कन्दसमुद्भवाः ।
एलापद्मोत्पलादीनि बीजकन्दोद्भवानि तु ॥

(आ) ŚP 2130.

*Kuṅkuma*, *ārdrā*, *rasona* and *ālu* grow out of *kanda* [bulbs and such other underground stems], and *elā*, *padma*, *utpala* and such others grow both out of *kandas* and seeds. (G. P. Majumdar).

10594*

कुचं निपीड्यायतलोचनाया
वक्त्रामृतं भूरितरं निपीय ।
आलिङ्ग्य चान्यां सुखसिन्धुवन्यां
धन्योऽतनोन्मान्मथरङ्गभङ्गैः ॥

(अ) PV 330 (a. Veṇīdatta).
(*c*) °कन्यां [°वन्यां] PV (var. ).
(*d*) °भङ्गीः PV (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Pressing the bosom of one beloved possessing long eyes and having kissed her nectarian face in profusion, the fortunate lover embraced the other beloved and created a flood of happiness by breaking all jealousy in love (between them). (A. A. R.).

10595*

कुचकलशमहिम्ना श्रोणिभारप्रथिम्ना
विहितनिबिडपीडास्तां द्वयीमुद्विषन्तः ।
चिरमुदरतरङ्गश्रेणिमार्गेण यासां
भ्रुकुटिमिव वदन्ति क्रोधतो मध्यभागाः ॥

(आ) Skm (Skm [B] 865, Skm [POS] 2.78.5) (a. Rājaśekhara), Kav p. 84.
(*d*) वहन्ते [वद°] Skm (POS).

Mālinī metre.

Burdened by the elevated hugeness of their pot-like breasts and weighed down by the broadness of their hips, their waists, hating them, express their anger in the form of knitting their eyebrows, through the wave-like folds of the skin on their bellies. (A. A. R.).

10596*

कुचकलशयुगान्तर्मामकीनं नखाङ्कं
सपुलकतनु मन्दं मन्दमालोकमाना ।
विनिहितवदनं मां वीक्ष्य बाला गवाक्षे
चकिततनतनताङ्गी सद्म सद्यो विवेश ॥

(अ) BhV (BhV [POS] 2.30, BhV [C] 2.29).
(आ) Rasagaṅgā 98. 2-5.
(*b*) °लोकयन्ती BhV (var.).
(*d*) चकिततनु न° BhV (C).

Mālinī metre.

The young lady, with her body all horripilated, looking at the marks of my nails between her two jar-like breasts, at once entered the house, with limbs expressing fear and bent down, when she saw me with my face placed in a window (looking at her). (H. D. Sharma).

10597*

कुचकलशेष्वबलानाम्
अलकायामथ पयोनिधेः पुलिने ।
क्षितिपाल कीर्तयस्ते
हारन्ति हरन्ति हीरन्ति ॥

(आ) SR 135. 8, SSB 447. 8, Rasagaṅgā 218.2-3.

Āryā metre.

In the pot-like breasts of young ladies, in their tresses and in the (pebbles of the) sandy seashore, O king, your fame gives pearl-necklaces, removes (the black colour) and make them sparkle like diamonds. (A. A. R.).

10598*

कुचकाञ्चनकलशवती
नितम्बसिंहासना स्मितच्छत्रा ।
एकपुरुषोपसेव्या
नूनं त्वं रतिरमणराज्यश्रीः ॥

(अ) Sam 8.113.

(आ) GVS 303.

Gīti-āryā metre.

You are the royal splendour of the God of Love, your breasts are his gold cups, your buttocks are his throne, your smile his bright umbrella ; will you keep all this for the pleasure of a single man ? (E. Powys Mathers).

10599*

कुचकुम्भौ समालम्ब्य तरन्ती कान्तिनिम्नगाम् ।
प्रमादतस् ततो भ्रष्टा दृष्टिर्नाभौ निमज्जति ॥

(आ) JS 187.71, ŚP 3351, SR 267.325 (a. ŚP), SSB 87.2, SuMuñ 127.5-6.

(*b*) तरीतुं ŚP, SuMuñ.

(*c*) भ्रमादितस् SR, SSB ; दृष्ट्वा [भ्र°] SR, SSB.

The glance crossing the river of loveliness, supporting itself on the two pots in the form of her breasts, lost hold of them accidentally and plunged into the deep lake of the navel ! (A. A. R.).

10600*

कुचदुर्गराजधान्योर्
मध्येमार्गं मृगीदृशो मदनः ।
किमकृत नाभीवापीम्
अपि रोमालीतमालवनरेखाम् ॥

(अ) SR 267.346, SSB 88.8.

Gīti-āryā metre.

In his capital city, protected by the fortress of her breasts, what did Cupid do on the midway to the deer-eyed damsel ? He (surely) dug a deep lake in the form of her navel and planted an avenue of palmyra trees in the guise of the line of hair ! (A. A. R.).

10601*

कुचद्वये चकोराक्षी चिबुकप्रान्तचुम्बिनि ।
नर्मोक्तिषु न शक्नोति स्थातुं लज्जानतानना ॥

(अ) Vikram 8. 42.

(आ) SR 264. 255, SSB 83. 10.

(*b*) चिम्बु° SR ; °चुम्बिनी Vikram.

(*c*) मर्मो° [नर्मो°] SR.

The pair of breasts kissing the end of (her) chin, the girl, with eyes like those of a *cakora*, cannot remain with her face bent low in shame in facetious expression. (S. C. Banerji).

10602

कुचयोः कठिनत्वेन कुटिलत्वेन या भ्रुवोः ।
नेत्रयोः श्यामलत्वेन वेश्यावृत्तमदर्शयत् ॥

(अ) Sam 1. 7.

(आ) GVS 46.

The firmness of her breasts, the proud curve of her eyebrows and the dark glowing of her eyes—these three proclaimed her trade of a prostitute.[1] (E. Powys Mathers).

1. E. Powys Mathers has : courtezan. Toughness/hardness, crookedness and blackness [black character] are also the attributes of a king's minister.

10603*

कुचशैलसंनिधाने
त्रिवलिनदीतीरकोटरे तन्व्याः ।
जगदपि नग्नीविहितं
पश्यत पञ्चेषुचौरेण ॥

(आ) SH (II) fol. 14b (66 *ab*).

Ārya metre.

In the vicinity of the hills of the breasts of the slim damsel, in the cave on the banks of the river of the three folds of the skin, the whole world has been completely stripped off, see, by the robber in the form of the five-arrowed Cupid ! (A. A. R.).

10604*

कुचस्थलैर्निर्दलितो वधूनां
संजीवितः श्वाससमीरणेन ।
क्लेशातिरेकान्मलयानिलोऽभूद्
भृत्येषु मान्यः कुसुमायुधस्य ॥

(अ) Vikram 7. 24.

Upajāti metre (Upendravajrā and Indravajrā).

The Malaya breeze, crushed by the breasts of the women and brought back to life by (their) breath, became, on account of excessive pain, respectable among the servants of Cupid. (S. C. Banerji).

10605*

कुचस्पर्शाद्धर्षं हरति तदिमं मुञ्च गलतो
वदत्येवं कान्ते रतिरसरते ह्रीनतमुखी ।
प्रियं द्रष्टुं सोत्का प्रतिमितमुखं नायकमणौ
कथंकारं तारं परिहरति हारं नववधूः ॥

(आ) VS 2118 (a. Śrī-Baka). Cf. पिधत्ते हाः पट्टैः

(*d*) कथं कारं VS.

Śikhariṇī metre.

Please remove the necklace, it hinders the joy of pressing the bosom—when the lover, immersed in the pleasure of love, says so, the newly married girl casts down her face in shyness; but all eager to see the beloved lover in the reflected image in the central gem of the starry necklace, how will she let go the necklace ? (A. A. R.).

10606*

कुचाभ्यां भास्वन्ती विजितलकुचाभ्यां युवमनो
हरन्ती बिब्बोकैः सरसि विहरन्ती मधुरगीः ।
तरुण्या लावण्यं किमपि विदधानार्भकविधौ
नवीना मीनाक्षी व्यथयति मुनीनामपि मनः ॥

(आ) SR 254. 35, SSB 63. 51.

Śikhariṇī metre.

Shining with her breasts which have vanquished the fruits of the bread-fruit tree, captivating the minds of young men with her sportive amorous gestures and sporting in the lake, sweet-voiced and having an indescribable loveliness in her budding youth, the fresh fish-eyed damsel disturbs the equanimity of even (self-controlled) sages. (A. A. R.).

10607

कुचाभ्यामालीढं सहजकठिनाभ्यामपि रमे
न काठिन्यं धत्ते तव हृदयमत्यन्तमृदुलम् ।
मृगाङ्गानामन्तर्जननि निवसन्ती खलु चिरं
न कस्तूरी दूरीभवति निजसौरभ्यविभवात् ॥

(आ) Rasagaṅgā 693. 4-7.

Śikhariṇī metre.

(O darling), embraced closely by your breasts, I derive great pleasure though they are hard by nature; your heart being extremely tender does not possess any hardness. (As you know), the musk, thanks to the wealth of its own fragrance, does not lose its importance, despite its remaining long in the interior of the glands of male deer. (S. Bhaskaran Nair).

10608*

कुचावस्याः कामद्विपकलभकुम्भाविति परे
वदन्त्यन्ये वक्षःसरसि कमले काञ्चनघटौ ।
अयं मे सिद्धान्तः स्फुरति मदनेन त्रिजगतीं
विनिर्जित्य न्युब्जीकृतमिव निजं दुन्दुभियुगम् ॥

(आ) PdT 149 (a. Sadāśiva), PV 211 (a, Sadāśiva), SR 265. 291, SSB 85. 46, SRK 280. 13 (a. Śphuṭaśloka), Vidy 978, RJ 697, SH 1696 (a. Sadāśiva).

(*a*) °वस्या PV (var.); कामं द्वि° SH; केचित् करिकरभकु° Vidy.

(*b*) धीराः [वक्षः°] PdT; कमलौ PV (var.).

(*c*) असौ [अ°] PV, Vidy; ममायं [अ° मे] SR, SSB, SRK; त्रिजगति SH.

(*d*) °त्यात्यब्जी° PdT (MS).

Śikhariṇī metre.

Some say that her breasts are the protruding forehead of the young elephant in the form of Cupid, others opine that they are two lotuses in the lake of her chest, and still others maintain that they are a pair of golden pots. But my settled conviction is that Cupid, having proclaimed his victory over the three worlds by the beat of his two kettle-drums, has now pressed them down on her bosom. (A. A. R.)

10609*

कुचावालोक्य तन्वङ्ग्याः शिरः कम्पयते युवा ।
तयोरन्तरनिर्मग्नां दृष्टिमुत्पाटयन्निव ॥

(अ) MS 965 from Surat Amar 121 (see JOIB 17. 3, p. 296).

(आ) ŚP 3950.

Attributed to a poet by name Pāṇini (Keith, *Hist. of Sanskrit literature*).

Seeing the two breasts of the slim-bodied damsel, the young man nods his head. It appears that he is trying to release his eyes which have got stuck up in between them. (A. A. R.)

10610

कुचेलः कर्कशः स्तब्धः कुग्रामी स्वयमागतः ।
पञ्च वैद्या न पूज्यन्ते धन्वन्तरिसमा अपि ॥

(आ) Vaidyakīya-Subhāṣitāvalī 69. 10-11.

One who is ill-dressed, one who is rough in speech, one who is stiff-mannered, one who resides in a small village, and one who comes unsummoned—these five sorts of physicians are never esteemed, even though they be comparable to Dhanvantari [the god of healing] himself. (P. M. Mehta).

कुचेलिनं दन्तमलोपधारिणं see No. 10612.

10611

कुचैला गतभर्तारो शूरा सन्मुखखण्डनाः ।
दातारो वस्त्रहीनाश्च कुरूपा रूपचिन्तकाः ॥

(अ) BhŚ 828 (doubtful).

(*b*) शूरो BhŚ; °खण्डना BhŚ.

(*d*) °चिन्तये BhŚ.

Widows are clad in dirty garments; warriors have (the marks of) cuts on their handsome faces; benefactors would not have even garments left; and the ugly ones are always conscious of their physical features.

10612

कुचैलिनं दन्तमलोपसृष्टं
बह्वाशिनं निष्ठुरभाषिणं च ।
सूर्योदये चास्तमिते शयानं
विमुञ्चति श्रीरपि चक्रपाणिम् ॥

(अ) Cr 278 (CV 15. 4, CR 7. 29, CvTb 8. 23, CNI I 137, CPS 196. 57), GP 1. 114. 35.

(आ) ŚP 657, SRHt 201.158 (a. P), SSSN 185. 73, SR 385.319 (a. C), SuB 10.1, NT 89, IS 1788, Sama I क 62, SH fol. 54b (484).

(*a*) कुचेलिनं CV (var.), GP, CvTb, CNI I, CPS, ŚP, SRHt, SR; दन्तो CR (var.); दन्तमलोपधारिणं (°पहा° NT; °लावधा° CNI I, CvTb, SuB, ŚP, Sama, SH; °लाप° GP; °लाप्र° ⌊or °लप्र° or लाप°⌋ CPS, SRHt, SSSN, CV [var.]) CV (var.), CNI I, CPS, CvTb, SuB, ŚP, Sama, SH, SRHt, SSSN, GP, NT (Vaṁśastha metre).

(*b*) महाशनं (ब°; °शि°) CR (var.), CPS, NT; निष्ठुरवाक्यभाषिणम् (°खाक्य° CNI I; °भाष°) CR, CPS, CvTb, SR, ŚP, GP, NT, SH; नित्यकठोरभाषिणम् SuB; निष्ठुरभाषिणं नरम् SRHt (all three Vaṁśastha metre).

(*c*) चास्तमये च शायिनां CvTb; वा° [चा°] CV (var.), Sama, SH; ह्यस्तमिते GP, SR; चास्तमयेऽपि (°नेपि; °ने च; °च्येपि; व; च) शायिनं (शयिनं) CR, CPS, ŚP, SRHt, SSSN, SR, SuB, NT (Indravaṁśa metre).

(*d*) परित्यजेत् [वि°] CNI I; यदि [अपि] CV (but some texts as above), CvTb, Sama; चक्रपाणि: CV, Sama; चक्रपाणिनम् (°नाम् CvTb), CV (var.), CvTb, CNI I, SuB, SSSN; जहाति (°हि°; त्यजन्तु CR [var.]) लक्ष्मरपि (°क्ष्मी परि°) चक्रधारिणम् (°पुरिणं; अपि तस्य निश्चितम्) CR, GP, NT (the last two Vaṁśastha metre).

In CV Upajāti metre (Upendravajrā and Indravajrā); in CR, GP and Subhāṣita-saṁgraha-s Upajāti metre (Vaṁśastha and Indravaṁśa).

The Goddess Fortune (would) abandon even Viṣṇu if he (would) wear unclean clothes, (would) have dirt on his teeth, (would) be gluttonous, (would) speak harsh words and (would) be asleep at sunrise and sunset.

10613*

कुचोपान्तं कान्ते लिखति नखराग्रैरकलितं
ततः किंचित् पश्चाद् वलति च मुखेन्दौ मृगदृशः ।
बहिर्व्याजामर्षप्रसरपरुषान्तर्गतरसा
निरीक्षा रे मायो किमिदमिति पूर्वा विजयते ॥

(आ) SkV 604 (a. Jīvacandra).

(*d*) निरीक्ष्या SkV, (निरीक्षा is suggested by D. H. H. Ingalls)

Śikhariṇī metre.

The lover with his nails has marked her breast/without the fawn-eyed damsel's noticing./ When some time later she bent her head, / how charming was her glance:/ in outer show most sharp with feigned annoyance,/ but innerly delighted as she said, / "What is this, oh you rogue !". (D. H. H. Ingalls).

10614*

कुचौ लेभे हारं घनकठिनपीनोन्नततया
नितम्बो विस्तारैः कनकमयकाञ्चीमलभत ।
तयोर्मध्यो देशस्त्रिवलिनिगडैर्बन्धनमगात्
न कोऽपि क्षीणानां जगति कुरुते संभ्रमपदम् ॥

(आ) Vidy 697.

Śikhariṇī metre.

The bosom got the pearl necklace as it was thick, hard, stout and elevated; the hips secured the golden girdle as they were expansive; but the region in the middle was chained by fetters in the form of the three folds of skin. (Alas!) no one in this world pays any attention to those who are emaciated [poor]. (A. A. R.)

10615*

कुचौ जम्भारातिद्विपकरटसम्भाव्यसुषमौ
मतावूरू रम्भारुचिनिचयदम्भापहतया ।
प्रशस्तप्रारम्भाभ्यधिकसुभगम्भावुकतया
मृगाक्षि त्वं रम्भावयवपरिरम्भादरहरी ॥

(अ) Kṛkā 37.

Śikhariṇī metre.

Your breasts are charming like the raised forehead of Airāvata, the white elephant of Indra; your thighs are considered superior to the banana stems as they have vanquished their pride; on account of the great and praiseworthy loveliness of your person, O gazelle-eyed one, you eclipse the pleasure that one gets by embracing the body of the divine damsel Rambhā. (A. A. R.).

10616

कुचौ तु परिचर्चितौ परिचितं चिरं चन्दनं
कृताः परमुरोजयोः परिसरेऽरविन्दश्रियः ।
स्तुतिर्नतिरपि स्मृतिर्वरतनोः कृतैवादराद्
इदं तु निखिलं मया विरचितं पुनर्नेश्वरे ॥

(आ) Pad 92. 95 (a. Lakṣmaṇa), SR 374, 216, SSB 272. 103, RJ 1380.

(*b*) ऽरविन्दस्रजः Pad.

Pṛthvī metre.

The bosom of the beloved was decorated by me with the familiar sandal unguent for long; the beauty of lotuses was furnished in the region round her breasts; praise and homage were paid affectionately to the charming bodied beloved; all these things were done by me to her. But alas! no such attention was ever paid by me to the Lord Supreme! (A. A. R.).

10617*

कुचौ दोषोज्झितावस्याः पीडितौ व्रणितौ त्वया ।
कथं दर्शयतामास्यं बृहन्तावावृतौ ह्रिया ॥

(अ) Naiṣ 20. 49.

Hurt and scratched by thee[1] (at night), how can her[2] plump faultless breasts appear before thee, covered as they are with shame? (K. K. Handiqui).

1. Nala.
2. Damayantī's.

10618

कुचौ धत्तः कम्पं निपतति कपोलः करतले
निकामं निश्वासः सरलमलकं ताण्डवयति ।
दृशः सामर्थ्यानि स्थगयति मुहुर्बाष्पसलिलं
प्रपञ्चोऽयं किञ्चित् तव सखि हृदिस्थं कथयति ॥

(आ) SkV 750 (a. Narasiṁha), Kav 463 (a. Narasiṁha), Skm (Skm [B] 596, Skm [POS] 2.25.1) (a. Amarasiṁha), AB 362.

(*b*) निःश्वासः Skm, AB; सकल° Skm (B).

Śikhariṇī metre.

Your breasts heave,/your cheek falls to your hand. / Your constant sighs dishevel / your uncurled locks. / The tears again and again/obscure your power of sight./ All this, dear friend, is evidence/of someone in your heart. (D. H. H. Ingalls).

10619*

कुञ्चिताधरपुटेन पूरयन्
वंशिकां प्रचलदङ्गुलिक्रमः ।
मोहयन् निखिलवामलोचनाः
पातु कोऽपि नवनीरदच्छविः ॥

(आ) SR 22. 121, SSB 36. 22.

(*b*) वंशिकाग्र° SSB ; °लिपङ्क्तिः SSB (*contra metrum*).

Rathoddhatā metre.

Filling the little flute with his arched lips, the fingers moving in due order (to produce the notes), and mesmerising charming damsels—may someone possessing the hue of fresh clouds (*viz.* Lord Kṛṣṇa) protect us ! (A. A. R.).

10620*

कुञ्जे कुञ्जे भ्रमति भवतः कीर्तिरेकाकिनीयं
तस्याः पश्चाद् भ्रमति भवतः सानुरागः प्रतापः ।
नैवाश्लेषो न च रतिकला नो वराश्लेषिलीला
तेनाद्यापि द्वयमतितरां स्फीतमेवाविरस्ति ॥

(आ) PdT 75 (a. Śaṅkaramiśra), PV 91 (a. Śaṅkaramiśra).

(*a*) °नीति (°नी ते) PV.

(*b*) व्रजति ललितः [भ्र° भ°] PV.

(*c*) नाम्बराकृष्टिलीला PV.

Mandākrāntā metre.

From bower to bower your fame travels all alone ; behind her goes your valour full of love for her ; there is no embracing or love-sports between them, nor is there any playful merry embrace. Hence both remain in a state of unalloyed purity. (A. A. R.).

10621

कुञ्जे कोरकितं करीरतरुभिर्द्रेक्काभिरुन्मुद्रितं
यस्मिन्नङ्कुरितं करञ्जविटपैरुन्मीलितं पीलुभिः ।
तस्मिन् पल्लवितोऽसि किं वहसि किं कान्तामनोवागुरा-
भङ्गीभङ्गलवङ्गभङ्ग मगमः किं नासि कोऽयं क्रमः ॥

(अ) Anymuk 45.

Śārdūlavikrīḍita metre.

When the *karīra* plants put forth buds in the bower, they are sealed [eclipsed] by the flowering of *drekkā* plants. When the *karañja* trees put forth buds, the (bad smelling) *pīlu* trees put forth their flowers (and subside the effect of the former). O clove plant, you have now put forth tender leaves there ; do you possess the charm of capturing the minds of charming girls ? Friend, how is it that you are not subdued (by other plants). What is the secret ? (A. A. R ).

10622*

कुटजकटवो घ्राता वाताः श्रुतं घनगर्जितं
निशि निशि मुहुः शून्ये तल्पे कृतः शयनश्रमः ।
अवधिगणना रेखा पूर्णाः कृता गृहभित्तयो
न तव सविधं प्राणाः प्राप्ता न वा त्वमिहागतः ॥

(आ) Skm (Skm [B]) 753, Skm [POS] 2.56. 3), VS 1764.

(*a*) घ्रा° वा° tr. VS.

(*b*) मुधा [मु°] VS ; स्वल्पे [शू°] Skm (POS).

(*c*) °नालेखापूर्णाः VS.

(*d*) च [न] Skm (var.) ; खलु कठिनाः [त° स°] VS ; याता [प्रा°] VS.

Hariṇī metre.

The breezes redolent on contact with *kuṭaja* flowers have been inhaled ; the thunder of clouds have been heard (and endured) ; sleep was attempted in the empty couch, night after night ; the walls of the house are filled with marks of counting days and they have been completed to the agreed day of your return ; but neither has my life reached your proximity nor have you come back home.[1] (A. A. R.).

1. Lovelorn lady's message to her husband who is away from home.

10623*

कुटजानि वीक्ष्य शिखिभिः शिखरीन्द्रं
समयावनौ घनमदभ्रमराणि ।
गगनं च गीतनिनदस्य गिरोच्चैः
समया वनौघनमदभ्रमराणि ॥

(अ) Śiś 6. 73.

Kalahaṁsa metre.

Observing the *kuṭaja* flowers with swarms of intoxicated bees clinging to them, in the grounds in the vicinity of the mountain (Raivataka), and viewing the sky filled with a mass of fresh clouds, the peacocks loudly uttered their notes similar to the sound of songs. (A. A. R.).

10624*

कुटिलगता सरसीरुह-
सुकुमारकरा सुधांशुमुखी ।
वक्रतरङ्गाकुलिता
सरिदिव सानन्दमवगाह्या ॥

(आ) AlK 44. 17-18.

Upagīti-āryā metre.

The moon-faced one having a (charming) zigzag gait, having hands tender like lotus flowers can now be courted joyfully, just as a river which has a zigzag course, having tender lotus flowers and full of curving billows can be plunged into joyfully. (A. A. R.).

कुटिलवचनैर्गाढाश्लेषैर् see चतुरचटुभिर्गाढाश्लेषैर्.

10625

कुटिला लक्ष्मीर्यत्र
प्रभवति न सरस्वती वसति तत्र ।
प्रायः श्वश्रूस्नुषयोर्
न दृश्यते सौहृदं लोके ॥

(आ) SR 62. 10, SSB 327. 10, SRK 88. 18 (a. Sphuṭaśloka), SRM 2. 1. 205.

Āryā metre.

Where the crooked natured Lakṣmī [the goddess of prosperity] is all-powerful, Sarasvatī [the goddess of learning] does not reside. Generally, no (great) friendship is seen to exist in the world between the mother-in-law and the daughter-in-law.[1] (A. A. R.).

1. Goddess Lakṣmī, consort of Viṣṇu, is the mother-in-law of Sarasvatī, consort of Brahmā who was born of the navel of Viṣṇu.

10626*

कुटीरे कस्मिंश्चित् कमपि रसमाधाय निभृतं
श्वसन् मन्दं मन्दं पुलकमनुवेलं विकिरति ।
अथाद्वैतोद्बोधादपलपितबाह्येन्द्रियगुणो
वियोगी योगीव प्रतिदिवसमेवं गमयति ॥

(आ) SH 2063 (a. Lakṣmaṇa Ṭakkura).

Śikhariṇī metre

Somewhere in a bower, thinking of some lively subject, he remains quietly, breathing gently and having horripilation frequently; then, realizing oneness (with the beloved girl/with the supreme God), he loses all touch with the external senses. Thus, the separated lover spends his days like an ascetic, day after day. (A. A. R.).

10627

कुटुम्बचिन्ताकुलितस्य पुंसः
कुलं च शीलं च गुणाश्च सर्वे ।
अपक्वकुम्भे निहिता इवापः
प्रयान्ति तेनैव समं विनाशम् ॥

(अ) Cr 279 (CR 8. 205, CPS 262. 113), PdP Bhūmikh. 66. 158.

(आ) SR 367. 25, SSB 262. 27.

(*b*) श्रुतं [कु°] PdP.

(*d*) देहेन [ते°] PdP, SR, SSB.

Upendravajrā metre.

Of a man who is always worried about his family, his nobility, character and qualities ooze out and are lost at his death like water kept in an unbaked pot. (K. V. Sarma).

10628

कुटुम्बभरणार्थेषु यत्नवान् न भवेच्च यः ।
तस्य सर्वगुणैः किन्तु जीवन्नेव मृतश्च सः ॥

(अ) Śukr 3. 126.

(आ) Saśa 94. 87.

(*c*) किन्नु Śukr (in some texts), Saśa.

He who does not put forth efforts for the purpose of maintaining his family, what is the use of all his qualities ? He is (as good as) dead, though living. (A. A. R.)

10629

कुट्टिनीनां पुरो देयो व्यवहारस् तु कामिना ।
वेश्यां यो नातिसन्धत्ते मुढोऽसाविति साध्यते ॥

(अ) Viṭavṛtta (in BhŚ p. 211) 80.

All financial details should be settled with the procuress at the commencement. He who does not overreach on a harlot is indeed adjudged to be a fool. (A. A. R.).

10630

कुट्टिन्या सह कर्तव्यः कलहो निपुणस् तथा ।
समुपैति तथा द्वेषं तत्पुरं प्रोच्यतेऽपि यः ॥

(अ) Viṭavṛtta (in BhŚ p. 208) 43.

A clever man should pick a quarrel with a procuress in such a manner that it should create sufficient hatred and the city should be made aware of it. (A. A. R.).

10631

कुड्यपाषाणचौराश्च क्रूराः कूटाश्च पापिनः ।
पक्षिणो मोहवृक्षस्य महाशाखासमाश्रिताः ॥

(अ) PdP Pātālakh. 87. 56.

Those who steal bricks from a wall (when being constructed), the cruel,



the deceitful and the sinners are all birds on the tree of delusion perched on its big branches. (A. A. R.).

10632**

कुणपजलपयोनिषिक्तमूलः
सरसिजकन्दविलिप्तसर्वगात्रः ।
तरुरनलहृतो बिभर्ति भूयो
मरकतरङ्गहरिन्ति पल्लवानि ॥

(आ) ŚP 2266.

Puṣpitāgrā metre.

When the roots are sprinkled with water from a dead body and its trunk is smeared all over with a paste of lotus-roots, even a tree, (badly) affected by fire, bears once again tender leaves green like emerald. (A. A. R.).

10633

कुण्ठत्वमायाति गुणः कवीनां
साहित्यविद्याश्रमवर्जितेषु ।
कुर्यादनार्द्रेषु किमङ्गनानां
केशेषु कृष्णागुरुधूपवासः ॥

(अ) Vikram 1. 14.

(आ) JS 40. 28 (a. Bilhaṇa), SR 33. 31, SSB 53. 31, SH 460.

(*a*) °यान्ति गुणाः JS.

(*d*) कालागुरुधूमवासः SH ; कृष्णागरु° JS.

Indravajrā metre.

Literary excellence assumes bluntness in those among poets who are devoid of diligence in the (acquisition of) literary learning. What can the aromatic vapour of black aloe wood do to women's hair which is not moist ? (S. C. Banerji).

10634*

कुण्डे काष्ठे रथे मञ्चे नौकायां पशुवृक्षयोः ।
तृणौघजनसंघाते स्पर्शदोषो न विद्यते ॥

(आ) Sama 2 स 66, SRM 2. 536.

Pollution by touch does not result (in a high-caste if he were to touch the following simultaneously touched by a low-caste) : water-hole [or fire-pit], a plank of wood, cart, cot, boat, cattle, trees, grass and crowd. (K. V. Sarma).

10635*

कुतः कुवलयं कर्णे करोषि कलभाषिणि ।
किमपाङ्गमपर्याप्तम् अस्मिन् कर्मणि मन्यसे ॥

(अ) KaD 2. 123.

(आ) SR 312. 5 (a. Kuv), SSB 165. 5, SRK 285. 7 (a. Śārṅgadhara), IS 1789, Amd 290. 832, Sar 4. 149, AlS 193. 8-9, VyVi 365. 15-6.

(*c*) किमपर्याप्तमपांगम् Amd (var.).

Oh lady of sweet voice ! why do you place the *kuvalaya* in the ear ? In this act (of destroying me), do you consider a mere side-glance of your eyes not enough ? (V. N. Ayer).

10636

कुतः कृतघ्नस्य यशः कुतः स्थानं कुतः सुखम् ।
अश्रद्धेयः कृतघ्नो हि कृतघ्ने नास्ति निष्कृतिः ॥

(अ) MBh (MBh [Bh] 5. 105. 10 and 12. 167. 19 and 449* *l.* 34-35, MBh [R] 5. 106. 10-11 and 12. 173. 19, MBh [C] 5. 8750 and 12. 6450).

(आ) SRHt 229. 8 (a. MBh), IS 7502, BrDh 28.8.

(*a*) सुखं [य°] MBh (var.).

(*b*) कृतघ्नस्य [°कु स्था°] MBh (var.); स्वस्ति or श्रयः or स्थाने or धनं [सु°] MBh (var.).

(*c*) च [हि] MBh (var.); कुतः श्रेयः [अ°] SRHt.

(*d*) निर्वृतिः MBh (var.).

Whence is fame to the ungrateful, whence position, whence peace of mind ? The ungrateful deserves to be despised. There is no expiation to the ungrateful. (K. V. Sarma).

10637

कुतः कोकिलसौवर्ण्यं वल्मीकं रौप्यमाषकम् ।
को नष्टो नागते काले भुजङ्गस्य पदं नु किम् ॥

(इ) NM (T) 3. 17.

(*a*) कोकिलः सौ° NM (T), emended to कोकिलसौ°

(*b*) or रूप्य° NM (T); माक्षिकम् NM (T) emended to माषकम्.

How can a cuckoo be golden and how can a white ant weigh as much as a *raupya-māṣaka* ? What is not destroyed when its time comes and how can a snake grow feet ? (All these are impossible). (K. V. Sarma).

10638

कुतः क्लमः कुतो दुःखं सद्भिः सह समागमे ।
सतां तस्मान्न मे ग्लानिस् त्वत्समीपे सुरोत्तम ॥

(अ) Viṣṇudharmottara-purāṇa 2. 38. 1.

Whence is fatigue and whence is distress for the good at the approach of the good ? Hence, O best of gods, I feel no fatigue when (I am) near you. (K. V. Sarma).

कुतः पुरुषकारः सन् see No. 11023.

10639*

कुतः प्रेमलवोऽप्यस्ति खले मे हृदये खलु ।
सुन्दरीं तामनालोक्य यदहं प्राणिमि प्रिय ॥

(आ) SR 277. 17, SSB 106. 17.

(*d*) प्रियं SSB.

Can there be even a particle of love in my cruel heart ? For, dear friend, I still continue to be alive without seeing that beautiful girl. (A. A. R.).

10640

कुतः श्रियै त्वं यतसे निकामं
श्रीरामदासो भव मानव त्वम् ।
श्रीरामदासस्य पराङ्मुखस्य
सदानपायिन्युपतिष्ठते श्रीः ॥

(आ) SRK 45. 19 (a. Viṭṭhoba Aṇṇa).
Upajāti metre (Upendravajrā and Indravajrā).

Why do you, O man, try ardently for prosperity? Become a devotee of Śrī-Rāma (instead). For, to a devotee of Śrī-Rāma who turns his face away (from prosperity), the unending prosperity will always be there at his disposal. (S. Bhaskaran Nair).

10641

कुतः सेवाविहीनानां चामरोद्धूतसम्पदः ।
उद्दण्डधवलच्छत्र- वाजिवारणवाहनाः ॥

(अ) H (HJ 2. 27, HS 2. 28, HM 2. 29, HK 2. 29, HP 2. 25, HN 2. 25, HH 43. 25-6, HC 58. 6-7). Cf. No. 11917.
(आ) SR 148. 276 (a. H), SSB 472. 182, Sama 1 क 58, IS 1790.
(*b*) °रोद्धत° HN ; °रोद्धूत° SR, SSB, Sama ; °रोद्धृत° IS.
(*c*) °च्छत्रं वा° HM, HK, Sama.
(*d*) °वाहिनीः HP, HN, HM, HK, HM, SR, SSB, Sama.

Whence can they who are destitute of employ enjoy the exalted honours of the chowrie, the white umbrella borne on a lofty pole, the (sumpter) horse, the (gorgeous) elephant, the (splendid) litter? (F. Johnson).

10642*

कुत आगतं न जाने
क्व नु वा गन्तव्यमिदमपि न जाने ।
सञ्चरसि क्वेदानीं
संसारपथे महातमसि ॥

(अ) Vaidi 58.

Āryā metre.

Whence have I come, I know not, / nor do I know where I am to go. / Where do you now wander about / in the worldly path of intense darkness? (A. A. R.).

10643

कुत आगत्य घटते विघटय्य क्वापि गच्छति ।
न लक्ष्यते गतिः सम्यग् घनस्य च धनस्य च ॥

(अ) VC (VCbr 3. 1, VCmr 3. 64-5, VCjr 3. 4), Cr 1375 (CRC 4. 24, CPS 95. 36). Cf. No. 10656.
(आ) SR 64. 5, SSB 330. 5, SRK 45. 17 (a. Sphuṭaśloka), IS 7835, SH fol. 68 a (718) and Part II fol. 82 b (11).
(*a*) आरभ्य [आ°] Cr.
(*b*) विधाय क्वापि SH ; क्व नु याति च VCmr, VCjr, SR, SSB, SRK.
(*c*) गतिर्न शक्यते ज्ञातुं Cr ; गतिश्चित्रा SR, SSB.
(*d*) ध° च घ° च tr. VCjr, VCmr, Cr.

Whence do they come and mass together. And where do they go disembled. The passing course is not seen, of wealth, even as that of the cloud. (K. V. Sarma).

10644*

कुत इह कुरङ्गशावक
केदारे कलममञ्जरीं त्यजसि ।
तृणबाणस् तृणधन्वा
तृणघटितः कपटपुरुषोऽयम् ॥

(अ) ĀrS 2. 192.
(आ) JS 93. 2 *cd*/*ab*.
(*a*) तदपि च कु° JS.
Āryā metre. (In JS Udgīti-āryā metre).

Why do you, O fawn, disregard the cluster of excellent rice plants in that rice field ? That figure of a man you see is an artificial one, [i. e. a scarecrow], holding an arrow of grass, a bow of grass, and with a frame constructed out of grass. (A. A. R.).

10645-46

कुतश्चित् कारणात् साधोः क्रुद्धस्य प्रकृतिः क्षमा ।
हुताशनप्रतप्तस्य शीतत्वमिव चाम्बुनः ॥
अतः क्षमां विधायाशु विधेह्यस्मिन्ननुग्रहम् ।
बाले विवेकरहिते क्षमासारा हि साधवः ॥

(अ) PdP Uttarakh. 211. 50-51.

A good man may get angry for some reason or other but his natural disposition is forgiveness, just as water which has been heated by fire regains its natural state of coolness.

Hence, having recourse to forgiveness, quickly show your favour to this person who is very young and devoid of discrimination ; for, the very essence of good people consists of patience and forgiveness. (A. A. R.).

10647

कुतश्चित् संप्रदर्श्यैव केयूरमकरादिकम् ।
कुट्टिन्या च सहोद्धारं तन्नाम्नैवाभिलेखयेत् ॥

(अ) Viṭavṛtta (in BhŚ p. 210) 74.

Securing a bracelet or an ear-ring shaped like a peacock or a shark from somewhere and showing it to the harlot, the gallant, promising a share to the procuress, should have it inscribed with the name of the harlot (to tempt her that it is hers). (A. A. R.).

10648

कुतश्चिदचलस्थानात् प्रयान्ती सागरान्तिकम् ।
दृश्यादृश्यतनुर्भाति श्रुत्यभीष्टा सरस्वती ॥

(आ) SNi 11. 4.

(*c*) °दस्थल° [°दचल°] SNi (Śrīraṅgam edn.).

1. (The Vedic river) Sarasvatī, starting its course from somewhere in a mountain and flowing towards the sea, its flow seen and unseen, shines well.

2. Though not moving a step, the (poet's) words reach up to the sea passing from ear (to ear) ; it is seen [appreciated] by the wise and not seen [understood] by the ignorant ; thus shines well the composition of a poet. (A. A. R.).

कुतश्चिदस्थलस्थानात् see No. 10648.

10649*

कुतस् तव गृहादेव भव्यं भवदनुग्रहात् ।
क उदन्तश्चतुर्दिक्षु नगा नलिननिर्मिताः ॥

(आ) SH (II) fol. 39b (233).

(*d*) °निर्मिता SH; (changed to °निर्मिताः, editorially).

How is it that this excellent object (emerges) from your own dwelling at your own sweet will ! What is this (unusual) occurrence of the world that mountains are created out of (tender) lotuses ! (S. Bhaskaran Nair)

10650*

कुतस् ते देहलीस्तम्भ सम्भवस्तपसामयम् ।
कोपना मामनादृत्य यत्त्वां बालावलम्बते ॥

(आ) SMH 9. 45.

Where, Oh pillar at the threshold, did you acquire the merit of such penance, that the damsel, disregarding me in an angry mood, resorts to [i.e., embraces] you ? (A. A. R.).

10651*

कुतस् त्वमणुकः स्वतः स्वमिति किं न यत् कस्यचित्
किमिच्छसि पदत्रयं ननु भुवा किमत्यल्पया ।
द्विजस्य शमिनो मम त्रिभुवनं तदित्याशयो
हरेर्जयति निह्नुतः प्रकटितश्च वक्रोक्तिभिः ॥

(आ) SkV 114, Kav 26, Skm (Skm [B] 213, Skm [POS] 1. 43. 3) (a. Vākpati), Kav p. 103.

(*a*) °णु° missing Kav; °मनु कं [°मणुकः] Skm (POS); अमुकः Skm (var.).

(*b*) किमित्य° Skm.

Pṛthvī metre.

"How have you grown so small ?" "On my own." / "And what is then your own ?" "What is n't any other's."/ "What do you want ?" "Three steps." "And why so little land as that ?" / "Because to me, a brahmin living in content, / that seems as much as the three worlds." / Victory to Hari's true intent/half hidden thus and half expressed in crooked words. (D. H. H. Ingalls).

10652*

कुतूहलेनेव जवादुपेत्य
प्राकारभित्त्या सहसा निषिद्धः ।
रसन्नरोदीद् भृशमम्बुवर्ष-
व्याजेन यस्या बहिरम्बुवाहः ॥

(अ) Śiś 3. 41.

Upajāti metre (Upendravajrā and Indravajrā).

A cloud, which came quickly out of curiosity (towards its rampart) and which was suddenly halted by the rampart wall, wept bitterly under the pretext of shedding rains, thundering lovely outside that city. (S. V. Dixit).

10653

कुतो गम्यमगम्यं वा कुशीलोन्मादिनः प्रभोः ।
वातोद्धूतस्य दावाग्नेः किं तृणं किं च काननम् ॥

(अ) KSS (KSS [AKM] 6. 32. 153, KSS [KM] 6. 32. 152).

(आ) IS 1791.

For a king of vicious conduct, puffed with pride, what is right and what is wrong ? For the forest fire fanned by wind what is grass and what is forest. (K. V. Sarma).

10654

कुतो निद्रा दरिद्रस्य परप्रेष्यकरस्य च ।
परनारीप्रसक्तस्य परद्रव्यहरस्य च ॥

(अ) Cr 280 (CR 8. 66, CPS 245. 68), GP 1. 115. 68.

(*b*) परप्रेषाकरस्य (°ष्यरतस्य; °ष्यवरस्य GP [but GPy as above]) CR (var.), GP.

(*d*) परद्रोहरतस्य (°द्रव्य°) CR (var.).

How can there be sleep to a poor man, to one who is at the beck and call of another, to one who is attached to another's wife, and to one who robs another of his wealth ? (A. A. R.).

10655

No. Entry.

10656

कुतोऽप्यागत्य घटते कुतः संत्यज्य गच्छति ।
गतिर्न शक्यते ज्ञातुं घनस्य च धनस्य च ॥

(आ) SuM 12. 1. Cf. No. 10643.

From somewhere they come and unite, for some reason or other they separate and go away ; it is not possible to know the course of clouds as well as of wealth. (A. A. R.).

10657

कुतो बाष्पाम्बुधाराभिः स्नपयन्ती पयोधरौ ।
मयि मृत्युवशं प्राप्ते विद्येव समुपागता ॥

(अ) Mṛcch 10. 41 (in some texts 10. 42).

Whence did you[1] come, you whose breasts are bathed with the dew of tears, to restore me[2] to life, as with a marvellous incantation at the very moment that I lay in the power of Death ? (R. P. Oliver).

1. Vasantasenā.
2. Cārudatta.

10658

कुतो व्यसनिनो निद्रा अतृप्तस्य कुतो रतिः ।
कुतः सौख्यं दरिद्रस्य दुर्जनस्य कुतः क्षमा ॥

(अ) Cr 281 (CS 1. 79, CNI II 68). Cf. तस्करस्य कुतो धर्मो (Cr 411) and प्रोषितस्य कुतो मानः (Cr 705).

(आ) IS 7503, Saśa 170. 167.

Where is sleep for the worried, and where pleasure to the discontented ? Where is happiness for the poor and where mercy to the wicked ? (K. V. Sarma).

10659

कुतो हि भीतिः सततं विधेया
लोकापवादाद् भवकाननाच्च ।
को वास्ति बन्धुः पितरौ च कौ वा
विपत्सहायः परिपालकौ यौ ॥

(अ) Praśnottara-ratnamālā 26 (in Monatsberr. d. Kon. preuss. Ak. der. Wiss. (1868) ; not quoted in KM edn. nor in the Tibetan text).

Upajāti metre (Upendravajrā and Indravajrā).

Whence shall danger be expected at any time ? From worldly scandal and the woods of mundane life. Who is a kinsman ? One who helps in danger. And who are one's parents ? Those who protect. (K. V. Sarma).

10660

कुत्र विधेयो यत्नो
विद्याभ्यासे सदौषधे दाने ।
अवधीरणा क्व कार्या
खलपरयोषित्परधनेषु ॥

(अ) Praśnottara-ratnamālā 16 (or 18), (in Tibetan text 15).

(आ) SR 170. 764, SSB 505. 764, IS 1793.

Āryā metre.

Wherefore should one strive ? Education, good remedies and giving charity. And what should one shun ? The wicked, another's wife and others' wealth. (K. V. Sarma).

10661

कुत्र विधेयो वासः
सज्जनकण्ठे यथा काश्याम् ।
कः परिहार्यो देशः
पिशुनयुतो लुब्धभूपश्च ॥

(आ) SR 170. 765, SSB 505. 765.

Upagīti-āryā metre.

Where should a man pitch his residence ? In the good opinion of good people and in Kāśī. Which region should be avoided ? The place where tale-bearers live and where the king is parsimonious. (A. A. R.).

10662*

कुत्र श्रीः स्थिरतामुपैति भुवि को दुःखी किमीषत्पदं
धर्मादीन् विनिवारयन्ति पथि के पान्थस्य दीनस्य च ।
का सम्बुद्धिरिह श्रियश्च, तमसः को नाशको प्रोच्यतां
गच्छन्तं पथिकं किमाह यवनः सङ्गाभिलाषान्वितः ॥

(आ) SR 204. 114, SSB 563. 115.

Śārdūlavikrīḍita metre.

Where does Lakṣmī [prosperity] stay stable ? (*E* : On Viṣṇu). Who is unhappy in this world ? (*Bhayī* : one who is afraid). What is the word for 'a little' ? (*Ā*). Who obstructs the good conduct etc. of a traveller and of one in a humble

position ? (*Khalāḥ* : wicked people). How is Śrī addressed ? (*E*). Which two destroy darkness ? (The sun and the moon). What did the foreigner say to the traveller desiring his company ?[1] (A. A. R.).

1. Consolidated answer in Hindi—*E bhayya khaḍa* [ O brother stop ! ]

10663*

कुत्रापि किंशुकवनानि विरेजुरुच्चैः
पुष्पाणि वह्निमिलितानि वसन्तमध्ये ।
कुत्रापि (नव्यम)करन्दसुपानमत्ता
गायन्ति मल्लिलतिकामधि षट्पदाश्च ॥

(आ) Vidy 903 (a. Vidyākaramiśra).

(*c*) कुत्रापि न······क° Vidy ; (नव्यम added editorially).

Vasantatilakā metre.

Somewhere the woods of *kiṁśuka* trees shone bright, with flowers like a mass of flames in the middle of spring. Somewhere the bees, having drunk the fresh honey and getting intoxicated, are humming in jasmine creepers. (A. A. R.).

10664*

कुत्रायासीः किमिदमकरोः साहसं पान्थ बन्धो
यद्येतस्मिन् निवससि पुरे सावधानस् तदा स्याः ।
अत्रोत्तालाः कतिचिदबलाः सन्ति यासां विलासैर्
उत्पद्यन्ते सपदि मदनव्याधयो दुर्निवाराः ॥

(आ) SR 354. 80, SSB 237. 14, RJ 802 (=5. 61).

(*a*) इदमकरोः RJ.

Mandākrāntā metre.

Whence have you come, why have you committed this rash act, O friend traveller, for, when you reside in this city you have to be very careful. There are here a few lofty girls by whose sportive coquetry, pangs of passion will be generated which may become unsurmountable. (A. A.R ).

10665*

कुत्रायोध्या क्व रामो दशरथवचनाद् दण्डकारण्यमागात्
क्वासौ मारीचनामा कनकमयमृगः कुत्र सीतापहारः ।
सुग्रीवे राममैत्री क्व जनकतनयान्वेषणे प्रेषितोऽहं
योऽर्थोऽसंभावनीयस्तमपि घटयति क्रूरकर्मा विधाता ॥

(अ) Han 6. 37.

(आ) SR 95. 131 (a. Han), SSB 380. 140.

(*b*) कोऽसौ Han.

(*d*) घटयते SR, SSB.

Sragdharā metre.

Where is (distant) Ayodhyā and where is Rāma, who went to the Daṇḍaka forest at the behest of his father ? Where is that demon Mārīca who assumed the form of a golden deer and where is the abductor of Sītā ? Where is the friendship of Rāma with Sugrīva and where am I sent in search of that Sītā, the daughter of Janaka ? Cruel fate brings together situations that are unimaginable. (A. A. R.).

10666*

कुत्रासीस् त्वमिति यशोदया सरोषं
संरुद्धे तनयधियान्तरङ्ग एव ।
कालिन्दीपयसि पलायितस्य विष्णोर्
उत्तालं हसितमलङ्करोतु चेतः ॥

(आ) SMH 11. 5.

(*b*) °यातरङ्ग SMH (var.).

Praharṣiṇī metre.

"Where have you been (you naughty boy)?", saying this when Yaśodā angrily restrained an intimate friend of Kṛṣṇa,

under the impression that it was her son, when Kṛṣṇa, who had jumped into the water of the Yamunā laughed aloud, clapping his hands. May that lord adorn your mind ! (A. A. R.).

10667*

कुत्रोदेत्युदयाचलस्य तरणी रम्या गतिः कस्य खे
कान्त्या भान्ति च किं करोति गणको यष्टि विधृत्यैति कः ।
कस्मिञ् जाग्रति जन्तवो न च कदा सूते च का कः प्रियः
शृङ्गाग्रे तुरगस्य भानि गणयत्यन्धोऽह्नि वन्ध्यासुतः ॥

(आ) SR 198. 38. SSB 552. 37, SRK 164. 23 (a. Sphuṭaśloka).

(*a*) यतिः [ग°] SR (printing error).

(*b*) कान्त्याभान्ति SRK.

Śārdūlavikrīḍita metre.

Where does the sun rise in the rising mountain ? At its peak. Whose gait is charming ? Of a horse. Which shine brightly in the sky ? Stars. What does an astrologer do ? Counting. Who comes holding a stick ? A blind man. When are living beings awake ? During day. Who never gives birth to children ? A barren woman. Who is loved ? A son. (The last line gives all the answers, but by itself means), "The son of a barren woman who is blind counts during the day the stars of a horse in a peak." (A. A. R.).

10668

कुत्सितस्य शरीरस्य सारमस्ति गुणद्वयम् ।
परोपकारकरणं परमेश्वरपूजनम् ॥

(आ) IS 1794, Subh 110. Cf. निर्गुणस्य शरीरस्य.

Of this human body which is worthless / there are two good qualities which form its essence —/ (one is) the rendering of help to others / (and the other is) the worship, (which it can do), of the Supreme God./ (A. A. R.).

10669

कुदर्शनज्ञानचरित्रचित्तजान्
निरस्ततत्त्वार्थरुचीनसंयतान् ।
निषेवमाणो मनसापि मानवो
लुनाति सम्यक्त्वतरुं महाफलम् ॥

(अ) AS 178.

(*a*) °चित्रजा(°जान्) or °चित्रजा° AS (var.).

(*d*) समक्त° AS (var).

Vaṁśastha metre.

That man who, even by thought, resorts to people who follow perverted ideas and are of questionable conduct, who shut their eyes to the enjoyment of the true teachings and are without restraint, cuts (off from himself) the great fruit of the tree of goodness. (A. A. R.).

10670

कुदृष्टं कुपरिज्ञातं कुश्रुतं कुपरीक्षितम् ।
पुरुषेण न कर्तव्यं नापितेन यथा कृतम् ॥

(अ) P (PT 5. 3, PS 5. 3, PN 5. 3, Pts 5. 1 and 17, PtsK 5. 1, PRE 5. 3, PD 310. 147, $PT_2$ 28. 13-14 *abc* (*d* missing), (PM 5. 1). Cf. KṣB 16. 561-62.

(आ) IS 1795.

(*a*) कुश्रुतं [कुदृ°] PS (see *b*); कुमतिज्ञातं PT, $PT_2$; कुपरिज्ञानं PS.

(*b*) कुदृष्टं [कुश्रु°] PS (see *a*).

(*c*) तन्नरेण [पु॰] Pts, PtsK, PD.

(*d*) तेनात्र यत् कृ° Pts ; °तेनेह यत् कृ° PtsK ; किरातेन तु यत् कृ° PD.

What is not rightly seen, not rightly understood, not rightly heard and not rightly investigated, should not be done by any man as was done by the barber.[1] (F. Edgerton).

1. Who, according to the *Pañcatantra* story, broke the heads of Buddhist monks and was punished with death.

10671

**कुदेशं च कुमित्रं च कुराज्यं च कुबान्धवम् ।**
**कुभार्यां च कुराष्ट्रं च दूरतः परिवर्जयेत् ॥**

(आ) NT 58. (Variant of No. 10672).

A bad country, a bad friend, a bad kingdom, a bad relative, a bad wife and a bad realm should be discarded outright.

10672

**कुदेशं च कुवृत्तिं च कुभार्यां कुनदीं तथा ।**
**कुद्रव्यं च कुभोज्यं च वर्जयेच्च विचक्षणः ॥**

(अ) Cr 282 (CN 37, CS 3. 62, CNW 30 *v.l.*, CNPh 47 *v.l.*, CPS 361. 25). (Variant of No. 10671).

(आ) SR 161. 377 (a. C), SSB 492. 384, IS 1796 and 1798. Cf. Nos. 10671, 10714, 10718, 10724-26, 10758-59, 10916-19, छिन्नोऽपि चन्दन° (Cr 377), भ्रमन् संपूज्यते (Cr 747), वरं न राज्यं न (Cr 905), सा भार्या या प्रियं (Cr 1071), Crn 113-114.

(इ) Cf. PrŚ (C) 10-11, LN (P) 91, DhN (P) 230 (v. 29 *b*).

(*a*) कुदेशश्च कुवृत्तिश्च CNW; कुवृत्ति CN (var.); कुवृत्ति CN (var.); कुभृत्यं [कुवृ°] CNPh.

(*b*) कुभार्या कुनखी (°नदी) तथा CS (var.), CNW; कुभार्या (°र्या; °र्यं) CS (var.); कुनदी (°नं°) CNPh, CNW; कुनंदिका CS (var.); कुनदिस् CS (var.).

(*c*) कुभाज्ये च कुदव्यं च CS (var.); कुद्रव्यें च कुभोज्यें च CS (var.); कुपुत्रं च कुभोज्यं च CN (var.), CNPh; कुमित्रं [कुद्र°] CNW.

(*d*) वर्जं जयेत् (°त्र° ; °यत्) पण्डितः (°त) सदा CS, CNPh, CN (var.); वर्जितं पण्डितैः सदा CNW; वर्जयेत्तु CN (var.), SR, SSB.

A wise man should discard a bad country, a bad profession, a bad wife, a bad river, a bad property and a bad food.

10673

**कुदेशमासाद्य कुतोऽर्थसंचयः**
**कुपुत्रमासाद्य कुतो जलाञ्जलिः ।**
**कुगेहिनीं प्राप्य गृहे कुतः सुखं**
**कुशिष्यमध्यापयतः कुतो यशः ॥**

(अ) Cr 283 (CN 93, CNŚPK 64) Cf. छिन्नोऽपि चन्दन° (Cr 377), भ्रमन् संपूज्यते (Cr 747), वरं न राज्यं न (Cr 905), सा भार्या या प्रियं (Cr 1071), Crn 116.

(आ) SR 175. 915 (a. C), SSB 511. 915, SRK 249. 76 (a. Indiśesaprukha), IS 1797, SSkṛ 53, Saśā 166. 154, SRM 2. 284.

(*c*) कुतो गृहे [गृ° कु°] CN (but in some CN texts as above), Saśā.

Vaṁśastha metre.

How can one earn wealth by having gone to a poor country? How can one expect handfuls of obsequial oblations of water by having begotten an ill-bred son? How can there be happiness at home by having an unchaste wife? And, how can one attain to fame by teaching an unintelligent pupil. (K. V. Sarma).

10674

कुद्दालेन विदारणं किमपरं कष्टं खरारोहणं
 यत्पापिष्ठकुलालपादहननं चक्रभ्रमस् तादृशः ।
दाघो मे दहनस्य पीडयति तनुं सर्वं सहामो वयं
 ग्राम्यस्त्रीकरताडनं विधिपरं पर्यन्तदुःखायते ॥

(आ) Any 149. 67.

Śārdūlavikrīḍita metre.

(The earthen pot bemoans :) Oh ! to be cut by a spade (when wet clay) ! What is more distressing is to be loaded on an ass. And so is to be threshed (into a paste) by the feet of the wretched potter and being whirled round on his wheel. My body is then burnt on fire. All this I might endure. But the beating [handling] by vulgar rustic women pains me most. (K. V. Sarma).

10675*

कुध्रेनसुध्रीनयनाश्रयाश-
 वघोन्मवा दर्दुरहर्षकाले ।
स्वजन्मभक्षप्रियभोजनाशा
 नृत्यन्ति भीमानुजगोजभाजः ॥

(अ) VMM 4. 15.

(आ) SR 190. 74, SSB 541. 86.

(*a*) कुध्रेनसूध्री° SSB.

(*d*) °जहृत्कहृद्याः [°जगो°] SSB.

Upajāti metre ( Upendravajrā and Indravajrā ).

The peacocks (that eat the serpents who swallow their own progeny) dance perched on trees called *arjuna* [or brother of Bhīma] during the rainy season when the frogs are hilarious, being intoxicated by love [Cupid] who was burnt by the fire from the eye of Śiva, the husband of the daughter of the king of mountains [the Himalayas]. (A. A. R.).

10676

कुनयं मन्त्रिराजानं विप्रं च वृषलीपतिम् ।
प्रव्राजिनं व्रतभ्रष्टं न सेवन्ति सदा बुधाः ॥

(अ) Cr 284 (CS 3. 52). Cf. Crn 195.

(*a*) कनय (कु° ; °यो) CS (var.) ; न कुयस् CS (var.) ; मित्रराजानं CS (var.).

(*b*) विप्र (°प्रे) CS (var.) ; वृषलीपतिः (°ती) CS (var.).

(*c*) प्रवत्जितं व्रतं भ्रष्टं CS (var.); प्रव्राजितं (°व्र° ; °वा° ; °जकं) CS (var.) ; व्रतं भ्रष्टं CS (var.) ; व्रतभ्रष्ट CS (var.).

(*d*) ने CS (var.) ; सदा बुधा (°वृधैं ; °धैः) CS (var.).

A prince guided by a cunning minister, a Brāhmaṇa married to a Śūdra wife, an anchorite who was broken his vows, are never to be served by the wise. (B. C. Dutt).

10677

कुनृपश्च छलं नित्यं स्वामिद्रव्यं कुसेवकः ।
तत्त्वं तु ज्ञानवान् दम्भं तपोऽग्निं देवजीवकः ॥

(अ) Śukr 3. 267.

(आ) Saśā 106. 128, GVS 63.

A bad king is always on the look-out for some deception (to subdue his enemy), a bad servant for his master's wealth, a learned man for (true) knowledge, and a temple priest for ostentation, sacrifice and fire.

10678*

कुन्तल इवावशिष्टः
 स्मरस्य चन्दनसरोनिमग्नस्य ।
प्रतिभाति यत्र हरिणः
 स हरिणलक्ष्मा गतोऽस्तमयम् ॥

(आ) SkV 969 (Dakṣa).

Āryā metre.

The deer-marked moon,/in whom the deer appears to be/Love's topmost lock of hair/as he dives into a lake of sandal-paste,/sets by the Western Hill. (D. H. H. Ingalls).

10679*

कुन्तालीभिर्युधमिव गहनामेताम्
आसाद्योच्चैः शितशरशतसंकीर्णाम् ।
अस्मिन् नानाफलकवलनसंसक्ता
वल्गन्त्येते दिशि दिशि हरिसैन्यौघाः ॥

(अ) Haravijaya (KM 22) 5. 35.

(आ) VyVi 419. 28-9.

(*b*) °कीर्णाः VyVi.

(Metre unidentified).

1. The soldiers in the army of Hari are sporting in dance in all directions, guarded by shields of various kinds, having reached the battlefield full of rows of spears and scattered with hundreds of sharp arrows.

2. The monkeys are dancing in every direction, enjoying mouthfuls of fruits of various kinds, having reached the forest dense with palmyra trees, and scattered with hundreds of reeds that are green. (A. A. R.).

10680

कुन्तासिशक्तिभरतोमरतद्बलादि-
नानाविधायुधभयंकरमुग्रयोधम् ।
संग्राममध्यमधितिष्ठति लोभयुक्तः
स्वं जीवितं तृणसमं विगणय्य जीवः ॥

(अ) AS 73.

(*a*) °तजवलादि- (°ज्र°) or °तद्वतादि- AS (var.).

(*b*) °योधां AS (var.)-

Vasantatilakā metre.

In the midst of a battle where spears, swords, *śakti* missiles, iron clubs and such other fearful weapons are brandished by fierce soldiers, a man actuated by greed (of booty) stands treating his life equal to a straw. (A. A. R.).

10681*

कुन्तैरन्तरितप्रथेषु पृतनानाथेषु निर्मथ्नतस्
त्वत्सेना पृथिवीभुजो यदजयत् तत् ते कियत्
कौशलम् ।
तच् चित्रं निरपत्रपस्य यदसौ गीर्वाणबन्दिग्रहात्
सुत्राम्णोऽपि कृतस् त्वयाद्य समरे साहायका-
योद्यमः ॥

(आ) AIR 869.

Śārdūlavikrīḍita metre.

That the captains of your army, well known for their proficiency in the use of javelins, have vanquished your rival princes is no great matter for wonder; but this fact is indeed wonderful that God Indra shamelessly secured your help in battle for the purpose of securing the gods as captives. (A. A. R.).

10682*

कुन्दं क्षणक्षयि कलङ्कि शशाङ्कबिम्बं
क्षीरं विकारि जडसंगति हंसवृन्दम् ।
हाराः सरन्ध्रवपुषो धवलद्युतीनां
केनोपमां व्रजतु नाथ यशस्त्वदीयम् ॥

(आ) VS 2500.

Vasantatilakā metre.

The jasmine flower fades in a moment, the moon's disc has a black spot, the flocks of swans are associated with *jaḍa* [dullness : water] and pearl-necklaces have their bodies pierced and are with holes; (this being the case), with what, O king, can one compare your fame ? (A. A. R.).

10683*

कुन्दं दन्तैर्मधु निगदितैः षट्पदं दृग्विलासैर्
एभिर्हासैरमृतलहरीं कुन्तलैरम्बुवाहम् ।
इन्दोर्बिम्बं वदनशशिना पङ्कजं च स्तनाभ्यां
त्वं जित्वा तान् वससि हृदये तेन ते मां द्विषन्ति ॥

(आ) Pad 46. 20 (a. Bhānukara), SR 279. 66, SSB 108. 70, RJ 990 (a. Bhānukara), SuSS 564 (a. Bhānukara).

(*a*) °पदीं Pad.

(*b*) °हरी Pad.

(*d*) मे [तान्] Pad ; मां विद्वि° [ते मां द्वि°] SR, SSB.

Mandākrāntā metre.

You have vanquished the jasmine buds with your teeth, honey by your sweet words, the bees by your sportive glances, the waves of nectar by your smiles, the clouds by your dark tresses, the orb of the moon by your bosom; having conquered them all you remain in my heart; that is why they all hate me! (A. A. R.).

10684*

कुन्दः कन्दलितव्यथं विचकिलः कम्पाकुलं केतकः
सातङ्कं मदनः सदैन्यमलसं मुक्तोऽतिमुक्तद्रुमः ।
मोक्तुं किं तु न पारितस् तव रिपुस्त्रीभिः पुरीनिर्गमे
तत्कालं कृतमाधवीपरिणयः सत्केसरः केसरः ॥

(अ) Śambhu's Rājendrakarṇapūra (KM, I. 22) 70.

(आ) VS 2595 (a. Śambhu). Cf. No. 10757.

Śārdūlavikrīḍita metre.

They abandoned the jasmine creepers with painful reproach, the blossomed *ketakī* with a painful shake of the head, the *madana* flowers with regret, and the *atimukta* plants with lingering pain; but the wives of your rival princes were not able, when they took to flight from the city, to abandon the *kesara* trees with fine filaments as they were just then united (in marriage) with the *mādhavī* [jasmine] creepers! (A. A. R.).

10685*

कुन्दकुञ्जसमं पश्य सरसीरुहलोचने ।
अमुना कुन्दकुञ्जेन सखि मे किं प्रयोजनम् ॥

(आ) SR 187. 16, SSB 533. 16, SRK 153. 23 (a. Sabhātaraṅga).

'Just see, friend, possessing eyes similar to lotus petals, this bower of jasmine creepers.' 'What is the use of this bower of jasmine creepers to me, O friend?'[1] (A. A. R.).

1. The reason being that since her lover was away she could not have love-sports there.

10686

कुन्दकुड्मलमुपास्यता त्वया
यत्र शीतसमयोऽतिवाहितः ।
चञ्चरीक परिहीनसौरभा
रोचते न भवते सरोजिनी ॥

(आ) SR 223. 70, SSB 611. 34, RJ 357.

Rathoddhatā metre.

The cool season was spent by you by resorting to the buds of jasmine creepers. O bee, the lotus, being devoid of fragrance (in the cold season), was not liked by you. (A. A. R.).

10687*

कुन्दस्यापि न पूजनव्यतिकरे नाप्यात्मनो मण्डने
व्यापारेऽपि तथा प्रहेणकविधेर्नार्घन्ति बद्धादराः ।
नार्यः कुन्दचतुर्थिकामहसमारम्भाभिषेके यथा
हूतानङ्गमुलूलुकाकलरवैः प्रीणन्ति यूनां मनः ॥

(आ) SkV 306.

(*d*) °मुरूलुका° SkV (var.).

Śārdūlavikrīḍita metre.

In the rites of the January Jasmine Festival/the women are not so prized, despite their care,/for their worship of the jasmine or their decking of themselves/ or their preparation of the pastry cakes, / as they are for stirring up of young men's hearts / with their cry '*ulū ulū ulū*' that calls for love. (D. H. H. Ingalls).

10688*

कुन्दावदातयशसा जगदेव लब्ध्वा
साध्वीपथं गतवती कवितानताङ्गी ।
स्वर्लोकगामिनि गुरौ जयदेवमिश्रे
रे तर्क कर्कश न कोऽपि तवास्ति पन्था: ॥

(आ) SH fol. 33b (126) (a. Kaṭaṅkoddhāra) (? Kaṇṭakoddhāra).

(*a*) जगदेवलब्ध- SH; (changed to °देव लब्ध्वा, editorially).

(*b*) कवता° SH; (changed to °कविता, editorially).

(*d*) पन्था SH; (changed to पन्था:, editorially).

Vasantatilakā metre.

With her fame white like the jasmine flower having won over the whole world, the charming lady of poesy has now taken up the path of a good and virtuous lady. Now, when the preceptor [ the illustrious logician ] Jayadeva Miśra has gone to heaven, O logic, harsh-sounding one, there is no path [scope] for you at all anywhere. (A. A. R.).

10689

कुन्दे कदम्बे कुमुदेऽरविन्दे
यथाकथंचित् समयं नयन्ति ।
प्राप्ते वसन्ते पुनरुत्तरङ्गा
रसाल जानीहि तवैव भृङ्गा: ॥

(आ) SSH 2. 53, SR 239. 102, SSB 639. 9.
Upajāti metre (Indravajrā and Upendravajrā).

In jasmine creepers and *kadamba* trees, in lilies and lotuses, the bee somehow spends his time (in other seasons); when, however, spring has set in, know, O mango tree, that the surging swarms of bees are yours alone. (A. A. R.).

10690*

कुन्दे कन्दलितादर: सरसिजे संजातकौतूहल:
कल्हारे कलितस्पृह: किमपरं य: केतके कौतुकी ।
निर्मिता किममर्त्यराजतरुणीलीलावतंसश्रियो
योग्यस् तस्य मधुव्रतस्य ललिताकल्प: स कल्पद्रुम: ॥

(अ) Anymuk 22.

(*b*) कह्लारे Anymuk (printing error).
Śārdūlavikrīḍita metre.

He paid great attention to the jasmine flowers, was full of deep interest in the lotus, had deep longing for the *kalhāra* red lotus and also had great attachment for the *ketakī* flowers. Have the sportive charms of the flowers of Indra's damsels now come out of the *kalpa* tree,[1] that, like a wanton woman, it has been resorted to by the bee ? (A. A. R.).

1. The *kalpa* tree which provides flowers for them.

10691*

कुन्दे कुण्ठय कौतुकं त्यज रुचिं न्यग्रोधरोपग्रहे
मा यत्नं करवीररोहणविधौ कार्षी: सपर्योचिते ।
भ्रात: काननपाल चम्पकतरु: कुत्राप्यसौ मृग्यतां
यस्यामोदवशात् स्मरप्रियतमा माद्यन्ति चैत्रश्रिय: ॥

(आ) JS 111. 28 (a. Vaidyanāthapaṇḍita).

Śārdūlavikrīḍita metre.

Restrain your interest in Jasmine, leave off your liking for climbing creepers of the banyan tree, do not put forth effort in climbing the *karavīra* trees for gathering flowers for worship. Brother, forest guard search for the *campaka* trees, for the beauty of spring takes intense interest only in it on account of its fragrance and the fondness of Cupid (for it). (A. A. R.).

10692*

कुन्दे नन्दति कैरवे विहरते पङ्केरुहे रोहति
प्रेमाणं तगरे तनोति भजते सङ्गं लवङ्गेऽपि यत् ।
तन्मन्ये न ददर्श सौरभभरेणाक्रान्तदिक्कन्दरं
कन्दर्पैकविलासमन्दिरमिमं मन्दारमिन्दिन्दिरः ॥

(अ) Anymuk 53.

Śārdūlavikrīḍita metre.

When the bee took delight in jasmine flowers, sported on lilies, climbed over the lotuses, enjoyed the company of *tagara* plants and got himself attached to the cloves, he, methinks, did not observe the *mandāra* flower which had invaded all quarters with its fragrance and which is the one sportive residence of Cupid. (A. A. R.).

10693*

कुन्दे मन्दस्तमाले मुकुलिनि विकलः कातरः किङ्किराते
रक्ताशोके सशोकश्चिरमतिविकचे चम्पके
कुञ्चिताक्षः ।
पान्थः खेदालसोऽपि श्रवणकटुरटच्चञ्चमभ्येति धुन्वन्
सोत्कण्ठः षट्पदानां नवमधुपटलीलम्पटं
कर्पटेन ॥

(आ) KāvR 18. 87 (p. 110), KH p. 161, 25-27+162. 5.

(*b*) चिरमपि वि° KH.

Sragdharā metre.

The traveller becomes slow and dull when he encounters the jasmine, helpless on seeing the buds of *tamāla* trees, anxious at *kiṅkirāta* flower, deeply sorrowful at *aśoka* trees, and narrows his eyes at the fully blossomed *campaka* flower; though his gait is slow due to the pain (of separation), he approaches the swarm of bees whose buzzing is so painful to the ears and which are eager to drink the fresh honey of flowers, by warding them off with a piece of cloth (so that he might march ahead). (A. A. R.).

10694*

कुन्दैः सविभ्रमवधूहसितावदातैर्
उद्द्योतितान्युपवनानि मनोहराणि ।
चित्तं मुनेरपि हरन्ति निवृत्तरागं
प्रागेव रागमलिनानि मनांसि यूनाम् ॥

(अ) Ṛtu 6. 23.

(*b*) संशोभितान्य् [उ°] Ṛtu (var.).

(*c*) निरस्त° [नि°] Ṛtu (var.).

(*d*) प्रायेण Ṛtu (var.); पुंसाम् [यू°].

Vasantatilakā metre.

The enchanting gardens radiant with jasmines, white / like smiles of girls with beguiling ways, seduce / the hearts of ascetics from which desire has flown / more quickly than the hearts of youths tainted with passion. (L. C. Van Gayzel).

10695

कुपात्रदानाच्च भवेद् दरिद्रो
दारिद्र्यदोषेण करोति पापम् ।
पापप्रभावान् नरकं प्रयाति
पुनर्दरिद्रः पुनरेव पापी ॥

(आ) SR 173. 850, SSB 508. 850, SRK 231. 11 (a. Prasaṅga-ratnāvalī).

Upajāti metre (Upendravajrā and Indravajrā).

By giving gifts to the undeserving, one becomes poor ; on account of poverty he commits sin ; by the power of sins he goes to hell ; he is again born poor and again turns a sinner. (K. V. Sarma).

10696*

कुपितां चरणप्रहरण-
भयेन मुञ्चामि न खलु चण्डि त्वाम् ।
अलिरनिलचपलकिसलय-
ताडनसहनो लतां भजते ॥

(अ) ĀrS 2. 184.

Āryā metre.

I shall not leave you, O passionate one, for fear of being kicked by you in your anger. Lo ! the bee clings to the creeper bearing the tossings of the tender leaves caused by the breeze. (A. A. R.).

10697*

कुपितापि मनःपतिना सह का
सहकारविलोकनजातरसा ।
तरसा रमते स्म न हा रमणी
रमणीयतनुः सुतनुः सुरभौ ॥

(आ) SR 333. 83, SSB 200. 88.

Toṭaka metre.

Though angry, which young woman, who has a charming body and is well adorned, does not eagerly enjoy the company of her beloved lover in the spring season when her desire is heightened by the sight of a mango tree ? (A. A. R.).

10698*

कुपितासि यदा तन्वि निधाय करजक्षतम् ।
बधान भुजपाशाभ्यां कण्ठमस्य दृढं तदा ॥

(आ) SR 307. 2 (a. Sāh), SSB 159. 2, IS 1799, Sāh *ad* 10. 713, AIS 181. 4-5.

When thou art angry, lady of slender frame, wound him with thy nails, and tie his neck tight, with those (fair) cords, thy hands. (Bibl. Ind. ed.).

10699**

कुपिते पुच्छसंस्थाने भ्रान्तौ जानुद्वये तथा ।
सर्वस्याप्राप्तदण्डस्य दण्डमेकं निपातयेत् ॥

(अ) Aśvavaidyaka 7. 21.
(आ) ŚP 1689 (a. Jayadatta).
(*a*) °स्थानं ŚP.
(*b*) भ्रान्ते जानुद्वयं ŚP.
(*c*) सर्वस्य प्रा० ŚP.

When a horse exhibits temper it must be struck at the root of its tail and when distracted, at its knees ; to all horses that have not been whipped, a full cut (with the whip) should be given (at the start of training). (A. A. R.).

10700

कुपितोऽपि गुणायैव गुणवान् भवति ध्रुवम् ।
स्वभावमधुरं क्षीरं क्वथितं हि रसोत्तरम् ॥

(अ) P (PSh 2. 23).
(आ) NBh 30.
(*c*) मथितं [क्व°] NBh ; रसोत्तमम् P.

A man possessing good qualities surely serves only a good cause even when he gets angry ; milk which is sweet by nature becomes all the more tasty when it is boiled. (A. A. R.).

कुपुत्रे नास्ति विश्वासः see No. 10724.
कुपुत्रे निर्वृतिर्नास्ति see No. 10724.
कुपुत्रे संगतं नास्ति see No. 10725.
कुपुत्रे सौहृदं नास्ति see No. 10725.

10701

कुपुत्रोऽपि भवेत् पुंसां हृदयानन्दकारकः ।
दुर्विनीतः कुरूपोऽपि मूर्खोऽपि व्यसनी खलः ॥

(अ) P (PP 5. 14, Pts 5. 19, PtsK 5. 17. PM 5. 9). Cf. No. 10714.

(आ) IS 1801.

A son would be pleasing to the hearts of men, [*i. e.*, his parents], even if he be ill-conducted, ugly, foolish and given to passion. (K. V. Sarma).

10702

कुपुत्रो हृदयायासं सर्वदा कुरुते पितुः ।
मातुश्च स्वर्गसंस्थांश्च स्वपितॄन् पातयत्यधः ॥

(अ) Mārkaṇḍeya-pur. 72. 8.

A bad son always brings worry to the hearts of the father and the mother; he also hurls down from heaven his ancestors who are well settled there. (A.A.R.).

10703*

कुप्यताशु भवतानतचित्ताः
कोपितांश्च वरिवस्यत यूनः ।
इत्यनेक उपदेश इव स्म
स्वाद्यते युवतिभिर्मधुवारः ॥

(अ) Kir 9. 53.

(आ) SR 315. 45 (a. Kir), SSB 171. 45 (a. Bhāravi).

Svāgatā metre.

Fly into a temper, become humble with heads bent low, and serve the young men when they get put out—thus did the repeated drinking of wine by the young ladies instruct them, as it were, in many a way. (A. A. R ).

10704

कुप्यत्पिनाकिनेत्राग्नि- ज्वालाभस्मीकृतः पुरा ।
उज्जीवितः पुनः कामो मन्ये वेश्याविलोकितैः ॥

(अ) RŚ 1. 129, KR 10. 244. 6. (Cf. J. J. Meyer in Einlertung to his translation of *Daśakumāracaritam*, p. 62).

(आ) Skm (Skm [B] 557, Skm [POS] 2. 17. 2) (a. Rudraṭa), RJ 871, GVS 25.

(*a*) क्वथत्पि° [कु°] Skm (POS).

(*c*) यज्जी° RŚ (var.); उज्जीवति Skm ; पुनर्मारो RŚ (var.).

(*d*) °वलोकनैः (°कितैः Skm) or विलोकनैः Skm RŚ (var.) ; °विलोकितः KR.

Cupid was reduced to ashes in days of yore by the fire from the eye of Lord Śiva in his anger; but, methinks, that God of love has been brought back to life by the side-glances of harlots. (A. A. R.).

10705*

कुप्यत्यकस्मात् कुपितापि रम्या
स्वयं प्रसादं समुपैति यस्मात् ।
स्वयं प्रसन्नेति बिभर्ति लज्जाम्
अक्षुण्णकप्रेक्षणकं प्रियायाः ॥

(आ) VS 2226.

Upajāti metre (Indravajrā and Upendravajrā).

The beloved gets angry all of a sudden, but she is charming even in her anger, for she calms down of her own accord; however, her glance which appears still unsurrendering exhibits shame for having calmed down by herself. (A. A, R.).

10706*

कुप्यल्लङ्केशबाहुप्रकरनियमिताशेषलेखाम्बुजाक्षी-
शापक्षीणाः क्षरन्तः क्षणपरिकलिताः
केकिनां कामिनीभिः ।
कार्णाटीनामकाण्डे मृगमदमसृणं केशपाशं स्पृशन्तः
पम्पासम्पातसम्पा मलयजमरुतो
जातकम्पाः पतन्ति ॥

(आ) SR 326. 34, SSB 189. 34.

(*b*) शण° [क्षण°] SSB.

(*d*) °संपातपूता SSB.

Sragdharā metre.

The breezes from the Malaya mountain blow, weakened by the curses of the lotus-eyed damsels of the gods who were restrained by the numerous arms of the angry king of Laṅkā [Rāvaṇa], slipping away from the region after being experienced by the peahens but for a short while, blowing all of a sudden along the tresses of the Karṇāṭa women that were glossy with musk, and getting tremulous by descending into the waters of the Pampā lake. (A. A. R.).

10707*

कुप्यसि कुवलयनयने
चित्रार्पितचेष्टया किमेव मयि ।
ननु तव साक्षादयमहम्
अनन्यसाधारणो दासः ॥

(अ) Māl 4. 10. (Cf. A. Scharpe's Kālidāsa Lexicon I. 2 ; p. 44).

(*b*) किमेतन्मे or कथय किमिदं मे Māl (var.).

Āryā metre.

Oh lotus-eyed one, why art thou angry with me on account of an action represented in a picture ? Surely, I am here in presence of thee, a slave devoted to thee alone. (C. H. Tawney).

10708

कुप्यसि तृप्यसि भानो
कुमुदे कमले च तेन तेन तव ।
किमपकृतं किमुपकृतं
शिव शिव निर्व्याजमेव वैषम्यम् ॥

(आ) Kavik 1. 40. Cf. 10735.

Gīti-āryā metre.

O Sun ! you are angry with the lily but are pleased with the lotus. How has the one harmed you and how has the other benefited you ? Alas, alas ! this is indeed partiality. (K. V. Sarma).

10709*

कुबेरगुप्तां दिशमुष्णरश्मौ
गन्तुं प्रवृत्ते समयं विलङ्घ्य ।
दिग् दक्षिणा गन्धवहं मुखेन
व्यलीकनिःश्वासमिवोत्ससर्ज ॥

(अ) Kum 3. 25 (Cf. A. Scharpe's Kālīdāsa-Lexicon I. 3 ; p. 43).

(आ) AR 75. 11-12, AIS 36. 1-4, Amd 265. 744, SR 331. 22, SSB 197. 22.

(*a*) कुबेरजुष्टां (°नाथां) Kum (var.), AR.

(*d*) निश्वासम् Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

As the sun started, out of season, to move towards the north, being the direction ruled by Kubera, the southern quarter sent out a whiff of breeze as if a sigh of sorrow emanating from its mouth. (K. V. Sarma).

10710

कुब्जस्य कीटखातस्य दावनिष्कुषितत्वचः ।
तरोरप्यूषरस्थस्य वरं जन्म न चार्थिनः ॥

(अ) Cr 285 (CR 8. 97, CPS 255. 94), GP 1. 115. 78.

(आ) VS 3166 (a. Vyāsamuni), SR 66. 23 (a. VS), SSB 333. 24 (a. Vyāsamuni).

(इ) SS (OJ) 302.

(*a*) कीटघातस्य GP.

(*b*) वातान्निष्कासितस्य च GP.

(*c*) शबरे(? शि°) वसतस्तस्य GP; ऊवरप्यूषरस्थस्य CR (var.).

(*d*) भद्रं [वरं] SS (OJ); पार्थिव: CR (var.), याचितम् [चा°] GP.

It is preferable to be born as a (stunted) tree in the barren land, eaten by insects, its bark scorched by forest fire and growing in saline soil, than to be born as a beggar. (K. V. Sarma).

कुब्जस्य कीटखातस्य वह्नि° see शुष्कस्य कीटखातस्य°

10711*

कुब्जामासेवमानस्य यथा ते वर्धते रति: ।
नैवं निर्विशतो नारीर् अमरस्त्रीविडम्बिनी: ॥

(आ) KāD 3. 109.[1]

(इ) KāD (T) 3. 109.

(*c*) नारीं KāD (T).

1. Quoted as an example of the *Vañcita*-riddle.

The extent to which pleasure increases in the company of a *kubjā* [hunch-backed / dame from Kānyakubja] one does not feel even in the company of women who emulate celestial damsels. (K. V. Sarma).

10712*

कुब्जासि प्रचुरावभङ्गविषयव्यासङ्गभारादतश्
चिन्तामुच्चफलागमाय चतुरे मा चित्रवृत्ते कृथा: ।
यस्यामास विलासलालसवती कुब्जा समाब्जापते:
सैवेयं मथुरापरा नयनयो: पन्थानमारोहति ॥

(आ) Vidy 547 (a. Citradharopādhyāya).

Śārdūlavikrīḍita metre.

O girl, you are a *kubjā* [short statured] on account of constant attachment to worldly pleasures; therefore, Oh clever one of queer hopes, leave off your thoughts of attaining high fruits. See! there comes within the range of sight the renowned kubjā of Mathurā, equal to Lord Kṛṣṇa, resplendent with sportive charm. (K. V. Sarma).

10713

कुभक्षं भक्षयेन् नैव कुभक्षाणि च रोगिणाम् ।
यो न बुध्येत मन्दात्मा स च सर्वत्र हन्यते ॥

(अ) Cr 2137 (NPh 62; reconstructed).

One should never eat unwholesome food, for such bad food causes diseases to the people. That dull-witted man who does not know this always comes to grief everywhere. (A. A. R.).

कुभार्यां च कुदेशं च see No. 10714.

10714

कुभार्यां च कुपुत्रं च कुराजानं कुसौहृदम् ।
कुसंबन्धं कुदेशं च दूरत: परिवर्जयेत् ॥

(अ) MBh (MBh [Bh] 12. 137. 89, MBh [R] 12. 139. 92, MBh [C] 12. 5226), Hariv 1160, Cr 1376 (CNG 162, CNI I 78, CNSap 68 *cb/ad*, CRT 8. 1, CnT II 1. 11, CnT III 1. 11, CnT V 9, CnT VI 11), GP 1. 115. 1.

(आ) SR 394. 680 (a. MBh), IS 1802, Subh 103. Cf. Nos. 10724-26. Cf. also JSAIL 30. 144, Crn. 115.

(इ) LN (P) 91, DhN (P) 230, NKy (B) 120, Prajñāśataka-prakaraṇa (Tibetan) 68, ShD (T) 3.

(*a*) कुभार्यां Subh; कुमित्रं च कुदेशं च CNSap, Hariv; कुमित्रं [कुपु°] GP; कुदेशं [कुपु°] CNG; कुसंबन्धं [कुपु°] Subh.

(*b*) कुसंबन्धं CNSap; कुस्नेहं कुत्सितं नृपं Subh; कुपुत्रकम् [कुसौ°] GP; °हृदां CNI.

(*c*) असं° CNI; कुबन्धुं च कुमित्रं CNG; कुसङ्गं च कदाश्रयं CRT; कुपुत्रं च कुभार्यं च CNSap, Hariv; कुदेशं च कुमित्रं च Subh; कुकन्यां च [कुसं°] GP; कुराजानं [कुदे°] CNSap.

(*d*) The Tibetan text suggests, according to Pathak, परिहृन्यते.

One should discard at a distance, a bad wife, a bad son, a bad king, a bad friendship, a bad kinsman and a bad country. (K. V. Sarma).

कुभार्यां च कुमित्रं च see No. 10714.

कुभार्यां च कुसंबन्धं see No. 10714.

10715

कुभृत्यो दुरुपानच् च प्राप्यापि स्नेहसत्क्रियाम् ।
स्वामिनः पदभङ्गाय स्वकाठिन्येन कल्पते ॥

(आ) SRHt 132. 1 (a. Kavirākṣasa), SSSN 107. 1.

(*b*) °संस्क्रियाम् or °विक्रियाम् SSSN (var.).

A bad servant as well as a bad shoe, though they get attention from *sneha* [affection : oil], cause, by their hardness, *padabhaṅga* [fall from a good position : corns in the foot], to their master. (A. A. R.).

10716

कुभोजनं चोष्णतया विराजते
कुवस्त्रता शुभ्रतया विराजते ।
दरिद्रता धीरतया विराजते
कुरूपता शीलतया विराजते ॥

(आ) NBh 108.

(*d*) कुरूपिता NBh ; (changed to कुरूपता, editorially).

Vaṁśastha metre.

Poor food is relished when it is served hot, poor clothes shine when they are clean ; poverty becomes endurable by courageous conduct, and a plain face shines by good character. (A. A. R.).

10717

कुभोज्येन दिनं नष्टं कुकलत्रेण शर्वरी ।
कुपुत्रेण कुलं नष्टं तन्नष्टं यन्न दीयते ॥

(अ) Cr 1377 (CvTb 4. 22). Cf. Nos. 10671-73, 10714, 10724, 10759, 10910 and भ्रमन् संपूज्यते राजा (Cr 747) ; वरं न राज्यं न (Cr 905) ; सा भार्या या प्रियं (Cr 1071).

(आ) ŚP 1492, SR 154. 58, (a. ŚP), SSB 482. 58, SH (part II) fol. 100*b*. 55, IS 1803.

(*a*) कुभुक्तेन CvTb.

The day would be wasted by taking bad [indigestible] food ; the night would be wasted through a bad [nonco-operative] wife ; the family would be lost due to a bad [disgraceful] son ; and that which is not given (for use) is also wasted. (K. V. Sarma).

कुमन्त्रिणि न विश्वासः see No. 10724.

10718

कुमन्त्रिभिर्नृपो रोगी कुवैद्यैः कुनृपैः प्रजाः ।
कुसन्तत्या कुलं चात्मा कुबुद्ध्या ह्रीयतेऽनिशम् ॥

(अ) Śukr 3. 287.

A king is constantly denuded by a bad minister, a patient by bad physicians, the subjects by a bad king, the family by bad progeny and the soul by bad thoughts. (K. V. Sarma).

10719*

कुमारगिरिभूपोऽसौ अनपोतनृपात्मजः ।
जयन्तो वासवस्येव प्रद्युम्न इव शार्ङ्गिणः ॥

(आ) SSB 427. 1. Cf. No. 11529.

(*b*) वनवोत° [अनपोत°] SSB.

This King Kumāragiri, son of King Anapota is like Jayanta unto Indra, and like Pradyumna unto Śrī-Kṛṣṇa. (A. A. R.).

10720*

कुमारसंभवं दृष्ट्वा रघुवंशे मनोऽदधत् ।
राक्षसानां कुलश्रेष्ठो रामो राजीवलोचनः ॥

(आ) SR 188. 32, SSB 535. 35.

(*b*) मनोऽहरत् SSB.

(*c*) कुलस्यार्यो SSB.

On seeing the work *Kumārasambhava* (of Kālidāsa), the best of the family of demons, the lotus-eyed Rāma, set his heart on *Raghuvaṁśa* (the other Mahākāvya of Kālidasa).

[The sensible meaning is :] On seeing the killing spree of the people of the world started by the demons, the best of the family of Raghu-s, Rāma, the lotus-eyed one, set his heart (on their destruction)[1]. (A. A. R.).

1. *rākṣasānāṁ ku-māra-sambhavam.*

10721

Entry omitted

10722

कुमारा वा जरन्तो वा सन्तु काममुपेक्षिताः ।
इतरे किन्तु सर्वेऽपि कन्दर्पेण समर्दिताः ॥

(आ) SSB 55. 9 (a. Saṁgrahītṛ).

May be, young boys or old men have been left out by Cupid, but all the rest are troubled by Kandarpa [the god of love]. (A. A. R.).

कुमित्रं च कुदेशं च see No. 10714.

10723

कुमित्रमहितं त्यक्त्वा सुमित्रमखिलं भज ।
क्रूरसर्पेण मित्रत्वं मण्डूककुलनाशनम् ॥

(अ) P (PTu 82. 56).

Abandoning all worthless friends who are not beneficial, resort to all good friends ; for, friendship (of a frog) with a cruel serpent resulted in the annihilation of an entire frog family. (A. A. R.).

10724

कुमित्रे नास्ति विश्वासः कुभार्यायां कुतो रतिः ।
कुराज्ये निर्वृतिर्नास्ति कुदेशे न प्रजीव्यते ॥

(अ) MBh (MBh [Bh] 12. 137. 90, MBh [R] 12. 139. 93, MBh [C] 12. 5227), Cr 286 (CS 3. 53, CNPh 132, CNP II 241, CNG 158 *cb/ad*, CNSap 69, CRT 8. 3 *cb/ad*, CnT II 20. 7, CnT III. 53. 6), GP 1. 115. 4 *cb/ad*.

(आ) SR 393. 637 (a. MBh), IS 1800, Subh 31 and 120 *ab/dc*, Saśa 176. 190. Cf. JSAIL 30. 91, Crn 26 and Nos. 10671-73, 10714, 10717, 10725-26, 10759, 10916, भ्रमन्संपूज्यते (Cr 747) and सा भार्या या प्रियं (Cr 1071).

(इ) PrŚ (C) 11.

(*a*) कुमत्रिणि न CS (var.) ; कुमित्रं CS (var.), CNPh ; कुमन्त्रो (°न्त्री ; °न्त्रे ; °न्त्री) CS (var.) ; कुपुत्रे CNP II, MBh (R), MBh (C), SR ; कस्य [ना°] CRT ; विश्वासं CS (var.).

(*b*) कुभार्यां च CS (var.) ; कुतः सुखम् CNP II, CNSap, Subh ; रति (°ती) CS (var.).

(*c*) कुराज्य (°ज्ये IS ; °ज CNPh), CS (var.), CNPh, IS; कुपुत्रे (°पा°) CRT, CNG, GP, CNP II ; नास्ति निर्वृत्तिः (°त्ति ; °न्ति) CS, CNP II, CNPh, Saśa.

(*d*) कुदेश (°शे CNSap) CS (var.), CNSap ; कुराज्ये (°जे) CNG, CNSap, CRT, GP ; नास्ति जीविका (जीवितम् Saśa ; जिवनम् or °ने) Cr, MBh (var.), SR, Saśa.

No trust can be placed on a bad [deceitful] friend. How can there be enjoyment with a bad [unfaithful] wife ? There can be no peace in a bad [lawless] country. And, in a bad [poor] country one cannot prosper. (K. V. Sarma).

10725

कुमित्रे संगतं नास्ति नित्यमस्थिरसौहृदे ।
अवमानः कुसंबन्धे भवत्यर्थविपर्यये ॥

(अ) MBh (MBh [Bh] 12. 137. 91, MBh [R] 12. 139. 94, MBh [C] 12. 5228).

(आ) IS 1804. Cf. Nos. 10724, 10726.

(*a*) कुपुत्रे सौहृदं नास्ति MBh (var.); कुपुत्रे [कु°] MBh (var.); संगतिर् or संव्रतं [सं°] MBh (var.).

(*b*) सौहृदं MBh (var.).

(*c*) अवमानं or अपमानः MBh (var.).

(*d*) अर्थं or अर्थो MBh (var.).

There can be no lasting companionship with a bad friend whose attachment is very uncertain. In a bad alliance, when there is no necessity for it, there is disgrace. (P. C. Roy).

10726

कुमित्रे सौहृदं नास्ति कुभार्यायां कुतो रतिः ।
पिण्डः कुपुत्रे नैवास्ति नास्ति सत्यं कुराजनि ॥

(अ) Hariv 1161.

(आ) IS 1805. Cf. Nos. 10724-25.

(*c*) कुतः पिण्डः कुपुत्रे तु Hariv (var.).

There is no friendship with a bad friend; there is no enjoyment with a bad wife; neither is there funeral cake from a bad son nor truth in a bad king.

10727*

कुमुदकमलनीलनीरजालिर्
ललितविलासजुषोर्दृशोः पुरः क्व ।
अमृतममृतरश्मिरम्बुजन्म
प्रतिहतमेकपदे तवाननस्य ॥

(आ) SR 313. 46 (a. Kpr), SSB 167. 946, Kpr 10. 461, KāP *ad* 10. 18 (p. 346), KHpk 358. 559.

Puṣpitāgrā metre.

Before her lovely and graceful eyes, what are the lines of white, red or blue lotus? And by your face are subdued, at a stroke, nectar, the nectar-beamed and the lotus. (G. Jha).

10728*

कुमुदनिभा त्वं कामबाणविद्धा
किमसि नतभ्रूः शीतवातवध्या ।
मृदुनलिनीवापाण्डुवक्त्रशोभा
कथमसि जाता अग्रतः सखीनाम् ॥

(अ) Nāṭ 16. 44.

(*c*) °नीव पाण्डु° Nāṭ (in some texts) *contra metrum*).

(*d*) कथमपि Nāṭ; (in some texts as above). Kumudanibhā metre.

O fair-eyed damsel, being like a *kumuda* flower, why have you been struck with Cupid's arrow and why do you appear pale before your friends like a delicate *nalinī* blasted by cold wind.[1] (M. Ghosh).

1. Quoted in Nāṭ as an example of a Kumudanibhā metre.

10729

कुमुदवनमपश्रि श्रीमदम्भोजषण्डं
त्यजति मुदमुलूकः प्रीतिमांश्चक्रवाकः ।
उदयमहिमरश्मिर्याति शीतांशुरस्तं
हतविधिलसितानां ह्री विचित्रो विपाकः ॥

(अ) Śiś 11. 64, BhPr 279, (a. Māghapatni ?), PrC 79, PuPra 47 and 426.

(आ) VS 2188 (a. Māgha), ŚP 3724 (a. Māgha), SSH 1. 64, SR 324. 32 (a. Śiś), SSB 184. 32 (a. Māgha), SRK 140. 7 (a. ŚP), Amd 313. 902, AlR 105, KāvR 11. 30 (p. 60), Sar 3. 78, KHpk 19. 57, AlS 242. 19-22.

(*a*) °खण्डं BhPr, VS, ŚP, SR, SSB, SRK, Amd.

(*b*) मदमु° PrC, PuPra 47.

(*c*) उदयति दिननाथो याति ŚiŚ (var.), VS; °मरीचिर्याति ŚP, SRK.

(*d*) हतविधिनिहतानां BhPr (NSP); °ललितानां PrC, PuPra, ŚP, Amd; हन्त चित्रो SRK.

Mālinī metre.

The group of night lotuses has cast off its lustre, but the day lotuses have put on their glory. The owl has lost its joy, but the ruddy goose is filled with pleasure. The hot-rayed sun rises (in the sky), but the cool-rayed moon sets (in the horizon). Mysterious indeed is the end of those who have been reduced to playthings by wicked fate. (J. Shastri).

10730

कुमुदशबलैः फुल्लाम्भोजैः सरोभिरलङ्कृतां
मरकतमणिश्यामाशङ्कां विहाय वनस्थलीम् ।
स्मरति करभो यद् रूक्षाणां चरन् मरुवर्त्मनां
परिचयरतिः सा दुर्वारा न सा गुणवैरिता ॥

(आ) JS 91. 7 (a. Jitanāga or Jīvanāga), ŚP 951 (a. Jīvanāyaka), AP 31, VS 665 (a. Jīvanāga), Any 41. 28, SR 234. 130 (a. ŚP), SSB 629. 7 (a. Jīvanāyaka), SRK 181. 2 (a. ŚP).

(*a*) विकचकुमुदैः फु° VS.

(*b*) श्यामां शष्पैर् ŚP, Any, SR, SSB, SRK, VS.

(*c*) वृक्षाणां ŚP, Any, SRK, SR, SSB, VS; मरुजन्मनां ŚP; मरुधन्वनां Any, SR, SSB, SRK, VS.

Hariṇī metre.

Ignoring the woodland regions adorned with lakes containing clusters of lilies and blossomed lotuses and producing a vision of the greenness of emeralds, the camel remembers with nostalgia the dreary paths of a desert; indeed, difficult to give up are familiar things, but that is by no means inimical to virtue. (A. A. R.).

10731

कुमुदाकरेण शरदिन्दुचन्द्रिका
यदि रामणीयकगुणाय संगता ।
सुकृतं तदस्तु कतमस् त्वयं विधिर्
यदकालमेघवितति र्व्ययूयुजत् ॥

(अ) Mālatī 9. 49 (in some texts 9. 48).

Mañjubhāṣiṇī metre.

If the moonlight in autumn be associated with a bed of (night-)lotuses, to produce the quality of loveliness, let that be a good deed! But what sort of working (is) this if an untimely line of clouds caused them to be separated? (R.D. Karmarkar).

10732

कुमुदान्यपि दाहाय किमयं कमलाकरः ।
न हीन्दुगृह्योषूग्रेषु सूर्यगृह्यो मृदुर्भवेत् ॥

(अ) KāD 2. 179.

(इ) KāD (T) 2. 176.

(*a*) तापाय [दा°] KāD (var.).

(*b*) किमङ्गः KāD (var.), KāD (T).

Even the night-lotuses are burning me. How much more this pond of lotuses? When the friends of the moon are burning hot, will the friends of the sun be soft and cool?[1] (V. N. Ayer).

1. Quoted in KāD as an example of the figure of speech "Contrary".

10733

कुमुदान्येव शशाङ्कः
सविता बोधयति पङ्कजान्येव ।
वशिनां हि परपरिग्रह-
संश्लेषपराङ्मुखी वृत्तिः ॥

(अ) Śāk 5. 28 (in some texts 5. 29 or 5. 30). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 71).

(आ) SR 393. 634 (a. Śāk), SRHt 71. 16 (a. Śāk), SSSN 58. 14 (a. Śāk), IS 1806, Almm 146.

(*b*) पद्मान्येव Śāk (var.).

(*c*) च [हि] Śāk (var.); परकुलग्र° Śāk (var.).

(*d*) बुद्धिः [वृ°] SRHt.

Āryā metre.

The moon expands the lotus of the night,/the rising sun awakes the day-lotus; each / is with his own contented. Even so / the virtuous man is master of his passions, / and from another's wife averts his gaze. (Sir M. Monier Willams).

कुमुदामोदी पवनः see No. 10954.

10734

कुमुदेष्वधिकं भान्ति पतिताश्चन्द्ररश्मयः ।
अतिप्रकृष्टशीलेषु कुलेष्विव समृद्धयः ॥

(आ) JS 263. 22 (a. Mahāmanuṣya), VS 1958, ŚP 3642, SR 299. 2 (a. ŚP), SSB 144. 4.

The rays of the moon falling on white lilies shine to greater advantage, just as prosperity in families whose conduct is highly exalted. (A. A. R.).

10735

कुमुदे समुदेति तेऽनुरागः
कमले शीतरुचे रुचेरभावः ।
उचितानुचिताभिधानमस्मिन्
विषये नोचितमंच्छिकोऽनुरागः ॥

(आ) Vidy 248. See 10708.

Aupacchandasika metre.

O moon, the cool-rayed one, your affection arises towards the lilies, but you exhibit indifference towards the lotus. In such things, the expression of preference (for one) and indifference (to another) is not proper, for that would be partiality in love. (K. V. Sarma).

10736

कुमुदैश्च कुभूपैश्च वनसंकुचितैरपि ।
प्राप्यते सुविकासश्रीर् आभिमुख्यं गते विधौ ॥

(आ) SSK 2. 13.

The lilies and petty princes, though restrained by water and forest regions, attain a state of glory when the moon and fate are face to face with them. (A. A. R.).

10737*

कुमुदोदयकारितातजा-
पतिपीताम्बरचक्रदात्मजः ।
सकलानि मनेप्सितानि वो
गणनाथः कृपया ददातु नः ॥

(आ) SuM 33.

Viyoginī metre.

May Gaṇanātha, the lord of hordes, son of (Śiva) the bestower of a set of yellow garments to (Viṣṇu) the consort of (Lakṣmī) the daughter of (the milky ocean) the father of (the moon) who blossoms out lilies, give us, with compassion, everything desired by our minds. (K. V. Sarma).

10738

कुम्भं निर्माति चक्रेण कुम्भकारो मृदा भुवि ।
तथैव कर्मसूत्रेण फलं धाता ददाति च ॥

(अ) Brahmavaivarta-purāṇa, quoted *ad* BhŚ 285 (P. Bohlen's ed. 2. 93).

(आ) IS 1807.

(*b*) यथा [मृ°] IS.

A potter makes a pot on his wheel with the clay on the earth ; similarly, the Creator [Fate] gives the fruit by the rule of *Karma*, (being the result of one's actions). (A. A. R.).

10739

कुम्भः परिमितमम्भः
पिबत्यसौ कुम्भसंभवोऽम्भोधिम् ।
अतिरिच्यते सुजन्मा
कश्चिज् जनकं निजेन चरितेन ॥

(आ) SR 90. 11, SSB 373. 11, SRK 16. 56 (a. Sphuṭaśloka), IS 7837, SSH 1. 45.

(*d*) जनकान् SRK, IS.

Gīti-āryā metre.

A pot takes in a limited quantity of water, but the pot-born sage (Agastya) drank up the entire ocean. A well-born son sometimes excels his father by his deeds. (A. A. R.).

10740*

कुम्भकूटाट्टकुट्टाक- कुटिलोत्कटपाणिरुट् ।
हरिः करटिपेटेन न द्रष्टुमपि चेष्टयते ॥

(आ) Sar 2. 180, Amd 213. 561.

The lion, which possesses claws that are fierce and curved that break open the mighty projection of the foreheads of elephants, is not even attempted to be seen by the multitude of elephants. (A. A. R.).

10741**

कुम्भकेन स्थिरं कृत्वा हुंकारेण विसर्जयेत् ।
इत्यभ्यासक्रिया कार्या धन्विना सिद्धिमिच्छता ॥

(आ) ŚP 1833.

Having stopped the inhaled air in the lungs by the *kumbhaka* process of stopping the breath, one should release it by the slow *huṁkāra* process ; thus should the archer who wishes success perform this exercise for breath control regularly. (A. A. R.).

10742*

कुम्भद्वयं तदमरद्विरदस्य वोऽव्याद्
उद्धूयमानमुदधेर्मथनावसाने ।
प्रोद्यद्द्वितीयकमलाकुचशङ्किनीभिः
सेर्ष्यं यदैक्षत सुरासुरसुन्दरीभिः ॥

(आ) JS 35. 108 (a. Bhaṭṭendurāja).

Vasantatilakā metre.

May the two frontal globes on the forehead of the divine white elephant (Airāvata) protect you all, which, as they rose to view from the milky ocean at the end of the churning, were seen with jealous anger by the beautiful damsels of the gods and demons who suspected them to be the breasts of a second Lakṣmī, the goddess of beauty, coming out (of the ocean). (A. A. R.).

10743*

कुम्भयोनिरलंकारं तस्मै दिव्यपरिग्रहम् ।
ददौ दत्तं समुद्रेण पीतेनेवात्मनिष्क्रयम् ॥

(अ) Ragh 15. 55. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 240).

(आ) Almm 147.

(*d*) भीते° Ragh (var.).

The pitcher-born sage[1] presented to him the ornament which was given to him by the ocean that he had quaffed off as a ransom for its deliverance and which was fit for the acceptance of a celestial being. (G. R. Nandargikar).

1. Agastya.

10744*

कुम्भाः पयोनिधिपयोहरणप्रवृत्ता
नित्यं वहन्ति किल ये विफलश्रमत्वम् ।
चित्रं क्षणादिह तदेकसमुद्भवेन
सन्दर्शिता निखिलवारिधिपानलीला ॥

(अ) RT 4. 718.

Vasantatilakā metre.

The pots which are used for carrying water from the ocean are for ever engaged in useless toil. But, O wonder, he[1] who was born from one of them has, here, in sportive play, drunk up the whole ocean! (M. A. Stein).

1. Agastya.

10745*

कुम्भीसञ्चिततण्डुलाः प्रतिदिनं नीताः क्षयं मूषिकैर्
वास्तुष्वेव पिशङ्गितोदरतलाः शीर्यन्ति वार्ताकवः ।
जीर्णं जालकमारनालपिठरीगर्भे च काकारवं
दीनायाः पथिकस्त्रियाः प्रियतमप्रत्यागमाकाङ्क्षया ॥

(आ) Skm (Skm [B] 2243, Skm [POS] 5. 49. 3) (a. Nīla), Kav p. 51.

(c) कर्कारवं Skm (var.).

Śārdūlavikrīḍita metre.

The rice stored in the pots has been consumed by the rats, day by day; the egg-plants fade away in the grounds with their interior parts turned reddish brown; the *kākārava* grains have withered in the pot used for making gruel[1]: all these have come to pass as the poor wife of the traveller was anxiously expecting his return (and hence disinclined to be active in work). (A. A. R.).

1. Or in the interior of their pods.

10746**

कुम्भे विद्यां समभ्यर्च्य मन्त्रिता बलविद्यया ।
वालुकाः श्वेतसिद्धार्थान् क्षेत्रमध्ये विनिक्षिपेत् ॥

(आ) ŚP 3017.

Having worshipped the pot with the *Vidyā* and putting into the vessel grains of sand and white mustard, it should be consecrated with the *mantra-s* of the *Bala* lore; then it should be placed in the middle of the field (in order to protect the crops from pests). (A. A. R.).

[The *mantra* is: *Om namaḥ surebhyo bala bala ja ja ciri ciri mili mili svāhā*]

10747*

कुम्भोपान्तात् पतद्भिर्मदजलनिवहैर्लब्धसेकातिरेका
प्रोन्मीलद्बालचन्द्राकृतिदशनमिषादङ्कुरं धारयन्ती ।
आलोलत्कर्णतालप्रचलमधुकरा शीकरासारपुष्पा
विस्तीर्णा हस्तवल्ली दिशतु गणपतेः प्रार्थ्यमानं फलं वः ॥

(आ) JS 24. 48 (a. Viśveśvara), SH 119.

(a) कुभो° JS (printing error); अम्भोत्पातं त्यज° or कुंभोत्प्रान्तं त्यज° JS (var.), (JS suggestion as above), SH; °मंदजनि° SH; °रेक- SH.

(c) शीकर° om. SH.

Sragdharā metre.

May the broad trunk-creeper of God Gaṇapati which gets water from the flow of ichor from the temples, bearing sprouts under the guise of the tusks resembling the crescent moon, having bees that are buzzing and flitting to and fro fanned by the breeze of the ever-moving ears, and possessing flowers in the form of a shower of sprays, confer on you the fulfilment of your desires. (A. A. R.).

10748*

कुम्भौ सदम्भौ करिणां कलशौ मन्दकौशलौ ।
चक्रवाकौ वराकौ च तदीयकुचयोः पुरः ॥

(अ) Vikram 8. 46.
(आ) SR 264. 259, SSB 83. 14.
(*d*) परः SR (printing error).

Before her breasts the frontal globes of elephants are full of deceit, jars have their skill dulled and the pair of *cakravāka-s* are wretched. (S. C. Banerji).

10749**

कुरङ्गकिटिमत्स्यानां मेषच्छागलखड्गिनाम् ।
मांसं ग्राह्यं यथालाभं मेदोमज्जावसास् तथा ॥

(आ) ŚP 2252.

The flesh of deer, boar, fish, sheep, goat, and rhinoceros should be taken as and when available. So also their fat, marrow and brain matter (towards the preparation of *kuṇapa-jala*, to form a kind of manure for plants). (A. A. R.).

10750**

कुरङ्गकिटिसारङ्ग- शृगालाश्वादिमेदसा ।
क्वथितेन सदुग्धेन पञ्चपल्लववारिणा ।
कृतसेको भवेदाशु सहकारोऽतिसौरभः ॥

(आ) ŚP 2231.

Boiling in milk the fat of deer, boar, spotted antelope, jackal, horse, etc. and mixing with the water [juice] of the five sprouts, one should sprinkle it at the root of the mango tree; then its flowers will become highly fragrant. (A. A. R.).

10751

कुरङ्गमातङ्गपतङ्गभृङ्ग-
मीना हताः पञ्चभिरेव पञ्च ।
एकः प्रमादी स कथं न वध्यो
यः सेवते पञ्चभिरेव पञ्च ॥

(अ) Cr 287 (CR 8. 18, CPS 229. 26), GP 1. 115, 21, KR 9. 214. 56 (Cf. Vivekacūḍāmaṇi of Śaṅkarācārya, ed. by Mādhavānanda, 76).
(आ) SRHt 71. 18 (a. MBh, but not found there), SSSN 59. 17 (a. MBh).

(*a*) °भृङ्गा Cr (printing error).
(*ab*) कुरङ्गमातङ्गपतङ्गमीनभृङ्गा Viveka°, SRHt, SSSN.
(*c*) प्रमाथी GP, SRHt, SSSN ; घात्यो [वध्यो] GP ; वध्यः CPS ; हन्यते [व°] CR (var.) (hypermetric) ; दुःखी [व°] KR.
(*d*) यस्यां हताः [यः से°] SRHt, SSSN ; सेवाते CR (var.).
Upajāti metre ( Upendravajrā and Indravajrā ).

The deer, the elephant, the moth, the fish and the black bee—these five have died, being tied to one or the other of the five senses, [*viz.* sound etc.] through attachment. What then is in store for man who is attached to all these five ! (Swami Mādhavānanda).

10752

कुरङ्गशावाक्षि न पक्षपातस्
त्वया विधेयः किल कोकिलेऽस्मिन् ।
प्रियस्य योगे तव सौख्यदोऽयं
पुनर्वियोगे भविताऽसुखाय ॥

(अ) Janśṛṅg 61.
(*d*) भविता सुखाय Janśṛṅg ; (suggested as above, editorially).
Upendravajrā metre.

O gazelle-eyed lady, you shall not show any partiality to this cuckoo, for though he makes you happy when you are with your lover, he will be for your distress if there is another separation. (A. A. R.).

10753*

कुरङ्गाः कल्याणं प्रतिविटपमारोग्यमटवि
स्रवन्ति क्षेमं ते पुलिन कुशलं भद्रमुपलाः ।
निशान्तादस्वन्तात् कथमपि विनिष्क्रान्तमधुना
मनोऽस्माकं दीर्घामभिलषति युष्मत्परिचितिम् ॥

(अ) Śānt 2.17.

(आ) SkV 1626, Skm (Skm [B] 2325, Skm [POS] 5. 65. 5) (a. Lakṣmīdhara), SR 368. 49 (a. Śānt), IS 1808, Kav. p. 96.

(*a*) अटवि (°वि) Śānt (var.).

(*b*) स्रवन्ते or श्रयन्ति Śānt (var.) ; पुलिनकुशलं Skm (B).

(*c*) निःशान्ताद् or निशान्ताद् Śānt (var.) ; अश्रवन्तात् Śānt (var.); च निष्क्रा° [विनिष्क्रा°] Skm.

(*d*) अभिलसति Śānt (var.) ; युष्मात् SkV (var.) ; परिचितम् Śānt (var.).

Śikhariṇī metre.

Greetings, oh antelopes, / and blessings on your every tree, oh forest./ May all go well with you, oh rivers, sandbanks, rocks./My heart has managed to escape at last/ its most unhappy prison and yearns to have of you/ a long acquaintance. (D. H. H. Ingalls).

10754*

कुरङ्गाक्ष्या वेणीं सुभग विपरीते रतिविधा-
वधिस्कन्धं दृष्ट्वा किमपि निपतन्तीमरिभटः ।
अधिग्रीवं युष्मत्प्रचलकरवालव्यतिकरं
स्मरन्नेव स्तब्धो विरमति परीरम्भरभसात् ॥

(अ) SR 124. 8, SSB 432. 8.

(*a*) °क्ष्यामेणीं SSB.

Śikhariṇī metre.

During love-sports, when the deer-eyed wife played the man, the soldier of your rival king, O good Sir, saw her tresses falling on his shoulder; remembering your sword which did havoc round the necks of his comrades, he was suddenly stunned and desisted from further embracing activities. (A. A. R ).

10755*

कुरङ्गीणां यूथं निभृतमिदमङ्गीकृतमयं
निरातङ्को यन्निर्दयहृदयभावोऽर्दयतु तत् ।
निवेद्यो वा कस्मिन्नयमविनयः केसरियुवा
हठान्मत्तेभानां युवतिषु विधत्ते नखपदम् ॥

(आ) Pad 101. 57 (a. Lakṣmaṇa), SR 230. 34, SSB 623. 37.

(*b*) निरातङ्को Pad.

Śikhariṇī metre.

The herd of does is quiet and he is free of all fear; it is hardheartedness if he were to afflict them. When shall we inform this immodest behaviour that the young lion places his nail-marks forcibly on the young females of intoxicated elephants ? (A. A. R.).

10756*

कुरङ्गीवाङ्गानि स्तिमितयति गीतध्वनिषु यत्
सखीं कान्तोदन्तं श्रुतमपि पुनः प्रश्नयति यत् ।
अनिद्रं यच्चान्तः स्वपिति तदहो वेद्म्यभिनवां
प्रवृत्तोऽस्याः सेक्तुं हृदि मनसिजः प्रेमलतिकाम् ॥

(आ) JS 175. 15 (a. Trivikramabhaṭṭa, but not found in Nalacampū), SH 1828 (a. Trivikramabhaṭṭa), SR 310. 3 (a. JS), SSB 163. 3 (a. Kpr), Kpr 10. 423, Amd 253. 701, KaP *ad* 10. 8 (p. 328), Dhv *ad* 3. 94 (p. 573), KHpk 350. 540 and 424.726, AIS 98. 20-99. 2, Citramīmāṁsā p. 49.

(*c*) अनिद्रा JS.

Śikhariṇī metre.

While listening to songs, she keeps her limbs unmoved like the doe ; she asks her friend the news about her lover, even though she has already heard it ; she

lies down within, without sleep; from all this I gather that the Love-god has begun to water the sprout of fresh affection in her heart.

कुरबक कराघातक्रीडासुखेन see No. 10757.

10757*

कुरबक कुचाघातक्रीडारसेन वियुज्यसे
बकुलविटपिन् स्मर्तव्यं ते मुखासवसेचनम् ।
चरणघटनाशून्यो यास्यस्यशोक सशोकताम्
इति निजपुरत्यागे यस्य द्विषां जगदुः स्त्रियः ॥

(आ) VS 2564 (a. Ratnākara), ŚP 1269 (a. Ratnākara), AP 75, SR 132. 17 (a. ŚP), SSB 443. 17, Pad 26. 60 (a. Ratnākara), KāvR 13. 28 (p. 73), Dhv (HSS) *ad* 3. 76 (p. 381). Cf. 10684.

(*a*) कुरुबक SR, SSB; कुरुबककराघात° VS (var.); कराघात° VS, ŚP; °सुखेन [°र] ŚP, Pad, VS, SR, SSB; °युज्यते KāvR, Dhv.

(*b*) रसासव° ŚP.

(*c*) °घटनावन्ध्यो VS (var.), ŚP, SR, SSB; °घटनाबन्धो Pad, VS.

Hariṇī metre.

O *Kurabaka* tree, you are being deprived of the pleasure of being embraced with pleasure by our bosoms; O *Bakula* tree, the sprinkling of wine from our mouths will only be a memory hereafter; O *Aśoka* tree, you will be full of sorrow as you will be deprived of the ceremonial kicks from our feet—thus did the wives of his (defeated) rival princes lament before fleeing from their city. (A. A. R.).

10758

कुराजनि कुतः सौख्यं संधिविग्रहचिन्तया ।
मित्रादपि भयं यत्र तत्र सौख्यं हि कीदृशम् ॥

(अ) Cr 2138 (CNI I 151; partly illegible and reconstructed).

Whence does happiness come to a bad king as he is always worried with thoughts of war and peace? Where there is fear even from friends, what kind of happiness indeed can there be? (A. A. R.).

10759

कुराजराज्येन कुतः प्रजासुखं
कुमित्रमित्रेण कुतोऽस्ति निर्वृतिः ।
कुदारदारैश्च कुतो गृहे रतिः
कुशिष्यमध्यापयतः कुतो यशः ॥

(अ) Cr 288 (CV 6. 13, Cv 5. 2, CnT II 7. 2, CnT III 5. 2, CnT IV 76, CPS 171. 102). Cf. Nos. 10724, 10726, 10771-73, भ्रमन् संपूज्यते (Cr 747), वरं न राज्यं न (Cr 905), सा भार्या या प्रियं (Cr 1071), Crn 24.

(आ) SSH 2. 84, Sama 1 क 61, IS 1809.

(*a*) कुराज्यराज्येन Cv (var.); कुराज्यराज्यराज्येन (*sic !*) Cv (var.) (hypermetric); कुराजराजेन Cv (var.); प्रजासुखे Cr (var.).

(*b*) कुमित्रमित्रोण CV (var.); कुमित्रमित्रेन CV (var.); कुतोऽपि CV (var.); कुतोऽभिनिर्वृतिः CV (var.), SSH; कुयोऽभिनिर्वृतिः CV (var.); ऽस्ति om. CvGt, CvLd; निवृतिं (°तिः) CV (var.), SSH; निवृत्ति CV (var.).

(*c*) अदारदारेण Cv (var.); कुदारदारेण Cv (var.); सुखम् [रतिः] CV (var.), Cv (var.).

(*d*) कुशिष्यशिष्येण यतः कुतो यशः Cv (var.); कुशिष्यमध्यापयतो [°तः] Cv (var.), Sama; कुतः सुखम् Cv (var.); कुतः CPS; यशा CV (var.).

Vaṁśastha metre.

How can the subjects live happily in a country ruled by a vicious king. How can there be mental peace with a false friend ? How can there be pleasure in the home with an unfaithful wife ? And, how can there be fame by teaching a worthless pupil ? (K. V. Sarma).

कुराज्ये निर्वृतिर्नास्ति see No. 10724.

10760*

कुरु करे गुरुमेकमयोघनं
बहिरतो मुकुरं च कुरुष्व मे ।
विशति तत्र यदैव विधुस्तदा
सखि सुखादहितं जहि तं द्रुतम् ॥

(अ) Naiṣ 4. 59.

(आ) VS 1131 (a. Naiṣ).

(*b*) बहिरितो VS ; मकुरं VS.

Drutavilambita metre.

Dear, take in thy hand a heavy iron club, and take my mirror outside ; as soon as the moon there enters, do thou kill that malefactor quickly with ease. (K. K. Handiqui).

10761

कुरुक्षेत्रादिदेशेषु कालेष्वर्कग्रहादिषु ।
आत्मोपकारमात्रेण पात्रे दानेन किं मदः ॥

(अ) Dar 6. 8.

(*a*) सन्निहत्यादिदेशेषु [कुरु°] Dar (var.).

In holy places like Kurukṣetra, during times such as a solar eclipse and others, if gifts are given to deserving persons with a view to reaping the benefit oneself, why should one feel arrogant about it ? (A. A. R.).

10762

कुरु गम्भीराशयतां
कल्लोलैर्जनय लोकविभ्रान्तिम् ।
वीतपयोधरलक्ष्मीः
कस्य न चरणैर्विलङ्घ्यासि ॥

(आ) JS 102. 1, ŚP 1125, SR 218. 4 (a. JS), SSB 603. 6, SR 197. 4 (a. Sabhātaraṅga), Any 101. 74, IS 7838.

(*b*) दिनानि कतिचिद् भवाधृष्या JS.

(*c*) °श्रान्तिम् ŚP.

Āryā metre.

(To the river in flood :) You might have deep depths of waters. Bewilder people with your waves. But (note that) when the wealth of water from rain clouds is exhausted (and you become dry), by whose feet will you not be trampled across ?

(To the proud damsel : ) You might have great hopes and beguile people by your wavy charms. But (note that) when the beauty of your towering bosom is lost, whose feet will not be raised against you (in disdain) ? (K. V. Sarma).

10763

कुरु गुरुवचो निपीतं
भूयो भूयो विचिन्तयाधीतम् ।
विद्या गुरूपदिष्टा
चिरपरिमृष्टा विभूषणं विदुषः ॥

(आ) SMH 3. 3.

Gīti-āryā metre.

Imbibe the words of the preceptor attentively, and ponder over, again and again, what has been learnt. The learning that has been instructed by the preceptor and thought over for long is an ornament to the learned. (A. A. R.).

10764

कुरु घनोरु पदानि शनैः शनैर्
अपि विमुञ्च गतिं परिवेपिनीम् ।
पतसि बाहुलतोपनिबन्धनं
मम निपीडय गाढमुरःस्थलम् ॥

(अ) Veṇī 2. 21. Cf. A. B. Keith, *The Sanskrit Drama*, p. 215.

(*b*) अयि Veṇī (var.).

(*c*) सुतनु [प°] Veṇī (var.); °परिबन्धनं Veṇī (var.).

Drutavilambita metre.

O firm-limbed one,[1] make slow thy steps; stay thy trembling gait; thou dost fall into the shelter of my[2] arms; clasp me closely in thine embrace. (A. B. Keith).

1. Bhānumati.
2. King Duryodhana's.

कुरु वित्तार्जनं तूर्णं see No. 10775.

10765

कुरु तन्मतिमेव विक्रमे
नृप निर्धूय तमः प्रमादजम् ।
ध्रुवमेतदवेहि विद्विषां
त्वदनुत्साहहता विपत्तयः ॥

(अ) Kir 2. 22.

(*c*) एवम् [एतद्] Kir (var.).

Viyoginī metre.

O King, hence, shaking off the apathy caused by infatuation, decide on the path of valour! Know it to be certain that the discomfiture of your enemies is only halted by your lack of enthusiasm. (S. V. Dixit).

10766*

कुरु तरुषु गृहास्थां तल्पबुद्धिं तृणेषु
त्वचि निवसनवाञ्छामन्नतृष्णां फलेषु ।
इति विनयति देव प्रेयसीं त्वद्रिपूणाम्
अभिनववनवासोद्वेगमुग्धां किराती ॥

(आ) Skm (Skm [B] 1584, Skm [POS] 3. 43. 4) (a. Vīrabhadra), AB 545.

Mālinī metre.

Pitch your love of home in trees, of the couch on grass, the desire for clothes on tree-barks and longing for food on fruits—thus a huntress instructs, O king, the wives of your rivals who have become confounded with the inconveniences of their residence in the forest for the first time. (A. A. R.).

10767*

कुरुतां चापलमधुना
कलयतु सुरसासि यादृशी तदपि ।
सुन्दरि हरीतकीमनु
परिपीता वारिधारेव ॥

(अ) ĀrS 2. 171.

Āryā metre.

You may show all kinds of fickleness, but know, in whatever pose you are, you are highly pleasing; charming girl, it is (sweet) like the water drunk immediately after eating a myrobalan fruit. (A.A.R.).

10768*

कुरुते यावदेवेन्दुर् दिनश्रीपरिचुम्बनम् ।
संप्राप्ते तत्पतौ तावत् पाण्डुच्छायस्तिरोदधे ॥

(आ) VS 2155 (a. Muktikoṣṭhaka or °kośaka), SuMuñ 165. 2-3.

No sooner than the moon kissed the beauty of early dawn, the husband [the sun] arrived; immediately he [the moon] became pale in the face and disappeared! (A. A. R.).

कुरुते लभते सिद्धिं see No. 10799.

10769

कुरु त्वं जारं चेदभिलषसि मुग्धे रतिसुखं
वृथा सङ्कल्पस्ते गृहपतिमृतेऽन्यं न रमये ।
गुणान् जारप्राप्तौ गणय मधुरं नित्यमशनं
धनाप्तिः सत्कारो भण गृहपतौ व्यस्तमपि किम् ॥

(आ) SSB 257. 65.

Śikhariṇī metre.

Silly one, if you desire to enjoy the happiness of love take a lover; in vain is your resolve not to enjoy with anyone other than the husband. Just count the advantages of having a lover—sweet food every day, addition of income and good attention from him. Tell me, is there anyone of these (advantages) with the husband? (A. A. R.).

10770

कुरुध्वं कामदेवाज्ञां ब्रह्माद्यैरप्यलङ्घिताम् ।
वेदोऽपि देवकीयाज्ञा तत्राज्ञा: काधिकार्हणा ॥

(अ) Naiṣ 17. 59.

Ye fools, carry out Cupid's command which is *not disobeyed even* by Brahmā and other gods. The Veda is *also* the command of the gods. Which of the two commands is then worthy of greater respect? (K. K. Handiqui).

10771

कुरुध्वं स्वोचितं कर्म नोत्तरोत्तरचोदितम् ।
उच्चैरुड्डीयमानोऽपि कुलिङ्गः स्यान्न वीश्वर: ॥

(अ) Lok 47.

Do the action that is proper to your station and not more and more, being prompted by others' actions. Though flying higher and higher (in the sky) a sparrow never becomes (a kite,) the lord of birds. (A. A. R.).

10772*

कुरु पारं यमुनाया
मुहुरिति गोपीभिरुत्कराहूत: ।
तरितटकपटशयालुर्
द्विगुणालस्यो हरिर्जयति ॥

(आ) PG 268 (a. Sañjayakaviśekhara).

(c) तरित्तटकपटशयालुर् PG (var.) (hypermetric).

Āryā metre.

'Please ferry us across the Yamunā river',— requested repeatedly thus by a bevy of cowherdesses, Śrī-Kṛṣṇa, who pretended to be asleep in the boat, showed a double dose of lethargy. May he be victorious! (A. A. R.).

10773

कुरु पुण्यमहोरात्रं स्मर नित्यं जनार्दनम् ।
त्यज दुर्जनसंसर्गं भज साधुसमागमम् ॥

(अ) Cr 1378 (CNI II 60).

Do pious deeds, day and night. Remember always the Lord Viṣṇu. Abandon association with the wicked. And, resort to the company of the good. (A. A. R.).

कुरुबककराघातक्रीडा° see No. 10757.

10774*

कुरु लालसभ्रूलेहे
महिमोहहरे तुहारिविच्छिन्ने ।
हरिणारिसारदेहे
वरे वरं हर उमे भावम् ॥

[कुरु लालसभ्रूलेखे
महीमोहगृहे ते हारिविच्छिन्ने ।
हरिनारीसारदेहे
वरे वरं हरतु मे भावम् ॥]

(आ) KHpk 325. 485, Sar 2. 162.

Āryā metre.

O Umā [Pārvatī], be pleasant to Śiva, the destroyer of Cupid and of all doubts (of devotees), free from enemies, possessing strength similar to that of a lion and the best of husbands.

O beloved, may your body, excellent like that of Lakṣmī, with curved eye-

brows, captivating on earth and thin (at the waist), be pleasant to me.[1] (A. A. R.).

1. Said by one at the time of starting for the battlefield, the first, a prayer addressed to Umā and the second, to his wife.

10775

कुरु वित्तार्जनं तूर्णं　नित्यो भवति योषिता ।
न यौवनसहायोऽयं　तनये कायविक्रय: ॥

(अ) Sam 4. 116.

(आ) GVS 290.

(*a*) चित्तार्जनं Sam (var.).

(*b*) नित्यो added (in both texts omitted).

O daughter, hasten to grow rich, for this commerce by a damsel with her body which must needs have youth for its escort, cannot last long[1].

1. Advice given to a prostitute.

10776*

कुरुसैन्यं हरेणेव　प्रागलज्जत नार्जुन: ।
हतं येन जयन् कामस्　तमोगुणजुषा जगत् ॥

(अ) Naiṣ 17. 34.

Cupid was not ashamed to conquer the world, already killed by Delusion who cultivates the principle of darkness, just as Arjuna was not ashamed to vanquish the army of the Kurus, destroyed beforehand by Śiva. (K. K. Handiqui).

कुरुस्त्रियोऽपि धर्मेण see No. 9762.

10777

कुरूपा: कुकुला मूर्खा:　कुत्सिताचारनिन्दिता: ।
शौर्यविक्रमहीनाश्च　दैवाद् राज्यानि भुञ्जते ॥

(अ) PdP, Uttara-kh. 128. 127.

Some who are ugly, born of low families, foolish, censured for their uncultured behaviour, and devoid of valour and prowess enjoy kingdoms due to favourable fate. (A. A. R.).

10778

कुर्म: किल्बिषमेतदेव हृदये कृत्वेति कौतूहलात्
स्वैरिण्य: क्षितिपाश्च धिक् चपलतां
क्रौर्यं च कुर्यु: सकृत् ।
पापाक्रान्तधियो भवन्त्यथ तथा
नान्त्यान् स्पृशन्त्योऽपि ता
ह्रूयन्ते न च ते यथा स्वपितरौ
घ्नन्तोऽपि शान्तत्रपा: ॥

(अ) RT (RT [VVRI] 4. 627, RT [S] 4. 627, RT [T] 4. 626, RT [Calc. edn.] 4. 630).

(आ) SR 393. 663 (a. RT), IS 1810, GVS 746.

(*c*) यथा [तथा] RT (var.), SR; नान्त्यात् RT (var.).

Śārdūlavikrīḍita metre.

Fie, if lascivious women only once, out of curiosity, indulge in loose conduct, and if princes only once commit cruelty, —although resolved in their mind to commit only this one transgression,— then the wickedness enters so deep into their soul that, deprived of all shame, the former feel no remorse even when they embrace the vilest person, nor the latter even when they slay their own parents. (M. A. Stein).

10779*

कुर्म: कूर्माकृतये
हरये मुक्तावलम्बनाय नम: ।
पृष्ठे यस्य निषण्णं
शैवलवल्लीसमं विश्वम् ॥

(आ) Skm (Skm [B] 190, Skm [POS] 1.38.5) (a. Bhavānanda).

Āryā metre.

We make our obeisance to that Lord Viṣṇu who assumed the form of a Boar to support the earth (which was abandoned under the sea, and) on whose back the entire Universe that rested looked like a few rolls of moss. (A. A. R).

10780

कुर्यात् तीर्थाम्बुभिः पूतम् आत्मानं सततोज्ज्वलम् ।
लोमशादिष्टतीर्थेभ्यः प्रापुः पार्थाः कृतार्थताम् ॥

(अ) Cārucaryā 71.

(आ) Nīsam 69.

One should always make oneself effulgent by purifying oneself with the waters of *tīrtha-s* [holy places]. Lo! by the advice of sage Lomaśa, the Pāṇḍavas became happy by visiting the desired *tīrtha-s.* (A. A. R.).

10781-82

कुर्यात् तृणमयं चापं शयीत मृगशायिकाम् ।
अन्धः स्यादन्धवेलायां बाधिर्यमपि संश्रयेत् ॥
देशं कालं समासाद्य विक्रमेत विचक्षणः ।
देशकालाभ्यतीतो हि विक्रमो निष्फलो भवेत् ॥

(अ) MBh (MBh [Bh]) 12. 138. 27-28, MBh [R] 12. 140. 27-28, MBh [C] 12. 5273-74).

(आ) IS 1811-12.

(*a*) पापं or पाशं [चापं] MBh (var.).

(*b*) शयेत [शयी°] MBh (var.).

(*c*) मनुष्यादर्धवेलायां MBh (var.); °वेळायां MBh (var.).

(*d*) बाधर्यम्° (°र्ये) MBh (var.); चापि or अथ [अपि] MBh (var.); चाक्षयेत् MBh (var.).

(*e*) देश° MBh (var.); कालौ MBh (var.).

(*f*) विक्रमेच्च MBh (var.).

(*g*) देशकालान्यतीतो हि MBh (var.); °काल: प्रती° (°लव्यती°) MBh (var.); कालाकालव्यती° or देशकलाद्य° or °कालद्वयातीतो MBh (var.).

(*h*) सफलो or विफलो [नि°] MBh (var.).

He[1] should make his bow with bamboos; he should sleep like the deer; he should be blind when it is necessary that he should be so, or should even be deaf when it is necessary to be deaf.

The king possessed of wisdom should put forth his prowess, regardful of time and place. If these are not favourable, prowess becomes futile. (P. C. Roy).

1. The king.

10783

कुर्यादाचमनाभावे भास्करस्यावलोकनम् ।
स्पृशेद्वा सार्द्रतृणगो- गोविड्भूदक्षिणश्रुतीः ॥

(आ) ŚP 603, SH fol. 52b (429).

(*c*) स्वर्ण° [सार्द्र°] SH.

(*d*) °गोविप्रभूदाक्षिणश्रुतीः SH.

In the absence of sipping water with *mantra-s*[1] one should have a view of the sun; or one should touch wet grass, a cow, cowdung or the right ear. (A. A. R.).

1 In cases of unpleasant incidents such as sneezing or seeing dirty objects, one should normally sip water with *mantra-s.*

कुर्याद्धर्मं प्रयत्नेन see No. 9762.

10784

कुर्याद् यथास्य न विदुः कर्मणामाफलोदयात् ।
षट्कर्णश्छिद्यते मन्त्रश् चतुष्कर्णश्च धार्यते ।
द्विकर्णस्य तु मन्त्रस्य ब्रह्माप्यन्तं न गच्छति ॥

(आ) SRHt 106. 14 (a. MBh, but not found there).

(*e*) विकर्णस्य [द्वि°] SRHt; (द्विकर्णस्य suggested, editorially).

One should act in such a way that no one knows about it till the result is achieved. A secret heard by six ears [*i.e.*, three persons] will break, whereas one heard by four ears [*i.e.* two persons] will be kept. Indeed, a secret held by two ears [*i.e.* only one person], even Brahmā will not be able to fathom. (A. A. R.).

10785

कुर्याद् वियोगदु:खेषु धैर्यमुत्सृज्य दीनताम् ।
अश्वत्थामवधं श्रुत्वा द्रोणो गतधृतिर्हत: ।।

(अ) Cārucaryā 40.

(आ) Nīsam 42.

When one encounters grief of separation one should steel oneself, abandoning all weakness ; Lo ! on hearing the death of his son Aśvatthāmā, Droṇa lost all self-control and was killed. (A. A. R.).

10786

कुर्याद् विहारमाहारं निर्हारं विजने सदा ।
व्यवसायी सदा च स्यात् सुखं व्यायाममभ्यसेत् ।।

(अ) Śukr 3. 111.

Always indulge in enjoyment, food and passing excrements only in privacy. Always be industrious and practise physical exercises without strain. (A.A.R.).

10787

कुर्याद् व्ययं स्वहस्तेन प्रभूतधनसम्पदाम् ।
अगस्त्यभुक्ते वातापौ कोषस्यान्यै: कृतो व्यय: ।।

(अ) Cārucaryā 93.

One should give away the profuse wealth (owned by one) with one's own hand. Lo ! when (the wicked) Vātāpi was eaten by Agastya, his treasures were all spent by other people.

10788

कुर्यान्न किं धनवत: स्वजनस्य वार्ता
किं तत् क्रिया नयनयोर्न धृतिं विदध्यात् ।
मामेव याचितुमुपागत इत्यसत्य-
संभावनाविकलमस्य न चेन्मन: स्यात् ।।

(आ) SkV 1488.

(*b*) विदध्यां SkV (var.).

Vasantatilakā metre.

Why should it be that to a rich man/ news of a relative should bring no joy/ nor what he does prove pleasing to his eyes;/ unless the rich man's heart is troubled by the chance,/ false though it be, that his relation/ is come to ask him for a loan ? (D. H. H. Ingalls).

10789

कुर्यान्न परदारेच्छां विश्वासं स्त्रीषु वर्जयेत् ।
हतो दशास्य: सीतार्थी हत: पत्न्या विदूरथ: ।।

(आ) SR 154. 63, SSB 482. 63.

A man should not covet another's wife nor should he put (full) faith in women ; Rāvaṇa was killed since he coveted (Rāma's wife), Sītā, and King Vidūratha was killed by his wife (whom he trusted). (A. A. R.).

10790

कुर्यान्नीचजनाभ्यस्तां न याच्ञां मानहारिणीम् ।
बलियाच्ञापर: प्राप लाघवं पुरुषोत्तम: ।।

(अ) Cārucaryā 31.

(आ) ŚP 1514 (a. Kṣemendra), SR 154. 69, SSB 482. 69 (a. Kṣemendra), Nīsam 1. 32, VP 9. 130, SH 1279 (a. Kṣemendra),

(*b*) याञ्चां ŚP.

(*c*) बलिप्रार्थनया ŚP, SR, SSB, SH ; °याज्ञा-पर: Cāru° (var.) ; यञ्चापर: Nīsam.

(*d*) लघुतां ŚP, SR, SSB, SH.

A person should never take to begging which hurts his self-respect, as it is practised only by low people ; even the best of beings [Lord Viṣṇu] desiring to beg of Bali had to assume the form of a dwarf ! (A. A. R.).

10791

कुर्यामहं दृढतरं भुवनाधिपत्यं
दद्यां च दानमखिलागतयाचकेभ्यः ।
हन्यां रिपूनिति नरास्ति तवाशयस्तु
को वेद किं मनसि तिष्ठति विश्वभर्तुः ॥

(अ) Vai 64.

Vasantatilakā metre.

'I shall exercise lasting sovereignty over the earth ; I shall give gifts to all supplicants who come to me ; I shall destroy everyone of my enemies'—Thus O man, are your desires ; but who knows what is in the mind of the Lord of the Universe ? (A. A. R.).

10792

कुर्युः के वा न सेवाभिर् देवास्ते वाञ्छितां श्रियम् ।
वाञ्छातीता चिरस्फीता प्रीतात्पीताम्बरादियम् ॥

(आ) SMH 12. 56.

Which gods may not give us the desired riches when we do agreeable service to them ? But from the yellow-clad Viṣṇu, when pleased, we get even that which exceeds our desires and is everlasting. (A. A. R.).

कुर्युः स्त्रियोऽपि धर्मेण see No. 9762.

10793*

कुर्वञ्ज्योत्स्नाविप्रुषां तुल्यरूपस्
तारस्ताराजालसारामिव द्याम् ।
खड्गाघातैर्दारिताद् दन्तिकुम्भाद्
आभाति स्म प्रोच्छलन्मौक्तिकौघः ॥

(अ) Śiś 18. 44.

(आ) SR 130. 80 (a. Śiś), SSB 440. 80 (a. Māgha).

Śālinī metre.

The pearls that were thrown upwards from the foreheads of elephants that were cut open by the swords (of soldiers), possessed pure lustre like drops of (liquified) moonlight and shone as if filling the sky with a cluster of stars. (A. A. R.).

10794*

कुर्वता मुकुलिताक्षियुगानाम्
अङ्गसादमवसादितवाचाम् ।
ईर्ष्ययेव हरता ह्रियमासां
तद्गुणः स्वयमकारि मदेन ॥

(अ) Śiś 10. 30.

(आ) SR 315. 33 (a. Śiś), SSB 171. 33 (a. Māgha).

Svāgatā metre.

When intoxication made the ladies close their eyes, made their bodies motionless and put an end to their talk, Cupid removed all shyness from them ; then, as if in revenge, it only made them possess those very qualities of shyness (as the three characteristics are common both to intoxication and shyness). (A. A. R.).

कुर्वतीत्यङ्गशैथिल्यं see No. 10796.

10795*

कुर्वती निचुलितं ह्रिया कियत्
सौहृदाद् विवृतसौरभं कियत् ।
कुड्मलोन्मिषितसूनसेविनीं
पद्मिनीं जयति सा स्म पद्मिनी ॥

(अ) Naiṣ 18. 52.

Rathoddhatā metre.

Concealing her feelings somewhat out of shyness, and somewhat manifesting the grace of them with good humour, she,[1] a woman of the Lily class,[2] resembled a lily with buds and full-blown flowers. (K. K. Handiqui).

1. Damayantī.
2. पद्मिनी.

10796

कुर्वती ह्यङ्गशैथिल्यं ग्लपयन्तीन्द्रियाणि च ।
मूर्च्छामिलं प्रापयन्ती हाला हालाहलोपमा ॥

(आ) SuM 18. 8.

(*a*) कुर्वतीत्यङ्ग° SuM (var.).

(*b*) ग्लपयन्ती प्रियाणि or श्लथयन्तीन्द्रियाणि SuM (var.).

Making the limbs of the body helpless, producing sensation over all the senses and bringing the person to a state of senselessness, (strong) liquor is similar to the most potent poison. (A. A. R.).

10797

कुर्वते स्वमुखेनैव बहुधान्यस्य खण्डनम् ।
नमः पतनशीलाय खलाय मुसलाय च ॥

(आ) SRHt 41. 27 (a. Capphaladeva or Cuñculadeva; see *Journal of Oriental Research* 13. 298), SR 55. 55, SSB 316. 57, SSSN 37. 10 (a. Capphaladeva).

(*d*) ख° मु° tr. SR, SSB.

Salutation to the wicked man and the pestle as they are both habituated to a fall, and perform *khaṇḍana* [reviling or powdering] of other people and of grain, respectively, with their mouths. (A. A. R.).

10798

कुर्वतो नार्थसिद्धिर्मे भवतीति ह भारत ।
निर्वेदो नात्र गन्तव्यो द्वावेतौ ह्यस्य कर्मणः ॥

(अ) MBh (MBh [Bh] 3. 33. 47 *ab/cd*, MBh [R] 3. 32. 50, MBh [C] 3. 1251).

(आ) IS 1813.

(*a*) नात्म° or नास्ति or नात्र [नार्थ°] MBh (var.).

(*b*) °तीह or °ति च MBh (var.).

(*c*) नानु or नाव° [नात्र°] MBh (var.); कर्तव्यो or मंतव्यो [ग°] MBh (var.).

(*d*) दैवं भो [द्व°] IS; अंतौ or अन्यौ or अथौ [एतौ] MBh (var.); ह्यत्र or तत्र or यस्य or अस्य [ह्यस्य] MBh (var.); कारणं [क°] MBh (var.).

O Bhārata, no one should despair saying: 'Oh, I am acting, yet success is not mine!' For, there are two other causes, besides exertion, towards success. (P. C. Roy).

10799

कुर्वतो हि भवत्येव प्रायेणेह युधिष्ठिर ।
एकान्तफलसिद्धिं तु न विन्दत्यलसः क्वचित् ॥

(अ) MBh (MBh [Bh] 3. 33. 37, MBh [R] 3. 37. 40, MBh [C] 3. 1241).

(आ) IS 1814.

(*a*) भवंतोपि भवंत्येव or कुर्वन्तोपि भवन्तोपि or कुरुते लभते सिद्धि MBh (var.); ऽभि° or ऽपि [हि] MBh (var.); एते or एवं [एव] MBh (var.).

(*b*) हि or एवं [इह] MBh (var.).

(*c*) च [तु] MBh (var.).

(*d*) विदंत्यलसा: MBh (var.).

O Yudhiṣṭhira, the man of action in this world generally meeteth with success. The idle, however, never achieve success. (P. C. Roy).

10800*

कुर्वत्या कुङ्कुमाम्भःकपिशितवपुषं यत्तवा राजहंसीं
क्रीडाहंसो मयासावजनि विरहितश्चक्रवाकोभ्रमेण ।
तस्यैतत्पाप्मनो मे परिणमति फलं यत्पुरे प्रेमबन्धाद्
एकत्रावां वसावो न च दयित दृशाप्यस्ति नौ सन्निकर्षः ॥

(आ) KavR 9. 29 (p. 47).

Sragdharā metre.

I coloured red the body of a royal female swan with saffron water and my pet (male) swan was then separated from her under the impression that it was a ruddy goose ; of this sin (of separating lovers) I now richly reap the fruit ; for, my beloved lover ! we both live in the same city and are attached to each other by love, but not near enough even to see each other. (A. A. R.).

10801*

कुर्वद्भिर्मुखरुचिमुज्ज्वलामजस्रं
यैस्तोयैरसिचत वल्लभां विलासी ।
तैरेव प्रतियुवतेरकारि दूरात्
कालुष्यं शशधरवीधितिच्छटाच्छैः ॥

(अ) Śiś 8. 38.

Praharṣiṇī metre.

The playful lover hightened the glow on the face of his beloved by throwing frequent handfuls of water,—water which had the shine of the rays of moon but which made the face of the rival co-wife dark, from afar, (with jealousy). (A. A. R.).

10802

कुर्वन्ति तावत् प्रथमं प्रियाणि
यावन्न जानन्ति नरं प्रसक्तम् ।
ज्ञात्वाथ तं मन्मथपाशबद्धं
ग्रस्तामिषं मीनमिवोद्धरन्ति ॥

(अ) P (Pts 1. 193, PtsK 1. 208), Śts 200. 1-2.

(आ) SR 349. 68, SSB 228. 68, SRM 2. 310, IS 1815, GVS 242.

(*a*) कुर्वंति Śts (var.).

(*b*) योषेन्न Śts (var.) ; जानाति Śts (var.).

(*c*) ज्ञात्वा च PtsK, Śts, SRM.

Indravajrā metre.

They do pleasing things at first till they know that the man has become deeply attached to them ; having made sure that he is caught in the net of love, they pull him up as people do with a fish which has swallowed the bait. (A. A. R.).

10803

कुर्वन्ति देवा अपि पक्षपातं
नरेश्वराः शासनमुद्वहन्ति ।
शान्ता भवन्ति ज्वलनादयो यत्
तत् सत्यवाचां फलमामनन्ति ॥

(आ) IS 1816, Subh 286.

(*a*) देवाः Subh.

(*b*) नरेश्वरा शाशनम् Subh.

(*c*) ह्यत् [यत्] Subh.

Upajāti metre ( Indravajrā and Upendravajrā ).

Even the gods show partiality (between man and man), and the lords of men [kings] carry out their orders ; that fires etc. become extinguished again, they say, is the result of those who speak the truth. (A. A. R.).

10804

कुर्वन्ति देवा अपि पक्षपातं
न सज्जना वाचि कदापि किंचित् ।
तथेत्यनुज्ञाय हि हन्त विन्ध्या-
चलोऽपि न ह्युन्नमतीति दृष्टम् ॥

(आ) SSB 360. 4.

Upajāti metre (Indravajrā and Upendravajrā).

Even the gods show partiality to some people, but good men never waver from their plighted word ; having given his word (to Agastya) that he would abide thus, the Vindhya mountain, indeed, is never seen to grow. (A. A. R.).

कुर्वन्ति स्मरमन्दिरे see No. 11303B.

10805

कुर्वन्तु नाम जनतोपकृतिं प्रसून-
च्छायाफलैरविकलैः सुलभैर्द्रुमौघाः ।
सोढास्तु कर्तनरुजः पररक्षणार्थम्
एकेन भूर्जतरुणा करुणापरेण ॥

(अ) JS 113. 37 (a. Śrī-Vaidya-Bhānupaṇḍita), ŚP 1032 (a. Śrī-Vaidya-Bhānupaṇḍita), AP 64, Any 129. 169, SR 241. 144 (a. JS), SSB 642. 2 (a. Bhānupaṇḍita), SRK 211. 2 (a. ŚP), ZDMG 27. 635, Regnaud II. 161.

(*b*) °द्रुमास्ते ŚP, Any, SR, SSB, SRK.

(*d*) एतेन JS (var.).

Vasantatilakā metre.

Let the other trees, indeed, render help to others with their flowers, shade and fruits in plenty—but they remain unhurt ; one tree alone, the compassionate *Bhūrja*, endures the pain of being skinned (for its bark) for others' protection. (A. A. R.).

कुर्वन्तोऽपि भवन्तोऽपि see No. 10799.

10806*

कुर्वन्तोऽमी कलकलं मारुतेन चलाचलाः ।
मातर्गुलगुलायन्ते गजा इव घनाघनाः ॥

(अ) Sar 2. 228, Amd 214. 564.

Vicious elephants and raining clouds buffeted to and fro by a heavy gale make jingling *kala-kala* noise and, mother, they take to flight here and there. (A. A. R.).

10807

कुर्वन्त्येव हि तूष्णीका राजन् गम्भीरचेतसः ।
लघवो घोषयन्त्येव न तु कुर्वन्ति किञ्चन ॥

(अ) Bhāgavṛtti in Ujjvaladatta's commentary on Uṇādisūtra ed. by Aufrecht, 4. 35, MK (GOS) 183.

(आ) IS 1817, Pr 366.

(*a*) तूष्णीकां Bhāga°, IS.

(*b*) जल° [राजन्] MK (GOS) ; गम्भीरवेतसः Bhāga°.

Persons who are of a serious nature work silently ; the frivolous ones make a great deal of noise, O king, and do precious little. (A. A. R.).

10808*

कुर्वन्त्वाप्ता हतानां रणशिरसि जना भस्मसाद् देहभारान्
अश्रून्मिश्रं कथंचिद् ददतु जलममी बान्धवा बान्धवेभ्यः ।
मार्गन्तां ज्ञातिदेहान् हतनरगहने खण्डितान् गृध्रकङ्कैर्
अस्तं भास्वान् प्रयातः सह रिपुभिरयं संह्रियन्तां बलानि ॥

(अ) Veṇī 5. 36.

(आ) Sāh *ad* 6. 383 (p. 158).

(*a*) नृणां [जना] Veṇī (in some texts) ; न वा [जना] Sāh.

Sragdharā metre.

Whether or not they reduce to ashes the heaps of the bodies (of warriors) killed by kindred in the midst of battle—let these (surviving) kinsmen,

anyhow, offer (funeral) water, mixed with tears, to their (dead) relations ; let them seek the bodies of their kindred amidst this dense heap of corpses, dissevered by vultures and herons ; behold, the sun is set together with the foe ; back let the troops be called.[1] (Translation in *Bibl. Ind.* 9).

1. Quoted in Sāh as an example of Conflict (*Śakti*).

10809

कुर्वन्नपि मुनिशप्तः
स्वजीवितार्थी परीक्षितो यत्नम् ।
दष्टोऽहिना विनष्टो
ज्ञेयो मृत्युः सुदुर्वारः ॥

(अ) Upadeśaśataka (KM II. 20) 49.

Āryā metre.

When cursed (to death by snake-bite) though King Parīkṣit made great efforts to save his life, still he was bitten by a snake [Takṣka] and died. One should learn (from this) that death (as ordained) cannot be warded off.

10810

कुर्वन्नपि व्यलीकानि यः प्रियः प्रिय एव सः ।
अनेकदोषदुष्टोऽपि कायः कस्य न वल्लभः ॥

(अ) P (PT 1. 70 *cd/ab*, PT 1. 63 *cd/ab*, PS 1. 62 *cd/ab*, PN 1. 46, PP 1. 227 *cd/ab*, Pts 1. 242 *cd/ab*, PtsK 1, 272 *cd/ab*, PRE 1. 70 *cd/ab*, PD 303. 6 *cd/ab*), H (HJ 2. 131, HS 2. 125, HM 2. 132, HK 2. 130, HP 2. 119, HN 2. 118, HH 63, 16-17, HC 84. 8-9). Cf. Ru 49.

(आ) VS 3429 *cd/ab*, SR 164. 485, SSB 496. 485, Sama 1 क 59, IS 1818.

(*a*) कुर्वन्त्यपि Sama.

(*c*) अनेकदुष्टदोषोऽपि PN ; अशेषदो° HJ, HM, HK, HH, Sama.

(*d*) कस्यास्ति न प्रियः VS.

One who is beloved is still beloved even if he would bring us pain ; to whom is his own body not dear even if it would he disfigured by many defects.

10811*

कुर्वन्नाभुग्नपृष्ठो मुखनिकटकटिः कन्धरामातिरश्चीं
लोलेनाहन्यमानं तुहिनकणमुचा चञ्चता केसरेण ।
निद्राकण्डूकषायं कषति निबिडितश्रोत्रशुक्तिस्तुरङ्गस्
त्वङ्गत्पक्ष्माग्रलग्नप्रतनुबुसकणं कोणमक्ष्णः खुरेण ॥

(अ) Harṣacarita 3. 6.

(आ) Skm (Skm [B] 2010, Skm [POS] 5. 2. 5) (a. Bhaṭṭa-Bāṇa), Kav p. 105, SR 325. 67, SSB 187. 68, AlK 327. 10-13, VyVi 454, 27-30. (Cf. A. L. Basham, *The wonder that was India*, Grove Press, p. 427).

(*a*) °कण्ठो [°पृष्ठो] AlK ; °कटीस्कन्धरोमा ति° SR, SB.

(*b*) °मानां Skm; °मानस् SR, SSB ; केशरेण Skm, SR.

(*c*) °स्तरङ्ग° AlK.

(*d*) °कणाक्रान्तमङ्गं [°कणं को°] AlK.

Sragdharā metre.

With bent back, and loins brought near his mouth, curving his neck sideways,/ his curls matted about his ears, the horse with his hoof rubs the corner of his eye / inflammed by irritation in sleep, while small bits of chaff cling to his morning eyelashes/ and his eye is uneasily smitten by his tossing boar-frost-scattering forehead tuft. (E. B. Cowell and F. W. Thomas).

10812**

कुर्वन्नेवं यदा पश्येन् मनोनेत्रेण योगवित् ।
हंसं बिन्दुं शिखां ज्योतिस् ततो लयमवाप्नुयात् ॥

(आ) ŚP 4478.

While meditating, if a *yogin* were to see with the vision of his mind the *Haṁsa* [Individual soul], *Bindu* [mystical spot], *Śikhā* and *Jyoti* [mystical flame *or* light], then he will be absorbed in *Brahman*. (A. A. R.).

10813

कुर्वन् षट्पदमण्डलस्य कुसुमामोदप्रदानोन्मुखं
संप्रीणन् प्रसभं मनोहरफलस्वादार्पणादध्वगान् ।
छायां संततशीतलां विरचयंश्चण्डांशुतप्ताङ्गिनां
सौजन्यं तरुराज भो प्रथय यत्ते रत्नगर्भा प्रसूः ।।

(आ) Any 110. 33.

Śārdūlavikrīḍita metre.

Welcoming the swarm of bees by giving them the fragrance of flowers, pleasing very much the travellers by offering them the taste of attractive fruit, offering shade which is ever cool to those that are scorched by the sun's rays, proclaim, Oh king of trees, your nobility of birth, for your mother is the mine of gems [the earth]. (A.A.R.).

कुर्वन् हि वैतसीं वृत्तिम् see समाक्रान्तो बलवता.

कुर्वाणं हि नरं कर्म see न यां कश्चिद् विजानीते.

10814*

कुर्वाणः सुकृतानि रक्ष्यमखिलं रक्षन् निगृह्णन् द्विषस्
तन्वानश्च यशः सुखेन विषयान् भुङ्क्ते पुमानुत्तमः ।
अन्यो जङ्गमकाष्ठमत्र नियतं तत् सर्वमुत्साहतो
लभ्यं तत् कतिचिद् दिनानि विरहः सह्यो
भवत्या मम ।।

(आ) JS 131. 10 (a. Sūktisahasra).

Śārdūlavikrīḍita metre.

Doing pious deeds, guarding all those deserving protection, destroying the enemies, and spreading his own fame, the best of men enjoys pleasures happily; another is merely a moving piece of wood. Hence everything can surely be attained by energetic action. Therefore, your ladyship should put up with separation from me for a few days. (A. A. R.).

10815*

कुर्वाणाः कैरवाणां मधुकणहरणं कूजितं रञ्जयन्तो
हंसालीकण्ठनालीष्वविकलकलमामोदमैत्रीपवित्राः ।
शेफालीफुल्लपालीपरिमलमिलनाच्चुम्बिताश्चञ्चरीकैः
कल्हाराह्लादकाराः कुवलयसुहृदः शारदा वान्ति
वाताः ।।

(अ) Bālarāmāyaṇa 5. 30.

(आ) JS 230. 28 (a. Rājaśekhara).

(*c*) °नाश् चुम्बि° Bāla°.

Sragdharā metre.

The autumnal breezes blow enabling the swans to take in drops of honey of lilies and, thereby, making their songs all the more sweet, thus cultivating, unbreakable friendly relations with them; kissed by bees when wafting the fragrance of the blossomed *śephāli* flowers, giving delight to the lotuses and cultivating friendship with the blue water-lilies. (A. A. R.).

10816*

कुर्वाणा पथि पृष्ठतः पवनमप्युत्कम्पयन्ती मनः
पक्षीन्द्रस्य हनूमतो विदधती धिक्कारविध्यां गतिम् ।
स्फीता व्योम्नि विमानसंततिरिव क्षोण्यां फिरङ्गैः कृता
वेगाद्धावति पश्य रेलशकटी प्रायः पिबन्ती दिशः ।।

(आ) SSB 575.4 (a. Rāmakṛṣṇa).

Śārdūlavikrīḍita metre.

Generating a strong breeze behind while moving on the track, causing a tremor in the mind of even the king of birds, treating with disdain the flight of

the monkey chief Hanūmān, the Europeans have made a railway train which runs [flies] fast, as if drinking in the quarters and filling the sky as it were with a large number of aerial vehicles. (A. A. R.).

10817

कुर्वीत संगतं सद्भिर् नासद्भिर्गुणवर्जितैः ।
प्राप राघवसंगत्या प्राज्यं राज्यं विभीषणः ॥

(अ) Cārucaryā 15.
(आ) Nīsam 1. 16.

Associate with the good, but not with the bad and those who do not have good qualities. Lo ! Vibhīṣaṇa got a great kingdom through his association with Rāma.

10818

कुर्वीथाः श्वशुरस्य भक्तिमधिकां श्वश्र्वाश्च पादानतिं
स्नेहं भृत्यजने प्रतीच्छ रभसाद् द्वारागतान्
बान्धवान् ॥
भर्तारं सुखदुःखयोरविकृतप्रेमानुबन्धोदया
गेहे वा विपिनेऽपि वा सहचरीवृत्तेन नित्यं भज ॥

(अ) Skm (Skm [B] 526, Skm [POS] 2. 11. 1) (a. Kālidāsanandin or Kālidāsa), ZDMG 39. 312. (Cf. A. Scharpe's Kālidāsa Lexicon I, 3; p. 212).

(*d*) सहचरीकृत्येन Skm (var.).

Śārdūlavikrīḍita metre.

Show devotion in serving your father-in-law, pay obeisance at the feet of your mother-in-law, be kind towards the servants, receive your relations cordially when they come to your door, love your husband without any change in your affection both in joy and sorrow, be an (affectionate) companion to him whether in the house or in the forest. (A. A. R.).



10819

कुलं कुतनयेनेव लोभेनेव गुणोदयः ।
ऐश्वर्यं दुर्नयेनेव शौर्यं दर्पेण नश्यति ॥

(अ) Dar 5. 28.

Just as a family comes to grief on account of a bad son, the advent of good qualities by greed, and prosperity by bad initiatives, so does valour perish on account of arrogance. (A. A. R.).

10820

कुलं कुलं कलयतां मोहान्मिथ्याभिमानिनाम् ।
लग्नः कोऽयं न जानीमः स्तब्धग्रीवाग्रहग्रहः ॥

(अ) Dar 1. 6.

Of that person who always harps on the nobility of his family and having a false pride out of delusion, we do not know which is the stiff-necked planet that occupies the *lagna*[1] in his horoscope. (A. A. R.)

1. A key point [ascendent] in one's birth-chart.

10820 A

कुलं च शीलं च वपुर्वयश्च
विद्यां च वित्तं च समानतां च ।
एतान् गुणान् सप्त निरीक्ष्य देया
ह्यतःपरं भाग्यवशा हि कन्या ॥

(अ) e in Vet after 3. 8. (Variant of No. 10820 B).

Upajāti metre (Upendravajrā and Indravajrā).

A girl should be given in marriage (to a man) after carefully taking into consideration the undermentioned seven qualities in him : family, conduct, physical constitution, age, learning, wealth and equality of status ; thereafter, (the future) depends upon the good luck (of the girl). (K. V. Sarma).

10820 B

कुलं च शीलं च सनाथता च
विद्या च वित्तं च वपुर्वयश्च ।
एतान् गुणान् सप्त विचिन्त्य देया
कन्या बुधैः शेषमचिन्तनीयम् ॥

(अ) P (PP 3. 191, Pts 4. 71, PtsK 3. 221, PM. 4. 46). (Cf. Mn 9. 88, G 18. 21, Vās 17. 70, B 4. 1. 11 ; Vīra in Saṁs 754. 16, Y in Vīra Saṁs 754. 17 ; JSAIL 20. 23). Variant of No. 10820 A and वपुः शीलं कुलं वित्तं.

(आ) IS 1823, Subh 159.

(*a*) सनाथतां Pts.

(*b*) विद्यां Pts.

(*c*) परीक्ष्य [वि°] Pts.

Upajāti metre ( Upendravajrā and Indravajrā ).

Wise men should give away a daughter in marriage (to a man) after due consideration of the seven qualities in him, *viz.*, family, conduct, status , learning, wealth, physical constitution and age ; what happens thereafter cannot be predicted. (K. V. Sarma).

10820 C

कुलं तावच्छ्लाघ्यं प्रथममभिकाङ्क्षे हि मनसा
ततः सानुक्रोशं मृदुरपि गुणो ह्येष बलवान् ।
ततो रूपे कान्तिं न खलु गुणतः स्त्रीजनभयात्
ततो वीर्योदग्रं न हि न परिपाल्या युवतयः ॥

(अ) Pratijñā-Yaugandharāyaṇa 2. 4.

(आ) Almm 148.

Śikhariṇī metre.

For, first of all, I[1] have set my mind on his[2] coming from a noble house, and then he must have a tender heart, for, this quality, though gentle, is powerful. Thirdly, he must have beauty ; no virtue indeed but women dread its absence. Lastly, he must be fierce and strong to protect his youthful bride (A. C. Woolner and L. Sarup).

1. The King Pradyota.
2. Bridegroom of princess Vāsavadattā.

10820 D

कुलं वित्तं श्रुतं रूपं शौर्यं दानं तपस्तथा ।
प्राधान्येन मनुष्याणां सप्तैते मदहेतवः ॥

(अ) Dar 1. 4.

(*c*) प्राधान्यतः Dar (var.).

Nobility of birth, wealth, learning, beauty, valour, charity and penance—these are the seven things which mainly cause pride in men. (A. A. R.).

10820 E

कुलं विद्यां श्रुतं शौर्यं सौशील्यं भूतपूर्वताम् ।
वयोऽवस्थां च संवीक्ष्य स्वाद्रियेत महामनाः ॥

(अ) KN (KN [ĀnSS] 5. 66, KN [TSS] 5. 66, KN [BI] 5. 67).

(आ) IS 1819.

(*a*) विद्याश्रुतं IS.

(*c*) संप्रेक्ष्य KN (BI).

(*d*) आद्रि° KN (BI) ; महात्मवान् KN (BI).

A high-souled monarch should select those men to be the recipients of his favour, about whose high birth, proficiency in the three divisions of learning, knowledge of the *śastra-s*, bravery, good behaviour, anticedents, age and circumstances, he had thoroughly enlightened himself. (M. N. Dutt).

10820 F

कुलं विद्या धनं चैव बलिनां मदकारणम् ।
मदावृतानां भव्यानां तानि प्रश्रयकारणम् ॥

(अ) SkP, Vaiṣṇava-kh. 31. 10.

Good family, learning and wealth cause conceit in men of power; but in the case of worthy persons like your honour they are the causes of courtesy and politeness. (A. A. R.).

कुलं वृत्तं च शौर्यं च see No. 10820 G.

10820 G

कुलं वृत्तं श्रुतं शौर्यं सर्वमेतन्न गण्यते ।
दुर्वृत्ते वा सुवृत्ते वा जनो दातरि रज्यते ॥

(अ) KN (KN [ĀnSS] 5. 61, KN [TSS] 5. 61, KN [BI] 5. 60), (Cr 1379).

(आ) SR 384. 286 (a. KN), SRHt 17. 8 (a. C), SSSN 17. 3 (a. C).

(*a*) वृत्तं च शौर्यं च KN (BI), SR; कुलं शीलं श्रुतं SRHt, SSSN.

(*c*) दुर्वृत्तेऽप्यकुलीनेऽपि KN (BI), SR.

(Noble) ancestry, (righteous) conduct, (good) reputation and (great) heroism —all these are not taken into account. (Generally) people are attached to a liberal donor, irrespective of his being of vicious or virtuous character. (S. Bhaskaran Nair).

10820 H

कुलं शीलं च सत्यं च प्रज्ञा तेजो धृतिर्बलम् ।
गौरवं प्रत्ययः स्नेहो दारिद्र्येण विनश्यति ॥

(अ) Cr 289 (CRr 8. 104, CPS 262. 112).

(*a*) सत्यं च [च स॰ च] CR (var.) (submetric).

(*b*) प्रजा CR (var.), CPS.

(*c*) गौरव- CR (var.); प्रत्यय- CR (var.).

Nobility, character, truthfulness, intelligence, energetic splendour, courage, strength, respect, confidence of others and affection—all these are lost when one is stricken by poverty. (A. A. R.).

10820 I

कुलं शीलं दया दानं धर्मः सत्यं कृतज्ञता ।
अलोभ इति येष्वेते तानार्यान् परिचक्षते ॥

(अ) KN (KN [ĀnSS] 18. 50, KN [TSS] 18. 50, KN [BI] 17. 48).

(*c*) अद्रोह [अलो॰] KN (BI); येष्वेतद् KN (BI).

(*d*) आचार्यास्तान् प्रचक्षते KN (BI).

Those in whom good family, good conduct, compassion, charity, righteousness, truthfulness, gratefulness and contentment are found, are considered to be *Ārya-s*.

कुलं शीलं श्रुतं शौर्यं see No. 10820 G.

10820 J (1–4)

कुलं सत्त्वं वयः शीलं दाक्षिण्यं क्षिप्रकारिता ।
अविसंवादिता सत्यं वृद्धसेवा कृतज्ञता ॥

दैवसम्पन्नता बुद्धिर् अक्षुद्रपरिवारता ।
शक्यसामन्तता चैव तथा च दृढभक्तिता ॥

दीर्घदर्शित्वमुत्साहः शुचिता स्थूललक्षता ।
विनीतता धार्मिकता गुणाः साध्वाभिगामिकाः ॥

गुणैरेतैरुपेतः सन् सुव्यक्तमभिगम्यते ।
तथा तु कुर्वीत यथा गच्छेल्लोकाभिगम्यताम् ॥

(अ) KN (KN [ĀnSS] 4. 6-9, KN [TSS] 4. 6-9, KN [BI] 4. 6-9), Agni-pur 239. 2 *cd*—5 *ab*.

(*a*) कु॰ शी॰ व॰ स॰ tr. KN (TSS) (var.), Agni-pur.

(*c*) असंविवादिता KN (BI).

(*f*) ॰वारिता KN (BI).

(*h*) तथैव [त॰च ] KN (TSS) (var.).

(*j*) ॰लक्ष्यता KN (BI).

(*k*) विनीतत्वं Agni-pur.

(*l*) साध्या॰ KN (BI), KN (TSS) (var.).

(*o*) च [तु] KN (TSS) (var.).

Nobility of birth, equanimity, youthfulness, good character, benevolence, activity, consistence, veracity, respectful behaviour towards those older in age and in knowledge, gratefulness, good-fatedness,[1] keen reasoning power, relationship with the great, ability to conquer his enemies, unshaken reverence, far-sightedness, energy, purity, ambitious aims, modesty and piety —these are the qualities, the presence of which in a king renders him acceptable as a refuge to the people. A king possessed of these qualities is always resorted to by his subjects seeking protection. He should act in such a way as to secure the esteem of his people. (M. N. Dut).

1. On whom fortune ever smiles.

10820 K

कुलं सुवृद्धमप्येतन्- निःश्रीकं तनयं विना ।
न शोभते सर: पूर्णम् अपेतकमलाकरम् ॥

(आ) IS 1821, Subh.

(*a*) सवृद्धम् Subh.

(*c*) शर: [स°] Subh.

(*d*) अपि तं [अपे°] Subh.

A family, however highly prosperous it may be, is not truly fortunate if there be no son ; a lake, though full of water, does not shine if it is devoid of lotus flowers. (A. A. R.).

10821*

कुलं स्वाधिष्ठानं रुचिरमणिपूरं च शनकैर्
उदस्यापास्यानाहतमथ विशुद्धं पदमपि ।
सदाज्ञामुल्लङ्घ्य प्रमदरभसादीशमहिले
नुमस्त्वां निष्पीतीं परपुरुषलुब्धां कुलवधूम् ॥

(आ) PV 44 (a. Kavikankaṇa).

(*d*) निपीति PV (var.) (*contra metrum*).

Śikhariṇī metre.

(On Goddess Pārvatī :) Setting aside family and residence and the mystical circle on the navel, as also your pure and unblemished position (in your father's abode) and disregarding the advice of good people, O wife of Lord Śiva, you impetuously coveted the Supreme God, undergoing exhausting (penance)—to you, the good housewife, our praise.

(On a wanton lady : ) O wife of a noble lord, we extol you, the noble housewife,[1] who have coveted a man other than your husband, abandoning your family and residence, as well as your bodice richly adorned with jewels and the pure path, and disregarding the orders of good people, out of impetuous passion. (A. A. R.).

1. Said ironically.

10822

कुलक्षये प्रणश्यन्ति कुलधर्मा: सनातना: ।
धर्मे नष्टे कुलं कृत्स्नम् अधर्मोऽभिभवत्युत ॥

(अ) MBh (MBh [Bh] 6. 23. 40 ; BhG 1. 40).

(*d*) ऽपि [ऽभि°] MBh (var.) ; ऽभिभवाच्युत MBh (var.).

At the loss of nobility (through wrong-doings), one's immemorial [ordained] laws of noble life get lost. When the laws are lost, lawlessness embroils the whole family. (K. V. Sarma).

10823*

कुलगुरबलानां केलिदीक्षाप्रदाने
परमसुहृदनङ्गो रोहिणीवल्लभस्य ।
अपि कुसुमपृषत्कैर्देवदेवस्य जेता
जयति सुरतलीलानाटिकासूत्रधार: ॥

(अ) Viddhaśālabhañjika 1. 1.

(आ) SkV 327 (a. Rājaśekhara), Kav 136 (a. Rājaśekhara), Prasanna 83b, Skm (Skm [B] 469, Skm [POS]

1. 94. 4) (a. Rājaśekhara), ŚP 3077, JS 12. 25 (a. Rājaśekhara), SR 250. 16 (a. ŚP), SSB 56. 23, SRK 126. 5 (a. ŚP), Sabhyālaṅkaraṇa (MS BORI 417 of 1884/87) 1. 12. Cf. A. B. Keith's *The Sanskrit Drama*, p. 237.

(*a*) °रमराणां Kav ; °प्रबन्धे ŚP, SRK.

(*d*) °लीलानांदिकः Prasanna.

Mālinī metre.

Lo, unto him that teacheth tender youth / entrancing knowledge of impassionate bliss, / that is the dearest friend the moon doth have, / unarmed, yet conquering even the God of Gods[1] / with arrows flower-tipped, and through his might / ruling the drama that mankind call love, / to him, aye, Kāma, be all glory given ! (L. H. Gray).

1. Śiva.

10824*

कुलजः सफलतरूणां
सौभाग्यं कृतयुगावताराणाम् ।
राजकुलं शङ्कघानां
स्त्रीहृदयं प्रकृतिकुटिलानाम् ॥

(अ) Kal 10. 30.

Āryā metre.

He is nobly born among fruit-yielding trees, the good fortune of those who have taken their incarnations in the golden age [*Kṛtayuga*], the king's court to suspicious people and the heart of a woman to those who are naturally crooked. (A. A. R.).

10825

कुलजातिपरिभ्रष्टं निकृष्टं दुष्टचेष्टितम् ।
अस्पृश्यमधमं प्रायो मन्ये स्त्रीणां प्रियं वरम् ।

(अ) VCsr II. 15.

(आ) IS 1822, GVS 381.

(*c*) अस्पृश्यं मरणे प्राप्ते ( °श्यमरणप्राप्ते ) VC (var.).

A man who has fallen from a noble family and high caste, of low taste and reprehensible activities, one unfit to be touched and of low mental make up, such a lover, methinks, is the one dear to most women ! (A A. R.).

10826

कुलजोऽयं गुणवानिति
विश्वासं नाचरेत् खलप्रकृतौ ।
ननु मलयचन्दनादपि
समुत्थितोऽग्निर्दहत्येव ॥

(अ) Dvi, Appendix 23.

(आ) SRHt 199. 137 (a. Sundarapāṇḍya), SSSN 183. 60 (a. [?] Sundarapāṇḍya), SuB 13. B. 19, VS 2859 (a. Ravigupta), Cf. ABORI 48, p. 150, No. 20.

(*a*) कुलकोपं SuB.

(*b*) विश्वासो न क्षमः Dvi, SRHt, SSSN; विश्वासो न हि खलेषु कर्तव्यः SuB.

(*c*) न तु ? [ननु] SRHt, SuB.

Āryā metre.

Birth in a noble family and possession of merits are no criteria for reposing trust in one of wicked nature. Does not fire produced even from (the cooling) sandal of the Malaya mountain indeed cause burns ? (A. A. R.).

10827

कुलटा नरघातिभ्यो निर्दया दुष्टमानसा ।
जारार्थे च सुतं हन्ति बान्धवस्य च का कथा ॥

(अ) Nārada's Pañcarātra 1. 14. 86.

(आ) IS 1824, Pr 366, GVS 424.

An unchaste woman of evil intent is more ruthless than even murderers. For the sake of the paramour, she will kill even her own son ; then what about other kith and kin ? (K. V. Sarma).

10828-29

कुलटानां न सत्यं च न च धर्मो भयं दया ।
न लौकिकं न लज्जा स्याज्- जारचिन्ता निरन्तरम् ॥

स्वप्ने जागरणे चैव भोजने शयने सदा ।
निरन्तरं कामचिन्ता जारे स्नेहो न चान्यतः ॥

(अ) Nārada's Pañcarātra 1. 14. 84-85.

(आ) IS 1825-26, GVS 422-23.

Unchaste women do not know truth, nor *Dharma*, nor fear, nor pity, nor general custom, nor shame ; they constantly think of their paramours.

When asleep and when awake, when eating and when resting, they constantly think of their paramours and do not feel any affection for anybody else.

10830

कुलटा बहुपुंरागा वेश्यावेश्या प्रकाशतः ।
लोभेन सर्वपुंरागा सामान्या कथिता बुधैः ॥

(अ) Rasaratnahāra of Śivarāma Tripāṭhin (KM VII 118) 27.

(आ) GVS 54.

An unchaste woman openly passionate over several men is termed a *veśya* ; one who is passionate over all, merely out of greed, is a common harlot : so say the wise. (K. V. Sarma).

10831

कुलटा स्वपतिं हित्वा यथान्यं भोगकाङ्क्षया ।
संसेवते सकामोऽन्यान् देवादीन् फलकाङ्क्षया ॥

(आ) Lau 5.

Just as an unchaste woman, longing for enjoyment, neglects her husband and goes to another, so also a person full of desire (gives up his family deity and) serves other gods to achieve his ends. (V. Krishnamacharya).

10832**

कुलत्थक्वाथतोयेन तरुः पुष्पफलं त्यजेत् ।
किंशुकार्जुनतर्करी- लवणाम्बूक्षणेन च ॥

(आ) ŚP 2295.

When sprinkled with water boiled with *kulattha* pulse, a tree will shed its flowers and fruits ; so also when it is sprinkled with salt-water mixed with the juice of *kiṁśuka*, *arjuna* and *tarkārī* trees. (A. A. R.).

कुलत्रयकृतं कीर्त्या see No. 10833.

10833

कुलत्रयगृहं कीर्त्या निजया धवलीकृतम् ।
कृष्णं करोत्यकृत्येन नारी दीपशिखेव तु ॥

(अ) SkP, Nāgara-kh. 158. 69.

(*a*) कुलत्रयकृतं SkP (var.).

A woman can, by her unchastity, reduce to infamy her family house for three generations—a house which she had (once) conduced to brighten up, just as the flame of a lamp, which had lighted up the house (earlier), can reduce it to darkness (by being put out). (K. V. Sarma).

10834

कुलपतनं जनगर्हां
नरकगतिं प्राणितव्यसन्देहम् ।
अङ्गीकरोति तत्क्षणम्
अबला परपुरुषमभियान्ती ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 832, Kuṭṭ [KM] 810). Variant of 10835.

Āryā metre.

A woman who runs after a man other (than her husband) invites on herself, that very moment, the ruin of the family, censure of the people, the road to hell and a doubt on her own (honourable) existence. (K. V. Sarma).

10835

कुलपतनं जनगर्हां
बन्धनमपि जीवितव्यसन्देहम् ।
अङ्गीकरोति कुलटा
सततं परपुरुषसंसक्ता ॥

(अ) P (PP 1. 135, Pts 1. 176, PtsK 1. 192), Vet Hu[1] 20. 5.

(आ) SR 352. 9 (a. P), SSB 232. 9, SRK 118. 11 (a. Śārṅgadhara, but not found in ŚP), IS 1827. GVS 431, SRM 2. 308. Variant of 10834.

(*b*) प्राणित° Vet Hu[1]; जीवितस्य सं° SR, SSB, SRK.

(*c*) तत्क्षणम् [कु°] Pts, Vet Hu[1]; सकलं [कुल°] SR, SSB, SRK.

(*d*) अबला [स°] Pts, Vet Hu[1]; वनिता [सत°] SR, SSB, SRK ; °संरक्ता Pts.

Āryā metre.

A woman who is attached to a man other than her husband constantly invites on herself the ruin of the family, censure of the people, imprisonment and even the doubt of her (honourable) existence. (K. V. Sarma).

10836

कुलभक्तांश्च यो द्वेष्टि नवीनं भजते जनम् ।
स गच्छेत् शत्रुसाद् राजा धनप्राणैर्वियुज्यते ॥

(अ) Śukr 5. 23.

A king who dislikes those attached to his family (for generations) and enlists (instead) new men will be defeated by the enemy and will be deprived of his wealth and life. (K. V. Sarma).

10837*

कुलमकलङ्कं न गणितम्
अवधीरितमग्रजन्मनामुचितम् ।
नावेक्षितमवगीतं
शठसेवितवर्त्मनि त्वया पतता ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 411, Kuṭṭ [KM] 411). Cf. वंशे कुटिल°.

Gīti-āryā metre.

You have forgotten your stainless race, (O one disowned). You have had no thought of what you owed to your elders ; you have fallen into the ways of evil, and have not considered the unfavourable reflections which will be passed upon your conduct. (E. Powys Mathers).

10838*

कुलममलिनं भद्रा मूर्तिर्मतिः श्रुतिशालिनी
भुजबलमलं स्फीता लक्ष्मीः प्रभुत्वमखण्डितम् ।
प्रकृतिसुभगा ह्येते भावा अमीभिरयं जनो
व्रजति सुतरां दर्पं राजन् त एव तवाङ्कुशाः ॥

(आ) VS 2507, SRHt 170. 10 (a. Mudrārākṣasa, but not found therein), SSSN 91. 17, Kpr 10. 508, AIR 349, Sar 5.368, KāP *ad* 10. 30 (p. 364), KHpk 396. 563, AIS 197. 3-6. AR 203. 1-4.

(*a*) कुलमलिनं AIR (printing error).

(*c*) °गास्ते ते SRHt, SSSN ; एते [ह्येते] AR ; मदस्य च (मद स्तुति° SRHt) हेतवो [अ° ज°] VS, SRHt, SSSN, Sar.

(*d*) पुरुषो यैरुन्मादं त VS, SRHt, SSSN, Sar ; नितरां [सु°] AR, राजँस्त AIR, AP.

Hariṇī metre.

The family untarnished; appearance gentle; intellect versed in revelation; the strength of arms enough; wealth clear; sovereignty unimpeded—these thy conditions are naturally sweet and through these this person becomes elated; but these are only your goading hooks. (G. Jhā).

10839

कुलमार्गपर: श्रेष्ठ: पित्रो: शुश्रूषक: शुचि: ।
शास्त्रमार्गानुसारी च धर्मिष्ठो धर्ममाप्नुयात् ॥

(अ) Śuka (ŚtsAn 582. 4-5, in Lassen's Anthologie Sanscritica 3. 33).

(आ) IS 1828.

(*a*) °परिभ्रष्ट: StsAn (var.).

(*c*) °मार्गपरिभ्रष्ट: ŚtsAn (var.).

That noble person who sticks to the customs of his family, that man of pure conduct who attends to the needs of his parents and the man who follows the path chalked out by scripture—all these follow the right path and will obtain *Dharma* [religious merit]. (A. A. R.).

10840*

कुललालिलावलोले
शलिलेशे शालशालिलवशूले ।
कमलाशवलालिबले-
ऽमाले विशमन्तकेऽविशमे ॥

[ कुररालिरावलोलं
सलिलं तत्सारसालिरवशूरम् ।
कमलासवलालिवरं
मारयति शाम्यतो विषमम् ॥ ]

(अ) RK 4. 12.

(आ) KHpk 325. 524; SSB 568. 2 (a. Rudraṭa).

Āryā metre.

1. *Meaning of the verse in Sanskrit* :

Due to the fear of death I entered that path in the direction of Viṣṇu—death who is eager to snatch away good people affectionate to their families, who belittles swordsmen, who takes away householders, whose henchmen like even poor people and who is unavoidable.

2. *Meaning of the verse in Māgadhī Prākṛt* :

That water in the autumn kills [powerfully affects] even great ascetics—the water that resounds with the cries of ospreys, which by the cacklings of cranes is very brave (in killing separated lovers) and which is conspicuous by the presence of intoxicated bees. (A. A. R.).

10841-42

कुलविद्याश्रुतौदार्य- शिल्पविक्रमधैर्यवान् ।
वपुस्सत्त्वबलारोग्य- स्थैर्यशौचदयान्वित: ॥

पैशुन्यद्रोहसम्भेद- शाठ्यलौल्यानृतातिग: ।
स्तम्भचापलहीनश्च सेवनं कर्तुमर्हति ॥

(अ) KN (KN [ĀnSS] 5. 13-14, KN [TSS] 13-14, KN [BI] 5. 13-14).

(*b*) शीलवि° KN (BI).

That person only is fit to serve a worthy master who possesses a noble lineage, learning, proficiency in *Śruti-s*, liberality, *artistry*[1], prowess and patience; who is blessed with an amiable appearance, even-mindedness, physical might, healthiness, firmness of mind, honesty of intentions and kindness of disposition; who is beyond the reach of malevolence, treacherousness, a spirit of sowing dissensions, guilefulness, avidity and falseness, and (lastly) who has cast off obstinacy and fickleness alike. (M.N. Dutt).

1. Following the reading शील in KN (BI), M. N. Dutt has : good character.

कुलवृद्धिं च राजेन्द्र see ज्ञातयो वर्धनीयास्ते:.

10843

कुलव्रतधरा नारी नरस्य यदि जायते ।
तदा तस्य गुरुर्लक्ष्मी: शास्त्रं मित्रं गति: सखा ॥

(आ) IS 1829, Subh 90.

If a man has a wife who upholds the noble traditions of the family, then prosperity will be his preceptor, the *śāstra* [scripture] will be his friend and wisdom his intimate companion. (A. A. R.).

10844

कुलशीलगुणोपेतः सत्यधर्मपरायणः ।
रूपवान् सुप्रसन्नश्च राजाध्यक्षो विधीयते ॥

(अ) Cr 290 (CRT 5. 3, CPS 109. 3), GP 1. 112. 4. Cf. No. 10845.

(आ) ŚKDr *ad* भृत्यः (a. GP).

(इ) (Cf. RN [P] 10, Śl̥t [OJ] 20).

(*c*) रूपेण CR (but CRT, GP as above).

(*d*) सेनाध्यक्ष [रा°] CR (but CRT, GPy as above); कोषाध्यक्षो [रा°] GP; महीपतेः [वि°] CR (but CRT, CRBh II, GP, ŚKDr, as above).

A man of noble birth and character, who is further graced by the qualifications of truthfulness, honesty of purpose, handsome features and a broad catholicity of views, should be entrusted with the management of a realm. (M. N. Dutt).

10845

कुलशीलगुणोपेतः सर्वधर्मपरायणः ।
प्रवीणः प्रेषणाध्यक्षो धर्माध्यक्षो विधीयते ॥

(अ) Cr 291 (CN 100, CS 1. 54, CNSap 31, CNŚPK 95). Cf. GP 1. 112. 4. Cf. also No. 10844.

(आ) ŚKDr *ad* धर्माध्यक्षः (a. C), SR 142. 19 (a. C), SSB 461. 1, SRHt 142. 2 (a. KN, but not found therein), SSSN 129. 2 (a. KN), IS 1830.

(इ) RN (P) 10, Cf. Śl̥t (OJ) 20.

(*a*) कुलशीलशमोपेतः (°म°; °मे°; °त; °ताः) CS (var.).

(*b*) सत्यधर्मपरायणः (सत्ये°; °यण) CS, CN (var.), CPS, GP, SRHt, SSSN.

(*c*) रूपवान् सुप्रसन्नश्च GP (Cf. Cr No. 290); प्रवीणो (°ण; °णः) पेशलो दक्षो (दक्ष) CS; प्रणीय वशरोधेक्षो CS (var.); प्रवीणो यो सदा दक्षो CS (var.); प्रवीणः⋯⋯लो दक्षो CN (var.); प्रधानः [प्र°] CN (var.); प्रेक्षणाध्यक्षो SR, SSB; प्रेक्षणे दक्षो (°क्षः SSSN). SRHt, SSSN.

(*d*) राजाध्यक्षो (°ध्ये°; °धि°: °धे°; °धा°) विधीयते CS, SRHt, SSSN; कोषाध्यक्षो विधीयते GP; राजभृत्योभिधीयते (°भृ°) CN (var.).

(*cd*) येशलोदक्षोसुजाध्यक्षो विधंयते (*sic !*) CN (var.).

He who is of good family, has good manners and good qualifications, conforms with the rules of *Dharma* and knows them well, should be made the minister of justice [*Dharmādhyakṣa*].

10846

कुलशीलपौरुषादि-
प्रख्यातयशोविशोभिजन्मानम् ।
धनवन्तमधनमपि वा
रञ्जय राजानमुन्नतारम्भम् ॥

(आ) SMH 6. 36.

(*d*) °तावस्यम् [°तार°] SMH (var.).

Gīti-āryā metre.

Please that king whose undertakings are in a big way, whether he is possessed of riches or not, provided he has nobility of birth, character and manliness, all of which adorn his birth and proclaim his fame. (A. A. R.).

10847

कुलशीलवृत्तदोषान्
विद्यादोषांश्च कर्मदोषांश्च ।
कथयति परस्य नीचो
न तु स्मरत्यात्मनो दोषान् ॥

(अ) Dvi 77.

Āryā metre.

Faults of others pertaining to family, character, conduct, learning and actions, the low person broadcasts; but he (conveniently) forgets his own faults. (A. A R.).

कुलशीलशमोपेत: see No. 10845.

10848

कुलशीलश्रुताचार- वतां किल सतां कुले ।
चिरादाराध्य जायन्ते पुरुषाः पुरुषोत्तमम् ॥

(आ) SMH 2. 29.

Men are born in the families of good people who possess nobility of birth, character, learning and polite behaviour, by worshipping for a long time the best of *Puruṣa-s* [Lord Viṣṇu]. (A. A. R.).

कुलशीलेषु सम्पन्नो see No. 9073.

10849*

कुलशैलदलं पूर्ण- सुवर्णगिरिकर्णिकम् ।
नमोऽधितिष्ठतेऽनन्त- नालं कमलविष्टरम् ॥

(अ) Stutikusumāñjali of Śrī-Jagaddhara (KM 23) 2. 19.

(आ) VS 13 (a. Paṇḍita Jagaddhara), SR 17. 2 (a. VS).

Having the seven principal mountains for its petals, the mountain full of gold for its pericarp, the serpent Ananta for its stalk—to the god occupying for his residence such a lotus, my salutation. (A. A. R.).

कुलस्त्रियोऽपि धर्मेण see No. 9762.

10850

कुलस्य कमलस्येव मूलमन्विष्यते यदि ।
दोषपङ्कप्रसक्तान्तस् तदावश्यं प्रकाशते ॥

(अ) Dar 1. 7.

(*c*) दोष: पङ्कप्रसङ्गोन्ता° Dar (var.); °प्रसक्तन्तोस् Dar (var.).

(*d*) प्रदृश्यते Dar (var.).

In the case of a (great) family and a lotus, if an investigation is made as to its origin, then will surely be disclosed a defect of mud that has spread deep within. (A. A. R.).

10851

कुलस्य शीलस्य गुणस्य चात्मनः
स्वयं गुणान् ये कथयन्ति पण्डिताः ।
न शोभते तेषु हिमेन्दुपाण्डुरः
सदाचरश्छत्रमिवात्मना धृतम् ॥

(अ) Cr 1380 (CNP II 28, CM 41).

(*a*) शीस्य (°ल° om.) CNP II.

(*c*) तस्य [ते°] CNP II (MS); हिमिंदुपाण्डुरं CNP II (MS).

(*d*) सभाचारं CNP II (MS); इवामिवोत्मना (*sic !*) CNP II (MS); सदाचार: Cr (*contra metrum*); emended to सदाचर:, editorially (*metri causa*).

Vaṁśastha metre.

It does not augur well in wise men to extol their own nobility, character and virtue. The umbrella of good fortune, if held by oneself, does not bring any advantage even as the moon covered by an overcast of mist.

10852*

कुलाचला यस्य महीं द्विजेभ्यः
प्रयच्छतः सीमदृषत्त्वमापुः ।
बभूवुरुत्सर्गजलं समुद्राः
स रैणुकेयः श्रियमातनोतु ॥

(अ) Khaṇḍapraśasti-prārambha 61.

(आ) Sama 1 क 13, SR 20. 69, SSB 33. 1, RJ 100 (a. Khaṇḍa°), Regnaud II 102 (a. Khaṇḍa°).

(*b*) °मायुः Khaṇḍa°.

(*d*) रेणु° Khaṇḍa°.

Upendravajrā metre.

May that son of Reṇukā [Paraśurāma] bring you welfare, to whom the seven principal mountains constituted the boundary wall when he gave away the earth as a gift to the Brāhmaṇa-s and to whom the water offered at the time of the gift was the ocean. (A. A. R.).

कुलाचारजनाचारैः see यः कुलाभिजनाचारैः.

10853

कुलाचार्या महात्मानः सत्यवाचो जितेन्द्रियाः ।
यजमानहिताधाने दक्षा वन्द्याः पुरोहिताः ॥

(आ) SSB 300. 2.

Family preceptors, the great-souled ones, having truth in their speech, and senses under control, efficient ever in promoting beneficial acts of the *yajamāna* [house-holder], these family priests are (always) to be honoured. (A. A. R.).

10854

कुलादपि वरं शीलं वरं दारिद्र्यमामयात् ।
राज्यादपि वरं विद्या तपसोऽपि वरं क्षमा ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritra 3. 415.

(आ) IS 1831, Subh 114.

(*b*) दारिद्रमासयात् Subh (*sic !*).

(*d*) क्षमाः Subh.

Conduct is superior to nobility of birth, poverty is preferable to disease, learning is greater than a kingdom and forbearance is more than penance. (K. V. Sarma).

10855

कुलानि जातिश्रेणीश्च गणान् जानपदानपि ।
स्वधर्माच्चलितान् व्रात्यान् विनये स्थापयेत् पथि ॥

(आ) ŚbB 478.

(A king should) keep on the right path the nobility, the graded castes, the guilds, the subjects in general and the *vrātyas* who have strayed from their ordained duties. (K. V. Sarma).

10856

कुलानि समुपेतानि गोभिः पुरुषतोऽश्वतः ।
कुलसंख्यां न गच्छन्ति यानि हीनानि वृत्ततः ॥

(अ) MBh (MBh [Bh] 5. 36. 28, MBh [R] 5. 35. 28, MBh [C] 5. 1287).

(आ) Saśā 40. 142.

(*b*) ऽर्थतः MBh (var.), Saśā ; ऽन्नतः or ऽन्यतः MBh (var.).

(*c*) कुलाख्यां नानुगच्छन्ति MBh (var.).

(*d*) वृत्तितः MBh (var.).

Such families, though they are in possession of (any number of) male members, horses and kine, if found lacking in good couduct, cannot be counted among families ( proper ). (S. Bhaskaran Nair).

10857

कुलाभिमानः कस्तेषां जघन्यस्थानजन्मनाम् ।
कुलकूलंकषा येषां जनन्यो निम्नगाः स्त्रियः ॥

(अ) Dar 1. 11.

(*b*) जनानां स्था° [जघन्यस्था°] Dar (var.).

What family honour and prestige do they have, those who are born of the lowest of classes ? For, their mothers are women who have broken all bounds of decency and are similar to rivers that go to lower levels breaking the banks. (A. A. R.).

10858

कुलाभिमानाभरणस्य माता
पितामही वा प्रपितामही वा ।
योषित् स्वभावेन यदि प्रदुष्टा
तदेष दोषः कुलमूलघातः ॥

(आ) Dar 1. 16.

Upajāti metre (Upendravajrā and Indravajrā).

For the ornament of a family's pride the mother, grandmother or the great grandmother (is the principal cause) ; if a woman is by nature vicious, then that fault will cut at the very root of the family. (A. A. R.).

10859

कुलाभिमाने विभवो विभवेऽभिनवं वयः ।
यौवनेऽभिमता कान्ता योगोऽयं भाग्यसम्पदाम् ॥

(आ) JS 303. 3 (a. Kṣemendra).

To have wealth when one already possesses nobility of birth, to have youth when there is wealth, to have the desired bride when there is youth—such a combination occurs only with a wealth of luck. (K. V. Sarma).

10859 A

कुलार्थं धार्यते पुत्रः पोषार्थं सेव्यते पिता ।
आशयाश्लिष्यति जगत् नास्ति निष्कारणा स्वता ॥

(अ) Buddhacarita 6. 10.

(इ) Bu° (T) 6. 10 ; Fopen hsing chi ching 731 a, 25. 26.

(*d*) निष्कारणास्वता Bu° (var.).

A son is maintained for the continuance of the family. A father is honoured for the sake of maintenance. The world is liked for (the fulfilment of) some desire. There is no 'own-ship' without some motive. (K. V. Sarma).

10860

कुलिङ्गद्वारकाणि स्युर् उत्सवार्थं कुलस्य ह ।
तेषां च द्वारवद् गुप्तिः कार्या सर्वात्मना भवेत् ॥

(अ) MBh (MBh [Bh] 12. 69. 42, MBh [R] 12. 69. 44, MBh [C] 12. 2639).

(आ) SRHt 161. 5 (a. MBh), SSSN 125. 4.

(*a*) कङ्क° MBh ; कण्टक° or संकट° or षडंग° or कांडग° or कुलिक° or करंक° or कुलिग° or कुलिक° or कुलंक° MBh (var.) ; °कानि MBh (var.).

(*b*) उच्छ्वासार्थं (°र्थं or उधाः सर्व° or उच्चाः सर्व° or यानि सर्व°) पुरस्य MBh ; उच्छ्वासार्थं SSSN (printing error for °च्छ्°) ; हा or च or हि or तु or वा or वै [ह] MBh (var.).

(*c*) तद् [च] MBh (var.) ; चाचारवद् [च द्वा°] MBh (var.).

(*d*) °त्मनां MBh (var.).

(In palaces) there will necessarily be small backside entrances for admitting servants on occasions of family festivities. But these openings should also be guarded with all care as in the case of the main entrances. (K. V. Sarma).

10861

कुलिशं सर्वलोहानाम् अम्भसां शैलसेतवः ।
अभेद्याः प्रतिभाव्यन्ते न किंचिदसतां पुनः ॥

(अ) RT 6. 273.

(आ) IS 1832.

It would seem that the diamond cannot be cut by any metal ; neither can waters break stone dykes. But nothing is indestructible for evil-doers. (K. V. Sarma).

10862

कुलिशाहतिहृतशिरसेऽप्य्
अवात् कबन्धाय जीवते शक्रः ।
अशनायोरसि वदनं
दीनो रिपुरप्यनुग्राह्यः ॥

(आ) Upadeśaśataka (KM II. 20) 26.

Āryā metre.

Though Indra cut off the head of (demon) Kabandha with a stroke of his thunderbolt weapon, he gave to the still alive demon a mouth on his chest for taking food. Even an enemy, when afflicted, should be helped. (A. A. R.).

कुलीनः कुलसम्पन्नो see No. 10864.

10863

कुलीनः प्रायशो लोके तादृशस्योपकारकः ।
तिमिरं हि तिरस्कारि तस्करस्योपकारकम् ॥

(आ) SRHt 40. 9 (a. Śṛṅgāraprakāśa).

People of noble birth generally render help to people of their kind in this world ; darkness is blinding, but it helps a thief. (A. A. R.).

10864

कुलीनः शीलसम्पन्नो वाग्मी दक्षः प्रियंवदः ।
यथोक्तवादी स्मृतिमान् दूतः स्यात् सप्तभिर्गुणैः ॥

(अ) MBh (MBh [Bh] 12. 86. 27, MBh [R] 2. 85. 28, MBh [C] 12. 3321).

(आ) SRHt 156. 6 (a. MBh), VS 2821, SSSN 121. 6 (a. MBh), IS 1837.

(*a*) कुलसं°, सत्त्वसं° MBh (var.), शीळ° SRHt.

(*b*) वाङ्मी MBh (var.); वाग्मी SRHt.

(*c*) द्युतिमान् [स्मृ°] MBh (var.).

A royal envoy should be endowed with the following seven qualities : high birth, good conduct, eloquence, cleverness, sweet tongue, faithful delivery of messages and good memory. (K. V. Sarma).

कुलीनः सत्त्वसम्पन्नः see No. 10865.

कुलीनः सत्त्वसम्पन्नो see No. 10864.

10865

कुलीनः सत्यसम्पन्नः शक्तोऽमात्यः प्रशंसितः ।
एतैरेव गुणैर्युक्तस् तथा सेनापतिर्भवेत् ॥

(अ) MBh (MBh [Bh] 12. 86. 30, MBh [R] 12. 85. 31, MBh [C] 12. 3224).

(आ) IS 1836.

(*a*) सत्त्वसं° or शीलसं° MBh (var.).

(*b*) शुक्लो or शुद्धो or शक्यो MBh (var.); मान्यः MBh (var.); प्रशंसिता or प्रशस्यते or प्रशंसिते MBh (var.).

(*c*) युक्तास् MBh (var.).

A minister will attain to fame if he is of a noble family, truthful and strong. To be the commander of the army also one should possess such qualities. (K. V. Sarma).

कुलीनत्वं कुले भावं see No. 84.

10866–67

कुलीनमकुलीनं वा वीरं पुरुषमानिनम् ।
चारित्रमेव व्याख्याति शुचिं वा यदि वाऽशुचिम् ॥

अनार्यस्त्वार्यसंकाशः शौचाद्धीनस्तथा शुचिः ।
लक्षण्यवदलक्षण्यो दुःशीलः शीलवानिव ॥

(अ) R (R [Bar] 2. 101. 4-5, R [B] 2. 109. 4-5, R [G] 2. 118. 4-5).

(आ) SSap 250 (No. 10866 only), IS 1833-34.

(*b*) नरं or धीरं or परं or भीरुं [वीरं] R (var.).

(*c*) चारित्र्यम् R (var.) ; ह्याचष्टे (चा° ; °ष्ट) or चाख्याति or व्याचष्टे [व्या°] R (var.).

(*d*) शुभं वा यदि वाशुभम् R (var.) ; मतिं [शु°] R (var.).

(*e*) आर्यसंस्थानः (°नं ; °नैश्) or अनार्यश्चात्मशीलश्च or अनार्यस्त्वार्यशीलश्च (अनर्थं°) R (var.).

(*f*) शौचान्वित इवाशुचिः R (var.) ; शौचहीनस् (शो°) or शौचाधीनस् or शोचाद्धीनस् R (var.) ; सदा [तथा°] R (var.).

(*g*) निर्लक्षणो लक्षणवान् or निर्लक्ष्मणो लक्ष्मणवान् or दुर्लक्षणो लक्ष्मणवान् (लक्ष°) or निर्लक्षणोथ लक्षणो or निर्लक्षणे लक्षणं वा or लक्षिण्यवदलक्षिण्यो or लक्षस्यवदलक्षिण्यो or लक्षण्य इव लक्षेण R (var.).

(*h*) दुशीलश् (सु°) or दुःशीलं or अरोदुः [दुः°] R (var.) ; अपि or इह or इति [इव] R (var.).

A man's character alone will demonstrate whether he is of a noble descent or of low descent, valorous or only pretending, and pure or impure.

(If not judged by character), a low person might pass for a high-born, one who is impure for pure, one without qualities for one with qualities, and a man of bad conduct for one of good conduct. (K. V. Sarma).

10868

**कुलीनमार्यं श्रुतवद्विनीतम्**
**मनोज्ञतं सभ्यमहार्यबुद्धिम् ।**
**कृतज्ञतोर्जामतिसत्त्वयुक्तं**
**सद्वृत्तपक्षं खलु तं च विद्यात् ॥**

(आ) KN (KN [ĀnSS] 16. 30, KN [TSS] 16. 30, KN [BI] 15. 30).

(*b*) अलोलुपं सत्यमहार्यमन्त्रैः KN (ĀnSS).

Upajati metre (Upendravajrā and Indravajrā).

One of high lineage, straightforward, learned in the *śāstra-s*, polite, high in rank and position, firm in his allegiance, grateful, and endowed with power, intelligence, and wisdom, such a one should be recognized as a faithful and well-behaved party. (M. N. Dutt).

10869

**कुलीनस्य कुलीनस्य नववारिद्र्यलज्जया ।**
**किं कुलेनाकुलीनाग्रे याच्ञावैन्यप्रलापिनः ॥**

(अ) Dar 1. 12.

Of what avail is birth in a noble family to one, who, though well born, has to bend low on the ground due to the shame of new-born poverty and who has to make pitiable representations for help before a low-born person ? (A. A. R ).

10870

**कुलीनस्य च या निन्दा वधश्चामित्रकर्शन ।**
**महागुणो वधो राजन् न तु निन्दा कुजीविका ॥**

(अ) MBh (MBh [Bh] 5. 71. 20, MBh [R] 5. 72. 24, MBh [C] 5. 2698).

(आ) IS 1835.

(*a*) नि° च or नि° या tr. MBh (var.).

(*b*) स वधो [वधश्च] MBh (var.) ; वा [च] MBh (var.) ; °घातिनः or कर्षण MBh (var.).

(*c*) महागुणवधो MBh (var.).

(*d*) च [तु] MBh (var.) ; कुजीवितं (°ता) or जुगुप्सिता or कुजीवनं MBh (var.).

To a man of noble descent, O grinder of foes, even censure is death. Death is even many times better than a life of blame. (P. C. Roy).

10871

कुलीन स्वाधीन भ्रमणपरिहीन प्रियतम
क्षमासिन्धो साध्वीशरण करुणाभाजन विभो ।
अथेदानीमस्याः कुरु करुणमिन्दीवरदृशो
दृशेयं प्राणेश क्षणमपि विलम्बं न सहते ॥

(आ) SH (part II) fol. 40a (239), SkṛP 1.
Śikhariṇī metre.

O my dearest ! born in a noble family, independent, not travelling, ocean of forgiveness, the resort of your faithful wife, O merciful Lord/ show mercy to me now by the glance of your lotus-eyes. O Lord of my life ! even the delay of a moment is intolerable. (R. Chaudhuri).

10872

कुलीनाः शुचयः शूराः श्रुतवन्तोऽनुरागिणः ।
दण्डनीतेः प्रयोक्तारः सचिवाः स्युर्महीपतेः ॥

(अ) KN (KN [ĀnSS] 4. 24, KN [TSS] 4. 24, KN [BI] 4. 25).
(आ) SRHt 98. 2 (a. Kāmandakī), SSSN 110. 2 (a. R, but not found therein), IS 1840.
(*a*) शुद्धाः [शू°] SSSN.
(*b*) ऽनुरागिनः KN (BI).
(*c*) दण्डनीतिप्रयो° KN (BI), SSSN.
(*d*) तु [स्युः] SSSN.

The *ministers*[1] of a monarch should be high-born, pure-natured, heroic, learned, loyal and experts in the practical application of the science of polity. (M. N. Dutt).

1. M. N. Dutt has : attendants.

10873

कुलीनान् नावमन्येत सम्यग्वृत्तान् मनस्विनः ।
त्यजन्त्येतेऽवमन्तारं घ्नन्ति वा मानहेतवः ॥

(अ) KN (KN [ĀnSS] 5. 67, KN [TSS] 5. 67, KN [BI] 5. 68).
(आ) IS 1838.
(*b*) मानहेतुना KN (BI) 5. 68.

One [a wise monarch] should never despise the high-born, well-mannered, and noble-minded persons ; for, these very men whose honour is at stake, might disown that censurer or (even) kill him. (S. Bhaskaran Nair).

10874

कुलीना रूपवत्यश्च नाथवत्यश्च योषितः ।
मर्यादासु न तिष्ठन्ति स दोषः स्त्रीषु नारद ॥

(अ) MBh (MBh [Bh] 13. 38. 11, MBh [R] 13. 38. 11, MBh [C] 13. 2212).
(आ) SR 349. 42, SSB 228. 42, IS 1839.
(*b*) निर्धनाः सधनापि वा MBh (var.).
(*d*) भारत [ना°] MBh (var.).

Even if high-born and endowed with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly stains them, O Nārada ! (P. C. Roy).

10875

कुलीनेषु कृतज्ञेषु सार्द्रचित्तेषु संयतः ।
कार्यार्थकुशलो विद्वान् पूर्वं साम प्रयोजयेत् ॥

(अ) Mānasollāsa 2. 978.
(आ) SRHt 151. 1 (a. Kāmandakī), SSSN 117. 2 (a. KN, but not found therein).
(*b*) साधुषु [संयतः] Māna°.
(*c*) कार्यार्थेषु च मेधावी Māna°.

Towards people well born, to those that are grateful, and those who are tender-hearted, a wise man should have restraint in order to achieve his purpose and employ conciliatory means in the beginning. (A. A. R.).

10876

कुलीनैः सह सम्पर्कं पण्डितैः सह मित्रताम् ।
ज्ञातिभिश्च समं मेलं कुर्वाणो न विनश्यति ॥

(अ) Cr 292 (CN 56, CPS 355. 6). Cf. No. 6497.

(आ) SR 162. 389 (a. C), SSB 493. 396, IS 1841, SSkr 54, Saśā 164. 149.

(*c*) सख्यं [मे°] CN (var.).

(*d*) न वासीदति (? नावसी°) [न वि°] CN (var.).

He who associates with noble men, makes friends with the wise and has good contacts with his relatives, is never lost.

कुलीभावं कुले भावं see No. 84.

10877

कुले कलङ्कः कवले कदन्नता
सुतः कुबुद्धिर्भवने दरिद्रता ।
रुजः शरीरे कलहप्रिया प्रिया
गृहागमे दुर्गतयः षडेते ॥

(आ) SR 175. 923, SSB 511. 923.

(*a*) कदान्नता SR (printing error).

Upajāti metre (Vaṁśastha and Upendravajrā).

A black spot in the family name, stale food in the mouth, a son with a perverted mind, poverty in the house, disease in the body and a quarrelsome wife—these six constitute misery when one comes to the house. (A. A. R.).

10878

कुले जाताश्च क्लिश्यन्ते दौष्कुलेयवशानुगाः ।
आढ्यैर्दरिद्रावमताः किं नु दुःखतरं ततः ॥

(अ) MBh (MBh [Bh] 3. App. I. 21. 24 *ab*/*cd*, MBh [R] 3. 193. 23, MBh [C] 3. 13234).

(आ) IS 1842.

(*a*) क्रुष्यन्ते [क्लि°] MBh (var.).

(*b*) दौष्कुलेयैर् MBh (var.).

(*c*) °श्चाक्रांताः [°वमताः] MBh (var.).

(*d*) स्विद् [नु] MBh (var.); °मतः परं [°तरं ततः] MBh (var.).

Those of good families suffer afflictions in consequence of their subjection to persons that are ill-born and the poor are insulted by the rich; what can be more pitiable than these? (P. C. Roy).

10879*

कुलेन कान्त्या वयसा नवेन
गुणैश्च तैस्तैर्विनयप्रधानैः ।
त्वमात्मनस्तुल्यममुं वृणीष्व
रत्नं समागच्छतु काञ्चनेन ॥

(अ) Ragh 6. 79.

(आ) Almm 149.

(*c*) त्वयात्मना Almm; इमं [अमुं] Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Do you therefore elect him your equal in birth, in beauty, youth, and in all (other) good qualities with modesty at their head. Let the jewel (thus) be mated with gold. (G. R. Nandargikar).

कुले नियोजयेद् भवतं see सुकुले योजयेत् कन्यां.

10880*

कुले पौलस्त्यानां न निजममलं जन्म कलितं
बहोः कालात्तालोचितमतुलमुच्चैः स्वमयशः ।
प्रसूनं पुष्पेषोः शरमसहता किं च भवता
स पत्नी सौमित्रेरशनिसहधर्मा न गणितः ॥

(आ) Skm (Skm [B] 2114, Skm [POS] 5. 23. 4) (a. Gosoka).

(*a*) क्व ते or कुते [कुले] Skm (var.).

(*b*) °लांचित° Skm (POS).

Śikhariṇī metre.

Noble birth in the (great) family of the Paulastya-s was not heeded by you, nor did you care for the great and lasting infamy (from such a deed as of carrying away Sītā) ; but, unable to withstand the arrows of Cupid, you did not mind the arrow of Sumitrā's son which has a power equal to the thunderbolt. (A. A. R.).

10881

कुले प्रसूतिः प्रथमस्य वेधसस्
त्रिलोकसौन्दर्यमिवोदितं वपुः ।
अमृग्यमैश्वर्यसुखं नवं वयस्
तपःफलं स्यात् किमतःपरं वद ॥

(अ) Kum 5. 41. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3 ; p. 55).

(*b*) उद्यतं or उत्थितं or अर्जितं [उदितं] Kum (var.).

(*d*) इतःपरं [अतःपरं] Kum (var.), तव [वद] Kum. (var.).

Vaṁśastha metre.

Your birth is in the race of the primeval Brahmā. Your body is the consecration of the beauty of the three worlds. You have every enjoyment already and you are youthful. Then what better fruit of asceticism can there be ? (H. H. Wilson)

10882

कुले महति जातेन आत्मनः श्रेय इच्छता ।
आत्मज्ञाने श्रमः कार्यो यज्ज्ञात्वाऽमृतमश्नुते ॥

(आ) ŚP 4181 (a. Yogarasāyana).

A person born in a noble family and desiring his own welfare should put forth efforts for self-knowledge ; for, knowing this he enjoys beatitude [immortality]. (A. A. R.).

10883*

कुले महति वैधव्यं वैधव्ये शीलविप्लवः ।
शीलभ्रंशे वियोगोऽयं वह्निना मम यास्यति ॥

(अ) Sam 2. 34.

Widowhood in a noble family, loss of reputation during widowhood, possibilities of exile for loss of reputation—all these will vanish with my entering the burning pyre. (K. V. Sarma).

10884*

कुले लज्जायां च स्वयशसि च माने च विमुखः
शरीरं विक्रीय क्षणिकधनलोभाद् धनवति ।
तदाज्ञां कुर्वाणो हितमहितमित्येतदधुना
विचारातिक्रान्तः किमिति परतन्त्रो विमृशति ॥

(अ) Mudr 5. 4.

(आ) SSH 2. 80, SRRU 771.

(*b*) क्षणिकमपि नो° Mudr (var.) ; °धनलाभाद् Mudr (var.), SSH, SRRU.

(*d*) विचारान्निःक्रा° Mudr (var.) ; यदत° [परत°] Mudr (var.).

Śikhariṇī metre.

Turning his back upon high family, bashfulness, personal glory and pride, selling his body to the man of riches through desire for transient wealth and carrying out his behest, why should a dependent man, gone beyond consideration, now discriminate whether a thing is wholesome or harmful ? (R. S. Walimbe).

10885*

कुलोत्कर्षात् स्नेहात् कमितुरथवा पातकभयात्
सखि श्रद्धा ते स्याद् यदि विनयमालम्बितुमपि ।
किमेभिर्दातव्यं परिकलय शिप्रातटरुहां
करञ्जानां कुञ्जैरविनयवतीनर्मनिपुणैः ॥

(आ) Skm (Skm [B] 540, Skm [POS] 2. 13. 5) (a. Dimboka), Kav p. 120.

Śikhariṇī metre.

For preserving the nobility of the family or due to affection for your beloved, or due to fear of committing a

sin, friend, or if you have at least devotion for good behaviour, what have these arbours of *karañja* trees to give you, the trees that grow on the banks of the Śiprā river, these (arbours) that are notorious for the love-sports of immoral women? (A. A. R).

10886

कुलोद्गतं सत्यमुदारविक्रमं
स्थिरं कृतज्ञं धृतिमन्तमूर्जितम् ।
अतीव दातारमुपेतवत्सलं
सुदुष्प्रसाधं प्रवदन्ति विद्विषम् ॥

(अ) KN (KN [ĀnSS] 10. 41, KN [TSS] 10. 41, KN [BI] 10. 38).

(आ) SR 387. 399 (a. KN), IS 1843.

(*b*) मतिमन्त° KN (ĀnSS), KN (TSS), IS.

(*d*) सुदुःप्रसाध्यं KN (BI); °साध्यं SR.

Vaṁśastha metre.

A high-born, truthful, highly powerful, resolute, grateful, forbearing, energetic, greatly munificent and affectionate king is said to constitute a foe difficult of being subdued or defeated. (M. N. Dutt).

10887

कुलोपक्रोशनकरी कुलाङ्गारी निराश्रया ।
जीवितुं न स्पृहेन्नारी साध्वीनामग्रतः स्थिता ॥

(अ) Harivaṁśa-pur. Viṣṇu-parvan 118. 15.

A woman who brings disrepute to the family, the bane [fire-brand] of the family and without support (of kinsfolk) will not desire to live in the presence of good housewives. (A. A. R.).

10888**

कुल्माषदन्तिदन्तानां चूर्णयुक्पङ्कसंभवा ।
प्रत्यहं पुष्पिताम्भोज- मण्डिता पद्मिनी भवेत् ॥

(आ) ŚP 2245.

A lotus-pond will be adorned with blossomed lotuses everyday if the lotus-plants grow in mud mixed with the powder of *kulmāṣa* grains and (powdered) teeth [tusks] of elephants. (A. A. R.).

10889

कुल्याः कृता विशालाः
कुड्यान्युपलैर्निबद्धानि ।
क्रीता बलिनो महिषाः
कृतकृत्याः स्म इति मन्यन्ते ॥

(अ) Vaidi 32.

Upagīti-āryā metre.

Irrigation canals have been broadened, the walls of the house have been constructed with stones, strong buffaloes have been bought—with these some people consider themselves contented (in life). (A. A. R.).

10890*

कुल्याम्भोभिः पवनचपलैः शाखिनो धौतमूला
भिन्नो रागः किसलयरुचामाज्यधूमोद्गमेन ।
एते चार्वागुपवनभुवि च्छिन्नदर्भाङ्कुरायां
नष्टाशङ्का हरिणशिशवो मन्दमन्दं चरन्ति ॥

(अ) Śak 1. 14 (in some texts 1. 15). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 14).

(आ) SR 141. 5, SSB 459. 5, Almm 150.

(*a*) प्रसृतचपलैः Śak (var.).

(*d*) नष्टातङ्का Śak (var.), SR, SSB.

Mandākrāntā metre.

Laved are the roots of trees by deep canals/whose glassy waters tremble in the breeze;/the sprouting verdure of the leaves is dimmed/by dusky wreath of upward curling smoke/from burnt oblations; and on new-made lawns / around our car graze leisurely the fawns. (Sir Monier Monier-Williams).

10891*

कुवलयदलद्युतासौ
दृशा च वपुषा च कं न दर्शयते ।
अधरीकृतप्रवाल-
श्रियाङ्घ्रिणास्येन च नतभ्रूः ॥

(आ) Sar 2. 153.

Āryā metre.

Whom does not this damsel of arched eye-brows captivate by her eyes and with her body having the splendour of the petals of blue lilies and toes and mouth [lips] that have vanquished the rosy colour of tender leaves ? (A. A. R.).

10892*

कुवलयदलनीलैरुन्नतैस्तोयनम्रैर्
मृदुपवनविधूतैर्मन्दमन्दं चलद्भिः ।
अपहृतमिव चेतस्तोयदैः सेन्द्रचापैः
पथिकजनवधूनां तद्वियोगाकुलानाम् ॥

(अ) Ṛtu 2. 23 (in some texts 2. 22). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3 ; p. 183).

(*a*) दललीलैर् Ṛtu (var.) ; उद्धतैः Ṛtu (var.) ; तोक° [तोय°] Ṛtu (var.).

(*d*) तद्वियोगक्षतानाम् Ṛtu (var.).

Mālinī metre.

The clouds, dark like blue lotus-leaves,/towering in eminence but humble,/ bent 'neath the burden of water, / nod to the gentle breeze/and stroll across heavens/ with lazy steps ;/ adorned with the tinted bow of Indra, they draw by mysterious enchantment / the hearts of lovely maids / pining for the straying lovers. (R. S. Pandit).

10893*

कुवलयदलश्यामा मेघा विहाय दिवं गताः
कुवलयदलश्यामो निद्रां विमुञ्चति केशवः ।
कुवलयदलश्यामा श्यामालताद्य विजृम्भते
कुवलयदलश्यामं चन्द्रो नभः प्रविगाहते ॥

(आ) KāVā *ad* 4. 1. 10.

(*c*) °लता प्रविजृ° KāVā (var.).

Hariṇī metre.

The clouds, dark like the petals of the blue lotus, have gone away from the skies ; Viṣṇu, dark like the petals of the blue lotus, is abandoning his sleep ; the *śyāma*-creeper dark like the petals of the lotus, is now beginning to shoot forth ; and the moon is appearing in the sky which bears the colour of the petals of the blue lotus. (G. Jhā.).

10894*

कुवलयदलस्निग्धश्यामः शिखण्डकमण्डनो
वटुपरिषदं पुण्यश्रीकः श्रियैव सभाजयन् ।
पुनरपि शिशुर्भूतो वत्सः स मे रघुनन्दनो
झटिति कुरुते दृष्टः कोऽयं दृशोरमृताञ्जनम् ॥

(अ) Uttara 4. 19.

(आ) Sar 5. 94, Almu 7. 4-7, AlS 221. 11-14.

(*a*) °स्नि° °श्या° tr. Almu ; °मण्डलो Uttara (var.).

(*b*) श्रियेव Uttara (var.).

(*c*) इव [अपि] Sar ; °र्भूत्वा Uttara (var.).

(*d*) सपदि [झ°] Almu.

Hariṇī metre.

Who is this that being seen suddenly produces on my eyes the effect of ambrosial collyrium, dark and soft like the leaf of the lotus, decorated with the lock (of hair on his head), of noble beauty, adorning as it were with his grace the crowd of boys, as if he were that darling of mine, the joy of the house of Raghu, again become a child ? (P. V. Kane and C. N. Joshi).

10895*

कुवलयनयनाकुचान्तरेषु
क्षणमपि येषु न शेरते युवानः ।
शिव शिव करुणापराङ्मुखोऽयं
गणयति तान्यपि वासराणि वेधाः ॥

(आ) Pad 45. 16, RJ 982 (=6. 96), SuSS 570, Vidy 672.

(*a*) °भुजान्तराले [°कु°] Pad (var.); °स्तनान्तरेषु Vidy.

(*c*) °मुखोऽसौ Vidy.

Puṣpitāgrā metre.

Those days in which young men do not sleep even for a short time between the breasts of young women having lily-like eyes, alas! O God Śiva, Fate that is devoid of compassion, counts even those days as days (that have been lived !) (A. A. R.).

10896*

कुवलयलक्ष्मीं हरते
तव कीर्तिस्तत्र किं चित्रम् ।
यस्मान्निदानमस्या
लोकनमस्याङ्घ्रिपङ्कजस्तु भवान् ॥

(आ) Rasagaṅgā 604. 22-23.

Udgīti-āryā metre.

What wonder is there that your fame eclipses the wealth of beauty of the whole earth [*or* removes the splendour of the beauty of lilies] ? For, the primary cause of this is that your honour has lotus-feet at which the whole world bows. (A. A. R.).

10897*

कुवलयवनं प्रत्याख्यातं नवं मधु निन्दितं
हसितममृतं हन्त स्वादोः परं रससम्पदः ।
विषमुपहितं चिन्ताव्याजान्मनस्यपि कामिनाम्
अलसमधुरैर्लीलातन्त्रैस्तयार्धविलोकितैः ॥

(अ) KāVā *ad* 4. 3. 22.

(आ) SkV 530, Kav 266.

(*a*) कुवलयदलं KāVā (var.); °खातं [°ख्यातं] KāVā (var.).

(*b*) रसेषु निराकृतः [परं र°] KāVā (but some texts as above).

(*c*) °व्याजं म° [°व्याजान्म°] KāVā (var.).

(*d*) चतुर° [अ°] KāVā; °ललितैर् [°मधुरैर्] KāVā (var.); °स्त्वयार्ध° KāVā (var.).

Hariṇī metre.

When gracefully she casts half glances, / hesitant and sweet, / then the dark lily grove is shamed and new wine scorned; / nectar, though it claims the prize / of sweetness, is laughed then out of court ;/ but poison, in the guise of yearning/ is placed within her lovers' hearts. (D. H. H. Ingalls).

10898*

कुवलयसिति मूले बालचन्द्राङ्कुराभं
तदनु खलु ततोऽग्रे पाकपीताम्रपीतम् ।
अभिनवरविरोचिर्धूमधूम्रं शिखायाम्
इति विविधविकारं दिद्युते दैपमर्चिः ॥

(आ) KavR 13. 3 (p. 69).

Mālinī metre.

At the bottom which is like a white lily, it resembles the tip of the crescent moon ; thereafter above it, it is reddish yellow like a well-ripened mango fruit ; then it has the brightness of the morning sun ; and at its top, it is grey due to smoke—thus the flame of the lamp shines having assumed different hues at different levels. (A. A. R.).

10899

कुवस्त्रं हरते तेजः कुभोज्यं हरते बलम् ।
कुभार्या हरते प्राणं कुपुत्रो हरते कुलम् ॥

(अ) Cr 1381 (CvGt 7. 6).

(आ) IS 1844 *ac/bd*, Subh 204 *ac/bd*.

(*b*) बीजं [ब°] Subh.

(*c*) कुभोजनं [कुभा°] Subh; गृहं [प्रा°] Subh.

Dirty dress takes away one's dignity; stale food deprives one of strength; an unchaste wife destroys one's life; and a wayward son destroys the family.

कुविनाशिनमग्राम्यम् see No. 3358.

10900*

कुविन्दस्त्वं तावत् पटयसि गुणग्राममभितो
यशो गायन्त्येते दिशि दिशि च नग्नास्तव विभो ।
शरज्ज्योत्स्नागौरस्फुटविकटसर्वाङ्गसुभगा
तथापि त्वत्कीर्तिर्भ्रमति विगताच्छादनमिह ॥

(आ) SR 135. 30 (a. Kpr), SSB 448. 30 (a. Kpr), Kpr 7. 173, Amd 145. 356, KāP *ad* 7. 4 (p. 188), KHpk 239. 334.

(*b*) वनस्यास् Amd.

(*c*) or जरज्ज्यो° Amd.

Śikhariṇī metre.

As the Lord of the Earth you are spreading on all sides hosts of good qualities; these bards are singing your fame on all sides; and yet thy renown beautiful and resplendent as the autumnal moon, wanders about unfurled. (G. Jhā.).

10901

कुविवाहैः क्रियालोपैर् वेदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥

(अ) Mn 3. 63 (in some texts 3. 65), Cr 1382 (CRBh II 7. 39). (Variant of MBh [Bh] 5. 36. 25 [No. 1372] and B 1. 10. 26, Vīramitrodaya, Saṁskāra 589, Smṛticandrikā, Saṁskāra 232). Cf. Vidhānapārijāta 676. 5.

(इ) Cf. MBh (Ju) 233.

(*a*) °लोपै CRBh II.

(*b*) बौद्धाध्ययनकेन Cr.

(*c*) कुलान्याशु विनश्यन्ति Mn (var.); यन्ति Nārāyaṇa, Nandana and Rāghavānanda, and Vidhānapārijāta; याति CRBh II.

By low marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda and by irreverence towards Brāhmaṇa-s (great) families sink low. (G. Bühler).

कुवेशवनितासक्तिः see No. 12010.

10902

कुशं स्वर्णं सदा धार्यं बहिर्माल्यं न धारयेत् ।
नागन्धं बिभृयात् पुष्पं नात्मार्थं गुम्फयेत् स्रजम् ॥

(आ) ŚP 626.

A man should always wear on his person a ring of *kuśa* grass and one of gold. One may not wear a garland on the outside; a flower devoid of fragrance may not be worn; one may not also string a garland for one's own self. (A. A. R.).

10903

कुशलं खलु तुभ्यमेव तद्
वचनं कृष्ण यदभ्यधामहम् ।
उपदेशपराः परेष्वपि
स्वविनाशाभिमुखेषु साधवः ॥

(अ) Śiś 16. 41.

Viyoginī metre.

It is indeed for your welfare that I make this statement, O Kṛṣṇa; for, the good are always addicted to give beneficial advice even to enemies when they rush headlong to destruction. (A. A. R.).

10904*

कुशलं तस्या जीवति
कुशलं पृष्टासि जीवतीत्युक्तम् ।
पुनरपि तदेव कथयसि
मृतां नु कथयामि या श्वसिति ॥

(आ) Skm (Skm [B] 628 [a. Śittipa], Skm [POS] 2. 31. 3 [a. Chittapa]), RJ 969, Vidy 988, SR 288. 20 (a. Kuv), SSB 123. 24, Sar 1. 97, Kuv *ad* 83. 149 (p. 167), AIS 151. 19-20.

(*b*) पृच्छामि SR, SSB.

(*d*) न [नु] Vidy, SR, AIS.

Āryā metre.

'Is she well and cheerful ?' 'She lives.' 'I ask you,"Is she well ?" ' 'I have replied, "She lives".' 'You are saying again the same thing.' 'Am I to say she is dead when she still breathes ?'[1] (A. A. R.).

1. Friend's reply about a forlorn wife to the enquiring lover.

10905*

कुशलं राधे सुखितो-
ऽसि कंस कंस क्व नु सा राधा ।
इति पालीप्रतिवचनैर्
विलक्षहासो हरिर्जयति ॥

(आ) Skm (Skm [B] 280, Skm [POS] 1. 56. 5), Sar 2. 351.

(*c*) पारी° Sar.

Upagīti-āryā metre.

'Are you well, Rādhā ?' 'Are you here, O Kaṁsa ?' 'Where is Kaṁsa here ?' 'Where is Rādhā here ?'[1] Thus by a series of replies, Śrī-Kṛṣṇa, who had an embarrassed smile, is victorious. (A. A. R.)

1 Dialogue between Kṛṣṇa and a *gopī* whom he mistakes to be his sweetheart Rādhā.

कुशल: सर्वविद्यासु see सुपित्रोराज्ञां पालयति.

10906

कुशलजननवन्ध्यां सत्यसूर्यास्तसन्ध्यां
कुगतियुवतिमालां मोहमातङ्गशालाम् ।
शमकमलहिमानीं दुर्यशोराजधानीं
व्यसनशतसहायां दूरतो मुञ्च मायाम् ॥

(अ) Sūmu 53.

Mālinī metre.

Leave afar illusion which obstructs happiness, which acts as dusk to the sun of truth, which is a necklace to the damsel of a bleak future, which serves as a shed to house the elephant of delusion, the snowfall to the lotus of tranquillity, the capital of infamy and a helping factor to hundreds of calamities. (A. A. R.).

कुशलधी: कुलीनश्च see स्थिरगम्भीरबुद्धिश्च.

10907

कुशला: शब्दवार्तायां वृत्तिहीना: सुरागिण: ।
कलौ वेदान्तिनो भान्ति फाल्गुने बालका इव ॥

(आ) SR 98. 5, SSB 386. 8, SRK 64. 5 (a. Sphuṭaśloka).

(*b*) °हीना सु° SRK.

Experts in loud talk, who are devoid of livelihood and highly attached to pleasures, are the philosophers of the Kali age, even as (noisy) boys in the month of *Phālguna*.[1] (A. A. R.).

1. February-March.

10908*

कुशान् शिरोभिः करयोर्विधाय
श्यामांस्तिलान् मण्डितकालखण्डैः ।
स्थाने रिपूणां रुधिरैस्तनोति
तृप्तिं पितॄणां भृगुवंशवीरः ॥

(आ) Vidy 898.

Upajāti metre (Upendravajrā and Indravajrā).

Wearing a ring of *kuśa* grass in the form of the heads of slaughtered kings (whose bodies are) rolling on the ground, taking up black sesame seeds in the form of the lives of the kings killed by him, appropriately indeed does this scion of Bhṛgu family [Paraśurāma] perform the rite for the satisfaction of the manes with water in the form of the enemies' blood. (A. A. R.).

10909*

कुशेशयाताम्रतलेन कश्चित्
करेण रेखाध्वजलाञ्छनेन ।
रत्नाङ्गुलीयप्रभयानुविद्धान्
उदीरयामास सलीलमक्षान् ॥

(अ) Ragh 6. 18.

(आ) Almm 151.

(*b*) लेखा° or रेषा° Ragh (var.).

(*c*) हैमांगुलीय° Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

A certain king sportively cast up the dice enveloped with the splendour of his diamond rings, with his hand the palm of which was red like a lotus-flower and marked with lines of banners. (G. R. Nandargikar).

10910*

कुशेशयैरत्र जलाशयोषिता
मुदा रमन्ते कलभा विकस्वरैः ।
प्रगीयते सिद्धगणैश्च योषिताम्
उदारमन्ते कलभाविकस्वरैः ॥

(अ) Śiś 4. 33.

(आ) SSB 455. 12 (a. Māgha).

Vaṁśastha metre.

Here, young elephants sport in joy with full-blown lotuses, while groups of *siddha-s* sing loudly to their wives in melodious and impassioned tones. (M. S. Bhandare).

कुश्रुतं कुपरिज्ञातं see No. 10670.

10911**

कुष्ठपत्रसुरामुस्ता- तगरोशीरचूर्णकैः ।
मिश्रितेनाम्भसा सेकात् मासं सौरभसंभवः ॥

(आ) ŚP 2244.

When a plant is sprinkled with water mixed with the powder made of *uśīra* [the root of a fragrant plant], *tagara*, *mustā* and the leaves of the *kuṣṭha* plant mixed with wine, for a period of one month, then there will arise fragrance in it. (A. A. R.).

10912**

कुष्ठसैन्धवसंयुक्त- मधुलिप्ताङ्गवालके ।
द्वेष्येऽपि कुरुते प्रीतिं वाजिनी प्रसवान्विता ॥

(आ) ŚP 2841.

When a horse's limbs and tail are smeared with honey mixed with the essence of the *kuṣṭha* plant and salt, a mare will show great pleasure in him, with all excitement, however repugnant he might be. (A. A. R.).

10913

कुष्ठार्ताङ्घ्रियुग: शिखी बहुपदं गृह्णाति धावन्नहिं
भानु: पादसहस्रभाक् प्रतिपदं संचार्यतेऽनूरुणा ।
वञ्च्यन्ते बलिनोऽपि यल्लघुबलै: सामर्थ्यहीनैश्च यद्
भ्राम्यन्ते परिपूर्णवृत्तय इदं दैवस्य लीलायितम् ॥

(अ) RT 7. 959.

(*d*) इव [इदं] RT (var.).

Śārdūlavikrīḍita metre.

The peacock, whose feet are attacked by leprosy, runs and catches the many-footed snake ; the sun, which has a thousand feet,[1] is guided step by step by the thighless.[2] It is the amusement of Fate that the strong are deceived by the weak, and that those who hold all affairs in their hands are confused by those without power. (M. A. Stein).

1. Rays.
2. Aruṇa, the thighless charioteer of the Sun.

10914*

कुष्ठी विष्ठानुलिप्त: कृमिकुलकलित: पूयपूराभियुक्त:
संयुक्तो मक्षिकाभि: करधृतविसरन्निम्बशाखा-
प्रगन्ध: ।
जानुप्रोथौष्ठनास: स्रवदरुणगलत्पाणिपाद: समन्तात्-
निष्ठीवल्लोकदृष्ट: कलयति मनुज: कोऽपि दुष्कर्म-
भोगम् ॥

(आ) PV 808 (a. Padmāvatī), SkṛP 69.

(*c*) व्यानुग्रोच्छोत्थनास: PV (var.); °नास SkṛP.

(*d*) भोजम् PV (var.), SkṛP.

Sragdharā metre.

A certain person is undergoing retribution for his misdeeds—a leper, besmeared with excreta, covered by a host of worms, full of streams of pus, surrounded by flies, emitting the strong smell of a spread-out *nimba* bough held in (his) hand,[1] with (his) hands and feet dropping off and blood oozing out from there and gazed at by people spitting all around.[2] (R. Chaudhuri).

1. To ward off flies.
2. i.e., people spitting in disgust at the very sight of him.

10915**

कुष्ठैले मलयजगैरिके सलोध्रे
पिप्पल्यौ मधुकसुर्चाचकं च मांसी ।
एषां यत् समधु नतोच्चटं च चूर्णं
तद् दूषीविषमपहन्ति साधु लीढम् ॥

(आ) ŚP 2881.

Praharṣiṇī metre.

The essence of the *kuṣṭha* plant and cardamom, sandal, red chalk, *lodhra*, the two peppers, palm liquor, *sucarcika*, spike-nard and the powderd *natoccaṭa*, all mixed together with honey and smeared well over the eyes will remove the trouble due to rheum of the eyes. (A. A. R.).

10916

कुसंबन्धे सुखं नास्ति　　कुभार्यायां कुतो रति: ।
कुमित्रे नास्ति विश्वासो　　कुदेशे नास्ति जीविका ॥

(अ) Cr 2139 (CNI I 147) (corrupt, reconstructed). Cf. Nos. 10672-73, 10714, 10717, 10724-26, 10758 and भ्रमन् संपूज्यते (Cr 747), सा भार्या या प्रियं (Cr 1071).

(*a*) कुसंवधे CNI I ; नास्ती CNI I.

(*b*) कुभार्याद्यां CNI I.

(*d*) जीवनं CNI I.

There is no happiness in making a marital alliance which is unsuitable ; where is conjugal happiness with an unfaithful wife ? There can be no confidence in an untrustworthy friend and no possibility of livelihood in a bad [poor] country. (A. A. R.).

10917

कुसङ्गतेः कुबुद्धिः स्यात् कुबुद्धेश्च कुचेष्टितम् ।
कुचेष्टातो भवेत् प्राणी विपदां भाजनं पुनः ॥

(आ) SSB 368. 4.

From association with bad people a perverted mind results, from a perverted mind bad action results; a person becomes the target of sorrows when he indulges in bad actions. (A. A. R.).

10918

कुसङ्गात् सङ्गदोषेण साधुर्भवति पातकी ।
दुर्योधनप्रसङ्गेन भीष्मो गोहरणे गतः ॥

(आ) SSg 75.

By associating with bad people a good person commits sins, on account of that bad association; by associating with (the wicked) Duryodhana, Bhīṣma (the righteous) went to lift the cattle (of King Virāṭa). (A. A. R.).

10919

कुसङ्गेन मतिह्रासः प्रमादस्तत्प्रभावतः ।
प्रवृद्धे तु प्रमादेऽस्न पातित्यं सर्वतोमुखम् ॥

(आ) SSB 368. 3.

The mind of a person shrinks due to bad association; by the power of that (distorted mind) he commits mistakes; when the mistakes get accumulated, his fall in all directions results. (A. A. R.).

10920

कुसहायी कुनृपतिर् भिन्नामात्यसुहृत्प्रजः ।
कुर्याद् यथा समीक्ष्यैतत् सुखं स्वप्याच्चिरं नरः ॥

(अ) Śukr 3. 158. (Cf. Śukr 3. 157).

(In addition to the various types of persons enumerated in the preceding verse, *viz.* Śukr 3. 157[1]), one whose companions are of an evil nature, and a vile monarch who is detested by his own ministers, friends and subjects (also) keep awake [*i. e.*, cannot sleep at night]. (Hence), taking all these (factors) into consideration, a (wise) man should act in such a manner that he may sleep comfortably and for long. (S. Bhaskaran Nair).

1. जागर्ति च सचिन्तो य आधिव्याधिनिपीडितः ।
जारश्चोरो बलिद्विष्टो विषयी धनलोलुपः ॥

10921

कुसीदकृषिवाणिज्यं गोरक्षावार्तयोच्यते ।
सम्पन्नो वार्तया साधुर् न वृत्तेर्भयमृच्छति ॥

(अ) Śukr 1. 156.

Money-lending, agriculture, trading and dairying—these constitute (profitable) professions. A good man becomes rich by such a profession, and then there is no fear for the lack of a profession. (A. A. R.).

10922

कुसुमं कोशातक्या
विकसति रात्रौ दिवा च कूष्माण्डयाः ।
अलिकुलनिलयं रुचिरं
किं तु यशः कुमुदकमलयोरेव ॥

(आ) ŚP 1135 (a. Kṛṣṇa), AP 17, Any 123. 125, SR 243. 211 (a. ŚP), SSB 647. 7 (a. Kṛṣṇa), SRK 198. 3 (a. ŚP).

(*c*) °निचयं SR, SSB, SRK.

Gīti-āryā metre.

The flower of the *kośātakī* gourd blossoms during night, and that of the pumpkin during day-time; and both look charming by the presence of a swarm of bees. But fame is attached only to the lily and the lotus! (A. A. R.).

10923*

कुसुमं पतदेत्य नाकतो
क्व कस्मै स्पृहयन्ति भोगिनः ।
अधिगम्य रतं वराङ्गना
क्व नु यत्नं कुरुते सुशिक्षिता ॥

(आ) SR 201. 62, SSB 558. 63.

Viyoginī metre.

Tell me, what do revellers desire after having received the flower fallen from the heavens [*Ans.* : *sura-tarave* : 'for the heavenly tree itself']. Having become excited with love where do the best of women well seasoned (in love affairs) put forth their efforts ? [*Ans.* '*surata-rave* : 'in noisy love-play'].[1] (A. A. R.).

1. Riddle.

10924

कुसुमं पुनरबहुफलं
तरुतातेरिति रीतिः ।
कृशकुसुमे सति बहुफलता
तरुवरनवनीतिः ॥

(आ) Any 110. 26.

Metre unidentified.

Flowers (in plenty) but scarcity of fruits is the way of a group of trees ; but sparseness of flowers with plenty of fruits is the novel way with excellent trees. (A. A. R.).

10925**

कुसुमं फलमप्युपभोगसहं
फलिनो हि न यस्य दलन्ति शिखाः ।
कुसुमेन विनैव फलन्ति च ये
न भवन्ति शुभास्त इहापनसाः ॥

(आ) ŚP 2148.

Toṭaka metre.

The flowers and fruits of a tree are not fit for enjoyment if their branches or fibrous shoots break (constantly) ; similarly, those trees which put forth fruits without flowers are no good except the bread-fruit tree. (A. A. R.).

10926*

कुसुमकार्मुककार्मुकसंहित-
द्रुतशिलीमुखखण्डितविग्रहाः ।
मरणमप्यपराः प्रतिपेदिरे
किमु मुहुर्मुमुहुर्गतभर्तृकाः ॥

(अ) Śiś 6. 16.

(आ) SR 332. 67, SSB 199. 72 (a. Māgha).

Drutavilambita metre.

Some other women, who were separated from their husbands, were struck forcibly by the arrows of the flower-bowed Cupid, and so preferred death ; need we say that due to the absence of their husbands they swooned again and again ? (A. A. R.).

10927*

कुसुमचापजतापसमाकुलं
कमलकोमलमैक्ष्यत तन्मुखम् ।
अहरहर्वहदभ्यधिकाधिकां
रविरुचिग्लपितस्य विधोर्विधाम् ॥

(अ) Naiṣ 4. 6.

Drutavilambita metre.

Her face,[1] tender like the lotus and troubled by Cupid's heat, was seen each day bearing an ever increasing resemblance to the moon withered by the rays of the sun. (K. K. Handiqui).

1. Damayanti's.

10928*

कुसुमजन्म ततो नवपल्लवास्
तदनु षट्पदकोकिलकूजितम् ।
इति यथाक्रममाविरभून्मधुर्
द्रुमवतीमवतीर्य वनस्थलीम् ॥

(अ) Ragh 9. 26 (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 138).

(आ) Almm 153, SR 331. 36, SSB 198. 36 (a. Kālidāsa).

(*b*) तदनुषट्° Ragh (var.).

Drutavilambita metre.

There was first the blooming of flowers ; then, there were sprouts of fresh leaves ; then, there was heard the humming of bees and the notes of the cuckoos : in this order did the vernal season, who descended incarnate to the forest ground that was abounding in trees, exhibit himself. (G. R. Nandargikar).

10929*

कुसुमनगवनान्युपैतुकामा
किसलयिनीमवलम्ब्य चूतयष्टिम् ।
क्वणदलिकुलनूपुरा निरासे
नलिनवनेषु पदं वसन्तलक्ष्मीः ॥

(अ) Kir 10. 31.

(आ) SR 333. 76 (a. Kir), SSB 199. 81 (a. Bhāravi), Almm 152.

(*c*) °नूपुरं Kir (var.).

Puṣpitāgrā metre.

The beauty [*or* lady] of spring, desiring to get (a foothold) on the flowering trees of the forest, held for support the stick in the form of the mango tree with tender leaves, and then, producing the jingle of anklets in the form of buzzing bees, she placed her foot in the forest of lotuses. (A. A. R.).

10930*

कुसुमपरिमलेनामोदितालिर्लतानां
वलितकिसलयानां लास्यलीलोपदेष्टा ।
लुलितकमलवृन्दः शीकरासारवोढा
मृदुमलयसमीरो वाति वैभातिकोऽयम् ॥

(आ) SR 326. 19, SSB 188. 19.

Mālinī metre.

Giving joy to the bees by the fragrance of the creepers' blossoms, giving instruction in a gentle dance to the swaying tender leaves, blossoming the clusters of lotuses and carrying cool sprays, there blows, in the early morning, the gentle Malaya breeze. (A. A. R.).

10931*

कुसुममप्यतिदुर्नयकारि ते
किमु वितीर्य धनुर्विधिरग्रहीत् ।
किमकृतैष तवैकतवास्पदे
द्वयमभूदधुना हि नलभ्रुवौ ॥

(अ) Naiṣ 4. 91.

(*a*) °दुर्णय° Naiṣ (var., Nārāyaṇa).

(*c*) यदेक° [तवै°] Naiṣ (var., Mallinātha).

(*d*) द्वयमभूदधुनापि नलभ्रुवोः Naiṣ (var. Mallinātha).

Drutavilambita metre.

Did the Creator, after giving thee thy bow take it back, as it proved passing mischievous, although composed of flowers ? But what could he do to thee ? In the place of that one bow, there have arisen now two in the shape of the eye-brows of Nala. (K. K. Handiqui).

10932*

कुसुममृदुशरीरा विद्विषन्ति प्रयोगान्
अनधिगतरहस्यैर्योषितो युज्यमानाः ।
प्रथममिह सखीभिः प्रेम युञ्जीत तस्यास्
तदधिकमिह कुर्यात् प्रश्रयं येन धत्ते ॥

(अ) Ratirahasya 11. 9.

Mālinī metre.

Possessing a body tender like a flower, a newly married girl may be averse to love-sports if she is being urged by women who are ignorant of the secrets of love enjoyment ; first she should be instructed by her friends how to enjoy the pleasures of love, then she should be courted with a profusion of attentions so that she may gain confidence in enjoyment. (A. A. R.).

10933*

कुसुममेव न केवलमार्तवं
नवमशोकतरोः स्मरदीपनम् ।
किसलयप्रसवोऽपि विलासिनां
मदयिता दयिताश्रवणार्पितः ॥

(अ) Ragh 9. 31 (in some texts 9. 28). (Cf. A. Scharpe's Kālidāsa Lexicon I. 4; p. 140).

(आ) SR 332. 41, SSB 198. 46.

(c) किशलय° Ragh (var.).

Drutavilambita metre.

Not only the fresh vernal flower of the *aśoka* tree alone became the object of exciting love, but also the young sprouts of leaves, which are put on the ears of beloved women and which madden their lovers with passion. (G. R. Nandargikar).

10934*

कुसुमविशिखप्राजापत्यक्रतुर्युवतीजना-
न्तरकरणभूमानिग्रन्थेर्विमोचनकार्मणम् ।
नवरतिकलानाट्यप्रस्तावनाकुसुमाञ्जलिः
कुमुदसुहृदो देवस्यासावुदेति रुचां चयः ॥

(अ) Kṛka 67.

Hariṇī metre.

The sacrifice performed by Cupid for producing procreative energy, the battlefield of conflict in people's minds, the magic which unties the knot of jealous anger of ladies, the handful of flowers strewn at the commencement of the dramatic performance of new-born love—thus rises the mass of rays of the moon, the god who is the friend of lilies. (A. A. R.),

10935*

कुसुमशयनं न प्रत्यग्रं न चन्द्रमरीचयो
न च मलयजं सर्वाङ्गीणं न वा मणियष्टयः ।
मनसिजरुजं सा वा दिव्या ममालमपोहितुं
रहसि लघयेदारब्धा वा तदाश्रयिणी कथा ॥

(अ) Vik 3. 10. (Cf. A. Scharpe's Kālidāsa Lexicon I. 2; p. 89).

(आ) SR 279. 72, SSB 109. 76, AIS 45. 18-19 (*ab* only).

(*b*) °भूमयः [°यष्टयः] Vik (var.).

(*c*) °मोहितुं SR (printing error ?).

(*a*) °आश्रयणी Vik (var.).

Hariṇī metre.

Neither a bed of fresh flowers nor the moon-beams, neither sandal paste applied to each and every limb of the body nor strings of gems can dispel the torment of love; but either that celestial beauty (for one), or… or else, a talk about her carried on in solitude might mitigate it. (M. R. Kale).

10936*

कुसुमशयनेऽप्यङ्गं ताम्यत्यनङ्गविवर्तनं
वदनपवनैः श्यामच्छायो बभूव सखीजनः ।
हृदयनिहितः शीतो लेपश्छमीति रवं करोत्य्
अहह कठिनावस्था तस्यास्त्वयैवमुपेक्ष्यते ॥

(आ) ŚP 3476, SR 289. 63 (a. ŚP), SSB 126. 67.

Hariṇī metre.

Even in a bed of flowers her limbs, tossed by the fever of love, undergoes suffering; her friends become pale-faced by seeing her constant heaving of sighs; the cool unguent placed on her heart dries up with a *ccham* sound. O alas! such is her miserable condition which you neglect (with indifference, O lover). (A. A. R.).

10937–41*

कुसुमशरजालपतिता
मुहुर्मुहुर्विदधती विवृत्तानि ।
अनिमेषं पश्यन्ती
मत्स्यवधूमनुचकार सा तन्वी ॥

स्तब्धतनुं सोत्कम्पां
पुलकवतीं स्वेदिनीं सनिःश्वसाम् ।
विदधे तामसमशरः
क्रीडति हि शठो विशिष्टमासाद्य ॥

उच्छ्वासैरुल्लसनं
कुचयुगले सौष्ठवं विलासानाम् ।
अभिलषितेन प्रेम्णा
स्निग्धत्वं चक्षुषोर्मनोहारि ॥

अनुरक्तया वदनरुचिं
वचसि च गमने च साध्वसस्खलनम् ।
तस्या मदनः कुर्वन्
उपनिन्ये चारुतामवधिम् ॥

पार्श्वगतेऽपि प्रेयसि
कामशरासारताड्यमानापि ।
न शशाक साभिधातुं
चित्तगतं प्रणयभङ्गतो भीता ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 270-74, Kuṭṭ [KM] 270-74).

(*j*) विलसितानि Kuṭṭ (KM).

(*l*) स्निग्धं वचनं मनो° Kuṭṭ (KM).

(*m*) वचनरुचि Kuṭṭ (KM).

(*p*) °मधिकाम् [°मव°] Kuṭṭ (var.).

(*t*) भीत्या Kuṭṭ (var.).

Nos. 10937-39 and No. 10941 Gīti-āryā metre ; No. 10940 Āryā metre.

She[1] has fallen into the net of the god (of love), the slight one ! Her harmonious body shakes in agony ! Her fixed regard is lost in emptiness ! She is like a silverfish flapping in a wicker snare !

She stiffens and trembles and the small hairs of her body stand on end ! Her sighs put her sweat into condition ; for the god with the uneven number of darts[2] has so commanded it. With so exceptional a beauty, ah, well he knows his game.

Her very pain dowers her with sweetest attractions, for her deep sighs move her breasts enticingly. Her sincere passion adds the enchantment of tenderness to her glances ; her hidden inclination gives her face new brightness ; the charm of trembling words and uncertain walking comes from her trouble.

But although her beloved was near her side, and although the sharp arrows of Kāma rained about her like hail, she dared not speak of the new thing which grasped her heart, for fear of killing it. (E. Powys Mathers).

1. Hāralatā, a prostitute after falling in love with Sundarasena.

2. Kāma [Cupid].

10942*

कुसुमशरविलासे भङ्गुरस्याद्रिपुत्री-
करतलवलयस्य क्ष्मागतस्यार्धमेकम् ।
निजमिव शशिखण्डं याचमानस्य शंभोर्
भवतु सह विवादः कान्तया कौतुकाय ॥

(आ) SR 5. 41, SSB 7. 30, RJ 22 (a. Caṇḍeśvara), (Regnaud's ed. 13).

Mālinī metre.

During their love-sports a bracelet of Pārvatī broke and one half fell on the ground ; Śiva, taking it to be his crescent moon that had slipped down from his head, begged of her to restore it. May his heated exchange of words (in this connection) with his beloved be for your amusement. (A. A. R.).

10943*

कुसुमसुकुमारदेहा
वज्रशिलाकठिनहृदयसद्भावाः ।
जनयन्ति कस्य नान्तर्
विचित्रचरिताः स्त्रियो मोहम् ॥

(अ) Kal 3. 8.

Āryā metre.

Possessing bodies tender like flowers but having feelings hard like adamantine stone, in whose heart do not women of wonderful behaviour produce an agitation? (A. A. R.).

10944*

कुसुमसुकुमारमूर्तिर्
दधती नियमेन तनुतरं मध्यम् ।
आभाति मकरकेतोः
पार्श्वस्था चापयष्टिरिव ॥

(अ) Ratnāvalī 1. 19 (in some texts 1.20).

(आ) JS 241. 2 (a. Śrī-Harṣa), ŚP 3797 (a. Śrī-Harṣa), SR 333. 102 (a. ŚP), SSB 201. 1 (a. Śrī-Harṣa).

Āryā metre.

Verily, she who possesses a form so tender as a flower, bearing her waist thinner due to her penance, appears like the bowstaff standing beside Cupid. (Bak Kun Bae).

10945*

कुसुमसौरभलोभपरिभ्रमद्-
भ्रमरसंभ्रमसंभृतशोभया ।
चलितया विदधे कलमेखला-
कलकलोऽलकलोलदृशान्यया ॥

(अ) Śiś 6. 14.

(आ) AlR 624, Kuv *ad* 118 (p. 194), ARJ 221. 3-4, KHpk 398. 663.

(*a*) वदन° [कुसुम°] Śiś.

(*c*) वलितया [चलि°] Śiś (var.).

Drutavilambita metre.

Attracted by the fragrance of flowers worn by her, bees flew towards the face of another damsel; her beauty heightened by agitation, she moved away quickly and with her tresses disturbed and glances darting, she produced the sweet tinkling sounds of the petty bells of her girdle during her flight. (A. A. R.).

10946

कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विनः ।
मूर्ध्नि वा सर्वलोकस्य शीर्यते वन एव वा ॥

(अ) BhŚ 34, H (HJ 1. 142, HS 1. 126, HM 1. 131, HP 1. 101, HN 1. 102, HK 1.134, HH 26. 17-18, HC 36. 3-4), Cr 293 (CR 3. 12, CPS 59. 26), GP 1. 110. 3.

(आ) ŚP 264 (a. BhŚ), JS 56. 2 (a. BhŚ), VS 201 (a. Ravigupta) and 509 (anonymous), SRHt 126. 2 (a. Vyāsa-śataka), SkV 1221 (a. Vyāsa), RJ 1431, SR 79. 4 (a. H), SSB 353. 7 (a. BhŚ), SRK 48. 9 (a. ŚP), IS 1845, Subh 308, Sa 24. 46, ST 43. 22a, SM 1572, SSV 1544, JS 68. 2, SKG fol. 17a, GSL 61, Saśā 198. 17, SRS 2. 2. 46, Vyāsa App. I. 9, SSSN 150. 2, SLPr 47. 3-4, SH 979 and 175 (a. BhŚ), Regnaud II. 151.

(इ) ShD(T) 26, Śatagāthā 9. 14. Cf. JSAIL 24. 37, ABORI 48. 150-51; पुंसामुन्मत्तचित्तानां and होता मनस्वी लोकमें.

(*a*) मालतीकुसुमस्येव BhŚ (var.).

(*b*) द्वे गती स्तो मनस्विनाम् SLPr; द्वे वृत्ती तु (च HP, HS [var.]) H (but द्वे तु वृत्ते HN, HP [var.], GSL; द्वे गती [वृत्ती]

GPy) तु [द्व° वू°] GP ; द्वे गती हि (तु, or च, or ह, or सु, or स्तो) BhŚ (var.), SRS, SSSN ; द्वेधा (द्वे हि) वृत्तिर् (°त्ती) BhŚ (var.) ; वृत्ति CR (var.) ; मानस्विनः (°स्विनां BhŚ [var.]), CR (var.) ; महात्मनः [म°] IS.

(*c*) स° वा सू° tr. HP, HS (var.), SkV ; सर्वेषां (सर्वस्य) मूर्ध्नि वा तिष्ठेद् H (with the exception of HP), GSL ; मूर्धनि BhŚ (var.), SLPr ; सर्वलोकानां GP, BhŚ (var.).

(*d*) विशीर्येत वनेऽथ वा (वनेपि वा HP [var.], HS [var.], HN) GPy, HK, HS (var.), GSL, SLPr, SH, HP (var.), HN ; शीर्यतः पतितो वने GP ; विशीर्येत वनेऽपि वा HP ; विशीर्येदथ वा वने H (with the exception of HK, HP, HN) ; विशीर्यते IS ; शीर्येत IS ; शीयते BhŚ (var.) ; स्थीयते BhŚ (var.) ; जीर्यते BhŚ (var.) ; वनेष्वपि IS ; च मनोऽथ वा IS ; वनेथ वा BhŚ (var.) ; वने यथा BhŚ (var.).

For a man of self-respect, there are but two alternatives in life, even as for a flower—either to be at the head of all men or to fade away in the forest. (K. V. Sarma).

10947

कुसुमस्तबकानम्राः सन्त्येव परितो लताः ।
तथापि भ्रमरभ्रान्तिं हरत्येकैव मालती ॥

(आ) ŚP 1009, JS 113. 39, SR 238. 79 (a. ŚP), SSB 637. 1, Any 126. 149, SRK 207. 4 (a. ŚP), VP 1082.

(*a*) °बकैर्नम्राः ŚP, Any, SRK, VP.

(*c*) अथापि [तथा°] JS, Any, SRK, VP ; भ्रमरश्रान्तिं SR, SSB.

Slightly bending under the weight of bunches[1] of flowers, there are creepers in plenty on all sides (in the garden). None-the-less the attention of the bees [*or* lovers] the *mālatī* [Jasmine *or* a lady of that name] alone is able to capture. (A. A. R.).

1. Bending under the weight of the bosom, in case of a lady.

कुसुमस्तबकैर्नम्राः see No. 10947.

10948*

कुसुमादपि स्मितदृशः सुतरां
सुकुमारमङ्गमिति नापरथा ।
अनिशं निजैरकरुणः करुणं
कुसुमेषुरुत्तपति यद्विशिखैः ॥

(अ) Śiś 9. 67.

(आ) SR 228. 31, SSB 124. 35 (a. Māgha).

(*c*) करणं [°रुणं] Śiś (var.).

Pramitākṣarā metre.

It is no vain claim that the damsel with smiling eyes is far more tender than flowers ; for, the flower-arrowed god [Cupid], without pity, gives her ceaselessly intense pain with his (flowery) arrows. (A. A. R.).

10949

कुसुमानां यथा हृद्यं सारं गृह्णाति षट्पदः ।
सारं तथैव गृह्णाति शास्त्राणां खलु पण्डितः ॥

(आ) SRS 2. 2. 26.

Just as a bee takes in the sweet essence of flowers, so does a learned man grasp the essence of the *śastra-s*. (A. A. R.).

10950*

कुसुमानि यदि स्मरेषवो
न तु वज्रं विषवल्लिजानि तत् ।
हृदयं यदमूमुहन्नमूर्
मम यच्चातितरामतीतपन् ॥

(अ) Naiṣ 2. 59.

Viyoginī metre.

If Cupid's arrows are flowers and not thunderbolts, they grow on poisonous creepers ; for, they have stunned and vehemently heated my heart. (K. K. Handique).

10951

कुसुमानि लिखन्तु नाम चित्रे
कतिचित् कालविशेषरूढशिक्षाः ।
सुरभित्वममूनि किं लभन्ते
पुनरेतेषु रसं पिबन्ति भृङ्गाः ॥

(आ) SH (part II) fol. 1b (7).

Mālabhāriṇī metre.

Let flowers indeed be painted in pictures by people who are well trained in that art. But can they [the pictures] possess fragrance, and can bees drink honey from them ? (A. A. R.).

10952

कुसुमानीव फलानाम्
अर्थानां हेतवो गुणाः प्रायः ।
अत एव कृतार्था इव
धनवत्सु गुणा न दृश्यन्ते ॥

(आ) VS 2887 (a. Kapilasvāmin), SRHt 204. 6 (a. Kavivallabha), SSSN 136. 6 (a. Kāmandaka ?), P. Peterson in the Actes du VIe Congrés International des Orientalistes, Leide, 1885, p. 359.

(*a*) इव om. SSSN (sub-metric).

Āryā metre.

Virtue brings wealth, as the flower brings the fruit ; and that is why among the wealthy, virtue, her occupation gone, is held in low esteem. (P. Peterson).

10953*

कुसुमान्यपि गात्रसंगमात्
प्रभवन्त्यायुरपोहितुं यदि ।
न भविष्यति हन्त साधनं
किमिवान्यत् प्रहरिष्यतो विधेः ॥

(अ) Ragh 8. 44 (Cf. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 124).

Viyoginī metre.

If even flowers, by the contact with the human body, have power of taking away life, then, alas ! what other thing will not be an instrument of Fate when it is bent upon striking. (G. R. Nandargikar).

10954*

कुसुमामोदी पवनः
पिककूजितभृङ्गसार्थरसितानि ।
इयमियती सामग्री
घटिता कामेन तद्विनाशाय ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 104, Kuṭṭ [KM] 104).

(आ) VS 1388 (a. Dāmodaragupta).

(*a*) कुमुदामोदी VS (but some texts as above).

(*d*) दैवेन [का°] Kuṭṭ (var.), VS ; विधिनैव [का°] Kuṭṭ (KM).

Gīti-āryā metre.

Manifestations of the power of love, the wind heavy with flowers, the jargoning of the green-billowed cuckoo, and the murmur of the caravan of bees, these work together against her, wretched girl ! (E. Powys Mathers).

10955*

कुसुमायुधकोदण्डे हस्तौ विस्तीर्णचक्षुषः ।
अशोकपल्लवास्त्राणां प्रतिहस्तत्वमागतौ ॥

(आ) SR 264. 230, SSB 82. 1.

The two hands of Cupid of broad eyes were placed on his flowery bow, and they became the substitute for the arrows of tender *aśoka* sprouts. (A. A. R.).

10956*

कुसुमायुधपत्नि दुर्लभस्
तव भर्ता न चिराद् भविष्यति ।
शृणु येन स कर्मणा गतः
शलभत्वं हरलोचनार्चिषि ॥

(अ) Kum 4. 40 (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3 ; p. 61).

(आ) Almm 154, KHpk 461. 621.

(*c*) येन गतः स कर्मणा Kum (var.).

(*d*) °चिषाम् (°षः) Kum (var.).

Viyoginī metre.

O thou wife of the Flower-armed, thy husband will not long remain unattainable to thee. Hear by what work he got into the condition of a moth in the flame of Śiva's eye. ( H. H. Wilson).

10957*

कुसुमावचयाय पुरोपवने नवमल्लिघने गतमद्य मया
पतितोऽलिगणः स कुरङ्गमदे मदुरस्यतिसौरभ-
लुब्धतया ।
अपसारित एव स पाणियुगेन तदाकरुणेन सखि त्वरया
न तु तद्विजितं यदुरोभवयोरुचितं नखचिह्न-
परम्परया ॥

(आ) Vidy 668 (a. Dhīrendropadhyāya).

Durmilā [*or* Ghoṭaka] metre.

Today I went to the city garden redolent with jasmine flowers for gathering them and a swarm of bees fell on me attracted by the musk as they were eager to get at the fragrance. The swarm was quickly thrust aside by me roughly with both my hands, but it was not vanquished as it was charming like the series of nail-marks on your breasts. (A.A.R.).

10958*

कुसुमास्तरणे सहायतां
बहुशः सौम्य गतस्त्वमावयोः ।
कुरु सम्प्रति तावदाशु मे
प्रणिपाताञ्जलियाचितां चिताम् ॥

(अ) Kum 4. 35 (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3 ; p. 60).

(आ) Almm 450.

(*d*) वणिपा° [प्र°] Kum (var.) ; °याचितश् Kum (var.), Almm.

Viyoginī metre.

O excellent friend in making our flower-bed ! you have often been a companion to us both. Make now soon likewise my funeral pile being petitioned by my bowing with palms joined. (H. H. Wilson).

10959*

कुसुमितकुटजेषु काननेषु
प्रियरहितेषु समुत्सुकाऽऽननेषु ।
द्रवति च कलुषं जलं नदीनां
किमिति च मां समवेक्षसे न दीनाम् ॥

(अ) Ghaṭakarpara (in KSH 120) 13.

(*b*) समुत्सका° (*sic* !) Gha° (var.).

(*c*) वहति [द्र°] Gha° (var.) ; कुलुषे जले Gha° (var.).

Puṣpitāgrā metre.

The muddy waters of the river run through the groves / flowering with jasmine. So too do unsightly tears

flow / on the yearning faces of women without their loves. / Why do you not think of me, O lover, so full of sorrow? (L. C. Van Geyzel).

10960*

कुसुमितमभिपश्यन्ती
विविधतरुगणैश्छन्नम् ।
वनमतिशयगन्धाढ्यं
भ्रमति मधुकरी हृष्टा ॥

(अ) Nāṭ 16. 22 (in Regnaud's ed. 16. 18).

(*a*) इह° [अभि°] Regnaud's ed.

(*c*) अनिलसुग° Regnaud's ed.

Madhukarī [*or* °karikā *or* Bhujaga-śiśubhṛtā] metre.

Seeing the woodland covered with various trees full of flowers and rich in exuberence of (pleasant) odour, the female bee is flying about in delight.[1] (M. Ghosh).

1. Quoted in Nāṭ as an example of the Madhukarī metre.

10961*

कुसुमितमवलम्ब्य चूतमुच्चैस्
तनुरिभकुम्भपृथुस्तनानताङ्गी ।
तदभिमुखमनङ्गचापयष्टिर्
विसृतगुणेव समुन्ननाम काचित् ॥

(अ) Kir 10. 53.

(*a*) उपनतम् [कु°].

Puṣpitāgrā metre.

Stooping a little by the weight of her bosom that resembled the forehead of an elephant, the slim young lady grasped the high branch of a flowering mango tree; then she bent the branch, (her straightened body) providing thereby the extended string to Cupid's bow as she stood facing it. (A. A. R.).

10962*

कुसुमितरसालपनसान्
कादम्बिनि के न सिञ्चन्ति ।
जीवनमसि त्वमेका
शाखोटकविटपिवाटीनाम् ॥

(आ) Vidy 219.

Upagīti-āryā metre.

Why do you not, O cloud, pour water at the roots of the mango and bread-fruit trees when they are in bloom? Lo! you happen to be the elixir of life only to the groups of (the despised) *śakhoṭaka* trees. (A. A. R.).

10963*

कुसुमितलताभिरहताप्य्
अधत्त रुजमलिकुलैरदष्टापि ।
परिवर्तते स्म नलिनी
लहरीभिरलोलिताप्यघूर्णत सा ॥

(आ) SR 275. 13 (a. Kpr), SSB 102. 15 (a. Kpr), Kpr 10. 473, KāP *ad* 10.21 (p. 350).

(*d*) लहरीभिर्लोलि° SR, SSB.

Gīti-āryā metre.

She felt hurt though not hurt even by a blooming creeper; she turned aside, though not stung by the black bees; and moved to and fro even without being moved by waves of lotus-leaves. (G. Jhā).

कुसुमे कुसुमोत्पत्तिः see No. 8674.

10964*

कुसुमैः कृतवासनः समन्ताद्
अपनिद्रत्वमुपेयिवद्भिरस्मिन् ।
श्रुतिमन्त्रगणाभिरामरूपैर्
नववीषट्पदशोभिभिः समीरः ॥

(अ) Haravijaya (KM 22) 5. 73.

(आ) VyVi 420. 6-7.

Aupacchandasika metre.

There the wind blew, rendering all regions fragrant through flowers that were made to blossom ; it also carried the *vauṣat* sounds of sacrifices which were pleasing by association with Vedic *mantras*. (A. A. R.).

10965*

कुसुमैरुपशोभितां सितैर्
घनमुक्ताम्बुलवप्रहासितैः ।
मधुनः समवेक्ष्य कालतां
भ्रमरश्चुम्बति यूथिकालताम् ॥

(अ) Ghaṭakarpara (in KSH 120) 19 (in some texts 14).

(*b*) °प्रकासितैः Gha° (var.).

Viyoginī metre.

There's the bee to kiss it for the jasmine vine, / aware that it is the season of honey. / Creeper that's lovely with its buds so white and fine / who is forced to laugh by rain-drops falling from the sky. (L. C. Van Geyzel).

10966

कुसुमोल्लासिधम्मिल्ला हेलावलितलोचना ।
काष्ठकुड्योपमाङ्गेषु लग्नाप्यमनसोऽङ्गना ॥

(आ) ŚP 4222 (a. Vāsiṣṭha[rāmāyaṇa]).

With her well-dressed hair resplendent with flowers, and her eyes darting glances in sportive charm—such a lovely damsel is but like a log of wood to one who has annihilated his mind, though she clings to him. (A. A. R.).

10967*

कुसुम्भरागारुणितैर्दुकूलैर्
नितम्बबिम्बानि विलासिनीनाम् ।
रक्तांशुकैः कुङ्कुमरागगौरैर्
अलंक्रियन्ते स्तनमण्डलानि ॥

(अ) Ṛtu 6. 5 (in some texts 6. 4). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3 ; p. 194).

(*b*) नितम्बिनीनाम् [वि°] Ṛtu (var.).

(*c*) तन्वंशुकैः [र°] Ṛtu (var.); °रागपिञ्जरैर् [°रागगौ°] Ṛtu (var.) (hypermetric).

Upajāti metre (Upendravajrā and Indravajrā).

The flanks of amorous women like rounded red fruit / are swathed in finest clothes of the colour of red crocus, / and their bosoms are adorned by coloured silks / that are stained with the hue of saffron. (L. C. Van Geyzel).

10968*

कुसृतिभिरलमेताभिः
किमर्थमुपरिस्थिता नदीयं ते ।
का नरकपालमाला
ममोपरिस्था गृहाणैताः ॥

(आ) VS 119.

Āryā metre.

Pārvatī—'Enough of these deceitful words ; tell me, why is this river on your head ?'

Śiva— 'O (you mean) the garland of dead men's skulls, which remain on my head ? Well, take them !' (A. A. R.).

10969

कुसौहृदे क्व विश्वासः कुदेशे नैव जीव्यते ।
कुराजनि भयं नित्यं कुपुत्रे सर्वतोऽसुखम् ॥

(अ) Hariv 1162.

(आ) IS 1847. Cf. 10724-26.

(*b*) न तु [नैव] Hariv (var.).

How can one put trust in deceitful friendship ? One cannot live in a bad country. There is constant fear from an unlawful sovereign. And, there can never be happiness in having a disobedient son. (K. V. Sarma).

10970**

कुस्तुम्बरुं निशायुग्मं शिरीषकुसुमैः समम् ।
कान्तापुष्पं पिबेन्मूलं समस्ताखुविषापहम् ॥

(आ) ŚP 2957.

If a person drinks a decoction made of coriander, the pair of turmerics, the flower of *kānta* [large cardamom] along with *śirīṣa* flowers and the root of long pepper, he will become free of all kinds of poison resulting from rat-bite. (A. A. R.).

10971

कुस्त्री हन्ति कुटुम्बानि कुपुत्रो हन्ति वै कुलम् ।
कुमन्त्री हन्ति राजानं राष्ट्रं चौरेण हन्यते ॥

(अ) Cr 294 (CS 2. 70). Cf. हतमश्रोत्रियं श्राद्धं (Cr 1110), वैद्यं पानरतं नटं कुपठितं (Cr 1965) ; and Crn 191.

(*a*) कुतम्बनी CS (var.).

(*b*) कुपुत्रं हते CS (var.) ; हन्यते (°न्ये°) [हृ° वै] CS (var.).

(*d*) चौरण (°रे°) हन्यते कुलम् CS (var.); चारेण CS (var.).

A bad wife ruins the household, a bad son ruins the family, a bad minister ruins the king and robbers ruin the country. (K. V. Sarma).

10972

कुस्थानस्य प्रवेशेन गुणवानपि पीड्यते ।
वैश्वानरोऽपि लोहस्थः कारुकैरभिहन्यते ॥

(आ) SR 86. 3, SSB 365. 3, SRK 89. 5 (a. Sabhātaraṅga), SRS 1. 2. 12, IS 7839.

(*d*) श्यस्कारैर् SRS.

However good and possessed of merits a person be, he gets insulted when he enters an unworthy place. Fire in red-hot iron, though he is the god Vaiśvānara, is struck (with a hammer) by blacksmiths. (A. A. R.).

10973*

कुहूनिराहारकृतोरुवेदनान्
असूनसौ हास्यति हा चकोरकः ।
तथा कृशस्त्वं तु यथा न दृश्यसे
विधो विधास्ये विधये किमत्र वा ॥

(आ) Kavik 1. 49.

(*a*) °कृतोरवे° Kavik (var.).

(*b*) चकोर: Kavik ; emended to चकोरकः, editorially (*metri causa*).

(*d*) विषये Kavik (var.).

Vaṁśastha metre.

See, this *cakoraka* is about to die / without food on the new-moon night ; / O moon, I would fain do something / to stop your waning, if fate allows. (K. Krishnamoorthy).

10974

कुहू राकां सूतेऽरुणकिरणमध्यविततनुः
सुधासिन्धुः सन्ध्यादरदलितमध्यग्रहरुचम् ।
नवो विद्युत्पातो लसति रविरस्यांशुलमुखाद्
अये केयं बेला त्रिपुरजयजेतुर्जयकरी ॥

(आ) SH (II) fol. 15b (82).

(*b*) °सिन्धुस° SH ; (changed to °सिन्धुः स°, editorially) ; रुचा SH ; changed to रुचम्, editorially).

(*c*) न वो SH ; (changed to नवो editorially) ; विद्युत्प्रेतो SH ; (changed to विद्युत्पातो, editorially) ; °स्याशुक° SH ; (changed to °स्यांशुल°, editorially).

Śikhariṇī metre.

Darkness [*lit.* new moon] gives way to light [*lit.* full moon] ; the half-bodied (charioteer) ushers in the crimson-rayed (sun) ; the nectarean ocean reflects the charm of the part-risen central planet [the sun] at dawn ; there occurs a flash of lightning ; and the sun emerges from the face of that brightness. Lo ! what a wonderful moment is this which hails the victory of Śiva over the Tripura demons.

10975*

कूजत्कण्ठवलीमकाण्डहसितामुन्मुक्तकेशीं स्वयं
खादन्तीं दशनैर्नखैश्च मदिरापानप्रगल्भीकृताम् ।
उद्दामव्रणकन्धरां निशि कथं दृष्ट्वा न बिभ्यत्यमी
बालां पीतवसास्थिमज्जमधुकक्षीबां पिशाचीमिव ॥

(आ) JS 449. 27 (a. Bhāskaravarman).

Śārdūlavikrīḍita metre.

How will they not get frightened seeing a young women at night, resembling a demoness who is intoxicated by swallowing human fat, bones, marrow and liquor ; whose throat emits cooing sounds ; who laughs unexpectedly ; whose tresses are dishevelled ; who bites with her teeth and scratches with her nails ; who has been rendered bold by drinking wine ; and who has prominent wounds in her neck (inflicted in love-sports) ? (A. A. R.).

कूजत्कुञ्जकुटीर° see गुञ्जत्कुञ्जकुटीर°.

10976*

कूजत्कोकिलकाकलीश्रुतिसुखी निद्राति कल्पद्रुमस्
तृप्ता बालतृणेन कामसुरभी रोमन्थमभ्यस्यति ।
दातुं नाथ सदा समीहितफलं लग्नोऽसि नेत्रेऽर्थिनां
बद्धस्तर्हि चिराय रोहणगिरेष्टङ्कव्रणैरङ्कुरः ॥

(आ) Skm (Skm [B] 1456, Skm [POS] 3. 18. 1) (a. Kāmadeva), AB 530.

(*c*) सभीहित° Skm (POS) (printing error).

Śārdūlavikrīḍita metre.

The wish-granting *Kalpa* tree sleeps happily listening to the sweet note of the cuckoo ; the wish-granting cow chews the cud satisfied with tender grass ; you are before the eyes of the supplicants, my lord, to grant their prayers. Indeed, the peaks of the ('gem-filled') Rohaṇa mountain are, for a long time, to be covered with the wounds caused by chisels (due to your chipping off pieces of gem-bearing rocks for gifting them away). (A. A. R.).

10977*

कूजत्कोकिलकेलिकल्पितकलक्वाणक्वथन्मानसे
प्रोद्यद्भृङ्गपुरंध्रिमन्द्ररणितस्फारीभवन्मन्मथे ।
स्फूर्जत्पुष्पपरागधूलिधवलव्यालोलमत्तानिले
कालेऽस्मिन् रहिता त्वया वद कथं प्राणेश्वर
प्राणिमि ॥

(आ) VS 1686.

Śārdūlavikrīḍita metre.

In this (spring) season, when the mind is agitated by the sweet songs of cuckoos, when love waxes strong by the humming of female bees that are buzzing about, and when the wanton breezes blow carrying the fragrance of flowers in profusion, how may I live without your company, tell me, O lord of my life ? (A. A. R.).

10978*

कूजद्भिर्वनकुक्कुभैर्मदकलं वाचालतीरद्रुमा
बिभ्राणा विकचाब्जकेशररजःपिङ्गास्तरङ्गावलीः ।
स्रोतःक्षामविपाण्डुसैकतसुखासीना रसत्सारसा
धन्येयं तमसानदी हरति मे दृष्टापि मार्गश्रमम् ॥

(आ) Skm (Skm [B] 2051, Skm [POS] 5. 11. 1).

(*a*) जलकुक्कुभैर् Skm (var.).

Śārdūlavikrīḍita metre.

The trees on its banks are resounding with the sweet cooings of wild cocks; it possesses waves that are rendered yellow in colour by the pollen of full-blossomed lotuses; the warbling cranes are seated happily on white sandy banks, since the flow of water has receded. Such indeed is this Tamasā river, even at seeing which the fatigue of my journey disappears. (A. A. R.).

10979*

कूजन् कुञ्जे किमपि करुणं कन्दरे कान्दिशीकः
सानौ शून्यप्रणिहितमनाः कानने ध्याननेत्रः ।
गच्छन् मूर्च्छां कुसुमशयने वीतरागस्तडागे
जीयाज्जायाविरहविदुषां ग्रामणी रामभद्रः ॥

(आ) Skm (Skm [B] 235, [POS] 1. 47. 5) (a. Ācārya-Gopīka).

Mandākrāntā metre.

Muttering something painful in bowers, helpless in mountain valleys and caves, his mind vacant when present on peaks, his eyes closed in deep thought when remaining in the forests, falling into a swoon in a bed of flowers, and devoid of any interest in lakes—may this Śrī-Rāma, the foremost among those separated from their wives, be victorious. (A. A. R.).

10980*

कूजन्तं रामरामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥

(आ) SSH 2. 12.

I salute that cuckoo, sage Vālmīki, who has climbed to the top of the tree of poetry and is cooing sweetly the sweet syllables 'Rāma, Rāma'. (K. V. Sarma).

10981*

कूजन्ति कोकिलाः साले यौवने फुल्लमम्बुजम् ।
किं करोतु कुरङ्गाक्षी वदनेन निपीडिता ॥

(आ) SR 196. 15 (wrongly a. VS 1686; see No. 10977), SSB 550. 3, Sāh *ad* 10. 646 (p. 269).

The *kokila-s* warble on the mango tree, the lotus blooms in the water[1]: what may the fawn-eyed lady do oppressed as she is by love[2] ? (*Bibl. Ind.* 9).

1. In youth.
2. Distressed as she is by the face.

10982*

कूजितं राजहंसानां वर्धते मदमञ्जुलम् ।
क्षीयते च मयूराणां रुतमुत्क्रान्तसौष्ठवम् ॥

(अ) KāD 2. 334.

(आ) Amd 293. 840.

The cooing of the royal swans, sweet on account of passion, increases; and the noise of peacocks which is harsh decreases.[1] (V. N. Ayer).

1. Quoted in KāD as an example of *Svavirodha* [Opposition].

10983*

कूजितानि कलयन् वनप्रियो
न प्रियो विरहिणामजायत ।
मन्मथाग्निरपि भस्मना दरं
सादरं मुनिमनोऽम्बुजं व्यधात् ॥

(आ) SR 332. 74, SSB 199. 79.

Rathoddhatā metre.

The male cuckoo with all its sweet notes has not become dear to those separated from their beloveds; (for), the fire of love with its (power of) burning everything to ashes hurts, though slightly, even the noble lotus-minds of sages. (S. Bhaskaran Nair).

कूटकलागतशिबिरैर् see No. 10984.

10984

कूटकलाशतशिबिरैर्
जनधनविवरैः क्षयक्षपातिमिरैः ।
दिविरैरेव समस्ता
ग्रस्ता जनता न कालेन ॥

(अ) Kal 5. 4.

(आ) SRHt 141. 11 (a. Kal), SSSN 128, 9.

(*a*) कूटकलागत° SRHt.

(*c*) बधिरैरेव समस्तैर् SRHt ; शिखरैरेव समस्तैर् SSSN.

Āryā metre.

With hundreds of army camps of deceitful arts, with openings to (plunder) people's money, and with darkness of night in the form of pecuniary loss, all the people are swallowed up by professional scribes and accountants, and not by time ! (A. A. R.)

10985

कूटलेखैर्धनोत्सर्गैर् दूषयेच्छत्रुपराजयम् ।
प्रधानपुरुषं यद्वद् विष्णुगुप्तेषु राक्षसः ॥

(अ) P (Pts 3. 138).

(आ) IS 1848.

By forged letters and liberal bribes one should corrupt the loyalty of the principal officers of the enemy, just as Rākṣasa did in the case of the officers of Viṣṇugupta [Cāṇakya]. (A. A. R.).

10986*

कूटविक्रयदोषेण ब्रह्मस्वहरणेन च ।
पतितौ पण्यवनिता स्तनौ यत्नेन गूहते ॥

(अ) Deś 3. 34.

By the sins of selling things with false measures and by robbing the wealth of Brāhmaṇa-s, the harlot whose breasts have fallen conceals (them) with effort. (A. A. R.).

10987

कूटसाक्षी मृषाभाषी कृतघ्नो दीर्घरोषणः ।
चत्वारः कर्मचाण्डाला जन्मचाण्डालपञ्चमाः ॥

(आ) IS 1849, Subh 203, SuB 13 B 5. Cf. No. 92, and दूषकश्च क्रि°.

(*a*) असूयः पिशुनश्चैव SuB ; कूटमाषी Subh.

(*b*) कृतघ्नदीर्घरोसन Subh ; °रोगिनः SuB.

(*c*) चत्वारो कर्मचाण्डालो Subh ; °चण्डाला SuB.

(*d*) जातिचण्डा° SuB.

One who bears false witness, the man who speaks untruth, the person who is ungrateful, and the one whose anger lasts long—these four are outcastes by their actions with the outcastes by birth as the fifth. (A. A. R.).

10988

कूटसाक्षी मृषावादी यश्चासदनुशास्ति वै ।
ते मोहमृत्यवः सर्वे तथा ये वेदनिन्दकाः ॥

(अ) Mārk-pur 10. 58.

(आ) ŚP 707 (a. Mārk-pur), SR 154. 49, SSB 481. 49 (a. Mārk-pur), SH fol. 62a (634).

(*d*) वेदविनि° [ये वेद°] Mārk-pur.

One who bears false witness, the man who speaks untruth, and the person who directs reprehensible actions—these are killers sent out by delusion, as also those who decry the Vedas. (A. A. R.).

10989*

कूटस्थं श्रवणोपकण्ठविलसत्क्रूरद्विजिह्वाश्रयं
वक्षद्वेषिणमङ्घ्रिलङ्घितवृषं वैषम्यभीमेक्षणम् ।
ईशं निर्गुणमव्ययप्रकृतिकं संसेव्य भृङ्गी चिराद्
यज्जीवत्यतिदुर्बलेन वपुषा मन्ये स एवोत्सवः ॥

(आ) Skm (Skm [B] 1655, Skm [POS] 4. 3. 5).

(*b*) दक्षद्द्वेषिण° Skm (B) (printing error). °भालेक्षणम् Skm (var.).

(*c*) निर्गुणव्यय° Skm (B) (printing error).

(*d*) यज्जीव° Skm (POS).

Śārdūlavikrīḍita metre.

Serving Lord Śiva who is full of deception [*or* the immovable Supreme God], having cruel serpents in the vicinity of his ears, [*or* whose name when heard protects one against cruel serpents], the enemy of Dakṣa [*or* the foe of profligates], who has kicked at *Dharma* [*or* who rides his bull], who has frightful odd number of eyes [*or* who is a succour to those in trouble], without merits [*or* beyond all qualities], who is naturally parsimonious [*or* who is of an immortal nature],—that Bhṛṅgī, the attendant, lives, though with an ematiated body, is itself, methinks, a matter of gratification. (A.A.R.).

10990

कूटेन व्यवहारं तु वृत्तिलोपं न कस्यचित् ।
न कुर्याच्चिन्तयेत् कस्य मनसाप्यहितं क्वचित् ॥

(अ) Śukr 3. 155.

(आ) Saśa 96. 90.

One should not practise any deceitful action which may result in the loss of livelihood to some one; nor should one, at any time, even think of injury to another's welfare. (A. A R.).

10991

कूपप्रभवाणां परम्
उचितमपां पट्टबन्धनं मन्ये ।
याः शक्यन्ते लब्धुं
न पार्थिवेनापि विगुणेन ॥

(अ) ĀrS 2. 164.

(आ) Any 104. 91.

(*a*) °वानां Any.

(*c*) या Any.

Āryā metre.

For water to be drawn from a well, methinks, it might be necessary, even to use (the length of cloth that goes to make) a royal turban. For, even if there be an earthen pot, water cannot be drawn without the aid of a rope.

[The adorning with a fine dress the head of a damsel of great charm is but proper, for she cannot be secured even by a king without abundant virtues]. (A. A. R.).

10992

कूपाम्भांसि पिबन्तु कूपरसिका, वापीषु वापीजुषो
नादेयाश्च पतत्रिणोऽपि मुदिता आस्वाद-
यन्त्वापः ।
सारङ्गस्य नभोनिवेशितदृशः किं तेन यावन्महीम्
अम्भोभिः स्नपयन्नसावुदयते न प्रावृषेण्यो घनः ॥

(आ) SR 214. 73, SSB 593. 79, RJ 223 (=3. 5), Regnaud II. 19.

(*a*) कूपेंभांसि RJ, Regnaud.

(*b*) मुदिप्तामास्वा° RJ.

Śārdūlavikrīḍita metre.

Let the birds interested in wells drink of well water ; let those resorting to lakes drink of the lakes ; let the aquatic birds enjoy happily the water (in various reservoirs); but to the *sāraṅga* [the *cātaka* bird] which has its eyes glued to the heavens, of what use are all these ? It cannot quench its thirst until the rain cloud, which drenches the whole earth, appears in the sky. (A. A. R.).

10993 A

कूपे पानमधोमुखं भवति मे नद्यो वराक्यः स्त्रियः
सामान्यैर्बकटिट्टिभैः सह सरस्येवं समालोकयन् ।
नादत्ते तृषितोऽपि हीनसलिलं क्रूरैर्वृतं जन्तुभिर्
मानादुन्नतकन्धरः सुरपतिं तद् चातको याचते ॥

(आ) ŚP 859, Any 73. 172, SR 213. 63 (a. ŚP), SSB 593. 69, SRK 190. 8 (a. ŚP), SRM 445.

(*a*) °मुखस्य हि भवेद् वाप्यो ŚP; वराक्या: RO (*sic !*).

(*b*) सामान्यं ब° SR, SSB, ŚP, SRK.

(*c*) सिन्धुसलिलं ŚP.

(*cd*) शुष्यत्तालुगलोऽपि कम्पिततनुः श्रुत्वा गभीर-ध्वनिं ।
धैर्यादुद्धुतकन्धरो जलधर त्वां याचते चातकः ॥
SR, SSB, SRK.

(*d*) °दुद्धतकंधरः ŚP.

Śārdūlavikrīḍita metre.

To drink water from a well, one has to bend down; to me, the rivers are wretched females; the common cranes and *ṭiṭibhas* drink from the lake in a flock : Viewing thus, the muddy waters crowded with cruel creatures, the *cātaka* bird, though affected by thirst, holds its neck aloft out of pride and begs (rain-)water from the king of gods [Indra, the lord of rain]. (K. V. Sarma).

10994**

कूपे प्रपायामुद्याने सूदपौष्पिकवेश्मसु ।
सखीगृहे च तुल्याप्तान् सा सिषेवेऽह्नि कामुकान् ॥

(अ) Sam 2. 16.

(आ) GVS 330.

(*d*) ऽह्नि Sam (in Kṣ [RP]) (printing error).

She[1] infatigably received her clients everywhere, without intermission and without preference, from morning to night at the fountain, in the pleasure gardens, in cool slopes and at the stalls of the flower-sellers. (E. Powys Mathers).

1. Arghagharghātikā, a prostitute.

कूपेऽम्भांसि पिबन्तु see No. 10992.

कूपोदकं वटच्छाया कार्पासं see भूगृहं वरनारी च°.

10995

कूपोदकं वटच्छाया श्यामा स्त्री इष्टकालयम् ।
शीतकाले भवेदुष्णं ग्रीष्मकाले च शीतलम् ॥

(अ) Cr 295 (CNr 94, CnT II 14. 3, CnT III 7. 62, CnT V 100, CPS 210. 89), H (HJ 1. 206, HS 1. 186, HH 33. 25-26), GP 1. 114. 32; Cf. भूगृहं वरनारी च and JSAIL 24. 70.

(आ) SR 162. 421 (a. C), IS 1850.

(*b*) नारीणां च पयोधरः GP; चेष्टकालयम् CN (var.), SR; इष्टकागृहम् HJ, HS; इष्टकालयः CPS.

(*d*) (°ष्णम्) उष्णकाले [ग्री°] CN (var.), HJ, GP; शीतलः CN (var.).

Water from a well, the shadow of the fig tree, a *śyāmā* female,[1] and a house made of brick are warm in winter and cool in summer. (S. Bhaskaran Nair).

1. A *śyāmā* female is characterised as a type of young woman of golden hue, whose touch feels warm in winter and cool in summer : Cf.

शीते सुखोष्णसर्वाङ्गी ग्रीष्मे या सुखशीतला ।
तप्तकाञ्चनवर्णाभा सा स्त्री श्यामेति कथ्यते ॥

(q. v. S. Apte's *Practical Skt.-Eng. Dict.* Poona, 1959, vol. III, p. 1972).

10996*

कूपोल्लङ्घनकर्मनर्म विषमं जानन्ति शाखामृगा
झम्पामप्युपकल्प्य कंचन पदं यान्ति प्लवंगाः परे ।
दुर्वारेऽपि दुरुत्तरेऽपि विपुलस्फारेऽपि वारांनिधौ
हेलेव प्लवगप्रभोः कृतजगत्पारिप्लवो विप्लवः ॥

(आ) Anymuk 80.

(c) वारां निधौ Anymuk.

Śārdūlavikrīḍita metre.

Some monkeys find the crossing of a small tank rather difficult, other monkeys, relying on a big leap, manage to cross it ; but the lord of monkeys [Hanūmān] took a leap playfully over the sea, which is irresistible, difficult to cross and of vast extent. This flight over the sea caused wonder to the whole world. (A. A. R.).

10997*

कूर्पासं परिधत्स्व धूपय गृहं निर्माहि पुष्पस्रजं
पाटीरं परिपिण्डि मण्डय वपुः कल्याणि संध्याऽऽगता ।
इत्थं केलिशुके तु जल्पति मुहुः प्रत्यग्रपान्थस्त्रियो
विश्राम्यन्ति दृशोः कदम्बमुकुलस्थूलाः पयोबिन्दवः ॥

(आ) SH (II) fol. 34a (63).

(a) परिधस्व SH (परिधत्स्व editor's suggestion).

(c) मुहु SH (मुहुः editor's suggestion); पाथस्त्रियो SH (पान्थ° editor's suggestion).

Śārdūlavikrīḍita metre.

'Put on your *kūrpāsa* dress, set in motion the smoke of incense, wreath a flower garland, make a ball of sandal paste, decorate your person, Auspicious one, for the evening twilight has come' —hearing these words repeated by the parrot in the cage, young wives just separated from their lovers who had started on a journey hold tear-drops of the size of *kadamba*-buds rising in their eyes. (A. A. R.).

10998*

कूर्पासेन स्थगितहृदया संपुटं हाटकीनं
मस्तन्यस्ताञ्चलविरचना चामरं वारिदाभम् ।
यत्रासीना रतिरिव वणिक्प्रेयसी वीथिकायां
विक्रीयन्ते मुकुलितमुखी संज्ञया मौक्तिकानि ॥

(आ) Vidy 327, SH (II) fol. 21b (31).

(a) °कीयं SH.

(b) मन्यस्तास्तांचलनिवसना SH ; नीरदा° SH.

(d) विक्रीणीते SH.

Mandākrāntā metre.

Covering with her *kūrpāsa* dress a golden casket placed on her heart, arranging the border of her dress and the chowries of the colour of clouds on her head, the merchant's wife is seated on the street like Rati, wife of Cupid ; with her face contracted, pearls are sold by her by signs (for she could not argue and barter on account of grief, her husband being away on business). (A. A. R.).

10999*

कूर्मः पातालगङ्गापयसि विहरतां तत्तटीरूढमुस्ताम्
आदत्तामादिपोत्री शिथिलयतु फणामण्डलं कुण्डलीन्द्रः ।
दिङ्मातङ्गा मृणालीकवलनकलनां कुर्वतां पर्वतेन्द्राः
सर्वे स्वैरं चरन्तु त्वयि वहति विभो भोज देवीं धरित्रीम् ॥

(अ) BhPr 227 (Kāmadeva).

(आ) SR 117. 98 (a. BhPr), SSB 417. 25.

(c) कुर्वता BhPr.

Sragdharā metre.

My lord Bhoja ! While thou bearest the burden of the illustrious earth, let

the tortoise play in the waters of the Gaṅgā in the nether world, let the boar incarnation of Viṣṇu eat up *musta*-grass on the banks of the Gaṅgā, let the hooded lord of snakes relax his hood-orb, let the elephants of the quarters eat the lotus-stalk and let the lords of the mountain too glide at their own sweet will. (J. Shastri).

11000*

कूर्मः पावोऽत्र यष्टिर्भुजगपतिरसौ भाजनं भूतधात्री
तैलोत्पूरः समुद्राः कनकगिरिरयं वृत्तवर्तिप्ररोहः ।
अर्चिस्तिग्मांशुरोचिर्गगनमलिनिमा कज्जलं वह्यमाना
शत्रुश्रेणी पतङ्गा ज्वलति नरपते त्वत्प्रताप-
प्रदीपः ॥

(अ) Prabhā (SJS 13) 466, Han 14. 77.

(आ) SkV 1457 (a. Khipāka or Paṇḍita-khiyāka), Skm (Skm [B] 1476, Skm [POS] 3. 22. 1) (a. Śrī-Hanūmān), JS 342. 47 (a. Cittapa), ŚP 1248 (a. Han), SR 121. 162 (a. JS), SSB 422. 49 (a. Han), Kav p. 40, PV 74 (a. Han). SSS 106 (a. Han), Pad 1326 (a. Han) JS, SSB.

(*a*) पादोङ्क° Han ; पादोऽस्य Skm, JS, SSB, SR ; स्थाणुः कूर्मोऽत्र PV, SSS ; जगतनुलता Pra°.

(*b*) तैलापूराः Han ; दाप्त° (दीप° or दीप्ता°) [वृत्त°] Skm (POS), ŚP, PV, SSS, Pad, SR, SSB ; पूराः Skm (var.).

(*c*) अर्चिश्चण्डांशु° (अं° or जोति°) Pra°, Han, Skm, JS, ŚP, PV, SSS ; ज्योतिश्चण्डां° Pad, Skm, JS ; °मान- Han ; °मानः (°नाः) JS, Skm (var.), Pad, SR, SSB.

(*d*) पतंगो Pra°, JS, PV ; ज्वलतु Pra° ; जयति [ज्व°] PV, SSS ; रघुपते [नर°] Han, PV, SSS, Pad, SR, SSB.

Sragdharā metre.

The tortoise makes the stand, the king of snakes the stem, / earth performs as dish and the seas as source of oil ; / Mount Mandara is the wick, the sun's rays are the flame / and the soot appears in the dark blue sky of heaven. / Such are the parts, oh king, of your flaming lamp of valour/and all your foes combined, the moth that burns therein. (D. H. H. Ingalls).

11001**

कूर्मः प्रथमे पुरुषे
पाषाणो धूसरः ससिकता मृद् ।
आवौ शिरा च याम्यां
पूर्वोत्तरतो द्वितीया च ॥

(आ) ŚP 2197.

Āryā metre.

When digging a well if a tortoise is seen at a depth of a man's height and the stones are grey in colour and the earth mixed with sand, there will be a gushing spring at the south at first and a second one at the north-east. (A.A.R.).

कूर्मसंकोचमास्थाय see कौर्मं संकोचमास्थाय.

11002**

कूर्मसंस्थानगमनो मन्दो मन्दगतिक्रमः ।
सम्मील्य लोचने नित्यं निद्रान्ध इव गच्छति ॥

(आ) ŚP 1585.

That variety of elephant is called *manda* whose gait is slow like a tortoise, and who habitually walks with eyes closed as if he were blind by sleep. (A. A. R.).

11003*

कूर्मो मूलवदालवालवदपां नाथो लतावद् दिशो
मेघाः पल्लववत् प्रसूनफलवन्नक्षत्रसूर्यादयः।
स्वामिन् व्योमतरुं ममाक्रमवतः श्रुत्वेति गां मारुतेः
सीतान्वेषणमाविशन् दिशतु वो रामः सलज्जः श्रियम्॥

(अ) Han 6. 3.

(आ) JS 31.89, ŚP 129, SR 21.85 (a. Han), SSB 34. 11.

(*a*) °राशिर्लतावद् ŚP, SR, SSB.

(*b*) °सूर्येन्दवः Han, ŚP, SR, SSB.

(*c*) °तरुमंम क्रमतले (°लं JS [var.]) Han, JS (var.); °तरुः क्रमे मम कियाञ्छ° ŚP, SR, SSB.

(*d*) सहर्षः [स°] Han.

Śārdūlavikrīḍita metre.

"My lord, when I attack [ascend up] the tree of the sky, the tortoise supporting the earth is but the root, the ocean is a small basin round the tree, the quarters are like creepers, the clouds like tender leaves, the stars, the sun, etc. are like flowers and fruits"—hearing these words of Hanūmān, Śrī-Rāma with shyness entrusted him with the mission of searching for Sītā; may that Rāma give you prosperity. (A. A. R.).

11004

कूलानि नास्य पात्यन्ते न कथमपि खन्यते।
खनकैव क्षयं यान्ति बलेन च धनेन च॥

(इ) SS (OJ) 445.

(*c*) याति emended to यान्ति.

River banks are not to be shorn, neither are they to be dug up. If so done, the diggers alone come to grief, in energy and in wealth. (S. Bhaskaran Nair).

11005*

कूले काचित् तपनदुहितुर्निर्जने नीपमूले
मूर्तिः पीताम्बरवलयितालेखि केनाञ्जनेन।
दैवाल्लग्ना यदवधि पुनस्तच्छविर्लोचनान्ते
श्यामाकारं तदवधि मया पश्यते विश्वमेतत्॥

(आ) Vidy 560 (a. Viśveśvaropādhyāya).

Mandākrāntā metre.

On the bank of the Yamunā river, in a secluded spot, at the root of a margosa tree, the picture of the God Kṛṣṇa clothed in yellow garments was drawn by some one with collyrium; by chance that colour got itself attached to the corner of my eyes, and so long as it was there the world was seen by me as possessing a black colour. (A. A. R.).

11006*

कूलेऽनुकूले वसनं निधाय
पिधाय वक्षः करपल्लवेन।
विदिक्षु दिक्षु प्रविधाय चक्षुर्
नीरे नताङ्गी द्रुतमाविवेश॥

(आ) PV 542 (a. Veṇīdatta), SuSS 71.

Upajāti metre (Indravajrā and Upendravajrā).

Placing her clothes (after undressing) in a convenient spot, covering her breasts with her sprout-like hands, casting her eyes in the main and intermediate directions, the damsel of charming form quickly entered the water. (A. A. R.).

11007

कूष्माण्डं महिषीक्षीरं बिल्वपत्रमथ द्विजाः।
श्राद्धकाले पूजितं चेन् निराशाः पितरो गताः॥

(आ) Sama 2 न 88. (Cf. भगिनी भगिनीभर्ता).

If ash-gourd, buffalo milk and *bilva* leaves are offered to the Brāhmaṇa-s at the time of performing the anniversary [*śrāddha*] to the manes, the *pitṛ-s* [ancestors] go away disappointed. (A. A. R.).

11008**

कूष्माण्डवार्ताकपटोलकादि-
बीजं वसाभावितमुप्तसिक्तम् ।
विशोधितायां भुवि सर्वकालं
फलान्यनस्थीनि महान्ति धत्ते ॥

(आ) ŚP 2298.

Upajāti metre ( Indravajrā and Upendravajrā ).

The seeds of ash-gourd, egg-plant and snake-gourd, soaked in fat and planted in a carefully chosen ground and well sprinkled with water, give, in all seasons, big fruits without stones. (A. A. R.).

11009

कूष्माण्डीफलवत् फलं न यदपि न्यग्रोधवन्नोच्चता
रम्भापत्रनिभं दलं न कुसुमं नो केतकीपुष्पवत् ।
सौरभ्यं कुसुमे दले तदपि तत् किंचित् समुज्जृम्भते
लोको येन रसाल साल नितरां त्यक्त्वा गुणां-
स्तौति ते ॥

(आ) ŚP 1022 (a. Śārṅgadhara), Any 120. 104, SR 240. 126, SSB 640. 33 (a. Śārṅgadhara).

(*c*) फले [दले] SR, SSB.

(*d*) लोके ŚP; नितरांस्त्यक्त्वा Any; शाल-निकरांस्त्य° SR, SSB; गुणान्स्तौति SR, SSB; गुणांस्तौमि ŚP.

Śārdūlavikrīḍita metre.

You have not fruits (big) like the ash-gourd, nor are you tall like the banyan tree; your leaves are not broad like that of the banana, nor is your flower fragrant like *ketakī*; a little fragrance there is in your leaf and flower; but the world, neglecting the merits of the others, praise your qualities, O mango tree ! (A. A. R.).

11010

कूष्माण्डीविटपः फलत्यविरतं सिक्तः सुवर्णाम्बुना
भूयोभिर्गदितं हितैषिभिरितीवास्माभिरङ्गीकृतम् ।
तत्संयाच्य कुतश्चिदीश्वरगृहादानीयमानं शनैर्
अध्वन्येव हि बिन्दुभिर्विगलितं ग्लाने शरावोदरे ॥

(आ) SkV 1315, Prasanna 171a.

(*b*) हितैषितिवती° Prasanna.

(*c*) नीयमानः Prasanna.

(*d*) अध्वन्येन Prasanna; भ्राणे [ग्ला°] SkV; °बोदके Prasanna.

Śārdūlavikrīḍita metre.

"A pumpkin vine will put forth fruit unceasingly / if watered with gold water". So many said / who wished me well and I would fain believe them. / I begged some from a certain rich man's house / and brought it slowly home. But on the way / it leaked out through the bottom of the broken jug. (D. H. H. Ingalls).

11011

कृच्छ्रं गतस्यापि दशाविपाकं
धर्मान्न चेतः स्खलतु त्वदीयम् ।
अमुञ्चतः पुण्यमनन्यभक्तेः
स्वहस्तवास्तव्य इव त्रिवर्गः ॥

(अ) Naiṣ 14. 81.

Upajāti metre ( Indravajrā and Upendravajrā ).

Even if thou shouldst suffer the direct turn of Fate, may thy heart not deviate from the law. The trio of virtues, wealth and desire appears to abide in the hands of one who forsakes not piety, and is not devoted to anything else. (K. K. Handiqui).

11012

कृच्छ्लब्धमपि लब्धवर्णभाक्
तं दिदेश मुनये सलक्ष्मणम् ।
अप्यसुप्रणयिनां रघोः कुले
न व्यहन्यत कदाचिदर्थिता ॥

(अ) Ragh 11. 2. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4; p. 166).

(*a*) मेदिनीपतिस् [ल°] Ragh (var.).

Rathoddhatā metre.

(Daśaratha) who respected persons of distinction directed him[1], though secured with difficulty, along with Lakṣmaṇa, for (the service of) the sage; in the race of Raghu, the supplication of even those who asked for life had never been resisted. (R. D. Karmarkar).

1. Rāma.

11013**

कृच्छ्राच् चाप्यायते नागः क्षिप्रं च परिहीयते ।
कट्वम्ललवणैश्चैव रूक्षैश्चातुरतां व्रजेत् ॥

(आ) ŚP 1592.

The *nāga* tree grows quickly and quickly it becomes decayed; it turns to a decaying state when pungent, sour, saline and harsh manures are applied. (A. A. R).

11013 A*

कृच्छ्रादूरुयुगं व्यतीत्य सुचिरं भ्रान्त्वा नितम्बस्थले
मध्येऽस्यास् त्रिवलीतरङ्गविषमे निष्पन्दता-
मागता ।
मद्दृष्टिस् तृषितेव सम्प्रति शनैरारुह्य तुङ्गौ स्तनौ
साकाङ्क्षं मुहुरीक्षते जललवप्रस्यन्दिनी लोचने ॥

(अ) Ratn 2, 10.

(आ) SkV 476 (a. Śrī-Harṣadeva), Kav 224 (a. Śrī-Harṣa), Prasanna 120a (a. Śrī-Harṣa), JS 170. 22 (a. Śrī-Harṣa), Sar 5. 488, KHpk 151. 178, Dhv *ad* 2. 4. (commentary), ŚbB 3. 228.

(*a*) कृच्छ्रेणोरुयुगं SkV, JS, Sar, KHpk; विलङ्घ्य [व्य°] JS.

(*b*) त्रिवलीविभङ्ग° SkV; निस्प° SkV, Ratn (var.), निस्य° Sar, निःस्प° KHpk.

(*d*) जललवप्रस्प° KHpk.

Śārdūlavikrīḍita metre.

My eyes, passing over the pair of her thighs with much difficulty and for a considerable time roaming about her buttocks, come to a standstill at her waist uneven with the wavelets in the form of the three folds of skin above the navel, and now slowly mounting her plump breasts, as if feeling thirsty, lustfully drink her eyes shedding tear-drops, again and again. (Bak Kum Bae).

11013 B

कृच्छ्राद् दत्ते विरलविरलान् वारिबिन्दून् प्रवृद्धो
गर्जत्येकः सरभसतरं पश्य तन्मात्रलाभात् ।
नृत्यत्यन्योऽप्यतुलमहिमश्लाघ्यभूमिर्न जाने
मध्यावाभ्यां विपुलहृदयश्चातकः किं नु मेघः ॥

(आ) VS 845.

(*a*) दातुं [दत्ते] VS (var.),

Mandākrāntā metre.

One of them grows large, roars aloud and gives water-drops little by little, with great difficulty, and the other receiving that much alone quickly dances in joy, being an object of praise due to its unparalleled greatness. Of these two, the cloud and the *cātaka* bird, I know not which is large-hearted. (A. A. R.).

11013 C–D

कृच्छ्राधिगतवित्तांश्च राजवल्लभनिष्ठुरान् ।
आयत्यां च तदात्वे च दूरादेव विवर्जयेत् ॥

अनर्थो वर्जने येषां गमनेऽभ्युदयस् तथा ।
प्रयत्नेनापि तान् गृह्य सापदेशमुपक्रमेत् ॥

(अ) Vātsyāyana's Kāmasūtra 5. 6. 1-2 (p. 351, 2-5).

(*b*) वाल्लभ्यवित्तवान् Kām (var.).

(*d*) विसर्जयेत् Kām (var.).

(*gh*) प्रयत्नेनैव तान् सर्वान् सापदेशमनुक्रमेत् Kām (var.).

(*h*) उपक्रमः Kām (var.).

Those who have made wealth after a great deal of trouble and those royal favourites who are hard-hearted,—these two should be kept away at a safe distance, now and in the future.

Those, in avoiding whom, there is danger as well as those in approaching whom there is prosperity, such people deserve to be cultivated with effort and should, under one pretext or another, be approached. (A. A. R.).

11013 E

कृच्छ्रानुवृत्तयोऽपि हि
परोपकारं त्यजन्ति न महान्तः ।
तृणमात्रजीवना अपि
करिणो दानद्रवार्द्रकराः ॥

(अ) ĀrS 2. 173.

(आ) SSg 107, SR 74. 9, SSB 346. 10.

Āryā metre,

Great men, though they make a living with great difficulty never give up helping others; though living on grass alone elephants have their *kara-s* [trunks *or* hands] wet with *dāna* [ichor *or* water poured at the time of giving gifts]. (A. A. R.).

11013 F*

कृच्छ्रेण कापि गुरुणेव जनेन रोधम्
उल्लङ्घ्य शंकरसमीपमभिप्रतस्थे ।
हा हन्त शीघ्रगमनप्रतिरोधहेतुस्
तस्याः पुनः स्तनभरोऽपि गुरुर्बभूव ॥

(अ) Utprekṣāvallabha's Bhikṣāṭana-kāvya (KM XII. 61) 4. 50.

(आ) JS 170. 25 (a. Utprekṣāvallabha), ŚP 3524 (a. Utprekṣāvallabha), AP 13, SR 273. 4 (a. JS), SSB 98. 3 (a. Utprekṣāvallabha).

(*a*) रोधाद् JS.

(*b*) उलङ्घ्य ŚP (printing error); नायकसमीपभुवं प्र° [शं°] JS, SR, SSB, ŚP, AP.

(*d*) तस्या घनस्तनतटोऽपि JS.

Vasantatilakā metre.

Disregarding the strong objections raised by the elderly person, a certain young lady started to go to (the temple of) Lord Śiva; but Oh Alas! there came an impediment for her quick movement in the form of the weight of her bosom which acted as another Guru [heaviness *or* elder]. (A. A. R.).

11013 G

कृच्छ्रेणामेध्यमध्ये नियमिततनुभिः स्थीयते गर्भमध्ये
कान्ताविश्लेषदुःखव्यतिकरविषमे यौवने विप्रयोगः ।
नारीणामप्यवज्ञाविलसितनियतं वृद्धभावोऽप्यसाधुः
संसारे रे मनुष्या वदत यदि सुखं स्वल्पमप्यस्ति किंचित् ॥

(अ) BhŚ 199. Cf. दुःखं स्त्रीकुक्षिमध्ये.

(आ) SR 89. 6, SSB 371. 7, SRK 93. 7 (a. BhŚ) and 95. 5 (a. BhŚ), SU 1069, SSD 4 fol, 23a, IS 1851.

(a) विण्मूत्रा° [कृ°] BhŚ (var.); निपतित° BhŚ (var.), SRK (93, 7); नीयते or नश्यते [स्थी°] BhŚ (var.); गर्भवासे BhŚ (var.), SRK (93. 7); गर्भगर्ते BhŚ (var.), SRK (95. 5); गर्भवास: BhŚ (var.).

(b) °विषमो (°ये; °मैर्) BhŚ (var.); °समये SRK (93. 7); यौवनो BhŚ (var.); विप्रयोगा: BhŚ (var.); चोपभोग: (°गा:) BhŚ (var.), SRK (93. 7).

(c) वामाक्षीणामवज्ञाविकसितवसतिर् (विलसित° or विनहृत° or °पहसति or °पहसित°); (°वनतिर् or °वसती) BhŚ (var.), SRK (93. 7); °विकसति° BhŚ (var.); SRK (95. 5); °वचने or °वसतिर् or °वपुषो [°नियतं] BhŚ (var.); वृद्धभावे° BhŚ (var.); °वृत्तभावो° BhŚ (var.); °भावे° SRK (93. 7); ऽप्यसार: or ऽप्यसारे [ऽप्यसाधु:] BhŚ (var.).

(d) संसारेऽस्मिन् or संसारे सन् or संसारे सा BhŚ (var.); वदंतु (=कथयंतु) BhŚ (var.) (*contra metrum*), वदंति or भवत [व°] BhŚ (var.); सुखलवोप्यस्ति किं क्वापि [य° सु° स्व°] BhŚ (var.); स्वल्पमल्पस्ति BhŚ (var.); स्तोकमप्यस्ति SR, SSB, SRK (95. 5).

Sragdharā metre.

While yet unborn, man remains imprisoned with contracted limbs in the narrow and impious womb of his mother; in youth, he is subjected to excessive grief resulting from the sad *separation from* his beloved wife; whereas, in old age, he is doomed to wear a sorrowful appearance caused by the dishonourable treatment he meets *with* at the hands of (beautiful young) women. We would, therefore, beg to hear from men where can we find in this world, the smallest particle of happiness and pleasure? (P. G. Nath). (Words in italics are supplied by the editor).

कृच्छ्रेणोरुयुगं व्यतीत्य see No. 11013 A.

11013 H

कृच्छ्रेषु सन्मित्रमुदूढभारं
भूषा च हृद्या विहृतिष्वमेया ।
रणाम्बुराशिष्वपि यानपात्रं
तत् किं न यस्मान् नृपतेस् तुरङ्गः ॥

(आ) SRHt 119. 9 (a. Rājaputra; see Journal of Oriental Research 13. 303).

Upajāti metre (Indravajrā and Upendravajrā).

In difficult (terrain), the horse which carries the load is a good friend; in joyous times he is a pleasing and invaluable ornament; even in the ocean of battlefield is not a horse like a ship for the king? (S. Bhaskaran Nair).

11013 I*

कृतं कलौ त्वयैकेन परलोकप्रसाधनम् ।
गुणानुबन्धिभि: शुद्धैर् मार्गणै: सफलीकृतै: ॥

(आ) VS 2430.

In the Iron age [*Kali-yuga*] you alone have paved the way to the next world with ornamental decoration by a series of pure and virtuous acts in the form of fulfilling the needs of supplicants [*or* the path made pure with a bow in which the string is well fixed and the arrows are possessed of sharp ends]. (A. A. R.).

11013 J

कृतं च गर्वाभिमुखं मनस् त्वया
किमन्यदेवं निहताश्च नो द्विष: ।
तमांसि तिष्ठन्ति हि तावदंशुमान्
न यावदायात्युदयाद्रिमौलिताम् ॥

(आ) SR 105. 118, SSB 396. 128, Kpr 181. 108, Amd 274. 773, Kuv *ad* 18. 52 (p. 58), ARJ 91. 13-16, KāP *ad* 4. 20 (p. 128).

(*a*) वर्गाभिमुखं Amd.

Vaṁśastha metre.

Your mind was inclined towards glorious pride and our enemies have also been destroyed. What else ? Darkness prevails only so long as the Rayed God comes not to the Crest of the Rising Mount. (G. Jhā).

11014-15

कृतं त्रेतायुगं चैव द्वापरं कलिरेव च ।
राज्ञो वृत्तानि सर्वाणि राजा हि युगमुच्यते ॥

कलिः प्रसुप्तो भवति स जाग्रद् द्वापरं युगम् ।
कर्मस्वभ्युद्यतस्त्रेता विचरंस्तु कृतं युगम् ॥

(अ) Mn 9.301-02. (Cf. Aitareya-brāhmaṇa 7. 15).

(*g*) कर्मस्थो (धर्मस्थो) ऽभ्युदितस्त्रेता (ऽभ्युत्थि°) Medhātithi's commentary.

(*h*) विकृतं सुकृतं युगम् Medhātithi's commentary.

The various ways in which a king behaves (resemble) the Kṛta, Tretā, Dvāpara and Kali ages; hence the King is identified with the ages (of the world).

Sleeping he represents the Kali-age, waking the Dvāpara-age, ready to act the Tretā, but moving (actively) the Kṛta-age. (G. Bühler).

11016*

कृतं न कर्णार्पितबन्धनं सखे
शिरीषमागण्डविलम्बिकेसरम् ।
न वा शरच्चन्द्रमरीचिकोमलं
मृणालसूत्रं रचितं स्तनान्तरे ॥

(अ) Śāk 6. 21 (in some texts 6. 18 etc.) (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 84).

Vaṁśastha metre.

A sweet *śirīṣa*-blossom should be twined / behind her ear, its perfumed crest depending / towards her cheek; and, resting on her bosom / a lotus-fibre necklace, soft and bright / as an autumnal moon-beam, should be traced. (Sir Monier Monier-Williams).

11017

कृतं न सुकृतं मया कृतमहो महादुष्कृतं
कृतान्तनगरे गतिर्भवतु मे तत्र कीदृशी ।
न भो न विनभोगविभ्रमणमस्मात्परं पुनस्
तथा कुरु यथा तटे तव घटेत वासो मम ॥

(आ) TB in PG after 387.

Pṛthvī metre.

I have not done virtuous deeds; on the other hand, alas ! I have done great wrongs. What will be my fate in the city of the God of Death ? No frivolous enjoyments and no more of wanderings hereafter. Please act in such a way that I may have my residence on your (holy) bank. (A. A. R.).

11018

कृतं नाम युगं तात यत्र धर्मः सनातनः ।
कृत एव न कर्तव्यं तस्मिन् काले युगोत्तमे ॥

(अ) MBh 3. 148. 10.

(आ) SRHt 47. 1 (a. Viṣṇupurāṇa).

Oh ! Child, The golden age is the Kṛta-yuga when righteousness is everlasting; there is no necessity to do actions (as in other times) in that best of the *yuga-s*. (A. A. R.).

कृतं पुरुषकारं तु see No. 11024.

11019*

कृतं मिथ्यावादैर्विरम विदितः कामुक चिरात्
　　प्रियां तामेवोच्चैरभिसर यदीयैर्नखपदैः ।
विलासैश्च प्राप्तं तव हृदि पदं रागबहुलैर्
　　मया किं ते कृत्यं ध्रुवमकुटिलाचारपरया ॥

(अ) RŚ 1. 80.

(आ) JS 199. 8 (a. Rudra), PG 217 (a. Rudra).

(*a*) अलं [कृतं] RŚ (var.) ; मिथ्याजल्पैर्वि° PG ; विदितं RŚ (var.), PG.

(*b*) तामेवेच्चैः र° (*sic !*) RŚ (var.) ; °वोच्चैर° RŚ (var.).

(*d*) किं ते tr. RŚ (var.).

Śikhariṇī metre.

Enough of these false protests; you have been found out Oh ! Passionate lover, go quickly to that beloved of yours, whose nail-marks (in love-sports) and blandishments of a passionate kind have found a place in your heart. Of what use am I to you, addicted as I am to straight conduct ? (A. A. R.).

11020*

कृतं वपुषि भूषणं चिकुरधोरणी धूपिता
　　कृता शयनसन्निधौ क्रमुकवीटिकासंभृतिः ।
अकारि हरिणीदृशा भवनमेत्य देहत्विषा
　　स्फुरत्कनककेतकीकुसुमकान्तिभिर्दुर्दिनम् ॥

(अ) Bhānukara's Rasamañjarī 66.

(आ) SR 359. 90 (a. Kuv, but not to be traced there), SSB 245. 3.

Pṛthvī metre.

Ornaments have been put on her person, her tresses have been well treated with perfumed smoke, the betel nut and betel rolls have been placed conveniently near the bed ; thus having come to (my) home, the deer-eyed damsel made the rainy day bright by the lustre of her body which possessed the shine of a blossomed *ketaki*-flower. (A. A. R.).

11021

कृतं सौहार्दसम्पन्नं रथाङ्गमिथुनं यदि ।
किमकारि विदग्धेन विधिना हन्त यामिनी ॥

(आ) AnyS 65.

If the lord of creation has made the pair of ruddy geese rich in mutual love, why did that wretched God, alas ! create night as well (when they are forced to separate) ? (A. A. R.).

11022*

कृतः कण्ठे निष्को न हि किमुत तन्वी मणिलता
　　कृशं लीलापत्रं श्रवसि निहितं कुण्डलमुचि ।
न कौशेयं चित्रं वसनमवदातं तु वसितं
　　समासन्नीभूते निधुवनविलासे वनितया ॥

(आ) KāvR 5. 5 (p. 16).

Śikhariṇī metre.

The damsel did not wear a necklace of gold coins round her neck, but had a thin chain of gems ; she had a small ornament in her ear which was bereft of (big) ear-pendents ; she did not put on a fine-coloured silk dress, but wore a simple white dress ; these she did as the time for love-sports had approached. (A. A. R.).

11023

कृतः पुरुषकारः सन् सोऽपि दैवेन सिध्यति ।
तथास्य कर्मणः कर्तुर् अभिनिर्वर्तते फलम् ॥

(अ) MBh (MBh [Bh] 10. 2. 10, MBh [R] 10. 2. 10, MBh [C] 10. 79).

(आ) IS 1852.

(*a*) तत: or कुतः [कृ°] MBh (var.); स or य or च or तु or ऽपि or हि [सन्] MBh (var.).

(*b*) मनसोऽपि न (?) सिद्ध्यति MBh (var.); सापि or सो हि MBh (var.); दैवं न or दैवे च or देवेन MBh (var.).

(*c*) अतोस्य or अथास्य [त°] MBh (var.); कर्तुम् MBh (var.).

(*d*) नाभिनिर्वर्तते or दैवेन वर्धते or अभिनिवृत्तेते or °निर्वर्धते (°त्यते) or अतिनिर्वर्तते MBh (var.).

*Human* exertion succeeds through Destiny; it is in consequence also of Destiny that one who sets himself to work, depending on exertion, attains success. (P. C. Roy). (Word in italics is supplied by the editor).

11024

**कृत: पुरुषकारस् तु दैवमेवानुवर्तते ।**
**न दैवमकृते किंचित् कस्यचिद् दातुमर्हति ॥**

(अ) MBh (MBh [Bh] 13. 6. 22, MBh [R] 13. 6. 22, MBh [C] 13. 316).

(आ) IS 1853.

(*a*) कृतं पुरुषकारं (°रे) तु MBh (var.).

(*c*) न दैवेन कृतं किंचित् MBh (var.); अक्षते or अकृतं MBh (var.).

(*d*) हर्तुम् [दा°] MBh (var.); अर्हसि MBh (var.).

Man's powers, if properly exerted, only follows his Destiny, but Destiny *by itself* is incapable of conferring any good where exertion is wanting. (P.C. Roy). (Words in italics are supplied by the editor).

11025*

**कृतककुपितैर्बाष्पाम्भोभि: सदैन्यविलोकितैर्**
**वनमपि गता यस्य प्रीत्या धृतापि तथाम्बया ।**
**नवजलधरश्यामा: पश्यन् दिशो भवतीं विना**
**कठिनहृदयो जीवत्येव प्रिये स तव प्रिय: ॥**

(आ) JS 313. 5, Dhv *ad* 3. 60 (HSS) p. 253 (a. Yaśovarman), KHpk 251. 369, Sar 5. 421, Arjunavarman *ad* Amaru 37, Kav p. 76, VyVi 246. 18-21.

(*a*) वनमसि JS, VyVi.

Hariṇī metre.

While my mother's entreaties failed with thee, / thy feigned anger, tears and appealing looks prevailed (with me) / and thou didst come, O beloved, / even to the forest for the love of me; / but I, your lover, with a heart of stone, / still breathe, without you, unmoved / even by the sight of the skies / overcast by the new dark clouds. (K. Krishna Moorthy in his *Dhvanyāloka and its Critics*, p. 157).

11026*

**कृतककृतकैर्मायाशाठ्यैस् त्वयाप्यतिवर्तितं**
**निभृतनिभृतै: कार्यालापैर्मयाप्युपलक्षितम् ।**
**भवतु विदितं नेष्टा तेऽहं वृथा परिखिद्यसे**
**स्वहमसहना त्वं नि:स्नेह: समेन समं गतम् ॥**

(आ) JS 202. 24, VS 1628 (a. Bhāsa), ŚP 3560, Weber in *Indische Studien* XVI. 169, SR 309. 5 (a. VŚ), SSB 162. 5 (a Bhāsa). Cf. S. Lévi, Le' Théatre Indien, 12e tirage) p. 160. Cf. 11028.

(*a*) मायासख्यैस् VS; त्वयास्म्यतिवञ्चिता VS.

(*c*) ने °ऽहं ते tr. VS.; परिखिद्यते Weber, SR, SSB.

(*d*) ह्यहम° ŚP, SR, Weber; निस्नेह: JS, Hariṇī metre.

You have transgressed all limits by your false and deceiving tactics. Of course, I too have noticed such things in you by my probing questions during our talks. Well, it is now known that you love me not; you are taking trouble to no purpose. I cannot tolerate you and you are unloving. Thus, we two are equal (in the matter of mutual love). (S. Bhaskaran Nair).

कृतकमधुराचारे त्यक्त्वा see चरणपतनप्रत्याख्यानात्.

11027

कृतकर्मक्षयो नास्ति कल्पकोटिशतैरपि ।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥

(अ) Cr 1383 (CNG 226, CNT IV 257).

(आ) IS 1854, Subh 150.

The results of actions done by one never perish even after hundreds of crores of eons; a person has necessarily to reap the fruits of his actions, whether they be good or bad. (A. A. R.).

11028*

कृतकवचनैः कार्यारम्भैस् त्वयाप्यनुवर्तितं
निभृतनिभृतैः प्रज्ञादोषैर्मयाप्युपलक्षितम् ।
अतिशयगुणं त्वत्पाण्डित्यं मयाप्यनुवर्तितं
कृतकवचनैः कालो नीतः समेन समं गतम् ॥

(अ) P (PT 4. 17, PTem 4. 3, PRE 4. 19, $PT_2$ p. 22. 1-4). Cf. Ru 174. Cf. also 11026.

(इ) Old Syriac 3. 12 (first part), Old Arabic 5. 75.

(*a*) कृ......नैः om. PTem.

(*d*) कृतकनिभृतैः (°वृतैः) $PT_2$.

Hariṇī metre.

You first attempted your purpose with crafty words; but I perceived it through the faults of your wit, carefully hidden though they were, and I also took a lesson from your over-excessive cleverness and gained time by crafty words. Like has met like! (F. Edgerton).

11029*

कृतकस्वाप मदीय-
श्वासध्वनिदत्तकर्ण किं तीव्रैः ।
विध्यसि मां निःश्वासैः
स्मरः शरैः शब्दवेधीव ॥

(अ) ĀrS 2. 152.

Āryā metre.

Pretending to be asleep and carefully listening to the nature of my breathing why do you assail me with your deep breathings [snores] like the God of love with his arrows that hit the target by following the sound? (A. A. R.).

11030*

कृतकान्तकेलिकुतुक-
श्रीशीतश्वाससेकनिद्राणः ।
घोरितविततालिरुतो
नाभिसरोजे विधिर्जयति ॥

(आ) SR 17. 3, SSB 28. 2.

Āryā metre.

Lulled to sleep by the cool breeze of the breathing of Lakṣmī who was deeply interested in sports with her lord [Viṣṇu], and was snoring like the humming of bees, Lord Brahmā resting on the lotus in the navel of Viṣṇu, is victorious. (A. A. R.).

11031*

कृतकापरिस्फुटाक्षर-
कामकलाभिः स्वभावमुग्धेव ।
तिलकाय चन्द्रबिम्बं
मुग्धपतिं याचते प्रौढा ॥

(अ) Kal 3. 12.

Āryā metre.

Pretending to be naturally simple-minded by means of *ars amoris*, speaking artfully words of indistinct syllables, the woman well seasoned in love-affairs requests the simple-minded husband for the moon's disc to be used as the *tilaka* mark ! (A. A. R.).

11032*

कृतकृतकरुषा सखीमपास्य
त्वमकुशलेति कयाचिदात्मनैव ।
अभिमतमभि साभिलाषमावि-
ष्कृतभुजमूलमबन्धि मूर्ध्नि माला ॥

(अ) Śiś 7. 40.

Puṣpitāgrā metre.

Another young woman putting on a show of anger and sending away her maid saying that she was incompetent, herself strung and placed the wreath on her head fondly exhibiting the root of her arms to the lover desired by her. (A. A. R.).

11032 A

कृतकृत्यंमन्यः स्याद्
अरघट्टः क्षेत्रमात्रसेकेऽपि ।
अम्भोधरस्य तु धरां
विधुरामुद्धर्तुमधिकारः ॥

(आ) Any 17. 142.
Āryā metre.

A machine for lifting water from a well may consider itself to have done its duty well by irrigating a small patch of land ; but it is the privilege of the cloud to revive (by rain) the entire earth suffering (from drought). (A. A. R.).

11033*

कृतकृत्यं शरीरं मे परिणामेन जर्जरम् ।
राक्षसाग्नौ सुतापेक्षी होष्यामि विधिसंस्कृतम् ॥

(अ) Bhāsa's Madhyamavyāyoga 1. 15.

(आ) Almm 156.

(*c*) हुतापेक्षी Almm.

This body of mine[1], decrepit with age, has fulfilled its function ; this body purified by sacraments, I will offer as a burnt oblation to this demon, so that I may save my sons. (A. C. Woolner and L. Sarup).

1. old man's.

11034

कृतकृत्यस्य भृत्यस्य कृतं नैव प्रणाशयेत् ।
फलेन मनसा वाचा दृष्ट्या चैनं प्रहर्षयेत् ॥

(अ) H (HJ 4. 12, HS 4. 9, HM 4. 11, HK 4. 12, HP 4. 12, HN 4. 12, HH 101. 22-23, HC 136. 1-2).

(आ) SR 148. 246 (a. H), SSB 471. 152, IS 1855, Sama 1 क 65.

(*a*) दूतस्य [भृ°] HP (var.).

(*b*) प्रणासयेत् (*sic !*) HN.

(*d*) दृष्ठ्या or दृष्ट्वा IS; वैनं [चै°] HP (var.).

Surely, one should not suffer the labour of a servant who has done his duty to be lost; (but) should cheer him with a reward with heart, voice and look. (F. Johnson).

11035*

कृतक्रोधे यस्मिन्नमरनगरी मङ्गलरवा
नवातङ्का लङ्का समजनि वनं वृश्चति सति।
सदा सीताकान्तप्रणतिमतिविख्यातमहिमा
हनूमानव्याद् वः कपिकुलशिरोमण्डनमणिः ॥

(अ) Khaṇḍapraśasti 1.
(आ) SuM 24. 21, SR 21. 95, SSB 35. 2, RJ 90 (a. Khaṇḍapraśasti), SH 128.
(*a*) विबुधनगरी Khaṇ°.
(*c*) °प्रणतिरति° Khaṇ°, SuM, SH.
Śikhariṇī metre.

When he got angry and destroyed the garden (at Laṅkā) the city of the Gods was resounding with joyous music and the city of Laṅkā was in a panic unknown before; may that Hanūmān, the crest-gem of the race of monkeys whose greatness is well known due to his loyal devotion to Śrī-Rāma, the beloved lover of Sītā, protect you all. (A. A. R.).

11036

कृतगङ्गैकस्नानं श्रुतभारतसत्कथम् ।
अर्चिताच्युतपादाब्जं दिनं कल्पशताद् वरम् ॥

(आ) VS 3490. P. Peterson in Actés du *b-e* Congrès International des Orientalistes, Leide 1885, p. 351.
(*b*) °भारतसंहितं VS (var.).

Better is a day spent *bathing*[1] in the Gaṅgā, listening to the *auspicious story of* Mahābhārata, and worshipping the feet of Him who cannot be shaken, [Viṣṇu], than (living for) a hundred ages. (P. Peterson). (Words in italics are supplied by the editor).

1. 'washing' in Peterson.

11037*

कृतगुरुतरहारच्छेदमालिङ्ग्य पत्यौ
परिशिथिलितगात्रे गन्तुमापृच्छमाने ।
विगलितनवमुक्तास्थूलबाष्पाम्बुबिन्दु-
स्तनयुगमबलायास् तत्क्षणं रोदितीव ॥

(अ) Śiś 11. 38.
(आ) VS 2183 (a. Māgha).
Mālinī metre.

As the husband was taking leave of her prior to his departure and embraced her tightly, the necklace of very big pearls snapped when he released her body. At that moment it seemed that her bosom was weeping, shedding big tear-drops in the form of the falling pearls. (A. A. R.).

11038*

कृतगुरुमहदादिक्षोभसंभूतमूर्ति
गुणिनमुदयनाशस्थानहेतुं प्रजानाम् ।
अजममरमचिन्त्यं चिन्तयित्वापि न त्वां
भवति जगति दुःखी किं पुनर्देव दृष्ट्वा ॥

(अ) Veṇī 6. 43.
(आ) Das *ad* 1. 52 (p. 63).
Mālinī metre.

Even on merely thinking of you—the birthless, deathless, inconceivable, one whose outward form is the outcome of the brisk agitation caused among the primordial elements, viz. *mahat* and others, and who, coming under the influence of his three *guṇa-s*, becomes the cause for the creation, extinction and preservation of all beings, a person becomes immune from misery in the world. What then after seeing you, my lord ?[1] (C. S. Rama Sastri).

1. Yudhiṣṭhira to Kṛṣṇa.

11039*

कृतगोपवधूरतेर्घ्नतो
वृषमुग्रे नरकेऽपि सम्प्रति ।
प्रतिपत्तिरधःकृतैनसो
जनताभिस् तव साधु वर्ण्यते ॥

(अ) Śiś 16. 8.

Viyoginī metre.

(1) [Oh ! Kṛṣṇa, you] who have put down all sins, your exploits in becoming the idol of affection of cowherd damsels, in slaying the bull, [viz. the demon Ariṣṭa who assumed the bull-form], and in destroying the terrible demon Narakāsura are spoken of highly even now by people at large.

(2) Making clandestine love to the wives of cowherds and destroying all righteousness (by slaughtering their bulls), your fall into burning hell for the sins committed by you is being freely discussed even now by the people at large. (A. A. R.).

11040

कृतघ्नं पापकर्माणं न भक्षयितुमुत्सहे ।
दासेभ्यो दीयतामेष मित्रद्रुक् पुरुषाधमः ॥

(अ) MBh (MBh [Bh] *ad* 12. 166. 25 [446* *l.* 16-17].

(आ) SRHt 221. 5 (a. MBh).

(*c*) एवं or एव MBh (var.).

(*d*) मित्रध्रुट् पु० SRHt.

I do not care to eat him as he is an ungrateful person and commits sinful actions ; let him be given to the slaves as he is a false friend and the worst of men. (A. A. R.),

11041

कृतघ्नभावं पितरि प्रपन्ने
विगर्हणां नार्हति तत्प्रसूतिः ।
कल्कीभवेच्चेत् तिलमुज्झ्यते किं
तैलेन दत्तः कुसुमाधिवासः ॥

(अ) RT (RT [VVRI] 7. 1532, RT [S] 7. 1531).

(*e*) शल्की° or शङ्की° RT (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Because the father displays ingratitude, his progeny does not deserve to be reproached. Because the sesamum seed is turned into a pasty refuse, does the oil (pressed from it) lose the perfume of blossoms which it has imparted ? (M. A. Stein).

11042

कृतघ्नस्य कृतज्ञस्य पापस्य सुकृतस्य च ।
अपि वेदनिधी राजन् ब्रह्माप्यन्तं न गच्छति ॥

(आ) VS 2989.

The sinful deeds of an ungrateful person and the noble deeds of one who is grateful, even God Brahmā, the treasure-house of Vedas does not reach the end (in narrating them). (A. A. R.).

11043

कृतघ्नस्य शिशुघ्नस्य स्त्रीघ्नस्य पिशुनस्य च ।
चतुर्णामपि चैतेषां निष्कृतिं नैव शुश्रुमः ॥

(आ) SR 165. 559 (a. VS wrongly ; Cf. No. 11042), SSB 498. 559.

Of an ungrateful person and an infanticide, of one who kills women and a tale-bearer—of these four persons we have not heard of any atonement. (A. A. R.).

11044

कृतघ्नस्यास्य कायस्य हेतोरगलितस्मृतेः ।
हन्तव्याः कस्य पन्थानः प्रतिभान्त्यनपायिनः ॥

(अ) RT (RT [VVRI] 4. 384, RT [S] 4.384).

(आ) IS 1856.

(*c*) हातव्यः IS (Böhtlingk's change ; *sic !*).

Who, while in possession of his memory, would think of destroying the eternal paths (of righteous conduct) for the sake of this ungrateful body? (M. A. Stein).

11045

कृतघ्ने विहितं काय　　कर्तारमपि　　पीडयेत् ।
नाशयत्यधमो　वैद्यं　　व्याघ्रः स्वं जीवकं यथा ॥

(अ) PTu 15 (p. 83).

(इ) Tantri (ABORI 47; p. 97) 57.

The help rendered to an ungrateful person will recoil on the benefactor himself unpleasantly; a low person will kill the healer of his ailments just as the tiger killed the man who rescued him. (A. A. R.).

11046

कृतचङ्क्रमणं　गणेषु　किंचित्
　　क्वणवत्　किङ्किणिरिङ्गदङ्घ्रिपद्मम् ।
यदि सन्महितं सुतं श्रितं स्यात्
　　तदिदं सद्म हितं भवेत् तदानीम् ॥

(आ) SR 89. 11, SSB 372. 15, SRK 120. 8 (a. Kalpataru).

(*a*) °चङ्कमम SRK (printer's error).

Aupacchandasika metre.

Flitting about in the midst of adoring attendants, his lotus-feet producing the jingling sound of anklets, if such a charming boy adorns this house, then alone will this house become pleasing (and mirthful). (S. Bhaskaran Nair).

11047*

कृतचन्दनाङ्गरागो
　　मदनसखः श्रीफलद्वेषी ।
सुन्दरि सुवर्णवर्णो
　　वक्षोजः कीदृशो रुद्रः ॥

(अ) PG additional verse, ABORI 17; p. 308 (a. Kaviratna), SH 1717 (a. Kaviratna).

Āryā-upagīti metre.

What kind of Rudra [source of fear *or* Lord Śiva] is this your bosom, which, charming one, is smeared well with sandal paste, friendly to Cupid, rivalling the *Bilva*-fruit and possessing a golden hue? (A. A. R.).

11048–49

कृतजानपदारक्षं　　शून्यमूलं　युधि　क्षमम् ।
पितृपैतामहं　मौलं　　तेन शून्यं हि न क्षमम् ॥
युध्यते शून्यमूलं हि　　यत्नान्मौलेन　पालितम् ।
अस्वामिसङ्गतं नैव　　स्वामिना　यद्विनाकृतम् ॥

(अ) KN (KN [ĀnSS] 14. 88-89; KN [BI] 13. 88 [has only *ab* and *gh*]).

(*a*) °पदारक्ष्यं KN (BI).

(*g*) °संहतं चैव KN (BI).

When an army is devoid of veterans from hereditary military families and when proper attention has not been paid for the protection of the country it is easily conquered; but when it has tested hereditary soldiers it is impossible to cope with it.

An army which is well guarded by picked men may well fight with another; but when the master [king] is not with the army it cannot fight to win. (A. A. R.).

11050

कृतज्ञं धार्मिकं सत्यम्　　अक्षुद्रं　दृढभक्तिकम् ।
जितेन्द्रियं स्थितं स्थित्यां　　मित्रमत्यागि　चेष्यते ॥

(अ) MBh (MBh [Bh] 5. 39. 37, MBh [R] 5. 38. 51, MBh [C] 5. 1496).

(आ) IS 1858.

(*a*) सन्तम् [स°] MBh (var.).

(*c*) स्थित्या MBh (var.).

(*d*) मित्रमत्याज्यमिष्यते or मित्रमित्यभिवांछते (°ति) or मित्रमत्या जिगीष्यते MBh (var.); कथ्यते [इष्यते] MBh (var.).

He that is grateful, virtuous, truthful, large-hearted, and devoted, and he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend. (P. C. Roy).

11051

कृतज्ञ: क्षान्तिमान् क्ष्माभृन् मन्त्री भक्त: स्मयोज्झित: ।
अभङ्गुरोऽयं संयोग: सुकृतैर्जातु दृश्यते ॥

(अ) RT (RT [VVRI 5. 4, RT [S] 5. 4).

(आ) IS 1857.

(*a*) क्ष्माभृत् RT (VVRI).

If the king is grateful and of mild disposition, and the minister devoted and free of arrogance, such a connection may, at times, be found to be lasting, owing to merits (from previous births). (M. A. Stein).

11052

कृतज्ञस्वामिसंसर्गम् उत्तमस्त्रीपरिग्रहम् ।
कुर्वन् मित्रमलोभं च नरो नैवावसीदति ॥

(आ) IS 1859, Subh 199. Cf. Bhāvadevasūri's Pārśvanātha-caritra 3. 442.

(*a*) °संसर्गाम् Subh.

(*c*) अलाभं Subh.

Associating himself with a grateful master, contacting marriage with a most faithful woman, and possessing a friend free from greed, a man never comes to grief. (S. Bhaskaran Nair).

11053

कृतज्ञाद्रोहिमेधावि- शुचिकल्यानसूयका: ।
अध्याप्या धर्मत: साधु- शक्ताप्तज्ञानवित्तदा: ॥

(अ) Y 1. 28. (Cf. Mn 2. 109).

(*b*) कल्याणसूचका: or कल्यान° Y (var.).

The grateful, non-hating, intelligent, pure, *able*[1], non-envious, should be taught according to *dharma*. (Also) the honest, energetic, kindred, and one who would bestow knowledge, and wealth. (J. R. Gharpure).

1. Accepting the reading as कल्य° J. R. Gharpure has "healthy".

कृतज्ञो वाकृतज्ञो वा see No. 11064.

11054*

कृतदीक्षो घोरमखे
कुलकूटस्थो भरद्वाज: ।
विद्येश्वरेषु कश्चन
पितामहो न इति विलम्भ: ॥

(अ) Vaidi 95.

Ārya-upagīti metre.

Taking the religious vows in that dreadful sacrifice (of Dakṣa) was our first ancestor Bharadvāja; he was one of the most learned of scholars and our faith is that he is our (great) grandfather [first ancestor]. (A. A. R.).

11055

कृतदुरितनिराकरणं
व्याकरणं चतुरधीरधीयान: ।
बुधगणगणनावसरे
कनिष्ठिकायां परं जयति ॥

(अ) Viśvaguṇādarśa 571 (NSP edn. [1910]; p. 301).

(आ) SR 42. 3, SSB 296. 3, SRK 80. 5 (a. Viśvaguṇādarśa).

(*d*) °का यां परं SSB (printer's error).

Āryā metre.

Studying grammar which keeps at arm's length all difficulties, a man of intelligence wins the first place as counted with the little finger when enumeration of learned men is made. (A. A. R.).

11056*

कृतधवलिमभेदैः कुङ्कुमेनेव किंचिन्
मलयरुहरजोभिर्भूषयन् पश्चिमाशाम् ।
हिमरुचिररुणिम्ना राजते रज्यमानैर्
जरठकमलकन्दच्छेदगौरैर्मयूखैः ॥

(अ) Śiś 11. 14.

(आ) SR 323. 26 (a. Śiś), SSB 184. 26 (a. Māgha).

Mālinī metre.

Decorating the face of the western quarter [his beloved] with the dust of sandal, variegated a little with saffron, the moon shines with his rays having the colour of cut-pieces of matured lotus-stalk mixed with the crimson colour (of passion). (A. A. R.).

11057*

कृतनिभशतं निष्क्रामन्तीं सखीभिरनूद्धृतां
कथमपि हठादाकृष्यान्ते पटस्य निवेशिताम् ।
नवनिधुवनक्रीडारम्भप्रकम्पविवर्तिनीम्
अनुभवमृदूभूतत्रासां मनः स्मरति प्रियाम् ॥

(आ) SkV 366.

(*a*) निःक्रामंतीस्ताः सखीरनुघ्नतीं SkV (var.).

Hariṇī metre.

My heart remembers my beloved, / how, making many a pretense, she ran away ; / how her friends arrested her and brought her back by force / and set her on the counterpane[1] ; / how she started and had fain refused / the new game of tumbling ; / and how her fear at last was softened / by sweet experience. (D. H. H. Ingalls).

1. *Or* 'on the edge of the counterpane', *or* perhaps 'behind the curtain'. (D. H. H. Ingalls in his *Notes* ; p 496).

11058

कृतनिश्चयिनो वन्द्यास् तुङ्गिमा नोपयुज्यते ।
चातकः को वराकोऽयं यस्येन्द्रो वारिवाहकः ॥

(अ) P (PP 2. 146, Pts 2. 142, PtsK 2. 147).

(आ) SR 165. 533, SSB 497. 533, IS 1860.

(*b*) तुङ्गिमानः (°मा न IS) प्रशस्यते PtsK, IS ; नोपभुज्यते PTs, SR, SSB ; न प्रशस्यते [नोप°] IS.

People with a firm resolve deserve to be respected, whereas an elevated position may not be of any use. What is this *cātaka*-bird ? It is a pitiable creature, though its water-bearer is Indra, the King of Gods ? (A. A. R.).

11059*

कृतपादनिगूहनोऽवसीदन्
अधिकश्यामकलङ्कपङ्कलेखः ।
गगनोदधिपश्चिमान्तलग्नो
विधुरुत्तान इवास्ति कूर्मराजः ॥

(आ) SkV 978 (a. Śatānanda), Skm (Skm [B] 427, Skm [POS] 1. 86. 2) (a. Śatānanda), Kav p. 110.

(*d*) °रुत्ताल SkV (var.).

Aupacchandasika metre.

Retracting his feet and sinking, / marked with a black spot of mud, / the moon at the sky-ocean's western edge / is like the king of tortoises upon his back. (D. H. H. Ingalls).

कृतपापे न (°पापस्य) विश्वास: see No. 11080.

11060*

कृतप्रकाशे परितोऽपि कीर्ति-
ज्योत्स्नाभरैर्बाहुबलोद्भटे च ।
यस्मिन् करग्राहिणि चित्रमाशु
चिन्तावटे भूपतयो निपेतुः ॥

(आ) AIR 283.

Upajāti metre (Upendravajrā and Indravajrā).

Though the light spread all around by the mass of moonlight of his fame and though possessed of the might of his arms, when (the emperor) exhibited himself as a *karagrāhin* [holding out a helping hand *or* demanding tribute], O wonder, quickly all the rival princes fell into the pit of anxiety. (A. A. R.).

11061*

कृतप्रकोपाः पवनाशनानां
निवासदानादिव पन्नगानाम् ।
विनिर्ययुश्चन्दनशैलकुञ्जाद्
आशामुदीचीं प्रति गन्धवाहाः ॥

(अ) Vikram 7. 5.

(आ) JS 210. 25 (a. Bilhaṇa).

(*c*) °कुज्जाद् Vikram (printer's error).

Upajāti metre (Upendravajrā and Indravajrā).

The winds, as if enraged by the giving of abodes to the wind-eating serpents, emerged from the bower of the sandal-mountain towards the northern direction. (S. C. Banerji).

कृतप्रज्ञः सुमेधावी see No. 11062.

11062

कृतप्रज्ञश्च मेधावी बुधो जानपदः शुचिः ।
सर्वकर्मसु यः शुद्धः स मन्त्रं श्रोतुमर्हति ॥

(अ) MBh (MBh [Bh] 12. 84. 38, MBh [R] 12. 83. 40, MBh [C] 12. 3165).

(आ) SRHt 99. 9 (a. MBh), SSSN 110. 8 (a. MBh).

(*a*) तु [च] MBh (var.), SRHt.

(*b*) कृतप्रज्ञः सुमेधावी SSSN; धीरो [बु°] MBh (var.), SRHt, SSSN; बुद्धो (क्रुद्धो MBh [var.]); जितेन्द्रियः [जा° शु°] MBh (var.), SRHt, SSSN.

(*c*) धर्म° [सर्व°] MBh (var.); संयुक्तः [यः शु°] MBh (var.); संशुद्धः SRHt, SSSN.

(*d*) संशुद्धः [स म°] SSSN.

A citizen who has discernment and high intelligence, one that is wise and pure in conduct, and clean in all his actions—such a man deserves to be taken into the (king's) council. (A. A. R.).

11063

कृतप्रज्ञश्च विपदा देव जातु न बाध्यते ।
तिरश्चामपि हि प्रज्ञा श्रेयसे न पराक्रमः ॥

(अ) KSS 10. 60. 10.

(आ) IS 1861.

Oh king, a man of discernment [shrewdness *or* prudence] is never affected by a danger. Even among animals, prudence is to their benefit, not physical valour. (S. Bhaskaran Nair).

कृतप्रज्ञस्तु मेधावी see No. 11062.

11064

कृतप्रज्ञोऽकृतप्रज्ञो बालो वृद्धश्च मानवः ।
ससहायोऽसहायश्च सर्वं सर्वत्र विन्दति ॥

(अ) MBh (MBh [Bh] 1. 196. 16, MBh [R] 1. 206. 16, MBh [C] 1. 7475).

(आ) SRHt 52. 20 (a. R).

(a) कृतप्रज्ञोऽथ बालो वा or कृतज्ञो वाकृतज्ञो वा or शुचिर्दक्षो यतप्रज्ञो MBh (var.).
(b) बालो वा यदि वा नरः MBh (var.); युवा [बा°] MBh (var.); अपि [च] MBh (var.); भारत [मा°] MBh (var.).
(c) °यो वा MBh (var.), SRHt.
(d) सर्वः सर्वं न SRHt.

A man of discernment or no discernment, young or old, with help or without help attains everything everywhere (when fate is favourably inclined to him.) (S. Bhaskaran Nair).

कृतप्रज्ञोऽथ बालो वा see No. 11064.

11065

कृतप्रत्युपकारो हि वणिग्धर्मो न साधुता।
तत्रापि ये न कुर्वन्ति पशवस्ते न मानुषाः॥

(आ) SRHt 222.14 (a. [?] Bhallaṭa), VS 3015 (a. Vyāsamuni).
(a) कृते प्रत्युपकारो यो VS.

Returning help for assistance received is but a matter of tradesman's code; indeed, there is no outstanding merit in it. But those who do not observe even this rule are beasts, not men. (A. A. R.).

11066*

कृतभयपरितोषसंनिपातं
सचकितसस्मितवक्त्रवारिजश्रीः।
मनसिजगुरुतत्क्षणोपदिष्टं
किमपि रसेन रसान्तरं भजन्ती॥

(अ) Śiś 7. 37.

Puṣpitāgrā metre.

With mixed feelings of timidity and joy, / her lotus-face exhibiting hesitation as well as a smile, / prompted in time by the preceptor, *viz.* Cupid, / she experienced one emotion after another. (A. A. R.).

11067

कृतमथ मधुरतरैरपि
भूमिभृति व्याहृतैर्बहुभिः।
प्रतिजानामि समृद्धिं
साहसयुक्ते च नित्यमुद्युक्ते॥

(आ) SMH 7. 54.
(a) हृतमथ [कृ°] SMH (var.).
(b) व्यहृतै° SMH (printer's error).
(d) °समुक्ते [°सयुक्ते] SMH (var.).

Āryā-upagīti metre.

Enough of profuse praises bestowed on kings, however sweet-spoken they may be; I realize now that prosperity comes to one who has daring and who is ever enterprising. (A. A. R.).

11068

कृतमदं निगदन्त इवाकुली-
कृतजगत्त्रयमूर्जमतङ्गजम्।
ववुरयुक्छदगुच्छसुगन्धयः
सततगास्ततगानगिरोऽलिभिः॥

(अ) Śiś 6. 50.
(आ) SR 345. 38 (a. Śiś), SSB 220. 45 (a. Māgha).

Drutavilambita metre.

Announcing, by means of the humming of bees, the advent of the cool season which, resembling an elephant in rut, made the three worlds anxious, the breezes which carried the fragrance of bunches of *saptaparṇa*-flowers commenced to blow. (A. A R.).

11069

कृतमनुमतं दृष्टं वा यैरिदं गुरुपातकं
मनुजपशुभिर्निर्मर्यादैर्भवद्भिरुदायुधैः।
नरकरिपुणा सार्धं तेषां सभीमकिरीटिनाम्
अयमहमसृङ्मेदोमांसैः करोमि दिशां बलिम्॥

(अ) Veṇī 3. 24.

(आ) JS 317. 1 (a. Niśānarāyaṇa), PdT 175, SR 366. 4 (a Veṇī), SSB 260. 4 (a. Veṇī), RJ 1338 (=9.45), RAS 229, Kpr 4. 39 and 7. 258; KāP *ad* 4. 6 (p. 81), Sāh *ad* 3. 232, AA 15. 16-19 (AL ed. p. 17, 15-18).

(*d*) अहमयमसृ° SR, SSB.

Hariṇī metre.

You beastly and dishonourable men, wielding weapons, by whom has been done, permitted or connived at, this evil deed, the death of the preceptor! This I shall sacrifice to the Quarters with the fat and flesh of you all including the foe of *demon Naraka*[1], Bhīma and Arjuna. (G. Jhā.).

1. Kṛṣṇa. Words in italics are supplied by the editor. Jhā's translation reads 'the foe of hell.'

11070

कृतमन्त्रस्तु मन्त्रज्ञो मन्त्रिणं मन्त्रिसम्मतम् ।
यातव्याय प्रहिणुयाद् दूतं दूत्याभिमानिनम् ॥

(अ) KN (KN [ĀnSS] 13.1, KN [TSS] 13.1, KN [BI] 12. 1).

(आ) SRHt 156. 1 (a. Kāmandaki), SSSN 120. 1 (a. Kāmandaka).

(*b*) मन्त्रिणां KN (BI); मन्त्र° KN (BI), SRHt.

(*d*) दूत्यभि° SSSN.

Having previously held the necessary counsel, a wise king should depute to the monarch against whom he intends to march, an ambassador confident of his special abilities, and whose selection would be approved by the cabinet. (M. N. Dutt.).

11071**

कृतमन्त्रिमनःक्वाथो
लक्ष्मीनाथोऽपि नरपतेर्दयितः ।
कण्ठे कुण्ठकुठार-
प्रहारतः प्रापितो मरणम् ॥

(आ) SMH 6. 23.

(*c*) कठिनकुठार– SMH (var.).

Āryā metre.

As he caused agitation to the mind of the minister, even Lakṣmīnātha, the favourite of the king was done to death by blows administered with a blunt axe at the neck. (A. A. R.).

11072

कृतमन्दपदन्यासा
विकचश्रीश्चारुशब्दभङ्गवती ।
कस्य न कम्पयते कं
जरेव जीर्णस्य सत्कवेर्वाणी ॥

(आ) SR 30. 16, SSB 49. 16, SRK 42. 11 (a. Sabhātaraṅga), IS 7840.

Āryā-gīti metre.

Whose head is not made to nod in appreciation by the compositions of a good poet, in which the words are arranged smoothly, and which possess beauty and have pleasing resonance, just as the dotage of an old man who places his steps gently, and whose head shines by the dearth of hairs, speech is in broken words and head trembles (due to the old age tremor)? (S. Bhaskaran Nair).

11073

कृतमपि महोपकारं
पय इव पीत्वा निरातङ्कः ।
प्रत्युत हन्तुं यतते
काकोदरसोदरः खलो जगति ॥

(आ) SR 56. 118, SSB 318. 120, SRK 29. 85 (a. Sphuṭaśloka), Rasagaṅgā 541. 13-14.

(*b*) °तङ्कम् SR, SSB.

Āryā metre.

Accepting ample help rendered to him, drinking milk as it were, and made healthy, the villain in the world tries to kill the benefactor, as does his brother, the serpent. (A. A. R.).

11074

कृतमिदमसाधु हरिणैः
शिरसि तरूणां दवानले ज्वलति ।
आजन्म केलिभवनं
यद् भीतैरुज्झितं विपिनम् ॥

(आ) SkV 1113 (a. Khadira).

(*b*) तरसा [त°] SkV (var.).

Āryā metre.

The antelope do ill, / when fire flames in the tree-tops,/ to fly in fear from the wood / where they have played since birth. (D. H. H. Ingalls).

11075

कृतयत्नाफलाश्चैव दृश्यन्ते शतशो नराः ।
अयत्नेनैधमानाश्च दृश्यन्ते बहवो जनाः ॥

(अ) MBh (MBh [Bh] 13. 149. 2 *cd*+689*, MBh [R] 13. 163. 3, MBh [C] 13. 7599).

(आ) IS 1862.

(*a*) °फलं or नराश् [°फ°] MBh (var.).

(*b*) शतशोथ नरोत्तम or दृश्यन्ते चापरे जनाः MBh (var.) ; जनाः or ऽधनाः [न°] MBh (var.).

Hundreds of men may be seen who achieve no result even when they exert their best. Many persons, again, are seen to make acquisitions without any exertion. (P. C. Roy).

11076*

कृतवानन्यदेहेषु कर्ता च विधुरं मनः ।
अप्रियैरिव संयोगो विप्रयोगः प्रियैः सह ॥

(अ) Kir 11. 26.

(आ) SR 161. 369 (a. Kir), SSB 492. 376 (a. Bhāravi).

(*c*) संयोग: Kir (var.).

Like union with unliked things, separation from the favourite agonised the mind in your past body and shall agonise it in your future one too. (S. and K. Ray).

11077*

कृतवानसि विप्रियं न मे
प्रतिकूलं न च ते मया कृतम् ।
किमकारणमेव दर्शनं
विलपन्त्यै रतये न दीयते ॥

(अ) Kum 4. 7.

(आ) Mandāra-maranda-campū (KM 52) 9. 49, KHpk 220. 269, VyVi *ad* 2. 31 (p. 304), Cit 111. 11-12.

(*b*) च न ते tr. Kum (var.).

Viyoginī metre.

Thou[1] hast not ever done anything displeasing to me nor has anything adverse to thee been done by me. Why then is not thy sight granted without any cause to Rati who is bewailing thee. (H. H. Wilson). (Slightly revised by the editor).

1. Kāma.

11078

कृतविद्योऽपि बलिना व्यक्तं रागेण रज्यते ।
रागोपरक्तचित्तः सन् किं न कुर्यादसाम्प्रतम् ॥

(अ) KN (KN [ĀnSS] 4. 44, KN [TSS] 4. 44, KN [BI] 4. 46).

(आ) SR 387. 425 (a. KN), IS 1863.

(*c*) रागानुरक्तचित्तस्तु KN (BI), SR.

Even persons well-grounded in knowledge are ensnared by the irresistible attractions of the sensual enjoyments. What wrongful act cannot then a man, whose heart is enslaved to the pleasures of senses, commit ? (M. N. Dutt.).

11079*

कृतविविधमथनयत्नः
पराभवाय प्रभुः सुरासुरयोः ।
इच्छति सौभाग्यमदात्
स्वयंवरेण श्रियं विष्णुः ॥

(अ) ĀrS 2. 178.

Āryā metre.

Having put forth efforts of various kinds in churning the milky ocean and competent to outwit the gods as well as the demons, Lord Viṣṇu desires to get Śrī [Lakṣmī] by self-choice on account of the pride of his personal charm. (A. A. R.).

11080

कृतवैरे न विश्वासः कार्यस्त्विह सुहृद्यपि ।
छन्नं संतिष्ठते वैरं गूढोऽग्निरिव दारुषु ॥

(अ) MBh (MBh [Bh] 12. 137. 40, MBh [R] 12. 139. 43, MBh [C] 12. 5177).

(आ) SSSN 108. 1, SR 387. 419, IS 1864.

(*a*) कृते पापे SSSN (var.); °वैरेण or °पापे न or °पापस्य MBh (var.).

(*b*) स्नेहः or त्वथ [त्विह] MBh (var.); कथंचन or सुहृत्स्वपि MBh (var.).

(*c*) प्रच्छन्नं °ति MBh (var.), SSSN; छिन्नं सं° MBh (var.).

(*d*) दारुणि SSSN.

When hostility has arisen with even a friend, no further confidence should be reposed upon him. Feelings of animosity lie hidden like fire in wood. (P.C. Roy.).

11081

कृतशतमसत्सु नष्टं
सुभाषितशतं च नष्टमबुधेषु ।
वचनशतमवचनकरे
बुद्धिशतमचेतने नष्टम् ॥

(अ) P (PT 1. 103, PTem 1. 95, PS 1. 90, PN 2. 69, PP 1. 243, PRE 1. 102, PD 306. 95), H (HJ 2. 161, HS 2. 152, HM 2. 161, HK 2. 159, HP 2. 148, HN 2. 147, HH 68. 7-8, HC 90. 7-8). Cf. Ru 60.

(आ) VS 340, GSL 62, Sama 1 क 64, SR 170. 773 (a. H), SSB 505. 773, IS 1865.

(*a*) असत्स्वनिष्टं HP (var.).

(*b*) °शतकं च नष्टमज्ञेषु PD.

(*c*) अपवचनकरे PTem (var.); अवचनज्ञे PD; अवचनकृते Sama.

(*d*) बुद्धिमतामचेतनेषु PTem (var.), (*hypermetric*); बुद्धिशतवचन (*sic !*) PS (var.).

Āryā metre (in PD Āryā-gīti metre).

A hundred benefits are lost, / if lavished on the mean ; / a hundred epigrams, with their / true relevance unseen ; / a hundred counsels, when a life / obeys no rigid rule ;/ a hundred cogent arguments/ are lost upon a fool. (A. W. Ryder.).

कृतशिल्पश्च वक्षश्च see स्ववग्रहो जानपदः.

11082*

कृतशीकरवृष्टिकेशरैर्
असकृत् स्कन्धमबन्धुरं धुवन् ।
अपिबच् चरणाग्रताडितं
तुरगः पङ्किलमापगापयः ॥

(आ) Skm (Skm [B] 2007, Skm [POS] 5. 2. 2) (a. Dhoyīka).

Viyoginī metre.

Setting in motion a mass of spray by his manes and shaking repeatedly his uneven neck, the horse drank the muddy water of the river trampled by his hoofs. (A. A. R.).

11083*

कृतसकलजगद्विबोधोऽवधूतान्धकारोदयः
क्षयितकुमुदतारकश्रीर्वियोगं नयन् कामिनः ।
बहुतरगुणदर्शनादभ्युपेताल्पदोषः कृती
तव वरद करोतु सुप्रातमह्नामयं नायकः ॥

(अ) Śiś 11. 67.

(आ) KāRu *ad* 120.

(*a*) विवृतान्ध॰ KāRu ; ॰दय- KāRu.

(*b*) ॰श्री योगं नयनका॰ KāRu.

(*c*) गुरुत॰ [बहु]॰ KāRu.

(*d*) नायकः om. KāRu.

Nārāca (also known as Mahāmālikā) metre.

Awakening the whole world (from lethargy), shaking off the rise of darkness, destroying the beauty of lilies and stars, and causing the lovers to separate from one another, the blessed sun, whose small fault is eclipsed by a greater number of virtues, now rises, O giver of gifts [Lord Kṛṣṇa], welcoming you with a good morning. (A. A. R.).

11084*

कृतसरलमृणालीसूत्रसन्तानबन्धः
कुचमुकुलमुखाङ्कश्चन्दनोपात्तमुद्रः ।
स्मरशबरशराणामेष लक्ष्यीभवन्तीं
कथयति ननु लेखस्तामनुद्घाटितोऽपि ॥

(आ) Skm (Skm [B] 1003, Skm [POS] 2. 106. 3), VS 1183.

(*a*) ॰सरस॰ VS ; ॰संधान॰ VS.

(*c*) स्मरशरवशवाणीमेष Skm (var.).

(*d*) खलु [ननु] VS.

Mālinī metre.

This letter which is tied with the thread of juicy lotus-stalks, whose face [front] resembles the bud-like bosom of hers, which has been sealed with the sandal paste (from her breasts) tells, although unopened, that she is the target of the arrows of the hunter in the form of Cupid. (A. A. R.).

11085*

कृतसीतापरित्यागः स रत्नाकरमेखलाम् ।
बुभुजे पृथिवीपालः पृथिवीमेव केवलाम् ॥

(अ) Ragh 15. 1. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 231).

(आ) Sar 5. 355.

(*d*) केवलम् Ragh (var.).

That protector of the earth who had abandoned Sītā enjoyed the mere earth alone which had for its zone the ocean, the abode of pearls. (G. R. Nandargikar).

11086

कृतस्ते कालकाकेन कुलायः शिरसि ध्रुवम् ।
यद् भाति पलितव्याजात् तत्पुरीषस्य शुक्लिमा ॥

(आ) JS 448. 16.

Surely the Crow of Time has made its nest on your head, in as much as there shines the whiteness of its excrement under the guise of grey hair. (A. A. R.).

11087

कृतस्य करणं नास्ति प्रागेवातः परीक्ष्यताम् ।
अविचिन्त्य कृतं सर्वं पश्चात्तापाय कल्पते ॥

(आ) SRHt 191. 43 (a. MBh, but could not be traced there), SSSN 181. 31, Vyās 55, SSB 430. 23 (Cf. JSAIL 34. 52).

(इ) Vyās (C) 53, Vyās (S) 53.

(*b*) जातमेव परीक्षितम् Vyās (C); अवात: Vyās (var.); परीक्ष्यता Vyās (var.).

(*c*) अपिचिन्त्य Vyās (var.); पापं [स°] Vyās (var.); कार्यं [स°] Vyās (var.); कर्म [स°] Vyās (C).

(*d*) जायते [क°] Vyās (var.); वर्तते [क°] Vyās, Vyās (C).

Anything done can never be undone; hence a thing should be examined previously. All things done without proper consideration will lead to subsequent anguish of the heart. (A. A. R.).

11088

कृतस्य करणं नास्ति मृतस्य मरणं तथा ।
गतस्य शोचना नास्ति ह्येतद् वेदविदां मतम् ॥

(अ) Ghaṭakarpara's Nītisāra (KSH 504) 18.

(आ) SR 160. 300 (a. Nīti°), SSB 490. 307, IS 1866, TP 399.

(*c*) शोचना Nīti°, IS, TP.

(*d*) हि om. IS, TP.

What has been done cannot be done again; what is dead cannot (come to life and) die again; what is lost cannot be repented for; such is the view of those learned in the Vedas. (S. Bhaskaran Nair).

11089

कृतस्य चैव कर्तुश्च सख्यं संधीयते पुन: ।
वैरस्योपशमो दृष्ट: पापं नोपाश्नुते पुन: ॥

(अ) MBh (MBh [Bh] 12. 137. 33, MBh [R] 12. 139. 36, MBh [C] 12. 5170). Cf. न कृतस्य च कर्तुश्च.

(आ) IS 1867.

(*a*) (ए)व च or चेह or चैवं or वैव or नैव MBh (var.); सख्यं [क°] MBh (var.).

(*b*) कर्तु: or कार्यं or सुखं [स°] MBh (var.).

(*d*) पापश् MBh (var.); नोपाश्नुतं or नो प्राप्नुते or चैवाप्नुते (°श्नु°) or चोपाश्नुते MBh (var.).

It is necessary that a union should take place between an injurer and the avenger of that injury. Mutual animosity has been seen to cool upon such a union. No fresh injury also has followed in such cases. (P. C. Roy).

11090*

कृतहसितहस्तताल
मन्मथतरलैर्विलोकितां युवभि: ।
क्षिप्त: क्षिप्तो निपतन्न्
अङ्गे नर्तयति भृङ्गस्ताम् ॥

(अ) ĀrS 2. 155.

Āryā metre.

Witnessed by young men with minds softened by love and laughing and clapping their hands in the fun, the bee, though warded off again and again, flew down on her body and made her dance (in fright). (A. A. R.).

11091**

कृता: खेचरभूचारि- भेदास्तेष्वादितो रवि: ।
खेचरेषु ततश्चन्द्र- वातमेघास् तत: खगा: ॥

(आ) JS 5. 44.

Divisions have been made of things, *viz.*, those that move high up in the sky and those that move in earth's atmosphere; amongst those that move in the sky are the sun, then come the moon, winds and clouds; and next the birds. (A. A. R.).

11092*

कृता: शरव्यं हरिणा तवासुरा:
शरासनं तेषु विकृष्यतामिदम् ।
प्रसादसौम्यानि सतां सुहृज्जने
पतन्ति चक्षूंषि न दारुणा: शरा: ॥

(अ) Śāk 6. 35 (in some editions 6. 29 etc.). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 91).

(आ) Almm 157.

(*a*) शरव्या: (°व्या) Śāk (var.).

(*d*) भवन्ति [प°] Śāk (var.).

Vaṁśastha metre.

Turn thou thy deadly arrows on the demons; / such is the will of Indra; let thy bow / be drawn against the enemies of the gods; / but on thy friends cast only looks of favour. (Sir Monier Monier-Williams).

11093*

कृताङ्गद: कम्बलकालियाभ्यां
यज्ञोपवीतीकृतशङ्खचूड: ।
स तक्षकापादितकण्ठभूषो
बिभर्ति लीलामशिव: शिवस्य ॥

(अ) Navasāhasāṅkacarita 9. 55.

(आ) AIR 66.

(*d*) भङ्गीमशिव: [ली°] AIR.

Upajāti metre (Upendravajrā and Indravajrā).

The demon king has used the lordly serpents Kambala and Kāliya as his bracelets; the serpent Śaṅkhacūḍa is his sacred thread [*yajñopavīta*]; the ornament for his neck is the serpent Takṣaka; thus this unholy one puts on the sportive equipment of the auspicious Lord Śiva. (A. A. R.).

कृता च कलुषा बुद्धिर् see न दूषणमदुष्टस्य.

11094

कृतानां फलमप्राप्तं कर्मणां फलसङ्गिनम् ।
क्षेत्रापणगृहासक्तं मृत्युरादाय गच्छति ॥

(अ) MBh (MBh [Bh] 12. 169. 20, MBh [R] 12. 175. 21 and 12. 276. 20, MBh [C] 12. 6543 and 9947-48).

(आ) IS 1868.

(*a*) फलसंप्राप्तं or °निर्वृत्ति MBh (var.).

(*b*) कायर्णां (कर्मि° or कर्म°) कर्मसंगिनां (°नं) MBh (var.); कर्मिणां MBh (var.); फलसंगिनां or कर्मसंज्ञितं (°शंसितं) or कर्मसंगिनां (°नं) MBh (var.).

(*c*) क्षेत्रारण्य° MBh (var.); °पणं MBh (var.).

(*d*) कृतांतो नीत्वापगच्छति (hypermetric) or कृतांत: कुरुते वशे.

Death bears away the man, however designated according to his profession, attached to his field, his shop, or his home, before he has obtained the fruit of his acts. (P. C. Roy).

11094 A

कृतानि सर्वकार्याणि यस्य वा पार्षदा विदु: ।
धर्मे चार्थे च कामे च स राजा राजसत्तम: ॥

(अ) MBh (MBh [Bh] 5. 38. 19 *ab*+227*, MBh [R] 5. 37. 20 *cd*-21 *ab*, MBh [C] 5. 1419).

(*a*) जितानि [कृ°] MBh (var.).

(*b*) वै or ते [वा] MBh (var.); पारिषदा or राज्ञ: परे [वा पा°] MBh (var.).

That king is the foremost of rulers, whose ministers know his acts in respect of virtue, profit, and desire only after they are done. (P. C. Roy).

11095

कृतान्तपाशबद्धानां दैवोपहतचेतसाम् ।
बुद्धयः कुब्जगामिन्यो भवन्ति विदुषामपि ॥

(अ) P (PT 2. 147, PTem 2. 129, PP 2. 4, Pts 2. 5, 2. 172 and 3. 169, PTsK 2. 5, PRE 2. 79, PM 2. 70), *d* in Vet after 1. 31. Cf. KṣB 16. 430, Ru 122.

(आ) VS 3093, SuM 8. 24, SR 157. 191 (a. P), SSB 486. 195, SRHt 54. 41 (a. P), IS 1869, SRM 1. 149.

(इ) Old Syriac 2. 53, Old Arabic 3. 193.

(*b*) दैवेनाविष्टचे° PP.

(*c*) कुष्टगमिन्यो SuM. (var.).

(*d*) महताम् [वि°] Pts, PtsK, VS, SuM, SR, SSB, SRHt, SRM.

Even the minds of the wise go bowed down (like cripples) when held captive by Death's thongs and when their judgment is smitten by Fate. (F. Edgerton).

11096

कृतान्तविहितं कर्म यद् भवेत् पूर्वनिर्मितम् ।
न शक्यमन्यथा कर्तुं पुष्पकस्य सुरैर्यथा ॥

(अ) PP 1. 380, Vet 1. 30, Cr 1384 (CNG 2. 31). Cf. लिखिता चित्रगुप्तेन ; विधाता लिखिता ; ललाटे लिखितं (?)

(आ) IS 1870.

(*a*) कृतान्ते न कृतं D in Vet.

(*b*) पूर्व(र्वं)मूवानिर्म्मितं M in PP ; °जन्मनि [°नि°] *d* in Vet.

(*c*) तच्छक्यं नान्यथा C in Vet ; शक्यते नान्यथा कर्तुं D in Vet.

(*d*) पिण्डितैस्त्रिदशैरपि (पण्ड°) Vet. Cr.

All fated happenings, derived / from any former state, / must changeless stand : the very gods / endured poor Blossom's fate. (A. W. Ryder).

11097

कृतान्तशल्याभिहते शरीरे
तथैव तावद् हृदयव्रणो मे ।
नानाफलाः शोकशराभिघातास्
तत्रैव तत्रैव पुनः पतन्ति ॥

(अ) Pra 5. 4.

Upajāti metre (Upendravajrā and Indravajrā).

My body is smitten by the shafts of Fate ; the wound in my heart remains the same. Thereon beat the blows of sorrow's darts of manifold result, again and again. (A. C. Woolner and L. Sarup).

11098

... ... ...
कृतान्तस्य गतिः (पुत्र) दुर्विभाव्या सदा भुवि ॥

(अ) R (R [Bar] 2. 21. 557* *l*. 4, R [B] 2. 24. 35).

(*a*) वीर [पु°] R (var.).

.........The ways of Providence, (son), in the world are always inscrutable ! (T. S. Raghavacharya).

11099

कृतान्तस्य दूतो जरा कर्णमूले
समागत्य वक्तीति लोकाः शृणुध्वम् ।
परस्त्रीपरद्रव्यवाञ्छां त्यजध्वं
भजध्वं रमानाथपादारविन्दम् ॥

(आ) SuMañ 267. 23–268. 2, SR 95. 13, SSB 381. 15, SRK 96. 1 (a. Sphuṭaśloka).

(*d*) पादाविरन्दम् SuMañ (printer's error).

Toṭaka metre.

The female messenger of the God of Death, Old age, having reached the root of the ears (in the form of grey hairs) whispers, 'People, listen : abandon desire for others' wives and others' wealth : worship at the lotus-feet of the Lord of Lakṣmī [Viṣṇu]'. (A. A. R.).

11100*

कृतान्तो वसन्तो निशादण्डहस्तः
समभ्यागतोऽसौ समीराग्रदूतः ।
प्रचण्डः फणीशोऽस्य चन्द्रः पुरस्थो
विधास्ये वयस्ये नु किं जीवनाय ॥

(आ) PV 446 (a. Veṇīdatta).

Bhujaṅgaprayāta metre.

The Spring (in the form of) the God of Death with his rod of night has now arrived along with his harbinger, the Malaya breeze and the Moon, his ferocious hooded serpent has appeared high in front; Oh ! friend, (tell me,) what can I do to sustain my life ? (S. Bhaskaran Nair).

11101

कृतापचारोऽपि परैर् अनाविष्कृतविक्रियः ।
असाध्यः कुरुते कोपं प्राप्ते काले गदो यथा ॥

(अ) Śiś 2. 84.

(आ) Sama 2 क 83, SR 147. 186 (a. Śiś), SSB 469. 74 (a. Māgha).

(*a*) कृतापराधोऽपि Śiś (var.).

(A shrewd king,) even when offended against by others, does not display any irritation, but becoming invincible, displays his anger at the right time, like disease, even when wrongly treated by others does not show any (immediate) aggravation, but becoming incurable, strikes down at the proper time. (S. V. Dixit).

11102*

कृतापराधः सुतनोरनन्तरं
विचिन्त्य कान्तेन समं समागमम् ।
स्फुटं सिषेवे कुसुमेषुपावकः
स रागचिह्नश्चरणौ न यावकः ॥

(अ) Naiṣ 15. 47.

Vaṁśastha metre.

It was not red lac. It was clearly Cupid's glowing fire which, having offended the beautiful maid, now waited upon her feet, thinking of union with her lover. (K. K. Handiqui).

11103*

कृतापराधान् बहुशोऽपि तर्जितान्
सवेपथून् साध्वसलुप्तचेतसः ।
निरीक्ष्य भर्तॄन् सुरताभिलाषिणः
स्त्रियोऽपराधान् समदा विसस्मरुः ॥

(अ) Ṛtu 5. 6 (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3 ; p. 192).

(*a*) ऽभित° or वित° [ऽपि त°] Ṛtu (var.).

(*b*) °मन्द° [°लुप्त°] Ṛtu (var.).

(*d*) न स° [विस°] Ṛtu (var.).

Vaṁśastha metre.

Gazing on their husbands who have often been false, / who have been scolded and are trembling, whose hearts / have been torn with alarm, love-maddened women / craving satisfaction, think no more of their wrongs. (L. C. Geyzel).

कृतापराधोऽपि परैर् see No. 11101.

11104

कृता भिक्षा रङ्कैर्वितरति नृपो नोचितमहो
कृषिः क्लिष्टा विद्या गुरुविनयवृत्त्यातिविषमा ।
कुसीदाद् दारिद्र्यं परकरगतात्मार्थकरणान्
न मन्ये वाणिज्यात् किमपि सुलभं वर्तनमिह ॥

(अ) P (Pts 1. 11, PtsK 1. 12).

(आ) IS 1871.

(*a*) रेकैर् Pts.

(*b*) क्लिष्टावृष्ट्या प्रचुरगहनः सेवनविधिः Pts.

(*c*) °गतग्रन्थकरणं or °गतार्थात्मकरणं or °गर-ग्रन्थिशमनान् P (var.).

(*d*) परमं [सु°] Pts ; परं [सु°] PtsK (*contra-metrum*).

Śikhariṇī metre.

Only beggars go abegging, the king does not give wealth according to one's deserts, farming is troblesome, learning is extremely difficult as one is disciplined by a teacher, poverty will be the result by money-lending as one's money goes to another's hand and may be misused; hence I consider that there is no better means of livelihood for men than taking to trade. (A. A. R.).

11105*

कृताभिमर्शामनुमन्यमानः
सुतां त्वया नाम मुनिर्विमान्यः ।
मुष्टं प्रतिग्राहयता स्वमर्थं
पात्रीकृतो दस्युरिवासि येन ॥

(अ) Śāk 5. 21 (in some texts 5. 20). Cf. A. Scharpe's Kālidāsa-Lexicon I. 1 ; p. 521).

(*a*) कृतावमर्शाम् Śāk (var.) ; अभिमन्यमानः Śāk (var.).

(*c*) दुष्टं or जुष्टं [मु°] Śāk (var.) ; °हृयिता Śāk (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Would you insult the sage who approved his daughter who had been seduced by you ; and who, allowing his stolen property to be kept by you, had deemed you worthy of the gift ; as one would be a robber by allowing him to retain one's stolen goods ? (C. R. Devadhar).

11106

कृताभिवादिनं पूर्वं यः पुनर्नाभिवादयेत् ।
श्मशाने जायते वृक्षः कङ्कगृध्रोपसेवितः ॥

(आ) NBh 228.

(*a*) or °वादनं NBh.

That person who does not return the salutation made by another to him previously, he will be reborn as a tree in a cemetery resorted to (for company) by herons and vultures. (A. A. R.).

11107

कृतार्थः स्वामिनं द्वेष्टि कृतदारस्तु मातरम् ।
जातापत्या पतिं द्वेष्टि गतरोगश्चिकित्सकम् ॥

(आ) SR 156. 140 (a. C), SSB 484. 143, (Cr 1385), SRK 228. 74 (*a*. Prasaṅga-ratnāvali), IS 7841, SRM 2. 354.

One who has achieved his purpose cares not for the master, one who has married a wife ignores the mother, a wife after a son's birth pays less attention to the husband, and one who is cured of illness forgets the physician. (A. A. R.).

कृतार्थाः संभृता ये हि see No. 11108.

कृतार्थाः सुकृता ये हि see No. 11108.

11108

कृतार्थाः सुभृता ये हि कृत्यकाल उपस्थिते ।
अनवेक्ष्य कृतं पापा विकुर्वन्त्यनवस्थिताः ॥

(अ) MBh (MBh [Bh] 5. 144. 16, MBh [R] 5. 145. 16, MBh [C] 5. 4944).

(आ) SRHt 221. 6 (a. MBh).

(*a*) सुकृता MBh (var.), SRHt ; हि भृता or संभृता or सुहृदा (°दः) MBh (var.) ; वै or वा [हि].

(*b*) °काले ह्युप° MBh (var.).

(*c*) अनिवेद्य निजं देहं MBh (var.) ; फलं [कृ°] MBh (var.) ; पापं MBh (var.).

(*d*) कुर्वन्ति (°ति MBh [var.]) प्रियमात्मनः MBh (var.), SRHt ; °स्थितं MBh (var.).

If those who have been helped and are well provided but choose to ignore to return the help when the proper time has come, are sinners who do mischief and are unreliable. (A. A. R.).

कृतार्थाः हि भृता ये वै see No. 11108.

कृतार्था ह्यकृतार्थानाम् see सत्कृताश्च कृतार्थाश्च.

11109*

कृतावधानं जितबर्हिणध्वनौ
सुरक्तगोपीजनगीतनिःस्वने ।
इदं जिघत्सामपहाय भूयसीं
न सस्यमभ्येति मृगीकदम्बकम् ॥

(अ) Kir 4. 33.

(आ) SR 344. 25 (a. Kir), SSB 220. 32 (a. Bhāravi).

Vaṁśastha metre.

This herd of female deer, as it is involved deeply in paying attention to the sound of songs of cowherdesses possessing melodious voices that surpass the notes of even peacocks (in sweetness), ignoring its intense hunger, does not turn to grass. (S. Bhaskaran Nair).

कृतावमर्शामनुमन्यमानः see No. 11105.

11109 A

कृतास् तारुण्यचैत्रेण ये स्फुरन्नवपल्लवाः ।
शटत्पत्रद्रुमायन्ते जरसा फाल्गुनेन ते ॥

(अ) Bhāvadeva Sūri's Pārśvanātha-caritram 2. 177.

The bursting young shoots which are produced in the spring month [*Caitra*] of youth become trees with falling leaves in the autumn month [*Phālguna*] of old age. (M. Bloomfield).

11110

कृतिनामकृती कथं कथं वा
तुलनां यातु कृतैर्वचःप्रपञ्चैः ।
बहुभिर्विधृतैः कचैः कलापैर्
विधवा किं सधवोपमानमेति ॥

(आ) SR 175. 930, SSB 511. 930.

Aupacchandasika metre.

How can those who are ungrateful ever compare with those who are grateful, however much they talk ; though having a profusion of tresses well decorated, how can a widow ever be equal to a wife with a (living) husband ? (A. A. R.).

11111

कृतिनोऽपि प्रतीक्षन्ते सहायं कार्यसिद्धये ।
चक्षुष्मानपि नाऽऽलोकाद् विना वस्तु न पश्यति ॥

(आ) KtR 34, Kt 34, SR 386. 372 (a. Kt), IS 1872.

(*a*) प्रतीक्ष्यन्ते SR.

Though efficient, persons do require the help of others for achieving their ends ; though possessing eyes, a person does not see objects without the aid of light. (A. A. R.).

11112

कृती सर्वत्र लभते प्रतिष्ठां भाग्यविक्षतः ।
अकृती लभते भ्रष्टः क्षते क्षारावसेचनम् ॥

(अ) MBh (MBh [Bh] 13. 6. 11, MBh [R] 13. 6. 11, MBh [C] 13. 305).

(आ) IS 1873.

(*b*) प्रकृष्टां or प्रतिज्ञां MBh (var.); °संयुतां MBh (var.); °विवक्षत (hypermetric) or °वीक्षितः (°वि°) or °वीक्षितां MBh (var.).

(*c*) नाकृती लभतेनिष्टं MBh (var.); अकृती or नाकृती or न कृती MBh (var.); भ्रष्टं MBh (var.).

(*d*) क्षेत्रे [क्षे°] MBh (var.).

A man of (good) acts acquires merits with good fortune, while an idler falls away from his estate, and reaps evil like the infusion of alkaline matter injected into a wound. (P. C. Roy).

11113

कृते च रेणुका कृत्या त्रेतायां जानकी तथा ।
द्वापरे द्रौपदी कृत्या कलौ कृत्या गृहे गृहे ॥

(आ) SMa 2. 100, SR 98. 7, SSB 386. 10, SRK 230. 99 (a. Prasaṅgābharaṇa), SRM 1. 216, Sama 2 क 15; Cf. Nos. 11114-16, 11118, 11127.

(*b*) ग्रानकीं (*sic !*) SMa.

In the *Kṛta-yuga* (golden age) Reṇukā[1] was the female deity to whom sacrifices were offered for destructive purposes, in the *Tretā-yuga* it was Sītā, the wife of Rāma, in the third *Dvāpara* age of the earth it was Draupadī[2], and in the Iron age [*Kali-yuga*] that goddess is found in every home ! (A. A. R.).

1. Mother of Paraśurāma, the exterminator of *Kṣatriya*- kings.
2. Wife of the Pāṇḍavas, the cause of Mahābhārata war amongst cousins.

11114

कृते च लिप्यते देशस् त्रेतायां ग्राम एव च ।
द्वापरे लिप्यते गोत्रं कलौ कर्तैव लिप्यते ॥

(अ) Cr 1386 (CNP I 3, CNP II 5, CnT II 28. 1, CnT III 55. 2, CM 52). Cf. Pts 4.45, 46, 65. Cf. also Nos. 11113, 11115-16, 11118, 11127.

(*b*) ग्रामं CNP II.

(*c*) भर्ता [गो°] CNP I.

(*d*) कर्ता च [क°] CNP II.

In the *Kṛta*-age it is the country which is sullied (by sin); in the *Tretā*, it is the village; in the *Dvāpara*, the *gotra*; and in the *Kali*-age it is the sinner himself. (S. Bhaskaran Nair).

11115

कृते तु मानवा धर्मास् त्रेतायां गौतमाः स्मृताः ।
द्वापरे शङ्खलिखितौ कलौ पाराशरस्मृतिः ॥

(आ) Sama 1 क 63 and 2 क 17. Cf. Nos. 11113-14, 11116, 11118, 11127.

In the *Kṛta-yuga* [the golden age of the earth], the laws followed were those of Manu; in *Tretā-yuga*, those of the law-giver Gautama; in the *Dvāpara*-age, those of Śaṅkha and Likhita; and in the Iron age [*Kali-yuga*], the law of Parāśara. (A. A. R.).

11116

कृते त्वस्थिगताः प्राणास् त्रेतायां मांसमेव च ।
द्वापरे त्वङ्मयाः प्राणाः कलौ चान्नगताः परम् ॥

(अ) Cr 1387 (CNP I 4, CNP II 4, CM 43). (Cf. Pts 4. 46 and 4. 65). Cf. also Nos. 11114-15, 11118, 11127.

(*a*) कृते अस्ति° CNP II.

(*c*) द्वापरे त्वङ्मयं कुर्यात् CNP II.

(*d*) कलौ अन्नादि वर्तते CNP II.

In the *Kṛta*-age the vital breath rests in the bone; in the *Tretā*-age, in the flesh; in the *Dvāpara*-age in the skin; in the *Kali*-age, in food only.

11117*

कृतेन रमणस्य किं सखि रोषेण तेऽप्यर्थम् ।
विपरीता न पथ्यासि त्वं जडे केन मोहिता ॥

(अ) Nāṭ 16. 126. (Cf. Regnaud's ed. 16. 115 [fragmentary]).

What is the use of this anger shown to your beloved one? (It seems that) you are foolish and have been deluded by somebody and have been upset, (so) you are not agreeable.[1] (M. Ghosh).

1. Quoted in Nāṭ as an example of an inverted Pathyā metre, (a variety of Anuṣṭubh).

11118

कृते पापं हरेद् देशं त्रेतायां नगरं हरेत् ।
द्वापरे कुलसंघातं कलौ कर्तैव लिप्यते ॥

(अ) Cr 1388 (CNP I 5, CM 44). (Cf. Pts 4. 46 and 4. 65). Cf. also Nos. 11113-16, 11127.

(*a*) पापो CNP I (MS).

(*d*) See CM p. 9.

In the *Kṛta*-age, the sin destroys the country; in the *Tretā*, it destroys the town; in the *Dvāpara*, the whole family; in the *Kali*-age, the sinner himself is sullied.

11119

कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते ।
प्रायश्चित्तं तु तस्यैकं हरिसंस्मरणं परम् ॥

(अ) Viṣṇu-purāṇa 2. 6. 38.

(आ) ŚP 714 (a. Viṣṇupurāṇa), SH fol. 52a (421).

(*a*) पुण्ये° [पापे°] SH.

When a sin has been committed and the person feels remorse for the same the one expiation for the sinful deed is the remembrance of Lord Viṣṇu. (A. A. R.).

कृते पुण्येऽनुतापे वै see No. 11119.

कृते पौलस्त्यानां न see No. 10880.

11120 Omitted

11121*

कृतेऽप्याज्ञाभङ्गे कथमिव मया ते प्रणतयो
धृताः स्मित्वा हस्ते विसृजसि रुषं सुभ्रु बहुशः ।
प्रकोपः कोऽप्यन्यः पुनरयमसीमाद्य गुणितो
वृथा यत्र स्निग्धाः प्रियसहचरीणामपि गिरः ॥

(आ) Daś *ad* 4. 64 (p. 277) (a. Dhanika), SR 306. 46, SSB 157. 48.

(*a*) अतिप्रणयतो [त प्र°] Daś AL ed.

(*b*) धृतासि त्वं Daś AL ed.

Śikhariṇī metre

Though your orders were disobeyed, obeisance was made to you smilingly with folded palms, but still, O charming eye-browed one, you do not give up anger; this ire of yours is something unique and without limit, for even the affectionate words of your dear friends have been in vain. (A. A. R.).

11122

कृते प्रतिकृतं कुर्यात् ताडिते प्रतिताडितम् ।
करणेन च तेनैव चुम्बिते प्रतिचुम्बितम् ॥

(अ) Vātsyāyana's Kāmasūtra 3. 2. 34 (p. 115, 15-16). Cf. No. 11123. (*a* is a proverb; also repeated in KR 6. 315. 1 and 4).

Reciprocate an act with an act; a strike with a strike with the self-same weapon. And, reply a kiss with a kiss. (S. Bhaskaran Nair).

11123

कृते प्रतिकृतं कुर्याद् हिंसिते प्रतिहिंसितम् ।
तत्र दोषं न पश्यामि यो दुष्टे दुष्टमाचरेत् ॥

(अ) Cr 296 (CV 17. 2, CNP II 206, CNI I 123, CNG 175, CNT IV 231, CNM 54, CnT II 25. 9, CPS 336. 16), P (PP 5. 64, Pts 5. 84, PtsK 5. 70, PM 5. 47), Vet 25. 1 (cf. also p. 117), Śts 86. 4 *ab* only, GP 1. 115. 47, (*a* is a proverb; also repeated in KR 6. 135. 1 and 4). Cf. J. Hertel's Pañcatantra und seine Verbreitung p. 95. Cf. also No. 11122 and नाततायिवधे दोषो.

(आ) SR 165. 546 (a. P), SSB 498. 546, Sama 1 क 51 and 2 द 24 and 2 श 9, IS 1874.

(इ) NM (T) 34.

(*a*) प्रतिकृति CV (var.), CPS, Pts, SR, SSB, Sama; कुर्यात् GP; विद्यात् [कु°] CNI I.

(*b*) हन्यते प्रतिहन्यताम् CNP II; सादरं प्रति-सादरम् CNM; हिंसने CV (but Ah, $B_1$, $B_2$, $Bn_1$, $K_1$, G, P as above), Sama, NM (T); हिंसते PP (var.); हिंसिते (°त) CNI I, GP; प्रतिहिंसनम् CV, CPS, Sama 1 and 2 द, NM (T).

(*c*) न त° दो° प° tr. CNM, PP, Pts, GP, SR, SSB; वत्र [त°] PP (var.); तस्य [त°] CNP II; दोषो (°षं; °षी; °षा) पतति [दो° न प°] CV, CPS; दोषो न पतति Sama 2; पश्यन्ति CV (var.).

(*d*) दुष्टे दुष्टं (or दुष्टं दुष्टे) समाचरेत् CV, CPS, Pts, Vet, SR, SSB, Sama 2; दृष्वां (*sic !*) दोषं समाचरेत् CNP II; दुष्टे दोषं समाचरेत् GP; शठे शाठ्यं समाचरेत् Sama 1 and Sama 2 श, NM (T); दौष्ट्य CV (var.); समाचरेत् PP (var.).

We should repay the favours of others' by acts of kindness; so also should we return evil for evil; in this there is no sin, for it is necessary to pay a wicked man in his own coin. (K. Raghunathji).

कृते प्रत्युपकारो यो see 11065.

11124**

कृते युगे महादेवस् त्रेतायां चापि राघवः ।
द्वापरे द्रोणविप्रश्च दैवं चापमधारयत् ॥

(आ) ŚP 1747.

In the *Kṛta*-age [the golden age of the world], Lord Śiva wielded the divine bow; in the *Tretā*-age, it was Śrī-Rāma; and in the *Dvāpara*-age, Droṇa, the Brāhmaṇa. (A. A. R.).

11125*

कृते वरकथालापे कुमार्यः पुलकोद्गमैः ।
सूचयन्ति स्पृहामन्तर् लज्जयावनताननाः ॥

(आ) Dhv (HSS) *ad* 4. 4 (p. 602).

When the talk about the bride-groom is going on, / girls bend down their faces in bashfulness / and indicate the eagerness within their hearts / by their bristling thrills outside. (K. Krishnamoorthy).

11126

कृते विनिश्चये पुंसां देवा यान्ति सहायताम् ।
विष्णुश्चक्रं गरुत्मांश्च कौलिकस्य यथाहवे ॥

(अ) P (PP 1. 196), VC (VCsr 3. 3, VCmr 3. 13, VCjr 3. 3). (Cf. HPañc 117).

(आ) IS 1875.

(*b*) देव: पूरयतीप्सितम् VCsr.

(*c*) चक्रे HPañc; चक्रगरु° VCmr; गुरुत्मा° HPañc.

(*d*) कोलिकस्य HPañc.

If men make a firm resolve, the gods come to their aid, as Viṣṇu with his disc and his Garuḍa-bird in the weaver's fight. (F. Edgerton).

11127**

कृते शल्यगता प्राणास् त्रेतायां मांसमाश्रिता: ।
द्वापरे रुधिरासक्ता: कलावन्नगता: स्मृता: ॥

(आ) SH fol. 49b (371). Cf. Nos. 11113–16, 11118.

Life was dependent on the bones in the *Kṛta*-age, it resorted to the flesh of the body in the *Tretā*-age, it attached itself to the blood in the *Dvāpara*-age and in the *Kali*-age it is dependent on the food consumed. (A. A. R.).

11128*

कृतो दूरादेव स्मितमधुरमभ्युद्गमविधि:
शिरस्याज्ञा न्यस्ता प्रतिवचनमप्यालपसि च ।
न दृष्टि: शैथिल्यं भजत इति चेतो दहति मे
निगूढान्त:कोपे कठिनहृदये संवृतिरियम् ॥

(अ) Amar (Amar [D] 13, Amar [RK] 14, Amar [K] 14, Amar [S] 56, Amar [POS] 56, Amar [NSP] 14)[1].

(आ) SR 306. 41 (a. Amar), SSB 156. 43, IS 1876, KHpk 430. 742.

(*a*) °मविधि Amar (var.).

(*b*) आज्ञाभ्यस्ता Amar (var.); दत्ता [न्य°] Amar (var.); न्यस्ताऽप्र° Amar (K); वत्यानतिमति (°तिरपि) Amar (var.), KHpk; °मप्यानतिमिति or °मत्या मतिरपि or °मम्लानविनति: (°मति:) Amar (var.); °मुच्चै: (°च्चै:) प्रणमितम् Amar (var.), SR, SSB.

(*c*) दृष्टे: Amar (D), (K), (RK), (NSP), SR, SSB, KHpk; मिलत (°न) [भ°] Amar (D), (RK), (K), (NSP), SR, SSB, KHpk; इव [इति] Amar (RK).

(*d*) निगूढान्त:° Amar (var.); कोपा Amar (D), (RK), (K), (NSP), SR, KHpk SSB; °कोपात् Amar (var.); संप्रति° Amar (var.).

1. Western (Arj) 14, Southern (Vema) 56, Ravi 82, Rāma om., BrMM 14, BORI I. 16, BORI II. 14.

Śikhariṇī metre.

That you rose to greet me with sweet smiles, while I was still far away, that you received my commands respectfully [on your head], / that you gave a reply and that your eye showed no flinching—for all / this my heart burns within me; you hard-hearted one that conceals your anger in your heart ! All this is only dissimulation. (C. R. Davadhar).

11129*

कृतोपकारं प्रियबन्धुमर्कं
मा द्राक्ष्म हीनांशुमध:पतन्तम् ।
इतीव मत्वा नलिनीवधूभिर्
निमीलितान्यम्बुरुहेक्षणानि ॥

(आ) ŚP 3589 (a. Bhojanarendra), VS 1900 (in some texts a. Kālidāsa), ZDMG 16. 750 (a. Bhojarāja), SR 293. 8 (a. VS), SSB 134. 10 (a. Bhoja), SRK 137. 6 (a. Śārṅgadhara), RJ 1046 (a. Bhoja), IS 1877, ZDMG 39. 307, Kav p. 65, SCSL 11, SuMañ 173. 19-20. (Cf. A. Scharpe's Kālidāsa-Lexicon, I. 3; p. 212).

(*d*) निर्मीलितानि ZDMG 16.

Upajāti metre (Upendravajrā and Indravajrā).

"May we not see our benefactor and dear kinsman, the sun, shorn of his rays as he sinks down"—as if with this thought the lotus-ladies close their lotus-eyes. (J. Brough.).

11129 A

कृतोपकारे हि निवेशयन्ति
प्राणैरपि प्रत्युपकारमार्याः ।
तथा हि लब्ध्वाभ्युदयं समुद्राद्
अवीवृधत् तं शशभृत् स्वधाम्ना ॥

(अ) Kapph 12. 18. Cf. रजनीमवाप्य रुचमाप शशी.

Upajāti metre (Upendravajrā and Indravajrā).

The noble return the good done to them even at the cost of their lives; as for instance, the moon having received its birth from the ocean caused it to grow by her lustre. (G. Shankar).

11130*

कृतोपभोगो मन्दार- मालाभिः समरेषु यः ।
सुकृती भुक्तवान् स्वर्गम् अमुष्मिन्नेव जन्मनि ॥

(आ) AlR 295.

He who is decorated with garlands of *mandāra*-flowers in battle is a very fortunate person and enjoys the pleasures of heaven in this birth itself. (A. A. R.).

11131**

कृतोपवासः शिष्यस्तु मृगाजिनपरिग्रहः ।
बद्धाञ्जलिपुटस् तत्र याचयेद् गुरुतो धनुः ॥

(आ) ŚP 1730.

A disciple desiring to be initiated into the practice of archery should observe a fast and putting on deer-skin on his body and folding his palms in reverence should beg of the preceptor for the bow (to practise). (A. A. R.).

11132*

कृतो यवह्रस्वनिमा हिमागमे
लघीयसी यच्च निदाघशर्वरी ।
अनेन दृष्टान्तयुगेन गम्यते
सदर्थसंकोचसमुद्यतो विधिः ॥

(आ) SkV 1339.

(*c*) गम्यति [ग°] SkV (var.).

Vaṁśastha metre.

Days grow short in winter / while summer nights grow less./ These two examples show that Fate / cuts short whatever thing is good. (D. H. H. Ingalls.).

11133

कृतो यैर्न च वाग्मी च व्यसनी तं न यैः पदम् ।
यैरात्मसदृशो नार्थी किं तैः काव्यैर्बलैर्धनैः ॥

(आ) BhPr 104 (a. Bhoja).

(*c*) यरा° [यैरा°] BhPr (B) (printer's error).

Of what avail is that poetry whereby the reader is not made eloquent ? Of what use is that strength wherewith the ambitious is not helped to the goal ? Of what profit are those riches which do not lift the suitor to the position of the donor ? (J. L. Shastri.).

11134

कृतोर्ध्वपुण्ड्रो धृतशङ्खचक्रो
वृन्दाक्षकैः कल्पितगात्रभूषः ।
करोति रामेति मुहुः प्रजल्पन्
नरोऽतिधन्यः सफलं स्वजन्म ॥

(अ) Vai 14.

Upajāti metre ( Upendravajrā and Indravajrā ).

Wearing on his forehead the caste mark of upward design, branded with the impressions of (Lord Viṣṇu's) conch

and discus, and adorning his body with a rosary of the holy basil, he should be repeating constantly the name of Śrī-Rāma; such a person is highly blessed and his birth is fruitful. (A. A. R.).

11135**

कृत्तिकाभरणीस्वाति-　　मूलपूर्वात्रयाश्विनी: ।
विशाखार्द्रामघाश्लेषा-　　चित्राश्रवणरोहिणी: ॥
तारास्ता: सर्पदष्टस्य　　त्यजेन्मन्दकुजौ यथा ॥

(आ) ŚP 2897-98 *ab.*

The constellations Kṛttikā, Bharaṇī, Svāti, Mūlā, Pūrvaphālgunī, Pūrvāṣāḍha, Pūrvabhādrapada, Aśvinī, Viśākhā, Ārdrā, Maghā, Āśleṣā, Citrā, Śravaṇa and Rohiṇī are harmful to one bitten by a snake [and hence they should be propitiated]; so also / (the two days) Saturday and Tuesday. (A. A. R.).

11136

कृत्यं किमत्रास्य खलस्य जीवनं
　　न वा अमीषां च सतां विहिंसनम् ।
द्वयं कथं स्यादिति संविचिन्त्य तज्
　　ज्ञात्वाविशत् तुण्डमशेषदृग् हरिः ॥

(अ) BhPr 10. 12. 28.

(आ) SR 384. 305.

Upajāti metre (Indravajrā and Vaṁśastha).

How is this wicked person to make a living and how to prevent injury to these good people? Pondering over these two things and coming to a decision, Lord Hari, who sees everything, entered his mouth. (A. A. R.).

11137

कृत्यं देवद्विजातीनाम्　　आत्मनश्च गुरोस् तथा ।
एकभावेन कर्तव्यं　　शेषं भावद्वयाश्रितैः ॥

(अ) P (PP 3. 55, Pts 3. 65, PtsK 3. 62).

(आ) IS 1878.

(*d*) द्विर्भावमाश्रितैः Pts; द्वैधं समाश्रितम् PtsK.

Proceed in pure straightforwardness / with Brāhmaṇas, with the gods no less, / with teachers, with yourself; but treat / all other creatures to deceit. (A. W. Ryder).

11138

कृत्ययोर्भिन्नदेशत्वाद्　　द्वैधीभवति मे मनः ।
पुरः प्रतिहतं शैले　　स्रोतः स्रोतोवहो यथा ॥

(अ) Śāk 2.18 (in some texts 2.17). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 1; p. 33).

(*a*) °रूप° [°देश°] Śāk (var.).

(*c*) शैलः Śāk (var.).

(*d*) स्रोतोवहं (स्रो°) Śāk (var.).

Two different duties are required of me / in widely distant places; how can I, / in my own person, satisfy them both ?/ Thus is my mind distracted, and impelled/ in opposite directions like a stream / that, driven back by rocks, still rushes on, / forming two currents in its eddying course. (Sir Monier Monier-Williams).

11139

कृत्याकृत्यं न मन्येत　　क्षत्रियो बुद्धिसंयुतः ।
प्रसुप्तो द्रोणपुत्रेण　　धृष्टद्युम्नः पुरा हतः ॥

(अ) P (Pts 1. 277, PtsK 1. 309). (Cf. MBh [Bh] 10. 8. 5).

(आ) IS 1879.

(*a*) मन्यते P (var.).

(*b*) युधि संगतः PtsK.

(*c*) सुप्तो वा Pts.

(*d*) हृतः P, JS.

A warrior who is clever does not ask what is right and what is not right; Was not, in days of yore, Dhṛṣṭadyumna, killed when asleep by the son of Droṇa ? (S. Bhaskaran Nair).

11140

कृत्याकृत्यविभागस्य ज्ञातारः स्वयमुत्तमाः ।
उपदेशे पुनर्मध्या नोपदेशे नराधमाः ॥

(आ) IS 1880, Subh 269.

(*b*) ज्ञातरः Subh.

(*c*) उपदेशो Subh.

The highest men can discern by themselves the right from wrong; the middle ones after they had been advised; the worst ones even not after they had been advised.

11141

कृत्याकृत्यविहीनं तु युक्तायुक्तविवर्जितम् ।
वाच्यावाच्यविनिर्मुक्तं संभोगं निस्त्रपश्चरेत् ॥

(आ) JS 397. 92 (a. Vātsyāyana, but not found in his Kāmasūtra).

A man devoid of a sense of what is right and wrong, what is proper and improper, and free from the worry of what the people might say of him (in praise or censure), may enjoy pleasures of love unashamedly. (A. A. R.).

11142

कृत्याकृत्ये कलयति यतः कामकोपौ लुनीते
धर्मे श्रद्धां रचयति परां पापबुद्धिं धुनीते ।
अक्षार्थेभ्यो विरमति रजो हन्ति चित्तं पुनीते
तद् दातव्यं भवति विदुषा शास्त्रमत्र व्रतिभ्यः ॥

(आ) AS 477.

Mandākrāntā metre.

As it enables one to know what is right and wrong, cuts at the root of passion and anger, brings great faith in righteousness and shakes off perversion of mind, guards him against indulgence in sensual pleasures, destroys *rajas* [passion] and purifies the mind, *śāstra* [scripture] should be taught by the wise to novices. (A. A. R.).

11143

कृत्याकृत्ये न वेत्ति त्यजति गुरुवचो नीचवाक्यं करोति
लज्जालुत्वं जहति व्यसनमतिमहद् गाहते निन्दनीयम् ।
यस्यां सक्तो मनुष्यो निखिलगुणरिपुर्माननीयोऽपि लोके
सानर्थानां निधानं वितरति युवतिः किं सुखं देहभाजाम् ॥

(आ) AS 115.

(*c*) यस्या शक्तो or यस्याः शक्तो AS (var.); °रिपोर्मा° AS (var.); °र्मानिवोयो AS (var.).

(*d*) सानर्घानां AS (var.); वितरतु AS (var.).

Sragdharā metre.

When attached to her, a man knows not what is right and wrong, discards the advice of elders, acts according to the advice of low people, abandons all shame, plunges into vices that are highly injurious, becomes an enemy to all virtues, and though of good birth becomes the object of dangers—does such a damsel contribute to the happiness of embodied beings ? (A. A. R.).

11144

कृत्यानि पूर्वं परिसंख्याय सर्वाण्य्
आयव्ययावनुरूपां च वृत्तिम् ।
संगृह्णीयादनुरूपान् सहायान्
सहायसाध्यानि हि दुष्कराणि ॥

(अ) MBh (MBh [Bh] 5. 37. 22, MBh [R] 5. 36. 24, MBh [C] 5. 1357).

(आ) IS 1881.

(*a*) पूर्वाणि MBh (var.) ; सर्वान् MBh (var.).

(*b*) °व्यये or °व्ययाभ्यां MBh (var.) ; चानुरूपां or अनुरूपान् MBh (var.) ; न [च] MBh (var.).

(*d*) सु° or ह [हि] MBh (var.).
Epic Upajāti metre (Indravajrā and Upendravajrā). Irregular.

Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances. (P. C. Roy.).

कृत्यार्थाः सुहृदा ये see No. 11108.

11145

कृत्रिमं देश्यते सर्वं चित्तसद्भाववर्जिता ।
सूत्रप्रोतेव चपला नर्तकी यन्त्रपुत्रिका ॥

(अ) Deś 3. 11.

A dancing girl is like a puppet furnished with contrivances that is inconstant, for she is pulled by strings and being devoid of natural goodness and teaches all (lovers) various kinds of deceitful acts. (A. A. R.).

11146

कृत्रिमं नाशमायाति वैरं द्राक् कृत्रिमैर्गुणैः ।
प्राणदानं विना नैव सहजं याति संक्षयम् ॥

(अ) P (PP 2. 25, Pts 2. 30, PtsK 2. 31).

(आ) IS 1882.

(*a*) नाशमभ्येति Pts.

(*c*) वैरं [नैव] PtsK.

(*d*) न क्षयम् [सं°] PtsK.

By incidental means one ends/an incidental strife, / and quickly. Nature's kind endures / until the loss of life. (A. W. Ryder.).

11147

कृत्रिमकनकेनेव
प्रेम्णा मुषितस्य वारवनिताभिः ।
लघुरिव वित्तविनाश-
क्लेशो जनहास्यता महती ॥

(अ) ĀrS 2. 160.

Āryā metre.

Deceived by harlots who pretended to love him, as one is deceived by counterfeit gold, a person becomes slighted as he loses all his wealth and becomes a big laughing stock of the people at large (even as Śrī-Rāma who was deceived by a magical golden deer). (A. A. R.).

11148*

कृत्वा कर्णाटकान्ताकुचकनकगिरिप्रान्तसंचारलीलां
झम्पामासाद्य पम्पापयसि वनभुवि
क्षिप्तमल्लीरजस्काः ।
आकर्षन्तः परस्तान्निगडमिव कलध्वानपुष्पन्धयालीं
धावन्त्येते मदान्धा मदननरपतेः सिन्धुरा
गन्धवाहाः ॥

(आ) PV 620 (a. Akabarī-Kālidāsa), SR 326. 35, SSB 189. 35, SuSS 330. (Cf. PdT p. lii).

(*a*) कर्णाट° PV (var.).

(*b*) आकर्षति PV (var.) ; परस्ता° PV.

Sragdharā metre.

The winds which are scent-elephants of King Cupid now rush in a condition of intoxication—having sported on mountain slopes of the golden mountain in the form of the bosoms of Karṇāṭa women, having plunged into the waters of the Pampā lake and carrying the pollen of jasmine flowers in woodland regions, and, then, dragging a swarm of humming bees as if they were fetters. (A. A. R.).

11149

कृत्वा कर्म यथादिष्टं पूर्वकार्याविरोधि यः ।
करोत्यभ्यधिकं कृत्यं तमाहुर्दूतमुत्तमम् ॥

(अ) BhKā 669 (=8. 127).

(आ) IS 1883.

(*a*) यथोद्दिष्टं BhKā (var.).

(*b*) पूर्वकिर्या° BhKā (var.).

That man who, as instructed performs his duty without conflicting with anything performed previously and accomplishes much more than expected, is said to be the best messenger. (S. Bhaskaran Nair).

11150

कृत्वा कीर्तितटाकमद्भुततरं दूरे स्थितं वाक्पतेर्
वाचामप्यभवत् त्रपाकुलमतिर्यो युक्तमेतद्यशः ।
यत्र क्वाप्यनुमीयते न भुवनं नो पुष्करं नो चरन्
हंसो न द्विजराजमण्डलमहो विभ्राजमानं जनैः ॥

(आ) JS 340. 38 (a. Vaidya-Bhānu-paṇḍita).

(*b*) or °तद्यतः JS.

Śārdūlavikrīḍita metre.

Having made a wonderful lake by his fame far away which put to shame the power of speech of even the lord of speech, it is but meet that the people could not distinguish the earth, or the sky, or the morning sun [*or* : swan] or the shining disc of the moon [*or* : the flocks of royal birds] (all being rendered white in colour by his fame). (A. A. R.).

11151*

कृत्वा कृत्यविदस्तीर्थेष्व् अन्तः प्रणिधयः पदम् ।
विदांकुर्वन्तु महतस् तलं विद्विषदम्भसः ॥

(अ) Śiś 2. 111, P (Pts 3. 71).

(आ) IS 1884.

(*a*) °तीर्थैर् Śiś (var.), Pts.

Let spies, skilled in their work obtain a footing among / [*or* : insinuate themselves into the hearts of ] the principal officers of the enemy [*or* : place their feet in the sacred waters], and thus sound the depths of the water in the form of the enemy. (M. S. Bhandare.).

11152*

कृत्वागः स च नागतोऽपि किमपि व्यक्तं मनो मन्यते
तत् क्वासे कमुपैमि जङ्गमवने को
मामिहाश्वासयेत् ।
इत्युक्त्वाश्रुगलन्मुखी विटसखी ध्वस्ता विशन्ती गृहं
धन्येनाधिमुपाश्रुणोरसि कृतात्यन्तं प्रिया रोदिता ॥

(आ) SkV 682 (a. Vallaṇa), Kav 395 (a. Vallaṇa).

(*cd*) विस [विश°] to °रसि missing in Kav.

Śārdūlavikrīḍita metre.

"He has played me false, and hasn't even come ;/ my heart is almost certain./ Where am I ? In this living wilderness / whom can I turn to ? Who will give me courage ?" / So speaking and with tearful face, / the rake's mistress goes into the house ; / ah, lucky rake, who having spied upon her grief, / takes her in his arms and lets her weep her fill. (D. H. H. Ingalls,).

11153*

कृत्वा ग्रन्थांश्चारुतत्त्वार्थपूर्णान्
विद्वन्मान्यान् दुर्धियां भीतिहेतून् ।
लब्ध्वा मानं सर्वविद्वत्सभासु
ख्यातोऽभिख्यो देवसूरिर्विभाति ॥

(आ) SSB 285. 2.

Śālinī metre.

Having composed a number of works full of ideas of a pleasing and useful nature, honoured by the learned and remaining a terror to the unenlightened, having received honour in all the assemblies of the wise and having become well known, the author Devasūri excels. (A. A. R.).

11154**

कृत्वा च सप्तखण्डं
गुञ्जामूलं निबध्य कटिदेशे ।
सूत्रैः सप्तभिरचिरात्
सुखसूतिं भामिनी भजते ॥

(अ) Ratirahasya 15. 71.

(आ) ŚP 3243.

(*d*) सुखप्रसूतिर्मृढगर्भापि Rati° (Hypermetric).

Āryā metre.

Having cut seven pieces of the root of the *guñja*-plant and tying the same by means of seven threads at the region of her hips a woman undergoes a safe delivery. (A. A. R.).

11155

कृत्वा चुम्बनमम्बरेऽतिगहने विद्योत्य विद्युल्लता
जाड्याद्गूर्जितगर्जितेन बहुधा स्पर्धां च कृत्वा घनैः ।
तत्पश्चान्नयता रजोऽपि न शमं भूमौ घनेनामुना
हासायैव कृतं यथोन्नतिभृतः सर्वे चिरं लज्जिताः ॥

(आ) VS 841 (a. Vṛddhi).

Śārdūlavikrīḍita metre.

Having imprinted kisses in the deep sky by flashes of lightning and having made a quarrel in many ways with a good deal of thundering, the cloud was not able, afterwards, even to put down the dust of the earth,[1] and thus it became a laughing stock ; and all those who held their heads high became ashamed for a long time. (A. A. R.).

1. It suggests the idea that after a great deal of love-making, a man could not give satisfaction to a woman

11156

कृत्वा जगत्प्रकाशं
प्रीतिं सर्वात्मना मनुष्येण ।
विषमरसान्यपि सुहृदां
शीलान्यनुवर्तितव्यानि ॥

(अ) Dvi 83.

Āryā metre.

Having illumined the world (by his great deeds) and having bestowed joy on all with all his might, a man is obliged to follow the whims of his friends, which are by no means elevating. (A. A. R.).

11157

कृत्वा दीननिपीडनां निजजने बद्ध्वा वचोविग्रहं
नैवालोच्य गरीयसीरपि चिरादामुष्मिकीर्यातनाः ।
द्रव्यौघाः परिसंचिताः खलु मया यस्याः कृते साम्प्रतं
नीवाराञ्जलिनापि केवलमहो सेयं कृतार्था तनुः ॥

(अ) Sāh *ad* 3. 198 (p. 73) (a. Viśvanātha).

(आ) SR 370. 87 (a. Sāh), SSB 266. 89 (a. Sāh).

Śārdūlavikrīḍita metre.

After having long oppressed the poor, and waged a war of altercation with my own people, and given no regard to the heavy punishments of another life—now, forsooth, this same body, for which I had collected stores of wealth, has its wants satisfied by a handful of wild rice. (Bibl. Ind. 9)

11158

**कृत्वा नूपुरमूकतां चरणयोः संयम्य नीवीमणीन्**
**उद्दामध्वनिपिण्डितान् परिजने किंचिच्च निद्रायिते ।**
**कस्मात् कुप्यसि यावदस्मि चलिता तावद् विधिप्रेरितः**
**काश्मीरीकुचकुम्भविभ्रमहरः शीतांशुरभ्युद्यतः ॥**

(आ) SkV 834, Skm (Skm [B] 899, Skm [POS] 2. 85. 4), JS 256. 13 (a. Kaśmīrī-Bilhaṇa), SuM 16.1, Kāvyān 5. 11-14.

(*b*) °ध्वनिपण्डिता° Skm °पण्डित° Kāvyān ; निद्रायति (°यते) Skm, SuM, Kāvyān.

(*c*) गौरी क्रुध्यतु या° Kāvyān ; कस्मै SkV ; तस्मिन् Skm ; कुप्यति Skm, SuM ; अस्ति Kāvyān.

(*d*) °कुम्भसंभ्रमहरः SkV ; °भ्रमकरः (°हृतः) Skm, SuM ; °भ्रमधरः Kāvyān, JS ; शुभ्रांशु° JS ; अभ्युद्गतः Skm, Kāvyān.

Śārdūlavikrīḍita metre.

I had silenced the anklets of my feet / and bound my girdle's jewels that raise so great a noise ; / the neighbourhood had just begun to sleep / and I have left the house, when – why are you angry, fate – / you drove the moon, fairer than a Kāśmīrī maiden's breast, / to rise across my path. (D. H. H. Ingalls).

11159

**कृत्वानेकविधां रसेन सुरते केलिं कथंचिच्चिरात्**
**प्राप्तान्तःसुखमीलिताक्षियुगला स्विद्यत्कपोलस्थली ।**
**सुप्तेयं किल सुन्दरीति सुभगः स्वैरं तथैवास्वजद्**
**गाढानङ्गविमर्दनिःसहवपुर्निद्रां सहैवागतः ॥**

(अ) RŚ 1. 64.

(*a*) °विधिं (°धां) RŚ (var.) ; केलीः (°लीं) RŚ (var.).

(*b*) प्राप्यान्तस्सुखमीलितक्ष° RŚ (var.).

(*c*) सुन्दरेति RŚ (var.) ; °वास्त्रजद् RŚ (var.).

(*d*) गादा° or गाढालिंग° RŚ (var.).

Śārdūlavikrīḍita metre.

Having enjoyed love-sports of various kinds for long and closed her eyes in ecstasy and with cheeks sweating the charming damsel has indeed fallen asleep ; thus seeing her slumbering the fortunate lover who too was fatigued by love-sports went to sleep along with her closely embracing her body. (A. A. R.).

11160

**कृत्वापराधं नष्टः सन् दूरस्थोऽस्मीति नाश्वसेत् ।**
**दीर्घौ बुद्धिमतां बाहू कर्षतो हि प्रमादिनम् ॥**

(अ) P (PP 1. 355, P in a Berlin MS quoted in IS 1885). Cf. No. 1972,

(आ) IS 1885.

(*c*) दीर्घौ IS (var.) ; बुद्धिमतौ IS.

Impurity comes not / by fleeing far away : / The long arms of the shrewd / make careless sinners pay. (A.W. Ryder).

11161

**कृत्वा पर्वतकन्दरापरिसरे केलीभरं लीलया**
**भुक्त्वा पङ्कजकोरकांश्च परितो भृङ्गैः समावेष्टितः ।**
**यावद् याति करेणुकाकटतटीकण्डूयने केवलं**
**तावत् तीव्रहरीन्द्रदुर्वहकरैः क्षुण्णोऽभवत् कुञ्जरः ॥**

(अ) Anyśat 49.

Śārdūlavikrīḍita metre.

Having sported for long on the slopes of the mountain and having enjoyed the buds of lotuses and surrounded by bees, no sooner had the male elephant gone near the female to fondle her at her hips, than he was struck down by the unbearable sharp claws of a lion. (A. A. R.).

11162

कृत्वा पापं हि संतप्य तस्मात् पापात् प्रमुच्यते ।
नैतत् कुर्यात् पुनरिति निवृत्त्या पूयते नरः ॥

(अ) Mn 11. 231 (in some texts 11. 230 and 11. 229).

(आ) Prāyaścittaviveka 30, BrDh 2. 15. 8, IS 1886.

(*c*) नैवं कुर्यां MnJh, Kullūka and Rāghavānanda's commentaries and Vulgata; नैनं कुर्यां anonymous Kaśmīrian commentary; नैनः कुर्यां Nārāyaṇa's commentary.

(*d*) तु सः [नरः] MnJh, Govindarāja's commentary and Vulgata; ततः Mn (var.).

He who has committed a sin and has repented, is freed from that sin, but he is purified only (by resolution of) ceasing (to sin and thinking) "*It shall be done no more*"[1]. (G. Bühler).

1. Bühler actually reads: "I will do so no more," according to the variant reading नैवं कुर्यां.

11163

कृत्वा पापान्यपि खलु मया पोषिताः शैशवे ये
निद्राहारावपि विजहता शिक्षिता ये कलासु ।
प्रादुर्भूताः स्वयमिव हि ते प्राक्तनादृष्टलब्ध-
प्रज्ञोन्मेषा इव च तनया न स्मरन्त्यात्मनोऽपि ॥

(अ) Śāntiv 4.

Mandākrāntā metre.

Those sons of mine who were all brought up in their childhood by one committing even sinful deeds, and educated them in various arts abandoning food and sleep, now behave as if they are provided with all accomplishments from good deeds done in previous births and care not even to remember themselves (not to speak of me). (A. A. R.).

11164

कृत्वापि कोषपानं
भ्रमरयुवा पुरत एव कमलिन्याः ।
अभिलषति बकुलकलिकां
मधुलिहि मलिने कुतः सत्यम् ॥

(आ) SkV 1660, ŚP 835, VS 725, Any 79. 28, AAS 3. 2, SR 222, 51, SSB 610. 10, SRK 187. 20 (a. ŚP).

(*a*) कोशपानं ŚP, Any, AAS, SR, SSB, SRK.

(*b*) भृङ्गयुवा Any.

Āryā metre.

The young bee,[1] who once / drank from the calyx of the lotus, / now yearns for the *bakula*-bud. / Ah, black honey-gatherer, where is truth? (D. H. H. Ingalls).

1. Meaning also "young man"

11165

कृत्वापि चोच्चसंबन्धं पश्चाज् ज्ञातिषु संनमेत् ।
न त्वेव हीनसंबन्धं कुर्यात् सद्भिर्विनिन्दितम् ॥

(अ) Vātsyāyana's Kāmasūtra 3. 1. 26 (p. 197. 18-19).

(*b*) बन्धुषु [ज्ञा°] Vāts° (var.).

(*d*) °निन्दतम् Vāts (printer's error).

Having made a marital alliance with people of high status one may even go humble before his kinsmen, but never should one make an alliance with low people which is ever condemned by good people. (A. A. R.)

11166

कृत्वा पिच्छिलतां पथः स्थगयता निर्भर्त्सनं पादयोः
सान्द्रैर्वारिकणैः कपोलफलके विच्छित्ति-
माच्छिन्दता ।
मेघेनोपकृतं यदाशु विहिता तस्यागसो निष्कृतिः
स्वैरिण्याः प्रियवेश्मवर्त्म दिशता
विद्युद्विलासैर्मुहुः ॥

(आ) SkV 233.

Śārdūlavikrīḍita metre.

The cloud by miring the road has spoiled the red lac of her soles / and with his rain has washed the cosmetic from her cheek ; / but for these sins he makes quick recompense : / his lightning shows the wanton lass / the path that leads her to her lover's house. (D. H. H. Ingalls).

11167

कृत्वापि पातकं कर्म यो दद्यादन्नमर्थिने ।
ब्राह्मणानां विशेषेण स पापेन विमुच्यते ॥

(अ) MBh (MBh [Bh] 13. 62. 12; 14 App. I. 4 : *l* 2283-84).

(आ) VS 2986, ŚP 676, SH 609.

(*a*) पापकं MBh 13 (but some texts as above) ; पापं बहुशो MBh 14.

(*c*) ब्राह्मणाय MBh 14, ŚP, SH ; ब्राह्णणाय (*sic !*) MBh 13.

(*d*) न स पापेन लिप्यते (युज्यते MBh) MBh 13, ŚP, SH ; सर्वपापैः प्रमुच्यते MBh 14.

Even though a person may have done a sinful deed, he would be released from the effects of the sin if he were to give food to needy people and especially so to (needy) Brāhmaṇa-s. (A. A. R.).

11168

कृत्वापि मायां भूपालः कुर्याच्छत्रुनिबर्हणम् ।
वामनो याचयन् भूमिं पातालमनयद् बलिम् ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 76.

A king should put an end to his enemies even though he may have to practise deceit ; Vāmana [the dwarf incarnation of Lord Viṣṇu], under the pretext of begging for a small piece of land, sent the demon Bali to the nether regions. (A. A. R.).

11169

कृत्वापि येन लज्जाम्
उपैति साधुः परोदितेनापि ।
तदकृत्वैव खलजनः
स्वयमुद्गिरतीति धिग् लघुताम् ॥

(आ) VS 411 (a. Ravigupta), SR 58. 185 (a. VS), SSB 321. 192 (a. Ravigupta); cf. ABORI 48. 151. No. 22.

(*c*) खलः स्वयम् SSB (hypermetric).

(*d*) उल्लासयतीति धिग्लघुताम् SSB.

Āryā metre.

Even though a good person enables another to rise in life he approaches him in all humility (with shyness) ; but a wicked person not having rendered any service becomes vociferous when approaching the other ; fie on his worthlessness ! (A. A. R.).

11170

कृत्वा पुंवत्पातमुच्चैर्भृगुभ्यो
मूर्ध्नि ग्राव्णां जर्जरा निर्झरौघाः ।
कुर्वन्ति द्यामुत्पतन्तः स्मरार्त-
स्वर्लोकस्त्रीगात्रनिर्वाणमत्र ॥

Śiś 4. 23.

SSB 445. 4 (a. Māgha), Sar 2. 192.

Sālinī metre.

Here, mountain-torrents, having, like men (in the *Vānaprastha*-stage of life), thrown themselves from the lofty cliffs down on the tops of rocks (below) and split [*or* : broken] into thin particles, rise to sky [*or* : ascend to heaven] and give supreme pleasure to the bodies of the love-smitten celestial damsels. (M. S. Bhandare).

11171

कृत्वा पृष्ठतटे पटच्चरमथ ज्योतिःक्षताङ्काङ्कयोर्
ऊर्वोरन्तरयोर्निषेदुषि करौ कृत्वा कुकूलानले ।
पार्श्वौ कम्पजडौ पिधाय कफणिद्वन्द्वेन रोमाञ्चिता
प्रातर्नो न च सायमद्य जरती गेहोदरं मुञ्चति ॥

(अ) SkV 301 (a. Vaiśya or Vaiṇya).

(*a*) °प्रतङ्काङ्क° (°पतं°) [°क्षता°] SkV; (Ingalls's suggestion in his *Notes* [p. 492] as above).

(*b*) कुकूलानने SkV (var.).

(*c*) कंपजपौ SkV (var.).

Śārdūlavikrīḍita metre.

With rags upon her back, holding her hands / over the chaff fire placed between her fire-scarred thighs, / and pressing her shivering elbows to her sides, / the old woman leaves the house now / neither day nor night. (D. H. H. Ingalls).

11172

कृत्वाप्यामरणान्तिकं भुवि जनः काम्यानि कर्माण्यतो
गत्वा स्वर्गमवाप्य तत्फलमधो यात्येव नो मुच्यते ।
वेदान्तेन विमुच्यते विधिवशात् कैवल्यमार्गेण हि
प्राकारं सकलं परीत्य ननु च द्वारेण निर्गम्यते ॥

(अ) Lok 36.

Śārdūlavikrīḍita metre.

Even if a person does on the earth good actions for a particular purpose till death, he gets the result in the form of heaven and when the merits are exhausted he comes down (to the earth) again ; but he does not get liberation. On the other hand, adopting the path of the philosophy of Vedānta, a person, after going round through his duties, gets beatitude by the path of *kaivalya* ['aloneness']. (A. A. R.).

11173

कृत्वा प्रबुद्धकमलामखिलां त्रिलोकीम्
अम्भोनिधेर्विशति गर्भमसाविदानीम् ।
अन्तःप्रसुप्तहरिनाभिसरोजबोध-
कौतूहलीव भगवानरविन्दबन्धुः ॥

(अ) Prasannarāghava 2. 32.

(आ) PV 551 (a. Jayadeva), SuSS 127, SR 295. 51 (a. Pra°), SSB 136. 54.

(*c*) अन्तप्र° PV, अन्तप्रमुख° PV (var.).

(*d*) कातू° PV (printer's error).

Vasantatilaka metre.

After causing the blossoming of all lotuses in the three worlds, the kinsman of the lotuses [the sun] now enters into the sea, as if due to his deep interest in blossoming the lotus in the navel of Lord Viṣṇu who sleeps inside the ocean. (A. A. R.).

11174

कृत्वा बलवता संधिम् आत्मानं यो न रक्षति ।
अपथ्यमिव तद् भुक्तं तस्यानर्थाय कल्पते ॥

(अ) MBh (MBh [Bh] 12. 136. 103, MBh [R] 12. 138. 107, MBh [C] 12. 5020). Cf. Tantrākhyāna 476.

(आ) VS 2657, IS 1887.

(*a*) बलवतां MBh (var.) ; वैरम् [सं०] VS.

(*b*) ये MBh (var.).

(*c*) अपश्यमिव प्रभुद्भुक्तं MBh (var.) ; अनर्थमिव MBh (var.) ; भवतं MBh (var.).

(*d*) अनर्थायोपपद्यते MBh (var.) ; तस्य नार्थाय or तदनर्थाय MBh (var.) ; केवलम् [क°] VS.

The person that does not protect himself after having made a covenant with a stronger individual, finds that covenant to be productive of injury instead of benefit. (P. C. Roy).

11175

**कृत्वा मानुष्यकं कर्म सृत्वाजिं यावदुत्तमम् ।**
**धर्मस्यानृण्यमाप्नोति न चात्मानं विगर्हते ॥**

(अ) MBh (MBh [Bh] 5. 131, 14 *cd/ef*, MBh [R] 5. 133. 16, MBh [C] 5. 4509).

(आ) IS 1888.

(*b*) श्रुत्वाजिं or श्रित्वाजिं (छि°) or सृष्टात्मा° (दृ°) MBh (var.) ; उत्तरम् MBh (var.).

(*d*) नात्मानं [न चा°] MBh (var.) ; विगर्हति or विगृह्यते or (°येत्) MBh (var.).

That man who pursueth the fruition of his objects according to the ways of policy and for the success of whose objects other people strive cordially, is always sure to win success. (P. C. Roy.).

11176*

**कृत्वा मेरुमुलूखलं रघुपते वृन्देन दिग्योषितां**
**स्वर्गङ्गामुसलेन शालय इव त्वत्कीर्तय: कण्डिता: ।**
**तासां राशिरसौ तुषारशिखरी तारागणास्तत्कणा:**
**प्रोद्यत्पूर्णसुधांशुबिम्बमसृणज्योत्स्नाश्च तत्पांसव: ॥**

(अ) Hanum (D) 14.85, Hanum (M) 6.60.

(आ) SuMañ 100. 4-7, SR 136. 52 (a. Hanum), SSB 449.52.

(*a*) प्रहसता [र°] SR, SSB.

(*b*) °मुशलेन SSB.

(*d*) किं चान्यच्छशिखण्डशूर्पविसरज्ज्यो° SR, SSB ; °पांशव: SSB.

Śārdūlavikrīḍita metre.

Using the Meru mountain as a mortar, O Lord of the Raghu-s, the group of women of the quarters unhusked the paddy in the form of your fame with a pestle in the form of the divine Gaṅgā ; the resultant white rice of pure fame is accumulated in the form of the snowy mountain Himalayas; the husks are the stars and the minute particles are the beams of the moon full of nectarean rays. (A. A. R.).

11177**

**कृत्वा रवं य: पुरत: प्रयाति**
**पुर:स्थितो यो मृदमादधाति ।**
**कण्डूयते यश्च शिरोऽङ्घ्रिणासौ**
**पुंसां तदाभीष्टफलं ददाति ॥**

(आ) ŚP 2660.

Upajāti metre (Indravajrā and Upendravajrā).

(When a person sets out on a journey), if a (crow) goes in front making a cry or remaining in front takes up mud with its beak or scratches its head with its claws, it foretells that the person will attain the desired results. (A.A.R.).

11178*

**कृत्वा लोकमिमं दलन्मृडमहाकोदण्डमौर्वीरव-**
**क्षुण्णोर्वीपतिगर्वपर्वतशिर:श्रेणीमणीरञ्जितम् ।**
**सीतां तत्क्षण एव लोकविलसत्सौन्दर्यसीमाधरां**
**यश्चापाशु स पातु लक्ष्मणयुत: श्रीरामनामा विभु: ॥**

(आ) SH fol 7-8 (57) (a. Harikavi). (Corrupt, reconstructed by the editor).

(*d*) य:+च+आप+आशु=यश्चापाशु (editor).

Śārdūlavikrīḍita metre.

Having made the world bright by the gems in the diadems of mountain-like proud kings who fell down at the loud twang of the string of the bow of Lord Śiva, which was broken by him, and won for himself, at that very moment, Sītā who occupied the extreme extent of beauty shining in the world—may that Lord Śri-Rāma who was ever in the company of Lakṣmaṇa protect you all. (S. Bhaskaran Nair).

11179

कृत्वा विग्रहमश्रुपातकलुषं शय्यासनादुत्थिता
क्रोधाच्चापि विघट्य गर्भभवनद्वारं रुषा प्रस्थिता।
दृष्ट्वा चन्द्रमसं प्रभाविरहितं प्रत्यूषवाताहता
हा रात्रिस्त्वरिता गतेति पतिता कान्ता प्रियस्योरसि ॥

(आ) VS 2150, ŚP 3716, SR 311. 23, SSB 164.20.

(*b*) विहाय [वि°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Soiling her body by shedding tears she got up from bed and angrily opened the door of the bedroom and stepped out; but on seeing the moon devoid of lustre and struck by the early morning breeze she felt sorry that the night had passed off so quickly and so the beloved fell on the breast of her lover. (A.A.R.).

11180

कृत्वा वै पातयत्याशु नरकं नृपसत्तम।
मोहनं सर्वभूतानां नारी चैवं विनिर्मिता ॥

(अ) SkP, Brahmakh., Dharmāraṇyakh. 3.83.

Having created the hell, O best of kings, he [the creator] pushes all living creatures into it quickly, after having made everyone infatuated by it; likewise, a woman has also been created by him for the same purpose. (S. Bhaskaran Nair).

11181*

कृत्वा शरीरपरिणाहसुखप्रवेशं
शिक्षाबलेन च बलेन च कर्ममार्गम्।
गच्छामि भूमिपरिसर्पणघृष्टपार्श्वो
निर्मुच्यमान इव जीर्णतनुर्भुजङ्गः ॥

(अ) Mṛcch 3.9.

Vasantatilaka metre.

I[1] made an entrance for my body's round / by force of art and arms, a path to deeds! / I skinned my sides by crawling on the ground / like a snake that sloughs the skin no longer sound; / and now I go where my profession leads. (A.W. Ryder).

1. Śarvilaka after having finished the tunnel through the wall in order to commit a theft.

11182*

कृत्वा शस्त्रविभीषिकां कतिपयग्रामेषु दीनाः प्रजा
मश्नन्तो विटजल्पितैरुपहृताः क्षौणीभुजस्ते किल।
विद्वांसोऽपि वयं किल त्रिजगतीसर्गस्थितिव्यापदाम्
ईशस्तत्परिचर्यया न गणितो यैरेष नारायणः ॥

(अ) Śānt 1.9.

(आ) ŚKDr *ad* विभीषिका (a. Śānt), SR 375.228 (a. Śānt), SSB 273.116, IS 1889.

(*a*) स्वल्पाः [दी°] Śānt (var.) (*contra-metrum*).

(*b*) क्षोणी° (°णी°) SR, SSB; खिलाः [कि°] ŚKDr.

(*c*) परं [कि°] ŚKDr; त्रिजगतां Śānt (var.), ŚKDr; °स्वर्ग° [°सर्ग°] Śānt (var.).

(*d*) गुणितो Śānt (var.).

Śārdūlavikrīḍita metre.

Brandishing weapons they frighten the poor people in some villages and squeeze money out of them, and are spoiled by the flattery of licentious courtiers; such indeed are these kings. As for ourselves, we are considered learned people forsooth, but we have not cared to worship Lord Viṣṇu who is the lord that creates, maintains and withdraws the three worlds. (A. A. R.).

11183*

कृत्वा शान्तनवावगाहरभसं प्राग्ज्योतिषे भास्वतो
दत्त्वा निग्रहमोजसां द्विजपतेराधाय हानिं गुरोः ।
अत्युद्दामपृषत्कवृष्टिनिवहैराधेय भूयो मदं
निर्मायापिहितं पयोदविजयो जेता न शल्यं कुतः ॥

(अ) Kṛkā 92.

Śardūlavikrīḍita metre.

Having put down Bhīṣma (into a bed of arrows) and eclipsed the valour of the king of Prāgjyotiṣa, having brought about the downfall of his preceptor, the chief of Brāhmaṇa-s, and getting proud by an endless shower of arrows, O Karṇa how will not Arjuna vanquish Śalya ? just as a cloud, slowly rising in the north-eastern country and depriving the lustre of the sun and causing the destruction of the brightness of the moon, and by a sharp shower getting proud, how will he [the cloud] not be victorious as he does good to the world ? Where is any trouble (for the people) ? (A. A. R.).

11184*

कृत्वा शास्त्रेषु विश्वासं कर्म कुर्यान् न हेतुतः ।
भीष्मः पितृकरं त्यक्त्वा भूमौ पिण्डमदाद् यतः ॥

(अ) Puraṇārthasaṁgraha, Rājanīti 61.

Putting faith in the scripture one should do action and not enquire into the cause thereof; Bhīṣma, ignored the stretched out hands of *pitṛ-s* and offered the ball of rice to the manes on the ground. (A. A. R.).

11185**

कृत्वा शिरो द्वारि बहिर्वपुश्चेच्
छ्वा रौति दीर्घं गृहिणीं प्रपश्यन् ।
तद्रोगदो वक्ति च बन्धकीं तां
बहिर्मुखोऽभ्यन्तरकायभागः ॥

(आ) ŚP 2429.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog thrusts his head at the door keeping his body outside and barks for long on seeing the housewife, then it forebodes illness; if his face is outside and the body within the house, then it indicates that she is an unchaste woman. (A. A. R.).

11186

कृत्वा संबन्धकं चापि विश्वसेच्छत्रुणा न हि ।
पुलोमानं जघानजौ जामाता सञ्छतक्रतुः ॥

(अ) Uśanas *ad* Hariv 1174.

(आ) IS 1890.

(*d*) सन् शतक्ततुः Uśa° (printer's error).

One should not trust a foe even if he becomes related to him by marriage. Indra killed Pulomā in battle, though he was his son-in-law.

11187*

कृत्वा समुद्रमुदकोच्छ्रयमात्रशेषं
दत्तानि येन हि धनान्यनपेक्षितानि ।
स श्रेयसां कथमिवैकनिधिर्महात्मा
पापं करिष्यति धनार्थमवैरिजुष्टम् ॥

(अ) Mṛcch 9. 22.

Vasantatilaka metre.

His[1] wealth was like a great ocean that he reduced to a few drops of water by constantly making generous gifts without counting the cost. Is it possible that a man so magnanimous, a peerless treasure of virtue, could have committed, for the sake of money, a crime[2] so monstrous that it would be repugnant even to a savage enemy ?[3] (R. P. Oliver).

1. Cārudatta's.
2. Murdering of Vasantasenā.
3. *Or* "to every gentleman".

11188*

कृत्वा सिंहकलेवरं विरचयन् खेदातुरान् कुञ्जरान्
वाराहीं तनुमेत्य लोलदलकान् विद्रावयन् गोपकान् ।
धृत्वा मत्स्यवपुस्तडागकुहरे कल्लोलमान्दोलयन्
कृष्णः शैशवविग्रहं विरचयँल्लेभे भ्रमन् विभ्रमान् ॥

(आ) Pad 5. 25 (a. Bhānukara).

Śārdūlavikrīḍita metre.

Assuming the body of a lion he gave fright to elephants; taking up the shape of a boar he made frolicking cowherds flee; he assumed the body of a fish under water and lashed at the waves; thus Śrī-Kṛṣṇa appearing as a small child wandered here and there and obtained different kinds of entertainment. (A. A. R.).

11189

कृत्वा स्वान्ते तथौदार्यं　　कार्पण्यं बहिरेव च ।
उचितं तु व्ययं काले　　नरः कुर्यान्न चान्यथा ॥

(अ) Śukranīti 3.193.

Having a generous heart within but showing outward reluctance to spend money, a man should incur only that much expenditure which is proper and timely and not otherwise. (A. A. R.).

11190

कृत्वा हन्त निरन्तरं कमलिनीकोषे सुधावैभवं
हित्वा सम्प्रति तां हिमैरुपहितां धत्से क्वचिन्मानसम् ।
तत् किं त्वां कथयामि हे मधुकर व्रीडाकरं भाषितं
धिग् धिक् प्रेम भवादृशां न करुणालेशोऽपि संदृश्यते ॥

(आ) Anyśat 91.

Śārdūlavikrīḍita metre.

Having continuously enjoyed the wealth of honey in the interior of a lotus and now abandoning it as it is affected by snowfall, you pitch your affection elsewhere. Oh ! what shall I say, O bee, about your shameful conduct ? Fie, fie, on love such as yours, there is not seen even a particle of compassion. (A. A. R.).

11191*

कृत्वेति सूक्तैः सरसैः प्रियायाः
　　कर्णावतंसं पुनरुक्तकल्पम् ।
आरोपयामास विलासदोलां
　　लोलेक्षणां कुन्तलचक्रवर्ती ॥

(अ) Vikram 10.31.

Indravajrā metre.

The paramount ruler of Kuntala, having rendered the ear-ornament on his beloved superfluous by these well-spoken and charming words, placed the fickle-eyed lady on a pleasure-swing. (S. C. Banerji).

कृत्वोंकारप्रदीपं see No. 8224.

11192

कृत्वोपकारं यस्तस्माद्　　वाञ्छति प्रत्युपक्रियाम् ।
दीनस् तृष्णाविधेयत्वाद्　　वान्तमप्युपलेढि सः ॥

(आ) VS 477, SR 71. 30, SSB 341. 30.

Having rendered some help to someone he who expects a return of the assistance, that person licks up once again the food which he had previously vomitted, as he is a miserable wretch motivated by greed. (A. A. R.).

11193*

कृत्स्नप्रबोधकृद् वाणी भा रवेरिव भारवेः ।
माघेनेव च माघेन कम्पः कस्य न जायते ॥

(आ) JS 44.58 (a. Rājaśekhara), Kav p. 89, SH 444 (a. [?] Rājaśekhara).

The wise sayings of poet Bhāravi brings to everyone a new awakening, as does the brightness of the sun ; but which head is not shaken in appreciation by the poetry of poet, Māgha as in the case of the heads of all persons that are shaken by the cold in the month of Māgha (which corresponds to the month of January and February) ? (A. A. R ).

11194

कृत्स्नां महीं पर्यटतः सशैलवनकाननाम् ।
अपमानात् परं नास्ति साधनं मनुरब्रवीत् ॥

(अ) Pañcārthabhāṣya of Kauṇḍinya, a commentary on the Pāśupatasūtra (TSS 143) 32. 1-2.

Manu has said that a man may wander over the whole earth with its mountains and forests and finds no means of perfection better than scorn from others. (M. Hara's translation in *Brahmavidyā*, 31-32, p. 402.).

11195

... ... ... ... ... ...
कृत्स्नाद् भयाज् ज्ञातिभयं सुकष्टं विदितं च नः ॥



(अ) R (R [Bar]) 6. 10. 8 *cd*; R [B] 6. 16.8 *cd*, R [R] 6.16.8 *cd*.

(*a*) भयं R (B), R (R).

...It is well known that of all the fears, those that emanate from the kinsmen are the worst. (T. S. Raghavacharya).

11196

कृत्स्नामपि महीं जित्वा निकृष्टां प्राप्य वा दशाम् ।
वेलायां भोक्तुकामेन लभ्या तण्डुलसेतिका ॥

(अ) P (PT 2.86, PTem 2.75, PP 2.108, PRE 2, 52). Cf. Ru 109.

(इ) Old Syriac 2.42, Old Arabic 3.151.

(*a*) धरां [म°] PP.

(*b*) कृष्टां प्राप्याथवा PP ; °ष्टा माप्य PTem ; वाप्य PTem (var.).

(*c*) °कामस्य PP.

Whether he be a conqueror of the whole earth, or whether he had sunk to a degraded condition—a man who would eat, must, when the time comes, get his little measure of rice. (E. Edgerton).

11197

कृथा मैवं चेतः कथमपि मनागस्खलदितः
प्रमादाद् वाणीयं किमिह करवाणि प्रणयिनि ।
वृथैवायं ग्रन्थिर्क्षणक्षणितमञ्जीररणितं
ततस् त्वत्पादाब्जं यदिवमवतंसो भवतु मे ॥

(आ) Skm (Skm [B] 687, Skm [POS] 2.43.2) (a. Narasiṁha), Kav p. 50.

Śikhariṇī metre.

Oh please do not take these words of mine to heart ; they slipped out of me by inadvertence. O beloved, what shall I do ? In vain indeed is my attempt to

pervert the truth. Hence may this lotus-foot of yours, resounding with jingling anklet, serve as head - ornament to me (when I bow at your feet) ! (A. A. R.).

11198

कृपणं विलपन्नार्तो जरया जर्जरीकृतः ।
ज्ञातीनां रुदतां मध्ये म्रियते न स पूरुषः ॥

(आ) VS 3279.

Piteously complaining of his miserable lot, affected badly by the old age wrinkles and dying in the midst of weeping relatives—that person is not a man (possessing manly virtues). (A. A. R.).

11199

कृपणः स्ववधूसङ्गं न करोति भयादिह ।
भविता यदि मे पुत्रः स मे वित्तं हरेदिति ॥

(आ) SR 71. 16, SSB 341. 16, (cf. SRK 61. 2). See 11207.

A miser does not make love to his wife for fear of a son being born to him ; for a son, when born, will take away his wealth ! (A. A. R.).

11200

कृपणसमृद्धीनामपि
भोक्तारः सन्ति केचिदतिनिपुणाः ।
जलसम्पदोऽम्बुराशेर्
यान्ति लयं शश्वदौर्वाग्नौ ॥

(आ) VS 484 (a. Prakāśavarṣa), ŚP 383 (a. Prakāśavarṣa), AP 48, SR 72. 36 (a. VS), SSB 342. 36 (a. Prakāśavarṣa), SRK 62. 14 (a. Prasaṅgābharaṇa), ZDMG 27. 633. See No. 11208.

(*a*) कृपणस्य समृ° SRK.

(*d*) वशं सर्वदैव वडवाग्नेः [ल° श°] ŚP, SR, SSB (changes metre to Gīti) ; वशं [ल°] SRK.

Āryā metre (in ŚP, SR and SSB Gīti-āryā metre).

Even of the accumulated wealth of a miser there are some clever people who are capable of enjoying it ; the wealth of the waters of the ocean gets always consumed in the submarine fire. (A. A. R.).

11201**

कृपणस्य च कार्पण्यं
दातॄणां दानवर्णनं परतः ।
दुर्विधजनदीनत्वं
ततः परं कर्मणां हि परिपाकः ॥

(आ) SuM, Granthakrama° 5 (in some texts 6).

(*d*) हि कर्मणाम् SuM (var.) (*contra metrum*).

Gīti-āryā metre.

The miserly qualities of a parsimonious person, then the description of the generosity of *donors* ; the miserable condition of the poor unfortunate people, then the fruition of people's actions (—these are the topics dealt with in this book of anthology). (A. A. R.).

कृपणस्य समृद्धीनां cf. No. 11200.

कृपणस्य समो दाता see No. 11206.

11202

कृपणस्यास्तु दारिद्र्यं कार्पण्यावृतिकारकम् ।
विभवस्तु तस्य तद्दोष- घोषणापटुडिण्डिमः ॥

(आ) SkV 1324 (a. Vyāsa), Skm (Skm [B] 2205, Skm [POS] 5. 4115) (a. Śrī-Vyāsapāda), Prasanna 175*a*.

(*a*) क्षयिणन्यास्तु [कृप°] SkV (var.).

(*b*) °ण्यवृत्ति° Prasanna; °ण्यावृत्ति° SkV(var.).

(*c*) तच्छोष° SkV (var.).

(*d*) घोषेनापहृतोजश: Prasanna.

Poverty serves well to hide / a miser's stinginess; / but wealth is a high-pitched drum / to tell the world his vice. (D. H. H. Ingalls.).

11203

कृपणानाथवृद्धानां यदाश्रु व्यपमार्ष्टि वै ।
हर्षं संजनयन् नृणां स राज्ञो धर्म उच्यते ॥

(अ) MBh (MBh [Bh] 12. 92, 34, MBh [R] 12. 91. 38, MBh [C] 12. 3440, cf. MBh [Bh] 12. 87. 24).

(आ) IS 1891.

(*b*) यदा श्रव्यमपार्ष्टि वै or यदाश्रुपरिमार्जति (°श्रू°) or तथाश्रमनिवासिनां (°रामनि°) or यदाश्रूणि प्रमार्ष्टि वै or यदाश्रु परिमार्ष्टि वै or यदास्रमपकर्षति (यदार्ति°) or भयं समपकर्षति MBh (var.).

(*c*) हर्षसंजननं [ह° सं°] MBh (var.); विजयते or संजनयेन् MBh (var.).

Wiping the tears of the distressed, the helpless, and the old, and inspiring them with joy, constitute the duty of the king. (P. C. Roy.).

11204

कृपणेन कथंकारं कृपाण: सह गण्यते ।
परेषां दानसमये य: स्वकोशं विमुञ्चति ॥

(आ) SSK 4. 20, KSSKP 4. 20.

How indeed could a sword be counted along with a miser? For, at the time when gifts are being given to others he (conveniently) goes away from his treasury. (At the time of cutting the enemies to pieces the sword leaves its scabbard). (A. A. R.).

कृपणेन मृतेनापि see No. 11205.

11205

कृपणेन शवेनेव मृतेनापि न दीयते ।
मांसं वर्धयता तेन काकस्योपकृति: कृता ॥

(आ) JS 61. 8, ŚP 388, SR 71. 8 (a. ŚP), SSB 341. 8, SRK 63. 18 (a. Sphuṭa-śloka), SH fol 70a (757) and part II fol 84 *l* (50).

(*a*) शवेनैव SRK.

(*ab*) श° मृ° tr. ŚP.

A miser, unlike a corpse, gives not anything of his, even if he were to die; whereas the corpse renders service to crows by enabling them to fatten themselves on its flesh! (A. A. R.).

11206

कृपणेन समो दाता न भूतो न भविष्यति ॥
अस्पृशन्नेव वित्तानि य: परेभ्य: प्रयच्छति ॥

(अ) Cr 297 (CR 6. 2, CPS 134. 2). Cf. No. 823 and दातारं कृपणं मन्ये; जीवन्ति च म्रियन्ते; भृत्यकार्यं हनुमता; द्वाविमौ पुरुषौ.

(आ) ŚP 386 (a. Vyāsa), VS 468, SRHt 217. 1 (a. [?] Mānasollāsa), SSSN 160. 1 (a. [?] Mānasollāsa), Vyāsa in Ujjvaladatta *ad* Uṇādisūtra 2. 79, AIR 200, SR 71. 1 (a. Kt), SSB 340. 1, IS 1892, Kt 29, KtR 29, SRRU 932, SMa

2. 26, SRS 2. 2. 7, Sama 2 न 17, SRK 61. 1 (a. Prasaṅgābharaṇa), SH fol 969 (162), SRM II 258, Regnaud I. 52.

(*a*) कृपणस्य CR (var.), Kt, KtR, VS (var.); दाने CR (var.), CPS.

(*b*) न कश्चिद् भुवि विद्यते Vyāsa in Ujj°; भविष्यति Kt, KtR.

(*c*) यत्नानि (व°) [वित्ता°] CR (var.), IS; रत्नानि [वि°] SSSN (var.).

(*d*) परेभ्यो य: CR (var.), SSSN; यत् [य:] CR (var.), CPS; परम्य: IS, परेभ्य SH.

There does not exist a more generous man in this world than a miser, since he gives away (after his death) his (whole) wealth, not having touched it even.

11207

कृपणो धनलोभेन स्वां भार्यां नाभिगच्छति ।
अस्यां यो जायते पुत्र: स मे वित्तं हरेदिति ॥

(आ) SRK 61. 2 (a. Sabhātaraṅga), IS 7842. See 11199.

A miser, due to his greed for wealth, does not make love even to his wife; for a son born of her may take away his wealth! (A. A. R.).

11208

कृपणोपार्जिते वित्ते भोगो भाग्यवतां भवेत् ।
दन्ता दलन्ति कष्टेन जिह्वा ग्रसति लीलया ॥

(आ) SH fol 65a (669) and part II fol 79b (75). See No. 11200.

(*b*) भोगा SH (var.).

Of the wealth accumulated by misers the enjoyment is done by some fortunate people; the teeth chew the food with great effort, but the tongue swallows it sportively. (A. A. R.).

11209

कृपणोऽपि धनाढ्यश्चेद् आगच्छति हि याचितुम् ।
एष दास्यति मे किंचिद् इति चित्ते नृणां भवेत् ॥

(अ) SkP, Nāgarakh. 209. 30.

(*b*) °गच्छन्ति SkP (var.).

Though miserly, if a rich man approaches with only the intention of begging (for something), the idea arises in the minds of the people that he may give them something (as he is wealthy). (A. A. R.).

11210

कृपणोऽप्यकुलीनोऽपि सदा संश्रितमानुषै: ।
सेव्यते स नरो लोके यस्य स्याद् वित्तसंचय: ॥

(अ) P (PP 2. 141, Pts 2. 135, PtsK 2. 142, PM 2. 53). Cf. ZDMG 56. 313.

(आ) IS 1893, SRM 2. 213.

(*a*) विरूपो [कृ°] PP.

(*b*) सद्दानाश्रितमानसै: PP; सज्जनैर्वर्जित: सदा PtsK, SRM.

(*c*) च [स] PP; लोकैर् PP, PtsK.

Even a miserable[1] man or even a man of a low family will be honoured by dependent men in this world, if he has accumulated great wealth.

1. *Or* miserly; (according to the reading found in PP 'a deformed man').

11211*

कृपाणकिरणानलं रुधिरनीरपूरच्छटा-
जटालतलसंकुलं भटतिमिङ्गिलैराकुलम् ।
प्रमथ्य समरार्णवं वरमकार्षि लक्ष्मीस्त्वया
विधाय मदमन्थरं मथनमन्दरं सिन्धुरम् ॥

(आ) PV 154 (a. Lakṣmaṇa), Pad 22. 33 (a. Lakṣmaṇa), SR 131. 112, SSB 441. 112, RJ 189 (a. Lakṣmaṇa) (=2. 70).

(*a*) °पुरछटा PV (MS).

(*b*) जटाव्रततिसं॰ SR, SSB ; °सङ्गु° PV ; °मङ्ग° PV (MS).

(*c*) विधार° Pad ; मदनमन्थरं PV (MS).

Pṛthvī metre.

Having churned the excellent ocean of battle filled with the submarine fire of the sparks given out by swords, filled with water in the form of blood collected together on the sea-bed of the battlefield, and full of aquatic creatures in the form of soldiers, you have captured Lakṣmī, the goddess of wealth in the form of the spoils of war, having the churning rod of the Mandara mountain in the form of the intoxicated war-elephants. (A. A. R.).

11212*

कृपाणीयं काली तव रिपुयशःक्षीरमनिशं
पिबन्ती व्यालीव प्रथयति तथा दुर्विषहताम् ।
यथा दूरादस्याः स्फुरणमपि संभाव्य सहसा
विमुह्यन्ति प्रौढप्रहरणभृतोऽपि प्रतिभटाः ॥

(आ) SR 124. 9, SSB 433. 9.

Śikhariṇī metre.

This dark sword of yours like a black female serpent, drinking incessantly the milk of the fame of enemies, proclaims its unbearable character [dread poison] in such a way that the enemies, though possessing efficient weapons, suddenly swoon even from afar on seeing its glitter. (A. A. R.).

11213

कृपाधीनं त्यजेदर्थं निर्वेदं ब्राह्मणं त्यजेत् ।
त्यजेत् क्रुद्धमुखीं भार्यां ज्ञानहीनं गुरुं त्यजेत् ॥

(आ) NBh 79.

(*a*) कृपादीनं NBh ; (editor's emendation as above).

One should give up wealth if it is to be had by compassion; a Brāhmaṇa should be abandoned if he has no Vedic learning; a wife who is ever angry should be given up ; and one should go away from a teacher if he is devoid of wisdom. (A. A. R.).

11214*

कृपापाङ्गाद् यस्य श्रयति रसनां शुभ्रवसना
जनानां प्रत्यूहाः सपदि विलयं यान्ति विपुलाः ।
प्रसर्पन्ते कान्ताश्चपलनयनास्ताश्च निकटं
स नः सिद्धिं बुद्धिं दिशतु भगवानेकरदनः ॥

(आ) SH 122 (a. Cakrapāṇi-kavi). (Cf. IHQ 10. 482).

(*c*) °नयनां ता° SH ; (editor's emendation as above).

Śikhariṇī metre.

By whose glance of compassion, excellent ideas come to the tip of the tongue of the people, all their impediments, however big, disappear quickly, beloveds with sportive glances come to them (of their own accord)—may this god possessing one tusk [Lord Gaṇapati] confer on us intelligence and success. (A. A. R.).

11215

कृपायां परमेशस्य सङ्कल्पे चापि कर्मणि ।
धारयैकान्तिकीं श्रद्धां भवेत् सर्वं समञ्जसम् ॥

(आ) SSMā 26. 12-13.

In the compassion of the Supreme God and in undertakings that are evolved in the mind, put forth single-minded devotion ; then everything will turn out to your satisfaction. (A. A. R.).

11216*

कृपावृष्टिस्फीतात् तव हृदयपीयूषसरस:
प्रवाहो निर्गत्य क्रमतनिमरम्य: करुणया ।
तृषार्तानामीषद्विततमधरान्त: प्रति गति-
प्रणालीभि: पञ्चाभवदिति किमन्यद्भुजकरात् ॥

(आ) SkV 20 (a. Trilocana).

(*c*) विततिमधुरान्त:प्रतिगति-SkV ; (Ingalls's emendation in his *Notes* [p. 468] as above).

Śikhariṇī metre.

From the lake of nectar that is your heart / and that has been enriched by rains of pity, / that the stream came forth and by successive narrowings / [grew five in channels leading to the barely opened mouths] / of those distressed by thirst : —/ how else had this been done but by your hand ? (D. H. H. Ingalls).

11217

कृमयो भस्म विष्ठा वा निष्ठा यस्येदृशी भवेत् ।
कायोऽयं पलयं पीडय यत् कथं परिपाल्यते ॥

(अ) Cf. P (PT 1. 131, PTem 1. 118, PP 1. 351). Variant of No. 11218.

(आ) SS (OJ) 144.

(*a*) क्रिमयो SS (OJ) ; क्रिमियो SS (OJ) (var.).

(*c*) पालयं SS (OJ) (var.).

(*d*) कतं (*sic !*) SS (OJ) (var.).

The body ends as worms, ashes and excreta. Why then tyrannize over others to nurture it ? (Raghu Vira).

11218

कृमयो भस्म विष्ठा वा निष्ठा यस्येयमीदृशी ।
स काय: परपीडाभिर् धार्यतामिति को नय: ॥

(अ) P (PT 1. 131, PTem 1. 118, PP 1. 351), cf. Ru 70. Variant of No. 11217 (SS [OJ] 144).

(आ) VS 3275, ŚP 4141, SR 371. 116 (a. ŚP), SSB 268. 2.

(*a*) क्रमयो PTem (var.); विष्टा PTem ; क्रिमयो VS.

(*c*) परतापाय ŚP, SR, SSB.

(*d*) पोष्यते यत् स को नय: PP ; युज्यताम् ŚP, SR, SSB ; वार्यताम् PTem (var.).

What kind of principle is it (which teaches:) the body that ends as worms, ashes and excreta must be preserved by way of tormenting others.

11219

कृमिकुलचितं लालाक्लिन्नं विगन्धि जुगुप्सितं
निरुपमरसप्रीत्या खादन् नरास्थि निरामिषम् ।
सुरपतिमपि श्वा पार्श्वस्थं विलोक्य न शङ्कते
न हि गणयति क्षुद्रो जन्तु: परिग्रहफल्गुताम् ॥

(अ) BhŚ 30, Śānt 2. 9.

(आ) SkV 1628, Skm (Skm [B] 2340, Skm [POS] 5. 68. 5) (a. Śūra or Śūla), SR 177. 997 (a. BhŚ), SSB 515. 990, SRK 34. 6 (a. BhŚ), IS 1894, Subh 307, SSD 2 fol 132b.

(*a*) क्रिमि° SkV, Śānt (var.) ; °कुलोचितं or कुलोरचितं (कुल°) Śānt (var.) ; °दितं or बिडं or °शतं [°चितं] BhŚ (var.) ; लालापूर्णं BhŚ (var.) ; नानाक्लिन्नं (°कीर्णं) Śānt (var.) ; कुगंधि or विगर्हितं [वि°] BhŚ (var.).

(*b*) निरुपमरसं (°रस°) BhŚ (var.); अनुपमरस° BhŚ (var.), Śānt (var.); स्वादान् (आस्वा°) BhŚ (var.), Śānt (var.); ऽस्वाद्य [खा°] BhŚ (var.); निरास्थि BhŚ (var.); खरास्थि [न°] BhŚ (var.), Śānt (var.).

(*c*) सुपतिम् Śānt (var.); अप्यश्वा पार्श्वस्थं or इव पार्श्वस्थं श्वा or इव श्वा पार्श्वस्थं Śānt (var.); पार्श्वस्तं BhŚ (var.); च शंकते or न शंसते or विशंकते BhŚ (var.); सशङ्कितमीक्षते (सा°; °ङ्कमिवे°; °क्षि°; °क्ष्य°) Śānt, SkV.

(*d*) ग° न हि tr. SkV, Śānt, BhŚ (var.); न ग° हि tr. Śānt (var.); न विगणयति Śānt (var.); गणपति or विगणयति न BhŚ (var.); न हि [क्षु°] Śānt (var.); क्षुद्रो [क्षु°] BhŚ (var.); मैत्री° [जन्तु] BhŚ (var.); लोकः [ज°] Śānt, SkV, Skm; परिग्रहः (°हे) Śānt (var.).

Hariṇī metre.

Just as a dog is not ashamed of being seen by Indra, the Lord of gods, when it is bent on joyfully eating a putrid and fleshless piece of human bone full of worms and saliva, and devoid of all juice and taste, so a mean fellow is never ashamed of accepting another's worthless favour, charity or munificence. (P. G. Nath).

11220

कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात् प्रतिक्षणम् ।
मूर्च्छामाप्नोत्युरुक्लेशो गर्भस्थः क्षुधितैर्भृशम् ॥

(आ) SR 372. 138, SSB 269. 24, SRK 113. 1 (a. Kalpataru).

On account of the tenderness of its body the child in the womb, being surrounded all over its body by worms, swoons frequently and suffers great hardship due to hunger. (A. A. R.).

11221*

कृमिभिस्तुद्यमानस्य कुष्ठिनो वानरस्य च ।
कण्डूयनाभितापेन यद्भवेत् स्त्रीषु तद्विदः ॥

(अ) Śiva-purāṇa, Umāsaṁhitā 23. 56.

When a person suffering from leprosy and a monkey are irritated by worms and when they undergo suffering that is caused by a scratching sensation, the experience they undergo, women have; so the knowing ones (say). (A. A. R.)

11222**

कृमिरिपुयवयष्टीमधु–
गुडदुग्धविलेपनेन निम्बतरुः ।
भवति जलदुग्धसिक्तः
स्वभावतिक्तोऽपि मधुरफलः ॥

(आ) ŚP 2308.

Āryā metre.

If a Margosa (*Nimba*) tree is smeared with a paste made of *kṛmiripu*, shoots of barley, honey, jaggery and milk, and watered with milk and water then it will bear fruits that are sweet, though normally it gives bitter fruits. (A. A. R.).

11223

कृशः काणः खञ्जः श्रवणरहितः पुच्छविकलो
व्रणी पूयक्लिन्नः कृमिकुलशतैरावृततनुः ।
क्षुधाक्षामो जीर्णः पिठरककपालार्पितगलः
शुनीमन्वेति श्वा हतमपि च हन्त्येव मदनः ॥

(अ) BhŚ 2.

(आ) VS 3390 *ac*/*bd*, SR 371. 132 (a. VS), SSB 268. 18, IS 1895, Namisādhu in

RK 7. 76 *ac/bd*, SN 251, SkV 1696 *ac/bd*, Auc 40 *ac/bd* (a. Candaka).

(*a*) खण: (क्वा°) or कोण: BhŚ (var.); खेज: or कंज: or खंड: or कुंज: [ख°] BhŚ (var.); श्रवणविकल: VS, SkV, RK; शूलवि° or °विकटो BhŚ (var.); पुच्छरहित: SkV.

(*b*) वृणी BhŚ (var.); व्रणी: Auc, VS, SkV, RK; पूतिक्लिन्न: BhŚ (var.), Auc, RK; पूयच्छिन्न: BhŚ (var.); पूयक्लिन्नै: VS, SkV; कृमिशतकुलैर् or क्रिमिकुलशतैर् BhŚ (var.), SkV; क्रिमि° BhŚ (var.), VS; कृमिकुलचित: स्वापबहुल: RK; °कुलकृतस्रावबहुलै: VS; आवृततनु: BhŚ (var.); आचिततनु: BhŚ (var.), SR, SSB.

(*c*) °क्रांतो [°क्षामो] BhŚ (var.); म्लान: [जी°] BhŚ (var.); रूक्ष: [जी°] Auc; वृद्ध; [जी°] VS, RK; पिठरज° or पिठिरक° or पृथुतर° or मृण्मय° or पिठरित° [पि°] BhŚ (var.); °कपालार्दित° BhŚ (var.), Auc, RK; °पिठारार्दित° (°पित°) or °कसालार्पित° BhŚ (var.); °वृतगल: SR, SSB, Auc; °पितकर: VS; °गुण: BhŚ (var.).

(*d*) अभ्येति BhŚ (var.), VS, SkV; तमपि च or हृतमपि [हृ°] BhŚ (var.); तमपि मदयत्येष (°व; मदयत्येव VS,RK) मदन: Auc,VS, RK; च हृंत्येष BhŚ (var.); निहंत्येव BhŚ (var.), SkV, SR, SSB; वहत्येव or न हंत्येव or च हंतेव BhŚ (var.).

Śikhariṇī metre.

When we see that a wretched dog that is lean, one-eyed, bald, earless, shown of its tail, wounded, stinking, covered with thousands of insects all over the body, pained with excessive hunger, worn out with age and wearing the circular head of a broken earthen pot around its neck, is even compelled to run passionately after a bitch, we cannot help crying unreserved shame upon the meanness and cruelty of the god of love who is not ashamed of trying his deadly arrows on such a miserable creature already dead of its own misfortunes. (P. G. Nath).

11224*

कृशा केनासि त्वं प्रकृतिरियमङ्गस्य ननु मे
मलाधूम्रा कस्माद् गुरुजनगृहे पाचकतया ।
स्मरस्यस्मान् कच्चिन्नहि नहि नहीत्येवमगमत्
स्मरोत्कम्पं बाला मम हृदि निपत्य प्ररुदिता ॥

(अ) VS 1326 (a. Mārulā or Mārumālā or Mānalā or Sārulā), ŚP 3521, SR 305. 1 (a. VS), SSB 154.2 (a. Mārulā), SkṛP 45.

Śikhariṇī metre.

"Why are you thin ?" "Such is my physique." Why are you filthy with dirt ?" "Because of cooking in the house of the elders." "Do you ever remember us ?" "No, no, no"; saying to the girl began to tremble with an ecstasy of love and falling on my chest, wept. (R. Chaudhuri).

कृशाङ्ग्या: कुचभारेण see सहेमकटकं धत्ते.

11225*

कृशानुरपधूमत्वात् प्रसन्नत्वात् प्रभाकर: ।
रक्षोविप्रकृतावास्ताम् अपविद्धशुचाविव ॥

(अ) Ragh 10. 75 (in some texts 10. 74). (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4; p. 163).

(*a*) दिवाकर: or च भास्कर: Ragh (var.).

The fire and the sun both of whom were oppressed by the Rākṣasa, became as it were freed from their grief—the one on account of its smokelessness and the other on account of his clearness. (C. R. Nandargikar).

11226

कृशापि कलिता मया कुटिलवर्तिनी विद्युता
पथा परिचित: पुन: परमपीवर: पन्नग: ।
अवीक्षितमपीक्षितं सपदि तत्तमो वीक्षितं
तथापि न परीक्षितं सुभग तावकीनं मन: ॥

(आ) Vidy 424.

Pṛthvī metre.

Lightning which is crooked by nature and thin in shape was fathomed by me; a very stout snake too was detected to have gone by a path because of its trail; a thing invisible too was seen (by inference) and darkness too was seen; none-the-less, O handsome man, I was not able to examine [fathom] your [subtle] mind! (A. A. R.).

11227

कृशाय ह्रीयते तात वृत्तिक्षीणाय सीदते ।
अपहन्यात् क्षुधं यस्तु न तेन पुरुष: सम: ॥

(अ) MBh (MBh [Bh] 13. 58. 11, MBh [R] 13. 59. 11, MBh [C] 13. 3013).

(इ) SS (OJ) 226.

(*a*) कृशवित्ताय [कृ° ह्री°] MBh (var.) or कृतविद्याय (°त्ताय) or हृतवित्तय MBh (var.); नित्यं [तात] MBh (var.).

(*b*) वृत्तिग्लानाय or °म्लानाय or °हीनाय or धृतिग्लानावसीदति (°म्लाना°) MBh (var.).

(*c*) क्षुधां MBh (var.).

(*d*) स वै पुरुषसत्तम: MBh (var.).

None equal the feeder of an emanciated, modest person who has lost his livelihood. (Raghuvira).

11228*

कृशाशयात्यन्तविवृद्धतापया
विपाण्डुरीभूतपयोधरश्रिया ।
शिलीमुखास्वादितबन्धुजीवया
तवारिनारी शरदा विडम्ब्यते ॥

(आ) VS 2487.

Vaṁśastha metre.

The wives of your rival princes resemble the autumn season as they are with slender hopes [the quarters rendered narrow], with sorrow increased [with sun's heat augmented], with the beauty of their bosoms rendered pale [with clouds made white] and having their kinsmen killed by arrows [with *bandhujīva*-flowers enjoyed by bees]. (A. A. R.).

कृशाश्वश्च कृशगव: see य: कृशाश्व: कृशगव:.

11229*

कृशासीत्यालीना मलिनवसनासीत्यवनता
चिराद् वृष्टासीति स्तनकलशकम्पं प्ररुदिता ।
परिष्वक्ता यावत्प्रणयपदवीं कामपि गता
तत: सारङ्गाक्ष्या हृदयमिदमापीतमिव मे ॥

(आ) VS 1325, ŚP 3532, SR 305. 2 (a. VS), SSB 154. 1 (a. Sāh, but not found there).

(*d*) हृदयसदने लीनमभवत् ŚP, SR, SSB.

Śikhariṇī metre.

She was closely embraced because she had grown thin; she had her head bent down as her clothes were soiled; she wept so as to cause tremor to her

bosom as she was seen after a long time, when embraced she attained a state of indescribable love; then, my heart seemed to have been completely won over by the gazelle-eyed one. (A. A. R.).

कृशे प्रहारा नि° see क्षते प्रहारा नि°.

11230*

कृशोदरि निशा कृशा तदपि ते न मानः कृशः
पुरोदिगनुरागिणी तदपि नानुरागोदयः ।
रटन्ति चरणायुधास् तदपि मौनमालम्बसे
प्रसन्नमिदमम्बरं तदपि न प्रसन्नं मनः ॥

(आ) Vidy 523, RJ 619 (=6. 32) *ab/dc*.

(*b*) ते न रा° [नानुरा°] RJ.

(*c*) नदन्ति [र°] RJ.

(*d*) मनो RJ.

Pṛthvī metre.

O beloved with thin waist, the night has thinned out, but not so your jealous anger; the eastern quarter has become red, but no love arises in you; the cocks are crowing, but still you are silent; the sky has become bright, but your mind is not still pleased. (A. A. R.).

11231*

कृशोदर्याः स्मेराम्बुरुहसुषमा मानदलन-
क्रियादक्षे नेत्रे जयति जयतः साम्यविधुरे ।
स्मरेणेदं शान्तिच्छिदुरशरयुग्मं सुनिहितं
न किं जानासि त्वं त्यज दयित तत्पातपदवीम् ॥

(आ) SSB 277. 9 (a. Saṁgrahītṛ).

Śikhariṇī metre.

Victorious is the brilliance of the smile on the lotus of the face of the thin-waisted damsel, her eyes are full of frolicsome cleverness in breaking all pride; thus Cupid has placed two powerful arrows to destroy all peace of mind. Beloved, do you not understand this (manoeuvre on her part)? Abandon the path where his arrows fall. (A. A. R.).

11232**

कृशो दीर्घो लघू रूक्षो निद्राहीनोऽल्पचेतनः ।
न धत्ते फलपुष्पाणि वातप्रकृतिकस्तरुः ॥

(आ) ŚP 2258.

When a tree is thin, (excessively) tall, light, harsh-looking, devoid of sleep and not properly receptive, it does not bear flowers and fruits, as it is affected by the wind-disease [rheumatism]. (A. A. R.).

11233

कृशोऽपि धन्यः सुजनः सुबुद्धिमान्
परोपकारार्थमिहार्थसम्पदः ।
महापथावस्थितपादपः शुभः
कृशोऽपि काष्ठाय फलान्वितः किम् ॥

(अ) BhŚ 462 (doubtful).

Vaṁśastha metre.

A good man who is highly intelligent and whose wealth is utilized for helping others is really blessed though he may not be very rich; is a tree that grows on the main road and is useful to be cut down for fire-wood though not well grown with plenty of fruits? (A. A. R.).

11234

कृशोऽपि सिंहो न समो गजेन्द्रैः
सत्त्वं प्रधानं न च मांसराशिः ।
अनेकवृन्दानि वने गजानां
सिंहस्य नादेन मदं त्यजन्ति ॥

(अ) BhŚ 463 (doubtful).

(आ) IS 7504, Subh 109, SSJ 54. 1.

(*b*) तथास्थिरराशिः [च मां°] Subh.

(*c*) अनेकयूथानि Subh.

(*d*) वनं [म°] Subh.

Upajāti metre (Upendravajrā and Indravajrā).

A lion though lean (in appearance) is not to be treated on equal terms with lordly elephants; for innate strength is the important factor and not a mass of flesh; for many herds of elephants in the forest leave off all arrogance on hearing the roar of a lion. (A. A. R.).

11235

कृषतो नास्ति दुर्भिक्षं जपतो नास्ति पातकम् ।
मौनिनः कलहो नास्ति नास्ति जागरतो भयम् ॥

(आ) NT 46, IS 7505. (Variant of No. 6889).

(*a*) कृषितो NT.

(*c*) मौनेन NT.

For one who cultivates the field there is no lack of food; for one who prays there is no sin; for one who keeps silence there is no quarrel; for one who is (ever) alert there is no danger. (S. Bhaskaran Nair).

11236

कृषिं च पत्नीमनवेक्षमाणश्
चान्यानि कार्याणि समारभेद् यः ।
तप्येत् सदायाससमाकुलोऽसाव्
अनेकबाधानिचयं च याति ॥

(आ) Pras 28. 10, IS 1897.

(*a*) अनवेक्ष्य° Pras (var.).

(*b*) समारेद्यः Pras (var.).

(*c*) °कुले° Pras.

(*d*) यातः Pras.

That man who neglects his fields [farming] and his wife, and engages himself in other activities, will come to grief as he will be overcome by helplessness and will have a series of unpleasant experiences. (A. A. R.).

11237

कृषिं नरो न यः कुर्याद् गावो यस्य न धेनवः ।
सततं तस्य दुर्भिक्षं नित्यं तस्य कुभोजनम् ॥

(अ) Cr 2140 (CNPh 106). (Partly illegible and reconstructed).

That man who does not attend to his fields and whose cattle do not include cows, will ever have an insufficiency of food and even that little will always be insipid. (A. A. R.).

11238

कृषिकर्मरतो यश्च गवां च परिपालकः ।
वाणिज्यव्यवसायश्च स विप्रो वैश्य उच्यते ॥

(आ) SRM 2. 465.

That Brāhmaṇa who devotes himself to farming and the protection [breeding] of cows, and is busy with commerce is said to be a *Vaiśya* [as one who belongs to the merchant class]. (A. A. R.).

11239

कृषिका रूपनाशाय अर्थनाशाय वाजिनः ।
स्यालको गृहनाशाय सर्वनाशाय पावकः ॥

(अ) Cr 1389 (CNW 80).

(आ) IS 1896, SR 386. 382.

(*c*) श्यालको CNW; शालको SR.

Agriculture ruins beauty; horse-races destroy wealth; the brother-in-law destroys the home; fire destroys everything.

11240

कृषिकारो यथा देवि क्षेत्रे बीजं सुसंस्थितः ।
यादृशं तु वपत्येव तादृशं फलमश्नुते ॥

(अ) PdP 2. 7. 9.

Just as a farmer, O queen, has his seeds got ready in his fields; and as he sows, so he reaps. (A. A. R.).

कृषिका वणिजा विद्या see No. 11241 D.

11241

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

(अ) MBh (MBh [Bh] 6. 40. 44; BhG 18, 44). Cf. MBh (Bh) 3. 198.23. Also cf. ब्राह्मणक्षत्रियविशां; शमो दमस् तपः शौचं and शौर्यं तेजो धृतिर्दाक्ष्यं.

(*a*) गौरक्ष्य° or °गोरक्ष or °वाणिज्यगोरक्षं MBh (var.).

(*b*) वैश्यं MBh (var.).

(*c*) पर्युत्थानात्मकं or °त्मिकं MBh (var.).

(*d*) वैश्यकर्म [शू°] MBh (var.).

Agriculture, cattle-tending, and commerce / are the natural-born action of artisans [*Vaiśya*]; / action that consists in service is likewise natural-born to a serf [*Śūdra*]. (F. Edgerton).

कृषितो नास्ति दुर्भिक्षं see No. 11235.

कृषिर्जयति दुर्भिक्षम् see जितं कृषिभिर्दारिद्र्यं.

11241 A-B

कृषिर्वणिक्पथो दुर्गं सेतुः कुञ्जरबन्धनम् ।
खन्याकरो वनादानं शून्यानां च निवेशनम् ॥
अष्टवर्गमिमं साधु स्वस्थवत्तं विवर्धयेत् ।
जीवनार्थमिहाजीव्यैः कारयेत् करणान्वितैः ॥

(अ) KN (KN [AnSS] 5. 77-78, KN [TSS] 5.77–78, KN [BI] 5. 78-79), Agni-purāṇa 239.44 (*cd*), 45 (*ab/cd/ ef*).

(*c*) खन्याकरधनादानं KN (BI); खन्याकर-बलादानं Agni-pur°.

(*ef*) राजा साधुवत्तोऽनुपालयेत् Agni-pur°.

(*f*) स्वच्छवृत्तो KN (BI).

(*h*) कर्तव्यः करणाधिकैः KN (BI).

Agriculture, communication to facilitate commercial traffic, entrenchment of strongholds for soldiers in the capital, construction of dams and bridges across rivers, erection of enclosures for elephants, working of mines, and quarries, felling and selling of timber, and the peopling of uninhabited tracts—these eight-fold sources of revenue a sovereign should ever enhance; his officers, looking up to him for livelihood, should also do so, for maintaining themselves. (M. N. Dutt's translation of KN [BI]).

11241 C

कृषिर्विद्या धनं चैव नारी प्रथमयौवनम् ।
सुदृढमपि कर्तव्यं कृष्णसर्पमुखं यथा ॥

(अ) Cr 1390 (CNP II 228, CnT I. 6, CnT II 9.10, CnT III 7.6, CnT V 18, CM 45. Cf. No. 11241 D and शस्त्रं शास्त्रं कृषिर्विद्या.

(*a*) धनश् CNP II.

Farming, knowledge, wealth, first youth of a woman should be held firmly, in the same way as one should held firmly the head of a black serpent.

11241 D

कृषिर्विद्या वणिग् भार्या स्वधनं राज्यसम्पदः ।
सुदृढं चैव कर्तव्यं कृष्णसर्पमुखं यथा ॥

(अ) VC (VCsr 14.2, VCmr 14. 27, VCbr 14.1). Cf. No. 11241C and शस्त्रं शास्त्रं कृषिर्विद्या.

(आ) SuB 8. 5, IS 1898.

(*a*) कृषिका वणिजा विद्या SuB.

(*b*) येन तस्योपजीवितम् SuB ; द्रविणं [स्व°] VCmr ; राजसेवनम् VCmr ; राज्यसेवनम् VCbr.

(*c*) एतत् सर्वं दृढं कार्यं VCmr ; दृढमेव प्रकर्तव्यं VCbr.

Keep a firm hold on your farming, on knowledge, a merchant, a wife, wealth, and the fortune of royalty, as you would on a cobra's head. (F. Edgerton).

11241 E

कृषिवृष्टिसमायोगाद् दृश्यन्ते फलसिद्धयः ।
तास्तु काले प्रदृश्यन्ते नैवाकाले कथंचन ॥
तस्मात् सदैव कर्तव्यं सधर्मं पौरुषं नरैः ॥

(अ) Matsya-purāṇa 221. 9-10 *ab*.

(आ) ŚbB 2. 435.

(*a*) कृषेर् [कृषि°] Matsya-pur° (var.) ; कृष्टि° ŚbB.

(*c*) ताश्च ŚbB.

(*f*) सदैवं Matsya-pur° (var.) ; नृभिः [नरैः] ŚbB.

Good crops are obtained by a combination of efficient farming and good rains; they too can be obtained only in the proper season, and never are they seen in unseasonable time. Hence it is that men should ever perform proper actions putting forth their manliness. (A. A. R.).

11241 F

कृषिस्तु चोत्तमा वृत्तिर् या सरिन्मातृका मता ।
मध्यमा वैश्यवृत्तिश्च शूद्रवृत्तिस्तु चाधमा ॥

(अ) Śukranīti 3. 274 (in some editions 3. 264).

Agriculture depending on irrigation by means of good rivers is considered to be a good occupation; the occupation of *Vaiśya-s* is intermidiate; and that of *Śūdra-s* is inferior. (S. Bhaskaran Nair).

11241 G

कृषीवलानां भुवि कालवर्षाद्
अकालवर्षाद् भिषजां प्रमोदः ।
सस्यप्रवृद्धिं कुरुते हि पूर्वः
प्रजासु रोगप्रचयं द्वितीयः ॥

(आ) JS 309. 21, SRHt 137. 11 (a. [?] Mānasollāsa), SSSN 100.13.

(*c*) यत् सस्यवृद्धि SRHt, SSSN ; पूर्वं SRHt, SSSN.

(*d*) द्वितीयम् SRHt, SSSN.

Upajāti metre (Upendravajrā and Indravajrā).

When rains come down on the earth in the proper season the farmers are jubilant and when they descend in unseasonable times the physicians are joyous; for, in the first case crops become plentiful and in the latter case there is an increase of diseases among the people. (A. A. R.).

कृषेर्वृष्टिसमायोगाद् see No. 11241 E.

11241 H

कृष्टं दिवा भानुमतस्तुरङ्गैर्
नक्तं घनैः कर्दमितं तमोभिः ।
बीजैर्विकीर्णैरिव चन्द्रिकायां
तारागणैर्व्योमतलं विरेजे ॥

(आ) SRHt 254. 2 (a. Jagadeka-vīracarita).

It was ploughed during day-time by the horses of the sun, it was muddied at night by dense darkness, it was

scattered with seeds, as it were, with stars in the moonlight; thus the surface of the sky shone. (A. A. R.).

11241 I*

कृष्टांशुका कापि नरेन्द्रवामा
लतानिकुञ्जात् कपिना सकोपम् ।
धूर्ता पलाय्य प्रियमालिलिङ्ग
कोपं न चाप प्रतिसुन्दरीभ्यः ॥

(अ) Vikram 10. 54.

Upajāti metre (Indravajrā and Upendravajrā).

A cunning lady of the king, with her upper garment angrily pulled by a monkey from the creeper-bower, stealthily embraced her lover, and did not incur the wrath of the rival beautiful ladies. (S. C. Banerji).

11241 J

कृष्टाः प्रविष्टे ये काल- पाशे कण्ठान्मुमूर्षताम् ।
अशस्ता अपवित्राश्च ते हाराः कस्य हारिणः ॥

(अ) RT (RT [V.V.R.I.] 5. 13, RT [S] 5. 13, RT [T] 5. 13).

Who could delight in necklaces, cursed and unholy, which have been torn from the neck of the dying (king), when the sling of death had passed over it? (M. A. Stein).

11241 K*

कृष्टा केशेषु भार्या तव तव च पशोस्तस्य राज्ञस्तयोर्वा
प्रत्यक्षं भूपतीनां मम भुवनपतेराज्ञया द्यूतदासी ।
तस्मिन् वैरानुबन्धे वद किमपकृतं तैर्हता ये नरेन्द्रा
बाह्वोर्वीर्यातिभारद्रविणगुरुमदं मामजित्वैव दर्पः ॥

(अ) Veṇī 5. 30. (Cf. A. B. Keith, *The Sanskrit Drama*, p. 218).

(आ) SR 361. 51 (a. Veṇī), SSB 249. 51 (a. Veṇī), Daś *ad* 1. 47 (p. 54).

(*b*) क्ष्मापतीनां Veṇī (var.).

(*c*) अस्मिन् Veṇī (var.), Daś; तव [वद] Daś.

(*d*) °रेक° [°भार°] Veṇī (var.); °सार° [°भार°], Daś; °गुरुमदं Daś; गर्वः [द°] SR, SSB.

Sragdharā metre.

Thy wife—whether thine, O beast, or that king's or the twins'— was seized by the hair, in the presence of all the princes, by my command as lord of the earth, she won as my slave at the dice. With this abiding cause of hatred between us, say what wrong was wrought by the kings whom thou hast slain? When thou hast not conquered me, why vainly dost thou beast of the cumbrous strength of thy huge arms? (A. B. Keith).

11242*

कृष्टा येन शिरोरुहेषु रुदती पाञ्चालराजात्मजा
येनास्याः परिधानमप्यपहृतं राज्ञां गुरूणां पुरः ।
यस्योरःस्थलशोणितासवमहं पातुं प्रतिज्ञातवान्
सोऽयं मद्भुजपञ्जरे निपतितः संरक्ष्यतां कौरवाः ॥

(अ) Veṇī 3. 47.

(आ) SkV 1556, Sar 5. 516, Nāṭyadarpaṇa *ad* 35, 39, ŚbB 2. 478, 3. 60, 3. 217.

(*a*) °हे नृपशुना [°हेषु रु°] Veṇī; पशुना [रु°] Sar.

Śārdūlavikrīḍita metre.

He who dragged the daughter of Pāñcāla, / weeping, by the hair; / who tore away her robe / before the kings

and elders ; / he from whose breast I swore / to drink the blood like wine / has fallen in my hands, oh Kauravas. / Come save him if you can. (D. H. H. Ingalls).

कृष्टिवृष्टिसमायोगाद् see No. 11241 E.

11243*

कुष्टे घोटकटापसंपुटघटाफालाग्रसंघट्टनैश्
छिन्नारातिकबन्धरन्ध्रविगलद्रक्तेन सिक्ते रणे ।
मूलेन त्वदसिप्रहारपतिता वैरीभदन्तव्रजा
राजन्ते जगदग्रपल्लवियशोबीजप्ररोहा इव ॥

(आ) Skm (Skm[B] 1565, Skm [POS] 3. 39. 5) (a. Vīradatta).

Śārdūlavikrīḍita metre.

When the battlefield was ploughed with a violent collision of the foreheads of the cavalry and when it was watered with the blood flowing from the headless trunks of the enemies cut to pieces by you and when the tusks of the enemy's elephants were felled from their roots by the slashes of your sword, they shine as if they were the shoots of the seeds of fame that had spread all over. (A. A. R.).

11244

कुष्टेष्वासविमुक्तमार्गणगतिस्थैर्यं जने यौवनं
कामान् क्रुद्धभुजङ्गकायकुटिलान् विद्युच्चलं जीवितम् ।
अङ्गारानलतप्तसूतरसवद् दृष्ट्वा श्रियोऽप्यस्थिरा
निष्क्रम्यात्र सुबुद्धयो वरतपः कर्तुं वनान्तं गताः ॥

(आ) AS 323.

(*a*) कुष्टे° AS (var.) ; यने [ज°] AS (var.).

(*c*) अंगादा° AS (var.).

Śārdūlavikrīḍita metre.

Seeing youth in the people deprived of firmness by the arrows discharged by Cupid drawing (up to the ear), and the course of love-affairs crooked like the body of an angry serpent, and life unsteady like lightning and prosperity too mobile like quicksilver heated by charcoal fire, intelligent people getting out of it all go to the penance-groves for performing excellent penance (A. A. R.).

11245

कृष्णं केचन न स्मरन्ति नितरां दारिद्र्यदुःखातुरास्
तं यत्केचन न स्तुवन्ति विविधै रोगैर्भृशं व्याकुलाः ।
तं नो केचन लोभलीनमनसः सम्यग् भजन्ते ततो
द्वित्रा एव तदङ्घ्रिपूजनरता मुक्तिं लभन्ते जनाः ॥

(अ) Vai 88.

Śārdūlavikrīḍita metre.

Some people do not remember Śrī-Kṛṣṇa and they are the ones afflicted by extreme poverty ; some do not sing his praises and they are the ones very much worried by various diseases ; others do not worship him properly due to their being sunk in greed ; two or three alone are devoted to worship at his feet and they attain liberation (from the ills of the world). (A. A. R.).

11246**

कृष्णं तालु भवेद् यस्य स भवेत् कृष्णतालुकः ।
कुद्दालश्चोत्तरैर्दन्तैश् छाद्यन्ते यस्य चाधराः ॥

(आ) ŚP 1659.

(The horse) whose palate is dark in colour is called *Kṛṣṇatāluka* [one with black palate] ; if his lip is covered by prominent teeth he is called *Kuddāla* [the hoe-toothed one]. (A. A. R.).

11247

कृष्णं वपुर्वहतु चुम्बतु सत्फलानि
रम्येषु संचरतु चूतवनान्तरेषु ।
पुंस्कोकिलस्य चरितानि करोतु नाम
काकः कलध्वनिविधौ ननु काक एव ॥

(आ) ŚP 886, VS 766 (a. Jayavardhana), SR 228. 213 (a. VS), SSB 619. 14 (a. Jayavardhana), SRK 194. 8 (a. Śārṅgadhara), Any 67. 124, RJ 423, IS 7843, SRRU 887 (a. Jayavardhana), Regnaud II. 97.

(*c*) चारितानि SRRU ; कामं [नाम] SSB, ŚP, SRK, Any.

(*d*) काकः पुनः कलविधौ न पिकः कदापि (कलध्वनिविधौ ननु (स तु SRK, IS) काक एव ŚP, SRK, SSB, IS.

Vasantatilakā metre.

Let the crow possess a black body, taste sweet fruits, flit about in charming avenues of mango-trees; thus, let him imitate the various actions of the cuckoo; but none-the-less in the 'sweetness' of his voice he is but a crow. (A. A. R.).

11248*

कृष्णं समरसतृष्णं
दृष्टवतो विष्टरश्रवसः ।
राजन्यजन्ममूले
भुजमूले पुलकमुकुलानि ॥

(आ) Pad 16. 3 (a. Bhānukara).

Upagīti-āryā metre.

When Lord Viṣṇu saw the King Kṛṣṇa eager to have the sense of all-round justice[1], there arose bud-like hairs standing on ends at the root of his arms, the root-cause of the warrior race[2]. (A. A. R.).

1. *Or* eager to do battle.
2. The *Kṣatriya-s* arose from the arm of the supreme Puruṣa in the Ṛgveda.

11249*

कृष्णः करोतु कल्याणं कंसकुञ्जरकेसरी ।
कालिन्दीकूलकल्लोल- कोलाहलकुतूहली ॥

(अ) BhŚ 464 (doubtful).

(आ) JSub 102. 1.

May Śrī-Kṛṣṇa bring us auspicious welfare, he who acted the lion in killing the Kaṁsa-elephant, who was ever enthusiastic in boisterous sports on the banks and waves of the river Yamunā! (A. A. R.).

11250*

कृष्णः किं कुरुते गतः स मथुरामित्याकलय्योद्धवाद्
अन्तर्हासतया क्षणार्धमपि न स्थातुं क्षमा यौवतम् ।
विस्फूर्जत्करतालिकापटुरविप्रोत्फुल्लगण्डस्थलं
निःशंकं कथयन्ति गोपसुहृदः कुब्जारतिं श्रीपतेः ॥

(आ) Vidy 893.

Śārdūlavikrīḍita metre.

What is Śrī-Kṛṣṇa doing now? He has gone to Mathurā. Hearing this news from Uddhava the young womenfolk at Gokula could not remain quiet even for a moment due to inward [suppressed] laughter: clapping their palms noisily on their blooming cheeks the cowherd-friends narrate without hesitation Śrī-Kṛṣṇa's love-affair with a hunch-back girl. (A. A. R.).

11251*

कृष्णः केशो वृगेषा झषतनुरधरो मन्दरागं हि धत्ते
सौकर्यं दोष्णि रेजे किल सुखरहिता मध्यमान्ता बलिश्रीः ।
रामाग्र्यत्वं वपुःश्रीः प्रथयति यमुनादर्पहृद्रोमवल्ली
धत्ते जङ्घाभिरामश्रियमिव कलिहृत्पादपद्मं तव श्रीः ॥

(आ) SuMañ 109. 13-16.

Sragdharā metre.

Your hair, (my lord king), is Kṛṣṇa [dark], your eyes have the shape of a Mīna [fish], your lip has good red colour, there shines skill in your arms and the fold of the skin reaches up to the waist (puts an end to the glory of the demon Bali), the charm of your body is excellent like that of Rāma (pleasing to women) and your hair takes away the pride of Yamunā, and Śrī [beauty] resorts to your lotus-feet which take away all the evils of Kali [Iron age] and vies with the beauty of your shanks. (A. A. R.).

11252*

कृष्णः क्रीडितवान् गोभिर् इति गोतुल्यबुद्धिषु ।
पक्षपातवती लक्ष्मीर् अहो देवी पतिव्रता ॥

(आ) JS 417. 5 (a. Hemasūri), VS 2291 (a. Amṛtadatta), SuMañ 41. 5-6.

People having intelligence equal to that of cows say that Śrī-Kṛṣṇa had sports with cows and bulls; Lakṣmī [prosperity] is always full of partiality: Oh what a chaste goddess devoted to her husband! (A. A. R.).

11253*

कृष्णः पातु स यस्य संसदि गवां वेणुप्रणादोर्मयो
गोपीनामनुवासरं नवनवा घूर्णन्ति कर्णोदरे ।
तद्वक्त्रासववासिता इव तदाकूतिप्रपञ्चा इव
भ्राम्यत्तत्करपल्लवाङ्गुलिगलल्लावण्यलिप्ता इव ॥

(आ) Skm (Skm [B] 281, Skm [POS] 1. 57. 1) (a. Lakṣmīdhara), Kav p. 97.

(*c*) तदाकूत° Skm (POS);°प्रपञ्च Skm (var.).

Śārdūlavikrīḍita metre.

May that Śrī-Kṛṣṇa protect (us all), in whose company the waves of music of his flute reel in the ear-cavity of the cows and the cowherdesses every day with ever fresh charm; they seemed to be rendered fragrant with the saliva of his mouth, broadcast his good feelings and smeared as it were with the loveliness of his moving fingers (when he was playing on the flute). (A. A. R.).

11254*

कृष्ण कृष्ण कृपालुस्त्वम् अगतीनां गतिर्भव ।
संसारार्णवमग्नानां प्रसीद पुरुषोत्तम ॥

(आ) VS 3502. Cf. P. Peterson in *Actes du 6e Congrès International des Orientalistes*, Leide 1885, p. 352.

Lord, Lord, Thou art merciful. Be thou, Oh Leader of men, the way for us who know no other way, and sink beneath the waves of Time. (P. Peterson).

11255**

कृष्ण कृष्ण परमेश्वर विष्णो
पाहि पाहि भवकर्दममध्ये ।
कामलोभमदमत्सरकोपैर्
बाध्यमानमनिशं कृपणं माम् ॥

(आ) VS 3511 (a. Vallabhadeva).

(*d*) अबलं कृ° [अनिशं कृ°] VS (var.).

Svāgatā metre.

Oh Lord Kṛṣṇa, Kṛṣṇa, Supreme Lord, O Viṣṇu, guard me, protect me fallen in the midst of the mire of worldly life and rendered ever miserable by being bound by passion, greed, pride, envy and anger. (A. A. R.).

11256**

कृष्णतित्तिरिरितीह पतत्री
वृत्ततित्तिरिरिति प्रथितो यः ।
चातकः स्वररवो दधिमल्लो
गौरतित्तिरिसमाः शकुनेषु ॥

(आ) ŚP 2729.

Svāgatā metre.

The bird black partridge here (in the treatise on *Śakuna*) is divulged as *Vṛttatittiri*; the birds *Cātaka*, *Svararava* and *Dadhimalla* are (treated) at par with the white partridge for the purpose of *śakuna-s* [omens]. (S. Bhaskaran Nair).

11257*

कृष्णत्वं केशपाशे वपुषि च कृशतां नीचतां नाभिबिम्बे
वक्रत्वं भ्रूलतायामलककुटिलतां मन्दिमानं प्रयाणे ।
चापल्यं नेत्रयुग्मे कुचकलशयुगे कर्कशत्वं दधाना
चित्रं दोषानपि स्त्री लसति मुखरुचा ध्वस्तदोषाकरश्रीः ॥

(आ) AS 110.

(*b*) मंदिमाणं or मंदमाने AS (var.).

(*d*) °दोषादपि or °लशति AS (var.).

Sragdharā metre.

Though she has black colour in her tresses, thinness in her body, depth [meanness] in her rounded navel, crookedness in her eye-brows and tresses, slowness in her gait, fickleness in her pair of eyes, hardness in her bosom, O wonder, a woman converts her defects into virtues by the lustre of her face which eclipses the beauty of the moon. (A. A. R.).

11258*

कृष्णत्वं घनमण्डलस्य गलितं लग्नं मुखे त्वद्द्विषां
विद्युद्दाम जगाम तावकमसिं गर्जिर्भवद्दुन्दुभिम् ।
वृष्टिस् त्वत्परिपन्थिपार्थिववधूनेत्रेषु चक्रे स्थितिं
चापं ते वसुधाधिनाथ बलभित्कोदण्डकान्तिः श्रिता ॥

(आ) ŚP 1239, SR 108. 199 (a. ŚP), SSB 401. 215.

(*b*) विद्युद्धाम ŚP ; °कमसिं SR, SSB.

Śārdūlavikrīḍita metre.

Blackness left the clouds and clung to the faces of your enemies, the lightning flash went to your sword and the thunder to your kettle-drums, the showers came to stay in the eyes of the wives of your enemies and the brilliance of the rainbow, O king, has resorted to your bow. (A. A. R.).

11259*

कृष्ण त्वं नवयौवनोऽसि चपलाः प्रायेण गोपाङ्गनाः
कंसो भूपतिरब्जनालमृदुलग्रीवा वयं गोदुहः ।
तद् याचेऽञ्जलिना भवन्तमधुना वृन्दावनं मद्विना
मा यासीरिति नन्दगोपवचसा नम्रो हरिः पातु वः ॥

(आ) PdT 15, ŚP 130 (a. Bilvamaṅgala-Śrīcaraṇa), AP 54 (not found in Kṛṣṇakarṇāmṛta), SR 23. 149 (a. ŚP), SSB 39. 66, RJ 69 (a. Bilvamaṅgala), A. B. Keith in *History of Sanskrit Literature* : p. 218.

(*b*) °भिदुरग्रीवा [°मृदुल°] Keith.

(*d*) गोपनन्दवचसा [न°] SSB, Keith.

Śārdūlavikrīḍita metre.

May Hari guard you, Hari who bowed low in obedience when the cowherd Nandagopa[1] thus entreated him : O Kṛṣṇa, thou art in the freshness of youth, our maidens are mostly fickle. Kaṁsa is king, and we herders have necks as tender[2] as the lotus-stalk ; with folded hands. I entreat thee not to go without me to the Vṛndāvana wood. (A. B. Keith).

1. A. B. Keith has : 'Nanda'.
2. A. B. Keith has : frail'.

11260*

कृष्ण त्वं पठ किं पठामि ननु रे शास्त्रं किमु ज्ञायते
तत्त्वं कस्य विभोः स कस्त्रिभुवनाधीशश्च तेनापि किम् ।
ज्ञानं भक्तिरथो विरक्तिरनया किं मुक्तिरेवास्तु ते
दध्यादीनि भजामि मातुरुदितं वाक्यं हरेः पातु वः ॥

(आ) SR 23. 148, SSB 39. 64 (wrongly a. Bilvamaṅgala ; see No. 11259).

Śārdūlavikrīḍita metre.

"Kṛṣṇa, you study." 'What am I to study ?' "Why, the scriptures of course." 'What is known by that ?' "Truth." 'Of what ?' "Of the Lord." 'Who is he ?' "The lord of the three worlds." 'What then ?' "True knowledge, devotion and dispassion." 'What is the use ?' "Liberation." 'Let that be yours. I shall eat curds etc.' May these words of Śrī-Kṛṣṇa spoken to his mother protect you all. (A. A. R.).

11261*

कृष्ण त्वदङ्घ्रियुगलाम्बुजभक्तिरेणु-
पुञ्जान्तरालपरिधूसरविग्रहोऽहम् ।
भृङ्गः कदा निजपतत्रविधूननेन
प्रेतेशदिक्तिमिरपातपटुर् भवेयम् ॥

(आ) VS 3406.

Vasantatilakā metre.

Lord Kṛṣṇa, I am a bee whose body is dusty by the mass of pollen of devotion at the pair of your lotus-feet; when shall I be efficient in warding off the darkness of the quarter of the God of Death by shaking it off [flying] by my own wings ? (A. A. R.).

11262*

कृष्ण त्वदीयपदपङ्कजपञ्जरान्ते
अद्यैव मे विशतु मानसराजहंसः ।
प्राणप्रयाणसमये कफवातपित्तैः
कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥

(आ) Sama 2 प 43, SRK 91.4 (a. Karṇāmṛta, but not found there), SRM II 4.

Vasantatilakā metre.

Lord Kṛṣṇa, may the swan of my mind enter today itself into the interior of the cage of your lotus-feet. At the time of drawing the final breath when I will be affected in my throat by the humours phlegm, wind and bile, where is the scope for remembering you ? (A.A.R.).

11263*

कृष्ण त्वद्वनमालया सहकृतं केनापि कुञ्जान्तरे
गोपीकुन्तलबर्हदाम तदिदं प्राप्तं मया गृह्यताम् ।
इत्थं दुग्धमुखेन गोपशिशुनाख्याते त्रपानम्रयो
राधामाधवयोर्जयन्ति वलितस्मेरालसा दृष्टयः ॥

(आ) Skm (Skm [B] 272, Skm [POS] 1. 55 2) (a. Śrīmal-Lakṣmaṇasena), PG 202 (a. Srī-Lakṣmaṇasena or °sena-deva or °sena-nṛpa).

(*a*) कुञ्जोदरे PG.

(*b*) नीतं [प्रा°] PG (var.).

(*c*) मुग्धमुखेन PG (var.); गोपशिशुनाप्युक्ते (°ना ख्याते) PG (var.); त्रपानेत्रयो PG (var.).

Śārdūlavikrīḍita metre.

"Here, Kṛṣṇa, is the garland of wild flowers of yours mixed with peacock's feather from the lock of hair of some cowherdess, which I picked up from a

bower" : When this was said by a cowherd boy with milk in mouth[1] Rādhā and Kṛṣṇa bent their heads in shyness and their glances were rather embarrassed : (but) they remain victorious. (A. A. R.).

1. Or 'having a face white like milk'.

11264**

कृष्णद्वैपायनाद्यैस् तु साधितो लयसंज्ञितः ।
नवस्वेव हि चक्रेषु लयं कृत्वा महात्मभिः ॥

(आ) ŚP 4350.

By the sage Vyāsa [Kṛṣṇadvaipāyana] and others the absorption of the mind [*laya*] was accomplished in nine *cakra*-s [mystical circles in the human body]; these great souls thus practised deep concentration. (A. A. R.).

11265

कृष्णधनंजयभीमान्
द्विजवेषस्थाञ्जरासुतश्चिह्नैः ।
क्षात्रैः क्षिप्रमजानाद्
आकारैरिङ्गितं विद्यात् ॥

(अ) Upadeśa-śataka 47.

Āryā metre.

When Śrī-Kṛṣṇa, Arjuna and Bhīma, putting on the dress of Brāhmaṇa-s, went to the son of Jarā [Jarāsaṁdha], he recognised them quickly as warriors of the Kṣatriya class by their bearing. One should understand the inward thoughts of others by their facial expressions. (A. A. R.).

11266*

कृष्णभक्तिरसभाविता मतिः
क्रीयतां यदि कुतोऽपि लभ्यते ।
तत्र मूल्यमपि लौल्यमेकलं
जन्मकोटिसुकृतैर्न लभ्यते ॥

(आ) PG 14.

(*a*) °रसवासिता PG (var.).

(*b*) कुतो न PG (var.).

(*c*) मौल्यमपि PG (var.).

Rathoddhatā metre.

A mind that is pervaded by devotion to Śrī-Kṛṣṇa may be bought if it is available for sale anywhere; its cost is intense devotion alone, and may not be had (even) by the good deeds of a crore of births. (A. A. R.).

11267

कृष्णमुखी न मार्जारी द्विजिह्वा न च सर्पिणी ।
पञ्चभर्त्री न पाञ्चाली यो जानाति स पण्डितः ।

(आ) SR 185. 25, SSB 530. 25[1].

(*a*) कृष्णास्या न तु SSB.

(*c*) पञ्चभर्ता SSB.

1. A riddle of *Prahelikā*-variety.

It is black-faced, but is not a female cat; double-tongued, but not a female serpent; it has five husbands [masters], but not Draupadī; he who knows this, is a learned person.[1] (A. A. R.).

1. Answer : *lekhanī* 'a pen'.

11268

कृष्ण राम मुकुन्द वामन वासुदेव जगद्गुरो
मत्स्य कच्छप नारसिंह वराह राघव पाहि माम् ।
देवदानवनारदादिमुनीन्द्रवन्द्य दयानिधे
देवकीसुत देहि मे तव पादभक्तिमचञ्चलाम् ॥

(आ) PG 35, Haribhakti v. 808-89.

(*b*) रत्न [पाहि] PG (var.).

Haranartana metre, also known as Vibudhapriyā.

Oh Kṛṣṇa, Rāma, Mukanda, Vāmana, Vāsudeva, Oh preceptor of the universe, Oh Fish (incarnation), Oh Tortoise, Oh Man-lion, Oh Boar incarnation, O Rāghava, save me. Oh compassionate one, the one worshipped by the gods, demons and the chief of sages such as Nārada, Oh son of Devakī, grant me unswerving devotion at your feet. (A.A.R.).

11269*

कृष्णवर्णहृदयं सितदीप्तिं
दुर्धियः किल कलङ्किनमाहुः ।
कृष्णवर्णसमुदीरणमात्राद्
एव यद् गलति दृश्यकलङ्कः ॥

(आ) SR 304. 144, SSB 152. 152, SRK 170. 14 (a. Sphuṭaśloka).

Svāgatā metre.

Ignorant people say that the white-rayed moon has a heart that is black just because he has a spot; the visible black spot [badness in one] disappears by merely pronouncing the letters of the name of Kṛṣṇa. (A. A. R.).

11270*

कृष्णवर्त्मनि गुणान् गणयन्ती
जीवनेऽपि जरयन्त्यनुरागम् ।
आगता बत जरेव हिमानी
सेव्यतां सुरतरङ्गवतीयम् ॥

(आ) SR 95. 12, SSB 381. 14, SRK 97. 2 (a. Sphuṭaśloka).

(*b*) जनयत्य° SRK.

Svāgatā metre.

Winter has alas ! come when merits are seen in (the close proximity of) fire, when one's interest in water is worn out and hence a passionate woman may be resorted to for love-sports ; just like old age which finds merits in the path of Śrī-Kṛṣṇa, when interest in living is greatly worn out, and hence the divine river [Gaṅgā] should be resorted to. (A. A. R.).

11271**

कृष्णशिरोरुहपादो
यो वा प्राक् पाण्डुरोऽपरे नीलः ।
स भवति शुभकृच्छागः
सोऽपि शुभो वामनो यश्च ॥

(आ) ŚP 2823.

Āryā metre.

That goat which has black hairs and legs or that which is white in the front and black at the back, will do good when seen as omen ; and that also is auspicious if it is of small height [dwarfish]. (A. A. R.).

11272

कृष्णसर्पं द्विजं नष्टं शूद्रं चाक्षरसंयुतम् ।
गर्दभं जारजातं च दूरतः परिवर्जयेत् ॥

(आ) Sama 2 द 30. Cf. खरं श्वानं गजं मत्तं; गजं मत्तं द्विजं भ्रष्टं; यस्य भार्या विरूपाक्षी and विद्यते कलहो यत्र.

A black serpent, a degraded Brāhmaṇa, a Śūdra who has a smattering of learning, a donkey and one born in adultery, —all these one should avoid at any cost. (A. A. R.).

11273*

कृष्णसारे ददच्चक्षुस् त्वयि चाधिज्यकार्मुके ।
मृगानुसारिणं साक्षात् पश्यामीव पिनाकिनम् ॥

(अ) Śāk 1. 6. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 : p. 12).

(आ) Almm 158.

When on the antelope I[1] bend my gaze,/and on your Majesty[2], whose mighty bow/has its string firmly braced; before my eyes/ the God that wields the trident seems revealed,/chasing the deer that flies from him in vain. (M. M.-Williams).

1. The charioteer.
2. King Duṣyanta.

11274*

कृष्णस्निग्धकनीनिके विकसतः कर्णान्तदीर्घे दृशाव्-
उत्कम्पो हृदयस्य वेपितकुचाभोगः शनैः शाम्यति ।
धत्ते शीतरुचो विधुंतुदमुखान्मुक्तस्य लक्ष्मीमिदं
मुग्धाङ्ग्या विगलद्विमोहतिमिरं वक्त्रं प्रसीवत्क्रमात् ॥

(आ) SR 310. 5, SSB 163. 5.

Śārdūlavikrīḍita metre.

The eyes which extend up to the ears have the dark and glossy pupils now coming to life; the tremor (due to fear) of the heart which had made the bosom heavy has now calmed down, the face of the charming damsel, freeing itself from the effects of the gloom of a swoon, now gradually possesses the beauty of the moon which has just been freed from the mouth of Rāhu [a lunar eclipse]. (A.A.R.).

11275**

कृष्णाकसेरुखर्जूर्यो बदरी मधुकम्बरी ।
शर्करा मधु सर्पिश्च सर्वोन्मादे पिबेदिदम् ॥

(आ) ŚP 2968.

The decoction made from *kṛṣṇā*-grass [*punar-navā* with dark blossoms], *kaseru*-grass, date fruits, *badari*, *madhukambarī*, sugar, honey and ghee should be taken in all cases of mental derangement. (S. Bhaskaran Nair).

11276*

कृष्णा ते कचसंहतिर्
अम्बुजनयने तवाधरः शोणः ।
त्वं सुरतरङ्गिणी कथम्
अभितस्तापी न ते वियोगः स्यात् ॥

(आ) SR 291. 7, SSB 130. 7.

Gīti-āryā metre.

Your mass of tresses is dark [is the Kṛṣṇā river], Oh lotus-eyed one, your lips are red [is the Śoṇa river], you are passionate in love-sports [you are the Gaṅgā river]. How can you torment me by love [How do you not have the river Yamunā mixing with you]? I may not have separation from you. (A. A. R.).

11277*

कृष्णापराभवभुवा रिपुवाहिनीभ-
कुम्भस्थलीदलनतीक्ष्णगदाधरस्य ।
भीमस्य कोपशिखिना युधि पार्थपत्त्रि-
चण्डानिलैश्च कुरुवंशवनं विनष्टम् ॥

(अ) Bhāsa's Dūtavākya 1. 14.

(आ) Almm 159.

Vasantatilakā metre.

The forest of the Kurus' family-tree will be blasted in battle by the fierce gusts of Arjuna's arrows fanning flames of Bhīma's ire; his wrath is fired by the shaming of Draupadī [Kṛṣṇā], and ever he bears the terrible mace to crush the broad foreheads of elephants in the foe-men's host. (A. C. Woolner and L. Sarup).

11278*

कृष्णात्यन्त:शुद्धा
जडाशयापि प्रकृष्टजीवनभृत् ।
अधिकृतभुजङ्गसङ्गा
पतिरुचिसुभगासि कालिन्दि ॥

(आ) SSB 604. 3.

Āryā metre.

Though dark in colour you are pure within, though having cool[1] water you sustain the best of livelihood; having good relationship[2] when uniting with your husband, you are much liked by your husband [the sea], Oh Kālindī. [The verse suggests also the relationship of a woman named Kālindī with her husband]. (A. A. R.).

1. Though not quick in understanding.
2. Having mastery over gallants.

11279*

कृष्णाभीरवधूरतस्य लभते दास्यङ्गतस् ते सुखं
लब्ध्वात्यन्तिकमङ्गनाशमसकौ विन्देत् कथं देवनम् ।
तस्मात् त्वामधुनाशनं स्वभजनं दातुं परं प्रार्थये
नैतच्चेन्मम चेतसि स्फुरति न स्वर्गापवर्गादिकम् ॥

(अ) Ras 75.

(*a*) *Version A* : कृष्णाऽऽभीर-वधू-रतस्य लभते दास्यङ् गतस्

*Version B* : कृष्णाऽऽभीरवधू रतस्य लभते दास्य्-अङ्गतस्

(*b*) *Version A* : अङ्ग-नाशम् अस°

*Version B* : अङ्गना शम् अस°

(*c*) *Version A* : तस्मात् त्वा मधु-नाशनं

*Version B* : तस्मात् त्वाम् अधुनाऽशनं

Śārdūlavikrīḍita metre.

*Version A* :

O Śri-Kṛṣṇa, you get pleasure from the cowherdesses by love-sports with them. How will this person get the pleasure of seeing your sports when his limbs have perished? Hence, I make the prayer to you to take me into your service, you who are the destroyer of Madhu, the demon. If I am able to serve you, even the bliss of heaven and absolution do not shine in my mind.

*Version B* :

The dark beauties among cowherdesses get pleasure by close association with you. How will this girl having obtained immense pleasure earlier from you, now sport with you? Therefore, I make the request for mere food and the honour of serving you. Otherwise, even the happiness of heaven and absolution will not be shining in my mind. (A.A.R.).

11280**

कृष्णभूमिसुवर्णाभम् ईषद्वज्राङ्गसंगतम् ।
डाहुनीवज्रकं विद्यात् कालसंज्ञमथापरे ॥

(आ) ŚP 4641.

The sword which has a colour resembling gold in black earth and which is slightly mixed with *vajrāṅga* may be known as Ḍāhunīvajraka; the rest are known as Kāla(saṁjña). (A. A. R.).

11281*

कृष्णाय प्रतिपादयन् स्वकमलां शीतद्युतिं शम्भवे
पीयूषं दिविषद्गणाय दिविषान्नाथाय दन्तीश्वरम् ।
धिग्धिक्प्रत्युपकारकातरधियः सर्वानिमानम्बुधे
यैस्त्रातोऽसि न कुम्भसंभवमुनेर्गण्डूषभावं भजन् ॥

(आ) Any 99. 52.

Śārdūlavikrīḍita metre.

Offering to Kṛṣṇa [Lord Viṣṇu] your daughter Lakṣmī and the moon to Lord Śiva, nectar to the group of gods and the white elephant Airāvata to Indra, the king of gods, still you were not saved by all these when you attained the state of a mouthful of water to the pitcher-born sage Agastya. Fie, fie on these, afraid to return the help received. (A. A. R.).

11282*

कृष्णार्जुनानुरक्तापि　　दृष्टिः कर्णावलम्बिनी ।
याति विश्वसनीयत्वं　　कस्य ते कलभाषिणि ॥

(अ) KāD 2. 339.

(आ) ŚP 3655 (a. Daṇḍin), SR 312. 2 (a. ŚP), SSB 165. 1 (a. Daṇḍi-kavi), KHpk 399. 668, Sar 4. 231 and 241.

Lady of charming speech ! your eye which stretches from your ear, although it has the colour of black and white, in whom does it induce any faith ? [*or* : your eye which depends upon Karṇa, although it is devoted to Kṛṣṇa and Arjuna, in whom does it induce any confidence ? (V. N. Ayer).

कृष्णास्या न तु मार्जारी see No. 11267.

11282 A

कृ[तृ]ष्णे कृष्णेऽपि ते शक्तिः　　दृष्टा मर्त्येषु का कथा ।
त्रैलोक्यव्यापि　　यद्रूपं तद्रूपं वामनीकृतम् ॥

(आ) NBh 295.

(*a*) or कृष्णे कृ° NBh. (According to the editor the version तृष्णे कृष्णे is better).

(*b*) or दुष्टा NBh.

(*c*) or त्रैलोक्यं व्या° NBh.

Oh Greed ! thy powers have been demonstrated even in Lord Kṛṣṇa, whose form extending over the three worlds had been reduced to that of a dwarf (when he went abegging to King Bali out of greed) ; that being the case what to say of men. (S. Bhaskaran Nair).

कृष्णेनाद्य गतेन see No. 11283.

11283*

कृष्णेनाम्ब गतेन रन्तुमधुना मृद् भक्षिता स्वेच्छया
　सत्यं कृष्ण क एवमाह मुसली मिथ्याम्ब पश्याननम् ।
व्यादेहीति विकासितेऽथ वदने दृष्ट्वा समस्तं जगन्-
　माता यस्य जगाम विस्मयपदं पायात् स वः केशवः ॥

(अ) Kṛṣṇakarṇāmṛta 264.

(आ) Skm (Skm [B] 251, Skm [POS] 1. 51. 1), ŚP 4016, Amd 67. 129, JS 330. 2, VS 40, SR 24. 164 (a. Auc), SSB 40. 81, SRK 290. 5 (a. Sphuṭaśloka), RJ 1366, KHpk 120. 116, Auc *ad* 16 (p. 130) (a. Candaka), Sar 5. 23.

(*a*) कृष्णेनाद्य Skm, RJ ; रन्तुमनसा Skm ; रन्तुमसकृन्मृ° [°मधुना मृ°] SR, RJ Sar, ŚP.

(*b*) तथ्यं [स°] Kṛṣṇa°; च [ऽम्ब] RJ.

(*c*) विदारिते [विका°] Kṛṣṇa°, JS, Skm, ŚP, RJ ; च [ऽथ] JS, RJ ; शिशुमुखे [ऽथ वद°] Kṛṣṇa°, Amd, Skm ; च वदने Sar, ŚP ; माता [दृ°] Amd, VS, KHpk, (see *d*) ; समग्रं ŚP.

(*d*) दृष्ट्वा [मा°] Amd, VS, KHpk, (see *c*) ; °यवशं [°यपदं] VS ; नः [वः] Kṛṣṇa°; श्रीपतिः [के°] SR, SSB.
Śārdūlavikrīḍita metre.

"Mother, just now Kṛṣṇa, when he went out to play, ate clay at his will". "Is it true, O Kṛṣṇa ?" "Who says so ?" "Balarāma". "It is untrue, mother. Look into my mouth". "Open it to me". Saying thus, as he yawned, his mother was struck with wonder on seeing the entire universe in the cavity of his mouth. May that Keśava protect you ! (Dr. Sūryakānta).

11284*

कृष्णे हृत्वा सिचयनिचयं कूलकुञ्जाधिरूढे
मुग्धा काचिन् मुहुरनुनयैः किं न्विति व्याहरन्ती ।
सभ्रूभङ्गं सदरहसितं सत्रपं सानुरागं
छायाशौरेः करतलगतान्यम्बराण्याचकर्ष ॥

(अ) Kṛṣṇa-karṇāmṛta 2. 8.

(*d*) °गतान्यंशुकान्याच° Kṛ° (var.).

Mandākrāntā metre.

When, (one day) snatching her garment-fold Śrī-Kṛṣṇa got up the dense-grown tree [bush] on the bank (of the Yamunā), a certain youthful (inexperienced) damsel, after repeated prayers, crying "oh what shall I do ?", with eye-brows knit (in anger), yet blended with smiles, with bashfulness and with intense love, tried (in mad passion) to catch hold of the clothes in possession of the Kṛṣṇa reflected the waters. (M. K. Acharya).

11285*

कृष्णो गोरसचौर्यमम्ब कुरुते किं कृष्ण मातः सुरा-
पानं न प्रकरोमि राम किमिदं नाहं परस्त्रीरतः ।
किं गोविन्द वदत्यसौ हलधरो मिथ्येति तां व्याहरन्
गोपीगोपकदम्बकं विहसयन् मुग्धो मुकुन्दोऽवतु ॥

(आ) SR 23. 145, SSB 39. 61, SRK 291. 9 (a. Sphuṭaśloka).

Śārdūlavikrīḍita metre.

Balarāma : 'Mother, Kṛṣṇa is stealing dairy products'. Is it true, Kṛṣṇa ? Kṛṣṇa : 'Mother, I do not drink liquor (as he does)'. 'Rāma, what is all this (about drinking) ?' 'I do not seduce others' wives (as Kṛṣṇa does)'. 'Kṛṣṇa, what is this that Balarāma is speaking about ?' 'It is all false'. Thus speaking and making the cowherds and cowherdesses laugh, may that innocent-looking Kṛṣṇa protect you all. (A. A. R.).

11286*

कृष्णोऽयं मथनार्तिकृत् प्रतिदिनं सुप्तोऽस्य किं सेवया
सेव्योऽन्योऽन्तरविद् दयापरमतिर्नित्यप्रबुद्धो मया ।
इत्थं ह्याकलयन् विलोक्य हि तथा प्राप्तं यशस्तावकं
राजन् क्षीरनिधिस्तुषारकपटात् सेवार्थमेवागतः ॥

(आ) VS 2632 (a. Śrī-Baka).

Śārdūlavikrīḍita metre.

Kṛṣṇa [Lord Viṣṇu] has pained me by (instigating) the churning, and sleeps in my bed every day, why serve him ? Another who possesses understanding and full of human kindness and is ever awake (to goodness), should be served by me—thus understanding the situation the milky ocean saw your fame, O king, having the requisite qualities for service and hence has come to serve you under the guise of snowfall. (A. A. R.).

11287**

कृष्णोऽरुणो वा विकृतास्यदंष्ट्रः
प्रचण्डकायो बलवान् पलाशी ।
उष्ट्रस्वरः कोपनिधिः सुरापस्
तमोमयो वारणदानगन्धिः ॥

(आ) ŚP 3117.

Upajāti metre (Indravajrā and Upendravajrā).

(Low is the kind of man) who is black or red in colour, with disfigured face and teeth, rough body, strong, eating meat, having the voice of a camel, choleric, wine-bibber, full of inertia and smelling of the rut of elephants. (A. A. R.).

11288**

कृष्णो वाजी भवेद् यः स कृष्णतालुर्न दुष्यति ।
कुत्सितावर्तकर्णोऽपि पञ्चकल्याणकः शुभः ॥

(आ) ŚP 1647 (a. Nakula).

If a horse is black in colour, there is no harm in case his palate is dark in colour; though a horse may have an undesirable circlet of hair in his ear, he is auspicious if he possesses the (essential) five auspicious marks. (A. A. R.).

11289*

कृष्णो वैरिविमर्दने हरिपदप्रीत्यर्जने त्वर्जुन:
पीत: पङ्कजलोचनाभिरभितो नेत्राञ्चलै-
श्चञ्चलै: ।
रक्त: सज्जनसंगमेषु करणश्रेणीमणे श्रीधर
स्थाने वर्णचतुष्टयस्य भुवने भर्ता भवान् गीयते ॥

(आ) *Ṭīkā ad* Kpr 9. 358 (p. 394), KāP *ad* 9. 1 (p. 288).

Śārdūlavikrīḍita metre.

In destroying the enemies you are *Kṛṣṇa* [Śrī-Kṛṣṇa *or* dark coloured]; in the acquisition of devotion at the feet of Kṛṣṇa you are *Arjuna* [Prince Arjuna *or* white coloured]. You are *Pīta* [gazed at lovingly *or* yellow coloured people] by the lotus-eyed girls by the corners of their eyes. You are *rakta* [attached *or* red coloured people] to the association of good people. O Śrīdhara, the gem among the energetic people, it is but proper that your fame is sung as the protector of the *varṇa*-s, [the four classes of people *or* the four colours]. (A. A. R.).

कृष्यन्ति चारुचरितैस् see हृष्यन्ति चारुचरितैस्.

11290

कृष्या जयति दुर्भिक्षं गोभिरामयिता जिता ।
जिता बलवता नारी वस्त्रशास्त्रजिता सभा ॥

(अ) Cr 2141 (CNPh 90; partly illegible and reconstructed).

Famine is overcome by care in farming, diseases are vanquished by cows [dairy products]; a woman is kept in her place by a strong man, and one shines in an assembly by good clothes and learning. (A. A. R.).

11291

कृष्या परिष्कृता भूमिर् भर्तृपक्षेण कन्यका ।
पिता परिष्कृत: श्राद्धै: शौचाचारेण ब्राह्मणा: ॥

(अ) Cr 2142 (CNP II 106, CM 46; corrupt; partly corrected in accordance with E. Monseur's suggestions).
(*a*) कृषि परिकृता भूमी CNP II (MS).
(*b*) ··· ··· तृपक्षेण कन्यका CNP II (MS).
(*c*) पितु परीक्षताश्चाद्वौ CNP II (MS).
(*d*) शोच° CNP II (MS).

Land is adorned by good farming, a maiden by getting a good husband; a (deceased) father is honoured by annual religious rite [*śrāddha*] and the Brāhmaṇa-s are honoured by their purity and good actions. (A. A. R.).

11292**

कृष्यारम्भदिने क्षेत्रं प्रविष्टस्याथ तित्तिरे: ।
प्राच्यां रुतं सर्वभीत्यै प्रतीच्यां भीतिसंभव: ॥

(आ) ŚP 2516.

On the day of the commencement of cultivation when a person enters his field and hears the cry of a partridge in the eastern direction it [that omen] produces all round fear; in the western quarter it foretells the possibility of some fear. (A.A.R.).

11293*

केकां श्रुत्वा नृत्यं
दृष्ट्वा भवतो मयूर संमुदित: ।
जीवनमपि तद्वितरति
साक्षाद् देवेश्वर: सहसा ॥

(आ) SSB 617. 5 (a. Saṁgrahītṛ).

Āryā metre.

Hearing your sweet notes and seeing your dance, Indra, the king of gods becomes immensely delighted; for, even *jīvana* [the rain *or* livelihood] he gives (to all living beings) immediately. (A. A. R.).

11294*

केका: कला वनभुवस् तिलकायमानो
रम्य: कलापमहिमैष शिखण्डिनोऽस्य ।
दुर्लक्षणं ननु विहायसि वायसादि-
क्षुण्णेऽप्ययं चटकतुल्यगतिर्न जात: ॥

(आ) VS 678 (a. Jayavardhana).

Vasantatilakā metre.

Its note is sweet to the ear, it is an ornament of the forest regions, the beauty of its tail is highly charming—such is the peacock. It is indeed bad luck that in the sky which is traversed by birds such as crows, it has not the speed of a sparrow. (A. A. R.).

11295*

केका कर्णामृतं ते सकुसुमकबरीकान्तिहारा: कलापा:
कण्ठच्छाया पुरारेर्गलरुचिरुचिरा सौहृदं मेघसंघै: ।
विश्वद्वेषिद्विजिह्वस्फुरदुरुपिशितैर्नित्यमाहारवृत्ति:
कै: पुण्यै: प्राप्तमेतत् सकलमपि सखे चित्रवृत्तं मयूर ॥

(आ) ŚP 868 (a. Śārṅgadhara), SR 227. 178 (a. ŚP), SSB 617. 15 (a. Śārṅgadhara), Any 138, RJ 403, cf. JOIB 12. 44 : p. 442.

(*a*) कुसुमित° Any; °हारी कलाप: ŚP.

(*b*) °रुचि° repeated twice SSB (printing error).

(*d*) प्राप्य° Any.

Sragdharā metre.

Your notes are nectar to the ears, your tail eclipses the beauty of flower-decked tresses (of a charming girl), the shine of your neck is similar to that of Lord Śiva, your friendship is with clouds (that move high in the sky), your food consists of the flesh of struggling double-tongued serpents that are hated by all the world; O friend peacock, by what merit did you get all these pleasing qualities? (A. A. R.).

11296*

केकानिनादसुभगा: सदासंत्रासिताहय: ।
ताण्डवेन तदुद्देशान् मण्डयन्ति शिखण्डिन: ॥

(आ) ŚP 2167.

Giving delight to the ears by their notes and always giving a fright to the serpents the peacocks adorn these regions with their impassioned (*tāṇḍava*) dance. (A. A. R.).

11297*

केकानिभाद् घटयसे पटुचाटुकानि
चञ्चत्कलापमपि नृत्यसि रञ्जनाय ।
हे चातक प्रयतसे जलदं प्रतीत्थं
बिन्दुं जलस्य लभसे च न लज्जसे च ॥

(आ) VS 687, AIR 338, cf. RO 2. 104.

(*a*) °टय संप° AIR.

(*b*) दर्शय [नृत्यसि] AIR.

(*c*) प्रणेतुं [प्रतीत्थं] AIR.

(*d*) च न tr. VS.

Vasantatilakā metre.

You utter clever coaxing words similar to the notes of a peacock and to please him [the cloud] you dance with your tail spread, O *cātaka*-bird, you try these means (to please) the cloud; (after all this) you get but a drop of water. Are you not ashamed? (A. A. R.).

11298*

केकाभि: कलयन्तु केकिनिवहा: संभूय कर्णज्वरं
विद्युद्भि: सह भीषयन्तु परित: पाथोधराणां घटा: ।
पञ्चेषुर्बधिरीकरोतु ककुभ: सर्वा: शराणां रवैर्
नाहं दग्धदुरन्तजीवनकृते कस्यापि वश्या सखि ॥

(आ) SR 309. 16, SSB 161. 17.

Śārdūlavikrīḍita metre.

Let flocks of peacocks combine together and utter their notes so as to give pain to the ears, let the mass of clouds frighten me with their flashes of lightning on all sides, let Cupid deafen all the quarters by the noise [thunder] of all his arrows; friend, I am not going to be under the control of any lover for the sake of this wretched life which ends in misery. (A. A. R.).

11299*

केकाभिर्नीलकण्ठस्तिरयति वचनं ताण्डवादुच्छिखण्ड:
कान्तामन्त:प्रमोदादभिसरति मदभ्रान्ततारश्चकोर: ।
गोलाङ्गूल: कपोलं छुरयति रजसा कौसुमेन प्रियाया:
कं याचे यत्र तत्र ध्रुवमनवसरग्रस्त एवार्थिभाव: ॥

(अ) Mālatī 9. 30.

Sragdharā metre.

With (his) notes, the peacock having (his) plumage raised up while dancing boisterously drowns (my) words; the *cakora*(-bird) with the pupils (of the eyes) rolling on account of intoxication, moves towards (his) mate through great mental delight; the monkey smears the cheek of (his) beloved with the pollen of flowers. Whom shall I[1] beg of? Everywhere surely the state of a suppliant is absolutely affected by (being at an) inopportune time. (R. D. Karmarkar).

1. Mādhava.

11300

के के तमालफलसालरसालसाल-
हिन्तालतालकृतमालगणा न सन्ति ।
एकेन तेन वनमण्डनचन्दनेन
संवासितं वनमिदं मलयाचलस्य ॥

(आ) Any 115. 64.

Vasantatilakā metre.

Are there not various trees such as fruit-bearing palmyra, the *sāla* and the mango trees, the *hintāla* and the group of *tāla* trees? But by the sandal tree of the Malaya mountain alone, that is an ornament of the forest, that all these woodland regions are rendered fragrant. (A. A. R.).

के कंफटनितम्बेन see No. 11428.

11301 Omitted.

11302

के खलु नयनविहीना:
परलोकं ये न पश्यन्ति ।
वद वद बधिरतमा:
के हितवचनं ये न शृण्वन्ति ॥

(आ) Dampatiś 26, IS 1899.

Irregular metre.

'Who are blind'? 'Those who do not see the other world?' 'Tell (me), tell (me), who are deaf'? 'Those who do not hear good advice (given to them)'. (S. Bhaskaran Nair).

11303–11303 A*

के गृह्णन्ति कचाँल्ललाटनयने चुम्बन्ति दन्तच्छदं
दन्तोष्ठेन निपीडयन्ति बहुशश्चुम्बन्ति गण्डस्थलीम् ।
कक्षाकण्ठतटं लिखन्ति नखरैर्गृह्णन्ति गाढं स्तनौ
मुष्ट्या वक्षसि ताडयन्ति ददते नाभौ चपेटां शनै: ॥

कुर्वन्ति स्मरमन्दिरे करिकरक्रीडां स्त्रियो जानुनी
गुल्फाङ्गुष्ठपदानि च प्रतिमुहुर्निघ्नन्ति तैरात्मन: ।
इत्येवं कलयन्ति ये शशिकलामालिङ्ग्य मज्जन्ति ते
शीतांशूपलपुत्रिकां शशिकरस्पृष्टामिव प्रेयसीम् ॥

(अ) Ratirahasya 2. 2-3.

(आ) ŚP 3192-93.

(*b*) दन्तौघेन ŚP ; तरसा चु° ŚP.

(*c*) °तट ŚP (printing error).

(*1*) पुत्तिकां ŚP.

Śārdūlavikrīḍita metre.

Those lovers who fondle the tresses of their beloveds, kiss the forehead and eyes, give (pleasurable) pain to their lips by their lips and teeth, kiss frequently their cheeks, imprint nail-marks in the regions below the neck and armpits, press hard their bosoms and pound at their breasts and give gentle strokes with their palms on the navel ; do the sportful activity in the house of love as is done by the trunk of an elephant and press hard at their knees, ankles and toes with their counterparts—doing such pleasing activities by embracing the beloved they melt in ecstasy as does the moonstone under the influence of the moon's rays. (A. A. R.).

11304

केचन वितरन्ति धनं
केऽपि तु तत्सार्धमप्यसुभि: ।
आद्या वदान्यकीर्ति
हन्त लभन्ते परे कदर्यत्वम् ॥

(आ) SSB 342. 43.

Udgīti-ārya metre.

Some people give wealth (liberally for charity), but some others part with it along with their lives (when they die), the former people get the fame of generosity, the others, O wonder, get the name of misers. (A. A. R.).

11305

केचिज् जना: पण्डितमानिनो हि
भवन्ति दुर्युक्तिकथाप्रसङ्गे ।
क्षणार्द्धमप्यूहति सच्चरित्रं
श्लाघ्यं विदु: सत्पुरुष: स्वबुद्धया ॥

(आ) NBh 155.

(*d*) or सत्पुरुषं NBh.

Upajāti metre ( Indravajrā and Upendravajrā ).

Some people consider themselves learned by indulging in abuses of other people in assemblies ; but good people are able to guess the good deeds of others in a moment and know them as such by their own intelligence. (A. A. R.).

11306

केचित् कण्टकिन: कटुत्वकलिता: केचिद् द्विजिह्वाश्रया:
स्तब्धा: केचन केऽपि सत्तमदला: केचित् सदा निष्फला: ।
अत्यन्तं फलिनोऽपि नीरसफला वृक्षा इव स्वामिनो
जाता: सम्प्रति कुत्र यान्तु पथिकाश्छायाफला-काङ्क्षिण: ॥

(आ) Any 114. 56.

Śārdūlavikrīḍita metre.

Some (trees) are full of thorns, some possess bitterness, others are resorted to by double-tongued serpents, some others are stunted [obstinate], others have good leaves (only) [arrogant] and some others are devoid of fruits ; still some others, though full of fruits, are insipid in taste—such are the trees similar to employers [masters] now-a-days ; where are the travellers, desiring shade and fruits, to go ? (A. A. R.).

11307*

केचित् तिलस्य कुसुमं शुकचञ्चुमन्ये
नासां वदन्ति कथयाम्यहमन्यदेव ।
संरक्षितो निजशरासनसंनिधाने
कामेन केतकदलैकमयो निषङ्गः ॥

(आ) SR 260. 117, SSB 74. 4.

Vasantatilakā metre.

Some say that the damsel's nose is (similar to) the flower of the sesame plant, others say that it is like a parrot's beak; but I have a different thing to say; it is the quiver made of *ketakī*-leaves preserved by Cupid in the proximity of his bow [the curved eye-brows] ! (A. A. R.).

11308

केचित् पल्लवलीलया परिमलैरन्ये फलैः केचन
च्छायाभिर्घनशीतलाभिरपरे केऽपि द्विरेफस्वरैः ।
प्रत्येकं मुदमुद्धरन्ति तरवः सर्वैरमीभिः पुनः
पान्थानां गुणवत्त्वमिन्द्रियगणे दत्तं रसाल त्वया ॥

(आ) Any 122. 113.

Śārdūlavikrīḍita metre.

Some trees give joy to the people by the play of their tender leaves, others by their fragrance, some others by their fruits, some by their thick and cool shade, still others by the humming of bees resorting to them; but O mango tree, you are able to give pelasure to all the senses of the travellers. (A. A. R.).

11309*

केचित् पाणिसरोजकोषविलसन्मुक्तालिमालामिति
प्रोचुर्बाहुभुजङ्गभीषणफणाहालाहलं वापरे ।
अन्ये तु प्रखरप्रतापहुतभूक्केतुं महासिं करे
मन्येऽहं तव वैरिवृन्दवनितावैधव्यधूमध्वजम् ॥

(आ) PV 143. (a. Granthakṛt).

(*b*) °भिषी° PV (var.).

Śārdūlavikrīḍita metre.

Some say, my lord, that the sword held in your hand is a swarm of bees released from the shining lotus of your hand, others say that it is the terrible *hālāhala* poison in the frightful hood of the serpent of your arm; others opine that it is the brilliance of the fire of your unbearable valour; but I consider that it is the flag of smoke of widowhood of the wives of your rival princes. (A. A. R.).

11310

केचित् पिबन्ति पानीयम् अपि नारीनिरूपितम् ।
दशामुखार्थितं पश्य दीपकस्तैलमश्नुते ॥

(आ) SuM 13. 11.

Some people drink water offered by women; but see the vicissitudes of some; the lamp drinks the oil coming through a wick. (A. A. R.).

केचित् पुरवराकाराः see No. 11330.

11311

केचित् प्रथमजन्मानः केचिज् जन्मशताधिकाः ।
केचिच् चासंख्यजन्मानः केचिद् द्वित्रिभवा नराः ॥

(आ) ŚP 4340.

Some people are born for the first time, others have more than a hundred births, some others undergo innumerable births and other men have only two or three births (before they attain liberation from worldly ills). (A. A. R.).

केचित् प्रभावगुणिनोऽत्र see No. 11313.

11312

केचित् प्राञ्जलिमिच्छन्ति केचिद् वक्रं वचो बुधाः ।
केचित् कथां रसस्फीताम् अतः सर्वं विधीयते ॥

(अ) Vet Intr. 3.
(आ) IS 1900.
(*a*) प्राञ्जलम् Vet (var.).
(*b*) वक्त्रं Vet. (var ).

Some people desire the folding of palms [verses of a supplicatory character], other wise men desire fine turns of expression on sarcasm, others are fond of stories that are full of sentiments ; hence (to satisfy all these various tastes) all the different types are given here. (A. A. R.).

**केचित् सुभावगुणिनोऽत्र** see No. 11313.

11313

**केचित् स्वभावगुणिनोऽत्र यथा कपित्था**
**वार्ताकपाकसदृशा भुवि सन्ति चान्ये ।**
**दृष्टा उषाणफलतुल्यजडास्तथान्ये**
**तेन त्रिधैव भुवनत्रितयेऽपि सत्त्वा: ।।**

(अ) Cr 298 (CRr 2. 62, CPS 47. 59).
(*a*) प्रभावगुणिनोऽत्र (सुभा°) CR (var.); स्वभावगुणिनोऽपि (प्रभा°; सुभा°) CR (var.) ; कपित्था: CPS.
(*b*) वार्ताकुपाकसदृश (°कशाक°) CR (var.), CPS.
(*c*) दृष्टान् (°ष्ट्वा) CR (var.) ; °फलतल्यजडास् CR (var.).
(*d*) भुवने त्रितयेऽपि CR (var.) ; भुवनत्रितयेति (°थेवि) CR (var.) ; सत्वा CR (var ).

Vasantatilakā metre.

Some people have a good nature like the wood apples ; there are others in the world like the fruit of the egg-plant ; others are seen to be dull like the *uṣaṇa* [black pepper] ; thus in all the three worlds people are of three kinds (A. A. R.).

11314

**केचित् स्वभावलुब्धास्**
**तीव्रतरां यातनामपि सहन्ते ।**
**न तु संत्यजन्ति वित्तं**
**मात्सर्यमिवाधमा: सततम् ।।**

(आ) SRK 69. 3 (a. Sphuṭaśloka), IS 7844, SRM 2. 1. 281.

Āryā metre.

Some people are parsimonious by natural disposition and undergo (stoically) all kinds of severe painful experiences ; but they never like to spend money, as are low people who never give up their envy of other's welfare. (A. A. R.).

11315

**केचिदज्ञानतो नष्टा: केचिन् नष्टा: प्रमादत: ।**
**केचिज् ज्ञानावलेपेन केचिन् नष्टैस्तु नाशिता: ।।**

(अ) Cr 299 (CLr 2. 11, CNG 110, CRT 8. 51, CM 47).
(आ) ŚP 1437, VS 2764, SR 153. 14 (a. VS), SSB 480. 14, Sadāca 180. 201, SRS 2. 2. 2, SH 1179.
(*c*) केचित्स्वभावतो नष्टा: CRT ; केचिद् (°चित्) CL (var.) ; ज्ञानविलोपेन (°वलो° ; °वलेप) CL (var.); अज्ञानविलोपेन CL (var.); आज्ञावले° CL ; जनावलेपेन CL (var.).
(*d*) केचि (°चिन्) नाष्टी (नास्ति) तिभाषणात् CL (var.) ; केचिद् CL (var.), SRS ; नष्टेन CRT ; नष्ट: स्वभावत (°त:) CL (var.) ; दुष्टैश्च SRS.

Some are lost due to ignorance ; some due to negligence ; some due to arrogance of wisdom ; some due to influence of those who are lost already.

11316

**केचिद् गदा: केऽपि सचापबाणान्**
**अन्ये कृपाणीमपरे च शूलम् ।**
**शक्त्यृष्टिमन्ये मुसलं परे च**
**प्रोत्तानहस्ता: परिनर्तयन्ति ।।**

(आ) SR 128. 33, SSB 438. 31.
(*b*) कृपाणीरपरे SSB.

Indravajrā metre.

Some hold in their hands maces, others bows and arrows, some others swords, yet others tridents or spears; some others hold the *śakti*-weapon and others pestles—stretching out these in their hands they whirl them (as though in a dance). (A. A. R.).

11317

केचिद् देव सहन्तेऽत्र लोकत्रयहितैषिण: ।
सामान्या अपि कामादेर् आवेगं कृतबुद्धय: ॥

(अ) KSS 10. 60. 2.

(*b*) लोकद्वय° KSS (NSP).

Some ordinary men even, being kindly disposed towards the three worlds, resist with firm resolution the disturbance of love and other passions. (C.H. Tawney).

11318

केचिद् दैवात् स्वभावाद् वा कालात् पुरुषकारत: ।
संयोगे केचिदिच्छन्ति फलं कुशलबुद्धय: ॥

(अ) Y 1. 350 (in some texts 1. 349).

(आ) IS 1901, Pr 366 (?)

Some[1], on account of destiny, or on account of accident, on account of time, and on account of human effort, or in combination; some expect the resulting fruit, these with keen intellect. (J. R. Gharpure).

1. Expect fruit.

11319

केचिद् द्यूतकरा भवन्ति कतिचिद् भिक्षाचरा: किंकरा:
केचित् कर्मकरा: परे धनवतां श्लाघाकरा: केचन ।
स्कन्धासक्तपटच्चराद्यनुचरा शोकार्कांकिचित्करास्
तेऽमी कामिवरा: पुरा समभवन् वेश्यासु ये गोचरा: ॥

(अ) Mugdhopadeśa (KM VIII) 51.

(आ) GVS 573.

Śārdūlavikrīḍita metre.

Some become gamblers, a few others take to begging, others are servants, some others manual labourers, still others take to eulogising rich people; becoming followers (of the rich) tucking tattered garments on their shoulders and unable to do any good for themselves due to worry, these people were the chosen lovers of harlots in former days! (A. A. R.).

केचिद्धा(द् हा)रिद्रसंकाशा: see No. 11329.

11320*

केचिद् बद्धा: सहेलं निजभवनगता मोचिता: केऽपि केचिद्
गेहाद् गेहान्तराणि क्षणमपि गमिता: केऽपि नीता निबन्धम् ।
हत्वा हत्वा च केचित् प्रतिपदमदयं प्रापिता व्यर्थभावं
क्षोणीनाथस्य तस्योन्नतभुजपरिघेनारय: सारयश्च ॥

(आ) SR 113. 288, SSB 408. 306.

Śārdūlavikrīḍita metre.

Some were imprisoned sportively, others were released when they reached their homes, others were taken from one house to another and others were bound, some others were struck at every step mercilessly and were frustrated: thus were treated the enemies as well as the chessmen by the powerful and elevated hand of the king. (A. A. R.).

11321

केचिद् भयेन विभजन्ति विनीतभावम्
अन्ये जना विभवलोभकृतप्रयत्ना: ।
केचिच्च साधुजनसंसदि कीर्तिलोभात्
सद्भाववाञ्जगति कोऽपि न साधुरस्ति ॥

(अ) Cr 300 (CRr 2. 61), CPS 47. 58.

(आ) VS 3449 (a. Candragopin).

(*a*) हि भजन्ति [वि°] VS.

(*b*) विभवलोकक्कतप्रयत्नाः (°कृताः प्र°) CR (var.).

(*c*) साधुजनसंमधु CR (var.).

(*d*) सद्भाववान् CR (var.).

Vasantatilakā metre.

Some people are well behaved due to fear, other men make efforts to be so motivated by greed of wealth, there are others who are actuated by desire for fame in the assembly of the good : in this world there is none who is good by natural disposition as such. (A.A.R.).

11322

केचिद् भोजनभङ्गनिर्भरधियः केचिच्च निद्रालसाः
केचिन् माल्यविलेपनैकनिपुणाः केचिच्च गानोत्सुकाः ।
केचिद् द्यूतकथामृगव्यमदिरानृत्यादिबद्धादराः
केचिद् वाजिगजोक्षयानरसिका धन्यास् तु धर्मे रताः ॥

(अ) IS 1902, Subh 255. Cf. No. 11323.

(*c*) °बद्धादरा Subh.

(*d*) °पान° [°यान°] Subh.

Śārdūlavikrīḍita metre.

Some people have their minds excessively attached to eating or fasts, others take to the indolence of sleep, others are very clever in the use of flower-garlands and unguents, some others are eager to cultivate music and yet others are fond of gambling, stories, hunting, wine, dance, etc., there are others who enjoy with zest sporting with horses, elephants, oxen and vehicles; but fortunate are those who are interested only in righteousness. (A. A. R.).

11323

केचिद् रागेषु मग्नास् तरुणहरिणदृग्वृन्दकेलीषु केचित्
केचिद् विद्याविनोदे सुललितकवितापद्धतौ चापि केचित् ।
केचिद् गोशस्त्रवाजिव्रजगजवसनस्वर्णरत्नादिकेषु
द्वित्राः कृष्णाङ्घ्रिपद्मप्रचुरमधुझरीपानभाजो भवन्ति ॥

(अ) Vai 25. Cf. No. 11322.

Sragdharā metre.

Some people are immersed in love affairs, others in the sports of the gazelle-eyed young damsels, some others in the joys of learning, yet others in the path of the tender art of poesy; there are others who take delight in bull (fights), weapons, horse (racing), elephants, clothes gold, gems, etc. ; only two or three are there to enjoy the flowing honey in the lotus of the feet of Śrī-Kṛṣṇa. (A. A. R.).

11324

केचिद् वदन्ति धनहीनजनो जघन्यः
केचिद् वदन्ति गुणहीनजनो जघन्यः ।
व्यासो वदत्यखिलवेदविशेषविज्ञो
नारायणस्मरणहीनजनो जघन्यः ॥

(आ) SR 375. 242, SSB 274. 132, Bahu-darśana 6, IS 7506.

(*c*) धोयी [व्या°] Bahu°; °शास्त्र° [°वेद°] Bahu°; °दर्शी [°विज्ञो] Bahu°.

Vasantatilakā metre.

Some say that people devoid of wealth are inferior, others opine that they are inferior who are devoid of virtues ; Sage Vyāsa, who has a special knowledge of all scriptures says that that person is inferior who does not remember, (with devotion), Lord Viṣṇu. (A. A. R.).

11325

केचिद् वदन्त्यमृतमस्ति पुरे सुराणां
केचिद् वदन्ति वनिताधरपल्लवेषु ।
ब्रूमो वयं सकलशास्त्रविचारदक्षा
जम्बीरनीरपरिपूरितमत्स्यखण्डे ॥

(आ) Vidy 828.

Vasantatilakā metre.

Some people say that nectar is found in the city of the gods, others say that it is in the sprout-like lip of a damsel; but we, who are proficient in discriminating the worth of all sciences, say that it is found in *matsyakhaṇḍa* [sweetmeat] filled with the essence of a citron fruit ! (A. A. R.).

11326

केचिद् वस्तुनि नो वाचि केचिद् वाचि न वस्तुनि ।
वाचि वस्तुनि चाप्यन्ये नान्ये वाचि न वस्तुनि ॥

(आ) Sar 1. 93 (p. 67), IS 1903, Pr 367, Virat 57 (p. 22).

(*a*) न (*contra metrum*) IS.

Some distinguish themselves on account of the contents and not on account of the form (of their poetical works); others on account of the form and not on account of the contents; (while) some others on account of both—the form and the contents; and yet others neither on account of the form nor contents. (S. Bhaskaran Nair).

11327

केचिन् निद्रागताः केचित् कथयन्ति बहिर्गताः ।
केचिदन्तर्गताः केचिन् नो जाने क्व गता इति ॥

(आ) SSg 157, SRM 1. 2. 168.

Some speak when they are asleep, others when they have gone out; still others when they are inside, and in the case of some I know not where they are gone for this purpose. (A. A. R.).

11328–30*

केचिन् नीलोत्पलश्यामाः केचित् कुमुदसंनिभाः ।
केचित् किञ्जिल्कसंकाशाः केचित् पीताः पयोधराः ॥
केचिद् हारिद्रसंकाशाः काकाण्डकनिभास् तथा ।
केचित् कमलपत्राभाः केचिद् हिङ्गुलकप्रभाः ॥
केचित् पुरवराकाराः केचिद् गजकुलोपमाः ।
केचिदञ्जनसंकाशाः केचिन् मकरसंस्थिताः ॥

(अ) MBh (MBh [Bh] 3. 186. 66–68, MBh [R] 3. 187. 57–59, MBh [C] 3. 12879–81).

(*c*) हारिद्र° [कि°] MBh (var.).

(*d*) केचिद् विलवत्प्रभाः or केचिन् मकरसंस्थिताः MBh (var.); पीनाः or पीत° MBh (var.).

(*e*) द्विरदसंकाशाः or हरिद्रासदृशाः or कुंजरसंकाशाः MBh (var.).

(*f*) केचिन् मकरसंनिभाः or केचित् काकनिभास् तथा or केचित् कारंडवप्रभाः MBh (var.); कारंडवनिभास् MBh (var.).

(*g*) कुरंदकनिभाः केचित् MBh (var.).

(*h*) हिंगुलसप्रभाः or किंशुकसप्रभाः or हिंगुलसंनिभाः or अंकुरितप्रभाः or हिंगुलिकप्रभाः or हि स्फटिकप्रभाः MBh (var.).

(*i*) केचित् प्लवाकाराः or केचिच्च तुहिनाकाराः MBh (var.).

(*j*) अलिकुलो° MBh (var.); कूलोपमास्तथा or मरकतप्रभाः [ग°] MBh (var.).

(*k*) कुंजर° [अञ्जन°] MBh (var.).

(*l*) °वर्चसः or °धूसराः or °संनिभाः [°संस्थिताः°] MBh (var.).

And some of clouds are of the hue of the blue lotus; and some of that of the water-lily; and some resemble in tint the filaments of the lotus and some are purple and some are yellow as turmeric and some of the hue of crow's egg. And some are bright as the petals of the lotus and some red as vermilion. And some resemble palatial cities in shape and some herds of elephants. And some are of the form of the lizards, and some of crocodiles and sharks. (P. C. Roy).

11331*

केचिन् मारशरं च केऽपि भुजगं केऽप्यागदन् कुन्तकं
केचिद् यौवनरङ्गमुद्धतधियश्चान्ये महोल्काव्रजम् ।
मन्येऽहं त्रिगुणाश्रितं परमहानन्दैकदूतं वर-
प्रच्छन्नोपनिषच्छ्रुतं तव शिवापाङ्गं मदन्तर्गतम् ॥

(आ) PV 242 (a. Veṇīdatta).

(*a*) केऽप्यादरा PV (var.).

Śārdūlavikrīḍita metre.

Some say it is the arrow of Cupid, others that it resembles a snake, some others as a javelin, other haughty people say that it is the dancing floor of youth and still others as a mass of flames; but methinks, your glance, O Śiva, is the essence of the well-guarded Upaniṣads, the one messenger of great bliss, possessed of the three qualities and residing in my heart. (A. A. R.).

11332

केचिन् मूलाकुलाशाः कतिचिदपि पुनः स्कन्धसंबन्ध-
भाजश्
छायां केचित् प्रपन्नाः प्रपदमपि परे पल्लवानु-
न्नयन्ति ।
अन्ये पुष्पाणि पाणौ दधति तदपरे गन्धमात्रस्य पात्रं
वाग्वल्ल्याः किं तु मूढाः फलमहह नहि द्रष्टुमप्यु-
त्सहन्ते ॥

(अ) BhPr 243.

Sragdharā metre.

Some long for its root, others for its boughs, others take to its shelter, others seek for its fore-parts, others pluck off its leaves. Others carry its flowers in their hands, others too are satisfied with its fragrance alone. It is but a pity that of the creeper in the form of speech, the ignorant dare not even see the fruit.[1] (J. Shastri).

1. L. H. Gray translates this verse:
Some (have their) hopes <confused at the root>; some again, (are) <sharing connection with the trunk>; some (have) <reached the shade; others <bring shoots up to the fore-foot (of the tree)>; others carry <flowers> in (their) hand; then others (are) a vessel <simply of perfume>; ([for] some [have their] hopes <occupied with the Primal cause>; some, again [are] <devoted to the relations of the *Skandha* [metre]>; Some [have] <attained to beauty [of diction]>; others <raise up strength to exalted verse>; others carry <gallantry> in [their] hand; then others [are] a vessel of the <connection> of words [with one another]>); but fools, alas, cannot perceive the fruit of the tendril of speech!

11333

केचिन् मृगमुखा व्याघ्राः केचिद् व्याघ्रमुखा मृगाः ।
तत्स्वरूपविपर्यासाद् विश्वासो ह्यापदां पदम् ॥

(अ) Cr 301 (CRr 7. 66, CPS 216. 104), GP 1. 114. 61.

(आ) VS 2738.

(*c*) स्वरूपपरिज्ञाने GP (GPy as above); स्वरूपविपर्यस्तद् (°से GPy) CR, GPy.

(*d*) विश्वासस्तु (ह्यविश्वासः GP) पदे पदे GPy, GP; व्यापदा CR (var.); स्वापद CR (var.).

Some tigers have faces resembling a deer, and some deer look like a tiger in the face; due to this metamorphosis of one's natural form it is dangerous to trust appearances. (A. A. R.).

11334*

केचिल्लोचनहारिण: कतिपये सौरभ्यसंभारिण:
केऽप्यन्ये फलधारिण: प्रतिदिशं ते सन्तु हन्त द्रुमा: ।
धन्योऽयं हरिचन्दन: परिसरे यस्य स्थितै: शाखिभि:
शाखोटादिभिरप्यहो मृगदृशामङ्गेषु लीलायितम् ॥

(आ) ŚP 992 (a. Srī-Puṣpākaradeva), AP 47, ZDMG 27. 635, Regnaud VI 62 (a. Puṣpākara), Regnaud II 141, Any 115. 67, SR 237. 53, SSB 635. 14, RJ 505 (a. Puṣpākara).

(*b*) फलहारिण: Any.

Śārdūlavikrīḍita metre.

Some trees captivate the eyes, others possess fragrance, some others bear fruits—thus alas ! are the trees everywhere; but blessed is the *haricandana* [yellow sandal tree], for, even trees such as the *śākhoṭa* growing near it are sportively used (as sandal) by deer-eyed damsels. (A. A. R.).

11335

के चोरा: के पिशुना:
के रिपव: केऽपि दायादा: ।
जगदखिलं तस्य वशे
यस्य वशे स्यादिदं चेत: ॥

(अ) Vaidi 7.

Upagīti-āryā metre.

Who are robbers, who are tale-bearers ? who are enemies and who are the kinsmen ? To that man who has the mind under control the whole world comes under his sway. (A. A. R.).

11336

केतककुसुमामोद-
प्रणयी नयपण्डितो भृङ्ग: ।
कण्टकभयं न गणयति
न भवति विरसो रज:पुञ्जै: ॥

(आ) AnyS 70. Cf. No. 11340.

Upagīti-āryā metre.

The bee, clever in policy, is attached to the fragrance of the *ketakī*-flower; he does not mind the thorn therein, nor is he dispirited by the mass of its pollen. (A. A. R.).

11337

केतकगर्भे गन्धा-
दरेण दूरावमी द्रुतमुपेता: ।
मदनस्यन्दनवाजिन
इव मधुपा धूलिमाददते ॥

(अ) ĀrS 2. 176.

Āryā metre.

Attracted by the fragrance in the interior of the *ketakī*-flowers, there have come quickly the bees, as if they were the horses yoked to the chariot of Cupid and take in the pollen. (A. A. R.).

11338

केतक तव सौन्दर्यं
सौरभ्यं सौकुमार्यं च ।
सर्वं विफलं जज्ञे
सर्वज्ञेनावजज्ञे यत् ॥

(आ) Kavik 1. 37.

Upagīti-āryā metre.

O *ketaka*, your beauty and scent/ and tender touch withal— / fruitless all are turned / by Śiva's indifference. (K. Krishnamoorthy).

11339*

केतकद्युतिनिभं भुवनान्तस्
तन्महः प्रकृतिशीतलमिन्दो: ।
कस्य नो वपुषि चन्दनलेप:
कान्तितश्च गुणतश्च बभूव ॥

(अ) Vikram 11. 41.

Svāgatā metre.

On whose body in the world did not that naturally cool effulgence, like the liquid *ketaka*- flower, of the moon become a paint of sandal-paste both in brightness and quality ? (S. C. Banerji).

11340

केतकीकुसुमं भृङ्गः खण्ड्यमानोऽपि सेवते ।
दोषाः किं नाम कुर्वन्ति गुणापहृतचेतसः ॥

(आ) ŚP 822, VS 724, SR 81. 8 (a. VS), SSB 356. 16, SRK 185. 8 (a. ŚP), IS 7845, SuB 11. 9, Any 79. 35 and 126. 150, Vyās 10* *ad* 98, VP 10. 69. Cf. No. 11336.

(*a*) केतके VS (var.); कुसुमैर् SuB.

(*b*) खर्जमपि Vyās; पीड्यमानोऽपि VS; शोभते [सेव°] SuB.

(*c*) दोषान् किन्नाम पश्यन्ति Vyās (var.).

(*d*) °चेतसाम् Any 126. 150.

The bee resorts to the *ketakī*-flower although he gets injured (by its thorns); what indeed can the faults do to one when one's mind is captivated by the virtues ? (A. A. R.).

11341*

केतकीकुसुमपाण्डुरदन्तः
शोभते प्रवरकाननहस्ती ।
केतकीकुसुमपाण्डुरदन्तः
शोभते प्रवरकाननहस्ती ॥

(अ) Nāṭyaśāstra 17. 70,

Svāgatā metre. (Samudga-Yamaka).

The very big wild elephant with its tusks as pale-white as *ketakī*-flowers, looks beautiful; and the elephant-like large forest looks beautiful with *ketakī*-flowers as its pale-white tusks. (M. Ghosh).

11342

केतकीगन्धमात्रेण वस्त्वन्यत् क्रियते यथा ।
क्वचित् सत्सङ्गतस्तद्वद् दुर्गुणः सुगुणायते ॥

(अ) Lau 8.

Just as the very fragrance of the *ketakī*-flower changes an object, so also good association makes a bad man acquire good qualities. (V. Krishnamacharya).

11343**

केतकीपत्रकुष्ठैला- दलकेसरचूर्णतः ।
दिव्यगन्धं भवेद् वारि मोहितालिकदम्बकम् ॥

(आ) ŚP 3007,

By the powder of the leaves and filaments of cardomoms and of the *kuṣṭha*-plants and *ketakī*-leaves, water gets a divine fragrance which completely captivates the mass of bees. (A. A. R.).

11344**

केतकीपत्रसदृशम् अङ्गं यस्य प्रतीयते ।
विद्यात् केतकिवज्रं तु तीक्ष्णधारं महागुणम् ॥

(आ) ŚP 4638.

The sword which resembles the leaf of the *ketakī* in shape may be known as *ketakivajra*[1]; it has a sharp edge and possesses great merits. (A. A. R.).

1. A particular variety of sword.

11345

केतक्यः कटुकण्टकाः कुमुदिनी दोषोदयान्मोदते
जायन्ते विकलाः कलावति पुनः पङ्केरुहां पङ्क्तयः ।
अन्यानि प्रसवानि षट्पदपदन्यासैरवाञ्चि क्वचिद्
भृङ्गो भ्राम्यति कल्पवृक्ष विपदामन्तर्भवन्तं विना ॥

(आ) SR 224. 111, SSB 613. 75.

Śārdūlavikrīḍita metre.

The *ketakī*-flowers have sharp thorns, the lily rejoices by the presence of *doṣā* [faults *or* nightfall], the rows of lotus-flowers become helpless [fade] when the moon rises; other flowers are all spoiled by being invaded by the legs of (the six-footed) bees; O Kalpa-tree, without you the bee wanders in the midst of all kinds of dangers! (A. A. R.).

11346

केतक्यः कण्टकैर्व्याप्ता नलिन्यः पङ्कसंभवाः ।
विलासिन्यः सकुट्टन्यः क्व रत्नमनुपद्रवम् ॥

(अ) P (PT 1. 107, P Tem 1. 99, PS 1. 95, PN 2. 73, PRE 1. 106), cf. Ru 62. Cf. मांस्पाकोत्कटमद्यगन्धिविहर°.

(आ) VS 2299.

(*a*) कर्णकैर् [कण्ट°] PN; कण्टकः PRE.

(*b*) विलासिन्यः सकुट्टन्यः [न° प°] VS (var.).

(*c*) वि° स° tr. PS; सकुट्टिन्यः PRE; सर्वकुटिन्यो PN; कुट्टिन्यश्च or कुट्टीलिन्यो or कुललिन्यो or कुटिल्यश्च or सुकुटिल्य or सुकौटिल्यं or सकौजिल्या or सकापट्या or कनद्यश्च विहिंसिन्यः or कुटिलिम्न्यो विलासिन्यः or कुनद्यस् तु विहंसिन्य or सर्वकुटिन्यो वि° PS (pp. LXIX and CXLVI).

*Ketakī*-flowers are beset with thorns; water-lilies grow out of the mud; wantons are attended by bawds; where is there a jewel without a flaw? (F. Edgerton).

11347

के दस्यवः सन्ति कुवासनाख्याः
संबोध्यते कः सदसि प्रविष्टः ।
मातेव का या सुखदा सुविद्या
किमेधते दानवशात् सुविद्या ॥

(अ) Praśnottara-ratnamālā in Mouatsberichte der kön. Preuss. Ak. d. Wiss. zu Berlin 1868, p. 110; (not found in the KM ed. nor in the Tibetan text).

(आ) IS 1904.

(*a*) कुवासनाख्याः Praśn°, IS; (editor's suggestion as above).

(*c*) मातेन Praśn°, IS; (editor's suggestion as above).

Upajāti metre (Indravajrā and Upendravajrā).

Who are the robbers? Inclination to do wrong actions. Who gets well instructed? He who enters the assemblies of learned people. Who gives happiness like the mother? Good learning. What increases by liberal donations? Good knowledge. (A. A. R.).

11348

केदार एव कलमाः परिणामनम्राः
प्राचीनमामलकमर्घति बालनीलम् ।
उर्वारुकं स्फुटति निर्गतगर्भगन्धम्
अम्लीभवन्ति च जरत्त्रपुसीफलानि ॥

(आ) JS 229. 24, KāvR 101. 26–102. 2, KHpk 266 (p. 189).

(*b*) or °कमृध्यति [°कमर्घति] JS; पाकनीलम् [बाल°] KāvR, KHpk.

(*c*) एर्वा° KāvR, KHpk; स्फुटनि° [स्फुटति नि°] KāvR, KHpk.

Vasantatilakā metre.

Rice-plants bend down when ripe in the fields, old myrobalans become valuable with a slight blue colour, cucumbers break up when they give out fragrance, and matured *trapusī*-fruits become sour in taste. (A. A. R.).

11349**

केदारगाहसमये कृष्णसर्पो विलोक्यते ।
चेत् पलाशद्रुमारूढः सुभिक्षं च वदेत् तदा ॥

(आ) ŚP 2521.

When one enters one's rice-field, if a black serpent is seen remaining on a *palāśa*-tree, then it [that omen] indicates that there will be a plentiful crop that year. (A. A. R.).

11350**

केदारपाल्यां गेहे वा शशको दृश्यते यदि ।
महासुभिक्षं जानीयाद् भीतानां चापि निर्भयम् ॥

(आ) ŚP 2519.

If on the boundary bunds of rice-fields or in the house a rabbit is seen, then [by that omen] one should infer that there would be an excellent harvest that year and freedom from fear to those who are afraid. (A. A. R.).

11351*

केदारभाजा शिशिरप्रवेशात्
पुण्याय मन्ये मृतमुत्पलिन्या ।
जाता यतस् तत्कुसुमेक्षणेयं
यातश्च तत्कोरकदृक् चकोरः ॥

(अ) Naiṣ 7. 35.

(आ) SR 259. 88 (a. Naiṣ), SSB 73. 31.

Indravajrā metre.

At the advent of the winter, I ween, the lily of the field died to gain a happier existence; for, its flowers became Damayantī's eyes and its buds the *cakora*-bird's eyes. (H. K. Handiqui).

11352*

केदारस्थानमेकं रुचिरतरमुमानाट्यलीलावनीकं
प्रालेयाद्रिप्रदेशे प्रथितमतितरामस्ति गङ्गानिवेशे ।
ख्यातं नारायणस्य त्रिजगति बदरीनाम सिद्धाश्रमस्य
तत्रैवानादिमूर्तेर्मुनिजनमनसामन्यदानन्दमूर्तेः ॥

(अ) Vijñāna-śataka 50 (in BhŚ p. 218).

Sragdharā metre.

There is the one greatly celebrated holy place of pilgrimage, the Kedāra-sthāna, highly pleasing by being the dancing ground of the goddess Pārvatī, situated on the Himālayas on the banks of the Gaṅgā; and there is the other, the holy hermitage by name Badarī, celebrated in all the three worlds, the abode of Lord Viṣṇu, the one without beginning and the embodiment of bliss to the minds of the sages. (A. A. R.).

11353*

केदारे कीदृशो मार्गः कुत्र शेते जनार्दनः ।
स्त्रीचित्तं कुत्र रमते स्वामी किं वक्ति चेटिकाम् ॥

(अ) VMM 4. 71[1].

(आ) SR 200. 41, SSB 556. 41.

1. A riddle of *Bahiralāpa*-variety.

How is the path in the rice-field? (*Upari* : above). Where does Viṣṇu sleep? (*Pāthasi* : on the water of the sea). Where does the mind of a woman delight? (*Nare* : in man). What does the master say to the maid? (*Uparipāthasinare* : there is no water above).[1] (A. A. R.).

11354*

केदारे नववारिपूर्णजठरे किंचित् क्वणद्दर्दुरे
शम्बूकाण्डकपिण्डपाण्डुरतरप्रान्तस्थलीवीरणे ।
डिम्भा दण्डकपाणयः प्रतिदिशं पङ्कच्छटाचर्चिताश्
चुम्रूश्चुम्रुरिति भ्रमन्ति रभसादुद्यायिमत्स्योत्सुकाः ॥

(आ) SkV 226, Prasanna 95 a, Kav 116.

(*a*) °वारिपूरिततटे Prasanna.

(*b*) °काण्डज° Prasanna; °पाण्डरत° Kav, Prasanna; °रतत° [°रतर°] SkV, Kav.

(*d*) °भ्रूरिति Kav; रभसां त्वं वापि Prasanna.

Śārdūlavikrīḍita metre.

In the paddy field flooded with fresh water/where the frogs begin to croak/and where the prickly cane along the bank is whiter than heaped pearls, / the children, sticks in hands and smeared with mud, / run after the rising fish, / yelling "chubhroo, chubhroo !" (D. H. H. Ingalls).

11355*

के द्रुमास् ते क्व वा ग्रामे　　सन्ति केन प्ररोपिताः ।
नाथ　मत्कङ्कणन्यस्तं　येषां मुक्ताफलं फलम् ॥

(अ) Padmaśrī's Nāgara-sarvasva 13. 32.

(आ) ŚP 3184, IS 1905, Sāh *ad* 3. 148 (p. 57). Cf. No. 10369.

(*a*) चारामे [वा ग्रामे] ŚP.

(*c*) मद्भूषणे न्यस्तं ŚP ; मत्कङ्कणे न्य° Nāga°.

(*d*) मुक्ताफल ŚP (printing error).

My lord, what trees are they, and in what village, and by whom planted of which the seed-pearls of my bracelet are the fruits ?[1] (*Bibl.-Ind.* 9).

1. Quoted in Sāh as an example of silliness (asking as if from ignorance, even of what is perfectly well known).

11356*

केन क्रमेण त्वियथाद्वितीया
　　तेनाधिकं सुन्दरि भायिताभूः ।
यच्छाम्यति व्याकुलितेक्षणाया
　　नाद्यापि ते कम्पकलानुबन्धः ॥

(अ) Maṅkhaka's Śrīkaṇṭhacarita (KM 3) 12. 89.

(आ) VS 1446 (a. Maṅkhaka).

Indravajrā metre.

You are one without a second [matchless], yet in what manner, O charming one, have you become more and more frightened ? For, your tremor persists continuously and even now, with your eyes bewildered by fear, it does subside. (A. A. R.).

11357*

केन गिरिशस्य दत्ता
　　बुद्धिर्भुजगं जटावनेऽर्पयितुम् ।
येन रतिरभसकान्ता-
　　करचिकुराकर्षणं मुषितम् ॥

(अ) ĀrS 2. 169.

Āryā metre.

By whom was the idea given to Lord Śiva to place serpent in the mass of his matted hair ? For, by this, the pleasure of clutching the hair by the hands of his beloved wife in the course of love-sports has been robbed ! (A.A.R.).

11358

केनचिद् दान्तकृत्येन　　कुलगोत्रविमर्दिना ।
मदेन बहुधा भिन्नं　　मातङ्गं मन्यते जनः ॥

(आ) SNī 3. 6.

(*b*) °विमर्दिनम् SNī (KM).

By some restraining deed which adversely affects the good name of the family and his clan, and puffed up with a good deal of arrogance—such a man the people call an outcaste.

[By strokes with its tusks which dig up the principal mountains and covered with ichor all over—people consider it as a (mighty) elephant.] (A. A. R.).

11359*

केनचिन् मधुरमुल्बणरागं
　　बाष्पतप्तमधिकं विरहेषु ।
ओष्ठपल्लवमपास्य मुहूर्तं
　　सुभ्रुवः सरसमक्षि चुचुम्बे ॥

(अ) Śiś 10. 54.

(आ) SR 317. 16 (a. Śiś), SSB 173. 15 (a. Māgha), Sar 5. 216 (p. 633).

Svāgatā metre.

By some lover was kissed the tear-filled cool eyes of the charming girl for a short time, leaving out the tendril-like lower lip which was sweet and highly red but very much heated by the hot sighs during the days of separation. (A. A. R.).

11360*

केन प्राप्तो भुवनविजय: क: कृती क: कलावान्
केनाव्याजं स्मरचरणयोर्भक्तिरापादिता च ।
यं ध्यायन्ती सुतनु बहुलज्वालकन्दर्पवह्नि-
प्रोद्यद्भस्मप्रचयरचितापाण्डिमानं दधासि ॥

(आ) SkV 743, Kav 456.

(c) बहल° Kav.

(d) °रचितं पा° Kav.

Mandākrantā metre.

Who is he, victorious in the world,/ blessed with merit and with art; / who offered at the feet of Love / such sincere devotion / that you, so fair, in pining for him / should assume this pallor / composed of ashes rising from / the flaming fire of love ? (D. H. H. Ingalls).

11361*

केनाकारि भवो निषेधपरत: कामाह कान्तां हरे:
भू: सम्बोधनमत्र किं च विदितं को वात्र स्वप्नार्थक: ।
किं वा दाशरथेर्भवेच् शुभतरं कृष्णस्य सम्बोधनं
किं वा वल्गति रामभक्तिनिरतश्चान्तं पुन: पठ्यताम् ॥

(आ) Vidy 750 (a. Śrī-Bholānātha)[1].

1. A riddle.

Śārdūlavikrīḍita metre.

Who has made the universe to assume a negative aspect ? Who is spoken of as the beloved of Viṣṇu ? What is the address of the earth ? What is the meaning of a dream ? Does the address of Kṛṣṇa become more auspicious than that of Rāma ? What does one completely devoted to Śrī-Rāma dance for ? The end may be read again. (A. A. R.).

11362

केनाघ्रातमुदारमस्य कुसुमं कैश्चुम्बितं केसरं
पीत: केन रसोऽस्य केन रजसा चोद्वेल्लितं केन वा ।
हे हे मुग्धमधुव्रत व्रज जवादन्यांस्तरून् पुष्पितान्
उत्तालेऽत्र वृथैव पिप्पलतरौ किं किंचिदासाद्यते ॥

(आ) VS 746.

Śārdūlavikrīḍita metre.

Who has joyfully inhaled its fragrance ? Who has tasted [kissed] its filaments ? Who has drunk of its juice and who has adorned himself with its pollen and shaken [fondled] by it ? Oh innocent [foolish] bee, go quickly to other trees in bloom. In this tall *pippala*-[holy fig]tree do you get even a little thing at all ? (A. A. R.).

केनाङ्गनापि कुप्येन see कोशांशेनाथ कुप्येन.

11363

केनाञ्जितानि नयनानि मृगाङ्गनानां
को वा करोति रुचिराङ्गरुहान् मयूरान् ।
कश्चोत्पलेषु दलसंनिचयं करोति
को वा करोति विनयं कुलजेषु पुंसु ॥

(आ) SSg 210, SR 50. 199, SSB 308. 204, SRK 14. 37 (a. Sphuṭaśloka), SRM 2. 1. 70.

Vasantatilakā metre.

Who has applied collyrium to the eyes of does ? Who makes the tails of peacocks so charming ? Who assembles, so attractively, the petals of lilies ? Who makes men of noble families possessed of modesty ? (A. A. R.).

11364

केनात्र कर्कशकरीरवनान्तराले
बाले बलाद् बकुलकन्दलि रोपितासि ।
यत्राप्नुयुर्मधुलिहस्तव कोमलानि
नो कुड्मलानि न दलानि न कन्दलानि ॥

(अ) Anymuk 7.

Vasantatilakā metre.

Who has forcibly concealed you, O young *bakula*-tree in the midst of these harsh-looking thorny *karīra*-trees ? For, there the honey-sucking bees will not be able to get your tender buds, leaves and young sprouts. (A. A. R.).

केनात्र चम्पकतरो see No. 11367.

11365

केनादिष्टौ कमलकुमुदोन्मीलने पुष्पवन्तौ
विश्वं तोयैः स्नपयितुमसौ केन वा वारिवाहः ।
विश्वानन्दोपचयचतुरो दुर्जनानां दुरापः
श्लाघ्यो लोके जयति महतामुज्ज्वलोऽयं निसर्गः ॥

(आ) SR 51. 230, SSB 310. 236, SH fol. 45 b (316).

(*b*) स्नपयति नुतः SH.

(*d*) लोकैर् SH ; °मुज्ज्वलो° SH.

Mandākrāntā metre.

By whom were the sun and the moon directed to blossom the lotus and the lily ? By whom was the cloud instructed to drench the earth with the (welcome) rain ? This is the effulgent and praiseworthy natural disposition of the great which is efficient in promoting joy in the universe and which is unattainable by wicked people. (A.A.R.).

11366

केनाध्यापितमास्थितं क्व नु कदाधीतं क्व वा वर्तितं
तद्विश्राम्यतु कुत्र जातमथ कैः पुष्टं तदालोच्यताम् ।
काले सोऽपि कुहूमुखो यदि जगत्कर्णामृतं कूजति
प्राग्जन्मार्जितभाग्यवैभवमिदं कः स्तोतुमीष्टे कविः ॥

(अ) DikAny 84.

Śārdūlavikrīḍita metre.

By whom was the cuckoo instructed and cared for ? When did he learn ? Where did he remain ? Well, let that be. Where was he born and by whom was he brought up ? Just think over this. But that cuckoo sings at the appropriate time [spring] sheddding nectar as it were into the ears of the people. This is the power that comes out of the good fortune earned in previous births. Which poet is capable of praising it (adequately) ? (A. A. R.).

11367

केनापि चम्पकतरो बत रोपितोऽसि
कुग्रामपामरजनान्तिकवाटिकायाम् ।
यत्र प्ररूढनवशाकविवृद्धलोभाद्
भो भग्नवाटघटनोचितपल्लवोऽसि ॥

(आ) ŚP 1003 (a. Vijjākā), AP 85 (cf. AB 525), JS 111. 29 (a. Bijjākā), RJ 575 (a. Vijjāka), SRK 206. 4 (a. ŚP), Skm (Skm [B] 1927, Skm [POS] 4.58.2) (a. Vīra), SR 238. 67 (a. ŚP), SSB 636.4 (a. Vijjākā), SSkṛP 1. 122, Any 118. 85, Kav p. 107, Regnaud VI 148 (a. Vijjaka), IS after 7845.

(*a*) केनात्र Skm, ŚP (in AP), SRK, SR, SSB.

(*c*) प्रवृद्धवनशाक° SRK, SR, SSB; °शाख° [°शाक°] Any; °लोभा Skm.

(*cd*) °लोभगो or °लोभभो JS (var.).

(*d*) गोभ° ŚP, JS, Skm, SRK, Any.

Vasantatilakā metre.

O *campaka*-tree! you have been planted by someone in a garden near (the houses) of wicked wretches of a bad village, where, through their greed, enhanced by the full-grown fresh greens (you have been now reduced to such a state) that your twigs are fit for the repair of broken fences (only). (J. B. Chaudhuri).

11368*

केनापि मे विलसितेन समुद्गतस्य
कोपस्य किं नु करभोरु वशंवदा भूः ।
यन्मां विहाय सहसैव पतिव्रतापि
यातासि मुक्तिरमणीसदनं विदूरम् ॥

(अ) BhV 3. 9.

(*d*) मुक्त° BhV (C).

Vasantatilakā metre.

O lady, whose thighs resemble the back of the hand from the wrist to the root of the smallest finger, were you influenced by anger, caused by some (improper) action of mine, that you suddenly went away to a distant house of your friend *mukti*[1] and abandoned me although you were a devoted wife? (H. D. Sharma).

1. Final beatitude.

11369

केनाप्यनर्थरुचिना कपटं प्रयुक्तम्
एतत् सुहृत्स्वजनबन्धुमयं विचित्रम् ।
कस्यात्र कः परिजनः स्वजनो जनो वा
स्वप्नेन्द्रजालसदृशः खलु जीवलोकः ॥

(अ) Śānt 2. 2.

(आ) SR 375. 244 (a. Śānt), SSB 274. 134, Pad 90. 51, IS 1906.

(*a*) °कठिना [°रुचिना] Śānt (var.).

(*b*) °तनय° [°स्वजन°] Śānt (var.), SR, SSB.

(*c*) भोः कथय कः or कः किल सुहृत् Śānt (var.); कथमयं or कथमिह [°परिजनः] Śānt; सुजनो [स्व°] Śānt; मयं ज° [ज°] Śānt (var.) (hypermetric).

Vasantatilakā metre.

By someone having a taste for trouble-making this deceit has been practised : this relationship of friend and kinsman is all wonderful. Who is whose servant, kinsman or other relation? Indeed, this world of the living being is similar to a magic show and a dream. (A. A. R).

11370*

केनाभिमन्युर्निहतः कस्य जीवितमप्रियम् ।
पञ्चानां पाण्डवाग्नीनाम् आत्मा केनेन्धनीकृतः ॥

(अ) Bhāsa's Dūtaghaṭotkaca 1. 6.

(आ) Almm 160.

Who killed Abhimanyu? Who despises his life? Who has made himself as fuel for the fire of the five Pāṇḍava-s? (C. R. Devadhar).

11371*

केनाभ्यसूया पदकाङ्क्षिणा ते
नितान्तदीर्घैर्जनिता तपोभिः ।
यावद् भवत्याहितसायकस्य
मत्कार्मुकस्यास्य निदेशवर्ती ॥

(अ) Kum 3. 4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 39).

(आ) SCSL p. 84. 4.

(*a*) फल° [पद°] Kum (var.).

(*c*) असौ [यावद्] Kum (var.); भवत्वा° [भवत्या°] Kum. (var.).

(*d*) °वर्ति Kum. (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Who desirous of position, has aroused your envy by prolonged austerities? He will straightway become obedient to the command of this my bow with its arrow held ready. (J. Brough).

11372

के नाम न विनश्यन्ति मिथ्याज्ञानान्नितम्बिनीम् ।
रम्यां बुद्ध्वोपसर्पन्ति ये ज्वालां शलभा इव ॥

(अ) P (Pts 4. 86, PtsK 4. 58).

(आ) SR 349. 26 (a. P), SSB 227. 26, IS 1907,

(*c*) य उपसर्पन्ति PtsK.

(*d*) दीपाभां [ये ज्वा°] PtsK; यथा [इ°] PtsK.

Do they not perish, who irrationally considering a woman with beautiful buttocks as delightful approach her? They are like [meet with the same fate as] moths which fly into the flame. (S. Bhaskaran Nair).

11373

केनामृतमिदं सृष्टं मित्रमित्यक्षरद्वयम् ।
आपदां च परित्राणं शोकसंतापभेषजम् ॥

(अ) P (PtsK 2.59). Cf. प्राप्ते भये परित्राणम् and शोकारातिभयत्राणम्.

(आ) IS 1908.

Who has created this nectar—the two syllabic word *mitra* [friend], this protective force against hardships, this remedy against the pains of grief?

11374*

केनायं तव कान्त भालफलके लाक्षारसो लापितः
केनेयं विगुणा गुणाढ्यरभसान्माला कृता वक्षसि ।
इत्युक्तः प्रियया सहासवदनो नत्वा पदाम्भोजयोर्
आलिङ्ग्याशु दृढं कपोलवलये बालां चुचुम्बे चिरम् ॥

(अ) Janśṛṅg 55.

Śārdūlavikrīḍita metre.

"By whom, dear, was the red lac smeared on your forehead? By whom was this garland devoid of *guṇa* [merit *or* thread] placed on your breast, (due to excessive zeal)?" Addressed thus by his beloved, the lover with a laughing face, knelt at her lotus-feet and having embraced her warmly imprinted a kiss, a long one, on her cheek. (A. A. R.).

के नायुद्धयन्न कः see को नायुद्धयन्न कः.

11375

केनासीनः सुखमकरुणेनाकरादुद्धृतस्त्वं
विक्रेतुं वा त्वमभिलषितः केन देशान्तरेऽस्मिन् ।
यस्मिन् वित्तव्ययभरसहो ग्राहकस्तावदास्तां
नास्ति भ्रातर्मरकतमणे त्वत्परीक्षाक्षमोऽपि ॥

(आ) SkV 1023, Prasanna 175 b, Skm (Skm [B] 1725, Skm [POS] 4. 17. 5) (a. Maṅgala), ŚP 1110 (a. Śarvavarman), AP 91, JS 99. 11 (a Śarvavarman), Any 91. 46, SbB 2. 9, SR 218. 70 (a. ŚP), SSB 602. 2 (a. Śarvavarman).

(*a*) आदराद् [आकराद्°] Skm.

(*b*) कथमुपनत: [त्वमभि°] Skm; समभिल° [त्वमभि°] ŚP, JS, Prasanna, Any; वास्मिन् कुदेशे [दे°] Any, ŚP, SR, SSB; ऽपि [ऽस्मिन्] Prasanna.

(*c*) अस्मिन् [य°] Skm.

Mandākrāntā metre.

Who dug you from the mine wherein you dwelt content / and sought to sell you in this distant land; / wherein, oh brother emerald, / let be a purchaser who could afford the price, / there's even not a man to know your worth ? (D. H. H. Ingalls).

11376

केनास्मानतिशेरते विविचरा: श्रुत्या गृहीता हि ते
किं नास्मांश्रुतिराह तानपरधा ब्रूते किमस्मान् स्वकान् ।
सर्वे चेत् पशवो वयं किमितरै: सर्वस्य यो मोचक:
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ।।

(अ) Śivot 11.

Śārdūlavikrīḍita metre.

Those Gods who excel us, they are brought within reach by the Veda-s; have not the scripture said to us thus ? Why speak of them differently from us ? If all of us are His creatures, of what use are they ? He who is the liberator of all, that great master is my god and others we do not even mention by name. (A. A. R.).

11377

केनेन्दु: कुमुदेषु केन तरणि: पद्मेषु केनाम्बुद:
सारङ्गेष्वथ केन शाखिषु मधुर्दाक्षिण्यमध्यापित: ।
तत्तुङ्गानन्नुभूतसौरभपरीवारोपकारं प्रति
श्मश्रूद्वेजितकर्णजाहमनुज: क: प्रेरयत्वीश्वरान् ।।

(आ) Skm (Skm [B] 2192, Skm [POS] 5. 39. 2) (a. Śuṅgoka or Śuṅgauka).
Śārdūlavikrīḍita metre.

Who prompts the moon to blossom the lilies, who the sun to blossom the lotuses, who the cloud to the *sāraṅga*-s[1] and who the spring season to cause the trees to bloom ? Hence to render help to the various things for great and extra-ordinary fragrance, what is man, whose regions of the ears are pained by a beard, to prompt the gods ? (A. A. R.).

1. The cranes *or* the regions of the earth.

11378

केनेयं श्रीर्व्यसनरुचिना शोण विश्राणिता ते
जाने जानुद्वयसजल एवाभिरामस्त्वमासी: ।
वेगभ्रश्यत्तटरुहवनो दुस्तरावर्तवीचि:
कस्येदानीं कलुषसलिल: कूलभेदी प्रियोऽसि ।।

(आ) SkV 1509 (a. Śatānanda), Skm (Skm [B] 1736, Skm [POS] 4. 20. 1) (a. Śatānanda), Kav p. 110.

(*c*) °भ्रस्य° SkV (var.).

(*d*) कूपभेदी Skm (POS) ; श्रियोसि or प्रियोऽपि Skm (var.).
Mandākrāntā metre.

Who delights so in vice, oh River Śoṇa[1], / as to give you all this wealth, / you whom we knew to be so charming/ when your water reached but to our knees ? Who will love you now, with current breaking / the trees upon the shore, with whirlpools hard to cross, / and with muddy waters breaking your own bank ? (D. H. H. Ingalls).

1. D. H. H. Ingalls has : 'Son'.

11379

केनोत्तुङ्गशिखाकलापकपिलो बद्ध: पटाश्ते शिखी
पाशै: केन सदागतेरगतिता सद्य: समापादिता ।
केनानेकपदानवासितसट: सिंहोऽर्पित: पञ्जरे
भीम: केन च नैकनक्रमकरो दोर्भ्यां प्रतिर्णोऽर्णव: ।।

(अ) Mudr 7. 6.

(आ) Almm 161.

(*a*) केनोत्तुंस° (°त्तंस°) Mudr (var.); ऽनलः [शि°] Mudr (var.).

(*b*) पाणौ [पाशैः] Mudr (var.); समासादिता Mudr (BSS), Almm.

(*c*) °शठः or °सदी Mudr (var.).

(*d*) °चलौकनक्र [°न च नै°] Mudr (var.); °निकरो [°मकरो] Mudr (var.); दोष्णा [दो°] Mudr (var.).

Śārdūlavikrīḍita metre.

Who has wrapped up in the border of his garment, fire blazing red with the mass of rising flames ? Who has caused with nooses the sudden stillness of the wind ? Who has captivated in a cage the lion whose mane is perfumed by the elephant's ichor ? And who has crossed with his arms the mighty ocean having innumerable alligators and sharks ?[1] (R. S. Walimbe).

1. Cāṇakya's words about 'good men'.

11380

केऽपि सहस्रंभरयः
कुक्षिंभरयश्च केऽपि केऽपि नराः ।
आत्मंभरयश्च तथा
फलमखिलं सुकृतदुष्कृतयोः ॥

(अ) VCjr 21. 4.

(*c*) नात्मंभर° VCjr; (editor's suggestion as above).

(*d*) °दुःकृतयोः VCjr; (editor's suggestion as above).

Āryā metre.

Some men nourish a thousand, some nourish (only) their own bellies, and some give nourishment ever to themselves alone; so good *deed*[1] and evil deed have their complete fruition. (F. Edgerton).

1. Word in italics is supplied by the editor.

11381

केऽपि स्वभावलब्धास्
तीव्रतरां यातनामपि सहन्ते ।
न तु संत्यजन्ति वित्तं
कौटिल्यमिवाधमाः सहजम् ॥

(अ) Kal 2. 88.

(आ) ŚP 430 (a. Kṣemendra), AP 21, SH 961 and 154*, SR 72.39, SSB 342.39.

(*a*) एवं [केऽपि] Kal.

(*c*) संत्यजति Kal (var.).

(*d*) मात्सर्यम् [कौटिल्यम्] ŚP, AP, SH, SR, SSB; सततम् [सह°] ŚP, AP, SH, SR, SSB.

Āryā metre.

There are, (in this world), some habitual misers who bear up against even the most severe suffering, but never give up (even an iota of) their wealth, just as unworthy persons never part with their inborn crookedness. (S. Bharkaran Nair).

11382

के प्रवीणाः कुतो हीनं जीर्णं वासोंऽशुमांश्च कः ।
निराकरिष्णवो बाह्यं योगाचाराश्च कीदृशाः ॥

(अ) VMM 2. 58[1].

(आ) SR 199. 18, SSB 555. 18.

1. A riddle of *Bahirālapa*-variety.

Who are clever ? (*vijñāḥ* : learned people). From what is an old cloth deficient ? (*navat* : from freshness). Who possesses rays ? (*inaḥ* : the sun). How are the *yogācāra*-sect of Buddhists who have the philosophy of nihilism ? (*vijñānavādinaḥ* : the Buddhist philosophers called Vijñānavādin-s). (A.A.R.).

के भक्ष्यं(°क्षो) भक्षके नित्यं see क्व भक्ष्यं भक्षके नित्यं°

11383

के भूषयन्ति स्तनमण्डलानि
कीदृग्युमा चन्द्रमसः कुतः श्रीः ।
किमाह सीता दशकण्ठनीता
हारामहादेवरतातमातः ॥

(अ) VMM 4. 73.[1]

(आ) ŚP 553, Vidy 743, SR 197. 20, SSB 551. 19, SRK 161. 6 (a. ŚP).

(c) दशवक्त्रनीता Vidy ; °भीता [°नीता] ŚP.

1. A riddle of *Antarālapa*-variety.

Upajāti metre (Indravajrā and Upendravajrā).

What adorns the rounded breasts? Pearl necklace. How is Pārvatī? Attached to Lord Mahādeva [Śiva]. Whence comes the brightness of the moon? From darkness. What did Sītā say when carried away by Rāvaṇa? Alas! Rama, alas! brother-in-law, father, mother. (A.A.R.).

11384*

केयं कान्तिः केशव त्वन्मुखेन्दोः
कोऽयं वेषः कापि वाचामभूमिः ।
सेयं सोऽयं स्वादतामञ्जलिस्ते
भूयो भूयो भूयशस्त्वां नमामि ॥

(अ) Kṛṣṇakarṇāmṛta 1.95 (in some editions 1. 94).

(b) कोऽपि [कापि] Kṛ° (var.).

(c) स्वादुतामञ्जुलश्रीः Kṛ° (var.).

Śālinī metre.

Whence be this dazzling light, oh Keśava! from Thy moon-like face? How indescribable? How past all power of speech this fascinating costume of Thine! Here it is—here it is, the sweetness—the Loveliness perfect. So unto Thee again, and again I bow! (M. K. Acharya).

11385*

केयं भाग्यवती तवोरसि मणी ब्रूषेऽग्रवर्णं विना
कृत्वास्याः प्रथमं विना क्व सहजो वर्णो मणेस्तादृशः ।
स्त्रीरूपं कथमस्य लिङ्गनियमात् पृच्छामि बध्वाकृतिं
मुग्धे त्वत्प्रतिबिम्बमित्यपलपन् राधां हरिः पातु वः ॥

(आ) SR 24. 160, SSB 40. 77.

Śārdūlavikrīḍita metre.

Who is the fortunate (lady) on your chest? *Maṇī* [the gem *Kaustubha*]. You speak without the first syllable *'ra'*. Without the first how can there be such a fine colour in a gem like that? But how is it shaped like a lady? By the rule of gender (that *maṇī* is also *maṇiḥ*: gem). But I am asking you about the lady. Innocent one, it is only your own reflection (in the *Kaustubha*-gem). May the lord Viṣṇu [Kṛṣṇa] who thus outwitted Rādhā (in concealing the name of Lakṣmī) protect you all. (A. A. R.).

11386

केयं माता पिशाची क इव च जनको भ्रातरः केऽत्र कीटा
वध्योऽयं बन्धुवर्गः कुटिलविटसुहृच्चेष्टिता ज्ञातयोऽमी ।
आगर्भं यावदेषां कुलमिदमखिलं नैव निःशेषयामि
स्फूर्जन्तः क्रोधवह्नेर्न दधति विरतिं तावदङ्गे स्फुलिङ्गाः ॥

(अ) Prabodhacandrodaya 2. 33.

(आ) Pad 86. 17 (a. Kṛṣṇamiśra), SuM 27.3, Ek 101. 5–6 and 8–9.

(a) स [च] SuM ; तेऽत्र [केऽत्र] SuM (but A in SuM as above).

(*b*) °विटसरित् SuM ; ऽपि [ऽमी] Ek.

(*c*) °शेषयानि Pad (printing error).

(*d*) विदधति [न द°] SuM ; न द° tr. Ek.

Sragdharā metre.

Who is this mother but a demoness? Who is this father also? What are these brothers but worms? These kinsmen are to be killed as well as relations whose actions are devious and pretending to be friends like the companions of a courtezan. I may destroy this whole family even the babies in the womb; till then the fire of anger blazing forth in me with sparks shall not subside. (A. A. R.).

11387*

केयं मूर्ध्न्यन्धकारे तिमिरमिह कुतः सुभ्रु कान्तेन्दुयुक्ते
कान्ताप्यत्रैव कामिन्ननु भवति मया पृष्टमेतावदेव ।
नाहं द्वन्द्वं करोमि व्यपनय शिरसस्तूर्णमेनामिदानीम्
एवं प्रोक्तो भवान्या प्रतिवचनजडः पातु वो मन्मथारिः ॥

(आ) JS 355. 2, Skm (Skm [B] 33, Skm [POS] 1. 7, 3), SR 8. 104 (a. JS), SSB 13. 91, SRK 4. 6 (a. Sphuṭa-śloka), Sar 2. 349.

(*a*) सुभ्रुकान्ते° SR (printing error).

(*b*) अत्रास्ति [अत्रै°] SR, SSB, SRK; कापि [कामि°] SR, SSB, SRK; भवतु SR, SSB, SRK; जलमुमया [भ° म°] Skm.

(*c*) करोमीत्यपनय SR, SSB, SRK.

(*d*) इत्थं [ए°] SR, SSB, SRK; प्रोक्ते Skm; °वचनजितः SR, SSB, SRK; वश्चन्द्रचूडः [वो म°] SR, SSB, SRK.

Sragdharā metre.

Who is the lady on your head, O enemy of the demon Andhaka? [Why this darkness on your head?]. Where is darkness, Charming one, where there is the brilliant moon? There is a lady there, you passionate lover. That is what I ask. I am not making a *Dvandva*-compound of *kāntā* and *indu* (so as to make the brilliant moon but separates as *kāntā*: a lady). Remove her quickly from your head. When thus spoken by Pārvatī, Śiva could make no adequate reply. May this Lord Śiva grant protection to you all! (A. A. R.).

11388*

केयं लता कमलकोमलकोशगौरी
मल्लीप्रसूनमिलितामलबन्धुजीवा ।
रागारुणाम्बुजदला बदरीफलाढ्या
संवीक्षितामृतरसानुभवं ददाति ॥

(आ) PV 526 (a. Veṇīdatta), SuSS 91.

(*b*) °मितिता° [°मिलिता°] PV (var.).

Vasantatilakā metre.

What is this creeper white and charming like a lotus [body], with jasmine buds [teeth] united with pure *bandhu-jīva*-flower [red lips], having petals that are red [hands and feet] and possessing *badarī*-fruits [bosom], that gives the joy of nectar, the moment we see this? (A.A.R.).

11389*

केयं श्यामोपलविरचितोल्लेखहेमैकरेखा-
लग्नैरङ्गैः कनककदलीकन्दलीगर्भगौरैः ।
हारिद्राम्बुद्रवसहचरं कान्तिपूरं वहद्भिः
कामक्रीडाभवनवलभीदीपिकेवाविरस्ति ॥

(अ) Prasannarāghava 2. 7.

(आ) SR 273. 19 (a. Pra°), SSB 99. 20.

Mandākrāntā metre.

Who is this young lady having limbs that are like a streak of gold drawn on a touchstone, and yellowish white like the shoot of a golden banana, who bears a mass of lustre similar to the essence of turmeric and appears before us like a lamp placed in the topmost part of the sportive house of Cupid ? (A. A. R.).

11390*

केयमभ्युद्यते शस्त्रे मृत्युवक्त्रगते मयि ।
अनावृष्टिहते सस्ये द्रोणवृष्टिरिवागता ॥

(अ) Mṛcch 10. 38 (in some editions 10.37 or 10.39).

(*a*) समुद्यते [अभ्युद्यते] Mṛcch (var.).
(*c*) शस्ये Mṛcch (var.).
(*d*) सम्यग् [द्रोण°] Mṛcch (var.).

Who is this woman[1] who, at the very moment that the sword was poised above me and I[2] had already entered the cavernous jaws of Death, came like a torrential[3] rain that falls on perched and withering fields of grain ? (R. P. Oliver).

1. Vasantasenā.
2. Cārudatta.
3. R. P. Oliver has : 'fecundant'.

केयमवगुण्ठनवती see No. 9976.

11391

के यूयं नो वयमपि च वः के भवामो भवाब्धौ
कर्मोर्मीणां विषमवलनैः फेनवत् पुञ्जिताः स्मः ।
तत् क्षेपीयः क्षयिणि निचये चित्तमाधाय पुत्राः
सर्वारम्भैर्लगत जगतामन्तरात्मन्यनन्ते ॥

(अ) Śānt 3. 6.
(आ) IS 1909.

(*a*) वनमपि [वय°] Śānt (var.); इति [अपि] Śānt (var.) ; किं [के] Śānt (var.).
(*b*) विषय° [विषम°] Śānt (var.) ; °चलनैः or °वलयैः Śānt (var.) ; फेण° Śānt (var.) ; °पुंजताः or °पण्डिताः [पुञ्चिताः] Śānt (var.) ; स्म Śānt (var.).
(*c*) °क्षेपीयाः or उत्क्षेपीयः (°य) Śānt (var.) ; उत्क्षेपाय (°पो यत्) or उत्प्रेक्षीय Śānt (var.); क्षयिणे or क्षयणि Śānt (var.) ; विषये or निचयं Śānt (var.) ; पुत्रः or धीराः [पु°] Śānt (var.).
(*d*) नगत or नयत or भजत or विशत (°ति) [लगत] Śānt (var.).

Mandākrāntā metre.

Who are you to us ? What are we to you ? What are we in the occean of worldly life ? We are like a mass of foam tossed about by the waves in the form of our actions. Therefore, with-drawing the mind from perishable (sense objects) and fixing it on the everlasting and endless inward soul of the universe, may you, children, be ever attached to it with all effort. (A. A. R.).

के यूयं बत नाथ नाथ see कोऽहं वत्स स आर्य.

11392*

के यूयं मुनयः किमत्र तपसे स्थानं समीहामहे
नीवाराङ्कुरदन्तुरा नियमितव्याधास्ति विन्ध्याटवी ।
सा संप्रत्यवनीमहेन्द्र भवतो विद्वेषिवामभ्रुवाम्
अश्रान्तच्युतलोललोचनपयोवन्याभिरन्यादृशी ॥

(आ) Skm (Skm [B] 1590, Skm [POS] 3. 44. 5) (a. Kavirāja-Soma).

(*b*) °व्यालास्ति Skm (POS).
(*d*) °लोचनद्वय° [°लोललोचन°] Skm (var.).

Śārdūlavikrīḍita metre.

Who are you ? We are ascetics. Why have you come here ? We desire for a place to perform penance. The Vindhya forest is full of the sprouts of wild grains and the hunters are checked. That forest, O king, has a different look now with the forest-growings (such as fruits etc.), due to the incessant watering of the region by the tears shed by the ladies of your enemies. (A. A. R.).

के यूयं वद नाथ नाथ see कोऽहं वत्स स आर्य.

11393*

के यूयं स्थल एव सम्प्रति वयं प्रश्नो विशेषाश्रयः
किं ब्रूते विहगः स वा फणिपतिर्यत्रास्ति सुप्तो हरिः ।
वामा यूयमहो विडम्बरसिकः कीदृक् स्मरो वर्तते
येनास्मासु विवेकशून्यमनसः पुंस्वेव योषिद्भ्रमः ॥

(आ) JS 356. 8, Sāh ad 10.641 (p. 261). पश्नो JS (printing error).

(*b*) ब्रूषे विहगस्य JS ; °पतेर्यस्यावतारो JS.

(*d*) °स्मिन् सुवि° JS ; मनसां पुंस्येव Sāh.

Śārdūlavikrīḍita metre.

"Who are you ?"—(playing upon the word '*ka*' which means water also, the addressees reply)—"Forsooth, we are on the ground just now." "Nay (my) question is touching the particularity [*viśeṣa* of your caste or country]." "What says the bird [*vi*] or the lord of the serpents [*śeṣa*] on whom Viṣṇu is sleeping ?" "You are perverse [*vāmā*]"—Aha, how fond is Cupid of deluding people—"this man, robbed of all discrimination, mistakes us men for women [*vāma*-s] !" (*Bibl. Ind.* 9).

11394*

केयूरं न करे पदे न कटकं मौलौ न माला पुनः
कस्तूरीतिलकं तथापि तनुते संसारसारश्रियम् ।
सर्वाधिक्यमलेखि भालफलके यत्सुभ्रुवो वेधसा
जानीमः किमु तत्र मन्मथमहीपालेन मुद्रा कृता ॥

(आ) SR 258. 51, SSB 71. 12, RJ 649, SG 75 (a. Bhānukara).

(*c*) यद्वेधया (*sic !*) सुभ्रुवो [य° वे°] SG.

Śārdūlavikrīḍita metre.

No bracelets in their hands, no anklets in their feet, no garland on their heads nor a mark of musk on their foreheads have been made (when they were created) ; none-the-less the charming eye-browed ones form the essence of worldly life. The creator has evidently written on their foreheads their all-round supremacy. Is it possible that King Cupid has stamped them as such ? (A. A. R.).

11395*

केयूराङ्गदहारकुण्डलकटीसूत्रोपवीतीभवद्-
भोगीन्द्रोद्भटफूत्कृतिव्यतिकरोन्मृष्टाङ्गरागो मुहुः ।
संवर्तोपचितैस्त्रिलोकभसितैर्भूयोपलिप्येत यः
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते ॥

(अ) Śivot 30.

Śārdūlavikrīḍita metre.

That (Lord Śiva) the holy ash on whose person is repeatedly swept away by the breeze produced by the hissing of mighty serpents that adorn him as armlets, bracelets, garlands, ear-pendents, waist-band and sacred thread and who again gets smeared with ashes of the three worlds (destroyed) which are swept on unto him by the winds of Doomsday—that master alone is my god ; as for others they are not (worthy of even being) mentioned by name. (A.A.R.).

11396

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ।
वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥

(अ) BhŚ 76. Cf. भूषणं नरके and नक्षत्रभूषणं.

(आ) SR 85. 14 (a. BhŚ), SSB 366, 32, SuB 3. 30-31, SuM 11. 1, SRK 110. 1 (a. BhŚ), VP 3. 27, SSkṛ 62, Pras 10. 2, IS 1910, Subh 287, SH 374, SSJ 57. 1, SK 6. 115, SU 1412, SSD

2f. 110a, JSub 67. 1, Sadācā 194. 9, SRS 2. 2. 75, Sama 1 क 66 and 2 व 27, SRM 2. 2. 668.

(*a*) केयूराणि न BhŚ (var.); °राणि वि° BhŚ (var.); °रा न (हि) भू° BhŚ (var.); सततं [पु°] BhŚ (var.), Pras; हरं च [हारा न] SH; हारो न (°राश्च SuB) चंद्रोज्ज्वलो (°न्द्रप्रभा SuB) BhŚ (var.), SuB, SuM (but some texts as above), Sama 1.

(*b*) कुसुमैर्नालंकृता BhŚ (var.); कुसुमैश्चालंकृता BhŚ (var.); कुसुम (printing error for कुसुमं) न कुञ्चिता SuB (*contra metrum*).

(*c*) एका वाणि ह्यलं° SuB; वागेका (°का:) BhŚ (var.); सा वाणी [वा°] BhŚ (var.); तम् [सं] BhŚ (var.); नितरां or कृतिनं or विमला or सततं [पु°] BhŚ (var.); पठ्यते [धा°] BhŚ (var.); SuM (var.).

(*d*) सा वाग्वैव हि भूषणं भुवि नृणां वाग्भूषणं भूषणं BhŚ (var.); (ऽ)खिल° (°लं) [ख°] BhŚ (var.), SuB; किल [ख°] SRM; न क्वचित् [भू°] BhŚ (var.); चाक्षयं [भू°] SuB.

Śārdūlavikrīḍita metre.

Armlets do not adorn a person, / or necklaces luminous like the moon; / or ablutions, or ointments, / or blossoms, or beautiful hair. / Eloquent speech which is polished well/is the only true embellishment. / Other ornaments waste away, / while the jewels of eloquence last to grace a man. (B. Stoler Miller).

11397*

केयूरीकृतकङ्कणावलिरसौ कर्णान्तिकोत्तंसित-
ब्यालोलालकपद्धति: पथि पुरो बद्धाञ्जलि: पृच्छति ।
यावत् किंचिदुवन्तमात्मकमितुस्तावत्स एवेत्यथ
व्रीडावक्रितकण्ठनालमबला कै: कैर्न भिन्ना रसै: ॥

(आ) SkV 713, Prasanna 139 a, Kav 426, Skm (Skm [B] 772, Skm [POS] 2. 60. 2) (a. Rājaśekhara), JS 193. 10 (a. Rājaśekhara); SbB 3. 51, 4. 721, 4. 824 and 4. 887, Kav p. 87.

(*a*) कर्णावतंसीकृत° Skm, JS; कर्णेऽर्पितोत्तं° Prasanna.

(*b*) °पक्षति: (*sic !*) Kav; पति SkV (var.); पुरोब° [पुरो ब°] SkV.

(*d*) °काण्डमबला JS; °वक्रितकंपनाल° SkV (var.); भि° न कै: कै: र° tr. JS.

Śārdūlavikrīḍita metre.

With bracelets slipping to her upper arm / and row of curls beside her ear atremble / she raises her clasped hands to ask upon the way/ for tidings of her lover./ When suddenly she realizes it is he / with whom she speaks, shamefacedly/ the flower stem, her neck bends low/ as the emotions crowd upon her. (D. H. H. Ingalls).

11398*

केयूरीकृतकङ्कणीकृतजटाजूटावतंसीकृत-
ज्यावल्लीकृतकुण्डलीकृतकटीसूत्रीकृताहीश्वर: ।
पायाद् वस्तिलकीकृतप्रियतमादर्शीकृताक्षीकृत-
द्यूतारम्भपणीकृतेन्दुशकल: कात्यायनीकामुक: ॥

(आ) SR 7. 82 (a. JS wrongly, see No. 11397), SSB 11. 74.

(*b*) °सूत्रा° SSB.

(*d*) °रम्य° SSB (printing error).

Śārdūlavikrīḍita metre.

May that lord, the fond lover of Kātyāyanī [Pārvatī], on whom mighty serpents form the armlets, bracelets, the tying string of his matted hair, the bowstring, ear-pendants and waist-band, and whose crescent moon in his crest-ornament, the mirror for his wife, the eye of his beloved and the pawn when commencing the game of dice with his wife, protect you all. (A. A. R.).

11399

केलिं कल्पय कोलबाल लवलीवल्लीदलान्याहर-
न्नुल्लासैरभिगर्ज सैरिभ भज त्वं पङ्कतल्पोत्सवम् ।
म्लानिं मुञ्च मयूर दूरय भयं दर्पाञ्चितः पञ्चतां
युष्मन्निर्मथनप्रपञ्चचतुरः प्राप्तः स पञ्चाननः ॥

(अ) Anymuk 44.

Śārdūlavikrīḍita metre.

Eating the tender leaves of the *lavalī*-creeper may you sport freely, O young boar; roar with pleasure, O buffalo and resort to the pleasure of your couch of mud; leave off your dejection, O peacock, and banish afar all fear; for, the proud lion who is efficient in the destruction of all of you, has met with his death. (A. A. R.).

11400

केलिं कुरुष्व परिभुङ्क्ष्व सरोरुहाणि
गाहस्व शैलतटनिर्झरिणीपयांसि ।
भावानुरक्तकरिणीकरलालिताङ्ग
मातङ्ग मुञ्च मृगराजरणाभिलाषम् ॥

(आ) ŚP 920 (a. Ānandavardhana), AP 9, VS 623 (a. Ānandavardhana), PV 703 (a. Ānandavardhana), SR 231. 68 (a. VS), SSB 625. 19 (a. Ānandavardhana), Pad 102. 63 (a. Ānandavardhana), SuSS 623, SRK 177. 4 (a. ŚP), Any 32.61, RJ 445, Regnaud VII 108 (a. Ānandavardhana).

(*a*) परीधुंक्ष PV (MS).

(*b*) माहस्व [गा°] PV (MS).

(*d*) °वधाभि° [°रणाभि°] PV.

Vasantatilakā metre.

Sport (as you please), eat in plenty the lotuses, plunge into the waters of rills that come down through the mountain slopes, O elephant, who are fondled by the trunk of the she-elephant, full of love; but leave off all desire to battle with the king of beasts [the lion]. (A. A. R.).

11401

केलिं विहाय नववल्लिमतल्लिकायां
त्वत्सौरभाहृतमनाः समुपागतस्त्वाम् ।
हे मालति प्रणय संवलितं वदामो
नायं मधुव्रतयुवा समुपेक्षणीयः ॥

(आ) PV 700 (a. Śaṅkaramiśra).

(*a*) °मनाल्लिकायां PV (MS).

(*b*) °हृतमानार° [°हृ स°] PV (MS).

(*c*) प्रलय° [प्रणय] PV (MS); वादमो (*sic !*) PV (MS) (*contra metrum*).

(*d*) नायां (*sic !*) PV (MS).

Vasantatilakā metre.

Leaving off his sports with excellent fresh creepers the bee has come to you, O *mālatī*-[jasmine] creeper, attracted by your fragrance. I tell you this in all affection for you: this young bee should not be discarded by you. (A. A. R.).

11402

केलिः प्रदहति मज्जां
शृङ्गारोऽस्थीनि चाटवः कटवः ।
बन्धवयाः परितोषो
न स्यादनभीष्टदंपत्योः ॥

(अ) P (Pts 1. 175, PtsK 1. 191). Cf. No. 11403.

(आ) SR 352. 14 (a. P), SSB 232. 14, IS 1914.

(*a*) लज्जां [म°] PtsK.

(*c*) बन्धक्या PtsK.

(*d*) किंचिदिष्टं भवेत् प° PtsK.

Āryā metre

The play (of her husband) burns her marrow, his love her bones, his kind words are harsh for the adulteress; husband and wife who are both not fond of each other are not happy. (F. Kielhorn, in Pts I *Notes*, p. 16).

11403

केलि: प्रदहति मज्जां
शृङ्गारोऽस्थीनि चाटव: प्राणान् ।
न करोति मनस्तुष्टिं
दानमभव्यस्य गृहभर्तु: ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 816, Kuṭṭ [KM] 794). Cf. No. 11402.

(*a*) यज्ञ: Kuṭṭ (KM); लज्जां Kuṭṭ (KM) (var.).

(*b*) कटव: [प्रा°] Kuṭṭ (KM) (var.).

Āryā metre.

When the husband, the lord of the house is uncultivated, the sports of the lady (with that husband) burns the marrow, love-sports the bones, coaxing words the very vital breath; it gives no satisfaction to the mind at all. (A. A. R.).

11404–08*

केलिकाननशकुन्तकूजित-
च्छाद्यमानगलकन्दलस्वना: ।
प्राप्नुवन्ति न विदग्धतागुणं
यत्र दर्शयितुमेणलोचना: ॥

यत्र तिष्ठति विरोधमुद्वहन्
दाहत: प्रभृति तेजसा सह ।
मेचकक्रमुककाननावली-
मीलितोष्णकिरणार्चिषि स्मर: ॥

यत्र मारुतविधूतकेतक-
व्रातधूलिधवलासु भूमिषु ।
कामिनीशरणमाश्रिते स्मरे
भर्गवह्निरिव भस्मसादभूत् ॥

नारिकेलफलखण्डताण्डव-
क्षुण्णतत्कुहरवारिवीचय: ।
यत्र यान्ति मरुत: स्मरास्त्रतां
धूतपक्वकदलीसमृद्धय: ॥

अध्युवास वनवासमण्डलं
तद्दिनानि कतिचिन् नृपात्मज: ।
योषितामुपवनस्थलीभुव:
कर्तुमद्भुतविलाससाक्षिणी: ॥

(अ) Vikram 5. 19-23.

Rathoddhatā metre.

The prince, in order to make pleasure-gardens of the ladies witness to the strange sports, lived for a few days in that *vanavāsamaṇḍala* where the gazelle-eyed women, with their voices eclipsed by the songs of the birds of pleasure-groves, do not attain the merit of those who are skilful; where hearing hostility towards fire, since (his) being burnt up, Cupid lives in the rays of the sun obstructed by the multitude of the forests of the blue areca-nuts; where Cupid having taken shelter with women on the lawns whitened by the pollens of a host of *ketaka*-flowers, shaken by the wind, the fire of Śiva was as if reduced to ashes; where the winds making the water inside the coconuts agitated by their movement and shaking the host of mature banana-plants assume the form of Cupid's weapon. (S. C. Banerji).

11409*

केलिचलाङ्गुलिलम्भित-
लक्ष्मीनाभिर्मुरद्विषश्चरणः ।
स जयति येन कृता श्रीर्
अनुरूपा पद्मनाभस्य ॥

(आ) SR 14. 10, SSB 24. 10.

Āryā metre.

That foot of Lord Viṣṇu whose toe touched playfully the navel of his wife Lakṣmī is victorious, in as much as she was made a fitting wife to him that has a lotus at his navel. [The leg of Viṣṇu played the lotus to her navel]. (A. A. R.)

11410*

केलिद्रुमाः क्ष्मातलमागतासु
संगृह्य पुष्पाणि नितम्बिनीषु ।
भारान्न भङ्गः समजायतेति
गर्वादिवोच्चैः शिरसो बभूवुः ॥

(अ) Vikram 10. 45.

Indravajrā metre.

The ladies with heavy buttocks, having come down to the ground after gathering flowers, the pleasure-trees held their heads alofts as if out of pride that there has been no breach under the weight. (S. C. Banerji).

11411*

केलिनिलयं सखीमिव
नयति नवोढां स्वयं न मां भजते ।
इत्थं गृहिणीमर्थे
स्तुवति प्रतिवेशिना हसितम् ॥

(अ) ĀrS 2. 150.

Āryā metre.

She leads the newly married wife to the chamber of love-sports, as if she were a lady-friend : but she herself has no dalliance with me. When the young man thus praises his wife, the neighbour only laughed. (A. A. R.).

11412*

केलिप्राङ्गणकुट्टिमेषु न पुनः क्रीडन्ति पृथ्वीभृतां
यद्गण्डस्थलदानदुर्दिनपयःपङ्केषु मग्नाः श्रियः ।
उन्मीलत्क्रमशृङ्खलाकलकलप्रेङ्खोलखेलैः पदैर्
उत्तिष्ठन्ति परागपुञ्जशयनात् त्वत्कुञ्जराग्रेसराः ॥

(अ) Vikram 11. 82.

(*d*) °त्कुज्जराग्रेसराः Vikram (KM) (printing error).

Śārdūlavikrīḍita metre.

Those (elephants) in the mud of the flow of ichor on whose cheeks goddesses of royalty are plunged, belonging to kings, do not play on the paved grounds of pleasure-compounds; your principal elephants are rising from their bed of heaps of pollens with their legs sporting with the gradually increasing jingling of chains. (S. C. Banerji).

11413*

केलीकन्दलितस्य विभ्रममधोर्धुर्यं वपुस्ते दृशोर्
भङ्गीभङ्गुरकामकार्मुकमिदं भ्रूनर्मकर्मक्रमः ।
आपातेऽपि विकारकारणमहो वक्त्राम्बुजन्मासवः
सत्यं सुन्दरि वेधसस्त्रिजगतीसारं त्वमेकाकृतिः ॥

(आ) KHpk 93 (p. 104), Dhv *ad* 3. 93 (p. 505).

(*a*) °मधो धुर्यं KHpk (var.); दृशौ Dhv.

(*b*) भङ्गी भ° KHpk (printing error) ; भ्रूर्नर्म° KHpk (but in some editions as above).

(*d*) °सारस् Dhv.

Śārdūlavikrīḍita metre.

Your body, charming lady, is the essence of wine to the eyes for the display of sportive movements; the knitting of the eye-brows is charming like the bow of Cupid; the wine of your lotus-face is a cause of the fluttering of the heart when it is seen; truly, your form is the essence of the three worlds created by the creator, Lord Brahmā. (A. A. R.).

11414*

केलीकलासु कुशला नगरे मुरारेर्
आभीरनीरजदृश: कति वा न सन्ति ।
राधे त्वया महदकारि तपो यदेष
दामोदरस्त्वयि परं परमानुराग: ।।

(आ) PG 191.

(*a*) निपुणा [कु॰] PG (var.).

(*b*) ॰पङ्कजदृश: [॰नीरज॰] PG (var.).

(*d*) परमानुरागी PG (var.).

Vasantatilakā metre.

Are there not any number of damsels among the cowherds who are lotus-eyed, and clever in sportive fine arts, in the city of Śrī-Kṛṣṇa? You, Rādhā, must have done great penance, for, Kṛṣṇa is greatly in love with you. (A. A. R.).

11415*

केलीकौतुकमादराच्छ्रवणयोरालीभिराश्राव्यते
बालाभिस्तु पुर: पुरेव रजसि क्रीडार्थमाहूयते ।
चेतो याति न वा ततस्तदुभयोरेणीदृश: सांप्रतं
मध्ये चुम्बकयोरय:शकलवन्निष्पक्षपातं मन: ।।

(आ) SR 256. 54, SSB 67. 62.

(*d*) ॰वन्नि:प॰ SR.

Śārdūlavikrīḍita metre.

Her friends were saying playful and interesting things into her ears with all solicitude, and young girls were playing in the dust in front of her and were inviting her to join them. But the mind of the deer-eyed one does not go now to either of them, but it remains with (strict) impartiality between the two like a piece of iron in the midst of two lodestones. (A. A. R.).

11416*

केलीगृहे वरतनौ शिशुता नताङ्गी
प्राणेश्वरस्तरुणिमा च परस्परेण ।
आलिङ्ग्य गाढमितरेतरलीनदेहौ
कस्यापि नैकतरनिश्चयमादधाते ।।

(आ) SH (II) fol. 19 b (7) (a. Raghunathopādhyāya).

(*b*) ॰स्तरुणीमा (*sic!*) SH; (editor's suggestion as above).

(*c*) गाटमि॰ (*sic!*) SH; (editor's suggestion as above); ॰लीनादहौ SH; (editor's suggestion as above).

Vasantatilakā metre.

In the pleasure-house, there is the young girl with her frame slightly stooping (due to the weight of her bosom), and there is the lord of her life [husband] united with youth; these two mutually embracing warmly have entered into the body of each other and are thus concealed and to no one is their separate identity clearly discernible. (A. A. R.).

11417*

केलीभि: कलहायमानवलयं सारावहारावलि
प्रेङ्खच्छृङ्खलमेखलाकलकलं शिञ्जानमञ्जीरकम् ।
व्यालोलालकमव्यलीकपुलकं स्वेदाम्भसां जालकैर्
आमीलत्तिलकं कलेवरमलंकारायते केवलम् ।।

(अ) Kṛkā 22.

Śārdūlavikrīḍita metre.

During her sports the bracelets are quarrelling with one another, the pearl-necklace is noisy, there is the confusing *kala kala* sound produced by the swinging girdle, the anklets jingle, the tresses are dishevelled, and the hairs on the

body stand on ends with drops of sweat; only the visible *tilaka*-mark on the forehead adorns her body. (A. A. R.).

11418*

केलीमन्दिरमागतस्य शनकैरालीरपास्येङ्गितैः
सुप्तायाः सरुषः सरोरुहदृशः संवीजनं कुर्वतः।
जानन्त्याप्यनभिज्ञयेव कपटव्यामीलिताक्ष्या सखि
श्रान्तासीत्यभिधाय वक्षसि तया पाणिर्ममा-
सज्जितः ॥

(अ) BhV 2. 83.

(आ) Rasagaṅgā 680. 11–14.

(*d*) °र्ममाधीयत [°र्ममास°] BhV (var.), Rasagaṅgā.

Śārdūlavikrīḍita metre.

When I came to the private apartment, and, after slowly dismissing the maid-servants by means of signs, began to fan the lotus-eyed one who was lying in bed in anger, she recognised me but pretending not to know; and therefore feigning to close her eyes, placed my hand on her bosom with the words: "O friend, you are tired" (H. D. Sharma).

11419*

केलीलोलमरालकं मधुरसास्वादोन्मदेन्दीवरं
स्वच्छस्वादुजलं विकासिकमलं संप्रीणनं
प्राणिनाम्।
कासारं बत कासरः परिपतन्नाकस्मिकं दुर्भगश्
छिन्नाब्जं कलुषाम्बु वीतविहगं शून्यं चकार
क्षणात् ॥

(आ) Kavik *ad* 2. 46 (8).

Śārdūlavikrīḍita metre.

The lake had swans flitting about in sport, the blue lotuses had bees intoxicated by tasting honey, the water was clear and sweet, the red lotuses were in bloom and the whole thing was pleasing to all beings; then alas! all of a sudden a wretched buffalo came and plunged into it; in a moment the lotuses were broken, the water was muddied, the birds flew away and the whole lake had a deserted look. (A. A. R.).

11420*

केलीसद्मनि पद्मसुन्दरमुखी मन्दाक्षमन्देक्षितं
संप्राप्तेति समीक्ष्य निर्भरतराविर्भूतचेतोभुवा।
प्रत्युद्गम्य जवादवारितघनाश्लेषालसा प्रेयसा
पर्यङ्कोपरि कार्यते सुकृतिना पादार्पणानुग्रहम् ॥

(आ) SMH 9. 27 (in KM edn. 9. 25)

(*b*) निर्भि° SMH (KM).

(*c*) °लसात् SMH (KM).

Śārdūlavikrīḍita metre.

Seeing that the lotus-faced charming one with glances exhibiting shyness had arrived at the pleasure-chamber, the lover, his love for her coming in a flood, advanced to meet her and closely embraced her quickly, with equal response from her and then the fortunate one placed her into the couch. (A. A. R.).

11421*

केवलं दधति कर्तृवाचिनः
प्रत्ययानिह न जातु कर्मणि।
धातवः सृजतिसंहृशास्तयः
स्तौतिरत्र विपरीतकारकः ॥

(अ) Śiś 14. 66.

(आ) Sar 1. 89 (p. 64), Virat 55 (p. 22).

Rathoddhatā metre.

The three roots *sṛj* 'to create', *saṁhṛ* 'to destroy' and *śās* 'to rule' denote only the agent of the action in the case of the Lord Viṣṇu as creator etc., and never as the object as being created, destroyed or ruled; but in the case of the root *stu* 'to praise', it is just the opposite (for he praises none, but is praised by all). (A. A. R.).

11422

केवलं पाठमात्रेण यश्च संतुष्यते नरः।
तथा पण्डितमानी च कोऽन्यस्तस्मात् पशुर्मतः ॥

(आ) Quoted in PAn as PdP, Sṛṣṭikh. 18.87 (but not found in PdP [ĀnSS] edn.).

That man who is completely satisfied by merely reading a few books and considers himself as all wise—is there anyone more considered as a beast than such a person ? (A. A. R.).

केवलं प्रियतमा दयलुना see तत्र हंसधवलोत्तरच्छदं.

11423

केवलं व्यसनस्योक्तं भेषजं नयपण्डितैः।
तस्योच्छेदसमारम्भो विषादपरिवर्जनम् ॥

(अ) P (Pts 2. 181, PtsK 2. 196, PM 2.74).

(आ) SR 165. 539 (a. P), SSB 497. 539, IS 1912.

The only remedy for an addiction is effecting its (total) removal and, (thereby), warding off the (resultant) despair—so has been said by the prudent people. (S. Bhaskaran Nair).

11424

केवले कुम्भके सिद्धे रेचपूरकवर्जिते ।
न तस्य दुर्लभं किंचित् त्रिषु लोकेषु विद्यते ॥

(आ) ŚP 4385.

When a person has attained the power to hold his breath by closing the mouth and both the nostrils with the fingers of his right hand and has no need for exhalation and inhalation, then to such a person there is nothing in the three worlds which is unattainable. (A. A. R.).

11425*

केवलोऽपि स्फुरन् बाणः करोति विमदान् कवीन्।
किं पुनः क्लृप्तसंधान- पुलिन्दकृतसंनिधिः ॥

(अ) Tilakamañjarī of Dhanapāla (KM 85) 26.

(आ) JS 45. 33 (a. Dhanapāla).

(*c*) °संधानः JS.

(*d*) पुलिन्ध्रकृत° Tilaka°.

Though the poet Bāṇa is single-handed he shines in such a manner that all other poets are deprived of their pride : What then when he is associated closly with (his son) Pulinda (in the completion of the latter part of the *Kādambarī*) ? [An arrow by itself is capable of putting down the pride of others; What then when it is well aimed having the proximity of a (cruel) hunter ?] (A. A. R.).

11426*

के वा न सन्ति भुवि तामरसावतंसा
हंसावलीवलयिनो जलसंनिवेशाः।
किं चातकः फलमपेक्ष्य सवज्रपातां
पौरंदरीमुपगतो नववारिधाराम् ॥

(अ) Uttaracātakāṣṭaka 3. Cf. No 1824.

(आ) SR 385.337 (a. Cātaka), SSB 592.51, IS 1913.

(*a*) भुवि om. (sub-metric) SR (probably printing error).

(*c*) फलमवेक्ष्य Uttaracā°; सवग्रपातां (*sic !*) Uttaracā°.

(*d*) पौरंदरीं कलयते SSB; °धारि° [°वारि°] IS.

Vasantatilakā metre.

What collections of water on the earth are not crowned with lotuses and garlanded with lines of wild geese ? / But what reward can the *cataka*-bird expect, when he follows eagerly the new main-stream from the sky with its attendant thunder bolts ? (Cowell, in JRAS of 1891, p. 603).

11427

के वा भुवि चिकित्सन्ते रोगार्तान् मृगपक्षिणः।
श्वापदानि दरिद्रांश्च प्रायो नार्ता भवन्ति ते ॥

(अ) MBh (MBh [Bh] 12. 318. 33, MBh [R] 12. 331. 33, MBh [C] 12. 12544).
(आ) IS 1914.
(*a*) कैर्वाहं(ह) विचिकित्संते or किं ते बहु चि° MBh (var.); कैर्वा or केवला (latter hypermetric) MBh (var.); चिकित्स्यंते (°ति) MBh (var.).
(*b*) रोगार्ता or रोगा पशुमृता इव MBh (var.).
(*c*) दरिद्राश्च प्रियोह्यात्मा MBh (var.); श्वपदांश्च MBh (var.); दरिद्राश् MBh (var.).
(*d*) प्रायेणार्ता or विमुक्ताश्च MBh (var.); वांते or वार्ता or नार्ति or वर्ति or वार्ता or वाता or नार्ति or नाह्य or ह्यार्ता or नातन् MBh (var.); हरंति or वहंति MBh (var.).

When animals and birds and beasts of prey and poor men are afflicted by ailments, who treats them with medicines? Indeed, these are not seen to be ill. (P. C. Roy).

11428*

**के वैकटनितंबेन गिरां गुम्फेन रञ्जिताः ।**
**निन्दन्ति निजकान्तानां न मौग्ध्यमधुरं वचः ॥**

(आ) JS 47. 92 (a. Rājaśekhara), SH 452 (a. Vikaṭanitambā), Kav p. 87 and 104, SSB 284. 1.
(*a*) किं [के] JS (var.); कैकट° SSB.
(*c*) निजम्बिनीव [निन्द° निज°] JS (var.).

Who, being delighted by the poetry of the poetess Vikaṭanitambā, does not censure the innocently sweet words of their own wives? (A. A. R.).

11429*

**केशः काशस्तबकविकासः**
**कायः प्रकटितकरभविलासः ।**
**चक्षुर्दग्धवराटककल्पं**
**त्यजति न चेतः काममनल्पम् ॥**

(आ) Sāh *ad* 10. 637 (p. 259) (a. Viśvanātha), SR 371. 127 (a. Sāh), SSB 268. 13 (a. Śaṅkarācārya).
(*a*) °लासः [°कासः] SR, SSB.

Matrāsamaka metre.

The hair, (in whiteness)[1], bears the appearance of a bunch of the *kāśa*-grass; the body, (bent down and hunch-backed), displays the beauty of a young camel's frame; the eyes are facsimiles of a burnt cowry; yet the heart quits not its exorbitant desires. (*Blbl. Ind. 9*).

1. Supplied by the editor.

11430*

**केशः कुन्दमिषाद्विवोपहसति द्रव्यैर्विहीनान् जनान्**
**यूनां ग्रन्थिधनं विलोकितुमिवोद्ग्रीवस्तन-स्तिष्ठति ।**
**प्रेमच्छेदकृपाणवल्लिसुषमां रोमालिरालम्बते**
**यस्याः सा कथमस्तु चेतसि चमत्काराय वाराङ्गना ॥**

(आ) PV 321 (a. Bhānukara), Pad 51. 31 (a. Bhānukara), RJ 820 (Bhānukara), SR 355. 10, SSB 238. 10.
(*b*) °ग्रीवः स्त° Pad.
(*c*) सुषमा Pad.
(*d*) वामक्रमा [वारा°] PV; वामक्रमः [वारा°] PV (MS).

Śārdūlavikrīḍita metre.

Her tresses laugh at men [lovers] without wealth under the guise of the jasmine flowers (that adorn them), her bosom is high as if for the purpose of looking at the wealth secured in a knot by young (lovers), the line of hair on the belly has the brightness of a sword for cutting all (real) love; how then can a harlot create pleasure in the mind (when she has such traits of character)? (A. A. R.).

11431

केशकज्जलशालिन्यो दुःस्पर्शा लोचनप्रियाः ।
यस्मादग्निशिखा नार्यो दहन्ति तृणवन् नरान् ॥

(अ) PdP, Pātālakh. 100. 38.

(*b*) दुःस्पर्शालो° PdP; (editor's suggestion as above).

(*d*) नर: PdP; °रा: PdP (var.); (editor's suggestion as above).

The women are like the flames of lamps shining with soot in the form of their dark hair, and pleasing to the eyes but dangerous to touch; they burn [cause heart-burn to] men as grass. (A. A. R.).

11432*

केशप्रचुरलोकस्य पर्यस्कारि विकासिना ।
शेखरेणेव युद्धस्य शिरः कुसुमलक्ष्मणा ॥

(अ) Śiś 19. 22.

The front of the battlefield was filled with men who were in profusion as hairs and who were moving in various directions prompted by love, as heads of men with a profusion of hairs are adorned with garlands consisting of flowers. (A. A. R.).

केशयांकुरयान् दृशे see No. 11443.

केशलुञ्चनसाम्येऽपि see No. 11456.

11433*

केशवं पतितं दृष्ट्वा द्रोणो हर्षमुपागतः ।
रुदन्ति कौरवाः सर्वे हा केशव कथं गतः ॥

(अ) ŚP 527, SR 186. 1 (a. ŚP), SSB 532. 1, SuM App. III. 6, SRK 151.13 (a. Sphuṭaśloka), SRM 2. 2. 373[1].

(*a*) (के+शवं=केशवं).

(*b*) पाण्डवा हर्षनिर्भराः SuM, SRK, SRM.

(*c*) रुदुः कौ° SRK, SRM.

(*d*) हा हा केशव केशव SuM, SRK, SRM.

1. A riddle of *Kūṭa*-variety. Cf. L. Sternbach, *Indian Riddles* ......, paras 60-66.

Seeing a dead body [*śavam*] fallen into the water [*ke*] a carrion crow [*droṇa*] is very pleased (that it can have feast); but the jackals [*kaurava*-s] howl in disappointment, 'Alas! O God Kṛṣṇa, how has it gone?' (A. A. R.).

11434

केशवगात्रश्यामः
कुटिलबलाकावलीरचितशङ्खः ।
विद्युद्गुणकौशेयश्
चक्रधर इवोन्नतो मेघः ॥

(अ) Mṛcch 5. 3.

Āryā metre.

Like Viṣṇu the cloud towers aloft; and it is black as the body of the Lord of the Discus[1]. The sinuous line formed by the flying birds outlines the conch[2] of the God; and by the lightnings he is clothed in a tunic of bright silk. (R. P. Oliver).

1. Keśava.
2. R. P. Oliver has: 'trumpet'.

11435*

केशस्तनादिग्रहणे हर्षादिभ्रमिते मुखे ।
दुःखाविष्करणं तन्व्या यत् तत् कुट्टमितं मतम् ॥

(अ) Padmaśrī's Nāgarasarvasva 13. 29.

(आ) ŚP 3181.

(*b*) हर्षादप्रतिमे Nāgara°.

When a (slim) young lady (pretends) to show pain when her hair is pulled (in love-sports) or bosom pressed, and when

the face is turned in the ecstasy of the moment, it is termed *kuṭṭamita* [the affected repulse of a lover's endearments on caresses]. (A. A. R.).

11436 Omitted

( Vidy 916, SSNL 108 ; extremely corrupt )

11437**

केशा: कालालिसंकाशा जायन्ते दशवत्सरम् ।
घृष्टं तु राजतं चूर्णं ताम्रं नागं विचूर्णितम् ।।

(आ) ŚP 3067.

Hair turns lustrous black like a swarm of bees and remains thus for ten years when the powder of silver, copper and tin is rubbed into it. (A. A. R.)

11438

केशा: काशनिभा: कपालफलके त्वग्भिस्तरङ्गायितं
काचेनोचिततारकेण खचिते पर्यश्रुणी लोचने ।
अङ्गानामवसादितापि च गिरां कम्पस्तथाप्येष मे
मोह: स्नेहमयो न मुञ्चति मन: कस्मै समावेद्यताम् ॥

(आ) Skm (Skm [B] 2253, Skm [POS] 5. 51. 3) (a. Suvrata).

(*a*) कपोल° Skm (POS).

Śārdūlavikrīḍita metre.

My hair is similar to (white) *kāśa*-flowers on the head, the skin has a wavy appearance, the tear-filled eyes seem to possess pupils of glass [glassy eyes], the limbs have become weak and emaciated, and there is a tremor in the words when speaking — none-the-less delusion of affection never leave my mind ; to whom shall I tell (all these for sympathy) ? (A. A. R.).

11439

केशा: किमपराध्यन्ति क्लेशानां मुण्डनं कुरु ।
सकषायस्य चित्तस्य काषायै: किं प्रयोजनम् ॥

(आ) VS 2294, SCSL 14 (p. 72).

What harm has your hair done ? Perform the tonsure on your sins. What earthly good is a monk's robe to a mind besmirched. (J. Brough, in SCSL).

11440

केशा: पाकमुपागता: शिथिलतामङ्गेऽप्यनङ्गो गत:
सर्वाङ्गं वलिवेष्टितं प्रियतमा सभ्यं जनत्वं गता ।
ये चान्ये गुणशालिनोऽपि सुहृदस्ते चापि याता दिवं
तन्मां मुञ्च घनागमं व्रज वनं चेत: कुत: स्थीयते ॥

(आ) Skm (Skm [B] 2252, Skm [POS] 5. 51. 2) (a. Taraṇika or Taralika[1]).

(*b*) सर्वाङ्गं वलिवेष्टितं om. Skm (POS) (instead suggested वार्धक्याद् वलिभङ्गिनी) ; प्रिय° [प्रिय°] Skm (POS) (printing error).

(*c*) चान्ये Skm (POS).

1. In Skm (POS).

Śārdūlavikrīḍita metre.

Hair has turned grey, all erotic passion has dried up in the limbs, all the limbs are covered with wrinkles, and the beloved wife has gone to a better world. The other friends, possessing virtues, have all gone to heaven. Therefore, O mind, leave me, go to the forest for scriptural study, why do you remain here ? (A. A. R.).

11441*

केशा: संयमिन: श्रुतेरपि परं पारं गते लोचने
अन्तर्वक्त्रमपि स्वभावशुचिभि: कीर्णं द्विजानां गणै: ।
मुक्तानां सतताधिवासरुचिरं वक्षोजकुम्भद्वयम्
इत्थं तन्वि वपु: प्रशान्तमपि ते रागं करोत्येव न: ॥

(अ) BhŚ 139.

(आ) SR 314. 69 (a. BhŚ), SSB 168. 69, SRK 285. 3 (a. BhŚ), SH 1794 (a. BhŚ), RJ 1106, SLP 5.27 (a. BhŚ), SG fol. 28a, IS 1916.

(*a*) कशो: संयमन: SH ; संयमिता: BhŚ (var.).

(*b*) ह्यन्तर् BhŚ (var.), SR, SSB, SRK ; चांतर् BhŚ (var.), SH; (ऽ)प्यंतर् or त्वंतर् BhŚ (var.) ; °च्चिभि (*sic !*) SH; कीर्णा or पूर्णा BhŚ (var.) ; गुणै: or गणौ BhŚ (var.).

(*c*) सुतनाधिकास° [सतता°] BhŚ (var.) ; सतताधिवासरुचिरौ वक्षोजकुम्भाविमौ BhŚ (var.) ; सततं निवा° SR, SSB, SRK ; °शैल° [°कुम्भ°] SH.

(*d*) हृद्यं or हीत्थं or चित्रं [इ°] BhŚ (var.) ; चेत्थं [इ°] BhŚ (var.), SR, SSB ; कं [ते] SH ; रक्ति or क्षोभं or तापं [रा°] BhŚ (var.) ; करोत्युच्चकै: BhŚ (var.).

Śārdūlavikrīḍita metre.

Your bound up hair is restrained ; / your eyes extend to your ears, / beyond the mundance pale ; / the teeth of your mouth/are twice-born like noble men and pure ; / your breasts which swell like water-pots[1] / are a splendid resting place for pearls / released from the oyster's hold. / But, slender lady, though your form bespeaks calm, / it only excites my passion for you. (B. Stoler Miller).

1. B. Stoler Miller has : 'elephants' bosses'.

11442

केशाकर्षणकर्मणि व्यवसिता वीर्यं हरन्ती परं
ग्लानिं कामपि तन्वती स्मितमुखी लग्ना च कर्णान्तिके ।
उत्कम्पं मतिविभ्रमं विदधती यूनां शनैर्निन्दिता
तारुण्यस्य जनापवादविषया वेश्या च संदृश्यते ॥

(अ) Mugdhopadeśa (KM VIII) 37.

(आ) GVS 218.

(*d*) 3 syllables (◡◡–) after जनापवाद om. in Mugdhopadeśa, GVS ; (the same are supplied by the editor as °विषया, above).

Śārdūlavikrīḍita metre.

Engaged in the (frolicsome) activity of pulling the hair (during love-making) she drains away all energy (of the love-longing men) and makes (them) languid though with smiling face clinging ever to the ear [whispering sweet nothings]; the licentious one gradually causes tremor and confusion of mind to young lovers ; thus, the horlet is seen to be the subject of public censure on account of youthfulness. (S. Bhaskaran Nair).

केशानाकलयन् दृशौ see No. 11443.

केशानाकुरयन् दृशौ see No. 11443.

11443*

केशानाकुलयन् दृशो मुकुलयन् वासो बलादाक्षिपन्न्
आतन्वन् पुलकोद्गमं प्रकटयन्नावेगकम्पं गतेः ।
वारं वारमुदारसीत्कृतिकृतो दन्तच्छदान् पीडयन्
प्रायः शैशिर एष सम्प्रति मरुत् कान्तासु कान्तायते ॥

(अ) BhŚ 145.

(आ) ŚP 3944, VS 1854, JS 237. 8 (a. Bankalāvartaka), SR 348. 18 (a. VS), SSB 226. 1, IS 1915, Pr 367, SLP 5. 36 (a. BhŚ), SU 821, SG fol. 27a, RJ 1298, SuSS 457.

(*a*) कोशा° BhŚ (var.) ; केशयांकुरयान् or केशानाकुरयन् or केशानाकलयन् BhŚ (var.) ; दृशौ BhŚ (var.), ŚP, VS, SR, SSB ;

कुमुल° [मु°] BhŚ (var.); वस्त्रं [वा°] BhŚ (var.); बलादाच्छिदन् or बलादक्षिपन् or स्तानादाक्षिपन् BhŚ (var.).

(*b*) गात्रन्वन् or सर्वांगे [आ°] BhŚ (var.); (व्या°) तन्वन् JS; पुलकोद्गमैः or °कोद्गमान् or कोद्गमं or अलकोद्यमं [पु°] BhŚ (var.); प्रगटयम् BhŚ (var.); अंगेषु (एगे°) कंपोद्गमं or आवेगकंपं गतौ or स्तोकं प्रकंपं गतेः or आवेगकंपं गते or °कंपं गतः (°तैः) or अंगेषु कंपं गतैः or आलिग्य कंपं शनैः or आवेग (°श or °ष) कंपं शनैः or आवेगतां कंपनैः BhŚ (var.); °यन्नङ्गे मुहुर्वेपथुम् JS.

(*c*) °शीत्कृतिकृतो (°कृत°) or °सीत्कृतकृतो (°ते or °वतो) or शीत्कृतमुखो or सीत्कृतिमुखो (°भृतो) BhŚ (var.); °सीत्कारवैर् ŚP, VS, JS, SR, SSB; दंतच्छटान् BhŚ (var.); दंतच्छदं BhŚ (var.), VS; पातयन् BhŚ (var.); भिंदयन् (भिन्न°) [पी°] BhŚ (var.).

(*d*) प्रायं or प्राय्यः BhŚ (var.); शौशिर BhŚ (var.); एव [एष] BhŚ (var.); मरुत्कांतः स कांतायते BhŚ (var.).

Śārdūlavikrīḍita metre.

Dishevelling the hair, closing the eyelids, forcibly throwing away the cloths causing a distinct thrill throughout the body, embracing their slightly trembling persons, making them repeatedly utter the low but audible sounds of fear and joy, and kissing the lips, the cool breezes of winter are frequently acting the part of wanton husband or lovers with women. (P. G. Nath).

11444*

केशान्धकारादथ दृश्यभाल-
स्थलार्धचन्द्रा स्फुटमष्टमीयम् ।
एनां यदासाद्य जगज्जयाय
मनोभुवा सिद्धिरसाधि साधु ॥

(अ) Naiṣ 7. 23.

(आ) SR 258. 40 (a Naiṣ), SSB 70. 2, RJ 646.

(*a*) दृश्यफाल° Naiṣ (var.).

(*c*) एतां Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

She[1] is clearly the *aṣṭamī*-night with the gloom of her hair and then the half-moon of her forehead coming into view; it is, therefore, well that Cupid, having acquired her, should attain a supernatural power to conquer the world. (K. K. Handiqui).

1. Damayantī.

11445*

केशान् नितान्तघननीलविकुञ्चिताग्रान्
आपूरयन्ति वनिता नवमालतीभिः ।
कर्णेषु च प्रवरकाञ्चनकुण्डलेषु
नीलोत्पलानि विविधानि निवेशयन्ति ॥

(अ) Ṛtu 3. 19. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 187).

(*a*) °निकुञ्चि° [°विकु°] Ṛtu (var.).

(*c*) प्रचुर° or प्रबल° or प्रवल° [प्रवर°] Ṛtu (var.); °कुड्मलेषु Ṛtu (var.).

(*d*) रुचिराणि [विवि°] Ṛtu (var.).

Vasantatilakā metre.

Maids decorate their mass of curly hair, / dark like the rain-cloud, / with the fresh buds of the trailing *malati*-flowers / and add to the exquisite trinkets of gold / fresh blue lily-buds on the ears. (R. S. Pandit).

11446*

केशान् वामकरावलम्बितशिखान् भूयो रणत्कङ्कणं
व्याधूयाथ कनिष्ठिकानखमुखेनाकुञ्चिता-
न्याङ्गुलि ।
सीमन्तं विरचय्य तस्य करभेणोन्मृज्य पार्श्वद्वयं
तान् पश्चाद् युगपत्प्रणीय करयोर्युग्मेन
बध्नात्यसौ ॥

(अ) Pañcāyudha-prapañca-bhāṇa of Trivikrama 103.

(आ) SR 258. 37, SSB 70. 8, SRK 274. 2 (a. Pañcāyudha-prapañca-bhāṇa).

Śārdūlavikrīḍita metre.

Holding the tresses with her left hand and combing them, with the bracelets jingling, and slightly bending the fingers she parted the hair in the middle with the nail of her little finger and having patted gently both the sides of the head to smoothen the hair she binds them with the help of both her hands (A. A. R.).

11447*

केशान् संस्कुरु मा कपोलफलके मा पत्रभङ्गिं कृथाः
ताम्बूलं च विमुञ्च किं च सुभगे मा
वक्रमालोकय ।
पल्लीं नागरिपामरीपरिवृतां प्राप्तासि दुर्दैवतो
वैदग्ध्यं न गुणाय किन्त्विह परीवादाय संजायते ॥

(आ) Vidy 330.

Śārdūlavikrīḍita metre.

Do not adorn your hair, do not have variegated painting on your broad cheeks, leave off chewing betel roll, O charming girl, and do not cast side-long glances. By bad luck you have come to the hamlet inhabited by the vile boorish girls ; here culture is not a merit but results only in a scandal. (A. A. R.).

11448

केशान् सुमनसां सेव्यान् वामा बध्नन्ति निर्दयम् ।
स्थाने तथाविधानां वा प्रमदानां समीहितम् ॥

(आ) SSB 70. 1 (a. Saṁgrahītṛ).

Tresses which should be served [adorned] by flowers the (perverted) lovely women bind mercilessly ; or it is but proper to things of that kind that the desire of women is such as it is. (A.A.R.)

11449**

केशाश्मभस्मोल्मुकजीर्णवस्त्राण्य-
अङ्गाररज्ज्वन्धनकर्पराणि ।
वक्त्रे समासाद्य च याति यातुर्
दृग्गोचरे भूरिभयावहः श्वा ॥

(आ) ŚP 2623.

Indravajrā metre.

If a dog comes carrying in its mouth human hair, a stone, ashes, fire-brand, piece of worn out cloth, charcoal, rope, firewood or a potsherd and faces the person who sets out on a journey, then such a dog [omen] forebodes great fear to that person. (A. A. R.).

11450**

केशे कीटावपन्ने च गोघ्राते मक्षिकान्विते ।
मृदम्बु भस्म वा तद्वत् प्रक्षेप्तव्यं विशुद्धये ॥

(आ) SH fol. 55a (492).

(*b*) गोध्राते SH (MS) ; (editor's suggestion as above).

(*d*) प्रक्षेप्तत्वं SH (MS) ; (editor's suggestion as above).

If the hair of a person is invaded by a worm or is smelt by cattle or a fly settles on it, then a little earth, water or ashes should be thrown over it for purifying it. (A. A. R.).

11451*

केशेषु प्राक्प्रदीपस् त्वचि विकटचटत्कारसारोऽतिमात्रं
मांसे मन्दायमानः क्षरदसृजि सृजन्नस्थिषु
ष्ठात्कृतानि ।
मज्जाप्रायेऽङ्गभागे झगिति रतिपतेर्जाज्वलन्
प्रोज्ज्वलश्रीर्
अश्रेयो व्यस्यताद् वस् त्रिनयननयनोपान्तवान्तो
हुताशः ॥

(आ) SkV 51, Prasanna 17b.

(*a*) °सारोतिमात्रं Prasanna.

(*b*) स्फुरदसृजि [क्ष°] Prasanna.

(*c*) झटिति रतिपरे Prasanna; ज्वालनश्रीर् [प्रोज्ज्व°] Prasanna.

(*d*) अश्रेयांसि स्य° Prasanna; °पांतरांतो SkV (var.).

Sragdharā metre.

With flaming glory it consumed the god of love, / first lighting up within his hair / and crackling loud upon his skin, / then idling over the bleeding flesh / until, exploding in the bones, / it incandesced the marrow that was left : / such was the eye-fire of the three-eyed god[1], / the which I pray dispel, your imperfections. (D. H. H. Ingalls).

1. Lord Siva.

11452*

केशेषु मुक्ताफलके च भाले
तस्याः सुशोभां विकरोति नित्यम् ।
यथा तु चन्द्रः परितो विभाति
सुरम्यचेष्टेव विभाति तद्वत् ॥

(अ) PdP, Bhūmikh. 102. 47.

Upajāti metre (Indravajrā and Upendravajrā).

In her tresses and the forehead resembling a pearl-slab it always disfigures her fine effulgence; but when the moon shines all around her it shines well like a pleasing action. (A. A. R.).

11453*

केशैः केसरमालिकामपि चिरं या बिभ्रती खिद्यते
या गात्रेषु घनं सुचन्दनमपि न्यस्तं न सोढुं क्षमा ।
दीपस्यापि शिखां न वासभवने शक्नोति या वीक्षितुं
तापं सा विरहानलस्य महतः सोढुं कथं शक्ष्यति ॥

(अ) Amar (Amar [S] 97 [p. 144]).

(आ) ŚP 3458, VS 1345, SR 277.56 (a. ŚP), SSB 104.58, SRK 132.23 (a. Sphuṭa-śloka), IS 7846.

(*a*) कोमलमालि° SR, SSB; खिद्यति Amar (S) (var.).

(*b*) गात्रेषु प्रघनं [या गा° घ°] Amar (S); विलेपनमपि ŚP, VS, SR, SSB, SRK; वोढुं SR, SSB.

(*c*) न चापि भवने स्वप्नेऽपि [न वा° श°] SR, SSB; न वास्त्रभवने Amar (var.), SRK.

(*d*) ता° सा tr. VS; शिक्षति Amar (var.).

Śārdūlavikrīḍita metre.

She who is affected even by wearing the garland of *kesara*-flowers for long, who is unable to bear even the thick paste of excellent sandal applied on her person, who is unable to face even the flame of a lamp in the living room, how will she then be able to bear the heat of the great fire of separation ? (A. A. R.).

केशैः कोमलमालिकामपि see No. 11453.

11454*

केशैः शिरसो गरिमा
मरणं पीयूषकुण्डपातेन ।
दयितवहनेन वक्षसि
यदि भारस्तदिदमचिकित्स्यम् ॥

(अ) ĀrS 2. 167.

Āryā metre.

Great is the weight on the head of the lover's hair, the fall of nectar into the *kuṇḍa* is equal to death : if bearing the lover on the bosom is such a load then indeed it is beyond any medical treatment ! (A. A. R.).

11455*

केशैरुन्नमिताम्बुदं स्मितकरैर्ज्योत्स्नान्वितं वीक्षितैर्
  भृङ्गालीललितं पयोधरतटाघातोच्छलन्मौक्तिकैः ।
ताराराजिविराजितं मुखरुचा चन्द्रावदातं नभस्
  तन्वत्या ननु कोऽप्ययं विजयते दोलारसः सुभ्रुवः ॥

(आ) PV 535 (a. Rāmacandrāgamin), SuSS 109.

(*d*) तन्वन्त्या PV (MS).

Śārdūlavikrīḍita metre.

By her dark tresses clouds are raised in the sky, moonlight is provided by the rays of her smiles, the sport of swarms of bees by her glances, stars are shining by the pearls flying up when pressed heavily by her bosoms, and thus the sky was rendered white by moonlight by the glow of her face; the interest in the sport of the swing indulged in by the charming eye-browed slim one is indeed victorious in an extra-ordinary manner. (A. A. R.).

11456

केशोल्लुञ्चनसाम्येऽपि हन्त पश्यैतदन्तरम् ।
उपस्थाः कीटमश्नन्ति घृतभक्तं दिगम्बराः ॥

(आ) JS 308. 18, ŚP 4060, SR 364. 6, SSB 254. 6.

(*a*) केशोल्लुञ्छन° JS ; केशलुञ्चन° SR, SSB.

(*c*) काट° (कटि°) [कीट°] JS (var.).



Though the cutting of the hair in both is the same, look, O wonder, at the difference in result ; the female organs of generation take spermatozoa, the direction-clad mendicants [*digambara*-s] relish cooked rice mixed with clarified butter. (S. Bhaskaran Nair).

केशोल्लुञ्छनसाम्येऽपि see No. 11456.

11457

केषांचिच्छितिकण्ठे
  वैकुण्ठे प्रीतिरन्येषाम् ।
मम तु द्वावपि तुल्यौ
  हस्तद्वयोदकन्यायात् ॥

(आ) SH 257 (a. Gopinatha-paṇḍita) (v. ABOR 17. 3 ; p. 306).

Upagīti-āryā metre.

Some are devoted to the Lord Śiva, others take delight in the Lord Viṣṇu, but to me both the gods are equal, by the maxim of holding water with both the palms. (A. A. R.).

11458*

केषांचित् कुसुमोदयादनु विना तेनापि केषांचन
  स्फायन्ते धरणीरुहामिह दिनैर्द्वित्रैः फलश्रेणयः ।
पुष्पश्रेणिषु पद्मरागपदवीपात्रेषु कान्ताकर-
  श्रीरित्येव फलादृते बत गतः कङ्केलिजन्मग्रहः ॥

(आ) Skm (Skm [B] 1909, Skm [POS] 4. 54. 4) (a. Umāpatidhara).

(*c*) °पात्रेषु Skm (var.).

Śārdūlavikrīḍita metre.

Some trees bear rows of fruits after two or three days of puting forth flowers, some others do so even without this [the bearing of flowers] ; but in the case of the *aśoka*-tree, its existence goes on without fruits, though it heightens

the beauty of the hands of charming women by its flowers as well as tender leaves resembling rubies. (A. A. R.).

11459

केषांचित् संबलं विद्या केषांचित् संबलं धनम् ।
विद्यमाने हि तारुण्ये योषितां भगसंबलम् ॥

(आ) IS 1917, Subh 214, Pr 367.

(*a*) भगम् or भग: IS *Zus.*

To some people their learning is the source of their strength [*or* : viaticum], to some others it is their wealth ; but in the case of women, when youth is present, their viaticum is their dalliance. (A.A.R.).

11460*

केषांचिद् धवलश्चिरं निवसिताश्चित्ते परेषां पुनर्
नीलो वा कपिलोऽथवा वरवृषो रक्तोऽथवा मेचकः ।
ग्रामीणैरवधीरितोऽपि शिथिलस्कन्धोऽप्यनुच्चैःश्रवाः
स्वान्ते मे परतन्त्रतुन्दिलतनुर्जागर्त्ययं कर्बुरः ॥

(आ) SR 235. 147, SSB 630. 11, SRK 182. 4 (a. ŚP, but not found three).

(*a*) °सितश्चित्ते SRK.

Śārdūlavikrīḍita metre.

To some people this excellent ox is white in colour for a long time in their minds, to others he is dark blue, or grey, or red or black ; though disregarded by villagers, his shoulders worn out (by long work) and ears not erect, this one who nourishes his belly by others' help is in my heart variegated in colour. (A. A. R.).

11461

केषांचिद् वाचि शुकवत् परेषां हृदि मूकवत् ।
कस्याप्या हृदयाद् वक्त्रे वल्गु वल्गन्ति सूक्तयः ॥

(आ) VS 143 (a. Arcitadeva or Acintadeva or Amṛtadeva), SR 40. 22 (a. VS), SSB 293. 22 (a. Arcitadeva).

To some people sweet words are in their mouths like parrots, to others they get stuck up in their hearts as in the case of dumb people ; but to some one good words dance from their hearts up to their mouths (resulting in the expression of excellent sayings). (A. A. R.).

11462

केषांचिन् निजवेश्मनि स्थितवतामालस्यवश्यात्मनां
दृश्यन्ते फलिता लता इव चिरं संपन्नशाखाः श्रियः ।
अब्धिं लङ्घयतां खनीः खनयतां क्षोणीतलं क्षुन्दताम्
अन्येषां व्यवसायसाहसधियां तन्नास्ति यत् पच्यते ॥

(अ) BhŚ 465.

(आ) SR 95. 126, SSB 380. 135.

(*a*) °निद्रावतां [°वश्या°] SR, SSB.

(*b*) or पलिता BhŚ ; फलैराचूलमूलं [चि° सं°] SR, SSB.

(*c*) अद्रिं [अ°] SR, SSB ; गिरिं प्रयततां पृथ्वीतले धावताम् SR, SSB.

(*d*) उद्योगव्य° [अ° व्य°] SR, SSB.

Śārdūlavikrīḍita metre.

To some people wealth comes in plenty like creepers bearing fruits when they remain in their homes and are full of laziness ; but to other people who cross the seas, dig mines and tramp the earth and are full of industry and daring, there is not even that which can be cooked (for the day). (A. A. R.).

11463*

केषां त्वच्चरितैर्निसर्गशुचिभिश्चेतो न विलीयते
नान्यस्यापि मनाङ् मलीमसतया यैः संस्तवः सह्यते ।
पश्योल्लासितसन्तताश्रुसरितामेषां द्विषन्नायिका-
नेत्रेष्वञ्जनमञ्जुतामलिनतां मार्ष्टुं कियानुद्यमः ॥

(आ) JS 336. 12 (a. Muktākaṇa).

Śārdūlavikrīḍita metre.

Whose mind is not struck with wonder by your exploits that are pure by nature and which hence cannot tolerate the praise of any other when it is (really) possessed of blackness ? See, how little effort is put forth by you to wipe off the charming blackness caused by collyrium in the eyes of ladies, the wives of your rival princes, by setting in motion a flow of tears incessantly (at the death of their husband) ? (A. A. R.).

11464*

केष्ठा मानगजायुक्ता वार्चवीश्वरगोजगाः ।
शं नो ददतु काजेशा वेदेलास्वर्धुनीधराः ॥

(आ) SSB 535. 39, SuM 19. 15.

(*b*) वाश्ववीर्श्वरगोगजाः SuM (var.).

(*c*) वो [नो] SSB.

(*d*) वेदलास्वधुनीरधराः (hypermetric) SuM (var.).

May the gods Brahmā, Viṣṇu and Śiva who are respectively united with Sarasvatī, Lakṣmī and Pārvatī whose vehicles are the swan, Garuḍa and the bull Nandin and who are bearers of the Veda-s, earth and the Gaṅgā grant you all auspicious welfare. (A. A. R.).

11465**

केसरं च जटाहीनं मृदु दीर्घं प्रशस्यते ।
अनावर्तो दृढश्चैव स्कन्धो वाहस्य पूजितः ॥

(आ) ŚP 1624 (a. Śālihotra, but not found in his Aśvaśāstra). Cf. AP 92.

The mane of a horse is praised as good if it is not twisted or clotted and is soft and long; its shoulder is thought highly of if it is free from circlets of hair and is quite firm. (A. A. R.).

11466*

केसरद्रुमतलेषु संस्थितः
कीदृशो भवति मत्तकुञ्जरः ।
तस्वतः शिवमपेक्ष्य लक्षणैर्
अर्जुनः समिति कीदृशो भवेत् ॥

(अ) VMM 2. 40.

(आ) SR 201. 58, SSB 558. 59[1].

1. A riddle of *Bahirālapa*-variety.

Rathoddhatā metre.

What happens to a rut-shedding elephant when it dies in the vicinity of a *kesara*-tree ? [*dāna-vakula-bhramara-hitaḥ* : beneficial to the bees in the *kesara*-tree by its ichor]. Having propitiated Lord Śiva by his true characteristics, how does Arjuna fare in the battlefield ? [*dānava-kula-bhrama-rahitaḥ* : free from the worry of hordes of demons]. (A. A. R.).

11467*

के स्थिराः के प्रियाः स्त्रीणां कोऽप्रियो नक्तमाह्वय ।
नृत्यभूः कीदृशी रम्या नदी कीदृग् घनागमे ॥

(आ) SR 198. 9, SSB 554. 9[1].

1. A riddle of *Bahirālapa*-variety.

Which are firm ? [*agaḥ* : mountains]. Who are beloved of women ? [*dhavaḥ* : husbands]. Who is disliked ? [*ripu* : enemy]. Address the night [*rajani* : O night]. When is a dancing floor

pleasing ? [*tataraṅgā* : when the floor is broad]. How is a river in the season of clouds ? [*Agādha-vāri-pūra-janita-taraṅgā* : having waves in the deep waters]. (A.A.R.).

11468*

कै: कैर्नमिरमौलिवन्दितपदैर्भुक्ता नरेन्द्रश्रिय:
को वास्मिन् नरकोदरे न कुथित: कोटीभवन् कोटिश: ।
इत्थं तत्सुखदु:खयोरपि गत: सर्वप्रकर्षं तथाप्य्-
अज्ञानावृतचेतसां न हृदयं व्यावर्तते सर्वत: ॥

(आ) JS 452. 47 (a. Indrakavi).

(*a*) or भुक्त्वा JS.

(*b*) or कोटीभवन् JS.

Śārdūlavikrīḍita metre.

Which people have not enjoyed the prosperity of kingship having crowned heads falling at their feet (in submission) ? Who has not experienced pain in the interior of hell becoming insignificant innumerable times ? The people have thus experienced the limit of happiness and misery ; none-the-less their hearts, even filled with ignorance, do not desist from all actions. (A. A. R.).

11469

कै: क्लान्तैस्तरुवीरुदादिभिरद:प्रत्याशया न स्थितं
केषां वा न पुन: प्ररोहमकरोदम्भोभिरम्भोधर: ।
एतैरत्र कथं मनोरथमहाभारोऽयमारोपित:
कस्मादेष समादधे किमथवा संभाव्यते नोन्नते ॥

(आ) SMH 11. 50 (in KM ed. 11. 41).

(*a*) नास्थितं SMH (var.).

Śārdūlavikrīḍita metre.

Which fading trees and creepers have not remained with hopes (of succour) from him ? Whom among them has not the cloud assisted in their growth by his showers ? How did they all put the heavy burden of hopes in him ? And how does it happen that he responds (to them) favourably ? Or what is impossible in the case of the lofty ones ? (A. A. R.).

11470*

कै: सुरै: केन शैलेन कुतोऽब्धेर्मथनादियम् ।
अजायत नवा लक्ष्मीर् अमृतेन्दुकलामयी ॥

(आ) JS 167. 6 (a. Indulekhā ; but in Bhaṇḍarkar's Report a. Ākāśapoli).

Which are the gods, what is the mountain and which is the ocean, by churning which this new Lakṣmī has been produced, consisting of nectar and the moon's digit ? (A. A. R.).

11470 A*

कैतवेन कलहेषु सुप्तया
स क्षिपन् वसनमात्तसाध्वस: ।
चोर इत्युदितहासविभ्रमं
सप्रगल्भमवखण्डितोऽधरे ॥

(अ) Janakī 8. 52 (in Ceylonese edn. also 8. 52).

(*b*) विक्षिपन् Jānakī (Ceyl. edn.).

(*c*) चौर Jānakī (var.) ; °संभ्रमं Jānakī (var.).

(*d*) प्रगल्भ (*sic !*) Jānakī (var.) ; °मधरे विखण्डित: Jānakī (Ceyl. edn.) ; अधरेपि Jānakī (var.).

Rathoddhatā metre.

In their love-quarrels she pretended sleep and when he, full of fear, was taking off her garment she in a sportive laughter calling him a thief boldly bit his (nether) lip (G. R. Nandargikar).

11471*

कैतवेन शयिते कुतूहलात्
पार्वती प्रतिमुखं निपातितम् ।
चक्षुरुन्मिषति सस्मितं प्रिये
विद्युदाहतमिव न्यमीलयत् ॥

(अ) Kum 8.3. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3; p. 118).

(आ) RAS 118.

(b) प्रति मुखं Kum (var.).

(d) विद्युताहितम् Kum (var.).

Rathoddhatā metre.

When the Lord out of curiosity used to close his eye-lids as if in sleep, Pārvati used to fix her eyes on him. Afterwards, smiling a little he used to open his eyes and she, as if struck by a lightning, used to close her own. (H. H. Wilson).

11472**

कैरपि निरधारि यथा
मुक्तिर्वाराणसीमरणात् ।
निरधारि मयापि तथा
सहस्रभगदर्शनान् मुक्तिः ॥

(आ) SSB 255. 41.

Upagīti-āryā metre.

Just as some peole have determined that there is release [final beatitude] by dying at Banaras, I too have determined that there is release by the sight of a thousand *bhaga*-s[1] ! (A. A. R.).

1. Enjoying with a thousand women or at the sight of Sahasra-bhaga [Lord Indra].

कैर्वा भुवि चिकित्सन्ते see No. 11427.

कैर्वाह विचिकित्संते see No. 11427.

कैलाश° see also कैलास°.

11473*

कैलासः क्वचिदुद्वहन्नपि पुरारातिं यदाप्यायताम्
उर्वीमेष बिभर्ति सागरसरिद्गुर्वीं गिरिग्रामणीः ।
लीलाकन्दुकविभ्रमेण तमपि प्रागेतमेकः करे
चक्रे विक्रमभासुरः सुरचमूविद्रावणो रावणः ॥

(अ) Anymuk 83.

(a) यदध्यायताम् Anymuk (KM II, Sec. edn., 1932) (printing error).

(b) ऊर्वीमेष (*sic !*) Anymuk.

Śārdūlavikrīḍita metre.

Though the mountain Kailāsa bears the Lord Śiva in a part of him (being his abode) still this best of mountains supports the earth which is long and weighty by reason of the seas and rivers. Rāvaṇa, resplendent with valour, formerly held it in one hand as if it were a sport with a ball when routing the forces of the gods. (A. A. R.).

11474*

कैलासगौरं वृषमारुरुक्षोः
पादार्पणानुग्रहपूतपृष्ठम् ।
अवेहि मां किंकरमष्टमूर्तेः
कुम्भोदरं नाम निकुम्भमित्रम् ॥

(अ) Ragh 2. 35. (Cf. A. Scharpé's Kālidāsa Lexicon I. 4; p. 37).

(आ) Kāvyān 10. 25–26, Cit 25. 17–18, KāvR 15. 17 (p. 85), KHpk 100 (p. 28).

(a) कैलाशगौरं Ragh (var.).

(c) अवैहि Ragh (var.).

(d) निकुम्भतुल्यम् Ragh (var.), Cit; निकुम्भपुत्रम् KāvR.

Upajāti metre (Indravajrā and Upendravajrā).

Be it known to thee O king, that my name is Kumbhodara, a friend of Nikumbha; and I am a servant of the eight-formed God[1], and my back is sanctified by the favour of placing his footsteps, when wishing to mount his bull white as the mount Kailāsa. (G. R. Nandargikar).

1. Lord Śiva,

11475*

कैलास रे पशुपतिस्थितिपात्रभाव-
संरूढगर्वमिह पर्वत संत्यजाशु ।
दृष्टोऽसि किं नहि सलीलसमुत्थितैक-
पौलस्त्यहस्तकमलोपरि पुष्कराभः ॥

(आ) Skm (Skm [B] 1801, Skm [POS] 4. 33. 1) (a. Dāmodara), Kav p. 43.

(*a*) कैलाश Skm (POS).

Vasantatilakā metre.

Oh you Kailāsa mountain, leave off quickly your pride born of being the abode of Śiva, the lord of all beings. Were you not seen resembling a *puṣkara* [a lotus *or* sword-blade] held in one lotus-hand by Rāvaṇa [the son of Pulastya] having lifted you up sportively ? (A.A.R.).

11476*

कैलासस्य प्रथमशिखरे वेणुसंमूर्च्छनाभिः
श्रुत्वा कीर्तिं विबुधरमणीगीयमानां यदीयाम् ।
स्रस्तापाङ्गाः सरसबिसिनीकाण्डसंजातशङ्का
दिङ्मातङ्गाः श्रवणपुलिने हस्तमावर्तयन्ति ॥

(आ) Kpr 4. 64, SR 136. 34 (a. Kpr), SSB 448. 34 (a. Kpr), KāP 105. 2–5, AIS 40. 1–4 and 118. 4–7.

(*a*) °मूर्छं° Kpr.

(*c*) °शंका: AIS 40.

Mandākrāntā metre.

Hearing whose fame being sung by the goddesses on Kailāsa's highest peak, accompanied by the melody of the flute, the Elephants of the Quarters, casting sidelong glances, take it to be the stem of sweet lotus (from its pure whiteness), and hence extend their trunks to their ear. (G. Jha).

11477*

कैलासाचलकर्णिकेयमलका नेत्रैकपेया पुरी
देवस्य द्रविणप्रभोः किमपरं शृङ्गारसारस्वभूः ।
अस्यामस्तमिते हि राक्षसपतौ यक्षाङ्गनानाममी
वर्तन्ते प्रतिचत्वरं प्रतिगृहं प्रत्यापणं चोत्सवाः ॥

(आ) JS 381. 27 (a. [?] Rājaśekhara).

Śārdūlavikrīḍita metre.

This city of Alakā, pleasing to the eyes, is the ear-ornament of the Kailāsa mountain and (the capital) of Kubera, the lord of wealth and is, moreover, the place of the essence of amorous amusements. When the lord of the demons [Rāvaṇa] was no more, there are festive celebrations by the *Yakṣa*-ladies in every quandragular place, in every home and every street [market place]. (A.A.R,).

11478*

कैलासाद्रावुदस्ते परिचलति गणेषूल्लसत्कौतुकेषु
क्रोडं मातुः कुमारे विशति विषमुचि प्रेक्षमाणे
सरोषम् ।
पादावष्टम्भसीदद्वपुषि दशमुखे याति पातालमूलं
क्रुद्धोऽप्याश्लिष्टमूर्तिर्भयघनमुमया पातु हृष्टः
शिवो नः ॥

(आ) SR 7. 101, SSB 12. 88, RAS 166.

(*d*) भयधन° SR (printing error).

Sragdharā metre.

When the mountain Kailāsa was lifted up and whirled (by Rāvaṇa) the *gaṇa*-followers of Śiva were hilarious,

the baby Kumāra crept into the lap of his mother [Pārvatī], the serpents looked on in anger; and when the ten-headed Rāvaṇa was languishing under the pressure of Śiva's foot and sinking into the nether regions, Śiva, though angry, was pleased when Pārvatī tightly embraced him in her fear. May this Lord Śiva protect us all! (A. A. R.).

11479*

कैलासाद्रितटीषु धूर्जटिजटालंकारचन्द्राङ्कुर-
ज्योत्स्नाकन्दलिताभिरिन्दुवृषदामद्भिर्नदीमातृकाः ।
गौरीहस्तगुणप्रवृद्धवपुषः पुष्यन्ति धात्रेयक-
भ्रातृस्नेहसहोढषण्मुखशिशुक्रीडासुखाः शाखिनः ॥

(अ) Anar 7. 48.

(आ) SkV 1584, Almu 60. 13-16.

(c) पुष्ट्यन्ति Anar (var.).

Śārdūlavikrīḍita metre.

The trees that grow upon Kailāsa's slope, / being watered by the streams from moonstones caused to flow / by the beams of the sickle moon in Śiva's locks / and being brought to greater stature / by the kindly hands of Gaurī, flourish greatly / and take a pleasure, natural to the love one bears / to nurse's child and brother, in the childhood games of Skanda. (D. H. H. Ingalls).

11480*

कैलासाद्रितुषारभूधरकुचा हाराम्बरालङ्कृता
सत्कुन्दायवतिप्रलम्बिबलभिद्दन्तीन्द्रसद्दोर्यता ।
चन्द्रास्या सुरनिम्नगा सहचरी नागाधिपोरूत्तमा
ब्रह्माण्डाङ्गनकेऽभिखेलतितरां कीर्त्यङ्गना ते प्रभो ॥

(आ) SSS 79 (a. Sundaradeva).

(c) °वषारभूधरकुचा (?) SSS; (editor's suggestion as above).

Śārdūlavikrīḍita metre.

The damsel of your fame, O king, has for her bosoms the mountains Kailāsa and the Himālayas, she has her necklace of the wide sky, her hands are the hanging trunks of the mighty elephant of Indra white like fine jasmine [*kunda-*] flowers, she is moon-faced, has for her companion the aerial Gaṅgā, and the mighty serpent [Śeṣa] for her thighs and she dances sportively in the stage of the universe. (A. A. R.).

11481*

कैलासायितमद्रिभिर्विटपिभिः श्वेतातपत्रायितं
मृत्पङ्केन दधीयितं जलनिधौ दुग्धायितं वारिभिः ।
मुक्ताहारलतायितं व्रततिभिः शङ्खायितं श्रीफलैः
श्वेतद्वीपजनायितं जनपदैर्जाते शशाङ्कोदये ॥

(अ) Nalacampū 7. 28.

(आ) JS 262. 16 (a. Trivikrama), VS 2002 (a. Bhaṭṭa-Trivikrama), ŚP 3641 (a. Trivikrama-bhaṭṭa), AP 33, SG 390 (a. Trivikrama), SR 302. 96 (a. VS), SSB 149. 99 (a. Trivikrama). Cf. ZDMG 27. 631.

(b) जलनिधेर् VS.

Śārdūlavikrīḍita metre.

When the moon rose all the mountains were turned into the (silvery) Kailāsa mountain, the trees into white umbrellas, mud into curds, and the waters of the ocean into milk; the creepers became pearl-necklaces, the *bilva*-fruits into conch-shells, and all the people were turned into the people of the 'white island.' (A. A. R.).

11482*

कैलासालयभाललोचनरुचा निर्वर्तितालक्तक-
व्यक्तिः पादनखद्युतिर्गिरिभुवः सा वः सदा त्रायताम् ।
स्पर्धाबन्धसमृद्धयेव सुदृढं रूढा यया नेत्रयोः
कान्तिः कोकनदानुकारसरसा सद्यः समुत्सार्यते ॥

(आ) Kpr 5. 117, SR 12. 39 (a. Kpr), SSB 20. 36 (a. Kpr), Amd 126. 293, KāP 135. 14–136. 2.

(*c*) श्रद्धाब° [स्प°] Amd (var.); °समिद्धयेव [°समृ°] Amd.

Śārdūlavikrīḍita metre.

May the sheen of the foot-nails of Pārvatī ever protect you,—the sheen having its painting of *alaktaka* manifested, as it were, by the brightness of the eye of the Dweller of Kailāsa and which exerted by emulation instantly removes the fully developed brightness of the eyes, resembling the red lotus and as such having reached perfection. (G. Jhā).

11483*

कैलासीयति केतकीयति हसत्कुन्दीयति प्रोच्छलत्-
क्षीरोदीयति चन्दनीयति लसत्कर्पूरपूरीयति ।
पीयूषीयति शर्करीयति शरच्चन्द्रीयति क्ष्मापते
स्वर्गङ्गीयति शङ्करीयति भवत्कीर्तिः करीन्द्रीयति ॥

(आ) SSS 70 (a. Bhayyā-bhaṭṭa), SR 137. 70, SSB 451. 70. Cf. No. 11484.

(*c*) शरच्चन्दीयति SSS (printing error).

Śārdūlavikrīḍita metre.

Your fame, O king, resembles the Kailāsa mountain, the *ketakī*-flower, smiling jasmines [*kunda*-flowers], the spreading waves of the milky ocean, sandal paste, shining dust of camphor, nectar, sugar, autumnal moonlight, the heavenly Gaṅgā and (the body of) Lord Śiva. (A. A. R.).

11484*

कैलासीयति कैरवीयति लसत्कर्पूरपुञ्जीयति
क्षीरोदीयति मौक्तिकीयति नभोगङ्गातरङ्गीयति ।
हंसौघीयति मानसीयति शरन्मेघीयति क्षोणिभृन्-
नाथीयत्यमृतीयति क्षितितले देव त्वदीयं यशः ॥

(अ) Sama 1 क 68, SR 136. 53. Cf. No. 11483.

(*a*) लसन् SR.

(*d*) स्वदीयं Sama (printing error for स्वकीयं).

Śārdūlavikrīḍita metre.

Your fame on the earth, O king, resembles the Kailāsa mountain, white lilies, a mass of shining camphor, the milky ocean, pearls, the waves of the heavenly Gaṅgā, a flock of swans, the Mānasa lake, the clouds of the autumn season and the Himālayas. (A. A. R.).

11485*

कैलासे निह्नुतश्रीः परिपिहितवपुः पार्वणः श्वेतभानुः
शेषः प्रच्छन्नवेशः कलयति न रुचिं जाह्नवी-
वारिवेणिः ।
पीतः क्षीराम्बुराशिः प्रसभमपहृतः कुञ्जरो देवभर्तुर्
यत्कीर्तीनां विवर्तैरजनि स भगवानेकदन्तो-
ऽप्यदन्तः ॥

(आ) Skm (Skm [B] 1628, Skm [POS] 3. 52. 3) (a. Śrīmat-Keśavasenadeva).

(*a*) °मिलित° [°पिहित°] Skm (var.).

Sragdharā metre.

The white-rayed moon has his lustre dimmed as his form is eclipsed by another's [Śiva's] body, the residence of Śeṣa is concealed (under the waters), the stream of the Gaṅgā has no effulgence (as it is enclosed within the matted hair of Lord Śiva), the milky ocean was drained (by Agastya), the white elephant Airāvata was forcibly carried away; thus, by the fame of all these transformed is born the god, who though an *ekadanta* [one-tusked] is still *adanta* [without tusk *or* has his name ending in '*a*']. (A. A. R.).

11486

कैवर्तकर्कशकरग्रहणच्युतोऽपि
जाले पुनर्निपतितः शफरो वराकः ।
जालात् पुनर्विगलितो गिलितो बकेन
वामे विधौ बत कुतो व्यसनान्निवृत्तिः ॥

(अ) P (PtsK 2. 87), BhŚ 466.

(आ) SkV 1351, Sama 2 व 1, Vidy 296, SG 34a, SH fol. 79a (65), AAS 10.2, Any 47. 72, SRK 219. 30 (a. Kalpataru), SR 92. 75, SSB 377. 83, SRM 2. 1. 124 and 2. 2. 141, IS 1918, Subh 68.

(*a*) °कर्कशरग्रहविच्युतोऽसौ BhŚ (submetric); (°श्चुतो) IS.

(*b*) जालान्तरे [जाले पुनर्] Sama, SRK, SR, SSB, SRM; सफरो Subh.

(*c*) दैवात् ततोऽपि चलितो गि° Vidy; दैवात्ततो विगलितो (°त्ततोऽपि गलि° SkV) गिलि° SkV, Sama, SRK, SR, SSB, SRM; जालात् ततो विग° SH; जलादपि प्रगलितो AAS; जालच्युतो विग° AAS (var.).

(*d*) वामे विधौ क्व नु सुखं व्यसनागमेषु Any; दैवाहतो व्रजति यत्र विपत्पुरस्तात् BhŚ; वक्रे [वामे] Sama, SRK, SR, SSB, SRM; वद कथं व्यवसायसिद्धिः (पुरुषार्थसि° Vidy) Sama, Vidy, SRK, SR, SSB, SRM; वद कथं व्यसनस्य शान्तिः SkV; °न्निवृत्तः PtsK.

Vasantatilakā metre.

From a fisherman's hands a fish escaped / only to fall within a net; / from which the poor fish slipped again, / but was swallowed by a heron. / When fate is set against a man / there is no end to his disasters. (D. H. H. Ingalls).

11487-89**

कैशिकः केशमूले चेच् शरः शृङ्गे च सात्त्विकः ।
श्रवणे वत्सकर्णश्च ग्रीवायां भरतो भवेत् ॥
अंसके स्कन्धनामा च व्यायाः पञ्च प्रकीर्तिताः ।
कैशिकश्चित्रयुद्धेषु अधोलक्ष्येषु सात्त्विकः ।
वत्सकर्णः स विज्ञेयो भरतो दृढभेदने ।
दृढभेदे च दूरे च स्कन्धनामानमुद्दिशेत् ॥

(आ) ŚP 1804-06.

The way of stretching a bow before shooting an arrow is of five kinds: *Kaiśika* when stretched up to the hair, *Sāttvika* if up to the crest, *Vatsakarṇa* up to the ear, *Bharata* up to the neck and *Skandha* up to the shoulder. The *Kaiśika* is employed in confused battles, the *Sāttvika* when the target is low, *Vatsakarṇa* and *Bharata* when striking hard, and *Skandha* when striking hard and at a great distance. (A. A. R.).

11490*

कैशोरे वयसि क्रमेण तनुतामायाति तन्व्यास्तनाव्-
आगामिन्यखिलेश्वरे रतिपतौ तत्कालमस्याज्ञया ।
आस्ये पूर्णशशाङ्कता नयनयोस्तादात्म्यमम्भोरुहां
किं चासीदमृतस्य भेदविगमः साचिस्मिते तात्त्विकः ।

(अ) BhV (BhV [POS] 2. 65, BhV [C] 2. 64, BhV [H] 4).

(आ) Rasagaṅgā 322. 8-11, AlK 234. 6-9.

(*a*) तस्याः [तन्व्याः] AlK.

(*b*) बाल्ये मनागञ्चति [तत्कालम°] AlK.

(*d*) सर्वदा [तात्त्वि°] AlK.

Śārdūlavikrīḍita metre.

When the childhood of the slender one was gradually waning away from her body, and the husband of Rati[1], the lord

of all, was about to come[2] there, there at once appeared by his[1] order an identity with the full moon in the face, with lotuses in the eyes and a real absence of difference between nectar and an oblique smile. (H. D. Sharma).

1. Cupid.
2. To reside.

11491*

कैश्चिद् वीतदयेन भोगपतिना निष्कारणोपप्लुत-
प्रक्षीणैर्निजवंशभूरिति मितैरत्यज्यमाना: कुलै: ।
ग्रामा निस्तृणजीर्णकुड्यबहुला: स्वैरं भ्रमद्बभ्रव:
प्राय: पाण्डुकपोतकण्ठमुखरारामेण यान्त्युत्कताम् ॥

(आ) SkV 1175.

(*d*) °रारामे न या° SkV; °रारामेनयन्त्युत्कुतां (*sic !*) SkV (var.); (D. H. H. Ingalls's suggestion in his *Notes* [p. 548] as above).

Śārdūlavikrīḍita metre.

When villages are left by all but a few families / wasting under undeserved disaster / from a cruel district lord / but still clinging to ancestral lands, / villages without grass, where walls are crumbling / and the mongoose wanders through the lanes ; / they yet show their deepest sadness / in a garden filled with the cooing of gray doves. (D. H. H. Ingalls).

# APPENDICES

I—IV

# APPENDIX I

## ABBREVIATIONS-CUM-BIBLIOGRAPHY

*Note* : While Volume I of the *Mahā-subhāṣita-saṁgraha* includes the main list of Abbreviations used in the Project, three lists of additional Abbreviations are prefixed to Volumes II, III and IV. Even then there are some omissions. Therefore, with a view to making the Abbreviations complete, the reference easier and also the Volume self-sufficient, a consolidated list of the same, in its complete form, is appended hereto, which may serve the purpose of Bibliography as well.


a. — ascribed to.

AA — Alaṅkārasaṅgrahaḥ of Amṛtānanda Yogin. Veṅkaṭeśvara Or. Ser. 19. *Also* AL edition (Adyar Library 70).

A. A. R. — A. A. Ramanathan's translation.

AAS — Anyoktyaṣṭaka-Saṁgraha. Ed. by P.D. Trivedi, Bhāratīya Vidyā Series 11.

AAus — Th. Aufrecht. Auswahl von uneditierten Strophen verschiedener Dichter, ZDMG 16. 749-51 ; 25. 238-243 and 25. 455-463.

AB — Th. Aufrecht. Beiträge zur Kenntmis Indischer Dichter. ZDMG 36. 361-383 and 509-559.

ABayA — Abhandlungen der Bayerischen Akademie der Wissenschaften, Phil. Kl.

ABORI — Annals of the Bhandarkar Oriental Research Institute.

Acharya M. C. N. — See Hams.

Acharya M. K. — See Kṛṣṇa.

AGGW — Abhandlungen der phil.-histor. Klasse der kön. Gesellschaft der Wissenschaften zu Göttingen.

AKM — Abhandlungen für die Kunde des Morgenlandes, herausg. von der Deutschen Morgenländischen Gesellschaft.

Akṣayanīti of Akṣaya Singh Varma, Gaṅgāviṣṇu Śrīkṛṣṇadāsa, Bombay 1982.

AL — Sanskrit Manuscripts in the Adyar Library, Vol V. The Adyar Library. Madras 1951.

Al — Alaṅkṛti-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948.

Alaṁkārasaṁ(graha) of Amṛtānandayogin. The Adyar Library Series 70.

Alaṁkāra-śekhara of Keśavamiśra. Ed. by Pt. Śivadatta, KM 50.

ALB . — The Adyar Library Bulletin, Adyar.

AlK or Alk — Alaṁkāra-Kaustubha of Viśveśvara Pt. KM 66.

Alkeś — Alaṁkāraśekhara of Keśavamiśra, KM 50.

Alm — See Al.

Almm — See Al.

Almu — Alaṁkāramuktāvalī. HSS 54.

AlR — Alaṁkāra-ratnākara of Śobhākara-mitra. POS 77.

AlS — Alaṁkārasūtra. Ed. by Śrīcandrakānta Tarkālaṁkāra. Calcutta 1900 (1957).

Amar — Amaruśataka.

- Amar (A) — Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881.
- Amar (D) — The Text of the Amaruśataka by S. K. De. In OH. 2.1; pp. 9-25.
- Amar (K) — Amaruśataka with the Commentary of Kokasaṁbhava by C. R. Devadhar. In ABORI 39. 227-265 and 40. 16-55.

| Abbreviation | Reference |
| --- | --- |
| Amar (NSP) | Amaruśatakam. Third edition. NSP. 1954. (Main reference is made to this edition). |
| Amar (POS) | Amaruśatakam. Ed. and transl. by C. R. Devadhar. POS 101. |
| Amar (RK) | The Amaruśataka with the Commentary of Rudramadeva-Kumāra. In OH. 2. 2; pp. 265-316. |
| Amar (S) | Das Amaruśataka ... Von R. Simon. Kiel 1893.<br>Western Recension : Arj = Arjunavarman; Koka = Kokasaṁbhava; Catur = Caturbhuja; Sūrya = Sūryadāsa.<br>Southern Recension : Vema = Vemabhūpāla; Rāman = Rāmānandanātha.<br>Eastern Recension : Ravi = Ravicandra; Rudr = Rudramadeva (BrMM = MS in the British Museum; BORI I and II = MSS in BORI Nos. 457 of 1891-95 and No. 366 of 1887-91, respectively); Rām = Rāmarudra (as quoted in Amar [D]). |
| Ambaḍa | Amarasūri's Ambaḍacaritra, Jāmnagar 1919. |
| Amd | Alaṁkāramahodadhi of Narendraprabha Sūri. GOS 95. |
| an. | quoted anonymously. |
| Anar(gharāghava) | of Murāri. Ed. by Pt. Durgāprasād and W. L. Ś. Paṇśīkar. KM 5. |
| Ānas | Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI, 91-111. |
| ĀnSS | Ānandāśrama Sanskrit Series, Poona. |
| Any | The Anyoktimuktāvalī of Haṁsavijayagaṇīśa. Ed. by Pt. Kedārnātha and W. L. Ś. Paṇśikar. KM 88. |
| Anymuk | Anyoktimuktālatā of Śambu. In KM II (1886), pp. 61-79. Sec. edn. (1932). |

| | |
|---|---|
| AnyS | Anyoktistàbaka of Vaṁsīdhara Miśra by J. T. Parikh and R. S. Asti, Surat 1955. |
| AnyŚat or Anyśat | Anyoktiśataka of Bhaṭṭavīreśvara. In KM V (1937); pp. 101-19. |
| AnyT | Anyoktitaraṅgiṇī, Vārāṇaseya-Saṁskṛta-Viśvavidyālaya. |
| AOS | American Oriental Series. |
| AP | Th. Aufrecht, *Über die Paddhati Von Śārṅgadhara.* ZDMG 27. 1-120. |
| Ap | Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 40. 50. Translated by G. Bühler in SBE 2. |
| Apar | See Y. |
| APK | Alaṁkāramuktāvalī by Parvatīya Śrī Viśveśvara Pāṇḍeya. KSS 54. |
| APMBS | J. Gray. Ancient Proverbs and Maxims from Burmese Sources, London 1886. |
| Ar | Arabic. Pañcatantra translated into Arabic. |
| AR | Alaṁkārasarvasva of Rājānaka Ruyyaka. KM 35. Translated by H. Jacobi in ZDMG 62. 289-458 and 597-628. |
| Arabic | See Ar. |
| Ariel | See Caur (A). |
| ARJ | Alaṁkāra-sarvasva of Ruyyaka by K. S. S. Jānakī. Meharchand Lachhmandas, Delhi 1965. |
| ARR | Alaṅkārasūtram of Ruyyaka. TSS 40. |
| ĀrS | Āryāsaptaśati of Govardhana. KM 1. |
| Āry | The Āryā-śataka. |
| Āry (F) | L' Āryāśataka d'Appayadīkṣita (Text and transl.) by P.-S. Filliozat. In JA. 253 of 1965; pp. 51-82. |

| | |
|---|---|
| Āry (G) | The Āryā-śataka of Appaya-dīkṣita. Ed. by N. A. Gore, Poona 1944. |
| AS | Amitagati's Subhāṣitasaṁdoha. Sanskrit und Deutsch von R. Schmidt. Sonderabdruck aus Band LIX und LXI der ZDMG. Leipzig 1908. |
| Āś | Āścaryacūḍāmaṇi of Śaktibhadra. Ed. by C. Sankararāma Śāstri. ŚBS 9. |
| | Translated the same by C. Sankararāma Śāstrī. ŚBS 10. |
| ASB | Asiatic Society of Bengal, Calcutta. |
| Asiatica | Asiatica. Festschrift Friedrich Weller. Leipzig 1954. |
| ASS | See AAS. |
| Aśvaśāstra | Aśvaśāstram of Nakula. Ed. by S. Gopalan. TSMH 56. |
| Aśvavaidyaka of Jayadatta. | |
| Āśv.-Gṛh | Āśvalāyana-gṛhyasūtra. Indische Hausregeln. Sanskrit und Deutsch, herausg. von A. F. Stenzler. AKM 3. 4. |
| Auc | Aucityavicāracarcā of Kṣemendra. KM I. 115. *Also* Kṣ (RP). Translation in KṣS by Dr. Sūryakānta. |
| Aufrecht Th. | See AB and AP. |
| Ava | Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṁgraha, pp. 121-190. Sanskrit Academy Series 2, Hyderabad 1958. |
| Avimāraka | Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. *Also* in Vidyābhavana S. S. 73. ChSS 1962. |
| B | Das Baudhāyana-dharmasūtra, herausg. von E. Hultzsch. Zweite Verbesserte Auflage. AKM 16. 2. Translated by G. Bühler in SBE 14. |

Bae B. K. — See SHP.

Bahud(arśana), as quoted in IS.

Bālarāmāyaṇa of Rājaśekhara.

Banerji S. C. (*and* Gupta A. K.) See Vikram.

Banerji S. Ch. — See Banerji S. C.

Bartoli E. — See SuB.

BBĀ — Bālambhaṭṭi on Mitākṣara (on Y) Ed. by J. R. Gharpure, CHLT 5. Ācāra-khaṇḍa.

Benfey Th. — See PtsK.

Bhāgavṛtti — Ed. by Yuddhishthira Mimamsaka, Ajmer. Bharatiya Pratisthan, 2021 V.

Bhaktirasa(-amṛtasindhu), as quoted in PG.

Bhallaṭakāvya — See Bhallaṭaśataka.

Bhallaṭaśataka of Bhallaṭa in KM IV pp. 169-188.

Bhandare M. S. — See Bhāratamañjarī *and* Śiś.

Bhār(atamañjarī of Kṣemendra) — Ed. by Mm. Pt. Śivadatta *and* K. P. Parab. KM 64. *Also* : Ādi- and Sabhā-parvans. Ed. and transl. by M. S. Bhandare. The Standard Publishing Co. Bombay 1918.

Bhaṭṭikāvya of Bhaṭṭi — Ed. by V. N. S. Joshi and V. L. S. Paṇśīkar. 8th edition. NSP, Bombay 1934. *Also* : Ed. by S. Ray *or* S. *and* K. Ray (with translation), Calcutta.

BhC — Bhojarāja's Cārucaryā in Malayamārutaḥ II; pp. 79-95.

BhG — Bhagavad-Gītā, (see MBh), Ed. and transl. by F. Edgerton. HOS 38-39.

Bhikṣāṭana-kāvya of Utprekṣāvallabha.

BhKā — See Bhaṭṭikāvya.

BhL — A list of the Inscriptions of Northern India by D. R. Bhandarkar, EI. 20, Appendix.

Bhojacaritra (*or* °carita) of Rājavallabha. Ed. by B. Ch. Chhabra *and* S. Sankara Narayanan, Bhāratīya Jñānapeeṭha, Varanasi 1964.

BhPañ — Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sāhitya Sadana, Bangalore–Mysore 1956.

BhPṇ — Bhāgavata-purāṇa.

BhPṇ (B) — Le Bhāgavata Purāṇa traduit et publiê par M. E. Burnouf (Vol. I-III) and by M. Hauvette-Besnault and P. Roussel (Vol. IV–V). Imprimene Nationale, Paris 1884-1898.

BhPṇ (NSP) — Edited in MS form NSP 1950. (Translated by J. M. Sanyal, Calcutta).

BhPr — Bhojaprabandha of Ballāla.

BhPr (B) — BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidass, Patna 1955.

BhPr (NSP) — BhPr. NSP 1932.

The Narrative of Bhoja by Ballāla of Banares, translated by Louis H. Gray. AOS 34.

BhŚ — Śatakatrayādi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrams attributed to Bhartṛhari......Ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B. S. Miller, New York–London 1967.

The Nītiśataka, Śṛṅgāraśataka and Vairāgyaśataka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śrī Veṅkaṭeśvara Press, Bombay 1896.

BhV — Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay.

| | |
|---|---|
| BhV Journal | Bhāratīya Vidyā, Bhavan's Journal (Fortnightly), Bombay. |
| Bhv *or* BhV | Bhāminī-Vilāsa of Paṇḍitarāja-Jagannātha. |
| BhV (C) | Bhāminīvilāsam. Ed. by Pt. A. B. Vidyābhūṣaṇa *and* Pt. N. B. Vidyāratna. Vāchaspatya Press. Calcutta 1936. |
| BhV (H) | Trente stances du Bhāminī-vilāsa par V. Henry. Paris 1885. |
| BhV (POS) | Bhāminī-vilāsa. Ed. and transl. by H. D. Sharma. POS 50. |
| BI. | Bibliotheca Indica. |
| Bibl. Ind. | See BI. |
| Bilhaṇa Kāvya of Bilhaṇa | See Caur (KM). |
| Bloomfield | See BPC. |

Bodhicaryāvatāra of Shantideva, Asiatic Society, Calcutta 1960.

| | |
|---|---|
| Böhtlingk O. | See IS *and* KāD. |
| BORI | Bhandarkar Oriental Research Institute, Poona. |
| BORS *or* JBORS | Bihar and Orissa Research Society, Journal of. |
| Botto O. | See CRC. |
| BP | Brahmavaivarta-purāṇam ... ... Ed. by J. Vidyāsāgara, Calcutta 1888. |
| BPC | Śrī Bhāvadevasūri's Pārśvanātha-caritra. Ed. by Pt. Becaradāsa. Vārāṇasī VS. 2048 (=A. D. 1912); transl. in The Life and Stories of the Jaina Savior Pārśvanātha by M. Bloomfield, Baltimore 1919. |

**BPS** — Bhojaprabandhaśloka, MS BORI, Viśrambag I 248, as quoted in BhŚ (as BPS) and in SkV (as BPS).

Brāhmadharma — In Pratna Kamranandinī. Benares.

Br.Dh. — See Brāhmadharma.

Brahmap(urāṇa) — In MS form, Veṇkaṭeśvara Press, 1906. Also ĀnSS 28.

Bṛhadāraṇyakopaniṣad-bhāṣya-vārttika of Ānandapūrṇa, Tirupati, Kendriya Sanskrit Vidyapeeth, Pt. I—1971, Pt. II—1975.

Bṛh — Bṛhaspati-smṛti, reconstructed by K. V. Rangaswami Aiyangar. GOS 85. Partly translated by J. Jolly in SBE 33.

Brough J. — See SCSL.

BṛSaṁ — Bṛhatsāṁhitā of Varāhamihira, Vidyābhavana Saṁskṛta-granthamālā 41, Vārāṇasī 1959. Translated by H. Kern in JRAS (NS) 4. 430-79 ; 5. 45-90 and 231-288 ; 6. 6-91 and 279-338 ; 7. 81-134.

BSOAS — Bulletin of the School of the Oriental (and African) Studies, London.

BSOS — See BSOAS.

BSS — Bombay Sanskrit Series. (Bombay Sanskrit and Prakrit Series). Bombay.

Buddhacarita of Aśvaghoṣa. Bombay, 1912.

Bühler G. — See Āp, B, G, Mn *and* Vās.

Burnouf E. — *And* M. Hauvette-Besnault *and* P. Roussel; See BrPṇ (B).

C — Cāṇakya's apporisms.

Camatkāracandrikā of Viśveśvara Kavicandra. Meharcandra, Delhi 1972.

| | |
|---|---|
| Can | Candrāloka of Jayadeva. ChSS 458-59. |
| Cand | Caṇḍīśataka of Bāṇa-bhaṭṭa with the Commentary of Kumbhakarṇa. Ed. by Gopal Narayan Bahura. Rajasthan Prācya Vidyā Pratishṭhān, Jodhpur in May 1968. |

Caṇḍakauśika of Kṣemīśvara, Chawkhamba, Varanasi 1965.

| | |
|---|---|
| Capeller C. | See Kir. |
| Cār | Cārudattam of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 65. *Also* : transl. by A. C. Woolner and L. Sarup in PAB. |
| Cāruc(aryā) of Kṣemendra. | In KM II ; pp. 128-138. *Also* : in Kṣ (RP) 135-44. |
| Caur | Caurapañcāśikā of Bilhaṇa Kavi. |
| Caur (A) | Tchorapantchaśat, publié, traduit et commentê par M. Ariel. JA XI of 1848 ; pp. 469-534. |
| Caur (B) | Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833 ; (pp. 1-20 and 77-83). |
| Caur (KM) | Bilhaṇakāvya. In KM Gucch. XIII ; pp. 145-169. |
| Caur (POS) | Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS 86. |
| | The Secret Delights of Love by the Pundit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966. |
| CC | Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I-III). |
| Chaudhuri J. B. | See SkṛP. |
| CHLT | The Collection of Hindu Law Texts. Ed. by J. R. Gharpure, Bombay. |

ChSS — Chowkhamba Sanskrit Series, Banaras.

CII — Corpus Inscriptionum Indicarum.

Cit(ramīmāṁsā) of Appaya-dīkṣita *and* Cit(ramīmāṁ)s(ākhaṇḍana) by Paṇḍitarāja-Jagannātha. KM 38.

CitV — Citramīmāṁsā with the *Vṛtti* (Commentary) of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965.

CKl — J. Klatt. De trecentis Cāṇakyae poetae indici Sententis. Halis Saxonum.

CKr — Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Recensionen untersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig 1907.

CL — Laghu-Cāṇakya Version. See Cr. I. 2.

CLA — CL; Rājanīti. Cāṇakyamuniviracitam. Agra 1920.

CLB — E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3-4; pp. 151-66 (first *adhyāya*); *also* E. Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4; pp. 129-33 and V. 3-4; 115-19 (second to eighth *adhyāya*-s).

CLH — CL; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part).

CLI — CL; MS 2411 in the Library of IO.

CLL I — CL; MS A. 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLL II — CL; MS A. 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLLd — CL; MS Cod. 8859; UB/123 in the University Library, Leiden.

| | |
|---|---|
| CLP II | CL; MS 17072-2 (C) in UPICI. |
| CLP IV | CL; MS 17072-4 (D) in UPICI. |
| CLP V | CL; MS 17072-5 (E) in UPICI. |
| CLṢ | CL; Ṣoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lāl, Jñāna Sāgara Press, Bombay, Saṁvat 1932. |
| CLT | CL; Laghucāṇakyam. Sentenze ... di Cianaco il Furbo publucate e trad. E. Teza. In Annali delle Università Toscane XVI; pp. 352-404; Pisa 1878. |
| CLTb | CL; MS *or* fol. 1037 in the Universitätsbibliothek in Tübingen. |
| CM | Cāṇakya. Recension de cinq receuils de stances morales ...par E. Monseur, Paris 1887. |
| CN | Cāṇakya-nīti-śāstra Version. See Cr. I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS. |
| CNB | CN; Bṛhat-Cāṇakya-ślokāḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārānaṅka. Utkal Press, Calcutta 1919. |
| CNF | CN; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911. |
| CNG | CN; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορῶν ποιητῶν by G. B. Bolling. In Studies in Honor of M. Bloomfield, New Haven 1920. |
| CNHU | CN; MS H. 250 in the Harvard University Library, Cambridge, Mass. |
| CNI I | CN; MS 1518a (Eggeling 3990) in the Library of IO. |
| CNI II | CN; MS Keith 7204 (Tagore 40 b) in the Library of IO. |

CNJV — CN; Cāṇakyaśatakam. Ed. by Jīvānanda Vidyāsāgara, Calcutta 1926. The same text is reprinted in at least 78 editions. See Cr. I. 1; pp. cxl–cxlvi.

CNL — CN; MS A 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig.

CNM — CN; Rājanītau Cāṇakyamuni-viracitam. No place; no date.

CNMN — CN; Cāṇakyamuni-kṛtaṁ nīti-sāra. Allahabad 1880.

CNN — CN; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB; first part).

CNNM — CN; Cāṇakya-nīti-mālā. Ed. by Śrī U. M. Caudhurī. Bengal Printing Press. Calcutta 1324 (1917).

CNNSS — CN; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C. C. Kaviratna. Midnapore 1318 (1911-12).

CNP I — CN; MS 17072-3 (A) in UPICI.

CNP II — CN; MS 17072-1 (B) in UPICI.

CNPh — CN; MS 1566 in the University of Pennsylvania Library, Philadelphia, U. S.

CNPN — CN; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris.

CNS — CN; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G. S. Sardesai. Pos. 71.

CNŚ — CN; Cāṇakya-ślokāḥ. Ed. by Śrī R. S. Bhaṭṭācāryya. Ghose Press, Calcutta 1319 (1912-13).

CNSap — CN; Cāṇakya-saptati. Ed. by K. V. Sarma, Vishveshvaranand Vedic Research Institute. Hoshiarpur 1965.

CNŚC — CN; Cāṇakya-śloka-saṁgrahaḥ, Publ. by T. Mṛtyunjaya, Ist. ed. Calcutta 1915.

| | |
|---|---|
| CNŚK | CN ; Cāṇakya-ślokāḥ New Sanskrit Press. Calcutta 1887. |
| CNŚL | CN ; Aṣṭottaraśata-Cāṇakya-ślokāḥ. Ed. G. A. Datta with a Beṅgālī transl. Lakṣmī Printing works. Calcutta 1322 (1915). |
| CNŚI | CN ; Cāṇakya-śloka-saṁgrahaḥ. Compiled and trans. into Hindi by Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918. |
| CNŚIV | CN ; Cāṇakya-ślokāh. Ed. by Vijayakṛṣṇanātha, 2nd edn. Girīśa Printing Works. Calcutta 1320 (1914). |
| CNŚPK | CN ; Cāṇakya-śataka, with Beṅgālī transl. by P. Ś, Bhaṭṭācāryya. Shastra-prachar Press. Calcutta 1316 (1909), |
| CNŚT | CN ; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca–Calcutta 1319 (1912). |
| CnT | Etc. See below. |
| CNT IV | CN ; MS No. 5119, as quoted in CKr as TjD. |
| CNW | CN ; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem jahre 1864. Berlin 1865; pp. 400-31. |
| CnT | Note-book MSs. |
| CnT I | CnT ; MS No. 5031, as quoted in CKr as TjA. |
| CnT II | CnT ; MS No. 5117, as quoted in CKr as TjB. |
| CnT III | CnT ; MS No. 5118, as quoted in CKr as TjC. |
| CnT V | CnT ; MS No. 5120, as quoted in CKr as TjE. |

CnT VI — CnT; MS No. 5121, as quoted in CKr as TjF.

CnT VII — CnT; MS No. 5122, as quoted in CKr as TjG.

Comfort A. — See Ratirahasya.

Cowell E. B. — See Vik.

Cowell E. B. *and* F. W. Thomas. See Harṣ.

CPS — Vṛddha-Cāṇakya, Cāṇakya-praṇita. Ed. by Pt. Śrī Rāma Sāstrī. Calcutta 1332 (1925).

Cr — L. Sternbach. Cāṇakya-Nīti-Text-Tradition (Cāṇakya-Nīti - Śākhā - Saṁpradāyaḥ. Vol. I-II, in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Indological Series 27-29. (The numbers refer to Vol. II).

CR — Cāṇakya-rāja-nīti-śāstra Version. See Cr I. 2.

CRB — CR; MS Sansk. fo. 15 in the Bodleian Library in Oxford.

CRBh I — CR; MS 347 of 1892-95 in BORI.

CRBh II — CR; MS 348 of 1892-95 in BORI.

CRC — CRC; Cāṇakya-rāja-nīti-śāstram. Ed. by Pt. Īśvara Chandra Śāstrī. Calcutta 1912. Calcutta Or. Ser. No. 2. *Adhyāya*-s IV and V translated by O. Botto in Dal trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950.

Crca — L. Sternbach. A new Abridged Version of Bṛhaspati-Saṁhitā of the Garuḍa-Purāṇa. Vārāṇasī 1966.

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| CRCa I | CR; MS. Add. 2525 in the University Library in Cambridge. |
| CRCa II | CR; MS Add. 1040 in the University Library in Cambridge. See Crca. |
| CRP | CR; MS 1959 in the Library of the Pennsylvania University in Philadelphia, Pa. See L. Sternbach. A new Cāṇakya-rāja-nīti-śāstra Manuscript. Bhāratīya Vidyā Bhavan. Bombay 1958. |
| CRT | CR; Cāṇakya-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S. Śāntiniketan 1958. |
| Crn | L. Sternbach. Cāṇakya-rāja-nīti. Adyar Library Series No. 92. Madras 1963. |
| CS | Cāṇakya-sāra-saṁgraha Version. See Cr I. 1. |
| CSB I | CS; MS Or. fol. 598 in the Universitätsbibliothek in Tübingen. |
| CSB II | CS; MS Or. fol. 599 in the Universitätsbibliothek in Tübingen. |
| CSBD | CS; Bodhī Cāṇakyam *or* Cāṇakya-sāra-saṁgraha. Ed. and transl. by Bh. C. Dutt. Calcutta 1888. |
| CSC I | CS; MS Add. 1539 in the University Library in Cambridge. |
| CSC II | CS; MS Add. 1346 in the University Library in Cambridge. |
| CSJ | CS; MS belonging to Australian National University, Canberra; previously to Prof. J. W. de Jong, Leiden. |

CSLD — CS; MS Cod. Or. 8857; Lub/D 122 in the University Library, Leiden.

CV — Vṛddha-Cāṇakya, *textus ornatior* Version. See Cr I. 1. Translated into English by K. Raghunathji : Vriddha-Chāṇakya *or* Maxims of Chāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr).

CVAh — CV; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Haribhāī Dalpatrām. Ahmedabad 1969 (1913).

CVM — CV; Vṛddha-Cāṇakya, NSP. Bombay 1874.

CVND — CV; Cāṇakya-nīti-darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5.

CVNS — CV; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch Paṭel. Ahmedabad 1969 (1913). See CVAh.

Cv — Vṛddha-Cāṇakya, *textus simplicior* Version. See Cr I. 1. Selected Verses translated by D. H. H. Ingalls in JAOS 86. 1; pp. 1-4.

CvA — Cv; Rāja-nīti, Cāṇakya-muni-viracitā. Agra 1920.

CvGt — Cv; MS Cod. MS Sanscr. 64 in the Niedersächsische Staats- und Universitätsbibliothek in Göttingen.

CvH — Cv; MS H 250 in the Harvard University Library, Cambridge, Mass.

CvI — Cv; MS 2411 in the Library of IO.

CvL I — Cv; MS A 445 in the Universitätsbibliothek in Leipzig.

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| CvL II | Cv ; MS A 446 in the Universitätsbibliothek in Leipzig. |
| CvP IV | Cv ; MS 17072-4 (D) in UPICI. |
| CvP V | Cv ; MS 17072-5 (E) in UPICI. |
| CvṢ | Cv ; Ṣoḍaśa-Cāṇakya. Ed. by Ś. Ś. Lal. Jñāna Sāgara Press. Bombay, Saṁvat 1932 (1875). |
| CvTb | Cv ; MS Or. fol. 1037 in the Universitätsbibliothek in Tübingen. |
| CvW | Cv ; MS Walker 205c in the Bodleian Library in Oxford. |
| Da | Daśarūpāvaloka. Daś with Commentary on it. Ed. by K.P. Parab, NSP 1941. |
| Dakṣa | Dakṣa-Smṛti in Smṛtīnāṁ samuccaya, ĀnSS 48 ; (pp. 72-84). *Also* : in Smṛti-sandarbhāḥ. Gurumandal Series 9, Vol. I ; (pp. 569-590). *Also* : in Aṣṭādaśa-smṛtayaḥ, Vikrama 1998 (1941) ; (pp. 53-63). *Also* : Dakṣa-Saṁhitā in the Dharmaśāstra Texts by M. N. Dutt, Vol. I. Calcutta 1908. This text was translated in the same edition, Vol. I, Calcutta 1906 ; (pp. 433-458) ; by M. N. Dutt. |
| Damayantīkathā in Proben | in Verzeichmiss der Oxforder Handschriften, herausg. von Th. Aufrecht. |
| Dampatīś(ikṣānāmaka) in Beṅgālī characters n. p. 1840. | |
| Dar | Darpadalana of Kṣemendra. |
| Dar (KM) | Darpadalana of Kṣemendra in KM VI ; pp. 66-118. |
| Dar (RP) | Darpadalana in Kṣ (RP) ; pp. 145-206. Translated into German by R. Schmidt in ZDMG 69. 1-51. |

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| Daś(arūpaka) | Daśarūpaka. A Treatise on Hindu Dramaturgy by Dhanañjaya. Ed. and transl. by G. C. O. Haas. Columbia University Indo Iranian Series 7, New York 1912. *Also* : Hindī : Daśarūpakam, Vidyābhavana Saṁskṛ.-Granthamālā 7. Vārāṇasī 1952. |
| Daśāvatāra-Khaṇḍapraśasti. | See Khaṇḍapraśasti. |
| Dasgupta S. N. | See De (*or* De S. K.). |
| David K. N. | See Veṇī. |
| DCA | A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions by L. Sternbach in 2 Volumes. Otto Harrassowitz. Weisbaden 1978-80. |
| De (*or* De S. K.) | A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta and S. K. De. Calcutta 1947. |
| Deś | Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M.K. Shāstrī in Kashmir Series of Texts and Studies, No. 40. *Also* : in Kṣ (RP) ; pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19. |
| Devadhar C. R. | See Amar *and* Dramas of Kālidāsa. |
| Deva Shastri Ch. | See Vik. |
| Dh | Dharmakośa. Ed. by L. Jośī. Prājñapāṭhaśālā-maṇḍala-granthamālā. Wai 1937-47. |
| Dhaśa | Dhanadarāja's Śatakatraya. KM XIII ; pp. 33-80 (Śṛṅgāra°). |
| DhD | See Daś. |
| DhN(P) | The Dhammanīti (Pāli). In PMB. |
| Dhv | Dhvanyāloka of Ānandavardhana in HSS 66. *Also* : KM 25. |

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| DikAny | Anyāpadeśaśataka of Nīlakaṇṭha Dīkṣita. KM Gucch. VI; pp. 143-158. |
| Dillon M. | See Nāṭyalakṣa. |
| Dixit S. V. | See Kir(D) *and* Nais(D). |
| DK | See Kuṭṭ. |

Dṛṣṭāntaśataka of Kusumadeva in KSH; pp. 217-226.

Dūt(āṅgada) of Subhaṭa. Ed. by Pt. Durgāprasād and K. P. Parab. KM 28. Transl. by L. H. Gray. JAOS 32. 58-77.

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| Dūtaghaṭotkaca of Bhāsa, | Oriental Book Agency, Poona 1957. |
| Dutt B. C. | See CSBD. |
| Dutt M. N. | See Dakṣa, GG, KN *and* R. |
| Dūtavākya of Bhāsa | Chowkhamba. Varanasi 1960. |
| Dvi | Nītidviṣaṣṭikā of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928. |
| Dvivedi R. C. | See Kpr. |
| Edgerton F. | See BhG, Megh, PRE *and* VC. |
| EI | Epigraphia Indica. |
| Ek | Ekāvalī of Vidyādhara by K. P. Trivedi. BSS 63. |
| Emeneau M. B. | See Śāk. |
| EU | Ekādaśa-dvāranibhandha-Upadeśa in Malayamāruta II; pp. 96-107. |
| Fauche H. | See Śiś *and* Śṛṅg. |
| Filliozat P.-S. | See Āry. |
| Fritze L. | See Pts. |

G — The Institute of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2.

G (in Introduction) — Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI. Compiled by P. K. Gode, Vol. XIII. Kāvya. Poona 1940-42.

GDH — L. Sternbach. Subhāṣita : Gnomic and Didactic Literature in A History of Indian Literature, ed. by J. Gonda, Vol. IV. Otto Harrassowitz. Weisbaden 1974.

GG — Gītagovinda of Jayadeva.

GG (NSP) — Gītagovinda of Jayadeva. NSP 9th edn. Bombay 1949.

GG (RS) — Gītagovinda of Jayadeva. Ed. and transl. by S. Lakṣmī-narasimha Śāstrī. Publ. by V. Ramaswamy Sāstrulu. Madras 1956. Translated also by E. Arnold in Indian Poetry. Trübner and Co. London 1881.

Gharpure J. R. — See Y *and* CHLT.

Ghaṭakarpara — Vivek Publishers. Aligarh 1975. *Also* : See GhN.

GhN — Ghaṭakarpara-Nītisāra in KSG I. 374 and KSH 120-24.

Ghosh M. — See Nāṭyaśāstra.

GIL — Geschichte der Indischen Literature by M. Winternitz.

GMBh — Gautama-dharmasūtra with Maskarī Bhāṣya. Ed. by L. Śrinivāsāchārya. OLPSS 50.

GMLM — Government Manuscripts Library. Madras.

Gore N. A. — See Ārya.

Gorresio G. — See R(G).

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| GOS | Gaekwad's Oriental Series. Baroda. |
| Goswami B. Bh. | See Ratnāvalī. |
| GP | Garuḍa-purāṇam. Ed. by J. Vidyāsāgara. Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908. |
| GPy (*or* GPY) | Garuḍa-purāṇam. Vaṅgavāsī Press. Calcutta 1890. *Also* : in Kāshī Sanskrit Series 165. |
| GR | Guṇaratna of Bhavabhūti. KSG I. 299 and KSH 523-25. |
| Gray L. H. | See BhPr *and* Dūt. |
| GSAI | Giornale della Societa Asiatica Italiana. |
| GSL | Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vidvān E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959. |
| Gupta A. K. | See Vikram. |
| GVS | Gaṇikā-Vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishveshvaranand Indological Series No. 4. Hoshiarpur 1953. |
| H | Hitopadeśa. |
| Haas G. C. O. | See Daśarūpaka. |
| Hamb(urg) | Hamburg MS of P. |
| Hams | Haṁsasandeśa of Śrīmad Vedānta Deśika. Ed. by S. Nārāyaṇa Śāstrī. Transl. by M. C. N. Acharya. Publ. V. Ramaswamy Sāstrulu. Madras 1937. |
| Han | Hanumannāṭaka. HSS 271. |

Handiqui K. K. — See Naiṣ.

Haravijaya — Haravijaya-kāvya. Ed. by Goparaju Rama, Prayag, Ganganatha Jha Kendriya Sanskrit Vidyapeeth, Khaṇḍa I—1982, Khaṇḍa II—1983.

Hariv — The Harivaṁśa. Publ. by the Asiatic Society of Bengal. Calcutta 1839.

Harivaṁśapurāṇa, as quoted in Purāṇa (Journal) 3. 1.

Harṣ — Harṣacarita of Bāṇabhaṭṭa.

Harṣ (BSS) — Harṣacarita-mahākāvyam. Ed. by A. A. Führer. BSS 66.

Harṣ (NSP) — Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Transl. by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund, New Series 2. London 1897.

Hauvette-Besnault — See BhPṇ.

HC — Hitopadeśa...Daśa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke. Serampöre 1804.

HC (in Introduction) — Haraprasāda Śāstrī's, A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the ASB, Vol. VII. Calcutta 1934.

HDh — Halāyudha's Dharmaviveka in KSG I. 381 and HSH 507-09.

HeK — Hemavijaya, Kathāratnākara by Śrī-Hemavijayagaṇī in MS form. Pt. Śrāvak Hīrālāl Haṁsarāj. Jāmnagar 1911.

HemCvc — *Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72., Vol. I.*

Hertel J. — See PT.

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| HH | The Hitopadeśa in Sanskrit language. Library East-India House. London 1810. |
| HIL | History of Indian Literature. |
| HJ | Hitopadeśa. The Sanskrit Text ed. and transl. by F. Johnson. 2nd edn. Hartford-London 1864. |
| HK | The Hitopadeśa of Nārāyaṇa. Ed. with Commentary and Notes by M. R. Kale. 5th edn. Bombay 1924. |
| HM | The First Book of Hitopadeśa. Ed. by M. Müller. London 1865. The Second, Third and Fourth Books of the same also ed. by M. Müller. London 1865. |
| HN | Nārāyaṇa, Hitopadeśa, nach der nepalischen Handschrift N neu herausgegeben von H. Blatt. Berlin 1930. |
| HP | Hitopadeśa. of Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887. |
| HS | Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis ef annotationes criticas...... A. G. a Schlegel *et* Ch. Lassen. Parts I–II. Bonnae ad Rhenum 1831. |
| HOS | Harvard Oriental Series. Cambridge, Mass. |
| HSL | A. B. Keith. A History of Sanskrit Literature. London 1953 (reprint edn.). |
| HSS | Haridās Sanskrit Series. Banaras. |
| IA | Indian Antiquary (Journal). |
| IHQ | Indian Historical Quarterly (Journal). Calcutta. |
| IIJ | Indo-Iranian Journal. The Hague. |

Ingalls D. H. H. — See SkV *and* Cv.

IO — India Office. London.

IS — Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. St. Petersburg 1870-73. *Also* : Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l' Académie des Sciences de St. Pétersbourg. XXI. 401-09 and XXIII. 401-432. *Also* : Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l' Academie des Sciences de St. Pétersbourg. XXI. 93-132 ; 200-242 and 370-409. *Also* : August Blau. Index zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4. Leipzig 1893. *Also* : Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also* : Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1. Wiesbaden 1965. *Also* : Revised Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach, Part I, Verses 1-500. Instituto di Indologia. Torino 1974. *Also* : See Pr.

ISPP — Indian Studies, Past and Present. Calcutta.

JA — Journal Asiatique. Paris.

Jacobi H. — See AR.

Jainarājataraṅgiṇī — See RT (VVRI).

Jāna(kī) — Jānakīharaṇam of Kumāradāsa. Ed. and transl. by S. G. Nandargikar. Bombay 1907.

Janśṛṅg — Śṛṅgāraśataka of Janārdana. KM XI ; pp. 157-72.

JAOS — Journal of the American Oriental Society. Baltimore, Maryland.

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| JASB | Journal of the Asiatic Society of Bengal. |
| JAS (Calcutta) | Journal of the Asiatic Society. Calcutta. |
| JBBRAS | Journal of the Bombay Branch of the Royal Asiatic Society. |
| JBORS | See BORS. |
| JBRAS | Journal of the Bombay Branch of the Royal Asiatic Society, Bombay. |
| JGJRI | Journal of the Ganganatha Jha Research Institute. Allahabad. |
| Johnson F. | See HJ. |
| Jhā G. | See Kpr. |
| JM | Jalhaṇa's Mugdhopadeśa. KM VIII ; pp. 125-135. |
| Joh | Johannus de Capua's Lation Version of Pañcatantra. |
| JOIB | Journal of the Oriental Institute. Baroda. |
| Jolly J. | See Bṛh, N *and* Vi. |
| JOR | Journal of the Oriental Institute. Madras. |
| Joshi C. N. | See Uttara. |
| JRAS | Journal of the Royal Asiatic Society of Great Britain and Northern Ireland. London. |
| JS | The Sūktimuktāvalī of Bhagadatta Jalhaṇa. Ed. by Embar Krishṇamācārya. GOS 82. Baroda 1938. |
| JSAIL | L. Sternbach. Juridical Studies in Ancient Indian Law. Vols. I-II. Motilal Banarsidass 1965-67. The Numbers of the Studies refer to the original studies, as listed at pp. 24-28 of Vol. I. |

JSS — Journal of the Siam Society.

JSu — Subhāṣitāvalī. MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as Js).

JSub — Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and SkV (as Jsv).

JSV *and* Jsv — See JSub.

K *or* KA — Kauṭilya's Arthaśāstra.

K(G) — The Arthaśāstra of Kauṭilya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 79, 80 and 82.

K(J) — Arthaśāstra of Kauṭilya. Ed. by J. Jolly. PSS 4.

K (K) — The Kauṭilya Arthaśāstra. A Critical edn. by R. P. Kangle. University of Bombay; Studies Sanskrit, Prakrit, and Pali. No. 1. Translated by R. P. Kangle in the University of Bombay Studies...... No. 2.

K (P) — Kauṭilīyam Arthaśāstram. Ed. by Pāradeya Rāmateja Śāstrī. Vārāṇasī.

K (S) — Kauṭilīyam Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No. 37/64 and Part 2. *Also* : Index verborum. OLPSS No. 65, 66 and 68.

K (V) — Kauṭilīyārthaśāstram. Ed. by V. N. S. Veṅkaṭanāthācharya. Oriental Research Institute Sanskrit Series No. 103. University of Mysore. Mysore 1960.

KāBh — Kāvyalaṅkāra of Bhāmaha. Bihar-Rāṣṭrabhāṣā-Pariṣad. Patna 1932.

KāD — Kāvyādarśa of Daṇḍin.

KāD (B) — Daṇḍin's Poetik (Kāvyādarśa). Sanskrit und Dentsch, Herausg. von O. Böhtlingk. Leipzig 1890.

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| KāD (Bh) | Kāvyādarśa of Daṇḍin. Ed. by Vidvān Pt. Rangacharya Reddi Shastri. Government Oriental Series, Class A, No. 4. BORI. Poona 1938. |
| KāD (M) | Kāvyādarśa in Mangolian. Cf. Sh. Bira in Indological Studies in the Mangolian People's Republic; pp. 03-17. Ulan Bator 1979. |
| KāD (R) | Daṇḍin's Kāvyādarśa. Ed. and transl. by K. R. Ray. Calcutta 1961. |
| KāD (T) | Kāvyādarśa, Sanskrit and Tibetan Text. Ed. by A. C. Banerjee. University of Calcutta. Calcutta 1939. |
| Kal | Kalāvilāsa of Kṣemendra. |
| Kal (KM) | Kalāvilāsa. KM I; pp. 34-79. Translated by R. Schmidt in Zum 70 Geburtstage des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914; pp. 1-33 (parts 1-4); in WZKM 28. 406-35 (parts 5-10). |
| Kal (RP) | Kalāvilāsa. In Kṣ (RP); pp. 219-272. |
| Kālā | Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55. |
| Kale M. R. | See Ragh *and* Pra. |
| Kalee Krishen Bahadur | See NS, CN *and* Moh. |

Kalivi(ḍambana) of Nīlakaṇṭha-dīkṣita. KM V; pp. 132-142.

Kāmasūtra of Vātsyāyana NSP. Bombay 1900.

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| Kane P. V. | History of Sanskrit Poetics. Bombay 1951. |
| Kangle R. P. | See K(K). |
| KāP | The Kāvya-Pradīpa of Mm. Govinda. Ed. by Pt. Durgāprasāda and W. L. Ś. Paṇśīkar. KM 24. |

Kapp(hiṇābhyudaya) of Bhaṭṭa Śivasvāmin. Ed. by Gauri Shankar. Lahore 1937.

Kar — Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98.

Karmarkar R. D. — See Māl, Mālatī, Kum *and* Ragh.

KāRU — Kāvyālaṁkāra Rudraṭa-praṇīta. Ed. by Satyadeva Caudharī, Vāsudeva Prakāśan. Dillī (Delhi) 1960.

KāRu — See RK.

Kāty — Kātyāyana-smṛti-sāroddhāraḥ *or* Kātyāyana-smṛti on Vyavahāra......Text (reconstructed), Translation, Notes and Introduction, by P. V. Kane......Reprint from the Hindu Law Quarterly. Bombay 1933.

Kav — Kavīndravacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV).

KāVa — Kāvyālaṁkārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Parab. KM. 15.

Kāva — See KāvR.

Kavi(kaṇṭhābharaṇa) of Kṣemendra.

Kavi (KM) — Kavikaṇṭhābharaṇa in KM IV ; pp. 149-169. Translated by Dr. Sūryakānta in KṣS.

Kavi (RP) — Kavikaṇṭhābharaṇa in Kṣ(RP) 63-84.

Kavik — Kavikaumudī of Kalya Lakṣmīnarasiṁha. Ed. by Dr. K. Krishnamoorthy. Dharwar 1965.

Kaviratna J. C. C. — See CNNSS.

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| KāvR | Kāvyamīmāṁsā of Rājaśekhara. GOS 1. |
| Kāvyakalāpa | Kāvya-kalāpa, Gunpat Krishnaji Press. Bombay 1864. |
| Kāvyālaṁkārasūtrāṇi | See KāVa. |
| Kāvyān | Kāvyānuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta *and* K. P. Parab. KM 43. |
| Keith A. W. | A History of Sanskrit Literature (HSL). Oxford University Press. Reprint, 1953. *Also* : The Sanskrit Drama. Oxford University Press, 1959. |
| KH | Kāvyānuśāsana of Hemacandra. KM 71. |
| Khaṇḍapraśasti | Also known as Daśāvatāra-Khaṇḍa-praśasti. A Kāvya on the ten incarnations of Viṣṇu ascribed to one Hanumān or Hanumat-kavi. Rājasthāna Purātana Granthamālā No. 124, Jodhpur 1975. |
| Khaṇḍapraśasti-prārambha. | See Khaṇḍapraśasti. |
| KHpk (*or* KHpK) | Kāvyānuśāsana of Ācārya Hemacandra. 2nd edn. by R. S. Parikh and V. M. Kulkarni, Śrī Mahāvīra Jaina Vidyālaya. Bombay 1964. |
| Kir | Kirātārjunīyam of Bhāravi. |
| Kir (D) | Kirātārjunīyam. Ed. and transl. by S. V. Dixit. (Cantos I–III). Thalakwadi—Belgaum 1954. |
| Kir (NSP) | Kirātārjunīyam. 4th edn. NSP. 1954. |
| Kir (R) | Kirātārjunīyam. Ed. and transl. by K. Ray *or* S. Ray *and* K. Ray. Calcutta. |
| Kir (V) | Kirātārjunīyam. Ed. by Pt. Jīvānand Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15. |

KK — Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS.

Kk — See Kt.

Klatt J. — See CKl.

KM — Kāvyamālā Series. NSP. Roman numbers refer to the fourteeen Gucchaka-s. Arabic numbers refer to the 95 Kāvyamālā booklet Series.

KN — Kāmandakīya-Nītisāraḥ.

KN (BI) — Kāmandakīya-Nītisāraḥ. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālaṅkāra *and* Kāmākhyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta 1896.

KN (ĀnSS) — Kāmandakīya-Nītisāraḥ in ĀnSS 136 (two volumes).

KN (TSS) — Kāmandakīya-Nītisāraḥ. in TSS 14.

Kpr — Kāvyaprakāśa of Mammaṭa. Ed. by R. D. Karmarkar. BORI, 1950. *Also* : in ĀnSS 89. Translated by Gaṅgānātha Jhā. (Reprint from the Pant. D. I. Benaras 1898 *and* by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsas I-VI). Motilal Banarsidass. Delhi 1966.

KR — Kathāratnākara of Hemavijaya. Pt. Ś. Hīrālal Haṁśarāj. Jāmnagar 1911.

Kr — M. Krishnamachariar. History of Classical Sanskrit Literature. Reprinted. Motilal Banarsidass. Delhi etc. 1970.

Kressler O. — See CV and CKr.

Krishnamacharya V. — See Lau.

Krishnamoorthy K. — See Kavikaumudī.

Kṛkā — Kṛṣṇavallabha Bhaṭṭa's Kāvyabhūṣaṇaśataka. KM VI ; pp. 31-46.

Kṛṣṇa(karṇāmṛta) of Līlāśuka. Ed. and translated by M. K. Acharya. Madras 1958. *Also* : Ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938.

KRSS — Kāvya-ratna-sāra-saṁgraha. Compiled by Bholānātha Mukhopādhyāya. Calcutta 1876.

KṣB — The Bṛhatkathāmañjarī of Kṣemendra. Ed. by Pt. Śiva-datta and K. P. Parab. KM 69.

KSG — Kāvya-saṁgrahaḥ......Ed. by Jīvānanda Vidyāsāgara. 3rd edn. Saraswati Press (3 Volumes). Calcutta.

KSH — Kāvya-saṁgraha. A Sanskrit Anthology......Ed. by Pr. J. Haeberlin. Calcutta 1847.

Kṣ (RP) — Kṣemendra-laghu-kāvya-saṁgrahaḥ. Ed. by Dr. A. Sharma. Sanskrit Academy Series No. 7. The Sanskrit Academy, Osmania University. Hyderabad 1961.

KṣS — Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharaṇa, Aucitya-vicāracarcā *and* Suvṛttatilaka by Dr. Sūryakānta. POS 91.

KSS — Kathā-Sarit-Sāgara of Somadeva-bhaṭṭa.

KSS (AKM) — Kathā-Sarit-Sāgara. Ed. by H. Brockhaus. AKM 2. 5 and 4. 5. Translated by C. H. Tawney. Calcutta 1880 and 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser. London 1924-1928. (10 volumes). *Also* : Reprinted by Motilal Banarsidass, Delhi.

KSS (NSP) — Kathā-Sarit-Sāgara Ed. by Pt. Durgāprasāda *and* K. P. Parab. 4th edition. NSP. 1930.

KSSKP — See SSK *or* SSKR.

Kt — Kavitāmṛtakūpa with a translation in Beṅgālī. School Book Society Press. Calcutta 1828.

KtR — Kavitāmṛtakūpam in Malayamāruta ; pp. 34-46.

KU — Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.

Kum — Kumārasambhava of Kālidāsa.

Kum (K) — Kumārasambhava. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd edn. Poona 1951.

Kum (NSP) — Kumārasambhava. 14th edn. Re-edited......by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. NSP 1955.

Kum (R) — Kumārasambhava. Ed. with transl. by Pt. Rangachar, (6 Sarga-s). Saṁskrita Sāhitya Sadana. Mysore 1962.

Kum (SA) — Kumārasambhava. Critically ed. by Sūryakānta. Sāhitya Akademi. Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trübner and Co., 1879 *and* by H. H. Wilson. Varanasi 1966.

Kuṭṭ — Kuṭṭanīmatam of Dāmodaragupta.

Kuṭṭ (BI) — Kuṭṭanīmataṁ Kāvyam. Ed. by M. Kaul. Bibl. Ind. 1551.

Kuṭṭ (KM) — Kuṭṭanīmatam. KM III ; pp. 32-110. Translated by J. J. Meyer in Altindische Schelmenbücher 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in Eastern Love, Vol. I. John Rodker. London 1927. In French by L. de Langle in Le livre de l'amour de l'orient. Paris 1920.

Kuv — The Kuvalayānanda of Appaya Dīkṣita. NSP 1947. *Also* : Vidyā Bhavana Saṁskṛta Granthamālā No. 24. ChSS, 1956.

KV — See Kāvyān.

Lacy Johnstone de P. — See Ragh.

Lakṣmīnarasiṁha Śāstrī S. — See GG.

Langle de L. — See Kuṭṭ *and* Sam.

Lau — Laukikanyāyaślokāḥ. Ed. and transl. by Krishnamacharya. The Adyar Library and Research Centre. Adyar Library. Pamphlet Series 34.

Lāu — Initial List of Lāu Proverbs. Appendix D to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini, JSS 1.

LN (P) — The Lokanīti (Pāli) in PMB. Also in JASB 47. 239.

Lok — Lokoktimuktāvalī of Dakṣiṇāmūrti. KM XI; pp. 78-91.

Madana — The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ind. 114.

Madhyamavyāyoga of Bhāsa. Chowkhamba. Vārāṇasī 1960.

Mandāra — Mandāra-maranda-campū. KM 52.

Mahān — Mahānāṭaka of Dāmodara Miśra, also known as Hanumannāṭaka. Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. *Also* : Veṅkaṭeśvara Press. Bombay Saṁvat 1966 (1909).

Mahāvīra — Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar *and* S. Rangachariar. 4th edn. NSP 1926. Translated by John Pickford. Trübner and Co. London 1871.

Mahim — The Mahimnastava (*or* Praise of Shiva's Greatness). Ed., translated and presented...... by W. Norman Brown. American Institute of Indian Studies. Publication No. 1. Poona 1965.

Māl — Mālavikāgnimitra of Kālidāsa.

Māl (K) — Mālavikāgnimitra. Ed. and transl. by R. D. Karmarkar. 4th edn. Poona 1950.

Māl (NSP) — Mālavikāgnimitra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha 9th edn. NSP. Translated by C. H. Tawney. 2nd edn. Calcutta 1891.

Mālatī — Mālatīmādhava of Bhavabhūti.

Mālatī (K) — Mālatīmādhava. Ed. and transl. by R. D. Karmarkar. Poona 1935.

Mālatī (NSP) — Mālatīmādhava. Ed. by M. R. Telang. 6th edn. NSP. 1936.

Malaya — Malayamārutaḥ, Part 1, 2 and 3. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966, 1971 and New Delhi 1973.

Mānasollāsa of Someśvara, Pt. I—Baroda Central Library, 1925. Part II—Oriental Institute, Baroda 1939.

Mārk-p(ur) — The Mārkaṇḍeya-purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl. Ind. 125. *Also* : by M. N. Dutt in Wealth of India. Calcutta 1896.

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| Mathers Powys E. | See Kuṭṭ and Sam. |
| Matsya-p | Matsya-purāṇam in ĀnSS 54. Chapters I-128. Translated by Taluqdar of Oudh in Oudh. SBH 17. |
| May | The Sanskrit Poems of Mayūra. Ed. with a translation......together with the text and translation of Bāṇa's Caṇḍīśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917. |
| Mayūrāṣṭaka | An unedited Sanskrit poem by Mayūra. Ed. by G. P. Quackenbos. In JAOS 31. 343-354. |
| MBh | Mahābhārata. |
| MBh (Bh) | Mahābhārata. BORI edition. Poona 1927-66. |
| MBh (C) | Mahābhārata. Asiatic Society of Bengal. Calcutta 1834-39. |
| MBh (Cit) | Mahābhārata. (Anuśāsana-parvan). Citraśālā Press. Poona 1933. |
| MBh (R) | Mahābhārata. Ed. by P. C. Roy, Calcutta 1886-88. Translated by P. C. Roy. Oriental Publishing Company. Calcutta. *Also* : Mahābhārata, Vidura-nīti. (In MBh [Bh] 5. 33 sqq.) Ed. and transl. by V. P. N. Menon. The Scholar Press, Palghat 1955. *Also* : Translated by M. N. Dutt, Calcutta 1897-1901. |
| MBh (Ju) | Mahābhārata in Old Javanese, Udyogaparvan. (In MBh [Bh] Udyogaparvan, App. II). Published by H. H. Juynboll. |
| Megh | Meghadūta of Kālidāsa. |
| Megh (D) | Meghadūta. Ed. by S. K. De. Sāhitya Akademi. New Delhi 1957. |

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| Megh (E) | Meghadūta. Ed. and transl. by Franklin *and* Eleanor Edgerton. Ann Arbor. Paperback Original 2 A. |
| Megh (ES) | Meghadūta. Ed. and transl. into French by R. H. Assier de Pompignan. Collection Émile Senart. Paris 1938. |
| Megh (G) | Kalidasae Meghaduta......ex recensione J. Gildemeisteri. Bonnae 1841. |
| Megh (K) | Meghadūta. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th edn. |
| Menon V. P. N. (*or* P. N.) | See MBh. |
| Meyer J. J. | See Kuṭṭ and Sam. |
| MhN (P) | The Mahārahanīti (Pāli) in Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma von H. Braun. Göttingen 1975. |
| Miller B. S. | See BhŚ. |
| MK | Mādhavānala-Kathā. |
| MK (C) | Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh. Uttam Chand Kapur, Delhi, no date. |
| MK (D) | Mādhavānala - Kathā of Damodara. GOS 93; (pp. 443-509). |
| MK (G) | Mādhavānalakāmakandalā-Kathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908. |
| MK (GOS) | Mādhavānalakāmakandalā-prabandhaḥ. Ed. by M. R. Majumdar. Pariśiṣṭha I. ( Mādhavānalākhyānam ). GOS 93; (pp. 342-379). |

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| MK (K) | Mādhavānala - Kāmakandalā - caupāī. GOS 93; (pp. 381-442). |
| MK (P) | Mādhavānala-Kathā. Published from three London and three Florentine MSS with a translantion of Prakrit passages by P. E. Pavolini, XI. International Congress of Orientalists, London, I; (pp. 430-53). |
| MK (S) | H Schöhl. Die Strophen der Mādhavānala-Kathā. Halle a. d. S. 1914. |
| Mn | Mānava-dharmaśāstra. |
| Mn (J) | Mānava-dharmaśāstra. Ed. by J. Jolly. Trübner and Co. London 1887. Translated by G. Bühler in SBE 25. |
| Mn (Jh) | Mānava-dharmaśāstra. Ed. and transl. by Mm. Gaṅgānātha Jhā. Bibl. Ind. 256. |
| Moh | Mohamudgara ascribed to Śrī-Śaṅkarācārya. |
| Moh (KSG) | Mohamudgara in KSG I. 352-57. |
| Moh (KSH) | Mohamudgara in KSH; 265-68. |
| Moh (NS) | Mohamudgara in NS (pp. 47-50) with English translation by Kalee Krishen Bahadur. |
| Monier-Williams, Sir M. | See Śāk. |
| Monseur E. | See CM. |
| MP | See Mark-p(ur). |
| Mṛcch | Mṛcchakaṭika of Śūdraka. |
| Mṛcch (K) | Mṛcchakaṭika. Ed. and transl. by R. D. Karmarkar. 2nd edn. Poona 1950. |

Mṛcch (NSP) Mṛcchakaṭika. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938; and by J.A.B. van Buitenen, Delhi 1971.

MŚ (*or* Śiś) Māgha's Śiśupālavadha. See Śiś.

MS (MSS *or* MSs) Manuscript(s).

Mudr Mudrārākṣasa by Viśākhadatta.

Mudr (BSS) Mudrārākṣasa. Ed. by K. T. Telang. BSS 27.

Mudr (K) Mudrārākṣasa. Ed. and transl. by M. R. Kale. 4th edn. Bombay 1927.

Mudr (W) Mudrārākṣasa. Ed. and transl. by R. S. Walimbe, The Royal Book Stall, Poona—2; by M. R. Kale, 5th edn. Delhi 1965; and by J. A. B. van Buitenen, Delhi 1971.

Mugdhopadeśa of Jalhaṇa. A *kāvya*-work of 66 verses dealing with prostitutes. KM VIII; pp. 125-35.

Muir J. Metrical translations from Sanskrit Writers. Trübner and Co. London 1879.

N The Institutes of Narada……Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33.

Nāg Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd edn. Poona 1953. *Also* : Ed. and transl. by C. S. R. Sastri in Śrī Bālamanoramā Series No. 18. 5th edn. *Also* : See ŚHP.

Nāgara-sarvasva of Padmaśrī, also quoted in ŚP. For details see DCA II, entry No. 783.

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| Naiṣ | Naiṣadha of Śrīharṣa. |
| Naiṣ (D) | Naiṣadha. Ed. with transl. by S.V. Dixit. (I–III *Sarga*-s). Belgaum 1954. |
| Naiṣ (NSP) | Naiṣadhīyacaritam. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. NSP 9th edn. Translated by K. K. Handiqui in Naiṣadhacarita of Śrīharṣa, Deccan College Building Centenary and Silver Jubilee Series 33. Poona 1965. |

Nalacampū of Trivikrambhaṭṭa. Chowkhamba Sanskrit Series. Banaras 1932.

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| Nālaḍyār(°ṭiyār) | An anthology in Tamil. For details see Mahā° Vol. II; pp. 946. |
| Nambiar S. K. | See Prab. |

Nānāsaṁhitā, as quoted in ŚP.

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| Nārada-smṛti | Ascribed to Śrī-Nārada *or* Puruṣottamadeva. Quoted in PV and other sources. *Also* : See N. |
| Nandargikar G. R. | See Jānakī *and* Ragh. |
| Nāradīya-pur | Nāradīya-purāṇa in Purāṇasubhāṣitāni. Purāṇa (Journal) Vol. I; pp. 61-63. |
| Nariman G. K. etc. | See Priy. |
| Nāṭyalakṣa | The Nāṭyalakṣaṇaratnakośa of Sāgaranandin. Ed. by M. Dillon. Oxford Univ. Press. London 1937. Translated by M. Dillon, M. Powler *and* V. Raghavan in Transactions of the American Philosophical Society, New Series 50. 9. Philadelphia. |
| Nath P. G. | See BhŚ. |

Nāṭyadarpaṇa of Ram Candra. Oriental Institute. Baroda 1959.

Nāṭ(yaśāstra) — The Nāṭyaśāstra ascribed to Bharata-Muni. Ed. and transl. by M. Ghosh. Bibl. Ind. 272 (Vols. I-II). *Also* : Chapters XV and XVI ed. by P. Regnaud. Paris 1880.

Navaratnaya (C) — Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952.

Navasāha(sāṅka-carita) of Padmagupta *alias* Parimala, Part I. Ed. by Pt. V. Ś. Islāmpurkar. BSS 53.

NBh — Narābharaṇam in Malayamāruta, Part I; pp. 47-83.

NCC — New Catalogus Catalogorum by V. Raghavan, and others. Madras......(incomplete).

Nerurkar V. R. — See Ṛtu.

NIA — New Indian Antiquary (Journal).

Nīsam — Nītisaṁgrahaḥ. Veṅkaṭeśvara Press. Bombay Saṁvat 1994 (1937).

Nīt.Ghaṭa — Nītisāram of Ghaṭakarpara in KSH; pp. 504-06.

Nītidviṣaṣṭikā of Sundarapāṇḍya, as quoted in *subhāṣita-saṁgrahas*. See Mahā° Vol. I; p. 370.

Nītipradīpa of Vetālabhaṭṭa. Short collection of gnomic verses included in KSH.

Nītiratna ascribed to Vararuci included in KSH.

Nītisāra of Kāmandaki — See KN.

Nītisāra of Ghaṭakarpara — See Nīt.Ghaṭa.

Nītiveṇpā(°bā) — A Tamil work on *nīti*. See Mahā° Vol. I, Intro. para. 78. 1.

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| Nītiyukti | A part of Yuktikalpataru. For details see Yuktikalpataru. |
| NKy (B) | Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, a Code of Ethics in Pāli (Burmese). JRAS 17. 252. |
| NMS | Nāradīya-Manu-Saṁhitā. Ed. by K. Sāmbaśiva Śāstri. TSS 97. |
| NM (T) | Nītiśāstra of Masūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhārati Annals X. 1961. |
| NPR | The Nārada-Pañca-Rātra. Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865. |
| NPr | Nīti-Prakāśikā. Ed. by G. Oppert. Madras–London 1882. |
| NŚ *or* NS | The Neeti Sunkhulun *or* Collection of the Sanskrit Ślokas......with a transl. in English by Mahārāja Kalee Krishen Bahadur. Serampore Press. 1831. |
| NŚ (OJ) *or* NS (OJ) | Nītiśāstra (Old Javanese). Oud-Javaansche text met vertaling uitg. door R. Ng. Dr. Poerbatjaraka. Bibliotheca Javanica 4. Bandoeng 1933. |
| NSP | Nirṇaya Sāgara Press. Bombay. |
| NT | Nītiśāstra in Telugu, as quoted in IS. |
| NV | Nītivākyāmṛta by Somadeva Sūri. Ed. by Pt. Pannālāla Soni. Māṇikacandra Digambara Jaina Granthamālā 22. Bombay 1922. Translated by O. Botto in Il Nītivākyāmṛta di Somadeva Sūri. Università di Torino. Torino 1962. |
| OH | Our Heritage (Journal), Calcutta. |

Old Syriac — Pañcatantra in Old Syriac. Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vols. I-II). Berlin 1911.

OLPSS — Oriental Library Publications. Sanskrit Series. Mysore.

P — Pañcatantra.

PAB — Thirteen Trivandrum Plays attributed to Bhāsa. Translated into English by A. C. Woolner and L. Sarup. Panjab University Oriental Publications No. 13. Oxford University Press. London 1930.

Pad — The Padyaracanā of Lakṣamaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha *and* W. L. Ś. Paṇśīkar. KM 89.

Padmaprābhṛtaka-bhāṇa — Ascribed to Śūdraka-kavi. MS No. 4377 of VVRI Collection.

Padyakādambarī of Kṣemendra, as quoted in his Kavikaṇṭhābharaṇa.

Padyasaṁgraha — In KSH ; pp. 529-532.

PAn — The Purāṇic Anthology. (Purāṇa-kāvya-stotra-sudhā). Ed. by R. D. Karmarkar. Thalakwadi, Belgaum 1958.

Pañcaratna — As included in KSG.

Pañcarātra of Bhāsa — Ed. by S. Rangacharya. Saṁskṛta Sāhitya Sadana, Mysore 1958.

Pañcarātra of Nārada. — See NPR.

Pañcarātra-rakṣā of Rāmānuja. AL Series 3936; p. 105.

Pañcārthabhāṣya of Kauṇḍinya on Pāśupata-sūtra. Cf. Brahmavidya ( Journal ), Vols. 31-32 ; p. 397.

Pañcasāyaka of Jyotirīśvara. Cf. R. Schmidt : Beiträge zur indischen Erotik; pp. 48-55.

Pañcastavī of unknown authorship. KM III; pp. 9-31.

Pañcāyudha-prapañca-bhāṇa of Trivikrama. Lithographic Print. Ed. by Vishnu Vasudeva Godebale. Śaka 1786 (1864 A. D.).

Pandit R. S. — See Ṛtu.

Pargiter F. E. — See Mārk-p.

Pārśv — See BPC.

Pathak S. — NM (T).

Pavanadūta of Dhoyī — Ed. by Umesh Chandra Sharma *and* Girish Chandra Sharma. Vivek Publications. Aligarh 1978.

PC — Prabhāvakacarita of Prabhācandrācārya. Ed. by J. Vijaya Muni. SJS 13.

PD — The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In Zeitschrift für Indologie und Iranistik 6, 225.

PdP — Padma-Purāṇa. Ed. by V. N. Maṇḍalika. 4 vols. ĀnSS extra-1.

PdT — Padyāmṛta-Taraṅgiṇī of Haribhāskara. Ed. by J. B. Chaudhuri. Śaṁskṛta-kośa-kāvya-saṁgraha 4. Calcutta 1941.

PG — The Padyāvalī of Rūpa Gosvāmin. Ed. by S. K. De. Dacca University Oriental Publication Series No. 3. Dacca 1934.

Pickford J. — See Mahāvīra.

PJain — J. Hertel. Über die Jaina Recensionen des P. Bericht über die Verhandhungen des kön, sächs. Gesell. der Wiss. zu Leipzig, Phil.-hist. Klasse; pp. 23-134. 1902.

PJKS — Paṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University. Hydrabad.

PKS — J. Hertel. über einige HSs von Kathāsaṁgraha-strophen. ZDMG 64. 58.

PM — J. Hertel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67.639.

PMB — J. Gray. Ancient Proverbs and Maxims from Burmese Sources *or* The Nīti Literature of Burma. Trübner and Co. London 1886.

PN — Pañcatantra, Nepāli text, as quoted in PS XXXIX and 100-26; PT I, pp. 117-35; and PRE 2. 192-258.

PO — Poona Orientalist (Journal). Poona.

POS — The Poona Oriental Series *or* Punjab Oriental Series, as the case may be.

Powys Mathers — See Kuṭṭ and Sam.

PP — The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcākhyānaka......The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-12. Translated by A. W. Ryder in the Pañchatantra. The University of Chicago Press. Chicago 1925.

Pr — Pt. Durgā Prasāda. Böhtlingk's Indische Sprüche. In Journal of the Bombay Branch of the Royal Asiatic Society 16. 361.

Pra (*or* Pranā) — See Pranā.

Prab — Prabodha-candrodaya of Kṛṣṇamiśra.

Prab (B) — Prabodha-candrodaya. Sanscrite et latine edidit H. Brockhaus. Lipsiae 1835.

Prab (NSP) — Prabodha-candrodaya. Ed. by V. L. Ś. Paṇśīkar. 6th edn. NSP. 1935.

Prab (TSS) — Prabodha-candrodaya. Ed. by K. Sāmbaśiva Śāstrī. TSS 72, Trivandrum 1936.

Prab (V) — Prabodha-candrodaya. Ed. by Pt. Rāmacandra Miśra. Vidyābhavana-Saṁskṛta-Granthamālā 14. ChSS. Vārāṇasī 1955.

Translated by J. Taylor, London 1812 ; by S. K. Nambiar, Delhi 1971 ; and into German by K. Rosenkrantz, Königsberg 1842.

Prabhā — See PC.

Prajñāśataka-prakaraṇa (Tibetan).

Pranā — Pratimānāṭaka of Bhāsa. Edn. and transln. Saṁskṛta Sāhitya Sadana, Bangalore 1950. *Also* : Pratimā of Bhāsa. Ed. and transl. by M. R. Kale.

Pras — Prasaṅgābharaṇam of Śrīmatkavikulatilaka. Gopal Nārāyan and Co. Bombay. (No date).

Prasanna — Prasanna-sāhitya-ratnākara of Nandana, as quoted in SkV.

Prasannarāghava of Jayadeva. NSP. Bombay 1922.

Praśnottara-ratnamālā — In Monetsberrichte der kön. preuss.

Prati — Pratijñāyaugandharāyaṇam ascribed to Bhāsa. Ed. and transl. by C. R. Davadhar. POS 61. *Also* : Transl. in PAB.

Prāyaścittaviveka — A Dharma-śāstra text of Śūlapāṇi. MS No. 4638. Alphabetical Index of Sanskrit Manuscripts, Vol. II., University of Kerala. Trivandrum 1965.

PrC — Prabandha-cintāmaṇi of Merutuṅgācārya. Ed. by Jinavijaya Muni SJS 1. Translated by C. H. Tawney. Bibl. Ind. 141.

PRE — The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2-3. 1924.

Priy — Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson *and* Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. *Also* : Ed. and transl. by N. G. Suru. Poona 1928. *Also* : See ŚHP.

PrK — Prabandhakośa of Rājaśekhera Sūri. SJS 6.

PrŚ, PrŚ(C) — Pratyaya-Śataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon. Candy 1941. Translated by A. V. Perera. Candy 1942. *Also* : See L. Sternbach. Adyar Library Bulletin 33. 88-116.

PS — Das Südliche Pañcatantra. Sanskrittext der Recension β mit den Lesearten der besten HSs der Recension *a* ; herausg. von J. Hertel. Abh. d. phil.-hist. Klasse d. kön. sächs. Ges. d. Wiss XXIV. 5. Leipzig 1906.

PSb — Das südliche Pañcatantra. Sanskrittext der Recension *a* mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. Otto Harrassowitz. Wiesbaden 1930.

PSDh — Parāśara-Dharmasaṁhitā *or* Parāśara-smṛti. Ed. by Pt. V. Ś. Islamapurkar. BSS 47, 48, 59, 64, 67, 74.

PSh — M. Herberland. Zur Geschichte des Pañcatantra. Text der südlichen Recension. SWA. 107. 397-476 (1884).

PSS — Punjab Sanskrit Series.

PT / PTem — The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmīrian entitled Tantrākhyāyikā...... Ed. by J. Hertel. HOS 14., 1915 (PT); Tantrākhyāyikā......die älteste Fassung des Pañcatantra aus dem Sanskrit übersetzt......von J. Hertel I-II. Leipzig *und* Berlin 1909. *Also* : Über das Tantrākhyāyikā, die Kaśmīrische Rezension des P. Mit dem Text der HS, Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der kön. sächs. Ges. der Wiss. V. Leipzig 1904. (PTem).

Pts — Pañcatantra (*textus simplicior*). Ed. by. E. Kielhorn (I) *and* G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-96. Translated by L. Fritze. Otto Schulze. Leipzig 1884.

PtsK — Pantchatantrum......Ed. I. O. Godofr. Ludov. Kosegarten. Bonnae ad Rhenum 1848. Translated in Pantschatantra : fünf Bücher indischer Fabeln......aus dom Sanskrit übersetzt......von Th. Benfey. 2 Vols. Leipzig 1859; in French by E. Lancereaux. Paris 1871 (*and* 1965).

PTu — Tantropākhyānam. Ed. by K. Sāmbaśiva Śāstrī. TSS 132.

$PT_2$ — J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59. 1-30.

PuPra — Purātana-Prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.

Purāṇa — Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshirāj Trust. Fort Ramnagar. Varanasi.

Purāṇārtha(saṁgra) — Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2; pp. 370-89.

PV — The Padyaveṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 1. Calcutta. 1944.

PW — Pearls of Wisdom by D. S. Sarma. Bhavan's Book University 104.

PWW — Purāṇic Words of Wisdom by Dr. A. P. Karmarkar. Bhāratī Vidyā VII. 11-12 and VIII. 1-2.

PX — J. Hertel. Über einen Südlichen *textus amplior* des Pañcatantra. ZDMG 60. 769-81 and 61. 18-72.

PY — Yaśodhara's Pañcākhyāna. MSS 424 of 1879-80 and 289 of 1882-83, Deccan College, Poona, as quoted in J. Hertel's Das Pañcatantra, Seine Geschichte und Seine Verbreitung. Leipzig-Berlin 1914.

Quackenbos G. P. — See May *and* Mayūrāṣṭaka.

R — Rāmāyaṇa.

R (B) — Rāmāyaṇa. Bombay edition. Reprinted in MS form. Bombay. No date.

R (Bar) — The Vālmīki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960-75.

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| R (G) | Rāmāyaṇa. poema indico di Valmici......della Scuola Gauḍana. per G. Gorresio. (Text and Italian translation). 1843-50. |
| R (Kumbh) | Rāmāyaṇa. Kumbhakonam edition. (Southern Recension). |
| R (L) | Rāmāyaṇa. North-Western Recension. D. A. V. College Sanskrit Series. Lahore. |
| R (R) | Rāmāyaṇa. Published by N. Ramaratnam. 2nd edn. M. L. J. Press. Mylapore, Madras 1958.<br>Translation by M. L. Sen. Oriental Publishing Co. Calcutta. *Also* : by M. N. Dutt, Calcutta 1892 *and* Hari Prasad Shastri, London 1959. *Also* : Gems from Rāmāyaṇa by T. Śrīnivāsa Rāghavāchārya. Bhavan's Book University 119. |
| RA | Rasaratnapradīpikā of Allarāja. Ed. by R.N. Dandekar. Bhāratīya Vidyā Series 8. |
| Radhakrishan S. | The Principal Upaniṣads. Edn. and transln. Harper and Brothers Publishers 1953. |
| Ragh | Raghuvaṁśa of Kālidāsa. |
| Ragh (C) | Raghuvaṁśa. Ed. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832. |
| Ragh (K) | Raghuvaṁśa. Ed. and transl. by R. D. Karmarkar. Poona 1925-54. |
| Ragh (S) | Raghuvaṁśa. Sanscrite et latine edn. A. F. Stenzler. Oriental Translation Fund. London 1832.<br>Translated by P. de Lacy Johnstone. London 1902. *Also* : by G. R. Nandargikar. Delhi 1971. *Also* : by L. Renou in Les Joyaux de l'Orient 6. Paris 1928. |

Raghavacharya T. S. See R.

Raghunathji See CV.

Raghu Vira See SS (OJ).

Rāj See RT.

Rājendrakarṇapūra of Śambhu. Ed. with Hindi translation by Veda Kumari Ghai *and* Ram Pratap, Jammu Tawi 1973.

Rāmakṛṣṇa-Vilomakāvya of Daivajña-Śrī-Sūrya-Paṇḍita with an auto-commentary. Ed. with the Marmaprakāśikā Hindi commentary and Introduction by Dr. Kāmeśvara Nath Miśra, Chowkhamba Sanskrit Series, Varanasi 1970.

Rangachar(iar) S. See Kum *and* BhPañ.

RAS Royal Asiatic Society.

Ras Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. *Also* : in KM IV ; pp. 96-149.

Rasagaṅgā(dhara) of Jagannātha-Paṇḍita. Sixth edn. KM 12.

Rasamañjarī of Bhānukara *or* Bhānudatta. Harikṛṣṇa-nibandha-maṇimālā No. 4. Second edn. Banaras 1951.

Rasaratnahāra of Śivarāma Tripathi.

Ratirahasya of Kokkoka Srī-Kāñcināthakṛtayā dīpikākhyayā ṭīkayā sanātham. Śrī-Devīdattaśarmaṇā viracitayā ṭippaṇikayā viśadīkṛtya śodhitam. (No place ; no date). Translated by A. Comfort in the Koka Shāstra. London 1964.

Ratnāpaṇa The Pratāparudra-yaśobhūṣaṇa of Vidyānātha with the Commentary Ratnāpaṇa of Kumārasvāmin and......an Appendix containing the Kāvyālaṅkāra of Bhāmaha. Ed. by K. P. Trivedī. BSS 65.

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| Rat(nāvalī of Śrī-Harṣa) | *Also* : See ŚHP. |
| Rat (D) | Ratnāvalī. Ed. and transl. by C. R. Devadhar *and* N. G. Suru. Poona Oriental Book House. 2nd edn. 1954. |
| Rat (ES) | Ratnāvalī texte traduit par M. Lehot. Collection Émil Senart. Paris 1933. |
| Rat (G) | Ratnāvalī. Ed. and transl. by B. Bh. Goswami. Calcutta. (No date). |
| Rat (NSP) | The Ratnāvalī Nāṭikā. 4th edn. NSP. 1938. |
| Rav (T) | Ravigupta's Āryākośa in the Tanjur (Tibetan). |
| Ray K. *and* Ray S. and K } | See KāD, Kir, Uttara *and* Bhaṭṭikāvya. |
| Rdh (M) | Rājādhirāj. Preliminary Notes on Mōñ Proverbs. Appendix F to "On Siāmese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini. JSS 1. 133. |
| Regnaud I. II, VI | P. Regnaud. Stances sanskrites inédités, Bibliothèque de la Faculté des Lettres de Lyon, Vol. I. 2; pp. 1-22 (I); II. 2; pp. 193-212 (II); Vol. VI; pp. 1-85 (VI). (Subhāṣita-Savaskṛta (?)-śloka). |
| Regnaud P. | See RJ *and* Nāṭyaśāstra. |
| Renou L. | See Ragh. |
| RIGI | Rivista Indo-greco-italica di Filologia-lingua-antichità. |
| RJ | The Rasika-jīvana of Gadādhara Bhaṭṭa. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 2. Calcutta 1944. *Also* : Rasikajīvana of Gadādhara. Stances Sanskrites inédités par P. Ragnaud. Annuaire de la Faculté des Lettres de Lyon. Paris 1884. |

RK *or* KāRu — The Kāvyālaṁkāra of Rudraṭa. Ed. by Mm. Pt. Durgāprasāda *and* W. L. Ś. Paṇśīkar. KM 2. *Also* : See KāRu (Delhi 1960).

RN (P) — The Rājanīti (Pāli) in PMB.

RO — Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk. Warszawa.

Roy P. C. — See MBh.

RP — See Kṣ (RP).

RR (*or* RRK) — The Rājanīti-Ratnākara by Caṇḍeśvara. Ed. by K. Jayaswal. Bihar and Orissa Research Society. Patna-Calcutta 1936.

RS ; RŚ — Rudraṭa's Śṛṅgāratilaka (RŚ) with Ruyyaka's Sahṛdayalīlā (RS). Ed. by R. Pischel. Kiel 1886.

RT *or* Rāj — Rāja-Taraṅgiṇī of Kalhaṇa.

RT (BSS) — Rāja-Taraṅgiṇī. Ed. by Durgāprasāda. BSS 45, 51 and 54.

RT (C) — Rāja-Taraṅgiṇī-s of Kalhaṇa, Jonarāja, Śrīvara *and* Prājña-bhaṭṭa. Ed. by the Paṇḍits of the Royal Asiatic Society of Bengal. Calcutta 1835.

RT (S) — Rāja-Taraṅgiṇī. Ed. by M. A. Stein, Vol. I. Text. Bombay *and* Leipzig 1892. Translated by M. A. Stein. Westminster Azchi bald Constable 1900.

RT (T) — Rāja-Taraṅgiṇī. Ed. and transl. in French by M. A. Troyer. (*Taraṅga-s* I-VI only). Paris 1852.

RT (VVRI) — Rāja-Taraṅgiṇī. Critically ed., in two Parts, by Vishva Bandhu, Bhima Dev, K. S. Ramaswami Sastri *and* S. Bhaskaran Nair. Woolner Indological Series 5-6. Vishveshvaranand Vedic Research Institute Publication Nos. 273, 357. Hoshiarpur 1963-65.

Ṛtu — Ṛtusaṁhāra of Kālidāsa.

Ṛtu (ES) — Ṛtusaṁhāra. Ed. and transl. by Assier de Pompignan. Collection Émile Senart. Paris 1938.

Ṛtu (NSP) — Ṛtusaṁhāra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. 1952.

Translated by R. S. Pandit in Ritusaṁhāra *or* the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. *Also* : by M.R. Kale, Delhi 1967; H. H. Wilson, Vārāṇasī 1965; *and* V. R. Nerurkar, Bombay 1916.

Ru — W. Ruben. Das Pañcatantra und seine Morallehre. Berlin 1959.

Rudraṭa-Kāvyālaṁkāra — See RK.

Ryder A. W. — See PP *and* Mṛcch.

Śa / Sa — Śaṅkha-smṛti, as quoted in the *nibandha*-s. Subhāṣitārṇava, ascribed to Śubhacandra. MS BORI 1486 of 1886; 1156 of 1884-88; 1965 of 1875-76, as quoted in BhŚ as SA and in SkV as Sa *or* SA.

Sabh — Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab=SG). *Also* : See SG.

Sabhā(rañjanaśataka) of Nīlakaṇṭha-Dīkṣita. KM IV; pp. 189-98.

SACA — L. Sternbach. Auteurs cités dans les anthologies et dans les inscriptions. Pondicherry 1978.

Sadācā *or* Saśā — Sadācāra-śāstra. Compiled and edited by Deva Datta Shastri. V. V. Research Institute Publication No. 246. Hoshiarpur 1963.

Śā-gṛh — Śāṅkhāyana-gṛhyasūtra. Ed. by S. R. Sehgal. Delhi 1960.

Translated by H. Oldenberg in SBE 29.

Sāh *or* SāhD — Sāhitya-Darpaṇa of Viśvanātha-Kavirāja.

Sāh (BI) — Sāhitya-Darpaṇa. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. *Also* : The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāhitya-Darpaṇa by Pramadādāsa Mitra. Bibl. Ind. 9.

Sāh (C) — Sāhitya-Darpaṇa. Ed. by Yuktaharidāsa......Calcutta Śaka 1875 (1953 A. D.).

SāhD — See Sāh.

Śāk — Abhijñāna-Śākuntala of Kālidāsa.

Sāk (Beng) — Kālidāsa's Śākuntala. Ed.......of the Bengali Recension by R. Pischel. 2nd edn. HOS 16.

Translated by M. B. Emeneau. University of California Press, 1962.

Śāk (D) — Abhijñāna-Śākuntala. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. Poona 1951.

Translated by Sir Monier Monier-Williams in Śakoontala *or* the Lost Ring. George Roufledge and Sons. London.

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| Sam | Samaya-mātṛkā of Kṣemendra. |
| Sam (KM) | Samaya-mātṛkā. Ed. by Durgāprasāda and K. P. Parab. KM 10. |
| Sam (RP) | Samaya-mātṛkā in Kṣ (RP); pp. 349-416. |
| | Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. *Also* : by E. Powys Mathers in Eastern Love, Vol. 2. John Rodker, London 1927. *Also* : by L. de Langle in Les Maitres de l'amour. Paris 1920. |
| Sama | Samayocita-padya-ratna-mālikā 1. Compiled by P. T. Mātriprasāda Pāṇḍeya. HSS 165. *Also* : Samayocita-padya-ratna-mālikā 2. Ed. by Gaṅgādhara Kṛṣṇa Draviḍa. Bombay 1957. |
| Śānt | Śānti-śataka. |
| Śānt (KSH) | Śānti-śataka in KSH; pp. 410-29. |
| Śānt (Sch) | Das Śānti-śataka. mit Einleitung, kritischem Apparat, Übersetzung und Anmerkungen von K. Schönfeld. Leipzig 1910. |

Śāntiv(ilāsa) of Nīlakaṇṭha-Dīkṣita. KM VI; pp. 12-20.

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| Sanyal J. M. | See BhPṇ. |
| Sar | Sarasvatī-kaṇṭhābharaṇa of Dhāreśvara Bhojadeva. Ed. by Pt. K. Śarmā and W. L. Ś. Paṇśīkar. KM 94. |
| Śāradātilaka-bhāṇa | Critically ed. with Intro. and transln. by Fabrizia Baldissera. BORI. Poona 1980. |
| Sarup L. | See Cār *and* PAB. |

SarV — The Sarasvatī-Vilāsa. Ed. by Dr. R. Shama Sastry. OLPSS 71.

Saśā — See Sadācā.

Śāstrī — See Shastri.

ŚB — The Budhabhūṣaṇa of King Śambhu. Ed. by H. D. Velankar. Govt. O. S.; C. 2. BORI. Poona 1926.

Sb — Subhāṣitā-s as quoted in SkV (as Sb). MS BORI 91 of 1883-84 in Śāradā script.

ŚbB (*or* ŚBh) — Śṛṅgāraprakāśa of Bohja, as quoted in SkV.

SBE — Sacred Books of the East.

SBH — Sacred Books of the Hindus.

ŚBh — See ŚbB.

ŚBS — Śrī Bālamanoramā Series.

SC — Smṛticandrikā of Devannabhaṭṭa. Ed. by J. Gharpure, CHLT 11.

Scharpé — A. Scharpé. Kālidāsa Lexicon. Vol. I. 1 (Śāk); Vol. I. 2 (Māl, and Vik); Vol. I. 3. (Kum), Megh, Ṛtu *and* Incerta; Vol. I. 4 (Ragh). Rijksuniversiteit te Gent. Werken uitgegeven door de Faculteit van de Wijsbegeerte en Letteren. 117., 120., 22., and 134. Aflevering. Brugge 1954-64.

Schmidt R. — See AS, Dar, Kal *and* Śto.

Schöhl H. — See MK (S).

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| Schönfeld K. | See Śānt (Sch). |
| SCM | Smṛticintāmaṇi. MS in the Library of IO, as quoted in Dh. |
| SCSL | Selections from classical Sanskrit Literature with English Translation and Notes by J. Brough. London 1951. |
| SG (*or* Sabh) | Sabhyālaṅkaraṇa of Govindajit. Saṁskṛta-koṣa-kāvya saṁgraha, Vol. V. Calcutta 1947. |
| SGD | See GDH. |
| SGo | Subhāṣitārṇava of Gopīnātha MS BORI 820 of 1886-92, as quoted in BhŚ and in SkV (as SG). |
| SGPS | Saṁskṛta-Gadya-Padya-Saṁgraha. HSS 243. |
| SH | Subhāṣitahārāvalī of Harikavi. MS BORI 92 of 1883-84. See also Journal of the Gaṅgānātha Jhā Sanskrit Vidyāpeeṭha 28. |
| Shama Sastry | See K (S). |
| Sharma H. D. | See BhV. |
| Shastri A | See GSL. |
| Shastri C. S. | See Āś. |
| Shastri C. S. R. | See Nāg. |
| Shastri H. P. | See R. |
| ShD (T) | She-rab Dong-bu *or* Prajnya Danda (Tibeten) of Li Thub (Nāgārjuna). Ed. and transl. by Maj. W. L. Campbell. Calcutta 1919. |

ŚHP — Śrī-Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarśikā). Ed. and transl. by B. K. Bae. Asia Publishing House, Bombay 1964.

Śiś (*or* MŚ) — Śiśupālavadha of Māgha.

Śiś (GN) — Śiśupālavadha. Cantos I-IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.

Śiś (NSP) — Śiśupālavadha. Ed. by Mm. Pt. Durgāprasāda and Pt. Śivadatta. 11th edn. NSP. Bombay 1940.

Translated into French by H. Fauche in Une têdrade ou drame, hymne, roman et poème Vol. III. Paris 1865. *Also* : partly translated into German by C. Capeller in Bālamāgha. Māgha's Śiśupālavadha im Auszuge. Stuttgart 1915.

Śiva-purāṇa — Dehātī Pustaka Bhaṇḍāra, Delhi 1964.

Śivot(karṣa-mañjarī) — In the Minor Poems of Nīlakaṇṭha Dīkṣita, Śrīraṅgam 1911. (In $CC_1$ 22. 3, Śivotkarṣa-mañjarī is ascribed to Appaya-dīkṣita).

SJ (*or* SM) — See SMJ.

SJS — Siṅghī Jain Series. Bombay.

SK — Subhāṣita-ratna-Koṣa of Bhaṭṭa-Śrīkṛṣṇa, (MS BORI 93 of 1883-84), as quoted in BhŚ.

ŚKDr — Śabda-Kalpa-Druma. ChSS 93.

SKG — Subhāṣita-Khaṇḍa of Gaṇeśa-bhaṭṭa. Rājāpur, as quoted in BhŚ.

Skm — Sadukti-karṇāmṛta of Śrīdharadāsa.

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| Skm (B) | Sadukti-karṇāmṛta. Ed. by S. Ch. Banerji, Firma K. L. Mukhopadhyay, Calcutta 1965. |
| Skm (BI) | Sadukti-karṇāmṛta. Ed. by Rāmāvatāra Śarmā. Bibl. Ind. 217 (up to 2. 51. 1). |
| Skm (POS) | Sadukti-karṇāmṛta. Ed. by Mm. Pt. Rāmāvatara Śarmā. Punjab Oriental Series 15. Lahore 1933. |
| SkP | Skanda-Purāṇa. Veṅkaṭeśvara Press. Bombay 1808-09. |
| SkṛP | Sanskrit Poetesses. J. B. Chaudhuri. Calcutta 1941 (Part B). |
| SkV | Subhāṣita-ratna-koṣa of Vidyākara. Ed. by D. D. Kosambi *and* V. V. Gokhale. HOS 42. 1957. |
| | Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44. 1965. |
| SL | Subhāṣitaślokāḥ. MS BORI 324 of 1881-82, as quoted in BhŚ or in SkV (as Sl). |
| SLP | Śṛṅgārālāpa. MS BORI 92 of 1883-84, as quoted in BhŚ or in SkV (as Slp). *Also* : See SMŚṛ. |
| SLPr | Saṁskṛta-Lokokti-Prayoga. Śaktiprakaraṇa. No place; no date. |
| ŚlS | Bṛhat-kathā-Śloka-Saṁgraha of Budhasvāmin. Ed. and transl. into French by F. Lacôtè. Paris 1908-29. |
| Ślt (OJ) | Ślokāntara, an Old Javanese didactic Text. Ed. by Sharda Rani. International Academy of Indian Culture. Delhi 1957. (Old Javanese). |
| ŚM | See Mṛcch. |

SM (*or* SJ) See SMJ.

SMa Subhāṣita-Mañjarī. A poetical Anthology by S. Veṅkaṭa-rama Śāstrī. Kumbakonam 1921.

SMH Sūkti-Muktāvalī *or* Śrī-Harihara-Subhāṣita of Harihara. Ed. by R. Jha. Patna 1949. *Also* : Harihara-Subhāṣita of Śrī-Harihara in KM 86.

SMJ Jain Anthology. MS BORI 1396 of 1884-87, as quoted in BhŚ (as SM).

SMR See SRM.

Smṛtimuktā(phalam) Ed. by J. R. Gharpure. CHLT 25. (1-5), (6 volumes).

SMŚṛ MS Subhāṣita-Muktāvalī; Śṛṅgārālāpa. MS BORI 1423 of 1887-91.

SN Jain Anthology. MS BORI 1423 of 1887-31, as quoted in BhŚ (as SN).

SN (P) The Suttavaḍḍhananītī (Pali) in PMB.

SNi (*or* °ī) Subhāṣita-Nīvī of Śrīman Vedānta Deśika. Ed. by M. T. Narasiṁha Aiyangār. Śrīraṅgam 1908. *Also* : in KM VIII; pp. 151-164.

ŚP The Paddhatī of Śārṅgadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37. Bombay 1888.

SPLBNK L. Sternbach. The Pāli Lokanīti and the Burmese Nīti-Kyan. In BSOAS 26. 329-45.

SPR Subhāṣita-Padya-Rātnākara of Śrī-Vijayadharmasūrī. Jain Granthamālā Series 27, 31, 34, 48, and 52.

SR — Subhāṣita-Ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācarya Kāvyatīrtha. 8th edn. NSP 1952.

ŚRB (*or* SSB) — See SSB.

SRHt — Sūkti - Ratna - Hāra of Sūrya - Kaliṅgarāja. Ed. by K. Sāmbaśiva Śāstrī. TSS 141. Trivandrum 1938.

Srīkaṇṭha(caritam) of Maṅkhaka. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Parab. 2nd edn. KM 3, 1900.

SRK — Subhāṣita-Ratnākara. Ed. by K. Ś. Bhāṭavaḍekar. Bombay 1872.

SRM (*or* SMR) — Subhāṣita-Ratna-Mālā by K. G. Chiplonkar. 4th edn. Poona 1923 *and* 1912.

ŚṛṅC — Śṛṅgāra-sāriṇī by Mm. Citradhara of Mithilā. Darbhanga 1965.

Śṛṅg — Śṛṅgāra-tilaka ascribed to Kālidāsa.

- Śṛṅg (G) — Kalidasae Meghadūta et Śṛṅg. ex reconsione. J. Gildemeisteri. Bonnae 1841. Transl. into French by H. Fauche in Oeuvres Complètés de Kālidāsa, traduites......(Vol. I). Paris 1859-60.

- Śṛṅg (K) — Śṛṅgāra-tilaka. in Śrīkṛṣṇa-Granthamālā 5. ChSS. Vārāṇasī 1952.

- Śṛṅg (V) — Śṛṅgāra-tilaka. Veṅkaṭeśvara Press, Bombay *Śaka* 1847 (1925 A. D.).

Śṛṅgāra-tilaka of Rudraṭa. Ed. by P. Pischel. Kiel 1886.

SRN (T) — Sa-skya legs-bcas. Subhāṣita - Ratna - Nidhi. W. L. Campbell. In Ost-Asiatische Zeitung. Neue Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). *Also* : ed. by J. E. Bossom, University Microfilms, Ann Arbor 1967.

SRRU — Saṁskṛtasūkti-Ratnākara. Ed. by Rāmaji Upādhyāya. 1959.

SRS — Subhāṣita-Ratna-Samuccayaḥ by K. R. Joglekar *and* V. G. Sant. 5th edn. Ahmedabad 1922.

ŚŚ — See Śukr.

SSap (*or* SSSap) — Subhāṣita-Saptaśati. Ed. by M. Śāstrī. Delhi 1960.

SSB (*or* SRB) — Subhāṣita - Sudhā - ratna-Bhāṇḍāgāra. Compiled and annotated by Pt. Ś. Kaviratna. Śrī Veṅkaṭeśvara Steam Press. Bombay *Saṁvat* 1985 (1928 A. D.).

SSD — Subhāṣita-Sura-Druma of Keḷadī Basavappa Nāyaka. MS BORI 228 of the later additions as quoted in BhŚ (as SSD).

SSg — Subhāṣita-Saṁgraha with Gujarati translation. Ed. by P. M. Paṇḍya. Bombay 1885.

SSH — Sūkti-Śatakam I-II. Ed. by H. Jhā. HSS 263.

SSJ — Subhāṣita-Sāgara. MS BORI 424 of 1899-1915 as quoted in BhŚ (as SS).

SSK }<br>SSKR } — Sūkti-Saṁgraha of Kavi Rākṣasa. Ed. by Śrī Ś. Śāstrī. HSS 134, 1941.

SSkṛ — Saṁskṛta-pāṭhopakāraka. Calcutta *Śaka* 1761 (1840 A.D.).

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| SSkṛP | See SkṛP. |
| SSM } ŚSM } | Śloka-Saṁgraha of Manirāma Dīkṣita. MS BORI 361 of 1884-86 and 527 of 1887-91, as quoted in SkV (as Ssm=SU). |
| SSMā | Śrīmātuḥ Sūkti-Sudhā. Śrī Aravindāśrama. Pondicherry. 1953. |
| SSNL | Subhāṣita-Sudhānanda-Laharī. In Malayamārutaḥ III; pp. 92-115. |
| SS (OJ) | Sāra-Samuccaya, (Old Javanese). Ed. and transl. by Dr. Raghuvira, Śatapiṭaka Series 24. New Delhi. |
| SSpr | Sūkti-Sudhā. Ed. by R. Ś. Pālīvala. Svādhyāya-maṇḍala. Pāraḍī 1963. |
| SSR (*or* SSB) | See SSB. |
| SSS | Sūkti-Sundara of Sundaradeva. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha No. 4. Calcutta 1943. |
| SSSap (*or* SSap) | See SSap. |
| SSSJG | Sūkti-Saṅgraha. Ed. by Bhauroṅdana Jeṭhan. Satisa Jaina Granthamālā. |
| SSSN | Sāyaṇa's Subhāṣita-Sudhā-Nidhi. Ed. by K. Krishnamoorthy. Dharwar 1968. |
| SSTC } SSTCS } (*or* STC) | See STC. |
| SSV | Sāra-Sūktāvalī of Srī-Municandragaṇī. MS BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and in SkV (as Ssv). |

ST — Sabhā-Taraṅga of Jagannātha Miśra. MS BORI 416 of 1884-87, as quoted in BhŚ (as ST) and in SkV (as St).

Stasiak S. — Le Cātaka par S. Stasiak. RO 2 of 1919-24; pp. 33-117.

STC (*or* SSTC *or* SSTCS) — L. Sternbach. The Subhāṣita-saṁgraha-s as Treasuries of Cāṇakya's Sayings. Vishveshvaranand Indological Series 36. VVRI Publication No. 378. Hoshiarpur 1966.

Stein M. A. — See RT (S).

Sternbach L. — See JSAIL, SuM, GVS, Cr *and* Crn.

ŚtM (*or* ŚtsM) — Die Marāṭhī Übersetzung der Śukasaptati. Marāṭhī und Deutsch von R. Schmidt. AKM 10. 4. (1897).

Śto — Der *textus ornatior* der Śukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212. (1898-90).

Translated by R. Schmidt in Die Śuka-saptati (*Textus ornatior*). Stuttgart 1899.

Śts — Die Śukasaptati, *textus simplicior*, herausgegeben von R. Schmidt. AKM 10. 1. (1893). *Also* : published by Motilal Banarasidass. Delhi 1959.

Translated by R. Schmidt in Śukasaptati (*Textus simplicior*), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.

ŚtsA — Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54. 515-547 and 55. 1-44.

ŚtsAn — Anmerkungen zu dem *textus simplicior* der Śukasaptati by R. Schmidt. ZDMG 48. 580-628.

ŚtsM (*or* ŚtM) — See ŚtM.

Stutikusumāñjali of Śrī-Jagaddhara. Ed. by Pt. Shrikrishna Pant, Pt. Prem Vallab Tripathi *and* Shri Govind Narahari Baijapuskar. 2nd edn. Acyuta-Granthamālā-Kāryālaya. Vārāṇasī *Saṁvat* 2021 (1965 A.D.).

SU — Subhāṣita (MS) BORI 527 of 1887-91, as quoted in BhŚ or in SkV (as Ssm).

SuB — Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli. Napoli 1911. (Selected stanzas were translated by E. Bartoli).

Subh — Subhāṣitārṇava (MS), as quoted in IS.

Sudhālaharī of Paṇḍitarāja. In KM I; pp. 16-22.

Śukr (*or* ŚŚ) — Śukranīti. Śukranītisāraḥ, Śrīmat-Śukrācāryyaviracitaḥ. Ed. by Jīvānanda Vidyāsāgara. 2nd edn. Culcutta 1890. *Also* : ed. by Kh. Śrīkṛṣṇadāsa. Veṅkaṭeśvara Steam Press. Bombay *Śaka* 1877 (1955 A.D.).

Translated by H. K. Sarkar. SBH 13. Allahabad 1914.

SuM — Subhāṣita-Muktāvalī. Ed. by R. N. Dandekar. University of Poona. 1962. *Also* : See L. Sternbach. On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Sections No. 19; pp. 37-65.

SuMañ (or SuMuñ) — Sūkti-Mañjarī. Compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Saṁskṛta Granthamālā 142.

Sumu / Sūmu — Sūktimuktāvalī of Somaprabha. In KM VII; pp. 35-51.

SuMañ (*or* SuMuñ) — See SuMañ.

Sūryakānta Dr. — See KṣS.

SuSS — Subhāṣita-Sāra-Samuccaya. MS of the Asiatic Society of Bengal No. 105666-130-7, as quoted in PY, SSS, etc. (as SSS).

Suvṛ — Suvṛttatilaka of Kṣemedra. KM II; pp. 29-54. *Also* : in Kṣ (RP) 85-116.

Translated by Dr. Sūryakānta in KṣS.

Sv — Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd edn. Booksellers Publishing Co. Bombay. *Also* : Ed. and transl. by C. R. Devadhar. POS 27.

SWA — Sitzungsberichte der Wiener Akademie der Wissenschaften.

Tadpatrikar S. N. — See Caur (POS).

Taluqdar of Oudh — See Matsya-p.

Tantr(ākhyāna) — A Collection of Indian Tales......described and partly edited and translated by C. Bandall. JRAS 20. 4; pp. 465-501.

Tantri — See TK (OJ). *Also* : See A. Veṅkaṭasubbiah. A Javanese Version of the Pañcatantra. ABORI 47. 59-100.

Tāpasavatsarāja of Anaṅgaharṣa. Ed. by Tāpasvatsarāj Sampat Kumara. Calcutta 1929.

Tarala — The Ekāvalī of Vidyādhara with Mallinātha's commentary called Tarala. Ed. by K. P. Trivedi. BSS 63. Bombay 1903.

Tawney C. H. — See Māl *and* KSS.

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| Taylor J. | See Prab. |
| Teza E. | See CL. |
| Thomas F. W. | See Harṣ. |

Tilakamañjarī of Dhanapāla. NSP. Bombay 1938.

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| TK (OJ) | Tantrī-Kāmandaka, (Old Javanese). Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas. Bibliotheca Javanica 2. Bandoeng 1931. |
| TP | Telugu Proverbs. A Collection of Telugu Proverbs. Translated, illustrated and explained, together with some Sanskrit Proverbs by M. W. Carr, (Madras 1868), as quoted in IS. |
| tr. | Transposition. |
| TSMH | Tanjore Sarasvatī Mahal Series. Tanjore. |
| TSS | Trivandrum Sanskrit Series. |
| Uhle H. | See Vet. |
| Uj | Ujjvalanīlamaṇi of Rūpagosvāmin. KM 95. |
| Ujjvala | Ujjvaladatta's Commentary on the Uṇādisūtras. Ed. by Th. Aufrecht. Bonn 1859. |

Upadeśaśataka of Gumāni-Kavi. In KM II; pp. 20-28.

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| UPICI | Université de Paris. Institute de civilisation indienne. |
| Ūr | Ūrubhaṅga of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 72. |

Uttara — Uttara-rāma-carita of Bhavabhūti. Ed. by P. V. Kane and transl. by C. N. Joshi. Motilal Banarsidass. 4th edn. Delhi 1962. *Also* : in Collection Émile Sénart. traduit par N. Stchoupak. Paris 1935. *Also* : ed. with translation by Saradaranjan Ray. 6th edn. Calcutta.

Uttara-cātakāṣṭaka — A short *kāvya* (8 verses) of anonymous authorship on *cātaka*. Published in KSH *and* KSG.

Translated by E. B. Cowell in JRAS of 1891 ; p. 603.

v. — *vide.*

VĀh — See Vīra 3.

Vai — Vairāgya - śataka of Gosvāmi - Janārdanabhaṭṭa. In KM XIII ; pp. 131-44.

Vaidi — Vairāgya - śataka of Appaya Dīkṣita. In KM I ; pp. 91-99.

Vaidyakīya-Subhāṣitāvalī of Pranajivan Manek Chand, Chowkhamba Vidyabhavan, Banaras, 1955.

Vakrokti-jīvita — See VJK.

VāPu — Vāmana-Purāṇa. Veṅkaṭeśvara Press, 1903 (VāVeṅk). *Also* : ed. by A. S. Gupta. All India Kashiraj Trust, Vārāṇasī (VāPur).

VāPur — See VāPu.

var. *or* *v. l.* — *Varia(e) lectio(nes).*

Vās / Vas — The Vāsiṣṭha-dharmaśāstram. Ed. by A. A. Führer. BSS 23. Poona 1930.

Translated by G. Bühler in SBE 14.

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| Vās (ĀnSS) | Vāsiṣṭha-smṛti in Smṛtīnām Samuccayaḥ. ĀnSS 48; pp. 187-231. |
| Vāsav | Vāsavadattā of Subandhu. Ed. and transl. by L. H. Gray. Columbia University Indo-Iranian Series 8. New York 1913. |
| VāVeṇk | See VāPu. |
| VBh | Vivāda-Bhaṅgārṇava of J. Tarkapañcānana. OLPSS. |
| VC | Vikrama's Adventures *or* The Thirty-two Tales of the Throne. Ed. in four......recensions. Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr); also sections from Vararuci's (VCvar) recension......and transl.......by F. Edgerton.......2 vols. HOS 26-27. Cambridge, Mass. 1926. |
| VCbr; VCjr; VCmr; VCsr; VCvar | See VC. |
| Veṇī | Veṇīsaṁhāra of Bhaṭṭa Nārāyaṇa. Ed. and transl. by K. N. David. Poona 1922. *Also* : ed. by K. P. Parab. 9th edn. NSP. 1940. *Also* : ed. by S. Viśwanathan and transl. by C.S.R. Sāstrī. Śrī Bālamanoramā Series No. 37. Madras 1961. |
| Vet | Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten........herausg. von H. Uhle. AKM 8. 1. Leipzig 1881. Translanted by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. *Also* : Die Vetālapañcaviṁśatikā des Śivadāsa nach einer H. S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wissen. Philol.-hist. Klasse; 66 Bd; 1 Heft, 1914. ($Hu^1$ and $Hu^2$). |
| Vi | Viṣṇu-smṛti. |

Vi (BI) — The Institutes of Viṣṇu ......Ed. by J. Jolly. Bibl. Ind. 91. Calcutta 1881. *Also* : in ChSS 95. Vārāṇasī 1962.

Translated by J. Jolly in SBE 7.

Vi(J) }
Vi(K) } — Viṣṇu-smṛti with the Commentary called Keśavavaija-yantī......Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.

Vid — Vidura-nīti from Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No. 3. Palghat (Kerala).

Viddhaś — Viddhaśāla-bhañjikā of Rājaśekhara. Ed. by Bh. R. Arte. Ārya Bhūṣaṇa Press. Poona 1886. *Also* : in Vidyābhavana Saṁskṛta Granthamālā 125. ChSS Vārāṇsī 1965.

Translated by L. H. Gray in JAOS 27, 1–71.

Vidy(ākara-sahasraka) of Vidyākara Miśra. Ed. by U. Mishra, Allahabad University Publications, Sanskrit Series Vol. II. Allahabad 1942.

Vidyārṇava S. C. — See Y.

VIJ — Vishveshvaranand Indological Journal. Hoshiarpur.

Vijñāna-śataka ascribed to Bhartṛhari, as included in BhŚ under Group IV : Apocrypha-2; pp. 212-25.

Vik — Vikramorvaśīya of Kālidāsa.

Vik (BSS) — Vikramorvaśīya Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Arte. 3rd edn. BSS 16. Bombay 1901.

Vik (SA) — Vikramorvaśīya. Ed. by H.D. Velankar. Sāhitya Akademi. New Delhi 1961.

Translated by E. B. Cowell. Hertford-London 1851.

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| Vikram | Vikramāṅkadeva-caritam. A *mahākāvya* of **Bilhaṇa.** Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sāhitya Research Committee of the Banaras Hindu University. Banaras 1958-64.<br>Translated by S. Ch. Banerji (I–XIII) and A. K. Gupta (XIV–XVIII). Sambodhi Publications Private Limited. Calcutta 1965. |
| Vīr | See Y (and Vīra). |
| Vīra | Vīramitrodaya by Mm. Pt. Mitra Miśra. 1-2 Paribhāṣā-s and Saṁskāra-s ; 3. Āhnika-s ; 4. Pūjā-s ; 5. Lakṣaṇa-s ; 6. Rājanīti-s ; 7. Tīrtha-s; 8. Vyavahāra-s ; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarmā. ChSS 30. Vārāṇasī. |
| VīrA | See Vīra 3. |
| Vīrat | The Vīra-taraṅgiṇī by Mm. Citradhara of Mithilā. Darbhanga 1965. |
| VīrR | See Vīra 6. |
| VīrVyav | See Vīra 8. |
| VIS<br>VI Series | Vishveshvaranand Indological Series. VVRI. Hoshiarpur. |
| Viṣṇudharmottara-purāṇa. | Ed. by Ashok Chattopadhyaya, Vārāṇaseya Sanskrit Vishvavidyālaya, Vārāṇasī 1971. |
| Viṣṇu-p<br>Viṣṇu-pur | Viṣṇu-purāṇa. Ed. by F. Hall. Trübner & Co. London 1864-77.<br>Translated by H. H. Wilson *and* John Murray. London 1840. |
| Viśvaguṇādarśa | Viśvaguṇādarśa-campū. Nirṇaya Sāgara Press. Bombay 1910. |

Viṭa-vṛtta ascribed to Bhartṛhari, as included in BhŚ under Apocrypha-1; pp. 206-11.

Viveka-cūḍāmaṇi of Śaṅkarācārya. Advaita Ashram. Almora 1932.

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| VJK | The Vakrokti-Jīvita of Rājānaka Kuntaka. Ed. by S. K. De. Calcutta 1961. *Also* : publ. by Chowkhamba. Vārāṇasī 1967. |
| Vjv | Vidagdha-jana-vallabhā as quoted by V. Raghavan in The Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental Manuscripts Library, 12. 1-2 ; pp. 133-154. Trivandrum 1963. |
| VMM | Vidagdha - Mukha - Maṇḍana of Dharmadāsa in Dr. J. Haeberlin's Kāvya-saṁgraha ; pp. 269-311. Calcutta 1847. |
| VMR (*or* Mudr) | Viśākhadatta's Mudrā-rākṣasa. See Mudr. |
| VN | Vararuci's Nīti-ratna in KSH ; pp. 502-03. *Also* : in KSG 1. 305. |
| VP | Padya-taraṅgiṇī of Vrajanātha Paṇḍita, as quoted by N. R. Gore in PO, 11. 46-56. |
| VPar | See Vīra 1. |
| VR | Vivāda-Ratnākara of Cāṇḍeśvara Ṭhakkura. Ed. by Mm. K. Smṛtitīrtha. Bibl. Ind. 103. Calcutta 1931. Partly translated by G. S. Śāstrī *and* D. Chattopādhyāya. Calcutta 1909. |
| Vṛddha-cāṇakya-nīti | See CV. |
| VRR | See Vīra 6. |
| Vṛtta | Vṛtta-ratnāvalī of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series No. 27. Adyar 1952. |
| VRV | See Vīra 8. |

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| VS | The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach, De l'origine des vers cités dans le nīti-paddhati du VS. In Mélanges L. Renou; pp. 683-714. |
| VSaṁ | See Vīra 2. |
| VŚ (T) | Vararuci's Śatagāta in the Tanjur (Tibetan). |
| VVy | Vivāda-Vyavahāraḥ (MS), as quoted in Dh. |
| Vyakti | The Vyaktiviveka of Rājānaka Mahimabhaṭṭa……Ed. by T. Gaṇapati Śāstrī. TSS 5. *Also* : See VyVi. |
| Vyās | Vyāsasubhāṣita-saṁgraha. Ed. by L. Sternbach Kāśī Sanskrit Series 193. ChSS. Vārāṇasī 1969. |
| Vyās (C) | Vyāsakāraya. In Sanskrittexte aus Ceylon. Herausg. von H. Bechert. München 1962. |
| Vyās (S) | Siamese Vyās (Vyākāraśataka); B. E. 2464=A. D. 1920. Ludwik Sternbach. Adyar Library Bulletin 35; pp. 258-69. *Also* : *Le Vyāsa-subhāṣita-saṁgraha, anthologie Sanskrite unique commune à Ceylon et à la Thailande,* in Journal Asiatique (1979); pp. 219-282 (Annexe I. Correspondence texuelle (col. 3). |
| VyC | Vyavahāra-Cintāmaṇi of Vācaspati Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragan, 1. Gent 1956. |
| VyK | Vyavahāra-Kalpataruḥ (MS), as quoted in Dh. |
| VyMā | Vyavahāra-Mātṛkā of Jīmūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3. |
| VyN | Vyavahāra-Nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar *and* A. N. Krishna Aiyangar. The Adyar Library Series No. 29. |

VyP — Vyavahāra-Prakāśaḥ (MS), as quoted in Dh.

VyS — Vyavahārārtha-Samuccaya (MS), as quoted in Dh.

VySau — Vyavahāra-Saukhyam (MS), as quoted in Dh.

VyVi — Vyakti-Viveka of Rājānaka Śrī-Mahimabhaṭṭa, Kāśī Sanskrit Series No. 121. Vārāṇasī 1964. *Also* : See Vyakti.

Walimbe R. S. — See Mudr.

Wilson H. H. — See Viṣṇu-p(ur), Ṛtu *and* Kum.

Winternitz M. — Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn. University of Calcutta. Calcutta 1933-59 *and* Vol. III, by S. Jhā. Motilal Banarsidass. Delhi 1963.

Woolner W. C. — See PAB *and* Car.

WZKM — Wiener Zeitschrift für die Kunde des Morgenlandes.

Y — Yājñavalkya-smṛti.

Y (ĀnSS) — Yājñavalkya - smṛti Aparārkāparābhidhānāparāditya-viracita-ṭīkā-sametā (Apar). Ed. by the Paṇḍits of the Ānandāśrama (2 vols.). ĀnSS 46.

Y (ChSS) — Yājñavalkya-smṛti with Vīramitrodaya (Vīr), the Commentary of Mitra Miśra; and Mitākṣarā (Mit), the Commentary of Vijñāneśvara (Vijñ). Ed. by Pt. N. Ś. Khiste *and* Pt. J. Ś. Hosiṅga. ChSS 62. Vārāṇasī 1930.

Y (NSP) — Yājñavalkya-smṛti of Yājñavalkya with the Commentary Mit of Vijñ. Ed. by W. L. Ś. Paṇśīkar. 4th edn. NSP. 1936.

Y (S) — Yājñavalkya's Gesetzbuch. Sanskrit und Dentsch. Herausg. von A. F. Stenzler. Berlin-London 1849.

| | |
|---|---|
| Y (T) | Yājñavalkya-smṛti with the Commentary Bālakrīḍā of Viśvarūpācārya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 74. Translated by J. R. Gharpure in CHLT 2. *Also* : translated by Pt. M. L. Sandal ; S. Ch. Vidyārṇava ; S. N. Naraharayya in SBH and Sacred Books of the Aryas. |
| YJG | Yaśovijaya Jaina Granthamālā. |
| Yukti-kalpataru | An *arthaśāstra*-text ascribed to Bhojarāja. Cf. B. K. Sarkar : Positive Background of Hindu Sociology. SBH 32 ; pp. 425-29. *Also* : $CC_1$ 467. |
| ZDMG | Zeitschrift der Deutschen Morgenländischen Gesellschaft. |

## ADDENDA

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|---|---|
| Daśak | Daśakumāra-carita of Daṇḍin. Ed. by Nārāyaṇa Bālkrishṇa Goḍbole. NSP. Bombay 1925. |
| Hanu<br>Hanum | See Han. |
| Hu[1]<br>Hu[2] | See Vet. |
| Rasa | See Rasamañjarī. |
| Vijñ | See Y (ChSS) *and* Y (NSP). |
| Mit | See Y (ChSS) *and* Y (NSP). |

# APPENDIX II

## INDEX OF AUTHORS AND SOURCES OF INDIVIDUAL VERSES

*Note* : In the following pages, the authors and sources of the individual verses included in this Volume VI are documented. The minimum necessary information about the authors and sources are also provided. Where, however, such information has already been given in earlier Volumes, only references thereto, if necessary, are provided in this Volume. To this, is added a reference from *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions* (DCA), 2 vols., by Ludwik Sternbach (Otto Harrassowitz, Wiesbaden 1978–80), where details of anthological and inscriptional poets have been fully recorded; and are also added references from *Catalogus Catalogorum* (CC), 3 parts, by Th. Aufrecht (reprint edn. Wiesbaden 1962) and *New Catalogus Catalogorum* (NCC), several parts (still incomplete), by V. Raghavan, K. K. Raja, and others (Madras). For references to the texts used, see "Abbreviations-cum-Bibliography" given in the preceding pages (3019–94) of the present Volume (VI) as Appendix I.

At the end of each source are given the serial numbers of the verses appeared in the present Volume, being Nos. 9980–11491. The abbreviations used for the serveral authors and texts are given in italics, within brackets, following the relevant sources. While verse-numbers given as such refer to the sources from which the verses are directly extracted, verse-numbers given within brackets refer to the sources which are known indirectly.

AKBARĪYA-KĀLIDĀSA (AKABARĪYA-KĀ°) *alias* Govinda Bhaṭṭa. For details on him, see Vol. I, p. 319.
No. (11148).

*Akṣaya-nīti* of Akṣaya Siṁha Varma. (Modern, Bombay 1982 V. [1925]).
No. 10404.

*Agni-Purāṇa*. On it, see Vol. II, p. 929.
Nos. 10820 J, 11241 A-B.

ATULA. No information. There exists a South Indian poet Atula, the author of the historical *kāvya Mūṣika-vaṁśa*, who lived in the 11th century. For other details, see DCA, Vol. 1, no. 9. See also $NCC_1$ 100.
No. (10230).

*Adhyātma-kalpadruma*. No information. Quoted as a source in SPR.
No. (10006 A).

*Anargharāghava-nāṭaka* of Murāri (*Anar*)
Nos. 10515, 11479.

*Anyāpadeśa-śataka* of Nīlakaṇṭha-Dīkṣita (*DikAny*)
Nos. 10073, 10169, 10250, 10526, 11366.

*Anyokti-muktālatā* (*Anymuk*)

Nos. 10137, 10621, 10690, 10692, 10996, 11364, 11399, 11473.

*Anyokti-muktāvalī* of Haṁsavijaya-Gaṇi (*Any*)

Nos. 10019, 10036, 10072, 10121, 10124, 10156, 10157, 10200, 10216, 10217, 10251, 10263, 10288, 10320, 10324, 10344, 10354, 10359, 10360, 10361, 10415, 10451, 10495, 10527, 10583, 10674, 10730, 10752, 10805, 10813, 10922, 10924, 10947, 10991, 10993 A, 11009, 11032 A, 11164, 11247, 11281, 11295, 11300, 11306, 11308, 11334, 11340, 11367, 11375, 11400, 11486.

*Anyokti-śataka* of Bhaṭṭa-Vīreśvara (*Anyśat*)

Nos. 11161, 11190.

*Anyokti-Stabaka* (*AnyS*)

No. 11021.

*Anyoktyaṣṭaka-Saṁgraha*. Comp. by P. D. Trivedi (*AAS* or *ASS*). (Modern).

Nos. 10124, 10156, 10217, 10263, 11164, 11486.

APPAYA-DĪKṢITA. On him, see Vol. I, p. 320. For his verses, see *Kuvalayānanda* and *Vairāgya-śataka*.

ABHAYADEVA-SŪRI. No information. Quoted as a poet in SPR. Not included in DCA.

No, (10000 A).

ABHINANDA. Son of Śatānanda (and not the Kāśmīrian Abhinanda, son of Jayanta; patronized by Hāravarṣa-Yuvarājadeva, son of Vikramaśīla of the Pāla line and was a Bengali. Must have lived in the second half of the 9th and the beginning of the 10th century. For other details, see DCA, Vol. 1, no. 24. See also $NCC_1$ 297; $NCC_6$ 221.

Nos. (10470), (10503).

AMARA. No information. Must have lived in the second half of the 17th century or earlier, for the verses (14) attributed to him are quoted in SH. For other details, see DCA, Vol. 1, no. 30. See also $NCC_1$ 316.

No. (10309).

AMARA-SIṀHA. No information, unless identical with the famous lexicographer, the author of *Amara-kośa*. For details, see DCA, Vol. 1, no. 35. See also $NCC_1$ 336.

No. (10618).

AMARU(Ū) *or* AMARUKA. On him, see Vol. I, p. 320; III, p. 1495. See also DCA, Vol. 1, no. 37. For his other verses, see *Amaru-śataka*.

Nos. (10260), (10470).

*Amaru-śataka* of Amaru *or* Amaruka (*Amar*)

Nos. 10024, 10111, 10223, 10260, 10609, 11128, 11453.

AMITAGATI. On him, see Vol. I, p. 320. For his verses, see *Subhāṣita-sandoha*.

AMṚTA-DATTA. On him, see Vol. I, p. 321. See also DCA, Vol. 1, no. 38.

Nos. (10247), (10566), (11252).

AMṚTA-VARDHANA. No information. Must have lived in the middle of the 14th century or earlier, for the verses (9) attributed to him are quoted in ŚP. For other details, see DCA, Vol. 1, no. 39. See also $NCC_1$ 335.

No. (9981).

AMṚTĀNANDA-YOGIN. On him, see Vol. I, p. 321. For his verses, see *Alaṅkāra-saṁgraha*.

AMBAṢṬHA. No information. Must have lived in the first half of the 17th century or earlier, for the verses (3) attributed to him are quoted in Pad. For other details, see DCA, Vol. 1, no. 43. See also $NCC_1$ 360.

No. (10577).

*Arabic*. See *Old Arabic*.

ARCITA-DEVA *or* ACIṀTA-DEVA *or* AMṚTA-DEVA. No information. Must have lived in the 15th century or earlier, for the verses (3) attributed to him are quoted in VS. For other details, see DCA, Vol. 1, no. 52. See also $NCC_1$ 380.

No. (11461).

ARJUNA-VARMAN. King of the Paramāra line, son of Subhaṭa-Varman; pupil of Madana-Bālasarasvatī, lived in the first half of the 13th century. Author of *Rasika-sañjīvanī*, a commentary on Amaru. For other details, see DCA, Vol. 1, no. 53. See also $NCC_1$ 381-82.

No. (11025).

*Alaṅkāra-Kaustubha* of Viśveśvara-Paṇḍita (*AlK* or *Alk*)

Nos. 10033, 10037, 10048, 10139, 10238, 10624, 10811, 11490.

*Alaṅkāra-tilaka* (in MS form).

No. 10307.

*Alaṅkāra-mahodadhi* of Narendraprabha-Sūri (*Amd*)

Nos. 10138, 10238, 10263, 10270, 10310, 10396, 10468, 10474, 10522, 10523, 10635, 10709, 10729, 10739, 10756, 10806, 10900, 10982, 11013 J, 11283, 11482.

*Alaṅkāra-muktāvalī* of Viśveśvara-Paṇḍita (*Almu*)

Nos. 10556, 10894, 11479.

*Alaṅkāra-Ratnākara* of Śobhākara-Mitra (*AlR*).

Nos. 9999, 10086, 10116, 10138, 10227, 10235, 10261, 10274, 10347, 10468, 10474, 10585, 10681, 10729, 10838, 10945, 11060, 11093, 11130, 11206, 11297.

*Alaṅkāra-saṁgraha* of Amṛtānanda-Yogin (*AA*)

Nos. 10567, 11069.

*Alaṅkāra-sarvasva* of Rājānaka-Ruyyaka (*AR* or *ARJ*)

Nos. 10138, 10216, 10238, 10274, 10296, 10342, 10396, 10468, 10474, 10709, 10838, 10945, 11013 J.

*Alaṅkāra-Sūtra* of Candrakānta-Tarkalaṅkāra (*AlS*). (Modern).

Nos. 10139, 10238, 10274, 10441, 10468, 10477, 10635, 10698, 10709, 10729, 10756, 10838, 10894, 10904, 10935, 11476.

*Alaṅkṛti-maṇi-mālā*. Comp. by G. V. Devasthali ( *Al* or *Alm* or *Almm* ). (Modern).

Nos. 10033, 10046, 10075, 10457, 10513, 10523, 10524, 10733, 10743, 10820 C, 10879, 10890, 10909, 10928, 10929, 10956, 10958, 11033, 11092, 11273, 11277, 11370, 11379.

*Avaśiṣṭānyokti*-s (*Ava*) of Paṇḍitarāja in *Paṇḍitarāja-Kāvya-Saṁgraha* (*PJKS*)

Nos. 10019 A, 10021, 10038, 10039, 10042, 10250, 10258, 10340, 10354, 10514, 10520 A, 10525, 10549.

*Aśva-vaidyaka* of Jaya-Datta

No. 10699.

ĀKĀŚAPOLI. (=INDULEKHĀ), poetess. No information. *Terminus ad quem* early years of the 13th century, for verses (4) attributed to her are quoted in Skm, but probably earlier. For other details, see DCA, Vol. 2, no. 1640. See also DCA, Vol. 1, nos. 68 and 100 ; $CC_1$ 644 ; $NCC_2$ 3,

No. (11470).

ĀCĀRYA-GOPĪKA *or* GOPĪKA. On him, see Vol. I, p. 330. See also DCA, Vol. 1, no. 374.

Nos. (10236), (10979).

*Ānanda-sāgara-stava* of Nīlakaṇṭha-Dīkṣita (*Ānas*)

No. 10110.

ĀNANDA-VARDHANA. On him, see Vol. I, p. 322; III, p. 1497. See also DCA, Vol. 1, no. 80. For his other verses, see *Dīnākrandana-stava*, *Devī-śataka* and *Dhvanyāloka*.

No. (11400).

*Āryā-Saptaśatī* of Govardhana (*ĀrS*)

Nos. 9986, 10081, 10240, 10243, 10248, 10394, 10403, 10446, 10644, 10696, 10767, 10991, 11013 E, 11029, 11079, 11090, 11147, 11337, 11357, 11411, 11454.

*Itihāsa-samuccaya*. On it, see Vol. III, p. 1497.

No. (9992).

*Indiśesaprukha*. On it, see Vol. I, p. 322.

No. (10673).

*Indische Sprüche*. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. (*IS*). (Modern).

Nos. 9987, 9988, 9990, 9992, 9993,

10003, 10005, 10016, 10024, 10029, 10030, 10031, 10032, 10033, 10048, 10053, 10056, 10061, 10063, 10067, 10070, 10093, 10100, 10115, 10117, 10123, 10124, 10128, 10133, 10134, 10154, 10156, 10159, 10165, 10166, 10170, 10192, 10196, 10197, 10201, 10225, 10237, 10238, 10266, 10274, 10276, 10279, 10283, 10307, 10330, 10343, 10360, 10364, 10369, 10378, 10387, 10392, 10393, 10410, 10416, 10418, 10422, 10432, 10435, 10447, 10461, 10465, 10468, 10469, 10471, 10487, 10489, 10509, 10520, 10529, 10571, 10587, 10589, 10591, 10612, 10635, 10636, 10641, 10643, 10658, 10660, 10668, 10670, 10672, 10673, 10698, 10701, 10714, 10717, 10724, 10725, 10726, 10733, 10738, 10739, 10753, 10759, 10762, 10778, 10781, 10782, 10798, 10799, 10802, 10803, 10807, 10820 B, 10820 E, 10820 K, 10825, 10827, 10828, 10829, 10835, 10839, 10843, 10854, 10861, 10864, 10865, 10866, 10867, 10870, 10872, 10873, 10874, 10878, 10886, 10899, 10946, 10972, 10985, 10987, 10995, 11013 G, 11023, 11024, 11027, 11034, 11044, 11050, 11051, 11052, 11058, 11063, 11072, 11075, 11078, 11080, 11081, 11088, 11089, 11094, 11095, 11096, 11104, 11107, 11111, 11112, 11123, 11126, 11128, 11129, 11137, 11139, 11140, 11144, 11146, 11149, 11151, 11160, 11162, 11174, 11175, 11182, 11186, 11203, 11206, 11207, 11210, 11219, 11223, 11234, 11235, 11239, 11247, 11302, 11312, 11314, 11318, 11322, 11324, 11326, 11340, 11347, 11355, 11367, 11369, 11372, 11373, 11391, 11396, 11402, 11423, 11426, 11427, 11441, 11443, 11453, 11459, 11486.

INDULEKHĀ (=ĀKĀŚAPOLI). On her, see Ākāśapoli.

No. (11470).

INDRA-KAVI. No information. Must have lived in the middle of the 13th century, for the verses (24) attributed to him are quoted in JS, For other details, see DCA, Vol. 1, no. 101. See also $NCC_2$ 250.

Nos. (10294), (11468).

UJJVALA-DATTA's *Commentary* on the *Uṇādisūtra*

No. 10029.

*Uttara-cātakāṣṭaka* of anonymous authorship.

No. 11426.

*Uttararāma-carita* of Bhavabhūti (*Uttara*)

Nos. 10187, 10427, 10513, 10523, 10894.

UTPREKṢĀ-VALLABHA (=VALLABHA) *alias* Śivadāsa. On him, see Vol. I, p. 358, under Vallabha. See also DCA, Vol. 1, no. 122.

No. (11013 F).

*Upadeśa-śataka* of Gumāni Kavi. On it, see Vol. II, p. 934.

Nos. 10809, 10862, 11265.

UMĀPATI-DHARA. On him, see Vol. II, p. 934; III, pp. 1498-99. See also DCA, Vol. 1, no. 135.

Nos. (10500), (11458).

ULOKA *or* GLOBDA. No information. Must have lived during the early years of the 13th century or earlier, for the verses (4) attributed to him are quoted in Skm. For other details, see DCA, Vol. 1, no. 628. See also $CC_1$ 70, 257; $NCC_2$ 394; $NCC_3$ 320.

No. (10455).

*Ṛtu-saṁhāra* of Kālidāsa (*Ṛtu*)

Nos. 10017, 10694, 10892, 10967, 11103, 11445.

*Ekāvalī* of Vidyādhara

Nos. 10452, 11386.

*Old Arabic* or *Arabic.* (*Pañcatantra* translated into Arabic). On it, see Vol. I, p. 323.

Nos. 9987, 10004, 10346, 10413, 11028, 11095, 11196.

*Old Syriac* (*Pañcatantra* translated into Syriac). On it, see Vol. I, p. 323.

Nos. 9987, 10004, 10346, 10413, 11028, 11095, 11196.

*Aucitya-vicāra-carcā* of Kṣemendra (*Auc*)

Nos. 11223, 11283.

KAṄKAṆA (=KALHAṆA). See Kalhaṇa. For his verses, see *Rāja-Taraṅgiṇī.*

KAṬAṄKODDHĀRA. No information. Must have lived in the 17th century or earlier, for two verses attributed to him are quoted in SH. For other details, see DCA, Vol. 1, no. 154.

No. (10688).

*Kathā-ratnākara* of Hemavijaya

Nos. 10210, 10489, 10566, 10704, 10751.

*Kathā-Sarit-Sāgara* of Somadeva-Bhaṭṭa (*KSS*)

Nos. 10004, 10074, 10330, 10378, 10438–40, 10653, 11063, 11317.

KAPILASVĀMIN. No information. Must have lived in the 15th century or earlier, for the only verse attributed to him is quoted in VS. For other details, see DCA, Vol. 1, no. 164. See also $NCC_3$ 154.

No. (10952).

*Kapphiṇābhyudaya* of Bhaṭṭa-Śivasvāmin (*Kapp* or *Kapph*). On it, see Vol. III, p. 1499.

Nos. 10429, 10493, 10498, 11129 A.

*Karṇāmṛta.* No information, unless identical with *Kṛṣṇa-karṇāmṛta* of Līlāśuka. The below-mentioned verse, as quoted in SRK, does not occur in the available editions of *Kṛṣṇa-karṇāmṛta.*

No. (11262).

KALAŚA (=KALAŚAKA). On him, see Vol. I, p. 324. See also DCA, Vol. 1, no. 188.

No. 10377.

*Kalā-vilāsa* of Kṣemendra (*Kal*)

Nos. 10295, 10824, 10943, 10984, 11031, 11381.

*Kali-viḍambana* of Nīlakaṇṭha-Dīkṣita (*Kalivi*)

No. 10311.

***Kalpataru.*** On it, see Vol. I, p. 324.

Nos. (10133), (10154), (10295), (11046), (11220), (11486).

KALHAṆA. On him, see Vol. I, p. 324. See also DCA, Vol. 1. no. 195. For his verses, see *Rāja-Taraṅgiṇī*.

KAVI-KAṄKAṆA. Son of Āśā-Miśra, a poet quoted in PV (?). Must have lived in the first half of the 17th century or earlier, for the verses (12) attributed to him are quoted in Pad. For other details, see DCA, Vol. 1, no. 196. See also $NCC_3$ 265.

No. (10821).

KAVI-KUSUMA. No information. Must have lived during the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. For other details, see DCA, Vol. 1, no. 199. See also $NCC_3$ 273.

No. (10384).

*Kavikaumudi* of Kalya Lakṣmīnarasiṁha (*Kavik*)

Nos. 10014, 10079, 10460, 10517, 10578, 10708, 10973, 11338, 11419.

KAVI-CŪḌĀMAṆI. No information. Must have lived in the 17th century or earlier, for his single available verse is included in SH. For other details, see DCA, Vol. 1, no. 467.

No. (10010).

*Kavitāmṛta-kūpa* of Gaura-Mohana (*Kt* and *KtR*)

No. 11111, 11206.

KAVI-RATNA. No information. Probably a title and not the proper name of the poet. If he was the one praised by King Bhoja, then he lived in the 11th century; in any case could not live later than during the early years of the 13th century, for the verses (9) attributed to him are quoted in Skm. For other details, see DCA, Vol. 1, no. 207. See also $NCC_3$ 280.

No. (11047).

KAVI-RĀKṢASA. See also Rākṣasa

No. (10715).

KAVIRĀJA (=MĀDHAVA-BHAṬṬA) On him, see Vol. II, pp. 935-36; IV, p. 2055. See also DCA, Vol. 1, no. 211.

Nos. (10000), (10354).

KAVIRĀJA-ŚRĪ-NĀRĀYAṆA. No information. Must have lived in the beginning of the 12th century or earlier, for the verses (6) attributed to him are quoted in SkV. For other details, see DCA, Vol. 1, no. 210. See also $NCC_3$ 282.

No. (10156).

KAVIRĀJA-SOMA. No information. Must have lived in the middle of the 13th century or earlier, for the verses (3) attributed to him are quoted in JS. The verse noted below, as quoted in Skm, is not considered in DCA. For the details of his other three available verses, see DCA, Vol. 2 no. 1849. See also $CC_1$ 734.

No. (11392).

KAVI-VALLABHA. No information. Must have lived in the 15th century or earlier, for one of the 13 verses attributed to him in SRHt and SSSN is also, though anonymously, quoted in ŚP. For other details, see DCA, Vol. 1, no. 214. See also $NCC_3$ 285.

Nos. (10582), (10952).

*Kavīndra-vacana-samuccaya* (*Kav*). On it, see Vol. I, p. 325.

Nos. 10005, 10018, 10044, 10082, 10085, 10090, 10156, 10203, 10233, 10245, 10263, 10277, 10296, 10322, 10339, 10353, 10427, 10451, 10456, 10470, 10487, 10503, 10508, 10509, 10516, 10556, 10595, 10618, 10651, 10745, 10753, 10811, 10823, 10885, 10897, 11000, 11013 A, 11025, 11059, 11129, 11152, 11193, 11197, 11253, 11354, 11360, 11367, 11378, 11397, 11428, 11475.

KAŚMĪRI-BILHAṆA. On him, see Vol. I, p. 344, under Bilhaṇa.

No. (11158).

KĀKKŪṬA (=VĀKKŪṬA). See Vākkūṭa.

KĀMADEVA. No information. Must have lived during the early years of the 13th century or earlier, for the verses (4) attributed to him are quoted in Skm. For other details, see DCA, Vol. 1, no. 225. See also $NCC_3$ 348.

No. (10976).

KĀMANDAKA. See also Kāmandaki and *Kāmandakīya-nīti-sāra.*

No. (10952).

KĀMANDAKI (°KA). On him, see Vol. I, p. 325; III, p. 1501. See also DCA, Vol. 1, no. 227. For his other verses, see Kāmandaka and *Kāmandakīya-nīti-sāra.*

Nos. (10872), (10875), (11070).

*Kāmandakīya-nītisāra* (*KN*)

Nos. 10087, (10150), (10520), 10820 E, 10820 I, 10820 J, 10841, 10842, (10845), 10868, 10872, 10873, (10875), 10886, 11048, 11049, 11070, 11078, 11241 A, 11241 B.

*Kāma-sūtra* of Vātsyāyana

Nos. 10382, 10383, 11013 C, 11013 D, 11122, 11165.

KĀLIDĀSA. On him, see Vol. I, pp. 325-26. See also DCA, Vol. 1, no. 230. For his other verses, see his various works.

Nos. (10284), (10350), (10410), (10818), (10928), (11129).

*Kavya-prakaśa* of Mammaṭa (*Kpr*)

Nos. 10274, 10310, 10468, 10522, 10727, 10756, 10838, 10900, 10963, 11013 J, 11069, 11289, 11476, 11482.

*Kavya-Pradipa* of Govinda (*KaP*)

Nos. 10274, 10310, 10468, 10522, 10727, 10756, 10838, 10900, 10963, 11013 J, 11069, 11289, 11476, 11482.

*Kavya-bhūṣaṇa-śataka* of Kṛṣṇavallabha-Bhaṭṭa (*Kṛkā*)

Nos. 10409, 10437, 10615, 10934, 11183, 11417.

*Kavya-mīmāṁsā* of Rājaśekhara (*KāvR*)

Nos. 9991, 10483, 10484, 10488, 10509, 10580, 10693, 10729, 10757, 10800, 10898, 11022, 11348, 11474.

*Kavyādarśa* of Daṇḍin (*KaD*)

Nos. 10099, 10237 A, 10441, 10635, 10711, 10732, 10982, 11282.

*Kāvyādarśa*, Sanskrit and Tibetan Text (*KaD [T]*).

Nos. 10099, 10237 A, 10441, 10711, 10732.

*Kavyānuśasana* of Vāgbhaṭa (*Kavyan*)

Nos. 10018, 10156, 10488, 11158, 11474.

*Kavyānuśāsana* of Hemacandra (*KH*, and *KHpK* or *KHpk*)

Nos. 9995, 10018, 10190, 10310, 10428, 10432, 10483, 10484, 10488, 10509, 10523, 10693, 10727, 10729, 10756, 10774, 10838, 10840, 10900, 10945, 10956, 11013 A, 11025, 11077, 11128, 11282, 11283, 11348, 11413, 11474.

*Kavyalaṅkāra* of Bhāmaha (*KaBh*)

No. 10356.

*Kavyalaṅkāra* of Rudraṭa (*KaRu*)

Nos. 10068, 10522, 10840, 11083, 11223.

*Kavyalaṅkāra-sūtra* of Vāmana (*KaVā*)

Nos. 10270, 10893, 10897.

KĀŚMĪRA-BHAṬṬA-ŚRĪ-ŚIVASVĀMIN. See also Śivasvāmin and *Kapphiṇā-bhyudaya.*

No. (10493).

*Kirāta* (=*Kiratarjuniya* of Bhāravi)

No. (10432).

*Kiratarjunīya* of Bhāravi (*Kir*)

Nos. 10058, 10432, 10450, 10494, 10703, 10765, 10929, 10961, 11076, 11109.

*Kuṭṭanimata* of Dāmodara-Gupta (*Kuṭṭ*)

Nos. 10204, 10834, 10837, 10937, 10938, 10939, 10940, 10941, 10954, 11403.

KUNTAKA (=RĀJĀNAKA-KU°). Rhetorician of the 10–11th cent., who propounded the theory that *vakrokti* [evasive or indirect statement] constituted the soul of poetry. For his verses, see *Vakrokti-Jivita.*

*Kumāra-sambhava* of Kālidāsa (*Kum*)

Nos. 10075, 10472, 10474, 10709, 10881, 10956, 10958, 11077, 11371, 11471.

*Kuvalayānanda* of Appaya-Dīkṣita (*Kuv*)

Nos. 10139, 10238, 10452, (10635), 10904, 10945, 11013 J, (11020).

KṚṢṆA. No information. Must have lived in the early years of the 13th century, for one of his two available verses is quoted in Skm, but probably earlier. For other details, see DCA, Vol. 1, no. 265. See also $NCC_4$ 291.

No. (10922).

*Kṛṣṇa-karṇāmṛta* of Līlāśuka (*Kṛṣṇa*)

Nos. 10485, 11283, 11284, 11384, 11386.

KṚṢṆA-MIŚRA. On him, see Vol. I, p. 327; III, p. 1503; IV, p. 2057. See also DCA, Vol. 1, no. 277. For his verses, see *Prabodha-candrodaya.*

KṚṢṆARĀMA. On him, see Vol. I. p. 327.

No. (10357).

KṚṢṆAVALLABHA-BHAṬṬA, poet. On him, see Vol. III, p. 1503. For his verses, see *Kāvyabhūṣaṇa-śataka.*

KAUṆḌINYA. For his single verse, see *Pañcārtha-bhāṣya* on *Pāśupata-sūtra.*

KṢEMĪŚVARA, dramatist. On him, see Vol. III, p. 1534. See also DCA, Vol. 1, no. 308. For his verses, see *Caṇḍa-kauśika.*

KṢEMENDRA. On him, see Vol. I, p. 328; IV, p. 2058. See also DCA, Vol. 1, no. 309; $NCC_5$ 165-69. For his other verses, see his various works.

Nos. (10127), (10304), (10790), (10859), (11381).

*Khaṇḍa-praśasti* or *Daśāvatāra-Khaṇḍa-praśasti* of Hamumān. On it, see Vol. III, p. 1505.

Nos. 10018, 10116, 10202, 10558, 10565, 10852, 11035.

*Khaṇḍa-praśasti-prārambha.* See also *Khaṇḍa-praśasti.*

No. 10852.

KHADIRA. No information. Must have lived in the beginning of the 12th century or earlier, for his single available verse is quoted in SkV. For other details, see DCA, Vol. 1, no. 311. See also $NCC_5$ 180.

No. (11074).

KHIPĀKA *or* PAṆḌITA-KHIYĀKA. No information. Probably a Buddhist scholar-monk. Must have lived in the beginning of the 12th century or earlier, for his single available verse is quoted in SkV. For other details, see DCA, Vol. 1, no. 313. See also $NCC_5$ 184.

No. (11000).

*Gaṇikā-Vṛtta-Saṁgraha* (*GVS*). (Modern).

Nos. 10008, 10088, 10134, 10145, 10371, 10372, 10373, 10374, 10438, 10439, 10440, 10598, 10602, 10677, 10704, 10775, 10778, 10802, 10825, 10827, 10828, 10829, 10830, 10835, 10994, 11319, 11442.

GAṆEŚA-BHAṬṬA. No information. Must have lived before the end of the 9th century, for he is mentioned by Rājaśekhara (JS 45. 72=No. 799). For other details, see DCA, Vol. 1, no. 330. See also $NCC_5$ 240*a*. For his single verse, see *Subhāṣita-khaṇḍa*.

GADĀDHARA-BHAṬṬA. On him, see Vol. III, p. 1505. See also DCA, Vol. 1, no. 337; $NCC_5$ 295. For his verses, see *Rasika-Jīvana*.

*Garuḍa-Purāṇa* (*GP*). On it, see Vol. I, p. 329.

Nos. 10093, 10129, 10612, 10654, 10710, 10714, 10724, 10751, 10844, 10845, 10946, 10995, 11123, 11333.

GIRIDHARA. No information. Must have lived in the middle of the 17th century or earlier, for the verses (2) attributed to him are quoted in RJ. For other details, see DCA, Vol. 1, no. 348. See also $NCC_6$ 20.

No. (10558 A).

*Gīta-Govinda* of Jayadeva (*GG*)

No. 10336.

GUMĀNI-KAVI. For his verses, see *Upadeśa-śataka*.

*Gems from Sanskrit Literature* (*GSL*). (Modern).

Nos. 9987, 10946, 11081.

GOPĪNĀTHA-PAṆḌITA. No information. Must have lived in the 17th century or earlier, for the verses (4) attributed to him are quoted in SH. For other details, see DCA, Vol. 1, no. 376. See also $NCC_6$ 164.

No. (11457).

GOVARDHANA. On him, see Vol. I, p. 330; IV, p. 2059. See also DCA, Vol. 1, no. 379; $NCC_6$ 187, (183). For his verses, see *Āryā-Saptaśati*.

GOVINDA. On him, see Vol. V, p. 2577. For his illustrative verses, see *Kāvya-Pradīpa*.

GOVINDAJIT. On him, see Vol. II, p. 940. See also DCA, Vol. 1, no. 390. Not mentioned in $NCC_6$. For his verses, see *Sabhyālaṅkaraṇa*.

GOVINDA-BHAṬṬA ( =AKBARĪYA-KĀLIDĀSA ). For his single verse, see Akbarīya-Kālidāsa.

GOSOKA. No information. Must have lived in the early years of the 13th century or earlier, for the verses (16) attributed to him are also included in Skm. For other details, see DCA, Vol. 1, no. 398. See also $NCC_6$ 216.

Nos. (10511), (10880).

GAURA-MOHANA. On him, see Vol. I, p. 331. For his verses, see *Kavitāmṛta-kūpa*.

GLOBDA. On him, see Uloka.
No. (10455).

GHAṬAKARPARA, the author of *Ghaṭakarpara-Nīti-sāra* (*GhN*). On him and his work, see Vol. I, p. 339, under *Nīti-sāra*; II, p. 940, under *Ghaṭakarpara-nītisāra*; IV, p. 2060. See also DCA, Vol. 1, no. 407; $NCC_6$ 266-67. For his verses, see *Nīti-sāra* of Ghaṭakarpara.

CAKRAPĀṆI. On him, see Vol. I, p. 331; III, p. 1506. See also DCA, Vol. 1, no. 413; $NCC_6$ 283.
No. (11214).

*Caṇḍa-kauśika* of Kṣemīśvara. On it, see Vol. IV, p. 2060.
Nos. 10125, 10312, 10363, 10425.

CAṆḌEŚVARA-ṬHAKKURA. On him, see Vol. I, p. 331. See also DCA, Vol. 1, no. 420. Not mentioned in $NCC_6$.
No. (10942).

CANDAKA (=CANDRA=CANDRAKA =CAMPAKA), dramaturgist and poet. Flourished in the 2nd century during the reign of King Tuñjīna (*or* Rāṇāditya). 13 verses attributed to him are quoted in different ancient anthologies. For other details, see Vol. IV, p. 2060, under Candra; DCA, Vol. 1, no. 428. See also $NCC_6$ 345.
Nos. (11223), (11283).

CANDRAGOPIN. No information. Must be identical with Candragomin and possibly with Candra-yogin. 5th century. For other details, see DCA, Vol. 1, nos. 430-31. See also $NCC_6$ 346, 350-51.
No. (11321).

*Candrāloka* of Jayadeva (*Can*)

No. 10465.

CAPPHALADEVA (*or* CUÑCULADEVA). No information. Must have lived in the early years of the 13th century or earlier, for the verses (8) attributed to him are quoted in Skm. For other details, see Vol. II, p. 941; IV, pp. 2060–61; DCA, Vol. 1, no. 444. See also $NCC_6$ 384.
No. (10797).

*Camatkāra-candrikā* of Viśveśvara-Kavicandra, a work on poetics in 8 *vilāsa*-s [chapters] propounding *camatkāra* [poetic charm] as the essence of poetry. For other details, see $NCC_6$ 385.
No. 10011 A.

CĀṆAKYA. On him, see Vol. I, pp. 331–32, See also DCA, Vol. 1, no. 448; $NCC_7$ 3; $NCC_8$ 4-8. For his other verses, see the next two entries.
Nos. (9992), (9993).

*Cāṇakya's Aphorisms* (*C*)
Nos. (9988), (9992), (9993), (10672), (10673), (10820 G), (10845), (10995), (11107).

*Cāṇakya-nīti-text-tradition* (*Cr*)

Nos. 9988, 9990, 9992, 9993, 10015, 10027, 10028, 10029, 10030, 10040,

10048, 10062, 10064, 10078, 10093, 10122, 10123, 10133, 10134, 10135, 10246, 10303 A, 10318, 10360, 10461, 10590, 10612, 10627, 10628, 10654, 10658, 10672, 10673, 10676, 10710, 10713, 10714, 10717, 10724, 10751, 10758, 10759, 10773, 10820 H, 10844, 10845, 10876, 10891, 10899, 10901, 10916, 10946, 10970, 10995, 11000, 11027, 11096, 11114, 11116, 11118, 11123, 11205, 11237, 11239, 11241 C, 11290, 11291, 11313, 11315, 11321, 11333.

CARR, M. W., *A Collection of Telugu Proverbs* (*TP*). (Modern).

Nos. 10588, 10591, 11088.

*Cātaka* (=*Uttara-cātakāṣṭaka* of anonymous authorship). On it, see Vol. IV, p. 2061, under *Cātakāṣṭaka.*

No. (11426).

*Cāru-carya* of Kṣemendra (*Cāruc*)

Nos. 10780, 10785, 10787, 10790, 10817.

*Cārudatta* of Bhāsa (*Cār*)

Nos. 10172, 10178.

CITTAPA. See also Chittapa.

Nos. (10904), (11000).

CITRADHARA (*or* CI°-UPĀDHYĀYA) of Mithilā. On him, see Vol. IV, p. 2061. See also DCA, Vol. 1, no. 454; $NCC_7$ 39. For his other verses, see *Vīra-taraṅgiṇī.*

No. (10712).

*Citramīmāṁsā* of Appaya-Dīkṣita (*Cit*)

Nos. 10756, 11077, 11474.

CHITTAPA (CITTAPA, CHITRAMA, CINNAMMĀ). On him, see Vol. I, p. 332; DCA, Vol. 1, no. 451. See also $NCC_8$ 187; $NCC_7$ 34.

Nos. (10322), (10339), (10456).

*Jagadeka-vīra-carita*, mentioned as a source in SRHt.

No. (11241 H).

JAGADDHARA (JA°-PAṆḌITA). On him, see Vol. I, p. 332. See also DCA, Vol. 1, no. 475; $NCC_7$ 131.

No. (10849).

JAGANNĀTHA (=PAṆḌITARĀJA-JA°). On him, see Vol. I, pp. 332-33; IV, p. 2062. See also DCA, Vol. 1, no. 477; $NCC_7$ 137-38. For his verses, see Paṇḍitarāja, *Bhāminī-Vilāsa*, *Rasa-gaṅgādhara*, etc.

JAGANNĀTHA-MIŚRA. On him, see Vol. III, p. 1545. For his verses, see *Sabhā-taraṅga.*

JANĀRDANA-BHAṬṬA (GOSVĀMI-JA°). On him, see Vol. I, p. 333; III, p. 1509; IV, p. 2062. See also DCA, Vol. 1, no. 487; $NCC_7$ 150. For his verses, see *Vairāgya-śataka* and *Śṛṅgāra-śataka.*

JAYADATTA. On him, see Vol. I, p. 333; IV, p. 2062. See also DCA, Vol. 1, nos. 493-94; $NCC_7$ 157. See also *Aśva-vaidyaka.*

No. (10699).

JAYADEVA. On him, see Vol. I, p. 333. See also DCA, Vol. 1, no. 495; $NCC_7$ 176-77; ($NCC_6$ 26-37). For his another verse, see *Gīta-Govinda.*

No. (11173).

JAYADEVA (=JA°-PĪYŪṢAVARṢA). On him, see Vol. I, p. 333. See also DCA, Vol. 1, no. 496; $NCC_7$ 177; ($NCC_6$ 375-77). For his verses, see *Candrāloka* and *Prasanna-rāghava*.

JAYAMĀDHAVA. No information. Must have lived in the early years of the 13th century or earlier, for the verses (18) attributed to him are also quoted in Skm. For other details, see DCA, Vol. 1, no. 505. See also DCA, Vol. 2, no. 1005; $NCC_7$ 185.

No. (10153).

JAYAVARDHANA. No information. Must have lived in Kāśmīr during the early years of the 13th century or earlier, for the verses (22) attributed to him are also quoted in Skm, one of his verses is included in SkV and another verse in Dhv, anonymously. For other details, see DCA, Vol. 1, no. 506. See also $NCC_7$ 191.

Nos. (11247), (11294).

JALACANDRA. On him, see Vol. I, p. 334. See also DCA, Vol. 1, no. 515; $NCC_7$ 201.

No. (10504).

JALHAṆA ( =BHAGADATTA-JAL° ). On him, see Vol. I, p. 334. For his verses, see *Mugdhopadeśa* and *Sūkti-muktāvalī*.

*Jānakī-haraṇa* of Kumāradāsa (*Jānakī*)

No. 11470 A.

JITANĀGA (*or* JĪVANĀGA *or* JĪVANĀ-YAKA). No information. Must have lived in the middle of the 13th century or earlier, for the verses (4) attributed to him are also quoted in JS. For other details, see DCA, Vol. 1, no. 523. See also $NCC_7$ 248, 289.

No. (10730).

JĪVACANDRA. No information. Must have lived in the beginning of the 12th century or earlier, for his single verse is included in SkV. For other details, see DCA, Vol. 1, no. 531. See also $NCC_7$ 286.

No. (10613).

JĪVANĀGA. On him, see Jitanāga.

No. (10730).

JĪVANĀYAKA. On him, see Jitanāga.

No. (10730).

*Jain anthology*, MS BORI 1495/1887-91 (*JSub* or *JSV* or *Jsv*). On it, see Vol. IV, p. 2063.

Nos. 11249, 11396.

*Jain anthology*, MS BORI 1423/1887-91 (*SN*). On it, see Vol. IV, p. 2063.

Nos. 10343, 11223.

*Jain Anthology*, MS BORI 1396 of 1884-87 (*SJ* or *SM* or *SMJ*), as quoted in BhŚ as *SM*.

No. 10591.

*Jaina-Nītiśataka*, mentioned as a source in SPR.

No. (10564 A).

*Jaina-Pañcatantra*, mentioned as a source in SPR.

Nos. (9987), (10106), (10254), (10346).

*Jaina Recension des Pañcatantra* (Meghavijaya) (*PM*)

Nos. 10432, 10442.

*Johannus de Capua's Lation Version of Pañcatāntra* (*Joh*).

No. 10413.

*Journal of the American Oriental Society* (*JAOS*)

No. 10205.

*Zeitschrift der Deutschen Morgenländischen Gesellschaft* (*ZDMG*)

Nos. 10342, 10369, 10805, 11129, 11200, 11334.

ḌIṆḌIMA. No information. Must have lived in the 17th century or earlier, for the verses (3) attributed to him are quoted in SH. For other details, see DCA, Vol. 1, no. 546. See also $NCC_8$ 8; ($NCC_1$ 372-73).

No. (10497).

ḌIMBOKA (=DIMBOKA). No information. Must have lived in the beginning of the 12th century or earlier, for the verses (14) attributed to him are also included in SkV. For other details, see DCA, Vol. 1, no. 547. See also $CC_1$ 214.

No. (10885).

*Tantri*. On it, see Vol. II, p. 942. See also Vol. I, p. 335, under *Tantri-Kāmandaka*.

No. 11045.

*Tantropākhyāna* (*PTu*). On it, see Vol. I, p. 340, under *Pañcatantra*.

No. 11045.

TARAṆIKA *or* TARALIKA. No information. Must have lived in the early years of the 13th century or earlier, for his single verse is included in Skm. For other details, see DCA, Vol. 1, no. 554. See also $NCC_8$ 109.

No. (11440).

*Tāpasa-vatsarāja* of Anaṅgaharṣa

No. 10083.

*Tilakamañjari* of Dhanapāla

No. 11425.

TH. AUFRECHT, *Auswahl von uneditierten Strophen verschiedener Dichter* (*AAus*)

Nos. 10124, 10509.

TH. AUFRECHT, *Beiträge zur Kenntnis Indischer Dichter* (*AB*)

Nos. 10054, 10121, 10171, 10245, 10342, 10500, 10618, 10766, 10976.

TH. AUFRECHT, *Über die Paddhati von Śārṅgadhara*, ( ZDMG 27, 1–120 ), (*AP*).

Nos. 10288, 10342, 10451, 10730, 10757, 10805, 10922, 11013F, 11200, 11259, 11334, 11367, 11375, 11381, 11401, 11481.

*The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcākhyānaka* (*PP*)

Nos. 10447, 11096.

*The Pañcatantra of Durgasiṁha* (*PD*)

No. 10057.

*The Purāṇic Anthology* [ *Purāṇa-kāvya-stotra-sudhā*] (*PAn*). (Modern).

No. 11422.

TUTĀTITA. No information. Possibly a sobriquet. *Terminus ad quem* early years of the 13th century as the verses (2) attributed to him/her are quoted in Skm, or probably earlier, for one of the same verses is included over the name of Vidyā in SkV. For other details, see DCA, Vol, 1, no. 566. See also $NCC_8$ 194.

No. (10342).

TRILOCANA. On him, see Vol. IV, p. 2064. See also DCA, Vol. 1, no. 575; $NCC_8$ 261.

No. (11216).

TRIVIKRAMA-BHATTA. On him, see Vol. I, p. 335; III, p. 1511. See also DCA, Vol. 1, no. 582; $NCC_8$ 264. For his other verses, see *Nala-campū*.

Nos. 10080, (10385), (10448), (10756), (11481).

DAKṢIṆĀMŪRTI. On him, see $CC_2$ 51, 129. For his verses, see *Lokokti-muktāvalī*.

DAṆḌIN. On him, see Vol. I, p. 335; III, p. 1511. See also DCA, Vol. 1, no. 590; $NCC_8$ 305-06. For his illustrative verses, see *Kāvyādarśa* and for his another verse, see *Daśakumāra-carita*.

Nos. (10048), (11282).

*Dampatī-śikṣā-nāmaka* of Nīlaratna Śarmā (*Dampatīś*). (Modern). On it, see Vol. I, p. 335.

No. 11302.

*Darpa-dalana* of Kṣemendra (*Dar*)

Nos. 10366, 10761, 10819, 10820, 10820 D, 10850, 10857, 10858, 10869.

*Daśa-rūpaka* of Dhanañjaya (*Daś*)

Nos. 10059, 10310, 10427, 11038, 11121, 11241 K.

*Daśāvatāra-Khaṇḍa-praśasti.* See also *Khaṇḍa-praśasti* and *Khaṇḍa-praśasti-prārambha.*

No. 10018.

*Daśakumāra-carita* of Daṇḍin (*Daśak*)

No. 10048 ( *Daśak* [NSP] p. 217. 12-13).

*Das Baudhāyana-dharmasūtra, herausg. von* E. Hultzsch (*B*)

No. 10987.

*Das Südliche Pañcatantra* (*PS*)

No. 10004.

*Dānādi-prakaraṇa*, mentioned as a source in SPR.

No. (10014 A).

DĀMODARA. No information. Must have lived during the early years of the 13th century or earlier, for the verses (2) attributed to him are included in Skm. For other details, see DCA, Vol. 1, no. 606. See also $CC_1$ 250; $NCC_9$ 16 (column *a*, last entry).

No. (11475).

DĀMODARA-GUPTA. On him, see Vol. I, p. 336. See also DCA, Vol. 1, no. 611; $CC_1$ 251; $NCC_9$ 20. For his verses, see *Kuṭṭanīmata.*

No. (10954).

*Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten...herausg. von* H. Uhle (*Vet*)

Nos. 9992, 9996, 10012, 10062, 10489, 10591, 10820 A, 10835, 11095, 11096, 11123.

*Die Śukasaptati, textus simplicior* (*Śts*)

Nos. 10123, 10423, 10802, 11123.

DIMBOKA. On him, see Ḍimboka.

No. (10885).

DIVĀKARA. See also Mātaṅga-Divākara.

No. (10342).

*Dūta-ghaṭotkaca* of Bhāsa

No. 11370.

*Dūtavākya* of Bhāsa

No. 11277.

*Der textus ornatior der Śukasaptati* (*Śto*)

No. 10133.

*Deśopadeśa* of Kṣemendra (*Deś*)

Nos. 10986, 11145.

DHANAÑJAYA. On him, see Vol. I, p. 336; $CC_1$ 266; $NCC_9$ 217 (column *a*, 3rd entry). For his verses, see *Daśarūpaka.*

DHANAPĀLA. On him, see Vol. I, p. 336; IV, p. 2065. See also DCA, Vol. 1, no. 670; $CC_1$ 266, (267); $NCC_9$ 222 (column *a*, last entry).

No. (11425).

DHANIKA. On him, see Vol. I, p. 336; III, p. 1513. See also DCA, Vol. 1, no. 672; $CC_1$ 267; $NCC_9$ 223.

No. (11121).

*Dhammanīti* (*DhN* [*P*]). On it, see Vol. I, p. 337; IV, p. 2065.

Nos. 10672, 10714.

*Dharmakośa* (*Dh*), On it, see Vol. I, p. 337.

No. 10499 A.

DHARMA-YOGEŚVARA. No information. Must have lived in Bengal during the early years of the 13th century or earlier, for the verses (12) attributed to him are quoted in Skm. For other details, see DCA, Vol. 1, no. 685. See also $CC_1$ 269; $NCC_9$ 259.

No. (10233).

DHĪRENDROPĀDHYĀYA. A scholar-poet of Mithilā. 19th century. 7 verses attributed to him are included in Vidy. For other details, see DCA, Vol. 1, no. 698. Not mentioned in $CC_1$ and $NCC_9$.

No. (10957).

DHOYĪKA ( =DHOYĪ ). On him, see Vol. I, pp. 337-38 ; III, p. 1513. See also DCA, Vol. 1, no. 704 ; $CC_1$ 273 ; $NCC_6$ 175 ; $NCC_7$ 317 ; $NCC_9$ 304. For his another verse, see *Pavana-dūta*.

Nos. (10563), (11082),

*Dhvanyāloka* of Ānandavardhana (*Dhv*)

Nos. 10396, 10427, 10756, 10757, 11013 A, 11025, 11125, 11413.

NAKULA. On him, see Vol. I, p. 338 ; III, pp. 1513–14. See also DCA, Vol. 1, no. 494 ; $NCC_1$ 273 ; $NCC_9$ 313.

No. (11288).

NANDANA. On him, see Vol. I, p. 343, under *Prasanna-sāhitya* and DCA, Vol. 2, no. 1939 ; $NCC_9$ 327 (column *b*, 8th entry). Not mentioned in $CC_1$. For his other verses, see *Prasanna-sāhitya-ratnākara*.

No. (10288).

NAMMAIYA (=NAIMEYA). No information. Probably from Karṇāṭaka. Must have lived in the middle of the 13th century or earlier, for the verses (3) attributed to him are also included in JS. For other details, see DCA, Vol. 2, no. 711. See also $CC_1$ 276 ; $NCC_9$ 344.

NARASIṀHA. On him, see Vol. III, p. 1514 and DCA, Vol. 2, no. 715. See also $CC_1$ 277 ; $NCC_9$ 357 (column *a*, 8th entry).

Nos. (10444), ( 10451 ), ( 10618 ), (11197).

*Narābharaṇa* (*NBh*). On it, see Vol. I, p. 338 ; See also $NCC_9$ 370.

Nos. 10039, 10051, 10255, 10410, 10700, 10716, 11106, 11213, 11282 A, 11305.

NARENDRAPRABHA-SŪRI. On him, see Vol. I, p. 338. For his illustrative verses, see *Alaṅkāra-mahodadhi*.

*Nala-campū* of Trivikrama-Bhaṭṭa

Nos. 10005, (10040), 10080, 10154, 10385, 10448, 11481.

*Nava-sāhasāṅka-carita* of Padma-Gupta (=Parimala) (*Navasāha*). On it and its author, see Vol. I, p. 340 and DCA, Vol. 2, no. 792, under Parimala. See also $CC_1$ 321, 330 ; $NCC_9$ 403.

No. 11093.

*Nāgara-sarvasva* of Padmaśrī. See also Padmaśrī.

Nos. 10009, 11355, 11435.

*Nāṭya-darpaṇa* of Rāmacandra *and* Guṇacandra. On it, see Vol. III, p. 1514.

Nos. 10427, 11242.

*Nāṭya-śāstra* of Bharata. On it and its author, see Vol. I, p. 345.

Nos. 10188, 10475, 10728, 10960, 11117, 11341.

*Nārada-Pañca-Rātra* (*NPR*). See ***Pañca-rātra*** of Nārada.

*Nāradiya-purāṇa*. On it, see Vol. I, p. 338.
No. 10411.

NĀRĀYAṆA. On him, see Vol. I, pp. 338-39 ; IV, p. 2067. For his verses, see *Hitopadeśa*.

NĀRĀYAṆA (=BHAṬṬA-NĀRĀYAṆA =NIŚĀ-NĀRĀYAṆA) On him, see Vol. I, pp. 338-39 and DCA, Vol. 2, no. 748. See also $CC_1$ 290. For his verses, see Bhaṭṭa-Nārāyaṇa, Niśā-Nārāyaṇa, and *Veṇi-saṁhāra*.

NIŚĀ-NĀRĀYAṆA. See Nārāyaṇa, second. For his other verses, see *Veṇi-saṁhāra*.
Nos. (9982), (11069).

*Niti Kyan* (*NKy* [*B*]). On it, see Vol. I, p. 339.
No. 10714.

*Nīti-dviṣaṣṭikā* of Sundara-Pāṇḍya (*Dvi*). On it and its author, see Sundara-Pāṇḍya.
Nos. 10826, 10847, 11156.

*Nīti-pradīpa* of Vetāla-Bhaṭṭa. A short collection of gnomic verses as included in KSH.
Nos. 10156, 10159.

*Nīti-vākyāmṛta* of Somadeva-Sūri (*NV*). On it and its author, see Somadeva-Sūri.
No. 10133.

*Nīti-śastra* of Masūrākṣa (*NM*[*T*]). On it and its author, see Masūrākṣa.
No. 10637.

*Nīti-śāstra in Telugu* (*NT*). On it, see Vol. I, p. 339.
Nos. 10612, 10671, 11235.

*Nīti-saṁgraha* (*Nisam*). On it, see Vol. I, p. 339.
Nos. 10780, 10785, 10790, 10817.

*Nīti-sāra* of Ghaṭakarpara (*GhN*). On it, see Vol. I, p. 339. See also Ghaṭakarpara.
Nos. 10052, 10959, 10965, 11088.

NĪLA. No information. Must have lived in the beginning of the 12th century or earlier, for the verses (5) attributed to him are also quoted in SkV. For other details, see DCA, Vol, 2, no. 762. See also $CC_1$ 300.
No. (10745).

NĪLAKAṆṬHA-DĪKṢITA. On him, see Vol. I, pp. 339-40. For his verses, see *Anyāpadeśa-śataka*, *Ānanda-sāgara-stava*, *Kali-viḍambana*, *Śānti-vilāsa*, *Śivotkarṣa-mañjarī*, and *Sabhā-rañjana-śataka*.

*Naiṣadhiya-carita* of Śrī-Harṣa (=Harṣa) (*Naiṣ*)
Nos. 10163, 10208, 10212, 10302, 10334, 10452, 10457, 10466, 10617, 10760, 10770, 10776, 10795, 10927, 10931, 10950, 11011, 11102, 11351, 11444.

*Pañcatantra* (*P*, *PT*, etc.). On it, see Vol. I, p. 340.

Nos. 9987, 10004, 10045, 10056, 10070, 10106, 10133, 10134, 10154, 10203, 10205, 10218, 10254, 10266, 10268, 10346, 10413, (10447), 10670, 10700, 10701, 10723, 10802, 10810, 10820 B, 10835, 10985, 11028, 11058, 11081, 11095, 11104, 11123, 11126, 11137, 11139, 11146, 11151, 11160, 11196, 11210, 11217, 11218, 11346, 11372, 11373, 11402, 11423, 11486.

*Pañcatantra* (*textus simplicior*) (*Pts*)

No. 10520.

*Pañca-rātra* of Nārada (=*Nārada-Pañca-Rātra* [*NPR*]). On it, see Vol. III, p. 1514, under *Nārada-Pañcarātra*.

Nos. 10827, 10828, 10829.

*Pañca-rātra* of Bhāsa (*BhPañ*)

No. 10491.

*Pañcāyudha-prapañca-bhāṇa* of Trivikrama-Paṇḍita. On it, see Vol. III, p. 1516; $CC_1$ 317.

No. 11446.

*Pañcārtha-bhāṣya* by Kauṇḍinya on *Pāśupata-sūtra*. On it, see Vol. III, p. 1517, under *Pāśupata-sūtra*.

No. 11194.

PAṬṬUBHAṬṬA (=POṬARYĀRYA), of Vādhūlagotra, was a native of Kākamrāṇipura near Masulipatam in Andhra Pradesh. His *Prasaṅga-ratnāvalī* composed in Śaka 1338 (A. D. 1466) is a collection of miscellaneous stanzas on moral and social duties, personal conduct and individual biography and character. Chapter 77 gives short accounts of kings from Vikramāditya to Siṁhabhūpati, Rājā of Pittapur in Andhra Pradesh. For his verses, see *Prasaṅga-ratnāvalī*.

PAṆḌITARĀJA. On him, see Jagannātha. For his other verses, see *Bhāminī-Vilāsa*, *Rasagaṅgādhara*, etc.

No. (10579).

*Padma-Purāṇa* (*PdP*)

Nos. 10335, 10627, 10631, 10645, 10646, 10777, 11240, 11422, 11431, 11452.

*Padma-prābhṛtaka*(*-bhāṇa*) attributed to Śūdraka

No. 10035 A.

PADMAŚRĪ. On her, see Vol. III, p. 1516. See also DCA, Vol. 2, no. 783; $CC_1$ 323. For her verses, see *Nāgara-sarvasva*.

PADMĀVATĪ, poetess. No information. Must have lived in the middle of the 17th century or earlier, for the verses (20) attributed to her are also quoted in PV. For other details, see DCA, Vol. 2, no. 784. Not mentioned in $CC_1$.

Nos. (10076), (10362), (10914).

*Padya-Kādambarī* of Kṣemendra as quoted in *Kavīndra-vacana-samuccaya* (*Kav*).

No. 10082.

*Padya-taraṅgiṇī* of Vrajanātha (*VP*). On it and its author, see Vrajanātha.

Nos. 9987, 10005, 10021, 10070, 10159, 10272, 10354, 10360, 10361, 10404, 10447, 10525, 10790, 10947, 11340, 11396,

*Padya-racanā* of Lakṣmaṇa-Bhaṭṭa (*Pad*). See also Lakṣmaṇa-Bhaṭṭa.

Nos. 10005, 10042, 10044, 10085, 10124, 10159, 10325, 10361, 10407, 10502, 10577, 10616, 10683, 10755, 10756, 10895, 11000, 11188, 11211, 11248, 11369, 11386, 11400, 11430.

*Padyaveṇī* of Veṇīdatta (*PV*). See also Veṇīdatta.

Nos. 10000, 10021, 10049, 10076, 10085, 10208, 10239, 10262, 10293, 10313, 10317, 10340, 10355, 10362, 10507, 10594, 10608, 10620, 10821, 10914, 11000, 11006, 11100, 11148, 11173, 11211, 11309, 11331, 11388, 11400, 11401, 11430, 11455.

*Padya-saṁgraha* of Kavi-Bhaṭṭa-Kṛtala. On it and its author, see Vol. I, p. 325, under Kavibhaṭṭakṛtala.

Nos. (10558 A), 10571, 10588.

*Padyāmṛta-taraṅgiṇī* of Haribhāskara (*PdT*). On it and its author, see Hari-Bhaskara.

Nos. 9983, 10044, 10094, 10156, 10286, 10303, 10338, 10527, 10579, 10608, 10620, 11069, 11259.

*Padyāvalī* of Rūpa-Gosvāmin (*PG*). On it and its author, see Vol. I, p. 356, under Rūpa-Gosvāmin. See also DCA, Vol. 2, no. 1287; $CC_1$ 533.

Nos. 10198, 10245, 10492, 10772, 11017, 11019, 11047, 11263, 11266, 11268, 11414.

*Pavana-dūta* of Dhoyī. (S. Lienhard, *Der Pavanadūta, des Dhoyī,* with translation into German, in *Orientalia Suecana*, Vol. VII [1958], pp. 137-58, Uppsala 1959; about the Indian edition, see Appendix I, p. 3062). See also Dhoyīka.

No. 10563.

*Pārśvanātha-caritra* of Bhāvadeva-Sūri, composed in Sam (?) 1312 (=A. D. 1255), (*BPC* or *Pārśv*). See also Bhāvadeva-Sūri.

Nos. 9991 A, 10033 A, 10120 A, 10854, 11109 A.

*Purāṇārtha-saṁgraha, Rājanīti* Section of *Purāṇārtha.*

Nos. 11168, 11184.

*Purātana-Prabandha-saṁgraha* (*PuPra*). On it, see Vol. II, p. 948.

Nos. 10035, 10210, 10509 (PuPra, Pariśiṣṭa).

PUṢPĀKARA. No information. Must have lived in the middle of the 14th century or earlier, for the verses (4) attributed to him are also quoted in ŚP. For other details, see DCA, Vol. 2, no. 839. See also $CC_1$ 343.

No. (11334).

Peterson, P. in the *Actes du VIe Congrès International des Orientalistes*, p. 359, (Leide 1885).

No. 10952.

POṬARYĀRYA. On him, see Paṭṭubhaṭṭa. For his verses, see *Praśaṅga-ratnāvali*.

PRAKĀŚAVARṢA. On him, see Vol. I, p. 440 ; III, p. 1518 ; DCA, Vol 2, no. 847 ; $CC_1$ 347.

No. (11200).

*Prajñā-śataka-prakaraṇa* (Tibetan).

No. 10714.

PRATINANDA. No information. Must have lived in the early years of the 13th century or earlier, for his single verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 855. See also $CC_1$ 349.

No. (10518).

*Pratimā-nāṭaka* of Bhāsa (*Pranā* or *Pratimā*)

Nos. 10351, 11097, (11173), (11389).

*Pratijñā-yaugandharāyaṇa* of Bhāsa (*Prati*)

No. 10820 C.

*Prātyaya-śataka* (*PrŚ* or *PrŚ[C]*). On it, see Vol. I, p. 342.

Nos. 10303 A, 10499 A, 10588, 10589, 10590, 10672, 10724.

*Prabandha-Cintāmaṇi* of Merutuṅgācārya (*PrC*). On it and its author, see Vol. II, p. 956. See also $CC_1$ 467.

Nos. 10035, 10210, 10509.

*Prabodha-candrodaya* of Kṛṣṇamiśra (*Prab*)

No. 11386.

*Prabhāvaka-carita* of Prabhācandrācārya (*PC* or *Prabhā*). On it, see Vol. II, p. 968, under Śrīpāla.

No. 11000.

*Praśnottara-ratnamālā* or *Vimala-Praśnottara*. On it, see Vol. II, p. 949.

Nos. 10003, 10063, 10128, 10192, 10199, 10237, 10276, 10279, 10283, 10364, 10367, 10422, 10659, 10660, 11347.

*Prasaṅga-ratnāvalī* of Paṭṭubhaṭṭa *or* Poṭaryārya. On it and its author, see Paṭṭubhaṭṭa.

Nos. (10148), (10287), (10695), (11107).

*Prasaṅgābharaṇa* of Śrīmat-Kavikulatilaka (*Pras*). On it, see Vol. I, p. 342.

Nos. (10067), (11113), (11200), (11206), (11207), 11236, 11396.

*Prasanna-rāghava* of Jayadeva, a drama of the 13th century. On it and its author, see DCA, Vol. 1, no. 496. See also $NCC_7$ 177 ; ($NCC_6$ 375-77).

Nos. 10351, 11173, 11389.

*Prasanna-sāhitya-ratnākara* of Nandana (*Prasanna*). On it, see Vol. I, p. 343, under *Prasanna-sāhitya*.

Nos. 10156, 10223, 10245, 10263, 10265, 10277, 10322, 10342, 10470, 10479, 10823, 11010, 11013A, 11202, 11354, 11375, 11397, 11451.

*Prāyaścitta-viveka*, a *Dharma-śāstra*-text of Śūlapāṇi. See Appendix I, p. 3065.

No. 11162.

BAṄKALĀVARTAKA. No information. If not identical with Bhartṛhari, he must have lived in the middle of the 13th century or earlier, for the verses (2) attributed to him are quoted in JS; but in ŚP and SLP, the same are attributed to Bhartṛhari (=BhŚ 145 and 244). For other details, see DCA, Vol. 2, no. 888. Not quoted in $CC_1$.

No. (11443).

BADHIRA-KAVI. No information. Must have lived in the middle of the 14th century or earlier, for the verses (2) attributed to him are included in ŚP. For other details, see DCA, Vol. 2, no. 890, (891). See also $CC_1$ 367.

No. (10320).

BANDHU. No information. *Terminus ad quem* 15th century, for the verses (2) attributed to him are quoted in VS. For other details, see DCA, Vol. 2, No. 892. See also $CC_1$ 367.

No. (10138).

BALLĀLA-DEVA. On him, see Vol. I, p. 343. For his verses, see *Bhoja-Prabandha.*

*Bahu-darśana*, as quoted in IS (*Bahud*). On it, see Vol. I, p. 343. (Modern).

Nos. 10435, 11324.

BĀṆA (=BĀṆA-BHAṬṬA). On him, see Vol. I, p. 343; III, p. 1519. See also DCA, Vol. 2, no. 900; $CC_1$ 368.

Nos. (10556), (10811).

*Bāla-rāmāyaṇa* of Rājaśekhara. On it, see Vol. I, p. 343, and p. 354, under Rāja-śekhara.

No. 10815.

BIJJĀKĀ (*or* BĪJAKA *or* VIJJĀKĀ). On him, see Vol. II, p. 950, under Bījaka. See also DCA, Vol. 2, no. 911; $CC_1$ 374.

No. (11367).

BILVAMAṄGALA (*or* BI°-ŚRĪCARAṆA). If identical with Līlāśuka, on him see Līlāśuka and for his other verses see *Kṛṣṇa-karṇāmṛta.*

No. (11259).

BILHAṆA. On him, see Vol. I, p. 342; III, pp. 1519-20 See also DCA, Vol. 2, no. 914; $CC_1$ 373-74, 569; $CC_2$ 29; $CC_3$ 41.

Nos. (10633), (11061).

*Budha-bhūṣaṇa* of Śambhu (*ŚB*). On it, see Vol. I, p. 344.

Nos. 10427, 10470, 10863.

*Buddha-carita* of Aśvaghoṣa

Nos. 10335 B, 10859 A.

*Buddha-carita*, Tibetan recension (*Bu* [*T*]).

No. 10859 A.

BUDDHĀKARA-GUPTA. No information. Must have lived in the beginning of the 12th century or earlier, for the verses (8) attributed to him are quoted in SkV/Kav. For other details, see DCA, Vol. 2, no. 920. Not mentioned in $CC_1$.

No. (10244).

*Bṛhatkathā-mañjarī* of Kṣemendra (*KṣB*). On it, see Vol. I, p. 344.

Nos. 10346, 10670.

*Bṛhadāraṇyakopaniṣad - bhāṣya - vārttika*, commentary thereon by Ānandagiri. See Appendix I, p. 3027.

Nos. 10382, 10383.

*Bṛhaspati-smṛti* (*Bṛh*). See Appendix I, p. 3027.

No. 10133.

*Bodhicaryāvatāra* of Śāntideva. On it, see Vol. IV, p. 2072, under *Bodhicarya*.

No. 10499 A.

*Böhtlingk's Indische Sprüche* (*Pr*) by Pt. Durga Prasad in JBRAS 16. 361.

Nos. 10016, 10024, 10529, 10587, 10807, 10827, 11318, 11326, 11443, 11459.

*Brahmavaivarta-purāṇa*

No. 10738.

*Brāhma-Dharma* (*BrDh*). See Appendix I, p. 3027.

Nos. 10636, 11162.

*Bhagavad-Gītā* (*BhG*)

No. 10822.

BHAṬṬA-KUMĀRA (*or* KUMĀRA-BHA°). No information. Must have lived in the beginning of the 12th century or earlier, for the verses (5) attributed to him are also included in SkV; probably still earlier for his verses were already quoted in Sar (11th century). For other details, see DCA, Vol. 1, no. 246. See also $NCC_4$ 200.

No. (10277).

BHAṬṬA-GOVINDARĀJA (*or* GO°-RĀJA *or* GO°-DEVA). On him, see Vol. III, p. 1506, under Govindarāja. See also DCA, Vol. 1, no. 392; $CC_1$ 168, 169; $NCC_6$ 204.

No. (10512).

BHAṬṬA-NĀRĀYAṆA. See Nārāyaṇa, second. For his other verses, see Niśā-Nārāyaṇa and *Veṇi-saṁhāra*.

No. (10424).

BHAṬṬA-PRABHĀKARA. No information. Must have lived in the 11th century or earlier, for one of his available six verses is quoted by Kṣemendra in his Auc (*ad* 20 [60]). For other details, see DCA, Vol. 2, no. 859. See also $CC_1$ 353.

No. (10090).

BHAṬṬI. On him, see Vol. I, p. 344; IV, p. 2072. For his verse, see *Bhaṭṭi-kāvya*.

*Bhaṭṭi-kāvya* of Bhaṭṭi (*BhKā*). On it and its author, see Bhaṭṭi.

No. 11149.

BHAṬṬENDURĀJA (*or* INDURĀJA). On him, see Vol. III, pp. 1520-21. See also DCA, Vol. 1, no. 99 ; $NCC_2$ 249.

Nos. (10112), (10742).

BHAṬṬODBHAṬA (*or* UDBHAṬA). On him, see Vol. I, p. 323. See also DCA, Vol. 1, no. 131 ; $NCC_2$ 380.

Nos. (10044), (10487).

BHADANTA-JÑĀNAVARMAN (*or* JÑĀNAVARMAN), a Buddhist-poet. No information. *Terminus ad quem* A. D. 1258, as his verse is included in JS ; but probably earlier, for the same verse is quoted, though anonymously, in Skm ( A. D. 1205 ) and in Sar ( 11th century ). For other details, see DCA, Vol. 1, no. 536. See also $NCC_7$ 337.

No. (10124).

BHAYYĀ-BHAṬṬA (*or* BHĀYA-BHA°). Son of Kṛṣṇa-Bhaṭṭa, father of Advaita-Bhaṭṭa. From Mahārāja-tīrtha. *Terminus ad quem* middle of the 17th century, for the verses (2) attributed to him are quoted in SSS ; but probably earlier, as he is also quoted in *Kavīndra-candrodaya*. For other details, see DCA, Vol. 2, no. 951. Not mentioned in $CC_1$.

No. (11483).

BHARATA (*or* BHA°-MUNI). On him, see Vol. I, p. 345, under Bharata-Muni. For his verses, see *Nāṭya-śāstra*.

BHALLAṬA. On him, see Vol. I, p. 345 ; III, p. 1521. See also DCA, Vol. 2, no. 957 ; $CC_1$ 398 ; $CC_3$ 86. For his other verses, see *Bhallaṭa-śataka*.

Nos. (10001),(10124), (10194), (10476), (11065).

*Bhallaṭa-śataka* of Bhallaṭa. On it, see Vol. II, p. 951. See also Bhallaṭa.

Nos. 10124, 10194, 10476, 10521.

BHAVABHŪTI. On him, see Vol. I, p. 345 ; III, p. 1522. See also DCA, Vol. 2, no. 964 ; $CC_1$ 398; $CC_3$ 90. For his other verses, see *Uttararāma-carita* and *Mālatī-mādhava*.

Nos. (10154), (10427).

*Bhaviṣya-Purāṇa*. On it, see Vol. II, pp. 951-52.

No. (10275).

*Bhāgavata-Purāṇa* (*BhPṇ*). On it, see Vol. I, p. 346.

Nos. 10195, 10197, 10256, 10314, 11136.

*Bhāga-vṛtti* in Ujjvala-Datta's Commentary on *Uṇādi-sūtra* ed. by Th. Aufrecht. ( About the Indian edition, see Appendix I, p. 3024).

No. 10807.

BHĀNUKARA (*or* BHĀNU-DATTA). On him, see Vol. I, p. 346 ; III, p. 1522.

See also DCA, Vol. 2, no. 972; $CC_1$ 405; $CC_3$ 88. For his other verses, see *Rasamañjarī*.

Nos. (10295),(10683), (11188), (11248), (11394), (11430).

BHĀNU. No information. Must have lived in the early years of the 13th century or earlier, for the verses (4) attributed to him are also quoted in Skm. For other details, see DCA, Vol. 2, no. 970. See also $CC_1$ 405.

No. (10121).

BHĀNU-PAṆḌITA (*or* VAIDYA-BHĀ°). On him, see Vol. III, p. 1540. See also DCA, Vol. 2, no. 1555; $CC_1$ 405.

No. (10805).

BHĀMAHA. On him, see Vol. II, p. 952; IV, pp. 2073-74; DCA, Vol. 2, no. 975; $CC_1$ 406-07. See also his *Kāvyālaṅkāra*.

No. (10356).

*Bhāminī-Vilāsa* of Jagannātha-Paṇḍita (*BhV*). On it, see Vol. I, p. 346. See also Jagannātha.

Nos. 10053, 10120, 10142, 10219, 10459, 10470, 10596, 11368, 11418, 11490.

BHĀRAVI. On him, see Vol. III, p. 1523; IV, p. 2074. See also DCA, Vol. 2, no. 978; $CC_1$ 406. For his other verses, see *Kirātārjunīya*.

Nos. (10432),(10703), (10929), (11076), (11109).

BHĀVADEVA-SŪRI. Jain savant of the 13th century, author of the life-stories of Pārśvanātha (in Skt.) and Kālakācarya (in Pkt.). For his verses, see *Pārśvanātha-caritra*.

BHĀVA-DEVĪ (*or* BHĀVAKA-DEVĪ), poetess. No information. Must have lived in the beginning of the 12th century or earlier, for the verses (3) attributed to her are quoted in SkV. For other details, see DCA, Vol. 2, no. 980. See also $CC_1$ 407.

No. (10245).

BHĀSA. On him, see Vol. I, p. 347; III, p. 1523. See also DCA, Vol. 2, no. 982; $CC_1$ 410. For his other verses, see his various works.

No. (11026).

BHĀSAKARA-VARMAN. No information. Must have lived in the middle of the 13th century or earlier, for the verses (2) attributed to him are quoted in JS. For other details, see DCA, Vol. 2, no. 991. Not mentioned in $CC_1$.

No. (10975).

*Bhikṣāṭana-kāvya* of Utprekṣā-Vallabha. On it, see Vol. I, p. 347; IV, p. 2074. See also Utprekṣā-Vallabha.

No. 11013 F.

BHOJA (*or* BHOJA-DEVA *or* BHOJA-NARENDRA *or* BHOJA-RĀJA). On him, see Vol. I, pp. 347-48; III, p. 1523.

See also DCA, Vol. 2, no, 1017; $CC_1$ 418. For his other verses, see Bhoja-Narendra, Bhoja-Rāja and *Sarasvatī-kaṇṭhābharaṇa*.

Nos. (10156),(10406), (10509), (11129), (11133).

*Bhoja-caritra* (or °-*carita*) of Rājavallabha. See Appendix I, 3025.

No. 10123.

BHOJA-NARENDRA. See also Bhoja, Bhoja-Rāja and *Sarasvatī-kaṇṭhābharaṇa*.

No. (11129).

*Bhoja-prabandha* of Ballāla(-Deva). On it and its author, see Vol. I, p. 343, under Ballāla.

Nos. 10021, 10105, 10124, 10225, 10254, 10509, 10525, 10729, 10999, 11133, 11136, 11332.

BHOJA-RĀJA. See also Bhoja, Bhoja-Narendra and *Sarasvatī-kaṇṭhābharaṇa*.

Nos. (10509), (11129).

MAṄKHA(°KA *or* MAṄKHAṆA). On him, see Vol. I, p. 348; III, p. 1524; IV, p. 2074. See also DCA, Vol. 2, no. 1026; $CC_1$ 419; $NCC_8$ 187. For his other verses, see *Śrīkaṇṭha-carita*.

Nos. (10221), (11356).

MAṄKHAṆA. See also Maṅkha and *Śrīkaṇṭha-carita*.

No. (10216).

MAṄGALA. No information. Buddhist-Śaiva. Different from Bilvamaṅgala who was a Vaiṣṇava. Must have lived in the beginning of the 12th century or earlier, for the verses (10) attributed to him are also quoted in SkV. Possibly earlier, since one of his verses was quoted in ŚbB (11th century). For other details, see DCA, Vol. 2, no. 1028; $CC_1$ 419.

No. (11375).

MAṆIRĀMA-DĪKṢITA. On him, see Vol. III, pp. 1545-46, under *Śloka-saṁgraha* and p. 1552, under his *Subhāṣita-saṁgraha*. For his verses, see his said works.

MATIRĀJA (*or* MĀTAṄGARĀJA *or* MALAYARĀJA). On him, see Vol. III, p. 1525, under Malayarāja. See also DCA, Vol. 1, no. 13; $NCC_1$ 158.

No. (10083).

*Matsya-purāṇa* ( *Matsya-p* ). On it, see Vol. I, p. 348.

No. 11241 E.

*Madālasa-kuvalaya-nāṭaka*, mentioned as a source in JS.

No. (10234).

*Madhyama-vyāyoga* of Bhāsa

No. 11033.

MANU, law giver. On him, see Vol. I, pp. 348-49; III, p. 1524; IV, p. 2075. See also DCA, Vol. 2, no. 1060; $CC_1$ 451. For his verses, see *Mānava-dharma-śāstra*.

MANOKA. No information. *Terminus ad quem* early years of the 13th century or earlier, for the verses (2) attributed to him are quoted in Skm. Probably still earlier, for the same verses were, though anonymously, quoted in SkV and one of the verses was quoted over the name of Muktāpīḍa by Kṣemendra (11th century). For other details, see DCA, Vol. 2, no. 1061. See also $CC_1$ 429.

No. (10508).

*Mandāra-maranda-campū* (*Mandāra*), appeared in KM as its No. 52.

No. 11077.

MARĀLA. No information. Mentioned as a thief in BhPr. *Terminus ad quem* 16th century, for the verses (2) attributed to him are quoted in BhPr. For other details, see DCA, Vol. 2, no. 1074. Not quoted in $CC_1$.

No. (10105).

MASŪRĀKṢA (=MAYŪRĀKṢA *or* °KṢI). On him, see Vol. I, p. 349. See also DCA, Vol. 2, no. 1082; $CC_1$ 434. For his verses, see his *Nīti-śāstra*.

*Mahā-nāṭaka* (or *Hanūmannāṭaka*) (*Mahān* or *Han*). See also Hanūmat and *Hanūmannāṭaka*.

No. (10085).

*Mahā-Bhārata* (*MBh*)

Nos. (10007), (10086 A), 10100, 10151, 10225, 10392, 10393, 10559, 10560, 10564, 10636, 10714, 10724, 10725, 10781, 10782, (10784), 10798, 10799, 10822, 10856, 10860, 10864, 10856, 10860, 10864, 10865, 10870, 10874, 10878, 10901, 11018, 11023, 11024, 11040, 11050, 11062, 11064, 11075, 11080, (11087), 11089, 11094, 11094 A, 11108, 11112, 11144, 11167, 11174, 11175, 11203, 11227, 11241, 11328, 11329, 11330, 11427.

MAHĀMANUṢYA (*or* KĀŚMĪRAKA-MA°). On him, see Vol. I, p. 350; III, p. 1526; IV, p. 2076. See also DCA, Vol. 2, no. 1092; $CC_1$ 441.

No. (10734).

MAHIMA-BHAṬṬA (=RĀJĀNAKA-MA°). On him, see Vol. I, p. 350. For his illustrative verses, see *Vyakti-Viveka*.

*Mahimna-stava* (=*Śiva-Mahimna-stotra*) (*Mahim*). See Appendix I, p. 3053.

No. 10488.

MĀGHA. On him, see Vol. I, p. 350; III, p. 1526; IV, p. 2077. See also DCA, Vol. 2, no. 1104; $CC_1$ 446. For his other verses, see *Śiśupāla-vadha*.

Nos. (10046), (10480), (10551), (10729), (10794), (10910), (10926), (10948), (11037), (11056), (11068), (11101), (11170), (11359).

MĀGHA-PATNĪ. Māgha's wife in BhPr. No further information. 7th century. Two verses attributed to her are

included in BhPr. For other details, see DCA, Vol 2, no. 1105. Not quoted in $CC_1$.

No. (10729) and *read* in (अ) thereunder : 'BhPr 279 (a. Māgha-patnī ?)' *instead of* : 'BhPr 279, (a. Māgha-patni ?)'.

MĀTAṄGA-DIVĀKARA (=DIVĀKARA). On him, see Vol. III, pp. 1526-27. See also DCA, Vol. 2, no. 1106; $CC_1$ 447.

No. (10342).

MĀTAṄGARĀJA. See Matirāja.

No. (10083).

MĀDHAVA-BHAṬṬA. See Kavirāja.

*Mādhavānala-Kāmakandalā-caupāī* (*MK*[K]). See *Mādhavānala-Kathā*.

No. 10154.

*Mādhavānala-Kathā* (*MK*). On it, see Vol. I, p. 351.

Nos. 9992, 9993, 10024, 10065, 10214, 10410, 10591.

*Mādhavānala-Kāmakandalā-prabandha* (*MK*[GOS]). See *Mādhavānala-Kathā*.

Nos. 10261 A, 10807.

*Mānava-dharma-śāstra* (=*Manu-smṛti*) (*Mn*)

Nos. 10901, 11014, 11015, 11162.

*Mānasollāsa* or *Abhilaṣitārtha-cintāmaṇi* of Someśvara. On it, see Vol. I, p. 351.

Nos. 10875, (11206), (11241 G).

MĀRULĀ *or* MĀRUMĀLĀ (*or* MĀNALĀ *or* SĀRULĀ). A poetess, probably from Karṇāṭaka. No information. Must have lived in the middle of the 13th century or earlier, for the verses (2) attributed to her are quoted in JS. For other details, see DCA, Vol. 2, no. 1128. See also $CC_1$ 452.

No. (11224).

*Mārkaṇḍeya-Purāṇa* (*Mārk-p*[*ur*]). On it, see Vol. I, p. 351.

Nos. 10702, 10988.

*Mālatī-mādhava* of Bhavabhūti (*Mālatī*)

Nos. 10328, 10428, 10731, 11299.

*Mālavikāgnimitra* of Kālidāsa (*Māl*)

No. 10707.

MUKTĀKAṆA. Court-poet of King Avantivarman of Kāśmīr. Second half of the 9th century. Mentioned by Kalhaṇa in his RT (5. 34) along with Śivasvāmin, Ānandavardhana and Ratnākara, and also by Kṣemendra in his Kavi *ad* 2. 1 and Suvṛ *ad* 2. 31 and *ad* 2. 36. Three verses attributed to him are quoted in JS, Kavi and Suvṛ. For other details, see DCA, Vol, 2, no. 1141. See also $CC_1$ 459.

No. (11463).

MUKTI-KOŚAKA *or* MU°-KOṢṬHAKA. No information. Must have lived in the 15th century or earlier, for the verses (2) attributed to him are quoted in VS. For other details, see DCA, Vol. 2, no. 1145. See also $CC_1$ 459.

No. (10768).

*Mugdhopadeśa* of Jalhaṇa. On it, see Vol. II, p. 956.

Nos. 10008, 10088, 11319, 11442.

*Mudrā-rākṣasa* of Viśākha-Datta (*Mudr*). On it and its author, see Viśākha-Datta.

Nos. 10032, 10055, 10838, 10884, 11379.

MUNICANDRA-GAṆI. On him, see Vol. III, p. 1548, under *Sāra-sūktāvalī*. For his verses, see his said work.

MURĀRI. On him, see Vol. I, pp. 351-52; III, p. 1528. See also DCA, Vol. 2, no. 1149; $CC_1$ 462; $CC_2$ 106; $NCC_1$ 190-03.

Nos. (10085), (10223), (10515).

*Mṛcchakaṭika* of Śūdraka (*Mṛcch*)

Nos. 10032, 10164, 10172, 10173, 10174, 10175, 10176, 10177, 10178, 10179, 10180, 10181, 10182, 10183, 10184, 10224, 10228, 10657, 10946, 11181, 11187, 11390, 11434.

MERUTUṄGĀCĀRYA. On him and for his verses, see *Prabandha-Cintāmaṇi*.

MOHANĀ-OJHĀ(KA). On him, see Vol. I, p. 352; IV, p. 2078. See also DCA, Vol. 2, no. 1161. Not quoted in $CC_1$.

No. (10049).

*Yati-dharma-saṁgraha*, mentioned as a source in SPR.

No. (10335 C).

YAŚOVARMAN (=RĀJAPUTRA-YA°). On him, see Vol. III, pp. 1528-29; IV, p. 2078. See also DCA, Vol. 2, no. 1172; $CC_1$ 474.

No. (11025).

*Yājñavalkya-Smṛti* (*Y*). On it, see Vol. I, p. 352.

Nos. 11053, 11318.

*Yoga-rasāyana*. On it, see Vol. I, p. 352.

No. (10882).

*Yoga-sāra*, mentioned as a source in SPR.

Nos. (10049 A), (10262 A).

RAGHUNĀTHOPĀDHYĀYA. No information. Must have lived in 17th century or earlier, for his single verse is quoted in SH. For other details, see DCA, Vol. 2, no. 1188. Not mentioned in $CC_1$.

No. (11416).

*Raghuvaṁśa* of Kālidāsa (*Ragh*)

Nos. 10321, 10412, 10436, 10462, 10743, 10879, 10909, 10928, 10933, 10953, 11012, 11085, 11225, 11474.

RATIMITRA. No information. *Terminus ad quem* 15th century, for the verses (2) attributed to him are included in VS; or still earlier, as the same verses were also included anonymously in ŚP and with a different attribution in SkV. For other details, see DCA, Vol. 2, no. 1197. See also $CC_1$ 489.

No. (10061).

*Rati-rahasya* of Kokkoka. On it and its author, see Vol. I, pp. 327-28; IV, p. 2057; (in both instances, under Kokkoka). See also DCA, Vol. I, no. 295; $NCC_5$ 83, 88.

Nos. 10932, 11154, 11303, 11303 A.

RATNĀKARA (RĀJĀNAKA-RA°). On him, see Vol. I, p. 353; III, p. 1530; IV, p. 2079. See also DCA, Vol. 2, no. 1210; $CC_1$ 491-92. For his other verses, see *Hara-vijaya*.

No. (10757).

*Ratnāvalī* of Śrīharṣa. On it and its author, see Harṣa, first.

Nos. 10238, 10944, 11013 A.

RAVI-GUPTA. On him, see Vol. I, p. 353; II, p. 957; III, p. 1530; IV, p. 2080. See also DCA, Vol. 2, no. 1217; $CC_1$ 494.

Nos. (10826), (10946), (11169).

*Rasa-gaṅgādhara* of Jagannātha-Paṇḍita. (*Rasagaṅgā*). See also Jagannātha.

Nos. 10120, 10142, 10219, 10342, 10459, 10471, 10596, 10597, 10607, 10896, 11073, 11418, 11490.

*Rasamañjarī* of Bhānukara (*Rasa*). See also Bhānukara.

Nos. 10084, 10308, 11020.

*Rasa-ratna-pradīpikā* of Allarāja (*RA*). On it and its author, see Vol. I, p. 321, under Allarāja.

Nos. 10103, 10310, 10363.

*Rasa-ratna-hāra* of Śivarāma-Tripāṭhin. On it and its author, see Vol. VI, p. 2080. See also $CC_2$ 116.

No. 10830.

*Rasika-Jīvana* of Gadādhara-Bhaṭṭa (*RJ*). On it and its author, see Gadādhara-Bhaṭṭa.

Nos. 10036, 10044, 10061, 10071, 10080, 10156, 10159, 10170, 10171, 10208, 10211, 10265, 10271, 10288, 10325, 10340, 10350, 10354, 10361, 10399, 10407, 10418, 10426, 10477, 10492, 10515, 10558, 10558 A, 10584, 10608, 10616, 10664, 10683, 10686, 10704, 10852, 10895, 10904, 10942, 10946, 10992, 11035, 11069, 11129, 11211, 11230, 11247, 11259, 11283, 11295, 11334, 11367, 11394, 11400, 11430, 11441, 11443, 11444.

*Rasika-rañjana* of Rāmacandra (*Ras*). On it and its author, see Rāmacandra.

Nos. 10584 A, 11279.

RĀJAGA. On him, see Vol. I, pp. 353-54. See also DCA, Vol. 2, no. 1227. Not quoted in $CC_1$.

No. (10391).

*Rāja-Taraṅgiṇī* of Kalhaṇa (*RT* or *Rāj*). On it and its author, see Kalhaṇa.

Nos. 10146, 10744, 10778, 10861, 10913, 11041, 11044, 11051, 11241 J.

*Rāja-nīti* (Pāli) (*RN*[*P*]). On it, see Vol. I, p. 354, under *Rāja-nīti in Pāli.*

No. 10845.

*Rājaputrīya*, a treatise on elephants. Must have been written in the 15th century or earlier, for SRHt and SSSN quote 3 verses from it. For other details, see DCA, Vol. 2, no. 1929. Not mentioned in $CC_1$.

Nos. (10381), (11013 H [*read* in (आ) thereunder : 'a. Rājaputrīya' *instead of* : 'a. Rājaputra').

RĀJAŚEKHARA. On him, see Vol. I, p. 354; III, p. 1531. See also DCA, Vol. 2, no. 1231; $CC_1$ 502; $CC_3$ 107. For his other verses, see his various works.

Nos. (10595), (10815), (10823), (11193), (11397), (11428), (11477).

*Rājendra-karṇapūra* of Śambhu. On it and its author. see Śambhu.

Nos. 10297, 10305, 10395, 10684.

RĀMAKṚṢṆA. On him, see Vol. I, p. 354. Not quoted in DCA.

No. (10816).

*Rāma-Kṛṣṇa-viloma-kāvya* of Sūrya-Kavi. See Appendix I, p. 3069. Also appeared in KM XI, pp. 172-91.

No. 10222.

RĀMACANDRA. On him, see Vol. I, pp. 353-54; IV, p. 2081. See also DCA, Vol. 2, no. 1242. Not quoted in $CC_1$. For his other verses, see *Rasika-rañjana.*

No. (10407).

RĀMACANDRA. On him, see Vol. V, p. 2592, under Rāmacandra, second. For his verses, see *Nāṭya-darpaṇa.*

RĀMACANDRĀGAMIN, poet. Son of Janārdana-Bhaṭṭa, grandson of Puruṣottama. Must have lived in the second half of the 17th century or earlier, for the verses (9) attributed to him are also quoted in PV. For other details, see DCA, Vol. 2, no. 1247. Not mentioned in $CC_1$.

No. (11455).

*Rāmāyaṇa* of Vālmīki (*R*)

Nos. 10101, 10143, 10144, 10215, 10866, 10867, 10872, (11064), 11098, 11195.

RUDRA *or* RUDRAṬA. On him, see Vol. I, p. 355; III, p. 1532; IV, p. 2082. See also DCA, Vol. 2, no. 1269; $CC_1$ 528. For his illustrative verses, see his *Kāvyālaṅkāra.*

Nos. (10068), (10704), (10840), (11019).

RUYYAKA (*or* RUCAKA *or* RĀJĀNAKA-RU°). On him, see Vol. I, p. 356. See also DCA, Vol. 2, no. 1290; $CC_1$ 533. For his other illustrative verses, see *Alaṅkāra-sarvasva.*

No. (10468).

RŪPA-GOSVĀMIN. On him and for his verses, see *Padyāvalī.*

Regnaud, P. *Stances sanskrites inédités, Bibliothèque de la Faculté des Letters de Lyon* (*Regnaud*). (Modern). See also Appendix I, p. 3070.

Nos. 10156, 10805, 10852, 10946, 10992, 11206, 11247, 11334, 11367, 11400.

LAKṢMAṆA=LA°–BHAṬṬA =LA°–BHA° –ĀṄKOLAKARA. On him, see Vol. I, p. 356; IV, p. 2083. See also DCA, Vol. 2, no. 1292; $CC_1$ 536, (324); $CC_2$ 72; $CC_3$ 69. For his other verses, see *Padya-racanā.*

Nos. (10042), (10502), (10616), (10755), (11211).

LAKṢMAṆA-ṬAKKURA. No information. Must have lived in the first half of the 17th century or earlier, for one of his two available verses is quoted in Pad. For other details, see DCA, Vol. 2, no. 1294. Not mentioned in $CC_1$.

No. (10626).

LAKṢMĪDHARA. On him, see Vol. I, pp. 356-57; III, p. 1533. See also DCA, Vol. 2, no. 1303; $CC_1$ 538.

Nos. (10753), (11253).

LAKṢMĪNARASIṀHA (*or* KALYA-LA°). On him, see Vol. I, p. 357. For his verses, see *Kavikaumudī*

LAKHIMĀ-ṬHAKKURĀJĪ(°JÑĪ). Poetess and principal queen [*paṭṭa-mahiṣī*] of King Śivasiṁha of Mithilā. She ruled for about 12 years after her husband's death and patronized Vidyāpati. First half of the 15th century. For other details, see DCA, Vol. 2, no. 1311. Not quoted in $CC_1$.

No. (10402).

LĪLĀŚUKA (=BILVAMAṄGALA). On him, see Vol. I, p. 357; IV, p. 2084. See also DCA, Vol. 2, no. 1027; $CC_1$ 419. For his verses, see *Kṛṣṇakarṇāmṛta*.

*Lokanīti in Pāli* (*LN*[*P*]). On it, see Vol. I, p. 357. See also Appendix I, 3052.

Nos. 10672, 10714.

*Lokokti-muktāvalī* of Dakṣiṇāmūrti (*Lok*). On it, see Vol. III, p. 1534. See also Dakṣṇāmūrti.

Nos. 10231, 10771, 11172.

LOLIMBARĀJA. On him, see Vol. III, p. 1534; IV, p. 2084. See also DCA, Vol. 2, no. 1329; $CC_1$ 546.

No. (10345).

*Laukika-nyāya-śloka* (*Lau*). On it, see Vol. I, p. 358.

Nos. 10550, 10831, 11342.

*Vakrokti-Jīvita* of Rājānaka-Kuntaka (*VJK*). On it, see Vol. II, p. 959. See also Kuntaka.

No. 10138.

VARARUCI, On him, see Vol. II, p. 959; IV, p. 2084. See also DCA, Vol. 2, no. 1353; $CC_1$ 551. For his another verse, see *Śatagāthā*.

No. (10085).

VALLAṆA. On him, see Vol. I, p. 358; III, p. 1534. See also DCA, Vol. 2, no. 1370; $CC_1$ 554.

Nos. (10320), (10353), (11152).

VALLABHA (=UTPREKṢĀ-VA°). On him and for his single verse, see Utprekṣā-Vallabha.

VALLABHA-DEVA. On him, see Vol. I, p. 358; III, p. 1535. See also DCA, Vol. 2, no. 1376. Not quoted in $CC_1$. For his other verses, see his *Subhāṣitāvali*.

Nos. (9989), (10035), (10096), (10145), (10207), (10416), (10482), (11255).

VĀKKŪṬA (*or* KĀKKŪṬA *or* BĀHUṬA *or* VĀKŪṬA *or* VĀHVAṬA). On him, see Vol. I, p. 359. See also DCA, Vol. 2, no. 1397 ; $CC_1$ 557.

No. (10245).

VĀKPATI. No information. Probably identical with Vākpati-Rāja and/or Vākpati-Nātha (=DCA, Vol. 2, no. 1401). A Vaiṣṇava. Must have lived in the beginning of the 12th century or earlier, for the verses (7) attributed to him are also quoted in SkV. For other details, see DCA, Vol. 2, no. 1399. See also $CC_1$ 557.

No. (10651).

VĀKPATI-NĀTHA. Probably, son of Harṣadeva and court-poet of King Yaśovarman. Also an epithet of King Muñja. A Vaiṣṇava. Possibly identical with Vākpati and/or Vākpati-Rāja. 7th/8th century. For other details, see DCA, Vol. 2, no. 1401. See also DCA, Vol. 2, nos. 1399, 1400 ; $CC_1$ 557.

No. (10018).

VĀGBHAṬA. On him, see Vol. I, p. 359 ; III, p. 1536. See also DCA, Vol. 2, no. 1405 ; $CC_1$ 559. For his verses, see his *Kāvyānuśāsana*.

VĀCASPATI. On him, see Vol. I, p. 359 ; III, p. 1536. See also DCA, Vol. 2, no. 1409 ; $CC_1$ 559, 635.

No. (10263).

VĀTSYĀYANA *or* VĀT°-MALLANĀGA. On him, see Vol. IV, p. 2086. See also DCA, Vol. 2, no. 1423 ; $CC_1$ 562. For his other verses, see *Kāma-sūtra*.

Nos. (10382), (10383), (11141).

VĀMADEVA. On him, see Vol. II, p. 961 and *add* : A Śaiva. Must have lived in the beginning of the 12th century or earlier, for one of his 6 available verses is quoted in SkV. For other details, see DCA, Vol. 2, no. 1425 ; $CC_1$ 563.

No. (10496).

VĀMANA. On him, see Vol. I, pp. 359-60; III, p. 1536 ; IV, p. 2086. See also DCA, Vol. 2, no. 1426 ; $CC_1$ 563. For his other verses, see *Kāvyālaṅkāra-sūtra*.

No. (9980).

VĀLMĪKI. On him, see Vol. V, pp. 2593-94. See also DCA, Vol. 2, no. 1433 ; $CC_1$ 566. For his verses, see *Rāmāyaṇa*.

*Vāsiṣṭha-Rāmāyaṇa*. On it, see Vol. I, p. 360. See also $CC_1$ 478-79.

No. (10966).

VĀSUDEVA (=BHAṬṬA-VĀSUDEVA). On him, see Vol. I, p. 360 ; III, p. 1536. See also DCA, Vol. 2, no. 1438 ; $CC_1$ 214, 566.

Nos. (10162), (10516).

VIKAṬA-NITAMBĀ. Poetess. On her, see Vol. I, p. 360. See also DCA, Vol. 2, no. 1449 ; $CC_1$ 569.

Nos. (10203), (11428).

*Vikrama-carita* or *Vikrama's Adventures* (*VC*). On it, see Vol. I, p. 360, under *Vikramacarita*.

Nos. 9992, 10024, 10030, 10121, 10133, 10154, 10185, 10201, 10263, 10306, 10410, 10477, 10489, 10505, 10643, 10825, 11126, 11241 D, 11380.

*Vikramāṅkadeva-carita* of Bilhaṇa (*Vikram*). On it and its author, see Bilhaṇa.

Nos. 9998, 10060, 10077, (10201), 10398, 10433, 10548, 10601, 10604, 10633, 10748, 11061, 11191, 11241 I, 11339, 11404, 11405, 11406, 11407, 11408, 11410, 11412.

VIKRAMĀDITYA. By tradition, an epithet given to a king, perhaps a legendary one, who reigned over the land around Ujjayinī and conquered the Śaka-s. He started a new era known as *Vikrama-Saṁvat* in B. C. 57-58. According to Th. Aufrecht, probably he was contemporary with Mātṛgupta and Meṇṭha in the 6th century A. D. (RT 3. 474 ; 8. 3421). As several kings are known by the name Vikramāditya, it is impossible to identify the one quoted in Sanskrit anthologies. First mentioned in JS, an anthology compiled in A. D. 1258. For other details, see DCA, Vol. 2, nos. 1450-54. See also $CC_1$ 569.

Nos. (10133), (10134).

*Vikramorvaśīya* of Kālidāsa (*Vik*)

Nos. 10376, 10935.

VIJJAKA *or* VIJJAKĀ *or* VIJJĀKA *or* VIJJĀKĀ (*or* BIJJĀKĀ=VIDYĀ). On her, see Vol. II, pp. 962-63, under Vidyā ; III, p. 1537, also under Vidyā. See also DCA, Vol. 2, no. 1476; $CC_1$ 571, 573.

Nos. (10342), (10353), (11367).

*Vijñāna-śataka* attributed to Bhartṛhari as included in BhŚ ( pp. 212-25 ) as Apocrypha 2.

Nos. 10022, 10380, 11352.

*Viṭa-vṛtta* attributed to Bhartṛhari as included in BhŚ ( pp. 206-11 ) as Apocrypha 1. On it, see Vol. I, p. 361.

Nos. 10454, 10629, 10630, 10647.

VIṬṬHOBHA-AṆṆA, poet. No information. His verses are quoted only in SRK. Not mentioned in DCA.

No. (10640).

*Vidagdha-jana-vallabhā* (*Vjv*). On it, see Vol. II, p. 962 ; III, p. 1537.

Nos. 10136, 10327, 10410.

*Vidagdha-Mukha-Maṇḍana* of Dharmadāsa (*VMM*). On it, see Vol. II, p. 962.

Nos. 10275, 10292, 10388, 10420, 10445, 10532, 10533, 10534, 10535, 10536, 10538, 10539, 10540, 10542, 10543, 10547, 10675, 11353, 11382, 11383, 11465.

VIDYĀ. On her and for her other verses, see Vijjaka etc.

No. (10342).

VIDYĀKARA. On him, see Vol. I, p. 361. See also DCA, Vol. 2, no. 1477. Not quoted in $CC_1$. For his verses, see his *Subhāṣita-ratna-koṣa*.

VIDYĀKARA-MIŚRA. On him, see Vol. I, p. 361. See also DCA, Vol. 2, no. 1478; $CC_1$ 573. For his other verses, see *Vidyākara-sahasraka*.

No. (10663).

*Vidyākara-sahasraka* of Vidyākara-Miśra (*Vidy*). On it and its author, see Vidyākara-Miśra.

Nos. 10016, 10021, 10119, 10124, 10159, 10210, 10213, 10273, 10284, 10289, 10348, 10352, 10402, 10467, 10477, 10555, 10571, 10608, 10614, 10663, 10712, 10735, 10895, 10904, 10908, 10957, 10962, 10998, 11005, 11226, 11230, 11250, 11325, 11361, 11383, 11447, 11486.

VIDYĀDHARA. On him, see Vol. V, pp. 2594-95. For his verses, see *Ekāvalī*.

VIDYĀPATI. On him, see Vol. I, p. 361. See also DCA, Vol. 2, no. 1488; $CC_1$ 574.

No. (10477).

*Viddhaśāla-bhañjikā* of Rājaśekhara (*Viddhaś*). On it and its author see Rājaśekhara.

No. 10823.

*Vimarśinī*. No information. Mentioned in AIR as a source for its several illustrative verses.

No. (10585).

*Viveka-cūḍamaṇi* of Śaṅkarācārya. On it and its author, see Śaṅkarācārya.

No. 10751.

VIŚĀKHA-DATTA. On him, see Vol. I, p. 362; III. p. 1538; IV, p. 2088. See also DCA, Vol. 2, no. 1508; $CC_1$ 581. For his verses, see *Mudrā-rākṣasa*.

*Viśvaguṇādarśa-campū* of Veṅkaṭādhvarin (*Viśvaguṇādarśa*). On it and its author, see Veṅkaṭādhvarin.

No. 11055.

VIŚVANĀTHA-KAVIRĀJA. On him, see Vol. I, p. 362. See also DCA, Vol. 2, no. 1511; $CC_1$ 584. For his other illustrative verses, see *Sāhitya-darpaṇa*.

Nos. (11157), (11429).

VIŚVEŚVARA. On him, see Vol. II, p. 963; III, pp. 1538-39; IV, p. 2088, under Viśveśvara (II). See also DCA, Vol. 2, no. 1517. Not quoted in $CC_1$.

No. (10747).

VIŚVEŚVARA-KAVICANDRA. On him, see Vol. V, p. 2595. For his single verse, see *Camatkāra-candrikā*.

VIŚVEŚVARA-PAṆḌITA. On him, see Vol. I, p. 362. For his illustrative verses, see *Alaṅkāra-kaustubha* and *Alaṅkāra-muktāvalī*.

VIŚVEŚVAROPĀDHYĀYA of the Hari-ammaya family of Mithilā. Father of Raghudeva-Sarasvatī, author of *Virudāvalī*. First half of the 16th century. Author of *Smṛti-samuccaya*.

The single verse attributed to him is quoted in Vidy. For other details, see DCA, Vol. 2, no. 1519. See also $CC_1$ 587.

No. (11005).

*Viṣṇudharmottara-purāṇa.* On it, see Vol. I, p. 362.

No. 10638.

*Viṣṇu-Purāṇa* (*Viṣṇu-p* or *Viṣṇu-pur*). On it, see Vol. I, p. 362.

Nos. (11018), 11119.

VĪRA. No information. Perhaps identical with Vīra-Bhaṭṭa (according to $CC_1$) =DCA, Vol. 2, no. 1532. Must have lived in the beginning of the 12th century or earlier, for the verses (6) attributed to him are also quoted in SkV. For other details, see DCA, Vol. 2, no. 1529. See also $CC_1$ 594.

No. (11367).

*Vīra-taraṅgiṇī* of Citradhara (*Vīrat*). On it, see Vol. III, p. 1539.

Nos. 11326, 11421.

VĪRA-DATTA. No information. Must have lived during the early years of the 13th century or earlier, for his single verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 1532. See also $CC_1$ 594.

No. (11243).

VĪRA-BHADRA. No information. Must have lived in the beginning of the 13th century or earlier, for his single verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 1533. See also $CC_1$ 594.

No. (10766).

*Vṛddha-Cāṇakya, Cāṇakya-praṇīta* (*CPS*). See also Cāṇakya and *Cāṇakya-nīti-text-tradition.*

Nos. 10133, 11321.

*Vṛddha-Cāṇakya-nīti.* See also Cāṇakya and *Cāṇakya-nīti-text-tradition.*

No. (10030).

VṚDDHI (=ŚAKA-VṚDDHI). See Vol. I, p. 363 ; III, p. 1539. See also DCA, Vol. 2, nos. 1541 and 1571 ; $CC_1$ 598 and 622.

No. (11155).

VEṄKAṬĀDHVARIN. On him, see Vol. I, p. 363. For his single verse, see *Viśvaguṇādarśa-campū.*

VEṆĪ-DATTA. On him, see Vol. I, p. 363 ; III, p. 1539. See also DCA, Vol. 2, no. 1543, ; $CC_1$ 603. For his other verses, see *Padya-Veṇī.*

Nos. (10239), (10262), (10272), (10317), (10594), (11006), (11100), (11331), (11388).

*Vetāla-pañcaviṁśatikā* (*Vet*). On it, see Vol. I, pp. 363-64.

Nos. 10477, 11312.

VETĀLA-BHAṬṬA. According to tradition one of the nine gems of the court of King Vikramāditya. If not

the court-poet of King Vikramāditya, must have lived in Bengal during the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. For other details, see DCA, Vol. 2, no. 1545. See also $CC_1$ 603. For his verses, see *Nīti-pradīpa*.

*Veṇī-saṁhāra* of Bhaṭṭa-Nārāyaṇa (*Veṇī*). On it, see Vol. III, p. 1539. See also Nārāyaṇa, second; and Niśā-Nārāyaṇa.

Nos. 9982, 10232, 10764, 10808, 11038, 11069, 11241 K, 11242.

*Vaidyakīya-Subhāṣitāvalī*. On it, see *Vaidikīya-subhāṣitāvalī* in Vol. I, p. 364 and *correct* the title to : *Vaidyakīya-Subhāṣitāvalī*.

No. 10610.

VAIDYANĀTHA-PAṆḌITA. No information. Perhaps identical with Vaidyanātha (=DCA, Vol. 2, no. 1552). Must have lived in the middle of the 13th century or earlier, for the verses (2) attributed to him are quoted in JS. For other details, see DCA, Vol. 2, no. 1553. Not mentioned in $CC_1$.

No. (10691).

VAIDYABHĀNU-PAṆḌITA. On him, see Vol. III, p. 1540. See also DCA, Vol. 2, no. 1555; $CC_1$ 405.

No. (11150).

*Vairāgya-śataka* of Appaya-Dīkṣita (*Vaidī*). On it and its author, see Appaya-Dīkṣita.

Nos. 10209, 10333, 10337, 10642, 10899, 11054, 11335.

*Vairāgya-śataka* of Janārdana-Bhaṭṭa-Gosvāmin (*Vai*). On it and its author, see Janārdana-Bhaṭṭa.

Nos. 10025, 10147, 10193, 10341, 10791, 11134, 11245, 11323.

VAIŚYA *or* VAIṆYA. No information. Must have lived in the beginning of the 12th century or earlier, for his single verse is quoted in SkV. For other details, see DCA, Vol. 2, no. 1559. Not mentioned in $CC_1$.

No. (11171).

*Vyakti-Viveka* of Mahima-Bhaṭṭa (*VyVi*). On it and its author, see Mahima-Bhaṭṭa.

Nos. 10046, 10310, 10396, 10432, 10635, 10679, 10811, 10964, 11025, 11047.

VYĀSA (=BHAGAVĀN VYĀSA). On him, see Vol. I, p. 364. See also DCA, Vol. 2, no. 1564; $CC_1$ 619, (604).

Nos. (9989), (10710), (10946), (11065), (11202), (11206), (11340).

VYĀSA in Ujjvala-Datta *ad Uṇādi-sūtra*. See also Ujjvala-Datta's *Commentary* on the *Uṇādi-sūtra*.

No. 11206.

*Vyāsa-kāraya* (*Vyās* [*C*]). On it, see Vol. I, pp. 364-65.

Nos. 9994, 11087.

*Vyāsa-śataka*. On it, see Vol. I, p. 365.

No. (10946).

*Vyāsa-subhāṣita-saṁgraha* (*Vyās*). On it, see Vol. I, p. 365 ; II, p. 965 ; IV, p. 2090.

Nos. 9994, 11087.

VRAJANĀTHA. On him, see Vol. I, p. 365. For his verses, see *Padya-taraṅgiṇī*.

ŚAṄKARA-MIŚRA. On him, see Vol. I, p. 365. See also DCA, Vol. 2, no. 1588; $CC_1$ (625).

Nos. (10620), (11401).

ŚAṄKARĀCĀRYA. On him, see Vol. II, pp. 965-66. See also DCA, Vol. 2, no. 1591 ; $CC_1$ 626-29. For his another verse, see *Viveka-cūḍāmaṇi*.

No. (11429).

ŚAṄKHAKA, identical with Maṅkha(ka) as the verse mentioned below occurs in *Śrīkaṇṭha-carita* also (10. 19). On him and for his other verses, see Maṅkha, Maṅkhaṇa, and *Śrīkaṇṭha-carita*.

No. (10221).

*Śataka-traya* of Dhanada-Rāja (*Dhaśa*), as included in KM XIII, pp. 33-80. It was composed in V. S. 1490 (A. D. 1434), as is evident from the penultimate verse of the second *Śataka*. The relevant *pāda* of the verse reads : '*Varṣe vyomāṅka-veda-kṣiti-parikalite Vikramāmbhoja-bandhoḥ*'. Like Bhartṛhari's *Śataka*-s, the present work also consists of three *śataka*-s, i.e., *Śṛṅgāra-Dhanada-Śataka*, *Nīti-Dhanada-Śataka* and *Vairāgya-Dhanada-Śataka*.

Nos. 10167, 10220, 10564 A.

*Śatakatrayādi - Subhāsita-saṁgraha* of Bhartṛhari (*BhŚ*). On it and its author see Vol. I, p. 345 ; III, p. 1521. See also DCA, Vol. 2, no. 956 ; $CC_1$ 397.

Nos. 9984, 9985, 10002, 10003, 10061, 10098, (10124), 10159, 10259, 10298, 10343, 10347, 10487, 10499, 10568, 10591, 10611, (10629), (10630), 10738, 10946, 11013 G, 11219, 11223, 11233, 11234, 11249, 11396, 11441, 11443, 11462, 11486.

*Śatagātha* (or *Śatagāta*) of Vararuci. On it, see Vol. IV, p. 2091. See also Vararuci.

No. 10946.

ŚATĀNANDA. On him, see Vol. I, p. 366 ; III, p. 1541. See also DCA, Vol. 2, no. 1597 ; $CC_1$ 631.

Nos. (11059), (11378).

*Śabda-Kalpa-Druma* (*ŚKDr*). On it, see Vol. I, p. 366.

Nos. 10844, 10845, 11182.

ŚABDĀRṆAVA. On him, see Vol. II, p. 966 ; III, p. 1541. See also DCA, Vol. 2, no. 1600 ; $CC_1$ 559.

No. (10263).

ŚAMBHU. On him, see Vol. III, p. 1541. See also DCA, Vol. 2, 1604 ; $CC_1$ 636. For his other verses, see *Rājendra-karṇapūra*.

Nos. (10297), (10305), (10684).

ŚARVA-VARMAN ( *or* SARVA-VAR°). No information. Must have lived in the middle of the 13th century or earlier, for the below-mentioned verse is also quoted in JS as that of Sarva-varman. The same verse is attributed to Śarva-varman in ŚP. For other details, see DCA, Vol. 2, no. 1617. See also $CC_1$ 633.

No. (11375) and *read* in (आ) after JS 99. 11 : '(a. Sarva-varman)' *instead of* : '(a. Śarva-varman)'.

ŚAŚIVARDHANA. On him, see Vol. II, p. 966. See also DCA, Vol. 2, no. 1620 ; $CC_1$ 638.

No. (10400).

*Śākuntala* (or *Abhijñāna-Śākuntala*) of Kālidāsa (*Śāk*)

Nos. 10034, 10140, 10350, 10733, 10890, 11016, 11092, 11105, 11138, 11273.

*Śānti-vilāsa* of Nīlakaṇṭha-Dīkṣita On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11163, 11391.

*Śānti-śataka* of Śilhaṇa. On it and its author, see Śilhaṇa.

Nos. 10753, 11182, 11219, 11369.

ŚĀNTYĀKARA-GUPTA. No information. Must have lived during the early years of the 13th century or earlier, for his single verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 1633. See also Vol. II, p. 966, under Śāntākara - Gupta (=DCA, Vol. 2, no. 1630) ; $CC_1$ 641.

No. (10054).

*Śāradātilaka-bhāṇa* of Śaṅkara, a late specimen of a *bhāṇa*, a monologue-play in one act performed by a single actor. No specific information regarding the date of composition and its author. According to Wilson (*Hindu Theatre*, Vol. II, p. 386) *terminus post quem* 12th century.

Nos. 10083 A, 10104 A.

ŚĀRṄGADHARA. On him, see Vol. I, p. 366 ; III, p. 1542. See also DCA, Vol. 2, no. 1636; $CC_1$ 643. For his other verses, see *Śārṅgadhara-Paddhati*.

Nos. (10036), (10050), (10053), (10124), (10159), (10251), (10288), (10340), (10354), (10361), (10416), (10471), (10527), (10635), (10835), (11009), (11129), (11247), (11295).

*Śārṅgadhara-Paddhati* of Śārṅgadhara (*ŚP*). On it and its author, see Śārṅgadhara.

Nos. 9993, 10005, 10009, 10031, 10035, 10036, 10044, 10046, 10048,

10050, 10061, 10080, 10085, 10111, 10124, 10134, 10154, 10156, 10159, 10170, 10171, 10200, 10202, 10251, 10253, 10265, 10271, 10287, 10288, 10320, 10325, 10340, 10342, 10344, 10353, 10358, 10360, 10361, 10404, 10426, 10433, 10451, 10461, 10509, 10527, 10528, 10531, 10554, 10593, 10599, 10609, 10612, 10632, 10699, 10717, 10730, 10734, 10741, 10747, 10749, 10750, 10757, 10762, 10783, 10790, 10805, 10812, 10823, 10832, 10882, 10888, 10902, 10911, 10912, 10915, 10922, 10925, 10936, 10944, 10946, 10947, 10966, 10970, 10993 A, 11001, 11002, 11003, 11008, 11009, 11013, 11026, 11119, 11124, 11129, 11135, 11154, 11164, 11167, 11179, 11185, 11200, 11205, 11206, 11218, 11222, 11224, 11229, 11232, 11246, 11247, 11256, 11258, 11264, 11271, 11275, 11280, 11282, 11283, 11287, 11288, 11292, 11295, 11296, 11303, 11303 A, 11311, 11315, 11334, 11340, 11343, 11344, 11349, 11350, 11355, 11367, 11375, 11381, 11383, 11400, 11424, 11433, 11435, 11437, 11443, 11449, 11453, 11456, (11460), 11465, 11481, 11487, 11488, 11489.

ŚĀLIHOTRA. On him, see Vol, I, p. 367; III, p. 1543. See also DCA, Vol. 2, no. 1639; $CC_1$ 644.

No. (11465).

ŚITTIPA. On him, see Cittapa *and* Chittapa.

No. (10904).

ŚILHAṆA (*or* SILHAṆA). On him, see Vol. I, p. 367; IV, p. 2092. See also DCA, Vol. 2, no. 1645; $CC_1$ 647. For his verses, see *Śānti-śataka.*

ŚIVADĀSA (=UTPREKṢĀ-VALLABHA). On him and for his single verse, see Utprekṣā-Vallabha.

*Śiva-purāṇa.* On it, see Vol. I, p. 367.

Nos. 10252, 11221.

ŚIVARĀMA-TRIPĀṬHIN. On him and for his single verse, see *Rasa-ratna-hāra.*

ŚIVASVĀMIN, Kāśmīra-Bhaṭṭāraka-. On him, see Vol. I, p. 367; III, p. 1543. See also DCA, Vol. 2, no. 1656; $CC_1$ 654. For his verses, see *Kapphiṇā-bhyudaya.*

*Śivotkarṣa-mañjari* of Nīlakaṇṭha-Dīkṣita (*Śivot*). On its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11376, 11395.

*Śiśupāla-vadha* of Māgha (*Śiś*). See also Māgha.

Nos. 10046, 10139, 10444, 10480, 10524, 10551, 10623, 10652, 10729, 10793, 10794, 10801, 10903, 10910, 10926, 10945, 10948, 11032, 11037, 11039, 11056, 11066, 11068, 11083, 11101, 11151, 11170, 11359, 11421, 11432.

*Śuka-saptati* (*Śts*). On it, see Vol. I, p. 367.
No. 10123.

*Śuka-saptati* (*ŚtsAn*). See also *Śuka-saptati* (*Śts*), above.
No. 10839.

*Śukra-nīti(-sāra)* attributed to Śukrācarya *or* Uśanas. On it, see Vol. II, pp. 967-68.
Nos. 10249, 10490, 10545, 10546, 10628, 10677, 10718, 10786, 10836, 10920, 10921, 10990, 11189, 11241 F.

ŚUṄGOKA *or* ŚUṄGAUKA (*or* TUṄGOKA). On him, see Vol. III, p. 1544. See also DCA, Vol. 1, no. 564 ; $NCC_8$ 194 ; $CC_1$ 232, 658.
No. (11377).

ŚUBHACANDRA. No information. For his verses, see his *Subhāṣitārṇava* (*Subh*).

ŚŪDRAKA. On him, see Vol. I, p. 367 ; IV, p. 2093. See also DCA, Vol. 2, no. 1670 ; $CC_1$ 659. For his verses, see *Padma-prābhṛtaka-bhāṇa* and *Mṛcchakaṭika*.

ŚŪRA *or* ŚŪLA. No information. Must have lived during the early years of the 13th century or earlier, for his single available verse is quoted in Skm. For other details, see DCA, Vol. 2, no. 1674. See also $CC_1$ 660.
No. (11219).

*Śṛṅgāra-tilaka*, anonymous. On it, see Vol. II, p. 968.
No. (10070).

*Śṛṅgāra-tilaka* attributed to Kālidāsa (*Śṛṅg*). On it, see Vol. II, p. 968.
Nos. 10016, 10284.

*Śṛṅgāra-tilaka* of Rudraṭa (*RS* or *RŚ*). On it, see Vol. II, p. 968.
Nos. 10069, 10102, 10103, 10131, 10145, 10307, 10431, 10554, 10592, 10704, 11019, 11159.

*Śṛṅgāra-prakāśa* of Bhoja (*ŚbB* or *ŚBh*), as quoted in SkV. Probably different from the one mentioned in Vol. I, p. 368. On it and its author, see Bhoja.
Nos. 10427, 10855, 11013 A, 11241 E, 11242, 11375, 11397.

*Śṛṅgāra-śataka* of Janārdana-(Bhaṭṭa) (*Janśṛṅg*). On it and its author, see Janārdana-Bhaṭṭa.
Nos. 10752, 11374.

*Śṛṅgārālāpa* (*SLP*). On it, see Vol. I, p. 368.
Nos. 10487, 10591, 11441, 11443.

ŚOBHĀKARA-MITRA. On him, see Vol. I, p. 368. For his illustrative verses, see *Alaṅkāra-Ratnākara*.

*Śrikaṇṭha-carita* of Maṅkha(ka). On it and its author, see Maṅkha.
Nos. 10221, 11356.

ŚRĪ-KALLAṬA (*or* KALLAṬA-KAVI). On him, see Vol. III, p. 1500, under Kallaṭa. See also DCA, Vol. 1, no. 194; $NCC_8$ 262.

No. (10152).

ŚRĪ-CITRAPATI-ŚARMĀ (*or* CIT°-ŚA°). Son of Nandīpati and Mānavatī; grandson of Madhusūdana; native of Mithilā. Mīmāṁsaka and Dharmaśāstrin. Compiled for H. T. Colebrooke the two works, i. e., *Citra-tīrtha-kathāvalī* and *Vyavahāra-Siddhānta-pīyūṣa* or *Siddhānta-pīyūṣa*. End of the 18th century and beginning of the 19th century. Three verses attributed to him are quoted in Vidy. For other details, see DCA, Vol. I, no. 455. See also $NCC_7$ 39-40.

No. (10213).

ŚRĪ-ḌĀMARA (*or* ḌĀMARA). On him, see Vol. III, p. 1510, under Ḍāmara. See also DCA, Vol. 1, no. 545. See also $NCC_8$ 7.

No. (10327).

ŚRĪDHARA-DĀSA. On him, see Vol. I, p. 368 and for his verses, see *Saduktikarṇāmṛta*.

ŚRĪ-PUṢPĀKARA-DEVA (=PUṢPĀKARA). On him, see Puṣpākara.

No. (11334).

ŚRĪ-BAKA (=PAṆḌITA-ŚRĪ-BAKA=BAKA). On him, see Vol. I, p. 343, under Baka. See also DCA, Vol. 2, no. 887; $CC_1$ 673.

Nos. (10605), (11286).

ŚRĪ-BHOLĀ-NĀTHA (=BHOLĀ-NĀTHA). No information. Probably identical with Bhorā-Nātha (=DCA, Vol. 2, no. 1018). If not identical with Bhorā-Nātha, must have lived in the 19th century or earlier, for the single verse attributed to him is quoted in Vidy. For other details, see DCA, Vol. 2, no. 1019. $CC_1$ quotes a different Bholā-Nātha, author of several works.

No. (11361).

ŚRĪMAT-KEŚAVA-SENA-DEVA (=KEŚAVA=KE°-SENA=KE°-SE°-DEVA). On him, see Vol. III, p. 1504, under Keśava. See also DCA, Vol. 1, no. 293; $NCC_5$ 58.

No. (11485).

ŚRĪ-MAYŪRA (=MAYŪRA). On him, see Vol. I, p. 349, under Mayūra; III, p. 1525, also under Mayūrya. See also DCA, Vol. 2, no. 1072; $CC_1$ 432.

No. (10296).

ŚRĪMAL-LAKṢMAṆA-SENA (=LAKṢMAṆA-SENA-DEVA). On him, see Vol. II, p. 958, under Lakṣmaṇa-Sena; III, p. 1533, under Lakṣmaṇa-Sena-Deva, See also DCA, Vol. 2, no. 1296; $CC_1$ 537.

No. (11263).

ŚRĪ-MUKTĀPĪḌA (=MUKTĀPĪḌA). Son of Durlabha. King of Kāśmīr. Between the end of the 7th and the beginning of the 8th century (or perhaps 6th century). Mentioned by Abhinanda in his *Kādambarī-Kathāsāra* and by Kṣemendra in his Auc (*ad* 16 [38]). Six verses attributed to him are quoted in Auc, ŚP, VS, Vjv *and* Regnaud VI. For other details, see DCA, Vol. 2, no. 1142. See also $CC_1$ 459.

No. (10023).

ŚRĪ-VAIDYABHĀNU - PAṆḌITA. On him and for his another verse, see Vaidyabhānu-Paṇḍita.

No. (10805).

ŚRĪ-VYĀSAPĀDA (=VYĀSA). On him, see Vol. I, p. 364, under Vyāsa; III, p. 1540, also under Vyāsa; IV, p. 2090, under Vyāsa *and* Vyāsapāda. See also DCA, Vol. 2, no. 1564; $CC_1$ 604, 619.

Nos. (10018), (11202).

*Śrī-Sūktāvalī* (or *Sūktāvalī*) (*SuB*). On it, see Vol. I, p. 375.

Nos. 10612, 10826, 10987, 11241 D, 11340, 11396.

ŚRI-HANŪMĀN (*or* HANŪMAT *or* HANŪMĀN). On him and for his other verses, see Hanūmat.

No. (11000).

ŚRĪ - HARṢA (=KING HARṢA-VARDHANA=ŚRĪ-HARṢA-DEVA), dramatist. On him, see Vol. I, p. 378; III, p. 1545. See also DCA, Vol. 2, no. 1715; $CC_1$ 763. For his verses, see *Ratnāvalī*.

ŚRĪ-HARṢA (=HARṢA), poet. On him, see Vol. I, p. 378; III, p. 1545. See also DCA, Vol. 2, no. 1716; $CC_1$ 763. For his verses, see *Naiṣadhiya-carita*.

*Śloka-Saṁgraha* (=*Subhāṣita-saṁgraha* [*SU*]) of Maṇirāma-Dīkṣita (*SSM*). On it, see *Subhāṣita-saṁgraha*, second.

*She-rab Dong-bu* or *Prajnya Danda* (*Tibetan*) of Li Thub [Nāgārjuna] (*ShD*[*T*]).

Nos. 9990, 10030, 10714, 10946.

*Saṁskṛta-pāṭhopakāraka* (*SSkṛ*). (Modern). On it, see Vol. I, p. 369.

Nos. 10203, 10245, 10673, 11396.

*Saṁskṛta-Lokokti-Prayoga* (*SLPr*). On it, see Vol. II, p. 969.

Nos. 10032, 10946.

*Saṁskṛta-sūkti-Ratnākara*, comp. by Ramji Upadhyaya (*SRRU*). (Modern). On it, see Vol. I, p. 369.

Nos. 10033, 10195, 10314, 10436, 10884, 11206, 11247.

SAÑJAYA-KAVIŚEKHARA. On him, see Vol. IV, p. 2095. See also DCA, Vol. 2, no. 1742; $CC_1$ 687.

No. (10772).

*Sadācāra-śāstra*, comp. by Deva Datta Shastri (*Saśa* or *Sadāca*). (Modern). A collection of *nīti*-verses from the works of Vidura, Śukra, Cāṇakya, and Bhartṛhari with Hindi translation. See Appendix I, p. 3073.

Nos. 10029, 10030, 10123, 10133, 10490, 10590, 10628, 10658, 10673, 10677, 10724, 10856, 10946, 10990, 11315, 11396.

SADĀŚIVA. On him, see Vol. III, p. 1546; IV, p. 2095. See also DCA, Vol. 2, no. 1746. Not quoted in $CC_1$.

No. (10608).

*Sadukti-karṇāmṛta* of Śrīdhara-Dāsa (*Skm*). On it and its author, see Śrīdhara-Dāsa.

Nos. 10018, 10041, 10054, 10068, 10083, 10111, 10113, 10116, 10121, 10124, 10156, 10159, 10160, 10171, 10216, 10233, 10236, 10245, 10263, 10265, 10322, 10342, 10384, 10455, 10456, 10470, 10496, 10500, 10503, 10504, 10508, 10510, 10511, 10518, 10563, 10595, 10618, 10622, 10651, 10704, 10745, 10753, 10766, 10779, 10811, 10818, 10823, 10880, 10885, 10904, 10905, 10976, 10978, 10979, 10989, 11000, 11059, 11082, 11084, 11158, 11197, 11202, 11219, 11243, 11253, 11263, 11283, 11367, 11375, 11377, 11378, 11387, 11392, 11397, 11438, 11440, 11458, 11475, 11485.

*Sanskrit Poetesses* by J. B. Chaudhuri (*SkṛP* or *SSkṛP*). (Modern). See Appendix I, p. 3078.

Nos. 10076, 10353, 10362, 10871, 10914, 11224, 11367.

*Sabhā-taraṅga* of Jagannātha-Miśra. On it, see Vol. III, p. 1547.

Nos. (10093), (10319), (10565), (10685), (10762), (10972), (11072).

*Sabhā-rañjana-śataka* of Nīlakaṇṭha-Dīkṣita (*Sabhā*). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 10191, 10242, 10349.

*Sabhyālaṅkaraṇa* of Govindajit (*SG*). On it, see Vol. II, pp. 969-70; III, p. 1547.

Nos. 9982, 10016, 10052, 10084, 10407 A, 10426, 10427, 10437 A, 10522 A, 10823, 11394, 11441, 11443, 11481, 11486.

*Samaya-mātṛkā* of Kṣemendra (*Sam*). On it and its author, see Kṣemendra.

Nos. 10011, 10598, 10602, 10775, 10883, 10994.

*Samayocita-padya-ratna-mālikā* (*Sama*). (Modern). A collection of *subhāṣita*-s, in two volumes, arranged in *Devanāgarī* alphabetical order. The first

volume (*Sama* 1) was compiled by Pt. Mātriprāsada Pāṇḍeya and the second one (*Sama* 2) by Gaṅgādhara Kṛṣṇa Draviḍa.

Nos. 9992, 10030, 10040, 10123, 10133, 10134, 10135, 10155, 10225, 10332, 10417, 10469, 10529, 10588, 10590, 10612, 10634, 10641, 10759, 10852, 11007, 11034, 11081, 11101, 11113, 11115, 11123, 11206, 11262, 11272, 11396, 11484, 11486.

*Sarasvatī-kaṇṭhābharaṇa* of Bhoja (*Sar*). On it and its author, see Bhoja.

Nos. 9982, 10068, 10091, 10124, 10203, 10232, 10356, 10369, 10470, 10509, 10522, 10523, 10544, 10635, 10729, 10740, 10774, 10806, 10891, 10894, 10904, 10905, 11013 A, 11025, 11085, 11170, 11242, 11282, 11283, 11326, 11359, 11387, 11421.

SARVA-VARMAN (=ŚARVA-VARMAN). On him, see Śarva-Varman.

No. (11375).

SARVA-VIDYĀ *or* SARVA-VIDYĀ-VINODANA *or* SAVIṢANODĀ (?). On him, see Vol. II, p. 970 ; III, p. 1548. See also DCA, Vol. 2, no. 1765; $CC_1$ 702.

No. (10492).

SĀYAṆA. On him, see Vol. V, p. 2602. For his verses, see *Subhāṣita-Sudhā-Nidhi.*

*Sāra-Samuccaya* (*SS*[*OJ*]). On it, see Vol. I, p. 370.

Nos. 10393, 10564, 10710, 11004, 11217, 11227.

*Sāra-Sūktāvalī* of Municandra-Gaṇi (*SSV*). On it, see Vol. III, p. 1548.

Nos. 10591, 10946.

*Sāhitya-darpaṇa* of Viśvanātha-Kavirāja (*Sāh*). On it and its author, see Viśvanātha-Kavirāja.

Nos. 10138, 10139, 10274, 10307, 10350, 10418, 10465, 10523, 10698, 10808, 10981, 11069, 11157, (11229), 11355, 11393, 11429.

*Siamese Vyās* (=*Vyākāraśataka*) (*Vyās*[*S*]). On it, see Appendix I, p. 3092.

Nos. 9994, 11087.

*Sindūra-prakaraṇa*. Another name for *Sūkti-muktāvalī* of Somaprabha-Sūri. On it, see Vol. I, p. 375 ; III, pp. 1549 and 1555, under *Sindūra-prakaraṇa* and *Sūkti-muktāvalī*, second, respectively.

SILHAṆA (=ŚILHAṆA). On him, see Śilhaṇa and for his verses, see *Śānti-śataka*.

No. (10206 A).

*Sudhā-laharī* of Paṇḍitarāja. On it and its author, see Jagannātha.

No. 10579.

SUNDARA-DEVA. On him, see Vol. II, p. 971. See also DCA, Vol. 2, no. 1816. Not mentioned in $CC_1$. For his other verses, see *Sūkti-Sundara.*

No. (11480).

SUNDARA-PĀṆḌYA. On him, see Vol. I, p. 370 ; IV, p. 2097. See also DCA, Vol. 2, no. 1817. Not quoted in $CC_1$. For his other verses, see *Nīti-Dviṣaṣṭikā* (*Dvi*).

No. (10826).

*Subhāṣita-khaṇḍa* of Gaṇeśa-Bhaṭṭa (*SkG*). On it, see Vol. III, p. 1549.

No. 10946.

*Subhāṣita-Nīvī* attributed to Vedāntācārya (*SNi*). On it, see Vol. I, p. 371.

No. 11358.

*Subhāṣita - Padya - Ratnākara,* comp. by Munirāja - Viśālavijaya. ( *SPR* ). (Modern). On it, see Vol. III, p. 1549.

Nos. 9987, 9992, 10000 A, 10005, 10006 A, 10014 A, 10030, 10040, 10049 A, 10066, 10074 A, 10086 A, 10105, 10121, 10206 A, 10218 A, 10247 A, 10254 , 10262 A , 10275, 10335 C , 10345 A , 10346 , 10395, 10414, 10447, 10481, 10486, 10529, 10564 A.

*Subhāṣita-Mañjarī,* comp. by S. Veṅkaṭa-rāma Śāstrī (*SMa*). (Modern). On it, see Vol. I, p. 371.

Nos. 10005, 10123, 10133, 10529, 11113, 11206.

*Subhāṣita-Muktāvalī* of unknown authorship (*SuM*). On it, see Vol. I, p. 371, See also Appendix I, p. 3084.

Nos. 9997, 10024, 10030, 10157, 10159, 10202, 10229, 10278, 10285, 10387, 10406, 10463, 10478, 10656, 10737, 10796, 11035, 11095, 11158, 11201, 11310, 11386, 11396, 11433, 11464.

*Subhāṣita-ratna-Kośa* of Bhaṭṭa-Śrīkṛṣṇa (*SK*). MS BORI 93/1883-84. On it, see Vol. I, p. 371,

Nos. 10159, 10353, 11396.

*Subhāṣita-ratna-koṣa* of Vidyākara (*SkV*). On it and its author, see Vidyākara.

Nos. 10018, 10033, 10044, 10118, 10156, 10171, 10230, 10244, 10245, 10265, 10277, 10320, 10322, 10342, 10353, 10360, 10390, 10427, 10470, 10479, 10493, 10508, 10515, 10556, 10575, 10613, 10618, 10651, 10678, 10687, 10753, 10788, 10823, 10897, 11000, 11010, 11013 A, 11057, 11059, 11074, 11132, 11152, 11158, 11164, 11166, 11171, 11202, 11216, 11219, 11223, 11242, 11354, 11360, 11375, 11378, 11397, 11451, 11479, 11486, 11491.

*Subhāṣita - Ratna - Bhāṇḍāgāra,* comp. by Narayana Rama Acharya ( *SR* ). (Modern). On it, see Vol. I, pp. 371-72.

Nos. 9982, 9985, 9988, 9990, 9992, 9993, 9995, 10005, 10006, 10013, 10016, 10018, 10026, 10030, 10031, 10033,

*Subhāṣita-Ratna-Bhāṇḍāgāra* (*SR*), (cont.).

10035, 10036, 10038, 10040, 10042, 10044, 10046, 10047, 10048, 10050, 10053, 10056, 10061, 10067, 10070, 10071, 10077, 10080, 10084, 10085, 10089, 10093, 10097, 10104, 10108, 10111, 10114, 10117, 10123, 10124, 10129, 10133, 10134, 10138, 10139, 10141, 10142, 10148, 10151, 10152, 10153, 10154, 10156, 10159, 10160, 10166, 10170, 10171, 10189, 10200, 10201, 10202, 10206, 10208, 10211, 10212, 10223, 10225, 10238, 10251, 10253, 10254, 10258, 10266, 10271, 10274, 10275, 10280, 10281, 10288, 10290, 10292, 10295, 10299, 10307, 10308, 10315, 10319, 10320, 10325, 10332, 10335, 10336, 10340, 10342, 10350, 10351, 10353, 10354, 10355, 10360, 10361, 10386, 10389, 10395, 10399, 10403, 10404, 10405, 10406, 10407, 10408, 10410, 10418, 10420, 10426, 10428, 10432, 10434, 10435, 10444, 10445, 10447, 10451, 10453, 10455, 10457, 10459, 10561, 10465, 10468, 10469, 10471, 10473, 10477, 10480, 10481, 10487, 10499, 10509, 10514, 10515, 10523, 10525, 10529, 10532, 10533, 10535, 10536, 10537, 10538, 10539, 10540, 10541, 10542, 10543, 10547, 10549, 10551, 10552, 10554, 10556, 10557, 10558, 10558 A, 10562, 10565, 10567, 10571, 10572, 10577, 10579, 10584, 10586, 10588, 10591, 10597, 10599, 10600, 10601, 10606, 10608, 10612, 10616, 10619, 10625, 10627, 10633, 10635, 10639, 10641, 10643, 10660, 10661, 10662, 10664, 10665, 10667, 10672, 10673, 10675, 10683, 10685, 10686, 10689, 10695, 10697, 10698, 10703, 10706, 10709, 10710, 10714, 10717, 10720, 10724, 10727, 10729, 10730, 10733, 10734, 10739, 10748, 10753, 10754, 10755, 10756, 10757, 10762, 10778, 10789, 10790, 10793, 10794, 10797, 10802, 10805, 10811, 10820G, 10823, 10835, 10845, 10849, 10852, 10874, 10877, 10886, 10890, 10900, 10904, 10907, 10922, 10923, 10926, 10928, 10929, 10930, 10933, 10935, 10936, 10942, 10944, 10946, 10947, 10948, 10955, 10963, 10972, 10981, 10983, 10988, 10992, 10993A, 10995, 10999, 11000, 11003, 11009, 11013 E, 11013 F, 11013 G, 11013 J, 11020, 11026, 11030, 11034, 11035, 11043, 11046, 11055, 11056, 11058, 11068, 11069, 11072, 11073, 11076, 11078, 11080, 11081, 11088, 11095, 11099, 11101, 11107, 11109, 11110, 11111, 11113, 11121, 11123, 11128, 11129, 11136, 11148, 11157, 11164, 11169, 11173, 11176, 11179, 11182, 11192, 11199, 11200, 11205, 11206, 11211, 11212, 11218, 11219, 11220, 11223, 11224, 11229, 11239, 11241 K, 11247, 11258, 11259, 11260, 11267, 11269, 11274, 11276, 11282, 11283, 11285, 11295, 11298, 11307, 11315, 11316, 11320, 11324, 11334, 11340, 11345, 11351, 11353, 11359, 11363,

11365, 11367, 11369, 11372, 11375, 11381, 11382, 11383, 11385, 11387, 11389, 11394, 11396, 11398, 11400, 11402, 11409, 11415, 11423, 11426, 11429, 11430, 11433, 11441, 11443, 11444, 11446, 11453, 11456, 11460, 11461, 11462, 11466, 11467, 11476, 11478, 11481, 11482, 11483, 11484, 11486.

*Subhāṣita-Ratna-Mālā*, comp. by K. G. Chiplonkar (*SMR* or *SRM*). (Modern). On it, see Vol. III, p. 1551.

Nos. 9993, 10031, 10033, 10040, 10053, 10117, 10135, 10154, 10159, 10329, 10408, 10410, 10417, 10432, 10529, 10579, 10590, 10625, 10634, 10673, 10802, 10835, 10993 A, 11095, 11107, 11113, 11206, 11210, 11238, 11262, 11314, 11327, 11363, 11396, 11433, 11486.

*Subhāṣita - Ratna - Samuccaya*, comp. by K. R. Jogelkar *and* V. G. Sant (*SRS*). (Modern). On it, see Vol. I, p. 372.

Nos. 10030, 10031, 10032, 10410, 10588, 10946, 10949, 10972, 11206, 11315, 11396.

*Subhāṣita-Ratnākara*, comp. by K. S. Bhāṭavaḍekar (*SRK*). (Modern). On it, see Vol. I, pp. 372-73.

Nos. 9985, 9992, 10005, 10026, 10030, 10036, 10050, 10053, 10067, 10093, 10117, 10124, 10133, 10134, 10148, 10154, 10156, 10159, 10166, 10170, 10219, 10251, 10265, 10280, 10287, 10288, 10295, 10319, 10340, 10354, 10361, 10410, 10416, 10432, 10469, 10471, 10527, 10529, 10530, 10565, 10591, 10608, 10625, 10635, 10640, 10643, 10667, 10673, 10685, 10695, 10729, 10730, 10739, 10805, 10823, 10835, 10907, 10922, 10946, 10947, 10972, 10993 A, 11013 G, 11046, 11055, 11072, 11073, 11099, 11107, 11113, 11129, 11164, 11200, 11205, 11206, 11207, 11219, 11220, 11247, 11262, 11269, 11283, 11285, 11314, 11340, 11363, 11367, 11383, 11387, 11396, 11400, 11433, 11441, 11446, 11453, 11460, 11486.

*Subhāṣita-Saṁgraha*, comp. by P. M. Paṇḍya (*SSg*). (Modern). On it, see Vol. I, p. 373.

Nos. 10117, 10198, 11013 E, 11327, 11363.

*Subhāṣita - saṁgraha* (=*Śloka - Saṁgraha* [*SSM*]) of Maṇirāma-Dīkṣita (*SU*). On it and its author, see Maṇirāma-Dīkṣita.

Nos. 10061, 10159, 11013 G, 11396, 11443.

*Subhāṣita-saṁdoha* of Amitagati (*AS*). On it and its author, see Amitagati.

Nos. 10257, 10269, 10371, 10372, 10373, 10374, 10375, 10414 10458, 10486, 10669, 10680, 11142, 11143, 11244; 11257.

*Subhāṣita-Saptaśatī*, comp. by Mangal Dev Shastri ( *SSap* or *SSSap* ). (Modern). On it, see Vol. I, p. 373.

Nos. 10032, 10866, 10867.

*Subhāṣita-Sāgara*, anonymous, Jainistic (*SSJ*). MS BORI 424/1899-1915, as

quoted in BhŚ as *SS*. On it, see Vol. III, p. 1552.

Nos. 11234, 11396.

*Subhāṣita-Sāra-Samuccaya* (*SuSS*). MS in ASB, No. 105, 666-130-70, as quoted in PY, SSS, etc. as *SSS*. On it, see Vol. II, p. 974.

Nos. 10044, 10049, 10061, 10080, 10171, 10223, 10271, 10426, 10683, 10895, 11006, 11148, 11173, 11388, 11400, 11443, 11455.

*Subhāṣita-Sudhā-Nidhi* of Sāyaṇa (*SSSN*). On it, see Vol. II, p. 974.

Nos. 9992, 10007, 10013 A, 10015 A, 10031, 10035, 10098, 10101, 10116, 10116 A, 10124, 10133, 10150, 10156, 10159, 10205, 10207, 10262 B, 10295, 10297 A, 10356, 10360, 10381, 10382, 10383, 10391, 10406, 10410, 10432, 10468, 10559, 10560, 10564, 10582, 10612, 10715, 10733, 10797, 10820 G, 10826, 10838, 10845, 10860, 10864, 10872, 10875, 10946, 10952, 10984, 11062, 11070, 11080, 11087, 11206, 11241 G.

*Subhāṣita-Sudhā-Ratna-Bhāṇḍāgāra*, comp. by S. Kaviratna (*SRB* or *SSB*). (Modern). On it, see Vol. I, p. 973. See also Appendix I, p. 3081.

Nos. 9982, 9985, 9990, 9992, 9993, 9995, 10005, 10006, 10013, 10016, 10018, 10021, 10026, 10030, 10031, 10032, 10033, 10035, 10036, 10038, 10040, 10042, 10044, 10046, 10047, 10048, 10050, 10053, 10061, 10066, 10067, 10071, 10077, 10080, 10084, 10085, 10089, 10093, 10097, 10104, 10108, 10111, 10114, 10116, 10117, 10123, 10124, 10133, 10134, 10138, 10139, 10141, 10142, 10148, 10151, 10153, 10154, 10156, 10159, 10160, 10166, 10170, 10171, 10189, 10200, 10202, 10206, 10208, 10211, 10212, 10222, 10223, 10225, 10238, 10251, 10253, 10254, 10258, 10265, 10266, 10271, 10274, 10275, 10280, 10281, 10288, 10290, 10292, 10295, 10300, 10307, 10308, 10315, 10319, 10320, 10325, 10332, 10335, 10336, 10340, 10342, 10350, 10351, 10353, 10354, 10355, 10357, 10360, 10361, 10379, 10389, 10395, 10399, 10403, 10404, 10405, 10406, 10407, 10408, 10410, 10418, 10420, 10426, 10428, 10430, 10432, 10434, 10435, 10444, 10445, 10447, 10451, 10453, 10459, 10461, 10465, 10468, 10469, 10471, 10473, 10477, 10480, 10481, 10487, 10499, 10509, 10514, 10515, 10523, 10525, 10527, 10529, 10532, 10533, 10534, 10535, 10536, 10537, 10538, 10539, 10540, 10541, 10542, 10543, 10547, 10549, 10551, 10552, 10553, 10554, 10556, 10557, 10558, 10558 A, 10561, 10562, 10565, 10567, 10569, 10571, 10572, 10573, 10576, 10577, 10579, 10584, 10586, 10588, 10591, 10597, 10599, 10600, 10601, 10606, 10608, 10616, 10619,

10625, 10627, 10633, 10635, 10639, 10641, 10643, 10660, 10661, 10662, 10664, 10665, 10667, 10672, 10673, 10675, 10683, 10685, 10686, 10689, 10695, 10697, 10698, 10703, 10706, 10709, 10710, 10717, 10719, 10720, 10722, 10727, 10729, 10730, 10733, 10734, 10739, 10748, 10751, 10754, 10755, 10756, 10757, 10762, 10769, 10789, 10790, 10793, 10794, 10797, 10802, 10804, 10805, 10811, 10816, 10823, 10835, 10840, 10845, 10852, 10853, 10864, 10874, 10877, 10890, 10900, 10904, 10907, 10910, 10917, 10919, 10922, 10923, 10926, 10928, 10929, 10930, 10933, 10935, 10936, 10942, 10944, 10946, 10947, 10948, 10955, 10963, 10972, 10981, 10983, 10988, 10992, 10993 A, 10999, 11000, 11003, 11009, 11013 A, 11013 F, 11013 G, 11013 J, 11020, 11026, 11030, 11034, 11035, 11043, 11046, 11055, 11056, 11058, 11068, 11069, 11072, 11073, 11076, 11081, 11087, 11088, 11095, 11099, 11101, 11107, 11109, 11110, 11113, 11121, 11123, 11128, 11129, 11148, 11153, 11157, 11164, 11169, 11170, 11173, 11176, 11179, 11182, 11192, 11199, 11200, 11205, 11206, 11211, 11212, 11218, 11219, 11220, 11223, 11224, 11229, 11231, 11241 K, 11247, 11258, 11259, 11260, 11267, 11269, 11274, 11276, 11278, 11282, 11283, 11285, 11293, 11295, 11298, 11304, 11307, 11315, 11316, 11320, 11324, 11334, 11340, 11345, 11351, 11353, 11359, 11363, 11365, 11367, 11369, 11372, 11375, 11381, 11382, 11383, 11385, 11387, 11389, 11394, 11396, 11398, 11400, 11402, 11409, 11415, 11423, 11426, 11428, 11429, 11430, 11433, 11441, 11443, 11444, 11446, 11448, 11453, 11456, 11460, 11461, 11462, 11464, 11466, 11467, 11472, 11476, 11478, 11481, 11482, 11483, 11486.

*Subhāṣita-Sura-Druma* of Keladī Basavappa Nāyaka (*SSD*). On it, see Vol. I, p. 974.

Nos. 9985, 10159, 11013 G, 11219, 11396.

*Subhāṣita-Hārāvalī* of Hari-Kavi (*SH*). On it, see Vol. I, p. 374 ; III, pp. 1553-54 ; IV, p. 2102.

Nos. 9992, 9993, 10005, 10010, 10036, 10040, 10044, 10051, 10093, 10117, 10132, 10134, 10142, 10149, 10153, 10154, 10267, 10309, 10315, 10325, 10331, 10339, 10358, 10395, 10434, 10443, 10463, 10477, 10497, 10499, 10506, 10509, 10556, 10603, 10608, 10612, 10626, 10633, 10643, 10649, 10688, 10717, 10747, 10756, 10783, 10790, 10871, 10946, 10951, 10974, 10988, 10997, 10998, 11035, 11047, 11119, 11127, 11167, 11178, 11193, 11205, 11208, 11214, 11315, 11365, 11381, 11396, 11416, 11428, 11441, 11450, 11457, 11486.

*Subhāṣitārṇava* attributed to Śubhacandra (*Subh*). On it, see Vol. I, pp. 374-75.

Nos. 9992, 9993, 10033, 10093, 10115, 10165, 10343, 10360, 10387, 10509, 10587, 10589, 10668, 10714, 10724, 10803, 10820 B, 10820 K, 10843, 10854, 10899, 10946, 10987, 11027, 11052, 11140, 11219, 11234, 11322, 11396, 11459, 11486.

*Subhāṣitāvali* of Vallabha-Deva (*VS*). On it and its author, see Vallabha-Deva.

Nos. 9980, 9981, 9989, (9990), 9994, 10005, 10006, 10020, 10023, 10035, 10036, 10044, 10061, 10090, (10093), 10095, 10108, 10111, 10124, 10127, 10133, 10136, 10138, 10152, 10153, 10159, 10168, 10171, 10186, 10194, 10200, 10203, 10205, 10221, 10225, 10226, 10247, 10253, 10260, 10265, 10274, 10277, 10296, 10297, 10299, 10302, 10305, 10327, 10347, 10356, 10360, 10377, 10386, 10396, 10400, 10401, 10421, 10424, 10426, 10433, 10451, 10464, 10476, 10487, 10512, 10516, 10519, 10566, 10591, 10605, 10622, 10682, 10684, 10705, 10710, 10730, 10734, 10757, 10760, 10768, 10826, 10838, 10849, 10864, 10946, 10952, 10954, 10968, 10977, 10981, 11013 B, 11013 I, 11026, 11036, 11037, 11042, (11043), 11065, 11081, 11084, 11095, 11129, 11155, 11164, 11167, 11169, 11173, 11179, 11192, 11198, 11200, 11206, 11218, 11223, 11224, 11228, 11229, 11247, 11252, 11254, 11255, 11261, 11283, 11286, 11294, 11297, 11315, 11321, 11333, 11340, 11346, 11356, 11362, 11400, 11439, 11443, 11453, 11461, 11481.

*Subhāṣitāvali* (*JSu*), as quoted in BhŚ as *JS* and in SkV as *Js*. On it, see Vol. III, page 1554, under *Subhāṣitāvali*, first.

No. 10591.

SUVRATA. No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. For other details, see DCA, Vol. 2, no. 1834. See also $CC_1$ 729.

No. (11438).

*Sūkta-muktāvalī*. No information. Mentioned as a source in SPR.

No. (10066).

*Sūktāvalī* (=*Śrī-Sūktāvalī*) (*SuB*). On it and for its verses, see *Śrī-Sūktāvalī*.

*Sūkti-Mañjarī*, comp. by Baldeva Upadhyaya (*SuMañ* or *SuMuñ*). (Modern). On it, see Vol. II, p. 977.

Nos. 10221, 10238, 10401, 10571, 10599, 10768, 11099, 11129, 11176, 11251.

*Sūkti-muktāvalī* of Bhagadatta-Jalhaṇa (*JS*). On it and its author, see Jalhaṇa.

Nos. 9982, 10021, 10036, 10068, 10080, 10085, 10091, 10092, 10096, 10102, 10109, 10111, 10112, 10116, 10124, 10154, 10156, 10157, 10168, 10203, 10216, 10223, 10234, 10238, 10245, 10263, 10264, 10265, 10267, 10271, 10288, 10294, 10304, 10316, 10323, 10339, 10345, 10353, 10365, 10370, 10385, 10395, 10416, 10427, 10448, 10451, 10482, 10489, 10500, 10501, 10516, 10538, 10556, 10574, 10581, 10599, 10633, 10644, 10691, 10730, 10734, 10742, 10747, 10756, 10762, 10805, 10814, 10815, 10859, 10944, 10946, 10947, 10975, 11000, 11003, 11013 A, 11013 F, 11019, 11025, 11061, 11069, 11086, 11091, 11141, 11150,

11158, 11193, 11205, 11241 G, 11252, 11283, 11348, 11367, 11387, 11393, 11397, 11398, 11425, 11428, 11456, 11463, 11468, 11470, 11477, 11481.

*Sūkti-muktāvali* (or *Sindūra-prakaraṇa*) of Somaprabha-Sūri (*Sumu* or *Sūmu*). On it and its author, see *Sindūra-prakaraṇa*.

No. 10906.

*Sūkti-Muktāvalī* (or *Harihara-Subhāṣita*) of Harihara (*SMH*). On it and its author, see Vol. I, p. 375.

Nos. 10043, 10126, 10161, 10196, 10241, 10301, 10326, 10348, 10368, 10419, 10650, 10666, 10763, 10792, 10846, 10848, 10952, 11067, 11071, 11241 H, 11420, 11469.

*Sūkti-Ratna-Hāra* of Sūrya-Kaliṅgarāja (*SRHt*). On it and its author, see Vol. I, p. 375.

Nos. 9989, 10001, 10007, 10031, 10035, 10101, 10124, 10133, 10145, 10150, 10205, 10207, 10295, 10346, 10350, 10356, 10360, 10381, 10382, 10383, 10391, 10397, 10406, 10413, 10432, 16468, 10559, 10560, 10564, 10582, 10612, 10636, 10715, 10733, 10751, 10784, 10797, 10820 G, 10826, 10838, 10845, 10860, 10863, 10864, 10872, 10875, 10946, 10984, 11013 H, 11018, 11040, 11062, 11064, 11065, 11070, 11087, 11095, 11108, 11206, 11241 G.

*Sūkti-Śataka*, comp. by H. Jha (*SSH*). (Modern). On it, see Vol. I, p. 376.

Nos. 10033, 10395, 10436, 10499, 10689, 10729, 10739, 10759, 10884, 10980.

*Sūkti-Saṁgraha* of Kavi-Rākṣasa (*KSSKP* or *SSK* or *SSKR*). On it, see Vol. I, p. 376.

Nos. 10736, 11204.

*Sūkti-sahasra*, anonymous. On it, see Vol. I, p. 376.

Nos. 10267, (10323), (10814).

*Sūkti-Sudhā*, comp. by R. Ś. Pālīvala (*SSpr*). (Modern). On it, see Vol. I, p. 376, under *Sūktisudhā*, first.

No. 10588.

*Sūkti-Sudhā*, comp. by Śrīmātṛ (*SSMā*). (Modern). On it, see Vol. I, p. 376, under *Sūktisudhā*, second.

No. 11215.

*Sūkti-Sundara* of Sundara-Deva (*SSS*). On it, see Vol. I, p. 376. See also DCA, Vol 2, no. 1816.

Nos. 10342, 10554, 11000, 11480, 11483.

SŪRYA-KALIṄGARĀJA. On him, see Vol. I, p. 375, under *Sūkti-Ratna-Hāra*. For his verses, see *Sūkti-Ratna-Hāra*.

*Selections from Classical Sanskrit Literature with English Translation and*

*Notes (SCSL)* by J. Brough. London, 1951. (Modern).

Nos. 11129, 11371, 11439.

SOMA-DATTA-BHAṬṬA. No information. For the details of his single available verse, see DCA, Vol. 2, no. 1851. Not quoted in $CC_1$.

No. (10356).

SOMADEVA-BHAṬṬA. On him, see Vol. I, p. 376. See also DCA, Vol. 2, no. 1852; $CC_1$ 735. For his verses, see *Kathā-Sarit-Sāgara*.

SOMADEVA-SŪRI. On him, see Vol. II, p. 978. For his single verse, see *Nīti-vākyāmṛta*.

SOMANĀTHA. Current name. According to tradition, poet in the court of King Bhoja of Dhārā. *Terminus ad quem* 16th century, for his only available verse is quoted in BhPr, but probably earlier. Mentioned by Viṣṇu (BhPr 204), a poet who, according to tradition, was also in the court of King Bhoja of Dhārā. For other delails, see DCA, Vol. 2, no. 1855. See also $CC_1$ 735.

No. (10525).

SOMAPRABHA-SŪRI. On him, see Vol. V, pp. 2608–09. See also DCA, Vol. 2, no. 1856. Not quoted in $CC_1$. For his verses, see *Narābharaṇa*.

SOMEŚVARA. On him, see Vol. I, p. 351, under *Mānasollāsa*. See also DCA, Vol. 2, nos. 1760, 1857. Not quoted in $CC_1$. For his verses, see *Mānasollāsa*.

*Skanda-Purāṇa* (*SkP*). On it, see Vol. I, p. 377.

Nos. 10820 F, 10833, 11180, 11209.

Sternbach L., *Cāṇakya-rājanīti* (*Crn*)

Nos. 10093, 10676, 10714, 10724.

Sternbach L., *Juridical Studies in Ancient Indian Law* (*JSAIL*)

Nos. 10133, 10714, 10724, 10995.

*Stuti-kusumāñjali* of Jagaddhara. On it and its author, see Vol. I, p. 332, under Jagaddhara. See also DCA, Vol. I, no. 475; $NCC_1$ 131. For the same verse, see also Jagaddhara.

No. 10849.

*Sphuṭaślokā*-s (=stray verses). Verses of unknown authorship, mentioned as such in SRK as its source for a number of verses included therein.

Nos. (10026), (10030), (10117), (10134)), (10166), (10170), (10219), (10280), (10469), (10530), (10608), (10625); (10643), (10667), (10739), (10907), (11073), (11099), (11205), (11269), (11283), (11285), (11314), (11363), (11387), (11433), (11453).

HAṀSAVIJAYA-GAṆI. On him, see Vol. I, p. 377. For his verses, see *Anyokti-muktāvalī.*

HANŪMAT (=ŚRĪ-HANŪMĀN). On him, see Vol. I, p. 377; III, p. 1557; IV, p. 2105. See also DCA, Vol. 2, no. 1869. For other verses attributed to him, see Śrī-Hanūmān, *Khaṇḍa-praśasti* and *Mahānāṭaka* or *Hanūmannāṭaka*.

Nos. (10116), (10202), (10554).

*Hanūmannāṭaka* or *Mahānāṭaka* (*Han* or *Mahān*). See also Hanūmat *and* Śrī-Hanūmān.

Nos. 10085, (10133), 10665, 11000, 11003, 11176.

*Hara-vijaya* of Ratnākara. See also Ratnākara.

Nos. 10679, 10964.

HARI-KAVI. On him, see Vol. III, p. 1557, under Hari. See also DCA, Vol. 2, no. 1878; $CC_1$ 756. For his other verses, see *Subhāṣita-Hārāvali.*

Nos. (10442), (11178).

HARI-DATTA. No information. Must have lived in the early years of the 13th century or earlier, for the verses (2) attributed to him are quoted in Skm. For other details, see DCA, Vol. 2, no. 1881. See also $CC_1$ 757.

No. (10500).

*Hari-bhakti* (or *Bhakti-rasāmṛta-sindhu*) of Rūpa-Gosvāmin, as quoted in PG. A *stotra*-work of the 16th century. See also *Padyāvalī* and Rūpa-Gosvāmin.

No. 11268 (=PG 35).

HARI-BHĀSKARA. On him, see Vol. I, p. 378. See also DCA, Vol. 2, no. 1889; $CC_1$ 759. For his verses, see *Padyāmṛta-taraṅgiṇī.*

*Harivaṁśa* (*Hariv*). On it, see Vol. I, p. 378.

Nos. 10714, 10726, 10969, 11186.

*Harivaṁśa-purāṇa* (*Harivaṁśa-pur*). On it, see Vol. I, p. 378.

No. 10887.

*Harihara-Subhāṣita.* Another name for *Sūkti-Muktāvalī.* On it and for its verses, See *Sūkti-Muktāvalī,* third (*SMH*).

HARIHAROPĀDHYĀYA. Son of Rāghava-Upādhyāya, grandson of Hṛṣīkeśa-Upādhyāya of Vatsa-*gotra.* 18th century. According to Umesh Mishra (Vidy p. 16), author of many works such as *Prabhāvatī-pariṇaya Sūkti-Muktāvalī*, etc. For other details, see DCA, Vol. 2, no. 1898. See also $CC_1$ 762. For his other verses, see *Sūkti-Muktāvalī,* third (*SMH*).

No. (10348).

HARṢA (=KING HARṢA-VARDHANA =ŚRĪ-HARṢA-DEVA). On him, see

Śrī-Harṣa, first ; and for his verses, see *Ratnāvalī.*

HARṢA ( =ŚRĪ-HARṢA ). On him, see Śrī-Harṣa, second ; and for his verses, see *Naiṣadhīya-carita.*

*Harṣa-carita* of Bāṇa-Bhaṭṭa (*Harṣ*). On it and its author, see Bāṇa.

Nos. 10006, 10556, 10811.

*Hitopadeśa* of Nārāyaṇa (*H*). On it, see Vol. I, p. 379.

Nos. 10029, 10133, 10266, 10435, 10529, 10641, 10810, (10946), 10995, 11034, 11081.

*Hitopadeśa......Dasa Cumāra Charita and Three Śatacas* of Bhartri Hari (*HC*).

No. 10133.

*Hitopadeśa* (*HJ*). The Sanskrit Text, ed. and transl. by F. Johnson. 2nd edn. Hartford-London.

Nos. 9992, 10282.

HEMA-SŪRI. No information. A Jaina, must have lived in the middle of the 13th century or earlier, for the verses (8) attributed to him are quoted in JS. For other details, see DCA, Vol. 2, no. 1922. Not quoted in $CC_1$.

No. (11252).

# APPENDIX III

## INDEX OF SANSKRIT METRES

*Note* : The following metres, other than *Śloka* (=*Anuṣṭup*), have been used in the verses included in this Volume. These metres have been classified into five groups : **A.** *Akṣara-cchandas* (*Sama-catuṣpadī*) or metres having an equal set of syllables in all the four quarters; **B.** *Akṣara-cchandas* (*Ardhasama-catuṣpadī*) or metres having an equal set of syllables in the alternate quarters; **C.** *Akṣara-cchandas* (*Viṣama-catuṣpadī*) or metres having different set of syllables in all the four quarters; **D.** *Mātrā-cchandas* or metres governed by the number of syllabic instants (*mātrā*-s) in the quarters ; and **E.** *Irregular* or *Unidentified.*

The metres in group **A** are listed according to the number of syllables to a quarter; metres in groups **B, C** and **D** are quoted in the *Devanāgarī* alphabetical order. Referential numbers to the non-metrical verses are given in *italics.*

**A.** *AKṢARA-CCHANDAS* (*Sama-catuṣpadī*)

**(a) 9 syllables to a quarter**

*Madhukarī*

∪∪∪/∪∪∪/— — —/

No. 10960.

**Total : 1.**

**(b) 10 syllables to a quarter**

No instances occur.

**(c) 11 syllables to a quarter**

*Indravajrā*

— —∪/— —∪/∪—∪/— —

Nos. 9999, 10115, 10175, 10199, 10201, 10244, 10254, 10255, 10272, 10273, 10275, 10279, 10303 A, 10332, 10539, 10550, 10633, 10802, 11191, 11316, 11351, 11356, 11410, 11449.

**Total : 24.**

*Upajāti* (*Indravajrā* and *Upendravajrā* or vice versa)

∪(—)—∪/— —∪/∪—∪/— —

Nos. 10003, 10077, *10151*, 10164, 10184, 10194, 10212, 10276, 10287, 10302, 10309, 10321, 10381, 10398, 10412, 10415, 10436, 10462, 10467, 10481, 10540, 10553, 10555, 10588, 10589, 10590, 10594, 10604, 10612, 10640, 10652, 10659, 10675, 10689, 10695, 10705, 10709, 10751, 10803, 10804, 10820 A, 10820 B, 10858, 10868, 10877, 10879, 10908,

10909, 10967, 11006, 11008, 11011, 11013 H, 11041, 11060, 11061, 11093, 11097, 11105, 11129 A, 11134, *11144*, 11177, 11185, 11234, 11241 G, 11241 I, 11287, 11305, 11347, 11371, 11383, 11444, 11452, 11457, 11474.

**Total : 76.**

*Upendravajrā*

⏑—⏑/— —⏑/⏑—⏑/— —

Nos. 10433, 10627, 10752, 10852.

**Total : 4.**

*Dodhaka*

—⏑⏑/—⏑⏑/—⏑⏑/— —

Nos. 10257, 10591.

**Total : 2.**

*Rathoddhatā*

—⏑—/⏑⏑⏑/—⏑—/⏑—

Nos. 9998, 10046, 10052, 10061, 10211, 10221, 10241, 10293, 10542, 10543, 10547, 10548, 10549, 10592, 10619, 10686, 10795, 10983, 11012, 11266, 11404, 11405, 11406, 11407, 11408, 11421, 11466, 11470 A, 11471.

**Total : 29.**

*Śālinī*

— — —/— —⏑/— —⏑/— —

Nos. 10533, 10534, 10551, 10793, 11153, 11173, 11384.

**Total : 7.**

*Svāgatā*

—⏑—/⏑⏑⏑/—⏑⏑/— —

Nos. 10006 A, 10059, 10060, 10355, 10531, 10703, 10794, 11255, 11256, 11269, 11270, 11339, 11341, 11359.

**Total : 14.**

(d) **12 syllables to a quarter**

*Indravaṁśā*

— —⏑/— —⏑/⏑—⏑/—⏑—/

No. 10300.

**Total : 1.**

*Upajāti* (*Vaṁśastha* and *Indravaṁśā* or vice versa)

⏑(—)—⏑/— —⏑/⏑—⏑/—⏑—/

No. 10071, 10612, 11136.

**Total : 3.**

*Kumudanibhā*

⏑⏑⏑/⏑— —/—⏑—/⏑— —/

(Caesura after the 6th syllable).

No. 10728.

**Total : 1.**

*Jaladharamālā*

— — —/—⏑⏑/⏑⏑—/— — —/

No. 10535.

**Total : 1.**

*Toṭaka*

⏑⏑—/⏑⏑—/⏑⏑—/⏑⏑—/

Nos. 10475, 10697, 10925, 11099.

**Total : 4.**

*Drutavilambita* (or *Sundarī* or *Hariṇapluta*)

⏑⏑⏑/—⏑⏑/—⏑⏑/—⏑—/

Nos. 10421, 10426, 10452, 10525, 10760, 10764, 10926, 10927, 10928, 10931, 10933, 10945, 11068.

**Total : 13.**

*Pramitākṣarā*

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/

Nos. 10444, 10459, 10948.

**Total : 3.**

*Bhujaṅgaprayāta*

⏑— —/⏑— —/⏑— —/⏑— —/

Nos. 10408, 10520 A, 11100.

**Total : 3.**

*Vaṁśastha*

⏑—⏑/— —⏑/⏑—⏑/—⏑—/

Nos. 10413, 10449, 10457, 10466, 10474, 10491, 10500, 10669, 10673, 10716, 10759, 10851, 10881, 10886, 10910, 10973, 11013 J, 11016, 11092, 11102, 11103, 11109, 11132, 11228, 11233.

**Total : 25.**

*Sundarī*

See *Drutavilambita.*

*Hariṇapluta*

See *Drutavilambita.*

(e) **13 syllables to a quarter**

*Kalahaṁsa*

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/—

No. 10623.

**Total : 1.**

*Praharṣiṇī*

— — —/⏑⏑⏑/⏑—⏑/—⏑—/—

(Caesura after the 3rd syllable).

Nos. 10139, 10346, 10536, 10537, 10538, 10666, 10801, 10915.

**Total : 8.**

*Mañjubhāṣiṇī*

⏑⏑—/⏑—⏑/⏑⏑—/⏑—⏑/—

(Caesura after the 6th syllable).

No. 10731.

**Total : 1.**

(f) **14 syllables to a quarter**

*Vasantatilaka*(°*kā*)

— —⏑/—⏑⏑/⏑—⏑/⏑—⏑/— —

Nos. 9980, 10009, 10011, 10013, 10017, 10019, 10019 A, 10037, 10038, 10039, 10040, 10042, 10044, 10054, 10062, 10068, 10069, 10076, 10094, 10110, 10112, 10117, 10118, 10119, 10129, 10149, 10155, 10157, 10158, 10159, 10160, 10172, 10173, 10174, 10176, 10178, 10181, 10183, 10196, 10198, 10203, 10208, 10216, 10217, 10229, 10230, 10233, 10235, 10236, 10247, 10258, 10269, 10274, 10277, 10284, 10288, 10290, 10294, 10298, 10308, 10312, 10318, 10324, 10325, 10340, 10348, 10350, 10365, 10370, 10376, 10377, 10384, 10399, 10552, 10565, 10575, 10577, 10663, 10680, 10682, 10688, 10694, 10742, 10744, 10788, 10791, 10805, 11013 F, 11173, 11181, 11187, 11247, 11261, 11262, 11277, 11294, 11297, 11300, 11307, 11313,

11321, 11324, 11325, 11348, 11363, 11364, 11367, 11368, 11369, 11388, 11400, 11401, 11414, 11416, 11426, 11475, 11486.

**Total : 117.**

**(g) 15 syllables to a quarter**

*Nāndimukhī*

See *Mālinī.*

*Mālinī* (or *Nāndimukhī*)

⏑⏑⏑/⏑⏑⏑/— — —/⏑— —/⏑— —/

(Caesura after the 8th syllable).

Nos. 10177, 10427, 10428, 10429, 10431, 10479, 10483, 10484, 10486, 10487, 10489, 10513, 10516, 10523, 10595, 10596, 10729, 10766, 10823, 10892, 10898, 10906, 10930, 10932, 10942, 11037, 11038, 11056, 11084.

**Total : 29.**

**(h) 16 syllables to a quarter**

No instances occur.

**(i) 17 syllables to a quarter**

*Pṛthvī* (or *Vilambitagati*)

⏑—⏑/⏑⏑—/⏑—⏑/⏑⏑—/⏑——/⏑—

(Caesura after the 8th syllable).

Nos. 10409, 10414, 10458, 10495, 10521, 10616, 10651, 11017, 11020, 11211, 11226, 11230.

**Total : 12.**

*Mandākrāntā* (or *Śrīdharā*)

— — —/—⏑⏑/⏑⏑⏑/— —⏑/— —⏑/— —

(Caesurae after the 4th and 10th syllables).

Nos. 10000, 10002, 10162, 10245, 10253, 10331, 10342, 10401, 10563, 10586, 10620, 10664, 10683, 10890, 10979, 10998, 11005, 11013 B, 11142, 11163, 11284, 11360, 11365, 11375, 11378, 11389, 11391, 11476.

**Total : 28.**

*Vilambitagati*

See *Pṛthvī.*

*Vṛṣabhaceṣṭita*

See *Hariṇī.*

*Śikhariṇī*

⏑— —/— — —/⏑⏑⏑/⏑⏑—/—⏑⏑/⏑—

(Caesura after the 6th syllable).

Nos. 10416, 10437, 10443, 10448, 10455, 10456, 10464, 10477, 10488, 10492, 10496, 10497, 10501, 10502, 10503, 10504, 10505, 10506, 10507, 10508, 10510, 10511, 10518, 10605, 10606, 10607, 10608, 10613, 10614, 10615, 10618, 10626, 10753, 10754, 10755, 10756, 10769, 10820 C, 10821, 10871, 10880, 10884, 10885, 10900, 11019, 11022, 11035, 11104, 11121, 11197, 11212, 11214, 11216, 11223, 11224, 11229, 11231.

**Total : 57.**

*Śrīdharā*

See *Mandākrāntā.*

*Hariṇī* (or *Vṛṣabhaceṣṭita*)

⏑⏑⏑/⏑⏑—/— — —/—⏑—/⏑⏑—/⏑—

(Caesurae after the 6th and 10th syllables).

Nos. 10451, 10470, 10476, 10485, 10493, 10512, 10515, 10517, 10622, 10730, 10757, 10838, 10893, 10894, 10897, 10934, 10935, 10936, 11025, 11028, 11057, 11069, 11219.

**Total : 23.**

(j) **18 syllables to a quarter**

*Nārāca* (or *Mahāmālikā*)

⏑⏑⏑/⏑⏑⏑/—⏑—/—⏑—/—⏑—/
—⏑—/

(Without any caesura).

No. 11083.

**Total : 1.**

*Mahāmālikā*

See *Nārāca*.

*Vibudhapriyā*

See *Haranartana*.

*Haranartana* (or *Vibudhapriyā*)

—⏑—/⏑⏑—/⏑—⏑/⏑—⏑/—⏑⏑/
—⏑—/

(Caesurae after the 8th and 13th syllables).

No. 11268.

**Total : 1.**

(k) **19 syllables to a quarter**

*Śārdūlavikrīḍita*

— — —/⏑⏑—/⏑—⏑/⏑⏑—/
— —⏑/— —⏑/—

(Caesura after the 12th syllable).

Nos. 9981, 9982, 9983, 10000 A, 10001, 10010, 10011 A, 10013, 10014, 10014 A, 10016, 10025, 10026, 10033, 10035A, 10036, 10041, 10049, 10050, 10055, 10067, 10072, 10073, 10079, 10080, 10082, 10083, 10083 A, 10084, 10085, 10086, 10088, 10089, 10093, 10102, 10103, 10104, 10105, 10111, 10114, 10116 A, 10121, 10124, 10125, 10127, 10130, 10137, 10138, 10140, 10141, 10142, 10147, 10156, 10166, 10167, 10168, 10169, 10179, 10185, 10186, 10193, 10200, 10202, 10206 A, 10213, 10214, 10220, 10223, 10227, 10231, 10232, 10234, 10238, 10239, 10246, 10247 A, 10250, 10259, 10262, 10263, 10264, 10265, 10267, 10271, 10278, 10281, 10285, 10286, 10297, 10299, 10301, 10304, 10305, 10306, 10307, 10310, 10317, 10320, 10322, 10323, 10327, 10335 A, 10336, 10339, 10341, 10343, 10344, 10345, 10347, 10351, 10352, 10362, 10363, 10380, 10385, 10387, 10389, 10390, 10395, 10396, 10526, 10530, 10541, 10548 A, 10554, 10557, 10558, 10558 A, 10562, 10564 A, 10567, 10568, 10571, 10572, 10573, 10576, 10578, 10585, 10621, 10662, 10667, 10674, 10681, 10684, 10687, 10690, 10691, 10692, 10712, 10745, 10778, 10813, 10814, 10816, 10818, 10913, 10975, 10976, 10977, 10978, 10989, 10992, 10993 A, 10996, 10997, 11003, 11009, 11010, 11013 A, 11150, 11152, 11155, 11157, 11158, 11159, 11161, 11166, 11171, 11172, 11176, 11179, 11182, 11183, 11188, 11190, 11242, 11243, 11244, 11245, 11250, 11253, 11258, 11259, 11260, 11263, 11274, 11281, 11283, 11285, 11286, 11289, 11298, 11303, 11303 A, 11306, 11308, 11309, 11319, 11320, 11322, 11331, 11334, 11345, 11354, 11361, 11362, 11366, 11374, 11376, 11377, 11379, 11385, 11392, 11393, 11394, 11395, 11396, 11397, 11398,

11399, 11412, 11413, 11415, 11417, 11418, 11419, 11420, 11430, 11438, 11440, 11441, 11442, 11443, 11446, 11447, 11453, 11455, 11458, 11460, 11462, 11463, 11468, 11469, 11473, 11477, 11479, 11480, 11481, 11482, 11483, 11484, 11490, 11491.

**Total : 264.**

(l) **20 syllables to a quarter**

No instances occur.

(m) **21 syllables to a quarter**

*Sragdharā*

— — —/—⏑—/—⏑⏑/⏑⏑⏑/⏑— —/
⏑— —/⏑— —/

(Caesurae after the 7th and 14th syllables).

Nos. 9984, 9985, 10022, 10043, 10108, 10109, 10116, 10148, 10210, 10260, 10386, 10400, 10569, 10579, 10665, 10693, 10706, 10747, 10800, 10808, 10811, 10815, 10914, 10999, 11000, 11013 G, 11143, 11148, 11241 K, 11251, 11257, 11295, 11299, 11323, 11332, 11352, 11386, 11387, 11451, 11478, 11485.

**Total : 41.**

(n) **22 syllables to a quarter**

No instances occur.

(o) **23 syllables to a quarter**

No instances occur.

(p) **24 syllables to a quarter**

*Ghoṭaka*

See *Durmilā*

*Durmilā* (or *Ghoṭaka*)

⏑⏑—/⏑⏑—/⏑⏑—/⏑⏑—/⏑⏑—/
⏑⏑—/⏑⏑—/⏑⏑—/

No. 10957.

**Total : 1.**

B. *AKṢARA-CCHANDAS* (*Ardhasama-catuṣpadī*)

*Aupacchandasika* (or *Mālabhāriṇī*)

First and third quarters, 11 syllables each :

⏑⏑—/⏑⏑—/⏑—⏑/— —

Second and fourth quarters, 12 syllables each :

⏑⏑—/—⏑⏑/—⏑—/⏑— —/

Nos. 10514, 10735, 10951, 10964, 11046, 11059, 11110.

**Total : 7.**

*Puṣpitāgrā*

First and third quarters, 12 syllables each :

⏑⏑⏑/⏑⏑⏑/—⏑—/⏑— —/

Second and fourth quarters, 13 syllables each :

⏑⏑⏑/⏑—⏑/⏑—⏑/—⏑—/—

Nos. 10180, 10405, 10522 A, 10524, 10632, 10727, 10895, 10929, 10959, 10961, 11032, 11066.

**Total : 12.**

*Mālabhāriṇī*

See *Aupacchandasika.*

*Viyoginī*

First and third quarters, 10 syllables each :

UU—/UU—/U—U/—

Second and fourth quarters, 11 syllables each :

UU—/—UU/—U—/U—

Nos. 10432, 10450, 10480, 10737, 10765, 10903, 10923, 10950, 10956, 10958, 10965, 11039, 11077, 11082.

**Total : 14.**

## C. *AKṢARA-CCHANDAS (Viṣama-catuṣpadī)*

*Udgatā*

First quarter, 10 syllables :

UU—/U—U/UU—/U

Second quarter, 10 syllables :

UUU/UU—/U—U/—

Third quarter, 11 syllables :

—UU/UUU/U—U/U—

Fourth quarter, 13 syllables :

UU—/U—U/UU—/U—U/—

No. 10494.

**Total : 1.**

## D. *MĀTRĀ-CCHANDAS*

*Āryā*

First and third quarters :

3 feet (12 *mātrā*-s) each.

Second quarter :

4½ feet (18 *mātrā*-s).

Fourth quarter :

2 feet + one short syllable + 1½ feet (15 *mātrā*-s).

(Feet could be : UUUU, or — —, or — U U, or UU—, or U—U)

Nos. 9986, 10020, 10034, 10048, 10063, 10081, 10106, 10107, 10120, 10128, 10131, 10170, 10192, 10204, 10209, 10237, 10240, 10243, 10248, 10268, 10270, 10283, 10289 (*Mukhacapalā Āryā*), 10296, 10303, 10313, 10316, 10333, 10337, 10338, 10353, 10364, 10367, 10375, 10388, 10394, 10402, 10403, 10418, 10422, 10425, 10430, 10446, 10447, 10482, 10499, 10522, 10527, 10597, 10603, 10625, 10642, 10644, 10660, 10678, 10696, 10707, 10733, 10762, 10767, 10772, 10774, 10779, 10809, 10824, 10826, 10834, 10835, 10840, 10847, 10862, 10891, 10904, 10940, 10943, 10944, 10952, 10968, 10984, 10991, 11001, 11013 E, 11029, 11030, 11031, 11032 A, 11055, 11071, 11073, 11074, 11079, 11081, 11090, 11147, 11156, 11164, 11169, 11200, 11222, 11265, 11271, 11278, 11293, 11314, 11356, 11357, 11380, 11402, 11403, 11409, 11411, 11434, 11454.

**Total : 114.**

*Āryā-udgīti* (or *Udgīti-āryā*)

First and third quarters : 12 *mātrā*-s each.

Second quarter : 15 *matra*-s.

Fourth quarter : 18 *matra*-s.

(*Mātra* could be : — or ◡◡)

Nos. *10182*, 10896.

**Total : 2.**

*Āryā-upagīti* (or *Upagīti-āryā*)

First and third quarters : 12 *mātra*-s each.

Second and fourth quarters : 15 *mātrā*-s each.

(*Mātra* could be : — or ◡◡)

Nos. 10126, 10471, 10624, 10661, 10889, 10905, 10962, 11047, 11054, 11067, 11248, 11304, 11335, 11336, 11338, 11457, 11472.

**Total : 17.**

*Āryā-gīti* (or *Gīti-āryā*)

First and third quarters : 12 *matra-s* each.

Second and fourth quarters : 18 *mātrā*-s each.

(*Mātra* could be : — or ◡◡)

Nos. 10021, 10047, 10053, 10219, 10280, 10295, 10354, 10357, 10368, 10407, 10460, 10473, 10598, 10600, 10708, 10739, 10763, 10837, 10846, 10922, 10937, 10938, 10939, 10941, 10954, 10963, 11072, 11201, 11276.

**Total : 29.**

*Udgīti-āryā*

See *Āryā-udgīti.*

*Upagīti-āryā*

See *Āryā-upagīti.*

*Gīti-āryā*

See *Āryā-gīti.*

*Mātrāsamaka*

16 *mātrā*-s to each of the four quarters (several varieties ; rhymed moric verse).

(*Mātra* could be —or ◡◡)

No. 11429.

**Total : 1.**

E. *IRREGULAR* or *UNIDENTIFIED*

Nos. *10027* (*Anuṣṭup,* irregular due to *contra metrum* in quarter *c*) ; *10049 A* (*Anuṣṭup*, irregular due to hyper-metric in quarter *a*) ; *10151* (*Epic Upajāti,* irregular due to *contra metrum* in quarter *a* and hyper-metric in quarter *b*, but such irregularities are common in MBh verses, which are considered as the instances of *Epic Upajāti*) ; *10282* (*Āryā-udgīti,* irregular due to hyper-metric in quarter *b*, but there is no metrical irregularity in the original Prākṛt text) ; *11144* (*Epic Upajāti,* irregular due to *contra metrum* in quarter *c*) ; *11302* (unidentified).

**Total : 5.**

# APPENDIX IV

## SUBJECT INDEX

*Note* : In the following pages, important words along with brief explanatory and contextual remarks, if necessary, are recorded in the Roman alphabetical order in a subject-wise arranged manner, as far as possible. These words are culled from the English translation of the Sanskrit verses included in the present Volume. As it is somewhat different from the mere index of words, for the purpose of reference to various kinds of animals, birds, creepers, plants, trees, etc., readers are requested to see them under their common respective categories, instead of in their individual names in the general alphabetical order.

A

## C

## D

## G

## I

## Q



## R

## S

W

X

No Entry

Y



Z

No Entry

# ADDENDA AND CORRIGENDA

| *Page* | *Verse* | |
|---|---|---|
| 2673 | 10017 | *read* in the translation, line 5 : '(L. C. Van Geyzel).' *instead of* : '(L. C. Van Geyfel).' |
| 2679 | 10037 | *read* in the translation, line 7 : '[skulls]' *instead of* : '[skull]' |
| 2681 | 10043 | *read* in the translation, line 5 : '*Kārttika*' *instead of* : '*Kārtika*' |
| 2686 | 10066 | *read* in (आ), line 1 : 'SPR 1183. 1' *instead of* : 'SPR 1182. 1' |
| 2693 | 10098 | *read* in the text, line 2 : '**आलिङ्ग्य**' *instead of* : '**अलिङ्ग्य**' |
| 2702 | 10131 | *read* in the translation, line 2 : 'nectarean' *instead of* : 'nectarian' which is also correct, but rarely used. |
| 2708 | 10153 | *read* in the translation, line 3 : 'nectarean' *instead of* : 'nectarian' |
| 2719 | 10201 | *read* in the translation, line 1 : 'if' *instead of* : 'that' |
| 2721 | 10210 | *read* in the translation, line 1 : 'attendant of' *instead of* : 'attendant on' |
| 2725 | 10229 | *read* in the translation, line 1 : 'nectarean' *instead of* : 'nectarian' |
| 2726 | 10233 | *add* after the translation : '**किं न्विमा नावगच्छन्ति** see No. 10498 A.' |
| 2729 | 10247 A | *read* in the text, line 1 : '**कर्पूरपूरीमयी**' *instead of* : '**कपूरपूरीमयी**' |
| 2730 | 10252 | *add* in (अ), at the end : 'Cf. No. 10463 *cd.*' |
| 2740 | 10294 | *read* in the foot-note 1 : 'nectarean' *instead of* : 'nectarian' |
| 2742 | 10303 A | *add* in (अ), at the end : 'Variant of No. 10481.' |
| 2749 | 10335 B | *add* before the verse-number : '**किं विमा नावगच्छन्ति** see No. 10498 A.' |
| 2758 | 10370 | *read* in the translation, line 2 : 'nectarean' *instead of* : 'nectarian' |
| 2804 | 10580 | *read* : '(आ)' *instead of* : '(अ)' |
| 2807 | 10594 | *read* in the translation, line 3 : 'nectarean' *instead of* : 'nectarian' |
| 2835 | 10729 | *read* in (अ), lines 1-2 : 'BhPr 279 (a. Māgha-patnī ?),' *instead of* : 'BhPr 279, (a. Māgha-patni ?),' |
| 2871 | 10885 | *read* in (आ), line 2 : '(a. Ḍimboka),' *instead of* : '(a. Dimboka),' |
| 2891 | 10974 | *add* in the translation, at the end : '(K. V. Sarma).' |
| 2893 | 10987 | *read* in (आ), line 1 : 'SuB 13. B. 5.' *instead of* : 'SuB 13 B 5.' |
| 2895 | 10993 A | *read* here and elsewhere : '10993' *instead of* : '10993 A' |
| 2902 | 11013 H | *read* in (आ), line 1 '(a. Rājaputrīya ;' *instead of* : '(a. Rājaputra ;' |
| 2906 | 11027 | *read* in the translation, line 3 : 'aeons ;' *instead of* : 'eons ;' |

2922 11103 *read* in the translation, line 6 : (L. C. Van Geyzel),' *instead of* : '(L. C. Geyzel).'

2930 11136 *read* in (अ) : 'BhPṇ' *instead of* : 'BhPṛ'; in metre : '(Indravaṁśā and Vaṁśastha).' *instead of* : '(Indravajrā and Vaṁśastha).'

2963 11268 *read* in the translation, line 1 : 'Mukunda' *instead of* : 'Mukanda'

2975 11321 *read* in the translation, line 3 : 'greed for' *instead of* : 'greed of' :

2979 11343 *read* in the translation, line 2 : 'cardamoms' *instead of* : 'cardomoms'

2980 11347 *read* in (अ), lines 1-2 : 'Monatsberichte' *instead of* : 'Mouatsberichte'

2996 11375 *read* in (आ), lines 4-5 : 'JS 99. 11 (a. Sarva-Varman)', *instead of* : 'JS 99. 11 (a. Śarva-Varman),'

3000 11429 *read* in the translation, line 6 : '*cowrie*' *instead of* : 'cowry'

3003 11441 *read* in the translation, line 3 : 'mundane' *instead of* : 'mundance'

3019 line 18 *read* : 'Kenntnis' *instead of* : 'Kenntmis'

3020 line 5 *read* : 'Akṣaya Siṁha Varma,' *instead of* : Akṣaya Singh Varma,'; '1982 V. (1925).' *instead of* : '1982.'

3023 line 6 *add* at the end under AS : 'Also in KM'82, ed. by Paṇḍit Bhavadatta Śāstrī, Bombay 1932.'

3064 line 25 *read under* Praśnottara-ratnamālā : 'Monatsberichte' *instead of* : 'Monatsberrichte'; *add* at the end : 'Ak. der Wiss. 1868, p. 110. Also in KM VII, Bombay 1926, pp. 121-23.'

3067 line 6 *read* : 'Purāṇārtha (-saṁgraha)' *instead of* : 'Purāṇārtha (-saṁgra)'

3075 line 10 *read* : 'Bhoja,' *instead of* : 'Bohja,'

3084 line 27 *read* : 'SuMuñ (*or* SuMañ)' *instead of* : 'SuMañ (*or* SuMuñ)'

3109 column 1 *read* under *Johannus*...... (*Joh*) : 'Nos. 9987, 10413.' *instead of* : 'No. 10413.'

3121 column 1 *add* under *Bhoja-Prabandha*, line 1 : '(*BhPr*)'; *delete* from line 6 : '11136,'

3155 column 1 *add* under Śārdūlavikrīḍita, after 10001 : '10008,'

3156 column 1 *read* under Śārdūlavikrīḍita, at the end : **'Total : 265.'** *instead of* : **'Total : 264.'**

3191 column 2 *read under* grass : '—*mustā*, 10911, 10999' *instead of* : '—*musta*, 11999'

## ADDITIONAL CORRIGENDA

*Page* : 2664, *verse* : 9984, *read* in the text, line 4 (*pāda c*) : 'प्रनष्टं' *instead of* : 'प्रणष्टं' and *delete* from (*c*) : 'प्रनष्टं BhŚ; (changed to प्रणष्टं, editorially).'

*Page* : 2687, *verse* : 10071, *read* in the metre, line 2 : 'Vaṁśastha).' *instead of* : 'Vaṁśasthā).'

*

संस्थापक-सम्पादकः—विश्वबन्धुः

*Founder Editor*—**VISHVA BANDHU**

**

प्रधान-सम्पादकः—शि.-भास्करन्-नायरः

*Gen. Editor*—**S. BHASKARAN NAIR**

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*Compiled by*

**LUDWIK STERNBACH**

**Ex-Hon. Professor of Dharmaśāstra**

Collège de France, Paris

*Edited by*

S. BHASKARAN NAIR

**Director-Professor, V. V. R. I.**

**Ex-Head, Dept. of V. V. B. I. S. & I. S., Panjab University**


**Volume VII**

*SUBHĀṢITA*-S Nos. **11492-13018**

(को—गो)


Vishveshvaranand Vedic Research Institute

HOSHIARPUR

1999

## FOREWORD

It was 1976. The All-India Oriental Conference was meeting at Dharwar. I was presiding over its Classical Sanskrit Section. The second volume of the *Mahāsubhāṣitasaṅgraha* had just come out. I referred to it in my Presidential Address and spoke of the entire project as 'monumental'.

Much water has flowed down the Yamunā since then. A good twenty-three years have sped by. The *Mahāsubhāṣitasaṅgraha* has come up to six volumes. The seventh one, which I have the pleasure to introduce herewith, is all set to appear in print shortly.

The *Mahāsubhāṣitasaṅgraha* project is the second big project after the famed *Vedic Word-Concordance* project undertaken by the Vishveshvaranand Vedic Research Institute, Hoshiarpur. Expected to run into twenty volumes, it has been making steady progress, thanks to the singleminded dedication of its editor Prof. S. Bhaskaran Nair. He has been editing its Sanskrit text with necessary corrections and additions, providing text-comparative data, suggesting emendations in cases of doubtful readings, supplying notes on various matters including metres and compiling indices. He has also been translating a huge majority of the *subhāṣitas* into English, a task daunting enough in view of their laconic nature and the diffused construction at times.

While the scholarly community would expect the project to gather a little more of speed, it has also to come to terms and appreciate the constraints under which it is operating. When one single individual is to carry the major responsibility of supplementing, editing, translating, index-making and seeing the work through the Press, the progress cannot but be slow. It is a monument of wonder that so many volumes of the monumental *Mahāsubhāṣitasaṅgraha* could at all make their appearance. Scholarly community owes to Prof. S. Bhaskaran Nair its profuse thanks.

A good statement, a wise saying is designated in Sanskrit by

two terms : *subhaṣita* and *sūkti*. There is a vast number of them in Sanskrit literature. They figure in it in two forms : direct and indirect; direct in didactic works, the Nīti texts and in good measure in tales and fables; in indirect form in Anyoktis or in Arthāntaranyāsas, general statements in support of specific ones or as sequels, as a sum up as it were, to given situations. In both the forms they contain profound wisdom which, if properly digested, could provide useful guidance to people in all circumstances. Couched in beautiful picturesque expression, they form a source of real delight to connoisseurs who would take them tastier than even the grapes, the sugar and the nectar :

*drākṣā mlānamukhī jātā śarkarā caśmatāṁ gatā /*
*subhāṣitarasasyāgre sudhā bhītā divaṁ gatā //*

"The grapes have become listless, sugar has turned into flint, in the face of the taste of the *subhāṣitas* nectar has, out of fear, fled (lit., gone) to heaven".

Epitomizing cumulative pragmatic experience over centuries and millenia, the *subhāṣitas* provide a window to India's philosophy of life, the ideal and the practical. They thus provide an excellent material for socio-cultural study which, if undertaken in seriousness, could yield enormous dividends in divining the Indian mind over vast periods of time.

With a large number of them available, need was felt even fairly early to compile them into anthologies, an unending process coming down even to the present day. There are recent collections of them like the *Saṁskṛtasūktiratnākara* of Ramji Upadhyaya (1968), the *Nītimuktāvali* of Ravindra Kumar Seth and Devakanya Arya (1981), the *Viśvasaṁskṛtasūktikośa*, in three volumes, of Lalitaprabhasagara (1990), the *Sūktiratnāvali* of Kulamani Mishra (1991), the *Subhāṣitasāhasrī* of the writer of these lines (1998) along with an anonymous compiler's *Kavīndravacanasamuccaya*, the *Subhāṣitāvali* of Vallabhadeva, the *Sūktimuktāvalī* of Jalhaṇa, the *Saduktikarṇāmṛta* of Śrīdharadāsa, the *Subhāṣitaratnakoṣa* of Vidyākara and the *Subhāṣitaratnabhāṇḍāgara* of Nārāyaṇa Rāma Acārya of the past. Since none of the anthologies and the compendia were exhaustive enough to cover the

entire Sanskrit literature, some important segments like the inscriptions having remained totally unnoticed; Prof. Ludwik Sternbach thought of compiling all the *subhāṣitas* in a work ransacking the entire available source material—the individual works in Sanskrit (Brahmanical, Jain and Buddhist) as also anthologies and compendia—for purposes of presenting a near complete collection of them : a *mahāsaṅgraha* in the real sense of the term. His is the biggest ever collection of the Sanskrit *subhāṣitas*.

Though every effort has been made by Prof. Sternbach and Prof. S. Bhaskaran Nair to trace them to some source, there may still be some; as indeed there are; which cannot be traced to any source. Existing in the form of floating material duly noticed by the ancients themselves as *udbhaṭaślokas* or *sphuṭaślokas* in the anthologies. Apart from those listed as such, there may still be thousands which are in circulation in traditional Sanskrit circles but which do not figure in any text, anthology or compilation. It is not uncommon to come across Paṇḍitas in India reeling them out at every conceivable opportunity to stress a point. My revered father Prof. Charu Deva Shastri had told me of an incident which I am tempted to recount here. When a college student at Jalandhar, he would spend summer vacations with his brothers at Ambala Cantt. A medical practitioner of the name of Milkhi Ram ran a clinic over there. He hailed from a town close to that of my father. A devout Arya Samajist, the medical practitioner found in my father a good companion. One day a beggar in tatters came to the clinic and begged of the practitioner a *paisa*, a penny. With no mind to encourage begging, he told him to recite a Vedic *mantra*. The beggar smiled and came out with a torrent of them much to the surprise of my father and the practitioner who enquired of him as to why he, a highly learned man, was going about begging a paltry amount. The beggar recited a stanza and walked away without accepting anything. The stanza was :

*nirakṣare vīkṣya mahādhanatvaṁ*
*vidyā 'navadyā viduṣā na heyā* |
*ratnāvataṁsāḥ kulaṭāḥ samīkṣya*
*kim āryanāryaḥ kulaṭā bhavanti ?* ||

"Seeing an unlettered man in affluence, a learned man should (in no way) give up his blemishless learning. Do noble women finding the unchaste ones wearing gem-studded ear-rings turn unchaste ?" All his life my father had been looking for the sources of the stanza. It must have been one of the *udbhaṭa* type mentioned above—a special feature of the Sanskrit tradition. These types of stanzas may not figure in any of the existing *subhāṣitasaṅgrahas* but may still be possible to be retrieved from the rich memory of the Sanskrit Paṇḍitas. Urgent steps to tap this source are a desideratum before it dries up.

The present volume, the seventh in the series, of the *Mahāsubhāṣitasaṅgraha* would enlarge the scope for the reader to the extent of 1528 *subhāṣitas* to pick and choose as of them as he may like and profit from. I have every hope that it too would meet with the same approbation of the reading public as have received the past six ones.

*DELHI,*
*5th April, 1999*

SATYA VRAT SHASTRI
*Professor and Head (Retd.),*
*Department of Sanskrit,*
*University of Delhi;*
*Ex-Vice-Chancellor,*
*Shri Jagannath Sanskrit University,*
*Puri, Orissa*

# PREFACE

The Sanskrit *Subhāṣita*-s encompassing both the wise sayings of metrical composition and the entertaining verses of poetic fascination reveal the qualities of head and heart proudly possessed by the elite of India's splendid past. Almost every standard Sanskrit work contains the *Subhāṣita*-s in substantial numbers making the Sanskrit literature a rich repository of such genre of literature. From the very early period onward, scholarly efforts are being made to prepare the anthologies of these *Subhāṣita*-s popularly known as *Subhāṣita-saṁgraha*-s. The anonymous *Kavīndra-vacana-samuccaya*, Vallabhadeva's *Subhāṣitāvali*, Bhagadatta Jalhaṇa's *Sūkti-muktāvalī*, Śrīdharadāsa's *Sadukti-karṇāmṛta*, Vidyākara's *Subhāṣita-ratna-koṣa* and Sūryakaliṅgarāja's *Sūkti-ratna-hāra* are some of the important ancient *Subhāṣita-saṁgraha*-s, and amongst the modern ones, Narayana Rama Acharya's *Subhāṣita-ratna-bhāṇḍāgāra* and Otto Böhtlingk's *Indische Sprüche* with German translation deserve special mention. Worthwhile in their own way as all the previously prepared *Subhāṣita-saṁgraha*-s, particularly those cited above, were, there still remained a desideratum to have a comprehensive *Subhāṣita-saṁgraha* in consolidated form, which might include in its purview all the *Subhāṣita*-verses recorded in the earlier anthologies as also the new ones collected from the extant standard Sanskrit texts and all other possible sources. With a view to fulfilling this long-felt need, in the early sixties Dr. Ludwik Sternbach conceived the idea of preparing an extensive collection of the *Subhāṣita*-s, which, like his *Cāṇakya-nīti-śākhā-sampradāyaḥ* (Cāṇakya-nīti-text-tradition), was given the title by Acharya Dr. Vishva Bandhu, the Founder-Director of the V. V. R. Institute, as *Mahā-Subhāṣita-Saṁgraha*. Thus the present project saw the light of the day.

The aim of the project is to put forward, in a systematic manner, the wit and wisdom of India's glorious bygone days as contained in the vast expanse of Sanskrit literature. With this end in view, in the preparation of the present work, an earnest endeavour has been made to collect, classify, edit critically with detailed references and text-comparative annotations, translate into English, arrange and present in the *Devanāgarī* alphabetical order the ethical, scientific and other delightful sayings couched in metrical form as available in India and also in 'Greater India' comprising the countries like Tibet, Sri Lanka, Burma, Thailand, Cambodia, Indonesia, Laos, etc. where Sanskrit literature along with Indian civilization and culture had spread in early times. Further a complete list of Bibliography and three indices, to wit, (1) Index of Authors and Sources,

(Govt. of India) and D. Litt. (*h. c.*, Bangkok); and the holder of several titles including Mahamahopadhyaya and Vidyavachaspati; who, being a prodigy of Sanskrit learning, excels both in the widely different spheres of critical scholarship and creative composition, for introducing the Volume to the world of scholars and cultured public by contributing an informative Foreword thereto. He is the most eminently suitable Sanskritist to perform this duty as he possesses the first-hand information about all concerning the project of the *Mahā-Subhāṣita-Saṁgraha*.

Likewise, I am grateful to my scholar-friends Prof. Gyula Wojtilla of the Hungarian Academy of Sciences, Budapest (Hungary) and Prof. Chr. Lindtner of the Institute of Oriental Philology, Kθbenhavns University, Copenhagen (Denmark) for their valuable suggestions enabling me to revise an Entry each of the Appendix I and the Appendix II, respectively. I also sincerely wish to express my infinite gratitude to the scholars for their appreciative and encouraging reviews of the Volume VI of the *Mahā-Subhāṣita-Saṁgraha* appeared in the research journals of repute, and prominent among them are Prof. Ludo Rocher of the University of Pennsylvania (U. S. A.); Prof. K. K. Raja of the Adyar Library and Research Centre, Madras; Prof. S. D. Laddu of the Bhandarkar Oriental Research Institute, Poona; Prof. D. K. Gupta of the Punjabi University, Patiala; Prof. Gyula Wojtilla of Budapest (Hungary); Dr. Sukumari Bhattacharji of Jadavpur University, Calcutta; Dr. Pierre-Sylvain Filliozat of Paris (France); and Dr. M. L. Wadekar of the Oriental Institute, M. S. University of Baroda, Vadodara.

And finally, I must thank Shri Indra Dutt Uniyal, Deputy Director-cum-Research Officer at the Institute, Dr. Trilochan Singh Bindra, Reader, Dept. of V. V. B. I. S. & I. S., Panjab University, Hoshiarpur and Dr. Parveen Singh Rana, Lecturer, Government College, Muktsar for their assistance and co-operation in the press-processing and the final presentation of the Volume.

**_S. Bhaskaran Nair_**
Director-Professor

V. V. Research Institute,
*HOSHIARPUR,*
***4th June, 1999***

# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

## VOLUME VII

*SUBHĀṢITA-S* 11492—13018

( को—गी )

# क

## ( Continued )

11492*

कोकः स्तोकविमुक्तमौक्तिकभरो निःस्यन्दमिन्दीवरं
चापं चापलवर्जितं हिमकरक्रोडे तमः क्रीडति ।
वातः कातरयत्यपाकृतरसं बन्धूकमेतावती
वार्ता क्वापि कदापि पाणिपिहिता कस्यापि वा तिष्ठति ॥

(आ) Pad 51. 30 (a. [?] Bhānukara), SR 320. 50, SSB 178. 52, RJ 1184 (=7.53).

(*a*) कोकस्तोक° RJ ; निस्य° RJ, SR, SSB ; निस्पन्द° Pad (var.).

Śārdūlavikrīḍita metre.

The ruddy goose [bosom] without having a pearl-necklace for a short time, blue lily [melting eyes] dripping with honey, (Cupid's) bow [eyebrows] without fickleness, darkness [tresses] sporting in the lap of the moon [face], the wind [deep breathing after love-sports] disturbs the *bandhūka*-flower [lower lip] with its juice extracted—where and when does such news remain concealed by the hand ? (S. B. Nair).

कोकस्तोकविमुक्त° see No. 11492.

11493*

कोकानाकुलयंश्चकोरतरुणीवैकल्यमुन्मूलयन्-
अम्भोजानि निमीलयन् कुमुदिनीरुन्मीलयन् सर्वतः ।
पान्थानाकुलतां नयन् कुलवधूचेतः समुल्लासयन्-
अस्तं याति दिवापतिः समुदयं यात्येष दोषापतिः ॥

(आ) SR 302.107, SSB 149.110.

Śārdūlavikrīḍita metre.

Causing worry to the ruddy geese, uprooting the dispiritedness of young *cakora*-females, closing the lotus-blooms, blossoming the lilies, bringing longing (for home) to the travellers and causing delight to young wives (united with their husbands), there sets the lord of the day [the sun] and (simultaneously) arises the lord of the night [ the moon ]. (S. B. Nair).

11494*

कोकानुद्ग्रीवयन्तः पथि पथि कुलटामानसं कम्पयन्तः
प्रस्थातारं प्रभाते प्रियतममबला गाढमालिङ्गयन्तः ।
उत्थातुं चाङ्गभङ्गैः कुलकमलदृशां कारयन्तो निशान्ते
कूंकाराः कुक्कुटानां मधुमधुरसमारम्भगम्भीरधीराः ॥

(आ) Pad 62.14 (a. Gaṇapati), SR 325.68, SSB 187. 69, RJ 1164, SuSS 14 (a. Gaṇapati).

(*b*) विभाते [प्रभाते] Pad (var.), RJ.

(*c*) कुलकमलदृशा SSB (printing error).

(*d*) कूक्काराः Pad (var.).

Sragdharā metre.

Causing the ruddy geese to raise their necks (in joy), creating tremor in the minds of the unchaste women on every path (as they hurry back from rendezvous), forcing the wives to give a tight farewell-

embrace to their dearly-loved husbands as they are about to set out on a journey, and making the housewives stretch their limbs prior to getting up (from sleep), the deep and pleasing crowings of the cocks are heard at the close of the night. (S. B. Nair).

को कियान् भारः समर्थानां see No. 11530.

11495*

कोकिल कलप्रलापैर्
अलमलमालोकसे रसालं किम् ।
शरनिकरभरितशरधिः
शबरः सरतीह परिसरे सधनुः ॥

(आ) ŚP 841 (a. Dhanadadeva), AP 40, SRK 188.4 (a. ŚP), Any 63.97, SR 225. 125 (a. ŚP), SSB 614. 11 (a. Dhanadadeva).

(*a*) कलमालापैर् SRK, SR, SSB.

(*b*) रसाले Any.

Gīti-āryā metre.

Enough of your sweet cooings, O Cuckoo! Are you (still) gazing at the mango-tree ? With his quiver filled with a pile of arrows, there moves round, in the vicinity, a fowler with his bow. (S. B. Nair).

11496

कोकिल कुटिलैः साकं
जन्मन एकत्र सङ्गतिस्तव या ।
पिक तत्कृतमालिन्यं
नाशितं न स्वादुवाचैव ॥

(आ) SSB 614.21 (a. Saṁgrahītṛ).

(*d*) नशिता SSB; (changed to नाशितं, editorially).

Āryā metre.

Oh Cuckoo, have you not effaced the defilement brought about by your close association from birth with the crooked (crows) through your melodious voice alone, O sweet-tongued one! (S. B. Nair).

11497

कोकिल मा कुरु विपुले
विपिने कलरवमिहैककस्तिष्ठन् ।
करटाः परभृतशङ्का-
याता यास्यन्ति दौहृदं भावम् ॥

(आ) AnyT 2.65.

Gīti-āryā metre.

Oh Cuckoo, remaining all alone in this vast forest, do not make any sweet note; the crows considering you to be a cuckoo, will have feelings of enmity in their heart. (S. B. Nair).

11498

कोकिल मा भज मौनमिदानीं
किंचिदुदञ्चय पञ्चमरागम् ।
नो चेत् त्वामिह को जानीते
काककदम्बविनिहिते चूते ॥

(आ) Vidy 106[1].

1. Variant of रे रे कोकिल मा भज मौनं BhŚ 719, SR 225. 131, SRK 188. 2, SSB 614. 22, ST 10.5, SK 3. 108, SU 1178, SSD 2. *fol.* 22*a*. In (*d*) काककदम्बकपिहिते चूते BhŚ and all other texts; तुक्ते [चूते] BhŚ (var.).

Mātrāsamaka metre.

Oh Cuckoo, do not resort to silence now, but commence your songs high in the fifth key; otherwise, who will know you to be such in this mango-tree occupied by flocks of crows ? (S. B. Nair).

कोकिलश्चूतशिखरे see मधुमत्तालिझङ्कार°.

11499

कोकिलस्य रुतं रूपं लज्जा रूपं कुलस्त्रियाः ।
विद्यायाः पटुता रूपं रूपं मूर्खस्य मौनता ॥

(अ) Cr 302 (CRr 7. 27, CPS 208. 84). Cf. No. 11500 and गुणाः सर्वत्र पू°.

(*a*) कोकिलानां स्वरो CR (var.) ; स्वरं [रु°] CR (var.).

(*b*) लज्जारूपं Cr (printing error) ; कुलस्त्रियः Cr, but CR (var.) as above.

(*c*) पण्डिता [पटुता] CR (var.).

The beauty of a cuckoo rests upon its warbling ; of a noble woman, upon her bashfulness ; of learning, upon the proficiency (in speech) ; and of a fool upon his keeping quiet. (S. B. Nair).

11500

कोकिलानां स्वरो रूपं नारीरूपं पतिव्रतम् ।
विद्या रूपं कुरूपाणां क्षमा रूपं तपस्विनाम् ॥

(अ) Cr 303 (CVr 3.9, CN 44, CS 1. 12 *cd*/*ab*, CL 7.5, CvH 7.11, CRC 7.23, CPS 57. 20), H (HJ 1. 212, HH 35. 7-8), Vet 9.17, Śto 324. 21-22. Cf. No. 11499 and गुणाः सर्वत्र पू°. Also cf. JSAIL 24.83.

(आ) SR 161. 380 (a. C), SSB 492. 387, Pras 5.11, IS 1919, NT 64, TP 399, Subh 162, Saśa 124. 24, Sama 1 क 73 ; Vyās 53, SSpr 6, SRM 1.2.15, VP 9.64.

(इ) LN (P) 94, DhN (P) 256, MhN (P) 214, NKy (B) 122, Vyās (C) 49. Also cf. NŚ (OJ) 2. 6, Rdh (M) 37.

(*a*) कोकीलानां CV (var.) ; कोकिलस्य CRC ; स्वरं H, CV (var.), CvH, CS (var.), CN (var.), Śto (var.).

(*b*) पतिव्रत्यं (याति) तथा स्त्रीयाम् (*sic !*)CV(var.); पतिव्रत्यं तु योषिताम् Śto, NT, TP; स्त्रीणां पतिव्रतं रूपम् CN (var.); स्त्रीणां रू° [नारीरू°] CV (but Bn₂ as above), CN (var.), Saśa, Sama, SRM, CPS, Pras ; स्त्रीरूपं च Vet (var.); नालि° (*sic !*) CS (var.); पतिव्रता (°तां CN [var.]) ; पातिव्रतम् Saśa (printing error) ; सलज्जता [प°] CN (var.).

The pleasing feature of the cuckoos is their (sweet) note ; of the womenfolk, their fidelity (to their husbands); of the ugly persons, their erudition ; and of the ascetics, their forbearance. (S. B. Nair).

कोकिलानां स्वरो रूपं लज्जारूपं see No. 11499.

11501**

कोकिलाप्रियताले वै द्रुतत्रयमुदाहृतम् ।
विपुला चैकताली स्यात् तेन गीतज्ञसंमता ॥

(आ) ŚP 2031.

In the *tala* [musical tune] called *Kokilāpriya*, there are three *druta*-s [quick beats] ; those proficient in the science of music are of the view that the *ekatālī*, in this case, should be of *Vipula*-variety. (S. B. Nair).

11502*

कोकिलालापसुभगाः सुगन्धिवनवायवः ।
यान्ति सार्धं जनानन्दैर् वृद्धिं सुरभिवासराः ॥

(अ) KāD 2.354.

(आ) Sar 4. 129 (p. 481), Amd 232. 629, IS 1920.

(*a*) °सुभगा KāD (Bh); °मधुराः [°सुभगाः] Sar, Amd.

The fragrant days grow with the happiness of the people, days which are delightful with the voices of *kokila*-s [cuckoos], when breezes blow from the fragrant groves. (V. N. Ayer).

11503

कोकिलेन कृतं मौनं प्रावृट्काले स्वलज्जया ।
यत्र भेकीपतिर् वक्ता तत्रास्माकं कुतो वचः ॥

(आ) IS 1921, Subh 209.

"For what our voice is worth when the frog is there to raise its own ?" So thinking, with a sense of shame, the cuckoo remained silent during the rainy season. (S. B. Nair).

11504

कोकिलोऽहं भवान् काकः समानः कालिमावयोः ।
अन्तरं कथयिष्यन्ति काकलीकोविदाः पुनः ॥

(आ) Sāh *ad* 10. 706 (p. 314), SR 225. 122 (a. Sāh) and 384. 278, SSB 614. 8, IS 1922. Cf. Nos. 3969 and 9283.

I am a *kokila* and your honour is a crow : blackness is common to both of us. But those who can appreciate soft melody, will tell the difference. (*Bibl. Ind.* 9).

11505

को गत्वा यमसदनं
स्वयमन्तकमादिशत्यजातभयः ।
प्राणानपहर मत्तो
यदि शक्तिः काचिदस्ति तव ॥

(अ) P (PP 1. 320, PtsK 1.352).
(आ) IS 1923.

Āryā metre.

Who dares to visit and defy / the death-god[1] ? Dares the fearless cry—/ I challenge you to single strife ; / if power be yours, pray take my life ? (A. W. Ryder).

1. Yama.

11506

को गृध्येत् पण्डितो लक्ष्मीं त्रिविष्टपपतेरपि ।
ययाहमासुरं भावं नीतोऽद्य विबुधेश्वरः ॥

(अ) BhPṇ 6.7.12.

What wise man will hereafter covet the wealth of [1]even the *master of Heaven* [*Indra*][1], which has to-day made me, the lord of even the gods, follow the way of the *Asura-s*[2]. (J. M. Sanyal).

1-1. J. M. Sanyal has : 'even the three worlds'.
2. J. M. Sanyal has : 'Asura-s'.

*Note* :—Words in italics are supplied by the Editor.

11507-08

को गृहेषु पुमान् सक्तम् आत्मानमजितेन्द्रियः ।
स्नेहपाशैर् दृढैर् बद्धम् उत्सहेत विमोचितुम् ॥
को न्वर्थतृष्णां विसृजेत् प्राणेभ्योऽपि य ईप्सितः ।
यं क्रीणात्यसुभिः प्रेष्ठैस् तस्करः सेवको वणिक् ॥

(अ) BhPṇ 7.6.9-10.

(आ) Sāhitya-ratna-kośa (comp. K. A. S. Iyer, Sahitya Akademi, Delhi, 1971) 215. 32-33.

(*ab*) °सक्त आत्मा° BhPṇ (var.).

(*c*) कोऽन्वर्थ° BhPṇ (var.), Sāhitya° ; °तृष्णो BhPṇ (var.).

What person of uncontrolled senses ever endeavours to set himself free, who is attached to earthly habitation and is fast bound by the firm bonds of affection ?

Who ever relinquishes his thirst for wealth which is cherished more than life itself, and which a thief, a servitor and a merchant purchase in exchange for their dearest lives. (J. M. Sanyal)

11509

को गृह्णाति फणमणिं
ज्वलन्तमतितेजसा भुजंगस्य ।
यो दृष्ट्यैव प्रहरति
दुरासदं कोपयति कस्तम् ॥

(अ) P (PP 1. 316).

Āryā metre.

What man is rash enough to take / the gleaming crest-jewel from a snake ? / Or stirs the wrath of one so dread / his glance may strike as victim dead ? (A. W. Ryder).

11510*

कोऽङ्गं त्वत्पक्षपातं भृगुभुवि रचयन् यासि यत्पक्षपातं
स्वं कोऽताप्सीत् कृशानूनभि यदमिलनात् त्वं कृशा नूनमेवम् ।
कः स्नातो राजसूयावभृथजलभरैः साभ्यसूयासि यस्मिन्
केनाराद्धः कपाली तव समधिगता तन्वि येनाङ्कपाली ॥

(अ) Kṛkā 34.

(*d*) Kṛkā gives आलिङ्गनम् as gloss of अङ्कपाली.

Sragdharā metre.

Who is that (youth) who stands in a precipice, partial to you that you have become partial to him ? Who has performed penance surrounded by (five) fires, longing for whom you have become emaciated ? Who has performed the great Rājasūya sacrifice and taken the concluding bath that you covet him ? Who has propitiated Lord Śiva that he has obtained your embrace, O slim young lady ? (S. B. Nair).

11511

को जनस्य फलस्थस्य न स्यादभिमुखो जनः ।
जनीभवति भूयिष्ठं स्वजनोऽपि विपर्यये ॥

(अ) Aśvaghoṣa's Buddha-carita 6.9.

(आ) SRRU 311.

Who would not be favourably disposed to one who stands to him as bringing him reward ? ; but even one's own people commonly become mere strangers in a reverse of fortune. (Max Müller in *SBE* 491).

11512*

को जयति जयति शर्वः
केन जितं जितमनङ्गवहनेन ।
त्रिपुरारिणा भगवता
बालशशाङ्काङ्कितजटेन ॥

(आ) Sar 5.507 (p. 738).

Āryā metre.

Who is victorious ? Lord Śiva is victorious. Who has conquered ? Lord Śiva, who is the destroyer of the three cities (of the demons) and whose matted hair is adorned with the crescent moon, has conquered by burning down Cupid. (S. B. Nair).

11513

को जातु परभावां हि नारीं व्यालीमिव स्थिताम् ।
वासयेत गृहे जानन् स्त्रीणां दोषान् महात्ययान् ॥

(अ) MBh (MBh [Bh] 5.178.21, MBh [R] 5.179.22, MBh [C] 5. 7070).

(आ) SRHt 78.4 (a. Manu, but not found in Mn), SSSN 67. 6 (a. Mn).

(*a*) जानन् [जातु] MBh (var.); परभार्यां MBh (var.).

(*c*) वासयेत्स्वगृहे MBh (var.) ; जातु [जानन्] MBh (var.).

(*d*) स्त्रीणां दोषो महात्ययः MBh (var.) ; मर्म [दो°] MBh (var.) ; दोषा महात्ययाः SRHt, SSSN ; महातपः or दुरत्ययान् MBh (var.).

Who, knowing the highly calamitious blemishes of the womenfolk, will harbour, in his house, such woman who is attached to another man and who, thereby, resembles a female serpent ?
(S. B. Nair).

11514

को जानाति गुणान् परेषु निहितान् जानातु को वक्ति तान्
वक्तुं व्यक्तममून् कथञ्चिदथवा को नाम नासूयति ।
नैवासूयति कश्चिदेव यदि वा जायेत कस्तादृशो
यस्तैर् हृष्यति सोऽस्ति चेत् कथमसौ मर्त्येष्वहो गण्यते ॥

(आ) JS 430. 10.

(*a*) नादाति [जानातु] JS (MS), but JS suggestion as above.

(*d*) दुष्यति [हृ°] JS (MS), but JS suggestion as above.

Śārdūlavikrīḍita metre.

Who knows [realizes] the merits in others, and if one knows, who speaks about them ? Suppose, somehow, they are given expression to, who, indeed, performs such thing without envy ? Even if envy too is not manifested, is there anyone who feels really glad over it ? If such a person does exist, is he, I wonder, counted among men ?
(S. B. Nair).

11515

को जानीते कदा कस्य मृत्युकालो भविष्यति ।
अद्यैव धर्मशीलः स्याद् अनित्यं खलु जीवितम् ॥

(आ) Bahudarśana 23 and 36, IS 7507.

(इ) Cf. NŚ (OJ) 8. 6.

Who knows whose death will occur at what time ? (Hence) one should be of right conduct right now; for, life is uncertain. (S. B. Nair).

11516

कोटराग्निर् यथाशेषं समूलं पादपं दहेत् ।
धर्मार्थिनं तथाल्पोऽपि रागदोषो विनाशयेत् ॥

(अ) MBh (MBh [Bh] 3. 2. 29, MBh [R] 3.2.29, MBh [C] 3.76).

(आ) SRHt 260.15 (a. MBh), IS 1924.

(इ) SS (OJ) 449.

(*a*) यथा शेषः [यथाशेषं] SRHt.

(*c*) धर्मार्थी तु MBh (var.) ; धर्मार्थिनां SRHt; धर्मार्थं च SS (OJ) ; लोके [°ल्पोऽपि] SS (OJ).

(*d*) रागद्वेषौ (°षो) MBh (var.), SS (OJ) ; रागो द्वेषश्च नाशयेत् MBh (var.).

Just as (a small quantity of) fire (appearing) in the hollow of a tree consumes the entire tree to its roots, so even a defect caused by attachment, ever so small, destroys one who seeks *dharma* [righteousness]. (S. B. Nair).

11517

कोटरान्तःप्रविष्टेन पावकेनेह पादपः ।
कृत्वा साधुरिवाकार्यम् अन्तर्दहिन वह्यते ॥

(आ) VS 1697 (a. Mahāmanuṣya).

Like a tree in whose hollow fire has entered, a virtuous man, having committed some misdeed, burns within himself. (S. B. Nair).

11518

कोटरान्तःस्थितो वह्निस् तरुं कृत्स्नं यथा दहेत्।
तथा कुपुत्रः स्वकुलं कृत्स्नं दहति भारत ॥

(अ) SMa 2. 24. Cf. Nos. 10701, 10702, 11519, 11520, etc.

(*a*) वह्निः [वह्निस्] SMa (printing error).

Just as fire, remaining in the hollow of a tree, burns down that tree completely, so does a bad son burn [injure] the whole of his family, O descendant of Bharata ! (S. B. Nair).

11519

कोटरान्तःस्थितो वह्निस् तरुमेकं दहेत् खलु।
कुपुत्रस्तु कुले जातः स्वकुलं नाशयत्यहो ॥

(आ) SR 90.4 (wrongly a. VS 1697=No. 11517), SSB 373.4, SRK 121.4 (a. Kalpataru). Cf. Nos. 10701,10702, 11518, 11520, etc.

The fire remaining in the hollow of a tree burns but one tree, indeed ; but a bad son born in a family destroys [brings infamy] to the whole of his family, alas ! (S. B. Nair).

11520

कोटरान्तर्भवो वह्निस् तरुमेकं दहिष्यति।
कुपुत्रस्तु कुले जातः स्वकुलं नाशयेत् परम् ॥

(आ) Pras 28. 7, IS 1925. Cf. Nos. 10701, 10702, 11518, 11519, etc.

(*a*) कोटराभिभवो Pras.

(*d*) नाशयत्यरम् Pras.

The fire appearing in the hollow of a tree will consume only that tree ; but a bad son born in a family will, indeed, destroy his entire family. (S. B. Nair).

कोटराभिभवो वह्निस् see No. 11520.

11521*

कोटरे तिमिरमेव कलङ्क-
च्छद्मना वहति हन्त शशाङ्कः।
यत्कणैरिव विलुम्पति दृष्टिं
मादृशां दयितदीपवियोगे ॥

(अ) Maṅkhaka's Śrīkaṇṭha-carita (KM 3) 11.53.

(आ) VS 1120 (a. Maṅkhaka).

Svāgatā metre.

This moon alas ! bears, within his hollow, darkness under the guise of his black spot ; hence he, through the particles of that darkness, robs the sight of persons like me separated from the lamp of the lover. (S. B. Nair).

11522**

कोटाकोटिः कोटिकोटिः कोटीकोटिरिति त्रयः।
शब्दाः साधुतया हन्त संमताः पाणिनेरमी ॥

(अ) Prabhā (SJS 13) 234 (p. 180).

*Koṭākoṭi, koṭikoṭi* and *koṭīkoṭi*—these three words, (which mean the highest point of a fort etc.), are considered to be correct according to (the grammar of) Pāṇini. (S. B. Nair).

11523*

कोटिं जीव पिबामृतं व्रज सखे शाखान्तरं वायस
आयाते दयिते मनोरथशतैर् दास्यामि दध्योदनम्।
एतज्जल्पति यावदध्वगवधूस्तावत् पतिः प्राङ्गणे
त्रुटघत्कञ्चुकजालकत्रुटत्रुटत्सर्वाङ्गमुज्जृम्भितम् ॥

(आ) Any 68.129.

Śārdūlavikrīḍita metre.

"Oh friend crow, live for a crore of years, drink the nectar, please move on to another branch (of the tree); when my husband returns from his journey, on account of the fulfilment

of (my) hundreds of desires, I shall give you rice mixed with curds". When the wife of the traveller was saying so, suddenly the husband was sighted in the courtyard; then she disclosed herself with all the seams of her jacket giving away and all her limbs in great agitation (of joy). (S. B. Nair).

11524

कोटिद्वयस्य लाभेऽपि नतं सद्वंशजं धनुः ।
असद्वंश्यः शरः स्तब्धो लक्षलाभाभिकाङ्क्षया ॥

(आ) SR 248.75, SSB 656.1, SuM 9.34, Any 150. 74, SuMañ 257. 17-18, SRK 221.50 (a. Sphuṭaśloka).

(*c*) शरस्त्ववंशजः स्त° Any; अवंशजः [अस°] SuM.

(*d*) लक्षस्यापि हि लिप्सया SuM; लक्ष्याप्तेरपि शङ्कया Any; °शंकया [°काङ्क्षया] SRK.

A bow of good bamboo can be bent so as to have both its ends meet [*or*: One of good family is full of humility even if obtaining two crores of coins]. An arrow of bad bamboo gets stuck up desiring to reach its target [*or*: One of low family remains obstinate to get a lakh of coins]. (S. B. Nair).

कोटिल्यं तत्र कर्तव्यं see No. 11696.

11525

कोटिसारोऽपि सन् द्वाःस्थस् ताम्बूलमपि लिप्सते ।
अन्यत्र राज्ञः सर्वस्माद् राज्ञो हि न गृहं बहिः ॥

(आ) SRHt 143.1 (a. Pañcatantra, but could not be traced in any of the versions of P), SSSN 98.1.

When a person, though a millionaire, goes to another king, he has to remain at the gate and he desires to get the betel roll [reception] from the king; for, when a king goes to another (alien) place, he is not honoured as he is in his own place. (S. B. Nair).

11526**

कोटचस्त्रयोदश प्रोक्ता लक्षाणामेकविंशतिः ।
चतुर्विंशत्सहस्राणि तथा नवशतानि च ॥
महाक्षौहिणिकां प्राहुर् इमां तत्त्वविदो जनाः ।

(आ) ŚP 1916-17*ab*.

The people well-informed (in Military Science) say that (the army division called) *Mahākṣauhiṇikā* constitutes thirteen crore twenty-one lakh twenty-four thousand and nine hundred (soldiers). (S. B. Nair).

11527*

कोणे कोङ्कणकः कपाटनिकटे लाटः कलिङ्गोऽङ्गणे
त्वं रे गूर्जर नूतनो मम पिताप्यत्रोषितः स्थण्डिले ।
इत्थं यस्य विवर्धते निशि मिथः प्रत्यर्थिनां प्रस्तर-
स्थानान्यत्रभवो विरोधिकलहः कारानिकेतस्थिते ॥

(अ) PrC 2.73.

(आ) JS 348.80, PdT 53.

(*a*) कौङ्क° PrC; कवाट° JS.

(*b*) कोशल° [गू°] PrC; °त्रार्पितः [°त्रोषितः] PdT.

(*c*) विवर्द्धितो PrC; संस्तर- [प्र°] PdT, PrC.

(*d*) स्थानान्यत्वभवो JS (var.), PdT, PrC; विरोधकलहः PdT; °क्षितौ [°स्थिते] PdT, PrC.

Śārdūlavikrīḍita metre.

The king of the Koṅkaṇa country sleeps in a corner, the Lāṭa king near the door, the Kaliṅga king in the courtyard; you, king of Gūrjara, are a new arrival and hence may sleep on the bare floor where my father used to sleep

before : thus arose a heated argument among the rival kings who were put in prison by you, as to the place where they were to sleep during the night ! (S. B. Nair).

कोणे कौङ्कणकः see No. 11527.

11528*

कोणे क्वाप्यवतीर्य गात्रमभितः सिक्त्वा पयःशीकरैर्
आस्वाद्योदकमागतोऽस्मि पुनरित्यास्ते गजस्याशये ।
कासारस्य दशा त्वसौ कलुषितान्यम्भांसि भग्नास्तटाः
प्रध्वस्ता नलिनी किमत्र बहुना ख्यातव्यमास्ते पुनः ॥

(अ) DikAny 19.

(*c*) मग्नास्तटा DikAny ; (changed to भग्नास्तटाः, editorially).

(*d*) खातव्य° DikAny ; (changed to ख्यातव्य°, editorially).

Śārdūlavikrīḍita metre.

Descending at a corner of the lake, drenching the whole body with sprays of water and tasting the same "I shall return again"—such was (the desire) in the mind of the elephant. But the state of the lake (when the elephant left) was that the water was muddied, the banks broken and the lotus-plants uprooted—what else is there to be described ? (S. B. Nair).

11529**

कोण्डुवीडुरिति ख्याते पुरे राजन् सदोत्सवे ।
कुमारगिरिभूमीन्द्रः कान् नामोदयते द्विजान् ॥

(आ) SSB 427. 2. Cf. 10719.

(*d*) (न+आमोदयते=नामोदयते).

In the city, O king, celebrated as Koṇḍuvīḍu, and in which there is ever a round of festivities, does King Kumāragiri not give joy to the twice-born men [Brāhmaṇa-s] ? (S. B. Nair).

11530

कोऽतिभारः समर्थानां किं दूरं व्यवसायिनाम् ।
को विदेशः सविद्यानां कः परः प्रियवादिनाम् ॥

(अ) P (PT 1.17, PTem 1. 14, PS 1. 20, PN 2. 15, PP 1. 22, Pts 2. 50 and 121, PtsK 1. 22, PRE 1. 19, PM 1. 24, PD 315. 224), H (HJ 2. 11, HS 2.11, HM 2. 13, HP 2. 12, HN 2.12, HK 2. 13, HH 41.19-20, HC 55.9-10), Cr 304 (CVr 3.13, CN 71, CL 3. 8, CvH 7. 12, CnT II 9. 5, CnT III 5, CnT VI 43, CnT V 47, CnT VII 1, CPS 80.70), VC (VCSr 20. 9, VCjr 20. 4) (in some texts *ad/cb*). Cf. KSS 10. 61. 121. See JSAIL 24.34. Also see Ru 22.

(आ) VS 313 and 2800 (latter a. P), SuM 9.37, SR 162. 404 (a. C), SSB 493. 411 (a. P), ŚKDr *ad* प्रियवादी (a. C), IS 1926, GSL 63 (a. C), Saśa 124. 26, SRHt 237. 18 *cd/ab* (a. MBh), SSSN 198.14, SuB 7. 8, SRS 2. 1. 30, Sama 1 क 72 and 2 क 9, Vyās 72, SRM 1. 2. 21, SH 1087, VP 7.18 and 9.44.

(इ) Old Syriac 1.11, ShD (T) 232, Vyās (C) 69, Vyās (S) 70, DhN (P) 370, MhN (P) 19.

(*a*) हि [ऽति°] CV (var.), Sama, SRM; कियान् CN (var.) ; कोऽपि भारस् PS (var.) ; °भारस् Vyās (C), Vyās (S), PT, PD.

(*b*) को दुरो (*sic !*) CN (var.) ; दूरे VCjr (var.), CL (var.).

(*c*) विदेशस् Vyas (C), Vyas (S), PT, PD ; सुविद्यानां CV (var.), CN (var.), CL (var.), PS (but C as above), PP (but A, *psi*, P,L,M as above), Pts 2. 121, PRE, VC (but ASG in VCjr as above), SuM; सुवि(वी ?)र्याणां VCjr (var.) ; समर्थानां VCsr (var.).

(*d*) कोऽप्रिये CL (var.) ; कोऽप्रियः CL (var.), SuM (var.), Sama.

What burden is excessive to the strong and what distance remains long to the diligent ? Which land is foreign to the learned and who remains a stranger to the soft-spoken ? (S. B. Nair).

11531

कोऽत्र भूमिवलये जनान् मुधा
तापयन् सुचिरमेति सम्पदम् ।
वेदयन्निति दिनेन भानुमान्
आससाद चरमाचलं ततः ॥

(आ) Sāh *ad* 10. 699 (p. 301), SR 294. 21 (a. Sah), SSB 134. 23 (a. Kuv, but not found therein).

Rathoddhatā metre.

"Who, that vainly torments creatures in this mundane sphere, enjoys prosperity for a long time ?"—telling this, the Sun, in a day, then reached the Western Mountain. (*Bibli. Ind.* 9).

11532

कोऽत्रेत्यहमिति ब्रूयात् सम्यगाज्ञापयेति च ।
आज्ञां चावितथां कुर्याद् यथा शक्त्यविलम्बितम् ॥

(अ) KN (KN [ĀuSS] 5.22, KN [BI] 5.22, KN [TSS] 5. 22), H (HJ 2. 52, HS 2.51, HM 2.55, HK 2.55, HP 2.48, HN 2.47, HH 48.1-2, HC 63. 18-19). Cf. ZDMG 61.345.

(आ) SRHt 144.8 (a. KN), SSSN 166.7, SR 145.137 (a. H), SSB 467.24, IS 1927.

(*b*) आदेशयेति [आज्ञा°] H, SSSN, SR, SSB.

(*c*) चावितथो KN (BI) ; चापि तथा [चा°] SRHt ; अवितथां (°थं) [चा°] H, SSSN, SR, SSB ; कुर्यात् HJ.

(*d*) यथाशक्ति (°क्तिर्) महीपतेः H, SSSN (but SSSN [var.] as above), SR, SSB ; यथाशक्त्या° KN (var.).

When the king says "who is there", the retainer should respond saying "here am I at your Majesty's entire command". He should, with promptitude, give effect to his lord's behest to the best of his abilities. (M. N. Dutt).

11533*

को दण्डं न ददाति देव भवते कोदण्डमातन्वते
को नारातिरुपैति पारमुदधेः कोणारुणे लोचने ।
का कुञ्जान्तरमेत्य वैरितरुणी काकुं न वा भाषते
राजन् गर्जति वारणे तव पुनः को वा रणे
वर्तताम् ॥

(आ) PdT 103, Pad 22. 37, SSS 164, SR 108.209, SSB 402. 226, RJ 190, Regnaud II. 13.

(*c*) कुञ्चा° (*sic !*) SR, SSB.

(*d*) पुरः SR, SSB ; वर्तते Pad.

Śārdūlavikrīḍita metre.

Who will not pay tribute to you, O lord, when you take up the bow in your hand ; which enemy will not cross over to the other shore of the sea, when

your eyes are red with anger ; which young wife of your rival king will not have a change of voice, having reached another bower (in the forest) for refuge ? O king, when your war-elephant trumpets, which enemy will ever remain in the battlefield ? (S. B. Nair).

11534

कोदण्डद्वयमध्यस्थं पश्यन्ति ज्ञानचक्षुषा ।
कदम्बगोलकाकारं ब्रह्मलोकं व्रजन्ति ते ॥

(आ) ŚP 4362.

Those Yogin-s [sages], who visualize the divine vision by the eye of the scriptural knowledge as situated in the midst of the eyebrows having the semblance of the bud of a *Kadamba*, reach the world of *Brahman* [the Supreme Being]. (S. B. Nair).

11535

कोदण्डमिक्षुः कुसुमानि बाणो
मौर्वी च मत्ता मधुपालिरेव ।
तथापि कामोऽप्यरुधत् पुरारिं
विनाशकाले विपरीतबुद्धिः ॥

(आ) NBh 274.

(*a*) बाणः NBh ; (changed to बाणो, editorially).

Upajāti metre (Indravajrā and Upendravajrā)

His bow is a sugar-cane, his arrow flowers, his bow-string a row of intoxicated bees ; nevertheless, Cupid attacked [obstructed the penance of] Lord Śiva. Indeed, in time of adversity, the mind goes astray. (S. B. Nair).

11536*

कोदण्डस्तव हस्तगो हृदि वसत्यर्तिस्तु विद्वेषिणां
त्वं दाता रभसेन मार्गणगणस्तानेव संसेवते ।
वीर त्वं तु जयस्यमित्रमनिशं ते यान्ति वैकुण्ठतां
संग्रामे तव भूपते महदिदं चित्रं समालक्ष्यते ॥

(आ) PdT 98 (a. Dharaṇīdhara), Pad 22.36 (a. Dharaṇīdhara), SSS 161 (a. Dharaṇīdhara), Kav p. 47, SR 108.206, SSB 401.223.

(*a*) वलत्य° [वस°] Pad ; वलत्यर्तिस्तव द्वे° SR, SSB.

(*c*) वीरत्वं तु जयस्य मि° Pad ; देव [वी°] SR SSB.

(*d*) समालोक्यते SR, SSB.

Śārdūlavikrīḍita metre.

The bow is in your hand, but terror is in the hearts of your enemies; you are the donor, but the hordes of beggars [arrows] go to them ; O the valiant one, you vanquish the enemies, day and night, but they go to Vaikuṇṭha [the abode of Viṣṇu] ; O king, in your battle, greatly wonderful is the happening that is seen. (S. B. Nair).

11537*

कोदण्डो विशिखो मनोनिवसतिः कामस्य तस्या अपि
भ्रूवल्ली नयनाञ्चलं मनसि ते वासः समुन्मीलति ।
इत्थं साम्यविधौ तयोः प्रभवति स्वामिंस्तथा स्निह्यतां
तन्वाना तनुतां क्रमादतनुतां नैषा यथा गच्छति ॥

(आ) SR 290. 78, SSB 127. 83.

(*a*) मनो निवसतिः SSB.

Śārdūlavikrīḍita metre.

Cupid has a bow, arrow and residence in the mind ; she [your beloved] too has her eyebrows (resembling bow), the corner [side-glance] of her eyes (resembling arrow) and residence in your mind. Thus equality exists in both ; O my lord, love her in such a way that she, who gets emaciated by love for you, does not become bodiless (as in the case of Cupid). (S. B. Nair).

11538

को दत्ते क इवादत्ते स्वादृष्टं स्वेन भुज्यते ।
धीभेदमात्रे दातृत्वे क्लिश्यन्ते कृपणाः कियत् ॥

(अ) Sabhā 40.

Who gives and who receives ? It is one's luck, of which one enjoys the fruit. Thus, when donorship is a matter of attitude of the mind, how many are the misers that get worried ? (S. B. Nair).

11539

को दर्शयति पन्थानम् इतश्चेतश्च गच्छताम् ।
स्वच्छन्दानां च पयसां प्राक्तनानां च कर्मणाम् ॥

(आ) VS 3089.

Who shows the path to the following two that move here and there—the water that flows freely and the result of actions performed earlier ? (S. B. Nair).

11540*

को दुःखी सर्वकार्येषु किं भृशार्थस्य वाचकम् ।
यो यस्माद् विरतो नित्यं ततः किं स करिष्यति ॥

(अ) VMM 2.45.

(आ) SR 199.14[1], SSB 555. 14.

1. A riddle of *Bahirālāpa* variety.

Who is miserable in all actions ? (*Prayāsī* : one who does things with great difficulty). What is the word which expresses 'very much' ? (*Ati* : very much). What does one do when disgusted with something often ? (*Prayāsyati* : he goes away from it). (S. B. Nair).

11541*

को दुराढ्यस्य मोहाय का प्रिया मुरविद्विषः ।
पदं प्रश्नवितर्के किं को दन्तच्छदभूषणम् ॥

(अ) VMM 1. 21.

(आ) SR 198. 2[1], SSB 554. 2.

1. A riddle of *Bahirālāpa* variety.

Who causes delusion to a poor man ? (*Rā* : wealth). Who is the beloved of Lord Viṣṇu ? (Mā : Lakṣmī). Which is the word for 'question' as well as 'doubt' (*Nu*). What is the decoration to the lip ? (*Rāga* : red colour). (S. B. Nair).

11542

को देवो भुवनोदयावनकरो विश्वेश्वरो विद्यते
यस्याज्ञावशवर्तिनो जलधयो नाप्लावयन्ति क्षितिम् ।
इत्याम्नातमपीश्वरं सुरशिरोरत्नं जगत्साक्षिणं
सर्वज्ञं धनयौवनोद्धतमना नो मन्यते बालिशः ॥

(अ) Vijñānaśataka 78 (in BhŚ p. 222).

(*b*) जलधियो (*sic !*) Vij° (var.).

Śārdūlavikrīḍita metre.

Is there any god, the lord of the universe, who creates and protects the world, remaining under whose orders the seas do not inundate the earth ? Though the Supreme God has been thus extolled in the scriptures, the silly [ignorant] man, his mind arrogant due to wealth and youth, does not care for this Lord who is the crest-gem among the gods, the witness of the actions of all and the omniscient. (S. B. Nair).

11543

को देशः कानि मित्राणि कः कालः कौ व्ययागमौ ।
कश्चाहं का च मे शक्तिर् इति चिन्त्यं मुहुर्मुहुः ॥

(आ) SRM 2.2.572.

What is the country ? Who are friends ? What is the time ? Which is the expenditure and income ? Who am I and what is my power ? These should be thought of, frequently. (S. B. Nair).

11544*

को देशः कुत्र पुर्यां तव वसतिररे किं च गोत्रं च शाखा
का ते किं नाम सत्यं वद किमु पठितं वेदशास्त्रं च किं नु ।
इत्थं पृष्ट्वा धनाढ्यो वितरति च पुरः काकिणीं ब्राह्मणेभ्यो
हृष्टेभ्यः सर्ववित्तं ( वितरति हि भवान् ? ) दृष्टमात्रेण चित्रम् ।

(आ) NBh 187.

(*c*) काचिकां [काकिणीं] NBh, but suggestion in NBh as above.

(*d*) वितरति हि भवान् om. NBh, but appearing in NBh as editor's suggestion.

Sragdharā metre.

What is your country? In which city do you dwell? What is your lineage? To which branch (of the Veda) do you belong? What is your name? Speak the truth, have you learnt the Vedic lore? Thus asking all such questions, the rich man gives a few small coins to the Brāhmaṇa-s. But your noble-self, (on the other hand), gives away the entire wealth to the cheerful [enlightened] people just at their very sight. This is a matter of wonder! (S. B. Nair).

11545*

को दोषः परितो गते मधुकरे क्रीतः किमेष त्वया
क्रीतेनापि किमास्यते क्वचिदपि ग्लानोदरेण क्षणम् ।
जानास्येवमथापि चेत् क्षिपति तं कर्णानिलैर् दूरतो
दुर्धर्षोऽसि निरङ्कुशोऽसि भवतो मत्तेभ वार्तैव का ॥

(अ) DikAny 11.

Śārdūlavikrīḍita metre.

What harm is there, if a bee moves about? Have you bought him (as a slave)? Even if he were bought, can he rest for a while, when his belly is faded (by hunger)? Though you know all this, if you throw him far away by the wind generated by your ears, O intoxicated elephant, you are irresistible and unbridled. What to speak of your ways (of doing things)? (S. B. Nair).

11546*

को धन्यः सखि सुस्थितेन मनसा को वेधसा निर्मितः
कः प्रेयान्मदनस्य कस्य फलितः प्राचीनपुण्यद्रुमः ।
एतद् यस्य कृते दिवानिशमविश्रान्तस्खलद्वारिभिर्
मौनाल्लोचनगड्डुकैः स्नपयसे वक्षोजलिङ्गद्वयम् ॥

(आ) JS 139.10, VS 1104, SH (II) *fol.* 24*b*-25*a* (1) (a. Rudra), Kav p. 95 (a. Rudra).

(*a*) किं [को] VS (var.).

(*b*) °दन SH (sub-metric); फलिनः SH; प्राचीनकर्मद्रुमः VS.

(*c*) इत्थं [ए°] VS; °विश्रान्तैः स्ख° VS.

(*d*) °गड्डुगैः JS; °कुम्भकैः [°गड्डुकैः] VS (var.); °कुंभ° [°लिङ्ग°] SH.

Śārdūlavikrīḍita metre.

O (my) lady friend, who is that fortunate youth created by Lord Brahmā with a calm and composed mind? Who is that dear friend of Cupid, whose tree of virtuous deeds of former days has now borne fruit, so that, for his sake, you pour water, day and night without fatigue, on the twin idols of Śiva in the form of your breasts from golden vases in the form of your eyes, silently. (S. B. Nair).

11547

को धन्यो बहुभिः पुत्रैः कुशूलापूरणाढकैः ।
वरमेकः कुलालम्बी यत्र विश्रूयते पिता ॥

(अ) H (HJ Pr 20, HS Pr 19, HM Pr 20, HK Pr 20, HH 3.6-7, HC 5.15-16).

(आ) SR 90. 5 (a. H), SSB 373. 5, IS 1928. Cf. Nos. 10121-23.

(*b*) कुशूलपू° HJ, HS.

Who (is) fortunate by many sons, (mere empty) measures filling up a granary ? Better (is) one, the supporter of his family, by whom the father is renowned. (F. Johnson).

11548

को धर्मो भूतदया
किं सौख्यमरोगता जगति जन्तोः ।
कः स्नेहः सद्भावः
किं पाण्डित्यं परिच्छेदः ॥

(अ) P (PT 2. 83, PTem 2. 72, PS 2. 45, PN 1.41, PRE 2.50), H (HJ 1.157, HS 1.140, HM 1. 146, HK 1. 148, HP 1.114, HN 1. 115, HH 28. 8-9, HC 38.18-19), BhŚ 829. Cf. परिच्छेदो हि पाण्डित्यम्. Also cf. Ru 109.

(आ) SR 170. 769 (a. H), SSB 505. 769, IS 1929, Bahudarśana 17, GSL 64, Sama 2 क 89, SRM 1. 3. 20.

(इ) Old Syriac 2.39, Old Arabic 3.147.

(*b*) किं om. Bahudarśana ; अरोगिता PS (var.), H, SR, SSB ; आरोग्यता जन्तोः [अरो° जग° ज°] BhŚ ; अरोग्यत चेति HP (var.) (*contra metrum*).

(*d*) परिछेदः PRE, HS (*contra metrum*) ; विछेदः PN (*contra metrum*).

Āryā metre, (but in BhŚ, Upagīti-āryā metre).

What is righteousness ? Compassion for all living beings. What is happiness for mankind in this world ? Negation of illness [good health]. What is affection ? A friendly disposition. What is wisdom ? Discrimination (between right and wrong). (S. B. Nair).

11549

को धीरस्य मनस्विनः स्वविषयः को वा विदेशः स्मृतो
यं देशं श्रयते तमेव कुरुते बाहुप्रतापार्जितम् ।
यद् दंष्ट्रानखलाङ्गलप्रहरणैः सिंहो वनं गाहते
तस्मिन्नेव हतद्विपेन्द्ररुधिरैस्तृष्णां छिनत्त्यात्मनः ॥

(अ) P (PT 2.93, PTem 2. 82, PS 2. 54, PN 1. 51, PP 2. 111, Pts 2. 120, PtsK 2. 128, PRE 2. 58), H (HJ 1. 106, HS 1. 96, HM 1. 170, HK 1. 172, HP 1.132, HN 1. 133, HH 31. 6-9, HC 42. 5-8). Cf. KSS 10. 61. 121. Also cf. Ru 110.

(आ) SR 78.11 (a. H), SSB 351.11, SRHt 122.25 (a. P), SSSN 144. 23, SSH 1. 28, SSg 187, IS 1947, SRK 51. 1.

(इ) Old Syriac 2.45, Old Arabic 3.158.

(*a*) को वा तस्य [को धीरस्य] PS (but PN as above); वीरस्य [धी°] H, SSSN, SR, SSB, SRK, SSH, SSg ; वै [वा] Pts ; सता [स्मृ°] PT ; सतां H (var.) ; सतो PTem ; स्थितो PS (var.) ; स्मृता Pts ; तथा H (var.), SR, SSB, SRK.

(c) दिष्टचा न° PS ; दंष्टानखरावलिप्रहरणः सिंहो दनं (*sic !*) गा° PN ; °नखराङ्गुलि° SRHt, SSSN; °लाङ्गु° Pts, PtsK, H (var.), SSg, SRK; °प्रहरणैः PS (var.); °प्रहरणः PP, H, SRHt, SSSN, SSg, SRK.

(d) °रुधिरस्तृ° H (var.); तृष्णाश् भिनत्य् (°त्त्यु) PS (var.) ; तृप्तां दिनात्य् [तृ° छि°] PS (var.) ; अर्थिनाम् [आत्मनः] PP.

Śārdūlavikrīḍita metre.

What can be called a native land, or what a foreign country, for a man who is steadfast and wise ? Whatever land he lingers in, even that he makes his own by the power of his arm. Whatever forest a lion penetrates with the *weapons*[1] of his teeth, claws, and tail—even there he slakes his thirst on the blood of the *lordly*[2] elephants he slays. (F. Edgerton).

1-2. Words in italics are supplied by the editor. F. Edgerton has : 'furious blows' and 'noble', respectively.

11550*

को नयति जगदशेषं
क्षयमथ बिभरांबभूव कं विष्णुः ।
नीचः कुत्र सगर्वः
पाणिनिसूत्रं च कीदृक्षम् ॥

(अ) VMM 2.59.

(आ) SR 200. 47[1], SSB 557. 48, SRK 167.12 (a. VMM), IS 7847.

1. A riddle of *Bahirālapa* variety.

(a) यो [को] VMM.

(d) पाणीनि° VMM (printing error).

Āryā metre.

Who leads the entire living beings to destruction in the world ? (Yama : the god of death). Whom did Lord (Viṣṇu [Kṛṣṇa] bear in his hand ? (*Agam* : the mountain Govardhana). In which does an unworthy person get proud ? (*Dhane* : in riches). What is the aphoristic rule of Pāṇini ? (*Yamo gandhane*[1]). (S. B. Nair).

1. Pāṇini's Aṣṭādhyāyī, 1. 2. 15.

11551

को न याति वशं लोके मुखपिण्डेन पूरितः ।
मृदङ्गो मुखलेपेन करोति मधुरध्वनिम् ॥

(अ) BhŚ 467, A in Vet after 19. 38 (p. 186). Cf. No. 4170, and लोके को न वशं याति.

(आ) SR 156.156 (a. BhŚ), SSB 485.159, SRK 232. 20 (a. Sphuṭaśloka), IS 1930, ST 13. 2, SK 147*a*, SL *fol.* 32*b*, SRS 2. 24, SSg 78, SRM 1. 3. 245.

(a) लोको IS.

(b) मुखे पि° SR, SSB, SRK, SRS, SSg, SRM.

(d) मुखर° [ मधुर° ] BhŚ (var.). °स्वरम् [°ध्वनिम्] IS.

Who does, in this world, not become submissive (to us) if we put a bit in his mouth ? A tabor makes sweet [rhythmic] sound if its face [upper side] is anointed[1]. (S. B. Nair).

1. This refers to applying a kind of paste to the top of the tabor before playing.

11552

को नरकः परवशता
किं सौख्यं सर्वसङ्गविरतिर् या ।
किं साध्यं भूतहितं
किं प्रेयः प्राणिनामसवः ॥

(अ) Praśnottara-ratnamālā (KM [VII, pp. 121-23] 13; in Monatsberichte, der kön. Preus. Ak. der [Wiss. 1868] 12 ; Tibetan text 12*abd* only).

(आ) Sama 2 क 88, IS 1931.

(*c*) सत्यं [साध्यं] Praś (KM), Sama.

Ārya metre.

What is hell ? Dependence upon others. What is happiness ? Dissociation from all attachments. What should be accomplished ? The well-being of living beings. What is dearest to living creatures ? Their life. (S. B. Nair).

11553*

को नाम केशवः के वा पाण्डवाः पुरतो मम ।
को नाम चन्द्रमाः के वा तारकास्तरणेः पुरः ॥

(आ) Amd 273.769.

(*d*) तरणे (*sic !*) Amd (var.).

What is Keśava [Śrī-Kṛṣṇa] to me and what are the Pāṇḍava-s in my presence ? What is the moon and what are the stars in the presence of the sun. (S. B. Nair).

11554

को नाम नानुवृत्तिं
सुमहानपि धनवतः कुरुते ।
वित्तेशभवनभित्तेः
समीपमुपसेवते शम्भुः ॥

(आ) SMH 4.4, SR 65.7, SSB 332.9.

(*c*) °भित्तेस् SMH (but KM edn. as above).

Upagīti-āryā metre.

Who, however great he may be, does not follow [hang around] a rich man ? Lord Śiva has his residence in the vicinity of the wall of the mansion of the lord of wealth [Kubera]. (S. B. Nair).

11555*

को नाम नोदयति नास्तमुपैति को वा
लोकोत्तरः पुनरयं सविता जगत्सु ।
यत्रोदयास्तमयभाजि रुचां निधाने
द्वेधा भवत्यहरिति क्षणदेति कालः ॥

(आ) Sar 5.458 (p. 708).

Vasantatilakā metre.

Who does not rise or who does not come down (in this world) ? But, in this respect, unique is the sun in the universe ; for, when his masses of rays rise or set, time gets divided into two as day and night. (S. B. Nair).

11556

को नाम मम पुत्राणां नित्यमुन्मार्गवर्तिनाम् ।
नीतिशास्त्रोपदेशेन पुनर्जन्म करिष्यति ॥

(अ) P (PS Km 9, PN Km 7).

(*a*) अतः को म° PS (var.).

(*b*) °दुर्म्मार्गि° [°मुन्मार्ग°] PS (var.) ; °गामिनाम् °[वर्तिनाम्]° PN.

Is there anyone who, by virtue of his imparting instruction in the discipline of ethics, will give re-birth [noble life] to my sons ever addicted to bad ways of life. (S. B. Nair).

11557

को नायुद्धयन्न कः प्रादान् नृपोऽनावावनेहसि ।
अनाराध्य कविं कस्य चिरं क्रीडन्ति कीर्तयः ॥

(आ) SMH 2.25.

(*a*) के [को] SMH (KM edn.).

From time immemorial, which king did not fight (and win) and which king did not give (donations)? But whose fame sports for long if he does not honour the poets? (S. B. Nair).

11558

को निजः कः परो लोके शोकेनाद्यो विशिष्यते।
निजः स एवोपकृते यशो यत्रावशिष्यते॥

(आ) SMH 12. 46 (in KM edn. 12. 44).

(*d*) यत्र विशि° SMH (var.).

Who is one's own (kinsman) and who is a stranger? The former is characterized by [recognized at the time of] sorrow. He alone is one's kinsman to whom when help is rendered fame is the remainder. (S. B. Nair).

11559*

को निर्दग्धस्त्रिपुररिपुणा कश्च कर्णस्य हन्ता
नद्याः कूलं विघटयति कः कः परस्त्रीरतश्च।
कः संनद्धो भवति समरे भूषणं किं कुचानां
किं दुःसङ्गाद् भवति महतां मानपूजापहारः॥

(अ) VMM 4. 72, G after VCjr IX 11 (p. 347 a).

(आ) JS 350. 15, SR 197. 33[1], SSB 552. 32, Sama 2 क 71, SRK 162. 10 (a. Sphuṭaśloka).

1. A riddle of *Antarālāpa*-variety.

(*a*) को वा दग्धस्त्रिपुरजयिना JS; त्रिनयनपतिः [त्रिपुर°] VCjr; कस्य [कश्च] VCjr.

(*b*) को नद्यायाः प्रणयति ततं कः परस्त्रीषु सक्तः VCjr.

(*c*) कः संग्रामे परिभवकरो [कः सं° भ° स°] JS.

(*d*) को दुस्सङ्गे [किं दुः°] JS; सततं [य°] VCjr.

Mandākrāntā metre.

Who was burnt to ashes by Lord Śiva? (Māra: Cupid). Who killed Karṇa? (Nara: Arjuna). Who breaks the bank of a river? (*Pūra*: current). Who is fondly attached to another's wife? (*Jāra*: paramour). Who is ready to fight in a battle? (*Para*: enemy). What is the ornament to the breasts? (*Hāra*: pearl-necklace). What happens (to the great) by bad association? (*Mānapūjāpahāra*: the loss of honour and respect)[1]. (S. B. Nair).

1. The last answer is made up of the initial letters of the previous ones; or otherwise, the last answer contains the answers of all the previous questions.

11560

को नु वेश्याजनात् तस्मात् कुशलेनापयास्यति।
समृद्धिर् गुह्यकेशानाम् अपि यत्र विहन्यते॥

(आ) VS 3371 (a. Kṣemendra, but text unknown).

(*c*) (गुह्यक-ईशानाम् *or* गुह्य-केशानाम्).

Who does ever come out safe when he has got into the clutches of a harlot? Indeed, even the riches of the lord of *Guhyaka*-s [Kubera, the god of wealth] will get exhausted in that company [*or*: even the hair of the private parts of the lover will not be spared]. (S. B. Nair).

11561

को नु व्यासः क इव स मनुः को न्वसौ याज्ञवल्क्यो
यैरुद्घुष्टं हितमसकृदस्मासु पित्रेव पुत्रे ।
पश्यामस्तान् निरुपधिकृपासागराँल्लोकबन्धून्
पश्यामोऽस्मान् निरवधितमःक्ष्माधरान् ब्रह्मबन्धून् ॥

(अ) Śāntiv 24.

Mandākrāntā metre.

Who is the Sage Vyāsa, the law-givers Manu and Yājñavalkya, by whom good advice was repeatedly revealed to us as father to son? We see them as benefactors of the world with boundless compassion; we also see ourselves as worthless Brāhmaṇa-s, the mountains of limitless darkness. (S. B. Nair).

11562

कोऽन्धो योऽकार्यरतः
को बधिरो यः शृणोति न हितानि ।
को मूको यः काले
प्रियाणि वक्तुं न जानाति ॥

(अ) Praśnottara-ratnamālā (KM edn. 16, Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 15, in Tibetan text 13*bcd* only), Dvi *App.* 33.

(आ) SRHt 240. 48 (a. Sundarapāṇḍya), SR 170. 763, SSB 505: 763, IS 1932.

(*a*) न विनीतः [ऽकार्य°] Dvi.

(*b*) नैतानि [न हि°] SR, SSB.

(*c*) मूढः काले यः [मू° यः का°] Dvi, SRHt.

(*d*) प्रियातिथि नैव जा° [प्रि° व° न जा°] Dvi, SRHt.

Āryā metre.

Who is blind? He who is fond of doing that what he ought not to do. Who is deaf? He who does not listen to beneficial words. Who is dumb? He who does not know how to speak pleasing words, at the proper time. (S. B. Nair).

11563

कोऽन्यः कालमतिक्रान्तं नेतुं प्रत्यक्षतां क्षमः ।
कविप्रजापतींस्त्यक्त्वा रम्यनिर्माणशालिनः ॥

(अ) RT 1. 4.

(आ) IS 1933.

(*c*) °पतिं *or* °पती [°पतीं°] RT (var.).

Who else, but poets resembling Prajāpati-s (in creative power) and able to bring forth lovely productions, can place the past times before the eyes of men. (M. A. Stein).

कोऽन्वर्थतृष्णां विसृजेत् see No. 11508.

11564

कोपं करोति दौरात्म्याद् आत्मदुर्गुणलोपकः ।
सीता साध्व्यपि रामेण त्यक्ता लोकापवादतः ॥

(अ) Śukr 1.135 (in some editions 1.134).

A person, who conceals his own faults, gets angry due to the wickedness of his heart. Even the chaste Sītā was abandoned by Śrī-Rāma owing to the scandalous rumours spread by the people. (S. B. Nair).

11565*

कोपं गोपनृपः करोतु नितरां निन्दन्तु सामाजिका
जल्पन्तु प्रतिमन्दिरं कलुषिता वृद्धा विरुद्धाक्षरम् ।
नासादत्तकराङ्गुलीकमधिकव्यावर्तितभ्रूस्त्रियो
धन्यं धन्यमुदीरयन्तु मम तु प्राणाधिका राधिका ॥

(आ) Vidy 479 (a. Upādhyāya-padāṅkita-pañjīkāra).

Śārdūlavikrīḍita metre.

Let the chief of cowherds be angry, let the people attending an assembly censure greatly, let the displeased old men prattle prohibitory words in every house, let the womenfolk fixing the forefinger on the tip of the nose and raising their eyebrows high say, "An infidel, an atheist"; but to me, (the pretty) Rādhā is dearer than (my) life. (S. B. Nair).

11566*

कोपं चम्पक मुञ्च याचकजनैरायासितस्त्वं सखे
मा म्लासीः परितो विलोकय तरुः कस्तेऽधिरूढस्तुलाम् ।
कोपश्चेन्नियतस्तवास्ति हृदये धात्रे तथा कुप्यतां
येन त्वं हि सुवर्णवर्णकुसुमामोदोऽद्वितीयः कृतः ॥

(आ) Pad 93.6, Any 117.79, SR 238.70, SSB 636.7.

(*a*) कोयं [कोपं] Pad (var.); °सितत्वं [°सितस्त्वं] Pad (var.).

(*b*) तरून् Any.

(*c*) निहितस् Any ; तदा Pad, Any.

(*d*) इत्थं येन सु° [येन त्वं हि सु°] Any ; °कुसुमामोदाद्वि° Any.

Śārdūlavikrīḍita metre.

Shake off anger, O *Campaka*-tree, because you are tormented by people begging (for your flowers); O friend, do not be disheartened, look around, which tree can equal you? But if you persist in your anger, get angry with the creator by whom you have been made unique with the fragrance of golden flowers. (S. B. Nair).

कोपं न गच्छन्ति see No. 11567.

11567

... ... ... ... ... ... ... ... ... ... ...
कोपं नियच्छन्ति हि सत्त्ववन्तः ॥

(अ) R (R [Bar] 5.50.8*d*, R [B] 5. 52. 16*d*, R [G] 5.48.7*d*, R [L] 5.48.7*d*).

(आ) SSap 280.

(*d*) क्रोधं न गच्छन्ति *or* क्षोभं न गच्छन्ति *or* कोपं न गच्छन्ति R (var.) ; न [हि] R (var.) ; तत्त्ववंतः R (var.).

Indravajrā metre.

... Persons endowed with the quality of righteousness [*sattva-guṇa*] indeed restrain (their) anger. (S. B. Nair).

कोपं प्रभो संहर see No. 11838.

11568*

कोपं मा कुरु कुन्दवल्लि सहसा मा दैन्यमङ्गीकुरु
स्थाता कत्यपि वासराणि विदितानन्दो मिलिन्दस्त्वयि ।
किं वातः परमस्य पश्य विदलन्माध्वीसमृद्धिस्फुरन्-
मन्दस्यन्दसुगन्धितुन्दिलदलां जाता लवङ्गीलता ॥

(अ) Anyśat 14.

Śārdūlavikrīḍita metre.

Oh Jasmine-creeper, do not get angry, all of a sudden, and do not be overcome by dejection; in a few days, the bee finding joy in you will stay with you. Look here, does the breeze make the *Lavaṅgī*-creeper, throbbing with a wealth of honey, splendid with the spreading of its fragrance? (S. B. Nair).

11569*

कोपं विमुञ्च कुरु नाथ वचो मदीयम्
आश्वासय स्मरकृशानुकृशां कृशाङ्गीम् ।
एकाकिनी कठिनतारकनाथकान्त्या
पञ्चत्वमाशु ननु यास्यति सा वराकी ॥

(आ) RŚ 2.109.

(*b*) या वासय *or* आस्वा° [ आश्वा° ] RŚ (var.) ; °क्षशा कृ° (*sic !*) [°कृशां कृ°] RŚ (var.) ; कृशांगी RŚ (var.).

(*c*) °तारकराज° *or* °तारकाथकांत्यां RŚ (var.) (sub-metric).

(*d*) यास्यसि *or* व्यास्यति (*sic !*) [या°] RŚ (var.).

Vasantatilakā metre.

Oh master, get rid of your anger, please do as I tell you, pacify the slim one who gets more and more emaciated by love (for you) ; all alone, the poor young lady may even pass away (struck) by the splendour of the lord of stars [the full moon]. (S. B. Nair).

11570*

कोपं संवृणु कोपनेऽश्रुसलिलैर् धौताञ्जने किं दृशौ
किं कोपादलकावली विलुलिता स्विन्नासि किं मन्युना ।
कर्णोत्तंसितपद्मरागशकलप्रत्यर्पितः शोणिमा
फालेऽस्मिन् सुभगस्य नान्यवनितापादाम्बुजालक्तकः ॥

(आ) JS 304.8 (a. Harihara).

Śārdūlavikrīḍita metre.

Restrain your anger, O irate one, why do you wash off the collyrium in your eyes by the flow of tears ? Why have you dishevelled your tresses by anger ? Why do you perspire due to the indignation (caused by the faithlessness of your lover) ? It is only the redness of the ruby in your ear-ornament that is reflected on your fortunate lover's forehead and is not the red lac from the foot of another lady (as you suspect). (S. B. Nair).

11571

कोपं स्वामिनि मा कृथाः प्रियतमे मानं भयं सङ्गरे
खेदं बन्धुषु वञ्चके सरलतां शाठ्यं च शुभ्रालये ।
धर्मे संशयितां गुरौ परिभवं मिथ्याविवादं जने
गर्वं ज्ञातिषु दुःस्थितेऽवगणनां नीचे रतिं पुत्रक ॥

(आ) SuM 23.11.

(*b*) दुर्जने [व°] SuM (var.).

(*d*) दयां [र°] SuM (var.).

Śārdūlavikrīḍita metre.

Oh son, do not have anger at your master, jealousy to the best of friends, fear in battle, trouble to kinsmen, straightforwardness to a rogue, perfidy towards the good, doubts in *dharma*, insult to elders, false [useless] arguments with people, pride towards relatives, contempt for the afflicted and joyous interest in low-born people. (S. B. Nair).

11572

कोपः करोति पितृमातृसुहृज्जनानाम्
अप्रियत्वमुपकारिजनापकारम् ।
देहक्षयं प्रकृतकार्यविनाशनं च
मत्वेति कोपवशिनो न भवन्ति भव्याः ॥

(आ) AS 38.

(*c*) प्रकृति° AS (var.).

Vasantatilakā metre.

Knowing that anger causes aversion to (one's own) parents and friends, injury to benefactors, decay [disorder] of body, and utter failure in the work at hand, wise men do not come under the influence of anger. (S. B. Nair).

11573*

कोपः सखि प्रियतमे ननु वञ्चनैव
तन्मुञ्च मानिनि रुषं क्रियतां प्रसादः ।
प्राणेश्वरश्चरणयोः पतितस्तवायं
सम्भाष्यतां विकसता नयनोत्पलेन ॥

(आ) SkV 652, Kav 365.

Vasantatilakā metre.

Surely, dear friend, this anger at your lover is put on ; / so leave it, proud one ; grant him pardon. / See where your lord has fallen at your feet. / Ah, speak to him with but the opening of your lotus-eyes. (D. H. H. Ingalls).

11574

कोपः समुत्पन्नविनष्ट एव
स्वान्तं प्रियप्रेमनिविष्टमेव ।
त्रासस्तदस्मेरनिमेष एव
क्रमः कुलीनस्त्रिय एष एव ॥

(आ) SMH 10.54.

Upajāti metre (Indravajrā and Upendravajrā).

Anger comes to an end the moment it emerges ; the heart is ever attached, in love, to the husband ; fear exists only up to the moment when he smiles—this is the order [rule] for women of noble families. (S. B. Nair).

11575

कोपप्रसादवस्तूनि विचिन्वन्तः समीपगाः ।
आरोहन्ति शनैर् भृत्या धुन्वन्तमपि पार्थिवम् ॥

(अ) P (PT 1.19, PTem 1.16, PS 1.22, PN 2.17, PP 1.29, Pts 1.36, PtsK 1.42, PRE 1.21). Cf. Ru 24 and 27, WZKM 25. 9, PRE, Vol. I, p. 109.

(आ) SR 148. 247 (a. P), SSB 471. 153, IS 1984.

(इ) Old Syriac 1.13.

(*a*) कोपि प्र° PS (var.) ; °प्रसादाद् PS (var.); °प्रमाद° [°प्रसाद°] PN.

(*b*) ये विचिन्वन्ति सेवकाः Pts, PtsK, SR, SSB ; विचिन्वन्तं PS (var.) ; पदे पदे [समी°] PS, PN.

(*c*) शनैः पश्चाद् Pts, PtsK, SR, SSB ; वृत्या [भृ°] PS (var.).

(*d*) धुन्वन्तं (धू° न्तः°) पार्थिवद्रुमम् PS (but NABC as above) ; धूर्तं तमपि PT ; इव [अपि] PS (var.).

The servant in his master's face / discerns the signs of wrath and grace, / and though the master jerk and tack, / the servant slowly mounts his back[1]. (A. W. Ryder).

1. Gains ascendancy over the master.

11576

कोपप्रसादैर् दयिताजनस्य
हयादिवृत्तान्तगवेषणेन ।
भृत्यानुवृत्या मृगयाकथाभी
राज्ञां शिशूनामिव याति कालः ॥

(अ) RT 7. 1110 (RT [T] 7. 1113).

(आ) IS 1935.

Upajāti metre (Indravajrā and Upendravajrā).

Showing anger and doing favour to the beloved ones, enquiring into the matters regarding horses and such other things, approving the action of servants, and talking on the adventures of hunting, time of the kings passes like that of children. (S. B. Nair).

11577*

कोपवति पाणिलीला-
चञ्चलचूताङ्कुरे त्वयि भ्रमति ।
करकम्पितकरवाले
स्मर इव सा मूर्च्छिता सुतनुः ॥

(अ) ĀrS 2.190.

Āryā metre.

When you, in your anger, waved (at her) the bunch of mango-sprouts in the hand sportively, the charming beloved (of yours) swooned as if you were the god of love whirling the sword in the hand. (S. B. Nair).

11578*

कोपवत्यनुनयानगृहीत्वा
प्रागथो मधुमदाहितमोहा ।
कोपितं विरहखेदितचित्ता
कान्तमेव कलयन्त्यनुनिन्ये ॥

(अ) Śiś 10.29.

(आ) SR 315.32 (a. Śiś), SSB 171.32 (a. Māgha).

(*c*) °खेदितचेताः *or* °कोपितचेताः Śiś (var.).

(*d*) कान्तयेव SR, SSB.

Svāgatā metre.

Having, at first, rejected the conciliatory advances of the lover and, thereafter, experiencing the pangs of separation, a certain young lady, getting intoxicated with wine [*or* with the feeling of love generated by the spring season], approached the lover to appease him, knowing that she herself was at fault. (S. B. Nair).

11579

कोऽपवादः स्तुतिपदे यदशीलेषु चञ्चलाः ।
साधुवृत्तानपि क्षुद्रा विक्षिपन्त्येव सम्पदः ॥

(अ) Kir 11.25.

(आ) SR 161.368 (a. Kir), SSB 492.375 (a. Bhāravi).

There is no censure in praising fortune when it is fickle with the vicious; but (this very) paltry fortune, indeed, forsakes even the virtuous. (S. B. Nair).

11580

कोपस्तपो नाशयति क्रुद्धो भ्रश्यत्यथायुषः ।
क्रुद्धस्य गलते ज्ञानं क्रुद्धश्चार्थाच्च हीयते ॥

(अ) Mārk-p 112.14.

(आ) IS 1936.

(*b*) भ्रस्यत्य° (*sic !*) Mārk° (var.).

Anger destroys austerities; and the angry man falls away from long life; the angry man's knowledge melts away; and the angry man fails of his object also. (P. E. Pargiter).

11581

कोपस्तेज इति ग्रहः स्थितिरिति क्रीडेति दुश्चेष्टता
माया च व्यवहारकौशलमिति स्वच्छत्वमित्यज्ञता ।
दौर्जन्यं स्फुटवादितेति धनिनामग्रे बुधैर् यद्वशाद्
दोषोऽपि व्यपदिश्यते गुणतया तस्यै नमोऽस्तु श्रियै ॥

(आ) Skm (Skm [ B ] 346, Skm [ POS ] 1. 70. 1) (a. Śāluka), JS 418. 17, SH *fol.* 66*b* (694) and 81*a* (89).

(*a*) स्थितिर्गृहमिति [ ग्र° स्थि° ] JS, SH ; दुश्चेष्टितं JS, SH.

(*b*) स्वछ° (*sic !*) SH.

(*c*) °दितेनि (*sic !*) SH 81 ; यद्वशां SH 81.

(*d*) श्रिये Skm ; प्रिये [श्रियै] SH 81.

Śārdūlavikrīḍita metre.

Falsely declaring their anger to be valour, their grasping tendency to be stability, their vulgar actions to be sport, their deception to be cleverness in dealings, their ignorance to be innocence [uprightness], their bad manners to be outspokenness, the learned people transform the vices of the rich to be virtues for the sake of money : to that mundane prosperity my salutation ! (S. B. Nair).

कोपस्त्यक्तुं योग्यो see खेदः किं खलु.

11582*

कोपस्त्वया हृदि कृतो यदि पङ्कजाक्षि
सोऽस्तु प्रियस्तव किमत्र विधेयमन्यत् ।
आश्लेषमर्पय मदर्पितपूर्वमुच्चैर्
मह्यं समर्पय मदर्पितचुम्बनं च ॥

(अ) Amar (Amar [S] 94 [p. 132], Amar [POS] *App.* p. 242. 1, Amar [NSP] 133), Śṛṅgāratilaka of Kālidāsa 28.

(आ) SR 313.51 (a. Amar), SSB 167.54, IS 1937, Kav 384 (a. Śatānanda), SkV 671 (a. Śatānanda), Prasanna 148*b*, ŚSM 747, SK 5.324, RJ 914.

(*a*) क्रोधस् RJ (but in some editions as above) ; तया मयि कृ° Amar (var.) ; मयि [य°] Amar (var.) ; यदि कृतो मयि (हृदि) Kav, SkV, RJ.

(*b*) शोचामि यत् तव Śṛṅg° ; प्रियं Amar (var.) ; किमस्ति Kav, SkV, RJ ; विरोधम् [विधे°] Śṛṅg°.

(*d*) दन्तक्षतं मम समर्पय चु° SR, SSB ; अन्यत् समर्पित [मह्यं स°] Amar (var.) ; समर्पित° [मद°] RJ ; उच्चैः [मद°] Śṛṅg° Kav, SkV, Prasanna, RJ ; तत् [च] RJ.

Vasantatilakā metre.

Dear *Lotus-eyed one*[1], if in your heart alone / anger now reigns, a lover, to enslave you, / what can I do ?—But give me back my own, / the kisses, the embraces I once gave you. (J. Brough in *Poems from the Sanskrit*, p. 117).

1. Words in italics are supplied by the editor. J. Brough translates पङ्कजाक्षि as : 'Dear Lotus-eyes'.

11583*

कोपाकृष्टभ्रूस्मर-
शरासने संवृणु प्रिये पततः ।
छिन्नज्यामधुपानिव
कज्जलमलिनाश्रुजलबिन्दून् ॥

(अ) ĀrS 2.185.

Āryā metre.

Oh beloved, whose brows resembling the drawn bow of Cupid are knitted in anger, restrain from shedding the tear-drops rendered dark with collyrium and, (for that reason), seemingly falling like the black bees like the broken bow-string of Cupid. (S. B. Nair).

11584*

कोपात् किंचिदुपानतोऽपि रभसादाकृष्य केशेष्वलं
नीत्वा मोहनमन्दिरं दयितया हारेण बद्ध्वा दृढम् ।
भूयो यास्यसि तद्गृहानिति मुहुः कण्ठार्धरुद्धाक्षरं
जल्पन्त्या श्रवणोत्पलेन सुकृती कश्चिद् रहस्ताड्यते ॥

(अ) Amar (Amar [S] 56 [p. 142], RS 1.35. Cf. No. 11585.

(आ) ŚP 3567 (a. Rudraṭa), Skm (Skm [B] 884, Skm [POS] 2.82.4) (a. Lakṣmaṇasenadeva), JS 295.2 (a. Rudra), SR 310.5 (a. [?] Śṛṅg of Kālidāsa), SSB 162.5 (a. Rudra).

(a) °नते° or °गतो° [°नतो°] RŚ (var.) ; रसभादा° ŚP (printing error) ; केशेषुलं (*sic !*) RŚ (var.).

(b) बद्धो RŚ (var.).

(c) यास्यति RŚ (var.), SR ; कण्ठावरु° RŚ (var.) ; काण्ठा° (*sic !*) Amar (var.).

(d) जल्पन्त्याः SR, SSB.

Śārdūlavikrīḍita metre.

Though bending (before his beloved in submission), the lover was dragged by the hair in her anger and having led him to the bed-room, he was bound fast by her with a flower-garland : then with half-choking words uttering, "Will you go to her [another lady's] house again ?", the fortunate lover was beaten by his beloved with the water-lily that served as her ear-ornament ! (S. B. Nair).

11585*

**कोपात् कोमललोलबाहुलतिकापाशेन बद्ध्वा दृढं**
**नीत्वा केलिनिकेतनं दयितया स्वैरं सखीनां पुरः ।**
**भूयोऽप्येवमिति स्खलन्मृदुगिरा संसूच्य दुश्चेष्टितं**
**धन्यो हन्यत एव निह्नुतिपरः प्रेयान् रुदत्या हसन् ॥**

(अ) Amar (Amar [D] 9, Amar [RK] 9, Amar [K]9, Amar [S] 10, Amar [POS] 10, Amar [NSP] 9)[1]. Cf. No. 11584.

1. Western (Arj) 9. Southren (Vema) 10, Ravi 8, Rāma 8, BrMM 9, BORI I 10, BORI II 9.

(आ) Dhv (KM) *ad* 2.20 (p. 113), Daś *ad* 2.19 (p. 109) (a. Amar), AA (AL edn.) *ad* 4.32 (p. 32), Amd 95.213, KHpk 40. 972 and 417. 17, Skm (Skm [B] 882, Skm [POS] 2.82.2) (a. Amaru), JS 295.3 (a. Amaru), VS 1351, SR 310.8 (a. Amaru), SSB 163.7, IS 1938, RJ 793.

(a) बध्वा JS, VS, RJ ; °लोल° and °बाहु° tr. KHpk 417.

(b) वास° [केलि°] Amar (RK), Amar (K), Amar (POS), Amar (NSP), Dhv, Daś, Amd, KHpk, Skm, VS, RJ ; मोहनमन्दिरं [केलि°] Amar (S), AA, JS ; सायं [स्वै°] Amar (D), Amar (RK), Amar (K), Amar (NSP), Dhv, Daś, AA, KHpk, Amd, Skm, SR, SSB ; तासां [स्वै°] VS.

(c) नैवमिति [ऽप्ये°] Amar (RK), Dhv, Amd, KHpk, AA, JS, VS ; मैवयिति [ऽप्ये°] Skm ; °कल° [°मृदु°] Dhv, Daś, KHpk, JS (var.) ; संश्राव्य [संसूच्य] Skm (var.).

(d) एष [एव] Daś ; रुदन्त्या Amar (D), Amar (RK), Das, JS ; नुदत्या [रुदत्या] VS.

Śārdūlavikrīḍita metre.

Binding him tightly, in her anger, with the shackles of her lissome creeper-like arms, she conducts her lover in the presence of her friends into the pleasure-house *at her own sweet will*[1] ; then stammering forth : "Ah, again he acted thus"—thus suggesting his misdemeanour, she strikes him weeping, while he, the blessed one, laughs, bent on denying everything. (C. R. Devadhar).

1. Words in italics are supplied by the editor. Accepting the reading as सायं, instead of स्वैरं, in *pada* (*b*), C. R. Devadhar. translates : 'at the hour of evening'.

11586*

कोपादपावृत्तमुखीषु यत्र
प्रियासु गोत्रस्खलितेन यूनाम् ।
विनोदहेतुर् मणिभित्तिभागास्
तद्भूमिकालम्बनतो भवन्ति ॥

(आ) AIR 77.

Upajāti metre (Indravajrā and Upendravajrā).

Where, as the beloveds turn away their faces in anger on hearing the young men mention the names of their rivals in love, the sides of the bejewelled walls reflecting their costumes become a source of amusement to them. (S. B. Nair).

11587

कोपादेकतलाघात- निपतन्मत्तदन्तिनः ।
हरेर् हरिणयुद्धेऽस्य कियान् व्याक्षेपविस्तरः ॥

(आ) VS 590.

Of that lion which, in its anger, strikes down even an elephant in rut with a single blow of its paw, what detailed narration is needed in its fight with a (poor) deer ? (S. B. Nair).

11588*

कोपान्मानिनि किं स्फुरत्यतितरां शोभाधरस्तेऽधरः
किं वा चुम्बनकारणाद् दयित नो वायोर् विकारादयम् ।
तस्मात् सुभ्रु सुगन्धिमाहितरसं स्निग्धं भजस्वादरान्-
मुग्धे मांसरसं ब्रुवन्निति तया गाढं समालिङ्गितः ॥

(आ) KāvR 11.4 (p. 56), KHpk 49 (p. 17).

(c) तत्त्वं [तस्मात्] KHpk ; °दरात् (*sic !*) KHpk.

Śārdūlavikrīḍita metre.

"Oh proud one, why does your shining lower lip throb very much ? Is it due to the anger or the kiss ?" "No, my dear, it is due to the perversion of the (gastric) wind." In that case, O lovely one, please have sweet-flavoured, juicy and fatty essence of meat [*or* : resort to your lover who is redolent of perfumes, full of sentiments and is affectionate to you]". When he said thus, he was tightly embraced by her. (S. B. Nair).

11589*

कोपापाटललोललोचनयुगा व्यावर्तितभ्रूलता
श्वासाताम्रमुखी वृथा करणकच्छेदे कृथा मा श्रमम् ।
अच्छाच्छैर् नयनोदबिन्दुविसरैरासक्तमुक्ताफलं
कुर्वाणा कबरीकलापमखिलं चण्डि क्रुधा शोभसे ॥

(आ) VS 1609.

(*b*) वृथापि करणच्छेदे VS (var.).

Śārdūlavikrīḍita metre.

Oh lady in anger, do not put your limbs into unnecessary trouble as your pair of tremulous eyes made all red by the fury, your creeper-like eyebrows revolving (in a threatening attitude) and your face turned copper-coloured on account of deep breathing. You shine (even) in your ire, O irate one, by decorating your tresses with excellent pearls, in the form of drops of tears released from your eyes, clinging to them. (S. B. Nair).

11590

कोऽपि क्वापि कुतोऽपि कस्यचिदहो चेतस्यकस्माज्जनः
केनापि प्रविशत्युदुम्बरफलप्राणिक्रमेण क्रमात् ।
एतस्मिन्नपि पाटिते विघटिते विस्फोटिते त्रोटिते
निष्पिष्टे परिगालिते विदलिते निर्यात्यसौ वा न वा ॥

(आ) JS 428. 10 (a. Mahila).

Śārdūlavikrīḍita metre.

Just as an insect gets into the *Udumbara*-fruit, someone, somehow, somewhere gets, all of a sudden, into the heart of another. Even when it is broken, split into two, cut, torn asunder, crushed, burst open or cracked, it may come out or may not. (S. B. Nair).

11591*

कोपिन्याः कतिधा व्यधायि न पदप्रान्तानतिः प्रेयसा
कुत्रासीदिह जातु जन्मनि पुनः सद्भावसम्भावना ।
तस्मिन् नेत्रपथादथापसरति प्राप्तानुतापज्वराः
सद्यः साश्रुभराः पतन्त्यनुचरीवक्त्रारविन्दे दृशः ॥

(आ) SMH 10.29.

(*c*) प्रान्ता° [प्राप्त°] SMH (KM).

(*d*) सास्रु° [साश्रु°] SMH (KM).

Śārdūlavikrīḍita metre.

How many times did the lover not fall at the feet of the maiden in anger, but where did the goodness of heart reside all the while. (And finally), when the lover went out of the range of her vision, she, instantly affected by the fever of remorse, casts her eyes, full of tears, on the lotus-face of her lady-companion. (S. B. Nair).

11592

कोऽपि पाणिधृतकाष्ठकृपाणो
बालकोऽभ्यनुपतञ्जनकं स्वम् ।
हन्मि वीरकटकानिति तूर्णं
भर्तृशक्तिरवधारि[1] जनन्या ॥

(आ) SuM 29.10.

(*d*) भक्तिशक्ति° [भर्तृ°] SuM (var.).

1. *Note* :— In *pada* (*d*), grammatically irregular अवधारि, instead of regular अवाधारि, is to be considered as an instance of *metri causa*.

Svāgatā metre.

When a certain boy, holding a wooden sword in his hand, approached his own father and said, "I will, in no time, kill the enemy-warriors, however valorous they may be", his mother realized the heroic power of her husband. (S. B. Nair).

कोऽपि भारस्समर्थानां see No. 11530.

11593*

कोऽपि सिंहासनस्याधः- स्थितः पादुकयोः पुरः ।
जटावानक्षमाली च चामरी च विराजते ॥

(आ) Daś *ad* 3. 15 *ab* (p. 155) (from Chalita-rāma).

There stands someone[1], below the lion-throne, before a pair of sandals, wearing his hair long, bearing a rosary, resplendent beneath the chowrie. (A. B. Keith in his *The Sanskrit Drama*, p. 224).

1. Lakṣmaṇa, Śrī-Rāma's younger brother.

कोपीनं शतखण्डजर्जरतरं see No. 11685.

11594

कोऽपीह लोहमतितप्तमुपाददानो
दंदह्यते निजकरे परदाहमिच्छुः ।
यद्वत् तथा प्रकुपितः परमाजिघांसुर्
दुःखं स्वयं व्रजति वैरिवधे विकल्पः ॥

(अ) AS 41.

(*a*) लोहाम° or लोहमिति AS (var.) (first *contra metrum*).

(*b*) °करो AS (var.) ; परदोहा° AS (var.) (*contra metrum*).

(*d*) वैरिविधेर् AS (var) ; विकल्प (*sic !*) AS (var.).

Vasantatilakā metre.

Just as a person, who with the view of burning another person takes up red-hot iron-rod, only gets his hands badly burnt, so the contrivance to kill an enemy by a person who, getting angry, intends to kill him, only puts himself into trouble. (S. B. Nair).

11595

कोपे दासी रतौ वेश्या भोजने जननीसमा ।
मन्त्रिणी विपदः काले सा भार्या प्राणवल्लभा ॥

(अ) Cr 1391 (CNPN 87, CM 48). Cf. Nos. 9769, 9770, 9771 and भृत्यो मन्त्री विपत्तौ. (Cf. Amitagati's Subhāṣita-saṁdoha [ZDMG 59 and 61] 6. 12 and Subh 5 [IS 1686], TP 117).

(आ) GVS 18, SH *fol.* 56*b* (530).

(*a*) कोपा दासी रतो वेश्या (*sic !*) CNPN (MS).

(*c*) मन्त्रिणां विपादे (*sic !*) CNPN (MS) ; विपत्तौ बुद्धिदात्री च SH.

(*d*) सैव दुर्लभा [प्राणवल्लभा] SH.

That wife, who behaves like a female slave towards her husband in his anger, like a harlot at the time of his love-sport, like his mother as far as his nourishment is concerned and like a lady-counsellor in time of distress, is as dear as his life. (S. B. Nair).

11596

कोपेन कोऽपि यदि ताडयतेऽथ हन्ति
पूर्वं मयास्य कृतमेतदनर्थबुद्धया ।
दोषो ममैव पुनरस्य न कोऽपि दोषो
ध्यात्वेति तत्र मनसा सहनीयमस्य ॥

(अ) AS 32.

Vasantatilakā metre.

"If anyone, out of anger, beats or hurts me, it is for the reason that I did the same thing to him previously, with a view to inflicting injury upon him. Thus the fault is mine and he is free from every blame"—so reasoning in mind, one should tolerate such thing. (S. B. Nair).

11597

कोपेन यः परमभीप्सति हन्तुमज्ञो
नाशं स एव लभते शरभो ध्वनन्तम् ।
मेघं लिलङ्घिषुरिवान्यजनो न किंचिच्
शक्नोति कर्तुमिति कोपवता न भाव्यम् ॥

(अ) AS 37.

(*c*) °जने न्य (*sic !*) AS (var.).

Vasantatilakā metre.

If any ignorant one desires to kill another out of anger, he alone meets with destruction just as the (eight-footed) *Śarabha*[1] when it desires to overcome a thundering cloud. ( Therefore ), one should not get angry thinking that the other person is unable to do anything for himself [*or* unable to retaliate]. (S. B. Nair).

1. A fabulous eight-footed animal considered to be stronger than a lion.

11598

कोपेन शापस्फुरिताधराणां
कामेन कम्पस्फुरिताधराणाम् ।
स्वेदाम्भसा तुल्यसमुद्भवेन
निस्तेजसां किं तपसा मुनीनाम् ॥

(अ) Dar 7. 4.

(*c*) स्वेदाम्भसा [स्वे°] (*sic !*) Dar (RP).

(*d*) मुनीनाम Dar (RP) (printing error).

Indravajrā metre.

To those whose lips throb in pronouncing a curse in anger and to those whose lips shake and throb on account of love-sports, the sweat that arises is of the same nature. Of what avail is penance to ascetics devoid of any power. (S. B. Nair).

11599

कोपो मैत्रावरुणेः
शापो वा तार्किकस्य मुनेः ।
संस्मर्यते यदि सकृच्
शत्रोरपि मास्तु शक्रपदम् ॥

(आ) Vaidi 61.

(*a*) Vaidi gives अगस्त्यस्य as gloss of मैत्रावरुणेः.

(*c*) Vaidi gives गौतमस्य as gloss of तार्किकस्य.

Upagīti-āryā metre.

If we remember, even once, the anger of the son of Mitrā-Varuṇa [Sage Agastya] and the curse of the sage-philosopher [Gautama[1]], let there be not the position [plight] of Indra even to our enemy ! (S. B. Nair).

1. The propounder of the Nyāya-system of philosophy.

11600*

कोपो यत्र भ्रुकुटिरचना निग्रहो यत्र मौनं
यत्रान्योन्यस्मितमनुनयो दृष्टिपातः प्रसादः ।
तस्य प्रेम्णस्तदिदमधुना वैशसं पश्य जातं
त्वं पादान्ते लुठसि न च मे मन्युमोक्षः खलायाः ॥

(अ) Amar (Amar [D] 35, Amar [RK] 39, Amar [K] 38, Amar [S] 33, Amar [POS] 33, Amar [NSP] 38[1]).

1. Western (Arj) 38, Southern (Vema) 33, Ravi 34, Rāma om., BrMM 39, BORI I 49 BORI II 39.

(आ) SkV 648 (a. Pradyumna), Kav 361 ( a. Pradyumna ), Prasanna 147 *b*, Skm (Skm [B] 709, Skm [POS] 2. 47.4) (a. Amaru), ŚP 3562 (a. Vāmana), VS 1630, JS 199. 10 (a. Vāmana) and 294.7, Pad 55.15 (a. Vāmana), RJ 792 (a. Amaru), SR 309. 6 (a. Amar), SSB 162. 6, Sar 5. 10 (p. 575), SuSS 667 (a. Amar), Amd 93. 209, Daś *ad* 2. 19 (p. 109) (a. Amaru), AA 26, 4-7 (AA [AL edn.] *ad* 4. 31 [p. 31]), ŚB 2. 388, 3. 133, 4. 115, 4.596 and 4. 617, ŚSM=SU 388, IS 1939.

(*a*) भृकुटिरचना Sar (var.); विग्रहो Amar (D), Amar (K), Amar (S), Pad AA ; मानं AA (var.).

(*b*) यत्रान्योन्यं Amar (D) (var.), Amar (RK), Sar (var.) ; °तमनुन्य (*sic !*) Amar (K) (sub-metric) ; यत्र दृष्टिः प्रसादः Amar (D) ; दृष्टिपातप्रसादः SkV (var.).

(*c*) प्रसभमधुना [तदिदम°] VS (var.); यस्य [पश्य] Amar (RK) (var.).

(*d*) पतसि [लु°] VS ; हि [च] Amar (D) (var.), SkV, Kav; मानमोक्षः ŚP; प्रियायाः [खलायाः] AA (AL edn.) (var.).

Mandākrāntā metre.

Our love knew only frowns for anger/ and all our punishment was silence ; / apology was offered with a smile / and pardon granted with a simple glance. / See how this love has been destroyed / now that you lie before my feet / while wretched I will not give up my pride. (D. H. H. Ingalls).

11601

कोपो विद्युत्स्फुरिततरलो ग्रावरेखेव मैत्री
मेरुस्थैर्यं चरितमचलः सर्वजन्तूपचारः ।
बुद्धिर् धर्मग्रहणचतुरा वाक्यमस्तोपतापं
किं पर्याप्तं न सुजनगुणैरेभिरेवात्र लोके ॥

(अ) AS 462.

(a) °त्स्फुरति तरलो AS (var.).

(b) चरत° or चरति° [चरित°] AS (var.).

(c) वाच्यम° [वाक्यम°] AS (var); °पपातं AS (KM).

(d) किं om. AS (var.).

Mandākrāntā metre.

When the anger of a person is transient like a flash of lightning and friendship firm like a line engraved on a rock, his conduct steady like the mountain Meru, his service unshakable to all living beings alike, his intelligence sharp enough to grasp the righteousness and speech free from any carping, what is not possible to be accomplished, in this world, by the noble people gifted with these qualities ? (S. B. Nair).

11602

कोपोऽस्ति यस्य मनुजस्य निमित्तमुक्तो
नो तस्य कोऽपि कुरुते गुणिनोऽपि भक्तिम् ।
आशीविषं भजति को ननु दन्दशूकं
नानोग्ररोगशमिना मणिनापि युक्तम् ॥

(अ) AS 22.

(b) ऽपि (second) om. AS (var.).

(d) नाभोग्र° (*sic !*) [नानोग्र°] AS (var.).

Vasantatilakā metre.

If a person gets into a bad temper without proper cause none will hold him in reverence, even though he may possess virtues ; (likewise), which man will resort to a serpent having poison in its fang, even though it has the gem capable of curing many a dreadful disease. (S. B. Nair).

11603*

कोऽप्यन्यः कल्पवृक्षोऽयं चकास्ति वसुधातले ।
यत्पाणिपल्लवोऽप्येकः कुरुतेऽधः सुरद्रुमम् ॥

(आ) JS 5. 35, ŚP 1222, SR 102. 14 (a. ŚP), SSB 391. 18.

(b) एकोऽस्ति [चकास्ति] SR, SSB ; क्षितिमण्डले [वसु°] ŚP, SR, SSB.

Indeed, he is another unique wish-yielding tree that shines on the surface of the earth, whose sprout-like hand is the one that alone eclipses (by its generosity) the heavenly tree. (S. B. Nair).

11604*

कोऽप्येष खण्डितशिरा विकसन्मुखश्रीः
प्रारब्धताण्डवविधिः सुरकामिनीभिः ।
आलोक्यते निजकराभिनयानुरूप-
व्यापारितेक्षणनिवेदितसत्त्वसारः ॥

(अ) Dhanaṁjaya-Vijaya of Kāñcanācārya (KM 54) 59.

(आ) JS 325.49 (a. Vādīśvara-Kāñcana), ŚP 3976 (a. Vādīśvara-Kāñcana), SR 360.24 (a. ŚP), SSB 247. 24 (a. Vādīśvara-Kāñcana).

(d) °सत्वचारः (*sic !*) JS.

Vasantatilakā metre.

Here is one whose head has been cut off (in the battle), whose face is resplendent (with the pride of heroism), who has just started performing the

*Taṇḍava*-dance and the essence of whose courage is proclaimed by his glances that harmoniously follow the various artistic gestures of their hands—such a hero is gazed [sought] by the heavenly nymphs. (S. B. Nair).

11605*

कोऽप्येष सम्प्रति नवः पुरुषावतारो
वीरो न यस्य भगवान् भृगुनन्दनोऽपि ।
पर्याप्तसप्तभुवनाभयदक्षिणानि
पुण्यानि तातचरितान्यपि यो न वेद ॥

(अ) Uttara 5. 33.

(आ) Almu 37. 7-8.

(*b*) श्लाघ्यो [वीरो] Uttara (var.).

(*d*) °तानि च [°तान्यपि] Almu.

Vasantatilakā metre.

This now is a new and wonderful incarnation of manliness, in whose eyes even the revered son of Bhṛgu is no hero, and who does not know the holy actions of my father, on account of which the ample boon of security was obtained by the seven worlds. (C. N. Joshi).

को भक्ष्यं(°क्षो) भक्षके नित्यं see क्व भक्ष्यं भक्षके नित्यं.

11606*

को भवत्परिभवाय पाण्डवैः
सैनिकव्यतिकरः करिष्यते ।
बाल एणगणगर्वचर्वणे
सैन्यमानयति केसरी कियत् ॥

(आ) SuM 29. 11.

(*c*) बलादेणगण° [बाल एण°] SuM (MS) (*contra metrum*).

Svāgatā metre.

What formation of warriors will be made by the Pāṇḍava-s for your humiliation ? Does the lion, even in its state of being a cub, bring a troop of soldiers for crushing the pride of a herd of deer ? (S. B. Nair).

11607

कोऽभिप्रेतः सुसंस्थानस् तस्या इति न निश्चयः ।
आशापिशाचिकैषा तु कुमारी मां वरिष्यति ॥

(आ) Sar 1. 146 (p. 101).

Who, with an excellent position, will be her favourite, it is not definite ; but according to this demoness of hope (in me), the young princess will choose me (as her husband). (S. B. Nair).

11608

कोमलं हृदयं नूनं साधूनां नवनीतवत् ।
वह्निसन्तापसन्तप्तं तद्यथा द्रवति स्फुटम् ॥

(अ) PdP, Pātala-kh. 101. 32.

Like fresh butter, soft indeed is the heart of the virtuous people, as it melts distinctly when heated by the warmth of the fire (of affliction of others). (S. B. Nair).

11609*

कोमलमानकदम्बां
भजमानो भजति दीप्ततामधिकाम् ।
संचाल्यमानदारुः
पावक इव सुप्रभः स्नेहः ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 715, Kuṭṭ [KM] 693).

(*a*) °कदर्थी [°कदम्बां] Kuṭṭ (BI).

(*d*) सुप्रभस्नेहः Kuṭṭ (BI).

Āryā metre.

When love is wakened by the tender griefs of jealousy, he feels his flame fanned to the uttermost ; a bonfire burns more clearly when we move the brands. (E. Powys Mathers).

11610*

कोमलस्तबकानम्रा चारुपल्लवरागिणी ।
माकन्दमिह वासन्ती संत्यज्य किमु शोभते ॥

(अ) Śṛṅgāra-bhūṣaṇa of Vāmana-bhaṭṭa-Bāṇa (KM 58) 42.

*Version* 1 :

Does the jasmine-shrub, bent down on account of clusters of delicate blossoms, shine forth after it has left the mango-tree and longs for beautiful sprouts ?

*Version* 2 :

Does Vasantikā rejoice her after she has deserted Mākanda[1], bent down with the delicate tufts (of her mantle), seeking the sweet pleasure of love ? (S. Jhā in the Translation of Winternitz's *The History of Indian Literature* 3.1, p. 294).

1. Her lover.

कोमलातपबालाभ्र- see No. 11611.

11611*

कोमलातपशोणाभ्र- संध्याकालसहोदरः ।
कुङ्कुमालेपनो याति काषायवसनो यतिः ॥

(आ) Rasagaṅgā 207. 4-5 *ab/dc* and 253. 6-7, AlK 46. 24-25.

(*a*) °बालाभ्र- [°शोणाभ्र-] AlK.

(*c*) भाति [याति] AlK.

(*d*) कषाय° AlK.

Closely resembling the twilight with clouds reddened by the pleasing morning rays of the sun, there goes an ascetic clad in ochre-hued clothes and smeared with saffron. (S. B. Nair).

11612*

को माद्यति मकरन्दैस्
तनयं कमसूत जनकराजसुता ।
कथय कृषीवल सस्यं
पक्वं किमचीकरस्त्वमपि ॥

(आ) SR 200. 45[1], SSB 557. 46.

1. A riddle of *Bahirālapa*-variety.

Āryā metre.

Who gets intoxicated [excited] by honey ? (*Alī* : a black bee). Who was the son that Sītā, the daughter of King Janaka, gave birth to ? (*Lavam* : Prince Lava). Tell me, O farmer, what did you do when the corn got ripe ? (*Alīlavam* : I reaped the same). (S. B. Nair).

11613*

को मोहाय दुरीश्वरस्य विदितः संबोधनीयो गुरुः
को धात्र्यां विरलः कलौ नवधनः किंवन्न कीदृग् द्विजः ।
किं लेखावचनं भवेदतिशयं दुःखाय कीदृक् खलः
को विघ्नाधिपतिर् मनोभवसमो मूर्त्या पुमान् कीदृशः ॥

(अ) VMM 1. 34.

(आ) SR 203. 106[1], SSB 562. 107.

1. A riddle of *Bahirālapa*-variety.

Śārdūlavikrīḍita metre.

What is known to be for the illusion of a bad king ? (*Ra* : wealth). How is the preceptor to be addressed ? (*Jīva* : O venerable one !). Who is rare in the Iron age [*Kali-yuga*] ? (*San* : good

person). How is one who has become newly rich ? (*Ibhavat* : like an intoxicated elephant). How is the Brāhmaṇa unlike ? (*Anaḥ* : without (worshipping) Śrī-Kṛṣṇa). What is the word for a line ? (*Rāji* : a streak *or* row). How does a wicked man become a source of intense sorrow ? (*Vasan* : by close residence *or* association). Who is the lord of all obstacles [*or* : who removes all obstacles] ? (*Ibhavadanaḥ* : the elephant-faced god Gaṇeśa). Who is the man equal to the god of love ? (*Rājīva-sannibha-vadanaḥ* : one whose face is similar to a lotus *or* lotus-faced one). (S. B. Nair).

11614*

कोऽयं कोपविधिः प्रयच्छ करुणागर्भं वचो जायतां
पीयूषद्रवदीर्घिकापरिमलैरामोदिनी मेदिनी ।
आस्तां वा स्पृहयालु लोचनमिदं व्यावर्तयन्ती मुहुर्
यस्मै कुप्यसि तस्य सुन्दरि तपोवृन्दानि वन्दामहे ॥

(अ) Rasamañjarī of Bhānukara 117.

(आ) SR 307. 53, SSB 157. 55.

(*c*) स्पृहयालुलो° SR.

Śārdūlavikrīḍita metre.

Oh pretty one, why such display of jealous anger ? Please bestow the words of compassion (upon your lover). Let the earth be rendered sweet-smelling by the fragrance of the lake of nectar (of your agreeable speech). Or, remain turning your glances frequently with the eyes full of deep longing : we salute the numerous austerities performed by that fortunate youth at whom your anger is thus aimed ! (S. B. Nair).

11615*

कोऽयं द्वारि हरिः प्रयाह्युपवनं शाखामृगेणात्र किं
कृष्णोऽहं दयिते बिभेमि सुतरां कृष्णः कथं वानरः ।
मुग्धेऽहं मधुसूदनो व्रज लतां तामेव पुष्पासवाम्
इत्थं निर्वचनीकृतो दयितया ह्रीणो हरिः पातु वः ॥

(अ) Bilvamaṅgala-stava 2. 3.

(आ) SkV 109 (a [?] Śubhāṅga), Prasanna 35*a* (a. Govardhana), Kav 21, Skm (Skm [B] 277, Skm [POS] 1. 56. 2) (a. Śubhaṁkara or Śubhāṅka), ŚP 122, AP 54-55, VS 104, Kāvyān 49. 12-15, Alkeś 27. 26–28. 2, KH 281. 770, Nāṭyadarpaṇa 128. 21-24, SG 1.8, Sb 13*a*, SR 24. 156 (a. VS), SSB 40. 73, ŚbB 2. 475.

(*a*) °प्राया Kav (var.) (*contra metrum*) ; °मृगस्यात्र ŚP, VS, Kāvyān, Alkeś, KH, SR, SSB, Nāṭ°.

(*b*) कृष्णादहं वानरात् [कृ° क° वा°] ŚP, VS, Kāvyān, KH, SR, SSB ; कृष्णः कुतो वा° VS (var.) ; कृष्णात् पुनर्वानरात् [कृ° क° वा°] Nāṭ°.

(*c*) कान्तेऽहं [मु°] Kāvyān, KH ; राधेऽहं [मु°] SR, SSB ; मधुसूदनः पिब [म° व्र°] VS; पुष्पान्विताम् Skm, ŚP, Alkeś, SR, SSB; तन्वीमले (लं°) or गत्वा निजा [पु°] VS, Nāṭ°, मध्वन्विताम् [पु°] Kāvyān, KH.

(*d*) मिथ्या सूचयसीत्युपेत्य धनिकां ह्रीतो हरिः Nāṭ°; ह्रीतो VS, Kāvyān, KH ; हरः KH.

Śārdūlavikrīḍita metre.

'Who is that at my door ?' 'Hari' 'Run off then to the park. What do I want here with an ape [*hari*] ?' 'I am Kṛṣṇa, darling.' 'That frightens me even more. How now, a black [*kṛṣṇa*] ape ?' 'Sweet innocent, I am Madhusūdana[1].' 'Off with you then to the honey-flowered vine.' May Hari, thus rendered speechless by his sweetheart and so embarrassed, be your protector. (D. H. H. Ingalls in the *Notes* to his *Translation* of SkV).

1. *Madhusūdana* : 'destroyer of (the demon) Madhu', also 'consumer of honey', i.e., a bee.

11616*

कोऽयं भामिनि भूषणं कितव ते शोणः कथं कुङ्कुमात्
कूर्पासान्तरितः प्रिये विनिमयः पश्यापरं क्वास्ति मे ।
पश्यामीत्यभिधाय सान्द्रपुलको मृद्नन् मृडान्याः स्तनौ
हस्तेन प्रतिनिर्जितेन्दुरवताद् द्यूते हसन् वो हरः ॥

(आ) Sar 2. 357 (p. 299) and 5. 424 (p. 696).

(*b*) कास्ति [क्वा°] Sar. (var.).

(*c*) °पुलकौ Sar 5. 424.

Śārdūlavikrīḍita metre.

What is this, charming one ? It is (an article of) your ornament, you rogue. How is it red ? Due to saffron. (Moreover), it is inside your jacket, darling. See the exchange, (if any and in that case), where else have I the other one ? Well let me find. So saying he, with horripilation, pressed the bosom of Pārvatī. May that laughing Śiva, who has thus lost the moon as wager in the dice-play, protect you all. (S. B. Nair).

11617*

कोऽयं भ्रान्तिप्रकारस्तव पवन पदं लोकपादाहतीनां
तेजस्विव्रातसेव्ये नभसि नयसि यत्पांसुपूरं प्रतिष्ठाम् ।
तस्मिन्नुत्थाप्यमाने जननयनपदव्यापदः सन्तु तावत्
केनोपायेन सह्या वपुषि मलिनतेत्येष दोषस्तवैव ॥

(अ) Bhallaṭaśataka 99.

(आ) JS 68.6 (a. Amṛtadatta), VS 1032 (a. Amṛtadatta), ŚP 794, Any 107. 117, SR 215. 13 (a. Bhalla°), SSB 595. 16 (a. Amṛtadatta).

(*a*) घनावस्करस्थानजातं [पदं लो°] VS, SR, SSB ; °दाहतानां Bhalla°, ŚP.

(*c*) यस्मिन् [तस्मिन्] VS ; अस्मिन् [तस्मिन्] Bhalla°, ŚP, Any, SR, SSB; °पथोपद्रवस्तावदास्तां Bhalla°, VS, ŚP, Any, SR, SSB.

(*d*) सह्यो VS, ŚP, Any, SR, SSB ; साध्यो Bhalla°; मलिनतादोष VS ; कलुषतादोष (°दोष° Any) Bhalla°, ŚP, Any, SR, SSB ; एष त्वयैव Bhalla°, VS, ŚP ; एषस्तवैव SR; एष त्वदीयः SSB; °पोषस्तवेह Any.

Sragdharā metre.

Oh wind, what is this sort of whirl act of yours that you fill the sky, which is fit to be resorted to by divine bodies, with the dust raised by the feet of walking people ? When that is raised there may be danger to people's eyes : let that be ; but how to endure the dirt on the body ? Well, the fault is yours. (S. B. Nair).

11618*

कोऽयमकारणकरुणः
कोकिलकुलनायको मम श्रवसि।
पञ्चमरुतगलदमृतैः
सिञ्चति कटुफेरवारवज्वलिते ॥

(अ) Kavik 1.5.

Gīti-āryā metre.

Why is the cuckoo, the best of its kind, / so kindly for no reason at all? / My ears scorched by vixenish cries / it soothes by nectar-strains so sweet! (K. Krishnamoorthy).

11619*

कोऽयमालि भयदः सखि मेघः
किं करोति कुरुते जलवर्षम्।
भ्रान्तलोचनयुगेऽतिकरालः
काल एष कुरुते शरवर्षम् ॥

(आ) PV 637 (a. Śrī-Veṇīdatta), SuSS 395.

Svāgatā metre.

What is that dreadful thing, O friend? My lady-companion, it is a cloud. What does it do? It pours rain. (No), it is the very cruel god of death who showers arrows (in the form of lightning) upon both my eyes. (S. B. Nair).

11620*

कोऽयमेवंविधे काले कालपाशस्थिते मयि।
अनावृष्टिहते सस्ये द्रोणमेघ इवोदितः ॥

(अ) Mṛcch 10.26.

Who is this man who, at the moment that my[1] head passes into the noose of Time, arrives like a cloud that sheds abundant rain on the fields that were seared by drought? (R. P. Oliver).

1. Cārudatta's.

कोऽर्थः पुत्रेण जातेन see Nos. 10133 and 11621.

11621

कोऽर्थः पुत्रेण जातेन यो न विद्वान् न धार्मिकः।
परिवर्तिनि संसारे मृतः को वा न जायते ॥

(आ) SH (part I) *fol.* 100*b* (58), Cf. No. 10133.

Of what avail is the birth of a son who is neither learned nor righteous. In this ever-recurring cycle of births and deaths, which person dies not or is not born. (S. B. Nair).

11622

कोऽर्थान् प्राप्य न गर्वितो विषयिणः कस्यापदोऽस्तं गताः
स्त्रीभिः कस्य न खण्डितं भुवि मनः को नाम राज्ञां प्रियः।
कः कालस्य न गोचरान्तरगतः कोऽर्थी गतो गौरवं
को वा दुर्जनवागुरासु पतितः क्षेमेण यातः पुमान् ॥

(अ) P (PT 1. 90, PTem 1.82, PS, 1.79, PN 2. 58, PP 1. 109, Pts, 1. 146, PtsK 1. 162, PRE 1. 89), H (HJ 2. 152, HS 2. 144, HM 1. 153, HP 2.143, HN 2.139, HK 2. 151, HH 66.21-24, HC 88. 7-10), Cr 305 (CVr 16. 4, CRr 2. 24, CPS 337. 16), GP 1. 109. 8, VCsr VI. 15, Śts 85. 5-9, Ṣaḍratna (in KSG 1. 280) 2; cf. KSS 10. 60. 140 (in NSP edn. 10. 60. 139)=No. 10378.

Cf. Nos. 9326, 9518, 10378 and न राज्ञा सह and नास्ति मैत्रं, JSAIL 24. 18, Crn 261. Also cf. Ru 57.

(आ) ŚP 1534, VS 3470 (a. P), Skm (Skm [B] 2177, Skm [POS] 5.36.2), SuM 10. 31, SR 178. 1011 (a. P), SSB 516. 1011 (a. P), IS 1942, Subh 69, SSg 228, Sama 1 क 76, SRM 2.2.95, SH 1534 (fragmentary in *a*).

(इ) Old Syriac 1. 60.

(*a*) गर्वितो (*sic !*) CV (var.); गर्हितो PS (var.); भुवि मदः कस्योऽपदोऽस्ते गतः (*sic !*) HP (var.); भुवि नरो गर्वच्युतः को नरः [वि°··· गताः] CR (var.); भुवि नरः [वि°] CR, GP, PS (but NABC as above), PT, PRE, VS, SR; भुवि जनः Skm; व्यसने(? नि)नः [वि°] VCsr (var.); कस्यापद PTem (PT as above), Śts (var.); ऽस्तङ्गतः HJ, Śts (var.); ऽर्थागताः IS; नागताः [ऽस्तं ग°] GP (GPy as above), Ṣaḍra°; गता CR (var.), CV (var.), PTem.

(*b*) कस्य स्त्रीभिरखण्डितं भु° [स्त्री°] PS, VC (var.); खण्डित CV (var.); भूवि HH, HS (var.); भूज [भु°] HC; ननु [भु°] PS, VC (var.); शुचि [भु°] VC (var.); वत or बत [भु°] CR (var.), VS, SR; च सुमनः [°भु म°] PS (var.); वास्ति [ना°] HM, HK, HH; राज्ञप्रियः CPS; राजप्रियः VC (var.); राज्यप्रियः CV (var.), Sama; मतः [प्रि°] HP (var.).

(*c*) कालः कस्य च गोचरे निपतितः PS (var.); गोचरत्वमगमत् (°मः) CV, CPS, VCsr, Sama; गोचरो धनकृते CR (but CRT as above), VS, SR; भुजान्तरं न च (चं न; न हि) गतः H (but HS, HN, HP as above), PS (var.); सुखन्तरं न च गतः (*sic !*) CR (var.); कोऽर्थानिगतो Śts (var.) कोर्थी PTem (var.); कार्थि CV (var.) (*contra metrum*); कोऽर्थे CR (var.).

(*d*) दुर्जनदुर्गुणेषु (*sic !*) CV (var.), Sama; दूर्जणदुर्गणेषु (°र्गु°) (*sic !*) CV (var.); दुर्जयवागुरासु Śts (var.); दुर्जनदुर्गमे निपतितः CPS; दुर्जनवागुरानिपतितः CR (var.), PT, PRE, GP, Ṣaḍra°, ŚP, VS; दुर्जनवागुरीं न Śts (var.); दुर्जनवाग्रसे प्र° IS; क्षेमेक्ष यातो गृह (*sic !*) CR (var.); क्षमेण VCsr (var.); जातः [या°] CR (var.), HP (var.), Śts (var.); यातो CR (var.); पथि [पु°] CV, Sama; गृहम् [पु°] CR (var.).

Śārdūlavikrīḍita metre.

Whom does not fortune render proud ? / To what *roué* do passions not / bring never ceasing woe ? / Whose heart no woman stings ? Who is beloved of kings ? / Whom does not death lay low ? / What beggar can be dignified ? / Who, trapped by scamps, comes safely off ?[1] (A. W. Ryder).

1. Sentences are re-arranged, editorially, as per order of the ideas found in the Sanskrit verse.

11623

कोऽर्थोऽस्ति बहुभिः पुत्रैर् गणनापूरणात्मकैः ।
वरमेकः कुलालम्बी यत्र विश्रमते कुलम् ॥

(अ) P (PS km 5, PN km 5), VCsr 21. 3. Cf. Nos. 10121, 10122 and 10123.

(आ) SRHt 91. 7 (a. P), SSSN 104.6.

(b) प्राणिनां पू° [गणनापू°] PN.

(c) परम् [वरम्] VCsr (var.); एव [एकः] VCsr; कुलालंन (*sic !*) PS (var.).

(d) विश्रान्तः स्यात् पिता यतः SRHt; एकं [यत्र] PS (var.); यस्मिन् [यत्र] VCsr (var.); विश्राम्यते (°श्रां°) or विक्रमते or विश्रूयते PS (var.).

What is the use of a quantity of sons which count in numbers alone? Better is a single son who furnishes support to the family, on whom the family can depend. (F. Edgerton).

11624

कोऽलंकारः सतां शीलं न तु काञ्चननिर्मितः ।
किमादेयं प्रयत्नेन धर्मो न तु धनादिकम् ॥

(आ) KH 344. 11-12, Amd 314. 906.

(b) °निर्मितम् KH.

What is the (real) adornment of the virtuous? Good conduct, and not the (traditional) ornaments made of gold. What is to be acquired with effort? Righteousness, and not the wealth and such other things. (S. B. Nair).

11625*

कोलः केलिमलंकरोतु करिणः क्रीडन्तु कान्तासखाः
कासारे वनकासराः सरभसं मज्जन्त्विह स्वेच्छया ।
अभ्यस्यन्तु भयोज्झिताश्च हरिणा भूयोऽभिरूपां गतिं
कान्तारान्तरसंचरिष्णुरधुना पञ्चाननो वर्तते ॥

(आ) Any 28. 28, SR 230. 38, SSB 623. 41.

(c) अभ्यस्यन्त्विभयोषितश्च SR, SSB; ऽनुरूपां SR, SSB.

Śārdūlavikrīḍita metre.

Let the boar engage in its sport and the elephants play along with their mates, let the bisons plunge into the lake impetuously as they please and the herds of deer practise, again and again, the swift movement of their liking, free from all fear; for, the lion is now stalking in another part of the forest. (S. B. Nair).

11626**

कोलशोणितमेदोभ्याम् अङ्कोल्लक्वथितेन च ।
सिचिता कदली सूते दाडिमीफलमुत्तमम् ॥

(आ) ŚP 2303.

If the plantain tree is sprinkled (at its root) with the decoction of the *Aṅkolla*-plant mixed with the blood and fat of a boar, it will produce fruit excellent like the pomegranate. (S. B. Nair).

11627*

कोलाकृतिरपारेवो मोरोहंसो जलोदरी ।
कंसारिरात्तलीलो वो वाघलो भूकलोऽवतु ॥

(आ) SR 188.35[1], SSB 535. 34.

1. A riddle of *Kūṭa*-variety.

May the enemy of Kaṁsa [Lord Viṣṇu], who attains the form of a boar, who is our saviour in this world of insurmountable obstacles, who shines like a swan on the bosom of Lakṣmī, who resides in the waters [milky ocean], who adopts different sportive activities (in his different incarnations), who surely destroys all our sins and who rescues the earth, grant protection to all of you. (S. B. Nair).

11628

को लाभो गुणिसंगमः किमसुखं प्राज्ञेतरैः संगमः
का हानिः समये च्युतिर् निपुणता का धर्मतत्त्वे रतिः ।
कः शूरो विजितेन्द्रियः प्रियतमा कानुव्रता किं धनं
विद्या किं सुखमप्रवासगमनं राज्यं किमाज्ञाफलम् ॥

(अ) BhŚ 468.

(आ) SR 180. 1045, SSB 518. 1045, SRK 239. 84 (a. BhŚ), Pras 19. 1 *cd/ab*, Kt 53, KtR 53 *cd/ab*, SuM 11. 2, SSD 157*a*, St 30*a*, SN 841, IS 1943, VP 9. 144, Saśa 208. 48.

(*a*) लाभः को [को ला°] Kt, KtR; किमशुभं Kt, KtR; प्राज्ञेतरोपाश्रयः Pras, Kt, KtR; संगतिः SRK, SuM, Saśa.

(*b*) विनयच्युतिर् [स° च्यु°] Kt, KtR, SuM; समयच्युतिर् SR, SSB, SRK, Saśa; धर्मेषु नित्यं [का ध°] IS.

(*c*) का सुव्रता Kt, KtR; धनैर् BhŚ (var.), Saśa.

(*d*) °वासपरता Kt, KtR, Pras; °वासवसती IS; आज्ञाफलम् Pras; आज्ञास्पदम् IS.

Śārdūlavikrīḍita metre.

What is gain but the society of the learned? What is misery but the company of the illiterate? What is loss but the missing of a favourable opportunity? What is perfection but faith in religious tenets? Who is a hero but he who can subdue his senses? Who is a beloved wife but she who implicitly obeys her husband? What is wealth but learning? What is happiness but residence in one's nativity? What is empire but the establishment of authority? (P. G. Nath).

11629

कोलाहले काककुलस्य जाते
विराजते कोकिलकूजितं किम् ।
परस्परं संवदतां खलानां
मौनं विधेयं सततं सुधीभिः ॥

(आ) SR 86. 4, SSB 365. 5.

Upajāti metre (Indravajrā and Upendravajrā).

When flocks of crows are making so much din, does the cooing of a cuckoo excel in sweetness? When the wicked people are engaged in heated conversation among themselves, the wise should always keep silence. (S. B. Nair).

11630*

कोलैः कर्दमितोऽसि मत्तमहिषैरान्दोलितोऽसि द्विपैर्
आक्रान्तोऽसि कदर्थितोऽसि बहुशो दुष्पीवरैर् धीवरैः ।
त्वं कासार तथापि मानसमहीसंचारिणां पक्षिणाम्
अक्ष्णोः कंचिदरोचकामयमपाकर्तुं कृती कथ्यसे ॥

(आ) AnyS 18.

(*b*) दुःपीवरैर् AnyS (var.).

Śārdūlavikrīḍita metre.

You are muddied by boars, shaked by the arrogant buffalos, vanquished by the elephants and troubled by the insatiable fishermen. Nevertheless, O lake, you try to make amends for the sad state to the eyes of the birds [swans] that move in the regions of the Mānasa-lake and, hence, you are (rightly) praised as the fortunate one. (S. B. Nair).

11631*

को वक्रिमा गुणाः के
का कान्तिः शिशिरकिरणलेखानाम् ।
अन्तः प्रविश्य यासाम्
आक्रान्तं पशुविशेषेण ॥

(अ) ĀrS 2.177.

Āryā metre.

For what purpose are the (fine) curvature, the (good) qualities and the brilliance of the digits of the moon, when a particular species of animal entering into it overshadows the same? (S. B. Nair).

11632

को वा गुरुर् यो हि हितोपदेष्टा
शिष्यश्च को यो गुरुभक्तिपूर्णः ।
को दीर्घरोगोऽसत एव सङ्गः
किमौषधं साधुसमागमो हि ॥

(अ) Praśnottara-ratnamālā (in Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 7; not found in KM edn. nor in the Tibetan text).

(आ) IS 1944.

Upajāti metre (Indravajrā and Upendravajrā).

Who is the (venerable) preceptor? He who gives beneficial advice. Who is a disciple? He who is filled with devotion to his preceptor. What is a prolonged [chronic] disease? It is the association with the wicked. What is the remedy (for that)? It is, indeed, the association with the virtuous. (S. B. Nair).

11633

को वा जन्मान्तरे पूर्वं धर्मः सम्पादितो मया ।
यत् सतां दर्शनं प्राप्तं सर्वस्फीतफलप्रदम् ॥

(आ) NBh 24.

What righteous deed had I performed in my previous birth that I have (now) the sight of [close association with] good people, which is capable of granting the fruit of all-round prosperity? (S. B. Nair).

11634

को वा ज्वरः प्राणभृतां हि चिन्ता
मूर्खस्तु को यस्तु विवेकहीनः ।
कार्या प्रिया का शिवविष्णुभक्तिः
किं जीवनं दोषविवर्जितं यत् ॥

(अ) Praśnottara-ratnamālā (in Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 10; not found in KM edn. nor in the Tibetan text).

(आ) IS 1945.

(*d*) जीविनं Praśnottara°, IS; (changed to जीवनं, editorially).

Indravajrā metre.

What is (the real) fever to living beings? It is, indeed, worry. Who is a fool? He who is devoid of discrimination. What is the pleasing thing to be performed? It is devotion to Śiva and Viṣṇu. What should be the way of life? That which is free from evil conduct. (S. B. Nair).

को वा तस्य मनस्विनः see No. 11549.

को वा दग्धस्त्रिपुरजयिना see No. 11559.

11635

को वा दरिद्रोऽतिविशालतृष्णः
श्रीमांश्च को यस्य मनश्च तुष्टम् ।
जीवन् मृतः कस्तु निरुद्यमो यः
का वा मृतिर् हीनजने दुराशा ॥

(अ) Praśnottara-ratnamālā (in Monatsberichte der kön. Preuss. Ak. der [Wiss. 1868] 7 [?]; not found in the KM edn. nor in the Tibetan text).

(आ) IS 1946.

(c) जीतन् Praśnottara° (printing error).

Indravajrā metre.

Who is poor ? One whose greed is enormous. Who is fortunate [rich] ? One whose mind has contentment. Who is dead while living ? One who is indolent. What is the real death ? A false hope from low-born people. (S. B. Nair).

11636*

को वा भीष्मसुवं व्यगाढ हृदयं यद् भव्यगाढकमं
पादात् को नु धरां चलं सुतनु ते नेत्राञ्चलं यं प्रति ।
कः स्नातोऽमरकण्टकाम्भसि यदाशिश्लिक्षया कण्टकाः
केनाराधि स राधिकापतिरसि स्मेराधिकारे यतः ॥

(अ) Kṛkā 35.

(a) Kṛkā gives गङ्गाम् as gloss of भीष्मसुवं.

(c) Kṛkā gives नर्मदोद्गमस्थले शिवक्षेत्रविशेषः as gloss of अमरकण्टकाम्भसि.

Śārdūlavikrīḍita metre.

Who has plunged into the Gaṅgā that your heart is ever attached to him ? O charming one, who has walked the entire earth that your glances are directed towards him ? Who has bathed in the waters of river Amarakaṇṭaka [Narmadā] that you thrill at his embrace ? Who has worshipped the lover of Rādhā [Lord Kṛṣṇa] that you are under the control of his smiles ? (S. B. Nair).

को विवेशः सविद्यानां see No. 11530.
को वीरस्य मनस्विनः see No. 11549.

11637*

को वेद मूल्यमक्ष-
द्यूते प्रभुणा पणीकृतस्य विधोः ।
प्रतिविजये यत् प्रतिपणम्
अधरं धरनन्दिनी विदधे ॥

(अ) ĀrS 2. 183.

Āryā metre.

Who ever can ascertain the price (of the digit) of the moon which was made a wager by the Lord Śiva in his dice-play (with Pārvatī) ? For, everytime he won (in the play) the wager offered by the daughter of the mountain Pārvatī was her lower lip. (S. B. Nair).

कोशं (or कोशः or कोश° or कोशा°) equals to कोषं (or कोषः or कोष° or कोषा°).

11638

कोशं कुशेशय विकासय संश्रितालौ
प्रीतिं कुरुष्व यदसौ दिवसस्तवास्ते ।
दोषागमे निबिडराजकरप्रपात-
दुःस्थे समेष्यति पुनस्तव कः समीपम् ॥

(आ) JS 309. 28, Any 123. 129, PuPra 152 (p. 57).

(a) विकासय (विकाशय PuPra) कुशेशय [कु° वि°] Any, PuPra; संसृतालि PuPra; संश्रितालि Any.

(b) यदयं Any, PuPra.

(c) दोषोदये PuPra; °प्रतापे [°प्रपात-] Any.

(d) -ऽवान्ते [-दुःस्थे] PuPra; दुस्थे Any; समीपे Any.

Vasantatilakā metre.

Oh lotus, blossom your bud and impart joy to the resorting bee, for, the day has dawned for you. When, at the time of nightfall, you will be in difficulty by the dense rays of the moon, who will approach you ? [*Or* : Oh the (rich) one lying on the *Kuśa*-grass, be generous with donations to the suppliant by opening your treasury as the time is now favourable to you. When, due to some faults on your part, the heavy hand of the king (in the form of taxes or penalties) will afflict you, nobody will approach you]. (S. B. Nair).

कोशं विकास(श)य कुशेशय see No. 11638.

11639*

कोशः स्फीततरः स्थितानि परितः पत्राणि दुर्गं जलं
मैत्रं मण्डलमुज्ज्वलं चिरमधो नीतास्तथा कण्टकाः ।
इत्याकृष्टशिलीमुखेन रचनां कृत्वा तदत्यद्भुतं
यत् पद्मेन जिगीषुणापि न जितं मुग्धे त्वदीयं मुखम् ॥

(आ) ŚP 3322 (a. Vijjakā), VS 1523 (a. Vijjākā), SkV 445 ; Kav 193, Skm (Skm [B] 840, Skm [POS] 2. 73. 5), SH 1655 (a. Vijjā), SR 263. 202 (a. VS), SSB 80. 88 (a. Vijjākā), SkṛP 111, SuMañ 123. 9-12.

(*a*) कोषः VS, SkV, Kav, Skm, SH, SR, SSB, SkṛP, SuMañ; स्फीततरुः Kav.

(*b*) मित्रैर् [मैं°] ŚP; मंत्रैर् [मैं°] SH; कण्टका (*sic !*) SH.

(*c*) तदप्यद्भुतं VS, SR, SSB, SkṛP, SuMañ; तदाप्यद्भुतं SH.

(*d*) तवेदं [त्वदीयं] Skm.

Śārdūlavikrīḍita metre.

Her seed-cup [*or* : treasury] is rich ; about her stand leaves [*or* : blades, weapons] and water hard to cross [*or* : a fortress]. The sun's circle [*or* : circle of allies] shines upon her and she has driven her thorns below [*or* : has banished rebels]. Thus she has prepared herself, with bees attracted to her [*or* : with arrow drawn back ready to shoot]. Yet, *O lovely maiden*[1], wonders of wonders, the lotus, set on victory, has been conquered by your face.[2] (D. H. H. Ingalls in the *Notes* to his *Translation* of SkV).

1. Words in italics are supplied by the editor.
2. J. B. Chaudhuri translates the verse as : 'The bud [*or* : the treasury] has become larger ; the leaves [*or* : charriots] are on every side ; unsurpassable [*or* : a fort] is the water ; bright [*or* : prosperous] is the disc of the sun [*or* : the circle of friends] ; similarly, the thorns [*or* : petty enemies] have, for long, gone underneath ; yet, O lovely damsel ! your face has not been conquered by the lotus by which the bees have been attracted thus [*or* : the warrior by whom the bow has been strung] who has made every preparation [*or* : by arranging his troops] and who is desirous of victory—that is wonder'.

कोशः स्फीततरुः स्थितानि see No. 11639.

11640

कोशक्षयो न निद्रा च न विलासेषु च स्पृहा ।
विग्रहासक्तचित्तानां न रतिः क्वापि जायते ॥

(अ) P (Pts 3. 128).

(आ) IS 1948.

(*a*) कोषक्षयो Pts.

Persons, interested (only) in encounters (with others), waste their wealth, cannot get to sleep and neither have any inclination to worldly enjoyments, nor find pleasure in anything else. (S. B. Nair).

11641*

कोशद्वन्द्वमियं दधाति नलिनी कादम्बचञ्चुक्षतं
धत्ते चूतलता नवं किसलयं पुंस्कोकिला-
स्वादितम् ।
इत्याकर्ण्य मिथः सखीजनवचः सा दीर्घिकायास्तटे
चेलान्तेन तिरोदधे स्तनतटं बिम्बाधरं पाणिना ॥

(आ) Kuv *ad* 28. 67 (p. 89), AlK 276. 6-9, AlS 134. 4-7, VS 1356, SR 393. 642 (a. Kuv), IS 1949.

(*a*) °चञ्चू° SR.

(*c*) इत्याकर्ण SR (printing error); तते [तटे] SR.

(*d*) चैलान्तेन SR.

Śārdūlavikrīḍita metre.

"This lotus-plant has a pair of buds that are hurt by the beak of a black goose; that branch of the mango-tree has a fresh tender shoot that is enjoyed by the male cuckoo." Hearing these (suggestive) words of her lady-friends, spoken among themselves, the young woman (sporting) on the bank of a lake screened her bosom with the hem of her garment and her lower lip red like *Bimba*-fruit with her hand. (S. B. Nair).

11642

कोशनिषण्णस्य सदा
सुसहजमलिनस्य बद्धतरमुष्टेः ।
कृपणस्य कृपाणस्य च
केवलमाकारतो भेदः ॥

(आ) SuM 5. 24. Cf. No. 11654.

(*b*) सु° om. SuM (MS) (sub-metric).

(*c*) In the margin, SuM (MS) gives खड्गस्य as gloss of कृपाणस्य.

Āryā metre.

Between a miser, who is ever seated inside of his treasury-room, foul by nature and is close-fisted, and a sword, which is ever placed inside of its sheath and, therefore, naturally unclean and is fixed in its grip (at the top of the sheath), the only difference consists in their respective figures.[1] (S. B. Nair).

1. The expression, आकारतो भेदः, also means that the difference between the words कृपण: [a miser] and कृपाण: [a sword] is only the lengthening of the vowel 'अ' after the consonant 'प्'.

11643

कोशमूलो हि राजेति प्रवादः सार्वलौकिकः ।
एतत् सर्वं जहात्याशु कोशव्यसनवान् नृपः ॥

(अ) KN (KN [ĀnSS] 14.33, KN [BI] 13. 33, KN [TSS] 14. 33). Cf. Agni-Purāṇa 241. 22 *cd*.

(आ) SR 394. 703 (a. KN), IS 1950.

(*b*) प्रवाद KN (ĀnSS) (printing error).

(*c*) जहातीह KN (BI), SR.

(*d*) कोष° °KN (BI).

"The foundations of royalty are laid in the treasures"—this is a popular saying well known in all regions. A ruler of men, whose treasure is in danger (of being insolvent), loses all prospects of success in the above-mentioned acts. (M. N. Dutt).

11644

कोशस्तु सततं रक्ष्यो यत्नमास्थाय राजभिः।
कोशमूला हि राजानः कोशवृद्धिपरो भव॥

(अ) MBh (MBh [Bh] 12. 119. 16, MBh [R] 12.119.16, MBh [C] 12. 4346).

(आ) SRHt 112. 3 (a. Kāmandakīya, but could not be traced in KN), SSSN 134. 3.

(*a*) कोशश्च MBh (but some MSs as above); सर्वदा [सततं] SSSN.

(*d*) कोशमूलकरो MBh (but some MSs as above).

Making every endeavour, the treasury should always be safeguarded by the kings, since kings are firmly rooted in their position through their respective treasuries. (Therefore, O king), may you be ever vigilant in the growth of your treasury. (S. B. Nair).

11645

कोशांशेनाथ कुप्येन सर्वकोशेन वा पुनः।
शेषप्रकृतिरक्षार्थं परिक्रय उदाहृतः॥

(अ) KN (KN [ĀnSS] 9. 18, KN [BI] 9. 17, KN [TSS] 9. 18), H (HJ 4. 126, HS 4. 120, HM 4. 122, HK 4. 127, HP 4. 125, HN 4. 125, HH 118. 5-6, HC 158. 18-19).

(आ) Sama 1 क 74, IS 1951. (Cf. ZDMG 61. 351).

(*a*) कोषांशेनार्धकोषेण (कोशां°; °शेणा°) HJ, HK, HM, HS, HK, HH, Sama; कोषांशेनाथ KN (BI); केनाङ्गनापि [कोशां°] HP, HN.

(*b*) सर्वकोषेण KN (BI), HJ, HK, HM, HS, HH, HC; सर्वकुप्येन HP, HN.

(*c*) शिष्टस्य (शे° HP, HN) प्रतिरक्षार्थं H (but HS as above), Sama.

(*d*) सर्वदानानुपग्रहः Sama.

Where, for the preservation of the rest of the *prakṛti*-s, peace is concluded through the surrender of a part or the whole of the treasury, or by giving metals other than gold and silver, it is called *parikraya*. (M. N. Dutt).

11646**

कोशातकीवलशिफाक्वथितामिषाम्भः-
संसेचनाच्च सुकणारजसा च युक्तः।
लब्धोपचारमथ धूपजलाभिषिक्तः
शोभां बिभर्ति नितरां कुसुमैर् मधूकः॥

(आ) ŚP 2238.

Vasantatilakā metre.

When sprinkled with water containing the essence of meat boiled with the leaves and fibrous roots of the *Kośatakī*-plant, and ceremoniously drenched with holy water and shown incense smoke, the *Madhūka*-plant becomes excessively resplendent with a wealth of flowers. (S. B. Nair).

11647*

कोशातकीपुष्पगुलुच्छकान्तिभिर्
मुखैर् विनिद्रोल्बणबाणचक्षुषः।
ग्रामीणवध्वस्तमलक्षिता जनैश्-
चिरं वृतीनामुपरि व्यलोकयन्॥

(अ) Śiś 12. 37.

Upajāti metre (Indravaṁśā and Vaṁśastha).

Womenfolk of the countryside, with their faces beaming like a bunch of *Kośatakī*-flowers and having eyes similar to the full-blown *Bāṇa*-flowers, gazed, for long, at him[1] over the hedges (of the courtyard in their homes), unnoticed by other people. (S. B. Nair).

1 Śrī-Kṛṣṇa.

11648

कोशात् तदप्यधिष्ठानं कर्तव्यं शुद्धचेतसा ।
शपथो हीनदोषाय कामिनीषूच्यते बुधैः ॥

(अ) Viṭavṛtta 79 (in BhŚ p. 211).

(The gold previously given by a loving harlot)[1], the Viṭa [gallant] should, in all earnestness, give that too away from his treasury ; for, swearing falsely is not a guilt against loving ladies—so say the wise people. (S. B. Nair).

1. Cf. Viṭavṛtta 76-78.

कोशादाश्रयणीयत्वम् see No. 11652.

11649

कोशानां रक्षणे दक्षः स्यान्निधीनां धनाधिपः ।
चन्द्रो यथा विना सर्वैर् अंशैर् नो भाति भूपतिः ॥

(अ) Śukr 1. 77 (in some texts 1. 76).

(*c*) चन्द्रांशेन विना सर्वैर् Śukr (var.).

(The king) should be capable of safeguarding his treasury and he should be the master of treasures like the lord of riches [Kubera] ; just as the moon does not shine fully unless all its digits are present, so is the king (without possessing a splendid treasury). (S. B. Nair).

कोशानाकुलयन् दृशौ see No. 11443.

कोशान् गेहेषु मुञ्चन् see No. 11650.

11650*

कोशान् सौधेष्वमुञ्चन् पथि करितुरगान् बान्धवानर्धमार्गे
दुर्गेष्वन्तःपुराणि प्रतिरवचकिताः पर्वतेभ्यो निवृत्ताः ।
यस्योद्योगे भ्रमन्तः समसमयसमारम्भगम्भीरभेरी-
भांकाराकीर्णकर्णज्वरभरतरलप्रेक्षिताशाः क्षितीशाः ॥

(अ) Khaṇḍa-praśasti 151.

(आ) Skm (Skm [B] 1576, Skm [POS] 3. 42. 1) (a. Viśveśvara), RA 5. 65 (a. Bherījhaṁkāra).

(*a*) कोषान् Skm; कोशानन्येषु RA (var.) ; गेहेषु [सौधेषु] Khaṇḍa°, Skm ; सौधोष्ठ° RA (var.) ; मुञ्चन् [अमुञ्चन्] Skm, RA ; करितुरगं Skm.

(*b*) प्रतिबल° Skm (B); प्रतिरव° Skm (POS); प्रतिरय° (*sic !*) Khaṇḍa°.

(*c*) मम समय° Khaṇḍa°.

(*d*) भाङ्काराकीर्ण° Khaṇḍa°, Skm; °कराकर्ण-कीर्णज्वर° RA (var.); °तरलाः Khaṇḍa°; °प्रेक्षितास्ते RA (var.) ; °प्रोज्झिताशाः Khaṇḍa°, Skm (POS).

Sragdharā metre.

The (rival) kings left their treasures in their mansions, the elephants and horses on the road, their kinsmen in the middle of their flight and their wives in the seraglios located inside the fortresses, and fled from the mountains [fortifications] frightened by the echoes (of the sound produced by the military drums of (our) king. They (now) wander, gazing at the directions helplessly, their ears filled with the frightful noise of the martial drums beaten at the time when this king (of ours) started on his victorious march. (S. B. Nair).

11651

कोशेन पौरैर् दण्डेन ये चान्ये प्रियकारिणः ।
असम्भवे तु सर्वस्य यथामुख्येन निष्पतेत् ॥

(अ) MBh (MBh [Bh] 15. 11. 18-19, MBh [R] 15. 6. 19-20, MBh [C] 15. 233-34).

(आ) SRHt 162. 12 (a. MBh).

(*a*) कौशेन or कोषेण or कोशेण or शोकेन MBh (var.); सौ(शौ)र्यं° or वैरैर् MBh (var.); दण्ड्येन MBh (var.).

(*b*) चास्य [चान्ये] MBh (var.); °कारणाः MBh (var.).

(*c*) असंभवन् MBh (var.); च [तु] MBh (var.).

(*d*) यथादुःखेन MBh (var.); निष्पतेः MBh (var.).

The king should rush out with his treasury, (prominent) citizens and the army, and also with those who perform pleasing service to him; in case it is not possible to take all these with him, he should proceed with those that are important (in the order of precedence). (S. B. Nair).

कोशेन वैरैर् दण्डेन see No. 11651.

कोशेन सौ(शौ)र्यदण्डेन see No. 11651.

11652

कोशेनाश्रयणीयत्वम् इति तस्यार्थसंग्रहः ।
अम्बुगर्भो हि जीमूतश्- चातकैरभिनन्द्यते ॥

(अ) Ragh 17. 60. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 273).

(आ) SRHt 113. 8 (a. Kālidāsa), SSSN 134. 7 (a. Kālidāsa).

(*a*) कोशादाश्र° Ragh (var.), SRHt, SSSN.

(*b*) तस्यार्थसञ्चयः SSSN.

(*d*) अभिगम्यते Ragh (var.).

"A man becomes adorable[1] on account of his possessing treasury of wealth", with this thought he amassed immense wealth; for, a cloud when its interior is filled with water is hailed with joy by *Cātaka*-birds (and not *so*[2] otherwise). (G. R. Nandargikar).

1. Worthy of worship.
2. Word in italics is supplied by the editor.

11653

कोशे वितीर्णे जनता नृपस्य
वृद्धस्य नारीव भवत्यवश्या ।
दरिद्रगेहे वरदीपदीप्तिर्
इव प्रयात्यल्पतरत्वमाज्ञा ॥

(आ) SRHt 113. 2 (a. Kalāvilāsa, but not found in Kṣemendra's work of the same title), SSSN 134. 2 (a. [?] Kalāvilāsa).

(*c*) दरिद्रदेहोदरदीपदीप्तिर् SSSN.

Upajāti metre (Indravajrā and Upendravajrā).

When a king's treasury is dissipated, the people (at large) do not remain fully under his control as the young wife of an old man; his orders have very little effect like the dim light of a lamp in the house of a poor man. (S. B. Nair).

कोशो मित्रं च धर्मज्ञः see स्वाम्यमात्यो जनपदो.

कोषं (or कोषः or कोष° or कोषा°) equals to कोशं (or कोशः or कोश° or कोशा°).

कोषः स्फीततरः स्थितानि see No. 11639.

कोषक्षयो न निद्रा च see No. 11640.

कोषांशेनार्धकोषेण see No. 11645.

कोषान् गेहेषु मुञ्चन् see No. 11650.

कोषेण पौरैर् दण्डेन see No. 11651.

कोषेण वैरैर् दण्डेन see No. 11651.

कोषेण सौ(? शौ)र्यदण्डेन see No. 11651.

11654

कोषे निषण्णस्य च बद्धमुष्टेर्
मलिम्लुचाकारविभीषणस्य ।
आकारतः केवलमस्ति भेदः
कृपाणकस्यापि धनाणकस्य ॥

(आ) PV 754 (a. Padmāvatī), SkṛP 52. Cf. No. 11642.

(*d*) धनानकस्य PV.

(*d*) कृपणकस्यापि suggested in SkṛP (*contra metrum*).

Upajāti metre (Indravajrā and Upendravajrā ).

There is only a difference of form[1] between a miser or a sword, which is encased in a sheath, close-fisted and has an awful form like a demon. (J. B. Chaudhuri).

1. कृपण or कृपाण [miser or sword].

11655

कोष्ठकाङ्गणवर्चानाम् अग्निकुट्टनशालयोः ।
विवृतानां च सर्वेषां सामान्यो भोग इष्यते ॥

(अ) K (K [K] 3. 8. 28, K [S] 167. 16-17, K [G] 49. 9-10, K [J] 98. 22-23, K (V) 137, K [P] 276. 5-6.

(आ) Dh 927*a* 16-17. Cf. O. Stein, *Megasthenes u. Kauṭilya*, p. 41; J. J. Meyer in his *Translation* of K, p. 265 and p. 772; and R. Mookerji in his Introduction to N. N. Law's *Hindu Polity*, p. XL.

(*a*) °वर्जानाम् K (S), K (G), K (J), K (V), K (P), Dh ; वच्चानाम् K (K) (var.).

(*d*) सामन्ये K (K) (var.).

Of sheds, court-yards and latrines, of fire-places and pounding-sheds, and of all open (spaces), use in common is desired. (R. P. Kangle).

11656

कोष्ठागारं कोशगृहं पुण्यश्लोकः पुरूरवाः ।
हस्तं दक्षिणमेवासौ ब्राह्मणानाममन्यत ॥

(आ) SRHt 63. 27 (a. MBh, but could not be traced therein).

King Purūravas of meritorious fame considered his store-room and treasure-house as the right hand of Brāhmaṇa-s (in the matter of their utilization). (S. B. Nair).

11657

कोष्ठागारेऽभियुक्तः स्यात् तदायत्तं हि जीवितम् ।
नात्ययं च व्ययं कुर्यात् प्रत्यवेक्षेत चान्वहम् ॥

(अ) KN (KN [ĀnSS] 5. 76, KN [BI] 5. 77, KN [TSS] 5. 76).

(आ) SRHt 172. 14 (a. Kāmandakīya), SSSN 76. 13 (a. Kāmandaka).

(*a*) कोष्ठा(का ?शृ)रेऽभियुक्तः SRHt ; गोष्ठा° [को°] SSSN (var.) ; °गारेषु युक्तः SSSN (var.).

(*c*) नात्यायं KN (ĀnSS), KN (TSS), SSSN; नात्यायश्च SRHt.

A monarch should take special care for his store-house; for, life depends solely on it. He should not extravagantly spend its contents and should personally inspect it, *every day*[1]. (M. N. Dutt).

1. Words in italics are supplied by the editor.

11658*

कोऽसौ कृती कथय को मदनैकबन्धुर्
उद्ग्रीवमर्चयसि कस्य मृगाक्षि मार्गम् ।
नीलाब्जकर्बुरितमब्यविनिद्रकुन्द-
दामाभिरामरुचिभिस्तरलैः कटाक्षैः ॥

(आ) SkV 506, Prasanna 121*b*, Kav 254.

(*c*) लीलाब्ज° [नीला°] Prasanna.

Vasantatilakā metre.

Who is the lucky he, Love's very closest friend, / whose path you honour, eagerly strewing it / with tremulous side-glances, garlands / of full-blown jasmine sewn with blue water-lily. (D. H. H. Ingalls).

11659*

कोऽसौ धन्यः कथय सुभगे कस्य गङ्गासरय्वोस्-
तोयास्फालव्यतिकरखलत्कारि कङ्कालमास्ते ।
यं ध्यायन्त्याः सुमुखि लिखितं कज्जलक्लेदभाञ्जि
व्यालुम्पन्ति स्तनकलशयोः पत्रमश्रूण्यजस्रम् ॥

(आ) SkV 735, Kav 448, Prasanna 140*a*, Skm (Skm [B] 612, Skm [POS] 2. 28. 2).

(*a*) °सरस्वत्– [°सरय्वोस्-] Skm (var.).

(*b*) °करखणत्कारि Skm (but Skm [var.] as above), करथनत्कारि Skm. (var.).

(*c*) सुसखि Skm (var.); नियतं [लि°] Skm; कज्जलच्छेद° Skm.

Mandākrāntā metre.

Who is he, fair one, so rich in merit,/ whose body tosses on the splashing waves/ of Ganges or Sarayū,/ that grieving for him, from your lovely face / the tears mixed with collyrium / in constant falling should destroy the lines / painted upon your breasts ? (D. H. H. Ingalls).

11660*

कोऽसौ सुन्दरि पुष्पसायकसखः सौभाग्यवारांनिधिः
कोऽसाविन्दुमुखि प्रसन्नहृदयः कः कुम्भि-
कुम्भस्तनि ।
यस्मिन् विस्मयनीयतप्ततपसि स्वैरं समुच्छृङ्खला
विश्राम्यन्ति तव स्मरज्वरहराः कन्दर्पकेलि-
श्रियः ॥

(आ) SkV 567 (a. Pradyumna), Prasanna 131*b*.

(*a*) °वारांनिधेः SkV (var.).

(*b*) °कुम्भस्थलि Prasanna.

(*d*) विश्रामंति यतस्तवस्मरहराः Prasanna; °केलि-प्रियः Prasanna.

Śārdūlavikrīḍita metre.

Beautiful one, who is that friend of Love ; / who, you of moon-fair face, that ocean of good fortune ; / oh you whose breasts swell like the frontal lobes of elephants, / whose is that pure and happy heart / and whose in former life the wondrous penance : / that now the glory of your amorous sports, / unbridled, fever-quenching, / should find its goal in him ? (D. H. H. Ingalls).

11661

कोऽहं कस्त्वं कोऽयं लोकः
केन किमर्थं क्रियते शोकः ।
आयात्येको गच्छत्येकः
सर्वो जीवश्चलितविवेकः ॥

(अ) Vet 22. 7 (in some texts *bc*/*ad*).

(*d*) सर्वे(र्वो) जीवति चलति वि° or सर्वोऽयं संशा(? सा)रविशेषः Vet (var.).

Mātrāsamaka metre.

Who am I and who are you ? What is this world ? Why and what for does one feel grief ? While one comes, the other one goes away ! But the whole humanity is devoid of discretion (with regard to the transient nature of life). (S. B. Nair).

11662

कोऽहं कस्मिन् कथमायातः
का मे जननी को मे तातः ।
इति परिभावित इह संसारः
सर्वोऽयं स्वप्नव्यवहारः ॥

(अ) Vet 22. 10.

(*a*) कस्त्वं [कस्मिन्] Vet (var.); कश्चित् [कस्मि°] Vet (var.); कुतयायातः Vet (var.).

(*c*) परिभाषित or प्रभावित or भावयतः सं° Vet (var.).

(*cd*) इति संभावय सततं भ्रतः । संसारोऽयं स्वप्नविहारः ॥ Vet (var.).

(*d*) सर्वस्वप्नसमव्यवहारः or सर्वोऽयं भवस्वप्नविचारः or सर्वोयं च स्वप्नविहारः Vet (var.).

Mātrāsamaka metre.

Who am I, where and how have I come, who is my mother and who is my father—thus considered, this worldly life, all of it, is like an experience in a dream. (S. B. Nair).

11663

कोऽहं कौ देशकालौ समविषमगुणाः के द्विषः के सहायाः
का शक्तिः कोऽभ्युपायो हितकरणविधौ का च मे दैवसम्पत् ।
सम्पत्तेः कोऽनुबन्धः प्रतिहतवचनस्योऽत्तरं किं च मे स्याद्
इत्येवं कार्यसिद्धाववहितमनसो नावसीदन्ति सन्तः ॥

(अ) P (PT 3. 121, PS 3. 71, PN 3. 61, PRE 3. 103, PD 307. IV). Cf Ru 162, ABORI 15. 61.

(आ) ŚP 1404, SR 153. 423 (a. ŚP), SSB 480. 382, ŚbB 602 (incomplete), SH 1141.

(*a*) कौ SH; तोऽहं को देशकाले PN; केऽरयः [के द्वि°] ŚP, SR, SSB, SH; नयाः [द्वि°] PT; कस् [के second] PS (var.), PN.

(*b*) ऽभ्युपायः (ऽत्यु° PN) कुलमपि (फलमपि PN, ŚP; फलमिह SR, SSB; कथमपि PD) च कियत्कीदृशी (क्रि° °शा PN) दै° PS, PN, PD, ŚP, SR, SSB, SH.

(*c*) संपत्तौ PS, PN, PD, ŚP, SR, SSB, ŚbB; निबन्धः (वि°) [ऽनुबन्धः] ŚP, SR, SSB, SH, ŚbB; प्रविदित° [प्रतिहत°] SR, SSB, ŚbB; °वचनं चान्तरो PN; °वचनो° SH; नु [च] PT, PD, ŚP, SH, SR, SSB, ŚbB.

(*d*) कार्यसिद्धौ व्यवसित° PD; °द्धावविहरमनसो नैव हास्या भवन्ति SH; °मनसः संपदो हस्तसंस्थाः ŚbB; नावहास्या भवन्ति PT, ŚP; नोपहास्यं प्रयान्ति PD; हस्तगाः संपदः स्युः SR, SSB.

Sragdharā metre.

"Who am I ? What are the present time and place, and what good or evil qualities in evidence ? Who are my enemies, and who my allies ? What power have I ? What means of carrying out a useful plan ? What store of good fortune have I ? What continuance of prosperity ? And what should be my reply if my words are rejected ?" Good men, who fix their minds thus steadfastly on success, are not disappointed. (F. Edgerton).

कोऽहं ब्रूहि सखे स एव see No. 11664.

11664*

कोऽहं वत्स स आर्य एव भगवानार्यः स को राघवः
के यूयं बत नाथ नाथ किमिदं भृत्योऽस्मि ते लक्ष्मणः ।
कान्तारे किमिहास्महे बत वृथा देव्या गतिर् मृग्यते
का देवी जनकाधिराजतनया हा जानकि क्वासि मे ॥

(अ) Han 5. 12 *ba/cd*.

(आ) Skm (Skm [B] 234, Skm [POS] 1. 47. 4), JS 314. 7 (a. Mahān=Han), ŚP 4010 (a. Mahān), SR 362. 35 (a. Mahān), SSB 251. 35 (a. Mahān).

(*a*) कोऽहं ब्रूहि सखे स एव Han, ŚP, SR, SSB; एष आर्य [आर्य एव] Skm (var.); सखे [स को] ŚP, SR.

(*b*) वद [बत] Han; दासो [भृ°] Han, ŚP, SR, SSB.

(*c*) किं कुर्मो विजने वने तत इतो देवी समुद्वीक्ष्यते Han; वद [बत] JS; सखे [वृ°] ŚP, SR, SSB.

(*d*) हा हा प्रिये जानकि [जा° क्वा° मे] Han; हा [मे] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

My dear child, who am I? You are my venerable elder brother? Who is this venerable person? Rāghava [Śrī-Rāma]. Who are you? O my lord, what is this (question)? I am your servant Lakṣmaṇa. Why are we in this forest, in vain? We are seeking the whereabouts of queen [Sītā]. Who is this queen? The daughter of the Emperor Janaka. Alas! O Sītā, my dear, where are you! (S. B. Nair).

11665

को हि तुलामधिरोहति
शुचिना दुग्धेन सहजमधुरेण ।
तप्तं विकृतं मथितं
तथापि यत् स्नेहमुद्गिरति ॥

(आ) JS 124. 21, ŚP 1196, Any 149. 65, SR 248.73 (a. ŚP), SSB 656.1, SRM 2. 2. 63.

(*d*) केवलमुद्गिरति यत्स्नेहम् JS, ŚP, Any.

Āryā metre.

Who can remain in the same balance [compete] with pure milk which is sweet by nature, and which, even when heated up, harshly treated and churned, gives out but *sneha* [butter-oil *or* affection]? (S. B. Nair).

को हि दैवेन सौमित्रे see No. 9146.

11666

को हि नाम कुले जातः सुखलेशेन लोभितः ।
अल्पसाराणि भूतानि पीडयेदविचारयन् ॥

(अ) KN (KN [ĀnSS] 3. 8, KN [BI] 3.8, KN [TSS] 3. 8).

(आ) IS 1952.

(*b*) सुखलेशोपलोभितः KN (ĀnSS), KN (TSS).

Born of a high family, what man tempted by an iota of happiness, ever oppresses beings of puny might without even judging what their faults are? (M. N. Dutt).

11667

को हि नाम न भिद्येत भिद्यमानो दुरात्मभिः ।
परापकारव्यापार- पापभूतमुखैर् नरः ॥

(अ) P (PS 1. 108, PN 2. 85).

(*b*) मनीषिभिः [दुरा°] PS (var.).

(*c*) °व्यापारं PS (var.).

(*cd*) परोपघातव्यायामतृणी (°कीर्ण्णी° or कीणी) कृतमुखै र् (*sic !*) or परोपघातव्याघातकिणी-कृत° or पदोपघातव्यायामकरणे दुर्मुखै र् (*sic !*) PS (var.); परोपघातव्यायामिकिणीकृतमुखै न्नरैः (*sic !*) PN.

Which person, indeed, will not get broken [ruined] when vicious attempts are made by wicked people who are ever engaged in doing harm to others and whose mouths are full of sinful words? (S. B. Nair).

11668

को हि नाम मनुष्येषु जानन्नपि विचक्षणः ।
हरिणीखुरमात्रेण चर्मणा न चलीकृतः ॥

(आ) Vyās 18.

(इ) Vyās (C) 85, Vyās (S) 86, SS (OJ) 443.

(*b*) विचक्षणम् Vyās (var.).

(*c*) °पदमात्रेण [°खुरमा°] Vyās; °पुरमात्रेण [°खुरमा°] Vyās (var.); °खुरमालेन Vyās (var.); (on the basis of Vyās [var.], changed to °खुरमात्रेण, editorially).

(*d*) छलीकृतम् Vyās (S); खलीकृतः SS (OJ).

Who, indeed, among men, however wise and prudent he may be, is not moved by the skin [female organ] which is (cloven and, therefore,) similar (in appearance) to the hoof of a doe? (S. B. Nair).

को हि भारः समर्थानां see No. 11530.

MS.–VII 4

11669

को हि वेदास्त्यमुष्मिन् वा लोक इत्याह या श्रुतिः ।
तत्प्रामाण्यादमुं लोकं लोकः प्रत्येतु वा कथम् ॥

(अ) Naiṣ 17. 62.

(*d*) प्रत्येति Naiṣ (var.).

How can people believe in the other world on the authority of the Veda which says, "Who knows what is in the other world?" (K. K. Handiqui).

11670

... ... ... ... ... ... ... ... ।
को हि सम्पत्सु चपलास्व्- आश्वासो वनितासु च ॥

(अ) KSS 7. 35. 235 *cd*.

... ... What reliance can be placed on fickle fortunes and fickle women? (C. H. Tawney).

11671*

कौटिल्यं कचनिचये
करचरणाधरदलेषु रागस्ते ।
काठिन्यं कुचयुगले
तरलत्वं नयनयोर् वसति ॥

(आ) Kpr 10. 523, Amd 314. 950, RK 7. 81, KH 344. 19-20, KāP 371. 16-17, AR 194. 5-6, KHpk 653 (p. 395), SR 312. 24 (a. Kpr), SSB 166. 24, IS 1953, GVS 521. Cf. No. 9713.

Āryā metre.

Curls[1] in your hair; redness[2] in your hands, feet and lower lip; hardness in your breasts; and unsteadiness resides in your eyes. (G. Jhā, revised editorially).

1. *Or*: crookedness is visible.
2. *Or*: lust is visible.

11672

कौटिल्यं तत्र कर्तव्यं नरो यत्र दयापरः ।
निर्दयो राजपुत्रोऽयं शिरश्छेदं करिष्यति ॥

(अ) P (PM 1. 170),

(*a*) कोटिल्यं (*sic !*) PM ; (changed to कौटिल्यं, editorially).

Crookedness [prevarication] should be exercised where the man (about to strike) is compassionate ; but this prince, being unkind, will do the act of beheading (despite our best effort). (S. B. Nair).

11673*

कौटिल्यं नयने निवारयतरां शीघ्रां गतिं शीलय
व्यक्तार्थां कुरु भारतीं विहसितेऽप्यौद्धत्यमायोजय ।
कुग्रामप्रमदाविलासरसिकः कान्तस्त्वयासादितो
नायं नन्दिनि नागरीजनसमाचारैः समाकृष्यते ॥

(आ) KāP 339. 17–340. 2.

Śārdūlavikrīḍita metre.

Keep under control your side-glances, practise swift gait, make your speech plain in sense, have rusticity in your laughter ; (for), you have obtained a husband who can only appreciate the (simple) manners of women living in petty villages ; O delightful dame, he cannot be won over by the cultivated graces of a city-damsel. (S. B. Nair).

11674*

कौटिल्यधीरज्जुनिबद्धमूर्तिं
मन्ये स्थिरं मौर्यनृपस्य लक्ष्मीम् ।
उपायहस्तैरपि राक्षसेन
निकृष्यमाणामिव लक्षयामि ॥

(अ) Mudr 2. 2.

(*b*) मौर्यकुलस्य Mudr (var.).

(*c*) इह [अपि] Mudr (var.).

(*d*) निःकृ° or निष्कृ° or विकृ° Mudr (var.).

Upajāti metre (Indravajrā and Upendravajrā ).

I[1] think that the sovereignty of the Maurya King is stable as long as her person is firmly sustained by the chords of the intellect of Kauṭilya. And still I imagine her being dragged by Rākṣasa with the hands of stratagem. (R. S. Walimbe).

1. Snake-charmer.

11675*

कौटिल्याच्छन्नमाहात्म्यस् तदीयोऽलकसंचयः ।
कृष्णद्युतिः पुरस्तिष्ठन् नाबधे कं समाकुलम् ॥

(आ) JS 178. 5 (a. Śakavṛddhi).

Her mass of tresses with its exuberance unconcealed by its curly nature and remaining before one's eyes in its dark brilliance—whom did it not affect in the heart ? (S. B. Nair).

11676

कौतुकान्वेषिणो नित्यं दुर्जना व्यसनागमे ।
मासोपवासिनी यद्वद् वणिक्पुत्रकचग्रहे ॥

(अ) Śts 1. 8 (6. 1-2).

(आ) IS 1954.

(*a*) कौतुकान्वेषणे Śts (var.).

(*b*) दुर्जनो or दुर्जया or दुर्गता Śts (var.).

(Even) at the advent of misfortune, evil persons are ever looking for pleasure, as the bawd (takes pleasure) even when the son of a merchant seizes her by the hair. (S. B. Nair).

11677–78

... ... ... ... ... ... ।
कौतूहलमला साध्वी विप्रवासमलाः स्त्रियः ॥
सुवर्णस्य मलं रूप्यं रूप्यस्यापि मलं त्रपु ।
ज्ञेयं त्रपुमलं सीसं सीसस्यापि मलं मलम् ॥

(अ) MBh (MBh [Bh] 5. 39. 64*cd*-65, MBh [R] 5. 38. 80-81, MBh [C] 5. 1525-26).

(आ) IS 1955.

(*c*) रौप्यं MBh (var.).

(*d*) च [(ऽ)पि] MBh (var.); त्रपुः MBh (var.).

(*f*) एव [(ऽ)पि] MBh (var.); आयसं मलं [म° म°] MBh (var.).

The scum of the chaste woman (is her) curiosity; of women (in general), exile from home; the scum of gold is silver; of silver—tin; of tin—lead; and of lead, useless dross. (P. C. Roy).

11679*

कौन्तेयस्य सहायतां करुणया गत्वा विनीतात्मनो
येनोल्लङ्घितसत्पथः कुरुपतिश्चक्रे कृतान्तातिथिः ।
त्रैलोक्यस्थितिसूत्रधारतिलको देवः सदा सम्पदे
साधूनामसुराधिनाथमथनः स्ताद् देवकीनन्दनः ॥

(अ) Khaṇḍa-praśasti 8. 1.

(आ) SR 23. 142, SSB 39. 58.

(*c*) स वः [सदा] Khaṇḍa° SSB.

Śārdūlavikrīḍita metre.

May that son of Devakī [Lord Kṛṣṇa] who, out of compassion, rendered help to the son of Kuntī [Arjuna] endowed with humility, and made the king of Kuru-s [Duryodhana], who had transgressed the path of righteousness, a guest at the abode of Yama, the god of death, and who [Kṛṣṇa] is the best of controllers for the welfare of the three world and who destroyed the chief of demons, be ever for the prosperity of the good people! (S. B. Nair).

11680*

कौन्तेयादिपुराणपार्थिवकथासंकीर्तनप्रक्रमे
वैरञ्चे सदसि त्वदीययशसि ब्रह्मर्षिभिः संस्तुते ।
सृष्टिं कीटमुखार्पितां लिपिमिवानैदंयुगीनां तव
ध्यात्वान्तर्मनसं विभुः स मुमुदे राजेन्द्र राजो बभूः ॥

(आ) Amd 29. 58.

(*c*) कीटमिवार्पितां Amd (var.).

Śārdūlavikrīḍita metre.

In the course of meritorious citation of the kings of yore like the son of Kuntī [King Yudhiṣṭhira] in the assembly of the Lord Brahmā, your fame was well praised by the great sages [Brahmarṣi-s]. The Lord [Brahmā], O best of kings, then thought that your case was quite unusual for this age [*Yuga*] like letters formed (on tree-barks) by worms, and, thereby, rejoiced in his heart. (S. B. Nair).

11681*

कौपं वारि विलोक्य वारणपते किं विस्मितेनास्यते
प्रायो भाजनमस्य सम्प्रति भवांस्तत् पीयता-
मादरात् ।
उन्मज्जच्छफरीपुलिन्दललनापीनस्तनास्फालन-
स्फारीभूतमहोर्मिनिर्मलजला दूरेऽधुना नर्मदा ॥

(आ) ŚP 933, Any 35. 82, AAS 14. 3, SR 232. 88 (a. ŚP), SSB 626. 39, SRK 179. 15 (a. ŚP), RJ 458.

(*a*) °स्थीयते [°स्यते] AAS (var.) (hypermetric).

(*b*) भाजनमस्ति AAS (var.).

(*c*) °च्छबरी° ŚP.

Śārdūlavikrīḍita metre.

O elephant, watching well-water why do you remain in wonder ? This is your share now and you may enjoy it gratefully ; for, far away is that Narmadā whose limpid waters possess tossing billows by the impact of the plump bosom of the barbarian women and of the jumping *Śapharī*-fishes. (S. B. Nair).

11682

कौ पितरौ कः पुत्रः
कः स्वामी यः प्रपञ्चस्य ।
प्रत्यस्तमिते भेदे
किमिदं किमिदमिति विप्रश्नः ॥

(अ) Vaidi 89.

Upagītī-āryā metre.

Who are the parents, who is the son, and who is he remaining the master of the Universe ? When all differences are lost (by real knowledge), what is this, what is this, is the wondering question ! (S. B. Nair).

11683*

कौपीनं धृतवान् हरोऽपि भगवान् विष्णुः प्रविष्टो जलं
वारांराशिरपेयतामुपगतः को नाम दातुं क्षमः ।
इत्थं विश्वसृजा विचिन्त्य यवनागाराधिकारार्थिनः
सद्विद्यानिधिजीवनार्थमधुना व्यापारिणो निर्मिताः ॥

(आ) SR 98. 3, SSB 385. 5.

Śārdūlavikrīḍita metre.

Even Lord Śiva has been (reduced to the state of) wearing a loin-cloth ; Lord Viṣṇu has entered the water [sea] ; the sea has only water unfit for drinking ; now who is capable of providing (a livelihood) ? Thus thinking the Creator of the Universe has created tradesmen to become managers in the business-houses of the foreigners for the sake of preserving useful learning as well as for finding ways and means of livelihood. (S. B. Nair).

11684

कौपीनं भसितालेपो दर्भा रुद्राक्षमालिका ।
मौनमेकासनं चेति मूर्खसंजीवनानि षट् ॥

(अ) Kalivi 86.

(आ) SRK 253. 32 (a. Kaliviḍaṁbana), SRM 2. 2. 328.

(*a*) भस्मनालेपो SRK, SRM.

(*c*) मौनमेकान्तिका SRK, SRM.

(Wearing) a loin-cloth, smearing (the body) with holy ashes, (possessing) the holy *Darbha*-grass and rosary of beads, (observing) silence, and seating in a secluded place—these six constitute the means of subsistence for fools. (S. B. Nair).

कौपीनं वा ततः किं see भव्यं भुक्तं ततः.

11685

कौपीनं शतखण्डजर्जरतरं कन्था पुनस्तादृशी
निश्चिन्तं सुखसाध्यभैक्ष्यमशनं शय्या श्मशाने वने ।
मित्रामित्रसमानतातिविमला चिन्ताथ शून्यालये
ध्वस्ताशेषमदप्रमोदमुदितो योगी सुखं तिष्ठति ॥

(अ) BhŚ 234.

(आ) SR 371. 111, SSB 268. 113, Pras 15. 10, IS 9560.

(*a*) कोपीनं BhŚ (var.) ; °जर्जरतरा or °जर्झरतरं or °जर्जरजरं or °झर्झरतरं BhŚ (var.) ; छाया [क°] Pras.

(*b*) विश्रान्तिः [नि°] Pras ; नैश्चिंतं or निश्चित्यं or निश्चिन्तः or नैश्चित्य (°श्चि°) or संशुद्धं [नि°] BhŚ (var.) ; निजसाध्य° or निरपेक्ष°

(°क्ष्य°) or सुखसाधु° [सुख°] BhŚ (var.); °भैक्षम् BhŚ (var.) SR, SSB; निद्रा [श°] BhŚ (var.); स्मशाने (°साने) BhŚ (var.).

(*c*) °समानता च or °समानभाव° or °समागताति° or °समानकान्ति° or °समानकारि° BhŚ (var.); °समानता पशुपतेश् चि° SR, SSB; °विरला [°विमला] BhŚ (var.); °विरतश् [°विमला] Pras; च or (ऽ)पि [(ऽ)थ] BhŚ (var.); चिन्ताप्यशू° Pras.

(*cd*) ब्रह्माण्डोदरमन्दिरं सुविपुलं भक्तिश्च गुर्वी शिवे। योगाभ्यासरतिर्महोत्सवसुखं त्रैलोक्यराज्येन किम् or स्वातन्त्र्येण (°न्त्रे°) निरङ्कुशं विहरणं (विरहणं) स्वान्तं (शान्तं) प्रशान्तं सदा (यदा)। स्थैर्यं (धैर्यं) योगमहोत्सवेऽपि (°वेन or °वेषु or °वे च) च यदि (यता or यदिदं) त्रैलोक्यराज्येन किम् BhŚ (var.) as substitution.

(*d*) स्वात्मानन्द° [ध्वस्ताशेष°] SR, SSB; °तमा: or °मुद° [°मद°] BhŚ (var.); °तम:° [°मद°] BhŚ (var.), Pras; °प्रमाद° [°प्रमो°] BhŚ (var.); योगीश्वरस् [यो° सु°] BhŚ (var.); चिरं [सु°[ BhŚ (var.); परं [सु°] Pras; तिष्ठते BhŚ (var.).

Śārdūlavikrīḍita metre.

The hermit or ascetic who wears pieces of threadbare rags over his privities and body, lives a carefree life upon the alms of others procured with ease, sleeps in the midst of a cemetery [crematorium] or a forest, looks on his friends and foes with equanimity, abandons himself to the pure meditation of the Deity in a solitary place, and thus cheers himself with the thought of having destroyed all traces of vain conceit and arrogance, undoubtedly leads the happiest life. (P. G. Nath).

11686

कौपीनवानपि गतः
श्रिया वृतः सम्यगेति सत्पुरुषः।
श्रीमानपि प्रयातः
कापुरुषः पुनरुपैति कौपीनी॥

(आ) SMH 4. 34.

Gīti-āryā metre.

A good man, though sets out wearing only a loin-cloth, returns endowed with riches, in due course; (on the other hand), a mean person, though starts with all pomp of wealth, returns with only a loin-cloth to wear. (S. B. Nair).

11687

कौपे पयसि लघीयसि
तापेन करः प्रसारितः करिणा।
सोऽपि न पयसा लिप्तो
लाघवमात्मा परं नीतः॥

(आ) Pad 102. 64, ŚP 932, Any 35. 81, SR 231. 61 (a. ŚP), SSB 624. 7, SRK 179, 14 (a. ŚP), JS 88. 1, RJ 456, SRM 2. 2. 426, VP 10.33, Regnaud II. 113.

Āryā metre.

An elephant, in its distress (due to thirst), stretched out his trunk towards the very shallow water in a well; but it was not even wetted by water, only he held himself up to ridicule. (S. B. Nair).

11688

कौमारं पञ्चमाब्दान्तं पौगण्डं दशमावधि।
कैशोरमापञ्चदशं यौवनं तु ततः परम्॥

(आ) SSg 81.

Childhood remains up to the fifth year, boyhood lasts till the tenth year is reached, up to the fifteenth year it is tender [early] youth and thereafter starts the youthful age. (S. B. Nair).

11689*

कौमारगन्धीनि निवारयन्ती
वृत्तानि रोमावलिवेत्रचिह्ना ।
सालिख्य तेनैक्ष्यत यौवनीय-
द्वाःस्थामवस्थां परिचेतुकामा ॥

(अ) Naiṣ 6. 38.

Indravajrā metre.

Nala looked at her[1], having drawn her in a portrait as a girl on the threshold of youth, being marked with a cane in the shape of the line of hairs on her body, and suppressing those habits which still smacked of childhood.[2] (K. K. Handiqui).

1. Damayantī.
2. The line of downy hairs growing on her body at the approach of youth is fancied as a cane with which she was suppressing the last vestiges of childish conduct.

11690*

कौमुदी कुमुदानन्दे जगदानन्दहेतुना ।
कीदृशी सति चन्द्रेऽपि नृपचन्द्र त्वया विना ॥

(अ) Mudr 4. 9.

What sort of moonlight festival can there be, deprived of you[1], O moon among princes, the cause of universal delight, even though the moon, the joy of the lotuses, be there ? (R. S. Walimbe).

1. King Nanda.

11691*

कौमुदीरमण कापि दुराशां
नूनमर्पितवती भवतोऽत्र ।
यद् विलङ्घ्य गगनं प्रतिरात्रि
त्वं प्रयासि ककुभं वरुणस्य ॥

(अ) Vikram 11. 62.

Svāgatā metre.

O lover of moonlight, some woman must have disappointed you here ; because every night having crossed the sky you go to the direction of Varuṇa. (S. C. Banerji).

11692*

कौमुदीव तुहिनांशुमण्डलं
जाह्नवीव शशिखण्डमण्डनम् ।
पश्य कीर्तिरनुरूपमाश्रिता
त्वां विभाति नरसिंहभूपते ॥

(आ) Kuv *ad* 39. 91 (p. 117), Ek 290 6-9, SR 115. 43 (a. Kuv), SSB 414. 3.

Rathoddhatā metre.

As the moonlight shines around the orb of the moon and the Gaṅgā excels having recourse to the moon-crested Śiva, look here, O King Narasiṁha, the fame shines resorting to you, the proper person. (S. B. Nair).

11693*

कौमुदीव मृगाङ्कस्य कवेरिव सरस्वती ।
साभूत् प्राणेश्वरी तस्य प्राणेभ्योऽपि गरीयसी ॥

(अ) VCbr II. 5.

As Moonlight [personified as the moon's consort] is to the moon, as Sarasvatī[1] to the poet, so was she[2] the mistress of his[3] life; yes, dearer than life to him. (F. Edgerton).

1. Goddess of poetical inspiration.
2. Anaṅgasenā, wife of King Bhartṛhari.
3. King Bhartṛhari of Ujjayinī.

11694*

**कौरव्यवंशदावेऽस्मिन् क एष शलभायते ।**
**मुक्तवेणीं स्पृशन्नेनां कृष्णां धूमशिखामिव ॥**

(अ) Veṇī 1. 19.

(आ) Alm 162.

(*c*) बद्धवेणीं [मुक्त°] Veṇī (var.).

Who is this who acts like a moth towards (me) here, who am the forest-conflagration to bamboos in the form of the family of Kauravya[1] by (rudely) touching Kṛṣṇā[2] with the braid unloosed, as (by touching) the line of smoke (arising from the forest-conflagration), which is dark and has set a column? (R. R. Deshpande).

1. Dhṛtarāṣṭra.
2. Draupadī.

11695

**कौर्मं संकोचमास्थाय प्रहारमपि मर्षयेत् ।**
**काले प्राप्ते तु मतिमान् उत्तिष्ठेत् क्रूरसर्पवत् ॥**

(अ) KN (KN [ĀnSS] 10. 38*cd*–39*ab*, KN [BI] 10. 35, KN [TSS] 10. 38*cd*–39*ab*, P (PP 3. 17, Pts 3. 21, PtsK 3. 20), H (HJ 3. 51, HS 3. 48, HM 3. 48, HK 3. 48, HP 3. 46, HN 3. 46, HH 81. 24-25, HC 108. 16–17).

(आ) ŚP 1305, VS 2753, SRHt 175. 44 (a. KN), SR 150. 316 (a. H), SSB 474. 222 (a. Vyāsa), Sama 1 क 75, IS 1957, ŚB 584, SH 1327, SSSN 78. 38.

(*a*) कौर्मसङ्कोे° KN (BI), SRHt; कौर्मसं° SSSN; कूर्मसं PP, Pts; संस्थानमा° ŚB; आसाद्य [आस्थाय] PP; आदाय [आस्थाय] VS.

(*b*) प्रहारान् PP, Pts, PtsK, ŚP, VS, SRHt, SH, SR, SSB, ŚB, SSSN; मर्षय or वर्षयेत् IS.

(*c*) काले काले [का° प्रा°] PP, Pts, PtsK, ŚP, VS, ŚB, SH; का° प्रा° tr. SR, SSB; प्राप्तकालस्तु (°काले च HP, HN; °काले तु HK, HM, HS, HH, Sama) नीतिज्ञ H, Sama; च [तु] ŚP, SR, Sama, SH; संप्रप्तकाले तु IS.

(*d*) कृष्ण स° PP, Pts, PtsK, ŚP, VS, SR, SSB, ŚB, SH; क्रुद्धस° SRHt, SSSN; कृष्णस° ŚB.

A weak king, should patiently bear the thrashing by the enemy, like a tortoise contracting within its shell when beaten; but when the right time comes, the intelligent king should behave like a *fierce*[1] serpent. (M. N. Dutt).

1. M. N. Dutt has: 'crooked'.

**कौर्मसङ्कोचमास्थाय** see No. 11695.
**कौलीनं वृद्धसेवित्वम्** see No. 11696.

11696–700

**कौलीन्यं वृद्धसेवित्वम् उत्साहः स्थूललक्षता ।**
**चित्तज्ञता बुद्धिमत्त्वं प्रागल्भ्यं सत्यवादिता ॥**
**अदीर्घसूत्रताक्षोद्र्यं प्रश्रयः स्वप्रधानता ।**
**देशकालज्ञता वाढ्र्यं सर्वक्लेशसहिष्णुता ॥**
**सर्वविज्ञानिता दाक्ष्यम् ऊर्जः संवृतमन्त्रता ।**
**अविसंवादिता शौर्यं भक्तिज्ञत्वं कृतज्ञता ॥**

शरणागतवात्सल्यम् अमर्षित्वमचापलम् ।
स्वकर्मदृष्टशास्त्रत्वं कृतित्वं दीर्घदर्शिता ।।

जितश्रमत्वं वाग्मित्वम् अक्रूरपरिवारता ।
प्रकृतिस्फीतता चेति विजिगीषुगुणाः स्मृताः ।।

(अ) KN (KN [ĀnSS] 8. 7–11, KN[BI] 8. 7–11, KN (TSS) 8. 7–11).

(*a*) कौलीनं KN (BI).

(*e*) °क्षौद्रं KN (BI) ; °क्षौद्यं KN (ĀnSS).

(*j*) सदा [ऊ°] KN (BI).

(*q*) जितश्रमित्वं धर्मित्वम् KN (BI).

(*t*) विजिगीषोर्गुणोदयः KN (ĀnSS), KN (TSS).

Nobility of extraction, serving of the elders (in age and in knowledge), energeticalness, ambitiousness in aims, power of penetrating into the hearts of others, keenness of intelligence, boldness, truthfulness,

expeditiousness, generocity, humility, self-reliance, conversance with the propriety of place and time (for the successful execution of an act), resoluteness, patience for the endurance of all kinds of sufferings,

knowledge of all things, skilfulness, physical strength, secrecy of counsels, consistency, courageousness, appreciation of the devotion displayed by servants, gratefulness,

affection for those seeking protection, forgiveness, avoidance of fickleness, knowledge of his own duty and of the *Śastra*-s, sagacity, far-sightedness,

indefatigability, *eloquence*[1], shunning of crooked councillors and a natural swell of soul—these are said to be the necessary qualifications of a *Vijigiṣu*[2]. (M. N. Dutt).

1. Accepting the reading as धर्मित्वम्, M. N. Dutt has : 'righteousness'.
2. One who desires to win.

11701*

कौलीन्यादलमेनां
भजामि न कुलं स्मरः प्रमाणयति ।
तद्भावनेन भजतो
मम गोत्रस्खलनमनिवार्यम् ।।

(अ) ĀrS 2. 191.

Āryā metre.

Enough of the consideration of any scandal, I shall resort to her ; for, Cupid cares not the prestige of family : thus, when I approach her with this view, my uttering the name (of the rival wife) is unavoidable. (S. B. Nair).

11702**

कौलेयके दक्षिणचेष्टिते स्यात्
कन्या विवाह्या न तु वामचेष्टे ।
शुन्या समं केलिरते सुखेन
तयोढया सार्धमहानि यान्ति ।।

(आ) ŚP 2368.

Upajāti metre (Indravajrā and Upendravajrā).

If a dog moves on the right side of a person (desirous of his marriage), that (omen) indicates that the intended girl is fit for his marriage and not so, if it is on the left side ; if the dog sports with a bitch, in that case his days will pass pleasantly along with that wedded wife. (S. B. Nair).

11703**

कौलेयको दक्षिणकर्णदेशं
करेण कण्डूयति दक्षिणेन ।
यदा तदा जल्पति गीतवाद्य-
विनोदयुक्तं पृथिवीपतित्वम् ।।

(आ) ŚP 2353.

Upajāti metre (Indravajrā and Upendravajrā).

(At the time of a person's setting out on a journey), if a dog scratches the region of its right ear with its right paw, in that case, to that person the lordship of the earth with the fun of vocal and instrumental music is indicated (as a good omen). (S. B. Nair).

11704*

कौ विख्यातावहेः शत्रू शोकं वदति किं पदम् ।
कोऽभीष्टोऽतिदरिद्रस्य सेव्यन्ते के च भिक्षुभिः ॥

(अ) VMM 2. 66.

(आ) SR 199. 22[1], SSB 555. 22.

1. A riddle of *Bahirālapa* variety.

Who two are well known as the enemies of snakes ? (*Vī* : the two birds, Garuḍa and peacock). Which word expresses sorrow ? (*Hā* : the exclamatory word equivalent to 'alas !'). What is desired by one who is very poor ? (*Rāḥ* : wealth). What are resorted to by the (Buddhist) monks ? (*Vihārāḥ* : monasteries). (S. B. Nair).

11705*

कौ शंकरस्य वलयावपयोधरः कः
कीदृक्परस्य नियतं वशमेति भूपः ।
संबोधयोरगपतिं विजयी च कीदृग्
दुर्योधनो नहि भवेद् वद कीदृशश्च ॥

(अ) VMM 1. 33.

(आ) SR 202. 88[1], SSB 560. 89.

1. A riddle of *Bahirālapa* variety.

(*c*) कीग्दृ SSB (printing error).

Vasantatilakā metre.

What are the two bracelets of Lord Śiva ? (*Ahī* : two snakes). Who is without breasts ? (*Nā* : a male). Which king surely comes under the control of an enemy ? (*Kṣata-nayaḥ* : one without a sound policy). Address the lord of serpents. (*Ahīna* : O lord of serpents). Who is victorious ? (*Akṣata-nayaḥ* : one whose policy is sound). Tell me, who is he whose son Duryodhana cannot be ? (*Ahīnākṣa-tanayaḥ* : one who is not blind). (S. B. Nair).

11706

कौशलस्य च भाग्यस्य व्यापारो निकषोपलः ।
अव्यापृण्वानलोकस्य कथं प्रस्फुटता भवेत् ॥

(आ) SSB 385. 1.

Of the efficiency and good luck (of a person) the touchstone is business activity ; in the case of people who are not engaged in any business activity, how can these two qualities be clearly manifested. (S. B. Nair).

11707*

कौशल्या ननु रोधना जनकभूर् दूरीकृता किं तु न
प्राप्ता पञ्चवटी न वानरपतेरासादितं सौहृदम् ।
सामर्षेण न वारिराशिरचिरादुल्लङ्घितः केवलं
काकुत्स्थेन मया दशाननतिरस्कारास्पदीभूयते ॥

(आ) Skm (Skm [B] 2264, Skm [POS] 5. 53. 4) (a. Hari).

(*a*) °रोधिना Skm (POS) ; जनकजा Skm (var.).

(*d*) काकुस्थेन Skm (POS).

Śārdūlavikrīḍita metre.

Did the daughter of King Janaka [Sītā] not reject the objection raised by Kauśalyā and did she not reach the Pañcavaṭī ? Did I not make friendship

with the lord of monkeys [Sugrīva] ? Was the sea not crossed quickly when I exhibited anger ? I, the descendant of Kākutstha [Śrī-Rāma], am disregarded only by the ten-headed Rāvaṇa. (S. B. Nair).

11708*

कौशल्यालसदालवालजनितः सीतालतालिङ्गितः
सिक्तः पङ्क्तिरथेन सोदरमहाशाखाभिरभ्युन्नतः ।
रक्षःस्तीक्ष्णनिदाघपाटनपटुः छायाश्रितानन्दकृद्
युष्मद्वाञ्छितसत्फलानि फलतु श्रीरामकल्पद्रुमः ॥

(आ) SH fol. 7*a* (52).

(*d*) °तत्सफलानि SH; (changed to °तसत्फलानि, editorially).

Śārdūlavikrīḍita metre.

Born of the splendid basin of Kauśalyā, embraced by the creeper of Sītā, drenched by Daśaratha, raised high with the big branches of his brothers, capable of warding off the severe summer of the demon [Rāvaṇa] and imparting the joy of shade to those who resort to him, may that wish-yielding tree in the form of Śrī-Rāma confer on you excellent fruits of fulfilling your desires ! (S. B. Nair).

11709*

कौशाम्बीं परिभूय नः कृपणकैर् विद्वेषिभिः स्वीकृतां
जानास्येव तथा प्रमादपरतां पत्युर्नयद्वेषिणः ।
स्त्रीणां च प्रियविप्रयोगविधुरं चेतः सदैवात्र मे
वक्तुं नोत्सहते मनः परमतो जानातु देवी स्वयम् ॥

(अ) Tāpasavatsarāja-nāṭaka 1. 7.

(आ) VJK 2. 105, Amd 26. 46.

(*b*) जानास्येव VJK.

Śārdūlavikrīḍita metre.

You know, (O queen), the wretched enemies having conquered our (capital city of) Kauśāmbī, are now holding it, as also the sheer negligence on the part of your husband, the king, who is disinclined to follow the right policies, and also the mind of women which is distressed due to the separation of their beloved husbands ; more, my mind does not want to disclose. What is to be done hereafter, you, the queen, yourself know (better). (S. B. Nair).

11710*

कौशिके त्रितपसि क्षरव्रती
योऽददाद् द्वितनयस्वमातुरम् ।
रन्तुमास्वयन तद्विवादयोऽ-
तीव्ररक्षसि पतत्रिकेशिकौ ॥

(अ) Rāma-Kṛṣṇa-vilomakāvya (KM XI, pp. 172-91) 6.

(आ) SSB 577. 6 (a. Rāma-Kṛṣṇa-vilomakāvya).

(*d*) °रक्षसिपत° [°रक्षसि पत°] SSB.

Rathoddhatā metre.

*First half pertaining to Śrī-Rāma* :

King Daśaratha, who avowed himself to fulfil the desires of all living beings, gave his wealth in the form of his two sons [Rāma and Lakṣmaṇa], who were sorry to part with their dear parents, to Sage Viśvāmitra who performed the three-fold [physical, verbal and mental] aspects of penance. (S. B. Nair).

*Second half, which is a reverse* [viloma] *form to the first half, pertaining to Śrī-Kṛṣṇa* :

O King Parīkṣit of virtuous movements [deeds], out of compassion, Śrī-Kṛṣṇa of infinite knowledge liberated,

under the guise of his sportive activities, Pūtanā of unparalleled devilry and the two demons Baka of bird's form and Keśin of horse's shape from their earthly bodies.[1] (S. B. Nair).

1. So says Śrī-Śuka to King Parīkṣit.

*Note* :—The translation is based on the auto-commentary of Sūrya Paṇḍita, the author of the *Rāma-Kṛṣṇa-vilomakāvya*.

11711**

कौशिको दक्षिणो भूत्वा पश्चाद् वामस्वरो यदि ।
कष्टं विधाय मृत्यन्तं निर्वाणे कार्यसाधकः ॥

(आ) ŚP 2651.

If an owl remains on the right side of the person (desirous of setting out on a journey) and later hoots unpleasantly, that (omen) indicates calamities till the death of that person and, (however), the work (undertaken by him) will be consummated after his demise. (S. B. Nair).

कौशेन पौरंदंण्डेन see No. 11651.

11712

कौशेयं कृमिजं सुवर्णमुपलाद् दूर्वापि गोलोमतः
पङ्कात् तामरसं शशाङ्क उदधेरिन्दीवरं गोमयात् ।
काष्ठादग्निरहेः फणादपि मणिर्गोपित्ततो रोचना
प्राकाश्यं स्वगुणोदयेन गुणिनो गच्छन्ति किं जन्मना ॥

(अ) P (PP 1. 70, Pts 1. 94, PtsK 1. 107).

(आ) ŚP 301, SR 82. 48 (a. P), SSB 358. 58, SRK 52. 10 (a. ŚP), SuM 9. 26, SSg 71, IS 1958, Subh 29, SRM 2. 1. 175, VP 2. 33.

(इ) PrŚ (C) 22, Nītiveṇba 1.

(*a*) कृमितः Subh ; इन्दीवरं गोमयात् [दू° गो°] SRK, SRM ; ऊर्वापि IS ; °वर्णापि [दू°] SuM (var.) ; गोरोमतः (गौ° IS), Pts, ŚP, SR, SuM, SSg, SSB, IS.

(*b*) शशाङ्कम् IS ; उदधेर्गोपित्ततो रोचनं SRK, SRM.

(*c*) मणिर्दूर्वापिगो रोमनः (°तः) SRK, SRM ; °गोपित्तगो IS, रोचनी PtsK.

(*d*) जाता लोकमहार्घता निजगुणैः प्राप्ताश्च किं जन्मना Subh; यास्यति (°न्ति) [ग°] SRK, SRM ; नो [किं] SuM.

Śārdūlavikrīḍita metre.

Silk comes from worms, and gold from stone ; / from cow's hair sacred grass is grown ; / the water-lily springs from mud ; / from cow-dung sprouts the lotus-bud ; / the moon its rise from ocean takes ; / and gems proceed from hoods of snakes ; / from cow's bile yellow dyestuffs come ; / and fire in wood is quite at home : / the worthy, by display of worth, / attain distinction, not by birth. (A. W. Ryder).

11713*

कौसुम्भं कुचकुम्भयोर् निवसनं सौवर्णिकं कर्णयोस्
ताडङ्कद्वयमाञ्जनी नयनयोरालेख्यलेखालिपिः ।
काश्मीरेण तमालपत्रमलिके हैमी करे कङ्कण-
श्रेणिः पाशयितुं जगन्त्यलमलङ्काराः कुरङ्गीदृशः ॥

(आ) Skm (Skm [B] 1017, Skm [POS] 2. 109. 2) (a. Umāpatidhara).

Śārdūlavikrīḍita metre.

Having the unguent prepared with safflower on the pot-like breasts, the golden-hued garments, ear-rings on the lobes, collyrium in the eyes, floral designs painted with saffron-paste, sectarial mark on the foreheads, row of golden bracelets for the wrists—deer-eyed damsels, thus decorated, are capable of enslaving the (three) worlds. (S. B. Nair).

11714*

कौसुम्भवसनरुचिरां
सन्ध्यां परिणीय मन्दमनुयान्तीम् ।
वासालयमिव जलधिं
रागी पुरतो रविर् विशति ॥

(आ) Skm (Skm [B] 12. 3, Skm [POS] 2. 146. 3) (a. Umāpatidhara).

Āryā metre.

Having married the damsel of twilight, wearing the brilliant garments of the colour of the reddish safflower and following him gently, the red [lover-like] sun enters his abode of the sea, beforehand. (S. B. Nair).

11715*

कौस्तुभमुरसि मुरारेः
शिरसि शशी द्योतते पुरां जयिनः ।
तनुजन्मानौ जलधेर्
जग्मतुरियतीं गतिं पश्य ॥

(आ) ŚP 1203, Any 151. 86, SR 248. 87, SSB 657. 4.

(*b*) पुरंजयिनः SR, SSB.

(*c*) ननु जन्मना तु SR, SSB.

Āryā metre.

The *Kaustubha*-gem shines on the chest of Viṣṇu, the enemy of the demon Mura and the moon, on the head of Śiva, the conqueror of the (three) cities (of demons) ; thus these two, born of the sea went away (for ever) : behold the pitiable condition (of the sea) ! (S. B. Nair).

11716

क्रतुं धनानां फलमग्र्यमाहुः
फलं क्रतूनामविवादि पुण्यम् ।
पुण्यस्य पूर्णं फलमिन्द्रलोको
द्विरष्टवर्षाः स्त्रिय एव नाकः ॥

(आ) Kṣemendra's Caturvarga-saṁgraha (KM V, pp. 85–100) 3. 3.

(आ) VS 1477.

Upajāti metre (Upendravajrā and Indravajrā).

The foremost fruit of wealth is said to be the performance of sacrifice ; the indisputable outcome of a sacrifice, to be the attainment of religious merit ; the net result of religious merit, to be the gain of Indra's abode ; and damsels of sixteen years alone, to be the heaven ! (S. B. Nair).

11717*

क्रतौ महाव्रते पश्यन् ब्रह्मचारीत्वरीरतम् ।
जज्ञे यज्ञक्रियामज्ञः स भण्डाकाण्डताण्डवम् ॥

(अ) Naiṣ 17. 203.

(*d*) भाण्डा° Naiṣ (var.).

Seeing in the *Mahāvrata*-sacrifice the dalliance of a religious student and a courtesan, the fool concluded sacrificial rites to be a haphazard wild dance of hypocrites. (K. K. Handiqui).

11718

क्रतौ विवाहे व्यसने रिपुक्षये
यशस्करे कर्मणि मित्रसंग्रहे ।
प्रियासु नारीष्वधनेषु बन्धुषु
धनव्ययस्त्वेषु न गण्यते बुधैः ॥

(अ) H (HJ 3. 128, HS 3. 122, HM 3. 124, HK 3. 124, HP 3. 120, HN 3. 120, HH 94. 11–14, HC 125. 14–17), Vānaryaṣṭaka (KSH 224) 3.

(आ) SR 152. 399 (a. H), SSB 478. 358, IS 1959, Sama 1क 69.

(*c*) धनव्ययस्त्वेषु न गण्यते बुधैः HP (var.); विद्यासु भार्यासु घ° [प्रि° ना°] HP (var.); नारीषु तथैव HS, HM; बान्धवेष्व् HS, HM, Sama.

(*d*) ह्यतिव्ययो (अति° HP, HN, HS, HM, HH, Sama; °व्यति Vāna°) नास्ति नराधिपाष्टसु HS, Vāna°, IS, Sama; °व्ययस्तेषु SR, SSB; (HP [var.], in *c* as above).

Vasantatilakā metre.

In (the performance of) a sacrifice, at a wedding (ceremony), in (days of) distress, on the annihilation of an enemy, on a meritorious deed, in winning over friends, on beloved wives, (and) on poor relatives—on these (eight occasions) spending of money is not considered as too much by the wise people.[1] (S. B. Nair).

1. Following the reading: 'ह्यतिव्ययो नास्ति नराधिपाष्टसु' in *Pāda* (*d*) F. Johnson translates:

On eight (occasions), O king! there is not too much expenditure:—at a solemn sacrifice; at a wedding; in (public) distress; on the destruction of an enemy; on a glorious work; in the reception of friends; on favourite wives; (and) on indigent relations.

11719*

क्रत्वात्मा पुरुषः क्रतुः क्रतुभुजो वक्ता क्रतूनां क्रतोर्
आधारः क्रतुकालकल्पनपराः सर्वेऽप्यमी संहृताः।
यस्यातिक्रमतः सह क्रतुकृता भ्रष्टाश्च नष्टाः क्षणात्
स स्वामी मम दैवतं तदितरो नाम्नापि नाम्नायते॥

(अ) Śivot 13.

(*b*) °कल्पनपरो Śivot; (changed to °कल्पनपराः, editorially).

(*d*) (न+आम्नायते=नाम्नायते).

Śārdūlavikrīḍita metre.

That master [Lord Śiva] is my god who is the *Puruṣa* [Supreme Being], whose soul is sacrifice, who is sacrifice himself, the enjoyer of sacrifice, the preceptor of sacrifice, the support of sacrifice, the assemblage of all these (factors) at the time of sacrifice and by whose annoyance all are dispersed and destroyed, instantly, along with the performer of sacrifice. Of any other (god), even the name is not to be pronounced. (S. B. Nair).

11720*

क्रन्दं क्रन्दं करुणकरुणं क्रन्दति व्यस्तकेशो
लावं लावं रणितवलयं हारवल्ली लुनाति।
श्वासं श्वासं श्वसिति विततं ताडयत्यङ्गभङ्गं
पातं पातं पतति नृपते सुष्ठु कान्ताजनस्ते॥

(अ) AIR 604.

Mandākrāntā metre.

Weeping, again and again, very piteously they cry out with dishevelled tresses, their creeper-like necklace repeatedly hurts them, who wear the jingling bracelets, they breathe hard and deep constantly and beat often their limbs, one after another. Thus, O king! fall, every now and then, your beloved women. (S. B. Nair).

11721*

क्रन्दति स्म न विवेद मृणालीं
चञ्चुसम्पुटगतां लुठति स्म।
वल्लभाविरहहालहलेन
व्याकुलः किमकरोन् न रथाङ्गः॥

(अ) Vikram 11. 6.

Svāgatā metre.

The *Cakravāka*-bird wailed, forgot the lotus-fibre in its beak (and) rolled down—agitated by the deadly poison in the shape of separation from the beloved, what did it not do ? (S. C. Banerji).

11722*

क्रन्दत्यबाष्पमभये भयमातनोति
क्रोधं च नाटयति तत्क्षणमेव हास्यम् ।
आलम्ब्य हर्षमबला किलकिञ्चिताख्यं
हावं विभावयति पुण्यवतोऽन्तिकस्था ॥

(अ) Nāgara-sarvasva of Padmaśrī 13. 12.

(आ) ŚP 3164.

(*b*) क्रोधो मनाग्भवति [क्रो° च नाट°] ŚP.

Vasantatilakā metre.

She weeps without shedding tears, feigns fear where there is nothing to be feared, and poses anger but at the same moment laughs in sheer joy ; thus does a damsel exhibit her lures named *kilakiñcita* in the presence of a lucky youth. (S. B. Nair).

11723

क्रमगलितैः शिखिपिच्छैर्
मण्डनमास्तां वधेन किं शिखिनः ।
कुतुकिनि पुनर्न लाभो
विषधरगहनं वनं भविता ॥

(आ) Skm (Skm [ B ] 1994, Skm [ POS ] 4.71.4), JS 76. 2 (a. Goyidoyi-kavirāja), AB 551-52.

(*a*) °पुच्छैर् Skm (B); °पिञ्छैर् JS.

(*b*) अभिमतम् [मण्डनम्] Skm (POS).

(*c*) कुतुकिन्न पुनः Skm (POS).

(*d*) °विषमं वनं [°गहनं व°] Skm (POS) ; °विषमे वने [°ग व°] Skm (B).

Āryā metre.

Let there be decoration with the peacock-feathers which have dropped off in natural course ! Why kill the peacock for this ? By impulsiveness, not only no gain is made but the forest will become full of poisonous snakes[1]. (S. B. Nair).

1. The peacock kills the snakes and, thus, makes the forest less dangerous for human movement.

क्रमतः संचितशिखो see No. 11724.

11724

क्रमशः संचितशिखो धर्मबुद्धिमयो महान् ।
अन्धकारे प्रवेष्टव्ये दीपो यत्नेन धार्यताम् ॥

(अ) MBh (MBh [Bh] 12. 309. 20, MBh [R] 12. 321. 21, MBh [C] 12. 12064).

(*a*) क्रमतः MBh (var.).

(*b*) भव (°वः) [°मयो] MBh (var.).

(*c*) अंधकारं MBh (var.) ; प्रविष्टव्ये or प्रवेष्टव्यं MBh (var.).

The night approaches now : hold fast / the lamp of holy knowledge, bright / with ever slowly kindling light, / to guide thee till the gloom is past. (J. Muir in his *Metrical Translations*, p. 49).

11725

क्रमशो वा नृपा ज्ञेयाश् चतुर्दिक्षु तथारयः ।
स्वसमीपतरा भृत्या ह्यमात्याद्याश्च कर्षिताः ॥

(अ) Śukr 4. 1. 22.

(*a*) तथा [नृपा] Śukr (var.).

(*d*) कीर्तिताः [कर्षिताः] Śukr (var.).

It is, O kings, only step-by-step that the enemies in all the four directions should be identified, so also the servants who are very close and the ministers and other officers who were offended. (S. B. Nair).

11726*

क्रमसंकुचितकुशेशय-
कोषान्तरनीयमानमधुपेन ।
गरलमिव गिरति नलिनी
दिनकरविरहार्तिखेदेन ॥

(आ) Skm (Skm [B] 1197, Skm [POS] 2. 145. 2) (a. Datta).

(b) काषा° [कोषा°] Skm (B) (printing error).

(c) गलति Skm (B), Skm (POS); (but Skm [var.] as above).

Ārya metre.

As the lotus-bloom closes gradually (at sunset), the black bee clinging to it remains within; (thus), the lotus swallows the (pill of) poison (in the form of black bee) as it were due to the pang of separation from the sun. (S. B. Nair).

11727*

क्रमसरलितकण्ठप्रक्रमोल्लासितोरस्-
तरलितवलिरेखासूत्रसर्वस्वमस्याः ।
स्थितमतिचिरमुच्चैरग्रपादाङ्गुलीभिः
करकलितसखीकं मां दिदृक्षोः स्मरामि ॥

(अ) Viddhaś 3. 3.

(आ) SkV 523 (a. Rājaśekhara), Kav 259 (a. Rājaśekhara), Skm (Skm [B] 936, Skm [POS] 2. 93. 1) (a. Kālidāsa; [cf. Kalidāsa-Lexicon I. 3; pp. 212-13]), SR 279. 60, SSB 108. 64, Kav p. 31.

(a) °शरलित° Kav; °शरणित° SkV (var.); °कण्ठं Skm (var.); °सितारं Skm (var.).

(b) °लेखा° [°रेखा] Skm (var.), SR, SSB. °सर्वाङ्गमस्याः [°सर्वस्वम°] Skm.

Mālinī metre

Stretching ever more her neck to see, / whereby her breasts rose gracefully / and the rich creases of her waist did tremble :—/ thus I remember her as she stood for long / on tiptoe, holding her companion's hand, / to watch me leave. (D. H. H. Ingalls).

क्रमागतो हृतमतिः (°मानी) see मेधावी वाक्पटुः प्राज्ञः.

11728*

क्रमावेकद्वित्रिप्रभृतिपरिपाट्या प्रकटयन्
कलाः स्वैरं स्वैरं नवनलिनकन्दाङ्कुररुचः ।
पुरन्ध्रीणां प्रेयोविरहदहनोद्दीपितदृशां
कटाक्षेभ्यो बिभ्यन्निभृत इव चन्द्रोऽभ्युदयति ॥

(आ) JS 260. 3, VJK 1. 14, Amd 47. 84.

(a) क्रमावेक° VJK, Amd; °प्रगति° [°प्रभृति°] VJK (var.); °प्रभृति° om. JS, (but supplied, editorially); °प्रभृति परिपाटीः VJK.

(c) प्रायो° [प्रेयो°] Amd (var.).

(d) बिभ्र° [बिभ्य°] Amd (var.); °न्निभृतमिव Amd; ऽभ्युदयते VJK, Amd.

Śikhariṇī metre.

Gradually revealing its digits, one by one, in the proper order of one, two, three, etc. and possessing the splendour of the tender stalk of a fresh lotus, the moon rises cautiously as if it were afraid of the glances of the women, which are flaming by the fire of separation from their beloved husbands. (S. B. Nair).

11729*

क्रमाद् ववीयसां तेषां तदानीं समदृश्यत ।
स्पष्टमष्टगुणैश्वर्यात् पर्यवस्यन्निवाणिमा ॥

(अ) Naiṣ 17. 5.

The smallness of the forms of the gods, as they got farther and farther away, clearly looked, as if it were their power of becoming tiny, detached from the group of eight attributes possessed by them. (K. K. Handiqui).

क्रमाद्दे(द्वं ?)तसवृत्तिः सन् see समाक्रान्तो बलवता.

11730*

क्रमाधिकामुत्तरमुत्तरं श्रियं
पुपोष यां भूषणचुम्बनैरियम् ।
पुरः पुरस्तस्थुषि रामणीयके
तया बबाधेऽवधिबुद्धिधोरणिः ॥

(अ) Naiṣ 15. 49.

Vaṁśastha metre.

Each successive feature of beauty, growing by degrees higher and higher, which she[1] acquired in contact with her ornaments, broke the chain of the idea of limit, owing to (fresh) beauty coming and coming to the fore. (K. K. Handiqui).

1. Damayantī.

क्रमावेकद्वित्रिप्रगतिपरिपाट्या see No. 11728.

11731*

क्रमेण कूरं स्पृशतोष्मणः पवं
सितां च शीतां चतुरेण वीक्षिता ।
वधौ विदग्धारुणितेऽधरेऽङ्गुलीम्
अनौचितीचिन्तनविस्मिता किल ॥

(अ) Naiṣ 16. 79[1]. (Cf. Naiṣ 16.78).

1. Nārāyaṇa, the well-known commentator of Naiṣ considers this as an interpolated verse [क्षेपकः].

Vaṁśastha metre.

[1]Under a pretext, a shrewd gallant touched the hot boiled rice and looked at the cold white sugar by turns. (On observing this), the clever maid put her finger on her reddish lower lip as if she were wondering at the thought of this impropriety (on the part of her lover)[2]. (S. B. Nair).

1. Considering this verse as a variant of Naiṣ 16. 78, K. K. Handiqui did not translate it.

2. While the hot boiled rice and the cold white sugar indicate the day and the night, respectively, the reddish lower lip represents the evening glow. Thus, a certain lover asked his beloved maid whether the day or the night was suitable for love-play. The maid rejecting both the day and the night suggested the evening twilight as the right time (cf. Naiṣ 16. 78).

11732*

क्रमेण निस्तीर्य च दोहदव्यथां
प्रचीयमानावयवा रराज सा ।
पुराणपत्रापगमादनन्तरं
लतेव संनद्धमनोज्ञपल्लवा ॥

(अ) Ragh 3. 7. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 4 ; p. 46).

(*a*) क्रमेषु Ragh (var.).

Vaṁśastha metre.

As a creeper which after the disappearance of old leaves puts forth beautiful sprouts, so she, gradually getting over the painful condition of pregnancy, looked bright with her limbs growing in developed form. (G. R. Nandargikar).

11733

क्रमेण भूमिः सलिलेन भिद्यते
क्रमेण कार्यं विनयेन सिध्यति ।
क्रमेण शत्रुः कपटेन हन्यते
क्रमेण मोक्षः सुकृतेन लभ्यते ॥

(आ) Subh 35, IS 7508. Cf. No. 11734.

(*d*) मोक्षं Subh.

Vaṁśastha metre.

It is gradually that the earth is penetrated with water, a task is accomplished by modesty, an enemy is killed by (the practice of) deceit and the emancipation is achieved by virtuous deeds. (S. B. Nair).

11734

क्रमेण शैलः सलिलेन भिद्यते
क्रमेण वल्मीकशिखापि वर्धते ।
क्रमेण विद्या विनयेन गृह्यते
क्रमेण मोक्षस्तपसाधिगम्यते ॥

(अ) Cr 1393 (CNP II 21). Cf. No. 11733.

(आ) IS 7509, Subh 108.

(*a*) शलिलेन (*sic !*) Subh.

(*b*) °शिखाभि° CNP II.

(*d*) °साभिग° CNP II.

Vaṁśastha metre.

A mountain is broken up slowly by water ; even the top portion of an ant-hill increases gradually ; learning is acquired, step by step, by humility ; (and likewise), the salvation is achieved gradually by (performing) penance. (S. B. Nair).

11735

क्रमेलकं निन्दति कोमलेच्छुः
क्रमेलकः कण्टकलम्पटस् तम् ।
प्रीतौ तयोरिष्टभुजोः समायां
मध्यस्थता नैकतरोपहासः ॥



(अ) Naiṣ 6. 104.

(आ) VS 673 (a. Naiṣ).

Upajāti metre (Upendravajrā and Indravajrā).

An animal[1] that likes soft things scorns the camel, and the thorn-loving camel scorns the former ; the satisfaction of both eating what they like being equal, a neutral attitude, and not ridiculing the one or the other is right. (K. K. Handiqui).

1. According to Nārāyaṇa's Commentary कोमलेच्छुः means : 'A man [पुरुषः] who likes soft things'.

11736

क्रमेलकैर्बर्बर तेऽतिसंगतिः
सुशोभना साध्वनुमोदिता शुभा ।
यतो द्वयोः सख्यमुपागतं विधेर्
न चागमिष्यत्यपरस् तवान्तिकम् ॥

(आ) AnyT 1. 89.

Vaṁśastha metre.

O *Barbara*-tree[1], your excessive attachment to the camels is good and worthwhile, and also approved by the good people ; as predetermined by fate, in as much as such a friendship has developed between you two, none else will ever (dare) come near you ! (S. B. Nair).

1. The *Barbara* or *Babbūla* is a thorny desert tree whose thorns are greatly relished by the camels.

क्रमेषु निस्तीर्य च दोहदव्यथां see No. 11732.

11737

क्रमोद्गता पीवरताधिजङ्घं
वृक्षाधिरूढं विदुषी किमस्याः ।
अपि भ्रमीभङ्गिभिरावृताङ्गं
वासो लतावेष्टितकप्रवीणम् ॥

(अ) Naiṣ 7. 97.

(आ) SR 269. 402 (a. Naiṣ), SSB 91. 5.

(*b*) वृक्षाधिरूढिं Naiṣ (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Does the upward gradation of stoutness on her legs know the manner of the growth of trees, and is the scarf draping her limbs with the undulation of its windings expert in the manner in which creepers clasp round trees ? (K. K. Handiqui).

11738

क्रयविक्रयकाले च सर्वः सर्वस्य वञ्चनम् ।
युगान्ते भरतश्रेष्ठ वृत्तिलोभात् करिष्यति ॥

(अ) MBh (MBh [Bh] 3. 188. 53, MBh [R] 3. 190. 54, MBh [C] 3. 13063).

(आ) SRHt 48. 14 (a. MBh).

(*b*) कांचनं [व°] MBh (var.); वंचनां [व°] MBh (var.), SRHt.

(*d*) वित्त° [वृत्ति°] MBh (var.); हरिष्यति or भविष्यति [क°] MBh (var.).

O the best of Bharata-s, at the end of the (present *Dvāpara-*) age [*or* at the advent of the next *Kali*-age], during the transaction of buying and selling commodities everyone will be deceiving everyone else out of professional greed. (S. B. Nair).

11739

क्रयविक्रयकूटतुला-
लाघवनिक्षेपरक्षणव्याजैः ।
एते हि दिवसचौरा
मुष्णन्ति मुदा जनं वणिजः ॥

(अ) Kal 2. 4.

(आ) ŚP 4035 (a. Kṣemendra), SR 364. 21, SSB 254. 21 (a. Kṣemendra).

(*b*) °निःक्षेप° Kal (KM); °भक्ष° [°रक्ष°] ŚP.

(*d*) महाजनं [मुदा ज°] ŚP, SR, SSB.

Āryā metre.

Adopting fraudulent means in buying and selling (commodities), using false balances and short weights (for weighing things), and pretending to guard things entrusted to them, these merchants, who are day-time robbers, steal (everything) from the people, gladly. (S. B. Nair).

11740*

क्रयविक्रयदक्षस् ते खड्गो भूपाल वैरिणाम् ।
हृत्वा भूमण्डलं दत्ते रम्भायाः कुचमण्डलम् ॥

(आ) AA (AL edn.) *ad* 5. 48.

O king, so efficient is your sword in the transaction of business with your enemies that while taking away their kingdoms, it gives them, in return, the well-rounded breasts of Rambhā[1]. (S. B. Nair).

1. It is believed that when heroes die in the battlefields, the divine nymphs Rambhā and others accept them as their lovers.

11741

क्रयविक्रयमध्वानं भक्तं च व्रीहितण्डुलम् ।
योगक्षेमं च सम्प्रेक्ष्य वणिजः कारयेत् करान् ॥

(आ) SRHt 181. 11 (a. MBh, but not found in the MBh [Bh] text), SSSN 85. 8.

(*a*) °मश्मानं [°मध्वानं] SSSN (var.).

Looking carefully into the (total) transaction of business, the path [distance covered for business], (the position of) cooked food, grains and rice, and also the welfare of the people, the merchants may be made to pay taxes. (S. B. Nair).

11742

क्रयविक्रयातिलिप्सां स्वदैन्यं दर्शयेन्न हि ।
कार्यं विनान्यगेहे न नाज्ञातः प्रविशेदपि ॥

(अ) Śukr 3. 58 (in some edn. 3. 60).

(आ) Saśa 84. 49.

One should not exhibit over-anxiety to gain by the transaction of business, nor should one reveal one's indigent condition (to anybody) ; one should also not enter another's house without proper business, nor ever without any pre-intimation. (S. B. Nair).

11743

क्रयादौषधवत् कामः प्रभुत्वात् केवलश्रमः ।
कारुवन्निजदारेषु योऽन्यः कामः स मन्मथः ॥

(अ) BhŚ 842 (doubtful).

(आ) VS 2381.

(*a*) क्रियादौ° BhŚ.

(*c*) करवन् [कारु°] BhŚ.

(*d*) कामः om. BhŚ.

Love, when bought, is like a (bitter) medicine ; when it is secured with authority, it results only in exhaustion ; it is like (the routine work of) an artisan, if it is made to one's own wife. Love, other than these, is exhilarating. (S. B. Nair).

11744*

क्रव्यात्पूगैः पुष्कराण्यानकानां
प्रत्याशाभिर् मेदसो दारितानि ।
आभीलानि प्राणिनः प्रत्यवस्यन्
कालो नूनं व्याददावाननानि ॥

(अ) Śiś 18. 78.

(आ) SR 130. 107 (a. Śiś), SSB 441. 107 (a. Māgha).

(*c*) प्रत्यवश्यन् SR, SSB.

Śālinī metre.

The mouths of drums, that were torn open by the groups of flesh-eating beasts and birds greedy for fat, resembled the dreadful mouths of the god of death opened with a view to devouring living beings (such as soldiers, elephants, etc. in the battlefield)[1]. (S. B. Nair).

1. Description of the battlefield.

11745**

क्राक्रा इति क्रोरिति च द्विरुक्तं
क्रूंक्रूमिति क्रो कुकुहूरितीदम् ।
रुतं प्रदिष्टं मरणाय पुंसां
गन्तुर्विनाशं कुरुते त्ववश्यम् ॥

(आ) ŚP 2673.

Upajāti metre (Indravajrā and Upendravajrā).

(According to the doctrine of omen), if a crow cries *krā kra*, and *kro* repeated twice, and (further) *krūm krūm* with the cry *kro kukuhū*, it foretells the death of men (setting out a journey) ; it also surely will result in the destruction of the traveller. (S. B. Nair).

11746*

कान्तकान्तवदनप्रतिबिम्बे
भग्नबालसहकारसुगन्धौ ।
स्वादुनि प्रणदितालिनि शीते
निर्ववार मधुनीन्द्रियवर्गः ॥

(अ) Śiś 10. 3.

(आ) AIR 336, VS 2008 (a. Māgha), SR 314. 6 (a. Śiś), SSB 169. 6 (a Māgha), AA (AL edn.) *ad* 5. 57, Sar 3. 145 (p. 380), AIS 148. 1–4.

(*b*) मग्न° SR, SSB, AIS.

(*c*) प्रमुदिता° [प्रण°] AA (var.).

Svāgatā metre.

The group of (all the five) sense-organs found pleasure in the wine, as it reflected the face of the beloved (hence pleasing to the eyes), it had the fragrance of the plucked tender sprouts of the mango-tree (hence pleasing to the organ of smell), it was tasty and cool (hence pleasing to the tongue and to the touch-organ), and over it the buzzing black bees hovered (hence pleasing to the ears). (S. B. Nair).

11747*

कान्ताः कान्तारदेशाः कति कति कुसुमैः कौन्तली कुन्तलीयैः
कार्णाटी केलिवाटीकृतकमलकुलैः कौङ्कणी-कंकणैश्च ।
काश्मीरीकश्मलाञ्चत्कुचतटकलितैः कुङ्कुमैः कङ्कपत्रे
काण्डे कोदण्डदण्डस्पृशि तव निशिते शङ्कते भूधरेश ॥

(आ) SMH 5. 35 (SMH [KM] om.).

(*b*) °टीहृत° [°टीकृत°] SMH (var.); °कङ्कणीयैः [°कङ्कणैश्च] SMH (var.).

(*d*) निशितैः SMH (var.); शङ्किते SMH (var.).

Sragdharā metre.

How many forest-regions have the women of the Kuntala country traversed with their tresses having flowers; the Karṇāṭa women, with lotus-blooms obtained from their pleasure-gardens; the women of the Koṅkaṇa land, with bracelets; and the women of Kashmir, with the slope of their breasts smeared with saffron-paste—as soon as, O king, your sharp arrow furnished with heron-feathers touched the curved wood of your bow, there prevails this apprehension. (S. B. Nair).

11748*

कामतोऽस्य ददृशुर् दिवौकसो
दूरमूरुमलिनीलमायतम् ।
व्योम्नि दिव्यसरिदम्बुपद्धति-
स्पर्धयेव यमुनौघमुत्थितम् ॥

(अ) Śiś 14. 77.

Rathoddhatā metre.

When he [Śrī-Kṛṣṇa], (in his Vāmana incarnation), thus traversed with one of his thighs long enough to cover far and wide, and dark like a row of black bees, the gods watched it [that thigh] as the current of the river Yamunā coming up as it were due to its rivalry with the current of the divine Gaṅgā that flows in the heaven. (S. B. Nair).

11749*

कामन्त्यः क्षतकोमलाङ्गुलिगलद्रक्तैः सदर्भाः स्थलीः
पादैः पातितयावकैरिव पतद्बाष्पाम्बुधौताननाः ।
भीता भर्तृकरावलम्बितकरास् त्वद्वैरिनार्योऽधुना
दावाग्निं परितो भ्रमन्ति पुनरप्युद्यद्विवाहा इव ॥

(अ) Khaṇḍa-praśasti 124.

(आ) JS 346. 73, VS 2583, ŚP 1270, AP 96 (a. Hanūmat), SR 132. 29 (a. Dhv), SSB 444. 29, Dhv. 3. 20, Amd 185. 491, KāP 272. 6-9, AlS 76. 8-11 and 116. 19-22.

(*a*) कृतकोम° [क्षतको°] Amd (var.) ; °बलद्रक्तैः Dhv (var.).

(*b*) कल्पितयावकैः परिपत° [पातित° पत°] Khaṇ°; °कैरव Amd.; गलद्बा° [पतद्बा°] VS, ŚP, SR, SSB, KāP.

(*c*) भीत्या KāP ; °करास्त्वच्छत्रुनार्यो° Khaṇ°, JS, VS, ŚP, Amd, AlS.

Śārdūlavikrīḍita metre.

(O king), when the wives of your rival kings were passing (hastily) through the (forest-) regions over-grown with (sharp) *Darbha*-grass, their injured tender toes were reddened by blood causing their feet to appear as if they were painted with red lac, their faces were washed with flowing tears and they, being frightened, held firmly the hands of their husbands and moved round wildfires ; they thus seemed to have the marriage ceremony performed, once again. (S. B. Nair).

**क्रिमयो भस्म विष्ठा वा** see No. 11217.

**क्रिमिकुलचितं लालाक्लिन्नं** see No. 11219.

11750*

क्रियतां भूषणशोभा
त्वरयति मे मानसं मनोजन्मा ।
रञ्जयति मनो नितरां
कलधौतनिवेशितं रत्नम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 593, Kuṭṭ [KM] 582).

(*d*) कलधौन नि° Kuṭṭ (KM) (printing error).

Āryā metre.

I must put on the magnificence of my jewels, for the god of love possesses me, urges me forward ; a gem set in gold and silver is the more pleasing : thus is a woman set off by the man who loves her.[1] (E. Powys Mathers).

1. The words of the bawd Mālatī.

11751

क्रियते धवलः खलूच्चकैर्
धवलैरेव सितेतरैरधः ।
शिरसौघमधत्त शंकरः
सुरसिन्धोर् मधुजित् तमङ्घ्रिणा ॥

(अ) Śiś 16. 46.

(आ) SR 175. 929 (a. Śiś), SSB 511. 929 (a. Māgha).

(*d*) मधुशत्रुरङ्घ्रिणा Śiś (var.).

Viyoginī metre.

A white [pure] thing is, indeed, held in high esteem only by the white [virtuous] people, but it is put down by the people who are dark [vicious] ; Śiva, (being white in colour), held on his head the mass of waters of the (white) divine Gaṅgā, but Viṣṇu, the conqueror of the demon Madhu, (being dark in colour), held the same Gaṅgā at his feet. (S. B. Nair).

11752**

क्रियतेऽनुक्रमः स्पष्टः सुबोधार्थं सुभाषिते ।
अत्र तु प्रथमं ज्ञेयं कविवंशस्य वर्णनम् ॥

(आ) ŚP 13,

For the clear understanding of (an anthology of) excellent sayings (like the present one), a lucid table of contents is made at first ; here at the outset, one should know the narration of the lineage of poets. (S. B. Nair).

11753

क्रियतेऽभ्यर्हणीयाय सुजनाय यथाञ्जलिः ।
ततः साधुतरः कार्यो दुर्जनाय शिवार्थिना ॥

(अ) KN (KN [ĀnSS] 3. 21, KN [BI] 3. 21, KN [TSS] 3. 21), Agni-pur 238. 14–15, Śukr 1. 165 (in some texts 1. 164).

(आ) IS 1960.

(*b*) स्वज° Agni-pur.

(*d*) हितार्थिना [शिवा°] KN (BI), Śukr.

A person, seeking his own good, should fold his palms to the wicked, with humility even greater than that with which he does so before his worshipful kinsmen. (M. N. Dutt).

11754**

क्रियाकलापान् वक्ष्यामि श्रमसाध्याञ् शुचिष्मताम् ।
येषां विज्ञानमात्रेण सिद्धिर् भवति नान्यथा ॥

(आ) ŚP 1828.

(In the context of the science of archery [*Dhanurveda*]), I shall (now) disclose the various functions of the devoted persons, which have to be performed with endurance ; it is only by knowing them well that success in (military) undertakings can be accomplished and there is no other way left. (S. B. Nair).

11755**

क्रियागुप्तादिकं तद्वत् प्रश्नोत्तरमतःपरम् ।
अथ जातिः समाख्याता सदाचारस् ततःपरम् ॥

(आ) ŚP 21.

Likewise, here are treated the (riddle) verses in which the verbs are concealed ; then follow the verses (composed) in the form of question and answer. Thereafter, the verses dealing with the various species (of animals) are mentioned and afterwards, are included the verses on ethics.[1] (S. B. Nair).

1. Contents of ŚP are enumerated.

क्रियादौषधवत् कामः see No. 11743.

11756

क्रियाधिकं वा वचनाधिकं वा
ज्ञानाधिकं वापि नरं विदित्वा ।
तं तास्ववस्थास्वनुसंदधीत
ज्ञात्वाबलं तं परिवर्जयेच् च ॥

(अ) PP 1. 55.

(आ) IS 1961.

Upajāti metre (Upendravajrā and Indravajrā).

If a man excels in action, speech and wisdom, knowing him as such, one may make friendship with him ; and if that man is found lacking in strength, one can leave him also. (S. B. Nair).

क्रिया न देवकी प्रोक्ता see प्रिया न देवकी प्रोक्ता.

11757

क्रियाफलमविज्ञाय यतते साहसी च सः ।
दुःखभागी भवत्येव क्रियया तत्फलेन वा ॥

(अ) Śukr 3. 72.

(आ) Saśa 88. 61,

A man of impetuosity endeavours (to do something) without contemplating the outcome of his action ; (therefore), he will surely meet with misery either due to his action itself or due to the result thereof. (S. B. Nair).

11758**

क्रियामिच्छन्ति आचार्या दूरमिच्छन्ति भार्गवाः ।
राजानो दृष्टिमिच्छन्ति लक्ष्यमिच्छन्ति चेतरे ॥

(आ) ŚP 1836.

Teachers (of archery) desire (continuous) activity ; the archers desire (great) distance (in their hits) ; the kings desire to witness (the skill of the archers) ; and the others desire to see the targets hit. (S. B. Nair).

11759

क्रियायास् तु गुणालाभे क्रियामन्यां प्रयोजयेत् ।
पूर्वस्यां शान्तवेगायां न क्रियासंकरो हितः ॥

(आ) Sama 2 क 70.

When an action does not bring the desired effect, one should employ some other action, (but only) after the momentum of the former action is quietened ; (for), it is not beneficial to mix up different actions. (S. B. Nair).

11760

क्रियारूपा गुणमयी तस्या बुद्धिरजायत ।
ज्ञानशक्तिरिति ख्याता क्रियाशक्तिश्च सा स्मृता ॥

(आ) ŚP 4274 (a. Yogarasāyana).

From it[1] emerged intelligence which is action-prone, endowed with (enormous) qualities, known as the power of knowledge and is also considered as the power of action. (S. B. Nair).

1. Will-power originated first in living human body, (cf. ŚP 4273).

11761

क्रियावतः केवलवाग्मिनश्च
वरं क्रियावान् पुरुषो न वाग्मी ।
प्रायेण पुंसां सदसत्सु युक्ताः
क्रियाः क्षरन्ति ह्यमृतं विषं च ॥

(अ) P (PT 3. 35, PTem 3. 27). Cf. Ru 136.

(*a*) °वाग्निश्च PT (var.).

(*b*) क्रियान् (*sic !*) PT (var.) (sub-metric).

(*c*) सहसत्सु [सद°] PT, PTem ; (changed to सदसत्सु on the basis of PTem [var.], editorially); सदसत्सयुक्ता PTem (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Of the two, the man of action and the man of eloquence, the former is preferable and not the latter. Mostly, the virtuous and the vicious deeds of men yield, indeed, the nectar and the poison, respectively. (S. B. Nair).

11762

क्रियावसानविरसैर् विषयैरपहारिभिः ।
गच्छत्याक्षिप्तहृदयः करीव नृपतिर् ग्रहम् ॥

(अ) KN (KN [ĀnSS] 1. 40, KN [BI] 1. 38, KN [TSS] 1. 40), Śukr 1. 101.

(आ) IS 1962.

Like unto an elephant falling in a trap, a king falls in danger whenever his heart is ensnared by the (seemingly) beautiful objects of (sensual) enjoyment, the charm of which vanishes as soon as the enjoyment is over. (M. N. Dutt).

11763

क्रियाशक्त्या विना क्वापि ज्ञानशक्तिर् न दृश्यते ।
तेनेदं ज्ञानशक्त्यर्थं कृतं वेश्म क्रियामयम् ॥

(आ) ŚP 4294 (a. Yogarasāyana).

There is nowhere seen the power of knowledge without having the power of action : therefore, for the attainment of the power of knowledge, this action-prone 'home' (in the form of human body) is fashioned. (S. B. Nair).

11764

क्रियासमारम्भगतोऽभ्युपायो
नृद्रव्यसम्पत् सहदेशकाला ।
विपत्प्रतीकारयुतार्थसिद्धिर्
मन्त्राङ्गमेतानि वदन्ति पञ्च ॥

(अ) BhKā 12. 62 (BhKā [NSP] 996).

Upajāti metre (Upendravajrā and Indravajrā).

They declare these five to be the body of[1] counsel : measures relating to the work[2] ; the collection of men and materials together with ; the determination of time and place ; accomplishment of the object with ; removal of obstructions. (S. & K. Rays).

1. Stages of.
2. Arrangements of preliminaries.

क्रिया सर्वस्याधो नयति (Vidy 654) see ह्रिया सर्वस्याधो भवति (Rat 3. 4)

11765

क्रियासु युक्तैर्नृप चारचक्षुषो
न वञ्चनीयाः प्रभवोऽनुजीविभिः ।
अतोऽर्हसि क्षन्तुमसाधु साधु वा
हितं मनोहारि च दुर्लभं वचः ॥

(अ) Kir 1. 4, P (PP 1. 236).

(आ) IS 1963.

Vaṁśastha metre.

My lord, kings whose eyes are their spies, should not be deceived by their servants entrusted with (various) missions; so your majesty may well pardon (my words) whether these be disagreeable or agreeable ; for, rare indeed are words which are both beneficial and sweet. (S. V. Dixit).

11766

... ... ... ... ... ... ... ... ... ।
... ... ... ... क्रिया हि वस्तूपहिता प्रसीदति ॥

(अ) Ragh 3. 29*d*. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 50).

(आ) SSap 483.

Vaṁśastha metre.

... ... Efforts when directed to proper objects bear fruit[1]. (G. R. Nandargikar).

1. Seldom fail.

11767

क्रियाहीनश्च मूर्खश्च सर्वधर्मविवर्जितः ।
निर्दयः सर्वभूतेषु विप्रश्चाण्डाल उच्यते ॥

(आ) SRM 2. 2. 467.

That Brāhmaṇa who is inactive, foolish, lacking in all kinds of religious merits and cruel to all living beings, is said to be a Caṇḍāla [an outcaste]. (S. B. Nair).

11768**

क्रीं क्रीमिति क्रोमिति च त्रयोऽमी
क्रां क्रामिति द्वौ चरणौ रणाय ।
का का इतीदं च विघातकारी
स्यात् का इतीदं विफलं सदैव ॥

(आ) ŚP 2674.

Indravajrā metre.

(When a crow produces) the three sounds '*krīm, krīm*' and '*krom*' as well as the two sounds '*krām*' and '*krām*', that omen foretells a battle; the (two) sounds '*ka*' and '*kā*' give an indication of forthcoming obstacles to one's mission; (similarly), the (lone) sound '*kā*' always indicates disappointment. (S. B. Nair).

11769**

क्रींक्रीमितीष्टार्थविनाशनाय
ज्वलज्ज्वलेत्यग्निभयाय शब्दः ।
किंकीति कोकाविति यः कथंचिन्
मुहुर्मुहुः स्यात् समतो वधाय ॥

(आ) ŚP 2490.

(*d*) मुहुर्महुः ŚP (Printing error).

Upajāti metre (Indravajrā and Upendravajrā).

(If a crow cries like) '*krīm*' and '*krīm*', that omen indicates the destruction of a desired object; the sounds '*jvala*' and '*jvala*' foretells fear from fire; (likewise), the sounds '*kiṁkī*' and '*kokau*' produced irregularly and frequently in an even way indicate one's assassination. (S. B. Nair).

11770*

क्रीडत्किन्नरकन्यकाकरतलाक्रान्तक्वणद्वल्लकी-
क्वाणोत्क्रामितकामकार्मुककलत्केङ्कारकोलाहलम् ।
उन्निद्रेन्दुकलादरिद्रकुमुदव्यामोदमुग्धाध्वनि
ध्वांकुर्वन्मधुपेन्द्रमन्द्रनिनदैरुद्यानमुद्द्योतते ॥

(आ) PV 662 (a. Sadāśiva).

(*a*) क्रीडन् PV (MS); °लाकान्त° PV (MS).

(*d*) °मुच्चोन्तते [°मुद्द्यो°] PV (MS).

Śārdūlavikrīḍita metre.

The pleasure-garden is beaming with the frolicsome noise produced by the twang of the bow of Cupid combined with music of the lute played by the hands of sporting Kinnara damsels and the paths thereof rendered fragrant by the lilies which are in full bloom due to the rise of the moon and which have the humming of black bees intoxicated by drinking honey. (S. B. Nair).

11771*

क्रीडत्किन्नरकामिनीविहसितज्योत्स्नावलक्षीकृताः
कस्तूरीमदबुर्दिनार्द्रसुरभीः प्राग्ज्योतिषीया भुवः ।
नीहारस्थलसंचरिष्णुचमरीलाङ्गूलसंमार्जनी-
हेलोन्मृष्टनमेरुपुष्परजसो द्रष्टुं समीहामहे ॥

(आ) Skm (Skm [B] 2085, Skm [POS] 5. 17. 5) (a. Vasukalpa), Kav p. 101.

Śārdūlavikrīḍita metre.

We ardently desire to see those areas of Prāgjyotiṣa Country which are rendered fragrant by the shower of musk and are brightened by the moonlight of the smile of sporting Kinnara damsels, and where the pollen of *Nameru*-flowers are swept away by the bushy tails of the *Camarī*-deer that are in the habit of roaming in the snowy regions. (S. B. Nair).

क्रीडन् किन्नरकन्यका° see No. 11770.

11772

क्रीडन्ति सर्पैर् नकुला मृगैर् व्याघ्राश्च मित्रवत् ।
प्रभावाद् दीप्ततपसः संनिकर्षगुणान्विताः ॥

(अ) MBh (MBh [Bh] 13. 14. 42, MBh [R] 13. 14. 61, MBh [C] 13. 651).

(*a*) स° न° tr. MBh (var.).

(*b*) मृगा व्याघ्रैश्च यत्र वै MBh (var.); मृग° MBh (var.); तथैव च or च तत्र (यत्र) वै [च मि°] MBh (var.),

(*c*) °तपसां MBh (var.).

(*d*) संनिकर्षान्महात्मनां MBh (var.) ; संनिकर्षाद् MBh (var.).

With serpents weasels kindly play, / and harmless tigers sport with deer ; / the hermit's holy presence near / turns hate to love,—drives fear away. (J. Muir in his *Metrical Translations*, p. 143).

11773*

क्रीडन्ती मणिपञ्चकैः प्रियसखीवृन्दान्तरालस्थिता
पञ्चेषोः शरदेवतेव कुतुकात् प्रत्यक्षतामागता ।
अङ्गुल्यग्रनखांशुभिः प्रविगलल्लावण्यपूर्णाम्बरा
भाग्याद् भूपतिकन्यका नयनयोः सौभाग्यमालम्बते ॥

(आ) PV 179 (a. Veṇīdatta), SuSS 779.

Śārdūlavikrīḍita metre.

Playing with the five gems in the midst of the group of her dear lady-companions, she curiously discloses herself to my view as if she were the arrow-goddess of the god of love ; with the loveliness filling the sky that has oozed out along with the rays of her finger-nails, the princess now forms the delight of my eyes due to good luck. (S. B. Nair).

11774*

क्रीडन्तु नर्दन्तु च तावदिष्टं
माद्यन्तु भूयो द्विपराजमुख्याः ।
यावन्मृगेन्द्रस्य न नासिकाया
गन्धोऽध्वनीनो बत जातुचित् स्यात् ॥

(आ) SSB 571. 2 (a. Saṁgrahitṛ).

Indravajrā metre.

Let the heads of lordly elephants repeatedly sport, trumpet and rejoice to their hearts' content ; alas ! all this may be done till the odour of the lion wafted along the paths reaches the nose. (S. B. Nair).

11775

क्रीडन्ते भुजगैः सार्धं रमन्ते परयोषितः ।
राजानमपि सेवन्ते अहो साहसिको नरः ॥

(अ) H (*ad* HS 2. 21 [p. 87], HH 43. 8-9).

(आ) IS 1964.

(*a*) भुजंगैः HS (*contra metrum*).

(*b*) °योषिता IS.

(*d*) साहसिका नराः IS.

They play with serpents, enjoy with women of other men and even serve a king ; oh, how impudent a man is ! (S. B. Nair).

11776*

क्रीडन्नद्यानवद्यामहमुपरि गदां भ्रामयित्वा जगत्यां
निष्पात्याकाशमुर्वीमुडुशशिदिनकृद्भारगुर्वीं
विधास्ये ।
यद्वा मद्बाल्यलीलोत्तरलतरहलाघातनिर्भिन्नभूमी-
निर्यत्पातालगङ्गोज्ज्वलबहलजलैः प्लाव-
यिष्यामि विश्वम् ॥

(आ) Pad 4. 21 (a. Rāmacandra).

Sragdharā metre.

After striking down to the ground, the sky along with the stars, the moon and the sun by whirling my matchless mace over it in a sportive manner, I shall now make the earth heavy with a big load ; or I shall deluge the Universe with the rising mass of waters of the Gaṅgā of the nether region by breaking open the earth with a stroke of my plough-share with which I have been sporting ever since my childhood. (S. B. Nair).

11777

क्रीडन् भुजङ्गेन गृहानुपातं
कश्चिद् यथा जीवति संशयस्थः ।
संसेवमानोऽधिपतिं प्रमूढं
तथैव यज्जीवति सोऽस्य लाभः ॥

(अ) BhKā 12. 84 (BhKā [NSP] 1015).

(c) °नो नृपतिं BhKā (NSP).

Upajāti metre (Indravajrā and Upendravajrā ).

That he[1] lives—as well indeed as lives one[2] placed in peril playing with a serpent going from house to house—is the reward of him who serves well an idiotic[3] king. (S. & K. Rays).

1. King's servant.
2. A snake-charmer.
3. Very stupid.

11778*

क्रीडन्मन्दरकन्दरोदरवलन्मन्दारवृन्दावने
क्रोधान्धान्धकदानवादिहनने जृम्भत्त्रिशूलोद्गमः ।
त्रैलोक्याखिलसंकटोत्कटभयोद्वेलान्धकारांशुमान्
पायाद् वस् त्रिपुरप्रमाथनपटुर् देवो हि पञ्चाननः ॥

(आ) SR 7. 86, SSB 11. 78.

(b) °कटातटासुहरणे [°कदानवादिहनने] SR.

(c) °भयोद्रेका° [°भयोद्वेला°] SSB.

Śārdūlavikrīḍita metre.

May the lion-like Lord Śiva protect you all—he who sports in the pleasure-garden of *Mandāra*-trees situated in the midst of the valleys[1] of the Mandara-mountain, who wields the trident-weapon for the annihilation of Andhaka and other demons blinded by arrogance, who is the Sun that dispels the darkness of fear and all miseries of the three worlds, and who is capable of destroying the three cities of the demons. (S. B. Nair).

1. It seems that the word 'कन्दर-' in the verse is used in the sense of 'valley' and not the usual 'cave'.

11779*

क्रीडन्माणवकाङ्घ्रिताडनशतैरुज्जागरस्य क्षणं
शार्दूलस्य नखाङ्कुरेषु कुरुते कण्डूविनोदं मृगः ।
चञ्चच्चन्द्रशिखण्डितुण्डघटनानिर्मोकनिर्मोचितः
किं चायं पिबति प्रसुप्तनकुलश्वासानिलं पन्नगः ॥

(अ) Prasanna-rāghava 7. 80.

(आ) SR 142. 13 (a. Prasanna-rāghava), SSB 459. 13.

Śārdūlavikrīḍita metre.

A deer, for a while, removes the itch by scratching at the claws of a lion that is kept awake by the hundreds of (gentle) kicks administered by the feet of playing boys ; and a snake sips up the air of the breath of a sleeping mongoose after having got rid of its slough by rubbing against the beak of a peacock whose tail is well spread. How strange it is ! (S. B. Nair).

11780

क्रीडां करिष्यति कियच्चिरमेष हंसः
स्निग्धोल्लसत्कलरवोऽपि शरीरवाचाम् ।
कालैरघट्टघटिकावलिपीयमानम्
आयुर्जलं पिबति शोषमुपैति यत्र ॥

(अ) BhŚ 469 (doubtful).

(आ) SuM 21. 10.

(*a*) करिष्यसि BhŚ (var.) ; °मेकहंसः [°मेष हंसः] BhŚ, (but BhŚ [var.] as above).

(*b*) स्त्र [स्पि] SuM.

(*c*) कालारघट्ट° BhŚ (var.), SuM.

(*d*) झटिति [पिबति] BhŚ (var.); सपदि [पिबति] SuM.

Vasantatilakā metre.

How long will this (poor) swan sport though its body and voice are lovely and pleasing ? The water of life gets dried up as it is being consumed by a series of buckets in the water-lifting apparatus of time. (S. B. Nair).

11781

क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम् ।
हास्यं परगृहे यानं त्यजेत् प्रोषितभर्तृका ॥

(अ) Y 1. 84. Cf. विधाय प्रोषिते.

A married woman whose husband has gone to a far away place should avoid (all) playful activities, adorning her body, attending festivities and (such other) gatherings, amusement, and visiting the house of others. (S. B. Nair).

11782*

क्रीडाकर्पूरदीपस् त्रिदशमृगदृशां कामसाम्राज्यलक्ष्मी-
प्रोत्क्षिप्तैकातपत्रं श्रमशमनचलच्चामरं कामिनीनाम् ।
कस्तूरीपङ्कमुद्राङ्कितमदनवधूमुग्धगण्डोपधानं
द्वीपं व्योमाम्बुराशेः स्फुरति सुरपुरीकेलिहंसः सुधांशुः ॥

(आ) Skm (Skm [B] 425, Skm [POS] 1. 85. 5) (a. Jayadeva).

Sragdharā metre.

The nectar-rayed moon sparkles as the sportive camphor-lamp of divine damsels, the sole umbrella held over the fortune of the empire of love, the ever-moving fly-whisk to remove the fatigue of loving ladies, the pillow of the cheek of the charming wife of Cupid which is imprinted with the stamp of thick paste of musk, the island in the ocean of the sky, and the sporting swan of the city of the gods. (S. B. Nair).

11783*

क्रीडाकारि तडागवारिणि गतातङ्कं न पङ्केरुहैर्
वल्ली काचन शल्लकीतरुगता नाकर्षिता हर्षतः ।
नाश्लिष्टा करिणी करेण करिणा कामातुरेणामुना
दंष्ट्राभिर् विकटाननः शिव शिव व्यालोकि पञ्चाननः ॥

(आ) Pad 102. 62 (a. Lakṣmaṇa), SR 232. 91, SSB 626. 42.

Śārdūlavikrīḍita metre.

Sporting with lotus-blooms in the water of the lake was not done by the male elephant without fear, the creeper entwined round a *Śallakī*-tree was not pulled down joyfully, the female elephant was not embraced passionately with his trunk, for, alas ! a lion was seen with his (exposed) jaws making the face terrible, altogether. (S. B. Nair).

11784*

क्रीडागारमुपागते प्रियतमे नम्रीकरोत्याननं
तत्प्रारम्भकथासु हन्त कुरुते कर्णे कराच्छादनम् ।
हन्त प्रार्थयति प्रिये सरभसं गूढार्थमन्तर्गतं
स्थानं त्यक्तुमपीहते कृपणवत् प्रौढो नवोढाजनः ॥

(आ) Vidy 739 (a. Vasantamiśra).

Śārdūlavikrīḍita metre.

When the beloved husband enters the chamber of love-sports, she bends her head ; when he chats on sweet nothings, alas ! she covers her ears with the hands ; when he passionately discloses the concealed idea of sporting with her, she desires even to leave the place like a grown up miserable being ; (such is the plight of) the newly wedded wife ! (S. B. Nair).

11785**

क्रीडाताले ध्रुवः स स्यात् पक्षैर् वर्णाङ्घ्रिनिर्मलः ।
शृङ्गाररससंयुक्तः श्रोतुस् तेजोभिवर्धनः ।
एक एव प्लुतो यस्मिन् क्रीडातालः स कथ्यते ॥

(आ) ŚP 1984.

In the musical measure termed *Krīḍatāla,* the introductory stanza includes fifteen syllables of pure sounds ; it contains the erotic sentiment and increases the joy of the listeners. Where there is only one *Pluta*[1], that musical measure is called *Krīḍatāla*. (S. B. Nair).

1. Extra-lengthening of a vowel.

11786*

क्रीडातुङ्गतुरङ्गटापपटलीखर्वीकृतोर्वीधर-
श्रेणीरफूर्जितधूलिधोरणितमस्तोमावलीढं जगत् ।
युद्धक्रुद्धकरीन्द्रवृन्दचरणव्याभुग्नभोगीश्वर-
व्यग्रोदग्रफणाग्ररत्नरुचिभिर् विद्योतयामः पुनः ॥

(आ) PV 810 (a. Bhānukara), Pad 86. 18 (a. Bhānukara).

(*b*) श्रेणि° Pad ; °णितमःस्तो° Pad.

(*d*) °फणाय रत्न° PV (MS).

Śārdūlavikrīḍita metre.

The earth is covered with darkness caused by the high columns of dust emerged from the hoofs of the sporting horses, which dwarfed the mountain by their height (in the sky) ; but we are brightened by (the light of) the rays emanating from the gems on the hoods of the lordly serpent as he raised them when he was greatly pressed down by the feet of lordly elephants that are furious in battle. (S. B. Nair).

11787*

क्रीडाभिन्नहिरण्यशुक्तिकुहरे रक्तात्मनावस्थितान्
हारं हारमुदारकुङ्कुमरसानव्याजभव्यान्नखैः ।
वीरश्रीकुचकुम्भसीम्नि लिखतो वीरस्य पत्रावलीस्
तत्कालोचितभावबन्धमधुरं मन्दस्मितं पातु वः ॥

(आ) SR 16. 11, SSB 27. 12.

Śārdūlavikrīḍita metre.

When the hero [Viṣṇu] made floral designs on the breasts of the goddess of heroism [Lakṣmī] with his nails [claws] (in his Nara-siṁha [Man-lion] incarnation) by using red saffron paste in the form of blood drawn from the shell of the chest of the demon Hiraṇyakaśipu, which he tore open sportively, he expressed (his satisfaction with) a sweet smile befitting the feelings on the occasion. May that gentle smile of the hero [Viṣṇu] protect you all ! (S. B. Nair).

11788

क्रीडाभूः सुकृतस्य दुष्कृतरजःसंहारवात्या भवो-
दन्वन्नौर्व्यसनाग्निमेघपटली संकेतदूती श्रियाम् ।
निःश्रेणिस् त्रिदिवौकसः प्रियसखी मुक्तेः कुगत्यर्गला
सत्त्वेषु क्रियतां कृपैव भवतु क्लेशैरशेषैः परैः ॥

(आ) Sūmu 25, JS 446. 1 (a. Somaprabhasūri), SH *fol.* 73*a* (792) (a. Vidhisattva) and *fol.* 88*a* (5).

(*a*) दुःकृ° SH.

(*b*) श्रीयां (*sic !*) SH (799) (*contra metrum*).

(*c*) निःश्रेणी त्रिदिवौकसां (°सः JS) Sūmu (var.), JS.

(*d*) दयैव [कृपैव] JS ; विविधैः किं तैस्तपःप्रक्रमैः [भ° क्ले° प°] JS, SH.

Śārdūlavikrīḍita metre.

As the compassion is the playground of (all) noble deeds, the gusty wind that clears away the dust of evil actions, the ship [saviour] in the ocean of mundane existence, the multitude of (raining) clouds against the fire of misery, the maid-messenger of prosperity, the ladder of the gods, the dear lady-friend of emancipation, the bolt [preventing factor] of poverty, may you show the same compassion, (O king), to all living beings ; for, all other efforts end only in anguish ! (S. B. Nair).

11789*

क्रीडामूलं दुकूलं दलितरिपुमहीपालवृन्दं गजेन्द्रं
दत्त्वा तुङ्गं तुरङ्गं विरचय वसुधानाथ तावद् विदायम् ।
युष्मत्सत्कारभाजं दिशि दिशि चकितैः प्रेक्ष्य मामक्षिपातैर्
वक्षोजाभोगभूमौ विलुठतु पुलकश्रेणिरेणेक्षणानाम् ॥

(आ) PdT 63 (a. Bhāskara), PV 881 (a. Bhānukara-miśra), Pad 16. 39 (a. Bhānukara), RJ 216.

(*c*) One दिशि om. PV (var.) (sub-metric).

Sragdharā metre.

A sportive [fine] silken garment, a lordly elephant capable of crushing the hordes of rival kings and a tall horse—give these (three) as gifts to me, O lord of the earth, so that finding me thus favoured by you, the deer-eyed damsels, in all directions, may cast their eyes over me in (sheer) bewilderment and have bristling hairs on their expansive bosoms. (S. B. Nair).

11790*

क्रीडारसेन रहसि स्मितपूर्वमिन्दोर्
लेखां विकृष्य विनिबध्य च मूर्ध्नि गौर्या ।
किं शोभिताहमनयेति शशाङ्कमौलेः
पृष्टस्य पातु परिचुम्बनमुत्तरं वः ॥

(आ) VJK 1. 81, Amd 18. 11.

(*c*) पिनाकपाणेः (°णिः) [शशाङ्क°] Amd.

Vasantatilakā metre.

When Pārvatī smiling due to the pleasures of her private sport (with Śiva) removed the digit of the moon (from his head) and adorned it on her own head, she asked him whether she was resplendent by that digit : may the kiss given by him as the answer to the question, grant protection to you all ! (S. B. Nair).

11791**

क्रीडारामं तु यः कुर्याद् उद्दामफलसंयुतम् ।
स गच्छेच्छंकरपुरं वसेत् तत्र युगत्रयम् ॥

(आ) ŚP 2087.

(For the benefit of the public), whoever grows a pleasure-garden (full of trees) yielding plenty of fruits, he will go to the city of Lord Śiva (after death) and reside there for a period of three aeons [*Yuga*-s]. (S. B. Nair).

11792*

क्रीडावल्लीकुसुमसमये रागपद्माकरार्के
दर्पोद्याने वदनशशभृत्कौमुदीकार्त्तिकेऽस्मिन् ।
याते मुग्धद्रविणतुलया यौवने कामिमित्रे
पण्यस्त्रीणां व्रजति सहसा दुर्दशाशेषतां श्रीः ॥

(अ) Sam 4. 122.

(आ) GVS 295.

(*b*) °त्कौमुदी कार्ति° GVS ; °कार्तिके° Sam ; (changed to °कार्त्तिके°, editorially).

Mandākrāntā metre.

When the youthful age, the friend of lustful lovers, the spring of blossoming the creepers of sportive charms, the (rising) sun to the lotus-pond of tender feelings, the garden of pride and the month of *Kārttika* [Oct.-Nov.] for the moonlight of the charming face, has vanished along with the wealth given by the silly youths, the prosperity of prostitutes, all of a sudden, has only a wretched condition as remainder. (S. B. Nair).

11793*

क्रीडासद्मनि कापि कौतुकवती क्षीरोदपूरोदरे
निद्राणं हरिमालिलेख निखिलप्रारम्भमुद्रा-
गुरुम् ।
पूर्वं दक्षिणमीक्षणं भगवतो ध्यात्वा हसन्ती क्षणं
पश्चाद् वाममलीलिखत् किमु निशा यस्यां न
गाढं तमः ॥

(अ) Dhaśa 1. 45.

(*d*) पश्चाद्वाम° Dhaśa ; (changed to पश्चाद् वाम°, editorially).

Śārdūlavikrīḍita metre.

In the chamber of love-sports, a certain young lady, full of curiosity drew a picture of Lord Viṣṇu sleeping on the milky ocean, the preceptor of all mysterious undertakings. Having first deeply meditated on the right eye laughingly for a short period, she drew the left eye. Can it be the night in which the darkness was not dense ? (S. B. Nair).

11794*

क्रीडासरोषगिरिजाचरणारविन्दं
वन्दे यदग्रपतिता हरिणाङ्कलेखा ।
कामापहस्तितवृषध्वजधैर्यलक्ष्मी-
पातावभग्नवलयार्धनिभा विभाति ॥

(आ) JS 11. 21 (a. Gotrānanda).

(*d*) °वलयार्द्ध° JS.

Vasantatilakā metre.

I bow at the lotus-feet of Pārvatī who feigns anger, in front of whom the fallen crescent moon (of Śiva) shines like the broken half of the fallen bracelet of the Goddess of wealth in the form of Lord Śiva's courage, that courage which was (once) shattered by the God of love [Cupid]. (S. B. Nair).

11795**

क्रीडासु च नरेन्द्राणां जले पुष्पितपङ्कजे ।
स्नपयन्ति गजा हस्तैर् लग्नपुष्करपुष्करैः ॥

(आ) ŚP 1568, SR 143. 41 (a. ŚP), SSB 462. 9.

(*b*) चले [ज°] SR.

And in the sports of kings; in lakes containing blossoming lotuses, the elephants throw water with their trunks to which cling the lotuses of the pond. (S. B. Nair).

11796*

क्रीडासु बालकुसुमायुधसंगताया
यत् तस्स्मितं न खलु तत् स्मितमात्रमेव ।
आलोक्यते स्मितपटान्तरितं मृगाक्ष्यास्
तस्याः परिस्फुरदिवापरमेव किंचित् ॥

(आ) VJK 1. 101.

Vasantatilaka metre.

When in the (maiden) love-sports of a damsel affected by the tender flowery arrows (of Cupid), her smile is not (to be) merely (considered as) a smile ; there is seen, hidden inside the veil of the smile of the gazelle-eyed one, something else shining which is different (from what it appears to be). (S. B. Nair).

11797*

क्रीडासु सव्रीडमहो विलासान्-
नीवीनिरोधे निहितं मृगाक्ष्या ।
कराम्बुजं वीक्ष्य पतिः सरोषो
ददौ ललाटे सुदृशश्चपेटाम् ॥

(आ) Pad 75. 19 (a. Lakṣmaṇa), RJ 884 (a. Lakṣmaṇa).

Upajāti metre (Indravajrā and Upendravajrā).

Oh, during the course of love-sports, displaying the graceful amorous gestures with bashfulness, the deer-eyed one placed her lotus-like hand on the knot of her lower-garment obstructing its untying ; when her husband noticed this, he grew furious and gave the charming-eyed one a slap on her forehead. (S. B. Nair).

11798*

क्रीणाति खलति याचति
गणयति रचयति विचित्रशिल्पानि ।
जठरपिठरीं न शक्तः
पूरयितुं गतशुभस्तदपि ॥

(अ) AS 392.

Āryā metre.

He buys (things for sale), does mischief, begs, counts and (even) makes wonderful things of art, even then he is not able to fill his small belly as he is not favoured by luck. (S. B. Nair).

11799

क्रीत्वान्यतोऽपि मूल्येन मार्जारः पोष्यते हितः ।
अहितो हन्यते यत्नाद् गृहजातोऽपि मूषकः ॥

(अ) KSS 10. 60. 43. Cf. मूषिका गृहजातापि (Cr 1803).

(आ) IS 1965.

A cat, being useful, is bought with money, brought from a distance, and cherished ; but a mouse, being harmful, is carefully destroyed, though it has been nourished in one's house. (C. H. Tawney).

11800

क्रीत्वा स्वयं वाप्युत्पाद्य परोपहृतमेव वा ।
देवान् पितॄंश्चार्चयित्वा खादन् मांसं न दुष्यति ॥

(अ) Mn 5. 32.

(आ) Vīra *Āhnika* 527. 11-12, Prāyaścittaviveka 276.

(*b*) परोपकृतम् Mn (Jh), Kullūka's and Nārāyaṇa's Commentaries, Vulgata, Vīra.

(*c*) अर्चयित्वा पितॄन् देवान् Prā°

(*d*) दोषभाक् [दुष्यति] Anonymous Kaśmīrian Commentary ; दुष्यते Mn in Grantha characters.

He who eats meat, when he honours the gods and manes, commits no sin, whether he has bought it, or himself has killed (the animal), or has received it as a present from others. (G. Bühler).

क्रुद्धं बाहुर् विरौम्येष see No. 7314.

11801

क्रुद्धः करोति पापानि क्रुद्धः पापानि भाषते।
क्रुद्धो भवति निर्लज्जस् तस्मात् क्रोधं विवर्जयेत्॥

(अ) Pañcārtha-bhāṣya of Kauṇḍinya on Pāśupatasūtra (TSS 15) p. 26. Cf. No. 11802 and वाच्यावाच्ये हि.

The angry man commits sins; the angry man speaks immoral words; the angry man becomes shameless; therefore, anger should be avoided. (S. B. Nair).

11802

क्रुद्धः पापं नरः कुर्यात् क्रुद्धो हन्याद् गुरूनपि।
क्रुद्धः परुषया वाचा श्रेयसोऽप्यवमन्यते॥

(अ) MBh (MBh [Bh] 3. 30. 4, MBh [R] 3. 29. 4, MBh [C] 3. 1068), R (R [Bar] *ad* 5. 33. 3 [1092* *lines* 1-2], R [B] 5. 55. 5). Cf. No. 11801 and वाच्यावाच्ये हि.

(आ) SRHt 82. 2 (a. [?] R), SSSN 63. 2 (a. [?] R), IS 1966.

(इ) SS (OJ) 111.

(*a*) न कुर्यात् कः (यः) MBh (var.), R, SRHt, SSSN; न कः कु° MBh (var.); पापानि कुरुते SS (OJ).

(*d*) नरः साधूनधिक्षिपेत् (°नपि क्षि°) R, SRHt, SSSN, SS (OJ).

The angry man commiteth sin; the angry man killeth even his preceptors. The angry man insulteth even his superiors in harsh words. (P. C. Roy).

11803*

क्रुद्धस्य दन्तिनः पत्तिर् जिघृक्षोरसिना करम्।
निर्भिद्य दन्तमुसला- न्यारुरोह जिघृक्षया॥

(आ) SR 128. 16, SSB 437. 16.

One [a soldier] cut off the trunk of an angry elephant that wanted to catch him (in a battle); then desirous of getting its pestle-like tusks, he mounted on it (with a leap). (S. B. Nair).

11804

क्रुद्धादाशीविषात् सर्पाज् ज्वलनात् सर्वतोमुखात्।
दुराधर्षतरो विप्रः पुरुषेण विजानता॥

(अ) MBh (MBh [Bh] 1. 76 22, MBh [R] 1. 81. 23, MBh [C] 1. 3881).

(*a*) आसीविषात् MBh (var.); शस्त्रात् [सर्पा°] MBh (var.).

(*d*) ज्ञेयः पुंसां [पु०] MBh (var.); विपश्चिता [विजानता] MBh (var.).

A Brāhmaṇa (when offended) is more dangerous than an enraged poisonous snake or a fire raging from all directions —this is known to the learned. (S. B. Nair).

11805

क्रुद्धो गुरुर्वदति यानि पदानि शिष्ये
दावाग्निदाहसदृशानि भवन्ति तानि।
तान्येव तत्परिचयेन सुशिक्षितानि
पश्चाद्भवन्ति कुमुदाकरशीतलानि॥

(अ) Cr 306 (CRr 3. 49, CPS 68. 47).

(*b*) दावाग्निना सुसदृशानि CR (var.).

(*c*) सशीलतानि CR (var.).

(*d*) क(का° [*sic !*])मलाकरशीतलानि CR (var.), CPS; कुमुदाकुरशीतलानि (*sic !*) CR (var.).

Vasantatilakā metre.

What words (during the course of instruction) the angry teacher imparts to the disciple appear to him (at that time) like the burn of a forest-fire : but the same words instructed well by him later become cool like a pond full of water-lilies. (S. B. Nair).

11806

क्रुद्धोऽपि कः कस्य करोति दुःखं
सुखं च कः कस्य करोति हृष्टः ।
स्वकर्मग्रन्थिग्रथितो हि लोकः
कर्ता करोतीति वृथाभिमानः ॥

(अ) P (PT 2. 116, PTem 2. 105), Cr 307 (CRr 6. 5, CPS 152. 49). Cf. Ru 115.

(*a*) करोदि (*sic !*) PT (var.); दोषं PTem, Cr.

(*b*) तुष्टोऽपि [सु° च] PT, PTem; ददाति [क°] PT (var.); गुणं करोति [क° हृ°] PT, PTem.

(*c*) स्वकर्मसूत्रग्रथिता Cr ; सुकर्म° PT (var.); °यन्त्र° [°ग्रन्थि°] PTem ; सर्वे (°र्वं) Cr.

(*d*) कर्तो(र्ता) करोत्येव वृथाभिमानम् PT (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Though furious, who can bring about misery to another ? Though jovial, who can bring happiness to another ? Everyone (in this world) is bound by the result of one's own deeds, and that a person does anything (for another) is merely meaningless pride. (S. B. Nair).

11807

क्रुद्धोऽप्यक्रुद्धरूपः स्यात् स्मितपूर्वाभिभाषिता ।
न चाप्यन्यमपध्वंसेत् कदाचित् कोपसंयुतः ॥

(अ) MBh (MBh [Bh] Appendix I. 81 ; *lines* 111–12, MBh [R] 1. 142. 53–54, MBh [C] 1. 5596).

(आ) IS 1967.

(*b*) शुक्लः or शक्यं or शक्त्या or सख्यः (श°) [स्मि°] MBh (var.).

(*c*) चाप्यन्यायविध्वस्तं or चैनं क्रोधसंदीप्तं MBh (var.).

(*d*) विद्याच्च कृपयान्वितः or विद्यात्कश्चित्कथंचन MBh (var.).

If thou art angry, show thyself as if thou art not so, speaking even then with a smile on thy lips. Never reprove anyone with indications of anger (in thy speech). (P. C. Roy).

11808

क्रुद्धो यस्य मनोभवस्तरुणिमा येनात्मनो वञ्चितस्
तैस्तैर्यश्च कटाक्षितः परिभवैः साक्षादलक्ष्मीमुखैः ।
युक्तायुक्तविचारणापरिहृतः कामं स कामी क्रिमिः
पण्यस्त्रीषु नितम्बनामनि महानिम्बे रतिं विन्दति ॥

(अ) Mugdhopadeśa 25.

(आ) GVS 614.

Śārdūlavikrīḍita metre.

He whose youth heightens his passion is only a victim of self-deception, as also the one who undergoes insulting situations by the presence of ill-luck. That passionate man who is devoid of the sense of what is proper and what is improper is indeed a worm ; for, he finds pleasure in the (dirty) hips of women of easy virtue, just as a worm relishes the (bitter) *nimba*-fruit. (S. B. Nair).

11809

क्रुद्धोलूकनखप्रपातविगलत्पक्षा अपि स्वाश्रयं
ये नोज्झन्ति पुरीषपुष्टवपुषस्ते केचिदन्ये द्विजाः ।
ये तु स्वर्गतरङ्गिणीबिसलतालेशेन संवर्धिता
गाङ्गं नीरमपि त्यजन्ति कलुषं ते राजहंसा वयम् ॥

(आ) VS 717, SuM 21. 2, SR 222. 39 (a. VS), SSB 610. 38, RJ 399, Any 57. 47, Vidy 15.

(*a*) °प्रहारविदलत्° Vidy, ह्यपि [अपि] Any.

(*b*) पुरीषदुष्ट° Any; पुदन्नपुष्ट° Vidy; केऽपि चान्ये द्वि° Any.

(*c*) ऽपि [तु] Any; स्वच्छ° [स्वर्ग°] SuM; °कमलिनीलेशेन Any; °विसलसच्छेदेन Vidy.

(*d*) तोयं गांगमपि [गा° नी°] SuM (var.); गङ्गा-तीरम् VS; कुतः [वयं] VS.

Śārdūlavikrīḍita metre.

Though dropped down from the beaks of angry owls and have their wings injured, there are certain birds [crows] who have their bodies nourished on dirty food that never leave off their habitual abodes; but we are swans who have been nourished by small bits of lotus-stalks from the heavenly Gaṅgā and we abandon even the waters of the Gaṅgā when they become muddy. (S. B. Nair).

11810*

क्रुद्धोऽसि किं मयि यतो नयने सुरक्ते
गात्रं च ते मलिनतायतनं नितान्तम् ।
नो चेत् कथं कुटिल कोकिल गर्जसि त्वं
किं वा रसालमपि दूषयसि प्रपद्य ॥

(आ) SSB 116. 2.

Vasantatilakā metre.

Are you angry with me that your eyes are reddish? Your body too is the abode of ugliness [black] very much; otherwise, O cuckoo, the crooked one, why do you roar? Why, again, do you contaminate the mango-tree by your presence? (S. B. Nair).

11811

क्रुद्धो हली कुरूणां
पुरमुत्थाप्य क्षिपन्नद्याम् ।
अनुनीतस्तदमुञ्चत्
क्रोधाविष्टोऽनुनेतव्यः ॥

(अ) Upadeśaśataka (KM II, pp. 20–28) 69.

Upagīti-āryā metre.

The furious Balarāma raising the city of the Kurus was about to hurl it into the river, but when pacified, gave up the attempt. A person in fury must be mollified. (S. B. Nair).

11812

क्रुद्धो हि कार्यं सुश्रोणि न यथावत् प्रपश्यति ।
न कार्यं न च मर्यादां नरः क्रुद्धोऽनुपश्यति ॥

(अ) MBh (MBh [Bh] 3. 30. 18, MBh [R] 3. 29. 18, MBh [C] 3. 1082).

(आ) IS 1968.

(*a*) क्रोधो or क्रोधी MBh (var.).

(*c*) नाकार्यं MBh (var.).

O thou of fair hips, the angry man seeth not things in their true light. The man that is angry seeth not his way nor respecteth persons. (P. C. Roy).

क्रुद्ध° etc. see also क्रोध° etc.

11813*

क्रुध्यद्गन्धकरीन्द्रदन्तमुषलप्रेङ्खोलदीप्तानल-
ज्वालापातितकुम्भमौक्तिकफलव्युत्पन्नलाजा-
ञ्जलौ ।
हस्तेनासिमयूखदर्भलतिकाबद्धेन युद्धोत्सवे
राज्ञा येन सलीलमुत्कलपतेर्लक्ष्मीः पुनर्भूः कृता ॥

(आ) SkV 1576 (a. Vasukalpa).

(*c*) युद्धोत्सवै SkV (corrected to युद्धोत्सवे [as above] by D. H. H. Ingalls in his *Notes* appended to SkV Tr.).

Śārdūlavikrīḍita metre.

In the sacrament of battle, where the marriage grain / was formed of pearls struck from the brow / of his foemen's elephants by blazing fire / from the swinging tusk of his maddened mount, / this king, with hand encircled by dark *darbha*-grass / in the form of flashing rays from his scimitar, / with ease has married Orissa's widowed Fortune. (D. H. H. Ingalls).

11814

क्रुध्यन्तं न प्रतिक्रुध्येद् आक्रुष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णां च न वाचमनृतां वदेत् ॥

(अ) Mn 6. 48, Apar 954. 1-2. (Cf. MBh [Bh] 12. 269. 6, BhPṇ 12. 6. 34, B 2. 18. 3 and Nos. 605–06).

(*a*) क्रुद्ध्यन्तं MnJh.

(*c*) °द्वारवकीर्णां Apar (var.).

(*d*) न वाचं समुदीरयेत् Apar.

Against any angry man let him[1] not in return show anger, let him bless when he is cursed, and let him not utter speech, devoid of truth, scattered at seven gates. (G. Bühler).

1. An ascetic.

11815

क्रूरं मित्रं रणे चापि भङ्गं दत्त्वाऽभिघातयेत् ।
अथवा गोग्रहाकृष्टया तन्मुख्याश्रितबन्धनात् ॥

(अ) H (HJ 3. 97, HS 3. 94, HM 3.94, HK 3. 94, HP 3. 92, HN 3. 92, HH 87. 21–22, HC 115. 14-15). Cf. KN (BI) 18. 62, (KN [ĀnSS] 19. 64 *cd*).

(*a*) दूष्य मित्रबलैश् HP, HN ; दृष्यमिवलैश्चापि Paris MS ; पुष्पिमित्रबलैश्चापि Petersburg MS ; द्वेष्यं मित्रबलैश्चापि HS, HH.

(*b*) कृत्वा विघातयेत् HP, HN ; दत्वा विघातयेत् Paris MS, Petersburg MS, HM.

(*c*) अथ वाणग्रहाकृष्ट्या (°ष्टः HH) Paris MS, Petersburg MS, HS, HH.

(*d*) HP missing तल्लक्षस्याति बन्धनात् (°क्ष्य° Paris MS), Petersburg MS, HS ; तल्लक्ष्यस्य निबन्धनात् HN ; तल्लक्ष्यश्रि-बन्धनात् (sub-metric) HM ; तन्मुख्यं प्रति-बन्धनात् HH ; तल्लक्ष्यं मार्गबन्धनात् KN.

And he[1] should either destroy the enemy[2] by routing him in a (pitched) battle, or else by capturing and carrying off his cattle after making prisoners of (his) chief dependants. (F. Johnson).

1. The king.
2. False ally.

11816

क्रूरं व्यसनिनं लुब्धम् अप्रगल्भमनार्जवम् ।
अनार्यं व्ययकर्तारं नाधिपत्ये नियोजयेत् ॥

(अ) Cr 308 (CSr 1. 55, CRr 5. 18, CNG 76, CnT VII 24, CPS 115. 20, CKl 36), PM 1. 42. Cf. Crn 213.

(आ) ŚP 1331, SRHt 116. 9 (a. MBh, but does not appear in MBh [Bh]), SSSN 138. 1, SH 1333, IS 7510.

(इ) (RN [P] 5).

(*a*) कुरं CS (var.); क्रूर CR (var.); क्रुलं CS (var.); क्रुरं CS (var.); व्यसनिनो CS (var.); व्यवसिन CR (var.); वाशनिनं CS (var.); व्यसनिसं लुवद्धंस CS (var.); स्तब्धं [लु°] SRHt.

(*b*) अप्रगर्भं (°र्भ) CS (var.); सदार्जवम् Cr; सदाजव CS (var.); अनाकृतिम् (नरा°; निरा°; °वृ°; °तम्) CR, CPS; अथाकुलम् [अनार्ज°] ŚP, SH; अनायकम् [°र्जवम्] SRHt, SSSN; सदामयम् [अना°] PM.

(*c*) दुर्मति पापकर्मणं (°णां) CR, CPS; मूर्खमन्यायकर्तारं (°तव्यं) PM, ŚP, SRHt, SSSN, SH; अनाय° (°न्य°) CS; वयकर्तारं (वे°) CS (var.); व्ययकपत्यं CS (var.).

(*d*) नाधिकारे CR, CPS; नियोजयत् CS (var.).

One who is cruel, and addicted to *viciousness*[1], who is greedy, and wanting in a commanding and truthful spirit, and one who *has no source of income, or*[2] is lavish in expenses, is unfit to be employed as the superintendent of a state. (B. C. Dutt).

1. B. C. Dutt has: 'wanton-ness'.
2. B. C. Dutt does not translate the word: 'अनार्य'.

*Note*; Words in italics are supplied by the Editor.

11817

क्रूरक्रकचसंकाशे वाक्पारुष्यकरे नृपे।
राज्योद्यानलतालक्ष्मीः पोषणामर्हते कथम् ॥

(आ) SRHt 85. 3 (a. Rāja, but corrected to 'Rājaga' in Index).

When the king is addicted to the use of harsh words resembling the teeth of a terrible saw, how can the prosperity of the creepers in the garden of (his) kingdom deserve nourishment? (S. B. Nair).

11818

क्रूरचरितेन संगतम्
असंगतं सत्स्वभावस्य।
जीवति पटीरविटपी
परिरभ्य न दावपावकं प्रायः ॥

(आ) SMH 7. 10.

(*d*) न पावकं SMH (KM).

Udgīti-āryā metre; but in SMH (KM) Upagīti-āryā metre.

Close association with people of cruel conduct is improper to people possessed of good nature; the sandal tree generally lives not when embraced by a forest conflagration. (S. B. Nair).

11819

क्रूरसंसारसंहार- वासनाबन्धवासितः।
अजायत वृषारूढो भैरवो महसां निधिः ॥

(आ) PV 616 (a. Bhānukara).

Endowed with a firm predilection for the destruction of this cruel world, Bhairava, the treasure-house of effulgence arose mounted on the bull (of righteousness). (S. B. Nair).

11820*

क्रूराः शैलभुवो निरभ्रपरुषः पूषा ललाटंतपः
पांशुः पादनखंपचः प्रतिदिशं वात्या करीषंकषा।
एतस्यां मरुसीम्नि जाङ्गलतटीनिष्ठ्यूतदावानल-
क्लाम्यत्पान्थकुलान्यकालजलद त्वं त्रातुमेकः क्षमः ॥

(आ) Skm (Skm [B] 1942, Skm [POS] 4. 61.2) (a. Dharmayogeśvara), Kav p. 79.

(*c*) °निष्ट्यूत° Skm (B).

(*d*) क्लान्तपा° Skm (B).

Śārdūlavikrīḍita metre.

Cruel are the valleys of the hills, harsh by the absence of clouds, the sun bakes the forehead, the dust on the ground burns even the toe-nails, and the hot breeze on all sides are gusty : in this arid desert spreading heat from the sands like a wild fire, the wayfarers can be protected by you alone, O untimely cloud. (S. B. Nair).

11821

क्रूराश्च मार्दवं यान्ति दुष्टा दौष्ट्यं त्यजन्ति च ।
पशवोऽपि वशं यान्ति विद्रवन्ति च दस्यवः ॥

(अ) Śukr 4. 1. 49.

(When a king is powerful and metes out just punishment) even the cruel people become mild, the bad people abandon their wickedness, even the beasts come under control, and the robbers take to their heels. (S. B. Nair).

11822*

क्रूरे कद्रु किमात्थ दासि विनते मुक्तास्मि दत्त्वामृतं
तेनानायि सुधा मुधा तृणलिहो नागास्त्वया वञ्चिताः ।
त्वत्पापैर्मुषिताः सुताः शृणु तृणं दत्त्वाद्य यावन्मुखे
वंगक्ष्मापतिसंगरेपि यदमी जीवन्ति भूमीभुजः ॥

(आ) Skm (Skm [B] 1375, Skm [POS] 3. 1. 5) (a. Ācārya-Gopīka).

Śārdūlavikrīḍita metre.

Cruel Kadru[1], what do you say ? O maid Vinatā, I am freed having given away the nectar. Then the nectar was brought here in vain. The grass-licking serpents were deceived by you. It was by your own sins that the sons were robbed. Listen, the enemies of the king of Bengal now live in the battle-field by thrusting grass into their mouths. (S. B. Nair).

1. The mother of serpents.
2. The mother of Garuḍa.

11823

क्रूरेऽपि मार्दवोपेता वामाचारेऽपि दक्षिणाः ।
पापेऽपि शुद्धमतयस् त्वादृशा भुवि दुर्लभाः ॥

(अ) Ratnākara's Haravijaya 32. 79.

Very rarely one can find, in this world, a person of your disposition who would be gentle towards a cruel man, honest towards a crooked one, pure-minded towards a wicked one. (S. B. Nair).

11824*

क्रूरोत्कूजत्करेटुप्रतिरवविरसज्जर्जरग्रन्थिबन्धाः
स्थानार्थिप्रेतमल्लद्वयकलहसमावर्जितस्थूलशाखाः ।
गोलोमीच्छन्नमातृप्रतिकृतिविरतप्रत्यभिज्ञा दिवापि
त्वच्छत्रुग्रामदेवीनिलयनतरवस्त्रासमुत्पादयन्ति ॥

(आ) Skm (Skm [B] 1595, Skm [POS] 3. 45. 5).

(*a*) दूरोत्कूजत्° Skm (var.) ; विसरज्° Skm (var.).

(*b*) स्थानार्थं Skm (var.).

Sragdharā metre.

With their joints breaking by the resounding echoes of cranes that cry harshly, their stout branches bending by the quarrel of two ghostly bears fighting for the place, their recognition made difficult by the images of the goddess covered with *golomī* [cow's hair *or* *dūrvā*-grass], the trees in the village temple of your enemies cause terror. (S. B. Nair).

11825

क्रूरोऽपि भोग्यतामेति परिवारगुणैर्नृपः ।
न क्रूरपरिवारस्तु व्यालाक्रान्त इव द्रुमः ॥

(अ) KN (KN [ĀnSS] 4. 11, KN [TSS] 4. 11, KN [BI] 4. 11).

(आ) SRHt 131. 2 (a. KN), SSSN 107. 2.

(*a*) दुष्टोऽपि [क्रूरोऽपि] KN; योग्य° [भोग्य°] SSSN.

(*b*) °वृतः [°नृपः] SSSN, but SSSN (var.) as above.

(*c*) दुष्ट° [क्रूर°] KN.

(*d*) व्याळाक्रान्त SRHt

Though cruel, a king may be of service to the people by the good qualities of his counsellors ; but not so, if the counsellors are cruel like a (sandal) tree encircled by (poisonous) snakes. (S. B. Nair).

Following the KN reading दुष्ट in *pāda* (*a*) and (*c*) M. N. Dutt translates the verse as :

People seek protection even from a *wicked* king if his counselors be good. A king with a *wicked* counsel is seldom approached (for protection) like a sandal tree begirt with snakes.

11826*

क्रूरोऽयं भुजगः करालगरलोद्गारातिघोराननः
पान्थानीक्षयते पटीरविटपिप्रान्तोपगन्तॄनिमान् ।
एकां केकिशिखामणे ननु सखे केकामिहोदञ्चय
भ्रश्यद्दर्पभरः प्रधावतु जवात् कुत्रापि वित्रासितः ॥

(अ) Kavik 2. 5.

Śārdūlavikrīḍita metre.

The snake is vile, with a deadly face, / and spits out venom threateningly / at men who pass near the ancient tree ; / send out your cry but once, O peacock, / and let the snake run away in a scare, / with all his pride humbled by you. (K. Krishnamoorthy).

क्रूरो लुब्धः see लुब्धः क्रूरः.

11827*

क्रेङ्कारः स्मरकार्मुकस्य सुरतक्रीडापिकीनां रवो
झङ्कारो रतिमञ्जरीमधुलिहां लीलाचकोरीध्वनिः ।
तन्व्याः कञ्चुलिकापसारणभुजाक्षेपस्खलत्कङ्कण-
क्वाणः प्रेम तनोतु वो नववयोलास्याय वेणुस्वनः ॥

(आ) Kpr 7. 225, AA *ad* 6. 38 (p. 60) (AA, AL ed *ad* 6. 40), KāP 214. 1–4, SR 26. 202 (a. Kpr), SSB 43. 1 (a. Kpr).

(*a*) रवः Kpr AA.

Śārdūlavikrīḍita metre.

May the tingling of the bangles fallen on account of the movements of the arms of the slender-bodied one caused by the removal of the bodice,—the tingling which is as it were, the twang of Cupid's bow, the singing of the cuckoo in the shape of dalliance, the humming of black bees in the blossom of love, and the sound of partridges in the shape of graceful sportings, —may all this expand your love ! and also resembling the ring of a flute played to dancing as it were of youth. (G. Jhā).

11828*

क्रेङ्कारो नखकोटिचञ्चुपुटकव्याघट्टनोट्टङ्कितस्
तन्व्याः कुन्तलकौतुकव्यतिकरे सीत्कारसीमन्तितः ।
पृष्ठश्लिष्यदवामनस्तनभरोत्सेव्याङ्कपालीसुधा-
सेकाकेकरलोचनस्य कृतिनः कर्णावतंसीभवेत् ॥

(आ) AR 223, 7–10 (ARJ 202. 9-12).

(*a*) हुंकारो ARJ.

(*b*) कुन्तलकण्डुकव्यपनये ARJ.

Śārdūlavikrīḍita metre.

The sound of the bow-string of Cupid is produced in the form of hissing sound of pleasure when the nails come together and the tresses of the slim one are parted attractively ; when embraced from behind with the stout breasts there proceed the nectarean rays from the eyes which become the ornaments to the ears of the fortunate lover. (S. B. Nair).

11829**

क्रोंक्रोमितीदं शुभलाभकारी
कुंकुं निनादः प्रियसंगमाय ।
मित्राप्तये स्यात् क इतीदृशं च
करोति काको वदति स्वतुष्ट्या ॥

(आ) ŚP 2666.

Upajāti metre ( Indravajrā and Upendravajrā ).

When a crow produces sounds like '*krom, krom*', it is auspicious and profitable ( to the person setting out on a journey) ; if the cry is '*krum, krum*', it foretells union with the dear one. If the sound is '*ka*', it is for being united with friends. Thus does the crow caw by its own satisfaction. (S. B. Nair).

11830*

क्रोडं तातस्य गच्छन् विशदबिसधिया शावकं शीत-
भानोर्
आकर्षन् भालवैश्वानरनिशितशिखाशोचिषा
तप्यमानः ।
गङ्गाम्भः पातुमिच्छुर्भुजगपतिफणाफूत्कृतैर्दूयमानो
मात्रा संबोध्य नीतो दुरितमपनयेद् बालवेषो
गणेशः ॥

(अ) PdT 7 (a. Bhānumiśra), Pad 6. 31, (a. [?] Bhānumiśra), SR 3.31, SSB 4. 32, RJ 12 (ed. Regnaud 5) (a. Bhānukara).

(*d*) °पनुयाद् PDT; °पनुदेद् SSB.

Sragdharā metre.

Seating himself on the lap of his father Śiva, young Gaṇeśa thinking the crescent moon on his father's head to be a lotus-stalk began to pull it, but was scorched by the flames of the fire in his forehead and desiring to drink water of the Gaṅgā was discouraged by the hissings of the lordly serpents : he was affectionately addressed by his mother and taken away by her. May that baby Gaṇeśa remove all obstacles in your path. (S. B. Nair).

11831*

क्रोडस्थायाः सभयहरिणीलोचनाया नितान्तं
गाढाश्लेषाकुलतरतनोः स्रस्तकूर्पासकायाः ।
सव्रीडाया मुकुलितदृशो मुञ्च मुञ्चेति मन्दं
जल्पन्त्या साधरदलसुधा संस्मृता मां दुनोति ॥

(अ) Janśṛṅg 20.

Mandākrāntā metre.

When the gazelle-eyed beloved was seated in my lap timidly and when I embraced her warmly she was feeling strange, when I flung her bodice aside : she felt shy and closing her eyes pleaded gently 'Please release me'. When I remember the nectar of her lips, it pains me now. (S. B. Nair).

11832

क्रोडीकरोति प्रथमं यदा जातमनित्यता ।
धात्रीव जननी पश्चात् तदा शोकस्य कः क्रमः ॥

(अ) H (HJ 4. 67, HS 4. 61, HM 4. 63, HK 4. 68, HP 4. 67, HN 4. 67, HH 111. 10–11, HC 149. 7–8), Nagananda 4. 8.

(आ) SRHt 263. 14 (a. [?] Bṛhatkatha), Almm 163, JS 448. 12 (a. Śrī-Harṣa), Sama 1 क 70.

(*a*) अङ्गीकरोति SRHt.

(*b*) यथा HJ, HS, HM, HH, Sama, यथाजात° [यदा जात°] SRHt.

(*d*) तथा [त°] HM, HH, Sama; लोकस्य [शो°] HP (var.); क्लमः JS; श्रमः [क्रमः] JS (var.).

Since first of all, Mortality, like a foster-mother, (and) afterwards the real mother, folds to her bosom the (newly) born child ; what cause (is there) then for grief ? (F. Johnson).

11833*

क्रोडे मा डिम्भमादाय चण्डि पीडय वक्षसा ।
कर्णे ब्रूहि वयस्याया युवा यदयमुच्यते ॥

(आ) Sar 2. 172, Amd 207. 543.

Taking the child on the lap do not give pain [press] with your bosom, O angry one. Whisper into the ear of (this) lady-friend (of yours) what the young man (lover) is told (by your beloved self). (S. B. Nair).

क्रोथ(°थो) see क्रोध(°धो).

11834

क्रोधं कुर्यान् न चाकस्मान् मृदुः स्यान् नापकारिषु ।
एवं चरस्व राज्यस्थो यदि श्रेय इहेच्छसि ॥

(अ) MBh (MBh [Bh] 12. 71. 11–12, MBh [R] 12. 78. 11–12, MBh [C] 12. 2711–12). Cf. No. 11835.

(आ) ŚbB 2. 411.

(*a*) च ना° or न वा° [न चा°] MBh (var.).

(*b*) मृदुवागुपकारिषु ŚbB; मृत्युः MBh (var.); नापराधिषु MBh (var.).

(*c*) एवं चर सुराजस्थो MBh (var.); एवं च राजा रा° ŚbB.

(*d*) इहेच्छति ŚbB.

One should not get angry all of a sudden [without any reason], nor should one be soft [polite] to one's adversaries : thus act when you occupy the throne, if you desire your welfare in this world. (S. B. Nair).

11835

क्रोधं कुर्यान् न चाकस्मान् मृदुः स्यान् नापराधिषु ।
अर्थान् ब्रूयान् न चासत्सु गुणान् ब्रूयान् न चात्मनः ॥

(आ) SRHt 177. 74 (a. MBh), *ab*=MBh (Bh) 12. 71. 11; *cd*=MBh (Bh) 12. 71. 6; for *cd* see No. 2978. Cf. No 11834.

(*a*) न च tr. MBh (var.); वाक° [चाक°] MBh (var.).

(*b*) मृत्युः MBh (var.); नापकारिषु MBh (but some texts as above).

One should not lose one's temper in vain, nor should one be polite towards the offenders ; one should not disclose one's resources to the rogues, nor should one speak of one's own virtues. (S. B. Nair).

11836

क्रोधं त्यक्त्वा तु पुरुषः सम्यक् तेजोऽभिपद्यते ।
कालयुक्तं महाप्राज्ञे क्रुद्धैस्तेजः सुदुःसहम् ॥

(अ) MBh (MBh [Bh] 3. 30. 21, MBh [R] 3. 29, 21; MBh [C] 3. 1085).

(c) °प्रज्ञे or °प्राज्ञैः (°ज्ञः) MBh (var.).

(d) सम्यक् [क्रु°] MBh (var.); ठुदुः° (*sic !*) MBh (var.); दुर्लभं MBh (var.).

Giving up anger, indeed a man attains enough effulgence ; the brilliance is proper at all times with the great people, but the same is unbearable with the angry ones. (S. B. Nair).

11837

क्रोधं धुनीते विदधाति शान्तिं
तनोति मैत्रीं विहिनस्ति मोहम् ।
पुनाति चित्तं मदनं लुनीते
येनेह बोधं तमुशन्ति सन्तः ॥

(अ) AS 182

(b) विनिहन्ति AS (KM).

Upajāti metre (Indravajrā and Upendravajrā).

It shakes off anger, brings about peace, fosters friendship, destroys delusions, purifies the mind and cuts off passion—all these are done by that wisdom which noble people always long for. (S. B. Nair).

क्रोधं न गच्छन्ति see No. 11567.

11838*

क्रोधं प्रभो संहर संहरेति
यावद् गिरः खे मरुतां चरन्ति ।
तावत् स वह्निर्भवनेत्रजन्मा
भस्मावशेषं मदनं चकार ॥

(अ) Kum 3. 72. (Cf. A Scharpé's Kālidāsa-Lexicon I, 3; p. 53).

(आ) SRHt 81. 4 (a. Kālidāsa), SSSN 63. 4 (a. Kālidāsa), Auc *ad* 38 (104) (a. Kālidāsa), Kpr 7.329, KāP 266.25-26, KH 149.7-8, Almm 164, Amd 181. 480, KāvR 9. 34.

(a) कोपं [क्रो°] Kum (var.), SRHt.

(c) तावद् स (*sic !*) SSSN.

Indravajrā metre.

"O lord, refrain thy anger." While these words of the gods were in the sky, that fire, produced from Śiva's eyes, turned Kāma into a residue of ashes. (H. H. Wilson).

11839

क्रोधः प्राणहरः शत्रुः क्रोधो मित्रमुखो रिपुः ।
क्रोधो ह्यसिर्महातीक्ष्णः सर्वं क्रोधोऽपकर्षति ॥

(अ) R (R[Bar] Appendix I, No. 8, *lines* 401–02; R [B] 7. 59. 2, 21, R [R] 7. 59. 12, 20).

(आ) IS 1970, SSap 295.

Anger is a fatal enemy ; anger is a foe in the guise of a friend ; anger is an extremely sharp sword ; and anger diminishes everything. (S. B. Nair).

11840

क्रोधः शत्रुः शरीरस्थो मनुष्याणां द्विजोत्तम ।
यः क्रोधमोहौ त्यजति तं देवा ब्राह्मणं विदुः ॥

(अ) MBh (MBh [Bh] 3. 197. 31, MBh [R] 3. 206. 32, MBh [C] 3. 13684).

(इ) SS (OJ) 113.

(a) क्रोधः सुदुर्जयः शत्रुर् MBh (var.).

(b) मानुषाणां MBh (var.); नरोत्तम [द्वि°] SS (OJ).

(*c*) यत् MBh (var.); °लोभौ MBh (var.), SS (OJ); °मोहान् [°मोहौ°] MBh (var.); जयति or जयते MBh (var.).

(*d*) स लोके पूज्यतामियात् SS (OJ); तान् MBh (var.); देवान् (°वां) MBh (var.); ब्राह्मणा or स्थविरं [ब्रा°] MBh [var.]; द्विजः [विदुः] MBh [var.].

O best of regenerate ones, the anger that a person cherisheth is the greatest of foes which that person hath ! The gods know him for a Brahmaṇa who hath cast off anger and passion. (P. C. Roy).

11841

क्रोधः सुदुर्जयः शत्रुर् लोभो व्याधिरनन्तकः।
सर्वभूतहितः साधुर् असाधुर्निर्दयः स्मृतः ॥

(आ) Brāhmadharma 2. 10. 3.

Anger is an enemy that can be overcome (only) with great difficulty ; greed is a disease of chronic nature ; virtuous is one who promotes welfare of all beings; and vicious is one who is bereft of compassion. (S. B. Nair).

11842*

क्रोधः स्मितं च कुसुमाभरणादियाच्ञा
तद्वर्जनं च सहसैव विमण्डनं च।
आक्षिप्य कान्तवचनं लपनं सखीभिर्
निष्कारणं स्थितगतेन स विभ्रमः स्यात् ॥

(अ) Padmaśrī's Nāgarasarvasva 13. 13.

(आ) ŚP 3165.

(*d*) निष्कारणोत्थितगतं बत विभ्रमं तत् Nāgara°.

Vasantatilakā metre.

Exhibition of anger and of a smile (intermittently), pleading for flowers and ornaments, giving them up all of a sudden and then putting them on, disregarding the lover's words chatting with her lady-companions, strolling and sitting without any apparent cause—these constitute *vibrama*[1]. (S. B. Nair).

1. Amorous movements and flurry of the mind visible in a lady in love with someone.

क्रोध etc. see also क्रुद्ध or क्रुध.

11843

क्रोध एव महान् शत्रुस् तृष्णा वैतरणी नदी।
सन्तोषो नन्दनवनं शान्तिरेव हि कामधुक् ॥

(आ) Sama 2 श 19, SRM 2. 1. 359. Cf. No. 11859.

Anger is the great foe, greed is the river in hell which is difficult to cross, contentment is the (pleasing) *Nandana*-garden (of heaven), tranquil disposition is, indeed, the wish-granting cow. (S. B. Nair).

11844

क्रोधमूलो विनाशो हि प्रजानामिह दृश्यते।
तत् कथं मादृशः क्रोधम् उत्सृजेल्लोकनाशनम् ॥

(अ) MBh (MBh [Bh] 3. 30. 3, MBh [R] 3. 29. 3, MBh [C] 3. 1067).

(*d*) विसृजे° MBh (var.).

It is seen in this world that anger is the cause of destruction of every creature. How then can one like me indulge his anger which is so destructive of the world. (P. C. Roy).

क्रोधलोभभयद्रोहस् see वाग्मी प्रगल्भः स्मृति°.

11845

क्रोधलोभमदद्वेष- रागमोहादिकारणैः ।
असत्यस्य परित्यागः सत्याणुव्रतमुच्यते ॥

(अ) AS 769.

Due to (compelling) causes such as anger, greed, pride, hatred, love, delusion and others of that kind, where untruthfulness is abandoned, it is said to be keeping to the vow of truth. (S. B. Nair).

11846

क्रोधस्त्वपण्डितैः शश्वत् तेज इत्यभिधीयते ।
रजस्तल्लोकनाशाय विहितं मानुषान् प्रति ॥

(अ) MBh (MBh [Bh] 3. 30. 22, MBh [R] 3. 29. 22, MBh [C] 3. 1086).

(*a*) पुमांसः पंडिताः क्रोधः or पुमांसो (°सं) पंडिताः क्रोधं MBh (var.).

(*b*) क्रोध इत्यवजायते MBh (var.); °निश्चितं or °जानते MBh (var ).

(*c*) राशि (°शः or °जन्) MBh (var.); तेज° [रज°] MBh (var.); तु or ते [तल्] MBh (var.).

(*d*) मानुषं प्रति MBh (var.).

Anger against unwise persons is, always, said to be brilliance [strength of character] ; *rajas* [the quality of energy] is for the destruction of such undesirable trait in people and it has been bestowed on people for that purpose. (S. B. Nair).

क्रोधस्त्वया यदि कृतो see No. 11582.

11847

क्रोधस्य कालकूटस्य विद्यते महदन्तरम् ।
स्वाश्रयं दहति क्रोधः कालकूटो न स्वाश्रयम् ॥

(आ) SuB 10. 6.

Of anger and the *Kālakūṭa*-poison great is the difference observed ; while anger destroys its own substratum, the *Kālakūṭa*[1] does not do so. (S. B. Nair).

1. The *Kālakūṭa* is a deadly poison churned out of the ocean, and preserved in the throat by Lord Śiva.

11848

क्रोधाग्नेरिन्धनं देहः कामाग्नेरिन्धनं धनम् ।
सत्याग्नेरिन्धनं विद्या ज्ञानाग्नेरिन्धनं जगत् ॥

(आ) Subh 132, IS 1971.

(*a*) ऽग्निर् Subh; देहं Subh.

(*b*) ऽग्निर् Subh.

(*c*) ऽग्निर् Subh.

(*d*) महाग्निर् Subh.

The body is the fuel for the fire of anger ; wealth is the fuel for the fire of sensual enjoyments ; knowledge is the fuel for the fire of truth ; (and this) world is the fuel for the fire of wisdom. (S. B. Nair).

11849

क्रोधात् प्रीतिविनाशः स्यान् मानाद् विनयसंहृतिः ।
मायायाः प्रत्ययोच्छित्तिर् लोभात् सर्वगुणक्षयः ॥

(आ) SuB 10. 7.

(*c*) °योच्छति SuB (MS).

(*d*) लोभान् SuB (MS).

By exhibiting anger, one loses another's goodwill ; by showing pride, there is diminution of modesty ; confidence is undermined by deceitful practices; and all good points are destroyed by greed. (S. B. Nair).

क्रोधाद् भवति संमोहः see ध्यायतो विषयान् पुंसः.

11850

क्रोधान्धकारविकटभ्रुकुटीतरङ्ग-
भीमस्य सान्ध्यकिरणारुणघोरदृष्टेः ।
निष्कम्पनिर्मलगभीरपयोधिधीरा
धीराः परस्य परिवादगिरः क्षमन्ते ॥

(अ) Prab (Prab [TSS] 4. 15, Prab [V] 4. 15).

(आ) SuM 27. 5.

(*a*) °भृकुटी° SuM.

(*b*) °रुणरौद्रदृष्टेः Prab (V).

(*c*) निःक° SuM.

(*d*) वीराः [धी°] Prab (V); °दकथां [°दगिरः] SuM; सहन्ते [क्ष°] Prab (V), SuM.

Vasantatilakā metre.

The equanimity of rational men is steady as the clear unruffled ocean, so that they bear with reproach from persons whose eyebrows gathered up in black anger, present a fearful appearance, and whose eyes are red as the setting sun.[1] (J. Taylor).

1. Words of क्षमा.

11851*

क्रोधान्धैर्यस्य मोक्षात् क्षतनरपतिभिः पाण्डुपुत्रैः कृतानि
प्रत्याशं मुक्तकेशान्यनुदिनमधुना पार्थिवान्तः-पुराणि ।
कृष्णायाः केशपाशः कुपितयमसखो धूमकेतुः कुरूणां
दिष्ट्या बद्धः प्रजानां विरमतु निधनं स्वस्ति राज्ञां कुलेभ्यः ॥

(अ) Veṇī 6. 42.

(आ) Daś *ad* 1. 53 (p. 65).

(*b*) °न्यतुलभुजबलैः [°न्यनुदिनमधुना] Veṇī (var.).

(*d*) सोऽयं [दिष्ट्या] Veṇī (var.); राजन्यकेभ्यः [रा° कु°] Daś.

Sragdharā metre.

The lock of hair by the loosening of which the sons of Pāṇḍu grew blind with fury and wrought the massacre of kings so that every day the ladies of royal court in all quarters let loose their hair to remain dishevelled—that lock of hair of Draupadī, equal unto the enraged God of Death, that acted the comet that wrought the ruin of Kuru-s is now fortunately tied up ; let the slaughter of men cease. Peace be to the hosts of kings. (C. S. R. Sastri).

11852*

क्रोधेद्धैर्दृष्टिपातैर्मुहुरुपशमिता वह्नयोऽमी त्रयोऽपि
त्रासार्ता ऋत्विजोऽधश्चपलगणहृतोष्णीषपट्टाः पतन्ति ।
दक्षः स्तौत्यस्य पत्नी विलपति करुणं विद्रुतं चापि देवैः
शंसन्नित्यात्तहासो मखमथनविधौ पातु देव्यै शिवो वः ॥

(अ) Rat 1. 3, (in some editions 1.4).

(आ) SR 8.102, SSB 12.89.

(*a*) त्रिभिः [मुहुः] Rat (var.), SR, SSB.

(*b*) °गण तो° SSB (printing error).

(*c*) कृपणं [करुणं] Rat (var.), SR, SSB.

Sragdharā metre.

May Śiva protect you all !—Śiva who relates to his consort Pārvatī with a smile his story of destroying the sacrifice ; how the triple fires were extinguished by his repeated glances burning with wrath, how the frightened priests fell down when their turbans were snatched away by the rash demi-gods, how Dakṣa praised him, his wife pathetically wept and gods fled. (Bak Kun Bae).

11853

क्रोधेन नश्यते कीर्तिः क्रोधो हन्ति स्थिरां श्रियम् ।
अपरिच्छिन्नतत्त्वार्था पुत्रं शापितवत्यहम् ।
विपरीतार्थबुद्धीनां सुलभो विपदोदयः ।।

(अ) Matsya-p 158. 4.

(आ) PAn 266.

(*c*) अपरिच्छ° PAn 266.

By anger fame is destroyed, anger blocks stable prosperity ; without understanding this reality, I[1] cursed my son[2] (in anger). To those whose minds grasp things in the wrong way, rise of calamity is very common. (S. B. Nair).

1. Pārvatī.
2. Vīraka [*or* Vīrabhadra], chief of Śiva's attendants.

11854

क्रोधेन व्याघ्रसिंहानां दुष्टानां जीवघातिनाम् ।
कुले चोत्पद्यते जन्तुस् तस्मात् क्रोधं न कारयेत् ।।

(आ) Subh 232, IS 1972.

(*a*) व्यघ्र° Subh.

(*c*) चोत्पाद्यते जन्तु Subh.

By anger, a person is born in the species of tigers and lions that are cruel destroyers of life ; hence one should not exhibit anger. (S. B. Nair).

11855

क्रोधेनैव कृताजयः खलु मृतास्ते कौरवाः पाण्डवाः
क्रोधेनैव सती जुहाव मखजे कुण्डे स्वकीयां तनुम् ।
क्रोधेनैव समं गतं यदुकुलं मैरेयपानाकुलं
क्रोधो बोधरिपुर् विधातुमुचितस्तस्मान्न विज्ञैर् नरैः ।।

(अ) Vai 33.

(*c*) In Vai, the gloss for मैरेयं is given as 'मैरेयं धातकीपुष्पगुडधानाम्बुसंहितम्' इति माधवः.

Śārdūlavikrīḍita metre.

By anger alone, the Kaurava-s and the Pāṇḍava-s made war and (most of them) perished ; by anger alone, Satī, wife of Śiva, oblated her body in the sacrificial fire-altar ; by anger alone, the clan of Yadu-s, being addicted to the intoxication of strong liquor, came to an end. Anger is the enemy of understanding ; hence it is not proper for the wise to indulge in anger. (S. B. Nair).

11856*

क्रोधे रुद्रः प्रसादे जयति सुरतरुर् वाचि पीयूषपूरो
दृष्टौ लक्ष्मीः पुरस्तात् सुकृतपरिणतिर् मानसे-ऽनुग्रहश्च ।
सोऽयं गाम्भीर्यधामा प्रथितपृथुगुणस्तेजसोद्दीप्यमानो
मान्यो धन्यो वदान्यो विशदनयबलः श्रीयुतस्तोमरेन्द्रः ।।

(आ) SSB 411.5 (a. Saṁgrahītṛ).

Sragdharā metre.

He is Rudra in his anger, equal to the heavenly tree in granting favours, a stream of nectar in speech, veritable Lakṣmī in the eyes, the fructification of all good deeds when seen face to face, and has a blessing (for others) in his heart. This King Tomara is the abode of majesty, celebrated for his virtues, shining in all splendour, respected, fortunate, generous and possessing the strength of noble political wisdom. (S. B. Nair).

क्रोधो वैवस्वतो देवो see No. 11859.

1185

क्रोधो नाम मनुष्यस्य शरीराज्जायते रिपुः ।
येन त्यजति मित्राणि धर्माच्च परिहीयते ॥

(आ) Subh 83, IS 1973.

Anger is an enemy that originates in the human body ; because of anger, one forsakes (one's own) friends and keeps (oneself) away from *dharma*. (S. B. Nair).

11858

क्रोधो मूलमनर्थानां क्रोधः संसारबन्धनम् ।
धर्मक्षयकरः क्रोधः तस्मात् क्रोधं परित्यजेत् ॥

(अ) Cr 1394 (CNN 29), (cf. CVM 12.16).

(आ) SR 160. 313 (a. C), SSB 490. 320, SuM 27. 4, SuB 10. 5, SRS 1. 1. 9, SRM 2. 1. 366 *bis*.

(*a*) मनस्तापं CNN (MS) ; मूलं क्रियाहीनः SuM (var.).

(*b*) °वर्धनः [°बन्धनम्] SuB.

(*d*) विवर्जयेत् [प°] SR, SSB, SuB, SRS, SRM ; न कारयेत् [प°] SuM.

Anger is the root-cause of all dangers, anger is that which binds us to worldly life, anger causes the diminution of righteousness. Hence, one should give up exhibiting anger. (S. B. Nair).

11859

क्रोधो वैवस्वतो राजा तृष्णा वैतरणी नदी ।
विद्या कामदुघा धेनुः सन्तोषो नन्दनं वनम् ॥

(अ) Cr 309 (CVr 8. 14, CLr 3. 7, CnT II 12. 11, CnT III 7. 45, CnT V 74, CPS 238. 47), Śto 323. 36. Cf. No. 11843. Also cf. Nos. 203, 213, and न देवो विद्यते काष्ठे (Cr 545), नाग्निहोत्रं विना वेदाः (Cr 578) and शान्तितुल्यं तपो नास्ति (Cr 988).

(आ) NT 115, IS 1974.

(इ) SS (OJ) 110.

(*a*) चैवस्वतो [वै°] CL (var.); देवो [रा°] CL (var.); देवस् (°वः) [रा°] CL (var.); मृत्युस् [रा°] SS (OJ).

(*b*) आशा [°तृ] NT; वैतरुणी (*sic !*) CL (var.).

(*c*) कामदुधा (*sic !*) CV (var.); धेनु (*sic !*) CL (var.).

(*d*) सन्तोषं CL (var.) ; नंवनं (*sic !*) CL (var.).

Anger is King Yama [god of death] ; greed is *Vaitaraṇi* [river of hell] ; (and) contentment is *Nandana*-garden (of Indra). (S. B. Nair).

11860

क्रोधो हन्ता मनुष्याणां क्रोधो भावयिता पुनः ।
इति विद्धि महाप्राज्ञे , क्रोधमूलौ भवाभवौ ॥

(अ) MBh (MBh [Bh] 3. 30. 1, MBh [R] 3. 29. 1, MBh [C] 3. 1065).

(आ) IS 1975.

(*c*) महाप्रज्ञे MBh (var.).

Anger is the slayer of men and is again their prosperor. Know this, O thou possessed of great wisdom, that anger is the root of all prosperity and all adversity.[1] (P. C. Roy).

1. Words of advice given to Draupadī by Yudhiṣṭhira.

11861

क्रोधो हर्षश्च दर्पश्च ह्रीस्तम्भो मान्यमानिता ।
यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥

(अ) MBh (MBh [Bh] 5. 33. 17, MBh [R] 5. 32. 22, MBh [C] 5. 992). Cf. No. 4552.

(आ) IS 1976, Saśā 2. 4.

(*a*) क्रोथो (*sic !*) MBh (var.); अमर्ष° [हृ°] MBh (var.); दम्भ.° [दर्प°] MBh (var.).

(*b*) ह्रीः स्त° Saśā; अमान्यमानिता MBh (var.).

(*c*) अर्थाना° [°अर्थान्ना°] MBh (var.).

That person is said to be a wise one whom anger, joy, pride, obstinacy caused by shyness, and pretentiousness cannot deter from his object (in life). (S. B. Nair).

11862

क्रोधो हि शत्रुः प्रथमो नराणां
देहस्थितो देहविनाशनाय ।
यथा स्थितः काष्ठगतो हि वह्निः
स एव वह्निर् दहते शरीरम् ॥

(आ) SR 173. 880, SSB 509. 880, SRM 2. 2. 686.

(*a*) प्रथमं SRM.

Upajāti metre (Indravajrā and Upendravajrā).

Anger is the foremost enemy of men, it remains in the body for the destruction of body itself; just as fire, that remains in dry wood itself, burns its own substratum [wood]. (S. B. Nair).

11863

क्रोधो हि हन्ति पुरुषस्य फलं करस्थं
क्रोधो हि सर्वतपसां विनिपातहेतुः ।
यस्तं जयत्युपशमेन मुहूर्तमेकं
पश्चाद् भवत्यरिगणस्य स एव जेता ॥

(आ) Subh 83, IS 1977.

(*b*) विविपातु (*sic !*) [विनिपात°] Subh.

(*d*) भावत्यपरिगणस्य (*sic!*) Subh (*contra metrum*).

Vasantatilakā metre.

Anger, indeed, destroys the fruit that remains in the hand of man, anger, indeed, is the cause of the downfall of all (the benefits of) penances; he, who subdues it by calmness even for a moment, becomes the conqueror of a horde of enemies, subsequently. (S. B. Nair).

11864

क्रोशन्तः शिशवः सवारि सदनं पङ्कावृतं चाङ्गणं
शय्या दंशवती च रूक्षमशनं धूमेन पूर्णं गृहम् ।
भार्या निष्ठुरभाषिणी प्रभुरपि क्रोधेन पूर्णः सदा
स्नानं शीतलवारिणा हि सततं धिग्धिग्
गृहस्थाश्रमम् ॥

(आ) SR 89. 3, SSB 372. 6, SuM 25. 9, SRK 95. 3 (a. Sphuṭaśloka).

(*a*) स्रवच्च [सवारि] SuM; धूमायमानः शिखी (or °नं गृहं) [प° चा°] SuM.

(*b*) सतैलमशनं पन्थाश्च पङ्काविलः [च रूक्ष° धू° पू° गृ°] SuM.

(*c*) क्रोधान्धदृष्टिः [क्रो° पू°] SuM.

(*d*) °वारिणेति सहतः पापस्य रूपान्तरम् SuM.

Śārdūlavikrīḍita metre.

Howling children, house wet (by a leaky roof), the courtyard muddy, the bed infested with bugs, pungent food, the house filled with smoke, the wife with a biting tongue, the master too filled always with anger, and bath, at all times, in (very) cold water—fie, fie upon the life of a householder! (S. B. Nair).

11865**

क्रोशादन्तर्बली तस्माद् ऊर्ध्वं मन्दफलस्ततः।
न जातः सर्वथा यस्य शकुनः स्यात् स मृत्यवे॥

(आ) ŚP 2585.

Within a distance of a *krośa* [two miles], it [an omen] has a powerful effect and thereafter the result obtained will be weak ; if such a thing does not happen at all, that (ill-)omen will be for the death (of the wayfarer). (S. B. Nair).

11866

क्रौञ्चः क्रीडतु कूर्दतां च कुररः कङ्कः परिष्वज्यतां
मद्गुर् माद्यतु सारसश्च रसतु प्रोड्डीयतां टिट्टिभः।
भेकाः सन्तु बका वसन्तु चरतु स्वच्छन्दमाटिस्तटे
हंहो पद्मसरः कुतः कतिपयैर् हंसैर् विना श्रीस्तव॥

(आ) PdT 250, Pad 100. 48, ŚP 1127, Any 103. 89, SR 219. 8 (a. ŚP), SSB 605. 10, SRK 197. 1 (a. ŚP), RJ 275.

(*a*) क्रौचः PdT (var.), SRK; परिष्वंजतां SRK.

(*b*) मद्गुर्वाचतु SRK; °द्यतु PdT (var.); दिट्टिभिः [टि°] PdT (var.).

(*c*) भेका PdT (var.); रसन्तु [वस°] ŚP; चरुरु [चरतु] PdT (var.).

(*d*) हंसः SR.

Śārdūlavikrīḍita metre.

Let the curlew sport, the osprey dance, the heron embrace, the cormorant enjoy, the crane cackle, *ṭiṭṭibha*-bird fly about, the frogs croak, the Indian cranes reside, the *āṭi*-bird wander freely on the banks— O lotus-lake, whence is your beauty without a few swans flitting about. (S. B. Nair).

11867

क्रौर्यात् तैक्ष्ण्याद् दुःस्वभावात् स्वामित्वात् पुत्रिका-भयात्।
स्वपूर्वजपिण्डदत्वाद् वृद्धिभीभ्यामुपाचरेत्॥

(अ) Śukr 3. 107.

(A serpent, fire, wicked person, the king, son-in-law, nephew, disease, and the foe) should be warded off as they have cruelty, excessive heat, vicious nature, lordship, fear of daughter's displeasure, the offering of libation to the ancestors, increase, and fear of assault, respectively. (S. B. Nair).

11868*

क्लमं ययौ कन्दुकलीलयापि या
तया मुनीनां चरितं व्यगाह्यत।
ध्रुवं वपुः काञ्चनपद्मनिर्मितं
मृदु प्रकृत्या च ससारमेव च॥

(अ) Kum 5. 19. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 66).

(आ) Kāvyān 35. 2-3, Almm 165.

(*a*) कन्तुक° Kum (var.) ; °सेवयापि [°लील°] Kum (var.).

(*b*) विगाह्यते [व्य°] Kāvyān.

(*c*) °र्षमि यन् [°निर्मि°] Kum (var.).

(*d*) (अ)पि [च] Kum (var.) ; सुरारम् [ससा°] (printing error) Kāvyān ; तत् [च second] Kum (var.).

Vaṁśastha metre.

She[1] who got fatigued even by playing with dolls, entered into severe asceticism. Surely her body was made of golden lotus, by nature both tender as lotus and strong as gold. (H. H. Wilson).

1. Pārvatī.

11869

क्लमो न वाचां शिरसो न शूलं
न चित्ततापो न तनोर् विमर्दः।
न चापि हिंसादिरनर्थयोगः
श्लाघ्या परं क्रोधजयेऽहमेका ॥

(अ) Prab (Prab [TSS] 4. 16, Prab [V] 4.16).

Upajāti metre (Upendravajrā and Indravajrā).

I[1] shall not fatigue myself with words; my head shall not ache, nor shall my mind be heated; my body shall not be jostled, and there shall be no shedding of blood, or foolish war. (J. Taylor).

1. क्षमा.

11870

क्लान्तमपोज्झति खेदं
तप्तं निर्वाति बुध्यते मूढम्।
स्थिरतामेति च सङ्कुलम्
उपयुक्तसुभाषितं चेतः ॥

(आ) JS 36. 2 (a. Vallabhadeva, but not found in VS), SH *fol.* 37*a*. (181).

(*a*) °पोहति SH.

(*d*) °षितचेतः [°षितं चेतः] SH.

Āryā metre.

It removes the fatigue of a person in weariness, gives cool joy to one in heat, makes the fool intelligent, causes steadiness to one who is confused— thus, does an excellent saying [*subhāṣita*] serve the mind. (S. B. Nair).

11871*

क्लान्तानि वक्त्राणि विहारकेलि-
विशारदानां शरदातपेन।
वामभ्रुवां चन्द्रिकया क्रियन्ते
श्रीखण्डचर्चासु निरादराणि ॥

(आ) AIR 633.

Upajāti metre (Indravajrā and Upendravajrā).

Faded become the faces of those who are clever in various sports by the sunshine of the autumn; in the case of charming ladies, the moonlight so acts that they become indifferent to sandal paste. (S. B. Nair).

क्लिन्नीकृत्याम्भसा see तेनापि नाम सर्पन्त्यौ.

11872

क्लिश्नाति कण्टकं विद्धं नष्टो धर्मस्तथैव च।
शत्रूणां च विरुद्धानां मूलनाशात् सुखी भव ॥

(इ) NM (T) 3. 13.

(*a*) विद्धं NM (T); (changed to विद्धं editorially).

A thorn, being pierced, causes pain; likewise, *dharma*, being spoiled, causes pain. Be happy by destroying, totally, the enemies and those who betray[1]. (S. B. Nair).

1. S. Pathak translates the verse as: "Being pierced a thorn gives pain, being corrupted religion destroys one's self; be happy by the uprooting of the enemy who betrays."

11873

क्लिश्यन्नपि हि मेधावी शुद्धं जीवनमाचरेत् ।
तेनेह श्लाघ्यतामेति लोकेभ्यश्च न हीयते ।।

(अ) KN (KN [AnSS] 5. 9, KN [BI] 5. 9, KN [TSS] 5. 9).

(आ) IS 1978.

Even when hard-pressed with difficulties, a wise person should betake to none but an honourable living. Through such a living, he earns respectability and[1] is not cast out of this world and the next[1]. (M. N. Dutt).

1-1. There seems to be a pun upon the word *loka* in *pāda d*, which means both 'regions' and 'persons'. If the second signification is accepted, the last portion of the *Śloka* would mean: 'is not forsaken by his friends'. (M. N. Dutt).

11874

क्लिष्टं वृथा नो तपसा न तीर्थैर्
दत्तं वृथा नो क्षुधिते न पात्रे ।
भुक्तं वृथा नो रुचिरं न पथ्यं
मृतं वृथा नो न रणे न तीर्थे ।।

(अ) Cr 310 (CRr 8. 51, CPS 227. 21).

(*a*) क्लष्टं (*sic!*) CR (var.); यत् [नो] CR (var.), CPS; तीर्थं (°थैर्) (*sic!*) CR (var.).

(*b*) यत् [नो] CR (var.), CPS; न [नो] CR (var.).

(*d*) मृत्युर् CR (var.), CPS; यन् [नो] CR (var.), CPS.

Upajāti metre (Indravajrā and Upendravajrā).

Exertion is in vain, if it is not caused by penance or pilgrimage; charity is useless, if it is not to the hungry and the worthy; eating is in vain, if the food is not tasty and wholesome; (and) death is in vain, if it does not occur in a battle or holy place. (S. B. Nair).

क्लिष्टकेशमवलुप्तचन्दनं see तत्र हंसधवलोत्तरच्छदं.

11875

क्लिष्टात्मभृत्यः परिमृग्यसम्पन्
मानी यतेतापि ससंशयेऽर्थे ।
सन्देहमारोहति यः कृतार्थो
नूनं रतिं तत्र करोति न श्रीः ।।

(अ) Bhaṭṭikāvya 12. 44 (BhKā [NSP] 975).

(*d*) तस्य [तत्र°] BhKā (NSP).

Indravajrā metre.

With self and followers distressed, with fortune still to seek, proud man may perhaps preserve in a risky affair. Surely, Fortune does not stick to him who with objects achieved still runs risks. (S. & K. Ray).

11876

क्लिष्टोपायबलोऽप्यर्थं विपर्यस्तमनुष्ठितः ।
हृतधर्मविमार्गस्थो हन्ति भिन्नक्रमो नयः ।।

(अ) P (PT 1. 142, PTem 1. 129). Cf. Ru 72.

(*a*) °त्यर्थं PT (var.).

(*b*) अनुश्रितः [अनुष्ठितः] PT (var.).

(*c*) हृतधर्मो वि° PT (var.).

A policy when adopted in an improper manner, following an unwholesome path of unrighteousness, and practised contrarily, though hardpressed, ruins the very purpose of achieving the end. (S. B. Nair).

11877

क्लीबस्य यस्यास्ति न भोगसम्पत्
स किं भुजिष्याभवने करोति ।
न यस्य हस्ते तरमूल्यमस्ति
स किं समारोहति नावमग्रे ॥

(अ) Sam 5. 85.

(आ) GVS 57.

Upajāti metre ( Indravajrā and Upendravajrā ).

Why should a man hasten to board a ship when he has no fare ? (Similarly), what business has an impotent man in the house of a harlot [*bhujiṣyā*] when he has no virility [*bhoga-sampat*][1] ? (S. B. Nair).

1. Taking भुजिष्या as 'a high class woman' and भोगसम्पत् as 'money for enjoyment', E. Powys Mathers translates the verse as : "What business has a man to run aground in the dwelling of a girl for enjoyment when he has no money ? How dare a man take his place upon the ship when his fare is lost to him ?

11878

क्लीबा हि दैवमेवैकं प्रशंसन्ति न पौरुषम् ।
दैवं पुरुषकारेण घ्नन्ति शूराः सदोद्यमाः ।

(आ) Agni-purāṇa in ŚKDr *ad* पौरुषं (Vol. 3, p. 239), IS 1979.

The timid men are those who praise fate alone and not manly efforts (in undertakings) ; courageous men, being ever industrious, set at nought fate by their manliness. (S. B. Nair).

11879

क्लीबे धैर्यं मद्यपे तत्त्वचिन्ता
सर्पे क्षान्तिः स्त्रीषु कामोपशान्तिः ।
काके शौचं द्यूतकारे च सत्यं
राजा मित्रं केन दृष्टं श्रुतं वा ॥

(आ) ŚP, 1535, SH (Part II) *fol.* 100 *a* (50). Here only *pāda-s* of No. 9326 are transposed as *cb/ad.*

(*c*) द्युतकारेषु [द्यू° च] No. 9326*a*.

Śālinī metre.

*Note* : For translation of the verse, see No. 9326.

क्लेशं प्रतिनिवर्तन्ते see No. 11884.

11880

क्लेशक्षमस्तथा यश्च विजितात्मा जितेन्द्रियः ।
गूढमन्त्रश्च दक्षश्च प्राज्ञो भक्तजनप्रियः ॥

(अ) Viṣṇudharmottara 2. 6. 4.

(आ) ŚB 2. 50.

(*a*) तु धर्मात्मा [त° य°] ŚB.

(*c*) तत्त्वज्ञः [दक्ष°] ŚB.

That man, who is capable of enduring (all sorts of) distress, self-controlled and a conqueror of his senses, and who keeps secrets carefully and is efficient (in action), is wise and popular with the people of devotion. (S. B. Nair).

11881

क्लेशत्यागकृतेऽर्पितेन करणव्यूहेन देहेन च
स्वानर्थं वत जन्तुरर्जयति चेन्मन्तुर् नियन्तुः कुतः ।
शस्त्रे शत्रुजयाय नैजगुरुणा दत्तेऽथ तेनैव चेत्
पुत्रो हन्ति निजं वपुः कथय रे तत्रापराधी तु कः ॥

(अ) Viśvaguṇādarśa 23.

(आ) SR 376.256, SSB 275.150, SRK 18.19 (a. Viśvaguṇā°).

(*c*) °गुरुणादत्तेऽथ [°गुरुणा दत्तेऽथ] SR.

Śārdūlavikrīḍita metre.

With the body and various senses supplied for warding off danger, if a person brings about his own calamity, how is it the fault of the Master [Creator]? When a weapon is supplied by one's father for vanquishing enemies and if the son cuts his own body with it, in that case, tell me, who is to be blamed? (S. B. Nair).

11882*

क्लेशयसि किमिति दूतीर्
यदशक्यं सुमुखि तव कटाक्षेण ।
कामोऽपि तत्र सायकम्
अकीर्तिशङ्की न संधत्ते ॥

(अ) ArS 2. 182.

Āryā metre.

O fair-faced one, why do you give trouble to the female messengers, for, what is not possible by your side-glances? Even the God of love does not fix his arrows for fear of ignominy (due to certain defeat). (S. B. Nair).

11883

क्लेशस्याङ्गमदत्त्वा
सुखमेव सुखानि नेह लभ्यन्ते ।
मधुभिन्मथनायस्तैर्
आश्लिष्यति बाहुभिर् लक्ष्मीम् ॥

(अ) P (PP 5. 31, PTs 5. 32), VCsr 20.6.

(आ) IS 1980, JS 406. 31 (a. Vallabhadeva, but not found in VS).

(*ab*) क्लेशमप्राप्य सुखानि नेऽह लभ्यन्ते T in VCsr (*sic !*); क्लेशस्था VCsr (var.); ऽगमम् [ऽङ्गम्] VCsr (var.); अदत्वात् VCsr (var.); न लभ्यते सुखस्थानम् VCsr (var.); सुखमिह हि सु° नोपलभ्यन्ते JS; इव [एव] VCsr (var.).

(*c*) मेधिभिन्म° [मधु°] VCsr; °न्मथनायातैर् (*sic !*) VCsr (var.).

(*d*) आशुष्यति VCsr (var.); लभा चिरेण [आ° बा°] VCsr (var.) (sub-metric); लक्ष्मी: VC (var.).

Āryā metre.

In perfect ease, and without exposing the body to pain, no happy state is attainable in this world. The slayer of Madhu[1] embraces Lakṣmī with arms that are weary with churning the ocean. (F. Edgerton).

1. Viṣṇu.

क्लेशाः परिनिवर्तन्ते see No. 11884.

11884

क्लेशाः प्रतिनिवर्तन्ते केषांचिदसमीक्षिताः ।
स्वं स्वं च पुनरन्येषां न किंचिदभिगम्यते ॥

(अ) MBh (MBh [Bh] 12. 318. 40, MBh [R] 12. 331. 40, MBh [C] 12. 12251).

(आ) IS 1981.

(*a*) शोकाः or क्लेशं MBh (var.); परिनिवर्तन्ते (°रिवि°) or प्रतिविवर्धन्ते MBh (var.).

(*b*) असमीक्षितां or असदीक्षिताः MBh (var.); °क्षतां or °क्षया or °क्षिता MBh (var.).

(*c*) स्वस्थं or अस्वं IS; न [च] MBh (var.).

(*d*) कंचिद् MBh (var.); अपि or अव° or अधि° [अभि°] MBh (var.); °गच्छति or °मन्यते [°ग°] MBh (var.).

(In the life) of some persons, troubles disappear before they are noticed; (in the life) of some others, there is nothing of their own whatsoever. (S. B. Nair).

11885

क्लेशाय दुर्भगानां
नानास्थितिगात्रभङ्गविन्यासः ।
गणिकाभिनयचतुष्टय-
माकृष्ट्यै स्वापतेयपुष्टानाम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 656, KM [KM] 634). Cf. Nos. 11955, 11963, 11981, 11994, 12001 and वंशेऽकुटिल°. (Also Cf. Nāṭyaśāstra of Bharata 6. 23).

(आ) GVS 210.

(b) मानस्तुति° [नानास्थिति°] Kuṭṭ (KM), GVS.

Gīti-āryā metre

Four theatrical strokes make up a harlot's life, inclination and the movement of the body, honour and esteem; and they are directed to this double end: to attract the rich and leave the poor despairing. (E. Powys Mathers).

11886

क्लेशार्जितं सुखकरं रमणीयमर्घ्यं
धान्यं कृषीवलजनस्य शिखीव सर्वम् ।
भस्मीकरोति बहुधापि जनस्य सत्यं
मायाशिखी प्रचुरदोषकरः क्षणेन ॥

(अ) AS 59.

(a) °मर्घ्यं AS (KM); °मर्थं AS (var.).

(b) सर्वः or सर्वां AS (var.).

Vasantatilakā metre.

Just as fire completely reduces to ashes a farmer's (store of) grain which is produced with long toil, that contributes to happiness, and is pleasing and valuable, so does the fire of deception, that harms a lot, reduce to ashes, in a moment, all the truthful character of a person, built up by various means. (S. B. Nair).

11887*

क्लेशेऽपि तन्यमाने
मिलितेयं मां प्रमोदयत्येव ।
रौद्रेऽनभ्रेऽपि नभः-
सुरापगावारिवृष्टिरिव ॥

(अ) ĀrS 2.163.

Āryā metre.

Even though there are painful situations, this (young) lady, on her meeting, gives me immense pleasure like the (pleasing) showers from the divine Gaṅgā of the aerial region, though the sky is fierce (by the sun) in the absence of clouds. (S. B. Nair).

11888*

क्लेशैः केशैरशेषैरलमुपरचितैः कार्यहार्यं मनोऽस्या
दाता ग्राम्योऽपि काम्यः किमपरमनया दग्धवैदग्ध्यरीत्या ।
स्वैरं निर्गत्य पुत्र व्रज युवतिजनो यत्र वाल्लभ्यलभ्यः
कुट्टन्या प्रोक्तमित्थं प्रकटविटभटोच्चाटनं पातु युष्मान् ॥

(आ) VS 2404.

Sragdharā metre.

Enough of all this trouble of decorating your hair, for, her mind is business-like; a donor, though a villager, is to be caressed by her, of what avail are all these clever ways of dexterity? O son, go, leisurely, to some young woman who is available for being beloved—thus was an (indigent) gallant given the go-by by a procuress: may that (excellent advice) protect you all! (S. B. Nair).

11889

क्लेशैस्तीव्रैर् युज्यमानः सपत्नैः
क्षमां कुर्वन् कालमुपासते यः।
संवर्धयन् स्तोकमिवाग्निमात्मवान्
स वै भुङ्क्ते पृथिवीमेक एव ॥

(अ) MBh (MBh [Bh] 3.6.19, MBh [R] 3.5.19, MBh [C] 3.258). Cf. No. 193.

(आ) IS 1982.

(*a*) क्लैशै° MBh (var.); योज्य° MBh (var.); समंतात् [सप°] MBh (var.).

(*b*) अवेक्षते [उपा°] MBh (var.).

(*c*) आत्मानं IS (O. Böhtlink's suggestion).

Epic Upajāti metre (*a* Śālinī, *c* Indravaṁśā and *bd* Irregular).

That wise man who bearing all the gross wrong heaped upon him by his enemies, patiently bideth his time, and multiplieth his resources even as men by digress turn a small fire into a large one, ruleth alone this entire earth. (P. C. Roy).

11890*

क्लेशोल्लासितलोचनं श्लथपतद्दोर्वल्लिकेलिस्खलद्-
धम्मिल्लं श्वसितोत्तरङ्गमपरिस्पन्दं वहन्ती वपुः ।
मुञ्चेति स्खलिताक्षरेण वचसा तन्वी यथा याचते
विश्रामाय तथाधिकं रतविधावाकूतमुन्मीलति ॥

(आ) Skm (Skm [B] 1136, Skm [POS] 2.133.1).

(*b*) धम्भिल्लं Skm (B) (printing error).

Śārdūlavikrīḍita metre.

When a slender lady in love-sports has her eyes betraying fatigue and dishevelled tresses scattered over her tired creeper-like arms, and she breathes hard with her body motionless and when she begs in faltering words, 'O please leave off', for a short rest, then she only betrays a greater zest for more love-sports ! (S. B. Nair).

क्लेशैस्तीव्रैर् योज्यमानः see No. 11889.
क्लेशैस्तीव्रैर् युज्यमानः see No. 11889.

11891*

क्व कठिनमहो पीलोः पत्रं मृदुः क्व बिसाङ्कुरः
क्व कटु लवणं कौपं चाम्भः क्व तामरसासवः ।
क्व कुसुमरजो हृद्यं रूक्षाः क्व चोषरपांसवः
क्व मरुविषयो ध्वाङ्क्षक्षेत्रं क्व हंस भवादृशाः ॥

(आ) VS 703 (a. Śrī-Bhaṇḍaka).

(*a*) पत्त्रं VS.

Hariṇī metre.

Where are the hard leaves of the *Pilu*-tree (of the desert region), and where the tender sprouts of lotus-plants ? Where is the bitter and brackish water of (the desert-)wells, and where the honey of lotus-blooms ? Where are the hard sands of a wasteland, and where the attractive pollen of flowers ? Where is the arid desert, the place for a crow, and where are (graceful birds like) you, O swan ! (S. B. Nair).

11892

क्व कुशविपाटनजन्मा
सहसोदितवेदनाचमत्कारः
क्व च दासीरतसङ्गर-
निर्दयनखरक्षतिः प्रीत्यै ॥

(अ) Kuṭṭ (Kuṭṭ [Kr] 414, Kuṭṭ [BI] 414). Cf. Nos. 11885, 11955, 11963, 11981, 11994, 12001 and वंशेऽकुटिल°.

(आ) GVS 667.

Āryā metre.

Where, on the one hand, is the painful experience suddenly produced while splitting the (sharp-edged) *Kuśa*-grass ? Where, on the other hand, is the pleasure of the wound inflicted, mercilessly, by the nails of a harlot while enjoying love-sports with her ? (S. B. Nair).

11893*

क्व क्रीडति क्व चरति क्व करोति वृत्तिं
वारि क्व नाम पिबति स्वपिति क्व नाम ।
इत्थं मृगं निरपराधमबाधमानं
व्याधोऽनुधावति वधाय धनुर्दधानः ॥

(आ) VS 662.

Vasantatilakā metre.

Where does it play, where does it move, where does it get food, where does it drink (water) and where does it sleep ? Thus is an innocent and harmless deer whom a hunter holding a bow pursues to kill. (S. B. Nair).

11894

क्व गताः पृथिवीपालाः ससैन्यबलवाहनाः ।
वियोगसाक्षिणी येषां भूमिरद्यापि तिष्ठति ॥

(अ) H (HJ 4.68, HS 4.62, HM 4.64, HK 4.69, HP 4.68, HN 4.68, HH 111.12-13, HC 149. 9-10).

(आ) IS 1983, Sama 1क 71.

(*b*) स्वसै° H (var.).

Whither are gone the rulers of the earth with (their) guards, armies and carriages; of whose departure the earth stands a witness even to the present day ? (F. Johnson).

11895

क्व गतो मृगो न जीवति
पाथश्चुलुकेन घासमुष्ट्या वा ।
मुञ्चति चिरोषितत्वाज्
जन्मवनं नापमानेऽपि ॥

(अ) P (PP 1.163), Cf. त्रयः स्थानं न मुञ्चति.

(आ) IS 1984.

Āryā metre.

Where water may be sipped, and grass / be cropped, a deer might live content; / yet insult will not drive him from / the wood where all his life was spent. (A. W. Ryder).

11896

क्व गतो मृगो न जीवत्य्
अनुदिनमश्नंस्तृणानि विविधानि ।
स्वयमाहतगजभोक्तुः
सिंहस्य तु दुर्लभा वृत्तिः ॥

(आ) VS 957 (Bhaṭṭārka=Arka).

Āryā metre.

Where does a deer go and does not remain alive by eating different kinds of grass, every day ? [A deer can go anywhere, as it finds its livelihood everywhere]. Whereas a lion, who itself kills and eats an elephant, finds its livelihood a precarious one. (S. B. Nair).

11897

क्व गन्तासि भ्रातः कृतवसतयो यत्र धनिनः
किमर्थं प्राणानां स्थितिमनुविधातुं कथमपि ।
धनैर्याच्ञालब्धैर् ननु परिभवोऽभ्यर्थनफलं
निकारोऽग्रे पश्चाद् धनमहह भोस्तद्धि निधनम् ॥

(अ) Śānt 1.16.

(आ) SR 74.34 (a. Śānt), SSB 344.36, IS 1985.

(*b*) किमर्थं Śānt (var.).

(*c*) न न or न त्व (तु ?) [ननु] Śānt (var.).

(*d*) विकारो or निकायो [नि°] Śānt (var.).

Śikhariṇī metre.

O brother, where will you be going ? Where rich people live. What for ? To find a means for sustaining life. How so ? By wealth obtained by begging. Is it not the fruit of begging (tantamount to) insulting ? There is *ni* [insult] at first, but, thereafter, *dhana* [wealth]. Ah ! then it is indeed *nidhana* [(equal to) death][1]. (S. B. Nair).

1. *ni+dhana=nidhana* [death] sounds like *nir+dhana=nirdhana* [without wealth].

11898

क्व गृहाणि कुत्र गुरवो ललनानां
हृद्युभयं पुनः सरभसोच्चलनानाम् ।
क्व कुलत्रयं क्व दयिता क्व नु नीतिः
क्व जनादरः क्व च सतामनुनीतिः ॥

(आ) PV 391 (a. Dāmodara-bhaṭṭa), Kav p. 44.

(*b*) द्युभयं (*sic !*) PV (MS).

(*c*) कुलत्रये (*sic !*) PV (MS).

Kalahaṁsa metre.

Where are both the homes and the elders to those women who passionately go about ? Where are the three families, where is the protector [*dayita*[1]], where the manner, where the respect of the people, (and) where the conciliation of the good (to such women) ? (S B. Nair).

1. √*day+tṛc>dayitṛ>dayita*='protector'.

11899

क्व च दशरथः स्वर्गे युद्ध्वा सुरेन्द्रसुहृद् गतः
क्व च जलनिधेर् वेलां बद्ध्वा नृपः सगरो गतः।
क्व च करतलाज्जातो वैण्यः क्व सूर्यतनुर् मनुर्
ननु बलवता कालेनैते प्रबोध्य निमीलिताः ॥

(अ) P(PT 3.137, PP 3.232, PRE 3.118, $PT_2$ 3.143), Cf. Ru 164.

(आ) SR 384.279 (a. P), IS 1995.

(इ) Old Syriac 6.80.

(*a*) स [च] PP, PtsK, SR; भूत्वा [यु°] PP, PtsK, SR; महेन्द्र° PP, PtsK, SR.

(*b*) स [च] PP. PtsK, SR; सगरो ग......क्व च PT (var.); सगरस् तथा PP, PtsK, SR.

(*c*) स [च] PP, PtsK, SR.

(*d*) भगवता [ब°] PT; कालेनैते PP, PtsK, SR; प्रबध्य PtsK, SR; प्रबाध्य IS.

Hariṇī metre.

Whither has gone Daśaratha, the friend of the King of the gods, who fought in heaven ? Whither has gone King Sagara, who controlled the sea's flood ? Whither the son of Veṇa, that sprang from the palm of (his father's) hand ? Whither Manu, the sun's flesh and blood ? Has not almighty Time[1] that first opened their eyes now closed them ? (F. Edgerton).

1. Destiny.

11900

क्व च द्वयोस्तथाभूतं दूरे मोक्षणमद्भुतम् ।
दुर्बलेऽप्युद्यमः श्रेयान् इति शास्त्रेषु गीयते ॥

(अ) SkP, Avanti-kh. 45.67.

Where is seen such a wonder of two (disagreeable) things that though one is far away, and yet has liberation ? Energetic action is beneficial even to a weak person—thus has been enunciated in the scriptures. (S. B. Nair).

11901

क्व च ननु जनकाधिराजपुत्री
क्व च दशकन्धरमन्दिरे निवासः।
अयि खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः॥

(आ) SR 92 64, SSB 376.71.

Puṣpitāgrā metre.

Where is the daughter of the Emperor Janaka, and where is her residing (in captivity) in the mansion of Rāvaṇa? Listen me, O friend, the result of actions done previously, indeed, comes to be experienced by living beings in a painful manner. (S. B. Nair).

11902

क्व च नरपतिवर्गः संग्रहः क्व प्रजानां
मधुरवचनयोगाल् लोकमभ्याददीत।
मधुरवचनपाशैरायतालानितः सन्
पदमपि हि न लोकः संस्थितेर् भेदमेति॥

(अ) KN (KN [ĀnSS] 3.40, KN [BI] 3.39, KN [TSS] 3.40).

(*a*) नरपतिगर्वः KN (TSS).

(*b*) आह्लादयो च [अभ्या°] KN (BI).

(*c*) पाशैरायतो लालितः KN (BI).

Mālinī metre.

How vast is the difference between the kings and their myriad subjects? How rare is a king who condescends to please his subjects with sweet words? The subjects of the king who captivates them at first with strings of sweet words, and then cherishes them, never deviate one step from the course of rectitude. (M. N. Dutt's translation of KN [BI]).

11903

क्व च शस्त्रं क्व च वनं क्व च क्षात्रं तपः क्व च।
व्याविद्धमिदमस्माभिर् देशधर्मस्तु पूज्यताम्॥

(अ) R (R [Bar] 3.8.23, R [B] 3.9.27, R [G] 3.13.24–25, R [L] 3.10.22).

(*a*) बलं or धनं or रणं [व°] R (var.).

(*b*) क्व च क्षत्रं or सूत्रं क्व च or क्षा° क्व च tr. R (var.); क्व वै (वा) त° क्षा° tr. R (var.).

(*c*) प्रायो सिद्धमिदं सर्वम् or प्रतिषिद्धमिदं सर्वम् R (var.); विरुद्धम् [व्या°] R (var.); अस्माकं R (var.).

(*d*) एष [देश°] R (var.); च [तु] R (var.); पूज्यते or गृह्यतां or युज्यते or प्रयुज्यतां R (var.).

Where is the (use of) weapon and where is the forest, where is (the duty of) a Kṣatriya [warrior] and where is penance? We have broken [*or* : set in motion] these two things; but let the law of the country be honoured. (S. B. Nair).

11904*

क्व चाम्भोधौ जन्म क्व च वपुरिदं कुन्दधवलं
क्व चावासस्थानं कृतमहह विष्णोः करतले।
क्व नीचानामास्ये परिणतिरियं चुम्बनविधाव्-
इतीवायं शङ्खः करुणकरुणं रोदिति मुहुः॥

(आ) ŚP 1120, SR 218.79, SSB 603.6, SRK 202.3 (a. ŚP), SRM 2.2.106, Regnaud II. 32.

(*a*) वाम्भोधौ [चाम्भोधौ] SR, SSB, SRK, SRM.

(*b*) विष्णो SSB (printing error); करतलम् SR, SSB, SRK, SRM.

(*d*) इदं [अयं] ŚP, Regnaud.

Śikhariṇī metre.

Where is its birth in the (mighty) ocean, where its body white as jasmine flower, where again, O wonder, its residence in the hand of Lord Viṣṇu ? But how this fate of being kissed by the mouths of low-born people ? Thus does this (poor) conch cry [make the deep sound] piteously and frequently. (S. B. Nair).

11905

**क्व चारण्यं क्व च क्षात्रं क्व जटाः क्व च पालनम् ।**
**ईदृशं व्याहतं कर्म न भवान् कर्तुमर्हति ॥**

(अ) R (R [Bar] 2. 98.56, R [B] 2.106.18, R [G] 2.113.12, R [L] 2.118.12).

(*a*) वा [चा° and च] (twice) R (var.); क्षत्रं or छत्रं [क्षा°] R (var.).

(*b*) जटा R (var.); परि° [क्व च] R (var.).

(*c*) इदं शाव्यात्मकं कर्म (*sic !*) R (var.); ह्रीदृशं R (var.); व्याहृतं or च कृतं [व्या°] R (var.); धर्मं [क°] R (var.).

(*d*) अर्हसि R (var.).

Where is the forest, and where is the duty of a Kṣatriya [king]; where are matted locks, and where is the protection (of the subjects) ? It does not behove, on the part of your honour, to confuse such things. (S. B. Nair).

**क्वचिच् चटुलकोकिला°** see No. 11917.

11906

**क्वचिच्च स्वैरिणी नारी क्वचिच्च जायते सती ।**
**मध्यमा च भवेत् काचित् सर्वत्र त्रिविधाः स्त्रियः ॥**

(अ) Cr 1395 (CNP II 188, CM 49).

(*a*) क्वचित्वगैरि° (*sic !*) CNP II (MS).

(*b*) क्वचिज्जाययते (*sic !*) CNP II (MS).

(*c*) भाव च क्वाचित् (*sic !*) CNP II (MS) ; काचित् CNP II, CM.

(*d*) त्रिविधा Cr, CNP II (MS) ; (changed to त्रिविधाः editorially) ; स्त्रिया CNP II (MS).

Some ones are wanton (in nature), some others are virtuous, and yet others are of middling quality : thus the women are of three types, everywhere. (S. B. Nair).

11907*

**क्वचिच् चारुचामीकरारम्भरम्या**
**क्वचिद् रत्नविद्योतितध्वान्तदक्षा ।**
**क्वचिद् हीरकश्रेणिकैलासहासा**
**क्वचित् क्षीरवीरप्रवीरप्रकाशा ॥**

(आ) SR 101. 12. SSB 390.14, SSS 27.

(*a*) °रम्भा [रम्या°] SSS.

(*b*) °दम्भा [°दक्षा] SSS.

(*c*) वीर° [हीर°] SSS.

(*d*) क्वचित् प्रस्फुरन्ती च हेम्ना समन्ताम् SSB; क्षीरनीर° SSS.

Bhujaṅgaprayāta metre.

Some part of the king's assembly hall was charming with decorations of gold; some other was efficient in dispelling darkness by the light diffused by the gems; elsewhere, it was like laughter resembling Kailāsa (-mountain in whiteness) by the rows of diamonds; and in other places, it was brilliant with the heroes distinguished for bravery, resembling milk (in their purity). (S. B. Nair).

11908*

**क्वचिज् झिल्लीनादः क्वचिदतुलकाकोलकलहः**
**क्वचित् कङ्कारावः क्वचिदपि कपीनां कलकलः ।**
**क्वचिद् घोरः फेरुध्वनिरयमहो दैवघटनात्**
**कथंकारं तारं क्वणतु चकितः कोकिलयुवा ॥**

(आ) AIR 353, JS 71.5, VS 723, ŚP 845, Any 64. 101, SR 225. 140 (a. VS), SSB 615.31, SRK 118. 8 (a. ŚP), RJ 376.

(*a*) क्वचिदपि च का° JS; °कलह् (*sic !*) SRK.

(*b*) काकाराव: JS.

(*c*) दैवघटना VS, ŚP, Any.

(*d*) क्वणति JS; रसति [क्व°] ŚP, Any, SR, SSB, SRK.

Śikhariṇī metre.

On one side, there is the noise made by crickets; on the other, the noisy quarrels of ravens; in some places, there is the cry of herons; elsewhere, the noise made by the monkeys; and yet in other places, there is the dreadful howls of jackals. Alas ! by the ordinance of fate (in this outburst of various noises), how is the frightened young cuckoo to coo in a shrill note. (S. B. Nair).

क्वचित् कन्या° see No 11937*c*.

11909

क्वचित् कन्या जाता क्वचिदपि च पुत्रः समभवत्
क्वचिद् दिव्यं गानं क्वचिदपि विधानं मृतनृणाम् ।
क्वचिद् हास्यं रोदः क्वचिदपि भवत्यत्र भुवने
भृशं मूढस् तत्त्वं तदपि न हि जानाति मनुजः ॥

(अ) Vai 89.

Śikhariṇī metre.

In one place, a girl [daughter] is born and in another, a son; in some place, there is divine song and elsewhere, the disposal of dead people; in some place, there is laughter and in another, weeping —thus is (seen) the happening in the world. Still foolish man does not fully realise its reality. (S. B. Nair).

11910

क्वचित् कार्यवशान्नीचो- ऽप्यलं भवति नो महान् ।
कांस्यस्यैव हि राज्ञोऽपि दर्पणः कनकस्य न ॥

(आ) SR 55.72, SSB 317.74.

In some circumstances, due to exigency, a low-born person is of service and not so one who is great; (just as, even to a king, white copper is useful for a mirror and not so, gold. (S. B. Nair).

11911*

क्वचित् कृष्णार्जुनगुणा क्वचित् कर्णान्तगामिनी ।
अपाङ्गश्रीस् तवाभाति सुभ्रूर् भारतगीरिव ॥

(आ) Pad 34.33 (a. Lakṣmaṇa), SR 260. 98, SSB 73.2, SRK 276.8 (a. Kāvyādarśa, but does not appear in the BORI edition), RJ 666.

(*d*) सुभ्रु भा° (*sic !*) Pad.

In some places, it has the hues of black and white [*or* : has the qualities of Śrī-Kṛṣṇa and Arjuna] and in others, it reaches up to the ears [*or* : deals with the last moments of Karṇa]; thus the beauty of the corner of your eyes, O charming-browed one, resembles the words [story] of the *Mahābhārata*. (S. B. Nair).

11912*

क्वचित् क्वचिदयं यातु स्थातुं प्रेमवशंवदः ।
न विस्मरति तत्रापि राजीवं भ्रमरो हृदि ॥

(आ) SR 222. 44, SSB 610. 3, RJ 351, Regnaud II. 71.

Some times, getting influenced by the impulse of affection, a black bee may roam about, hither and thither; but it does not forget, even then, the lotus ever present in its heart. (S. B. Nair).

11913

क्वचित् क्वचिद् गुणे दोषाद् दुःखं वर्ष्मणि जायते ।
मिष्टभाषणतः कीरो याति पञ्जरबन्धनम् ॥

(आ) Nīsam 122.

Now and then, due to a defect in a good structure, a miserable situation arises in the body; due to the sweetness of its speech, the parrot undergoes captivity in a cage. (S. B. Nair).

11914*

क्वचित् ताम्बूलाक्तः क्वचिदगरुपङ्काङ्कमलिनः
क्वचिच् चूर्णोद्गारी क्वचिदपि च सालक्तकपदः ।
वलीभङ्गाभोगैरलकपतितैः शीर्णकुसुमैः
स्त्रिया नानावस्थं प्रथयति रतं प्रच्छदपटः ॥

(अ) Amar (Amar [D] om., Amar [RK] om., Amar [K] om., Amar [S] 65, Amar [POS] 65, Amar [NSP] 107)[1].

1. Western (Arj.) om., Southern (Vema) 65; rest omitted, but appears in Rāmān as 65.

(आ) SkV 614, Kav. 327, VS 2131, ŚP 3700, Sāh *ad* 3.101 (p. 42), Daś *ad* 2.18 (p. 107), SR 328.14 (a. Amar), SSB 192.15 (a. (Sāh), JS 281.9, RJ 1151.

(*a*) °ताम्बूलाङ्कः SkV, Kav; °दगुरु° Amar (var.).

(*b*) चूर्णोद्गारैः SkV, Kav.

(*c*) °भोगेष्वलकपतिताकीर्णकुसुमः SkV, Kav, IS; कीर्णकुसुमैः Amar (var.), VS, ŚP, JS, SR, SSB.

(*d*) स्त्रियो Amar (S); स्त्रियाः SkV, Kav, VS, ŚP, Sāh, Daś, JS; स्त्रियः SR, SSB; सर्वावि° [नानाव°] SkV, Kav, VS, ŚP, Sāh, Daś, SR, SSB, JS.

Śikhariṇī metre.

Here dyed with betel-juice, there soiled by the strains of black-sandal paste, here covered with the powder of camphor, and there marked with footprints in lac-dye, with extensive wave-like crumplings and with scattered flowers, the bed-sheet proclaims the enjoyment of the woman in various modes. (C. R. Devadhar).

11915

क्वचित् पाणिप्राप्तं घटितमपि कार्यं विघटयत्य्-
अशक्यं केनापि क्वचिदघटमानं घटयति ।
तदेवं सर्वेषामुपरि परितो जाग्रति विधाव्-
उपालम्भः कोऽयं जनतनुधनोपार्जनविधौ ॥

(आ) ŚP in MSS C, D, E after 29. 1, AP 78, ZDMG 27.636 (a. Rāmacandradatta), SR 93.87, SSB 377.95, SRK 71.8 (a. Prasaṅgaratnāvali), RJ 1462 (a. Śrīharṣa).

(*d*) जन ननु घ° ŚP.

Śikhariṇī metre.

In one instance, a thing acquired by the hand escapes, (whereas) in another, a thing impossible of achievement by anyone, actually comes to mature; hence, when fate is ever vigilant over all people, why this censure while a person earns but a little money ? (S. B. Nair).

क्वचित् प्रत्यक्षमुत्सृज्य see No. 9131.

11916–17*

क्वचित् प्रवरगैरिकासमसमुल्लसत्पल्लवं
लवङ्गलवलीलतातलचलच्चकोरं क्वचित् ।
क्वचिद् गिरिसरित्तटीतरुणविस्फुरत्कन्दलं
दलन्निचुलमञ्जरीमधुनिरुद्धभृङ्गं क्वचित् ॥

क्वचिच्चटुलकोकिलाकुलितनूत्नचूताङ्कुरं
कुरङ्गकुलसेवितप्रबलसालमूलं क्वचित् ।
क्वचित् प्रवरसञ्चरत्सुरवधूपदैः पावनं
वनं नयति विक्रियामिह मनो मुनीनामपि ॥

(अ) Nalacampū 5.43–44.

(आ) No. 11917=JS 386.18 (a. Trivi-krama-Bhaṭṭa).

(*e*) °कलित° [°कुलित°] JS.

(*f*) °सेवितं प्रकटलोलमूलं JS.

Pṛthvī metre.

In some places, the forest had shining tender leaves resembling pure gold; in some other places, the *Cakora*-birds were flitting about in *Lavaṅga*- and *Lavalī*-creepers; somewhere, the *Kandalī*-plants were in youthful bloom on the banks of mountain-streams; and yet in other places, the black-bees were crowding drinking honey in the clusters of *Nicula*-plants.

In some places, the fresh Mango-sprouts were crowded with sporting cuckoos; in some other places, the thick shades of *Sāla*-trees were resorted to by herds of deer; yet other places were rendered holy by the movements of the feet of divine damsels : thus, this forest disturbs the minds of even sages. (S. B. Nair).

11918*

क्वचित् फेनोद्गारी क्वचिदपि च मीनाकुलजलः
क्वचिच्छङ्खाकीर्णः क्वचिदपि च नीलाम्बुदनिभः ।
क्वचिद् वीचीमालः क्वचिदपि च नक्रप्रतिभयः
क्वचिद् भीमावर्तः क्वचिदपि च निष्कम्पसलिलः ॥

(अ) Bhāsa's Abhiṣekanāṭaka 4.17.

(आ) Almm 166 (a. Abhi°).

Śikhariṇī metre.

In one place spouting foam, in another the water is alive with fishes. In one place full of shells, in another like a dark blue cloud. Here are rows of billows and there the peril of crocodiles. Here is a dreadful whirlpool, and there still water[1]. (A. C. Woolner).

1. Description of the ocean.

11919

क्वचित् सम्भूय गच्छन्ति पुनरन्यत्र वानर ।
यथा हि पान्थं गच्छन्तं पथि कश्चित् पथिस्थितः ॥

(अ) SkP, Brahma-kha. 45.49.

Just as one wayfarer, when going along the way, meets another there and then they go to-gether, so in some place, people being combined proceed to-gether to some other place, again, O monkey chief ! (S. B. Nair).

11920

क्वचित् सर्पोऽपि मित्रत्वम् इयान्नैव खलः क्वचित् ।
न शेषशायिनोऽप्यस्य वशे दुर्योधनो हरेः ॥

(आ) SR 54.9, SSB 314.10.

Some times, even a (poisonous) serpent may become a friend, but never a wicked man; though Lord Viṣṇu was lying on the serpent couch of Śeṣa, and yet Duryodhana never remained under his control. (S. B. Nair).

11921*

क्वचित् सस्यैराढ्या क्वचन विकचैर् नीरजवनैः
क्वचित् स्वच्छैस्तोयैः क्वचिदपि रुतैः सारसकृतैः ।
क्वचिद् व्योमाभोगैः सुभगशशभृद्बिम्बधवलैर्
अहो चेतः पुंसां हरति बहुरूपा शरदियम् ॥

(अ) VS 1823.

Śikhariṇī metre.

Some places are rich with vegetation, others with forests of blooming lotus-blooms, some others have clean water (in their lakes), yet others are resounding with the scream of Indian cranes, and still others are pleasing with the sky expanding with the milky rays (emanating) from the orb of the moon. Ah! this autumn possessing numerous (charming) forms captivates the minds of men. (S. B. Nair).

11922*

क्वचित् सुभ्रूभङ्गैः क्वचिदपि च लज्जापरिगतैः
क्वचिद् भीतित्रस्तैः क्वचिदपि च लीलाविलसितैः ।
कुमारीणामेतैर् वदनसुभगैर् नेत्रवलितैः
स्फुरल्लीलाब्जानां प्रकरपरिकीर्णा इव दिशः ॥

(अ) BhŚ 89.

(आ) SR 253. 29 (a. BhŚ), SSB 62. 44, IS 1986, SLP 4.70 (a. BhŚ).

(*a*) सभ्रूभंगैः BhŚ (var.); तु [च] BhŚ (var.); °लज्जापरिणतैः BhŚ (var.), SR, SSB; लज्जाविलसितैः BhŚ (var.).

(*b*) भीतिभ्रस्तैः or भीवित्रस्तैः or भ्रान्तस्वच्छैः or वीतत्रासैः or भ्रान्तित्रस्तैः or गीतित्रस्तैः or विवित्रस्तैः or भूरित्रस्तैः or भूरित्रासैः or भ्रूविन्यासैः or त्रस्तापांगैः [भी°] BhŚ (var.).

(*c*) क्व नारीणाम् [कु°] BhŚ (var.); नवोढानाम् BhŚ (var.), SR, SSB; एभिर् [एतैर्] BhŚ (var.), SR, SSB; वलन° or नयन° or मदन° [वदन°] BhŚ (var.); °कमलैर् [°सु°] BhŚ (var.), SR, SSB; °कमलैर् or °चलितैः or °विभवैः or °पतितैः [°वलि°] BhŚ (var.).

(*d*) स्फुरन्नीलाब्जानां or स्फुरल्लोलाब्जानां or क्वचिल्लीलाब्जानां BhŚ (var.); स्फुरल्लीलानां (°रन्नी°; °नाः SR; °स्य SSB) [स्फु°] BhŚ (var.), SR, SSB; प्रकरसमकीर्णा BhŚ (var.); °रमिव कीर्णा BhŚ (var.); °रपरिपूर्णा BhŚ (var.), SR, SSB; इति [इव] BhŚ (var.); दृशः [दिशः] BhŚ (var.), SR, SSB.

Śikhariṇī metre.

Lured here by curving beautiful brows, / there by gestures of modesty, / by quivering looks of alarm, / by the graces of amorous play, / by lovely faces and darting eyes; / I am lured by signs of awakening maids / and every direction seems strewn with lotuses blooming for dalliance. (B. Stoler Miller).

11923*

क्वचित् स्खलद्भिः क्वचिदस्खलद्भिः
क्वचित् प्रकम्पैः क्वचिदप्रकम्पैः ।
बालः स लीलाचलनप्रयोगैस्
तयोर् मुदं वर्धयति स्म पित्रोः ॥

(अ) Kum 11.42.

(*c*) बालः सलीलं च° Kum (var.).

(*d*) कन्दलयाञ्चकार [व° स्म पि°] Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Sometimes slipping, and again walking firm, sometimes trembling and again walking straight, the boy increased the joy of his parents (H. H. Wilson).

11924*

क्वचिदग्रे प्रसरता क्वचिदापत्य निघ्नता ।
शुनेव सारङ्गकुलं त्वया भिन्नं द्विषां बलम् ॥

(आ) KHpk 3.6.327 (p. 238), KāBh 2.54, Sar 1.60 (p. 41).

(*a*) अग्रेऽप्रसरता Sar.

(*b*) आप्लुत्य Sar.

(*d*) द्विषत्कुलम् [°द्वि ब°] Sar.

By running in front in one place and pouncing on them and killing them in some other place, as a (hunting–) dog does to a herd of deer, you have smashed the army of your enemies. (S. B. Nair).

11925*

क्वचिदपरिस्फुटं क्वचिदलब्धविलासरसं
क्वचिदसमञ्जसोक्तिमधुरस्मितपल्लवितम् ।
रहसि मृगीदृशः सरसपेशलहावकथा-
ललितपदाक्षरं किमपि हारि समुल्लपितम् ॥

(आ) VS 2064 (a. Luṭṭaka).

Nardaṭaka [*or* Narkuṭa] metre.

Sometimes the voice was indistinct; on other occasions, it revealed the rare amorous sentiments; (and) in some other situations, it was nonsensical but blooming with a smile on her lips—Thus the captivating coquettish conversation of the gazelle-eyed one, with the words lovely and mellifluous, brightened up in privacy. (S. B. Nair).

11926**

क्वचिदपि कूपं कुर्याद्
उपवनदेशे सुमृष्टसलिलभरम् ।
संसिक्तसकलविटपं
बद्धं पाषाणसञ्चयैः परितः ॥

(आ) ŚP 2172.

Giti-āryā metre.

Somewhere in a garden, for the purpose of watering all kinds of trees (and plants), a well, having plenty of sweet water, should be dug, which should also be surrounded with coping of stones. (S. B. Nair).

क्वचिदपि रविर्जाड्य° see No. 11929.

11927*

क्वचिदपि वस्तुविशेषे
दोषोऽपि गुणेन तुल्यतामेति ।
खण्डनमेव हि मण्डनम्
अधरदले भवति रमणीनाम् ॥

(आ) VS 2863 (a. Ravigupta), JS 406.33 (a. Ravigupta), SRHt 232.7 (a. Vallabha), SSSN 178.10. Cf. ABORI 48 p. 151 No. 23.

(*a*) °विशेषो SRHt (editor's suggestion as above).

(*b*) याति [एति] SSSN.

(*c*) मण्डनमेव हि खण्डनम् tr. SSSN.

(*d*) अधरमणौ VS.

Āryā metre.

In particular objects, sometimes, even a defect is tantamount to a merit: the wound (inflicted by lover's teeth) is, indeed, a decoration in the lips of charming young ladies. (S. B. Nair).

11928*

क्वचिदमरसरित् क्वचित् कपालं
क्वचिदुरगाः क्वचिदैन्दवी च लेखा ।
इति विषमविभूषणैरुपेता
प्रमथपतेरवताज् जटाटवी वः ॥

(आ) Skm (Skm [B] 58, Skm [POS] 1.12.3) (a. Daṇḍin), Kav p. 42.

Puṣpitāgrā metre.

Having in some part the divine Gaṅgā, in another a skull, in some other snakes, and yet in another the moon's crescent—thus decorated with the unusual ornaments is the forest of the matted hair of Lord Śiva : may that (matted hair) protect you all ! (S. B. Nair).

11929*

क्वचिदिव रविर् जाड्यच्छेदि क्वचित् प्रचुराचिर-
द्युतिरिव चमत्कारि क्वापि क्षपाकरवन्मृदु ।
शिखिवदनृजु क्वापि क्वापि प्रदीपवदुज्ज्वलं
विजयि किमपि ज्योतिः सारस्वतं तदुपास्महे ॥

(आ) Skm (Skm [B] 354, Skm [POS] 1.71.4) (a. Apideva).

(*a*) क्वचिदपि Skm (var.).

(*b*) क्षमाकर° [क्षपा°] Skm (POS).

Hariṇī metre.

At some times, it expels dullness [stupidity *or* frigidity] like the sun; at others, it is pleasing like the resplendence of frequent flash of lightning; at some others, it is tender like the moon; yet at others, it is *anṛju* [crooked in appearance *or* having turns of expression] like the flame ; and still at others, it is brilliant like a lamp. Triumphant is the effulgence of the goddess of learning. We take to it with reverence (S. B. Nair).

11930

क्वचिदुष्णं क्वचिच्छीतं क्वचित् क्वथितशीतलम् ।
क्वचिद् भेषजसंयुक्तं वारि क्वापि न वारितम् ॥

(आ) PrC 5.266, PuPra 296.

(*d*) क्वचिद् वारि न वा° PuPra.

Sometimes hot, sometimes cold, sometimes boiled and left to cool, / sometimes mixed with medicine, water, in no case, is forbidden.[1] (C. H. Tawney).

1. Words of a physician at the court of King Bhoja of Dhārā.

11931

क्वचिदुष्णः क्वचिच्छीतः क्वचित् साधारणो मतः ।
नैकरूपः खलजनः सन्निपात इव ज्वरः ॥

(आ) SuM 10.5.

Sometimes it appears hot ; sometimes it is cool ; and at other times, it looks like a normal thing ; the wicked man is not of self-same appearance like the (fluctuating) fever in typhoid. (S. B. Nair).

11932*

क्वचिद् गर्जारावः क्वचिदपि तडित्ताण्डवमिदं
क्वचिद् वायुः क्रोडीकृतकुटजसौरभ्यसुभगः ।
क्वचिद् वारां धाराः क्वचिदपि मयूरीकलरवः
कथंकारं प्राणानवति बत पङ्केरुहमुखी ॥

(आ) SuM 14.14.

(*c*) मायूराः कलरवैः SuM (var.) (*contra metrum*).

Śikhariṇī metre.

Sometimes she growls ; at other times she dances like lightning ; sometimes she pleases by her fragrance like air confined in a jasmine flower ; at other times, she appears like a torrent of water ; yet at other times, she possesses a voice pleasing like that of a peacock. How, oh wonder ! does the lotus-faced one protect her life ( during separation from her lover ) ? (S. B. Nair).

11933

क्वचिद् गुणोऽपि दोषः स्यात् दोषोऽपि विधिना गुणः ।
गुणदोषार्थनियमस् तद्भिदामेव बाधते ॥

(अ) BhPn 11.21.16.

Sometimes a merit turns into a defect and a defect into a merit by the nature of the action [*vidhi*] ; the precept of merit and defect affects only those who violate it [propriety]. (S. B. Nair).

11934

क्वचिद् दन्तालको मूर्खः क्वचिद् गानवती सती ।
क्वचित् काणो भवेत् साधुः खल्वाटो निर्धनः क्वचित् ॥

(आ) Sama 2 क 27 and 2 ख 2, SRM 1. 1. 91.

(*a*) दीर्घदन्ती क्वचिन्मूर्खः or छिद्रदन्तः क्वचिन्मूर्खः [क्व° द° मू°] oral tradition.

A person having prominently projected teeth may, sometimes, be a fool ; a (professional) female singer may, sometimes, be chaste ; an one-eyed man may, sometimes, be virtuous; (and) a bald-headed man may, sometimes, be poor. (S. B. Nair).

11935

क्वचिद्धंसश्रेणी सुखयति रिरंसुः श्रुतिसुखं
नदन्ती चेतो नो विपुलपुलिने मन्थरगतिः ।
तदेतस्या योऽर्थी सुरतरुलता नाकतटिनी
सदा सद्भिः सेव्या सकलपुरुषार्थाय कृतिभिः ॥

(आ) Vijñānaśataka (in BhŚ p. 221) 73.

(*a*) क्वचिद् हंसश्रेणी = क्वचिद्धंसश्रेणी above.

(*c*) हरन्ती पापौघान् सुरतरुवृता नाकतटिनी Vijñā° (var.).

Śikhariṇī metre.

Somewhere a row of swans gives pleasure to us when it is desirous of sport and it cackles pleasingly to our ears when moving majestically in far-flung sandy banks ; hence he, who longs for this, should resort to the divine Gaṅgā, the (very) wish-granting heavenly tree : for, good people, who are fortunate, should serve it for the attainment of all the aims of human life. (S. B. Nair).

11936

क्वचिद् धर्मः क्वचिन्मैत्री क्वचिदर्थः क्वचिद् यशः ।
कर्माभ्यासः क्वचिच्चेति चिकित्सा नास्ति निष्फला ॥

(आ) Vaidyakīya-subhāṣitavalī 68.26-27.

Sometimes it helps to attain *dharma* [righteousness]; sometimes goodwill; sometimes *artha* [wealth] ; sometimes renoun; (and) sometimes practical experience—thus the Medical Science is not without advantage. (S. B. Nair).

क्वचिद् बालानिला° see तस्या विलासलिलतं.

11937

क्वचिद् भूमौ शय्या क्वचिदपि च पर्यङ्कशयनं
क्वचिच्छाकाहारः क्वचिदपि च शाल्योदनरुचिः ।
क्वचित् कन्थाधारी क्वचिदपि विचित्राम्बरधरो
मनस्वी कार्यार्थी गणयति न दुःखं न च सुखम् ॥

(अ) BhŚ 21, Cr 311 (CRr 6. 33, CPS 162.79). Cf. GP 1.113.41 *v.l.*

(आ) ŚP 4098 *ca/bd* (a. BhŚ), VS 2940 SRHt 213.40 (a. BhŚ), JS 56.10 *ca/bd*, SuM 8.12, SR 80.35 (a. VS) and 368. 39 *ca/bd* (a. ŚP), SSB 354. 38 and 263. 41 (second a. BhŚ), IS 1987, Subh 305, Vidy 350 (a. BhŚ),

SH 977 and 173* *ca/bd* (second a. BhŚ), SSSN 157.31 (a BhŚ), SSJ 64.1, SRM 1.2.35, SK 7.32, JSub 168.5 *ba/cd.*

(*a*) भूमी° IS ; पृथ्वीशय्यः [भू° श°] BhŚ (var.); शेते [श°] CR (var.), CPS, BhŚ (var.), JS; शय्याः BhŚ (var.); शायी VS, SRHt, BhŚ (var.), SRM ; पर्यङ्कशयते (°ने CR [var.], CPS; °नः ŚP, VS, JS, BhŚ [var.]) CR (var.), CPS, BhŚ (var.), ŚP, VS, JS, SRM.

(*b*) क्वचिद् भिक्षावृत्तिः क्वचिदपि मृष्टाशनरुचिर् ŚP, SR 368, SSB 263; छाकाहारी CR (but CRB, BhŚ, SRHt, SuM, JS as above), BhŚ (var.), Vidy, SRM; छाकाहाराः (शाका° or छाखा° BhŚ [var.]) BhŚ (var.), IS; भिक्षवृत्तिः [छा°] IS; मृष्टाशनरुचिः (मिष्टा° or मिष्टान्न° BhŚ [var.]) [शाल्यो°] JS, BhŚ (var.), SH; शाल्यौदनरुचिः BhŚ (var.); मांसोदनरुचिः (°सा° CPS; °सौ° VS) CR (var.), CPS, VS.

(*c*) कचिद् [क्व°] CPS (printing error); कन्थाधारी BhŚ (but $Hit_2$ and $J_2$ as above), SR 368, SSB 263, SRM; कन्थापुरी or कन्थाधारः or कन्धाधारी BhŚ [var.]) ŚP, VS, JS, SuM, SR, SSB; कन्थाशाली CR (var.), CPS ; च दिव्याम्बरधरो (or °रः) BhŚ (but $CW_{2-4}$ as above), ŚP, SRHt, JS, SuM, SR, SSB, Vidy, SH, SRM ; दिव्याम्बरधनो BhŚ (var.).

(*d*) महात्मा योगज्ञो न [म° का°] ŚP, SR 368, SSB 263; कालज्ञो [का°] JS; न गयति [ग° न] BhŚ (var.) (sub-metric); ग° न tr. BhŚ (var.), SH; च [न] BhŚ (var.); सु° न च दु° tr. BhŚ (var.).

Śikhariṇī metre.

Sleeping sometimes on the bare earth and sometimes on a luxurious sofa, sometimes living on the poor vegetables and sometimes feasting on the delicious table of rice and other dainties, sometimes covering the body with worn out rags and sometimes adorning it with a costly apparel, a wise and strong-minded man pays but little heed to the miseries and pleasures of the world when he is bent on accomplishing his heart's end. (P. G. Nath).

क्वचिद् रम्या रामा (नारी) क्वचिद् see No. 11942*c*

11938

क्वचिद् रुष्टः क्वचित् तुष्टो रुष्टस्तुष्टः क्षणे क्षणे ।
अव्यवस्थितचित्तस्य प्रसादोऽपि भयङ्करः ॥

(अ) Nītisāra of Ghaṭakarpara (KSH 504) 9. A Variant of No. 12064. Cf. No. 1286.

(आ) SR 157.174 (a. Nītisāra), SSB 486. 178, IS 1988, SRK 249.77 (a. Indiśesaprukha=*Indische Sprüche* [IS]), SRM 1.3.78.

(*c*) अनवस्थित° O. Böhtlingk in IS.

Sometimes he is angry (and) sometimes he is pleased, he is in a bad temper and in a good humour from moment to moment; even the favour of one whose mind is thus unstable, is a source of fear. (S. B. Nair).

11939

क्वचिद् वस्तु स्फारं कतिपयपदैरर्पितगुणं
क्वचित् संक्षिप्तेऽर्थे प्रचुरवचनैरेव रचना ।
यथावाच्यं शब्दाः क्वचिदपि तुलायामिव धृतास्-
त्रिभिः कल्पैरेवं कविषु खलु शब्दार्थनियमः ॥

(आ) JS 40. 30, SH 284 (a. Śrī-Rāja-śekhara), Kav p. 89.

(*c*) काव्ये [श°] JS (var.).

(*d*) विष (*sic !*) [खलु] JS (var.) ; वृष (*sic !*) [ख°] SH.

Śikhariṇī metre.

Sometimes, when the theme is lengthy, it is dealt with in a few words for (the desired) effect; at other times, when the plot is short, the treatment is extensive with so many words; in some other instances, words are employed as if weighed in a balance : thus, through these three ways, the words and meanings are, indeed, (effectively) treated by poets. (S. B. Nair).

क्वचिद् वाणीनादः क्वचिदपि see No. 11942.

11940

क्वचिद् वित्तं क्वचिद् भूमिं क्वचिद् भृत्यां क्वचिद् बलम् ।
दत्त्वा तु साधयेत् कार्यं न हानिं परिकल्पयेत् ॥

(अ) Cr 312 (CRr 4.29, CPS 108.71).

(*a*) वृत्त (°त्ति°) [वि°] CR (var.), CPS.

(*b*) भृत्या: CR (var.); बलिम् (°लि) CR (var.).

(*c*) तद्वत्तु [दत्त्वा तु] CR (var.).

In some cases by giving wealth, in others by parting with land, in some others by granting maintenance, (and) yet in others by extending support, one should accomplish one's task : (in any case), never should one leave it undone considering any loss. (S. B. Nair).

क्वचिद् विद्वद्गोष्ठी क्वचिदपि see No. 11942 *b*.

11941

क्वचिद् वीणागोष्ठी क्वचिदमृतकीर्णाः कविगिरः
क्वचिद् व्याधिक्लेशः क्वचिदपि वियोगश्च सुहृदाम् ।
इति ध्यात्वा हृष्यन् क्षणमथ विघूर्णन् क्षणमहो
न जाने संसारः किममृतमयः किं विषमयः ।

(आ) SkV 1603. Cf. No. 11942.

Śikhariṇī metre.

When I think how I have known / parties where the lyre was heard / and the heavenly voice of poets, / and when I think of anguish / and of partings from my friends; / rejoicing for a moment, then despairing, / I know not what to call the world : / whether made of nectar or of poison. (D. H. H. Ingalls).

11942

क्वचिद् वीणानादः क्वचिदपि च हा हेति रुदितं
क्वचिद् विद्वद्गोष्ठी क्वचिदपि सुरामत्तकलहः ।
क्वचिद् रम्या रामा क्वचिदपि जराजर्जरतनुर्
न जाने संसारः किममृतमयः किं विषमयः ॥

(अ) BhŚ 470 (doubtful) (in some texts *ac/bd* and *ba/cd*), Cr 1396 (CRBh II 6.33) *ac/bd*. Cf. No. 11941.

(आ) VS 2941, SuM 8.13, SR 89.5 (a. BhŚ), *ba/cd*, SSB 371.6 *ba/cd*, SSg 15, SRM 1.2.167, IS 1989, Subh 28 and 313; SRK 99.5 *ba/cd* (a. BhŚ).

(*a*) नृत्तं गीतं [वीणा°] BhŚ (var.), VS ; °वाद: or °वाणी or °वाद्यं [°नाद:] BhŚ (var.), SR, SSB, SRK, SSg, SRM.

(*b*) °दपि च सुरा° BhŚ (var.) (hyper-metric); गष्ठि Cr (var.) ; हतासानमतुलं [सु°] BhŚ (var.); स्वराम° Cr (var.).

(*c*) नारी [रा°] Cr, VS; रामा रम्या BhŚ (var.); रामा: SSg; °वपु: [°तनुर्] BhŚ (var.), VS; गलत्कुष्ठवपुषो or गलत्कुष्ठरुधिरा BhŚ (var.); जलत्कुष्ठवपुषो SSg, SRM.

(*d*) यं जाने सं° IS (*contra metrum*); °मयं IS; विषय: Cr (var.).

Śikhariṇī metre.

Here we hear the music of a flute, and there the weepings and wailings of afflicted souls; here we find a concourse of learned men and there a quarrelsome lot of drunkards; and here again we see a charming lady and there an old person with worn out and wrinkled body; we are, therefore, quite unable to say whether the world is made up of nectar or poison. (P. G. Nath).

**क्वचिद् वीणावादः क्वचिदपि** see No. 11942.
**क्वचिद् वीणावाद्यं क्वचिदपि** see No. 11942.
**क्वचिद् हंसश्रेणी सुखयति** see No. 11935.
**क्वचिन्नृत्तं गीतं क्वचिद्** see No. 11942.

11943*

**क्वचिन्मसृणमांसलं क्वचिदतीव तारं पदे**
**प्रसन्नसुभगं मुहुः स्वरतरङ्गलीलाङ्कितम् ।**
**इदं हि तव वल्लकीरणितनिर्गमैर् गुम्फितं**
**मनो मदयतीव मे किमपि साधु सङ्गीतकम् ॥**

(आ) KāVa *ad* 4.1.9, Skm (Skm [B] 1065, Skm [POS] 2.118.5) (a. Vāmana).

(*a*) भारं [तारं] Skm (var.); तारास्पदे [ता° प°] KāVa.

(*b*) सुर° [स्वर°] Skm; लीलान्वितम् Skm (POS).

(*c*) वल्लवी° Skm; °वलित° [°रणित°] Skm (var.); निन्दितैर् [°निर्ग°] Skm (var.); °गर्तै-र्जल्पितं [°गमैर् गु°] Skm.

Pṛthvī metre.

An excellent music is exhilarating my mind; this music is at one time soft and sweet, and at another it is extremely loud; often delightful, marked by the harmonious blending of note-waves; mixed up with the jingles of your lute. (G. Jhā).

11944*

**क्वचिन्मिलति मालतीसुरभिरेष पम्पानिलः**
**क्वचित् क्वणति चातकीरमणदृप्तपुंस्कोकिलः ।**
**क्वचिद् भ्रमरझंकृतिः क्वचन चन्द्रिकालंकृतिः**
**क्व हस्तमवलम्बयेद् वरतनोर् विविग्नं मनः ॥**

(आ) SH (part II) *fol.* 38a (213).[1]

1. Text, in SH (MS), is corrupt and is reconstituted by the Editor.

(*a*) मालति SH (*contra-metrum*); (changed to मालती°, editorially).

(*b*) तकीरमण° SH (sub-metric); (changed to चातकीरमण°, editorially); °दुताप्तस्करो किल: (*sic !*) SH; (changed to °दृप्त-पुंस्कोकिल:, editorially).

(*c*) चन्द्रिकाहंकृति: SH; (changed to चन्द्रि-कालंकृति:, editorially).

Pṛthvī metre.

Sometimes her mind favours jasmine flowers and becomes fragrant like the breeze from the Pampā-lake, sometimes she sings like an intoxicated male cuckoo in association with the clouds (of vernal season), sometimes she buzzes like a bee, (and) at other times, she seems to be an adornment like moonlight. Where to put the hand (to please her, I know not); for, the mind of the charming girl is very much agitated. (S. B. Nair).

11945*

क्वचिन्मृगशिरःपूर्णं क्वचिदालम्बिकृत्तिकम् ।
क्वचिच्छ्रवणसङ्कीर्णं नभो व्याधगृहायते ॥

(आ) VS 1891 (a. Bhāskarasena).

Here, it is filled with *mṛgaśiras* [heads of deer *or* the constellation of that name]; there, *kṛttikā*-s are suspended [skins (of animals) *or* the *Kṛttikā*-constellation]; (and) in other places, there are *śravaṇa*-s [ears (of animals) *or* the constellation of *Śravaṇa*]—thus, the sky looks like the house of a hunter. (S. B. Nair).

11946*

क्वचिन्मोहात् पश्याम्यविरचितलम्बालकमुखीं
क्वचित् सङ्कल्पस्तां सुहृदिव पुरः स्थापयति मे ।
क्वचिद् द्रष्टव्याशा सुखयति मुहूर्तं ह्यनुसृता
नमस्तस्यै यस्या रमयति वियोगोऽपि हृदयम् ॥

(आ) VS 1327.

(*a*) °न्मोहान् VS ; (changed to °न्मोहात्, editorially).

(*b*) संकल्पस्थां VS (var.).

(*c*) ह्यनुमता VS (var.).

Śikhariṇī metre.

Sometimes, out of delusion, I visualize her with her dishevelled tresses falling over her face ; sometimes, I fancy in my imagination that she is in front of me like a friend ; (and) sometimes, pursuing (the imaginary association of) her, the desire to meet her gives me momentary pleasure—thus, (my) salutation to that lady who, even in separation, pleases my heart. (S. B. Nair).

11947

क्व चिराय परिग्रहः श्रियां
क्व च दुष्टेन्द्रियवाजिवश्यता ।
शरदभ्रचलाश्चलेन्द्रियैर्
असुरक्षा हि बहुच्छलाः श्रियः ॥

(अ) Kir 2. 39.

(आ) SRHt 72.19 (a. Bhāravi), SSSN 59. 18 (a. Bhāravi), SRRU 564.

(*a*) परिग्रहःश्रियः SRHt.

(*d*) असुरक्ष्या SSSN.

Viyoginī metre.

Where the possession of wealth [*or* : royalty] for long and where the subjugation to the unruly sense-horses ? (These two are indeed incompatible). Retaining (for long) prosperity, which is as flitting as an autumnal cloud and is ever seeking pretexts to slip away, is indeed difficult for those who have unsteady[1] senses. (S. V. Dixit).

1. Uncontrolled.

11948*

क्वचिल्लसद्घननिकुरम्बकर्बुरः
क्वचिद्धिरण्मयकणपुञ्जपिञ्जरः ।
क्वचिच्छरच्छशधरखण्डपाण्डुरः
सुरक्षतक्षितितलरेणुरुद्ययौ ॥

(अ) Śiś 17. 56.

(आ) SR 127. 5 (a. Śiś), SSB 436. 5 (a. Māgha).

Rucirā metre.

Here, it was variegated in colour like a mass of shining clouds ; there, it was reddish-yellow like the dust of gold; (and) in some other places, it was white like the pieces of the autumnal moon—thus arose the dust when the ground was kicked by the hoofs of horses. (S. B. Nair).

11949

क्व जनकतनया क्व रामजाया
क्व च दशकन्धरमन्दिरे निवासः ।
अयि खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः ॥

(अ) BhPr 305 (a. Bhoja)[1]. Cf. No. 11957.

1. Bhoja's change of Bhavabhūti's verse.

Puṣpitāgrā metre.

Where (is) Janaka's daughter [Sītā] ? Where Rāma's wife [Sītā] ? *And where the dwelling in the palace of the ten-necked Rāvaṇa*[1] ? Oh, unequal in sooth among folk becometh the ripening of deeds done aforetime ! (L. H. Gray).

1 Portion in italics is after revision by the Editor. In its place, L. H. Gray has : "And where the dwelling of the Ten-Necked One [Rāvaṇa] in (his) palace ?"

11950

क्व जयः क्व तपः क्व सुखं क्व शमः
क्व यमः क्व दमः क्व समाधिविधिः ।
क्व धनं क्व बलं क्व गृहं क्व गुणो
बत शोकवशस्य नरस्य भवेत् ॥

(अ) AS 736.

(*a*) जपः AS (var.).

Toṭaka metre.

Where is success, penance, happiness or tranquillity ? Where is subduing of the senses, self-control or concentration of the mind in meditation ? Where is wealth, strength, home or virtues ? Alas ! where do all these come to man when he is under the influence of grief ? (S. B. Nair).

11951*

क्वणद्वलयसन्ततिः क्षणमुदञ्चिदोष्कन्दली
गलत्पटसमुन्मिषत्कुचतटीनखाङ्कावली ।
कराम्बुजधृतोल्लसन्मुशलमुन्नमन्ती मुहुः
प्रलम्बिमणिमालिनी कलमकण्डनी राजते ॥

(आ) SkV 1182 (a. Vāgura).

(*a*) °सन्ततिक्षणम् SkV, (but D. H. H. Ingalls's emendation, in his *Notes* to SkV English Translation : °सन्तती क्ष°); (changed to °सन्ततिः क्ष°, editorially).

(*d*) °मलिमालिनी° SkV (var.) ; क, in कल°, om. SkV (MS) ; °कन्दनी [°कण्डनी] SkV (var.).

Pṛthvī metre.

Her bracelets jingle each time her graceful arm is raised / and, as her rob falls back, there peeps forth / the line of nail-marks along her breast. / Time and again with swinging necklace / she raises the shining pounder held in her soft hands. / How beautiful is the girl who husks the winter rice ! (D.H.H. Ingalls).

11952

क्व तत् तेजस्तादृग्ज्वलनमहसो नाशपिशुनं
पराभूतिः क्वासौ विसदृशतराद् राहुशिरसः ।
विधेर् योगादेतत् समुचितमिदं तु व्यथयति
त्रपाहीनो मित्रस्तदपि गगने यद् विहरति ॥

(आ) VS 562 (a Kalaśaka).

(*d*) मित्रात्तदपि VS (but VS [var.] as above).

Śikhariṇī metre.

Where is that effulgence [the sun] which indicates the destruction of such a grandeur of fire (and) where is its [sun's] defeat at the head of Rāhu that is totally incomparable ? This may be considered normal due to the ordinance of Fate. But this causes pain that, even then, the (very same) shameless sun sports in the sky. (S. B. Nair).

11953

क्व तदस्ति न जानीमः पिबामः किं न तद् विषम् ।
तथैव दृश्यते येन प्रपुराणापि पुंश्चली ॥

(अ) Deś 3. 35.

We do not know how such thing happens. Would we not drink that poison (of passion), by which an unchaste woman, though very old, is seen (young) as before? (S. B. Nair).

क्व तद्वक्त्रारविन्दं see No. 12026.

11954*

क्व तिष्ठतस्ते पितरौ ममेवेत्य-
अपर्णयोक्ते परिहासपूर्वम् ।
क्व वा ममेव श्वशुरौ तवेति
तामीरयन् सस्मितमीश्वरोऽव्यात् ॥

(आ) SR 4.30, SSB 7.25.

Upajāti metre (Upendravajrā and Indravajrā).

'Where do your parents live as mine do?' When this was asked by Pārvatī jokingly, Lord Śiva said with a smile, 'where are your parents-in-law as I have?' May this Supreme Lord protect (us)! (S. B. Nair).

क्व ते पौलस्त्यानां न see No. 10880.

11955

क्व त्रेतानलधूम-
क्षोभितनयनाम्बुधौतवदनस्त्वम् ।
क्व च गणिकानिर्भर्त्सन-
शोकभरायातबाष्पसलिलौघः ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 415, Kuṭṭ [KM] 415). Cf. Nos. 11855, 11892, 11963, 11981, 11994, 12001 and वंशेऽकुटिल°.

(आ) GVS 668.

(b) °वदनत्वं Kuṭṭ (KM), GVS.

Gīti-āryā metre.

How should these things accord: *you possessing*[1] a face wet with tears because of the smoke of the three sacred fires, and a sea of weeping at the reproaches of a whore?[2] (E. Powys Mathers).

1. Words in italics are supplied by the Editor.
2. Letter to Sundarasena who was living with a prostitute.

क्वथत्पिनाकिनेत्राग्नि° see No. 10704.

11956

क्व दृष्टमन्धेन बलाहकेन
घ्रातुं गवा यन्न तृणं निघृष्टम् ।
महातरुर् बन्धुरिवाध्वगानाम्
आयात्यवश्यायकणैर् दरिद्रः ॥

(आ) VS 836.

(b) विघृष्टम् [नि°] VS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

How can the blind cloud see that no grass is nurtured for the cows to eat and the great tree, a friend of wayfarers, is made poor [denuded of foliage] by showering snow-flakes? (S. B. Nair).

क्व देहो भौतिकोऽनात्मा see No. 4179.

क्व दोषोऽत्र मया लभ्य see पदद्वयस्य सन्धानं.

11957

क्व नु कुलमकलङ्कमायताक्ष्याः
क्व नु रजनीचरसङ्गमापवादः ।
अयि खलु विषमः पुराकृतानां
भवति हि जन्तुषु कर्मणां विपाकः ॥

(अ) BhPr 304 (a. Bhavabhūti). Cf. No. 11949.

(आ) SR 92.65 (a. BhPr), SSB 376.72.

Puṣpitāgrā metre.

Where now (is) the spotless race of the Long-Eyed One [Sītā] ? Where now the refusal to consort with the Night-Goer [Rāvaṇa] ? Oh, unequal is sooth among folk becometh the ripening of deeds done aforetime ! (L. H. Gray).

11958

क्व नु तेऽद्य पिता राजन् क्व नु तेऽद्य पितामहः ।
न त्वं पश्यसि तानद्य न त्वां पश्यन्ति तेऽपि च ॥

(अ) MBh (MBh [Bh] 12.28.52 and 12.105.17, MBh [R] 12.28.53 and 12.104.17, MBh [C] 12.885-86).

(आ) IS 1990.

(*a*) अनु [क्व नु] MBh (var.); तेऽथ MBh (var.).

(*b*) पितामहाः (°ह) or पिता सह MBh (var.).

(*c*) सर्वान् पश्यति [न त्वं प°] MBh (var.).

(*d*) त्वा MBh (Bh) 12.105.17 ; तेनाद्य (°द्या) or चापरे or तेन वः or ते क्वचित् [तेऽपि च] MBh (var.) ; पुनः or (ऽ)पि वा or अपि [ऽपि च] MBh (var.).

Where, O King, is the sire, today and where thy grandsires[1] ? Thou beholdest them not today and they do not behold thee, O sinless one ! (P. C. Roy).

1. P. C. Roy follows the reading : पितामहाः.

11959*

क्व नु ते हृदयंगमः सखा
कुसुमायोजितकार्मुको मधुः ।
न खलूग्ररुषा पिनाकिना
गमितः सोऽपि सुहृद्गतां गतिम् ॥

(अ) Kum 4.24.

(आ) Sar 4.218.

Viyoginī metre.

Where indeed (is) Vasanta, your bosom-friend, who prepared (your[1]) bow with flowers ? I hope, he too is not reduced to the state undergone by (his) friend by the Pināka-bearer[2] whose wrath is terrible. (R. D. Karmarkar).

1. Kāma's.
2. Śiva.

11960

क्व पङ्कः क्वाम्भोजं क्वरणदलिकुलालापमधुरं
शिरो रौद्रं क्वाहेः स्फुरदुरुमयूखः क्व च मणिः ।
कलिः क्वायं पापः क्व च गुणनिधेर् जन्म भवतो
विधिः सत्यं सत्यं सदृशविनियोगेष्वकुशलः ॥

(आ) SkV 1505.

Śikhariṇī metre.

Where is mud, and where the lotus / sweet-ringing with its swarm of bees ? / Where is the serpent's horrid head, and where / its gem of bright refulgence ? / Where is this Age of Discord, and where you, / a treasury of virtues ? / Truly, truly, fate lacks skill / at joining like with like. (D. H. H. Ingalls).

11961*

क्व पातव्या ज्योत्स्नामृतभुवनगर्भापि तृषितैर्
मृणालीतन्तुभ्यः सिचयरचना कुत्र भवतु ।
क्व वापारो मेयो बत बकुलवाम्नां परिमलः
कथं स्वप्नः साक्षात्कुवलयदृशं कल्पयतु ताम् ॥

(अ) Viddhaś 1.20.

(आ) SkV 528 (a. Rājaśekhara), Kav 264, (a. Rājaśekhara), Skm (Skm [B] 949, Skm [POS] 2.95.2) (a. Rājaśekhara), Sar 2.60, SG 653 (a. Rājaśekhara).

(*a*) पेयं ज्योत्स्नाम्भो वदत (°न) बिसवल्लीसरणि-भिर् Skm, Sar; °भवन° [°भुवन°] SkV.

(*b*) °तन्द्रूम्यः Skm (B) (Printing error, but corrected, as above, in Errata); घटते [भ°] SkV, Kav; भवति Skm (var.), Sar.

(*c*) वा पारीमेयो SkV, Kav, Skm, Sar.

(*d*) °दृशां Skm (var.); °दृशः SkV (var.).

Śikhariṇī metre.

How can the moonlight, though containing in itself nectar, be drunk up by the thirsty; how can a garment be made out of the threads of lotus-fibres; or how surely can the unlimited fragrance of the garlands made of *Bakula*-flowers be measured; (likewise), how can a dream produce that lotus-eyed damsel, in reality? (S. B. Nair).

11962

क्व पिशुनस्य गतिः प्रतिहन्यते
दशति दृष्टमपि श्रुतमप्यसौ ।
अतिसुदुष्करमव्यतिरिक्तदृक्-
छ्रुतिभिरप्यथ दृष्टिविषैरिदम् ॥

(आ) VS 432 (a. Bhaṭṭa-Kallaṭa or °Kalaṭa), SR 59. 219 (a. VS), SSB 323. 227.

(*d*) श्रुतिभिरप्यति° VS (var.).

Drutavilambita metre.

How is the activity of a slanderer checked; for, he bites [harms] the eyes and ears of the people? Even with the antidote of eyes and ears [well-trained], this is extremely difficult to counteract. (S. B. Nair).

11963

क्व पुरोडाशपवित्रित-
वेदपदोद्गारगर्भवदनं ते ।
क्व च मदिरासववासित-
वारवधूमुखरसास्वादः ॥

(आ) Kuṭṭ (Kuṭṭ [BI] 413, Kuṭṭ [KM] 412). Cf. Nos. 11885, 11892, 11955, 11981, 11994, 12001 and वंशेऽकुटिल°.

(*c*) Kuṭṭ (KM) om. रा in मदिरा° without any indication (sub-metric).

Āryā metre.

What a marked difference there is in your mouth so sanctified by the sacrificial oblation and also being a source of the chanting of the Vedic psalms, and in the tasting of juice of the liquor-smelling lips of a courtesan? (That being the case, how should these two be in harmony?)[1] (S. B. Nair)[2].

1. Letter to Sundarasena who was living with a prostitute.
2. Considering the general sense of the verse, E. Powys Mathers translates: 'You were guaranteed against all evil by the ritual ceremonies of religion, how could you touch the aenanthic (?) lips of a harlot?'

क्व पेयं ज्योत्स्नाम्भो वदत see No. 11961.

11964*

क्व प्रस्थितासि करभोरु घने निशीथे
प्राणेश्वरो वसति यत्र मनःप्रियो मे ।
एकाकिनी वद कथं न बिभेषि बाले
नन्वस्ति पुङ्खितशरो मदनः सहायः ॥

(अ) Amar (Amar [D] doubtful 25, Amar [RK] 85, Amar [S] 68, Amar [POS] 68, Amar [NSP] 71][1], Vet 9.6, KR 10. 240. 8.

1. Western (Arj) 71; Southern (Vema) 68, Ravi 69, Rāma 84, BrMM 82, BORI I 87, BORI II 85.

(आ) ŚP 3610 (a. Govindasvāmin and Vikaṭanitambā, jointly), VS 1946 (a. Amaru), SkV 816, Kav 509,

Prasanna 152 *a*, SR 298.14 (a. Amaru), SSB 143.14 (a. Amaru), Sar 2.354, SRK 135. 48 (a. Sphuṭa-śloka=stray verse), ŚbB 2.287 ; 3. 363 ; 4.475 ; 4.545 ; 4.843, SG 3.63 (*fol.* 21 *b*), Su 453, SK 5. 169, BhP (Bhojaprabandhīyaḥ [MS BORI 248 of Viśrāmbag]) 73, IS 1991, SSkṛP 132, Vidy 986 (*v*. Kav p. 105).

(*b*) प्राणप्रियो [प्राणेश्वरो] Amar (var.) ; प्राणाधिपो (°को) Amar (var.), ŚP, VS, SkV, Kav, Prasanna, KR, SR, SSB, SRK, Vidy ; जनः प्रि° [मनःप्रि°] Amar (var.), SkV, Kav ; निजः प्रि° [मनःप्रि°] VS, SRK.

(*c*) काले [बा°] SkV (var.).

(*d*) शूरोस्ति [न°] VS.

Vasantatilakā metre.

"Whither hurriest thou, O fair one, at this murky midnight ?" "There, where my love tarries, he who is the lord of my life, so dear to my heart". "How is it, O young woman, that thou art not afraid though thou art alone ?" "The God of love, with his feathered arrows, is my companion"[1]. (C. R. Devadhar).

1. Following the SkV readings प्राणाधिको and जनः प्रियो in *pada* (*b*), D. H. H. Ingalls translates : "Where are you going, fair maid, on such a night ?" / "To where he dwells that is dearer than my life." / "And fear you not, so young, to go alone ?" / "But Kāma is my escort who has well-feathered shafts".

क्व भ्रातश्चलितोऽसि वैद्यकगृहे see No. 11967.

11965

क्व भक्ष्यं भक्षके नित्यं क्व सुखानि च रोगिणाम् ।
यस्य भार्या त्वसंतुष्टा क्व च तस्योत्सवो गृहे ॥

(अ) Cr 313 (CSr 2.45, CKl 48–49). Cf. सुभिक्षं कृषके नित्यं.

(आ) IS 7512.

(*a*) को (के) [क्व°] CS (var.), CKl; भक्षो (°क्षे; °क्ष; °क्षा; °क्ष्या) CS (var.); भक्षको (°क्षे°), CS (var.); नित्यें CS (var.).

(*b*) किं (क) CS (var.), CKl.

(*c*) भार्यां CS (var.); त्व् om. IS; असंत(?तु)ष्टं CS (var.).

(*d*) को रतस्यो° [क्व च तस्यो°] CS (var.); तस्य सुखं [तस्योत्सवो] CS (var.); तस्योत्सवं (°व) CS (var.), CKl.

From where would a (voracious) eater get food constantly (without doing anything) ? Where would be the pleasures (of life) for the ailing persons ? How could there be a festive occasion in one's house, if he has a disgruntled wife ? (S. B. Nair).

11966

क्व भ्रातश्चलितोऽसि यामि कटकं किं तत्र सेवाशया
कः सेव्यो नृपतिः कथं निजगुणैः के ते गुणा ये सताम् ।
किं तैरद्य कुतोऽपरे व्रज वनं किं वा त्वया न श्रुतं
पूज्यन्ते शठमत्सरिप्रभृतयः कर्णेजपाः सेवकाः ॥

(आ) VS 3072, Kav p. 70 (?)

Śārdūlavikrīḍita metre.

Brother, where are you going ? I am going to the royal camp. What for ? With the view of serving there. Who is to be served ? The king. How ? By my qualities. What are those qualities ? Those of virtuous people. Of what avail are they now ? (Listen to me), go to the forest (and do

the penance). Have you not heard that now-a-days [in this *Kali*-age], only slanderous servants [sycophants] such as rogues and envious ones are honoured by the king. (S. B. Nair).

11967*

क्व भ्रातश्चलितोऽसि वैद्यकगृहे किं तद्रुजां शान्तये
　किं ते नास्ति सखे गृहे प्रियतमा सर्वं गदं हन्ति या ।
वातं तत्कुचकुम्भमर्दनवशात् पित्तं तु वक्त्रामृताच्
　छ्लेष्माणं विनिहन्ति हन्त सुरतव्यापार-केलिश्रमात् ॥

(अ) Śṛṅg 14.

(आ) Subh 16, IS 1992.

(*a*) प्रातश्च° [भ्रा°] Śṛṅg (var.); वैद्यभवने Śṛṅg (var.); °गृहं IS; तत्र शान्त्यै रुजां [त° शा°] Śṛṅg (var.); रोगक्षयः [शा°] Śṛṅg (var.) (hyper-metric).

(*b*) गृहे सखी or गृह न सु [स° गृ°] Śṛṅg (var.); सर्वाङ्गदान् or सर्वे गदं [स° ग°] Śṛṅg (var.); नास्ति गृहे प्रिया प्रणयिनी या हन्ति सर्वान् गदान् Śṛṅg (var.).

(*c*) ते or चेत् [तत्] IS; °पीडन° [°मर्दन°] IS; °वसात् or °भवात् [°व°] Śṛṅg (var.); च [तु°] Śṛṅg (var.); वक्त्रामृता Śṛṅg (var.).

(*d*) हन्ति Śṛṅg° (var.); मुखव्यायामजातश्र° [सु°] Subh.

Śārdūlavikrīḍita metre.

Where, brother, are you rushing off to ? For curing these ills / What's there in the physician's house ? Have you no sweetheart / at home to chase away every complaint ? Wind she disperses by the pressure of her breasts, like pitchers, and bile / with the nectar of her mouth, and ah ! the rheum is cured by her / by the sweet exertions of the act of love. (L. C. van Geyzel).

11968

क्व मलयतटीजन्मस्थानं क्व ते च वनेचराः
　क्व खलु परशुच्छेदः क्वासौ दिगन्तरसंगतिः ।
क्व च खरशिलापट्टे घृष्टिः क्व पङ्कसुरूपता
　मलयज सखे मा गाः खेदं गुणास्तव दूषणम् ॥

(शा) SkV 1053, Skm (Skm [B] 1895, Skm [POS] 4. 51. 5) (a. Malayaja), Prasanna 184*b*.

(*a*) मलयजतटी° Skm (POS).

(*c*) °शिलोपट्टे Prasanna; दृष्टिः [घृ°] Skm (var.); पंकसरूपता SkV (var.); पंकस्वरूपता SkV (var.).

(*d*) वैरिणः [दू°] Skm.

Hariṇī metre.

You were born on the heights of Malabar, / yet woodsmen found you and brought you to a distant land / where men have ground you into scented ointment. / Grieve not, sandalwood, my friend; / it is your virtues have undone you. (D. H. H. Ingalls).

11969

क्व यातः क्वायातो द्विज कलयसे रत्नमटवीम्
　अटन् व्याघ्राघ्रातो मरणमगमद् विश्वमहितः ।
अयं विद्यारामो मुनिरहह केनापि विदुषा
　न खल्वात्मप्रायो भवतु सुकरो ज्ञातुमशिवः ॥

(अ) Vijñāna-śataka (in BhŚ p. 212) 17.

(*c*) मुनिरह ह Vijñā°; (changed to मुनिरहह, editorially).

Śikhariṇī metre.

O Brāhmaṇa [twice-born], where did you go and where have you come that you consider the forest to be a gem [excellent place] ? Alas ! wandering (here) that great sage Vidyārāma [highly learned], famous throughout the world, was caught by a tiger and killed. By no great scholar's help does one realise one's self. It is easy to know what is dangerous. (S. B. Nair).

11970

क्व यामः कांश्च पृच्छामो दिवि देवा वयं भुवि ।
सुभाषितरसः स्वादुः किं वा स्वादीयसी सुधा ॥

(आ) Subh 25, IS 1993. Cf. No. 8271.

(*a*) क यामः काश्च Subh.

(*c*) शुभाषित° (*sic !*) Subh.

Where are we to go and whom are we to ask, (since) gods are in heaven and we are on the earth—whether the enjoyment of delightful sayings has a greater zest or whether nectar has a better taste [between them, which one is tastier than the other] ? (S. B. Nair).

11971

क्व यामः कुत्र तिष्ठामः किं कुर्मः किं न कुर्महे ।
रागिणश्चिन्तयन्त्येवं नीरागः सुखमेधते ॥

(आ) Subh 293, IS 1994.

(*c*) चिन्तयत्येवं Subh.

(*d*) नीरागाः Subh.

Where shall we go, where shall we stay, what shall we do and what shall we avoid ? Thus do people under the control of passion think ; but one free of passion attains happiness. (S. B. Nair).

11972*

क्व यासि खलु चौरिके प्रमुषितं स्फुटं दृश्यते
द्वितीयमिह मामकं वहसि कञ्चुके कन्दुकम् ।
त्यजेति नवगोपिकाकुचयुगं निमथ्नन् बलाल्
लसत्पुलकपिञ्जरो जयति गोकुले केशवः ॥

(आ) JS 15.42 (a. Dīpaka), PG 136 (a. Dīpaka), ŚP 74 (a. Dīpaka), SR 23. 140 (a. ŚP), SSB 38. 56 (a. Dīpaka).

(*a*) त्वयासि [क्व या°] JS (var.) ; ननु [ख°] PG; चौरिम JS (var.); चोरिके PG (var.); प्रमुदितं PG (var.).

(*b*) क° क° tr. ŚP, SR, SSB ; कन्दुकं कन्दुके PG (var.).

(*c*) प्रमथ्नन् ŚP.

(*d*) °मण्डलो [°पिञ्जरो] PG ; °पञ्जरो SR, SSB, ŚP.

Pṛthvī metre.

Where are you going, O female thief ? It is evident that you have stolen things. Here, you are concealed my second ball (after stealing). Give it up. Thus saying and strongly pressing the two bosoms of a freshly youthful cowherdess and clearly exhibiting the hairs standing on ends in his body (due to pleasure) is Śrī-Kṛṣṇa victorious in the (colony of) Gokula. (S. B. Nair).

क्व यासि ननु चोरिके see No. 11972.

11973*

क्व युवतिमार्दवं क्व च महाहववारुणता
क्व च वलयी करः क्व करिदन्तजमुष्टिरसिः ।
क्व च नवयौवनं क्व कुसुमायुधनिःस्पृहता
तव ललनाविचेष्टितविरुद्धमहो ललितम् ॥

(आ) Sar 3. 60 (p. 340).

Narkuṭa metre.

Where is the tenderness of a young lady and where the dreadfulness of a great battle ? Where is the hand encircled by bracelets and where the sword with the handle made of ivory ? Where is the freshness of youth and where the absence of desire for love-sports ? Your sport, O damsel, is quite contrary to the activities of a young lady. (S. B. Nair).

11974*

क्व रम्यः संभोगो मृदुमधुरचेष्टाङ्गसुभगः
कटाक्षाः क्वान्योऽन्यं प्रलयविततोल्काद्युतभृतः ।
क्व दंष्ट्रासंघट्टज्वलितदहनश्चुम्बनविधिर्
घनाश्लेषः क्वायं प्रतिरसदुरःपञ्जररवः ॥

(अ) Cand 4.20.

(*a*) °चेष्टाङ्गललित: Cand (var.).

(*b*) कटाक्ष: Cand (var.) ; क्वान्योन्यप्रचतविततोल्का° Cand (var.) ; प्रलयपतितोल्का° Cand (var.) ; °द्युतिघृत: Cand (var.).

(*c*) °संघट्टकुलितरदश्चु° (°ज्वलितदहना) Cand (var.); चुम्बितविधि: (°नविधि) Cand (var.).

(*d*) प्रतिरटदुर:° or प्रतिलसदुर:° or प्रतिसवदुर: or परिलसदुर: Cand (var.).

Śikhariṇī metre.

What a difference there is, on the one hand, between the pleasant enjoyment,[1] amiable because of soft and sweet movement of the limbs, and on the other, the side-long glances at each other[2] which bear the blaze of meteors widespread at the time of universal destruction, the mode of kissing in which fire is inflamed by the friction of large fangs, the close embrace which echoes with the sound of the ribs of the chest. (S. Das Gupta).

1. Of human beings.
2. Of the friends.

11975*

क्व रसिक रसदा रसालवल्ली
क्व च रसकण्टकसंकटोऽयमध्वा ।
रचयसि रुचिराणि वाणि मोहाद्
इह सुकुमारपदानि हा हतासि ॥

(आ) Skm (Skm [B] 2164, Skm [POS] 5. 33. 4) (a. Rāmadāsa or Vāmadeva).

(*a*) रसिकरसदा Skm (POS).

Puṣpitāgrā metre.

Where, O connoisseur, is the mango tree that gives sweet juice[1] and where is the road difficult to traverse due to waters [rivers] and thorns ? You are saying sweet words out of delusion ; for, alas, you are ruined ! (S. B. Nair).

1. The passionate woman is suggesting herself.

11976*

क्व रुजा हृदयप्रमाथिनी
क्व च ते विश्वसनीयमायुधम् ।
मृदु तीक्ष्णतरं यदुच्यते
तदिदं मन्मथ दृश्यते त्वयि ॥

(अ) Māl 3.2. (Cf. A. Scharpé's Kālidāsa Lexicon I. 2 ; p. 27).

(आ) SR 282.127, SSB 113.11, AlK 373. 11-12.

(*c*) मृदुतीक्ष्ण° Māl (var.), SR, SSB.

Viyoginī metre.

Where (on the one hand) is this heart-torturing agony and where (on the other) the gentle weapon[1] ? What is said as being soft and exceedingly sharp as well—here is that (illustrated) in thee—O god of Love ! (M. R. Kale).

1. That which deserves confidence.

11977

क्व लघुः श्रियो विलासः
क्व पुनर्विद्यारसोल्लासः ।
साक्ष्यं वदन्त्विदं च
द्वितयेऽस्मिस्तारतम्यसाम्यं च ॥

(आ) SMH 3. 6.

Udgīti-āryā metre.

Where (on the one hand) is the negligible splendour of wealth and where, on the other, the pleasure of the sentimental appeal in literature ? Let there be witnesses to these two : both in regard to relative disparity and similarity. (S. B. Nair).

11978

क्व वनं तरुवल्कभूषणं
नृपलक्ष्मीः क्व महेन्द्रवन्दिता ।
नियतं प्रतिकूलवर्तिनो
बत धातुश्चरितं सुदुःसहम् ॥

(आ) Sāh *ad* 10. 720 (p. 325), SR 92. 66, SSB 376. 74.

Viyoginī metre.

The woods with barks of trees for ornament, and the glory of royalty admired even by Indra—how vast the disparity. Ah ! how hard it is to bear the dealings of Fate, evil-disposed as he ever is. (*Bibli. Ind.* 9).

11979

क्व वयं क्व परोक्षमन्मथो
मृगशावैः सममेधितो जनः ।
परिहासविजल्पितं सखे
परमार्थेन न गृह्यतां वचः ॥

(अ) Śāk 2. 19 (in some editions 2. 18). (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 1 ; p. 33).

(आ) Almm 167.

(*b*) सह [समम्] Śāk (var.) ; वर्धितो [एधि°] Śāk (var.).

(*c*) °विकल्पितं [°विज°] Śāk (var.).

(*d*) गृह्यते Śāk (var.).

Viyoginī metre.

A king, and a girl of the calm hermit-grove, / bred with the fawns, and a stranger to love ! / Then do not imagine a serious quest ; / the light words I[1] uttered were spoken in jest. (A. W. Ryder).

1. King Duṣyanta.

11980*

क्व वर्तते मत्तनयेति भूमेर्
अनुत्तरः प्रष्टुमिवोद्यतायाः ।
स वारिदव्यूहनिवारितार्क-
प्रकाशमाकाशमवेक्षते स्म ॥

(आ) AIR 154.

Upendravajrā metre.

When the earth attempted to ask the question— 'Where is my daughter ?' —he was without a reply and hence he looked at the sky where the light of the sun was covered by a mass clouds. (S. B. Nair).

11981

क्व वषट्कारध्वानः
षट्कर्मविभूषणं श्रवणपूरः ।
क्व च साधारणवनिता-
रतिमणिताकर्णनौत्सुक्यम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 416, Kuṭṭ [KM] 416). Cf. Nos. 11885, 11892, 11955, 11963, 11994, 12001 and वंशेऽकुटिल°.

(आ) GVS 669.

(*b*) सत्कर्म° Kuṭṭ (KM), GVS ; °विभूषणश्र° Kuṭṭ (KM), GVS.

(*d*) °रणित° KM (var.) (sub-metric).

Āryā metre.

How[1] should these things accord : the sacred formula that is murmured during the sacrifice, and the voluptuous whispering, the inarticulate cry of a woman who belongs to all ? (E. Powys Mathers).

1. Letter to Sundara who was living with a prostitute.

11982*

क्व वसति लघुजन्तुः किं निदानं हि वान्तेर्
झटिति वद पशुं कं लम्बकण्ठं वदन्ति ।
प्रसवसमयदुःखं वेत्ति या कामिनीनां
तिलतुषपुटकोणे मक्षिकोष्ट्रं प्रसूता ॥

(आ) SR 197. 32[1], SSB 552. 31, SRK 163. 18 (a. Sphuṭa-śloka = stray verse).

1. A riddle of *Antarālāpa*-variety.

(*a*) लघु जन्तुः SR, SSB.

(*c*) का [या] SSB, SRK.

Mālinī metre.

Where does a diminutive creature live ? (*Tila-tuṣa-puṭa-koṇe* : in the corner of a sesamum chaff). What is the root-cause of vomitting ? (*Makṣikā* : a fly). Tell me quickly, which is the animal that has a long neck ? (*Uṣṭra* : a camel). Who, among women, knows the pains of labour ? (*Prasūtā* : one who has just become a mother). A fly has given birth to a camel in the corner of a sesamum chaff ![1] (S. B. Nair).

1. *Pāda d* of the verse furnishes the answers to the questions contained in *pādas a, b* and *c* ; but, by itself reveals an absurd meaning.

11983*

क्व वसन्ति श्रियो नित्यं भूभृतां वद कोविद ।
प्रसावतिशयः कोऽपि यदुक्तमपि नोह्यते ॥

(अ) Vāgbhaṭālaṅkāra 4. 146.

(आ) JS 350.12[1] (a. Vāgbhaṭa), SuM 19.9.

1. A riddle of *Adhikaraṇa-gupta*-variety.

(*b*) वेद [व°] SuM (var.).

(*d*) यद्मुक्त° SuM.

Tell me, O wise man, where does the prosperity of a king reside ? This is, indeed, wonderful that though the answer is mentioned (in the verse itself), it is not recognized[1]. (S. B. Nair).

1. Answer : *Asau* : in a sword.

क्व वाम्भोधौ जन्म क्व च see No. 11904.
क्व वारण्यं क्व वा क्षात्रं see No. 11905.

11984

क्व विद्या विदिताशेष- कार्याकार्यविमर्शधीः ।
मूढता क्व च दुष्कर्म- महापापकुटुम्बिनी ॥

(अ) Dar 3. 99.

Where is learning which helps in discriminating what is proper and improper in all matters, and where is foolishness which is ever associated with the great sin of committing bad actions ? (S. B. Nair).

11985

क्व विष्णुस्त्रिदशाधीशः क्व यमः प्रेतनायकः ।
क्व खद्योतो वियत्कीटः क्व च सूर्यो जगन्मणिः ॥

(अ) Satyavrata-rukmāṅgada-nāṭaka (MS No. 13200, Oriental Institute, Baroda) 2.41.

(आ) JS 457.2 (a. Devabodhi).

Where is Lord Viṣṇu, the lord of all gods, and where is Yama, the chief who presides over the dead ? Where is the glow-worm, an insect in the sky and where is the sun, the (bright) gem of the universe ? (S. B. Nair).

11986

क्व वेशवनितासक्तिः क्व कुटुम्बपरिग्रहः ।
न हि वानरशावस्य युक्ता स्यन्दनधुर्यता ॥

(अ) ŚlS 18.101.

(आ) GVS 652.

(*a*) कुवेश° ŚlS (var.) ; °वणिता° (*sic !*) ŚlS (var.) ; °शक्तिः ŚlS (var.).

(*b*) कुकुटुम्ब° ŚlS (var.) ; परिग्रहः (*sic !*) ŚlS (var.).

(*c*) °सावस्य or °शावश्य ŚlS (var.).

Where is the attachment to a woman in a brothel and where is the legally wedded wife in the family ? Certainly it is not proper to yoke to a chariot the young one of a monkey ! (S. B. Nair).

11987

क्व शकुलशिशो गम्भीराम्भः सरस्तव जन्मभूः
क्व च नवजलक्रीडारम्भादियं तटसंगतिः ।
तदिह विवरे नीत्वात्मानं कुलीरविवर्जिते
विगमय दिनं यावच्चास्ते बकोटकुटुम्बकम् ॥

(आ) Skm (Skm [B] 1757, Skm [POS] 4.24.2) (a. Bhāskaradeva or Bhāskara).

Hariṇī metre.

Where, O little *śakula*-fish, is your birth place, the lake of deep waters, and where is this your stay at the bank instead of sport in the fresh water ? Thus, bringing yourself into a hole that is devoid of a crab, spend the day as long as the family of cranes remains here. (S. B. Nair).

11988

क्व शुक्तयः क्व मुक्ता वा क्व पङ्कः क्व च पङ्कजम् ।
क्व मृगः क्व च कस्तूरी धिग् विधातुर्विदग्धताम् ॥

(अ) Rasagaṅgā 603.7–8.

(आ) AlK 374.23–24.

(*a*) मु° वा tr. Rasagaṅgā.

(*c*) मृगाः Rasagaṅgā.

Where are the oysters and where the pearls ? Where is the mud and where the lotus ? Where is the deer and where the musk ? Ah, fie upon the (wretched) cleverness of the Creator ! (S. B. Nair).

क्व स दशरथः स्वर्गे see No. 11899.

11989

क्व स निर्मोकदुकूलः
क्वालंकरणाय फणिमणिश्रेणी ।
कालियभुजंगगमनाद्
यमुने विश्वस्य गम्यासि ॥

(अ) ĀrS 2.153.

Āryā metre.

Where is that silk garment of slough, and where are the rows of gems on the hood for decoration ? It is because of the association of Kāliya[1] that you, O Yamunā, are worthy of approach ! (S. B. Nair).

1. Serpent of that name.

11990*

क्व स भावः क्व वा हावः परिष्वङ्गविधिः क्व सः।
यस्या दर्शनमात्रेण निर्वृतिर् गणिका परा ॥

(अा) SSB 238. 4.

Oh where is that (art of) love-making, where are those coquettish gestures, where is that mode of embrace ? By mere sight, supreme is the pleasure that a harlot gives ! (S. B. Nair).

11991

क्व सरसि वनखण्डं पङ्कजानां क्व सूर्यः
क्व च कुमुदवनाली कौमुदीबन्धुरिन्दुः।
चिरपरिचयबद्धा प्रायशः सज्जनानां
न हि विचलति मैत्री दूरतोऽपि स्थितानाम् ॥

(अा) Subh 76, IS 1996, SuM 13.8, SSB 370. 32, SSg 60, SRM 2. 2.68. Cf. Nos. 12013 and 12025.

(*a*) वणषण्ड (*sic !*) Subh.

(*b*) °वनानां Subh, IS, SSB ; °बन्धुरेषः SSB.

(*c*) °बद्धाः Subh ; °बंधा SSg ; °बन्धाः SRM.

(*d*) स्थितानम् SSB (printing error).

Mālinī metre.

Where (lies) the forest of lotuses in a lake, and where (remains) the sun (in a far-off place) ? (Likewise), where (lies) a row of the forests of lilies vis-a-vis the moon, the kinsman of moonlight ? The friendship of good people forged by long association, indeed, never wavers even though they remain far away. (S. B. Nair).

11992*

क्व सा कुसुमसाराङ्गी सीता चन्द्रकलोपमा।
क्व रक्षःखदिराङ्गार- मध्यसंवासवैशसम् ॥

(अ) Rasagaṅgā 604. 7–8,

Where is that Sītā with limbs tender like the quintessence of flowers and resembling the digit of the moon, and where is the hardship of residing in the midst of the devils who are like the burning charcoals of the *khadira*-wood ? (S. B. Nair).

11993*

क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः।
तितीर्षुर् दुस्तरं मोहाद् उडुपेनास्मि सागरम् ॥

(अ) Ragh 1. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 15).

(अा) Kpr 10. 435, Sāh *ad* 10. 699 (p. 302), Kuv *ad* 66. 128 (p. 149), KāP *ad* 10. 11 (p. 335), KH 303. 11–12, AlK 232. 1–2 and 267. 15–16, Rasagaṅgā 463. 10–11 and 501. 9–10 (*cd* only), Almm 168, Amd 271. 762, Dhv (HSS) 506. 29–30.

Where is the race sprung from the sun[1] and where my scanty powers of mind ? Methinks ! from sheer folly I am bent upon crossing the ocean, though difficult to be passed over, by means of a small raft. (G. R. Nandargikar).

1. The race which traces its origin from the sun.

11994

क्व हरिणचर्मावरणं
स्मृतिशास्त्रनिवेदितं व्रतं चरतः।
क्व च पण्यस्त्रीगात्र-
स्पृष्टाम्बरधारणेषु बहुमानः ॥

(अ) Kuṭṭ (Kuṭṭ [Bl] 418, Kuṭṭ [KM] 418). Cf. Nos. 11885, 11892, 11955, 11963, 11981, 12001 and वंशेऽकुटिल°.

(आ) GVS 671.

(*b*) °निवेदितव्रतं GVS ; भवतः [चरतः] Kuṭṭ (var.).

Gīti-āryā metre.

How should these things accord : the antelope-vestment of one who gives all his life to pious endeavour, and a garment stained by contact with a public woman[1] ? (E. Powys Mathers).

1. पण्यस्त्री [a prostitute].

*Note* : Letter to Sundara who was living with a prostitute.

11995**

क्वांक्वामिति क्रीमिति योषिदाप्त्यै
योगाय कोंकोमिति शब्दितं स्यात् ।
अपत्यलाभः कुकु इत्यनेन
गन्तुः फलं केंकक इत्यनेन ॥

(आ) ŚP 2665.

Upajāti metre (Indravajrā and Upendravajrā).

When a person sets out on a journey, if a crow cries '*kvām, kvām*' and '*krim*' it foretells that he will get a woman [wife] ; it indicates *yoga* [union] if the sound is '*kom, kom*'. If it is '*ku, ku*' he will be getting a child ; and the journey will be fruitful if the cry is '*keṁkaka*'. (S. B. Nair).

11996**

क्वांक्वामिति क्षेमविधौ विरावः
कींकीमितीष्टाशनपानहेतुः ।
करोति क्रूंक्रूमिति चार्थलाभं
क्वंक्वंध्वनिः काञ्चनलाभमाह ॥

(आ) ŚP 2479.

Upajāti metre ( Indravajrā and Upendravajrā ).

The '*kvām, kvām*' cry of a crow indicates welfare to the wayfarer ; '*kīm, kīm*' cry is the cause of enjoying favourite food and drink ; '*krūm, krūm*' cry foretells the acquisition of wealth ; and the sound '*kvam, kvam*' indicates the getting of gold. (S. B. Nair).

11997

क्वाकारणरुषां संख्या संख्याताः कारणक्रुधः ।
कारणेऽपि न कुप्यन्ति ये ते जगति पञ्चषाः ॥

(आ) SkV 1236, SRRU 973.

How count those who get angry without cause ? / Those who get angry when there is a cause may be counted, / for of those who do not get angry when there is a cause | the world contains but five or six. (D. H. H. Ingalls).

11998*

क्वाकारो गिरिसंनिभः क्व च गतिर्वेगेऽपि लीलालसा
हेलाकुड्मलितेक्षणाः क्व नु दृशः किं वा क्व ते बृंहितम् ।
वप्राघातरसः क्व ते क्व च करः कष्टं यदेवंविधं
त्वामारुह्य शिशुः पदा परवशं संचारयत्याज्ञया ॥

(आ) JS 88. 5, VS 634, SSSN 195. 77. Cf. No. 6364.

(*a*) गतिर्वेगेन लीला च सा VS; °वेगोऽपि SSSN; लीला क्व सा [लीलालसा] SSSN.

(*b*) दृशस्तद्वा VS; च [नु] SSSN ; तद्वा [किं वा] SSSN.

(*c*) वा [ते] SSSN; तव [क्व च] SSSN; करिस्रष्टं [क° क°] SSSN, JS (var.).

(*d*) सदा [पदा] VS (var.).

Śārdūlavikrīḍita metre.

Where is your size resembling a mountain, where your gait which is majestic and sportive even in quick movements, where your eyes which are half-closed in sport, where your trumpets, where your trunk which enjoys the sport of dashing against river-banks? Alas! your pitiable condition! that a small child is seated on your back and orders you to move according to his whims by pressing one of his feet on your side. (S. B. Nair).

क्वाकार्यं क्व कलाधरस्य see No. 11999.

11999*

क्वाकार्यं शशलक्ष्मणः क्व च कुलं भूयोऽपि दृश्येत सा
दोषाणां प्रशमाय मे श्रुतमहो कोपेऽपि कान्तं मुखम्।
किं वक्ष्यन्त्यपकल्मषाः कृतधियः स्वप्नेऽपि सा दुर्लभा
चेतः स्वास्थ्यमुपैहि कः खलु युवा धन्योऽधरं धास्यति ॥

(अ) Vik om., but in footnotes between 3. 34–35.

(आ) Skm (Skm [B] 999, Skm (POS) 2. 105. 4), Sāh *ad* 4. 249 (p. 99), VS 1343 (a. Kālidāsa) (cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 213), ZDMG 39. 308 (8), Kpr 4. 53 and 7. 331 (*a.* only), AR 240. 9–12, Alkeś 8. 6–10 and 77. 17–18 (*a* only), AlS 25. 32. 15, Kāvyān 58. 17–20, Dhv (KM) 205. 3–6, EK 109. 4–7, KāP 96. 5–8, JS 153. 30 (a. Kālidāsa), Kav p. 31, KH 104. 2–5, Kuv *ad* 107 (p. 186), Sar ?. 177 (p. 127) and 5. 57 (p. 592), SR 281. 113 (a. Vik), Amd 100.233 and 182 *ad* 2 (p. 182) (*a* only), AlR 76.

(*a*) क्वाकृत्यं Skm; क्व कलाधरस्य [श° क्व°] Sar 5. 57; शशि° KH; दृ° सा° tr. Skm (var.).

(*b*) उपशान्तये [प्र° मे] Skm, EK, Sar 5. 57, Vik; नः [मे] Vik, Kpr, Alkeś, AlS, Kāvyān, KāP, SR; शान्तं [का°] Sar 5. 57.

(*c*) रेखैव [स्व°] Sar 5. 57; सान्यादृशी Skm, Sar 5. 57.

(*d*) उपेहि AR, Alkeś, AlR; जनो [यु°] Kāvyān पास्यति Skm (B), VS, Vik, AR, Dhv, SR, AlR.

Śārdūlavikrīḍita metre.

O, a bad action, and the offspring of the moon! —(how inconsistent!)— May she be seen again! —I have my sacred knowledge for the removal of my faults; —oh! how lovely her face even in anger! —what will wise men say— they whose sins are purged off? O! she hard to obtain even in a dream; —my mind! be thou tranquil; —what fortunate youth will suck her underlip[1]. (*Bibl. Ind.* 9).

1. Quoted in the works of *alaṅkaras* as an example of a mixture of "joy" and "flurry".

12000

क्वाकीर्तिः क्व दरिद्रता क्व विपदः क्व क्रोधलोभादयश्
चौर्यादिव्यसनं क्व च क्व नरके दुःखं मृतानां नृणाम्।
चेतश्चेद् गुरुमोहतो न रमतो द्यूतं वदन्त्युन्नताः
प्राज्ञो यद् भुवि दुर्जनेषु सकलैः नष्टेषु च स्मर्यते ॥

(अ) VCsr 27. 10.

(*a*) °नोभोदयश् VC (var.).

(*b*) चौरा° VC (var.); वा [च] VC (var.); हि or स [क्व second] VC (var.).

(*c*) यद् द्यूतंगुरुमोहतो हि मनुजो दुःखेषु निक्षिप्यते VC (var.).

(*d*) प्रज्ञा VC (var.); वा [यद्] VC (var.); दुर्जयोऽपि VC (var.); निखिले VCsr (but VC [var.] as above); नष्टेत or ष्वेतदु (*sic !*) VC (var.); ते [च] VC (var.).

Śārdūlavikrīḍita metre.

(To a gambler) of what account is disgrace, poverty, misfortunes, anger, covetousness and so on, theft, and the other vices; yes, of what account are the tortures of dead men in hell? —since gambling is the whole soul of him who gets no rest from its terrible infatuation. Thus the noble declare; for, an intelligent man (who gambles) is mentioned *by all in this world*[1] among rogues and abandoned characters. (F. Edgerton).

1. Accepting the reading as भुवि and निखिले instead of भुवि and सकलैः, F. Edgerton has: "everywhere upon earth".

क्वाकृत्यं शशलक्ष्मणः see No. 11999.

12001

क्वाचार्यप्रतनुलता-
ताडनसंक्षोभसंभवः कम्पः ।
क्व च कुपितवारललना-
निष्ठुरपादप्रहारविषहत्वम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 417, Kuṭṭ [KM] 417). Cf. Nos. 11885, 11892, 11955, 11963, 11981, 11994; and वंशेऽकुटिल°.

(आ) GVS 670.

(*d*) °विषहितम् Kuṭṭ (BI).

Gīti-āryā metre.

How[1] should these things accord: the respectful trembling which seized you when your *teacher*[2] beat you with his switch, and resignation under the petulant kicks of *the feet of* an angry *harlot*[3]. (E. Powys Mathers).

1. Letter to Sundara who was living with a prostitute.
2. E. Powys Mathers has: "master".
3. E. Powys Mathers has: "petulant kicks of an angry girl [वारललना]".

12002*

क्वाननं क्व नयनं क्व नासिका
क्व श्रुतिः क्व च शिखेति देशितः ।
तत्र तत्र निहिताङ्गुलीदलो
वल्लवीकुलमनन्दयत् प्रभुः ॥

(आ) PG 132 (a Kavisārvabhauma).

(*b*) निदेशितः or चादृतः PG (var.).

Rathoddhatā metre.

"Where is my face? Where my eye? Where my nose? Where my ear? Where my braid?" Thus bidden the lord touched each with his flower finger, and thus he delighted the cowherdesses. (K.B. Keith in his *History of Sanskrit Literature*, p. 220).

क्वानुरागः क्व वेश्यात्वम् see No. 10439.

12003

क्वान्तःशून्यो नडः क्वेक्षुस् तथापि सदृशाकृती ।
विवेकशून्यमनसां विप्रलम्भाय निर्मितौ ॥

(आ) VS 952.

Where is the reed which is empty inside and where is the sugar-cane (full of sweet juice)? Still the resemblance between the two is great. These two have been fashioned to deceive those whose minds are devoid of discrimination. (S. B. Nair).

12004

क्वापि कस्य च कुतोऽपि कारणाच्
चित्तवृत्तिरिह किं गुणागुणैः ।
उन्नतं यदवधीर्य भूधरं
नीचमब्धिमभियाति जाह्नवी ॥

(आ) SkV 1354, Prasanna 67*b*, SRRU 989.

(*a*) कस्यचित् SkV (var.).

(*d*) °मुपयाति Prasanna.

Rathoddhatā metre.

Where and why go the motions of the heart / and what care they for good or ill? / The Ganges scorns the highborn mount / and takes herself to the lowborn sea. (D. H. H. Ingalls).

12005*

क्वापि क्वापि तिरोहितं भुवि भयादम्भोमुचामागतेर्
ज्योत्स्नासञ्चयमिन्दुना गतघनास्कन्दाय तस्मै
पुनः ।
पृथ्वी सर्वमदीदृशत् ततमिव प्रक्षीयमाणाम्भसा
सिन्धूनां पुलिनच्छलेन कुमुदप्रस्ताररूपेण च ॥

(आ) JS 229. 22.

(*a*) °गते JS (MS).

(*b*) नमः [पु°] JS (MS).

(*c*) तटमिव [तत°] JS (MS).

Śārdūlavikrīḍita metre.

Here and there it is withheld [concealed] due to fear of the screening by clouds : thus is moonlight dealt with by the moon. A bow to him who is free from the attack of clouds. He looked at the whole earth frequently as if it were the sandy region of a river where water has receded or like a carpet of spreading lilies. (S. B. Nair).

12006*

क्वापि क्वापि दिगन्ते
कृशधवलः कोऽपि कोऽपि घनलेशः ।
तिग्मद्युतिदग्धानां
ताराणां भस्मवद् भाति ॥

(आ) JS 213. 4 (a. Sūktiratnākara).

Āryā metre.

Here and there are seen at the ends of quarters pieces of clouds that are thin and white in colour : they resemble the ashes of stars that had been burnt by the rays of the sun. (S. B. Nair).

12007

क्वापि गतः पतिरह्नां
जलवान्तरितः शशी सनक्षत्रः ।
शून्ये नभसि भवानपि
खद्योत द्योततां नाम ॥

(आ) JS 83. 2, SR 229. 236, SSB 621.3, RJ 321 (=3.3). Cf. No. 3823.

(*a*) पतिह्नां RJ (sub-metric).

(*c*) तमसि [न°] SR, SSB, RJ.

Āryā metre.

The lord of the day [the sun] has gone somewhere, the moon and the stars are screened by clouds : in the empty sky you too, O glow-worm, now show your brightness indeed ! (S. B. Nair).

12008*

क्वापि यन्निकटनिष्कुटस्फुटत्-
कोरकप्रकरसौरभोर्मिभिः ।
सान्द्रमाद्रियत भीमनन्दना-
नासिकापुटकुटीकुटुम्बिता ॥

(अ) Naiṣ 18. 9.

(*c*) °मध्रियत Naiṣ (var.); °नन्दिनी- Naiṣ (var.).

Rathoddhatā metre.

In another part, the waves of fragrance from masses of opening flower buds in the house garden nearby, were perfectly like Damayantī's breath. (K. K. Handiqui).

12009

क्वापि सर्वैरवैमत्यात पातित्यादन्यथा क्वचित् ।
स्थातव्यं श्रौत एव स्याद् धर्मे शेषेऽपि तत्कृतेः ॥

(अ) Naiṣ 17.101 (in some texts 17. 100).

(*d*) तत्कृते Naiṣ (var.).

From the unanimity of all in some matters, and on account of the risk from non-compliance in others, all ought to remain true to the Vedic religion as well as to its supplement[1]; for the latter, too, was produced by the former. (K. K. Handiqui).

1. *Smārta.*

12010*

क्वापि स्वेदकणानिपातमसृणं कुत्रापि कम्पस्खलत्-
पाणिव्यस्तलिपि क्वचिद् घनपतद्बाष्पाम्बु-
लिप्ताक्षरम् ।
क्वापि श्वासमहोर्मिमर्मरमिदं ताडङ्कताडीदलं
वर्णैरेव विना व्यनक्ति सुदृशो भावैकतानं मनः ॥

(आ) Skm (Skm [B] 1005, Skm [POS] 2. 106. 5) (a. Umāpatidhara).

Śārdūlavikrīḍita metre.

In some places the writing is blurred by particles of sweat, elsewhere the letters are shaky due to the tremor of the hand, in other places the syllables have been washed off by the heavy fall of tears and in some places it is wavy due to gusts of her sighs : thus the letter written on the tender palmyra-leaf which formed her ear-ornament reveals the charming girl's complete devotion to me even without any legible writing on it. (S. B. Nair).

12011*

क्वाप्यग्निः क्वचिदद्रिभूर्नरशिरःकीर्णा क्वचिन् निम्नगा
रूक्षा क्वापि जटा क्वचिद् विषधरा रौद्रं विषं
कुत्रचित् ।
तादृग्भूतगणैर्वृतो मम चिताभस्मोर्मिकिर्मीरितः
संसारं प्रतिमुच्य यातुरपुनर्योगाय पन्थाः शिवः ॥

(आ) Skm (Skm [B] 23, Skm [POS] 1.5.3) (a. Bilhaṇa or Śilhaṇa).

(*c*) °कर्मावृतः [°किर्मी°] Skm (var.).

Śārdūlavikrīḍita metre.

In some places there is the fire (on the forehead), elsewhere there is Pārvatī and the Gaṅgā, in other places there are skulls, elsewhere are the harsh-looking matted hair, snakes and the dreadful poison : he is surrounded by the Gaṇas [devils] and his body is smeared with waves of ashes from the cemetery. May this Lord Śiva be my path when I go leaving this worldly life never again to return to it. (S. B. Nair).

12012

क्वाप्याकारे हरेः सम्यङ् नियम्य सुचिरं मनः ।
धियं निर्विषयं नीत्वा प्रकाशाकाशमाविश ॥

(आ) SMH 12.71 (SMH [KM] 12.68).

(a) क्वाप्याकारं SMH, (but SMH [KM] as above).

(d) प्राकाशा° SMH (var.).

Concentrating the mind well on some aspect of Lord Viṣṇu after having brought it under control, for long, and freeing it of all attachments to objects, may you enter the *ākāśa* [void] of effulgence. (S. B. Nair).

12013

क्वाम्भोदः क्व कचत्कलापविलसत्पक्षातपत्रः शिखी
क्वेन्दोर्मण्डलमंशुजालविमलं वीचिः क्व वाम्भोनिधेः ।
क्वोद्यन् बालदिवाकरः क्व कमलं मत्तालिमालाकुलं
यो येनाभिमतः स तेन कुरुते दूरेऽपि चेतःसुखम् ॥

(आ) VS 2240. Cf. Nos. 11991 and 12025.

Śārdūlavikrīḍita metre.

Where is the cloud and where the peacock with its umbrella-like shining plumage spread ? Where is the disc of the moon with pure mass of moonlight and where are the waves of the sea ? Where is the rising sun and where the lotus crowded with intoxicated bees ? That thing which is pleasing brings happiness to the mind though it may be far away. (S. B. Nair).

12014*

क्वालिङ्गनं भुजनिपीडितबाहुमूलं
भुग्नोन्नतस्तनमनोहरमायताक्ष्याः ।
भिक्षोपवासनियमार्कमरीचिदाहैर्
देहोपशोषणविधिः कुधियां क्व चैषः ॥

(अ) Prab (Prab [NSP] 2.22, Prab [TSS] 2.21).

(आ) IS 1997.

(a) °मूल- Prab (TSS).

(b) भग्नोन्नति° IS.

Vasantatilakā metre.

Can begging, fasting, penance, exposure to the burning heat of the sun, which emaciate the body, be compared with the ravishing embraces of women with large eyes, whose prominent breasts are compressed within one's arms ?[1] (J. Taylor).

1. Words of a materialist.

12015

क्वासं क्वास्मि गमिष्यामि को न्वहं किमिहास्थितः ।
कस्मात् कमनुशोचेयम् इत्येवं स्थापयेन् मनः ।
अनित्ये प्रियसंवासे संसारे चक्रवद्गतौ ॥

(अ) MBh (MBh [Bh] 12.28.40, MBh [R] 12.28.40–41 *ab*, MBh [C] 12.872 *cd*–873).

(आ) IS 1998 *ab*/*cd* only.

(a) क्वामे क्वामि or क्वासि क्वासि or क्वासे (°सि; °सु; °सौ; °सै or °सं) क्व च or कोस्मि कोस्मि MBh (var.).

(b) किं त्वहं or को न्वयं MBh (var.); °गतः MBh (var.).

(c) तस्मात् MBh (var.); किम् [कम्] MBh (var.); अन्वशोचेयं or अनुशोचेहम् MBh (var.).

(d) स्थापये MBh (var.); जनः [म°] MBh (var.).

(e) अनित्यं MBh (var.); प्रियसंसारे MBh (var.).

(f) चक्रवद्गते MBh (var.).

Where was I before, where shall I go in the future, who am I and why am I here ? For what reason and whom am I to lament ? Thus the mind should be rendered steady in this world where association of dear ones is impermanent and where things have ups and downs like a wheel. (S. B. Nair).

12016*

क्वास्ते शीतांशुरंशूनमृतपरिणतान् व्याकिरन् स्वर्वधूनां
क्वासौ पीयूषपानामधरमधुरिमा कुत्र वाचः कवीनाम् ।
इत्थं भूयो निमज्जद्घटनिवहमुखोद्गारिभाङ्कारराव-
व्याजादुद्गर्जतीव स्फुरदसमरसोल्लासिका वापिकेयम् ॥

(आ) JS 376.10 (a. Harihara).

Sragdharā metre.

Where is the moon that scatters nectarean rays to divine damsels ? Where is the sweetness of the lips of those who have drunk the nectar ? Where are the words of the poets ? Thus under the guise of the hum of bees on the temples of elephants that dive once again into the water, the lake seems to proclaim loudly its position of incomparable sweetness ! (S. B. Nair).

12017

क्वाहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः ।
ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥

(अ) Cr 1397 (CRC 8.161, CPS 344.33).

Where am I a poor man and a sinner at that, and where is Śrī-Kṛṣṇa, the abode of all riches ? For the reason that I am a Brāhmaṇa in name, I have been embraced by him by both his hands. (S. B. Nair).

12018*

क्वाहं पुनस्तां मलयस्य वल्लीं
सम्भावयिष्येऽध्वविलोकनेन ।
समन्ततः कञ्चुकिरुद्धमार्गा
मर्गेन्दुलेखामिव मौलिवन्द्याम् ॥

(आ) PV 440.

Upajāti metre (Indravajrā and Upendravajrā).

Where am I to honour the (sandal) creeper of the Malaya mountain by a sight from the road ? The path is obstructed on all sides by *kañcukin* [serpents : chamberlains] like the digits of the moon on the head of Lord Śiva, which deserves worship. (S. B. Nair).

12019

क्वाहं ब्रह्मेति विद्या निरतिशयसुखं दर्शयन्ती विशुद्धं
कूटस्थं स्वप्रकाशं प्रकृतिसुचरिता खण्डयन्ती च मायाम् ।
क्वाविद्याहं ममेति स्थगितपरसुखा चित्तभित्तौ लिखन्ती
सर्वानर्थाननर्थान् विषयगिरिभुवा वासना-गैरिकेण ॥

(आ) Vijñānaśataka (in BhŚ, p. 212) 91.

(*a*) काहं Vijñā° (var.).

(*b*) कूटस्थ° Vijñā° (var.).

(*d*) °गिरिभवा Vijñā° (var.).

Sragdharā metre.

Where is that *vidya* [noble *Vedanta* teachings] 'I am *Brahman*' [the Supreme Being] which shows the path of unalloyed and incomparable bliss, which is permanent, self-luminous and which, by innate purity, sets at nought *maya* [illusion] ? Where on the other hand

is the *avidyā* [false doctrine] which consists of 'I' and 'mine', which obstructs other people's happiness and which inscribes on the wall of the mind all sorts of fortunes and misfortunes by means of the chalk of *vāsanā* [impressions] born of the mountain of sensual objects. (S. B. Nair).

12020

क्वेक्षन्ते मां क्वचन शयितं किंकरा दण्डपाणेर्
ईक्षन्तां वा तदपि मयि किं कुर्युरुद्दामवृत्ते ।
कुर्युः किंचित् प्रसभमपि वा घातयिष्यामि राज्ञे-
त्यन्तर्धैर्यं परमिह वहन्नन्तकं न स्मरामि ॥

(अ) Śāntiv 14.

Mandākrāntā metre.

Where will the emissaries of the God of Death observe me when I am lying here comfortably ? Or seeing me, what can they do to me of great power ? Even if they attempt some precipitate action I, the King, shall kill them—thus having great courage at heart I do not (alas !) remember the destroyer [the God of Death] ! (S. B. Nair).

12021*

क्वेदं गर्जितमेष किन्नु दलति स्तम्भो नृसिंहस्ततस्
सोऽत्राधावति कोऽत्र भो धनुरसी हुंहेति दैत्येश्वरम् ।
जल्पन्तं निजगर्जितेन बलवत् स्तम्भान्निरीयावधीद्
एकस्मिन् क्षण एव हा नरहरिस्त्राता स एवास्तु वः ॥

(आ) JS 30. 78 (a. Sūktisahasra), SH fol. 6 *b* (46) (a. Sūktisahasra)

Śārdūlavikrīḍita metre.

Where is this roar ? Will the Nṛsiṁha [Man-lion] break this pillar ? Here he runs. Oh ! who is there ? My bow, my sword. *Hum, Hā.* When the lord of the demons [Hiraṇyakaśipu] was thus prattling, the Man-lion came out of the pillar and roaring dreadfully, killed him in a moment. May this Man-lion [Lord Viṣṇu] be your protector ! (S. B. Nair).

12022

क्वेदं पतिष्यति वपुः क्व ततो नु गम्यं
को दण्डयिष्यति कियन्तमनेहसं वा ।
किं तस्य संतरणसाधनमित्यनन्ता
चिन्ता स्थिता त्वयि शनैरवतारिता सा ॥

(अ) Ānas 46.

Vasantatilakā metre.

Where will this body fall ? Where will it go thereafter ? Who will give punishment ? How long will it be ? What is the means of remedying it ? Thus endless are the sources of anxiety. Gradually the mind has settled on you. (S. B. Nair).

12023*

क्वेदं वनं वनचरैरपि दुर्विगाहं
क्वेयं वधूः कुवलयच्छविचोरनेत्रा ।
हेमारविन्दमकरन्दरसोपयोगां
कः श्रद्दधीत जलधौ कलहंसकन्याम् ॥

(अ) Āś 1. 11.

(*a*) वनवरैरपि Āś (var.).

Vasantatilakā metre.

Where is this forest difficult of access even to foresters, and where is this damsel whose eyes steal the beauty of a water-lily ? Who can believe the existence, in the ocean, of a she-swan accustomed to taste the juice of golden lotuses ? (C. S. Sastri).

12024

क्वेदानीं दर्पितास्ते घनमदमदिरामोदिनो दिग्द्विपेन्द्रा
हे मेरो मन्दराद्रे मलय हिमगिरे साधु वः क्ष्माधरत्वम् ।
शेष श्लाघ्योऽसि दीर्घैः पृथुभुवनभरोच्चण्डशौण्डैः शिरोभिः
शंसन् सोत्प्रासमुच्चैरिति धरणिभृतः पातु युष्मान् वराहः ॥

(आ) VS 58 (a. Manoratha), SR 19. 40 (a. VS).

Sragdharā metre.

O elephants guarding the quarters, where are your proud activities now, you who are so well intoxicated with rut ? O mountains Meru, Mandara, Malaya, Himālaya, excellent is the way you support the world ? O Śeṣa, you deserve all praise for your long hoods that are very efficient in bearing the heavy load of the earth. Thus praising loudly these sustainers of the earth ironically[1], may the Divine Boar protect you ! (S. B. Nair).

1. The earth sunk in the ocean was lifted by Ādivarāha, one of the incarnations of Lord Viṣṇu

12025

क्वेन्दोर्मण्डलमम्बुधिः क्व च रविः पद्माकरः क्व स्थितः
क्वाभ्राणां पटलं मयूरनिकरः क्वालिः क्व वा मालती ।
दूरप्रस्थितहंसवृन्दमतुलं क्वाच्छं सरो मानसं
यद् यस्याभिमतं स्वकर्मवशतो दूरेऽपि तद्वल्लभम् ॥

(अ) MK (MK [GOS] 158, MK [S] 133, MK [P] 102, MK [G] 65. 95).

(आ) SR 88. 2, SSB 369. 6, SuM 13,16, IS 1999, Subh 76, SSH 1. 40.

(*a*) केन्दो° Subh.

(*b*) क्वाभ्राः सन्ति मयूरपङ्क्तिरमला क्वा° SR, SSB, SSH; कुतो [क्व वा] SuM; चा (*sic !*) [वा] Subh.

(*c*) हंसानां च कुलं क्व दूरविषये क्वास्ते स° SR, SSB, SSH ; अखिलं [अतुलं] SuM.

(*d*) यो यस्याभिमतः स तस्य निकटे दू° SR, SSB, SSH ; वशतो Subh ; सन्वल्लभः SR, SSB.

Śārdūlavikrīḍita metre.

Where is the moon's disc and where the sea ? Where is the sun and where is the lotus-pond situated ? Where are the clouds and where the peacock ? Where is the bee and where the jasmine flower ? Where are the swans coming from far away and where is the Mānasa-lake of pure waters ? What is approved as the result of one's actions, that is dear though far away. (S. B. Nair).

12026

क्वैतद्वक्त्रारविन्दं क्व तदधरमधु क्वायतास्ते कटाक्षाः
क्वालापाः कोमलास्ते क्व स मदनधनुर्भङ्गुरो भ्रूविलासः ।
इत्थं खट्वाङ्गकोटौ प्रकटितदशनं मञ्जुगुञ्जत्समीरं
रागान्धानामिवोच्चैरुपहसति महामोहजालं कपालम् ॥

(अ) Śāntiś 1. 26.

(आ) SR 372.137, SSB 269.23, IS 2000.

(*a*) क्व तद्वक्त्रा° Śāntiś (var.).

(*b*) कालापाः Śāntiś (var.), च [स] Śāntiś (var.), SR, SSB.

(*c*) खट्टाङ्ग° Śāntiś (var.); °कोटो Śāntiś (var.) ; मुञ्ज° Śāntiś (var.) ; °गुञ्जच्छमीरं Śāntiś (var.).

Sragdharā metre.

Where is that lotus-face, where the honey of her lip, where those long side-glances, where those pleasing cooings, where the play of the eyebrows curved like the bow of Cupid ? Thus does the skull placed in a corner of the bedroom, exhibiting its teeth and producing musical sound in the wind laugh loudly at those who are blinded by passion, the great illusion. (S. B. Nair).

12027*

क्वैतन्मार्तण्डबिम्बं सरसि सरसिजश्रेणिहास्यं क्व यातं
क्वैते याता रथाङ्गाः सपदि गतह्रियः क्व प्रविष्टा मरालाः ।
संध्यारागारुणाङ्गः कुपित इव पतिः प्रोद्यतोऽयं हिमांशुर्
मन्ये हर्षादिवेयं हसति कुमुदिनी जाग्रतीवालिनादैः ॥

(आ) SR 303.121, SSB 151.128.

Sragdharā metre.

Where is the orb of the sun, where the bloom of the cluster of lotuses ? Where have the ruddy geese gone and where have the shameless swans disappeared ? The cool-rayed moon now rises like an angry master reddened by the evening twilight. Methinks, the lily laughs with joy as if it is awake with the noises of the bees. (S. B. Nair).

12028*

क्षणं कान्तारागप्रकटितमनोवैकृतयुतः
क्षणं शालोत्सङ्गे द्विजकुलरवाकृष्टहृदयः ।
क्षणं पत्रध्वानश्रुतिपुलकितो यद्भयभराद्
वसन् प्राप्तोऽरण्ये रिपुरवनिपालस्थितिमिव ॥

(आ) JS 4. 33 (a. [?] Śrī-Vaidya-Bhānu-paṇḍita), Pad 25. 52 (a. Vaidya-bhānu), ŚP 1271 (a. Vaidya-Bhānu-paṇḍita), SR 132. 20 (a. JS), SSB 443. 20 (a. Bhānu).

(*a*) °राम° [°राग°] JS (var.); °गार° [°राग°] SR, SSB; °प्रसरविलसन्मानकरुचिः (°नसरतिः SR, SSB, ŚP) Pad, ŚP, SR, SSB.

(*d*) हसन् [वसन्] SR, SSB

Śikhariṇī metre.

For a moment he is worried in mind by the troubles of the trees of the forest [full of passion for his beloved], sometimes he is attracted by the chirpings of birds in the *śāla*-trees [he is pleased by the chanting of the Brāhmaṇas in hermitages], sometimes he is frightened by the rustling of the leaves [his hairs standing on ends on hearing the sound of swords or arrows]; thus has the rival prince entered forest for fear of the king; as also is the condition of the king. (S. B. Nair).

12029*

क्षणं कामज्वरोच्छित्त्यै भूयः संतापवृद्धये ।
वियोगिनामभूच्चान्द्री चन्द्रिका चन्दनं यथा ॥

(आ) KHpk 6. 1.504 (p. 341), Udbhaṭa's Kāvyālaṁkāra 1. 18.

(*a*) °ज्वरोत्थित्यै Udbhaṭa's Kāvyā°.

For a short period it assuaged the fever of love, but again it resulted only in the increase of the torment; thus the moonlight behaved towards the separated ladies as does sandal paste. (S. B. Nair).

12030

क्षणं चित्तं क्षणं वित्तं क्षणं जीवति मानवः।
यमस्य करुणा नास्ति धर्मस्य त्वरिता गतिः॥

(अ) Cr 1398 (CnT II 13. 9, CnT III 7. 56). Cf. चलं चित्तं चलं वित्तम् and युधिष्ठिरः कस्य पुत्रो.

(आ) IS 2002, TP 486, Sama 2 ध 3, SRM 1. 1. 18.

(*a*) क्ष° वि° क्ष° चि° tr. TP.

(*b*) चित्तं क्षणं जीवितमावयोः (hyper-metric) TP.

Thoughts, wealth and human life are of short duration; Yama [God of Death] does not know pity and quick is the process of law [*dharma*]. (S. B. Nair).

12031*

क्षणं तरलवीक्षणं क्षणमपाङ्गसंवीक्षणं
क्षणं द्रुततरा गतिः क्षणमतीव मन्दा गतिः।
क्षणं रजसि लोडनं क्षणमतीव भूषादरः
क्षणक्षणविलक्षणं जयति लक्षणं सुभ्रुवः॥

(अ) RJ 760 (=4. 35), SuSS 801, SR *acbd* 256. 39, SSB *acbd* 66. 45.

(*a*) सरल° [तरल°] SR, SSB; °मपाङ्क° RJ, SuSS.

(*b*) *c* instead of *b* SR, SSB.

(*c*) *b* instead of *c* SR, SSB; खेलनं [लोडनं] SR, SSB.

(*d*) चेष्टितं [लक्षणं] SR, SSB.

Pṛthvī metre.

For a moment she has tremulous eyes, then glances from eye-corners, for a short period she walks briskly, then her gait is extremely slow, for sometime she wallows in *rajas* [ dust : monthly course ], then great fondness for ornamentation; thus changeful is the activity from moment to moment of the girl possessing charming eyebrows and victorious is she! (S. B. Nair).

12032*

क्षणं तस्थौ कुन्दे पथिक इव यूथीमुपगतो
बहिर्बद्धप्रेमा स्पृशति कुतुकी केतकिमपि।
वसन्ते वासन्तीमभिसरति नालिङ्गति पुनः
प्रियाया मालत्याश्चिरविरहखिन्नो मधुकरः॥

(आ) Vidy 142 (a. Upādhyāya-Padāṅkita-pañjīkāra).

(*b*) केतकमपि Vidy (printer's error).

Śikhariṇī metre.

He remained for a short period with the *kunda*-flower, then like a wayfarer he went to the *yūthi*-flower and had love for the external appearance and touched the *ketakī*-flower out of interest. In the spring he moved on towards the *vasantī*-flower but did not embrace it. Thus behaved the bee, feeling the pangs of a long separation from the beloved *malatī*-flower. (S. B. Nair).

12033*

क्षणं दर्शनविघ्नाय पक्ष्मस्पन्दाय कुप्यतः।
प्रेम्णः प्रयाणं त्वं ब्रूहि मया तस्येष्टमिष्यते॥

(अ) KāD 2. 149.

(आ) IS 2003.

(*a*) क्षणदर्श° KāD (var.).

(*c*) ते [त्वं] KāD (var.).

"Inform my feeling of love, which gets angry even if the winking of the eye prevents my seeing you for a moment, at your departure ; what is liked by it [the feeling of love] is also liked by me." (V. Narayana Ayer).

12034

क्षणं नासावधानः स्याद् भृत्यस्त्रीपुत्रशत्रुषु ।
जीवन् सन् स्वामिता पुत्रे न देयाप्यखिला क्वचित् ।

(अ) Śukr 5. 17.

(*c*) स्वामितो Śukr (var.).

He should not remain indifferent to his servant, woman [wife], son and enemy, even for a moment ; he should not give the entire ownership (of his wealth) to his son during his life-time. (S. B. Nair).

12035

क्षणं नास्ति रहो नास्ति नास्ति प्रार्थयिता जनः ।
तेन शौनक नारीणां सतीत्वमुपजायते ॥

(अ) GP 1. 114. 9. Cf. स्थानं नास्ति क्षणं नास्ति and H 1. 116 in NSP of 1904.

(*a*) क्षणो GP (var.).

There is no opportunity, no privacy and no desired lover (to enjoy with) ; hence it is, O Śaunaka, that the chastity of women remains intact. (S. B. Nair).

12036*

क्षणं पटीरे क्षणमब्जतल्पे
क्षणं सखीवक्षसि शायितायाः ।
क्षणैकसंभावितजीवितायाः
को वेद किं स्यात् कमलेक्षणायाः ॥

(आ) SH (part II) fol. 39 *b* (231).

Upajāti metre ( Upendravajrā and Indravajrā ).

For a short while in sandal paste, then in a cushion of lotus-leaves and flowers, for another short period she reclines on the breast of her female companion. Thus preserving her life for short durations (here and there), who knows what will happen to this lotus-eyed damsel ? (S. B. Nair).

12037*

क्षणं प्राप्य सदस्येव नृणां विमनितेक्षणम् ।
दर्शिताधरमद्दंशा ध्याय यन्मामतर्जयः ॥

(अ) Naiṣ 20. 85.

Only remember, even in the presence of people, at a moment when their eyes were distracted, looking at something else, thou[1] didst threaten me[2], pointing to thy nether lip which I had bitten. (K. K. Handiqui).

1, Damayantī.
2. Nala.

12038

क्षणं बालो भूत्वा क्षणमपि युवा कामरसिकः
क्षणं वित्तैर्हीनः क्षणमपि च संपूर्णविभवः ।
जराजीर्णैरङ्गैर्नट इव वलीमण्डिततनुर्
नरः संसाराङ्के विशति यमधानीजवनिकाम् ॥

(अ) BhŚ 235.

(आ) ŚP 4094 (a. BhŚ), VS 3319 (a. BhŚ), SRHt 261. 22 (a. BhŚ), SR 368. 38 (a. VS), SSB 263. 40, SRK 95. 10 (a. BhŚ), IS 2004, Subh 317, SCSL 19, SRM 2. 2. 697.

(*a*) भूते BhŚ (var.) ; क्षणमपि च or क्षणमथ or क्षणक्षणमपि BhŚ (var.) ; सदा [यु°] BhŚ (var.) ; °निरतः [°र°] BhŚ (var.),

(*b*) वित्ते दीनं IS ; संघूर्ण° IS,

(*c*) मण्डि° missing in SRHt (instead °येषि° or °वेष्टि° proposed) ; °मशी° [°मण्डि°] IS ; °मुण्डित° BhŚ (var.).

(*d*) मर: [न°] BhŚ (var.) ; संसारोके (°रेके or °रान्ते) BhŚ (var.), SRM ; विशसि (°ति or दिशति) BhŚ (var.) ; निविशति BhŚ (var.) ; यमधानीं (°नि or °यानीं) BhŚ (var.) ; °जवनिका: (य°) (°कां or °का) or °यमिनिकां (°मनि°) or यमघाती BhŚ (var.); यमराजीज° SRM.

Śikhariṇī metre.

For one short act, a child ; next act, a boy / in love; then poor ; a short act to enjoy / status and wealth : till in the last act, Man, / painted with wrinkles, body bent with age, / ending the comedy which birth began, / withdraws behind the curtain of life's stage. (J. Brough in *Poems from the Sanskrit*, p. 137).

12039*

क्षणं मूर्च्छामेति भ्रमति परितोऽथ क्षणमपि
क्षणं प्रैति स्तम्भं निरवधि भवद्ध्याननिरता ।
क्षणं स्वप्ने बाला तव सुभग योगं च लभते
क्षणं तेजः शंभोर्नयनजमथ ध्यायति यमम् ॥

(आ) SR 289. 62, SSB 126. 66.

Śikhariṇī metre.

For a short time she falls into a swoon, then moves about listlessly, then she remains paralysed for a long time deeply thinking of you ; for a moment the young lady, O fortunate man, is united with you in her dream ; for a short time she meditates on the fire of Lord Śiva and then thinks of the God of Death. (S. B. Nair).

12040*

क्षणं रटन्ती रुदती नृत्यन्ती याति विह्वला ।
निःसहत्वं तदा याति मुकुलीकृतलोचना ॥

(अ) BhŚ 830 (doubtful).

For a while she moves about yelling, then goes dancing in a state of distress ; then she goes into a state of helplessness closing her eyes like a bud. (S. B. Nair).

12041*

क्षणं वितनुते स्मितं क्षणमकारणं रोदिति
क्षणं हसति निर्भयं क्षणमसंशयं त्रस्यति ।
क्षणं मनसि कुप्यति क्षणमसौ पुनस्तुष्यति
प्रतिक्षणविलक्षणा प्रियरते सरोजेक्षणा ॥

(आ) ŚṛṅC 169.

(*b*) निर्भयं ŚṛṅC.

Pṛthvī metre.

For a moment she has a broad smile and all of a sudden she starts crying, for a short time she laughs without fear and then goes into a fright without doubt ; for a moment she is angry and in the next moment she is all pleased. Thus the lotus-eyed girl is unpredictable from moment to moment when enjoying the company of her lover. (S. B. Nair).

क्षणं वित्तं क्षणं चित्तं see No. 12030.

क्षणं सरलवीक्षणं see No. 12031.

क्षणं स्थिताः पक्ष्मसु see निकामतप्ता.

12042

क्षणक्षयिणि कायेऽस्मिन् अलक्ष्यपरिणामिनि ।
परोपकारसारैव जन्मयात्रा शरीरिणाम् ।

(अ) Cr 1399 (CRC 4. 46, CPS 106. 63).

(*a*) °क्षयिनि CPC ; ऽस्मिन् Cr.

In this human body which is liable to perish in a moment and whose duration cannot be foreseen, it is only rendering help to others that forms its essence to the embodied beings in their progress of life. (S. B. Nair).

12043

क्षणक्षयिणि सापाये भोगे रज्यन्ति नोत्तमाः ।
अलिः संत्यज्य किञ्जल्कं न प्रार्थयति शैवलम् ॥

(अ) Dṛṣṭāntaśataka (KSH 217) 59 (in Bombay edition 58).

(आ) VS 299 (a. Kusumadeva), SR 46. 63, SSB 303. 65 (a. Kusumadeva), IS 2001.

(*c*) सन्त्यज्याम्भोजकिं° Dṛṣṭā°, VS, SR, SSB.

(*d*) हंसाः प्राश्नन्ति शै° VS.

In carnal enjoyments which perish in a moment and which is fraught with dangers the best of people do not get themselves attached. Abandoning the filaments of the lotus-flower the bee cares not for moss. (S. B. Nair).

क्षणदर्शनविघ्नाय see No. 12033.

12044*

क्षणदासावक्षणदा
　　वनमवनं व्यसनमव्यसनम् ।
बत वीर तव द्विषतां
　　पराङ्मुखे त्वयि पराङ्मुखं सर्वम् ॥

(आ) Kpr 4. 82, KāP 115. 8–9, SR 103. 74 (a. Kpr), SSB 394. 82 (a. Kpr).

Udgīti-āryā metre.

Oh brave one! when you become averse to your enemies everything becomes averse to them—the nights become uncomfortable[1], forests their shelter[2], keeping of sheep[3] their occupation. (G. Jha).

1. Non-nights.
2. Non-forest.
3. Non-occupation.

12045

क्षणदृष्टनष्टतडितो
　　निजसंपत्तेः पयोदनिवहेन ।
ज्ञातं साधु यदुचितं
　　भुवनेभ्यो वितरता वारि ॥

(आ) ŚP 767, Any 17. 140, SR 211. 14 (a. ŚP), SSB 590. 14.

Āryā metre.

From seeing its prosperity seen and lost in a moment in its lightning, the mass of clouds well understand what is proper to do and hence shower rain [water] for the world. (S. B. Nair).

12046*

क्षणभङ्गि जगत् सर्वम् इति तथ्यं मुनेर्वचः ।
कोऽन्यथा हरिणाक्षीणां सहेत विरहव्यथाम् ॥

(आ) VS 1198.

All (things in) the world perish in a moment; true is the statement of the sage in this regard: who can otherwise bear the pangs of separation from young ladies possessing eyes of an antelope? (S. B. Nair).

12047*

क्षणमतुहिनधाम्नि प्रोष्य भूयः पुरस्ताद्
　　उपगतवति पाणिग्राहवद् दिग्वधूनाम् ।
द्रुततरमुपयाति स्रंसमानांशुकोऽसाव्
　　उपपतिरिव नीचैः पश्चिमान्तेन चन्द्रः ॥

(अ) Śiś 11. 65.

(आ) VS 2189 (a. Māgha).

(*c*) °पयात: VS.

Mālinī metre.

When the sun again appeared in the east after having been parted for some time from the quarters, the moon very quickly makes his exit with his rays scattered through the western horizon.

[Just as in the case of a wife whose husband was away for some time but who now appeared at the front door knocking, the paramour made a quick exit through the back door with head bent low and his silken dress dropping (in a hurry) !]. (S. B. Nair).

12048

क्षणमपसारितसाध्वसम्
उपविश्य सतां विलोक्य वदनानि ।
परतः स्वतोऽपि वा स्वं
वचनावसरं प्रवर्तयति धीरः ॥

(आ) SMH 4. 53.

(*cd*) वाङ्मपरवतावसरं (*sic !*) SMH (var.). (hyper-metric).

Udgīti-āryā metre.

Having calmed the excitement of the entry into an assembly for a short time and seating himself, the wise man observes the faces of the good people present ; and then through someone or by himself he creates an opportunity for commencing his own speech. (S. B. Nair).



12049*

क्षणमपि विरहः पुरा न सेहे
नयननिमीलितखिन्नया यया ते ।
श्वसिति कथमसौ रसालशाखां
चिरविरहेण विलोक्य पुष्पिताग्राम् ॥

(अ) GG 4. 32 (or 4. 12).

(आ) ŚP 3482 (a. Jayadeva), SR 288. 35 (a. ŚP), SSB 124. 39 (a. Jayadeva).

(*b*) °निमीलनखिन्नया GG (var.), ŚP, SR, SSB ; °खिन्नयानया GG (var.).

(*d*) °विरहेऽपि GG (var.).

Puṣpitāgrā metre.

How could she[1], who, of yore, could hardly brook separation from Thee[2] for even a twinkling of the eye,—how could she survive this long separation from Thee, contemplating the maddening beauties of the spring revealed in the wealth of blossoms crowning the branches of the *rasāla*-trees ? (S. Lakshmīnarasiṁha Śāstri).

1. Rādhā.
2. Kṛṣṇa.

12050*

क्षणमप्यनुगृह्णाति यं दृष्टिस्तेऽनुरागिणी ।
ईर्ष्ययेव त्यजत्याशु तं नरेन्द्र दरिद्रता ॥

(अ) BhPr 242.

(आ) VS 2449, SR 102. 47 (a. BhPr), SSB 392. 51.

Lord of men ![1] whomever thy loving look favours, poverty, out of malice, as it were, leaves him immediately.[2] (J. Shastri).

1. King.
2. Words of the Sage (Dharamadatta in some texts) to the King.

12051*

क्षणमयमुपविष्टः क्ष्मातलन्यस्तपादः
प्रणतिपरमवेक्ष्य प्रीतमह्नाय लोकम् ।
भुवनतलमशेषं प्रत्यवेक्षिष्यमाणः
क्षितिधरतटपीठादुत्थितः सप्तसप्तिः ॥

(अ) Śiś 11. 48.

(आ) VS 2186 (a. Māgha), SR 327. 17 (a. Śiś), SSB 190.17 (a. Māgha).

Mālinī metre.

He seated himself for a short period with his rays [feet] placed on the ground and seeing the people paying homage to him he became pleased quickly ; and then desirous of seeing all the other part of the world [other subjects] the sun [king] got up from his seat [throne] of the rising hill.[1] (S. B. Nair).

1. The verse suggests the role of a king receiving the homage of his subjects.

12052

क्षणमात्रं ग्रहावेशो याममात्रं सुरामदः ।
लक्ष्मीमदस्तु मूर्खाणाम् आदेहमनुवर्तते ॥

(अ) Kalivi 64.

(आ) SRK 253. 30 (a. Kalpataru), SRM 2. 1. 345.

The mind gets overwhelmed for a very short period when it is affected by epilepsy ; the intoxication caused by wine remains for the period of a *yāma* [three hours] ; but the intoxication of wealth in the case of fools persists as long as the body lives. (S. B. Nair).

12053*

क्षणमात्रसखीं सुजातयोः
स्तनयोस्तामवलोक्य विह्वला ।
निमिमील नरोत्तमप्रिया
हृतचन्द्रा तमसेव कौमुदी ॥

(अ) Ragh 8.37.

(आ) Sar 5. 114.

(*c*) नरेश्वरप्रिया Ragh (var.) ; नरेन्द्रसुन्दरी Sar.

(*d*) शर्वरी Sar.

Viyoginī metre.

That beloved wife of the most excellent of men, having seen that garland of momentary companion of her well-formed breasts, and being instantly delirious, closed her eyes in death like moonlight in which the moon is totally eclipsed by Rahu. (G. R. Nandargikar).

12054

क्षणमानन्दितामेति क्षणमेति विषादिताम् ।
क्षणं सौम्यत्वमायाति सर्वस्मिन्नटवन् मनः ॥

(अ) Yogavasiṣṭha 1. 28. 38. Cf. No. 12065.

(आ) SSap 434.

It attains happiness for a short period, it becomes subject to grief at other moments, and it becomes calm and gentle for a short time : thus the mind of everyone is as is an actor. (S. B. Nair).

12055

क्षणमायाति पातालं क्षणं याति नभस्तलम् ।
क्षणं भ्रमति दिक्कुञ्जे तृष्णा हृत्पद्मषट्पदी ॥

(अ) Yogavasiṣṭha [ =Vāsiṣṭharāmāyaṇa ] 1. 17. 31 (p. 37) (NSP edition with commentary 1918).

(आ) JS 439. 14 (a. Vāsiṣṭharāmāyaṇa).

Intense desire goes to the nether regions for a moment, it flies up to the heavens at other times ; it wanders in the bowers of the quarters for some time; thus it (is) the bee of desire in the lotus of the heart. (S. B. Nair).

12056

क्षणशः कणशश्चैव विद्यामर्थं च साधयेत् ।
क्षणत्यागे कुतो विद्या कणत्यागे कुतो धनम् ॥

(आ) Sama 2 क 30, GSL 65, SRS 2. 2. 16, SRM 1. 1. 31 and 2. 1. 40. Cf. Nos. 10007, 10051, 12057.

(*c*) अक्षणस्य [क्ष°] SRS.

(*d*) अकणस्य [क°] SRS.

Learning should be acquired by utilizing every available moment, and wealth by taking care of every little bit. For, how can learning be acquired if available moments are wasted, and how can wealth be amassed if little bits are discarded ? (Dr. A. Sharma).

12057

क्षणशः कणशश्चैव विद्यामर्थं च साधयेत् ।
न त्याज्यौ तु क्षणकणौ नित्यं विद्याधनार्थिना ॥

(अ) Śukr 3. 174. Cf. Nos. 10007, 10051, 12056.

(आ) Saśa 96. 93.

One should acquire learning and wealth (even) by moments and little by little ; moments and small coins should never be wasted and lost by those wishing for scholarship and wealth. (S. B. Nair).

12058

क्षणशयितविबुद्धाः कल्पयन्तः प्रयोगान्
उदधिमहति राज्ये काव्यवद्दुर्विगाहे ।
गहनमपररात्रप्राप्तबुद्धिप्रसादाः
कवय इव महीपाश्चिन्तयन्त्यर्थजातम् ॥

(अ) Śiś 11. 6.

Mālinī metre.

Taking rest for a short period but rising early and getting clearness of mind in the latter part of the night, employing the various means in the kingdom of poetry, which is vast like the ocean and difficult to penetrate, kings like poets think of *arthajāta* [the attainment of the aims of life by good government and good words, meanings, etc.]. (S. B. Nair).

12059

क्षणसम्पदियं सुदुर्लभा
प्रतिलब्धा पुरुषार्थसाधनी ।
यदि नात्र विचिन्त्यते हितं
पुनरप्येष समागमः कुतः ॥

(अ) Bodhicaryāvatāra (Journal of the Buddhist Text Society 2 of 1894) 1. 4, Cr 314 (CRr "G", CPS 105. 61), cf. Crn 45. Cf. No. 8208 and सत्यं मनोरमाः कामाः (Cr 1029).

(आ) VS 3313 (a. Bodhisattva), SRRU 712 (a. Bodhicaryāvatāra).

(इ) DhN (P) 215.

(*a*) क्षणं संपद् Cr (var.) ; क्षणतः संपद् CPS.

(*b*) पुरुषार्थसाधनो CR (var.), CPS.

(*c*) विचिन्यते CR (var.) ; विचिन्वते Cr.

(*d*) पुरप्येष CR (var.) (scribe's error, sub-metric).

Viyoginī metre.

Extremely difficult is the acquision of sudden wealth, when it is obtained it accomplishes the aims of life; if what is beneficial is not sought after then, whence is its coming together again ? (S. B. Nair).

12060

क्षणात् प्रबोधमायाति लङ्घ्यते तमसा पुनः ।
निर्वास्यतः प्रदीपस्य शिखेव जरतां मतिः ॥

(अ) SkV 1523, SR 95.2, SSB 381.4.

(*a*) क्षणी प्र° SkV (var.).

(*d*) जरतो SR, SSB.

Suddenly it leaps to life / and then falls back in darkness : / the mind of an old man / is like the flame of a dying lamp. (D. H. H. Ingalls).

12061

क्षणादसारं सारं वा वस्तु लोकैः परीक्ष्यते ।
निश्चिनोति मरुत्तूर्णं तूलोच्चयशिलोच्चयौ ॥

(आ) Any 106. 109, SSB 367.33.

(*a*) च [वा] SSB.

(*b*) सूक्ष्मः or सूक्ष्मं Any (var.).

In a moment it is put to the task by the people whether a thing is possessed of substance or is worthless ; the wind quickly decides the matter whether the mass seen consists of cotton or solid rock. (S. B. Nair).

12062

क्षणाद् वैमुख्यमायान्ति सांमुख्यं यान्ति च क्षणात् ।
न हेतुं कंचिदीक्षन्ते पशुप्रायाः पृथग् जनाः ॥

(अ) RT (RT [VVRI] 8. 896, RT [S] 8. 896, RT [C] 8. 898).

(*c*) केचिद् RT (var.).

In a moment they[1] show enmity and in a moment again attachment. The vulgar people, just like animals, do not require any reason (for their actions). (M.A. Stein).

1. Vulgar people.

12063*

क्षणिकाः सर्वसंस्कारा बुद्धेनोक्तं मृषा वचः ।
चिन्तयन्तो यतः कान्तां नित्यमक्षणिका वयम् ॥

(अ) P (PP 1. 208). Cf. सत्यमेवाह सुगतः.

(आ) IS 2005.

Buddha's statement that thoughts are of short duration is not true ; (for), our thought about the beloved persists for a long time. (S. B. Nair).

क्षणे क्षणे यन्नवतामुपैति see दृष्टोऽपि शैलः स मुहुर्.

12064

क्षणे तुष्टाः क्षणे रुष्टा वितुष्टाश्च क्षणे क्षणे ।
अव्यवस्थितचित्तानां प्रसादोऽपि भयंकरः ॥

(अ) VC (VCsr VII. 9, VCjr VII. 2), Cr 1400 (CNM 90, CNMN 69), MK (S) 26. Variant of No. 11938. Cf. Nos. 1285 and 1286.

(आ) Sama 2 अ 18, GSL 66.

(*a*) नुष्ट [तु°] CNM, CNMN ; नुष्टंस् [रु°] CNM ; क्षणे रुष्टः क्षणे तुष्टो (°ष्टः) MK (S), VCjr ; रुष्टास् Sama GSL.

(*b*) तुष्टा (°ष्टो) रुष्टा: Sama, GSL, MK (S); तुष्ट [वितुष्टाश्च] CNM, CNMN ; रुष्टो हृष्टः [वि°] VCjr ; क्षणेक्षणे Cr.

(*c*) °नित° [°स्थित°] CNM, CNMN.

(*d*) हि [उपि] MK (S).

Now pleased, now angry—thus getting pleased or angry from moment to moment; even the favour of such unstable persons is perilous. (Dr. A sharma).

12065

क्षणेन शमवानतो भवति कोपवान् संसृतौ
विवेकविकलः शिशुर्विरहकातरो वा युवा ।
जरार्दिततनुस्ततो विगतसर्वचेष्टो जरी
दधाति नटवन्नरः प्रचुरवेषरूपं वपुः ॥

(अ) AS 251. Cf. No. 12054.

(*a*) समवा° AS (var.) ; लोकवाम् [को°] AS (var.).

(*c*) जरार्तद्रिनुस्तदा AS (var.) ; °नुस्तदा AS (KM).

Pṛthvī metre.

At a moment a person is possessed of tranquillity and then he is seen to be angry ; in this worldly life first a child devoid of discrimination, then a youth worried by separation ; then he becomes old, his body affected by dotage and bereft of active life. Man thus possesses a body having various roles, just like an actor on the stage. (S. B. Nair).

क्षणे रुष्टः क्षणे तुष्टो (°ष्टः) see No. 12064.

12066*

क्षणो दिनं दिनं मासो मासः संवत्सरं तथा ।
अयि कान्त भवत्सङ्गम् अन्तरास्याः प्रतीयते ॥

(आ) SSB 123.1 (a. Saṁgrahītṛ [himself]).

(*b*) (As *saṁvatsara* is normally used in masculine gender, it is better to read संवत्सरस्तथा instead of संवत्सरं तथा).

A moment appears as a day, a day looks like a month, a month seems to be a year : O handsome sir, without your company thus it appears to your beloved. (S. B. Nair).

क्षणो नास्ति रहो नास्ति see No. 12035.

12067*

क्षताङ्गानां तीक्ष्णैः परशुभिरुदग्रैः क्षितिरुहां
रुजा कूजन्तीनामविरतकपोतोपरुदितैः ।
स्वनिर्मोकच्छेदैः परिचितपरिक्लेशकृपया
श्वसन्तः शाखानां व्रणमिव निबध्नन्ति फणिनः ॥

(अ) Mudr 6. 12.

(आ) JS 387. 29 (a. Viśākhadeva).

(*a*) क्षताङ्गीनां Mudr (var.), JS ; अभ्यङ्गीनां Mudr (var.); °रुदग्रक्लमभृतां Mudr (var.), JS.

(*c*) °कृपथा: [°कृपया] JS.

Śārdūlavikrīḍita metre.

Heaving sighs, the serpents, in compassion for the misery of familiar friends, are, as it were bandaging with the stripes of their own slough, the wounds of trees mangled by broad sharp axes, and moanning with pain through incessant plaintive cries of the pigeons. (R. S. Walimbe).

क्षताङ्गीनां तीक्ष्णैः see No. 12067.

12068

क्षतात् किल त्रायत इत्युदग्रः
क्षत्रस्य शब्दो भुवनेषु रूढः ।
राज्येन किं तद्विपरीतवृत्तेः
प्राणैरुपक्रोशमलीमसैर्वा ॥

(अ) Ragh 2. 53. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 40).

(आ) SR 151. 377 (a. Ragh), SSB 477. 336 (a. Kālidāsa).

(*b*) क्षत्त्रस्य Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

No doubt, the high-sounding epithet of *kṣatra* is so called because it is commonly known all over the worlds that it protects (others) from death ; to one whose conduct is contrary to this spirit of what use is either kingdom or life strained by ignominy ! (G. R. Nandargikar).

12069*

क्षताय मा यत्र रघोरितायुर्
अङ्कानुगानन्यवयोऽयनानि ।
निनाय यो वन्यनगानुकारं
युतारिघोरत्रयमायताक्षः ॥

(अ) Rāma-Kṛṣṇa-viloma-kāvya 34.

(आ) SSB 583. 34 (a. Rāmakṛṣṇaviloma-kāvya).

(*c*) योवन्य° [यो वन्य°] SSB.

(*cd*) °कारंयुता° SSB (printing error).

Upajāti metre (Upendravajrā and Indravajrā).

*First half pertaining to Śrī-Rāma :*

As the monkeys Sugrīva and others made their entrance into the battlefield, Rāvaṇa of doomed life was not able to inflict any wound on Śrī-Rāma.

*Second half pertaining to Śrī-Kṛṣṇa :*

Śrī-Kṛṣṇa of long eyes sent three terrible demons (Aghāsura, Keśin and Pūtanā) who resembled huge mountains, to their death. (S. B. Nair).

12070

क्षते प्रहारा निपतन्त्यभीक्ष्णम्
अन्नक्षये कुप्यति जाठराग्निः ।
आपत्सु वैराणि समुद्भवन्ति
छिद्रेष्वनर्था बहुलीभवन्ति ॥

(अ) P (PT 2.169, PTem 2.157, PS 2.82, PN 1. 78, PP 2. 186, Pts 2. 178, PtsK 2. 193 and 4. 66, PRE 2. 94, PM 2. 72 and 4. 61). Cf. Ru 127. Also cf. Nos. 7579 and 7718.

(आ) SR 172. 844 (a. P), SSB 508. 844, SRHt 241.57 (a. P), SSSN 201. 41, SRK 249. 78 (a. Indiśesaprukha= IS]), IS 2000, GSL 67, SRM 1. 3. 213.

(इ) Old Syriac 2. 61, Old Arabic 3. 212.

(*a*) क्षये प्रहाणि निपतत्यभीक्ष्णम् PN ; क्लेशे [क्ष°] PS ; प्रहारा: प्रपतन्ति तीव्रम् PP ; प्रहराणि प° PT (var.) ; पतन्ति तीक्ष्णा PS.

(*b*) धनक्षये [अ°] Pts, PtsK, SR, SSB, SRHt, SSSN, SRK, GSL, SRM ; वर्धति [कु°] PS, Pts, SSSN, GSL, SR; दीप्यति [कु°] PP, SSB, SRHt, SRM ; दीव्यति [कु°] PtsK 2.193 ; स्फूर्जति जाठरानल: PN.

(*c*) समुल्लसन्ति PtsK 2. 193, SRK, SRM ; समुच्छलन्ति PP,

(*d*) पराङ्मुखे धातरि कोन्त आपदः PS; वामे विधौ सर्वमिदं नराणाम् PtsK 4. 66 ; दुःखेष्व् PS ; बह्ली° PT, PTem, PP.

Upajāti metre ( Upendravajrā and Indravajrā ).

Blows rain incessantly on a crippled man; when food is all gone the fire of the belly rages. Enmities spring up in times of disaster ; in hard times misfortunes come thick and fast. (F. Edgerton).

12071*

क्षत्रं क्षितौ क्षपितभूतिबलारिपक्षम्
उद्घुष्टनैकजयशब्दविराविताशम् ।
संहृष्टशिष्टजनदुष्टविनष्टवर्गां
गां पालयन्त्यवनिपा नगराकराढ्याम् ॥

(आ) This verse attributed to Varāhamihira is quoted by A. B. Keith in his *History of Sanskrit Literature*, p. 532.

Vasantatilakā metre.

The kingly power destroys on earth the vast power of the foe ; the sky rings with many an echoing shout of victory ; joyful the good, destroyed the wicked, and kings rule a land where cities and treasures abound. (A. B. Keith in his *History of Sanskrit Literature*, p. 532).

12072*

क्षत्रजातमपकारवैरि मे
तन्निहत्य बहुशः शमं गतः ।
सुप्तसर्प इव दण्डघट्टनाद्
रोषितोऽस्मि तव विक्रमश्रवात् ॥

(अ) Ragh 11. 71. (Cf. A. Scharpé's Kālidāsa-Lexicon I, 4 ; p. 178).

(आ) Almm 169.

(*a*) अपकारिवैरि Ragh (var.).

(*d*) उत्थितो° or उद्यतो° Ragh (var.).

Rathoddhatā metre.

The whole role of Kṣatriyas is my enemy for the injury it has done to me. Having destroyed it many a time I was pacified. I am incensed by the report of your exploits as a sleeping snake is aroused when stirred with a club. (G. R. Nandargikar).

12073

क्षत्रधर्मे परा हिंसा याच्ञायां लाघवं महत् ।
असत्यमेव वाणिज्यं नानृतात् पातकं परम् ॥

(आ) Sama 2 न 58. Cf. नानृतात् पातकं किंचिद् and न पुत्रात्परमो लाभो.

In the conduct of Kṣatriya [warrior class] there is great slaughter (of people done), in begging great is the indignity ; as for trading it is all untruth. There is no greater sin than untruthfulness. (S. B. Nair).

12074*

क्षत्रब्रह्ममहानिधिः क्षितिभुजां जेता मुनीनां च यः
पाणी यस्य परं पवित्रिततलौ चापस्रुचोर्धारणात् ।
विश्वामित्र इति त्रिलोकतिलकं त्वं वेत्सि नास्मद्गुरुं
योऽस्मिंश्चित्रशिखण्डिनां भगवतां धात्रा कृतः सप्तमः ॥

(अ) Bālarāmāyaṇa 1. 27.

(आ) JS 391. 52.

(*b*) स्रुचोर्धा° JS (missing, but emended editorially).

(*d*) यस्मिं (योऽन्य ?)श्च° JS ; भगवता JS.

Śārdūlavikrīḍita metre,

You are the great treasure-house of the power of the warrior [Kṣtriya] and the Brāhmaṇa, a conqueror of kings as well as of sages whose hand has been rendered holy by holding the bow and the sacrificial ladle ; but you, O Viśvāmitra, do not know our preceptor [Vasiṣṭha], the ornament of the three worlds ; for, the Creator himself has made him the seventh sage among the seven divine sages. (S. B. Nair).

12075

**क्षत्रसारभृतं शूरं शस्त्रज्ञमनुरागि चेत् ।**
**अपि स्वल्पं श्रिये सैन्यं वृथेयं मुण्डमण्डली ॥**

(आ) ŚP 1926.

If the army of a king consists mainly of men of the warrior class, brave, knowing the efficient use of the weapons and devoted to him, though it may be small, will bring prosperity to him ; an assemblage of inferior troops (like shaven heads) is of no use. (S. B. Nair).

**क्षत्रस्य चातिवृत्तस्य** see No. 12076.

12076

**क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वशः ।**
**ब्रह्मैव संनियन्तृ स्यात् क्षत्रं हि ब्रह्मसंभवम् ॥**

(अ) Mn 9. 320, (MBh [Bh] 12. 79. 21, MBh [R] 12. 78. 21, MBh [C] 12. 2938).

(आ) VīrR 152. 2-3.

(*a*) क्षत्रस्यापि प्र° VīrR; क्षत्रस्याभि° MBh (but some texts as above); (ऽ)भिप्रवृत्तस्य MBh (var.) ; क्षत्रियस्या° MBh (var.) (hyper-metric) ; क्षत्रस्य चातिवृत्तस्य or क्षत्रियस्यापवृत्तेषु or °वृत्तस्य MBh (var.).

(*b*) ब्राह्मणेषु विशेषत: MBh; सर्वत: Nandana's and Medhātithi's Commentaries.

(*c*) ब्रह्मेव or ब्रह्म वै MBh (var.) ; संनियंत° (°तु) or °यन्त्रस्य MBh (var.).

(*d*) क्षत्रं (°त्रे) ब्रह्म सनातनं or ब्रह्मसमुद्भवं MBh (var.).

When the Kṣatriyas become in any way overbearing towards the Brāhmaṇas, the Brāhmaṇas themselves shall duly restrain them ; for, the Kṣatriyas sprang from the Brāhmaṇas. (G. Bühler).

**क्षत्रस्यापि प्रवृद्धस्य** see No. 12076.

**क्षत्रस्याभिप्रवृद्धस्य** see No. 12076.

12077*

**क्षत्रस्यारिकृताभिमन्युहननप्रोद्भूततीव्रक्रुधः**
**पार्थस्याकृतशात्रवप्रतिकृतेरन्तः शुचा मुह्यतः ।**
**कीर्णा बाष्पकणैः पतन्ति धनुषि व्रीडाजडा दृष्टयो**
**हा वत्सेति गिरः स्फुरन्ति न पुनर्निर्यान्ति वक्त्राद् बहिः ॥**

(आ) SSB 251. 34.

(*a*) क्षत्त्रास्या° SSB ; (changed to क्षत्रस्या° editorially).

Śārdūlavikrīḍita metre.

His martial spirit heightened by intense anger by the killing of (his son) Abhimanyu, Arjuna, his heart swooning with grief due to the absence of retaliation against the enemy, cast his eyes, rendered dull by shame and scattered with tear-drops on his bow ; the words 'Dear child' throbbed on his lips but did not come out of his mouth. (S. B. Nair).

12078

**क्षत्रियं चैव वैश्यं च ब्राह्मणो वृत्तिकर्षितौ ।**
**बिभृयादानृशंस्येन स्वानि कर्माणि कारयेत् ॥**

(अ) Mn 8. 411.

(आ) Vivādaratnākara 450 (p. 153).

(*b*) °कशितौ Mn (Jh) ; °कर्षितम् Vivāda°.

(*d*) कारयन् Govindarāja's, Kullūka's, Rāghavānanda's anonymous Kaśmīrian and some texts of Medhātithi's Commentaries and Vulgata.

(Some wealthy) Brāhmaṇas shall compassionately support both a Kṣatriya and a Vaiśya, if they are distressed for a livelihood, employing them on work (which is suitable for) their (castes). (G. Bühler).

12079

क्षत्रियं चैव सर्पं च ब्राह्मणं च बहुश्रुतम् ।
नावमन्येत वै भूष्णुः कृशानपि कदाचन ॥

(अ) Mn (Mn [J] 4. 134, Mn [Jh] 4. 135), MBh (MBh [Bh] 14. App. I. 4. *l.* 402-403 and *ad* 4. 4. 8 [111* *l.* 1-2]). Cf. विप्राहिक्षत्रिया°.

(आ) IS 7514, NT 140.

(*a*) वैश्यं [सर्पं] MBh (var.).

(*c*) मेधावी [वै भू°] MBh.

Let him who desires prosperity, indeed, never despise a Kṣatriya, a snake and a learned Brāhmaṇa, be they ever so feeble. (G. Bühler).

12080

क्षत्रियः शतवर्षी च दशवर्षी च ब्राह्मणः ।
पितापुत्रौ च विज्ञेयौ तयोर्हि ब्राह्मणः पिता ॥

(अ) MBh (MBh [Bh] 13. 8. 20, MBh [R] 13. 8. 21, MBh [C] 13. 394). Cf. Mn 2.135 (ब्राह्मणं दशवर्षं तु), Bhaviṣyapurāṇa 1. 4. 68, Āp 1. 14. 25.

(आ) IS 2007.

(*a*) शतवर्षा or शतवर्षीयो (पञ्च°) MBh (var.).

(*b*) ब्राह्मणः पञ्चवार्षिकः MBh (var.) ; दशवर्षा or द्विजोत्तमः (°माः) [च ब्रा°] MBh (var.).

(*c*) पितापुत्रौ विजानीयाद् MBh (var.) ; °पुत्रौ तु or च पुत्रो MBh (var.).

(*d*) ब्राह्मणस्तु तयोः पिता MBh (var.) ; तस्य [त°] MBh (var.) ; तु [हि] MBh (var.) ; गुरुः [पि°] MBh (var.).

If there be a Kṣatriya of full hundred years of age and a good Brāhmaṇa child of only ten years, the latter should be regarded as a father and the former as a son ; for, *between*[1] the two, verily the Brāhmaṇa is superior. (P. C. Roy).

1. P. C. Roy has : "among".

क्षत्रियश्च प्रमत्तश्च see No 12083.

12081*

क्षत्रियस्तनयः पाण्डोर् अहं पार्थो धनंजयः ।
स्थितः प्रास्तस्य दायादैर् भ्रातुर्ज्येष्ठस्य शासने ॥

(अ) Kir 11.45.

(आ) Almm 170.

I am Kṣatriya, son of Pāṇḍu through Kuntī named Dhanaṁjaya. I am under the command of my eldest brother ousted from the kingdom by the cousins. (S. and K. Rays).

12082

क्षत्रियस्य परो धर्मः प्रजानामेव पालनम् ।
निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते ॥

(अ) Mn 7. 144. (Cf. G 10. 7. 8, B 1. 18.1, Vās 19. 1, Vi 3. 2, Y 1. 334).

The highest duty of a Kṣatriya is to protect his subjects, for, the king who enjoys the rewards, just mentioned, is bound to (discharge that) duty. (G. Bühler).

12083

क्षत्रियस्य प्रमत्तस्य दोषः संजायते महान् ।
अधर्माः संप्रवर्तन्ते प्रजासंकरकारकाः ॥

(अ) MBh (MBh [Bh] 12. 91. 33, MBh [R] 12. 90. 35, MBh [C] 12.3397).

(आ) SRHt 66. 26 (a. MBh), SSSN 74. 1 (a. MBh).

(*a*) क्षत्रियश्च प्रमत्तश्च MBh (var.).

(*b*) क्रोधः [दोषः] SSSN ; स जायते MBh (var.).

(*c*) अधर्मान् (°मः or °म्याः) MBh (var.) ; सप्रवर्धते (सं) MBh (var.).

(*d*) प्रजाः सं° MBh (var.), SRHt ; दोषा° [प्र°] MBh (var.) ; °सम्मोह° [°संकर°] SSSN; °कारकः (°रिकाः) MBh (var.).

When a Kṣatriya [one belonging to the warrior class] is intoxicated with power, great is the harm done to the people, many unjust actions are perpetrated, which result in the mixing up of the classes (among the people). (S. B. Nair).

क्षत्रियस्यातिप्रवृद्धस्य see No. 12076.

क्षत्रियस्यापवृत्तेषु (°वृत्तस्य) see No. 12076.

12084

क्षत्रियस्योरसि क्षत्रं पृष्ठे ब्रह्म व्यवस्थितम् ।
तेन पृष्ठं न दातव्यं पृष्ठदो ब्रह्महा भवेत् ॥

(आ) JS 323. 37 (a. Bhagavān Vyāsa), ŚP 3963 (a. Bhagavān Vyāsa), AP 89, ZDMG 27. 637, Pad 23. 42 (a. Śrī-Vyāsa), SR 150. 321 (a. JS), SSB 474. 227 (a. Vyāsa).

(*c*) पृष्ठे Pad.

In the chest [front] of a Kṣatriya [warrior] there remains heroism and at his back the Brāhmaṇic power (of wise counsel) ; hence a warrior should never show his back (in battle), for, thereby, he commits the sin of killing a Brāhmaṇa. (S. B. Nair).

12085

क्षत्रियाणां बलं युद्धं व्यापारश्च बलं विशाम् ।
भिक्षा बलं भिक्षुकाणां शूद्राणां विप्रसेवनम् ॥

(अ) Brahmavaivarta-purāṇa, Gaṇeśakh. 35 Cf. बलं विद्या च विप्राणाम्.

(आ) ŚKDr *ad* बलः (Vol.3. 397), IS 2008.

The strength of the Kṣatriyas lies in battle ; the strength of the Vaiśyas lies in trade ; the strength of the mendicants lies in begging ; the strength of the Śūdras lies in service of Brāhmaṇas. (S. B. Nair).

12086

क्षत्रियान्तकरणोऽपि विक्रमस्
तेन मामवति नाजिते त्वयि ।
पावकस्य महिमा स गण्यते
कक्षवज् ज्वलति सागरेऽपि यः ॥

(अ) Ragh 11.75.

(आ) Almm 171.

Rathoddhatā metre.

Therefore, as long as you are not subdued, my prowess, even though it has brought about the destruction of the Kṣatriyas, does not give me (enough) satisfaction; that only is accounted to be the true greatness of fire, if it can burn in the ocean as in a heap of dry-grass. (G. R. Nandargikar).

12087

क्षत्रियेषु न विश्वासः कार्यः सर्वोपघातिषु ।
अपकृत्यापि सततं सान्त्वयन्ति निरर्थकम् ॥

(अ) MBh (MBh [Bh] 12. 137. 14, MBh [R] 12.139.7, MBh[C] 12. 5149).

(*b*) सर्वापकारिषु (°राधिषु) MBh (var.).

(*c*) अपकृत्वा MBh (var.) ; हि [(ऽ)पि] MBh (var.).

(*d*) शांत्वयंति MBh (var.).

In those Kṣatriyas [warriors] who revel in killing no trust should ever be placed; for, having committed injurious actions frequently, they attempt to console (the victims of their savagery) fruitlessly. (S. B. Nair).

12088

क्षत्रिये संगतं नास्ति न प्रीतिर्न च सौहृदम् ।
कारणे संभजन्तीह कृतार्थाः संत्यजन्ति च ॥

(अ) MBh (MBh [Bh] 12. 137. 13, MBh [R] 12. 139.16, MBh [C] 12.5148).

(आ) SRHt 190. 40 (a. MBh) ; SSSN 181. 29.

(*a*) संगतिर् (°तिं) MBh (var.), SRHt, SSSN ; ज्ञात्वा [नास्ति] MBh (var.).

(*c*) कारणात् MBh (var.) ; सांत्वयंत्येते (श्वास°) [संभ°] MBh (var.), SRHt, SSSN ; एते [इह] MBh (var.).

(*d*) घातयंति [सं°] MBh (var.) ; वा [च] MBh (var.).

There should be no intimate association with a Kṣatriya, for, he has neither a sense of gratitude nor friendship. He resorts to us when he has an axe to grind, and he abandons us when his desires are fulfilled. (S. B. Nair).

12089

... ... ... ... ... ... ।
क्षत्रियैर्धार्यते चापो नार्तशब्दो भवेदिति ॥

(अ) R (R [Bar] 3. 9. 3, R [B] 3. 10. 3, R [G] 3. 14. 3, R [L] 3. 11. 3).

(*c*) क्षत्रियेर् (*sic !*) R (var.) ; चापं or शस्त्रं (°स्त्रो) R (var.).

(*d*) आर्तधर्मो भवेदिति R (var.) ; नातु° or नात्° or आर्त° R (var.); °धर्मो [°श°] R (var.); यदि [इति] R (var.).

... Kṣatriyas wear bows in order that the word "distressed" may not exist (on earth). (M. N. Dutt).

12090

... ... ... ... ... ... ।
क्षत्रियो निहतः संख्ये न शोच्य इति निश्चयः ॥

(अ) R (R [B] 6.112. 18, R [R] 6.112.19).

... It is certain that a Kṣatriya who was killed in battle is not lamentable. (S. B. Nair).

12091

क्षत्रियो बाहुवीर्येण तरेदापदमात्मनः ।
धनेन वैश्यशूद्रौ तु जपहोमैर्द्विजोत्तमः ॥

(अ) Mn 11. 34 (in some texts 11. 33), MBh (MBh [Bh] 12. 159. 19, MBh [R] 12. 165. 20-21, MBh [C] 12. 6059), Vās 26. 16.

(*b*) तरस्याप° MBh (but some texts as above).

(*c*) धनैर्वैश्यश्च शूद्रश्च MBh (var.) ; वैश्यः शूद्रश्च MBh (but some texts as above).

(*d*) मन्त्रैर्होमैश्च वै द्विजः (°जाः) MBh (but some texts as above), जपैर्होमैर् Vās ; °द्विजोत्तमैः some texts of Medhātithi's Commentary ; द्विजोत्तमाः Mn (var.).

A Kṣatriya shall pass through misfortunes which have befallen him by the strength of his arms, a Vaiśya and a Śūdra by their wealth, the Chief of the twice-born by muttered prayers and burnt oblations. (G. Bühler).

12092

क्षन्तव्यं पुरुषेणेह सर्वास्वापत्सु शोभने ।
क्षमा भवो हि भूतानां जन्म चैव प्रकीर्तितम् ॥

(अ) MBh (MBh [Bh] 3. 30. 32, MBh [R] 3.29.32, MBh [C] 3. 1097).

A man should have patience and forgiveness in all times of danger, O good lady. This forgiveness results in superior well-being to the people and it is the noble purpose of one's birth : so it has been declared. (S. B. Nair).

12093

क्षन्तव्यं प्रभुणा नित्यं क्षिपतां कार्यिणां नृणाम् ।
बालवृद्धातुराणां च कुर्वता हितमात्मनः ॥

(अ) Mn 8. 312.

(*d*) कुर्वतां Medhātithi's, Govindarāja's anonymous Kaśmīrian, Nandana's and Rāghavānanda's Commentaries.

A king who desires his own welfare must always forgive litigants, infants, aged and sick men, who inveigh against him. (G. Bühler).

12094

क्षन्तव्यमेव सततं पुरुषेण विजानता ।
यदा हि क्षमते सर्वं ब्रह्म संपद्यते तदा ॥

(आ) MBh (MBh [Bh] 3. 30. 41, MBh [R] 3. 29. 42, MBh [C] 3. 1107).

(*c*) च [हि] MBh (var.).

A person should have the tendency to forgive always, if he is a man with (true) understanding ; when he is able to put up with all things his Brāhmaṇic power is ever present. (S. B. Nair).

12095

क्षन्तव्यो मन्दबुद्धीनाम् अपराधो मनीषिणा ।
न हि सर्वत्र पाण्डित्यं सुलभं पुरुषे क्वचित् ॥

(आ) SR 166. 566, SSB 498. 566.

The faults committed by dull-witted people should be forgiven by the intelligent people ; it is not always possible to have wisdom in every one easily. (S. B. Nair).

12096*

क्षन्तुं मन्तुं दिनस्यास्य वयस्येयं व्यवस्यतात् ।
निशीव निशिधात्वर्थं यदाचरति नात्र नः ॥

(अ) Naiṣ 20. 54.

Let thy comrade[1] try to forgive the offence given to her by the day, in that she cannot practice on me[2] the meaning of the verb *niśī* [to kiss], in the day, as she is wont to do at night. (K. K. Handiqui).

1. Kalā's comrade—Damayantī.
2. The King [Nala].

12097

**क्षपयत्युग्रदण्डो हि जनं राजा यमोपमः ।**
**स्खलितः स्खलितो वध्य इति चेन् निश्चितं भवेत् ॥**

(आ) SRHt 86.5 (a. MBh, but not found in MBh [Bh] edition).

A king who is extremely severe in meting out punishment destroys the people, as he is similar to the God of death ; every person that commits an offence, if punished with death, will surely make him that (God of death). (S. B. Nair).

**क्षपां क्षामीकृत्य** see No. 12098.

12098*

**क्षपाः क्षामीकृत्य प्रसभमपहृत्याम्बु सरितां**
**प्रताप्योर्वीं कृत्स्नां तरुगहनमुच्छोष्य सकलम् ।**
**क्व सम्प्रत्युष्णांशुर्गत इति तदन्वेषणपरास्**
**तडिद्दीपालोका दिशि दिशि चरन्तीव जलदाः ॥**

(आ) ŚP 3869 (a. Pāṇini), AP 42, ZDMG 14. 582, VS 1765 (a Pāṇini), SkV 251, Kav 129, Skm (Skm [B] 1287, Skm [POS] 2. 163. 2) (a. Oṁkaṇṭha), JS 221. 18 (a. Pāṇini), SSSN 216. 10, Pad 77. 35 (a. Pāṇini), SR 341. 55 (a. JS), SSB 214. 51 (a. Pāṇini), Any 21. 170, IS 2009, SRM 2. 2. 385, SRK 168. 9 (a. ŚP), RJ 1254, SSg 130, SG 557 (a. Pāṇini), SuMañ 149. 16–19, SSM 872 (a. Pāṇini), JSub 273. 1, SK 3.55, SGo 76*b*. Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 203 ; Kav p. 32.

(*a*) क्षपां SkV, Kav, Skm, SSSN, Pad, SR, SSB, Any, SRK, RJ, SuMañ, SG.

(*b*) सर्वां [कृ°] SkV, Kav, SSg, SRM ; वनतरु° Skm ; वनगहनमुच्छाद्य SkV, Kav ; उत्साद्य [उच्छोष्य] Skm.

(*c*) स [क्व] SSg; समालोकनपरास् VS, SuMañ; तदालोकनपरास् JS, SRM, SSg.

(*d*) तडिद्दीपप्रायो चरतीह VS (MS) ; °पालोकैर् लोकं SSg, SRM ; चरन्तीह VS ; SkV, Skm ; तरन्तीव Skm (var.) ; भवन्तीव Skm (var.).

Śikhariṇī metre.

The summer sun, who robbed the pleasant nights, / and plundered all the water of the rivers, / and burned the earth, and scorched the forest trees, / is now in hiding ; and the autumn clouds, spread thick across the sky to track him down, / hunt for the criminal with lightning-flashes. (J. Brough in *Poems from the Sanskrit*, p. 70).

12099*

**क्षपारम्भे क्षीबं शिशुकमिव निक्षिप्य शयने**
**जगामान्यं तस्मिन् सुरतघननिद्रेऽपरमपि ।**
**निशाशेषे शूलाकुलनिजसखीवेश्मगमना-**
**पदेशेनान्यं सा सततमगमत् स्वक्रयभरे ॥**

(अ) Sam 2. 17.

(आ) GVS 332.

(*b*) °निद्रापरमपि Sam, GVS (but suggestion as above).

Śikhariṇī metre.

In the early part of the night she[1] would put a drunkard to sleep in her bed, like a little wise child, then she would pass to a second, and, when he fell asleep through weariness, slip away to a third ... At the very end of night she would always secure a little extra profit on the sale of her body by pretending that she had to go forth in search of news of a friend who had alarming colic; thus she always managed to lift one last late wayfarer. (E. Powys Mathers).

1. Arghagharghaṭikā, a prostitute.

12100

क्षमते योऽपराधं सः शक्तः सुदमने क्षमी ।
क्षमया तु विना भूपो न भात्यखिलसद्गुणैः ॥

(अ) Śukr 1. 83.

That king who forgives an offence [i.e., is merciful] is strong and becomes capable of controlling everything; a king devoid of patience and forgiveness does not shine well, though he may have all other virtues. (S. B. Nair).

12101-05

क्षमया क्रोधमुच्छिन्द्यात् कामं संकल्पवर्जनात् ।
सत्त्वसंसेवनाद् धीरो निद्रामुच्छेत्तुमर्हति ॥

अप्रमादाद् भयं रक्षेच् छ्वासं क्षेत्रज्ञशीलनात् ।
इच्छां द्वेषं च कामं च धैर्येण विनिवर्तयेत् ॥

भ्रमं प्रमोहमावर्तम् अभ्यासाद् विनिवर्तयेत् ।
निद्रां च प्रतिभां चैव ज्ञानाभ्यासेन तत्त्ववित् ॥

उपद्रवांस् तथा रोगान् हितजीर्णमिताशनात् ।
लोभं मोहं च संतोषाद् विषयांस् तत्त्वदर्शनात् ॥

अनुक्रोशादधर्मं च जयेद् धर्ममुपेक्षया ॥
आयत्या च जयेदाशाम् अर्थं सङ्गविवर्जनात् ॥

(अ) MBh (MBh [Bh] 12. 266. 5-9, MBh [R] 12.273, 5-9 MBh [C] 12. 9859-63).

(इ) SS (OJ) 414 *ab/op*.

(*a*) उच्छिद्य (°त्य; °द्यात्) MBh (var.).

(*b*) कर्म or काम° MBh (var.).

(*c*) सत्त्वं संसवनाद्विद्धि MBh (var.); सत्त्वं MBh (var.); संसेचनाद् MBh (var.); वीरो [धी°] MBh (var.).

(*d*) उच्छेदुम् or च च्छेत्तुम् or आच्छेतुम् MBh (var.); अर्हसि MBh (var.).

(*e*) अहिंसया भयं (°क्षं) रक्षेत् MBh (var.); रक्ष MBh (var.).

(*f*) क्षेत्रं MBh (var.); क्षेमाज्ञ° MBh (var.); °सेवनात् MBh (var.); °दर्श° [°शील°] MBh (var.).

(*g*) इच्छा MBh (var.).

(*h*) धर्मेण or धैर्येन MBh (var.); ऽव or च [वि°] MBh (var.).

(*i*) त्रासं or भ्रमे or सर्वं or श्रमं [भ्र°] MBh (var.); संमोहम् [प्र°] MBh (var.).

(*j*) हि [वि°] MBh (var.); °वर्जयेत्

(*k*) वा [च] MBh (var.); (ऽ)प्रतिभां or प्रतिमां MBh (var.).

(*m*) युक्ताहारात् or ज्ञानाभ्यासात् or उपद्रवं (°वास्) MBh (var.); घोरान् or लोकान् [रो°] MBh (var.).

(*n*) हितं जीर्णादिवाशनात् or हितजीर्णमिता° MBh (var.); हितं MBh (var.).

(*o*) लोभ° MBh (var.) ; स [च] MBh (var.).

(*p*) विनयांस् [विष°] MBh (var.).

(*q*) च धर्मं or न धर्मं [अध°] MBh (var.).

(*r*) जायेद् or जपेद् MBh (var.) ; अपेक्षया or अवेक्षया MBh (var.).

(*s*) आयत्यां [°त्या] MBh (var.); वर्धयेद् [च ज°] MBh (var.).

(*t*) अनर्थं संगवर्जनात् or अर्थं संगं च वर्जयेत् or अर्थं संभववर्जनात् MBh (var.) ; अर्थ° MBh (var.) ; °विवर्तनात् or °विसर्ज° MBh (var.).

One should vanquish anger by forgiveness, passion by avoiding brooding over it, a wise man should cut off (excessive) sleep by relying on his innate strength ; he should conquer fear by vigilance, his breath by meditation on God, he should turn back (wrong) desire, hatred and passion by his courage ; mind wandering, delusion revolving in the mind be checked by practice, one who grasps the truth of things should conquer anger, sleep and impudence[1] by practice of knowledge ; bodily troubles and diseases by eating in moderation wholesome and digestible food ; greed and delusion by contentment and pleasure of the senses by seeing their true nature ; by sympathy one should conquer unrighteousness and acquire righteousness by discarding (bad things) ; by acquisition he should conquer desires and wealth by avoiding the company (of undesirable people). (S. B. Nair).

1. प्रतिभा in *pāda k* of the Sanskrit text is used in the sense of "impudence."

12106

क्षमया जय विप्रेन्द्रान् दयया जय संश्रितान् ।
तत्त्वबुद्ध्या जयात्मानं तेजसा जय पार्थिवान् ॥

(अ) Avimāraka 6. 17.

(आ) Almm 172.

With kindness conquer holy Brāhmaṇas; with compassion conquer thy retainers ; with knowledge of the truth conquer thy self, and with courage conquer kings. (A. C. Woolner).

12107

क्षमया दयया प्रेम्णा सूनृतेनार्जवेन च ।
वशीकुर्याज् जगत् सर्वं विनयेन च सेवया ॥

(अ) Cr 315 (CNr "W", CPS 359. 18).

(*b*) °नाज्जवेन Cr ; (changed to °नार्जवेन editorially).

By patience and forgiveness, by compassion and affection, by truthfulness and straightforwardness (in dealings) one should bring all the world under one's control, as also by modesty and rendering service to others. (S. B. Nair).

12108

क्षमया हि समायुक्तं मामयं मकरालयः ।
असमर्थं विजानाति धिक् क्षमामीदृशे जने ॥

(अ) R (R [Bar] 6. 14. 11, R [R] 6. 21. 20 *cd*–21 *ab* ; R [B] 6. 21. 29–30).

(आ) SRHt 121. 12 (a. R), SSSN 142. 11 (a. R).

Because I possess patience and forgiveness this ocean [the abode of sharks] considers that I am incompetent (in achieving my purpose) ; fie upon patience [*kṣma*] with people of this sort. (S. B. Nair).

12109

क्षमां रक्षन्ति ये यत्नात् क्षमां रक्षन्ति ते चिरम् ।
क्षमास्ते निभृता येषु क्षमास्ते सर्वकर्मसु ॥

(अ) Sabhā 71.

Those who cultivate patience and forgiveness and those who guard them for long, they are competent in those which they attempt steadily and they are quite capable of (bringing) success in all (their) undertakings. (S. B. Nair).

क्षमाखड्गः (°ड्गं or °ड्ग) करे यस्य

see No 12113.

12110

क्षमा गुणो ह्यशक्तानां शक्तानां भूषणं क्षमा ।
क्षमा वशीकृतिर्लोके क्षमया किं न साध्यते ॥

(अ) MBh (MBh [Bh] *ad* 5. 33. 47 [175* *l.* 1–2 ], MBh [R] 5. 32. 53 *cd*–54 *ab*, MBh [C] 5. 1019–20 ), Cr 1402 (CRC 7. 57, CPS 212. 94). Cf. Nos. 7420–21, 12123 and शान्तिखड्गः करे यस्य. Also cf. JSAIL 30. 34 and 30. 35.

(आ) SR 83. 3 (a. C), SSB 359. 5, SRK 101.4 (a. Sphuṭaśloka [=stray verse]), SRS 1.2.3, Pras 5. 7, IS 2010, Subh 238, BrDh 2. 11. 6 *cd*/*ab*, SSap 302 (*ab* only), SSH 1. 36, SRM 2.1.386 *cd*–2. 1. 387 *ab*.

(*a*) ज्ञमा (*sic!*) [क्ष°] MBh (var.); बलमश° [गु° ह्य°] Cr, SR, SSB, SRK, Pras, SRS, SSH.

(*b*) सक्तानां Subh ; क्षमा: Subh.

(*c*) क्षमावति कृपालोके Pras ; क्षमया जीयते लोक: SRS ; वशीकृते लोकः Cr (var.) ; वशीकृते Subh.

(*d*) क्षमां हि परमं धनम् BrDh ; सिध्यति SR, SSB, SRK, SRS, SSH.

Forgiveness is a virtue to the weak and an ornament to the strong. Forgiveness conquers everything in this world ; is there anything that cannot be attained through forgiveness. (S. B. Nair).

क्षमातुल्यं तपो नास्ति न संतोषात् परं सुखम् see शान्तितुल्यं तपो नास्ति.

12111

क्षमातुल्यं तपो नास्ति नास्ति क्रोधसमो रिपुः ।
अन्नदानात् परं दानं न संतोषात् परं धनम् ॥

(अ) Cr 1401 (CNN 16). Cf. शान्तितुल्यं तपो नास्ति.

(*c*) नान्न° [अन्न°] Cr (var.).

There is no penance equal to patience and forgiveness, there is no enemy equal to loss of one's temper; no greater charity (is there) than the giving of food, and no greater wealth than contentment. (S. B. Nair).

12112

क्षमा तेजस्विनां तेजः क्षमा ब्रह्म तपस्विनाम् ।
क्षमा सत्यं सत्यवतां क्षमा दानं क्षमा यशः ॥

(अ) MBh (MBh [Bh] 3. 30. 39, MBh [R] 3. 29. 40, MBh [C] 3. 1104).

(*c*) सत्यवतां सत्यं tr MBh (var.).

(*d*) यज्ञ: [दा°] MBh (var.) ; °वतां or शम: or श्रम: [य°] MBh (var.).

*Kṣamā* [patience and forgiveness] is the strength of the effulgent, *kṣamā* is the supreme power [*Brahman*] of the penance-performers ; *kṣamā* is the truth of those who practise truth, and *kṣamā* is charity and *kṣamā* is fame. (S. B. Nair).

12113

क्षमाधनुः करे यस्य दुर्जनः किं करिष्यति ।
अतृणे पतितो वह्निः स्वयमेवोपशाम्यति ॥

(अ) Cr 316 (CLr 2.4, CNP I 81, CNP II 269, CNT IV 82, CNM 79, CNMN 64, CNŚK 44), MBh (MBh [Bh] 5. 33. 175* *l*. 3–4, MBh [R] 5. 32, 54–55, MBh [C] 5. 1021–22). Variant of No. 3720.

(आ) SR 83. 1 (a. C), SSB 359. 3, SRK 101. 1 (a. Prasaṅgaratnāvalī), IS 6438 and 7848 (the former=MBh), GSL 68, Saśa 180. 198, SRS 1.2.44, VP 9. 16, SSH 1. 36, Sama 2 अ 8, SRM 2. 1. 388, SH 1166.

(इ) PrŚ (C) 56.

(*a*) शान्तिखड्गः [क्ष°] MBh ; क्षमाशस्त्रं [क्ष°] CL (var.), SR, SSB, SRK, GSL, SRS, SSH, SRM, VP ; क्षमाखड्गः (°ड्गं, °ड्ग or °षड्गं) Cr (var.), PrŚ (C); असहायोऽसमर्थो वा Cr (var.) (see No. 3720); °धरो यः स्याद् [क° य°] PrŚ (C); समेतस्य [क° य°] SH.

(*b*) खलस्तस्य करोति किं Cr (var.) ; किं क° दु° tr. MBh ; दुर्जनं Cr (var.) ; तेजस्वी [दु°] Cr (var.) ; करोति वै Cr (var.).

(*c*) अतृणो Cr (var.); वह्नि Cr (var.); वन्हिः (°न्हि) Cr (var.).

(*d*) एव प्रशान्तये Cr (var.) ; एव विनश्यति Cr (var.); एवोपशोम्यति (*sic !*) Cr (var.); एव हि शा° SH ; °प्रशम्यते PrŚ (C).

What will the wicked do to one who holds the bow of forbearance in his hand ? Fire that does not fall on grass will be extinguished by itself. (S. B. Nair).

12114

क्षमा धर्मः क्षमा यज्ञः क्षमा वेदाः क्षमा श्रुतम् ।
यस्तामेवं विजानाति स सर्वं क्षन्तुमर्हति ॥

(अ) MBh (MBh [Bh] 3. 30. 36, MBh [C] 3. 29. 36, MBh [C] 3. 1101).

(*a*) क्ष° य° क्ष° ध° tr. or क्षमा यज्ञः क्षमा धर्मः MBh (var.).

(*b*) दानं [वे°] MBh (var.).

(*c*) य एतदेवं जानाति MBh (var.) ; एव MBh (var.) ; विजानीते MBh (var.).

Forgiveness is righteousness, forgiveness is the sacrifice [*yajña*], forgiveness is the essence of the Vedas, forgiveness is the Vedic learning ; he who understands forgiveness in this manner, it behoves on his part to forgive everything. (S. B. Nair).

12115

क्षमा धृतिः क्षमा सत्यं क्षमा धर्मः क्षमा गुरुः ।
क्षमावतामयं लोकः परलोकः क्षमावताम् ॥

(आ) SRHt 234. 12 (a. R, but not found in R). Cf. No. 3089.

Forgiveness is courage, forgiveness is truth, forgiveness is righteousness and forgiveness is preceptor ; this world belongs to those who forgive and the world hereafter also belongs to them. (S. B. Nair).

12116-18

क्षमा धृतिरहिंसा च समता सत्यमार्जवम् ।
इन्द्रियाभिजयो धैर्यं मार्दवं ह्रीरचापलम् ॥
अकार्पण्यमसंरम्भः संतोषः श्रद्दधानता ।
एतानि यस्य राजेन्द्र स दान्तः पुरुषः स्मृतः ॥
कामो लोभश्च दर्पश्च मन्युर्निद्रा विकत्थनम् ।
मान इर्ष्या च शोकश्च नैतद् दान्तो निषेवते ।
अजिह्ममशठं शुद्धम् एतद् दान्तस्य लक्षणम् ॥

(अ) MBh (MBh [Bh] *ad* 5. 6. 25 [App. I 3 *l*. 15-21], MBh [R] 5. 63. 14-16).

(आ) Saśā 64. 235-37.

(*k*) मन्युर् [मान] Saśā.

Forgiveness is courage and it is also the abstaining from injuring others, it is the even path, truth and straightforwardness ; it is also the conquest over senses, courage, gentleness, humility and steadiness. Absence of depression and hasty action, contentment and faith, —he who has these, O best of kings, that person is considered self-subdued. Passion, greed, arrogance, anger, (excessive) sleep, bragging, unjust pride, jealousy and grief—these the self-subdued never have. Absence of deceit and roguery and the possession of purity—these are the characteristics of a man of self-control. (S. B. Nair).

क्षमानाथः पतत्याशु see No. 12293.

12119

क्षमापरं तपो नास्ति न संतोषात् परं सुखम् ।
न च लोभात् परो व्याधिर् न च धर्मो दयापरः ॥

(आ) SRS 2. 2. 14, SLPr 69.

There is no penance greater than forgiveness, better than contentment there is no happiness ; there is no greater disease than greed, and there is no righteousness greater than compassion. (S. B. Nair).

क्षमा बलमशक्तानां see No. 12110.

12120

क्षमा ब्रह्म क्षमा सत्यं क्षमा भूतं च भावि च ।
क्षमा तपः क्षमा शौचं क्षमया चोद्धृतं जगत् ॥

(अ) MBh (MBh [Bh] 3. 30. 37, MBh [R] 3. 29. 37, MBh [C] 3. 1102).

(आ) SRM 2. 1. 389.

(*a*) विद्या [स°] MBh (var.).

(*d*) क्षमयेदं धृतं SRM ; (इ)व धृतं or (इ)दं धृतं or वै धृतं [चो°] MBh (var.).

Forgiveness is the supreme power [*Brahman*], forgiveness is truth ; it is the past as well as the future ; it is the (best) penance and it is purity ; it is by forgiveness that the world gets elevated. (S. B. Nair).

क्षमा यज्ञः (°ज्ञाः) क्षमा धर्मः (°र्माः) see No. 12114.

क्षमा यशः क्षमा धर्मः see No. 3789.

12121

क्षमावतामयं लोकः परश्चैव क्षमावताम् ।
इह संमानमृच्छन्ति परत्र च शुभां गतिम् ॥

(अ) MBh (MBh [Bh] 3. 30. 42, MBh [R] 3. 30. 43, MBh [C] 3. 1108), (cf. MBh [Bh] 1. 38. 9*cd*).

(आ) JS 445. 2 (a. Bhagavān Vyāsa), SRHt 233. 1 (a. MBh), SSB 359. 1.

(इ) SS (OJ) 98.

(*b*) परलोकः MBh (var.), SS (OJ), SRHt ; चापि [चैव] MBh (var.).

(*c*) सन्मानम् MBh (var.), SRHt; अर्छन्ति or अर्चंति [ऋ°] MBh (var.) ; इच्छन्ति [ऋ°] MBh (var.), SRHt; अर्हन्ति MBh (var.), JS, SSB.

(*d*) परां [शु°] MBh (var.), SRHt.

The world belongeth to those that are forgiving ; the other world is also theirs. The forgiving acquire honours here, and a state of blessedness hereafter. (P. C. Roy).

12122

क्षमावन्तमरिं प्राज्ञं काले विक्रमसेविनम् ।
परात्मगुणदोषज्ञम् अनुस्मृत्य न विश्वसेत् ॥

(अ) P (PT 3. 8, PTem 3. 6, PS 3. 10, PRE3. 7). Cf. Ru 134.

(इ) Joh (Johannus de Capua) 167. 1(?)

(*a*) क्षमावन्तम् PT (var.) ; क्षामा° (*sic !*) PTem (var.).

(*b*) कालवीक्षणकारणम् PS (var.).

(*d*) विस्मरेत् PS (var.).

One should be watchful and distrustful of an enemy that is patient and wise, that attacks at the right season and that knows the strong and the weak points of himself and his adversary. (F. Edgerton).

क्षमा वशीकृतिर्लोके see No. 12110 and शान्तिखड्गः करे यस्य.

12123

क्षमा वशीकृतिर्लोके क्षमया किं न साध्यते ।
क्षान्तिखड्गः करे यस्य किं करिष्यति दुर्जनः ॥

(आ) Pañcārtha-bhāṣya 109. 15. Cf. Nos. 7420-21, 12110 and शान्तिखड्गः करे यस्य.

Forgiveness is the medium of conquering the world, what is not possible to achieve by forgiveness ? To him that has the sword of forgiveness in his hand what can the wicked people do ? (S. B. Nair).

12124

क्षमा शत्रौ च मित्रे च यतीनामेव भूषणम् ।
अपराधिषु सत्त्वेषु नृपाणां सैव दूषणम् ॥

(अ) H (HJ 2. 180, HS 2. 171, HM 2. 180, HK 2. 178, HP 2. 163, HN 2. 163, HH 70. 20-21, HC 93 7-8). Cf. No. 1765.

(आ) IS 2012, SR 164. 495 (a. H), SSB 496. 495.

(*c*) उपराद्धेषु HP.

Forgiveness towards a foe as well as towards a friend (is) undoubtedly the ornament of the sages who have subdued passion : (but) towards offending beings, in a monarch it (is) a fault. (F. Johnson).

12125

क्षमा शमः शासनमिन्द्रियाणां
मनः प्रसिक्तं करुणामृतेन ।
तपोऽर्हमेतत् सजने वने वा
कायस्य संशोषणमन्यदाहुः ॥

(अ) Dar 7.16.

Upajāti metre ( Upendravajrā and Indravajrā ).

Forgiveness, tranquillity and control of the senses (are possible only when) the mind is well-watered [-oiled] by the nectar of compassion; such a mind deserves penance in a populous place, or in a (lonely) forest; otherwise, the wise say, it is (nothing but) torturing the body. (S. B. Nair).

**क्षमाशस्त्रं करे यस्य** see No. 12113.

**क्षमासमं तपो नास्ति** see **शान्तितुल्यं तपो नास्ति.**

12126

**क्षमी दाता गुणग्राही　स्वामी पुण्येन लभ्यते ।**
**अनुकूलः शुचिर्दक्षो　राजन् भृत्योऽपि दुर्लभः ॥**

(अ) P (PS 1. 39), H (HJ 3. 144, HS 3. 138, HM 3. 140, HK 3. 141, HP 3. 137, HN 3. 137, HH 96. 18-19, HC 128. 15–18), Vet 4. 28, BhPr 93 (a. Lakṣmīdhara), Cr 1403 (CNG 284, CNI I 275, CnT II 26. 6). Cf. JSAIL 24. 163.

(आ) VS 2819 and 3228 (second a. Śrī-Harṣadeva and his sevaka), SR 148. 244 (a. H), SSB 471. 150 and 52. 7, SRHt 131. 3 (a. MBh, but does not occur in the MBh [Bh] edition), SSSN 107.3, IS 2013, Subh 299, SMa 1. 1. 100, Kav p. 118, VP 3. 11.

(*a*) क्ष° दा° tr. SR, SSB; अर्थी [क्ष°] IS; क्षामी (CnT II); लक्ष्मी [क्ष°] C in Vet; धारा [दा°] O in PS; दान D in Vet.

(*b*) स्वामि *d* in Vet, CNI I; चान्तः [स्वा°] *d* in Vet; भाग्येन Cr, H; दुःखेन [पु°] VS, SR, SSB, SRHt, SSSN; पुरपैर्वाप्यते (*sic !*) CNI I.

(*c*) नृपरक्षः or अनुरक्तः Cr; नृपदक्षः Vet (but in some texts as above), शुचिर्दक्षोऽनुरक्तश्च H (but some texts as above), SR, SSB.

(*cd*) °दक्षः कविर्विद्वान्सुदुर्लभः SSB 52. 7.

(*d*) भृत्यः खलु सुदुर्लभः (or स्वामि[न्] भृत्योपि दु°) Cr, H, Vet; स्वामि(न्) धर्मो *a* in Vet; साधुः पुण्येन लभ्यते *d* in Vet; कवि-विद्वान्सुदु° BhPr, SMa; जाने भृत्योऽपि दु° SR, SSB.

It is by pious deeds that one gets a patron of forbearing and liberal nature who can acknowledge merit. It is extremely difficult to get a learned person who is also faithful, honest, dextrous and a poet. (J. Shastri's translation of the BhPr text).

**क्षमेत शक्तः सर्वस्य** see No. 12127.

12127

**क्षमेदशक्तः सर्वस्य　शक्तिमान् धर्मकारणात् ।**
**अर्थानर्थौ समौ यस्य　तस्य नित्यं क्षमा हिता ॥**

(अ) MBh (MBh [Bh] 5. 39. 46, MBh [R] 5. 38. 60, MBh [C] 5. 1505).

(आ) IS 2014.

(*a*) क्षमेत शक्तः MBh (var.); सर्वत्र MBh (var.).

(*b*) मति° [शक्ति°] MBh (var.).

(*d*) हितं MBh (var.).

He that is weak should forgive under all circumstances; he that is possessed of power should show forgiveness from motives of virtue; and he, to whom the success or failure of his objects is the same, is naturally forgiving. (P. C. Roy).

12128

क्षयः कुले सुता बह्व्यः क्षयो गोत्रकदर्थनम् ।
क्षयश्च पुष्पिता गावः क्षयश्च बहवस्तिलाः ॥

(आ) SuM 23.19.

A number of daughters in a family creates a difficult situation, tormenting the family is also a source of weakness ; when cows are fully matured it is a loss, as also harmful are moles [*tilas*] in abundance in one's body. (S. B. Nair).

12129

क्षययुक्तमपि स्वभावजं
दधतं धाम शिवं समृद्धये ।
प्रणमन्त्यनपायमुत्थितं
प्रतिपच्चन्द्रमिव प्रजा नृपम् ॥

(अ) Kir 2. 11.

(आ) SRHt 180. 98 (a. Bhāravi), SSSN 81. 76 (a. Bhāravi), SR 151. 389 (a. Kir), SSB 478. 348 (a. Bhāravi).

(*b*) विवृद्धये [स°] Kir (var.).

(*c*) उच्छ्रितं [उत्थितं] Kir (var.).

Viyoginī metre.

The subjects bow down to a king, who though in adversity (for a time), still possesses his natural beneficient majesty, strives for prosperity and always gets above all dangers, as they do to the new moon, who though in waning condition,[1] as possessed of her innate auspicious lustre and aspires to wax gradually, getting above all adversity. (S. V. Dixit).

1. Temporarily.

12130

क्षयव्ययायासवधादिदोष-
व्यपेक्षयान्वीक्षितसाधुकृत्यः ।
कामं तु पीडामपि कश्चिदिच्छेन्
न विग्रहः तत्प्रभवा हि दोषाः ॥

(अ) KN (KN [ĀnSS] 9. 74, KN [BI] 9. 73, KN [TSS] 9. 74).

(*b*) °क्षयावेक्षित° KN (BI).

(*c*) कामात् KN (BI).

Upajāti metre ( Upendravajrā and Indravajrā ).

Taking into consideration the loss, the expenditure, the difficulty, the destruction, etc., involved in a war, and weighing seriously its good as well as evil effects, the assailed king would rather do well to willingly submit to certain hardships, than launch upon war; for, war is ever prolific of evil consequences. (M. N. Dutt).

12131

क्षयाय जायते पुंसाम् आयादत्यधिको व्ययः ।
मिताशी योषितां रन्ता किं तात सुखमेधते ॥

(आ) SMH 12. 48 (SMH [KM] 12. 46).

The expenditure that is far greater than the income results in the weakening of such people ; if a person takes too little food and sports with women, does he, dear boy, get pleasure out of it ? (S. B. Nair).

क्षयिण्यास्तु दारिद्र्यं see No. 11202.
क्षये प्रहारिणिषतत्यभीक्ष्णम् see No. 12070.

12132

क्षरन्ति सर्वा वैदिक्यो जुहोतियजतिक्रियाः ।
अक्षरं त्वक्षरं ज्ञेयं ब्रह्म चैव प्रजापतिः ॥

(अ) Mn 2. 84, Vi 55. 18. (Cf. B 4. 1. 26, Vās 9. 75. 11, Yama in Vīr. Āhnika 321).

(आ) Vīr. Paribhāṣā 79, Vīr. Āhnika 321, Bhaviṣya-purāṇa 1. 4. 22 *cd*-23*ab*.

(*c*) न क्षयं [त्वं°] Nandana's Commentary; दुष्करं [त्व°] Mn (var.); त्वक्षयं Mn (var.), Kullūka's and Rāghavānanda's Commentaries.

(*d*) ब्रह्मा Nārāyaṇa's and Nandana's Commentaries, Vi.

All religious acts ordained in the Vedas, (whether) consisting in burnt-oblations or sacrifices (or alms-giving or other pious observants), perish (after the merit obtained by them has been exhausted); but the syllable *Oṁ*[1] must be known to be imperishable,[1] as it is identical with *Brahman*, the lord[2] of creatures.[2] (J. Jolly).

1-1. *Akṣara* [i.e., that which is not perishable].
2-2. Prajāpati.

12133

क्षात्रं विमृष्य धर्मं
मान्यैर्गुरुभिर्द्विजैः समं समरे ।
युयुधेऽर्जुनो धनुष्मान्
घोरमपि स्वं चरेद् धर्मम् ॥

(अ) Upadeśaśataka (KM II) 56.

Āryā metre.

Pondering over his duty as a warrior [Kṣatriya], Arjuna, the great bow-man, fought in the battle (even) with his respectable elders, preceptors and Brāhmaṇas; though extremely painful one should discharge one's duty. (S. B. Nair).

12134

क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न संतोषतः
सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शंभोः पदं
तत्तत् कर्म कृतं यदेव मुनिभिस्तैस्तैः फलै-
र्वञ्चिताः ॥

(अ) BhŚ 236, Śānt 1.8 (in some editions 1. 9), A in Vet after 19. 53 (187).

(आ) ŚP 4153 (a. BhŚ), VS 3178, SkV 1632 (a. BhŚ), Skm (Skm [B] 2261, Skm [POS] 5.53.1) (a. BhŚ), SR 374. 219 (a. BhŚ), SSB 273.106 (a. BhŚ), SU 1035 (a. Bilhaṇa), JSub 296. 5, SSD 2*f*. 141b, IS 2015, Namisādhu *ad* Kāvyālaṁkāra 12. 36, VyVi *ad* 2. 10 (p. 218), KāRu *ad* 11. 36.

(*a*) ग्रहो° [गृ°] Śānt (var.); त्यक्तुं Śānt (var.), Vet; संतोषित: BhŚ (var.).

(*b*) सोढा: Skm (POS); सोढुं BhŚ (var.); षोढ Śānt (var.); सोढो VyVi; °शीतलाश्च or °वातशीत° BhŚ (var.); °वपना: or °पवनात् or °तपना: (°नात्) (also Vet) or °पवन° [°तपन°] BhŚ (var.); °तपनो Śānt (var.); °क्लेशान् (°शैर्; °शं) or °क्षेमा BhŚ (var.); °क्लेश: Skm (POS); °क्लेशो VyVi, Śānt (var.); तत: [तप:] BhŚ (var.).

(*c*) ध्यानं BhŚ (var.); चित्तम् BhŚ (var.); नित्यम् BhŚ (var.), VyVi, Vet; न च पुनर्विष्णोः पदं शाश्वतं Śānt, Skm; न च पुनस्तत्त्वान्तरं शाश्वतं SkV; नियमितै: (°त:) or निशमित° BhŚ (var.); प्राप्तं न विष्णोः पदं BhŚ (var.).

(*d*) यद्यत् [तत्तत्] Śānt (var.); कृतं परानति-परैस्तैस्तैः KāRu; यद्यत्कर्म कृतं or तत्कर्म

क्रियते or यत्तत्कर्म कृतं BhŚ (var.) ; तदेव BhŚ (var.), Śānt (var.) ; यद्येव Śānt (var.) ; परानतिपरैस् Namisādhu; तत् तत् [तैस्तैः] BhŚ (var.) ; वञ्चितान् (°तः) BhŚ (var.), Śānt (var.) ; वञ्चितम् KāRu, Skm, SkV, SR, SSB ; वाञ्छिता: BhŚ (var.) ; उज्झितम् [वञ्चिताः] VS.

Śārdūlavikrīḍita metre.

We have borne insults, but not with a patient or forgiving spirit ; we have given up the pleasures of home, but not through contentment ; we have put up with unbearable cold, wind and heat, but we have not undertaken the pains of religious penance ; we have attentively thought of wealth day and night, but we have not meditated on the sacred feet of Śiva ; in short, we have done all that is generally done by saints and hermits, but alas ! we have not obtained the good results of the aforesaid actions (because they were not actuated by virtuous motives). (P. G. Nath).

क्षान्तः परं तपो नास्ति see शान्तितुल्यं तपो नास्ति.
क्षान्तितुल्यं तपो नास्ति see शान्तितुल्यं तपो नास्ति.

12135

क्षान्तिभक्तिविहीनश्च विपक्षो धनलोलुपः ।
अशक्तो भयभीतश्च राज्ञा त्यक्तव्य एव सः ॥

(अ) Cr 1404 (CRT 5. 20). Variant of No. 12138. Cf. दम्भाश्रितान् कपटिनो and Crn 192.

A person who is devoid of forgiveness and devotion, whose loyalty is doubtful and who is greedy of wealth, incompetent and afraid of undertaking work, should definitely be abandoned by a king. (S. B. Nair).

क्षान्तिभृन् मर्यादावान् see No. 12155.

12136

क्षान्तिरेव मनुष्याणां मातेव हितकारिणी ।
माता कोपं समायाति नैव क्षान्तिः कदाचन ॥

(अ) Cr 2144 (CNPh 139). (Partly illegible and reconstructed).

(*a*) मनुष्यणं (*sic !*) CNPh.

Forgiveness alone, in regard to all men, confers benefits like a mother ; the mother may (at some times) get angry, but never, at any time, does forgiveness. (S. B. Nair).

12137

क्षान्तिश् चेत् कवचेन किं किमरिभिः क्रोधोऽस्ति चेद् देहिनां
ज्ञातिश् चेदनलेन किं यदि सुहृद् दिव्यौषधैः किं फलम् ।
किं सर्पैर्यदि दुर्जनाः किमु धनैर्विद्यानवद्या यदि
व्रीडा चेत् किमु भूषणैः सुकविता यद्यस्ति राज्येन किम् ॥

(अ) BhŚ 237, Pañcarātra (KSH 4) 4.

(आ) SRHt 242. 64 (a. BhŚ), SSSN 202. 46 (a. BhŚ), SR 178. 1019 (a. BhŚ), SSB 517. 1019, Vidy 882 (a. BhŚ), Kt 50, KtR 50, SSD 2*f*. 157a, IS 2016, NT 158, GSL 70.

(*a*) चेद् वचनेन BhŚ (var.), SR, SSB; कामोऽस्ति [क्रो°] Kt, KtR.

(*b*) ज्ञातिश्चेच्च दलेन BhŚ (var.) ; मुहुर् [सु°] BhŚ (var.).

(*c*) सत्यश्चेत् तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किं Vidy ; किं स° tr. (*contra metrum*) Kt, KtR ; विद्यास्ति वंद्या यदि BhŚ (var.),

(*d*) क्रीड [क्री°] BhŚ (var.) ; यदि [किमु] BhŚ (var.); भूषणेन कविता Pañcarātra, SRHt, SSSN, Vidy.

Śārdūlavikrīḍita metre.

Patience, better than armour, guards from harm./ And why seek enemies, if you have anger ?/ With friends, you need no medicine for danger.| With kinsmen, why ask fire to keep you warm ? / What use are snakes when slander sharper stings ?/ What use is wealth where wisdom brings content ?/ With modesty, what need for ornament ?/ With poetry's Muse, why should we envy kings ? (J. Brough, *Poems from the Sanskrit*, p. 71).

12138

क्षान्तिसत्यविहीनश्च क्रूरबुद्धिश्च निन्दकः ॥
दाम्भिकः पेटुकश्चैव शठश्च स्पृहयान्वितः ।
अशक्तो भयभीतश्च राज्ञा त्यक्तव्य एव सः ॥

(अ) GP 1. 112. 20. Variant of No. 12315.

A person devoid of forgiveness and truthfulness, one who is cruel by nature and a reviler of others, a hyprocrite and deceitful, a rogue and full of unjust desires, one who is incompetent and afraid to take up undertakings, should definitely abandoned by a king. (S. B. Nair).

12139

क्षान्त्या भीरुः कोपयुक्तो मूर्खः सेवक उच्यते ।
रूपवांश्च भवेज् जारः सेवाधर्मोऽतिदुर्गमः ॥

(आ) Sama 2 स 107, SRM 2. 1. 300.

A person in service is called timid if he has forgiveness, and if he gets angry he is called a fool ; if he is handsome he is suspected to be a paramour : (indeed) service (under a master) is a very difficult thing. (S. B. Nair).

12140

क्षान्त्या शुध्यन्ति विद्वांसो दानेनाकार्यकारिणः ।
प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥

(अ) Mn 5. 107 (in some texts 5. 106), Vi 22. 90. (Cf. Y 3.32–33).

(आ) Śuddhi-Kaumudī (*Bibl. Ind.*) 360. 7-8.

(*a*) शुद्धयन्ति MnJh.

(*b*) ज्ञानेना° [दा°] Vi (var.).

(*d*) नदी वेगेन शुध्यति Śu°.

By forgiveness of injuries the learned are purified ; by liberality, those who have done forbidden acts ; by muttering of prayers, those who have sinned in secret ; by religious austerities, those who best know the *Vedas*[1]. (J. Jolly).

1. J. Jolly has : Veda.

क्षान्त्या समं तपो नास्ति see शान्तितुल्यं तपो नास्ति.

12141*

क्षामं गात्रमतीव पाण्डु वदनं क्लिष्टा कपोलस्थली
　　कोऽसौ चेतसि वर्तते तव युवा लोकैकमान्याकृतिः ।
त्यक्त्वा किंचिदपत्रपां कथय मे खिन्नासि किं त्वं वृथा
　　घोरः पञ्चशरो यदि त्वमबला वक्ष्यामि नातः-
परम् ॥

(आ) SR 286. 27, SSB 121. 26.

Śārdūlavikrīḍita metre.

Your body is emaciated, face pale, cheeks getting sunken ; who is that young man, possessing a unique handsomeness, that is present in your mind ? Leaving of all shyness please tell me ; why do you go on suffering in vain ? If it is that terrible five-arrowed Cupid, you are a weak woman. I shall say no more than this. (S. B. Nair).

12142*

क्षामक्षामकपोलमाननमुरः काठिन्यमुक्तस्तनं
मध्यः क्लान्ततरः प्रकामविनतावंसौ छविः पाण्डुरा ।
शोच्या च प्रियदर्शना च मदनक्लिष्टेयमालक्ष्यते
पत्राणामिव शोषणेन मरुता स्पृष्टा लता माधवी ॥

(अ) Śāk 3. 12 (in some editions 3. 7-11). Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 37).

(आ) Almm 173, SR 277. 59, SSB 105. 61.

(*b*) मध्यं क्लान्ततरं Śāk (var.) ; पाण्डरा Śāk (var.).

(*c*) मदनग्लानेयम् Śāk, SR, SSB.

(*d*) पत्त्राणा° Almm.

Śārdūlavikrīḍita metre.

Sunk is her velvet cheek ; her wasted bosom / loses its fulness, e'en slender waist / grows more attenuate; her face is wan, / her shoulders droop; —as when the vernal blasts / sears the young blossoms of the *Mādhavī* / blighting their bloom; so mournful is the change, yet in its sadness, fascinating still, / inflicted by the lord of love / on the fair figure of the hermit's daughter. (Sir Monier Monier-Williams).

क्षामभिन्नगतिः खिन्ना see No. 12143.

12143*

क्षामा तनुर्गतिः खिन्ना नेत्रे व्यालोलतारके ।
वागस्पष्टा श्लथं वासो दूति त्वं ज्वरितासि किम् ॥

(आ) SkV 846, Prasanna 156 *a*, VS 1433.

(*a*) क्षामभिन्नगतिः Prasanna.

(*b*) रागस्पष्टा Prasanna.

Thin of body, stumbling in your gait, / your eyes with wild pupils ; / oh messenger with unclear speech and loosened dress, / have you come down with fever ? (D. H. H. Ingalls).

क्षामावस्तमरि प्राज्ञं see No. 12122.

12144

क्षारं जलं वारिमुचः पिबन्ति
तदेव कृत्वा मधुरं वमन्ति ।
सन्तस् तथा दुर्जनदुर्वचांसि
पीत्वा हि सूक्तानि समुद्गिरन्ति ॥

(आ) SRS 2. 1. 65, SR 49. 175, SSB 307. 180. Cf. No. 12145.

(*c*) संतस् SRS.

(*d*) श्रुत्वा [पी°] SRS ; सदा वदन्ति [स°] SRS.

Upajāti metre (Indravajrā and Upendravajrā).

Clouds drink the saline water (of the seas) and converting the same into sweet water, pour down (as rain) ; similarly, good people, after hearing the revilings of the wicked, speak out excellent sayings only. (S. B. Nair).

12145

क्षारं पयोधेरुपनीय पुष्करं
तत्स्वादुमाधुर्यविधापनं शुभम् ।
युक्तं परं तस्य जलेषु पर्वते
वृथा परित्यागविधिः क्व शिक्षितः ॥

(आ) AnyT 1. 93 and 2. 74. Cf. Nos. 7324 and 12144.

(*b*) सुस्वादु पेयं मधुरं च कुर्वतः AnyT 2. 74.

(*c*) तवैतत्परमस्य प° AnyT 2. 74.

Vaṁśastha metre.

Having taken up the salt-water of the sea, its convertion into sweet and tasty water is good and proper on the part of the cloud; but where has he learnt the useless action of pouring it in vain on (the peaks of) mountains. (S. B. Nair).

12146

क्षारं राद्धमिदं किमद्य दयिते राध्नोषि किं न स्वयम्
आः पापे प्रतिजल्पसे प्रतिदिनं पापस्त्वदीयः पिता ।
धिक् त्वां क्रोधमुखीमलीकमुखरस् त्वत्तोऽपि कः क्रोधनो
दम्पत्योरिति नित्यदत्तकलहक्लेशान्तयोः किं सुखम् ॥

(आ) VS 2379.

(*d*) नित्यलग्नकलहक्लेशार्त्तयो: VS (var.).

Śārdūlavikrīḍita metre.

Why is the food to-day cooked with an excess of salt, dear ? Well, why don't you prepare it yourself ? O sinful woman, you always answer back thus. It is your father that is a sinner. Fie upon you, with a sour face always. Is there anyone like you who ever gets angry for no reason at all ? When a couple thus worry each other by frequent quarrels, what happiness is there ? (S. B. Nair).

12147

क्षारं वारि न चिन्तितं न गणिताः क्रूराश्च नक्रादयश्
चञ्चद्वीचिकदम्बडम्बरमिलत्त्रासोऽपि दूरीकृतः ।
मध्येऽम्भोनिधि मत्स्यरङ्क भवता झम्पः कृतो लीलया
संपत्तिर्मकरार्जनं विपदिह प्राणप्रयाणावधिः ॥

(आ) SR 235. 1, SSB 632. 1.

(*b*) °द्वीचि कद° SR (printing error).

Śārdūlavikrīḍita metre.

You are not worried about the (unpleasant) salt-water, you have not counted cruel aquatic creatures like crocodiles, you have thrust away the fear of the sudden clash of ever-dashing waves. In the midst of the sea, O kingfisher, you are making dives sportively. Acquisition of fish is no doubt gainful, but the danger is the termination of the journey of life. (S. B. Nair).

12148

क्षारतादिभिरसेव्यतरोऽपि
ग्राहभीषणतया कुटिलोऽपि ।
वारिधिर्बत रमाद इतीव
सेव्यते भगवता हरिणासौ ॥

(आ) SSB 344. 31.

Svāgatā metre.

Though very unfit to live in due to the salt-water and other factors, and though crooked [untrustworthy] due to the fear of sharks, the sea is served [resorted to] by Lord Viṣṇu, as if for the reason that he has given him the wife Lakṣmī. (S. B. Nair).

12149*

क्षारतैव हि गुणस् तथास्ति ते
येन न व्रजति कश्चिदन्तिकम् ।
भीषणाकृति बिभर्षि यादसां
चक्रमर्णव किमर्थमग्रतः ॥

(आ) VS 860 (a. Prakāśavarṣa).

Rathoddhatā metre.

You have the (protective) quality of the salt-water due to which no one ever goes near you ; why do you exhibit a large number of sharks[1] of frightful appearance, O sea, in front of you ? (S. B. Nair).

1. It suggests the armed and ferocious guards at the gate of an ungenerous king.

12150

क्षारो वारिनिधिः कलङ्ककलुषश्चन्द्रो रविस्तापकृत्
पर्जन्यश्चपलाश्रयोऽभ्रपटलादृश्यः सुवर्णाचलः ।
शून्यं व्योम रसा द्विजिह्वविधृता स्वर्धामधेनुः पशुः
काष्ठं कल्पतरुर्दृषत्सुरमणिस्तत् केन साम्यं सताम् ॥

(आ) SR 53. 265, SSB 313. 272.

(*b*) ऽभ्रपटलेऽदृश्यः SSB.

Śārdūlavikrīḍita metre.

The sea is harsh by salt, the moon is tainted with a black mark, the sun burns, the raining cloud is fickle, the heavens have emptiness, the nether [*pātāla*] regions are full of snakes, the divine cow is but a beast, the heavenly tree is but wood, the *Cintāmaṇi*-gem is a stone ; hence with whom can we compare the good people ? (S. B. Nair).

12151

क्षिणोतु कामं शीतांशुः किं वसन्तो दुनोति माम् ।
मलिनाचरितं कर्म सुरभेर्नन्वसाम्प्रतम् ॥

(आ) KaD 2. 178, IS 2017.

Let the (cool-rayed) moon, if he pleases, torment me ; why does the spring also cause me pain ? The works done by people with blemishes [spots] does not fit in with persons who shed fragrance around them.[1] (V. Narayana Ayer).

1. Quoted in KaD as an example of *Yukta-yukta.*

12152*

क्षितिं खनन्तो वृषभाः खुराग्रै
रोधो विषाणैर्द्विरदा रदन्तः ।
शृङ्गं त्यजन्तो रुरवश्च जीर्णं
कुर्वन्ति लोकानवलोकनोत्कान् ॥

(आ) KāvR 18. 22, KH 157. 6-7.

Upajāti metre (Upendravajrā and Indravajrā ).

When the bulls dig the earth with the tips of their hoofs, when elephants toss the earth with their tusks in river-banks, and when the *Ruru*-deer abandons its worn out antlers, they are the sights which give joy to the people. (S. B. Nair).

12153*

क्षितितटशयनान्तादुत्थितं दानपङ्क-
प्लुतबहुलशरीरं शाययत्येष भूयः ।
मृदुचलदपरान्तोदीरितान्दूनिनादं
गजपतिमधिरोहः पक्षकव्यत्ययेन ॥

(अ) Śiś 11. 7.

Mālinī metre.

When the lordly elephant rose up from his bed of the earth, his body rendered muddy by the free flow of ichor, the elephant-keeper made him lie down again on the other side of his body, causing the gentle sound of his chain to rise from his hind leg. (S. B. Nair).

12154*

क्षितिप किमपि चित्रं जागरूकेऽपि युष्मद्-
यशसि शशिकबिम्बे त्वत्प्रतापेऽर्कबिम्बे ।
नयनकुवलयानि त्वद्द्विषत्कामिनीनाम्
अपि च वदनपद्मान्याशु यत् संकुचन्ति ॥

(आ) Pad 14. 27 (a. Lakṣmaṇa), SR 139. 6, SSB 453. 6, RJ 136 (a. Lakṣmaṇa).

Mālinī metre.

O King, there is something wonderful in your fame which is ever present in moonlight and in your valour which is in the disc of the sun ; for, the lily-eyes of the wives of your rival princes as well as their lotus-faces close quickly (at their sight instead of blossoming). (S. B. Nair).

12155*

क्षितिभृन् मर्यादावान्
गम्भीरो रत्नवान् सलावण्यः ।
जलधिरिव दुरवगाहो
विदुषां ग्राहाकुलो नृपतिः ॥

(अ) P (PT 1. 25, PTem 1. 22). Cf. KSS 10. 61. 121. Cf. Ru 25.

(*a*) क्षान्तिभृन् PT (var.).

(*b*) मर्यादावान् [रत्न°] PT (var.).

(*c*) जलनिधिर् PT (var.) ; दुर्वरवगाहो (on two pages) PT (var.).

Āryā metre.

Sustainer of the earth, keeping to courtesies [limit], majestic [deep], full of gems, charming [saline]—a king like the sea is difficult to be approached by learned men as he is also full of a will of his own [sharks[. · (S. B. Nair).

12156*

क्षितिविजितिस्थितिविहिति-
व्रतरतयः परगतयः ।
उरु रुरुधुर्गुरु दुधुवुर्
युधि कुरवः स्वमरिकुलम् ॥

(अ) KaD 3. 85, KHpk 5. 5. 481, Sar 2. 280.

(*b*) परमतय: KāD (var.).

(*d*) स्व° यु° कु° tr. Sar.

Tvaritagati metre.

The highly learned Kuru kings totally surrounded and extremely agitated their enemy hosts—they being also attached to or bent on conquering countries and on formation of laws.[1] (K. Ray).

1. Composed of three vowels only : इ, अ and उ.

12157*

क्षितिविलुठितवेणी बाणभिन्ना यथैणी
मदनदहनदीना कान्तहीना नवीना ।
भ्रमणजनितपीडा पक्षिणीवास्तनीडा
मृगयति च मृगाक्षी केशवं कातराक्षी ॥

(आ) PV 360 (a. Kavirāja).

(*a*) वाणभिन्ना PV ; (changed to बाणभिन्ना editorially) ; वालभिन्ना PV (MS) ; धयेणो (*sic !*) [य°] PV (MS).

Mālinī metre.

With her tresses dishevelled on floor like a doe pierced by an arrow, weakened by the fever of love like a wife newly separated from her husband, with pain generated by wandering like a she-bird whose nest is broken, the gazelle-eyed one with fear-filled eyes seeks Śrī-Kṛṣṇa. (S. B. Nair).

12158*

क्षितिस्थितिमितिक्षिप्ति- विधिविन्निधिसिद्धि-
लिट् ।
मम त्र्यक्ष नमद्दक्ष हर स्मरहर स्मर ॥

(आ) Sar 2. 278.

O Śiva, knower of the protection, extent and destruction of the Universe, the possession of treasures and super-human powers, the one to whom Dakṣa bowed, the three-eyed one, the destroyer of Cupid, please remember me.[1] (S. B. Nair).

1. The verse illustrates the composition by using only two vowels *a* and *i* both of which are short throughout.

12159*

क्षिपति दयिते दृष्टिं वक्रामपाङ्गतरङ्गिणीं
　हसितमनभिव्यक्तं मध्ये दधाति कपोलयोः ।
मृदु मदकलं किंचिद् वाक्यं कथंचन मुञ्चती
　हरति हृदयं प्रौढेवेयं नवापि नितम्बिनी ॥

(आ) Skm (Skm [B] 515, Skm [POS] 2. 8. 5) (a. Umāpatidhara).

Hariṇī metre.

She casts sidelong glances wavy at the corners of the eyes at the lover ; she possesses a smile, not too distinct, between the two cheeks. She speaks a few words somehow softly and sweetly ; thus the charming lady captivates the heart like a well-seasoned wife though newly married. (S. B. Nair).

12160*

क्षिपतोऽप्यन्यतश्चित्तं सैव सारङ्गलोचना ।
शङ्कैव कृतपापस्य हृदयान्नापसर्पति ॥

(आ) VS 1237.

Though her thoughts are directed elsewhere the same gazelle-eyed damsel does not leave my heart, as the apprehension of being caught at any time does not leave the mind of one who has committed a sin. (S. B. Nair).

12161

क्षिपन्तं मार्गणान् रोषात् कृत्रिमं लुब्धमीश्वरम् ।
प्रपद्य न फलस्याप्त्यै कल्पते कोऽप्यफाल्गुनः ॥

(आ) SSK 2. 96, KSSKP 2. 16.

Having resorted to a king who is miserly and deceitful and who drives away supplicants in an angry mood, no good result will accrue, just as one other than Arjuna cannot hit the target if he discharges arrows in anger. (S. B. Nair).

12162*

क्षिपन्निद्रामुद्रां मदनकलहच्छेदसुलभाम्
　अवाप्तोत्कण्ठानां विहगमिथुनानां प्रथमतः ।
दधानः सौधानामलघुषु निकुञ्जेषु घनताम्
　असौ संध्याशङ्खध्वनिरनिभृतः खे विचरति ॥

(अ) Mālatī 2. 12.

(*a*) °सुभगाम् [°सुलभाम्] Mālatī (NSP).

(*b*) उपात्तोत्कम्पानां [अवा°] Mālatī (NSP).

Śikhariṇī metre.

Removing first the seal of sleep easy on account of the ending of love-quarrels of the pairs of (*Cakravāka-*) birds filled with anxiety, (and) securing denseness in the big bowers of white mansions, this noise of the evening-conch spreads around fully in the sky. (R. D. Karmarkar).

12163

क्षिपसि शुकं वृषदंशकरदने
　मृगमर्पयसि मृगादनवदने ।
वितरसि तुरगं महिषविषाणे
　निदधच्चेतो भोगविताने ॥

(आ) Sāh *ad* 10. 699 (p. 303); SuMañ 46. 10–11 (a. Viśvanātha Kavirāja), SR 373. 171, SSB 270. 57.

(*a*) °वदने [°रदने] SuMañ.

(*b*) °रदने [°व°] SuMañ.

(*d*) विदग्ध° [निदग्ध°] SR, SSB.

Mātrāsamaka metre.

Thou throwest a parrot at the teeth of a cat, thou committest a deer into the mouth of a hyena, thou drivest a horse upon the horns of a buffalo, setting thy heart on the enjoyments (of the world). (*Bibl. Ind.* 9).

12164

क्षिपेद् वाक्यशरांस्तीक्ष्णान् न पारुष्यविषप्लुतान् ।
वाक्पारुष्यरुषा चक्रे भीमः कुरुकुलक्षयम् ॥

(अ) Cārucaryā 29.

(आ) ŚP 1521 (a. Kṣemendra), Nīsam 430, SR 154. 67, SSB 482. 67 (a. Kṣemendra), SH 1277.

(*a*) °शरान् घोरान् ŚP, SR, SH.

(*b*) °ष्यव्युपप्लुतान् Cāru°.

(*c*) °रुषा om. SH.

(*d*) °कुल° om. SH.

One may shower sharp arrows of words (at others) but never dipped in the poison of harshness; Bhīma brought about the destruction of the Kuru family due to the anger caused by harshness of speech. (S. B. Nair).

12165*

क्षिप्तं पुरो न जगृहे मुहुरिक्षुकाण्डं
नापेक्षते स्म निकटोपगतां करेणुम् ।
सस्मार वारणपतिः परिमीलिताक्षम्
इच्छाविहारवनवासमहोत्सवानाम् ॥

(अ) Śiś 5. 50.

(आ) Almm 174, Amd 20. 23, JS 358. 6 (a. Māgha), Sar 5. 121.

(*b*) नापीक्षते JS.

(*c*) पतिर्विनिमी° [°पतिः परिमी°] Amd; °ताक्षाम् Amd (var.).

Vasantatilakā metre.

He did not take up the piece of sugar-cane thrown in front, nor did he care for the she-elephant that came near him; the lordly elephant remembered, with his eyes closed, his great sports which he pleased to do in the forest when he was there. (S. B. Nair).

क्षिप्तं मुञ्च कुरङ्ग see No. 12172.

12166*

क्षिप्तः क्षीरगृहे न दुग्धजलधिः कोषे न हेमाचलो
दिक्पाला अपि पालिपालनविधावानीय नारोपिताः ।
नो वा दिक्करिणः क्वणन्मधुलिहः पर्यायपर्याणन-
क्रीडायां विनियोजिता वद कृतं किं किं त्वया दिग्जये ॥

(आ) SkV 1446 (a. Dakṣa), Skm (Skm [B] 1566, Skm [POS] 3. 41. 1).

(*c*) द्विक्करिण: Skm (var.).

Śārdūlavikrīḍita metre.

You have not cast the Sea of Milk into your dairy house / nor placed the Golden Mountain in your treasury. / You have not set the guardians of the four directions / to guard the borders of the realm / nor brought the trumpeting elephants of heaven / to play turns of music with the bumble bees. / Say what at all then have you done / in this your universal conquest? (D. H. H. Ingalls).

12167*

क्षिप्तः शीलशिलोच्चयस्तृणमिव त्रुट्यद्गुणग्रन्थयः
क्लृप्ताः कीर्तिपटाः कृतं मलिनिमग्रस्तं समस्तं कुलम् ।
आरुह्याधरपल्लवं व्रजपतेराभीरवामभ्रुवां
व्रीडाखण्डनपण्डिते मुरलिके नाद्यापि विश्राम्यसि ॥

(आ) AnyS 63

Śārdūlavikrīḍita metre.

The rocks of character have been thrust away, the knots of virtue have been broken, the cloths of fame have been restricted, the whole family-name has been tarnished ; climbing to the charming lips of Kṛṣṇa, the chief of cowherds, you, O flute, efficient in dispelling the shyness of young cowherdesses, you do not desist from your activity even now. (S. B. Nair).

12168

क्षिप्तश्चेन् मलयाचलेन्द्र भवतः पादोपजीवी निजस्
तैरुत्पाट्य निकुञ्जनिर्झरपयःपूरैः पटीरद्रुमः ।
तन्निर्यातु जहातु पन्नगकुलं तापं निहन्तु श्रियं
धत्तां विन्दतु वन्द्यतां त्रिजगतां त्वत्कीर्तिमुन्मुद्रयन् ॥

(आ) Skm (Skm [B] 1893, Skm [POS] 4. 51. 3) (a. Sāñjānandin or Sāñjhanandin).

Śārdūlavikrīḍita metre.

O lordly Malaya mountain, the sandal tree which lives on your slopes is being uprooted by the force of the current of your streams and waterfalls : desist from it. Abandon the groups of snakes. Let the tree remove the torment of the people. Let it prosper and may its fame spread in all the three worlds, thus giving you universal respect. (S. B. Nair).

क्षिप्तोच्चैर्विक्षिपन्तः see नीत्वोच्चैर्विक्षिपन्तः.

12169*

क्षिप्तो हस्तावलग्नः प्रसभमभिहतोऽप्याददानोंऽशुकान्तं
गृह्णन् केशेष्वपास्तश्चरणनिपतितो नेक्षितः संभ्रमेण ।
आलिङ्गन् योऽवधूतस् त्रिपुरयुवतिभिः साश्रुनेत्रोत्पलाभिः
कामीवार्द्रापराधः स दहतु दुरितं शाम्भवो वः शराग्निः ॥

(अ) Amar (Amar [D] 2, Amar [RK] 2, Amar [K] 2, Amar [S] 2, Amar [POS] 2, Amar [NSP] 2).[1]

(आ) SkV 49 (a. Bāṇa), Skm (Skm [B] 76, Skm [POS] 1. 16. 1) (a. Amaruka), SSSN 15. 63 (a. Amar), SR 8. 109 (a. Amar), SSB 13. 96 (a. Amaruka), Sar 1. 189 and 5. 499, Dhv (KM) 89. 1–4, Daś *ad* 4. 28 (p. 211) (a. Amaru), Kpr 7. 340, KH 137. 15–18, KāP 273. 2–5, Alkeś 26. 18–21, Amd 185. 493, VyVi 167. 5–8, Nāṭyadarpaṇa (GOS) *ad* 3. 23 (p. 153), RJ 28, ŚbB 2. 237 and 2. 393, Sāh *ad* 7. 601 (p. 244), IS 2018, AlS 216. 13–16 and 276. 18–21.

(*a*) °हतश्चा° [°हतोऽप्या°] SSSN; आदधानोंऽशु° Amar (var.).

(*b*) सभ्रमेण Amar (var.).

(*c*) आश्लिङ्गन् Amar (var.).

(*d*) हरतु [द°] SkV.

1. Western (Arj) 2, Southern (Vema) 2, Ravi 2, Rāma 2, BrMM 2, BORI I 2, BORI II 2.

Sragdharā metre.

The women of the Triple City wept from lotus-eyes / as Śambhu's arrow-flame embraced them; / but still, though shaken off, the fire caught their hands, / though struck, did pluck their garments' hem,/ denied, it seized their hair, and scorned/ like lover who has lately loved another, lay before their feet. / May this same fire burn away your sins.[1] (D. H. H. Ingalls).

1. Ch. R. Devadhar translates the verse :
May the fire of Śiva's dart scorch away your sins : the fire which was treated like a lover, caught in fresh iniquity, by the young wives of Tripura ; as they reviled it, it clung to their hands ; although they struck it with forces, it still seized the hems of their garments ; as it seized them by the hair, they knocked it away from them ; as it fell down at their feet, they did not observe it in their bewilderment, and as it lapped them in an embrace, they repelled it with tears in their lotus-like eyes.

12170**

क्षिप्त्वा शिरसि तत्तैलं पत्रैरेरण्डसंभवैः ।
वेष्टयित्वा स्वपेद् रात्रौ प्रातः स्नानं विधीयते ॥

(अ) ŚP 3070.

Applying this (medicated) oil on the head and covering it up with leaves of the castor-plant, the person should go to sleep at night ; in the next morning a bath is advised. (S. B. Nair).

12171*

क्षिप्रं प्रसादयति संप्रति कोपितानि
कान्तामुखानि रतिविग्रहकोपितानि ।
उत्कण्ठयन्ति पथिकान् जलदाः स्वनन्तः
शोकः समुद्भवति तद्वनितास्वनन्तः ॥

(अ) Ghaṭakarpara (KHS 120) 5 (in some editions 19).

(*a*) शोको विवर्धति च Gha° (var.).

Vasantatilakā metre.

Now will that man appear who can with ease / calm women's faces deranged by lovers strife. / The clouds fill the traveller with unease / as endless yearning grows within his wife. (L. C. van Geyzel).

12172

क्षिप्रं मुञ्च कुरङ्ग काननमिदं रे ताण्डवं मा कृथाः
किं ते वैभवविभ्रमेण तरसा गात्राणि संरक्षय ।
आस्तां कीर्तिभरः किरातविशिखैः क्षुण्णः क्षणानन्तरं
क्षीणाङ्गः क्षितिमण्डलोपरि पुनर्नो चेत् क्षयं यास्यसि ॥

(अ) AnyŚat 61.

(*a*) क्षिप्तं AnyŚat ; (changed to क्षिप्रं, editorially).

Śārdūlavikrīḍita metre.

Leave this forest swiftly, O deer, do not be dancing here, of what avail is the wealth of your accomplishments, save yourself quickly. Let the mass of your fame be at rest for the moment ; for, otherwise, in a moment, wounded by the arrows of a hunter, exhausted, you will fall on the ground and perish miserably. (S. B. Nair).

12173

क्षिप्रं विजानाति चिरं शृणोति
विज्ञाय चार्थं भजते न कामात् ।
नासंपृष्टो व्युपयुङ्क्ते परार्थे
तत् प्रज्ञानं प्रथमं पण्डितस्य ॥

(अ) MBh (MBh [Bh] 5. 33. 22, MBh [R] 5. 32. 27, MBh [C] 5. 992 or 997).

(आ) IS 2019, Saśa 4. 9.

(*b*) चार्थान् MBh (var.); कामं or कामान् MBh (var.).

(*c*) न संसृष्टोप्युपयुंक्ते परार्थं MBh (var.); असंस्पृष्टः or संपृष्टः or संसृष्टः MBh (var.); ह्युप° MBh (var.), Saśa ; उप° or व्यपयुक्ते or नोपयुंक्ते MBh (var.); परस्य or परार्थं MBh (var.).

(*d*) प्रथितं [प्रथमं] MBh (var.).

Epic Indravajrā metre.

He that understandeth quickly, listeneth patiently, pursueth his objects with judgment and not from desire, and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom. (P. C. Roy).

12174*

क्षिप्रमस्य तु रुजा नखादिजास्
तावकीरमृतसीकरं किरत् ।
एतदर्थमिदमर्थितं मया
कण्ठचुम्बि मणिदाम कामदम् ॥

(अ) Naiṣ 18. 133.

Rathoddhatā metre.

Let this wish-fulfilling wreath of gems clasping my neck shower sprays of nectar, besought to do so by me. Let it remove the pain anon, caused by the finger-nails and teeth. (K. K. Handiqui).

12175

क्षिप्रमायमनालोच्य व्ययमानः स्ववाञ्छया ।
श्रमणायत एवासौ धनी वैश्रवणोपमः ॥

(अ) H (HJ 2. 95, HS 2. 91, HM 2. 95, HK 2. 94, HP 2. 85, HN 2. 84, HH 55. 13–14, HC 73. 3–4).

(आ) SR 146. 144 (a. H), SSB 467. 31, IS 2020, Bahudarśana 127.

(*a*) क्षुद्रम् [क्षि°] H (var.); अनालोक्य NT (as quoted in IS).

(*b*) व्ययानश्च H (var.), SR, SSB.

(*c*) क्षुद्र एव भवेच्चासौ NT (as quoted in IS); परिक्षीयते [श्र°] H (var.) ; परिक्षीयत [श्र°] H (var.), SR, SSB.

A rich man equal to Kubera, improvidently spending (his) income according to inclinations, is speedily reduced to the condition of a beggar. (F. Johnson).

12176

क्षीणं बलं वर्धयति स्वतो गृह्णाति च प्रजाः ।
कोशवान् पृथिवीपालः परैरप्युपजीव्यते ॥

(अ) KN (KN [ĀnSS] 14. 34, KN [BI] 13. 34, KN [TSS] 14. 34).

(*c*) कोषवान् KN (BI) ; °वीषालः KN (ĀnSS) (printing error).

A king with a solvent treasury increases his forces reduced (in consequence of wars), and he naturally wins the goodwill of his people. He is even respected and served by his enemies. (M. N. Dutt).

12177

क्षीणः क्षीणः क्षपयसि निशाः पूर्णतायां पुनस्ते
राहोरास्ते भयमयमपि स्वान्तशल्यं कलङ्कः ।
एतास्वापत्स्वपि हिमरुचे त्वां विनोल्लासलोलं
कोऽलंकुर्यात् सपदि सकलं भूतलं भाभिराभिः ॥

(आ) SMH 11. 35 (SMH [KM] 28).
Mandākrāntā metre.

You become weaker and weaker night after night, and when you are full you have the fear from Rāhu; and there is that black spot, a thorn in your heart. Even in all these calamities, O moon, there is no joy in the world without you; for, who will adorn the entire world by these (delightful) rays except you? (S. B. Nair).

12178

क्षीणः क्षीणः समीपत्वं　　पूर्णः पूर्णोऽतिदूरताम् ।
उपैति मित्राद् यच्चन्द्रो　　युक्तं तन्मलिनात्मनः ॥

(आ) ŚP 757, VS 546, SRK 171. 22 (a. ŚP), SR 209. 5 (a. VS), SSB 586. 5, IS 7849, PdT 189, Pad 105. 85, Any 8. 67, SRM 2. 2. 107.

(*b*) °दूरत्वम् IS; °दूरति (°ता) PdT (var.); °दूरतः Any. Cf. No. 12179.

(*c*) यश् VS (var.), SRK.

(*d*) मलिनः सदा VS; स मलिनः सदा VS (var.).

As he becomes weaker and weaker he comes near, and he goes richer and richer he goes far away: the fact that the moon does so to the *mitra* [the sun: friend] is indeed befitting one whose heart is black. (S. B. Nair).

12179

क्षीणः　क्षीण　उपैषि
　　त्यजसि च मित्रं प्रवर्धमानस्त्वम् ।
स्थाने निधे कलानाम्
　　अङ्कग्लानिं　　　हृदोऽपनय ॥

(आ) SSB 587. 14 (a. Saṁgrahītṛ himself). Cf. No. 12178.
Āryā metre.

As you become weaker and weaker you approach (for help) and you abandon the *mitra* [the sun: friend] when you become strong [rich]; O moon, the treasure-house of digits, this is proper (for one who is low-minded). Remove the blackness of the spot from your heart (S. B. Nair).

12180

क्षीणः　क्षीणोऽपि　शशी
　　भूयो भूयोऽभिवर्धते सत्यम् ।
विरम　प्रसीद　सुन्दरि
　　यौवनमनिवर्ति　यातं　तु ॥

(अ) KāRu 7. 90.

(आ) Kpr 10. 462, KāP *ad* 10. 18 (p. 347), KH 332. 18–20, ARJ 97. 1–2 (a. Rudraṭa), AlR 87, AR 102. 3–4, AlK 297. 9–10, Amd 278. 790, Sāh *ad* 10.700 (p. 304), Rasagaṅgā 474. 11–12, VS 1611, SR 305. 11 (a. VS), SSB 155. 13 (a. Rudraṭa), IS 2021, SuMañ 248. 6–7.

(*b*) भूयो विवर्धते नितराम् KāP; भूयो विवर्धते सत्यम् ARJ, KH, KāRu; भूयोऽपि वर्धते-तरां स° AlR (*contra metrum*); भूयोऽपि वर्धते सत्यम् VS; नित्यम् [स°] Sāh, SR, SSB, SuMañ.

(*c*) विरम विरम [वि° प्र°] SuMañ (*contra metrum*).

Āryā metre

The moon, waning waxes again, even and anon; forbear fair lady, be gracious; youth, when gone, is never to come back again. (*Bibl. Ind.* 9).

12181

क्षीणः श्रयति शशीनं
वृद्धो वर्धयति च पयसां नाथम् ।
अन्ये विपदि सहाया
धनिनां श्रियमनुभवन्त्यन्ये ।।

(अ) P (PtsK 5. 90). Cf. चन्द्रः क्षयी and चन्द्रे मण्डलस्थे.

(आ) IS 2022, Pr 367, SR 394. 679 (a. P).

(*a*) क्षीणो रविमवति शशी SR ; स्रवति शशी रवि [श्र° श°] PtsK.

(*b*) वृद्धौ (च SR) वर्धयति (च PtsK) PtsK, SR ; चाम्भसां नाथम् Pr.

Aryā metre.

The moon resorts to the sun when he is weak, and when rich he helps to prosper the sea [the lord of the waters]. Someones in adversity are helpers and some others enjoy the prosperity of the rich. (S. B. Nair).

क्षीणः स्रवति शशी रवि see No. 12181.

12182

क्षीणठक्कुरवत्तस्य वेश्याहस्तगतस्य च ।
निक्षिप्तस्य किरातेन पुनर्मोक्षो न विद्यते ।।

(अ) Viṭavṛtta (in BhŚ p. 206) 59.

Of a thing given by a high person reduced to poverty, and one under the influence of a harlot, and of the deposit (pledged) by a barbarian,[1] there is no possibility of any redemption. (S. B. Nair).

1. [*Or* of the animal thrown into the net of a hunter].

12183

क्षीणध्वान्तपटा वृद्धा सबाष्पा नष्टतारका ।
वेश्या प्रभातवेलेव सर्वस्वापहृतिक्षमा ।।

(अ) Deś 3. 37.

A harlot with clothes in disarry, elderly, with tears and without lustre in her eyes is capable of depriving one of everything, just like the daybreak, with darkness weakened, growing stronger, with mist and the stars off is capable of captivating the hearts of all. (S. B. Nair).

12184*

क्षीणयावकरसोऽप्यतिपानैः
कान्तदन्तपदसंभृतशोभः ।
आययावतितरामिव वध्वाः
सान्द्रतामधरपल्लवरागः ।।

(अ) Kir 9. 62.

(आ) SR 316. 54 (a. Kir), SSB 171. 54.

Svāgatā metre.

Though the colour of the *yāvaka-rasa* [lip-stick] had faded by excessive drinking of wine, it had its colour heightened by the wounds inflicted by the teeth of the lover : hence the young woman's charming lower lip became all the more thick in colour [red]. (S. B. Nair).

12185

क्षीणश्चन्द्रो विशति तरणेर्मण्डलं मासि मासि
लब्ध्वा कांचित् पुनरपि कलां दूरदूरानुवर्ती ।
सम्पूर्णश्चेत् कथमपि तथा स्पर्धयोदेति भानोर्
नो दौर्जन्याद् विरमति जडो नापि दैन्याद् व्यरंसीत् ।।

(आ) VS 560 (a. Dhārādhara), Auc *ad* 26 (79) ( a. Varāhamihira ), Kav p. 99, Amy 10. 83.

(*c*) तदा [तथा] Auc, Any.

Mandākrāntā metre.

The emaciated moon enters the solar orb month after month receding farther and farther ; and after obtaining a few digits, it somehow becomes full and rises in envy of the sun. A fool does not give up his wickedness, nor did he shake off his humility. (Dr. Sūryakānta).

12186

क्षीणस्नेहो निशान्तेषु मुञ्चन् स्वां जनसंहतिम् ।
आत्मन्याप्तरुचिर् योगी निर्वाणं याति दीपवत् ॥

(आ) SSK 3. 18, KSSKP 3. 18.

With all affections destroyed in his heart, abandoning all (intimate) association with people, delighting the self in the self, the *yogin* [one who practises meditation] attains beatitude like a lamp whose oil is consumed by the end of night, which releases soot and whose brightness is in itself gets extinguished. (S. B. Nair).

12187*

क्षीणांशुः शशलाञ्छनः शशिमुखि क्षीणो न कोपस् तव
स्मेरं पद्मवनं मनागपि न ते स्मेरं मुखाम्भोरुहम् ।
पीतं कर्णपुटेन षट्पदरुतं पीतं न ते जल्पितं
रक्ता शक्रदिगङ्गना रविकरैर्नाद्यापि रक्तासि किम् ॥

(अ) Amar (Amar [D]–, Amar [RK]–, Amar [K]–, Amar [S] 104 [p. 145], Amar [POS]–, Amar [NSP]–).

(आ) ŚP 3714, JS 284. 1, Pad 60. 2, SuMañ 205. 14–17, SR 307. 56 (a. ŚP), SSB 157. 58, SRK 287. 2 (a. ŚP), RJ 920.

(*a*) सखि पुनः [शशि°] SR, SRK; मानस् [को°] ŚP, SuMañ, SR, SSB, SRK.

(*c*) श्रोत्रपुटेन [कर्ण°] ŚP, Pad; श्रोत्रयुगेन [कर्ण°] SR, SSB, SRK.

(*d*) पूर्वदिग° [श°] Pad.

Śārdūlavikrīḍita metre.

The moon has become pale (at dawn), O moon-faced one, but still your anger has not subsided ; the lotuses have blossomed, but the lotus of your face does not put on even a little smile ; the ears have heard the humming of bees but not your sweet words ; the eastern quarter has become red by the sun's rays, but you have not become affectionate [reconciled] to me. (S. B. Nair).

12188

क्षीणाः प्रकृतयो लोभं लुब्धा यान्ति विरागताम् ।
विरक्ता यान्त्यमित्रं वा भर्तारं घ्नन्ति वा स्वयम् ॥

(अ) K (K [K] 7. 5. 27, K [S] 277. 1–2, K [G] 264. 9–10, K [J] 164. 7–8, K [V] 223, K [P] 447. 17–18).

Subjects, when impoverished, become greedy ; when greedy they become disaffected ; when disaffected they either go over to the enemy, or themselves kill the master. (R. P. Kangle).

12189*

क्षीणान्येव तमांसि किं तु दधति प्रौढिं न सम्यग् दृशो
वासः संवृतमेव किं तु जहति प्राणेश्वरं नाबलाः ।
पारावारगतैश्च कोकमिथुनैरानन्दतो गद्गदं
साकूतं रुतमेव किं तु बहुलं भारकृत्य नोड्डीयते ॥

(आ) SkV 965, Skm (Skm [B] 1181, Skm [POS] 2. 142. 1) (a. Vasukalpa), Kav p. 102.

(*a*) क्षुण्णान्येव [क्षीणा°] Skm; सम्यक् दृ° (*sic !*) SkV; दृशोर् Skm.

(*d*) सहसा [ब°] Skm; सात्कृ° (*sic !*) [ज्ञा°] SkV.

Śārdūlavikrīḍita metre.

The darkness weakens but our eyes still see not clearly; / ladies have donned their dresses but have not left their lords; / on both sides of the river the sheldrake murmur lovingly / but still they fly not with a rush to meet each other. (D. H. H. Ingalls).

12190

क्षीणे क्षीणोऽप्यनृजुर्
जातेऽप्यङ्के महोज्ज्वलाभासः।
मित्रानुदयेऽभ्युदयी
सोम न केषां प्रणम्योऽसि॥

(आ) SSB 587. 13 (a. Saṁgrahītṛ himself).

Āryā metre.

As you become weaker and weaker you become crooked, though you have a black mark, great is your effulgence; you have your rise at the adversity [non-rise] of the *mitra* [a friend : the sun]. O moon, whose homage do you not deserve? (S. B. Nair).

12191*

क्षीणेन मध्येऽपि सतोदरेण
यत्प्राप्यते नाक्रमणं वलिभ्यः।
सर्वाङ्गशुद्धौ तदनङ्गराज्य-
विजृम्भितं भीमभुवीह चित्रम्॥

(अ) Naiṣ 7. 81.

(*c*) °राज्ये Naiṣ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

It is a curious phenomenon of the Kingdom of Cupid on Damayantī's frame, perfect in every limb, that the slender belly is not attacked by its folds, though it stays amidst them. (K. K. Handiqui).

क्षीणो रविमवति शशी see No. 12181.

12192*

क्षीबतामुपगतास्वनुवेलं
तासु रोषपरितोषवतीषु।
अग्रहीन्नु सशरं धनुरुज्झा-
मास नूज्झितनिषङ्गमनङ्गः॥

(अ) Śiś 10. 34.

(आ) SR 315. 37 (a. Śiś), SSB 171. 37 (a. Māgha).

Svāgatā metre.

When the ladies became constantly intoxicated and when they exhibited anger and pleasure alternately, did Cupid too take up his bow along with the arrows or did he abandon it along with the quiver? (S. B. Nair).

12193

क्षीयते नोपभोगेन नाप्यनार्यैर् विलुप्यते।
ह्रियते मृत्युनैकेन मित्रं सद्भावबन्धुरम्॥

(अ) P (PP 2. 191).

No long experience alloys / true friendship's sweet and supple joys; / no evil man can steal the treasure; / 't is death, death only, sets a measure. (A.W. Ryder).

12194

क्षीयन्ते सर्वदानानि यज्ञहोमबलिक्रियाः।
न क्षीयते महादानम् अभयं सर्वदेहिनाम्॥

(श्र) Cr 317 (CVr 16. 14, CNG 212, CPS 299. 26).

(श्रा) IS 2023, ŚbB 2. 614.

(*b*) राज्ञां होमे ब° ŚbB.

(*c*) क्षीयन्ते Cr (var.); पात्रदानम् Cr (var.).

(*d*) नभयं [श्र°] Cr (var.); यत्तु दोहनाम् Cr (var.).

All charities and religious rites such as *yajña, homa* and sacrifices shall perish but protection, which is a great charity, offered to all living beings shall never perish.[1] (S. B. Nair).

1. Accepting the reading पात्रदानम् instead of महादानम् in *pāda c*, K. Raghunathji translates the verse :

All charities and sacrifices shall perish but presents made to deserving persons and protection offered to all creatures shall never perish.

12195

क्षीरं घृतं च मृष्टान्नं मिताहारश्च शस्यते ।
मितोक्तिः पवनाभ्यासो निद्रायाश्च जयस् तथा ॥

(श्रा) ŚP 4384.

Milk, ghee and palatable food—all within a reasonable limit is recommended; (so also) the sparing in speech and control of breath as well as the conquest of (excessive) sleep. (S. B. Nair).

12196

क्षीरं नीरं च मिश्रं सद् एकरूपं यथा भवेत् ।
मित्रयोरुभयोर्वृत्तिस् तद्वत् तुल्यं प्रकाशते ॥

(श्रा) Lau 95. Cf. Nos. 12201 and 12212.

When milk is mixed with water, both are of the same colour. Likewise, the mood of two friends is the same. (V. Krishnamacharya).

12197*

क्षीरक्षालितचन्द्रेव नीलीधौताम्बरेव च ॥
टङ्कोल्लिखितसूर्येव वसन्तश्रीरदृश्यत ॥

(श्रा) SRHt 246. 1 (a. R, but not found in R), SSSN 209. 1, Sar 4. 240.

(*b*) नील° SRHt ; जल° SSSN.

The beauty of spring looked like the moon and the sky being washed in milk and in the essence of *Nīli*-plant, respectively; and (also) like the sun that had been sharpened with a chisel. (S. B. Nair).

12198*

क्षीरक्षालितपाञ्चजन्यकिरणश्रीगर्वसर्वंकषाः
श्रीकृष्णार्जुनसारथेऽसुररिपो त्वत्कीर्तिविस्फूर्तयः ।
कैलासन्ति हिमाचलन्ति विकसत्कुन्दन्ति कन्दन्ति च
क्षीरोदन्ति हलायुधन्ति विबुधाहारन्ति हीरन्ति च ॥

(श्रा) Khaṇḍapraśasti 99 (7. 52), SR 114. 21, SSB 412. 3.

(*b*) श्रीमद्रामनृप प्रतापनिलय Khaṇ°.

Śārdūlavikrīḍita metre.

Your spreading fame, O Śrī-Kṛṣṇa, the charioteer of Arjuna and enemy of the demons, has completely put down the pride of the beauty of the rays of the Pāñcajanya conch, which had been washed in milk; it resembles the Kailāsa mountain, the Himālayas, blossoming jasmine, the root of lotus-stalks, the milky ocean, Balarāma, the pearl-necklace of the gods and diamonds. (S. B. Nair).

12199

क्षीरनिधौ यदि जातः
त्रिभुवननाथेन वन्दितः शिरसा ।
तदपि सुधांशुः छिन्नः
शिव शिव भवितव्यता विषमा ॥

(अ) MK (MK [S] 77, MK [P] 56).

(*a*) क्षीरनिधावुपजातस् MK (P).

(*c*) शुद्धांशुः MK (S) (var.); शशाङ्कः क्षीणः MK (P).

Āryā metre.

Even though the nectar-rayed one [the moon] is born of the milky ocean, and is bowed to by (Śiva), the lord of the three worlds [adorning the head of Lord Śiva], none-the-less he is in a broken condition [in crescent form]. Oh ! Śiva, Śiva ! what is destined to happen [fate] is indeed difficult to overcome. (S. B. Nair).

12200**

**क्षीरनिषिक्तं बीजं**
**बृहतीतिलभस्मसर्पिषा लिप्तम् ।**
**गोमयमृदितमथोप्तं**
**सद्यो जायेत धूपितं वसया ॥**

(आ) ŚP 2133.

Gīti-āryā metre.

A seed that is soaked in milk and smeared with ghee and the ashes of the *Bṛhatī* and sesamum, and planted in the earth mixed with cowdung-powder will germinate quickly if smoke from the fat is applied. (S. B. Nair).

12201

**क्षीरनीरसमां मैत्रीं प्रशंसन्ति विचक्षणाः ।**
**नीरं क्षीरायते तस्मिन्न् अग्ने रक्षति तत् पयः ॥**

(अ) Vet 1. 24. Cf. Nos. 12196 and 12212.

(आ) IS 2024.

(*a*) °समं मित्रं Vet (var.).

(*c*) तत्र or सम्यग् [त°] Vet (var.).

(*d*) अग्नौ or नाग्नौ or वह्नौ [अ°] Vet (var.); दह्यति (°त) [र°] Vet (var.).

Friendship similar to that of milk and water, the wise people praise; for, water attains the state of milk in it and water protects the milk from fire. (S. B. Nair).

12202

**क्षीरसागरकल्लोल- लोललोचनयानया ।**
**असारोऽपि हि संसारः सारवानिव लक्ष्यते ॥**

(आ) JS 167.9 (a. Ākāśapoli), ŚP 3515 (a. Ākāśapoli), AP 9, SR 273. 2 (a. ŚP) SSB 98. 2 (a. Ākāśapoli). Cf. Nos. 3736 and 3737.

On account of her whose eyes are tremulous like the waves of the milky ocean, this worldly life, though devoid of substance, appears to be worthwhile for living. (S. B. Nair).

12203*

**क्षीरसारमपहृत्य शङ्कया**
**स्वीकृतं यदि पलायनं त्वया ।**
**मानसे मम नितान्ततामसे**
**नन्दनन्दन कथं न लीयसे ॥**

(आ) SuMañ 10. 9-10.

Rathoddhatā metre.

Having robbed the essence of milk [butter], you take to flight due to the fear (of being caught). Why do you not conceal yourself, O son of Nanda [Śrī-Kṛṣṇa], in my mind which is full of dense darkness ? (S. B. Nair).

**क्षीराब्धिर्मथितः साम्ना** see No. 12219.

12204*

क्षीराब्धेः कमलेव केशवपदाद् गङ्गेव साधोर्मुखात्
　　सद्वाणीव सुधाकरादिव सुधा भानोरिवोद्-
　　　　द्योतिता ।
माकन्दादिव मञ्जरी जलधराद् वर्षेव या निर्गता
　　सेयं शार्ङ्गधरात् तनोतु जगतश्चेतोमुदं पद्धतिः ।।

(आ) ŚP 4618.

Śārdūlavikrīḍita metre.

As Lakṣmī from the milky ocean, the Gaṅgā from the foot of Lord Viṣṇu, the pleasing speech from the mouth of the virtuous, the nectar from the moon, the brightness from the sun, the cluster of flowers from a mango-tree, rain from the cloud—may this (book) *Paddhati* [Path] which has come out of Śārṅgadhara be for the joy of the minds of the world. (S. B. Nair).

12205*

क्षीराब्धेर्लहरीषु फेनधवलाश्चन्द्रोपलेषु स्रवत्-
　　पाथःसीकरिणो विकासिकुमुदक्रोडे रजःपिञ्जराः ।
उन्मीलन्ति चकोरचञ्चुगहने छिन्नप्ररूढाश्चमत्-
　　कुर्वन्तः प्रियविप्रयुक्तरमणीगात्रे सुधांशोः कराः ॥

(आ) SR 302. 101, SSB 149. 104.

Śārdūlavikrīḍita metre.

In the waves of the milky ocean the rays of the moon are white like its foam, they take up the sprays when they melt the moonstones, in the cluster of blossomed lilies they are rendered slightly yellowish by their pollen, they get broken up in the beaks of the *Cakora*-birds and they form a surprising spectacle on the bodies of the ladies separated from their lovers. (S. B. Nair).

12206*

क्षीराब्धौ मथ्यमाने त्रिदशदनुसुतोन्मुक्तकोलाहलौघे
　　ब्रह्माण्डाकाण्डचण्डस्फुटनगुरुरवभ्रान्तिभाजि
　　　　त्रिलोक्याम् ।
सद्यो निद्रावबोधादुपरि रयवशक्षिप्तदीर्घक्षितिध्रा-
　　लग्नग्रीवाप्रकाण्डो जयति कमठराट् चण्डविष्कम्भ-
　　　　तुल्यः ॥

(आ) Skm (Skm [B] 187, Skm [POS] 1. 38. 2) (a. Vasusena or Bandhasena).

(*a*) °द्भूत° [°न्मुक्त°] Skm (POS) ; °लोद्यद्- [°लौघे] Skm (POS).

(*b*) ब्रह्माण्डकाण्ड° Skm (B) (*contra metrum*).

Sragdharā metre.

When the milky ocean was being churned and when there arose a deafening noise by the shouts of the gods and the demons, which created the illusion of the sudden breaking up of the Universe, the king of tortoises rose from his sleep and thrust his big neck against the Mandara mountain as he was attracted by the great noise and, thereby, resembled a big bar of a door ; he is victorious by that means. (S. B. Nair).

12207

क्षीराम्भोनिधिकन्यका मधुरिपोर्वक्षःस्थलस्थायिनी
　　शीतांशोर्भगिनी जगत्त्रयजनिः किं चाधिका ते
　　　　स्तुतिः ।
एकैकं वचनातिगं जलधिजे सर्वं विजानीमहे
　　चाञ्चल्यं यदि नाम चेन् न हि भवेदेकं
　　　　कलङ्कास्पदम् ॥

(अ) AnyŚat 42.

Śārdūlavikrīḍita metre,

You are the daughter of the milky ocean, you have your place on the chest of Lord Viṣṇu, the destroyer of the demon Madhu, you are the sister of the cool-rayed moon and the mother of the Universe : why praise more ? We understand everyone of them which is beyond speech, if only you had not the fickleness which is a black mark. (S. B. Nair).

12208*

क्षीरार्णवस्तव कटाक्षरुचिच्छटानाम्
अन्वेतु तत्र विकटायितमायताक्षि ।
वेलावनीवनततिप्रतिबिम्बचुम्बी
किर्मीरितोर्मिचयचारिमचापलाभ्याम् ॥

(अ) Naiṣ 11. 40.

(b) अध्येतु [अ°] Naiṣ (var.).

Vasantatilakā metre.

Long-eyed one, there let the ocean of milk imitate the play of the beams of lustre issuing from thy glances by means of the beauty and stir of its dapple waves kissing the reflection of the line of woods fringing its shore. (K. K. Handiqui).

12209**

क्षीरिकाकदलीद्राक्षा- प्रियालपनसान्वितान् ।
तरून् संरोप्य नो दुःखी जायते सप्तजन्मसु ॥

(आ) ŚP 2101.

By growing the milk-exuding *Kṣirika*, banana, grapes, the *Priyāla* and the bread-fruit trees, a person does not come to grief during his seven births (in this world). (S. B. Nair).

12210

क्षीरिण्यः सन्तु गावो भवतु वसुमती सर्वसंपन्नसस्या
पर्जन्यः कालवर्षी सकलजनमनोनन्दिनो वान्तु वाताः ।
मोदन्तां जन्मभाजः सततमभिमता ब्राह्मणाः सन्तु सन्तः
श्रीमन्तः पान्तु पृथ्वीं प्रशमितरिपवो धर्मनिष्ठाश्च भूपाः ॥

(अ) Mṛcch 10. 60.

(आ) SR 394. 706 (a. Mṛcch), IS 2025.

Sragdharā metre.

May kine yield streaming milk, the earth her grain, / and may the heaven give never-failing rain, / the winds waft happiness to all that breathes, / and all that lives, live free from every pain. / In paths of righteousness may Brāhmaṇas tread, / and high esteem their high deserving wed ; / may kings in justice' ways be ever led, / and earth, submissive, bend her grateful head. (A. W. Ryder).

12211

क्षीरेण दग्धजिह्वस्
तक्रं फूत्कृत्य पामरः पिबति ।
दम्भिनमवलोक्य जनस्
तद्वन्मां शङ्कते त्वया त्यक्तम् ॥

(आ) Sama 2 क 75.

(b) बालकः [पा°] Sama (var.).

Giti-āryā metre.

When his tongue gets burnt by hot milk a boorish man drinks (cold) butter-milk by blowing into it ; similarly the people, having seen an impostor, suspect me to be such as abandoned by you. (S. B. Nair).

12212

क्षीरेणात्मगतोदकाय हि गुणा दत्ताः पुरा तेऽखिलाः
क्षीरे तापमवेक्ष्य तेन पयसा स्वात्मा कृशानौ हुतः ।
गन्तुं पावकमुन्मनस् तदभवद् दृष्ट्वा तु मित्रापदं
युक्तं तेन जलेन शाम्यति सतां मैत्री पुनस् त्वीदृशी ॥

(अ) BhŚ 28, VCsr 11.6. Cf. Nos. 12196 and 12201.

(आ) SR 88. 20 (a. BhŚ), SSB 370. 28, SuM 13. 20, SRK 55. 11 (a. BhŚ), IS 2026, Subh 306, SH 1010 (a. BhŚ), SSJ 42. 2, SSD 2 *fol.* 113a, SKG *fol.* 17a. Saśā 204. 38, SSg 66, SSH 1. 44, SRM 2. 2. 62.

(*a*) क्षीरेणात्मगुणा जलाय सकलाः प्रीत्या प्रदत्ताः पुरा SuM ; क्षीरेणात्मगतो° BhŚ (var.) ; °गतोदके (°को) ननु or हितोदकाय BhŚ (var.) ; हि पुरा or सकला [हि गु°] BhŚ (var.) ; गुणास्तेखिलाः or निजा ये गुणाः or निजास्ते किल or निजास्तेखिलाः or पुरा स्वे(ये)खिलाः BhŚ (var.).

(*b*) क्षीरोत्तापम् (क्षीरा°) or क्षीरं तप्तम् or क्षारे तापम् BhŚ (var.) ; अवेत्य or अवीक्ष्य (°पे°) BhŚ (var.) ; ह्यात्मा BhŚ (var.), SR, SSB, SSg, SSH, SRK, SuM, SRM ; (अ)प्यात्मा [स्वात्मा] BhŚ (var.) ; °शानो IS ; हृतः [हु°] BhŚ (var.).

(*c*) गन्तु IS ; उन्मुखं or उन्मनास् or उन्मुखाम् or उन्मुनस् or उन्मदन् or उन्मुना BhŚ (var.) ; मनस् or सम° [तद°] BhŚ (var.); दृष्ट्वा नु or दृष्टात्म° or दृष्ट्वा स्व° BhŚ (var.).

(*d*) मुक्तं or यत्तं or युक्ता BhŚ (var.) ; तच्च [तेन] BhŚ (var.) ; ताम्यति or संप्रति BhŚ (var.); पुनर्मैत्री सतामीदृशी [स° मै° पु° त्वी°] SuM' ; पुनर् or पयो or °तमां [सतां] BhŚ (var.) ; म···पु [मै···°नस्] SH (2 *akṣaras* missing) ; पुनस्तादृशी or सतामीदृशी or पुनस्त्वदृशी or °गुण(°णा°)-स्त्वीदृशः (°शो ; °शाः ; °शी) or पुनस्त्वीदृशीः or पुरा त्वीदृशी BhŚ (var.).

Śārdūlavikrīḍita metre.

When water was mixed with milk, the latter gave all its qualities to it. Consequently, when water saw the distress of milk it began to burn itself. The sight of its friend's calamity much agitated milk and it went out of the pot to destroy itself on the burning embers. At this stage water came to its help and the milk soon became calm and cool. The friendship of the good is just like it. (P. G. Nath).

12213*

क्षीरे श्यामलयार्पिते कमलया विश्राणिते फाणिते
दत्ते लड्डुनि भद्रया मधुरसे सोमाभया लम्भिते ।
तुष्टिर्या भवतस् ततः शतगुणां राधानिदेशान्मया
न्यस्तेऽस्मिन् पुरतस्त्वमर्पय हरे रम्योपहारे रतिम् ॥

(आ) PG 118 (a. Rūpa-Gosvāmin [Samāhartṛ] ; in some MSS a. Śrī-Rūpa).

(*b*) लम्बिते PG (var.).

(*c*) शतगुणं PG (var.).

(*d*) वन्योपहारे PG (var.).

Śārdūlavikrīḍita metre.

When milk is offered to you by Śyāmalā, molasses by Kamalā, the *laḍḍa*-sweets by Bhadrā, and the juice of sugar-

cane by Somābhū, you get satisfaction; but a hundred-fold is the satisfaction you get by the orders of Rādhā; hence may you, Lord Viṣṇu, show pleasure in this charming offering to you made by me. (S. B. Nair).

12214*

क्षीरोदन्वदपाः प्रमथ्य मथितादेशेऽमरैर्निर्मिते
स्वाकम्र्यं सृजतस् तवस्य यशसः क्षीरोर्वसिंहासनम् ।
केषां नाजनि वा जनेन जगतामेतत्कवित्वामृत-
स्रोतःप्रोतपिपासुकर्णकलसीभाजाभिषेकोत्सवः ॥

(अ) Naiṣ 12. 74.

(आ) SR 110. 241 (a. Naiṣ), SSB 404. 259 (a. Naiṣ).

(*a*) °दप: SR, SSB; मथिता देशे° SR.

(*d*) °कलशी° Naiṣ (var.), SR.

Śārdūlavikrīḍita metre.

What are the worlds whose inhabitants, taking two pitchers, their own thirsty ears, immersed in the nectar-stream of the poetry celebrating his fame, did not inaugurate the coronation of his Fame, which built a throne, to be occupied by itself, on the Ocean of milk, after the gods, churning the "waters" of the Ocean of milk, had made them solid? (K. K. Handiqui).

12215*

क्षीरोदन्वानलीकः कपटमयतनुस्त्र्यम्बकस्याट्टहासो
मिथ्यानीहारसंपत्त्रिभुवनविवरे कृत्रिमा पौर्णमासी ।
संवृत्ताम्भोदवृन्दस्फुरदुरुकरकासारसंदेहदायी
दायादः कुन्दभासां दिशि विदिशि बभौ यस्य कीर्तिप्रतानः ॥

(आ) Skm (Skm [B] 1627, Skm [POS] 3. 52. 2) (a. Vasukalpa), Kav p. 102.

(*b*) °संपत्ति° Skm (POS) (printing error).

(*c*) संवर्ताम्भोद° Skm (POS); °स्फुटदुरु° Skm (POS); °स्फुरदूरु° Skm (B) (*contra metrum*); (changed to स्फुरदुरु°, editorially).

Sragdharā metre.

False is the appearance of the milky ocean, the loud laughter of Śiva has a false existence, the fall of snow is in vain, the light of the full moon is artificial in the three worlds; the tendrils of his fame having similarity of a mass of jasmine flowers and which creates the doubt of a shower of big hailstones from a mass of clouds shone in all directions and the intermediate points of the compass. (S. B. Nair).

12216

क्षीरोदवेलेव सफेनपुञ्जा
पर्याप्तचन्द्रेव शरत्त्रियामा ।
नवं नवक्षौमनिवासिनी सा
भूयो बभौ दर्पणमादधाना ॥

(अ) Kum 7. 26. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 104).

(आ) Cit 38. 14–15, AlK 152. 10–11.

(*a*) °वेला च [°वेलेव] Kum (var.).

(*b*) °चन्द्रा च [°चन्द्रेव] Kum (var.).

(*c*) नवं नवमदृष्टपूर्वमिव or नवं नवं यथा स्यादेवं क्षौमं gloss in Kum (MSS); नवं नवं क्षौ° Cit, AlK.

(*d*) भूयोऽधिकं च यथा स्यात् or दुकूलं निवसितुं शीलं यस्याः सा gloss in Kum (MSS); °माददाना Kum (var.).

Upajāti metre ( Indravajrā and Upendravajrā ).

Clad in fresh silk or linen and holding a new mirror she[1] repeatedly shone like the shore of the milk-ocean *streaked*[2] with foam flakes, and an autumnal night with full moon. (H. H. Wilson).

1. Pārvatī
2. H. H. Wilson has : 'streaken'.

12217*

क्षीरोदाम्भसि मज्जतीव दिवसव्यापारखिन्नं जगत्
तत्क्षोभाज्जलबुद्बुदा इव भवन्त्यालोहिता-
स्तारकाः ।
चन्द्रः क्षीरमिव क्षरत्यविरतं धारासहस्रोत्करैर्
उद्ग्रीवैस्तृषितैरिवाद्य कुमुदैर्ज्योत्स्नापयः पीयते ॥

(अ) Skm (Skm [B] 390, Skm [POS] 1. 78. 5) (a. Vikramāditya-Caṇḍāla-Vidyā-Kālidāsa), SkV 927 *cd/ab* (a. four, i. e., Vikramāditya, Caṇḍāla, Vidyā and Kālidāsa), SkṛP 5, Kav p. 105.

(*b*) तरन्त्या° [भ°] SkV ; आलोडितास् [आलोहितास्] accepting the suggestion of V. V. Gokhale, D. H. H. Ingalls emends thus in his Notes at page 535.

Śārdūlavikrīḍita metre.

It seems as if the world worn out with its daily routine, is bathing in the water of the ocean of milk ; through that stirring, the reddish[1] stars are looking like water-bubbles ; as if the moon is incessantly pouring down milk in thousand rays. The milk of moon-light is being drunk to-night, as it were, by the eager and thirsty *Kumuda*[2] [water-lily]. (J. B. Chaudhuri).

1. If V. V. Gokhale's emendation आलोडितास्, instead of आलोहितास्, is accepted, the translation would be 'churned or dashed up', instead of 'reddish or pink', which seems more sensible.
2. This is a caping verse composed by four different poets on the same theme—a moonlit night. They describe such a night in four different ways.

12218*

क्षीरोदीयन्ति सद्यः सकलजलधयो वासुकीयन्ति नागाः
कैलासीयन्ति शैला दिवि च दिविषदः शङ्करीयन्ति
सर्वे ।
यौष्माकीणे समन्तात् प्रसरति धवले चारुकीर्तिप्रताने
मद्योषाकाचभूषाः किमिति न सहसा मौक्तिक-
कीयन्ति देव ॥

(आ) PdT 68, SSS 56, SR 138.75, SSB 451. 77, RJ 151.

(*c*) प्रचलति SR, SSB, RJ ; नितरां दिक्षु कीर्तेर्विताने [धवले चा°] PdT, SSS.

(*d*) °रूपम् [°भूषाः] SSS ; °भूपाः [°भूषाः] PdT.

Sragdharā metre.

All the oceans are turned into Milky Ocean, the snakes into (the white) Vāsuki, the mountains into Kailāsa, all the gods in heaven are turned into Lord Śiva ; when the tendrils of your delightful white fame spread all around, O King, do even the glass-beads of my wife all at once not turn into pearls ? (S. B. Nair).

12219

क्षीरोदो मथितः साम्ना फलायामरदानवैः ।
निजघ्निरे धार्तराष्ट्राः सामप्रद्वेषिणोऽचिरात् ॥

(अ) KN (KN [ĀnSS] 18. 20, KN [BI] 17. 18, KN [TSS] 18. 20).

(a) क्षीराब्धिर् KN (BI).

(c) °राष्ट्रान् KN (BI).

The immortals and the Dānavas succeeded in churning the ocean of milk and obtained desirable results only through conciliation. The sons of Dhṛtarāṣṭra[1] who were against the policy of conciliation, were soon slain (by the sons of Pāṇḍu). (M. N. Dutt).

1. M. N. Dutt has : 'Dhārtarāṣṭra'.

12220*

क्षुण्णं यदन्तःकरणेन वृक्षाः
फलन्ति कल्पोपपदास् तदेव ।
अध्यूषुषो यामभवञ्जनस्य
याः संपदस्ता मनसोऽप्यगम्याः ॥

(अ) Śiś 3. 59.

(आ) Almm 174, VyVi *ad* 2. 102 (p. 441) *ab* only, KHpk 3. 6. 353 *ab* only.

(b) One °प° om. KHpk ; तदैव Śiś (var.) (printing error in some editions).

(d) ऽप्यभूमिः Śiś (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The trees having for their prefix the word *kalpa*[1] produce only that which has been dwelt upon by the mind. But the blessings, which were enjoyed by the people dwelling in the city, were even beyond the reach of imagination. (M. S. Bhandare).

1. Desire-yielding trees.

12221*

क्षुण्णक्ष्मारुहवीथयो विदलितग्रावोपलग्रन्थयः
सिंहस्वीकृतमत्तवारणवधूबद्धार्तकोलाहलाः ।
एताः पल्लवयन्ति चेतसि भयं भल्लूकहिक्कारवैर्
आतङ्कात्पतयालुबालहरिणीगर्भाविला भूमयः ॥

(आ) Skm (Skm [BI] 2044, Skm [POS] 5. 9. 4) (a. Jalacandra).

Śārdūlavikrīḍita metre.

The grounds (of the forest) have the row of trees felled, the mass of rocks are split and they are very noisy by the cries of terrified she-elephants as the lordly male elephants were in the clutches of lions ; they enhance fear in the mind by the growls of bears ; the young does have the foetus thrust out untimely due to the terror of all these happenings. (S. B. Nair).

12222*

क्षुण्णमौक्तिकपरागपाण्डुरः
शोभते स्म दिवि चन्द्रिकाभरः ।
मेघबन्धनविमुक्तमीक्षितुं
क्षीरनीरधिरिवेन्दुमागतः ॥

(अ) Vikram 14. 37.

(आ) JS 228. 15.

Rathoddhatā metre.

Profuse moonlight, white like the dust of crushed pearls, shone in the sky. The ocean of milk as if came to see the moon released from the captivity of clouds. (A. K. Gupta).

12223*

क्षुण्णां त्वद्वाजिराजीखुरपुटनिचयैर्वीक्ष्य हा वैरिरक्तं
स्वात्मन्यासिक्तमुद्यद्द्विरदमदजलैः शीतलैः शीलितां च ।
संमूर्च्छन्तीमवेक्ष्य ध्वजवसनचलैर्वीजितामाजिभूमिं
धूलिः स्वर्गं द्रुता ते रचयति सुयशःसौरभान् वाम्रयोगात् ॥

(आ) SSS 169 (a. Sundaradeva).

(*b*) °दिरद° (*sic !*) SSS; (changed to °द्विरद°, editorially).

(*c*) संमूच्छन्तीमिवेक्ष्य (*sic !*) SSS; (changed to संमूर्च्छन्तीमवेक्ष्य, editorially).

Sragdharā metre.

On seeing the blood of the enemies being trampled by the hoofs of your cavalry and the body cooled by the flowing rut of the intoxicated elephants, the battlefield swooned as it were and hence it was fanned by the fluttering victorious flags; the dust that arose quickly went into the sky making your fame fragrant by the *Dasra*-yoga[1] [*or* on account of the accomplishment of wonderful deeds]. (S. B. Nair).

1. An Astrological combination.

क्षुण्णान्येव तमांसि किं तु see No. 12189.

12224**

क्षुतं प्रेतक्रियान्ते च पुनः प्रेतक्रियाकरम् ।
बलिनं रिपुमाख्याति क्षुतं रिपुविनिग्रहे ॥

(आ) ŚP 2766.

Sneezing by a person at the conclusion of the rites for the dead forebodes that there would be another such rites again; if one sneezes when fighting deadly with one's enemy, it foretells that the enemy is more powerful. (S. B. Nair).

12225

क्षुतजृम्भितदुर्वाक्य- वातवेगादिदूषणैः ।
क्षणे क्षणे राजसेवा करोति प्राणसंशयम् ॥

(अ) Cr 318 (CRr 7. 10).

(*a*) क्षुतजृम्भनदुर्वाक्य° CR (var.).

(*d*) प्राणसंचयम् CR (var.).

Sneezing, yawning, speaking untimely [senseless] words and the distresses caused by the bodily wind etc. indicate, like serving a king, a danger to one's life in every moment. (S. B. Nair).

12226

क्षुतोत्पतनजृम्भासु स्थानाद्वायुः प्रकुप्यते ।
अतस्तत्प्राप्तये कुर्याज् जीवोत्तिष्ठाङ्गुलिध्वनीन् ॥

(अ) Cr 1405 (CRC 7. 28, CPS 213. 98). Cf. No. 12235.

(*a*) क्षुदुत्प° Cr.

(*b*) °दायुः CRC.

(*c*) अतस्तच्छान्तये कुर्यात् CPS.

During the times of sneezing and yawning life-breath of that person is angry to move out of him; hence to retain it there one should do the snapping the fingers, saying 'O vital breath, may you get up'. (S. B. Nair).

12227

क्षुत्क्षामः कुलपुत्रको मम गृहं कृच्छ्रात् कुतोऽप्यागतस्
तत् किं गेहिनि तेऽस्ति किंचिदशनं येनामुना याच्यते ।
वाचास्तीत्यभिधाय नास्ति च पुनः प्रोक्तं विनैवाक्षरैः
स्थूलस्थूलविलोललोचनलुठद्बाष्पाम्भसां बिन्दुभिः ॥

(आ) JS 441. 7, SH *fol.* 65 b (683) and *fol.* 80 a (79).

(*a*) पृच्छन् [कृ°] SH.

(*b*) यच्चामुना भुज्यते [ये° या°] SH.

(*c*) वचा° SH 683 (only) (*contra metrum*).

Śārdūlavikrīḍita metre.

Emaciated by hunger the son of a good family has come to my house from somewhere with difficulty; therefore, wife, is there any food in the house which is desired by him ? Having said in words 'there was', she again had to say 'there was not' without words, by the very big drops of tears that rolled down from her eyes that were bewildered. (S. B. Nair).

12228

क्षुत्क्षामस्तनयो वधूः परगृहप्रेष्यावसन्नः सुहृद्
दुग्धा गौरशनाद्यभावविवशा हम्बारवोद्गारिणी ।
निष्पथ्यौ पितरावदूरमरणौ स्वामी द्विषन्निर्जितो
दृष्टो येन परं न तस्य निरये भोक्तव्यमस्त्यप्रियम् ॥

(अ) RT (RT [VVRI] 7. 1415, RT [S] 7. 1414).

(*d*) कृतस्य [न त°] RT (var.).
Śārdūlavikrīḍita metre.

If a man has seen his son dying of hunger, his wife under the necessity of being sent to another person's house, his best friend in distress, his milk-cow pained by want of food and the rest and lowing plaintively, his parents ill and on the point of death, and his lord overcome by the enemy, —then hell has for no greater torment in store. (M. A. Stein).

क्षुत्क्षामस्य करण्डपिण्डिततनोर् क्षुधा see भग्ना शस्य.

12229

क्षुत्क्षामाः शिशवः शवा इव भृशं मन्दाशया बान्धवा
लिप्ता झर्झरघर्घरी जतुलवैर्नो मां तथा बाधते ।
गेहिन्या त्रुटितांशुकं घटयितुं कृत्वा सकाकु स्मितं
कुप्यन्ती प्रतिवेश्म लोकगृहिणी सूचिं यथा याचिता ॥

(अ) BhPr 215 (a. Bhāskara Unmattarāghava [?]).

(आ) SkV 1307, Skm (Skm [B] 2238, Skm [POS] 5. 48. 3), BPS 100, SG 41a, SuMañ 76. 16–19, SR 67. 66, SSB 335. 67, SRK 58. 24 (a. Sabhātaraṅga).

(*a*) तनुर् [भृ°] SkV, Skm; मन्दादरो SkV, Skm; मन्दादरा SuMañ; बान्धवो Skm, SkV.

(*b*) जर्जरकर्करी° [झ°] SkV, Skm, SuMañ, SR, SSB, SRK; जललवैर्नो Skm; जतुलवैर्नो Skm, SuMañ.

(*c*) गेहिन्याः Skm, SuMañ; स्फुटितां SkV, Skm, SuMañ; स्थितं [स्मि°] Skm (var.).

(*d*) प्रतिवेशिनी प्रतिदिनं (प्रतिमुहुः Skm, SuMañ) SkV, Skm, SuMañ; प्रतिवेशिलोकगृहिणी SR, SSB; सूचीं SkV, Skm, SR, SSB, SuMañ, SRK.

Śārdūlavikrīḍita metre.

My children that being emaciated by hunger look like a corpse, the kins that have turned quite indifferent, the broken jar that has been plastered with pieces of lac do not distress me so much as the neighbour's wife frowning upon my wife when the latter requests her for the needle to patch up her torn-up upper garment.[1] (J. Shastri).

1. Bhaskara about his grief.

12230

क्षुत्क्षामार्भकसंभ्रमोक्तिनिगडैः किर्मीरिता नर्मतो
भार्याक्रन्दितकुन्तकीलितहृदो गर्वाद् गुरुत्वं गताः ।
प्रभ्रष्टाः पदतः कदापि न हि ये तेऽद्य त्वदीयैर्गुणैर्
आकृष्टा विदुषां वरा वयमहो त्वां द्रष्टुमभ्यागताः ॥

(आ) SSS 1, SR 101. 1, SSB 390. 3.

(*a*) °निगडै SSS (MS).

(*b*) गत: SSS (MS), SR.

(*c*) °र्गणैर् SSS (printing error).

Śārdūlavikrīḍita metre.

Variegated by the promptings of the fetters of the bewildered words of the children emaciated by hunger, and the heart heavy due to its being pierced by the spears of the piteous pleadings of the wife, we who are highly learned and who have never moved away from a high position (to plead) are attracted by your merits and hence come to see you. (S. B. Nair).

12231

**क्षुत्क्षामेण कथं कथंचिदनिशं गात्रं कृशं बिभ्रता**
**भ्रान्तं येन गृहे गृहे गृहवतामुच्छिष्टपिण्डार्थिना ।**
**अस्थ्न: खण्डमवाप्य दैवपतितं शून्यां त्रिलोकीमिमां**
**मन्वानो धिगहो स एव सरमापुत्रोऽद्य सिंहायते ॥**

(आ) VS 1024 (a. Bhaṭṭa Aparājita), Kav p. 20, SSSN 194. 70.

(*a*) क्षुत्क्षामेन (*sic !*) SSSN; न कथं [कथं] SSSN (hypermetric); °लसं [°निशं] SSSN.

(*d*) °त्रो नृसिंहायते [°त्रोऽद्य सिंहा°] SSSN.

Śārdūlavikrīḍita metre.

Emaciated by hunger he used to spend the days with a lean body, and was a constant prowler in house after house for a handful of discarded food; but now having obtained a piece of bone accidentally this son of a bitch considers the three worlds as nought and poses as lion; fie upon him. (S. B. Nair).

**क्षुत्क्षामेन न कथं** see No. 12230.

**क्षुत्क्षामोऽत्र वने भ्रमामि** see **प्राप्तो बन्धनमप्ययं**.

12232

**क्षुत्क्षामोऽपि जराकृशोऽपि शिथिलप्रायोऽपि कष्टां दशाम्**
**आपन्नोऽपि विपन्नदीधितिरपि प्राणेषु गच्छत्स्वपि ।**
**मत्तेभेन्द्रविभिन्नकुम्भकवलग्रासैकबद्धस्पृह:**
**किं जीर्णं तृणमत्ति मानमहतामग्रेसर: केसरी ॥**

(अ) BhŚ 17.

(आ) ŚP 907 (a. BhŚ), VS 614 (a. Ratisena), SR 230. 40 (a. VS), SSB 623. 43 (a. Ratisena), SRK 174. 1 (a. ŚP), Pad 102. 60 (a. BhŚ), IS 2027, Subh 791, Pr 367, RJ 431, Kāvyān 36. 3–5, SSJ 54. 5, SU 1220 (a. BhŚ), SSD 2 *fol.* 35 b, Any 28. 33, AAS 6. 1, SRM 2. 2. 422, SK 3. 206.

(*a*) जरादितोपि (जरान्वि° Any) BhŚ (var.), ŚP, Any; शिथिलप्राणोपि BhŚ (var.), ŚP, VS, SR, SRK, Any, Kāvyān; विगत: (°त°) प्रायोपि or शिथिला: प्राप्तोपि BhŚ (var.); दीनां [कष्टां] BhŚ (var.).

(*b*) विभिन्न° [विप°] BhŚ (var.); °धीधृति° [°दी°] VS, Pad; नश्यत्स्वपि or शामत्स्वपि [ग°] BhŚ (var.).

(*c*) दर्पाध्मातकरीन्द्रकुम्भदलनप्रेङ्खन्नखाग्राशनि: VS; उन्मत्तेभ° [म°] BhŚ (var.); °विशालकु° AAS; °पलल° [°कवल°] BhŚ (var.); °बलन° [°कवल°] BhŚ (var.), SRK, AAS, Kāvyān; °पिशित° or °विशिखा° or °फलल° [°कवल°] BhŚ (var.); °व्यापारबद्ध° Kāvyān; °व्यायामबद्ध° AAS; °बद्धास्पृह: or °बद्ध: स्पृह: or °बन्धस्पृह: BhŚ (var.).

(*d*) जीवन् or जीर्णस् BhŚ (var.); केशरी BhŚ (var.).

Śārdūlavikrīḍita metre.

Though starved, unfeebled by old age, / fallen into life's abyss, / with only memories of splendour left, / a member of the living dead— / when he longs for a morsel torn / from the temple of an elephant in rut, / how can the lion[1], proudest of creatures, / stoop to feed on withered grass ? (B. Stoler Miller).

1. Similarly a man of self-reliance cannot self-degrade himself.

12233

क्षुत्तर्षदुःखं यत् प्राप्तं प्रेतलोके सुदारुणम् ।
तत् स्मृत्वा कः सहृदयः स्वमांसान्यपि संत्यजेत् ॥

(आ) VS 3014.

Pangs of hunger and thirst which are very painful in the world of the dead—remembering these, which man of sensibility [having a good heart] may abandon even the flesh of his own body ? (S. B. Nair).

12234

क्षुत्तृडाशाः कुटुम्बिन्यो मयि जीवति नान्यगाः ।
तासामाशा महासाध्वी कदाचिन् मां न मुञ्चति ॥

(आ) KtR 28, Kt 28, SR 76. 14, SSB 348. 16, IS 2028, SMa 1. 2. 47, SRK 69. 27 (a. Indiśesaprukhe= IS).

Hunger, thirst and desire are my three wives who never go to anybody else, as long as I live; among them desire is the most faithful one that never quits me. (S. B. Nair).

क्षुत्पतञ्जीवभावेषु see No. 12235.



12235

क्षुत्पातजृम्भभावेषु जीव तिष्ठाङ्गुलिध्वनिः ।
गुरोरपि च कर्तव्यं न कुर्याद् ब्रह्महा भवेत् ॥

(अ) Cr 2146 (CNPN 105 [partly illegible], CM 204). Cf. No. 12226.

(*a*) क्षुत्पतञ्जीवभावेषु CNPN.

(*b*) जीवतिष्ठद्धूलिध्वनिः CNPN.

(*d*) कुर्यात् Cr ; (changed to कुर्याद्, editorially).

At the time when a person is sneezing and yawning one should snap the fingers and say, 'May you live, and may you remain !' This should be done even in the case of one's elders and preceptors. Failure to do this carries the sin of killing a Brāhmaṇa. (S. B. Nair).

क्षुदुत्पतनजृम्भासु see No. 12226.

12236

क्षुद् धर्मसंज्ञां प्रणुदत्य् आदत्ते धैर्यमेव च ।
अर्थानुसारिणी जिह्वा कर्षत्येव रसान् प्रति ॥

(अ) MBh (MBh [Bh] 3. 246. 24, MBh [R] 3. 259. 24, MBh [C] 3. 15428). Cf. संपन्नतरमेवान्नं.

(इ) SS (OJ) 297.

(*a*) प्रणुदन् MBh (var.).

(*b*) यो दत्ते धर्ममास्थितः MBh (var.) ; (ऽ)धत्ते or नादातुं or नादत्ते [आ°] MBh (var.) ; वा [च] MBh (var.).

(*c*) विषयानु° MBh (var.) (hypermetric) ; रसानु° or विषयास्वादिनी MBh (var.).

(*d*) कस्मात्त्वां न प्रबाधते or क्षरत्येव रसं प्रति MBh (var.) ; कर्षत्यन्न° or कर्षते च or कर्षत्येनं MBh (var.) ; रसं MBh (var.), SS (OJ).

Hunger drives away the consciousness of *dharma*. It takes away patience. The palate[1] follows riches and is drawn towards savoury tastes. (Raghu Vira).

1 Or tongue.

**क्षुद्व्याधिश्च चिकित्स्यतां** see No. 12258.

12237

**क्षुद्रमर्थपतिं प्राप्य कुतो विवदतोः सुखम् ।**
**उभावपि क्षयं यातौ यथा शशकपिञ्जलौ ॥**

(अ) P (PT 3. 57, PS 3. 34, PN 3. 27, PP 3. 81, Pts 3. 91 and 110, PtsK 3. 89 and 111, PRE 3. 46, PD 312. 177, PM 3. 29). Cf. Nos. 12238–39. (Cf. KSS 10. 62. 46, KṣB 16. 460, Ru 146).

(आ) IS 2029.

(इ) Old Syriac 6. 31.

(*b*) न्यायान्वेम(ष)णतत्परौ Pts, PtsK ; न स्यात् (न सद् PD) PN, PD ; कदा [कु°] PT ; कस्माद् [कु°] PS; विवदतां PS (var.), PN, PP, PD.

(*c*) क्षयां PN.

(*d*) मार्जाराच्छशतित्तिरी PP ; पुरा [य°] Pts, PtsK ; शशिक° PS (var.) ; °कपिञ्जरौ PD.

To apply to a mean king (as judge), how can two litigants get off well ? Both of them are doomed to destruction, like the hare and the partridge. (F. Edgerton).

**क्षुद्रमर्थपतिं प्राप्य द्वावपि** see No. 12239.

12238–39

**क्षुद्रमर्थहरं चापि न विवादं समाचरेत् ।**
**उभावपि विनश्येतां यथा शशकपिञ्जलौ ॥**

**क्षुद्रमर्थपतिं प्राप्य द्वावपि व्यवहारिणौ ।**
**सममेव विपद्येते यथा शशकपिञ्जलौ ॥**

(अ) PTu 38. 15–18 and 86. 16–19. Cf. No. 12237.

One should never have arguments with a person who is mean and cheating in money ; if one does so both come to grief as the *śaśaka* [hare] and *piñjala* [partridge].

To approach a mean king (as adjudicator) both the litigants come to be destroyed equally as in the case of hare and partridge. (S. B. Nair).

12240

**क्षुद्रवासनया चेतः क्षुद्रतामेति नित्यशः ।**
**पिशाचविभ्रमात् सुप्तः पिशाचान् निशि पश्यति ॥**

(आ) ŚP 4201 (a. Vāsiṣṭha[-rāmāyaṇa] ).

By predilections for [*or* inclinations to] a mean nature the mind of a person becomes mean in its behaviour ; a man who goes to sleep with cogitations of a ghost sees in his disturbed sleep ghosts (and gets frightened). (S. B. Nair).

12241

**क्षुद्रशत्रुरिति ज्ञात्वा नोपेक्षेत कदाचन ।**
**काले दुर्जनतां याति तृणस्थं वह्निबीजवत् ॥**

(अ) Cr 319 (CSr 3. 37). Cf. Crn 127. Cf. No. 7361 and नोपेक्षितव्यो वि°.

(*a*) क्षुद्रसत्रं च सत्वेति CS (var.) ; क्षुद्रशत्रुम् CS (var.) ; इती (*sic !*) CS (var.) ; मत्त्य (*sic !*) [ज्ञा°] CS (var.).

(*b*) नोपक्षेत (°क्षत ; °ष्यत ; °प्यक्षते) (*sic !*) CS (var.) ; न न कदा (*sic !*) [क°] CS (var.) ; कदाचना (*sic !*) CS (var.).

(*c*) काल (*sic !*) CS (var.); दुर्जनमा (*sic !*) CS (var.); यान्ति (°न्ते) CS (var.).

(*d*) मृगस्थं (*sic !*) CS (var.); तृणस्थे CS (var.); वह्निर्वीजयेत् (°वत्) CS (var.).

An enemy is never to be slighted, however mean he may appear to be. He may prove dangerous in time as spark of fire may burst into flame amidst a stack of hay. (B. Ch. Dutt).

12242

क्षुद्रशत्रुर् भवेद् यस्य विक्रमान्नैव लभ्यते ।
तमाहर्तुं पुरस्कार्यः सदृशस् तस्य सैनिकः ॥

(अ) H (HJ 2. 83, HS 2. 82, HM 2. 84, HK 2. 84, HP 2. 76, HN 2. 75, HH 52. 21–22, HC 69. 10–11, Böhtlingk in IS 38. 11). Cf. नोपेक्षितव्यो विद्वद्भिः.

(आ) IS 2030.

(*a*) °द्यस्तु HP, HN.

(*b*) न स लभ्यते IS (Böhtlink).

(*c*) तदाहर्तुं HJ, HS, HM, HK, HH, HC, JS ; तं निहर्तुं H (var.).

(*d*) कोति° [त°] HP (var.).

What hath an insignificant foe, he is not to be overcome by valour; (but) a combatant (that is) a master for him must be employed to take him. (F. Johnson).

क्षुद्रसत्रं च सत्वेति see No. 12241.

12243*

क्षुद्राः संत्राससमेते विजहत हरयो भिन्नशक्रेभकुम्भा
युष्मद्गात्रेषु लज्जां वधति परममी सायका निष्पतन्तः ।
सौमित्रे तिष्ठ पात्रं त्वमसि न हि रुषां नन्वहं मेघनादः
किंचिद् भ्रूभङ्गलीलानियमितजलधिं राममन्वेषयामि ॥

(अ) Han 12. 2.

(आ) PdT 176, JS 318. 2 (a. Han), VS 2283 (a. [?] Han), ŚP 3925 (a. Mahān), SSSN 144. 28, SR 361. 49 (a. VS), SSB 249. 49 (a. Kpr), RJ 1347, Kpr 4. 40, KāP 82. 6–9, Ek 101. 10–13, Amd 66. 124, RA 5. 60, AA (AL ed.) *ad* 3. 42 and *ad* 5. 38.

(*a*) °समेनः (°तं) RA, AA, SSSN ; विजहित PdT, Ek, AA, RA, RJ, SR ; विजहित-हर° SSB ; हरयः क्षुण्णशक्रे° Kpr, Amd, Ek, KāP, ŚP ; °मत्ते° [°शक्रे°] SR, SSB ; °कुम्भाः RA.

(*b*) युष्मद्देहेषु VS, ŚP, SSSN, SR, SSB, Kpr, KāP ; सायाका PdT (MS) ; सायकाः संपतन्तः JS, AA ; निःपतंतः RA.

(*c*) त्वमपि Amd, VS ; रुषा PdT (MS); रुषो JS, AA.

(*d*) किञ्चद् PdT (MS) ; संरम्भली° Amd, VS, SR, SSB ; भ्रूभङ्ग° Han (printing error).

Sragdharā metre.

Poor monkeys ! Give up your fears ! My arrows having once shattered the forehead of Indra's elephant, are put to great shame by falling in your (puny) bodies. O son[1] of Sumitrā[1], thou keep thine place, thou art not the proper object of wrath ![2] I, Meghanātha, am looking for Rāma, who by a mere contraction of his eye-brows, has obstructed the passage of the ocean. (G. Jhā).

1-1. Lakṣmaṇa.
2. Being yet a child.

12244

क्षुद्राः सन्ति सहस्रशः स्वभरणव्यापारमात्रोद्यताः
स्वार्थो यस्य परार्थ एव स पुमानेकः सतामग्रणीः ।
दुष्पूरोदरपूरणाय पिबति स्रोतःपतिं वाडवो
जीमूतस् तु निदाघसंभृतजगत्संतापविच्छित्तये ॥

(अ) BhŚ 471 (doubtful), VC (VCsr II 4, VCjr III a 1), PrC 128, PuPra 386.

(आ) ŚP 773, VS 285, SR 52. 257 (a. VS), SSB 312. 264, SRK 12. 21 (a. Sabhātaraṅga), IS 2032, Any 20. 164, SSJ 24. 13) SRM 2. 2. 85, ST 1. 33, SSD 2 *f.* 123 a, SK 2. 74; 6. 34, JSub 182. 8, SKG *f.* 15b.

(*a*) °पूरोदराः [°मा°] VCsr ; °बद्धादराः [°मा°] VCjr ; °मात्रोन्मुखाः ŚP.

(*c*) दुःपूरो° PrC, PuPra, Any.

(*d*) °तापित° [°संभृत°] VCjr, ŚP, VS, SR, SSB.

Śārdūlavikrīḍita metre.

There are mean people by thousands, intent only on the business of nourishing themselves, / that man alone is chief of the good who makes his neighbour's concern his own ; / the submarine fire drinks up the ocean, to fill its insatiate maw, / but the cloud, to put an end to the affliction of the world produced by the heat. (C. H. Tawney).

12245

क्षुद्राः सन्ति सहस्रशोऽपि विपिने शौण्डीर्यवीर्योद्धतास्
तस्यैकस्य पुनः स्तवीमहि महः सिंहस्य विश्वोत्तरम् ।
केलिः कोलकुलैर्मदो मदकलैः कोलाहलो नाहलैः
संहर्षो महिषैश्च यस्य मुमुचे साहंकृते हुंकृते ॥

(आ) SR 230. 37 (wrongly a. ŚP 773= No. 12244), SSB 623. 40.

Śārdūlavikrīḍita metre.

Thousands are the low creatures in the forest that are haughty with arrogance ; of these we shall praise the greatness of one, namely, the lion, that is famous in the world. Sports by herds of hogs are abandoned, ichor is shed by elephants in rut, all noisy quarrels are given up by *nāhalas* [barbarous tribal people] and the sportive joy is given up by buffaloes when his haughty roar is heard. (S. B. Nair).

12246

क्षुद्राक्षेणेव जालेन झषावपिहितावुभौ ।
कामश्च राजन् क्रोधश्च तौ प्रज्ञानं विलुम्पतः ॥

(अ) MBh (MBh [Bh] 5. 34. 63 and 5. 127. 30, MBh [R] 5. 33. 65 and 5. 128. 31, MBh [C] 5. 1160 and 5. 4340).

(आ) IS 2031.

(*a*) छिद्राक्ष्येण or क्षुद्रेक्षेणेव MBh (var.) ; च [इव] MBh (var.).

(*b*) मत्स्याव् MBh 5. 127. 30 (var.); इव पि° [अपिहि°] MBh 5. 127. 30 (var.) ; उरू [उभौ] MBh (var.).

(*c*) कामक्रोधौ शरीरस्थौ MBh (Bh) 5.127.30.

(*d*) तौ ज्ञानमवलुंपतः MBh (var.) ; प्र° तौ tr. or प्रज्ञायेतौ MBh (Bh) 5. 127. 30 ; द्वौ [तौ] MBh (var.); प्रदानं MBh (var.); विज्ञानं MBh (var.).

Desire[1] and anger, O King, break through wisdom, just as a large fish breaks through a net of thin cords. (P. C. Roy).

1. Lust.

12247**

क्षुद्राङ्गं सुदृढं यस्य नीलमीषत् प्रतीयते ।
रोहिणीं तां विजानीयात् तक्षणे बहु वेदनाम् ॥

(आ) ŚP 4625 (a. Lohārṇava).

In shape not very imposing but very firm and appearing slightly blue in colour, that sword is to be understood as *Rohiṇī*, and it is extremely painful in its cuts. (S. B. Nair).

12248

क्षुद्रान् हित्वा सवयसोऽप्य् अप्रसन्नाञ् जलाशयान् ।
विप्रस्थितो हंस इव प्राप्नुयान् मानसं शुभम् ॥

(आ) SSK. 5. 3.

Giving up association with mean people though of the same age [friends] who are unprepossessing and dull-witted, one who gets counsel from a Brāhmaṇa will attain an auspicious state of mind; just as a swan attains the good Mānasa-lake when he has started on his flight abandoning worthless unclean reservoirs though inhabited by other birds. (S. B. Nair).

12249

क्षुद्रा भीरव एव मन्त्रिकथितं सामादिकं वृण्वते
शूराः स्वीयबले वृढा ह्यविरतं शौर्यं रिपौ तन्वते ।
सिंहः केन विबोधितः करिशिरस्युत्प्लुत्य संतिष्ठते
मार्तण्डश्च महीतलस्य तिमिरं नाशं नयत्यंशुभिः ॥

(आ) AnyT 2. 93.

Śārdūlavikrīḍita metre.

Only inferior and timid people choose conciliation and such things as advised by counsellors, but valorous people exhibit their valour towards enemies incessantly, firm in their own innate strength. By whose advice does the lion pounce upon the head of an elephant and remain there? The sun destroys the darkness of the earth by his (own) rays. (S. B. Nair).

12250

क्षुद्रास्ते भुजगाः शिरांसि नमयत्यादाय येषामिदं
भ्रातर्जाङ्गुलिक त्वदाननमिलन्मन्त्रानुविद्धं रजः ।
जीर्णस्त्वेष फणी न यस्य किमपि त्वादृग्गुणीन्द्रव्रजा-
कीर्णक्ष्मातलधावनादपि भजत्यानम्रभावं शिरः ॥

(आ) Skm (Skm [B] 1765, Skm [POS] 4. 25. 5) (a. Umāpatidhara).

(*b*) भ्रातर्जाङ्गलिक Skm (POS).

Śārdūlavikrīḍita metre.

Those serpents are inferior that bend their heads having taken the dust mingled with incantations pronounced by your mouth, O snake-charmer; but this serpent is old who will not bend his head even by running in the ground scattered with the dust thrown by snake-charmers like you. (S. B. Nair).

क्षुद्रेक्षेणेव जालेन see No. 12246.

12251

क्षुद्रेऽपि क्षोणिभुजा
न जातु वैरिण्युपेक्षया स्थेयम् ।
स्वयमनिहतः समुद्रे
क्षिप्तोऽपि जघान शम्बरं बालः ॥

(आ) SMH 7. 37.

(*a*) °मुजां SMH (KM).

(*b*) °क्षमा [°क्षया] SMH (var.).

Gīti-āryā metre.

Even towards an inferior enemy a king should never be negligent at any time : as he was not killed by him, the boy [Pradyumna], though thrown into the sea, killed the demon Śambara. (S. B. Nair).

क्षुद्रे सुकृष्टे see No. 12288.

12252

क्षुद्रेऽस्मिन् सुमनोरजस्यपि सखे लोभं वृथा मा कृथाः
यो॒ग्यं तृड्रहितं सदागतिममुं संतोषय स्वादरात् ।
नायं भृङ्गसमः सुचाटुनिरतस् त्वत्पार्श्वमात्रस्थितः
किं त्वेषोऽखिलभूतले तव गुणान् प्रस्तार-
यिष्यत्यलम् ॥

(आ) AnyT 1. 71.

(*b*) सदा गतिं AnyT ; (changed to सदागतिं, editorially).

Śārdūlavikrīḍita metre.

Do not, O friend, have intense desire in vain even in this inferior pollen of flowers. Satisfy your mind by the joy of your ever-moving self which is worthy and free from greed. This one, like a bee, ever-addicted to coaxing words does not remain by your side alone, but will spread well your fame [virtues] in all the world. (S. B. Nair).

12253

क्षुद्रैः शृगालशशकादिभिराकुलेऽस्मिन्
बाढं कुरुष्व विपुलानि च बृंहितानि ।
ज्ञास्याम्यहं तव मदं हरिहुंकृतौ स्यात्
स्थातास्यथवा हरिसमक्षमपि ब्रुवीथाः ॥

(आ) AnyT 2. 30.

Vasantatilakā metre.

In this (forest) which is crowded with inferior animals such as the jackal and the hare, you may indeed, (O elephant), indulge in prolonged trumpets. I shall know the state of your pride when the lion roars. Do you say that you will stay in the presence of the lion ? (S. B. Nair).

12254

क्षुद्रोच्छिष्टैः सहजमलिनैर्नीरसैरुग्रगन्धैर्
उद्यद्गर्वा रमय कुसुमैर्वर्वरे वर्वणाद्याः ।
मल्लीमालागलदविरलस्वादुमाध्वीकधारा-
साराकर्षी त्वयि न कुरुते दृष्टिपातं द्विरेफः ॥

(आ) Vidy 119.

Mandākrāntā metre.

Give joy to the blue fly and others proudly, O *Varvara* (-fly), with flowers that are the remains of inferior creatures, naturally dirty, devoid of taste and of pungent smell. The bee will not set his eyes on you as he is accustomed to take the essence of honey which is even tasty and flowing from a cluster of jasmine flowers. (S. B. Nair).

12255

क्षुद्रोद्भवस्य कटुतां
प्रकटयतो विदधतश्च मदमुच्चैः ।
मधुनोऽधमपुरुषस्य च
गरिमा लघिमा च भेदाय ॥

(आ) SR 57. 149, SSB 320. 154.

Āryā metre.

Of the acrid taste of liquor produced from honey produced by bees and of its capacity to produce intoxication and of an inferior person, the superiority and the inferiority is to show the difference. (S. B. Nair).

12256

क्षुद्रोपद्रवभीत्या
न त्याज्या राजपरिषदः पुरुषैः ।
कण्टकभेदादिभिया
सुधिया केनापि मुच्यते देहः ॥

(आ) SMH 6. 35.

(c) कण्ठ° SMH (var.).

Giti-ārya metre.

Due to the fear of troubles from mean people (wise) men should not abandon the assembly of a king ; Does any wise man give up his body due to the fear of being injured by a thorn etc. ? (S. B. Nair).

12257

क्षुद्रोऽपि तनुते तात तेजस्तेजस्विसङ्गतः ।
अर्कसंपर्कतः पश्य दर्पणे दहनद्युतिम् ॥

(आ) SR 87. 18, SSB 367. 25.

Even an insignificant thing, O child, possesses lustre due to the association with the lustrous; look at the glass [convex lens] which produces burning rays by contact with the rays of the sun. (S. B. Nair).

12258

क्षुद्व्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौदनं भुज्यतां
स्वाद्वन्ने न तु यत्यतां विधिवशात् प्राप्तेन संतुष्यताम् ।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यताम्
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥

(अ) Sādhanapañcaka of Śaṅkarācārya (KSH 485) 4.

(आ) IS 2033.

(a) क्षुद्व्याधिश्च Sādhana° ; भिक्षौषधं Sādhana° ; (changed to भिक्षौदनं, editorially).

(b) स्वाद्वन्नं Sādhana°; विधिशात् Sādhana°.

(c) विसह्यतां Sādhana°.

(d) उत्सज्यताम् Sādhana°.

Śārdūlavikrīḍita metre.

The trouble of hunger should be treated, eat the food secured by begging every day, do not attempt to get tasty food, be satisfied with things as they come, endure cold, heat, etc., do not speak unnecessary words, adopt an attitude of neutrality in everything, abandon (uncalled-for) compassion as well as cruelty to the people. (S. B. Nair).

क्षुधातुराणां न वपुर्न तेजः see No. 2959.

12259

क्षुधार्तेन भयार्तेन तृष्णार्तेन तथैव च ।
गानयोगो न कर्तव्यो नांधकारे कथंचन ॥

(अ) Liṅga-purāṇa, Pūrvabhāga 35. 62.

When afflicted by hunger and affected by fear, and when troubled by thirst the *yoga* of *gāna* should be done, but this should never be done in darkness. (S. B. Nair).

12260

क्षुधासमं नास्ति शरीरवेदनं
चिन्तासमं नास्ति शरीरशोषणम् ।
विद्यासमं नास्ति शरीरभूषणं
क्षमासमं नास्ति शरीररक्षणम् ॥

(अ) Cr 1406 (CNP II 20, CNM 40 *ac/bd*, CNMN 40 *ac/bd*, CM 50), Śto 338 of 36–339. 2, D in Vet instead of 15. 9.

(आ) VS 3442, SuB 10. 3, VP 3. 26.

(*a*) °समा Cr, VS, VP; °सम Vet, Śto; °वेदना Cr, VS, VP; °पीडनं [°वेदनं] Śto, SuB, VP.

(*b*) °समा VS; °षणा VS.

(*c*) °समा VS; °षणा VS.

(*d*) वृत्त्या समा नास्ति शरीरपोषणा VS.

Upajāti metre (Vaṁśastha and Indravaṁśā).

There is no pain to the body equal to hunger, nothing dries up the body as anxiety does; there is no decoration of the body equal to learning, and there is nothing which protects the body like forgiveness. (S. B. Nair).

12261

क्षुधितजनसुखायागम्य एष प्रदेशः
किमपि किमपि पुण्यं कार्यमेवात्र भूमौ ।
कथमपि न विचार्यं पापमेत्यैव दांडीं
कथमपि न निगाद्या वाङ् मृषा कैश्चिदत्र ॥

(अ) Bhāratapārijāta (a recent work on Mahātmā Gāndhi's life by Bhagavadacharya, Pub. by Ravaji Bhāye, Mombasa, Kenya 1951) 21. 21 *cd/ab*.

(आ) SRRU 1014 *ab* only.

(*d*) वाङ्मृषा Bhārata°; (changed to वाङ् मृषा, editorially).

Mālinī metre.

Having come to Dandi we should never have evil thoughts, nor should we speak false words with anyone here; we have come to this place for bringing relief to the hungry, and we should do some virtuous deed or other in this place. (S. B. Nair).

12262

क्षुधितस् तृषितः कामी विद्यार्थी कृषिकारकः ।
भाण्डारी च प्रवासी च सप्त सुप्तान् प्रबोधयेत् ॥

(अ) Cr 1407 (CnT II 15. 7, CnT III 7. 79, CnT V 119. Cf. No. 4079 and विद्यार्थी सेवकः.

(आ) Vyavahārapradīpa in ŚKDr *ad* भाण्डारिन्, IS 2034, Sama 2 स 72.

(*b*) बहुपोषकः [कृ°] Sama.

(*c*) रक्षकश्चैव [च प्र° च] Sama.

The following seven should be woken up when asleep: a hungry, a thirsty, a lover, a student, a farmer, a treasurer and a wayfarer. (S. B. Nair).

12263

क्षुधितोऽपि पद्मखण्डे
जहाति रजसावृतं हि किञ्जल्कम् ।
गुणिनि कृतपक्षपातो
बिसं तु बहु मन्यते हंसः ॥

(आ) VS 694 (a. Bhaṭṭa-Muktikośaka).

Āryā metre.

Though hungry the swan abandons the filament of a lotus which is covered with *rajas* [undesirable quality *or* pollen] in a cluster of lotuses; but it has great attachment in [partiality for] a meritorious thing and thinks highly of the lotus-stalk. (S. B. Nair).

12264

क्षुब्धदैवानिलोद्धूते मर्यादामविमुञ्चति ।
मनस्विहृदयाम्भोधौ हा कल्लोलपरम्परा ॥

(आ) VS 3107 (a. Govindarāja).

When the gale of unfavourable fate blows and it does not transgress the limit of decency, in the sea of the heart of a man of honour there is alas ! a series of agitated waves. (S. B. Nair).

12265

क्षुभितस्य महीभृतस्त्वयि
प्रशमोपन्यसनं वृथा मम ।
प्रलयोल्लसितस्य वारिधेः
परिवाहो जगतः करोति किम् ॥

(अ) Śiś 16. 51.

(आ) Almm 176.

Viyoginī metre.

When the King is thus agitated, any attempt at conciliation in you is of no use ; when the waters of the sea are agitated on Doomsday does the earth serve as an outlet for it ? (S. B. Nair).

12266*

क्षुभ्यत्प्रत्यर्थिपृथ्वीपतिहृदयसरस्तोषशोषं दधाने
त्वद्दोष्णां सुप्रतापे तपति बहुगुणे रामजाम क्षितीन्द्र ।
सूर्यो मित्रत्वमायात् समजनि दहनः कृष्णवर्त्मा निमज्जन्
पारावाराम्बुपूरे निवसति वडवावह्निरन्यत् किमुद्याम् ॥

(आ) SR 122. 169, SSB 423. 1.

Sragdharā metre.

Drying up the lake of the agitated heart of your rival king, when the great valour of your arms of great merits shines, O King Rāmajāma, the sun becomes a friend, and the fire takes up a dark path and resides in the depth of the ocean as submarine fire : what more need be said ? (S. B. Nair).

12267

क्षुरस्नानप्रयाणेषु नववस्त्रादिसङ्गमे ।
नक्षत्रग्रहमाङ्गल्यं नोपेक्षेत विचक्षणः ॥

(अ) Cr 1408 (CRC 7. 59, CPS 214. 99).

(*a*) क्षौर° CPS.

(*b*) °मङ्गमे (*sic !*) CRC, CPS.

(*d*) उपेक्षेत Cr, but CPS as above.

When taking a bath after a shave and in journeys, during the time of putting on a new dress, etc., a wise person should never neglect the propitiation of the constellations and planets. (S. B. Nair).

12268

क्षेत्रं त एव पुण्यस्य भाजनं यशसां च ते ।
प्ररूढा हृदये येषां क्षान्तिवल्ली महाफला ॥

(अ) Bṛhatkathamañjarī (KM 69) 9. 531.

(आ) SRHt 234. 9 (a. Bṛhatkathā).

(*a*) तदेव [त एव] SRHt.

That is the holy place of all virtues, as well as the container of all fame, if the creeper of forgiveness bearing great fruits is grown in the hearts of those people. (S. B. Nair).

क्षेत्रं तदेव पुण्यस्य see No 12268.

12269

क्षेत्रं पुरुषकारस् तु दैवं बीजमुदाहृतम् ।
क्षेत्रबीजसमायोगात् ततः सस्यं समृध्यते ॥

(अ) MBh (MBh [Bh] 13. 6. 8, MBh [B] 13. 6. 8, MBh [C] 13. 302). Cf. यथा बीजं विना क्षेत्रम्.

(आ) IS 2037.

(*a*) °कारस्य or °कारेण MBh (var.).

(*b*) सहोदितं or इहोदितं (अहो°) [उदा°] MBh (var.).

(*d*) शस्यं MBh (var.) ; समृध्यति or प्रसिध्यति MBh (var.).

One's own acts are like the soil, and Destiny[1] is compared to the seed. From the union of the soil and the seed doth the harvest grow. (P. C. Roy).

1. The sum of one's acts in previous births.

क्षेत्रं सारवतः शुद्धं see No. 12270.

12270

क्षेत्रं हि रसवच्छुद्धं कर्षकेणोपपादितम् ।
ऋते वर्षं न कौन्तेय जातु निर्वर्तयेत् फलम् ॥

(अ) MBh (MBh [Bh] 5. 77. 2, MBh [R] 5. 78. 2 *cd*–3 *ab*, MBh [C] 5. 2823–24).

(आ) IS 2035.

(*a*) सारवतः शु° [हि रस°] MBh (var.).

(*b*) कर्मणैव or कर्षकेन MBh (var.).

(*c*) वर्षान् (°र्षां) MBh (var.) ; वर्षासु (°र्म°) [व° न] MBh (var.); तु [न] MBh (var.).

(*d*) निर्वर्तते MBh (var.).

Behold, the soil is moistened and divested of weeds by human exertion. Without rain, however, O son of Kuntī, it never yieldeth crops ! (P. C. Roy).

12271

क्षेत्रग्रामवनाद्रिपत्तनपुरद्वीपक्षमामण्डल-
प्रत्याशायतसूत्रबद्धमनसां लब्धाधिकं ध्यायताम् ।
तृष्णे देवि यदि प्रसीदसि तनोष्यङ्गानि तुङ्गानि चेत्
तद् भोः प्राणभृतां कुतः शमकथा ब्रह्माण्ड-लक्षैरपि ॥

(अ) Prab (Prab [NSP] 2. 32, Prab [TSS] 2. 31).

(आ) SR 379. 82 (a. Prab), IS 2036.

(*a*) °नपुरीद्वी° SR.

(*b*) °घनसूत्र° Prab (var.), SR ; लब्धादिकं SR.

Śārdūlavikrīḍita metre.

I have heard that when thou[1] art pleased with mortals whose minds are bound with the cord of insatiable desire, their bodies become swelled with fat, and after obtaining fields, villages, forests, mountains, cities, towns, continents, and the earth itself, they are eager to acquire more, nor would they be satisfied with one hundred thousands worlds ; how then can they enjoy Tranquillity ?[2] (J. Taylor).

1. Insatiableness.
2. Words of avarice.

12272

क्षेत्रज्ञे कमलाकरार्पितपदे सर्वागमान्तायने
नित्यं दर्शनकाङ्क्षिभिः सुकृतिभिर्दृष्टे कथंचित् क्वचित् ।
ऋत्वारम्भपयोधरोन्नतिभवश्रीशालिनि श्रीधरे
चेतश्चेन् मम वर्तते त्वयि कथं न स्यात् कृपा ते मयि ॥

(अ) Ras 63.

(*a*) Version A : कमला-करा-ऽर्पित-पदे सर्वाऽऽ-गमान्ता-ऽयने.

Version B : कमलकरा-ऽर्पित-पदे सर्वाऽ-गमा-न्ताऽयने.

(*c*) Version A : श्री-धरे.

Version B : श्रीधरे.

Śārdūlavikrīḍita metre.

*Version A :*

O Viṣṇu, if my mind rests on you, the god who knows all beings, who has placed his foot on Lakṣmī's hand, the god of all the teachings of the Vedāntas [Upaniṣads], who is always seen with effort by holy people by means of *Yoga*, who is brightly dark like a mass of clouds rising in the sky at the rainy season, and who bears Lakṣmī, will you not show compassion to me ?

*Version B* :

O beloved, knowing the fields (for rendezvous), walking majestically in the lotus-lake, who are able to go to the path at the end of the avenue of trees, seen with difficulty by the people who are eager to see you, with bosom rising at the beginning of the season, how will you not show compassion to me as my mind rests on you ? (S. B. Nair).

12273

क्षेत्रद्रव्यप्रकृतिसमयान् वीक्ष्य बीजं यथोप्तं
दत्ते सस्यं विपुलममलं चारुसंस्कारयोगात् ।
दत्तं पात्रे गुणवति तथा दानमुक्तं फलाय
सामग्रीतो भवति हि जने सर्वकार्यप्रसिद्धिः ॥

(अ) AS 489,

(*a*) °प्रभृति° [°प्रकृति] AS (KM) ; वीक्ष AS (var.).

Mandākrāntā metre.

When a person looks into the fitness of the soil, material, nature and the season and sows seeds and properly manures them the plant gives good fruits; similarly charity made to worthy recipients bears fruits. The success of all undertakings is the result of a combination of ingredients. (S. B. Nair).

12274**

क्षेत्रपालस्य नाम्ना च बलिं दद्याद् दिशो दश ।
शस्त्राणि चापि संपूज्य रक्षामन्त्रं स्मरेत् ततः ॥

(आ) ŚP 1897.

The person should offer oblation to all the ten directions mentioning the name of the deity of the fields[1]; he should offer worship to the weapons and then mentally go through the *rakṣā-mantra* [sacred prayer for protection]. (S. B. Nair).

1. क्षेत्रपाल is a deity who protects the fields.

12275–80

क्षेत्रभूता स्मृता नारी बीजभूतः स्मृतः पुमान् ।
क्षेत्रबीजसमायोगात् संभवः सर्वदेहिनाम् ॥

विशिष्टं कुत्रचिद् बीजं स्त्रीयोनिस्त्वेव कुत्रचित् ।
उभयं तु समं यत्र सा प्रसूतिः प्रशस्यते ॥

बीजस्य चैव योन्याश्च बीजमुत्कृष्टमुच्यते ।
सर्वभूतप्रसूतिर् हि बीजलक्षणलक्षिता ॥

यादृशं तूप्यते बीजं क्षेत्रे कालोपपादिते ।
तादृग् रोहति तत्तस्मिन् बीजं स्वैर्व्यञ्जितं गुणैः ॥

इयं भूमिर् हि भूतानां शाश्वती योनिरुच्यते ।
न च योनिगुणान् कांश्चिद् बीजं पुष्यति पुष्टिषु ॥

भूमावप्येककेदारे कालोप्तानि कृषीवलैः ।
नानारूपाणि जायन्ते बीजानीह स्वभावतः ॥

(अ) Mn 9. 33. 38.

(*m*) यादृशमुप्यते some texts of Medhātithi's Commentary ; यादृशं वाप्यते Govindarāja's Commentary.

(*op*) ...तत्क्षिप्तं । बीजं स्वैर्व्यञ्जितैर्गुणैः Govindarāja's Commentary.

By the sacred tradition the woman is declared to be the soil, the man is declared to be the seed ; the production of all corporeal beings (takes place) through the union of the soil with the seed.

In some cases the seed is more distinguished, and in some the womb of the female ; but when both are equal, the offspring is most highly esteemed.

On comparing the seed and the receptacle (of the seed), the seed is declared to be more important ; for, the offspring of all created beings is marked by the characteristics of the seed.

Whatever (kind of) seed is sown in a field, prepared in due season, (a plant) of that same kind, marked with the peculiar qualities of the seed, springs up in it.

This earth, indeed, is called the primeval womb of created beings ; but the seed develops not in its development any properties of the womb.

In this world seeds of different kinds, sown at the proper time in the land, even in one field, come forth (each) according to its kind. (G. Bühler).

12281

क्षेत्रवृत्तिगृहच्छेदं प्रीतिच्छेदं च ये नराः ।
आशाछेदं च कुर्वन्ति ते नरा नरकौकसः ॥

(आ) SH *fol.* 56 b (525).

(*a*) °वृत्तिर्गृह° SH ; (changed to °वृत्तिगृह°, editorially).

(*b*) °छेदं SH ; (changed to °च्छेदं, editorially).

Those who destroy the fields, livelihood and houses of others and stand in the way of their pleasures and cut off their hopes, they have their residence in hell (after death). (S. B. Nair).

क्षेत्रसंस्थेषु च सस्येषु see No. 12282.

12282

क्षेत्रस्थेषु च सस्येषु शत्रोरुपजपेन् नरान् ।
विनाशयेद् वा सर्वस्वं बलेनाथ स्वकेन वै ॥

(अ) MBh (MBh [Bh] 12. 69. 36, MBh [R] 12. 69. 38, MBh [C] 12. 2633).

(आ) SRHt 161. 3 (a. MBh).

(*a*) क्षेत्रसंस्थेषु or छेदस्तेषु or छेत्रस्थेषु or क्षेत्रेषु चैव MBh (var.) ; शस्येषु or सर्वेषु MBh (var.).

(*b*) अपि [उप°] MBh (var.) ; °जवेन् MBh (var.).

(*c*) विनाशयेत (°येच्च) MBh (var.) ; सर्वस्व° or सत्सर्वं MBh (var.) ; तत् सर्वं SRHt.

(*d*) ब(ल ? ले)नाथ SRHt; वा [वै] MBh (var.).

The king should cause dissension among the people of the enemy and cause destruction of the standing crops; or he should destroy everything belonging to him by the use of his own forces. (S. B. Nair).

12283

क्षेत्रापणगृहासक्तम् अन्यत्रगतमानसम् ।
वृकीवोरणमासाद्य मृत्युरादाय गच्छति ॥

(अ) Vi 20.42.

While his[1] mind is fixed upon his field, or *his shop*[2], or his house, or while his thoughts are engrossed by some other (beloved) objects, death suddenly carries him away as his pray, as a she-wolf catches a lamb. (J. Jolly).

1. A person's.
2. J. Jolly has 'traffic': (changed to: '*his shop*', editorially).

12284

क्षेत्रे गृहे च सततं किल वर्धितस्य
गोभिः समं गलितयौवनविभ्रमस्य ।
वेश्याङ्गनागृहसभासु बहिष्कृतस्य
ग्रामेयकस्य ललितानि सुदारुणानि ॥

(अ) PTu 55.25-29.

Vasantatilakā metre.

Brought up in the cultivating fields and village-home and his youth passed in the company of the cattle, barred from all cultural activities such as the concerts organized in the houses of harlots, the simplicity of a rustic is, indeed, highly deplorable. (S. B. Nair).

12285

क्षेत्रे ग्रामो ग्रामे
नगरं नगरे तु मण्डलावाप्तिः ।
तस्यामुर्वीत्येवं
यो लाभो राज्यमाहुस् तम् ॥

(आ) ŚP 2699.

Āryā metre.

From fields to the villages, from villages to the city, from cities to the lordship of a province and then to the overlordship of the earth—this kind of gain is said to be the kingship. (S. B. Nair).

12286

क्षेत्रे प्रकाशं नियतं करोति
रविर् दिनेऽस्तं पुनरेव रात्रौ ।
ज्ञानं त्रिलोके सकले प्रकाशं
करोति नाच्छादनमस्ति किंचित् ॥

(अ) AS 199.

(*a*) नियर्ति AS (var.).

(*c*) सकल AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The sun diffuses light in the fields regularly during day-time and sets at night; it brings the light of knowledge in all the three worlds, and there is nothing which can screen it. (S. B. Nair).

12287**

क्षेत्रे याताः कार्षुकस्य विना वृष्टिं तु ये वृकाः ।
क्षेत्रमध्ये लुठन्तश्च दुर्भिक्षानर्थसूचकाः ॥

(आ) ŚP 2742.

In the field of a farmer where there is no rain and wolves come and frolic in the middle, then it indicates the dangers of a famine. (S. B. Nair).

क्षेत्रेषु चैव शस्येषु see No. 12282.

क्षेत्रेषु चैव सस्येषु see No. 12282.

12288

क्षेत्रे सुकृष्टे ह्युपिते च बीजे
देवे च वर्षत्यृतुकालयुक्तम् ।
न स्यात् फलं तस्य कुतः प्रसिद्धिर्
अन्यत्र दैवादिति चिन्तयामि ॥

(अ) MBh (MBh [Bh] 3. 225. 23, MBh [R] 3. 235. 23, MBh [C] 3. 14762).

(आ) IS 2038.

(*a*) क्षुद्रे [क्षे°] MBh (var.); सुपिष्टे or प्रकृष्टे [सु°] MBh (var.); (ऽ)प्युपिते or (ऽ)भ्युदि° or रसि° or विहि° or रहि° or वपि° or रसिके [ह्यु°] MBh (var.); (ऽ)पि [च] MBh (var.); काले or सम्यग् or देवे [बी°] MBh (var.).

(*b*) बीजे or दैवे [दे°] MBh (var.); तु [च] MBh (var.); (अ)नु° or (अ)थ or (उ)त [ऋ°] MBh (var.).

(*c*) वस्तु or वप्तुः [न स्यात्] MBh (var.); तु साध्यसिद्धिर् (साप्र°) or तु संप्रसिद्धिर् [कु° प्र°] MBh (var.).

(*d*) चिन्तनीयम् or नास्ति हेतुः [चि°] MBh (var.).

Indravajrā metre.

When the soil does not bear fruit despite that it was properly tilled and seeded, and despite that God Indra showered it with rain, I think, that without Fate nothing can succeed. (S. B. Nair).

12289**

क्षेत्रोपान्तपलायमानशशकद्वन्द्वं परीक्ष्यापरान्
आहूयातिरसेन कर्षकजनानाबद्धकोलाहलाः ।
हस्तारोपितदात्ररज्जुलगुडैर् वृद्धैरवृद्धैः सह
त्यक्त्वा शालिविकर्तिषामित इतो धावन्त्यमी पामराः ॥

(आ) SkV 300, Prasanna 101 a, Skm (Skm [B] 1340, Skm [POS] 2. 173. 5).

(*a*) निरीक्ष्या° [परी°] Skm.

(*b*) आक्राघाति° Prasanna; °जला [°जनान्] Prasanna; °जना [°जनान्] Skm (var.); °आरब्धको° Skm (but Skm [POS] as above).

(*c*) हस्तावापित° Skm (but some texts as above).

Śārdūlavikrīḍita metre.

Seeing a brace of rabbits start from a corner of the field, / the peasants, calling joyfully their fellows with a great haloo, / run, old and young, with sickles, slings and sticks, / abandoning their reaping of the rice. (D. H. H. Ingalls).

12290**

क्षेमं विधत्ते करभस्य* पृष्ठे
खरस्य पृष्ठेऽरिभयं वधं च ।
क्रोडस्य पृष्ठे धनमर्थलाभं
तस्यैव पृष्ठे घनपङ्कलिप्ते ॥

(आ) ŚP 2667.

Upajāti metre (Indravajrā and Upendravajrā).

(When a person sets out on a journey) if a crow settles on the back of a camel it foretells welfare to the person; if on the back of an ass it forebodes fear from

the enemy and death. If it is on the back of a hog it indicates acquisition of wealth, and if the same (animal) is smeared thickly with mud it indicates the attainment of the desired object. (S. B. Nair).

क्षेमां सस्यप्रदां नित्यं see No. 12291.

12291

क्षेम्यां सस्यप्रदां नित्यं पशुवृद्धिकरीमपि ।
परित्यजेन् नृपो भूमिम् आत्मार्थमविचारयन् ॥

(अ) Mn 7. 212, P (Pts 3. 85, PtsK 3. 82).

(आ) Vīramitrodaya, Rājanīti (6) 412.25–416. 1, IS 2039.

(*a*) क्षेमां Vīr°.

(*d*) अवधारयन् Govindarāja's Commentary on Mn.

Let the king, without hesitation, quit for his own sake even a country (which is) salubrious, fertile and causing an increase of cattle. (G. Bühler).

12292

क्षोणि क्षोभं क्षमस्व त्वमपि कुरु महाकूर्म कर्म स्वकीयं
भो भोः कैलासमेरुप्रभृतिकुलधराधारिणो गच्छताधः ।
ब्रह्मन्नुद्गच्छ दूरं कुरुत जलधयः स्थैर्यमित्यष्टमूर्तेर्
भर्तुर् नृत्यावतारे सरभसगदिताः पान्तु वो नन्दिवाचः ॥

(आ) Skm (Skm [B] 95, Skm [POS] 1. 19. 5) (a. Dvaipāyana).

(*a*) क्षोभं क्षोणि tr. Skm (POS).

Sragdharā metre.

O earth, please forgive the agitation; O great tortoise, you carry on with your work; O mountains Kailāsa, Meru and the other principal ones, please go down; O Brahmā, go up far away; O seas, be steady—thus were the words uttered by Nandin hastily when his master [Śiva] commenced his dance. May those words grant protection to you all. (S. B. Nair).

क्षोणिनाथः पतत्याशु see No. 12293.

12293

क्षोणिपतिः पतत्याशु जराक्रान्त इव ध्रुवम् ।
त्यक्तदण्डः पदं वाञ्छन् अगृहीतजगत्करः ॥

(अ) Jānakī 10. 32. Cf. No. 5870.

(इ) Jānakī (C) 10. 32 *cd/ab*.

(*a*) क्षमानाथः or क्षोणिनाथः or क्षोणीपतिः Jānakī (var.).

(*b*) स्वयम् ध्रु° Jānakī (var.).

(*c*) मृष्टदण्डः Jānakī (var.).

A paramount lord of the earth who has dismissed his army, has not imposed tributes on the world and yet wishes to have the title (of the paramount lord) certainly gets an instant full like one overcome by old age. (G. Nandargikar).

क्षोणी° see also क्षौणी°.

12294*

क्षोणी कं सहते करोति दिवि का नृत्यं शिवायाः पतिर्
भूतानां कमयुङ्क्त जीवहरणे का रामशत्रोः पुरी ।
कं रक्षन्ति च साधवः पशुपतेः किं वाहनं प्रोच्यताम्
आलोमप्रतिलोमशास्त्रचतुरैरेकं द्वयोरुत्तरम् ॥

(आ) SR 204. 120, SSB 563. 121[1].

1. A riddle of *Bahirālapa* variety.

Śārdūlavikrīḍita metre.

What does the earth bear ? (*Bhāram* : the load). Who dances in heaven ? (Rambhā : the divine nymph). Whom has the lord of Pārvatī commissioned to take away all lives ? (Kālam : the God of death). Which is the city of Rāvaṇa, the enemy of Śrī-Rāma ? (Laṅkā). Whom do good people protect ? ( *Dīnam* : the indigent). Which is the vehicle of Lord Śiva ? (Nandī). The answer is such, that for each pair of questions, it may read forwards and backwards. (S. B. Nair).

12295*

क्षोणीकाम निजाम तावकभुजं लब्ध्वा भुजङ्गेश्वरं
जानीमः करवालकालभुजगी किं नाम गर्भिण्य-
भूत् ।
यद्भिन्नेभकपोललोलविगलन्मुक्ताकलापच्छलाद्
अच्छामण्डपरम्परामधिरणं सूते स्फुरन्ती मुहुः ॥

(आ) PdT 85 (a. Bhānukara), Pad 20. 26 (a. Bbānukara), SuSS 134 (a. Bhānukara), SSS 134 (a. Bhānukara), SR 115. 37, SSB 413. 5.

(*a*) भुजंगीश्वरं SR, SSB.

(*c*) मत्तेभेन्द्रविभिन्नकुम्भविदलन्° SR, SSB.

Śārdūlavikrīḍita metre.

O Cupid of the earth, Nizam (of Hyderabad), we consider that your black [steel] sword of the female black serpent has obtained a mate in your (right) arm of the lord of serpents and hence has she become pregnant, that she lays eggs throbbingly in every battle in the guise of big pearls dropped from the temples of elephants that are broken. (S. B. Nair).

12296*

क्षोणीकाम निजामशाह् भवतः प्रौढप्रतापानलैर्
द्रागेव द्रवरूपतामुपगते चामीकराणां चये ।
भ्रश्यद्वासवधामधोरणि मुहुर्मज्जद्ग्रहग्रामणि
त्रस्यत्कामिनि निष्पतद्वनितलं मेरोः समुन्मीलति ॥

(आ) PV 69 (a. Bhānukara), SSS 105 (a. Bhānukara), Pad 13. 24 (a. Bhānukara), SR 115. 36, SSB 413. 4, RJ 134 (a. Bhānukara).

(*a*) प्रौढैः प्र° SSS, Pad, SR, SSB.

(*c*) °राम° [°धाम°] PV (MS).

(*d*) निःपत° SR, SSB. ; °द्वनि तलं PV.

Śārdūlavikrīḍita metre.

O Cupid of the earth, Nizam Shah, when the mass of gold (in the Meru-mountain) melted by the fire of your great valour, the regions of the Meru-mountain exhibits the falling abode of Indra, the sinking group of planets, frightened divine damsels and the forest (of heavenly trees) in a falling state ! (S. B. Nair).

12297*

क्षोणीकाम निजामशाह विलसत्सिन्दूरकुन्दस्रजि
स्रष्टा त्वच्चरणं विधाय निदधे वैरिश्रियो मूर्धनि ।
सीमन्तस्य चकास्ति कापि सरणिस्तस्योर्ध्वरेखादयः
सिन्दूरस्य कणा जयन्ति किरणाः कुन्दानि मन्ये
नखाः ॥

(आ) Pad 16. 4 (a. Bhānukara).

Śārdūlavikrīḍita metre.

O Cupid of the earth, Nizam Shah, the Creator has placed your foot on the heads of 'the prosperity-ladies' [*Śriyaḥ*] of your enemies as they prostrate before you, adorned with saffron and jasmine flowers ; the parting lines of their hair containing the saffron powder and the jasmine flowers are, methinks, the triumphant rays emanating from the nails of your toes. (S. B. Nair).

12298*

क्षोणीकोणशतांशपालनखलद्दुर्वारगर्वानल-
क्षुभ्यत्क्षुद्रनरेन्द्रचाटुरचनां धन्यां न मन्यामहे ।
देवं सेवितुमेव निश्चिनुमहे योऽसौ दयालुः पुरा
धानामुष्टिमुचे कुचेलमुनये धत्ते स्म वित्तेशताम् ॥

(आ) SSB 275. 144.

Śārdūlavikrīḍita metre.

We do not consider ourselves fortunate by paying illusory compliments to petty princes that are agitated by arrogance because of their sway over a hundredth part of a corner of the earth ; we resolve to serve the Lord (Kṛṣṇa) who, out of compassion, gave great riches to the sage Kucela who offered him as a present a handful of parched and flattened rice. (S. B. Nair).

12299*

क्षोणीन्द्रोदयसिंह कीर्तिविततिर् नैर्मल्यमभ्युन्नयन्त्य्
अद्येयं परितस्तनोति सिततां ब्रह्माण्डगेहाजिरे ।
तेनैव त्रिजगत्सु नागपतयः शैलास् तथा पक्षिणो
देवेशा मनुजास् तथैव पशवः श्वैत्यं चिराया-
गमन् ॥

(आ) SSB 451. 76 (a. Saṁgrahītṛ himself).

Śārdūlavikrīḍita metre.

O King Udayasiṁha, your spreading fame possessing purity makes the courtyard of the universe always white in colour on all sides : hence it is that in the three worlds the lordly serpents, mountains, birds, principal gods, men and animals are rendered white after a long time. (S. B. Nair).

क्षोणीपतिः पतत्याशु see No. 12293.

क्षोणीपतित्वमथ° see No. 12316.

12300

क्षोणीपर्यटनं श्रमाय विदुषां वादाय विद्यार्जिता
मानध्वंसनहेतवे परिचितास् ते ते धराधीश्वराः ।
विश्लेषाय सरोजसुन्दरदृशामास्ये कृता दृष्टयः
कुज्ञानेन मया प्रयागनगरे नाराधि नारायणः ॥

(आ) PdT 296, PV 815 (a. Bhānukara), SR 375. 229, SSB 273. 117.

(*b*) °धीश्वरा PV (MS).

(*c*) °शामात्ये (°स्ते) PV (MS).

Śārdūlavikrīḍita metre.

My travels over the earth has resulted in fatigue, acquisition of learning in debates with the learned, service rendered to various princes in loss of self-respect, glances cast on the lotus-faces of charming women in separation ; by me of perverted knowledge Lord Nārāyaṇa at Prayāga was not worshipped. (S. B. Nair).

12301*

क्षोणीपर्यटनव्रते क्षितिपते युष्मत्प्रतापो भ्रमन्
सौराष्ट्रे मगधे कलिङ्गसविधे वङ्गे यदङ्गे गतः ।
तत्पापं परिहर्तुमम्बरमणिव्याजेन सप्तार्णवे
स्नात्वा विष्णुपदं स्पृशन्नपि भृशं भूयः परि-
भ्राम्यति ॥

(आ) Pad 12. 20.

(*a*) भ्रमत्– Pad ; (changed to भ्रमन्, editorially).

Śārdūlavikrīḍita metre.

Your valour, O King, while wandering over the regions of the earth has gone over to Saurāṣṭra, Magadha, Kaliṅga, Vaṅga, and the Aṅga-s ; and as if to atone for the sin, taken bath in the guise of the sun in the seven seas and though touching the sky [the foot of Lord Viṣṇu] wanders on again. (S. B. Nair).

12302*

क्षोणीपाल त्वदरिहरिणीलोचना शोचमाना
गुञ्जाहारं कुचकलशयोर् निःश्वसन्ती करोति ।
क्षुब्धक्षीराम्बुधिलहरिसंशोभियुष्मद्यशोभिर्
गौरं मुक्ताफलमयमिवाविन्दते नन्दते च ॥

(आ) Pad 26. 57 (a. Lakṣmaṇa), SR 132. 25, SSB 443. 25, RJ 208 (a. Lakṣmaṇa).

(*c*) क्षुभ्यत्क्षीरा° SR, SSB ; °संक्षोभिभिस्त्वद्य° SR, SSB.

(*d*) नन्दतन्वा SR, SSB.

Mandākrāntā metre.

O King, the gazelle-eyed wife of your rival king puts on over her stout bosom a garland of beads in regret and with deep sighs ; but sees the same as pearls and rejoices when the beads are rendered white by your spreading fame which shone like the waves of the churned milky ocean. (S. B. Nair).

12303*

क्षोणीभृतामतुलकर्कशविग्रहाणाम्
उद्दामदर्पहरिकुञ्जरकोटिभाजाम् ।
पक्षच्छिदामयमुदग्रबलो विधाय
मग्नं विपज्जलनिधौ जगदुज्जहार ॥

(अ) Naiṣ 13. 5.

(*d*) त्रासाब्धिमग्नमखिलं [म° वि°] Naiṣ (var.).

Vasantatilakā metre.

*Version-A :*

Full mighty, he drew out the world submerged in an ocean of peril, clipping the wings of the extremely rugged mountains that carry crores of insolent elephants and lions.

*Version-B :*

Full mighty, he drew out the world submerged in an ocean of peril, destroying the allies of (hostile) kings, the conqueror of mountains, whose thunder in battles never fails. Dost thou not see this great marvel of his, the presence of his numerous eyes miraculously concealed ? (K. K. Handiqui).

12304*

क्षोणीभृत्कटकप्रयाणसमये प्रेमाकुला प्रेयसी
हस्तन्यस्तविशुद्धतण्डुलकणान् दातुं शिरस्यागता ।
संस्वेदाद् विरहानलात् करयुगे जातं च पक्वोदनं
तं दृष्ट्वा गुरुसंनिधौ कृतवती नीराजनं लज्जया ॥

(आ) JS 141. 7 (a. Bilhaṇa).

Śārdūlavikrīḍita metre.

When the king was setting out on a camping expedition his beloved wife, overcome with affection came over to offer rice on his head (as an auspicious

rite) holding the grains in the palm ; but due to sudden sweat and the fire of impending separation the rice became cooked-rice ; seeing it she did the waving of lights etc. before the elders in shyness. (S. B. Nair).

12305*

क्षोणी यस्य कृते ययौ शयनतां कान्तारमावेश्मतां
भोगच्छद्मसु दीपिकासु च फणारत्नं च मे दीपताम् ।
ध्वान्तं चैव सहायतां स कठिनस्वान्तोऽत्र नो दृश्यते
हे भ्रातर्बत किं करोमि शरणं गच्छामि कं सांप्रतम् ॥

(अ) Janśṛṅg 3,4.

(*d*) धावर्त ·· (?) Janśṛṅg, (but suggested as above in the foot-note).

Śārdūlavikrīḍita metre.

For whose sake the earth served as my bed, the forest my residence, the gems on the hoods of serpents as lamps in a mockery of enjoyable lights and darkness as my companion, that hard interior of his heart [self-realization] is not to be seen ; O brother, whom shall I now seek as my refuge ? (S. B. Nair).

12306*

क्षोणी यस्य रदे मृडालशकलं मूलार्णवः पल्वलं
स्वर्गङ्गा वसनं विभाति गगनं कस्तूरिकालेपनम् ॥
चन्द्रश्चारुललाटचन्दनमुडुश्रेणी गता माल्यतां
तेन श्रीधरणीधरेण हरिणा हिन्दूपतिः पाल्यताम् ॥

(आ) Vidy 992 (Umāpaty-Upādhyāya).

Śārdūlavikrīḍita metre.

By that Lord Viṣṇu [the first Boar], in whose tusk the earth appeared as a piece of lotus-stalk, to whom the primary ocean was but a puddle, the divine Gaṅgā the cloth, the blue sky as the unguent of musk, the moon as the fine sandal mark on the forehead, the group of stars as a garland, and the sustainer of the earth, may the lord of the Hindus be protected ! (S. B. Nair).

12307*

क्षोणी यस्य हिरण्मयी मणिमयः प्राकारशिल्पोच्चयः
कुञ्जाः कल्पलतामयाः सुरधुनीधारामयो निर्भरः ।
किं चेन्द्रादिसमस्तदिक्पतिपुरीमय्यन्ति यत्पल्लवाः
शैलः सोऽपि गिरिर्वयं च गिरयस्त्वय्येव मे का मतिः ॥

(आ) SR 215. 4, SSB 596. 5.

Śārdūlavikrīḍita metre.

Of that (Meru mountain) the grounds are all of gold, the fine artistic ramparts consist of gems, the bowers are of wish-granting *Kalpa*-creepers, the shower (-bath) is the stream of the divine Gaṅgā, and the cities of gods such as Indra and of the guardians of the quarters are the tender leaves, he [ the Meru ] is the (real) mountain, we too are mountains ; in you alone what is the attitude of my mind ? (S. B. Nair).

12308

क्षोणीशाश्रयिणां परोपकरणाभावादवाप्तश्रियां
कार्पण्यात् सुधियामनध्ययनतो यूनां प्रवासाश्रयात् ।
ज्ञातॄणां हरिपादभक्तिविरहादायुर्वृथा गच्छतीत्य्
एवं कांस्यसमुद्भवः प्रतिदिनं नादो वदत्युच्चकैः ॥

(अ) BhŚ 472 (doubtful).

(आ) SR 180. 1049 (a BhŚ), SSB 519. 1049, SRK 238. 76 (a. Sabhātaraṅga), SH 1423.

(c) जगदीशभवित° SR, SSB, SRK, SH; °विरहात् कालो वृथा SH.

(d) ह्येवं तासमुद्भः·······वदत्युच्चकैः SH; शासनमासनं BhŚ; भवति [वदति] BhŚ.

Śārdūlavikrīḍita metre.

Due to the absence of helping others by those in the king's favour, by the parsimony of the rich, by the intelligent people not studying the scriptures, by the separation of young men from their beloveds and knowledgeable men not having devotion at the feet of Lord Viṣṇu—life is spent as a waste : thus the noise of the bronze-cymbals proclaims every day. (S. B. Nair).

12309*

क्षोदिष्ठैरुपविश्यतां मृगगणैरुड्डीयतां वा जवाद्
भो कण्ठीरव शय्यतां परिसरेऽभ्यागम्यतां किं ततः।
प्रागेवाम्बुदगर्जितप्रतिभटप्रोद्यत्स्वगर्जाभय-
भ्रान्तोद्भ्रान्तवनान्तदन्तिपृतनाक्लृप्तप्रतिष्ठस्य ते॥

(आ) Kavik 1. 32.

(b) बभ्राम्यतां [ऽभ्या°] Kavik (var.).

(c) °भया– Kavik (var.).

(d) च्छ्रान्तो° [भ्रा°] Kavik (var.).

Śārdūlavikrīḍita metre.

What matters whether the beasts lie down or flee, / whether they sleep or move about you[1] now ? / For thy glory is built once for all / by the team of elephants put to flight / by thy roar long-drawn like the cloud's rumbles. (K. Krishnamoorthy).

1. The Lion.

क्षोभं क्षोणि क्षमस्व see No. 12292.

12310*

क्षोभं धत्ते यदतिबहलः स्निग्धलावण्यपूरः
प्रत्यङ्गं यत्तटमनुसरन्त्यूर्मयो विभ्रमाणाम्।
उन्मग्नं यत् स्फुरति च मनाक् कुम्भयोर् द्वन्द्वमेतत्
तन्मन्येऽस्याः स्मरगजयुवा गाहते हृत्तडागम्॥

(आ) ŚP 3283, SR 256. 40 (a. ŚP), SSB 66. 46, SH (par II) *fol.* 21 a (25).

(a) यदपि ब° [यदतिब°] ŚP; यदिबंहुलः SH (*contra metrum*); कान्तला° [स्नि°] SH.

(c) युग्ममेतत् [द्व°] SH.

(d) ऽस्या SH.

Mandākrāntā metre.

That there is agitation though the flow of loveliness [salt-water] is in profusion, that the waves of blandishments are in all limbs following the banks [the limit], and the two pot-like protuberances are prominently seen and throbbing, are, I think, due to the plunging of the young (man of the) elephant of Cupid into the lake of her heart. (S. B. Nair).

क्षोभं न गच्छन्ति see No. 11567.

12311

क्षोभं प्रयाता अपि नैव सन्तो
दुष्टामशिष्टां गिरमुद्गृणन्ति।
दुष्टाः प्रसन्ना अपि शीलयुक्तां
वक्तुं न जातु प्रभवन्ति वाचम्॥

(अ) Amṛtamanthana ( Vidyabhavana Saṁskṛta-Granthamālā-25, Chowkhamba, Banaras 1956 ) 28. 13.

(आ) SSap 646.

Indravajrā metre.

Though agitated in mind, the good people never speak bad and unworthy words; the wicked people, though pleased, are unable to give utterance to words of good manners ever. (S. B. Nair).

12312**

क्षोभपलायनभङ्ग-
स्खलनविपर्यासभङ्गवेगादि ।
यन्मुख्यवाहनानां
तदपि निषेधाय गमनस्य ॥

(आ) ŚP 2581.

Aryā metre.

The agitation, running away, break-down, stumbling, reverse movement and break in speed of the principal modes of conveyance (such as horses and oxen)—These too contribute to the prohibition of the journey. (S. B. Nair).

12313

क्षोभितो विबुधैः कश्चिद् गम्भीरमधुराशयः ।
चन्द्ररत्नगजाश्वादि- सहितां विशति श्रियम् ॥

(आ) SNi 10. 7.

(*a*) क्षोभितोऽपि बु° SNi (KM).

(*b*) गभी° SNi (KM).

(*c*) °गवाश्वा° SNi (KM).

(A king) having[1] a great and good ambition bestirs himself and with the help of wise men[1] get prosperity along with the moonstones, elephants and horses. (S. B. Nair).

1-1. It may also mean : [having been made to bestir himself by the advice of wise men].

क्षौणी° see also क्षोणी°.

12314*

क्षौणी नः क्षितिपालमौलिमहिषी द्यौर्देवकीनन्दन-
स्याङ्घ्रिः क्वाङ्घ्रिरिहास्यतामिति मनश्चिन्ता-
नमत्कन्धरः ।
अङ्गान्यङ्गुलतासु भङ्गुरखुरन्यासैः समावेशयन्
उत्क्रोशन्निव वारिधीनधिचलत्युच्चैस्तवायं हयः ॥

(आ) Skm (Skm [B] 1495, Skm [POS] 3. 25. 5 ( a. Ākāśapalīyaśālūka or Śālūka ).

(*a*) °महसी [°म°] Skm (var.).

Śārdūlavikrīḍita metre.

The earth is our king's chief queen, the sky is the foot of Lord Viṣṇu [son of Devakī] : where shall I place my legs ? Bending his head due to this anxiety and placing his hoofs erratically this, your horse, O King, gallops making the seas roar aloud. (S. B. Nair).

12315*

क्षौणीन्द्र त्यजति क्षमां त्वयि रणे दोःशालिनो-
ऽप्यक्षमाः
प्रत्यर्थिष्वथ कम्पमानतनुषु त्वं चापि कम्पाकुलः ।
त्वं गृह्णासि भुवः करं मृगदृशामेतेऽपि च स्वर्भुवां
तेभ्यस्तेऽभ्यधिकं नु किं गुणिभिरप्युद्गीयते यद्
भवान् ॥

(आ) Skm (Skm [B] 1432, Skm [POS] 3. 13. 2) (a. Dhoyīka, but not found in the Pavanadūta).

(*b*) चात्म° or चानु° [चापि] Skm (var.).

(*d*) तैभ्य° Skm (B) (printing error); कि Skm (B) (printing error).

Śārdūlavikrīḍita metre.

O King, when you lose all mercy [*kṣamā*] in the battlefield the enemies too become deprived of their earth [*kṣamā*] ; when the bodies of the enemies shake (with fear) you too shake (your head) ; when you take the hand of the earth (in annexation) they too take the hands of the divine damsels (after death in battle) ; what greater merit have you than they possess, that men of merit praise you in songs ? (S. B. Nair).

12316*

क्षौणीपतित्वमथवैकमकिंचनत्वं
नित्यं ददासि बहुमानमथापमानम् ।
वैकुण्ठवासमथवा नरके निवासं
हे वासुदेव मम नास्ति गतिस्त्वदन्या ॥

(आ) PG 84 (a. Śrī-Garbha-Kavīndra or °Kavīndrana).

(*a*) क्षोणी° PG (var.).

(*c*) °मथ वा PG ; (changed to °मथवा, editorially).

(*d*) हा PG, but PG (var.) as above.

Vasantatilakā metre.

You may give me lordship of the earth or complete beggary, you may always give great honour or dishonour to me, you may grant the heaven of Vaikuṇṭha or residence in hell ; O Lord Vāsudeva [Viṣṇu], I have no refuge other than you. (S. B. Nair).

12317*

क्षौणीपाल विशालभाल भवतः प्रत्यर्थिवर्गाविला-
कीर्त्या श्यामलिते शिवे गणगणे भीते गुहे कम्पिते ।
बिभ्यद्देवगणे त्रसत्फणिगणे क्षुभ्यत्पिशाचीगणे
क्रोधोत्कम्पितपाणिपंकजतला सा हिङ्गुला
पातु नः ॥

(आ) PV 94 (a. Śrī-Veṇīdatta).

(*b*) सिवे [शि°] PV (MS).

(*c*) विभ्यद्दे° PV (MS).

Śārdūlavikrīḍita metre.

O King, possessing a high forehead, by the dark infamy of your enemies when Śiva was rendered dark, the followers of Śiva got frightened, Kumāra was shaking, the gods in a fright, the serpents in terror, and the devils [the followers of Śiva] were agitated, may that *Hiṅgulā* (-weapon) which was shaken in your lotus-hand out of anger protect us all ! (S. B. Nair).

12318*

क्षौमं वासो वनभुवि गुहातीरगङ्गा निपानं
भोज्यं भिक्षा तरुतलगता वीथिका दीर्घशय्या ।
भक्तिः कान्ता हरचरणयोः कीर्तनं क्रीडितानि
ध्यानं शंभोः सुरतमनिशं त्वत्प्रसादान्ममास्तु ॥

(अ) BhŚ 473 (doubtful).

(*a*) नदीतीरगं वारि पानं [गु° नि°] BhŚ (var.).

(*c*) करचरणयोः···क्रीडितानां BhŚ (var.).

(*d*) सुरति° BhŚ ; (changed to सुरत editorially) ; सुरतमरवामनिषं (*sic !*) BhŚ (var.).

Mandākrāntā metre.

A cave in the forest is the airy room of a mansion, the reservoir for sport and drink is the Gaṅgā near by, alms the food, the fine bed is the ground under trees, the beloved is the devotion at the feet of Lord Śiva, the (amorous)

sports are the praises sung of the Lord, and meditation on Lord Śiva is the love-making ; may this be granted to me always by your favour ! (S. B. Nair).

12319–20**

क्षौमीं लेखावर्ति
गददलतालो सतगरकैस् तैलम् ।
सिद्धार्थस्य गृहीत्वा
नृकपाले चाञ्जनं विहितम् ॥

नयनगतं युवतीना-
मपि मुनिचेतांसि मोहयति ।

(अ) Ratirahasya 14. 44–45.

(आ) ŚP 3201 (a Yogaratnāvalī).

First verse : Āryā metre.

Second verse of two *pada-s* : Upagīti-āryā *or* Udgīti-āryā metre.

If collyrium is made in the empty skull of a human being with mustard oil, having a wick of silk and the oil is mixed with the essence of the leaves of *Gada*(-plant) and the perfume prepared from the *Tagara*(-plant), and if this collyrium is applied to the eyes of young ladies they are capable of strongly attracting the minds of even sages. (S. B. Nair).

12321*

क्षौमेण स्तनतुङ्गमङ्गलघटावाच्छाद्य मद्यत्तरा
सद्यःप्राप्तचिरानवाप्तविषयं यद् गेयमुद्गायसि ।
तत्प्रायः परिणीय कामपि रतिं प्राग्जन्मपुण्यार्जिताम्
अद्यालम्भि कुतोऽपि तन्वि कुतुकागारे स्मरेणोत्सवः ॥

(आ) SMH 9. 19.

(*a*) क्षौमेन SMH (var.).

Śārdūlavikrīḍita metre.

Covering the auspicious pot-like bosom with a silken garment, you sing in a loud voice in intoxication on a theme suddenly secured which had eluded for a long time ; this must be, O slender lady, due to your having married and secured love-sports as a result of good deeds in previous births that you now have a good time with Cupid in a fine chamber for love-sports. (S. B. Nair).

क्षौरस्नानप्रयाणेषु see No. 12267.

12322*

क्ष्मां क्षेपीयः क्षपाम्भः शिशिरतरजलस्पर्शतर्षाद्रुतेव
द्रागाशा नेतुमाशाद्विरदकरसरःपुष्कराणीव बोधम् ।
प्रातः प्रोल्लङ्घ्य विष्णोः पदमपि घृणयेवातिवेगाद् दवीयस्य्
उद्दामं द्योतमाना दहतु दिनपतेर् दुर्निमित्तं द्युतिर् वः ॥

(अ) Sūryaśataka 22.

(*a*) °तरतलस्पर्श° Sū° (var.) ; °तरलस्पर्श° Sū° (var.) (sub-metric).

(*b*) प्रागाशा [द्रा°] Sū° (var.); °पुष्कराणां विबोधम् Sū° (var.).

(*c*) गरीयस्य् [द°] Sū° (var.).

(*d*) उद्दाम° or उदाम° Su° (var.).

Sragdharā metre.

The splendour of (Sūrya), Lord of Day, goes quickly to the earth, as if because of its desire to sip the cool water of the dew, / (and also) goes swiftly to (all) the quarters (of the sky),

as if to cause to open the lips, (shaped like pond-lotuses), of the trunks of the elephant (-guardians) of the quarters, / and at dawn, impetuously transcending even the step of Viṣṇu, as if in contempt, it goes to more remote (places). / May this fiercely shining splendour of (Sūrya), Lord of the Day, burn up whatever is of ill-omen to you ! (G. P. Quackenbos).

12323*

क्ष्मापालाः क्षीणतन्द्राः क्षितिवलयमिदं पान्तु ते कालवर्षा
वार्वाहाः सन्तु राष्ट्रं पुनरखिलमपास्तेति संपन्नसस्यम् ।
लोके नित्यप्रमोदं विदधतु कवयः श्लोकमाप्तप्रसादं
संख्यावन्तोऽपि भूम्ना परकृतिषु मुदं संप्रधार्य प्रयान्तु ॥

(अ) Mahāvīra 7. 42.

Sragdharā metre.

May the guardians of the world, free from indolence, protect the orb of the earth. May the clouds pour down their rain in due season ; may the whole kingdom be free from calamity, and supplied with grain ; may poets make sweet verses, which will give undying pleasure to the world ; and may the learned go forth and teach men to delight in the compositions of others ! (J. Pickford).

12324*

क्ष्माभर्तुरस्य कटको विकटः सपीलु-
पाल्याकुलः सहरिसैन्यशतावमर्दः ।
लक्ष्मीं विकासघटनां नयति व्युदस्त-
नानाधिकामचरमागधराजितश्रीः ॥

(अ) Haravijaya (KM 22) 5. 75.

(आ) VyVi *ad* 2. 92 (p. 423).

(*a*) वि° क° (tr.) VyVi.

(*b*) पालीकु° VyVi.

(*c*) विलास° VyVi ; व्युपास्त- VyVi.

Vasantatilakā metre.

The slop of this mountain is uneven, full of *Pīlu*-trees, crowded with groups of lions [*or* monkeys] ; it bears with the splendour of fine trees, a beauty that is of a varied kind, like the army of the king which is big, consisting of a large number of elephants and crowded with the cavalry ; it has a large number of bards who move freely and free from all worries and who bring a splendour to it that is ever expanding. (S. B. Nair).

12325

क्ष्वेडं क्षिपद्भ्योऽपि ददासि तुष्टिं
पुष्टिं विधत्से फणिनां मनोज्ञाम् ।
त्वां धर्षतां त्वं मनसः प्रसत्तिं
करोषि कोऽन्यस्तव साम्यमिच्छेत् ॥

(आ) AnyT 2. 14.

(*c*) घर्षतां AnyT ; ( changed to धर्षतां, editorially).

Upajāti metre ( Indravajrā and Upendravajrā ).

You[1] give satisfaction to those that emit poison, you give pleasing nourishment to the serpents ; you are gracious to those who fling insult : who will even wish to be similar to you ? (S. B. Nair).

1. Sandalwood-tree.

12326*

क्ष्वेडाभिः ककुभः पृषत्कनिकरैर्व्योम द्विधाखण्डितैर्
देहैर् विद्विषतां धरातलमपि प्रच्छादयन्तौ चिरम् ।
कुर्वातेऽश्रुजलाविलेक्षणपथान्येतावकाण्डोच्चर-
द्रोमाञ्चानि सवेपथून्यपि मुहुर्वर्ष्माणि नः
पश्यताम् ॥

(अ) Mahāvīra 6. 57.

(आ) SR 131. 119 (a. Mahāvīra), SSB 442. 119.

(*a*) द्विधा ख° Mahāvīra, SSB.

Śārdūlavikrīḍita metre.

(This deadly conflict between the two mighty warriors cannot easily be prevented); for, they have long filled the heavens with their shouts, the sky with showers of arrows, and the surface of the earth with the bodies of their enemies cleft in two; and they cause us, as we look on, to lose the range of vision, which is dimmed with streams of tears, and to be covered with bristling hair rising up and full of trembling. (J. Pickford).

12327*

क्ष्वेलातर्जितसिंहगर्जितभयभ्राम्यद् गजग्रामणी-
भीट्कारद्रवदक्षदर्शनकृतभ्रूभङ्गशाखामृगम् ।
कुन्तक्षुण्णतरक्षुवक्त्रगलितक्षोणीनिषण्णार्भक-
घ्राणं व्यापृतरोहिताहितबहूकारं वनाभ्यन्तरम् ॥

(आ) SR 141. 4, SSB 458. 5.

Śārdūlavikrīḍita metre.

The interior of the forest has monkeys who knit their eyebrows in annoyance on seeing the terrifying flight of herds of elephants that were frightened by the threatening roar of lions; it smelt of the young ones of hyenas that squatted on the ground after falling from the mouths of their mothers pierced by spears, and which was resounding with the unpleasant howls of jackals that were roaming. (S. B. Nair).

# ख

12328**

खं तथा स्वरवसिवन्दु- नेत्रैरक्षौहिणी मता ।
अक्षौहिण्यां संप्रदिष्टा रथानां वर्मधारिणाम् ।
संख्या गणिततत्त्वज्ञैः सहस्राण्येकविंशतिः ॥

(आ) ŚP 1911.

In the army called *Akṣauhiṇī* the armoured chariots consists of the zero [sky], seven [musical notes], eight [*Vasus*], one [the moon], two [the eyes], namely, 21870; the knowledgeable ones say that this number is twenty-one thousand (odd). (S. B. Nair).

12329

खं दिशो भूमिमापश्च चन्द्रार्कानिलमारुतान् ।
सर्वं संहरते कालस् तस्मात् कालो महत्तरः ॥

(अ) Cr 320 (CSr 3. 4, CKl 58).

(*a*) खदिशो CS (var.); षडिशी CS (var.); भूमिर् (°मीर्) CS (var.); अपश्च CS (var.); आयश्च CS (var.).

(*b*) चन्द्राकानिलमारुत: (°र्का°; °काग्नि°; °कानलं मा°) (*sic !*) CS (var.); चन्द्रार्कानिलमारुत: (°त) CS (var.).

(*c*) सर्वं (*sic !*) CS (var.); संहरतै (*sic !*) CS (var.); काल (°लः; लौस्) (*sic !*) CS (var.).

(*d*) तस्मान् (*sic !*) CS (var.); काला (°ल; °लं; °रो) (*sic !*) CS (var.); महत्तर (°रम्) CS (var.); महोत्तम: CS (var.).

Time destroys all things; as the earth and water, the air and fire, the sun and the moon, and even all space and vacuity: hence time is the most comprehensive of all. (B. C. Dutt).

12330

खं प्रसुप्तमिव संस्थिते रवौ
तेजसो महत ईदृशी गतिः ।
तत् प्रकाशयति यावदुत्थितं
मीलनाय खलु तावता च्युतम् ॥

(अ) Kum 8. 43. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 125).

(आ) SRHt 252. 6 (a. Kālidāsa).

(*c*) उद्गतं [उत्थितं] Kum (var.).

(*d*) तावतश्च्यु° Kum (var.), SRHt; तावदच्यु° Kum (var.).

Rathoddhatā metre.

The setting of the sun illustrates a great truth, *viz.*, the greater rises a luminous body the more is its depression at the time of the setting. (H. H. Wilson).

12331*

खं यान्ति नो नीरधरा न यावच्
छम्पा न झम्पाकुलिताश्च चेलुः ।
रामस्य तावन् नयनाम्बुपूरैः
पम्पा तु संपातिभिरापुपूरे ॥

(आ) Pad 44. 8 (a. [?] Lakṣmaṇa).

Indravajrā metre.

As long as clouds did not reach the sky so long there was no play of the flashes of lightning; but by the flow of tears of Śrī-Rāma the lake Pampā became full to the brim. (S. B. Nair).

12332*

खं येऽत्युज्ज्वलयन्ति लूनतमसो ये वा नखोद्भासिनो
ये पुष्णन्ति सरोरुहश्रियमपि क्षिप्ताब्जभासश्च ये ।
ये मूर्धस्ववभासिनः क्षितिभृतां ये चामराणां शिरांस्य्
आक्रामन्त्युभयेऽपि ते दिनपतेः पादाः श्रियै सन्तु वः ॥

(आ) Dhv *ad* 2. 22 (p. 123), KHpk 1. 23. 65, VyVi *ad* 2. 92 (p. 421), JS 26. 58 (a. Ānandavardhana), SH 132.

(*a*) येऽभ्युज्ज्व° SH, KHpk, VyVi; चानखो° JS; °नघो° [नखो°] JS (var.); °सिनः; KHPk.

(*b*) °यमधिक्षि° JS, SH, KHpk, VyVi.

(*c*) मूर्धनि° Dhv (var.); मूर्ध्नस्व° SH.

(*d*) दिवकृतः [दिनपतेः] SH; श्रिये Dhv, SH; नः [वः] JS, SH.

Śārdūlavikrīḍita metre.

May the rays of the sun as well as his feet (as a king) be for your prosperity—the rays that shine very brightly in the sky dispelling darkness and those that have shining nails; those that nourish the beauty of the lotus and those that possess the beauty of the lotus; those that shine at the top of mountains and those that have the chowries (waved respectfully) touching them. (S. B. Nair).

खं येऽभ्युज्ज्वलयन्ति see No. 12332.

12333*

खं वस्ते कलविङ्ककण्ठमलिनं कादम्बिनीकम्बलं
चर्चां पारयतीव दर्दुरकुलं कोलाहलैरुन्मदम् ।
गन्धं मुञ्चति सिक्तलाजसदृशं वर्षेण दग्धा स्थली
दुर्लक्ष्योऽपि विभाव्यते कमलिनीहासेन भासां पतिः ॥

(आ) KavR 18. 78, Sar 5. 465, KH 161. 7–9, Kavyān 67. 14–17. (Cf. Ṛgveda 7. 103).

(*b*) चर्चा Sar (var.).

(*c*) °लाजसुरभि Sar; °जालसुरभि Sar (var.); °लाजसुरभिः Sar (var.).

(*d*) दुर्लक्षोऽपि KH.

Śārdūlavikrīḍita metre.

The sky puts on a blanket of clouds dark like the neck of sparrows, the family of frogs holds a debate by their loud croakings excitedly; the forest-ground emits the smell of the earth when sprinkled by rain like the smell of parched rice thrown in holy fire; the sun is known to be shining by the blossoming of lotuses though difficult to see him (as he is screened by clouds). (S. B. Nair).

12334**

खगात् पञ्चाक्षतिर्यञ्चः परिच्छेदे तृतीयके ।
त्रिधा तुर्यपरिच्छेदे ज्ञेयाश् च विकलेन्द्रियाः ॥

(आ) Any 4. 27.

(*d*) ज्ञेया Any; (changed to ज्ञेयाश्, editorially).

In this book[1] the third section deals with birds and the lower species possessing the five senses; the fourth section

is divided into three parts and they are to be known as dealing with the beings whose sensory organs are incapacitated. (S. B. Nair).

1. The *Anyotimuktāvalī* of Haṁsavijayagaṇīśa.

12335*

खगा वासोपेताः सलिलमवगाढो मुनिजनः
प्रदीप्तोऽग्निर् भाति प्रविचरति धूमो मुनिवनम् ।
परिभ्रष्टो दूराद् रविरपि च संक्षिप्तकिरणो
रथं व्यावर्त्यासौ प्रविशति शनैरस्तशिखरम् ॥

(अ) Sv 1. 16.

(आ) Almm 177, SuMañ 178. 6–9 (a. Bhāsa).

Śikhariṇī metre.

The birds have come back to their nests; the hermits have descended into water (for their ablution); the fires being kindled are shining bright; the smoke is moving over the penance-grove; and fallen from a great height and with his rays contracted, the sun, too, having turned back his chariot, is slowly making towards the summit of the setting mountain. (M. R. Kale).

खगा वीतफलं वृक्षं see निःस्वं त्यजन्ति गणिका.

12336

खगेषु मान्यो द्विक एव नान्यो
यश्चान्यबालं स्वहितेन पाति ।
भक्ष्यं करोति स्वजनैः सहैव
विरौति सर्वं जनताहिताय ॥

(आ) PV 695 (a. Veṇīdatta).

(*b*) यश्चान्य° PV (MS).

(*d*) जाननाताहि° (*sic !*) PV (MS) (hypermetric).

Upajāti metre ( Upendravajrā and Indravajrā ).

Among birds the one deserving honour is the crow (who has two '*k*-s' in his name) and no other; for, he brings up the young ones of others[1] as if they were his own; he eats food in the company of his kith and kin, and cries out everything (in the early morning) for the welfare of the people. (S. B. Nair).

1. Of cuckoos.

12337**

खचतुष्कं रदा वेदाश् चतुर्युगमुदाहृतम् ।
चातुर्युगैकसप्तत्या मन्वन्तरमुदाहृतम् ॥

(आ) ŚP 4262 (a. Yogarasāyana).

The *Caturyuga*-period [four aeon-period] consists of the zero four times [*kha-catuṣkam*= four skies], two [the tusks] and four [the Vedas], (namely, 420000 years), and the *Manvantara*-period comprises seventy-one (such) *Caturyuga*-s. (S. B. Nair).

12338*

खचरस्य सुतस्य सुतः खचरः
खचरी जननी न पिता खचरः ।
खचरस्य सुतेन हतः खचरः
खचरी परिरोदति हा खचर ॥

(अ) MK (S) 98.

(आ) Sama 1 ख 2.

(*c*) खचरेण Sama.

(*d*) रोदिति हा हा [प° हा] MK (S).

Toṭaka metre.

The son [Ghaṭotkaca] of the son [Bhīmasena] whose father [the God Wind] is a mover in the sky, his [Ghaṭotkaca's] mother [Hiḍimbā] is one who moves in the sky, but the father [Bhīmasena] is not a sky-ranger. That ranger of the sky [Ghaṭotkaca] was killed by the son of one who moves in the sky [Karṇa, the son of the Sun]. The mover in the sky [Hiḍimbā] bewails, 'Alas ! Khacara [Ah ! Ghaṭotkaca] !' (S. B. Nair).

12339

खचित्रमपि मायावी रचयत्येव लीलया ।
लघुश्च महतां मध्ये तस्मात् खल इति स्मृतः ॥

(अ) Deś 1. 16.

(आ) VS 338 (a. Kṣemendra), SR 56. 84 (a. VS), SSB 317. 86.

Full of deceptions and illusions he creates sportively even an aerial estate and he is insignificant in the midst of the great ; hence he is called *Khala* [the wicked, taking the initial letters from *Khacitra* and *Laghu*]. (S. B. Nair).

12340

खञ्जः कुब्जो मन्दबुद्धिर् वृद्धोऽशक्तो जितेन्द्रियः ।
निस्पृहश्च प्रयोक्तव्यो राज्ञोऽन्तःपुररक्षकः ॥

(अ) Cr 322 (CRr 5. 16, CPS 114. 18). Cf. Crn 233.

(*b*) वृद्धिशक्तो (*sic !*) CR (var.) ; वृद्धोऽसक्तो (शक्ति) CR (var.) ; गतेन्द्रियः CR (var.).

(*c*) प्रयोक्ता च CR (var.), CPS.

A lame person, a hunch-back, a dullard, an old man, a man of no strength [virility], one with senses under control, one devoid of (sexual) desires—such a person should be employed by a king as the guard in his seraglio. (S. B. Nair).

12341*

खट्वाङ्गीकृतधूमकेतुघटितप्रेताधिराट्पञ्जर-
प्रोतब्रह्मशिरःकपालवलयं बिभ्रज्जटामण्डलम् ।
कण्ठे सप्तमहर्षिवक्त्ररचितामेकावलीमुद्वहन्
पायाद् वः सुलभव्रतोपकरणः कल्पान्तकापालिकः ॥

(आ) Skm (Skm [B] 86 ; Skm [POS] 1. 18. 1).

(*a*) °केतु घटि° Skm (POS) ; °धटित° [°घ°] Skm (B).

(*b*) °शिरः कपाल° Skm (B).

Śārdūlavikrīḍita metre.

Having a comet on his staff containing the head of Lord Brahmā studded with the head of Yama, the God of death and having a garland of skulls and possessing a mass of matted hair, and wearing a necklace fashioned with the faces of the seven great sages, may the Lord Śiva, the bearer of skulls at the time of Doomsday with the suitable equipment (for the work of destruction), protect you all ! (S. B. Nair).

12342*

खट्वा नितान्तलघुका शिथिलप्रताना
द्वेष्यः पतिः स च निरन्तरचाटुकारी ।
तत्रापि दैवहतिकाः खलु माघरात्र्यो
हा सह्यतां कथमयं व्यसनप्रपञ्चः ॥

(आ) JS 237. 7, VS 2356, ŚP 4057, SR 364. 42 (a. VS), SSB 256. 60.

(*b*) वेश्यापतिः [द्वे° प°] VS; °खण्डकारी [°चाटु°] VS.

Vasantatilakā metre.

A cot highly flimsy and narrow with thin coverlets, the husband full of intolerance and ever making demands by coaxing words and there too the nights of *Māgha*-month [January–February]; alas! how are these combinations of adverse circumstances to be endured? (S. B. Nair).

12343*

खड्गं चक्रगदेषुचापपरिघान् शूलं भुशुण्डीं शिरः
शङ्खं संदधतीं करैस् त्रिनयनां सर्वाङ्गभूषावृताम्।
नीलाश्मद्युतिमास्यपाददशकां सेवे महाकालिकां
यामस्तौत् स्वपिते हरौ कमलजो हन्तुं मधुं कैटभम्॥

(अ) Durgāsaptaśatī.

(आ) Sama 1 ख 1.

(*d*) मधुकैटभम् Durgā° (var.) (*contra metrum*).

Śārdūlavikrīḍita metre.

I worship the Goddess Kālikā who bears in her hand a sword, discus, mace, arrow, bow, club, trident, the *Bhuśuṇḍī*-weapon, skull and conch; who is three-eyed and adorned with jewels all over her body; possessing the colour of blue sapphire and having ten faces and feet; whom Lord Brahmā praised to kill the demons Madhu and Kaiṭabha when Lord Viṣṇu was asleep. (S. B. Nair).

12344**

खड्गं चर्म गदां शक्तिं परिघं मुद्गरं तथा।
नाराचं परशुं कुन्तं पट्टिशादींश्च धारयेत्॥

(आ) ŚP 1906.

A sword, shield, mace, missile, club, hammer, arrows, axe, spear, *Paṭṭiśa*-dart and other weapons one should carry. (S. B. Nair).

12345**

खड्गं प्रशस्तं मणिहेमचित्रं
कोशे सदा चन्दनचूर्णयुक्ते।
संस्थापयेद् भूमिपतिः प्रयत्नाद्
रक्षेत् तथैनं स्वशरीरवच्च॥

(अ) Viṣṇudharmottara 2. 17. 35.

(आ) ŚP 4688.

(*a*) °हेमयुक्तं ŚP.

(*b*) °युक्तम् ŚP.

Indravajrā metre.

An excellent sword adorned with gems and gold should be installed by a king in his treasury always with sandal powder spread; and it should be guarded with care as he would do his own body. (S. B. Nair).

12346**

खड्गः पद्मपलाशाग्रो मण्डलाग्रश्च शस्यते।
करवीरपलाशाग्र- सदृशश्च विशेषतः॥

(अ) Viṣṇudharmottara 2. 17. 29*cd*–30 *ab*.

(आ) ŚP 4682.

(*a*) °शाभो ŚP.

(*c*) °शस्य Viṣṇu°.

A sword that has its end shaped like a lotus-petal as well as one that is semi-circular in shape is considered praise-worthy; this is specially so in the case of one which has its end like the petal of a *Karavīra*-flower. (S. B. Nair).

12347*

खड्गनिर्लूनमूर्धानो व्यापतन्तोऽपि वाजिनः।
प्रथमं पातयामासुर् असिना दारितान्रीन्॥

(अ) Kum 16. 26.

(आ) SR 128. 11 (a. Kum), SSB 437. 8.

(*b*) निपतन्तोऽपि वा° Kum (var.), SR, SSB ; वाजित: Kum (SA).

(*c*) प्रापया° Kum (W).

(*d*) दारयित्वासिना रिपून् Kum (SA).

(*The brave cavalry soldiers*[1]) having their heads severed with swords, dropped down *from the horses*[2] not before having struck down the enemies whose heads were cut off with daggers. (H. H. Wilson, editorially revised version).

1. H. H. Wilson has : 'The horse'; words in italics are supplied by the editor.
2. H. H. Wilson omits the words in italics which are supplied by the editor.

12348

खड्गमूलं भवेद् राज्यम् अस्त्रीमूलं स्थिरं भवेत् ।
प्रजामूलं भवेदर्थो वैरमूलं विनश्यति ।।

(अ) Cr 1409 (CNM 55).

(आ) SR 159. 284, SSB 489. 291.

(*a*) °मूले CNM.

(*b*) मन्त्रमूला (°लो) CNM.

(*c*) प्रजामूल भवित्यर्थं (*sic !*) CNM ; भवेदर्थि Cr ; भवेदर्था CNM.

(*d*) °मूल (*sic !*) CNM.

A kingdom is established by the primary help of the sword, it becomes firmly secure if women are not involved in it ; wealth comes primarily by the help of the people, and it comes to destruction by the prime cause of enmity. (S. B. Nair).

12349*

खड्गवारि भवतः किमुच्यते
लोलशैवलमिवारिकुन्तलैः ।
यत्र राजति निवेशितं त्वया
राजहंसनिवहोपमं यशः ।।

(आ) SR 124. 2, SSB 432. 2.

Rathoddhatā metre.

What shall I say of the water of your sword ? It comes to possess moss in the form of the hair of enemies, which when applied therein gives rise to fame in the form of a flock of royal swans. (S. B. Nair).

12350*

खड्गशूलगदादीनि यानि चास्त्राणि तेऽम्बिके ।
करपल्लवसङ्गीनि तैरस्मान् रक्ष सर्वतः ।।

(अ) Devī-māhātmya (in Mārk-pur) 4. 26.

(आ) ŚP 1901.

The sword, the trident, the mace and whatever other weapons of yours, O Goddess Ambikā [Kālī], that are held in your tendril-like hands, with them protect us on all sides. (S. B. Nair).

12351

खड्गस्य गुणहीनस्य तीक्ष्णं सुपरुषं वपुः ।
युक्तं न तु गुणाढ्यस्य धनुषः प्राणिहिंसनम् ।।

(अ) Cr 321 (CRr 8. 109, CPS 283. 29).

(*b*) तैक्ष्ण्यं CR (var.), CPS ; सुपुरुषं Cr.

A sword, the body of which is sharp and extremely hard, is devoid of *guṇa* [virtue : string] ; but (unlike the sword) it is not proper on the part of a bow possessing *guṇa* [virtue : string] to injure living beings. (S. B. Nair).

12352

खड्गहस्तोऽरिमालोक्य हर्षामर्षसमन्वितः ।
शूरः पुलकितो रक्त- नेत्रो हसति जृम्भते ।।

(आ) ŚP 578 ( a. Lakṣmīdhara ), Kav p. 97, SR 208. 34, SSB 574. 1.

Holding a sword in hand a brave person seeing the enemy is possessed of joy and anger ; he has hairs standing on ends and becomes red-eyed ; he laughs and shows himself proudly. (S. B. Nair).

12353*

खड्गाः शोणितसंदिग्धा नृत्यन्तो वीरपाणिषु ।
रजोघने रणेऽनन्ते विद्युतां वैभवं दधुः ॥

(अ) Kum 16. 15.

(आ) SR 127–28. 7 (a. Kum), SSB 437. 11.

(*d*) विभ्रमं [वै°] Kum (SA), SR, SSB; विश्रमं [वै°] Kum (var.).

The swords, bathed in blood, dancing in the palms of the warriors it appeared that lightnings manifested themselves in the vast battlefield clouded with dust (H. H. Wilson).

खड्गाग्रेर्न विदारिताः see नो खड्गप्रविदारिताः.

12354*

खड्गा रुधिरसंलिप्ताश् चण्डांशुकरभासुराः ।
इतस्ततोऽपि वीराणां विद्युतां वैभवं दधुः ॥

(अ) Kum 16. 7.

(आ) SR 127. 5 (a. Kum), SSB 437. 9.

(*d*) वैद्युतं [वि°] Kum (var.), SR, SSB; विद्युतो [वि°] Kum (var.).

Covered with blood, the swords of the heroes effulgent like the rays of the sun, appeared like so many lightnings. (H. H. Wilson).

12355

खड्गाल् लक्ष्मीस् तथा राज्यं यशः खड्गादवाप्यते ।
खड्गाद् वैरिविनाशश्च यत्नात् तमभिदध्महे ॥

(आ) ŚP 4621 (a. Nakula), SR 143. 58 (a. Nakula), SSB 463. 1 (a. Nakula).

(*c*) विनाशं च SR.

From a sword comes prosperity as also kingship, one gets fame by the use of the sword, the destruction of the enemy is also accomplished with the sword ; (therefore), we strongl recommend (the possession of) it. (S. B. Nair).

12356

खड्गास् तिष्ठन्तु मत्तेभ- कुम्भकूटाट्टहासिनः ।
एकदोर्दण्डशेषेऽपि कः सहेत पराभवम् ॥

(आ) VS 2252, ŚP 3966, SR 360. 4 (a. VS), SSB 246. 4.

(*b*) कुम्भकुट्टाट्ट° VS.

(*c*) °शेषोऽपि ŚP, VS.

Let the sword remain laughing aloud at the mighty temples of elephants in rut ; if a single strong hand remains in the battlefield who will endure that defeat [dishonour] ? (S. B. Nair).

12357*

खड्गी सशब्दमथ पुस्तकवान् सचिन्तं
बालः सखेलमभिरामतमः सकामम् ।
नानाविधं सुरवधूभिरितीक्षितो वः
पायाच्चिरं सुगतवंशधरः कुमारः ॥

(आ) SkV 27 (a. Puruṣottama).

Vasantatilakā metre.

May this youth, the scion of the Buddha, long protect you, / whom the nymphs of heaven view in different ways : / with loud acclaim when he is armed with sword, / most thoughtfully when he comes with manuscript, / playfully when he is a child, / but when he is most beautiful, with love[1]. (D. H. H. Ingalls).

1. An example of the trope *Ullekha*.

12358*

खड्गेन मूलतो हत्वा दन्तिनो रदनद्वयम् ।
प्रातिपक्ष्ये प्रविष्टोऽपि पदातिर् निरगाद् द्रुतम् ॥

(अ) Kum 16. 39.

(आ) SR 128. 17 (a. Kum), SSB 437. 17.

(*a*) खड्गेनामूलतो [ख° मू°] Kum (var.), SR, SSB.

(*b*) दन्तिनोऽङ्घ्रिचतुष्टयम् Kum (SA), SR, SSB.

(*c*) प्रपतिष्णोः प्रविष्टोऽपि Kum (var.), SR, SSB.

Cutting the *two tusks*[1] of the elephants although the foot-soldiers went under them they quickly came out before they dropped down. (H. H. Wilson).

1. Following the reading दन्तिनोऽङ्घ्रिचतुष्टयम् in *pāda b* H. H. Wilson has : 'four legs'.

12359

खड्गे न वदनं पश्येद् वृथा विवृणुयान् न च ।
न चास्य कथयेन् मूल्यं जातिं देशं कथंचन ॥

(अ) Viṣṇudharmottara 2. 17. 34 *ab* only.

(आ) ŚP 4686.

(*a*) न खड्गे (tr.) Viṣṇu° ; प° व° (tr.) ŚP.

(*b*) °यात [°यान् न] Viṣṇu° (printing error).

One may not see one's face reflected on a sword, nor should he unsheathe it in vain ; one should not at any time tell others its price, the variety or the country of its origin. (S. B. Nair).

12360*

खड्गेन शितधारेण भिन्नोऽपि रिपुणाश्वगः ।
नामूर्च्छत् कोपतो हन्तुम् इयेष च पतन्नपि ॥

(आ) SR 128. 22, SSB 437. 22.

With a sword of sharp edge though badly cut by the enemy the horseman did not swoon ; but in anger desired to kill the enemy, though falling down. (S. B. Nair).

खड्गेनामूलतो हत्वा see No. 12358.

12361**

खड्गेषु लक्षणं यद्यद् येषु येषु प्रकाशितम् ।
तच्छुद्धं प्रभुसम्पत्त्यै मिश्रितं शत्रुसम्पदे ॥

(आ) ŚP 4661.

Whatever characteristics of the sword we have mentioned in the various varieties, if they are pure (in the sword of the lord) it is for his prosperity ; if they are mixed, it contributes to the prosperity of the enemy. (S. B. Nair).

खण्डं खण्डं च पाण्डित्यं see No. 12371.

12362**

खण्डं यस्य पदं पार्ष्ण्यां पादस्याग्रे च वा भवेत् ।
पांसुकर्दमयोर्मध्ये सप्त मासान् स जीवति ॥

(अ) Mārk-pur 43. 7.

(आ) ŚP 4572.

(*a*) पार्ष्ण्योः ŚP.

(*b*) °ग्रेऽथवा ŚP.

(*c*) पांसुकर्दममध्ये वा ŚP.

He, whose foot becomes cracked at the heel or at the toe in dust and in mud, lives seven months. (F. E. Pargiter).

12363*

खण्डः किमु त्वद्गिर एव खण्डः
किं शर्करा तत्पथशर्करैव ।
कृशाङ्गि तद्भङ्गिरसोत्थकच्छ-
तृणं नु दिक्षु प्रथितं तदिक्षुः ॥

(अ) Naiṣ 8. 101.

Upajāti metre ( Indravajrā and Upendravajrā ).

Is sugar-candy only a fragment of thy voice, and sugar but the gravel on its path ? Slender-limbed damsel, is not the sugar-cane a marshy grass, famous in the regions, growing on the sweet flow of the modulations of thy voice ? (K. K. Handiqui).

12364*

खण्डः क्षपासु कियतीष्वपि यः कृशाङ्गि
भङ्गीमनङ्गपरशोः सदृशीं बिभर्ति ।
सोऽयं निमज्जति जगन्नयनाभिरामः
श्यामावधूवदनचन्दनबिन्दुरिन्दुः ॥

(अ) Vikram 11. 78.

Vasantatilakā metre.

O slim lady, that moon which, as a fragment assumes the likeness of the axe of Cupid, within but a few nights which is pleasant to the eyes of the world and is like the spot of sandal-paste on the face of the lady of night, is sinking. (S. C. Banerji).

12365

खण्डः पुनरपि पूर्णः
पुनरपि खण्डः पुनः शशी पूर्णः ।
सम्पद्विपदौ प्रायः
कस्यापि न हि स्थिरे स्याताम् ॥

(आ) Subh 273, IS 2040.

(*c*) संपद्विषधौ IS; संपत्विपदौ Subh ; (changed to सम्पद्विपदौ, editorially).

(*d*) न हि om. Subh (sub-metric).

Āryā metre.

Though in a bit [as a crescent] it again becomes full, again it becomes small, again the moon becomes full; prosperity and adversity are mostly never permanent in the case of any person. (S. B. Nair).

12366*

खण्डक्षोदमृदि स्थले मधुपयःकादम्बिनीतर्पणात्
कृष्टे रोहति दोहदेन पयसां पिण्डेन चेत् पुण्ड्रकः ।
स द्राक्षाद्रवसेचनैर् यदि फलं धत्ते तदा त्वद्गिराम्
उद्देशाय ततोऽप्युदेति मधुराधारस्तमप्प्रत्ययः ॥

(अ) Naiṣ 21. 152 (in some editions 21. 138).

(आ) VS 1639 ( Śrī-Harṣa ), Khaṇḍa-praśasti 150 (109), AIK 279. 8-11.

(*a*) °मृदिस्थले VS ; °वर्षणात् [°तर्प°] AIK.

(*b*) कृष्णो [कृष्टे] Kha°; पयसा Naiṣ (var.).

(*c*) °फलसे° [°द्रवसे°] AIK

(*d*) ऽभ्युदेति VS ; मधुरधारेतमट्प्रत्ययः (*sic!*) Kha°.

Śārdūlavikrīḍita metre.

If in the place where sugar forms the soil, and which is tilled after it has been gratified by rain-clouds whose water is honey, there should grow a sugar-cane plant, with cream-cakes as a fertilizer; and if it bears fruit by virtue of being watered with vine-juice, then to distinguish thy voice from this, the superlative would have the word "sweet" as its base. (K. K. Handiqui).

12367

खण्डितः कुट्टितश्चैव पुनरेव द्रवीकृतः ।
तथापि लवणः स्वादुर् गोत्रजे विकृतिः कुतः ॥

(अ) P (PT 2. 24, PTem 2. 24), Cr 323 (CRr 3. 45, CPS 72. 55).

(आ) Cf. Ru 94.

(*a*) खण्डितं कुट्टितं (°ङि°) पिष्टं CR.

(*b*) पुनश्चापि CR (var.) ; द्रवीकृतम् CR.

(*c*) तथा न CR (var.) ; लवणं स्वादु (°दुः) CR.

Though cut into bits and crushed and made into a liquid again the salt [saltly ocean[1]] none the less never loses its taste : in one of noble origin where is the possibility of the change for the worse ? (S. B. Nair).

1. The word *lavaṇa* is normally used in masculine gender for 'the ocean' and in neuter gender, for 'salt' in general.

12368*

खण्डितानेत्रकञ्जालि- मञ्जुरञ्जनपण्डिताः ।
मण्डिताखिलदिक्प्रान्ताश् चण्डांशोर् भान्ति भानवः ॥

(अ) Rasagaṅgā 76. 18-19.

(आ) SR 27. 1, SSB 44. 2.

(*a*) °कज्जालि° Rasagaṅgā (var.).

(*d*) पान्तु [भान्ति] SR, SSB.

Efficient in decorating beautifully the clusters of lotuses of eyes which had been neglected (during the night like wives of men attached to other women) and beautifying with (the reddish morning) light all the quarters (resembling the wives whose husbands had returned in the morning) shine the rays of the sun. (S. B. Nair).

12369*

खण्डिता मा भवन्त्वेताः कदापीत्यनुकम्पया ।
नदीर् निनीषतीवाब्धि साश्रुपूरैर् निरन्तरैः ॥

(आ) JS 133. 5 (a. Śrī-Vaidyabhānu-paṇḍita).

Let them not be cut [treated unkindly] at any time—thus out of compassion, as it were, he desires to lead the rivers into the sea with tears [waters] in profusion flowing without interruption. (S. B. Nair).

12370*

खण्डिताशंसया तेषां पराङ्मुखतया तथा ।
आविवेश कृपा केतौ कृतोच्चैर् वानरं नरम् ॥

(अ) Kir 15. 3.

(आ) Sar 2. 102 (p. 201).

(*cd*) केतूकृतो° Sar.

With all hopes of winning in the battle lost and wishing to turn away were the Gaṇa-s of Śiva ; seeing their plight compassion entered Arjuna, the man having a monkey-emblem on his flag. (S. B. Nair).

12371

खण्डे खण्डे च पाण्डित्यं क्रयक्रीतं च मैथुनम् ।
भोजनं च पराधीनं तिस्रः पुंसां विडम्बनाः ॥

(अ) Cr 324 (CLr 1. 7, CRr 8. 5, CNP II 286, CNT IV 222, CNM 185, CNMN 150, CnT II 13. 4, CnT III 7. 50, CnT V 86, CPS 224. 12), H (HJ 1. 148, HS 1. 131, HM 1. 137, HP 1. 106, HN 1. 107, HK 1. 140, HH 27. 13-14, HC 37. 5-6). (Cf. वृद्धकाले मृता भार्या).

(आ) SRHt 193. 73 (a. Bṛhatkathā), IS 4000, VP 9. 31, Sama 2 भ 16 *cd* only, GVS 593.

(*a*) खण्डं खण्डं CL (var.), CR, CPS ; खण्ड खण्ड CL (var.) ; खण्ड खण्डषु (°सु) पा° CL (var.) ; पल्लवग्राहि [ख° ख° च] (°राहि CNP II) H, SRHt ; षण्डे तु पा° CNM, CNMN ; तु [च] CL (var.) ; पाण्डित्य CL (var.).

(*b*) क्रेयक्रीतं H (var.) ; क्रयवितं CR (var.) ; करीकृत्वा तु CNM, CNMN.

(*c*) परायत्तं [प°] CR, CPS, SRHt.

(*d*) त्रिभिः [ति°] CNM; त्रयं [ति°] Sama ; पुंसी CR (var.) ; विटम्बना (°ड°) CL (var.); विढम्बनाः H (var.) ; विडंबनं CNM, Sama ; वि° पुं° (tr.) CR (var.).

Deficient learning, purchased sexual enjoyment, (and) life dependent on someone else — these three degrade a person. (S. B. Nair).

12372*

खण्डैरम्बुदकम्बलस्य निबिडस्यूतां तडित्तन्तुभिः
कन्यामम्बरगर्भसन्ततया गुर्वीममी बिभ्रतः ।
उद्ग्रीवैः शिखिभिः सचर्मकरकावात्यानिलैः छत्रिणो
घर्मापायदिनाध्वगाः कतिचन प्रादुर्भवन्त्यग्रतः ॥

(आ) SSSN 216. 11.

(*a*) तटित्° SSSN ; (changed to तडित्°, editorially).

Śārdūlavikrīḍita metre.

(At the advent of the rainy season) as the clouds spread throughout the interior of the sky, with the pieces of blankets of such clouds sewn very closely with the threads of lightnings covering the (body of a newly) pregnant lady (of earth) and carrying her some wayfarers of the rainy season holding the umbrellas (in the form of mushrooms) appear in front (of us) with the leather-shields of hailstorms accompanied by peacocks with their necks stretched upward. (S. B. Nair).

12373**

खदिरश्च कदम्बश्च सोमबिल्वस् तथैव च ।
उदुम्बररुहश्चैव ये चान्ये पुण्यभूरुहः ॥

(आ) NBh 230. Cf. No. 7978 (=NBh 231).

The trees *Khadira*, *Kadamba* as well as *Somabilva* as also *Udumbara* and other sacred trees are[1] excellent for the purpose of (supplying twigs for) cleaning teeth[1]. (S. B. Nair).

1-1. This portion is the translation of NBh 231 *ab*=No. 7978 *ab* which reads : एते प्रशस्ततरवो दन्तधावनकर्मणि.

12374–75**

खदिरस्याम्भसा सप्त- रात्रं भृङ्गरसेन च ।
विडङ्गपयसा सप्त सप्त ब्रह्मरसेन च ॥
त्रिफलां भावयित्वेत्थं भक्षयेद् गुडसर्पिषा ।
पलितं हन्ति वर्षेण सर्वरोगैः प्रमुच्यते ॥

(आ) ŚP 3034–35.

The three myrobalans treated with the water of the *Khadira* for seven days, as also with honey, the water of the *Viḍaṅga* and the medicinal properties of *Brahma* for seven nights each and if taken mixed with ghee and molasses, darken grey hairs of old age in a year and free the user from all diseases. (S. B. Nair).

12376*

खद्योतच्छुरितान्धकारपटलाः स्पष्टस्फुरद्विद्युतः
स्निग्धध्वानविभावितोरुजलदोन्नाहा रटत्कम्बवः ।
एताः केतकभेदवासितपुरोवाताः पतद्धारयो
न प्रत्येमि जनस्य यद्विरहिणो यास्यन्ति सोढुं
निशाः ॥

(आ) SkV 228, Kav 118, Skm (Skm [B] 1302, Skm [POS] 2. 166. 2). Cf. No. 5577.

(b) स्निग्धध्यान° Skm (var.).

Śārdūlavikrīḍita metre.

A cloth of darkness inlaid with fire-flies ; / flashes of lightning ; / the mighty cloud-mass guessed at from the roll of thunder ; / a trumpeting of elephants ; / an east wind scented by opening buds of *Ketakī*, / and falling rain : / I know not how a man can bear the nights that hold all these, / when separated from his love. (D. H. H. Ingalls).

12377*

खद्योतद्युतिमातनोति सविता जीर्णोर्णनाभालय-
च्छायामाश्रयते शशी मशकतामायान्ति तारादयः ।
इत्थं वर्णयतो नभस्तव यशो जातं स्मृतेर्गोचरं
तद् यस्मिन् भ्रमरायते नरपते वाचस्ततो
मुद्रिताः ॥

(अ) Mudita-kumudacandra - nāṭaka of Yaśaścandra 5, Han 14. 84, PrC 3. 159, Prabhā 209, PuPra 410.

(आ) JS 341. 40 (a. Kumudacandra).

(b) यवाद्रय: [तारा°] Mudita-ku°, JS.

(c) यशोजातं JS ; यातं [जातं] Han.

(d) यच्चास्मिन् [तद् यस्मिन्] Han ; तद्यत्र [तद् यस्मिन्] Prabhā ; रघुपते [नर°] Han.

Śārdūlavikrīḍita metre.

The sun has the glimmer of a glow-worm, the moon has as much lustre as an old spider's web and the galaxies attain the size of mosquitoes—thus describing the infinite sky of your fame, O King, such things have come to my memory and, as such, all my speech has become a bee and is subsequently sealed. (S. B. Nair).

12378*

खद्योतपोतप्रकराः समं खे
द्योतन्त एते द्युतिभिः प्रचण्डाः ।
पयोदसंघट्टविघट्टनस्य
किं वैद्युतस्य ज्वलनस्य खण्डाः ॥

(आ) Pad 77. 37 (a. Lakṣmaṇa), SG 558 (a. Lakṣmaṇa).

Upajāti metre ( Indravajrā and Upendravajrā).

Groups of glow-worms shine simultaneously in the sky as also some with great lusture : can it be that they are pieces of the fire of lightning broken to bits by the impact with a mass of clouds. (S. B. Nair).

12379*

खद्योतास् तरला भवन्ति भगवानस्तंगतो भानुमान्
कोकः शोकमुपैति मत्तमनसः क्रेङ्कुर्वते कौशिकाः ।
इत्थं चेत् सदसद्विवेकविधुरो धाता तदेतादृशं
न द्रष्टव्यमितीव मुद्रितवती पद्मेक्षणं पद्मिनी ॥

(आ) SR 245. 241, SSB 648. 37.

Śārdūlavikrīḍita metre.

The glow-worms are active, the lord sun has set, the ruddy goose is grief-stricken, the owls hoot in joy ; if the sense of discrimination between good

and bad on the part of the creator is such, well, let me not see this painful sight—so thinking as it were the lotus closed the petals of its eyes ! (S. B. Nair).

12380*

खद्योतोत्करदन्तुरान्धतमसोत्सङ्गेन मा गाः सखि
स्वैरं नूपुरजागरूकचरणौ दुःशिक्षिते रोपय ।
न्यञ्चच्चोलचलांचलेन तरले हारस्रजं निष्पिधाः
प्राप्तः पुत्रि स एष नीलनिचुलक्रीडालता-
मण्डपः ॥

(आ) Skm (Skm [B] 791, Skm [POS] 2. 64. 1) (a. Pāyīka).

(c) °चलाचलेन Skm; (changed to °चलांचलेन, editorially).

(d) एव [एष] Skm (var.).

Śārdūlavikrīḍita metre.

Friend, do not go through that path when the darkness is pierced by a swarm of glow-worms, O you, ill-instructed, make the feet which are noisy with the anklets silent ; cover up the necklace of pearls, O careless one, with the end of your fluttering garment over the jacket, for, dear girl, we have reached that bower of dark *Nicula*-creepers, the rendezvous of your love-sports. (S. B. Nair).

12381

खद्योतो द्योतते तावद् यावन् नोदयते शशी ।
उदिते तु सहस्रांशौ न खद्योतो न चन्द्रमाः ॥

(अ) BhŚ 474 (doubtful).

(आ) ŚP 738, SR 209. 2 (a. ŚP), SSB 585. 2, SRK 168. 2 (a. ŚP), IS 7850, PdT 184, Pad 106. 87, Any 4. 37, RJ 300, SRM 1. 3. 238, VP 10. 1, SU 1099, SSD 2 *fol.* 3b, ST 23, Regnaud II. 8.

(*a*) खद्योतते [द्यो°] PdT (var.).

(*b*) शशि: Pad.

The glow-worm shines (well) in the sky as long as the moon does not rise : when the thousand-rayed one [the sun] rises there is neither the glow-worm nor the moon. (S. B. Nair).

12382**

खद्वयं निधिवेदाक्षि- चन्द्राक्ष्यग्निहिमांशुभिः ।
महाक्षौहिणिका प्रोक्ता संख्या गणितकोविदैः ॥

(आ) ŚP 1915. (Cf. No. 11526 in which the verse is put in different words)

The two zeros [0 0], the treasures [9], the Vedas [4], the eyes [2], the moon [1], eyes [2], fire [3] and the moon [1] : this number 132124900 consittutes the large army called *Mahākṣauhiṇī* —so it has been said by those proficient in arithmetic. (S. B. Nair).

12383

खनति न खुरैः क्षोणीपृष्ठं न नर्दति सादरं
प्रकृतिपरुषं दृष्ट्वैवाग्रे न कुप्यति गोपतिम् ।
वहति तु धुरं धुर्यो धैर्यादनुद्धतकन्धरो
जगति कृतिनः कार्यौदार्यात् परानतिशेरते ॥

(आ) SkV 1352, ŚP 970, Any 45. 58, SR 82. 44, SSB 357. 54.

(*a*) न खनति (tr.) ŚP, SR, SSB ; न लिखसि [ख° न] Any.

(*b*) °पुरुषं [°परुषं] SkV, Any, SR, SSB ; प्रेक्ष्याप्यग्रे ŚP, SR, SSB; प्राप्याप्यग्रे Any; गोचरम् ŚP, SR; गामपि [गो°] SkV; गोवरम् or गोऽन्तरम् Any.

(*d*) गुणिन: [कृ°] ŚP, Any, SR, SSB.

Hariṇī metre,

The draft ox does not paw the ground/ nor bellow much nor even when seeing his master / to be a cruel man grow angry. He bears the yoke / with patience, raising not his neck. / So good men in this world excel the rest / by aptitude for labour. (D. H. H. Ingalls).

12384**

खनत्युत्तीर्य भूमिं च निधानक्षितिलब्धये ।
स्वपक्षे परपक्षे तु शस्त्रपाताविभीतये ॥

(आ) ŚP 2749.

If a deer digs the earth and raises it with its horns when a person sets out on a journey it foretells the acquisition of wealth and lands for himself; while to the enemy it forebodes fear of the fall of weapon etc. (S. B. Nair).

12385

खनन्तु सप्तपातालं भ्रमन्त्वाकाशमण्डले ।
धावन्तु सकलां पृथ्वीं नादत्तमुपतिष्ठते ॥

(आ) Sama 2 न 55, SRM 2. 1. 146. Cf. पिता रत्नाकरो यस्य and सत्यं सत्यं मनोवक्यं.

(*d*) °तिष्ठति SRM.

Let them dig the earth up to the seventh of the nether regions, or wander in the vast expanse of the sky, let them run all over the earth; but what is not given (by fate) never comes to them. (S. B. Nair).

12386

खनन्नाखुबिलं सिंहः पाषाणशकलाकुलम् ।
प्राप्नोति नखभङ्गं वा फलं वा मूषको भवेत् ॥

(अ) P (PP 3. 13, Pts 3. 17, PtsK 3, 16).

(आ) ŚP 911, SR 229. 5 (a. P), SSB 621. 5, SRK 176. 16 (a. ŚP), IS 2041, Any 29. 38.

(*a*) खनना° PtsK.

(*b*) °सकल° PtsK.

(*c*) हि [वा] Pts.

(*d*) मू° वा फ° (tr.) Any.

When a lion digs for moles / hiding in their pebbly house, / he is apt to break his nails, / and at best he gets a mouse. (A. W. Ryder).

12387

खनिः सर्वधनस्येयं देवदैत्यविमर्दिनी ।
भूम्यर्थे भूमिपतयः स्वात्मानं नाशयन्त्यपि ॥

(अ) Śukr 1. 179.

This (earth) is verily a mine which produces all wealth, it causes friction between the gods and the demons; for the purpose of bringing the earth under their sway kings bring even destruction unto themselves. (S. B. Nair).

12388

खनिजत्वादिसाधर्म्ये हन्त सत्यपि सुस्फुटम् ।
उद्गारे केवलं भेदस् तयोरम्बवग्निहेतुके ॥

(आ) SSB 602. 2.

Though the similarity between them [the moonstone and the sunstone] does clearly exist, yet alas ! there is difference between them only in regard to their function; for, of these two, the one [the moonstone] is the cause of water and the other [the sunstone], of fire. (S. B. Nair).

खनित्रेण खनित्वैव see यथा खात्वा खनित्रेण.

12389

खनिस्थानभ्रंशं कठिनतरशाणान्तकषणं
तुलारोहं नीचैस् तुलनकुलकैः साकमपि ते ।
मणे दृष्ट्वा जातं मम विगलितं दुःखमधुना
यतस् त्वं सम्राजः स्फुटमकुटकोटौ विजयसे ॥

(आ) Kavik 2. 25.

(*a*) कठिण° Kavik; (changed to कठिन°, editorially).

Śikhariṇī metre.

My pain at seeing your miserable plight / thrown out of the mine, polished by flint, / and put in the balance on a par / with mean measuring weights : /—all is now counterbalanced as I see you[1] / shining at the top of the Emperor's crown ! (K. Krishnamoorthy).

1. The gem.

12390*

खमिव जलं जलमिव खं
हंस इव शशी शशीव हंसोऽयम् ।
कुमुदाकारास्तारास्
ताराकाराणि कुमुदानि ॥

(आ) VS 1801, KāVa *ad* 4. 3. 15, Amd 245. 378, AlR 33, Kuv *ad* 3. 11 (p. 11), VyVi *ad* 2. 29 (p. 297), KH 40. 4–5, KāRu *ad* 8. 10.

(*b*) हंसश्चन्द्र इव हंस इव चन्द्रः (हंसः AlR) Amd, AlR, KH, VS; हंस इव चन्द्रश्चन्द्र इव हंसः Kuv; शशाङ्क इव हंसः [श° हं°] KāRu; कलहंसः [हं°] VyVi.

Āryā metre.

The water is like the sky and the sky is like the water; the moon is like the swan and the swan is like the moon; the stars are like lilies and like stars the lilies[1]. (G. Jha).

1. Quoted as an example of the trope *Upameyopamā*.

12391

खरं श्वानं गजोन्मत्तौ रण्डां च बहुभाषिणीम् ।
कुराजानं कुमित्रं च दूरतः परिवर्जयेत् ।

(अ) Cr 1410 (CNG 198). Cf. Nos. 10724, 11272, 12555 and महानदी-प्रतरणं; यस्य भार्या विरूपाक्षी and विद्यते कलहो यत्र.

(आ) SR 155. 99, SSB 483. 99, IS 2042, Subh 121, Sama 2 द 29, SRM 2. 2, 563.

(*a*) गजोन्मत्तं CNG, Subh; गजं मत्तं SR, SSB, Sama, SRM.

(*b*) रण्डा Subh; °णी Subh.

(*c*) कृष्णसर्पं [कुरा°] SRM; राजपुत्रं [कुरा°] Subh, SR, SSB, Sama.

The following should be kept away from : an ass, a dog, an elephant, a mad man, a talkative slut, a bad king and a bad friend. (S. B. Nair).

12392*

खरघनमपि वृष्टं व्योम सोढाः समीराः
शिखिकुलकलवाचां श्रोत्रमासीन्निवासः ।
असुसम न मृताहं त्वद्वियोगेऽपि जाते
तव घनपरिरम्भप्रार्थनाशावशेन ॥

(आ) VS 2041 (a. Haragaṇa), ŚP 3573 (a. Harigaṇa), SR 309. 1, SSB 161. 2 (a. Harigaṇa).

(*a*) घनघनमपि [ख°] ŚP, SR, SSB; रम्यं [सोढाः] ŚP; वातो [सोढाः] SR, SSB; मरुत्वाच् [समीराः] ŚP; मरुत्वान् (°त्वान्) [समीराः] SR, SSB.

Mālinī metre.

The sky was seen though overcast with dense clouds, the (southern) breezes too were endured, the ear became the residence of the notes of flocks of peacocks; O my beloved, equal to my life, I am not dead, though separation from you has occurred, due to the hope of securing a close embrace from you. (S. B. Nair).

12393**

खरतुरगविण्निवेशित-
तापितया या शलाकया मूले ।
तिर्यग्विद्धा कदली
फलति फलं करिकराकारम् ॥

(आ) ŚP 2302.

Ārya metre.

The banana shoot which is cut across by an arrow-head that has been heated by the dung of asses and horses will bear, (in course of time), fruits that are big like the trunk of an elephant. (S. B. Nair).

12394

खरनखरनिखातोत्तुङ्गमातङ्गकुम्भ-
स्थलविगलितमुक्तालंकृतक्ष्मातलस्य ।
हरति हरिणवृन्दं किं हरेर् वैरमाजौ
मिलितमपि समन्तादेककार्येण कृत्स्नम् ॥

(आ) VS 605.

Mālinī metre.

Of the lion which has adorned the earth with pearls dropped from the temples of elephants that had been torn open by its fierce claws, is there any enmity in battle with a herd of deer which are assembled together with this sole purpose? (S. B. Nair).

12395

खरनखरविमुक्ता रक्तरक्ताश्च मुक्ताः
परिणतबदराणां विभ्रमेणोपगृह्य ।
सपदि सरसि धौताः प्रत्यभिज्ञाय मुक्ता
इति किरति किराती हन्त कान्तार एव ॥

(अ) SR 249. 94 (wrongly a. VS 605= No. 12394), SSB 657. 11.

Mālinī metre.

Pearls which were reddened by the blood (of elephants) scattered from the fierce claws of a lion, a hunter-woman picked up under the impression that they were ripe berries; she washed them in a tank and found them to be pearls and, hence, look! threw them away in the forest itself. (S. B. Nair).

12396

खरनखरशिखरदारित-
मदकरिरक्ताक्तकेसरस्यास्य ।
अपि भूरि भूरिमायो
जनयति परुषां रुषं न हरेः ॥

(आ) JS 86. 2 (a. Andhanātha).

Ārya metre.

Of a lion whose manes are smeared with the blood of intoxicated elephants that had been torn to pieces by the edges of its fierce claws, a fox, full of tricks, does not produce intense anger. (S. B. Nair).

खरभाष्यं तु काव्येन see No. 12441.

12397**

खरोष्ट्रमहिषव्याघ्रान् स्वप्ने यस् त्वधिरोहति ।
षण्मासाभ्यन्तरे तस्य मृत्युर् भवति निश्चितम् ॥

(अ) VCsr 23. 9.

(आ) IS 2043.

(*d*) निश्चयम् (°यः) VCsr.

Whoever mounts upon an ass, a camel, a buffalo, or a tiger in a dream, certain death awaits him in six months' time. (F. Edgerton).

12398*

खर्जूजर्जरगात्रघर्षणघनव्यापारशीर्यन्नखैर्
यो दृष्टः क्षतपातकैरपि महादेव प्रसङ्गाद् भवान् ।
ते कन्दर्परसालसामरवधूनीरन्ध्रपीनस्तन-
द्वन्द्वोल्लेखविलासभङ्गुरनखाः खेलन्ति खे
खेचराः ॥

(आ) JS 460. 9 (a. Bherī-bhāṅkāra).

(*b*) or शतपात° JS.

Śārdūlavikrīḍita metre.

Those people, sinners with wounds over their bodies caused by scratching with nails that got broken by intense activity over their itching bodies, by seeing you by chance, O great God Śiva, are now sporting in the sky as sky-rangers with nails breaking by their amorous scratching over the plump bosoms of divine damsels that are languid by the pleasures of love ! (S. B. Nair).

12399*

खर्जूरजम्बूपनसाम्रमोच-
प्रियालपूगीफलनालिकेरैः ।
द्वन्द्वानि खेदालसतामुपास्य
रतानुसंधानमिहाद्रियन्ते ॥

(आ) KāvR 18. 61, KH 159. 26-27.

(*b*) °केलैः KH.

(*c*) °मपास्य KāvR (var.), KH.

Upajāti metre ( Indravajrā and Upendravajrā ).

With dates, rose apples, breadfruits, mangoes, bananas, *Priyala*-fruits and the nuts of areca and coco-palms, pairs of lovers getting satiated and languid now resort to pleasures of love in this place. (S. B. Nair).

12400*

खर्जूरपुष्पाकृतिभिः शिरोभिः पूर्णतण्डुलैः ।
शोभन्ते किंचिदालम्बाः शालयः कनकप्रभाः ॥

(अ) R (R [Bar] 3. 15. 17, R [B] 3. 16. 17, R [G] 3. 22. 17, R [L] 3. 21. 16).

(आ) SRHt 251. 5 (a. R).

(*a*) खर्जूरवृक्षाकृतिभिः R (var.).

(*b*) शिखरैः [शिरोभिः] R (var.); पुष्पगुंठितैः or पुष्टतंडुलैः or पुष्पमंडितैः or पुष्पगुंफितैः (°डितैः) [पूर्ण°] R (var.).

(*c*) आलंभाः or आनम्रैः or आलंबैः or आनम्राः R (var.).

With sheaves of paddy borne on their heads, resembling the flowers of the date-palms, the rice-plants, golden in splendour, shine with their heads slightly drooping. (S. B. Nair).

12401**

खर्जूरबिल्वलकुचाः सितसर्षपेण
पिण्याकतश्च तुषवारिवशेन चाम्राः ।
ऐरावता निचुलपत्रजलोक्षणेन
सद्योहिमांससलिलेन च यान्ति वृद्धिम् ॥

(आ) ŚP 2229.

Vasantatilakā metre.

Date-, *Bilva*- and breadfruit-trees grow well with white mustard, the mango-trees by oil-cakes and water mixed with rice-chaff ; the *Airāvatas* [the orange-trees] by being sprinkled with water from leaves of the *Nicula*-reeds and the water in which rice and meat are washed. (S. B. Nair).

खर्जूरवृक्षाकृतिभिः see No. 12400.

12402**

खर्जूरालीढमङ्गं यत् तस्मिन्नङ्गे विनिक्षिपेत् ।
दीपतैलं ततस् तीव्रं विषं नश्यति देहिनाम् ॥

(आ) ŚP 2953.

The limb that is affected by a scorpion sting, on that affected limb should be applied the oil dripping from the flame of a lamp : then that virulent poison will subside. (S. B. Nair).

12403**

खर्जूरी द्विशिरस्का
यत्र भवेज्जलविवर्जिते देशे ।
तस्याः पश्चिमभागे
निर्देश्यं त्रिपुरुषैर् वारि ॥

(आ) ŚP 2206.

Āryā metre.

Where a date-tree grows with two heads, in a place which is devoid of water, to the west of it one is sure to find water, when dug to the depth of (the length of) three men. (S. B. Nair).

12404

खर्वग्रन्थिविमुक्तसंधिविकसद्वक्षःस्फुरत्कौस्तुभं
निर्यन्नाभिसरोजकुड्मलकुटीगम्भीरसामध्वनि ।
पात्रावाप्तिसमुत्सुकेन बलिना सानन्दमालोकितं
पायाद् वः क्रमवर्धमानमहिमाश्चर्यं मुरारेर् वपुः ॥

(अ) Khaṇḍapraśasti 49.

(आ) SkV 124, Kav 36, Skm (Skm [B] 220, Skm [POS] 1. 44. 5) (a. Vākpatirāja), Daś *ad* 4. 72 (p. 284), SR 20. 62, SSB 33. 3, SH 49 (a. Hanūmannāṭaka).

(*a*) °विलस° Kha°, SR, SSB, SH; °द्वक्षस्फु° Kha°.

(*b*) तिर्यङ्माक्षिसरो° Kha°; °लपुटी° SR, SSB, SH.

Śārdūlavikrīḍita metre.

His garment's seam spreads open from the dwarf-size knots, / revealing the *kaustubha* jewel upon his breast. / From the calyx of the lotus which issues from his navel / comes the sound of holy chants. / And all the while the demon Bali, filled with bliss / at having found one worthy of his alms, looks on / at Viṣṇu's wondrous body, growing ever greater, / the which I pray be your defence. (D. H. H. Ingalls).

12405

खलं दृष्ट्वैव साधूनां हृदयं काष्ठवद् भवेत् ।
ततस् तद् दारयन्त्यस्य वाचः क्रकचकर्कशाः ॥

(आ) SkV 1300.

A good man's heart freezes to wood / as soon as he sees a villain. / That is how the villain's words / can cut it like sharp saws. (D. H. H. Ingalls).

12406

खलः करोति दुर्वृत्तं नूनं फलति साधुषु ।
दशाननोऽहरत् सीतां बन्धनं स्यान् महोदधेः ॥

(अ) H (HJ 3. 22, HS 3. 21, HM 3. 21, HP 3. 21, HN 3. 21, HH 77. 7–8, HC 102. 67), Cr 1411 (CNW 82, CNF 99, CNL 42, CNI II 95), Han (D) 14. 13, Han (M) 16. 88. Cf. VCsr 18. 1. Cf JSAIL 24. 66.

(आ) SR 55. 54 (a. Han), SSB 316. 56, SRK 29. 81 (a. Prasaṅgaratnāvalī), IS 2044, SRS 1. 1. 30, SMa 1. 2. 8, Sama 1 ख 3, Vidy 364, SSpr 23, SRM 1. 3. 84.

(*a*) खलं CNL; दुर्वृत्ति HP; कर्याणि [दु°] CNL.

(*b*) फलं [नू°] CNW; फलति AB in HP, Vidy; सुजनः पुरिक्रयते (?) CNL.

(*c*) रावणेन हृता सीता Vidy; हरेत् CNF, CNL, CNI II, Hit, Han.

(*d*) बन्धं प्राप्तो म° SRS, SSpr; स्यात् CNI II; च [स्यान्] CNW, SR, SSB, SRK; तन् CNF (fn.); तु महोदधेः SMa; महोदधौ CNF, Han, SRK, IS, SR, SSB; महोदधिः SSpr.

A villain does a bad action; it produces its effect amongst the good. Should the ten-headed one[1] carry off Sītā, the binding of the ocean might ensue. (F. Johnson).

1. Rāvaṇa.

12407

खलः कापट्यदोषेण दूरेणैव विसृज्यते ।
अपायशङ्किभिर् लोके विषेणाशीविषो यथा ॥

(अ) Rasagaṅgā 232. 13–14.

(आ) SRM 2. 2. 81.

(*c*) लोकैर् Rasagaṅgā.

On account of the defect of deceitfulness a wicked man is kept far away by good people; just as, apprehensive of danger due to its poison a poisonous snake is avoided in the world. (S. B. Nair).

12408

खलः प्रवृत्ते दैवाद् आर्जवे सुजनस्य यत् ।
तदूर्ध्वबाहुर् विपिने मर्कटः कुरुते तपः ॥

(अ) Deś 1. 20.

That a wicked man is seen, out of fate, to be engaged in the straight dealing of the good, is like a monkey doing penance in a forest with his hands held over his head. (S. B. Nair).

12409

खलः सज्जनकार्पास- रक्षणैकहुताशनः ।
परदुःखाग्निशमनो मारुतः केन वर्ण्यताम् ॥

(अ) BhV 1. 86.

(आ) Rasagaṅgā 316, 11–12, SR 55. 60, SSB 316. 62, SRK 30. 91 (a. Prasaṅgaratnāvalī).

(*a*) अयं [ख°] BhV (var.), Rasagaṅgā.

(*b*) -भक्षणै° [-रक्षणै°] SR, SSB, SRK.

(*c*) °शमने BhV (C); °शमन° BhV (var.), Rasagaṅgā, °भमन- SSB, SR, SRK.

(*d*) वर्ण्यते Rasagaṅgā.

By whom a wicked man can be described (fully)—a wicked man—who is fire for the cotton-heap in form of virtuous man, and wind to allay the fire in form of afflictions of others? (H. D. Sharma).

12410

खलः सतां संगतिमातनोत्यलं
न दुःखभावं विजहाति दौष्ट्यतः ।
श्वपुच्छमातैलमुपासितं परं
न वक्रतां मुञ्चति जीवनावधिम् ॥

(आ) AnyT 1. 92. Cf. No. 12421.

Vaṁśastha metre.

A wicked man may well be in the company of the good, but he does not abandon his vicious nature out of his wickedness; a dog's tail may be massaged well with oil but it does not lose its crooked shape till the end of its life. (S. B. Nair).

12411

खलः सत्क्रियमाणोऽपि ददाति कलहं सताम् ।
दुग्धधौतोऽपि किं याति वायसः कलहंसताम् ॥

(आ) ŚP 376, SR 54. 26 (a. ŚP), SSB 315. 27, SRK 28. 76 (a. ŚP), IS 7851, JS 58. 16, SuM 10. 9, SRM 2. 2. 109, SH *fol.* 58 b (568).

(*b*) दधाति JS.

(*c*) दुग्धपुष्टोऽपि SRM ; नो [किं] SuM.

(*d*) कलहसताम् SH.

A wicked man though doing honour to the people brings about quarrel among the good (in that very action); though washed in milk does a crow ever attain the state of a swan ? (S. B. Nair).

12412

खलः सर्षपमात्राणि परच्छिद्राणि पश्यति ।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यति ॥

(अ) MBh (MBh [Bh] 1. 69. 1, MBh [R] 1. 74. 81, MBh [C] 1. 3069), cf. MBh (Bh) 8. 30. 87, Cr 325 (CSr 3. 29, CLr 5. 8, CRr 6. 48, CNN 51, CNG 86, CNŚK 70, CnT II 15. 10, CnT III 7. 82, CnT V 124, CnT VII 48, CPS 166. 89), MK (MK [S] 14, MK [P] 13, MK [GOS] 14), GP 1. 113. 56. Cf. JSAIL 30. 5 and St. Mathew 7. 3.

(आ) ŚP 345 (a. Vyāsa), AP 89, SR 54. 1 (a. MBh), SSB 314. 2 (a. Vyāsa), SRK 22. 5 (a. ŚP), ŚKDr *ad* परच्छिद्रं (a. GP), IS 2045, GSL 71, Saśa 184. 212, SMa 1. 2. 6, Sama 2 प 7, Vidy 360, SRM 1. 3. 86, SH 743. Cf. No. 3610.

(इ) LN (P) 75, DhN (P) 348, NKy (B) 106, SS (OJ) 347.

(*a*) खलश्च सर्षमात्राणि CNN (var.) ; राजन् [ख°] MBh ; नीचः [ख°] GP, ŚKDr ; खल CS (var.), CL (var.) ; खरः (°र) CS (var.) ; सर्मयमात्राणि CL (var.) ; सषमामात्राणि CS (var.) ; सर्षपमात्राणी (°त्रेण CR [var.]) CL (var.), CR (var.); सर्षपतुल्यानि CPS.

(*b*) पररंध्राणि or मध्यधानि न प° MBh (var.); पश्यसि MBh ; पश्यती CS (var.) ; दृश्यते [प°] CS (var.).

(*c*) स्वात्मनो CR (var.) ; आत्मनः (°मो CL [var.]) CR (var.), CL (var.) ; बिल्व-मात्रेण CR (var.) ; हस्तिमा° MBh (Bh) मेरुमा° MBh (var.), SMa.

(*d*) पश्यन्त्यपि न पश्यति CS (var.) ; पश्यान्नपि CL (var.) ; पश्यसि MBh ; पश्यती CS (var.).

A wicked man sees the faults of others, even if they are as small as a grain of mustard, (but) knowingly does not want to see his own (faults) even though they are as big as a *Bilva*-fruit. (S. B. Nair).

12413

खलः सुजनपैशुन्ये सर्वतोऽक्षिशिरोमुखः ।
सर्वतः श्रुतिमाँल्लोके सर्वमावृत्य तिष्ठति ॥

(अ) Deś 1. 10. Cf. सर्वतः पाणिपादं BhG 13. 13.

(आ) VS 335 (a. Kṣemendra), SR 56. 81 (a. VS), SSB 317. 83.

(*c*) श्रुतिमान् लोके Deś (in Kṣ [RP]).

A wicked man is all eyes, head and mouth in carrying tales about the good people; but a good man hearing everything remains unperturbed in this world. (S. B. Nair).

12414-15

खलचरित निकृष्ट जातदोषः
कथमिह मां परिलोभसे धनेन ।
सुचरितचरितं विशुद्धदेहं
न हि कमलं मधुपाः परित्यजन्ति ॥

यत्नेन सेवितव्यः
पुरुषः कुलशीलवान् दरिद्रोऽपि ।
शोभा हि पणस्त्रीणां
सदृशजनसमाश्रयः कामः ॥

(अ) Mṛcch 8. 32-33.

(आ) GVS 714-15.

(*g*) पण्यस्त्रीणां Mṛcch (var.) as recorded in GVS.

No. 12414 Puṣpitāgrā metre and No. 12415 Āryā metre.

O base and vile! O wretch! What more? / Why tempt me now with gold and power? / The honey-loving bees adore / the pure and stainless lotus flower.

Though poverty may strike a good man low, / peculiar honour waits upon his woe; / and't is the glory of a courtezan / to set her love upon an honest man[1]. (A. W. Ryder in HOS 9, p. 124 and also quoted in GVS, p. 138).

1. Vasantasenā's reply to Saṁsthānaka.

12416

खलजिह्वा च नौका च प्रतिकूलप्रवर्तिनी ।
प्रतारणाय लोकानां दारुणा केन निर्मिता ॥

(आ) SRHt 41. 26 (a. Kavi-Vallabha), SSSN 129. 3, NBh 249.

(*c*) प्रतार(णा)य लोकस्य NBh.

The tongue of a wicked man and a boat move in a contrary direction for the deceit [*or* crossing] of the people; by which cruel fate [*or* wood][1] have they been fashioned? (S. B. Nair).

1. *Dāruṇā.*

12417

खलवृन्दं श्मशानं च भवत्यपचितं यदा ।
ध्रुवं तदैवं लोकानां कल्याणमवगम्यते ॥

(आ) SkV 1259.

(*d*) कल्याणमपगम्यते SkV (var.).

If villains and graveyards / were only made less, / then men at last might find happiness. (D. H. H. Ingalls).

खलश्च सर्षमात्राणि see No. 12412.

12418

खलसख्यं प्राङ्मधुरं
वयोऽन्तराले निदाघदिनमन्ते ।
एकादिमध्यपरिणति-
रमणीया साधुजनमैत्री ॥

(अ) ArS 2. 193. Cf. No. 12419.

(आ) SSg 250, Sama 2 ख 3, SR 48. 131, SSB 305. 133, SRM 1. 3. 70, VP 10. 1.

(इ) NM (T) 6. 2.

(*a*) खले सख्यं NM (T).

(*b*) वधोन्त° NM (T); नयो° SR (printing error [?]).

(*c*) ऽदिमध्येपरिणतिर् SSg.

Āryā metre.

Friendship with a wicked person is sweet in the beginning, painful in the middle and is like the summer's day at the end; but friendship with the good people is uniformly pleasing in the beginning, middle and end. (S. B. Nair).

12419

खलसङ्गे पिरिचत्ते
पिच्छहतिल्लेण जं फलं पत्तम् ।
मयणाहिसुरहिवासिय
पट्टसीसं पामियं तेण ॥

(आ) Any 137. 231. Cf. No. 12418.

Āryā metre.

One may find pleasure in contact with a bad person who appears to be close in the beginning; subsequently, however, resentment and disturbance will come. (S. Pathak).

12420

खलस्य चित्ते हि परस्य कीर्तिर्
न जातु नूनं पदमादधाति ।
दधाति चेन्नाशमुपैति तूर्णं
यथा कुलीनाहृदयेषु कोपः ॥

(अ) Vidy 372.

(*b*) त्र Vidy.

Upendravajrā metre.

The praise of others never finds a place surely in the mind of a wicked man; if it ever does, it dies quickly as anger does in the heart of a noble lady. (S. B. Nair).

12421

खलाः प्रकृत्यैव खला भवन्ति
विप्रा भवद्भिर् विहितोपदेशाः ।
अप्यार्जवं नैव कदापि यान्ति
पुच्छं शुनः किं त्वृजुतां भजेत ॥

(अ) Lok 29. Cf. No. 12410.

Upajāti metre (Upendravajrā and Indravajrā).

Wicked people are wicked by their very nature, just as those instructed by you become learned men. The former never attain to a state of straight dealing. Does the tail of a dog ever become straight? (S. B. Nair).

12422

खला इवातिचपलाः कृतालिङ्गनसंगमाः ।
न गताः पुनरायान्ति बाले यौवनवासराः ॥

(अ) Sam 1. 47.

(आ) GVS 289.

The roguish years[1] have a swift wing and come not back. There are a few short breaths when your[2] delights are at their full : oh, profit by them[3] ! (E. Powys Mather).

1. of youth.
2. of a prostitute
3. and look for a bawd who will arrange "for plucking flowers in the golden garden".

12423

खलानां कण्टकानां च द्विविधैव प्रतिक्रिया ।
उपानन्मुखभङ्गो वा दूरतो वा विसर्जनम् ॥

(अ) Cr 326 (CVr 15. 3, Cvr 2. 13, CNT IV 148, CNM 146, CNMN 112, CnT II 3. 9, CnT III 2. 13, CnT VI 35, CPS 311. 13).

(आ) ŚP 357, VS 380, SSSN 38. 21, SR 54. 6 (a. C), SSB 314. 7, SRK 22. 6 (a. Prasaṅgaratnāvalī), SuM 10. 11, RJ 1446, Pad 114. 59, Pras 8. 6, IS 2046, Subh 63, TP 401, KtR 12, Vyās 9, Saśā 150. 108, NBh 251, SH 746, VP 9. 37.

(इ) SS (OJ) 334, Vyās (C) 9, Vyās (S) 9.

(*a*) क° ख° (tr.) SS (OJ), Vyās, Vyās (C); खलसां CVr (var.); कटकाणां CVr (var.); दुर्जनानां [कण्ट°] TP.

(*b*) द्विविधा प्रतिविवित्तिया Cvr (var.); द्विधैवास्ति VS; विविधैव Cvr (var.); द्विविध्म च Cvr (var.); प्रतिकार: SRK (var.), SR (var.), SSB (var.).

(*c*) उपान° Cvr (var.); उपानद्° (°नत्° IS) Cvr (var.); °मुखभुजो Cvr (var.).

(*d*) दूरतः परिवर्जनम् Cvr (var.); दूरतैव CVr (var.); विवर्जनम् CVr (but Bn$_1$, Bn$_2$, Bn$_3$, B$_1$, B$_2$, G, CVLD as above), Cvr (but CvS, CvA as above), CNM, CNMN, Pad; विसर्जयेत् Cvr (var.); वापि वर्जनम् VS; वापसर्पणम् SuM; विवर्जनम् SS (OJ), KtR.

Wicked men and thorns can be dealt with in two ways only—either they be crushed with a shoe, or they be shunned from afar. (S. B. Nair).

12424

खलानां खर्जूरक्षितिरुहकठोरं क्व च मनः
क्व चोन्मीलन्मल्लीकुसुमसुकुमाराः कविगिरः ।
इतीमं व्यामोहं परिहर विचित्राः शृणु कथा
यथायं पीयूषद्युतिरुपलखण्डं द्रवयति ॥

(आ) SkV 1278.

(*b*) कदिगिरि: [कवि°] SkV (var.).

(*c*) व्यामोत्तं SkV (var.).

(*d*) °क्षतिरुपलमेव [°द्युतिरुपल°] SkV (var.).

Śikhariṇī metre.

These wooden-hearted critics, how can they / know anything of poet's poetry / fresh as a fragrant jasmine bud ? But come, / forget this nonsense, hearken to my rune : / for poetry's moonray nectar melts a stone. (J. Brough, in his *Poems from the Sanskrit*, p. 126),

खलानां दुर्जनानां च see No. 14423.

12425

खलानां धनुषां चापि सद्वंशजनुषामपि ।
गुणलाभो भवेदाशु परहृद्भेदकारकः ॥

(अ) Cr 1412 (but not found in any other C text).

(आ) SR 54. 12 (a. C), SSB 315. 13.

In the case of the wicked people and of bows though born of a *sadvaṁśa* [good family : good bamboo], the acquisition of *guṇa* [power : bow-string], results (only) in the breaking of the hearts of others quickly. (S. B. Nair).

12426

खलानामलकानां च धृतानां मूर्ध्नि भीरुभिः ।
उपर्युपरि संस्काराद् भूयो भवति वक्रता ॥

(आ) NBh 248.

(*c*) संस्कारात् NBh ; (changed to संस्काराद्, editorially).

Of the wicked people and tresses held high (on the head) by the timid, crookedness [curly shape] intensifies by close application of *saṁskāra* [education : decorative treatment]. (S. B. Nair).

खलालापाः सोढाः see No. 12438.

12427

खलास् तु कुशलाः साधु- हितप्रत्यूहकर्मणि ।
निपुणाः फणिनः प्राणान् अपहर्तुं निरागसाम् ॥

(अ) Rasagaṅgā 449. 10–11.

(आ) SR 54. 36 (a. Rasagaṅgā), SSB 315. 38, SRK 30. 94 (a. Kalpataru), IS 7852.

(*a*) स्वीय- [साधु-] Rasa°; साधोर् [सा°] SR.

Wicked people are indeed clever in obstructing the welfare of good people ; clever are the serpents in taking away the life of the people who are innocent. (S. B. Nair).

12428

खलास् तु दूरतस्त्याज्याः कण्टका इव सर्वथा ।
येषां क्षणिकयोगेन सन्मार्गोऽप्यतिदुःखदः ॥

(आ) SRM 2. 2. 114.

Wicked people should be discarded far away always just as the thorns ; for, by association with them for a short period even the good path becomes highly painful. (S. B. Nair).

12429–30

खले क्षेत्रे प्रवासे च मार्गे वेश्मनि चत्वरे ।
प्रवेशे निर्गमे राज्ञां सदा या कौतुकप्रिया ॥

प्रतिवेश्मगृहे शून्ये रजकीसूचिकीगृहे ।
दिवारात्रौ च संध्यायां दुर्दिने राजचत्वरे ।
शोके च व्यसने भर्तुः स्वच्छन्दा स्त्री विनश्यति ॥

(अ) Śts 61. 5–6 (p. 176. 1–5). Cf. गृहेऽरण्ये तथा देवे.

(*a*) खेल Śts (var.) ; प्रविशे [प्रवासे] Śts (var.).

In the threshing floor, fields, in the separation from the husband, on the road, in (other's) house, in places where four roads meet, at the entry and exit of the king from the city, she who longs for enjoyment (is lost) ; in the neighbouring house which is empty, in the house of a washer-woman and of a seamstress, during day and night and during twilights, on rainy days, in the prominent junctions in the city, during times of sorrow and misfortune of the husband a woman who is free of control is lost. (S. B. Nair).

12431

खलेन धनमत्तेन नीचेन प्रभविष्णुना ।
पिशुनेन पदस्थेन हा प्रजे क्व गमिष्यसि ॥

(अ) Deś 1. 17.

(आ) VS 339 (a. Kṣemendra), SR 56. 85 (a. VS), SSB 317. 87.

With a wicked man who is intoxicated with wealth, with a low person who has become powerful, with a tale-bearer who has attained a high position, O man, where will you go ? (S. B. Nair).

12432

खले नटानामिव दारदर्शनं
गदामिवापार्थकमेव भोजनम् ।
सन्तः प्रकृत्यैव हि येन संगमं
कुर्वन्त्ययत्नादपि तस्य यद्धितम् ।।

(अ) P (PT 4. 8, PRE 4. 9), Cf. Ru 171.

(इ) Old Syriac 3. 7, Old Arabic 5. 27.

(*a*) नजानाम् PT (var.).

Upajāti metre (Vaṁśastha and Indravaṁśā).

A base man may show you his wife, as before actors on the stage. Cattle are fed, so that means nothing at all. For it is the very nature of the noble, and requires no effort in them, to do good to those with whom they associate. (F. Edgerton).

12433

खलेन वञ्चितो मर्त्यः सुजनादपि शङ्कते ।
फूत्कृत्य पीयते तक्रं दग्धेन पयसा भृशम् ।।

(आ) Nīsam 141.

A person who has been deceived by a rogue, gets apprehensive even of good people ; one drinks (cold) butter-milk by blowing into it as previously he has been burnt by (hot) milk. (S. B. Nair).

12434

खलेषु सत्सु निर्याता वयमर्जयितुं गुणान् ।
इयं सा तस्करग्रामे रत्नक्रयविडम्बना ।।

(आ) SRHt 40. 8 (a. Bṛhatkathā), VS 345 (a. Bhaṭṭa-Vallabha), SR 56. 88, SSB 317. 90.

(*b*) वयमार्ज° SRHt.

When rogues were present we went to acquire certain accomplishments ; here in this village of thieves is the fraud of buying precious stones. (S. B. Nair).

खले सख्यं प्राङ्मधुरं see No. 12418.

12435

खलैर् दष्टा न जीवेयुर् नरा विषधरैरिव ।
पक्षपाती यदा न स्याद् गरुत्मानिव सज्जनः ।।

(आ) Vidy 377 (a. Ānandakaramiśra).

When bitten [injured] by wicked people, men may not live as when bitten by poisonous snakes, but for the *pakṣa-pāti* [helpful : possessing wings] good people who are like Garuḍa, the king of birds. (S. B. Nair).

12436

खलैर् हि योज्यते दोषैर् अपदोषापि भारती ।
यैर् विमर्शपदे क्षिप्ता वह्निशुद्धापि मैथिली ।।

(आ) SRHt 138. 4 (a. Kavi-Vallabha), SSSN 101. 3.

(*c*) यैर् वि° om. SRHt; अव° [यैर् वि°] suggested by the editor in SRHt.

Wicked people attribute defects in compositions even though they are free from all faults ; Sītā was flung into the position of an unchaste woman even though she was proved pure by the fiery ordeal. (S. B. Nair).

12437

खलो न साधुतां याति सद्भिः संबोधितोऽपि सन् ।
सरित्पूरप्रपूर्णोऽपि क्षारो न मधुरायते ॥

(आ) SR 54. 29, SSB 315. 30.

(*c*) °त्पूर: प्र° SSB.

A wicked person does not become good though advised and instructed by the good; though filled with the waters of the rivers the salt of the sea does not become sweet. (S. B. Nair).

12438

खलोल्लापाः सोढाः कथमपि तदाराधनपरैर्
निगृह्यान्तर्बाष्पं हसितमपि शून्येन मनसा ।
कृतो वित्तस्तम्भप्रतिहतधियामञ्जलिरपि
त्वमाशे मोघाशे किमपरमतो नर्तयसि माम् ॥

(अ) BhŚ 150.

(आ) VS 3261 (a. BhŚ), SRHt 226. 25 (a. BhŚ), SSSN 173. 9 (a. BhŚ), SkV 1471, SR 77. 43 (a. VS), SSB 349. 46 (a. BhŚ), SRK 67. 9 (a. ŚP), IS 2047, SH 1060 (a. BhŚ), SL *fol*. 40 a, SSD 4 *fol*. 7 b.

(*a*) खलोल्लासाः or खल्लोल्लोपाः BhŚ (var.); खलालापाः BhŚ (var.), SH; परा(रा)धन° SkV; °तया [°परैर्] SSSN, SR, SSB, SRK.

(*b*) निगृह्यांतर्बाह्यं or °ह्यैतद्वाष्पं or °ह्यांते बाष्पं or ह्यं तद्वाष्पं BhŚ (var.); निगृह्यान्तर्दुःखं SkV; °र्बाष्पं om. SH.

(*c*) कृतश्चित्त° SRHt, SSSN, SR, SSB, SH, BhŚ (var.); कृतोचित्त° BhŚ (var.); °स्तम्भः (°स्तंभः) BhŚ (var.), SSSN; चित्तस्तंभः कृतः BhŚ (var.); °प्रणिहित° BhŚ (var.).

(*d*) मेघाशे SSSN; मोघासि or ऽमोघाशे BhŚ (var.); प्रत्याशं [मोघा°] SSB; किमपरमितो or किमपि रमतो or किमु परमतो (°मितो) BhŚ (var.), SR, SSB, SRK; (ऽ)नर्थयसि BhŚ (var.).

Śikhariṇī metre.

When serving my evil and cruel masters I have somehow borne their harsh words with great patience, kept the natural rush of tears forcibly imprisoned within the eyes, thoughtlessly assumed a laughing countenance, and subduing all mental agitation bowed myself with clasped palms before the haughty persons of those senseless fellows who had scornfully laughed at my poverty. But what more disgraceful acts wilst thou, oh fruitless greed, still compel me to do, I cannot precisely say ? (P. G. Nath).

12439

खलो वक्त्येव सर्वस्य दोषं वक्ति खलस्य कः ।
दोषो मलिनवस्त्रस्य कदा केन विचार्यते ॥

(आ) Deś 1. 15.

A wicked man talks of the defects of all people, but who ever speaks of the faults of the wicked man ? When and by whom is the defect of a dirty cloth [*or* of one wearing dirty cloth] ever considered ? (S. B. Nair).

खल्लोल्लोपाः सोढाः see No. 12438.

12440

खल्वाटो दिवसेश्वरस्य किरणैः संतापितो मस्तके
वाञ्छन् देशमनातपं विधिवशाद् बिल्वस्य मूलं गतः ।
तत्राप्यस्य महाफलेन पतता भग्नं सशब्दं शिरः
प्रायो गच्छति यत्र भाग्यरहितस् तत्रैव यान्त्यापदः ॥

(अ) BhŚ 39, Cr 327 (CRr 8. 133, CPS 340. 21). (Cf. MK [S] 143).

(आ) ŚP 437 (a. BhŚ), VS 3141 (a. Divira-Devāditya), SkV 1343, SRHt 57. 7 (a. P), SSSN 46. 3 (a. P), SuM 8. 5, SR 94. 114 (a. VS), SSB 379. 123 (a. Devāditya), SRK 71. 13 (a. BhŚ), IS 2048, Subh 308, Vidy 959 (a. Devāditya), SH 881 and 77* (a. BhŚ), SSJ 46. 8, SSD 4 *fol.* 4 b, SGo 92 *fol.* 34 a, TP 436, Sama 2 प 46, SRM 2. 2. 139.

(*a*) खल्वीटो CR (var.); खल्लीतो SkV (var.); खल्वाटे BhŚ (var.); खर्वाटो (खा°) BhŚ (var.), SRHt; संताडितो (°पतो; °पिते BhŚ [var.], SRHt, CR [var.]) BhŚ (var.), CR (var.), SRHt; मूर्धनि [म°] SkV; मस्तकं Vidy.

(*b*) च्छायामातपवैरिणीमनुसरन्बिल्वस्य मूलं गतः SkV; गच्छन् [वा°] BhŚ (var.), TP; छायार्थी समुपेत्य सत्वरमसौ [वा° दे° वि°] BhŚ (var.); वाञ्च्छान् CR (var.); भ्राम्यन् [वा°] BhŚ (var.); अततापं [अनातपं] IS; द्रुततरं [विधि°] Cr; द्रुतगतिः [विधि°] BhŚ (var.); द्रुतमसौ [विधि°] BhŚ (var.), CR (var.); द्रुतगतिस् [विधि°] TP; तालस्य [बि°] BhŚ (var.), SHRt, TP, Sama, SRM, SR, SSB, SRK; ताडस्य [बि°] BhŚ (var.); मूले BhŚ (var.); स्थितः [ग°] BhŚ (var.).

(*c*) तत्राप्याशु कदाचिदेव पतता बिल्वेन भग्नं शिरः SkV; तत्राप्येकमहाफलेन TP; तत्रोच्चैर्महता फलेन पतता BhŚ (var.); तत्रस्थेऽपि महत्फलं निपतितं BhŚ (var.); तत्राप्येकफलेन मूर्ध्नि Sama; तत्रस्थस्य च तत्फलेन पतता BhŚ (var.); तत्रस्थस्य तु (च SRHt) तत्फलैर्निपतितैर्भग्नं (तत्फलेन पतता भिन्नं SRHt) BhŚ (var.), SRHt; तत्राप्याशु BhŚ (var.); तत्रोच्चैर् [त°] SRK; अच्चेर्महता [त°] IS; महत्फलेन [म°] SuM; महाफलेनि CR (var.); °फलस्य Vidy; पतिते [प°] CR (var.); भिन्नं BhŚ (var.); तालस्य भग्नं [भ° स°] BhŚ (var.); समस्तं [सशब्दं] Cr, BhŚ (var.), SRHt; समन्ताच् [सशब्दं] Vidy.

(*d*) प्रयो CR (var.); यास्यति [ग°] CR (var.); दैवहतकस्तत्रैव यान्त्यापदः CR (var.), VS, SRHt; दैवतहतत्रैवजात्यापदः CR (var.); दैवरहितस् (°हतकस्; °कृतकस्) BhŚ (var.); दैवहतकस् VS, TP; तत्रापि Sama; यत्रायांति हि मंदभाग्यनिवहस् BhŚ (var.); यात्यापदः BhŚ (var.); तत्रापदां भाजनम् [त° या°] Cr, SR, SSB, SRK; यंत्यापदः BhŚ (var.).

Śārdūlavikrīḍita metre.

Seeking shelter from the sun, / a bald man sat beneath a *Bilva*-tree. / A fruit fell down / and cracked his crown. / It often happens that an unfortunate man is followed by misfortunes wherever he goes. (J. Brough in his *Poems from the Sanskrit*, p. 72).

12441

खशभाष्यं तु काव्येन काव्यं गीतेन हन्यते ।
गीतं तु स्त्रीविलासेन स्त्रीविलासो बुभुक्षया ॥

(आ) VS 3175, SSB 333.31.

(*a*) *Or* खर SSB.

An ordinary speech[1] is set at nought by (the charm of) the poetry, (the purity of) poetry is affected by songs (when they are set to music), songs are ignored by the blandishments of women, and the attractiveness of women is ignored by hunger. (S. B. Nair).

1. As per gloss given in SSB खशभाष्यं means खशानां म्लेच्छानां भाषणं [speech of uncultured people].

12442

खाटीच्छाशिपलेहपापडवडीर्ष्यारोडभाजी गणो
यद्भक्तोऽनिमिषीव वा कुलचणा ध्यायन्ति यां योगिनः ।
कालाभीलकरालभूखलमहादैत्येन्द्रमार्थिनी
सा सासूयरसा तवाघतटये स्तात्कर्ममोटी चिरम् ॥

(आ) SR 193.92, SSB 544.104[1].

(*d*) स्तात्कर्णमोटी SSB.

1. A riddle of *Kūṭa* variety.

Śārdūlavikrīḍita metre.

The goddess who flies in the sky, eats as she pleases, has a desire for meat, removes the sins of the people, powerful, becomes swayed by anger, whose troops are like gods, on whom the noble sages meditate, who has destroyed the lord of demons, the wicked and fierce to the people, who is dark in colour, full of intolerance of wickedness— may this Goddess Karmamoṭī [Cāmuṇḍā] remove all your sins for long. (S. B. Nair).

खातमूलमनिलो see विद्ध चात्तबलम् (°रसम्).

12443**

खादति किंचन दृष्टिगतश्चेद्
यच्छति तद्विविधं बहुभोज्यम् ।
धूतशिरा उत नामितपुच्छो
यो भषणः न निषेधति भोज्यम् ॥

(आ) ŚP 2619,

Dodhaka metre.

If a dog eating something comes within the range of sight (of the person setting out on a journey) it indicates that he will get food in plenty and in variety; but if it is seen shaking its head with tail between the legs and barks it indicates the absence of food (on the way). (S. B. Nair).

12444

खादन् न गच्छामि हसन्न जल्पे
गतं न शोचामि कृतं न मन्ये ।
द्वाभ्यां तृतीयो न भवामि राजन्
किं कारणं भोज भवामि मूर्खः ॥

(आ) Sama 1 ख 5, 2 ग 14 and 2 द 16, SRM 2.2.537. Cf. No. 12445.

Upajāti metre (Indravajrā and Upendravajrā).

I do not move about while eating, I do not talk while laughing, I do not brood over what has passed nor do I consider that I have done everything possible; I dot not intrude while two men are in conference; for what reason, O King Bhoja, have I to consider myself a fool? (S. B. Nair).

12445

खादन् न गच्छेदध्वानं न च हास्येन भाषणम् ।
शोकं न कुर्यान् नष्टस्य स्वकृतेरपि जल्पनम् ॥

(अ) Śukr 3. 142. Cf. No. 12444.

One may not be going along the road eating, nor may one talk mockingly [in derisive laughter]; one may not brood over what has passed nor brag about one's own doings or achievements. (S. B. Nair).

12446

खादितुं प्राप्यते यावत् तावदेव हि बान्धवाः ।
शिशिरे पद्मिनीं भृङ्गः कटाक्षेणापि नेक्षते ॥

(आ) Bahudarśana 46 and 80, IS 7515.

(*a*) खादितं Bahu° (var.).

Relatives are there only so long as they receive something to enjoy with; in the winter season a black bee does not even deem worthy to cast a side-glance over a lotus. (S. B. Nair).

12447*

खिद्यति कूणति वेल्लति
विवलति निमिषति विलोकयति तिर्यक् ।
अन्तर् नन्दति चुम्बितुम्
इच्छति नवपरिणया वधूः शयने ॥

(आ) Kpr 10. 458, SR 317. 3 (a. Kpr), SSB 175. 4.

(*b*) विचलति [विवलति] Kpr.

Gīti-āryā metre.

The newly wedded wife, when on the (husband's) bed, perspires, shrinks (with terror), turns away, and sleeps with her face turned to the other side, closes the eyes, casts sidelong glances, rejoices internally and desires a kiss. (G. Jhā).

12448*

खिद्यति सा पथि यान्ती
कोमलचरणा नितम्बभारेण ।
खिद्यामि हन्त परितस्
तद्रूपविलोकनेन विकलोऽहम् ॥

(अ) BhV 2. 81.

(आ) Rasagaṅgā 592. 7–8.

(*c*) खिद्यन्ति BhV (var.), Rasagaṅgā.

(*d*) तदुप° (*sic!*) BhV (C); °विलोकिन-स्तरुणाः BhV (var.), Rasagaṅgā.

Gīti-āryā metre.

She whose feet are tender, is wearied by the burden of her hips, while passing by the road; (and) alas! I am afflicted being unnerved on account of seeing her form on all sides. (H. D. Sharma).

12449

खिन्नं चापि सुभाषितेन रमते स्वीयं मनः सर्वदा
श्रुत्वान्यस्य सुभाषितं खलु मनः श्रोतुं पुनर्
वाञ्छति ।
अज्ञाज् ज्ञानवतोऽप्यनेन हि वशीकर्तुं समर्थो भवेत्
कर्तव्यो हि सुभाषितस्य मनुजैरावश्यकः
संग्रहः ॥

(आ) KSH 2. 100, SR 29 21, SSB 48. 20, SRM 2. 1. 35.

Śārdūlavikrīḍita metre.

Though one's mind is worried it gets pleased on hearing excellent sayings; when hearing another's good composition the mind is eager to hear more; it is capable of attracting the mind of the unlearned as well as the learned people; hence it is necessary for men to make anthologies of delightful sayings. (S. B. Nair).

12450

खिन्नं विनोदयति मानसमातनोति
स्थैर्यं चले वपुषि लाघवमादधाति ।
उत्साहबुद्धिजननीं रणकर्मयोग्यां
राज्ञां मुधैव मृगयां व्यसनं वदन्ति ॥

(अ) Cand 1. 29.

(*a*) आदधाति [आत°] Cand (var.).

(*b*) श्रमे or श्लथे or वने [चले] Cand (var.).

(*c*) उत्साहवृद्धिजननी (°नीं) Cand (var.); °कर्मयोग्या Cand (var.).

(*d*) राज्ञो Cand (var.) ; मृगया Cand (var.).

Vasantatilakā metre.

It[1] brings diversion to the wearied, causes concentration of the mind on a moving target, and imparts lightness to the body. Hunting, which generates energy and intelligence and suits warlike activity, is wrongly said to be a vice of the kings. (S. D. Gupta).

1. Hunting.

12451*

खिन्नालसनयनान्तं
खिन्नालिकलग्नकुन्तलस्तबकम् ।
वदनमवलुप्ततिलकं
मदनं नेदयति देवयति धृतिं मे ॥

(आ) SR 321. 3, SSB 180. 3.

Giti-āryā metre.

Your face with the corners of the eyes indolent and weary, having the tresses clinging to the tired [perspiring] forehead and with the *tilaka* mark on the forehead wiped away by sweat brings Cupid near by and drives away my courage (to be calm). (S. B. Nair).

12452

खिन्नोऽसि मुञ्च शैलं
बिभृमो वयमिति वदत्सु शिथिलभुजः ।
भरभुग्नविततबाहुषु
गोपेषु हसन् हरिर् जयति ॥

(अ) Vāsav 2.

(आ) JS 14. 41 (a. Harihara), PG 266 (a. Subandhu or Suśaṅku or Sañjaya-Kaviśekhara), ŚP 78 (a. Subandhu), SR 22. 10, SSB 36. 12 (a. Subandhu), Kuv *ad* 38. 90 (p. 114), Rasagaṅgā 602. 4–5, AlS 166. 10–3.

(*a*) भारं [शै°] JS.

(*c*) °वितथ° Vāsav (var.), JS ; °विनतबाहुषु SR, SSB.

Āryā metre.

Victorious, too, is Hari, resting now, / the while he smileth on the shepherd lads / whose upraised arms bend 'neath the awful weight / of their vast burden ; yet cry unto him : / 'Ah, weary art thou, let the mountain be ; / we will sustain it, Kṛṣṇa, lord of all !' (L. H. Gray).

12453

खुराघातैः शृङ्गैः प्रतिदिनमलं हन्ति पथिकान्
भृशं शस्योत्सादैः सकलनगराख्यातपटिमा ।
युगं नैव स्कन्धे वहति नितरां याति धरणीं
वरं शून्या शाला न च पुनरयं दुष्टवृषभः ॥

(आ) SkV 1683.

(*b*) °पटिना SkV (var.).

(*c*) धरिणीं SkV (var.).

Śikhariṇī metre.

Every day with hoof or horn he strikes some traveller. / His skill at trampling down the crops is known to all the town. / He will not bear the yoke but just lies down and will not move. / I'd rather have an empty barn than this mean bull. (D. H. H. Ingalls).

12454*

खे खेदमन्दां विनिवेश्य दृष्टिम्
आलोक्य शोभातिशयं घनानाम् ।
नेदीयसा सा मरणेन किंचिद्
आश्वासिता प्राणिति मा स्म भैषीः ॥

(आ) VS 1394 (a. Śakacella).

Indravajrā metre.

Fixing her sight which was dull with pain (of separation) in the sky and seeing the great charm of the clouds, she was very near the death; but consoled a little she lived : fear not. (S. B. Nair).

12455

खेटके भक्तसूपस्य वलभ्याः पत्तनस्य च ।
अतृप्तोऽहं मरिष्यामि हेहले भाषितस्य च ॥

(आ) Sar 1. 19.

Dissatisfied with rice and soup in villages and the sloping roofs or top-portions in city-houses, I shall die, as also due to the dearth of the sweet and endearing talks of women. (S. B. Nair).

12456

खेदं ये जनयन्ति ये विदधति क्षिप्रं जगन्नीरसं
ये रूक्षाः स्थितिभेदिनः सुमनसां तिग्मद्युतेरंशवः ।
कृत्वा तानपि निर्भरामृतमुचस् तापं त्वया छिन्दता
विश्वस्यास्य सुधामयूख महतामात्मा धुरि स्थापितः ॥

(आ) JS 66. 12 (a. Śrī-Bhoja), Kav p. 63.

Śārdūlavikrīḍita metre.

The rays of the sun which produce fatigue in people, which make the world devoid of *rasa* [water : interest], which are *rūkṣa* [harsh : painful] and contrary to the welfare of *sumanas* [flowers : good people], these, O nectar-rayed one, you have converted into the oozings of nectar, cutting of all *tāpa* [heat : worry]; hence you are rightly placed at the head of the great in the world. (S. B. Nair).

12457-58*

खेदः किं खलु दयिते
न वेत्सि रविमण्डलं जगद्विदितम् ।
न क्रोधः कर्तव्यो
जलचरमूर्ध्वं न जातु पश्यामः ॥

कोपस्त्यक्तुं योग्यो
यस्य पिपासा न संभवति ।
संत्यज मानिनि मानं
किं मानेनाधुना ममानेन ॥

(आ) VS 131-32, AIR 576-77.

(*d*) जलचरमनधो AIR ; पश्यामि AIR.

(*h*) किमनेन ममाधुनानेन AIR.

Gīti-āryā metre. (In AIR No. 12458 Upagīti-āryā).

Why this depression, Beloved ? (who gives fatigue ?) Know ye not the disc of the sun well known in the world ? Anger may not be exhibited. (The crocodile is to be kept down). We see not any crocodile up above.

It is proper that anger should be given up. (Who deserves to give up water ?) He who has no thirst. Leave off your jealous anger, irate lady. What[1] is the use of any proof (of your guilt now) ?[1] (S. B. Nair).

1-1. *Or* : What is the use of any anger now ?

12459*

खेदश्चेतसि भेद एव वपुषोर् मौनं महाकन्दलो
विश्लेषश्च निमीलनं नयनयोरासीद् द्वयोरावयोः ।
संवाहं च स एव सोऽपि विदधे किं कार्मणं केन वा
मातर् मद्विषये जहौ परिचयं मद्वर्त्मनि प्रीतमः (?) ॥

(आ) Vidy 585.

Śārdūlavikrīḍita metre.

Regret contained only in the separate existence of our two bodies, silence alone constituted the great reproach or censure, separation only in the closing of the eyes—thus was the relationship between us two. I am the same person and so is he. What witchcraft and by whom has it been practised, mother, that the very same lover has now abandoned all acquaintance with me ? (S. B. Nair).

12460*

खेदाय स्तनभार एष किमु ते मध्यस्य हारोऽपरस्
ताम्यत्यूरुयुगं नितम्बभरतः काञ्च्यानया किं पुनः ।
शक्तिः पादयुगस्य नोरुयुगलं वोढुं कुतो नूपुरौ
स्वाङ्गैरेव विभूषितासि वहसि क्लेशाय किं मण्डनम् ॥

(अ) Nāg 3. 6.

(आ) VS 2034.

(*b*) श्राम्य° [ताम्य°] Nāg (var.).

Śārdūlavikrīḍita metre.

The burden of thy bosom serves to weary thy waist; why then add weight of thy necklace ? Thy thighs are wearied by the bearing of thy hips; why then thy girdle of bells ? Thy feet can barely carry the load of thy thighs; why add thine anklets ? When in every limb thou dost possess such grace, why dost thou wear ornaments to thy weariness ? (A. B. Keith in his *The Sanskrit Drama*, p. 180).

खेलं संचरितुं तरङ्ग° see No. 12469.

12461*

खेलतां मनसि खेचराङ्गना-
माननीयमृदुवेणुनिस्वनः ।
कानने किमपि नः कृपास्पदं
कालमेघकलहोद्वहं महः ॥

(अ) Kṛṣṇakarṇāmṛta 3. 80 (in S. K. De's edition in App. I, South Indian Version 3. 77 *ab/dc*).

(आ) SuM 1.6.

(*b*) °वेणुनि:स्वनम् SuM.

(*c*) यत् or वः [नः] SuM ; कृतास्प° Kṛṣṇa° (var.), SuM.

(*d*) °कलिलोद्वहं SuM.

Rathoddhatā metre.

May that lustre[1] whose flute-sounds enchanted the ears of even the damsels of heaven, which incarnated in colour like unto the black cloud, and roamed in the skirts of the forest, —may It sport in our minds ! (M. K. Acharya).

1. Kṛṣṇa.

12462*

खेलत्खञ्जनगर्वगञ्जनदृशा त्वं पश्य मा पश्य वा
वीणारावविरोधिसुन्दरवचस् त्वं ब्रूहि मा ब्रूहि वा ।
वारं वारमदूरसंमुखगता यातं कृतं चेत् त्वया
तेनैव द्विरदेन्द्रमन्दगमने सोऽर्थी कृतार्थी कृतः ॥

(आ) Vidy 446 (a. Ānandakaramiśra).

(*d*) द्विरदेन्दु° Vidy (printing error).

Śārdūlavikrīḍita metre.

You may cast glances at me with eyes proud like that of a sporting wagtail or you may not; you may speak nice words eclipsing the sweet voice of a lute or you may not. If only you take a walk frequently not far off with face unaverted, by that alone, O lady having the majestic gait of an elephant, I who hanker after you, am made blessed ! (S. B. Nair).

12463*

खेलत्खञ्जननेत्रया परिलसत्स्वर्णारविन्दास्यया
पीनोत्तुङ्गनिरन्तरस्तनभरव्यालोलसन्मध्यया ।
स्फीतस्फीतनितम्बया क्षणमपि व्यालोकितश्चानया
किं न स्याद् वशिनां वरः स्मरहरः स्मारैः शरैर् जर्जरः ॥

(आ) SR 274. 30, SSB 100. 33.

Śārdūlavikrīḍita metre.

By her possessing eyes of the sporting wagtail, face like a blossoming golden lotus, a waist pressed by the load of full and stout bosoms, hips ever expansive, when glanced at even for a moment, will not Lord Śiva, the foremost among the self-controlled be shattered by the arrows of Cupid ? (S. B. Nair).

12464*

खेलत्खञ्जनलोचनाः खगनखक्षुण्णान्तरीपोरवः
स्रस्तैः शैवलकुन्तलैरविरतस्मेरारविन्दाननाः ।
वर्षारात्रिघनोपभोगकथयेवालीर् मरालाङ्गनाः
प्रीणन्त्यद्य शरत्प्रभातमिलिता नीचस्वनैरापगाः ॥

(आ) Skm (Skm [B] 1317, Skm [POS] 2. 169. 2).

Śārdūlavikrīḍita metre.

Having eyes of sporting wagtails, thighs of islets marked with nails [claws] of birds, profusion of tresses of moss and faces shining with blossomed lotuses, the rivers united with the morn of autumn, now give pleasure, like young female swans singing softly narrating the excessive enjoyments during rainy nights. (S. B. Nair).

12465

खेलद्बालमृगाङ्कमौलिरमणीदोःकन्दलान्दोलिते
पद्मासद्मनि मानसाम्बुनि पदं भेजे च रेजे च यः ।
हा जम्बालकदम्बचुम्बिनि मदभ्राम्यद्बकालम्बिनि
भ्रष्टोऽल्पीयसि वापिकापयसि सः त्रासालसः सारसः ॥

(आ) Anymuk 46.

(*d*) स त्रासा° Anymuk; (changed to सः त्रासा°, editorially).

Śārdūlavikrīḍita metre.

That swan who sported and shone in the waters of the *Mānasa*-lake which is the abode of lotuses (and hence of Lakṣmī) and whose water was played with by the charming hands of Pārvatī, the wife of Śiva who is adorned on his head with the crescent moon, the same swan now is lazily staying dispiritedly in a tank with very little water, filled with mud and in which cranes intoxicated wander freely. (S. B. Nair).

12466*

खेलन्तीनां सुरपतिपुरीवारवाराङ्गनानां
यन्मञ्जीरध्वनितसुभगो रौति कोलाहलोऽयम् ।
तेनैवाप्ते मदननृपतेर् माङ्गलिक्ये प्रबोधे
मोघायन्ते पथि पथि गिरः कच्छपारावतानाम् ॥

(आ) AIR 100 (a. Vimarśinī).

Mandākrāntā metre.

When the heavenly courtezans of Indra's city were sporting, the jingles of their anklets were resounding in a pleasing way; as the auspicious awakening music of Cupid was thus provided the chirpings of doves in the river-banks were in every road quite useless. (S. B. Nair).

12467*

खेलन्ती व्योमगर्भे दिशि विदिशि मुहुर् निष्पतन्तो हरन्ती
शश्वत् प्रौढान्धकारान्निखिलजनमनोविस्मयं वर्धयन्ती ।
यस्य स्फारासिधारा तडिदिव तरला वैरिकण्ठोपकण्ठं
प्राप्ता सद्यो नटीव प्रणयकुतुकिनी मोहमाविष्करोति ॥

(आ) PdT 87 (a. Bhāvaśataka=Nāgarāja; cf. ZDMG 37. 546), RJ 138 (=2. 28) (a. Rudra).

(*a*) लेखन्ती [खे°] RJ.

Sragdharā metre.

Sporting in the sky, in the main and subsidiary quarters the mighty sword (of the king) removes dense darkness and causes wonder to the minds of all people; it flashes like lightning and falls on the necks of the enemies; thereby, it causes them to swoon like an actress who creates illusions by her acting in a love-scene. (S. B. Nair).

12468*

खेलाचञ्चलसंचरन्निजपदप्रेङ्खोललीलामिलत्-
सद्यःसान्द्रपरागरागरचितापूर्वप्रसूनश्रियः ।
आश्लिष्यन्मधुलम्पटालिनिवहस्योच्चैर् मिथश्चुम्बनैर्
व्याकोषः कुसुमाञ्जलिर् दिशतु वः श्रेयो जितारार्पितः ॥

(आ) SkV 12 (a. Jitārinandin), Kav 12 (a. Jitārinandin) and p. x.

Śārdūlavikrīḍita metre.

Above, there hovers a crowd of honey-hungry bees, / furnished with new and little flowers of their own / made in a moment by the thick pollen / gathering on their graceful, swaying feet / as they move about in play. / As bee embraces bee, the real flowers below, / a handful offered to the Conquering Sage, / do open and I pray / may lead you to your welfare! (D. H. H. Ingalls).

12469

खेले संचरितुं तरङ्गतरलभ्रूलेखमालोकितुं
रम्यं स्थातुमनावरार्पितमनोमुग्धं च संभाषितुम् ।
संत्यज्योज्जयिनीजनीर् विवलितुं हृद्यं च हे जानकि
प्रत्यङ्गार्पणसुन्दरं च न जनो जानाति रन्तुं परः ॥

(अ) Bālarāmāyaṇa 11. 81.

(आ) Skm (Skm [B] 567, Skm [POS] 2. 19. 2) (a. Rājaśekhara), JS 380. 25.

(*a*) खेलं Skm, JS; लेखं [खे°] JS (var.); संचरितं Skm (var.).

(*b*) °मनोमुद्रं च Skm, JS; संभावितुं JS.

(*c*) °यिनीं जनैर्वि° JS, लङ्कापते [हे जा°] Skm; मानवाः [जा°] JS.

(*d*) पुरः [परः] Skm.

Śārdūlavikrīḍita metre.

To move about sportively, to cast glances so as to have the brows tremulous like a wave, to remain charmingly, to talk sweetly as if not attending to others' words, to come away (to the forest) after gracefully and successfully debating with the mother's protests, and to enjoy life with zest by offering the charm of every limb, no other young lady knows (so well as you), O Sītā. (S. B. Nair).

12470

ख्यातः शक्रो भगाङ्को विधुरपि मलिनो माधवो गोपजातो
वेश्यापुत्रो वसिष्ठः सरुजपदयमः सर्वभक्षी हुताशः ।
व्यासो मत्स्योदरीयः सलवण उदधिः पाण्डवा जारजाता
रुद्रः प्रेतास्थिधारी त्रिभुवनवसतां कस्य दोषो न जातः ॥

(अ) Padyasaṁgraha (KSH 529) 13. Cf. No. 6019.

(आ) SR 180. 1055 (a. Pa°), SSB 519. 1055, IS 2049, Pr 367, GVS 659.

(*a*) भगाङ्गो Pa°, SSB.

(*b*) वेश्यापुत्रः IS (in Zus. corrected); वसिष्ठो SR, SSB; रतिपतिरतनुः [स°] SR, SSB; सर्वभक्ष्यो Pa°, IS, Pr, GVS.

(*c*) °दरीयो (°जो) लवणजलनिधिः पा° SR, SSB.

(*d*) त्रिभुवनविषये SR, SSB ; चास्ति [जा°] SR, SSB.

Sragdharā metre.

Indra is well known to have the female characteristic all over his body (by a curse), the moon has a black mark, Śrī-Kṛṣṇa is born of a cowherd, Vasiṣṭha is the son of a (divine) harlot, fire which curbs the feet painfully is all-consuming, Vyāsa is born of a fisher woman, the sea has salt, the Pāṇḍavas are born of paramours, and God Śiva wears the skulls taken from the dead : who living in the three worlds, is free from faults ? (S. B. Nair).

12471

ख्यातः सर्वरसानां हि लवणो रस उत्तमः ।
विना तेन हि राजेन्द्र व्यञ्जनं गोमयायते ॥

(अ) H (HJ 3. 59, HS 3. 56, HM 3. 56, HK 3. 86, HP 354, HN 3. 54, HH 82. 23–24, HC 110. 1–2).

(आ) IS 2050, Sama 1 ख 4.

(*c*) गृह्णीयात्तु विना तेन H (var.): गृहीतं च विना तेन H (var.), Sama.

(*d*) गोमयोपमम् H (var.).

Of all flavours, salt is called the best flavour ; for, without it, O King, sauce is as unsavoury as cowdung. (F. Johnson).

ख्यातसंरक्षणं नाम see No. 12478.

12472*

ख्यातस्त्वं फलवृष्टिपुष्टिसुमनःस्वाधीनजाम्बूनदः
शीर्णास्ते रिपुसम्पदः प्रतिदिनं मित्रोदये मोदसे ।
पान्थानां कुरुषे विलम्बनमहो दत्तान्तरस्तेजसा
जम्बूवज्जलबिन्दुवज्जलजवज्जम्बालवज्जालवत् ॥

(आ) SR 183. 51[1].

1. A riddle of *Samasyākhyāna* variety.

Śārdūlavikrīḍita metre.

You are well known to have control over plenty of gold which you give away to good people as the rose-apple tree has plenty of flowers and fruits; the prosperity of your rivals has been scattered like drops of water, you rejoice in the prosperity of your friends just as the lotuses bloom at the rise of the sun, you delay the journey of travellers (by providing them with rest-houses etc.) just as a muddy road does; you are another Datta [son of Atri and Anasūyā] in brilliance just as a net has interstices. (S. B. Nair).

ख्याता एव वयं see ज्ञाता एव वयं.

12473*

ख्याता नराधिपतयः कविसंश्रयेण
राजाश्रयेण च गताः कवयः प्रसिद्धिम् ।
राज्ञा समोऽस्ति न कवेः परमोपकारी
राज्ञो न चास्ति कविना सदृशः सहायः ॥

(आ) SRHt 231.13 (a. Rudradeva), SSSN 177.13, VS 160 (a. Bhaṭṭa-Govinda-svāmin), SR 33.38 (a. VS), KāvR 6.31.

Vasantatilakā metre.

Kings become celebrated by associating with poets, poets attain celebrity by the support of kings; there is no one who helps a poet so well as a king, and there is no one who helps a king equal to a poet. (S. B. Nair).

12474*

ख्याता वयं समधुपा मधुकोशवत्यश्
चन्द्रः प्रसारितकरो द्विजराज एषः ।
अस्मत्समागमकृतोऽस्य पुनर् द्वितीयो
मा भूत् कलङ्क इति संकुचिता नलिन्यः ॥

(आ) JS 262.13, Pad 71.15, ŚP 3646, Any 125.140, SR 300.68 (a. ŚP), SSB 147.71.

(*d*) माभूत् JS (printing error).

Vasantatilakā metre.

We are well known to be with bees [drunken lovers] having a treasure-house of honey [wine], but the moon stretches his hands [rays] (to embrace us) and he is the chief among *dvijas* [Brāhmaṇas]; in order that he may not get a second black mark by associating with such of them the lotuses close (their doors to save him his character)! (S. B. Nair).

12475

ख्यातिं गमयति सुजनः
सुकविर् विदधाति केवलं काव्यम् ।
पुष्णाति कमलमम्भो
लक्ष्म्या तु रविर् नियोजयति ॥

(अ) BhPr 129 (a. Rāmeśvara or Maheśvara in Beṅgalī recension).

(आ) VS 154 (a. Bhadanta-Ravigupta), ŚP 148, SR 30.15 (a. VS), SSB 49.15, SH 458, VP 3.17. Cf. ABORI 48, p. 152.

(*c*) °ष्णा° om. SH.

Āryā metre.

A good poet makes only a poem (but) the noble man spreads the fame. The water nourishes up the lotus but the sun joins it with splendour. (J. Shastri).

12476

ख्यातिं यत्र गुणा न यान्ति गुणिनस् तत्रादरः
स्यात् कुतः
किं कुर्याद् बहुशिक्षितोऽपि पुरुषः पाषाण-
भूते जने ।
प्रेमारूढविलासिनीमदवशव्यावृत्तकण्ठस्वनः
सीत्कारो हि मनोहरोऽपि बधिरे किं नाम कुर्याद्
गुणम् ॥

(आ) VS 284 (a. Sītkāra-Ratna or °Ratnākara), SR 53. 272 (a. VS), SSB 313. 279, SH 466.

(*b*) सुविचक्षणोऽपि [बहु°] SH ; पाषाणकल्पे नरे SH.

(*c*) प्रेमासक्तवि° SH ; °रतभरव्यालुप्यमानोऽधरे [°मदवश°] SH.

(*d*) सीत्कारो मनसः प्रियोऽपि विधरे नोपैति साफल्यताम् SH ; मनोमरोपि or मनोरमो (सो°) न VS (var.) ; कं [किं] VS.

Śārdūlavikrīḍita metre.

If the merits of an accomplished person do not get publicity where is respect shown to him ? What can a man, though well accomplished, do with one who is stone-like [wooden] ? The hissing sound of ecstasy coming from the throat of an accomplished young woman in delirious love-sports, however sweet-sounding, is all wasted on a deaf lover ! (S. B. Nair).

12477

ख्यातिकल्पनदक्षैका त्वं सामर्ग्यजुषामितः ।
सदा सरक्षसांमुख्य- दानवानामसुस्थितिः ॥

(अ) Devīśataka (KM IX. 1) 92.

(आ) KHpk 5. 5. 574.

In fame and in doing things you[1] are the one efficient and you are beyond the calculation of even clever people ; you always bring discomfort to all the *Rākṣasas* and other principal demons. (S. B. Nair).

1. Devī [Mother Goddess].

12478

ख्यातिसंरक्षणं नाम जन्तोः कल्पान्तरस्थितिः ।
वर्तने कीर्तिकायस्य सम्पूर्णाः परमाणवः ॥

(अ) RT (RT [VVRI] 7. 1438, RT [S] 7. 1437).

(*a*) ख्यातसं° RT (var.).

(*b*) °स्थिते: suggested by Durgāprasāda in his edition of RT.

The guarding of one's fame results in the existence of the person for aeons ; when the body of one's fame exists the great atoms have fulfilled themselves. (S. B. Nair).

ख्यातेऽपि कुले see No. 12479.

12479

ख्यातोऽपि कुले जातः
स्रग्वी वाग्मी सुदर्शनीयश्च ।
आर्यैर् गुणैर् वियुक्तः
पलाश इव पुष्पितो भवति ॥

(अ) Dvi 22.

(*a*) ख्यातेऽपि Dvi (var.).

(*b*) स्त्रग्वी Dvi (var.).

Āryā metre.

One, though famous, born in a good family, wearing a garland, eloquent and handsome if devoid of noble qualities, is useless like a flowering *Palāśa*-tree. (S. B. Nair).

12480

ख्यापनेनानुतापेन तपसाध्ययनेन च ।
पापकृन्मुच्यते पापात् तथा दानेन चापदि ॥

(अ) Mn 11. 228 (in some texts 11. 226 or 11. 227). Cf. MBh (Bh) *ad* App. I. 4 : *l*. 240 ; 12. 34 (8*) and 14.

(आ) Cf. Vīr Parāśaramādhava, Prāyaścitta, p. 336, SSap 420.

By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt, and in case no other cause is possible, by liberality. (G. Bühler).

# ग

गंभ° or गंभी° see गम्भ° or गम्भी°.

12481*

गगनं गगनाकारं सागरः सागरोपमः ।
रामरावणयोर् युद्धं रामरावणयोरिव ॥

(अ) R (Bar) VI. 3064* *l.* 4–5, Han 14. 18.

(आ) Kuv *ad* 2. 10 (p. 10), SRM 2. 2. 642, Cit (V) 147. 18–19, IS 7516, TP 457, Sama 2 र 17.

The vault of heaven is equal in shape only to the vault of heaven, the ocean can be compared with the ocean alone, (and) so like is the comparison of the fight between Rāma and Rāvaṇa[1]. (S. B. Nair).

1. Quoted in Kuv etc. as an example of the trope, *Ananvaya*.

12482*

गगनगमनलीलालम्बितान् स्वेदबिन्दून्
मृदुभिरनिलचारैः खेचराणां हरन्तीम् ।
कुवलयवनकान्त्या जाह्नवीं सोऽभ्यपश्यत्
दिनपतिसुतयेव व्यक्तवत्ताङ्कपालीम् ॥

(आ) KāvR 14. 2, KH 14. 10–12.

(*b*) °वारैः [°चारैः] KāvR (var.).

(*d*) °दन्ता° [°दत्ता°] KH.

Mālinī metre.

He saw the aerial Gaṅgā which, by its gentle breeze removed the drops of sweat of the sky-rangers who moved about in the sky sportively; it looked by the lustre of the blue lilies in it as if it were embraced by the (river) Yamunā, the daughter of the sun. (S. B. Nair).

12483*

गगनतलतडागप्रान्तसीम्नि प्रदोष-
प्रबलतरवराहोत्खन्यमानश्चकास्ति ।
परिकलितकलङ्कस्तोकपङ्कानुलेपो
निजकिरणमृणालीमूलकन्दोऽयमिन्दुः ॥

(अ) SkV 932, Skm (Skm [B] 418, Skm [POS] 1. 84. 3) (a. Parameśvara), Kav p. 51.

(*b*) प्रवनतर° SkV (var.).

(*c*) °कलङ्कः स्तो° SkV.

Mālinī metre.

The shining moon is a lotus bulb / rooted up at the edge of heaven's lake / by the mighty boar of darkness. / What we suppose its mark / is the clinging spot of mud; / its ray is the white stem. (D. H. H. Ingalls).

12484

गगननगरकल्पं संगमं वल्लभानां
जलदपटलतुल्यं यौवनं वा धनं वा ।
स्वजनसुतशरीरादीनि विद्युच्चलानि
क्षणिकमिति समस्तं विद्धि संसारवृत्तम् ॥

(अ) VCsr 7. 1.

(आ) IS 2051.

(*a*) °कल्पः संगमः VCsr (var.).

(*b*) जलधरवटतुल्यं or जलधरगणकल्पं VCsr (var.).

(*d*) अपि [इति] VCsr (var.) ; °वृत्तिम् [°वृत्तम्] VCsr (var.).

Mālinī metre.

Know that union with dear ones is like the mirage of a city in the sky ; that youth and wealth both are even as a mass of clouds ; that dependants, sons, the body, and all such things are as unstable as lightning; and that all the objects of this round of existence endure but for a moment. (F. Edgerton).

12485

गगनमिव नष्टतारं
शुष्कमिव सरः श्मशानमिव रौद्रम् ।
प्रियदर्शनमपि रूक्षं
भवति गृहं धनविहीनस्य ॥

(अ) P (Pts 5. 6, PtsK 5. 6, PM 5. 4).

(आ) IS 2052, SRM 2. 1. 225.

(*b*) शुष्कं सरः Pts (sub-metric).

(*c*) रुक्षं (*sic !*) PtsK.

Āryā metre

The house of the poor, even if it is delightful, is dismal like the sky without stars, like the pond without water, (and) like the dreadful crematorium. (S. B. Nair).

12486

गगनमिव विकारैर् हीनयाप्तं च विष्वक्
प्रतिविषयमनन्यस्फूर्तिमत्स्वात्मरूपम् ।
श्रुतिशिरसि महीयःसत्प्रमोदैकहेतुं
सकलवृजिनभङ्गं ज्योतिरेकं सदाद्यम् ॥

(आ) SSB 2. 16 (a. Saṃgrahītṛ himself).

Mālinī metre.

The Primordial (Supreme) Effulgence is devoid of all changes like the sky [ether] and at the same time pervades everywhere, unlike anything else, and is of the form of one's self, glorified in the Upaniṣads and the sole cause of true bliss and which breaks up all sins (of true aspirants). (S. B. Nair).

12487*

गगनविपिनसिंहः कामभूपालपत्रं
निखिलदिगबलानां कन्दुकं क्रीडनाय ।
मणिरिव रतिभर्तुः कार्मणः पार्वणोऽयं
जयति कुमुदबन्धुर् बन्धुरश् चन्द्रबिम्बः ॥

(आ) Pad 70. 8 (a. Lakṣmaṇa), SG 395 (a. Lakṣmaṇa), SR 301. 74, SSB 147. 77.

(*a*) °भूपातपत्रं SR, SSB.

Mālinī metre.

The lion in the woods of the sky, the[1] royal edict of King Cupid[1], the sporting ball for the damsels of all the quarters, the magical gem [mirror] of the god of love, the friend of the lilies—victorious is this lovely orb of the moon in the night of the full moon. (S. B. Nair).

1-1. As per reading कामभूपातपत्रं found in SR and SSB : "The royal umbrella of King Cupid".

12488*

गगनशयनलीनां रात्रिमुत्सृज्य चन्द्रो
व्रजति धवलपक्षे कृष्णपक्षे तु रात्रिः ।
अपसरति यदीन्दोर् व्योमतल्पे प्रसुप्तात्
त्रुटति तदनयोः किं तावता दम्पतित्वम् ॥

(आ) VS 573.

Mālinī metre.

Having left the night sleeping in the bed of the sky, the moon again goes to her during the bright fortnight; in the dark fortnight, the night moves away from the moon sleeping in the bed of the sky. Is there any divorce in their married life by this ? (S. B. Nair).

12489*

गगने बहुगर्जति वारिधरे परिसर्पति सर्पफणानिकरे
परिवल्गति रक्षिजनप्रचुरे तमसा परिलुप्तदिशः प्रकरे।
भवनादनुरागवशादनया नवकञ्जविलोकनया चलितं
करुणावरुणालय ते तपसस्तरुणागुरुणा सहसा फलितम्॥

(आ) Vidy 423 (Kṛṣṇapatyupādhyāya).

Ghoṭaka metre.

When clouds thunder often in the sky, when groups of snakes are moving about, when the city-guards are going their rounds, when all the quarters are enveloped in darkness, the young woman possessing eyes of a wagtail has started from home driven by love for you; O ocean of compassion, the young tree of your penance has suddenly put forth fruits. (S. B. Nair).

12490

गङ्गां च धारयति मूर्ध्नि सदा कपाली
सा तस्य चुम्बति मुखं न कदाचिदेव।
रत्नाकरं परिचुचुम्ब सहस्रवक्त्रैर्
गङ्गा यतो युवतयः सधनानुकूलाः॥



(आ) SR 65.13, SSB 332.15, SuM 4.10, SRK 45.20 (a. Sphuṭa-śloka =stray verse).

(*a*) बिभर्ति निजशीर्ष्णि [च धा° मू°] SuM.

(*c*) प्रति चु° [परिचु°] SR, SSB; °चुचुम्बुरनेकव° SuM.

(*d*) °दयो [यतो] SSB, SuM, SRK; सधनेऽनु° SuM.

Vasantatilakā metre.

The wearer of skull [Śiva, being poor] bears the Gaṅgā on his head always, but never does she even once kiss his face. But she kisses the sea, the possessor of gems, with a thousand mouths. Young women show their favour to the rich (alone) ! (S. B. Nair).

12491

गङ्गां धारयते कदापि न पदा नाधो विधत्ते द्विजं
नो वैकुण्ठ इति श्रुतो जलनिधेः सङ्गे न यः स्निह्यति।
सच्चक्रं क्वचिदेव न क्षिपति नो शङ्खेन शं खेलति
श्रीमन्तं वयमन्वहं कमपि तं नारायणं मन्महे॥

(आ) SSB 278.3 (a. Kṛṣṇarāma).

(*d*) बयम° [वयम°] SSB (printing error).

Śārdūlavikrīḍita metre.

He [Lord Śiva] does not hold the (sacred) Gaṅgā at his feet (as Viṣṇu does, whereas Śiva places her on his head), nor does he put down a *Dvija*[1] [sit on the bird Garuḍa]; he is not called Vaikuṇṭha [holy basil or tale] (as Viṣṇu is), nor does he take delight in the association with the sea (the most

stupid one); he does not abandon good people [throw the discus], nor does he take delight with a conch; that (Lord Śiva) we consider as the saviour of the people [Nārāyaṇa] (and not Viṣṇu who has so many defects!). (S. B. Nair).

1. A *Dvija* [twice-born] means both a Brāhmaṇa and a bird.

गङ्गां बिभर्ति निजशीर्ष्णि see No. 12490.

12492

गङ्गा गङ्गेति यस्याः श्रुतमपि पठितं केनचिन् नाममात्रं
दूरस्थस्यापि पुंसो दलयति दुरितं प्रौढमित्याहुरेके।
सा गङ्गा कस्य सेव्या न भवति भुवने सज्जनस्यातिभव्या
ब्रह्माण्डं प्लावयन्ती त्रिपुरहरजटामण्डलं मण्डयन्ती ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 68.
(*d*) मण्डयन्तीम् Vijñā° (var.).

Sragdharā metre.

When the very name of the Gaṅgā is either heard or read by anyone all the sins of that person, however serious they may be and however far away he may remain, are destroyed, so state some authorities. By whom is not this Gaṅgā, that is so beneficial to good people, and that waters the earth and adorns the matted hair of Śiva, the destroyer of the three cities, to be worshipped [resorted to]? (S. B. Nair).

12493

गङ्गा गङ्गेति यो ब्रूयाद् योजनानां शतैरपि।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥

(आ) Sama 1 ग 3.

He who recites the sacred name 'Gaṅgā, Gaṅgā', even though he is a hundred *yojanas*[1] away, he gets freed from all sins, and attains the heaven of Lord Viṣṇu (after death). (S. B. Nair).

1. *Yojana* is a measure of distance equal to about nine miles or fourteen kilometres.

12494

गङ्गागतेऽस्थिजाले
भवति सुखी यदि मृतश्चिरं कालम्।
भस्मीकृतस् तदम्भः-
सिक्तः पल्लवयते वृक्षः ॥

(अ) Vet 10. 14.
(*a*) °स्थिचये or स्थितजले Vet (var.).
(*b*) भवते (*sic!*) [भ°] Vet (var.) (hypermetric); षवदि (*sic!*) [य°] Vet (var.); मृतोयतत्र (*sic!*) Vet (var.).
(*c*) °कृत (°तं) Vet (var.).
(*cd*) तदाम्भ:सिक्त: Vet; (changed to तदम्भ:-सिक्त:, editorially); तदाभ: स्तिक्त: or तदंभ: त्यक्तं or तदंभ:शक्ति: or तदानशक्ति Vet (var.).
(*d*) पल्लवायते (°वायतों; °वते) Vet (var.); वृक्षं Vet (var.).

Āryā metre.

When (after cremation) the bones of a person that is dead are immersed in the waters of the Gaṅgā, (it is believed that) he becomes happy (in the other world) for a long time; why doesn't then a tree that is burnt to ashes when sprinkled with the same waters (of the Gaṅgā) put forth sprouts? (S. B. Nair).

गङ्गातरङ्गकणशीकर° see No. 12495.
गङ्गातरङ्गगणशीकर° see No. 12495.

12495

गङ्गातरङ्गजलशीकरशीतलानि
विद्याधराध्युषितचारुशिलातलानि ।
स्थानानि किं हिमवतः प्रलयं गतानि
यत् सावमानपरपिण्डरता मनुष्याः ॥

(अ) BhŚ 238, Cr 1413 (CRC 3. 65, CRB 3. 64, CRCa I 3. 45, CPS 76. 63).

(आ) SR 97. 8 (a. BhŚ), SSB 383. 9, SRK 78. 3 (a. Sabhātaraṅga), IS 2053.

(*a*) °कण° [°जल°] BhŚ, SR, SSB, SRK; °कर° or °गण° or °भव° or °वन° or °हिम° BhŚ (var.); °सीकर° IS; °सीतलानि IS.

(*b*) °ध्यूषित° CRC.

(*c*) सानूनि [स्था°] BhŚ (var.); प्रणयङ्ग° [प्र° ग°] CRC.

(*d*) येनावसान° CRC; येनावमान° CRCa I, BhŚ (var.); येनापमान° BhŚ (var.); यन्नैव यास्ति CPS; यत्सेव्यमान° or यच्छो-चमान° or यत्सावधान° or यत्साधुमान° BhŚ (var.); सापमान° IS; °रतो SR, SSB, SRK; °तरा [°रता] BhŚ (var.).

Vasantatilakā metre.

Is it that the beautiful retreats of the Himālayas cooled down by Gangetic waves and inhabited by Vidyādharas[1] have altogether disappeared from the face of this earth that people have thus condescended to lead a poor disgraceful life upon the alms of others? (S. B. Nair).

1. A class of semi-divine beings.

12496*

गङ्गातरङ्गनिर्धूत- शीतले वा शिलातले ।
सुप्यते सुरतश्रान्त- कान्तकान्ताकुचस्थले ॥

(अ) BhŚ 475 (doubtful) (in some texts *cd*/*ab*).

(*a*) गङ्गानिधौतसलिल- BhŚ (var.).

(*c*) राज्यते [सुप्यते] BhŚ (var.); सुरतक्रान्त- BhŚ (var.).

He sleeps on the slab rendered cool by the breeze coming from the waves of the Gaṅgā, or on the bosom of his charming beloved when fatigued by the sports of love. (S. B. Nair).

12497*

गङ्गातरङ्गप्रतिबिम्बितैः स्वैर्
बहूभवन्तं शिरसा सुधांशुम् ।
ज्वलन्मरीचिप्रचयैस् तुषार-
गौरैर् हिमद्योतिनमुद्वहन्तम् ॥

(अ) Kum 12. 11.

(*a*) °तरङ्गैः… तैस्तैर् Kum (var.).

(*b*) बभ्रूभवन्तं Kum (var.).

(*c*) चलन्°…रैर् Kum (var.).

(*d*) गौरैर्हिम° (Suryakanta's ed.) (printing error); दिगुद्योतिन° Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

He [Lord Śiva] bore on his head the moon [the nectar-rayed one], which multiplied itself on the reflections seen on the waves of the Gaṅgā and which was bright like snow by the mass of its shining rays. (S. B. Nair).

गङ्गातरङ्गवनशीकर° see No. 12495.
गङ्गातरङ्गहिमशीकर° see No. 12495.
गङ्गा तापं शशी तापं see No. 12506.

12498

गङ्गातीरकृतोटजस्य नियमक्षामस्य शान्तात्मनो
　नीवारप्रसृतिपचस्य दधतो मेध्यां त्वचं रौरवीम् ।
दर्भप्रस्तरशायिनः शिव शिवेत्याक्रन्दतः प्रत्यहं
　भस्मस्नानकृतः कदा मम मनो निर्वाण-
　　मभ्येष्यति ॥

(आ) VS 3412.

(*b*) त्वचं तारवीम् VS (but VS [var.] as above).

Śārdūlavikrīḍita metre.

Residing in a hermitage on the banks of the Gaṅgā, emaciated by austerities, with peace of mind, cooking a handful of wild grains for food, wearing the sacred deer-skin, laying on a bed of *Darbha*-grass, praying constantly to Lord Śiva, and bathed in holy ashes, when will my mind attain beatitude. (S. B. Nair).

12499*

गङ्गातीरतरङ्गशीतलशिलाविन्यस्तभास्वद्वृसी-
　संविष्टाः कुशमुष्टिमण्डितमहादण्डाः करण्डो-
　　ज्ज्वलाः ।
पर्यायप्रथिताक्षसूत्रवलयप्रत्येकबीजग्रह-
　व्यग्राग्राङ्गुलयो हरन्ति धनिनां वित्तान्यहो
　　दाम्भिकाः ॥

(अ) Prab 2. 5.

(आ) VS 3078 (a. Kṛṣṇamiśra).

(*a*) °चञ्चद्वृसी- VS (var.).

Śārdūlavikrīḍita metre.

These hypocrites carry off the wealth of the rich; they repair to the banks of the Ganges, and placing a stone amidst its cold waves, seat themselves proudly, holding in their hands the sacred grass, with the *Karaṇḍojjvala*[1] at their side, and they show the suppleness of their fingers in twirling the *rudrākṣa* beads of their rosary. (J. Taylor).

1. A box or wicker-basket in which the family God is kept.

12500*

गङ्गातीरान्तरालामलभुवि विपणौ विक्रयन्मुक्तिदासीं
　वृद्धः श्रीशैलकन्याकरतलवलितः काशिकायां
　　नगर्याम् ।
देहत्यागैकमौल्यां गजमुखगणपाधीशषड्वक्त्रयुक्तः
　पायादुच्चैरपायादकलितमहिमा शंभुरम्भोज-
　　नेत्रः ॥

(आ) PV 22 (a. Veṇīdatta).

(*a*) °मुक्ति° ( *sic !* ) PV (MS) (*contra metrum*).

Sragdharā metre.

Granting [selling] the damsel of liberation in the shop of the pure grounds on the banks of the Gaṅgā in the city of Kāśikā [Banaras], which is the main place for the people to give up their bodies, holding the hand of the Goddess Pārvatī, the Ancient God is in company with his sons the elephant-faced Gaṇeśa and the six-faced Kumāra ; may this Lord Śiva, the lotus-eyed one, whose greatness is immeasurable protect us all from all great dangers ! (S. B. Nair).

12501

गङ्गातीरे हिमगिरिशिलाबद्धपद्मासनस्य
　ब्रह्मध्यानाभ्यसनविधिना योगनिद्रां गतस्य ।
किं तैर् भाव्यं मम सुदिवसैर् यत्र ते निर्विशङ्काः
　कण्डूयन्ते जरठहरिणाः शृङ्गमङ्गे मदीये ॥

(अ) BhŚ 239, L *ad* VCbr II 20 (p. 261), Śānt 4. 19. Cf. No. 8529.

(आ) KH 97. 2–5 (KHpk 122), Amd 68. 130, SkV 1630 (a. BhŚ), Skm (Skm [B] 2297, Skm [POS] 5. 60. 2) (a. Kṛṣṇa), SR 369. 65 (a. BhŚ), SSB 265. 67, AIR 87, SSV 891, SSD 4 *fol.* 30 a, SMJ 909, IS 2054.

(*a*) गांगे तीरे BhŚ (var.); हिमगिर° BhŚ (var.), Śānt (var.); हिमवति° KH; °गिरिशिरो SkV (var.); °पद्मासनस्थ- (°स्थो) BhŚ (var.).

(*b*) ब्रह्मज्ञाना° BhŚ (var.), Śānt (var.); SR, SSB; ब्रह्मणाराम्यमन° SkV (var.); °ध्यसन° or °रभसा [°वि°] BhŚ (var.); °निद्रा° BhŚ (var.), Śānt; °मुद्रां [°नि°] BhŚ (var.).

(*c*) ते [तैर्] BhŚ (var.); भाव्यैर्…सदिवसैर्यत्र VCbr; भावं or भव्यं Śānt (var.); साध्यं [भा°] BhŚ (var.); हृदि [म°] BhŚ (var.); येषु ते or ऐषु ते (तैर् or ये) BhŚ (var.), KH, Amd; निर्विशंकं BhŚ (var.); °शङ्काः SkV. (var.).

(*d*) संप्राप्स्यन्ते [कण्डू°] BhŚ (but BhŚ [var.] as above), VCbr, Śānt, KH, Amd, SkV, Skm, AIR, SSV, SSD, SMJ, IS; संप्राप्यंते (°न्ति) Śānt (var.), BhŚ (var.); जठर° BhŚ (var.), Śānt; जरढ° BhŚ (var.); हरिणा गात्रकण्डूविनोदम् (ग्रात्र° or पात्र° or शृङ्ग°; °कण्ड° or °गंडू°; °दान्) Śānt (or as above with स्वाङ्ग°); शृङ्ग-कण्डूविनोदम् (°ण्डूं° विनेतुम् KH, Amd) SkV, Amd, KH; गात्रकण्डूविनोदम् Skm.

Mandākrāntā metre.

I am anxiously waiting for the approach of those happy days when I shall be sitting in a meditative posture somewhere on the Himālayan range and the banks of the sacred Ganges, practising the process of *Yoga* or mental abstraction, fully absorbed in the immediate meditation of the Supreme Being, and wholly entranced into ecstatic sleep, quite incognizant of what is passing around me, so that the old antelopes will be gently rubbing their itching horns against my senseless body without the least apprehension of my sentient state. (P. G. Nath).

12502

गङ्गातोयेन सम्पूर्णः कुम्भ एव प्रदृश्यते।
सुराया बिन्दुना लिप्तो मद्यकुम्भः प्रजायते॥

(अ) PdP, Bhūmi-kh. 29. 9.

Filled with the sacred water of the Gaṅgā a vessel alone is now clearly disclosed; but when mixed with a drop of liquor it becomes a pot of liquor. (S. B. Nair).

12503

गङ्गादीनां सकलसरितां प्राप्य तोयं समुद्रः
किंचिद् गर्वी न भवति पुनर् दिव्यरत्नाकरोऽपि।
एको भेकः परममुदितः प्राप्य गोष्पादनीरं
को मे को मे रटति बहुधा स्पर्धया विश्वमुच्चैः॥

(आ) SR 235. 159, SSB 631. 2.

(*b*) वपुर् SR, SSB; (changed to पुनर्, editorially).

Mandākrāntā metre.

Having obtained the waters of all the rivers such as the Gaṅgā etc. the sea, though possessing precious gems, does not get proud in the least; on the other

hand, a single frog having secured the water in a puddle becomes highly elated and goes on croaking loudly and incessantly "*ko me, ko me*" [who is there equal to me], out of his feeling of superiority over everything else. (S. B. Nair).

12504

गङ्गा द्युमार्गलुठिता जठरात् कथंचिद्
एकस्य संहृतवतो निसृता महर्षेः ।
ग्रस्तापरेण कृतसागरगर्तपूर्तिः
शक्तो न कोऽपि भवितव्यविलङ्घनायाम् ॥

(अ) RT (RT [VVRI] 8. 2280, RT [S] 8. 2280).

Vasantatilakā metre.

The Gaṅgā rolling forth from her celestial course had scarcely escaped from the belly of one great *Ṛṣi*[1] who had caught her up, when she was swallowed up by another[2] after she had filled the hollow of the ocean. Nobody can escape the inevitable. (M. A. Stein).

1. Jahnu.
2. Agastya.

12505*

गङ्गाधौतशिलातले हरवृषस्कन्धावरुग्णद्रुमे
सिद्धाध्यासितकंदरे हिमवति स्थाने स्थिते स्थेयसि ।
कः कुर्वीत परप्रणाममलिनं मान्यो मनस्वी जनो
यद्युत्त्रस्तकुरङ्गशावनयना न स्युः स्मरास्त्रं स्त्रियः ॥

(आ) VS 2244, Skm (Skm [B] 2284, Skm [POS] 5. 57. 4).

(*a*) फलभरच्छिन्नार्धकूलद्रुमे Skm ; °च्छन्नाद्रि° Skm (var.).

(*b*) हिमवतः Skm (var.) ; श्रेयसि [स्थे°] Skm.

(*c*) शिरः प्र° [परप्र°] Skm ; मान्यं Skm ; मनो [ज°] VS (var.).

(*d*) यद्वित्रस्त° Skm.

Śārdūlavikrīḍita metre.

When there are slabs washed by the waters of the Gaṅgā, trees rubbed against by the hump of Lord Śiva's bull, and slopes [caves] occupied by the *Siddha* demi-gods in the secure regions of the Himālayas, which man of self-respect will submit himself to the shame of bowing to others but for the ladies, the weapon of Cupid, who possess eyes tremulous like those of a frightened fawn ? (S. B. Nair).

गङ्गानिधौतसलिल- see No. 12496.

12506

गङ्गा पापं शशी तापं दैन्यं कल्पतरुस् तथा ।
पापं तापं च दैन्यं च घ्नन्ति सन्तो महाशयाः ॥

(अ) BhŚ 476 (doubtful).

(आ) SRS 1. 1. 27, SSpr 13, SR 45. 6, SSB 301. 6, SRM 1. 2. 39.

(*a*) तापं [पा°] BhŚ (but Editors' suggestion as above).

(*d*) हन्ति सङ्गो महात्मनाम् BhŚ ; हरन्ति साधवः खलु SRM.

The Gaṅgā washes off all our sins ; the moon, the torments; and the heavenly wish-granting trees, all depressing conditions : but good men of great ideas destroy our sins, torments and indigent conditions. (S. B. Nair).

12507*

गङ्गापुष्करनर्मदा च यमुना गोदावरी गौतमी
तुङ्गद्वारगयाप्रयागबदरीवाराणसीसैन्धवी ।
कन्या श्वेतसरस्वतीप्रभृतयः ब्रह्माण्डमध्येऽखिले
तीर्थस्नानसहस्रकोटिफलदं श्रीचक्रपादोदकम् ॥

(अ) Sama 1 ग 4.

Śārdūlavikrīḍita metre.

The Gaṅgā, the holy lake Puṣkara, the Narmadā, the Yamunā, the Godāvarī, the Gautamī and great places of pilgrimage such as Dvārakā, Gayā, Prayāga, Badrīnātha, Vārāṇasī [Banaras] and Kanyā Kumārī [Cape Comorin] on the sea-coast and the white [pure] Sarasvatī are present in the midst of this earth ; but the holy water at the feet of Śrī-Cakra (of the Goddess Kālī) gives the fruit of taking a holy bath a thousand crores of times. (S. B. Nair).

12508*

गङ्गाभङ्गविराजमानवसना कर्पूरकुन्दप्रभा
फुल्लत्कैरववामकामललिता राजन्मरालस्थिता ।
नासामौक्तिकमण्डितासमुदयात्सौदामिनीसंचितां
चन्द्रालीव विभाति तां भगवतीं संभावये
भारतीम् ॥

(अ) SH *fol.* 5a (33).

(*c*) °भौक्तिक° SH; (changed to °मौक्तिक°, editorially).

Śārdūlavikrīḍita metre.

Clad in clothes shining like the sprays of the Gaṅgā, having the white brilliance of camphor and jasmine, seated on a swan which had a charming stalk of a blossoming lily and the pearl in whose nose-ornament shines like a series of moon's discs surrounded by lightning—that Goddess of Speech [Sarasvatī] I invoke. (S. B. Nair).

12509*

गङ्गाम्भसि सुरत्राण तव निःसाणनिःस्वनः ।
स्नातीवारिवधूवर्ग- गर्भपातनपातकी ॥

(अ) SSS 128, SR 126. 29, SSB 435. 1.

(*b*) °निस्वनः SSS.

The sound of your war-drums, O Sultan[1], seems to take a bath in the waters of the Gaṅgā, (for washing off) the sin of causing abortion of the foetus in the womb of your rival's wives. (S. B. Nair).

1. *Suratrāṇa*, used in the verse, is the Sanskritized form of the Arabic word 'Sultan'.

गङ्गायत्यसितापगा फणिगणं see No. 12519.

12510

गङ्गाया बालुकां वार्धेर् जलं मानं महागिरेः ।
मतिमन्तो विजानन्ति महिलाया मनस् तु न ॥

(अ) Bhāvadeva-Sūri's Pārśvanātha-caritram 7. 82.

Wise men can tell how much sand there is in the Gaṅgā ; how much water there is in the ocean ; the measure of a great mountain ; but not the mind of a woman. (M. Bloomfield).

12511*

गङ्गा रिङ्गत्तरङ्गावलिबहलकरैः स्फारभृङ्गारतुङ्गैः
कालिन्दीं कालभङ्गैर् दिनकरतनया सापि तां
तर्जयन्ती ।
गर्भे सारस्वतांभोरुणगुणसुभगं संविधाय प्रयागे
जाने युध्यन्त एताः स्वजलगतवपुर्मुक्तिदानाभि-
मानात् ॥

(अ) PdT 36 (a. Bhāskara),

(*a*) रिङ्गतरङ्गा° PdT (*contra metrum*) (probably printing error) ; (changed to रिङ्गत्तरङ्गा°, editorially).

Sragdharā metre.

The Gaṅgā fights with the Yamunā with her many hands in the form of her rising waves resembling golden vases, the daughter of the sun [Yamunā] threatens the Gaṅgā with its black waves, and in the interior there is the water of the river Sarasvatī charming with the quality of Aruṇa [the reddish morning sun]—all these three rivers are vying with one another at Prayāga due to the pride that their waters give liberation to the people who plunge into them. (S. B. Nair).

12512*

गङ्गावारिभिरुक्षिताः फणिफणैरुत्पल्लवास् तच्छिखा-
रत्नैः कोरकिताः सितांशुकलया स्मेरैकपुष्प-
श्रियः ।
आनन्दाश्रुपरिप्लुताक्षिहुतभुग्धूमैर् मिलद्दोहदा
नाल्पं कल्पलताः फलं ददतु वोऽभीष्टं जटा
धूर्जटेः ॥

(आ) SR 9.122, SSB 14.107.

(*d*) ददत SSB.

Śārdūlavikrīḍita metre.

Drenched by the waters of the Gaṅgā, with tender leaves of the hoods of serpents, putting forth buds in the form of the gems in their hoods, possessing the beauty of flowers by the digit of the moon, fulfilling the desires by the smoke arising from the fire of his eye which is filled with tears of joy—may this wish-granting creepers of the matted hair of Śiva fulfil all your desires in plenty! (S. B. Nair).

12513*

गङ्गाविग्रहकलुषाम्
इति शिववचनैर् निरुत्तरां गौरीम् ।
परिहास्य योऽनुनिन्ये
स करोतु शिवः शिवं भवताम् ॥

(आ) VS 122.

Āryā metre.

Having rendered Pārvatī non-plussed with no reply to make, by his words that she was perplexed with the presence of the Gaṅgā [that she was muddy in colour like the form of the Gaṅgā] and having thus joked with her he pacified her: may that Śiva confer auspiciousness on you all! (S. B. Nair).

12514*

गङ्गा शम्भुशिरोजलं जलनिधिर् देवस्य लक्ष्मीपतेः
शय्याक्षालनवारि वारि सरसः क्लीबस्य निन्द्यं
सताम् ।
नद्यस् ताः शतशोऽन्ययोषित इति त्यक्तोपभोगो युवा
सारङ्गः सततोन्नतेन शिरसा धाराधरं याचते ॥

(आ) Skm (Skm [B] 1966, Skm [POS] 4.66.1), Vidy 85, SuMañ 273.7–10.

(*b*) क्लीवः सनिन्द्यः Vidy ; निन्द्य Skm (POS) (printing error).

(*c*) शतशोऽस्य यो° Vidy.

(*d*) सहसोन्नतेन Vidy.

Śārdūlavikrīḍita metre.

The Gaṅgā consists of water washed down from the head of Śiva, the sea has water which has washed the bed of Lord Viṣṇu, the water of a tank is condemned by the good as fit for eunuchs alone, the rivers in hundreds are all the wives of another [the sea]—thus thinking and abstaining from enjoying these waters, the young *Cātaka*-bird ever holds his head high and begs the water of the cloud alone. (S. B. Nair).

12515*

गङ्गासम्पर्कदुष्यत्कमलवनसमुद्धूतधूलीविचित्रो
वाञ्छासम्पूर्णभावादधिकतररसं तूर्णमायान् समीपम् ।
क्षिप्तः पादेन दूरं वृषग इव यया वामपादाभिलाषी
देवारिः कैतवाविष्कृतमहिषवपुः सावता-दम्बिका वः ।

(अ) Caṇḍ (Caṇḍīśataka of Bāṇa-bhaṭṭa) 75.

(*a*) °समुद्भूत° Caṇḍ (Raj) (but its variant and Caṇḍ [Col] as above).

Sragdharā metre.

[Mahiṣa], Foe of the Gods, who had deceitfully assumed the body of a buffalo, was, like the Bull-riding[1], spurned to a distance by the foot of Ambikā[2], even though (like him), desirous of her left foot,/ and he was made to appear speckled by the pollen that was shaken off from the lotus-cluster damaged by (his) contact with Gaṅgā [Ganges], / (whereas Śiva was) beautified by the pollen that was shaken off from the lotus-cluster by (his) contact with Gaṅgā (his wife) ; / (the one, Mahiṣa), quickly approached (Caṇḍī) with anger greater than the measure of his desire ; (the other, Śiva), approached (her) with sexual passion increased by the fulness of his desire. May that Ambikā[2] protect you ! (G. P. Quackenbos).

1. Śiva.
2. Caṇḍī.

12516*

गङ्गासहायो जितकामवीर्यो
दयालुवर्यो द्विजराजमौलिः ।
श्रीरामराज्याहितदिव्यचर्यो
निरस्तमोहप्रसरो मुदेऽस्तु ॥

(आ) SSB 288. 1.

Upajāti metre (Indravajrā and Upendravajrā).

May the poet Gaṅgāsahāya who vanquishes the pride of Cupid by his valour [pleasing appearance], who is the best among the compassionate and the topmost of the noble Brāhmaṇas, whose divine conduct furnishes the welfare of Śrī-Rāma's Kingdom, and who dispelled all delusions, be for your joy ! (S. B. Nair).

12517*

गङ्गासागरसंगमे कृतशतस्नाना बदर्याश्रमे
स्थित्वासौ परिधाय तद्गुणमयं श्वेतं दुकूलं पुनः ।
ब्राह्मं वैष्णवमैन्द्रमैश्वरमपि स्थानं स्पृशन्ती मुहुः
कीर्तिस् ते पतिदेवता युगशतं दीर्घायुराकाङ्क्षति ॥

(आ) SSS 92 (a. Candracūḍa), SR 137. 61, SSB 450. 61.

Śārdūlavikrīḍita metre.

Your fame, like your divine husband, having bathed hundreds of times at the confluence of the Gaṅgā and the sea, remaining at the hermitage of Badarī, having put on white garments in the form of its merits, touching the regions of Brahmā, Viṣṇu, Indra and Śiva, now desires for long life for a hundred aeons. (S. B. Nair).

12518

गङ्गाहीनो हतो देशो विद्याहीनं हतं कुलम् ।
अप्रसूता हता नारी हतो यज्ञस्त्वदक्षिणः ॥

(अ) Cr 1414 (CNW 39, CNF 69 *v. l.*, CNPN 85), H (*ad* HS Intr. 48, HH 6. 5-6). Cf. हतं ज्ञानं क्रियाहीनं ; हतमश्रोत्रियं श्राद्धं ; and मृतो दरिद्रः पुरुषो.

(आ) IS 2055, VP 9. 51.

(*a*) °हीनं हतं देशं CNPN ; °हीने HH.

(*b*) विद्याहिनो हतो पुमान् CNF.

(*d*) हतयज्ञमदक्षिणम् CNW, CNPN, IS.

Dead is a land without Gaṅgā ; dead is a family without wisdom ; dead is a barren woman ; dead is a sacrifice not followed by gifts (to the Brāhmaṇas). (S. B. Nair).

12519*

गङ्गीयत्यसितापगा फणिगणः शेषीयति श्रीपतिः
श्रीकण्ठीयति कैरवीयति कुलं नीलोत्पलानां च वै ।
कर्पूरीयति कज्जलं पिककुलं लीलामरालीयति
स्वःकुम्भीयति कुम्भिनामपि घटा त्वत्कीर्ति-
संघट्टतः ॥

(अ) Khaṇḍa-praśasti 74.

(आ) SR 109. 223 and 136. 54, SSB 403. 241, Amd 238. 651.

(*a*) गङ्गायत्य° SR (109. 223), SSB ; °गणं SR (136. 54).

(*b*) श्रीण्कठी° SSB (printing error) ; दलनी° [कुलं नी°] Amd ; वने [च वै] Khaṇḍa°, SR (136. 54) ; वनम् [च वै] Amd.

(*d*) यत्की° [त्वकी°] Amd ; °सम्पर्कतः [°संघट्टतः] Amd.

Śārdūlavikrīḍita metre.

By the contact with your fame the river Yamunā becomes (white like) the Gaṅgā; the group of serpents, Ādiśeṣa; the (dark) Lord Viṣṇu resembles Lord Śiva ; the cluster of blue lilies, white lotuses ; collyrium becomes camphor ; flocks of cuckoos, sporting swans ; and a herd of elephants looks like the elephant of heaven [Airāvata]. (S. B. Nair).

12520

गङ्गे तव न विवेको
यत् त्वं दिव्यान् करोषि पातकिनः ।
विधिधर्मराजशासन-
मपि स्थगयसि प्रसह्यात्र ॥

(आ) SSB 604. 5 (a. Saṁgrahītṛ himself).

Āryā metre.

O Gaṅgā, you have no sense of discrimination; for, you make even sinners attain a divine state ; you forcibly obstruct the orders of even Fate and the King of righteousness [the God of Death] ! (S. B. Nair).

12521*

गङ्गे देवि दृशा पुनीहि यमुने मातः पुनर् दर्शनं
संप्रश्नोऽस्तु पितः प्रयाग भगवन्न्यग्रोध मां
ध्यास्यसि ।
तं हारासिलतावतंसविपुलस्थूलांसवक्षोभुजं
पुँभावं भवतामवन्तिनगरीनाथं दिदृक्षामहे ॥

(आ) Sar 4. 212 (p. 534).

Śārdūlavikrīḍita metre.

O Goddess Gaṅgā, purify me with your sight ; O Mother Yamunā, give me an opportunity to see you again ; O Father Prayāga, let there be greeting to me ; O holy fig-tree (of Gayā), please think of me. We wish to see the lord of Avantī [Bhoja] who is the personification of manliness, with garland, sword, ear-ornament, and broad shoulders at his manly chest. (S. B. Nair).

12522*

गङ्गेव त्वं मेघागमे आप्लावितवसुन्धरा ।
कूलवृक्षानारुजती स्रवन्ती विपुलाचलात् ॥

(आ) Natyaśāstra 16. 131 (P. Regnaud's ed. 16. 120, in some other texts 15. 172).

(a) मेघोपगमे [त्वं मे°] Nāț° (Regnaud, and in some other texts).

(c) कल° Nāț° (Regnaud); °रुजन्ती Nāț° (var.).

(d) विपुलान् वनान् (°नात्) Nāț° (Regnaud).

You are like the Ganges at the advent of the rains, flooding the earth, destroying the trees on the bank and flowing down from a high mountain[1]. (M. Ghosh).

1. Quoted in Nāț° as an example of a metre of *Vipula* variety.

12523

गङ्गेवाघविनाशिनी जनमनःसंतोषसच्चन्द्रिका
तीक्ष्णांशोरपि सत्प्रभेव जगदज्ञानान्धकारापहा ।
छायेवाखिलतापनाशनकरी स्वर्धेनुवत्कामदा
पुण्यैरेव हि लभ्यते सुकृतिभिः सत्संगतिर् दुर्लभा ॥

(आ) SR 87. 34, SSB 368. 54, SRK 88.4 (a. Sphuṭaśloka=stray verse), IS 8753, SRM 2. 1. 66 and 2. 2. 46.

Śārdūlavikrīḍita metre.

Destroying sins like the Gaṅgā, excellent moonlight to delight the minds of all people, the banisher of the darkness of ignorance like the rays of the sun, removing all torments like the shade of a tree, the giver of all desired objects like the divine wish-granting cow, the association with good people which is difficult to get is obtained by fortunate people due to their *puṇya* [ religious merit ]. (S. B. Nair).

12524

गङ्गोत्तुङ्गतरङ्गरिङ्गणलघूत्सर्पन्मरुच्छीतलान्
गुञ्जत्षट्पदमञ्जुवञ्जुललसत्कुञ्जोपकण्ठान् मुदा ।
अध्यास्य प्रणिधाय मानसमहो शंभोः पदाम्भोरुहे
धन्याः प्राप्य परं पदं प्रतिदिनं नन्दन्ति योगं विना ॥

(आ) SR 371. 110, SSB 268. 112.

(b) गुञ्जन्ष° SR.

Śārdūlavikrīḍita metre.

Enjoying happily the cool breeze that blow gently from the dancing waves of the Gaṅgā, and seated comfortably in the vicinity of arbours of *Vañjula*-creepers resounding with the hum of bees and meditating on the lotus-feet of Lord Śiva, fortunate people spend their days happily having reached the highest state of beatitude without (the trouble of undergoing the discipline of) *Yoga*. (S. B. Nair).

12525*

गङ्गोत्सङ्गवलन्मृणालशकलप्रत्याशयोद्यत्करं
भोक्तुं मुग्धहृदि क्षपाकरकलां लम्बोदरे धावति ।
सद्यस् त्वद्यशसि स्वयं गिरिभुवा गीते पुरः प्रोच्छलत्-
तद्धावल्यतिरोहिते हिमकरे हृष्टो हरस् त्रायताम् ॥

(आ) SMH 5. 4.

(d) –धावल्येन [-तद्धावल्य°] SMH (var.).

Śārdūlavikrīḍita metre.

When, under the impression that the digit of the moon was a piece of lotus-stalk growing on the banks of the Gaṅgā on Śiva's head and raising his trunk in all eagerness the baby Gaṇeśa in his

innocence ran towards it, Pārvatī suddenly sang a song praising you ; lo ! all of a sudden the moon became hidden in the spreading whiteness of your fame and Śiva became happy : may he protect (us all) ! (S. B. Nair).

12526

गङ्गोद्भेदे कुरुक्षेत्रे विश्रान्तौ मणिकर्णिके ।
वेण्यां गयायामोंकारे स्नात्वा दत्त्वा सुखी भवेत् ॥

(आ) ŚP 682, SH *fol.* 51 a (411).

(*c*) गङ्गाया° [गयाया°] SH.

(*d*) भव [भवेत्] SH.

At Gomukha where the Gaṅgā becomes visible, Kurukṣetra, Viśrānti[1], Maṇikarṇikā [Banaras], Prayāga, Gayā and Oṁkāreśvara[2], one should take a holy dip and give alms and thus be happy. (S. B. Nair).

1. Viśrānti is mentioned as a holy place for pilgrimage in *Varāha-purāṇa*.
2. Oṁkāra or Oṁkāreśvara is a holy place on the bank of the river Narmadā in Madhya Pradesh.

12527

गङ्गोर्मिभिरथो दिग्धः पुरुषं पवनो यदा ।
स्पृशते सोऽपि पाप्मानं सद्य एवापमार्जति ॥

(अ) MBh (MBh [Bh] 13. 27. 55, MBh [B] 13. 26. 56, MBh [C] 13. 1814).

(आ) IS 2056.

(*a*) अथोद्भूतः [अथो दि°] MBh (var.).

(*b*) पुरुषः MBh (var.); यथा or ऽपि यं [य°] MBh (var.).

(*c*) स्पृश्यते MBh (var.); सोस्य or तस्य [सोऽपि] MBh (var.); तेनाघं (°यं) [पा°] MBh (var.).

(*d*) सर्वमेवाभिसर्जति or सद्य एनोपमार्जति MBh (var.); सर्वम् [सद्य] MBh (var.); ऽभि° [ऽप°] MBh (var.); °कर्षति [°मा°] MBh (var.).

When that wind which is moistened with the particles of Gaṅgā-water touches one's person, it cleanses him immediately of every sin. (P. C. Roy).

12528

गङ्गौघा इव निर्मलाः कृततमोध्वंसा दिनेशा इवो-
द्दण्डा दण्डधरा इवोन्नतियुजः सत्पुण्यपुगा इव ।
अक्षुण्णाश्च जगद्विधातृलिपिगा वर्णा इवोच्चैर् गुणा
यस्यासौ विमलः प्रगे सुमनसा ध्येयाभिधानो नलः ॥

(आ) SSB 430. 3.

Śārdūlavikrīḍita metre.

Pure like the waters of the Gaṅgā, destroying darkness (of sins) like the sun, strong like those who possess power, high like a mass of religious merits and unassailable like the writing of Fate—such will be the high merits to one who meditates with a pure mind in the early morning on King Nala. (S. B. Nair).

12529*

गच्छ गच्छसि चेत् कान्त पन्थानः सन्तु ते शिवाः ।
ममापि जन्म तत्रैव भूयाद् यत्र गतो भवान् ॥

(अ) KāD 2. 141, MK (GOS) 134 *bis*.

(आ) Sāh *ad* 10. 715, Sar 4. 147, Amd 290, AR 153. 1–2, ARJ 150. 4–5, AlK 310. 13–14, Can 89, AlS 192. 21–22, ŚP 3393 (a. Daṇḍin), VS 1040, SRHt 256. 1 (a. Daṇḍin),

SR 330. 1 (a. KāD), SSB 195. 1 (a. Kuv), IS 2057, SRK 136. 54 (a. KāD), Pad 48. 11 (a. Daṇḍin), SH 1960 (a. Daṇḍin).

(*a*) पांथ [का°] SH.

"Go if you must" she said, "and I shall pray / that heaven may guard you on your way ; / and I shall be reborn again, I swear, / wherever you may be, my dear." (J. Brough).

12530

गच्छश्च् शरीरविच्छेदाद् अपि भस्मावशेषताम् ।
कर्पूरः सौरभेणेव जन्तुः ख्यात्यानुमीयते ॥

(अ) RT (RT [VVRI] 7. 1436, RT [S] 7. 1435).

(*c*) कर्पूरा: RT (var.).

Even when the body is destroyed and reduced to ashes, a person is inferred (to be great) by his fame just like camphor by its fragrance. (S. B. Nair).

12531*

गच्छतस् तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा ।
मा भून्मनः कदाचिन् मे त्वया विरहितं कवे ॥

(अ) BhPr 158 (a. Bhoja).

(आ) VS 3507.

(*d*) हरे [कवे] VS.

When walking or keeping still, when waking or sleeping may my mind never remain far away from you, O the Poet ![1]. (S. B. Nair).

1. Words of the King Boja to the Poet Kalidasa.

12532

गच्छतस् तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा ।
यन्न भूतहितार्थाय तत् पशोरिव चेष्टितम् ॥

(अ) Cr 328 (CRr 8. 28, CPS 240. 55), GP 1. 115. 30.

(आ) VS 2970.

(इ) SS (OJ) 145.

(*a*) तिष्ठ (rest omitted) CRP.

(*b*) न चेत् [ऽपि वा] GP ; न [वा] SS (OJ).

(*c*) फलं [यन्न] SS (OJ) ; सर्वसत्त्वहितार्थाय GP.

(*d*) पशोरिव विचेष्टितम् GP.

When walking or keeping still, when awake or asleep, that which is not for the welfare of living beings, is action similar to that of an animal. (S. B. Nair).

12533**

गच्छतां दक्षिणे यक्षो वामः प्रविशतां भवेत् ।
कार्षुकाणां स आख्याति कृषिकर्म विधत्त मा ॥

(आ) ŚP 2418.

If a dog [*yakṣa*] goes from right to left, it warns the cultivators, 'Do not begin farming operations now." (S. B. Nair).

12534*

गच्छति न तृप्तिमेतत्
सुललितमस्याः समापिबद् रूपम् ।
नयनयुगं मम नूनं
सम्प्रति समुपैति सफलतां चैवम् ॥

(आ) SR 273. 4, SSB 98. 4.

Gīti-ārya metre.

No satiation comes when her charming form was gazed at intently ; the pair of my eyes now surely attains thus its fruitfulness. (S. B. Nair).

12535*

गच्छति पुरः शरीरं
धावति पश्चादसंस्थितं चेतः।
चीनांशुकमिव केतोः
प्रतिवातं नीयमानस्य॥

(अ) Śāk 1. 34 (in some texts 1. 33). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 24).

(आ) SkV 491 (a. Kālidāsa), Kav 239 (a. Kālidāsa), SG 648 (a. Kālidāsa), SRHt 257. 9 (a. Kālidāsa).

(*b*) असंस्तुतं or असंस्कृतं or असंवृतं Śāk (var.).

(*c*) चीना° or चिह्ना° Śāk (var.).

(*d*) प्रतोरभि [प्रतिवातं] SG.

Āryā metre.

The body marches forward / but the restless heart flies back / like the silken cloth of a banner / that is borne against the wind. (D. H. H. Ingalls).

12536*

गच्छत्येव निशासखी निपतितः प्राणेश्वरः पादयोः
कालो याति मनोरमः पुनरयं चन्द्रः परां चुम्बति।
प्राची भानुरुचिश्चकास्ति नलिनी हासोन्मुखी मानिनी-
त्येवं सा गदिता जहास मधुरं मत्तापि मानालिना॥

(आ) PV 492 (a. Veṇīdatta).

Śārdūlavikrīḍita metre.

The friendly night is coming to an end, the beloved lover, the lord of your life, has come down at your feet, the charming time flees, the moon kissed another [the western horizon], the east shines with the rays of the sun, the lotus-pond is about to bloom, O jealous one; when she was addressed thus, though intoxicated she only laughed sweetly due to jealous anger. (S. B. Nair).

12537*

गच्छ त्रपे विरम धैर्य धियः किमत्र
मिथ्या विडम्बयसि किं पुरुषाभिमान।
प्रध्वस्तसर्वगुणमर्जितदोषसैन्यं
दैन्यं यदादिशति तद्वयमाचरामः॥

(आ) SkV 1502, VS 3068 (a. Dharmadatta).

(*b*) कदर्थयसि [विड°] VS.

(*c*) दूरादपास्तगुणमर्चित° [प्रध्वस्त°] VS.

Vasantatilakā metre.

Begone, oh shame. Firm-mindedness, give over, / and human self-respect; why mock in vain? / Humility casts off all virtue / and accepts a host of faults; / but what she orders is that which I shall do. (D. H. H. Ingalls).

12538*

गच्छ त्वं सखि वाचिकं लघुपदं नीत्वा नयैनं शठं
कुत्रास्ते नु वदत्यिजेन सुहृदा केनापि तत्तद्वचः।
गच्छामो यदि लाघवं ननु परा हासाय दीर्घानना:
का वा गौरवलाघवादिकलना वश्ये तथा वल्लभे॥

(अ) Dhaśa 23.

Śārdūlavikrīḍita metre.

Go, friend, and taking this message of simple words, bring over that rogue of my lover. But where is he? One of his friends says this and that (without any certainty). If I were to go that will be a slight on me and I shall become the laughing stock of long-faced women. But where is the question of honour or slight when the lover is under your control thus? (S. B. Nair).

12539

गच्छत्वमरावत्यां
गच्छतु चतुराननस्य वा नगरे ।
पुनरागन्तव्यं यदि
पुंसा किं साधितं भवति ॥

(अ) Vaidi 62.

Ārya metre.

Let a person go to the city of the gods [Amarāvatī] or let him reach the city of the Lord Brahmā ; if he has to come back again (to this earth), what has been achieved by that man ? (S. B. Nair).

12540

गच्छ दूरमपि यत्र नन्दसि
पृच्छ बालमपि पण्डितं जनम् ।
देहि देहमपि याचितोऽर्थिने
छिन्धि बाहुमपि दुष्टमात्मनः ॥

(अ) P (PP 1. 430, PRE 1. 175, PD 303. 59).

(इ) Old Syriac 1. 115 (113). Cf. Old Arabic, HPañ 89.

(*b*) बुद्धिविस्तरम् [प° ज°] PD.

(*c*) पात्र आगते [या°] PD.

Rathoddhatā metre.

Go however far to find honest joy ;/ learn from any who is wise, though a boy ; / Give your life, the altruist's bliss to win ;/ cut your very arm away, if it sin. (A. W. Ryder).

12541*

गच्छन्ति क्वाजिवह्नौ हुतनिजतनवः का भिनत्ति स्वकूलं
किं स्याद् योज्यं विकल्पे क्रकचनिभनखैः किं
नृसिंहेन भिन्नम् ।
कीदृग्दित्याः प्रसूतिः किमनलशमनं का नृपैः पालनीया
को वन्द्यः कः प्रमार्ष्टि त्रिभुवनकलुषं
स्वर्धुनीवारिपूरः ॥

(आ) ŚP 551, SR 198. 41 (a. ŚP), SSB 553. 40, SRK 163. 19 (a. Prasaṅga-ratnāvalī)[1].

(*a*) स्वकूले ŚP.

(*b*) क्रकचनखचयैः SRK.

1. A riddle of *Antarālāpa* variety.

Sragdharā metre.

Where do the bodies of people go when burnt by the fire of battle ? (*Svaḥ* : heaven). Who breaks its banks ? (*Dhunī* : river). What is the word to be used to express an alternative ? (*Vā* : or). What was torn asunder by the Man-lion with his claws resembling a saw ? (*Ripūraḥ* : the chest of the enemy). What kind of progeny did Diti have ? (*Svardhunī* : causing trouble to heaven). What puts out fire ? (*Vāri* : water). Which is to be protected by a king ? (*Pūḥ* : city). Who is to be worshipped ? (*Aḥ* : Lord Viṣṇu). Who washes off the sins of the three worlds ? (*Svardhunīvāripūraḥ* : an excess of waters of the divine Gaṅgā). (S. B. Nair).

12542

गच्छन्ति चान्तरीक्षे वा प्रविशन्ति महीतले ।
धारयन्ति दिशः सर्वा नादत्तमुपलभ्यते ॥

(अ) Cr 1415 (CRCa II 31), GP 1. 113. 23.

(*a*) स्तवन्तु [ग°] CRCa II; °रीक्षं CRCa II.

(*b*) °शन्तु CRCa II ; °तलं CRCa II.

(*c*) धावन्तु च [धारयन्ति] CRCa II.

The people may go up in the sky, or they may enter the bowels of the earth, or they may reach the ends of the quarters, but no one gets what is not given (by Fate). (S. B. Nair).

12543*

गच्छन्तीनां रमणवसतिं योषितां तत्र नक्तं
रुद्धालोके नरपतिपथे सूचिभेद्यैस् तमोभिः ।
सौदामिन्या कनकनिकषस्निग्धया दर्शयोर्वीं
तोयोत्सर्गस्तनितमुखरो मा स्म भूर् विक्लवास् ताः ॥

(अ) Megh 37 (in some texts 39 or 40 or 41).

(आ) Sar 4. 144.

(*c*) सौदामन्या Megh (var.) ; °च्छायया [°स्नि°] Megh (var.).

(*d*) च [स्म] Megh (var.), Sar ; विक्लबास् Megh (var.).

Mandākrāntā metre.

Amidst the darkness palpable, that shrouds,/deep as the touchstone's gloom, the night with clouds, / with glittering lines of yellow lightning break, / and frequent trace in heaven the golden streak : / to those fond fair who tread the royal way, / the path their doubtful feet explore betray, / those thunders hushed, whose shower-foreboding sound / would check their ardour, and their hopes confound[1]. (H. H. Wilson).

1. F. *and* E. Edgerton translate the verse :
There, on behalf of women who go to their lovers' dwellings by night / on the king's highway where sight is sealed by darkness a needle might pierce, / brighten the ground with lightning smooth as the gold-proving touchstone, / and, since they are timid, let no thunder roar as thy rain pelts down.

12544*

गच्छन्त्या मुहुरर्पितं मृगदृशा तारस्फुरद्वीक्षणं
प्रान्तभ्राम्यदसङ्जितभ्रु यदिदं किं तन्न जानीमहे ।
क्वापि स्वेदसमुच्चयः स्नपयति क्वापि प्रकम्पोद्गमः
क्वाप्यङ्गेषु तुषानलप्रतिसमः कन्दर्पदर्पक्रमः ॥

(आ) SkV 486, Kav 234.

(*a*) मुद्गरर्पितं Kav (MS) (*contra metrum*).

(*c*) °द्गग: (*sic !*) Kav (MS).

Śārdūlavikrīḍita metre.

When, as the fawn-eyed maid walks by, / often she sends a pupil-flashing glance / with dancing of her lifted eyebrow ; / what then comes over me I know not, / but here I am bathed in a flood of sweat / and there begin to tremble, / while elsewhere in my limbs Love's proud attack / is violent as chaff fire. (D. H. H. Ingalls).

12545

गच्छन्नपि परां भूमिम् अपृष्टो ह्यनियोजितः ।
जात्यन्ध इव मन्येत मर्यादामनुचिन्तयन् ॥

(अ) MBh (MBh [Bh] *ad* 4. 4. 8 ; 113* 1–2, MBh [R] 4. 4. 20).

(आ) SRHt 144. 10 (a. MBh), SSSN 166. 9.

(*a*) भूतिम् or प्रीतिम् MBh (var.).

(*ab*) भूतिं (भूमिं SSSN [var.]) भूमिपालनियोजितः MBh (var.), SRHt, SSSN (but SSSN [var.] as above).

(*b*) °ष्टश्चानुयो° or °ष्टोऽप्यनियो° or °ष्टोप्यनुयो° or °ष्टो विनियो° or °ष्टोयो नियो° MBh (var.).

Even when a man has gone to a high place without being asked and without being employed there, remembering the limits of decorum he should consider himself as one who is congenitally blind. (S. B. Nair).

12546

गच्छन् पिपीलको याति योजनानां शतान्यपि ।
अगच्छन् वैनतेयोऽपि पदमेकं न गच्छति ॥

(आ) VS 2686, SRRU 851.

When an ant is on the move it covers (gradually) hundreds of *yojanas*[1]; when not moving even Garuḍa, the King of birds, does not cover even a single step. (S. B. Nair).

1. For *Yojana*, which is a measure of distance, see Footnote 1 under No. 12493.

12547*

गच्छ यास्यसि रन्तुं चेज् जारेण सह भामिनि ।
यदि वेत्स्युत्तरं कर्तुं यथा लक्ष्मीः स्वभर्तरि ॥

(अ) Śts (ZDMG 48. 584).

O charming lady, if you are going to enjoy the company of an illicit lover go, by all means, with him, provided you know how to give a proper answer (when cornered) as Lakṣmī did to her own husband. (S. B. Nair).

गच्छ शूकर (सूकर) भद्रं ते see दश व्याघ्रा जिताः पूर्वम्.

12548*

गच्छामि कुत्र विदधामि किमत्र कस्मिस्
तिष्ठामि कः खलु ममात्र भवेदुपायः ।
कर्तव्यवस्तुनि न मे सखि निश्चयोऽस्ति
त्वां चेतसा परमनन्यगतिः स्मरामि ॥

(आ) Skm (Skm [B] 608, Skm [POS] 2. 27. 9) (a. Kālidāsa-nandin *or* Kālidāsa).

(*d*) तं [त्वां] Skm (var.).

Vasantatilakā metre.

Where am I to go, what shall I do, where shall I act, what are indeed the means ? Thus, I have no definite plans towards what should be done (to meet you), O my lady-friend : I only remember you in my mind, having no other means ! (S. B. Nair).

12549*

गच्छामीति मयोक्तया मृगदृशा निःश्वासमुद्रेकिणं
त्यक्त्वा तिर्यगवेक्ष्य बाष्पकलुषेणैकेन मां चक्षुषा ।
अद्य प्रेम मदर्पितं प्रियसखीवृन्दे त्वया बध्यताम्
इत्थं स्नेहविवर्धितो मृगशिशुः सोत्प्रासमाभाषितः ॥

(आ) Sāh *ad* 10. 706 (p. 313), SR 329. 22, SSB 194. 23.

(*b*) वाष्पकलुषैर्नैकेन Sāh.

Śārdūlavikrīḍita metre.

The deer-eyed lady, when I said to her "I depart", heaved a swelling sigh, and glancing at me side-wise with one of her eyes suffused with tears, spoke, in sad pleasantry, to the fondly nourished fawn—"do you now fix on my dear ladies that fondness thou hast felt for me !" (*Bibli. Ind.* 9).

12550*

गच्छाम्यच्युत दर्शनेन भवतः किं तृप्तिरुत्पद्यते
किं त्वेवं विजनस्थयोर् हतजनः संभावयत्यन्यथा ।
इत्यामन्त्रणभङ्गिसूचितवृथावस्थानखेदालसाम्
आश्लिष्यन् पुलकोत्कराञ्चिततनुर् गोपीं हरिः पातु वः ॥

(आ) Kpr 5. 127, KāP 142. 9-12, CitV 33. 2-5, ŚP 118, Nāṭaka-candrikā of Rūpa-Gosvāmin 624 (a. PG), PG 207, Rasārṇava-sudhākara 75, SR 24. 154 (a. Kuv), SSB 39. 71 (a. Kpr), Kuv *ad* 88 (p. 172).

(*b*) चैवं [त्वे°] Kuv.

(*c*) °प्रस्थान° SR, SSB; °खेलालसा PG (var.).

(*d*) पुलकाङ्कुरा° ŚP, SR ; °तनुं PG (var.), Rasārṇava°, CitV ; °वपुर् [°तनुर्] KaP.

Śārdūlavikrīḍita metre.

May Kṛṣṇa protect you,— Kṛṣṇa having his body covered all over with horripilation on embracing the cowherdess who had signified her depression and lassitude caused by purposeless stay, by means of the mode of address and gestures, saying "O Acyuta (of undisturbed equanimity) ! I am going ; what satisfaction can arise by merely looking on you ? Peope will think otherwise of us staying together in this solitary place." (G. Jha).

12551*

गच्छेति वक्तुमिच्छामि मत्प्रियं त्वत्प्रियैषिणी ।
निर्गच्छति मुखाद् वाणी मा मा इति करोमि किम् ॥

(अ) KāD 2. 147.

(आ) Sar 4. 153 (p. 497), IS 2058, ZDMG 66. 751 (a. Daṇḍin), Vidy 991 (a. Daṇḍin), AlS 192. 14–15.

(*b*) त्व° म° (tr.) Sar, ZDMG, AlS; तत्प्रियमत्प्रियै° Vidy.

(*d*) मा गा ZDMG, Vidy.

Anxious to utter what will please you I desire to say "go", but out of my mouth the word comes which seeks to please me—"don't go" ; what can I do ? (V. Narayana Ayer).

12552*

गच्छेत्युन्नतया भ्रुवैव गदितं मन्दं वलन्त्या तया
तेनाप्यञ्चितलोचनद्वयपुटेनाज्ञा गृहीता शनैः ।
संकेताय वलद्दृशा पिशुनिता ज्ञाता च दिक् प्रेयसा
गूढः संगमनिश्चयो गुरुपुरोऽप्येवं युवभ्यां कृतः ॥

(अ) Amar (Amar [NSP] 144).

(आ) VS 2079 (a. Amaruka).

Śārdūlavikrīḍita metre.

The word 'go' was loudly proclaimed by her by gently turning the eyebrow and he too received the order by gently closing the two eyelids ; she hinted at the place of the rendezvous by turning the eyes and the lover understood the direction. Thus the two young people secretly made the arrangement for their meeting in the very presence of the elders ! (S. B. Nair).

12553

गच्छेदनियमेनैव सदैवान्तःपुरं नरः ॥

(अ) Śukr 3. 293.

A king should always visit his seraglio without any regularity. (S. B. Nair).

12554

गच्छेदेको न पन्थानं स्वयं नोपानहौ हरेत् ।
शिरसा न वहेद् भारं न प्रधावेत वर्षति ॥

(आ) ŚP 613, SH *fol.* 53a (440).

One may not go alone on a journey, one may not carry the sandals oneself ; the bearing of a load may not be done by the head, nor should one run when it rains (heavily). (S. B. Nair).

12555

गजं मत्तं द्विजं भ्रष्टं वृषभं काममोहितम् ।
नृपमन्तःपुरगतं दूरतः परिवर्जयेत् ॥

(आ) Sama 2 द 28. Cf. Nos. 11272, 12391 ; and यस्य भार्या विरूपाक्षी and विद्यते कलहो यत्र.

An elephant in rut, a Brāhmaṇa who has fallen (from grace), a bull that is infatuated by passion and a king who has gone to his seraglio—these one should keep at a great distance. (S. B. Nair).

12556*

गजकदम्बकमेचकमुच्चकैर्
नभसि वीक्ष्य नवाम्बुदमम्बरे ।
अभिससार न वल्लभमङ्गना
न चकमे च कमेकरसं रहः ॥

(अ) Śiś 6. 26.

(आ) SR 341. 32 (a. Śiś), SSB 213. 28 (a. Māgha).

Drutavilambita metre.

Seeing the fresh cloud in the sky in the month of *Śrāvaṇa* [July-August], dark like a herd of elephants, which young lady did not go forth to meet her lover and who did not welcome privacy that gives opportunity for dalliance ? (S. B. Nair).

12557*

गजगवयमृगेन्द्रा वह्निसंतप्तदेहाः
सुहृद इव समेता द्वन्द्वभावं विहाय ।
हुतवहपरिखेदादाशु निर्गत्य कक्षाद्
विपुलपुलिनदेशां निम्नगामाश्रयन्ते ॥

(अ) Ṛtu 1. 27. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 180).

(*b*) समन्तात् [स°] Ṛtu (var.).

(*d*) संविशन्ति [आ°] Ṛtu (var.).

Mālinī metre.

The elephants, bisons and lions,/with their bodies singed by the flames, / cease the mutual feud any fray, / as if they were former friends ;/ they flee from the burning thickets/ distraught by the raging fire, / and run to a low-lying river-bed / shelved by the silver sand. (R. S. Pandit).

12558

गजतुरगशतैः प्रयान्तु मूर्खा
धनरहिता विबुधाः प्रयान्तु पद्भ्याम् ।
गिरिशिखरगतापि काकपङ्क्तिः
पुलिनगतैर् न समेति राजहंसैः ॥

(अ) Cr 329 (CRr 7. 49, CPS 200. 67).

(आ) VS 433.

(*a*) मूढाः CR (var.).

(*b*) धनहिता (°ना) all C texts with the exception of CRB, CPS (sub-metric) ; प्रायन्तु Cr (printing error).

(*c*) काकपाली VS.

(*d*) पुलिशतैर् CR (var.) (sub-metric).

Puṣpitāgrā metre.

Let fools go with hundreds of elephants and horses, (but) let men who are wise but poor go by foot ; a row of crows though seated on a mountain-top does not equal the royal swans in a river-bed. (S. B. Nair).

12559

गजतुरगसहस्रं गोधनं भूमिदानं
कनकरजतपात्रं मेदिनी सागरान्ता ।
सुरयुवतिसमानं कोटिकन्याप्रदानं
न भवति खलु तुल्यं ह्यन्नदानं प्रधानम् ॥

(आ) IS 2059, Subh 205.

(इ) PrŚ (C) 59. Cf. Adyar Library Bulletin 33, 105.

(*a*) गोद्धनं (*sic !*) Subh.

(*b*) सागरान्तं Subh.

(*d*) तुल्यं अन्न° Subh.

Mālinī metre.

To give thousands of elephants and horses, as also a herd of cows, a vast area of land, a container with gold and silver, the earth girt up by the sea and crores of girls who equal (in beauty) the heavenly damsels, is not as much (good) as to give food (to the needy) which is better than anything else. (S. B. Nair).

12560*

गजत्रातेति वृद्धाभिः श्रीकान्त इति यौवतैः ।
यथास्थितश्च बालाभिर् दृष्टः शौरिः सकौतुकम् ॥

(आ) Kuv *ad* 7. 22 (p. 22), AlK 282. 20–21 and 389. 8–9, Almn 28. 14–15, GV (V) 228. 1–2, AlS 122. 5–6.

(*c*) वृद्धाभिर् AlK 282 (only).

He was seen as the saviour of the elephant[1] by old ladies, as the beloved lover of Lakṣmī by young women ; the young girls saw him as he was—thus was Śrī-Kṛṣṇa seen with all eagerness. (S. B. Nair).

1. An elephant caught by a crocodile was mercifully saved by Lord Viṣṇu, which is known as the Purāṇic episode of *Gajendra-mokṣa.*

12561*

गजपतिद्वयसीरपि हैमन-
स्तुहिनयन् सरितः पृषतां पतिः ।
सलिलसंततिमध्वगयोषिताम्
अतनुतातनुतापकृतं दृशाम् ॥

(अ) Śiś 6. 55.

(आ) SR 346. 16 (a. Śiś), SSB 223. 19 (a. Māgha).

Drutavilambita metre.

Though the waters of rivers were of the depth of an elephant's height, the breeze of the *Hemanta-* [winter-] season made them icy ; (however), the same breeze made the profusion of tears in the eyes of the wives of travellers very hot. (S. B. Nair).

गजभुजंगमयोरपि बन्धनं see शशिदिवाकरयोर् ग्रहपीडनं.

गजभुजंगविहंगमबन्धनं see शशिदिवाकरयोर् ग्रहपीडनं.

12562*

गजराज दानसलिलं
विसृजसि न तु मौक्तिकादीनि ।
इति तव दानं सफलं
कर्तुं वनराट् त्वयि क्रूरः ॥

(आ) SSB 625. 17 (a. Saṁgrahītṛ himself).

Upagīti-āryā metre.

O lordly elephant, you release *dānasalilam* [ ichor : water poured at the time of giving gifts ], but you do not part with your pearls etc. Thus thinking, as it were, and to make your *dāna* [ichor : gift] fruitful the king of the forest [lion] is cruel to you. (S. B. Nair).

12563*

गजराज सिंहविक्रम-
मवगन्तुमलं चेत् त्वमेवैकः ।
तव विक्रममवगन्तुं
सिंहोऽलं नेतरः कश्चित् ॥

(आ) SSB 625. 13 (a. Saṁgrahītṛ himself).

Mukhacapalā-āryā metre.

Lordly elephant, to guage the valour of a lion, if any one is competent, you are the one for it. To understand your might, a lion alone is competent, none else. (S. B. Nair).

12564*

गजवदनं मनुजतनुं
तुन्दिलमध्यं फणीश्वराभरणम् ।
भाले लोचनवन्तं
विधुमौलिं नौमि विघ्नेशम् ॥

(आ) SSB 3. 9 (a. Saṁgrahītṛ himself).

Āryā metre.

Elephant-faced, having a human body, a protruding belly, adorned with lordly serpents, having an eye on the forehead and adorned with the moon—to that god who removes all obstacles, I bow. (S. B. Nair).

गजविहंगभुजंगमबन्धनम् see शशिदिवाकरयोर् ग्रहपीडनं.

12565*

गजव्रजाक्रमणभरावनम्रया
रसातलं यदखिलमानशे भुवा ।
नभस्तलं बहुलतरेण रेणुना
ततोऽगमत् त्रिजगदिवैकतां स्फुटम् ॥

(अ) Śiś 17. 65.

(आ) SR 127. 14 (a. Śiś), SSB 436. 14 (a. Māgha).

Rucirā metre.

Bending under the load of the heavy tread of elephants the earth spread [penetrated] into the nether regions : it spread into the surface of the sky by the immense mass of dust. Thus the three worlds were all clearly rolled into one. (S. B. Nair).

12566

गजस्य पङ्कमग्नस्य त्रपाकरमिदं महत् ।
पादमुद्धृत्य यद् गच्छन् हरिणोऽपि हसत्यसौ ॥

(आ) Pad 103. 70 (a. Bhānukara), Vidy 52, SR 231. 55, SSB 624. 1.

(*a*) पङ्कलग्नस्य Vidy.

(*c*) परमुत्प्लुत्य Pad, Vidy ; यद् गत्वा Vidy.

Of an elephant that gets stuck up in deep mire, greatly shameful is its condition ; for, even a deer that goes lifting its legs has a laugh at it. (S. B. Nair).

12567*

गजाननाय महते प्रत्यूहतिमिरच्छिदे ।
अपारकरुणापूर- तरङ्गितदृशे नमः ॥

(अ) VCsr I. 1.

(आ) SR 2. 3, SSB 3. 2.

(*a*) महसे SR, SSB ; महि ते VCsr (var.).

(*b*) °रच्छिदे VCsr.

Homage to the Elephant-faced [Gaṇeśa], mighty, cleaver of the darkness of obstacles, whose eye is washed-by-billows[1] of a boundless flood of compassion. (F. Edgerton).

1. F Edgerton has : "washt-by-billows".

12568

गजानां च हयानां च भटानां चापि संहतिः ।
निर्मूलेव विना दुर्ग- संश्रयं परिभूयते ॥

(आ) SSB 463. 1 (a. Saṁgrahītṛ himself).

The assembly of war-elephants and cavalry as well as the infantry come to grief [defeat] without the proper backing in the form of the support of a fortress as if it has no base. (S. B. Nair).

12569

गजानां रथिनो मध्ये रथानामनु सादिनः ।
सादिनामन्तरा स्थाप्यं पादातमिह दंशितम् ॥

(अ) MBh (MBh [Bh] 12. 100. 9, MBh [R] 12. 99. 9, MBh [C] 12. 3672).

(आ) SRHt 165. 24 (a. MBh), SSSN 147. 24.

(*a*) रथिनां MBh (var.).

(*b*) रथिनामपि ( grammatically better ) SRHt, SSSN ; रथिना° or गजाना° MBh (var.) ; सादिना: MBh (var.).

(*c*) अन्तरे MBh (var.), SRHt, SSSN ; अंतरं MBh (Bh).

(*d*) अपि [इह] MBh (var.), SRHt, SSSN ; दर्शितम् MBh (var.) ; दंसितम् MBh (var.), SRHt, SSSN.

The soldiers fighting in the chariots should be stationed in the middle of the war-elephants ; the cavalry behind the chariots and the infantry should be placed in between the cavalry. (S. B. Nair).

12570**

गजाश्वरथधान्यानां गवामपि रजः शुभम् ।
अशुभं तु विजानीयात् खरोष्ट्रमहिषीरजः ॥

(अ) Cr 330 (CRr 7. 39, CPS 197. 60), GP 1. 144. 41.

(*a*) अजाश्वरथधान्यायां CRP.

(*b*) चैव [अपि] CR (var.), GP ; रज CR (var.) ; वर: [र°] CR (var.).

(*c*) च [तु] GP ; चैव जानीयात् [तु वि°] CR (var.).

(*d*) खरोष्ट Cr (printing error) ; वरोष्ट्रु-महिषाविजं (°वजं) (*sic !*) CR (var.) ; खरोष्ट्रमहिषविजं (°ष्ट्राजाविकेषु च) (*sic !*) CR (var.).

The dust raised by elephants, horses, chariots, corn and cows is considered to be an auspicious omen ; inauspicious is it to be understood if the dust is raised by asses, camels and she-buffalos. (S. B. Nair).

12571**

गजाश्वशय्यासनशाद्वलेषु
छत्रध्वजोलूखलसुद्रुमेषु ।
कुम्भेष्टकासंचयमाचरेषु
पर्याणमृत्पुष्पफलादिकेषु ॥

(आ) ŚP 2600.

Upajāti metre (Upendravajrā and Indravajrā).

(Auspicious is the omen when a dog passes urine) in a grassy plot where an elephant or a horse, a bed or seat is found ; as also on an umbrella, flag, mortar, good tree, water-pot, heap of bricks, a saddle, mound of earth, flower, fruit and such things. (S. B. Nair).

12572

गजे कडंगरीये तु जारे राजनि वा पुनः ।
पापकृत्सु च विद्वत्सु नियन्ता जन्तुरत्र कः ॥

(अ) VCsr V. 1.

(*a*) °गरे चैतद् VCsr (var.) ; च [तु] VÇsr (var.).

(*b*) राज्ञि जारिणि VCsr (var.).

What creature is there that can restrain *an elephant that eats corn in the field*[1], a libertine king, or educated men who commit wickedness ? (F. Edgerton).

1. Words in italics are editor's translation of the Sanskrit words ; गजे कडंगरीये, (cf. Ragh 5. 9 : नीवारपाकादिकडंगरीयैः. Following M. Monier-Williams's *Sanskrit-English Dictionary*, F. Edgerton translates गजे कडंगरीये as : "a rum-dosed elephant".

12573

गजेष्वारोपितः साधुः शीघ्रपातैरधिष्ठितः ।
यत्र राजा तत्र कोशः कोशाधीना हि राजता ॥

(अ) KN (KN [ĀnSS] 20. 16, KN [TSS] 20. 16, KN [BI] 19. 16).

(*a*) साधु KN (BI).

(*b*) शीघ्रयानैर् KN (BI).

(*c*) कोषः KN (BI).

(*d*) कोषा° KN (BI).

Placed on elephants and guarded by lighter troops, the treasures should be carried where the king goes ; for, royalty depends on treasures. (M. N. Dutt).

12574

गणयति गगने गणकश्
चन्द्रेण समागमं विशाखायाः ।
विविधभुजंगक्रीडा-
सक्तां गृहिणीं न जानाति ॥

(अ) Kal 9. 6.

(आ) VS 2302, ŚP 4040, SR 44. 1 and 364. 24 (a. VS), SSB 255. 24, RJ 1305.

Ārya metre.

The astrologer counts in the sky the union of the moon with the constellation *Viśakhā* ; but he is not competent to know the carrying on [union] of his wife with various libertines. (S. B. Nair).

12575*

गणयति गुणग्रामं भ्रामं भ्रमादपि नेहते
वहति च परितोषं दोषं विमुञ्चति दूरतः ।
युवतिषु वलत्तृष्णे कृष्णे विहारिणि मां विना
पुनरपि मनो वामं कामं करोति करोमि किम् ॥

(अ) GG 2. 5. 1.

(*c*) चकतृष्णे GG (var.) (*contra metrum*) ; चलत्तृष्णे GG (var.).

Hariṇī metre.

What indeed shall I do, sweet my friend ? My perverse heart flees madly unto Kṛṣṇa again, restrain it however much I would. Perfidious as He is, my mind dwells only on His enthralling excellences. Nor could I be worth with Him, even through a trick of self-forgetfulness. Whilst I should naturally grieve at His callousness in neglecting me, strangely and perversely does my heart delight in the contemplation of His sweet nature ; aye, forgets altogether the grave misdemeanour, He has been guilty of with regard to me, when, abandoning me, He sports wantonly with the youthful cowherdesses. (S. Lakshinarasimha Sastri).

12576*

गणयति न मधुव्ययमयम-
विरतमापिबतु मधुकरः कुमुदम् ।
सौभाग्यमानवान् पर-
मसूयति द्युमणये चन्द्रः ॥

(अ) ĀrS 2.212.

Āryā metre.

Let the bee drink honey of the lily incessantly, the moon cares not the loss of (good) honey, as he is full of happiness and honour : but he is jealous of the sun (and does not allow him this privilege). (S. B. Nair).

12577

गणयन्ति नापशब्दं
न वृत्तभङ्गं क्षयं न चार्थस्य ।
रसिकत्वेनाकुलिता
वेश्यापतयः कुकवयश्च ॥

(आ) VS 152, ŚP 192, SR 37.10 (a. VS), SSB 289.10, SRHt 138.5 (a. Kavivallabha), SRK 41.1 (a. Prasaṅgaratnāvalī), IS 7854, SuMañ 25.2–3, RJ 1419, SSSN 101.4, SH 371, KāRu *ad* 7.7 (p. 165).

(*b*) क्षतिं [क्ष°] VS.

(*d*) वेश्यापतयश्च कवयश्च VS [MS].

Āryā metre.

The 'husband' of harlots do not care for infamy, nor loss of character, nor the loss of wealth ; they are carried away by the interest in their passion : just as bad poets who pay no attention to improper words, break in the metres and the poverty of ideas ; but are carried away by the interest in the sentiments. (S. B. Nair).

12578

गणाद् गृह्णन् विवर्धेत गणस्यापि न हीयते ।
गणस्य दाता हीयेत गणस्यापि न किंचन ॥

(आ) SRHt 195.87 (a. Vallabhadeva, but not found in VS). A variant of No. 12579.

When one takes little from a mass he prospers, but this causes no (appreciable) loss to the mass ; the giver of a group of things may suffer loss, but the things themselves suffer no loss. (S. B. Nair).

12579

गणाद् ग्रहीता वर्धेत गणस्य तु न किंचन ।
गणप्रदाता हीयेत गणस्य तु न किंचन ॥

(आ) SSSN 181.38 (a Vallabhadeva, but not found in VS), IS 7517, Pr 377, TP 402. A variant of No. 12578.

(*a*) गृह्णन् प्रवर्द्धेत [ग्र° व°] SSSN.

(*b*) च न IS.

(*d*) च न IS.

(For English Translation, see No. 12578).

12580

गणिकागणकौ समानधर्मौ
निजपञ्चाङ्गनिदर्शकावुभौ ।
जनमानसमोहकारिणौ तौ
विधिना वित्तहरौ विनिर्मितौ ॥

(आ) SR 44.2, SSB 300.2, SRK 85.1 (a. Sabhātaraṅga), GVS 542.

Aupacchandasika metre.

The harlot and the astrologer are of the same kind they both exhibit their *Pañcāṅga* [various limbs : almanac] ; they bamboozle the minds of the people, and have been fashioned by the Creator to snatch money. (S. B. Nair).

12581

गणिकागण्यभावाढ्या सौन्दर्यमदसम्भृता ।
अङ्गलग्ना भवेद् भव्या किं तर्हि स्वर्गवाञ्छया ।।

(आ) SSB 238. 1.

If a damsel is richly endowed with blandishments of harlots and is possessed of the intoxication of beauty and comes clinging to one's body, where is the need for the desire of heaven ? (S. B. Nair).

12582*

गणिकाजामिलमुख्या-
नवता भवता बताहमपि सीदन् ।
भवमरुगर्ते करुणा-
मूर्ते न च सर्वथोपेक्ष्यः ।।

(अ) BhV (BhV [C] 4. 12, BhV [POS] Appendix IV ; p. 15. 18–19).

(आ) Rasagaṅgā 77. 14–13 ; GVS 657.

(*d*) च om. Rasagaṅgā (sub-metric).

Āryā metre.

You, Lord, have been the protector of the harlot (Piṅgalā) and Ajāmila, (the libertine); O the Embodiment of Compassion, I, who am sinking in the desert of worldly life, should not, by any means, be abandoned by you. (S. B. Nair).

12583*

गणिका मणिकाञ्चनार्पणाद्
यदि तुष्येत् किमतःपरं सुखम् ।
सुरतेषु यदीयचातुरी-
लवमूल्यं सकलं महीतलम् ।।

(आ) RJ 5. 79 (=872).

(*a*) °नार्षणाद् [°नार्प°] RJ (var.).

Viyoginī metre.

If a harlot is pleased with the offering of gems and gold, what can there be which leads to greater happiness ? For, the whole earth is worth but a fragment of her accomplishments in love-sports. (S. B. Nair).

12584

गणिकासु विधेयो न विश्वासो वल्लभ त्वया ।
किं किं न कुर्वतेऽनर्थम् इमा धनपरायणाः ।।

(अ) AR 151. 7–8, (ARJ 148. 10–11), Dhv (HSS) 201. 4–5.

(*c*) ऽत्यर्थं Dhv.

You should never put your trust in harlots, dear one ; for, what danger do they not lead us to, as they are solely guided by the desire to make money ? (S. B. Nair).

12585*

गणितगरिमा श्रोणिर् मध्यं निबद्धवलित्रयं
हृदयमुदयल्लज्जं मज्जच्चिरन्तनचापलम् ।
मुकुलितकुचं वक्षश् चक्षुर् मनाग्वृतवक्रिम
क्रमपरिगलद्बाल्यं तन्व्या वपुस् तनुते श्रियम् ।।

(आ) SkV 352.

(*b*) सज्जच्चि° SkV (but some texts as above).

Hariṇī metre.

Her hips have gained in heaviness ; / the three folds form along her waist ; / shyness increases in her heart, / her former romping vanishes. / Her breasts have blossomed forth, / her eye begins to turn aside : / The body of the slender maid grows beautiful / childhood slips away. (D. H. H. Ingalls).

12586

गणितज्ञो लिपेर् वेत्ता श्रुतिस्मृतिपरायणः ।
ब्राह्मणो ग्रहमन्त्रज्ञो देववत् सोऽपि राध्यकः ॥

(अ) Cr 1416 (CRC 5. 15, CRBh II 5. 16, CPS 113. 15). Cf. Crn 232. Cf. पठकाः पाठकाश्चैव and लेखकः पाठकश्चैव.

(*a*) लिपिर् CRBh II ; वक्ता Cr (but Cr [var.] as above).

(*b*) स्मृतिश्रुति° CPS.

(*c*) ब्रह्मणो CRBh II.

(*d*) दैवविस् सोम राधिपः (*sic !*) CRBh II.

That Brāhmaṇa who knows mathematical science, proficient in writings and well versed in the scriptures and the law-books and also has the knowledge of planets [astrology and astronomy] and the *mantras* should be honoured as a god. (S. B. Nair).

12587

गणेशः स्तौति मार्जारं स्ववाहस्याभिरक्षणे ।
महानपि प्रसङ्गेन नीचं सेवितुमिच्छति ॥

(आ) SR 160. 309.

Lord Gaṇeśa[1] praises a cat so as to protect his vehicle, a mouse ; even a great person desires to serve a low person due to circumstances. (S. B. Nair).

1. The god who removes all obstacles.

12588

गणेशानुचरः पूर्वम् इति मह्यं वरं ददौ ।
असत्येनैव वेश्यानां भवन्ति धनसम्पदः ॥

(अ) Sam 4. 79.

(आ) GVS 500.

Such were his[1] favours upon me[2], because by insincerity alone may harlots[3] arrive at wealth and happiness. (E. Powys Mathers).

1. Ganeśa's.
2. Words of a bawd.
3. E. Powys Mathers has ; "women" for "वेश्या".

12589*

गणेश्वरकविः साक्षाद् अवतीर्णो गणेश्वरः ।
ऋद्धिसिद्धियुतो भव्यो विबुधैः परिषेवितः ॥

(आ) SSB 279. 1 (a. Saṁgrahītṛ himself).

(*b*) अवतीर्णे SSB ; (changed to अवतीर्णो, editorially).

The poet Gaṇeśvara is indeed the very incarnation of the god Gaṇeśa ; he possesses prosperity and accomplishments, is fortunate and auspicious and is served [surrounded] by *vibudhas* [wisemen : gods]. (S. B. Nair).

12590*

गणेश्वरकवेर् वचोविरचनैकवाचस्पतेः
प्रसन्नगिरिनन्दिनीचरणपल्लवध्यायिनः ।
तथा जयति भारती भगवती यथा सा सुधा
मुधा भवति सुभ्रुवामधरमाधुरी म्लायति ॥

(आ) PV 788 (a. Gaṇapati), Pad 118. 89 (a. Gaṇeśvara), SR 35. 8, SSB 279. 2, RJ 1414 (a. Gaṇapati).

(*b*) °पल्लवा° PV (MS) ; °पल्लवं ध्यायतः Pad, SR, SSB.

(*c*) जगति [जय°] Pad ; भावती [भग°] PV (MS) (*contra metrum*).

(*d*) सुधा Pad, RJ ; मुधीभवति [मु° भ°] SR, SSB.

Pṛthvī metre.

Of the poet Gaṇeśvara who is the one master[1] of poesy and who ever meditates on the charming feet of the goddess Pārvatī ever gracious to him, the good words are so victorious that they alone constitute the divine nectar; as for the sweetness of the lips of lovely young ladies they fade into insignificance compared to them. (S. B. Nair).

1. The god Bṛhaspati who presides over speech.

12591

गणोपनीते प्रभुणोपविष्टे
ध्रुवासने हेममये पुरस्तात् ।
प्रायोपविश्य प्रमुदं सुरेन्द्रः
प्रभुप्रसादो हि मुदे न कस्य ॥

(अ) Kum 12. 32.

(*a*) °दिष्टः Kum (var.).

(*b*) नृपासने or शुभासने Kum (var.).

(*c*) प्रायोप° Kum (var.); प्रमदं Kum (var.).

(*d*) प्रभोः प्रसादो Kum (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Afterwards on a golden seat being brought before by the Gaṇas at the command of their Lord the King of celestials sat on it and experienced great delight. Who is not pleased in receiving a recognition from his master? (H. H. Wilson).

12592*

गण्डं चुम्बति पाण्डिमाधरमधून्यास्वादयत्युल्बणः
श्वासोर्मिस् तनिमा तनोति च तनोराश्लेष-
मेणीदृशः ।
तापस् तावदपाकरोति वसनं भ्रातः किमावेद्यताम्
एते धन्यतमास् त्वमेव विधिना वामेन
निर्वासितः ॥

(आ) AlK 260. 24–27.

(*d*) निर्वासिताः AlK; (changed to निर्वासितः, editorially).

Śārdūlavikrīḍita metre.

Paleness kisses her cheeks, deep sighs drink the nectar of her lips, emaciation embraces the body of the deer-eyed damsel, torment removes her garments: O brother, what more shall I say? They all are extremely fortunate; only you have been banished by a perverse fate! (S. B. Nair).

12593*

गण्डः पाण्डुः पीतिमा वक्त्रबिम्बे
रूक्षं गात्रं साश्रु नेत्रारविन्दम् ।
उष्णः श्वासः क्रूरदाहोऽङ्गकेषु
व्याधिः को वा सङ्गतोऽस्या न विद्मः ॥

(आ) PV 451 (a. Veṇīdatta).

(*c*) उष्मः PV (MS).

Śālinī metre.

Her cheeks are pale, there is yellowness in her round face and roughness in her body, and her lotus-eyes get filled with tears, her breathings [sighs] are hot and there is a cruel burning in her limbs: we know not what illness is afflicting her! (S. B. Nair).

12594*

गण्डकण्डूयनोत्खात- मेरुमूलान्तशायिनम् ।
पायाद् गणेशितुः शेषं बिसमित्यामृशन् करः ॥

(आ) SMH 1. 4.

May the hand [trunk] of the Lord Gaṇeśa protect us—the trunk which took hold of the serpent Ādiśeṣa, who was lying at the root of the Meru mountain, thinking it to be a lotus-stalk for scratching against the itching sensation in his temples. (S. B. Nair).

12595*

गण्डगलच्चलदविरल-
मदजलकल्लोललोलरोलम्बः ।
विघ्ननिवारणकारण-
वारणवदनः करोतु कल्याणम् ॥

(आ) SH *fol.* 14 a (no number).

(*b*) °रोलब SH; (changed to °रोलम्बः, editorially).

(*cd*) °कारण वारण° SH; (changed to °कारण-वारण°, editorially).

Gīti-āryā metre.

May the elephant-faced god [Gaṇeśa], who is the prime cause of preventing all obstacles and who is having bees buzzing in the waves of ichor flowing in profusion from the temples and neck, bring auspiciousness (to us all) ! (S. B. Nair).

12596*

गण्डभित्तिषु पुरा सदृशीषु
व्याञ्जि नाञ्चितदृशां प्रतिमेन्दुः ।
पानपाटलितकान्तिषु पश्चाल्
लोध्रचूर्णतिलकाकृतिरासीत् ॥

(अ) Śiś 10. 31.

(आ) SR 315. 34 (a. Śiś), SSB 171. 34 (a. Māgha).

Svāgatā metre.

The reflected moon was not clearly seen on the broad cheeks of the sweet-eyed damsels prior to (their drinking wine) as they were similar (in hue) : but when they were reddened by drinking wine it became clearly visible as a decoration of *Lodhra*-powder. (S. B. Nair).

12597*

गण्डयोररुणिमा दृशि भावः
कोऽपि च भ्रुकुटिविभ्रमहेतुः ।
सुभ्रुवां दयितसान्त्वनवर्जं
मानकार्यकरणाय मदोऽभूत् ॥

(अ) Vikram 11. 66.

(आ) AIR 43 and 328.

(*a*) °णिमादृशी [°णिमा दृशि] AIR 43 (*contra metrum*); दृशी Vikram (*contra metrum*); (changed to दृशि, editorially).

(*d*) °र्यकार° AIR 43 (*contra metrum*)

Svāgatā metre.

There was redness on their cheeks, some disposition in their eyes, the cause of the beauty of frowns—the intoxication of the women was for doing the work of anger without conciliatory words of their lovers. (S. C. Banerji).

12598*

गण्डस्थलीगलदमन्दमदप्रवाह-
माद्यद्द्विरेफमधुरस्वरदत्तकर्णः ।
हर्षादिवालसनिमीलितनेत्रयुग्मो
विघ्नच्छिदे भवतु भूतपतिर् गणेशः ॥

(आ) ŚP 89 (a. Āsīnagaraprākāra-praśasti), AP 98, SR 2. 21 (a. Āsīnagara-prākāra-praśasti), SSB 3. 22 (a. Āsīnagaraprākāra-praśasti).

Vasantatilakā metre.

Listening to the sweet humming of bees, intoxicated by the flow of a profusion of ichor from his temples and closing his pair of eyes as if due to joy, may Gaṇeśa, the lord of goblins [*būtas*] be for warding off all obstacles in your path ! (S. B. Nair).

12599

गण्डस्थले मदकलो मदवारिलुब्ध-
मत्तभ्रमद्भ्रमरपादतलाहतोऽपि ।
कोपं न गच्छति नितान्तबलोऽपि नागस्
तुल्यं बलेन बलिनः प्रति कोपयन्ति ॥

(अ) P (PT 1. 53, PTem 1. 46, Pts 1. 123, PRF 1. 54, PD 301. 20), cf. Ru 38.

(आ) SuM 22. 7, SR 231. 72, SSB 625. 23, RJ 451 (a. Govindarāja), IS 2061.

(*a*) गल्लस्थलेषु (°लस्थ°) मदवारिषु बद्धराग- (°गान् SuM) Pts, PtsK, SuM; गण्डस्थले हि मदवारिजलौघलुब्ध- SR, SSB, RJ; गन्दस्थली PT (var.); गन्दस्थले PT (var.); मधुकलो PT (var.); मदकले PD; °वारिलोब्ध- PD.

(*c*) कोपि [को°] PT (var.).

(*d*) तुल्ये बले तु (°न SuM; हि SR, SSB) बलवान् परिकोपमेति Pts, PtsK, SuM, SR, SSB.

Vasantatilakā metre.

Though the rutting elephant is assailed upon his temples by the feet of the bees as they roam about mad with longing for the rut-fluid, he does not wax angry at them, in spite of his excessive might. The powerful show anger only against their equals in power. (F. Edgerton).

गण्डाः पाण्डिमसात् तनूस् see No. 12609.

12600

गण्डाख्यां न रुचं जिघृक्षति करः किं स्थूलमांसं कुचं
गर्ते चेन् न कफास्थिचर्मनिचिते वक्त्रे कुतश् चुम्बनम् ।
भस्त्रा न श्वसनोद्गमागमवती कायः किमालिङ्ग्यते
कुत्सा चेन् मलमूत्रभाजि नरके नार्यां न कार्या कुतः ॥

(अ) Harihara's Bhartṛharinirveda (KM 29) 5. 11. Cf. लालां वक्त्रासवं वेत्ति; समाश्लिष्यत्युच्चैः पिशितघनपिण्डं; स्तनौ मांसग्रन्थी कनककलशावित्युपमितौ; and स्नाय्वावनद्धघन°

Śārdūlavikrīḍita metre.

I[1] will not touch thy[2] rounded cheek, wherein / death doth abide, as in thy swelling breast; / nor will I kiss thy mouth, saliva-filled : / what are thy bones, thy flesh ? Should I embrace / a bellows filled with some plague-laden air ? / If what we cast in the foul draught we loathe, / why not hate woman, viler and more vile ? (L. H. Gray in JAOS 25. 221).

1. King Bhartṛhari.
2. Queen Bhānumatī's.

12601*

गण्डाभोगे विहरति मदैः पिच्छिले दिग्गजानां
वैरिस्त्रीणां नयनकमलेष्वञ्जनानि प्रमार्ष्टि ।
यद्यप्येषा हिमकरकराद्वैतसौवस्तिकी ते
कीर्तिर् दिक्षु स्फुरति तदपि श्रीनृसिंह क्षितीन्द्र ॥

(आ) Kuv *ad* 77. 144 (p. 162), SR 115. 44, SSB 414. 4.

(*c*) °सौवस्तिकी SR.

(*d*) °सिंहक्षितीन्द्र SR.

Mandākrāntā metre.

Your fame, O King Nṛsiṁha, sports on the broad temples of the elephants guarding the directions, that are muddy with the flow of ichor, it wipes off the collyrium in the lotus-eyes of the wives of your rival kings and it has the same pleasing effect as moonlight which spreads in all the quarters. (S. B. Nair).

12602**

गण्डूषमपि कुर्वीत शीतेन पयसा मुहुः ।
कफतृष्णामलहरं मुखान्तःशुद्धिकारकम् ॥

(आ) SRM 2. 2. 501.

One should frequently gargle the mouth with cold water ; for, it removes phlegm, thirst and dirt, and purifies the mouth. (S. B. Nair).

12603*

गण्डूषाशोषिताब्धिप्रकटजलचरोत्फालजातस्मितानां
हेलाकृष्टार्कचन्द्राभिनवकृतमहाकुण्डलाभोग-
भाजाम् ।
पीनांसस्थापिताशाद्विरदमदमषीमांसलस्थासकानां
दूरं यातस्य वत्स स्मरति दशशिरास् त्वच्छिशु-
क्रीडितानाम् ॥

(आ) JS 314. 10 (a. Māyūrāja).

(*d*) यातस्स JS emendation, (but JS text as above).

Sragdharā metre.

Your smiles on seeing the aquatic creatures tossing about when you drained the ocean at a gulp, your year-rings in the form of the sun and the moon that were snatched by you sportively, your massive shoulders that were smeared with rut of the elephants of the quarters when you placed them there—these sports of your boyhood, the ten-headed one remembers though you were far away. (S. B. Nair).

12604*

गण्डे पाण्डौ कलयति पुनश्चान्दनान् पत्रभङ्गान्
निद्रालाभे स्वयमरुणदृक् पृच्छति त्वां निदानम् ।
प्रत्यासन्ने मधुरलपिते गृह्यके कीरशावे
कण्ठे धत्ते कमलनयना चारु वैदूर्यहारम् ॥

(आ) SR 276. 43, SSB 103. 45.

Mandākrāntā metre.

When the cheeks are pale it is considered as due to the decoration made by sandal-paste, when the eyes are red due to sleeplessness you are asked the cause thereof ; when the young domestic parrot nearby talks sweetly, the lotus-eyed one places a charming necklace of lapis lazuli [*vaidūrya*] round its neck[1]. (S. B. Nair).

1. Condition of a woman during separation from her lover.

12605*

गण्डे मण्डनमात्मनैव कुरुते वैदग्ध्यगर्वादसौ
त्यक्त्वा हेमविभूषणानि तनुते ताडीदलेष्वाग्रहम् ।
मन्दा कन्दुकखेलनाय भजते सारीषु शिक्षारसं
तन्व्या चित्रमकाण्ड एव लटभाभावे निबद्धो भरः ॥

(अ) Vikram 8. 82.

(आ) JS 174. 12 (a. Bilhaṇa), Skm (Skm [B] 506, Skm [POS] 2. 7. 1).

(*b*) मुक्त्वा [त्य°] Skm ; कुरुते [त°] Skm (POS) ; ताली° JS ; तालीदलेषु ग्र° Skm.

(*c*) कुरुते [भ°] Skm (POS) ; शारीषु JS, Skm.

(*d*) तन्व्यास् Skm ; लडहे भावे Skm.

Śārdūlavikrīḍita metre.

She[1], out of pride in skill, herself decorates her cheeks, feels eager for palm-leaves having abjured gold-ornaments ; apathetic towards playing with balls she is attached to the pleasure of training the *Sāri*-s[2] ; it is strange that the slender-bodied girl has suddenly been inclined to the condition of a pretty woman. (S. C. Banerji).

1. A girl at the festival.
2. A kind of bird or a game of chess.

12606*

गण्डोज्ज्वलामुज्ज्वलनाभिचक्रया
विराजमानां नवयोदरश्रिया ।
कश्चित् सुखं प्राप्तुमनाः सुसारथी
रथीं युयोजाविधुरां वधूमिव ॥

(अ) Śiś 12. 8.

Upajāti metre (Indravaṁśa and Vaṁśastha).

A certain good charioteer, in order to travel comfortably, got ready his chariot which was resplendent with shining nave and wheels, and which shone with the beauty of new high spokes; as a lover, in order to attain pleasure, unites himself with charming bride, resplendent with her cheeks and round navel, and shining with the beauty of the freshness of her waist. (S. B. Nair).

12607*

गण्डोड्डीनालिमालापरिवलितगलश् चामराकीर्णकर्णः
सिन्दूरस्वच्छकुम्भो मदकलकलभाकीर्णसत्प्रान्तभागः ।
कुन्ताक्षेपीपुरोगः करकलितवलन्मारनागोत्रिकाग्रो
मन्दं मन्दं प्रयाति क्षितिपतिभवनाद् भद्रपीठेभराजः ॥

(आ) PV 118 (a. Veṇīdatta).

(*c*) कुन्तज्ञेयी° PV (MS).

Sragdharā metre.

His neck surrounded by a swarm of bees flying over his temples, his ears adorned with chowries [fly-whisks], the forehead adorned with saffron mark, his two sides occupied by elephant-cubs shedding rut, preceded by a lance-bearer, and placing his trunk on the lower part of the spine of a female elephant bending under the load, the royal elephant having the throne slowly moves on out of the palace. (S. B. Nair).

12608*

गण्डोपान्तेष्वचिरनिसृतं वारि मत्तद्विपानां
ये सेवन्ते नवमधुरसास्वादलुब्धा द्विरेफाः ।
ते तत्कर्णव्यजनपवनप्रेङ्खितैर् भिन्नदेहा
भूमिं प्राप्ताः कमलविवरे क्रीडितानां स्मरन्ति ॥

(अ) P (PT 1. 112, PTem 1. 104, PS 1. 100, PN 2. 78, PP 1. 291, PRE 1. 111), (cf. Ru 62).

(इ) Old Syriac 1. 71–72.

(*a*) गल्लोपान्ते सुचिरनिभृतं PP; अविरलसृतं PT, PTem; अचिरनिभृतं (°शृ° PN) PS, PN; °मृतं PT (var.); मत्तद्विपेषु PS (var.); वन्यद्वि° PP.

(*b*) नवमधुतरास्वाद° or न च मधु° PN, PS (var.); °बद्धा [°लु°] PS (var.); °सास्वादमत्तद्वि° PN.

(*c*) °पवनप्रेंखितैः खिन्न° PN; °पवने प्रे° PT (var.); °प्ररितच्छिन्न° or °प्रेरितां (°ताः) खिन्न° PS, PN; भिन्नदेहान् PT (var.); क्षिप्तदेहा PP.

(*d*) भूमिप्राप्तः PS (var.); °विवरक्रीडितानि PT, PTem, PN, PP, PRE, (but PS as above); °विरह° [°विवरे] PS (var.); °विवरं PS (var.); °क्रीडितान् निस्मरन्ति PT (var.).

Mandākrāntā metre.

The bees pursue the quick-flowing liquid on the borders of the cheeks of rutting elephants, eager to taste the fresh sweet juice; but when they fall to the ground with limbs crushed by the tossing gusts of wind from the fan-like ears of the elephants, then they remember how they played in the cups of the lotuses. (F. Edgerton).

12609*

गण्डौ पाण्डिमसात् तनूस् तनिमसात् पक्ष्मावली बाष्पसात्
कीरः पञ्जरसान्मनोऽपि हरसात् कण्ठोऽपि कैवल्यसात् ।
आसन् राम चमूवरेण्य भवतः प्रत्यर्थिवामभ्रुवां
कोदण्डे परिवेषभाजि विजयश्रीसाधने योधने ॥

(अ) Khaṇḍa-praśasti 7. 88 (=114).

(आ) SR 107. 186, SSB 400. 202.

(*a*) गण्डाः Khaṇḍa° (var.) ; पक्षावली [पक्ष्मा°] SR, SSB.

(*b*) °न्मनोविरहसात् Khaṇḍa° (var.).

(*c*) देव [राम] SR, SSB ; भवन: [भवतः] Khaṇḍa° (var.).

(*d*) °साधनायोधने or °साधनेऽयोधने Khaṇḍa° (var.) ; यावेने SSB (printing error).

Śārdūlavikrīḍita metre.

Their cheeks were completely pale, their bodies wholly emaciated, their eyelashes filled with tears, their parrots in the cage, their minds on Lord Śiva, and their throats completely near absolution [death] : such was the condition of the wives of your rival princes, O Śrī-Rāma, the best of warriors, when your bow shone in the victory-giving battle-field. (S. B. Nair).

12610

गण्यः सैन्येन नृपतिः सैन्येनायाति मान्यताम् ।
निर्दैन्यः सैन्यवानेव सैन्यादन्यन्न विद्यते ॥

(आ) SRHt 117. 7 (a. Kāmandakīya, but not found in KN).

A king is recognized because of his army, he becomes honoured by the possession of an army, he becomes free from worry due to the army ; there is nothing so essential as an army (to a king). (S. B. Nair).

12611

गण्यमानेषु वर्षेषु क्षीयमाणे तथायुषि ।
जीविते शिष्यमाणे च किमुत्थाय न धावसि ॥

(अ) MBh (MBh [Bh] 12. 309. 8, MBh [R] 12. 321. 9, MBh [C] 12. 12052).

(आ) IS 817.

(*a*) अहस्त्यागम्यमानेषु or अहःसुगण्यमानेषु (°प्रग°; °णमा°) or अहं संक्षीयमाणेषु MBh (var.) ; वर्णेषु [व°] MBh (var.).

(*b*) °माने or °माणं MBh (var.).

(*c*) जीविते लिप्स्यमानेषु (लिख्य°) MBh (var.) ; लिख्यमाने (लिप्स्य° or लिप्स° or लुप्य°) MBh (var.) ; °माने MBh (var.).

(*d*) किमर्थाय तु धावसि or किमनर्थाय धावसि or किमर्थं नानुधावसि (च प्रधावसि) MBh (var.).

When the remaining years are being counted, when life is ebbing away (gradually), and when life is still left to you, why do you not bestir and run ? (S. B. Nair).

12612*

गतं कर्णाभ्यर्णं प्रसरति तथाप्यक्षियुगलं
कुचौ कुम्भाकारौ तदपि चिबुकोत्तम्भनरुची ।
नितम्बप्राग्भारो गुरुरपि गुरुत्वं मृगयते
कथंचिन् नो तृप्तिस् तरुणिमनि मन्ये मृगदृशः ॥

(अ) RŚ 1. 49, BhŚ 477 (doubtful).

(आ) JS 177. 7 (a. Rudra), SK 5. 260, SGo *fol.* 66 b, SH 1831 (a. Rudra).

(*a*) °म्यर्णो SH ; °गतौ SH.

(*b*) कुम्भारंभौ RŚ (var.), BhŚ, JS ; चुबु° BhŚ ; °तम्बन° RŚ (var.) ; °म्भजरुची SH.

(*d*) स्जैषीस् [तृ°] BhŚ ; °रुणमणि RŚ (var.); °मणि RŚ (var.).

Śikhariṇī metre.

The pair of eyes spreads farther away though they have reached the vicinity of the ears ; the bosoms are pot-like and yet they have a liking for collision with the chin ; though the hips are broad enough they seek greater heaviness ; satisfaction, I think, never comes to the gazelle-eyed damsel in her (budding) youth. (S. B. Nair).

12613*

गतं कुलवधूव्रतं विदितमेव तत्तद्वचस्
तथापि तरलाशये न विरतासि को दुर्ग्रहः ।
करोमि सखि किं श्रुते दनुजवैरिवंशीरवे
मनागपि मनो न मे सुमुखि धैर्यमालम्बते ॥

(आ) PG 182.

Pṛthvī metre.

Gone are the good manners of the maidens of the family, you know those excellent words of advice ; still, O fickle-minded one, you do not show restraint : why this illegitimate desire (to run after Kṛṣṇa) ? Friend, what am I to do when the music of Kṛṣṇa's flute is heard ? Charming one, my mind attains not even a particle of firmness. (S. B. Nair).

12614

गतं गतं पश्यसि सर्वमेव
सर्वं जनं पुत्रकलत्रमित्रम् ।
भोगं प्रभावं विभवं शरीरं
स्थिरं हराराधनमेव सर्वम् ॥

(अ) Cr 1417 (CRBh II 6. 53).

(*b*) धनं [स°] CRBh II.

(*c*) भावं CRBh II (sub-metric) ; (changed to प्रभावं by the editor in Cr).

(*d*) स्थितं CRBh II.

Upajāti metre (Upendravajrā and Indravajrā ).

You see all those that have gone (to death), all the people such as sons, wives and friends : (so also impermanent are) enjoyment, power, wealth and the body ; worship of Lord Śiva alone is all-permanent. (S. B. Nair).

12615

गतं चरणयोर्बलं भुजबलं तथा दृग्बलं
बलं श्रवणयोस् तथा दशनजं बलं वा पुनः ।
परं प्रकृतिदुःखदा तदपि जीविताशा भृशं
नरस्य तु दिने दिने बलवती बलाज्जायते ॥

(अ) Vai 8.

Pṛthvī metre.

Gone is the strength of the feet, so also the power of the hands and eyes ; the capacity of the ears and teeth has disappeared ; thus though existence has become naturally painful the desire to live in the case of man only increases, day by day. (S. B. Nair).

12616*

गतं तत् तारुण्यं तरुणिहृदयाह्लादजनकं
विशीर्णा दन्तालिर् गतिरपि शनैर् यष्टिशरणा ।
शिरः शुक्लं चक्षुर् घनपटलमुच्छादितमहो
मनो मे निर्लज्जं तदपि विषयेभ्यः स्पृहयति ॥

(अ) BhŚ 478 (doubtful).

(आ) SR 76. 41 (a. BhŚ), SSB 349. 44.

(*a*) युवतिहृदयानन्दजनकं SSB; °हृदयानन्दजनकं SR, BhŚ (var.).

(*b*) दन्तालिर् निजगतिरहो यष्टि° SR, SSB; निजगतिरभूद् [ग° श°] BhŚ (var.).

(*c*) जडीभूता दृष्टिः श्रवणरहितं (श्रुतिविर° BhŚ [var.]) कर्णयुगलं SR, SSB, BhŚ (var.).

(*d*) भोगेभ्यः [वि°] BhŚ (var.).

Śikhariṇī metre.

Gone is that youth which gives joy to the hearts of young ladies, the row of teeth has become shaky, walking is slow with the aid of a stick, hair has turned grey, and there is a thick film [screening] before the eyes : alas ! none the less, my mind hankers after sensory pleasures. (S. B. Nair).

12617

गतं तत् तारुण्यं युवतिहृदयाह्लादजनकं
व्यतीतं सौन्दर्यं समदकरिकुम्भौघदलनम् ।
जरा निर्लज्जेयं शिरसि पदमुच्चैः कृतवती
परब्रह्मैवानीं जननमरणोच्छेदजनकम् ॥

(अ) BhŚ 479 (doubtful).

(आ) SK 7. 37.

(*b*) व्यतीतः सौन्दर्यः BhŚ, SK ; (changed to व्यतीतं सौन्दर्यं, editorially) ; °कुंभैकदलनः SK ; °कुम्भौघदलनः BhŚ ; (changed to °कुम्भौघदलनम्, editorially).

Śikhariṇī metre.

Youth which gives joy to the hearts of young women has disappeared ; gone is handsomeness which rivals the foreheads of rutting elephants ; shameless dotage has planted its feet on the head : it is the Supreme Brahman alone (our refuge) that breaks (the cycle of) birth and death. (S. B. Nair).

12618

गतं तद् गाम्भीर्यं तटमपि वृतं जालिकशतैः
सखे हंसोत्तिष्ठ प्रथममुतो धाव सरसः ।
न यावत् पङ्काम्भःकलुषितवपुर्भूरिति लपन्
बकोऽसौ वाचाटश्चरणयुगलं मूर्ध्नि कुरुते ॥

(आ) JS 74. 8, Skm (Skm [B] 1971, Skm [POS] 4. 67. 1) (a. Ḍimboka), ŚP 810, VS 707, AAS 1. 5, Any 57. 43, Kav p. 120, Vidy 20 (a. Ḍimboka), SR 221. 25 (a. VS), SSB 609. 24.

(*a*) तटमुपचितं जालकशतैः AAS ; तटमुपगतं Skm, Vidy ; जलमपि [तट°] VS ; चितं [वृ°] ŚP, Any, SR, SSB.

(*b*) त्वरितमनुयामोऽद्य सरसः Vidy ; त्वरितममुतो Skm, ŚP, Any, AAS, SR, SSB ; गच्छ [धा°] Skm, ŚP, SR, SSB ; दग्ध° [धा°] VS ; ऽन्यत्र [धा°] Any ; याम [धा°] AAS.

(*c*) स [न] VS; पङ्काक्तः ŚP; पङ्कान्तः° Vidy, SR, SSB ; तनुर्भूरि विरसन् (विलसन् ŚP, AAS, Vidy, SR, SSB) [°वपु° ल°] Skm, ŚP, Any, AAS, Vidy, SR, SSB ; °रिविलपन् VS.

(*d*) न काको [बकोऽसौ] VS ; बकोटो Skm, ŚP, Any, AAS ; वाचालश् Vidy.

Śikhariṇī metre.

Gone is that majesty (of the lake), the banks are crowded with hundreds of fishermen. Friend Swan, get up, be the first to run away from this lake, before that crane, his body smeared with muddy water, and threatening with his cry of '*Bhū*' kicks you on the head. (S. B. Nair).

12619*

गतं तद् यौवनं भीरु जीवितं च निरर्थकम् ।
या न वेत्ति सदा पुंसां चतुराणां रतिक्रमम् ॥

(अ) Vet 3. 3.

(आ) IS 2064, GVS 185.

(*a*) वृथैव यौ° [ग° त° यौ°] Vet (var.) ; ते or च [तद्] Vet (var.) ; भीरो or चारु [भीरु] Vet (var.).

(*c*) यो or को [या] Vet (var.).

(*cd*) यो न वेत्ति पुमान् मूढग्/ चत्वारि सुरतान्यहो Vet (var.).

(*d*) चतुर्णां Vet (var.); रतक्र° or अतिक्र° [रति°] Vet (var.).

O timid one, lost is youth and vain is life of that woman who never experiences pleasures of love-sports with men who are expert at love-making. (S. B. Nair).

12620*

गतं तिरश्चीनमनूरुसारथेः
प्रसिद्धमूर्ध्वज्वलनं हविर्भुजः ।
पतत्यधो धाम विसारि सर्वतः
किमेतदित्याकुलमीक्षितं जनैः ॥

(अ) Śiś 1. 2.

(आ) Almm 179, AIR 173, AR 2. 25.

Vaṁśastha metre.

The movement of him [the sun] who has the thigh-less[1] as his charioteer is oblique ; (while) the upward flaring of fire is quite well known. What then can this lustre be, that falls down, while spreading itself all around ? —Thus people looked on in bewilderment ! (S. V. Dixit).

1. Aruṇa.

12621

गतं न शोचामि कृतं न मन्ये
खादन् न गच्छामि हसन् न जल्पे ।
द्वाभ्यां तृतीयो न भवामि राजन्
किं कारणं भोज भवामि मूर्खः ॥

(अ) BhŚ 843 (doubtful).

(*c*) भ in भवामि om. BhŚ (MS).

Upajāti metre ( Upendravajrā and Indravajrā ).

I do not brood over the past, nor do I think that I have done everything that is worthwhile. I do not walk while eating, nor do I talk in the midst of a laugh. I do not intrude when two people are talking. (Then,) for what reason am I a fool, O King Bhoja ? (S. B. Nair).

12622*

गतं बहुतरं कान्ते अल्पा तिष्ठति शर्वरी ।
इति चिन्तां समादाय कुरु सज्जनरञ्जनम् ॥

(अ) Cr 1418 (CNPN 57, CM 51). Variant of No. 12623.

(*b*) सर्वरी CNPN (MS).

(*c*) चिन्ता CNPN (MS).

The greater part of the night has (already) passed and (now) there remains a little part of it only; taking this into account, my dear lady, do whatever is delighting to this man of worth. (S. B. Nair).

12623*

गतं बहुतरं कालं स्वल्पं तिष्ठति शर्वरी ।
इति चिन्तां विधाय त्वं कुरुष्व जनरञ्जनम् ॥

(अ) Pañcākhyānavārttika 38. 1. Variant of No. 12622.

(*b*) तिष्ठसि Pañcākhyāna° ; (changed to तिष्ठति, editorially) ; सर्वरी Pañcākhyāna° ; ( changed to शर्वरी, editorially ).

(*c*) अतिचिन्तिविधानाय (corrupt) Pañcākhyāna° ; (reconstructed as इति चिन्तां विधाय त्वं, editorially).

(*d*) कुरुक्षे (*sic !*) Pañcākhyāna° ; (changed to कुरुष्व, editorially).

A good deal of time has (already) elapsed and there remains but a little part of the night; thus understanding the situation, impart pleasure to this person. (S. B. Nair).

12624*

गतं भयं भीरु सुरारिसंभवं
त्रिलोकरक्षी महिमा हि वज्रिणः ।
तदेतदुन्मीलय चक्षुरायतं
महोत्पलं प्रत्युषसीव पद्मिनी ॥

(अ) Vik 1. 5 (in some texts 1. 6. (Cf. A. Scharpé's Kālidāsa-Lexicon 1. 2; p. 65).

(*d*) निशावसाने नलिनीव पङ्कजम् Vik (var.).

Vaṁśastha metre.

Thy terrors from the demon are dispelled, O timid one ! the majesty of the Thunderer[1] guards the three worlds : open therefore, I pray, those long eyes of thine, as the lotus-lake its lotuses at the end of the night. (E. B. Cowell).

1. Indra.

12625

गतं शोके न कर्तव्यम् आगतं नैव वर्तते ।
वर्तमानं हि वर्तते तेनाहं प्रियपाण्डवा ॥

(अ) Cr 1419 (CNPN 100, CM 52). Cf. No. 12704.

(*c*) °मानो हि वर्तन्ते CNPN (MS).

One should not grieve for the past; the future has not come yet; only the present exists ; that is why I am the beloved of the Pāṇḍavas. (S. B. Nair).

12626

गतं शोचति को नाम यः प्रातः शोच्यते परैः ।
छिन्नहस्तो विहस्तस्य कथं बध्नाति कङ्कणम् ॥

(अ) SRHt 264. 25 (a. Bṛhatkathā), SSSN 243. 5.

(*a*) यो [को] SSSN.

(*b*) स (*sic !*) प्राय: [य: प्रात:] SSSN; बुधै: [परै:] SSSN.

Who, indeed, grieves for the past ? For, others may grieve for him the next morning. How can a man devoid of hands put on a bracelet in a handless man ? (S. B. Nair).

12627

गतः कामकथोन्मादो गलितो यौवनज्वरः ।
गतो मोहश् च्युता तृष्णा कृतं पुण्याश्रमे मनः ॥

(अ) KaD 2. 248.

(आ) SR 367. 14 (a. KāD), SSB 261. 16, SRK 294. 1 (a. Sphuṭa-śloka=stray verse), Sar 3. 32 (327).

(c) हतो or क्षतो [गतो] KāD (var.).

Gone is the infatuation for tales of love; the fever of youth has slipped away; delusion is destroyed completely and the thirst of senses has left; the mind is set only on holy living[1]. (V. Narayana Ayer).

1. On the holy stage of life.

12628

गतः कालो यत्र द्विचरणपशूनां क्षितिभुजां
पुरः स्वस्तीत्युक्त्वा विषयसुखमास्वादितमभूत् ।
इदानीमस्माकं तृणमिव समस्तं कलयताम्
अपेक्षा भिक्षायामपि किमपि चेतस् त्रपयति ॥

(अ) Śānt 4. 15.

(आ) SR 368. 57 (a. Śānt), SSB 263. 51, IS 2062.

(b) स्वस्तीत्युक्ता Śānt (var.); आसादितम् Śānt (var.).

(c) तृण इव Śānt (var.).

(d) अभिक्ष्या or अपेक्षता Śānt (var.); भिक्ष्यायाम् or भिक्षायाः Śānt (var.); अपि किमिति or किमपि न हि Śānt (var.); चेतस्त्रसयति or चेतः स्थगयति or चेतस्तुस्तृपयति (hyper-metric) or चेतस्त्रपति (sub-metric) Śānt (var.).

Śikhariṇī metre.

Gone are the days when, by flattering kings who are but two-footed beasts, sensory pleasures were enjoyed by me. Now when I consider everything as a straw the mind is ashamed even of the desire for the begging (of food). (S. B. Nair).

12629

गतः कालो यत्र प्रणयिनि मयि प्रेमकुटिलः
कटाक्षः कालिन्दीलघुलहरिवृत्तिः प्रभुरभूत् ।
इदानीमस्माकं जरठकमठीपृष्ठकठिना
मनोवृत्तिस् तत् किं व्यसनिनि मुधैव क्षपयसि ॥

(अ) Śānt 4. 13.

(आ) SR 368. 50, JS 450. 33 (a. Ānandana), SkV 1599, Skm (Skm [B] 2315, Skm [POS] 5. 63. 5) (a. Vallaṇa), IS 2063, BPS 45, Kav p. 100.

(a) यस्मिन् [यत्र] JS; प्रियसखे [प्र°] Śānt (var.); प्रियसखि [प्र°] SkV ; °कुटिला Śānt (var.).

(b) कटाक्षश्चालापो Śānt (var.); °लहरी° Śānt (var.); प्रभवति Śānt (var.), SR, JS, SkV, Skm.

(c) जठर [ज°] Śānt (var.), SkV.

(d) व्यवसिनि Śānt (var.); व्यसनिविमुखैव or व्यसनिनि सुधैव (मृषैव) Śānt (var.); क्षपयति Śānt (var.); ग्लपयसि Śānt (var.), SR, Skm (var.).

Śikhariṇī metre.

Gone are the days, my pretty, when your glance, / crooked with love, swift and black / as a wavelet of the Jumna, could defeat me. / Know that my heart has grown now / as hard as the back of an old tortoise. / Come, Miss Persistence, do not waste your time. (D. H. H. Ingalls).

12630*

गतः पतिर् यद्यपि दूरदेशं
नावेक्षकः कश्चन यद्यपीह ।
श्वश्रूर् मुमूर्षुस् तदपीह सायं
पान्थाद्य कर्तास्मि तवातिथेयम् ॥

(आ) PV 339 (a. Mādhava).

(*a*) र्शं in दूरदेर्शं om. PV; (omission is filled in, editorially).

Upajāti metre (Upendravajrā and Indravajrā).

Though my husband has gone to a far-off country, and there is nobody to guard me here (in this house), my mother-in-law is in her death-bed and, above all, the day, too, has come to an end, still, I shall entertain you, O traveller, as a guest to-night! (S. B. Nair).

गतः प्रायो रात्रिः see No. 12639.

12631

गतः स कालो यत्रासन् देवाः सेवानुवर्तिनः।
दशाननदशां पश्य तरन्ति वृषदोऽम्भसि ॥

(आ) SSg 177, SRM 2. 2636. Variant of No. 12673.

Gone are those days when the gods were beneficial to us when worshipped; look at the fate of the ten-headed Rāvaṇa: (now) stones (float and) cross the waters! (S. B. Nair).

12632

गतः स कालो यत्रासीद् अवज्ञा कल्पशाखिनाम्।
उदुम्बरफलेभ्योऽपि स्पृहयामोऽधुना वयम् ॥

(आ) ŚP 489, SRK 223. 16 (a. Prasaṅgaratnāvalī), RJ 593. Variant of No. 12672.

(*d*) °मोऽद्य जीवितम् SRK.

Gone are those days when there was disregard for the wish-granting trees; now we long for even the (insipid) *Udumbara*-fruits. (S. B. Nair).

12633

गतः स कालो यत्रासीन् मुक्तानां जन्म वल्लिषु।
वर्तते साम्प्रतं तासां हेतवः शुक्तिसम्पुटाः ॥

(अ) Bālarāmāyaṇa 3. 2.

(आ) KāvR 7. 20.

Gone are those days when the creepers were the sources of pearls; but now they produce only shells of snails. (S. B. Nair).

12634

गत एव न ते निवर्तते
स सखा दीप इवानिलाहतः।
अहमस्य दशेव पश्य माम्
अविषह्यव्यसनेन धूमिताम् ॥

(अ) Kum 4. 30. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 59).

(आ) Almm 178.

(*d*) °व्यसनप्रधूमिताम् (°पिताम्) or °व्यसनाग्निदीपिताम् or °व्यसनप्रदीपिताम् (°दूषिताम्) Kum (var.).

Viyoginī metre.

Thy friend is gone. He will not return like a lamp struck out by the wind. I am like his wick. See me smoking by intolerable distress. (H. H. Wilson).

12635*

गतक्लेशायासा विमलमनसः कुत्र मुनयस्
तपस्यन्ति स्वस्थाः सुररिपुरिपोः का च दयिता।
कविप्रेयः किं स्यान्नवलघुयुतैरष्टगुरुभिर्
बुधा वृत्तं वर्णैः स्फुटघटितबन्धं कथयत ॥

(अ) Vidagdhamukhamaṇḍana 2. 35 (KSH 269)[1].

(आ) SR 203. 102, SSB 561. 103, SRK 166.9 (a. Vidagdhamukhamaṇḍana),

(*c*) कविप्रेयाः SR.

1. A riddle of *Bahirālāpa*-variety.

Śikhariṇī metre.

Where do sages pure in mind and free from worry perform penance ? (*Śikhariṇi* : on a hill). Who is the beloved wife of the enemy of the demons [Viṣṇu] ? (*Ī* : Lakṣmī). Tell me, which is the well-composed metre having nine short and eight long syllables and which is loved by poets ? (Śikhariṇī : the metre of that name). (S. B. Nair).

12636*

गतचरदिनस्यायुर्भ्रंशे वयोवयसंकुचत्-
कमलमुकुलकोशान्नीडप्रवेशमुपेयुषाम् ।
इह मधुलिहां भिन्नेष्वम्भोरुहेषु समायतां
सह सहचरैरालोक्यन्तेऽधुना मधुपारणाः ॥

(अ) Naiṣ 19. 30.

Hariṇī metre.

Now come bees with their fellows to full-blown lotus-blossoms, from inside the lotus-buds which had closed up from pity at the decay of the day gone. The bees were confined in the nest-like buds (during the night). Now are they seen to break their fast with honey. (K. K. Handiqui).

12637*

गतधृतिरवलम्बितुं बतासून्
अनलमनालपनादहं भवत्याः ।
प्रणयिनि यदि न प्रसादबुद्धिर्
भव मम मानिनि जीविते दयालुः ॥

(अ) Śiś 7. 10.

Puṣpitāgrā metre.

Devoid of joy as I am since you do not speak to me, I am also unable to sustain my life ; if you are determined not to be reconciled with your lover, O jealous one, be at least merciful to my life. (S. B. Nair).

12638

गतप्रायः कायः प्रकृतिचपला सापि कमला
गृहावासः पाशो विरहविरसः संगमरसः ।
अतः सर्वं गर्वं त्यज निजमनःकर्म कुशलं
भजाश्रान्तं शान्तं परमसुखदं वैष्णवपदम् ॥

(अ) Śānt A. 4.

(आ) IS 2065.

Śikhariṇī metre.

The body is almost decayed, wealth is notoriously fickle, residence in the house is a bondage, and the pleasure of union has become as insipid as separation ; hence abandon all your pride, both of mind and action and resort to the feet of Viṣṇu that bring uninterrupted peace and supreme bliss. (S. B. Nair).

12639*

गतप्राया रात्रिः कृशतनु शशी शीर्यत इव
प्रदीपोऽयं निद्रावशमुपगतो घूर्णत इव ।
प्रणामान्तो मानस्त्यजसि न तथापि क्रुधमहो
कुचप्रत्यासत्त्या हृदयमपि ते चण्डि कठिनम् ॥

(अ) PrC 109, Bhojacaritra *ad* 4. 63 (p. 156, v. 63).

(आ) SkV 654 (a. Mahodadhi), Kav 367 (a. Mahodadhi), Prasanna 148*a*, VS 1612 (a. Bāṇa), Bühler in *Indian Antiquary* 1. 114, ŚP 3713, JS 284. 3, Pad 60. 1, PV 490, Prabhā 12. 58, PuPra 6. 43 (a. Bāṇa), Kāvyān 54. 19–21, SR 306. 42 (a. VS),

SSB 157. 45 (a. Bāṇa), SU 757, Sabh 21a=4. 44. (Cf. ŚB 4. 415, 4. 576, 4. 869, Kav p. 57), SRK 287. 1 (a. ŚP). Cf. *d* of v. दृशा सार्धं दन्तच्छद°.

(*a*) गत: प्रायो Prasanna ; शशिमुखि [कृ°] ŚP, Pad, PV, SSB, SRK ; सीदत [शी°] VS, SR ; शशियत Bühler ; जीर्यंत Prasanna.

(*b*) प्रदीपो Kav (MS) ; घूर्णित SkV (var.) ; घूर्णनत SkV (var.); घूर्णिन्नित Prasanna.

(*c*) °न्ते Bühler ; °न्त: कोपस्त्य° Kāvyān ; मानं त्य° Bühler ; °नस्तदपि न जहासि ŚP, Pad ; °दपि वहसि त्वं PV, Prabha, PuPra, Kāvyān, SRK ; यथा त्वं [त°] Bühler ; कुधवहो Prasanna ; ध्रुवमहो SRK.

(*d*) सुभ्रु [चण्डि] Bühler ; स्तन° [चण्डि] Kāvyān.

The night is almost gone, my slender one, / the moon is almost set; / the lamp, about to go to sleep, / is stretching with its flame. / A woman's stubbornness should end with man's obeisance / and yet you have not left your wrath. / Sweet Fury, your heart has grown hard / from its closeness to your breasts. (D. H. H. Ingalls).

12640

गतप्राया रात्रिर् हिमवति गिरौ द्रोणशिखरं
गता वत्सस्यैते गलकनलके किंचिदसवः ।
हनूमानप्यार्यः क्षितिनिहितगात्रः किमपरं
विधिर् वामारम्भस् तदपि च मनो वाञ्छति सुखम् ॥

(आ) RA 5. 52.

(*b*) वत्सस्यैके RA (var.).

Śikhariṇī metre.

The night is almost gone to the peak of the Droṇa on the Himālayas, the life of my dear brother (Lakṣmaṇa) has come a little near the exit of the throat : the noble Hanūmān is prostrate on the ground ; what more ? Fate has begun its adverse course ; none the less my mind longs for happiness. (S. B. Nair).

12641

गतभीर् भीतिजननं भोगं योगीव दर्शयेत् ।
यथाबलं च कुर्वीत रिपोर् दण्डनिपातनम् ॥

(अ) KN (KN [ĀnSS] 14. 17, KN [TSS] 14. 17, KN [BI] 13. 17).

Fearless like a serpent, a king should make such display of his magnificence as to strike terror into the hearts of his foes. According to the measure of his strength, he should undertake the chastisement of his foes. (M. N. Dutt).

12642*

गतमतिजवाद् भ्रान्तं सर्वं समुत्खनिता च भूश्
चिरतरमहो निःश्वासास्त्रैः सर्वन्यमवस्थितम् ।
किमिव न कृतं पान्थेनेत्थं तथापि शठो मरुः
प्रकृतिविरसः कष्टं यातो मनागपि नार्द्रताम् ॥

(आ) JS 119. 2 (in some texts a. Narasiṁha), VS 944, Any 143. 14, Kav p. 50.

(*a*) भ्रान्तं भ्रान्तं [भ्रा° स°] VS ; समुत्कषि° JS (var.), VS, Any ; समुत्कर्षिता च VS (var.) ; समुन्कषिता वच (*sic !*) [समु° च भूश्] VS (var.).

(*b*) °मथो [°महो] VS ; विश्वासान्धं JS (var.), Any ; निःश्वस्याथो VS.

(*c*) महः [मरुः] Any.

Hariṇī metre.

He moved quickly, wandered everywhere, the earth was dug for very a long time and he remained with sighs and tears. What activity was not executed by the traveller ? None the less the wretched desert, naturally devoid of *rasa* [water : sympathy] alas ! has not shown any *ārdratā* [water : compassion]. (S. B. Nair).

12643*

गतमनुगतवीणैरेकतां वेणुनादैः
कलमविकलतालं गायकैर् बोधहेतोः ।
असकृदनवगीतं गीतमाकर्णयन्तः
सुखमुकुलितनेत्रा यान्ति निद्रां नरेन्द्राः ॥

(अ) Śiś 11. 10.

Mālinī metre.

Listening to the notes of the flute which were in unison with the music of the lute, and the beating of the musical time correctly and sweetly, produced by the bards for waking them, the princes repeatedly enjoyed the excellent music, and happily closing their eyes went (again) to sleep ! (S. B. Nair).

12644*

गतमनुतटं पद्मे पद्मे निवेशितमाननं
प्रतिकमलिनीपत्रच्छायं मुहुर्मुहुरासितम् ।
नयनसलिलैरुष्णैः कोष्णाः कृता जलवीचयो
जलदमलिनां हंसेनाशां विलोक्य गमिष्यता ॥

(आ) JS 75. 14.

Hariṇī metre.

It went to all parts of the lake with its mind directed towards every lotus ; it seated itself again and again under the shade of each lotus. The waters of the lake were rendered lukewarm with the profusion of its hot tears. All these were done by the swan when about to go (to the Mānasa lake) seeing the quarters overcast with clouds. (S. B. Nair).

12645*

गतया निरन्तरनिवासमध्युरः
परिनाभि नूनमवमुच्य वारिजम् ।
कुरुराजनिर्दयनिपीडनाभयान्
मुखमध्यरोहि मुरविद्विषः श्रिया ॥

(अ) Śiś 13. 11.

(आ) Almu 42. 19–20.

Mañjubhāṣiṇī metre.

The splendour of Śrī-Kṛṣṇa, leaving the lotus of his navel, reached the region of his chest for long residence there ; but out of the fear of the crushing embrace of Yudhiṣṭhira reached the face (as if for shelter in a high place) ; just as Lakṣmī, leaving the lotus in his navel, reached Kṛṣṇa's chest for her long residence, and as if out of fear of the close embrace of Yudhiṣṭhira (at that critical moment of his embracing Śrī-Kṛṣṇa) climbed to his face (as if for shelter). (S. B. Nair).

12646*

गतया पुरः प्रतिगवाक्षमुखं
दधती रतेन भृशमुत्सुकताम् ।
मुहुरन्तरालभुवमस्तगिरेः
सवितुश्च योषिदमिमीत दृशा ॥

(अ) Śiś 9. 2.

(आ) SR 294. 31, SSB 135. 33 (a. Māgha).

Pramitākṣarā metre.

Highly eager to have love-sports, a lady directed her gaze towards the window in order to measure the distance, again and again, between the sun and the mountain where it sets. (S. B. Nair).

12647*

गतवतामिव विस्मयमुच्चकैर्
असकलामलपल्लवलीलया ।
मधुकृतामसकृद् गिरमावली
रसकलामलपल्लवलीलया ॥

(अ) Śiś 6. 78.

Drutavilambita metre.

Wondering as it were at the dancing movements of the tendrils that were half-grown, the row of bees, settling on the *Lavali*-creepers and getting drunk with honey hummed sweetly, again and again. (S. B. Nair).

12648*

गतवति दिननाथे पश्चिमक्ष्माधरान्तं
शिशिरकरमयूखैर् निर्भरं दह्यमाना ।
परिहृतमिलितालिः पान्थकान्तेव दीना
सपदि कमलिनीयं हास्यहीना बभूव ॥

(आ) SR 295. 56, SSB 136. 59.

(*b*) शिशिकरम° SSB (printing error).

Mālinī metre.

When the sun disappeared behind the western hill and when scorched mercilessly by the rays of the moon, the lotus, like the (separated) wife of a traveller, became sad, and having avoided the company of the bees [her friends] she now became devoid of laughter [bloom]. (S. B. Nair).

12649*

गतवति नखलेखालक्ष्यतामङ्गरागे
समददयितपीताताम्रबिम्बाधराणाम् ।
विरहविधुरमिष्टासत्सखीवाङ्गनानां
हृदयमवललम्बे रात्रिसंभोगलक्ष्मीः ॥

(अ) Kir 9. 78.

(*a*) दृश्यतामङ्ग° Kir (var.).

(*b*) °बिम्बाधरोष्ट्याः Kir (var.).

(*c*) °ङ्गनायाः Kir (var.).

Mālinī metre.

When the unguents applied on their bosom were invisible by the nail-marks inflicted by their lovers and when their *Bimba*-like lips were mercilessly kissed by their impassioned lovers, the beauty of nocturnal enjoyments resorted to their hearts like pleasing friends during their period of separation in the daytime. (S. B. Nair).

12650*

गतवत्यराजत जपाकुसुम-
स्तबकद्युतौ दिनकरेऽवनतिम् ।
बहलानुरागकुरुविन्ददल-
प्रतिबद्धमध्यमिव दिग्वलयम् ॥

(अ) Śiś 9. 8.

(आ) SR 294. 36 (a. Śiś), SSB 135. 38.

Pramitākṣarā metre.

When the sun possessing the lustre of a bunch of *Japa*-flowers, was setting, the quarters shone with their inter-spaces adorned with patches possessing the brilliance of rubies. (S. B. Nair).

12651

गतवयसामपि पुंसां
येषामर्था भवन्ति ते तरुणाः ।
अर्थेन तु हीना ये
वृद्धास् ते यौवनेऽपि स्युः ॥

(अ) P (PP 2. 105, Pts 1. 10, PtsK 1. 11, PM 2. 39).

(आ) IS 2066, GVS 87.

(*c*) ये ही° (tr.) Pts, PtsK.

Āryā metre.

Those, who have much wealth, are accepted as young, even if they are no longer young; those, however, who are devoid of wealth, are considered old, even if they are very much young.[1] (S. B. Nair).

1. A. W. Ryder translates the verse :
The wealthy are, however old, / rejuvenated by their gold : / If money has departed, then / the youngest lads are aged men.

गतशोको न कर्तव्यः see No. 12704.

गतशोको न कर्तव्यो see No. 12704.

गतश्च राजहंसश्च see बकाश्च राजहंसाश्च.

12652

गतश्रीर् गणकान् द्वेष्टि गतायुश्च चिकित्सकान् ।
गतश्रीश्च गतायुश्च ब्राह्मणान् द्वेष्टि भारत ॥

(अ) Cr 331 (CRr 8. 61, CPS 240. 53), VCmr 31. 97–98.

(आ) ŚP 1318, SRHt 7. 10 (a. MBh, but not found in MBh [Bh] edition), SSSN 23. 6, SR 155. 93 (a. ŚP), SSB 483. 93, VP 9. 75, Vaidyakīya-Subhāṣitāvali 68. 14–15, Sama 2ग 8, SRK 224. 35 (a. Sphuṭa-śloka [=stray verse]), SH 1116.

(*a*) गणका CR (var.).

(*b*) गतायश्च CR (var.); चिकित्सकम् SRHt, SSSN.

(*c*) गता° गत° (tr.) CR (but CRP, CRBh II, VCmr, ŚP, SRHt, SSSN, SR, SSB as above), CPS; ततश्रीश्च [गतश्री°] CRBh I.

(*d*) यो नरः [भा°] Cr (var.).

One who has lost his fortune hates astrologers, one who has lost his vital powers hates physicians; (only) one who has lost both fortune and vital powers hates Brāhmaṇas, O Bhārata. (F. Edgerton).

12653

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

(अ) MBh (MBh [Bh] 6. 26. 23=BhG 4. 23). Cf. यस्य सर्वे.

(*a*) युक्तस्य [मु°] MBh (var.).

(*c*) यज्ञायारभतः (ज्ञाना°) MBh (var.).

Rid of attachment, freed, / his mind fixed in knowledge, doing acts for worship (only), his action / all melts away. (F. Edgerton).

गतसङ्गस्य युक्तस्य see No. 12653.

12654

गतसारेऽत्र संसारे सुखभ्रान्तिः शरीरिणाम् ।
लालापानमिवाङ्गुष्ठे बालानां स्तन्यविभ्रमः ॥

(आ) SR 367. 20, SSB 262. 22, SRK 296. 20 (a. Sphuṭa-śloka [=stray verse]), IS 2067, Subh 270.

(*a*) गतः सारे त्रिसंसारे Subh; हि [ऽत्र] IS.

(*c*) नानापानम् Subh.

In this worldly life, devoid of substance, embodied beings have delusions of happiness; sucking the thumb and drinking the saliva, babies have the delusion of sucking mother's milk. (S. B. Nair).

12655*

गताः केचित् प्रबोधाय स्वयं तं कुम्भकर्णकम् ।
तदधः पवनोत्सर्गाद् उड्डीय पतिताः क्वचित् ॥

(आ) Pad 84. 5 (a. Lakṣmaṇa), SR 364. 11, SSB 254. 11, RJ 1312.

(*b*) स्वपन्तं [स्वयं तं] Pad.

(*c*) तदधःपवनो° SR, SSB.

Some people went of their own accord to awaken the sleeping Kumbhakarṇa; but buffeted by the wind of his snores they were thrown up and fell somewhere. (S. B. Nair).

12656*

गतागतकुतूहलं नयनयोरपाङ्गावधि
स्मितं कुलनतभ्रुवामधर एव विश्राम्यति ।
वचः प्रियतमश्रुतेरतिथिरेव कोपक्रमः
कदाचिदपि चेत् तदा मनसि केवलं मज्जति ॥

(आ) Pad 46. 4 (a. Bhānukara), SR 351. 34, SSB 231. 35, RJ 772 (a. Bhānukara).

Pṛthvī metre.

Interest in moving to and fro is confined to the space of the corners of her eyes, the smile of the nobly born charming damsel rests on her lips alone; her speech is a guest to her lover's ears alone, and her anger, if ever she has, is suppressed in her mind. (S. B. Nair).

12657

गतागतपरिज्ञानं दूतसम्प्रेषणानि च ।
प्रकृतिव्यसनापोहः क्रुद्धप्रशमनानि च ॥
(इति वृत्तं महीपतेः)

(अ) KN (KN [ĀnSS] 14. 46, KN [TSS] 14. 46, KN [BI] 13. 46).

(*cd*) °पोहक्रुद्ध° KN (BI).

Observation of those who come to and go away from him as ambassadors, the removal of calamities that threaten the people, and the appeasing of the angry or disaffected element (of the state) (are the functions of the king). (M. N. Dutt).

12658

गता गीता नाशं क्वचिदपि पुराणं व्यपगतं
विलीनाः स्मृत्यर्था निगमनिचयो दूरमगमत् ।
इदानीं रैदासप्रभृतिवचनैर् मोक्षपदवी
तदेवं जानीमो कलियुग तवैवैष महिमा ॥

(आ) SR 99. 14, SSB 386. 17, SH *fol.* 74a (821).

(*a*) सकलनिगमो दूरतमद् (*sic !*) [क्व° पु° व्य°] SH (sub-metric) (see *b*).

(*b*) विनष्टाः [वि°] SH; क्वचिदपि पुराणं व्यपगतं [नि° दू°] SH (see *a*).

(*c*) रईदा° (*sic !*) SH (hyper-metric).

(*d*) न जाने को हेतुः शिव शिव कलेरेष महिमा SH.

Śikhariṇī metre.

The *Bhagavadgītā* has gone to ruin, the noble words of the Purāṇas have disappeared somewhere; gone are the words of the law-books, and the group of scriptures has gone far away; now the path to beatitude is paved through[1]

discourses of Raidāsa and such other devotees[1]. Hence[2] we know, O Iron age [Kali-yuga], that all this is due to your own greatness ![2] (S. B. Nair).

1-1. It may also mean : "Through talks on wealth, servants and such other things".

2-2. SH reading in *Pāda* (*d*) can be translated as : "I know not what the cause is ; O Lord Śiva, this must be due to the might of the Iron age [Kali-yuga]".

12659*

गता नाशं तारा उपकृतमसाधाविव जने
वियुक्ताः कान्तेन स्त्रिय इव न राजन्ति ककुभः ।
प्रकामान्तस्तप्तं त्रिदशपतिशस्त्रस्य शिखिना
द्रवीभूतं मन्ये पतति जलरूपेण गगनम् ॥

(अ) Mṛcch 5. 25.

(आ) SuMañ 154. 17–21.

(*b*) कुकुभ: (*sic !*) Mṛcch (var.).

Śikhariṇī metre.

The stars are lost like mercies given / to men of evil heart ; / like lonely-parted wives, the heaven / sees all her charms depart. / And, molten in the cruel heat / of Indra's[1] bolt, it seems / as if the sky fell at our feet / in liquid, flowing streams. (A. W. Ryder).

1. त्रिदशपति.

12660*

गतानि हन्त हंसीनां हरन्ती हरिणेक्षणा ।
करोति मामगतिकम् अहो स्त्रीवृत्तमद्भुतम् ॥

(आ) VS 1211.

Robbing the majestic gait of the she-swans the gazelle-eyed damsel has, alas ! gone away, leaving me without *gati* [gait : hope of seeing her]. Strange indeed is the conduct of women ! (S. B. Nair).

गतानुगतिको मूर्खः see No. 7755.

12661

गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।
प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजम् ॥

(अ) H (HJ 1. 9, HS 1. 9, HM 1. 9, HK 1. 10, HP 1. 9, HN 1. 9, HH 8. 8–9, HC 11. 8–9).

(आ) IS 2068, SR 163. 435 (a. H), SSB 494. 435, Sama 1 ग 1 and 2 ग 5.

(*b*) कुट्टिनी° H (var.), Sama 2.

(*c*) धर्मं HP, HN.

(*d*) गोघ्नमुपद्विजम् HP.

The people follow one another ; they do not treat as authority in good conduct a procuress who gives sage-advice ; but they follow a Brāhmaṇa though he kills cows. (S. B. Nair).

12662

गतानुगतिको लोको न लोकः पारमार्थिकः ।
पश्य ब्राह्मणमूर्खेण हारितं ताम्रभाजनम् ॥

(आ) SuB 13 B. 15, Subh 95, IS 2068 footnote. Variant of No. 12663. Cf. एकस्य कर्म संवीक्ष्य.

(*b*) पर° Subh.

(*c*) लोकस्य मूर्खत्वं [ब्रा°] SuB, IS.

(*d*) हारितता° [हा° ता°] SuB, IS.

People follow one another and there is not genuine originality in their behaviour ; see, by the fool of a Brāhmaṇa the copper-vessel was exchanged (for a worthless thing). (S. B. Nair).

12663

गतानुगतिको लोको न लोकः पारमार्थिकः ।
बालुकालिङ्गमात्रेण गतं मे ताम्रभाजनम् ॥

(आ) Sama 2 ग 7, TP 402, Subh 93 and 154, IS 2068 and IS 2068 Zus, SSap 681 *ab* only. Variant of No. 12662. Cf. एकस्य कर्म संवीक्ष्य.

(*a*) गतानागतको Subh 154 ; गतानुगतको Subh 93.

(*b*) लोको TP, IS.

(*c*) सेतौ सैकतलिङ्गेन TP, IS ; रिणुपुञ्जप्रभावेन Subh 154 ; पश्य ब्राह्मणमूर्खेण Sub 93.

(*d*) नष्टं मे [ग° ते] TP, IS; दारितं [ग° ते] Subh 154; हारितं [ग° ते] Subh 93.

The people are guided by others' ways and there is no great love of truth in them ; by getting the idol of Śiva made of sand your (valuable) copper-vessel is gone. (S. B. Nair).

12664

गतापि भर्त्रे परिकोपमायतं
गिरः कृथा मा परुषार्थदीपनीः ।
कुलस्त्रियो भर्तृजनस्य भर्त्सने
परं हि मौनं प्रवदन्ति साधनम् ॥

(अ) Jānakī 9. 6.

(*b*) गिरोऽकृथा Jānakī (var.) ; परुषार्थदीपिनीः Jānakī (var.).

(*c*) पतिव्रताः [कु°] Jānakī (var.).

(*cd*) वदन्ति मौनं हि परं प्रसाधनं / कुलस्त्रियो भ°.

Vaṁśastha metre.

Though exceedingly angry with thy husband do not, O girl, use words burning with harsh meaning ; for, they call silence a great weapon of virtuous women for the reproof of their husbands. (G. R. Nandargikar).

12665

गता ये पूज्यत्वं प्रकृतिपुरुषा एव खलु ते
जना दोषत्यागे जनयत समुत्साहमतुलम् ।
न साधूनां क्षेत्रं न च भवति नैसर्गिकमिदं
गुणान् यो यो धत्ते स स भवति पूज्यो भजत तान् ॥

(अ) VCjr 15. 5.

(*b*) जनयति VCjr (var.).

Śikhariṇī metre.

These men who have come to honourable position are verily model men. You common folk must exert matchless energy in ridding yourselves of sin ; but this [*honourable position*[1]] is not the province of saints, nor is it natural (to them). Whoever exhibits virtues is deserving of respect ; *hence cultivate them* [*the virtues*].[2] (F. Edgerton).

1. Words in italics are supplied by the editor. In their place F. Edgerton has : "[sin]".
2. Words in italics are supplied by the editor. In their place F. Edgerton has : "honour such men !"

12666

गतार्थान्नैव शोचन्ति न कुर्वन्ति मनोरथान् ।
व्यसने नैव सीदन्ति तेन मे पाण्डवाः प्रियाः ॥

(आ) SuM 9. 44.

(*b*) कुर्वते न [न कु°] SuM (var.).

They do not brood over what is past, nor do they indulge in building castles in the air ; they do not sink in times of adversity and hence are the Pāṇḍavas dear to me. (S. B. Nair).

12667*

गता सा किं स्थानं पथि सह तया का स्थितवती
नृपेणेत्थं पृष्टा सखि चतुरदूती स्थितवती ।
विलोक्यालंकारं निजमथ च शाकं नरपति
निराकाङ्क्षं चक्रे कथय कथमेतत् प्रभवति ॥

(आ) SR 191. 82, SSB 541. 94, SRK 166. 8 (a Sphuṭa-śloka [=stray verse])[1].

1. A riddle of *Kūṭa*-variety.

Śikhariṇī metre.

Did she reach home and by whom was she accompanied ? Friend, when the king questioned her thus the clever messenger remained looking at her ornament [*Pohoṁcī*][1] and at a vegetable [*Methī*][2]. Thus she freed the king of all anxiety (regarding the safety of the young woman). Tell me, how is this possible ? (S. B. Nair).

1. "*Pohoṁcī*" in Marathi language means a particular ornament of that name, but in Hindi language it means : "reached safely".
2. *Methī* is the name of a vegetable, but in Hindi language it [*Me thī*] also means : "I was there".

12668*

गतासु तीरं तिमिघट्टनेन
ससंभ्रमं पौरविलासिनीषु ।
यत्रोल्लसत्फेनततिच्छलेन
मुक्ताट्टहासेव विभाति शिप्रा ॥

(अ) Navasāhasāṅkacarita 1. 52.

(आ) Amd 267. 747, Kuv *ad* 13. 37 (p. 42), AR 77. 9–10 (ARJ 76. 4–5), Cit (V) 311. 7–8.

(*a*) यमघट्टनेन Amd (var.).

(*c*) यत्रोच्छलत्फे° Amd.

(*d*) सिप्रा Amd.

Upajāti metre ( Upendravajrā and Indravajrā ).

When the charming sporting girls of the city rushed to the bank and contacted a big fish, the river Narmadā seemed to have laughed under the guise of the shining mass of foam. (S. B. Nair).

12669

गतासोरुपरि क्षिप्तम् अम्भः कुम्भशतं वृथा ।
तृषामूर्च्छितचित्तस्य चुलुकोऽप्यमृतायते ॥

(आ) JS 4. 20. 8.

When poured on the body of a dead person the water in hundreds of pots is in vain ; to one who has swooned due to thirst even a handful has the merit of nectar. (S. B. Nair).

12670

गतास्तातभ्रातृप्रमुखमुखपीयूषमधुराः
पुरा लक्ष्मीक्षैब्यव्यसनसरसास् तेऽपि दिवसाः ।
अदः शान्तं स्वान्तं सपदि यदि निर्वेदपदवीं
भजत्यभ्यासोऽयं जनयति सुखं भावविमुखम् ॥

(आ) ŚP 4108 (a. Śrī-Rāghavadeva), SR 368. 41, SSB 263. 43 (a. Rāghavadeva).

Śikhariṇī metre.

Gone, indeed, are the nectarean sweet words from the mouths of father, brother and others, and bygone are the days which were pleasing due to the pride of wealth ; now the heart has become calm and if we take to the path of dispassion it will produce happiness free from all attachments. (S. B. Nair).

12671*

गतास्ते जीमूताः स्फुरदलिकुलश्यामवपुषः
श्रिया येषां लोके स्थलजलविभागोऽप्यपहृतः ।
वृथा तृष्णान्धः किं भ्रमसि विधुरश्चातकशिशो
शरज्जीमूतोऽयं कुत इह पयोबिन्दुरपि ते ॥

(आ) VS 846 (a. Viśrāntivarman).

Śikhariṇī metre.

Gone are those clouds having the shine of a swarm of black bees by whose wealth of rain the distinction between solid ground and watery regions was lost; in vain, O young one of the *Cātaka*-bird, do you wander helplessly blinded by thirst; this cloud which you see is of the autumn; where is the scope of even a drop of water from it? (S. B. Nair).

12672

गतास्ते दिवसा यत्र ह्यवज्ञा कल्पशाखिनाम् ।
औदुम्बरफलेभ्योऽपि स्पृहयामोऽद्य जीवितुम् ॥

(आ) SR 248. 84, SSB 657. 1. Variant of No. 12632.

Gone are those days when we had disregared even for the wish-granting trees; now we desire to get even the (worthless) *Udumbara*-fruits in order to keep the body and soul together. (S. B. Nair).

12673

गतास्ते दिवसा राजन् देवाः सेवानुवर्तिनः ।
दशाननदशां पश्य तरन्ति दृषदोऽम्भसि ॥

(आ) Sama 2 ग 17. Variant of No. 12631.

Gone are those days, O King, when the gods were kind to us when we worshipped them; (now) look at the fate of the ten-headed Rāvaṇa; even stones float in water (now-a-days)! (S. B. Nair).

12674

गतास्ते विस्तीर्णस्तबकभरसौरभ्यलहरी-
परीतव्योमानः प्रकृतिगुरवः केऽपि तरवः ।
इहोद्याने सम्प्रत्यहह परिशिष्टाः क्रमवशाद्
अमी वल्मीकाद्या भुजगकुललीलावसतयः ॥

(आ) JS 107. 5, ŚP 974, Any 111. 35.

(*d*) वल्मीकास्ते ŚP.

Śikhariṇī metre.

Gone are those trees which were naturally tall and spreading into the sky with a wealth of fragrance from their profusion of flowers; now in this garden what have been left gradually are these ant-hills which are the sporting grounds of groups of serpents. (S. B. Nair).

12675–76**

गतिः पुला चतुष्का च तद्वन् मध्यजवा परा ।
पूर्णवेगा तथा चान्या पञ्च धाराः प्रकीर्तिताः ॥

एकैका त्रिविधा धारा हयशिक्षाविधौ मता ।
लघ्वी मध्या तथा दीर्घा ज्ञात्वैता योजयेत् क्रमात् ॥

(आ) *ad* Pratāparudra-yaśobhūṣaṇa of Vidyānātha (BSS 65) p. 169. 17–20.

(*b*) मद्यजवा Pratāpa°; (changed to मध्यजवा, editorially).

*Gati, Pulā, Catuṣkā* as well as the middling speed and the full gallop are the five paces of a horse. Each one of these five paces are described as of three kinds in the treatises on horsemanship: they are the light, middling and long. Knowing these one should attach them in the proper order. (S. B. Nair).

गतिः स्त्रीणां सदा भर्ता see स्त्रीणां गतिः सदा भर्ता.

12677*

गतिगञ्जितवरयुवतिः
करी कपोलौ करोतु मदमलिनौ ।
मुखबन्धमात्रसिन्धुर
लम्बोदर किं मदं वहसि ॥

(आ) ĀrS 2. 198.

Ārya metre.

Eclipsing the gait of an excellent young woman an elephant may have on his temples *mada* [pride : rut] : as you are an elephant only in the face why, God Vināyaka, do you put on pride ? (S. B. Nair).

**गतिभङ्गः स्वरो दीनो** see No. 8406.

12678

**गतिरात्मवतां सन्तः सन्त एव सतां गतिः ।**
**असतां च गतिः सन्तो न त्वसन्तः सतां गतिः ।**

(अ) MBh (MBh [Bh] 5. 34. 44, MBh [R] 5. 33. 46, MBh [R] 5. 1139–40). Variant of No. 12680.

(आ) IS 2069.

(*a*) असंत: संतमात्मानं MBh (var.) ; एवात्मन: MBh (var.).

(*b*) संभावयत्युत MBh (var.).

(*cd*) आत्मनो हि गति: संत: / संत एव सतां गति: MBh (var.).

The righteous alone are the refuge of the righteous, as, indeed, of those that have controlled their souls, and of those that are wicked. The wicked can never be the refuge of the righteous. (P. C. Roy).

12679

**गतिरेका पतिर् नार्या द्वितीया गतिरात्मजः ।**
**तृतीया ज्ञातयो राजंश् चतुर्थी नेह विद्यते ॥**

(अ) R (R [Bar] 2. 55. 18, R [B] 2. 61. 24, [R (G] 2. 62. 38). Cf. प्रथमा गतिरात्मैव.

(आ) IS 2070.

(*b*) °रात्मन: R (var.).



(*c*) नाशं [रा°] R (var.).

(*d*) नैव [ने°] R (var.).

The first protector of a woman is her husband ; the second, her son ; the third, her relatives ; O King, there is no fourth, however. (S. B. Nair).

12680–81

**गतिरेवात्मनः सन्तो न त्वसन्तः सतां गतिः ।**
**... ... ... ... ... ... ... ... ॥**

**काकैः सह प्रवृद्धस्य कोकिलस्य कला गिरः ।**
**खलसङ्गेऽपि नैष्ठुर्यं कल्याणप्रकृतेः कुतः ॥**

(आ) SRHt 35. 17-18 (a. Bhoja), (in SRHt *ab*/ *cd-ef* / blank ; V. Kaghavan has proved (from the Madras MSS) that the missing part is *cd* and not *ef*; cf. *Journal of Oriental Research* 13. 4 ; p. 295). No. 12680 is a Variant of No. 12678.

To one's self the good alone are the refuge, the wicked are never the refuge of the good ; ...though brought up in the company of crows the voice of the cuckoo is sweet to the ear ; even in the company of the wicked where is cruelty in those who are good by nature ? (S. B. Nair).

12682*

**गतिर्जितास्या गतिविभ्रमेण**
**रोषादिवातास्रमुखो मरालः ।**
**दुःखादिवेभः शिशिरेतरेऽस्मिन्**
**क्रमभ्रमान्मर्दयतेऽम्बुजानि ॥**

(आ) SH 1775 (a. Amaru, but not found in Amaruśataka).

(*a*) गतिः विनिर्जितास्या SH (hyper-metric); (changed to गतिर्जितास्या, editorially).
(*b*) °ताभ्रमुखो SH; (changed to °ताम्रमुखो, editorially); भरालः SH; (changed to मरालः, editorially).
(*c*) °वैभः SH; (changed to °वेभः, editorially); शितिरेतत् SH (sub-metric); (changed to शिशिरेतरेऽस्मिन्, editorially).

Upajāti metre (Upendravajrā and Indravajrā).

For the reason that his gait was vanquished by the majestic walk of the young lady, the swan, becomes copper-faced due to anger and he, out of the pain of defeat, tramples on the lotuses heavily as does an elephant in the summer season. (S. B. Nair).

12683*

गतिर्नागेन्द्राभा वचनरचना चामृतसमा
स्मितं ज्योत्स्नारोचिः सुकृतफलवद् दर्शनमपि ।
परिष्वङ्गस्तापप्रशमनविधौ स्वात्मसुखवत्
सदा यासामद्धा कमलनयनास्ता ननु नुवे ॥

(आ) SSB 59. 53 (a. Saṁgrahītṛ himself).
(*d*) क्रमल° SSB (printing error).

Śikhariṇī metre.

The lotus-eyed damsels whose gait is similar to that of a lordly elephant, whose words are equal to nectar, the smile possessing the splendour of moonlight, whose sight is the result of good deed done, whose embrace is like Self's joy in putting down all torments and who have these traits always, —we pay our homage to them. (S. B. Nair).

12684*

गतिर्मन्दा दन्ती चपलनयने चारुतुरगौ
कटाक्षौघः पत्तिर् वचनरचना चारणततिः ।
इदं सैन्यं सर्वं तव वपुषि सारङ्गनयने
कथं स्थाता पत्यौ वद सपदि मानप्रतिभटः ॥

(अ) Janśṛṅg 57.

Śikhariṇī metre.

Your gait is an elephant that moves majestically, your fleeting eyes are the beautiful cavalry, your glances are the infantry and your mode of speech is the group of wandering singers; thus, O gazelle-eyed one, all this army is found in your person. How does the opposing soldier of the jealous anger of your husband[1] stand against you? (S. B. Nair).

1. He has no chance of victory.

12685*

गतिर्मन्दा सान्द्रं जघनमुदरं क्षाममतनुः
स्तनाभोगः स्तोकं वचनमतिमुग्धं च हसितम् ।
विलोलभ्रूवल्लीचलनलयलोलं च नयनं
क्व जातं बालायाः क्व च विषयमक्ष्णोरियमगात् ॥

(आ) SkV 376 (a. Suddoka), Prasanna (a. Svarloka).
(*c*) °वलनलय° Prasanna.
(*d*) कुचविषयमक्षोर् [क्व च वि°] Prasanna.

Śikhariṇī metre.

The gait is slow; loins thick; the waist is small; / the curve of breast is sharp; few words and charming smile; / the eyes dance gracefully beneath the moving tendrils of the eyebrows :— / what has become of the child and whence / has this fair creature come before my eyes? (D. H. H. Ingalls).

गतिर्मन्दा स्वरो ह्रीनो (हीनो) see No. 8406.

12686**

गतिर्वामा प्रयाणे तु प्रवेशे दक्षिणा शुभा ।
तत्रस्थो न विलम्बेत शस्तः सर्वत्र जम्बुकः ॥

(आ) ŚP 2649.

On a journey its movement on the left is auspicious, it is good on the right when entering the house; one may not tarry during these occasions. The jackal is auspicious (as omen) everywhere. (S. B. Nair).

12687

गतिर्विगलिता वपुः परिणतं हृषीकं मितं
कुलं नियमितं भवोऽपि कलितः सुखं संमितम् ।
परिभ्रमकृतं भवे भवभृता घटीयन्त्रवद्
भवस्थितिरियं सदा परिमिताप्यनन्ता कृता ॥

(आ) AS 247.

(*a*) मतं [मितं] AS (var.).

Pṛthvī metre.

The gait has become faltering, the body has grown old, the senses have limited power, the family is restricted, worldly life is known, and happiness is measured out. Like the buckets of a well, illusions are created in worldly life by the sustainer of the Universe; though situations in life are always limited they appear endless. (S. B. Nair).

12688*

गतिर्वेणी च नागेन वपुरूरू च रंभया ।
पाणी प्रवालैरोष्ठौ च तस्यास् तुल्यत्वमाययुः ॥

(आ) JS 190. 98 (a. Śakavṛddhi), Sar 4. 230 (p. 546).

(*c*) ओष्ठौ पाणी प्रवालैश्च Sar.

Her gait and plaited hair were similar to a *naga* [elephant : snake]; her body and the thighs were like Rambhā [the heavenly nymph of that name : banana stem]; and her palms and lips resembled the tendrils of a creeper. (S. B. Nair).

12689

गतिर्व्योम्ना किं तद् गरुडमभिटङ्केत चटकः
पिबत्वम्भः क्षारं न खलु कलशीसूनुरलसः ।
कलः कण्ठे नादः क इव मशकः किन्नरपतिः
कथंचित् साधर्म्यं क्षिपति न हि वैधर्म्यनियमः ॥

(आ) SNi 2. 11.

(*a*) तत् किं (tr.) SNi (KM); अभिटीकेत SNi (KM).

(*b*) °म्भःक्षारं SNi (KM).

(*c*) मशके SNi (KM); नरपतेः SNi (KM).

(*d*) वैधमर्यनियमम् (*sic !*) SNi (KM) (printing error).

Śikhariṇī metre.

A sparrow may fly in the sky, but does it equal Garuḍa, the King of birds? A lazy man may drink saline water, but he is by no means the sage Agastya. A mosquito may have a sweet sound in its throat, but does it equal the lord of the semi-divine musicians? Differences are not easily bridged on account of some similarity. (S. B. Nair).

12690*

गते ज्योत्स्नासितव्योम- प्रासादाट्टकतुल्यताम् ।
हिमांशुमण्डले लक्ष्म नीलपारावतायते ॥

(आ) SkV 951.

(*b*) प्रासादाद्दृकतु° SkV, (but D. H. H. Ingalls's emendation in his *Note* to his translation, p. 335, as above).

Its mark, like a blue pigeon, / sits upon the moon, which seems to be / a turret of the palace of the sky, / white-washed with moonlight. (D. H. H. Ingalls).

12691

गते तस्मिन् भानौ त्रिभुवनसमुन्मेषविरह-
व्यथां चन्द्रो नैष्यत्यनुचितमतो नास्त्यसदृशम् ।
इदं चेतस्तापं जनयतितरामत्र यदमी
प्रदीपाः संजातास् तिमिरहतिबद्धोद्धुरशिखाः ॥

(अ) Bhallaṭaśataka 12.

(आ) JS 64.6 (a. Bhaṭṭa-Bhallaṭa), ŚP 746 (a. Bhallaṭa), Any 6.52, SR 209.12 (a. Bhallaṭa), SSB 585.14 (a. Bhallaṭa).

(*b*) व्यथाश् Any ; नेष्य° Any, SR, SSB ; °चितमितो ŚP; नास्ति किमपि [ना°] JS, ŚP, Any, SR, SSB.

Śikhariṇī metre.

When the sun has set, the pain of separation from exhilaration of the three worlds is not removed by the moon; there is not much of impropriety in it. But this pains the mind very much that when these petty lamps are lit, their flames are firmly resolved to dispel the mass of darkness. (S. B. Nair).

12692

गतेति प्रेष्यतां साध्वीं बलात्कर्तुं न चार्हति ।
सैरन्ध्रीति द्रुपदजां रिरंसुः कीचको हतः ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 57.

Just because a noble woman is obliged to be a maidservant, it is not proper to use force on her. Kīcaka (in King Virāṭa's court) attempted to seduce Draupadī, because she was a female attendant, but he was killed (by Bhīma). (S. B. Nair).

12693

गतेन गौरवं नास्ति आगतेन धनक्षयः ।
ईश्वरेण च संसर्गो रोच्यते नानिषेविणा ॥

(अ) Cr 2147 (CNPN 74, CM 206; partly reconstructed). Cf. No. 8214.

(*d*) नासानिषीणवोच्यते (*sic !*) CNPN ; नानिषेविणि रोच्यते Cr ; (changed to रोच्यते नानिषेविणा, editorially).

By a visit to the lord's house he commands no respect, if the lord comes to his house there is great expense ; thus association with those in power is not liked by the non-dependents. (S. B. Nair).

12694

गतेनापि न संबन्धो न सुखेन भविष्यता ।
वर्तमानं क्षणातीतं संगतिः केन कस्य वा ॥

(आ) ŚP 4126 (a. Śrī-Devagaṇadeva), AP 36, SR 372.153, SSB 269.39 (a. Devagaṇa).

(*d*) क° के° (tr.) SR, SSB.

There is no association [contact] with one who has gone, nor is there contact easily with one who is yet to come ; the present association is indeed momentary ; thus who has close association or with whom is it ? (S. B. Nair).

12695

गते पितरि पञ्चत्वं माता पुत्रस्य निर्वृतिः ।
न च मातृविहीनस्य ममत्वं कुरुते पिता ॥

(अ) SkP, Avanti-kh. 76. 23 *cd/ef.*

(*b*) निष्कृतिः SkP (var.).

When the father is dead, the mother is the source of joy [affection]: but the father does not feel affection towards the son whose mother is dead. (S. B. Nair).

12696

गतेऽपि वयसि ग्राह्या विद्या सर्वात्मना बुधैः ।
यद्यपि स्यान् न फलदा सुलभा सान्यजन्मनि ॥

(अ) Cr 1421 (CNM 161, CNMN 127, CNT IV 164).

(आ) ŚP 1425, VS 2645, SR 153. 6 (a. VS), SSB 480, 6 (a. Vyāsa), SRK 43. 9 (a. H), IS 7855, SMa 1. 1. 11, SRRU 857, SSH 1.71, SH 1171.

(*a*) वयसे CNM, CNMN.

(*c*) इह चेत्स्यान्न VS, SRRU, SSH ; फलति CNM, CNMN.

(*d*) शुलभा CNM, CNMN ; फलदा [सु°] VS, SRRU, SSH ; चान्य° CNM.

Even though the age has advanced the wise people should continue learning with all their hearts; even if such learning is not fruitful (in this birth) it becomes easier to grasp in the next one. (S. B. Nair).

12697*

गते प्रेमाबन्धे प्रणयबहुमाने विगलिते
निवृत्ते सद्भावे जन इव जने गच्छति पुरः ।
तदुत्प्रेक्ष्योत्प्रेक्ष्य प्रियसखि गतांस् तांश्च दिवसान्
न जाने को हेतुर् दलति शतधा यन्न हृदयम् ॥

(अ) Amar (Amar [D] 39, Amar [RK] 44, Amar [K] 43, Amar [S] 38, Amar [POS] 35, Amar [NSP] 43[1].

(आ) SkV 697, Kav 410, Skm (Skm [B] 1368, Skm [POS] 2. 179. 3) (a. Amaru), ŚP 3545 (a. Amaruka), VS 1141 (a. Vijjākā), JS 293. 1 (a. Amarūka), SuM 14. 7, RA 6. 45, SR 287. 7 (a. Amaru), SSB 121. 6 (a. Vijjākā), IS 2071, SLP 10. 14, JSub 229. 1, SkṛP 113 (p. 48). Cf. JOIB 8. 3 ; p. 322, SuMañ 230. 10–13.

(*a*) प्रेमावेशे Amar (var.) ; हृदयबहुमाने (°नोऽपि) SkV, Kav, SkṛP, SuMañ ; °मानेऽपि ग° VS (but some MSS as above), SkṛP.

(*b*) प्रणयिनि जने Amar (var.), SR, SSB ; धवे [जने] SuM.

(*c*) तथा चैवोत्प्रेक्ष्य VS (but some MSS as above) ; गतास्ते च SkV ; तांस् तु Amar (var.) ; दिवसा SkV, Kav.

(*d*) हेतुः स्फुटति SkV.

Śikhariṇī metre.

1. Western (Arj) 43, Southern [Vema) 38, Ravi 38, Rama 45, BrMM 44, BORI I 46, BORI II 44.

Loosed are the vows of love we used to make, / his heart's esteem has melted all away, / a common man, heedless of constancy. / How can I help but in imagination / picture these thoughts, as day succeeds to day, / dear sister mine ? Why, in my desolation, / why does my heart not break ? (J. Brough in his *Poems From The Sanskrit* ; p. 114).

12698*

गते बाल्ये चेतः कुसुमधनुषा सायकहतं
भयाद् वीक्ष्यैधास्याः स्तनयुगमभून्निर्जिगमिषु ।
सकम्पा भ्रूवल्ली चलति नयनं कर्णकुहरं
कृशं मध्यं भुग्ना वलिरलसितः श्रोणिफलकः ॥

(आ) Skm (Skm [B] 485, Skm [POS] 2. 2. 5) (a. Śatānanda), Kav p. 110.

(c) भ्रू वल्ली Skm (B) (printing error).

Śikhariṇī metre.

When girlhood is past the mind is struck by the arrows of Cupid, seeing that and out of fear the pair of breasts comes out (to escape), the creeper-like eyebrows bocome tremulous, the eyes move towards the cavity of the ear, the waist becomes thin, the folds of the skin on the belly become bent and the hips are rendered lazy (due to heaviness) ! (S. B. Nair).

गते भंगः स्वरा दीनो see No. 8406.

12699

गते भर्तरि या नारी शृङ्गारं कुरुते यदि ।
रूपं वर्णं च तत्सर्वं शवरूपेण जायते ॥

(अ) PdP, Bhūmi-kh. 41. 80.

When the husband is away [dead *or* on a journey], that wife who decorates herself to look attractive, has turned all the good things such as beauty and colour into the traits of a dead body. (S. B. Nair).

12700

गते भीष्मे हते द्रोणे कर्णे च विनिपातिते ।
आशा बलवती राजन् शल्यो जेष्यति पाण्डवान् ॥

(अ) Veṇī 5. 23.

(आ) Almm 180.

(d) छल्यो Veṇī (var.).

When Bhīṣma is gone, Droṇa slain and Karṇa routed, hope is indeed powerful. O King, Śalya is going to defeat the Pāṇḍava-s. (C. S. Rama Sastri).

12701

गतेभ्यो बहुमन्यन्ते दिवसानागमिष्यतः ।
मूढा न गणयन्त्येतान् मृत्योरासन्नचारिणः ॥

(आ) SRHt 58. 11 (a. MBh, but does not occur in the MBh [Bh] edition).

Fools pay great regard to the days that have gone, but they do not pay any attention to the days that are yet to come which are in the vicinity of their death. (S. B. Nair).

12702*

गते मुखच्छदपटसादृशीं दृशः
पथस् तिरोदधति घने रजस्यपि ।
मदानिलैरधिमधुचूतगन्धिभिर्
द्विपा द्विपानभिययुरेव रंहसा ॥

(अ) Śiś 17. 67.

(आ) Almm 181, SR 127. 16 (a. Śiś), SSB 436. 16.

Rucirā metre.

When thick dust, which resembled the cloth used for screening their faces, obscured their vision, the war-elephants rushed towards their opponents guided by the smell of rut which eclipsed the fragrance of mango-blossoms. (S. B. Nair).

12703*

गतेऽर्धरात्रे परिमन्दमन्दं
गर्जन्ति यत् प्रावृषि कालमेघाः ।
अपश्यती वत्समिवेन्दुबिम्बं
तच्छर्वरी गौरिव हुंकरोति ॥

(आ) Namisādhu on RK *ad* 2. 8 (p. 12. 19–20) (a. Pāṇini), SuMañ 151. 4–5, VS Intro. p. 56, A. B. Keith's *History of Sanskrit Literature,* p. 204. Cf. J. Brough's *Poems from the Sanskrit,* p. 79 (v. trans. No. 102), Kav p. 53.

Upajāti metre (Upendravajrā and Indravajrā).

When at midnight in the rainy season the dark clouds thunder deeply, then Night, unable to see the disk of the moon, crieth aloud like a cow that seeketh her calf. (A. B. Keith in his *History of Sanskrit Literature*, (p. 204).

गतेर्भङ्गः स्वरो दीनः see No. 12927.

12704

गते शोको न कर्तव्यो भविष्यं नैव चिन्तयेत् ।
वर्तमानेन कालेन वर्तयन्ति विचक्षणाः ॥

(अ) Cr 332 (CVr 13. 2, CNP I 79, CNP II 121, CNI I 188, CNG 191, CNI IV 80, CNM 77, CNMN 63, CPS 298. 22), VC (VCsr 12. 2, VCmr 12. 36–37, VCjr 12. 5), Pañcākhyāna-vārttika 37. 1. Cf No. 12625.

(आ) SR 159. 277 (a. C), SSB 489. 284, IS 2072 and 2073, Subh 150 and 169, Sadāca 146. 93, Sama 1 ग 2 and 2 ग 15, SRM 1. 3. 209.

(*a*) गति CNP II ; गत° VCsr, VCjr (var.), Sama 2 ; कर्तव्य: Sama.

(*b*) भाविनं VCmr, VCsr (var.); शोचयेत् [चि°] VCsr (var.).

(*c*) वर्तमानेषु कार्येषु VCsr, Sama 2 ; वर्तमानेषु भावेषु VCmr ; योगेषु [का°] VCjr (var.).

(*d*) वर्तते च विचक्षण: VCjr (var.); प्रवर्तन्ते [व°] CV, CNP I, CNP II, CNI I, CPS, Sadāca, Sama, SRM ; चिन्तयन्ति VCsr (var.); वर्तयन्ते VCsr (var.); वर्तेतैवं VCmr ; वर्तनीयं VCsr (var.); विचक्षणैः VCsr (var.); विचक्षणा VC (var.).

One should not grieve for the past (events), nor should one think of the things to come ; (for), the wise men live in accordance with the present time. (S. B. Nair).

12705*

गतेषु मन्दत्वमयं रुषा मे
बद्धो नितम्बः सुतरां विधाता ।
इतीव काञ्चीवलयं विमुच्य
त्वरावती कापि पुरः प्रतस्थे ॥

(अ) Vikram 12. 13.

Upajāti metre (Upendravajrā and Indravajrā).

"These tied up buttocks, out of anger, cause a great tardiness in my movements" —as if thinking this a lady having put off her girdle hurriedly moved forward[1] ? (S. C. Banerjee).

1. A lady's activities to greet the King of Kuntala.

12706

गते सुहृदि शत्रुतां सततनिर्विवेके प्रभौ
गृहे कुगृहिणीवचःक्रकचदारिते वा हृदि ।
महाजनविवर्जिते सदसि मानिनां श्रेयसे
वरं मरणमेव वा शरणमन्यदेशान्तरम् ॥

(आ) VS 3203, SR 67. 53 (a. VS), SSB 334. 54.

(*a*) सपदि [सु°] VS (var.).

(*d*) गमनमन्यदेशान्तरम् [श°] VS (var.).

Pṛthvī metre.

When friends turn inimical and the king is devoid of discrimination, when the heart is torn by the saw of harsh words of a nagging wife, and when the learned assembly is bereft of great men, death is preferable to a man of honour or the refuge in another country. (S. B. Nair).

12707*

गतेऽस्या बाल्यशिशिरे वसन्तयौवने स्थिते ।
स्मितप्रसूनैः शृङ्गार- द्रुमः संपुष्पितोऽभवत् ॥

(आ) PV 190 (a. Veṇīdatta).

When the winter of girlhood has departed and the spring of youth has arrived, the tree of love puts forth flowers in the form of her blossoming smiles. (S. B. Nair).

12708

गते हि दुर्दशां लोके क्षुद्रोऽप्यहितमाचरेत् ।
पङ्के निमग्ने करिणि भेको भवति मूर्धगः ॥

(आ) KtR 77, Kt 77, SSkṛ 40, IS 2074.

(*d*) मुर्द्धग: KtR.

If a person is passing through a disastrous period, even a small one can inflict harm on him ; when an elephant gets stuck up in mud, even a frog sits on his head. (S. B. Nair).

12709*

गतैः सहावैः कलहंसविक्रमं
कलत्रभारैः पुलिनं नितम्बिभिः ।
मुखैः सरोजानि च दीर्घलोचनैः
सुरस्त्रियः साम्यगुणान्निरासिरे ॥

(अ) Kir 8.29.

(आ) SR 338.74 (a. Kir), SSB 208.16 (a. Bhāravi).

(*a*) °विभ्रमं Kir (var.).

Vaṁśastha metre.

The divine damsels banished all comparison as they eclipsed by their sportive movements the majestic gait of the swan, the sandy bed of the river by the heaviness of their hips, and the lotuses with their faces possessing long eyes. (S. B. Nair).

12710

गतोदके सेतुबन्धो न कल्याणि विधीयते ।
...... ...... ...... ...... ॥

(अ) R (R [Bar] 2.9.41 *ab*, R [B] 2.9.52, R [G] 2.8.52, R [L] 2.12.17).

(*b*) क° न (tr.) (var.); प्रशस्यते [वि°] R (var.).

When the water has flowed away, no dam, however good it may be, is of no use. (S. B. Nair).

12711*

गतो दूरं चन्द्रो जठरलवलीपाण्डरवपुर्
दिशः किंचित् किंचित् तरणिकिरणैर् लोहितरुचः ।
इदं निद्राच्छेदे रसति सरसं सारसकुलं
चकोराक्षि क्षिप्रं जहिहि जहिहि प्रेमलडितम् ॥

(आ) SkV 655, Kav 368, Prasanna 148a.

(*a*) चंद्रो जलचरवनो Prasanna.

(*c*) रससं SkV (var.); विरसं [स°] Prasanna.

Śikhariṇī metre.

The moon has travelled far, now white as parrot-plum. / The sky is faintly pink / with the rays of the rising sun. / The water-fowl are crying, / awakening from their sleep. / Leave, my long-eyed darling, leave / this forwardness of love. (D. H. H. Ingalls).

12712*

गतो यामो गतो यामो गता यामा गतं दिनम् ।
हा हन्त किं करिष्यामि न पश्यामि हरेर् मुखम् ॥

(आ) PG 320 (a. Śaṅkara).

One *Yāma*[1] has gone, two of them have been spent, (several) *Yāma*-s have departed and a whole day is gone; alas! What shall I do? For, I do not see the face of Lord Hari [Viṣṇu]. (S. B. Nair).

1. Period of three hours.

12713*

गतो यो वर्षासु क्रकचनिशितां केतकवनीम्
इदानीं खञ्जत्वं दधदिव समालम्ब्य निभृतम् ।
करान् पीयूषांशोः किमपि पवनः शारदनिशा-
मुखेऽमुष्मिन् सप्तच्छदमृदुलमार्गे विलसति ॥

(आ) JS 230. 27 (a. Madana).

Śikhariṇī metre.

The breeze which sported in the rainy season in the midst of the *Ketakī*-flowers having saw-like sharp thorns, got lame as it were and holding the *kara*-s [hands : rays] of the moon for support sports pleasingly during the autumnal nights with the paths softened by the pollen of *Saptacchada*-flowers. (S. B. Nair).

12714

गतोऽस्तं घर्मांशुर् व्रज सहचरीनीडमधुना
सुखं भ्रातः सुप्याः सुजनचरितं वायस कृतम् ।
मयि स्नेहाद् बाष्पस्थगितनयनायामपघृणो
रुदत्यां यो यातस् त्वयि स विलपत्येष्यति कथम् ॥

(आ) VS 1140 (a. Śivasvāmin, but not found in his Kapph), Skm (Skm [B] 766, Skm [POS] 2. 59, 1), JS 143. 16 (a. Śivasvāmin), Kav p. 111–12, SH 2014 (a. Śivasvāmin), SuMañ 221. 7–10. Cf. चक्षुः किं कम्पसे मूढ and तैलाक्तानलकान्.

(*a*) तिग्मांशुर् Skm, SH; °भज SuMañ.

(*b*) सुप्या भ्रातः (tr.) JS, SH; स्वजनसदृशं [सु°] Skm; स्वज° [सुज°] JS.

(*c*) °रुचिदृष्टौ सकरुणं [°नयनाया°] Skm; °नायां गतघृणो JS; °यामोपघृणो SuMañ (*sic!*).

(*d*) विलपत्पश्यति SH.

Śikhariṇī metre.

The sun has set, O crow, now go to the nest of your mate, brother, sleep well. You have acted as a gentleman. How can that pitiless creature, who went away when my eyes were suffused with tears, as I wept out of affection, come at your croaks. (Gauri Shankar in Kapph, Intro., p. LXV).

12715

गतोऽस्मि तीरं जलधेः पिपासया
स चापि शुष्कश्चुलुकीकृतो मया ।
न लक्ष्यते दोषलवोऽपि तोयधेर्
ममैव तत्कर्मफलं विजृम्भते ॥

(अ) Nītipradīpa of Vetālabhaṭṭa (KSH 526) 7.

(आ) SR 217. 45 (a. Nītipradīpa), SSB 600. 5, IS 2075.

(*c*) दृश्यते [ल°] Nīti°.

Vaṁśastha metre.

I went to the sea-shore when I was thirsty, but it was dried up by being made a handful [*or* having taken a mouthful is dried me up]; there is not a particle of defect with the sea, it is only the fruit of my *Karma* [deed] that is powerful. (S. B. Nair).

12716

गतौ स्खलस् तनौ कम्पः कन्धरे गद्गदस्वरः ।
येषां भवति संत्रासो मृत्युरेव न संशयः ॥

(आ) Pras 17. 6.

When there is stumbling at the gait, a tremor in the body and hoarseness in the throat, and when there is a fear (of everything), it is indeed death : there is no doubt about it. (S. B. Nair).

12717*

गत्युत्कम्पादलकपतितैर् यत्र मन्दारपुष्पैः
वलृप्तच्छेदैः कनकनलिनैः कर्णविभ्रंशिभिश्च ।
मुक्ताजालैः स्तनपरिसरच्छिन्नसूत्रैश्च हारैर्
नैशो मार्गः सवितुरुदये सूच्यते कामिनीनाम् ॥

(अ) Megh 70 (in some texts 69). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 158).

(*a*) गत्यौ(त्यो)त्कम्पाद् Megh (var.).

(*b*) पत्र(त्र)च्छेदैः (°द्यैः) or लुप्तच्छायैः Megh (var.) ; °कमलैः [°नलिनैः] Megh (var.) ; °विस्रंसिभिश्च Megh (var.).

(*c*) °लग्न° or °लग्नैः or °जाल° [°जालैः] Megh (var.) ; °परिचित° or परिसरैश् or परिमलैश् (°ल°) [°परिसर°] Megh (var.).

Mandākrāntā metre.

There, when the Sun restores the rising day, / what deeds of love his telltale beams display ! / The withered garlands on the pathway found ; / the faded *lotus blooms of golden hue*[1] prostrate on the ground ; / the pearls, that bursting zones have taught to roam, / speak of fond maids, and wanderers from home. (H. H. Wilson).

1. H. H. Wilson has : 'lotus'; words in italics are supplied by the editor.

गत्योत्कम्पादलकपतितैर् see No. 12717.
गत्यौत्कम्पादलकपतितैर् see No. 12717.

12718*

गत्वा कैरविणीमुपेत्य नलिनीमासाद्य मल्लीलताम्
आलिङ्ग्याभिमतां लवङ्गलतिकां भृङ्गोऽधुना जीवतु ।
मालत्या हि तथानुरञ्जितमभूदेतस्य चेतः पुरा
यावज्जीवमसौ न मुञ्चति पुनः कुत्रापि तस्याः स्मृतिम् ॥

(आ) Vidy 116.

(*c*) मालत्यातितथा° Vidy ; (changed to मालत्या हि तथा°, editorially).

Śārdūlavikrīḍita metre.

Having approached the water-lily, then the lotus and later the jasmine-creeper, having embraced the beloved *Lavaṅga*-creeper, let the black bee live now ; his heart was formerly attached to the *Mālatī*-flower in such a way that wherever he may be he cannot forget her as long as he lives. (S. B. Nair).

12719

गत्वा गत्वा निवर्तन्ते चन्द्रसूर्यादयो ग्रहाः ।
अद्यापि न निवर्तन्ते द्वादशाक्षरचिन्तकाः ॥

(आ) ŚP 692, SH *fol.* 51b (415).

Planets such as the moon and the sun return to their former places after having gone out of view ; but those who have mentally gone through the twelve-syllabled prayer[1] (to Lord Vāsudeva) do not return (to the vale of tears) even now. (S. B. Nair).

1. *Om Namo Bhagavate Vāsudevāya.*

12720*

गत्वा जीवितसंशय-
मभ्यस्तः सोढुमतिचिराद् विरहः ।
अकरुण पुनरपि दित्ससि
सुरतदुरभ्यासमस्माकम् ॥

(अ) ArS 2. 205.

(आ) SG 775 (a. Govardhana).

Ārya metre.

Getting into a state of doubt of survival separation from the beloved was practised to endure : O merciless one, you wish to give me, once again, the difficult practice of love-enjoyment ! (S. B. Nair).

12721*

गत्वा द्वारवतीं नयामि दिवसानाराधयन्ती हरिं
दृष्ट्वा चानशनेन जीवितमिदं मुञ्चामि भागीरथीम् ।
प्रातः प्रातरिति प्रवर्तितकथा निर्वेदमातन्वती
रण्डा नक्तमनन्तनिर्भररतप्रीता सुखायास्तु वः ॥

(आ) JS 306. 2, ŚP 4054, SR 365. 48 (a. JS), SSB 257. 69.

(*a*) द्वारवतीं [द्वार°] ŚP.

(*b*) त्यक्त्वा (यात्वा SSB) वा° [दृ° चा°] ŚP, SR, SSB.

(*c*) प्रातरितिप्रव° JS.

(*d*) °मनन्तजारसुरतप्रीता ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Going to Dvāraka I shall spend my days worshipping Lord Kṛṣṇa ; having seen the Gaṅgā I shall depart this life by a prolonged fast : thus telling herself the harlot gets full enjoyment by love-sports every night. May this be for your happiness ! (S. B. Nair).

12722*

गत्वा नूनं वैबुधं सद्म रम्यं
मूर्च्छाभाजामाजगामान्तरात्मा ।
भूयो दृष्टप्रत्ययाः प्राप्तसंज्ञाः
साधीयस् ते यद्रणायाद्रियन्ते ॥

(अ) Śiś 18. 63.

(आ) SR 130. 93 (a. Śiś), SSB 440. 93 (a. Māgha).

Śālinī metre.

The inner self of those who swooned in the battlefield surely went to the charming abode of the gods and returned; being full of confidence again when they regained consciousness, they resolve to fight with redoubled vigour. (S. B. Nair).

12723

गत्वापि दूरमाकाशं पञ्चाभिज्ञा महर्षयः ।
गन्तुं तत्र न शक्तास्ते यत्र मृत्योरगोचरः ॥

(अ) P (PT 2. 10, P Tem 2. 10). Cf. Ru 91.

(*c*) ततो [तत्र] PT (var.) ; न त° (tr.) PT (var.).

(*d*) मृत्युर् PT (var.).

Even the great sages, who are thoroughly conversant with the five extra-ordinary talents, having gone to far-off regions in outer space are still unable to leave for that place where death does not exist. (S. B. Nair).

12724*

गत्वा पुरः कतिचिदेव पदानि वेगाद्
आकुञ्चितैकचरणो निभृतीकृताक्षः ।
स्वैरं विदूरविततीकृतकन्धरोऽयं
मीनं सरोम्भसि निभालयते बलाकः ॥

(आ) Skm (Skm [B] 2026, Skm [POS] 5. 6. 1) (Kāmadeva), AB 531.

Vasantatilakā metre.

Going forward a few steps speedily, bending slightly one leg, concentrating his vision and stretching his neck sufficiently at leisure, the crane watches a fish in the waters of a lake. (S. B. Nair).

12725*

गत्वा पूर्वं स्वसैन्यैरभिसरिसमये खं समानैर् विमानैर्
विख्यातो यो विमर्दे स स इति बहुशः सासुराणां सुराणाम् ।
स श्रीमांस्त्यक्तदेहो दयितमपि विना स्नेहवन्तं भवन्तं
स्वर्गस्थः साम्प्रतं किं रमयति पितृभिः स्वैर् नरेन्द्रैर् नरेन्द्रः ॥

(अ) Pra 4. 17.

Sragdharā metre.

Erstwhile there was a King that with his armies mounted to the sky at the moment of assault in the battle of Gods and Demons with aerial cars as swift as theirs. He was renowned for it and pointed out by many : "There goes the hero". But now the glorious King[1] has left the body to dwell in heaven with the shades of his royal ancestors, what comfort can he find therein deprived of you[2], so devoted and so beloved ?[3] (A. C. Woolner and Lakshman Sarup).

1. King Daśaratha.
2. Sumantra.
3. Words of Śrī-Rāma to Sumantra.

12726

गत्वा वेश्यासु विश्वासं प्रियोऽस्मीति च कामिना ।
वेश्यागृहे न न्यस्तव्यं सारद्रव्यं कदाचन ॥

(अ) Viṭavṛtta (in BhŚ 206) 57.

Giving his confidence to the harlots and thinking that he is beloved of them, a lover should never deposit his valuables in the house of a harlot. (S. B. Nair).

12727*

गत्वोद्रेकं जघनपुलिने रुद्धमध्यप्रदेशः
क्रामन्नूरुद्रुमभुजलताः पूर्णनाभीहृदान्तः ।
उल्लङ्घ्योच्चैः कुचतटभुवं प्लावयन् रोमकूपान्
स्वेदापूरो युवतिसरितां व्याप गण्ड-स्थलानि ॥

(अ) Śiś 7. 74.

(*b*) स्थित्वा नाभौ वलिषु वलयन् गाङ्गमम्भो-विलासम् Śiś (var.).

(*c*) प्राप्योरुत्वं स्तनतटभुवि [उल्ल° कुच°] Śiś (var.).

Mandākrāntā metre.

Spreading in the sands of their hips, enveloping the middle regions, creeping to the tree-like thighs and creeper-like hands, filling the interior of the lake-like navel, having crossed the high region of the bosom and inundating the wells of the pores of the skin the flow of sweat of the rivers of the young ladies spread to the elevated region of their cheeks. (S. B. Nair).

12728**

गदा चक्रं तथा शूलं डमरुर् मण्डलं तथा ।
यत्र स्वाभाविकं खड्गे स खड्गो नृपदुर्लभः ॥

(आ) ŚP 4654 (a. Loharatnākara).

Having the imprints of a mace, discuss, trident, *Ḍamaru*-drum and a circle naturally in it—such a sword is difficult to procure even by kings. (S. B. Nair).

12729

गदोदन्ता दन्ताः पलितकलितः कुन्तलभरस्
तमःक्षेत्रे नेत्रे विषयपटुनी न श्रुतिपुटे ।
अभूदङ्गं रङ्गद्वलिवलयवल्लीविलुलितं
तथाप्येतच् चेतस् तरुण इव धावत्यनुदिनम् ॥

(आ) SR 76. 40, SSB 349. 43.

(*b*) नेत्रेऽविष° SR ; नो SSB.

Śikhariṇī metre.

Gone are the talks about teeth, the hair has turned grey, there is darkness in the eyes, the ears do not properly function, the skin is broken up with creeper-like wrinkles : nevertheless the mind runs (after enjoyments) like a young man. (S. B. Nair).

12730

गन्तव्यं जलमध्य एव गतवन्मन्तव्यमेतद् वपुः
क्षन्तव्या लवणानिला इति कृतं निर्विद्य सांयात्रिक ।
अन्तर्वेश्मनि हंसतूलशयने सुप्त्वा सुखं जाग्रतो
हस्ताग्रे धनमेष्यति स्वयमिति भ्रातः किमास्ते हृदि ॥

(अ) DikAny 14.

Śārdūlavikrīḍita metre.

You have to go into the midst of the sea, this body (then) may be considered to be lost and you have to tolerate the saline breeze— considering these, O sailor, desist from it. Brother, is it in your mind that wealth comes of its own accord into your hand when you wake up, having slept comfortably in a bed of swan-feathers inside the house ? (S. B. Nair).

12731

गन्तव्यं नगरशतं
विज्ञानशतानि शिक्षितव्यानि ।
नरपतिशतं च सेव्यं
स्थानान्तरितानि भाग्यानि ॥

(अ) MK (MK [S] only 30), KR 7. 109. 5.

Āryā metre.

One, (who seeks good luck), should visit a hundred towns, learn hundreds of disciplines, serve a hundred kings ; (for), good fortunes are hidden in different sources. (S. B. Nair).

12732.

गन्तव्यं यदि नाम निश्चितमहो गन्तासि केयं त्वरा
द्वित्राण्येव पदानि तिष्ठतु भवान् पश्यामि यावन्मुखम् ।
संसारे घटिकाप्रणालविगलद्वारासमे जीविते
को जानाति पुनस्त्वया सह मम स्याद् वा न वा संगमः ॥

(अ) Cr 333 (CRr 8. 83, CPS 251. 48), Amar (NSP) 163.

(आ) Auc (RP) 50 (a. Amaru), Kavi (RP) 8, VS 1059, Kav p. 24, KHpk 16 (42), (KH 11. 3–6).

(*b*) दिनानि [पदानि] Kavi, Kav.

(*c*) घटिकाप्रवाहवि° Cr, KHpk ; झटिकाप्रवाहविगलद्वारासमे CR (var.), CPS ; घटिकाप्रवाहविगलद्दारासमं CRP, CRBh I ; °विगलद्वारा समे Amar (NSP), VS, Auc, Kavi, Kav.

(*d*) तया [त्वया] CPS ; दान [वा न] CR (var.).

Śārdūlavikrīḍita metre.

Well, if you must go, you will certainly go, where is the hurry ? Stay just for two or three *steps* [*moments*][1] so that I may keep looking at your face *till then*[2]. Who knows whether, again, there would be a union at all between you and me in this world, where life is (passing away) like the trickling of water from a water-pot used in measuring time ? (Dr. Sūrya Kānta).

1. Accepting the reading दिनानि instead of पदानि in *pada b*, Dr. Sūrya Kānta has : 'days' instead of 'steps [moments]'.
2. Dr. Sūrya Kānta omits the expression : 'till then' for यावत् in *pada b*.

गन्तव्यं राजकुलं see No. 12737.

गन्तव्यं राजकुले see No. 12737.

गन्तव्यं राजगृहं see No. 12737.

12733

गन्तव्यं राजपथे
　　द्रष्टव्याः पीनसुस्तना नार्यः ।
यद्यपि न भवति सुरतं
　　नयनसुखं को निवारयति ॥

(आ) Subh 214, IS 2076, Pr 367.

(*b*) दृष्टा व्यापीन° IS, Pr, (but Pr suggestion as above) ; दृष्टव्या पुरुषा [द्र° पी°] Subh ; नारी Subh, IS, Pr, (but Pr suggestion as above).

(*d*) प्रतीकारं (? प्रीतिकरं) [नयनसुखं] Subh.

Āryā metre.

One should go out into the main road and there gaze at ladies having full [beautiful] breasts ; even if there is no (chance of) sexual enjoyment, nobody can prevent him from enjoying a welcome sight. (S. B. Nair).

12734

गन्तव्यं शिशिरेण नाम भवितव्यं नाम चूताङ्कुरैस्
　　तानास्वाद्य पिकः करिष्यति तदा नाम स्वयं पञ्चमम् ।
आस्तामेष तथाविधस् त्वमसि किं काक स्वतन्त्रस्य ते
　　कालोऽयं स्वर एष भोज्यमिदमित्येषा कुतो यन्त्रणा ॥

(अ) DikAny 48.

Śārdūlavikrīḍita metre.

Winter must pass, there should be (spring with) mango-sprouts, tasting them the cuckoo will utter his notes in the fifth key : leave it alone who dictates so many conditions ; you, crow, are independent : you have no restriction in regard to season, voice or what you should eat ! (S. B. Nair).

12735

गन्तव्यमस्तु तव वेद वयस्य दूरं
　　रे तर्क कर्कश तवापि ततोऽतिदूरम् ।
रे नव्यकाव्य तव हि व्यसनं जनानां
　　गप्पी परिस्फुरति यत्पुरतो नृपाणाम् ॥

(आ) SH *fol.* 36a 166.

(*c*) हि om. SH ( sub-metric ) ; (हि is supplied editorially [*metri causa*]).

Vasantatilakā metre.

Friend Scripture [*Veda*], you have to be far away now, O Logic [*Tarka*], hard one, you have to be farther away, you, novel Poetry [*Kāvya*], you are indeed a worry to the people ; for, now what glitters in the presence of kings is trash [*gappī*] ! (S. B. Nair).

12736*

गन्तव्या ते मनसि यमुना वर्तते चेत् तदानीं
कुञ्जं मा गाः सहजसरले वाञ्जुलं मद्वचोभिः।
गच्छेस् तत्राप्यहह यदि वा मा मुरारेरुदारे
कुत्राप्येका रहसि मुरलीनादमाकर्णयेथाः॥

(आ) PG 306 (a. Tairabhukta-kavi *or* Bhakta-kavi *or* Bhukta-kavi).

(*a*) चेदिदानीं PG (var.).

(*b*) यामुनं [वाञ्जुलं] PG (var.).

Mandākrāntā metre.

If you have a mind to go to the river Yamunā, then, O naturally simple-minded girl, do not go to the bower of *Vañjula*-creepers on my advice. But if you have to go there, alas! then, O gracious one, do not listen to the flute of Śrī-Kṛṣṇa all alone in privacy! (S. B. Nair).

12737

गन्तव्या राजसभा
द्रष्टव्या राजपूजिताः पुरुषाः।
यद्यपि न भवन्त्यर्थाय
भवन्त्यनर्थप्रतीकारः॥

(अ) P (PSh 1. 22, PD 301. 28).

(आ) SRHt 198. 132 (a. Sundarapāṇḍya), Dvi App. 19, SR 151. 364, SSB 477. 323, IS 2077, Subh 259, ŚP 1379, SRK 225. 46 (a. Sphuṭa-śloka=stray verse), SRM 1. 3. 169, SH 1125, VP 9. 119, SSSN 183. 55.

(*a*) गन्तव्यं राजगृहं SRHt, Dvi; गन्तव्यं राजकुलं (°कुले) ŚP, SH, VP, SSSN.

(*b*) राजसम्मताः SRHt, Dvi, SSSN; राजवल्लभाः PSh, SRK, SRM; °पूजिता लोकाः SR, SSB, ŚP, SH.

(*c*) भवन्त्यर्था(°स्) SRHt, SSSN, Dvi, Subh, SR, SSB, ŚP (*contra metrum*); भवेदर्थो PD (*contra metrum*); °त्यर्थो SRK, SRM.

(*d*) तथाप्यर्था विलीयन्ते PSh (*contra metrum*); तथाप्यनार्था विनश्यन्ति (विलीयन्ते ŚP) SR, SSB, ŚP; भवन्त्यनर्थप्रतीकाराः SRHt, SSSN; भवेदनर्थप्र° PD; °प्रतीकारं Subh.

Āryā metre.

One should attend the royal assembly and meet the people whom the king respects highly; although this (act) might not bring him any monetary benefit, it might (at least) act as a remedy for the (impending) disaster. (S. B. Nair).

12738

गन्तव्योऽध्वा सकलदुःखस्थानसंपातभूमिर्
गत्वा दृश्यस् त्रिभुवनजनापुष्कलान्तः कृतान्तः।
दृष्ट्वा लभ्या निरयजनिता यातनानेकभेदा
विस्मृत्येदं निखिलमपि तु व्यर्थमायुर् नयामः॥

(अ) Śāntiv 17.

Mandākrāntā metre.

That path must be traversed which is full of unpleasant experiences; having thus gone the God of death who puts an end to all people must be seen; having seen him one should get all the severe torments practised in hell. Forgetting all these we pass our lives in vain! (S. B. Nair).

12739

गन्ता चेद् गच्छ तूर्णं ते कर्णौ यान्ति पुरा रवाः।
आर्तबन्धुमुखोद्गीर्णाः प्रयाणपरिपन्थिनः॥

(अ) KaD 2. 145.

(आ) IS 2078, AIS 194. 21–22.

(*c*) °जनोद्गीर्णा: KaD (var.).

(*d*) °प्रतिपथिना or °प्रतिबन्धिना KaD (var.).

If you are going, go quickly before the wailings proceeding from the mouths of bereaved relations, which will obstruct your departure, reach your ears. (V. Narayana Ayer).

12740*

गन्तासि चेत् पथिक हे मम यत्र कान्तस्
तत् त्वं वचो हर शुचौ जगतामसह्यः ।
तापः सगर्जगुरुवारिनिपातभीतस्
त्यक्त्वा भुवं विरहिणीहृदयं विवेश ॥

(आ) Skm (Skm [B] 755, Skm [POS] 2. 56. 5) (a. Laḍahacandra), AB 522, A. B. Keith's *A History of Sanskrit Literature*, p. 205.

Vasantatilakā metre.

Wanderer, if you shalt go[1] to the place where is my beloved, then tell him from me that the flame of summer that none can endure, fearing the fall of heavy rain midst thunder, hath left the earth and entered the heart of the deserted maiden. (A. B. Keith).

1. A. B. Keith has : 'come'.

12741*

गन्तुं प्राङ्गणतो ददाति न मुहुःस्तम्भः कुरङ्गीदृशः
साकूतं स्वरभङ्गविभ्रमकला दत्ते न वक्तुं कियत् ।
मार्गे यान्तमवेक्षितुं न सहते त्वां बाष्पवारिप्लवस्
तस्याः कञ्चुकिनो भवन्ति सुभग त्वद्दर्शने सात्त्विकाः ॥

(आ) JS 156. 3 (a. Harihara).

Śārdūlavikrīḍita metre.

Constant tremor does not permit the gazelle-eyed one to accompany you farther than the courtyard ; due to the choking in the throat (due to sorrow) she is unable to bid you an affectionate farewell ; the flow of tears does not allow her to see you off on the road ; O fortunate man, these external indication of her feelings serve as the chamberlains to see you off. (S. B. Nair).

12742*

गन्तुं प्रिये वदति निःश्वसितं न दीर्घम्
आसीन्न वा नयनयोर् जलमाविरासीत् ।
आयुर्लिपिं पठितुमेणदृशः परंतु
भालस्थलीं किमु करः समुपाजगाम ॥

(अ) Rasamañjarī of Bhānukara 85.

(आ) SR 329. 10, SSB 193. 10, SuMañ 216. 15–18.

(*a*) निश्वसितं SuMañ.

(*d*) कच: [कर:] Rasa°.

Vasantatilakā metre.

When the lover said that he should leave (on a journey) the deer-eyed one did not sigh long ; there appeared no tears in her eyes ; but, as if to study the writing [line] of longevity on her forehead, did her hand move up to that place ? (S. B. Nair).

12743*

गन्तुं यदि व्यवसितासि घनान्धकारे
नीलाञ्चलेन तनुमावृणु मुग्धशीले ।
विद्युल्लता यदि पथि प्रतिरोधिनी स्याद्
अप्रावृतैव कनकद्रवगौरि गच्छेः ॥

(आ) Pad 68. 56, SuSS 163, RJ 838, AlK 394. 25–395. 2, AlS 211.

(*b*) चेला° AlK ; मुग्धकान्ते AlS.

(*d*) कनकद्रुतगौरि AlS.

Vasantatilakā metre.

If you are resolved to go in this dense darkness cover your body with a dark cloth, you silly girl; if a lightning-creeper were to be the problem on the way, you may go uncovered, yellowish-white like molten gold as you are. (S. B. Nair).

12744*

गन्तुं वाञ्छसि गच्छ पिच्छिलममी यावन्न कुर्वन्ति ते
पन्थानं मृदुमर्दलध्वनिमुचो धाराभिरम्भोधराः ।
एतस्यास्तव तानि तानि रहसि प्रेमाक्षराणि ध्रुवं
ध्यायन्त्यास्तु विपद्विनोदनसखी मूर्च्छैव संपत्स्यते ॥

(आ) Skm (Skm [B] 732, Skm [POS] 2. 52. 2).

(*c*) One तानि om. Skm (B) (sub-metric).

(*d*) संपूर्यते Skm (var.).

Śārdūlavikrīḍita metre.

If you desire to go, please start before the road gets muddy by showers from the clouds which rumble gently now; if, while going, you go on thinking various endearing expressions to your lover in privacy, surely a swoon, which delights in bringing trouble, will ensue. (S. B. Nair).

12745*

गन्तुं सत्वरमीहसे यदि गृहं व्यालोलवेणीलतां
द्रष्टुं वा स्वकुटुम्बिनीमनुदिनं कान्तां समुत्कण्ठसे ।
तत् तृष्यन्नपि मुग्धमन्थरवलन्नेत्रान्तरुद्धाध्वगाम्
एतां दूरत एव हे परिहर भ्रातः प्रपापालिकाम् ॥

(आ) VS 1712, ŚP 3860, SR 339. 120 (a. VS), SSB 210. 4.

(*a*) पुनर् [गृहं] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

If you want to reach home quickly and are anxious to see your beloved whose tresses have been made into a single braid[1], then, O brother, though thirsty, give a wide berth to the girl in the water-shed [*prapā*][2], as she delays the departure of wayfarers by her glances that are cast sideways charmingly. (S. B. Nair).

1. A faithful wife does no decoration to her tresses when her husband is away on a journey.
2. A place where water is supplied to the thirsty travellers.

12746*

गन्तुर् विवस्वदुदये हृदयेश्वरस्य
प्रत्यूषपक्षिनिनदश्रवबद्धकम्पा ।
निद्रां जलैरशिशिरैर् नयनान्तवान्तैः
कान्ता तदंसशिखरे पतितैर् जहार ॥

(आ) JS 130. 3 (a. Sūktisahasra), ŚP 3383 (a. Sūktisahasra), AP 100, SR 329. 8 (a. JS), SSB 193. 8 (a. Yuktisahasra), RJ 1172.

(*b*) प्रातस्त्य° [प्रत्यूष°] JS (var.); °श्रमजात° SR, SSB ; °जात° [°बद्ध°] ŚP.

(*c*) °नाब्जजातैः [°नान्तवान्तैः] SR, SSB ; °जातैः [°वान्तैः] ŚP.

Vasantatilakā metre.

As the lord of her heart was to start at sunrise, the beloved woke up with a tremor on hearing the chirping of birds at early dawn and broke the sleep of the lover by the hot tears that flowed from the eyes and which fell on the top of his shoulder. (S. B. Nair).

12747

गन्त्री वसुमती नाशम् उदधिर् दैवतानि च।
फेनप्रख्यः कथं नाशं मर्त्यलोको न यास्यति ॥

(अ) Y 3. 10.

(आ) IS 2079.

The earth will perish, so also the sea and the gods; how, then, should the foam-like world of the mortals not run into destruction? (S. B. Nair).

गन्दस्थली मधुकलो see No. 12599.

गन्दस्थले हि मदवारिजलौघलुब्ध- see No. 12599.

12748**

गन्धं च माल्यं च विलेपनं च
स्वादुं हितं खादनभोजनं च।
आहारकाले स्मरणं च सर्वं
सङ्ग्रामकाले तुरगाः स्मरन्ति ॥

(आ) SRHt 118. 6 (a. Aśvahṛdaya), SSSN 140. 6 (a. Aśvaśāstra).

(*c*) आहारकालादरणं [आ° स्म°] SSSN.

Indravajrā metre.

The odour, the garland, the unguent, the tasty and the wholesome food, and all the remembrances at the time of meals the horses remember at the time of battle. (S. B. Nair)

12749*

गन्धं विकाशं कमले स्वकीयं
ततः समालोक्य सुखं न लेभे।
पद्मानना सर्वगुणोपपन्ना
मदीयभावैः परिनिर्मितेयम् ॥

(अ) PdP, Bhūmi-kh. 102. 50 (in some editions 102. 52 *cd*–53 *ab*).

Upajāti metre (Indravajrā and Upendravajrā).

Having thoroughly observed her own fragrance and blossoming joy in lotus she gets no delight thereupon; the lotus-faced one possessing all the merits has been fashioned (by the Creator) with my own feelings. (S. B. Nair).

12750*

गन्धं स्वकीयं तु विपश्य पद्मं
तस्या मुखाद् वाति जगत्समीरः।
लज्जाभियुक्तं सहसा बभूव
जलं समाश्रित्य सदैव तिष्ठति ॥

(अ) PdP, Bhūmi-kh. 102. 51 (in some editions 102. 53 *cd*–54 *ab*).

(*a*) तुविपस्य (*sic!*) [तु वि°] PdP (var.).

(*c*) °युक्तः PdP (var.).

Upajāti metre (Indravajrā [*pādas abc*] and Vaṁśastha [*pada d*]).

Seeing its own fragrance (in lotus-faced one[1]) and that the earthly breeze blows from her mouth, the lotus is suddenly overcome by shyness and it resorting to the waters (of the lake) ever remains there. (S. B. Nair).

1. पद्मानना found in the previous verse (PdP 102. 50=No. 12749).

12751

गन्धः सर्वत्र सततम् आघ्रातव्यः प्रयत्नतः ।
गावः पश्यन्ति गन्धेन राजानश् चारचक्षुषा ॥

(अ) PdP Sṛṣṭi-kh. 18.366. Cf. Nos. 12770 and 12964.

The smell that is pervasive ever and everywhere should be inhaled with all effort; the cows see [distinguish] (things) through the smell and kings observe (men and matters) through the eyes of spies. (S. B. Nair).

12752

गन्धः सुवर्णे फलमिक्षुदण्डे
नाकारि पुष्पं खलु चन्दनस्य ।
विद्वान् धनाढ्यो नृपतिश्चिरायुर्
धातुः पुरा कोऽपि न बुद्धिदोऽभूत् ॥

(अ) Cr 334 (CVr 9. 3, CRB 8. 14, CPS 269. 16). Cf. Crn 253.

(आ) SR 173. 853 (a. C), SSB 508. 853, SRK 238. 73 (a. Sphuṭa-śloka= stray verse), IS 2081, SRM 2. 2. 699.

(*a*) गन्धं CV (var.).

(*b*) चन्दने च CV (var.); चन्दनेषु SR, SSB, SRK, SRM.

(*c*) ......धनाढ्यश्च (धनीको) नृपश्चिरायुः CV; धनी भूपतिर्दीर्घजीवी (भूमिपश्चिरायुर् CPS) CV (var.); नीनृपतिदीर्घजीवी (कोनृ°) CV (var.); धनीको नृपदीर्घजीवी CV (var.); न तु दीर्घजीवी SRK, SR, SSB, SRM.

(*d*) धान्तु (*sic !*) CV (var.); बुद्धिभेत्ता CV (var.); बुद्धिदाता SRK (var.).

Indravajrā metre.

As there was no one in the days of yore to give intelligent advice to the Creator, (he has not granted all the good qualities to a single thing or person); to gold—fragrance, to sugar-cane—fruit, to sandal-tree — flower, to the learned—wealth, and to the king—longevity. (S. B. Nair).

12753*

गन्धग्राहिणि शालो-
न्मीलितनिर्यासनिहितनिखिलाङ्गि ।
उपभुक्तमुक्तभूरुह-
शतेऽधुना भ्रमरि न भ्रमसि ॥

(अ) ĀrS 2. 207.

Āryā metre.

O she-bee, you who enjoy the fragrance [suck the pollen] placing your entire body on the juice that is exuded out by the *Śala-tree*, care not now to wander in the hundreds of trees which you have enjoyed and left. (S. B. Nair).

गन्धपुष्पाणि धूपानि see पुत्रस् ते भविता राजन्.

12754*

गन्धमुद्धतरजः कणवाही
विक्षिपन् विकसतां कुमुदानाम् ।
आदुधाव परिलीनविहङ्गा
यामिनीमरुदपां वनराजीः ॥

(अ) Kir 9. 31.

(आ) SR 300. 46 (a. Kir), SSB 146. 48 (a. Bhāravi).

(*a*) °रजःकण° SR, SSB.

(*d*) नव° [वन°] SR, SSB.

Svāgatā metre.

Wafting in profusion the pollen with their fragrance of the blossomed lilies and cool with particles of water, the nocturnal breeze gently shook the woodland-trees in which birds were roosting comfortably. (S. B. Nair).

12755**

गन्धरसागरुकण्डुरु-
गुग्गुलुसर्जरसपूतिकर्पूरम् ।
श्रीवाससिल्हचन्दनम्
इत्यपरा दीपवर्तिरियम् ॥

(अ) Nāgarasarvasva of Padmaśrī 4. 19.

(आ) ŚP 3263 (a. Padmaśrī).

(*a*) गन्धसा° Nāgara° (printing error); °रसागिरि° ŚP; कण्डुरु om. Nāgara° (Sub-metric).

(*c*) °शिल्हकचन्द° Nāgara° (hyper-metric).

Āryā metre.

Sulphur-essence, fragrant aloe-wood, *Kaṇḍuru*, gum-resin, essence of *Sarja*-tree, purified camphor, turpentine, benzoin and sandal— with these another kind of incense-stick[1] is prepared. (S. B. Nair).

1. धूपवर्तिः.

गन्धर्वं नृत्तमालेख्यं see गान्धर्वं नृत्तमालेख्यं.

12756*

गन्धर्वदैत्यगगनेचरयक्षनाग-
कन्यासनाथमवरोधनमस्मदीयम् ।
सर्वस्वमेव तव सुन्दरि दासकृत्यम्
आलम्बते यदि तवास्ति मयि प्रसादः ॥

(अ) Āś 5. 29.

Vasantatilakā metre.

O fair lady, our harem including the Gandharva, Asura, Cāraṇa, Yakṣa and Nāga maidens, nay, my everything submits to your authority, if only your grace falls on me.[1] (C. S. Sastri).

1. Words of Rāvaṇa to Maṇḍodarī.

12757

... ... ... ... ... ... ... ... ।
गन्धर्वनगरप्रख्याः स्वप्नमायामनोरथाः ॥

(अ) BhPn 6. 15. 23 *cd*.

......They[1] are like the imaginary cities of the Gandharvas, and are unreal like *illusory desires*[2] experienced during a dream. (J. M. Sanyal).

1. Objects of perception and royal fortunes.
2. J. M. Sanyal has : "affection and desires".

12758

गन्धर्वनगराकारः संसारः क्षणभङ्गुरः ।
मनसो वासनैवेयम् उभयोर् भेदसाधनम् ॥

(आ) ŚP 4123 (a. Śrī-Devagaṇadeva), AP 37, SR 372. 152 (a. ŚP), SSB 269. 38 (a. Devagaṇa).

Worldly life is quickly evanescent [impermanent] like the glorious city seen in the sky; the latent impression of the mind alone is the distinguishing feature of these two. (S. B. Nair).

12759

गन्धर्वलोकानपरान् ब्रह्मलोकांस्तथा परान् ।
प्राप्नुवन्ति महात्मानो मातापितृपरायणाः ॥

(आ) SRHt 92. 14 (a. R, but does not occur therein).

The high-souled noble people who ever remain in the service of their father and mother do go to the world of the Gandharvas [demi-gods] as well as to the other great world of Brahmā. (S. B. Nair).

12760

गन्धर्वविद्यामालोक्य वाद्ये च गणिकागणान् ।
धनुर्वेदार्थशास्त्राणि लोके रक्षेच्च भूपतिः ॥

(अ) GP 1. 111. 26.

(b) °गणाः GP; (changed to °गणान्, editorially).

Observing the art of vocal and instrumental music that is practised by the world of harlots, as well as the science of archery and polity the king should give his patronage. (S. B. Nair).

12761*

गन्धर्वोऽयं विचित्रद्युतिरिति विपिने दृश्यते किन्नरीयं
गन्धर्वस्वच्छवक्त्रा क्षणमिति विषमे शैलमौलौ विमृश्य ।
अन्योन्याश्लेषभाजोर् गलदमलजलासारबाष्पाप्लुताक्ष्णो
राजंस्त्वद्वैरियूनोर् विलसति नितरां वैरभावप्रभावः ॥

(आ) PV 171 (a. Veṇīdatta).

(b) विगमे [विषमे] PV (MS).

(d) °यूनोविल° PV (printing error for °यूनोर्विल°).

Sragdharā metre.

This demi-god Gandharva is seen in the forest with a wonderfully resplendent form and the demi-goddess Kinnarī has a face pure like that of a Gandharva, and the two embrace each other on the mountain-top shedding tears of joy, seeing which, O King, there arises great enmity in the heart of your youthful rival couple. (S. B. Nair).

12762

गन्धलुब्धो मधुकरो दानासवपिपासया ।
अभ्येत्यसुखसंचारान् गजकर्णझलज्झलान् ॥

(अ) KN (KN [ĀnSS] 1. 47, KN [TSS] 1. 47, KN [BI] 1. 45).

(आ) SRHt 71. 10 (Kāmandakī), SSSN 58. 10 (a. KN), IS 2080.

(c) °त्य सुख° KN (ĀnSS), KN (TSS), SSSN, IS; °संचारां (°ञ्चा°) SRHt, SSSN.

(d) °झलज्झलाम् SRHt, SSSN.

A bee, tempted with the sweet odour of the ichor and athirst for drinking it, receives for all its troubles, lashes from the elephant's ears that are moved with great difficulty. (M. N. Dutt).

12763

गन्धवाह गहनानि गाहसे
गन्धजातमिह संचिनोषि च ।
नैपुणच्युतिरियं तु तावकी
यत्र तत्र सदसद्विवेचनम् ॥

(आ) SSH 1. 65, SR 214. 6, SSB 595. 6, RJ 241.

Rathoddhatā metre.

O breeze, you penetrate into thick woods and accumulate a lot of fragrance; this is a departure from cleverness on your part, for, one should have discrimination of good and bad wherever one is. (S. B. Nair).

12764*

गन्धश्च धाराहतपल्वलानां
कादम्बमर्धोद्गतकेसरं च ।
स्निग्धाश्च केकाः शिखिनां बभूवुर्
यस्मिन्नसह्यानि विना त्वया मे ॥

(अ) Ragh 13. 27. (Cf. A Scharpé's Kālidāsa-Lexicon I. 4 ; p 205).

(*a*) °पल्लवानां Ragh (var.).

(*c*) अभूवन् or त्वया मे [ब°] Ragh (var.).

(*d*) यस्मिन् विना दुष्प्रसह्यान्यभूवन् Ragh (var.) ; न सह्यानि [असह्यानि] Ragh (var.).

Indravajrā metre.

Where the fragrance of pools lashed by the showers of rain, the *Kadamba* with its filaments half come out, and the charming notes of peacocks, became intolerable to me without thy company. (G. R. Nandargikar).

12765*

गन्धाक्षताय शुभमक्षतमानयेति
श्वश्रूमुखादशनिसारमिवाकलय्य ।
प्रस्वेदवारिविरहानलतापयोगाद्
भक्तं ददौ गुरुजनस्य करे मृगाक्षी ।।

(आ) Vidy 951.

Vasantatilakā metre.

For offering worship bring washed rice, the mother-in-law said; on hearing these words which sounded like the fall of a thunderbolt, the deer-eyed one handed over cooked rice to the elder lady as the rice had been cooked with the sweat and the fire of separation. (S. B. Nair).

12766

गन्धाढ्यां नवमल्लिकां मधुकरस् त्यक्त्वा गतो यूथिकां
तां त्यक्त्वाशु गतः स चम्पकवनं तस्मात् सरोजं गतः ।
बद्धस् तत्र निशाकरेण सहसा रोदित्यसौ मन्दधीः
संतोषेण विना पराभवपदं पश्यन्ति सर्वे जनाः ।।

(अ) BhŚ 480 (doubtful), Bhramarāṣṭaka (KSH 240) 2. Cf. No. 7845 and रात्रिर्गमिष्यति.

(आ) VS 753, SR 75. 18 (a. Bhra°), SSB 347. 19, Vidy 145, Any 84. 72, SRM 2. 2. 347, SRK 186. 14 (a. Kāvyasaṃgraha), IS 2082, Subh 153.

(*a*) गन्धाढ्या नवमालती म° तिक्ता (*sic !*) गतो यूथिका Subh ; नवमालिकां VS ; नवमालतीं Any.

(*b*) तां त्यक्ता च मनांसि चन्दनतरुः पश्चात् सरोजे गतः Subh ; तञ्चाप्यत्र विहाय चम्पकवनं त° Vidy ; दैवात्तां च विहाय चम्प° Bhra° ; त्यक्त्वा गतभृङ्ग चम्प° BhŚ (var.) ; दृष्ट्वाशु [त्य°] SR, SSB, SRM ; त्यक्त्वापि VS; गतश्च चम्पकतरुं पश्चात् Any; चन्दनवनं पश्चात् SR, SSB, SRK, SRM ; चन्दनतरुं त° VS.

(*c*) रुद्धस्तत्र नि° स° क्रन्दत्यसौ मूढ हा Any ; रुद्धं तत्र नि° स° क्रन्दति सो मूढधीः Subh ; वलिना क्रन्दत्यसौ मूढधीः Vidy ; विधिना [स°] Bhra° ; सुचिरं [स°] VS ; क्रन्दत्यसौ मूढधीः [रो° मू°] Bhra°.

(*d*) सङ्कोचेन विना Vidy ; पराभवशतं VS ; विवेकिमनसा ते (or °सः सं°) प्राप्नुवन्त्यापदम् Any ; प्राप्नोति कामातुरः [पश्य° स° ज°] Vidy ; प्राप्नोति मूढो (लुब्धो VS ; सर्वो SR, SSB, SRK) जनः [पश्य° स° ज°] Bhra°, VS, SR, SSB, SRK, Subh.

Śārdūlavikrīḍita metre.

Having abandoned the fragrant jasmine flower a bee went to the *Yūdhikā*-variety of jasmine and leaving it quickly went over to the *Campaka*-trees and thereafter to the lotus. There he was imprisoned by the moon [moon's rise] suddenly and the silly one wept. All people get into trouble if they do not cultivate contentment. (S. B. Nair).

12767

गन्धाढ्यासौ भुवनविदिता केतकी स्वर्णवर्णा
पद्मभ्रान्त्या चपलमधुपः पुष्पमध्ये पपात ।
अन्धीभूतः कुसुमरजसा कण्टकैर् लूनपक्षः
स्थातुं गन्तुं द्वयमपि सखे नैव शक्तो द्विरेफः ॥

(अ) Kālidāsa's (?) Śṛṅgāra-rasāṣṭaka (KSH 511) 6, Bhramarāṣṭaka (KSH 240) 1.

(आ) Any 84, 73, Vidy 136, SR 223. 91 and 383. 266 (a. PdP, Sṛṣṭi-kh. 19), SSB 612. 55, SRK 186. 12 (a. Kāvyasaṁgraha), IS 2083.

(*a*) गन्धाप्यसौ SR 383, 266 (*contra metrum*); गन्धैराढ्या जगति वि° SR 223. 91, SSB; गन्धैराढ्या मु° SRK; जगति [भुवन°] Any, Vidy.

(*b*) पुष्पभ्रा° SRK; क्षुधितमधुपः [चपल°] Bhra°; रसिक° [चपल°] Any.

(*c*) तदनु र° [कु°] SR 223. 91, SSB; कण्टकैश्छिन्नपक्षः Bhra°, Any, SR 223. 91, SSB, SRK; कण्टकैः क्षुण्णप° Vidy.

(*d*) क्षणमपि [द्व°] SR 223. 91, SSB, SRK.

Mandākrāntā metre.

Rich in fragrance, well known in the world and golden-hued is the *Ketakī*-flower; under the delusion that it was a (golden) lotus a fickle bee fell in the midst of that flower; there it was blinded by the pollen and its wings were pricked by thorns. Friend, the bee was neither able to stay there nor to leave it. (S. B. Nair).

12768

गन्धादिषु समासक्तः संप्राप्य स विनश्यति ।
पुनरावर्तते भूप स ब्रह्मापरमानुषम् ॥

(अ) Mārk-pur 40. 26.

(आ) ŚP 4539 (a. Mārk-pur).

(*b*) इत्येतदखिलं जगत् ŚP.

(*c*) मौर्ख्यात् [भू°] ŚP.

(*d*) सब्रह्मामर° [स ब्र°] ŚP.

When he[1] becomes attached to perfumes and other (delights), he perishes; he again reverts to human nature apart from *Brahman*[2]. (F. E. Pargiter).

1. A *Yogī*.
2. F. E. Pargiter has : 'Brahma'.

गन्धाप्यसौ भुवनविदिता see No. 12767.

12769**

गन्धार्या उत्तरं मूलं मुखस्थं संमुखागतम् ।
शस्त्रौघं वारयत्येव पुष्यार्के विधिना धृतम् ॥

(आ) ŚP 1894.

The main root of the *Gandhārī*-plant when held on the face after due religious rites (performed) on the day of the conjunction of the *Puṣya*-constellation and the sun wards off a volley of arrows aimed at the face. (S. B. Nair).

12770

गन्धेन गावः पश्यन्ति वेदैः पश्यन्ति ब्राह्मणाः ।
चारैः पश्यन्ति राजानश् चक्षुर्भ्यामितरे जनाः ॥

(अ) MBh (MBh [Bh] 5. 34. 32, MBh [R] 5. 33. 33, MBh [C] 5. 1127), P (PP 3. 58, Pts 3. 67, PtsK 3. 64,

PM 3. 22), VC (VCsr 8. 1, VCjr 8. 2), *e* in Vet after 12. 6 and D after 23. 60. 24 (p. 202), Cr 1422 (CNP II 117), (cf. Crn 252), MK 111 *bis*. Cf. JSAIL 30. 43. Also Cf. Nos. 1275, 12964, and vv. राजा पश्यति कर्णाभ्यां and शास्त्रार्थचक्षुषा विद्वान्.

(आ) SRHt 239. 9 (a. MBh); SSSN 198. 9 (a. MBh), IS 2084, Sadācā 22. 86, SR 383. 268 (a. Vikrama), SRM 1. 3. 179, VP 9. 29.

(इ) NM (T) 6. 5.

(*a*) गावो गन्धेन (घ्राणेन VCjr) PtsK, VCsr, VCjr, NM (T), SR, SRM.

(*b*) शास्त्रैः [वे°] VCjr; वेदेनैव द्विजातयः VCsr, SR; चैव द्विजातयः [प° ब्रा°] NM (T); वै द्विजाः [ब्रा°] MBh (C), Pts, PtsK, SRM; ब्राह्मणैः CNP II; पण्डिताः [ब्रा°] VCjr; भूसुराः [ब्रा°] SSSN.

(*c*) चरैः (*sic!*) PP, PtsK; कर्णैः [चा°] NM (T); राजान्यो CNP II.

(*d*) चक्षुरातिभ्यामितरे जना (*sic!*) CNP II (hyper-metric); भेषजैर्भिषजस् तथा NM (T).

Cows see by the smell; Brāhmaṇas, by the Vedas; kings, by (the eyes of their) spies; ordinary people, by their own eyes. (S. B. Nair).

12771*

गन्धेन सिन्धुरधुरंधरवक्त्र मैत्री-
मैरावणप्रभृतयोऽपि न शिक्षितास्ते ।
तत्त्वं कथं त्रिनयनाचलरत्नभित्ति-
स्वीयप्रतिच्छविषु यूथपतित्वमेषि ॥

(आ) Rasagaṅgā 274. 5-8, AlR 29.

Vasantatilakā metre.

O elephant-faced God Vināyaka, the elephants like the Airāvaṇa[1] and others (of the quarters) have not cultivated friendship with you in regard to the fragrance (of the ichor). How can you get the leadership of the elephants when your image is reflected in the bejewelled walls of the mountain of the three-eyed God [Kailāsa]? (S. B. Nair).

1. =Airāvata, Indra's elephant.

12772*

गन्धेभस्कन्धकण्डूमदगुरुमरुदुल्लोललौहित्यवेलद्-
वीचीवाचालकालाचलरिपुशशिना केलितल्पे निषण्णाः ।
कामिन्यः सैनिकानां विधुतविधुरताभीतयो गीतबन्धैर्
यस्य प्राग्ज्योतिषेन्द्रप्रणतिपरिगतं पौरुषं प्रस्तुवन्ति ॥

(आ) Skm (Skm [B] 1469, Skm [POS] 3. 20. 4) (a. Umāpatidhara), JASB (1906), p. 161.

(*b*) °विपुलशिलाकेलि° [°रिपु° केलि°] Skm (var.).

(*c*) °बद्धैर् [°बन्धैर्] Skm (POS).

(*d*) यत्र [यस्य] Skm (POS).

Sragdharā metre.

The loving wives of the soldiers of this King, who are seated sportively in bright moonlight hearing the gentle murmur of the waves of the Lauhitya river tossed by the waves which are produced by the breeze wafting the fragrance of ichor on the temples of scent-elephants, and being free from all fear of separation from their lovers proclaim the King's valour that subdued the King of Prāgjyotiṣa [Assam]. (S. B. Nair).

12773

गन्धैकसारो विफलः सेव्यश् चन्दनपादपः ।
भुजंगाः पवनाहाराः सेवकाः सदृशो विधिः ॥

(आ) SRHt 148. 4 (a. P, but not found therein), VS 956 (a. Luṭṭaka).

The sandal tree that deserves to be approached on account of the essence of fragrance is rendered useless; for, the serpents which subsist on air are the guards posted there : fate is similar. (S. B. Nair).

गन्धैराढ्या जगति विदिता see No. 12767.
गन्धैराढ्या भुवनविदिता see No. 12767.

12774

गन्धैर् माल्यैस् तथा धूपैर् विविधैर् भूषणैरपि ।
वासोभिः शयनैश्चैव विधवा किं करिष्यति ॥

(अ) VCsr 30. 11. (Cf. VCsr 30. 10 and 30. 12–15).

(आ) IS 2085.

(*a*) °मालैस् VCsr (var.); च धूपश्च [त° धू°] VCsr (var.).

What shall a widow do with perfumes, garlands, and incense, or with manifold ornaments, or garments and couches of ease? (F. Edgerton).

12775

गन्धैर् वा माल्यैर् वा
किं शीलवतो मुहूर्तरमणीयैः ।
दिशि दिशि यस्य प्रसृतो
गुणाधिवासो यशोगर्भः ॥

(अ) Dvi 35.

(*c*) प्रसृतः Dvi.

Ārya metre.

Of what avail are perfumes and garlands, the fascinating fragrance of which is of short duration to a man of character whose fragrance of good qualities resting on his fame spreads constantly in all directions? (S. B. Nair).

12776*

गन्धोऽपि कुतः प्रेम्णः
परभृतहारीतगृहकपोतानाम् ।
उज्ज्वलयन्त्यसमेषुं
विरुतविशेषैस् तथापि ते यूनाम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 500, Kuṭṭ [KM] 489).

Gīti-āryā metre.

Where does even an iota of love exist in the cuckoos, the *Hārīta*-pigeons and the pet doves? Nevertheless, by their pleasing notes, they excite the passion (for intense love-making) in (the hearts of) youths[1]. (S. B. Nair).

1. E. Powys Mathers translates the verse : "What trace of love is to be found in the green billed cuckoos or pigeons? Yet, by their bright colours, they rouse lively love in our children's hearts".

12777*

गभस्तिमानस्तगिरिं प्रयातो
न क्वापि शातोदरि लक्षितासि ।
इतीरयन्निर्गतबाष्पधारो
निश्वस्य हा रोदिति रामचन्द्रः ॥

(आ) SH 2087 (a. Vāṇīkaṇṭhābharaṇa).

(*a*) °भान् SH; (changed to °मान्, editorially).

Upajāti metre (Upendravajrā and Indravajrā).

The sun, the possessor of rays, has set, still, O slim-waisted one[1], you are not found anywhere : thus lamenting and shedding tears in profusion and sighing deeply Śrī-Rāma, alas ! weeps. (S. B. Nair).

1. Sita.

गभीर° see गम्भीर°.

12778*

गभीरनाभीह्रदपार्श्ववर्तिनी
विराजते लोमततो मृगीदृशः ।
मुखारविन्दस्य रसाभिलाषिणी
द्विरेफपङ्क्तिश्चलितेव नीरवा ॥

(आ) SR 267. 356, SSB 88. 18.

(*b*) लोमलता SSB.

Upendravajrā metre.

Remaining near the lake of the deep navel there shines a line of hair of the gazelle-eyed damsel ; it appears like a row of bees that has moved silently to enjoy the taste (of the honey) of the lotus of her face. (S. B. Nair).

12779

गभीरश्च कुलीनश्च स्थिरप्रज्ञो विवेचकः ।
सर्वथानुगतो दूरं त्यक्तलोभो जितेन्द्रियः ॥

(आ) SSB 461. 5.

Sagacious, nobly born, firm in intelligence, discriminating, ever accompanying the master even to far-off places, abandoning all sorts of greed, and self-controlled (should be the minister to a king). (S. B. Nair).

गमनं विह्वलत्वं च see वमनं विह्वलत्वं च.

12780*

गमनमलसं शून्या दृष्टिः शरीरमसौष्ठवं
श्वसितमधिकं किं न्वेतत् स्यात् किमन्यदतोऽथवा ।
भ्रमति भुवने कन्दर्पाज्ञा विकारि च यौवनं
ललितमधुरास्ते ते भावाः क्षिपन्ति च धीरताम् ॥

(अ) Mālatī 1. 20 (in some editions 1. 17).

(आ) SkV 752, Kav 465, Sāh *ad* 6. 114 (p. 167) (a. Mālatī), Daś *ad* 2. 51 (p. 137), JS 146. 2 (a. Bhavabhūti), SR 274. 4 (a. Mālatī), SSB 101. 5, ŚB 4. 558, AA 102. 20–24 (AL edn *ad* 8. 20).

(*b*) चैतत् [न्वे°] Sāh ; °ह्येतत् JS; त्वेतत् SkV, JS (var.) ; °न्न्वेतत् JS (suggestion).

(*c*) कन्दर्पास्त्रं AA (AL edn).

(*d*) ललितललितास्ते AL (edn).

Hariṇī metre.

Slow gait and vacant eye ; / a weakened body and heavy sighs : / what can this mean ? What else than this :/ that Love's commands run everywhere, / that youth is easily swayed / and that something which is sweet and delicate / has stolen off his strength. (D. H. H. Ingalls).

12781**

गमयन्त्यर्थमुखेन हि
सुप्तिङ्वचनादयोऽपरानर्थान् ।
तेन ध्वनिलक्ष्मविधौ
शब्दग्रहणं विफलमेव ॥

(आ) VyVi 2. 127 (p. 462) (a. Saṁgraha).

Āryā metre.

Words formed of case-endings and verbal terminations, and their number etc., indicate other meanings only through their primary meanings. Therefore, in order to bring out the suggested sense, a mere knowledge of words is, indeed, useless. (S. B. Nair).

12782*

गमय समयमम्भोजन्मसम्भोगसौख्ये
विहर सह रमण्या सादरं कैरविण्या ।
क्रकचकदनखेदं यासि सम्भावयेदं
मधुप मधुप मा भूः केतकीभर्त्सनाभूः ॥

(आ) Vidy 153 (a. Rāmadāsopādhyāya).

Mālinī metre.

Spend your time happily enjoying love-sports with the lotus; sport with your beloved, the lily, attentively; consider that you will have to experience the cutting pain of a saw; O bee, the enjoyer of honey, do not become the target of a threat from the *Ketakī*-flower! (S. B. Nair).

12783*

गमयसि समयं किमेवमेतैर्
बत विषयैः क्षणभङ्गुरैः समस्तैः ।
अनुपमसुखदं तमेव देवं
हृदय भजाभिनवेन्दुखण्डचूडम् ॥

(आ) Vai 37.

(*d*) भजामि नवे° Vai; (changed to भजाभिनवे°, editorially).

Puṣpitāgrā metre.

Why do you waste your time by indulging in all the objects of senses which are so transitory? Resort, O heart, to that Lord, who is adorned with the crescent moon, the giver of matchless happiness. (S. B. Nair).

12784

गम्भीरं यत्प्रसन्नं च धनिनां मानसं महत् ।
द्विजानामुपकाराय शुचिना केन निर्मितम् ॥

(आ) SSK 1.24.

Deep and yet clear is the great [favourable] mind of the rich people; for helping the twice-born [Brāhmaṇas] by whom possessing purity was this (mind) created? (S. B. Nair).

गम्भीर° see गभीर°.

12785*

गम्भीरता चाटुपराङ्मुखत्वं
सौभाग्यमन्यप्रमदारदाङ्कः ।
दोषोऽपि यूनां गुण एव मेने
पुरन्ध्रिभिर् मानपराङ्मुखीभिः ॥

(अ) Vikram 7.62.

(*b*) दुर्भाग्य° [सौ°] Vikram (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Their gravity, they considered as aversion to flattery; the scars caused by the teeth of other women, they considered as the result of their handsomeness; thus the faults of young men were regarded as virtues by the ladies of the city, who were averse to jealousy.[1] (S. B. Nair).

1. Preferring the reading 'दुर्भाग्य°' to 'सौभाग्य°' in *pada b* S. C. Banerji translates the verse: 'Gravity, aversion to flattery, misfortune, scar caused by the teeth of other women—(these) faults of young men were regarded as virtues by the ladies who were averse to anger'.

12786*

गम्भीरनाभिह्रदसंनिवेशे
रराज तन्व्या नवरोमराजिः ।
मुखेन्दुभीतस्तनचक्रवाक-
द्वन्द्वोज्झिता शैवलमञ्जरीव ॥

(अ) Cakrapāṇivijaya (MS 4353, Baroda) 3. 27.

(आ) JS 186. 68 (a. Lakṣmīdhara), Pad 37. 57 (a. Lakṣmīdhara), ŚP 3348 (a. Lakṣmīdhara), Kav p. 97, SH 1727 (a. Lakṣmīdhara), SR 267. 353 (a. Lakṣmīdhara *or* ŚP), SSB 88.15, SRK 281. 1 (a. ŚP), RJ 719 (a. Kālidāsa).

(*a*) गभीरनाभीह्र° ŚP, SR ; °संनिधाने Pad, ŚP, SH, SR.

(*b*) तन्वी Pad, ŚP, SR, SSB ; नीला [त°] SH, SRK.

(*cd*) °वाकचञ्चुच्युता शै° Pad, SRK.

(*d*) चश्चुताशींबलवल्लरीव (*sic !*) SH (submetric).

Upajāti metre ( Indravajrā and Upendravajrā ).

In the vicinity of the lake of the deep navel of the slim lady there shone a fresh line of hair; it appeared like a mass of moss abandoned by the pair of ruddy geese of her breasts which got frightened of the moon of her face ! (S. B. Nair).

12787*

गम्भीरनाभीसरसो गृहीता
रोमालिशैवाललतोपभोक्तुम् ।
उरोजचक्राङ्गयुगेन मन्ये
मुखेन्दुमालोक्य तथैव मुक्ता ॥

(आ) PdT 155 (a. Prastāvacintāmaṇi).

Upajāti metre ( Indravajrā and Upendravajrā ).

From the lake of her deep navel was taken the creeper-like moss of the line of hair by the pair of ruddy geese of her breasts, to eat ; but on seeing the moon of her face, I think, they abandon it (hastily) and left it as before. (S. B. Nair).

12788*

गम्भीरनीरसरसोरपि पङ्कशेषाः
कुर्वन्ति ये दिनकरस्य करास्त एव ।
त्वद्वीरवैरिवनितानयनाम्बुलेश-
शोषे कथं प्रतिहता इति मे वितर्कः ॥

(आ) SkV 1424 (a. [?] Vasukalpa), Skm (Skm [B] 1589, Skm [POS] 3. 44. 4) (a. Kalpadatta).

(*c*) त्वद्वैरिवीरवनिता° Skm.

Vasantatilakā metre.

I wonder how these solar rays / which dry the deepest lake till only mud is left / have been defeated in their work of stanching / the teardrops of the women of your *valorous*[1] foes. (D. H. H. Ingalls).

1. The word in italics is supplied by the editor.

12789*

गम्भीरनीरस्थितपद्मरागः
कुलाङ्गनानां हृदयानुरागः ।
न विद्यते यद्यपि दर्शनीयः
तथापि चित्तव्यसनङ्करीयः ॥

(आ) Vidy 702.

Upajāti metre ( Indravajrā and Upendravajrā ).

Like the red colour of the lotus that remains in deep waters is the love in the heart of nobly born ladies ; although it is not disclosed in a pleasing way, yet it brings about torment to the heart. (S. B. Nair).

12790

गम्भीरभेरीध्वनितैर् भयंकरैर्
महागुहान्तप्रतिनादमेदुरैः ।
महारथानां गुरुनेमिनिःस्वनैर्
अनाकुलैस् तैर् मृगराजताजनि ॥

(अ) Kum 14. 27.

(*a*) °भेरि° Kum (var.).

(*b*) °गुहान्तः or °गुहागृहान्तात् Kum (var.) ; °गुरुनाद° [°प्रति°] Kum (var.).

(*d*) °तापि किम् [°ताजनि] Kum (var.).

Upajāti metre ( Indravaṁśa and Vaṁśastha ).

Are the lions called kings of beasts because they are not terrified by the sound of bugles and its echo in the caves as well as by the sounds of huge cars ? (H. H. Wilson).

12791*

गम्भीरस्य महाशयस्य सहजस्वच्छस्य सेव्यस्य ते
सर्वं साध्विह कूप किन्तु तदपि स्तोकं किम-
प्युच्यते ।
पात्रं दूरमधःकरोति गुणवान् सोऽपि तृष्णावलमः
प्रौढिप्रोन्मथने भवानतिपटुर् यत्तेन लज्जामहे ॥

(आ) JS 125. 34 (a. Śrī-Bhojadeva), Any 99. 54, Kav p. 64.

(*b*) साध्विदकूप (?) Any.

(*c*) °मधः करोषि JS ; तृष्णाश्रम- JS.

(*d*) प्रौढः प्रो° Any ; भवानपि प° Any.

Śārdūlavikrīḍita metre.

To you who are deep, full of water [high-souled], naturally pure, and deserving to be approached, everything pertaining to you, O well [king], is excellent ; but still let me say one small thing : if[1] any (thirsty) person casts down afar the *pātra* [bucket] possessing *guṇa* [rope] (into you for getting water), he ever remains exhausted by *tṛṣṇā* [thirst][1]; in pulling down elevated things you are very clever. Hence we are ashamed (of you). (S. B. Nair).

1-1. Or if any *pātra* [deserving supplicant] possessing *guṇa* [virtues] approaches (you) from afar (desiring for something), he ever remains exhausted by (his unfulfilled) *tṛṣṇā* [desire].

12792

गम्भीरस्यापि सतः
सम्प्रति गुरुशोकपीडितस्येव ।
कूपस्य निशापगमे
बाष्पेण निरुध्यते कण्ठः ॥

(आ) VS 1837 (a. Bāṇakavi), Kav p. 57.

Āryā metre.

Even though deep by nature, when afflicted by an unbearable sorrow, the person's throat is choked by tears as in the case of a well, though deep, is affected by vapour at the end of night. (S. B. Nair).

12793*

गम्भीराम्भोधराणामविरलनिपतद्वारिधारानिनादान्
ईषन्निद्रालसाक्षा वृढगृहपटलारूढकुष्माण्डवल्ल्यः ।
दोर्भ्यामालिङ्ग्यमाना जलधरसमये पत्रषण्डे निशायां
धन्याः शृण्वन्ति सुप्ताः स्तनयुगमरितोरःस्थलाः
कामिनीनाम् ॥

(आ) SkV 230, Kav 120, Prasanna 95 b.

(*a*) °रणनिप° [°रल°] Kav.

(*b*) °बन्ध्याः SkV ; °वल्शाः Kav (but some texts as above) ; वल्भ्यः Prasanna ; °वद्याः [°वल्ल्यः] Kav.

(*d*) °पतितोरः° SkV (var.) ; from स्थलाः onwards missing in Kav.

Sragdharā metre.

Happy is he who in the monsoon nights, / with pumpkin vines growing over the firm roof / of his thatched pavilion, / lies breast to breast with a lovely woman, / listening in her embrace / to the constant downpour of the rumbling clouds. (D. H. H. Ingalls).

12794

गम्भीरार्थेषु काव्येषु प्रायेण स्पृहयालवः ।
उत्तानार्थेषु चावज्ञं कवयो हि वितन्वते ॥

(आ) IS 2086, Subh 115.

(*d*) ऽपि [हि] Subh ; वितन्वहे IS, Subh ; (changed to वितन्वते, editorially).

Interested mostly in poems of deep significance, poets show contempt for shallow ones. (S. B. Nair).

12795*

गम्भीरोद्गर्जितेन त्रिभुवनविवरं व्याप्य भूकम्पदेन
प्राचीमाक्रम्य विश्वं परिपिबति पयोमेदुरे कालमेघे ।
दृष्टा धाराकदम्बस्तबकधवलिताः प्रोषितैरुन्मयूरा
मूर्च्छाश्यामायमाना यममहिषकुलाकृष्यमाणा इवाशाः ॥

(आ) JS 220. 11 (a. Bhaṭṭa-Bāṇa), Kav p. 56.

Sragdharā metre.

When a dark cloud full of water spread all over the world and thundered mightily giving the effect of an earthquake and swallowed up the world (by cutting off sunlight) in front of them, the quarters were seen by wayfarers, rendered white by the rain and bunches of *Kadamba*-flowers with the peacocks with upraised necks, and darkened by their swooning sensations as if they were dragged by a herd of buffaloes of Yama, the god of death. (S. B. Nair).

12796

गम्यं निरूप्य सा स्फुटम्
अनुरक्तेवाभियुज्य रञ्जयति ।
आकृष्टसकलसारं
क्रमेण निष्कासयत्येनम् ॥

(अ) RK 12. 40.

(आ) GVS 159.

Āryā metre.

Seeing that he is quite eligible (financially) she consorts and enjoys with him as if in deep love ; then having squeezed everything out of him she throws him out in due course ! (S. B. Nair).

12797

गम्यतामर्थलाभाय क्षेमाय विजयाय च ।
शत्रुपक्षविनाशाय पुनरागमनाय च ॥

(अ) H (HJ 2. 64, HC 65. 9–10).

Go for the acquisition of wealth, for prosperity, and for victory, for the destruction of the enemy, and for (safe) return. (F. Edgerton).

12798*

गम्यतामुपगते नयनानां
लोहितायति सहस्रमरीचौ ।
आससाद विरहय्य धरित्रीं
चक्रवाकहृदयान्यभितापः ॥

(अ) Kir 9. 4.

(आ) SR 296. 4 (a. Kir), SSB 138. 5 (a. Bhāravi).

(*b*) लोहुता° Kir (var.).

(*d*) °मिथुना° [°हृदया°] Kir (var.).

Svāgatā metre.

When the thousand-rayed sun was reddening and the eyes (of the sporting ladies) witnessed this, all torments (of heat) left the earth and passed on to the hearts of the ruddy geese[1], (S. B. Nair).

1. When the sun sets the ruddy geese couples get separated.

12799

गम्यते यदि मृगेन्द्रमन्दिरं
लभ्यते करिकपोलमौक्तिकम् ।
गम्यते यदि च कुक्कुरालयं
लभ्यतेऽस्थिखुरपुच्छसंचयः ॥

(अ) Cr 1423 (CNW 98). Variant of No. 12800.

(आ) IS 2087.

(*c*) कुक्कुरालयं CNW (var.).

(*d*) °षुरुपुक्ष° (*sic !*) CNW ; °संचयम् CNW.

Rathoddhatā metre.

If you go to a den of a lion you will find there a pearl from the cheek of an elephant ; (on the other hand) if you go to the dwelling place of a dog you will find there only a heap of bones, hoofs and tails. (S. B. Nair).

12800

गम्यते यदि मृगेन्द्रमन्दिरं
लभ्यते करिकपोलमौक्तिकम् ।
जम्बुकालयगते च प्राप्यते
वत्सपुच्छखुरचर्मखण्डनम् ॥

(अ) Cr 336 (CVr 7. 18, CPS 204. 76). Variant of No. 12799.

(आ) SR 230. 23 (a. C), SSB 622. 26, Any 29. 40, Vidy 40, SH (part II) *fol.* 4b (57).

(*a*) मृगेन्द्रमन्दिरे SR, SSB.

(*b*) प्राप्यते हि गजदन्तमौ° Any ; द्विरददन्तमौ° SH ; च गजकुम्भमौ° Vidy ; °मौक्तिकम् (*sic !*) CV (var.).

(*c*) कुक्कुटालयगतेन लभ्यते Vidy ; °गतेन लभ्यते SR, SH, SSB ; ऽपि [च] Any ; लभ्यते [प्रा°] CV (var.), CPS, Any.

(*d*) °खर° Cr, SH ; केवलम् [°खण्डनम्] Vidy ; °कम् [°नम्] Any.

Rathoddhatā metre.

If you go to a den of a lion you will find there a pearl from the cheek of an elephant ; (but) if you go to the hole of a jackal you will find there only a tail of a calf, or a hoof, or a small piece of hide. (S. B. Nair).

12801

गम्यन्तां दशदिक्तटीपरिसरे रे मत्तमातङ्गजा
लीयन्तां गिरिकन्दरासु तरसा हित्वाटवीं रे मृगाः ।
युष्मच्चीत्कृतिभीततारनिनदप्रध्वस्तनिद्राभर-
व्याघूर्णन्नयनोऽयमेति सहसा क्रोधोद्धुरः केसरी ॥

(अ) Anyśat 90.

(*b*) ते मृगाः Anyśat ; (changed to रे मृगाः, editorially).

Śārdūlavikrīḍita metre.

O rutting elephants, depart to the ends of the ten quarters, O deer, leave the forest quickly and hide yourselves in mountain-caves ; for, his sleep disturbed by your trumpets and frightened cries, here comes, all at once, the lion rolling his eyes in an angry mood. (S. B. Nair).

गरः क्षिपति दोषेण see परं क्षिपति दोषेण.

12802*

गरयति वलयादीनिन्द्रियार्थांश्च सर्वान्
दवयति हिमरश्मि जीविताशां च सद्यः ।
नयनमपि मुहूर्तं वर्षयत्यञ्जसायं
दयिततमवियोगः स्मेरपङ्केरुहाक्ष्याः ॥

(आ) AlK 243. 15–19.

(*c*) °ञ्चसा यं AlK ; (changed to °ञ्जसायं, editorially).

Mālinī metre.

It renders unwholesome decorations and all sensory objects, it inflames the moon's rays and the desire to live ; truly it makes the eyes shed profuse tears for some time : thus is this separation from the beloved most, possessing eyes of a smiling lotus. (S. B. Nair).

12803*

गरलद्रुमकन्दमिन्दुबिम्बं
करुणावारिजवारणो वसन्तः ।
रजनी स्मरभूपतेः कृपाणी
करणीयं किमतः परं विधातः ॥

(अ) Rasamañjarī of Bhānukara 128.

(आ) SR 284. 10, SSB 116. 12.

Aupacchandasika metre.

The moon's orb is the tender shoot of the tree of poison, spring is the elephant to the lotus of compassion ; the night is the sword of the King Cupid : O fate, what else is there to be done (by you) ? (S. B. Nair).

12804*

गरिमाणमर्पयित्वा
लघिमानं कुचतटात् कुरङ्गदृशाम् ।
स्वीकुर्वते नमस्ते
यूनां धैर्याय निर्विवेकाय ॥

(अ) BhV 2. 44.

(आ) Rasagaṅgā 649. 3–4.

(*b*) कुचयुगात् Rasagaṅgā ; सरोजदृशाम् BhV (var.).

Gīti-āryā metre.

A salutation to you, the indiscriminate fortitude of the youthful, that receive smallness [levity] from the breast of *deer-eyed*[1] women by giving it greatness [gravity] ! (H. D. Sharma).

1. Accepting the reading सरोजदृशाम्, H. D. Sharma has : "lotus-eyed".

12805

गरीयः सौरभ्यं रसपरिचये नार्हति सुधा
मुधा मृद्वीकापि प्रथिमनि निमग्नः फलभरः ।
परार्थे कोशश्रीरिति पुलकितः कण्टकमिषाद्
अहो ते चारित्रं पनस मनसः कस्य न मुदे ॥

(आ) JS 112. 33, ŚP 1024, Any 127. 157, SR 240. 133 (a. JS), SSB 641. 1, SRK 209. 1 (a. ŚP).

(*a*) गरीयान् सौरभ्ये Any; सौरभ्ये ŚP ; नार्च्छति JS (var.) ; °येनार्चति [°ये ना°] Any.

(*b*) सिता [मु°] ŚP, SR, SSB, SRK.

(*c*) पुलकितं SR, SSB, SRK.

Śikhariṇī metre.

Your fragrance is greater and as for exquisite taste nectar is no equal ; in vain does the bunch of grapes sink in its fame. For the sake of others, keeping the treasure (of good fruit), you proclaim this with your hairs standing on ends in the guise of thorns. O bread-fruit, wonderful is your conduct ; to whom does it not give pleasure ? (S. B. Nair).

12806*

गरीयसः प्रचुरमुखस्य रागिणो
रजोऽभवद् व्यवहितसत्त्वमुत्कटम् ।
सिसृक्षतः सरसिजजन्मनो जगद्
बलस्य तु क्षयमपनेतुमिच्छतः ॥

(अ) Śiś 17. 54.

(आ) SR 127. 3 (a. Śiś), SSB 436. 3 (a. Māgha).

Rucirā metre.

The dust was raised by the army which was great, of many divisions, interested in battle and concealed all beings as if with a desire to prevent the destruction of the people; as Lord Brahmā, who is great, multi-faced, rosy in colour had a large quantity of *rajas* [energy] which screened the noble quality of *sattva* and was handy for his desire to create the world. (S. B. Nair).

गरीयान् सौरभ्ये रसपरिचये see No. 12805.

12807*

गरुडासनकमलासन-
वृषभासनवन्द्यपादप्रभुयुगाम् ।
अम्बां जगदवलम्बां
वयमवलम्बामहे सततम् ॥

(आ) SH *fol.* 30a (81) (a. [?] Satkavipraśaṁsā).

Mukhacapalā-āryā metre.

The mother-goddess whose feet are worshipped by Lord Viṣṇu, Lord Brahmā and Lord Śiva, and who is the sustainer of the universe, we hang on for support always. (S. B. Nair).

12808

गरुत्मति सुपक्षतां गिरिधुरंधरे धीरताम्
उदन्वति गभीरताममृतदीधितौ सौम्यताम् ।
विवस्वति च दीप्ततां विधिरुपादधानश्चिराद्
अनर्घगुणचित्रितं किमपि चित्रमासूत्रयत् ॥

(आ) SNi 6. 11.

(*c*) °पाददान° SNi (KM).

Pṛthvī metre.

Taking up *supakṣa* [good wings : the noble aspect] from Garuḍa, courage from the best of mountains, depth from the sea, gentleness from the moon, resplendence from the sun, the God Brahmā has created a picture (of a good man) variegated by these invaluable virtues. (S. B. Nair).

12809

गरोऽपि गवि दुग्धं स्याद् दुग्धमप्युरगे विषम् ।
पात्रापात्रविशेषेण तत्पात्रे दानमुत्तमम् ॥

(आ) IS 2088, Subh 290. Cf. नीचो वदति न कुरुते.

(*a*) खलो [ग°] Subh ; स्यात् Subh.

Even poison becomes (wholesome) milk in a cow, and even milk turns into poison when given to a snake, according to the nature of the recipient (good or bad). Hence, that gift is the best which is made to a deserving person. (S. B. Nair).

12810

गर्ज ग्राम्यगृहाङ्गणेषु विहर स्वैरं वने निर्जने
नद्याः कूलमकाण्डमुत्खन मुदा वर्तस्व दुर्वृत्तिषु ।
गोष्ठाधिष्ठित गर्वसार सुरभिप्राणेश दुर्गे पथि
द्रष्टव्यः खलु पृष्ठलम्बिनि भरे भूयानयं ते मदः ॥

(आ) AnyS 79.

(*a*) °गृहांगनेषु AnyS (var.).

Śārdūlavikrīḍita metre.

Bellow in the courtyard of villagers, sport freely in a deserted forest, dig up the bank of a river to no purpose and remain in evil ways happily always ; O bull in the pen [shed], the embodiment of haughtiness, the lord of the life of cows, your great pride should indeed be seen when a big load is placed on your back while going along a difficult road ! (S. B. Nair).

गर्जति जलधरपटले see No. 12811.

12811*

गर्जति वारिदपटले
वर्षति नयनारविन्दमबलायाः ।
भुजवल्लिमूलसेके
विरहलता पल्लवं सूते ॥

(आ) Vidy 622, SR 340. 12, SSB 212. 8, RJ 6. 60 (=947).

(*a*) जलधरपटले RJ ; °पटली Vidy.

(*c*) °सेको Vidy, RJ.

(*d*) तनुते [सूते] Vidy, RJ.

Āryā metre.

When a mass of clouds thunders the lotus-eye of a (separated) woman rains tears ; when the root of the creeper of arms [bosom] is sprinkled (with rain-water of tears) the creeper of separation produces *pallava* [sprout : unsteadiness]. (S. B. Nair).

12812

गर्जति शरदि न वर्षति
वर्षति वर्षासु निःस्वनो मेघः ।
नीचो वदति न कुरुते
न वदति साधुः करोत्येव ॥

(अ) MK (MK [P] 111, MK [S] 142, MK [GOS] 182, MK [G] 68. 103).

(आ) SRHt 239. 40 (a. Sundarapāṇḍya), SSSN 200. 33, Dvi, Appendix 29, ŚP 243, SuM 10. 13, IS 2089, Subh in IS, NBh 237, Vidy 338, VP 1. 48.

(*d*) न वदति कुरुते हि सज्जनो लोकः Vidy; सुजनः [सा°] SRHt, SSSN, Dvi, ŚP, SuM (var.), NBh.

Āryā metre (in Vidy Gīti-āryā metre).

In the autumnal season the cloud thunders, but it does not give rain ; in the rainy season it gives rain without thundering ; a vicious man talks (much), but he does not act ; a virtuous man only acts, but he does not talk. (S. B. Nair).

12813*

गर्जत्येकः परभृतयुवा पञ्चमध्वानगर्भं
वाति स्वैरं मलयपवनो दूरतो जीवितेशः ।
एह्यालिङ्ग प्रियसखि पुनः क्वावयोर् दर्शनं स्यात्
प्रत्यासन्नं मरणमसवः कण्ठदेशे लुठन्ति ॥

(आ) Skm (Skm [B] 747, Skm [POS] 2. 55. 2), AB 552.

Mandākrāntā metre.

There is the young cuckoo on one side who sings aloud in the fifth key, the Malaya-breeze blows at will and the lord of my life is far away : O my dear lady-friend, come, embrace me, where shall we meet again ? My last moment has come, for, the life-breath chokes in the throat. (S. B. Nair).

12814*

गर्ज त्वं यदि गर्जसि
जलधर मा गर्ज गर्ज गम्भीरम् ।
निर्दय पथिकवधूजन-
हृदयस्फोटेन किं लभसे ॥

(आ) Any 18. 149.

(*d*) लभसि Any ; (changed to लभसे, editorially, as the root लभ् is usually used in *Ātmanepada*).

Āryā metre.

Thunder, O cloud, if you must, but do not, O do not thunder deeply ; O merciless one, by breaking the hearts of the wives of wayfarers what do you gain ? (S. B. Nair).

12815*

गर्जद्गभीरघनघर्घरघोरघोष-
दिग्दन्तिभीतिजननोद्गतकण्ठनादः ।
धुन्वन् मुखं तव निरस्यतु सर्वविघ्नं
लम्बोदरः सहजनाट्यरसप्रवृत्तः ॥

(आ) Skm (Skm [B] 144, Skm [POS] 1. 29. 4) (a. Pāpāka).

(*d*) °नाठ्य° Skm (B) (printing error); °प्रमत्तः Skm (POS).

Mātrāsamaka metre.

Trumpeting terrifically like the deep thunder of clouds and causing fright to the elephants that guard the quarters, and shaking his head (characteristically as elephants do), may Gaṇeśa (of protruding belly) ever indulging in the ecstasy of his dancing spree remove all your obstacles ! (S. B. Nair).

12816*

गर्जद्दुर्जयशत्रुसैन्यजलधेर् मन्थाय विद्वज्जना-
भीष्टानां परिपूरणाय वसुधावष्टम्भदानाय च ।
राजन् वीर नृसिहदेव भवतः सृष्टे भुजे वेधसा
व्यर्थः संप्रति मन्दरः सुरतरुः सर्पाधिपश्चाभवत् ॥

(आ) Ek 159. 2–5 and 240. 7–10.

(*c*) श्रीमन्नुत्कलभूमिपाल भ° Ek 240; नृसिह देव Ek ; (changed to नृसिहदेव, editorially).

(*d*) °भवन् Ek 240 (var.).

Śārdūlavikrīḍita metre.

For churning the roaring sea of the army of your powerful rival princes, to fulfil the desires of learned people and to sustain the stability of the earth, there is your mighty arm created by Lord Brahmā, O the valorous King Nṛsiṁhadeva : hence in vain now has become the creation of the Mandara mountain, the wishgranting heavenly tree and the lord of serpents [Śeṣa-nāga]. (S. B. Nair).

12817*

गर्जद्भीमभुजंगभीषणफणाफूत्कारभीतिप्रदः
क्रीडत्प्रेतपिशाचराक्षसगणः प्रत्यक्षतः प्रान्ततः ।
भालस्थप्रलयानलोद्भटशिखः संक्रान्तसर्वास्पदः
शार्दूलाजिनभृद्भयानकभयो भूयाद् भवो भूतये ॥

(आ) SR 7. 87. SSB 11. 79.

(*c*) भालस्थ: प्र° SSB.

Śārdūlavikrīḍita metre.

Causing fear by the loud hissings of the frightfully-hooded serpents, remaining in front of groups of dead beings, ghosts and devils who indulge in ghostly sports, having the fire of Doomsday on his forehead and the mighty matted hair, (but) the abode of all things, wearing a tiger-skin causing terrible fear, may that Lord Śiva be for your welfare ! (S. B. Nair).

12818

गर्जन्ति न वृथा शूरा निर्जला इव तोयदाः ।
... ... ... ... ... ... ... ॥

(अ) R (R [Bar] 6. 53. 3 *ab*, R [B] 6. 65. 3 *ab*, R [R] 6. 65. 3 *ab*).

(आ) SSap 288.

Unlike the waterless clouds (that thunder), the heroes do not roar in vain. (S. B. Nair).

12818 A*

गर्जन्ति शैलशिखरेषु विलम्बिबिम्बा
मेघा वियुक्तवनिताहृदयानुकाराः ।
येषां रवेण सहसोत्पतितैर् मयूरैः
खं वीज्यते मणिमयैरिव तालवृन्तैः ॥

(अ) Mṛcch 5. 13.

(*c*) वरेण [र°] Mṛcch (var.).

Vasantatilakā metre.

The clouds where roars the thunder, the clouds whose fluid masses lower about the mountain peaks, are like the heart of a loving woman when she is separated from her beloved. And when the clouds reverberate, the peacocks agitate their wings and beat the air, as with fans fashioned of lustrous jewels. (R. P. Oliver).

12819*

गर्जन्तो वारिवाहा इव मदमलिनं वारिपूरं क्षरन्तो
धावन्तो ध्वान्तभारा इव जनहृदयान्यम्बुजान्यर्दयन्तः ।
क्षुभ्यन्तः सिन्धुनाथा इव बहुतरसा मन्दराद्रेचङ्कुशार्ताः
क्षौणिक्षामांगिभारोद्दलितसुरगजास् त्वद्गजाः संविभान्ति ॥

(आ) PV 119 (a. Śrī-Veṇīdatta).

(*c*) मन्दराद्राङ्कु° PV (printing error).

(*d*) °क्षामांगि(?)मारो° PV ; (changed to °क्षामांगिभारो, editorially).

Sragdharā metre.

Trumpeting like thundering clouds, shedding ichor like rain, moving fast like masses of darkness, causing fear to the hearts of the people and the lotuses, agitated like rising waves of the sea and pained by the pricks of the goad of the Mandara mountain, vying with the celestial elephants that bear the burden of the world, your elephants shine to great advantage. (S. B. Nair).

12820*

गर्जन्त्यम्बुधरा रटन्ति विकटं वन्यास्विमे बर्हिणो
वायुर् वाति च शीतलः कुसुमितान् वृक्षान् मुहुः कम्पयन् ।
कामः क्रूरतरः करोति कदनं कुन्तैर् कठोरैः शरैः
प्राणाः प्राणपतिं विना सखि कथं स्थास्यन्ति दीना मम ॥

(अ) Janśṛṅg 70.

(*c*) कुन्तान् Janśṛṅg ; (changed to कुन्तैर्, editorially).

Śārdūlavikrīḍita metre.

Clouds thunder, these peacocks shriek ainfully in the woods, the cool breeze lows shaking the blossomed trees often ; ruel is Cupid who works havoc with pears of hard arrows ; O lady-friend, the absence of my husband, how will y life sustain itself ? (S. B. Nair).

12821*

र्जन्नम्बु ददाति तच्च कणिकारूपेण यत्र क्वचिद्
वर्षाकालमपेक्ष्य दानसमये कार्ष्ण्यं विधत्ते मुखे ।
श्चात् पाण्डुरतामुपैति लघुतामप्येति भूयस् ततः
श्रीमद्राम नृपालशेखर विभो दाता कियान् वारिदः ॥

(आ) SR 213. 68, SSB 593. 74.
Śārdūlavikrīḍita metre.

It gives water [rain] with thunder and hat too in small particles [coins] here nd there ; at the time of the rainy eason when giving the gift of rain it becomes dark in the face ; thereafter, out of regret) it bocomes pale and nsignificant [light] once again. O Rāma, best of kings, lord, what sort of donor s the cloud ? (S. B. Nair).

12822

गर्जन् हरिः साम्भसि शैलकुञ्जे
प्रतिध्वनीनात्मकृतान् निशम्य ।
क्रमं बबन्ध क्रमितुं सकोपः
प्रतर्कयन्नन्यमृगेन्द्रनादम् ॥

(अ) BhKā 36 (2. 9).
(आ) VS 2412 (a. Bhaṭṭi), ŚP 591 (a. Bhaṭṭasvāmin), AP 96, ZDMG 27. 638, SR 207. 1 (a. Bhaṭṭi), SSB 571. 1 (a. Bhaṭṭi).
(c) पदं [क्र°] VS, ŚP, SR, SSB ; सरोषः [सकोपः] ŚP, SR, SSB.
(d) °नादान् BhKā.
Upajāti metre (Indravajrā and Upendravajrā ).

A lion roaring in a hill-grove that was water-logged, angrily made preparations for a spring, having heard the echoes raised by himself and taking them for *the roar of another lion*[1]. (S. Ray).

1. Following the BhKā reading °नादान् S. Ray has : 'the roars of other lions'. Words in italics are supplied by the editor.

गर्ज वा वर्ष वा मेघ मुञ्च see मेघा वर्षन्तु गर्जन्तु.

12823

गर्ज वा वर्ष वा शक्र मुञ्च वा शतशोऽशनिम् ।
न शक्या हि स्त्रियो रोद्धुं प्रस्थिता दयितं प्रति ॥

(अ) Mṛcch 5. 31.
(आ) SR 298. 4 (a. Mṛcch), SSB 142. 4.
(a) मुञ्च [श°] Mṛcch (var.) ; मेघ [श°] SR, SSB.

Though you, O Indra, make the thunder roar and the rain descend, though you hurl down a hundred thunderbolts, you will never be able to halt a woman who is going to rejoin her lover. (R. P. Oliver).

12824

गर्जसि मेघ न यच्छसि तोयं
चातकपक्षी व्याकुलितोऽहम् ।
दैवादिह यदि दक्षिणवातः
क्व त्वं क्वाहं क्व च जलपातः ॥

(अ) Pūrva-cātakāṣṭaka (KSH 237) 4.

(आ) IS 2091, SSg 252, SR 212. 32 (a. Cātakā°), SSB 591. 38. Cf. RO 2. 105.

Pādākulaka metre, (a variety of Mātrāsamaka metre).

Thou thunderest, O cloud ! but thou givest no water, / I the bird *Cātaka* am sorely distressed ; / if the south-wind[1] were by chance to blow here, / where would'st thou be ? Where I ? and where any hope of rain ? (E. B. Cowell in JRAS 1891. 601).

1. The south-wind would dry up the cloud.

12825

गर्जितबधिरीकृतककुभा
किमनेन कृतं हि घनेन ।
इयती चातकचञ्चुपुटी
सापि भृता नैव जलेन ॥

(आ) ŚP 860, SR 212. 31, SSB 591. 37, SRK 190. 9 (a. ŚP), SuMañ 153. 14-15, Any 72. 161, Vidy 95, IS 7856. Cf. RO 2. 105.

(*a*) °कृतजगता Vidy, SuMañ.

(*b*) किमपि कृतं न ŚP, SR, SSB, Any.

(*c*) कियती [इ°] ŚP, SR, SSB, Any.

(*d*) न [नैव] ŚP, SR, SSB, Any, Vidy.

Irregular metre.

Deafening the quarters with its thunders what has been achieved by the cloud ? This small is the beak of the *Cātaka*-bird, even this has not been filled with water by it. (S. B. Nair).

12826

गर्जितमाकर्ण्य मनाग्
अङ्के मातुर् निशार्धजातोऽपि ।
हरिशिशुरुत्पतितुं द्राग्
अङ्गान्याकुञ्च्य लीयते निभृतम् ॥

(अ) Bhv 1. 101 (BhV [C] 1. 104).

(आ) SR 230. 20, SSB 622. 23.

(*a*) अङ्गे Bhv (var.).

(*c*) हरिपतिरु° Bhv (var.).

(*d*) ऽतिभृशं [नि°] Bhv (var.).

Gīti-āryā metre.

Having faintly heard the thunder, while in the lap of the mother, the young *one*[1] of a lion though half a night old, having contracted his limbs lies motionless, as if to pounce (mistaking the thunder for the voice of an elephant). (H. D. Sharma).

1. The word in italics is supplied by the editor.

12827*

गर्जित्वा बहुदूरमुन्नतिभृतो मुञ्चन्ति वार्यम्बुदा
भद्रस्यापि गजस्य दानसमये संजायते दुर्मदः ।
पुष्पाडम्बरयापनेन ददति प्रायः फलानि द्रुमा
नोत्सेको न मदो न कालहरणं दानप्रवृत्तस्य ते ॥

(आ) VS 2578. Cf. नाकारमुद्वहसि नैव.

Śārdūlavikrīḍita metre.

Having thundered and going far up clouds shed rain ; there is haughtiness even in a good elephant at the time of giving *dāna* [gifts : ichor] ; the trees generally give fruits after the delay of the exhibition [show] of flowers ; there is no pride, no haughtiness and no delay when Your Majesty sets about giving gifts. (S. B. Nair).

12828*

गर्जित्वा बहु संनिरुध्य गगनं प्रच्छाद्य दिङ्मण्डलं
संपाद्योद्दलितेन्द्रनीलशकलश्यामाभिरामं वपुः ।
प्राप्ते वारिधरागमेऽपि सलिलं तत्यक्तमम्भोमुचा
चञ्चूश्चातकपोतकस्य सकला सिक्ता न येन स्वयम् ॥

(आ) VS 848.

Śārdūlavikrīḍita metre.

Thundering much, covering the sky, screening the quarters and having obtained a charming form dark like a cut-piece of blue sapphire, the cloud has released at the time of raining that much water which has not been sufficient to wet completely the beak of the young one of a *Cātaka*-bird. (S. B. Nair).

12829*

गर्जित्वा मेघघोरं प्रथममथ शनैर् मण्डलीकृत्य देहं
शृङ्गाभ्यां धारयन्तावभिमुखमवनिं दारयन्तौ खुराग्रैः ।
मन्दं मन्दं समेत्य स्थिरनिहितपदं दत्तघातौ सरोषं
युध्येते चालयन्तौ कुटिलितमसकृत्पुच्छमेतौ महोक्षौ ॥

(आ) VS 2424, ŚP 596, SR 207. 15, SSB 572. 1.

(*b*) भीष° [धार°] ŚP, SR, SSB ; °मवनीं SR, SSB.

Sragdharā metre.

Bellowing like thundering clouds at first and then slowly bending their bodies, exhibiting their horns prominently, digging the ground with their hoofs, approaching each other slowly and planting their feet firmly, two big bulls angrily butt each other and fight, swinging their twisted tails frequently. (S. B. Nair).

गर्ज्ज वा वर्ष वा मेघ see मेघा वर्षन्तु.

12830*

गर्तमारुतकाङ्कार- भीमदावाग्निवल्गनम् ।
भीताजगरफूत्कार- पतदाङ्गारपादपम् ॥

(अ) Yogavāsiṣṭha 3. 108. 28. (Cf. JOIB 17. 1 ; p. 38).

(The forest) in which the terrible conflagration leaped with the wind whistling in hollows, and in which the live-coals fell from the trees by the hissing of the frightened pythons. (Sadhu Ram in JOIB 17. 1 ; p. 38).

12831**

गर्ते सरिद्रोधसि वा वराही
शावानयुग्मानपि चेत् प्रसूते ।
नाम्भोधरो मुञ्चति तावदम्भो
यावत्समुड्डीय न ते व्रजन्ति ॥

(आ) ŚP 2511.

Indravajrā metre.

If a female cuckoo [*Varāhī*][1] were to give birth to young ones in odd numbers in a hollow or on the bank of a river, the cloud will not release any rain till they have learnt to fly and depart from there. (S. B. Nair).

1. In ŚP 2512 *Śyāmā* [she-cuckoo] is used for *Varāhī*.

12832

गर्दभः पटहो दासी, ग्रामण्यः पशवः स्त्रियः ।
दण्डेनाक्रम्य भुञ्जीयान् न ते सत्कारभाजनम् ॥

(अ) Cr 1424 (CNPh 125).

(आ) SR 165. 564, SSB 498. 564, SH (II) *fol.* 99 a (37).

(*b*) श्रामण्य CNPh; ग्रामीणः SH; पशवः CNPh.

(*cd*) भुञ्जीत नैते CNPh.

(*c*) युञ्जीयान् SH.

(*d*) संमानभाजनम् SR, SH; °जनाः CNPh.

Asses, drums, serving women, villagers, animals, and women—the services of these should be enforced with a stick in hand (by the application of firmness); they are not to be treated gently [with respect]. (S. B. Nair).

12833

गर्दभ रसिको नान्यो
　　भवानिवात्रावलोक्यते　कश्चित् ।
पादाहतिं न गणयन्न्
　　अनुधावसि यत् प्रियां स्तुवन्नुच्चैः ॥

(आ) SSB 629. 2 (a. Saṁgrahītṛ himself).

Gīti-āryā metre.

O donkey, there is no one who enjoys exquisitely as you do—no such living being is seen; for, unmindful of the kicks administered you run after your beloved, loudly praising her! (S. B. Nair).

12834

गर्दभो जायते जन्तुः　पित्रोश्चाप्यवमानकः ।
मातापितरावाक्रुश्य　शारिका संप्रजायते ॥

(अ) Mārk-pur 15. 3.

(आ) ŚP 719 (a. Mārk-pur).

(*c*) °रमाक्रु° ŚP.

One comes to be reborn as an ass if one behaves insultingly to one's parents; having reviled at one's father and mother, one comes to be reborn as a (caged) female parrot. (S. B. Nair).

गर्भं बलाकासु see No. 12848.

12835

गर्भक्लान्तिभरालसां　घनमरुद्व्यालोलदावानल-
　　ज्वालाजालसमाकुलां सहचरीमालोक्य लोले-
　　　　क्षणाम् ।
वेगाद् दूरविनिर्गतोऽपि सपदि व्यावृत्य धावन् मृगो
　　गच्छन्तीं स्मृतिशेषतामुपगतः स्नेहस्य किं
　　　　दुष्करम् ॥

(आ) Skm (Skm [B] 1866, Skm [POS] 4. 46. 1) (a. Surabhi), Kav p. 115.

(*a*) घर्मक्लान्ति° Skm (POS).

Śārdūlavikrīḍita metre.

Observing his mate indolent due to its being big with child, enveloped and worried by a forest-fire, its flames fanned by a strong gale, and when its eyes were rolling due to terror, the deer, though he had run away quickly a long distance, turned back and ran towards her who was fast becoming but a memory; what is impossible for love? (S. B. Nair).

12836

गर्भक्लेशः स्त्रियो मन्ये　साफल्यं भजते तदा ।
यदारिविजयी वा स्यात्　संग्रामे वा हतः सुतः ॥

(अ) Mārk-pur 22. 45.

(आ) SRHt 91. 6 (a. Mārk-pur), SSSN 104. 5, IS 2092.

(*a*) स्त्रिया SRHt, SSSN.

(*a*) सफलो हि पिता तदा SRHt; सफलो भविता तदा SSSN.

(*b*) यदा स बीजबीजा स्यात् SRHt; यदा स विजयी वा स्यात् SSSN.

The pain of labour undergone by a woman, I think, becomes fruitful at the time when the son conquers the (motherland's) enemy, or get killed in a battle (for his country's sake). (S. B. Nair).

12837

गर्भक्लेशे परं दुःखं माता जानाति यादृशम् ।
वात्सल्यं चाधिकं मातुर् दृश्यते न तु पैतृकम् ॥

(अ) SkP, Avantikh. 76. 21.

(*a*) (गर्भक्लेशपरं दुःखं is suggested, editorially).

Just as the great trouble undergone during pregnancy is known only by the mother, so is her affection great for the child ; that much is not seen in the father. (S. B. Nair).

12838**

गर्भगृहे शय्यादौ
देहल्यामाज्यकुम्भमुख्येषु ।
चुल्हीगृहमूर्धाविषु
न शुभा निन्द्यप्रदेशे च ॥

(आ) ŚP 2548.

Ārya metre.

In the bedroom, in the bed etc., on the threshold, in vessels filled with ghee, on the top of kitchen etc., an omen seen is not auspicious ; as also in censurable places. (S. B. Nair).

12839*

गर्भग्रन्थिषु वीरुधां सुमनसो मध्येऽङ्कुरं पल्लवा
वाञ्छामात्रपरिग्रहः पिकवधूकण्ठोदरे पञ्चमः ।
किं च त्रीणि जगन्ति जिष्णु दिवसैर् द्वित्रैर् मनोजन्मनो
देवस्यापि चिरोज्झितं यदि भवेदभ्यासवश्यं धनुः ॥

(अ) ViddhaŚ 1. 23.

(आ) JS 206. 5 (a. Rājaśekhara), SkV 166 (a. Rājaśekhara), Kav 68 (a. Rājaśekhara), Skm (Skm [B] 1226, Skm [POS] 2. 151. 1) (a. Rājaśekhara), Kāvyān 67. 9–12, KHpk 196 (321), KH 160. 27–161. 2, SR 333. 101 (a. JS), SSB 201. 106, ŚbB 2. 321, KāvR 18. 75.

(*a*) पल्लवाः JS, KH.

(*b*) -श्छायामा° [वा°] Kāvyān.

(*c*) तस्माद् [किं च] Skm (var.).

(*d*) चिरोज्झितं ViddhaŚ; चिरेप्सितं Kāvyān ; भवत्यभ्या° JS.

Śārdūlavikrīḍita metre.

The flowers of the vine are still in bud, / the leaves within the sprout ; / the note of love within the cuckoo's throat / still dwells in expectation. / If Love would take in hand his long-left bow / two days of practice would win him all the world. (D. H. H. Ingalls).

12840*

गर्भनिर्भिन्नबीजार्थ- संबन्धो व्यसनादिजः ।
विचारनिर्णयो यस् तु स विमर्श इति स्मृतः ॥

(आ) *ad* Prataparudrayaśobhūṣaṇa of Vidyānatha (BSS 65) 111. 18–19.

That is known as *Vimarśa* (in the drama) where there is a determination after deliberation, when certain incidents such as those of sorrow etc. connected with the *Bīja* [seed of the plot] have been developed up to the point of *Garbhasaṁdhi* (intermediate juncture]. (S. B. Nair).

12841*

गर्भमैणमदकर्दमसान्द्रं
　　भाजनानि रजतस्य भजन्ति ।
यत्र साम्यमगमन्नमृतांशोर्
　　अङ्कुरङ्कुकलुषीकृतकुक्षेः ॥

(अ) Naiṣ 21. 26.

Svāgatā metre.

Vessels of silver full of black paste (*of musk*[1]) looked like the moon with its bosom darkened by the deer serving as its emblem. (K. K. Handiqui).

1. Words in italics are supplied by the editor.

12842

गर्भवास इव पौरुषे स्फुरन्
　　किं न कर्म पुरुषश्चिकीर्षति ।
कर्मवायुरिव संस्पृशन् हठान्
　　मूढमेव कुरुते तु तं विधिः ॥

(अ) RT (RT [VVRI] 7. 1653, RT [S] 7. 1652).

Rathoddhatā metre.

A man of valour, restless like an embryo (moving) in the womb, what great deeds does he not wish to accomplish ? But fate obstinately deludes him, as (if it were) the break of (former) actions touching (the child as it leaves the womb). (M. A. Stein).

12843

गर्भवासव्यथां जातः शरीरी विस्मरेद् यथा ।
प्राप्तराज्यस् तथा राजा नियतं पूर्वचिन्तनम् ॥

(अ) RT (RT [VVRI] 5. 201, RT [S] 5. 201, RT [C] 5. 205, RT [T] 5. 200).

(आ) IS 2093.

(*b*) शरीरे RT (var.).

(*d*) °चिन्तितम् RT (var.).

Just as living beings, when born, forget the pain (which they endured while) kept in the womb, so the king, as soon as he obtains the crown, needs (forget) his former thoughts. (M. A. Stein).

12844

गर्भवासो हि दुःखाय न सुखाय कदाचन ।
... ... ... ... ... ... ॥

(अ) SkP, Āvantīkh. Revakh. 147. 5 *ab*.

Being in the womb is, indeed, for the (endurance of) distress and never for the (experience of) happiness. (S. B. Nair).

12845

गर्भस्थं जातमात्रं शयनतलगतं मातुरुत्सङ्गसंस्थं
　　बालं वृद्धं युवानं परिणतवयसं विश्वमान्यं बलाढ्यम् ।
वृक्षाग्रे शैलशृङ्गे नभसि पथि जले कोटरे पञ्जरे वा
　　पाताले वा प्रविष्टं हरति च सततं दुर्निबाधः कृतान्तः ॥

(अ) BhŚ 481 (doubtful), Vet 23. 3.

(आ) IS 2094, Subh 146, Sa 38. 24, SSJ 23. 10.

(*a*) जायमानं Vet (but Bdg as above); मातुरश्रस्तसं° Vet (var.).

(*b*) परिणतवपुषं निस्वभाव्यं खलार्थे Vet (var.); °वचसं निश्चयार्थं खलानां Vet (var.); निःस्वमाढ्यं खलार्यम् Vet ; खलार्यं (°र्यँ) or बलाढ्यं Vet (var ).

(*c*) वृक्षाग्रे BhŚ (var.) ; पथगते [प° ज°] BhŚ (var.); पृथितले or पथजले पङ्कजे Vet (var.) ; पञ्च को° (tr.) Vet.

(*d*) प्रहरति or हरति हि [हृ° च] Vet ; दुर्निवार्यः Vet ; दुर्निवारः (°सः) Vet (var.).

Sragdharā metre.

Whether a person is in the womb (of his mother), soon as born, lying in bed, comfortably lying in the lap of his mother, a boy, an old man, young man, advanced in age, honoured in the world, powerful, or seated on a tree-top, mountain-peak, in the sky, on the road, in water, in hollow, in a cage or has entered the nether regions—the relentless god of death takes him. (S. B. Nair).

12846

गर्भस्थितोऽप्यवज्ञां तु महान् न सहते ध्रुवम् ।
कृतावज्ञः सागरेण रामो ब्रह्मास्त्रमाददे ॥

(अ) Purāṇarthasaṃgraha, Rājanīti 83.

(*a*) or दर्भं° Pura°.

Even when remaining in his mother's womb a great man does not tolerate contempt of others ; when disregard was shown by the sea (-god), Śrī-Rāma took up the (mighty) *Brahmā*-missile. (S. B. Nair).

12847

गर्भस्थो हरते दुग्धं जन्मतः स्नेहमाहरेत् ।
पश्चाद् धनविभागेन नास्ति बन्धुसमो रिपुः ॥

(आ) Sama 2 न 63, SRM 2. 2. 583.

When remaining in the mother's womb he takes away milk, when born he deprives one of affection ; thereafter he demands a share of the wealth : indeed there is no enemy equal to a kinsman. (S. B. Nair).

12848*

गर्भान् बलाकासु निवेशयन्तो
वंशाङ्कुरान् स्वैर् निनदैः सृजन्तः ।
रजोऽम्बुदाः प्रावृषि मुद्रयन्तो
यात्रोद्यमं भूमिभृतां हरन्ति ॥

(आ) KāvR 18. 11, KH 156. 9-11.

(*a*) गर्भं KH, KāvR (var.).

(*b*) °रात् KH, °नदैर्व्रजन्तः KH.

Upajāti metre ( Indravajrā and Upendravajrā ).

Causing conceptions to the cranes, creating shoots to the bamboos by their thunders, and making the *rajas* [dust] sealed into rain-water the clouds obstruct the efforts of kings' expeditions. (S. B. Nair).

12849

गर्भावासे शयित्वा कलिमलनिलये पूतिमध्ये जघन्ये
स्त्रीकुक्षौ पीडिताङ्गः कथमपि विवरान्निर्गतः क्लेदलिप्तः ।
भूयस् तत्रैव रागप्रकृतिरिह नरो मन्दबुद्धिर् दुरात्मा
सोऽयं संसारचक्रे भ्रमति शठमतिर् लोकमध्ये यथान्धः ॥

(अ) BhŚ 241.

(*a*) वसित्वा [श°] BhŚ (var.) ; किल मल or विमल or किममल° BhŚ (var.) ; पूतमध्ये जघन्यैः BhŚ (var.).

(*b*) पिंडितांग: BhŚ (var.); क्लेशलिप्त: BhŚ (var.).

(*c*) राग: प्र° BhŚ (var.); °प्रकृतिह्निरो BhŚ (var.).

(*d*) शवमये or शठमये BhŚ (var.).

Sragdharā metre.

Lying in the womb, an abode of dirt and in the midst of stinks, with limbs tortured in the belly of a woman and somehow come out from the cavity and covered with dampness, foolish man gets attached to the same place due to passion : thus man of perverted mind is whirled in the ever-recurring worldly life just as a blind man in the midst of people. (S. B. Nair).

12850**

गर्भाशयो धरापीठं रजोरक्तं च भास्करः ।
सौम्यं रेतो ब्रह्मरूपं तस्मिंस् तत्र विलम्बते ॥

(अ) ŚP 4288 (a. Yogarasāyana).

(*b*) रजो रक्तं ŚP; (changed to रजोरक्तं, editorially).

The uterus is the earthly substratum [field], the menstrual blood is the solar energy [light and heat], the seminal fluid is the lunar element [water]; in that (semen), there hangs on the seed [sperm] being the form of *Brahman*[1]. (S. B. Nair).

1. Cf. the expression : बीजं ब्रह्मरूपं in ŚP 4287.

12851**

गर्भिणीगर्भतो रक्तं स्तम्भयेन्निपतद् द्रुतम् ।
पारावतमलं पीतं त्र्यहं तन्दुलवारिणा ॥

(अ) ŚP 3242.

Blood oozing from the uterus of a pregnant woman stops quickly if she drinks the water with the droppings of pigeons mixed with the rice-water [gruel][1] for the duration of three days. (S. B. Nair).

1. It seems that तन्दुल° in *Pada d* of the verse is used in the sense of तण्डुल°.

12852*

गर्भे निवेश्य भुवनानि चतुर्दशापि
संरक्षितुं कलितनिश्चितया भवत्या ।
प्राकारमेव रचितं परितोऽपि नूनम्
ऊहे सुवर्णमयमेदुरपट्टबन्धम् ॥

(अ) Ānas 70.

(*b*) °निश्चलया Ānas (var.).

(*c*) हरितोऽपि Ānas (var.).

Vasantatilakā metre.

Having placed the fourteen worlds in your interior and resolved to protect them well by your ladyship, you have constructed a rampart all around, surely, I guess, in the form of your golden smooth silken dress. (S. B. Nair).

12853

गर्भे विलीनं वरमत्र मातुः
प्रसूतिकालेऽपि वरं विनाशः ।
असंभवो वा वरमङ्गभाजो
न जीवितं चारुचरित्रमुक्तम् ॥

(अ) AS 240.

(*b*) प्रसीति (*sic !*) AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

It is far better to be aborted in the womb of the mother, it is preferable to be dead at the time of birth, or to have no birth at all to an embodied being; but not life which is devoid of good character. (S. B. Nair).

12854

गर्भेऽशुचौ कृमिकुलैर् निचिते शरीरे
यद्वर्धितं मलरसेन नवेह मासान् ।
वर्चोगृहे कृमिरिवातिमलावलिप्ते
शुद्धिः कथं भवति तस्य जलप्लुतस्य ॥

(अ) AS 747.

(*a*) शरीरं AS, (but AS [var.] as above).

(*c*) °लिप्तो AS (var.).

Vasantatilakā metre.

The body was in the mother's womb, unclean and filled with worms, and nurtured by the essence of dirt for nine months, just as a worm in the bowels full of ordure : to such man how can the body become pure by a bath ? (S. B. Nair).

12855*

गर्वं खर्वं कुरु करुहोदञ्चनं मुञ्च कण्ठे
कुण्ठः कण्ठीरव तव रवः किं च संकोचमेतु ।
शक्तः सप्ताम्बुनिधिपरिखामेखलामेष गुर्वीम्
उर्वीं वोढुं मदजलसरित्संगतो दिङ्मतङ्गः ॥

(आ) Anymuk 16.

Mandākrāntā metre.

Let your pride be dwarfed, O lion, leave off sharpening your claws, the roar in your throat is blunted, and moreover make yourself humble. The elephant guarding the quarters, which is capable of bearing the earth having the seven seas for its girdle, is now united with streams of ichor (is in a belligerent mood). (S. B. Nair).

12856

गर्वं नोद्वहते न निन्दति परान् नो भाषते निष्ठुरं
प्रोक्तं केनचिदप्रियं च सहते क्रोधं न चालम्बते ।
श्रुत्वा काव्यमलक्षणं परकृतं संतिष्ठते मूकवद्
दोषांश् छादयते स्वयं न कुरुते ह्येतत् सतां
लक्षणम् ॥

(अ) BhŚ 482 (doubtful).

(आ) SR 53. 268 (a. BhŚ), SSB 313. 275, SuB 11. 3 *ac/bd*, IS 2095, Subh 195, JSub 182. 2, SN 709, AAS 13. 8.

(*a*) गर्वन्तोद्वहते न निन्दिते Subh ; नो दहते BhŚ (var.) ; निन्दते SuB ; परं SuB ; निष्ठुरं भाषते (tr.) AAS.

(*b*) प्रोक्तः AAS ; उक्तः [प्रो°] SuB ; अप्रियश्च Subh ; अप्रियाणि AAS ; क्रोधेन BhŚ (var.); नालम्बते (°म्ब्य°) SR, SSB, SuB, Subh.

(*d*) दोषा छा° Subh ; °दयति AAS ; प्रियं प्रकुरुते चैतत् SuB; चैतत् [ह्ये°] AAS ; पापं [ह्ये°] IS (om. in Subh).

Śārdūlavikrīḍita metre.

He bears not pride, does not speak ill of others, never talks harshly, puts up with unpleasant words spoken by others, does not lose his temper, hearing bad poetry of others he remains as though dumb, conceals the defects of others, and himself does not do wrongs : such are the characteristics of good people. (S. B. Nair).

12857

गर्वं मा कुरु दुर्वहं जडखर स्कन्धोच्चलत्केसर-
प्रांशुश्रोत्रसलोमपुच्छजनिताच्छक्राश्वतौल्यभ्रमात् ।
लोकातीतशताश्वमेधमखिनां लभ्यं तदारोहणं
कर्मास्यन्तविगर्हितं कृतवतां कार्यं स्वदारोहणम् ॥

(अ) Kavik 1. 100.

Śārdūlavikrīḍita metre.

Don't you be so haughty, O stupid ass, / taking yourself to be the steed of Indra / because of a similar mane, ear and tail; / mounting that horse is the rare reward of kings / who have performed a hundred horse-sacrifices; / while mounting you is the penalty imposed / on those tainted with darkest sins ! (K. Krishnamoorthy).

12858

गर्वं मा कुरु शर्करे तव गुणाञ्जानन्ति राज्ञां गृहे
ये दीना धनवर्जिताश्च कृपणाः स्वप्नेऽपि पश्यन्ति नो ।
आम्रोऽहं मधुकूपकैर् मम फलैस् तृप्ता हि सर्वे जना
हे रण्डे तव किं गुणा मम फलैस् तुल्यं न किंचित् फलम् ॥

(आ) SSH 2. 52, SR 240. 127, SSB 640. 34, SRK 209. 6 (a. ŚP), SRM 2. 2. 405.

Śārdūlavikrīḍita metre.

Do not be haughty, O candied sugar, your merits are known only in the mansions of kings; but those people who are humble, poor and lowly never see you even in a dream. I am the mango tree : all people get satisfaction with my fruits which are wells of honey. You slut, what are your merits ? There is no fruit equal to mine. (S. B. Nair).

12859*

गर्वग्रन्थिलगुर्जरज्वरकरः कर्णाटकर्णाटवी-
दावाग्निर् द्रविडेन्द्रवीर्यदलनो गौडेन्द्रनिद्राहरः ।
हम्मीरप्रमदामदालसलसद्भ्रूनर्तनस्तम्भन-
प्रस्थाने तव वीर डिण्डिमचमत्कारः समुज्जृम्भते ॥

(आ) SR 112. 278, SSB 409. 5.

(*c*) हम्मीर प्रमदाजनालसलसद्° SSB.

Śārdūlavikrīḍita metre.

It causes fever to the Gurjara King who is puffed up with pride, it acts as a forest-fire to the woods of the ears of the Karṇāṭa King, it cuts off the valour of the Draviḍa King, and deprives the Gauḍa King of his sleep ; it puts an end to the dance of the eyebrows which comes into play by intoxication of the ladies of Hammīra King : O hero, when you go (on an expedition) the admirable charm of your war-drums are prominently displayed. (S. B. Nair).

गर्वन्तोद्वहते न निन्दिते see No. 12856.

12860*

गर्वमसंवाह्यमिमं
लोचनयुगलेन वहसि किं मुग्धे ।
सन्तीदृशानि दिशि दिशि
सरःसु ननु नीलनलिनानि ॥

(आ) KāRu 8. 78, Kpr 10. 555, KāP 384. 1–2, KHpk 372 (586) (KH 333), Sar 4. 58 (p. 436), Cit (V) 70. 10–11, Kuv *ad* 4. 13 (13 ; p. 12), Amd 320. 925, ARJ 192. 9–10 (AR 209. 4–5).

(*a*) °संभाव्यमिमं Cit (V).

(*b*) °युगुलेन Kuv (printing erorr) ; किं व° (tr.) Kpr, Kuv, Amd, AR, KāP, Sar, Cit (V) ; भद्रे [मु°] KāRu, Kuv, Amd, AR, KāP, Cit (V).

Āryā metre.

O beautiful girl ! wherefore do you bear the pride on account of the eyes ? Here are many such blue lotuses all about in tanks ! (G. Jha).

12861

गर्वाद् योद्धुमुपेतः
पौलस्त्यः सपदि कार्तवीर्येण ।
क्रीडामृग इव बद्धो
न बलोद्रिक्तेन योद्धव्यम् ॥

(आ) Upadeśaśataka (KM II. 20) 11.

Āryā metre.

Out of his haughtiness there came to fight Rāvaṇa, all of a sudden, with King Kārtavīrya; he was captured and bound like a pet fawn : one should never fight with one of superior might. (S. B. Nair).

12862

गर्वान्दोलितकल्लोलैः सारं वारिधिगर्जनम् ।
येनात्मनीरशोषेण तोषितं भुवनत्रयम् ॥

(आ) PV 725 (a. Śiva).

(*b*) °गर्जतम् (*sic!*) PV (MS).

(*c*) °नोषेण (*sic!*) PV (MS).

The essence of the roar of the ocean having huge billows tossed in pride results in the drying up of its waters by which the three worlds are gladdened (in the form of shedding of rain). (S. B. Nair).

12863*

गर्वायन्ते पलालं प्रति पथिकशतैः पामराः स्तूयमाना
गोपान् गोगर्भिणीनां सुखयति बहलो रात्रि-
रोमन्थबाष्पः ।
प्रातः पृष्ठावगाढप्रथमरविरुचिर् ग्रामसीमोपशल्ये
शेते सिद्धार्थपुष्पच्छदनचितहिमक्लिन्नपक्ष्मा
महोक्षः ॥

(आ) SkV 297 (a. Yogeśvara), Skm (Skm [B] 1327, Skm [POS] 2. 171. 2) (a. Yogeśvara), Kav p. 78.

(*c*) °रविरुचि Skm (var.).

(*d*) °च्छदनिचित° Skm, (but Skm variant as above).

Sragdharā metre.

The peasants now grow haughty, / being flattered by a hundred travellers for their straw; / at night the cows in calf, chewing the cud, / keep warm the herdsmen with their breath; / at dawn the first rays of the sun play on the great bull's back / as he lies covered with mustard flower / and eyelids thick with frost upon the village common. (D. H. H. Ingalls).

12864*

गर्वायसे विकचकोरकपुञ्जगुञ्ज-
दुन्मत्तषट्पदघटाविभवेन किं नु ।
वामभ्रुवां चरणताडनदोहदानि
किं नाम न स्मरसि तावदशोक तानि ॥

(आ) PV 677 (a. Rudra), SR 238. 74, SSB 637. 1, Kav p. 94, Sūktiratnāvalī of Vaidyanātha (MS IO 1203 b, Eggeling 4032) 589 (in Kav).

(*a*) गर्वायस्ये PV (var.) (see Kav) ; °पुञ्च-गुञ्जद्- Sūkti°.

(*b*) -दुद्वृत्त° SR, SSB ; नु [नु] Sūkti°.

Vasantatilakā metre.

Do you get proud of the wealth of the bunches of flowers, fully blossomed, on which swarms of bees rest and hum sweetly ? O *Aśoka*-tree, why do you not remember the kicks administered by charming damsels during the *Dohada*[1] ceremony ? (S. B. Nair).

1. *Dohada* : The desire of plants at budding time.

12865*

गर्वविशविशालरावणभुजप्रोद्यत्प्रतापानल-
ज्वालाजालनवाम्बुदः कथमसौ सीतापतिर् वर्ण्यते ।
यस्यारातिनृपाः कृपाणजलधौ मग्नाः पुरो गौरवाद्
अत्युच्चैर् गतयो भवन्ति च पुनर् भित्त्वा रवेर् मण्डलम् ॥

(अ) Khaṇḍapraśasti 80.

(आ) SR 120. 139, SSB 421. 26.

Śārdūlavikrīḍita metre.

How is Śrī-Rāma [the lord of Sītā] to be described who is verily the fresh cloud in extinguishing the flames of the fire of valour rising from the numerous and arrogant arms of Rāvaṇa? For, his rival kings get immersed in the sea of his sword and due to *gaurava* [honour : weight] they rise high up to the heavenly courses piercing the disc of the sun[1]. (S. B. Nair).

1. Heroes that die in battle go to heaven piercing through the disc of the sun.

12866

गर्वेण मातृपितृबान्धवमित्रवर्गाः
सर्वे भवन्ति विमुखा विहितेन पुंसः ।
अन्योऽपि तस्य तनुते न जनोऽनुरागं
मत्वेति मानमपहस्तयते सुबुद्धिः ॥

(अ) AS 49.

(*b*) विहृतेन AS (var.).

Vasantatilakā metre.

Due to his pride a man's mother, father, kinsmen and friends—all of them turn away from him. Other people too bear no love for him : considering thus, a man of intelligence discards pride. (S. B. Nair).

गर्हिताग्न्योऽन्यमतयो see No. 8189.

12867**

गलग्रन्थि तलग्रन्थि धनहानिकरं धनुः ।
एभिर् दोषैर् विनिर्मुक्तं सर्वकार्यकरं स्मृतम् ॥

(आ) ŚP 1756.

Having a joint at the upper portion and at the lower end a bow causes the loss of one's wealth : free from all these defects a bow is declared to be useful in all undertakings. (S. B. Nair).

12868**

गलच्चक्षुर् मिलज्जानुः प्रस्खलंश्च पदे पदे ।
मक्षिकालक्षसंयुक्तो भट्टतट्टुर् विराजते ॥

(आ) Sama 2 ग 11.

His eyes faltering and knees bent, and gait stumbling at every step, covered with lacs of flies, the person Bhaṭṭataṭṭu is resplendent! (S. B. Nair).

12869

गलति वस्त्रमधस्तनमीक्षते
सकलमन्यतया श्लथते तनुः ।
स्खलति पादयुगं पथि गच्छतः
किमु न मद्यवशाच्छ्रयते जनः ॥

(अ) AS 501.

(*a*) °मीक्ष्यते AS, (but AS [var.] as above).

(*d*) यतः [जनः] AS (var.).

Drutavilambita metre.

The lower garment slips, all the objects are seen differently, the body becomes infirm and uncontrolled, the feet stumble while going along the road. What does a drunkard not cling to for protection? (S. B. Nair).

12870

गलति सकलं रूपं लालां विमुञ्चति जल्पनं
स्खलति गमनं दन्ता नाशं श्रयन्ति शरीरिणः।
विरमति मतिर् नो शुश्रूषां करोति च गेहिनी
वपुषि जरसा ग्रस्ते वाक्यं तनोति न वेहजः॥

(अ) AS 276.

(c) वा [च] AS (var.) (*contra metrum*).

(d) वाव्यं (*sic !*) AS (var.).

Hariṇī metre.

All beauty disappears (in old age), a shower of saliva when speaking, the gait stumbles, the teeth are lost in the case of embodied beings; the mind becomes weak and the wife does not attend upon him: when the body is gripped by old age the son too becomes indifferent. (S. B. Nair).

12871*

गलत्परागं भ्रमिभङ्गिभिः पतत्-
प्रसक्तभृङ्गावलि नागकेसरम्।
स मारनाराचनिघर्षणस्खल-
ज्ज्वलत्कणं शाणमिव व्यलोकयत्॥

(अ) Naiṣ 1. 92.

Vaṁśastha metre.

He[1] saw a *Nagakesara*-flower, with its pollen streaming from it and with a line of bees, which had settled on it, slipping down with circular movements; as if it were a grindstone with glowing sparks[2] issuing on account of Cupid's arrows[3] being whetted on it. (K. K. Handiqui).

1. Nala. 2. Pollen. 3. Bees.

12872

गलत्यायुर्देहे व्रजति विलयं रूपमखिलं
जरा प्रत्यासन्नीभवति लभते व्याधिरुदयम्।
कुटुम्बस्नेहार्तः प्रतिहतमतिर् लोभकलितो
मनो जन्मोच्छित्यै तदपि कुरुते नायमसुमान्॥

(अ) AS 333.

(b) °रुदयाम् AS (var.).

(c) कुटुम्बःस्ने° AS (var.).

(d) °मशुमान् AS (var.).

Śikhariṇī metre.

Life wanes in the body and all beauty gets lost, old age advances and diseases take their rise; affected by love for the family, he becomes frustrated and gets goaded by greed; in spite of all these, man does nothing to prevent his re-birth. (S. B. Nair).

12873*

गलत्येका मूर्च्छा भवति पुनरन्या यदनयोः
किमप्यासीन्मध्यं सुभग निखिलायामपि निशि।
लिखन्त्यास् तत्रास्याः कुसुमशरलेखं तव कृते
समाप्ति स्वस्तीति प्रथमपदभागोऽपि न गतः॥

(आ) JS 159. 20 (a. Bilhaṇa), ŚP 3477, PG 361 (a. Śacīpati), SR 289. 58 (a. ŚP), SSB 125. 61, SH 2045 *ab* only.

(a) मूर्छा ŚP; तदनयोः PG.

(b) °सीन्मध्ये ŚP, SR, SSB; °सीत्सख्यं PG (var.); सकला° ŚP, SR, SSB.

(c) तत्तस्याः [तत्रा°] ŚP, SR, SSB.

Śikhariṇī metre.

A swoon comes to her and then follows another and in between them, O good man, there is a short respite during the whole of the night. Attempting a love-letter to you even the first part of the beginning "All well" does not get completed (due to the frequent swoons). (S. B. Nair).

12874

गलन्ति दोषाः कथिताः कथंचन
प्रतप्तलोहे पतितं यथा पयः ।
न येषु तेषां व्रतिनां स्वदूषणं
निवेदयत्यात्महितोद्यतो जनः ॥

(अ) AS 161.

(*b*) परः or पुनः (*sic !*) [पयः] AS (var.).

(*c*) नयेषु AS (var.), AS (KM).

(*d*) °द्यते जस (*sic !*) AS (var.).

Vaṁśastha metre.

Faults attributed (falsely) wear off somehow just as water fallen on red-hot iron; people interested in their own welfare never attribute their own faults to disciplined sages. (S. B. Nair).

12875

गलितं यौवनमधुना
वनमधुना सेवनीयमस्माकम् ।
स्फुरदुरुहारमणीनां
हारमणीनां गतः कालः ॥

(आ) Skm (Skm [B] 2258, Skm [POS] 5. 52. 3), AB 552, ZDMG 37. 547.

Ārya metre.

The time of our youth is now gone, we have to retire to the (penance-) grove now; the good time with charming girls, adorned with the necklace of sparkling big pearls, has, alas! gone. ((S. B. Nair).

12876*

गलितकरसमूहः पाण्डुरीभूतदेहः
सकलविरहिणीनां याति शापैरिवास्तम् ।
विरहविधुरकोकप्रेयसीलोकशापाद्
हृदिकलितकलङ्कम्लानिरेखः पुरैव ॥

(आ) PV 496 (a. Veṇīdatta).

(*d*) कलितहृदि° (tr.) PV (MS).

Mālinī metre

With all his *kara*-s [hands : rays] dropped out and the body rendered all white (due to white leprosy) the moon now sets, as if due to the curses of all women separated from their lovers. Due to the curse of the beloveds of the ruddy geese suffering separation, he has already the black-spot in his heart. (S. B. Nair).

12877

गलितनिखिलसङ्गोऽनङ्गसङ्गेऽप्रवीणो
विमलमननपूतं कर्मनिर्नाशनाय ।
चरति चरितमर्च्यं संयतो यन्मुमुक्षुर्
मथितसुकृतमान्द्यास्तत्तपो वर्णयन्ति ॥

(अ) AS 703.

(*a*) °संग (°गः) AS (var.); प्रवीणो [ऽप्र°] AS (KM).

(*b*) °मनसि पूतं AS (KM).

(*d*) °माद्यास्तभयो or °माद्यांस्तत्तपो AS (var.); °माद्यास्त° (°द्य°) AS (KM).

Mālinī metre.

All attachments dropped out of him, unable to indulge in love-sports a man, desiring release from the ills of the world, controls his senses and does praise-worthy acts to destroy the effects of *Karma* with a pure mind. Those who are not affected by the diminution of goodness describe this as penance. (S. B. Nair).

**गलितवयसामिक्ष्वाकूणाम्** see No. 776.

12878

**गलितानीन्द्रलक्षाणि बुद्बुदानीव वारिणि ।**
**मां जीवितनिबद्धाशं विहसिष्यन्ति साधवः ॥**

(आ) ŚP 4117 (a. Vāsiṣṭha), SR 372.147 (a. ŚP), SSB 269. 33 (a. Vāsiṣṭha).

All the characteristic powers of the senses have disappeared as bubbles in water ; if I now cling to (a sensuous) life, all the good people will laugh at me. (S. B. Nair).

12879

**गले पाशस्तीव्रश्चरणयुगले गाढनिगडे**
**दृढः कक्षाबन्धः शिरसि सृणिघातः खरतरः ।**
**नरः स्कन्धारूढो बत रमणयोग्येऽपि समये**
**न जानीमो मूढ द्विरदवर कस्मात् तव मदः ॥**

(आ) Skm (Skm [B] 1841, Skm [POS] 4. 41.1) (a. Laṅgadatta or Naṅgadatta), ŚP 931, Any 35.80, Vidy 59 (a. Naṅgadatta), SR 232.76, SSB 625. 27, SRK 178. 13 (a. ŚP).

(*a*) °रणयुगयुग्मे च निगडे Skm, Vidy.

(*b*) दृढं SR, SSB ; स्कन्धे ब° ŚP, Any, SR, SSB, SRK ; °बद्धः Vidy ; सृणिपातः ŚP, Any, SR, SSB, SRK.

(*c*) °रूढा ŚP ; मरण° [र°] Skm (var.) ; विषये [स°] ŚP, Any, SR, SSB, SRK.

(*d*) जानीमोऽस्यर्थं द्विरद वद ŚP, Any, SR, SSB, SRK.

Śikhariṇī metre.

In the neck there is a tight rope, the legs are fettered, tightly tied is the chain round the body and highly painful is the thrust at the head by the goad, a man seats himself on your shoulder, alas ! at a time when you should freely enjoy life. I know not, O fool of an elephant, why you have *mada* [shedding ichor : arrogance]. (S. B. Nair).

**गल्लस्थलेषु मदवारिषु बद्धराग-** see No. 12599.

12880*

**गल्लौ लावण्यतल्लौ ते लडहौ मड्हौ भुजौ ।**
**नेत्रे वोसट्टकन्दोट्ट- मोट्टायितसखे सखि ॥**

(आ) Sar 1. 15 (a. Bhojadeva)[1]. Cf. A. Weber's *Indische Studien* 16. 208.

(*a*) गल्ल=गण्ड ; तल्ल=अल्पं सरस्.

(*b*) लडह्=मनोहर ; मड्ह्=कृश.

(*c*) वोसट्ट=विकसित ; कन्दोट्ट=नीलोत्पल.

1. Quoted as an example of the use of provincial words.

Your cheeks, O lady-friend, are two little pools, your hands slender and charming : as for the eyes they are friends [similar] in sportive charm to blue lilies in bloom. (S. B. Nair).

**गवर्थे ब्राह्मणार्थे च** see No. 12887.

12881

**गवां रजो धान्यरजः पुत्रस्याङ्गगतं रजः ।**
**रजांस्येतानि पुण्यानि पापमेभिः प्रणश्यति ॥**

(अ) Cr 337 (CRr 7. 40, CPS 197. 61), GP 1. 114. 42.

(*a*) गवाम् CR (printing error); गवान् (*sic !*) CR (var.).

(*b*) पुत्रस्याङ्गभव GP.

(*c*) एतद्रजो महाशस्तं GP ; पापानि [पु°] CR (var.).

(*d*) सर्वतः परिवर्जयेत् CR (var.); महापातक-नाशनम् GP.

Dust raised by cows, the dust of food-grains, the dust on the body of the son—these dusts are holy and sin is destroyed by them. (S. B. Nair).

12882*

गवाक्षदृष्ट्या निभृताम्बुवृष्ट्या
वनोपयातो हरिरब्जहस्तः ।
व्यलोकि लोकाकुलया तयासौ
त्रपावरुद्धागमया स्मितास्यः ॥

(आ) PV 344 (a. Veṇidatta).

(*d*) नपाव° (*sic !*) PV (var.).

Upendravajrā metre.

Directing her eyes through the window, shedding silent tears and remaining unmoved by being overcome by bashfulness, this Śrī-Kṛṣṇa with a lotus in hand, possessing a smiling face and going along the forest region, was observed by her in all eagerness. (S. B. Nair).

12883*

गवाक्षरन्ध्रैरवलोकयन्ती
लक्षीकृता कापि मनोभवेन ।
किमप्यनङ्गस्य नितान्तचण्ड-
कोदण्डपाण्डित्यमुदाजहार ॥

(अ) Vikram 12. 5.

Upajāti metre (Upendravajrā and Indravajrā).

A lady[1], made a target by Cupid, while looking through the lattices of the window, manifested the skill of Cupid in the (wielding of the) exceedingly fierce bow. (S. C. Banerji).

1. A lady's activity to greet the King of Kuntala.

12884

गवादीनां पयोऽन्येद्युः सद्यो वा जायते दधि ।
क्षीरोदधेस्तु नाद्यापि महतां विकृतिः कुतः ॥

(आ) VS 854, ŚP 217 (a. Deveśvara), AP 39, SR 45. 5 (a. VS), SSB 301. 5 (a. Deveśvara), SRK 11. 14 (a. Sphuṭaśloka [=stray verse]), IS 2097, Subh 273, SSH 1. 13, SH 546 (a. Deveśvara), VP 1. 38.

(*b*) द° जा° (tr.) VS ; दधि SH.

(*c*) क्षीरोदधि त (*sic !*) Subh.

(*d*) किकृति (*sic !*) SH ; पुनः [कु°] Subh.

The milk of cows and of others becomes sour the same day or (at the most) the next day, but untill now such thing did not happen in the case of the ocean of milk ; how can big ones pass through change ? (S. B. Nair).

गवामर्थे ब्राह्मणार्थे see No. 12887.

12885

गवार्थे ब्राह्मणार्थे च प्राणत्यागं करोति यः ।
सूर्यस्य मण्डलं भित्त्वा स याति परमां गतिम् ॥

(अ) P (Pts 1. 420). Cf. Nos. 12886 and 12887.

(आ) IS 2098.

For the protection of cows and the Brāhmaṇa-s he who gives up his life, attains the highest beatitude, having pierced through the disc of the sun. (S. B. Nair).

12886

गवार्थे ब्राह्मणार्थे च स्त्रीवित्तहरणे तथा ।
प्राणांस्त्यजति यो युद्धे तस्य लोकाः सनातनाः ॥

(अ) P (Pts 2. 104, PtsK 2. 112). Cf. Nos. 12885 and 12887.

(आ) IS 2099.

In order to protect a cow and a Brāhmaṇa, as also to prevent the robbery of a woman's wealth—he who gives up his life in a fight, reaches the worlds that are eternal. (S. B. Nair).

12887

गवार्थे ब्राह्मणार्थे च स्वाम्यर्थे स्त्रीकृतेऽथवा ।
स्थानार्थे यस्त्यजेत् प्राणांस् तस्य लोकाः सनातनाः ॥

(अ) P (Pts 1. 205, PtsK 1. 230, Pts Hamburg (MS) [Hertel 102]), Vet 15. 25. Cf. Nos. 12885 and 12886.

(आ) SR 383. 267, IS 2100.

(*a*) गवामर्थे···(च om. [*metri causa*]) Pts ; गवर्थे Pts Hamburg (MS).

(*b*) मित्रार्थे [स्वा°] Vet ; ऽथ वा SR.

(*c*) स्वाम्यर्थे [स्था°] Vet.

(*d*) स्वर्गो निरामय: [लो° स°] Vet.

For the protection of cows and the Brāhmaṇa-s, for furthering the master's welfare or to save a woman, as also for safeguarding the (native) land (against the enemies)—he who sacrifices his life, to him are the gates of eternal heaven opened. (S. B. Nair).

गवाशनानां स गिरः शृणोति see No. 12888.
गवाशनानां स वचः शृणोति see No. 12888.

12888

गवाशिवाक्यानि स वक्ति नित्यम्
अहं मुनीनां वचनानि वच्मि ।
प्रत्यक्षमेतद्भवतैव दृष्टं
संसर्गजा दोषगुणा भवन्ति ॥

(अ) Cr 338 (CRr 8. 108, CvL I 8. 28, CPS 276. 13), P (PP 1. 417, PM 1. 187, PTu 1. 6 *ba/cd*, PD 304. 76 [wrongly marked as 86] *ba/cd*). To be read together with माताप्येका पिताप्येको.

(आ) ŚKDr *ad* गवाशन: *ba/dc* (a. [?]Udbhaṭa), IS 4794, TP 474, Subh 256, SR 87. 23, SSB 367. 41, SRK 89. 10 (a. Sphuṭaśloka [=stray verse]).

(इ) TK (OJ) 47, Ślt (OJ) 45.

(*a*) गवाशनानां स वच: (गिर: Subh) शृणोति PP, PTu, ŚKDr, Subh ; गवाशनानां स शृणोति वाक्यम् SR, SSB, SRK; शृणोत्यसौ क्रूरगवाशनानां PD ; गवाशवाक्यानि (*sic !*) CR (var.); गवासिनानाङ्गिर (*sic !*) CvL I; वत्ति (*sic !*) [वक्ति] CR (var.).

(*b*) राजन्नहं चाविरतं मुनीनाम् PP ; अहं च (तु CvL I; हि SR, SSB, SRK) राजन्मुनिपुंगवानाम् [°वाय: ; वचनं (or पठितं) मुनीनाम् SR, SSB] CvL I, SR, SSB, SRK, Subh; वचनं शृणोमि [व° व°] PTu, PD, ŚKDr.

(*c*) न तस्य दोषा न गुणा ममापि ŚKDr; न चास्य (तस्य) दोषो न च मद्गुणो वा SR, SSB, SRK ; एतत् CvL I; भवतापि (°ताद्य PTu) P, CvL I, Subh.

(*d*) संपर्कजा CR (var.); दोषागुरा (*sic!*) CvL I.

Upajāti metre ( Upendravajrā and Indravajrā ).

He always speaks the words of out-castes who eat cows, but I speak the (noble) words of the sages; this has been (amply) demonstrated before your own eyes. Demerits and merits are born of association.[1] (S. B. Nair).

1. Two parrots brought up by a butcher and a sage speak the words as they were accustomed to hear.

12889**

गवा सह क्रीडति चेत् तदानीं
प्रयोजनं सिध्यति यद्यदिष्टम् ।
ग्रामप्रदेशे पुरतश्च मूत्रयन्
भवत्यभीष्टाशनलब्धये श्वा ॥

(आ) ŚP 2608.

Upajāti metre ( Upendravajrā and Indravaṁsā ).

(While setting out on a journey) if it [a dog] is seen playing with a cow, then what is desired is secured by him (as a result of this omen). If a dog is seen passing water in front of one in the boundary of a village, then it foretells the getting of a sumptuous meal. (S. B. Nair).

गवासिनानाङ्गिर वक्ति नित्यम् see No. 12888.

12890*

गवीशपत्रो नगजार्तिहारी
कुमारतातः शशिखण्डमौलिः ।
लङ्केशसंपूजितपादपद्मः
पायादनादिः परमेश्वरो वः ॥

(आ) SSg 8, SR 13–14. 5, SSB 22. 5, SRK 4. 7 (a. Sphuṭaśloka [=stray verse]), SRM 2. 2. 1.

(*a*) जापहारी SSg, SRM.

(*d*) नः [वः] SSg, SRK, SRM.

Upajāti metre ( Upendravajrā and Indravajrā ).

The lord having the lordly bull for his vehicle, who removed the suffering (due to penance) of Pārvatī, the daughter of the mountain, the father of Kumāra, (the war-god), adorned with the crescent moon, whose lotus-feet were worshipped by Rāvaṇa, the lord of Laṅkā, may that supreme god [Śiva], who is beginningless, protect you! (S. B. Nair).

12891

गहनानि विसर्जयेद् विशुद्धं
बहिरुद्यानवनं समभ्युपेतः ।
विहरन् मधुरं वयोनुरूपैर्
न च माद्येद् विषयोपभोगरागात् ॥

(अ) KN (KN [ĀnSS] 7. 35, KN [TSS] 7. 35, KN [BI] 7. 35).

(*a*) विवर्जयन् KN (BI).

(*b*) °भ्युपेयात् KN (BI).

(*c*) °रूपं KN (BI).

Aupacchandasika metre.

Avoiding dense forests, a monarch should resort to parks, the inside and outside of which have been thoroughly cleared by the guards. There he should indulge in pleasant pastimes agreeably to his age, and should not plunge headlong into sensual enjoyments. (M. N. Dutt).

12892

गां दुग्धदोहामसतीं च भार्यां
देहं पराधीनमसत्प्रजां च ।
वित्तं त्वतीतीकृतमंगवाणी-
हीनं जनं रक्षतु दुःखहारी ॥

(आ) SuM 12* (B after 15. 11). (Extremely corrupt, hence reconstructed).

(*c*) त्वतिथिकृत° SuM (*contra metrum*); (changed to त्वतीतीकृत°, editorially [*metri causa*]); °वाचं SuM; (changed to °वाणी–, editorially).

(*d*) मया SuM; (changed to जनं, editorially); दुःखदुःखी SuM; (changed to दुःखहारी, editorially).

Indravajrā metre.

The cow milked out, the wife unchaste, the body dependent on others, the children unworthy, wealth exhausted, and limbs and speech defective—may you, the destroyer of miseries, protect those who suffer a lot on account of these ! (S. B. Nair).

12893

गां पङ्काद् ब्राह्मणीं दास्याद् वृत्तिं लोपाद् द्विजं वधात् ।
मोचयन् मुच्यते जन्तुः पापादा मरणान्तिकात् ॥

(आ) ŚP 646, SH *fol.* 54*a*–54*b* (474).

(*cd*) °ते पापादाजन्म म° SH.

Rescuing a cow from the mud (where it has got stuck up), a Brāhmaṇa woman from servitude, an employee from losing his job, and a Brāhmaṇa from death, a person is released from his sin till death. (S. B. Nair).

12894

गां प्रदद्यास् त्वौरसाय यद्वान्यत् स्यात् प्रियं धनम् ।
द्वयोर् विवदतोस् तथ्यं वाच्यं च मतिमंस्त्वया ॥

(अ) MBh (MBh [Bh] *ad* 5. 35. 22; 208*, MBh [R] 5. 34. 36).

(*a*) गा: MBh (var.); वै दद्यात् MBh (var.); औरसाय MBh (var.).

(*b*) च [वा] MBh (var.); ऽस्य [ऽन्यत्] MBh (var.).

(*c*) तयोर् [द्व°] MBh (var.); राजन् [त°] MBh (var.).

(*d*) प्रश्नं सत्यं यथा वदेत् or यथा धर्मस् ततो वदेत् MBh (var.); तु or तत् [च] MBh (var.).

You should give a cow to your legitimate son or some other kind of wealth that is pleasing ; when two people have dispute over something, you should, O wise one, speak the truth. (S. B. Nair).

12895

गाङ्गमम्बु सितमम्बु यामुनं
कज्जलाभमुभयत्र मज्जतः ।
राजहंस तव सैव शुभ्रता
चीयते न च न चापचीयते ॥

(आ) Kpr 10. 565, KāP 388. 4–5, AR 215. 3–4 (ARJ 196. 5–6), Can 104, Sāh *ad* 10. 747, JS 74. 1, PV 728, SR 221. 12 (a. Kpr), SSB 608. 11 (a. Kpr), VP 10. 39, IS 2101, Skm (Skm [B] 1977, Skm (POS) 4. 68. 2) (a. Surabhi), Any 59. 56 *ab*/*dc*, ASS 1. 2 *ab*/*dc*, ŚP (in one MS after 796), Sūktiratnāvalī (MS IO, 1203 b= (Eggeling, 4032) 503 (in Kav), Kav p. 715, Vidy 13 (a. Surabhi), AIS 209. 13–16.

(*a*) गाङ्गमङ्ग ASS; सितमन्य PV (MS); शुभमम्बु Skm.

(*b*) कल्लभाल° PV (MS); कज्व° Sah; °मुभये निम° Any.

(*c*) शुद्धपंक्षता [सै° शु°] Any, AAS; शुक्लता [शु°] Vidy.

Rathoddhatā metre.

O swan! even on dipping into the white water of the Gaṅgā, as well as in the black water of the Yamunā, your whiteness only improves; it does not fade away. (G. Jha).

12896*

गाङ्ग्यामुनयोगेन तुल्यं हारिहरं वपुः ।
पातु नाभिगतं पद्मं यस्य तन्मध्यगं यथा ॥

(आ) SR 13. 2.

Similar to the confluence of the waters of the Gaṅgā and Yamunā is the body of the god Harihara; may the lotus which is in the navel, just as the one in the midst of the confluence, protect (us all)! (S. B. Nair).

12897*

गाङ्गेयमुख्यमिततुङ्गसमस्तनीति-
गुप्तापि विश्रुतकथाभरणाचितापि ।
अत्येति कामरणवेगमियं तनुस् तद्
अस्यामहोरुचिरभाग्यजनादितः स्यात् ॥

(अ) Ras 51.

(*a*) Version A : गाङ्गेय-मुख्य-मित-तुङ्ग-समस्त-नीति-

Version B : गाङ्गेयमुख्य्-अमित-तुङ्ग-समस्तनीति

(*c*) Version A : अत्येति का मरण-वेगम् इयं तनुस्?

Version B : अत्येति काम-रण-वेगम् इयं तनुस्.

(*d*) Version A : अस्याम् अहो रुचिर् अभाग्य-जनाद्.

Version B : अस्या महोरुचिर-भाग्य-जनाद्.

Vasantatilakā metre.

*Version A :*

Though protected by the high moral philosophy of Bhīṣma and others, and though well guarded by the fame, does the body of anyone (even of a king) get rid of death? Hence only the unfortunate people will have attachment to the body.

*Version B :*

This slim young woman surpasses in the sports of love due to her energy in a contrary way. Hence enjoyment with such a one is a privilege born of good luck. (S. B. Nair).

12898*

गाजीजल्लालुदीन क्षितिपकुलमणे द्राक् प्रयाणे प्रतीते
प्रेयस्यः प्रारभन्ते तरलतरगतिव्याकुला मङ्गलानि ।
नेत्राम्भःपूरपूर्णस्तनकलशमुखन्यस्तबालप्रवालास्
त्रुट्यन्मुक्ताकलापच्युतकुचकुसुमच्छद्मनाकीर्णलाजाः ॥

(आ) SSS 147 (a. Śrī-Yājñika), SR 113. 4, SSB 409. 4.

(*a*) °लदीन SSS; प्रती ··· (last syllable missing in) SSS (MS); प्रतीमः SSS.

Sragdharā metre.

O best of kings, Jalla-ud-din Gājī, when you start on your tour of conquest, the beloveds are worried but with their graceful movements commence the auspicious ceremony, they show the Pūrṇakumbha [auspicious vessel] of their pot-like breasts, filled with water of tears, tender mango leaves of their tresses, and flowers and parched rice in the form of the pearls scattered from the snapped pearl-necklaces. (S. B. Nair).

12899

गाढं गुणवती विद्या न मुदे विनयं विना।
मूर्खतापि मुदे भूयान् महत्सु विनयान्विता ॥

(आ) SR 157. 207, SSB 487. 214.

However meritorious deep learning may be, it is not pleasing if it is devoid of humility ; even stupidity may give pleasure if there is humility towards the great. (S. B. Nair).

12900*

गाढं प्रौढाङ्गनाभिः सुरतरतमनःसंमदोत्सारिताक्षं
मुग्धाभिः त्रस्तनेत्रं रतिसमरभयं चिन्तयन्ती-
भिरेवम् ।
पान्थानामङ्गनाभिः ससलिलनयनं शून्यचित्ताभिरुच्चैः
कष्टं दृष्टोऽस्तशैलं भृशमभजदयं मण्डलश्चण्ड-
रश्मेः ॥

(आ) SR 295. 72, SSB 137. 75.

Sragdhara metre.

Bold and experienced women viewed it[1] with eyes blooming with the anticipation of the pleasures of love-sports, the inexperienced ones saw it with frightened eyes as they were thinking of the battle of love with timidity ; the wives of travellers looked at it with tear-filled eyes and with vacant minds ; alas ! the disc of the sun was thus seen when it reached the setting mountain. (S. B. Nair).

1. Setting sun.

12901**

गाढं रुन्धि दृढं कवाटयुगलं यद्वद् गृहीत्वा गले
द्राङ् निष्कासय नास्ति न क्षितिरुह् त्वं वेव
सुस्थो भव ।
अस्माकं पुनरप्रदाय सुलभा निष्कारणाविष्कृत-
क्रोधान्धप्रतिहारपालपिहितद्वारा न वाराणसी ॥

(आ) SRHt 270. 32 (a. BhŚ, but does not occur therein).

(*a*) ···ढं (first syllable missing in) SRHt ; (changed to गाढं, editorially).

Śārdūlavikrīḍita metre.

(*Note* : As the verse does not make proper sense, the same is left untranslated).

12902

गाढं श्लिष्यति दूरतोऽपि कुरुतेऽभ्युत्थानमार्द्रेक्षणो
दत्तेऽर्धासनमातनोति मधुरं वाक्यं प्रसन्नाननः ।
चित्तान्तर्गतवञ्चनो विनयवान् मिथ्यावधिर् दुष्टधीर्
यो दुःखामृतभर्मणा विषमयो मन्ये कृतो दुर्जनः ॥

(अ) AS 436.

(*b*) दत्त्वार्द्धा° AS (var.).

(*c*) चिन्ता° AS (var.).

Śārdūlavikrīḍita metre.

He embraces warmly (the visitor), rises and receives him, his eyes moistened (as if due to joy), seats him beside himself, and with a pleasant countenance speaks sweet words. But his mind is full of deceits, his modesty is false, and he has a wicked heart. I think, the wicked person is full of poison nourished by misery-giving nectar ! (S. B. Nair).

12903*

गाढं समालिङ्गनतत्परापरा
वराङ्गना कान्तनिपीडिताधरा ।
प्रकामकामालिजनं निरीक्षणैर्
गृहात् समुत्सारयतीह सस्मितैः ॥

(अ) Ṛtuvarṇana (in Brahmavidyā XXXIII) 3. 17.

Upajāti metre (Indravaṁśā and Vaṁśastha).

Another young woman eager to embrace her lover warmly, and being possessed of great charm and lip kissed by him, getting excited with love she makes signs with her eyes and full of smiles all the time banishes her girl-friend[1] from there. (S. B. Nair).

1. The girl-friend is banished to secure privacy.

12904*

गाढकान्तदशनक्षतव्यथा-
संकटादरिवधूजनस्य यः ।
ओष्ठविद्रुमदलान्यमोचयन्
निर्दशन् युधि रुषा निजाधरम् ॥

(आ) Sāh *ad* 4. 258 (p. 104), KāP 104. 6–7, SR 104. 85, SSB 394. 93 (Kpr).

Rathoddhatā metre.

Who, biting in battle his under-lip with rage, freed the coral lips of the wives of his enemies from the calamity of being pained by the deep wounds caused by the teeth of their lords. (*Bibl. Ind.* 9).

12905*

गाढग्रन्थिप्रफुल्लद्गलविकलफणापीडनिर्यद्विषाग्नि-
ज्वालानिस्तप्तचन्द्रद्रवदमृतरसप्रोषितप्रेतभावाः ।
उज्जृम्भा बभ्रुनेत्रद्युतिमसकृदसृक्तृष्णयालोकयन्त्यः
पान्तु त्वां नागनालग्रथितशवशिरःश्रेणयो भैरवस्य ॥

(आ) SkV 39 (a. Vallaṇa), Skm (Skm [B] 62, Skm [POS] 1. 13. 2) (a. Bhavabhūti), Prasanna 10a (a. Bhavabhūti), Kav p. 60.

(*a*) फणापीठ° SkV, Skm, (but Skm as quoted in SkV reads as above).

(*b*) °निष्टप्त° Skm.

(*c*) बभ्रुनेत्रा° Skm (var.); °सकृत्रसृ° SkV (var.).

(*d*) नागलाल° SkV (var.).

Sragdharā metre.

May Bhairava's row of skulls upon their serpent string protect you, / thirsting for blood as they gaze yawning at the glow of his red eye :— / a chaplet revivified by the elixir dripping from the moon, / which melts in the poison flame emitted by the serpent / sore hurt by the tight knotting of his swelling neck. (D. H. H. Ingalls).

12906

गाढग्रन्थिविसंस्थुलोऽपि कलयन् काठिन्यमध्यन्वहं
छायामात्रविवर्जितोऽपि निशितैरप्यङ्कितः कण्टकैः ।
मिथ्यारूढजनप्रसिद्धिवचनैर् मुक्ताफलश्रद्धया
धिङ्मूढेन मयैष वंशविटपी शून्याशयः सेवितः ॥

(आ) Any 133. 199.

Śārdūlavikrīḍita metre.

Though possessed of uneven joints [closed fist], though knowing its hardness every day and devoid of even shade [protection] and pricked by sharp thorns [harsh words], I was misled by the false praise bestowed by people on it, and desiring to get pearls[1], my foolish self served the bamboo-plant devoid of substance [man of noble birth devoid of good qualities]. (S. B. Nair).

1. Bamboos are supposed to possess pearls in them.

गाढतरनिबद्धमुष्टेः see दृढतरनिबद्धमुष्टेः.

गाढतरबद्धमुष्टेः see दृढतरनिबद्धमुष्टेः.

12907*

गाढा त्वया सपदि राढापुरी वसुनि बाढावबद्धरतिना
सोढा तथा तपनगाढातपप्रसररूढातिवृष्टि-
वितति: ।
मूढापि किं फलमगूढाजरैव शिरसोढा कुतो न विनुतो
द्रोढा जनोर्जनितषोढामुखः समिति वोढा स
हाटकगिरेः ॥

(आ) SRK 261.7 (a. Aśvadhāṭi).

Mattebhavikrīḍita metre.

You have invaded the city of Rāḍha as your mind was deeply attached to wealth; you have endured the hot rays of the sun and got drenched by heavy rain. What is the result gained? You have only borne clearly old age by your head. Why did you not extol [bow to] the god (Śiva), the father of six-faced one, who cancels rebirth and who bore the golden mountain in the battle? (S. B. Nair).

12908

गाढानुरागभिन्नं
तारुण्यरसामृतेन संसिक्तम् ।
न भजति सहृदयहृदयं
विभवार्जनसंभवा चिन्ता ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 547, Kuṭṭ [KM] 536).

(आ) GVS 719.

(*b*) °सुखा° [°रसा°] Kuṭṭ (BI), GVS.

Ārya metre.

Eagerness to accumulate money never enters the heart of a man of taste, which is pervaded by deep sentiments and which is bathed in the nectar of youthful emotions. (S. B. Nair).

1. E. Powys Mather translates the verse :
There is no care for money in the heart that has been wounded with violent passion, in the heart which Amṛta bathes in youthful lust, in the heart of a woman who has a heart.

12909*

गाढालिङ्गनपीडितस्तनतटं स्विद्यत्कपोलस्तलं
संदष्टाधरमुक्तसीत्कृतमभिभ्रान्तभ्रु नृत्यत्करम् ।
चाटुप्रायवचो विचित्रभणितं घातै रुतैश्चाङ्कितं
वेश्यानां धृतिधाम पुष्पधनुषः प्राप्नोति धन्यो
रतम् ॥

(अ) Śṛṅg 21 (in some texts omitted), RŚ 1.127.

(आ) KH 366.19–22 (KHpk 418 [714]).

(*a*) °स्थलं Śṛṅg (var.), KH.

(*b*) संदृ° RŚ (var.); °कृतलसद्भ्रूभ्रन्तनृत्य° KH; अतिभ्रा° RŚ; °भ्रांत्या प्रनृत्य° RŚ (var.); °भीभ्रातभ्रु or °भ्राम्यद्भ्रु RŚ (var.).

(*c*) °भणितं RŚ (var.), KH; घातैर्नखैश् RŚ; घातैः क्षतैश् or घातैरुतेश्चाकितं RŚ (var.).

(*d*) °धनुषा (°षो) or °धन्यो रतं सेवते RŚ (var.).

Śārdūlavikrīḍita metre.

Lucky the man who wins the joys of the God whose bow is made of flowers, / joys sprung from pressing the half-moons of breasts in close embraces, / and from the covering of sweat-damp cheeks and the nibbling of lips, / joys marked by the catching of breath, by the knitting of brows and the dalliance / of hands, and by the murmuring of honeyed words of endearment, / by cries and blows, joys that have their strength / in the unflagging contrivance of *harlots*[1]. (L. C. Van Geyzel).

1. L. C. van Geyzel has: 'of courtezans' for वेश्यानां.

12910*

गाढालिङ्गनपूर्वमेकमनया द्यूते जितं चुम्बनं
तत् किंचित् परिरभ्य दत्तममुना प्रत्यर्पितं चानया ।
नैतत् तादृगिदं न तादृशमिति प्रत्यर्पणप्रक्रमैर्
यूनोश्चुम्बनमेकमेव बहुधा रात्रिर्गता तन्वतोः ॥

(आ) JS 272. 9 (a. Uḍḍīyakavi), ŚP 3663 (a. Uḍḍīyakavi), SR 316. 5, SSB 172. 4 (a. Uḍḍīyakavi), RJ 1112 (a. Uḍḍīyakavi), SG 430 (a. Uḍḍīyakavi), SuSS 124 (a. Uddīpakakavi).

(*a*) जिते ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Embracing him warmly she won a kiss from him as the wager in the dice-contest; then embracing her he gave her another which she returned. But this is not up to the mark, not good enough, so saying they went on with this 'give and take' in kissing. Thus the night came to an end when these two young people indulged in kissing alone many times. (S. B. Nair).

12911*

गाढालिङ्गनवामनीकृतकुचप्रोद्भिन्नरोमोद्गमा
सान्द्रस्नेहरसातिरेकविगलत्काञ्चीप्रदेशाम्बरा ।
मा मा मानद माति मामलमिति क्षामाक्षरोल्लापिनी
सुप्ता किं नु मृता नु किं मनसि मे लीना विलीना नु किम् ॥

(अ) Amar (Amar [D] 37, Amar [RK] 41, Amar [S] 35, Amar [POS] 35, Amar [NSP] 40),[1] Vet 1. 15 (wrongly marked as 1.17), Vet (Hu[2] MS) 1.16.

(आ) AR 237. 1–4 (ARJ 216. 4–7), Kpr 7. 310, Sāh *ad* 7. 593, KāP 259. 5–8, KHpk 205 (216), (KH 61), AA 24. 16-19 (in AL ed. *ad* 4. 27 and *ad* 6. 87), RŚ 5. 12, AlS 230. 11–15, ŚP 3683 (a. Amaruka), VS 2114, SR 319. 39 (a. Amar), SSB 178. 41, IS 2102, Pras 25. 4–7.

(*a*) °प्रोद्धूत° Amar (var.); °प्रोद्भूत° Amar (var.), Vet, RK, ŚP, RA, Kpr, SR, SSB; °वामनीकुचतटा प्रो° Pras; °रोमोद्गमात् Amar (var.).

(*b*) °तिरेकनिपतत्° Amar (var.); °विगलच्छ्रीमन्नितम्बाम्बरा (°विगळ°) Amar (var.), Vet, AR, Kpr, Sāh, AR, AA, RA, SR, SSB, AlS, KāP, KH.

(*c*) मुञ्च [माति] VS ; °मानितामलमतिः क्षा° Pras ; वामा Pras ; °क्षराल्लापिनी Amar (var.).

(*d*) लिखिता [न मृता] Amar (var.) ; किं [मे] Amar (var.); मे मन° (tr.) Vet; °लीनावलीना Amar (var.).

1. Western (Arj) 40, Southern (Vema) 35, Ravi 36, Rāma 43, BrMM 41, BORI I 43, BORI II 41.

Śikhariṇī metre.

Close in the tight embrace her breasts were pressed, / her skin thrilled ; and between her pretty thighs / *the night-dress slipped as*[1] the oil-smooth sap of love has overflowed. / 'No, not again, my darling. Let me rest ; / don't make me…', whispering, pleading soft, she sighs, / Is she asleep ? or dying ? or else melted / into my heart ? Or is she but a dream ? (J. Brough in his *Poems from the Sanskrit* ; p. 115).

1. The words in italics are supplied by the editor for covering the expression : °विगलत्काञ्चीप्रदेशाम्बरा.

12912*

गाढावधःकृतवलित्रितयौ सुसङ्गौ
तुङ्गौ स्तनाविति तयोस्तलमार्तमागात् ।
तस्याः स्फुटं हृदयमित्यपि न स्मरेषून्
तौ रक्षतः प्रविशतो विमुखोऽथ वा क्व ।।

(आ) SkV 556 (a. Vallaṇa), Kav 292 (a. Vallaṇa).

(*d*) त्वम् [क्व] Kav.

Vasantatilakā metre.

Hearing that her breasts were deep [or, impregnable], that they had put below them the three folds of her waist [*vali* ; or, *bali* : three powerful enemies], that they were close together [or, well allied] and high [or, noble], her plaintiff heart, for sure, took refuge under them. Despite this, they did not ward off Love's entering arrows. But of course; for where is one (of them) that turns away from that which enters [or, where is one without a nipple] ? (D. H. H. Ingalls in the *Notes* to his *Translation* of SkV).

12913*

गाढाश्लेषनिपीडनान्निपतितामालोक्य हारावलीं
स्थातुं हन्त भिया क्षणं निबिडया नीव्यापि न व्यापृतम् ।
विश्लेषज्वरवेदनासहनयोः कारुण्यकीर्णात्मना
क्वापि प्रापितयोः समागमसुखं यूनोर् मनोजन्मना ।।

(आ) SR 319. 43 (wrongly a. VS 2082 =No. 12914), SSB 178. 45.

Śārdūlavikrīḍita metre.

When embraced tightly the pearl-necklace of the lady snapped and fell ; seeing this the knot of the dress, though quite firm, got frightened and hence did not attempt to remain [slipped away] : this happened to two young people who were suffering unbearable pain of the fever of separation and who were brought together somehow for the happiness of being together by Cupid whose heart became filled with compassion. (S. B. Nair).

12914*

गाढाश्लेषमपास्य केलिकलहे तिर्यक्स्थिता मानिनी
… … … … … … … … ।
पश्चादुत्सुकया मनोरथविधिव्याजोल्लसच्चेतसा
रक्षन्त्या निजगौरवं चतुरया भूयः समालिङ्गितः ।।

(आ) VS 2082 (a. Bhaṭṭavallaṭṭa).

(*b*) The entire *pāda b* is missing in VS.

Śārdūlavikrīḍita metre.

Having let the close embrace loose, a certain proud damsel turned across in her love-quarrel (with her lover) and, after a while, by that clever one with a joyous mind acting on impulse under the guise of orders of her innate desire and, (at the same time) keeping her pride intact, he was again embraced. (S. B. Nair).

12915*

गाढाश्लेषविशीर्णचन्दनरजःपुञ्जप्रकर्षादियं
शय्या संप्रति कोमलाङ्गि परुषेत्यारोप्य मां वक्षसि ।
गाढौष्ठग्रहपूर्वमाकुलतया पादाग्रसंदंशके-
नाकृष्याम्बरमात्मनो यदुचितं धूर्तेन तत् प्रस्तुतम् ॥

(अ) Amar (Amar [D] 62, Amar [RK] 88, Amar [K] 73, Amar [S] 77, Amar [POS] 77, Amar [NSP] 74)[1].

(आ) Skm (Skm [B] 1148, Skm [POS] 2. 135. 3) (a. Amaru and Kāśmīra-Śilhaṇa; in Skm (POS) Bilhaṇa instead of Amaru), VS 2133 (a. Amaruka), JS 280. 3 (a. Amaruka), SuM 17. 2, RJ 1186, SR 329. 22 (a. Amaruka), SSB 193. 23, IS 4014, Pr 370, AlK 403. 14–17.

(*a*) पश्याश्लेषवि° (°श्लेषेण) Amar (var.), Skm, VS; °कीर्ण° AlK; प्रत्याश्लेषविकीर्ण° Amar (var.); °प्रसङ्गाद् Amar (var.), VS, SuM, AlK; °प्रसाराद् SR, SSB.

(*b*) शय्यां Skm; कठिनेत्यारोप्य [परु°] Amar (var.), AlK; वक्ष्यसि AlK.

(*c*) गाढो° Skm, VS, JS; °पीडना° [°पूर्वमा°] Amar (var.).

1. Western (Arj) 74, Southern (Vema) 77, Ravi 72, Rāma 82, BrMM 85, BORI I 90, BORI II 88.

Śārdūlavikrīḍita metre.

'Look, darling, how we've disarranged the bed : / now it's too hard with rubbed-off sandal-paste, / too rough for your soft skin', he said, / 'come, lie on me instead'. / While he distracted me with kisses sweet, / all of a sudden, with his feet / in pincer-fashion then he caught / my *sari* firmly by the hem : / and so the sly rogue forced me then / to move the way he ought. (J. Brough in his *Poems from the Sanskrit*; p. 118).

12916*

गाढे तमसि सरन्ती
पथि स्खलन्ती सुपिच्छले मुग्धा ।
अवलम्बनाय चाराद्
धारासु करं प्रसारयति ॥

(आ) Pad 67. 53 (a. [?] Harihara).

Āryā metre.

While going along the road (to the rendezvous) in dense darkness the deeply engrossed damsel stumbled in thick mud; then to support herself she stretched her hand towards the falling showers. (S. B. Nair).

12917*

गाढोत्कण्ठकठोरकेरलवधूगण्डावपाण्डुच्छदैस्
ताम्बूलीपटलैः पिनद्धफलितव्यानम्रपूगद्रुमाः ।
कङ्कोलीफलजग्धिमुग्धविकिरव्याहारिणस् तद्भुवो
भागाः प्रेङ्खितमातुलुङ्गवृतयः प्रेयो विधास्यन्ति वाम् ॥

(आ) Mālatī 6. 19.

(*a*) °गण्डाच्छपाण्डु° Mālatī (var.).

(*c*) कक्कोली° Mālatī (var.).

Śārdūlavikrīḍita metre.

The parts of the region would act agreeably towards you, where the areca-trees are bent down with the fruit (and) enveloped by coverings of the betel-creepers possessing leaves pale like the cheeks of grown-up Kerala ladies full of deep longing, which are full of the cries of birds gratified with eating *Kaṅkolī*-fruit, and which have the fence of waving *Mātuluṅga* (-creepers)[1]. (R. D. Karmarkar).

1. Words of Kāmandakī to Mālatī and Madhava.

12918*

गाढोपगूहनरसालसलोचनानाम्
एणीदृशां पुलकदन्तुरकुड्मलेषु ।
गण्डस्थलेषु वदनानि निवेशयन्तो
धन्याः सुखेन दिवसानतिवाहयन्ति ॥

(आ) JS 279. 22 (a. Nāthakumāra).

Vasantatilakā metre.

Resting their faces on deer-eyed young women's cheeks which are thrilled with the pleasure of close contact, whose eyes are in ecstasy by the pleasure of a close embrace, fortunate young men spend their days happily. (S. B. Nair).

12919*

गाण्डीववांस्त्रिभुवने कतमः श्रुता का
संज्ञा स्वरस्य गरुडध्वजकामिनी का ।
मुग्धा कुरङ्गनयना सुरतस्पृहालुं
कान्तं गिरा मधुरया किमु वक्ति नाजी ॥

(आ) SSB 553. 44[1].

1. A riddle of *Antarālapa*-variety.

Vasantatilakā metre.

Who is well known in the three worlds as the possessor of the *Gāṇḍīva*-bow ? [*Nā* : Arjuna]. What is the (short) name used for a vowel (in Grammar) ? [*Ac* : the symbol employed by Pāṇini]. Who is the beloved of Lord Viṣṇu ? [*Ī* : Lakṣmī]. What does an experienced deer-eyed one say sweetly to her lover when he is eager for love-sports ? [*Nājī* : *Na*+*Ajī* (Hindi usage which means : 'No please Sir)]. (S. B. Nair).

12920

गाण्डीवेनाभिधास्यामि क्लीबा हि वचनोत्तराः ।
मर्तव्यमेव सर्वेण चरमं पूर्वमेव वा ॥

(आ) SRHt 121. 19 (*a*=MBh) (*ab*=MBh [Bh] 5. App. 12 *l*. 78 and *cd*=MBh [Bh] *ad* 7. 118. 41 (972* *ab*), SSSN (included in the "Index of Verses" as appearing at page 144, but not found therein or anywhere in the text).

(*b*) भुवनोत्तराः SRHt.

(*c*) कर्त्तव्यमेव SRHt.

I shall give a (fitting) reply with my *Gāṇḍīva*-bow, those who speak in words (alone) are imbeciles ; everybody has to die (at some time or other), it may be early, or it may be later. (S. B. Nair).

12921

गाता कोकिल एव
ज्ञाता च रसाल एव नियतमिदम् ।
यः पञ्चममुद्गायति
यस्यास्थिषु पुलकमुकुलानि ॥

(आ) JS 109.14, ŚP 1015, Any 118. 88.

(*b*) ज्ञाता पुनरेव सहकारः Any.

(*c*) यः पञ्चममुपगायति Any.

(*d*) यस्यास्थिषु विपुलपुलकमुकुलानि Any.

Āryā metre. (In Any Udgīti-āryā metre).

The singer (of sweet songs) is the cuckoo alone, and surely the enjoyer is only the mango-tree ; one gives his notes in the fifth key, the other is thrilled with buds in his person. (S. B. Nair).

12922

गात्रं कण्टकसंकटं प्रविरलच्छायाभृतः पल्लवा
निर्गन्धः कुसुमोत्करस् तव फलं न क्षुद्विनाश-क्षमम् ।
बुब्बूलद्रुम मूलमेति न जनस् तत् तावदास्तामहो
अन्येषामपि शाखिनां फलवतां गुप्त्यै वृतिर् जायते ॥

(आ) ŚP 1042, SR 242. 161 (a. ŚP), SSB 643. 2, SRK 212. 1 (a. ŚP), SRM 2. 2. 406.

(*a*) न चायासहृन् [°भृतः प°] SR, SSB, SRK, SRM.

(*c*) बब्बूल° SR, SSB, SRK ; बब्बुल° SRM (*contra metrum*) ; मूल° om. SRM.

(*d*) ह्यन्ये° SR, SSB ; °यसे SRK.

Śārdūlavikrīḍita metre.

Your trunk is crowded with thorns, your tender leaves give but slender shade, your flowers are devoid of fragrance and your fruit does not help to satisfy hunger. O *Bubbūla*-tree, leave alone the fact that people do not come to you, but alas ! you remain as a fence around fruit-yielding trees (thus denying access to them to the people). (S. B. Nair).

12923

गात्रं ते मलिनं तथा श्रवणयोरुद्वेगकृत् क्रेङ्कृतं
भक्ष्यं सर्वमपि स्वभावचपलं दुश्चेष्टितं ते सदा ।
एतैर् वायस संगतोऽस्यविनयैर् दोषैकमूलैः परं
यत् सर्वत्र कुटुम्बवत्सलमतिस् तेनैव धन्यो भवान् ॥

(आ) ŚP 880 (a. Śārṅgadhara), Any 66. 120, SR 228. 215 (a. ŚP), SSB 619. 16 (a. Śārṅgadhara), SRK 193. 1 (a. ŚP).

(*a*) केङ्कृतं SR.

(*b*) °भावचटुलं Any.

(*c*) दोषैरमीभिः परं SR, SSB, SRK.

Śārdūlavikrīḍita metre.

Your body is dirt-black, your caw is painful to the ears, you eat all and sundry, and your actions are naturally vicious ; thus, O crow, though you have every conceivable vice, devoid of decency, you have one (good) point and that is you are affectionate to the family : hence you are to be considered as fortunate. (S. B. Nair).

12924

गात्रं पात्रं प्रथमवयसि प्रेयसीनां स्तनानाम्
आश्लेषाणां तदिदमधुना वन्यमेतत् कृतार्थम् ।
येनासीने त्वयि गिरितटे श्लिष्टनासाग्रदृष्टौ
हर्षस्पर्शं जहति हरिणश्रेणयः कायकण्डूः ॥

(अ) BhŚ 483 (doubtful).

(*b*) वन्यमन्यत्कृतार्थम् or धन्यमन्ये कृ° BhŚ (var.).

(*c*) °ग्रदृष्टे BhŚ (var.).

(*d*) हर्षस्पर्शाज्जहति BhŚ (var.); कामकण्डूः BhŚ (var.).

Mandākrāntā metre.

In early age [youth] the body was utilized in embracing the bosoms of beloved women; but now you are quite satisfied with the produce of the forest; for, when you are seated on mountain-regions with eyes glued to the tip of the nose, the itching in the body is removed by the herds of antelopes by rubbing with their antlers. (S. B. Nair).

12925

गात्रं संकुचितं गतिर् विगलिता दन्ताश्च नाशं गता
दृष्टिर् नश्यति रूपमेव ह्रसितं वक्त्रं च लालायते ।
वाक्यं नैव करोति बान्धवजनो भार्या न शुश्रूषते
हा कष्टं जरयाभिभूतपुरुषः पुत्रैरवज्ञायते ॥

(अ) BhŚ 242, P (PP 3.169, Pts 4.78, PtsK 3.95).

(आ) ŚP 4161, SR 96.16 (a. BhŚ), SSB 381.18, Pras 29.2, SRK 97.5 (a. Sabhātaraṅga), IS 2103, Subh 319, Sa 38.67, SSJ 62.1, Su 1038 (a. BhŚ), SMJ 1129, SN 572, SSD 4 *fol.* 11b, SSV 1115, JSub 81.3, Pr 367, SRM 2.2.343.

(*a*) विलुलिता BhŚ (var.); विदलिता BhŚ (var.); भ्रष्टा च दंतावली (°लिर् or °लीर्) BhŚ (var.), SR, SSB, SRK, Pras, SRM; गताः PtsK.

(*ab*) °गताश्/चक्षुर्भ्राम्यति Pts.

(*b*) दृष्टिर् [दृ°] BhŚ (var.); भ्रश्यति [न°] PP, PtsK; भ्राम्यति or नस्यति BhŚ (var.); वर्धते बधिरता BhŚ (var.), SRM; °ते च बधिरं BhŚ (var.); अप्युपहतं [एव ह्र°] PP, PtsK; हसितं or हसते or हरते BhŚ (var.); ह्रसते BhŚ (var.), Pts, PtsK.

(*c*) नाद्रियते च [नै° क°] BhŚ (var.), SRM; °जनैर् BhŚ (var.), SR, SSB, SRK; °जनैः पत्नी PP, PtsK, Pts, ŚP, Pras; ऽपि [न] BhŚ (var.), PP; च न श्रूयते Pras; शिश्रूषते or शुश्रूयते; BhŚ (var.).

(*d*) धिक् [हा] PtsK; जरसा BhŚ (var.), PP; विभूत° BhŚ (var.); °पुरुषं BhŚ (var.), PtsK, ŚP; °वपुषः BhŚ (var.); पुत्रोप्यवज्ञायते BhŚ (var.), PP, PtsK, Pras; हा कष्टं पुरुषस्य जीर्णवयसः (°वपुषः) पुत्रोऽप्यमित्रायते BhŚ (var.), SR, SSB, SRK, SRM.

Śārdūlavikrīḍita metre.

Alas! What a distress is old age to man: his body is disfigured with wrinkles, his steps become unsteady, his rows of teeth are broken, his sight is lost, his deafness is increased, his mouth is

full of saliva, his words are not respected by his relatives, his wife is disobedient, and *he is disregarded by his own sons*[1] ! (P. G. Nath).

1. Following the reading 'पुत्रोऽप्यमित्रायते' P. G. Nath has : 'his very son is even assuming the part of a foe !' The words in italics are supplied by the editor.

12926

गात्रं संकुचितं गतिर् विगलिता दन्ताश्च सर्वे च्युता
दृष्टिर् निष्प्रसरा बलं क्षयमितं म्लाना च वक्त्रप्रभा ।
कालः स्वावसरप्रतीक्षणमना व्यामोहयत्येव मां
हा नारायण साम्प्रतं न शरणं त्वत्तः परस्मान्मम ॥

(आ) SSB 273. 110.

(*b*) [क्षयमितं (क्षयम्+इतं)=क्षयं गतं].

(*c*) °प्रतिक्षण° SSB; (changed to °प्रतीक्षण°, editorially) ; व्यामोहमत्ती व (*sic !*) SSB (sub-metric) ; (changed to व्यामोहयत्येव मां, editorially).

Śārdūlavikrīḍita metre.

The body is stooping, the gait is faltering, the teeth have all gone, the eye-sight is blocked, strength has waned and the lustre of the face has withered away ; time, thus biding its time, now causes delusions to me. O Lord Viṣṇu, I have now no other refuge except you. (S. B. Nair).

12927

गात्रभङ्गः स्वरो दीनः शिरःस्वेदो महद्भयम् ।
मरणे यानि चिह्नानि तानि चिह्नानि याचके ॥

(आ) SuM 7. 26, SR 73. 9, SSB 343. 9.

(*a*) गतेर्भङ्गः SuM (var.) (see *pada b*), SR, SSB ; हीनो [दी°] SR, SSB.

(*b*) गात्रस्वेदो [शि°] SuM (var.) (see *pada a*); गात्रे स्वेदो SR, SSB.

There is tremor in the body, the voice becomes weak, the head [forehead] perspires and great is the apprehension ; thus the very symptoms that are observed at the point of death, are also the symptoms seen in a beggar. (S. B. Nair).

12928*

गात्राणामनुलेपनाद् व्यवहितः स्वाभाविकः श्रीभरो
विन्यासेन विभूषणस्य विहतं साकल्यतो दर्शनम् ।
आमुक्तैरथ दामभिः सुमनसां तत्सौरभं मिश्रितं
प्रावारेण तनूरुचां प्रसरणं किंचिद् विपर्यासितम् ॥

(अ) Kṛkā 50.

Śārdūlavikrīḍita metre.

The wealth of natural beauty is screened by the application of cosmetics, a full view is obstructed by the wearing of ornaments, the natural fragrance is mixed with that of flower-garlands, and the lustre of the body is somewhat changed by the dress that is put on. (S. B. Nair).

12929*

गात्राणि कालीयकचर्चितानि
सपत्रलेखानि मुखाम्बुजानि ।
शिरांसि कालागुरुधूपितानि
कुर्वन्ति नार्यः सुरतोत्सवाय ॥

(अ) Ṛtu 4.5. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 189).

(*b*) नखा° Ṛtu (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Youthful women use on their limbs / the powder perfumed with *Kāliyaka*[1] / and make up their lotus-faces, / with tracings of *Lākṣā*-juice ; / and the incense of the *Kālāguru* / lends a finishing touch to the hair / as they prepare to meet their men / the feast of love to share. (R. S. Pandit).

1. R. S. Pandit has : Kāleyaka'.

12930*

गात्राविघातदलिताङ्गदजर्जराणां
गण्डस्थलीलुलितकुण्डलताडितानाम् ।
क्षोभस्फुटन्मुकुटकोटिविघट्टितानां
नादोऽभवज्झणझणामुखरो मणीनाम् ॥

(आ) Sar 2. 26 (p. 157).

Vasantatilakā metre.

The gems produced *Jhaṇa-*, *Jhaṇa-* sounds and were thus noisy, when the bracelets came forcibly into contact with the body, when the ear-pendents struck against the cheeks and when the crown on the head got broken by the forcible impact in the general agitation. (S. B. Nair).

गात्रे ते वलयः प्राप्ताः see No. 12933.

12931*

गात्रेषु गन्धफलिकागुणबन्धुरेषु
कश्मीरसंभवरसेन परिष्कृतेषु ।
बिम्बाधरे पुनरलक्तकरञ्जितेऽपि
कस्यापि नोद्भवति तत्प्रतिभालवोऽपि ॥

(आ) AlK 383. 13–16.

Vasantatilakā metre.

Even though the body was well shaped like the bud of the *Gandha*-tree and set to advantage by the juice (of saffron) from Kashmir and the *Bimba*-like lips were painted with lipstick, none of them could produce even a semblance of her charm. (S. B. Nair).

12932*

गात्रेषु चन्दनरसो दृशि शारदेन्दुर्
आनन्द एव हृदये मम यस्त्वमासीः ।
तं त्वां निकामकमनीयमकाण्ड एव
कालेन जीवितमिवोद्धरता हतोऽस्मि ॥

(अ) Mālatī 9. 22.

Vasantatilakā metre.

You[1], who were the sandal-juice to my[2] limbs, the autumnal moon to (my) eyes, delight itself to (my) heart—by taking you away, who were all this, and exceedingly beautiful, all of a sudden, as (my) life, I am undone by Death. (R. D. Karmarkar).

1. Mādhava.
2. Makaranda.

12933

गात्रेषु वलयः प्राप्ताः श्वेताश्चैव शिरोरुहाः ।
जरया पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत् ॥

(अ) R (R [Bar] 2. 98. 22, R [B] 2. 105. 23, R [G] 2. 114. 9, R [L] 2. 119. 9).

(आ) IS 2104, Pr 367.

(*a*) गात्रे ते R (var.); प्रलयः [व°] R (var.); बलयः Pr (?).

(*b*) जाता श्वेता: [श्वे°] R (var.).

(*c*) कीर्ण: [जी°] R (var.).

(*d*) हित्वेह or नु कृत्वा [हि कृ°] R (var.); सुखी भवेत् or न भावयेत् [प्र°] R (var.).

Wrinkles emerge all over the body; hair turns grey; what can a man worn out by old age do about it? (S. B. Nair).

12934

गात्रेषु सौष्ठवकृता मृगयाश्रमेण
श्यामाभिरुल्लिखितमन्मथविस्तराभिः ।
आलिङ्गनैश्च सुदृशामनुरञ्जितोऽसौ
सर्वर्तुगोत्रतिलकं शिशिरं विवेद ॥

(अ) Vikram 16. 50.

Vasantatilakā metre.

Delighted with the exertion of hunting that imparted grace to the body, with nights that prolonged amorous activities and also with the embraces of the fair-eyed ladies, he[1] knew winter to be the best of seasons. (A. K. Gupta).

1. Cupid.

12935

गात्रैर् गिरा च विकलश्चटुमीश्वराणां
कुर्वन्नयं प्रहसनस्य नटः कृतोऽस्मि ।
न त्वां पुनः पलितवर्णकभाजमेनं
नाट्येन केन नटयिष्यति दीर्घमायुः ॥

(अ) Anar 3. 1, BhŚ 484 (doubtful).

(आ) Skm (Skm [B] 2207, Skm [POS] 5. 42. 2) (a. Murāri), SkV 1526.

(*b*) अहं [अयं] Skm (var.); ऽसि [ऽस्मि] Skm, BhŚ.

(*c*) नो वेद्मि मां [न त्वां पुनः] SkV; तत् [न] Anar; °कर्णक° [°वर्णक°] BhŚ; एतं [एनं] SkV; एतत् [एनं] Skm.

Vasantatilakā metre.

Halting of voice and limb, / flattering the mighty, / I have been made an actor in a farce. / I know not what new comedy / old age will have me dance / with these white hairs for greasepaint[1]. (D. H. H. Ingalls's translation of SkV version).

1. Kañcuki's words.

12936

गाथाभिः सुकृतध्वजाभिरमितैः पद्यैश्च धर्मोत्कटैः
प्रध्वस्तामितपापया श्रुतिपुटैर् निष्पीतया गीतया ।
वारं वारमिदं सुशिक्षितमपि स्वान्तं सखे मामकं
सौन्दर्यद्रुममञ्जरीमभिनवामेकान्ततां मुञ्चति ॥

(अ) Janśṛṅg 95.

Śārdūlavikrīḍita metre.

O friend, though my mind is well instructed repeatedly with religious verses of great good merits and also verses teaching the best *Dharma* and by listening to the *Gita* which destroys endless sins, nevertheless it leaves off concentration for the fresh cluster of the flowers of the tree of loveliness. (S. B. Nair).

12937*

गाधिजाध्वरवैरा ये तेऽतीता रक्षसा मताः ।
तामसाक्षरतातीते ये रावैरध्वजाधिगाः ॥

(अ) Rāma-Kṛṣṇa-vilomakāvya 9.

(आ) SSB 578. 9 (a. Rāma-Kṛṣṇa-vilomakāvya).

*First half pertaining to Śrī-Rāma :*

The demons (Khara, Dūṣaṇa and others) who disturbed the sacrifice of the Sage Viśvāmitra were all killed by Śrī-Rāma; these demons, being recognised by the demon Rāvaṇa, were notorious.

*Second half pertaining to Śrī-Kṛṣṇa :*

The demons (Baka, Tṛṇāvarta and others), who were sent by Kaṁsa came roaring to attack Śrī-Kṛṣṇa, who is beyond the quality of *Tamas* [darkness]; but they came to grief on the road leading to Gokula[1]. (S. B. Nair).

1. The translation is based on the Auto-Commentary of Sūryakavi, the author of *Rāma-Kṛṣṇa-vilomakāvya.*

12938*

गानाब्धेस् तु परं पारं नोपेयाय सरस्वती ।
अतो निमज्जनभयात् तुम्बीं वहति वक्षसि ॥

(आ) SR 84. 2, SSB 362. 9, SRK 111. 7 (a. Sphuṭaśloka [=stray verse]).

The other shore of the ocean of music Sarasvatī, the goddess of learning, did not reach; hence it is out of fear of drowning that she bears on her breast the *Tumbī*-gourd[1]. (S. B. Nair).

1. The gourd represents the lute which Sarasvatī ever has; it is also used as a life-belt so as to prevent drowning.

12939

गाने वाद्ये च नृत्ये च भाषणे दर्शने रतौ ।
अद्वितीयाहिता धात्रा गणिका भुवनत्रये ॥

(आ) SSB 238. 2.

In vocal music, instrumental music, dancing, in pleasing conversation, in beauty, and in love-sports, the courtezan has been fashioned by the Creator as one without a second in the three worlds. (S. B. Nair).

12940

गान्धर्वं गन्धसंयुक्तं ताम्बूलं भारती कथा ।
इष्टा भार्या प्रियं मित्रम् अपूर्वाणि दिने दिने ॥

(अ) BhŚ 485 (doubtful). Variant of Nos. 4724 and 12941.

(आ) SR 159. 266 (a. BhŚ), SSB 489. 273 (wrongly marked as 373).

Music, fine cosmetics, betel roll, the stories that are in the *Mahābhārata*, a beloved wife and a dear friend—these are ever fresh, day by day, (and never go stale). (S. B. Nair).

12941

गान्धर्वं गीतसंयुक्तं ताम्बूलं भारती कथा ।
इष्टा भार्या प्रियं मित्रम् अपूर्वाणि दिने दिने ॥

(अ) Cr 1425 (CNP II 194, CRC 2. 44, CNG 202, CPS 49. 62, CM 53). Variant of Nos. 4724 and 12940.

(*a*) आदित्यस्योदयो (°दयं No. 4724) गानं (जात° No. 4724) CNG, No. 4724 ; गन्धसं° CRC, CPS.

(*c*) सुमित्रं च [प्रि° मि°] CNG, No. 4724.

(Instrumental) music mingled with songs, betel roll, stories from the *Mahābhārata*, an agreeable wife, and a bosom friend appear new and new, day by day. (S. B. Nair).

12942

गान्धर्वं नृत्तमालेख्यं वाद्यं च गणितं कलाः ।
अर्थशास्त्रं धनुर्वेदं यत्नाद् रक्षेन्महीपतिः ॥

(आ) Cr 335 (CRr 4. 22, CPS 91 23), GP 1. 111. 26 *v.l.* Cf. Crn 81.

(*a*) गन्धर्वं Cr (printing error) ; गन्धर्वविद्यामालोक्य GP ; अगर्वं [ग°] CR (var.) ; नृत्यम् CR (var.).

(*b*) वाद्ये च गणिकागणाः GP ; गणितालकान् (°दिकान्) CR (var.).

(*c*) धनुर्वेदार्थशास्त्राणि GP ; अस्त्रशास्त्रं CR (var.).

(*d*) लोके रक्षेच्च भूपतिः (प्रजा° GPy) GP.

Music, dance, art of painting, instrumental music (and other) fine arts, (as also) the sciences (like) mathematics, politics and archery—these a king should patronize diligently. (S. B. Nair).

12943

गान्धर्वेण विवाहेन बह्व्योऽथ मुनिकन्यकाः ।
श्रूयन्ते परिणीतास् ताः पितृभिश्चानुमोदिताः ॥

(आ) Śāk 3. 22 (in some editions 3. 23 to 3. 28). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 43).

(*b*) बाह्व्यो राजर्षिकन्यकाः Śāk (var.).

(*d*) चाभिनन्दिताः Śāk (var.).

For many a hermit maiden who / by simple voluntary rite[1] / dispensed with priest and witness, yet / found favour in her father's right. (A. W. Ryder).

1. *Gandharva-vivāha.*

12944**

गान्धारश्च निषादश्च कर्तव्यौ करुणारसे ।
धैवतश्चैव कर्तव्यो बीभत्से सभयानके ॥

(आ) ŚP 2050,

*Gāndhāra*, the third of the seven primary notes of the Indian Gamut, as well as the seventh one *Niṣāda* should be employed in bringing out the sentiment of pathos (while singing); in disclosing disgusting and frightful scenes the sixth note *Dhaivata* should be employed. (S. B. Nair).

12945*

गान्धारा गुप्तदारास् त्वयि चलति गलद्बाष्पधारा विहारा
गाढास् त्रासावगाढाः क्षितिपकुलमणे गूर्जरा जर्जराशाः ।
तैलङ्गास् त्यक्तसङ्गास् त्रिभुवनतिलक क्लिश्यदङ्गाः कलिङ्गा
मोरङ्गा मुक्तरङ्गाः सपदि समभवन् वीरवङ्गा विहङ्गाः ॥

(आ) SMH 5. 23 (in SMH [KM] 5. 21), SR 126. 21, SSB 434. 21.

(*b*) रागास् [गाढास्] SR ; गारास् [गाढास्] SSB ; °गाढा SMH (KM) ; °सान्वगाराः [°सावगाढाः] SR, SSB ; गुर्ज्जरा SMH.

(*c*) °लिङ्गास् [°सङ्गास्] SR, SSB.

(*d*) वीररङ्गा SMH (KM) ; वीर गङ्गाविहङ्गाः SR, SSB.

Sragdharā metre.

The Gāndhāra princes are concealed by their wives when you start on your victorious march, O best of kings ; the princes of Bihar shed tears, the Gāḍha-s are immersed in fright, the Gūrjara-princes lose all hopes; the Telugu-princes leave off all contacts, O the best King in the three worlds, the Kaliṅga-princes suffer bodily pain, the Moraṅga-s leave the battlefield, and the heroic princes of Bengal act like birds. (S. B. Nair).

12946*

गाम्भीर्यं दधदपि रन्तुमङ्गनाभिः
संक्षोभं जघनविघट्टनेन नीतः ।
अम्भोधिर् विकसितवारिजाननोऽसौ
मर्यादां सपदि विलङ्घयांबभूव ॥

(अ) Śiś 8. 26.

Praharṣiṇī metre.

Though possessing *Gambhirya* [depth : serenity], he[1] was disturbed (in mind) by the close contact with the hips of young ladies to sport with them; then the reservoir possessing lotus-face [lotus-like faces] broke all boundaries[2] (of propriety). (S. B. Nair).

1. The reservoir as well as a lover.
2. The waves created in water-sports flowed over the banks.

12947

गाम्भीर्यं भयदायि ते रसवशान्नानात्वमप्यद्भुतं
न स्थैर्यं शिरसा धृतस्य च मुखं दुर्वारमेकान्ततः ।
शक्तिस् ते महतोऽचलानपि भिदां नेतुं पयो ब्रूहि मे
सोदर्यास् तव किं खला विभजता लब्धास् त्वया यद्गुणाः ॥

(आ) Skm (Skm [B] 1706, Skm [POS] 4. 14. 1) (a. Keśaṭa).

Śārdūlavikrīḍita metre.

Your depth is frightening, your variety is wonderful due to *Rasa* [water : moods]; there is no stability when held on the head [honoured] and your face does not remain in one place; your strength is such that your waters break even big mountains [great men]. Tell me, are your brothers wicked people that you have shared with them such characteristics ? (S. B. Nair).

12948*

गाम्भीर्यगरिमा तस्य सत्यं गङ्गाभुजंगवत् ।
दुरालोकः स समरे निदाघाम्बररत्नवत् ॥

(आ) Kpr 10. 396, Amd 236. 639, KāP 312. 6–7, KHpk 342 (506) (KH 290).

(*a*) °र्यमहिमा KHpk.

(*c*) °लोकश्च समरे KāP.

The profundity of his character is really like the Lord of Gaṅgā[1] and he is hard to be looked at *in the battle*[2] like the summer sun. (G. Jha).

1. Lord Śiva.
2. Words in italics are supplied by the editor.

12949

गाम्भीर्ययुक्ता मृदुमन्दवाक्या
जितेन्द्रियाः सत्यपराः सुयोग्याः ।
भाव्यर्थतज्ज्ञा विदितार्थतत्त्वाः
प्रायेण भृत्याः कृतिनो भवन्ति ॥

(अ) Cr 339 (CRr 5. 22, CPS 117. 24), GP 1. 112. 18. Cf. Crn 207.

(इ) NM (T) 6. 17. (Cf. DhN [P] 306–07, RN [P] 96–97).

(*a*) शूरत्वयुक्ता [गा°] GP ; शौण्डीर्ययुक्ता [गा°] GPy.

(*b*) सत्यपराक्रमश्च GP ; सत्यपरा CR (var.).

(*c*) प्रागेव पश्चाद्विपरीतरूप (°हिप°) GP; भावार्थतज्ज्ञा CR (var.); विदितार्थतत्त्व CR (var.).

(*d*) ये ते तु भृत्या न हिता भवन्ति GP ; कृतिनां Cr, (but CR [var.] and NM [T] as above) ; कृतिना CR (var.).

Upajāti metre ( Indravajrā and Upendravajrā ).

Those servants who are dignified, learned, soft-spoken, self-controlled, trustworthy, farsighted and expert in understanding men and materials, are often efficient (in discharging their duties). (S. B. Nair).

12950

गाम्भीर्येण महोदयेन शरणत्राणेन मर्यादया
सर्वाशापरिपूरणेन महता स्थैर्येण धैर्येण च ।
राम त्वामनुकर्तुमिच्छतितरां वारांनिधिः किं त्वसौ
पीतो वानरलङ्घितः प्रमथितो बद्धः श्रिया त्याजितः ॥

(अ) Khaṇḍapraśasti 160.

(आ) SR 120. 147, SSB 421. 34.

(*c*) नाथ [राम] Khaṇḍa°.

Śārdūlavikrīḍita metre.

By majesty [depth], greatness, protecting refugees, *Maryāda* [boundary : propriety of conduct], spreading in all quarters [fulfilling all desires], great stability and courage, O King Rāma, the ocean very much desires to imitate you ; but he has been drunk (by the Sage Agastya), crossed [kicked] by monkeys, churned (to procure nectar), bound (by the *Setu*-bridge) and abandoned by Śrī [prosperity : his daughter Lakṣmī]. (S. B. Nair).

12951*

गाम्भीर्येण समुद्रोऽसि गौरवेणासि पर्वतः ।
कामदत्वाच्च लोकानाम् असि त्वं कल्पपादपः ॥

(अ) KāD 2. 58.

(आ) Amd 257. 715, IS 2105.

(इ) KāD (T) 2. 84, KāD (M) 2. 84.

You are in depth (of character) an ocean ; you are in stability, a mountain ; and because you give whatever is desired by the people you are the *Kalpaka*-tree (V. Narayana Ayer).

12952*

गाम्भीर्येणातिमात्रेण महिम्ना परमेण च ।
राघवस्य द्वितीयोऽब्धिर् अम्बुधेश्चापि राघवः ॥

(अ) Rasagaṅgā 269. 10-11.

By his great *Gāmbhīrya* [majesty : depth] and supreme greatness [expansiveness] the ocean is second to Śrī-Rāma and Śrī-Rāma is second to the ocean. (S. B. Nair).

12953*

गाम्भीर्ये पयसां निधिः सुरतरुः सर्वार्थसम्पूरणे
सोढृत्वे वसुधा तथैव विभवे राजाधिराजोऽपरः ।
सौन्दर्ये मदनो बले च पविभृन्नीतौ च धर्मः स्वयं
भूमीन्द्रोदयसिंह एव परितः ख्यातो गुणै राजते ॥

(आ) SSB 411. 3 (a. Saṁgrahītṛ himself).

Śārdūlavikrīḍita metre.

In majesty he is the ocean, in fulfilling the desires of all he is the heavenly (wish-granting) tree, in patience he is the earth, in wealth he is another Kubera (the lord of wealth), in handsomeness he is Cupid, in power he is Indra and in conduct he is verily the god of all righteousness. King Udayasiṁha alone is thus celebrated everywhere and shines by his virtues. (S. B. Nair).

12954*

गायति गीते शंसति
वंशे वादयति सा विपञ्चीषु ।
पाठयति पञ्जरशुकं
तव संवादाक्षरं बाला ॥

(अ) ĀrS 2. 211.

(आ) PG 190 (a. Govardhanācārya), SR 288. 11, SSB 123. 15.

(c) °शुकांस् ĀrS.

(d) सन्देशाक्षरं PG, SR, SSB; राधा [बा°] PG; रामा [बा°] ĀrS (var.), SR, SSB.

Āryā metre.

When she sings or plays on the flute or lute your beloved sweetheart gives instruction to the parrot in the cage in the words of your sweet conversations.[1] (S. B. Nair).

1. So said by the lady's friend to her lover.

12955

गायति नृत्यति वल्गति
धावति पुरतो नृपस्य वेगेन।
किं किं न करोति पुमान्
उदरगृहपवनवशीभूतः ॥

(अ) AS 382.

(a) वलाति (*sic!*) or जल्पति [व°] AS (var.).

(b) पुरषो or पुरुतो AS (var.).

(d) °ग्रहपीडितो लोके AS (var.); °ग्रहपवन° AS (var.).

Āryā metre.

He sings dances, perambulates, runs quickly before the King (to show him the way); what (demeaning) action does not a person do when prompted by the winds of hunger. (S. B. Nair).

गायति नृत्यति हसति च see No. 12956.

गायति विहसति नृत्यति see No. 12956.

12956

गायति हसति च नृत्यति
हृदयेन धृतां प्रियां विचिन्तयति ।
समविषमं न च विन्दति
गृहगमनसमुत्सुकः पथिकः ॥

(आ) ŚP 579, VS 2408, SR 208. 30, SSB 574. 1.

(a) विहसति [हृ° च] VS; नृ° हृ° च (tr.) VS (var.).

Āryā metre.

He sings, laughs and dances, he imagines that he is holding his beloved in his arms [embracing]; he does not mind the ups and downs of the road, when the traveller is eager to reach home. (S. B. Nair).

12957*

गायति हि नीलकण्ठो
नृत्यति गौरी तडित्तरलतारा ।
आस्फालयति मृदङ्गं
तदनु घनोऽयं महाकालः ॥

(आ) SkV 244, Kav 122, Prasanna 96 b.

Āryā metre.

Śiva [*or*: the peacock] sings, Gaurī, eyes flashing like lightning, [*or*: the white lightning with shaking stars] dances. Then thick-set *Mahakala* [*or*: this great black cloud] beats the drum. (D. H. H. Ingalls in the *Notes* to his *Translation* of SkV).

12958

गायन्तं च रुदन्तं
शान्तं क्रुद्धं क्षणे हसन्तं च ।
रक्ष विभो मामार्तं
गृहीतमाशापिशाचिकया ॥

(आ) AIR 113.

Āryā metre.

When I sing and cry, remain quiet, get angry, and laugh at the next moment, being possessed of the devil of hopes and desires and in distress, O Lord, please protect me. (S. B. Nair).

12959*

गायन्ति किन्नरगणाः सह किन्नरीभिः
प्रोत्तुङ्गशैलशिखरेषु हिमाचलस्य ।
शङ्खेन्दुकुन्ददलबालमृणालनाल-
नीहारहारहरहाससितं यशस् ते ॥

(आ) VS 2494, ŚP 1247 (a. Śrī-Vālmīki-kavi), SR 118. 119 (a. VS), SSB 419. 4 (a. Śrī-Vālmīka), KāRu *ad* 8. 25.

(*a*) गायन्तु ŚP, SR, SSB ; कामिनीभिः [किन्न°] VS.

(*b*) श्रीरामचन्द्र शि° ŚP, SR, SSB ; उत्तुङ्गशृङ्ग-कुहरेषु KāRu.

(*c*) शेषेन्दु° SR, SSB ; क्षीरेन्दु° KāRu ; °दल-शङ्खमृ° KāRu.

Vasantatilakā metre.

On the high peaks of the Himālayas, groups of *Kinnara* demi-gods along with their *Kinnarī* wives sing your glory [fame] which is white like conch-shell, jasmine flowers, tender stalk of lotuses, snow, pearl-necklace and the laughter of Lord Śiva. (S. B. Nair).

12960

गायन्ति देवाः किल गीतकानि
धन्यास् तु ते भारतभूमिभागे ।
स्वर्गापवर्गास्पदमार्गभूते
भवन्ति भूयः पुरुषाः सुरत्वात् ॥

(अ) Viṣṇu-purāṇa 2. 3. 24.

(आ) ŚP 688 *ac/bd*, SRRU 470.

(*c*) °वर्गस्य च हेतुभूताः ŚP.

(*d*) कृतिनः [पु°] ŚP.

Upajāti metre ( Indravajrā and Upendravajrā ).

Happy are those who are born, even from the condition of gods as men in Bhāratavarṣa as the gods sings their songs and as that is the way to the pleasures of Paradise, or the greater blessing of final liberation. (H. H. Wilson).

12961*

गायन्तीनां गोपसीमन्तिनीनां
स्फीताकाङ्क्षामक्षिरोलम्बमालाम् ।
निश्चाञ्चल्यामात्मवक्त्रारविन्दे
कुर्वन्नव्याद् देवकीनन्दनो वः ॥

(आ) SR 22. 123, SSB 37. 25.

Śālinī metre.

When the cowherdesses sing (his praise) having deep longing for him, the row of bees of their eyes which are steady, he shelters within the lotus of his face : may that Kṛṣṇa, son of Devakī, give protection to you all ! (S. B. Nair).

गायन्तु किन्नरगणाः see No. 12959.

12962**

गार्ग्यतालेन गीयेत कारुण्ये मधुरो ध्रुवः ।
अङ्घ्रिर् द्विसप्तभिर् वर्णैर् आनन्दफलदः सदा ।
चतुर्द्रुतो विरामान्तस् तालोऽयं गार्ग्यसंज्ञकः ॥

(आ) ŚP 1983.

The introductory song is sweet depicting pathos when sung with the *Gārgya*-musical time [-*Tāla*] ; it should have fourteen letters in each foot [*Pāda*] so as to give joyous music always. Four quick beats and a pause constitute the *Gārgya-Tāla*. (S. B. Nair).

12963*

गालीं ददाति वितनोति करेण तालीं
स्वालीं दुनोति परिकर्षति केशपालीम् ।
व्यालीव वक्त्रगरलाखिलदुःखजाली
जालीकृताङ्गवसना कलिकामिनीयम् ॥

(आ) PV 388 (a. Veṇīdatta).

Vasantatilakā metre.

She uses abusive language, claps her hands, worries her companion and pulls her hair ; she gives a lot of pain by the poison of her words as a female serpent does by the poison of its mouth ; thus this loving girl in her temper makes a heap [*or* : net] of her clothes. (S. B. Nair).

12964

गावः पश्यन्ति गन्धेन राजानश्चारचक्षुषा ।
नैकस् तिष्ठेद् वने घोरे धर्ममेकं च चिन्तयेत् ॥

(अ) PdP, Sṛṣṭikh. 18. 370. Cf. Nos. 12751 and 12770.

Cows see [recognize what is good] through the smell, the kings see through the eyes of spies, one may not remain alone in a frightful forest, and one should (always) think only of righteous things. (S. B. Nair).

गावो गन्धेन पश्यन्ति see No. 12770.

12965

गावो भूयः पशून् पान्ति रणे भीता नृपानपि ।
तृणमेव परं मन्ये नरादनुपकारिणः ॥

(आ) NBh 284.

(*a*) or पाति NBh.

Cows, often, give protection to (other) animals, those afraid in the battlefield protect kings ; I consider grass to be much superior to men who do not help others. (S. B. Nair).

12966

गावो विप्राः सनिगमा अलुब्धा दानशीलिनः ।
सत्यनिष्ठा इति स्वामिस् तेषां मुख्यतमा सती ॥

(अ) SkP, Māheśvarakh. 2. 11. 34.

Cows, Brāhmaṇa-s learned in the Vedas, those free from greed and the people liberally disposed, and those who keep to the vow of truth—among these, O lord, the most important is a chaste woman. (S. B. Nair).

12967**

गाश्चारयँश्चिरादासीत् कामं गोवर्धनः क्षितौ ।
सोऽप्यर्थवान् बभूवाहो शालिवाहोपजीवनात् ॥

(आ) SMH 2. 15.

Tending the cattle for a long time Govardhana indeed live on the farm ; he too, oh ! wonder, became a wealthy man by[1] becoming a courtier of Śalivāhana[1]. (S. B. Nair).

1-1. The expression शालिवाहोपजीवनात् may also mean : "by adopting paddy cultivation as his profession".

12968*

गाहन्तां महिषा निपानसलिलं शृङ्गैर् मुहुस्ताडितं
छायाबद्धकदम्बकं मृगकुलं रोमन्थमभ्यस्यतु ।
विश्रब्धं क्रियतां वराहततिभिर् मुस्ताक्षतिः पल्वले
विश्रामं लभतामिदं च शिथिलज्याबन्धमस्मद्धनुः ॥

(अ) Śāk 2. 6. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 28).

(आ) KH 240. 15 (KHpk 288 [p. 448]), Alkeś 16. 21–25, AlS 239. 4–7, KāP 229. 9–230. 2, Kpr 7. 250, KāVā 4. 17–20, Sar 1. 76, VyVi *ad* 2. 31 (p. 304), Amd 134. 313, Suvṛ *ad* 38 (KM II; p. 46), SR 141. 1 (a. Śāk), SSB 458. 2 (a. Kālidāsa).

(*a*) °संलिलं KāP (printing error).

(*b*) अभ्यस्यताम् KāP, Kpr.

(*c*) विश्रब्धैः Śāk (var.), KH, Alkeś, AlS, KāP, Kpr, KāVā, Sar, Amd, Suvṛ, SR, SSB ; विश्वस्तैः Śāk (var.); °पतिभिर् [°तति°] Śāk (var.), Amd, SR, SSB ; °क्षितिः Amd ; पल्लले AlS, KāP.

(*d*) विश्रान्तिं Śāk (var.), KH, AlS, Kpr, KāVā, VyVi, Amd, Suvṛ, °बद्ध° [°बन्ध°] Śāk (var.).

Śārdūlavikrīḍita metre.

All undisturbed the buffaloes shall sport / in yonder pool, and with their ponderous horns / scatter its tranquil waters, while the deer,/couched here and there in groups beneath the shade / of spreading branches, ruminate in peace. / And all securely shall the herd of boars / feed on the marshy sedge ; and thou, my bow,/with slackened string, enjoy a long repose. (Sir M. Monier-Williams).

12969

गाहन्ते कविचक्रवर्तिपदवीमेके बुधाः पञ्चषैः
श्लोकैरेव महाश्रमेण घटितैर् यत्तल्लघीयः पदम् ।
तादृग्वा मनसोऽवरोधकलया ध्यायन्ति चेदीश्वरं
तत् तेषां कर एव किं न विलसन्त्यष्टौ महा-
सिद्धयः ॥

(आ) JS 50. 5 (a. Harihara), SH *fol.* 35a (157) (a. Śrī-Harihara).

(*a*) ऽबुधाः SH.

(*b*) °तल्लीयः फलम् SH (scribe's error making the *pāda* sub-metric).

(*c*) तादृक् चेन् SH.

Śārdūlavikrīḍita metre.

Some learned people compose with great difficulty, five or six verses and they attain the honour of being a poet laureate : but this is an insignificant position. If only they control the mind and meditate on god will not the great eight superhuman powers[1] be within the palm of their hands ? (S. B. Nair).

1. *Aṇimā*, *Mahimā*, etc.

12970

गिरं स्खलन्तीं मीलन्तीं दृष्टिं पादौ विसंस्फुलौ ।
प्रोत्साहयति याच्ञायां राजाज्ञेव दरिद्रता ॥

(अ) Kalivi 55.

Words faltering, eyes cast down and feet trembling one is prompted to begging by poverty as though it were the command of a king. (S. B. Nair).

12971

गिरः श्रुता एव तव श्रवः सुधाः
श्लथा भवन्नाम्नि तु न श्रुतिस्पृहा ।
पिपासुता शान्तिमुपैति वारिजा
न जातु दुग्धान्मधुनोऽधिकादपि ॥

(अ) Naiṣ 9. 5.

(c) वारिणा Naiṣ (var.).

Vaṁśastha metre.

Already have I[1] heard thy words, serving as nectar to my ears, but unrelenting in my longing to hear thy name; thirst for water is never allayed by milk nor honey, nor even by something better. (K. K. Handiqui).

1. Damayantī.
2. Nala

12972

गिरन्ति ननु कल्पान्ते जलानां निधयो जगत् ।
कल्पमध्ये गिरत्येष कथमन्यो महार्णवः ॥

(आ) JS 233. 12 (a. Sūktisahasra).

At the end of an aeon [*Kalpa*: Doomsday] the mighty oceans indeed swallow the world; in the midst of such a vast deluge what does another great ocean swallow? (S. B. Nair).

12973

गिरयो गुरवस्तेभ्यो-
ऽप्युर्वी गुर्वी ततोऽपि जगदण्डम् ।
तस्मादप्यतिगुरवः
प्रलयेऽप्यचला महात्मानः ॥

(अ) BhV 1. 92.

(आ) Rasagaṅgā 626. 19–20, SR 47.105, SSB 304. 107, SRK 221. 45 (a. Sabhātaraṅga), IS 7857, GSL 72.

(c) जगदण्डादपि गुरवः BhV (var.), Rasagaṅgā.

Āryā metre.

Mountains are weighty; the earth is weightier than mountains; the Universe is weightier than the earth; but far weightier than the Universe are the magnanimous, unperturbed even in the face of a great calamity. (Dr. A. Sharma).

12974

गिरयोऽपि हि भिद्यन्ते नीरपूरेण भूयसा ।
तृणेनारूहता संधौ प्रासादोऽपि च पात्यते ॥

(अ) P (PM 1. 151).

Even mountains are crumbled by the constant flow of water; by grass growing in crevices of walls even a mighty mansion is felled down. (S. B. Nair).

12975*

गिरयोऽप्यनुन्नतियुजो
मरुदप्यचलोऽब्धयोऽप्यगम्भीराः ।
विश्वंभराप्यतिलघुर्
नरनाथ तवान्तिके नियतम् ॥

(आ) Kpr 10. 483, KāP 354. 1–2, SR 103. 76, SSB 394. 84 (a. Kpr).

(b) °प्यबलो° KāP (var.).

Āryā metre.

O Lord of men! in your presence, mountains become lowered, winds motionless, and oceans shallow, and the earth too small. (G. Jha).

12976

गिरयो येन भिद्यन्ते धरा येन विदार्यते ।
संहतेः पश्य माहात्म्यं तृणैर् वारि निवार्यते ॥

(आ) IS 2106, Subh 272.

(*c*) संहृते Subh.

That by which mountains are broken and the earth pierced — look at the strength of union (of small things) : by grass (the flow of) water is stopped. (S. B. Nair).

12977

गिरां देवी वीणागुणरणनहीनादरकरा
यदीयानां वाचाममृतमयमाचामति रसम् ।
वचस्तस्याकर्ण्य श्रवणसुभगं पण्डितपतेर्
अधुन्वन् मूर्धानं नृपशुरथवायं पशुपतिः ।।

(अ) BhV (BhV [POS] 4. 27, BhV [C] 39).

(आ) SH 434, IHQ 10. 485, SR 35. 15, SSB 279. 4.

(*a*) °गुणरसन° BhV (var.); °कला [°करा] BhV (var.).

(*b*) °मयवाचा° SH.

(*c*) अहो तस्याप्यस्यामतुलभणितौ प° SH.

(*d*) स्पृहा न स्यादाकर्णयितुमथ कस्यामलमतेः SH.

Śikhariṇī metre.

He must either be Śiva or a beast in the form of man who does not nod his head on hearing the poems sweet to the ear of the best of poets, the nectar-like sweetness to whose poetical composition is tasted by the Goddess of speech, suffering her hands to disregard the playing upon the chords of her lute. (H. D. Sharma).

12978*

गिरानुकम्पस्व दयस्व चुम्बनैः
प्रसीद शुश्रूषयितुं मया कुचौ ॥
निशेव चान्द्रस्य करोत्करस्य यन्
मम त्वमेकासि नलस्य जीवितम् ॥

(अ) Naiṣ 9. 120.

Vaṁśastha metre.

Be kind with thy[1] words ; favour me[2] with thy kisses ; be pleased to have thy breast served by me ; for, thou alone art the life of Nala as the night is of the lunar rays. (K. K. Handiqui).

1. Damayantī.
2. Nala.

12979*

गिरिः कैलासोऽयं दशवदनकेयूरविलसन्-
मणिश्रेणीपत्राङ्कुरमकरमुद्राङ्कितशिलः ।
अमुष्मिन्नारुह्य स्फटिकमयसर्वाङ्गसुभगे
निरीक्षन्ते यक्षाः फणिपतिपुरस्यापि चरितम् ।।

(अ) Anar 7. 46.

(आ) JS 363. 11 (a. Murāri), SkV 1582.

(*c*) अतस्तस्मिन्नारुह्य SkV (var.) (hypermetric) ; °विमले [°सुभगे] Anar, JS.

Śikhariṇī metre.

This is Kailāsa, whose cheek of stone / was marked as though with crocodile of musk / by the shining armlet gems of Rāvaṇa ; / ascending to whose height the Yakṣas see / within its crystal surface the reflection / of all that happens in the lower world. (D. H. H. Ingalls).

12980*

गिरिगह्वरेषु गुरुगर्वगुम्फितो
गजराजपोत न कदापि संचरेः ।
यदि बुध्यते हरिशिशुः स्तनंधयो
भविता करेणुपरिशेषिता मही ॥

(अ) BhV (BhV [POS] 1. 51, BhV [C] 1. 52).

(आ) SR 231. 67, SSB 625. 18, SRK 179. 20 (a. ŚP).

(*b*) संचर SR, SSB, SRK.

Mañjubhāṣiṇī metre.

O young cub of the king of elephants, never enter the caves of the mountain, being pulled up with great pride; if the cub of a lion sucking breast is awakened, there will remain only female elephants on the earth. (H. D. Sharma).

12981*

गिरितनयैकपयोधर-
निहितकरः पातु वश्चिरं गिरिशः ।
विश्वासयितुं मनसिज-
मिव स्पृशन् काञ्चनं लिङ्गम् ॥

(आ) JS 20. 23 (a. Jayadeva).

Ārya metre.

Placing his hand on the breast of Pārvatī, the daughter of the mountain, may the Lord Śiva protect you all for long : it appears as if he touches a golden emblem to reassure Cupid[1] ! (S. B. Nair).

1. Having been burnt by Śiva in days gone by, Cupid is ever frightened of Lord Śiva.

12982

गिरिपतिराजसानुमधिरोहतु यातु सुरेन्द्रमन्दिरं
विशतु समुद्रवारि धरणीतलमेकधिया प्रसर्पतु ।
गगनतलं प्रयातु विदधातु सुगुप्तमनेकधायुधैस्
तदपि न पूर्वकर्म सततं बत मुञ्चति देह-
धारिणम् ॥

(अ) AS 374.

(*d*) मुञ्चते (°त) AS (var.); देहधारिणाम् AS (var.).

Pañcakāvalī (Sarasī) metre.

Let a man climb to the peaks of the Himālayas, let him go to the abode of Indra, enter the waters of the sea, wander continuously all over the earth, go to the skies, and protect himself in various ways with weapons : none the less the effect of the actions [*Karma*] done previously never leaves an embodied being. (S. B. Nair).

12983*

गिरिपरिगतचञ्चलापगान्तं
जलनिवहं दधतं मनोऽभिरामम् ।
गलितमिव भुवो विलोक्य रामं
धरणिधरस्तनशुक्लचीनपट्टम् ॥

(अ) BhKā 870 (=10. 60 *or* 10. 61).

Puṣpitāgrā metre.

The sea contained a charming mass of water supplied[1] by the ends of the rivulets moving from the hills, and they[2] appeared like white China silk-cloths dropped, at the very sight of Rāma from the earth's breasts—the mountains playing the part of breasts. (S. and K. Rays).

1. Formed.
2. The chain of waters.

12984

गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः।
अरण्ये निःशलाके वा मन्त्रयेदविभावितः ॥

(अ) Mn 7. 147, MBh (MBh [Bh] 5. 38. 17, MBh [R] 5. 37. 17–18, MBh [C] 5. 1414–15) (Cf. Y 1. 343), Vet Intr. 14 (Hu[2] Intr. 7), Yuktikalpataru, Gītiyukti in ŚKDr *ad* मन्त्रणा (Vol. 3. 620). (Cf. ZDMG 115. 146).

(आ) Parāśaramādhava, Ācāra 409, IS 2107.

(*a*) गिरिपृष्ठमुपारुह्य (°समारुह्य or °समारोहेत् or समागम्य) MBh, MBh (var.).

(*b*) प्रासादे MBh (var.), Vet ; रहोगतम् Rāghavānanda's Commentary.

(*c*) स्वयते [अ°] Yu°; वाग्निशाले MBh (var.); निर्जने स्थाने Vet ; वा शलांकचित् (*sic !*) Vet (Hu[2] MS).

(*d*) तत्र मन्त्रो विधीयते (अभिधीयते or न भिद्यते) MBh, Vet, Vet (Hu[2] MS), Yu° ; मन्त्रयेताविभावितः Parā°.

Ascending the back of a hill, or a terrace, (and) retiring (there) in a lonely place, or in a solitary forest, let him[1] consult with them[2] unobserved. (G. Bühler).

1. The king.
2. The ministers.

12985*

गिरिरिव गजराजोऽयं
गजराज इवोच्चकैर् विभाति गिरिः।
निर्झर इव मदधारा
मदधारेवास्य निर्झरः स्रवति ॥

(आ) Kuv *ad* 3. 11 (p. 11), Cit (V) 144. 7–8, AIS 85. 17–20.

Gīti-āryā metre.

On account of the height, like a mountain is this lordly elephant, and like a lordly elephant does this mountain shine ; the ichor shed is like a mountain stream and the mountain stream flows like a stream of rut[1]. (S. B. Nair).

1. Quoted as an example of the Trope : *Upameyopama*.

12986

गिरिर् महान् गिरेरब्धिर् महानब्धेर् नभो महत्।
नभसोऽपि महद् ब्रह्म ततोऽप्याशा गरीयसी ॥

(आ) Kuv *ad* 49. 108 (p. 128), SMa 1. 2. 48, SRHt 226. 21 (a. P, but does not occur therein), SR 76. 12 (a. Kuv), SSB 348. 14, SRK 68. 19 (a. Sphuṭaśloka [=stray verse]), SSSN (included in the "Index of Verses" as appearing at page 173, but not found there or anywhere in the text).

(*cd*) महो ब्रह्मन्ततोऽप्याशा SRHt.

Great is the mountain, greater is the ocean, the sky is greater than the ocean, and *Brahman* is greater than the sky : but man's (soaring) desire is the greatest of all. (S. B. Nair).

गिरीन्द्रशिखराकारो see No. 12987.

12987

गिरीन्द्रसदृशाकारो लीलयोन्मूलितद्रुमः ।
करिणीस्पर्शसंलोभाद् आलानं याति वारणः ॥

(अ) KN (KN [ĀnSS] 1. 44, KN [TSS] 1. 44, KN [BI] 1. 42), Śukr 1. 104.

(आ) SRHt 70. 7 (a. Kāmandaki), SSSN 58. 9 (a. KN).

(*a*) गिरीन्द्रशिखराकारो KN (BI), Śukr, SRHt, SSSN.

(*c*) °संमोहाद् Śukr, KN (BI), SRHt, SSSN.

(*d*) बन्धनं [आलानं] Śukr.

Huge-bodied like the peak of a mountain, capable of uprooting mighty trees in sport, a male-elephant, stupified with the touch of the female-elephant, submits to be bound by chains. (M. N. Dutt).

12988*

गिरेर् नितम्बे मरुता विभिन्नं
तोयावशेषेण हिमाभमभ्रम् ।
सरिन्मुखाभ्युच्चयमादधानं
शैलाधिपस्यानुचकार लक्ष्मीम् ॥

(आ) BhKā 35 (=2. 8).

(*d*) °पस्थानुचकार BhKā (Ray's edn) (printing error).

Upajāti metre ( Upendravajrā and Indravajrā ).

A cloud, snow-white broken and spread out by the wind on the waist of a certain mountain, and engaged in swelling the sources of streams because of some remnant of water still, initiated the beauty of the King of mountains. (S. Ray).



12989

गिरो यत्राधीरा भुजयुगलमाश्लेषचतुरं
लुठद्बाष्पापीडं प्रसरति च चक्षुः सरभसम् ।
न तन्मन्ये प्रेम प्रणयिनि चिराद् दृष्टिपथगे
क्षणं मूकोऽन्धो वा भवति न जडो यत् प्रियजनः ॥

(आ) JS 271. 3.

Śikhariṇī metre.

As the words are unsteady, the pair of hands eager for an embrace and tears flow quickly from the eyes, I consider that love, when the beloved is seen after a long separation, renders the lover dumb, dull and blind ! (S. B. Nair).

12990

गिरौ कलापी गगने पयोदा
लक्षान्तरेऽर्कश्च जलेषु पद्माः ।
इन्दुर् द्विलक्षे कुमुदस्य बन्धुर्
यो यस्य हृद्यो नहि तस्य दूरः ॥

(अ) Cr 1426 (CRC 8. 78, CRBh II 7. 7, CPS 252. 86), VC (VCsr 3. 11, VCmr 3. 11), Nītisāra in KSH 504, Śto 327. 1–2, MK (S) 134.

(आ) KāP 388, SR 173. 866 (a. Nītisāra), SSB 509. 866, SuM 11*, IS 2109, TP 456.

(इ) Cf. PrŚ (C) 65.

(*a*) मयूरा (°रो VCsr) [क°] CRBh II, VCsr (VJE in VCsr as above), SR, SSB; गगणे Nītis°; गगनेषु मेघा CRBh II; पयोदो CRC; पयोद: CPS; च मेघो (°घा SuM) VCsr (मयूरा ···मेघा: Nd in VCsr),

VCmr, SuM ; च मेघा Śto, MK; मेघा: M in VCsr, Dn in VCmr; पयोदो TP.

(*b*) भानु CRBh II, CPS ; भानुर्जलेषु Cr (*contra metrum*) ; भानुरथाप्सु Śto ; ऽर्कः सलिले (भानु जले NQ in VCsr) च (°लेषु Q in VCsr, VCmr) पद्मम् VCsr, VCmr; जले च MK; जले च पद्मम् CRC, CPS, SuM ; पद्मम् CRBh, SR, SSB, TP.

(*c*) द्विलक्षसोमे कुमुदोत्पलानि (नां IS) (°दो घनानां SuM) SRBh II, SuM; लक्षद्वये (द्विलक्षो) सोमः or °मो MNdV or °मे N or °दूरे J in VCsr ; सोमो द्विलक्षे E in VCmr ; द्विलक्ष° Śto, MK (fn.); ग्लौः कुमुदानि भूमौ (कुमुदस्य नाथो VS or °दस् सुरभ्यो E or °दा पलानि Q ; सरस्याम् VCmr) VCsr, VCmr ; °द्विलक्षं Nītis°, SR ; बन्धुः CPS.

(*d*) स्नेहे च बन्धौ (°धुर् N) न° MNNd in VCsr; मैत्री (मित्रं KR in Śto) न च तस्य दू° Śto; मित्रं (मैत्री T) न कदापि (कदाच or °चिद् Nd-VNNd) दू° VCsr ; मित्रं न हि तस्य दू° VCmr, SR, SSB ; भूतेन च तस्य दू° CRBh II ; चित्ते न कदापि दूरे (°रं) SuM, MK ; न तयोर् हि T in VCsr; स कथं हि E in VCsr ; दूरम् Śto, VCsr, VCmr, SR, SSB, TP, MK, CRBh II.

Upajāti metre ( Upendravajrā and Indravajrā ).

The peacock is on the mountain and the clouds, (the friends of peacock), are (far away) in the sky ; the sun, (the friend of lotuses), is a hundred thousand *Yojana*-s away and the lotuses are in the ponds ; the moon, the friend of lilies, is two hundred thousand *Yojanā*-s away (from lilies) : if one is dear to another, distance never exists for him. (S. B. Nair).

गिरौ मयूरा गगने पयोदा see No. 12990.

गिभिर् गुरूणां परुषाक्षराभिस् see No. 13015.

12991

गीतं कोकिल ते मुदा रसविदः शृण्वन्ति कर्णामृतं
　नो किंचिद् वितरन्ति ते तरुदलैरेव स्वयं जीवसि ।
कर्णायुर्हरमुद्गिरन्ति विरुतं काकास् तु तेभ्यो बलिं
　प्राज्ञा एव दिशन्ति हन्त धिगिदं वक्रं विधेः क्रीडितम् ॥

(आ) SR 94. 105, SSB 379. 114, SRM 2. 1. 137.

Śārdūlavikrīḍita metre.

Connoisseurs appreciate your music, O cuckoo, which is nectar to their ears and yet they give you nothing ; you live by (eating) the tender leaves of the mango-tree. The crows caw harshly shortening the life-span of the ears and yet even wise people give them (nice) oblations. Fie upon this crooked sport of the Fate. (S. B. Nair).

12992*

गीतं पान्थमनोहरं बत शरत्काले वितन्वत्यलं
　सोत्कण्ठस्तनभारबन्धुरगलत्रुटच्चद्यतिव्याहृतिः ।
शालिं ग्रामवधू(र्नंनूत्तुस)मपि व्यालोकयन्ती वृथा
　सद्यः कोकनवच्छवच्छविजुषा नोत्कण्ठनं मुञ्चति ॥

(आ) JS 231. 33.

(*c*) °रकुर्कुर° or °कुक्कुर° or °रकुकस° [°र्नंनूत्तुस°]

JS (var.) (MS), (but editor's suggestion as above).

(*d*) °च्छबि° JS; (changed to °च्छवि° editorially).

Śārdūlavikrīḍita metre.

The village girl sings sweetly to the joy of wayfarers in the autumn; so impassioned is it that her breasts heave and the musical pauses get disarranged in her throat; although the rice which she husks has been polished she looks on with her eyes resembling lotus-petals and does not cease pounding with the pestle. (S. B. Nair).

12993*

गीतं प्रभो तव यशस् त्रिदशाङ्गनाभिः
शृण्वन्नतृप्तिचपलः सुरलोकपालः।
पूर्वं विलोचनसहस्रकरीमहल्यां
भूयोऽपि चिन्तयति कर्णसहस्रकामः॥

(आ) JS 340. 36.

Vasantatilakā metre.

Your fame, my lord, is sung by divine damsels and the lord of the gods [Indra] listening to the same is never satisfied: he thinks of Ahalyā, who was the cause for giving him a thousand eyes, that he may now get a thousand ears (to listen to the songs of your fame). (S. B. Nair).

12994*

गीतं स्फुरत्पञ्चममञ्चितभ्रु
विलोकितं नूपुरनिस्वनश्च।
नृपाङ्गनायास् त्रयमेतदासीत्
त्रैलोक्यराज्ये मदनस्य शस्त्रम्॥

(अ) Vikram 10. 33.

Upajāti metre (Indravajrā and Upendravajrā).

Song in which the fifth note vibrated, glance in which the eyebrows were curved, the tinkling of the anklets—these three things of the princess were the weapons of Cupid in his kingdom of the three worlds. (S. C. Banerji).

12995

गीतज्ञो यदि गीतेन नाप्नोति परमं पदम्।
शिवस्यानुचरो भूत्वा तेनैव सह मोदते॥

(अ) MK (MK [S] 67, MK [G] 51. 42).

(*a*) गीतयज्ञो MK (var) (hypermetric).

If one who knows the finer points of vocal music does not attain the highest heavenly abode through his song, he will (at least) be satisfied with Śiva by becoming his follower. (S. B. Nair).

12996-98**

गीतनृत्यप्रिया केकि- वाणी चित्राम्बरैषिणी।
सुगन्धिवक्त्रेभगतिः सुन्दरी मधुरप्रिया॥

मधुगन्धिरतद्रावा कोष्णाङ्गी कठिनस्तनी।
गौरी श्यामशरीरा वा सुविशालकटीतटा॥

अजालघुस्मरावासा बाह्यसंभोगरागिणी।
नारी या चित्रिणीचिह्ना साप्सरोजातिरुच्यते॥

(आ) ŚP 3098-3100 (a. Śrīdhara). Cf. R. Schmidt's *Beiträge zur indischen Erotik*, (Berlin 1922), p. 166.

A damsel belongs to the species of the divine damsels [*Apsara*-s] if she is interested in music and dance, whose voice resembles that of a peacock, has

desire for multi-coloured garments, sweet breath, gait of an elephant, is charming, fond of sweets, smells of honey in love-sports, slightly warm, has firm breasts, white or dark complexion, broad hips, whose residence smells slightly of a she-goat, is fond of outdoor pleasures and is endowed with various excellences. (S. B. Nair).

12999*

गीतमाकर्ण्यतेऽद्यापि तस्य वाग्गेयकारिणः ।
विपक्षैरपि पक्ष्माग्र- लुठद्बाष्पोदबिन्दुभिः ॥

(अ) RT (RT [VVRI] 7. 942, RT [S] 7. 942).

Even to this day, if one of the songs he[1] composed for the voice is heard, tears roll on the eyelashes even of his enemies. (M. A. Stein).

1. King Harṣadeva.

13000

गीतवाद्यप्रसक्तेषु द्यूतक्रीडारतेषु च ।
मृगयासक्तचित्तेषु देवयात्राप्रसङ्गिषु ॥

(अ) Mānasollāsa 1. 2. 1234.

(आ) SRHt 166.10 (a. Mānasollāsa), SSSN 148. 10 (a. Mānasollāsa).

(*b*) °रसेषु SRHt ; °रसेऽपि SSSN.

(*c*) मृगव्यासक्त° Mānaso°, SRHt, (but SSSN as above).

(*d*) द्यूतयात्रा° SRHt; °पसक्तिषु (°प्र° ?) [°प्रस°] SSSN.

(When the enemies are) excessively attached themselves to music, both vocal and instrumental, or greatly involved in the game of gambling, or deeply devoted to hunting, (they should be attacked). (S. B. Nair).

गीतशास्त्रविनोदेन see No. 9921.

13001

गीतशीतांशुताम्बूल- कर्पूरवनितादिभिः ।
असारोऽप्येष संसारः सारवानिव लक्ष्यते ॥

(आ) Sar 3. 58 (p. 339).

By (the pleasing of) songs, moonlight, betell roll, camphor, beloved women, etc. this world which is (really) devoid of essence appears to be possessed of substance. (S. B. Nair).

13002

गीतसूवितरतिक्रान्ते स्तोता देशान्तरस्थिते ।
प्रत्यक्षे तु कवौ लोकः सावज्ञः सुमहत्यपि ॥

(आ) KāvR 10. 5.

Songs and praises on the author when he is beyond, there are panegyrists when the author is in another country ; the world has disregard for a poet when he is in our midst, however great he may be ! (S. B. Nair).

13003

गीतस्य माहात्म्यवशादभीष्टं
वरं हरात् प्राप स रावणोऽपि ।
यत् कौतुकाद् गोपकुलस्य मध्ये
बभूव कृष्णोऽपि स गोपरूपः ॥

(आ) JS 392. 60.

Upajāti metre (Indravajrā and Upendravajrā ).

Due to the greatness of (the devotional) song even the demon Rāvaṇa secured from Lord Śiva boons of his choice ; due to its attraction even Lord Kṛṣṇa came into the midst of the horde of cowherds as a cowherd. (S. B. Nair).

13004*

गीतान्तरेषु श्रमवारिलेशैः
किंचित् समुच्छ्वासितपत्रलेखम् ।
पुष्पासवाघूर्णितनेत्रशोभि
प्रियामुखं किंपुरुषश् चुचुम्बे ॥

(अ) Kum 3. 38. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 ; p. 46).

(आ) Sar 5. 198, SCSL 92, SR 331. 33, SSB 198. 33.

(*a*) शमवारि° Kum (var.).

(*b*) °रेखम् Kum (var.).

(*c*) °शोभं Kum (var.).

(*d*) रुचुम्बे or चुचुम्ब Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā ).

In the intervals of singing the *Kinnara* kissed his wife's face the painting of which was a little washed off by drops of perspiration and bedecked by eyes rolling a little by the effect of liquor. (H. H. Wilson).

13005

गीतार्थो मानवो धर्मस् तव शीलं वरानने ।
स्त्रीशीलं वैष्णवी माया विस्मयाय मुहुर्मुहुः ॥

(अ) Śto 5. 4 (334. 23–24).

The teachings of the *Bhagavadgītā*, the laws of Manu, your conduct, O lady of charming face, the conduct of women (in general) and illusions produced by Viṣṇu—these are causes for ever recurring wonder. (S. B. Nair).

13006

गीता विदुरवाक्यानि धर्माः शान्तनवेरिताः ।
न श्रुता भारते येन तस्य जन्म निरर्थकम् ॥

(आ) Sar 1. 178 (p 128).

He who has not listened to the *Bhagavadgītā*, the speeches of Vidura and the disquisitions on *Dharma* by Bhīṣma in the *Mahābhārata* has his birth on the earth in vain. (S. B. Nair).

13007

गीता सुगीता कर्तव्या किमन्यैः शास्त्रचिन्तनैः ।
या स्वयं पद्मनाभस्य मुखपद्माद् विनिःसृता ॥

(आ) Sama 1 ग 5.

The *Bhagavadgītā* should be repeatedly recited well; of what use are thoughts about other scriptures ? For, it has come out of the lotus-mouth of the Lord Kṛṣṇa [the lotus-navelled one] Himself. (S. B. Nair).

13008*

गीतीर् वैणवमन्द्रगानमधुराः सम्भावयन्निर्भर-
स्वेदाम्बुस्नपितं विलोक्य पुरतो राधामुखाम्भो-
रुहम् ।
उत्कम्पस्खलदङ्गुलिः परिगलद्वेणुर् निमीलध्वनिः
स्विद्यत्पाणिरपाकरोतु दुरितं गोपालवेषो हरिः ॥

(आ) JS 32. 90 ( a. Mādhavaśīla *or* Mādhavaśiva ), Kav p. 66.

(*a*) °गानमन्द्र° (tr.) or °यन्त्रदान° JS (var.).

Śārdūlavikrīḍita metre.

Honouring Rādha with songs from his flute, songs gentle and sweet, Kṛṣṇa found her lotus-face bathed in sweat by emotion; then his fingers too were shaking and faltering and the flute was slipping from his sweating hand, silencing all sounds—may this Lord Viṣṇu in the guise of the cowherd [Kṛṣṇa] remove all your difficulties! (S. B. Nair).

13009

गीती शीघ्री शिरःकम्पी तथा लिखितपाठकः ।
अनर्थज्ञोऽल्पकण्ठश्च षडेते पाठकाधमाः ॥

(अ) Pāṇinīya-Śikṣā 32.

(आ) Śikṣā 32 in Weber's *Indische Studien* 4. 270, IS 2110, Subh 204.

(*b*) यथालिखितवाचकः Subh.

(*c*) अल्पज्ञश्चाल्प° Subh.

(*d*) वाचकाधमाः Subh.

One who reads in a sing-song manner, reads too quickly, shakes his head while reading, reads as written (without correcting scribal errors), does not understand the sense, and has a faint voice—all these six are inferior reciters [readers]. (S. B. Nair).

13010

गीते नाट्ये पठे वादे संग्रामे च सुरागृहे ।
आहारे व्यवहारे च त्यक्तलज्जः सुखी भवेत् ॥

(अ) Cr 1427 (CNN 32). Cf. धनधान्यप्रयोगेषु.

(आ) IS 2111, Subh 136, NT 61.

(*a*) नट्ये CNN; नाटे पठे Subh; वाद्ये तथा नृत्ते NT.

(*b*) सुरतोत्सवे [च सु°] Subh; रिपुसंकटे [च सु°] NT.

(*d*) अष्टौ लज्जा (लज्जां IS; लजा CNN) न कारयेत् Cr, IS, CNN; सदा [सुखी] Subh, (but NT as above).

In singing, dancing, reading, discussion, in battle, in the drinking booth, in taking meals and transacting business—in these (eight) activities one who renounces shyness (ever) remains happy. (S. B. Nair).

13011

गीते वाद्ये च नृत्ये च शक्तिः साधारणो गुणः ।
सा चेदस्ति किमन्येन दूषणेन गुणेन च ॥

(आ) ŚP 2076.

In singing, in playing on musical instruments and in dancing self-confidence is the common [important] merit. If this is present in a person, why worry on account of any other merit or any defect. (S. B. Nair).

गीते वाद्ये तथा नृत्ते see No. 13010.

13012*

गीतेषु याताः किमु शिष्यभावं
वामभ्रुवां विभ्रमदोलिनीनाम् ।
पुंस्कोकिलाः काननचारिणो यच्
चातुर्यमापुः कलपञ्चमस्य ॥

(अ) Vikram 7. 27.

Indravajrā metre.

Have the male *cuckoos*[1], wandering in the forest, undergone the studenthood of the fine-browed sportively swinging women in their songs, because (they) have acquired skill in the melodious fifth note? (S. C. Banerji).

1. S. C. Banerji has: 'cuckooes'.

13013

गीत्वा किमपि व्याधः
शृङ्गं जग्राह तरुणहरिणस्य ।
तमथ समीक्ष्योद्यतकरम्
एणीमपि लज्जिता व्याधी ॥

(आ) ŚP 522 (a. Śārṅgadhara), SR 185. 30 (a. ŚP), SSB 530. 30 (a. Śārṅgadhara), SRK 148. 11 (a. ŚP).

Āryā metre.

The hunter produced some music and when the young deer came attracted by the melody he grasped it by the horn : the doe made the same sacrifice as her husband, seeing which the hunter's wife felt ashamed (that she and her husband were not as devoted to each other as these beasts). (S. B. Nair).

13014*

गीयन्ते यदि पन्नगीभिरनिशं त्वत्कीर्तयस् तद्वयं
तुष्टा एव परं तु चेतसि चमत्कारोऽयमारोहति ।
तासां तादृशभावभङ्गवलनासंस्थानसंदर्शिनि
व्यालेन्द्रे रसधूतमूर्धनि महीचक्रं पुनर् भ्रंश्यते ॥

(अ) Anar 356. 23–26 (*ad* 7. 79).

(आ) Skm (Skm [B] 1633, Skm [POS] 3. 53. 3) (a. Murāri), SR 137. 65, SSB 450. 65, RJ 159 (a. Murāri).

(*a*) अनघास् [अनिशं] Skm (POS); अभितस् [अनिशं] Anar.

(*c*) °भङ्गि° Skm; °चलना° [°वलना°] SR, SSB; °बलना° Skm.

(*d*) ऽप्यवधू° [रसधू°] SR, SSB; पुनर्भ्रम्यति Anar, SR, SSB.

Śārdūlavikrīḍita metre.

If the female serpents incessantly sing your glory, O King, we are indeed pleased by it, but this delicate situation flits through my mind : if they sing in an impassioned manner swaying their hoods in ecstasy, the lord of serpents Śeṣanāga too will nod his heads in appreciation and the earthly orb resting there will drop down ! (S. B. Nair).

13015

गीर्भिर् गुरूणां परुषाक्षराभिस्
तिरस्कृता यान्ति नरा महत्त्वम् ।
अलब्धशाणोत्कषणा नृपाणां
न जातु मौलौ मणयो वसन्ति ॥

(अ) BhV (BhV [POS] 1. 71, BhV [C] 1. 72).

(आ) Rasagaṅgā 444. 5–6, SR 173. 860 (a. Rasagaṅgā), SSB 508. 806, SRM 2. 1. 55, VP 1. 45, AlK 286. 1–2, SH (II) *fol.* 102a (30).

(*a*) गिर्भिर् SH ; पुरुषा° SH.

(*c*) अजातशाणोपलानां SH (*contra metrum*); नपाणां (*sic !*) [नृ°] SH.

Upajāti metre ( Indravajrā and Upendravajrā ).

Men scolded with harsh words by the elders or teachers rise to greatness ; precious stones are never placed on the head of a king unless they are rubbed against stones[1]. (H. D. Sharma).

1. Touchstones or whetstones.

13016

गीर्वाणवाणीषु विशिष्टबुद्धिस्
तथापि भाषान्तरलोलुपोऽहम् ।
यथा सुराणाममृते स्थितेऽपि
स्वर्गाङ्गनानामधरासवे रुचिः ॥

(अ) Cr 340 (CVr 10. 18, CPS 282. 28).

(आ) Sama 1 ग 6.

(*a*) °बुद्धि CV (var.).

(*c*) सुधायाममरेषु स्त्यां CV (var.); सुधायां च सुरेषु सत्यां CV (var.); मृतेसत्यपि निर्जराणां CV (var.); सुराणां सुधायां च सत्यां CV (var.); च सेवते [स्थि°] CV (var.), CPS; च सेविते Sama.

(*d*) स्वर्गगिना° (*sic !*) CV (var.); °धरोस(त्स ?)वे CV (var.).

Upajāti metre (Indravajrā [*pāda a*], Upendravajrā [*pāda*-s *b* and *c*] and Indravaṁsā [*pāda d*]); (irregular); (in Sama *pāda c* Vaṁśastha ).

I have a special interest in the speech of the gods [Sanskrit language], nevertheless I have a liking for the other languages; for, though nectar is ever present before them, the gods have a taste for the liquor of the lips of the divine damsels. (S. B. Nair).

13017*

गीर्वाणाः प्रतियन्ति नैव पिदधे कर्णौ सुधर्माधिपः
कर्णाकर्णिकयन्ति हन्त निभृतं शंभुस्वयंभूगणाः।
दूरादेत्य कृतान्तदूतनिवहाः स्वाकारसंगोपनैर्
उद्ग्रीवं कलयन्ति कोणपचमूनाथे शयाने रणे ॥

(आ) SR 365. 8, SSB 258. 8, RJ 1357.

(*d*) कौण° SSB.

Śārdūlavikrīḍita metre.

Gods turn back (in fear), the lord of Sudharmā [Indra] closes his ears; Śiva, Brahmā and other gods pass on the information from ear to ear; the messengers of the god of death remaining at a respectable distance and concealing their bodies look with upraised neck, when the body of the army-chief of the *Koṇapa*-s[1] was lying in the battlefield. (S. B. Nair).

1. Demons.

13018*

गीर्वाणासुरमौलिरत्ननिकरप्रेङ्खन्मयूखाम्भसः
संसेकादिव पादमूलकलितैः स्निग्धैः प्रभापल्लवैः
आश्वासं कृपयेव शश्वदकरोन्मुग्धैणसार्थस्य यः
सोऽभूद् वत्समुनिः पवित्रचरणन्यासेन पूतावनिः ॥

(आ) JS 1. 4.

Śārdūlavikrīḍita metre.

The Sage Vatsa who, out of compassion, gave succour to the innocent people resembling deer with tendrils of lustre, glossy and remaining at his feet as if well sprinkled with the water of rays from the mass of gems at the diadems of gods and demons (bowing at his feet), (that Sage) rendered the earth holy by treading the same with his sanctifying feet. (S. B. Nair).

ग्रीष्मभीष्मरुतोस्तापे see ग्रीष्मभीष्मरवेस्तापे.

# APPENDICES

# APPENDIX I

## ABBREVIATIONS-CUM-BIBLIOGRAPHY

*Note :* Volume I of the *Mahā-subhāṣita-saṁgraha* contains the main list of Abbreviations used in the Project. Three subsequent lists of additional Abbreviations are prefixed to Volumes II, III and IV. To Volume VI, after making some additions, a consolidated list of the same is appended. But while working on the present Volume, the editor felt the need of further enlarging and revising the said consolidated Abbreviations and, therefore, at the risk of reiteration, towards making the reference easier as also the Volume self-sufficient, a complete list of Abbreviations, in its revised and enlarged form, is appended hereto, which may well serve the purpose of Bibliography also.


a. — ascribed to.

AA — Alaṅkārasaṅgrahaḥ of Amṛtānanda Yogin. Veṅkaṭeśvara Or. Ser. 19. *Also* AL edition (Adyar Library 70).

A. A. R. — A. A. Ramanathan.

AAS — Anyoktyaṣṭaka - Saṁgraha. Ed. by P. D. Trivedi, Bhāratīya Vidyā Series 11.

AAus — Th. Aufrecht. Auswahl von uneditierten Strophen verschiedener Dichter, ZDMG 16. 749–51 ; 25. 238–243 and 25. 455–463.

AB — Th. Aufrecht. Beiträge zur Kenntnis Indischer Dichter. ZDMG 36. 361-383 and 509–559.

ABayA — Abhandlungen der Bayerischen Akademie der Wissenschaften, Phil. Kl.

ABORI — Annals of the Bhandarkar Oriental Research Institute.

Acharya M. C. N. — See Hams.

| | |
|---|---|
| Acharya M. K. | See Kṛṣṇa. |
| AGGW | Abhandlungen der phil.-histor. Klasse der kön. Gesellschaft der Wissenschaften zu Göttingen. |
| AKM | Abhandlungen für die Kunde des Morgenlandes, herausg. von der Deutschen Morgenländischen Gesellschaft. |
| Akṣayanīti of Akṣaya Siṁha Varma | Gaṅgāviṣṇu Śrīkṛṣṇadāsa, Bombay 1982 V. (1925). |
| AL | Sanskrit Manuscripts in the Adyar Library, Vol V. The Adyar Library, Madras 1951. |
| Al | Alaṅkṛti-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948. |
| Alaṁkārasaṁ(graha) of Amṛtānandayogin | The Adyar Library Series 70. |
| ALB | The Adyar Library Bulletin, Adyar, Madras. |
| AlK *or* Alk | Alaṁkāra-Kaustubha of Viśveśvara Paṇḍita. KM 66. |
| Alkeś | Alaṁkāraśekhara of Keśavamiśra. Ed. by Pt. Śivadatta. KM 50. |
| Alm | See Al. |
| Almm | See Al. |
| Almu | Alaṁkāramuktāvalī. HSS 54. |
| AlR | Alaṁkāra-ratnākara of Śobhākara-mitra. POS 77. |
| AlS | Alaṁkārasūtra. Ed. by Śrīcandrakānta Tarkālaṁkāra. Calcutta 1900 (1957). |
| Amar | Amaruśataka. |
| Amar (A) | Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881. |
| Amar (D) | The Text of the Amaruśataka by S. K. De. In OH 2. 1; pp. 9–25. |

| | |
|---|---|
| Amar (K) | Amaruśataka with the Commentary of Kokasaṁbhava by C. R. Devadhar. In ABORI 39. 227–265 and 40. 16-55. |
| Amar (NSP) | Amaruśatakam. Third edition. NSP. 1954. (Main reference is made to this edition). |
| Amar (POS) | Amaruśatakam. Ed. and transl. by C. R. Devadhar. POS 101. |
| Amar (RK) | The Amaruśataka with the Commentary of Rudrama-deva-Kumāra. In OH 2. 2; pp. 265–316. |
| Amar (S) | Das Amaruśataka ... Von R. Simon. Kiel 1893. Western Recension : Arj=Arjunavarman; Koka=Kokasaṁbhava; Catur = Caturbhuja; Sūrya = Sūryadāsa. |
| | Southern Recension : Vema=Vemabhūpāla; Rāman=Rāmānandanātha. |
| | Eastern Recension : Ravi=Ravicandra; Rudr=Rudra-madeva (BrMM=MS in the British Museum; BORI I and II=MSS in BORI Nos. 457 of 1891-95 and No. 366 of 1887-91, respectively); Rām=Rāmarudra (as quoted in Amar [D]). |
| Ambaḍa | Amarasūri's Ambaḍacaritra, Jāmnagar 1919. |
| Amd | Alaṁkāramahodadhi of Narendraprabha Sūri. GOS 95. |
| Amṛtamanthana | Vidyābhavana-Saṁkṛta-Granthamālā-25, Chowkhamba, Banaras 1956. |
| an. | quoted anonymously. |
| Anar(gharāghava) of Murāri | Ed. by Pt. Durgāprasād and W. L. Ś. Paṇśikar. KM 5. |
| Ānas | Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI; pp. 91–111. |
| ĀnSS | Ānandāśrama Sanskrit Series, Poona. |

| | |
|---|---|
| Any | The Anyoktimuktāvalī of Haṁsavijayagaṇiśa. Ed. by Pt. Kedārnātha and W. L. Ś. Paṇśīkar. KM 88. |
| Anymuk | Anyoktimuktālatā of Śambu. KM II (1886); pp. 61–79. Sec. edn. (1932). |
| AnyS | Anyoktistabaka of Vaṁsīdhara Miśra by J. T. Parikh and R. S. Asti. Surat 1955. |
| AnyŚat *or* Anyśat | Anyoktiśataka of Bhaṭṭa-Vīreśvara. KM V (1937); pp. 101–19. |
| AnyT | Anyoktitaraṅgiṇī, with an auto-commentary by Mahāmahopādhyāya Mathura Prasad Dikshit, Vārānasi, 2023 V. (1966). |
| AOS | American Oriental Series. |
| AP | Th. Aufrecht, *Über die Paddhati von Śārṅgadhara.* ZDMG 27. 1–120. |
| Ap | Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 40. 50. Translated by G. Bühler in SBE 2. |
| Apar | See Y. |
| APK | Alaṁkāramuktāvalī by Parvatīya Śrī Viśveśvara Pāṇḍeya. KSS 54. |
| APMBS | J. Gray. Ancient Proverbs and Maxims from Burmese Sources, London 1886. |
| Ar | Arabic. Pañcatantra translated into Arabic. |
| AR | Alaṁkārasarvasva of Rājānaka Ruyyaka. KM 35. Translated by H. Jacobi in ZDMG 62. 289–458 and 597–628. |
| Arabic | See Ar. |
| Ariel | See Caur (A). |
| ARJ | Alaṁkāra-sarvasva of Ruyyaka by K. S. S. Jānakī. Meharchand Lachhmandas, Delhi 1965. |

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|---|---|
| ARR | Alaṅkārasūtram of Ruyyaka. TSS 40. |
| ĀrS | Āryāsaptaśati of Govardhana. KM 1. |
| Āry | The Āryā-śataka. |
| Āry (F) | L' Āryāśataka d'Appayadīkṣita (Text and transl.) by P.-S. Filliozat. In JA 253 of 1965; pp. 51-82. |
| Āry (G) | The Āryā-śataka of Appayadīkṣita. Ed. by N. A. Gore, Poona 1944. |
| AS | Amitagati's Subhāṣitasaṁdoha. Sanskrit und Deutsch von R. Schmidt. Sonderabdruck aus Band LIX und LXI der ZDMG. Leipzig 1908. *Also* KM 82, ed. by Paṇḍit Bhavadatta Śāstrī, Bombay 1932. |
| Āś | Āścaryacūḍāmaṇi of Śaktibhadra. Ed. by C. Sankararāma Śāstrī. ŚBS 9. |
| | Translated the same by C. Sankararāma Śāstrī. ŚBS 10. |
| ASB | Asiatic Society of Bengal, Calcutta. |
| Asiatica | Asiatica. Festschrift Friedrich Weller, Leipzig 1954. |
| Āsīnagaraprākāra-praśasti | As quoted in ŚP, SR, SSB. |
| ASS | See AAS. |
| Aśvaśāstra | Aśvaśāstram of Nakula. Ed. by S. Gopalan. TSMH 56. |
| Aśvavaidyaka | Aśvavaidyakam of Jayadatta. |
| Āśv.-Gṛh | Āśvalāyana-gṛhyasūtra. Indische Hausregeln. Sanskrit und Deutsch, herausg. von A. F. Stenzler. AKM 3. 4. |
| Auc | Aucityavicāracarcā of Kṣemendra. KM I; pp. 115-60. *Also* Kṣ (RP). Translation in KṣS by Dr. Sūryakānta. |
| Aufrecht Th. | See AB and AP. |
| Ava | Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṁgraha; pp. 121-190. Sanskrit Academy Series 2, Hyderabad 1958. |

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|---|---|
| Avimāraka | Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. *Also* in Vidyābhavana S. S. 73. ChSS 1962. |
| B | Das Baudhāyana-dharmasūtra, herausg. von E. Hultzsch. Zweite Verbesserte Auflage. AKM 16, 2. Translated by G. Bühler in SBE 14. |
| Bae B. K. | See SHP. |
| Bahud(arśana) | As quoted in IS. |
| Bālarāmāyaṇa of Rājaśekhara. | Text with Hindi Rendering. Ed. by Dr. Bhāskarāchārya Tripāthī. Nāg Publishers, Delhi 1995. |
| Banerji S. C. (*and* Gupta A. K.) | See Vikram. |
| Banerji S. Ch. | See Banerji S. C. |
| Bartoli E. | See SuB. |
| BBĀ | Bālambhaṭṭi on Mitākṣara (on Y). Ed. by J. R. Gharpure, CHLT 5. Ācāra-khaṇḍa. |
| Beiträge zur indischen Erotic | By R. Schmidt, Berlin 1922. |
| Benfey Th. | See PtsK. |
| Bhāgavṛtti | Ed. by Yudhishthira Mimamsaka, Ajmer. Bharatiya Pratisthan, 2021 V. |
| BhKā | See Bhaṭṭikāvya of Bhaṭṭi. |
| Bhaktirasa(-amṛtasindhu) | As quoted in PG. |
| Bhallaṭakāvya | See Bhallaṭaśataka. |
| Bhallaṭaśataka of Bhallaṭa | KM IV ; pp. 169–188. |
| Bhandare M. S. | See Bhāratamañjarī *and* Śiś. |
| Bhār(atamañjarī of Kṣemendra) | Ed. by Mm. Pt. Śivadatta *and* K. P. Parab. KM 64. *Also* : Ādi- and Sabhā-parvans. Ed. and transl. by M. S. Bhandare. The Standard Publishing Co., Bombay 1918. |

**Bhārata-pārijāta** — A recent work on the life of Mahātmā Gandhi by Bhagavadācharya. Pub. by Ravaji Bhaye Mombasa, Kenya (East Africa) 1951.

**Bhartṛharinirveda** — A play by Harihara. KM 28. Translated by L. H. Gray in JAOS 25. 197–230 (1904).

**Bhaṭṭikāvya of Bhaṭṭi** — Ed. by V. N. S. Joshi and V. L. S. Paṇśīkar. 8th edition. NSP, Bombay 1934. *Also* : Ed. with translation by S. Ray *or* S. *and* K. Rays, Calcutta.

**BhC** — Bhojarāja's Cārucaryā. Malayamārutaḥ II; pp. 79-95.

**BhG** — Bhagavad-Gītā, ( see MBh ). Ed. and transl. by F. Edgerton. HOS 38–39.

**Bhikṣāṭana-kāvya of Utprekṣāvallabha.**

**BhKā** — See Bhaṭṭikāvya.

**BhL** — A list of the Inscriptions of Northern India by D. R. Bhandarkar, EI 20, Appendix.

**Bhojacaritra (*or* °carita) of Rājavallabha** — Ed. by B. Ch. Chhabra *and* S. Sankara Narayanan, Bhāratīya Jñānapeeṭha, Varanasi 1964.

**BhP** — Bhojaprabandhīyaḥ. (MS BORI 248 of Viśrāmbag).

**BhPañ** — Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sāhitya Sadana, Bangalore–Mysore 1956.

**BhPṇ** — Bhāgavata-purāṇa.

- **BhPṇ (B)** — Le Bhāgavata Purāṇa traduit et publié par M. E. Burnouf (Vol. I-III) and by M. Hauvette-Besnault and P. Roussel (Vol. IV–V). Imprimene Nationale, Paris 1884-1898.

- **BhPṇ (NSP)** — Edited in MS form, NSP 1950. (Translated by J. M. Sanyal, Calcutta).

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| BhPr | Bhojaprabandha of Ballāla. |
| BhPr (B) | BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidass, Patna 1955. |
| BhPr (NSP) | BhPr. NSP 1932.<br>The Narrative of Bhoja by Ballāla of Banares, translated by Louis H. Gray. AOS 34. |
| Bhramarāṣṭaka | As included in KSH ; p. 240 ff. |
| BhŚ | Śatakatrayādi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrams attributed to Bhartṛhari......Ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B. S. Miller, New York-London 1967.<br>The Nītiśataka, Śṛṅgāraśataka and Vairāgyaśataka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śrī Veṅkaṭeśvara Press, Bombay 1896. |
| BhV | Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay. |
| BhV Journal | Bhāratīya Vidyā, Bhavan's Journal (Fortnightly), Bombay. |
| Bhv *or* BhV | Bhāminī-Vilāsa of Paṇḍitarāja-Jagannātha. |
| BhV (C) | Bhāminīvilāsam. Ed. by Pt. A. B. Vidyābhūṣaṇa *and* Pt. N. B. Vidyāratna. Vāchaspatya Press. Calcutta 1936. |
| BhV (H) | Trente stances du Bhāminī-vilāsa par V. Henry. Paris 1885. |
| BhV (POS) | Bhāminī-vilāsa. Ed. and transl. by H. D. Sharma. POS 50. |
| BI | Bibliotheca Indica. |
| Bibl. Ind. | See BI. |

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| Bilhaṇa Kāvya of Bilhaṇa | See Caur (KM). |
| Bilvamaṅgala-stava | A stotra by Bilvamaṅgala. |
| Bloomfield | See BPC. |
| Bodhicaryāvatāra of Shantideva, | Asiatic Society, Calcutta 1960. |
| Böhtlingk O. | See IS *and* KāD. |
| BORI | Bhandarkar Oriental Research Institute, Poona. |
| BORS *or* JBORS | Bihar and Orissa Research Society, Journal of. |
| Botto O. | See CRC. |
| BP | Brahmavaivarta-purāṇam ... ... Ed. by J. Vidyāsāgara, Calcutta 1888. |
| BPC | Śrī Bhāvadevasūri's Pārśvanātha-caritra. Ed. by Pt. Becaradāsa. Vārāṇasī VS. 2048 (=A. D. 1912); transl. in The Life and Stories of the Jaina Savior Pārśvanātha by M. Bloomfield, Baltimore 1919. |
| BPS | Bhojaprabandhaśloka, MS BORI, Viśrambag I 248, as quoted in BhŚ (as BPS) and in SkV (as Bps). |
| Brāhmadharma | In Pratna Kamranandinī. Benares. |
| Br.Dh. | See Brāhmadharma. |
| Brahmap(urāṇa) | In MS form, Veṅkaṭeśvara Press, 1906. *Also* : ĀnSS 28. |
| Brahmavaivarta-purāṇa | See BP. |
| Bṛhadāraṇyakopaniṣad-bhāṣya-vārttika of Ānandapūrṇa | Tirupati, Kendriya Sanskrit Vidyapeeth, Pt. I—1971, Pt. II—1975. |

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| Bṛh | Bṛhaspati-smṛti, reconstructed by K. V. Rangaswami Aiyangar. GOS 85. Partly translated by J. Jolly in SBE 33. |
| Brough J. | See SCSL. |
| BṛSaṁ | Bṛhatsaṁhitā of Varāhamihira, Vidyābhavana Saṁskṛta-granthamālā 41, Vārāṇasī 1959. Translated by H. Kern in JRAS (NS) 4. 430–79; 5. 45–90 and 231–288; 6. 6–91 and 279–338; 7. 81–134. |
| BSOAS | Bulletin of the School of the Oriental (and African) Studies, London. |
| BSOS | See BSOAS. |
| BSS | Bombay Sanskrit Series. (Bombay Sanskrit and Prakrit Series). Bombay. |
| Buddhacarita of Aśvaghoṣa. | Bombay, 1912. |
| Bühler G. | See Āp, B, G, Mn *and* Vās. |
| Burnouf E. | *And* M. Hauvette-Besnault *and* P. Roussel. See BrPṇ (B). |
| C | Cāṇakya's apporisms. |
| Cakrapāṇivijaya | A kāvya, MS 4353, Oriental Institute, Baroda. |
| Camatkāracandrikā of Viśveśvara Kavicandra. | Meharcandra, Delhi 1972. |
| Can | Candrāloka of Jayadeva. ChSS 458–59. |
| Cand | Caṇḍakauśika-nāṭaka of Kṣemīśvara, Varanasi 1965. *Also* : Ed. with English transl. by S. D. Gupta. BI, Calcutta 1962. |
| Caṇḍ (Raj) | Caṇḍīśataka of Bāṇa-bhaṭṭa with the Commentary of Kumbhakarṇa. Ed. by Gopal Narayan Bahura. Rajasthan Prācya Vidyā Pratishṭhān, Jodhpur 1968. |

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| Caṇḍ (Col) | See May. |
| Capeller C. | See Kir. |
| Cār | Cārudattam of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 65. *Also* : transl. by A. C. Woolner and L. Sarup in PAB. |
| Cāruc(aryā) of Kṣemendra | KM II ; pp. 128–138. *Also* : in Kṣ (RP) 135–44. |
| Cātakāṣṭaka | Pūrva-cātakāṣṭaka and Uttara-cātakāṣṭaka, short *kāvya*-s containing 8 verses each as included in Kāvya-Saṁgraha (KSH) ; pp. 237–239. |
| Caturvarga-saṁgraha of Kṣemendra | KM V ; pp. 85–100. |
| Caur | Caurapañcāśikā of Bilhaṇa Kavi. |
| Caur (A) | Tchorapantchaśat, publié, traduit et commenté par M. Ariel. JA XI of 1848 ; pp. 469–534. |
| Caur (B) | Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833 ; (pp. 1-20 and 77-83). |
| Caur (KM) | Bilhaṇakāvya. KM XIII ; pp. 145-169. |
| Caur (POS) | Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS. 86. |
| | The Secret Delights of Love by the Pundit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966. |
| CC | Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I–III). |
| Chaudhuri J. B. | See SkṛP. |
| CHLT | The Collection of Hindu Law Texts. Ed. by J. R. Gharpure, Bombay. |

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| ChSS | Chowkhamba Sanskrit Series, Banaras. |
| CII | Corpus Inscriptionum Indicarum. |
| Cit(ramīmāṁsā) of Appaya-dīkṣita *and* Cit(ramīmāṁ)s(ākhaṇḍana) by Paṇḍitarāja | Jagannātha. KM 38. |
| CitV | Citramīmāṁsā with the *Vṛtti* (Commentary) of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965. |
| CKl | J. Klatt. De trecentis Cāṇakyae poetae Indici sententiis. Dissertatio Halis Saxonum. Berolini 1873. |
| CKr | Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Recensionen untersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig 1907. |
| CL | Laghu-Cāṇakya Version. See Cr. I. 2. |
| CLA | CL ; Rājanīti. Cāṇakyamuniviracitam. Agra 1920. |
| CLB | E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3–4 ; pp. 151-66 (first *adhyāya*) ; *also* : E. Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4 ; pp. 129-33 and V. 3–4 ; pp. 115-19 (second to eighth *adhyāya*-s). |
| CLH | CL ; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part). |
| CLI | CL ; MS 2411 in the Library of IO. |
| CLL I | CL ; MS A. 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig. |
| CLL II | CL ; MS A. 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig. |
| CLLd | CL; MS Cod. 8859; UB/123 in the University Library, Leiden. |

CLP II — CL ; MS 17072-2 (C) in UPICI.

CLP IV — CL ; MS 17072-4 (D) in UPICI.

CLP V — CL ; MS 17072-5 (E) in UPICI.

CLṢ — CL; Ṣoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lāl. Jñāna Sāgara Press, Bombay Saṁvat 1932.

CLT — CL ; Laghucāṇakyam. Sentenze ... di Cianaco il Furbo publucate e trad. E. Teza. In Annali delle Università Toscane XVI ; pp. 352-404 ; Pisa 1878.

CLTb — CL ; MS *or* fol. 1037 in the Universitätsbibliothek in Tübingen.

CM — Cāṇakya. Recension de cinq receuils de stances morales ... par E. Monseur, Paris 1887.

CN — Cāṇakya-nīti-śāstra Version. See Cr. I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.

CNB — CN ; Bṛhat-Cāṇakya-ślokāḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārānaṅka. Utkal Press, Calcutta 1919.

CNF — CN; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.

CNG — CN ; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορῶν ποιητῶν by G. B. Bolling. In Studies in Honor of M. Bloomfield, New Haven 1920.

CNHU — CN ; MS H. 250 in the Harvard University Library, Cambridge, Mass.

CNI I — CN ; MS 1518a (Eggeling 3990) in the Library of IO.

CNI II — CN ; MS Keith 7204 (Tagore 40 b) in the Library of IO.

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| CNJV | CN ; Cāṇakyaśatakam. Ed. by Jivānanda Vidyāsāgara, Calcutta 1926. The same text is reprinted in at least 78 editions. See Cr I. 1 ; pp. cxl–cxlvi. |
| CNL | CN ; MS A. 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig. |
| CNM | CN ; Rājanītau Cāṇakyamuni-viracitam. No place ; no date. |
| CNMN | CN ; Cāṇakyamuni-kṛtaṁ nīti-sāra. Allahabad 1880. |
| CNN | CN ; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB ; first part). |
| CNNM | CN ; Cāṇakya–nīti-mālā. Ed. by Śrī U. M. Caudhurī. Bengal Printing Press. Calcutta 1324 (1917). |
| CNNSS | CN ; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C. C. Kaviratna. Midnapore 1318 (1911-12). |
| CNP I | CN ; MS 17072-3 (A) in UPICI. |
| CNP II | CN ; MS 17072-1 (B) in UPICI. |
| CNPh | CN ; MS 1566 in the University of Pennsylvania Library, Philadelphia, U. S. A. |
| CNPN | CN ; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris. |
| CNS | CN ; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G. S. Sardesai. POS 71. |
| CNŚ | CN ; Cāṇakya-ślokāḥ. Ed. by Śrī R. S. Bhaṭṭācāryya. Ghose Press, Calcutta 1319 (1912-13). |
| CNSap | CN ; Cāṇakya-saptati. Ed. by K. V. Sarma, Vishveshvaranand Vedic Research Institute. Hoshiarpur 1965. |
| CNŚC | CN; Cāṇakya-śloka-saṁgrahaḥ, Publ. by T. Mṛtyunjaya, 1st edn. Calcutta 1915. |

CNŚK — CN; Cāṇakya-ślokāḥ. New Sanskrit Press. Calcutta 1887.

CNŚL — CN; Aṣṭottaraśata-Cāṇakya-ślokāḥ. Ed. G. A. Datta with a Beṅgālī transl. Lakṣmī Printing works. Calcutta 1322 (1915).

CNŚl — CN; Cāṇakya-śloka-saṁgrahaḥ. Compiled and transl. into Hindi by Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918.

CNŚlV — CN; Cāṇakya-ślokāḥ. Ed. by Vijayakṛṣṇanātha, 2nd edn. Girīśa Printing Works. Calcutta 1320 (1914).

CNŚPK — CN; Cāṇakya-śataka, with Beṅgālī transl. by P. Ś. Bhaṭṭācāryya. Shastra-prachar Press. Calcutta 1316 (1909).

CNŚT — CN; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca-Calcutta 1319 (1912).

CnT — Etc. See below.

CNT IV — CN; MS No. 5119, as quoted in CKr as TjD.

CNW — CN; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem jahre 1864. Berlin 1865; pp. 400-31.

CnT — Note-book MSs.

CnT I — CnT; MS No. 5031, as quoted in CKr as TjA.

CnT II — CnT; MS No. 5117, as quoted in CKr as TjB.

CnT III — CnT; MS No. 5118, as quoted in CKr as TjC.

CnT V — CnT; MS No. 5120, as quoted in CKr as TjE.

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| CnT VI | CnT ; MS No. 5121, as quoted in CKr as TjF. |
| CnT VII | CnT ; MS No. 5122, as quoted in CKr as TjG. |
| Comfort A. | See Ratirahasya. |
| Cowell E. B. | See Vik. |
| Cowell E. B. *and* F. W. Thomas. | See Harṣ. |
| CPS | Vṛddha-Cāṇakya, Cāṇakya-praṇīta. Ed. by Pt. Śrī Rāma Śāstrī. Calcutta 1332 (1925). |
| Cr | L. Sternbach. Cāṇakya-Nīti-Text-Tradition (Cāṇakya-Nīti - Śākhā - Sampradāyaḥ. Vol. I-II, in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Indological Series 27-29. (The numbers refer to Vol. II). |
| CR | Cāṇakya-rāja-nīti-śāstra Version. See Cr I. 2. |
| CRB | CR ; MS Sansk. fo. 15 in the Bodleian Library in Oxford. |
| CRBh I | CR ; MS 347 of 1892-95 in BORI. |
| CRBh II | CR ; MS 348 of 1892-95 in BORI. |
| CRC | CRC ; Cāṇakya-rāja-nīti-śāstram. Ed. by Pt. Īśvara Chandra Śāstrī. Calcutta 1912. Calcutta Or. Ser. No. 2. *Adhyāya*-s IV and V translated by O. Botto in Dal trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950. |
| Crca | L. Sternbach. A new Abridged Version of Bṛhaspati-Saṃhitā of the Garuḍa-Purāṇa. Vārāṇasī 1966, |

CRCa I — CR; MS. Add. 2525 in the University Library in Cambridge.

CRCa II — CR; MS Add. 1040 in the University Library in Cambridge. See Crca.

CRP — CR; MS 1959 in the Library of the Pennsylvania University in Philadelphia, Pa. See L. Sternbach. A new Cāṇakya-rāja-nīti-śāstra Manuscript. Bhāratīya Vidyā Bhavan. Bombay 1958.

CRT — CR; Cāṇakya-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S. Śāntiniketan 1958.

Crn — L. Sternbach. Cāṇakya-rāja-nīti. Adyar Library Series No. 92. Madras 1963.

CS — Cāṇakya-sāra-saṁgraha Version. See Cr I. 1.

CSB I — CS; MS Or. fol. 598 in the Universitätsbibliothek in Tübingen.

CSB II — CS; MS Or. fol. 599 in the Universitätsbibliothek in Tübingen.

CSBD — CS; Bodhī Cāṇakyam *or* Cāṇakya-sāra-saṁgraha. Ed. and transl. by B. C. Dutt. Calcutta 1888.

CSC I — CS; MS Add. 1539 in the University Library in Cambridge.

CSC II — CS; MS Add. 1346 in the University Library in Cambridge.

CSJ — CS; MS belonging to Australian National University, Canberra; previously to Prof. J. W. de Jong, Leiden.

CSLD — CS; MS Cod. Or. 8857; Lub/D 122 in the University Library, Leiden.

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| CV | Vṛddha-Cāṇakya, *textus ornatior* Version. See Cr I. 1. Translated into English by K. Raghunathji : Vriddha-Cāṇakya *or* Maxims of Cāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr). |
| CVAh | CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Haribhāī Dalpatrām. Ahmedabad 1969 (1913). |
| CVM | CV ; Vṛddha-Cāṇakya, NSP. Bombay 1874. |
| CVND | CV ; Cāṇakya-nīti-darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5. |
| CVNS | CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Ahmedabad 1969 (1913). See CVAh. |
| Cv | Vṛddha-Cāṇakya, *textus simplicior* Version. See Cr I. 1. Selected Verses translated by D. H. H. Ingalls in JAOS 86. 1 ; pp. 1–4. |
| CvA | Cv ; Rāja–nīti, Cāṇakya-muni-viracitā. Agra 1920. |
| CvGt | Cv ; MS Cod. MS Sanscr. 64 in the Niedersächsische Staats- und Universitätsbibliothek in Göttingen. |
| CvH | Cv ; MS H 250 in the Harvard University Library, Cambridge, Mass. |
| CvI | Cv ; MS 2411 in the Library of IO. |
| CvL I | Cv; MS A 445 in the Universitätsbibliothek in Leipzig. |
| CvL II | Cv ; MS A 446 in the Universitätsbibliothek in Leipzig. |
| CvP IV | Cv ; MS 17072-4 (D) in UPICI. |
| CvP V | Cv ; MS 17072-5 (E) in UPICI. |

CvṢ — Cv ; Ṣoḍaśa-Cāṇakya. Ed. by Ś. Ś. Lāl. Jñāna Sāgara Press. Bombay Saṁvat 1932 (1875).

CvTb — Cv ; MS Or. fol. 1037 in the Universitätsbibliothek in Tübingen.

CvW — Cv ; MS Walker 205c in the Bodleian Library in Oxford.

Da — Daśarūpāvaloka. Daś with Commentary on it. Ed. by K. P. Parab, NSP 1941.

Dakṣa — Dakṣa-Smṛti in Smṛtīnāṁ samuccaya, ĀnSS 48 ; (pp. 72-84). *Also* : in Smṛti-sandarbhāḥ. Gurumandal Series 9, Vol. I ; (pp. 569-590). *Also* : in Aṣṭādaśa-smṛtayaḥ, Vikrama 1998 (1941) ; (pp. 53-63). *Also* : Dakṣa-Saṁhitā in the Dharmaśāstra Texts by M. N. Dutt, Vol. I. Calcutta 1908. This text was translated in the same edition, Vol. I, Calcutta 1906 ; (pp. 433-458) ; by M. N. Dutt.

Damayantīkathā in Proben in Verzeichmiss der Oxforder Handschriften, herausg. von Th. Aufrecht.

Dampatiś(ikṣānāmaka) in Beṅgālī characters n. p. 1840.

Dar — Darpadalana of Kṣemendra.

Dar (KM) — Darpadalana of Kṣemendra in KM VI ; pp. 66-118.

Dar (RP) — Darpadalana in Kṣ (RP) ; pp. 145-206. Translated into German by R. Schmidt in ZDMG 69. 1-51.

Daś(arūpaka) — Daśarūpaka. A Treatise on Hindu Dramaturgy by Dhanañjaya. Ed. and Transl. by G. C. O. Haas. Columbia University Indo Iranian Series 7, New York 1912. *Also* : Hindī : Daśarūpakam, Vidyābhavana Saṁskṛ.-Granthamālā 7. Vārāṇasī 1952.

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| Daśak | Daśakumāra-carita of Daṇḍin. Ed. by Nārāyaṇa Bālakṛṣṇa Godbole. NSP. Bombay 1925. |
| Daśāvatāra-Khaṇḍa-praśasti. | See Khaṇḍapraśasti. |
| Dasgupta S. N. | See De (*or* De S. K.). |
| David K. N. | See Veṇī. |
| DCA | A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions by L. Sternbach in 2 Volumes. Otto Harrassowitz. Weisbaden 1978-80. |
| De (*or* De S. K.) | A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta *and* S. K. De Calcutta 1947. |
| Deś | Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M. K. Shāstrī in Kashmir Series of Texts and Studies, No. 40. *Also* : in Kṣ (RP); pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19. |
| Devadhar C. R. | See Amar *and* Dramas of Kālidāsa. |
| Devī-māhātmya | As included in the Markaṇḍeya-purāṇa. Edited and translated by Vasudeva S. Agrawala, All-India Kashiraj Trust, Ramnagar, Varanasi 1963. |
| Devīśataka | of Anandavardhana. KM IX; pp. 1-31. Bombay 1916. |
| Dh | Dharmakośa. Ed. by L. Jośī. Prājñapāṭhaśālā-maṇḍala-granthamālā. Wai 1937-47. |
| Dhanañjaya-vijaya of Kāñcanācārya | Ed. by Paṇḍit Śivadatta and Kāśināth Pāṇḍurang Parab, KM 54, third edition, Bombay 1939. *Also* : Ed. with a full Sanskrit Commentary by Pandit Jībananda Vidyasagara, third edition, Calcutta 1889. |
| Dhaśa | Dhanadarāja's Śatakatraya. KM XIII; pp. 33-80 (Śṛṅgāra°). |

DhD — See Daś.

DhN(P) — The Dhammanīti (Pāli). In PMB.

Dhv — Dhvanyāloka of Ānandavardhana in HSS 66. *Also* : KM 25.

DikAny — Anyāpadeśaśataka of Nīlakaṇṭha Dīkṣita. KM VI; pp. 143-158.

Dillon M. — See Nāṭyalakṣa.

Dixit S. V. — See Kir(D) *and* Nais(D).

DK — See Kuṭṭ.

Dṛṣṭāntaśataka of Kusumadeva — In KSH; pp. 217-226. *Also* : with Hindi Commentary by Nandalala Shastri, Published by Gangavishnu Shri Krishna Das, Bombay Saṁvat 1985.

Durgāsaptaśatī — With Hindi Commentary by Nandalala Shastri, Jñānasāgar, Bombay 1916. *Also* : Gita Press, Gorakhpur 2020 VS (1963).

Dūt(aṅgada) of Subhaṭa. — Ed. by Pt. Durgāprasād and K. P. Parab. KM 28. Transl. by L. H. Gray. JAOS 32. 58-77.

Dūtaghaṭotkaca of Bhāsa, — Oriental Book Agency, Poona 1957.

Dutt B. C. — See CSBD.

Dutt M. N. — See Dakṣa, GG, KN *and* R.

Dūtavākya of Bhāsa — Chowkhamba. Varanasi 1960.

Dvi — Nītidviṣaṣṭikā of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928.

Dvivedi R. C. — See Kpr.

Ed. *or* edn. — editor *or* edition.

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| Edgerton F. | See BhG, Megh, PRE *and* VC. |
| Edn. *or* ed. | edition. |
| EI | Epigraphia Indica. |
| Ek | Ekāvalī of Vidyādhara. Ed. by K. P. Trivedi. BSS 63. |
| Emeneau M. B. | See Śāk. |
| EU | Ekādaśa-dvāranibhandha-Upadeśa. Malayamāruta II ; pp. 96-107. |
| Fauche H. | See Śiś *and* Śṛṅg. |
| Filliozat P.-S. | See Āry. |
| Fritze L. | See Pts. |
| G | The Institute of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2. |
| G (in Introduction) | Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI. Compiled by P. K. Gode, Vol. XIII. Kāvya. Poona 1940-42. |
| GDH | L. Sternbach. Subhāṣita : Gnomic and Didactic Literature in A History of Indian Literature, ed. by J. Gonda, Vol. IV. Otto Harrassowitz. Weisbaden 1974. |
| GG | Gītagovinda of Jayadeva. |
| GG (NSP) | Gītagovinda of Jayadeva. NSP 9th edn. Bombay 1949. |
| GG (RS) | Gītagovinda of Jayadeva. Ed. and transl. by S. Lakṣmīnarasiṁha Śāstrī. Publ. by V. Ramaswamy Sāstrulu. Madras 1956. *Also* : translated by E. Arnold in Indian Poetry. Trübner and Co. London 1881. |

Gharpure J. R. — See Y *and* CHLT.

Ghaṭakarpara — Vivek Publishers. Aligarh 1975. *Also* : see GhN.

GhN — Ghaṭakarpara - Nītisāra in KSG I. 374 and KSH 120-24.

Ghosh M. — See Nāṭyaśāstra.

GIL — Geschichte der Indischen Literature by M. Winternitz.

GMBh — Gautama-dharmasūtra with Maskarī Bhāṣya. Ed. by L. Śrīnivāsachārya. OLPSS 50.

GMLM — Government Manuscripts Library. Madras.

Gore N. A. — See Āry.

Gorresio G. — See R(G).

GOS — Gaekwad's Oriental Series. Baroda.

Goswami B. Bh. — See Ratnāvalī.

GP — Garuḍa-purāṇam. Ed. by J. Vidyāsāgara. Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.

GPy (*or* GPY) — Garuḍa - purāṇam. Vaṅgavāsī Press. Calcutta 1890. *Also* : in Kāshī Sanskrit Series 165.

GR — Guṇaratna of Bhavabhūti. KSG I. 299 and KSH 523-25.

Gray L. H. — See BhPr *and* Dūt.

GSAI — Giornale della Societa Asiatica Italiana.

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| GSL | Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vidvān E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959. |
| Gupta A. K. | See Vikram. |
| Gupta S. D. | See Cand. |
| GVS | Gaṇikā-Vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishvesharanand Indological Series No. 4. Hoshiarpur 1953. |
| H | Hitopadeśa. |
| Haas G. C. O. | See Daśarūpaka. |
| Hamb(urg) | Hamburg MS of P. |
| Hams | Haṁsasandeśa of Śrīmad Vedānta Deśika. Ed. by S. Nārāyaṇa Śāstrī. Transl. by M. C. N. Acharya. Publ. V. Ramaswamy Sāstrulu. Madras 1937. |
| Han (*or* Hanu *or* Hanum) | Hanumannāṭaka. HSS 271. |
| Handiqui K. K. | See Naiṣ. |
| Hanu / Hanum | See Han. |
| Haravijaya | Haravijaya-kāvya. Ed. by Goparaju Rama, Prayag, Ganganatha Jha Kendriya Sanskrit Vidyapeeth, Khaṇḍa I—1982, Khaṇḍa II—1983. |
| Hariv | The Harivaṁśa. Publ. by the Asiatic Society of Bengal. Calcutta 1839. |
| Harivaṁśapurāṇa | As quoted in Purāṇa (Journal) 3. 1. |
| Harṣ | Harṣacarita of Bāṇabhaṭṭa. |

Harṣ (BSS) — Harṣacarita-mahākāvyam. Ed. by A. A. Führer. BSS 66.

Harṣ (NSP) — Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Transl. by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund, New Series 2. London 1897.

Hauvette-Besnault — See BhPṇ.

HC — Hitopadeśa...Daśa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke. Serampōre 1804.

HC (in Introduction) — Haraprasāda Śāstrī's A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the ASB, Vol. VII. Calcutta 1934.

HDh — Halāyudha's Dharmaviveka in KSG I. 381 and KSH 507-09.

HeK — Hemavijaya, Kathāratnākara by Śrī-Hemavijayagaṇī in MS form. Pt. Śrāvak Hīrālāl Haṁsarāj. Jāmnagar 1911.

HemCvc — Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72, Vol. I.

Hertel J. — See PT.

HH — The Hitopadeśa in Sanskrit language. Library East-India House. London 1810.

HIL — History of Indian Literature.

HJ — Hitopadeśa. The Sanskrit Text ed. and transl. by F. Johnson. 2nd edn. Hartford-London 1864.

HK — The Hitopadeśa of Nārāyaṇa. Ed. with Commentary and Notes by M. R. Kale. 5th edn. Bombay 1924.

HM　The First Book of Hitopadeśa. Ed. by M. Müller. London 1865. The Second, Third and Fourth Books of the same also ed. by M. Müller. London 1865.

HN　Nārāyaṇa, Hitopadeśa. nach der nepalischen Handschrift N neu herausgegeben von H. Blatt. Berlin 1930.

HP　Hitopadeśa of Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887.

HPañ　Pañcatantra translated into Hebrew.

HS　Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis et annotationes criticas...... A. G. a Schlegel et Ch. Lassen. Parts I–II. Bonnae ad Rhenum 1831.

HOS　Harvard Oriental Series. Cambridge, Mass.

HSL　A. B. Keith. A History of Sanskrit Literature. London 1953 (reprint edn.).

HSS　Haridas Sanskrit Series. Banaras.

Hu[1], Hu[2]　See Vet.

IA　Indian Antiquary (Journal).

IHQ　Indian Historical Quarterly (Journal). Calcutta.

IIJ　Indo-Iranian Journal. The Hague.

Indische Studien of Weber.

Ingalls D. H. H.　See SkV *and* Cv.

IO　India Office. London.

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| IS | Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. St. Petersburg 1870-73. *Also* : Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l'Académie des Sciences de St. Pétersbourg. XXI. 401-09 and XXIII. 401-432. *Also* : Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l'Academie des Sciences de St. Pétersbourg. XXI. 93-132 ; 202-242 and 370-409. *Also* : August Blau. Index zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4. Leipzig 1893. *Also* : Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also* : Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1. Wiesbaden 1965. *Also* : Revised Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach, Part I, Verses 1-500. Instituto di Indologia. Torino 1974. *Also* : See Pr. |
| ISPP | Indian Studies, Past and Present. Calcutta. |
| JA | Journal Asiatique. Paris. |
| Jacobi H. | See AR. |
| Jainarājataraṅgiṇī | See RT (VVRI). |
| Jāna(kī) *or* Jānakī | Jānakīharaṇam of Kumāradāsa. Ed. and transl. by G. R. Nandargikar. Bombay 1907. |
| Jānakī (C) | Jānakīharaṇam of Kumāradāsa. Ceylonese Version. Government Press, Ceylon 1974. |
| Janśṛṅg | Śṛṅgāraśataka of Janārdana. KM XI ; pp. 157-72. |
| JAOS | Journal of the American Oriental Society. Baltimore, Maryland. |

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| JASB | Journal of the Asiatic Society of Bengal. |
| JAS (Calcutta) | Journal of the Asiatic Society. Calcutta. |
| JBBRAS | Journal of the Bombay Branch of the Royal Asiatic Society. |
| JBORS | See BORS. |
| JBRAS | Journal of the Bombay Branch of the Royal Asiatic Society. Bombay. |
| JGJRI | Journal of the Ganganatha Jha Research Institute. Allahabad. |
| Johnson F. | See HJ. |
| Jhā G. | Gaṅgānatha Jhā. See Kpr. |
| JM | Jalhaṇa's Mugdhopadeśa. KM VIII ; pp. 125–135. |
| Joh | Johannus de Capua's Lation Version of Pañcatantra. |
| JOIB | Journal of the Oriental Institute. Baroda. |
| Jolly J. | See Bṛh, N *and* Vi. |
| JOR | Journal of the Oriental Institute. Madras. |
| Joshi C. N. | See Uttara. |
| JRAS | Journal of the Royal Asiatic Society of Great Britain and Northern Ireland. London. |
| JS | The Sūktimuktāvalī of Bhagadatta Jalhaṇa. Ed. by Embar Krishṇamācārya. GOS 82. Baroda 1938. |
| JSAIL | L. Sternbach. Juridical Studies in Ancient Indian Law. Vols. I–II. Motilal Banarsidass 1965-67. The Numbers of the Studies refer to the original studies, as listed at pp. 24–28 of Vol. I. |

JSS — Journal of the Siam Society.

JSu — Subhāṣitāvalī. MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as Js).

JSub — Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and SkV (as Jsv).

JSV *and* Jsv — See JSub.

K *or* KA — Kauṭilya's Arthaśāstra.

K(G) — The Arthaśāstra of Kauṭilya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 79, 80 and 82.

K(J) — Arthaśāstra of Kauṭilya. Ed. by J. Jolly. PSS 4.

K(K) — The Kauṭilya Arthaśāstra. A Critical edn. by R. P. Kangle. University of Bombay; Studies Sanskrit, Prakrit, and Pali. No. 1. Translated by R. P. Kangle in the University of Bombay Studies... ..No. 2.

K(P) — Kauṭilīyam Arthaśāstram. Ed. by Pāradeya Rāmateja Śāstrī. Vārāṇasī.

K (S) — Kauṭilīyam Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No. 37/64 and Part 2. *Also* : Index verborum. OLPSS No. 65, 66 and 68.

K (V) — Kauṭilīyārthaśāstram. Ed. by V. N. S. Veṅkaṭanāthacharya. Oriental Research Institute Sanskrit Series No. 103. University of Mysore. Mysore 1960.

KāBh — Kāvyālaṅkāra of Bhāmaha. Bihar-Rāṣṭrabhāṣā-Pariṣad. Patna 1932.

KāD — Kāvyādarśa of Daṇḍin.

KāD (B) — Daṇḍin's Poetik (Kāvyādarśa). Sanskrit und Deutsch herausg. von O. Böhtlingk. Leipzig 1890.

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| KāD (Bh) | Kāvyādarśa of Daṇḍin. Ed. by Vidvān Pt. Rangacharya Reddi Shastri. Government Oriental Series, Class A, No. 4, BORI. Poona 1938. |
| KāD (M) | Kāvyādarśa in Mangolian. Cf. Sh. Bira in Indological Studies in the Mangolian People's Republic; pp. 03–17. Ulan Bator 1979. |
| KāD (R) | Daṇḍin's Kāvyādarśa. Ed. and transl. by K. R. Ray. Calcutta 1961. |
| KāD (T) | Kāvyādarśa, Sanskrit and Tibetan Text. Ed. by A. C. Banerjee. University of Calcutta. Calcutta 1939. |
| Kal | Kalāvilāsa of Kṣemendra. |
| Kal (KM) | Kalāvilāsa. KM I ; pp. 34–79. Translated by R. Schmidt in Zum 70 Geburtstage des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914; pp. 1–33 ( parts 1–4 ); in WZKM 28. 406–35 (parts 5–10). |
| Kal (RP) | Kalāvilāsa. In Kṣ (RP) ; pp. 219–272. |
| Kāla | Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55. |
| Kale M. R. | See Ragh *and* Pra. |
| Kalee Krishen Bahadur | See NS, CN *and* Moh. |
| Kalivi(ḍambana) of Nīlakaṇṭha-Dīkṣita | KM V ; pp. 132–142. |
| Kāmasūtra of Vātsyāyana | NSP. Bombay 1900. |
| Kane P. V. | History of Sanskrit Poetics. Bombay 1951. |
| Kangle R. P. | See K(K). |
| KāP | The Kāvya-Pradīpa of Mm. Govinda. Ed. by Pt. Durgāprasāda and W. L. Ś. Paṇśīkar. KM 24. |

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| **Kapph(iṇābhyudaya) of Bhaṭṭa Śivasvāmin** | Ed. by Gauri Shankar. Lahore 1937. |
| **Kar** | Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98. |
| **Karmarkar R. D.** | See Māl, Mālatī, Kum *and* Ragh. |
| **KāRU** | Kāvyālaṁkāra Rudraṭa-praṇīta. Ed. by Satyadeva Chaudharī, Vāsudeva Prakāshan. Dillī (Delhi) 1960. |
| **KāRu** | See RK. |
| **Kāty** | Kātyāyana-smṛti-sāroddhāraḥ *or* Kātyāyana-smṛti on Vyavahāra......Text (reconstructed), Translation, Notes and Introduction, by P. V. Kane......Reprint from the Hindu Law Quarterly. Bombay 1933. |
| **Kav** | Kavīndravacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV). |
| **KāVā** *or* KāVa | Kāvyālaṁkārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Parab. KM. 15. |
| **Kāva** | See KāvR. |
| **Kavi(kaṇṭhābharaṇa) of Kṣemendra.** | |
| Kavi (KM) | Kavikaṇṭhābharaṇa. KM IV; pp. 149-169. Translated by Dr. Sūryakānta in KṣS. |
| Kavi (RP) | Kavikaṇṭhābharaṇa in Kṣ(RP) 63-84. |
| **Kavik** | Kavikaumudī of Kalya Lakṣmīnarasiṁha. Ed. by Dr. K. Krishnamoorthy. Dharwar 1965. |
| **Kaviratna J. C. C.** | See CNNSS. |
| **KāvR** | Kāvyamīmāṁsā of Rājaśekhara. GOS 1. |

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| Kāvyakalāpa | Kāvya-kalāpa, Gunpat Krishnaji Press. Bombay 1864. |
| Kāvyālaṅkāra | See Kāla. |
| Kāvyālaṁkārasūtrāṇi | See KāVā. |
| Kāvyān | Kāvyānuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta *and* K. P. Parab. KM 43. |
| Keith A. B. | A History of Sanskrit Literature (HSL). Oxford University Press. Reprint, 1953. *Also* : The Sanskrit Drama. Oxford University Press, 1959. |
| KH | Kāvyānuśāsana of Hemacandra. KM 71. |
| Khaṇḍapraśasti | Also known as Daśāvatāra-Khaṇḍapraśasti. A Kāvya on the ten incarnations of Viṣṇu ascribed to one Hanumān *or* Hanumat-kavi. Rājasthāna Purātana Granthamālā No. 124, Jodhpur 1975. |
| Khaṇḍapraśasti-prārambha | See Khaṇḍapraśasti. |
| KHpk (*or* KHpK) | Kāvyānuśāsana of Ācārya Hemacandra. 2nd edn. by R. S. Parikh and V. M. Kulkarni, Śrī Mahāvīra Jaina Vidyālaya. Bombay 1964. |
| Kir | Kirātārjunīyam of Bhāravi. |
| Kir (D) | Kirātārjunīyam. Ed. and transl. by S. V. Dixit. (Cantos I–III). Thalakwadi—Belgaum 1954. |
| Kir (NSP) | Kirātārjunīyam. 4th edn. NSP. 1954. |
| Kir (R) | Kirātārjunīyam. Ed. and transl. by K. Ray *or* S. Ray *and* K. Ray. Calcutta. |
| Kir (V) | Kirātārjunīyam. Ed. by Pt. Jīvānand Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15. |

KK — Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS.

Kk — See Kt.

Klatt J. — See CKl.

KM — Kāvyamālā Series. NSP. Roman numbers refer to the fourteen Gucchaka-s. Arabic numbers refer to the 95 Kāvyamālā booklet Series.

KN — Kāmandakīya-Nītisāraḥ.

KN (BI) — Kāmandakīya-Nītisāraḥ. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālaṅkāra *and* Kāmākhyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta 1896.

KN (ĀnSS) — Kāmandakīya-Nītisāraḥ in ĀnSS 136 (two volumes).

KN (TSS) — Kāmandakīya-Nītisāraḥ in TSS 14.

Kpr — Kāvyaprakaśa of Mammaṭa. Ed. by R. D. Karmarkar. BORI, 1950. *Also* : in ĀnSS 89. Translated by Gaṅgānātha Jhā (Reprint from the Pant. D. I. Benaras 1898) *and* by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsa-s I–VI). Motilal Banarsidass. Delhi 1966.

KR — Kathāratnākara of Hemavijaya. Pt. Ś. Hīrālal Haṁśarāj. Jāmnagar 1911.

Kr — M. Krishnamachariar. History of Classical Sanskrit Literature. Reprinted. Motilal Banarsidass. Delhi etc. 1970.

Kressler O. — See CV *and* CKr.

Krishnamacharya V. — See Lau,

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| Krishnamoorthy K. | See Kavik. |
| Kṛkā | Kṛṣṇavallabha Bhaṭṭa's Kāvyabhūṣaṇaśataka. KM VI ; pp. 31–46. |
| Kṛṣṇa(karṇāmṛta) of Līlāśuka | Ed. and translated by M. K. Acharya. Madras 1958. *Also* : Ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938. |
| KRSS | Kāvya-ratna-sāra-saṁgraha. Compiled by Bholānātha Mukhopādhyaya. Calcutta 1876. |
| KṣB | The Bṛhatkathāmañjarī of Kṣemendra. Ed. by Pt. Śiva-datta and K. P. Parab. KM 69. |
| KSG | Kāvya-saṁgrahaḥ......Ed. by Jīvānanda Vidyāsāgara. (3 Volumes). 3rd edn. Saraswati Press Calcutta. |
| KSH | Kāvya-saṁgraha. A Sanskrit Anthology .. Ed. by Pr. J. Haeberlin. Calcutta 1847. |
| Kṣ (RP) | Kṣemendra-laghu-kāvya-saṁgrahaḥ. Ed. by Dr. A. Sharma. Sanskrit Academy Series No. 7. The Sanskrit Academy, Osmania University. Hyderabad 1961. |
| KṣS | Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharaṇa, Aucitya–vicāracarcā *and* Suvṛttatilaka by Dr. Sūryakānta. POS 91. |
| KSS | Kathā–Sarit–Sāgara of Somadeva-bhaṭṭa. |
| KSS (AKM) | Kathā-Sarit-Sāgara. Ed. by H. Brockhaus. AKM 2. 5 *and* 4. 5. Translated by C. H. Tawney. Calcutta 1880 *and* 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser. London 1924–1928 ( 10 Volumes ). *Also* : Reprinted by Motilal Banarsidass, Delhi. |
| KSS (NSP) | Kathā-Sarit-Sāgara. Ed. by Pt. Durgāprasāda *and* K. P. Parab. 4th edition. NSP, 1930. |

KSSKP — See SSK *or* SSKR.

Kt — Kavitāmṛtakūpa with a translation in Beṅgālī. School Book Society Press. Calcutta 1828.

KtR — Kavitāmṛtakūpam in Malayamāruta ; pp. 34–46.

KU — Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55.

Kum — Kumārasambhava of Kālidāsa.

Kum (K) — Kumārasambhava. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd edn. Poona 1951.

Kum (NSP) — Kumārasambhava. 14th edn. Re-edited...by Nārāyaṇa Rāma Ācārya Kāvyātīrtha. NSP 1955.

Kum (R) — Kumārasambhava. Ed. with transl. by Pt. Rangachar, (6 Sagra-s). Saṁskrita Sāhitya Sadana. Mysore 1962.

Kum (SA) — Kumārasambhava. Critically ed. by Sūryakānta. Sāhitya Akademi. Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trūbner and Co., 1879 *and* by H. H. Wilson. Varanasi 1966.

Kuṭṭ — Kuṭṭanīmatam of Dāmodaragupta.

Kuṭṭ (BI) — Kuṭṭanīmataṁ Kāvyam. Ed. by M. Kaul. Bibl. Ind. 1551.

Kuṭṭ (KM) — Kuṭṭanīmatam. KM III ; pp. 32–110. Translated by J. J. Meyer in Altindische Schelmenbücher 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in Eastern Love, Vol. I. John Rodker. London 1927. In French by L. de Langle in Le livre de l'amour de l'orient. Paris 1920.

Kuv — The Kuvalayānanda of Appaya Dīkṣita, NSP 1947. *Also* : Vidyā Bhavana Saṁskṛta Granthamālā No. 24. ChSS, 1956.

KV — See Kāvyān.

Lacy Johnstone de P. — See Ragh.

Lakṣmīnarasiṁha Śāstrī S. — See GG.

Langle de L. — See Kuṭṭ *and* Sam.

Lau — Laukikanyāyaślokāḥ. Ed. and transl. by Krishnamacharya. The Adyar Library and Research Centre. Adyar Library Pamphlet Series 34.

Lāu — Initial List of Lāu Proverbs. Appendix D to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini, JSS 1.

Linga-purāṇa.

LN (P) — The Lokanīti (Pāli) in PMB. Also in JASB 47. 239.

Lok — Lokoktimuktāvalī of Dakṣiṇāmūrti. KM XI; pp. 78-91.

Madana — The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ind. 114.

Madhyamavyāyoga of Bhāsa. — Chowkhamba. Vārāṇasī 1960.

Mandāra — Mandāra-maranda-campū. KM 52.

Mahān — Mahānāṭaka of Dāmodara Miśra, also known as Hanumannāṭaka. Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. *Also* : Veṅkaṭeśvara Press. Bombay Saṁvat 1966 (1909).

Mahāvīra — Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar *and* S. Rangachariar. 4th edn. NSP 1926. Translated by John Pickford. Trübner and Co. London 1871.

Mahim — The Mahimnastava (*or* Praise of Shiva's Greatness). Ed., translated and presented .....by W. Norman Brown. American Institute of Indian Studies. Publication No. 1. Poona 1965.

Māl — Mālavikāgnimitra of Kālidāsa.

Māl (K) — Mālavikāgnimitra. Ed. and transl. by R. D. Karmarkar, 4th edn. Poona 1950.

Māl (NSP) — Mālavikāgnimitra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 9th edn. NSP. Translated by C.H. Tawney. 2nd edn. Calcutta 1891.

Mālatī — Mālatīmādhava of Bhavabhūti.

Mālatī (K) — Mālatīmādhava. Ed. and transl. by R. D. Karmarkar. Poona 1935.

Mālatī (NSP) — Mālatīmādhava. Ed. by M. R. Telang. 6th edn. NSP. 1936.

Malaya — Malayamārutaḥ, Part 1, 2 and 3. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966, 1971 and New Delhi 1973.

Mānasollāsa of Someśvara, Pt. I—Baroda Central Library, 1925. Part II—Oriental Institute. Baroda 1939.

Mārk-p(ur) — The Mārkaṇḍeya-purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl. Ind. 125. *Also* : by M. N. Dutt in Wealth of India. Calcutta 1896.

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| Mathers Powys E. | See Kuṭṭ and Sam. |
| Matsya-p | Matsya-purāṇam in ĀnSS 54. Chapters 1–128. Translated by Taluqdar of Oudh in Oudh. SBH 17. |
| May | The Sanskrit Poems of Mayūra. Ed. with a translation......together with the text and translation of Bāṇa's Caṇḍīśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917. |
| Mayūrāṣṭaka | An unedited Sanskrit poem by Mayūra. Ed. by G. P. Quackenbos. In JAOS 31. 343-354. |
| MBh | Mahābhārata. |
| MBh (Bh) | Mahābhārata. BORI edition. Poona 1927-66. |
| MBh (C) | Mahābhārata. Asiatic Society of Bengal. Calcutta 1834-39. |
| MBh (Cit) | Mahābhārata. (Anuśāsana-parvan). Citraśālā Press. Poona 1933. |
| MBh (R) | Mahābhārata. Ed. by P. C. Roy, Calcutta 1886-88. Translated by P. C. Roy. Oriental Publishing Company. Calcutta. *Also* : Mahābhārata, Vidura-nīti. (In MBh [Bh] 5. 33 sqq.). Ed. and transl. by V. P. N. Menon. The Scholar Press, Palghat 1955. *Also* : Translated by M. N. Dutt, Calcutta 1897-1901. |
| MBh (Ju) | Mahābhārata in Old Javanese, Udyogaparvan. (In MBh [Bh] Udyogaparvan, App. II). Published by H. H. Juynboll. |
| Megh | Meghadūta of Kālidāsa. |
| Megh (D) | Meghadūta. Ed. by S. K. De. Sāhitya Akademi. New Delhi 1957. |

Megh (E) — Meghadūta. Ed. and transl. by Franklin *and* Eleanor Edgerton. Ann Arbor. Paperback Original 2 A.

Megh (ES) — Meghadūta. Ed. and transl. into French by R. H. Assier de Pompignan. Collection Émile Senart. Paris 1938.

Megh (G) — Kalidasae Meghaduta...ex recensione J. Gildemeisteri. Bonnae 1841.

Megh (K) — Meghadūta. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th edn.

Megh (W) — Meghadūta. Transl. into English verse, with Notes and illustrations by H. H. Wilson. Second Edn. East-India College. London 1843.

Menon V. P. N. (*or* P. N.) — See MBh.

Meyer J. J. — See Kuṭṭ *and* Sam.

MhN (P) — The Mahārahanīti (Pāli) in Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma von H. Braun. Göttingen 1975.

Miller B. S. — See BhŚ.

Mit — See Y (ChSS) *and* Y (NSP).

MK — Mādhavānala-Kathā.

MK (C) — Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh. Uttam Chand Kapur, Delhi, no date.

MK (D) — Mādhavānala-Kathā of Damodara. GOS 93; (pp. 443-509).

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| MK (G) | Mādhavānalakāmakandalā-Kathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908. |
| MK (GOS) | Mādhavānalakāmakandalā-prabandhaḥ. Ed. by M. R. Majumdar. Pariśiṣṭha I. ( Mādhavānalākhyānam ). GOS 93; (pp. 342-379). |
| MK (K) | Mādhavānala - Kāmakandalā - Caupāī. GOS 93; (pp. 381-442). |
| MK (P) | Mādhavānala-Kathā. Published from three London and three Florentine MSS with a translation of Prakrit passages by P. E. Pavolini, XI. International Congress of Orientalists, London, I; (pp. 430-53). |
| MK (S) | H. Schöhl. Die Strophen der Mādhavānala-Kathā. Halle a. d. S. 1914. |
| Mn | Mānava-dharmaśāstra. |
| Mn (J) | Mānava-dharmaśāstra. Ed. by J. Jolly. Trübner and Co. London 1887. Translated by G. Bühler in SBE 25. |
| Mn (Jh) | Mānava-dharmaśāstra. Ed. and transl. by Mm. Gaṅgānātha Jhā. Bibl. Ind. 256. |
| Moh | Mohamudgara attributed to Śrī-Śaṅkarācarya. |
| Moh (KSG) | Mohamudgara in KSG I. 352-57. |
| Moh (KSH) | Mohamudgara in KSH; 265-68. |
| Moh (NS) | Mohamudgara in NS (pp. 47-50) with English translation by Kalee Krishen Bahadur. |
| Monier-Williams, Sir M. | See Śak. |
| Monseur E. | See CM. |

MP — See Mark-p(ur).

Mṛcch — Mṛcchakaṭika of Śūdraka.

Mṛcch (K) — Mṛcchakaṭika. Ed. and transl. by R. D. Karmarkar. 2nd edn. Poona 1950.

Mṛcch (NSP) — Mṛcchakaṭika. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938; and by J. A. B. van Buitenen, Delhi 1971.

MŚ (*or* Śiś) — Māgha's Śiśupālavadha. See Śiś.

MS (MSS *or* MSs) — Manuscript(s).

Mudita-kumudacandra-nāṭaka. — A *nāṭaka* by Yaśaścandra.

Mudr — Mudrārākṣasa by Viśākhadatta.

Mudr (BSS) — Mudrārākṣasa. Ed. by K. T. Telang. BSS 27.

Mudr (K) — Mudrārākṣasa. Ed. and transl. by M. R. Kale. 4th edn. Bombay 1927.

Mudr (W) — Mudrārākṣasa. Ed. and transl. by R. S. Walimbe, The Royal Book Stall, Poona—2; by M. R. Kale, 5th edn. Delhi 1965; and by J. A. B. van Buitenen, Delhi 1971.

Mugdhopadeśa of Jalhaṇa. — A *kāvya*-work of 66 verses dealing with prostitutes. KM VIII; pp. 125-35.

Muir J. — Metrical translations from Sanskrit Writers. Trübner and Co. London 1879.

N — The Institutes of Nārada .....Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33.

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| Nāg | Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd edn. Poona 1953. *Also* : Ed. and Transl. by C. S. R. Sastri in Śrī Bālamanoramā Series No. 18. 5th edn. *Also* : See ŚHP. |
| Nāgara-sarvasva of Padmaśrī. | Edited with Jagadjyotirmall's Sanskrit Commentary and editor's own Anāvilā Hindi Commentary by Babulal Shukla Shastri. Eastern Book Linkers. Delhi 1994. *Also* quoted in ŚP. For details see DCA Vol. 2, entry no. 783. |
| Nair, S. B. | S. Bhaskaran Nair. |
| Naiṣ | Naiṣadha of Śrīharṣa. |
| Naiṣ (D) | Naiṣadha. Ed. with transl. by S. V. Dixit. (I–III *Sarga*-s). Belgaum 1954. |
| Naiṣ (NSP) | Naiṣadhīyacaritam. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. NSP 9th edn. Translated by K. K. Handiqui in Naiṣadhacarita of Śrīharṣa, Deccan College Building Centenary and Silver Jubilee Series 33. Poona 1965. |
| Nalacampū of Trivikrama-Bhaṭṭa. | Chowkhamba Sanskrit Series. Banaras 1932. |
| Nālaḍyār(°ṭiyār) | An anthology in Tamil. For details see SMS Vol. II ; pp. 946. |
| Nambiar S. K. | See Prab. |
| Namisādhu | *Ad* Kāvyālaṅkāra of Rudraṭa. *Also* : See RK. |
| Nānāsaṁhitā, | As quoted in ŚP. |
| Nandargikar G. R. | See Jānakī *and* Ragh. |
| Nārada-smṛti | Attributed to Śrī-Nārada *or* Puruṣottamadeva. Quoted in PV *and* other sources. *Also* : See N. |

Nāradīya-pur — Nāradīya-purāṇa in Purāṇasubhāṣitāni. Purāṇa (Journal) Vol. I; pp. 61–63.

Nariman G. K. etc. — See Priy.

Nāṭaka-candrikā — By Rūpa-Gosvāmin.

Nath P. G. — See BhŚ.

Nāṭyadarpaṇa of Rāmacandra *and* Guṇacandra. — Oriental Institute. Baroda 1959.

Nāṭyalakṣa — The Nāṭyalakṣaṇaratnakośa of Sāgaranandin. Ed. by M. Dillon. Oxford Univ. Press. London 1937. Translated by M. Dillon, M. Powler *and* V. Raghavan in Transactions of the American Philosophical Society, New Series 50. 9. Philadelphia.

Nāṭ(yaśāstra) — The Nāṭyaśāstra attributed to Bharata-Muni. Ed. and transl. by M. Ghosh. Bibl. Ind. 272 (Vols. I–II). *Also* : Chapters XV and XVI ed. by P. Regnaud. Paris 1880.

Navaratnaya (C) — Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952.

Navasāha(sāṅka-carita) of — Padmagupta *alias* Parimala, Part I. Ed. by Pt. V. Ś. Islāmpurkar. BSS 53.

NBh — Narābharaṇam in Malayamāruta, Part I; pp. 47–83.

NCC — New Catalogus Catalogorum by V. Raghavan *and* others. Madras...... (incomplete).

Nerurkar V. R. — See Ṛtu.

NIA — New Indian Antiquary (Journal).

Nīsaṃ — Nītisaṁgrahaḥ. Veṅkaṭeśvara Press. Bombay Saṁvat 1994 (1937).

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| Nit. Ghaṭa | Nītisāram of Ghaṭakarpara in KSH ; pp. 504-06. |
| Nītidviṣaṣṭikā of Sundarapāṇḍya. | As quoted in *subhāṣita-saṁgrahas.* See SMS Vol. I; p. 370. |
| Nītipradīpa of Vetālabhaṭṭa. | Short collection of gnomic verses included in KSH. |
| Nītiratna attributed to Vararuci. | As included in KSH. |
| Nītisāra. | As included in KSH. |
| Nītisāra of Kāmandaki | See KN. |
| Nītisāra of Ghaṭakarpara | See Nīt. Ghaṭa. |
| Nītiveṇpā(°bā) | A Tamil work on *nīti.* See SMS Vol. I, Intro. para. 78. 1. |
| Nītiyukti | A part of Yuktikalpataru. For details see Yuktikalpataru. |
| NKy (B) | Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, a Code of Ethics in Pāli (Burmese). JRAS 17. 252. |
| NMS | Nāradīya-Manu-Saṁhitā. Ed. by K. Sāmbaśiva Śāstrī. TSS 97. |
| NM (T) | Nītiśāstra of Masūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhārati Annals X. 1961. |
| NPR | The Nārada-Pañca-Rātra. Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865. |
| NPr | Nīti-Prakāśikā. Ed. by G. Oppert. Madras—London 1882. |
| NŚ *or* NS | The Neeti Sunkhulun *or* Collection of the Sanskrit Ślokas..... with a transl. in English by Mahārāja Kaleẹ Ḳrishen Bahadur. Serampore Press, 1831. |

NŚ (OJ) *or* NS (OJ) — Nītiśāstra (Old Javanese). Oud-Javaansche text met vertaling uitg. door R. Ng. Dr. Poerbatjaraka. Bibliotheca Javanica 4. Bandoeng 1933.

NSP — Nirṇaya Sāgara Press. Bombay.

NT — Nītiśāstra in Telugu, as quoted in IS.

NV — Nītivākyāmṛta Somadeva Sūri. Ed. by Pt. Pannālāla Soni. Māṇikacandra Digambara Jaina Granthamālā 22. Bombay 1922. Translated by O. Botto in Il Nītivākyāmṛta di Somadeva Sūri. Università di Torino. Torino 1962.

OH — Our Heritage (Journal), Calcutta.

Old Arabic — See Arabic.

Old Syriac — Pañcatantra in Old Syriac Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vols. I-II). Berlin 1911.

OLPSS — Oriental Library Publications. Sanskrit Series. Mysore.

P — Pañcatantra.

PAB — Thirteen Trivandrum Plays attributed to Bhāsa. Translated into English by A. C. Woolner and L. Sarup. Panjab University Oriental Publications No. 13. Oxford University Press. London 1930.

Pad — The Padyaracanā of Lakṣamaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha *and* W. L. Ś. Paṇśīkar. KM 89.

Padmaprābhṛtaka-bhāṇa. — Attributed to Śūdraka-kavi. MS No. 4377 of VVRI Collection.

Padyakādambarī of Kṣemendra — As quoted in his Kavikaṇṭhābharaṇa.

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| Padyasaṁgraha | In KSH ; pp. 529-532. |
| PAn | The Purāṇic Anthology. (Purāṇa-kāvya-stotra-sudhā). Ed. by R. D. Karmarkar. Thalakwadi, Belgaum 1958. |
| Pañcākhyāna-vārttika | A Commentary on *Pañcākhyāna* Recension of Pañcatantra. |
| Pañcaratna | As included in KSG. |
| Pañcarātra of Bhāsa | Ed. by S. Rangacharya. Saṁskṛta Sāhitya Sadana. Mysore 1958. |
| Pāñcarātra of Nārada. | See NPR. |
| Pañcarātra-rakṣā of Rāmānuja | AL Series 3936 ; p. 105. |
| Pañcārtha-bhāṣya of Kauṇḍinya | A Commentary on Pāśupata-sūtra, TSS, Trivandrum 1940. *Also* : Cf. Brahmavidya (Journal), Vols. 31-32 ; p. 397. |
| Pañcasāyaka of Jyotirīśvara. | Cf. R. Schmidt : Beiträge zur indischen Erotik ; pp. 48-55. |
| Pañcastavī of unknown authorship | KM III ; pp. 9-31. |
| Pañcāyudha-prapañca-bhāṇa of Trivikrama | Lithographic Print. Ed. by Vishnu Vasudeva Godebale. Śaka 1786 (1864 A. D.). |
| Pandit R. S. | See Ṛtu. |
| Pāṇinīya-Śikṣā | A treatise on Sanskrit phonetics. |
| Pargiter F. E. | See Mārk-p. |
| Pārśv | See BPC. |
| Pathak S. | NM (T). |

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| Pavanadūta of Dhoyī | Ed. by Umesh Chandra Sharma *and* Girish Chandra Sharma. Vivek Publications. Aligarh 1978. |
| PC | Prabhāvakacarita of Prabhācandrācārya. Ed. by J. Vijaya Muni. SJS 13. |
| PD | The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In Zeitschrift für Indologie und Iranistik 6, 255. |
| PdP | Padma-Purāṇa. Ed. by V. N. Maṇḍalika. 4 vols. ĀnSS extra-1. |
| PdT | Padyāmṛta-Taraṅgiṇī of Haribhāskara. Ed. by J. B. Chaudhuri. Śaṁskṛta-kośa-kāvya-saṁgraha 4. Calcutta 1941. |
| PG | The Padyāvalī of Rūpa Gosvāmin. Ed. by S. K. De. Dacca University Oriental Publication Series No. 3. Dacca 1934. |
| Pickford J. | See Mahāvīra. |
| PJain | J. Hertel. Über die Jaina Recensionen des P. Bericht über die Verhandhungen des kön, sächs. Gesell. der Wiss. zu Leipzig, Phil.-hist. Klasse; pp. 23-134. 1902. |
| PJKS | Paṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University. Hyderabad. |
| PKS | J. Hertel. über einige HSs von Kathāsaṁgraha-strophen. ZDMG 64. 58. |
| PM | J. Hertel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67. 639. |
| PMB | J. Gray. Ancient Proverbs and Maxims from Burmese Sources *or* The Nīti Literature of Burmā. Trübner and Co. London 1886. |

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| PN | Pañcatantra, Nepāli text, as quoted in PS XXXIX and 100–26; PT I, pp. 117–35; and PRE 2. 192–258. |
| PO | Poona Orientalist (Journal). Poona. |
| POS | The Poona Oriental Series *or* Punjab Oriental Series, as the case may be. |
| Powys Mathers | See Kuṭṭ and Sam. |
| PP | The Pañcatantra, a Collection of Ancient Hindu Tales in the Recension called Pañcākhyānaka......The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11–12. Translated by A. W. Ryder in the Pañchatantra. The University of Chicago Press. Chicago 1925. |
| Pr | Pt. Durgā Prasāda. Böhtlingk's Indische Sprüche. In Journal of the Bombay Branch of the Royal Asiatic Society 16. 361. |
| Pra (*or* Pranā) | See Pranā. |
| Prab | Prabodha-candrodaya of Kṛṣṇamiśra. |
| Prab (B) | Prabodha-candrodaya. Sanscrite et latine edidit H. Brockhaus. Lipsiae 1835. |
| Prab (NSP) | Prabodha-candrodaya. Ed. by V. L. Ś. Paṇśīkar. 6th edn. NSP. 1935. |
| Prab (TSS) | Prabodha-candrodaya. Ed. by K. Sāmbaśiva Śāstrī. TSS 72. Trivandrum 1936. |
| Prab (V) | Prabodha-candrodaya. Ed. by Pt. Rāmacandra Miśra. Vidyābhavana-Saṁskṛta-Granthamālā 14. ChSS. Vārāṇasī 1955. |
| | Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971; and into German by K. Rosenkrantz, Königsberg 1842. |

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| Prabhā | See PC. |
| Prajñāśataka-prakaraṇa (Tibetan). | |
| Pranā | Pratimānāṭaka of Bhāsa. Edn. and transln. Saṁskṛta Sāhitya Sadana, Bangalore 1950. *Also* : Pratimā of Bhāsa. Ed. and transl. by M. R. Kale. |
| Pras | Prasaṅgābharaṇam of Śrīmatkavikulatilaka. Gopal Nārāyan and Co. Bombay. (No date). |
| Prasanna | Prasanna-sāhitya-ratnākara of Nandana, as quoted in SkV. |
| Prasannarāghava of Jayadeva. | NSP. Bombay 1922. |
| Praśnottara-ratnamālā of Vimala (*or* Vimala-Pra°) | In Monatsberichte der kön. Preuss. Ak. der (Wiss. zu Berlin 1868), pp. 99–100; in Journal of the Greater Indian Society. (1958), Tibetan [T]. *Also* : KM VII (Bombay 1926); pp. 121–23. |
| Pratāparudrayaśobhūṣaṇa of Vidyānātha | BSS 65. *Also* : See Ratnāpaṇa of Kumārasvāmin. |
| Prati | Pratijñāyaugandharāyaṇam ascribed to Bhāsa. Ed. and transl. by C. R. Davadhar. POS 61. *Also* : Transl. in PAB. |
| Prāyaścittaviveka | A Dharma-śāstra text of Śūlapāṇi. MS No. 4638. Alphabetical Index of Sanskrit Manuscripts, Vol. II, University of Kerala. Trivandrum 1965. |
| PrC | Prabandha-cintāmaṇi of Merutuṅgācārya. Ed. by Jinavijaya Muni SJS 1. Translated by C. H. Tawney. Bibl. Ind. 141. |
| PRE | The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2-3. 1924, |

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| Priy | Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson *and* Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. *Also* : Ed. and transl. by N. G. Suru. Poona 1928. *Also* : See ŚHP. |
| PrK | Prabandhakośa of Rājaśekhara Sūri. SJS 6. |
| PrŚ, PrŚ(C) | Pratyaya-Śataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon. Candy 1941. Translated by A. V. Perera. Candy 1942. *Also* : See L. Sternbach. Adyar Library Bulletin 33. 88-116. |
| PS | Das Südliche Pañcatantra. Sanskrittext der Recension β mit den Lesearten der besten HSs der Recension *a* ; herausg. von J. Hertel. Abh. d. phil.-hist. Klasse d. kōn. sächs. Ges. d. Wiss XXIV. 5. Leipzig 1906. |
| PSb | Das südliche Pañcatantra. Sanskrittext der Recension *a* mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. Otto Harrassowitz. Wiesbaden 1930. |
| PSDh | Parāśara-Dharmasaṁhitā *or* Parāśara-smṛti. Ed. by Pt. V. Ś. Islamapurkar. BSS 47, 48, 59, 64, 67, 74. |
| PSh | M. Herberland. Zur Geschichte des Pañcatantra. Text der südlichen Recension. SWA. 107. 397-476 (1884). |
| PSS | Punjab Sanskrit Series. |
| PT, PTem | The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmīrian entitled Tantrākhyāyikā...... Ed. by J. Hertel. HOS 14., 1915 (PT) ; Tantrākhyāyikā .....die älteste Fassung des Pañcatantra aus dem Sanskrit übersetzt......von J. Hertel I-II. Leipzig *und* Berlin 1909. *Also* : Über das Tantrākhyāyikā, die Kaśmīrische Rezension des P. Mit dem Text der HS, Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der kōn. sächs. Ges. der Wiss. V. Leipzig 1904. (PTem). |

Pts — Pañcatantra (*textus simplicior*). Ed. by E. Kielhorn (I) *and* G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-96. Translated by L. Fritze. Otto Schulze. Leipzig 1884.

PtsK — Pantchatantrum......Ed. I. O. Godofr. Ludov. Kosegarten. Bonnae ad Rhenum 1848. Translated in Pantschatantra : fünf Bücher indischer Fabeln . ...aus dom Sanskrit übersetzt......von Th. Benfey. 2 Vols. Leipzig 1859 ; in French by E. Lancereaux. Paris 1871 (*and* 1965).

PTu — Tantropākhyānam. Ed. by K. Sāmbaśiva Śāstrī. TSS 132.

$PT_2$ — J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59. 1-30.

PuPra — Purātana-Prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.

Purāṇa — Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshirāj Trust. Fort Ramnagar. Varanasi.

Purāṇārtha(saṁgraha) — Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2 ; pp. 370–89.

Pūrva-cātakāṣṭaka — See Cātakāṣṭaka. *Also* : See Uttara-cātakāṣṭaka.

PV — The Padyaveṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 1. Calcutta. 1944.

PW — Pearls of Wisdom by D. S. Sarma. Bhavan's Book University 104.

PWW — Purāṇic Words of Wisdom by Dr. A. P. Karmarkar. Bharatī Vidyā VII. 11–12 and VIII. 1–2.

PX — J. Hertel. Über einen Südlichen *textus amplior* des Pañcatantra. ZDMG 60. 769–81 and 61. 18–72.

PY — Yaśodhara's Pañcākhyāna. MSS 424 of 1879-80 and 289 of 1882-83, Deccan College, Poona, as quoted in J. Hertel's Das Pañcatantra, Seine Geschichte und Seine Verbreitung. Leipzig-Berlin 1914.

Quackenbos G. P. — See May, Mayūrāṣṭaka *and* Caṇḍ (Col.).

R — Rāmāyaṇa.

R (B) — Rāmāyaṇa. Bombay edition. Reprinted in MS form. Bombay. No date.

R (Bar) — The Vālmīki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960-75.

R (G) — Rāmāyaṇa. poema indico di Valmici......della Scuola Gauḍana. per G. Gorresio. (Text and Italian translation). 1843-50.

R (Kumbh) — Rāmāyaṇa. Kumbhakonam edition. (Southern Recension).

R (L) — Râmāyaṇa. North-Western Recension. D. A. V. College Sanskrit Series. Lahore.

R (R) — Rāmāyaṇa. Published by N. Ramaratnam. 2nd edn. M. L. J. Press. Mylapore, Madras 1958.

Translation by M. L. Sen. Oriental Publishing Co. Calcutta. *Also* : by M. N. Dutt, Calcutta 1892 *and* Hari Prasad Shastri, London 1959. *Also* : Gems from Rāmāyaṇa by T. Śrīnivāsa Rāghavāchārya. Bhavan's Book University 119.

RA — Rasaratnapradīpikā of Allarāja. Ed. by R. N. Dandekar. Bhāratīya Vidyā Series 8.

Radhakrishnan S. — The Principal Upaniṣads. Edn. and transln. Harper and Brothers Publishers 1953.

Ragh — Raghuvaṁśa of Kālidāsa.

Ragh (C) — Raghuvaṁśa. Ed. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832.

Ragh (K) — Raghuvaṁśa. Ed. and transl. by R. D. Karmarkar. Poona 1925–54.

Ragh (S) — Raghuvaṁśa. Sanscrite et latine edn. A. F. Stenzler. Oriental Translation Fund. London 1832.

Translated by P. de Lacy Johnstone. London 1902. *Also* : by G. R. Nandargikar. Delhi 1971. *Also* : by L. Renou in Les Joyaux de l'Orient 6. Paris 1928.

Raghavacharya T. S. — See R.

Raghunathji — See CV.

Raghu Vira — See SS (OJ).

Rāj — See RT.

Rājendrakarṇapūra of Śambhu — Ed. with Hindi translation by Veda Kumari Ghai *and* Ram Pratap, Jammu Tawi 1973.

Rāma-Kṛṣṇa-vilomakāvya of Daivata-Śrī-Sūrya-Kavi *or* Daivajña-Śrī-Sūrya-Paṇḍita with an auto-commentary. KM XI ; pp. 172-91, Bombay, 1933. *Also* : ed. with the Marmaprakāśikā Hindi commentary and Introduction by Dr. Kāmeśvara Nath Miśra, Chowkhamba Sanskrit Series, Varanasi 1970.

Rangachar(iar) S. — See Kum *and* BhPañ.

RAS — Royal Asiatic Society.

Ras — Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. *Also* : KM IV ; pp. 96–149.

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| Rasa | See Rasamañjarī. |
| Rasagaṅgā(dhara) of Jagannātha-Paṇḍita | Sixth edn. KM 12. |
| Rasamañjarī of Bhānukara or Bhānudatta | Harikṛṣṇa-nibandha-maṇimālā No. 4. Second edn. Banaras 1951. |
| Rasaratnahāra of Śivarāma Tripathi. | As mentioned by P. V. Kane in his History of Sanskrit Poetics, p. 410 and included in $CC_2$ (116). |
| Rasārṇava-sudhākara of Śiṅgabhūpāla | Ed. by Reva Prasad Dvivedi Saṁskṛta Pariṣad, Sagar University, Sagar 1969. |
| Ratirahasya of Kokkoka | Srī-Kāñcināthakṛtayā dīpikākhyayā ṭīkayā sanātham. Śrī-Devīdattaśarmaṇā viracitayā ṭippaṇikayā viśadīkṛtya śodhitam. (No place ; no date). Translated by A. Comfort in the Koka Shāstra. London 1964. |
| Ratnāpaṇa of Kumārasvāmin | The Pratāparudra-yaśobhūṣaṇa of Vidyānātha with the Commentary Ratnāpaṇa of Kumārasvāmin and......an Appendix containing the Kāvyālaṅkāra of Bhāmaha. Ed. by K. P. Trivedī. BSS 65. |
| Rat(nāvalī of Śrī-Harṣa) | *Also* : See ŚHP. |
| Rat (D) | Ratnāvalī. Ed. and transl. by C. R. Devadhar *and* N. G. Suru. Poona Oriental Book House. 2nd edn. 1954. |
| Rat (ES) | Ratnāvalī texte traduit par M. Lehot. Collection Émil Senart. Paris 1933. |
| Rat (G) | Ratnāvalī. Ed. and transl. by B. Bh. Goswami. Calcutta. (No date). |
| Rat (NSP) | The Ratnāvalī-nāṭikā. 4th edn. NSP. 1938. |
| Rav (T) | Ravigupta's Āryākośa in the Tanjur (Tibetan). |

Ray K, *and* Ray S and K — See KāD, Kir, Uttara *and* Bhaṭṭikāvya.

Rdh (M) — Rājādhirāj. Preliminary Notes on Mōñ Proverbs. Appendix F to "On Siāmese Proverbs and Idiomatic Expressions" by Col. G E. Gerini. JSS 1. 133.

Regnaud I, II, VI — P. Regnaud. Stances sanskrites inédités, Bibliothèque de la Faculté des Lettres de Lyon, Vol. I. 2 ; pp. 1-22 (I) ; II. 2 ; pp. 193-212 (II) ; Vol. VI ; pp. 1-85 (VI). (Subhāṣita-Savaskṛta (?)-śloka).

Regnaud P. — See RJ *and* Nāṭyaśāstra.

Renou L. — See Ragh.

RIGI — Rivista Indo-greco-italica di Filologia-lingua-antichità.

RJ — The Rasika-jīvana of Gadādhara Bhaṭṭa. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 2. Calcutta 1944. *Also* : Rasikajīvana of Gadādhara. Stances Sanskrites inédités par P. Regnaud. Annuaire de la Faculté des Lettres de Lyon. Paris 1884.

RK *or* KāRu — The Kāvyālaṅkāra of Rudraṭa. Ed. by Mm. Pt. Durgāprasāda *and* W. L. Ś. Paṇśīkar. KM 2. *Also* : See KāRu (Delhi 1960).

RN (P) — The Rājanīti (Pāli) in PMB.

RO — Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk. Warszawa.

Roy P. C. — See MBh.

RP — See Kṣ (RP).

RR (*or* RRK) — The Rājanīti-Ratnākara by Caṇḍeśvara. Ed. by K. Jayaswal. Bihar and Orissa Research Society. Patna-Calcutta 1936.

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| RS ; RŚ | Rudraṭa's Śṛṅgāratilaka (RŚ) with Ruyyaka's Sahṛdayalīlā (RS). Ed. by R. Pischel. Kiel 1886. |
| RT (*or* Rāj) | Rāja-Taraṅgiṇī of Kalhaṇa. |
| RT (BSS) | Rāja-Taraṅgiṇī. Ed. by Durgāprasāda. BSS 45, 51 and 54. |
| RT (C) | Rāja-Taraṅgiṇī-s of Kalhaṇa, Jonarāja, Śrīvara *and* Prājña-bhaṭṭa. Ed. by the Paṇḍits of the Royal Asiatic Society of Bengal. Calcutta 1835. |
| RT (S) | Rāja-Taraṅgiṇī. Ed. by M. A. Stein, Vol. I. Text. Bombay *and* Leipzig 1892. Translated by M. A. Stein. Westminster Azchi bald Constable 1900. |
| RT (T) | Rāja-Taraṅgiṇī. Ed. and transl. into French by A. Troyer. (*Taraṅga*-s I–VI only). Paris 1852. |
| RT (VVRI) *or* RT (V) | Rāja-Taraṅgiṇī. Critically ed., in two Parts, by Vishva Bandhu, Bhima Dev, K. S. Ramaswami Sastri *and* S. Bhaskaran Nair. Woolner Indological Series 5-6. Vishveṣhvaranand Vedic Research Institute Publication Nos. 273, 357. Hoshiarpur 1963-65. |
| Ṛtu | Ṛtusaṁhāra of Kālidāsa. |
| Ṛtu (ES) | Ṛtusaṁhāra. Ed. and transl. by Assier de Pompignan Collection Émile Senart. Paris 1938. |
| Ṛtu (NSP) | Ṛtusaṁhāra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. 1952. |
| | Translated by R. S. Pandit in Ritusaṁhāra *or* the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. *Also* : By M. R. Kale, Delhi 1967; H. H. Wilson, Vārāṇasī 1965 ; *and* V. R. Nerurkar, Bombay 1916. |

Ṛtuvarṇana — As included in *Brahmavidyā* XXXIII.

Ru — W. Ruben. Das Pañcatantra und seine Morallehre. Berlin 1959.

Rudraṭa-Kāvyālaṅkāra — See RK.

Ryder A. W. — See PP *and* Mṛcch.

Śa } Sa } — Śaṅkha-smṛti, as quoted in the *nibandha*-s. Subhāṣitārṇava, attributed to Śubhacandra. MS BORI 1486 of 1886 ; 1156 of 1884-88 ; 1965 of 1875-76, as quoted in BhŚ as SA and in SkV as Sa *or* SA.

Sab — See SG.

Sabh — Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab=SG). *Also* : See SG.

Sabhā(rañjanaśataka) of Nīlakaṇṭha-Dīkṣita. KM IV ; pp. 189-98.

SACA — L. Sternbach. Auteurs cités dans les anthologies et dans les inscriptions. Pondicherry 1978.

Sadāca (*or* Saśā) — Sadācāra-śāstra. Compiled and edited with Hindi translation by Deva Datta Shastri. V. V. Research Institute Publication No. 246. Hoshiarpur 1963.

Sādhanapañcaka of Śaṅkarācārya. — As included in KSH 485.

Ṣaḍratna — As included in KSG 1. 280. *Also* : See KSG.

Śā-gṛh — Śāṅkhāyana-gṛhyasūtra. Ed. by S. R. Sehgal. Delhi 1960.

Translated by H. Oldenberg in SBE 29.

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| Sāh (*or* SāhD) | Sāhitya-Darpaṇa of Viśvanātha-Kavirāja. |
| Sāh (BI) | Sāhitya-Darpaṇa. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. *Also* : The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāhitya-Darpaṇa by Pramadādāsa Mitra. Bibl. Ind. 9. |
| Sāh (C) | Sāhitya-Darpaṇa. Ed. by Yuktaharidāsa......Calcutta Śaka 1875 (1953 A. D.). |
| SāhD | See Sāh. |
| Sāhitya-ratna-kośa | Comp. by K. A. S. Iyer, Sahitya Akademi, Delhi 1971. |
| Śāk | Abhijñāna-Śākuntala of Kālidāsa. |
| Śāk (Beng) | Kālidāsa's Śākuntala. Edn......, of the Bengali Recension by R. Pischel. 2nd edn. HOS 16. |
| | Translated by M. B. Emeneau. University of California Press, 1962. |
| Śāk (D) | Abhijñāna-Śākuntala. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. Poona 1951. |
| | Translated by Sir Monier Monier-Williams in Śakoontala *or* the Lost Ring. George Roufledge and Sons. London. |
| Sam | Samaya-mātṛkā of Kṣemendra. |
| Sam (KM) | Samaya-mātṛkā. Ed. by Durgāprasāda and K. P, Parab. KM 10. |
| Sam (RP) | Samaya-mātṛkā in Kṣ (RP) ; pp. 349-416. |
| | Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. *Also* : By E. Powys |

Mathers in Eastern Love, Vol. 2. John Rodker, London 1927. *Also* : By L. de Langle in Les Maitres de l'amour. Paris 1920.

Sama — Samayocita-padya-ratna-mālikā 1. Compiled by P. T. Mātriprasāda Pāṇḍeya. HSS 165. *Also* : Samayocita-padya-ratna-mālikā 2. Ed. by Gaṅgādhara Kṛṣṇa Draviḍa. Bombay 1957.

Śānt (*or* Śāntiś) — Śānti-śataka.

Śānt (KSH) — Sānti-śataka in KSH ; pp. 410-29.

Śānt (Sch) — Das Śānti-śataka. mit Einleitung, kritischem Apparat, Übersetzung und Anmerkungen von K. Schönfeld. Leipzig 1910.

Śāntiv(ilāsa) of Nīlakaṇṭha-Dīkṣita. KM VI ; pp. 12-20.

Śāntiś — See Śānt.

Sanyal J. M. — See BhPṇ.

Sar — Sarasvatī-kaṇṭhābharaṇa of Dhāreśvara Bhojadeva. Ed. by Pt. K. Śarmā and W. L. Ś. Paṇśīkar. KM 94.

Śāradātilaka-bhāṇa — Critically ed. with Intro. and transln. by Fabrizia Baldissera. BORI. Poona 1980.

Sarup L. — See Cār *and* PAB.

SarV — The Sarasvatī-Vilāsa. Ed. by Dr. R. Shama Sastry. OLPSS 71.

Saśā — See Sadācā.

Śāstrī — See Shastri.

Satyavrata-rukmāṅgada-nāṭaka. — MS No. 13200, Oriental Institute, Baroda.

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| ŚB | The Budhabhūṣaṇa of King Śambhu. Ed. by H. D. Velankar. Govt. O. S.; C. 2. BORI. Poona 1926. |
| Sb | Subhāṣita-s as quoted in SkV (as Sb). MS BORI 91 of 1883-84 in Śāradā script. |
| ŚbB (*or* ŚBh) | Śṛṅgāraprakāśa of Bhoja, as quoted in SkV. |
| SBE | Sacred Books of the East. |
| SBH | Sacred Books of the Hindus. |
| ŚBh | See ŚbB. |
| S. B. Nair | See Nair, S. B. |
| ŚBS | Śrī Bālamanoramā Series. |
| SC | Smṛticandrikā of Devannabhaṭṭa. Ed. by J. Gharpure, CHLT 11. |
| Scharpé | A. Scharpé. Kālidāsa Lexicon. Vol. I. 1 (Śāk); Vol. I. 2 (Māl, *and* Vik); Vol. 1. 3. (Kum, Megh, Ṛtu *and* Incerta); Vol. I. 4 (Ragh). Rijksuniversiteit te Gent. Werken uitgegeven door de Faculteit van de Wijsbegeerte en Letteren. 117., 120., 22., and 134. Aflevering. Brugge 1954–64. |
| Schmidt R. | See AS, Dar, Kal *and* Śto. *Also* : See Beiträge zur indischen Erotik. |
| Schöhl H. | See MK (S). |
| Schönfeld K. | See Śānt (Sch). |
| SCM | Smṛticintāmaṇi. MS in the Library of IO, as quoted in Dh. |
| SCSL | Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London 1951. |

SG (*or* Sabh) — Sabhyālaṅkaraṇa of Govindajit. Saṁskṛta-koṣa-kāvya-saṁgraha, Vol. V. Calcutta 1947.

SGD — See GDH.

SGo — Subhāṣitārṇava of Gopinātha. MS BORI 820 of 1886-92, as quoted in BhŚ and in SkV (as SG).

SGPS — Saṁskṛta-Gadya-Padya-Saṁgraha. HSS 243.

SH — Subhāṣitahārāvalī of Harikavi. MS BORI 92 of 1883-84. *Also* : See Journal of the Gaṅgānātha Jhā Sanskrit Vidyāpeeṭha 28.

Shama Sastry — See K (S).

Sharma H. D. — See BhV.

Shastri A — See GSL.

Shastri C. S. — See Āś.

Shastri C. S. R. — See Nāg.

Shastri H. P. — See R.

ShD (T) — She-rab Dong-bu *or* Prajnya Danda (Tibeten) of Li Thub (Nāgarjuna). Ed. and transl. by Maj. W. L. Campbell. Calcutta 1919.

ŚHP — Śrī-Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarśikā). Ed. and transl. by B. K. Bae. Asia Publishing House, Bombay 1964.

Śiś (*or* MŚ) — Śiśupālavadha of Māgha.

Śiś (GN) — Śiśupālavadha. Cantos I-IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.

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| Śiś (NSP) | Śiśupālavadha. Ed. by Mm. Pt. Durgāprasāda and Pt. Śivadatta. 11th edn. NSP. Bombay 1940. |
| | Translated into French by H. Fauche in Une tédrade ou drame, hymne, roman et poème Vol. III. Paris 1865. *Also* : Partly translated into German by C. Capeller in Bālamāgha. Māgha's Śiśupālavadha im Auszuge. Stuttgart 1915. |
| Śiva-purāṇa | Dehātī Pustaka Bhaṇḍāra, Delhi 1964. |
| Śivot(karṣa-mañjarī) | In the Minor Poems of Nīlakaṇṭha-Dīkṣita, Śrīraṅgam 1911. (In $CC_1$ 22. 3, Śivotkarṣa-mañjarī is attributed to Appaya-Dīkṣita). |
| SJ (*or* SM) | See SMJ. |
| SJS | Siṅghī Jain Series. Bombay. |
| SK | Subhāṣita-ratna-Koṣa of Bhaṭṭa-Śrīkṛṣṇa, (MS BORI 93 of 1883-84), as quoted in BhŚ. |
| ŚKDr | Śabda-Kalpa-Druma. ChSS 93. |
| SKG | Subhāṣita-Khaṇḍa of Gaṇeśa-bhaṭṭa. Rājāpur, as quoted in BhŚ. |
| Skm | Sadukti-karṇāmṛta of Śrīdharadāsa. |
| Skm (B) | Sadukti-karṇāmṛta. Ed. by S. C. Banerji. Firma K. L. Mukhopadhyay, Calcutta 1965. |
| Skm (BI) | Sadukti-karṇāmṛta. Ed. by Rāmāvatāra Śarmā, Bibl. Ind. 217 (up to 2. 51. 1). |
| Skm (POS) | Sadukti-karṇāmṛta. Ed. by Mm. Pt. Rāmāvatāra Śarmā. Punjab Oriental Series 15. Lahore 1933. |
| SkP | Skanda-Purāṇa. Veṅkaṭeśvara Press. Bombay 1808-09. |

SkṛP — Sanskrit Poetesses. J. B. Chaudhuri. Calcutta 1941 (Part B).

SkV — Subhāṣita-ratna-koṣa of Vidyākara. Ed. by D. D. Kosambi *and* V. V. Gokhale. HOS 42. 1957.

Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44. 1965.

SL — Subhāṣitaślokāḥ. MS BORI 324 of 1881-82, as quoted in BhŚ *or* in SkV (as Sl).

SLP — Śṛṁgārālāpa. MS BORI 92 of 1883-84, as quoted in BhŚ *or* in SkV (as Slp). *Also* : See SMŚṛ.

SLPr — Saṁskṛta-Lokokti-Prayoga. Śaktiprakaraṇa. No place ; no date.

ŚlS — Bṛhat-kathā-Śloka-Saṁgraha of Budhasvāmin. Ed. and transl. into French by F. Lacôte. Paris 1908-29.

Ślt (OJ) — Ślokāntara, an Old Javanese didactic Text. Ed. by Sharada Rani. International Academy of Indian Culture. Delhi 1957. (Old Javanese).

ŚM — See Mṛcch.

SM (*or* SJ) — See SMJ.

SMa — Subhāṣita-Mañjarī. A poetical Anthology by S. Veṅkaṭa-rama Śāstrī. Kumbakonam 1921.

SMH — Sūkti-Muktāvalī *or* Śrī-Harihara-Subhāṣita of Harihara. Ed. by R. Jha, Patna 1949. *Also* : Harihara-Subhāṣita of Śrī-Harihara in KM 86.

SMJ — Jain Anthology. MS BORI 1396 of 1884-87, as quoted in BhŚ (as SM).

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| SMR | See SRM. |
| SMS | Mahā-Subhāṣita-Saṁgraha being published by VVRI, Hoshiarpur. |
| Smṛtimuktā(phalam) | Ed. by J. R. Gharpure. CHLT 25. (1-5), (6 volumes). |
| SMŚṛ | MS Subhāṣita-Muktāvalī ; Śṛṅgārālāpa. MS BORI 1423 of 1887-91. |
| SN | Jain Anthology. MS BORI 1423 of 1887-31, as quoted in BhŚ (as SN). |
| SN (P) | The Suttavaḍḍhananītī (Pali) in PMB. |
| SNi (*or* SNī) | Subhāṣita-Nīvī of Śrīman Vedānta Deśika. Ed. by M. T. Narasiṁha Aiyangār. Śrīraṅgam 1908. *Also* : KM VIII ; pp. 151-164. |
| ŚP | The Paddhati of Śārṅgadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37. Bombay 1888. |
| SPLBNK | L. Sternbach. The Pāli Lokanīti and the Burmese Nīti-Kyan. In BSOAS 26. 329-45. |
| SPR | Subhāṣita-Padya–Rātnākara of Śrī-Vijayadharmasūrī. Jain Granthamālā Series 27, 31, 34, 48, *and* 52. |
| SR | Subhāṣita-Ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP 1952. |
| SRB (*or* SSB) | See SSB. |
| SRHt | Sūkti - Ratna - Hāra of Sūrya - Kaliṅgarāja. Ed. by K. Sāmbaśiva Śāstrī. TSS 141. Trivandrum 1938. |

Śrīkaṇṭha(caritam) of Maṅkhaka. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Paṛab. 2nd edn. KM 3, 1900.

SRK — Subhāṣita-Ratnākara. Ed. by K. Ś. Bhāṭavaḍekar. Bombay 1872.

SRM (*or* SMR) — Subhāṣita-Ratna-Mālā by K. G. Chiplonkar. 4th edn. Poona 1923 *and* 1912.

ŚṛṅC (*or* ŚrC) — Śṛṅgāra-sāriṇī by Mm. Citradhara of Mithilā. Darbhanga 1965.

Śṛṅg — Śṛṅgāra-tilaka attributed to Kālidāsa.

- Śṛṅg (G) — Kalidasae Meghadūta et Śṛṅg. ex reconsione. J. Gildemeisteri. Bonnae 1841. Transl. into French by H. Fauche in Oeuvres Complètés de Kālidāsa, traduites .. ...(Vol. I). Paris 1859-60.
- Śṛṅg (K) — Śṛṅgāra-tilaka. in Śrīkṛṣṇa-Granthamālā 5. ChSS. Vārāṇasī 1952.
- Śṛṅg (V) — Śṛṅgāra-tilaka. Veṅkaṭeśvara Press, Bombay *Śaka* 1847 (1925 A. D.).

Śṛṅgāra-bhūṣaṇa of Vāmana-bhaṭṭa-Bāṇa. — Ed. Pt. Shiv Dutt, KM 58, Bombay 1927.

Śṛṅgāra-tilaka of Rudraṭa. — Ed. by P. Pischel. Kiel 1886.

SRN (T) — Sa-skya legs-bcas. Subhāṣita - Ratna - Nidhi. W. L. Campbell. In Ost-Asiatische Zeitung. Neue Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). *Also* : Ed. by J. E. Bossom, University Microfilms, Ann Arbor 1967.

SRRU — Saṁskṛtasūkti-Ratnākara. Ed. by Rāmaji Upādhyāya. 1959.

ṢRS — Subhāṣita-Ratna-Samuccayaḥ by K. R. Joglekar *and* V. G. Sant. 5th edn. Ahmedabad 1922.

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| ŚŚ | See Śukr. |
| SSap (*or* SSSap) | Subhāṣita-Saptaśati. Ed. by M. Śāstrī. Delhi 1960. |
| SSB (*or* SRB) | Subhāṣita - Sudhāratna - Bhāṇḍāgāra. Compiled and annotated by Pt. Ś. Kaviratna. Śrī Veṅkaṭeśvara Steam Press. Bombay *Saṁvat* 1985 (1928 A. D). |
| SSD | Subhāṣita-Sura-Druma of Keḷadī Basavappa Nāyaka. MS BORI 228 of the later additions as quoted in BhŚ (as SSD). |
| SSg | Subhāṣita-Saṁgraha with Gujarati translation. Ed. by P. M. Paṇḍya. Bombay 1885. |
| SSH | Sūkti-Śatakam I–II. Ed. by. H. Jhā. HSS 263. |
| SSJ | Subhāṣīta-Sāgara. MS BORI 424 of 1899–1915 as quoted in BhŚ (as SS). |
| SSK / SSKR | Sūkti-Saṁgraha of Kavi Rākṣasa. Ed. by Śrī Ś. Śāstrī. HSS 134, 1941. |
| SSkṛ | Saṁskṛta-pāṭhopakāraka. Calcutta *Śaka* 1761 (1840 A. D.). |
| SSkṛP | See SkṛP. |
| SSM / ŚSM | Śloka-Saṁgraha of Manirāma Dīkṣita. MS BORI 361 of 1884–86 and 527 of 1887–91, as quoted in SkV (as Ssm=SU). |
| SSMā | Śrīmātuḥ Sūkti-Sudhā. Śrī Aravindāśrama. Pondicherry. 1953. |
| SSNL | Subhāṣita-Sudhānanda-Laharī. In Malayamārutaḥ III ; pp. 92–115. |

SS (OJ) — Sāra-Samuccaya, (Old Javanese). Ed. and transl. by Dr. Raghuvira. Śatapiṭaka Series 24. New Delhi.

SSpr — Sūkti-Sudhā. Ed. by R. Ś. Pālīvala. Svādhyāya-maṇḍala. Pāraḍī 1963.

SSR (*or* SSB) — See SSB.

SSS — Sūkti-Sundara of Sundaradeva. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha No. 4. Calcutta 1943.

SSSap (*or* SSap) — See SSap.

SSSJG — Sūkti-Saṅgraha. Ed. by Bhauroṅdana Jeṭhan. Satisa Jaina Granthamālā.

SSSN — Sāyaṇa's Subhāṣita-Sudhā-Nidhi. Ed. by K. Krishnamoorthy. Dharwar 1968.

SSTC, SSTCS } (*or* STC) — See STC.

SSV — Sāra-Sūktāvalī of Srī-Municandragaṇī. MS BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and in SkV (as Ssv).

ST *and* St — Sabhā-Taraṅga of Jagannātha-Miśra. MS BORI 416 of 1884-87, as quoted in BhŚ (as ST) and in SkV (as St).

Stasiak S. — Le Cātaka par S. Stasiak. RO 2 of 1919-24; pp. 33-117.

STC (*or* SSTC *or* SSTCS) — L. Sternbach. The Subhāṣita-saṁgraha-s as Treasuries of Cāṇakya's Sayings. Vishveshvaranand Indological Series 36. VVRI Publication No. 378. Hoshiarpur 1966.

Stein M. A. — See RT(S).

Sternbach L. — See JSAIL, SuM, GVS, Cr *and* Crn.

ŚtM (*or* ŚtsM) — Die Marāṭhī Übersetzung der Śukasaptati. Marāṭhī und Deutsch von R. Schmidt. AKM 10. 4. (1897).

Śto — Der *textus ornatior* der Śukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212. (1898-90).

Translated by R. Schmidt in Die Śukasaptati (*Textus ornatior*). Stuttgart 1899.

Śts — Die Śukasaptati, *textus simplicior*, herausgegeben von R. Schmidt. AKM 10. 1. (1893). *Also* : Published by Motilal Banarsidass. Delhi 1959.

Translated by R. Schmidt in Śukasaptati (*Textus simplicior*), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.

ŚtsA — Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54. 515-547 and 55. 1-44.

ŚtsAn — Anmerkungen zu dem *textus simplicior* der Śukasaptati by R. Schmidt. ZDMG 48. 580-628.

ŚtsM (*or* ŚtM) — See ŚtM.

Stutikusumāñjali of Śrī-Jagaddhara. — Ed. by Pt. Shrikrishna Pant, Pt. Prem Vallab Tripathi *and* Shri Govind Narahari Baijapuskar. 2nd edn. Acyuta-Granthamālā-Kāryālaya, Vārāṇasī *Saṁvat* 2021 (1965 A.D.).

SU *or* Su — Subhāṣita-saṁgraha (MS) BORI 527 of 1887-91, as quoted in BhŚ *or* in SkV (as Ssm).

SuB — Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli. Napoli 1911. (Selected stanzas were translated by E. Bartoli).

Subh — Subhāṣitārṇava (MS), as quoted in IS.

Śuddhi-Kaumudī — (Bibliotheca Indica).

Sudhālaharī of Paṇḍitarāja. KM I ; pp. 16-22.

Śukr (*or* ŚŚ) — Śukranīti. Śukranītisāraḥ, Śrīmat-Śukrācāryyaviracitaḥ. Ed. by Jīvānanda Vidyāsāgara. 2nd edn. Calcutta 1890. *Also* : Ed. by Kh. Śrīkṛṣṇadāsa. Veṅkaṭeśvara Steam Press. Bombay *Śaka* 1877 (1955 A.D.).

Translated by H. K. Sarkar. SBH 13. Allahabad 1914.

Sūktiratnāvalī of Vaidyanātha — [MS, India Office (IO), London, 1203b ; Eggeling 4032].

SuM — Subhāṣita-Muktāvalī. Ed. by R.N. Dandekar. University of Poona. 1962. *Also* : See L. Sternbach. On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Section No. 19 ; pp. 37-65.

SuMañ (*or* SuMuñ) — Sūkti-Mañjarī. Compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Saṁskṛta Granthamālā 142.

Sumu / Sūmu — Sūktimuktāvalī of Somaprabha-Sūri. KM VII; pp. 35-51.

SuMuñ (*or* SuMañ) — See SuMañ.

Sūryakānta Dr. — See KṣS.

Sūryaśataka of Mayūrakavi with Commentary by Tribhuvanapāla. NSP. 4th edn. Bombay 1954.

SuSS — Subhāṣita-Sāra-Samuccaya. MS of the Asiatic Society of Bengal No. 105666-130-07, as quoted in PY, SSS, etc. (as SSS).

Suvṛ — Suvṛttatilaka of Kṣemendra. KM II ; pp. 29-54. *Also* : In Kṣ (RP) 85-116.

Translated by Dr. Sūryakānta in KṣS.

Sv — Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd edn. Booksellers Publishing Co. Bombay. *Also* : Ed. and transl. by C. R. Devadhar. POS 27.

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| SWA | Sitzungsberichte der Wiener Akademie der Wissenschaften. |
| Tadpatrikar S. N. | See Caur (POS). |
| Taluqdar of Oudh | See Matsya-p. |
| Tantr(ākhyāna) | A Collection of Indian Tales......described and partly edited and translated by C. Bandall. JRAS 20. 4; pp. 465-501. |
| Tantri | See TK (OJ). *Also* : See A. Veṅkaṭasubbiah. A Javanese Version of the Pañcatantra. ABORI 47. 59-100. |
| Tāpasavatsarāja of Anaṅgaharṣa. | Ed. by Tāpasvatsarāj Sampat Kumara. Calcutta 1929. |
| Tarala | The Ekāvalī of Vidyādhara with Mallinātha's Commentary called Tarala. Ed. by K. P. Trivedi. BSS 63. Bombay 1903. |
| Tawney C. H. | See Māl *and* KSS. |
| Taylor J. | See Prab. |
| Teza E. | See CL. |
| Thomas F. W. | See Harṣ. |
| Tilakamañjarī of Dhanapāla. | NSP. Bombay 1938. |
| TK (OJ) | Tantrī-Kāmandaka, (Old Javanese). Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas. Bibliotheca Javanica 2. Bandoeng 1931. |
| TP | Telugu Proverbs. A Collection of Telugu Proverbs. Translated, illustrated and explained, together with some Sanskrit Proverbs by M. W. Carr, (Madras 1868), as quoted in IS. |
| tr. | Transposition. |

TSMH }
TSMS } Tanjore Sarasvatī Mahal Series. Tanjore.

TSS Trivandrum Sanskrit Series.

Udbhaṭa See Kalā.

Uhle H. See Vet.

Uj Ujjvalanīlamaṇi of Rūpa-Gosvāmin. KM 95.

Ujjvala Ujjvaladatta's Commentary on the Uṇādisūtras. Ed. by Th. Aufrecht. Bonn 1859.

Upadeśaśataka of Gumāni-Kavi. KM II ; pp. 20-28.

UPICI Université de Paris. Institute de civilisation indienne.

Ūr Ūrubhaṅga of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 72.

Uttara Uttara-rāma-carita of Bhavabhūti. Ed. by P. V. Kane and transl. by C. N. Joshi. Motilal Banarsidass. 4th edn. Delhi 1962. *Also* : In Collection Émile Sênart. traduit par N. Stchoupak. Paris 1935. *Also* : Ed. with translation by Saradaranjan Ray. 6th edn. Calcutta.

Uttara-cātakāṣṭaka A short *kāvya* (8 verses) of anonymous authorship on *cātaka*. Published in KSH *and* KSG.
Translated by E. B. Cowell in JRAS of 1891 ; p. 603.

v., *v.* verse, *vide*.

Vāgbhaṭālaṅkāra of Vāgbhaṭa.

VĀh See Vīra 3.

Vai Vairāgya-śataka of Gosvāmi-Janārdanabhaṭṭa. KM XIII; pp. 131-44.

Vaidi Vairāgya-śataka of Appaya-Dikṣita. KM I ; pp. 91-99.

Vaidyakīya-Subhāṣitāvalī of Pranajivan Manek Chand, Chowkhamba Vidyabhavan, Banaras 1955.

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| Vakrokti-jīvita | See VJK. |
| Vānaryaṣṭaka. | As included in KSH 224. |
| VāPu (*or* VāPur) | Vāmana-Purāṇa. Veṅkaṭeśvara Press, 1903 (VāVeṅk). *Also* : Ed. by A. S. Gupta. All-India Kashiraj Trust, Vārāṇasī (VāPur). |
| VāPur | See VāPu. |
| var. *or v. l.* | *Varia(e) lectio(nes).* |
| Vās / Vas | The Vāsiṣṭha-dharmaśāstram. Ed. by A. A. Führer. BSS 23. Poona 1930. Translated by G. Bühler in SBE 14. |
| Vās (ĀnSS) | Vāsiṣṭha-smṛti in Smṛtīnāṁ Samuccayaḥ. ĀnSS 48; pp. 187-231. |
| Vasav | Vāsavadattā of Subandhu. Ed. and transl. by L. H. Gray. Columbia University Indo-Iranian Series 8. New York 1913. |
| Vasiṣṭharāmāyaṇa | See Yogavāsiṣṭha. |
| VāVeṅk | See VāPu. |
| VBh | Vivāda-Bhaṅgārṇava of J. Tarkapañcānana. OLPSS. |
| VC | Vikrama's Adventures *or* The Thirty-two Tales of the Throne. Ed. in four... recensions. Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr). *Also* : Sections from Vararuci's (VCvar) recension......and transl......by F. Edgerton......2 vols. HOS 26-27. Cambridge, Mass. 1926. |
| VCbr ; VCjr ; VCmr ; VCsr ; VCvar | See VC. |
| Veṇī | Veṇīsaṁhāra of Bhaṭṭa-Nārāyaṇa. Ed. and transl. by K. N. David. Poona 1922. *Also* : Ed. by K. P. Parab. 9th edn. NSP. 1940. *Also* : Ed. by S. Viśwanathan and transl. by C.S.R. Śāstrī. Śrī Bālamanoramā Series No. 37. Madrass 1961. |

Vet — Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten.........herausg. von H. Uhle. AKM 8. 1. Leipzig 1881. Translated by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. *Also* : Die Vetālapañcaviṁśatikā des Śivadāsa nach einer H. S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wissen. Philol.-hist. Klasse ; 66 Bd ; 1 Heft, 1914. (Hu[1] and Hu[2]).

Vi — Viṣṇu-smṛti.

Vi (BI) — The Institutes of Viṣṇu......Ed. by J. Jolly. Bibl. Ind. 91. Calcutta 1881. *Also* : In ChSS 95. Vārāṇasī 1962.

Translated by J. Jolly in SBE 7.

Vi(J)<br>Vi(K) — Viṣṇu-smṛti with the Commentary called Keśavavaijayantī......Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.

Vid — Vidura-nīti from Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No. 3 Palghat (Kerala).

Viddhaś — Viddhaśāla-bhañjikā of Rājaśekhara. Ed. by Bh. R. Arte. Ārya Bhūṣaṇa Press. Poona 1886. *Also* : In Vidyābhavana Saṁskṛta Granthamālā 125. ChSS Vārāṇasī 1965.

Translated by L. H. Gray in JAOS 27, 1-71.

Vidy(ākara-sahasraka) of Vidyākara-Miśra. — Ed. by U. Mishra. Allahabad University Publications. Sanskrit Series Vol. II. Allahabad 1942.

Vidyārṇava S. C. — See Y (T).

VIJ — Vishveshvaranand Indological Journal. Hoshiarpur.

Vijñ — See Y (ChSS) *and* Y (NSP).

Vijñāna-śataka attributed to Bhartṛhari, as included in BhŚ under Group IV ; Apocrypha-2 ; pp. 212-25.

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| Vik | Vikramorvaśīya of Kālidāsa. |
| Vik (BSS) | Vikramorvaśīya Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Arte. 3rd edn. BSS 16. Bombay 1901. |
| Vik (SA) | Vikramorvaśīya. Ed. by H.D. Velankar. Sāhitya Akademi. New Delhi 1961. |
| | Translated by E. B. Cowell. Hertfort-London 1851. |
| Vikram | Vikramāṅkadeva-caritam. A *mahakāvya* of Bilhaṇa. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sāhitya Research Committee of the Banaras Hindu University. Banaras 1958-64. |
| | Translated by S. C. Banerji (I-XIII) and A. K. Gupta (XIV-XVIII). Sambodhi Publications Private Limited. Calcutta 1965. |
| Vimala-Praśnottara-ratnamālā | See Praśnottara-ratnamālā. |
| Vīr | See Y (and Vīra). |
| Vīra | Vīramitrodaya by Mm. Pt. Mitra Miśra. 1-2 Paribhāṣā-s and Saṁskāra-s; 3. Āhnika-s; 4. Pūjā-s; 5. Lakṣaṇa-s; 6. Rājanīti-s; 7. Tīrtha-s; 8. Vyavahāra-s; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarmā. ChSS 30. Vārāṇasī. |
| VīrA | See Vīra 3. |
| Vīrat | The Vīra-taraṅgiṇī by Mm. Citradhara of Mithilā. Darbhanga 1965. |
| VīrR | See Vīra 6. |
| VīrVyav | See Vīra 8. |
| VIS / VI Series | Vishveshvaranand Indological Series. VVRI. Hoshiarpur. |
| Viṣṇudharmottara-purāṇa. | Ed. by Ashok Chattopadhyaya, Vārāṇaseya Sanskrit Vishvavidyālaya, Vārāṇasī 1971. |
| Viṣṇu-p / Viṣṇu-pur | Vinṣu-purāṇa. Ed. by F. Hall. Trübner & Co. London 1864-77. |
| | Translated by H. H. Wilson *and* John Murray. London 1840. |

Viśvaguṇādarśa — Viśvaguṇādarśa-campū. Nirṇaya Sāgara Press. Bombay 1910.

Viṭa-vṛtta attributed to Bhartṛhari, as included in BhŚ under Apocrypha-1; pp. 206-11.

Vivāda-ratnākara — A *dharmaśāstra* text. See VR.

Viveka-cūḍāmaṇi of Śaṅkarācārya. — Advaita Ashram. Almora 1932.

VJK — The Vakrokti-Jīvita of Rājānaka Kuntaka. Ed. by S. K. De. Calcutta 1961. *Also* : Publ. by Chowkhamba. Vārāṇasī 1967.

Vjv — Vidagdha-jana-vallabhā as quoted by V. Raghavan in The Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental Manuscripts Library, 12. 1–2; pp. 133–154. Trivandrum 1963.

VMM — Vidagdha - Mukha - Maṇḍana of Dharmadāsa in Dr. J. Haeberlin's Kāvya-saṁgraha; pp. 269–311. Calcutta 1847.

VMR (*or* Mudr) — Viśākhadatta's Mudrā-rākṣasa. See Mudr.

VN — Vararuci's Nīti-ratna in KSH; pp. 502–03. *Also* : In KSG 1. 305.

VP — Padya-taraṅgiṇī of Vrajanātha Paṇḍita, as quoted by N. R. Gore in PO, 11. 46–56.

VPar — See Vīra 1.

VR — Vivāda-ratnākara of Caṇḍeśvara Ṭhakkura. Ed. by Mm. K. Smṛtitīrtha. Bibl. Ind. 103. Calcutta 1931. Partly translated by G. S. Śāstrī *and* D. Chattopādhyāya. Calcutta 1909.

Vṛddha-cāṇakya-nīti — See CV.

VRR — See Vīra 6.

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| Vṛtta | Vṛtta-ratnāvalī of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series No. 27. Adyar 1952. |
| VRV | See Vīra 8. |
| VS | The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach. De l'origine des vers cités dans le nīti-paddhati du VS. In Mélanges L. Renou; pp. 683–714. |
| VSaṁ | See Vīra 2. |
| VŚ (T) | Vararuci's Śatagāta in the Tanjur (Tibetan). |
| vv. | verses. |
| VVy | Vivāda-Vyavahāraḥ (MS), as quoted in Dh. |
| Vyakti | The Vyaktiviveka of Rājānaka Mahimabhaṭṭa...... Ed. by T. Gaṇapati Śāstrī. TSS 5. *Also* : See VyVi. |
| Vyās | Vyāsasubhāṣita-saṁgraha. Ed. by L. Sternbach Kāśī Sanskrit Series 193. ChSS. Vārāṇasī 1969. |
| Vyās (C) | Vyāsakāraya. In Sanskittexte aus Ceylon. Herausg. von H. Bechert. München 1962. |
| Vyās (S) | Siamese Vyās (Vyākāraśataka) ; B. E. 2464=A. D. 1920 Ludwik Sternbach. Adyar Library Bulletin 35; pp. 258–69. *Also* : *Le Vyāsa - subhāṣita - saṁgraha, anthologie Sanskrite unique commune à Ceylon et à la Thaïlande,* in Journal Asiatique (1979) ; pp. 219–282 (Annexe 1). Correspondence texuelle (col. 3). |
| Vyavahārapradīpa. | As quoted in ŚKDr *ad 'Bhāṇḍārin'*. |
| VyC | Vyavahāra-Cintāmaṇi of Vācaspati-Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragan, 1. Gent 1956. |
| VyK | Vyavahāra-Kalpataruḥ (MS), as quoted in Dh. |
| VyMā | Vyavahāra-Mātṛkā of Jīmūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3. |

VyN — Vyavahāra-Nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar *and* A. N. Krishna Aiyangar. The Adyar Library Series No. 29.

VyP — Vyavahāra-Prakāśaḥ (MS), as quoted in Dh.

VyS — Vyavahārārtha-Samuccaya (MS), as quoted in Dh.

VySau — Vyavahāra-Saukhyam (MS), as quoted in Dh.

VyVi — Vyakti-Viveka of Rājānaka Śrī-Mahimabhaṭṭa, Kāśī Sanskrit Series No. 121. Vārāṇasī 1964. *Also* : See Vyakti.

Walimbe R. S. — See Mudr.

Weber — Indische Studien.

Wilson H. H. — See Viṣṇu-p(ur), Ṛtu, Kum, *and* Megh.

Winternitz M. — Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn. University of Calcutta. Calcutta 1933-59 *and* Vol. III, by S. Jhā. Motilal Banarsidass. Delhi 1963.

Woolner A. C. — See PAB *and* Cār.

WZKM — Wiener Zeitschrift für die Kunde des Morgenlandes.

Y — Yājñavalkya-smṛti.

Y (ĀnSS) — Yājñavalkya - smṛti Aparārkāparābhidhānāparāditya-viracita-ṭīkā-sametā (Apar). Ed. by the Paṇḍits of the Ānandāśrama (2 vols.). ĀnSS 46.

Y (ChSS) — Yājñavalkya-smṛti with Vīramitrodaya (Vīr), the Commentary of Mitra Miśra ; and Mitākṣarā (Mit), the Commentary of Vijñāneśvara (Vijñ). Ed. by Pt. N. Ś. Khiste *and* Pt. J. Ś. Hosiṅga. ChSS 62. Vārāṇasī 1930.

Y (NSP) — Yājñavalkya-smṛti of Yājñavalkya with the Commentary Mit of Vijñ. Ed. by W. L. Ś. Paṇśīkar. 4th edn. NSP. 1936.

| | |
|---|---|
| Y (S) | Yājñavalkya's Gesetzbuch. Sanskrit und Dentsch. Herausg. von A. F. Stenzler. Berlin-London 1849. |
| Y (T) | Yājñavalkya-smṛti with the Commentary Bālakrīḍā of Viśvarūpācārya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 74. Translated by J. R. Gharpure in CHLT 2. *Also* : Translated by Pt. M. L. Sandal ; S. C. Vidyārṇava ; S. N. Naraharayya in SBH and Sacred Books of the Aryas. |
| YJG | Yaśovijaya Jaina Granthamālā. |
| Yogavāsiṣṭha | Vāsiṣṭharāmāyaṇa, NSP, with Commentary. 1918. |
| Yukti-kalpataru | An *arthaśāstra*-text attributed to Bhojarāja. Cf. B. K. Sarkar : Positive Background of Hindu Sociology. SBH 32 ; pp. 425-29. *Also* : $CC_1$ 467. |
| ZDMG | Zeitschrift der Deutschen Morgenländischen Gesellschaft. |

## ADDENDUM

| | |
|---|---|
| Abhiṣeka-nāṭaka of Bhāsa | With Sanskrit Commentary and Hindi translation by Ramachandra Mishra, Vidyā Bhavana Sanskrit Series 76, Chowkhamba, Vārāṇasī 1962. *Also* : See PAB. |

# APPENDIX II

## INDEX OF AUTHORS AND SOURCES OF INDIVIDUAL VERSES

*Note* :—In the following pages, the authors and sources of the individual verses included in this Volume VII are recorded. The minimum necessary information about the authors and sources are also given. Where, however, such information has already been given in earlier volumes, only references thereto, if necessary, are provided in this Volume. To this is added a reference from *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions* (DCA), 2 vols., by Ludwik Sternbach, (Otto Harrassowitz, Wiesbaden 1978–80), where details of anthological and inscriptional poets have been fully recorded ; and are also added references from *Catalogus Catalogorum* (CC), 3 parts, by Th. Aufrecht (reprint edn. Wiebaden 1962) and *New Catalogus Catalogorum* (NCC), 9 parts (still incomplete), V. Raghavan, K. K. Raja, *and* others (Madras). For references to the texts used, see "Abbreviations-cum-Bibliography" given in the preceding pages (3633—3710) of the present volume (VII) as Appendix I.

At the end of each source are given the serial numbers of the verses incorporated in the present Volume, being Nos. 11492–13018. The abbreviations used for the several texts are given within brackets, following the relevant sources. While verse-numbers given as such refer to the sources from which the verses are directly extracted, verse-numbers given within brackets refer to the authors and sources which are known indirectly or which are mentioned in the Volume only for the purpose of comparison.

*Agni-Purāṇa* (Agni-Pur.). On it, see SMS Vol. II, p. 929.
Nos. (11643), 11753, 11878.

*Anargharāghava-nāṭaka* of Murāri (Anar). On it and its author, see Murāri.
Nos. 12935, 12979, 13014.

ANDHANĀTHA (=ANDHAVAIDYA-NĀTHA). No information. Must have lived in the first part of the 13th century or earlier, for the verses attributed to him are quoted in JS. For other details, see DCA Vol. 1, no. 20 ; $NCC_1$ 232.
No. (12396).

ANDHAVAIDYANĀTHA. See Andha-nātha.

*Anyāpadeśa-śataka* of Nīlakaṇṭha-Dīkṣita (DikAny). On it and its auother, see Nīlakaṇṭha-Dīkṣita.

Nos. 11528, 11545, 12730, 12734.

*Anyoktitaraṅgiṇi* (AnyT). (Modern).

Nos. 11497, 11736, 12145, 12249, 12252, 12253, 12325, 12410.

*Anyoktimuktālatā* of Śambu (Anymuk). On it and its author, see Śambu.

Nos. 12465, 12855.

*Anyokti-muktāvali* of Haṁsavijaya-Gaṇi (Any). On it and its author, see Haṁsavijaya-Gaṇi.

Nos. 11495, 11523, 11524, 11566, 11617, 11625, 11638, 11665, 11681, 11687, 11715, 11809, 11866, 11908, 12045, 12061, 12098, 12178, 12232, 12244, 12334, 12381, 12383, 12386, 12419, 12474, 12618, 12674, 12691, 12766, 12767, 12791, 12800, 12805, 12814, 12825, 12879, 12895, 12906, 12921, 12923.

*Anyokti-śataka* of Bhaṭṭa-Vīreśvara (AnyŚat *or* Anyśat). On it and its author, see Vīreśvara in SMS Vol. I, p. 363.

Nos. 11568, 12172, 12207, 12801.

*Anyokti-Stabaka* of Vaṁśīdhara Miśra (AnyS).

Nos. 11630, 12167, 12810.

*Anyoktyaṣṭaka-Saṁgraha* as comp. by P. D. Trivedi. (AAS *or* ASS). (Modern).

Nos. 11681, 12232, 12618, 12856, 12895.

APARĀJITA. See Bhaṭṭa-Aparājita.

*Aparārkāparābhidhānāparāditya-viracita-ṭikā* (Apar) on Y as included in Y (ĀnSS).

No. 18114.

APIDEVA(=ĀPADEVA). No information. Must have lived in the early years of the 13th century or earlier, for the verses attributed to him are included in Skm. For other details, see DCA Vol. I, no. 23 ; $NCC_1$ 255, $NCC_2$ 125.

No. (11929).

APPAYA-DĪKṢITA. On him, see SMS Vol. I, p. 320. For his illustrative and own verses, see *Kuvalayānanda*, *Vairāgya-śataka* and *Citramīmāṁsā* [Cit *and* Cit (V)].

*Abhilaṣitārtha-cintāmaṇi*. See *Mānasollāsa*.

*Abhiṣeka-nāṭaka* of Bhāsa. On it and its author, see Bhāsa.

No. 11918.

AMARU (°Ū) *or* AMARUKA. On him, see SMS Vol. I, p. 320 ; Vol. III, p. 1495 ; DCA Vol. 1, no. 37.

Nos. (11585), (11600), (11964), (12169), (12552), (12682), (12697), (12732), (12911), (12915).

For his other verses, see *Amaru-śataka*.

*Amaru-śataka* of Amaru *or* Amaruka (Amar). On it and its author, see Amaru.

Nos. 11582, 11584, 11585, 11600, 11914, 11964, 12169, 12187, 12552, 12697, 12732, 12911, 12915.

AMITAGATI. On him, see SMS Vol. I, p. 320. For his verses, see *Subhāṣita-saṁdoha*.

AMṚTA-DATTA. On him, see SMS Vol. I, p. 321 ; DCA Vol. 1, no. 38.

No. (11617).

*Amṛtamanthana*. See Appendix I. p. 3635.

No. 12311.

AMṚTĀNANDA-YOGIN. On him, see SMS Vol. I, p. 321. For his illustrative verses, see *Alaṅkāra-saṁgraha*.

*Arabic*. See *Old Arabic*.

ARKA. See Bhaṭṭārka.

*Arthaśāstra* of Kauṭilya (K *or* KA). On it and its author, see Kauṭilya in SMS Vol. I, p. 328; DCA Vol. 1, no. 302; $NCC_1$ 387-89 ; $NCC_5$ 100-03.

Nos. 11655, 12188.

*Alaṅkāra-Kaustubha* of Viśveśvara-Paṇḍita (AlK *or* Alk). On it and its author, see Viśveśvara-Paṇḍita.

Nos. 11611, 11641, 11976, 11988, 11993, 12180, 12216, 12366, 12529, 12560, 12592, 12743, 12802, 12915, 129310, 1315.

*Alaṅkāra-mahodadhi* of Narendraprabha-Sūri (Amd). On it and its author, see Narendraprabha-Sūri.

Nos. 11502, 11553, 11585, 11600, 11624, 11671, 11680, 11709, 11728, 11749, 11790, 11833, 11838, 11993, 11999, 12165, 12169, 12180, 12243, 12390, 12501, 12519, 12529, 12668, 12860, 12948, 12951, 12968.

*Alaṅkāra-muktāvalī* of Viśveśvara-Paṇḍita (Almu). On it and its author, see Viśveśvara-Paṇḍita.

Nos. 11605, 12560 [*read* in (आ), line 2 : 'Almu' *instead of* : 'Almn'], 12645.

*Alaṅkāra-Ratnākara* of Śobhākara-Mitra (AlR). On it and its author, see Śobhākara-Mitra.

Nos. 11586, 11720, 11746, 11871, 11908, 11980, 11999, 12180, 12390, 12457-58, 12466, 12501, 12597, 12771, 12958.

*Alaṅkāraśekhara* of Keśavamiśra (Alkeś). On it, see SMS Vol. II, p. 931 and Keśavamiśra in SMS Vol. II, p. 939.

Nos. 11615, 11999, 12169, 12968.

*Alaṅkāra-saṁgraha* of Amṛtānanda-Yogin (AA). On it and its author, see Amṛtānanda-Yogin.

Nos. 11585, 11600, 11740, 11746, 11827, 12243, 12780, 12911.

*Alaṅkāra-sarvasva* of Rājānaka-Ruyyaka (AR *and* ARJ). On it and its author, see Ruyyaka.

Nos. 11671, 11828, 11999, 12180, 12529, 12584, 12668, 12860, 12895, 12911.

*Alaṅkāra-Sūtra* of Candrakānta-Tarkālaṅkāra (AlS). (Modern).

Nos. 11641, 11746, 11749, 11999, 12169, 12452, 12529, 12560, 12739, 12743, 12895, 12911, 12968, 12985.

*Alaṅkṛti-maṇi-mālā* as comp. by G. V. Devasthali (Al *or* Alm *or* Almm). (Modern).

Nos. 11694, 11832, 11838, 11868, 11918, 11979, 11993, 12072, 12081, 12086, 12106, 12142, 12165, 12220, 12265, 12335, 12634, 12700, 12702.

*Avimāraka* of Bhāsa. On it and its author, see Bhāsa.

No. 12106.

*Aśvadhāṭī*. On it, see SMS Vol. III, p. 1496.

No. (12907).

*Aśvaśāstra*. See *Aśvahṛdaya*.

*Aśvahṛdaya* (or *Aśvaśāstra*). No information. Must have been composed in the 15th century or earlier, for one verse attributed to *Aśvahṛdaya* is quoted in SRHt and the same verse is attributed to *Aśvaśāstra* in SSSN.

No. (12748).

ĀKĀŚAPALĪYA-ŚĀLŪKA (*or* ŚĀLŪKA) see Śālūka.

ĀKĀŚAPOLI (=INDULEKHĀ). Poetess. On her, see SMS Vol. VI, p. 3098.

No. (12202).

ĀCĀRYA-GOPĪKA. See Gopīka.

ĀNANDAKARAMIŚRA. Father of Vidyakaramiśra the compiler of Vidy. From Sarisava in Mithilā. A tank bearing his name (Ānandakarī) still exists in Sarisava. End of the 18th century. See DCA Vol. I, no. 78.

Nos. (12435), (12462).

ĀNANDANA. See Ānandavardhana.

ĀNANDAVARDHANA (*or* ĀNANDANA) On him, see SMS Vol. I, p. 322 ; Vol. III, p. 1497 ; DCA Vol. 1, no. 80.

Nos. (12332), [12629 (a. Ānandana [?])].

For his other own and illustrative verses, see *Devīśataka* and *Dhvanyāloka*.

*Ānanda-sāgara-stava* of Nīlakaṇṭha-Dīkṣita (Ānas). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 12022, 12852.

ĀPADEVA. See Apideva.

*Āpastambīya-dharmasūtram* (Āp).

No. 12080.

ĀMAKAṆṬHA. See Oṁkaṇṭha.

*Āryā-Saptaśatī* of Govadhana (ĀrS). On it and its author, see Govardhana.

Nos. 11577, 11583, 11631, 11637, 11701, 11882, 11887, 11989, 12418, 12576, 12677, 12720, 12753, 12954

*Āścaryacūḍāmaṇi* of Śaktibhadra. On it and its author, see Śaktibhadra.

Nos. 12023, 12756.

*Āsīnagaraprākāra-praśasti*. No information. Must have been composed in the middle of the 14th century or earlier, for the verses attributed to it are quoted in ŚP.

No. (12598).

*Indian Historical Quarterly* (IHQ). Journal.

No. 12977.

*Indiśesaprukha*. Sanskritised name for *Indische Sprüche* (IS) often quoted as a source of some verses in SRK (modern).

Nos. (11938), (12070), (12234).

*Indische Studien*, A. Weber.

Nos. (12880), 13009.

*Indische Sprüche*. Sanskrit and Deutsch herausg, von O. Böhtlingk. Zweite vermehrte und verbesserte Ausgabe. I-III. (IS). (Modern).

Nos. 11500, 11502, 11503, 11504, 11505, 11515, 11516, 11520, 11530, 11532, 11547, 11548, 11549, 11550, 11551, 11552, 11562, 11563, 11575, 11576, 11580, 11582, 11585, (11595), 11600, 11622, 11628, 11632, 11634, 11635, 11640, 11641, 11643, 11645, 11666, 11671, 11676, 11677-78, 11685, 11695, 11718, 11734, 11753, 11756, 11762, 11765, 11775, 11799, 11802, 11807, 11812, 11816, 11839, 11848, 11859, 11860, 11861, 11873, 11883, 11884, 11889, 11894, 11895, 11897, 11899, 11922, 11937, 11938, 11942, 11958, 11964, 11965, 11967, 11970, 11971, 11991, 12014, 12015, 12025, 12026, 12030, 12033, 12038, 12043, 12063, 12070, 12079, 12080, 12098, 12113, 12124, 12126, 12127, 12134, 12137, 12151, 12169, 12173, 12175, 12178, 12181, 12194, 12201, 12210, 12212, 12232, 12234, 12237, 12242, 12244, 12246, 12262, 12269, 12270, 12271, 12288,

12365, 12371, 12381, 12386, 12391, 12406, 12411, 12412, 12423, 12427, 12438, 12440, 12470, 12471, 12481, 12484, 12485, 12495, 12501, 12518, 12523, 12527, 12529, 12551, 12559, 12577, 12579, 12599, 12611, 12619, 12628, 12629, 12638, 12651, 12654, 12661, 12662, 12663, 12678, 12679, 12696, 12697, 12704, 12708, 12715, 12733, 12737, 12739, 12747, 12752, 12766, 12767, 12770, 12774, 12794, 12799, 12809, 12812, 12824, 12825, 12836, 12843, 12845, 12856, 12884, 12885, 12886, 12887, 12888, 12895, 12911, 12915, 12925, 12933, 12951, 12973, 12976, 12990, 13009, 13010.

INDULEKHĀ. See Ākāśapoli.

*(The) Institute of Gautama* (G). See Appendix I, p. 3654.

No. (12082).

UḌḌĪYAKAVI (=UDDĪPAKAKAVI). No information. Must have lived in the first half of the 13th century or earlier, for the only verse attributed to him is quoted in JS. See DCA Vol. 1, no. 117 ; $NCC_2$ 291.

No. (12910).

*Uttararāma-carita* of Bhavabhūti (Uttara). On it and its author, see Bhavabhūti.

No. 11605.

UDDĪPAKAKAVI. See Uḍḍīyakavi.

UDBHAṬA. On him, see SMS Vol. I, p. 323 ; Vol. IV, p. 2053 ; DCA Vol. 1, no. 131.

No. [12888(?)].

For his other illustrative verses, see *Kāvyālankārasārasaṁgraha*.

*Upadeśa-śataka* of Gumāni-Kavi. On it, see SMS Vol. II, p. 934.

Nos. 11811, 12133, 12861.

UPĀDHYĀYA - PADĀṄKITA - PAÑJĪKĀRA. See Padāṅkita - Pañjīkāra-Upādhyāya.

UMĀPATI-UPĀDHYĀYA. From Darbhaṅga, lived during the reign of King Rāghava Siṁha of Mīthilā. 18th century or latter half of the 17th century. According to G. Grierson, 14th century, earlier than Vidyāpati (1375-1450). Author of *Pārijātaharaṇa - nāṭaka*, a musical play, mixed with Maithilī songs, and *Padārthīya-divyacakṣus*. For further details, see DCA Vol. 1, no. 137 ; $NCC_2$ 392.

No. (12306).

UMĀPATI-DHARA. On him, see SMS Vol. II, p. 934; Vol. III, pp. 1498–99 ; DCA Vol. 1, no. 135.

Nos. (11713), (11714), (12010), (12159), (12250), (12772).

*Ṛgveda*.

No. (12333).

*Ṛtuvarṇana* in Brahmavidyā XXXIII.

No. 12903.

*Ṛtu-saṁhāra* of Kālidāsa (Ṛtu). On it and its author, see Kālidāsa.

Nos. 12557, 12929.

*Ekāvali* of Vidyādhara (Ek). On it and its author, see Vidyādhara.

Nos. 11692, 11999, 12243, 12816.

OṀKAṆṬHA (=ĀMAKAṆṬHA). No information. Must have lived in the early years of the 13th century or earlier, for two verses attributed to him are quoted in Skm. For other details, see DCA Vol. 1, no. 143 ; NCC$_8$ 92.

No. (12098).

*Old Arabic* or *Arabic* (*Pañcatantra* translated into Arabic).

Nos. 11548, 11549, 12070, 12432, 12540.

*Old Syriac* (*Pañcatantra* translated into Syriac).

Nos. 11530, 11548, 11549, 11575, 11622, 11899, 12070, 12432, 12540, 12608.

*Aucitya-vicāra-carcā* of Kṣemendra (Auc). On it and its author, see Kṣemendra.

Nos. 11838, 12732.

KAṄKAṆA. See Kalhaṇa and *Rāja-taraṅgiṇī*.

*Kathā-ratnākara* of Hemavijaya (KR). On it, see SMS Vol. I, pp. 323–24; NCC$_3$ 133.

Nos. 11964, 12731.

*Kathā-Sarit-Sāgara* of Somadeva-Bhaṭṭa (KSS). On it and its author, see Somadeva-Bhaṭṭa.

Nos. (11530), (11549), (11622), 11670, 11799, (12155), (12237).

*Kapphiṇābhyudaya* of Śivasvāmin (Kapp *or* Kapph). On it, see SMS Vol. III, p. 1499. *Also* see Śivasvāmin.

No. (12714).

KALLAṬA. See Bhaṭṭa-Kallaṭa.

KALAŚA (=KALAŚAKA). On him, see SMS Vol. I, p. 324 ; DCA Vol. 1, no. 188.

No. (11952).

KALAŚAKA. See Kalaśa.

*Kalā-vilāsa* of Kṣemendra (Kal). On it and its author, see Kṣemendra.

Nos. (11653), 11739, 12574.

*Kali-viḍambana* of Nīlakaṇṭha-Dīkṣita (Kalivi). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11684, 12052, 12970.

Kalpataru. On it, see SMS Vol. I, p. 324.

Nos. (11519), (12052), (12427).

KALPADATTA. No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. Perhaps identical with Vasukalpa. See DCA Vol. 1, no. 190 ; $NCC_8$ 233.

No. (12788).

KALYA-LAKṢMĪNARASIṀHA. See Lakṣmīnarasiṁha.

KALLAṬA. See Bhaṭṭa-Kallaṭa.

KALHAṆA (=KAṄKAṆA), On him, see SMS Vol. I, p. 324; DCA Vol. 1, no. 195 ; $NCC_8$ 263-64. For his verses, see *Rāja-Taraṅgiṇī*

*Kavikaṇṭhābharaṇa* of Kṣemendra. On it and its author, see Kṣemendra. *Also* see Appendix I, p. 3663.

No. 12732.

*Kavikaumudī* of Kalya-Lakṣmīnarasiṁha (Kavik). On it and its author, see Lakṣmīnarasiṁha.

Nos. 11618, 11826, 12309, 12389, 12857.

*Kavitāmṛtakūpa* of Gaura-Mohana. (Kt *and* KtR). On it and its author, see Gaura-Mohana.

Nos. 11628, 12137, 12234, 12423, 12708.

KAVI-RĀKṢASA ( =RĀKṢASA-PAṆḌITA ). On him, see SMS Vol. IV, p. 2080 ; DCA Vol. 2, no. 1221. For his verses, see *Sūkti-Saṁgraha*.

KAVIRĀJA (=MĀDHAVA-BHAṬṬA). On him, see SMS Vol. II, pp. 935-36; Vol. IV, p. 2055; DCA Vol. 1, no. 211.

No. (12157).

KAVI-VALLABHA. On him, see SMS Vol. VI, p. 3102 ; DCA Vol. 1, no. 214 ; $NCC_8$ 285.

Nos. (12416), (12436), (12577).

KAVISĀRVABHAUMA. No information. Probably a title and not the proper name of the author. Must have lived at the end of the 15th or beginning of the 16th century or earlier, for the single verse attributed to him is quoted in PG. For other details, see DCA Vol. 1, no. 218 ; $NCC_8$ 287.

No. (12002).

*Kavīndra-vacana-samuccaya* (Kav). On it, see SMS Vol. I, p. 325.

Nos. 11536, 11546, 11573, 11582, 11600, 11615, 11639, 11658, 11659, 11727, 11771, 11898, 11914, 11928, 11939, 11961, 11964, 11966, 11999, 12098, 12126, 12189, 12215, 12217, 12231, 12352, 12376, 12456, 12468, 12483, 12535, 12544, 12618, 12629, 12639, 12642, 12697, 12698, 12703, 12711,

12714, 12732, 12780, 12786, 12791, 12792, 12793, 12795, 12835, 12839, 12863, 12864, 12895, 12905, 12912, 12957.

KAŚMĪRI-BILHAṆA. See Bilhaṇa.

KĀÑCANA. See Vādīśvara-Kāñcana.

KĀÑCANĀCĀRYA (*or* KĀÑCANA *or* VĀDĪŚVARA-KĀÑCANA). See Vādīśvara-Kāñcana.

KĀMADEVA. On him, see SMS Vol. VI, p. 3102; DCA Vol. 1, no. 225; $NCC_3$ 348.

No. (12724).

KĀMANDAKA. See Kāmandaki and *Kāmandakīya-Nītisāra*.

KĀMANDAKI (°KA). On him, see SMS Vol. I, p. 325; Vol. III, p. 1501; DCA Vol. 1, no. 227.

Nos. (11657), (12762), (12987).

For his other verses, see *Kāmandakīya-Nītisāra*.

*Kāmandakīya-nītisāra* (KN). On it and its author, see Kāmandaki.

Nos. 11532, 11643, (11644), 11645, 11657, 11666, 11695, 11696–700, 11753, 11762, (11815), 11825, 11873, 11902, 12130, 12176, 12219, 12573, (12610), 12641, 12657, 12762, 12891, 12987.

KĀLIDĀSA. On him, see SMS Vol. I, pp. 325–26; DCA Vol. 1, no. 230.

Nos. (11652), (11727), (11838), (11999), (12068), [12217 (jointly with Vikramāditya, Caṇḍāla and Vidyā)], (12330), (12535), (12548), (12786), (12968).

For his other verses, see his various works.

KĀLIDĀSANANDIN. No information. Must have lived in the early years of the 13th century, for verses attributed to him are quoted in Skm. For other details, see DCA Vol. 1, no. 231; $NCC_4$ 71.

No. (12548).

*Kāvya-prakāśa* of Mammaṭa (Kpr). On it and its author, see Mammaṭa.

Nos. 11671, 11827, 11838, 11993, 11999, 12044, 12169, 12180, 12243, 12447, 12550, 12860, 12895, 12911, 12948, 12968, 12975.

*Kāvya-Pradīpa* of Govinda (KāP). On it and its author, see Govinda.

Nos. 11671, 11673, 11749, 11827, 11838, 11993, 11999, 12044, 12169, 12180, 12243, 12550, 12860, 12895, 12904, 12911, 12948, 12968, 12975, 12990.

*Kāvya-bhūṣaṇa-śataka* of Kṛṣṇavallabha-Bhaṭṭa (Kṛkā).

Nos. 11510, 11636, 12928.

*Kāvya-mīmāṁsā* of Rājaśekhara (KāvR). On it and its author, see Rājaśekhara.

Nos. 11588, 11838, 12152, 12333, 12399, 12473, 12482, 12633, 12839, 12848, 13002.

*Kāvya-Saṁgraha,* a Sanskrit anthology ed. by Haeberlin, Pr. J. (KSH).

Nos. 12449, 12766, 12767.

*Kāvyādarśa* of Daṇḍin (KāD). On it and its author, see Daṇḍin.

Nos. 11502, (11911), 12033, 12151, 12156, 12529, 12554, 12627, 12739, 12951.

*Kāvyādarśa* in Mangolian [KāD (M)]. See Appendix I, p. 3662.

No. 12951.

*Kāvyādarśa,* Sanskrit and Tibetan Text [KāD (T)]. See Appendix I, p. 3662.

No. 12951.

*Kāvyānuśāsana* of Vāgbhaṭa (Kāyān). On it and its author, see Vāgbhaṭa.

Nos. 11615, 11838, 11868, 11999, 12232, 12333, 12639, 12839.

*Kāvyānuśāsana* of Hemacandra (KH, *and* KHpK *or* KHpk).

Nos. 11585, 11588, 11615, 11624, 11671, 11924, 11993, 11999, 12029, 12152, 12156, 12169, 12180, 12220, 12332, 12333, 12390, 12399, 12477, 12482, 12501, 12732, 12839, 12848, 12860, 12909, 12911, 12948, 12968.

*Kāvyālaṅkāra* of Bhāmaha (KāBh). On it and its author, see Bhāmaha.

No. 11924.

*Kāvyālaṅkāra* of Rudraṭa (KāRu *or* RK). On it and its author, see Rudraṭa.

Nos. 11671, 12134, 12180, 12390, 12577, 12796, 12860, 12959.

*Kāvyālaṅkārasārasaṁgraha* of Udbhaṭa (Kalā *or* Kāvyālaṅkāra). On it and its author, see Udbhaṭa.

No. 12029.

*Kāvyālaṅkāra-sūtra* of Vāmana (KāVā *or* KāVa). On it and its author, see Vāmana.

Nos. 11943, 12390, 12968.

*Kirāta* (=*Kirātārjunīya* of Bhāravi). See *Kirātārjunīya.*

*Kirātārjunīya* of Bhāravi (Kir). On it and its author, see Bhāravi.

Nos. 11579, 11765, 11947, 12081, 12129, 12184, 12370, 12649, 12709, 12754, 12798.

*Kuṭṭanīmata* of Dāmodara-Gupta (Kuṭṭ). On it and its author, see Dāmodara-Gupta.

Nos. 11609, 11750, 11885, 11892, 11955, 11963, 11981, 11994, 12001, 12776, 12908.

KUNTAKA (=RĀJĀNAKA-KU°). On him, see SMS Vol. VI, p. 3103. For his illustrative verses, see *Vakrokti-Jīvita*.

KUMĀRADĀSA. On him, see SMS Vol. I, p. 326; Vol. III, p. 1502; DCA Vol. 1, no. 249. For his verses, see *Jānakīharaṇa*.

*Kumāra-sambhava* of Kālidāsa (Kum). On it and its author, see Kālidāsa.

Nos. 11838, 11868, 11923, 11959, 12216, 12330, 12347, 12353, 12354, 12358, 12497, 12591, 12634, 12790, 13004.

KUMUDACANDRA. A Digambara Jaina teacher who, in the presence of King Jayasiṁha of Gujarat, took part in a controversy with the Śvetāmbara teacher Devasūri. This controversy was recorded by Yaśaścandra, son of Padmacandra and grandson of Dhanadeva, a minister of a prince of Śakambarī in his drama *Mudita-Kumudacandra*. Beginning of the 12th century. The controversy mentioned above took place in A. D. 1124. See DCA Vol. 1, no. 253; $NCC_4$ 227.

No. (12377).

*Kuvalayānanda* of Appaya-Dīkṣita (Kuv). On it and its author, see Appaya-Dīkṣita.

Nos. (11531), 11641, 11692, 11993, 11999, 12390, 12452, 12481, (12529), 12550, 12560, 12601, 12668, 12860, 12985, 12986.

KUSUMADEVA. No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. For further details, see DCA Vol. 1, no. 262; $NCC_4$ 258. *Also* see *Dṛṣṭāntaśataka*.

No. (12043).

KṚṢṆA. On him, see SMS Vol. VI, p. 3104; DCA Vol. 1, no. 265; $NCC_4$ 291.

No. (12501).

*Kṛṣṇa-karṇāmṛta* of Līlāśuka (Kṛṣṇa). On it and its author, see Līlāśuka.

No. 12461.

KṚṢṆAPATI (=KṚṢṆAPATYUPĀDHYĀYA). A Maithila of the Śaṅkarāḍhi or Śakarāri or Śaṅkaradhara family. End of the 18th century. Commentary *Anvayālāpika* on Kum; Commentary *Anvayālāpikā* on Ragh completed in A. D. 1782. For further details, see DCA Vol. 1, no. 274; $NCC_4$ 328.

No. (12489).

KṚṢṆAPATYUPĀDHYĀYA. See Kṛṣṇapati.

KṚṢṆA-MIŚRA. On him, see SMS Vol. I, p. 327; Vol. III, p. 1503; Vol. IV, p. 2057; DCA Vol. 1, no. 277.

No. (12499).

For his other verses, see *Prabodha-candrodaya*.

KṚṢṆARĀMA. On him, see SMS Vol. I, p. 327.

No. (12491).

KṚṢṆAVALLABHA-BHAṬṬA. On him, see SMS Vol. III, p. 1503. For his verses, see *Kāvyabhūṣaṇa-śataka*.

KEŚAṬA. No information. Not later than the middle of the 9th century, for praised by Abhinanda or Yogeśvara. For further details, see DCA Vol. 1, no. 283; $NCC_6$ 52–53, (29).

No. (12947).

KOKKOKA. On him and his work, see SMS Vol. I, pp. 327–28; Vol. IV, p. 2057; DCA Vol. 1, no. 295; $NCC_6$ 83, 88. For his two verses, see *Rati-rahasya*.

KAUṆḌINYA. Author of *Pañcartha-bhāṣya* on Pāśupata-sūtra. For his single verse, see *Pañcartha-bhāṣya*.

KṢEMĪŚVARA. On him, see SMS Vol. III, p. 1534; DCA Vol. 1, no. 308. For his verses, see *Caṇḍa-kauśika*.

KṢEMENDRA. On him, see SMS Vol. I, p. 328; Vol. IV, p. 2058; DCA Vol. 1, no. 309; $NCC_6$ 165–69.

Nos. (11560), (11739), (12164), (12339), (12413), (12431).

For his other verses, see his various works.

*Khaṇḍa-praśasti* or *Daśavatāra-Khaṇḍa-praśasti* of Hanumān. On it, see SMS Vol. III, p. 1505.

Nos. 11650, 11679, 11749, 12198, 12366, 12404, 12519, 12609, 12865, 12950.

GAṆANĀTHA (*or* GAṆAPATI *or* GAṆEŚVARA). See Gaṇapati.

GAṆAPATI (*or* GAṆANĀTHA *or* GAṆEŚVARA). Father of Bhānukara, the author of *Rasamañjarī*, *Gita - gaurīśa*, *Rasataraṅgiṇi*, etc. From Mithilā. End of the 15th century or beginning of the 16th century. Mentioned by Bhānukara in his *Rasamañjarī* ( last verse ). For other details, see DCA Vol. 1, no. 329.

Nos. (11494), (12590).

*Gaṇikā-Vṛtta-Saṁgraha* ( GVS ). See Appendix I, p. 3656. (Modern).

Nos. 11595, 11671, 11792, 11808, 11874, 11885, 11892, 11955, 11981, 11986, 11994, 12001, 12099, 12371, 12414–15, 12422, 12470, 12580, 12582, 12588, 12619, 12651, 12796, 12908.

**GAṆEŚA-BHAṬṬA**, On him, see SMS Vol. VI, p, 3105; DCA Vol 1, no. 330; NCC$_6$ 240*a*. For his two verses, see *Subhāṣita-Khaṇḍa*.

**GAṆEŚVARA**. See Gaṇapati.

**GADĀDHARA-BHAṬṬA**, On him, see SMS Vol. III, p. 1505; DCA Vol. 1, no. 337; NCC$_6$ 295. For his verses, see *Rasika-Jīvana*.

*Garuḍa-Purāṇa* (GP). On it, see SMS Vol. I, p. 329.

Nos. 11622, (11937), 12035, 12138, 12412, 12532, 12542, 12570, 12760, 12881, 12942, 12949.

**GARBHA-KAVĪDRA**. See Śrī-Garbha-Kavīndra.

*Gīta-Govinda* of Jayadeva (GG). On it and its author, see Jayadeva.

Nos. 12049, 12575.

**GUMĀNI-KAVI**. For his verses, see *Upadeśa-śataka*.

*Gems from Sanskrit Literature* (GSL). (Modern). See Appendix I, p. 3656.

Nos. 11530, 11548, 12056, 12064, 12070, 12113, 12137, 12412, 12973.

**GOTRĀNANDA** (*or* °DANA *or* GONANDA). No information. A Śaiva. Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV. For other details, see DCA Vol. 1, no. 366; NCC$_6$ 122, 127.

No. (11794).

**GOPĪKA** (=ĀCĀRYA-GO°). No information. Must have lived in the early years of th 13th century or earlier, for the verses attributed to him are quoted in Skm. For further details, see DCA Vol. 2, no. 374; NCC$_6$ 158.

No. (11822).

**GOYIDOYI-KAVIRĀJA** (=DHOYĪ *or* DHOYĪKA).

No. (11723).

For his another verse, see Dhoyīka.

**GOVARDHANA**. On him, see SMS Vol. I, p. 330; Vol. IV, p. 2059; DCA Vol. 1, no. 379; NCC$_6$ 187, (183).

Nos. (12720), (12954).

For his other verses, see *Āryā-Saptaśatī*.

**GOVINDA**. On him, see SMS Vol. V, p. 2577.

For his illustrative verses, see *Kāvya-Pradīpa*.

**GOVINDAJIT**. On him, see SMS Vol. II, p. 940; DCA Vol. 1, no. 390. For his verses, see *Sabhyālaṅkaraṇa*.

GOVINDARĀJA ( =BHAṬṬA-°= °DEVA). No information. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are included in JS. For further details, see DCA Vol. 1, no. 392 ; $NCC_6$ 204.

Nos. (12264), (12599).

GOVINDASVĀMIN (=BHAṬṬA°). No information. Must have lived in the early years of the 13th century or earlier, for one verse attributed to him is included in Skm. For further details, see DCA Vol. 1, no. 395 ; $NCC_6$ 209.

Nos. [11964 (jointly with Vikaṭa-Nitambā)], (12473).

GAURA-MOHANA. On him, see SMS Vol. I, p. 331 ; $NCC_5$ 234. For his verses, see *Kavitāmṛta-kūpa*.

GHAṬAKARPARA. The author of *Ghaṭakarpara-Nīti-sāra*. On him and his work, see *Nītisāra* in SMS Vol. I, p. 339 ; *Ghaṭakarpara-Nīti-sāra* in Vol. II, p. 940 ; Vol. IV, p. 2060. *Also* see DCA Vol. 1, no. 407 ; $NCC_6$ 266–67. For his verses, see *Nīti-sāra* of Ghaṭakarpara.

*Cakrapāṇivijaya* of Lakṣmīdhara (MS 4353, Baroda). On it and its author, see Lakṣmīdhara.

No. 12786.

*Caṇḍa-Kauśika* of Kṣemīśvara (Cand). On it and its author, see Kṣemīśvara.

Nos. 11974, 12450.

CAṆḌĀLA. No information. Must have lived in the early years of the 13th century, for the single verse attributed to him is quoted in Skm. For other details, see DCA Vol. 1, no. 418 ; $NCC_6$ 295.

No. [12217 (jointly with Vikramāditya, Vidyā and Kālidāsa)].

*Caṇḍīśataka* of Bāṇa-bhaṭṭa (Caṇḍ). On it and its author, see Bāṇa. *Also* see Appendix I, pp. 3642–43.

No. 12515.

*Caturvarga-saṁgraha* of Kṣemendra. On it and its author, see Kṣemendra.

No. 11716.

CANDRACŪḌA (BHAṬṬA-°). Son of Puruṣottama-bhaṭṭa and Ambikādevī. Court-poet of King Kārtavīrya. Must have lived in the 17th century or earlier, for verses attributed to him are quoted in SH, PV, RJ, SSS. *Anyoktikaṇṭhābharaṇa* ($NCC_1$ 240), *Kārtavīrya-dayākāvya* ( $NCC_4$ 253 ), *Candraśekharavivāhakāvya* ( $NCC_6$ 370 ) and *Prastāvacintāmaṇi* are his works. For further details, see DCA Vol. 1, no. 434 ; $NCC_6$ 351-52.

No. (12517).

*Candrāloka* of Jayadeva (Can). On it and its author, see Jayadeva (-Pīyūṣa-varṣa).

Nos. 12529, 12895.

CARR, M. W. See *Telugu Proverbs*, A collection of (TP).

CĀṆAKYA. On him, see SMS Vol. I, pp. 331–32 ; DCA Vol. 1, no. 448; NCC₇ 3 ; NCC₈ 4–8. For his verses, see the next 3 entries.

*Cāṇakya-nīti–text-tradition* (Cr). On it and its author, see Cāṇakya.

Nos. 11499, 11500, 11530, 11595, 11622, 11734, (11799), 11805, 11816, 11858, 11859, 11874, 11906, 11937, 11940, 11942, 11965, 12017, 12030, 12042, 12059, 12064, 12107, 12110, 12111, 12113, 12126, 12135, 12136, 12194, 12225, 12226, 12235, 12241, 12260, 12262, 12267, 12329, 12340, 12348, 12350, 12367, 12371, 12391, 12406, 12412, 12423, 12425, 12440, 12495, 12518, 12532, 12542, 12558, 12570, 12586, 12614, 12622, 12625, 12652, 12693, 12696, 12704, 12732, 12752, 12770, 12799, 12800, 12832, 12881, 12888, 12941, 12942, 12949, 12990, 13010, 13016.

*Cāṇakya-rājanīti* (Crn). L. Sternbach. Nos. (11622), (11816), (12135), (12340), (12586), (12752), (12770), (12942), (12949).

*Cāṇakya's Aphorisms* (C).

Nos. (11500), (11530), (11858), (12425), (12704), (12800).

*Cārucarya* of Kṣemendra (Cāruc). On it and its author, see Kṣemendra.

No. 12164.

*Citramīmāṁsā* of Appaya-Dīkṣita (Cit). On it and its author, see Appaya-Dīkṣita.

Nos. 12216, 12481, 12550.

*Citramīmāṁsā* of Appaya-Dīkṣita (Cit) with the Vṛtti (Commentary) of Dharānanda [Cit (V) *or* CitV].

Nos. 12481, 12550, 12560 [*read* in (आ), line 3 : 'Cit (V)' *instead of* : 'GV (V)' ], 12668, 12860, 12985.

*Chalita-rāma*. Verses from it are quoted by Dhanañjaya in his Daś.

No. (11593).

JAGANNĀTHA ( =PAṆḌITARĀJA-JA° ). On him, see SMS Vol. I, pp. 332–33 ; Vol. IV, p. 2062 ; DCA Vol. 1, no. 477; NCC₇ 137–38. For his verses, see *Bhāminī-Vilāsa*, *Rasa-gaṅgādhara*, etc.

JAGANNĀTHA-MIŚRA. On him, see SMS Vol. III, p. 1545. For his verses, see *Sabhā-taraṅga*.

JANĀRDANA-BHAṬṬA (GOSVĀMĪ-JA°). On him, see SMS Vol. I, p. 333; Vol. III, p. 1509 ; Vol. IV, p. 2062 ; DCA Vol. 1, no. 487 ; $NCC_7$ 150. For his verses *Vairāgya-śataka* and *Śṛṅgāraśataka*.

JAYADEVA. On him, see SMS Vol. I, p. 333 ; DCA Vol. 1, no. 495 ; $NCC_7$ 176–77 ; ($NCC_8$ 26-37). For his two verses, see *Gīta-Govinda*.

JAYADEVA ( =JA°-PĪYŪṢAVARṢA ). On him, see SMS Vol. I, p. 333 ; DCA, Vol. 1, no. 496 ; $NCC_7$ 177; ($NCC_6$ 375–77).

Nos. (11782), (12049), (12981).

For his other verses, see *Candrāloka* and *Prasannarāghava*.

JALACANDRA. On him, see SMS Vol. I, p. 334. DCA Vol. 1, no. 515 ; $NCC_7$ 201.

No. (12221).

JALHAṆA ( =BHAGADATTA-JAL° ). On him, see SMS Vol. I, p. 334. For his verses, see *Mugdhopadeśa* and *Sūkti-muktāvalī* of Bhagadatta-Jalhaṇa.

*Jānakīharaṇa* of Kumāradāsa (Jānakī). On it and its author, see Kumāradāsa.

Nos. 12293, 12664.

*Jānakīharaṇam* of Kumāradāsa, Ceylonese Version [Jānakī (C)].

No. 12293.

JITĀRINANDIN. No information. A Buddhist. Probably identical with Jitārin or Jetāri. A Tantric writer from Bengal. Must have lived in the beginning of the 12th century or earlier, for the single verse attributed to him is included in SkV. For other details, see DCA Vol. 1, no. 526 ; $NCC_7$ 248 ; ($NCC_6$ 90).

No. (12468).

*Juridical Studies in Ancient Indian Law* (JSAIL) by L. Sternbach.

Nos. (11500), (11530), (11622), (12110), (12126), (12407), (12412), (12770).

*Jain anthology*, MS BORI 1495/1887–91 (JSub *or* JSV *or* Jsv).

Nos. 11937, 12098, 12134, 12244, 12697, 12856, 12925.

*Jain anthology*, MS BORI 1423/1887–91 (SN).

Nos. 12856, 12925.

*Jain Anthology*, MS BORI 1396 of 1884–87 (SJ *or* SM *or* SMJ), as quoted in BhŚ as SM.

Nos. 11628, 12501, 12925.

*Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG).

Nos. (11532), (11595), (11645), 11915, 11999, 12084, 12098, (12467), 12551, 12822, 12875, (12984).

*Johannus de Capua's Lation Version of Pañcatantra* (Joh).

No. 12122.

ḌIMBOKA (=DIMBOKA). On him, see SMS Vol. VI, p. 3109; DCA Vol. 1, no. 547 ; $CC_1$ 214.

No. (12618).

*Tantrī-Kāmandaka* [TK (OJ)]. On it, see SMS Vol. I, p. 335; *Tantrī* in Vol. II, p. 942.

No. 12888.

*Tantropākhyāna* (PTu). On it, see *Pañcatantra* in SMS Vol. I, p. 340.

Nos. 12238–39, 12284.

*Tāpasavatsarāja-nāṭaka* of Anaṅgaharṣa.

No. 11709.

*Telugu Proverbs, A Collection of* (TP). By M. W. Carr. (Modern).

Nos. 11500, (11595), 12030, 12423, 12440, 12481, 12579, 12663, 12888, 12990.

TAIRABHUKTA. See Tairabhukta-kavi.

TAIRABHUKTA-KAVI ( =TAIRA-BHUKTA=BHAKTA-KAVI=BHU-KTA-KAVI). No information. These are probably not names of the author but the designation of a poet from Tīrhut. The real name of the author may be Raghupati Upādhyāya, a Brāhmin from Mithilā. A Kṛṣṇaite. First half of the 16th century. For further details, see DCA Vol. 1, no. 568 ; $NCC_8$ 223 ; $CC_1$ 236, 486.

No. (12736).

TRIVIKRAMA-BHAṬṬA. On him, see SMS Vol. I, p. 335 ; Vol. III, p. 1511 ; DCA Vol. 1, no. 582 ; $NCC_8$ 264. For his verses, see *Nala-campū*.

TH. AUFRECHT. *Beiträge zur Kenntnis Indischer Dichter*. (AB).

Nos. 11723, 12724, 12740, 12813, 12875.

TH. AUFRECHT, *Über die Paddhati von Śaraṅgadhara*, (ZDMG 27. 1–120), (AP).

Nos. 11495, 11615, 11749, 11915, 12084, 12098, 12202, 12412, 12598, 12694, 12746, 12758, 12822, 12884.

DAKṢA ( =DAKṢA-PRAJĀPATI ), No information. Professional court-poet. Latter half of the 10th century, for in SkV verse No. 1727, Dakṣa said that he could never see King Utpala-rāja Muñja-Paramāra, son of Sīyaka who ascended the throne in A. D. 972–74. For further details, see DCA Vol. 1, no. 585; $NCC_8$ 288–89.

No. (12166).

DAKṢA-PRAJĀPATI. See Dakṣa.

DAKṢIṆĀMŪRTI. On him, see $CC_2$ 51, 129. For his verse, see *Lokokti-muktāvalī*.

DAṆḌĪN. On him, see SMS Vol. I, p. 335; Vol. III, p. 1511; DCA Vol. 1, no. 590; $NCC_8$ 305-06.

Nos. (11928), (12529).

For his other verses, see *Kāvyādarśa* and *Daśakumāra-carita*.

DATTA. No information. Must have lived in the first years of the 13th century or earlier, for a verse attributed to him is quoted in Skm. For details, see DCA Vol. 1, no. 591; $NCC_8$ 306.

No. (11726).

*Darpa-dalana* of Kṣemendra (Dar). On it and its author, see Kṣemendra.

Nos. 11598, 11984, 12125.

*Daśa-rūpaka* of Dhanañjaya (Daś). On it and its author, see Dhanañjaya.

Nos. 11585, 11593, 11600, 11851, 11914, 12169, 12404, 12780.

*Daśāvatāra-Khaṇḍa-praśasti*. See *Khaṇḍa-praśasti*.

DĀMODARA-GUPTA. On him, see SMS Vol. I, p. 336; DCA Vol. 1, no. 611; $CC_1$ 251; $NCC_9$ 20. For his verses see *Kuṭṭanīmata*.

DĀMODARA (-BHAṬṬA). No information. Must have lived in the middle of the 17th century or earlier, for verses attributed to him are quoted in PV. For further details, see DCA Vol. 1, no. 607; $CC_1$ 250.

No. (11898).

DIVIRA-DEVĀDITYA (=DEVĀDITYA). No information. If this author ever existed, *terminus ad quem* 15th century, for the verse attributed to him is quoted in VS, but the same verse is also quoted anonymously in SkV, probably earlier. For further details, see DCA Vol. 1, no. 652; $CC_1$ 261.

No. (12440).

DIVIRA-DHARMADATTA. See Dharmadatta.

DĪPAKA (=NĪYĀKA). No information. A Kṛṣṇaite. Must have lived in the 11th century or earlier, for verses attributed to him are quoted by Kśemendra. Praised by Kṣemendra in Auc *ad* 29, 32; (Suvṛ *ad* 2. 29). For further details, see DCA Vol. 1, no. 622; $CC_1$ 255.

No. (11972).

*Durgāsaptaśatī*.

No. 12343.

*Dṛṣṭāntaśataka* of Kusumadeva as included in KSH; pp. 217-226. On it and its author, see Kusumadeva. *Also* see Appendix I, p. 3653.

No. 12043.

DEVAGAṆA. See Devagaṇadeva.

DEVAGAṆADEVA (*or* ŚRĪ–° *or* DEVAGAṆA). No information. Must have lived in the middle of the 14th century or earlier, for verses attributed to him are quoted in ŚP. Probably earlier, as one of his verses was already quoted anonymously in JS. For other details, see DCA Vol. 1, no. 632; $CC_1$ 258.

Nos. (12694), (12758).

DEVABODHI. Paramahaṁsa-parivrājaka. Contemporary with Siddharāja Jayasiṁha and Śrīpāla (according to ABORI 23. 419). A Vaiṣṇava. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are quoted in JS. Author of *Satyavrata-rukmāṅgada-nāṭaka* (not published; MS Baroda No. 12089). For further details, see DCA Vol. 1, no. 644; $CC_1$ 259.

No. (11985).

DEVĀDITYA. See Divira-Devāditya.

*Devī-māhātmya* as included in *Mārk-pur*.

No. 12350.

*Devīśataka* of Ānandavardhana as published in KM IX; pp. 1–31. On its author, see Ānandavardhana.

No. 12477.

DEVEŚVARA (=DEVEŚVARA-PAṆḌITA). Son of Vāgbhaṭa; minister of the king of Mālava. Patronized by King Hammīra. End of the 13th century, beginning of the 14th century. Mentions King Hammīra and Govindarāja. Author of *Kavi-kalpalatā* and *Kāvyakalāpa*. For further details, see DCA Vol. 1, no. 654; $CC_1$ 262.

No. (12884).

DEVEŚVARA-PAṆḌITA. See Deveśvara.

*Deśopadeśa* of Kṣemendra (Deś). On its author, see Kṣemendra.

Nos. 11953, 12183, 12339, 12408, 12413, 12431, 12439.

DVAIPĀYANA. No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. See also $CC_1$ 266.

No. (12292).

DHANAÑJAYA. On him, see SMS Vol. I, p. 336; $CC_1$ 266; $NCC_9$ 217 (column *a*, 3rd entry). For his verses, see *Daśarūpaka*.

*Dhanañjaya-Vijaya* of Kāñcanācārya. A *Vyāyoga*. See Appendix I, p. 3652.

No. 11604.

DHANADADEVA (=DHANADEVA). No information. Must have lived in the middle of the 14th century or earlier, for verses attributed to the

author are quoted in ŚP ; probably much earlier, for some verses are quoted anonymously in SkV *or* JS. For other details, see DCA Vol. 1, no. 669 ; $CC_1$ 226.

No. (11495).

DHANADEVA (*or* DHANADADEVA). See Dhanadadeva.

*Dhammaniti* [DhN (P)]. On it, see SMS Vol. I, p. 337.

Nos. 11500, 11530, 12059, 12412, (12949).

DHARĀDHARA See Dhārādhara.

*Dharmakoṣa* (Dh). On it, see SMS Vol. I, p. 337.

No. 11655.

DHARMADATTA II (=DIVIRA-DHAMADATTA). No information. *Terminus ad quem* 15th century, for verses attributed to him are quoted in VS, but probably earlier as one verse (SMS Vol. VII, No. 12537) attributed to him in VS is quoted anonymously in SkV (from the beginning of the 12th century). For other details, see DCA Vol. 1, no. 679 ; $CC_1$ 268.

No. (12537).

DHARMA-YOGEŚVARA. On him, see SMS Vol. VI, p. 3111; DCA Vol. 1, no. 685 ; $CC_1$ 269 ; $NCC_9$ 259.

No. (11820).

DHĀRĀDHARA (=DHARĀDHARA). No information. Must have lived in the beginning of the 12th century or earlier, for the single verse attributed to him is included in SkV. For other details, see DCA Vol. 1, no. 694 ; $CC_1$ 272.

No. (12185).

DHOYĪKA (=DHOYĪ=GOYIDOYI-KAVIRĀJA). On him, see SMS Vol. I, pp. 337-38; Vol. III, p. 1513 ; DCA Vol. 1, no. 704 ; $CC_1$ 273 ; $NCC_6$ 175 ; $NCC_7$ 317 ; $NCC_9$ 304.

No. (12315).

*Dhvanyāloka* of Ānandavardhana (Dhv). On its author, see Ānandavardhana.

Nos. 11585, 11749, 11993, 11999, 12169, 12322.

NAKULA. On him, see SMS Vol. I, p. 338 ; Vol. III, pp. 1513-14 ; DCA Vol. 1, no. 494 ; $NCC_1$ 273 ; $NCC_9$ 313.

No. (12355).

NAṄGADATTA. See Laṅgadatta.

NANDANA. On him, see *Prasanna-sāhitya* in SMS Vol. I, p. 343 ; DCA Vol. 2, no. 1939 ; $NCC_9$ 327 (column *b*, 8th entry). For his verses, see *Prasanna-sāhitya-ratnākara*.

NAMISĀDHU *ad Kāvyālaṅkāra* of Rudraṭa (RK).

Nos. 12134, 12703.

NARASIṀHA. On him, see SMS Vol. III, p. 1514 ; DCA Vol. 2, no. 715 ; $CC_1$ 277 ; $NCC_9$ 357 (column *a*, 8th entry).

No. (12642).

*Narābharaṇa* (NBh). On it, see SMS Vol. I, p. 338 ; $NCC_9$ 370.

Nos. 11535, 11544, 11633, 12373, 12416, 12423, 12426, 12812, 12965.

NARENDRAPRABHA-SŪRĪ. On him, see SMS Vol. I, p. 338.

For his illustrative verses, see *Alaṅkāra-mahodadhi*.

*Nala-campū* of Trivikrama-Bhaṭṭa. On it and its author, see Trivikrama-Bhaṭṭa.

Nos. 1916-17.

*Nava-sāhsāṅka-carita* of Padma-Gupta (=Parimala) (Navasāha). On it and its author, see Parimala in SMS Vol. I, p. 340 ; DCA Vol. 2, no. 792. *Also* see $CC_1$ 321 ; 330 ; $NCC_9$ 403.

No. 12668.

*Nagara-sarvasva* of Padmaśrī. It is an auxiliary work on Kāmaśāstra and has 38 *Pariccheda*-s. Its author must have lived between the last decade of the 9th century and the first half of the 10th century, for he mentions *Kuṭṭanimata* of Dāmodara-Gupta (early part of the 9th century) and his work was profusely quoted by Śārṅgadhara in his *Paddhati* (early part of the 13th century). *Also* see Appendix I, p. 3674 and Padmaśrī *below*.

Nos. 11722, 11842, 12755.

NĀGARĀJA. On him and for his verse, see *Bhāvaśataka*.

*Nāgānanda* of Harṣa. On it, see Harṣa (King Harṣa-Vardhana).

Nos. 11832, 12460.

*Nāṭaka-candrikā* of Rūpa-Gosvāmin. On it and its author, see Rūpa-Gosvāmin.

No. 12550.

*Nāṭyadarpaṇa* of Rāmacandra *and* Guṇacandra. On it and its author, see SMS Vol. III, p. 1514.

Nos. 11615, 12169.

*Nāṭya-Śāstra* of Bharata. On it and its author, see SMS Vol. I, p. 345.

Nos. (11885), 12522.

NĀTHAKUMĀRA (*or* KUMĀRA-NĀYAKA). On him, see SMS Vol. IV, p. 2066; DCA Vol. 1, no. 250; $CC_1$ 285.

No. (12918).

NĀRĀYAṆA. On him, see SMS Vol. I, pp. 338-39 ; Vol. IV, p. 2067. For his verses, see *Hitopadeśa*.

NĀRĀYAṆA (=BHAṬṬA-NĀRĀYAṆA =NIŚĀ-NĀRĀYAṆA), On him, see SMS Vol. I, pp. 338–39; DCA Vol. 2, no. 748 ; $CC_1$ 290. For his verses, see *Veṇī-saṁhāra*.

NIŚĀ-NĀRĀYAṆA. See Nārāyaṇa I and II.

*Nīti Kyan* [NKy (B)].

Nos. 11500, 12412.

*Nīti-dviṣaṣṭikā* of Sundara-Pāṇḍya (Dvi). On it and its author, see Sundara-Pāṇḍya.

Nos. 11562, 12479, 12737, 12775, 12812.

*Nīti-pradīpa* of Vetāla-Bhaṭṭa. A short collection of gnomic verses as included in KSH. On it and its author, see Vetāla-Bhaṭṭa.

No. 12715.

Nītiveṇpā(°bā). A Tamil work on *nīti*. On it, see SMS Vol. I, Intro. para. 78. 1.

No. 11712.

*Nīti-śāstra* of Masūrākṣa [NM(T)]. On it and its author, see Masūrākṣa.

Nos. 11872, 12418, 12949.

*Nīti-śāstra in Telugu* (NT). On it, see SMS Vol. I, p. 339.

Nos. 11500, 11859, 12079, 12137, 13010.

*Nīti-Śāstra* (*Old Javanese*) [NŚ (OJ) *or* NŚ (OJ)]. On it, see SMS Vol. I, Intro., p. clx (106. 1).

Nos. (11500), (11515).

*Nīti-saṁgraha* (Nīsam). On it, see SMS Vol. I, p. 339.

Nos. 11913, 12164, 12433.

*Nīti-sāra* of Ghaṭakarpara (GhN). On it, see SMS Vol. I, p. 339. *Also* see Ghaṭakarpara.

Nos. 11938, 12171.

*Nītisāra* as included in KSH.

No. 12990.

NĪYĀKA (=DĪPAKA). See Dīpaka.

NĪLAKAṆṬHA-DĪKṢITA. On him, see SMS Vol. I, pp. 339–40. For his verses, see *Anyāpadeśa-śataka*, *Ānanda-sāgara-stava*, *Kali-viḍambana*, *Śānti-vilāsa*, *Śivotkarṣa-mañjarī* and *Sabhā-rañjana-śataka*.

*Naiṣadhīya-carita* of Śrī-Harṣa (=Harṣa) (Naiṣ). On it and its author, see Śrī-Harṣa II.

Nos. 11669, 11689, 11717, 11729, 11730, 11731, 11735, 11737, 12008, 12009, 12037, 12096, 12174, 12191, 12208, 12214, 12303, 12363, 12366, 12636, 12841, 12871, 12971, 12978, (12986).

*Pañcatantra* (P, PT, etc.). On it, see SMS Vol. I, p. 340.

Nos. 11505, 11509, (11525), 11530, 11548, 11549, 11556, 11575, 11622, 11623, 11640, 11663, 11667, 11672, 11695, 11712, 11761, 11765, 11806, 11876, 11883, 11895, 11899, 12063, 12070, 12121, 12126, 12155, 12181, 12193, 12237, 12367, 12386, 12432, (12440), 12485, 12540, 12599, 12608, 12651, 12723, 12737, 12770, (12773), 12885, 12886, 12887, 12888, 12925, 12974.

*Pañcatantra*, (Meghavijaya) (PM). Jaina Recension of *Pañcatantra*.

No. 11816.

*Pañcatantra* translated into Hebrew (HPañ).

No. 12540.

(*Das*) *Pañcatantra und seine Morallehre* by W. Ruben (Ru).

Nos. (11530), (11548), (11549), (11575), (11622), (11663), (11806), (11876), (11899), (12070), (12122), (12237), (12432), (12599), (12608).

PAÑCAMEŚVARA. See Parameśvara.

*Pañca-rātra* of Bhāsa (BhPañ).

No. 12137.

*Pañcākhyānaka* Recension of *Pañcatantra* (PP). See Appendix I, p. 3680.

No. 11756.

*Pañcākhyāna-vārttika.* A Commentary on *Pañcākhyānaka* Recension of *Pañcatantra.*

Nos. 12123 [*read* : (अ) Pañcākhyāna-vārttika 109. 15'. *instead of* : '(आ) Pañcārthabhāṣya 109. 15'], 12623, 12704.

*Pañcārtha-bhāṣya* of Kauṇḍinya. A Commentary on *Paśupata-sūtra.* See Appendix I, p. 3678.

No. 11801.

PAṬṬUBHAṬṬA (=POṬARYĀRYA). On him, see SMS Vol. VI, p. 3114. For his verses, see *Prasaṅga-ratnāvalī.*

PAṆḌITARĀJA. See Jagannātha.

PADĀṄKITA-PAÑJĪKĀRA - UPĀDHYĀYA (*or* UPĀDHYĀYA-PADĀṄKITA-PAÑJĪKĀRA). No information. Probably a record-keeper of the geneologies of the Maithilas. From Mithilā. Must have lived in the 19th century, for 2 verses attributed to him are quoted in vidy. For other details, see DCA Vol. 2, no. 780.

Nos. (11565), (12032).

*Padma-Purāṇa* (PdP).

Nos. 11608, 12502, 12699, 12749, 12750, 12751, (12767), 12964.

PADMAŚRĪ. On him, see SMS Vol. III, p. 1516; DCA Vol. 2, no. 783; $CC_1$ 323.

No. (12755).

For his other verses, see *Nāgara-sarvasva*.

PADMĀVATĪ, poetess. On her, see SMS Vol. VI, p. 3114; DCA Vol. 2, no. 784.

No. (11654).

*Padya-taraṅgiṇī* of Vrajanātha (VP). On it and its author, see Vrajanātha.

Nos. 11500, 11530, 11628, 11687, 11712, 12113, 12126, 12260, 12371, 12381, 12418, 12423, 12475, 12518, 12652, 12770, 12812, 12884, 12895, 13015.

*Padya-racanā* of Lakṣmaṇa-Bhaṭṭa (Pad). On it and its author, see Lakṣmaṇa.

Nos. 11492, 11533, 11536, 11566, 11600, 11687, 11776, 11783, 11786, 11797, 11866, 11911, 12028, 12084, 12098, 12154, 12178, 12187, 12232, 12295, 12296, 12297, 12301, 12302, 12331, 12378, 12381, 12423, 12474, 12487, 12529. 12566, 12590, 12639, 12655, 12656, 12743, 12786, 12916.

*Padya-Veṇi* of Veṇīdatta (PV). On it and its author, see Veṇīdatta.

Nos. 11619, 11654, 11770, 11773, 11786, 11819, 11898, 12018, 12157, 12296, 12300, 12317, 12336, 12500, 12536, 12590, 12593, 12607, 12630, 12639, 12707, 12761, 12819, 12862, 12864, 12876, 12882, 12895, 12963.

*Padya-saṁgraha* of Kavi-Bhaṭṭa-Kṛtala as included in KSH 529. On it and its author, see Kavibhaṭṭakṛtala in SMS Vol. I, p. 325.

No. 12470.

*Padyāmṛta-taraṅgiṇī* of Haribhāskara (PdT). On it and its author, see Haribhāskara.

Nos. 11527, 11533, 11536, 11789, 11830, 11866, 12178, 12218, 12243, 12295, 12300, 12381, 12467, 12511, 12787.

*Padyāvalī* of Rūpa-Gosvāmin (PG). On it and its author, see Rūpa-Gosvāmin.

Nos. 11972, 12002, 12213, 12316, 12452, 12550, 12613, 12712, 12736, 12954.

PARAMEŚVARA (=PAÑCAMEŚVARA). No information. Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV/Kav. Mentioned as a poet in *Kavīndracandrodaya*. For further details, see DCA Vol. 2, no. 788; $CC_1$ 326.

No. (12483).

**PĀṆINI.** No information. Probably different from the famous grammarian and posterior to him. If different from the grammarian Pāṇini, must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV For further details, see DCA Vol. 2, no. 799 ; $CC_1$ 333.

Nos. (12098), (12703).

*Pāṇinīya-Śikṣā.* A treatise on phonetics attributed to Pāṇini.

No. 13009.

**PĀPĀKA** (=YĀYĀKA). No information. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm, but probably earlier as one of his verses is quoted anonymously in Sar (11th century). For other details, see DCA Vol. 2, no. 801 ; $CC_1$ 334.

No. (12815).

**PĀYĪKA.** No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. See DCA Vol. 2, no. 803 ; $CC_1$ 334.

No. (12380).

*Pārśvanātha-caritra* of Bhāvadeva-Sūri. On it, see SMS Vol. VI, p. 3115 and Bhāvadeva-sūri.

No. 12510.

*Purāṇārtha-saṁgraha, Rājanīti* Section of *Purāṇārtha* (Purāṇārtha).

Nos. 12692, 12846.

(*The*) *Purāṇic Anthology* [*Purāṇa-kāvya-stotra-sudhā*] (PAn). (Modern).

No. 11853.

*Purātana-Prabandha-saṁgraha* ( PuPra ). On it, see SMS Vol. II, p. 948.

Nos. 11638, 11930, 12244, 12377, 12639.

**PURUṢOTTAMA.** No information. A Buddhist - Vaiṣṇava. Sometimes wrongly identified with Puruṣottama-deva, a Buddhist grammarian, author of *Bhāṣā-vṛtti.* Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV. For further details, see DCA Vol. 2, no. 824 ; $CC_1$ 341.

No. (12357).

*Pūrva-Cātakāṣṭaka* of anonymous authorship. See Appendix I, p. 3643.

No. 12824.

*Poems from the Sanskrit,* J. Brough.

No. (12703).

POṬARYĀRYA. See Paṭṭubhaṭṭa.

PRAKĀŚAVARṢA. On him, see SMS Vol. I, p. 440; Vol. III, p. 1518; DCA Vol. 2, no. 847; $CC_1$ 347.

No. (12149).

*Pratāparudra-yaśobhūṣaṇa* of Vidyānātha, Bombay Sanskrit Series 65.

Nos. 12675-76, 12840.

*Pratyaya-śataka* [PrŚ *or* PrŚ (C)]. On it, see SMS Vol. I, p. 342.

Nos. 11712, 12559, 12990.

PRADYUMNA (*or* BHAṬṬA-PRA^c^). A dramatist. No information. 9th century or earlier. Praised as dramatist by Rājaśekhara. For other details, see DCA Vol. 2, no. 858; $CC_1$ 352.

Nos. (11600), (11660),

*Prabandha-Cintāmaṇī of Merutuṅgācārya* (PrC). On it and its author, see SMS Vol. II, p. 956; $CC_1$ 467.

Nos. 11527, 11930, 12244, 12377, 12639.

*Prabodha-candrodaya* of Kṛṣṇa-Miśra (Prab). On it and its author, see Kṛṣṇa-Miśra.

Nos. 11850, 11869, 12014, 12271, 12499.

*Prabhāvaka-Carita* of Prabhācandrācārya (PC *or* Prabha). On it, see Śrīpāla in SMS Vol. II, p. 968.

Nos. 11522, 12377, 12639,

*Praśnottara-ratnamālā* of Vimala (or *Vimala-Praśnottara*). On it, see SMS Vol. II, p. 949. *Also* see Appendix I, p. 3681.

Nos. 11552, 11562, 11632, 11634, 11635.

*Prasaṅga - ratnāvalī* of Paṭṭubhaṭṭa *or* Poṭaryārya. On it and its author, see Paṭṭubhaṭṭa.

Nos. (11915), (12113), (12406), (12409), (12423), (12541), (12577), (12632).

*Prasaṅgābharaṇa* of Śrīmat-Kavikulatilaka (Pras). On it, see SMS Vol. I, p. 342.

Nos. 11500, 11520, 11628, 11685, 12110, 12423, 12716, 12911, 12925.

*Prasanna-rāghava* of Jayadeva. On it and its author, see Jayadeva (-Pīyuṣavarṣa).

No. 11779.

*Prasanna-sāhitya-ratnākara* of Nandana (Prasanna). On it, see *Prasanna-sāhitya* in SMS Vol. I, p. 343.

Nos. 11582, 11600, 11615, 11658, 11659, 11660, 11964, 11968,

12004, 12143, 12288, 12639, 12685, 12711, 12793, 12905, 12957.

*Prastāvacintāmaṇi* quoted as a source in PdT.

No. (12787).

*Prāyaścitta-viveka*, a *Dharma-Śastra*-text of Śūlapāṇi. See Appendix I, p. 3681.

No. 11800.

BANDHASENA. See Vasusena.

BALLĀLA-DEVA. On him, see SMS Vol. I, p. 343. For his verses, see *Bhoja-Prabandha*.

*Bahu-darśana*, as quoted in IS (Bahud). (Modern). On it, see SMS Vol. I, p. 343.

Nos. 11515, 11548, 12175, 12446.

BĀṆA (=BĀṆA-BHAṬṬA=BHAṬṬA-BĀṆA). On him, see SMS Vol. I, p. 343; Vol. III, p. 1519; DCA Vol. 2, no. 900; $CC_1$ 368.

Nos. (12169), (12639), (12792), (12795).

For his other verses, see his various works.

*Bala-rāmāyaṇa* of Rajaśekhara. On it and its author, see SMS Vol. I, p. 343 and Rājaśekhara at p. 354.

Nos. 12074, 12469, 12633.

BILVAMAṄGALA (*or* BI°-ŚRĪCARAṆA) If identical with Līlāśuka, on him, see Līlāśuka and for his verses, see *Bilvamaṅgala-stava* and *Kṛṣṇa-karṇāmṛta*.

*Bilvamaṅgala-stava*. A stotra by Bilvamaṅgala. On it and its author, see Bilvamaṅgala *and* Līlāśuka.

No. 11615.

BILHAṆA. On him, see SMS Vol. I, p. 344; DCA Vol. 2, no. 914; $CC_1$ 373-74, 659; $CC_2$ 29; $CC_3$ 41.

Nos. [12011 (a. Bilhaṇa *or* Śilhaṇa)], (12134), (12304), (12605), (12873), [12915 (?)].

For his other verses, see *Vikramāṅka-deva-carita*.

*Buddha-carita* of Aśvaghoṣa. On it and its author, see Aśvaghoṣa in SMS Vol. II, p. 932.

No. 11511.

*Budha-bhūṣaṇa* of Śambhu (ŚB). On it, see SMS Vol. I, p. 344.

Nos. 11600, 11695, 11880, (12639), 12780.

BÜHLER in *Indian Antiquary* (1. 114).

No. 12639.

*Bṛhatkatha* (?)

Nos. (11832), (12268), (12371), (12434), (12626).

*Bṛhatkathā-mañjarī* of Kṣemendra (KṣB). On it, see SMS Vol. 1, p. 344.

Nos. (12237), 12268.

*Bṛhatkathā - Śloka - Saṁgraha* of Budhasvāmin (ŚIS). On it and its author, see SMS Vol. II, p. 950.

No. 11986.

*Beiträge zur indischen Erotik*, R. Schmidt.

Nos. (12996–98).

*Bodhicaryāvatāra* of Śāntideva. On it, see *Bodhicarya* in SMS Vol. IV, p. 2072. (*Add* in Appendix I, p. 3641, line 6 : '*Also* : Journal of the Buddhist Text Society 2 of 1894).'

No. 12059.

BODHISATTVA. No information. Must have lived in the 15th century or earlier, for the single verse attributed to him is quoted in VS. The same verse is attributed to *Bodhicaryāvatāra* in SRRU. For other details, see DCA Vol. 2, no. 928 (*also* no. 927); $CC_1$ 377.

No. (12059).

*Böhtlingk's Indische Sprüche* by Pt. Durgaprasada (Pr).

Nos. 12181, 12232, 12470, 12579, 12725, 12733, 12915, 12925.

(*Das*) *Baudhāyana-dharmasūtra* (B).

Nos. (11814), (12059), (12132).

*Brahmavaivarta-purāṇa* (BP).

No. 12085.

*Brāhma-Dharma* (BrDh). See Appendix I, p. 3641.

Nos. 11841, 12110.

BHAKTA-KAVI. See Tairabhukta-kavi.

BHAGADATTA-JALHAṆA. See Jalhaṇa.

*Bhagavad-Gītā* (BhG).

Nos. (12413), 12653.

BHAṬṬA-APARĀJITA (=APARĀJITA). No information. Contemporary of Rājaśekhara. A Buddhist. Beginning of the 10th century. Mentioned by Rājaśekhara in his *Karpūramañjarī* and *Kāvyamīmāṁsā*. For further details, see DCA Vol. 1, no. 21 ; $NCC_1$ 246.

No (12231).

BHAṬṬA-KALLAṬA (*or* KALLAṬA *or* °KALAṬA). Father of Mukulabhaṭṭa, maternal uncle and teacher of Pradyumna-bhaṭṭa, pupil of Vasugupta; patronized by King Avantivarman of Kaśmīr. From Kaśmīr. Second half of the 9th century. (Avantivarman reigned from A.D. 855/6 to 883; RT 5.2–127). Mentioned by Kalhaṇa in his RT (5. 66). For further details, see DCA Vol. 1, no. 194 ; $NCC_3$ 262.

No. (11962).

**BHAṬṬA-GOVINDARĀJA** (=°DEVA). See Govindarāja.

**BHAṬṬA-GOVINDASVĀMIN.** See Govindasvāmin.

**BHAṬṬA-NĀRĀYAṆA.** See Nārāyaṇa.

**BHAṬṬA-PRADYUMNA** (=PRADYUMNA). See Pradyumna.

**BHAṬṬA-BĀṆA.** See Bāṇa.

**BHAṬṬA-BHALLAṬA.** See Bhallaṭa.

**BHAṬṬA-MUKTIKOŚAKA** (=MUKTIKOŚAKA=MUKTIKOṢṬAKA). No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. For other details, see DCA Vol. 2, no. 1145 ; $CC_1$ 459.

No. (12263).

**BHAṬṬA-VALLAṬA** (=VALLAṬA). No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. See DCA Vol. 2, no. 1368, $CC_1$ 554.

No. (12914).

**BHAṬṬA-VALLABHA** ( = VALLABHA III ). No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. See DCA Vol. 2, no. 1372 ; $CC_1$ 555.

No. (12434).

**BHAṬṬA-VĀMANA** See Vāmana.

**BHAṬṬA-SVĀMIN.** See Bhaṭṭi.

**BHAṬṬĀRKA** ( =ARKA ). No information. Must have lived in the 15th century or earlier, for the only verse attributed to him is included in VS. For further details, see DCA Vol. 1, no. 50, $NCC_1$ 376.

No. (11896).

**BHAṬṬI** (*or* BHAṬṬA-SVĀMIN). On him, see SMS Vol. I, p. 344 ; Vol. IV, p. 2072,

No. (12822).

For his other verses, see *Bhaṭṭi-kāvya*.

*Bhaṭṭi-Kāvya* of Bhaṭṭi (BhKā). On it and its author, see Bhaṭṭi.

Nos. 11764, 11777, 11875, 12822, 12983, 12988.

**BHAṆḌAKA.** See Śrī-Bhaṇḍaka.

**BHADANTA-RAVIGUPTA.** See Ravigupta.

**BHARATA** (*or* BHA°-MUNI). On him, see Bharata-muni in SMS Vol. I, p. 345. For his verses, see *Nāṭya-śāstra*.

*Bhartṛharinirveda* of Harihara. See Appendix I, p. 3639.

No. 12600.

BHALLAṬA (=BHAṬṬA-°). On him, see SMS Vol. I, p. 345; Vol. III, p. 1521; DCA Vol. 2, no. 957; $CC_1$ 398; $CC_2$ 86.

No. (12691).

For his other verses, see *Bhallaṭa-śataka.*

*Bhallaṭa-śataka* of Bhallaṭa, On it, see SMS Vol. II, p. 951. *Also* see Bhallaṭa.

Nos. 11617, 12691.

BHAVABHŪTI. On him, see SMS Vol. I, p. 345; Vol. III, p. 1522; DCA Vol. 2, no. 964; $CC_1$ 398; $CC_2$ 90.

Nos. (11957), (12780), (12905).

For his other verses, see *Uttararāma-carita, Mālatī-mādhava* and *Mahāvīracarita.*

*Bhaviṣya-Purāṇa.* On it, see SMS Vol. II, pp. 951–52.

Nos. (12080), 12132.

*Bhāgavata-Purāṇa* (BhPṇ). On it, see SMS Vol. I, p. 346.

Nos. 11506, 11507–08, (11814), 11932, 12757.

BHĀNU. See Vaidyabhānu-Paṇḍita.

BHĀNUKARA (*or* °RA-MIŚRA *or* BHĀNU-DATTA). On him, see SMS Vol. I, p. 346; Vol. III, p. 1522; DCA Vol. 2, no. 972; $CC_1$ 405; $CC_2$ 88.

Nos. (11786), (11789), (11819), (11830), (12295), (12296), (12297), (12300), (12566), (12656).

For his other verses, see *Rasamañjarī*

BHĀMAHA. On him, see SMS Vol. II, p. 952; Vol. IV, pp. 2073–74; DCA Vol. 2, no. 975; $CC_1$ 406–07. For his illustrative verse see *Kāvyālaṅkāra.*

*Bhāminī-Vilāsa* of Jagannātha-Paṇḍita (Bhv *or* BhV). On it, see Vol. I, p. 346. *Also* see Jagannatha.

Nos. 12409, 12448, 12582, 12804, 12826, 12973, 12977, 12980, 13015.

*Bhāratapārijāta.* A recent work on Mahatmā Gāndhi's life by Bhagavadācārya. See Appendix I, p. 3639.

No. 12261.

BHĀRAVI. On him, see SMS Vol. III, p. 1523; Vol. IV, p. 2074; DCA Vol. 2, no. 978; $CC_1$ 406.

Nos. (11579), (11947), (12129), (12709), (12754), (12798).

For his other verses, see *Kirātārjunīya.*

BHĀVADEVA-SŪRI. On him, see SMS Vol. VI, p. 3120. For his verse, see *Pārśvanātha-caritra.*

*Bhāvaśataka* of Nāgarāja, as quoted in PdT. See ZDMG 37. 546.

No. (12467).

BHĀSA. On him, see SMS Vol. I, p. 347 ; Vol. III, p. 1523 ; DCA Vol. 2, no. 982 ; $CC_1$ 410.

No. (12335).

For his other verses, see his various works.

BHĀSKARA ( =BHĀNUKARA=°RA-MIŚRA ) I. See Bhānukara. Verse No. 11789 is attributed to Bhāskara by PdT, but the same verse is attributed to Bhānukara, *and* Bhānukara-Miśra by RJ and PV, respectively,

No. (11789).

BHĀSKARA (=BHĀSKARADEVA) II. No information. Must have lived in the early years of the 13th century or earlier, for the single verse attributed to him is quoted in Skm. For other details, see DCA Vol. 2, no. 989 ; $CC_1$ 411.

No. (11987).

BHĀSKARA III. No information. Quoted in BhPr. *Terminus ad quem* 16th century, for his single verse is quoted in BhPr. Unlikely to be identical with the 14th century Bhāskara, author of the *Unmattarāghava*, as suggested by L. H. Gray in his translation of BhPr (p. 99). For other details, see DCA Vol. 2, no. 988.

No. (12229).

BHĀSKARA IV. See Haribhāskara.

BHĀSKARADEVA I. See Bhaskara II.

BHĀSKARADEVA II. See Bhaskarasena.

BHĀSKARASENA ( =BHĀSKARA-DEVA II) No information A Vaiṣṇava. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. For other Details, see DCA Vol. 2, no. 992 ; $CC_1$ 412.

No. (11945).

BHERĪJHAṀKĀRA (*or* BHERĪBHAṀ-KĀRA). A Śaiva. Probably this is not the real name of the poet, but his pen-name. He lived in Vārāṇasī, but was from Kaśmīr. Must have lived in the middle of the 13th century or even earlier, for verses attributed to him are quoted in JS and Skm. He is the author of *Bherībhaṁkāra-kāvya* (not extant). For other details, see DCA Vol. 2, no. 1011 ; $CC_1$ 416.

Nos. (11650), (12398).

BHERIBHAṀKĀRA. See Bherījhaṁkāra.

BHUKTA-KAVI. See Tīrabhukta-kavi.

BHOJA (*or* ŚRĪ-° *or* BHOJA-DEVA *or* BHOJA-NARENDRA *or* BHOJA-RĀJA). On him, see SMS Vol. I, pp. 347-48, Vol. III, p. 1523; DCA Vol. 2, no. 1017; $CC_1$ 418.

Nos. (11949), (12456), (12531), (12680-81), (12791), (12880).

For his other verses, see *Śṛṅgāra-prakāśa* and *Sarasvatī-kaṇṭhābharaṇa*.

*Bhoja-caritra* (or °*-carita*) of Rāja-vallabha. See Appendix I, p. 3639.

No. 12639.

BHOJA-NARENDRA. See Bhoja.

*Bhoja-prabandha* of Ballāla (BhPr). On it and its author, see Ballāla-deva.

Nos. 11949, 11957, 12050, 12126, 12229, 12475, 12531.

*Bhojaprabandhaśloka* (BPS) as quoted in BhŚ (as BPS) and SkV (as Bps).

Nos. 12229, 12629.

BHOJA-RĀJA. See Bhoja.

*Bhramarāṣṭaka*, as included in KSH 240.

Nos. 12766, 12767.

MAṄKHA (°KA *or* MAṄKHAṆA *or* ŚAṄKHAKA). On him, see SMS Vol. I, p. 348; Vol. III, p. 1524; Vol. IV, p. 2074; DCA Vol. 2, no. 1026; $CC_1$ 419; $NCC_3$ 187. *Also* see *Śrīkaṇṭha-carita*.

No. (11521).

MAṄKHAKA. See Maṅkha.

MAṄKHAṆA. See Maṅkha.

MAṆIRĀMA-DĪKṢITA. On him, See *Ślokasaṁgraha* in SMS Vol. III, pp. 1545-46 and *Subhāṣita-saṁgraha* of Maṇirāma-Dīkṣita at p. 1552. For his verses, see his said work of two different names.

*Matsya-purāṇa* (Matsya-p). On it, see SMS Vol, I, p. 348.

No. 11853.

MADANA. No information. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are quoted in JS. Mentioned in BhPr. For other details, see DCA Vol. 2, no. 1041; $CC_1$ 425.

No. (12713).

MANU. On him, see SMS Vol. I, pp. 348-49; Vol. III, p. 1524; Vol. IV, p. 2075; DCA Vol. 2, no. 1060; $CC_1$ 451.

No. (11513).

For his other verses, see *Mānava-dharma-śāstra*.

*Manu-smṛti*. See *Mānava-dharma-śāstra*.

MANORATHA I. Kaśmīrian poet who served at the court of King Jayāpīḍa. Second half of the 8th century.

Mentioned by Kalhaṇa in his RT (4. 496); and probably by Abhinavagupta on *Dhvanyāloka* as contemporary of Ānandavardhana. See DCA Vol. 2, no. 1062 ; $CC_1$ 426.

No. (12024).

MAMMAṬA. On him, see SMS Vol. I, 349, Vol. III, p. 1525 ; DCA Vol. 2, no. 1070. For his illustrative verses, see *Kāvya-prakāśa*.

MALAYAJA. No information. This is not the proper name of the author, but his sobriquet taken from *pāda d* of SMS No. 11968 (=Skm [B] 1895). *Terminus ad quem* early years of the 13th century, for the verse attributed to him is included in Skm, but probably earlier as it was already quoted anonymously in SkV. See DCA Vol. 2, no. 1076 ; $CC_1$ 433.

No. (11968).

MASŪRĀKṢA ( =MAYŪRĀKṢA *or* °KṢI). On him, see SMS Vol. I, p. 349 ; DCA Vol. 2, no. 1082 ; $CC_1$ 434. For his verses, see *Nīti-śāstra* of Masūrākṣa.

*Mahā-nāṭaka*. See *Hanumannāṭaka*.

*Mahā-Bhārata* (MBh).

Nos. 11513, 11516, ( 11530 ), 11644, 11651, (11656), 11677–78, 11724, 11738, (11741), 11772, 11802, 11804, 11807, 11812, (11814), (11816), 11834, (11835), 11836, 11840, 11844, 11846, 11860, 11861, 11884, 11889, 11958, 12015, 12076, 12079, 12080, 12083, 12087, 12088, 12091, 12092, 12094, (12097), 12101–05, 12110, 12112, 12113, 12114, 12116–18, 12120, 12121, (12126), 12127, 12173, 12236, 12246, 12269, 12270, 12282, 12288, 12412, (12480), 12527, 12545, 12569, 12611, (12652), 12653, 12678, (12701), 12770, 12894, (12920), 12984.

MAHĀMANUṢYA ( *or* KĀŚMĪRAKA-MA° ). On him, see SMS Vol. I, p. 350; Vol. III, p. 1526; Vol. IV, p. 2076 ; DCA Vol. 2, no. 1092 ; $CC_1$ 441.

No. (11517).

*Mahārahanīti* ( *Pali* ) [MhN(P)]. See Appendix I, p. 3671.

Nos. 11500, 11530,

*Mahāvīracaritam* of Bhavabhūti (Mahāvīra). On it and its author, see Bhavabhūti.

Nos. 12323, 12326.

MAHIMA-BHAṬṬA ( =RĀJĀNAKA-MA°). On him, see SMS Vol. I, p. 350. For his illustrative verses, see *Vyakti-Viveka*.

MAHEŚVARA. According to BhPr, poet at the court of King Bhoja. *Terminus*

*ad quem* 16th century, for the verse attributed to him is quoted in BhPr, but according to tradition contemporaneous with King Bhoja. For further details, see DCA Vol. 2, no. 1101 ; $CC_1$ 445. *Also* see Rāmeśvara.

No. (12475).

MAHODADHI. No information. Patronized by King Rājyapāla (?) at whose court he probably lived. *Terminus ad quem* beginning of the 12th century, for verses attributed to him are quoted in SkV. For further details, see DCA Vol. 2, no. 1103 ; $CC_1$ 446.

No. (12639).

MĀGHA. On him, see SMS Vol. I, p. 350; Vol. III, p. 1526; Vol. IV, p. 2077. *Also* see DCA Vol. 2, no. 1104 ; $CC_1$ 446.

Nos. (11578), (11744), (11746), (11751), (11948), (12047), (12051), (12165), (12192), (12556), (12561), (12565), (12596), (12646), (12722), (12806).

For his other verses, see *Śiśupāla-vadha*.

MĀDHAVA. No information. Very popular name. Must have lived in the second half of the 17th century or earlier, for verses attributed to him are quoted in PV. For further details, see DCA Vol. 2, no. 1116.

No. (12630).

MĀDHAVA-BHAṬṬA. See Kavirāja.

MĀDHAVAŚIVA. See Mādhavaśīla.

MĀDHAVAŚĪLA (*or* MĀDHAVAŚIVA). No information. A Kṛṣṇaite. Must have lived in the middle of the 13th century or earlier, for the single verse attributed to him is quoted in JS. For other details, see DCA Vol. 2, no. 1124.

No. (13008).

*Mādhavānala-Kathā* (MK). On it, see SMS Vol. I, p. 351.

Nos. 12025, 12064, 12199, 12412, 12529, 12731, 12770, 12812, 12990, 12995.

*Mādhavānala-Kathā* as edited by Schöhl [MK(S)].

No. 12338.

*Mānava - dharma-śāstra* ( =*Manu-smṛti* ) (Mn).

Nos. 11800, 11814, 12076, 12078, 12079, (12080), 12082, 12091, 12093, 12132, 12140, 12275–80, 12291, 12480, 12984.

*Mānasollāsa* or *Abhilaṣitārtha-cintāmaṇi* of Someśvara. On it, see SMS Vol. I, p. 351.

No. 13000.

**MĀYURĀJA.** See Mayūrāja.

**MĀYŪRĀJA** (*or* MĀYURĀJA). No information. According to Rājaśekhara a Kālacuri poet or prince. Must have lived before 10th century as he is mentioned by Rājaśekhara. For further details, see DCA Vol. 2, no. 1127 ; $CC_1$ 452.

No. (12603).

*Mārkaṇḍeya-Purāṇa* [Mark-p(ur)]. On it, see SMS Vol. I, p. 351.

Nos. 11580, 12362, 12768, 12834, 12836.

*Mālatī-mādhava* of Bhavabhūti (Mālatī). On it and its author, see Bhavabhūti.

Nos. 12162, 12780, 12917, 12932.

*Mālavikāgnimitra* of Kālidāsa (Māl). On it and its author, see Kālidāsa.

No. 11976.

**MĀHILA** (=SĀHILA). No information. Must have lived in the 11th century or earlier, for a verse attributed to him is cited by Kṣemendra in his *Suvṛttatilaka* (Suvṛ) by the name Sāhila. *Also* 2 verses attributed to him are quoted in JS by the name Māhila. For other details, see DCA Vol. 2, no. 1135 ; $CC_1$ 716.

No. (11590).

**MUKTI-KOŚAKA** (*or* MU°-KOṢṬHAKA). See Bhaṭṭa-Muktikośaka.

*Mugdhopadeśa* of Jalhaṇa. On it and its author, see Jalhaṇa.

No. 11808.

*Mudita-Kumudacandra-nāṭaka* of Yaśaścandra. On it and its author, see Kumudacandra.

No. 12377.

*Mudrā-rākṣasa* of Viśākha-Datta (Mudr). On it and its author, see Viśākha-Datta.

Nos. 11674, 11690, 12067.

**MURĀRI.** On him, see SMS Vol. I, pp. 351–52 ; Vol. III, p. 1528 ; DCA Vol. 2, no. 1149 ; $CC_1$ 462 ; $CC_2$ 106 ; $NCC_1$ 190–03.

Nos. (12935), (12979), (13014).

For his other verses, see *Anargha-rāghava-nāṭaka*.

*Mṛcchakaṭika* of Śūdraka (Mṛcch). On it and its author, see Śūdraka.

Nos. 11620, 12210, 12414–15, 12659, 12818 A, 12823.

*Meghadūta* of Kālidāsa (Megh). On it and its author, see Kālidāsa.

Nos. 12543, 12717.

**MERUTUṄGĀCĀRYA** On him and for his verses, see *Prabandha-Cintāmaṇi*.

*Yājñavalkya-smṛti* (Y). On it, see SMS Vol. II, p. 956.

Nos. 11781, (12082), 12747, (12984).

YĀYĀKA. See Pāpāka.

*Yuktikalpataru*, *Gītiyukti* in ŚKDr *ad mantraṇā* (Vol. 3. 620).

No. 12984.

*Yukti-sahasra*. See *Sūkti-sahasra*.

*Yogaratnāvalī* quoted in ŚP as the source of two verses.

Nos. (12319–20).

*Yoga-rasāyana*. On it, see SMS Vol. I, p. 352.

Nos. (11760), (12337), (12850).

*Yogavāsiṣṭha*, On it, see *Vāsiṣṭha-Rāmāyaṇa*.

Nos. 12054, 12055, 12830.

For its other verses, see *Vāsiṣṭharāmāyaṇa* and *Vāsiṣṭha*.

YOGEŚVARA. Probably Pāla-court poet. From Bengal. Possibly identical with Yogoka. Second half of the 9th century. Mentioned and praised by Abhinanda. He himself praises Bhavabhūti, Bāṇa, Kamalāyudha, Keśaṭa and Vākpatirāja. For further details, see DCA Vol. 2, no. 1181; $CC_1$ 481.

No. (12863).

*Raghuvaṁśa* of Kālidāsa (Ragh). On it and its author, see Kālidāsa.

Nos. 11652, 11732, 11766, 11993, 12053, 12068, 12072, 12086, 12764.

*Ratirahasya* of Kokkoka. On it and its author, see Kokkoka.

Nos. 12319–20.

RATISENA. No information. Must have lived in the 15th century or earlier, for verses attributed to him are quoted in VS. For other details, see DCA Vol. 2, no. 1198; $CC_1$ 489.

No. (12232).

RATNĀKARA I (=RĀJĀNAKA-RA°). On him, see SMS Vol. I, p. 353; Vol. III, p. 1530; Vol. IV, p. 2079; DCA Vol. 2, no. 1210; $CC_1$ 491–92. For his verses, see *Hara-vijaya*.

RATNĀKARA II (=SĪTKĀRA-°). No information. Sītkāra (prefix) is a sobriquet taken from *pāda d* of the verse (No. 12476). Must have lived in the middle of the 13th century or earlier, for the one verse attributed to him is quoted in JS. For further details, see DCA Vol. 2, no. 1199; $CC_1$ 192.

No. (12476).

*Ratnāvalī* of King Harṣa-Vardhana (Rat). On it and its author, see Harṣa I.

No. 11852.

**RAVI-GUPTA** (=BHADANTA-°). On him, see SMS Vol. I, p. 353; Vol. II, p. 957; Vol. III, p. 1530; Vol. IV, p. 2080; DCA Vol. 2, no. 1217; $CC_1$ 494.

Nos. (11927), (12475).

*Rasa-gaṅgādhara* of Jagannātha-Paṇḍita (Rasagaṅgā). On it and its author, see Jagannātha.

Nos. 11611, 11988, 11992, 11993, 12180, 12368, 12407, 12409, 12427, 12448, 12452, 12582, 12771, 12804, 12952, 12973, 13015.

*Rasamañjarī* of Bhānukara (Rasa). On it and its author, see Bhānukara.

Nos. 11614, 12742, 12803.

*Rasa-ratna-pradīpika* of Allarāja (RA). On it and its author, see Allarāja in SMS Vol. I, p. 321.

Nos. 11650, 12243, 12640, 12697.

*Rasārṇavasudhākara* of Śiṅgabhūpāla. A work in the field of Sanskrit dramaturgy written in the early part of the 14th century by an Andhra king Śiṅgabhūpāla.

No. 12550.

*Rasika-Jīvana* of Gadādhara-Bhaṭṭa (RJ). On it and its author, see Gadādhara-Bhaṭṭa.

Nos. 11492, 11494, 11533, 11582, 11585, 11600, 11681, 11687, 11797, 11809, 11830, 11866, 11908, 11911, 11912, 11914, 11915, 12007, 12031, 12098, 12154, 12169, 12187, 12218, 12232, 12243, 12296, 12302, 12381, 12423, 12467, 12574, 12577, 12583, 12590, 12599, 12632, 12655, 12656, 12743, 12746, 12763, 12786, 12811, 12910, 12915, 13014, 13017.

*Rasika-rañjana* of Rāmacandra (Ras). On it and its author, see Rāmacandra.

Nos. 12272, 12897.

**RĀGHAVADEVA** (ŚRĪ-°). Father of Gopāla, Dāmodara and Devadāsa; grandfather of Śārṅgadhara, the author/compiler of ŚP. Lived in the court of King Hammīra; died in 1295. See DCA Vol. 2, no. 1223; $CC_1$ 499.

No. (12670).

**RĀJAGA.** On him, see SMS Vol. I, pp. 353–54; DCA Vol. 2. no. 1227.

No. (11817).

*Rāja-Taraṅgiṇī* of Kalhaṇa (RT *or* Rāj). On it and its author, see Kalhaṇa.

Nos. 11563, 11576, 12062, 12228, 12478, 12504, 12530, 12842, 12843, 12999.

*Rāja-nīti* (Pāli) [RN (P)]. On it, see *Rāja-nīti in Pāli* in SMS Vol. I, p. 354.

Nos. (11816), (12949).

RĀJAŚEKHARA (*or* ŚRĪ-RĀ°). On him, see SMS Vol. I, p. 354; Vol. III, p. 1531; DCA Vol. 2, no. 1231; $CC_1$ 502; $CC_3$ 107.

Nos. (11727), (11939), (11961), (12469), (12839).

For his other verses, see his various works.

*Rājadhiraj* [Rdh (M)]. Preliminary Notes on Mōñ Proverbs.

No. (11500).

RĀJĀNAKA-KUNTAKA. See Kuntaka.

*Rāma-Kṛṣṇa-viloma-kāvya* of Sūrya-kavi. On it see, Appendix I, p. 3685.

Nos. 11710, 12069, 12937.

RĀMACANDRA. On him, see SMS Vol. I, pp. 354-55; Vol. IV, p. 2081; DCA Vol. 2, no. 1242.

No. (11776).

For his other verses, see *Rasika-rañjana*.

RĀMACANDRA. On him and for his verses, see *Nāṭya-darpaṇa*.

RĀMACANDRA-DATTA (RĀMACANDRA-BHAṬṬA). No information. Must have lived in the 14th century or earlier, for the single verse attributed to him is quoted in ŚP. For further details, see DCA Vol. 2, no. 1245; $CC_1$ 510.

No. (11915).

RĀMACANDRA-BHAṬṬA. See Rāmacandra-Datta.

RĀMADĀSA I. No information. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For further details, see DCA Vol. 2, no. 1250; $CC_1$ 515.

No. [11975 (a. Rāmadāsa *or* Vāmadeva)].

RĀMADĀSA-UPĀDHYĀYA. Son of Kṛṣṇadāsa Jhā, brother of Gaṅgādāsa and Haridāsa. Poet from Mithilā who lived at Lohana and was patronized by Sundara Ṭhakkura. He wrote both in Sanskrit and Maithilī. Author of *Ānandavijaya*, a kāvya. For other details, see DCA Vol. 2, no. 1252.

No. (12782).

*Rāmāyaṇa* of Vālmīki (R).

Nos. 11567, 11802, 11839, 11903, 11905, 12089, 12090, 12108. (12115), (12197), 12400, 12481, 12679, 12710, (12759), 12818, 12933.

RĀMEŚVARA. According to tradition a paṇḍita who lived in the court of

King Bhoja of Dhārā. *Terminus ad quem* 16th century, for verses attributed to him are quoted in BhPr, but if this author ever existed, probably earlier as one of his verses was already quoted anonymously in ŚP. For other details, see DCA Vol. 2, no. 1260 ; $CC_1$ 525. *Also* see Maheśvara.

No. (12475).

RUDRA. See Rudraṭa.

RUDRAṬA (*or* RUDRA). On him, see SMS Vol. I, p. 355 ; Vol. III, p. 1532 ; Vol. IV, p. 2082. *Also* see DCA Vol. 2, no. 1269 ; $CC_1$ 528.

Nos. (11546), (11584), (12180), (12467), (12613), (12864).

For his other illustrative verses, see *Kāvyālaṅkāra* and *Śṛṅgāra-tilaka*.

RUDRADEVA. No information. Probably identical with Pratāpa Rudra of Warangal. Possibly identical with Rudra IX (DCA, Vol. 2, No. 1277). In that case, beginning of the 14th century, but the verse was already known to Rājaśekhara. In any case, not later than the 15th century, for the verse attributed to the author is quoted in SRHt. For other details, see DCA Vol. 2, no. 1281.

No. (12473).

RUYYAKA (*or* RUCAKA *or* RĀJĀNAKA-RU°). On him, see SMS Vol. I, p. 356 ; DCA Vol. 2, no. 1290 ; $CC_1$ 533. For his illustrative verses, see *Alaṅkāra-sarvasva*.

RŪPA-GOSVĀMIN (*or* ŚRĪ-RŪPA-GO°). On him, see SMS Vol. I, p. 356 ; DCA Vol. 2, no. 1287 ; $CC_1$ 533.

No. (12213).

For his other verses, see *Padyāvalī* and *Nāṭaka-candrikā*.

*Regnaud* I, II, VI. P. Regnaud. Stances sanskrites inédités, Bibliothèque de la Faculté des letters de Lyon (Regnaud). (Modern).

Nos. 11533, 11687, 11904, 11912, 12381.

REGNAUD, P. See *Regnaud* I, II, VI.

*Rocznic Orientalistyczny* (RO). Published by Polska Akademia Nauk. Warszawa.

Nos. (12824). (12825).

LAKṢMAṆA ( =LA°-BHAṬṬA=LA°-BHAṬṬA - ĀṄKOLAKARA ). On him, see SMS Vol. I, p. 356 ; Vol. IV, p. 2083 ; DCA Vol. 2, no. 1292; $CC_1$ 536, (324); $CC_2$ 72; $CC_3$ 69.

Nos. (11783), (11797), (11911), (12154), (12302), (12331), (12378), (12487), (12655).

For his other verses, see *Padya-racanā*.

LAKṢMAṆA-BHAṬṬA. See Lakṣmaṇa.

LAKṢMAṆA-BHAṬṬA-ĀṄKOLAKARA. See Lakṣmaṇa.

LAKṢMĪDHARA. Son of Śrīstambha (Vaikuṇṭha-Bhaṭṭa), grandson of Ajita, great grandson of Naravāhana. Śāṇḍilya Brahmin, from Kośala settled in Bengal. Poet in the court of King Bhoja of Dhārā. Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV. Author of *Cakrapāṇivijaya*, a kāvya. For further details, see DCA Vol. 2, no. 1303 ; $CC_1$ 538.

Nos. (12126), (12352), (12786).

LAKṢMĪNARASIṀHA (*or* KALYALA°). On him, see SMS Vol. I, p. 357. For his verses, see *Kavikaumudī*.

LAṄGADATTA (NAṄGADATTA). No information. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For other details, see DCA Vol. 2, no. 1313 ; $CC_1$ 542.

No. (12879).

LAḌAHACANDRA. No information. Probably not the real name of the author, but his sobriquet. Must have lived in the beginning of the 12th century or earlier, for verses attributed to him are quoted in SkV. For other details, see DCA Vol. 2, no. 1316 ; $CC_1$ 542.

No. (14740).

*Liṅgapurāṇa*.

No. 12259.

LĪLĀŚUKA (BILVAMAṄGALA). On him, see SMS Vol. I, p. 357; Vol. IV, p. 2084; DCA Vol. 2, no. 1311. For his verse, see *Kṛṣṇakarṇāmṛta* and *Bilvamaṅgala-stava*.

LUṬṬAKA (=LAḌŪKA). No information. Must have lived in the early years of the 13th century or earlier, for the verses attributed to the author are quoted in Skm. For other details, see DCA Vol. 2, no. 1324 ; $CC_1$ 542, 545.

Nos. (11925), (12773).

*Lokanīti in Pāli* [LN (P)]. On it, see SMS Vol. I, p. 357.

Nos. 11500, 12412.

*Lokokti-muktavalī* of Dakṣiṇāmūrti (Lok). On it, see SMS Vol. III, p. 1534. *Also* see *Dakṣiṇāmūrti*.

No. 12421.

*Loharatnākara* as quoted in ŚP. Must have been composed in the middle of the 14th century, or earlier, for the verses attributed to it are included in ŚP.

No. (12728).

*Laukika-nyāya-ślokaḥ* (Lau). On it, see SMS Vol. I, p. 358.

No. 12196.

*Vakrokti-Jīvita* of Rājānaka-Kuntaka (VJK). On it and its author, see Kuntaka.

Nos. 11709, 11728, 11790, 11796.

VARĀHAMIHIRA. Son of Ādityadāsa, father of Pṛthuyaśas. Famous Astronomer and Astrologer who died in A. D. 587. Considered as one of nine jewels of King Vikramāditya. For further details, see DCA Vol. 2, no. 1361 ; $CC_1$ 522; $CC_2$ 130; $CC_3$ 127.

No. (12185).

VALLAṬA. See Bhaṭṭa-Vallaṭa.

VALLAṆA. On him, see SMS Vol. I, p 358 ; Vol. III, p. 1534 ; DCA Vol. 2, no. 1370 ; $CC_1$ 554.

Nos. (12629), (12905), (12912).

VALLABHA. See Utprekṣā-Vallabha.

VALLABHA III. See Bhaṭṭa-Vallabha.

VALLABHADEVA (=VALLABHA). On him, see SMS Vol. I, p. 358 ; Vol. III, p. 1535 ; DCA Vol. 2, no. 1376.

Nos. (11870), (11883), (11927), (12578), (12579).

For his other compiled verses, see *Subhāṣitāvalī*.

VASUKALPA (=VASUKALPA-DATTA =KALPAVASU). Court-poet of King Kāmboja, of the younger Pāla line. A Buddhist-Śaiva. Middle of the 10th century. Verses attributed to him are quoted in SkV, Kav, Skm *and* JS. For further details, see DCA Vol. 2, no. 1388 ; $CC_1$ 557.

Nos. (11771), (11813), (12189), (12215), [12788 (?) a. Kalpadatta in Skm].

VASUSENA (*or* BANDHASENA). No information. Must have lived in early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For other details, see DCA Vol. 2, no. 1395 ; $CC_1$ 557.

No. (12206).

VĀKPATI-NĀTHA. See Vākpatirāja.

VĀKPATIRĀJA (*or* VĀKPATINĀTHA). No information. A Vaiṣṇava. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are quoted in JS, but probably earlier : some verses were already quoted anonymously in SkV. For other details, see DCA Vol. 2, no. 1400.

No. (12404).

VĀGBHAṬA. On him, see SMS Vol. I, p. 359 ; Vol. III, p. 1536 ; DCA Vol. 2, no. 1405 ; $CC_1$ 559.

No. (11983).

For his other illustrative verses, see *Kāvyānuśāsana* and *Vāgbhaṭālaṅkāra*.

*Vāgbhaṭālaṅkāra*. On it and its author, see Vāgbhaṭa.

No. 11983.

VĀGURA. No information. Second half of the 9th century, beginning of the 10th century or earlier. Mentioned by Abhinanda (=Bhavānanda). For other details, see DCA Vol. 2, no. 1404 ; $CC_1$ 558.

No. (11951).

*Vāṇīkaṇṭhābharaṇa* quoted in SH as a source. If it is a work, must have been composed in the 17th century or earlier, for 2 verses attributed to it are quoted in SH. In DCA (Vol. 2, nos. 1416–17), the same is mentioned as an author. Not quoted in CC.

No. (12777).

VĀDĪŚVARA-KĀÑCANA ( *or* KĀÑCANA *or* KĀÑCANĀCĀRYA ). Son of Nārāyaṇa Vāgīśvara of Kāpya-gotra, who became a *sannyāsin*. Must have lived in the middle of the 13th century or earlier, for verses attributed to him are quoted in JS. Author of *Dhanañjaya - Vijaya*, a Vyāyoga, published in KM 54. For other details, see DCA Vol. 1, no. 222 ; $NCC_3$ 299.

No. (11604).

For his other verses, see *Dhanañjaya-Vijaya*.

*Vānaryaṣṭaka* as included in KSH 224.

No. 11718.

VĀMADEVA. On him, see SMS Vol. II, p. 961 ; Vol. VI, p. 3128 ; DCA Vol. 2, no. 1425 ; $CC_1$ 563.

No. [11975 (a. Rāmadāsa *or* Vāmadeva)].

VĀMANA (-SVĀMIN *or* BHAṬṬA-VĀ°). On him, see Vol. I, pp. 359–60 ; Vol. III, p. 1536; Vol. IV, p. 2086 ; DCA Vol. 2, no. 1426 ; $CC_1$ 563.

Nos. (11600), (11943).

For his other illustrative verses, see *Kāvyālaṅkāra-sūtra*.

VĀMANASVĀMIN. See Vāmana.

VĀLMĪKI ( =ŚRĪ-VĀLMĪKI-KAVI ). On him, see SMS Vol. V, pp. 2593–94 : DCA Vol. 2, no. 1433 ; $CC_1$ 566.

No. (12959).

For his other verses, see *Rāmāyaṇa*.

*Vāsavadattā* of Subandhu. On it and its author, see Subandhu.

No. 12452.

(*The*) *Vāsiṣṭha - dharmaśāstram* ( Vās *or* Vas ). See Appendix I, p. 3704.

Nos. (12082), 12091, (12132).

*Vāsiṣṭha*. On it, see *Vāsiṣṭharāmāyaṇa*.

No. (12878).

For its other verses, see *Vāsiṣṭharāmāyaṇa* and *Yogavāsiṣṭha*.

*Vasiṣṭha-Rāmāyaṇa* ( =*Vāsiṣṭha*=*Yoga-vāsiṣṭha* ). On it, see SMS Vol. I, p. 360 ; $CC_1$ 478-79.

Nos. (12055), (12240).

For its other verses, see *Yogavāsiṣṭha* and *Vāsiṣṭha*.

VIKAṬA-NITAMBĀ. On her, see SMS Vol. I, p. 360 ; DCA Vol. 2, no. 1449 ; $CC_1$ 569.

No. [11964 (jointly with Govinda-svāmin)].

*Vikrama-carita* or *Vikrama's Adventures* ( VC ). On it, see SMS Vol. I, p. 360.

Nos. 11530, 11559, 11622, 11623, 11693, 11883, 12000, 12064, 12244, 12397, (12406), 12484, (12501), 12567, 12572, 12665, 12704, 12770, 12774, 12990, 12994.

*Vikramāṅkadeva-carita* of Bilhaṇa (Vikram). On it and its author, see Bilhaṇa.

Nos. 11691, 11721, 12222, 12364, 12597, 12605, 12705, 12785, 12883, 12934, 13012.

VIKRAMĀDITYA. On him, see SMS Vol. VI, p. 3129 ; DCA Vol. 2, nos. 1450-54 ; $CC_1$ 569.

No. [12217 (jointly with Caṇḍāla, Vidyā *and* Kālidāsa)].

*Vikramorvaśīya* of Kālidāsa (Vik). On it and its author, see Kālidāsa.

No. 12624.

VIJJAKA (*or* VIJJAKĀ *or* VIJJĀ *or* VIJJĀKA *or* VIJJĀKĀ *or* BIJJĀKĀ =VIDYĀ). On her, see Vidyā in SMS Vol. II, pp. 962-63 ; Vol. III, p. 1537. *Also* see DCA Vol. 2, no. 1476 ; $CC_1$ 571, 573.

Nos. (11639), (12697).

*Vijñāna-śataka* attributed to Bhartṛhari as included in BhŚ (pp. 212-25).

Nos. 11542, 11935, 11969, 12019, 12492.

*Viṭa-vṛtta* attributed to Bhartṛhari as included in BhŚ (pp. 206-11). On it, see SMS Vol. I, p. 361.

Nos. 11648, 12182, 12726.

*Vidagdha-Mukha-Maṇḍana* of Dharmadāsa (VMM). On it, see SMS Vol. II, p. 962.

Nos. 11540, 11541, 11550, 11559, 11613, 11704, 11705, 12635.

VIDYĀ. On her and for her other verses, see Vijjaka etc.

No. [12217 (jointly with Vikramāditya, Caṇḍāla *and* Kālidāsa)].

VIDYĀKARA. On him, see SMS Vol. I, p. 361 ; DCA Vol. 2, no. 1477. For his compiled verses, see *Subhāṣita-ratna-koṣa*.

VIDYĀKARA-MIŚRA. On him, see SMS Vol. I, p. 361 ; DCA Vol. 2, no. 1478 ; $CC_1$ 573. For his verses, see *Vidyākara-sahasraka*.

*Vidyākara-sahasraka* of Vidyākara-Miśra (Vidy). On it and its author, see Vidyākara-Miśra.

Nos. 11498, 11565, 11784, 11809, 11937, 11964, 12032, 12137, 12254, 12306, 12406, 12412, 12420, 12435, 12440, 12459, 12462, 12489, 12514, 12566, 12618, 12718, 12765, 12766, 12767, 12782, 12789, 12800, 12811, 12812, 12825, 12879, 12895.

VIDYĀDHARA. On him, see SMS Vol. V, pp. 2594-95. For his verses, see *Ekāvalī*.

*Viddhaśāla-bhañjikā* of Rājaśekhara (ViddhaŚ). On it and its author, see Rājaśekhara.

Nos. 11727, 11961, 12839.

VIDDHISATTVA. See Vidhisattva *and* Somaprabha-Sūri.

VIDHISATTVA (*or* VIDDHISATTVA =SOMAPRABHA-SŪRI), See DCA Vol. 2, no. 1856. *Also* see Somaprabha-Sūri.

No. (11788).

*Vimarśinī*. On it, see SMS Vol. VI, p. 3130.

No. (12466).

*Vivādaratnākara*. A Dharmaśāstra text.

No. 12078.

VIŚĀKHA-DATTA (=°DEVA). On him, see SMS Vol. I, p. 362; Vol. III, p. 1538, Vol. IV, p. 2088; DCA Vol. 2, no. 1508; $CC_1$ 581.

No. (12067).

For his other verses, see *Mudrārakṣasa*.

VIŚĀKHA-DEVA (=°DATTA). See Viśākha-Datta.

VIŚRĀNTIVARMAN. No information. Must have lived in the 15th century or earlier, for the single verse attributed to him is quoted in VS. See DCA Vol. 2, no. 1510; $CC_1$ 582.

No. (12671).

*Viśvaguṇādarśa-campū* of Veṅkaṭādhvarin (Viśvaguṇādarśa). On it and its author, see Veṅkaṭādhvarin.

No. 11881.

VIŚVANĀTHA-KAVIRĀJA. On him, see SMS Vol. I, p. 362; DCA Vol. 2, no. 1511; $CC_1$ 584.

No. (12163).

For his other illustrative verses, see *Sāhitya-darpaṇa*.

VIŚVEŚVARA I. No information. Common name. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For further details, see DCA Vol. 2, no. 1517; $CC_1$ 587.

No. (11650).

**VIŚVEŚVARA-PAṆḌITA.** On him, see SMS Vol. I, p. 362. For his illustrative verses, see *Alaṅkāra-kaustubha* and *Alaṅkāra-muktāvalī*.

*Viṣṇudharmottara-purāṇa* ( Viṣṇudharmottara). On it, see SMS Vol. I, p. 362.

Nos. 11880, 12346, 12359.

*Viṣṇu-Purāṇa* (Viṣṇu-p *or* Viṣṇu-pur). On it, see SMS Vol. I, p. 362.

No. 12960.

*Viṣṇu-smṛti* ( =*Viṣṇu-dharmasūtra* ) (Vi). On it, see *Viṣṇu-dharmasūtra* in SMS Vol. I, p. 362.

Nos. ( 12082 ), 12132, 12140, 12283.

*Vīramitrodaya* of Mitra-Miśra (Vīr, Vīra, Vīrat, VīrA, VīrR, VīrVyav). On it, see SMS Vol. I, p. 363.

Nos. 11800, 12076, 12132, 12291.

**VEṄKṬĀDHVARIN.** On him, see SMS Vol. I, p. 363. For his verse, see *Viśvaguṇādarśa-campū*.

**VEṆĪ-DATTA** (=ŚRĪ-°). On him, see SMS Vol. I, p. 363; Vol. III, p. 1539; DCA Vol. 2, no. 1543; $CC_1$ 603.

Nos. (11773), (12317), (12336), (12500), (12536), (12593), (12607), (12707), (12761), (12819), (12876), (12882), (12963).

For his other verses, see *Padya-Veṇī*.

*Veṇī-saṁhāra* of Bhaṭṭa-Nārāyaṇa (Veṇī). On it, see Nārāyaṇa.

Nos. 11694, 11851, 12700.

*Vetāla-pañcaviṁśatikā* (Vet). On it, see SMS Vol. I, pp. 363–64.

Nos. 11500, (11551), 11661, 11662, 11964, 12126, 12134, 12201, 12260, 12494, 12619, 12770, 12845, 12887, 12911, 12984.

**VETĀLA-BHAṬṬA.** On him, see SMS Vol. VI, pp. 3131–32; DCA Vol. 2, no. 1545; $CC_1$ 603. For his verse, see *Nīti-pradīpa*.

*Vaidyakīya – Subhāṣitāvalī.* On it, see *Vaidikīya–subhāṣitāvalī* in SMS Vol. I, p. 364 and *correct* the entry to : *Vaidyakīya–Subhāṣitāvalī*.

Nos. 11936, 12652.

**VAIDYABHĀNU.** See Vaidyabhānu-Paṇḍita.

**VAIDYABHĀNU – PAṆḌITA** ( =ŚRĪ-° =VAIDYABHĀNU=BHĀNU ). On him, see SMS Vol. VI, p. 3132; DCA Vol. 2, no. 1553.

Nos. (12028), (12369).

*Vairāgya – śataka* of Appaya – Dīkṣita (Vaidi). On it and its author, see Appaya-Dīkṣita.

Nos. 11599, 11682, 12539.

*Vairāgya – śataka* of Janārdana – Bhaṭṭa (Vai). On it and its author, see Janārdana-Bhaṭṭa.

No. 11855, 11909, 12615, 12783,

*Vyakti-Viveka* of Mahima-Bhaṭṭa (VyVi). On it and its author, see Mahima-Bhaṭṭa.

Nos. 12134, 12169, 12220, 12324, 12332, 12390, 12781, 12968.

*Vyavahārapradīpa* in ŚKDr *ad bhāṇḍarin.*

No. 12262.

*Vyākāraśataka* [Vyās(S)]. Siāmese version of the Ceylonese *Vyāsakāraya* and of the Sanskrit *Vyāsasubhāṣita-saṁgraha.* On it, see SMS Vol. III, p. 1540.

Nos. 11668, 12423.

VYĀSA (=BHAGAVĀN VYĀSA=ŚRĪ-VYĀSA). On him, see SMS Vol. I, p. 364; DCA Vol. 2, no. 1564; $CC_1$ 619, (604).

Nos. (11695), (12084), (12121), (12412), (12696).

*Vyāsa-Kāraya* [Vyās (C)]. On it, see SMS Vol. I, pp. 364–65.

Nos. 11500, 11530, 11668, 12423.

*Vyāsa-subhāṣita-saṁgraha* (Vyās). On it, see SMS Vol. I, p. 365; Vol. II, p. 965; Vol. IV, p. 2090.

Nos. 11500, 11530, 11668, 12423.

VRAJANĀTHA. On him, see SMS Vol. I, p. 365. For his verses, see *Padya-taraṅgiṇī.*

ŚAKACELLA. No information. Must have lived in the 15th century or earlier, for the single verse attributed to him is quoted in VS. See DCA Vol. 2, no. 1568; $CC_1$ 622.

No. (12454).

ŚAKAVṚDDHI. No information. ***Terminus ad quem*** middle of the 13th century, for verses attributed to him are quoted in JS, but probably earlier. For further details, see DCA Vol. 2, no. 1571; $CC_1$ 622.

Nos. (11675), (12688).

ŚAKTIBHADRA. On him, see SMS Vol. I, p. 365. For his verses, see *Āścaryacūḍāmaṇi.*

ŚAṄKARA. No information. Perhaps identical with the famous Śaṅkarācārya. If not so, must have lived at the end of the 15th, beginning of the 16th century or before, for verses attributed to him are quoted in PG, but probably earlier, as one of his verses is quoted anonymously in JS, ŚP and VS. For further details, see DCA Vol. 2, no. 1582 and 1591; $CC_1$ 623 and 626–29.

No. (12712).

ŚAṄKHAKA. See Maṅkha.

*Śaṅkha-smṛti* (Śa *or* Sa), as quoted in *nibandha*-s. See Appendix I, p. 3689.

Nos. 12845, 12925.

ŚACĪPATI. No information. Must have lived at the end of the 15th, beginning of the 16th century or earlier, for the single verse attributed to him is quoted in PG, but probably earlier as the same verse was already quoted over the name of Bilhaṇa in JS and anonymously in ŚP. See DCA Vol. 2, no. 1596; $CC_1$ 630.

No. (12873).

*Śataka-traya* of Dhanada-Rāja (Dhaśa). On it, see SMS Vol. VI, p. 3133.

Nos. 11793, 12538.

*Śatakatrayādi – Subhāṣita – Saṁgraha* of Bhartṛhari (BhŚ). On it and its author, see SMS Vol. I, p. 345; Vol. III, p. 1521; DCA Vol. 2, no. 956, $CC_1$ 397.

Nos. 11548, 11551, 11628, 11685, 11743, 11780, 11922, 11937, 11942, 12038, 12040, 12134, 12137, 12212, 12232, 12244, 12308, 12318, 12381, 12438, 12440, 12495, 12496, 12501, 12506, 12612, 12616, 12617, 12621, 12766, 12845, 12849, 12856, (12901), 12924, 12925, 12935, 12940.

ŚATĀNANDA. On him, see SMS Vol. I, p. 366; Vol. III, p. 1541; DCA Vol. 2, no. 1597; $CC_1$ 631.

Nos. (11582), (12698).

*Śabda-Kalpa-Druma* (ŚKDr). On it, see SMS Vol. I, p. 366.

Nos. 11530, 11878, 12412, 12888, 12984.

*Śakuntala* ( or *Abhijñāna-Śakuntala* ) of Kālidāsa (Śak). On it and its author, see Kalidāsa.

Nos. 11979, 12142, 12535, 12943, 12968.

*Śānti-vilāsa* of Nīlakaṇṭha-Dīkṣita (Śāntiv). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11561, 12020, 12738.

*Śānti-śataka* of Śilhaṇa. (Śānt *or* Śāntiś). On it and its author, see Śilhaṇa.

Nos. 11897, 12026, 12134, 12501, 12628, 12629, 12638.

ŚĀRṄGADHARA. On him, see SMS Vol. I, p. 366; Vol. III, p. 1542; DCA Vol. 2, no. 1636; $CC_1$ 643. For his own and quoted verses, see *Śārṅgadhara-Paddhati.*

Nos. (12923), (13013).

*Śārṅgadhara - Paddhati* of Śārṅgadhara (ŚP). On it and its author, see Śārṅgadhara.

Nos. 11495, 11501, 11526, 11534, 11584, 11600, 11603, 11604, 11615, 11617, 11622, 11626, 11639, 11646, 11663, 11664, 11665, 11681, 11687, 11695, 11702, 11703, 11711, 11712, 11715, 11722, 11739, 11745, 11749, 11752, 11754, 11755, 11758, 11760, 11768, 11769, 11785, 11791, 11795, 11816, 11829, 11842, 11865, 11866, 11879, 11904, 11908, 11914, 11915, 11926, 11937, 11964, 11972, 11995, 11996, 12028, 12038, 12045, 12049, 12075, 12084, 12098, 12134, 12164, 12170, 12178, 12187, 12195, 12200, 12202, 12204, 12209, 12224, 12232, 12240, 12243, 12244, (12245), 12247, 12274, 12285, 12287, 12290, 12310,

*Śārṅgadhara-Paddhati* (ŚP), (*cont.*).

12312, 12319–20, 12328, 12337, 12342, 12344, 12346, 12350, 12352, 12355, 12356, 12359, 12361, 12362, 12374–75, 12381 12382, 12383, 12384, 12386, 12392, 12393, 11401, 12402, 12403, 12411, 12412, 12423, 12440, 12443, 12452, 12474, 12475, 12526, 12529, 12533, 12541, 12550, 12554, 12571, 12574, 12577, 12598, 12618, 12632, 12639, 12652, 12670, 12674, 12686, 12691, 12694, 12696, 12697, 12719, 12721, 12728, 12737, 12745, 12746, 12755, 12758, 12768, 12769, 12786, 12805, 12812, 12822, 12825, 12829, 12831, 12834, 12838, 12850, 12851, (12858), 12867, 12873, 12878, 12879, 12884, 12889, 12893, 12895, 12910, 12911, 12921, 12922, 12923, 12925, 12944, 12956, 12959, 12960, 12962, 12996–98, 13011, 13013.

ŚĀLŪKA (*or* ĀKĀŚAPALĪYA-). No information. *Terminus ad quem* early years of the 13th century, for verses attributed to him are quoted in Skm, but probably earlier. For other details, see DCA Vol. 2, no. 1640; CC₁ 644.

Nos. (11581), (12314).

*Śikṣā* 32 in Weber's *Indische Studien*.

No. 13009.

ŚILHAṆA (*or* SILHAṆA). On him, see SMS Vol. I, p. 367; Vol. IV, p. 2092; DCA Vol. 2, no. 1645; CC₁ 647.

Nos. [12011 (a. Bilhaṇa *or* Śilhaṇa)], [12915 (jointly with Amaru in Skm [B])].

For his other verses, see *Śānti-śataka*.

ŚIVA, No information. Current name. Must have lived in the middle or the second half of the 17th century or earlier, for the verse attributed to him is quoted in PV. See DCA Vol. 2, no. 1647.

No. (12862).

ŚIVADATTA KAVIRATNA. The Saṁgrahītṛ [Compiler] of SSB. For his own verses, see Saṁgrahītṛ of SSB; and for his compiled verses, see *Subhāṣita-Sudhāratna-Bhāṇḍāgāra*.

ŚIVASVĀMIN, Kāśmīra-Bhaṭṭāraka. On him, see SMS Vol. I, p. 367; Vol. III, p. 1543; DCA Vol. 2, no. 1656; CC₁ 654. *Also* see *Kapphiṇābhyudaya*.

No. (12714).

*Śivotkarṣa-mañjarī* of Nīlakaṇṭha-Dīkṣita (Śivot). On it and its author, see Nīlakaṇṭha-Dīkṣita.

No. 11719.

*Śiśupāla-vadha* of Māgha (Śiś). On it and its author, see Māgha.

Nos. 11578, 11647, 11744, 11746, 11748, 11751, 11948, 12047,

12051, 12058, 12153, 12165, 12192, 12220, 12265, 12556, 12561, 12565, 12596, 12606, 12620, 12637, 12643, 12645, 12646, 12647, 12650, 12702, 12722, 12727, 12806, 12946.

*Śuka-saptati, textus ornatior* (Śto). On it, see SMS Vol. I, p. 367.

Nos. 11500, 11859, 12260, 12990, 13005.

*Śuka-saptati, textus simplicior* (Śts). See Appendix I, p. 3700.

Nos. 11622, 11676, 12429–30, 12547.

*Śukra-nīti* (*-sāra*) attributed to Śukrācārya *or* Uśanas (ŚŚ *or* Śukr). On it, see SMS Vol. II, pp. 967–68.

Nos. 11564, 11649, 11725, 11742, 11753, 11757, 11762, 11821, 11867, 12034, 12057, 12100, 12387, 12445, 12553, 12987.

*Śuddhi-Kaumudī*. (Bibl. Ind. 360).

No. 12140.

ŚUBHAṀKARA. See Śubhāṅka.

ŚUBHACANDRA. On him and for his verses see *Subhaṣitārṇava*.

ŚUBHĀṄKA (*or* ŚUBHĀṄGA *or* ŚUBHAṀKARA). No information. A Vaiṣṇava. *Terminus ad quem* beginning of the 12th century, for verses attributed to him are quoted in SkV, but probably earlier. For other details, see DCA Vol. 2, no. 1668; $CC_1$ 659; $CC_3$ 137.

No. (11615).

ŚUBHĀṄGA. See Śubhāṅka.

ŚŪDRAKA. On him, see SMS Vol. I, p. 367; Vol. IV, p. 2093; DCA Vol. 2, no. 1670; $CC_1$ 659. For his verses, see *Mṛcchakaṭika*.

*Śṛṅgāra-tilaka* attributed to Kālidāsa. (Śṛṅg). On it, see SMS Vol. II, p. 968.

Nos. 11582, (11584), 11967, 12909.

*Śṛṅgāra-tilaka* of Rudraṭa (RS *or* RŚ). On it, see SMS Vol. II, p. 968.

Nos. 11569, 11584, 12612, 12909, 12911.

*Śṛṅgāra-prakāśa* of Bhoja (ŚbB *or* ŚBh). On it, see SMS Vol. VI, p. 3136; and its author, see Bhoja.

Nos. 11615, 11663, 11834, 11964, 12164, 12194, 12839.

*Śṛṅgāra-bhūṣaṇa* of Vāmana-bhaṭṭa-Bāṇa. See Appendix I, p. 3697.

No. 11610.

*Śṛṅgāra-rasāṣṭaka* of (?) Kālidāsa, as included in KSH 511.

No. 12767.

*Śṛṅgāra-śataka* of Janārdana-Bhaṭṭa (Janśṛṅg). On it and its author, see Janārdana-Bhaṭṭa.

Nos. 11831, 12305, 12684, 12820, 12936.

*Śṛṅgāra-sāriṇī* by Mm. Chitradhara of Mithilā (ŚṛṅgC). On it, see SMS Vol. IV, pp. 2093-94.

No. 12041.

*Śṛṅgārālapa* (SLP). On it, see SMS Vol. I, p. 368.

No. 11922, 12697.

ŚOBHĀKARA-MITRA. On him, see SMS Vol. I, p. 368. For his illustrative verses, see *Alaṅkāra-Ratnākara*.

*Śrīkaṇṭha-carita* of Maṅkha(ka). On it and its author, see Maṅkha(ka).

No. 11521.

ŚRĪ-GARBHA-KAVĪNDRA (*or* °KAVĪDRAṆA). Disciple of Caitanya. Also called Rājapaṇḍita Śrī-garbha in *Caitanya-maṅgala* (p. 51) by Jayānanda. A Vaiṣṇava. End of the 15th, beginning of the 16th century. See DCA Vol. 2, no. 1693 ; $CC_1$ 668

No. (12316).

ŚRĪ-DEVAGAṆADEVA. See Devagaṇadeva.

ŚRĪDHARA. No information. An author on Kāmaśāstra. Must have lived in the middle of the 14th century or earlier, for verses attributed to him are quoted in ŚP. For further details, see DCA Vol. 2, no. 1696.

Nos. (12996-98).

ŚRĪDHARA-DĀSA. On him, see SMS Vol. I, p. 368 and for his illustrative verses, see *Sadukti-karṇāmṛta*.

ŚRĪ-BHAṆḌAKA (*or* BHAṆḌAKA). No information. Must have lived in the 15th century or earlier, for the single verse attributed to him is quoted in VS. See DCA Vol. 2, no. 947 ; $CC_1$ 395.

No. (11891).

ŚRĪ-BHOJA. See Bhoja.

ŚRĪ-RĀGHAVADEVA. See Rāghavadeva.

ŚRĪ-RŪPA. See Rūpa-Gosvāmin and *Padyāvalī*.

ŚRĪ-VEṆĪDATTA. See Veṇīdatta.

ŚRĪ-VAIDYABHĀNU-PAṆḌITA. See Vaidyabhānu-Paṇḍita.

*Śrī-Sūktāvalī* (or *Sūktāvalī*) (SuB). On it, see SMS Vol. I, p. 375.

Nos. 11530, 11847, 11849, 11858, 12260, 12662, 12856.

ŚRĪ-HANŪMĀN. See Hanūmat.

ŚRI-HARAGAṆA. See Haragaṇa.

ŚRĪ-HARṢA ( =KING HARṢA-VARDHANA=ŚRĪ-HARṢA-DEVA) I. See Harṣa.

ŚRĪ-HARṢA (=HARṢA) II. On him, see SMS Vol. I, p. 378; Vol. III, p. 1545; DCA Vol. 2, no. 1716 ; $CC_1$ 763.

No. (12366).

For his other verses, see *Naiṣadhīya-carita*.

*Śloka-Saṁgraha* [ =*Subhāṣita-saṁgraha* (SU) ] of Maṇirāma-Dīkṣita (ŚSM *or* SSM). On it and for its other verses, see *Subhāṣita-saṁgraha*, third.

Nos. 11582, 11600, 12098.

*Ślokāntara* [Ślt (OJ)]. An old Javanese didactic Text. See Appendix I, p. 3695.

No. 12888.

*Ṣaḍratna* as included in KSG.

No. 11622.

*She-rab Dong-bu* or *Prajnya Danda* (*Tibetan*) of Li Thub (=Nāgārjuna) [ShD (T)]. See Appendix I, p. 3693.

No. 11530.

*Saṁgraha* quoted in VyVi as a source. No information.

No. (12781).

Saṁgrahītṛ [Compiler] of SSB (=Śivadatta Kaviratna).

No. (11496), (11774), (11856), (12066), (12179), (12299), (12486), (12520), (12528), (12562), (12563), (12564), (12568), (12589), (12683), (12953).

*Saṁskṛta-pāṭhopokāraka* (SSkṛ). (Modern). On it, see SMS Vol. I, p. 369.

No. 12708.

*Saṁskṛta-Lokokti-Prayoga* (SLPr). On it, see SMS Vol. II, p. 969.

No. 12119.

*Saṁskṛta-sūkti-Ratnākara*, comp. by Ramji Upadhyaya (SRRU). (Modern). On it, see SMS Vol. I, p. 369.

Nos. 11511, 11947, 11997, 12004, 12059, 12261, 12546, 12696, 12960.

SAÑJAYA-KAVIŚEKHARA. See Subandhu.

*Satkavipraśaṁsā* quoted as a source (?) in SH.

No. (12807).

*Satyavrata-rukmāṅgada-nāṭaka* of Devabodhi. See Appendix I, p. 3691. On it and its author, see Devabodhi.

No. 11985.

*Sadācāra-śāstra*, comp. by Deva Datta Shastri (Saśā *or* Sadācā). (Modern). On it, see SMS Vol. VI, p. 3139.

Nos. 11500, 11530, 11628, 11742, 11757, 11861, 12057, 12113, 12116–18, 12173, 12212, 12412, 12423, 12704, 12770.

SADĀŚIVA. On him, see SMS Vol. III, p. 1546; Vol. IV, p. 2095; DCA Vol. 2, no. 1746.

No. (11770).

*Sadukti-karṇāmṛta* of Śrīdhara-Dāsa (Skm). On it and its author, see Śrīdhara-Dāsa.

Nos. 11581, 11585, 11600, 11615, 11622, 11639, 11650, 11659, 11664, 11707, 11713, 11714, 11723, 11726, 11771, 11782, 11820, 11822, 11824, 11890, 11928, 11929, 11943, 11961, 11968, 11975, 11987, 11999, 12010, 12011, 12098, 12134, 12159, 12166, 12168, 12169, 12189, 12206, 12215, 12217, 12221, 12229, 12250, 12289, 12292, 12314, 12315, 12341,

12376, 12380, 12404, 12464, 12469, 12483, 12501, 12505, 12514, 12548, 12605, 12618, 12629, 12697, 12698, 12714, 12724, 12740, 12744, 12772, 12788, 12813, 12815, 12835, 12839, 12863, 12875, 12879, 12895, 12905, 12915, 12935, 12947, 13014.

*Sanskrit Poetesses* by S. B. Chaudhuri ( SkṛP *or* SSkṛP ). (Modern). See Appendix I, p. 3695.

Nos. 11639, 11654, 11964, 12217.

*Sabhā-taraṅga* of Jagannātha-Miśra (ST *and* St). On it, see SMS Vol. III, p. 1547.

Nos. 11551, 11628, (12229), 12244, (12308), 12495, (12580), (12925), (12973).

*Sabhā - rañjana - śataka* of Nīlakaṇṭha-Dīkṣita (Sabhā). On it and its author, see Nīlakaṇṭha-Dīkṣita.

Nos. 11538, 12109,

*Sabhyālaṅkaraṇa* of Govindajit (SG). On it, see SMS Vol. II, pp. 969–70; Vol. III, p. 1547.

Nos. 11615, 11964, 12098, 12229, 12378, 12487, 12535, 12720, 12910.

*Samaya-mātṛkā* of Kṣemendra (Sam). On it and its author, see Kṣemendra.

Nos. 11792, 11877, 12099, 12422, 12588.

*Samayocita-padya-ratna-mālikā* ( Sama ). (Modern). On it, see SMS Vol. VI, pp. 3139–40.

Nos. 11500, 11530, 11548, 11552, 11559, 11622, 11645, 11695, 11718, 11759, 11832, 11843, 11894, 11934, 12030, 12056, 12064, 12073, 12113, 12139, 12211, 12262, 12338, 12343, 12371, 12385, 12391, 12406, 12412, 12418, 12440, 12444, 12471, 12481, 12493, 12507, 12555, 12652, 12661, 12663, 12673, 12704, 12847, 12868, 13007, 13016.

*Sarasvatī-kaṇṭhābharaṇa* of Bhoja (Sar). On it and its author, see Bhoja.

Nos. 11502, 11512, 11555, 11600, 11607, 11616, 11746, 11833, 11924, 11959, 11961, 11964, 11973, 11999, 12053, 12156, 12158, 12165, 12169, 12333, 12370, 12455, 12521, 12529, 12543, 12551, 12627, 12688, 12860, 12880, 12930, 12968, 13001, 13004, 13006.

*Sahṛdayalīlā* of Ruyyaka (RS). A Commentary on Rudraṭa's *Śṛṅgāratilaka* (RŚ). See Appendix I, p. 3688.

Nos. [11584 (*ad* RŚ 1. 35)].

SĀÑJĀNANDIN ( =SĀÑJHĀNANDIN ). No information. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For other details, see DCA Vol. 2, no. 1778; $CC_1$ 707.

No. (12168).

*Sadhanapañcaka of Śaṅkarācarya* as included in KSH 485.

No. 12258.

SĀYAṆA. On him, see SMS Vol. V, p. 2602. For his compiled verses, see *Subhaṣita-Sudha-Nidhi*.

*Sāra-Samuccaya* [SS(OJ)]. On it, see SMS Vol. I, p. 370.

Nos. 11516, 11668, 11840, 11859, 12101 *ab*, 12104 *cd*, 12121, 12236, 12412, 12423, 12532.

*Sara-Sūktāvalī* of Municandra-Gaṇi (SSV). On it, see SMS Vol. III, p. 1548.

Nos. 12501, 12925.

*Sahitya-darpaṇa* of Viśvanātha-Kavirāja (Sāh). On it and its author, see Viśvanātha-Kavirāja.

Nos. 11504, 11531, 11914, 11978, 11993, 11999, 12163, 12169, 12180, 12529, 12549, 12780, 12895, 12904, 12911.

*Sahitya-ratna-kośa*, comp. by K. A. S. Iyer. (Modern).

Nos. 11507–08.

SĀHILA (=MĀHILA). See Māhila.

*Siamese Vyās* (=*Vyakaraśataka*) [Vyās(S)]. See Appendix I, p. 3708.

No. 11530.

*Sindūra-prakaraṇa*. See *Sūktīmuktāvalī* of Somaprabha-Sūri.

SILHAṆA. See Śilhaṇa.

SĪTKĀRA-RATNĀKARA. See Ratnākara II.

SUDDOKA (=SVARLOKA). No information. Must have lived in the beginning of the 12th century or earlier, for the single verse attributed to him is quoted in SkV. Suddoka is identical with Svarloka as the same verse is attributed to Svarloka in Prasanna. See DCA Vol. 2, no. 1813.

No. (12685).

SUNDARA-DEVA. On him, see SMS Vol. II, p. 971. *Also* see DCA Vol. 2, no. 1816.

No. (12223).

For his other verses, see *Sūkti-Sundara*.

SUNDARA-PĀṆḌYA. On him, see SMS Vol. I, p. 370; Vol. IV, p. 2097; DCA Vol. 2, no. 1817.

Nos. (12737), (12812).

For his other verses, see *Nīti-Dvi-ṣaṣṭikā*.

SUBANDHU (*or* SUŚAṄKU *or* SAÑJAYA-KAVIŚEKHARA). On him, see SMS Vol. I, p. 370; Vol. III, p. 1549; DCA Vol. 2, no. 1819. *Also* see *Vāsavadattā*.

No. (12452).

*Subhāṣita*-s as quoted in SkV as Sb (Sb). See Appendix I; p. 3692.

No. 11615.

*Subhāṣita-khaṇḍa* of Gaṇeśa-Bhaṭṭa (SkG). On it, see SMS Vol. III, p. 1549.

Nos. 12212, 12244.

*Subhāṣita - Taraṅga* of Jagannātha-Miśra (ST *and* St) See Appendix I, p. 3699.

No. 12381.

*Subhaṣita-Nīvī* attributed to Vedāntācārya (SNī). On it, see SMS Vol. I, p. 371.

Nos. 12313, 12689, 12808.

*Subhāṣita-Mañjari*, comp. by S. Veṅkaṭa-rāma Śāstrī (SMa). (Modern). On it, see SMS Vol. I, p. 371.

Nos. 11518, 12126, 12234, 12406, 12412, 12696, 12986.

*Subhāṣita-Muktāvalī* of unknown authorship (SuM). On it, see Vol. I, p. 371. *Also* see Appendix I, p. 3701.

Nos. 11524, 11530, 11571, 11592, 11606, 11622, 11628, 11642, 11712, 11780, 11809, 11850, 11858, 11864, 11931, 11932, 11937, 11942, 11983, 11991, 12025, 12128, 12212, 12411, 12423, 12440, 12461, 12490, 12599, 12666, 12697, 12812, 12892, 12915, 12927, 12990.

*Subhāṣita-ratna-kośa* of Bhaṭṭa-Śrīkṛṣṇa (SK). MS BORI 93/1883-84. On it, see SMS Vol. I, p. 371.

Nos. 11551, 11582, 11937, 11964, 12098, 12232, 12244, 12612, 12617, 12690.

*Subhāṣita-ratna-koṣa* of Vidyākara (SkV). On it and its author, see Vidyākara.

Nos. 11573, 11582, 11600, 11615, 11639, 11658, 11659, 11660, 11727, 11813, 11914, 11941, 11951, 11960, 11961, 11964, 11968, 11997, 12004, 12060, 12098, 12134, 12143, 12166, 12169, 12189, 12217, 12229, 12289, 12357, 12376, 12383, 12404, 12405, 12417, 12424, 12438, 12440, 12453, 12468, 12483, 12501, 12535, 12537, 12544, 12585, 12629, 12639, 12685, 12697, 12711, 12780, 12788, 12793, 12839, 12863, 12905, 12912, 12935, 12957, 12979.

*Subhāṣita - Ratna - Bhāṇḍāgāra*, comp. by Narayana Rama Acharya (SR). (Modern). On it, see SMS Vol. I, pp. 371-72.

Nos. 11492, 11493, 11494, 11495, 11500, 11504, 11519, 11524, 11530, 11531, 11532, 11533, 11536, 11537, 11540, 11541, 11547, 11548, 11549, 11550, 11551, 11554, 11559, 11562, 11566, 11575, 11578, 11579, 11582, 11585, 11600, 11603, 11604, 11612, 11613, 11614, 11615, 11617, 11622, 11625, 11627, 11628, 11629, 11639, 11641, 11643, 11663, 11664, 11665, 11671, 11679, 11681, 11683, 11685, 11687, 11692, 11695, 11704, 11705, 11712, 11715, 11718, 11739, 11744, 11746, 11749, 11751, 11778, 11779, 11783, 11787, 11795, 11803, 11809, 11827, 11830, 11852, 11858, 11862, 11864, 11866, 11881, 11897, 11899,

*Subhaṣita-Ratna-Bhaṇḍagara* (SR), (*cont.*).
11901, 11904, 11907, 11908, 11910, 11911, 11912, 11914, 11915, 11920, 11922, 11937, 11938, 11942, 11948, 11954, 11962, 11964, 11972, 11976, 11978, 11982, 11999, 12007, 12024, 12025, 12026, 12027, 12028, 12031, 12038, 12039, 22043, 12044, 12045, 12049, 12050, 12051, 12060, 12068, 12070, 12084, 12095, 12098, 12110, 12113, 12124, 12126, 12129, 12134, 12137, 12141, 12142, 12144, 12147, 12154, 12163, 12164, 12169, 12175, 12178, 12180, 12181, 12184, 12187, 12192, 12198, 12202, 12205, 12210, 12212, 12214, 12218, 12229, 12230, 12232, 12234, 12243, 12244, 12245, 12255, 12257, 12266, 12271, 12294, 12295, 12296, 12300, 12302, 12307, 12308, 12310, 12327, 12339, 12342, 12347, 12348, 12349, 12352, 12353, 12354, 12355, 12356, 12358, 12360, 12368, 12379, 12381, 12383, 12386, 12391, 12392, 12395, 12404, 12406, 12409, 12411, 12412, 12413, 12418, 12423, 12425, 12427, 12431, 12434, 12437, 12438, 12440, 12442, 12447, 12449, 12451, 12452, 12463, 12470, 12472, 12473, 12474, 12475, 12476, 12487, 12490, 12495, 12501, 12503, 12506, 12509, 12512, 12517, 12519, 12523, 12524, 12529, 12534, 12541, 12549, 12550, 12556, 12561, 12565, 12566, 12567, 12574, 12577, 12580, 12587, 12590, 12596, 12598, 12599, 12601, 12604, 12609, 12616, 12618, 12627, 12628, 12629, 12635, 12639, 12646, 12648, 12650, 12652, 12654, 12655, 12656, 12658, 12661, 12667, 12670, 12672, 12691, 12694, 12696, 12697, 12702, 12704, 12706, 12709, 12715, 12721, 12722, 12729, 12737, 12742, 12745, 12746, 12752, 12754, 12758, 12763, 12766, 12767, 12770, 12778, 12780, 12786, 12798, 12800, 12803, 12805, 12806, 12811, 12817, 12821, 12822, 12823, 12824, 12825, 12826, 12829, 12832, 12839, 12856, 12858, 12859, 12864, 12865, 12873, 12878, 12879, 12884, 12887, 12888, 12890, 12895, 12896, 12899, 12900, 12904, 12910, 12911, 12913, 12915, 12922, 12923, 12925, 12927, 12938, 12940, 12945, 12950, 12954, 12956, 12959, 12961, 12968, 12973, 12975, 12977, 12980, 12986, 12990, 12991, 13004, 13013, 13014, 13015, 13017.

*Subhaṣita-Ratna-Mala*, comp. by K. G. Chiplonkar (SMR *or* SRM). (Modern). On it, see SMS Vol. III, p. 1551.

Nos. 11500, 11530, 11543, 11548, 11551, 11622, 11665, 11684, 11687, 11712, 11727, 11767,

11843, 11858, 11862, 11904, 11934, 11937, 11938, 11942, 11991, 12030, 12038, 12052, 12056, 12070, 12098, 12110, 12113, 12120, 12139, 12178, 12212, 12232, 12244, 12381, 12385, 12391, 12406, 12407, 12411, 12412, 12418, 12428, 12440, 12444, 12449, 12481, 12485, 12506, 12523, 12602, 12631, 12704, 12737, 12752, 12766, 12770, 12847, 12858, 12890, 12922, 12925, 12991, 13015.

*Subhāṣita - Ratna - Samuccaya*, comp. by K. R. Jogelkar *and* V. G. Sant (SRS). (Modern). On it, see SMS Vol. I. p. 372.

Nos. 11530, 11551, 11858, 12056, 12110, 12113, 12119, 12144, 12406, 12506.

*Subhāṣita - Ratnākara*, comp. by K. S. Bhāṭavaḍekar (SRK). (Modern). On it, see SMS Vol. I, pp. 372-73.

Nos. 11495, 11519, 11524, 11549, 11550, 11551, 11559, 11628, 11681, 11684, 11687, 11712, 11864, 11866, 11881, 11904, 11908, 11911, 11915, 11938, 11942, 11964, 11982, 12038, 12052, 12070, 12098, 12110, 12113, 12178, 12187, 12212, 12229, 12232, 12234, 12244, 12308, 12381, 12386, 12406, 12409, 12411, 12412, 12423, 12427, 12438, 12440, 12495, 12523, 12529, 12541, 12577, 12580, 12627, 12632, 12635, 12639, 12652, 12654, 12667, 12696, 12737, 12752, 12766, 12767, 12786, 12805, 12825, 12858, 12879, 12884, 12888, 12890, 12907, 12922, 12923, 12925, 12938, 12973, 12980, 12986, 13013.

*Subhāṣitaślokāḥ* (SL). On it, See Appendix I, p. 3695.

Nos. 11551, 12438.

*Subhāṣita - saṁgraha* (Sabh). Anthology MS BORI. See Appendix I, p. 3689.

No. 12639.

*Subhāṣita - Saṁgraha*, comp. by P. M. Paṇḍya (SSg). (Modern). On it, see SMS Vol. I, p. 373.

Nos. 11549, 11551, 11622, 11688, 11712, 11942, 11991, 12098, 12212, 12418, 12631, 12824, 12890.

Subhāṣita - saṁgraha [=Śloka-Saṁgraha (ŚSM *or* SSM)] of Maṇirāma-Dīkṣita (SU *or* Su). On it and its author, see Maṇirāma-Dīkṣita.

Nos. 11600, 12134, 12232, 12381, 12639.

*Subhāṣita-saṁdoha* of Amitagati (AS). On it and its author, see Amitagati.

Nos. 11572, 11594, (11595), 11596, 11597, 11601, 11602, 11798, 11837, 11845, 11886, 11950, 12065, 12273, 12286, 12687, 12853, 12854, 12866, 12869, 12870, 12872, 12874, 12877, 12902, 12955, 12982.

*Subhāṣita - Saptaśatī*, comp. by Mangal Dev Shastri (SSap *or* SSSap). (Modern). On it, see SMS Vol. I, p. 373.

Nos. 11567, 11839, 12054, 12110, 12311, 12663, 12818.

*Subhāṣita - Sāgara*, anonymous, Jainistic (SSJ). MS BORI 424/1899–1915, as quoted in BhŚ as SS. On it, see SMS Vol. III, p. 1552.

Nos. 11937, 12212, 12232, 12244, 12440, 12845, 12925.

*Subhāṣita-Sāra-Samuccaya* (SuSS). MS in ASB, No. 105, 666–130–70 as quoted in PY, SSS, etc. as SSS. On it, see SMS Vol. II, p. 974.

Nos. 11494, 11600, 11619, 11773, 12031, 12295, 12743, 12910.

*Subhāṣita-Sudhā-Nidhi* of Sāyaṇa (SSSN). On it, see SMS Vol. II, p. 974.

Nos. 11513, 11525, 11530, 11532, 11549, 11623, 11644, 11652, 11653, 11655, 11695, 11741, 11802, 11816, 11825, 11838, 11927, 11937, 11947, 11998, 12070, 12083, 12088, 12098, 12108, 12110, 12126, 12129, 12137, 12169, 12197, 12231, 12243, 12372, 12416, 12423, 12436, 12438, 12440, 12473, 12545, 12569, 12577, 12579, 12626, 12652, 12737, 12748, 12762, 12770, 12812, 12836, (12920), (12986), 12987, 13000.

*Subhāṣita-Sudhā-Ratna-Bhāṇḍāgāra*, comp. by Śivadatta Kaviratna (SRB *or* SSB). (Modern). See SSB in Appendix I, p. 3698.

Nos. 11492, 11493, 11494, 11495, 11496, 11500, 11504, 11519, 11524, 11529, 11530, 11531, 11532, 11533, 11536, 11537, 11540, 11541, 11547, 11548, 11549, 11550, 11551, 11554, 11559, 11562, 11566, 11575, 11578, 11579, 11582, 11585, 11600, 11603, 11604, 11612, 11613, 11614, 11615, 11617, 11622, 11625, 11627, 11628, 11629, 11639, 11663, 11664, 11665, 11671, 11679, 11681, 11683, 11685, 11687, 11692, 11695, 11704, 11705, 11706, 11710, 11712, 11715, 11718, 11727, 11739, 11744, 11746, 11749, 11751, 11774, 11778, 11779, 11783, 11787, 11795, 11803, 11809, 11810, 11827, 11830, 11852, 11856, 11858, 11862, 11864, 11866, 11881, 11897, 11899, 11901, 11904, 11907, 11908, 11910, 11911, 11912, 11914, 11915, 11920, 11922, 11937, 11938, 11942, 11948, 11954, 11962, 11964, 11972, 11976, 11978, 11982, 11990, 11991, 12007, 12025, 12026, 12027, 12028, 12031, 12038, 12039, 12043, 12044, 12045, 12049, 12050, 12051,

12060, 12061, 12066, 12068, 12069, 12070, 12077, 12084, 12095, 12098, 12113, 12121, 12124, 12126, 12129, 12134, 12137, 12141, 12142, 12144, 12147, 12148, 12150, 12154, 12163, 12164, 12169, 12175, 12178, 12179, 12180, 12184, 12187, 12190, 12192, 12198, 12202, 12205, 12212, 12214, 12218, 12229, 12230, 12232, 12234, 12243, 12244, 12245, 12255, 12257, 12266, 12294, 12295, 12296, 12298, 12299, 12300, 12302, 12307, 12308, 12310, 12327, 12339, 12342, 12347, 12348, 12349, 12352, 12353, 12354, 12355, 12356, 12358, 12360, 12368, 12379, 12381, 12383, 12386, 12388, 12391, 12392, 12395, 12404, 12406, 12409, 12411, 12412, 12413, 12418, 12423, 12425, 12427, 12431, 12434, 12437, 12438, 12440, 12441, 12442, 12447, 12449, 12451, 12452, 12463, 12470, 12474, 12475, 12476, 12486, 12487, 12490, 12491, 12495, 12501, 12503, 12506, 12509, 12512, 12516, 12517, 12519, 12520, 12523, 12524, 12528, 12529, 12534, 12541, 12549, 12550, 12556, 12561, 12562, 12563, 12564, 12565, 12566, 12567, 12568, 12574, 12577, 12580, 12581, 12589, 12590, 12596, 12598, 12599, 12601, 12604, 12609, 12616, 12618, 12627, 12628, 12635, 12639, 12646, 12648, 12650, 12652, 12654, 12655, 12656, 12658, 12661, 12667, 12670, 12672, 12683, 12691, 12694, 12696, 12697, 12702, 12704, 12706, 12709, 12715, 12721, 12722, 12729, 12737, 12742, 12745, 12746, 12752, 12754, 12758, 12763, 12766, 12767, 12778, 12779, 12780, 12786, 12798, 12800, 12803, 12805, 12806, 12811, 12817, 12821, 12822, 12823, 12824, 12825, 12826, 12829, 12832, 12833, 12839, 12856, 12858, 12859, 12864, 12865, 12873, 12878, 12879, 12884, 12888, 12890, 12895, 12899, 12900, 12904, 12910, 12911, 12913, 12915, 12919, 12922, 12923, 12925, 12926, 12927, 12937, 12938, 12939, 12940, 12945, 12950, 12953, 12954, 12956, 12959, 12961, 12968, 12973, 12975, 12977, 12980, 12986, 12990, 12991, 13004, 13013, 13014, 13015, 13017.

*Subhāṣita-Sura-Druma* of Keladī Basavappa Nāyaka (SSD). On it, see SMS Vol. I, p. 374.

Nos. 11628, 12134, 12137, 12212, 12232, 12244, 12381, 12438, 12440, 12501, 12925.

*Subhāṣita-Hārāvali* of Harikavi (SH). On it, see SMS Vol. I, p. 374 ; Vol. III, pp. 1553-54 ; Vol. IV, p. 2102.

Nos. 11530, 11546, 11581, 11595, 11621, 11622, 11639, 11663, 11695, 11708, 11788, 11816, 11870, 11879, 11937, 11939, 11944, 12021, 12036, 12113, 12164, 12212, 12227, 12281, 12308, 12310, 12332, 12404, 12411, 12412, 12423, 12438, 12440, 12475, 12476, 12508, 12526, 12529, 12554, 12577, 12595, 12612, 12652, 12658, 12682, 12696, 12714, 12719, 12735, 12737, 12777, 12786, 12800, 12807, 12832, 12873, 12884, 12893, 12969, 12977, 13015.

*Subhāṣitārṇava* of Gopinātha (SGo). MS BORI 820 of 1886–92, as quoted in BhŚ and in SkV (as SG).

Nos. 12098, 12440, 12612.

*Subhāṣitārṇava* attributed to Śubhacandra (Subh). On it, see SMS Vol. I, pp. 374–75.

Nos. 11500, 11503, (11595), 11622, 11712, 11733, 11734, 11848, 11854, 11857, 11863, 11937, 11942, 11967, 11970, 11971, 11991, 12025, 12038, 12110, 12126, 12212, 12232, 12365, 12391, 12423, 12440, 12559, 12654, 12662, 12663, 12704, 12733, 12737, 12766, 12794, 12809, 12812, 12845, 12856, 12884, 12888, 12925, 12976, 13009, 13010.

*Subhāṣitāvali* of Vallabha-Deva (VS). On it and its author, see Vallabha-Deva.

Nos. 11517, 11521, 11530, 11539, 11546, 11560, 11585, 11587, 11589, 11600, 11615, 11617, 11622, 11639, 11641, 11695, 11716, 11735, 11743, 11746, 11749, 11809, 11888, 11891, 11893, 11896, 11908, 11914, 11921, 11924, 11927, 11937, 11942, 11945, 11946, 11952, 11956, 11962, 11964, 11966, 11998, 11999, 12003, 12014, 12024, 12038, 12043, 12046, 12047, 12050, 12051, 12059, 12098, 12126, 12134, 12143, 12146, 12149, 12150, 12160, 12178, 12180, 12185, 12231, 12232, 12233, 12243, 12244, 12260, 12263, 12264, 12339, 12342, 12356, 12366, 12390, 12392, 12394, (12395), 12413, 12423, 12431, 12438, 12440, 12441, 12454, 12457–58, 12460, 12473, 12475, 12476, 12488, 12498, 12499, 12505, 12513, 12529, 12531, 12532, 12537, 12546, 12552, 12558, 12574, 12577, 12618, 12639, 12660, 12671, 12696, 12697, (12703), 12706, 12714, 12732, 12745, 12766, 12773, 12792, 12822, 12827, 12828, 12829, 12884, 12911, [12913 (wrongly)], 12914, 12915, 12956, 12959.

SURABHI. No information. F. W. Thomas (Kav p. 115) suggested that Surabhi may be identical with Surabhicūla, but that is very unlikely as the latter is quoted only in anthologies from the 15th century and later works, while the Surabhi is mostly quoted in the two oldest anthologies. *Terminus ad quem* beginning of the 12th century, for verses attributed to him are quoted in SkV. For further details, see DCA Vol. 2, no. 1824; $CC_1$ 739.

Nos. (12835), (12895).

*Suvṛttatilaka* of Kṣemendra. On it and its author, see Kṣemendra in SMS Vol. I, p. 328.

No. 12968.

SUŚAÑKU. See Subandhu.

*Sūktāvalī*. See *Śrī-Sūktāvalī*.

*Sūkti-Mañjarī*, comp. by Baldeva Upadhyaya (SuMañ *or* SuMuñ). (Modern). On it, see SMS Vol II, p. 977.

Nos. 11524, 11639, 12098, 12163, 12180, 12187, 12203, 12229, 12335, 12514, 12577, 12659, (12697), 12704, 12714, 12742, 12825.

*Sūkti-muktāvalī* of Bhagadatta Jalhaṇa (JS). On it and its author, see Jalhaṇa.

Nos. 11514, 11527, 11546, 11559, 11570, 11581, 11585, 11590, 11600, 11603, 11604, 11617, 11638, 11664, 11665, 11675, 11687, 11723, 11728, 11749, 11788, 11794, 11832, 11870, 11883, 11908, 11914, 11927, 11937, 11939, 11972, 11983, 11985, 11998, 11999, 12005, 12006, 12007, 12016, 12021, 12028, 12055, 12067, 12074, 12084, 12098, 12121, 12187, 12202, 12222, 12227, 12243, 12304, 12332, 12342, 12369, 12377, 12396, 12398, 12411, 12452, 12456, 12469, 12474, 12603, 12605, 12612, 12618, 12629, 12639, 12642, 12644, 12669, 12674, 12688, 12691, 12697, 12713, 12714, 12721, 12741, 12746, 12780, 12786, 12791, 12795, 12805, 12839, 12873, 12895, 12910, 12915, 12918, 12921, 12969, 12972, 12979, 12981, 12989, 12992, 12993, 13003, 13008, 13018.

*Sūkti-muktāvalī* (or *Sindūra-prakaraṇa*) of Somaprabha-Sūri (Sumu *or* Sūmu). On it and its author, see Somaprabha-Sūri.

No. 11788.

*Sūkti-Muktāvalī* (or *Harihara-Subhāṣita*) of Harihara (SMH). On it and its author, see SMS Vol. I, p. 375.

Nos. 11554, 11557, 11558, 11574, 11591, 11686, 11747, 11818, 11977, 12012, 12048, 12131, 12177, 12251, 12256, 12321, 12525, 12594, 12945, 12967.

*Sūkti-Ratna-Hāra* of Sūrya-Kaliṅga-rāja (SRHt). On it and its author, see SMS Vol. I, p. 375.

Nos. 11513, 11516, 11525, 11530, 11532, 11549, 11562, 11623, 11644, 11651, 11652, 11653, 11656, 11657, 11695, 11738, 11741, 11802, 11816, 11817, 11825, 11832, 11835, 11838, 11927, 11937, 11947, 12038, 12070, 12083, 12088, 12097, 12108, 12115, 12121, 12126, 12129, 12137, 12165, 12197, 12268, 12282, 12330, 12371, 12400, 12416, 12434, 12436, 12438, 12440, 12473, 12529, 12535, 12545, 12569, 12577, 12578, 12610, 12626, 12652, 12680–81, 12701, 12737, 12748, 12759, 12762, 12770, 12773, 12812, 12836, 12901, 12920, 12986, 12987, 13000.

*Sūktiratnākara*. No information. Must have been compiled before the middle of the 13th century, for 4 verses attributed to this collection of *sūkti*-s are quoted in JS.

No. (12006).

*Sūktiratnāvalī* of Vaidyanātha. MS, India Office (IO), London 1203 b; Eggeling 4032.

Nos. 12864, 12895.

*Sūkti-Śataka*, comp. by H. Jha (SSH) (Modern). On it, see SMS Vol. I, p. 376.
Nos. 11549, 12025, 12110, 12113, 12212, 12696, 12763, 12858, 12884.

*Sūkti-Saṁgraha* of Kavi-Rākṣasa. (KSSKP *or* SSK *or* SSKR). On it and its author, see Kavi-Rākṣasa. *Also* see Appendix I, p. 3698.
Nos. 12161, 12186, 12248, 12784.

*Sūkti-sahasra* (or *Yukti-sahasra*), anonymous. On it, see SMS Vol. I, p. 376.
Nos. (12021), (12746), (12972).

*Sūkti-Sudhā*, comp. by R. Ś. Pālīvala (SSpr). (Modern). On it, see *Sūkti-sudhā*, first, in SMS Vol. I, p. 376.
Nos. 11500, 12406, 12506.

*Sūkti-Sundara* of Sundara-Deva (SSS). On it, see SMS Vol. I, p. 376; DCA Vol. 2, no. 1816.
Nos. 11533, 11536, 11907, 12218, 12223, 12230, 12295, 12296, 12509, 12517, 12898.

SŪRYA-KALIṄGARĀJA. On him, see *Sūkti-Ratna-Hāra* in SMS Vol. I, p. 375 and for his compiled verses, see *Sūkti-Ratna-Hāra*, above.

*Sūryaśataka* of Mayūrakavi, See Appendix I, p. 3701.
No. 12322.

*Selections from Classical Sanskrit Literature with English Translation and Notes* (SCSL) by J. Brough, London, 1951. (Modern).
Nos. 12038, 13004.

SOMADEVA-BHAṬṬA. On him, see SMS Vol. I, p. 376; DCA Vol. 2, no. 1852; $CC_1$ 735. For his verses, see *Kathā-Sarit-Sāgara*.

SOMAPRABHA - SŪRI (*or* VIDDHISATTVA *or* VIDHISATTVA). On him, see SMS Vol. V, pp. 2608–09; DCA Vol. 2, no. 1856.
For his other verses, see *Sūkti-muktāvalī* (second) (=*Sindūra-prakaraṇa*).
No. (11788).

SOMEŚVARA. On him, See *Mānasollāsa* in SMS Vol. I, p. 351; DCA, Vol. 2, nos. 1760, 1857. For his verses, see *Mānasollāsa*, above.

*Skanda-Purāṇa* (SkP). On it, see SMS Vol. I, p. 377.
Nos. 11900, 11919, 12695, 12837, 12844, 12966.

*Sphuṭaśloka*-s (=stray verses). Verses of unknown authorship, mentioned as such in SRK as its source for a number of verses quoted therein.
Nos. (11524), (11551), (11559), (11864), (11964), (11982), (12110), (12490), (12523), (12627), (12652), (12654), (12667), (12737), (12752), (12884), (12888), (12890), (12938), (12986).

*Svapnavāsavadatta* of Bhāsa. On it and its author, see Bhāsa.
No. 12335.

SVARLOKA. See Suddoka.

HAṀSAVIJAYA - GAṆĪ. On him, see SMS Vol. I, p. 377. For his verses, see *Anyokti-muktāvalī*.

HANŪMAT (=ŚRĪ-HANŪMĀN). On him, see SMS Vol. I, p. 377; Vol. III, p. 1557; Vol. IV, p. 2105; DCA Vol. 2, no. 1869.
For his other verses, see *Khaṇḍa-praśasti* and *Mahānāṭaka* or *Hanumannāṭaka*.
No. (11749).

*Hanūmannāṭaka* or *Mahānāṭaka* (Han *or* Mahān). On it and its author, see Hanūmat.
Nos. 11664, 12243, 12377, (12404), 12406, 12481.

HARAGAṆA (=ŚRĪ-°=HARIGAṆA). No information. Must have lived in the middle of the 14th century or earlier, for verses attributed to him are quoted in ŚP. For further details, see DCA Vol. 2, no. 1873; $CC_1$ 754.
No. (12392).

*Haravijaya* of Ratnākara. On it and its author, see Ratnākara I.
Nos. 11823, 12324.

HARI I. No information. Common name. Must have lived in the early years of the 13th century or earlier, for verses attributed to him are quoted in Skm. For further details, see DCA Vol. 2, no. 1875; $CC_1$ 755–56.
No. (11707).

HARI-KAVI. On him, see Hari in SMS Vol. III, p. 1557; DCA Vol. 2, no. 1878; $CC_1$ 756. For his verses, see *Subhāṣita-Hārāvalī*.

HARIGAṆA. See Haragaṇa.

HARI-BHĀSKARA (*or* BHĀSKARA IV). On him, see SMS Vol. I, p. 378; DCA Vol. 2, no. 1889; $CC_1$ 749.
No. (12511).
For his other verses, see *Padyāmṛta-taraṅgiṇī*.

HARIHARA I. No information. *Terminus ad quem* middle of the 13th century, for verses attributed to him are quoted in JS. For other details, see DCA, Vol. 2, no. 1896. *Also* see SMS Vol. III, p. 1557.
Nos. (11570), (12016), (12452), (12741), [12916 (?)], (12969).

*Harihara-Subhāṣita*- See *Sūkti-Muktāvalī* of Harihara (SMH).

HARIHAROPĀDHYĀYA. On him, see SMS Vol. VI, p. 3149; DCA Vol. 2, no. 1898; $CC_1$ 762. For his verses, see *Sūkti-Muktāvali*, third, (SMH).

HARṢA (=KING HARṢA-VARDHANA =ŚRĪ-HARṢA *or* ŚRĪ-HARṢA-DEVA) I. On him see SMS Vol I; p. 378.
Nos. (11832), (11915).
For his other verses, see *Nāgānanda* and *Ratnāvalī*.

HARṢA (=ŚRĪ-HARṢA) II. See Śrī-Harṣa and *Naiṣadhīya-carita*.

HARṢADEVA and his SEVAKA. No information. Two authors jointly. *Terminus ad quem* 15th century, for the verse in question is quoted in VS. For other details, see DCA, Vol. 2, no. 1907.
No. (12126).

*Hitopadeśa* of Nārāyaṇa (H). On it, see SMS Vol. p. 379.
Nos. 11500, 11530, 11532, 11547, 11548, 11549, 11622, 11645, 11695, 11718, 11775, 11815, 11832, 11894, (12035), 12124, 12126, 12175, 12242, 12371, 12406, 12471, 12518, 12661, (12696), 12796.

(*A*) *History of Sanskrit Literature* by A.B. Keith.
Nos. 12071, (12098), 12703, 12740.

HEMAVIJAYA. A Jaina author of the 16th *or* 17th century. For his verses, see *Kathā-ratnākara* (KR).

# APPENDIX III

## INDEX OF TRANSLATORS OF INDIVIDUAL VERSES

*Note* : In the following pages, translators of the individual verses included in this Volume VII are recorded. Below the name of each scholar are given the serial numbers of the verses translated by him. The verse-numbers given as such refer to the English translations quoted as main ones in the present Volume and the verse-numbers given within brackets refer to the English translations cited in the foot-notes thereto.

ACHARYA, M. K.
No. 12461.
***Total : 1.***

AYER, V.N. *See* AYER, V. NARAYANA.

AYER, V. NARAYANA (*or* AYER, V.N.)
Nos. 11502, 12033, 12151, 12551, 12627, 12739, 12951.
***Total : 7.***

BAE, B. K. (BAK KUN BAE)
No. 11852.
***Total : 1.***

BANERJI, S. C.
Nos. 11691, 11721, 12364, 12597, 12605, 12705 (*read* in the Translation, line 5 : 'S. C. Banerji' *instead of* : 'S. C. Banerjee'), (12785), 12883, 12994, 13012.
***Total : 10.***

BHANDARE, M. S.
No. 12220.
***Total : 1.***

*BIBLIOTHECA INDICA 9*
Nos. 11504, 11531, 11978, 11999, 12163 12180, 12549, 12904.
***Total : 8.***

BLOOMFIELD, M.
No. 12510.
***Total : 1.***

BROUGH, J.
Nos. 11582, 12038, 19098, 12137, 12424, 12440, 12529, 12697, 12911, 12915.
***Total : 10.***

BÜHLER, G.
Nos. 11800, 11814, 12078, 12079, 12082, 12091, 12093, 12275–80, 12291, 12480, 12984.
***Total : 16.***

CHAUDHURI, J. B.
Nos. (11639), 11654, 12217.
***Total : 3.***

NAIR, S. B. (NAIR, S. BHASKARAN)
Nos. 11492, 11493, 11494, 11495, 11496, 11497, 11498, 11499, 11500, 11501, 11503, 11510, 11512, 11513, 11514, 11515, 11516, 11517, 11518, 11519, 11520, 11521, 11522, 11523, 11524, 11525, 11526, 11527, 11528, 11529, 11530, 11533, 11534, 11535, 11536, 11537, 11538, 11539, 11540, 11541, 11542, 11543, 11544, 11545, 11546, 11548, 11550, 11551, 11552, 11553, 11554, 11555, 11556, 11557, 11558, 11559, 11560, 11561, 11562, 11564, 11565, 11566, 11567, 11568, 11569, 11570, 11571, 11572, 11574, 11576, 11577, 11578, 11579, 11581, 11583, 11584, 11586, 11587, 11588, 11589, 11590, 11591, 11592, 11594, 11595, 11596, 11597, 11598, 11599, 11601, 11602, 11603, 11604, 11606, 11607, 11608, 11611, 11612, 11613, 11614, 11616, 11617, 11619, 11621, 11624, 11625, 11626, 11627, 11629, 11630, 11631, 11632, 11633, 11634, 11635, 11636, 11637, 11638, 11640, 11641, 11642, 11644, 11646, 11647, 11648, 11649, 11650, 11651, 11653, 11656, 11661, 11662, 11664, 11665, 11667, 11668, 11672, 11673, 11675, 11676, 11679, 11680, 11681, 11682, 11683, 11684, 11686, 11687, 11688, 11692, 11701, 11702, 11703, 11704, 11705, 11706, 11707, 11708, 11709, 11710, 11711, 11713, 11714, 11715, 11716, 11718, 11719, 11720, 11722, 11723, 11725, 11726, 11728, 11731, 11733, 11734, 11736, 11738, 11739, 11740, 11741, 11742, 11743, 11744, 11745, 11746, 11747, 11748, 11749, 11751, 11752, 11754, 11755, 11756, 11757, 11758, 11759, 11760, 11761, 11763, 11767, 11768, 11769, 11770, 11771, 11773, 11774, 11775, 11776, 11778, 11779, 11780, 11781, 11782, 11783, 11784, 11785, 11786, 11787, 11788, 11789, 11790, 11791, 11792, 11793, 11794, 11795, 11796, 11797, 11798, 11801, 11803, 11804, 11805, 11806, 11808, 11809, 11810, 11811, 11817, 11818, 11819, 11820, 11821, 11822, 11823, 11824, 11825, 11828, 11829, 11830, 11831, 11833, 11834, 11835, 11836, 11837, 11839, 11841, 11842, 11843, 11845, 11846, 11847, 11848, 11849, 11853, 11854, 11855, 11856, 11857, 11858, 11859, 11861, 11862, 11863, 11864, 11865, 11866, 11867, 11870, 11871, 11872, 11874, 11876, 11877, 11878, 11880, 11881, 11882, 11884, 11886, 11887, 11888, 11890, 11891, 11892, 11893, 11896, 11897, 11898, 11900, 11901, 11903, 11904, 11905, 11906, 11907, 11908, 11909, 11910, 11911, 11912, 11913, 11915, 11916-17, 11919, 11920, 11921, 11924, 11925, 11926, 11927, 11928, 11929, 11931, 11932, 11933, 11934, 11935, 11936, 11938, 11939, 11940, 11944, 11945, 11946, 11948, 11950, 11952, 11953, 11954, 11956, 11961, 11962, 11963, 11965, 11966, 11969, 11970, 11971, 11972, 11973, 11975, 11977, 11980,

11982, 11983, 11984, 11985, 11986, 11987, 11988, 11989, 11990, 11991, 11992, 11995, 11996, 11998, 12003, 12005, 12006, 12007, 12010, 12011, 12012, 12013, 12015, 12016, 12017, 12018, 12019, 12020, 12021, 12022, 12024, 12025, 12026, 12027, 12028, 12029, 12030, 12031, 12032, 12034, 12035, 12036, 12039, 12040, 12041, 12042, 12043, 12045, 12046, 12047, 12048, 12051, 12052, 12054, 12055, 12057, 12058, 12059, 12061, 12063, 12065, 12066, 12069, 12073, 12074, 12075, 12077, 12083, 12084, 12085, 12087, 12088, 12090, 12092, 12094, 12095, 12097, 12100, 12101-05, 12107, 12108, 12109, 12110, 12111, 12112, 12113, 12114, 12115, 12116-18; 12119; 12120, 12123, 12125, 12128, 12131, 12133, 12135, 12136, 12138, 12139, 12141, 12144, 12145, 12146, 12147, 12148, 12149, 12150, 12152, 12153, 12154, 12155, 12157, 12158, 12159, 12160, 12161, 12164, 12165, 12167, 12168, 12170, 12172, 12177, 12178, 12179, 12181, 12182, 12183, 12184, 12186, 12187, 12190, 12192, 12194, 12195, 12197, 12198, 12199, 12200, 12201, 12202, 12203, 12204, 12205, 12206, 12207, 12209, 12211, 12213, 12215, 12218, 12221, 12223, 12224, 12225, 12226, 12227, 12230, 12231, 12233, 12234, 12235, 12238-39, 12240, 12245, 12247, 12248, 12249, 12250 12251, 12252, 12253, 12254, 12255, 12256, 12257, 12258, 12259, 12260,

12261, 12262, 12263, 12264, 12265, 12266, 12267, 12268, 12272, 12273, 12274, 12281, 12282, 12284, 12285, 12286, 12287, 12288, 12290, 12292, 12294, 12295, 12296, 12297, 12298, 12299, 12300, 12301, 12302, 12303, 12304, 12305, 12306, 12307, 12308, 12310, 12311, 12312, 12313, 12314, 12315, 12316, 12317, 12318, 12319-20, 12321, 12324, 12325, 12327, 12328, 12331, 12332, 12333, 12334, 12336, 12337, 12338, 12339, 12340, 12341, 12342, 12343, 12344, 12345, 12346, 12348, 12349, 12350, 12351, 12352, 12355, 12356, 12359, 12360, 12361, 12365, 12367, 12368, 12369, 12370, 12371, 12372, 12373, 12374-75, 12377, 12378, 12379, 12380, 12381, 12382, 12384, 12385, 12387, 12388, 12391, 12392, 12393, 12394, 12395, 12396, 12398, 12399, 12400, 12401, 12402, 12403, 12407, 12408, 12410, 12411, 12412, 12413, 12416, 12418, 12420, 12421, 12423, 12425, 12426, 12427, 12428, 12429-30, 12431, 12433, 12434, 12435, 12436, 12437, 12439, 12441, 12442, 12443, 12444, 12445, 12446, 12449, 12451, 12454, 12455, 12456, 12457-58, 12459, 12462, 12463, 12464, 12465, 12466, 12467, 12468, 12469, 12470, 12472, 12473, 12474, 12476, 12477, 12478, 12479, 12481, 12482, 12485, 12486, 12487, 12488, 12489, 12490, 12491, 12492, 12493, 12494, 12495, 12496, 12497, 12498, 12500, 12502, 12503, 12505, 12506, 12507,

NAIR, S. B. (*Contd.*)

12508, 12509, 12511, 12512, 12513, 12514, 12516, 12517, 12518, 12519, 12520, 12521, 12523, 12524, 12525, 12526, 12528, 12530, 12531, 12532, 12533, 12534, 12536, 12538, 12539, 12541, 12542, 12545, 12546, 12547, 12548, 12552, 12553, 12554, 12555, 12556, 12558, 12559, 12560, 12561, 12562, 12563, 12564, 12565, 12566, 12568, 12569, 12570, 12571, 12574, 12576, 12577, 12578, 12580, 12581, 12582, 12583, 12584, 12586, 12587, 12589, 12590, 12592, 12593, 12594, 12595, 12596, 12598, 12601, 12602, 12603, 12604, 12606, 12607, 12609, 12610, 12611, 12612, 12613, 12614, 12615, 12616, 12617, 12618, 12619, 12621, 12622, 12623, 12625, 12626, 12628, 12630, 12631, 12632, 12633, 12635, 12637, 12638, 12640, 12642, 12643, 12644, 12645, 12646, 12647, 12648, 12649, 12650, 12651, 12654, 12655, 12656. 12658, 12660, 12661, 12662, 12663, 12666, 12667, 12668, 12669, 12670, 12671, 12672, 12673, 12674; 12675-76, 12677, 12679, 12680-81, 12682, 12683, 12684, 12686, 12687, 12688, 12689, 12691, 12692, 12693, 12694, 12695, 12696, 12698, 12699, 12701, 12702, 12704, 12706, 12707, 12708, 12709, 12710, 12712, 12713, 12715, 12716, 12718, 12719, 12720, 12721, 12722, 12723, 12724, 12726, 12727, 12728, 12729, 12730, 12731, 12733, 12734, 12735, 12736, 12737, 12738,

12741, 12742, 12743, 12744, 12745, 12746, 12747, 12748, 12749, 12750, 12751, 12752, 12753, 12754, 12755, 12758, 12759, 12760, 12761, 12763, 12765, 12766, 12767, 12769, 12770, 12771, 12772, 12773, 12775, 12776, 12777, 12778, 12779, 12781, 12782, 12783, 12784, 12785, 12786, 12787, 12789, 12791, 12792, 12794, 12795, 12796, 12798, 12799, 12800, 12801, 12802, 12803, 12805, 12806, 12807, 12808, 12809, 12810, 12811, 12812, 12813, 12814, 12815, 12816, 12817, 12818, 12819, 12820, 12821, 12825, 12827, 12828, 12829, 12831, 12832, 12833, 12834, 12835, 12836, 12837, 12838, 12840, 12844, 12845, 12846, 12847, 12848, 12849, 12850, 12851, 12852, 12853, 12854, 12855, 12856, 12858, 12859, 12861, 12862, 12864, 12865, 12866, 12867, 12868, 12869, 12870, 12872, 12873, 12874, 12875, 12876, 12877, 12878, 12879, 12880, 12881, 12882, 12884, 12885, 12886, 12887, 12888, 12889, 12890, 12892, 12893, 12894, 12896, 12897, 12898, 12899, 12900, 12902, 12903, 12906, 12907, 12908, 12910, 12913, 12914, 12916, 12918, 12919, 12920, 12921, 12922, 12923, 12924, 12926, 12927, 12928, 12930, 12931, 12933, 12036, 12937, 12938, 12939, 12940, 12941, 12942, 12944, 12945, 12946, 12947, 12949, 12950, 12952, 12953, 12954, 12955, 12956, 12958, 12959, 12961, 12962, 12963, 12964, 12965, 12966,

12967, 12969, 12970, 12972, 12974, 12976, 12981, 12982, 12985, 12986, 12989, 12990, 12991, 12992, 12993, 12995, 12996–98, 13000, 13001, 13002, 13003, 13005, 13006, 13007, 13008, 13009, 13010, 13011, 13013, 13014, 13016, 13317, 13118.
***Total : 1121.***

NAIR, S. BHASKARAN. *See* NAIR, S.B.

NANDARGIKAR, G. R.
Nos. 11652, 11732, 11766, 11993, 12053, 12068, 12072, 12086, 12293, ( *read* in the Translation, line 6 : 'G. R. Nandargikar' *instead of* : 'G. Nandargikar' ), 12664, 12764.
***Total : 11.***

NATH, P. G.
Nos. 11628, 11685, 11937, 11942, 12134, 12212, 12438, 12501, 12925.
***Total : 9.***

OLIVER, R. P.
Nos. 11620, 12818 A, 12823.
***Total : 3.***

PANDIT, R. S.
Nos. 12557, 12929.
***Total : 2.***

PARGITER, F. E.
Nos. 11580 (*read* in the Translation, line 5 : 'F. E. Pargiter' *instead of* : 'P. E. Pargiter'), 12362, 12768.
***Total : 3.***

PATHAK, S.
Nos. (11872), 12419.
***Total : 2.***

PICKFORD, J.
Nos. 12323, 12326.
***Total : 2.***

QUACKENBOS, G. P.
Nos. 12322, 12515.
***Total : 2.***

RAGHUNATHJI, K.
No. (12194).
***Total : 1.***

RAGHU VIRA
No. 12236.
***Total : 1.***

RAY, K. R.
No. 12156 (*read* in the Translation, line 5 : 'K. R. Ray' *instead of* : 'K. Ray').
***Total : 1.***

RAY, S. (*or* RAYS, S. *and* K.)
Nos. 11764, 11777, 11875, 12081, 12822, 12983, 12988.
***Total : 7.***

RAYS, S. *and* K. *See* RAY, S.

RAYS, S. & K. *See* RAY, S.

ROY, P. C.
Nos. 11677–78, 11802, 11807, 11812, 11840, 11844, 11860, 11889, 11958, 12080, 12121, 12127, 12173, 12246, 12269, 12270, 12527, 12678.
***Total : 19.***

RYDER, A. W.
Nos. 11505, 11509, 11575, 11622, 11712, 11895, 11979, 12193, 12210, 12386, 12414–15, 12540, (12651), 12659, 12943.
***Total : 16.***

SADHU RAM
No. 12830.
***Total : 1.***

SANYAL, J. M.
Nos. 11506, 11507–08, 12757.
***Total : 4.***

SARMA, K. V.
No. 11879 (=9326).
***Total : 1.***

SASTRI, C. S. (*or* SASTRI, C. S. R. *or* SASTRI, C. S. RAMA)
Nos. 11851, 12023, 12700, 12756.
***Total : 4.***

SASTRI, C. S. R. *See* SASTRI, C. S.

SASTRI, C.S. RAMA. *See* SASTRI, C.S.

ŚĀSTRĪ, S. LAKSHMĪNARASIṀHA
Nos. 12049, 12575.
***Total : 2.***

SHARMA, DR. A.
Nos. 12056, 12064, 12973.
***Total : 3.***

SHARMA, H. D.
Nos. 12409, 12448, 12804, 12826, 12977, 12980, 13015.
***Total : 7.***

SHASTRI, J.
Nos. 12050, 12126, 12229, 12475.
***Total : 4.***

STEIN, M. A.
Nos. 11563, 12062, 12228, 12504, 12842, 12843, 12999.
***Total : 7.***

SŪRYAKĀNTA, DR.
Nos. 12185, 12732.
***Total : 2.***

TAWNEY, C. H.
Nos. 11670, 11799, 11930, 12244.
***Total : 4.***

TAYLOR, J.
Nos. 11850, 11869, 12014, 12271, 12449.
***Total : 5.***

WALIMBE, R. S.
Nos. 11674, 11690, 12067.
***Total : 3.***

WILSON, H. H.
Nos. 11838, 11868, 11923, 12216, 12330, 12331, 12332, 12333, 12334, 12347, 12353, 12354, 12358, 12543, 12591, 12634, 12717, 12790, 12960, 13004.
***Total : 20.***

WOOLNER, A. C.
Nos. 11918, 12106.
***Total : 2.***

WOOLNER A. C. *and* LAKSHMAN SARUP
No. 12725.
***Total : 1.***

# APPENDIX IV

## INDEX OF SANSKRIT METRES

*Note* : The following metres, other than *Anuṣṭubh* (=*Śloka*), have been used in the verses included in the present Volume. These metres have been classified into four groups : ***A.*** *Akṣara-cchandas* (*Sama-catuṣpadī*) or metres having an equal set of syllables in all the four quarters ; ***B.*** *Akṣara-cchandas* (*Ardhasama-catuṣpadī*) or metres having an equal set of syllables in the alternate quarters ; ***C.*** *Akṣara-cchandas* (*Viṣama-catuṣpadī*) or metres having different set of syllables in all the four quaters ; ***D.*** *Mātrā-cchandas* or metres governed by the number of syllabic instants (*mātrā*-s) in the quarters ; and ***E.*** *Irregular* or *Unidentified.*

The metres in group ***A*** are listed according to the number of syllables to a quarter ; metres in groups ***B*** and ***D*** are quoted in the *Devanāgarī* alphabetical order. No instances of group ***C*** occur in this Volume. Referential numbers to the metrically irregular or unidentified verses are given in *italics*.

***A.*** *AKṢARA - CCHANDAS* ( *Sama-catuṣpadī*)

(a) ***9 syllables to a quarter***

No instances occur.

(b) ***10 Syllables to a quarter***

*Tvaritagati*

υυυ/υ—υ/υυυ/—

No. 12156.

***Total : 1.***

(c) ***11 syllables to a quarter***

*Indravajrā*

— —υ/— —υ/υ—υ/— —

Nos. 11567, 11598, 11634, 11635, 11689, 11768, 11774, 11838, 11875, 12288, 12311, 12331, 12345, 12454, 12748, 12752, 12764, 12831, 12853, 12892, 13012.

***Total : 21.***

*Upajāti* (*Indravajrā* and *Upendravajrā* or vice versa)

υ(—)—υ/— —υ/υ—υ/— —

Nos. 11535, 11574, 11576, 11586, 11629, 11632, 11653, 11654, 11674, 11702, 11703, 11716, 11735, 11737, 11745, 11756, 11761, 11764, 11769, 11777, 11797, 11806, 11829, 11837, 11862, 11869, 11871, 11874,

11877, 11923, 11954, 11956, 11995, 11996, 12018, 12036, 12068, 12069, 12070, 12125 12130, 12144, 12152, 12191, 12216, 12220, 12286, 12290, 12325, 12336, 12363, 12378, 12399, 12421, 12444, 12497, 12516, 12571, 12591, 12614, 12621, 12630, 12668, 12682, 12703, 12705, 12749, 12777, 12785, 12786, 12787, 12789, 12822, 12848, 12883, 12888, 12890, 12929, 12949, 12960, 12988, 12990, 12994, 13003, 13004, 13015.

***Total : 86.***

*Upendravajrā*

◡—◡/— —◡/◡—◡/— —

Nos. 11980, 12420, 12778, 12882.

***Total : 4.***

*Dodhaka*

—◡◡/—◡◡/—◡◡/— —

No. 12443.

***Total : 1.***

*Rathoddhatā*

—◡—/◡◡◡/—◡—/◡—

Nos. 11531, 11692, 11710, 11748, 12002, 12004, 12008, 12072, 12086, 12149, 12174, 12203, 12222, 12330, 12349, 12461, 12540, 12763, 12799, 12800, 12842, 12895, 12904.

***Total : 23.***

*Śālinī*

— — —/— —◡/— —◡/— —

Nos. 11744, 11879, 12593, 12722, 12961.

***Total : 5.***

*Svāgata*

—◡—/◡◡◡/—◡◡/— —

Nos. 11521, 11578, 11592, 11606, 11619, 11691, 11721, 11746, 12148, 12184, 12192, 12597, 12754, 12798, 12841.

***Total : 15.***

(d) ***12 syllables to a quarter***

*Aprameyā*. See *Bhujaṅgaprayāta*.

*Upajāti* (*Vaṁśastha* and *Indravaṁsā* or vice versa)

◡(—)—◡/— —◡/◡—◡/—◡—/

Nos. 11647, 12260, 12432, 12606, 12790, 12903.

***Total : 6.***

*Toṭaka*

◡◡—/◡◡—/◡◡—/◡◡—/

Nos. 11950, 12338.

***Total : 2.***

*Drutavilambita* (or *Sundarī* or *Hariṇa-pluta*)

◡◡◡/—◡◡/—◡◡/—◡—/

Nos. 11962, 12556, 12561, 12869.

***Total : 4.***

*Pramitākṣarā*

◡◡—/◡—◡/◡◡—/◡◡—/

No. 12650.

***Total : 1.***

*Bhujangaprayāta* (or *Aprameya*)
⏑— —/⏑— —/⏑— —/⏑— —/
No. 11907.
***Total : 1.***

*Vaṁśastha*
⏑—⏑/— —⏑/⏑—⏑/—⏑—/
Nos. 11730, 11731, 11732, 11733, 11734, 11736, 11765, 11868, 12145, 12410, 12620, 12624, 12664, 12709, 12715, 12871, 12874, 12971, 12978.
***Total : 19.***

*Sundarī.* See *Drutavilambita.*
*Hariṇapluta.* See *Drutavilambita.*

(e) ***13 syllables to a quarter***

*Kalahaṁsa* (or *Prabodhitā*)
⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/—
No. 11898.
***Total : 1.***

*Prabodhitā.* See *Kalahaṁsa.*

*Praharṣiṇī*
— — —/⏑⏑⏑/⏑—⏑/—⏑—/—
(Caesura after the 3rd syllable).
No. 12946.
***Total : 1.***

*Mañjubhāṣiṇī*
⏑⏑—/⏑—⏑/⏑⏑—/⏑—⏑/—
(Caesura after the 6th syllable).
Nos. 12645, 12980.
***Total : 2.***

*Rucirā*
⏑—⏑/—⏑⏑/⏑⏑—/⏑—⏑/—
(Caesura after the 4th syllable).
Nos. 11948, 12565, 12702, 12806.
***Total : 4.***

(f) ***14 syllables to a quarter***

*Vasantatilaka* (°*kā*)
— —⏑/—⏑⏑/⏑—⏑/⏑—⏑/— —
Nos. 11555, 11569, 11572, 11573, 11582, 11594, 11596, 11597, 11602, 11604, 11605, 11638, 11646, 11658, 11705, 11718, 11722, 11780, 11790, 11794, 11796, 11805, 11810, 11842, 11850, 11863, 11886, 11893, 11964, 12014, 12022, 12023, 12071, 12165, 12171, 12208, 12253, 12284, 12303, 12316, 12324, 12342, 12357, 12364, 12401, 12450, 12473, 12474, 12490, 12495, 12504, 12537, 12548, 12598, 12599, 12724, 12735, 12740, 12742, 12743, 12746, 12756, 12765, 12771, 12788, 12818A, 12852, 12854, 12864, 12866, 12897, 12912, 12918, 12919, 12930, 12931, 12932, 12934, 12935, 12959, 12963, 12993.
***Total : 82.***

(g) ***15 syllables to a quarter***

*Nāndimukhī.* See *Mālinī.*

*Mālinī* (or *Nāndimukhī*)
⏑⏑⏑/⏑⏑⏑/— — —/⏑— —/
⏑— —/
(Caesura after the 8th syllable).
Nos. 11727, 11902, 11982, 11991, 12047, 12051, 12058, 12153, 12154, 12157, 12261, 12392, 12394, 12395, 12482, 12483, 12484, 12486, 12487, 12488, 12557, 12559, 12643, 12782, 12802, 12876, 12877.
***Total : 27.***

(h) ***16 syllables to a quarter***
No instances occur.

(i) ***17 syllables to a quarter***

*Narkuṭa*. See *Nardaṭaka*.

*Nardaṭaka* (or *Narkuṭa*)

⏑⏑⏑/⏑—⏑/—⏑⏑/⏑—⏑/⏑—⏑/⏑—

Nos. 11925, 11973.

***Total : 2.***

*Pṛthvī* (or *Vilambitagati*)

⏑—⏑/⏑⏑—/⏑—⏑/⏑⏑—/⏑— —/⏑—

(Caesura after the 8th syllable).

Nos. 11916-17, 11943, 11944, 11951, 11972, 12031, 12041, 12065, 12590, 12613, 12615, 12656, 12687, 12706, 12808.

***Total : 16.***

*Mandākrāntā* (or *Śrīdhara*)

— — —/—⏑⏑/⏑⏑⏑/— —⏑/— —⏑/— —

(Caesurae after the 4th and 10th syllables).

Nos. 11559, 11561, 11600, 11601, 11659, 11720, 11792, 11831, 12020, 12177, 12185, 12254, 12273, 12302, 12310, 12318, 12466, 12501, 12503, 12543, 12601, 12604, 12608, 12717, 12727, 12736, 12738, 12767, 12813, 12855, 12924.

***Total : 31.***

*Vilambitagati*. See *Pṛthvī*.

*Vṛṣabhaceṣṭita*. See *Hariṇī*.

*Śikhariṇī*

⏑— —/— — —/⏑⏑⏑/⏑⏑—/—⏑⏑/⏑—

(Caesura after the 6th syllable).

Nos. 11728, 11897, 11904, 11908, 11909, 11914, 11915, 11918, 11921, 11922, 11932, 11935, 11937, 11939, 11941, 11942, 11946, 11952, 11960, 11961, 11969, 11974, 12028, 12032, 12038, 12039, 12098, 12099, 12162, 12335, 12389, 12424, 12438, 12453, 12612, 12616, 12617, 12618, 12628, 12629, 12635, 12638, 12639 (*add* before the translation : 'Śikhariṇī metre.'), 12640, 12658, 12659, 12665, 12667, 12670, 12671, 12674, 12683, 12684, 12685, 12689, 12691, 12697, 12698, 12711, 12713, 12714, 12729, 12805, 12872, 12873, 12879, 12977, 12979, 12989.

***Total : 69.***

*Śrīdhara*. See *Mandākrāntā*.

*Hariṇī* (or *Vṛṣabhaceṣṭita*)

⏑⏑⏑/⏑⏑—/— — —/—⏑—/⏑⏑—/⏑—

(Caesurae after the 6th and 10th syllables).

Nos. 11891, 11899, 11929, 11968, 11987, 12159, 12383, 12575, 12585, 12636, 12642, 12644, 12780, 12870.

***Total : 14.***

(j) ***18 syllables to a quarter***

No instances occur.

(k) ***19 syllables to a quarter***

*Śārdūlavikrīḍita*

— — —/⏑⏑—/⏑—⏑/⏑⏑—/— —⏑/— —⏑/—

(Caesura after the 12th syllable).

Nos. 11492, 11493, 11514, 11523, 11527, 11528, 11533, 11536, 11537, 11542, 11545, 11546, 11549, 11565, 11566, 11568, 11570, 11571, 11581, 11584, 11585, 11588, 11589, 11590, 11591, 11613, 11614, 11615, 11616, 11622, 11625, 11628, 11630, 11636, 11639, 11640, 11660, 11664, 11673, 11679, 11680, 11681, 11683, 11685, 11707, 11708, 11709, 11712, 11713, 11719, 11749, 11770, 11771, 11773, 11778, 11779, 11783, 11784, 11786, 11787, 11788, 11793, 11808, 11809, 11813, 11820, 11822, 11826, 11827, 11828, 11855, 11864, 11866, 11881, 11890, 11966, 11967, 11998, 11999, 12000, 12005, 12010, 12011, 12013, 12021, 12025, 12067, 12074, 12077, 12134, 12137, 12141, 12142, 12146, 12147, 12150, 12166, 12167, 12168, 12172, 12187, 12189, 12198, 12204, 12205, 12207, 12212, 12213, 12214, 12217, 12221, 12227, 12228, 12229, 12230, 12231, 12232, 12244, 12245, 12249, 12250, 12252, 12258, 12271, 12272, 12285, 12289. 12294, 12295, 12296, 12297, 12298, 12299, 12300, 12301, 12304, 12305, 12306, 12307, 12308, 12309, 12314, 12315, 12317, 12321, 12326, 12327, 12332, 12333, 12341, 12343, 12366, 12372, 12376, 12377, 12379, 12380, 12398, 12404, 12440, 12442, 12449, 12456, 12459, 12460, 12462, 12463, 12464, 12465, 12468, 12469, 12472, 12476, 12491, 12498, 12499, 12505, 12507, 12508, 12512, 12514, 12517, 12519, 12521, 12523, 12524, 12525, 12528, 12536, 12538, 12544, 12549, 12550, 12552, 12592, 12600, 12605, 12609, 12718, 12721, 12730, 12732, 12734, 12741, 12744, 12745, 12766, 12791, 12801, 12810, 12816, 12817, 12820, 12821, 12827, 12828, 12835, 12839, 12856, 12857, 12858, 12859, 12865, 12901, 12902, 12906, 12909, 12910 12911 (*read* before the translation : 'Śārdūlavikrīḍita metre.' *instead of* : 'Śikhariṇī metre.'), 12913, 12914, 12915, 12917, 12922, 12923, 12925, 12926, 12928, 12936, 12947, 12950, 12953, 12968, 12969, 12991, 12992, 13008, 13014, 13017, 13018.

***Total : 250.***

(l) ***20 syllables to a quarter***

No instances occur.

(m) ***21 syllables to a quarter***

*Pañcakāvalī* (or *Sarasī*)

∪∪∪/∪—∪/—∪∪/∪—∪/∪—∪/
∪—∪/—∪—/

(Caesurae after the 7th and 14th syllables).
No. 12982.

***Total : 1.***

*Sarasī*. See *Pañcakāvalī*.
*Sragdhara*
— — —/—υ—/—υυ/υυυ/
υ— —/υ— —/υ— —/
(Caesurae after the 7th and 14th syllables).

Nos. 11494, 11544, 11617, 11650, 11663, 11747, 11776, 11782, 11789, 11824, 11830, 11851, 11852, 11856, 11888, 12016, 12019, 12024, 12026, 12027, 12169, 12206, 12210, 12215, 12218, 12223, 12243, 12266, 12292, 12322, 12323, 12467, 12470, 12492, 12500, 12511, 12515, 12541, 12603, 12607, 12725, 12761, 12772, 12793, 12795, 12819, 12829, 12845, 12849, 19863, 12898, 12900, 12905, 12945.

***Total : 54.***

(n) ***22 syllables to a quarter***

*Mattebha*. See *Mattebhavikriḍita*.

*Mattebhavikriḍita* (or *Mattebha*)
— —υ/—υυ/υ— —/υ—υ/υυ—/
—υ—/υυυ/—
No. 12907.

***Total : 1.***

(o) ***23 syllables to a quarter***

No instances occur.

(p) ***24 syllables to a quarter***

*Ghoṭaka* (or *Durmita*)
υυ—/υυ—/υυ —/υυ—/υυ—/
υυ—/υυ—/υυ—/
No. 12489.

***Total : 1.***

*Durmita*. See *Ghoṭaka*.

**B.** *AKṢARA-CCHANDAS* (*Ardhasama-catuṣpadī*)

*Aupacchandasika* (or *Mālabhāriṇī*)

First and third quarters, 11 syllables each :

υυ—/υυ—/υ—υ/— —

Second and fourth quarters, 12 syllables each :

υυ—/—υυ/—υ—/υ— —/

Nos. 12580, 12803, 12891.

***Total : 3.***

*Puṣpitāgrā*

First and third quarters, 12 syllables each :

υυυ/υυυ/—υ—/υ— —|

Second and third quarters, 13 syllables each :

υυυ/υ—υ/υ—υ/—υ—/—

Nos. 11901, 11928, 11949, 11957, 11975, 12049, 12414, 12558, 12637, 12783, 12983.

***Total : 11.***

*Mālabhāriṇī*. See *Aupacchandasika*.

*Viyoginī*

First and third quarters, 10 syllables each :

∪∪—/∪∪—/∪—∪/—

Second and fourth quarters, 11 syllables each :

∪∪—/—∪∪/—∪—/∪—

Nos. 11751, 11947, 11959, 11976, 11978, 11979, 12053, 12059, 12129, 12265, 12583, 12634.

***Total : 12.***

**C.** *AKṢARA - CCHANDAS (Viṣama-catuṣpadī)*

No instances occur.

**D.** *MĀTRĀ-CCHANDAS*

*Ārya*

First and third quarters :
3 feet (12 *matra*-s) each.

Second quarter :
4½ feet (18 *matra*-s).

Fourth quarter :
2 feet+one short syllable+1½ feet (15 *matra*-s).

(Feet could be : ∪∪∪∪, or — —, or —∪∪, or ∪∪—, or ∪—∪)

Nos. 11496, 11505, 11509, 11512, 11548, 11550, 11552, 11562, 11577, 11583, 11609, 11612, 11631, 11637, 11642, 11665, 11671, 11687, 11701, 11714, 11715, 11723, 11726, 11739, 11750, 11798, 11870, 11882, 11883, 11887, 11892, 11895, 11896, 11927, 11963, 11981, 11989, 12006, 12007, 12045, 12133, 12155, 12179, 12180, 12181, 12190, 12199, 12255, 12263, 12312, 12319, 12365, 12390, 12393, 12396, 12403, 12415, 12418, 12419, 12452, 12475, 12479, 12485, 12494, 12513, 12520, 12535, 12539, 12564, 12574, 12576, 12577, 11582, 12651, 12677, 12720, 12731, 12733, 12737, 12753, 12755, 12775, 12781, 12792, 12796, 12811, 12812, 12814, 12838, 12860, 12861, 12875, 12908, 12916, 12921, 12954. 12955, 12956, 12957, 12958, 12973, 12975, 12981, 13013.

***Total : 104.***

*Ārya-udgīti*. See *Udgīti-ārya*.

*Ārya-upagīti*. See *Upagīti-ārya*.

*Ārya-gīti*. See *Gīti-ārya*.

*Ārya-mukhacapala*. See *Mukhacapala-ārya*.

*Udgīti-ārya* (or *Ārya-udgīti*)

First and third quarters : 12 *mātra*-s each.

Second quarter : 15 *matra*-s.

Fourth quarter : 18 *matra*-s.

(*Mātra* could be : — or ∪∪)

Nos. 11818, 11977, 12044, 12048, 12320 (quarters *a* and *b* only), 12921 (in Any).

***Total : 6.***

*Upagīti-ārya* (or *Ārya-upagīti*)

First and third quarters : 12 *mātrā*-s each.

Second and fourth quarters : 15 *matra*-s each.

(*Matra* could be : — or ∪∪)

Nos. 11548 (in BhŚ), 11554, 11599, 11682, 11811, 11818 [in SMH (KM)], 12320 (quarters *a* and *b* only), 12458 (in AIR), 12562.

***Total 9.***

*Giti-arya* (or *Arya-giti*)

First and third quarters : 12 *matra*-s each.

Second and fourth quarters : 18 *matra*-s each.

(*Matra* could be : — or ∪∪).

Nos. 11495, 11497, 11618, 11686, 11885, 11926, 11955, 11994, 12001, 12200, 12211, 12251, 12256, 12447, 12448, 12451, 12457–58, 12534, 12595, 12776, 12804, 12812 (in Vidy), 12826, 12833, 12985.

***Total : 26.***

*Matrasamaka*

16 *matra*–s to each of the four quarters (several varieties; rhymed moric verse).

(*Matra* could be : — or ∪∪)

Nos. 11498, 11661, 11662, 12163, 12815, 12824 (*Padakulaka*-variety of *Matra-samaka*).

***Total : 6.***

*Mukhacapala-arya* (or *Arya-mukha-capala*).

First and third quarters : 12 *matra*-s each.

Second quarter : 18 *matra*-s.

Fourth quarter : 15 *matra*-s.

(*Matra* could be : — or ∪∪)

[Though the number of *matra*-s to each quarter is the same as that of *Arya*, this variety of *Arya* is formed with the specification of two *Ja-gaṇa*-s, both preceded and followed by a long syllable (—/∪—∪/—), in the second and fourth four-*matra*-units in the first half].

Nos. 12563, 12807.

***Total : 2.***

**E.** *IRREGULAR* or *UNIDENTIFIED*

Nos. *11889* (*Epic Upajati*, quarter *a* *Śalini*, *c Indravaṁśa*, *b* and *d* irregular) ; *12173* ( *Epic Indravajra*, quarters *c* and *d* irregular ) ; *12750* (quarters *a*, *b* and *c Indravajra*, quarter *d Vaṁśastha*, hence irregular *Upajati*); *12825* (unidentified) ; *12889* (irregular *Upajati*, quarters *a*, *b* and *d* 11–syllabled *Upendravajra* and quarter *c* 12–syllabled *Indravaṁsa*) ; *13016* (irregular *Upajati*, quarter *a* 11–syllabled *Indravajra*, quarters *b* and *c* 11–syllabled *Upendravajra* and quarter *d* 12–syllabled *Indravaṁśa*).

***Total : 6.***

# APPENDIX V

## SUBJECT INDEX

*Note* : In the following pages, important words along with brief explanatory and contextual remarks, if necessary, are documented in the Roman alphabetical order under topics and sub-topics. These words are culled from the English translation of the Sanskrit verses included in the present Volume.

**D**

## H

## I

## J

M

P

# ADDENDA AND CORRIGENDA

| *Page* | *Verse* | |
|---|---|---|
| 3245 | 11522 | *read* in the translation, line 1 : '*koṭikoṭi*' instead of : '*koṭikoti*' |
| 3253 | 11550 | *read* in the translation, lines 3–4 : 'Lord Viṣṇu' *instead of* : 'Lord (Viṣṇu' |
| 3260 | 11580 | *read* in the translation, line 5 : '(F. E. Pargiter).' *instead of* : '(P. E. Pargiter).' |
| 3275 | 11630 | *read* in the translation, line 2 : 'buffaloes' *instead of* : 'buffalos' |
| 3324 | 11822 | *read* in the translation, line 8 : 'battlefield' *instead of* : 'battle-field' |
| 3325 | 11827 | *read* in the translation, lines 1 *and* 4-5 : 'tinkling' *instead of* : 'tingling' appearing twice. |
| 3329 | 11842 | *read* in the translation, line 8 : '*vibhrama*' instead of : '*vibrama*' |
| 3333 | 11857 | *read* verse No. as : '11857' *instead of* : '1185' |
| 3337 | 11875 | *read* in the translation, line 6 : '(S. & K. Rays).' *instead of* : '(S. & K. Ray).' |
| 3338 | 11877 | *read* in the foot-note to the translation, line 1 : 'high-class' *instead of* : 'high class' *and* line 5 : 'a high-class woman' *instead of* : 'a girl for enjoyment' |
| 3348 | 11919 | *read* in the translation, line 4 : 'together' *instead of* : 'to-gether' |
| 3352 | 11936 | *read* in the translation, line 3 : 'renown;' *instead of* : 'renoun;' |
| 3360 | 11963 | *read* : '(अ)' *instead of* : '(आ)' |
| 3365 | 11980 | *read* in the translation, line 5 : 'a mass of clouds' *instead of* : 'a mass clouds' |
| 3369 | 11997 | *read* in the translation, line 5 : 'five' *instead of* : 'ﬂve' |
| 3370 | 11999 | *read* in (आ), line 9 : 'Ek' *instead of* : 'EK' |
| 3371 | 12002 | *read* in the translation, line 5 : 'A. B. Keith' *instead of* : 'K. B. Keith' |
| 3401 | 12123 | *read* : '(अ) Pañcākhyāna-vārttika 109.15.' *instead of* : '(आ) Pañcārtha-bhāṣya 109.15.' |

| *Page* | *Verse* | |
|---|---|---|
| 3410 | 12156 | *read* in the translation, line 5 : '(K. R. Ray).' *instead of* : '(K. Ray).' |
| 3414 | *Folio* | *read* pagination as : '3414' *instead of* : '3314' |
| 3414 | 12171 | *read* in (अ), line 1 : '(KSH)' *instead of* : '(KHS)' |
| 3433 | 12241 | *read* in the translation, line 5 : '(B. C. Dutt).' *instead of* : '(B. Ch. Dutt).' |
| 3443 | 12283 | *read* in the translation, line 5 : 'prey' *instead of* : 'pray' |
| 3445 | 12293 | *read* in the translation, line 6 : '(G. R. Nandargikar).' *instead of* : '(G. Nandargikar).' |
| 3460 | 12343 | *read* in the translation, line 3 : '*Bhuśuṇḍī*-' instead of : '*Bhuśunḍī*-' |
| 3462 | 12355 | *read* in the translation, line 5 : 'strongly' *instead of* : 'strongl' |
| 3467 | 12379 | *read* in the text, line 2 : '**शोकमुपैति**' *instead of* : '**शोकमुपैद्वि**' |
| 3468 | 12379 | *read* in the translation, line 3 from bottom : 'thinking' *instead of* : 'so thinking' |
| 3481 | 12439 | *read* in the translation, lines 4 *and* 5 : 'clothe' *instead of* : 'cloth' appearing twice. |
| 3483 | 12444 | *read* in the translation, line 5 : 'do not' *instead of* : 'dot not' |
| 3490 | 12470 | *read* in the translation, line 7 : 'fisher-' *instead of* : 'fisher' |
| 3500 | 12506 | *read* in (*a*), line 1 : 'Editor's' *instead of* : 'Editors'' |
| 3506 | 12528 | *add* in (आ) after SSB 430.3 : '(a. Saṁgrahītṛ himself).' |
| 3511 | 12550 | *read* in the text, line 4 : '**पुलको**°' *instead of* : '**पूलको**°' |
| 3514 | 12560 | *read* in (आ), line 2 : 'Almu' *instead of* : 'Almn' *and* line 3 : 'Cit (V)' *instead of* : 'GV (V)' |
| 3516 | 12570 | *read* in the translation, line 5 : 'she-buffaloes' *instead of* : 'she-buffalos' |
| 3520 | 12589 | *read* in the translation, line 5 : '[wise' *instead of* : '[wise-' |
| 3522 | 12598 | *read* in the translation, line 5 : '[*bhūta*-s]' instead of : '[*būtas*]' |
| 3524 | 12603 | *read* in the translation, line 3 : 'ear-rings' *instead of* : 'year-rings' |
| 3534 | 12639 | *add* before the translation 'Śikhariṇī metre.' |

| *Page* | *Verse* | |
|---|---|---|
| 3542 | 12672 | *read* in the translation, line 2 : 'disregarded' *instead of* : 'disregared' |
| 3549 | 12705 | *read* in the translation, line 5 : '(S. C. Banerji).' *instead of* : '(S. C. Banerjee).' |
| 3554 | 12728 | *read* in the translation, line 2 : 'discus' *instead of* : 'discuss' |
| 3558 | 12743 | *read* in the text, line 3 : 'विद्युल्लता' *instead of* : 'दिद्युल्लता' |
| 3565 | 12766 | *read* in the translation, line 2 : '*Yūthika-*' instead of : '*Yūdhika-*' |
| 3566 | 12771 | *read* : '(श्र)' *instead of* : '(श्रा)' |
| 3602 | 12909 | *read* in the translation, lines 12–13 : '(L. C. van Geyzel).' *instead of* : '(L. C. Van Geyzel).' |
| 3603 | 12911 | *read* before the translation : 'Śārdūlavikrīḍita metre.' *instead of* : 'Śikhariṇī metre.' |
| 3615 | 12955 | *read* in the translation, line 1 : 'sings,' *instead of* : 'sings' |
| 3636 | *Entry 8* | *read* : 'Ap *or* Āp' *instead of* : 'Ap' |
| 3638 | *Line 7* | *read* : 'ŚHP.' *instead of* : 'SHP.' |
| 3641 | *Line 6* | *add* after 'Calcutta 1960.' : '*Also* : Journal of the Buddhist Text Society 2 of 1894.' |
| 3644 | *Entry 4* | *read* : 'CitV *or* Cit (V) *instead of* : 'CitV' |

## SOME REVIEWS OF VOLUME VI

*Note* : The reviews of Volume VI of the *Maha-Subhaṣita-Saṁgraha* appeared in a good many research journals and other popular periodicals of different languages. Towards getting an idea of the wide range of scholarly recognition of the Project, as suggested by the senior Russian Orientalist Professor Igor D. Serebryakov on his recent visit to the Institute, in the following pages, some six such Reviews in English published in the standard Research Journals of India and abroad are reproduced, as they are, without any change or deletion.

1. REVIEW published in the *Journal of the American Oriental Society (JAOS)*, Volume 110, Number 3 (July-September, 1990) : pp. 539-40, New Haven (U. S. A).

It is about a decade since the latest review of – volume III – of Sternbach's *Mahāsubhāṣitasaṃgraha* appeared in the *Journal*. Reviews of the first three volumes, all by Professor Pratap Bandyopadhyay of the University of Burdwan, succeeded each other in rapid succession. The review of volume I appeared in *JAOS* 96 (1976) : 314-16, immediately following B.A. van Nooten's review of Sternbach's *Subhāṣita, Gnomic and Didactic Literature* (vol. IV. 2. 1 of Jan Gonda's *A History of Indian Literature*). Volume II was reviewed in *JAOS* 98 (1978) : 546-48, and volume III in *JAOS* 100 (1980) : 42-43. Since volumes IV and V were not reviewed, I will use the review of volume VI as an opportunity to make a brief *status questions* of the *Mahāsubhāṣitasaṃgraha* generally.

Those who participated in the 29th International Congress of Orientalists – the last to be held under that name – will remember the following resolution : "The XXIXth International Congress of Orientalists, held in Paris on the 21st July, 1973, considers the *Mahāsubhāṣitasaṃgraha* as an important publication and requests that this publication be speedily brought to an end and be published by the Vishveshvaranand Vedic Research Institute as quickly as possible."

The purpose of the *Mahāsubhāṣitasaṃgraha* is to bring together, in a single alphabetical sequence, all the verses quoted in the existing *subhāṣitasaṃgrahas* as well as other wise sayings throughout Sanskrit literature, both in India itself and in sources from Greater India. It was planned that the entire collection would be

published in about twenty volumes, with additional volumes for verses that might come to the compiler's attention after the printing had started. All in all, up to and including volume VI, more than eleven thousand *subhāṣitas*—occasionally there is more than one entry to a single number—have been published, as follows :

| | | | | |
|---|---|---|---|---|
| vol. | I | (1974) | nos. 1-1873 | *a—anve* |
| vol. | II | (1976) | nos. 1874-4208 | *apaḥ—ahni* |
| vol. | III | (1977) | nos. 4209-6285 | *āṃ jñānaṃ—īha dhanasya* |
| vol. | IV | (1980) | nos. 6286-8264 | *u—au* |
| vol. | V | (1981) | nos. 8265-9979 | *ka—kā* |
| vol. | VI | (1987) | nos. 9980-11491 | *kiṃ—kai* |

Each entry includes, in addition to the text of the *subhāṣita*, a list of the sources in which it appears, together with the variant readings which these sources exhibit, and an English translation. The translations are by different hands. Whenever a good translation was available, it was reprinted, with the name of the translator in brackets. Some of the verses Sternbach translated himself. The remaining ones are the work of—now, the late—A. A. Ramanathan of Madras. Each volume also contains at least three appendices, of authors and sources, of Sanskrit metres, and a subject index.

Ludwik Sternbach (born in Krakow, December 12, 1909) died in Paris on March 25, 1981. Volume V contains a brief *In Memoriam*, by K. V. Sarma. Before his death Sternbach set up the "Dr. Ludwik Sternbach Foundation," to be administered by the Vishveshvaranand Vedic Research Institute at Hoshiarpur for the continuation of the *Mahāsubhāṣitasaṃgraha*. We may, therefore, expect that the staff of the V.V.R.I. will continue to be involved in the enterprise, as they have been right from the beginning. Although Sternbach himself was the indefatigable collector of the *subhāṣita*, as early as 1966 he conceived the idea of involving S. Bhaskaran Nair in the editorial work. From volume II onward the name of Bhaskaran Nair, at present the Director of the Institute, indeed appears on the title page as the editor. The same remained true for volumes III and IV. Bhaskaran Nair in turn acknowledged the advice he received from his predecessor, Professor K.V. Sarma, throughout the work on the first four volumes. Although Sarma retired from the Directorship of the Institute at the beginning of 1980, he returned to Hoshiarpur to edit volume V. Volume VI is again edited by Bhaskaran Nair.

A feature of Volume VI that will be much appreciated by the users of the first six volumes is an appendix titled "Abbreviations-cum-Bibliography," which consolidates the several lists of abbreviations spread over the earlier volumes,

Sternbach's own compilation and numbering of *subhāṣitas* halted with number 10579, which appears in volume VI and was also the highest number referred to in his *A Descriptive Catalogue of Poets Quoted in Sanskrit Anthologies and Inscriptions* (2 vols., Wiesbaden: Otto Harrassowitz, 1978-80). The editor informs us that materials for another three or four volumes have been partly collected ; he does not tell us whether an effort will be made to expand the existing materials up to the projected number of twenty volumes. Whatever the decision may be, we are once again grateful to the V.V.R. Institute in general and Professor Bhaskaran Nair in particular for providing us with another beautifully edited and produced volume.

LUDO ROCHER

University of Pennsylvania (U.S.A.)

## 2. REVIEW published in the *Annals of the Bhandarkar Oriental Research Institute (ABORI)*, Volume LXX (1989) : pp. 353-54, Poona.

This is the sixth volume of a gigantic undertaking on the Sanskrit Subhāṣitas or wise sayings, which presents their comprehensive catalogue, index and edition, all in one. The speedy completion and publication of the work—a "much enlarged and modernised *Indische Sprüche* (of Otto Böhtlingk)"—was recommended with approbation by the International Congress of Orientalists at its 29th Session held in Paris in July, 1973. The publication of this priceless project was entrusted by Professor Ludwik Sternbach (12-12-1909—25-3-1981) to the V.V.R.I. (Hoshiarpur) through Dr. Ludwik Sternbach Foundation ; and it is to the credit of the Institute which, since then, has successively brought out six out of the contemplated twenty volumes of it, while maintaining a high standard in editing which is characteristic of the publications of the Institute.

The present volume incorporates, 1,512 verses (with their initials from कि up to कैं), thus bringing their total so far to 11,491, which is besides 77 inserted verses. The editing proceeds along the pattern set in earlier volumes : with the text given in the Devanāgarī, a record of variant readings and of sources wherever available, and an English translation done at expert hands. This is followed by four very useful Appendices (Indices), recording : Abbreviations-cum-Bibliography (76 pages), Authors and Sources of the verses (56 pp.), Sanskrit Metres used in them (8 pp.), and the subjects treated in them (78 pp.). Then is appended a small Addenda and Corrigenda.

It is not quite surprising that Professor Sternbach, the veritable *Subhāṣita-Maharṣi*, combining in himself prodigious learning as well as simplicity and humanism, (—the reviewer has treasured nostalgic memories of his brief meeting with the scholar at the Twenty-ninth Session of the All-India Oriental Conference

held in Pune in June 1978—), should have generously entrusted the papers containing his life-time researches for publication to the care of the V.V.R. Institute, and, there too, to Prof. S. Bhaskaran Nair, the Director-Professor of the V. V. R. I., with "full confidence in him" and "High esteem for his work." As can be evident on any page of the volumes of the work edited by Professor Nair including the present one, he has amply justified the trust reposed in him by the late scholar, and what the editor has remarked, in his Preface to Vol. V, about the painstaking labour put in by the compiler towards the compilation (that it is "better visualised than stated"), applies in equal measure to his own editing of the Volume(s). Attention in this connexion may be drawn to only one, the last Appendix, *viz.*, the Subject Index. What a mine of information, under topics and sub-topics, it provides to the reader on a variety of small and big aspects of Indian culture which are touched in these Subhāṣitas !

With excellence in printing also (—just randomly, the name of the author at no. 10640, appearing to be one of a Maharashtrian, is probably better read, and printed, as Viṭhobā Aṇṇā, on pages 2817, 3129—), the Volume makes an excellent work of reference for scholars and inquisitive public alike, who would naturally wish god-speed to work on the subsequent Volumes.

S. D. LADDU

B. O. R. I., Poona

3. REVIEW published in the *Journal of the Ganganatha Jha Kendriya Sanskrit Vidyapeetha,* Volume XLII, Parts 1-4 (January-December, 1986, issued in 1989) : pp. 306-09, Allahabad—2.

Sanskrit literature is a rich repository of wise sayings and adages occasioned by the multifarious incidents and situations in life portrayed in various forms and genres thereof since very early times. And there have been a number of attempts at collecting such sayings, finely rounded off in metrical form, in anthologies right from about the 10th century A.D., the more notable amongst them being the anonymous *Kavīndravacana - samuccaya,* Vallabhadeva's *Subhāṣitāvali,* Śrīdharadāsa's *Saduktikarṇāmṛta* and Jalhaṇa's *Sūktimuktāvalī.* The value of these anthologies as rich collections of erotic, gnomic, didactic, devotional and descriptive verses is indeed immense. Apart from their great literary value, their place as an eloquent and forceful vehicle of the Indian cultural tradition through the ages is unique.

The tradition of such anthologies has continued down to our own time, the latest, and undoubtedly the most comprehensive, of these being the *Mahāsubhāṣita-saṃgraha,* projected, by its compiler, the late Dr. Ludwik Sternbach (1909-1981) as a gigantic work comprising twenty volumes and embodying therein the wit and wisdom of India's glorious past as reflected in the wise sayings and entertaining

verses contained in the vast expanse of Sanskrit literature available, in metrical form, in India as also in Greater India comprising the countries such as Tibet, Burma, Sri Lanka, Thailand, Cambodia, Indonesia, Laos, etc., where the culture and civilization of India, along with the literature of the land, had spread in early times. The work when completed would certainly be a landmark in the history of Sanskrit studies in modern times with a particular reference to the field of *Subhaṣita* section of Sanskrit literature.

The Publication of this monumental work was undertaken, in 1972, by the V. V. Research Institute, Hoshiarpur, and the onerous task of editing it was entrusted, in deference to the wishes of the compiler, to Prof. S. Bhaskaran Nair. Five volumes of this work, first four (1974, 1976, 1977 & 1980) edited by Prof. Nair and the fifth (1981) by Prof. K. V. Sarma, have already appeared. These volumes, taken together, contain 9979 verses in 2662 pages, while the volume under review contains, in 592 pages, further 1512 verses, raising their total number to 11491 (excluding the inserted additional verses) and taking them up to *Kai* in the Devanāgarī alphabetical order.

The verses incorporated in this volume, as in earlier ones, have been critically edited with detailed references and text-comparative annotations. The edited text of each verse is followed by its English translation attempted by eminent scholars. A good number of verses, of which no satisfactory translation was available, have been translated by the editor himself. Again, the editor has added critical notes on metre and other poetical elements contained in or displayed by each verse, and has made, wherever deemed necessary, textual emendations. The laudatory words, expressed by Dr. L. Sternbach in appreciation of the high quality of the editing of the second volume of the work done by Prof. Nair and recorded in his Foreword (p. x) by Prof. Jagannath Agrawal, apply in full measure to the present volume also.

Following the general plan for the entire work, the volume contains four appendices. The first of these gives a consolidated list of abbreviations used in this as well as in the earlier volumes. The list thus makes the present volume self-sufficient and facilitates the task of referencing. Again, including as it does, the full bibliographical detail of the works listed, numbering well over 1000, it serves the additional purpose of bibliography. The second appendix gives an index of authors and sources of the individual verses included in the volume with necessary information about them along with comprehensive references to other works and catalogues and with cross-references wherever these were needed. The third appendix provides an index of Sanskrit metres used in the verses included in the volume. The last appendix is in the form of subject index which lists, in Roman alphabetical order, important words denoting ideas and institutions and

various items of social and cultural importance, culled from the English rendering of the verses, along with brief explanatory and contextual remarks wherever necessary.

These indices enhance the value of the work as a reference-book in the field of the *Subhāṣita*-section of Sanskrit literature. The work, with reference, of course, to its volumes that have already appeared, has been highly admired by eminent Indologists such as Prof. Jan Gonda, of Utrecht (Holland), Prof. K. K. Raja of Madras, Prof. P. K. Narayana Pillai of Trivandrum, Professor Satya Vrat Shastri of Delhi, Prof. P. Bandyopadhyaya of Burdwan (West Bengal), Professor P. L. Bhargava of Jaipur and Prof. Jagannath Agrawal of Chandigarh, to mention only a few of them. The last-named scholar has, in his Foreword to the present volume, made a particular reference to the Editor's meticulous observance of the principles of textual criticism, coupled with his command of English, which has made the volume a fine literary achievement worthy of the eminence of the compiler, Prof. L. Sternbach, and the international name and fame of the Institute which has undertaken the publication of this work under its *Vishveshvaranand Indological Series*.

It is to be hoped that the remaining volumes of the work would also be brought out in a similarly finished form and in a quicker succession by the Institute under the stewardship of its Director, Prof. Nair, who is critically editing and annotating it in a manner that eminently befits the importance of this unique academic project.

D. K. GUPTA

Professor of Sanskrit,
Punjabi University, Patiala

4. REVIEW published in the *Journal of the Oriental Institute*, M. S. University of Baroda, Vadodara, Volume XLIII, Nos. 3-4, March-June 1994 : pp. 258-59.

The *Mahāsubhaṣitasaṅgraha* is a voluminous monumental project aiming at collecting, critically editing, translating and presenting in a systematic form in Devanāgarī alphabetical order, the metrical *subhāṣitas*, found in the extensive field of Sanskrit Literature and also those from Greater India i.e. from countries like Tibet, Burma, Ceylon, Thailand, Cambodia, Indonesia, Laos, etc. The pioneering work of compilation was done by the late Dr. Ludwik Sternbach, which was later on authenticated and supplemented by Prof. S. Bhaskaran Nair by critically editing each *subhāṣita*, translating it into English and systematically presenting the huge project-material in the form of several volumes. The late Prof. Sternbach, Prof. S. Bhaskaran Nair and the V. V. R. I. form as it were a *triveṇīsaṅgama* for the publication of the valuable treasure of ancient Indian wisdom,

Under the scholarly editorship of Prof. Nair, the five great volumes of the *Mahāsubhāṣitasaṅgraha* have already been published. This is the sixth one, incorporating *subhāṣitas* nos. 9980-11491 (i e. 1512 verses+77 extra) in its 592 pages. Prof. Nair has dedicated this volume to the memory of the late Dr. Ludwik Sternbach in a very fine verse in *mālinī* metre, which is followed by a Foreword by Prof. Jagannath Agrawal, informing us about the project and acumen of Prof. Nair in editing these volumes. The volume begins with the verse no. 9980 starting with *Kiṁ Kaṇṭakaiḥ*, and ends with the verse no. 11491, which begins with *Kaścid* etc. A systematic method is followed in presenting the collected material. Each verse is first printed in *Devanāgarī*. Then its source or sources are noted. The variants (if any) are exhaustively collected and systematically presented for each verse. It is followed by lucid English translation mostly by Prof. Nair. (Sometimes also by Dr. K.V. Sarma and the late Prof. A. A. Ramanathan. Sometimes also reproduced from works of other scholars with due acknowledgement of it by mentioning names of respective scholars at the end of the translation). The translation is succeeded by some important critical notes.

The volumes also incorporate at the end four useful appendices, Appendix I contains Abbreviations-cum-exhaustive bibliography of numerous primary and secondary works, utilized for the project, (pp. 3019-3094). Appendix II, incorporates in it an Index of authors and sources of individual verses, (pp. 3095-3150). Appendix III presents an Index of Sanskrit metres, utilized in each verse (pp. 3151-3158). The last IVth Appendix envisages the subject-Index for the volume.

The stupendous project is an outstanding, novel and unique contribution to the Sanskrit studies and Indology and its volumes have become a valuable, indispensable and veritable treasure for libraries of scholars of Sanskrit and Indology. The greatest zeal, incessant endeavour and enormous intellectual exercise of scholars are reflected in this gigantic and arduous task. Both the scholars and the Institute deserve our hearty congratulations for their success and we look forward to see the early publication of the remaining volumes.

M. L. WADEKAR

Oriental Institute, Baroda

5. REVIEW published in the *Journal of the Asiatic Society*, Volume XXIX, Number 4 (1987) : pp. 104-05, Calcutta.

The first five volumes of the *Maha-subhaṣita-saṁgraha* edited by the renowned scholar Ludwik Sternbach have already earned sufficient fame to lend dignity to this prestigious series, so that even after the demise of Prof. Sternbach, it commands respect and due scholarly recognition. Besides, the present volume (VI) is edited by the able scholar Prof. S. Bhaskaran Nair trained in scrupulous

and meticulous scholarly work by the late Dr. Vishva Bandhu, the founder-Director of the V. V. R. Institute of Hoshiarpur. He is an eminently suitable choice for carrying on the unfinished task left behind by Prof. Sternbach. Not only has he discharged the duty painstakingly and with great care but he also had the privilege of studying the methodology of the first five volumes edited by Prof. Sternbach himself.

The result is this splendid volume, the sixth in the series of twenty contemplated volumes. In point of methodology, there is no deviation, so the continuity and uniformity of the format is preserved. This volume contains the *subhāṣita* verses beginning with *'Kiṁ'* and ending with *'Kai'*; one wonders if in the remaining fourteen volumes the rest of the alphabet can be covered. The pattern of presentation of the well-known, oft-quoted verses is : after the serial number, the verse is quoted, then the source from which it is quoted is mentioned in abbreviation, followed by the mention of its occurrence in other texts ; then variant readings are given against the number of the feet where they occur in the verse ; then the metre is named, followed by a very close and readable translation, with the name of the author of the translation. Variant versions of whole verses with more than one foot of variations are separately entered. Where more than one stanzas are quoted consecutively, the numbers are given accordingly ; where proper names occur they are explained in footnotes.

At the end of the text, there are four sections of an appendix : the first one gives 'abbreviation-cum-bibliography', where, against the abbreviated title of a work is given the full title, with the editions and translations used in this volume pointing to other allied titles for cross-reference. In the second section of the appendix 'authors and sources', we have the title of the text from where the verses are quoted with the serial numbers of all the verses quoted from it. This is amazingly accurate and full. The third appendix is an 'index of metres' where after the name of the metre we have its prosodic character in short-and-long feet break-up, followed by the number of syllables to a quarter, the serial number of the verse or verses in that metre and its prosodic variants with the serial number of the verse in that particular variant form. Where no such verse occurs in that variant, it is stated so. And finally, the fourth appendix is a subject index—a very full and elaborately well-classified division of the subject and their finer shades entered separately—followed by the serial number(s) of verse(s) under that heading. The appendices enhance the value of the volume immensely and render the volume an extremely dependable handbook of references for chasing stray verses by author, first foot, metre, or subject. A vast mass of stray verses which have gained popularity in any way can be easily traced in these volumes.

There are a few printing errors which one hopes will be removed in the next edition. No doubt the series deserves the fame it has earned and readers of Sanskrit poetry will have unqualified praise for this endeavour and its spectacular success.

SUKUMARI BHATTACHARJI

Jadavpur University, Calcutta

6. REVIEW published in the *Journal of the Octa Orientalia,* Academiae Scientiarum, HUNGARICAE (*OAH*), Vol. XLIII, Fasciculi 1 : pp. 143-44, Akadémiai, Kiadô, Budapest (Hungary), 1989.

It is now six years since volume five of the series was published. This short delay was due to the sad demise of Prof. Sternbach, the initiator, compiler and general editor of this magnificent undertaking. He completed the compilation and enumeration of verses, numbered to 10579. The remainder of the volume was prepared by Prof. Bhaskaran Nair and his assistant Dr. Parveen Singh Rana. Prof. Bhaskaran Nair also translated a good deal of *subhaṣitas* into English.

Volume six was prepared on the principles of edition laid down by Prof. Sternbach.[1] The editors adhered to the same high standard concerning textual criticism and the apparatus criticus.

The *subhaṣitas* as masterpieces of Sanskrit poetry and reflect various aspects of Indian culture.

Not fewer than 51 stanzas are connected with the *kula,* i.e. the family and things such as morality, and behaviour, etc., closely related to it.

Verse 10839 reads :

*kulamārgaparaḥ śreṣṭhaḥ pitroḥ śuśrūṣakaḥ śuciḥ śāstramārgānusārī ca dharmiṣṭho dharmamāpnuyāt* "That noble person who adheres to the customs of his family, that man of pure conduct who attends to the needs of his parents and the man who follows the path chalked out by scripture—all these follow the right path and will obtain *Dharma* (religious merit)." (A. A. Ramanathan).

Agriculture (*kṛṣi*) being the main form of livelihood touched the imagination of poets and often appeared in popular sayings, 15 verses are listed on this topic.

Verse 11241 E reads :

*kṛṣivṛṣṭisamāyogād dṛśyante phalasiddhayaḥ / tāstu kāle pradṛśyante naivākāle kathaṁcana / tasmāt sadaiva kartavyaṁ sadharmaṁ pauruṣaṁ naraiḥ //.* "Good crops are obtained by a combination of efficient farming and good rains ; they too can be obtained only in the proper season, and never are they seen in unseasonable time. Hence it is that men should ever perform proper actions putting forth their manliness." (A. A. Ramanathan).

A touch of devotion to the personal God can be felt in the verses beginning with the name of Kṛṣṇa. Verse 11255 reads :

*kṛṣṇa kṛṣṇa parameśvara viṣṇo*
*pāhi pāhi bhavakardamamadhye /*

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1. Cf. my review on *Mahā-subhaṣita-saṁgraha* II—III in : *OAH XXXII*/ 2 (1979), 251-253.

*kāmalobhamadamatsarakopair*
*bādhyamānamaniśaṁ kṛpaṇaṁ mām ||*

"Oh Lord Kṛṣṇa, Kṛṣṇa, Supreme Lord, O Viṣṇu, guard me, protect me, fallen in the midst of the mire of worldly life and rendered ever miserable by being bound by passion, greed, pride, envy and anger." (A.A. Ramanathan).

The four appendices containing a detailed bibliography and index of authors and sources of the individual verses, an index of Sanskrit metres and a general index make the volume easily manageable. It is also remarkable that the general bibliography has been re-done in this volume. All in all, the whole work is to be distinguished for its compactness and steady philological accuracy.

One may feel the need of few critical remarks only. Since the collection of *subhaṣitas* was compiled from the entire Sanskrit literature, the editors might have put in the following proverb-like verse of the Kṛṣiparāśara :

*kṛṣirdhanyā kṛṣirmedhyā jantūnāṁ jīvanaṁ kṛṣiḥ| hiṁsādidoṣayukto 'pi mucyate'tithipūjanāt ||*

"Blessed is agriculture, holy is agriculture, and agriculture is the life of creatures. One, though tainted with blemish like jealousy, is redeemed by honouring guests." (G. P. Majumdar and S. Ch. Banerji).[2]

The uneven standard of the available English translations of the single verses were a major challenge for the editors. They did their best, however, sometimes they made an unhappy choice : in addition to A. A. Ramanathan's fine and reliable renderings, there are the not genuine translations by Powys Mathers (see verses from the *Kuṭṭanīmata*).

There are few things to be corrected or completed in the bibliography. The full title of CKI (p. 3029) reads correctly thus : J. Klatt, *De trecentis Cāṇakyae poetae Indici sententiis. Dissertatio Halis Saxonum.* Berolini 1873. Instead of a reference to the secondary literature, I would prefer giving the data of the edition of the *Yuktikalpataru* itself.[3]

Misprints are at a minimum. I must emend *śāstramārganusārī* for *śāstra-mārganusāri* (v. 10839) or *anuṣṭup* for *anuṣṭubh* (p. 3151).

The value of the *Mahā-subhāṣita-saṁgraha* has been immeasurable. It is hoped that this well-presented and finely produced volume will be followed by the subsequent ones in the near future.

GYULA WOJTILLA

Hungarian Academy of Sciences,
Budapest (Hungary)

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2. *Kṛṣi-Parāśara*, Ed. and transl. by G. P. Majumdar and S. Ch. Banerji. Verse 8, cp. S. K. De's Foreword.
3. *Yuktikalpataru* of Bhoja, Ed. by Isvara Candra Sastri, (Calcutta 1917).

विश्वेश्वरानन्द - वैदिकशोध - संस्थान - प्रकाशनम् — ७०५

विश्वेश्वरानन्द-भारतभारती-ग्रन्थमाला — ८८

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# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

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*Compiled by*

**LUDWIK STERNBACH**

**Ex-Hon. Professor of Dharmaśāstra**

College de France, Paris

*Edited by*

INDRA DATT UNIYAL

**Director, V. V. R. I.**

**Volume VIII**

*SUBHĀṢITA*-S Nos. 13019–14653

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प्रकाशकृत्
विश्वेश्वरानन्द - वैदिकशोध - संस्थानम्,
साधु-आश्रमः (पत्रगृहम्), होशियारपुरम्, (पं., भारतम्)

प्रथमं संस्करणम्
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होशियारपुरे स्थाने इन्द्रदत्त उनियालेन,
वि. - वै. - शोध - संस्थाने - मुद्राप्येदं प्रकाशितम् ।

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# CONTENTS

# FOREWORD

There is hardly any Sanskrit work which is not embellished by wise sayings popularly known as Subhāṣitas. In fact Sanskrit Literature is a vast treasure-house of wise sayings. Even the tough discourses of the śāstric treatises are enlivened when embedded with Subhāṣitas. True to their name, the wise sayings or subhāṣitas, represent the unique wisdom, which, when properly imbided, serves as our true guide and friend to the tricky journey of life. These depict our culture and experiences of life. Couched in beautiful language and expression, they really delight the heart and soul of the Sahṛdayas. These provide a window to the socio cultural saga of our country over the centuries. The wealth of their contents is enclothed in innumerable beliefs and traditions, joys and sorrows, achievements and failures, religion and philosophy.

Apart from the well known compilations like the *Subhāṣitāvalī* of Vallabhadeva, the *Sūktimuktāvali* of Jalhana, the *Saduktikarṇāmṛta* of Śrīdharadāsa, the *Subhaṣitaratnakoṣa* of Vidyākara, the *Subhāṣitaratna-bhāṇḍāgāra* of Nārāyaṇa Rāma Ācārya and an anonymous *Kavindravacanasamuccaya* of the past, there are recent collections of them like the *Saṁskṛtasūktīratnākara* of Ramji Upadhyaya, the *Nītimuktāvalī* of Ravindra Kumar Seth and Devakanya Arya, the *Viśvasaṁskṛta-sūktikoṣa*, in three volumes, of Lalitaprabhasāgara, the *Sūktiratnāvali* of Kulamaṇi Mishra, the *Subhāṣita-Sāhasri* of Dr. Satyavrat Shastri and Kathāsaritsāgara Kī Sūktiyān of the writer of these lines. Since none of the earlier anthologies was exhaustive enough to cover the entire Sanskrit literature. Prof. Ludwik Sternbach thought of compiling all the *subhāṣitas* in a work, a *mahāsaṅgraha* in the real sense of the term, the biggest ever collection of the Sanskrit *subhāṣitas*.

The *Mahāsubhāṣitasaṁgraha* is a monumental project aimed at collecting, critically editing, translating and presenting in a systematic form in Devanāgarī alphabetical order, the metrical *Subhāṣitas*, found in the extensive field of Sanskrit Literature and also those from Greater India i. e. from countries like Tibet, Burma, Ceylon, Thailand, Cambodia, Indonesia, Laos, etc. Thus, the purpose of the *Mahāsubāṣitasaṁgraha* is to bring together, in

alphabetical sequence, all the verses quoted in the existing *subhāṣitasaṁgrahas* as well as otherwise sayings scattered throughout Sanskrit literature, both in India and in sources from Greater India.

The stupendous project is an outstanding contribution to the Sanskrit studies and Indology. The volumes issued so far have become avaluable and veritable treasure for scholars of Sanskrit and Indology. The great zeal, untiring endeavour and enormous intellectual exercise of scholars are reflected in this gigantic and arduous task undertaken by the V. V. R. I., Hoshiarpur. A lamp lights another lamp, only if it continues to burn its own flame. The V. V. R. I. keeping the flame burning. Both the scholars and the Institute deserve hearty congratulations for their success !

The Subhāṣitas are the repository of wisdom and knowledge. The intellectual skills of the poets are here portrayed in variegated hues, mirroring an holistic development. They echo the message that life throbs in oneness. Everything intermingles, melts, merges into the other—the boundary lost. We all take different paths in life, no matter where we go, we take a little of each other everywhere.

These wonderful collections of wise sayings enable us to face the challenges of life with courage and conviction. Invested with profound knowledge and sterling character, these serve to improve the health of the society. These make us realize our intellectual, spiritual, philosophical and social potential. Their purpose is not only to educate the reader but to refine him also. They turn mirrors into windows. They are Truthful, Blissful and Beautiful सत्यं शिवं सुन्दरम् । At times these inspire us to turn challenges into opportunities and enable us to move further to reach our goal undettered, putting endeavour in our right hand and victory in the left.

In this age of Liberalisation, Privatisation and Globalisation they preserve the ancient cultural heritage of the country. They teach us the secrets to do common things uncommonly, enable us to use discontentment as a stepping stone to progress and make us think positive with faith and confidence. The essence of thought and culture is assimilated in them. These portray the common experiences of life in an uncommon manner, thereby reflecting the morality and ethics, philosophy and spirituality, politics and history, culture and religion. More importantly, they are like a beacon in the dark. They

represent the essence of various experiences, challenges, troubles that one undergoes in one's march to progress. They infact are equipped with the trappings of a worthy guru to shape the future generations. They appear to be the Gangotri of our cultural stream.

The present volume of the *Mahāsubhāṣitasaṅgraha* the eighth in the series, which I have the privilege to introduce to the scholarly community, comprises 1635 stanzas from Serial Numbers 13019 to 14653. The methodology followed in editing the volume sticks to the critical norms applied to the earlier volumes. The text of the verses is followed by references to its source / sources, metre, brief explanatory notes and English translation to each verse. The appendices at the end, undoubtedly contribute to a better understanding of the varied sources, authors and metres of the stanzas included in the volume. The editor has done a commendable job in giving us a critically edited and well-produced volume.

I am confident that this volume, like its preceding counterparts, will be warmly welcomed by the scholarly community and lay readership. It is sure to provide them undiluted aesthetic pleasure.

KAMAL ANAND
*Principal*
Aditi Mahavidyalaya,
University of Delhi,
Delhi

Delhi
Dated 17-9-2007

# आमुखम्

समुदाये वा निकाये वा यदनुत्तमं भद्रंकरं च तद्रत्नं प्राहुः प्राञ्चः। कविपुङ्गवकृत-काव्यनिचये यदनितरसाधारण-काव्य-सौष्ठवनिभृतं हृदयाह्लादकरं रामणीयकोपेतं च तद् गुणसम्पत्त्या सुभाषिताख्यां विन्दति सुभाषितं रत्नमित्यनर्थान्तरम्। सम्यग् अभिहितं कविना—

**पृथिव्यां त्रीणि रत्नानि जलम् अन्नं सुभाषितम्।**
**मूढैः पाषाण-खण्डेषु रत्न-संज्ञा विधीयते॥**

सत्कविभणितिर्हि श्रुता वा श्राविता वा कमप्यानन्दमावहति, चेतः सुखाकरोति ज्ञानविवर्धनाय च भवति। मिते सुभाषितभृङ्गारेऽमितो रसो विद्यत इति विदितंविदाम्। सुभाषितानि प्रकृत्यैव विषयवैचित्र्यं कामनीयकातिरेकं च भजन्ते। सुभाषित-वाङ्मयस्य प्राज्यो भागो नूनमेव कविधुर्याणां कृतित्वेन प्रचरति। परमस्त्यत्रादभ्रः सुभाषितचयः यो मुख-परम्परया प्रथत एधते च। तस्य प्रणेतारं कोऽपि नाद्धा वेद।

सुरवाचा काले काले संदृब्धः सुभाषितसन्दोहो निस्संशयम् अनन्तोऽपारश्च। बंहीयः क्षेत्रं स व्याप्नोति। वैदिककालादारभ्य साम्प्रतिकं युगं यावत् वाङ्मये यत्र तत्र निहितानि काव्यललामभूतानि सुभाषितानि विविधभावान् परिष्वजन्ते, तत्तत्कालगतान् आचारविचारान् प्रख्यापयन्ति, लोकाभ्युदयायोच्चावचचिन्तनं सेव्यसरणिं च व्यक्तिं प्रापयमाणानि सहवर्तिनीं संस्कृतिं समासेन सुष्ठु प्रकाशयन्ति।

सुभाषिताविष्कारवृत्तवर्णनं सुदुःशकम्। सर्वविद्यामूलत्वाद् वेद एव सुभाषितोत्स-त्वेनाभ्युपेतुं शक्यते। वेदा हि विविधविषयावगाहि-सूक्तिराशि-समृद्धा इति प्रत्यक्षं प्रेक्षावताम्। सुधीजनरञ्जने लोकवृत्तप्रख्यापने सुभाषित-गौरवं विज्ञाय बुधैः काले काले ये सूक्ति-संग्रहाः साध्यवसायं प्रणीतास्ते पृथक्त्वेन सुभाषित-वाङ्मय-प्रादुर्भावे कारणतां प्रयाताः। अस्ति महद् वैशिष्ट्यं सुभाषित-संग्रहाणां यस्य निर्देशलेशः प्राग् व्यधायि। तत्रैतादृशामपि प्राचां कवीनां भूयांसि पद्यानि गृहीतानि यत्कृतं साहित्यं दुर्दैवान् नामशेषतां गतम्। सुभाषित-ग्रन्थान् विहाय तेषां तत्कृतीनां वा समुल्लेखोऽपि क्वचिदेवोपलभ्यते। लक्षण-ग्रन्थेषु टीकाभाष्येषु च नूनं केषाञ्चित् कवीनामीदृशानि पद्यानि दृष्टिपथं भजन्ते। सुभाषित-सङ्कलन-प्रवृत्तिः क्रमेण व्यवर्धत बद्धमूला चाजायत।

उपलब्धेषु सुभाषितग्रन्थेष्वज्ञातकर्तृक: कवीन्द्रवचनसमुच्चय: इत्याख्यं प्रथितं सङ्कलनं प्राथम्यं भजते। अत्र हि विविधानां ज्ञाताज्ञातकवयितॄणां नानाविषयचुम्बीनि सूक्तानि संगृहीतानि । आद्यत्वेन विषयवैविध्येन चायं समुच्चय: किमपि गौरवं बिभर्ति। तदनन्तरं द्वात्रिंशत्प्रकरणेषूपनिबद्ध: ६२२ सुभाषितैश्च समुद्भासित: वाक्पतिराजमुञ्जप्रणीत: सुभाषित-सन्दोहो दृक्पथमायाति। सदुक्तिकर्णामृताख्योऽद्भुत: सूक्तिग्रन्थस्त्रयोदशशताब्द्यां श्रीधरदासेन व्यरचि । जल्हणकृता सूक्तिमुक्तावली अल्पाकाराप्यनल्पप्रभावास्ति । विषयभूयस्त्वेन समलंकृता प्राञ्जल्या शैल्या च प्रणीता शार्ङ्गधरपद्धति: सूक्तिग्रन्थेष्वन्यतमा वर्तते कमपि गरिमाणं च भजते । सपरिणाहेयं पद्धति: ४६८९ पद्यानि क्रोडीकरोति। वल्लभदेवकृता सुभाषितावलिरपि सुभाषितग्रन्थेषु वैशिष्ट्यं बिभर्ति। एकोनविंशतिशताब्द्या अपरार्द्धे बॉट-लिङ्कमहाभाग: प्राप्तेभ्य: सुभाषित-संग्रहेभ्य: महार्घाणि सहस्रश: सूक्तानि विचित्य जर्मनवाचा चानूद्य 'इण्डिशे स्प्रूखे' INDISCHE SPRUGHE (भारतीय-सूक्तय:) इति नाम्ना प्राकाश्यमानयत् । अन्येषूपलब्धेषु सूक्ति-ग्रन्थेषु मुनिराजविशालविजयसंगृहीत: सुभाषित-रत्नाकर:, सायणाचार्यस्य सुधानिधि:, सकलकीर्तिकृता सुभाषितावली, श्रीवर-विरचिता सुभाषितावली, दाक्षिणात्यविदुष: पेड्डिभट्टस्य सूक्तिवारिधि:, हरिकृता सुभाषितहारावली, श्रीमद्वेदान्तदेशिककृतानेकपद्धतियुता सुभाषितनीवी, पाण्डुरङ्गात्मजकाशीनाथशर्मणा सङ्कलितं श्रीसुभाषितरत्नभाण्डागारम्, श्रीमद्भीमराजसत्यनारायणगुम्फिता सूक्तावली, श्रीकाशीनाथ-संगृहीत: सूक्ति-संग्रह:, श्रीहरिहरप्रतिपादिता पद्यामृततरङ्गिणी, कविरत्नशिवदत्तेन सम्पादितोऽनेकविषयविलसित: सुभाषितसुधाभाण्डागार:, श्रीविद्याधररचितोऽनेकव्रज्याविराजित: रत्नकोश:, रूपगोस्वामिकृता पद्यावली, के० साम्बशिवशास्त्रिणा संशोधित: सूक्तिरत्नहार:, डॉ० सत्यव्रतशास्त्रिसम्पादिता सुभाषितसाहस्री इत्यादयोऽनेके प्रमुखा: सुभाषितनिवहा: प्रकाशिता हस्तलिखिता वा ग्रन्था लभ्यन्ते । प्राक्तनेषु संग्रहेष्विव तेष्वप्यनेकविषयकाणि सरसानि सन्मार्गप्रवर्तकानि प्राचीनकविद्योतकानि ऐतिह्यवृत्तप्रकाशकानि कविकृतानि संगृहीतानि वा सुभाषितान्यवाप्यन्ते ।

सुगृहीतनामधेयो दिवङ्गतो बुधो लुड्विगस्टर्नबॉखमहाभागोऽदभ्रमिमं ग्रन्थराशिं सूक्ष्मदृशा परिशील्य व्यचारयद् यत् प्रकाशिताप्रकाशितसुभाषितसंग्रहेष्वमितेषु काव्येषु च कोर्णोऽयं महार्ह: सूक्तिनिधिर्ग्रन्थाकारेण प्रकाश्यो यत्र साहित्यललाम-भूतेषु काव्य-नाटक-कथा-लक्षणादिग्रन्थेषु नीति-राजनीति-चिकित्सादिग्रन्थेषु चोपलभ्यानि प्रकाशितव्यान्यद्यावध्य-प्रकाशितानि सुभाषितानि साकल्येन संगृह्यानि। स्वीयं सङ्कल्पं च चरितार्थयितुं स सर्वात्मना कर्मणि प्रावृतत । महाभागोऽयं न केवलं प्रकाशितेभ्य: सूक्तिसंग्रहेभ्य: अपितु इतस्तत: पुस्तकालयेषु संग्रहालयेषु च विद्यमानेभ्योऽप्रकाशितेभ्यो हस्तलिखितग्रन्थेभ्योऽपि महान्तम्

सुभाषितराशिं प्रयत्नेन समचकलत् । परञ्चैकस्यैव ग्रन्थस्य तेषु-तेषु संस्करणेषु गृहीतान् पाठभेदान् संगृह्य तांश्च साधु परीक्ष्य स्वदृशा प्रामाणिकं पाठम् अभ्युपागात, पाठान्तराणि च तस्यैव पद्यस्याधस्ताद् यथास्थानं टिप्पण्यामदधिष्ट । इदं हि वैशिष्ट्यं स्टर्नबॉखमहाभागस्य यत् स न केवलं काव्यकर्तृभिर्ग्रन्थेषु ग्रथितानि, यथासमयं वा विरच्य ग्रन्थाकारेण प्रकाशितानि सुभाषितान्येवाऽग्रहीष्ट अपितु रुचिवैचित्र्यात् कविकृतविचित्रवर्णनात्मकानि नायक-नायिका-सौन्दर्याभिव्यञ्जकानि, पशु-पक्षि-स्वभाव-भावितानि, शकुनापशकुनफलपिशुनानि नूतनान्य-प्यनेकानि पद्यानि स्वसङ्कलनेऽगुम्फीत् । ग्रन्थेऽस्मिन्नीदृशान्यपि बहूनि पद्यानि विलोक्यन्ते यानि विषयगतसौन्दर्यपेतान्यप्यलङ्कारदृष्ट्यैव रमणीयानि सन्ति, यानि वा रसभावादि-शून्यान्यपि वर्णनयैव वैचित्र्यमावहन्ति । केषुचित् पद्येषु सुभाषिततत्त्वं दुर्लभप्रायं भाति परं स्टर्नबॉखमहाशयस्तेष्वपि किमपि रामणीयकमनुभवन् तानि ग्रन्थेऽचैपीत् । ग्रन्थगतानि सुभाषितानि सर्वग्राह्याणि सर्वास्वाद्यानि च स्युरिति स आङ्ग्लया तेषामनुवादं कर्तुं मतिमकरोत् । ततश्च केषाञ्चित् पद्यानां पूर्वकृतमनुवादमधिगृह्याऽकृतानुवादानां सुभाषितानाम् आजीवनं स्वयमेवानुवादमकार्षीत् ।

विंशतिभागेषु प्रकाश्यमानस्यास्य ग्रन्थस्य कांश्चिद् भागान् सङ्कलय्य सम्पाद्य च तान् प्रकाशयितुकामोऽसौ महानुभावः संस्थानस्यास्यसञ्चालकमहाभागं विश्वबन्धुत्वभावनाभावितान्तः-करणम् आचार्यविश्वबन्धुपात्मपात्रं न्यवेदयत् । आचार्यमहाभागोऽपि ग्रन्थगौरवम् अनुभूय संस्थानादस्य प्रकाशनमभ्युपागात् 'महासुभाषितसंग्रह' इति चास्यान्वर्थं नामाकृत ।

इदमत्रावधेयं यद् डाक्टर-लुडविक्-स्टर्नबॉख-महाभागेन विंशतिभागेषु प्रकाश्य-मानस्यास्य ग्रन्थस्य केवलं दशभागानामेव पद्यसंग्रहः कृतो न समेषाम् । तत्र अवर्णादारभ्य— 'दुर्वृत्तेऽप्यकुलीने तु' (शुक्रनीतिः, ४. ७. २०१) इत्यन्तं यावदेव पद्यानि संगृहीतानि विद्यन्ते । ततोऽग्रे तु पद्यानां सङ्कलनमपि न कृतम् । प्रस्तुते चाष्टमे भागे — 'गुच्छान् पौष्पान्' (१३०१९) इति गु—वर्णादारभ्य 'छेद्यं चन्दन०' (१४६५३) यावत् १६३५ पद्यानि मुद्रितानि, पृष्ठसंख्या तु ४६४२ यावदस्ति ।

ग्रन्थस्याऽस्य मुद्रितभागेषु निर्दिष्टचरमेव यदस्य पञ्चभागानां सम्पादनं प्रकाशनञ्च स्टर्नबॉखमहोदयस्य जीवनकाल एवाजायत । स्वदेशस्थ एवासौ प्रकाश्यां सामग्रीं सम्पाद्य ताञ्च टिप्पणी-परिशिष्टादिभिः सनाथीकृत्य संस्थाने प्रैषयत् । संस्थाने च पुनरत्रत्यैः विद्वद्भिः सा च सामग्री सम्यक् परीक्ष्य सम्पाद्य च प्राकाश्यमानीयत । खिष्टाब्द १९७४ तः १९८१ खिष्टाब्दं यावत् प्रथमपञ्चभागाः स्टर्नबॉखमहोदयस्य जीवनकाल एव प्रकाशमिताः । षष्ठभागश्च १९८७ तमे खिष्टाब्दे प्रकाशितः । सप्तमभागस्य मुद्रणं प्रकाशनञ्च बहोः कालादनन्तरम्

२००० तमे खिष्टाब्दे सञ्चालकचरस्य विपश्चित: प्रोफेसर शि० भास्करन्नायरस्य सम्पादकत्वेऽभूत् । नायरमहाभागस्य सेवाविरामादूर्ध्वं ग्रन्थस्य सम्पादनं मयैव विधेयमिति कृत्वा सटिप्पणस्य पद्यभागस्य सम्पादनं मया प्रक्रान्त:, पद्यानामाङ्गलभाषानुवादश्च संस्थानस्य पूर्वसहसञ्चालकेन शम्भुदत्तजोशीमहाभागेन विहित: । संस्थानस्य कार्यकारिण्या भावमनुरुध्याहं जोशीमहोदयेन कृतस्यानुवादस्य परिष्काराय दिल्लीस्थं प्रथितयशसं डॉ० सत्यव्रतशास्त्रिणं, संस्थानसञ्चालकचरं डॉ० के० वी० शर्माणं, चण्डीगढाधिवासिनं डॉ० एस० एन० भारद्वाजञ्च न्यवेदयम् । इमे महाभागा: समयाभावात् कारणान्तराद्वा कार्यमिदं निर्वर्तयितुं न प्राभवन् । डॉ० सत्यव्रतशास्त्रिप्रणुन्नोऽहं तद्वचोऽनुरुध्य श्रीगङ्गानगरस्थं डॉ० सत्यव्रतवर्ममहाभागमस्मै गुरुकर्मणे प्रैरयम् । पूर्वानुवादमनुपेक्ष्य महाशयेन तेनाऽस्मदनुरोधात् प्रायेण निखिलानि पद्यानि पुनराङ्गलभाषयाऽनूदितानि। ततोऽस्मिन् भागे मुद्रितोऽनुवाद: प्रायेण डॉ० वर्ममहोदय-कृत एव । अन्येन केनचिद् विदुषा कस्यापि पद्यस्य पूर्वकृतोऽनुवादस्तस्यैव नाम्ना तस्य पद्यस्याधस्तात् ह्रस्वाक्षरै: कोष्ठकान्तर्गतो मुद्रित: । केषाञ्चिदनुवादकानां नामानि न मुद्रितानीति नो खेदाय ।

अस्याष्टमभागस्य सम्पादन आङ्गलभाषानुवादकानां नाम्नां सूचीमन्तरा सैव सरणिरधिगता, या मत्पूर्ववर्तिभि: सम्पादकै: प्रकाशितेषु पूर्वभागेषु प्रतिपन्ना ।

ग्रन्थेऽस्मिन् मुद्रितेषु पद्येषु यस्मिन् पद्ये विशिष्टा सूक्तिर्लोकोक्तिर्वा दृश्यते, तस्य श्लोकसंख्या तारकचिह्नमन्तरेण, यत्पुन: कवित्वेनान्यथा वा रमणीयं तस्यैकेन तारकेण (☆), यच्च तेभ्य: पृथक्त्वं भजदपि प्रस्तुते ग्रन्थे केवलं पूर्ववर्तिसुभाषितग्रन्थेषु स्वीकृतत्वेन वर्णनवैचित्र्येण कारणान्तरेण वा सङ्कलितं तस्य क्रमसंख्या तारकद्वयेन (☆☆) सह चोट्टङ्किता (यथा पृ० ४०३०, श्लोक १३५२३ इत्यादय:) ।

खण्डेऽस्मिन् पद्यानि सुष्ठु सम्पाद्य पूर्वखण्डवद् देवनागरीवर्णक्रमेण मुद्रितानि ; पद्यस्याध: प्रत्येकं पद्यस्य कृते (अ), (आ), (इ) इति त्रिविधां श्रेणीं विधाय तत्र यथापेक्षं पद्यस्य मूलस्रोतस: कृते अकार:, ग्रन्थान्तरादुदाहृतस्य ग्रन्थान्तरे वोद्धृतस्य पाठस्य कृते आकार:, प्रकारान्तरेण प्राप्तस्य कृते इकार: इत्येवं सङ्केत: प्रदत्त: ।

प्रतिपद्यं प्रत्येकं चरणं (a), (b), (c), (d) पृथक्-पृथक्रूपेण संगृह्य चरणगतानां पदानां पाठान्तरं च तत्र तत्र सन्दर्श्य शुद्ध एव पाठ: मूले गृहीत: ।

ग्रन्थान्ते चत्वारि परिशिष्टानि सन्निहितानि । तानि चेमानि—

१. संक्षिप्ताक्षराणां ग्रन्थान्तराणाञ्च संशोधिता परिवर्द्धिता च सूची ।
२. कवीनां सुभाषिताधारभूतानां ग्रन्थानाञ्च संक्षिप्तपरिचयात्मिका पद्यसङ्केतात्मिका च सूची ।

३. अनुष्टुप् परिहाय पद्येषु प्रयुक्तानां छन्दसां पद्य-सङ्केतसहिता सूची ।

४. विषय-सूची । अत्र यथावसरं पद्येषु निर्दिष्टाः भूयांसो विषया उपविषयाश्चाङ्गल-भाषानुवादात् सङ्कलय्य वर्णक्रमेण ससङ्केतं प्रदत्ताः ।

इदानीं ग्रन्थस्यास्य प्रकाशने कृतभूरिपरिश्रमेषु निर्व्याजं च मत्साहाय्यमाचरत्सु संस्थान-नियोज्यसहयोगिष्वपरेषु च विद्वत्सु कृतज्ञतापूर्वं धन्यवादवितरण प्रह्वं क्रियते । तत्रादौ करुणावरुणालयं विविधविद्यापारीण संस्थानस्याद्यसञ्चालकं विश्वबन्धुमाचार्यविश्वबन्धुं स्ववन्दनाप्रवाहैः संपूज्य तदाशीर्वादाभिलाषी हर्षोत्फुल्लचेतास्तच्चरणकमलयोः प्रणामाञ्जलिं समर्पयामि । ततश्च स्मरामि स्टर्नबाँख-महोदयस्य यस्याजीवनकृतपरिश्रमस्य फलीभूतोऽयं महासुभाषित-संग्रहः सुभाषितसाहित्यस्यानर्घो निधिरस्ति । ततश्च अनेकभाषाटव्यामटाट्य-मानस्य नैकग्रन्थसम्पादकस्य ग्रन्थशोधननिष्णातस्य महासुभाषित-संग्रहस्य सप्तमखण्डस्य सम्पादकस्य अस्यैव संस्थानस्य पूर्वसञ्चालकस्य श्रीमतः प्रोफेसर शि० भास्करन्नायर-महाभागस्य हार्दिकमुपकारभारं सादरं वहे । तस्य समीप एव वर्षद्वयं ग्रन्थमेनमधिकृत्य कार्यं कुर्वता मयका सम्पादनस्यायं विधिरवेदि । तस्मै सादरं कार्तज्ञमाविष्करोमि धन्यवादांश्च वितरामि ।

दिल्लीविश्वविद्यालयान्तर्भूतादितिमहाविद्यालयस्य प्राचार्यपदं भजमाना डॉ० (श्रीमती) कमलआनन्द महाभागा मद्वचोऽनुरुध्य खण्डस्यास्य प्रस्तावनां प्राणैषीद् येन बुधवर्गः सौकर्येण ग्रन्थगौरवं ग्रहीतुं पारयिष्यतीति तां प्रति कृतज्ञतां प्रख्यापयामि ! विविधा-लङ्करणमण्डितेयं विदुषी कृत्यमिदं सुष्ठु निरवाक्षीदिति विशेषेण धन्यां तां वदामि ।

अपरञ्चाङ्गलभाषानुवादकरणे तस्य चान्तिमप्रूफनिरीक्षणेऽद्भुतौदार्यं दर्शयतोऽनेक-भाषाविदो विदुषः श्रीगङ्गानगरस्थस्य डाक्टरसत्यव्रतवर्ममहोदयस्य हृदयेनोपकारभारमुद्वहन् तं धन्यं वदामि । विदुषानेन तादृशोऽनुवादो ग्रन्थस्य व्यधायि येन दुरवबोधोऽप्यर्थः सुबोधोऽजायत । अन्वर्थोऽयमनुवादः कामप्यभिख्यां पुष्यति । नायं तात्पर्यार्थो न वाक्यार्थः । मूलभावमपरिहायात्र प्राञ्जलयानवद्यया च पदावल्या तस्यान्तरात्मा विशदीकृतः । एतत्कृते महानुभावायास्मै बहून् धन्यवादान् उपहरामि ।

डाक्टरत्रिलोचनसिंहबिन्द्रामहाभागायापि प्रसन्नचेतसा मया भूरिश आशीर्गर्भिता धन्यवादा वितीर्यन्ते ! महाशयोऽयं ग्रन्थस्यास्य प्रकाशने विषयोपविषय-सूचीनिर्माणे, मुद्रणलिपिसंशोधनादिकर्मणि चानर्घं साहाय्यमाचर्य मामधमर्णतामनैषीत् । तदर्थं कृतज्ञतां तस्मै समर्पयामि ।

अथ च ग्रन्थस्य सर्वविधप्रकाशनकर्मणि मूलपाठ-मुद्रणलिपि-निरीक्षणे कुशलाय तत्कर्मणि च दत्तामूल्ययोगदानाय सहयोगिने विदुषे डाक्टर्देवराजशर्मणे कृतज्ञतया भूयांसो धन्यवादान् प्रयच्छामि । तयोरुभयोरेवाऽविरतपरिश्रमेण महासुभाषितसंग्रहस्याष्टमभागस्य प्रकाशन-कार्यम् अपवर्गम् अभजत् ।

संस्थानस्य कार्यालयस्याध्यक्षश्रीकान्तोऽप्याशीर्वचोभि: सम्भाव्यते । मुद्रणविभागस्य प्रबन्धकेन श्रीराकेशशर्मणा, मुद्रण - कार्यं - सम्पादयता श्रीओ३म्प्रकाशठेकेदारेण श्रीराजेन्द्र-प्रसादेन च मुद्रणादिकार्ये यत्साहाय्यं सामोदमचारि तत्कृते तेऽप्याशीर्वचोभि: सम्भाव्यन्ते ।

संस्थानस्थैर्बहिस्स्थैश्च बुधैर्यथायथं प्रेम्णा ग्रथितं विविध-विषय-भाव-रसोज्ज्वल-महासुभाषित-सुमनोमाल्यमिदम् अस्मिन्नेव विद्याधिष्ठाने महत्सारस्वततपस्तप्तवद्भ्यो विश्व-बन्धुत्वभावितचेतोभ्य आद्यसञ्चालकेभ्य: स्वर्यतिभ्य आचार्यविश्वबन्धुभ्य: समर्पयन्नमन्दानन्द-मनुभवामीति —

विदुषामाश्रव:

इन्द्रदत्त उनियाल:
सञ्चालक:

विश्वेश्वरानन्द-वैदिक-शोध-संस्थानम् ,
साध्वाश्रम:, होशियारपुरम् ।
२१-१०-२००७

# PREFACE

The best of a group or a class that, by its very nature, lent grace to the whole or contributed to its wealth was aptly termed as 'gem' (*ratnam*) by the ancients. A stanza or a part thereof which is likewise distinguished by uncommon poetic excellence, imparts aesthetic pleasure to the connoisseur and has didactic overtones, and thereby stands out from the common mass, is given the happy name of *subhāṣita*, a wise saying. In the poetic parlance *subhāṣita* is but another name of 'gem'. Well has it been said by the poet :

पृथिव्यां त्रीणि रत्नानि जलम् अन्नं सुभाषितम् ।
मूढैः पाषाणखण्डेषु रत्नसंज्ञा विधीयते ॥

A *subhāṣita*, when recited or heard, soothes the mind, comforts the heart and invariably heightens one's awareness / knowledge in its wide ramifications. The tiny jar of *subhāṣita* overflows with an ocean of *rasa*. By their inherent genius, the *subhāṣitas* encompass a variety of subjects and evoke acceptance by their manifold virtues. A large mass of the old wise-sayings is doubtless attributed to the ancient poets, both known and unknown. But there is a sizable segment of the *subhāṣitas* that has been handed down, over the ages, by oral transmission, and thereby tends to suffer unwarranted interpolations. Even the well-equipped scholars are unable to identify their authors with certainty. They continue to pass on as respectable but anonymous adages, with everybody floating his own surmise about their authors and sources.

The corpus of *subhāṣitas*, written down the ages, is virtually infinite. The lovely *subhāṣitas* that one encounters in the vast domain of literature, both sacred and profane, concern themselves with a spectrum of subjects, voice the ethics of the day, reflect the ideals and norms that guided the society in various vicissitudes,

and thus mirror in brief the contemporary culture of the respective milieus.

It is hard to pinpoint what precisely prompted the emergence of the *Subhaṣitas* in Sanskrit. Being the *summum bonum* of all knowledge, human and divine, the Vedas may well be accepted as the fountain-head of the Sanskrit *Subhaṣitas*. The Vedic literature abounds in unending strings of *subhāṣitas* of various hues and worth. The *Subhaṣita-saṅgrahas* ( collections of wise sayings ), assiduously compiled by competent authors to underscore their strong potential in entertaining the cultured reader, and steering him to safe harbours in the trying hours, seem to have led to the birth of independent *genre* of the *subhāṣita*-literature. The *saṅgrahas* are invested with considerable historical importance. They embody the writings of a number of such ancient authors as well, who are mere names to us. It is seldom that they or their writings find mentions elsewhere. Some of the śāstric works *(lakṣaṇa-granthas)*, and commentaries of the ancient masters are known to preserve certain excerpts from their writings. The fascination for collecting the *subhaṣitas* in book-form happily grew stronger over the years, and subsequently struck deep roots.

Of the known *Subhaṣita-saṅgrahas*, the *Kavīndra-samuccaya* of the unknown author, is the earliest. The richness of its contents and its antiquity combine to lend it considerable significance. It is followed by Vākpatirāja's *Subhaṣitasandoha* which consists of 922 wise sayings, classified into thirty two *prakaraṇas*. Written in the thirteenth century, the *Saduktikarṇāmṛta* of Śrīdharadāsa, purports to be a unique collection. Jalhaṇa's *Sūktimuktāvalī*, though a slim volume, is invested with great charm. Distinguished by a wealth of contents and written in a lucid style, the *Śārṅgadharapaddhati* holds the pride of place in the annals of the *saṅgrahas*. Its 4689 verses make it a hefty volume. The *Subhaṣitāvali* of Vallabhadeva also engages attention. Prof. Bōhtlingks *Indische Sprüche (Bhāratīya-sūktayaḥ)* makes a departure from the rut of the earlier collections. It is comprised of thousand verses, drawn from the earlier available *saṅgrahas*, which are accompanied by a readable German translation by the author himself. Of the other available collections Vishal Vijay's

*Subhāṣitaratnākara*, Sāyaṇa's *Sudhānidhi*, Sakalakīrti's *Subhāṣitāvalī*, Peḍḍibhaṭṭa's *Sūktivāridhi*, *Subhāṣita-ratnāvalī* of Hari, Vedāntadeśika's *Subhāṣitanīvī*, Kashi Nath Sharma's *Subhāṣitaratna - bhāṇḍāgāra*, *Sūktāvalī* of Bhimarāja-Satyanārāyaṇa, *Sūktisaṅgraha* of Kashi Nath, Harihara's *Padyāmṛtataraṅgiṇī*, *Subhāṣita-sudhābhaṇḍāgāra* edited by Kaviratna Śivadatta, Vidyādhara's *Ratnakośa*, Rūpa Goswami's *Padyāvalī*, *Subhāṣita-sahasrī* edited by Dr. Satya Vrat Shastri, are some of the other important collections of *Subhāṣitas* that are available in print or are preserved in the MS. form. Like the preceding *saṅgrahas* they too are marked by rich contents and serve as worthy guides to good conduct.

A perceptive study of the corpus of the *Subhāṣita-saṅgrahas* led the late Professor Ludwik Sternbach to conclude that a new multi-volume *saṅgraha* was still a desideratum. The collection, as he visualised it, should include the invaluable treasure of wise-sayings scattered in the earlier *saṅgrahas*, both published and unpublished, and in works on such diverse disciplines as Arthaśāstra and medicine, which contain a wealth of verses that have merit place in the *saṅgrahas* but have been unjustly denied. He set upon the task in right earnest to give shape to the idea. He patiently culled a vast mass of *subhāṣitas*, not only from the published collections but from a number of manuscripts deposited with various libraries and museums as well. Not only that, he painstakingly prepared tables of the variant readings thrown up by different editions / versions of the respective works, and opted in the text for the reading he found most tenable, on critical evaluation, relegating others to the footnotes under various verses. It is a measure of his zeal that, besides others, he admitted to his *magnum opus* such verses as well, as are descriptive in character, highlight human beauties, behaviour of birds and beasts in various situations and deal with omens of different hues. A sizable number of verses, which though shorn of poetic beauties, have been included in the collection because of the judicious application of the figures of speech. Some of the verses included therein can hardly claim to be *subhāṣitas*, but have been accommodated because the editor (author) finds some latent charm in

them, howsoever evasive that may be. With a view to bring the text within the reach of the non-Sanskritic readership, Prof. Sternbach decided to append English translation to the verses. He reproduced the translation of such verses as had been rendered into English by competent Scholars in their editions of the various texts or elsewhere. He continued with translating the rest till his end.

Prof. Sternbach meticulously edited some of the proposed volumes, prepared their transcripts, and with a view to have them published met Dr. Vishva Bandhu, the founder-Director of the Institute. He apprised the Acharya of the details of the gigantic project that was visualised to run into twenty sizable volumes. Dr. Vishva Bandhu was quick to grasp the importance and magnitude of the work. In view of its suitability and wide dimensions, he consented to publish it from the Institute, and appropriately named it *Mahasubhaṣita-saṅgraha*.

It is to be noted that of the twenty proposed volumes of the *Mahasubhaṣita-saṅgraha*, Dr. Sternbach, in his life time, could collect material for ten volumes only. Beginning with the Devanagarī letter अ (A), they span verses upto दुर्वृत्तेऽप्यकुलीने तु ( Śukranīti, 4. 7. 201 ). The present volume, eighth in the Series, contains 1635 verses, from गुच्छान् पौष्पान् (13019) to छेद्यं चन्दन········(14653).

As mentioned in the preceding volumes, five volumes of the *Mahasubhaṣita-Saṅgraha* were published in the life-time of Prof. Sternbach. He used to send to the institute the duly edited text with English translation, Foot Notes and Appendices from his home in Europe. The scholars at the institute subjected the transcript to rigorous scrutiny and made changes wherever necessary. It was then that the Volumes went to the press. It is worthwhile to recall that the first five volumes were brought out by the institute within the space of mere eight years, from 1974 to 1981. This was the time when Prof. Sternbach was alive. Six years intervened before the the sixth volume could be published. Volume Seven took an inordinately long time of thirteen years to come out, under the editorship of Prof. S. Bhaskaran Nair, the Director of the institute. After Prof. Nair

retired from the service of the institute, I edited the Sanskrit text of the eighth volume with the critical apparatus followed in preparing the earlier volumes. The English translation was done by Sh. Shambhu Dutt Joshi, the Joint Director of the institute. In deference to the wishes of the Executive Board of the institute, I contacted several eminent scholars like Dr. Satya Vrat Shastri, Dr K. V. Sarma and Dr. S. N. Bhardwaj for revising the English translation. They expressed their inability to undertake the task for one reason or the other. At the instance of Dr. Satya Vrat Shastri, I ultimately approached Dr. Satya Vrat Varma, Former Principal and a noted writer and contributor On our request he consented to translate the text *de novo*. The English translation printed in the volume was done, by and large, by Dr. Varma. The translation of some of the verses done by other scholars, has been printed under their names. Dr. Satya Vrat occasionally found it necessary to translate some such verses also as had been translated earlier by scholars of repute. That accounts for two translations of some of the *subhāṣitas*. The name of the translators of some of the verses, however, could not be identified

Of the verses included in the volume, the number of verse that is marked by crisp proverb or adage, is printed without the asterisk mark. The verse that is invested with poetic excellence or some other distinction has its number printed with one asterisk mark. Such verses as have been included in the present volume by virtue of their extraordinary poetic excellence or some such other reason, though they were in the earlier volumes in different garb, are printed with two asterisk marks on their respective numbers (Page 4030 No. 13523).

Not unlike in the preceding volumes, the *subhaṣitas* have been meticulously edited and printed in the volume in the order of the Devanagarı letters. The source of the verse has been mentioned under the category (अ); the verse that has been reproduced from other work or is quoted in other work is noted under (आ) and verses that are drawn from other sources find mention under (इ). The variant readings, if any, in the four quarters of a verse are sequentially noted under (a), (b), (c) and (d) that, like the aforesaid categories, follow the printed text of the verse.

The volume carries four Appendices at the end. They are as follows :

(i) Revised and enlarged Abbreviations-cum-Bibliography.

(ii) Authors and Sources.

(iii) Index of Sanskrit metres other than Anuṣṭup.

(iv) Subject Index. It includes subjects referred to in the Verses and ancillary subjects drawn from English translation.

It is my moral duty to express gratitude to my colleagues in the institute and other friends and scholars who helped me in bringing out the volume First of all, I tender homage to the sacred memory of Acharya Vishva Bandhu Ji whose blessings continue to spur us in our literary ventures. This institute itself is an abiding testimony to his wide erudition and vision. I also remember with fondness Dr. Ludwik Sternbach whose *Mahasubhaṣita-saṅgraha* epitomises his life-long commitment to learning, and stands out as a unique treasure of Sanskrit *subhaṣitas* I am indebted, on counts more than one, to Prof. Bhaskaran Nair, the former Director of the institute, who edited the seventh voume with great ability. It was he who initiated me into the nuances of the art of editing ancient texts. To him I offer my grateful thanks.

I express my gratitude to Dr. (Mrs) Kamal Anand, Principal, Aditi College, University of Delhi for the promptness with which she consented to introduce the Volume to the scholarly world by contributing Foreward to it. As a noted author and receipient of many awards and honours, she was well equipped to perform the task with credit

Thanks are due to Dr. Satya Vrat Varma. In a rare display of magnanimity, he acceded to my request to translate the volume into English and to read the final proof-sheets. He did the job with zeal and devotion. His translation has the merit of unravelling the true import of the text. It is neither a literal translation nor a free rendering. It is true to its name (*anuvada*). It voices the spirit of the original in lucid phraseology, without straying from the text.

Prof. T. S. Bindra deserves my sincere thanks and blessings. He has worked closely with me in editing the volume, correcting the proof-sheets and preparing the Subject Index. Dr. Dev Raj Sharma has been a pillar of strength to me. It is the unstinted help of these two colleagues that has been instrumental in bringing out the volume in time. Sh. Shrikant Office Supdt. of the Institute, Sh. Rakesh Sharma, the Manager of the Printing Press of the Institute and his colleagues Sh. Om Prakash Thekedar and Rajendra Prasad carried out the printing of the volume with great care and sincerity. May God bless them.

This colourful bouquet of *Mahasubaṣita - saṅgrah*, lovingly strung by a galaxy of devoted scholars, is gratefully dedicated to the sacred memory of Acharya Vishva Bandhu Ji. May his spirit continue to enlighten our path.*

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* English version by Dr. Satya Vrat Varma.

# महा-सुभाषित-संग्रहः

# MAHĀ-SUBHĀṢITA-SAṀGRAHA

## VOLUME VIII

*SUBHĀṢITA*-S Nos. 13019–14653

(गु—छे)

13019*

गुच्छान् पौष्पानच्छमाणिक्य-शोभान्
स्वर्नारीभिर् वीक्ष्य सम्यक् परीतः ।
इन्द्रोद्याने स्थापितो रत्नवेद्यां
कामान् दुग्धे कुत्र मुग्धे पलाशः ॥

(आ) PdT 239 (a. Anyoktikaṇṭhābharaṇa).

(*a*) °न च माणि° PdT (var.).

(*b*) °रीभिर्वी° PdT (var.) ; सम्य PdT (var.).

(*c*) स्थापिते PdT (var.) ; °विद्यां PdT (var.).

(*d*) दुन्वे [दुग्धे] PdT (var.) ; खलाश: PdT (var.).

Śālinī metre

(Even if) planted on a jewel-pedestal in Indra's Nandana garden, and surrounded closely by the heavenly nymphs on seeing the bunches of its flowers, lovely like the pure rubies, the Palāśa-tree, O Simple one, does not fulfil one's desires.

13020*

गुच्छालयस्वच्छतमोदबिन्दु-
वृन्दाभमुक्ताफलफेनिलाङ्के ।
माणिक्यहारस्य विदर्भसुभ्रू-
पयोधरे रोहति रोहितश्रीः ॥

(अ) Naiṣ 7.76.

Upajāti metre (Indravajrā and Upendravajrā).

The red sheen of the ruby-necklace is spreading on the Vidarbha-princess, bosom, the middle of which looks foamy with prominent pearls, the peers of the mass of drops of the most pellucid water settled on the bunch of flowers.

[ The rosy splendour of a ruby necklace is emerging on Damayantī's bosom,[1] the middle of which is foamy white with exceedingly pellucid pearls, looking like drops of water, being located in her pearlstring. (K. K. Handique). ]

1. or cloud, implies the picture of a rainbow.

13021*

गुञ्जति मञ्जु मिलिन्दे
मा मालति मौनमुपयासीः ।
शिरसा वदान्यगुरवः
सादरमेनं वहन्ति सुरतरवः ॥

(अ) BhV : 1. 18.

(आ) SR 239. 81 (a. Rasagaṅgā), SSB 637.3, SRK 207.5 (a. Śārṅgadhara). VP 10. 54.

(*b*) मालति मा SR, SSB, SRK.

(*d*) वहति SR.

Udgīti-āryā metre.

Be not silent (indifferent) O Mālatī, when the bee is making a sweet hum. Even the heavenly trees, the foremost of the munificent, bear him reverentially on their heads.

[ O Malati ! don't remain silent when the bee is humming sweetly ; (for) even the trees of heaven, the foremost among the charitable, bear him on their head's with profound respect. (H. D. Sharma). ]

13022*

गुञ्जत्कुञ्जकुटीरकुञ्जरघटाविस्तीर्णकर्णज्वराः
प्राक् प्रत्यग्धरणीध्रकन्दरदरीपारीन्द्रनिद्राद्रुहः ।
लङ्काङ्कत्रिककुत्प्रतिध्वनिघनाः पर्यन्तयात्राजये
यस्य प्रेमुरमन्ददुन्दुभिरवैराशारुधो घोषणाः ॥

(आ) SkV 1567, Skm (Skm (B) 1538, Skm (POS) 3 34. 3) (a. Jayadeva). ŚB 3. 213.

(*a*) गुञ्जत्क्रौञ्चनिकुञ्जकुञ्जर° Skm.

(*b*) °धरणीन्द्र° Skm ; °कन्दरजरत्पारी° Skm.

(*d*) °मन्दमन्दररवैर् (°वरैर्) Skm.

Śārdūlavikrīḍita metre.

In the course of whose *digvijaya* the loud din caused by the beating of the drums spread forth, pervading the (four) quarters, causing pain to the extensive ears of the herds of elephants in the bowery abodes that resounded (with the wind), robbing of sleep the lions in the dens of the eastern and western mountains, and getting shriller with echoes in the Trikakut mount of Lankā.

[ In the course of whose world conques the roar spread forth from many a drum to press on the striking the ears of jungle elephants asleep in the ticklets where the wind soughs ; / robbing of sleep the lions in their dens / of the east and western mountains ; / reverberating from the triplepeak, / cradle of famous Lankā. (D. H. H. Ingalls). ]

13023*

गुञ्जत्कुञ्जकुटीरकौशिकघटाघूत्कारवत्कीचक-
स्तम्बाडम्बरमूकमौकुलि-कुलः क्रौञ्चावतोऽयं गिरिः ।
एतस्मिन् प्रचलाकिनां प्रचलतामुद्वेजिताः कूजितैर्
उद्वेल्लन्ति पुराणरोहिणतरु-स्कन्धेषु कुम्भीनसाः ॥

(अ) Uttara 2. 29.

(आ) SkV 1577, JS 364. 19 (a. Bhavabhūti).

(*a*) कूजत् [गुञ्ज°] SkV (var.).

(*b*) सह्याह्वयोऽयं [क्रौ°] JS ; क्रौञ्चाभिधोऽयं Uttara (var.).

(*c*) एकस्मिन् Uttar (var.).

(*d*) °रोहण° SkV, JS.

Śārdūlavikrīḍita metre.

This is the mountain Krauñcavata with swarms of crows (sitting) silent in the vast clumps of the bamboo trees which resound with the hootings of the flocks of owls in their rumbling bowery homes. On it the snakes, frightened by the (shrill) notes of the peacocks roaming there, crawl up on the branches of the old sandal trees.

[ Here is the mountain Krauñcavatt. where the tribes of crows are silent in the vast expanse of bamboo clumps whistling in the wind, among which the flocks of owls hoot the bowers which are their homes ; upon this the serpent scared by the notes of the peacocks running hither and thither, climb on the branches of the old sandal trees (C. N. Joshi). ]

13024*

गुञ्जत्कुञ्जकुटीरकौशिकघटाघूत्कारसंवल्गित-
क्रन्दत्फेरवचण्डडात्कृतिभृतप्राग्भारभीमैस् तटैः ।
अन्तःशीर्णकरङ्ककर्परपयः-संरोध-कूलंकष-
स्रोतोनिर्गमघोरघर्घररवा पारेश्मशानं सरित् ॥

(अ) Mālatī 5. 19.

(आ) SkV 1534 (a. Bhavabhūti).

(*a*) °संवेल्लित– Mālatī (NSP), °संवल्लित– SkV.

(*b*) °ण्डहात् SkV, °भृति° SkV.

(*c*) °कीर्ण° Mālatī (NSP); °कर्परतरसंरोधि-कूलं° Mālatī (NSP); °रतरत्संरोधिकूलं° SkV.

(*d*) श्रोतो° [स्रोतो°] SkV (var.).

Śārdūlavikrīḍita metre.

(There is) the river on the other side of the cemetery, with the banks (looking) fierce owing to their fore-parts filled with terrible noise of the howling jackals, mingled with the hooting of the hosts of owls screeching in the cottages in the form of the bowers, (and) producing a horrid 'gharghara' sound owing to the impediment caused to the water by the pieces of broken skulls (fallen) into it. (R. D. Karmarkar).

गुञ्जत्क्रौञ्चनिकुञ्जकुञ्जर° see No. 13022.

13025*

गुञ्जन्ति प्रतिगुञ्जमम्बुजवलद्रोणीषु भृङ्गाङ्गनाः
फुल्लत्पुष्परसालवीथिशिखरे कूजन्ति माद्य-
त्पिकाः ।
कामः काममयं करोति विशिखैर् हन्तुं मुहुर्दुर्दिनं
का सा तन्मलयानिलस्य सखि मे भीति-
स्त्वयोद्भाव्यते ॥

(आ) SR 285.39, SSB 118.41.

(*a*) प्रतिकुञ्ज° SSB; °जपत्र° SSB.

Śārdūlavikrīḍita metre.

The female bees hum on every cluster of lotuses in the troughs (formed by their) leaves, the intoxicated Cuckoos warble on the top of the lines of the blossoming mango trees, the Cupid creates a cloudy day with his arrows to kill (the separated folk); What then, O Friend, is the fear of the Malaya breeze that you seek to create ?

13026

गुञ्जन्ति मञ्जु परितो गत्वा धावन्ति सम्मुखम् ।
आवर्तन्ते विवर्तन्ते सरसीषु मधुव्रताः ॥

(अ) BhV (BhV 66. 174 in PKS), Rasagaṅgā 164. 11-12 and 642. 7-8.

The bees make a sweet hum, all over, in the (lotus-) tanks. They move, forget ahead, whirl round and turn aside.

13027*

गुञ्जाकुञ्जकुटीरगुञ्जदलिनां गानेन गोपाङ्गना
सञ्जातोत्कलिका पतिं सरभसं संश्लिष्य तल्पं गता ।
तेनोल्लासवशेन चेलमपनीयाग्रे तरोरर्पितं
पश्यन्ती परितापवेपथुयुता मध्येरतं ताम्यति ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmavidāy XXXIII) 51.

(*a*) °रकुञ्जदलिनीगानेन गो° Kṛ° (var.).

Śārdūlavikrīḍita metre.

With her longings aroused by the notes of the bees in the cottage-like Guñjā-bower, a cowherdess hurriedly

embraced her husband and retired to the bed (of leaves). He, in the excitement, removed her (lower) garment and threw it on the tree, in front. Seeing it, she was overcome by anguish and tremor, and felt uneasy in the midst of sexual sports.

13028*

गुञ्जाकुञ्जे कुब्जमाकन्दशाखां
व्यालम्ब्यालं वल्लरीमुल्ललन्त्याम् ।
लीलावत्यां शौरिणा संलपन्त्यां
शाखां शाखां प्रेक्षतेऽसौ बिडालः ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmavidyā XXXIII) 22.

(*d*) बिडाली Kṛ° (var.).

Śālinī metre.

As a sportive girl, holding fast a branch of a dwar fish mango tree, in the *Gunja*-bower, frolicked with a creeper (thereon) and conversed intimately with Kṛṣṇa, the male cat (close-by) scanned every branch.

13029

गुञ्जाफलानि विंशतिर्
अभयात्रितयं गुडं च पलमात्रम् ।
कृत्वैकत्र च गुटिकाः
कुर्याच्छाणोन्मिताः सकलाः ॥

(आ) ŚP 2879.

Āryā metre.

Having mixed together twenty *Guñja* seeds, three *Abhayā* fruits and only a *pala* of *guḍa*, pills should be made, each weighing four māṣas.

13030*

गुञ्जामञ्जुलमञ्जरीवलयभृद्बन्धूकवृन्दावृते
कुञ्जे विद्रुममण्टपे जलधरश्यामत्विषा शौरिणा ।
उत्सङ्गे विनिवेशिता नववधूः संलापमातन्वती
कण्ठे मौक्तिकमालिकां विनिहितां दृष्ट्वातिरुष्टा जहौ ॥

(अ) Kṛṣṇabhāvaśataka (in Brahmavidyā XXXIII) 29.

Śārdūlavikrīḍita metre.

In an arbour, (provided) with a coral seat, and encircled by a host of *Bandhūka* trees that supported the lovely blossoms of the Guñja-Creepers (hanging over them), Kṛṣṇa placed a new maiden on his lap. While conversing intimately with him, she sighted a pearl-necklace worn round his neck. Greatly enraged, she left (him instantly).

13031*

गुञ्जायमाने भ्रमरेऽतिपार्श्वं
वासन्ति मानं न मुधा विधत्स्व ।
यास्यत्ययं द्राग् नवमल्लिकायां
तापं गमिष्यस्यपरं पुनः किम् ॥

(आ) AnyT 2.18.

Indravajrā metre.

Be not angry in vain, O Vāsantī, when the bee hums so close to you. Quickly he will go to the jasmine. You will then grieve; what more (to say).

13032

गुटिकात्रितयं भुक्त्वा
पीत्वा चोष्णोदकं विरेकः स्यात् ।
योगोऽयं दूषीविषहर्ता
पथ्यं च तत्र दधिभक्तम् ॥

(आ) ŚP 2880.

Gīti-āryā metre.

On taking a triad of these pills and drinking hot water, there may be purgation (of the bowels). This combination (of medicines) cures the poison in the form of rheum of the eyes; and rice with curd is the wholesome food during the treatment.

13033

गुडूच्यपामार्गविडङ्गशङ्खिनी-
वचाभयाकुष्ठशतावरीसमाः ।
घृतेन लीढाः प्रकरोति मानवं
त्रिभिर् दिनैर् गीतसहस्रधारिणम् ॥

(आ) ŚP 2077 (a. Rāgārṇavācchanda-śāstra).

Vaṁśastha metre.

(The powder of) *Guḍūci*, *Apāmārgo*, *Viḍaṅga*, *Śaṁkhinī*, *Vacā*, *Abhayā*, *Kuṣṭha* and Śatāvarī in equal weight, taken with ghee makes a man capable of singing in three days, a thousand songs.

13034

गुणं दधाने मधुनार्प्यमाणं
मनस्विनां मानसभेददक्षे ।
शिलीमुखश्रेणिरुपैति सङ्गं
पुष्पे च कन्दर्पशरासने च ।

(अ) Vikram 10.28.

Upajāti metre ( Upendravajrā and Indravajrā).

Rows of bees come into contact with the flowers that bear qualities imparted (to them) by honey; and series of arrows join the Cupid's bow which is invested with a string given by (his friend) Vasanta. They both are adept in piercing the hearts of the arrogant folk.

[ Rows of bees [or : series of arrows] came into contact with flowers and the bow of Cupid which possessed a quality [or : a string] being given by honey [or a spring] and which were expert in piercing the mind of the high-minded ones. (S. C. Banerji). ]

गुणं पृच्छसि मा रूपं see No. 13146.

13035

गुणः कृतात्मसंस्कारः प्रधानं प्रतिपद्यते ।
प्रधानस्योपकारे हि तथा भूयसि वर्तते ॥

(आ) Amd 186. 494, Dhv 3. 78 (Dīdhiti) Ratnāpaṇa *ad* Vidyānatha p 285.

(*b*) प्रधानमनुषज्यते Ratnāpaṇa.

(*c*) °कारो Amd. (var.).

On undergoing refinement, a quality reaches (even) the highest person. And then it strives to do maximum good to its master.

13036

गुणः कृशोऽपि प्रथते पृथुरप्यपचीयते ।
प्राप्य साधुखलौ चन्द्रः पक्षाविव सितासितौ ॥

(अ) Kādambarī Kathāsāra 1. 4.

(आ) SRHt 231.9, 35.14 (a. P), VP 1.16.

Even a tiny virtue increases and a mighty one decreases in the company of the noble and wicked (respectively), as the moon waxes and wanes in the bright and dark half (of the month).

13037

गुणः खल्वनुरागस्य कारणं, न बलात्कारः ॥

(अ) Mṛcch (After 1. 32).

(आ) SSap 547.

(*b*) कारणं न पुन र्ब° Mṛcch (var.).

Verily, merit inspires love, not violence.

गुणः सज्जनसंसर्गाद् see No. 13073.

13038*

गुण आकर्षणयोग्यो
धनुष इवैकोऽपि लक्षलाभाय ।
लूतातन्तुभिरिव किं
गुणैर् विमर्दासहैर् बहुभिः ॥

(अ) ĀrS 2.210.

(आ) SR 82.32, SSR 357. 39.

Āryā metre.

Even a solitary virtue, worthy enough to attract others, gains lacs, as a bow-string, fit to be stretched, achieves the target (by hitting it with arrow). What is the use of the numerous virtues, which, like (the fibers of) the cob-webs are not able to withstand pressure (lit. pounding).

13039*

गुण एव नालमृजुता
कौटिल्यं दोष एव न च जन्तोः ।
ऋजुरपि मारयति शरो
वक्रमपि धनुस्तनुं पाति ॥

(आ) VS 2853 (a. (?) Ravigupta), SRHt 199. 141 (a. Ravigupta), SSSN 83. 92 and Cf. ABORI 48. 152 (26).

(*b*) नहि [न च] SSSN.

(*d*) चक्रोऽपि SRHt, वक्रोऽपि [वक्रमपि] SSSN, °नुं न पालयति SSSN.

Āryā metre.

Straight-forwardness (lit. straightness) is not always a virtue, and crookedness is not a vice in every case. An arrow, though straight, kills, while a bow protects the body, though it (bow) is curved.

13040*

गुणकणिकामपि सुजनः
शशिलेखामिव शिवः शिरसि कुरुते ।
चन्द्र इव पद्मलक्ष्मीं
न क्षमते परगुणं पिशुनः ॥

(आ) SkV 1288.

Āryā metre.

A virtuous man esteems merit even if it is small, as does Śiva place on his head the (slim) crescent. A vicious person, on the other hand, does not brook other's virtue as the moon the splendour of the lotus.

[ Even though it be but small / the good man raises another's merit / as Śiva raises the slender moon upon his head / On the other hand, the man of envy / can no more brook another's merit / than the moon the beauty of day lotuses. (D. H. H. Ingalls). ]

13041*

गुणकमलशशाङ्कतनुर्
गर्वग्रहनाशने महामन्त्रः ।
सुखकुमुदौघदिनेशो
जठरशिखी बाधते किं न ॥

(अ) AS 388.
(*a*) °तनु ग° AS (var.).
(*b*) °मन्त्रम्° AS (var.).
(*c*) °कुमुदोध्व° or कुमुदोद्य (दोघ) AS (var.); °दिनेश AS (var.).
(*d*) कें न or किं नः AS (var.).

Āryā metre.

Does not the fire of stomach which is moon to the lotus of virtues, sun to the cluster of lilies of happiness and an effective *mantra* to liquidate the devil of pride, burn (torment) man ?

13042*

गुणकलशैः स्नातानां
विनयविलेपनविलिप्तगात्राणाम् ।
विद्याविभूषितानां
किमलङ्कारैः कुलीनानाम् ॥

(अ) Dvi 93.
(*a*) °लशैस्स्नातानां Dvi.
(*d*) किं मल° Dvi.

Āryā metre.

To the men of noble descent with their persons anointed with the unguent of modesty, bathed with the jars of virtues and embellished with learning, the ornaments are of no use.

13043*

गुणगौरवमेव गाहमानाः
कृतिनः किं कलयन्ति दूषणानि ।
न जहाति विहारिनक्रचक्रं
बत रत्नाकरवारि दानवारिः ॥

(आ) SMH 11.27 (SMH (KM) 11.23).
(*b*) गणयन्ति [कल°] SMH (KM).
(*c*) वारि° [विहारि°] SMH (var.).
Aupachandisika metre.

Diving into the depth of one's virtues alone, do the wise care for the blemishes ? It is a wonder that Viṣṇu, the adversary of the demons, does not forsake the water of the ocean (*ratnākara*— a storehouse of gems), though herds of crocodiles roam therein.

13044

गुणग्रामाविसंवादि नामापि हि महात्मनाम् ।
यथा सुवर्णश्रीखण्ड- रत्नाकरसुधाकराः ॥

(अ) Prasan. 1. 5.
(आ) SR 45.11, SSB 391.12.
(*c*) तथा SSB.

Even the names of the illustrious personages accord with the array of their virtues, as *suvarṇa* (of pretty colour), *Śrīkhaṇḍa* (piece of beauty), *ratnākara* (repository of gems) and *Sudhākara* (abode of nectar) [are true to their qualities].

13045

गुणजातिविहीनानाम् आटोपैः किं प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिर् गावः क्षीरविवर्जिताः ॥

(आ) SuM 23.53.

(*b*) आटाटोपैः [आटोपैः किं°] SuM (var.).

Useless is the arrogance of those void of virtues and noble birth. Dry cows do not sell for their bells alone.

13046

गुणजातिसमयसदसाम्
अनुरूपेणोज्ज्वलेन वेशेन ।
करचरणवदनचिकुराविभिर्
उज्ज्वलितैरुपैति नरपालम् ॥

(आ) SMH 4. 46.

(*a*) °यवयसा° [°यसदसाम्] SMH (var.).

Gitī-āryā metre.

One should approach (lit. approaches) a king in an impecable dress suited to one's qualities, high birth, time and the assembly, and with hands, feet, face and hair clean.

13047

गुणजालप्रकर्षेऽपि धीवरत्वेऽपि जन्मतः ।
सर्वतीर्थावगाहेऽपि नीचवृत्तिर्न शस्यते ॥

(आ) SNi 4. 1.

(*b*) जन्मनः [जन्मतः] SNi (KM).

A wicked person gets no acclaim even if he is endowed with a host of excellent virtues and sharp intellect from the very birth, and has taken dip at all the centres of pilgrimage.

13048

गुणज्ञोऽपि कृतज्ञोऽपि कुलीनोऽपि महानपि ।
प्रियंवदोऽपि दक्षोऽपि लोकं प्रीणेन्न निर्धनः ॥

(आ) IS 2112, Subh 90.

(*a*) °ऽपि (first) om. Subh.

(*d*) प्रीणेत् न Subh.

Even if he esteems merit, is grateful, high-born, great, sweet-tongued and skilful, a poor man cannot please the people.

13049

गुणदारिद्र्यनिर्निद्रैः क्षुद्रैः कौशलशालिनाम् ।
प्रसिद्धिस्पर्धया वन्ध्यैर् बाध्यन्तेऽसूययासवः ॥

(अ) Rāj (Rāj (V) 4. 89, Rāj (S) 4. 89, Rāj (T) 4.89, Rāj (C) 4.90.

(आ) IS 2113.

(*c*) रहितैः (glass for व°) Rāj.

(*d*) धार्यन्ते [बा°] Rāj (T).

The mean who go sleepless due to ignominy (lit. want of virtues), and are incapable to compete for fame, harass, out of envy, those who distinguish themselves with competence.

गुणदोषं विनिश्चित्य see No. 13053.

13050

गुणदोषकृतं जन्तुः स्वकर्मफलहेतुकम् ।
अव्यग्रस् तदवाप्नोति सर्वं प्रेत्य शुभाशुभम् ॥

(अ) R (R (Bar.) 4. 2. 2, R (B) 4. 2. 2; for R [L] See R (Bar) 2. 45. 1. 1–2 (v. l.).

(*a*) गुरुदोषकृतं R (var.); गुणदोषाश्रयं ज्ञात्वा R (L).

(*b*) °फलमात्मनः R (L).

(*c*) तावदाप्नोति R (var.); प्राप्नोति फलमव्यग्रः R (L).

(*d*) स्वयं or स्वं स्वं or सर्वः [सर्वं] R (var.); प्रेत्य सर्वशु° R (L).

All get, in the other world, the fruit of their good and bad actions done intentionally or otherwise in this world, unaffected by the actions of others.

[ All embodies being invariably attains, in the other World (lit after death), all the good and bad fruits of his actions, which are prompted (in this world) by his virtues and vices. (T. S. Rāghavcharya). ]

गुणदोषमचिन्त्यैव see त्रिविधाः पुरुषा लोके.

गुणदोषाननिश्चित्य see No. 13053.

13051

गुणदोषानशास्त्रज्ञः कथं विभजते जनः ।
किमन्धस्याधिकारोऽस्ति रूप-भेदोपलब्धिषु ॥

(अ) KāD 1. 8, Śts 57. 23 (p. 165. 8-9).

(आ) VS 349, SR 56. 91 (a. VS), SSB 317. 93. IS 2114, SuB 3. 15.

(*a*) गुणदोषौ न शास्त्रज्ञः Śts ; °दोषवशा° VS, SR, SSB.

(*b*) विभजय SuB (MS).

(*d*) रूपदोषोपलब्धिषु Śts.

How can one ignorant of the *Śastras* distinguish between merits and demerits ? Has a blind man competence to ascertain the difference in forms ?

[ How can one ignorant of grammar[1] distinguish merits and flaws (from one another) ; has the blindman ability to appreciate the varities of form ? (V. N. Ayer). ]

1. Scriptures : Edi.

13052

गुणदोषावनिश्चित्य त्यक्त्वा धर्मव्यपाश्रयम् ।
करिष्यामीति यः कार्यम् उपेक्षेत्स नराधमः ॥

(अ) R (R (Bar.) (not yet issued), R(B) 6. 6. 10, R (R) 6. 6. 10*cd*-11*ab*) Cf. No. eko'rtham Vimṛ°.

He is a despicable man, who, without determining its merits and demerits, and without taking recourse to *dharma*, shuns work (in the hope that) he will do it later.

[ He who recklessly begins to do act without any fore-thought and without taking wise counsels, is the worst among mankind. (T. S. Rāghavāchārya). ]

13053

गुणदोषावनिश्चित्य विधिना ग्रहनिग्रहे ।
स्वनाशाय यथा न्यस्तो दर्पात् सर्पमुखे करः ॥

(अ) H (HJ 2. 143, HS 2. 137, HM 2. 144, HK 2. 142, HP 2. 131, HN 2. 130, HH 64.26-27, HC 86.1-2), (Cf. Mn 8. 126, Y. 1. 367, N. Pariśiṣṭha 38) Cf. JSAIL 26. 30.

(आ) SR 164. 489 (a. H), SSB 496. 489, IS 2115, Bahudarśan 16, Sama 1 ग 16.

(*a*) °दोषाननि° HP, HN; °दोषं विनि° Sama.

(*b*) विधिराग्रहनिग्रहः (°हे) HP, HN ; विधिर्न HM, HK, SR, SSB, Sama, Bahu ; न कार्यौ [वि°] °निग्रहौ HJ, HH.

(*c*) स ना° HP, HN.

Favour done and punishment given without duly ascertaining the merit and demerit cause one's doom, as the hand put, in bravado, in a serpent's jaw (lit. mouth).

[ (The conferring of) favours (or the infliction) of punishment, without having in due form ascertained merit (or) demerit, (tends) to one's own destruction, as (when) the hand (is) rashly placed on[1] the mouth of a serpent. (F. Johnson). ]

1. In : Edi.

13054

गुणदोषाववाप्येते पुंसां संशीलनाद् बुधैः ।
लेभे पीयूषगरलं मन्थनादम्बुधेः सुरैः ॥

(अ) Dṛṣṭāntaśataka 37 (KSH 217).

(आ) IS 2116.

(*b*) पुसां Dṛ° (KSH).

(*c*) लब्धे: [लेभे] Dṛ°, °गरले Dṛ° (KSH).

The wise acquire virtue and vice by association with (good or bad) people. The deities obtained nectar and poison by churning the ocean.

13055

गुणदोषाश्च खड्गानां वक्ष्यन्ते क्रमशो मया ।
यान्विज्ञाय बुधः कुर्यात् खड्गजालविवेचनम् ॥

(आ) ŚP 4650 (a. Śārṅgadhara).

I describe in succession the merits and defects of the swords, on knowing which the wise may distinguish between a number of (good and bad) swords.

गुण दोषाश्रयं ज्ञात्वा see No. 13050.
गुणदोषौ न निश्चित्य see No. 13053.
गुणदोषौ न शास्त्रज्ञः see No. 13051.

13056

गुणदोषौ बुधो गृह्णन् इन्दुक्ष्वेडाविवेश्वरः ।
शिरसा श्लाघते पूर्वं परं कण्ठे नियच्छति ॥

(आ) Kuv *ad* 1.6 (p. 5), SR 38.10 (a. Kuv), SSB 291.10 (a. Kuv). SRK 33.13 (a. Śārṅgadhara), IS 2117, TP 403, SSg 253, SSK 3.1, Vidy 953, VP 1.17.

(*a, b*) °गृह्ण न्निदु° SRK.

(*b*) इन्दुक्ष्वेलाविवेश्वरः TP.

(*c*) शिरसः SR.

A wise man, as he comes across virtue and vice, like Lord Śiva coming into contact with moon and poison, esteems the former with a place on head and holds the latter in throat.

13057

गुणपरिचयस्तीर्थे वासस्थिरोभयपक्षता
वपुरतिदृढं वृत्तं सम्यक् सखे तव किं पुनः ।
सरति सुमते यस्त्वां पातुं दृशा विनिमेषया
बडिश विषमं तस्याक्षेपं करोषि सहासुभिः ॥

(आ) Suvṛ *ad* 29 (=59 in Kṣ (RP) (a Bhaṭṭendurāja).

Hariṇī metre.

You my friend, fish-hook, with your abode in a place of pilgrimage, given to impartiality, gifted with an extremely strong body and a sound character, and possessed of great talent, why do you deal a death blow to the life of one who wants to drink you in with winkless gaze—you, who are well stringed and associate of river banks, firm at both knobs, quite strong and circular. (Dr. Sūryakānta).

13058*

गुणप्रयुक्ताः परमर्मभेदिनः
शरा इवावंशभवा भवन्ति ।
तथाविधा ये तु विशुद्धवंशजा
व्रजन्ति चापा इव तेऽतिनम्रताम् ॥

(आ) Vidy 963.

Vaṁśastha metre (defective in *b*).

Like the arrows, made of inferior bamboo, and shot from the string, the low-born nudged by their (inherent) traits, cut into others' vitals. But similar men of noble descent, prompted by their virtues, become immensely humble as the bows made of quality bamboo and secured by the string curve substantially.

13059*

गुणप्रवालं विनयप्रशाखं
विश्रम्भमूलं महनीयपुष्पम् ।
तं साधुवृक्षं स्वगुणैः फलाढ्यं
सुहृद्विहङ्गाः सुखमाश्रयन्ति ॥

(अ) Mṛcch 4. 32 (in BSS ed. 4. 31).

(आ) IS 2118.

Upajāti metre ( Upendravajrā and Indravajrā ).

Birds in the form of friends resort happily to the tree that is a noble person. Virtues are its leaves, modesty the twig, trust (makes) the roots, fame its flowers and is laden with fruits of good deeds.

[ Friends, like birds, still find a peaceful refuge on the beneficient tree whose buds are virtues, whose trunk is modesty, whose roots are integrity, whose flowers are coustesy and whose bush fruits are good deeds. (R. P. Oliver). ]

गुणप्रवाह एतस्मिन् see संसारचक्र एतस्मिन्.

13060*

गुणबद्धचरण इति मा
लीलाविहगं विमुञ्च सखि मुग्धे ।
अस्मिन् वलयितशाखे
क्षणेन गुणयन्त्रणं त्रुटति ॥

(अ) ĀrS 2. 201.

(आ) VP 10. 50.

Āryā metre.

My innocent friend ! release not the playful bird (your lover) in the belief that its claws are tied with a string (your qualities). On this entwined branch (in the midst of other women), the knot of string (virtue) may snap in a trice.

13061

गुणभेदविदप्रिमप्रसङ्गे
व्यवधानादनुपस्थितं पुरस्तात् ।
अपि वाजिनमात्रशेषमिष्टौ
घटयन्वाजिभिरर्थ्यसे विधिज्ञैः ॥

(आ) SR 104. 91, SSB 394. 99.

Aupacchandasika metre.

(O King) you, distinguishing merit, though not revealed presently, yet potential in the times to come, engaging one in a desirable objective mere on the basis of his prowess, (you) are sought after by those horse—riders (soldiers) having practical approach.

13062*

गुणमधिगतमपि धनवान्
न चिरान्नाशयति रक्षति दरिद्रः ।
मज्जयति रज्जुमम्भसि
पूर्णः कुम्भः सखि न तुच्छः ॥

(अ) ĀrS 2. 194.

(आ) SR 169. 735, SSB 504. 735.

(*b*) अचिरा° SR, SSB.

(*d*) कुम्भो न खलु तुच्छः SR, SSB.

Āryā metre.

Friend ! A rich man wastes, ere long, even his acquired merit, but a poor man retains it. A jar full of water drowns its rope into the water, not an empty one.

13063*

गुणमयोऽपि सदोष इव क्वचिद्
भवति यत्कमलाकरसारसाः ।
समुदयेऽम्बुमुचामभवञ्जगत्-
क्लमनुदामनुदारमनोमुदः ॥

(अ) Kapph 8. 30.

(आ) VS 1756 (a. Śrī Śivasvamin), Kav p. 112.

(*d*) °दामपि-ममनोभ्रमः VS.

Drutavilambita metre.

Even a virtuous person, sometimes becomes blame-worthy. On the appearance of the clouds that relieve the people's of exhaustion, the swans in the lotus-lakes have little joy at heart.

13064

गुणमान्तरमगुणं वा
लक्ष्मीर्गङ्गा च वेद हरि-हरयोः ।
एका पदेऽपि रमते
न वसति निहिता शिरस्यपरा ॥

(अ) ĀrS 2. 204.

Āryā metre.

Lakṣmī and Gaṅgā know the inborn merit or demerit of Hari and Hara. One of them (Lakṣmī) revels even at (Viṣṇu's) feet, the other (Gaṅgā) does not linger, though placed on the head (by Śiva).

13065

गुणयुक्तेऽपि चैकस्मिन् विश्वसीत विचक्षणः ।
सर्वार्थत्यागिनं राजा कुले जातं बहुश्रुतम् ॥

(अ) MBh (Bh) 12. 25. 17 *cd*, 12. 87. 27 *ab*; *d* also in MBh (Bh) 12. 215. 4.

(आ) SRHt 133. 2.

(*a*) गुणयुक्तोऽपि MBh (var.); नैक° [चैक°] MBh.

(*b*) विश्वस्याच्च (°श्च or °सेत or °सेन्न or °सीति or °दति or as above) MBh (var.); °क्षणाः or °क्षणैः MBh (var.).

(*c*) सर्वात्म° [सर्वार्थ°] MBh (var.).

(*d*) कुलजा° MBh (var.); °श्रुतः MBh (var.); मनस्विनं [बहु°] MBh 12. 215. 4 (var.).

A wise man should trust him alone who is endowed with virtues. The king believes (only) a high-born and learned man and one who has given up his all. (i. e. a recluse).

13066

गुणयुक्ते तथैतस्मिन्विश्वसेच्च विचक्षणः ।
सर्वार्थसाधको राजा कुलजाते बहुश्रुते ॥

(आ) SSSN 108. 2.

A wise man should have faith in him (alone) who is virtuous. The king, who has accomplished all his pursuits, (trusts) the high-born and the learned (only).

गुणयुक्तोऽपि नैकस्मिन् see No. 13065.

13067*

गुणयुक्तोऽपि पूर्णोऽपि कुम्भः कूपे निमज्जति ।
तस्य भारसहो नास्ति गुणकग्राहको यदि ॥

(आ) SR 81. 20, SSB 356. 28.

A pitcher, though fastened to a rope and full (of water), sinks into the well, if there is none to bear its weight and hold the rope.

[ Implied Meaning— A person, though virtuous and complete (in himself) slips into obscurity if there is none to sustain him and appreciate his virtues. ]

13068*

गुणयुक्तोऽप्यधो याति रिक्तः कूपे यथा घटः ।
निर्गुणोऽपि भृतः पश्य जनैः शिरसि धार्यते ॥

(आ) ŚP 344, SR 81. 23 (a. ŚP), SSB 356. 31, SRK 52. 9 (a. Prasaṅg-ratnāvali), IS 7858, JS 429. 8, SH fol. 67*b* (709) and fol. 81(*b*) 3, SRM 2. 2 211.

(*b*) कूपघटो यथा JS ; घटो यथा [यथा घटः] ŚP, SR, SSB, SH

(*c*) °णोऽप्यश्भृतः JS.

An indigent person, though virtuous, suffers humiliation as an empty jar goes down into the well, though tied to a rope. A rich person, (on the other hand), even if shorn of virtues, is respected by the people as a full jar, though without rope (*guṇa*), is carried on the head.

13069*

गुणयुक्तोऽप्यधो याति रिक्तकुम्भ इव स्फुटम् ।
पूर्णो गुणविहीनोऽपि जनैः शिरसि धार्यते ॥

(आ) Any 149. 68.

(A poor man), though endowed with virtues, evidently suffers humiliation as an empty jar goes down (into the well). A rich person, (on the other hand), even if bereft of virtues, is esteemed by the people as a full jar, though without *guṇa* (rope), is carried on the head.

13070*

गुणयुक्तो हि लभते सम्पदं न गुणैर्विना ।
पातालादपि पानीयं गृह्णाति सगुणो घटः ॥

(आ) Nīsam 2. 1.

(*b*) संपदं Nisan.

One acquires wealth with merit alone, not without it. A pitcher (held) with a rope[1] draws water even from the nether region.

1. Merit.

13071

गुणराशिमहाभार- निर्भरापूरितान्तराः ।
सन्तो गौरवमायान्ति यदि तत्र किमद्भुतम् ॥

(आ) VS 216 (Rājakula-bhaṭṭa), SR 46. 73, SSB 303. 75.

No wonder is there if the virtuous with their hearts brimming with the heavy

load of a plethora of virtues, become (more) weighty (worthy).

गुणरुत्तुङ्गता याति see No. 13207.

13072

गुणलक्षं परित्यज्य दोषं गृह्णाति दुर्जनः ।
धेनोः पयोधरस्थोऽपि गोपीडो लोहिताशनः ।।

(आ) NBh 243.

(*c*) घे° [धे°] (Printing error) NBh.

(*d*) गो °पिडो (changed to गोपीडो Editorially) NBh.

A wicked person, setting aside a host of virtues, picks up vice alone. The leech, though clung to the udder of the cow, only oppresses it (by sucking its blood).

13073

गुणवज्जनसंसर्गाद् याति स्वल्पोऽपि गौरवम् ।
पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ।।

(अ) Cr 1428 (CvTb 7.26), VCsr VII 21 (Nip. 274a)

(आ) ŚP 291, VS 218, SR 81.2 (a. VS), SSB 355.3, SRK 52.2 (a. Śārṅgadhara), Pras 23.6, IS 2120, Subh 279, SRS 1.2.41, SRRU 882, SSH 1.78, SRM 2.2.188.

(*a*) उत्तमानां प्रसङ्गेन CvTb; गुणः सज्ज° Pras; गुणवद्वस्तु IS; °संपर्का° ŚP, SR, SSB, VS; SRS, SRRU, SSH.

(*b*) लघवो यान्ति गौ° CvTb; सर्वो° [स्व°] SRK; नीचोऽपि SRS.

(*c*) पुष्पाणामनु° ŚP, SR, SSB, SRS; पुष्पसङ्गानुसङ्गेन VC; पुष्पसंघानुषंगेण Pras; °प्रषङ्गेन SRK, IS; °लामृ° CvTb.

(*d*) तृणं [सूत्रं] VS, SRRU, SSH.

Even a small person attains eminence by keeping company with the virtuous. A (petty) thread is borne on the head by virtue of its association with a garland of flowers.

13074

गुणवतस्तव हार न युज्यते
परकलत्रकुचेषु विलुण्ठनम् ।
स्पृशति शीतकरो जघनस्थलीम्
उचितमस्ति तदेव कलङ्किनः ।।

(अ) Avaśiṣṭānyokti of Paṇḍitarāja (in PJKS) 564.

(आ) SR 246.25, SSB 651.2, SRK 238.81.

(*b*) °लुंठनं SRK.

Drutavilambita metre.

O necklace, it does not behove you to roll on the breasts of others' wives, invested with virtue (thread) as you are. That the moon fondles their hip-region (with its cool rays/hands), that is but proper for a tainted person to do.

13075

गुणवती ललितापि न शोभते
तनुतरार्थकदर्थनयान्विता ।
सुकविसूक्तिरिवार्थवती परं
व्रजति वेशवधूः स्पृहणीयताम् ।।

(अ) Sam 4.132.

(आ) GVS 13.

Drutavilambita metre.

A woman, constantly plagued by a lack of wealth, does not look splendid even if she is virtuous and beautiful. A rich courtesan, on the other hand, is fancied by all like a worthy composition of a gifted poet, with profound meaning.

13076

गुणवत्कुलजातोऽपि निर्गुणः केन पूज्यते ।
दोग्ध्रीकुलोद्भवा धेनुर् वन्ध्या कस्योपयुज्यते ॥

(अ) Dar 1. 13.

None esteems a man shorn of virtues, even if he is born in a virtuous family. Who has use for a barren cow, though it might have born in the line of the milch cows ?

13077

गुणवत्तरपात्रेण च्छाद्यन्ते गुणिनां गुणाः ।
रात्रौ दीप-शिखाकान्तिर् न भानावुदिते सति ॥

(अ) P (Pts 1. 287, PtsK 1. 319).

(आ) IS 2121. Cf. No.

(*a*) दीपशाखा का° PtsK (var.).

The virtues of (even) the meritorious are overshadowed by those of the higher merit. The flame cf the lamp glows at night, not after the sun-rise.

13078*

गुणवत्त्वे समानेऽपि भेदोऽयं युवयोर्महान् ।
धनुर्याति गुणच्छेदम् अविच्छेदगुणो भवान् ॥

(आ) VS 2464.

Though equal in virtue (string), there is one remarkable difference between you two.[1] (While) the string of the bow snaps, your virtues are invulnerable.

1 The king and the bow.

13079

गुणवत्पक्षपराङ्मुखि
स्वजनकुलोच्छेदबद्धनिर्बन्धे ।
अपि वीरवंशवैरिणि
भगवति भवितव्यते जयसि ॥

(आ) Skm (Skm (B) 2349, Skm (POS) 5. 70. 4) (a. Umāpatidhara, in Skm (POS) anonymous).

Āryā metre (defective in *a*).

Victorious are you. O Worshipful destiny, who are averse to the virtuous, intent upon extirpating your own kinsmen and hostile to the tribe of the brave.

13080

गुणवत्-पात्र-मात्रैक- हार्यनिर्यासमाशयन् ।
आत्मनावैति ते लोकः स्वबन्धुरिति धावति ॥

(आ) Skv 1251.

Believing that the sap can be gathered only by a dish[1] which has a string [or : only by a virtuous recepient], everyone understands himself to be your relative and runs (to you). (D. H. H. Ingalls).

1. Vessel : Edi.

13081

गुणवत्सु गुणाल्पोऽपि याति विस्तरतां नृणाम् ।
पतितः स्वादुविमले तैलबिन्दुरिवाम्भसि ॥

(आ) SRHt 230. 4 (Vyās, App. I. 10) (a. Vyāsaśataka), SSSN 176. 4.

(इ) SS (OJ) 308.

(*b*) विस्तीर्णतां SRHt, SSSN ; नर: SRHt ; हर: SSSN,

Even a man of scant virtue gains prominence among men of merit as a drop of oil expands when fallen on sweet clear water.

[ Among men of virtue and eminence, a lesser soul also expands. It is like a drop of oil fallen on sweet clear water (Raghuvira). ]

गुणवदगुणजाता कुर्वता see No. 13082.

गुणवदगुणबद्धा कुर्वता see No. 13082.

13082

गुणवदगुणवद् वा कुर्वता कार्यजातं
परिणतिरवधार्या यत्नतः पण्डितेन ।
अतिरभसकृतानां कर्मणामाविपत्तेर्
भवति हृदयदाही शल्यतुल्यो विपाकः ॥

(अ) BhŚ 45, VCjr VI. 3, PD 308. 11, Bh PrQ 4 (a. Vatsaraja).

(आ) ŚP 1391, VS 2934, SKV 1666, IS 2122, Subh 57, SR 93.82 and 176.973, SSB 377. 90 and 514.973, SRK 77. 9 and 243. 13 (both a. BhŚ), SH 1129; Saśa 208. 47, SRM 2. 1. 334, SSJ 52. 2, SN 747, SSD 2 fol. 133 b, SSV 364, SKG fol. 5 b.

(*a*) उचितमनुचितं वा BhŚ (var.), BhPr, SR 176, SSB 514 ; सुगुणमपगुणं वा BhŚ (var.), VC Subh ; गुणवदगुणजाता BhŚ (var.); गुणवदगुणबद्ध BhŚ (var.); कुर्वतो BhŚ (var.) ; कार्यमादौ BhŚ (var.), SRK, SRM, SR 93. 82 ; SSB 377. 90; कार्यजाता (°यातं; °जालं) BhŚ (var.); कर्मजातं SkV.

(*b*) अवधार्य: यत्रत: Subh ; यकृत: [यत्न°] SH.

(*c*) अतिरभस° BhŚ (var.) ; विपत्तौ BhŚ (var.).

(*d*) हृदयदावा (°तापी) BhŚ (var.) ; शील-तुल्यो or तुल्यकुल्यो [शल्य°] BhŚ (var.), °तुल्ये Subh.

Mālinī metre.

Whether good or bad, a wise man should carefully consider the end of action he takes in hand ; for, the result of our precipitate and inconsiderate doing invariably becomes the source of constant pain to the end of our heart-rending existence. (P. G. Nath).

13083

गुणवद्भिः सह संगमम्
उच्चैःपदमाप्तुमुत्सुका लक्ष्मीः ।
वीरकरवालवसतिर्
ध्रुवमसिधाराव्रतं चरति ॥

(अ) Anar 7. 44.

(आ) SRHt 205. 9 (a. Murāri), SSSN 163. 7 (a. Murāri), SR 62. 12, SSB 327. 12.

(*a*) सङ्गम् SSSN.

(*c*) °वाळवस° SRHt

Āryā metre.

Aspiring for the company of the virtuous, eager to attain a high status and abiding on the sword of the brave, Lakṣmī indeed observes a difficult vow.

13084

गुणवद्भ्यो द्विजातिभ्यो देयं रक्ष्या भयार्दिताः ।
अरातिभिश्च योद्धव्यम् इति मे निश्चिता मतिः ॥

(आ) Cand 2. 27.

(*a*) द्विजादिभ्यो Cand (var.).

(*b*) भयातुराः Cand (var.).

(*c*) अरातिभ्यश्च Cand (var.).

To the meritorious Brāhmaṇas (gifts) should be given ; those afflicted with fear should be protected, and enemies are to be fought with. I am[1] sure of this in my mind[2]. (S. Das Gupta).

1. The king.
2. This is my firm opinion : Edi.

13085

गुणवद्वस्तुसंसर्गाद् याति स्वल्पोऽपि गौरवम् ।
पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ।।

(अ) Kuv 61. 123 (P. 140).

(आ) VP 2. 6.

(*c*) °नुसंगेण Kuv (var.).

Even the meanest creature, by the association of the meritorious, attains greatness. A thread united with a wreath of flowers, is worn on the head. (P. R Subrahmaṇya Sarmā).

13086

गुणवन्तं नियुञ्जीत गुणहीनं विवर्जयेत् ।
पण्डिते च गुणाः सर्वे मूर्खे दोषाश्च केवलाः ।।

(अ) Cr 341 CRr 5. 33, CPS 120. 32, Crm 206, GP 1. 113. 1. Cf. (Nos. 414, 631, 699).

(आ) ŚKDr *ad* नीतिसारः (a. GP), IS 2124.

(इ) Cf. RN (P) 96. 7.

(*a*) प्रयुञ्जीत CR (var.); नियुञ्जीत् CR (var.).

(*c*) पण्डिते तु CR (var.); पण्डितेषु (°तस्य GP) CR (var.), CPS, GP.

(*d*) दोषास्तु (दा°) CR (var.); दोषास्त्वनेकशः CR (var.); केवलम् CR (var.), ŚKDr.

(A king) should appoint the meritorious and discard the one shorn of merit. All virtues rest in the wise and in a fool, the vices alone.

13087

गुणवन्तः क्लिश्यन्ते
प्रायेण भवन्ति निर्गुणाः सुखिनः ।
बन्धनमायान्ति शुका
यथेष्टं सञ्चारिणः काकाः ।।

(आ) ŚP 303, SR 82. 34, SSB 357. 41, SRK 52. 8 (a. Prasaṅga ratnāvalī), IS 2123, Subh 65, SRS 2. 2. 63 SRM 1. 3. 136, VP 2. 34.

Āryā metre.

The virtuous often undergo hardship, while the worthless make merry. The parrots are confined to the cage (but) the crows move about at will.

13088

गुणवन्तः समशीला
विस्रम्भसुखोपचारसम्भोगाः ।
समदुःखसुखाः सुहृदो
रसायनं जीवलोकस्य ।।

(अ) Dvi 43.

(*a*) गुणवन्तस्सम° Dvi (var.).

(*c*) °सुखास्सुहृदो Dvi (var.).

Ārya metre.

Virtuous friends of similar disposition, who are equal partners in joys and sorrows and revel in trust and comfort, are an elixir to the world of mortals.

13089

गुणवन्तोऽपि सीदन्ति न गुणग्राहको यदि ।
सगुणः पूर्णकुम्भो हि यथा कूपे निमज्जति ॥

(अ) Cr 1429 (CRC 3. 59, CPS 63. 35).

Even men of virtue despair in case there is none to appreciate them, as a pitcher full of water and tied to the rope sinks in the well if there is no one to hold the rope.

13090

गुणवन्मित्रनाशेन यन्मित्रमुपलभ्यते ।
शालिस्तम्बविरोद्धारं श्यामाकमिव तत् त्यजेत् ।

(अ) P (PT 2. 37, PTem 2.37, PP 2. 38, PRE 2. 24 Ar. 3. 54), Cf. RU 98.

(इ) Old Syriac 2. 29, Arabic 3. 54.

(*a*) गुणवान्° PT (var.).

(*b*) उपपद्यते PT (var.); उपजायते PP.

(*c*) शालिस्तस्य PT (var.); शालिस्तम्भ° PTem (var.); °म्बाभिभवनं PP.

(*d*) शामाकम् PT (var.); °कदिव PP.

The friend that one comes across at the cost of a virtuous friend, one should discard him like the wild rice that hinders the growth of the quality rice. (F. Edgerton).

13091

गुणवसनभूषणाद्यैर्
लभतामलमादरं नृपतेः ।
प्राप्नोति प्रियवेदी
नेदीयानवसरेषु सौभाग्यम् ॥

(आ) SMH 6. 16.

(*ab*) °द्यैर्लभ° SMH.

(*d*) °सरे सुसौ° SMK (KM).

Udgīti-āryā metre.

One may win (immediate) favour of the king with qualities, costumes, ornaments etc. He who knows his likings and stays close to him, gains fortune at an opportune time.

13092*

गुणवानपि चिरजीवी
सधनो विनतः, सती विदग्धा स्त्री ।
हरिभक्तोऽपि धनाढ्यः
क्षमातले न श्रुतं, न वा दृष्टम् ॥

(आ) Sama 2 ग 27, SRM 2. 2. 184.

(*a*) चिरंजीवी SRM.

Gīti-āryā metre.

No such person has ever been seen or heard of on the earth, who though virtuous, lives long; though wealthy, is modest; a woman though artful, is chaste and though a devotee of Viṣṇu, is affluent.

13093*

गुणवानपि नोपयाति पूजां
पुरुषः सत्पुरुषैरकथ्यमानः ।
न हि सौरमणिः स्वभावकान्ति
रविपादैरनधिष्ठितः करोति ॥

(आ) Sṅg 31, Sama 2 ग 24, SR 175. 934, SSB 512. 934, SRM 1. 3. 131.

Aupachandasika metre.

Even a virtuous man does not evoke esteem unless recommended by the worthy. The sun-gem does not reveal its inherent lustre till it is covered by the sun-beams.

13094

गुणवानप्यसन्मन्त्री नृपतिर्नाधिगम्यते ।
प्रसन्नस्वादुसलिलो दुष्टग्राहो यथा ह्रदः ॥

(अ) P (PT 1. 149, PTem 1. 136, PS 1. 127, PN 2. 103, PP 1. 370, Pts 1. 384, PtsK 1. 428, PRE 1. 141), Cf. Ru 75.

(आ) SR 149. 302 (a. P), SSB 473. 208, IS 2139, SRHt 102 4 (a. P), SMa 2. 74.

(इ) Old Syriac 1. 95–96.

(*a*) गुणालयोऽप्य° Pts, PtsK, SR, SSB, SMa.

(*b*) नृपतेर् PT (var.); नृपातिर् Pts ; नाभिगम्यते IS (Suggested by Shengler), SRHt.

(*d*) °ग्राह् इव PS, SRHt.

No one approaches a king, even if his qualities are noble, if he has an evil minister. He is like a pool of clear and sweet water in which vicious crocodiles dwell. (F. Edgerton).

13095

गुणवानस्मि विदेशः
क इव ममेत्येष दुरभिमानलवः ।
अञ्जनमक्षिण विराजति
विन्यस्तं न पुनरधरमणौ ॥

(आ) JS 406. 37 (a. Prakāśavarṣa), VS 2877 (a. Prakāśavarṣa), SRHt 199. 142 (a. (?) Ravigupta). Cf. ABORI 48. 152 (27).

(*a*) विशेषः SRHt.

Āryā metre.

"I possess many qualities, What does an alien land matter to me". This is a token of false pride. The collyrium looks beautiful when applied to the eye, but not to the gem-like lower-lip.

13096

गुणवानेव नमते पुरुषः कार्मुको यथा ।
निर्गुणः स्तब्धतामेति पुरुषः कार्मुको यथा ॥

(अ) P (PT 3. 72, PTem 3. 62), Cr 342. (CRr 8. 110, CPS 283. 30) Cf. Ru 149.

(*a*) रमते [नमते] PT (var.).

(*b*) कार्मुकं (°का) PT (var.), CR (var.).

(*c*) स एव Cr निर्गुण स्त° [निर्गुणः स्त°] PT, PTem.

(*d*) पुरुषं PT (var.) ; निर्गुणः [पु°] Cr (see as above) कार्मुकं (°क; °वं) PT (var.), CR (var.).

Only a virtuous person is humble as is (i. e. bends) a bow with a string. One shorn of virtues is rigid as is a bow without a string.

13097

गुणवान् मलिनोऽपि काच-हारः
स्तनयोः कान्तिमुपैति कामिनीनाम् ।
हरि-हारित-वारणेन्द्र-मुक्ता
गुण-मुक्ता बहिरेव संलुठन्ति ॥

(आ) PV 745 (a. Gambhīrasingh).

(*a*) काचकारः PV (MS).

(*c*) °चार° [°मुक्ता] PV (MS).

Aupacchandasika metre.

A crystal-necklace strung with thread, even if unclean, assumes splendour on the breasts of the women. But the pearls drawn from (the temple of) Indra's lordly elephant, being without any thread (quality), scatter on the ground.

13098*

गुणवान् वा परजनः स्वजनो निर्गुणोऽपि वा ।
निर्गुणः स्वजनः श्रेयान् यः परः पर एव सः ॥

(अ) R (R (Bar) 6. 74. 15, R (B) 6. 87. 15, R (G) 6. 66. 15.

(आ) IS 2125, SRHt 197. 119 (a. MBh).

(*a*) स्वपरो लोकः R (var.); चेत् [वा] R (var.).

(*b*) चापि निर्गुणः or स्व° (ऽो)पि च निर्गुणः R (var.).

(*c*) स्वजनः श्रेयसां नित्यं R (var.); श्रेयो or श्लाघ्यो R (var.).

(*d*) जन एव [पर एव] R (var.); च [सः] R (var.).

A stranger may have many virtues while one's kin may be void of them. Nevertheless, a kinsman, (even if) shorn of virtues, is preferable. A stranger is after all a stranger.

13099

गुणवान् सुचिरस्थायी दैवेनापि न सह्यते ।
तिष्ठत्येकां निशां चन्द्रः श्रीमान् सम्पूर्णमण्डलः ॥

(अ) Dṛṣṭāntaśatka 65 (KSH 217).

(आ) VS 301 (a. Kusumadeva), SR 82. 30, SSB 357. 38, IS 2126.

(*a*) ज्ञानवान् Dṛṣṭ.

(*b*) देवै° Dṛṣṭ. देवोऽपि नाभिजायते Dṛṣṭ (KSH) IS.

Destiny too does not want the virtuous to live very long. The splendorous full orb of the moon stays for one night only.

13100

गुणविधृता सखि तिष्ठसि
तथैव देहेन किन्तु हृदयं ते ।
हृतममुना मालायाः
समीरणेनेव सौरभ्यम् ॥

(अ) Ārs 2. 213.

Āryā metre.

O friend, restrained by your virtues (like modesty), you stay as before by your body only. Your heart has been carried away by him like the fragrance of the garland by the breeze.

13101

गुण-वृद्धि-वर्णलोप-
द्वन्द्व-निपातोपसर्ग-सङ्कीर्णा ।
दुर्घट-पद-वाक्यार्थ
व्याकरण-प्रक्रियेवासौ ॥

(आ) SkV 417, VS 1383.

Ārya metre.

You— woman's nature is like a treatise on grammar ; a mixture of guṇa (excellence or : full grade of the root), Vṛddhi (plumpness : lengthened grade of the root), *Varṇalopa* (causing loss of caste or : dropping of consonants), *dvandva-nipata* (causing destruction of friendships or : copulative compound and irregular form) and *upasarga* (calamities or : prefixes) and it is difficult to know the meaning of her words (or : entitled meaning of difficult words). (D. H. H. Ingalls).

13102

गुणवृद्धी परे यस्मिन् नैव स्तः प्रत्ययात्मके ।
बुधेषु सदिति ख्यातं तद् ब्रह्म समुपास्महे ॥

(अ) Rasagaṅga 515. 2–3 (in PJKS 85 ; p. 96).

We worship that Brahma, the inner soul, who is above all, is known as '*Sat*' (true) among the wise and is free from all properties (attributes) and augmentations.

13103*

गुणशतशालिनि पिशुनः
केवलदोषं निभालयति ।
कोलः कमलतडागे
कर्दममात्रं गवेषयति ॥

(अ) Kt 18, KtR 36. 18, IS 2127.

(*b*) विभालयति KtR.

Upagīti-ārya metre.

A rogue looks for faults alone (even) in a man endowed with endless virtues. A boar seeks only mire in a lotus-pond.

13104

गुणसाधनसंदक्षः स्वप्रजायाः पिता यथा
क्षमयित्र्यपराधानां माता पुष्टिविधायिनी ॥

(अ) Śuk 1. 79.

(*a*) °सन्द° Śuk (var.).

Like a father (a king) should be able to inculcate virtues in his subjects, and should condone their faults like a nourishing mother.

13105

गुणस्तवेन कुर्वीत महतां मानवर्धनम् ।
हनूमानभवत् स्तुत्या रामकार्यभरक्षमः ॥

(अ) Cārucaryā 35.

(आ) Nīsam 1. 36.

(*b*) महातां Nisam.

One should raise the honour of the great by extolling their virtues. By virtue of his praise, Hanumāna was able to carry out Rāma's task.

13106

गुणहीनं गुणाक्रान्तं काण्डदोषसमन्वितम् ।
गलग्रन्थि न कर्तव्यं तलमध्ये तथैव च ॥

(आ) ŚP 1752.

One should not put around the neck or hold in grip, a bow without string or with worn-out string fitted with a defective arrow.

13107

गुणहीनतां तनूजे
मयि दृष्ट्वा किं परित्यजस्येवम् ।
उचितं गुणिनस् त्वेतन्
निर्गुणरूपस्य तेऽनुचितम् ॥

(अ) Āry 15.

(b) °एव [°वम्] Āry (var.).

Āryā metre.

Why do you discard me thus, O Daughter, on seeing the absence of *guṇas* (attributes, merits) in me. It may be justified in the case of one who is invested with various attributes (*guṇas*) but is unbecoming of you, shorn of all attributes.

13108

गुणाः कुर्वन्ति दूतत्वं दूरेऽपि वसतां सताम् ।
केतकीगन्धमाघ्राय स्वयं गच्छन्ति षट्पदाः ॥

(अ) Cr 343 (CS 1. 45, CL 7. 2, CNI I 41, CNG 41, CNT IV 187, CnT II 11. 7, CnT III 7. 29, CnT V 51, CKL 34), MK 39 (MK (MK (S) 40), MK (P), MK (GOS) 42, MK (P) 39, MK (D) 216.

(आ) ŚP 290, SR 81. 1 (a. ŚP), SSB 355. 2, SRK 52. 1 (a. Prasaṅgatatnavali), IS 2128, Vyās 11*, Saśa 186.217, SSH 1.29, NBH 31, SRM 2. 1. 67, VP 2. 1.

(इ) ShD (T) 138, VŚ (T) 6, SRN (T) 8 ; DhN (P) 140, MhN (P) 41. Cf. Dhammapada 54.

(*a*) गुणा CS (var.); कुर्वन्त्य दुल्लत्वं CS (var.) कुर्वस्य ; दूरत्वं (°रे°) CS (var.); करन्ति दूतत्वं MK (D) ; दूरत्वं CNI I.

(*b*) सदुक्त्या सारवेदिनः NBh ; दूरेऽपि CS (var.) ; वसता CS (var.).

(*c*) केटकी° CS (var.).

(*d*) स्वयमायान्ति षट्पदा (°दाः) CL (var.), MK, ŚP, SR, SSB, SSH, NBH ; षट्पदो यान्ति दूरतः Vyās ; गच्छति CL (but CLH, CLL II, as above), CS (var.) ; MK (D) ; यान्ति च [ग°] CL (var.) ; सट्पदाः CL (var.) ; खट्पदा CS (var.) ; षट्पदा (°दः) CL (var.), CS (var.).

Merits act as messangers to the virtuous, even if they live afar, *or* the merits of the virtuous, even if they live afar, act as their messangers. On smelling the fragrance of the Ketakī, the bees rush to it, on their own.

13109

गुणाः खलु गुणा एव न गुणा धनहेतवः ।
अर्थसञ्चयकर्तृणि भाग्यानि पृथगेव हि ॥

(अ) Cr 1430 (CRC 8. 125, CPS 284. 35), BhPr 223. Cf. No. 13110.

(आ) VS 2672 (a. Bhagavad-Vyāsa), SRHt 51. 2 (a. Pañcatantra), IS 2129, Subh 65, Sama 2 घ 1, VP 9. 21.

(*b*) न गुणाः फलहेतवः SRHt, Subh; भूतिहेतवः [धन°] BhPr, Sama.

(*e*) धनसं° BhPr, धनसञ्चय कर्तृणां Sama.

Virtues are verily just virtues. They are not the means to (earn) wealth. Fortunes that bring mass of wealth are indeed distinct (from the virtues).

13110

गुणाः खलु गुणा एव न गुणाः फलहेतवः।
सगुणो निष्फलश्चापो निर्गुणः सफलः शरः ॥

(अ) Cr 1931 (CRC 8.126, CPS 309.7). Cf. No. 13109.

(आ) VS 2673 (a. Bhagavad-Vyāsa).

(*b*) गुणा CRC, CPS; धनहेतवः [फल°] CRC.

(*c*) निष्फलं चापः CRC.

गुणाः गृह्णन्ति सूपश्च see त्यजन्ति शूर्पवद् दोषान्.
गुणाः गौरवतां यान्ति see No. 13114.
गुणाः दश स्नानशीलं see No. 13124.

Virtues are verily mere virtues. They are not the means to (acquire the desired) result. The bow (though) having string (virtue) lacks 'head' (result), but the arrow (though) without string (virtue) is fitted with the 'head' (result).

13111

... ... ... ... ... .. ... ...
गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः ॥

(अ) Uttara 4. 11 *d.*

(आ) SSap 555, Ratnāpaṇa *ad* Vidyanātha, p. 147 and 238.

Śikhariṇī metre.

With the virtuous, the virtues are the objects of reverence, neither sex nor age.

13112

गुणाः प्रमाणं न दिशां विभागः
निदर्शनं नन्विदमेव तत्र।
स्तनद्वये ते हरिचन्दनं च
हारश्च नीहारमरीचिगौरः ॥

(अ) Āś 1. 3.

Upajāti metre (Upendravajrā and Indravajrā).

Merits are the deciding factor, not the provenance. This indeed is an illustration thereof. On year breasts (rest) the sandal-paste as well as the necklace white like the moon.

[ Merits are the determining factor, and not provenance. Indeed as an example for that is on your breasts the sandal as well as the necklace, white like the moon[1].

(C. S. Sastri's Translation) ]

1. Words of the director to the actress.

13113

गुणाः सर्वत्र पूज्यन्ते दूरेऽपि वसतां सताम्।
केतकीगन्धमाघ्रातुं स्वयं गच्छन्ति षट्पदाः ॥

(आ) Sama 2 ग 20.

The merits of the virtuous, even if they live afar, are esteemed everywhere. The bees, on their own, rush to enjoy the fragrance of the *Ketakī*.

गुणाः संख्यापरित्यक्तास् see पर्जन्यस्य यथा धारा

13114

गुणाः सर्वत्र पूज्यन्ते न महत्योऽपि सम्पदः।
पूर्णेन्दुः किं तथा वन्द्यो निष्कलङ्को यथा कृशः ॥

(अ) Cr 344 (CVr 16. 7, CNI I 40, CNT IV 185, CPS 308. 4), MK (MK (S) 43, MK (P) 36, MK (GOS) 43).

(आ) ŚP 299, SR 81. 13 (a. ŚP), SSB 356. 6, SRK 52.7 (a. Śārṅgadhara), SRS 2. 1. 45 Sama 1 ग: 10 Sama

2 ग 21, SRM 1. 3. 128 VP 2. 11, IS 2142 and 7860 Subh 92 and 278.

(*a*) गुणैर्गौरवमायाति ŚP, SR, SRK, SRS, VP, गुणाद् (गुणा) गौरवमायाति (गौरवतां याति) MK गौरवमायान्ति SSB; गुणाः गौरवतां यान्ति Subh; गुणी (°णो) गौरवमायाति Subh; गुणा CV (var.).

(*b*) न सहायैर्न सम्पदा MK (GOS); न महत्यापि ŚP, SR, SRK, SSB, SRS; न सहायेन MK (S); न संहित्येऽपि MK (S) (var.); न संहृत्या न MK (S) (var.); रूपेणापि [म°] MK (S) (var.); न महान्तो CNI I; संपदा ŚP, SR, SRK, SRS, MK (S).

(*c*) पूर्णेन्दुर्न CNII, ŚP, SRK, SRS, पूर्णेद: CV (var.).

(*d*) वालारेखविधोः कृशा CNI I; शशी [कृश:] SSB.

Virtues are esteemed everywhere, not wealth, enormous though it may be. Is the full-moon so adored as is the spotless crescent ?

13115

गुणाः सर्वत्र पूज्यन्ते पितृवंशो निरर्थकः ।
वासुदेवं नमस्यन्ति वसुदेवं न ते जनाः ॥

(अ) Cr 345 (CSr 1. 44, CLr 7. 7, CRr 113, CNG 264, CNI I 39, CNT IV 184, CPS 383. 31), Vet and 7. 25. 9 (p. 139), MK (MK (P) 33, MK (S) 38, MK (GOS) 38, MK (G) 46. 25). Cf. Nos. 13114.

(आ) ŚP 292, SR 81. 5 (a. Cāṇakyanīti), SSB 356. 8, SRK 52. 3 (a. Prasaṅga ratnāvalī), IS 2143, Subh 223, SRS 1. 2. 42, Sama 2 ग 19, SSPr 61, SRM 1. 1. 89, VP 2. 5.

(*a*) गुणा CS (var.); सर्वे IS.

(*b*) निरर्थक (°र्थरं; °कं) CS (var.), IS.

(*c*) वासुदेव CS (var.); वसुदेवं SRK, नमसेत्ति CS (var.); परित्यज्य [नमस्यन्ति] IS; परितच्य [नमस्यन्ति] CR (var.); परित्यज्य [नमस्यन्ति] SRK, Sama.

(*d*) वासुदेवं SRK, वासुदेवमुपासते Sama, वासुदेव CS (var.); नमज्जना (°न) [न ते जनाः] IS; न केचन CR, CPS; न मानवः ŚP, न मानवाः SR, SSB; न मेज्जनः (°न) CR (var.), SRK; न मन्यते CR (var.); न मानवः SRS जना CS (var.), CL (var.).

Virtues are revered everywhere. Paternal family does not count (lit. is meaningless). People pay obeisance to Vāsudeva, not Vasudeva (his father).

11316*

गुणाः सुगुण्येषु गुणा भवन्ति
ते निर्गुणं प्राप्य भवन्ति दोषाः ।
सुस्वादुतोयाः प्रवहन्ति नद्यः
समुद्रमासाद्य भवन्त्यपेयाः ॥

(आ) SRS 2. 1. 68.

Upajāti metre ( Upendravajrā and Indravajrā ).

Virtues are virtues to the highly meritorious. With the unworthy they become vices. Rivers flow with highly tasteful water; On joining (lit. reaching) the ocean, they become unfit for drinking.

13117

गुणा अनुक्ता अपि ते स्वयं यान्ति प्रकाशताम् ।
छाद्यमानाऽपि सौगन्ध्यम् उद्गमत्येव मालती ॥

(अ) P (PT 2. 17, PTem 2. 17, PRE 2. 13). Cf. Ru 92.

(इ) Old Syriac 2. 12, Arabic 3. 39.

(*b*) प्रकाश्यताम् PT (var.).

(*d*) उद्गमतीव PTem.

Virtues manifest themselves on their own, even without being proclaimed. The Mālatī (jasemine), even if covered up, does exude fragrance.

13118

गुणा अपि न मोदाय यदा दुर्जनसङ्गताः ।
मणिमत्ताऽपि सर्पस्या मुमूर्षून्नान्तरेष्यते ॥

(आ) ŚSB 366. 22.

Even good qualities do not impart pleasure when they are associated with the wicked. Even the jewel possessed by a snake is not sought for by any one except those who Court death.

गुणागुणज्ञा गुणिनो भवन्ति see No. 13119.

13119*

गुणा गुणज्ञेषु गुणा भवन्ति
ते निर्गुणं प्राप्य भवन्ति दोषाः ।
सुस्वादुतोयाः प्रभवन्ति नद्यः
समुद्रमासाद्य भवन्त्यपेयाः ॥

(अ) P (PT 1. 100, PTem 1. 92, PS 1. 87, PN 2.66, PRE 1.99, PD 306. 94), H (HJ Intr 44, HS Intr 47, HM Intr 47, HK Intr 47, HH 5. 22–23), Cr 346 (CRr 8. 114, CNI I 44, CPS 284.34), MK (MK (S) 44, MK (GOS) 41), GRS. (Cf. JSAIL 24. 109, ABORI 15. 53, Ru 60).

(आ) ŚP 295, VS 260, SR 82.40 (a. GR), SSB 357. 47, VP 2. 8, IS 2130, Subh 65, SSH 1. 88, Sama 1 ग 13, SRM 1. 3 139.

(इ) SHD (T) 149, VŚ (T) 103.

(*a*) गुणागुणज्ञा गुणिनो [गुणा गु° गु°] HJ, HS, HH , गुणीभवन्ति PT, PRE, PS (var.), MKS, ŚP, SR, SSB, VS, VP.

(*b*) निर्गुणान् PS (but NABC in PS as above).

(*c*) सुस्वादुतोय (स्वासदु° PS [var.]) प्रभव (प्रवाह) हि नद्यः CR (var.), CPS, PT, PS, PRE, °तोयप्रभवा हि नद्यः VS; आस्वाद्य तोयः (°याः) H, SSH ; Sama ; SRM ; सुस्वादुतोयाः CR (var.) ; स्वसादुतोय PS (var.) ; प्रवहन्ति ŚP, SR, SSB.

(*d*) भवन्त्यपेयः PS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Virtues are virtues only to those who are appreciative of the virtues ; With the unworthy they become blemishes. The rivers originate with extremely sweet water, but on joining the ocean they become undrinkable.

13120

गुणा गुणितया यान्ति येषु वस्तेषु विस्मयः ।
निर्गुणेषु गुणानेव ये वदन्ति जयन्ति ते ॥

(अ) Kṣemendra's Ātmavṛtta 4. 7.

Those who recognise virtues because of their virtuosity, what is astonishing about them ! Admirable are they who speak of only virtues of those who are shorn of them.

13121

गुणा गौणत्वमायान्ति याति विद्या विडम्बनाम् ।
चौर्येणाकीर्तयः पुंसां शिरस्यादधते पदम् ॥

(अ) Jñānārṇava, 129.

(आ) SSap 343.

Virtues become insignificant (and) knowledge is exposed to ridicule. Owing to theft ignominy puts it foot on the head of the people (i. e. ill-fame accrues to them).

गुणा गौरवमायान्ति see No. 13114.

13122

गुणाढ्यः कस्य नाभ्यर्च्यो यो नामानुगुणो गुणैः ।
यस्य बन्धपटुत्वेन सर्वत्र सरला स्थितिः ॥

(आ) SSB 279. 1 (a Saṅgrahītuḥ).

To whom is not adorable 'Guṇāḍhya' (one rich in virtues), who is verily pleasing with his virtues and due to whose expertise in composition there prevails felicity throughout (his work) !

13123

गुणातीतोपीशस्त्रिगुणसचिवस्त्र्यक्षरमय-
स्त्रिमूर्तियः सर्गस्थितिविलयकर्माणि कुरुते ।
कृपापारावारः परमगतिरेकस्त्रिजगतां
नमस्तस्मै कस्मै चिदमितमहिम्ने पुरभिदे ॥

(अ) SH 17 (a. Gaṅgeśvaropadhyāya).

Śikhariṇī metre.

The Lord who is beyond attributes (*guṇas*)[1], yet friendly to these, is composed of three letters[2] representing three forms,[3] brings about creation and its sustenance and annihilation, is an ocean of compassion, the ultimate refuge and the highest in the three worlds ; obeisance to that unknown of boundless majesty, the destroyer of three cities (of Asuras)

1. Sattva, rajas, tamas.

2. अ, उ, म = ॐ.

3. Brahmā, Viṣṇu, Mahesha

13124

गुणा दश स्नानशीलं भजन्ते
बलं रूपं स्वरवर्णप्रशुद्धिः ।
स्पर्शश्च गन्धश्च विशुद्धता च
श्रीः सौकुमार्यं प्रवराश्च नार्यः ॥

(अ) MBh (MBh [Bh) 5. 37. 29, MBh (R) 5. 36, 33, MBh (C) 5. 1366).

(आ) IS 2131, Saśa 46. 171.

(*a*) गुणाः Saśa एते गुणोदयास्तात शीलं भ° MBh (var.) (hypermetric).

(*b*) °वर्णप्रसिद्धि or °वर्ण शुद्धिः MBh (var.).

(*c*) तेजश्च [ग°] MBh (var.).

(*d*) भार्या: [नार्य:] MBh (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā irregular).

Ten advantages come to him who has the wont to take bath regularly. (These are) strength, beauty, clarity of voice and colour, (agreeable) touch, smell, purity, prosperity, youthfulness and beautiful women.

13125

**गुणादानपरः कश्चिद् दोषहानपरोऽपरः ।**
**गुणदोषाहृतित्याग- परः कश्चन भावकः ॥**

(अ) KāvR 4. 20.

(आ) SRRU 761.

(*b*) दोषादान° KāvR (var.), SRRU.

(*c*) गुणदोषा हृदि° KāvR.

Some one is disposed to acquire virtue, the other is inclined to shun vice. Only some one thoughtful is given to both acquiring virtue and shunning vice.

**गुणाद् गौरवमायाति** see No. 13114.

13126

**गुणा धनेन लभ्यन्ते न धनं लभ्यते गुणैः ।**
**धनी गुणवतां सेव्यो न गुणी धनिनां क्वचित् ॥**

(अ) Cr 1432 (CRC 4. 18, CPS 93. 30). Cf. Crn 55.

(*c*) धना CPS.

Merits can be acquired with wealth (but) wealth cannot be had with merits. A rich person is attended upon by the meritorious, nowhere a worthy by the wealthy.

13127

**गुणाधिकान् मुदं लिप्सेद् अनुक्रोशं गुणाधमात् ।**
**मैत्रीं समानादन्विच्छेन् न तापैरभिभूयते ॥**

(अ) BhPn 4. 8. 34.

(आ) SRRU 492.

(*d*) तापैरनुभूयते BhPn (var.).

He who seeks to derive happiness from him who is superior in qualities, takes compassion on one deficient in qualities and seeks friendship with the equal, does not come to grief (lit. is not overwhelmed by grief).

13128

**गुणानर्चन्ति जन्तूनां न जातिं केवलां क्वचित् ।**
**स्फाटिकं भाजनं भग्नं काकिण्यापि न गृह्यते ।**

(अ) Dṛṣṭāntaśataka 81 (KSH 217. 84).

(आ) SR 82. 28 (a. Drs. KSH), SSB 357. 36, IS 2132, SSap 662, SLPr 43. 23–24.

(*d*) काकिन्यापि Dṛ° (KSH), SR, SSB.

People esteem the merits of the living beings, not their birth alone. A broken pot of crystal is not purchased for even a cowrie.

13129

**गुणानां नास्ति ते संख्या रत्नानामिव सागरे ।**
**क्षीयते सागरे रत्नं न क्षयो हि गुणास् तव ॥**

(अ) MK (MK (S) 131, MK (G) 65. 93.

Like jewels in the ocean your virtues are beyond count. The jewels in the ocean dwindle (steadily) but your virtues do not exhaust.

13130*

गुणानां मो तिरस्कारं पूर्णश्रीरपि मा कृथाः ।
सम्पूर्णोऽपि घटः कूपे गुणच्छेदात्पतत्यधः ॥

(आ) SSB 356. 12.

Dear ! despise not virtues even if you have enormous wealth. A pitcher, though filled (with water), falls into the well as the rope breaks.

13131

गुणानां लक्षणं वक्ष्ये यादृशं कारयेद् गुणम् ।
पट्टसूत्रो गुणः कार्यः कनिष्ठामानसम्मितः ॥

(आ) ŚP 1761.

I will describe the characteristics of the string, and the type of the string to be made (for the bow). It should be made of jute, thick in size of the little finger.

13132*

गुणानां वा विशालानां सत्काराणां च नित्यशः ।
कर्तारः सुलभा लोके विज्ञातारस् तु दुर्लभाः ॥

(अ) SV 4. 9.

Those who show conspicuous virtues and perform respectful deeds are easy to come across in the world, but hard to come by are those who appreciate them.

13133

गुणानां सा शक्तिर्विपदमनुबध्नन्ति यदमी
प्रसन्नस्तद्वेधा मम यदि न तैर् योगमकरोत् ।
विषण्णं दौर्गत्यादितिगुणिनमालोक्य विगुणः
करोति स्वे गेहे ध्रुवमतिसमृद्धचोत्सवमसौ ॥

(आ) VS 451, SR 60. 253, SSB 325. 262.

Śikhariṇī metre.

This is the power of virtues that they follow misery closely. Brahmā was happy (with me) that he did not unite me with them. Beholding the meritorious disspirited due to misfortunes, an unworthy person holds, without fail (*dhruvam*), rich festivity at his house.

13134

गुणानाकर्ण्य कस्यापि नासूयेत कदाचन ।
आत्मन्यपि निधातुं तान् उद्यतेत तथा पुनः ॥

(आ) SSB 476. 283.

One should never feel envious on hearing of other's virtues but should rather exert to inculcate them himself.

13135

गुणानामज्ञाता प्रचुरधनदाताऽपि न मुदे
मुदे विद्याज्ञाता भवति मितदाताऽपि गुणिनाम् ।
दृशौ ग्राम्या दत्ते न पुनरवधत्ते च चतुरो
दृशः प्रान्तं दत्त्वा वशयति नितान्तं पुरवधूः ॥

(अ) Cr 1433 (CRB 6. 58).

(आ) SR 82.45, SSB 357. 55.

(*a*) प्रचुरतर° CRB.

(*c*) दृशो CRB, न च सुमनसो मोदयति सा SSB.

Śikhariṇī metre.

He who does not appreciate virtues gives no pleasure to others, even if he gifts them an hefty amount. He who esteems knowledge causes (immense) happiness

to the worthy though he gives them but scanty. A rustic woman stares (passionately), but the clever care not (for her). A city-damsel, (on the other hand), enthralls one by casting a mere glance.

13136

गुणानामज्ञानादनुभवतु तावत् प्रतिपदं
मुहुर्बाहुच्छेदव्यतिकरमसौ स्वर्णवलयः।
अपि ज्ञाते तत्त्वे तव गुणसमुद्रस्य पुरतः
समं गुञ्जापुञ्जैस् तुलनमतिलज्जाकरमिदम्॥

(अ) Avaśiṣṭânyokti of Paṇḍitarāja (in PJKS) 398.

(आ) SR 246. 33, SSB 652. 1.

(*d*) °तुलित° SSB.

Śikhariṇī metre.

On account of its ignorance of virtues, the gold-bracelet may repeatedly have the misfortune of bruising the (wearer's) arm. But even after the reality is known, it is extremely shameful to weigh you, the ocean of virtues, with a mass of (petty) *gunjas*.

13137

गुणानामन्तरं प्रायस् तज्ज्ञो जानाति नेतरः।
मालतीमल्लिकामोदं घ्राणं वेत्ति न लोचनम्॥

(अ) Dṛṣṭāntaśataka 22 (KSH 217).

(आ) VS 293 (a. Kusumadeva), SR 168. 679 (a. Dṛ°), SSB 502. 679 (a. Kusumadeva), IS 2133, SRS 2. 1. 34.

None else but he who knows them, can distinguish between the virtues. Nose, not the eye, appreciates the (difference between the) fragrance of Mālatī and Mallikā.

13138

गुणानामायथातथ्याद् अर्थं विप्लावयन्ति ये।
अमात्यव्यञ्जना राज्ञां दूष्यास्ते शत्रुसंज्ञिताः॥

(अ) Śiś 2. 56.

(आ) SRHt 103. 13 (a. Māgha), SSSN, 113. 13 (a. Māgha), IS 2134.

(*a*) °नामय° Śiś (Dikṣit's ed.) (Printer's error) SSSN.

(*b*) विस्राव [विप्लाव°] Śiś (Balav Dev).

(*c*) राजन् SRHt, राज्ञा SSSN.

(*d*) °संहिताः Śiś (Balav Dev) SSSN.

Those who harm the interest of the king by wrongful application of the (four) means of statecraft, should be denounced as enemies masquerading as ministers.

13139

गुणानामास्थानीं नृपतिलकनारीतिविदितां
रसस्फीतामन्तस् तव च तव वृत्ते च कवितुः।
भवित्री वैदर्भीमधिकमधिकण्ठं रचयितुं
परीरम्भक्रीडाचरणशरणामन्वहमहम्॥

(अ) Naiṣ 14. 91.

Śikhariṇī metre.

Ornament among kings, every day will I[1] make Damayantī, famous as a woman, and an abode of virtues, devote herself more and more to the sport of clasping thy neck ; cherished she is with

emotion in thy heart. Everyday will I make also the Vaidarbhi style, famous among the styles, and an abode of merits, entirely devote itself to the game of word-play in the utterances of the poetic narrator of thy life, it is replete with poetic emotion in his heart. (K. K. Handiqui).

1. Sarasvati.

13140

गुणानामेव दौरात्म्याद् धुरि धुर्यो नियुज्यते ।
असंजातकिणस्कन्धः सुखं स्वपिति गौर्गलिः ॥

(आ) Kpr. 10. 480, KāP *ad* 10. 23 (P. 352), KH 304. 6-7, Sar 4. 125 (P. 479), AlR 409, Vimarśinī 141, Kālā 25. 7-8, JS 92. 1 (a. Vyāsa-muni), SR 234. 140 (a. Sar.), SSB 630. 4 (a. Kpr.), IS 2135, ŚKDr *ad* गडि, Any 44. 46, SRM 2. 2. 695.

(*a*) दौरात्यात् [°त्म्या°] Kpr. दौर्जन्याद् JS.

(*b*) धुरीणो यो JS.

(*d*) गोर्बलो SR, गोर्गडिः ŚKDr, गोर्गली Any, Kālā.

It is surely due to the fault of its qualities that a well-trained ox is put under yoke, (while) the restive bull sleeps restfully, with no scar caused to its shoulder.

13141

गुणानार्तिपरान्नीत्वा धनिनो धन्विनो यथा ।
निघ्नन्ति हृदयं दृप्ता विदुषां विद्विषामिव ॥

(आ) SSK 4. 2.

The haughty rich strike at the heart of the wise by turning their virtues into torture (to them), as the puffed-up archers, drawing the string tied to the bows' ends, pierce (with arrows) the hearts of their enemies.

13142

गुणानुरागमिश्रेण यशसा तव सर्पता ।
दिग्वधूनां मुखे जातम् अकस्मादर्धकुङ्कुमम् ॥

(आ) KāvR 6. 27 (p. 26), 8. 43 (p. 41), 15. 9 (p. 83), Sar 3. 40 (p. 330), KH 15. 15, SkV 1017.

(*a*) जनानु° [गु°] SkV.

(*b*) ते प्रसर्पता Sar.

All of a sudden has there appeared a mild saffron colour on the face of the quarter-damsels due to your fame mixed with love for excellence, spreading all over.

13143

गुणानुरागी स्थितिमान् श्रद्दधानो दयान्वितः ।
धनं धर्माय विसृजेत् प्रियां वाचमुदीरयन् ॥

(अ) KN (KN (BI) 3. 29, KN (ĀnSS) 3. 89, KN (TSS) 3. 29.

(*d*) वाचमुदीरयेत् [°दीरयन्] KN (BI), KN (TSS) (var.).

He who esteems virtues, observes propriety and is respectful and compassionate should spend his wealth in performing pious deeds, speaking sweet words all the while.

13144

गुणान् गुणज्ञोऽभिविलोक्य केवलं
निषेवतेऽन्यं न तु दोषमीक्षते ।
उपेक्ष्य भीमत्वमधोऽक्षजोऽम्बुधिं
समाश्रयद् रत्ननिधानमित्यसौ ॥

(आ) SSB 357. 51.

Vaṁśastha metre.

He who values quality, on finding merits (anywhere), respects them alone and heeds not the blemish. Overlooking its frightfulness, Viṣṇu resorted to the ocean as it was a repository of gems.

13145

गुणान् न वेत्ति चेन् मूर्खो न दोषः पण्डिते स्मृतः ।
दिवाभीतेन नालोकि तर्हि किं न दिवाविभा ॥

(आ) Nīsan 1. 83.

If a fool does not value qualities, the wise is not to blame. If an owl does not see it, is the day-light not there ?

13146

गुणान् पृच्छसि मा रूपं शीलं पृच्छसि मा कुलम् ।
सिद्धिं पृच्छसि मा विद्यां भोगं पृच्छसि मा धनम् ॥

(अ) Cr 347 (CSr 1. 28, CLr 3. 9, CNP II 66, CNM 19, CNMN 19, CNŚK 56, CNT IV 18). (To be read together with No. 13221).

(आ) SR 167. 645, SSB 501. 645, IS 2119, Subh 137, Saśa 182. 204. (Cf. IS Zus. p 632–33).

(*a*) गुणं CS, CL (var.), SR, SSB, Subh; गुण CS (var.); पृच्छति CL (var.); पृच्छस्व CL (var.), SR, SSB ; पृच्छ हि Subh ; नो [मा] CNM, CNMN.

(*b*) सीनं [शीलं] IS; शील CS (var.); CNM, SR, SSB ; पृच्छहि Subh ; पृच्छस्व CL (var.) ; SR, SSB ; नो [मा] CNM, CNMN ; कूल CS (var.) ; नरं [कुलम्] CNMN.

(*c*) सिद्धो CS (var.) ; पृच्छस्व CL (var.), SR, SSB ; पृच्छहि Subh ; विद्या CS (var.), CL (var.), CNM ; विद्य : CS (var.) ; रूपं [विद्या°] CL (var.).

(*d*) भोग [भोगं] CS (var.), Subh ; पृच्छस्व CL (var.), SR, SSB; पृच्छहि Subh.

Note the qualities (of a person) not his form, ask about his conduct, not the family, take notice of his perfection, not learning, observe (the manner of) enjoyment not (the amount of) his wealth.

गुणान् भूषयते रूपं see No. 13221

13147

गुणान् स्तौतीत्यसम्बद्धं स्निह्यतीत्यसमञ्जसम् ।
ददातीति विरुद्धार्थं खलो हन्तीति नानृतम् ॥

(अ) Deśopadeśa 1 21.

'A wicked person praises virtues', it is alien (to his nature) ; 'he loves others', it is absurd ; 'he gives charity', it is a contradiction in terms ; (but) 'he kills', it is not untrue.

13148

गुणापवादेन तदन्यरोपणाद्
भृशाधिरूढस्य समञ्जसं जनम् ।
द्विधेव कृत्वा हृदयं निगूहतः
स्फुरन्नसाधोर् विवृणोति वागसिः ॥

(अ) Kir 14. 12.

(आ) SR 59. 223 (a. Kir), SSB 323. 231 (a. Kir).

(*a*) °रोपणै: Kir (var.).

(*b*) °विरूढस्य [°धि°] Kir (var.).

Vaiṁśastha metre.

The sword-like tongue of the wicked man, while in operation, exposes his (vicious) heart, cutting it as it were into two ; the wicked man who severly assails a noble person by denouncing his virtues and imputing on him (the non-existent) vices, and who (strives hard to) hide his mis-deeds.

13149

गुणा यत्र तु पूज्यन्ते धान्यं यत्र सुसंचितम् ।
आत्मनः कुशलं यत्र तत्रैव प्रविशेन्नरः ।।

(आ) IS 2136, Subh 196. Cf. No. 13233.

(*a*) न [तु] Subh, °ते [°न्ते] Subh.

(*c*) आत्मानं Subh.

One should stay there alone where virtues are respected, food-grains are sufficiently stored and where one feels safe.

13150

गुणा यत्र न तत्रार्था यत्रार्थास् तत्र नो गुणाः ।
अहो परमसामर्थ्यं संविभागविधौ विधेः ।।

(आ) VS 3108 (a. Śrī-Vyāsamuni).

Where there are virtues, there are no riches. Where there are riches, there are no virtues. How strong is the creator's authority in the matter of distribution (of things) ?

13151

गुणा यत्र न पूज्यन्ते गुणिनां तत्र का कथा ।
नग्नक्षपणके ग्रामे रजकः किं करिष्यति ।।

(अ) Cr 1434 (CRC 8. 141, CPS 324. 19). MK (GOS) 83. Cf. No. 9990.

(आ) SRHt 42. 33 (a. Bilhaṇa), IS 2137, Subh 187.

(*a*) गुणाः IS.

(*b*) का त° गु° गतिः SRHt, Subh ; गुणतां IS.

(*c*) नग्नक्षपणकग्रामे CRC, CPS, SRHt; °णकः IS; देशे [ग्रा°] MK.

There can be no talk of the virtuous, where the virtues are not honoured. What will a washarman do in a village of naked mendicants ?

13152

गुणा यदि तदा कस्य स्यादपेक्षा विभूतये ।
नाभौ कस्तूरिकास्त चेद् यात्येव स्पृहणीयताम् ।।

(आ) SSB 356. 20.

(*c*) °रिकाऽऽस्त SSB (var.).

If there are virtues, who will then seek the wealth ? If there is musk in the navel (of the deer), it is sought by all.

13153

गुणायनं शीलधनं कृतज्ञं
वृद्धाश्रयं संवृणुतेऽनु संपदः ।
प्रसीदतां ब्रह्मकुलं गवां च
जनार्दनः सानुचरश्च मह्यम् ।।

(अ) BhPn 4. 21. 43 (in some texts 4. 21. 44).

(*d*) धना° [जना°] BhPn (Some texts).

Upajāti metre ( Upendravajrā and Indravajrā ).

Riches choose (favour) him who is a repository of virtues, has conduct as his wealth, feels grateful and attends upon the learned. May the Brāhmaṇas, Cows and Janārdana, alongwith his attendants, do me favour.

13154

गुणायन्ते दोषाः सुजनवदने दुर्जनमुखे
गुणा दोषायन्ते किमिति जगतां विस्मयपदम् ।
यथा जीमूतोऽयं लवणजलधेर्वारि मधुरं
फणी पीत्वा क्षीरं वमति गरलं दुःसहतरम् ॥

(अ) Bhavabhūti's Guṇaratnakāvya 6, Cr 1435 (CRB 4. 30), SH (II) fol. 3*b* (No number) Cf. No. 13086; तस्माद् भूमीश्वरो नित्यं; पण्डितेषु गुणाः सर्वे and पार्थिवस्य च भृत्यस्य.

(आ) SR 51. 236 (a. Guṇa°), SSB 311. 242, SRK 13. 30 (a. Śārṅgadhara), IS 2138, SRM 2.1.97 and 2.2.86.

(*b*) तदिदमपि नो [कि°] SR, SSB, SRK, SRM (2. 2. 86) तदिह मम नो वि° SH.

(*c*) महामेघः क्षारं पिबति, कुरुते वारि मधुरं SR, SSB, SRK, SRM (2. 2. 86) यतो जीमूतास्ये SH; लवणमुदधेर् SH.

(*d*) पी° क्षी° SR, SSB, SRK, SRM (2. 2. 86).

Śikhariṇī metre.

There is nothing astonishing if the vices become virtues in the mouth of the virtuous and the virtues turn into vices in the mouth of the wicked. An example is : the cloud sheds sweet water on partaking it saline from the salty ocean, and the snake spews deadly poison on drinking milk.

13155

गुणार्जनक्लेशमपार्थकं त्यज
प्रगल्भतामाश्रय जीव्यते यया ।
गतः स कालः सह साधुचेष्टितैर्
अकृत्रिमैर् यत्र गुणैर् विजृम्भितैः ॥

(आ) SRHt 48. 17, VS 3065.

(*a*) गुणार्जने क्ले° VS.

(*d*) गुणैरजृम्भत VS.

Vaṁśastha metre.

Give up the barren exertion of cultivating virtues. Resort to boldness whereby one lives (happily). Gone are the days when inborn (lit. unartificial) virtues, alongwith noble actions, manifested themselves everywhere.

गुणार्जने क्लेशमपार्थकं see No. 13155.

13156

गुणालङ्काररीत्युक्ति- शब्दार्थग्रथनक्रमः ।
स्वदते सुधियां येन वाक्यपाकः स मां प्रति ॥

(आ) KāvR 5. 21 (p. 20).

Poetic excellence, figure of speech, style, expression and order of composi-

tion of words and meaning by which the learned are pleased, that to me is the maturity of sentence.

गुणालयोऽप्यसन्मन्त्री see No. 13094.

13157

गुणाश्च षण्मितभुक्तं भजन्ते
आरोग्यमायुश्च सुखं बलं च ।
अनाविलं चास्य भवेदपत्यं
न चैनमाद्यून इति क्षिपन्ति ॥

(अ) MBh (MBh (Bh) 5. 37. 30, MBh (R) 5. 36, 34, MBh (c) 5. 1367).

(आ) IS 2140, Saśa 48. 172.

(*a*) तु [च] MBh (var.); मितभुक्ति (°ता भक्तं; °क्तं) MBh (var.).

(*b*) प्रतिभा [च सुखं] MBh (var.); ब° सु° MBh (var.).

(*c*) भवत्य° MBh (var.).

(*d*) मा तावद् MBh (var.); आद्यूनम् MBh (var.).

Upajati metre (Upendravajrā and Indravajrā metre).

Six advantages accrue to him who takes measured food : good health, long life, happiness and strength ; his progeny too remains free from disease (lit. bright) and he is not condemned as a glutton.

13158

गुणाश्रयं कीर्तियुतं च कान्तं
पतिं रतिज्ञं सधनं युवानम् ।
विहाय शीघ्रं वनिता व्रजन्ति
नरान्तिकं शीलगुणाविहीनम् ॥

(अ) H (HJ 2. 116, HS *ad* 2. 112, HM 2. 117, HK 2.115) (Cf. VCsr II. 15; KSS 10. 64. 149-50, RT 6. 316, ZDMG 61. 353).

(आ) SR 349. 62 (a H), SSB 228. 62, SRK 114 8 (a. Indiśesaprukhe), IS 2141 Sama 1 ग 7, Cf. GVS 380-4.

(*a*) गुणशयं IS ; कीर्तिमन्तं HS.

(*b*) रत्नं [पति°] HS ; विधेयं सधनं रतिज्ञं [र° स° यु°] HS, SR, SSB, SRK.

(*c*) वनितापरं नरं / प्रयाति हीनं गुणजातिरूपैः IS.

(*d*) नरान्तरं HM, SR, SSB, SRK, Sama ; नरं परं [नरान्तिकं] HK.

Upendravajrā metre.

Women, forsaking a husband endowed with good qualities, renowned, handsome and adept in the art of love, rich (and) young, betake themselves straightway to a man destitute of amiability, merit and so forth. (F. Johnson).

13159

गुणासाम्येऽभियोक्तृणाम् एको वरयिता वरः ।
तत्राभियोक्तरि श्रेष्ठ्यम् अनुरागात्मको हि सः ॥

(अ) Kāmasūtra of Vātsyāyana 3. 4. 59 (p. 226).

Of all the suitors of a maiden, who are equally accomplished, he alone should be preferred who is most gentlemanly and the most loving of them. (S.C. Upadhyaya).

13160

गुणास्ते निःक्षोभाः प्रकृतिरियमाधत्त भवतो
महत्तत्वं तच्चाप्यजनयदहङ्कारमुचितम् ।
कृतं तेनाप्यूर्वीरमण गुणमात्रार्जनमितः
स्फुरत्कर्मज्ञानेन्द्रियसचिवमुर्व्यादिकमभूत् ॥

(आ) SMH 5. 44.

(*a*) गुणेस्ते SMH (var.).

(*b*) °त्वन्त° [°तत्वं°] SMH.

(*c*) तेनप्यु° [°नाप्यू°] SMH (KM).

(*d*) °सूर्व्या° [°मुर्व्या] SMH (KM).

Prakṛti vested you with (the three) attributes[1] in their pure form. Then there is *mahat-tatva*[2] and that gave birth to *ahaṁkāra*.[3] That generated, O Lord of earth, the *guṇa-mātrās [Tanmātrās]* (subtle and primary elements). From them arose (gross elements) earth etc.[4] and also the senses of action[6] and perception.[7]

1. Sattva, rajas, tamas.
2. The second principal of creation according to Sāṁkhya Philosophy.
3. Ego.
4. Earth, water, light, air and sky.
5. Sound, touch, form, taste and smell.
6. Ears, skin, eyes, tongue and nose.
7. Tongue, hands, feet, anus and generative organ.

13161

गुणा हरन्तोऽपि हरेर्नरं मे
न रोचमानं परिहापयन्ति ।
न लोकमालोकयथापवर्गात्
त्रिवर्गमवञ्चिमुञ्चमानम् ॥

(अ) Naiṣ 6. 105.

(*b*) परिहारयन्ति [°हाप°] Naiṣ (var.).

Upendravajrā metre.

Indra's merits, though charming, do not make me give up the man that pleases me : do you not see the world unwilling to give up the trio of virtue, wealth and desire, inferior though it is to final release. (H. H. Handiqui).

13162

गुणिगणगणनारम्भे
न पतति कठिनी सुसम्भ्रमाद् यस्य ।
तेनाम्बा यदि सुतिनी
वद बन्ध्या कीदृशी नाम ॥

(अ) P (Pts K Kathāmukha 7), H (HJ Pr 15, HSPr 14, HMPr 15, HK Pr 15, HPPr 14, HN Pr 13, HH 2. 21–2, HC 5. 5–6), MK (P) 34.

(आ) SR 40. 26 (a. H), SSB 293. 26 (a. H), SRK 35. 14 (a. H), SuM 9. 29, IS 2144, Sama 1 ग 12, Vidy 314 (a. Viṣṇuśarman) VP 8. 19.

(*b*) न प° tr. HP, HN; यस्य न रेखा ससंभ्रमा-पतति SuM ससम्भ्रमा य° Pts K, HP, HN.

(*c*) °नांऽत्रा SRK, [°नाम्बा] तस्याम्बा SuM ; जननी [सु°] SuM.

(*d*) भवति [नाम] PtsK, HP, HS, HN, HH, SR, SSB, SRK, SuM, Vidy.

Āryā metre.

If a mother (be) the mother of a son through him (at) whose (name) the chalk falls not from overhaste at the commencement of the enumeration of a company of accomplished persons—say, who forsooth (is) barren ? (F. Johnson).

13163

गुणिजुष्टस् तु यो राजा स ज्ञेयो देवतांशकः ।
विपरीतस् तु रक्षोंऽशः स वै नरकभाजनः ॥

(अ) Śukr 1. 86*cd*–87*ab*.

A king who is attended upon by accomplished persons, he is known as a coheir of gods. One contrary to him, is a Co-heir of demons. He is destined to go to the hell.

13164

गुणितनुमतितुष्टिं मित्रतां शत्रुवर्गे
गुरुचरणविनीतिं तत्त्वमार्गप्रणीतिम् ।
जिनपतिपदभक्तिं दूषणानां तु मुक्तिं
विदधति सति जन्तौ धर्ममुत्कृष्टमाहुः ॥

(अ) AS 710.

(*a*) गुणिनुत्तिमति वृष्टिं AS (var.) *(contra metrum)*.

(*b*) °विनोतं [°विनीतिं] AS (var.).

(*c*) जिनपदपद° [जिनपति°] AS (var.); °भुक्ति AS (var.); भूषणामंत्र मु° AS (var.).

Mālini metre.

He who imparts happiness to the mind and body of the virtuous, makes friends with foes, salutes the teacher's feet, seeks true path, is devoted to the feet of Jineśvara Mahāvīra and shuns vices, has *dharma par excellence* in him (i. e. is an extremely religious person), so say (the wise).

13165*

गुणिनं गुणयति गुणवानितरस्तत्र वराकः ।
सहकाराङ्कुररसिकः कोकिल एव न काकः ॥

(आ) Any 63. 94.

A talented person alone can assess the meritorious. One other than him is helpless there. Only the cuckoo is the connoisseur of the mango-blossoms, not the crow.

13166

गुणिनं जनमालोक्य निजबन्धनशङ्कया ।
राजंल्लक्ष्मीः कुरङ्गीव दूरं दूरं पलायते ॥

(आ) ŚP 296, SR 62. 2, SSB 327. 2, SRK 86. 5 (a. Sphuṭaśloka), SH fol. 68*a* (715) and fol. 82*a* (8), VP 2. 10, RS 1437, IS 2145. Cf. No. 13169.

(*a*) गुणितं [°नं] IS ; आसाद्य [आलो°] IS.

(*c*) राजन् ल° SRK, SH fol. 68*a* ; राजं ŚP (MS); राज ŚP (MS), SH fol. 82*a*.

(*d*) दूरं (first) om. ŚP (MS).

On seeing a virtuous person, O King !, Lakṣmī (the goddess of wealth), apprehending her appropriation (by him), flees afar as does a doe, at the sight of a snare-man, fearing her capture.

13167

गुणिनः समीपवर्ती
पूज्यो लोकस्य गुणविहीनोऽपि ।
विमलेक्षणप्रसङ्गाद्
अञ्जनमाप्नोति काणाक्षि ॥

(आ) VS 247 (a. Argata), SR 48. 145 (a. VS), SSB 306. 147, Subh 65, SuM 4*, IS 2146, Pr 367. Cf. No. 9144.

(*b*) पूजां लभते SuM.

(*c*) °संयोगात् SuM (See *d*).

(*d*) काणाक्षो लभतेऽञ्जनम् SuM (see SM) *(contra metrum)*; आमोति कां नाक्षिः Subh; कान्ति हि IS.

Āryā metre.

In the vicinity of the good, even a person devoid of virtues wins respect of the people. The blind eye receives collyrium by its juxtaposition with a healthy eye.

13168

गुणिनमगुणिनं वितर्कयन्ती
स्वजनममित्रमनाप्तमाप्तवर्गम् ।
वितरति मतिविप्लवं नृपाणाम्
इयमुपसर्पणमात्रकेण लक्ष्मीः ॥

(अ) Vikram 6. 36.

Puṣpitāgrā metre.

Considering the virtuous as devoid of virtues, kinsmen as foes and the trustworthy as untrustworthy, Lakṣmī, by her mere proximity, causes delusion to the minds of the kings.

13169

गुणिनां गुणमालोक्य निजबन्धनशङ्कया ।
राजँल् लक्ष्मीः कुरङ्गीव दूरं दूरं पलायते ॥

(आ) Any 15. 119, Cf. No. 13166.

On seeing the merits of the virtuous, O king! Lakṣmī, apprehending her appropriation (by them), flees afar as does a doe at the sight of the hunter's snare, fearing her capture.

13170*

गुणिनां गुणेषु सत्स्वपि
पिशुनजनो दोषमात्रमादत्ते ।
पुष्पे फले विरागी
क्रमेलकः कण्टकौघमिव ॥

(आ) SR 56. 121, SSB 319. 123, SRK 25. 39, IS 7859, SRM 2. 1. 109.

Āryā metre.

The wicked notice only the vices of the worthy though there are (numerous) virtues in them as a camel, averse to flowers and fruits, seeks the cluster of thorns alone.

गुणिनां चित्तवैकल्याद् see No. 13173.

13171

गुणिनां निर्गुणानां च दृश्यते महदन्तरम् ।
हाराः कण्ठगताः स्त्रीणां नूपुराणि च पादयोः ॥

(अ) Cr 1436 (CvTb 8. 18).

(आ) SR 156. 160, SSB 485. 164, SuM 23. 38, SRK 283. 34 (a. Sphuṭaśloka), IS 2147, Subh 16 and 278; SRM 1. 3. 138 and 2. 2. 180.

(*a*) गुणानां IS; सगुणानां निगु° CvTb; अगुणीनां IS.

(*c*) हारः CvTb, SR, SSB, SRM हारा IS; °गतः [°ताः:[ CvTb, SR, SSB, SRM °गता IS.

(*d*) पादयो CvTb.

Vast difference is seen between the virtuous and those shorn of them. The necklaces are worn by the women on their necks, anklets on the feet.

13172

गुणिनां मत्सरः शत्रुर् लुब्धानामतियाचकः ।
सर्वं एव सदर्पाणां न कश्चित् प्रियवादिनाम् ॥

(अ) Dar 1.35.

A jealous person is an enemy to the virtuous, a frequent beggar to the greedy, all to the haughty (but) none to the sweet-tongued.

13173

गुणिनां वित्तवैकल्याद् गुणा निर्गुणवाञ्छया ।
हृदयेष्वेव सीदन्ति विधवानामिव स्तनाः ॥

(अ) Sam 4.89. Cf. विक्रीय स्वगुणं निः स्वः.

(आ) GVS 119.

(*a*) चित्त° [वित्त°] GVS, Sam (var.).

At the loss of the wealth of the worthy, their virtues, as the unworthy long for them, waste themselves in their hearts like the breasts of the widows.

13174

गुणिनां स्वयमेव गुणा
अविलम्बेन प्रकाशमायान्ति ।
भास्करतेजस्तमसि
च्छन्ने परितोऽपि दीप्तिमाधत्ते ॥

(आ) SSB 357.49.

Gīti-āryā metre.

The virtues of the virtuous instantly come to light on their own. The lustre of the Sun assumes brilliance, though there be darkness all-around.

13175

गुणिनां हीनविद्यानां श्रीमतां क्षीणसम्पदाम् ।
कृतान्तपण्यशालायां समानः क्रयविक्रयः ॥

(आ) SRHt 59.16 (a. MBh, but does not appear in the MBh (Bh) edition).

The virtuous, the unlettered, the rich and the poor, (all) are equally priced in the market of Yama (God of death).

13176

गुणिनामपि निजरूप-
प्रतिपत्तिः परत एव सम्भवति ।
स्वमहिमदर्शनमक्ष्णोर्
मुकुरतले जायते यस्मात् ॥

(अ) Vāsavadattā 12 (in some text 8).

(आ) VS 312 (a. Subandhu), SR 48.118 (a. Vāsav.), SSB 305.120 (a. Subandhu).

(*c*) अक्ष्णाम् VS (var.).

Āryā metre.

Even the virtuous have (true) knowledge of themselves from others alone. It is because of this that the eyes get sight of their magnitude in the mirror.

13177

गुणिनि गुणज्ञो रमते
नागुणशीलस्य गुणिनि परितोषः ।
अलिर् एति वनात् कमलं
न हि भेकस् त्वेकवासोऽपि ॥

(अ) H (HJ 1.202, HS 1.182, HH 33.4–5, HC 44.12–13), BC *ad* PS 1.8;

VC br I 6 (L) MK (S) 41, MK (GOS) 39, MK (P) 35. MK (G) 26, Devi 103.

(आ) ŚP 293, VS 253, SR 82. 35 (a. VS), SSB 357. 42, SRK 52. 5 (a. Śārṅgadhara), RJ 1436 (a. 10. 52), IS 2149, ŚKDr *ad* गुणज्ञः (2p. 336*b*) (a. Udbhaṭa), TP 403, NBh 177 Sama 2 ग 22 Vidy (a. Viṣṇugupta) 315, SRM 1. 3. 134, VP 2. 20.

(*b*) नोगु° Dvi ; गु° om. TP ; °गुणहीनस्य Dvi.

(*c*) चनात् PS एव [एति] VCbr ; पद्मं [क°] SRM.

(*d*) दद्दरस् (दद्दुरस्) सेक° (or त्वेक° C) PS ; न दद्दुरस् त्वे° VCbr, Dvi, ŚP, SSB, SRK, RJ, MBh, Sama, Vidy, SRM ; न दर्दुरस्त्वग्निवासोऽपि MK; न दर्दुरस्तग्नि वासोऽपि VS, SR.

Āryā metre.

One who values virtue takes delight in the virtuous, but one of unworthy diposition finds no pleasure in the worthy. The bee rushes to the lotus from the forest, not the frog, though he has the same to abode.

[ One who can appreciate merit takes delight in a virtuous person ; but one of a vicious disposition has no pleasure in the virtuous. The bee repairs from the forest to the water-lily : but no to the frog, although an inhabitant of the same abode. (F. Johnson].

13178

गुणिनो न विदेशोऽस्ति न संतुष्टस्य चासुखम् ।
धीरस्य च विपन् नास्ति नासाध्यं व्यवसायिनः ॥

(अ) KSS 10. 61. 121.

(आ) IS 2150.

(*e*) विपद् KSS (AKM).

To a virtuous person no country is foreign, a man who is content cannot be unhappy ; for the man of endurance calamity does not exist, there is nothing impossible to the enterprising. (C. H. Tawney).

13179**

गुणिनोऽपि सन्ति बहवो
गुणवेत्तारः सुदुर्लभा जगति ।
हिमकर-कर-रस-रसने
रसना-चतुराश्चकोरका एव ॥

(आ) Sama 2 ग 25, SRM 2. 2. 189.

Gīti-āryā metre.

Innumerable are the virtuous in the world, but those who value virtues are hard to come by. The *Cakoras* alone have an expert tongue to taste the flavour of the lunar rays.

13180

गुणिनोऽपि हि सीदन्ति गुणग्राही न चेदिह ।
सगुणः पूर्णकुम्भोऽपि कूप एव निमज्जति ॥

(अ) Cr 1437 (CNW 107).

(आ) SR 81. 24, SSB 356. 32, IS 2151, SRK 53. 15 (a. Sphuṭaśloka).

(*b*) चेद्यति CNW *(sic!)*.

The virtuous too despair if there is none to appreciate their virtues. A

pitcher filled with water, though fastened to the rope, does sink in the well if there is none to hold the rope.

13181

गुणिनो वृत्तविमला महावंशप्रसूतयः ।
मुक्तामयाः प्रकाशन्ते नरा हारा इवोज्ज्वलाः ॥

(आ) SSK 3. 2.

The virtuous of impeccable conduct, born in noble family and free from ailments shine forth like the bright necklaces of pearls that are strung with thread, are round and pure and emanate from quality bamboos.

13182*

गुणी गुणं वेत्ति न वेत्ति निर्गुणो
बली बलं वेत्ति न वेत्ति निर्बलः ।
पिको वसन्तस्य गुणं न वायसः
करी च सिंहस्य बलं न मूषिकः ॥

(अ) Guṇaratna of Bhavabhūti 4 (KSH 523).

(आ) IS 2152, SR 175.917 (a. Guṇa°), SSB 511. 917 Bahudarśa 85, TP 404, SRS 1. 2. 46, SRM 1. 3. 140 and 2. 2. 692.

(इ) ShD (T) 150, VŚ (T) 4, SRN (T) 4. 14.

(*a*) निर्गुणी [°र्गुणो] IS.

(*b*) निर्बली [°र्बलः[ IS.

(*c*) वसन्तस्य Guṇa°.

(*d*) मृगेन्द्रस्य [च सिं°] IS ; मूषकः SRS, SRM.

Vaṁśastha metre.

(Only) the virtuous can appreciate virtue, not the worthless. The strong can assess the strength not the weak. The cuckoo knows the peculiarity (worth) of the spring, not the crow, and the elephant knows the might of a lion, not the mouse.

13183*

गुणी गुणी स्यादगुणेषु सत्सु
तस्यागुणित्वं गुणवत्तरे तु ।
दीपप्रकाशो निशि भास्वरो हि
सूर्ये तपत्यस्य कुतोऽस्तु तेजः ॥

(अ) Yajñaphalam p. 51.

Upajāti metre ( Upendravajrā and Indravajra).

A meritorious person may be meritorious amidst those who lack merit. With the more meritorious being there, his merit declines. The light of the lamp is surely brilliant at night but its lustre vanishes, when the sun shines.

गुणी गौरवमायाति see No. 13114.

13184

गुणी भक्तो शुचिर्दक्षः प्रगल्भोऽव्यसनी क्षमी ।
ब्राह्मणः परमर्मज्ञो दूतः स्यात् प्रतिभानवान् ॥

(आ) SSB 463. 3 (a. Saṁgrahātur).

An envoy should be virtuous, devoted, honest, efficient, bold, viceless, tolerant, conversant with other's secrets (or weaknesses), intelligent and Brāhmaṇa (by caste).

13185

गुणी सुनीतिर्नव्योऽपि परिपाल्यस्तु पूर्ववत् ।
प्राचीनैः सह तं कार्ये ह्यनुभूय नियोजयेत् ॥

(अ) Śukr 5. 24.

A new person, even if talented and of good conduct, should be kept under observation as before. It is after testing him (for some time) that he should be assigned duty (but) with the old (employees).

13186

गुणे कुर्वादरं भ्रात न वित्तेषु कदाचन ।
सुलभं गुणिनां वित्तं दुर्लभा धनिनां गुणाः ॥

(आ) JS 429. 4.

Brother ! have respect for the virtues, never for the riches. Wealth is easy to be had by the virtuous but the virtues are hard to be attained by the rich.

13187

गुणेन स्पृहणीयः स्यान् न रूपेण युतो नरः ।
सौगन्ध्यहीनं नादेयं पुष्पं कान्तमपि क्वचित् ॥

(अ) Dṛṣṭāntaśataka of Kusumadeva 16, (KSH 217), Guṇaratna of Bhavabhūti 13 (KSH 217).

(आ) SR 81. 18 (a. Guṇa°); SSB 356. 26, IS 2153, SRS 2. 2. 47, SRM 1. 3. 133.

(*a*) स्पृहनीयः Guṇa°.

(*b*) यतो जनः Guṇa°; पुनर्जनः SRS; जनः Dṛṣṭa, SR, SSB.

(*c*) गन्धहीनं न गृह्णाति SRS ; सौगन्ध्यवर्ज्यं° [हीनं] Dṛṣṭa, Guṇa°, SR, SSB.

(*d*) अपीह ना SRS.

One endowed with virtue is lovable, not one with beauty. A flower without fragrance is not worth having even if it is winsome (in appearance).

13188

गुणेषु क्रियतां यत्नः किमाटोपैः प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिर् गावः क्षीरविवर्जिताः ॥

(अ) Cr 348 (CSr 1. 26, Cvr 8. 11, CLr 7. 6, CNI I 343, CNI IV 179), Cf. No. 13200.

(आ) ŚP 298, SR 81. 12 (a. ŚP), SSB 356. 11, VS 2671, IS 2158, RJ 1438, Subh 279, GSL 73, JS 429. 1 (a. Kṣemendra), SRHt 198. 123 (a. Vallabha), SRRU 853, SSH 1. 68, SLPr 4. 3. 17–18, SRK 53. 12 and 236. 59 (a. Prasaṅgaratnāvalī) ; SRM 2. 2. 185, SSSN 182. 50, VP 2. 7.

(*a*) गु° य° क्रि° [गु° क्रि° य°] Cv (var.), CL (but CLH, CLL II as above), CNI I, VS, JS, SRHt, SRRU, SSH. SSSN. गुणेष्वेवादरः कार्यः Subh, SSB, CNT IV; क्रियथा (°ता) CS (var.) ; यत्नं (°त्न) CS (var.), CL (var.), CNI I; रागो [यत्नः] Cv (but CvGt as above).

(*b*) माधनेषु (°नः) कदाचन Cv (var.) ; किमतोन्यत् CS ; किमातापि (°प्य) CS (var.) ; आटोपैः किं प्र° CL (var.) ; ऽपि: प्रजोजनं (*sic !*) CS (var.).

(*c*) विक्रीयते (°क्रि°) CS (var.), CL (var.); घण्टाभिः (°ण्ट°; °भि) CS (var.).

(*d*) गावो दुग्ध विवर्जिताः SLPr गाव CS (var.); गावे CNI I; छिरविवर्जिता CS (var.); क्षीरविवर्जिता (°ता) CS (var.).

Make effort to acquire virtues. Of what use is hauteur ? The dry cows cannot be sold (merely) because of their bells.

गुणेषु यत्नः क्रियतां see No. 13188.

13189*

गुणेषु यत्नः पुरुषेण कार्यो
न किंचिदप्राप्यतमं गुणानाम् ।
गुणप्रकर्षादुडुपेन शम्भोर्
अलङ्घ्यमुल्लङ्घितमुत्तमाङ्गम् ॥

(अ) Mṛcch 4. 23.

(आ) SR 82. 41 (a. Mṛcch), SSB 357. 50, IS 2154.

(*d*) अलंघितं ल° Mṛcch (var.); अलंघितमुत्तमाङ्ग Mṛcch (var.).

Upendravajrā metre.

One should always endeavour to acquire virtues (for) there is nothing that cannot be secured by good qualities. By the excellence of its qualities the moon occupied Śiva's head which is (otherwise) unassailable.

[ One should never become weary of practicing virtue for there is nothing that may not easily be obtained by it. It was by its preeminent virtue that the moon obtained the honour of becoming the diadem on the inviolable head of Śiva. (R P Oliver) ]

13190

गुणेषु यत्नसाध्येषु यत्ने चात्मनि संस्थिते ।
परोऽपि गुणिनां धुर्यं इति जीवन् सहेत कः ॥

(आ) JS 429. 5, VP 2. 26.

As the merits are possible to be achieved by effort and that effort rests with one self, who will tolerate, while alive, an adversary to be at the top of the meritorious.

13191

गुणेषु यत्नसाध्येषु यत्ने स्वात्मन्यवस्थिते ।
अयं गुणवतां धुर्यः त्यजेदल्पान् सहेतुकः ॥

(अ) Cv 1438 (CRP 8. 116, CRBh I 8. 127).

(*c*) धुर्यस् CRP; धुर्यश् CRBh I.

(*d*) त्यजजल्पन्सहेतुकः CRP, CRBh I.

As the merits are possible to be achieved by effort and that effort rests with one self, one may do away with the lesser person (thinking that) this one is fore-most of the virtuous because of some (valid) reason.

13192

गुणेषु रागो व्यसनेष्वनादरो
रतिः सुनीतेषु च यस्य भूपतेः ।
चिरं स भुङ्क्तेऽचलचामरांशुकां
सितातपत्राभरणां नृपश्रियम् ॥

(अ) P (PT 3. 133, $PT_2$ 3. 138, PP 3. 229, PtsK 3. 266, PRE 3. 115). Cf. Ru 163.

(आ) IS 2155.

(*b*) सुभृत्येषु PtsK.

(*c*) भुङ्क्ते च° [°ऽचल°] PT, PP.

Vaṁśastha metre.

The king that loves virtues, despises vices, and takes delight in good policy, shall long enjoy the royal majesty that is clothed with the firm-fixed chowrie[1] and adorned with the white parasol.[1] (F. Edgerton).

1. Emblems of royalty.

13193

गुणेष्वनादरं पुत्र प्राप्तश्रीरपि मा कृथाः ।
संपूर्णोऽपि घटः कूपाद् गुणच्छिन्नः पतत्यधः ॥

(अ) Dar 1 38, Cf. No. 13194.

Dear son ! even if you possess wealth, do not despise the virtues. A pitcher filled from the well, goes down if its rope *(guṇa)* is broken.

13194

गुणेष्वनादरं भ्रातः पूर्णश्रीरपि मा कृथाः ।
संपूर्णोऽपि घटः कूपे गुणच्छेदात् पतत्यधः ॥

(आ) IS 2156, Subh 279; Variant of No. 13195.

(*a*) भ्रात Subh.

(*b*) कृथा Subh.

(*c*) संपूर्णेपि घटकूरे Subh.

O Brother, do not ignore virtues, even if you are very rich. Even a full pitcher falls down in the well, if its rope is broken.

13195

गुणेष्वनादरं भ्रातर् भूरिश्रीरपि मा कृथाः ।
गुणच्छेदात् स पूर्णोऽपि घटः कूपे पतत्यधः ॥

(आ) JS 429. 7, VP 2. 21 Variant of No. 13194.

(*c*) संपूर्णो गुणोच्छेदात् JS (var.).

Translation See No. 13194.

13196

गुणेष्वाधारभूतेषु फले कस्यास्ति संशयः ।
न्यस्तश्चात्मा सतां वृत्ते विभूतिश्च न दुर्लभा ॥

(अ) P (PT 3. 30, PTem 3. 24, PS 3. 19, PN 3. 17, PRE 3. 21), Cf. Ru 136.

(*a*) आदारभूतेषु PT (var.).

(*b*) कस्यासि PT (var.); संश्रय: PN.

(*c*) न्यस्त चा॰ PT (var.); वर्त्तो PN.

Who can have doubt about success if the (six) expedients of policy form one's support? As soon as one applies oneself to the path of the noble, prosperity is at hand.

[ Is there any doubt of the success of him who makes the (six) forms of policy in his support ? Let him commit himself to the practices of the noble, and prosperity will not be hard to gain. (F. Edgerton). ]

13197

गुणेष्वेव हि कर्तव्यः प्रयत्नः पुरुषैः सदा ।
गुणयुक्तो दरिद्रोऽपि नेश्वरैरगुणैः समः ॥

(अ) Mṛcch 4. 22.

(आ) IS 2157, SR 81. 10 (a. Mṛcch), SSB 356. 18.

(*c*) गुण'युक्तो Mṛcch (var ).

People should always make endeavour to acquire virtues. Even an indigent person endowed with virtues is better (lit. not equal to) than the rich shorn of them.

[ One should never become weary of practicing virtue; for the present man, if virtuous, is stronger from the weatherest evildoer. (R. P. Oliver). ]

13198

गुणेष्वेवादरं कुर्यान् न जातौ जातु तत्त्ववित् ।
द्रौणिर्द्विजोऽभवच्छूद्रः शूद्रश्च विदुरः क्षमी ॥

(अ) Cārucārya 36.

(आ) Nīsam 1. 37.

(*b*) °तो [°तौ] Cāru.

A Person having true knowledge should respect virtues, not the caste. Brāhmaṇa son of Droṇa (Aśvathāman) became an out-caste (due to his evil deeds) while Vidura, a *Śudra*, was worthy (of high regards).

गुणेष्वेवादरः कार्यं किमाटोपैः see No. 13188

13199

गुणेष्वेवादरः कार्यो न वित्तेषु कदाचन ।
सुलभं धनिनां द्रव्यं दुर्लभं हि गुणार्जनम् ॥

(अ) Cr 1439 (CvTb 7. 25, CM 183), Vet *ad* 2; p. 113.

(*c*) शुलभं CVTb [धनिनां] Vet.

(*d*) दुर्लभा धनिनां गुणाः Vet.

Virtues alone should be esteemed, never the wealth. It is easy for the rich to acquire wealth but difficult to imbibe virtues.

13200

गुणेष्वेवादरः कार्यो निर्गुणैः किं प्रयोजनम् ।
न घण्टाविक्रयं यान्ति गावः क्षीरविवर्जिताः ॥

(अ) Cr 2148 (CNI I 46). (Partly illegible and reconstructed). Cf. No. 13188.

(*a*) गुणेनेवा° CNI I.

(*b*) त्यगु° (?) CNI.

(*d*) °जिता CNI I.

Virtues alone should be respected. What is the use of those who are shorn of them ? The dry cows cannot be sold for their bells only.

13201

गुणैः पूजा भवेत् पुंसां नैकस्माज्जायते कुलात् ।
चूडारत्नं शशी शंभोर् यानमुच्चैःश्रवा हरेः ॥

(अ) Dṛṣṭāntantaśataka 69 (KSH 217).

(आ) SR 81. 26 (a. Dṛ KSH), SSB 356. 34, IS 2159.

(*d*) पत्र° [यान°] Dṛṣṭ.

People are respected for the virtues not for birth in a specific family. The Moon is the crest-jewel of Śiva (and) *Ucchaiśravāḥ*,[1] is the mount of Indra.

1. A horse with big ears.

13202

गुणैः सर्वज्ञतुल्योऽपि सीदत्येको निराश्रयः ।
अनर्घ्यमपि माणिक्यं हेमाश्रयमपेक्षते ॥

(अ) Cr 349 (CVr 16. 10, CvW 8. 11, CNT IV 189, CPS 308. 6).

(आ) VS 2683 ( a. Ravigupta ), SRHt 230. 2, SSSN 176. 2, (a. Vallabha), SR 81. 11 (a. Cāṇakya-nīti), SSB 356. 19 (a. Ravigupta), SRK 52. 6 and 89. 4 (a. Prasaṅgaratnāvalī, ŚP 297, IS 2164. Cf. ABORI 48. 152 (28), Sama 1 ग 11, SRM 1. 3. 129, LN(P) 137, DhN(P) 85, MhD(P) 158.

(*a*) गुणै CvW ; सर्वज्ञकल्पोऽपि ŚP, VS, SR, SSB, SRK, गुणैः स शर्वकल्पोऽपि SRHt, SSSN.

(*c*) अनर्घम् CV (var.), ŚP, VS, SRHt, SSSN, SR, SSB.

(*d*) उपेक्षते CvW.

Even if equal to an Omniscient in virtues, One who is alone suffers for want of support. The ruby though priceless, needs the support of gold (to reveal its true worth).

13203

गुणैः स्थानच्युतस्यापि जायते महिमा महान् ।
अपि भ्रष्टं तरोः पुष्पं न कैः शिरसि धार्यते ॥

(अ) Bhāvadeva Sūri's Pārśvanātha-Caritra 4. 95.

Great glory arises through virtue for a man, even if he has fallen from his station. The blossom even that has fallen from the tree by whom is it not worn on the head (M. Bloomfield).

13204

गुणैरनन्तैः परिशोभितोऽपि सन्
सदैकदोषेण विगर्ह्यते ह्यसौ ।
रसायने श्रेष्ठतमो महौषधो
विनिन्द्यते चोत्कटगन्धतो बुधैः ॥

(आ) Any T 1. 60.

Vaṁśastha metre.

Even if blessed (lit. adorned) with infinite virtues, One is reviled for ever for a single vice (that one might have). The garlic, the best of elixir, is denounced by the wise for its pungent smell.

13205

गुणैरनर्घ्यैः प्रथितो रत्नैरिव महार्णवः ।
... ... ... ... ... ॥

(आ) Kpr 10. 592, AlK 157. 8, AlS 181. 16.

He is well-known for his valuable virtues as an ocean for its jewels.

13206

गुणैरप्युपनीतानां वाचालानां पदे पदे ।
खलानां मेखलानां च जघन्या केवला स्थितिः ॥

(आ) SRHt 42. 34 (a. Gopala). (Only in the printed edition of SRHt, missing from other MSS; See V. Raghavan J. O. R. 13. 298).

(*d*) केवलं SRHt.

Though endowed with various qualities, the wicked, who harangue too often, have an untenable position and the girdles, strung with threads, and jingling to no end, are worn on the waist.

13207

गुणैरुत्तुङ्गतां याति किमाटोपैः प्रयोजनम् ।
विक्रीयन्ते न घण्टाभिः गावः क्षीरविवर्जिताः ॥

(अ) Avaśiṣṭanyokti of Paṇḍitarāja (in PJKS) 185. See No. 13188.

One attains great heights by one's merits. What is the use of arrogance ? The dry cows cannot be sold by virtue of their bells alone.

13208

गुणैरुत्तमतां याति नोच्चैरासनसंस्थितः ।
प्रासादशिखरस्थोऽपि काकः किं गरुडायते ॥

(अ) Cr 350 (CVr 16. 6, CNG 182, CNT IV 183, CPS 307. 3), MK (MK (P) 37, MK(S) 39, MK (GOS) 40, MK (G) 46. 27, MK (D) 276 Prabha 20. 63 (p. 169).

(आ) ŚP 302 (a. BhŚ), SR 81. 16 (a. Cāṇakya-nīti), SSB 356. 24, SRK 52. 11, (a. Sabhātaraṅga), IS 2161, Subh 223, Saśa 152. 112, SuB 13, B 13, Sama 1 ग 9, SRM 1. 3. 132, VP 2. 12.

(*a*) उत्तमतं CV (var.); उत्तुङ्गतां MK (P), MK (S), ŚP, SR, SSB, SuB, SRK; यान्ति CV (var.), MK (GOS); यन्ति CNG.

(*b*) न चोच्चासन SuB; नीचैर् CV (var.); नोश्चैर् IS; आसनसंस्थित: CV (var.); आसनसंस्थितैः (°ताः) CV (var.), Sama.

(*c*) °शिखरारूढः SRK; °शिखरस्थोऽपि IS.

(*d*) किं का° CV (var.); गरुडायते: CV (var.).

One attains excellence by virtues, not by occupying a high office. Does a crow conduct itself like a *garuḍa* even though it is perched on the pinnacle of a mansion ?

13209

गुणैरुत्तुङ्गतां याति न तु जातिप्रभावतः।
क्षीरोदधिसमुत्पन्नः कालकूटः किमुत्तमः॥

(अ) Avaśiṣṭānyokti of Paṇḍitarāja (in PJKS) 184. Cf. No.

(आ) IS 2160, Subh 278.

(इ) Cf. Nālaḍiyar p. 125.

(*b*) °प्रभेदतः Ava°.

One rises high by one's virtues, not as a result of birth (in a high family). Does the *Kālakūṭa* poison become worthy (simply) because it emerged from the milky ocean ?

13210

गुणैरुत्तुङ्गतां याति नोच्चैरासनसंस्थितः।
प्रासादशिखरस्थोऽपि काकः किं गरुडायते॥

(आ) Pad 111. 34, Sama 2 ग 26 See No. 13208.

(*c*) °खरारूढः Pad.

गुणैरुत्तुङ्गता याति नोच्चैरा° see No. 13208.

13211

गुणैरुदारैः संयुक्तान् प्रोन्नयेन्मध्यमाधमान्।
महत्तां प्राप्नुवन्तस् ते वर्धयन्ति नरेश्वरम्॥

(अ) KN (KN (ĀnSS) 5. 68, KN (TSS) 5. 68, KN [BI] 5. 69).

(आ) IS 2162.

(*c*) महत्त्वं KN (BI).

A monarch should promote the mediocre and the lowly (in his establishment), if they are endowed with sterling qualities. On attaining elevation, they enhance (the prosperity of) their royal master.

[ A monarch should promote those dependents of his, who are of mediocre or low origin[1] if only they are endowed with sterling qualities, For, attaining greatness, these men, (out of gratitude), try hard to enhance the prosperity of their (beneficient) royal master. (M. N. Dutt). ]

1. or : those occupying middle and lower grades in the royal service.

13212

गुणैरुदारैर् वशमेत्य यस्य
स्वयं मुकुन्दस्तनयत्वमागात् ।
भ्राजत्प्रतापः कलितारितापः
प्रतापसिंहः स न कस्य नव्यः ।।

(आ) SSB 430. 1 (Saṁgrahītaḥ).

Upajāti metre (Upendravajrā and Indravajrā).

To whom is not that Pratap Singh adorable, enamoured of whose excellent virtues Viṣṇu himself was born as his son, and who scorched his enemies (with the result) his valour shone with (added splendour).

गुणैरेतैरुपेतः सन् see No. 10820J (4).

13213*

गुणैर्गुणानुपादत्ते यथाकालं विमुञ्चति ।
न तेषु युज्यते योगी गोभिर्गा इव गोपतिः ।।

(अ) BhPṇ 11. 7. 50.

(c) देही [योगी] BhPṇ (var.).

An ascetic enjoys the worldly objects with the organs[1] of senses and discards them with the passage of time just as the Sun draws water through its rays and rains it at the appropriate time. He does not remain attached to them.

1. The word गो has various meanings such as, rays, water etc.

गुणैर्गौरवमायाति see No. 13114.

13214*

गुणैर्न किंचिद् विदुषां प्रयोजनं
खलोऽर्थभागी सुगुणश्च निर्धनः ।
यथा हि काको लभते गृहाद् बलिं
तथा न हंसो न शुको न चातकः ।।

(अ) Cr 1440 (CRC 8. 128, CPS 285. 35).

Vaṁśastha metre.

Virtues are of no consequence to the learned. The wicked enjoy worldly prosperity whereas the virtuous suffer poverty. A crow receives food-offering from the house-holder but not so a swan, a parrot or a *Cātaka*.

13215*

गुणैर्भूतानि युज्यन्ते वियुज्यन्ते तथैव च ।
सर्वाणि नैतदेकस्य शोकस्थानं हि विद्यते ।।

(अ) MBh (MBh (Bh) 3. 206. 17 and 12. 317. 8, MBh (C) 3. 14081 and 12. 12489).

(आ) IS 2163.

(a) गुणे or गणैर् MBh (var.).

(b) नियुज्यन्ते or संयु° or ते यु° MBh (var.).

(c) सर्वेषां MBh (var.); चैतदे° or सर्वदे° MBh (var.); एवास्य MBh (var.).

(d) भविष्यति or न विद्यते MBh (var.).

All beings are united because of the (three) attributes[1]; so are they separated also. There is therefore no place for grief for any one.

1. Sattva, rajas, tamas.

13216

गुणो गुणान्तरापेक्षी स्वरूपख्यातिहेतवे ।
स्वभावबाल्यलावण्यं तारुण्येन मनोहरम् ॥

(अ) Drṣṭāntaśataka 55 (KSH 217. 56).
(आ) SR 81. 25 (a. KN, but not found in KN), SSB 356. 33, IS 2165
(*c*) स्वभाव चारु ला° Drst, स्वभाववाल्यं ला° Dṛ° (KSH); स्वभावरम्यं ला° SR, SSB.
(*d*) तारुण्ये न [तारुण्येन] Dṛ° (KSH).

A quality needs another quality for the manifestation of its nature. Inherent beauty of the childhood is (all the more) captivating in youth.

गुणो गौरवमायाति see No. 13114.

13217

गुणोत्कर्षद्वेषात् प्रकृतिमहतामप्यसदृशं
खलः किंचिद् वाक्यं रचयति च विस्तारयति च ।
न चेदेवं तावृक् कमलकलिकार्धप्रतिनिधौ
मुनेर्गण्डूषेऽब्धिः स्थित इति कुतोऽयं कलकलः ॥

(आ) SkV 1266, Skm (Skm (B) 2179, Skm (POS) 5. 36. 4) (a. Saṁghāmitra or Saṁghraśrīmitra).
(*b*) वाच्यं Skm (var.).
(*c*) न चेदेषां Skm (var.); °लिकार्द्ध° SKM.
(*d*) °षेऽब्धिस्थित SKM, कुतोऽयं SkV (var.).

Śikhariṇī metre.

Out of hatred for the sterling virtues, the rogue makes an unbecoming statement even with respect to those who are instrinsically great, and spreads it too. If it were not so, why should there be the hullabaloo that the ocean was contained in sage Agastya's mouth, the peer of the half petal of a lotus.

[ Because he hates outstanding virtue / the villain makes and publishes / belittling statements of the great. / If their were not the case, / why should there then have been such hubbub made / that all the ocean but a mouthful on the lip, / like a half-lotus bud, of Saint Agastya ? (D. H. H. Ingalls). ]

13218

गुणो दूषणतां याति दूषणं गुणतां क्वचित् ।
तथा हि नम्रता दोषः स्तनयोः स्तब्धता गुणः ॥

(आ) ŚP 304, SR 81. 15 (a. ŚP), SSB 356. 23, IS 2166, Subh 15, VP 2. 9.
(*a*) भूषणतां IS ; यान्ति IS.
(*b*) दूषणो or भूषणो IS.
(*c*) नम्रदा [नम्रता] IS.
(*d*) गुणाः [गुणः] IS.

A virtue, at places, becomes a vice and a vice a virtue. For instance stooping of the breasts is a blemish but hardness their quality.

गुणोऽपि दोषतां याति see सानुकूले पुनस्तस्मिन्.

13219

गुणोऽपि नूनं दोषाय दुषिधातोः खलस्य च ।
सन्मार्गसिद्धये वृद्धिर् मृजेः साधुजनस्य च ॥

(आ) SR 46. 51, SSB 302. 53.

Even the quality of a wicked person results into evil ; the root '*duṣ*' becomes '*doṣa*' with the substitution of '*U*' by the *guṇa* syllable '*O*'.

The elevation of a noble man leads (him) to a good path; in root '*mṛj'a*' the replacement of '*ṛ*' with the '*vṛddhi*' syllable '*ar*' forms the word '*mārja*' meaning 'purification'.

13220

गुणोऽपि प्राणघाताय दुष्टसङ्गप्रभावतः ।
सुरम्यत्वमपि प्राप्य खड्गसङ्गं निहन्ति यत् ॥

(आ) SSB 368. 11.

As a result of its association with the wicked, virtue too inflicts death. Even excessive brightness (sharpness), when associated with the sword, is instrumental in slaying others.

13221

गुणो भूषयते रूपं शीलं भूषयते कुलम् ।
सिद्धिर्भूषयते विद्यां भोगो भूषयते धनम् ॥

(अ) Cr 351 (CVr 8. 15, CSr 1. 80, CLr 3. 10, CNP II 68, CNŚK 58, CPS 260. 106. Cf. निर्गुणस्य हृतं रूपं and शुचि भूमिगतं तोयं.

(आ) SR 167. 646 (a. Cāṇakya-nīti) and 159. 259, SSB 501. 646 and 488. 266, IS 2167, Subh 138, Saśa 140. 74, SRS 1. 1. 2, Sama 1 ग 8, SH (II) fol. 101*a* (II).

(*a*) गुणं CS (var.) ; गुणान् CL (var.) ; SR 159. 259, SSB 488. 266, गुणे IS ; भूययते CS (var.) ; भूषायते CS (var.) ; दूषते [भूष°] IS.

(*b*) शील CS (var.) ; भूषायते CS (var.) ; धनम् [कु°] CS (var.).

(*c*) सिद्धि (°द्धि) CS (var.), CL (var.) ; शान्तिर्भू° SRS, भूषायते (भू° om. CSC II) CS (var.) ; विद्या (°द्याः) CS (var.).

(*d*) दानं [भो°] SRS ; भोगं (°ग) CS (var.) ; भूषायते CS (var.) ; भूषयतं CL (var.).

Virtue embellishes beauty; good conduct, the family. Accomplishment adorns knowledge, proper use, the wealth.

13222

गुणो वित्तवतां त्यागो वित्तं त्यागवतां गुणः ।
परस्परवियुक्तौ तु वित्तत्यागौ विडम्बना ॥

(आ) SSB 339. 18.

For the wealthy, generosity is a quality; for the liberal, wealth is a virtue. But (if the two are) divorced from each other, wealth and generosity are a mere mockery.

13223

गुदरन्ध्रं खलवदनं
समिति मन्ये पवित्रताहीनम् ।
निःसरति ततो यद्यत्
ततः परं हन्त दौर्गन्ध्यम् ॥

(आ) SSB 320. 148 (a. Saṁgrahītuḥ).

Āryā metre.

To me the aperture of anus and mouth of a wicked are equally filthy. Whatever comes out from them, that, alas, spreads foul smell all-around.

13224

गुप्तात्मा स्याद् दुराधर्षः　　स्मितपूर्वाभिभाषिता ।
आभाषितश्च　　मधुरं　　प्रतिभाषेत मानवान् ॥

(अ) MBh (MBh (Bh) 12. 67. 37, MBh (B) 12. 67. 38, MBh (C) 12. 2533).

(आ) SRHt 187. 5 (a. MBh).

(*a*) गुप्ता तस्माद् or गोप्ता तु स्याद् or गुप्ता स्याच्च or गोप्ताच्चास्य MBh (var.); सु° [स्याद्] MBh (var.); दुराधर्ष (°र्षी) MBh (var.).

(*b*) तस्मिन् [स्मित°] MBh (var.).

(*c*) अभाषतश् or अभा° MBh (var.); आभाषितं MBh (var.), SRHt.

(*d*) प्रत्य° or प्रत्या° or प्रत्याभाषत (°षित MBh (var.); प्रोत्या भा° SRHt; माधुरं [मा°] MBh (var.); मानव: SRHt.

He who is ever on his guard and speaks with a smile is difficult to assail. When addressed, one should respond to others in a sweet voice.

13225

गुप्ता वनेषु विहरन्ति सुहृद्यमीनाः
　　कस्यापि नो कुवलयेषु दिवा प्रकाशः ।
राज्ञो बिभेति जगदम्ब कुशेशयालिः
　　कर्णजपे जयति नेत्रयुगे भवत्याः ॥

(आ) SuMuñ 116. 20-3 (a Veṅkaṭa-dhvarī).

Vasantatilakā metre.

O Mother of the Universe ! With your eyes stretching upto the ears, vanquishing all, the extremely lovely fish move surreptitiously in the water, none of the lilies blooms during the day, (and) the beds of lotuses are scared of the moon[1].

1. All the objects of Comparison of the eye pale into insignificance before your maddening eyes.

13226

गुप्ते प्रेम्णि गते प्रकाशमभितो लब्धावकाशे खले
　　तद्दर्शनन्दिनदृष्टिकौतुककथालापे समं गच्छति ।
यूनोः संवृतयोरपि प्रतिपलं हा हन्त वक्रे विधौ
　　सा भूयः कृशतैव डिण्डिमयति प्रेम्णः
　　　　प्रकर्षन्तयोः ॥

(आ) Vide, 583.

Śārdūlavikrīḍita metre.

But, alas, though put into captivity by a quirk of fate, their emaciation itself declares, every moment, the exuberance of their mutual love.

13227

गुप्तो भवत्याः सञ्चारः　　कलिदृक्पातसाध्वसात् ।
तथापि केषां नो वन्द्या　　सरस्वति महेश्वरि ॥

(आ) SSB 604. 1.

O Great goddess Sarasvati ! the flow (of your stream) has concealed itself out of fear of the Kali age. Still, to whom are you not adorable ?

13228

गुप्त्या साक्षान् महानल्पः　　स्वयमन्येन वा कृतः ।
करोति महतीं प्रीतिम्　　अपकारोऽपकारिणाम् ॥

(अ) Veṇi 2. 3.

(आ) SRHt 194. 84 (a, Veṇi), SRRU 728 (a. Veṇi).

(*b*) पुनः [कृतः] SRHt.

(*d*) °कारिषु SRHt, SRRU.

An injury to the enemies, whether great or small, inflicted whether by oneself or by another, whether coveredly or openly, causes great satisfaction. (R. R. Deshpande).

13229

गुम्फः पङ्कजकुड्मलद्युतिहरस् तत् केसरोल्लासवान्
अर्थोऽप्यन्तरसौरभप्रतिनिभं व्यङ्ग्यं चमत्कारि यत् ।
द्वित्रैर्यद्रसिकैश्चिरं सहृदयैर्भृङ्गैरिवास्वाद्यते
तत्काव्यं न पुनः प्रमत्तकुकवेर् यत् किंचिदुज्जल्पितम् ॥

(आ) SR 31. 47, SSB 51. 49.

(d) प्रमत:° SR *(Contra metrum)*.

Śārdūlavikrīḍita metre.

Whose composition is lovely like the lotus bud, meaning profusely pleasing like its pollen, suggested sense the peer of its inherent fragrance, which is invested with poetic charm and is enjoyed for long by the appreciative critics, two or three (in number), that is true poetry, not the incoherent prattle of a mindless poetaster.

13230

गुम्फन्तु मालतीमालां विचित्रां चित्रकारकाः ।
तदामोदपरिच्छेद- कोविदः कोऽपि षट्पदः ॥

(आ) JS 81. 1.

The expertflorists may string a pretty garland of the jasmine flowers, but only a certain bee is proficient in distinguishing its smell (from that of other flowers).

13231

गुरवो नम्रतां यान्ति लघवश्च विनम्रताम् ।
गौरवेण तुलापात्रम् अन्यवन्नोन्मुखं स्मृतम् ॥

(आ) SSB 360. 1.

The heavy ones (worthy persons) bow down (become humble) but the light ones (shallow persons) shed their modesty (become haughty). The weighty pan of a scale is not known to go up like its lighter counterpart.

13232

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः ।
दुर्लभः स गुरुर्लोके शिष्यचित्तापहारकः ॥

(आ) SSg 32, Sama 2 ग 23, SRM 1. 1. 23 and 2. 2. 678.

There are teachers in large number who rob the wealth *(vitta)* of their desciples. That teacher is rare in the world who captivates the hearts *(citta)* of his pupils.

13233

गुरवो यत्र पूज्यन्ते धान्यं यत्र सुसंचितम् ।
न दण्डकलहो यत्र तत्र शक्र वसाम्यहम् ॥

(अ) Cr 1441 (CvP IV 3. 7, CvGt 3. 5, CvTb 3. 9, CvH 3. 9, CNI I 138, CnT II 5. 2, CnT III 3. 14, CnT VI. 52). Cf. No. 13149.

(आ) IS 2168, Subh 104.

(a) पुज्यन्ते CvGt.

(b) य° धा° CvH, Subh ; धान्य CvTb.

(*c*) अदंतकलहो [न दण्ड°] CvP IV, CNI I; अदंडकलहो [न दण्ड°] CvTb; अदन्तकलहो CvGt; दन्तकलहो CvH.

(*d*) श्रीर्निवसेच्चिरं CNI; श्रीम्श्चलभवेत् CvH; श्रीसंक्रमोथवेत् CvGt; वचाम्य् CvTb.

Where preceptors are revered; where food-grains are well stored; where there are no punishments and quarrels (because of absence of crime), O Indra, there I reside.

13234

गुरुं प्रयोजनोद्देशाद् अर्चयन्ति न भक्तितः।
दुग्धदात्रीति गौर् गेहे पोष्यते न तु धर्मतः॥

(अ) Dṛṣṭāntaśataka 90 (KSH 217), 93.

(आ) IS 2171, SR 169. 714, SSB 503. 714.

(*a*) गुरुप्रयो° Dṛ° (KSH).

(*b*) अर्जयन्ति SR.

People show regards to the teacher because of (ulterior) motive, not out of reverence. A cow is fed in the house because it gives milk, not out of (a sense of) duty.

13235

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम्।
आततायिनमायान्तं हन्यादेवाविचारयन्॥
नाततायिवधे दोषो हन्तुर्भवति कश्चन।
प्रकाशं वाप्रकाशं वा *मन्युस् तं मन्युमृच्छति॥

(अ) Mn 8. 350-1, Vi 5. 190-1. (Cf Vās 3. 15-18, B. 1. 18, 11-3, Vyāsa in *Apar* and *Aṛh* in Apar 1042). Cf. No. 4523.

(आ) Apar 627. 26-7.

(*a*) बालवृद्धं Govindarāja's Commentary.

(*b*) श्रोत्रियं [ब्राह्म°] Apar.

*(*h*) मन्युस्तन्मन्युम् MnJ, Govindarāja's, Rāghavananda's Nandana's, Commentary and some editions with Kullūka's Commentary Vi.

One may slay without hesitation an assassin who approaches (with murderous intent), whether (he be one's) teacher, a child or an aged man, or a Brāhmaṇa deeply versed in the Vedas.

By killing an assassin the slayer incurs no guilt, whether (he does it) publicly or secretly; in that case fury recoils upon fury. (G. Bühler).

13236

गुरुं हत्वा दिवं यान्ति तृणं छित्त्वा पतन्त्यधः।
बलिनां दुर्बलानां च श्रुतयोऽपि द्विधा स्थिताः॥

(अ) Sabhā 44.

By killing the mighty, men go to the heaven; by cutting straw (killing the weak), they fall down (go to hell). The scriptures too lay down dual rules with respect to the powerful and the weak.

13237

गुरुं हुं कृत्य तुं कृत्य विप्रं निर्जित्य वादतः।
बध्वा वा वाससा क्षिप्रं प्रसाद्योपवसेद् दिनम्॥

(अ) Y (yājñavalkya-Smṛti) 498. 291.

(आ) SH fol. 55*a*-55*b* (499).

(*a*) त्वं° [तुंकृत्य] Y ; त्वंकृत्य हुंकृत्य [हुं कृ° तुं° कृ°] Y (var ).

(*c,d*) अरण्ये निर्जले देशे जायते ब्रह्म राक्षस: SH.

If one scares away an elderly person, or addresses him disrespectfully or vanquishes a Brāhmaṇa in an argument or ties him with a cloth (at the neck), one should immediately beg his pardon (lit. please him) and fast for a day (by way of repentance).

13238

गुरुः प्रकृत्यैव नितम्बभारः
स्तनद्वयं वृद्धिमुपैति चास्याः ।
त्रुट्यामि मध्येन तमीयसेति
काञ्चीरवैः फूत्कृतमायताक्ष्याः ॥

(आ) VS 1550 (a. Jayamādhava), SuMuñ 128. 3–4 (a. Jayamādhava).

Upajāti metre ( Upendravajrā and Indravajrā ).

"The hips of the large-eyed damsel are heavy by their very nature, her breasts are also growing prominent, I will break (under their weight)", thus bemoaned her slender waist through the tinkling of her girdle.

13239

गुरुः प्रगल्भेऽपि वयस्यतोऽस्यास्
तस्थौ निवृत्तान्यवराभिलाषः ।
ऋते कृशानोर्न हि मन्त्रपूतम्
अर्हन्ति तेजांस्यपराणि हव्यम् ॥

(अ) Kum 1. 51 (in some editions 1. 52). (Cf. A. Scharpé's Kālidāsa-Lexicon I 3 ; p 25).

(आ) Almm 182.

(*a*) गुरुप्रग° Kum (var.).

Upajāti metre ( Upendravajrā and Indravajrā).

Though her[1] age was mature yet the father remained averse from the desire of having any other bride-groom than Śiva for his daughter, for excepting fire, other heats do not deserve the ghee consecrated by *mantra-s*. (H. H. Wilson).

1. Umā.

13240

गुरुकार्ये प्रवृत्तस्य सिद्धिर्दैवप्रसादतः ।
उदङ्कः शक्रसाहाय्यात् तक्षकादाप कुण्डलम् ॥

(अ) Purāṇārthasaṁgraha Rājanīti 118.

He who engages himself in a momentous work, achieves success by the grace of god(s). Udaṅka acquired ear-ring from Takṣaka (great serpent) with the help of Indra.

गुरुकास्त्री राजकास्त्री see राजपत्नी गुरोः पत्नी.

13241

गुरुगर्जिसान्द्रविद्युद्
भयमुद्रितकर्णचक्षुषां पुरतः ।
बाला चुम्बति जारं
वज्रादधिको हि मदनेषुः ॥

(आ) ĀrS 2. 202.

Āryā metre.

In the (very) presence of those who had closed their ears and eyes out of fear of the loud thundering and intense

flashes of lightning, the young lady kissed her paramour. Cupid's arrow is verily more potent than the thunder-bolt.

13242

गुरुगर्भभरक्लान्ताः स्तनन्त्यो मेघपङ्क्तयः ।
अचलाधित्यकोत्सङ्गम् इमाः समधिशेरते ॥

(अ) KāD 1. 98.

(आ) KHpk 2. 53 (p. 147. 160), Amd 99. 229, SuMuñ 149. 13–4, (a. Daṇḍin)

The ranges of clouds slept on the laps[1] of the mountain, weary with the weight of advanced pregnancy and moaning (from pain). (V. N. Ayer).

1. The slopes.

13243

गुरुगर्वनिमीलिताक्षचीन
त्वं हरिणीभिरिहैव मा विहार्षीः ।
करिकुम्भजमौक्तिकैः कृतैषा
हरिसीमेति विभाव्य मुञ्च शीघ्रम् ॥

(आ) AnyT 2. 61.

Aupachandiseka metre (defective in *b*).

With your eyes closed with unabated (excessive) pride, O Fair one, do not sport here in the company of the female deer. As you discover now, the place is in the range (of operation) of the lion, demarcated by the pearls (fallen) from the temples of the elephants, leave it right now.

13244

गुरुजनगुञ्जनमयशो
गृहपतिचरितं च दारुणं किमपि ।
विस्मारयति समस्तं
शिव शिव मुरली मुरारातेः ॥

(आ) PG 172 (a. Sarvavidyāvinoda).

(*a*) °जनरञ्जन° PG (var.).

Āryā metre.

Ignominy born of disrespect to the elders and formidable duty of the house-holder, all this, O God ! One tends to forget (on hearing the notes) of Kṛṣṇa's flute

13245

गुरुजननयने पिधेहि नेत्रे
त्वरितमिहास्तमुपैहि पद्मबन्धो ।
इति वदति मनोभवाभितप्ता
चिरसमयागतवल्लभा मृगाक्षी ॥

(आ) Vidy 614, SRM 2. 2. 714.

(*a*) निद्रे [नेत्रे] SRM.

Puṣpitāgrā metre.

'My Counseller friend ! Shut the eyes of the elderly people. O Sun ! be quick to recede', thus speaks the fawn-eyed dame, tortured by the mind-born Cupid, as her lover has returned home after a long interragnum.

13246*

गुरुजनपरतन्त्रतया
दूरतरं देशमुद्यतो गन्तुम् ।
अलिकुलकोकिलललिते
नैष्यति सखि सुरभिसमयेऽसौ ॥

(आ) Kpr. 9. 354, Amd 225. 608, ARJ 220. 4–5, KāP 287. 16–17.

(*a*) गुरुपरतन्त्रतया बत Amd, ARJ, KāP.

(*c*) °कोकिले ललिते Amd.

(*d*) स° नै° KāP.

Āryā metre.

He is poised to go to a distant land, due to his being subservient to his elders. But, O Friend, will he not come back in the vernal season, lovely (as it is) with the swarms of bees and Cuckoos ?

13247*

गुरुजनभयमद्विलोकनान्तः-
समुदयदाकुलभावमावहन्त्याः ।
दरदलदरविन्दसुन्दरं हा
हरिणदृशो नयनं न विस्मरामि ॥

(अ) BhV 2. 7, (Rasagaṅga 209. 5–6).

(*a*) °नान्तं BhV (var.).

(*c*) °सुंदराभ [°सुन्दरं हा] BhV (var.).

Puṣpitāgrā metre.

Oh, I can never forget the eye, beautiful like a slightly open lotus, of the deer-eyed one, feeling bewildered, in consequence of the fear of the elderly persons, in the act of her looking at me. (Har Dutt Sharma).

13248

गुरुणा गुणानुबन्धाल्
लघुरपि नीतो निमज्जनमुपैति ।
उपलनिबद्धालाबू-
निचय इवान्तर्जडाशयस्यापि ॥

(आ) SMH 4. 47.

(*d*) °जडस्यापि SMH (KM) (Changes Gīti-āryā into Āryā metre).

Gīti-āryā metre, in SMH (KM).

Āryā metre.

Even a lesser person, being guided by his virtues and led by a worthy person, sinks into the heart of the dull-witted as well, as a mass of (hollow) gourds, fastened to the rocks, plunges into a water-reservoir.

13249

गुरुणा येन पाठितः शिष्यः हि वर्णमात्रकम् ।
भुवि न विन्दते काँचिन् मूषिकहृतसम्पदम् ॥

(अ) Cr 1442 (CRT 8. 53).

(*a*) °तं Cr. [°तः] Editorial.

(*b*) °ष्यं [°ष्यः] Cr. Editorial.

(*c*) किंचित् [°कां°] Cr. Editorial.

(*d*) मुषिक° Cr. (Printing error).

A teacher who has taught even a single syllable to a pupil, there is no wealth on earth which can repay him.

13250

गुरुणा वैरनिर्बन्धो न कर्तव्यः कदाचन ।
अनुमान्यः प्रसाद्यश्च गुरुः क्रुद्धो युधिष्ठिर ॥

(अ) MBh (MBh (Bh) 13. 107. 46, MBh (R) 13. 104. 80, MBh (C) 13. 4975).

(इ) SS (OJ) 243.

(*a*) गुरूणां (°णं; °णो) MBh (var.), SS (OJ) (var.); चैव or वैरि° MBh (var.); °निवार्दो (°न्धो) SS (OJ) (var.).

(*b*) कथंचन MBh (var.).

(*d*) विजनाता or व्यानता [यु°] SS (OJ).

One should not have persistent antagonism with the teacher. O Yudhiṣṭhira, the teacher should be obeyed and (if) angry, he should be conciliated.

13251

गुरुणा स्तनभारेण मुखचन्द्रेण भास्वता ।
शनैश्चराभ्यां पादाभ्यां रेजे ग्रहमयीव सा ॥

(अ) BhŚ 132, Mandāramarandacampū of Kṛṣṇa Kavi 10. 178 ( KM 52, p. 144 ) *v. l.* Cf. मुखेन चन्द्रकान्तेन.

(आ) VS 1233, JS 190. 94, SkV 507 (a. Sāvarṇi p. 117), Kav 225 (*a* only; rest missing), Prasanna 121*b*, SR 270. 3 (a. JS), SSB 93. 2 (a. Śaṅkhaka), SRK 271. 18 (a. BhŚ), SH 1807, SLP 5. 10 ( a. BhŚ ), IS 2169.

(*b*) ह्रासेन श्वेतरोचिषा Mandā°; मुखे BhŚ (var.); भास्वर or भासता BhŚ (var.).

(*c*) गमनेन सुमन्देन Mandā°; शनैश्वराभ्यां BhŚ (var.).

(*d*) ग्रहवतीव or गृहमयीव or ग्राहमयीव BhŚ (var.).

With her fully developed (jupiter like) breasts, bright (sunny) moon-like face and slow-moving (Saturn-like) feet, she seemed to abound in planets.

[ With her full-developed jupiter-like[1] breasts, bright and sunny moonlike face, and slow-moving Saturn-like limbs/feet, the fairy form of that handsome woman resembles the brilliant constellation of the planets. (P. G. Nath).

1. Heavy.

13252

गुरुणा स्तनभारेण सोपदिष्टा तथा तथा ।
यथा तत्क्षणमेवाप्ता तयान्यायसमागतिः ॥

(आ) VS 1234 (a Śaṅkuka).

She was instructed by her fully developed breasts in such a manner that she readily gained knowledge of injustice (suffered pangs of separation).

13253*

गुरुतरकलनूपुरानुनादं
सललितनर्तितवामपाद-पद्मा ।
इतरदनतिलोलमादधाना
पदमथ मन्मथमन्थरं जगाम ॥

(अ) Śiś 7. 18.

(आ) SR 269. 425 (a. Śiś), SSB 92. 4 (a. Māgha 1), Sāh *ad* 3.144 (p. 56), RA 6. 21, Sar 5. 160.

(*a*) °नुपुरानुनादं Sar (var.); °नुरावं [°नुनादं] Sar (var.).

(*b*) सुललितं RA (var.).

(*c*) इतरदनतिलोक° RA (var.).

Puṣpitāgrā metre.

She[1] walked with a step languid through love, with her anklets sounding with a grave music (than when in brisker movement), with her lotus-like left foot gracefully dancing, while planting the other one not so coquettishly. (Translation in Bibl. Ind. 9).

1. A woman.

13254*

गुरुतर-लज्जा-वशतो
विघटन-भयतो विवेकतो वापि।
यदि नैव सुतनुरङ्गो
नयनतरङ्गो निवारितः केन ॥

(आ) PV 274.

(*c*) सुतनु रङ्गो [°तनुरङ्गो] PV.

Gīti-āryā metre.

Out of immense modesty or fear of separation or circumspection, by whom was resisted (even) her side-glance, not to speak of (lit. if not) the theatre of her fair body ?

13255

गुरुतल्पगतौ पाप- कल्पनां त्यजत द्विजाः।
येषां वः पत्युरत्युच्चैर् गुरुदारग्रहे ग्रहः ॥

(अ) Naiṣ 17. 44.

Brāhmaṇas ! do away with the thought of sin in sharing bed with the teacher's wife. Your master, Indra, was acutely tenacious in seizing the wife of his preceptor Gautama.

[ Abstention from the wives of others ? This hypocrisy was disregarded by Indra himself, eager for amorous dalliance with Ahalyā, Gautama's wife. (K. K. Handiqui) ].

13256

गुरुतां जघनस्तनयोः
स्रष्टुर् मुष्ट्योन्नमय्य तुलितवतः।
मग्नाङ्गुलिसंधित्रय-
निर्गतलावण्यपङ्किला त्रिवली ॥

(आ) SkV 404, Kav 166, Prasanna 109*a*.

(*b*) स्रष्टुमु······लितवत: Kav (rest missing); तुलितरत: Prasanna.

(*c*) मुग्धाङ्गुलि° Kav.

(*d*) तिबली [त्रि°] Kav (MS); त्रिवलीं Prasanna.

Gīti-āryā metre.

The three folds (on her middle) are thick with beauty issued from the interstices of the Creator's fingers sunk therein, as he lifted her up and balanced the weight of her loins and breasts.

[ The folds of her waist are the exudation of allurement/from the three interstices of the creator's fingers, / as he balanced her within his first/adding weight to loins below and breasts above. (D. H. H. Ingalls). ]

13257

गुरुतापविशुष्यदम्बुशुभ्राः
क्षणमालग्नकृशानुताम्रभासः।
स्वमसारतया मषीभवन्तः
पुनराकारमवापुरम्बुवाहाः ॥

(अ) Śiś 20. 63.

Aupacchandisika metre.

White as their water dried up with intense heat, coppery red with the rays of sun that shone for a moment, then turning dark due to their being without substance the clouds (ultimately) regained their (original) form.

13258

गुरुतामुपयाति यन् मृतः
पुरुषस्तद्विदितं मयाऽधुना ।
ननु लाघवहेतुरर्थिता
न मृते तिष्ठति सा मनागपि ॥

(आ) ŚP 398, SuMuñ 80. 3-4, SR 73. 26, (a. ŚP), SSB 344. 26, SRK 60. 13, (a. Kalpataru), RJ 1452.

Viyoginī metre.

Why a dead person grows heavy (i. e. is respected) that I have known now. Supplication is surely the cause of triviality. In the dead that remains not the least.

13259*

गुरुत्रासादासादितभवदुपालम्भवचसां
मुहुः स्मारं स्मारं कथमपि निशीथे समगमम् ।
इदानीं मुञ्च त्वं दयित पुनरेष्यामि समभूद्
उषः कालीनोऽयं चटुलचटकालीकलकलः ॥

(आ) SR 328. 2, SSB 191. 2.

(*a*) °वचसा SR.

Śikhariṇī metre.

Repeatedly remembering your taunts that I received (in profusion), I came to you with great difficulty at the dead of night, fearing the elders (to no end). Now, dear ! allow me to leave. I will (definitely) come again. It is (already) dawn with the rows of hopping sparrows chirping all around.

13260

गुरुत्वं च लघुत्वं च श्रीभावाभावतो जडाः ।
वदन्ति तत् पुनर्दक्षाः सद्विवेकाविवेकतः ॥

(अ) Bhāvadevasūri's Pārśvanātha 1. 376.

(*a*) Second च missing Pārśva°.

Greatness and smallness, the fools say, stem from the presence or absence of fortunes. They spring from circumspection or the lack of it, so say the wise.

[ Importance and insignificance, fools say, depend upon the presence or absence of fortune ; clever folk say, upon the presence or absence of keen discernment. (M. Bloomfield) ].

13261

गुरुदेवद्विजातीनां पादेन तु न हि स्पृशेत् ।
तेषां त्वंकृत्य हुंकृत्य ह्यशस्त्रवध उच्यते ॥

(अ) MK (MK (GOS) 225, MK (S) 177, MK (P) 137, MK (G) *ad* 75/129).

(*a*) गुरूणां च द्वि° MK (S).

(*b*) पादेनैव न संस्पृशेत् MK (S)

(*c*) तु पादघतस् तु MK (S).

(*d*) ह्य् om. MK (S).

Teacher, god and Brāhmaṇa should not be touched with foot. Disrespectful address and rude behaviour to them amount to their murder without a weapon.

गुरुदोषकृतं जन्तुः see No. 13050.

13262

गुरुद्रव्यस्य हर्तॄणां तेजोहानिर्दरिद्रता ।
दुर्मरणं महारोगो धनहानिः सदा भवेत् ॥

(आ) SuB 2. 6.

(*a*) गुरुद्रवस्य SuB (MS).

Loss of might, penury, violent death, fell disease, and loss of wealth invariably come to those who strip the teacher of his possessions.

13263*

गुरुद्वन्द्वं लघुद्वन्द्वं ताले त्रिपुटसंज्ञके ।
सुन्दरो गीयते तेन वीरे चाप्यद्भुते रसे ॥

(आ) ŚP 2001.

(A song) is sung well with two long and two short syllables, in the *tala* called *triputa*, in the Heroic and wondrous sentiment (respectively).

13264

गुरुद्वयं भवेद् यत्र तालो ललितसंज्ञकः ।
चन्द्रिका चैकताली स्यात् तेन सौभाग्यदायिनी ॥

(आ) ŚP 2030.

A *tala* called *lalita* is where there be two long syllables; and *Candrika* will be with one *tala*, leading thereby to good luck.

13265*

गुरुनटदैवज्ञभिषक्-
छोत्रियमुखगह्वराणि यदि न स्युः ।
व्याकरणसिंहभीता
अपशब्दमृगाः क्व विचरेयुः ॥

(आ) VS 2301. Cf. चकिता च मृताचार्य. Cf. Indische Studien 16. 209.

Arya metre.

If there were no mouth-cavities of teachers, actors, astrologers, physicians and Vedists, where would roam the deer of the corrupt words terrified of the lion of Grammar ?

1. Verse given under the title : "अथ हास्यम्".

13266*

गुरुनिबिडनितम्बबिम्बभारा-
क्रमणनिपीडितमङ्गनाजनस्य ।
चरणयुगमसुस्रुवत्पदेषु
स्वरसमसक्तमलक्तकच्छलेन ॥

(अ) Śiś 7. 6.

(आ) Alumn 183.

(*c*) °युगमसूषव° Alumn.

(*d*) °मलकक्तच्छ° Alumn.

Puṣpitāgra metre.

The feet of the ladies, pressed hard being overwhelmed with the weight of their prominent and compact hips, exuded on their foot-prints their sap in the garb of the red lac dye.

13267

गुरुपक्ष्म जागरारुण-
घूर्णत्तारं कथंचिदपि वलते ।
नयनमिदं स्फुटनखपद-
निवेशकृतकोपकुटिलभ्रु ॥

(अ) ArS 2. 217.

Arya metre.

Your eyes with heavy lashes, red due to waking (the whole night), with pupils reeling constantly (as a result thereof), and eye-brows curved with anger on seeing the clear nail-marks planted (on the body), turn around with great difficulty.

13268*

गुरुपत्नीं स्वामिपत्नीं मित्रपत्नीं तथैव च ।
भेदं कुर्वन्ति ये मूढास् ते यान्ति नरके ध्रुवम् ॥

(अ) Vet. 19. 14. Cf. राजपत्नी गुरोः.

(*c*) कन्यामपि भजन्ते ये Vet. (var.).

The fools who differentiate between the wives of the teacher, the master and likewise that of the friend, surely go to hell.

गुरुपत्नी राजपत्नी मित्रपत्नी see राजपत्नी गुरोः पत्नी.

13269

गुरुपत्नी राजपत्नी शूरभार्या कुलोद्भवा ।
अर्थलुब्धा च या नारी त्यजेदेता विचक्षणः ॥

(अ) Cr 2149 (CNPh 131) (Corrupt and partly illegible; reconstructed, *d* has 7 *akṣara-s*) (Cf. राजपत्नी गुरोः पत्नी···).

(*d*) विक्षणः CNPh.

The wise should not covet the wife of the teacher, the king and the brave, and a woman born in (a higher) family and one who is rapacious.

13270

गुरुपत्न्यां निशाधीशो ब्राह्मण्यां पाकशासनः ।
गतः पञ्चेषुलक्ष्यत्वं का कथाऽन्यस्य देहिनः ॥

(अ) Kathārṇava (ZDMG 14. 575).

(आ) SR 157. 175 (a Kathārṇava), SSB 486. 179, IS 2170, SRK 249. 79 (a. Indiśesaprukhe).

(*b*) ब्राह्मण्यां Kathā°.

The lord of night (the Moon) in respect of the preceptor's wife and Indra in respect of the Brāhmaṇa woman, became the targets of the five-arrowed (cupid), What to talk of other mortals ?

गुरुपरतन्त्रतया बत see No. 13246.

13271

गुरुपरिचर्या जाया
गुणोन्नता स्निग्धबन्धुसंपर्कः ।
ब्राह्मे कर्मणि सक्तिर्
लोकद्वयसाधनं सुधियाम् ॥

(अ) Kuṭṭ 435.

(*b*) कुलोद्गता [गुणो°] Kuṭṭ (var.).

Āryā metre.

Service to the teacher, virtuous wife, company of the loving relations and devotion to the vedic rituals : these are the means for the wise to enjoy the two worlds.

गुरुप्रगल्भेऽपि वयस्यतो see No. 13239.

गुरुप्रयोजनोद्देशात् see No. 13234.

13272

गुरुप्रसादतो लक्ष्यं लब्ध्वा यत्नात्समभ्यसेत् ।
अभ्यासाद् दृश्यते देवो ज्ञानदृष्ट्या महेश्वरः ॥

(आ) ŚP 4485.

Having attained the goal by the grace of the preceptor, one should undertake vigorous practice. With practice, a god is visualized; and with true (spiritual) vision, the great lord (Śiva) becomes manifest.

13273

गुरुबन्धुसुहृद्वर्ग- प्रतिषेधेन्धनैरितम् ।
मदनाग्निर्ज्वलत्युच्चैर् योषितः पुरुषस्य वा ॥

(अ) Viṭavṛtta (in BhŚ 206) 45.

The fire of love of man or woman flares up high when fed with the fuel of dissent of the elders, relations and friends.

13274*

गुरुभिः परिवेल्लिताऽपि गण्ड-
स्थलकण्डूयनचारुकैतवेन ।
दरदर्शितहेमबाहु-नाला
मयि बाला नयनाञ्चलं चकार ॥

(अ) BhV (BhV (POS) 2. 17, BhV (C) 2. 16.

(*a*) परिवेष्टितापि BhV (C).

(*b*) °कौतुकेन [°कैतवेन] BhV (var.).

Aupacchandasika metre.

Although surrounded by the elderly persons, the young lady cast a glance towards me (by creating an opportunity to do so) under the charming pretext of scratching her cheek, slightly displaying (in doing so) her golden arm resembling a lotus stalk. (H. Dutt Sharma).

13275

गुरुमध्यगता मया नताङ्गी
निहता नीरजकोरकेण मन्दम् ।
दरकुण्डलताण्डवं नतभ्रू-
लतिकं मामवलोक्य घूर्णितासीत् ॥

(अ) BhV (BhV (POS) 2. 18, BhV (C) 2. 17, BhV (H) 19), Rasagaṅgā 13. 12–13.

(*c*) तत° [नत°] (Printing error).

Aupacchandasika metre.

The lady, whose limbs were stooping, being gently struck by me with the bud of a lotus while she was in the midst of elders, became confused when she saw me with her ear-rings slightly shaking and her creeper-like eyebrows bent down. (H. Dutt Sharma).

13276

गुरुमध्ये हरिणाक्षी
मार्तिकशकलैर् निहन्तुकामं माम् ।
रद-यन्त्रितरसनाग्रं
तरलितनयनं निवारयांचक्रे ॥

(अ) BhV (BhV (POS) 2. 47, BhV (C) 2. 46), Rasagaṅgā 75. 17–18.

(आ) SRK 134. 37 (a. BhV).

(*a*) कमलाक्षी [ह°] Rasagaṅgā (see *b*).

(*b*) कमलाक्षेण प्रहर्तुकामं माम् Rasagaṅgā (see *a*).

(*c*) रदयन्त्रित रसनाग्रं BhV (var.).

Gīti-āryā metre.

The deer-eyed one prevented me, who intended to strike her in the midst of her elders with pieces of a clod of earth, (from doing so) by holding the tip of her tongue between (the two rows of her teeth) and by rolling her eyes. (H. Dutt Sharma).

**गुरुमपराधं कृत्वा** see **महतां योऽपराध्येत.**

13277

**गुरुमाराधयेद् भक्त्या विद्याविनय-साधनम् ।**
**रामाय प्रददौ तुष्टो विश्वामित्रोऽस्त्रमण्डलम् ॥**

(अ) Cārucaryā 67.

(आ) Nīsam 1. 65.

(*b*) °भिनय° Cā°.

One should please the teacher with devotion as he is the fountain-head of knowledge and humility. Pleased (with him), Viśvāmitra gifted a host of weapons to Rāma.

13278

**गुरुरग्निर्द्विजातीनां वर्णानां ब्राह्मणो गुरुः ।**
**पतिरेको गुरुः स्त्रीणां सर्वस्याभ्यागतो गुरुः ॥**

(अ) Cr 352 (CV 5. 1 [in some texts *cd/ab*], Cv 4. 5, CNr 47, CSr 1. 89, CnT II 5. 11, CnT III. 4. 6, CnT VII. 61, CPS 109. 1 *cd/ab*), P (PP 1. 257, PD 305. 84), H (HJ 1. 113, HS 1. 101, HM 1. 107, HP 1. 47, HK 1. 62, HH 16. 3-4, HC 21. 18-19 and 31. 1-2), Śto 325. 4-5, *c* in Vet *ad* 3. 18. 10, MK (MK (GOS) 224.

(आ) SR 169. 715 (a. CV), SSB 503. 715, Sama 1 ग 14, SH 707, IS 2172. Cf. No. 201, JSAIL 24. 41.

(*a*) गुरुर् Śto (var.); गुरु CS (var.); अग्नि CN (var.); CS (var.); अग्नी CS (var.); वह्निर् [अग्निर्] CN (var.); अग्निर्गुरुर् Subh; द्विजतीनां CN (var.); द्विजदितां CS (var.); वाजा° [द्वि°] Cv (var.).

(*b*) वर्णी CN (var.); वर्णाणां CV (var.); ब्राह्मणे CN (var.); ब्राह्मणा CS (var.): पार्थिवो [ब्रा°] Subh; गुरु CS (var.).

(*c*) पतिर् CS (var.); कुलस्त्रीणां गुरुर्भर्ता Subh; पतिः गुरुः कुलस्त्रीणां [पतिरे° गु° स्त्री°] CN (var.); एव [एको] CV, Cv (var.), CS (var.), CN (var.), CPS, PP; एक CS (var.), PP (var.); गुरु CN (var.), CV (var.), Cv (var.), CS (var.); गुरुस् CV (var.), PD.

(*d*) सर्वत्रा° CN (but CNJV, CNNM, CNS, CNPh, CNI I as above), Cv (var.), H (but HS as above); भागवतो CN (var.); °गतो CV (var.); °गतौ Cv (var.); गुरु CS (var.); गुः [गुरुः] CN (var.); रिपु (°पुः) [गुरुः] CN (var.), Cv (var.).

Fire is the preceptor of the twice-borns, Brāhmaṇa of the four *varṇas*. For women, husband alone is their preceptor (while) a guest is preceptor to one and all.

13279

**गुरुरपि गलति विवेकः**
**स्खलति च वित्तं विनश्यति प्रज्ञा ।**
**पतति पुरुषस्य धैर्यं**
**विषयविषाघूर्णिते मनसि ॥**

(आ) SkV 1645.

Āryā metre.

When the mind reels with the venom of carnal pleasures, even sound judgement fails, reason falters, wisdom perishes and man's fortitude falls apart.

13280

गुरुरपि लघूपनीतो
न निमज्जति नियतमाशये महतः ।
वानरकरोपनीतः
शैलो मकरालयस्येव ॥

(अ) ĀrS 2. 195.

(आ) SR 87. 22, SSB 367. 36, VP 1. 23.

(*b*) निहितः [म°] SR, SSB.

Āryā metre.

Even an illustrious person, (if) led by the unworthy, does not appeal (lit. enter into) the heart of the great, as the rocks brought by the monkeys did not sink into the ocean.

13281

गुरुरात्मवतां शास्ता शास्ता राजा दुरात्मनाम् ।
अथ प्रच्छन्नपापानां शास्ता वैवस्वतो यमः ॥

(अ) MBh (MBh (Bh) 5. 35. 61, MBh (R) 5. 34. 72–3, MBh (C) 5. 1252–53), Vet 16. 13, PD 310. 153.

(आ) IS 2173, Sama 2 श 22.

(*a*) आचरतां [°त्मवतां] MBh (var.).

(*b*) रा° शा° MBh (var.), Sama.

(*c*) अन्तः [अथ] MBh (var.), PD; इह [अथ] MBh (var.).

The teacher instructs those who are self-possessed The king chastises the wicked. And Yama, the descendant of Sun, punishes those who commit sin on the sly.

13282*

गुरुरेकः कविरेकः
सदसि मघोनः कलाधरोऽप्येकः ।
अद्भुतमत्र सभायां
गुरवः कवयः कलाधराः सर्वे ॥

(आ) SR 101. 6, SSB 390. 8, SRK 238. 78, IS 7861, SSS 33, Vidy 804, SRM 1. 3. 278.

(*c*) अकबरशाहसभायां Vidy.

(*d*) कलाधराश्च [°धराः] SSS *(contra metrum)*

Gīti-āryā metre.

At Indra's Court, there is only one teacher (Bṛhaspati), one poet (Śukra) and one artist (Viśvakarman). It is surprising here in this assembly all are teachers, poets and artists.

13283

गुरुरेको भवेद् यत्र संनिपातः स कथ्यते ।
अमरः प्रतिमण्ठोऽसौ विद्वद्भिस्तेन गीयते ॥

(आ) ŚP 2006.

Where there be one *guru-varṇa*, that is termed as *sannipata*. Therefore it is praised as *amar* type of *pramantha-tāla* by the learned.

13284

गुरुर्गर्भारम्भः क्लमयति कलत्रं बलिभुजः
समग्रोष्मा चूतं पचति पिचुमर्दं च दिवसः ।
इदानीं नीहारस्तिमितपवनप्रीतिजनितां
निशाशेषे निद्रां नुदति पटुधूम्याटमुखरः ॥

(आ) SkV 195 (a. Rājaśekhara), Prasanna 916.

(*b*) चूडं [चूतं] Prasanna.

(*d*) °शेषो [°शेषे] SkV.

Śikhariṇī metre.

Her heavy womb fatigues the crow hen,/the day, all heat, cools mango tree and *nim*[1]/and when the very end of night/ brings pleasing breezes moistened by the dew,/the shrike's cry forthwith drives out sleep. (D. H. H. Ingall's).

1. Nimba tree.

13285

गुरुर्गर्वात् कविर्द्वेषाद् यतिर्भोगपरिग्रहात् ।
नृपः पापाद् द्विजः क्रोधात् सा विद्या वार्यते यया ॥

(अ) Dar 3. 49.

That is (true) knowledge which wards off a teacher from pride, a poet from hostility, an ascetic from sexual enjoyment, a king from sin (and) a Brāhmaṇa from anger.

13286

गुरुर्ज्यौतिषिको बाणः किमेकः स्तम्भमूलकः ।
प्रेषितप्रेषकश्चैव षडेते सेवकाधमाः ॥

(आ) SRHt 132. 4 (a. Bhāravi).

A teacher, an astrologer, a person of low origin, a slave, a stiff-necked person and servant of the servant, these six are bad servants.

13287

गुरुर्दुष्टः परित्याज्यस् तथा माता तथा पिता ।
यो ह्यनर्थाय कल्पेत स शत्रुर्न तु बान्धवः ॥

(अ) R (R (Bar) *ad* 2. (1346* *l.* 5–6), R (G) 2. 64. 35, R (L) 2. 66. 36).

(आ) IS 2174.

(*b*) पि° त° R (var.).

(*c*) कल्पेत R (var.)

(*d*) स तु श° बा° tr. R (var.); शत्रुः स तु न बान्धवः tr. R (var.); च [तु] R (var.).

A wicked teacher should be discarded, so should be a (wicked) mother and father. Whoever is capable to cause harm is an enemy, not a friend.

13288

गुरुर्धर्मोपदेशेन शास्ता च परिपालनात् ।
वहत्यग्निरिवानिष्टान् वमयत्यहितांस् तथा ॥

(अ) (MBh (Bh), 12. 137. 102 *cd* 12. 137. 101 *cd*).

(आ) SRHt 62 16 (a. MBh).

(*a*) गुरुवत्सोपदेशेन or गुरुध° MBh (var.); °शेषु MBh (var.).

(*b*) गोप्ता [शा°] MBh (var.), (but some text as above); °पालयन् (°येत्) MBh (var.).

(*c*) °रिष्टान् (°दि°; °ष्टं) MBh (var.).

(*d*) यमयन् (°नाद्) भवते (असतो or तरते or कुरुते or एवं संभवते) यमः MBh (but some texts as above or °तदा or यथा).

A teacher with religious instruction and a ruler by protection, scorches calamities like fire and subdues the adversaries.

13289*

गुरुर्न स स्यात् स्वजनो न स स्यात्
पिता न स स्याज् जननी न सा स्यात् ।
दैवं न तत्स्यान् न पतिश्च स स्यान्
न मोचयेद् यः समुपेतमृत्युम् ॥

(अ) BhPn 5. 5. 18 (in some texts 5. 5. 19).

(c) तस्यान् [तत्स्यान्] BhPn (var.).

Upajati metre ( Upendravajrā and Indravajrā ).

A preceptor is no preceptor, a kinsman no kinsman, father no father, mother no mother, god no god, husband no husband, who does not have one freed from death that has arrived. [lit. who does not have the dead released (from death)].

13290*

गुरुर्नायं भारः क्वचिदपि न पन्थाः स्थपुटितो
न ते भग्ना शक्तिर्वहनमपि नाङ्गेन विकलम् ।
इह व्रज्ञे नान्यस् तव गुणसमानस्तदधुना
धुनानेन स्कन्धं धवल किमु मुक्तः पथि भरः ॥

(आ) JS 92. 5, ŚP 966, Any 44. 51, AAS 7. 5, SR 234. 144 (a. ŚP), SSB 630. 8.

(a) स्थपुटितो ŚP, Any, SR, SSB.

(b) कुण्ठ (°ण्ठा) [भग्न] ŚP, Any; AAS, SR, SSB, तेङ्गे न ŚP, तेऽङ्गे न [नाङ्गेन] ŚP, Any, SR, SSB.

(c) श्रृङ्गे JS (var.); त्वङ्गे [व्र°] JS (var.), SR, SSB.

Śikharinī metre.

The load is not heavy, the road is not uneven anywhere, your strength is also not impaired, the cart too is not short of any limb, there is none else in the town who equals you in qualities, why then, O white bull, you shaking your shoulders, have now cast off this load midway ?

13291

गुरुर्ब्रह्मा गुरुर्विष्णुर् गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः ॥

(आ) Sama 1 ग 15, SSPr. 43, SRM 1. 1. 22.

A spiritual preceptor is Brahmā (creator); he is Viṣṇu (the preserver); he is lord Maheśvara (the destroyer). He is the supreme Brahman incarnate. Obeisance to that revered preceptor.

13292

गुरुर्लघुद्वयं यत्र भृङ्गतालः स कथ्यते ।
मङ्गलो मण्ठको ज्ञेयो रसे चाद्भुतसंज्ञके ॥

(आ) ŚP 2003. Cf. No. 13263.

Where there be one *guru* and two *laghu varṇa*-s, that is termed as *bhṛngatāla*. This is known as *maṅgala* type of *maṇṭhaka* (song) and is sung in the wonderous sentiment.

13293

गुरुलाघवमर्थानाम् आरम्भे कर्मणां फलम् ।
दोषं वा यो न जानाति स बाल इति होच्यते ॥

(अ) R (R (Bar) 2. 57. 5, R (B) 2. 63. 7, R (G) 2. 65. 6, R (L) 2. 69. 6).

(आ) SRHt 29. 19 (a. Bharavi), IS 2175.

(*b*) आरंभेष्ववितर्कयन् (°भि°; °ह्य°; °षु; °पित°) or °भेष्वविमर्षयन् or °भेष्वनुकीर्तयन् or °भष्विव तत्क्षयं or °भेष्वेव लक्षते R (var.).

(*cd*) दोषतो गुणतश्चैव (or °गु दो° °चै) बाल इत्युच्यते बुधैः (नरः) R (G).

He who does not know the ins and outs (lit. high and low) of the various matters, and does not anticipate the result of his actions and their short-comings before hand, is termed as a child (an immature person).

13294

गुरुवचनं सत्यानां
　　कार्याणां गो-द्विजाति-सुरपूजा ।
लोभः पापतमानां
　　क्रोधः सर्वोपताप-जनकानाम् ॥

(अ) Kal 10. 14.

Giti-ārya metre.

Of all the truths, the word of a teacher (is the truest); of all the actions, the worship of cows, Brāhmaṇas and gods (is the best); of the heinous sins, avrice (is most despicable); (and) of all those that cause suffering, anger (is the worst).

13295

गुरुवत् पूजयामास कांश्चित् कांश्चिद् वयस्यवत् ।
कांश्चिदभ्यवदत् प्रेम्णा कैश्चिदप्यभिवादितः ॥

(अ) MBh (MBh (Bh) 1. 213. 39, MBh (R) 1. 221. 43, MBh (C) 1. 8003).

(*a*) विधिवत् [गु°] MBh (var.).

(*c*) अभ्यद्रवत् or चाभ्यवदत् MBh (var.); प्रीतः [प्रे°] MBh (var.).

(*d*) °वाप्य् or °चाप्य् MBh (var.); अभिवंदितः MBh (var.).

Some he revered like teachers; some he treated like friends; some he addressed with great affection; by some (others) he was respectfully saluted.

13296

गुरुवन् मित्रनाशेन यन् मित्रमुपलभ्यते ।
शालिस्तम्बाभिभवनं श्यामाकमिव तत् त्यजेत् ।

(आ) SRHt 108. 4 (a. P).

(*c*) °स्तम्बाद्भिभवनं SRHt.

One should discard the friend whom one gets at the cost of another worthy friend, like the *shyāmāka* corn that hampers (the growth of) the rice plants.

13297

गुरु वित्तं ततो मित्रं तस्माद् भूमिर्गरीयसी ।
भूमेर्विभूतयः सर्वास् ताभ्यो बन्धुसुहृद्-गणाः ॥

(अ) KN (KN (ĀnSS) 10. 32, KN (TSS) 10. 32½, KN (BI) 10. 29).

(आ) IS 2176.

(*d*) जन: [गणा:] KN (var.). गण: Suggested in IS *(sic!)*.

Wealth is great, friend is greater than that, and territory is still greater than him. All round affluence proceeds from territorial possessions, and relations and friends follow affluence.

[ Wealth is desirable, allies are more desirable and lastly, acquisition of territory is most desirable. All round prosperity is the outcome of territorial possessions, and friends and allies come in the train of prosperity (M. N. Dutt) ].

13298

गुरुशकटधुरंधरस् तृणाशी
समविषमेषु च लाङ्गलावकर्षी ।
जगदुपकरणं पवित्रयोनिर्
नरपशुना स विशिष्यते गवेन्द्र: ।।

(अ) P (PS 1. 16, PP 1. 16, PRE 1. 15).

(आ) IS 2177, Any 44. 47.

(*a*) °शकल° PS (var.).

(*b*) चला गलापकर्षी Any; °लापकर्षि PS (var.); °लापकर्षी PP.

(*c*) °करणे PS ; °योने: PS (var.).

(*d*) च [स] PS (var.) ; किमु भीयते ग° PP ; कथमुपनीयते ग° Any; विहृष्यते ग° PS (var.).

Puṣpitāgrā metre.

The excellent ox draws heavy carts, eats grass, draws plough on even and uneven grounds, he is beneficial to the world and is of pure origin ; thus he excels the beast of a man.

[ The noble ox draws heavy wagons, and eats grass (rather than meat) ; over hard and easy spots alike he draws the plough; he is a benefit to the world, and his origin is pure ; these are his distinctions over the beast-in-human form. (F. Edgerton) ].

13299

गुरुशुश्रूषया बुद्धिर् मधुगोष्ठ्या मनोभव: ।
उदयेन शशाङ्कस्य पयोराशिर्विवर्धते ।।

(आ) KāVa *ad* 4. 3. 19.

Intelligence augments by serving the teacher, lust by drinking spree, and ocean by the rise of the moon.

[ Intelligence by serving the teacher, —love by drinking—and the ocean by the rise of the moon—is augmented. (G. Jha) ].

13300

गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा ।
अथवा विद्यया विद्या चतुर्थं नोपलभ्यते ।।

(अ) Cr 353 (CSr 1. 36, CnT II 12. 8, CnT III 7. 42, CnT V 68), VC (VCSr 9. 6, VCjr 9. 5).

(आ) SuB 3. 19, SR 159. 257 (a. VC), SSB 488. 264, IS 2178, SRS 2. 1. 28, SSpr 66, SH 1098.

(*a*) गुरुशृश्रूषया CS (var.) ; गुरुशुशुषया CS (var.) ; गुरु: शुश्रूषया CS (var.).

(*b*) प्राप्यते द्रविणेन वा SRS, SSpr पुष्करेण (°ष्केण; °स्क°; °रेन) CS (var.); केवलेन [पुष्क°] SH.

(*c*) विद्यायां (°द्य°) CS (var.).

(*d*) न दृष्टं साधनान्तरम् SRS, SSpr, चतुर्थेन न लभ्यते SH; चतुर्था नैव कारणम् SuB; चतुर्थी

नोपलभ्यते SR, चतुर्थो (र्था°; °र्थं; °र्थे; °र्थैर्) CS (var.), VCsr (var.), VCjr (var.); चतुथान् (°र्थान्) VCsr (var.); नापलभ्यते (नप°; नैव° VCjr (var.). CS (var.), VCjr; नोपपद्यते VCsr (var.), VCjr (var.).

Knowledge is acquired either through service to the teacher or with ample wealth or in exchange of knowledge. There is no fourth method.

13301

गुरुश्च राजा च पिता च वृद्धः
क्रोधात् प्रहर्षाद् यदि वाऽपि कामात् ।
यद्व्याविशेत् कार्यमवेक्ष्य धर्मं
कस्तं न कुर्यादनृशंसवृत्तिः ॥

(अ) R (R (Bar.) 2, App. I. 11, *l.* 39–42, R (B) 2. 21. 59, R (G)–, R (L) –).

(*b*) अथ or इति [यदि] R (var.).

(*c*) यद्यादिशेत् or यच्चदिशेत् or यदादिशेत् R (var.); धर्म्यं R (var.).

(*d*) न नृशंसवृत्तिः R (var.).

Upajāti metre (Upendravajrā and Indravajrā).

What a preceptor, a king, a father or an elderly person commands, whether out of anger or joy or caprice, thinking it to be his duty, who but one of violent disposition, would not carry it out.

[ If a preceptor of mature age men is also a king and a father, wants to uphold truth by carrying out his resolve and thereby commands his son to do a certain act, be he actuated by anger, joy or passion, who else will transgress his words other than the wicked, (T. S. Raghavacharya). ]

13302

गुरुश्छाया पिता छाया छाया ज्येष्ठाश्च बान्धवाः ।
छाया राजसु संमानम् एताश्छायाः सुदुर्लभाः ॥

(अ) Cr 354 (CLr 1. 12, CM 54). Cf. Crn 274.

(*a*) पितृच्छाया (°ता°) CL (var.).

(*b*) छाया मित्रश्च बान्धवा CL (var.); ज्येष्ठश्च बान्धव CL (var.); स्यज्जयेष्ट (छाया om.) (om. in some texts) CL (var.); मित्र सुबान्धवाः CL (var.); ज्येस्थाश्च CL (var.); बांधवी CL (var.).

(*c*) छाया च राजसम्मानं CL (var.); सुच्छाया राज CL (var.); राजस्य स्नमानिम् CL (var.); राजा CL (var.); राज्ञश्च CL (var.); सन्मान CL (var.).

(*d*) एते छाया याश्च दुर्लभा CL (var.); छाया CL (var.); छा° (rest missing) सुर्लभा CLTb; स्वदुर्लभाः CL (var.); सुदुर्लभा CL (var.).

Teacher, father, elderly relations and respect at the royal court act as one's shields. These shields are (however) very difficult to obtain.

13303*

गुरुषु मिलितेषु शिरसा
प्रणमसि लघुषून्नता समेषु समा ।
उचितज्ञासि तुले किं
तुलयसि गुञ्जाफलैः कनकम् ॥

(अ) ĀrS 2. 208, Avaśiṣṭānyokti of Paṇḍitarāja (in PJKS) 293.

(आ) Sama 2 त 12, SLPr 42. 2-3, SSg 181, SuMuñ 260. 19-20, SR 248. 68, SSB 655. 1.

(*b*) तुला [समा] SSB.

(*c*) उच्चितासि SSB. PJKS.

Ārya metre.

O scales, on coming into contact with the respectable (heavy), you bow down your head ; with the lowly (lighter), you rise high; and with the equal, you remain balanced. (Thus) you know the propriety, but, why do you weigh gold with the *gunja* seeds ?

13304

गुरुसदने नेदीयसि
चरणगते मयि च मूकयापि तया ।
नूपुरमपास्य पदयोः
किं न प्रियमीरितं प्रियया ॥

(अ) ArS 2. 214.

Ārya metre.

As I fell at her feet in the nearby house of her sire, my beloved, though reticent herself, did me the most agreeable thing by removing the anklets from her feet.[1]

1. According to Ananta Paṇḍita the removing of anklets is suggestive of her consent for the act or invitation to come at night or the giving up of her pride.

13305*

गुरुसमीरसमीरितभूधरा
इव गजा गगनं विजगाहिरे ।
गुरुतरा बहुवारिभराद्घना
भुवमतीव नमन्त इवाभवन् ।

(अ) SR 129. 51, SSB 438. 51.

Drutavilambita metre.

The elephants shot into the sky like the mountains whirled by a hurricane, but (subsequently) came down low to the earth, as if saluting it, like the thick clouds under the weight of copious water.

13306

गुरुसविधे राधाया
माधववदनाभिलाषिणी नयने ।
पञ्जरसञ्चरमाणं
खञ्जनमिथुनं तिरस्कृतम् (?) ॥

(आ) Vidy 892.

Āryā metre (defective in *d*).

The eyes of Rādhā keen to glance at Mādhava's face in the presence of the elders, surpassed the pair of the *khañjana* birds (impatiently) moving to and fro in a cage.

13307

गुरुस्तु विद्याधिगमाय सेव्यते
श्रुता च विद्या मतये महात्मनाम् ।
श्रुतानुवर्त्तीनि मतानि वेधसाम्
असंशयं साधु भवन्ति भूतये ॥

(अ) KN (KN (ĀnSS) 1. 69, KN (TSS) 1. 69, KN (BI) 1. 66).

(*a*) गुरुर्हि KN (TSS) (var.).

(*c*) °ऽन्वयानि KN (BI), KN (TSS) (var.).

(*d*) वृद्धये [भूतये] KN (TSS) (var.).

Vaṁśastha metre.

A teacher is revered for acquiring knowledge (from him). Knowledge, (if) imbibed well, sharpens the judgment of the worthy. And the views of the worthy that conform to their prudence (knowledge) lead, without doubt, to glory.

[ A preceptor is worshipped for the acquisition of learning. Learning, which has been mastered, becomes instrumental in enhancing the prudence of the illustrious. The habit of doing acts according to the dictates of prudence is sure to lead to prosperity (M. N. Dutt) ]

13308

गुरूकरोषि प्रसभं गिरीन्द्रं
विशः स्वभावैः सुरभीकरोषि ।
कस्योपदेशेन पुनः पटीर-
द्रुम द्विजिह्वान् न तिरस्करोषि ॥

(आ) AnyS 43.

Upajāti metre (Upendravajrā and Indravajrā).

O Sandal tree ! you, (by your mere presence), do the lordly mountain immensely proud, by nature you make the quarters smell sweet ; at whose advice then you do not repel the snakes (clinging to you) ?

गुरूणां च द्विजातीनां see No. 13261.

13309

गुरूणां चैव शुश्रूषा ब्राह्मणानां च पूजनम् ।
इन्द्रियाणां जयश्चैव ब्रह्मचर्यममत्सरम् ॥

(अ) Matsya-purāṇa 212. 22.

Service to the preceptors, reverence to the Brāhmaṇas, victory over senses, abstinence from carnal pleasures and absence of jealousy (ensure a happy life).

13310

गुरूणां चैव सर्वेषां माता परमको गुरुः ।
माता गुरुतरा भूमेः खात्पितोच्चतरस् तथा ॥

(आ) Brāhmadharma 2. 1. 5, IS 7519.

Of all the worthies, mother is the most illustrious. Mother is heavier (more respectable) than the earth and father is higher than the sky.

13311

गुरूणां नाममात्रेऽपि गृहीते स्वामिसंभवे ।
दुष्टानां पुरतः क्षेमं तत्क्षणादेव जायते ॥

(अ) P (PPJ 71, Pts 3. 81, PtsK 3. 78), Cf. No. 13332.

(आ) IS 2179.

At the mention of the bare name of the mighty before the wicked, there instantly arises happiness (well-being) all around.

[ Mere mention of lordly monarch's name/ to mean men, straightway saves from loss and shame. (A. W. Ryder) ]

13312

गुरूणां पुरतो राज्ञो न चासीत महासने ।
प्रौढपादो न तद्वाक्यं हेतुभिर्विकृतिं नयेत् ॥

(अ) Śukr 3. 161.

One should not occupy a high seat in the presence of the elders and the king (or king's preceptors). One should not contradict their word with defiant assertions.

13313

गुरूणां वचनं कुर्वन् मानमिच्छन् मनीषिणाम् ।
आचारं न्यायनिर्दिष्टम् अयं नाफलभाग् भवेत् ॥

(अ) VC br V. 5.

He who does the bidding of the worthy, seeks to win the respect of the wise and follows the conduct dictated by righteousness, never goes unrewarded.

[If he[1] heeds the words of those to whom deference is due, strives to win the respect of the judicious, and walks in accordance with the precepts of right conduct, he shall not fail of his reward. (F. Edgerton).

1. The king.

13314

गुरूणां संनिधौ तिष्ठेत् सदैव विनयान्वितः ।
पाद-प्रसारणादीनि तत्र नैव समाचरेत् ॥

(आ) SRM 1. 1 25.

One should always be humble in the presence of the high personages. (Frivolous acts like) the stretching of legs should be (meticulously) shunned there.

13315

गुरूणामध्यधिक्षेपो वेदनिन्दा सुहृद्वधः ।
ब्रह्महत्यासमं ज्ञेयम् अधीतस्य च नाशनम् ॥

(अ) Y 3. 228 (Cf. Mn 11.55, Cr 21. 1, Vi 35. 1-2, VāS 1. 19-21, Āp 1. 21. 8).

Talking disrespectfully of the *gurus*, reviling the Vedas, murdering a friend, all these should be regarded as equal to the Brāhmicide, as also the forgetting what was studied (of Vedas). (J. R. Gharpare).

13316

गुरूणामनुवृत्तिश्च पूज्यानामनुपूजनम् ।
धर्मासनप्रतिष्ठानं राज्यकण्टकशोधनम् ॥

(अ) KN (KN (ĀnSS) 14. 47, KN (TSS) 14. 47, KN (BI) 13. 47).

(*b*) पूज्यानां चापि पू° KN (TSS) (var.); पूज्यानां चाभि पू° KN (BI).

Obedience to the elders, worship of the adorable, presiding over the seat of justice and extermination of those inimical to the kingdom -- (this is the duty of the king).

13317

गुरूणामपमानो हि वधो न तु शरीरतः ।
शरीरेण वधोऽन्येषाम् इति तान् दूरतस्त्यजेत् ॥

(अ) SSB 476 299 (a. Saṁgrahitṛ).

Disrespect to the elders tantamounts to their assassination, though not physical. Others suffer corporeal killing, that should, therefore, be shunned at all costs.

13318

गुरूणामेव सर्वेषां माता गुरुतरा स्मृता ।
एकस्यापि सुतस्यैव न दृष्टा निष्कृतिः श्रुतौ ॥

(अ) SkP, Veṅkate. 5. 76. 21.

Of all those to whom reverence is due, mother is known to be the most adorable. No repayment of her debt is seen prescribed in the Canon with respect to even one son.

13319

गुरूणि वासांसि विहाय तूर्णं
तनूनि लाक्षारसरञ्जितानि ।
सुगन्धिकालागुरुधूपितानि
धत्ते जनः काममदालसाङ्गः ॥

(अ) Ṛtu 6. 13. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 195).

(c) शिरांसि [सुगन्धि] Ṛtu (var.); °लागरु° Ṛtu (var.).

(d) धत्तेऽङ्गना कामशरानुविद्धः or काममदालसाङ्गी [जनः काम°] Ṛtu (var.).

Upajāti metre ( Upendravajrā and Indravajrā ).

And discarding heavy garments/those whose limbs are overcome/by love's lassitude/soon assume the lighter vesture,/ dyed in *lakṣā* juice and scented/with the incense of black *aguru*. (R. S. Pandit).

13320*

गुरूणि वासांस्यगुरूणि चैव
सुखाय शीते ह्यसुखाय घर्मे ।
चन्द्रांशवश्चन्दनमेव चोष्णे
सुखाय दुःखाय भवन्ति शीते ॥

(अ) Buddhacarita 11. 42.

(b) घर्मे Bu° (var.).

(c) चन्द्रांशव चन्दनम् Bu° (var.).

Upajāti metre ( Indravajrā and Upendravajrā ).

Warm clothes and aloewood are pleasant in the cold and unpleasant in the heat; the rays of the moon and sandalwood are pleasant in the heat and unpleasant in the cold. (E. S. Joleshou).

13321

गुरूनतिवदेन् मत्तः परदारान् प्रधर्षयेत् ।
संविदं कुरुते शौण्डैर् न शृणोति हितं क्वचित् ॥

(अ) MBh (Bh) 13. Appendix I; No. 15. lines 2882-3.

(आ) SRHt 80. 4 (a. MBh).

(*a*) मर्त्यः or मुक्तः [मत्तः] MBh (var.).

(*c*) सह्रिकं or समिकं [संविदं] SRHt; धूर्तैर् [शौ°] MBh (var.).

A drunkard speaks intemperately to the elders, ravishes other's wives, keeps company with the tipsy and does not heed the well-wisher.

13322

गुरूनपि न पश्यन्ति यया मीलितचक्षुषः ।
लक्ष्मीव्याजादहं मन्ये समुद्राद् धूलिरुत्थिता ॥

(आ) SuM 3. 2.

Because of which people shut their eyes and do not see (heed) even those who merit esteem, methink it is dust in the garb of Lakṣmī (the goddess of fortune) that has emerged from the ocean.

13323

गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस् तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

(अ) MBh (MBh (Bh) 6. 24. 5; BhG 2. 5), Cf. JAOS 52. 71, Sgg.

(b) श्रेयश्चतुं or श्रेयस्करं or श्रेयो भुक्तं MBh (var.); भैक्षम् [भैक्ष्यम्] MBh.

(c) न त्वर्थकामस्तु (°मांस्तु) गुरूनिहत्य MBh (var.); °कामांश्च or °काम्यांस् MBh MBh (var.).

(d) युंजीत [°ञ्जी°] MBh (var.); °प्रदग्धान् (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā).

Without killing my elders of great majesty, it is better (for me) to eat even alms-food in this world. But having slain them who long for (various) rewards, I would experience, right here, enjoyments besmirched with blood.

[ For not slaying my revered elders of great dignity/'t were better to eat alms-food, even, in this world; / but having slain my elders who seek their ends, right in this world/ I should eat food smeared with blood. (F. Edge.ton). ]

13324

गुरून् कुर्वन्ति ते वंश्यान् अन्वर्था तैर्वसुंधरा।
येषां यशांसि शुभ्राणि ह्रेपयन्तीन्दुमण्डलम् ॥

(अ) Kir 11. 64.

(आ) SRHt 210. 20 (a. Bhāravi), SR 79. 13 (a. Kir), SSB 353. 16 (a. Bhāravi), SSSN 156. 16 (a. Bhāravi).

(c) शुक्लानि Kir (var.).



They, whose immaculate fame puts (even) the moon-orb to shame, make their forbears proud, and it is because of them that the earth (the repository of riches) is true to its name.

13325

गुरूपदेशतश्चित्तम् एकस्मिन् स्थानके यदि।
वायुश्च रुध्यते यत्र धारणा सा विधीयते ॥

(आ) ŚP 4392.

If under the advice of the spiritual teacher, the mind is fixed on a certain object and the breath is held in check, that forms the state of 'restraint' *(dhāraṇā)*.[1]

1. Sixth of the eight stages of Yoga.

13326

गुरूपदेशमासाद्य एकस्मिन् स्थानके यदि।
रुध्यते यन्मनोवातौ धारणा साभिधीयते ॥

(आ) ŚP 4468. Cf. No. 13325.

If in accordance with the instruction of the spiritual teacher, the mind is concentrated on one object and the breath is held in check, that is termed as *Dhāraṇā* (restraint).

13327

गुरूपदेशादध्येतुं शास्त्रं जडधियोऽप्यलम्।
काव्यं तु जायते जातु कस्यचित् प्रतिभावतः ॥

(अ) Bhāmaha's Kāvyālaṁkāra 1. 5.

Even the dull-witted can learn *śāstra-s* under the instruction of a teacher. However, poetry arises only in the person who has a natural genius and that too not always.

13328

गुरोः सामान्यवचनाद् अयुक्तं नाचरेद् बुधः ।
उदङ्को नाकरोदुक्त्या गुरोस् तद्वनितारतिम् ॥

(अ) Purāṇartha Saṁgraha, Rājanīti 119.

The wise should not do an improper act by so much as a teacher's word. Udaṅka did not enjoy with his wife at the behest of his teacher.

13329

गुरोः सुतां मित्रभार्यां स्वामिसेवकगेहिनीम् ।
यो गच्छति पुमांल्लोके तमाहुर्ब्रह्मघातकम् ॥

(अ) P (PP 2. 94, Pts 2. 107, PtsK 2. 115, PM 2. 33). Cf. JSAIL 20. 42.

(आ) SR 165. 530 (a. P), SSB 497. 530, IS 2182.

(*c*) पुमान् लोके PtsK; पुमांल्लोके PP, SSB.

(*d*) °घातिनम् Pts, SR, SSB.

He who cohabits with daughter of a teacher, wife of a friend or consort of his master's servant, him they call a Brāhmaṇa-slayer.

[ A Brahman-slayer, so they say, / is he who tries to house/with teacher's child, or wife of friend, /or royal servant's spouse. (A.W. Ryder). ]

13330

गुरोरधीताखिलवैद्यविद्यः
पीयूषपाणिः कुशलः क्रियासु ।
गतस्पृहो धैर्यधरः कृपालुः
शुद्धोऽधिकारी भिषगीदृशः स्यात् ॥

(अ) Cr 1443 (CRB 5. 13).

(आ) SR 43. 1, SSB 298. 1, SRK 83. 1 (a. Vaidyajivan), IS 7862, Vaidyakiya-Subhāṣitavalī 64.

(*d*) शुद्धो° SRK.

Upajāti metre (Upendravajrā and Indravajrā).

One who has received the entire science of medicine from an accredited teacher, bears as it were the very elixir of life in his hands, is expert in all therapeutic measuring, has cast away all greed, is endowed with fortitude, is compassionate, pure and competent—such a one is fit to become a physician (P. M. Mehta).

13331

गुरोरपीमां भणदोष्ठकण्ठं
निरुक्तिगर्वच्छिदया विनेतुम् ।
श्रमः स्मरस्यैव भवं विहाय
मुक्ति गतानामनुतापनाय ॥

(अ) Naiṣ 10. 132.

(*b*) विनेतु: Malli and Nais.

Upajāti metre ( Upendravajrā and Indravajrā )

Cupid's exertion to instruct even Bṛhaspati's lips and throat that sought to describe Damayantī, by removing

their pride (in their competence) to set forth her charms, caused remorse to those who had gained liberation, having left the world (and were therefore unable to feast on her beauty).

13332

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।
उत्पथं प्रतिपन्नस्य परित्यागो विधीयते ॥

(अ) MBh (MBh (Bh) 5. 178. 24; 12. 57. 15; 12. 140. 48, Ādi App. 81, *l.* 109–10, MBh (C) 5. 7074; 12. 5195; 12. 7074; 1. 5595), R (R (Bar) *ad* R. 2 (454* *l.* 3–4), R (B) 2. 21. 13), P (PT 1. 121, Ptem 1. 110, PS 1. 110, PN 2. 87, PP 1. 169, Pts 1. 306, PtsK 1. 341 PRE 1. 120), Pañcarātra 1. 10. 20, Prab 1. 22. Cf. Rn 66. Cf. Hopkings Śukr 4. 1. 51.

(आ) SR 167. 634 (a. MBh), SSB 500. 634, SRK 249. 80 (a. Indiśesaprukhe), SRHt 90. 5 (a. R) ŚKDr *ad* परित्याग (a. Matsya-Sūktam), IS 2180, SSap 224, SRRU 812 (a. Prab) SSH 1. 81, VP 9. 46.

(*b*) °कार्यण्यजानतः PT, PTem (but some tests as above); °जानता SSH.

(*c*) उत्पथप्रति° MBh (var.), R, PT, PTem, Śukr, SR, SSB, SRK, SRRU; SSH, etc.; उत्पथे MBh (var.); यत्पत्थप्रा° PS, PP, Pts, PtsK, PRE, Prab.

(*d*) कार्यं भवति शासनं MBh (var.), R, Śukr, SRHt, SSaP दण्डो भवति शाश्वतः (or शासनम्) MBh (var.), PP (but some tests as above); न्याय्यं (or न्ययं) भवति शा° or शोभनः MBh (var.); PT, PTem, PRE, न्यायं भवति शासनम् SR, SSB, SRK; न कार्यं गदतो वच PS.

It is meet to discard even a teacher who is inflated with pride, does not distinguish between right and wrong and has taken to a wrong path.

[ It is in order, to shun even a teacher who is self-sufficient[1], who does not distinguish right from wrong, and who walks in the road of pride.[2] (J. Taylor). ]

1. Haughty : Edi.
2. Who goes the wrong way : Edi.

13333

गुरोरवज्ञां प्रविधाय गर्वाद्
अतीव-दुर्बोधगभीरभावम् ।
काव्यं मुखश्रीजितपूर्णचञ्चच्-
चन्द्रे कथं पश्यसि दुर्घटाशयम् ॥

(आ) SSB 523. 1 (a. Kṛṣṇarāma).

Upajāti metre (Upendravajrā and Indravajrā ).

Having slighted your teacher out of pride, how will you who have eclipsed the lustrous full moon with the beauty of your face ! see (grasp) the complex poetry (pregnant) with ideas, extremely inscrutable and profound.

13334

गुरोरवज्ञाग्रे मृत्युर् मन्त्रत्यागो न दूरतः ।
गुरुमन्त्रपरित्यागी सिद्धोऽपि नरकं व्रजेत् ॥

(आ) SuB 2. 4.

(*a*) अवज्ञाग्रा SuB (MS).

(*b*) मन्त्रत्यागाद्दरिद्रता SuB (MS).

Disrespect to the teacher means imminent death. Disregard of *mantra* is (also) not a distant death. He who discards the teacher and the *mantra* is sure to go to the hell, even if he were a *siddha* (perfect man).

13335

गुरोर्गिरः पञ्चदिनान्युपास्य
वेदान्तशास्त्राणि दिनत्रयं च ।
अमी समाघ्रातवितर्कवादाः
समागताः कुक्कुटपादमिश्राः ।।

(अ) Laṭakamelaka of Śaṅkkadhara 2. 14.

(आ) SR 43. 2 (a. Laṭa°), SSB 297. 2.

(*a*) पञ्च दिना° SSB, °नान्यधीत्य SR, SSB.

(*d*) कुक्कुरमिश्रपादाः Laṭaka.

Upajāti metre ( Upendravajrā and Indravajrā).

Here comes the revered Kukkuṭa Pāda Miśra, after he had listened to the teacher's discourse for five days, studied the Vedanta texts for three days and smelt the doctrine of logic (for some time).

13336

गुरोर्यत्र परीवादो निन्दा वापि प्रवर्तते ।
कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः ।।

(अ) Mn 2. 200, Bhaviṣya-purāṇa 1. 4. 171. (Cf. Vi 28. 26); 32. 8-11.

(आ) IS 2181, SRM 1. 1. 28, VīrS 491, Mādanapañjāla 102, Smṛticandrikā-Saṁskārakh. 120, Apar 56, Saṁskāramayūkha 41, Nirṇaya-Sindhu-Saṁskārakh. 85, Yatidharmasaṁgraha 33.

(*ab*) परीवादस्तथा निन्दा गुरोर्यत्र प्र° Bhaviṣya-purāṇa.

Where one's teacher is being scandalized or otherwise reviled, one must cover one's ears or go elsewhere from the place.

[ Wherever (people) justly censure or falsely defame his teacher, there he must cover his ears or depart thence to another place. (G. Bühler). ]

13337

गुरौ विद्यावयोवृद्धे सुविधौ च तपोऽधिके ।
कुपिते नोत्तरं दद्यात् सर्वत्रेश्वरधीर्बुधः ।।

(अ) Cr 2149 A (CNI II 89) (*a* missing; partly illegible and *d* corrupt; reconstructed).

(*d*) सर्वत्रेत्विधिर्बुद्धः CNI II.

A wise man who believes in the omnipresence of God, should not argue with his teacher or one senior in age and learning or one rich in penance, when (they be) in anger.

13338

गुर्जरा दुर्जनाः सर्वे ब्राह्मणाश्च विशेषतः ।
सत्यं नास्ति दया नास्ति सदैव परनिंदकाः ।।

(आ) SH (II) fol. 5*b* (77).

The residents of the *Gurjara* country (Gujrat) are all rogues, more so the Brāhmaṇas. They have neither truth nor compassion but always talk ill of others.

13339

गुर्वङ्गना-प्रसङ्गो
द्विजराजस्याप्यकारि बत येन ।
युवजन-विविध-तरङ्गः
सोऽयमनङ्गो वरीवर्ति ॥

(आ) PdT 110.

Āryā metre.

He is the well-known Cupid, the heart-throb of the youth, who, alas, prompted even the moon, the lord of stars, to indulge with 'his' teacher's wife.

13340

गुर्वन्तिके ह्रिया पूर्वं संज्ञयार्थविबोधनम् ।
करोति पत्युर्युवतिर् 'अथ शब्दानुशासनम्' ॥

(आ) VS 2046 (a. Paṇḍita-Pājaka).

In the vicinity of the elders, the young lady, out of modesty, first conveys her desire to the husband with a gesture; thereafter (when alone) she commands him in (so many) words.

13341

गुर्वभक्ता हता नारी ब्रह्मचारी तया हतः ।
अदीप्ताग्निहुतो होत्रो हता बुद्धिरसाक्षिका ॥

(अ) PdP Uttarakh. 242. 21.

Doomed is the woman who is not devoted to her husband, it is she who misleads (even) a celibate. An oblation is of no use without the blazing fire and intellect is worthless without clear perception.

13342

गुर्वर्थमर्थी श्रुतपारदृश्वा
रघोः सकाशादनवाप्य कामम् ।
गतो वदान्यान्तरमित्ययं मे
मा भूत् परीवादनवावतारः ॥

(अ) Ragh 5. 24. (Cf A. Scharpé's Kālidāsa Lexicon 1. 4; p. 78).

(आ) VyVi 246. 26 *ab* (only), KHpK 3. 370 (p. 252) (*ab* only), Vakrokti 2. 30.

(*b*) अनवाप्तकाम: Ragh (var.).

(*c*) °वदान्यन्त° Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

"A suppliant (who sought wealth) for his teacher, and who had thoroughly mastered the sacred lore, went to another donor without obtaining the desired object from Raghu", may this new scandal not rise about me (so thought Raghu).

[Asking wealth for his preceptor, a certain suitor who had seen the other ends of the learning went to another donor, not obtaining his object of wish from Raghu. Let there not be this new (first) rise of a reproach about me! (G. R Nandargikar),

13343*

गुर्वीमुर्वीतिलक तिलक स्वीकुरु स्वामभिख्यां
रूपं लक्ष्मीनगर तगर श्लाघ्यमुन्मीलयेथाः ।
भङ्गीमङ्गीकुरु रतिपतेर्भल्लि हे चूतवल्लि
प्रक्रान्तोऽयं विषमरमणीमानजैत्रः स चैत्रः ॥

(अ) Any Muk 11.

Mandākrāntā metre.

O *Tilak* (tree), the ornament of the earth, put on your great splendour; O *Tagar* (tree), the abode of beauty, manifest your commendable form; O Mango-creeper, the missile of Cupid, put on your charm. The month of *Caitra* that has humbled the pride of the offended young women, has arrived.

13344

गुल्फग्रन्थिमणिप्रभावबलतः पादाङ्गदं प्रेयसश्
चूडारत्नपदं मदात्समगमन् मानापनोदादरात् ।
मागान् मन्त्रपदाददादपि पदं कार्याकुलोऽपि प्रियः
कर्णाशोकदलाहतश् चिरतरं मानं समूलं जहौ ॥

(आ) Dhaśa 60.

(*d*) °नाह° Dhaśa ( changed to °दलाह° Editorially).

Śārdūlavikrīḍita metre.

In a bid to allay his anger, she pressed the foot-ornament of her lover with the gems of her anklet and passionately clasped his head (lit. crest-jewel-place). The lover, though pre-occupied with many a chore, did not move a step (as if) under her spell. And when gently struck with the petal of the Aśoka flower worn as ear-ornament by her, he forgot completely his inveterate anger.

13345

गुहाश्रितो धर्मरतिर्गिरीश-
प्रथां दधानो भवतः प्रसादात् ।
सत्याहितप्रीतिरहीनभक्तिर्
भवानिवाहं भगवन् भवेयम् ॥

(अ) Stuti Kusumāñjali 12. 11.

(आ) VS 3408 (a. Paṇḍita Jagadhara).

Upajāti metre ( Upendravajrā and Indravajrā ).

Abiding in a cave, devoted to righteousness, with faith reposed in truth and firm devotion, and emulating (thereby) Śiva's conduct, when, O Lord, shall I be like you by your grace.

13346

गुहोऽसुरैः षड्दिनजातमात्रको
निदाघधामेव निशातमोभरैः ।
विषह्यते नाभिमुखो हि संगरे
कुतस् त्वियं तेन समं विरोधिता ॥

(अ) Kum 15. 34.

(*a*) महासुरैः or सुरासुरैः [गु°] Kum (var.).

(*c*) विमुह्यते Kum (var.); योऽभिमुखो न or सोऽभिमुखं न Kum (var.).

(*d*) त्वया तस्य [त्वियं तेन] Kum ((var.).

Vaṁśastha metre.

The demons will not be able to withstand Kārttikeya, born six days before, when he confronts them in the battle, as the nocturnal darkness cannot face the sun. Why then this antagonism to him ?

[ As nocturnal darkness cannot overpower the sun so the great Asuras will not be able to defeat[1] Kārtikeya born six days before[2]. (H. H. Wilson). ]

1. Add : 'in the battle'. Edi.
2. Add : *Of what consequence will be this hostility against him*". Edi.

13347

गुह्यकर्म च मन्त्रं च न भर्तुः संप्रकाशयेत् ।
विद्विष्टमपि नाशं च मनसाऽपि न चिन्तयेत् ॥

(अ) KN (KN ĀnSS) 5. 31, KN (TSS) 5 31, KN (BI) 5. 31), Agni-pur. 239. 41*a* (only).

(*a*) गुह्यं कर्म KN (BI), Agni-pur.

(*c*) विद्विष्टत्वं विना° or °ष्टं च विना or °ष्टि च विना KN (BI), KN (TSS) (var.).

He[1] should not divulge the secret actions and deliberations of his master. Nor should he think, even in his mind, of the perfidy to him or his liquidation.

1. King's official.

[ He should not (prematurely) divulge those counsels and measures of his master that ought to be kept secret. Even in his mind he should never harbour the remotest thought of his master's dethronement and death. (M. N. Dutt). ]

गुह्यं कर्म च मन्त्रं च see No. 13347.

13348

गुह्यपिधानैकपरः
सुजनो वस्त्रायते सदा पिशुनम् ।
भवतादयं विडम्बो
यदिदं छिद्रैर्विसूत्रयतु ॥

(आ) SkV 1247.

(*c*) भवतामयं [°दयं] SkV; भवतामवे SkV (var.).

(*d*) विसूत्रयत् SkV (var.).

Āryā metre.

Ever intent to conceal what is privy, a good man acts as a garment to the wicked. But that may turn out to be a mockery were he to disintegrate it by making holes in it.

[ A good man, making it his care/to hide what's shameful, plays the robe/to him who is malicious. / (?) He does so though the other foil his care/and by unraveling let holes/appear within the robe ? (D. H. H. Ingalls) ]

13349

गुह्याख्यानात् परार्थत्वाद् वृत्ताच्च भुवि दुष्यतः ।
यस्त्रस्यति वसत्यस्मिन् नित्यं लक्ष्मीर्विदुष्यतः ॥

(अ) Kīcaka-vadha of Nītivarman 4. 7.

Lakṣmī always abides, in this world, with the unblemished person, who dreads (shuns) divulging other's secrets, misappropriating their wealth and doing vile acts.

गूढमन्त्रप्रचारश्च see वाग्मी प्रगल्भः स्मृति°.

13350

गूढमन्त्रस्य नृपतेस् तस्य सिद्धिरसंशयम् ॥
अप्रशस्तानि कर्माणि यो मोहादनुतिष्ठति ॥
स तेषां विपरिभ्रंशे भ्रश्यते जीवितादपि ।

(अ) MBh (MBh (Bh) 5. 38. 19*cd*-20, MBh (R) 5. 37. 21, MBh (C) 5. 1419–20).

(*b*) बुद्धिर् [सि°] MBh (var.); न संशयः or अनुत्तया cr असंशया [असं°] MBh (var.).

(*c*) कार्याणि MBh (var.).

(*e*) सर्वेषां [स ते°] MBh (var.); विपरिभ्रंशात् (चप°) MBh (var.); °भ्रंशो MBh (var.).

Success doubtless comes to the king wose counsels are kept secret. He who does unworthy acts out of ignorance suffers loss of life as a consequence of their disastrous results.

[The king whose counsels are kept close, without doubt, commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. (P. C. Roy).]

13351

**गूढमैथुनधाष्ट्यं च काले काले च संग्रहम् ।**
**अप्रमादम् अनलास्यं पञ्च शिक्षेत वायसात् ॥**

(अ) Cr 355 (CVr 6. 18, CrV 5. 7, CNr 69, CSr 2. 25, CNSap 55*cd*/*ab*, CnT II. 7. 7, CnT III 5. 7, CnT VI 81, CnT VII 36, CPS 174. 110). Cf. Crn 15. Cf. Nos. 3402, 7913; प्रत्युत्थानं च युद्धं च; प्रभूतं कार्यमल्पं वा; बह्वाशी स्वल्पसंतुष्टः; य एतान् विंशतिगुणान्; श्रुत्वा धर्मं विजानाति सर्वेन्द्रियाणि संयम्य and सिंहादेकं बकादेकम्.

(आ) SR 162. 402 (a. Cāṇakya-nīti), SSB 493. 409, IS 2183.

(इ) NM (T) 2. 12, RN (P) 52.

(*a*) गूढमैथुनधर्मं (°मे°) च CN (but CNI I, CNG as above); गूढमैथुन (°नः) धृष्टत्वं CS; गूढमैथुनं धाष्टर्यं च CV; गूढमैथुधृष्टत्वं CN (var.); गूढं कर्म तथा धाष्टर्यं CN (var.); गूढं च मैथुनं धाष्ट्र्यं (घष्णर्थं) CN (var.); गूढं च मैथुनं धाष्ट्र्यं CPS; लक्ष्यैकदृष्टिता धाष्टं CN (var.); आकारोङ्गितैर्गूढत्वं CN (var.); चातुर्यं क्षिप्रकारित्वं CN (var.); स्वजातियैः सहैकत्वं CN (var.); उच्चैस्स्थितिर्जातिप्रेम CN (var.); °नमादिष्टं CV (var.); °धारिष्टं CV (var.); °धारिष्टः CV (var.); °धार्यं CV (var.); °धार्यं CN (var.); °धर्मं च CV (var.); °धूर्वत्वं (°तंत्रं) CS (var.); °धाष्टर्ये च SR, °मैथुनः [°धा°] CS (var.); °चारित्वं [°धाष्ट्र्यं°] CV (var.); °ष्ट्र्यं SR, SSB.

(*b*) काले च (करेवं) बलिसंग्रहः (°हे; °ह; °हं; बन्धसं; °वारवसं°; °बोधवासं°) CS; करेकारवसंग्रहे IS; चाल्यसंग्रहं (°हः) Cv (but CvGt as above), CS (var.), CPS; चालयसंग्रहः (°हं) CN (var.); समये खद्यसंग्रहः CN (var.); चालय° SR, SSB.

(*c*) अप्रमत्तमविश्वासं (°सः) CV, CN; अप्रमादी सुधूर्तं (सुधूत्तश्; सुधुर्तत्वं; सुधुर्तच्; °मादः) च CS (but CSC I, CSC II, CSB II, CSJ as CV and CN); अप्रमादविश्वासं CS (var.); अप्रमादीनि एकस्यः CN (var.); अप्रमादस्त्वनालस्यं CN (var.); अल्पज्ञात्वमिविश्वास CN (var.); अविश्वासाप्रमत्वं CV (var.); अप्रमत्तन् Cv (var.); अविश्वासं (स्वामि; °सः) [अना°] Cv; °दो सुधूर्तं च CS; °मना° SR, SSB.

(*d*) पलं [पञ्च] CS (var.); चतुः (°तु) [पञ्च] CN (var.); च° om. CvL II; शिक्ष्ये संचैव CN (var.); शिक्षेच्च CV, Cv (but CvW as above), CS, CN (var.); शिक्षेत् CN (var.); शिष्यं CS (var.); शिष्ये (°ष्यें) च CS (var.); शिक्ष्य च CS (var.).

Sly cohabitation, tenacity, hoarding at an opportune time, vigilance and alertness, these five things one should learn from a crow.

13352

गूढा नूपुरशब्दमात्रमपि मे कान्ता श्रुतौ पातयेत्
पश्चादेत्य शनैः कराम्बुजवृते कुर्वीत वा लोचने ।
हर्म्येऽस्मिन्नवतीर्य साध्वसवशात् मन्दायमाना बलाद्
आनीयेत पदात् पदं चतुरया सख्या ममोपान्तिकम् ॥

(अ) Vik 3, 15. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 93).

(*a*) गूढं Vik (var.); कान्तं Vik (var.); पातयेत् Vik (var.).

(*b*) करोत्पलवृते Vik (var.).

Śārdūlavikrīḍita metre.

The dear one[1], though invisible, may let fall on my ear at least the tinkling of her anklets ? Or, coming slowly from behind, might she close my eyes with her lotus-like hands ? Or, descending into this palace, might she be brought forcibly to me step by step by her clever friend, her gait being slow on account of fear ? (M. R. Kale).

1. Urvaśī.

13353

गूढालिङ्गनगण्डचुम्बनकुचस्पर्शाविलीलायितं
सर्वं विस्मृतमेव विस्तृतवतो बाले खलेभ्यो भयात् ।
संलापस्त्वधुना सुदुर्घटतमस्तत्राऽपि नातिव्यथा
यत्त्वद्दर्शनमप्यभूदसुलभं तेनैव दूये भृशम् ॥

(आ) SR 292. 31, SSB 131. 33.

Śārdūlavikrīḍita metre.

All the sportive acts like secret embraces, kissing the cheeks and pressing your bossom, O young lass, are all but forgotten for unmitigated fear of the rogues. Even (loving) conversation is now not possible to have, but that too I do not grudge much. That your sight has also become scarce, this causes me grave agony.

[ O young lady—
Secret embrace, kissing, and touching the bosom, all the sports like this are completely forgotten due to gross fear from the villains. Now even the mutual dialogue is extremely impossible. Even then I have no grudge. But, that your very sight has become rare, this causes me great agony. ]

13354

गूवाकानां नालिकेरद्रुमाणां
हिन्तालानां पाटलीकिंशुकानाम् ।
खर्जूराणां ताडताडीतरूणां
पुष्पापीडन्यासहेतुर्वसन्तः ॥

(आ) KāvR 18. 59 (p 106), KH 159. 19–21.

(*a*) नालिकेरी° KH.

(*c*) स्वर्जूरीणां तालता° KH ; °द्रुमाणां [°त°] KāvR (var.).

(*d*) °सन्ते KH.

Śālinī metre.

Spring causes the betel-nut, coconut, *hintala*, *paṭli*, *kinśuka*, *palm*, *taḍa* and *taḍi* trees to bloom to their full.

13355

गूहनं मूत्रशकृतोः क्षुत्पिपासोपपीडनम् ।
इत्यादींस्तन्त्रकुशला द्यूतदोषान् प्रचक्षते ॥

(अ) KN (KN (ĀnSS) 15. 49, KN (TSS) 15. 49, KN (BI) 14. 48).

(*a*) वहनं [गूहनं] KN (var.).

(*c*) °तन्त्र निपुणा [°कुशला] KN (BI).

Retention of the discharge of urine and faeces, suffering from hunger and thirst, these are said by persons versed in polity, to be the evils of gambling. (M. N. Dutt).

13356

गृद्धिं विना भक्षयतो न दोषो
मांसं नरस्यान्नवदस्तदोषम् ।
एवं वचः केचिदुदाहरन्ति
युक्त्या विरुद्धं तदपीह लोके ॥

(अ) AS 536.

Indravajrā metre.

"No sin accrues to the man who eats flesh without indulging in it; that is as faultless as eating grains", so opine some. But the society takes it to be contrary to reason.

[ "Eating flesh without greed is faultless. It is equal to ordinary (vegetarian) food". This is what some persons opine. But yet this is unreasonable in the society. ]

13357

गृध्रः कपोतः काकोलो वायसो वाऽपि मूर्धनि ।
क्रव्यादो वा खगो नीलः षण्मासायुःप्रदर्शकः ॥

(अ) Mārk.-pur. 43. 8.

(आ) ŚP 4573.

(*a*) कपोतगृध्रकाकोला ŚP.

(*b*) °र्द्धं° Mārk.-pur (var.).

(*c*) वापरो लीनः ŚP.

If a vulture, a pigeon, a raven, or a crow, or a hawk, or a blue bird alights on one's head, that indicates a life of six months. (F. E. Pargiter).

13358

गृध्रदृष्टिर्बकालीनः श्व-चेष्टः सिंह-विक्रमः ।
अनुद्विग्नः काकशङ्की भुजङ्गचरितं चरेत् ॥

(अ) MBh (MBh (Bh) 12. 138. 62, MBh (R) 12. 140. 61, MBh (C) 12. 5309).

(आ) IS 2184, SRHt 174. 39 (a. Cākṣuṣi).

(*a*) गृध्रदृष्टिबकलीनश्च MBh (var.) *(sic !)*; बकालीवा or बलाकिरश् or वृकालीनः or बकाधीनः MBh (var.).

(*b*) चावेष्टः or सुचेष्टः or निश्चेष्टः MBh (var.).

(*d*) °चरितश् MBh (var.).

A (king) should be far-sighted like a vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. (P. C. Roy).

13359

गृध्राकारोऽपि सेव्यः स्याद् हंसाकारैः सभासदैः ।
हंसाकारोऽपि संत्याज्यो गृध्राकारैः स तैर्नृपः ॥

(अ) P (Pts 1. 302, PtsK 1. 336) Cf. No. 3502.

(आ) ŚP 1377, SR 150. 343 (a. P), SSB 474. 249, IS 2185, ŚbB 594.

(इ) Cf. John of Capra (see Beutey's Pañcatantra 1. 231).

(*d*) शतैर्नृप: [स तैर्नृप:] PtsK ; सभासदै: ŚP, SR, SSB, ŚbB.

A king with the propensities of even a vulture (lit. Even a vulture-like king) be served by the swan-like courtiers. But a king with the propensities of a swan (lit. a swan-like king) should be discarded by the vulture-like courtiers.

13360

गृध्रा मधूकमुकुलोन्नतपिङ्गलाक्षा
दैत्येन्द्रकुञ्जरनताङ्कुशतीक्ष्णतुण्डाः ।
भान्त्यम्बरे विततलम्बविकीर्णपक्षा
मांसैः प्रवालरचिता इव तालवृन्ताः ॥

(अ) Ur 11.

Vasantatilakā metre.

Vultures, with tawny eyes as big as arrac seeds, with beaks as sharp as goads,[1] and huge long-wings out-spread, gleam in the sky like fans, with bits of flesh for coral. (A. C. Woolner and L. Sarup).

1. Of the elephant of the demon-king.
2. Like fans made of corals in the form of bits of flesh.

13361*

गृध्री गृध्रं पृच्छति
पितृवनमध्ये न दृश्यते धूमः ।
मन्ये संप्रति वैद्योऽ-
प्यन्यग्रामं गतो नूनम् ॥

(आ) SRHt 136. 8 (a. Mānasollāsa).

Āryā metre.

A female vulture asks the male : There is no smoke visible in the cemetery. (He replied) I think the physician too has now gone to some other village.

13362*

गृध्री निर्भरमामिषेषु सरघा घोरा मधूनां भरे
व्याघ्री तीक्ष्णनखक्षतेषु भुजगी दंशप्रकारेषु च ।
उत्तानेषु विवर्तनेषु शफरी वित्तच्छले मूषकी
वेश्या कामुकवञ्चनासु भवने रूपैरनेकैः स्थिता ॥

(अ) Mugdhopadeśa (KM VIII) 29.

(आ) VS 2377, GVS 473.

(*c*) निवर्त° GVS (var.), चित्त° GVS (var.), मूषिका GVS.

(*d*) °वञ्चनाय Mugdh° (KM) 29 ; GVS ; भुवने [भव°] GVS.

Śārdūlavikrīḍita metre.

A harlot stays in her house, assuming various forms to dupe the lustful. (She is) a vulture to flesh (i. e. rich client), a violent bee to honey, a tigress in inflicting wounds with sharp claws, a female snake in biting, a fish in (taking) high whirls and a thief to rob (others).

13363

गृध्रेणापहृतं मांसं मत्स्योऽपि सलिलं गतः ।
मत्स्यमांसपरिभ्रष्टे किं नु पश्यसि जम्बुकि ॥

(अ) P (PP 4. 51, Pts 4. 93, PtsK 4. 64, PM 4. 60).

(*a*) गृध्रेणापि हृतं Pts.

(*d*) किं निरीक्षसि PtsK. Pts ; जम्बुके Pts, PtsK.

O Female Jackal ! Your meat has been carried away by the vulture, the fish too has slipped into the water. With fish and flesh gone, what possibly do you seek now ?

[ The vulture has your[1] meat; / the water holds your fish/of fish and flesh forlorn, / what further do you[1] wish ? (A. W. Ryder). ]

1. Female jackal.

13364

गृध्रैराबद्धचक्रं वियति विचलितैर्दीर्घनिष्कम्पपक्षैर्
धूमैर्ध्वस्तार्कभासां सघनमिव दिशां मण्डलं
दर्शयन्तः ।
नन्देरानन्दयन्तः पितृवन-निलयान् प्राणिनः पश्य
चैतान्
निर्वान्त्यद्यापि नैते स्रुत-बहुल-वसा-वाहिनो
हव्यवाहाः ॥

(अ) Mudr. 3. 28.

(*a*) गृध्रैरारब्धचक्रं Mudr (var.) ; विचरितैर् or विचलितोद् or चलतया or चलनया Mudr (var.).

(*b*) तैर्धयन्तः [दर्श°] Mudr (var.).

(*c*) नन्दानाम् or °नाय° [°यन्तः] Mudr (var.) ; चैते [चैतान्] Mudr (var.).

(*d*) तेन [नैते] Mudr (var.); °बहुल° [°बहल°] Mudr (var.).

Sragdharā metre.

Behold, these fires fed by ample dripping marrow and gratifying with the Nandas the denizens of the cemetery, have not yet been extinct, making as they do the sky appear full of clouds, and blurring the light of the sun by a mass of smoke, having the semblance of vultures hovering in the sky in a circle, with their long wings motionless. (R. S. Walimbe).

13365*

गृध्रोद्वान्तनितान्तनिःसरदसृग्धाराश्चमत्कारिभिर्
दंष्ट्रालोलितजिह्वविह्वलमुखज्वालैर्लिहन्ती
दिवम् ।
भूयो निम्नकडारतारनयनद्वन्द्वेन सुन्दप्रिया
प्राप्तेयं ज्वलितान्तरिक्षकुहरक्रूरेण नक्तं-
चरी ॥

(आ) JS 329. 9.

(*b*) लिहन्तीं JS (changed to लिहन्ती Editorially).

Śārdūlavikrīḍita metre.

Licking the firmament with the flames issuing from her mouth agitated with her tongue rolling around the prominent teeth, which (flames) gleam like strong flowing currents of blood ejected by the vultures, here comes again the female goblin, the darling of Sunda, with the pair of her sunken, tawny and wide eyes frightening like the burning caves of the sky.

13366

गृध्रोऽपि हि वरं राजा सेव्यो हंसपरिच्छदः ।
न गृध्रपरिवारस्तु हंसोऽपि किमुतापरः ॥

(अ) KSS (KSS (AKM) 10. 60. 163, KSS (NSP) 10. 60. 162). Cf. No. 3502 and दुष्टोऽपि भोग्यताम्.

(आ) IS 2186.

It is better to be the servant of a vulture-king with swans as courtiers, than to serve a swan as a king, if his courtiers be vultures, much less a king of a worse character, with such courtiers. (C. H. Tawney).

13367

गृहं बहुकुटुम्बेन दीपैर्भोगैः सुबालकैः ।
भात्येकनायकं नित्यं न गृहं बहुनायकम् ॥

(अ) Śukr 3. 239.

(आ) Saśā 102. 114.

(*b*) दीपैर्गोभिः Śukr. (var.).

A house always shines with a large family, lamps, objects of enjoyment and decent children if it is under one master ; not a house with many masters.

13368

गृहं राजकुलं देवम् इन्दिरं पत्तनं वनम् ।
पृथिव्यां नास्ति तद्यत्र नाकारणरुषः खलाः ॥

(आ) IS 2187, Subh 2187, Pr 367.

(*c*) तच्छत्रं Subh.

(*d*) खलः [खलाः] IS, Subh.

There is on the earth no such house, royal court, shrine, town or forest as does not have rogues who are enraged for no reason.

गृहं शत्रुमपि प्राप्तं see No. 13434.

13369

गृहं श्मशानं गजचर्म चाम्बरं
विलेपनं भस्म वृषश्च वाहनम् ।
कुबेर हे वित्तपते न लज्जसे
प्रियस्य ते सख्युरियं दरिद्रता ॥

(आ) VS 991.

Vaṁśastha metre.

Kubera, god of wealth ! Are you not ashamed of yourself that such is the poverty of your friend Śaṅkara that he has cemetery as his abode, elephant-hide as his robe, ash as his perfume (unguent) and bull as his mount.

13370

गृहक्षेत्रविवादेषु कूपोपवनभूमिषु ।
समुत्पन्ने विवादे तु सामन्तात् प्रत्ययो भवेत् ॥

(अ) P (PP 3. 84. PtsK 3. 92). Cf. वापी-कूपतडागानां. Cf. JSAIL 20. 16.

(आ) IS 2188.

(*a*) °तडगेषु [°वि°] IS.

When a dispute arises with respect to house or field or well or grove or land, a neighbour's testimony is decisive.

13371

गृहक्षेत्रे च दृष्टे द्वे वासहेतू कुटुम्बिनाम् ।
तस्मात्ते नोत्क्षिपेद्राजा तद्धि मूलं कुटुम्बिनाम् ॥

(अ) N 11. 42

A house-holder's house and his field are considered as the two fundaments of his existence. Therefore, let not the king upset either of them ; for that is the root of householders. (J. Jolly).

13372*

गृहपतिपुरतो जारं
कपटकथा-कथितमन्मथावस्थम् ।
प्रीणयति पीडयति च
बाला निःश्वस्य निःश्वस्य ॥

(आ) ĀrS 2. 197.

Āryā metre. (defective in *c*).

Heaving sighs time and again, the young lass causes pleasure and pain to the paramour who had expressed his (emotional) turmoil through sham stories in the presence of her husband.

13373*

गृहपदमिदं धर्मारण्यं किमत्र विचित्रता
भवति मनसो यत्रासङ्गः स एव निबन्धनम् ।
चरमवयसि त्यक्त्वा गेहं वने वसता मया-
प्यधिगत इवापत्यस्नेहो लतासु मृगीषु च ॥

(अ) BhŚ 486 (doubtful).

(*a*) किमत्र दिवी चित्रतां BhŚ (var.).

(*b*) यत्रासंत: BhŚ (var.).

Hariṇī metre.

This sacred grove is as good as a house. There is nothing strange about it. Wherever the mind is inclined, that is one's shackle. I too, as I live in the forest having left the house in old age, have found in the creepers and does the affection of my children.

13374

गृहपुत्रसुहृद्भ्रातृ- पितरो हि विनश्वराः ।
द्रव्यादिकं च सुभगे तेषु सज्जेत नो बुधः ॥

(अ) PdP, Uttarakh. 216. 18.

O gracious lady ! home, sons, friends, brothers, parents and wealth are all perishable. A wise man should not be (too) attached to them.

13375

गृहभित्तिवप्रकूटाद्य् अन्तरे शकुनं भवेत् ।
दृश्यते चेदर्धफलम् अदृष्टमफलं विदुः ॥

(आ) ŚP 2588.

An omen that occurs in the house, on the wall, rampart or peak (of a mountain), if noticed, yields half the reward ; if unnoticed, is of little consequence.

13376

गृहमधममुपेक्ष्यं कृष्णपक्षातिरागैर्
अविधुवनमुपेयं सद्भिरादौ निसर्गात् ।
क इह गतिमितोऽन्यां वक्तु कामातुराणां
तदहमुपदिशामि श्रेयसे भूयसे यत् ॥

(अ) Ras 49.

(*b*) Version A : अ-विधु···सद्भिर् आदौ निसर्गात्

Version B : अ-वि-धु···सद्भिर्, आदौ नि-सर्गात्

Mālinī metre.

The virtuous who are deeply devoted to Lord Kṛṣṇa should, at the outset, give up the worthless home (that fetters them to the worldly affairs) and repair to the forest, dark (calm) by nature. Who would tell to the love-sick a course other than this ? I set forth that (course) which is for their maximum good.

13377*

गृहमध्यनिखातेन धनेन धनिनो यदि ।
भवामः किं न तेनैव धनेन धनिनो वयम् ॥

(अ) P (Pts 2. 149, PtsK 2. 156). Cf. दानोपभोगहीनेन.

(आ) AIr 429, IS 2189, SSB 340. 4.

(इ) Cf. ShD (T) 201.

If some are rich by the wealth burried in their house, why can't we be also rich by the same wealth ?

13378

गृहमध्यनिखातेन धनेन रमते यदि ।
स तु तेनानुसारेण रमते किं न मेरुणा ॥

(आ) JS 61. 7, SRHt 217. 8 (a. Vyāsa), Vyās, App. II 3, VS 471, SR 71. 27 (a P), SSB 341. 27, SRRU 931.

(*c*) °मानेन JS (var.), SRHt, Vyās.

(*d*) मेरुणा [रमते] SRHt, Vyās जीव्यते [मेरुणा] SRHt, Vyās.

If some one rejoices with the wealth burried in his house, why does he not likewise rejoice with mount *Meru* (which is made of gold) ?

13379

गृहमेकं गृहस्थस्य गृहाणां शतमर्थिनः ।
भार्याभर्जितवित्तस्य नष्टा गृहपतेर्गतिः ॥

(अ) Dar 2. 24.

To a house-holder, there is only one house, to the beggar there are hundreds of them. The fate of the house-holder, whose wealth has been squandered away by his wife, is sealed.

13380

गृहमेतदीश्वराणां
कान्तारं दुष्प्रवेशमन्येषाम् ।
फूत्कृतमिदं सुभुजया
न मालती कामसत्रदानपरा ॥

(अ) Kuṭṭ (Kuṭṭ (KM) 636, Kuṭṭ (BI) 658).

(आ) GVS 55.

(*c*) इदमुद्भुजया Kuṭṭ (BI).

Gīti-āryā metre.

This house (of the harlot) is meant for the rich only. For others it is an un-negotiable desert. She of lovely hands has ignored your staying back here. Mālatī does not have the wont to make free offerings in the sacrifice of love. (She is a hard bargainer).

[ The house in which we sit is such for the rich; for the poor it is a trackless desert. Last comes the hissing of the snake : "Mālatī" was not made for a free sanctuary". (E. Powys Mather's translation). ]

13381–82

गृहवासः सुखार्थाय पत्नीमूलं गृहे सुखम् ।
सा पत्नी या विनीता स्याच्चित्तज्ञा वशवर्तिनी ॥
दुःखा ह्यन्या सदा खिन्ना चित्तभेदः परस्परम् ।
प्रतिकूलकलत्रस्य द्विदारस्य विशेषतः ॥

(अ) Dakṣa-saṁhitā 4. 7–8.

The domestic mode of life is for happiness, and happiness is dependent on

a wife in the house. She, who is humble, knows the mind and is under the control (of her husband, —is a (real) wife.

Otherwise she always becomes miserable and disappointed. Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives. (M. N. Dutt).

13383

गृहव्यापारसंसक्तो यो धर्मं न करोति सः ।
पापसंबलमादाय श्वभ्रतिर्यग्गतिं व्रजेत् ॥

(आ) IS 2190, Subh 267.

(*a*) °व्यागार° Subh.

(*d*) स्वभ्र° Subh.

He who, while engaged in the activities of the household, does not redeem his religious obligations, is born either as an animal or in the hell according to (lit. on the strength of) his sin.

13384

गृहशिखरमगम्यमध्यरोहद्
द्रुतमवधीरितपातभीतिरन्या ।
मरणमपि तृणं समर्थयन्ते
मनसिजपौरुषवासितास् तरुण्यः ॥

(अ) Vikram 6. 13.

Puṣpitāgrā metre.

Another lady, ignoring the fear of falling down quickly climbed to the house-top ; young women, in whom reside the heroism of Cupid,[1] regard even death as straw. (S. G. Banerji).

1. i. e. fired with exuberant love.

13385

गृहस्थ एव धर्मात्मा गृहस्थो धर्मवित्तमः ।
गृहस्थो धर्मरूपस् तु गृहस्थो वर्ण एव च ॥

(अ) Harivaṁśapurāṇa, Bhaviṣyaparva 107. 22.

A house-holder alone is a religious man ; a house-holder knows best the true *dharma*. A house-holder is religion incarnate ; a house-holder (infact) represents his *varṇa*.

13386

गृहस्थस् तु धनं प्राप्य परां पुष्टिं व्रजत्यलम् ।
शरत्परिणतं सस्यम् अनड्वानिव विट्पते ॥

(अ) PdP, Uttarakh. 201. 38.

Having acquired wealth, a house-holder, O king, registers manifold prosperity as an ox attains immense strength on eating rich crop in the autumn.

13387

गृहस्थस् तु यदा पश्येद् वलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥

(अ) Mn 6. 2. (Cf. Vi 94. 1–2, Yama *ad* Apar. 940 ; Cf. also G 3. 1, B 17. 2–5, Āp 2. 21. 1–5; 2. 22. 6–7, *y* 3. 45). (Cf. A. B. Keith's A History of Sanskrit Literature, p. 444).

(आ) Mitākṣarā *ad* 3. 45 (p. 330. 19–20).

(*c*) वापत्यं Mit.

When a house-holder sees his (skin) wrinkled, and (his hair) white, and the sons of his sons, then he may resort to the forest. (G. Bühler).

13388

गृहस्थाश्रममाश्रित्य कल्पद्रुममिवाखिलाः ।
ऐहिकामुष्मिकान् सर्वान् भुञ्जतेऽर्थान् महाधियः ॥

(आ) SSB 371. 2.

Resorting to a house-holder's life, the peer of the wish-granting tree, men of wisdom enjoy all worldly and other-worldly objects.

13389

गृहस्नेहावबद्धानां नराणामल्पमेधसाम् ।
कुस्त्री खादति मांसानि माघमासे गवामिव ॥

(अ) MBh (MBh (Bh) 12. 137. 85, MBh (C) 12. 139. 88, MBh (C) 12. 5322).

(आ) IS 2191.

(*a*) शृणु [गृ°] MBh (var.); °स्नेहस्य° (°हा च) MBh (var.) ; °रुद्धानां MBh (var.).

(*b*) °मित्रसां or °चेतसां [°मे°] MBh (var.).

(*c*) षादति MBh (var.).

(*d*) माघो मा or माघमां MBh (var.) ; सोघवान् or सोगवाम् (शो°) or सेगवा MBh (var.).

Men who are chained to their home by their love for it and are of poor understanding, vile women eat their flesh like the month of Māgha that of cows.[1]

[ Home-keeping men of little understanding have to put up with termagant wives that eat up their flesh like[1] the progeny of a crab-eating up their dam. (P. C. Roy). ]

1. They become lean because of the non-availability of grass). Edi.

13390

गृहस्य पूर्वदिग्भागे न्यग्रोधः सर्वकामिकः ।
उदुम्बरस् तथा याम्ये वारुण्यां पिप्पलः शुभः ।
प्लक्षश्चोत्तरतो धन्यो विपरीतांस् तु वर्जयेत् ॥

(आ) ŚP 2105.

The Banyan tree (planted) in the eastern region of one's house fulfils all desires. So does the *Udumbara* tree (planted) to the south. The Pippal (planted) to the West is auspicious and *Plakṣa* (planted) to the north brings good fortune. They should be avoided in the reverse order.

13391

गृहागतं क्षुद्रमपि यथार्हं पूजयेत् सदा ।
तदीयकुशलप्रश्नैः शक्त्या दानैर्जलादिभिः ॥

(अ) Śukr. 3. 104.

Even an humble person, when he comes to one's house, should be duly honoured by enquiring about his well-being and by offering him water etc. to one's capacity.

13392

गृहाणि नाम तान्येव तपोराशिर्भवादृशः ।
संभावयति यान्येव पावनैः पादपांसुभिः ॥

(अ) KaD 1. 86.

(आ) Amd 101. 235, KHpK *ad* 2. 3 (97; p. 107), Sar 1. 186.

(*c*) पवित्रयति Amd; °यन्ति Sar; यान्येवं KaD (var.).

(*d*) पवित्रैः Amd; पादपांसुभिः Amd.

Those alone are homes which sages like you, whose treasure is penance, honour by the holy dust of their feet. (V. N Ayer).

13393

गृहादर्था निवर्तन्ते श्मशानान्मित्रबान्धवाः ।
येन तत् सह गन्तव्यं तत् कर्म सुकृतं कुरु ॥

(अ) Cr 1444 (CRC 6. 74, CPS 167. 92). Cf. No. 4809.

(*c*) त्वयेह [तत् सह] CPS.

Riches turn back from home; friends and relatives come back from the cremation ground; that which accompanies one (on death), do that pious deed.

13394*

गृहाद् गृहमुपागतं व्रजति पत्तनं पत्तनाद्
वनाद् वनमनुद्रुतं भ्रमति पादपं पादपात् ।
गिरेर्गिरिमधिश्रितं तरति वारिधिं वारिधेर्
यदीयमरिसुन्दरीनिकरपृष्ठलग्नं यशः ॥

(अ) Umāpati-dhara's Praśasti (Epigraphica Ind. I, 308).

(आ) Skm (Skm (B) 1614, Skm (POS) 3. 49. 4) (a. Umāpatidhara).

(*c*) तोयधिन्तोयधेर् Praśasti.

(*d*) °सुन्दरीसरकपृ° Praśasti.

Pṛthvī metre.

(He is the one) whose fame following the host of wives[1] of the enemies, moves from one house to another, from town to town, from forest to forest, wanders speedily from one tree to another, ascends mountain after mountain and crosses one ocean after the other.[2]

1. Their husbands having been slain, they flee from place to place without any respite.
2. His fame has spread across the world.

13395

गृहा न निर्वान्ति मया प्रदीपितास्
तथैव तावद् हृदयानि मन्त्रिणाम् ।
इयं तु पूजा मम दण्डधारिणः
कृतापराधस्य हि सत्कृतिर्वधः ॥

(अ) Prati 4. 22.

(आ) Alum 184.

Vaṁśastha metre.

The houses torched by me have not extinguished so far, so are the hearts of his counsellors afire. This is creditable to me, the wielder of the rod of authority. It is an honour to kill one who commits a crime.

गृहारम्भोऽतिदुःखाय see No. 13396.

13396

गृहारम्भो हि दुःखाय न सुखाय कदाचन ।
सर्पः परकृतं वेश्म प्रविश्य सुखमेधते ॥

(अ) MBh (MBh (Bh) *ad* 12. 171 (475*l. 5–6), MBh (R) 12. 178, 10, MBh (C) 12. 6649), BhPn 11. 9. 15.

(आ) IS 2192, Pr 367, Sāṁkhya pravacana (Bibl. Ind) *ad* Kapila 4. 12.

(*a*) °म्भोऽतिदुःखाय BhPn.

(*b*) विफलश्चाध्रुवात्मनः BhPn ; कथं° [कदा°] Sāṁ°.

Constructing a house (for oneself) causes difficulty. It does not give happiness at all. The snake slips into the abode made by others and lives in (perfect) happiness there.

[ To build a house for one's ownself is productive of sorrow and not of happiness. The snake, taking up his residence in another's creature's abode, lives in felicity. (P. C. Roy) ]

13397

गृहासक्तस्य नो विद्या नो दया मांसभोजिनः ।
द्रव्यलुब्धस्य नो सत्यं स्त्रैणस्य न पवित्रता ॥

(अ) Cr 356 (CVr 11. 5, CPS 291. 6).

(आ) IS 2193, Sama 1 ग 18, Sama 2 ग 16.

(*a*) गृहाशक्तस्य CV (var.).

(*b*) न [नो] CV (var.); °हारिण: [°भोजिनः] CV (var.); °भक्षिण: IS.

(*d*) चौरस्य [स्त्रै°] CPS ; पवित्रत: IS.

He who is fettered to home will not acquire knowledge. He who eats meat has no compassion. He who is mad after wealth is void of truth. He who is addicted to women has no purity.

13398

गृहिणा यदि लभ्येत गृहिणी हृदयंगमा ।
संसार इति को भारस् तं सारमनुपश्यतः ॥

(अ) Sabhā 92.

If a man were to find a wife of his heart, the world would then be no burden to him as he has discovered the quintessence thereof.

13399*

गृहिणीगुणेषु गणिता
विनयः सेवा विधेयतेति गुणाः ।
मानः प्रभुता वाम्यं
विभूषणं वाम-नयनानाम् ॥

(आ) ĀrS 2. 203.

Āryā metre.

Modesty, service, obedience, these are counted among the virtues of a wife. Pride, authority and cleverness serve as ornaments of the ladies of charming eyes.

13400

गृहिणी भगिनी तस्याः श्वशुरौ श्याल इत्यपि ।
प्राणिनां कलिना सृष्टाः पञ्च प्राणा इमेऽपरे ॥

(अ) Kalivi 41.

Wife, her sister, parents-in-law and also brother-in-law, the Kali-age has created these as other five life—breaths of the people.

13401

गृहिणीविग्रहोग्रस्य मुहुस्तृण उपेक्षया [?] ।
कोपोपवासनिःश्वास- संतप्तस्य धनेन किम् ॥

(अ) Dar 2. 55.

(*b*) मुहुस्त्यजनु° Dar (KM 6).

(*d*) °संतापित Dar (KM 6).

Wealth has no meaning to him who is furious after a quarrel with his wife or who is troubled by anger, hunger (lit. fast) and breath (-disease).

13402

गृहिणीवृत्तिदोषेण गौतमोऽत्यन्ततापितः ।
आतस्थे दुःखविध्वंसं कैवल्यं परमं मुनिः ॥

(अ) Sabhā 94.

Grievously distressed by the evil conduct of his wife, the sage Gautama took to the final emancipation which destroys all sufferings.

13403

गृहिणी सचिवः सखी मिथः
प्रियशिष्या ललिते कलाविधौ ।
करुणाविमुखेन मृत्युना
हरता त्वां वद किं न मे हृतम् ॥

(अ) Ragh 8. 67. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 128).

(आ) Kpr. 10. 562, KāP *ad* 10. 50 (p. 386) Kāvyan 30. 27–28, AIS 188. 8–11, Sāh *ad* 10. 727, ŚP 3998 (a. Kālidāsa), SR 362. 15 (a. Ragh), SSB 250. 15 (a. Kālidāsa); RJ 1315 (a. Kālidāsa).

(*a*) °वो मिथः सखी (tr.) Ragh (var.); गृहिणीस° Ragh (var.); सखा Ragh (var.), Kāvyam,

(*b*) प्रियशय्या° Ragh (var.); प्रियशिक्षा° Kāvyam ; कथा° [कला°] Ragh (var.).

(*d*) त्वं Kāvyam ; बत [वद] Kpr ; कृतम् [हृ°] Ragh (var.).

Viyoginī metre.

You were my spouse, counsellor, companion in solitude, and dear pupil in the fine arts. Tell me, in snatching you away, what of mine the ruthless death has not robbed.

[ Thou wert my only wife, thou my counsellor, Thou my companion in solitude, my beloved pupil in the fine arts ; in short, by taking thee away, say, what things of mine has not death, averse to pity, robbed me of ? (G. R. Nandargikar). ]

13404

गृहिणी स्वजनं वक्ति शुष्काहारं मिताशनम् ।
पतिपक्ष्यांस् तु बह्वाशान् क्षीरपांस्तस्करानपि ॥

(अ) Kalivi 47.

A housewife always says that her relations take insipid food and meagre diet, but those of her husband are gluttons, take milk (daily) and steal (food) as well.

13405

गृहीतं ताम्बूलं परिजनवचोभिः कथमपि
स्मरत्यन्तःशून्या सुभग विगतायामपि निशि ।
तथैवास्ते हस्तः कलितफणिवल्लीकिसलयस्
तथैवास्यं तस्याः क्रमुकफलफालीपरिचितम् ॥

(आ) Skm (Skm (B) 1032, Skm (POS) 2. 112. 2) (a. Bilhaṇa) in SG 410 (a. Bilhaṇa), Skm (POS) (a. Bilhaṇa),

ŚP 3475 (a. Bilhaṇa), PG 187 (a. Harihara) Ujjvalanīlamaṇi 300 (a. PG), JS 159. 18 (a. Bilhaṇa), SR 289. 57 (a. ŚP), SSB 125. 62 (a. Bilhaṇa).

(*a*) परिजनवचोभिः Skm (B) ( printing error ); सुमुखी [कथ°] PG.

(*b*) मुरहर गता° PG; विरतायाम् ŚP, तव मूर्ति प्रतिदिनम् [वि° निशि] SSB, SR.

(*c*) °फणिवल्ली किस° ŚP.

(*d*) तथैवासीत् SR, SSB; °पालीपरि° JS, PG (var.).

Śikhariṇī metre.

O gracious one ! she somehow accepted the betel-leaf at the request of her attendants. Though the night is gone, she (still) remembers you with a vacant mind. Her hand stays as before, holding the betel-leaf; her mouth also is as before, holding (and not tasting) the betel-nut.

13406

**गृहीतं येनासीः परिभवभयान्नोचितमपि**
**प्रभावाद् यस्याभून् न खलु तव कश्चिन् न विषयः ।**
**परित्यक्तं तेन त्वमसि सुतशोकान् न तु भयाद्**
**विमोक्ष्ये शस्त्रं त्वामहमपि यतः स्वस्ति भवते ॥**

(अ) Veṇī 3. 19.

(आ) Kpr 7. 263, Sāh *ad* 7. 576 (p. 228), KāP 237. 24, 238. 2, Amd 163. 421 ; VyVi 191 (a. only), AA 66. 15-8 (AL ed. 80 13-6), KHpk *ad* 3.7 (378; p. 263).

(*a*) °रिभया° Amd (var.).

Śikhariṇī metre.

By whom you were taken up fearing slights (from others) though it was not proper ( to do it) , because of whose prowess there was none that could not be your target, by him have you been discarded due to grief for his son and not through fear, I too, O weapon, cast you off. May it be well with you.

13407

**गृहीतं योगनक्षत्रैर् अपामार्गस्य मूलकम् ।**
**लेपमात्रेण वीराणां सर्वशस्त्रनिवारणम् ॥**

(आ) ŚP 1886.

The root of the Apāmārga herb, picked out at the conjunction of (the specific) stars, keeps all weapons off the brave by merely (applying to them) its paste.

13408

**गृहीतं रेवतिऋक्षे पिप्पलस्य च कन्दकम् ।**
**महिलानां करे बद्धं परमं गर्भकारणम् ॥**

(आ) ŚP 2992.

(*b*) वन्दकम् ŚP (Changed to कन्दकम् Editorially).

The bulb of the Pippala, taken out at the rise of the Revatī Constellation and tied to the hand of a woman, is most effective in leading to pregnancy.

13409

**गृहीतं हस्तनक्षत्रे चूर्णं छुच्छुन्दरीभवम् ।**
**तत्प्रभावाद् गजः पुंसः संमुखो नैति निश्चितम् ॥**

(आ) ŚP 1890.

Powder of *Chhuchhhundari* taken during the Hasta constellation, is doubtless effective in warding off an elephant from approaching a person.

13410

गृहीतखण्डः शशिशेखरेण
प्राप्तः शशीवोदरपूरणाय ।
पुञ्जेन लक्ष्मीमुखचन्द्रभासां
स पातु वः श्रीपतिपाञ्चजन्यः ॥

(अ) JS 34. 102 and (in Bhandārkar Report a. Bilhaṇa). Cf. Vikram 12. 48.

(*c*) भुजेन [पुञ्जेन] JS.

Upajāti metre ( Upendravajrā and Indravajrā ).

May that Pāñcajanya Conch of Lord Viṣṇu, a part of which was appropriated by Śiva, and which was there to fill, like moon, the vaccum with the mass of lustre of Lakṣmī's moon-like face, protect you all.

13411

गृहीतताम्बूलविलेपनस्रजः
सुरासवामोदितवक्त्रपङ्कजाः ।
प्रकामकालागुरुधूपवासितं
विशन्ति शय्यागृहमुत्सुकाः स्त्रियः ॥

(अ) Ṛtu 5. 5. (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 ; p. 191).

(*a*) °ताम्बूलावलेपन° Ṛtu (var.), *(contra metrum)*.

(*b*) सुखासवा° or पुष्पासवा° Ṛtu (var.).

(*c*) °वासितां° or °वासित (°ता) or वासिना Ṛtu (var.).

(*d*) शय्याम् Ṛtu (var.) ; उत्सुकस्त्रियः Ṛtu (var.).

Vaṁśastha metre.

Carrying betels, pigments and garlands with them, and with their lotus-like mouths scented with wine, passionate women enter their bed-chamber perfumed with profuse incense of the black aloe.

[ Ardent wives repair to their sumptuous bower/filled with the fragrant wreath of 'aguru' smoke / taking with them the 'tāmbūla' leaf and pigment, / the chaplets of flowers and knick-knacks of vanity; / and their lotus-mouths are scented / with the wine perfumed with flowers. (R. S. Pandit). ]

13412

गृहीतमासीत्सलिलं बलाहकैः
कलान्तरेण ध्रुवमम्भसां निधेः ।
यदेतदीयानि जलानि गृह्णते
विधाय कोलाहलमब्धिवल्लभाः ॥

(अ) Vikram 13. 49.

Vaṁśastha metre.

Surely the water of the ocean was taken by clouds at some interest ; because the rivers[1] take their water after making a tumult. (S. C. Banerji).

1. The beloveds of the ocean : Edi.

13413

गृहीतलिखितं योग्यमानं प्रत्यागमे सुखम् ।
न दद्याद् वृद्धिलोभेन नष्टं मूलधनं भवेत् ॥

(अ) Śukr 3. 191, (B. 3. 193).

Money lent in writing with a proper guarantee is easy to recover. One should not lend it out of greed for interest, as even the principal amount may be lost (thereby).

13414

गृहीतशिश्नश्चोत्थाय मृद्भिरभ्युद्धृतैर्जलैः ।
गन्धलेपक्षयकरं शौचं कुर्यादतन्द्रितः ॥

(आ) NBh 235.

[ After defaecating ] one should get up holding the penis (in hand), and carefully clean (the privy part) with clay and water taken (from pond etc.) so as to remove completely the foul odour and filth.

13415

गृहीतस्योपरि कथं गृह्यते प्रहणं पुनः ।
पूर्वं किं नागतोऽसीति वदन्तीष्वपरासु च ॥

(अ) GVS 325.

(आ) Kuṭṭ 3. 14.

"How can you[1] have the impertinence to charge a second client for the whole night" said one, "when a first has already paid you for it ?" And another[2] cried : why are you late[3] ? (E. Powys Mathers).

1. A prostitute.
2. Another prostitute.
3. A client.

13416

गृहीताः पाणिभिर्वीरैर् विकोशाः खड्गराजयः ।
कान्तिजालच्छलाद्राजो व्यहसन् संमदादिव ॥

(अ) Kum 16. 14.

(आ) SR 127. 6 (a. Kum), SSB 437. 10.

(*c*) कान्त्याननच्छलादाजेर् Kum (var.).

(*d*) समदा इव Kum (var.), SR, SSB. समदादिव Kum (var.).

The brave soldiers held in their hands the unsheathed swords, in the battle. They (the swords), as if out of joy (at their release), began to laugh in the guise of their excessive lustre. (H. H. Wilson)

13417*

गृहीतो यः पूर्वं परिणयविधौ कङ्कणधरः
सुधासूतेः पादैरमृतशिशिरैर्यः परिचितः ।
स एवायं तस्यास्तुहिननिकरौपम्यसुभगो
मया लब्धः पाणिर्ललितलवलीकन्दलनिभः ॥

(अ) Uttara 3. 40.

(आ) Sar 3. 137, Almu 5. 18-21.

(*b*) सुधामूर्तेः [°सूते] Sar ; चिरं स्वेच्छास्पर्शैरमु° Almu.

(*c*) °तदितरकरौपम्य° Uttara (var.), Sar.

Śikhariṇī metre.

The hand which, bearing the marriage-bracelet, was formerly held by me[1] at the nuptial rite, and which had been familiar with[2] the rays of the moon cool as nectar; the same hand of her[3], delightful like a mass of snow and resembling a tender 'lavalī' shoot, has again been obtained by me.

1. Rāma.
2. Possessed the same qualities as.
3. Sītā.

13418

गृहीत्वा गोमयं गेहे विशन् गोहरणाय सः ।
आत्मानं दशनैः खादन् स्थानं शून्यं करोति सः ॥

(आ) ŚP 2436.

If it (the dog) enters the house with cow-dung stuck (to its mouth), that is indicative of the theft of the cows. If it bites itself there with its teeth, that makes the place deserted.

13419

गृहीत्वा दक्षिणां विप्रास् त्यजन्ति यजमानकम् ।
प्राप्तविद्या गुरुं शिष्या दग्धारण्यं मृगास् तथा ॥

(अ) Cr 357 (CVr 2. 18, CPS 30. 18).

(आ) IS 2194, Sama 1 ग 17, SRM 2. 2. 351.

(*a*) दक्षीणां CV (var.).

(*b*) त्यजन्ती CV (var.).

(*c*) प्रप्तवीद्या CV (var.) ; °विद्यं Sama ; गुरू CV (var.) ; शीष्या CV (var.) ; शिष्यो CV (var.) ; शिक्षा IS ; शिष्याः Sama.

The Brāhmaṇas abandon their host on receiving the sacrificial fee, the pupils their teacher after they have completed their studies and the beasts desert the forest when (it is) put to fire.

13420

गृहीत्वान्यविवादं तु विवदेन् नैव केनचित् ।
मिलित्वा सङ्घशो राजमन्त्रं नैव तु तर्कयेत् ॥

(अ) Śukr 3, 319, (B. 3. 321).

One should not quarrel with anyone taking upon oneself other's dispute, nor should one deliberate the state-secrets in groups.

13421

गृही यत्रागतं दृष्ट्वा दिशो वीक्षेत वाप्यधः ।
तत्र ये सदने यान्ति ते शृङ्गरहिता वृषाः ॥

(अ) P (PP 2. 49, Pts 2. 61, PtsK 2. 64, PM 2. 17). Cf. नाभ्युत्थानक्रिया यत्र.

(आ) IS 2195.

(*a*) यश्चागते प्राघुणके PP (var.).

(*c*) ये यान्ति सदने तस्य PP (var ); सदनं PtsK.

Where a house-holder, on seeing the visitor, looks aside ( lit. downwards ), those who go to his house are hornless bulls.

13422

गृही वदान्योऽनपविद्धवाक्यः
शेषान्नभोक्ताप्यविहिंसकश्च ।
नानर्थकृत्त्यक्तकलिः कृतज्ञः
सत्यो मृदुः स्वर्गमुपैति विद्वान् ॥

(अ) MBh [MBh (Bh) 5. 37. 13, MBh (C) 5. 36. 14, MBh (C) 5. 1348].

(*a*) गृहीतवाक्यो MBh (var.) ; ऽनयविद्धवाक्य or ऽनविरुद्ध° or ऽनपविद्धाग्निहोत्रः or ऽविधिनाग्निहोत्री MBh (var.); नयविद्वदान्यः [ऽनप°] MBh (var.),

(*b*) °ह्य° [°प्य°] MBh (var.).

(*c*) मानार्थ° MBh (var.) ; नानार्थं° MBh (var.) ; नानर्थकृत्याकुलितः (°कारी कुशलः or °पकलिः) MBh (var.) : यो ह्यर्थकृत्य° MBh (var.).

(*d*) सद्यो [सत्यो] MBh (var.); मृतः [मृदुः] MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

A wise house-holder, who is liberal, whose word is honoured, who eats after feeding others, harms none, does no evil, avoids dispute and is grateful, true and mild, repairs to the heaven.

13423

गृहे गुरावरण्ये वा निवसन्नात्मवान् द्विजः ।
नावेदविहितां हिंसाम् आपद्यपि समाचरेत् ॥

(अ) Mn 5. 43, Vi 51. 66.

(आ) Vīr Ahimka 538. 13–14.

(*b*) आत्मने Vīr.

A twice-born man of virtuous disposition, whether he dwells in (his own) house, with a teacher or in the forest, must never, even in times of distress, cause an injury (to any creature) which is not sanctioned by the veda. (G. Bühler).

13424

गृहे चाभ्यन्तरे द्रव्यं लग्नं चैव तु दृश्यते ।
अशेषं हरणीयं च विद्या न ह्रियते परैः ॥

(अ) GP 1, 115, 82 (Cr 1445).

Money secured in the house or spent on it is visible (to all), and all that can be robbed, (but) one's knowledge cannot be robbed by others.

13425

गृहे जानुचरः केल्यां मुग्धस्मितमुखाम्बुजः ।
पुत्रः पुण्यवतामेव पात्रीभवति नेत्रयोः ॥

(आ) SR 89. 2, SSB 372. 4, SRK 119. 1 (a. Kalpataru).

(*b*) °खांऽबु° SRK.

To the sight of the virtuous alone comes a son who crawls on knees while at play in the house and whose lotus-like face (is lit. with) an innocent smile.

13426

गृहे धाराधिरूढापि सभायां न प्रवर्तते ।
प्रतिभाभङ्गसङ्गाद् या किं तया मूकविद्यया ॥

(अ) Dar 3. 43.

(*a*) दाराभिरूपापि Dar (var.).

(*d*) मूढ° [मूक°] Dar (var.).

What is the use of that barren learning which though rises to the highest pitch in the house but does not operate in the assembly of the learned due to one's dull wit.

13427

गृहे पर्यन्तस्थे द्रविणकणमोषं श्रुतवता
स्ववेश्मन्यारक्षा क्रियत इति मार्गोऽयमुचितः ।
नरान् गेहाद् देहात् प्रतिदिवसमाकृष्य नयतः
कृतान्तात् किं शङ्का न हि भवति रे जागृत जनाः ॥

(अ) Śāntiś 3. 5.

(आ) IS 2196, Bahudarśana 14.

(*a*) पर्यङ्कस्थे Śāntiś (var.), IS (var.); प्रत्यन्तरस्थे Bahu°; °मोषश्रु° Bahu°.

(*b*) सुवे° Śāntiś (var.); स्ववेश्मान्या° Śāntiś (var.), IS (var.); आरक्षे Śāntiś (var.); वादो [मा°] Śāntiś (var.).

(*c*) °गेहात् [दे°] Śāntiś (var.); °गेहा or देहाद् गेहात् or देहाद् देहात् Śāntiś (var.); प्रतिदिन समाकृष्य Śāntiś (var.), IS (var.); नयत (°ता) Śāntiś (var.).

(*d*) किं शङ्कान्नहि भ° or शङ्का किं न हि भ° or शङ्का किं न भवति हि Śantiś (var.); वै [रे] Śantiś (var.), IS (var.) ; जागर्ति Śantiś (var.).

Śikhariṇī metre.

It is a sane policy to ensure the security of one's house on hearing of a petty theft in an adjoining house, but why is there no fear of Yama (god of death) who drags and carries away, day after day, people from their houses and bodies. Friends, be alert.

13428

गृहेऽपि निवसन् विप्रो मुनिर्मांसविवर्जनात् ।
मांसादोऽप्योऽपि मांसस्य त्यागात् स्वर्गं व्रजेद् ध्रुवम् ॥

(आ) ŚP 632, SH fol. 53*b* (458).

(*c*) °साद्यो° ŚP (var.).

A Brāhmaṇa who shuns meat is a recluse even while living in a house. One who eats meat also surely attains heaven by giving it up.

13429

गृहेऽप्यर्थान् परित्यज्य श्मशाने मित्रबान्धवान् ।
नग्नश्च रिक्तहस्तश्च प्रयाति मूषितो यथा ॥

(अ) Cr 1446 (CRC 6. 80, CRBh II 6. 10, CPS 168. 94).

(*a*) परित्याप्य CRC, CPS.

Leaving the riches in the home and friends and relatives in the cemetery, man departs (from the world) naked and empty-handed like one robbed (of all possessions).

13430

गृहे प्रविश्य चेदन्नं विक्षिपेत् कथयत्यवः ।
गृहिणी ते तदाप्यर्थं जारस्यैतद्विचारय ॥

(आ) ŚP 2431.

If entering into a house, it (a dog) scatters food (unhindered), that shows that your wife has been appropriated by her paramour. Even then think over the matter.

13431

गृहे बहिर्वा मार्गे वा परद्रव्याणि मूढधीः ।
बधबन्धावभीको वै गृह्णाति स्तेयमद्यपः ॥

(आ) SuM 18. 11.

(*c*) वध्वबंधादिनीभीको SuM (var.).

A dull-witted person, who drinks stolen liquor, robs others of their possessions (money) in the house, outside or on the way, unmindful of (lit. not fearing) arrest or death.

13432–33

गृहेऽरण्ये तथा देवे हव्ये तीर्थे जलाशये ।
विवाहे चोत्सवे नित्यं मालिनीनिलये तथा ॥
यात्रायां स्त्रीसमूहे च निर्जने जनसंकुले ।
पत्तने च तथा ग्रामे स्वच्छन्दा द्वारवर्तिनी ॥

(अ) Śts 61. 3-4 (p. 175. 7–8). Cf. Nos. 12429-30.

A wanton woman invariably stands at the door in the house, forest, temple, sacrifice, holy place, tank, nuptial ceremony, festival, garland-maker's house, procession, assembly of the women, at an isolated and crowded place, town and village.

13434

गृहे शत्रुमपि प्राप्तं विश्वस्तमकुतोभयम् ।
यो हन्यात् तस्य पापं स्याच् शतब्राह्मणघातजम् ॥

(अ) P (Pts 1. 289, PtsK 1. 321).

(आ) IS 2197.

(*a*) गृहं Pts.

His sin (equals the sin) resulting from slaying a hundred Brāhmaṇas, who kills even his enemy who had come to his house with trust, fearing no harm from any quarter.

13435

गृहेश्वरीं सद्गुणभूषितां शुभां
पङ्ग्वन्धयोगेन पतिं समेताम् ।
न लालयेत् पूरयेन् नैव कामं
स किं पुमान्न पुमान्मे मतोऽस्ति ॥

(अ) SkP, Māheśvarakh. Kaumarikh. 14. 95.

(आ) SR 389. 481 (a. SkP).

Upajāti metre (Upendravajrā and Indravajrā) defective.

What sort of man is he who does not love a pious wife, adorned with excellent virtues, and joined to her husband like a lame person united with a blind, Or does not fulfil her desires ? I consider him not a man at all !

गृहेषु यस्य भार्या च see यस्य भार्या गृहे नित्यं.

13436

गृहेष्वर्था निवर्तन्ते श्मशानादपि बान्धवाः ।
शरीरं तीर्थमादाय पुण्यपापैः समं गतम् ॥

(अ) Cr 1447 (CNP II 149, CNG 221, CH 55), Vet 23. 7. Cf. Nos. 2958 ; 5474 and मृतं शरीरमुत्सृज्य.

(*a*) गृहे स्वर्थं नि° B in Vet ; अर्त्तानि A in Vet.

(*b*) श्मशाने चैव Vet.

(*c*) काष्ठमादत्ते [ती°] Vet.

(*d*) पापपुण्यं सह व्रजेत् Vet ; गता CNP II (MS).

(On death) the worldly possessions are left at home, relations too return from the cemetery ; the body (soul) alone departs with its pious and impious deeds, taking along the sacred knowledge.

13437

गृहे हिमानीशिखरोत्थमारुतैर्
विवर्जिते धूमरजोभिरुद्धतैः ।
रतावसानेऽपि कटाक्षमोक्षणैः
प्रियं प्रिया कापि करोति सोत्सुकम् ॥

(अ) Ṛtu varṇa (in Brahmavidya XXXIII) 2. 11.

Vaṁśastha metre.

In a house, free from smoke and dust raised by the winds from snowy peaks, a damsel, even at the end of the sexual game, makes her lover full of longings with a volley of sidelong glances.

13438

गृहोपरि गृहद्वारे पिङ्गला रौति यस्य च ।
म्रियते तस्य गेहान्तर् न शुभा तेन सा स्मृता ॥

(आ) ŚP 2467.

On whose house-top or at the gate, the *Pingalā*[1] shrieks, someone dies in his house. She is not, therefore, considered auspicious.

1. A kind of owl.

13439

गृह्णतोऽपि तृणं दन्तैः प्राणिनो मारयन्ति ये ।
व्याघ्रेभ्यस् ते दुराचारा विशिष्यन्ते कथं खलाः ॥

(अ) Vet 10. 8.

(*a*) गृह्णातो Vet (var.); पितॄन् [तृ°] Vet (var.).

(*b*) देहिनो [प्रा°] Vet (var.).

Those who kill the men, even if they are holding (blades of) grass in their teeth, how those rogues are better than the wolves (lit. tigers) !

13440

गृह्णन् गुणानह्नि विभावरीणां
विनप्रशंसां विदधन्निशासु ।
क्रमादसौ तां क्षितिमाचकाङ्क्ष
यत्र द्वयं नास्ति दिनं निशा च ॥

(अ) Vikram 9. 4.

Upajāti metre ( Indravajrā and Upendravajrā).

That one,[1] appreciating the qualities of nights by day (and) praising days at night, gradually came to long for land where the two, viz. day and night, did not exist. (S. C. Banerji).

1. Cupid.

13441

गृह्णन्ति विपिने व्याघ्रं विहगं गगने स्थितम् ।
सरिन्मध्ये गतं मीनं न स्त्रीणां चपलं मनः ।

(अ) VCsr 2. 10.

(*a*) व्याघ्रा or व्याधा (°घ-) VC (var.).

(*b*) चलने or गगन° VC (var.); विहङ्गा··· स्थिताः or चलितस्थितम् VC (var.).

(*c*) सरिन्मध्य (°द्गं) or सरिद्धृतवते (°ती) VC (var.), अपामन्तर्गतं VC (var.); नावं or यान [मी°] VC (var.).

(*d*) चापलं (°लां) VC (var.); गतिं or गतिः [मनः] VC (var.).

One may catch a tiger in the jungle, a bird up in the sky, or a fish swimming in the midst of the waters more easily than the fickle heart of a woman. (F. Edgerton).

13442*

गृह्णन्तु सर्वे यदि वा यथेष्टं
नास्ति क्षतिः कापि कवीश्वराणाम् ।
रत्नेषु लुप्तेषु बहुष्वमर्त्यैर्
अद्यापि रत्नाकर एव सिन्धुः ॥

(अ) Vikram 1. 12.

(आ) SuMuñ 25. 11–2 (a. Bilhaṇa), Kuv *ad* 32. 73 (p. 101), SR 38. 19 (a. Kuv), SSB 290. 19 (a. Kuv.), ARJ 147. 13–4, AIS 191. 19–22.

(*a*) यथेच्छं Kuv, SR, SSB, ARJ, AIS.

(*b*) क्वापि Kuv, SR, SSB.

Upajāti metre ( Indravajrā and Upendravajrā ).

All (of them)[1] may take as much as they like, yet there is no harm to the master poets. (Though) innumerable gems have been taken away by the immortals, the ocean is still a mine of gems. (S. C. Banerji).

1. Readers or plagiarists : Edi.

13443

गृह्णाति युक्तमितरच्च जहाति धीमान्
एष स्वभावजनितो महतां विवेकः।
अन्योन्यमिश्रितमपि व्यतिरिच्य शुद्धं
दुग्धं पिबत्युदकमुज्झति राजहंसः॥

(आ) SkV 1374.

Vasantatilakā metre.

The wise man accepts the truth and discards the wrong. This discernment is natural to the great. The royal swan separates (the two), though mixed together, and drinks the pure milk but leaves the water.

[The wise man takes the right and leaves the wrong, / for such discrimination is natural to the great. / Mix milk and water ; yet the wild goose[1] will surrender them to drink the milk and leave the water. (D. H. H. Ingalls)]

1. A lordly swan : Edi.

13444

गृह्णातीह यथा वस्त्रं त्यक्त्वा पूर्वधृतं नरः।
गृह्णात्येवं नवं देही देहं कर्मनिबन्धनम्॥

(अ) Vi 20. 50.

(*cd*) नरो देहं देही Vi (var.).

As a man puts on new clothes in this world, throwing aside those which he formerly wore, even so the self of man puts on new bodies, which are in accordance with his acts (in a former life). (J. Jolly).

13445

गृह्णात्येष रिपोः शिरः प्रजविनं कर्षत्यसौ वाजिनं
धृत्वा चर्म धनुः प्रयाति पुरतः संग्रामभूमावपि।
द्यूतं चौर्यकथां तथा च शपथं कुर्वन्नि वामः करो
दानाऽनुद्यमतां निरीक्ष्य विधिना शौचाधि-
कारी कृतः॥

(आ) SRK 240. 96 (Sphuṭaśloka), MRS 2. 2. 720.

(*b*) नाऽसौकरोदक्षिणः [संग्रा°] SRK.

(*d*) विलोक्य [नि°] SRm.

Śardūlavikrīḍita metre.

The left hand holds the enemy's head (while the right strikes at it), subdues the swift horse, holding the shield and bow proceeds to the battle-field as well, plays dice, steals and takes oath ; (but) noting its aversion to charity, the creator did not make it worthy of pious deeds.

13446

गृह्णामि वेणीफणिनं करेण
स्मराग्नितप्ताकुचगोलकुम्भम्।
पिबामि बिम्बाधरकोशपानं
विद्यत्रयं भामिनि भावयामि॥

(आ) SuM (Appendix) II 30.

Upajāti metre (Indravajrā and Upendravajrā).

I catch in my hand the snake of (your) braid, and the round pitcher of breast heated in the fire of passion, and drink the cup of your *bimba*- like lower lip. I undergo (thus), O Fair lady, the three supernatural ordeals.

13447*

गृह्णन्तां करिणः प्रसह्य विनिहन्यन्तां वराहा वृका
भल्लूकाश्च तरक्षवश्च पथिकाः सन्तु त्वया निर्भयाः ।
आखून् कङ्कखराच्छशाननिमिषान् कीटान् पतङ्गानपि
ग्राहंग्राहमहो कियत्प्रकटयस्याखेटके पाटवम् ॥

(अ) DikAny 70.

Śardūlavikrīḍita metre.

Capture the elephants by force, kill the boars, wolves, bears and hyenas. May the travellers be thus freed from fear by you. In repeatedly catching the rats, herons, asses, hares, fish, insects and moths as well, how much skilfullness do you display in hunting.

13448

गृह्यन्ते यदि रोषेण त्वादृशोऽपि विपश्चितः ।
ततः शास्त्रविपश्चित्त्वं श्रम एव हि केवलम् ॥

(अ) R (R (Bar 15. *ad* 50. 5 (1052* *l.* 3–4), R (B) 5. 52. 8).

(*a*) दोषेण [रो°] R (var.).

(*b*) त्वादृशाश्च R (var.); विचक्षणाः R (var.).

(*c*) कुतश्चास्त्र° [ततः शा°] R (var.).

If learned persons like you are also overcome by anger, then proficiency in the *śastras* is a mere exertion.

13449

गेये केन विनीतौ वां कस्य चेयं कृतिः कवेः ।
इति राज्ञा स्वयं पृष्टौ तौ वाल्मीकिमशंसताम् ॥

(अ) Ragh 15. 69. (Cf. A. Scharpé's Kālidāsa Lexicon 1. 4 ; p. 242).

(*a*) को नु विनेता [केन वि°] Ragh (var.); कोऽत्र Ragh (var.); विनीतिर् (°तौ) Ragh (var.).

(*b*) क°. कृ° [कृ. क.] Ragh (var.).

(*d*) वा. ताव° [तौ वाल्मी°] Ragh (var.).

By whom you two[1] were instructed in singing, and of what poet is this composition ? Thus asked by the king himself, they named Vālmīki. (G. R. Nandargikar).

1. Kuśa and Lava.

13450

गेहं दुर्गतबन्धुभिर्गुरुगृहं छात्रैरहंकारिभिर्
हट्टं पत्तनवञ्चकैर्मुनिजनैः शापोन्मुखैराश्रमान् ।
सिंहाद्यैश्च वनं खलैर्नृपसभां चौरैर्दिगन्तानपि
संकीर्णान्यवलोक्य सत्यसरलः साधुः क्व विश्राम्यति ॥

(आ) VS 309, SR 53. 275, SSB 314. 282.

Śardūlavikrīḍita metre.

Finding the house crowded with the destitute relatives, *Guru's* abode with the arrogant students, market with city-swindlers, hermitages with sages disposed to cursing, forest with lions etc., royal assembly with rogues and the quarters with thieves, where a gentleman, truthful and straightforward, would find peace ?

13451

गेहाजिरेषु नवशालिकणावपात-
गन्धानुभावसुभगेषु कृषीवलानाम् ।
आनन्दयन्ति मुसलोल्लसनावधूत-
पाणिस्खलद्वलयपद्धतयो वधूट्यः ॥

(आ) KāvR 18. 27 (p. 102), KH 157. 14–15.

Vasantatilakā metre.

In the compounds of the farmer's houses, pleasing with the majestic fragrance of the fresh rice grains, the young ladies impart immense pleasure, with the series of bracelets dangling on their arms which move while they raise the pestles (to husk the rice).

13452

गेहादङ्गणमङ्गणादपि बहिर्बाह्याच्च चलन्ती गृहं
तामार्ति यदि वेत्ति सैव सुमुखी किं चान्य-
दाचक्ष्महे ।
पर्यङ्कोऽपि तवाङ्गसङ्गसुभगः स्वेदाम्भसां निर्झरैर्
धारामण्डपतामनीयत तया तस्मिन् लुठन्त्या
मुहुः ॥

(आ) JS 160. 26, ŚP 3478, SR 289. 67 (a. ŚP), SSB 126. 71.

(*a*) च पृथ्वीतलं [च° गृ°] ŚP, SR, SSB.

(*b*) सै° वे° [वे° सै°] ŚP.

(*c*) पर्यङ्केऽपि SR, SSB ; °सुभगैः SR, SSB.

(*d*) रुदत्या [लु°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

From house, out to the courtyard, from courtyard, outside (the house) and from there again entering the house, all this pain, if any body knows, it is only that fair lady. What else can we say ? The couch, blessed with the touch of your body, was also turned into a shower-bath with the cascade of perspiration, as she constantly rolled on it.

13453

गेहाद् बहिर्विरम चापलमस्तु दूरं
अद्यापि शैशवदशालडितानि तानि ।
आप्यायमानजघनस्थलपीड्यमानं
अर्धोरुकं त्रुटति पुत्रि तव क्षणेन ॥

(आ) SkV 343.

Vasantatilakā metre.

No more running out of doors ! / No more romping ! What, still these games of childhood ! / Why, daughter, look, your petticoat, / streched by these swelling loins, / will burst at any moment. (D. H. H. Ingalls).

13454

गेहान्तर्ध्वनिता भीत्यै पदे तु स्वामिमृत्यवे ।
शय्यायां महिलाकष्टं दुर्गायाः कुरुते रवः ॥

(आ) ŚP 2505.

The chirping of the *Durgā*[1] inside the house, causes fear (to the inmates), near the foot, the death of the master; on the bed, hardship to the women.

1. A young singing bird.

13455

गेहिनो हेलया जिग्युर् दस्यून्दुर्गपतिर्यथा ।
न केऽपि प्रभवस्तां चाप्य् अनुकर्तुं गृहेश्वरीम् ॥

(अ) SkP, Māheśvarakh. Kaumārikh. 14. 66.

The inmates of the house vanquished the robbers as does the fort-master [or they vanquished the inmates of the house as the fort-master subdues the robbers]. None of them was, however, able to emulate (the good behaviour of) that mis tress[1] of the house.

1. Parvati.

13456

गेहिन्याः शृण्वन्ती
गोत्रस्खलितापराधतो मानम् ।
स्निग्धां प्रिये सगर्वां
सखीषु बाला दृशं विशति ॥

(अ) ĀrS 2. 199.

Ārya metre.

Hearing of the anger of his wife due to his calling her by a wrong name, the young maiden, while in the midst of her friends, cast a loving and proud glance on her lover.

13457

गेहिन्या चिकुरग्रह-
समयससीत्कारमीलितदृशापि ।
बालाकपोलपुलकं
विलोक्य निहतोऽस्मि शिरसि पदा ॥

(अ) ĀrS 2. 216.

Ārya metre.

On seeing horripilation on the cheek of the young mistress, my wife struck me on the head with her foot, though her eyes were closed with a hissing sound as I held her by hair.

13458

गेहिन्या ह्रियमाणं
निरुध्यमानं नवोढया पुरतः ।
मम नौकाद्वितयार्पित-
गुण इव हृदयं द्विधा भवति ॥

(आ) ĀrS 2. 209.

Ārya metre.

As my heart, firmly held in front by the newly wed dame, is being drawn (back) by my wife, it breaks into two like a rope fastened to two boats.

13459

गेहे गेहे कलौ काव्यं श्रोता तस्य पुरे पुरे ।
देशे देशे भयत्राता दाता जगति दुर्लभः ॥

(आ) SH fol. 69*b* (748) and fol. 84*a* (41).

(*d*) ज॰॰॰ति SH fol. 69*b*.

In the Kali age there is poetry in every house, its connoisseur in every town; One who shields from fear is in every country, but it is hard to find a donor in the world.

13460

गेहे गेहे सुभग भवतो रामभद्र क्षितीश
त्वामालिख्य स्वमपि सविधे सस्पृहं भावयन्त्यः ।
तस्मिन्नाकस्मिकमुपगते वल्लभे भीतिभाजः
पौष्पं चापं तव करतले वेपमाना लिखन्ति ॥

(आ) SR 119. 127, SSB 419. 12, Pad 17. 5, RJ 124.

(*a*) °सुदृशो [भवतो] Pad ; °चन्द्र [°भद्र] SSB.

(*c*) उपनते Pad.

Mandākrāntā metre.

O Rāma, graceful lord of the earth, the young dames, in every house, draw your picture and longingly imagine themselves to be near you (in the picture). But frightened and trembling as their husbands suddenly return home, they draw a bow of flowers in your hand.

13461

गेहे यस्य विराजते भगवती साक्षात्सरोजासना
जिह्वाऽग्रे च सरस्वती विजयते शैलेन्द्रभूः पादयोः ।
ऋद्धिर्यस्य समन्ततश्च सततं सिद्धिश्च साध्यान्वये
स श्रीशोभनलाल राजतु भवान् सम्मोदयन् सज्जनान् ॥

(आ) SSB 429. 2 (Saṁgrahītaḥ).

Śārdūlavikrīḍita metre.

In your house resides the goddess Lakṣmī in an embodied form, Sarasvatī (the goddess of learning) on the tip of your tongue, and the daughter of the Himālaya (Pārvatī) near your feet, who have prosperity all around you and success in every undertaking; may you, O Shobhan Lal, shine forth, gladdening the worthy.

13462

गेहे वाहीकयूनां वहति दमनको मञ्जरीकर्णपूरा-
नुन्मादः पामरीणां महति मरुबकामोदिनि व्यक्तिमेति ।
सद्यो भङ्गानुसारस्नुतसुरभिशिराशीकरः साहकारः
सर्पन्नम्भः शरावे रचयति च रसो रेचकी-चन्द्रकाणि ॥

(आ) KāvR 18. 86 (p. 110), KH 161. 23–5.

(*c*) सद्यो गन्धानुसारस्नुतसुरभिशिरा: KH.

(*d*) °चक्र° [°चन्द्र°] KāvR (var.), KH.

Sragdharā metre.

In the houses of the Vāhīka-youth, the *damanaka* tree bears ear-rings in the form of its blossoms, the ecstasy of the ladies of the Pāmara Country manifests itself in the air laden with the fragrance of the *marubaka*-flowers, and the fragrant fluid of the mango-trees, dripping as (the fruits were) recently plucked, wafts along and forms moon-like circles in the cup of water.

13463

गैरिकमनःशिलादिः
प्रायेणोत्पद्यते कुतो नगतः ।
यः खलु न चलति पुरुषः
स्थानादुक्तः स कीदृक्षः ॥

(आ) SR 196. 13, SSB 551. 12.

Āryā metre.

From where does the red chalk and red arsenic generally originate? From the mountain *(nagataḥ)*. How is that person described who does not move from his place? Not gone *(na gataḥ)*.

13464*

गो-कण्ठात् कण्ठ-पाशान् मुकुलितवदनात् पद्म-वृन्दान्मिलिन्दान्
ध्वान्तासारात् त्रिलोकीमपि च गद-गणात् किं च निद्रा-समुद्रात् ।
कोकाञ्छोकात् क्षुदब्धेरखिलसुरवरान् मोचयत्य-र्कभूतिर्
यस्माद् दीनार्तिमालाप्रशमनकुशला भाग्यभाजां प्रसूतिः ॥

(आ) PdT 182.

(*a*) पद्म° [पद्म°] PdT (var.).

(*c*) कोकान् शोकात् [को°] PdT (var.); °वारान् [°वरान्] PdT (var.).

Sragdharā metre.

The light (lit. splendour) of the sun releases the neck-ropes from the necks of the cows, the bees from the host of closed lotuses, the three worlds from the profusion of darkness, various ailments and the sea of slumber, the ruddy geese from the grief, and the adorable gods from the Ocean of hunger. (This is so) because the progeny of the fortunate is proficient in allaying the misery of the distressed.

13465**

गोकर्णं गाहमानाः पृथुतरपृषतग्राहिणः शंबरौघा-
नाकर्षन्तो दिगन्तानपि च विदधतः कन्दली-
सुप्रचारान् ।
एते धावन्ति वार्धंध्वसमुरुधनुर्धारयन्तः समन्ता-
दावृण्वन्तोऽभ्रवीथिं वनमिव शबरभ्रान्तिभाजो-
ऽम्बुवाहाः ॥

(आ) SR 342. 80, SSB 216. 3, RJ 1267.

(*d*) ऽभ्रवीथीं SSB.

Sragdharā metre.

Entering into the Gokarṇa Tīrtha, carrying copious drops (entrapping the big deer), drawing (from the ocean) a mass of water (alluring the herds of the *Śambara* deer), causing the plaintain trees shake violently in all the directions (making the *kandalī*-deer flee to the ends of the quarters), bearing a large rainbow (carrying a large bow), and enveloping the avenue of the sky like a forest, the clouds move all around, confusing themselves with (a pack of) hunters.

13466*

गोकर्णराडाभरणं यदीयं
यदृगध्यहृव्यावजमाबबाह ।
कुं भेनचूडामणिरादिगन्तात्
पायादपायादुरगात्मजार्धः ॥

(आ) SR 190. 65, SSB 540. 77, SRK 154. 33 (a. Sphuṭaśloka).

(*b*) °हृव्येडज° SRK.

(*c*) कुंभेन SRK.

Indravajrā metre.

May Lord Śiva, who has the lord of serpents as his ornament, the fire of whose (third) eye burned down the Cupid, whose crest-jewel is the moon, the lord of stars, save the earth from destruction to its farthest extremity.

13467

गोकर्णाकृतिहस्तेन माषमग्नजलं पिबेत् ।
तन्न्यूनमधिकं पीत्वा सुरापानसमं पिबेत् ॥

(आ) NBh 191.

(*d*) or भवेत् [पि°] NBh.

Shaping one's hand like a cow's ear one may sip water equal to that soaks a bean. Water (drunk) more or less than that is like drinking wine.

13468*

गोकर्णे भद्रकर्णे च जपो दुष्कर्मनाशनः ।
राजकर्णे जपः सद्यः सर्वकर्म-विनाशनः ॥

(अ) Kalivi 72.

Muttering prayer at Gokarṇa and Bhadrakarṇa washes off evil deeds. Tale-bearing to the king instantly destroys all deeds (i. e. leads to dangerous consequence).

13469

गोकुलस्य तु या शोभा धन्या मधुपुरे गता ।
अस्माकं हृदयं यत्र गोकुलं व्याकुलायते ॥

(आ) PG *ad* 322 (a. Dhanya).

The blessed grace of *Gokula*[1], where our heart and the herd of cows (now) feel distraught, has gone to Madhupura[2].

1. Kṛṣṇa.
2. Mathurā.

13470

गोकोलास्थिकरीषैस् तु दग्धे गर्ते विशोधिते ।
उप्तं च वालुकापूर्णे मूलकं गर्तवद् भवेत् ॥

(आ) ŚP 2311.

Raddish, sown in a pit, heated with dry cow-dung and bones of a boar, then thoroughly cleansed and filled with sand will grow of the size of that pit.

13471

गोक्षुरकेक्षुरकं शतमूली-
वानरि नागबलातिबलानाम् ।
चूर्णमिदं पयसा निशि सेव्यं
यस्य गृहे प्रमदाशतमस्ति ॥

(आ) ŚP 3214 (a. Yogaratnāvali).

Dodhaka metre.

He who has a hundred women in his house, should use the powder of *gokṣuraka, ikṣuraka, nāgabalā* and *atibalā* herbs[1] with milk at night.

1. All mixed.

13472

गोक्षुरविदारिकाभव-चूर्णं वा शर्करासहितम् ।
स्वरसेन भावितं वा धात्रीचूर्णं सिताज्यमधुलीढम् ।।
लीढ्वानुपीय दुग्धं न तृप्यति स्त्रीशतस्यापि ॥

(आ) ŚP 3215 (a. Yogaratnavali),

Āryā metre.

If the powder of *gokṣura* and *Vidarika*, mixed with brown sugar is used, or powder of *dhatri*, mixed with its own juice, is licked with sugar, ghee and honey followed by the drinking of milk, one will not be satisfied even with hundred women.

13473

गोगजवाहनभोजनभक्ष्योद्-
भूतपमित्रसपत्नजशत्रोः ।
ब्राह्मनवैरिकृतासनतुष्टा
मामिह पातु जगत्त्रयजुष्टा ॥

(आ) SR 190. 63, SSB 539. 74.

Dodhaka metre.

He goes by bull—Śiva, his son—Kārtikeya, his Vehicle-pea-cock, his food-snake, his food, wind, his son -Hanumān, his protector—Sugrīva, his friend—Rāma, his enemy—Rāvaṇa, his son—Indrajita his foe—Indra, his vehicle—Aiarāvata, his enemy—lion, happily seated on him-Durgā. May that Mother, attended upon by the three worlds, protect me.

गोघ्ने चैव सुरापे च see ब्रह्मघ्ने च सुरापे च.

13474

गोजीर्णं वस्त्रजीर्णं च परपूर्वगताः स्त्रियः ।
दुर्जनं सततं मित्रं दूरतः परिवर्जयेत् ॥

(अ) Cr 1448 (CNF 15, CNPN 25*cb*/*ab*, (M 72). Cf. Nos. दुर्जनं च सदामित्रं and धनमाहुः परं धर्मं atisampada ; aśvaḥ-supta ; aśvayānaṁga°.

(*a*) °जीर्णं CNF (MS); Monseur corrects *a* to read गोजीनं वत्सजीनं च; E. Bartoli disagrees.

(*b*) भार्ि (the MS has भार्ा) जारभराः स्त्रि° CNPN.

(*c*) दुर्जनं शत्रुमित्रं च CNPN.

One should shun from afar a dry cow, a tattered cloth, women already having (illicit) relations with others, and a friend of invariably wicked disposition.

13475

गोत्रं नैव निजं कुलं न विमलं जातिं च नो सुन्दरीं
दैवं नैव गुरुं च नो न पितरं नो मातरं न प्रभुम् ।
मित्रभ्रातृकलत्रपुत्रभगिनीवृद्धांश्च नो मन्यते
कार्याकार्यविचारणां न कुरुते क्रोधप्रमत्तः पुमान् ॥

(आ) IS 2199, Subh 83.

(*a*) सुन्दरां Subh.

(*b*) नो (first) om. Subh.

(*c*) °वृद्धाश्च Subh.

(*d*) क्रोधः Subh.

Śardūlavikrīḍita metre.

A man, mad with anger, cares not for lineage, nor his spotless family nor beautiful wife nor divinity nor preceptor nor father nor mother nor the master, nor friend nor brother nor wife nor son nor sister nor the aged nor does he discriminate between right and wrong.

13476

गोत्रक्षुण्णमर्कस्यान्तं कुलान्तं प्रभवः स्त्रियः ।
राज्ञः श्रीर्ब्रह्मशापान्ता पापान्तं ब्रह्मवर्चसम् ॥

(अ) Cr 2150 (CNP II 80, CM 80) (Unclear). E. Monseur suggests to read *cd* :

प्राज्ञत्वं ब्रह्मचर्यान्तं प्राज्ञान्तं ब्रह्म° and to compare it with CNG 311 (Cf. No. 4508 ājñāmātraphala.

(*a*) °क्षूनं°.

(*b*) कुलंन्तं CNP II ; प्रभव CNP II.

(*c*) राज्ञ स्त्री ब्रह्मशापांत CNP II.

(*d*) प्रलांत ब्रे° CNP.

The sun loses its light (i. e. sets) when the cows tread (i. e. return to) their stable (in the evening). A family is ruined when women become its masters. The glory of the king is finished when (he is) cursed by a Brāhmaṇa. The divine power of a Brāhmaṇa is lost the moment he commits a sin.

13477

गोत्रस्खलितप्रश्नेऽप्य्-
उत्तरमतिशीलशीतलं दत्त्वा ।
निःश्वस्य मोघरूपे
स्ववपुषि निहितं तया चक्षुः ॥

(अ) ĀrS 2. 206.

(*c*) निस्वस्य ĀrS ; 'निःश्वस्य' reading in the commentary : Edi.

Āryā metre.

Even when addressed by a wrong name[1], answering the query very coldly as per her nature, she sent out a sigh and fixed the eyes on her body with its beauty[2] gone futile.

1. Betraying love with another woman of that name.
2. Which failed to attract the heart of her lords

13478*

गोत्रस्थितिं न मुञ्चन्ति सदा सन्नतिमाश्रिताः ।
उदन्वन्तश्च सन्तश्च महासत्त्वतयाऽन्यथा ॥

(आ) SR 46. 48, SSB 302. 50, ŚP 241, JS 52. 3, SRK 17. 64.

(*d*) °तया तथा SRK.

Ever modest, the virtuous do not overstep the decorum of their family, nor do the oceans their shores ; this being their inherent disposition.

13479*

गोत्राग्रहारं नयतो गृहत्वं
स्वनाममुद्राङ्कितमम्बुराशिम् ।
दायादवर्गेषु परिस्फुरत्सु
दंष्ट्रावलेपो मकरस्य वन्द्यः ॥

(आ) KāvR 14. 9 (p. 80), KH 15. 21-2.

Upajāti metre ( Indravajrā and Upendravajrā ).

While its kinsmen frolic, the pride of the alligator with respect to its (ferocious) jaws merits esteem, as it makes the ancestral estate, the ocean, marked with its name (*makaralaya*), its abode.

13480*

गोत्राचारविशेषपारगतया वृद्धाभिराविष्टया
मात्रा वस्तुषु तेषु तेषु विशदन्यस्तेषु दृष्टेः पुरः ।
अन्नप्राशनवासरे सरभसं वक्षोभरोत्सर्पिणा
येनात्तं धनुरीक्षिताश्च झटिति क्षत्रावतंसा दिशः ॥

(अ) Khaṇḍapraśasti 73. 2.

(आ) Skm (Skm (B) 224, Skm (POS) 1. 45. 4) (a. Keśaṭaz in Skm (POS) a. Keśava), SR 116.60, SSB 409. 2.

(*a*) °विचारपार° Khaṇḍa°, SR, SSB ; वृद्धा निरा° SSB.

(*b*) पुरतः प्रस्तारितेषु क्रमात् [वि° न्य° दृ° पु°] Khaṇḍa°, SR, SSB.

(*d*) सपदि [झ°] Khaṇḍa°, SR, SSB.

Śārdūlavikrīḍita metre.

As the mother, well-versed in family practices and duly instructed by the elderly ladies, neatly placed before him the various things on the day of *anna-prāśana* - ceremony, he ( Paraśurāma ), with inflated chest, hurriedly took up the bow and at once gazed at the quarters adorned with the *kṣatriyas* (so that he may liquidate them later on).

13481

गोत्रे साक्षादजनि भगवानेष यत् पद्मयोनिः
शय्योत्थायं यदखिलमहः प्रीणयन्ति द्विरेफान् ।
एकाग्रां यद् दधति भगवत्युष्णभानौ च भक्ति
तत् प्रापुस् ते सुतनु वदनौपम्यमम्भोरुहाणि ॥

(अ) Anar 7. 82. (Cf. A. B. Keith's The Sanskrit Drama, p. 230).

(आ) Skv 444, (a. Murāri), Kav 192, (a. Murāri), JS 269. 12 (a. Murāri), SR 313. 59 (a. JS) SSB 168. 60, AIK 392. 24-393 2, Almu 54. 6-9.

(*a*) भगवानेव SkV (var.).

(*c*) एकाग्रं JS, AIK, SkV (var.); एकाग्रा SSB.

Mandākrāntā metre.

Brahmā, the lotus-born, originated in their clan/all through the day, from sunrise on, they furnish bees, delight; to the warm Sun they give unswerving adoration. / From such past merits, fair one, lotuses have won/reward in being likened to your face. (D. H. H. Ingalls).

13482

गोत्वारोपेण वाहीके तत्साम्यमनुमीयते ।
को ह्यतस्मिन्नतत्तुल्ये तत्त्वं व्यपदिशेद् बुधः ॥

(आ) VyVi 118. 11-2 (a. Saṁgrahaśloka).

As the properties of a bull are attributed to the resident of the Vāhīka Country, it is inferred that he is similar to it (the bull). Otherwise what wise person would ascribe the qualities to one who is not like or similar to (the original).

13483

गोदानात् स्वर्गलोकं व्रजति शिवपुरं धेनुपुत्रप्रदानाद्
ऐश्वर्यं हेमदानाद् व्रजति सुखमहो विद्यया सूर्य-
लोकम् ।
वैकुण्ठं चाश्वदानाद् व्रजति स पुरतो नागदो
ब्रह्मलोकं
भूदानाद् भूपतित्वं सकलजनपतिर्जायते चान्न-
दानात् ॥

(आ) Pras 10. 5.

Śragdharā metre.

Gift of a cow leads to the heavenly region, of a bull to Śiva's abode, of gold to affluence, and by knowledge one happily repairs to the solar region. By making the gift of a horse one attains *Vaikuṇṭha*. One who gives an elephant in charity goes to the *Brahmaloka*. By donating land one attains lordship over the earth, and by gifting food (to the needy) one becomes the lord of all the living beings.

13484

गोधूमचूर्णचयचारुसुधाकराभा
माषप्रकारलवणार्द्रकहिङ्गुगर्भा ।
हैयंगवीनकरमर्दितकोमलाङ्गी
"रोटी" मुखे वसतु पुण्यवतां जनानाम् ॥

(आ) Vidy 769.

Vasantatilakā metre.

May *Roṭī* made of a lump of wheat-flour and resembling the lovely moon, stuffed with a variety of beans, salt, ginger and scented gum, soft and rubbed with fresh butter, reside in the mouth of (i. e. be available to) the virtuous people.

13485

गोधूमसर्पिर्यवमुद्गधान्यं
रक्तस्त्रुती रेचनमस्ति मान्यम् ।
हंसोदकं तिक्तकषायमिष्टं
घनान्तकाले लघु दुग्धमिष्टम् ॥

(आ) SSB 219. 2 (a. Kṛṣṇarāma).

Upajāti metre ( Indravajrā and Upendravajrā).

Wheat-flour, ghee, barley, *mung* pulse and coarse grain are believed to be laxative and cause free flow of blood. *Haṁsodaka* (water cooled with lunar rays), pungent, astringent and sweet things and milk in small quantity are beneficial after the rainy season.

13486*

गोधूलिधूसरितकोमलकुन्तलाग्रं
गोवर्धनोद्धरणकेलिकृतप्रयासम् ।
गोपीजनस्य कुचकुङ्कुममुद्रिताङ्गं
गोविन्दमिन्दुवदनं शरणं भजामः ॥

(अ) Kṛṣṇakarṇāmṛta 2. 26.

(आ) SuM 1. 3.

(*a*) °भासुर° [°कोमल°] SuM.

(*b*) °कर° [°कृत°] SuM ; °द्धरणमुद्धतबाहुदंडम् SuM (var.).

(*c*) गोपीस्तनस्तबककुङ्कुमपिञ्जलाङ्गं (°पिंजरांग) SuM.

(*d*) भज साधु चेतः [°श° भ°] SuM.

Vasantatilakā metre.

We take refuge with the moon-faced Govinda, whose tender forelocks turned tawny with the dust raised by the cows, who performed the sportful act of lifting the Govardhana mount and whose person was marked with the saffron applied to the breasts of the cowherdesses.

[ In the moon-faced Govinda it take refuge, whose lovely forelocks were tinged with the dust raised by the cows, whose sportful activity led Him to raise aloft the Govardhana mountain (in order to protect the cows and the cowherds) ; and whose breasts were dyed with saffron painted on the bosoms of Gopis ! (M. K Achārya) ]

13487

गोधूली धान्यधूलिश्च पुत्रस्यालिङ्गतो रजः ।
रजः स्त्रियाश्च कौन्तेय हन्ति पापं पुराकृतम् ॥

(अ) Cr 1449 (CNPN 28, CM 56).

(*b*) °लिङ्गनो CNPN (MS).

(*c*) स्त्रियं CNPN (MS).

O son of Kunti ! the dust raised by the cows, that sticks to the grains, that sticks to one on clasping one's son, and the appearance of woman's mensturation, destroy sins committed in earlier births.

13488

गोनासाय नियोजितागदरजाः सर्पाय बद्धौषधिः
कण्ठस्थाय विषाय वीर्यमहतः पाणौ मणीन् बिभ्रती ।
भर्तुर्भूतगणाय गोत्रजरतीनिर्दिष्टमन्त्राक्षरा
रक्षत्वद्रिसुता विवाहसमये प्रीता च भीता च वः ॥

(अ) Viddhaśālabhañjikā 1. 3.

(आ) SkV 102 (a. Rājaśekhara), Prasanna 21*b*, Skm (Skm (B) 111, Skm (POS) 1. 23. 1) (a. Rājaśekhara), JS 22. 36 (a. Rājaśekhara), Sar 3. 28 (p. 325), SR 12. 33 (a. Viddha), SSB 19. 30, ŚB 1. 348 ; 2. 322 ; 4. 456.

(*a*) नियोजितागदजरत्स° Viddha (var.); गोनासाविनि° Viddha (ChSS); °जायत जरत्सर्पाय Viddha (var.) ; गोनाशाय निवेशिता° Prasanna, गोदानाय or गोनाशाय JS (var.), °तागत° JS (var.).

(*b*) पाणिस्थाय SkV; °महते कण्ठे मणिं वि° SkV °महिते Sar.

(*c*) भूतगणेश° Prasanna; गोव्रज° SkV (var.); °जरतीसन्दिष्ट° JS.

(*d*) ह्रीता [प्री°] Viddha (ChSS).

Śārdūlavikrīḍita metre.

And o'er you, gentles all, may she[1] e'er watch/girt round with powder against the snake kine-snouted, / with magic herbs that fright the serpend-brod ; / aye, bearing in her hands those jewels of might / that quench the venom-fire of Śiva's throat, / well knowing mystic mantra-s' muttered low/by matrons of her kin to guard her safe/from all the demon-rout about her lord, / e'en while in ecstasy of bliss and fear/she trembleth at the coming of her spouse. (L. H. Gray).

1. Durgā.

गोप्यं हितं हि राजानं see No. 13493.

13489

गोपयेत् स्वानि रन्ध्राणि पररन्ध्राणि चिन्तयेत् ।
कुसीदेन निवर्तेत राज्यमिच्छन् नृपः स्थिरम् ॥

(अ) Cr 1450 (CRC 4. 34, CRB 4. 24, CPS 87. 14), Cf. Cru 145

(*a*) राष्ट्राणि CRB.

(*b*) परराष्ट्राणि CRB.

A king who wants the stability of his kingdom, should conceal his own infirmities, look for the weaknesses of his opponents and should not resort to usuary.

13490

गोपवेषोऽपि कृष्णोऽपि वैकुण्ठोऽपि जनार्दनः ।
लक्ष्म्या लक्ष्यीकृतः सोऽपि गीयते पुरुषोत्तमः ॥

(आ) SuM 2. 11.

(*c*) लक्षीकृतः or लक्ष्मी° SuM (var.).

Even if he is dressed as a cowherd, or is dark-skinned (Kṛṣṇa), or resides in the Vaikuṇṭha or oppresses the (wicked) people (Janārdana) or is longed for (lit. targeted) by the goddess of wealth (Lakṣmī), it is the supreme being who is eulogized (in all these forms).

13491

गोपहीना यथा गावो विलयं यान्त्यपालिताः ।
एवं नृपतिहीना हि विलयं यान्ति वै प्रजाः ॥

(अ) Pratimanaṭaka 3. 23 (in some texts 3. 24).

(आ) Almm 185.

(c) वै [हि] Almm.

As the cows without a cowherd perish, unprotected, so do the people go to ruin without a king.

13492*

गोपायन्ती विरहजनितं दुःखमग्रे गुरूणां
किं त्वं मुग्धे नयनविसृतं वाष्पपूरं रुणत्सि ।
नक्तं नक्तं नयनसलिलैरेष आर्द्रीकृतस्ते
शय्योपान्तः कथयति दशामातपे शोष्यमाणः ॥

(आ) JS 140. 13 (a. Mārulā), ŚP 3421, VS 1095, SR 286. 15 (a. ŚP), SSB 120. 15, SH (Part II) fol. 32*b* (50) (a Mārulā), SSkR P 44.

(*b*) °गलितं [°विसृतं] SR, SSB.

(*d*) शय्यैकान्तः VS, दीयमानः [शो°] VS.

Mandākrāntā metre.

Concealing before your elders, (your) grief due to your separation (from your beloved one) why are you, O my lovely girl ! checking the flood of tears, overflowing your eyes ? The edge of your bed, wetted night after night by tears and dried in the sun (the next morning), indicates ( your sad ) plight. (J. B. Chaudhari).

13493

गोपायितारं दातारं धर्मनित्यमतन्द्रितम् ।
अकामद्वेषसंयुक्तम् अनुरज्यन्ति मानवाः ॥

(अ) MBh (MBh (Bh) 12. 72. 12, MBh (R) 12. 71. 12, MBh (C) 12. 272*b*).

(आ) SRHt 287. 8 (a. MBh).

(*a*) गोप्तारं दधातारं or गोपं हितं हि राजानं or गोपायतारं MBh (var.).

(*b*) धर्मे नित्यं (°र्मनि°) MBh (var.) ; अतीन्द्रियं MBh (var.).

(*c*) °दोष° [°द्वे°] MBh (var.).

(*d*) अनुरक्षति (°रज्यंत or रंजति) or उपरज्यंति MBh (var.).

People love (the king) who protects them, gives charity, is devoted to *Dharma*, is (wide) awake and is free from lust and hatred.

13494

गोपाल इति कृष्ण त्वां प्रचुरक्षीरवाञ्छया ।
श्रितो मातुः स्तनक्षीरम् अपि लब्धुं न शक्नुयात् ॥

(आ) SuMuñ 277. 22–3, Kuv *ad* 38. 90 (p. 113).

(*a*) मत्वा [कृष्ण] SuMuñ, त्वं Kuv.

(*c*) मातृस्त° Kuv.

(*d*) अप्यलभ्यं त्वया कृतम् Kuv.

O Kṛṣṇa ! he who has approached you to seek abundant milk thinking that you were a cowherd, may not be able to get even his mother's milk (to drink as he is sure to be liberated from the worldly existence).

13495

गोपालदामोदरदेवदास-
संज्ञा बभूवुस्तनयास्तदीयाः ।
नेत्रावतारा इव चन्द्रमौले-
रपाकृतध्वान्तगणास्त्रयोऽपि ॥

(आ) ŚP 4.

Upajāti metre (Indravajrā and Upendravajrā).

His sons named Gopāla, Dāmodara and Devadāsa were like the (three) incarnations of Śiva's eyes, and all the three dispelled the mass of darkness (from the world).

1. Rāghavadeva, teacher of the Chauhan ruler Hammira.

13496

गोपालभक्तः प्रतिपन्नविद्यः
सर्वत्र सम्यग्विहितप्रबन्धः ।
मुग्धोऽप्यमुग्धः परमुग्धतादः
श्रीकृष्णदत्तो जयताच्चिराय ॥

(आ) SSB 287. 1 (a. Saṁgrahītaḥ).

Indravajrā metre.

May Śrī Kṛṣṇadatta, who is a devotee of Gopāla, has acquired knowledge (of the various Śāstras), and established order efficiently all around, and who though eharming is not charmed (by women) but stupifies others (with his charms), be victorious for long.

13497

गोपालेन प्रजाधेनोर् वित्तदुग्धं शनैः शनैः ।
पालनात् पोषणाद् ग्राह्यं न्याय्यां वृत्तिं समाचरेत् ॥

(अ) P (Pts 1. 218, PtsK 1. 249).

(आ) SR 149. 291 (a. P), SSB 473. 197, IS 2200.

(a) The cowherd should obtain, by and by, the milk of wealth from the progeny like cow, after feeding and nourishing it properly, and should thus earn a just livelihood.

(b) The king should collect, little by little, the milk-like taxes from the cow of his subjects, after he has guarded and fed them well, should and thus follow a just policy.

13498

गोपालो न च गोपालस् त्रिशूली न च शंकरः ।
चक्रपाणिः स नो विष्णुर् यो जानाति स पण्डितः ॥

(आ) ŚP 516, SR 184. 3 (a. ŚP), SSB 528. 3, SRK 147. 3 (a. Kalpataru).

(*a*) नैव [न च] SR, SSB, SRK

(*b*) नैव [न च] SR, SSB, SRK.

He[1] protects the cows but is not Kṛṣṇa, bears a trident but is not Śiva, has a Chakra but is not Viṣṇu. He who knows (him), is a wise person.

1. A bull marked with a Trishula and a Chakra.

गोपितरं दधातारं see No. 13493.

13499

गोपी-कटाक्ष-कज्जल-
नीलमिवेन्दीवरच्छायम् ।
मधुवन-बाल-सहायं
नन्दकुमारं सदा नौमि ॥

(आ) PV 866 (a. Jagajjīvana).[1]

(*d*) नौमि PV (Printing error).

Upagīti-āryā metre.

I always bow to the son of Nanda (Kṛṣṇa), who is dark like collyrium in the form of glances of the cowherd-maids, has complexion of a blue lotus and is accompanied by young boys in the *madhuvana* (pleasure garden).

13500

गोपीजनालिङ्गितमध्यभागं
वेणुं धमन्तं भृशलोलनेत्रम् ।
कलेवरे प्रस्फुटरोमवृन्दं
नमामि कृष्णं जगदेकवन्द्यम् ।

(आ) PG 296 (a. Śrī Puruṣottamadeva).

(*b*) ध्वनन्तं or क्वणन्तं or भ्रमन्तं PG (var.).

(*d*) जगदेककन्दम् or °बन्धुम् [°वन्द्यम्] PG (var.).

Upajāti metre (Indravajrā and Upendravajrā).

I salute Kṛṣṇa, who alone is adorable to the world, is clasped at waist by the cowherdesses, plays upon the flute, has very tremulous eyes and horripilation on his body (as he is lost in music and is in the company of the cowherd-maids).

13501**

गोपीलोचनयुग्मगोलवसतिर्गोपालगोष्ठीरतिर्
गोरक्षाधृतगोपवेषरुचिरो गोवर्धनोगोद्धरः ।
गोलोकाधिपतिः खगोत्तमरथो गोत्रासमुद्धारकृद्
गोविन्दोऽवतु गोकुलावृतरसो गोपालगोत्रोद्भवः ॥

(आ) SSB 37. 39.

Śārdūlavikrīḍita metre.

May Govinda who resides in the eye-balls of the cowherdesses, revels in the assembly of the cowboys, assumed the lovely form of a cowherd to guard the cows, lifted the Govardhana mount, is the lord of *Goloka*, has Garuḍa as his (aerial) car, rescued the earth (in the boar incarnation), who relishes the cow-milk (or loves Gokula or the herds of cows) and was born in the family of cowherds, protect you.

13502

गोपुच्छवल्मीककृतास्पदश्च
काको भवेत् सर्पभयस्य हेतुः ।
स्यान् मृत्यवेऽङ्गारचितास्थिसंस्थः
काकः प्रकुर्वन् कचचर्वणं च ॥

(आ) ŚP 2482.

Indravajrā metre.

A crow perched on a cow's tail or an ant-hill will be the cause (indicative) of fear from a serpent. A crow sitting on bones of a funeral pile and chopping its hair will mean death (to the viewer).

13503

गोपूजा भूभुजा कार्या तया स्युस्तनयादयः ।
दिलीपः पुत्रमगमत् कामधेनुप्रपूजया ॥

(अ) Purāṇārthasaṁgraha, Rājanīti 18.

The king should worship the cow. That (i. e. Cow-worship) may yield him sons and other (valuable) objects. King Dilīpa got a son by worshipping the divine cow with devotion.

13904

गोपृष्ठदूर्वातरुगोमयेषु
तुण्डं विघर्षन्नवलोकितोऽग्रे ।
आहारमन्यस्य मुखे ददाति
ददाति भोज्यं बलिभुग् विचित्रम् ॥

(आ) ŚP 2472,

Upajāti metre ( Indravajrā and Upendravajrā ).

A crow seen infront, rubbing its beak on cow's back, *durva* grass, a tree, or cowdung, and putting food in the mouth of another crow, heralds the gain of delicious food.

13505

गोपेश्वरीवदनफूत्कृतिलोलनेत्रं
जानुद्वयेन धरणीमनुसञ्चरन्तम् ।
कञ्चित् नवस्मितसुधामधुराधराभं
बालं तमालदलनीलमहं भजामि ॥

(आ) PG 131 (Śrī Raghunāthadāsa).

(*a*) गोष्ठेश्वर° or गोष्ठेश्वरी° or नन्दाङ्गना° or व्रजेश्वरी PG ; °फुत्कृति° or °चूतकृति° or °चूत्कृत° PG (var.).

(*b*) धवलीमनु° PG (var.) ; °संसरन्तं PG (var.).

(*c*) किञ्चित् PG (var.) ; °मधुरधराग्रं PG (var.).

(*d*) °नीलरुचिं स्मरामि PG (var.).

Vasantatilakā metre.

I worship a certain boy (Bāla Kṛṣṇa) of dark-blue hue like a Tamāla-leaf, whose eyes are restless with blowing into them by Yashodā with her mouth, who moves gracefully on the ground on his knees and the beauty of whose lips is sweet with the nectar of unique smile.

13506

गोपोषी धनकामी च अग्रवाग् बीजसंग्रही ।
चत्वारो नावसीदन्ति पञ्चमो ग्रामयाचकः ॥

(अ) Cr 2151 (CNP II 139, (CM 208). (Corrupt).

(*a*) गोपोषिधनवापी CNP II (MS).

(*b*) अग्रवाकवि° CNP II.

He who nurtures the cows, seeks (more and more) wealth, is eloquent in speech and stores seeds (at the opportune time), these four do not suffer, (so does not) the fifth who begs in a village

13507

गोप्यं रहस्यमणितम् अत्यल्पहृदयातिथि ।
अमृतं पारदमिव नाऽल्पसत्त्वैः सुदुर्जरम् ॥

(अ) Raj (Raj (V) 7. 1691, Raj (5) 7. 1690).

(*c*) पारतम् Raj (S).

(*d*) सदुर्जरम् [सुदु°] Raj (var.).

Is not secret information which has to be guarded, (as hard to keep) for small minded people, as the imperishable quick-silver is hard to digest for persons of small strength ? (M. A. Stein).

13508**

गोप्यः श्रीमदुपेन्द्ररूपकलनप्रोज्जृम्भमाणस्मर-
क्षुब्धान्तःकरणा विविक्तभवनाभ्यन्तः स्खल-
न्त्योऽविशन् ।
प्रस्वेदाप्लवमुखाः स्फुरत्कटि-तटी-प्रभ्रंश्यमानांशुकास्
त्रुट्यत्-कञ्चुक-बन्धनाः प्रविगलन्मल्ली-
प्रसूनालकाः ॥

(अ) PV 58 (a. Jagajjīvana).

(*b*) °न्त्योऽविशुः PV (MS).

Śārdūlavikrīḍita metre.

The cowherdesses, with their minds agitated with passion flaring at the sight of the beauty of graceful Upendra (Kṛṣṇa), faces drenched with perspiration, garments slipping from their shining waists, the joints of their bodices splitting and *malli* flowers falling from their hair, entered the lonely houses, stumbling (midway).

13509

गोप्यते या श्रुतज्ञस्य मूर्खस्याग्रे प्रकाश्यते ।
न दीयते च शिष्येभ्यः किं तया शठविद्यया ॥

(अ) Dar 3. 32.

What is the use of the knowledge of a rogue which is kept secrect from the learned but is revealed to the dunce and is not imparted to the pupils ?

13510

गोप्यो न दोषो मथुराङ्गनायाः
कृष्णस्य धूर्तस्य हि रीतिरेषा ।
विपर्ययो येन कृतः स्वपित्रोस्
तस्योपपत्नीपरिवर्तने किम् ॥

(आ) Vidy 976.

(*c*) °र्ययो Vidy (var.).

(*d*) °र्तने Vidy (var.).

Upajāti metre ( Indravajrā and Upendravajrā )

O cowherdesses ! the lady of Mathurā is not at fault. This is the way with the crafty Kṛṣṇa. He who changed his parents, what is strange in his changing a mistress ?

13511

गोब्राह्मणहितार्थाय बालस्त्रीरक्षणाय च ।
वृद्धातुरपरित्राणे यो हिनस्ति स धर्मवित् ॥

(अ) MBh (Bh) 12. App. I. No. 12, lines 15-6, (*a*. also in MBh (Bh) 13. 131. 43).

(आ) SRHt 76. 3.

He (alone) knows the essence of *dharma*, who takes up arms for the welfare of the cows and Brāhmaṇas, for the protection of the children and women, and for the defence of the aged and the sick.

13512

गोभिः क्रीडितवान् कृष्ण इति गोसमबुद्धिभिः ।
क्रीडत्यद्यापि सा लक्ष्मीर् अहो देवी पतिव्रता ॥

(आ) SR 62. 4, SSB 327. 4.

Kṛṣṇa played with the cows (in his adolescent years), that is why Lakshmī plays, even now, with men of bull-like (poor) intelligence. Oh, the goddess is indeed a faithful wife !

13513

गोभिः पशुभिरश्वैश्च कृष्या च सुसमृद्धया ।
कुलानि न प्ररोहन्ति यानि हीनानि वृत्ततः ॥

(अ) MBh (MBh (Bh) *ad* 5. 36. 29 (220* *l*, 3–4), MBh (R) 5. 35. 31).

(*a-b*) गोभिरश्वैश्च कृष्णा च वृत्तयः सुस° MBh (var.).

Families, which are shorn of good conduct, do not flourish by (mere) cows, horses and other animals or by highly productive agriculture.

[ Families richly endowed with cows, other animals, horses and agricultural produce but lacking in good conduct and manners, do not ascend to fame. (P. N. Menon) ]

13514

गोभिर्धनं किंचिद् धनं हैमं चार्धधनं स्मृतम् ।
धान्यं च धनमेव स्याद् विद्या भूमिरिवाक्षया ॥

(अ) Cr 1451 (CNP II 88, CM 57).

(*b*) हेमं CNP II, CM.

(*d*) विद्या भूमी च चाक्षयं CNP II (MS).

The wealth acquired through the cow-trade is wealth in name. The wealth acquired by the sale of gold is said to be half the wealth. Grains may be the (real) wealth, but knowledge is a wealth which like the earth never perishes.

13515

गोभिर्विप्रैश्च देवैश्च सतीभिः सत्यवादिभिः ।
अलुब्धैर्दानशीलैश्च सप्तभिर्धार्यते मही ॥

(अ) Cr 358 (CSr III. 99, CNL 82, CKl 72)

(आ) Hem Cvc. 9. 4–5, IS 7520, NT 174, SR 83. 3, SSB 360. 3, SMa 1. 50, SSH 1. 38, SH (II) fol. 7*b* (89).

(*a*) गोभि: CS (var.); वेदैश्च [दे°] CS (var.), CKl, CNL, Hem. Cvc, SR, SSB, SSH, SH.

(*b*) सतिभि (°तीभिम् CVc) CS (var.); सत्यभिः CS (var.); स्वतीभिः CS (var.); सत्ये-वादिभी CS (var.); सत्यवदितिः CNL.

(*c*) असुब्धो° : S (var.); दानशूरैश्च SR, SSB, SMa, SSH, SH.

(*d*) महि CS (var.).

The earth is sustained by these seven-cows, Brāhmaṇas, deities, chaste women, the truthful and those who are averse to avrice but disposed to charity.

13516–19

गोभुजां वल्लभा लक्ष्मीर् मातङ्गोत्सङ्गलालिता ।
सेयं स्पृहां समुत्पाद्य दूषयत्युन्नतात्मनः ॥

स नास्ति कश्चित्प्रथमं यः प्रदर्श्यानुकूलताम् ।
सन्ताप्यते न चरमं नीचप्रीत्येव नानया ॥

चपलाभिः प्रवृद्धेयं स्ववेश्याभिः सहाम्बुधौ ।
तदेकचारिणीवृत्तम् अनया शिक्षितं कुतः ॥

निःस्नेहा नान्वगात् काश्चित् सुचिरं संस्तुताप्यसौ ।
परलोकाध्वगान् भूपान् अपाथेयानबान्धवान् ॥

(अ) Rāj (Rāj (V) 5. 6–9, Rāj (S) 5. 6–9, Rāj (T) 5. 6–9).

(आ) IS 2201–4 ; VS 3364 (a. Kalhaṇa [Kahlaṇa]).

(*a*) गोभुजा Rāj (var.).

(*f*) °कूल्यताम् Rāj (var.).

(*g*) संताप्येत् Raj (var.); चरसं Raj (var.).

(*h*) नीचप्रे° Raj (var.).

(*j*) महाम्बु° Raj (var.).

(*m*) निस्स्नेहानन्व° Rāj (var.).

Lakṣmī, the mistress of kings, who dallies on the back of her elephant, creates violent desires and spoils the high-minded.

For whomsoever she has first shown fondness, he is (sure to be) brought into distress by her in end, just as by low attachment,

How could she, who grew up in the ocean in company with the fickle courtesans of heaven, learn the conduct of a (woman faithfully) attached to a single man.

She, who is devoid of affection, has never followed kings when they had to proceed on the way to the other world, without provisions for the journey or attendants, though she may have been intimately connected (with them) for a long time. (M. A. Stein).

1. Apsaras.

गोमयगाढोद्वर्तित° see No. 8556.

13520*

गोमायवः शकुनयश्च शुनां गणोऽयं
लुम्पन्ति कीटकृमयः परितस् तथैव ।
स्वां संपदं सकलसत्वकृतोपकारां
नो दृष्टवान् यदसि तच्छव वञ्चितोऽसि ॥

(आ) SkV 1636 (a. Keśata), KH 233, 4–6.

(*a*) शकुनयोऽत्र KH; गुणोऽत्र KH.

(*b*) तथैते KH.

(*c*) त्वं [स्वां] KH; °कारं KH; °कारान् SkV.

(*d*) नादृष्ट° KH; यदपि KH; तच्छद [°च्छव] SkV (var.).

Vasantatilaka metre.

O corpse! the jackals, birds and this pack of hounds are destroying you. You are moreover covered all around with insects and worms. You have indeed been hood-winked that you do not see (now) your substance that has done so good to all the creatures.

[ The jackals, birds and dogs are robbing you/and all about are insects and the worms./ You've been cheated sadly not to see your substance/turned by all creatures to such good account, Oh Corpse (D. H. H. Ingalls) ]

13521*

गोमूत्रमात्रेण पयो विनष्टं
तक्रस्य गोमूत्रशतेन किं वा ।
अत्यल्पपापैर्विपदः शुचीनां
पापात्मनां पापशतेन किं वा ॥

(आ) TP 433, NT 109, IS 7521.

Milk is defiled by a mere touch of the cow-urine, but a large quantity of it matters nothing to the butter-milk. Even a slight sin causes havoc to the pious, but hundreds of sins make little difference to the sinful.

13522**

गोरोचनारुचकभङ्गपिशङ्गिताङ्गस्
तारापतिर्मसृणमाक्रमते क्रमेण ।
गोभिर्नवीनबिसतन्तुवितानगौरैर्
आढ्यंभविष्णुरयमम्बरमावृणोति ॥

(आ) SkV 945, Skm (Skm (B) 379, Skm (POS) 1. 76. 4).

(d) आढ्यम्भविष्णु° Skm.

Vasantatilakā metre.

With its orb (lit. body) yellowish like *gorocanā* and citron, the lord of stars is rising steadily and gracefully. Growing prominent, it covers the sky with rays as white as the canopy of the filaments of the fresh lotus-stalks.

[ His1 body reddened by propitious rouge,/the husband of the stars glides smoothly/till growing rich, he covers all the sky/with rays as white as a canopy of lotus-stems. (D. H. H. Ingalls) ]

1. The Moon.

13523**

गोवर्धनप्रस्थनवाम्बुवाहः
कलिन्दकन्यानवनीलपद्मम् ।
वृन्दावनोदारतमालशाखी
तापत्रयस्याभिभवं करोतु ॥

(आ) PG 95 (a. Gaudīya).

(d) करोति PG (var.).

Upajāti metre ( Indravajrā and Upendravajrā )

May the fresh cloud (perched) on the peak of Govardhana, the new blue-lotus of Yamunā, and the sturdy Tamāla tree of Vṛndāvana remove the three-fold afflictions (of the people).

13524**

गोवर्धनोद्धरणहृष्टसमस्तगोप-
नानास्तुतिश्रवणलज्जितमानसस्य ।
स्मृत्वा वराहवपुरिन्दुकलाप्रकाश-
दंष्ट्रोद्धृतक्षितिहरेरवतु स्मितं वः ॥

(आ) VS 34 (a. Vibhūtibala), SR 22. 128.

(a) °रहृष्टसमग्रगोप- VS (var.); °गोपी° VS (var.).

(b) नानाजनप्रणयल° VS (var.).

Vasantatilakā metre.

May the smile of Lord Kṛṣṇa (Hari) protect you. Lord Kṛṣṇa–who blushed on hearing the manifold eulogies (sung) by the cowherds overjoyed at his lifting up the Govardhana mount which reminded (them) of the raising up (by him) of the with his earth tusk glittering like a digit of moon, in his boar incarnation.

13525*

गोविन्दनन्दनतया च वपुःश्रिया च
माऽस्मिन् नृपे कुरुत काममियं तरुण्यः ।
अस्त्रीकरोति विजये जगतः स्मरः स्त्री-
रस्त्रीजनः पुनरनेन विधीयते स्त्रीः ॥

(अ) Prk 153 (p. 55).

(आ) Vidy 328 (a. Śrī Harṣa).

(b) भजत [कु°] Vidy ; °धिया Vidy.

(c) वि° ज° tr. PrK ; °रस्त्री Vidy.

Vasantatilakā metre.

Think not this king, O dames, to be Cupid because of his physical splendour and his being a son of Govinda. The Cupid makes the women his weapons to conquer the world (while) he (the king) has turned the armed adversaries *(astrī-janaḥ)* into mere women.

13526*

गोविन्दाख्यानपीयूष- प्लवैरिव सितीकृताम् ।
व्यासादिवदनाम्भोज- भ्रमरीं भारतीं भजे ॥

(आ) SMH 1. 2.

I wait upon the goddess of learning, a female bee of the lotus like mouth of Vyāsa and others and who has been rendered (all the more) white by the flood of nectar in the form of Kṛṣṇa's narrative.

13527

गोविन्दे स्वयमकरोः सरोजनेत्रे
प्रेमान्धा वरवपुरर्पणं सखि त्वम् ।
कार्पण्यं न कुरु दरावलोकदाने
विक्रीते करिणि किमङ्कुशे विवादः ॥

(आ) PG 198 (Karṣacit).

(*a*) सरोजनेत्रं PG (var.).

Praharṣiṇī metre.

Friend ! blinded by love, you yourself surrendered your charming body to Govinda endowed with lotus-like eyes. Be not miserly now in casting a side-long glance (at him). Why quarrel about the goad when the elephant has already been sold out ?

13528

गोविन्दो मातुलो यस्य पिता यस्य धनंजयः ।
अभिमन्यू रणे शेते नियतिः केन वार्यते ॥

(आ) Sama 2 न 91, SRM 2. 1. 157.

Abhimanyu, whose maternal uncle is Govinda (Kṛṣṇa) and father is Arjuna, is lying dead on the battle-field. Who can avert the destiny ?

13529**

गोविन्दो व्रजति व्रजादुपगतो ग्रामं यदूनामिति
प्राप्तो माथुरबन्धकीगृहमिति श्रुत्वापि यौ जीवतः ।
वज्रेणापि तयोर्मम श्रवणयोर्नाशं किमाशङ्कसे
विश्रब्धं वद कुब्जिका निजयशोगाथा यथा गायति ॥

(आ) Vidy 549 (a. Gopulenāthopādhyāya).

(*c*) °र्मम [°र्मम] Vidy (var.), °णयोर्नां° Vidy (var.).

(*d*) °यशो गाथा Vidy (var.).

Śārdūlavikrīḍita metre.

'Kṛṣṇa goes out from *Vraja*, enters the town of the Yādava-s, reaches the house of an unchaste woman of *Mathurā*', if hearing all this my[1] ears are still intact, why do you apprehend their destruction even by the thunder-bolt ? Tell me without hesitation the way *Kubjikā*[2] sings the stories of her glory.

1. Rādhā.
2. A deformed and low-caste woman of *Mathurā* whom Kṛṣṇa visited while there.

13530

गोशतादपि गोक्षीरं प्रस्थं धान्यशतादपि ।
प्रासादादपि खट्वार्धं शेषाः परविभूतयः ॥

(अ) Nīlakaṇṭha *ad* MBh (R) 12. 174. 32. Vet 15. 10.

(आ) IS 2205.

(*b*) कुम्भशतादपि (°तार°; °तैर°) or अन्नं काष्ट-शतादपि or ग्रामं मूढशतादपि Vet.

(*c*) प्रासादात् मञ्चकस्थानं (मचकः) or पृथिव्यं मञ्चकष्ठाने or मंदिरं म° Vet.

(*d*) कस्यार्थे बान्धवा हताः Vet (var.).

(A small quantity of) milk from hundreds of cows, a handful from hundreds of varities of grains and half a bed in the whole mansion (man uses for himself). The rest of the luxuries are meant for others.

13531

**गोशतादपि गोक्षीरं　मानं　धान्यशतादपि ।**
**मन्दिरे मञ्चकस्थानं　कस्यार्थे बान्धवा हताः ॥**

(अ) Cr 1452 (CNP II 48, CM 58), *g* in Vet 15. 10 (Cf. Vet 15. 10).

(*a*) गोशते प्रपि CNP II.

(*b*) मानं मपि शतामपि CNP II ; मान मूढ-शतैरपि *g* in Vet.

(*c*) मंदिरं *g* in Vet.

Vet *ad* 15. 10 (*a*) as above, (*b*) प्रस्थं कुम्भशतादपि, (*c*) प्रासादात् म° (but as above with °कस्थस्य *a* in Vet *b* and (*d*) शेषां परविभूतयः (but *b c e* in Vet also as above) the reading of Vet is clearer Identical with Vet is a quotation of Nīlakaṇṭha (and MBh 12. 174. 32).

Small quantity of milk from hundreds of cows, a little amount from hundreds of varities of grains, and in a palace, a place enough for a cot (that much one needs). What for (then) were the relations killed ?

13532*

गोष्ठं घृतं सुघृतवद्भिरमीभिरग्र्यं
　गोभिः समुद्धरति यद् बहुधा हिमघ्नः ।
तद्गव्यमम्बरगतं शिखिजातमसंस्थं
　निस्यन्दमानमभिवर्धयतीह गोजान् ॥

(अ) Rākṣasakāvya 4.

Vasantatilakā metre.

The valuable water in/on the earth which the sun draws variously with its extremely bright rays, (that) water of the earth held by the cloud reaches the sky. When it rains down, it nourishes all that is born of earth.

13533*

गोष्ठश्च कुङ्कुमवपुः प्रतिराजतेऽसौ
　सप्त्यद्रिदैत्यभुजगोत्तमशत्रुगोपः ।
उर्वीधराभमचिरोत्थितमम्बरं खे
　दृष्ट्वाहिहा प्रमुदितो हिमहाह्वयानः ॥

(अ) Rākṣasakāvya 10.

Vasantatilakā metre.

The gopa (protector) of Indra who smote the horses, mountains, demons and Vṛtra (i. e. Indragopa) is of red hue and looks splendid on the earth. On seeing in the sky the newly risen cloud, the peer of a mountain, the peacock, the destroyer of snakes, is overjoyed.

13534

गोष्ठिककर्मनियुक्तः
श्रेष्ठी चिन्तयति चेतसा हृष्टः ।
वसुधा वसुसंपूर्णा
प्राप्ता हि मया किमन्येन ॥

(अ) P (PP 5. 23, Pts 1. 15, PtsK 1.14).

(आ) IS 2206.

(b) श्रेष्ठो Ptsk.

(c) °संपूर्णा° PP, Pts, PtsK.

(d) मयाद्य लब्धा कि° PP, Pts, PtsK, IS.

Āryā metre.

A merchant engaged in the chores of a cow-pen-owner thinks with a gleeful mind that he has gained the whole earth with all its affluence. Why bother about any one else ?

[ The holder of a stock reflects/with glee, though one of many : / The wide world's wealth belongs to me ; / no other gets a penny. (A W. Ryder). ]

गोष्ठीरञ्जनमित्रा° see No. 6240.

गोष्ठीविहरण° see No. 6241.

13535*

गोष्ठीषु हास्यः समरेषु योधः
शोके गुरुः साहसिकः परेषु ।
महोत्सवो मे हृदि किं प्रलापैर्
द्विधा विभक्तं खलु मे शरीरम् ॥

(अ) Avimāraka 4 21.

(आ) Almm 186.

Upajāti metre ( Indravajrā and Upendravajrā )

Amusing in the assembly but a warrior in the battle, a (comforting) preceptor in sorrow, reckless to the adversary, great delight to my heart ; no need to be prolix, in him my body is divided into two (i. e. he is my second half).

[ Droll to converse with, but a warrior in battle. A preceptor in sorrow and stout hearted to face the foe, the great delight of my heart. In short, he is my other half. (A. C. Woolner and L Sarup). ]

1. Avimāraka.

13536*

गोष्ठेषु तिष्ठति पतिर्बधिरा ननान्दा
नेत्रद्वयस्य च न पाटवमस्ति यातुः ।
इत्थं निशम्य तरुणी कुचकुम्भसीम्नि
रोमाञ्चकञ्चुकमुदञ्चितमाततान ॥

(अ) Bhānukara's Rasamañjarī 30

(आ) SR 352. 31, SSB 233. 31, RJ 819.

(a) ननन्दा Rasa.

(b) न हि [च न] Rasa.

Vasantatilakā metre.

The husband is in the cow-pen, husband's sister is deaf, both the eyes of the wife of her husband's brother are impaired, hearing this the young woman was covered with the cloak of prominent horripilation on the region of her pot-like breasts.

13537*

गोस्त्रीद्विजानां परिरक्षणार्थं
विवाहकाले सुहृदां प्रसंगे ।
प्राणात्यये सर्वधनापहारे
पञ्चानृतान्याहुरपातकानि ॥

(अ) PDP, Brahmakh. 120. 50.

Upajāti metre ( Indravajrā and Upendravajrā ).

Falsehood uttered for protecting the cows, women and Brāhmaṇas, at the time of marriage, in conversation with friends, in the face of danger to one's life and when being robbed of wealth, these five (lies), they say, entail no sin.

13538

गोहितः क्षेत्रगामी च कालज्ञो बीजतत्परः।
उत्पन्नसंग्रही दक्षः कृषको नावसीदति ॥

(अ) Cr 2152 (CNPh 76).

(*d*) °सीदन्ती CNPh.

The farmer who is devoted to the welfare of his cattle, visits the fields regularly, knows the appropriate time (of sowing), sows the seeds carefully, stores the produce well and is (otherwise) canny, never comes to grief.

13539*

गौडं राष्ट्रमनुत्तमं निरुपमा तत्रापि राढापुरी
भूरिश्रेष्ठिकनाम धाम परमं तत्रोत्तमो नः पिता।
तत्पुत्राश्च महाकुला न विदिताः कस्यात्र तेषामपि
प्रज्ञाशीलविवेकधैर्यविनयाचारैरहं चोत्तमः ॥

(अ) Prab 2. 7.

(आ) Almn 47. 9-12.

(*b*) °श्रेष्टकनाम Prab (NSP).

(*d*) प्रज्ञाशिल्पविवेक° Almn.

Śārdūlavikrīḍita metre.

In Gauḍa, a country of unrivalled excellence, there is a city named Rāḍhāpura, which contains a celebrated place called Bhūriśreṣṭika. There my worthy father dwells. Who has not heard of his noble and renowned sons; among whom I am distinguished for understanding, abilities, knowledge, courage, wildness, and the performance of my duties. (J. Taylor).

13540*

गौडीनां लोध्रधूलीपरिमलबहुलान् धूमयन्तः कपोलान्
क्लिश्नन्तः कृष्णिमानं भ्रमरकुलरुचः कुञ्चितस्यालकस्य।
पांशुस्तम्बा बलानां तुरगखुरपुटक्षोदलब्धात्मलाभाः
शत्रूणामुत्तमाङ्गे गजमदसलिलच्छिन्नमूलाः पतन्तु ॥

(अ) Mudr 5. 23.

(*a*) °बह° [°बहु°] Mudr (var.); °धवलान् Mudr (var.); धूम्रयन्तः Mudr (var.).

(*b*) क्लिश्यन्तः Mudr (var.).

(*c*) पांशुव्यूह° Mudr (var.).

(*d*) °क्लिन्नमूला: (°माला:) [°च्छि°] Mudr (var.).

Sragdharā metre.

May the dust columns of the forces taking their rise from the stamping of horses' hoofs and sundered from their bases by the sprays of the ichor of the elephants, fall on the heads of the enemy, sullying the cheeks of the maidens of

the Gauda, mellow with the fragrance of the powder of the *lodhra*-flowers and eclipsing the darkness of their curly hair possessing the sheen of swarms of bees. (R. S. Walimbe).

13541**

गौरः सुपीवराभोगो रण्डाया मुण्डितो भगः ।
मेरोरर्कहयोल्लीढ- शष्पहेमतटायते ॥

(आ) VS 2304.

The yellowish, conspicuously expansive and shaved female organ of a widow looks like the golden slope of *Meru* with its grass eaten by the horses of the sun.

13542**

गौर इन्द्रोऽरुणो वह्निर् यमः कृष्णश्च मेचकौ ।
शुभ्रः पाशी च हरितो वायुश्चित्रो धनेश्वरः ॥

(आ) ŚP 2338.

Indra is white, Agni is red, Yama and demon are dark-blue, Varuṇa is bright, Wind-god is green and Kubera is variegated.

13543**

गौरचर्मावृताधारं वस्त्राभरणभूषितम् ।
योषिद्रूपं समालोक्य त्वं मध्यं हि विचारय ॥

(आ) IS 2207, Subh 265.

(*a*) °चर्मावृताधार° Subh.

(*d*) मध्ये Subh.

Looking at the beauty of a woman based on fair skin and adorned with (lovely) costume and ornaments, you should reflect on the middle (part of her body)[1] also.

1. Privy parts.

13544**

गौरत्विषां कुचतटेषु कपोलपीठेष्व-
एणीदृशां रभसहासमिवारभन्ते ।
तन्वन्ति वेल्लनविलासमिवामलासु
मुक्तावलीषु विशदाः शशिनो मयूखाः ॥

(आ) SkV 949.

Vasantatilakā metre.

The clear moonlight breaks forth in laughter/on the breasts of fair women/ and on the cheeks of fawn-eyed damsels, / it shimmers playfully / on their bright pearl-necklaces. (D. H. H. Ingalls).

13545*

गौरमुग्धवनितावराङ्गके
रेजुरुत्थिततनूरुहाङ्कुराः ।
तर्पणाय मदनस्य वेधसा
स्वर्णशुक्तिनिहितास्तिला इव ॥

(आ) SR 268. 387, SSB 90. 2.

Rathoddhatā metre.

The shoots of hair growing on the bright privy part of the lovely maiden appeared as if they were the sesamum seeds placed by the creator on the golden pearl-shell to propitiate the Cupid.

13546

गौरवं किं नु मृतके जानेऽहं तत्र कारणम् ।
लाघवस्यार्थिता मूलं सा मृतस्य न विद्यते ॥

(आ) SRHt 223. 3 (a. Śṛṅgāraprakāśa).

Why possibly respect is shown to the dead ? I know its reason. Begging is the cause of the loss of dignity. That does not exist in the dead.

13547

गौरवं गुरुषु स्नेहं नीचेषु प्रेम बन्धुषु ।
दर्शयन् विनयी धर्मी सर्वप्रीतिकरो भवेत् ॥

(अ) Cr 2153 (CNNM 62).

A modest and virtuous person who tenders regards to the elders, affection to the lowly and love to his kinsmen, is loved by all.

13548

गौरवं प्राप्यते दानान् न तु द्रव्यस्य संग्रहात् ।
प्रागच्छन् वाञ्छितो लोकैर् वारिदो न तु वारिधिः ॥

(अ) Cr 1433 (CNG 286).

(आ) See SR 69. 7 ; JS 419. 3, IS 2209, Subh and *cd* also in Subh 134 and 291 (MS), IS 4346, JS 420. 10,

(*a-b*) प्रियः जनानां दातैव न तु पुनर्द्रविणेश्वरः JS 420. 10.

(*b*) वित्तस्य संचयात् SR; वित्तस्य [द्रव्यस्य] JS 419. 3.

(*c-d*) स्थितिरुच्चैः पयोदानां पयोधीनामधःस्थितिः SR, JS 419. 3, वाञ्छतैर् IS (419. 3); वाञ्छ्यते JS (420. 10).

Respect is won by charity, not by hoarding the wealth. People long for the approaching cloud that rains the water (*varidaḥ*), not the sea that stores it (*vāridhiḥ*).

13549

गौरवं प्राप्यते दानान् न तु वित्तस्य संचयात् ।
स्थितिरुच्चैः पयोदानां पयोधीनामधः स्थितिः ॥

(आ) SR 69. 7 (a. JS), SSB 337. 9, JS 419. 3, IS 2209, Subh 291, SMa 1. 74, SRS 1 2. 32, SSg 35, SuB 5. 1, SH fol. 69*a* (730) and fol. 83*a* (23), VP 6. 13. Cf. No 13548 and संग्रहैकपर: प्राप्य.

(*b*) नद् [तु] SH fol. 83*a* ; द्रव्यस्य संग्रहात् IS, SuB ; संग्रहात् JS, SuB ; SH.

(*c*) °तिसञ्चि SH fol. 83*a*.

(*d*) पुनः [स्थि°] JS, IS, Subh, SH.

Respect is won by charity, not by hoarding the wealth. The clouds that rain water (*payoda*) stay high in the sky while the oceans that store it (*payodhi*) stay down below.

13550

गौरवं लभते लोके नीचजातिस् तु सद्गुणैः ।
सौरभ्यात् कस्य नाभीष्टा कस्तूरी मृगनाभिजा ॥

(आ) IS 2208, Subh 278.

(*a*) लभ्यते Subh.

(*d*) °नाभिजा: Subh.

Even a low-born person wins respect in the world by his virtues. Who does

not fancy the musk for its sweet smell (though) it emanates from the navel of the deer ?

गौरवशैथिल्यकला see वेशकला नृत्यकला.

13551

गौरवेण विना वीर न सतां विक्रमो भवेत् ।
ज्वलिष्यति कथं वह्निर् विना काष्ठं घृतादिभिः ॥

(अ) PdP, Kri. Kh 6. 81.

Brave man ! the valour of the virtuous is not divorced from dignity. How the fire will burn with ghee, if there is no fuel ?

13552

गौरवेषु प्रतिष्ठासु गुणेष्वाराध्यकोटिषु ।
वृथापि च निमज्जन्ति दोषपङ्के स्वयं स्त्रियः ॥

(अ) VC Sr II. 16.

(*b*) गुणेषु साधुसंसदि VC (var.) ; असाध्य° or आसाध्य° or आराध्य° VC (var.); °कोटिशः or °गोष्ठिषु VC (var.).

(*c*) वृधापि or वृद्धवाच or धृतापि or धृता अपि VC (var.) ; विसृज्यन्ति VC (var.).

Even though they be in places of dignity and high position, and among virtues of worshipful eminence, women sink of themselves, without any reason at all, into a mire of wickedness. (F. Edgerton).

13553**

गौराङ्गीकलगीतपञ्चमसुधावेणीतिरस्कारिणीर्
निर्यत्पार्वणचन्द्रमोन्तरकरश्रेणीरसाग्राहिणीः ।
मन्दारप्रकरद्रवन्नवरसद्रोणीमदद्रोहिणीः
पुष्णन्तीः पिब संमदं हरिकवेः वाणीर्मनोहारिणीः ॥

(आ) SH fol. 38*b* (202).

(*c*) °द्रोहीणी: SH *(contra metrum)*.

(*d*) हरिकवे SH (Printing error).

Śārdūlavikrīḍita metre.

Enjoy the captivating poetry of Hari Kavi which puts to shame the nectar of the sweet *pañcamarāga* sung by fair ladies, shares the sweetness of the mass of rays of the rising full moon, humbles the pride of the jar of fresh honey dripping from the clusters of Mandāra-flowers and which (thus) heightens the pleasure (of the reader).

13554*

गौराङ्ग्या भुजलावण्य- मीलितं हेमकङ्कणम् ।
कण्ठाश्लेषे वयस्याभिः काठिन्यादन्वमीयत ॥

(अ) Vikram 8. 57.

(आ) AIR 541, SR 264. 236, SSB 82. 1.

(*a*) निजला° AIR.

(*d*) काठिन्येनान्व° AIR.

The golden bangle lost in the beauty of the arm of the fair-bodied girl was inferred by her friends due to its hardness as she embraced them at their neck.

[ The golden bangle, lost in the charm of the hand of that fair-complexioned girl, is felt due to its hardness by (her) friends in embracing her neck. (S C. Banerji). ]

13555

गौरीं चम्पक-कलिकाम्
प्रपहाय भ्रान्त वुर्बुद्धे ।
शाल्मलि-कुसुम-दलेषु
स्वैरं गुञ्जन्न लज्जसे मधुप ॥

(आ) ŚP 816 (a. Śārṅgadhara), Any 79. 27, SR 222. 48 (a. ŚP), SSB 610. 7 (a. Śārṅgadhara), SRK 185. 3 (a. Śārṅgadhara), VP 10. 60.

(*a*) चंपक SRK.

(*b*) दुर्बुद्धे [दुर्बुद्धे] SRK.

Udgīti-āryā metre.

O Dull-witted and perplexed bee! don't you feel ashamed of yourself in humming wantonly on the petals of Śalmali-flowers after you had forsaken the fragrant (lit. white) buds of the Campaka creeper.

13556**

गौरीं देहार्धमीशो हरिरपि कमलां नीतवानत्र वक्षो
यत्सङ्गात्सौख्यमिच्छुः सरसिजनिलयोऽष्टार्ध-
वक्त्रो बभूव ।
गीर्वाणानामधीशो दशशतभगतामाप्तवानस्तधैर्यः
सा देवानामपीष्टा मनसि सुवदना वर्तते नुर्न
कस्य ॥

(आ) AS 108.

Śragdharā metre.

Śiva made Gauri the half of his body; Viṣṇu bore Kamlā on his chest; the four-faced (Brahmā) with lotus as his abode, also desired pleasure in her company. Lord of gods (Indra) lost his patience[1] and received (on his body) a thousand marks of female organ.[2] Such a fair-faced lady, is coveted even by the gods. In what man's heart she does not possibly reside?

1. When he saw Ahalyā, wife of sage Gautam.
2. By the curse of sage Gautam

13557**

गौरीकान्त कृतान्तसूदन जगन्नाथ त्रयीविग्रह
त्वच्चिन्तासु विचक्षणाः क्षणमपि ब्रह्मादयो
मानवाः ।
बुद्धिर्नः कियती न साप्यकलुषा तत्रापि तापोर्मयः
कस्त्वा चिन्तयितुं क्षमो न हि कृपामात्रस्य पात्रं
वयम् ॥

(आ) JS 460. 10 (a. Bheribhāṅkāra).

(*c*) or क्रियते न [कि'] JS.

(*d*) or नु [हि] JS.

Śārdūlavikrīḍita metre.

O lord of Gauri, destroyer of Yama, master of Universe, embodiment of three Vedās! even Brahmā and the like are capable to comprehend you temporarily. How much is our intellect? That too is sullied. Then there are waves of suffe-rings therein. Who is able to know you fully? Obviously, we deserve your grace only

13558*

गौरीक्षणं भूधरजाहिनाथ
पत्रं तृतीयं वयितोपवीतम् ।
यस्याम्बरं द्वादशलोचनाख्यः
काष्ठाः सुतः पातु सदाशिवो वः ॥

(आ) SR 190. 69, SSB 540. 81, Vidy 8.

(*a*) जाऽहि° Vidy.

(*d*) काष्टा SR, SSB.

Indravajrā metre.

May Sadāśiva having a white **bull** as vehicle, the third eye, daughter **of**

mount as wife, serpant as a sacred thread, the quarters as dress and twelve-eyed (Kārttikeya) as son, protect you all.

13559*

गौरीगिरीशयोरेकम् अङ्कालङ्कारकारणम् ।
मदवारिझरोद्गारमयं वस्तु वयं स्तुमः ॥

(आ) SMH 1. 3.

We extol some one (Gaṇeśa) who is the peculiar cause of embellishing the lap of Gaurī and Śaṅkara and who releases (on them) a cascade of ichor (from his head).

गौरीचञ्चलं परिचल° see No. 13560.

13560*

गौरीचुम्बनचञ्चलाञ्चलवलच्चन्द्रप्रभामण्डलं
व्यावल्गत्फणिकुण्डलं रतिरसप्रस्विन्नगण्डस्थलम् ।
प्रौढप्रेमपरम्परापरिचयप्रोत्फुल्लनेत्राञ्चलं
शंभोरस्तु विभूतये त्रिजगतामुन्मत्तगङ्गं शिरः ॥

(अ) Latakamelaka of Śaṅkhadhara (KM 20) 1, MK (MK (S) 150, MK (G) 69. 106.

(आ) SR 7. 88, SSB 12. 80.

(*a*) °चञ्चलं परिचलद्गण्डप्रभामण्डलं SR, SSB; °चञ्चलं वरतनुं चन्द्र° MK (S).

(*b*) वलगद्व्यालहुकु° MK (S).

(*c*) °परिच्यप्रो° MK (S).

(*d*) हि भवता° SR, SSM ; गाङ्गं शिरः पातु वः [उन्म° शि°] MK (S).

Śardūlavikrīḍita metre.

May Śiva's head with the furious Ganges on it bestow prosperity to the three worlds. The head—whose nimbus of moon-shine is quivering with the moving (of Gaurī's) garment in the course of his kissing her, whose ear-rings of serpents are moving fast, cheeks are profusely sweating due to the sexual game and the eyes whereof are dilated with deep love (for her).

13561*

गौरी तनुर्नयनमायतमुन्नता च
नासा कृशा कटितटी च पटी विचित्रा ।
अङ्गानि रोमरहितानि सुखाय भर्तुः
पुच्छं न तुच्छमिति कुत्र समस्तवस्तु ॥

(आ) SR 365. 44, SSB 256. 62.

Vasantatilakā metre.

Fair body, long eyes, prominent nose, slim waist, lovely costume and limbs without hair impart pleasure to the husband. The small tail (braid) is, however, not there. All the good things do not exist at one place.

13562*

गौरीनखरसादृश्य- श्रद्धया शशिनं दधौ ।
इहैव गोप्यते कर्ता वर्षेणाऽपि न लभ्यते ॥

(आ) ŚP 535, SuM 19. 14, SR 194. 18, (a. ŚP), SSB 546. 1, SRK 158. 13 (a. ŚP).

(*a*) °संकाश [°सादृश्य°] SuM.

(*b*) स्पर्धया [श्र°] SuM.

(*c*) गोपित: [गोप्य°] SuM.

Out of regard for its resemblance with Gaurī's nails, he placed the crescent on the head. The agent (*Kartā*) is concealed here itself.[1] It cannot be discovered even in one year.

1. The note in the text adds :
इ: काम: तं हन्तीति इहा ईश्वर:
This will mean that 'Śaṅkara bore the Moon. This the subject becomes clear.

13563*

गौरीपतेर्गरीयो
गरलं गत्वा गले जीर्णम् ।
जीर्यति कर्णे महतां
दुर्वादो नाल्पमपि विशति ॥

(अ) ĀrS 2. 196.

(आ) SR 47. 95, SSB 304. 97.

Upagīti-āryā metre.

The deadly poison, on reaching Śiva's throat, was digested there (i. e. dissipated itself there). Slanderous words wear out in the ears of the great. Not a bit of it enters (into their heart).

13564

गौरीव पत्या सुभगा कदाचित्
कर्तेयमप्यर्धतनूसमस्याम् ।
इतीव मध्ये विदधे विधाता
रोमावलीमेचकसूत्रमस्याः ॥

(अ) Naiṣ 7. 83.

(आ) SR 267. 349 (a. Naiṣ), SSB 88. 11, Cit (V) 311. 2–3.

(*b*) कर्त्रीयम° Mallinātha *ad* Naiṣ, SR, SSB °यमत्यर्ध° Cit. (var.).

(*c*) निदधे [वि°] Mallinātha *ad* Naiṣ, SR, SSB.

(*d*) °सूत्रमस्याम् Cit.

Upajāti metre ( Indravajrā and Upendravajrā ).

The creator put on her waist a blue string in the form of a line of hair, thinking that this fortunate one (Damayantī) would, bring about like Pārvatī, the completion of her half body (by joining it) with her husband.

13565

गौरीविभज्यमानार्ध- संकीर्णे हरमूर्धनि ।
अम्ब द्विगुणगम्भीरे भागीरथि नमोऽस्तु ते ॥

(अ) Anar 7. 118.

(आ) SkV 78, Skm (Skm (B) 49, Skm (POS) 110. 4), JS 12. 24, Kav p. 40.

(*a*) गौरीसंभुज्य° JS (var.), °नार्द्ध° JS (var.).

(*b*) संकीर्णहर° Anar.

Hail, mother Ganges, / that flow doubly deep on Hara's head / from its being lessened by the half / he gives to Gaurī. (D. H. H. Ingalls).

13566*

गौरीविभ्रमधूपधूमपटलश्यामायमानोवराः

कण्ठक्षोदभयान् न ये कवलिताः श्रीकण्ठहारोरगैः ।

स्फारोन्मीलितशारदागृहबृहद्द्वाराग्रघण्टारवास्

ते श्लाघामलभन्त कुन्तलपतेः कैलासशैलानिलाः ॥

(अ) Vikram 16. 51.

(आ) JS 235. 22 (a. Bilhaṇa).

(*b*) श्रीकण्ठकण्ठोरगैः JS.

(*d*) संततममी [कु°] JS.

Śārdūlavikrīḍita metre.

Winds from the mount of Kailaśa, which wafted the chime of bells in front of the huge doors of the temple of Śārada that were wide open, which were not gorged by the serpents round the neck of Śiva out of the fear of their throats being bruised, (and) which were blackened by the mass of the smoke of incense at the amorous sports of Gaurī, received eulogy from the king of *Kuntala*. (A. K. Gupta).

13567

गौरीस्वरूपां तुलसीमवेक्ष्य

मुमोच वृन्दाऽङ्गरतिं मुकुन्दः ।

अथानयो रागमवेक्ष्य मन्ये

गौरीमुखं चुम्बति वासुदेवः ॥

(आ) SSB 523. 1.

Upājati metre ( Indravajrā and Upendravajrā ).

On seeing Tulasī[1] in the form of Gauri, Kṛṣṇa gave up his fascination for Vṛndā's[2] person. Noticing their love, Kṛṣṇa, to my mind, kisses the face of Gauri[3].

1. A Sacred.
2. A name of Rādhā.
3. A young girl of eight years.

13568

गौरे प्रिये भातितमां तमिस्रा

ज्यौत्स्नी च नीले दयिता यदस्मिन् ।

शोभाप्तिलोभादुभयोस् तयोर्वा

सितासितां मूर्तिमयं बिभर्ति ॥

(अ) Naiṣ 22. 95.

Upajāti metre ( Indravajrā and Upendravajrā )

The dark night, a mistress of the Moon, would shine most in the company of a husband who was white; while the moonlit night, another mistress of the Moon, whould shine most in the company of one that was dark. So the Moon assumes a black and white form, as if with a desire to look beautiful before both. (K. K. Handiqui).

13569*

गोगौः कामदुधा सम्यक् प्रयुक्ता स्मर्यते बुधैः ।
दुष्प्रयुक्ता पुनर्गोत्वं प्रयोक्तुः सैव शंसति ॥

(अ) KaD 1. 6.

(आ) SR 166. 608, SSB 500. 608, IS 2210, Ratnāpaṇa *ad* Vidyānātha p. 11 (*a* only).

(*a*) सद्भिः Ratnāpaṇa.

(*c*) दुःप्रयुक्ता SR, SSB.

Word properly used, is considered by the wise to be the milch-cow which yields whatever one desires; but improperly used, that itself reveals the ignorance of the user. (V. N. Ayer).

13570

गौष्ठिक-कर्मनियुक्तः
श्रेष्ठी चिन्तयति चेतसा हृष्टः ।
वसुधा वसुसंपूर्णा
मयाऽद्य लब्धा किमन्येन ॥

(आ) SRK 250. 81.

Āryā metre.

A merchant engaged in the chores of a cow-pen-owner (i. e. in rearing the cattle), gleefully thinks in his mind—'I have now gained the whole earth full of wealth. Why bother about any one else'?

13571

ग्रथित एष मिथः कृतशृङ्खलैर्
विषधरैरधिरुह्य महाजडः ।
मलयजः सुमनोभिरनावृतो
यदत एव फलेन वियुज्यते ॥

(अ) Bhallaṭaśataka 31.

(आ) VS 799.

(*a*) एव [एष] Bhalla (var.); °लो- Bhalla (var.), VS.

(*c*) °नाश्रितो Bhalla (var.); VS.

(*d*) न यु° VS (and texts of Bhallaṭaśataka).

Drutavilambita metre.

This immensely cool sandal tree growing on the Malaya mount is coiled by the serpents, who having climbed it have formed a chain by themselves. Since it is not covered by the flowers (not resorted to by the noble-minded), it is void of fruits.

13572

ग्रन्थित्रयं भेदयित्वा नीत्वा भ्रमरकंदरम् ।
ततस्तु नादजो बिन्दुस् ततः शून्ये लयं व्रजेत् ॥

(आ) ŚP 4366 (a. Śārṅgadhara).

Piercing the three mystical circles, (life breath) should be raised to the hollow between the eye-brows. Thence emerges *bindu* born of sound. Thereafter one should dissolve oneself in the void.

13573

ग्रन्थिप्रचुरा यस्मिन्
शमी भवेदुत्तरेण वल्मीकः ।
पश्चात् पञ्चकरान्ते
शतार्धसंख्यैर्नरैः सलिलम् ॥

(आ) ŚP 2218.

A place where there is a *Śamī* tree abounding in knots and an ant-hill to its north, at a distance of five hands behind that (ant-hill), at the depth equal to the height of fifty men, there will be water.

13574

ग्रन्थिमुद्ग्रथयितुं हृदयेशे
वाससः स्पृशति मानधनायाः ।
भ्रूयुगेण सपदि प्रतिपेदे
रोमभिश्च सममेव विभेदः ॥

(अ) Śiś 10. 63.

(आ) Amd 63. 116, Sar 5. 240, SR 317. 24 (a. Śiś), SSB 173. 24 (a. Māgha), SuM 17. 10.

(*c*) भ्रूयुगेन SuM, Amd, Sar ; प्रतिपदे SSB.

(*d*) वियोगः [विभे°] Amd (var.).

Svāgatā metre.

The moment the lord of her heart touched the knot of her lower garment to untie it, the eye-brows of the proud lady instantly frowned and her hair stood on end at the same time.

13575

ग्रन्थिलतया किमिक्षोः
किमपभ्रंशेन भवति गीतस्य ।
किमनार्जवेन शशिनः
किं दारिद्र्येण दयितस्य ॥

(अ) ĀrS 2. 215.

(आ) SRM 2. 2. 411.

(*a*) किमिक्षो ĀrS.

Āryā metre.

What does it matter if the sugar-cane is full of knots ? What harm the corrupt words do to a song ? What difference it makes if the crescent is curved ? It matters little if a lover is poor.

13576*

ग्रसति कोऽपि विमोहविधुंतुदो
हृदयचन्द्रमसं मम दारुणः ।
तदपि हन्त तदन्तरशायिनी
लगति चित्रमृगीव मृगेक्षणा ॥

(आ) SR 278. 35, SSB 107. 39.

Drutavilambita metre.

A terrible Rāhu of doubt eclipses the moon of my heart. Ah ! even then the fawn-eyed damsel appears to be like the spotted doe resting therein.

13577

ग्रसति चकोरोऽङ्गारं
सुहृदिन्दोर्दर्शनप्रमत्तोऽयम् ।
सोऽपि स्वहस्तसुधया
लिम्पति रक्षति च तं सुमनाः ॥

(आ) SSB 369. 4.

Āryā metre.

Intoxicated on seeing his friend, the moon, this Chakora eats up the burning coals. He too, being of loving heart, applies the nectar of his rays and saves him.

ग्रसमानमिवौजांसि see No. 1399.

13578

ग्रहणं शिथिलं यस्य ऋजुत्वेन विवर्जितम् ।
पार्श्वं तु दक्षिणं याति सायकस्य न संशयः ॥

(आ) ŚP 1851.

The arrow, the grip of which is loose and void of straightness, doubtless goes to the southern side.

13579*

ग्रहणसमयवेला मा बहिस्तिष्ठ बाले
ग्रहणसमयवेला वर्तते शीतरश्मेः ।
तव मुखमकलङ्कं वीक्ष्य राहुश्च नूनं
ग्रसति तव मुखेन्दुं चन्द्रबिम्बं विहाय ॥

(आ) NBh 259.

(*a*) or प्रविश झटिति गेहं [ग्रहण°] NBh (var.).

Mālinī metre.

This is the time of eclipse, or clasping you (to bosom). O Lass, donot stand outside. This the time of the moon-eclipse. On seeing your spotless face Rāhu will certainly devour your moon-like face, leaving aside the moon-orb.

13580

ग्रहपरिकवलिततनुरपि
रविरिह बोधयति पद्मषण्डानि ।
भवति विपद्यपि महताम्
अङ्गीकृतवस्तु-निर्वाहः ॥

(आ) SkV 1376 (a. (?) Vallaṇa).

Āryā metre.

The sun, his body swallowed by eclipse, / still wakes the grove of lotuses at dawn. / The great hold to the task they've undertaken / even in adversity. (D. H. H. Ingalls).

13581

ग्रह-मणि-रसनं दिवो नितम्बं
विपुलमनुत्तमलब्धकान्तियोगम् ।
च्युत-घन-वसनं मनोऽभिरामं
शिखर-करैर्मदनादिव स्पृशन्तम् ॥

(अ) BhKā 857 (10. 48).

Puṣpitāgrā metre.

The hill touches with the hand-like peaks, as if out of passion, the fascinating mid-portion of the sky of which the planets appear like a waist-chain, which itself is extensive and resplendent in beauty and from which the cloth-like cloud slides and glides away. (S. and K. Rays).

13582

ग्रहाणां चरितं स्वप्नोऽनिमित्तोत्पातिकं तथा ।
फलन्ति काकतालीयं तेभ्यः प्राज्ञा न बिभ्यति ॥

(अ) Veṇī 2. 15. (Cf. A. B. Keith's The Sanskrit Drama, p. 215).

(आ) SRRU 729. (a. Veṇī).

(*b*) निमित्तान्युपयाचितम् Veṇī (var.).

The motions of planets, dreams, ill-omens and unnatural phenomena (presumed to forecast evil)—these yield fruits by accident like the advent of a crow and the fall of a palm fruit. Wisemen do not fear them. (S. R. Śāstri).

13583

ग्रहीतुमेते निजचञ्चुकोटिभिर्
झटित्यनभ्यासवशान्न पारिताः ।
क्षितौ लुठन्तः शितिकण्ठशावकैर्
असूयिताः सुभ्रु नवाभ्रबिन्दवः ॥

(अ) Vikram 13. 35.

Vaṁśastha metre.

These drops of fresh cloud which could not be readily taken with the tips of their bills owing to lack of practice, are rolling on the earth and the young ones of the peacocks are displeased with them. (S. C. Banerji).

13584

ग्रामं निशायां खरसारमेयाः
शून्यं विधातुं सहिता रुवन्ति ।
ग्रामे भषित्वा भषणाः श्मशाने
रुवन्ति नाशाय च मुख्यपुंसः ॥

(आ) ŚP 2425.

Upajāti metre (Indravajrā and Upendravajrā).

The assess and dogs cry together at night to make the village empty (i. e. it forecast some disaster to the village). If after barking in the village, the dogs scream in the cremation ground, that indicates the (impending) death of the chief (of that village).

13585

ग्रामतरुणं तरुण्या
नववञ्जुलमञ्जरीसनाथकरम् ।
पश्यन्त्या भवति मुहुर्
नितरां मलिना मुखच्छाया ॥

(आ) KāP 14. 11-12. 20, Kpr 1. 3, KāRu 7. 39, Amd 124. 287, AIR 557, Vimarśinī 6. (a. Ru 4. 25, SR 352. 20 (a. KāRu), SSB 232. 20, RJ 818 (=5. 47), VyVi 68. 17 (beginning only).

(*a*) ग्रामतरुणं Kpr (var.).

(*b*) °नाथवरम् SR.

Āryā metre.

The face of the young woman darkens[1] on seeing the rustic youth holding in his hand, the fresh flower of 'Vañjula'.[2] (S Jha).

1. Having failed to keep the appointment.
2. Aśoka : Edi.

13586

ग्रामतरुणस्य जाया
सायाह्नसमागतेषु पथिकेषु ।
आसन्नविजनवटतट-
मावासस्थानमुपदिशति ॥

(आ) SMH 10. 48.

Āryā metre.

The wife of the village youth tells the travellers who had reached there in the evening that her house was close to the secluded figtree-region.

13587*

ग्रामरागोद्भवा भाषा भाषाभ्यश्च विभाषिकाः ।
विभाषाभ्योऽपि संजातास् तथैवान्तरभाषिकाः ॥

(आ) ŚP 2040,

Bhāṣās are derived from the *Grāma-rāgas* and from Bhāṣās come the *Vibhā-ṣikās*. Likewise the *Antaravibhāṣikās* have emanated from the *Vibhāṣas*.

13588

ग्रामाणां सप्तके दग्धे यद्भवेत् सर्वथा नृणाम् ।
पापं तदेव निर्दिष्टं भक्षिते मधुनः कणे ॥

(अ) AS 551.

(*a*) सप्तको AS (var.).

(*d*) भक्षतः or भक्षते [भक्षिते] AS (var.).

The sin that surely arises on burning down seven villages, that same is said to occur on taking a drop of wine.

13589*

ग्रामाणामुपशल्यसीमनि मदोद्रेकस्फुरत्सौष्ठवाः
फेत्काररध्वनिमुद्गिरन्तु परितः संभूय गोमायवः ।
अन्यः कोऽपि घनाघनध्वनिघनः पारीन्द्रगुञ्जारवः
शुष्यद्गण्डमलोलशुण्डमचलत्कर्णं गजैर्यः श्रुतः ॥

(आ) JS 87.9 ( a. Ralhaṇa; a. Bilhaṇa ), ŚP 913 (a Ralhaṇa), AP 56, Any 29. 42, SR 230. 42 (a. ŚP), SSB 623. 45 ( a. Ralhaṇa ), RJ 442 (=3. 24).

(*b*) °द्गिरन्ति SR, SSB बहुवः [परितः] ŚP, Any, SR, SSB.

(*c*) सोऽन्यः [अ°] ŚP, Any, SR, SSB, छन्यः [अ°] RJ.

(*d*) °लोलपुच्छम° Any.

Śārdūlavikrīḍita metre.

The jackals with their craftiness manifesting itself in their excessive delight, may together give out loud howls all around on the village-enviorns. The roar of the lion, deep like the thunder of the raining cloud, is, how-ever, totally different. (When) heard by the elephants, their temples are dried (of ichor), trunks become still and ears motionless.

13590

ग्रामादिनष्टादि धनं परेषाम्
अगृह्णतोऽल्पापि मुनेस्त्रिधापि ।
भवत्यदत्तग्रहवर्जनाख्यं
व्रतं मुनीनां गदितं हि लोके ॥

(अ) AS 220.

(*b*) न गृह्णतो AS (var.) ; ऽल्पादिमुने° AS (var.).
Upajāti metre ( Indravajrā and Upendravajrā ).

Refusal to accept what has not been offered' is said to be the vow of the ascetics in the world, and also of the sage who does not seek in thought, word and deed even a bit of other's land (lit. village etc.) and money lost (but recovered thereafter).

13591

ग्रामादौ गच्छतां वामः शुभः करकरारवः ।
दक्षिणः करायिकायाः श्रेष्ठो घुलुघुलारवः ॥

(आ) ŚP 2733.

'*Kara-karā*' sound of the small crane to the left of those going to the village etc. is auspicious. '*Ghulughulā*' sound is good (if it is) to their right.

13592

ग्रामादौ पतितस्याल्प - प्रभृतेः पर - वस्तुनः ।
आदानं न त्रिधा यस्य तृतीयं तदणुव्रतम् ॥

(अ) AS 773.

Not to take in thought, word and deed even the smallest bit of other's thing found in the village, is the third *aṇuvrata* (little vow of the Jaina laity).

13593

ग्रामाद् बहिर्वसेयुस्ते ये ये त्वधिकृता नृपैः ।
नृपकार्यं विना कश्चिन् न ग्रामं सैनिको विशेत् ।

(अ) Śukr 5. 84.

All those (officials) who have been authorised by the king, should reside outside the village. A soldier must not enter a village without an official work.

13594

ग्रामान्ते वसतिर्ममातिविजने दूरप्रवासी पतिर्
गेहे देहवती जरेव जरती श्वश्रूर्द्वितीया परम् ।
एतत् पान्थ वृथा विडम्बयति मां बाल्यातिरिक्तं वयः
सूक्ष्मं वीक्षितुमक्षमेह जनता वासोन्यतश्चिन्त्यताम् ॥

(आ) Skm (Skm (B) 546, Skm (POS) 2. 15. 1) (a. Balabhadra).

Śārdūlavikrīḍita metre.

My residence is at a secluded place at the end of the village. My husband is away in a distant land. The other woman in the house is my old mother-in-law, who is oldage incarnate as it were. O traveller ! this age, other than childhood (i.e. youth), unnecessarily afflicts me. The people here are unable to see things minutely. Therefore seek stay elsewhere !

13595

ग्रामारामकलत्रपुत्रममता त्यक्ता च दूरीकृतास्
ते मत्ताः करिणो विचित्रवपुषस् ते ते मया वाजिनः ।
जीर्णयाचितलब्धनीरसतरेणान्नेन संप्रत्यहं
प्राणांल्लक्ष्मि बिभर्मि दीर्घतपसे मां मुञ्च मुञ्चाधुना ॥

(अ) Vai 81.

Śārdūlavikrīḍita metre

I have given up attachment to my village, garden, wife and sons. I have abandoned the elephants in rut and the beautiful horses various sorts. I now subsit only on stale, tasteless and unsolicited food to perform a long penance. O Lakshmi, please leave me, leave me now.

13596

ग्रामारामामरगृह-
परिखा वा यदि शाश्वतारम्भात् ।
सिद्धिं ध्रुवोत्थशकुनो
नयति सुखोद्वाहमुख्यांश्च ॥

(आ) ŚP 2787.

Mukha-capalā-āryā metre.

A good omen at the time of starting the construction of a village-park, temple or a moat, leads to success and easy completion for those engaged in it.

13597

ग्रामे गोऽश्वखरोष्ट्राद्या अरण्ये हरिणादयः ।
यथैते पशवो मूढास् तथात्मानं न वेत्ति यः ॥

(आ) ŚP 4184 (a. Yogarasāyana).

As the bulls, horses, asses and camels etc. in a village and deer and others in a forest are stupid, so is he who does not know the self.

13598

ग्रामे ग्रामे कुटी रम्या निर्झरे निर्झरे जलम् ।
भिक्षायां सुलभं चान्नं विभवैः किं प्रयोजनम् ॥

(अ) BhPr 46. Cf. देशे देशे भवनं. (BhPr 45).

There is a comfortable hut in every village, water is there in every spring and food is easily obtained by begging, what (then) is the use of (amassing) riches ?

13599

ग्रामे ग्रामे कुटी शून्या भैक्ष्यमन्नं गृहे गृहे ।
मार्गे मार्गे जरद्वस्त्रं वृथा दैन्यं नृपे नृपे ॥

(अ) BhŚ 157. 487.

There is (available) a vacant hut in every village (and) alms in every house. Here and there on the way are (found) tattered clothes. Useless, therefore, is petition before every king.

13600

ग्रामे पुरे वा दिशि दीपितायां
स्थानस्थितानामरुणोदये चेत् ।
उद्वेगदायी निशि सर्वदिक्षु
करोति शून्यं ध्वनिराशुगस्य ॥

(आ) ŚP 2513.

Upajāti metre ( Indravajrā and Upendravajrā ).

The sound of an arrow (heard) at sun-rise when the eastern quarter is illumined, causes fear to those who live in village or town. At night it creates a void in all directions.

13601

ग्रामे वामो नायको निर्विवेकः
कौटिल्यानामेव पात्रं कलत्रम् ।
नित्यं रोगः पारवश्यं च पुंसाम्
एतत् सर्वं जीवतामेव मृत्युः ॥

(आ) SuB 14. 15, SH (II) fol 89 (no number)

(*a*) वासो नायका निर्वियेकः SH.

(*b*) कैति° SuB.

(*c*) नित्यरोगः SuB.

(*d*) सर्वगीवताम् SuB *( contra metrum )*; सर्वगीवतम् SuB (MS) *(contra metrum)*.

Śālinī metre.

A perverse and indiscreet leader in a village, a crooked wife, permanent illness, dependence upon others, all this means death to the people, they may be breathing though.

13602*

ग्रामेष्वेव सुवृष्टयो विनयवत्स्वेव श्रियः पुष्कला
धीमत्स्वेव कलागमव्यसनिता गोष्वेव दुग्धस्थितिः ।
वाग्मिष्वेव विवक्षुतेति च जगत्प्रार्थ्यां व्यवस्थामिमां
किं वेधा विदधे पुरेति शृणुमो रामेऽपि राज्यस्थितिः ॥

(अ) DikAny 74.

Śārdūlavikrīḍita metre.

Did the creator ever make such an arrangement, which the world longs for, that only the villages had copious rains and the modest ample wealth, the intelligent were committed to learning and arts, the cows were rich in milk and only the eloquent took the stage? We learn, (it was so when) Rāma ruled over the earth.

13603*

ग्रामेऽस्मिन् पथिकाय नैव वसतिः पान्थाधुना दीयते
रात्रावत्र विवाहमण्डपतले पान्थः प्रसुप्तो युवा ।
तेनोद्गीय खलेन गर्जति घने स्मृत्वा प्रियां तत्कृतं
येनाद्यापि करङ्कदण्डपतनाशङ्की जनस्तिष्ठति ॥

(अ) Amar (D)–, Amar (RK)–, Amar (K)–, Amar (S)–, Amar (POS)–, Amar (NSP) 131[1].

(आ) ŚP 3893, Skm (Skm (B) 910, Skm (POS) 2. 87. 5), SkV 1661, VS 1771, KāVa *ad* 1. 2. 13, VyVi *ad* 3. 11 (p. 486), ŚB 4. 426; 4. 681, SR 343. 92 (a. Amar), SSB 217. 12.

(*a*) पान्थ वसतिर्नैवाधुना Amar, ŚP, Skm, VS, KāVa, VyVi, SR, SSB.

(*b*) पश्यात्रैव [रा°] Skm; विहारम° Skm, VS, KāVa, VyVi, SR, SSB.

(*c*) तेनोत्थाय Amar, KāVa; तेनोद्गाय VyVi; गर्जितघने KāVa.

(*d*) तेना° SkV.

Śārdūlavikrīḍita metre.

1. Western (Arj) Om; Southern (Veena) Om; Ravi Om; Rāma Om; BrMM Om; BORI (I) IS; BORI II Om.

O traveller, we give no shelter now/ to travellers in this town. / One night, a young man came and laid him [self] down to sleep / upon marriage stage, / who began on a low voice, a song, but at the sound of clouds / remembered her that he had left behind. / He then did that[1], for which the people here / expect a bolt to fall upon their heads. (D. H. H. Ingalls).

1. Committed suicide.

13604

ग्रामेऽस्मिन् प्रस्तरप्राये न किञ्चित् पान्थ विद्यते ।
पयोधरोन्नतिं दृष्ट्वा वस्तुमिच्छसि चेद् वस ॥

(आ) Kuv *ad* 83.149, SR 354.67 (a. Kuv), SSB 2361 (a. Sāh), SRK 128. 9 (a. Sabhātaraṅga), IS 7864.

O Traveller, there exists nothing (worth while) in this village which abonnds in stones alone. However, if on seeing the clouds high (in the sky) and my prominent breasts, you want to stay here, you may.

[O Traveller! there's nothing / in this deaf village / but stones / you look out at the horizon clouds / and you see high / breasts. I can tell / if you feel like staying, why don't you. (W. S. Meras'n J.). ]

13605

ग्रामोद्वासनहेतोर्
ग्रामे नगरे तु तत्पतिवधाय ।
प्रविशन्ति सिंहभल्लुक-
गोमायु-तरक्षुमुख्यास् तु ॥

(अ) ŚP 2553.

Āryā metre.

Straying of a lion, bear, jackal, hyena and such other beasts in to a village or town heralds its desertion by the people or the death of its chief.

13606**

ग्रामोपशल्यतटिनीतटमण्डपेऽस्मिन्
मा पान्थ मन्थरगते रजनीं नयस्व ।
अस्मिन् निशीथविरहज्वरजागरूक-
कोकाङ्गनाकरुणकूजितकष्टमस्ति ॥

(अ) ŚP 3959.

Vasantatilakā metre.

O tarrying traveller, do not spend night in the pavilion on the river bank near the village. Here the difficulty is that the ruddy goose, sleepless because of pangs of separation, cries piteously at midnight.

13607

ग्राम्यामग्रे करेणुं स्वयमुपनयता येन बद्धोऽसि पाशैर्
येन क्षुण्णं शिरस्ते सृणिभिरमसृणैर्येन बाह्यः कृतोऽसि ।
तत्पादाङ्गुष्ठसंज्ञापरवशहृदयो द्रष्टुकामानमन्तून्
जन्तूनभ्येषि हन्तुं त्वमसि गजपते सत्यमेको मदान्धः ॥

(अ) Skm (Skm (B) 1845, Skm (POS) 4.41.5) (a. Umāpatidhara), Vidy 62 (a. Umāpatidhara).

(b) य्ये° Vidy; वर्ज्यः [बाह्यः] Vidy.

(c) द्रष्टुकामा° Skm (B) Vidy.

Śārdūlavikrīḍita metre.

He who put you in fetters by (the ruse of) bringing before you a domestic female elephant, pounded your head with sharp goads, made you his vehicle and you (lit. your heart is) are servile to the (mere) touch of his toe, (still) you rush to kill (not him but) the innocent people who are eager to see you. O Lordly elephant, you are indeed blind with hauteur.

ग्राम्यो धातृद्विजसुतः see No. 7754.

13608*

ग्रावग्रस्तसमस्तचेतनमनो वैदग्ध्यमुग्धो जनः
कः स्पर्धामधिरोहति त्रिभुवने चित्रं त्वया तन्वता ।
भावानां सदसद्विवेककलनाभ्यासेन जीर्णान्तरं
दूरादेव न नाम येन हृदयं वोढुं कृतो दुर्ग्रहः ॥

(अ) Bhallaṭaśataka 98.

Śārdūlavikrīḍita metre.

Who is there in the three worlds, with a heart of stone and dull sense of appreciation, to vie with you to draw a painting ? Indeed, there is hardly a person, able to understand various emotions, who could keep his heart uninfluenced (to see your paintings).

13609*

प्रावाणोऽत्र विभूषणं त्रिजगतो मर्यादया स्थीयते
नन्वत्रैव विधुः स्थितो हि विबुधाः संभूय पूर्णाशिषः ।
शेते चोद्गतनाभिपद्मविलसद् ब्रह्मेह देवः स्वयं
दैवादेव गतः स्वकुक्षिभृतये सोऽप्यम्बुधिर्निम्नगाः ॥

(अ) Bhallaṭa-śataka 92.

Śārdūlavikrīḍita metre.

The mountains are its embellishment ; it observes the limits (determined by) the three worlds ; the moon verily exits here itself; the blessings of the gods were fulfilled here together ; the supreme god Viṣṇu with Brahmā perched on the lotus emerging from his navel sleeps here, even such an ocean approaches the (petty) rivers to fill its belly. This indeed is the divine order.

13610

प्रावाणो मणयो हरिर्जलचरो लक्ष्मीः पयोमानुषीः
मुक्तौघाः सिकताः प्रवाललतिकाः शैवालमम्भः-सुधा ।
तीरे कल्पमहीरुहः किमपरं सर्वत्र नामाम्बुधेर्
दूरात् कर्णरसायनं निकटतस् तृष्णाऽपि नो शाम्यति ॥

(अ) Bhallaṭaśataka 50.

(आ) Skm (Skm (B) 1691, Skm (POS) 4.11.1), VS 864, ŚP 1084, JS 367.1 (as Bhallaṭa), Any 97.37, SR 2:6.26 (a. Bhallaṭa-śataka), SSB 599. 33, PrK 277 (p. 111), RJ 250 (= 3.32), SSNL 14.

(b) °बाल° Skm (POS) ; मुक्ताद्याः [मु°] RJ ; मुक्तौघः सिकता प्र° VS; °लतिका JS, Any, Bhalla° ; शेवा° VS ; सेवा° PrK.

(c) °रुहाः VS, SP, Bhalla°, SR, SSB; नाम्नापि रत्नाकरो (°रः) [सर्व° ना°] VS, ŚP, Any, Bhalla, SR, SSB; नामाम्बुधेर्वर्ण्यते [सर्व° ना°] JS; वक्तव्यमम्भोनिधि RJ; पा(व्या)वर्ण-यन्त्यम्बुधि SSNL.

(d) दूरे क° ŚP, Any, Bhalla°, SR, SSB, PrK, RJ.

Śārdūlavikrīḍita metre.

The mountains are its gems, Hari the aquatic being, Lakṣmī the mermaid, masses of pearls its sand, coral-creepers its moss and water its nectar, the wish-granting trees stand on its bank—what more ( does one expect ). Everything associated with the ocean is elixir to the ears from afar ; when close to it, it cannot quench one's thirst (even).

प्रावेषु तैलं सुकृतं कृतघ्ने see सिक्तासु तैलं सुकृतं कृतघ्ने.

13611

प्रावोन्मज्जनवद्यज्ञ - फलेऽपि श्रुतिसत्यता ।
का श्रद्धा तत्र धीवृद्धाः कामाध्वा यत् खिलीकृतः ॥

(अ) NaiṢ 17. 37.

Ye wise a acres, the truth of the scriptures propounding the results to [be] obtained from sacrifices, is like that concerning the floating of stones on water. What faith can be put in them ? They have obstructed the path of desire[1]. (K. K. Handiqui),

1. Words of Cārvāka.

**ग्रासादपि तदर्धं च** see No. 13612.

13612

**ग्रासावर्धमपि ग्रासम् अर्थिभ्यः किं न दीयते ।**
**इच्छाऽनुरूपो विभवः कदा कस्य भविष्यति ॥**

(अ) P (PP 2. 58, Pts 2. 66, PtsK 2. 69, PM 2.22).

(आ) SRK 250.82 (a. Prasaṅgaratnāvali), SR 69. 6 (a. P), SSB 337. 8, SUM 6. 5, ŚP 643, IS 2211, SH fol. 54a (471), VP 6. 7.

(इ) Cf. ShD (T) 199.

(*a*) ग्रासादपि तदर्धं च PtsK, Pts, SRK.

(*b*) कस्मान्नो दीयतेऽर्थिषु PtsK, Pts, SRK; यच्छसि [दीयते] SR, SSB, ŚP, SH.

Why even the half of the morsel that one has is not given to the needy ? Who ever has the wealth that accords with his desires ?

[ You have a mouthful only ? Give / a half to feed the needy : Will any ever own the wealth/ for which his soul is greedy ? (A. W. Ryder) ]

13613

**ग्रासाद् गलितसिक्थस्य किं गतं करिणो भवेत् ।**
**पिपीलिकस्तु तेनैव सकुटुम्बोऽपि जीवति ॥**

(आ) SR 231.57, SSB 624.3, ŚP 1208, SRK 220. 39 (a. Prasaṅgaratnāvali) [ after 38 ], IS 7865, PdT 204, SRHt 210.16 (a. MBh, but does not appear in MBh (Bh) edition I, Sama 2 प 52, SH (II) fol. I & II, SRM 1. 3. 260.

(*a*) ग्रासोद्गलित° SRK, Sama, SRM; °गुलिक° SRHt ; °क्थेन SRM.

(*b*) करिणः किं गतं भवेत् ŚP, SRK, Any, SH; का हानिः क° PdT, Sama, SRM ; न्यूनं [ग°] SRHt.

(*c*) पिपीलिका तु SSB, SRK, SRHt, Sama, SRM ; पिपीलस् PdT (var.).

(*d*) संविभर्ति कुटुम्बकम् SRHt; सकुटुम्बापि SSB ; °म्बोप [ °म्बोऽपि ] SRK, PdT (var.), SRM.

What will an elephant lose if a little boiled rice drops from its morsel ? But with the same (little rice) an ant can subsit alongwith its family.

**ग्रासाद् गुलिकसिक्थस्य** see No. 13613.
**ग्रासोद्गलतसिक्थस्य** see No. 13613.

13614

**ग्राहं ग्राहं किमपि किमपि श्रीकरेभ्याकरेषु**
**प्रौढा काचिद्रहसि बहुलं संपुटं प्रेषयन्ती ।**
**गामप्येकां निगलवलितव्यस्तजिह्वां लिखित्वा**
**मध्ये स्त्रीणां निवसति हरौ प्राहिणोत् पर्वताग्रे ॥**

(अ) Kṛṣṇabhāvaśataka (in Brahmavidya XXXIII) 49.

Mandākrāntā metre.

Repeatedly drawing out bit by bit (the sap) from the mass of red lotuses, a mature lady despatching a large casket secretly, sketched on it a chained cow with its tongue turning (or moving) about, and sent it to Kṛṣṇa, staying among women on the top of the mount.

13615

ग्राह्यं ग्रहणकं किञ्चिद् व्यपदेशेन केनचित् ।
हस्ते तिष्ठति तद्यावत् तावदन्यं न सेवते ॥

(अ) Viṭavṛtta (in BhŚ 206) 73.

One should with-hold a part of the dues to the harlot on some pretext. As long as that is held back, she will not entertain anyone else,

13616

ग्राह्यं नाम न चान्यस्य कामुकस्य तदग्रतः ।
प्रसङ्गो नातिकर्तव्यं पूर्वं किंचिन् न सूचिते ॥

(अ) Viṭavṛtta (in BhŚ 207) 25.

One should not mention the name of other lustful person in her[1] presence. Nor should one be with her for long without giving her prior intimation

1. Harlot.

13617

ग्राह्यं नाम विपक्षस्य मृषासुप्तेन कामिना ।
प्रतिभेदे कृतं शीघ्रं कर्तव्यो निह्नवः सदा ॥

(अ) Viṭavṛtta (in BhŚ 208) 36.

A lustful person, while feigning sleep, should mention the name of his adversary. If (relationship with him) is instantly denied (by the courtesan), one should invariably dissemble.

13618**

ग्रीवाग्राहं गृहीत्वा द्रुपदनृपमदाद् दक्षिणां चापवेद-
स्वाध्यायान्ते गुरुभ्यस्त्रिपुरविजयिनं पूजयामास बाणैः ।
सुत्राम्णा रक्षितं तद् वनमखिलमदादाहुतिं खाण्डवं यो
यच्चाग्नौ पाण्डुसूनुः स खलु हरिसखः सङ्गरेष्वेव योद्धा ॥

(आ) Pras 7. 6.

Sragdharā metre.

Who, on the completion of his study of the science of archery (i. e. at the end of instructions in archery), held king Drupada by neck and offered him to his preceptor as a gift; worshipped the conqueror of three cities (of demons) with arrows and offered the Khāṇḍava forest protected by Indra to Agni as an oblation. That son of Pāṇḍu (Arjuna), friend of Kṛṣṇa, is indeed the real warrior in the battles.

13619

ग्रीवाद्भुतं वावटुशोभितापि
प्रसाधिता माणवकेन सेयम् ।
आलिङ्गघतामप्यवलम्बमाना
सुरूपतामागखिलोर्ध्वकाया ॥

(अ) Naiṣ 7. 66.

(आ) SR 266. 306 (a. Naiṣ), SSB 86. 7.

(*d*) सरूपता° Mallinātha *ad* Naiṣ.

Upajāti metre (Indravajrā and Upendravajrā).

Wonderful is her[1] neck ; it is beautiful with the nape and adorned with a necklace of pearls ; it assumes a shape worth embracing and by it the entire upper portion of the body looks beautiful. (K. K. Handiqui).

1. Damayanti.

13620

ग्रीवाभङ्गः स्खलद्वाणी विवृतास्योर्ध्वमारुतः ।
म्रियते स न संदेहः किमन्यैर्बहुभाषितैः ॥

(अ) Vet 2. 9.

(*a*) ग्रीवाभङ्गं Vet (var.); चलद् Vet (var.); वाणि or वाग्मी or वाणी or वाग्यो Vet (var.).

(*b*) विवृताक्षोद्ध्व° or विकृतश्चोद्ध्व° or विपरितोर्द्ध° or विपरीताद्ध° Vet (var.).

(*c*) च [ म ] Vet (var.).

(*d*) °भाषणैः Vet (var.).

(If) the neck is turned aside, speech fumbles, mouth is agape, breath is suspended upwards, one will doubtless die. It is no use to say anything more.

13621

ग्रीवाभङ्गाभिरामं मुहुरनुपतति स्यन्दने बद्धदृष्टिः
पश्चार्धेन प्रविष्टः शरपतनभयाद् भूयसा पूर्वकायम् ।
दर्भैरर्धावलीढैः श्रमविवृतमुखभ्रंशिभिः कीर्णवर्त्मा
पश्योदग्रप्लुतत्वाद् वियति बहुतरं स्तोकमुर्व्यां प्रयाति ॥

(अ) Śāk 1.7. (Cf. A. Scharpe's Kālidāsa-Lexicon I.1 ; p. 12), Han 4. 3.

(आ) Sāh *ad* 342 (p. 146) (beginning only), AlK 327.5-8, Alkeś 74.18-21, Amd 67.127, RA 5.67, Kāvyān 32.20-2, Kpr 4. 41, KāP *ad* 4.6 (p. 83), KH 94. 7-10, VyVi 454. 32-455.2, Rasaratnahāra (KM VI.118) p. 141. 19 (beginning only), EK 101. 14-7, Almm 187, SR 207. 7 (a. Śāk), SkV 1149 (a. Kālidāsa), JS 326. 1 (a. Kālidāsa), PdT 177, SSM 993 (a. Kālidāsa), SRK 292.1 (a. Kālidāsa), RJ 1356 (a. Kālidāsa).

(*a*) स्यन्दन Śāk (var.) EK ; स्पन्दने Han ; दत्तदृष्टिः Śāk (var.), Amd, KPr, Kāvyān, SkV.

(*b*) °र्द्धेन KPr, Śāk (var.); शरपतनभिया Śāk (var.).

(*c*) शष्पैर् [ दर्भैर् ] Śāk (var.), Alkeś; सस्यैर् AlK (var.), KH, Amd, RA, SkV, KH ; °द्धवि° KPr ; °वितत° [°विवृत°] Śāk (var.), AlK, Kāvyam, KH.

(*d*) पश्यो:द्ग्रप्लुत° Han ; °प्लुति° Śāk (var.).

Sragdharā metre.

Aye and anon his[1] graceful neck he bends / to cast a glance at the pursuing car ; / and dreading now the swift—descending shaft, / contracts into itself his slender frame, / about his path, in scattered fragments strewn / the half cherished grass falls from his panting mouth ; / See ! in his airy bounds he seems to fly, / and leaves no trace upon th' elastic turf.

(Sir M. Monier Williams)

1. Gazelle.

13622

ग्रीवाभरणतां लेभे कालकूटः पिनाकिनः ।
कण्ठोच्छित्तिं सुधाराहोर् भवितव्यतयाभवत् ॥

(अ) JS 413. 5 (a. Kṣemendra).

The Kālakūṭa poison became an ornament of Śiva's throat, (while) the nectar caused Rāhu's neck to be severed. Destiny prevailed.

13623**

ग्रीवास्तम्भभृतः परोन्नतिकथामात्रे शिरःशूलिनः
सोद्वेगभ्रमणप्रलापविपुलक्षोभाभिभूतस्थितेः ।
अन्तर्द्वेषविषप्रवेशविषमक्रोधोष्णनिःश्वासिनः
कष्टा नूतनपण्डितस्य विकृतिर्भीमज्वरारम्भभूः ॥

(अ) Dar. 3. 68.

(आ) JS 51. 7 (a. Kṣemendra), ŚP 207 (a. Kṣemendra), SR 41. 65 (a. ŚP), SSB 295. 65 (a. Kṣemendra), SRK 36. 15 (a. Śārṅgadhara), SH 360 (a. Kṣemendra).

(*a*) शिरश्शू° [ शिरःशू° ] JS.
(*b*) °भ्रमिण: JS (var.); °भूताकृते: JS.
(*c*) °निश्वसिन: SRK ; °सिनो SH.
(*d*) दृष्टा [क°] SH ; नूतमपण्डि° JS ; मानमपण्डि° JS (var.), ŚP, SR, SSB, SRK.

Śārdūlavikrīḍita metre.

The abnormality of a novice scholar is a painful prelude to the frightening fever. He becomes stiff-necked, contacts headache at the bare mention of others' elevation, is (often) overwhelmed with great excitement marked by anxious movement and incoherent talk, and heaves warm sighs due to virulent anger aroused by the poison of hatred.

13624**

ग्रीष्मं द्विषन्तु जलदागममर्थयन्तां
ते संकटप्रकृतयो विकटास्तडागाः ।
अब्धेस्तु मुग्धशफरीचटुलाचलेन्द्र-
निष्कम्पकुक्षिपयसो द्वयमप्यचिन्त्यम् ॥

(आ) Auc *ad* 23 (71) (a. Bhaṭṭa Laṭṭana) VS 863.

(*a*) °यन्यां VS (var.).

(*b*) °तयः कृपणास्त° VS.

Vasantatilakā metre.

The narrow and vast tanks may hate the summer and long for the arrival of the clouds (the rainy season). But the two (seasons) do not matter to the ocean, the water in whose belly is unperturbed (both) the innocent fish as well as the fleeting mountains (constantly moving in it).

[ May the extensive or narrow puddles [or : pools] hate summer and supplicate for the coming of the rains[1], but none of the two[2] matters for the oceans, the waters in whose fissures[3] are motionless through every thing from the smallest fish to the biggest mountain is moving in it. (Dr. Surya Kānta) ]

1. Clouds.
2. Summer and rainy season.
3. Belly.

13625*

ग्रीष्मचण्डकरमण्डलभीष्म-
ज्वालसंसरणतापितमूर्तेः ।
प्रावृषेण्य इव वारिधरो मे
वेदनां हरतु वृष्णिवरेण्यः ॥

(अ) BhV (BhV (C) 4. 6, BhV (PJKS) 4. 35, BhV (POS) Appendix IV, p. 18. 5-6), Rasagaṅgā 214. 11-2.

Svāgatā metre.

May the foremost of the Vṛṣṇis (Kṛṣṇa) relieve my agony whose body is scorched by the spreading fierce heat of the disc of the summer sun, as the cloud of the rainy season (removes the heat of the earth burnt by the summer–sun).

13626

ग्रीष्मभीष्मरवेस्तापे शून्यरथ्यान्तरस्थयोः ।
अन्योन्यालापसुखिनोर् यूनोश्चन्द्रायते रविः ॥

(आ) SH (part II) *fol.* 23 *b* (53).

(*a*) गीष्म° SH ; (changed to ग्रीष्म, editorially); °रतो° SH ; (changed to °रवे°, editorially).

(*b*) °रथ्यांकतरस्थायाः SH (changed to °रथ्यान्तरस्थयोः, editorially).

To the two young lovers engrossed in the pleasure of intimate talk right in the midst of the deserted street, under the heat of oppressing sun of summer, the sun is as comforting as the moon.

13627

ग्रीष्मसमये समयेऽस्मिन्
विनिर्मितं कलय केलिवनमूले ।
अलमालवालवलयच्-
छलेन कुण्डलितमिव शैत्यम् ॥

(अ) ĀrS 2. 200.

Āryā metre.

Enjoy, Darling, in this summer time coolness generated under (the trees of) the pleasure–garden, which seems to have coiled itself in the garb of the circular water–basins.

13628

ग्रीष्मवर्जेषु कालेषु दिवास्वापो निषिध्यते ।
उचितो हि दिवास्वापो यतो नित्यः शरीरिणाम् ॥

(आ) Sama 2 द 20, SRM 1. 3. 114.

(*a*) °वर्ज्येषु SRM.

(*b*) स्वप्नात् प्रकुप्यतः SRM.

(*c*) श्लेष्मपित्ते दिवास्वापस् SRM.

(*d*) तस्मात् तेषु न शस्यते SRM.

Sleeping in the day is prohibited (by the *Śastras*) in seasons other than the summer. It is (however) proper to sleep during the day as it is natural to the embodied beings.

13629*

ग्रीष्मसूर्यांशुसन्तप्तम् उद्वेजनमनाश्रयम् ।
मरुस्थलमिवोदग्रं त्यजेद् दुर्जनसङ्गतम् ॥

(अ) KN (KN (ĀnSS) 3. 16, KN (TSS) 3.16, KN (BI) 3.16), Śukr 1.163.

(आ) IS 2212.

(*a*) ग्रीष्मे KN (TSS) (var.).

(*d*) °संश्रयम् KN (TSS) (but some texts as above) ; °संगमम् ŚbB.

One should shun the company of the wicked like a vast, fearsome and desolate desert scorched by the (fierce) rays of the summer sun.

[ The company of the wicked should be shunned like a dreary, naked and arid desert, burning with the scorching rays of the summer sun. (M. N Dutt) ]

13630*

ग्रीष्मस्योष्मा व्रजति घनतां नूनमासन्नवृष्टेर्
नैशं गाढीभवति तिमिरं संनिकृष्टप्रभातम् ।
जन्तोरेवं प्रसभविभवस्फारसंपत्प्रचारान्
निष्क्रामन्ती विपदुपचितोपद्रवोद्रेकमेति ॥

(अ) Raj (Raj (V) 7. 795, Raj (S) 7. 795).

(*b*) °ऽतापम् or °कृष्टं प्रभातम् or °प्रभाते [°प्रभातम्] Raj (var.).

Mandākrāntā metre.

The heat of summer becomes more oppressive when rain is near. The darkness of night becomes denser on the approach of morning. Thus, too, when exceptional good fortune of overwhelming splendour appears for a person, receding ill-luck increases the vehemence of its aflllictions. (M. A. Stein).

13631

ग्रीष्मातपतप्तोऽपि हि
वृक्षादिनिराश्रयेऽपि कान्तारे ।
गात्रच्छायां कः किल
मदान्धनागस्य सेवेत ॥

(अ) P (PP 1.317, Pts in Göttingen Gel. Anz. 1860; p. 769).

(आ) IS 2213.

Āryā metre.

Even though tormented by the summer heat in the wilderness denuded of trees, who would seek the shade of the body of a rogue elephant ?

[ However summer heat distresses / in wild treeless wilderness, / who, after all, would seak the shade / by some rogue elephant's body made ? (A. N. Ryder). ]

13632*

ग्रीष्मादित्यकरप्रतप्तसिकतामध्योपविष्टः सुखं
शेते गौरखरो मरुस्थलभुवि प्रोथं विधाय क्षितौ ।
गुञ्जज्जाहककण्टकाहतमरुद्धूतोत्पतद्धूलिमिश्
छन्नाङ्गः कृकलासकोऽपि निभृतं मार्तण्डमुद्वीक्षते ॥

(आ) ŚP 588, SR 208. 27 (a. ŚP), SSB 573. 1.

(*d*) छिन्ना° SR, SSB.

Śārdūlavikrīḍita metre.

Seated in the sand scorched by the rays of the summer sun, the white ass sleeps happily in the desert, placing its nostrils on the ground. The chameleon also, with its body covered with the dust raised by the wind struck by the thorny hair of the grunting hedge-hogs looks intently at the sun.

13633*

ग्रीष्मामा श्वसितैर्घनोद्गतिनिभा स्थूलाश्रुभिः संततैः
क्षामा पाण्डुपयोधरा शरदियं हेमन्तवत्कम्पितैः ।
विस्रस्ताननपङ्कजा शिशिरवत् स्वेदैर्मधुश्रीरहो
तस्यास्त्वद्विरहेण कौतुककृता सर्वर्तवो दर्शिताः ॥

(आ) VS 1406 (a. Harigaṇa).

Śārdūlavikrīḍita metre.

Oh ! your separation that has stirred her longings, has manifested all the seasons in her. She resembles the summer with her sighs and the rainy season with her constant and prominent tears. With leanness and pale breasts she is like the autumn, with shivers she is the peer of winter. She looks like the cold season with her drooping lotus-like face and resembles the splendour of spring with sweat.

13634**

ग्रीष्मे चीरीनादवन्तो वनान्ताः
पङ्काभ्यक्ताः सैरिभाः सेभकोलाः ।
लोलज्जिह्वाः सर्पसारङ्गवर्गा
मूलस्रस्तैः पत्रिणश्चांशदेशैः ॥

(आ) KavR 18. 72 (p. 108), KH 160. 15-6.

(*a*) ग्रीष्मी KH ; चोरी° [चीरी°] KH.

(*b*) सेरिता: KH.

(*c*) सर्वसार° KāvR (var.) ; KM.

(*d*) पक्षिण° KH.

Śālinī metre.

In summer, the interiors of the forests resound with the noise of the crickets, the buffaloes, elephants and pigs are smeared with mud, the snakes and deer have their tongues trembling and the sides (lit. shoulders) of the birds droop to their roots.

13635

ग्रीष्मे भीष्मतरैः करैर्दिनकृता दग्धोऽपि यश्चातकस्
त्वां ध्यायन् घन वासरान् कथमपि द्राघीयसो
नीतवान् ।
दैवाल्लोचनगोचरेण भवता तस्मिन्निदानीं यदि
स्वीचक्रे करकानिपातन-कृपा तत् कं प्रति ब्रूमहे ॥

(अ) BhV (BhV (POS) 1.33, BhV (C) 1.34, BhV (H) 29) (Cf. RO 2.105).

(आ) SR 214.82, SSB 594. 88.

(*a*) ग्रीष्मतरैः [भी°] BhV (var.); यच्चा° [यश्चा°] SR, SSB.

(*c*) अपि [ यदि ] BhV (var.).

(*d*) °भिघातनकृपा [ °निपा° ] BhV (var.).

Śārdūlavikrīḍita metre.

O cloud ! the 'Cātakā'-bird, though scorched by terrible hot rays of the Sun in summer, passed the long days with great difficulty calling thee to mind ; and now when happily thou art in the range of his sight, if thou art pleased to favour him with a shower of hail, whom are we to blame ? (H. Dutt Sharma).

13636**

ग्रीष्मे हारतुषारचन्दनचयश्चीनांशुकं चन्द्रिका
शीते राङ्कवकुङ्कुमाङ्कतरुणीपीनस्तनालिङ्गनम् ।
रात्रौ वेणुरवाग्र्यवाररमणीगीतं दिने सत्सभा
यस्यैतत्क्रियते स कस्य रुचिरः कायः कृतघ्नः
स्थिरः ॥

(आ) VS 3323 (a. Kṣemendra).

Śārdūlavikrīḍita metre.

Garlands, cool sandal paste, silken robes and moon-shine in the summer, woollen clothes, saffron, embrace of the plump breasts of young damsels in the winter, notes of flute and songs of the accomplished courtesans at night, company of the virtuous in the days ; for whose sake all this is done, that lovely (but) ungrateful body of none stays here for ever.

13637**

ग्रीष्मोड्डामरधामशेवधिमहः संभूतसंघट्टन-
क्रुद्धग्रावशिलाज्वलज्ज्वलनजक्रूराङ्गदाहज्वराः ।
उज्जीवेयुरमी कथं क्षितिभृतः श्लाघ्यज्जगज्जीवन-
क्रीडाडम्बरशर्वरीकरकरोन्मुक्तामृतापता न चेत् ॥

(अ) Kavik I. 51.

(*a*) °मह्संभूत° Kavik (var.).

Śārdūlavikrīḍita metre.

The mountain rocks that burst with summer heat / of the blazing Sun beating on their brow, / never would survive in this universe / but for the nectar-rays of the kindly Moon. (K. Krishnamoorthy).

13638

ग्रीष्मोष्मप्लोषशुष्यत्पयसि बकभयभ्रान्त-
पाठीनभाजि
प्रायः पङ्ककशेषं गतवति सरसि स्वल्पतोये
लुठित्वा ।
कृत्वा कृत्वा जलार्द्रीकृतमुपरि जरत्कर्पटार्धं
प्रपायां
तोयं पीत्वापि पान्थः पथि वहति हहाहेति कुर्वन्
पिपासुः ॥

(आ) JS 217. 27 (a. Bhaṭṭa-Bāṇa), VS 1715 ( a. Bhaṭṭa-Bāṇa ), ŚP 3855 ( a. Bāṇa-Bhaṭṭa ), SR 340. 129 (a. ŚP) SSB 211.3 (a. Bhaṭṭa-Bāṇa), Kav 56.

(*a*) °भयोद्भ्रान्त° VS, ŚP, SR, SSB ; °भ्रान्त° [°भ्रान्त°] JS (var.).

(*b*) पङ्कभावं VS ; पङ्कमात्रं ŚP, SR, SSB.

(*c*) °मुरसि JS (var.), ŚP, SR, SSB; °र्पटाग्रं VS.

(*d*) लब्ध्वापि [ पी° ] VS ; जग्ध्वापि ŚP, SR, SSB; चलति [व°] VS ; हहा हेति VS, ŚP, SR.

Sragdharā metre.

He rolled in the tank wherein a small quantity of water (now) remains, being dried by the scorching heat of the summer, the fish move in fear of the cranes and which is almost reduced to mud ; held above him a piece of tattered cloth soaked in water ; drank water at the water-stall, but, still being thirsty, the traveller forges ahead on the road, letting out (all the time) the *ha-ha* sound.

13639*

ग्रीष्मोष्मा दलितो वनं विकसितं धाराभिषिक्ता धरा
दावाग्निः शमितो हरित्सु रसितैरानर्तिताः केकिनः ।
प्राप्योच्चैःपदमम्बुदेन विहितं यद् वै त्रिलोकीहितं
तत्कीर्तिं परिवर्तितामिह शरन्मेघान् वदन्ति भ्रमात् ।

(अ) Avaśiṣṭānyokti of Paṇḍitarāja (PJKS 420.

Śārdūlavikrīḍita metre.

The summer heat has ended, the wood is in bloom, the earth is drenched with showers, the wild-fire is extinguished and the peacocks are dancing all around to the accompaniment of their (shrill) cries. (This all is due to the beginning of the rains but) what the high cloud has done for the well-being of the three worlds, (some) shift that credit to the autumn-clouds out of mistake.

13640*

ग्रैष्मिकसमयविकासी
कथितो धूलीकदम्ब इति लोके ।
जलधरसमयप्राप्तौ
स एव धाराकदम्बः स्यात् ॥

(आ) KavR 18.79 (p. 109), KH 161. 9-11.

(*a*) °काशी KH.

Āryā metre.

Blooming in summer, it is called *dhūlī* (dust) *kadamba*. The same tree blooming at the advent of the rainy season, is termed as *dhārā* (shower) *kadamba*.

13641

ग्लानिच्छेदि क्षुत्प्रबोधाय पीत्वा
रक्तारिष्टं शोषिताजीर्णशेषम् ।
स्वादुंकारं कालखण्डोपदंशं
क्रोष्टा डिम्बं व्याहरत्युच्चरवनच्च ॥

(अ) Śiś 18. 77.

(आ) SR 130. 106, SSB 441. 106 (a. Māgha).

(*a*) °च्छेदी ŚIŚ (var.).

Śālinī metre

In order to whet its appetite the jackal drank the liquor of blood which removed its fatigue and cured the indigestion (lit. dried up what was left undigested). It then took the condiment of tasteful liver. Thereafter it howled and caused its young one (too) to howl.

13642**

घझढधभणनविशेषो
वक्तुर्वक्त्रान्न लभ्यते यस्य ।
मुखगुदरन्ध्रविशेषो
दन्तैरुपलभ्यते तस्य ॥

(आ) VS 2397.

Ārya metre.

He who cannot distinctly pronounce the syllables *gha*, *jha*, *ḍha*, *dh*, *bha*, *ṇa* and *na*, the difference between his mouth and the aperture of anus is known by the teeth (otherwise the two in his case are identical).

13643

घटं भिन्द्यात्पटं छिन्द्यात् कुर्याद् रासभरोहणम् ।
येन केनाप्युपायेन प्रसिद्धः पुरुषो भवेत् ॥

(आ) ŚP 1468, AAus (ZDMC 25. 460), SR 154. 50 (a. ŚP), SSB 481. 50, IS 7522, Sama 2 य 51, SH fol. 97 *a* (5), SRM 1. 2, 160.

(*a*) भिद्यात्पटं भिद्यात् SH.

(*b*) कुर्यात् किञ्चिदथाद्भुतम् ŚP, SH; रासभनिःस्वनम् SR ; वा रासभध्वनिम् SRM.

(*c*) येन केन प्रकारेण SR, SSB, Sama, SH, SRM; केनाभ्यु° SH.

(*d*) नाविज्ञातः पुरे वसेत् (°सत् SH) ŚP, SH.

One may break a jar, tear a cloth or ride an ass. Whatever the means, one should win renown.

13644

घटं समारुह्य विघट्टितोर्मयः
प्रयान्ति ते पारमवारिताः पराः ।
अपुण्यवत्याः पुनरेष मे गतिं
भिनत्ति नावापि नितम्बडम्बरः ॥

(अ) Vikram 13. 78.

Vaṁśastha metre.

Other people, being unobstructed, having got upon a pitcher, cross you after breaking the waves. But this heaviness of my buttocks, sinful as I am, obstructs my movement even by a boat. (S. C. Banerji).

13645

घटकं सम्यगाराध्य वैराग्यं परमं वहेत् ।
यावदर्थाः प्रसिद्ध्यन्ति यावच् चापलमावृतम् ॥

(अ) Kalivi 83.

Applauding the one who brings forth ignorant believers, one should wear (the cloak of) extreme detachment till one's interests are served and crookedness is not exposed[1].

1. In *Kali Viḍambana* the author depicts in detail the deceitful and fraudulent behaviour of the people in the Kali-age.

13646

घटनं विघटनमथवा
कार्याणां भवति विधिनियोगेन ।
उचितेऽनुचिते कर्मणि
वृत्तिनिवृत्ती ममायत्ते ॥

(आ) VS 520, SR 70.28, SSB 339.28.

(*d*) समादत्ते SR ; समाधत्ते SSB.

Āryā metre.

The success or failure of one's actions is ordained by destiny. (However), applying myself to a proper action or withdrawing from an improper one rests on me.

13647**

घटमानकोककुचमामृशन् करैर्
विकसत्पयोजनयनावलोकितः ।
परिचुम्बतीदमरुणप्रभाधरं
रविरद्य वार-वनितामुखं मुहुः ॥

(आ) SR 327. 6, SSB 190. 6.

Mañjubhāṣiṇī metre.

Touching with his hands (rays) the well-knit breasts in the form of the recently united ruddy geese, and seen by the eyes of the blooming lotuses, the sun is to-day kissing, time and again, the crimson hued face of the lady of the day.

13648

घटमानाः कुटुम्बेषु दरिद्रति विपश्चितः ।
मूढेषु रमते लक्ष्मीर् अहो विष्टस्य चेष्टितम् ॥

(अ) Sabhā 58.

(*b*) विपश्चत; Sabhā (Printing error).

Struggling for (the maintenance of) their families the learned suffer indigence. The goddess of fortunes revels with the stupid. Oh, the ways of destiny !

घटयति परिभोग° see तदपनयविधिज्ञैः.

13649**

घटयसि घनकालं देव कस्मादकस्माद्
भ्रुकुटिकथितकोपोऽप्यभ्यमित्रं यियासुः ।
न पुनरपि तु कुर्युः पङ्किलानेव मार्गा-
नविरतमदधारादुर्दिनैर्दन्तिनस्ते ॥

(आ) VS 2503 (Vikrāntivarman).

Mālinī metre.

Why do you bring about, my lord, this rainy season all of a sudden ? With your anger proclaimed by the frown, you are all poised to march against the enemy. Will not your elephants turn again the roads muddy with the rain in the form of ceaseless streams of ichor ?

13650*

घटात्पटमुपायाति पटाद्घटमनुत्कटम् ।
चित्तमर्थेषु चरति पादपेष्विव मर्कटः ॥

(आ) ŚP 4218 (a. Vasiṣṭha).

The mind hovers with ease from pot to cloth and vice-versa. It wanders on various objects like an ape on different trees.

13651**

घटितजघनं निर्पीडित-
पीनोन्नस्तनिखिलकुचभारम् ।
आलिङ्गत्यपि बाला
वदत्यसौ मुञ्च मुञ्चेति ॥

(अ) ArS 2. 218.

Āryā metre.

Even while embracing closely with her hips united, plump thighs pressed and the weight of her breasts fully applied, the young maiden protests (lit. says) repeatedly 'Leave me', 'Leave me'.

13652

घटितपलाशकपाटं

निशि निशि सुखिनो हि शेरते पद्माः ।

उज्जागरेण कैरव

कति शक्या रक्षितुं लक्ष्मीः ।।

(अ) ArS 2. 219.

Āryā metre.

Closing the panels of their petals, the lotuses sleep restfully every night. O white lily, how long can beauty be preserved by remaining awake?

घटितमिवाञ्जनपुञ्जैः see सम्प्रति प्रतिदिगन्त°.

13653*

घटीयन्त्रायते हारो नाभिकूपे मृगीदृशः ।

संसेक्तुमिव लावण्य - पयसा यौवनद्रुमम् ।।

(आ) SR 266. 300, SSB 86. 1.

The pearl-necklace of the doe-eyed damsel acts as a persian wheel on the well of her navel as if to water the tree of youth with the water of her beauty.

घटे जन्मस्थानं see No. 13654.

13654

घटो जन्मस्थानं मृगपरिजनो भूर्जवसनो

वने वासः कन्दाशनमपि च दुःस्थं वपुरिदम् ।

तथाप्येकोऽगस्त्यः सकलमपिबद् वारिधिजलं

क्रियासिद्धिः सत्त्वे वसति महतां नोपकरणे ।।

(आ) VS 2279, ŚP 505, SRM 2. 1. 86, SR 52. 254 (a. ŚP), SSB 312. 261, Vidy 871, Sama 2 क 66. Cf. विजेतव्या लङ्का; रथस्यैकं चक्रं; धनुः पौष्पं मौर्वी; विपक्षः श्रीकण्ठो.

(*a*) घटे VS; भूर्जवसनं VS, SRM, Vidy, Sama.

(*b*) कन्दादिकमशनमेवं विधगुणः VS; कन्दाशन-जनितदौस्थ्यं वपुरपि Vidy; कन्दैर° Sama, SRM; दुस्थं SRM.

(*c*) अगस्त्यः पाथोधिं यदकृत कराम्भोजकुहरे VS, SRM, Sama; पिबति सकलं वारि जलधेः Vidy.

(*d*) भवति [व°] Vidy.

Śikhariṇī metre.

Jar is the place of his origin, deer his retinue, birch-bark his raiment, wilderness his abode, roots make his food, (thus) his body is in an unhappy state. Even so Agastya by himself drank the entire water of the ocean. Success of the actions of the great rests on their courage, not on the outer trappings.

13655

घण्टाकर्णो वटे शेते गणः प्रोक्तो महाबलः ।

मारीचिर्नाशनकरः स गणः पातु जगत्पतिः ।।

(आ) ŚP 2856.

*Ghaṇṭākarṇa*[1] rests on the fig tree, *Gaṇa*[2] is said to be very fierce. *Mārrīci*[3] is the killer. May that lord of the universe protect the cattle.[4]

1. Perhaps some evil spirit.
2. Attendants of Lord Śiva.
3. Name of a demon who assumed the form of a golden dear to entire Rāma.
4. In the previous Verse No. 2855 of ŚP this formula '*Mantra*' is suggested to be inscribed on a plate and put round the neck of the cattle to cure it of the digestive disorder.

13656**

घण्टानादो निस्वनो डिण्डिमानां
ग्रैवेयाणामारवो बृंहितानि ।
आमेतीव प्रत्यवोचन् गजानाम्
उत्साहार्थं वाचमाधोरणस्य ॥

(अ) Śiś 18. 10.

(आ) SR 129. 57 (a. Śiś), SSB 439. 57 (a. Māgha).

(*a*) निःस्वनो SR, SSB.

(*c*) आमेत्येवं SR ; ओमित्येवं SSB.

Śālinī metre.

The sound of the bells, drums, neck-chains and trumpetings approved as it were the words of the mahout (uttered by him) to galvanise the elephants.

13657*

घण्टारवै रौद्रतरैर्निरन्तरैर्
विसृत्वरैर्गर्जरवैः सुभैरवैः ।
मत्तद्विपानां प्रथयांबभूविरे
न वाहिनीनां पटहस्य निःस्वनाः ॥

(अ) Kum 14. 47.

(आ) SR 129.48 (a. Kum), SSB 438.48.

(*a*) निरन्तरं Kum (var.).

(*c*) मदद्वि° Kum (var.), SR, SSB.

Vaṁśastha metre

The sounds of the army-drums were eclipsed by the terrific and ceaseless ringing of the bells and the extremely frightful trumpetings of the infuriated elephants, that spread all around.

[ The incessant ringing of the bells and the roars of the infuriated elephants were clouded by the sound of drums. (H. H. Wilson) ]

13658

घण्टास्वनो नुदतु वा मदवारिधाराः
कामं स्रवन्तु बहुधा गजराजयूथे ।
दृष्टे मयि प्रचलते यदि पादमेकं
वन्ध्या भवेद् विजननी मम सिंहसूनोः ॥

(आ) Any 26.18.

Vasantatilakā metre.

Let the sound of gongs prompt the herd of lordly elephants or the streams of its ichor flow profusely, but if it moves even a step further on seeing me, the son of a lion, my mother would better have been barren.

13659*

घनं दत्तं वित्तं जिनवचनमभ्यस्तमखिलं
क्रियाकाण्डं चण्डं रचितमवनौ सुप्तमसकृत् ।
तपस्तीव्रं तप्तं चरणमपि चीर्णं चिरतरं
न चेच् चित्ते भावस् तुषवपनवत्सर्वमफलम् ॥

(अ) Sumn 88.

(c) चारित्रम् [चरण°] Sumn (var.).

(d) °पवन° (Printing error).

Śikhariṇī metre.

Copious wealth was given in charity, Jina's teaching was followed in its entirety, vigorous ceremonies were performed, often I slept on the ground, severe penance was performed, my feet were tired (in going on long pilgrimages); all this, however, is useless like a house of husk if there is not devotion in the heart.

13660*

घनं विदार्यार्जुनबाणपूगं
ससारबाणोऽयुगलोचनस्य ।
घनं विदार्यार्जुनबाणपूगं
ससार बाणोऽयुगलोचनस्य ॥

(अ) Kir 15. 50.

(आ) Sar 2. 147 *ac/ab*.

(b) ससार बाणो° Sar.

(d) ससारबा° Sar.

Upendravajrā metre.

Frustrating the ceaseless volley of Arjuna's arrows, the mighty and resounding arrow of the three eyed god (Lord Śiva), who is free from all attachment and beyond human sight, entered the dense Vidāri Creepers, Arjuna, Bāṇa and Pūga trees.

13661*

घन - गिरीन्द्र - विलङ्घन - शालिना
वन - गता वनज - द्युति - लोचना ।
जनमता ददृशे जनकाऽऽत्मजा
तरु - मृगेण तरु - स्थल - शायिनी ॥

(अ) BhKā 825 (=10. 15).

(आ) Sar 2. 111.

Drutavilambita metre.

The monkey (Hanumān), who was wont to cross dense and high mountains, saw in the Aśoka-grove, the daughter of Janaka (Sītā) with eyes as beautiful as the lotus, whom people held in high regards and who was (at the moment) lying on the ground under a tree.

[ Then the monkey, who was expert in crossing high mountains, found in the (*Aśoka*) grove, the lotus-eyed daughter of Janaka, who was highly esteemed by the people and was laying herself down at the foot of the tree (or : the daughter of Janaka whose eyes possessed the beauty of the lotus). (S. and K. Rays) ]

घनघनमपि दृष्टं व्योम see No. 12392.

13662*

घनघनाघनकान्तिघनोऽघनुद्
दनुजपुञ्जमिनात्रिजगुर्विग: ।
सकमलोऽपि नडर्धसमां क्रियाम्
इह विलोकयितुं च सकर्तृकाम् ॥

(अ) SuM 19.20, SR 195.44, SSB 548.1.

(a) °घनाघनद् (°नु) [°घनोऽ°] SuM (var.).

Drutavilambita metre.

Though he is rich in the beauty of the thick raining cloud, has sun (*ina*) and moon (*atrija*) as his eyes, rides a bird (*garuḍa*), resides with Lakshmi (or holds a lotus in his hand) and destroyed the herds of demons ; he is not able to find out the verb alongwith its subject in the verse, even in six months.

13663

घनजालनिभैर्दुरासदाः
परितो नागकदम्बकैस् तव ।
नगरेषु भवन्तु वीथयः
परिकीर्णा वनजैर्मृगादिभिः ॥

(अ) Śiś 16. 10.

Vaitālīya metre.

(In case there is truce with Śiśupāla) the streets of your towns will be infested with the herds of the wild elephants of *mṛga* and other classes, resembling the mass of clouds, and therefore unassailable. (In case there is hostility with him) the streets of your towns will be infested with groups of snakes resembling the closely woven nets and the carnivorous wild beasts, and therefore beyond approach (by any adversary).

घनतमतिमिरघुनोत्कर° see No. 13666.

13664

घनतर-घनवृन्दच्छादिते व्योम्नि लोके
सवितुरथ हिमांशोः संकथैव व्यरंसीत् ।
रजनि - दिवसभेदं मन्दवाताः शशंसुः
कुमुद - कमल - गन्धानाहरन्तः क्रमेण ॥

(आ) PV 634 ( a. Raghupati ), SC 565 (a. Raghupati), Pad 76.28 (a. Raghupati), SR 341. 50, SSB 214. 46, SuSS 367, RJ 225 and 1252 (a. Raghupati). See No. 13665.

(*b*) सुधांशोः [ हिमांशोः ] PV.

Mālinī metre.

With the sky overcast with immensely dense clouds, the very talk of sun and moon ceased among the people. The difference of night and day was conveyed by the breeze wafting sequentially the fragrance of the white lilies and red lotuses.

13665

घनतरघनवृन्दच्छादिते व्योम्नि लोके
सवितुरथ हिमांशोः संकथैव व्यरंसीत् ।
विरहमनुभवन्ती संगमं चापि भर्त्रा
रजनिदिवसभेदं चक्रवाकी शशंस ॥

(आ) Pad 76. 29 (a. Ambaṣṭha), SR 341. 51, SSB 214.47. See No. 13664.

(*b*) सुधांशोः [ हिमांशोः ] Pad.

With the sky overcast with very dense clouds, the very talk of Sun and moon ceased among the people. The difference of night and day was conveyed by the *Cakravakī* bird undergoing separation from or having union with her spouse.

13666*

घनतरतिमिरघुणोत्कर-
जग्धानामिव पतन्ति काष्ठानाम् ।
छिद्रैरमीभिरंशुभिः
किरणव्याजेन चूर्णानि ॥

(अ) Anar 2. 53.

(आ) SkV 889 ( a Murāri ), JS 254. 13 (a. Murāri), JSub 298. 5, SR 299. 1 (a. JS), SSB 143. 2, RJ 1066 (=7. 37) (a. Murāri).

(*a*) घनतमति° SkV.

Āryā metre.

Through these stars, the holes of the sky (lit. quarters) eaten by the termites of pitch darkness, is falling the saw–dust in the guise of the light of rays.

[ The beams of heaven have been eaten / by the termites of darkness. / Through their holes now falls the sawdust / in guise of the light of stars. (D. H. H. Ingalls). ]

13667

घनतिमिरविरोधकं ससारं
सकलकलं च सुधाकरं निरीक्ष्य ।
सुतमतिमसमेषनाकलग्नश्
चिरमुदितो मकरालयश्चकास्ति ॥

(आ) AIR 229.

Puṣpitāgrā metre.

On seeing its son, the full moon, that dispells pitch darkness and is invested with nectar, the ocean seems delighted for long, kissing the heaven with its leaping tides.

13668

घनप्रवालस्थगितातपानि
विकीर्णपुष्पाणि समीरणेन ।
गृहाणि कुर्यादतिमुक्तकानां
लताभिरालोलमधुव्रताभिः ॥

(आ) ŚP 2164.

Upendravajrā metre.

Such houses should be built as are, sheilded from heat by thick leaves (of the trees), are strewn with flowers by the wind and are (surrounded) by *atimukta* creepers over which hover the nimble bees.

13669

घनरसमयी गभीरा
वक्रिमसुभगोपजीविता कविभिः ।
अवगाढा च पुनीते
गङ्गा बङ्गालवाणी च ॥

(अ) Skm (Skm (B) 2152, Skm (POS) 5.31.2) (a. Vaṅgāla).

Āryā metre.

The poetry of Vaṅgala which is rich in sentiments, profound in meaning, lovely with suggestiveness, is drawn upon by the poets and is of deep import, sanctifies like the Gaṅgā which abounds in water, is deep, lovely with curved ripples, is extolled by the poets and into which the devout enter (for the sacred bath).

13670

घनसन्तसमलीमस-
दशदिशि निशि यद्विराजसि तदन्यत् ।
कीटमणे दिनमधुना
तरणिकरस्थगितसितकिरणम् ॥

(अ) Bhallaṭaśataka 14.

(आ) Any 78. 25, VS 778 (a. Bhallaṭa), ŚP 899 (a. Bhallaṭa), AP 61, SR 229. 235 (a. Bhallaṭa), SSB 621. 2 (a. Bhallaṭa), SRK 193.4.

(*a*) °संतमस° VS, ŚP, SRK ; °मस° SR.

(*b*) तदन्यम् Any.

(*d*) °करान्तरितशीतकरम् Any ; °रितचारुसित° VS; °करान्तरितसितकिरणम् ŚP, SR, SSB, SRK.

Āryā metre (in VS Gīti-āryā metre).

O Fire fly, it is a different matter that you twinkle at night when all the ten quarters are sullied with pitch darkness. It is now day when the sun has overwhelmed the moon with its rays.

13671**

घनसमयमहीभृत्पत्तनस्याम्बरस्य
त्रिभुवनपतिचापं गोपुरत्वं प्रपेदे ।
अपि विरसवचोभिः प्राप्तपङ्काभिषेकाः
कुकवय इव भेकाः खेदयन्ति स्म लोकान् ।।

(आ) SR 341. 49, SSB 214. 45.

Mālinī metre.

The rainbow assumed the form of the main gate of the sky, the metropolis of the sovereign of the rainy season. Besides that, the frogs soiled in mud distressed the people with their cacophony like the poetasters.

13672

घनसमयसरः क्व भृङ्गमालाः
स्मरसि तदा विहगाः क्व बन्धुवाचः ।
अकरुण सहशोषिणी मृणाली
पुनरपि सेयमधस्त एव मूर्ध्नि ।।

(आ) Skm (Skm (B) 1751, Skm (POS) 4. 23.1) (a. Viriñci).

(*b*) स्फुरन्तु [क्व व°] Skm (var.).

(*c*) सहशोकिनी Skm (var.).

Puṣpitāgrā metre.

O pool of the rainy season, do you remember where were these strings of bees then (in summer) ? Where were these birds of friendly speech ? O pitiless one, this lotus stalk, which dried up along with you, is again down below (neglected) and they (the bees and birds) alone are (perched) on your head.

13673

घनसमये शिखिषु स्यान्
नृत्यं कीदृक् किं घनात्पतति ।
प्रावृषि कस्य न गमनं
मानसगमनाय कीदृशा हंसाः ।।

(आ) SR 200. 42, SSB 556.43.

Gīti-āryā metre.

In rainy season, what sorts of peacocks dance ? What drops from the cloud ? In rains, what does not move out ? How do the swans feel while going to the *Mānasarovara*[1] ?

1. SR—foot-note adds :
'समुत्सुकमनसः ।
This one word contains answer to all the questions asked in the verse :
(a) समुत्सु मुदा हर्षेण सह वर्तमानाः
—Pea-cock filled with joy, dance.
(b) समुदस्तेषु कं पानीयम्
—From the rising clouds, drops water.
(c) अनसः शकटस्य
—In rain carts do not move.
(d) समुत्सुकं उत्कण्ठायुक्तं मनो येषाम् ते
—Swans whose minds are full of longing to go to Mānasarovara.

13674

घनसमयो वनवह्निर्
जवनः पवनस्तडिच्च तव विभवम् ।
हन्त सहन्ते यावद्
द्रुम तावत् कुरु परोपकृतिम् ॥

(आ) SuM 5. 12.

(c) न सहते SuM (var.).

Ārya metre.

O Tree, do good to others till the time the rainy season, wild fire, and storm (lit. strong wind), brook your splendour.

13675

घनसारो नद्धश्च तथा
न वदति तदपि मृदङ्गः ।
करतलहननमुपेत्य
यदि प्रणदति तदपि सारङ्गः (?) ॥

(आ) Any 150. 77.

Ārya metre (defective).

Though it is solid and also fastened and has no sound, yet it is called *mṛdanga*[1]. Though it gives a pitch sound, when struck with the palm of the hand, yet it is termed as *Sārañga*[2].

1. Tabor.
2. A stringed musical instrument.

13676*

घनस्तनभरालसा व्रजति गौरवन्ध्येह ते
विधेहि कटिपार्श्वयोर्नखमुखेन कण्डूयनम् ।
इतः सुखपरम्परा मिलति सम्प्रति श्रेयसा
सदा न खलु संगतिर्भवति गर्भसंभूतये ॥

(आ) Ras 7.

(a) Version A : गौर् अवन्ध्येऽह ते
Version B : गौर्-वन्ध्ये ; ऽऽहते

Pṛthvī metre.

Here goes your cow that has recently delivered (and is therefore) tardy with heavy udder. Scratch its flanks with the tips of your nails. It gives immense happiness right then due to one's pious deeds. However, even its regular company does not invariably lead to the birth of a child

13677**

घन - स्निग्ध - चञ्चत् - कच - ग्रन्थि - नद्ध-
स्फुरत् - केकि - पिच्छे लसच्चारु - गुच्छे ।
मुखेन्दु - भ्रमद्वल्लवी - दृक् - चकोरे
यशोदा - किशोरे मनो मे रमेत ॥

(आ) PV 35 (a. Akabari-Kālidāsa) (Cf. Pdt p. III).

(a) रमेताम् PV (var.).

Bhujaṅgaprayāta metre.

May my mind be attached to the son of Yaśodā (Kṛṣṇa), who has a beautiful bunch of shining pea-cock feathers tied to the knots of his curly, glossy and thick hair and around whose moon-face revolve the *Chakoras* in the form of the eyes of cowherd maids.

13678

घनस्निग्धाः सुबद्धाश्च समा दन्ताः सुशोभनाः ।
नातिदीर्घौ पृथू नैव हनू वाहस्य शोभनौ ॥

(आ) ŚP 1620 (a. Śālihotra).

The compact, glossy, well-connected and symmetrical teeth of a horse are very lovely. Its jaws, neither very long nor wide, look beautiful.

13679

घनानि कामं कुसुमानि बिभ्रतः
करप्रचेयान्यपहाय शाखिनः ।
पुरोऽभिसस्रे सुरसुन्दरीजनैर्
यथोत्तरेच्छा हि गुणेषु कामिनः ॥

(अ) Kir 8. 4.

Vaṁśastha metre.

The heavenly nymphs forged ahead, leaving behind the trees laden with thick flowers that could be conveniently plucked with hand. Fond persons have sequentially high ambitions with respect to qualities (i. e they seek things with better qualities).

घनार्यश्चेदञ्चेदुपरि see No. 13689.

13680**

घनावूरू तस्या यदि यदि विदग्धोऽयमधरः
स्तनद्वन्द्वं सान्द्रं यदि यदि मुखाब्जं विजयते ।
हतौ रम्भास्तम्भौ हतमहह बन्धूककुसुमं
हतौ हेम्नः कुम्भावहह विहतः पार्वणशशी ॥

(आ) SkV 400, Kav 162.

(*a*) घनावूरू Kav (MS).

(*b*) स्तनद्वन्द्व Kav (MS); यदे [यदि second] Kav (MS).

Śikhariṇī metre.

If her plump thighs, her charming lip, her close-set breasts, / if her face-lotus, play the conquerors ; / then killed are a pair of plantain stems, killed the '*bandhūka*'-flower / destroyed are the two gold jars, and broken[1] is the Moon[2]. (D. H. H. Ingalls).

1. Eclipsed : Ed.
2. Full Moon : Edi.

13681

घनाश्लेषरसाढ्या (?)
सद्भावार्द्रा गुणोज्ज्वला सरला ।
अभिमतपात्रमलब्ध्वा
सीदति कविता च वनिता च ॥

(आ) PV 783 (a. Dāmodara).

(*a*) घनाश्लेष° PV (MS).

Āryā metre (defective in *a*).

A poem abounding in the charm of frequent paronomasia, soaked in beautiful ideas, splendid with poetic virtues and easy of comprehension, and a woman adept at (imparting) the pleasure of tight embrace, endowed with noble thoughts, attractive with manifold qualities and simple (at heart), despair in case they find no worthy connoisseur.

13682**

घनैः शेफालीनां हृदयनिबिडाश्लिष्टवसुधैः
प्रसूनैरुन्नालैः पुलकिततरोद्यानतरवः ।
निशान्ताः प्रीणन्ति प्रमदकुररोद्गीतरभसो
नभस्वद्व्याधूतस्फुटकुमुदगन्धप्लुतदिशः ॥

(आ) SkV 271 (a. Manovinoda).

Śikhariṇī metre.

The night's end is delightful with the garden trees in flower / and white night-blooming jasmine with its high corolla / now sinking close to earth / as the joyful curlew sings his sudden song / in an atmosphere perfumed / by open water-lilies shaken by the breeze. (D. H. H. Ingalls).

13683*

घनैरमीषां परिवेषकैर्जनैर्
अवर्षि वर्षोपलगोलकावली ।
चलद्भुजाभूषणरत्नरोचिषा
धृतेन्द्रचापैः श्रितचान्द्रसौरभा ॥

(अ) Naiṣ 16. 100.

Vaṁśastha metre.

The waiters, who were clouds, as it were, carrying rainbows, by virtue of the lustre of the ornamental jewels of their moving hands, showered before the guests, sweetmeat balls with the scent of camphor, like hail stones with the gleam of the Sun and the Moon. (K. K. Handiqui).

13684*

घनैर्विलोक्य स्थगितार्कमण्डलैश्
चमूरजोभिर्निचितं नभस्तलम् ।
अयायि हंसैरभिमानसं घन-
भ्रमेण सानन्दमनर्ति केकिभिः ॥

(अ) Kum 14.36 (in some editions 14.35).

(आ) SR 128.39 (a. Kum), SSB 438.41.

(a) चनैर् [ घनैर् ] Kum (var.).



(b) नभःस्थलम् Kum (var.).

(c) अवापि Kum (var.).

Vaṁśastha metre

Finding the sky pervaded by the blinding dust, kicked up by the army, that had shrouded the sun-orb, the swans departed to the Mānasa lake and the pea-cocks danced in ecstasy, (both) mistaking it (dust) for the cloud.

13685

घनोदये शुष्यति यज्जलाशयो
दिनोदये पश्यति यन्न कौशिकः ।
महाजने तुष्यति यन्न दुर्जनो
वयं न विद्मः खलु तत्र कारणम् ॥

(आ) IS 2214, Subh 123.

Vaṁśastha metre.

We really do not know the reason why a reservoir of water goes dry at the appearance of the cloud, why an owl does not see at day-break and why a wicked person is not happy with high personages.

13686*

घनोद्गमे गाढतमेऽन्धकारे
न कोऽपि निर्गन्तुमहः शशाक ।
स्पृशन् मुहुः किं तु करेण नाभी-
सरोजमाभीरकुलाधिनाथः ॥

(आ) Pad 76. 30 (a. Ramacandra), SR 340.18, SSB 212.14.

(a) घनोद्यमे SR, SSB.

Upendravajrā metre.

As the dense clouds sprang up (in the sky), none was able to determine, in the pitch darkness, whether it was day except the lord of the Ābhīra-clan (Kṛṣṇa) by touching repeatedly the navel-lotus with his hand.

13687

घनोद्यानच्छायामिव मरुपथाद्दावदहनात्
तुषाराम्भोवापीमिव विषविपाकादिव सुधाम् ।
प्रवृद्धादुन्मादात्प्रकृतिमिव निस्तीर्य विरहात्
लभेयं त्वद्भक्तिं निरुपमरसां शङ्कर कदा ॥

(आ) VS 3414 (a. Śrī Harṣadevātmaja-Vākpati), Kav p. 103.

Śikhariṇī metre.

When possibly, O Śaṅkara, will I acquire the unique elixir of your *bhakti* (devotion), ending separation, as one finds soothing shade of a dense garden after traversing the desert-path, or one reaches the artificial well of cool water after escaping a wild fire or one acquires nectar after the virulent operation of poison or one gains the state of equanimity after serious delirium.

13688*

घनोपरोधात् तरलाक्षि लक्ष्यते
मलीमसं मण्डलमुष्णदीधितेः ।
क्षणप्रभादीपसमुत्थकज्जल-
ग्रहोत्कवर्षार्पितकर्परोपमम् ॥

(अ) Vikram 13. 19.

Vaṁśastha metre.

O fickle-eyed lady ! the orb of the sun, dark on account of its being covered by the cloud, looks like a pot held by the lady in the shape of the rainy season, eager to take the collyrium produced from the lamp in the form of lightning. (S. C. Banerji).

13689**

घनोऽयं चेदञ्चेदुपरि विकिरंश्चन्दनरसान्
उदारा नैहारी सरिदुरसि हारीभवति वा ।
समन्तान्मार्णाली चिरमुपवनाली मिलति वा
तदप्यस्यास्तापो हरिविरहजः किं विरमति ॥

(आ) Pad 40. 4 (Rāmacandra), Vidy 650 (a. Rāmacandramiśra), SR 276. 35, SSB 103.37, RJ 943 (a. Rāmacandra) =6.56 (a. Bilhaṇa).

(*a*) घनार्यश् RJ 6.56 ; विकिरन् च RJ 6.56.

(*b*) °रान्नैहारी Vidy, SR, SSB ; च [वा] Vidy.

(*c*) समन्तात्प्राणाली Vidy, SR, SSB.

(*d*) °स्तापः प्रियविर° SR, SSB ; हरिरिव हन: किं RJ 6.56.

Śikhariṇī metre.

If the cloud were to rise up shedding showers of sandal-fluid, or the long snowy river were to assume the form of garland on her breasts or she were to find for long the groves of lotus stalks all around her, even then will her anguish born of separation from Hari cease ?

घर्मक्लान्तिभरालसां see No. 12835.

13690

घर्मत्विषि स्फुरितरत्नशिलाक्रमेण
मेरोर्नितम्बकटकानवगाहमाने ।
वल्गत्तुरङ्गखुरचूर्णितपद्मराग-
धूलीव वातवलितोल्लसति स्म संध्या ॥

(आ) SkV 879.

Vasantatilakā metre.

The sun-set rose like a wind-raised dust of rubies / ground by the hoofs of his galloping steeds / as the sun drove down the slopes of Meru / over its glittering rocks. (D. H. H. Ingalls).

13691

घर्मांशुर्भगवानसूत यमुनां ताप्यो कृतं गङ्गया
पाथोऽस्याः क्वथितं पुरारिमुकुटे नेत्रानलज्वालया ।
स्यन्दैश्चन्दनशाखिनां शतमुखैः किम्मीरनीरोर्मयः
सेवायै मलयाचलेन्द्रसरितः संभूय तिष्ठन्तु मे ॥

(आ) JS 155. 41 (a. Bilhaṇa), SH 2077 (a. Bilhaṇa).

(*a*) °सुत SH ; ताप्या (?) JS.

Śārdūlavikrīḍita metre.

His holyship the sun procreated Yamunā (so its water is hot). Away with the Gangā. Its water is boiling with the flames of the fire of the eye on *Purāri's* forehead. Let the water-waves of *Kimmīra* mingle with hundred-fold fluid of sandal-wood trees and (other) rivers of Malaya mountain jointly come to serve me[1].

1. To allay the heat of separation.

13692

घर्माम्भोविसरविवर्तनैरिदानीं
मुग्धाक्ष्याः परिजनवारसुन्दरीणाम् ।
तत्प्रातर्विहितविचित्रपत्ररेखा-
वैदग्ध्यं जहति कपोलकुङ्कुमानि ॥

(अ) Mālatī (Mālatī (NSP) 1. 40, Mālatī (K) 1.37).

(*b*) परिसर° Mālatī (K) ; °सुन्दरीभिः Mālatī (K).

(*c*) °पत्रलेखा Mālatī (NSP).

Praharṣiṇī metre.

Owing to the rollings of the gush of perspiration-water, the saffron-paintings on the cheeks of the courtezan-attendants of the lovely-eyed one, abandon now the skill in the variegated ornamental paintings drawn there in the morning. (R. D. Karmarkar).

13693

घर्मार्तं न तथा सुशीतलजलैः स्नानं न मुक्तावली
न श्रीखण्डविलेपनं सुखयति प्रत्यङ्गमप्यर्पितम् ।
प्रीत्यै सज्जनभाषितं प्रभवति प्रायो यथा चेतसः
सद्युक्त्या च पुरस्कृतं सुकृतिनामाकृष्टिमन्त्रोपमम् ॥

(अ) H (HJ 1 99, HS 1. 90, HM 1.96, HR 1.98, HP 1.71, HN 1.73, HH 21.2-5, HC 28.17-20).

(आ) SR 53. 261 (a. H), SSB 312. 268, SRK 18. 68 (a. H), Dampatiś 9, IS 2215, Sama 1 घ 1.

(*a*) यन्मार्तं च तथा न शीतल° Dampatiś; °वलिर् SR, SSB ; °क्ताऽऽवलिर् SRK, Sama.

(c) प्रीत्या Dampatiś ; चेतसि SRK, IS; देहिनां [चि°] HP.

(d) सत्योक्त्या IS ; हि [च] IS ; सद्युक्तया HP (var.); परस्कृतं HP; परिष्कृतं HJ.

Śārdūlavikrīḍita metre.

Not bathing with very cold waters, nor a necklace of pearls, nor sandal-ointment although applied to every limb, so refreshes one oppressed with heat, as the conversation of excellent men, for the most part seasoned with good taste, and resembling a magic charm of attraction, has power for the gratification of the mind of the virtuous. (F. Johnson).

13694**

घाटोद्यानमहं कदाचिदगमं बाहर्हवा के लिये
काचित्तत्र कुरङ्गलोलनयना दिल्दार मालिन्मिली ।
मद्वाक्यं वनपालिके शृणु मनाक् कर्ने तु देगी मुझे
सेत्युक्ताऽऽह न तानि मे त्वमधुना मर्वा जरा
लीजिये ॥

(आ) SSB 569. 13 (a. Rāmakṛṣṇa).

Śārdūlavikrīḍita metre.

Once[1] I went out to a garden on the bank (of a river) for fresh air. There I met an attractive fawn-eyed female gardner 'O garden-keeper, listen to me for a while' (I said), 'will you give me *Karne*[2] (*Kanera*) flowers'. Addressed thus, she replied, "They do not belong to me. Now please have *Morva* (flowers)"[3].

1. This verse has a mixture of Sanskrit and Urdu languages and is markedby double entendre.
2. Will you let me have sex.
3. Get yourself enjoyed by someone.

13695

घातकामनया शत्रुस् तोष्टव्यो मिष्टभाषणैः ।
नित्यं चित्तविमोहेन गीतमुग्धो मृगो यथा ॥

(आ) NM (T) 6. 6.

With a view to eliminate him, the enemy should always be humoured with sweet words, as a deer, charmed by sweet music, (is killed) by deluding its mind.

घातयति महापुरुषान् see पातयति महापुरुषान्.
घातयितुमेव नीचः see नाशयितुमेव नीचः.

13696

घातितः शत्रुणा शत्रुर् मित्रं मित्रेण तोषितम् ।
शुकया तु मारितः शत्रुर् नीतियुक्तेन कर्मणा ॥

(अ) P (PTk 43.1–20 and 87–13).

The enemy was got killed through another enemy. The friend was gratified through another friend. But the female parrot finished her opponent by its prudent action.

13697**

घासं गोभ्यः किं न दत्तेति कश्चिच्
श्रुत्वा गेहे कामिनीमादिशन्तीम् ।
भिक्षाभोजी तद्गृहे रूक्षगात्रस्
तूर्णं प्रास्यात् कश्चिके मण्डकुण्डम् ॥

(आ) ALR 558.

(d) प्रास्यत् ALR (var.).

Śālinī metre.

On hearing a lady command in the house : "Why dtdn't you serve the Cattle with grass" ?, the beggar with wrinked frame in her house threw at once the bowl of scum in the sour gruel.

13698**

घासग्रासं गृहाण त्यज गजकलभ प्रेमबन्धं करिण्यां
पाशग्रन्थिव्रणानामविरतमधुना देहि पङ्कानुलेपम् ।
दूरीभूतास् तवैते शबरवरवधूविभ्रमोद्भ्रान्तदृष्टा
रेवातीरोपकण्ठच्युतकुसुमरजोधूसरा विन्ध्यपादाः ॥

(आ) Skm (Skm (B) 1852, Skm (POS) 4. 43. 2) (a. Bhartṛmeṇṭha ), ŚP 928, AB 369, VS 640 (a. Hastipaka= Meṇṭha), SR 233. 97 (a. ŚP), SSB 327.48 (a. Hastipaka ), Any 34.76, AAS 14. 8, SuMuñ 250. 12–5 (a. Hastipaka). Cf. त्यक्तो विन्ध्यगिरिः पिता.

(*a*) करिकलभ Any, AAS; प्रीतिबन्धं ŚP, AAS, SR, SSB, Any ; करिण्याः ŚP, VS, SR, SSP, Any.

(*b*) पश्यपाशग्रन्थि° Skm (POS) *(contra metrum)* ; अभिमतम् VS, SuMuñ ; अविरलम् ŚP (var.), SR, SSB, Any.

(*c*) °कुल° [°वर°] AAS; °दृष्यद् ŚP; °द्भान्ति° ASS; °रम्या° [°दृष्टा] VS, SuMuñ; °दृश्या SR, SSB.

(*d*) रेवकूलोपकण्ठद्रुमकुसुम° VS, SuMuñ.

Sragdharā metre.

O young elephant ! have a mouthful of grass. Give up attachment to the she-elephant. Apply regularly the mud-paste to your wounds caused by the knots of fetters. The foot-hills of the Vindhyas which were greyish with the pollen of the flowers fallen near the Narmda-bank and where the Śabara couples wandered sportfully, are now gone far away from you.

13699*

घासमिन्धनमन्नाद्यं शस्त्राणि विविधानि च ।
दुर्गे प्रवेशनीयानि सततं शत्रुशङ्कया ॥

(अ) Cv 359 (CR 5. 25, CPS 118. 27), GP 1.112, 21 V l. (Cf. Crn 161).

(*a*) सुमन्धानानि चास्त्राणि (°र्थानि) GP ; घास CR (var.), CPS ; अन्नज्यं (°द्याः) CR (var.), CPS.

(*c*) प्रवेशितव्यानि GP.

(*d*) ततः (नित्यं) शत्रुं निपातयेत् GP.

Apprehending the enemy (-attack), grass, firewood, food and other edibles and weapons of all types, should be regularly stored in the fort.

13700*

घुणाक्षरन्यायतया विधात्रा
विनिर्मितेयं मृगशावकाक्षी ।
जाने पुनः कौशलमेतदीयम्
एतादृशीं यद्यपरां विधत्ते ॥

(आ) JS 171. 5.

Upajāti metre ( Upendravajrā and Indravajrā metre).

The creator fashioned this fawn-eyed beauty in the *ghuṇākṣara*[1] manner (just by accident). I will admit his skilfulness if he creates another like her.

1 The maxim of letters accidently bored by an insect in wood.

13701

घुर्घुरारावमेतेषां श्रुत्वा सिंहप्रियावदत् ।
किं वृद्धेन समं वत्सौ लघू युद्धाय सज्जितौ ॥

(अ) P (PM 4.30.4 (p. 682).

Listening to their *ghur–ghur* sound, the darling of the lion quipped : 'Are the two cubs ready for a fight with the old lion'?

13702**

घुसृणसुमनःश्रेणीश्रीणामनादरिभिः सरः
परिसरचलर्भासां भर्तुः कुमारतरैः करैः ।
अजनि जलजामोदानन्दोत्पतिष्णुमधुव्रता-
वलिशबलनाद् गुञ्जापुञ्जश्रियं गृहयालुभिः ॥

(अ) Naiṣ 19. 38.
(आ) VS 2205 (a. Naiṣ).
*b*) °चरैर् Naiṣ (var.).

Hariṇī metre.

Rejecting the beauty of the rows of saffron blossoms; the perfectly young rays of the Sun, ranging over the surface of pools of water, adopted the beauty of the clumps of (red and black) '*guñjā*'-blossoms; because the rays were dappled by the bees, flying up with the joy of lotus-scent. (K. K. Handiqui).

13703**

घूघूशब्दः सदा शान्तो गुरुलुग्लुश्च तादृशः ।
अन्ये शब्दास् तु घूकानां निन्दिताः सर्वदा स्मृताः ॥

(आ) ŚP 2465.

'*Ghū-ghu*' sound of the owls is always indicative of peace. And so is "*gu-ru-luglu*". But their other sounds are always said to be inauspicious (lit. despicable).

13704

घूर्णन्ति विप्रलब्धाः
स्नेहापायात्प्रदीपकलिकाश्च ।
प्रातः प्रस्थितपान्थ-
स्त्रीहृदयं स्फुटति कमलं च ॥

(अ) ĀrS 2. 220.

Āryā metre.

The lovers and lamp-wicks, feeling cheated at the loss of love and oil (respectively), writhe. The heart of the woman whose husband has set out (on a long journey) splits and the lotus blooms, in the morning.

13705*

घूर्णन्ते तूर्णमेतत्कुलधरणिभृतो दिग्द्विपा दिग्विदिक्षु
क्षुभ्यन्ति क्षोभयन्ति क्षितिमतिमृदितो मर्मणा कूर्मराजः ।
प्रस्थाने यस्य गर्जत्करटिघनघटासंभ्रमन्यञ्चदुर्वीम्
उर्वीं दर्वीकरेन्द्रः कलयितुमुदितश्चायमार्ति बिभर्ति ॥

(आ) SR 126. 24, SSB 435. 24, RJ 185 (=2.75) (a. Rudra).

(*b*) मर्मणां RJ.

Sragdharā metre.

As he marches with the herds of his roaring elephants bending the earth in frenzy, the *kula-parvatas* (a group of mountains) reel fast, the quarter-elephants run amok in all directions and cause the earth to tremble, the lordly Tortoise (who supposedly supports the

earth) is crushed at the vitals, and Śeṣa, the lord of serpents, rises to carry the earth (on its hoods) but undergoes unbearable agony.

13706

घूर्णमाननयनं स्खलत्कथं
स्वेदबिन्दुमदकारणस्मितम् ।
आननेन न तु तावदीश्वरश्
चक्षुषा चिरमुमामुखं पपौ ॥

(अ) Kum 8. 80. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3, p. 133).

(आ) Sar 5.45 (p. 587), Amd 81.176.

(*a*) °पदं [°कथं] Kum (var.); °कचं [°कथं] Kum (var); °स्खलद्वच: Kum (var.).

(*b*) °बिन्दु मदकारण° Kum (var.).

(*c*) च [तु] Kum (var.).

Rathoddhatā metre.

Not with mouth but by his eye Īśvara drank (gazed intently) for long Umā's face furnished with rolling eyes, faltering speech, drops of sweat and gentle smile caused by intoxication.

[ Then Iśvara[1] began to drink not by his mouth, but by his eyes, the face of Pāravati, furnished with rolling eyes, faltering speech, drops of perspiration and sweet smile in consequence of intoxication (H. H. Wilson) ]

1. Śiva,

13707

घृणा शङ्का भयं लज्जा जुगुप्सा चैव पञ्चमी ।
कुलं शीलं तथा जातिर् अष्टौ पाशाः प्रकीर्तिताः ॥

(आ) SRM 1.3.259.

Hatred, doubt, fear, bashfulness, disgust, high descent, conduct and caste, these eight are said to be (virtual) snares.

13708

घृणी राजा पुंश्चली राजभृत्यः
पुत्रो भ्राता विधवा बालपुत्रा ।
सेनाजीवी चोद्धृतो भक्त एव
व्यवहारे वै वर्जनीयाः स्युरेते ॥

(अ) MBh (MBh (Bh) 5.37.28, MBh (Bh) 5.36.30, MBh (C) 5.1563).

(आ) IS 2216, SaŚā 46.170, GVS 536.

(*a*) कुशली [पं०] MBh (var.).

(*b*) पत्नी [पु°] MBh (var.); सपुत्रा: or बालपुत्र: MBh (var.).

(*c*) सूना° or सभा° [से°] MBh (var.); उद्धृतभूति: (°द्धृतभक्त: or °भूमि:) MBh (var.), IS, SaŚa, GVS; चिद्धनभूति: GVS (var.).

(*d*) व्यवहारेषु (°रे चैव or °रे च) or व्यवहारे (वै om.) MBh (var.); व्यवहारेषु [व्यव° वै] IS, SaŚa, GVS.

Epic Upajāti metre (Upendravajrā and Indravajrā; irregular).

Spiteful king, unchaste woman, official employee, son, brother, widow with minor sons, soldier, and one who has appropriated his share (of the property)–these should be debarred from the trial.

13709

घृतं न श्रूयते कर्णे दधि स्वप्ने न दृश्यते ।
मुग्धे दुग्धस्य का वार्ता तक्रं शक्रस्य दुर्लभम् ॥

(आ) Sama 2 घ 2 and 2 त 4, SR 181.14, SSB 520.1, SRK 232.19 (a. Sphuṭa-śloka), SRM 1.1.65. Cf. No. 118.

(*b*) स्वप्नेऽपि दुर्लभम् Sama 2 त 4, SR, SSB, SRK, SRM.

O innocent one, ghee is not heard of and curd is not seen even in a dream. What to speak of milk, even the butter-milk is scarce for Indra to have.

13710

घृतं भूषणमन्नस्य यौवनं नरभूषणम् ।
धनस्य भूषणं दानं स्वामिनो भूषणं कृपा ॥

(अ) Cr 1454 (CNG 201) Cf. चरित्रं भूषणं स्त्रीणां ; दूर्वाया भूषणं पत्रं ; धीराणां भूषणं विद्या ; नक्षत्रभूषणं चन्द्रः ; विप्राणां भूषणं विद्या.

(*c*) वाक्यस्य भूषणं सत्यं CNGC (v. l.).

Ghee enriches (i. e. adds flavour to) food, youth embellishes man ; Charity is the ornament of wealth, compassion of the master.

13711

घृतं सर्षपतैलं च यत् तैलं पुष्पवासितम् ।
द्रव्यान्तरगतं तैलं न दुष्टं ग्रहणं विना ॥

(आ) SH fol. 55b (508).

Ghee, mustard oil, oil scented with flowers or mixed with some other substance, do not get polluted except in an eclipse.

घृतं सारं रसानां हि see रसानां तु घृतं सारम्.

13712

घृतकुणपवचावराहविष्ठा-
सलिलमतीव सुखाय दाडिमानाम् ।
क्वथितमथ कुलत्थचूर्णकं वा
जलमपि वृद्धिकरं सदा शफर्याः ॥

(आ) ŚP 2232.

Puṣpitāgrā metre.

Ghee, dead body, *Vacā*[1], boar's excreta and urine are very beneficial for the pomegranates (to grow). Decoction or powder of *Kulattha*[2] as well as water contribute to the growth of the *Saphari*[3].

1. A herb.
2. A kind of pulse.
3. A type of small glittering fish.

13713

घृतकुम्भसमा नारी तप्ताङ्गारसमः पुमान् ।
तस्माद् घृतं च वह्निं च नैकत्र स्थापयेद् बुधः ॥

(अ) Cr 360 (CNr 75), H (HJ 1. 127, HS 1. 112, HM 1. 117, HP 1. 90, HN 1.91, HK 1.120, HH 24. 24-5, HC 33.13-4), PdP, Sṛṣtikh. 54. 21. Cf. No. 196. Cf. Mm 2.94, BhPṇ 7.12, 9. Cf. JSAIL 24.79. Variant of No. 195.

(आ) SR 162.408 (a. PdP), SSB 493.415, IS 2217, Sama 1 घ 2, GVS 9, SH 1228 (*b* defective).

(इ) Cf. SS (OJ) 439. Cf. Kharoṣṭhī Inscriptions discovered by Stein, ed. by Boyer, Rapson and Senart, 1920, No. 514.

(*c*) तस्मात् CV (var.), HH.

(*d*) कस्य विश्वासंकारक: CN (var.); पृथक्स्थानेन धारयेत् HP; नैकस्थाने न धारयेत् PdP; नैव (rest illegible) CNPN; स्थापयेत् CN (var.); सुधी: [बुध:] SH.

A woman is like a jar of ghee. A man (is) like a glowing coal. A prudent person should not place ghee and fire together (F. Johnson).

13714

घृतकुम्भसमा नारी तप्ताङ्गारसम: पुमान् ।
संश्लेषाद् द्रवते कुम्भ: तद्वत् स्त्री पुंसभाविता ॥

(अ) Vet. (a. MS) Intr. 1 and Vet. 3. 10 (om. in Vet. Hu) variant Cf. No. 13713.

(आ) GVS 8.

(इ) Cf. Kharoṣṭī Inscriptions discovered by Stein, ed. by Boyer, Rapson and Senart, 1920, No. 514.

(*b*) पुरुषश्चाग्निवर्चस: (°सं) or पुरुषं वह्निवर्चसं or पुरुषा बाद्गसन्निभा: Vet. 3. 10.

A woman is like a jar of ghee. A man is like a burning coal. The jar (of ghee) melts when (it is) in contact with the fire. So does a woman in man's vicinity.

13715

घृतकुम्भो यथा शुद्धो मलिनोऽपि विना जलै: ।
तथा मुनीश्वरा ज्ञेया ज्ञानचारित्रनिर्मला: ॥

(अ) IS 2218, Subh 267.

As a jar of ghee, though untidy, is (taken to be) pure even without a water-wash, so are the great sages known to be pure by their learning and conduct alone.

13716

घृततैलतण्डुललवण–
शाकेन्धनवसनचिन्तयानुदिनम् ।
विपुलमतेरपि पुंसो
नश्यति धीर्मन्दविभवत्वात् ॥

(अ) Cr 361 (CRr 3.54, CPS 69.48).

(आ) VS 3881, SR 66. 39 (a. VS), SSB 334.40.

(*a*) वृतलवणतैलतण्डुल– (°वणति°; °वसन°) CR (var.), VS, SR, SSB.

(*b*) शाकेन्धनचिन्तया दिनम् (दीना CPS; प्रतिदिवसम्) CR (var.), शाकेन्धनवसनचिन्तया (°तया) CR (var.); शाकेन्धनचिन्तयानुदिनम् VS, SR, SSB.

(*c*) विमलमतेरपि CR (var.).

(*d*) नश्यत CR (var.); धीर्यविभवत्वात् CR (var.).

Āryā metre.

The intelligence of even a very wise man dissipates due to the paucity of wealth, he being ever worried about (arranging) ghee, oil, rice, salt, vegetables, fire-wood and clothes (for his family).

13717

घृतप्लुते भोजनभाजने पुर:
स्फुरत्पुरंध्रिप्रतिबिम्बिताकृते: ।
युवा निधायोरसि लड्डुकद्वयं
नखैर्लिलेखाथ ममर्द निर्दयम् ॥

(अ) Naiṣ 16. 103.

(आ) JS 401. 127 (a. Harṣapaṇḍita).

Vaṁśastha metre.

A youth placed two balls of sweets on the bosom of the gleaming figure of a woman, reflected before him on a bowl over-flowing with clarified butter. Then he scratched the balls with his finger nails, and crushed them without pity. (K. K. Handiqui).

13718**

घृतमधुसहदेवान्वित-
सरोजकिंजल्कलिप्तनाभेर्वा ।
रममाणस्य न तृप्यति
मनः शतस्यापि रमणीनाम् ॥

(अ) Ratirahasya 15. 18.

(आ) ŚP 3218.

(*a*) °देव्य° Rati°.

(*d*) शतेनापि Rati°.

Ārya metre.

With the mix of ghee, honey, *sahadeva*-fluid, and pollen of the lotus applied to the navel, one, while having inter-course, is not satisfied with even a hundred women.

घृतलवणतैलतण्डुल see No. 13716.

13719

घृताक्तदुग्धलेपेन मधूकस्वेदतोऽथवा ।
सैन्धवोष्णाज्यपानेन वृश्चिकस्य विषं व्रजेत् ॥

(आ) ŚP 2949.

Poison of the scorpion is cured by the application of a mixture of ghee and milk, or the heat of *madhuka*[1] wood, or oral use of hot melted ghee and salt.

1. A kind of tree

13720

घृते तैले तथादर्शे तोये वा नात्मनस्तनुम् ।
यः पश्येदशिरस्कां वा मासादूर्ध्वं न जीवति ॥

(अ) Mārkaṇḍeya-purāṇa 43. 11.

(आ) ŚP 4576 (a. Mārk°).

(*b*) वाप्यात्म° ŚP.

(*c*) °शिरः स्कन्धां ŚP.

He who cannot see his own body in clarified butter, in oil, in a mirror or in water, or who sees it headless, does not live more than a month (F. E. Pargiter).

13721

घृतेन भोजनं बद्धुं बिडालस्यापि दीयते ।
आटिकाक्रोडखण्डस् तु दुर्लभं भोजनं महत् ॥

(आ) VS 2312.

(*a*) बन्द्धुं VS (var.).

Food enriched with ghee is offered even to a male-cat to entrap it. It is very difficult to get a piece of Āṭikā's[1] chest as food.

1. A kind of bird or fish.

घृतेन वर्धते बुद्धिः see शोकेन रागा वर्धन्ते.

घृतेन वर्धते वीर्यं see शाकेन रोगा वर्धन्ते.

13722

घृतोद्वर्तनतो याति कण्डूतिः कपिकच्छुजा ।
याति लूता शमं शीघ्रम् इङ्गुदीत्वग्विलेपनात् ॥

(आ) ŚP 2877.

Itch caused by monkey or tortoise is cured by rubbing clarified butter (to the body). Lūtā[1] disappears soon by applying the paste of the *ingudi*[2]-bark.

1. A kind of contagious disease produced by spider's moisture.
2. A type of tree.

घृष्टं घृष्टं पुनरपि see दग्धं दग्धं पुनरपि.

13723

घृष्टे यस्मिन् भवेत् खड्गे शरीरं प्रतिबिम्बितम् ।
अङ्गपत्राभिधं खड्गं प्राहुः खड्गविचक्षणाः ॥

(आ) ŚP 4646.

The connoisseurs of swords call that sword '*aṅgapatra*' by name which when polished, reflects one's body.

13724

घृष्यमाण इवाङ्गारो निर्मलत्वं न गच्छति ।
स्रोतांसि यस्य सततं प्रवहन्ति गिरेरिव ॥

(अ) PdP, Bhūmikah 66.73.

As a charcoal, (though repeatedly) rubbed, does not become white, so the flow of actions of a wicked person like that of the streams of a hill, does not become clean.

13725**

घोणाघोराभिघातोच्छलदुदधिजलासारसिक्ताग्ररोमा
रोमाग्रप्रोततारानिकर इति सुरैर्धीरमालोकितो वः ।
श्वासाकृष्टावकृष्टप्रविशदपसरद्ब्रध्नबिम्बानुबन्धा-
दाविर्नक्तं दिनश्रीः स दिशतु दुरितध्वंसमाद्यो वराहः ॥

(आ) Skm (Skm (B) 194, Skm (POS) 1.39.4) (a. Narasiṁha), Kav p. 50.

(*a*) °जलधि° [°उदधि°] Skm (var.).

(*d*) °क्तन्दिनश्रीः Skm (POS) ; दहतु [दिशतु] Skm (var.).

Sragdharā metre.

May that primordial Boar brlng about the destruction of your sins, the tips of whose hair were drenched in the torrents of water of the ocean leaping with fierce strikes of his snout, who was serenely seen by the gods as one whose hair was woven with the clusters of stars, who simultaneously projected the charm of day and night by successive withdrawl and release of the disc of the Sun with the inhaling and exhaling of his breath.

13726

घोणोन्नतं मुखमपाङ्गविशालनेत्रं
नैतद्धि भाजनमकारणदूषणानाम् ।
नागेषु गोषु तुरगेषु तथा नरेषु
नह्याकृतिः सुसदृशं विजहाति वृत्तम् ॥

(अ) Mṛcch 9. 16.

(*a*) मुखमपर्णं° Mṛcch (var.).

(*b*) नैतद्धिभाज° Mṛcch (var.).

Vasantatilakā metre.

His[1] is the face with prominent nose and eyes elongated at corners. This surely should not be the resceptacle of the crimes (attributed to him) without reason. In the case of elephants, bulls, horses and also men the form does not run counter to their conduct (lit. does not forsake their extremely apt conduct).

1. Cārudatta's.

[ His[1] fine features, his equiline nose, his largerelongated eyes cannot belong to man who would commit a crime without some great and compelling motive. The physiognomy of an elephant, an ox, a horse, or a man always corresponds to his character. (R.P. Olivier) ]

1. Cārudatta's.

13727

घोण्टाकुण्डलिनीप्रकामविषमं कान्तारमन्तर्वनं
गाहं गाहमरालकण्टकमुखच्छिन्नाङ्गकेशाम्बरः ।
कृच्छ्रादध्यगमद्धि वृक्षमधिकक्षुत्सेव्यवृक्षाशया
हन्त प्रादुरभूद् विषाकुलफलः किम्पाक एवान्तकः ॥

(अ) Avaśiṣṭānyokti of Paṇḍitarāja ( in PJKS) 157.

Śārdūlavikrīḍita metre.

After constantly wandering in the interior of the forest, (otherwise) extremely impenetrable with thickets of the Jujube trees, he, with his body, hair and clothes torn with curved thorns, found with difficulty a tree which he thought to be a tree resorted to in severe hunger. But alas ! it turned out to be the deadly Kiṁpāka tree with poisonous fruits.

13728

घोरं भवमपहातुं
केचिदघोरं प्रपद्यन्ते ।
संसरणकातराणां
संशरणं शांभवी शक्तिः ॥

(अ) Vaidi 82.

Upagīti Āryā metre.

Some seek refuge with Aghora (Śiva) in order to shun this baneful (*ghora*) world. For those afraid of the cycles of birth and death, Śambhu's power (grace) is the best resort.

13729

घोरप्रतिग्रहग्राम – ग्रस्तोदग्रगुणौजसः ।
तद्विभागानभिज्ञस्य धूर्ताप्तस्य धनेन किम् ॥

(अ) Dar 2. 42.

Useless is the wealth of the master rogue, the power of whose prominent virtues is eclipsed by excessive hoarding and who is unwilling to share it (with the needy).

13730

घोरास्त्यक्तमिथोवैराः सौकर्यवदुपद्रवे ।
दण्डेनापि न भज्येरन् पापकुण्डलिमण्डलाः ॥

(आ) SNI 5. 9.

(*d*) पापमण्डल° SNI (KM).

Violent persons, (the peers of) the hosts of deadly snakes, give up with ease their mutual antagonism in calamity, but (otherwise) would not yield even to punishment (snakes would not be killed even with a stick).

13731*

घोषप्रघोषशमनाय मथोगुणेन
मध्ये बबन्ध जननी नवनीतचोरम् ।
तद्बन्धनं त्रिजगतामुदराश्रयाणाम्
आक्रोशकारणमहो नितरां बभूव ॥

(अ) Kṛṣṇakarṇāmṛta 2. 23.
(आ) SH fol. 27 *b* (53).
(*a*) °प्रघोष° SH.
(*d*) °कारण महो Kṛṣṇa (var.).
Vasantatilakā metre.

The mother (Yaśodā) bound the pilferer of butter (Kṛṣṇa) at the waist with the churning rope to pacify the uproar in the hamlet (against him). That bondage, however, became a strong cause of resentment to the three worlds abiding in his belly.

[ The mother, to sooth the complaint bristling in *Gokula* (against Śrī Kṛṣṇa, as breaking into the houses and carrying away the butter) with a churning rope in the waist, bound Him for stealing butter, and lo ! of the three worlds in His bosom abiding, that bound, became terribly the cause of loud complaint. (M. K. Achārya) ].

13732

घोषान् न्यसेत मार्गेषु ग्रामानुत्थापयेदपि ।
प्रवेशयेच्च तान् सर्वान् शाखानगरकेष्वपि ॥

(अ) MBh (MBh (Bh) 12.69.33, MBh (R) 12. 69. 35, MBh (C) 12. 26. 30).
(आ) SRHt 161. 2 (a. MBh).
(*a*) योषान् or योधान् [घो°] MBh (var.); मार्गेण or दुर्गेषु MBh (var.).
(*b*) ग्राम्यान् MBh (var.); इति or यदि [अपि] MBh (var.).
(*c*) प्रवेशयेत MBh (var.); सर्वांश् SRHt (var.); (see *d*).
(*d*) छाखा° MBh (var.), (see *c*); राष्ट्रेषु नगरेष्वपि or श्रुत्वा च नगरकेष्वपि (hypermetric) MBh (var.); °नगरगेषु or °नगरेषु MBh ; °गरकेषु SRHt ; च [अपि] MBh (var ), SRHt.

(While marching against the enemy, the king) should appoint heralds on the roads, and uproot the villages and rehabilitate them all in the suburban towns.

13733

घ्नन्तं शपन्तं परुषं वदन्तं
यो ब्राह्मणं नार्चयते यथाऽहम् ।
न पापकृद् ब्रह्मदवाग्निमध्ये
वध्यश्च दण्ड्यश्च न चाऽस्मदीयः ॥

(अ) VCSr 31. 11 (in some texts *ac*/*bd*).
(*b*) नार्च्यते VC (var.); तथाहं or यथा माम् VC (var.).
(*c*) °ग्निदग्धो VC (var.).
(*d*) सदा° [न चा°] VC (var.).
Upajāti metre ( Indravajrā and Upendravajrā).

Whosoever does not worship a Brāhmaṇa as I[1] do, even if the Brāhmaṇa were to smite him, curse him, and speak harshly against him ; that man is a criminal and is to be chastised and punished in the blazing wild-fire ; he is not mine. (F. Edgerton).

1. Kṛṣṇa.

13734

घ्नन्तः शपन्तः परुषं वदन्तस्
तथापि विप्राः प्रणयेन पूज्याः ।
पराजयोऽप्यत्र जयेन तुल्यो
मास्मत्कुले ब्रह्मजितो भवेयुः ॥

(अ) VS 2909.
Upajāti metre ( Indravajrā and Upendravajrā ).

Brāhmaṇa-s, even if they smite, curse and speak harshly, should be worshipped with humility (lit. love). Even a defeat from them is like a victory. May there be no victors of Brāhmaṇa-s in our family.

13735**

घ्नन्तः शृङ्गविषाणाभ्याम् उद्वेगाय प्रवासिनः ।
खेलन्तः सुरते वापि कुर्वन्तः कार्यसिद्धये ॥

(अ) ŚP 2751.

Striking one another with horns, (the deer) cause fear to the traveller. But when frolicking or enjoying the sexual game, they herald success.

13736

घ्नन्ति ये वै नरा विप्रान् गाः स्त्रियश्च विशेषतः ।
ते यान्ति नरके घोरे कल्पकोटिशतैरपि ॥

(अ) MK (MK (GOS) 69, MK (S) 69, MK (P) 50, MK (G) 51.44).
(*a*) नैव नरं विप्रं MK (GOS).
(*b*) गां (गा) स्त्रियं च MK (S).
(*c*) नरकं घोरं MK (S).

The men who kill the Brāhmaṇas, especially the cows and women, are thrown in the frightful hell for a thousand million kalpas.

13737

घ्नन्त्येकत्र तरक्षवो मृगकुलं दावा दहन्त्यन्यतो
व्याधा वीतभयाः परत्र शतशो विध्यन्ति गृह्णन्ति च ।
किं त्वं वेत्सि कथामिमां मृगपते निद्रासि कोणे क्वचिद्
दिष्ट्या चेदवबुध्यसे शमयसि द्वित्रान् वृथा दन्तिनः ॥

(अ) Dik Any 90.

Śārdūlavikrīḍita metre.

On one side the hyenas kill the herd of deer, on the other the wild-fire burns them. Still on another side, hundred of fearless hunters target and catch them. O Lord of animals ! do you know this tale ? You are sleeping here in a corner. If by luck you wake up, you will wantonly kill a couple of elephants.

13738

घ्राणकर्णकरपादकर्तनं
यद्वशेन लभते शरीरवान् ।
तत्समस्तसुखधर्मनाशनं
द्यूतमाश्रयति कः सचेतनः ॥

(अ) AS 633.
(*b*) न यद्वशेन (*Contra metrum*) or यद्वशे न AS (var.).

Rathodhatā metre.

Who is the sensible man that takes to gambling as a result of which man undergoes amputation of nose, ears, hands and feet, and which kills all his joys and virtues.

13739

घ्राणकान्तमधुगन्धकर्षिणीः
पानभूमिरचनाः प्रियासखः ।
अभ्यपद्यत स वासितासखः
पुष्पिताः कमलिनीरिव द्विपः ॥

(अ) Ragh 19. 11 (Cf. A. Scharpe's Kalidasa-Lexicon I. 4 ; p. 288).

(a) घ्राणकाम Ragh (var.); °वर्षिणी or °वाहिनी Ragh (var.).

(b) प्रियावृत: Ragh (var.).

(c) अभ्युपद्यत or प्रत्यपद्यत Ragh (var.); वारिता° [वासिता°] ; हस्तिनी° or सदृशा° Ragh (var.).

(d) °नी: इव or °नीम् इव Ragh (var.).

Rathodhatā metre.

He, along with the wanton women, repaired to the drinking parlours that (perforce) drew one with the odour of wine pleasing to the smell-organ, as an elephant resorts to the blooming lotus-ponds in the company of its mates.

[ He, in company of his wanton women, drew near the newly constructed little drinking grounds inviting on account of the sweet odour of wine agreeable to the sense of smell, as an elephant, the friend of its mate resorts to the blooming lotus-beds. (G R. Nandargikar) ]

13740*

**घ्रातं तालफलाशया स्तनयुगं बिम्बभ्रमेणाधरो**
**दष्टः पाकविदीर्णदाडिमधिया लीढाः स्फुरन्तो रदाः ।**
**भ्राम्यन्ती श्रमनिःसहानुविपिनं यद्वैरिसीमन्तिनी**
**निद्राणा मुहुराहता मुहुरधिक्षिप्ता च शाखामृगैः ॥**

(आ) Skm (Skm [B] 1583, Skm [POS] 3. 43. 3) (a. Dhanañjaya); AB 533. JS 346. 72 (a. Umāpatidhara), Pad 26. 61, SR 132. 35 (a. JS), ŚSB 444.35, RJ 203 (=2.93).

(a) स्तनतटं Pad, SR, SSB; °स्तनतटवि° RJ.

(b) दष्टं Skm (B); पाकविकीर्ण° JS.

(c) क्षुत्क्षामैर्विफलश्रमैरिति वने त्वद्वैरिवीराङ्गना JS ; भ्रमनिस्पृहानु° (°निःस्पृ) Pad; त्वद् [ यद् ] Pad, SR, SSB.

(d) आगता [आहता] Skm (var.) ; आदृता JS ; आहतां SR ; आहवा RJ; मुहुरपि क्षिप्ताश्च JS; मुहुरपि क्षिप्ता च Pad, SR, SSB.

Śārdūlavikrīḍita metre.

The spouse of your enemy, (though) unable to stand fatigue, wandered in the jungle. While asleep she was repeatedly assaulted and wounded by the monkeys. They smelt her breasts hoping them to be the palm-fruits, bit her lower lip mistaking it for the *bimba*-fruit and licked the bright teeth thinking them to be the seeds of pomegranate that had split on ripening.

13741*

**घ्रात्वा श्रोणीमजाया विततमभिमुखं नाससंकोचभङ्गं**
**स्थित्वा सूर्यं निरीक्ष्य प्रविकसितसटो घट्टयन्क्ष्मां खुरेण ।**
**ब्लोकारान् प्रकुर्वन् मणिशकलनिभं चालयन्नेत्रयुग्मं**
**छागश्चाटूननेकांश् चतुर इव विटो मन्मथान्धः करोति ॥**

(आ) VS 2423 (a. Bhaṭṭa-Bāṇa), ŚP 586, SR 207. 18, SSB 573. 1 (a. Bāṇa-bhaṭṭa), Kav p. 57.

(a) वक्त्र° [नास°] ŚP, SR, SSB.

(c) बोब्रोकारान् ŚP, SR, SSB.

Sragdharā metre.

The male goat, blind with love, stretching itself smells the buttocks of its mate, stands in front of her, contracts the nose, looks at the sun, spreads its manes, strikes the ground with its hoof, makes '*blo-blo*' sound, rolls its gem-like eyes. Thus it flatters the mate in many ways like a crafty rake.

# च

13742*

चकार काचित् सितचन्दनाङ्के
काञ्चीकलापं स्तनभारपृष्ठे ।
प्रियं प्रति प्रेषितचित्तवृत्तिर्
नितम्बबिम्बे च बबन्ध हारम् ॥

(आ) Sar 5.155, Amd 75.157, KāvR 13.7, KHpK 426. 731.

(*d*) बभार [बबन्ध°] Sar (var.).

Upajāti metre (Upendravajrā and Indravajrā).

With her thoughts turned to her lover, the young woman put on the girdle on her plump breasts marked with white sandal paste and tied the necklace on her hips.

13743*

चकाशिरे कण्टकिभिः पलाशैर्
नितम्बसङ्गोल्लसितोरुकम्पैः ।
कान्तापरिष्वङ्गविरूढसान्द्र-
रोमाञ्चपुञ्जैरिव पद्मखण्डाः ॥

(आ) VS 1871 (a. Jayavardhana).

Upajāti metre ( Upendravajrā and Indravajrā ).

The beds of lotuses looked splendid with their thorny (?) leaves, shaking violently being struck by broad hips (of the ladies bathing in the tank), as if (they were covered) with dense horripilation caused by the embraces of the beloved.

13744

चकासत्यङ्गनारामाः कौतुकानन्दहेतवः ।
तस्य राज्ञः सुमनसो विबुधाः पार्श्ववर्तिनः ॥

(आ) Kpr 9. 390, KāP *ad* 10. 9 (p. 306), Kāla 2. 18 (*a* only).

Resplendent are the king's attendants enjoying themselves at home, the means of his enjoyment through music, ete., well-inclined and learned. (G. Jhā).

13745*

चकास्ति वदनस्यान्तः स्मितच्छायाविकासिनः ।
उन्निद्रस्यारविन्दस्य मध्ये मुग्धेव चन्द्रिका ॥

(आ) KāVa *ad* 2. 20, KH 227. 18-9, Alk 152. 4-5.

(*b*) विकाशिनः KH ; °विलासिनः AlK.

(*d*) मध्यगा चन्द्रिका यथा KH.

Within her shining mouth the faint smile appears as beautiful as the first moonlight within the blooming lotus. (G. Jhā).

13746*

चकितहरिणलोललोचनायाः
क्रुधि तरुणारुणतारहारिकान्ति ।
सरसिजमिदमाननं च तस्याः
सममिति चेतसि संमदं विधत्ते ॥

(आ) Kpr. 10. 393, KāP *ad* 10.1 (p. 311), Amd 236.640, SR 357.42 (a. Kpr), SSB 242. 2 (a. Kpr.).

(*b*) °णह्रा° [°णता°] Amd (var.).

(*c*) सरिस° Amd (printing error).

(*d*) संविदं Amd (var.).

Puṣpitāgrā metre.

He goes into raptures on seeing the lotus and her face equal, — she, of eyes like that of a frightened fawn—the face reddened in anger (and as such) shining brilliantly like a deep-red pearl–necklace. (G. Jhā).

13747

चकोरकाणामिव कोविदानां
राकासुधारश्मिरिवोज्ज्वलो यः ।
विभूषणं भूवलयस्य विद्वान्
वीराग्रणी राजति राजहंसः ॥

(आ) AlK 149.10-11.

Upajāti metre ( Upendravajrā and Indravajrā).

Who is attractive to the learned like the full Moon to the *Cakora* birds, that sovereign, a scholar, an ornament of the earth and foremost of the brave, stands supreme.

13748*

चकोरनयनानन्दि कह्लाराह्लादकारणम् ।
समस्तं कदनं भाति वदनं सुन्दरं तव ॥

(आ) Rasagaṅgā 509.20-1 (8C).

Your beautiful face that imparts joy to *Cakora's* eyes, causes the white lotus to bloom and dispels darkness, shines (in glory).

13749

चकोरनेत्रैणदृगुत्पलानां
निमेषयन्त्रेण किमेष कृष्टः ।
सारः सुधोद्गारमयः प्रयत्नैर्
विधातुमेतन्नयने विधातुः ॥

(अ) Naiṣ 7. 32.

(आ) SR 259.85 (a. Naiṣ), SSB 72. 28.

Upajāti metre ( Upendravajrā and Indravajrā ).

Have the creator's efforts to make her[1] eyes, extracted this essence composed of effusion of nectar from the eyes of the '*Cakora*'-bird' and the eyes of the gazelle as well as blue lotus blossoms, by employing the winking of the eyes and the closing of the petals as an instrument (of pressing) ? (K. K. Handiqui).

1. Damayantī.

चकोरस्य वरं देवश् see No. 13754.

13750

चकोरस्य विरज्येते नयने विषदर्शनात् ।
सुव्यक्तं माद्यति क्रौञ्चो म्रियते मत्तकोकिलः ॥

(अ) KN (KN (ĀnSS) 7. 12, KN (TSS) 7. 12, KN (BI) 7. 12).

(*d*) कोकिलः किल [मत्त°] KN (BI).

At the sight of poison, the eyes of the '*Cakora*' lose their natural hue, the '*Krauñca*' is visibly intoxicated and the '*Kokila*', becoming mad, pays his debt of nature. (M. N. Dutt).

13751*

चकोरहर्षो यतिचारचौरो
 वियोगिनीवीक्षितनाथवर्त्मा ।
गृहान् प्रति प्रस्थितपान्थसार्थः
 कालोऽयमाध्मातनभाः पयोदैः ॥

(आ) KāVR 18. 14, KH 156. 14-5.

(*d*) °माध्मातनभः KH.

Upajāti metre (Upendravajrā and Indravajrā).

This is the time (season), when the sky is over-cast with clouds, the *Cakoras* are filled with joy, the movements of the ascetics stop, women in separation look to the path of their husbands (expecting them to return) and travellers hasten to their homes.

13752*

चकोरा इव शीतांशुं चातका इव तोयदम् ।
चञ्चरीका इवाम्भोजं द्रष्टुं त्वामुत्सुका वयम् ॥

(आ) NBh 23.

As the *Cakoras* are impatient to see the moon, the *Catakas*, the cloud and the bees, the lotus, so are we keen to see you.

13753*

चकोराणां चन्द्रः कुसुमसमयः काननभुवां
 सरोजानां भानुः कुवलयकदम्बं मधुलिहाम् ।
मयूराणां मेघः प्रथयति यथा चेतसि सुखं
 तथास्माकं प्रीतिं जनयति तवालोकनमिदम् ॥

(आ) SR 106. 155, SSB 398. 168.

Śikhariṇī metre.

As the moon imparts pleasure to the *Cakoras*, spring to the forests-grounds, the Sun to the lotuses, beds of white lilies to the bees, cloud to the hearts of the peacocks, so does your sight give pleasure to us.

13754

चकोरानादरं देवश् चक्रवाकस्य चादरम् ।
विवस्वान् नाभिसंधत्ते विश्वमेतत् प्रकाशयन् ॥

(आ) SNi 7.2 (in SNi KM) 7. 3.

(*a*) चकोरस्य दरं SNi (KM).

(*d*) एकं [ एतत् ] SNi (KM).

The Sun god, illuminating this world, intends no disrespect to the *Cakora* and respect to the *Cakravāka*.

13755**

चकोरीपाण्डित्यं मलिनयति दृग्भङ्गिमहिमा
 हिमांशोरद्वैतं कवलयति वक्त्रं मृगदृशः ।
तमोवैदग्ध्यानि स्थगयति कचः किं च वचनं
 कुहूकण्ठीकण्ठध्वनिमधुरिमाणं तिरयति ॥

(आ) KāP *ad* 2. 8 (p. 38).

Śikhariṇī metre.

The majesty of the side-glances of the fawn-eyed damsel puts to shame the *Cakori's* skill, her face sets at naught the uniqueness of moon's (beauty), her hair surpasses the density of darkness and her voice eclipses the sweetness of the Cuckoo's notes.

13756

चकोरोक्तिः सारसोक्तिष्टिट्टिभोक्तिः प्रभासुरा ।
तथा मयूरपिच्छोक्तिर् ज्ञेया कोविदकुञ्जरैः ॥

(आ) Any 54. 25.

Only the eminent connoisseurs can distinguish between the shrill cries of the Greek partridge, heron and osprey and the sound of (the flapping of) the peacock's feathers.

13757*

चकोर्य एव चतुराश् चन्द्रिकाचामकर्मणि ।
आवन्त्य एव निपुणाः सुदृशो रतकर्मणि ॥

(अ) Balarāmāyaṇa 10. 83.

(आ) AR 95.4-5, AIR 59, Skm (Skm (B) 568, Skm (POS) 2. 19. 3) (a. Rāja-śekhara), Sāh *ad* 10. 697 (p. 30), VyVi *ad* 2.45 (p. 368), AIS 89.10-1.

(*b*) °कापानकर्मणि Skm (B), Skm (POS), Sāh, AIS.

(*c*) विनाऽवन्तीर्न Sāh, AIS.

(*d*) °नर्मणि Bāla (var.), AIS; स्त्रियः सुरत न° SkM (B), SkM (POS).

The *Cakoris* alone are expert in feeding on the moon-shine Only the beautiful women of the Avanti-country are adept in the sexual sport.

13758

चक्रं येन भृतं तत्र सौवर्ण्यमपि चेद् भवेत् ।
स्वच्र्यत्वं तस्य नान्यस्य शालग्रामोऽत्र दर्शनम् ॥

(आ) SSB 470.102 (a. Saṁgrahītuḥ).

None else but be alone is worthy of adoration, who Wields *Cakra* (authority) and if he has affluence also (*Sauvarṇya*) Sālagrāma[1] is a case in point.

1. Salagrāma, with the mark of *Cakra* and golden streaks, is considered more auspicious.

13759

चक्रं सेव्यं नृपः सेव्यो न सेव्यः केवलो नृपः ।
चक्रस्यापि विरोधेन वासः प्रेतत्वमागतः ॥

(अ) BhŚ 488 Cf. No. 13762.

Wheel (of law) should be respected. King should be respected. The king alone should not be respected (if he goes against law). Disregarding the law, Vāsa became a ghost (or met his end).

13760

चक्रं सेव्यं नृपः सेव्यो मा नृपश्चक्रवर्जितः ।
पश्य चक्रस्य माहात्म्यं मृत्पिण्डः पात्रतां गतः ॥

(आ) ŚP 1378, SR 146. 161, SSB 468.49 Cf. No. 13759.

(*b*) न सेव्यः केवलो नृपः SR, SSB.

Wheel (of law) should be respected. King should be respected, but not a king going against law. Look at the importance of the wheel (*Cakar*). The lump of clay (when on potter's wheel) acquires the form of a pot (becomes more worthy).

13761**

चक्रः पप्रच्छ पान्थं कथय मम सखे नास्ति स क्वापि देशो
यस्तुं नो यत्र रात्रिर्भवति भुवि खगायेति स प्रत्युवाच।
नीते मेरौ समाप्ति कनकवितरणैः श्रीजगद्-देवनाम्ना
सूर्येऽनन्तर्हितेऽस्मिन् कतिपयदिवसैर्वासराद्वैतसृष्टिः॥

(अ) PrC 251, PuPra 273.

(आ) ŚP 1261, Any 71. 156, SR 114.26 (a. ŚP), SSB 412.1, RJ 147.

(*a*) पान्थ [पान्थं] RJ; अस्ति [नास्ति] any; क्वास्ति किं स प्रदेशो PrC; जनपद: कोऽपि संपत्स्यते मे PuPra.

(*b*) रात्रि: प्रचरति विहगायेति Any; चिरायेति [ख°] PrC; स च विचिंत्येति तं प्र° PuPra.

(*d*) °सराद्वैत° ŚP, SR, SSB; सूर्ये ह्यस्त° Any; स्यात् [°तेऽस्मिन्] PuPra.

Sragdharā metre.

The *Cakra Vaka* asked the traveller : tell me friend, if there is any place to reside on the earth where there is no night. He replied to the bird : There was a person named Jagaddeva who exhausted the whole Meru (mount of gold) by giving its gold in charity. So, the Sun did not set and a perpetual day was created in a few days.

13762

चक्रः सेव्यो नृपः सेव्यो न सेव्यः केवलं नृपः।
चक्रवक्रप्रभावेण भैरवो भूतनायकः॥

(आ) Sama 2 च 1. Cf. No. 13759.

Wheel (of law) should be respected. King should be respected. Merely the king (who goes against law) should not be respected. Due to the adverse effect of the wheel (of law), Bhairava (the terrific god) is termed as the lord of beings.

13763

चक्रचारी नृपः श्रेष्ठः न नृपश्चक्रवर्जितः।
पश्य चक्रस्य माहात्म्यं मृत्पिण्डः पात्रतां गतः॥

(आ) SH III fol. 5 *b* (75).

A king observing the wheel (of law) is the best, not a king acting against law. See the greatness of the wheel. The lump of clay (on potter's wheel) acquires the shape of a pot (becomes worthy).

13764**

चक्रदारविरहेक्षणक्षणे
बिभ्यती धवहसाय साभवत्।
क्वापि वस्तुनि वदत्यनागतं
चित्तमुद्यदनिमित्तवैकृतम् ॥

(अ) Naiṣ 18. 69.

(*b*) बिभ्यतीं स परिरभ्य नामुचत् (Mallinātha *ad* Naiṣ).

Rathoddhatā metre.

She[1] was laughed at by her consort, as she was struck with fear when she saw '*Cakravāka*' birds part with their mates. But the mind, perturbed about something without any cause, doth speak of events yet to come. (K. K. Handiqui).

1. Damayantī.

13765*

चक्रद्वन्द्वमुदञ्चति प्रतिदिशं मोदं विधत्तेतरां
पद्मानां ततिरेति घूक-तिमिरं दूध्यालिसेन्यं क्वचित् ।
वैकल्यं च मिनोति हंस उदये म्लायत्यरीणां व्रजो
राजन् कैरविणीवनैः समुदिते युष्मत्प्रतापे रवौ ॥

(आ) SSS 99 (a. Sundaradeva).

(*b*) °ध्यादिलेन्यं (changed to °लिसेन्यम्, Editorially).

Śārdūlavikrīḍita metre.

O King, as the sun of your valour rises on the Oriental hill. the *Cakravāka* Couples fly in all directions, the beds of lotuses bloom (lit. assume happiness), the darkness and owls disappear somewhere, the swarms of bees hover around, the swans shed their restlessness and the hordes of your enemies wither alongwith the clusters of lilies.

13766

चक्रधरोऽपि सुरत्वं
सुरोऽपि सुरराज्यमीहते कर्तुम् ।
सुरराजोऽप्यूर्ध्वगतिं
तथापि न निवर्तते तृष्णा ॥

(आ) VS 3256, SR 76.32, SSB 349.34, IS 2220, Subh 72, SH 1064 (a. Garuḍa).

(*b*) सुरभावे (सुरत्वलये SH) सकलसुरपतित्वं च (°तिर्भवितु SH) IS, Subh, SH.

(*c*) सुरपतिरपि मोक्षपदं IS, Subh ; सुरपतिरूर्ध्वगतित्वं SH.

Āryā metre.

A sovereign ruler aspires to be a god, a god too craves to rule over all the deities, the king of gods too longs for a higher status ; even then avidity does not cease.

13767*

चक्र ब्रूहि विभो गदे जय हरे कम्बो समाज्ञापय
भो भो नन्दक जीव पन्नगरिपो किं नाथ भिन्नो मया ।
को दैत्यः कतमो हिरण्यकशिपुः सत्यं भवद्भूयः शपे
केनास्त्रेण नखैरिति प्रवदतः शौरेर्गिरः पान्तु वः ॥

(आ) Skm (Skm (B) 199, Skm (POS) 1.40.4) (a. Keśaṭa), VS 87, SR 15.38.

(*a*) विभा Skm (var.).

(*b*) पन्नगपते Skm (POS).

(*d*) प्रवदतो विष्णोर्मुखं पातु वः VS, SR.

Śārdūlavikrīḍita metre.

Discuss ! speak, 'My Lord', Mace !, 'Victory to Hari'. Conch ! 'please order'. Nandaka (Sword) !, 'may you live long'. Enemy of snakes (Garuḍa) ! 'What Lord'. Who was torn by me ? 'Demon'. Which one ? 'Hiraṇyakaśipu', Is it true ?' I swear by you'. With which weapon ? 'With nails'. The words of Viṣṇu thus uttered may protect you all.

13768

चक्रसंमारिणि क्रूरे परच्छिद्रानुसारिणि ।
द्विजिह्वे दृष्टमात्रे चेत् कस्य न स्याच्चमत्कृतिः ॥

(आ) SkV 1298.

Who would not be startled on merely seeing a furious snake who turns itself into a coil (whenever necessary) and always seeks other's holes (to

slip into); and the cruel tale-bearer who is always on the look-out of other's weaknesses.

[ Cruel and full crooked, / two tongued, seeking a chance at others; / if one but see him[1], / who would not startel in fear? (D. H. H. Ingalls). ]

1. A Villain or a Snake.

13769*

चक्राभिघातप्रसभाज्ञयैव
चकार यो राहुवधूजनस्य ।
आलिङ्गनोद्दामविलासवन्ध्यं
रतोत्सवं चुम्बनमात्रशेषम् ॥

(आ) DhV *ad* 2. 23 (p. 108 1-2), Amd 287. 824, Kuv *ad* 29 (p. 94), VyVi 2, (P. 313) ARJ 165. 11-2, AlK 342. 7-8, Rasagaṅgā 548. 7-8.

Upajāti metre ( Indravajrā and Upendravajrā ).

With his inviolable order in the form of the *Cakra's* blow, he (Viṣṇu) reduced the sexual sports of Rāhu's wives to a mere kissing exercise, shorn of the uninhibited dalliance of embraces.

13770

चक्राह्ववधूप्रियतम-
संघट्टनसमयसंप्राप्त्या ।
शशिना वियुज्यमाना
कुमुदिनि किं क्षीणपुण्यासि ॥

(अ) Kuṭṭ (Kuṭṭ (KM) 504, Kuṭṭ (BI) 515).

(आ) GVS 335.

(*ab*) धन्या चक्राह्ववधूः । प्रियतमसं° Kuṭṭ (BI).

(*a*) °वधूः Kuṭṭ (KM), GVS.

Upagīti-ārya metre (in Kuṭṭ (BI) Mukhāpala-āryā metre, but hypermetric in *d*).

O Lily! Have you exhausted your merits as you are getting separated from the moon when the time for the female *Cakravāka* bird to join its mate has come?

13771*

चक्राह्वो विरही हतोऽपि हृदये बाणेन न त्यक्तवान्
प्राणान् प्राणसमासमागमसुखध्यानैकतानश्चिरम् ।
स्वां छायामवलोक्य वारिणि गलद्रक्तामवेत्य प्रियां
भ्रान्तस् तद्-व्रणवेदनापरिगतः कष्टं मृतः सांप्रतम् ॥

(आ) VS 1919, ŚP 3595, SR 296. 10 (a. ŚP), SSB 138. 11.

(*c*) °वेक्ष्य [°वेत्य] SR, SSB.

(*d*) भ्रातस् [ भ्रान्तस् ] VS.

Śārdūlavikrīḍita metre.

Lost in reflecting on the joys (that were to ensue from) the union with his spouse, his very life, the separated *Cakravāka* did not give up life, though hit on the heart by an arrow. But seeing his reflection in the water and taking it to be his beloved with blood gushing (from her body), 'he' was overcome by the pain of injury, was utterly confused and alas! is now dead.

13772*

चक्रिता च मृताचार्यं चेलं चर्चा च लीनता ।
चकारचञ्चुता चेति सप्त जीवनहेतवः ॥

(आ) VS 2331 (a. Dāmodaragupta), Cf. यमोऽपि वञ्चितो Kav p. 47.

Wandering here and there, obsequies of the dead, tattered clothes, discussion (to air one's equipment), remaining absorbed (in various chores), claiming 'this also', 'this also' and cleverness, these are the seven props of life.

13773**

चक्रीकृतभुजलतिकं
वक्रीकृतवक्त्रमुन्नमद्ग्रीवम् ।
नो हरति कस्य हृदयं
हरिणदृशो जृम्भणारम्भः ॥

(आ) SR 269.426, SSB 92.1, Vidy 515, RJ 753.

(*b*) °मुख° [°वक्त्र°] Vidy; °न्नतग्री° Vidy.

Āryā metre (defective in Vidy).

Whose heart the yawn of the fawneyed damsel does not Captivate with creeper-like (long) arms rounded, face tilted and neck raised ?

13774*

चक्री चक्रारपङ्क्तिं हरिरपि च हरीन् धूर्जटिर्धू-
र्ध्वजान्तान्
अक्षं नक्षत्रनाथोऽरुणमपि वरुणः कूबराग्रं कुबेरः ।
रंहः संघः सुराणां जगदुपकृतये नित्ययुक्तस्य यस्य
स्तौति प्रीतिप्रसन्नोऽन्वहमहिमरुचेः सोऽवतात्
स्यन्दनो वः ॥

(अ) Sūryaśataka 71

(आ) SR 27. 14 (a. Sū), Ujjvaladatta on Uṇādisūtra 4. 123, Amd 333. 964, Kpr 10.580, KāP *ad* 10.56 (p. 395), KHpK 268.408, AlS 279. 10-3.

(*a*) °र्ध्वजाग्रान् Sū° (var.), KPr, Kāp.

(*c*) °मुक्त° Sū (var.).

(*d*) °रुच Sū (var.).

Sragdharā metre.

A multitude of gods, filled with joy, day after day praises the speed of the car of the Hot-rayed,[1]/wheel is ever-employed in benefiting the universe,/(Viṣṇu), Possessor of the Discus, praises the row of wheelspokes, Hari praises the horses, and Dhūrjaṭi[2] praises the ends of the flags on the Yoke; / the (Moon), Lord of the stars, praises the axles, Varuṇa praises Aruṇa and Kubera praises the tip of the pole. / May the car of the Hot-rayed protect you. (G. P. Quackentos).

1. Sūrya.
2. Śiva.

13775*

चक्री त्रिशूली न हरिर्न शंभुर्
महान् बलिष्ठो न च भीमसेनः ।
स्वच्छन्दचारी नृपतिर्न योगी
सीतावियोगी न च रामचन्द्रः ॥

(आ) SR 185. 35, SSB 530. 37, SuM App. III. 3.

(*a*) हरो न विष्णुर् SSB, SuM.

(*c*) स्वेच्छानुचारी SuM.

Upajāti metre (Indravajrā and Upendravajrā).

He has a discus and a trident but is neither Viṣṇu nor Śiva, is extremely powerful but is not Bhīma, roams about at will, but is neither a king nor an ascetic, is separated from Sītā (ploughed field) but is not Rāma[1].

1. A Bull.

13776**

चक्रीयति वृत्तिषु युवा
पिञ्जरशकुनीयति प्रमदा ।
एतत् प्रेम यदन्यत्
प्रभवति यूनोः कलङ्काय ॥

(आ) Vidy 701.

Upagīti-āryā metre. (defective in *a*).

The young man does rounds in search of livelihood. The Woman Conducts like an encaged bird (i. e. is busy with the household chores). This is true love. That (love) which is different from it; only brings stigma to the two youths.

13777

चक्री सेव्यः प्रभुः सेव्यो न सेव्यः केवलप्रभुः ।
पश्य चक्रप्रभावेन पण्डितप्रेतमुच्यते ॥

(अ) Pañcākhyānavārttika 21. 1. Cf. No. 13759.

Viṣṇu (Cakrī) should be worshipped. One's master should (also) be well served, but not the master alone. Look, with the power of the *Cakra* (Viṣṇu's weapon) the spirit of the *Paṇḍita* is released from bondage.

13778**

चक्रुरेव ललनोरुषु राजीः
स्पर्शलोभवशलोलकराणाम् ।
कामिनामनिभृतान्यपि रम्भा-
स्तम्भकोमलतलेषु नखानि ॥

(अ) Śiś 10. 66.

(आ) SR 317. 27 (a. Śiś), SSB 174. 28 (a. Māgha).

Svāgatā metre.

The nails of the lovers' hands, nimble with eagerness to touch them, planted, on their own, (lit. though not applied to the task) marks on the thighs of the women which were tender like the surface of the trunks of the plantain trees.

13779**

चक्रे चण्डरुचा समं रणमसौ हेमन्तपृथ्वीपतिर्
ये ये तत्र जिता दिवाकरकरास् ते तेऽमुना तत्क्षणात् ।
कान्तानां कुचभूधरे निवधिरे मन्येऽहमेवं तदा
नो चेन् मन्दकरः कथं दिनकरस् तप्तश्च तन्वीस्तनः ॥

(अ) Harivilāsa 3. 66.

(आ) PV 651 (a. Lilambarāja), SuSS 425, SuMuñ 161. 17-20, SR 346. 32, SSB 223. 35.

(*b*) धृताः करप्रतिभटास् Hari.

(*d*) तन्वीकुचः PV, SuSS.

Śārdūlavikrīḍita metre.

The winter-king waged a war against the fierce-rayed Sun. Whatever rays ofthe Sun he conquered, were instantly placed on the breast-mounts of damsels. So I think. Otherwise how could the rays of the Sun be dull and breasts of the slim demsels, warm.

13780*

चक्रे चन्द्रमुखी प्रदीपकलिका धात्रा धरामण्डले
तस्या दैववशात् दशाऽपि चरमा प्रायः समुन्मीलति ।
तद् ब्रूमः शिरसा नतेन सहसा श्रीकृष्ण निक्षिप्यतां
स्नेहस्तत्र तथा यथा न भवति त्रैलोक्यमन्धं तमः ॥

(अ) Bhānukara's Rasamañjarī 99.

(आ) SuMuñ 122.22-223-2 (a Bhānukavi).

(b) दैववशाद्दशापि Rasa (var.).

Śardūlavikrīḍita metre.

The creator fashioned the moon-faced damsel like a lamp-wick on the earth. By (ill) luck, she has almost reached her ultimate state (lit. her ultimate state has become almost evident). Revered Kṛṣṇa, we therefore request you with bowed head to pour oil (love) on her in such a way that the three worlds are not enveloped in blinding darkness.

13781*

चक्रेण विश्वं युधि मत्स्यकेतुः
पितुर्जितं वीक्ष्य सुदर्शनेन ।
जगज्जिगीषत्यमुना नितम्ब-
मयेन किं दुर्लभदर्शनेन ॥

(अ) Naiṣ 7. 89.

(आ) SR 268. 378 (a. Naiṣ), SSB 90. 8.

(a) यदि [ युधि ] Mallinātha *ad* Naiṣ.

(d) °म्बद्वयेन [°म्बमयेन] Mallinātha *ad* Naiṣ, SR, SSB.

Upajāti metre ( Indravajrā and Upendravajrā )

Does Cupid, seeing that his father Viṣṇu's clearly visible circular blade 'Sudarśana' had conquered the world in battle, wish to conquer the world with an invisible circular weapon in the shape of her[1] hips ? (K. K. Handiqui).

1. Damayantī.

13782*

चक्रे येन जितेच्छया वपुरिदं शुक्रासृजोरैक्यतः
प्राणास्तत्र निवेश्य येन जठरे रक्षा कृता वह्नितः ।
दत्तं येन च जन्मकर्मलयनं सोऽद्यापि भारक्षमः
कोऽस्मान्पात्यतीति चिन्तनपरैर्लोकैर्वृथा भूयते ॥

(आ) Vidy 847.

Śārdūlavikrīḍita metre.

He who, on His own, created this body with the fusion of semen and blood; who infused life-breath, and placing it in the womb protected it from the fire (of hunger); and Who brought about birth, action and dissolution ; He is even now able to bear the burden. People are in vain worried as to who protects and nourishes them.

13783

चक्रेशकेशवहलायुधभूतिनोऽपि
संतोषमुक्तमनुजस्य न तृप्तिरस्ति ।
तृप्तिं विना न सुखमित्यवगम्य सम्यग्
लोभग्रहस्य वशिनो न भवन्ति धीराः ॥

(अ) AS 79.

(a) °तोऽपि AS (var.).

Vasantatilakā metre.

There is no happiness to man without contentment, not even for Viṣṇu, Kṛṣṇa, Balrāma and Śiva. Knowing well that there is no peace to man without contentment, the wise do not fall prey to the dragon of avarice.

13784**

चक्रे श्रीविक्रमार्कः कनकमयतुलारोहणं नर्मदायां
वार्तेयं विन्ध्यशैलात् कथमपि परतः सर्वथा रक्षणीया ।
नोचेद्वातापितापोत्कटतपसि मुनावागते दानलोभाद्
भूयः स्यात् तुङ्गशृङ्गव्यतिकरदलितव्योममुद्रोऽयमद्रिः ॥

(आ) AlR 175.

Sragdharā metre.

'Śrī Vikramārka weighed the needy in gold on the bank of Narmadā', this news should be carefully guarded from spreading beyond the Vindhya mountain. Otherwise, on the return of the sage (Agastya), who performed severe penance and devoured the demon *Vātāpi* out of greed for donation, this mountain may again pierce the sky with its high peaks.

13785

चक्षुः कदर्थयितुमर्जयितुं च तापम्
अध्वश्रमेण परिशोषयितुं शरीरम् ।
अभ्युल्लसज्जलधरभ्रमसंभ्रमेण
धिग्धूमकूटमभिधावति चातकोऽयम् ॥

(आ) Skm (Skm (B) 1955, Skm (POS) 4. 63. 5) (a. Acalasiṁha), Kav 19.

Vasantatilakā metre.

Alas! this *Cataka* bird is rushing towards the column of smoke, embarrased by the confusion of the rising cloud, only to trouble its eyes, to suffer heat, and to wear down its body with the fatigue of the journey.

13786

चक्षुः किं कम्पसे मूढ त्वयि दीनेऽश्रुवाहिनि ।
यो मां त्यक्त्वा गतः सोऽद्य कथमेष्यति सम्फुरे ॥

(आ) VS 1107.

(*c*) कोऽयं [यो मां] VS (var.).

O foolish eye, why are throbbing (now)? Will he, who has gone away forsaking me, come back to-day if you are dejected, shed tears and throb like this.

13787

चक्षुःक्षयं प्रचुररोगशरीरबाधा-
स्वान्ताभिघातगतिभङ्गममन्यमानः ।
संस्कृत्य पत्त्रनिचयं च मषीं विमर्द्य
तृष्णातुरो लिखति लेखकतामुपेतः ॥

(अ) AS 67.

(*a*) °बाधा: or °बाधां AS (var.).

(*b*) स्वन्ताभि° or श्वांताभि: or श्वांतोभि° or श्वाता° or ध्वांता° AS (var.).

(*c*) मषीविमर्द्य AS (KM).

Vasantatilakā metre.

Without caring for the damage to the vision, sufferings of the body caused by various diseases, heart-trouble, loss of motion, the man, working as a scribe, arranges the heap of papers, prepares the ink and goes on writing, being overwhelmed with greed.

चक्षुःपूतं न्यसेत्पादं see दृष्टिपूतं न्यसेत्पादं.

13788

चक्षुःप्रान्तमुदीक्ष्य पक्ष्मलदृशः शोणारविन्दश्रियं
नोच्चैर्जल्पति, न स्मितं वितनुते, गृह्णाति वीटीं न वा ।
तल्पोपान्तमुपेत्य किं तु पुलकभ्राजत्कपोलद्युतिः
कान्तः केवलमानतेन शिरसा मुक्तास्रजं गुम्फति ॥

(अ) Bhānukara's Rasamañjarī 107.

(आ) RJ 875 (=5. 82) (a. Madhyama).

(*d*) °क स्फूर्जत्क° Rasa.

Śārdūlavikrīḍita metre.

Beholding the eye-corners, gleaming like the red lotus, of the lady with lovely eye-lashes, the lover neither spoke aloud nor knit a smile nor accepted the betel. But with his brilliant cheeks aglow (i. e. covered) with horripilation, he drew close to the bed and weaved the pearl-string with his head bowed down.

13789

चक्षुःप्रीत्या निषण्णे मनसि परिचयाच्चिन्त्यमानेऽभ्युपाये
याते रागे विवृद्धिं प्रविसरति गिरां विस्तरे दूतिकायाः ।
आस्तां दूरे स तावत् सरभसदयितालिङ्गनानन्दलाभस्
तद्-गेहोपान्तरथ्याभ्रमणमपि परां निर्वृतिं संतनोति ॥

(अ) Amar (Amar (D) doubtful 21, Amar (RK) 114, Amar (K) 98, Amar (S) 88, Amar (POS) 88, Amar (NSP) 100)[1].

(आ) VS 2084, JS 272. 10, SR 282. 122 (a. JS), SSB 112. 128, SH 1936 (Corrupt).

(*a*) चक्षुः प्रीतिप्रसक्ते (°सन्ने) Amar (D), Amar (K), Amar (NSP), Amar (RK); प्रसक्ते [नि°] VS, JS; परिचये Amar (D), (RK), (K), (NSP), JS; °मानाभ्यु° Amar (D), (RK), (K), (NSP), VS, JS.

(*b*) या° रा° tr. Amar (D), (K), (NSP), VS, JS; पश्चाद्योगे गुरुत्वं प्रविकसतितरां (विकसति नितरां) गोचरे दू°; Amar (D), (var.) (RK); °ऽतिभूमिं विकसति सुतरां गोचरे दू°; Amar (D), (K); गुरुत्वं [वि°] VS, JS; प्रसरति च [प्र°]; Amar (D) (var.); प्रविशति नितरां JS; प्रविकसति VS; गोचरे VS, JS.

(*c*) दूरेण Amar (D), (RK), (K), (NSP), VS, JS.

(*d*) निवृत्तिं Amar (S) (var.); संदधाति Amar (RK).

Sragdharā metre.

1. Western [(Adj.) 100, Southern (Verna) 88, Rāma (Om.), B. MM (Om.), BORI I 116, BORI (II) 114.

When the mind felt attached through love at (first) sight, when constant thought led to the finding out of means, when passion grew intense, and negociations through a messenger were zealously promoted, let alone the joy

that comes through the impetuous embraces of the beloved's body–even the wanderings along the street skirting her house, gave the highest bliss. (C. R. Devadhar).

13790

चक्षुः संवृणु वक्त्र वीक्ष करणं वक्षः समाच्छाद्यतां
हृद्य स्फूर्जमनेकभावचतुरं शृङ्गाररम्यं वचः ।
मन्ये ते नवनीतपिण्डसदृशा मूर्त्या भजन्ति स्त्रियं
मुग्धे किं परिवेदितेन वपुषा पाषाणकल्पा वयम् ॥

(अ) BhŚ 489.

Śārdūlavikrīḍita metre.

O lovely one, close your eyes, the means to see the face ; cover your breasts and stop your speech, pleasant and brilliant, skilful in expressing various emotions, and charming with erotic expressions. I think, they only enjoy the body of a woman, the peer of a ball of butter. Away with weeping. We men have a body like a rock.

13791

चक्षुःस्पन्दनमात्रस्य यावद् द्वादशसंज्ञिकाः ।
तावन् निरुध्यते प्राणः प्राणायामः स उच्यते ॥

(आ) ŚP 4445.

When breath is held as long as the eye winks for twelve times, that is called *prāṇāyāma* (control of breath).

13792

चक्षुरपाङ्गाहितदृक्
चेतश्चरतीशसङ्गरमितं ते ।
ननु भाविनीविमुक्तौ
विचिकित्सा केन हेतुनेदानीम् ॥

(अ) Ras 66.

(*a*) Version A : अपाङ्गाऽहित-दृक्.
Version B : अपाङ्गाऽऽहित-दृक्.

(*b*) Version A : चरतीऽऽशसङ्गरमितं ते.
Version B : च रतीश-सङ्गरम् इतं ते.

(*c*) Version A : ननु भाविनी विमुक्तौ.
Version B : ननु भावि-नीवि-मुक्तौ.

Gīti-āryā metre.

Your eye is concentrated on Śiva the foe of the bodiless (cupid). Your heart takes pleasure in the company of the Lord. Why do you entertain doubt about the final liberation that is now close by.

Your eye is fixed on the outer corner (side glances) and your heart goes out for fight with the lord of Rati (cupid). Why then any hesitation in removing the beloved's (under garment).

13793

चक्षुराश्रयते कामः कामुकस्य दरिद्रतः ।
क्रूरस्य चाप्रभवतः परद्रोहः सरस्वतीम् ॥

(आ) SkV 1299 (a. Śatānanda).

The lust of a lover without gold / finds heaven in his eye. / The malice of a bully without strength / finds heaven in his speech. (D. H. H. Ingalls).

13794

चक्षुर्जलं च व्यायामः　　पादाधस् तैलमर्दनम् ।
कर्णयोर्मूर्घ्नि तैलं च　　जराव्याधिविनाशनम् ॥

(आ) Pamā 109. 16.

Washing eyes with water, (regular) exercise, oil massage on the soles and application of oil in ears and on head hold back old age and disease.

13795

चक्षुर्जाड्यमपैतु मानिनि मुखं संदर्शय श्रोत्रयोः
　　पीयूषस्रुतिसौख्यमस्तु मधुरां वाचं प्रिये
　　　　व्याहर ।
तापः शाम्यतु मे प्रसादशिशिरां दृष्टिं शनैः पातय
　　त्यक्त्वा दीर्घमभूतपूर्वमचिराद्रोषं सखी-
　　　　दोषजम् ॥

(आ) SR 307. 58, SSB 158. 60.

Śārdūlavikrīḍita metre.

O Angry one, give up forthwith your protracted and unprecedented wrath aroused by the friend's misdemeanour. Show me your face so that the languor of my eyes is removed. Utter sweet words, O darling, so that my ears may experience the comfort of nectar-current. Gently cast on me your glance, soothing with favour, so that my suffering dies down.

13796

चक्षुर्दद्यान् मनो दद्याद्　　वाचं दद्याच् च सूनृताम् ।
प्रत्युद्गम्याभिगमनं　　कुर्यान्न्यायेन चार्चनम् ।

(अ) MBh (MBh (Bh) 3. 2. 54, MBh (A 3. 2. 56), MBh (C) 3. 102) *ab* also in MBh (Bh) 13. 7. 6*ab*.

(आ) SRHt 23. 8 (a. MBh), VS 3016 (a. Vyāsamūni), ŚP 641, SRRU 166, SH 669.

(इ) SS (OJ) 229.

(*b*) सुभाषितां [च सू°] MBh (var.), SS (OJ); सूसू° VS ; सुनृ° SRRU.

(*cd*) उत्थाय चासनं दद्याद् एष धर्मः सनातनः SRHt, VS, ŚP, SH =MBh (Bh)*ad* 3 2. 54 (ii*) in N अनुव्रजेदुपासीत् स यज्ञः पंचदक्षिण: SRRU.

(*c*) प्रत्युत्थायाभि° (°त्थाना°) MBh (var.), SS (OJ).

(*d*) अर्च्यर्न्न्य येन MBh (var.); चार्च्चनां or चार्च-नात् MBh (var.).

Give a kindly glance[1], an attentive mind, pleasant words, curteous reception and due respect. (Raghuvira).

1. To a guest.

13797

चक्षुर्द्रक्ष्यति रूपमन्तिकगतं वक्षः परिष्वक्ष्यते
　　पर्याप्तं रसना नवाधररसं पानोत्तमं
　　　　पास्यति ।
श्रोत्रं श्रोष्यति हंसगद्गद्कलं काले मितं भाषितं
　　त्वं चिन्तास्पद किं नु मूढ हृदय प्राप्तावपि
　　　　प्राप्स्यसि ॥

(आ) VS 1352 (a. Īśanadeva). See Altas due VI*c* Congne's International des Orientalistes term on 1883 a Leide, p. 358.

(*a*) रूपमन्ति° VS (var.).

(*c*) हंसगद्गदकलं VS.

(*d*) मूढ किं नु हृ° VS.

Śārdūlavikrīḍita metre.

The eye will see her beauty come near and on her breast will lie : the tongue will drink the nectar of her lips and seek no other drink ; the ear from time to time will hear her words soft and low as the notes of the swan. What will be your portion, heart ! where thought only can come, when all these have been satisfied. (P. Peterson).

13798

चक्षुर्भ्यां हसते विद्वान् दन्तोद्घाटेन मध्यमाः ।
अधमा अट्टहासेन न हसन्ति मुनीश्वराः ॥

(आ) IS 2221, Subh 204.

(*a*) चक्षर्भ्यां Subh.

(*b*) दन्तोद्घाटन Subh.

The learned smile with eyes, the mediocres by showing the teeth, the lowly with boisterous laughter. The great sages do not laugh.

13799

चक्षुर्मेचकमम्बुजं विजयते वक्त्रस्य मित्रं शशी
भ्रूसूत्रस्य सनाभि मन्मथधनुर्लावण्यपण्यं वपुः ।
लेखा कापि रदच्छदे च सुतनोर्गात्रे च तत्कामिनीम्
एनां वर्णयिता स्मरो यदि भवेद् वैदग्ध्यम-
भ्यस्यति ॥

(अ) Viddhaśālibhañjika 1. 33.

(आ) SkV 419 (a. Rājaśekhara), SR 272. 57, SSB 96, 57.

(*a*) चक्षमञ्चक° Viddh (var.); चक्षुवञ्चक° Viddh (var.).

(*b*) °नाभिमन्म° Viddh; °पुण्यं SkV.

(*c*) रेखा Viddh (var.).

(*d*) स चेद् [भवेत्°] SkV; वैदर्भ्यम् SkV (corrected to वैदग्ध्यम्).

Śārdūlavikrīḍita metre.

Her eyes more lovely than the lotus blues/ her face the midnight moon for radiance,/ her crescent brows curving as *Kama's* bow, / all grace incarnate in her tender form, / and beauty's lines on body and on lip– / could Love himself limn all her dainty charms / pastmaster of his art in sooth were be. (L. H. Gray).

13800

चक्षुर्लग्नमिवातिमांसलमसीवर्णायते यन्नभः
पार्श्वस्था इव भान्ति हन्त ककुभो निःसंधि-
रुद्धान्तराः ।
विन्यस्तात्मपदप्रमाणकमिवं भूमीतलं ज्ञायते
किं चान्यस्करसंगमैक[ग]मकः स्वाङ्गेऽपि
संप्रत्ययः ॥

(आ) SkV 888.

Śārdūlavikrīḍita metre.

Now that the sky has turned the colour of thick ink / and seems to press upon our eyes, / the horizon seems closed in about us / without interval of east and west. / A man now knows himself / but by contact of his hand. (D. H. H. Ingalls).

13801

**चक्षुर्लुप्तमषीकणं कवलितस् ताम्बूलरागोऽधरे**
**विश्रान्ता कवरी कपोलफलके ध्वस्ता च गात्रात् द्युतिः ।**
**जाने संप्रति मामिनि प्रणयिना कैरप्युपायक्रमैर्**
**भग्नो मानमहातरुस्तरुणि ते चेतःस्थली-वर्धितः ॥**

(आ) JS 205. 7, SR 311. 25, SSB 164. 25, Daś *ad* 4. 48 (p. 265).

(*a*) चक्षुर्ल्लुप्तम° JS.

(*b*) लुप्तेव [ध्व° च] SR, SSB, Daś; गात्र-द्युतिः SR, SSB, Daś.

(*c*) मानिनि [भा°] SR, SSB, Daś,

Śārdūlavikrīḍita metre.

The collyrium of your eye is gone; the redness of the betel on the lip has faded, the braid of your hair is resting on the cheeks, the lustre has disappeared from the body. O proud lady! it appears to me that the mighty tree of pride, grown on your mind's ground, has now been destroyed by your lover through various means.

13802

**चक्षुश्चुम्बनविघ्निताधरसुधापानं मुखं शुष्यति**
**द्वेष्टि स्वं च कचग्रहव्यवहितश्रोणीविहारः करः ।**
**निद्रे किं विरतासि तावदघृणे यावन्न तस्याश् चिरात्**
**क्रीडन्ति क्रमशः कृशीकृतरुषः प्रत्यङ्गमङ्गानि मे ॥**

(आ) SkV 762 (a. Abhinanda or Abhinandī).

(*a*) °विघ्नता° SkV (var.).

Śārdūlavikrīḍita metre.

My mouth is dry, for its kissing of her eyes / did hinder it from sipping the ambrosia of her lip; / my hand does hate itself that its grasping of her hair / prevented it from toying with her loins. / Hard hearted sleep! Oh wherefore have you ceased / before these limbs of mine could play on every limb / of her, whose wrath has been atlast assuaged. (D. H. H. Ingalls).

13803

**चक्षुषा मनसा वाचा कर्मणा च चतुर्विधम् ।**
**प्रसादयति लोकं यः तं लोकोऽनुप्रसीदति ॥**

(अ) MBh (MBh (Bh) 5. 34. 23, MBh (B) 5. 34. 24, MBh (C) 5. 1118).

(आ) ŚP 1394, VS 2696, SRHt 176. 55 (a. MBh), SR 146. 166 (a. ŚP), SSB 468. 54, SH 1311, IS 2222, Saśa 22. 25, SSSN 79. 46 (a. MBh).

(*ab*) कर्मणा मनसा वाचा चक्षुषा MBh (var.), ŚP, VS, SRHt, SR, SSB, SH, IS, SSSN.

(*b*) चक्षुषापि SR, SSB.

(*c*) °प्रसाद्य° SR; प्रसादयतु SH; यः tr. MBh (var.), VS, SH, IS; लोके MBh (var.); यस् ŚP, SRHt, SR, SSB.

(*d*) स राज्यमधितिष्ठति MBh (var.); तस्य (ततो) लोकः प्रसीदति MBh (var.); लोको नुप्र° SR; लोको नु प्र° SSB; °कोऽनु-प्रसादति SH.

Men are always well disposed towards him who pleases all in four ways, viz. with heart, eyes, words, (and) acts. (P. C. Roy).

13804**

चक्षुषी तव रज्येते स्फुरत्यधरपल्लवः ।
भ्रुवौ च भुग्ने न तथाप्यदुष्टस्यास्ति मे भयम् ॥

(आ) KāD 2. 131, AlS 194. 1-2.

(*b*) °पल्लवम् KāD (var.).

(*c*) भुग्नौ KāD (var.), AlS

(*d*) अदुष्ट° AlS.

Your eyes are red, the sprout of your lower lip is throbbing and the eye-brows are curved (in anger); still, being blameless, I have nothing to fear.

[ Your two eyes are red (with passion);1 the tendril of lower lip quivers; and the two eye-brows are knit (in anger); and even then there is no fear for me who are blameless. (V. N. Ayer). ]

1. Anger : Edi.

13805

चक्षुषी स्पन्दयेन्नैव दृष्टिं लक्ष्ये नियोजयेत् ।
मुष्टिनाच्छादितं लक्ष्यं शरस्याग्रे नियोजयेत् ।

(आ) ŚP 1840.

(While aiming at a target) one should not blink the eyes and should fix gaze on the target. Covered with the fist the target should be kept in front of the arrow.

13806

चक्षुषोर्मम भवन्मुखेक्षणं
सुभ्रु नूनमहिफेनभक्षणम् ।
तद्विना विधुरयोर्न चेतना
रुक् च शाम्यति न तन्निकेतना ॥

(आ) PV 279 (a. Cintāmaṇi Dīkṣita).

Rathoddhatā metre.

Looking at your face, O lady with beautiful eye-brows, is surely (like) eating opium for my eyes. The distressed eyes do not gain consciousness without that (seeing you), but the anguish caused by it does not cease.

13807

चक्षुष्यन्धे चलति दशने श्मश्रुणि श्वेतमाने
सीदत्यङ्गे मनसि कलुषे कम्पमाने कराग्रे ।
दूतैरेतैर्दिनकरभुवः शश्वदुद्बोध्यमानास्
त्रातुं देहं तदपि भिषजामेव सान्त्वं वदामः ॥

(अ) Śantiv (KM) 11.

Mandākrāntā metre.

The eyes go blind, the teeth become mobile, the beard turns grey, the body degenerates, the mind is dimmed and the hands tremble. Constantly are we being warned by these messangers of Yama, still we seek to humour the physicians to save this body.

13808

चक्षुस् तदुन्मेषि सदा मुखे वः
सारस्वतं शाश्वतमाविरस्तु ।
पश्यन्ति येनावहिताः कवीन्द्रास्
त्रिविष्टपाभ्यन्तरवर्ति वस्तु ॥

(अ) Navasāhasāṅkararita 1. 4.

(आ) AIR 93.

Upajāti metre ( Indravajrā and Upendravajrā )

May the eternal and brilliant eye of knowledge with which the great poets see, in concentration, all that exists in the three worlds, always manifest itself on your face.

13809

चक्षूरोगी कर्णरोगी रोगी चैव कफादिभिः ।
कण्ठस्नानं प्रकुर्वीत शिरःस्नानसमं हि तत् ॥

(आ) Sama 2 क 37.

One afflicted with the ailment of eye, ear and phelgm etc, should have a bath upto neck only. That is equal to the head (complete) bath.

13810

चङ्गपालो गुणकरी मध्यमादिर्वसन्तकः ।
धनश्रीश्चेति पञ्चैते रागा भैरवसंश्रयाः ॥

(आ) ŚP 2053.

*Caṅgapāla*, *guṇakarī*, *madhyamādi*, *vasantaka* and *dhanaśrī*, there are the five rāgas that rest on the *Bhairava*.

13811*

चचार चूतद्रुममञ्जरीषु
चुचुम्ब नानाकलिकामुखानि ।
स्त्रीराज्यमध्यस्थ इव द्विरेफः
स्थातुं न लेभे क्षणमेवमेव ॥

(अ) Vikram 7. 46.

Upajāti metre ( Upendravajrā and Indravajrā).

The bee hovered on the mango-blossoms. It kissed the faces in the form of various buds. Like a mediator in women's kingdom, it could not rest even for a while.

[ The bee wandered in the mango-blossoms, kissed the faces in the shape of various buds ; being in the *midst of a host of women*, it could not remain inactive for a moment (S.C. Banerji)]

13812*

चञ्चच्चञ्चलचञ्चुवञ्चितचलच्चूडाग्रमुग्रं पतच्
चक्राकारकरालकेसरसटास्फारस्फुरत्कन्धरम् ।
वारंवारमुदङ्घ्रिलङ्घनघनप्रेङ्खन्नखक्षुण्णयोः
कामं कुक्कुटयोर्द्वयं द्रुतपदक्रूरक्रमं युध्यति ॥

(आ) SkV 1171, Skm (Skm (B) 2034, Skm (POS) 5. 7. 4), JS 333. 10. (a. Vararuci), ŚP 572 (a. Vararuci).

(*a*) न्यञ्चच् JS; °चञ्चूवाञ्छि° Skm; °चञ्चु-चुम्बनचलच्° JS, ŚP.

(*b*) °करालकेशरशटा° Skm; °स्फालस्फुरत्क° Skm (var.).

(*c*) वारं वा° JS, ŚP ; °चञ्चलघनभ्रश्यन्नरव° JS, ŚP.

(*d*) दृष्टा [कामं] JS, ŚP; °पदं क्रूर° Skm ; °कुक्कुटयोः स्थितिरिति क्रूरक्रमं युध्यतोः JS, ŚP ; युध्यते Skm (var.).

Śardūlavikrīḍita metre.

With shaking combs escaping from quick-darting beaks, / fiercely flying at one another, with throbbing necks / and hackles rising in circles, each wounded time and again / by the thick-driving spur as the other leaps, / the two cocks, with swift-footed, cruel attack, fight to their heart's content. (D. H. H. Ingalls).

13813

चञ्चच्चञ्चुगुणोदरैः शिथिलितप्रायां समुत्पक्ष्मल-
न्यञ्चत् पक्षपुटावकाशविरमत् पार्श्वोष्मभिर्नीयते ।
जङ्घाकुञ्चनलब्धनीडनिबिडावष्टम्भकष्टोज्झित-
क्षेपीयः पवनाभिघातरभसोत्क्षेपैरहः पक्षिभिः ॥

(आ) SkV 198, Kav 88.

(*a*) °चुगलोदरैः [°ञ्चुगुणो°] SkV (var.).

(*b*) °वकाशम···(missing) °त्यार्श्वो° Kav.

Śārdūlavikrīḍita metre.

The birds loosen their shoulder feathers with darking beaks, / dispel their body heat by lowering ruffled wings; / with crouching legs seize hold upon the nest, / barely avoiding a sudden toss / from the buffet of the summer gale. (D. H. H. Ingalls).

13814

चञ्चच्चञ्चूद्धृतार्धच्युतपिशितलवग्राससंवृद्धगर्धैर्
गृध्रैरारब्धपक्षद्वितयविधुतिभिर्बद्धसान्द्रान्धकारे ।
वक्त्रोद्वान्ताः पतन्त्यश्छमिति शिखिशिखाश्रेणयो-
ऽस्मिञ्छिवानाम्
अस्रस्रोतस्यजस्रस्रुतबहुलवसावासविस्रे
स्वनन्ति ॥

(अ) Nāg 4. 18.

(आ) SkV 1536 (a. Śrī Harṣa).

(*a*) °ञ्चूग्रकृत्त° Nāg (var.); °वृतार्धं° SkV; 'गर्द्धैर्° Nāg (var.).

(*b*) °रावद्धप° Nāg (var).

(*c*) °न्ताः शमि° Nāg (var.); पतन्त्यर्छि° SkV; °ऽस्मिन् शि° Nāg (var.), SkV.

(*d*) °स्रुति° Nāg (var.); अस्रश्रोत° SkV (var.); °श्रुत° SkV (var.); °वसो° SkV (var.); °विश्रे SkV (var.).

Sragdharā metre.

The rows of fire-flames vomitted out of the mouths of the jackals and falling with a clocking sound, are making a noise in this stream of blood, where the carion-odour is mingled with that of abundant fat continuously flowing and where profound darkness is created by the vultures flapping the pairs of their wings and with their beaks and half-dropping. (Bak Kun Bae).

13815*

चञ्चच्चण्डनखाग्रभेदविगलद्दैत्येन्द्रवक्षः-क्षरद्-
रक्ताभ्यक्तसुपाटलोद्भटसटासंभ्रान्तभीमाननः ।
तिर्यक्कण्ठकठोरघोषघटनासर्वाङ्गखर्वीभवद्-
दिङ्मातङ्गनिरीक्षितो विजयते वैकुण्ठकण्ठीरवः ॥

(अ) Khaṇḍapraśasti 46.

(आ) SR 19 50, SSB 32. 11, SuM 24 8, SH 8 (II).

(*a*) °भेदविदल° Sum, SH.

(b) °लोद्वतस° SuM, Kha° (var.).

(c) नितर्यत्कठ° Kha° (var.).

(d) दिग्मातङ्ग° SuM.

Victorious is the Vaikuṇṭha-lion (Nṛsiṁha) with frightful face whose prominent mane is extremely red, being soaked in blood gushing from the chest of the demon-king (Hiraṇyakaśipu) dropping (on the ground) as he was torn with the tips of its nimble and sharp claws, and who is (intently) seen by the quarter-elephants with their bodies bent down on hearing the furious roar from its oblique throat.

13816

चञ्चच्चण्डमरीचिमण्डलकरज्वालाकलापैरहो
न स्याच् चातकपोतकः कवलितो यावत् ततो विह्वलः ।
भ्रातः श्रीयुत वारिवाह निभृतं जीयाश्चिरं निर्भरं
तावद् धीरतरं धरातलमिदं धाराभिरासिञ्चय ॥

(अ) AnyŚat 77.

Śārdūlavikrīḍita metre.

Brother ! Gracious cloud ! may you live long happily. Before the terrified young one of Cātaka is consumed by the mass of flames of the dazzling rays of the sun, you pray sprinkle steadily the surface of the earth with (copious) showers.

13817

चञ्चच्चन्द्रकरस्पर्श- हर्षोन्मीलिततारका ।
अहो रागवती सन्ध्या जहाति स्वयमम्बरम् ॥

(अ) R (R (Bar) Kiṣkhindhākaṇḍa, App. I. No. 16 *ad l.* 68, R (B 4. 30. 45, R (G)—, R (L)—).

(a) शरच्° [चञ्चच्°] R (var.).

(b) °लोचना [°तार°] R (var.).

(d) जहातु [जहाति] R (var.).

The red evening, with stars emerging with joy at the touch of the shimmering rays of the moon, abandons the sky of its own accord.

*Implied Meaning :*

The lustful heroine, with eyes opened with joy at the touch of the nimble hand of the hero, casts off her garment on her own.

[ Red also in love twilight / at the hand of moon / her lover / stars her eyes wide at his touch / oh / happily she abandons / dress and sky. ("Sanskrit Love Poetry", translated by W. S. Merarin and J. Monsaieff Mansson P, 61)]

13818*

चञ्चच्चन्द्रिकचन्द्रचारुकुसुमो माद्यज्जटापल्लवो
दृप्यद्दारुणदन्दशूकमणिमांसतत्-पञ्च-
शाखालयः (?) ।
स्थाणुर्मे फलदो भवत्वतितरां गौरीमुखेन्दुद्रवत्-
पीयूषद्रवदोहदादिव दधद् देवद्रुमत्वं सदा ॥

(आ) SR 6. 74, SSB 11. 66.

(b) °मास्तत्° SSB.

Śārdūlavikrīḍita metre.

May Lord Śiva grant my desires in full, who, with beautiful flowers of the shimmering moon-shine, pleasing leaves of the matted hair, jewels of his vain and frightful snakes and five branches of his five faces (?), always assumes the form of the divine tree as if out of desire for the nectar-fluid flowing from the moon-like face of Pārvatī.

13819*

चञ्चच् चारित्रचक्रप्रविचितिचतुराः प्रोच्चचर्चा-
प्रचर्याः
पञ्चाचारप्रचारप्रचुररुचिचयाश्चारुचित्रत्रि-
योगाः ।
वाचामुच्चैः प्रपञ्चे रुचिरविरचनैरर्चनीयैरवच्र्यम्
इत्यच्चर्यं प्राचिता नः पदमचलमनूचानकाश्चा-
र्पयन्तु ॥

(अ) AS 914.

(*a*) °चक्रे° AS (var.); °विचित° AS (KM); प्राचवोर्व्वीप्रचर्च्यां or प्रोचवोर्वी° or प्रोव-चार्चीप्रवर्च्यात् or प्रोच्चवर्व्वी° or प्रोच्च-चार्व्वी° AS (var.); °प्रचर्च्या AS (var.); प्रचर्चा AS (KM).

(*b*) °चारे प्रचार: AS (KM); °प्रचर° AS (var.).

(*c*) °वर्च्यनित्य AS (var.); °चर्च्यं° AS (var.).

(*d*) नित्य° AS (KM); °त्यर्चं or °त्यर्च्यं AS (var.); वर्च्यं नित्यर्च्यं प्रार्च्यंतान: AS (var.); प्रार्च्यंता (°तां) or प्रांचिता AS (var.); °कार्य्यंतु or °श्चार्जयंतु or °श्चर्ज-यंतु AS (var.).

Śragdharā metre.

Those who are adept in accumulating the men of immaculate conduct, are worthy of high regards as they expound true knowledge,* are devoted to propagate five types of behaviour,* and practise three types of Yoga-s* in all good deeds, may those esteemed teachers (saints) bestow upon us the eternal stage (of liberation) which is eulogised in the well-worded sermons of the wise.

* Details to be found in the jain scriptures,

13820**

चञ्चच् चुम्बति काञ्चनाचलमुखं कण्ठं क्षमाबन्दिनां
नो मुञ्चत्यचलेन्द्रवक्षसि चिरं लीलां समा-
लम्बते ।
किं चालिङ्गति दिक्तटान्वितनुते क्रीडां भुजंगैस् समं
कीर्तिर्मानमपास्य पश्य तरुणी धिक् चेष्टितैस्
तावकी ॥

(आ) AIR 201.

Śārdūlavikrīḍita metre.

See, the maiden of your fame, having set aside self-esteem through her actions, moves about and kisses the face of the golden mount, does not leave the neck of the captives seeking her forgiveness, sports for long on the expanse (lit. chest) of the Himalayas, embraces the farthest ends of the quarters, and indulges in play with the snakes – gallants –(in the nether region). Fie upon her.

13821**

चञ्चच् चोलाञ्चलानि प्रतिसरणरयव्यस्तवेणीनि बाहोर्
विक्षेपाद् दक्षिणस्य प्रचलितवलयास्फाल-कोलाहलानि ।
श्वासत्रुट्यद्वचांसि द्रुतमितरकरोत्क्षिप्तलोलाल-कानि
स्रस्तस्रञ्जि प्रमोदं दधति मृगदृशां कन्दुक-क्रीडितानि ॥

(आ) SkV 531, Kav 267, JS 243. 2 (a. Rājaśekhara), ŚP 392*b* (a. Rājaśekhara), SR 347. 42 (a. ŚP), SSB 224. 9, SSM 801, RJ 1289 (a. Rājaśekhara), SuSS 98 (a. Rājaśekhara).

(*a*) °चेलाञ्च° JS; °सरणि र° JS; °सरणि-चलव्यस्त° ŚP, SR, SSB; °रयव्यग्रवेणीनि (°रथ व्यस्त°) JS (but some texts as above); °रयत्कुन्त° JS (var.).

(*b*) °लितकल° JS (var.); °लयस्फारको° ŚP, SR, SSB.

(*c*) °रोत्क्षेपलोला° KAV (var.), JS (var.), ŚP, SR, SSB.

Sragdharā metre.

The silken skirts are twirling and braids are flying from the runners' speed; / a right arm raised makes loud the shaken bracelets / while a left hand tosses back the errant curls; / their words come broken from their panting / and the wreathes of flowers tremble from their hair :- / it is a joy to watch the maidens at their Yo-Yo dance[1]. (D. H. H. Ingalls).

1. Playing with the ball : Edi.

13822*

चञ्चत् कटाक्षभ्रमराभिराम-
रामामुखाम्भोजपरम्पराभिः ।
इतस्ततः यत्र सरांसि शोभां
घर्मप्रसादाद्द्विगुणामवापुः ॥

(आ) AIR 400.

Upajāti metre (Indravajrā and Upendravajrā)

Where the pools all around acquired through summer's favour two-fold splendour with the series of lotus-faces of women charming with the bees of the fickle side-long glances.

13823*

चञ्चत् कर्पूरचौरा मलयगिरिगुरुग्रावहावादवाप्ता
मन्दानन्दैर्मिलिन्दैरहमहमिकयानुद्रुता दूरपान्थाः ।
कावेरीवारिसेका विरलतरतरत्तीरवानीरसिक्ता
मुक्तार्द्राः खेदनिद्रालव इव पवनास्तालवन्यां विशन्ति ॥

(आ) ŚP 3812, SR 327. 39 (a. ŚP), SSB 189. 39.

(*a*) °हावा° SR, SSB.

(*b*) °द्रवद् दीर्घपान्थाः SR, SSB.

(*c*) °सेकाविर° ŚP, SSB; °रन्नीर° ŚP.

(*d*) °स्वेद° SR, SSB.

Sragdharā metre.

The winds, stealing the fragrance of the waving *Karpūra* plants, set in on a call by the mighty boulders of Malaya mount, followed by the rejoicing bees in a competitive spirit, bound for a

long journey, gathering drops of Kāveri water sprinkled by the sparse floating cane-shrubs on the bank, and cool with pearls, enter the palm-forests as if feeling sleepy with fatigue.

13824*

चञ्चत् काञ्चनकान्तयो लयचलच्चेलाञ्चलै-
रञ्चिताश्
चारीसञ्चरणैकचारुचरणाः सिञ्चन्ति चित्तं
मम ।
लीलाचञ्चुरचञ्चरीकरुचिभिश् चूडालकैश्
चर्चिताः
किंचिच् चन्दनचन्द्रचम्पकरुचां चौर्यो मृगी-
लोचनाः ॥

(आ) Amd 212. 558, Sar 2. 213.
(*a*) °नकाञ्चयो Sar ; °चोला° Sar.
(*c*) लीलचुंचु° Amd (var.); °चूलाल° Sar.

Śārdūlavikrīḍita metre.

The doe-eyed damsels brilliant like the glittering gold, adorned with garments the hems whereof move in rhythm, their feet extremely beautiful with Cārī movements, embellished with braids of the colour of playful bees and pilfers of the beauty of sandal, moon and *Campaka*, fill my heart (with pleasure).

13825**

चञ्चत् काञ्चनकान्तिभिर्जलजिनीजीवेश्वरज्योतिषा–
मोघैर्माघवती ककुप् कपिलतामालम्बते संप्रति ।
यामुद्वीक्ष्य गवाक्षवर्त्मनि मनाङ्मानान्तशान्तज्वराः
कामिन्यः कुचकुम्भसीम्नि दयितान् गाढग्रहं
गृह्णते ॥

(आ) JS 290. 26.

Śārdūlavikrīḍita metre.

The eastern quarter is now turning red with the flood of golden light of the rays of the sun, the lord of the life of the lotus plants. On seeing it in the window-passage, the lustful women with the fever of their anger (now) slightly allayed, hold their lovers in tight embraces on the expanse of their pot-like breasts.

13826*

चञ्चत् काञ्चनकुण्डलाङ्गदधरामाबद्धकाञ्चीस्रजं
ये त्वां चेतसि तद्गते क्षणमपि ध्यायन्ति कृत्वा
स्थिराम् ।
तेषां वेश्मसु विभ्रमादहरहः स्फारीभवन्त्यश्चिरं
माद्यत्कुञ्जरकर्णतालतरलाः स्थैर्यं भजन्ते
श्रियः ॥

(अ) Pañcastavi (KM III. 9) 1. 10.

Śārdūlavikrīḍita metre.

Those who, having firmly set you[1] in their heart, meditate even for a while on you, wearing waving golden ear-rings and armlets, with girdle fastened (to your waist), riches, (though) fickle like the (flapping) ears of the intoxicated elephants, remain stable in their houses and soon multiply day by day.

1, Goddess Tripurā.

13827**

चञ्चत् काञ्चनशैला-
वस्या वक्षोरुहौ तन्व्याः ।
नो चेत् तावधिरूढा
कथमनिमिषतां भजेत मे दृष्टिः ।।

(आ) SR 265. 270, SSB 84. 25.

Udgīti-āryā metre.

The breasts of this slender dame are shining mounts of gold. If it were not so, how my eyes perched thereon could become winkless.

13828

चञ्चत्कादम्बपक्षप्रचलितकुमुदस्तोमसौरभ्यलुभ्यद्-
भ्राम्यद्-भृङ्गप्रसङ्गप्रकटितयुगपत्कौमुदीध्वान्त-
पूरे ।
कासारे क्षालिताङ्गः शुचिसिचयहिमोशीरकर्पूरमुक्ता-
मालाशाली प्रदोषे शरदि शशिकरानाश्रयत्
सौधपृष्ठे ।।

(आ) JS 229. 25 (a. Vaidya bhānu-paṇḍita).

Sragdharā metre.

Having bathed in a pool that simultaneously displayed moonshine and pitch darkness on account of its contact with the hovering bees longing for the fragrance of the lilies shaken by the wings of the geese moving there, he, looking splendid in spotless costume with cool *Uśīra* and camphor (applied to it) and wearing a pearl-necklace, enjoyed at night moonlight on the roof of the palace, in the autumnal season.

13829*

चञ्चत् पक्षाभिघातग्लपितहुतभुजः प्रौढधाम्नश्चि-
तायाः
क्रोडादाकृष्टमूर्तेरहमहमिकया चण्डचञ्चुग्रहेण ।
सद्यस्तप्तं शवस्य ज्वलदिव पिशितं भूरि जग्ध्वार्ध-
दग्धं
पश्यान्तःप्लुष्यमाणः प्रविशति सलिलं सत्वरं
गृध्रसंघः ।।

(आ) SkV 1528 (a. Pāṇini), Skm (Skm (B) 2365, Skm (POS) 5. 73. 5) (a. Pāṇini), JS 328. 6, Kav p. 52.

(*a*) यक्षाभि° JS; °घातज्वलितहुतवहप्रौ° Skm; °धर्म° [°धाम्नश्चि°] Skm (var.).

(*b*) क्रोडाद्व्या° Skm ; क्रोधव्या° JS; दण्डचञ्चु° SkV (var.).

(*c*) °र्धदग्धं Skm.

(*d*) सलिले JS; गृध्रवृद्ध: Skm.

Sragdharā metre.

The vultures, beating back the flames/ with strokes of their flapping wings / and each competing with fierce beaks against the rest / have dragged from the flaming pyre a corpse / and gorzed themselves on its freshly roasted, almost flaming flesh. / See them with burning craws / now heading for the river. (D. H. H. Ingalls).

13830*

चञ्चत् पत्त्रविचित्रितां मधुकर स्फूर्जत्फलालम्बिनीं
मन्दं मुग्धमरन्दमञ्जुपुलकां कान्तिप्रभूतोदयाम् ।
प्रोन्मीलत्कुसुमां प्रकीर्णसुषमां हा हा चलत्कण्टकां
को हेतुः कलधौतकेतकलतां त्यक्तुं समुत्कण्ठसे ॥

(आ) Anyśat 97.

(*a*) °करस्फूर्ज° Anyśat (KM).

Śārdūlavikrīḍita metre.

Why, O Bee, are you keen to desert the golden Ketakī-Creeper which looks charming with its shaking leaves, supports shining fruits, has lovely horripilation of the juice of its flowers, bears massive beauty, has its flowers in bloom and splendour spread all around, but is alas filled with sharp thorns.

13831*

चञ्चत्पादनखाग्रमण्डलरुचिप्रस्यन्दिगङ्गाजलो
विस्फूर्जद्बलिराज्यनाशपिशुनोत्पाताम्बुवाह-
द्युतिः ।
पातु त्वां चरणो हरेः क्रमविधौ यस्याधिकं द्योतते
दूरादङ्गुलिमुद्रिकामणिरिव स्फारांशुजालो
रविः ॥

(आ) Skm (Skm (B) 218, Skm (POS) 1. 44.3 (a. Vikramāditya), Kav p. 105.

(*a*) °मण्डन° Skm (var.).

(*b*) °नाशादिगुणो° [°नाशपि°] Skm (var.).

Śārdūlavikrīḍita metre.

May Hari's foot from the lustrous nail-tips of whose toes gushes the stream of Ganga, which resembles in colour the portentous cloud heralding the end of Bali's prosperous rule and in the process of taking a step the gem of whose finger-ring shines immensely from afar like the sun with the net of its massive rays, protect you.

चञ्चत् पक्षाभिघात° see No. 13829.

13832**

चञ्चत्पादहति क्षतक्षिति चलच्चक्षुःश्रवःसंहति-
त्रस्यद्दिक्पतिदिग्गजप्लुति धराधःशेषनश्यद्रति ।
दोर्दण्डाहतिसंततित्रुटदुरुब्रह्माण्डभाण्डस्थिति
त्रस्तस्वर्पतिसंभ्रमन्नति भवस्यास्यतां मुदे ताण्डवम् ॥

(आ) Pad I. 29 (a. Lakṣmaṇa).

Śārdūlavikrīḍita metre.

May Śiva's boisterous dance (*Tāṇḍava*) grant you happiness, (dance) which has rent asunder the earth with the strokes of his fast-moving feet, which has smothered Śeṣa's joy below the earth and has put to flight the quarter-regents and quarter-elephants with host of their eyes and ears moving (violently), which has shattered the stability of the massive vase of Universe with a series of blows of his arms and which (led) the terrified lord of heavens to pay him homage in haste.

13833**

चञ्चद्देवेन्द्रकुट्यश्चलितदशदिशाकीर्णकोटीर-
कोट्यः
संगायत्स्वर्वधूट्यः सरभसविनमत्सिद्धगन्धर्व-
धाट्यः ।
विश्लिष्यच्चर्मपट्यो विगलितशतपत्रासोद्यत्
करोट्यस्
त्रुट्यत्कैलासतट्यस्त्रिपुरविजयिनः पान्तु
मामारभट्यः ॥

(आ) SR 10. 160.

Sragdharā metre.

May the *Ārabhaṭī*[1] dances of the victor of three (Asura) cities protect me, (dances) which shook the abode of Indra, scattered the crowns (of gods) in the ten reeling quarters, inspired the celestial damsels to sing (in praise), made the Siddhas and Gandharvas bow, in fear, dis-jointed the hide-dress (of Śiva) made the lotuses fall down and the skulls swing, tore the slopes of Kailāsa.

1. A kind of fierce dance of Śiva.

13834**

चञ्चद्द्वादशनीलनीरजयुतं सप्ताम्बुजोद्भासितं
नित्यं षोडशशोणपद्मरुचिरं धात्रानिशं सेवितम् ।
क्षीराम्भोधिगृहं सहस्रदलसत्पर्यङ्कविश्रान्ति यत्
पायाद्वः कमलाङ्गसङ्गिशयनं तन्नीलरोचिर्महः ॥

(आ) ŚP 532 (a. Śārṅgadhara), SR 191, 86 (a. ŚP), SSB 542. 98 (a. Śārṅgadhara).

Śārdūlavikrīḍita metre.

May the sleep of the blue-hued light (Viṣṇu) with Lakṣmī protect you, (light) which has twelve blue lotuses (in the form of eight eyes of Brahmā and two each of Viṣṇu and Lakṣmī), shines with seven lotuses (four faces of Brahmā, one giving birth to Him, one face each of Viṣṇu and Lakṣmī), ever charming with sixteen red lotuses (four hands and two feet each of Brahmā and Viṣṇu, two feet and two hands of Lakṣmī), which is being served day and night by Brahmā, has milky ocean as its abode and rests on the beautiful couch of thousand petals (hoods of Śeṣa)[1].

1. This verse is explained thus in SSB foot-note.

13835**

चञ्चद्भुजभ्रमितचण्डगदाऽभिघात-
संचूर्णितोरुयुगलस्य सुयोधनस्य ।
स्त्यानावनद्धघनशोणितशोणपाणिर्
उत्तंसयिष्यति कचांस्तव देवि भीमः ॥

(अ) Veṇī 1. 21.

(आ) SR 366. 3 (a. Veṇī), SSB 260. 3 (a. Veṇī), PV 809 (a. Nārāyaṇa), ŚP 4085 (a. Nārāyaṇabhaṭṭa), Daś *ad* 1.28 (P. 23) and *ad* 1. 50 (p. 59), KH 92.7-10, Sāh 6 *ad* 361 (P. 146), DhV *ad* 2. 10 (p. 97), Pad 86. 16 (a. Nārāyaṇa).

(*c*) °अपविद्ध° Veṇī (var.); °नावब° [°नावनद्ध°] PV, DhV ; °बद्ध° [°नद्ध°] DhV.

(*d*) उत्तंसयि° Veṇī (var.), SR, SSB, PV, ŚP, Daś, KH, Dhv, Pad, Sāh.

Vasantatilakā metre.

When Bhīma has broken both the thighs of Suyodhana to pieces with the furious strokes of his mace flourished round and round by his nimble arms, O queen, with hands stained red with the thick blood of Suyodhana streaming profusely and clinging fast to his hands, Bhīma will tie up high your locks of hair. (C. S. R. Śastrī).

13836**

चञ्चद्रोमाञ्च - वीची - निचय - कवचितैरङ्गकैः स्यन्दमान-
स्रोतोभिर्लोचनाब्जैर्भणितिभिरनिशं गद्गदोच्चारिताभिः ।
क्षोणी-पीठे लुठद्भिर्विलुलितचिकुरैर्मौलिभिर्ये भजन्ति
श्रीमज्ज्वालप्यपुष्पच्चरणसरसिजं भाग्यवन्तस्त एव ॥

(आ) PV 38 (a. Akbari-Kālidāsa).

(*b*) °नाञ्वै° PV (MS).

(*c*) °विसुलित° [विलु°] PV (MS).

Sragdharā metre.

They alone are fortunate, who, with their bodies covered with series of waves in the form of thrilling horripilation, their lotus-like eyes over-flowing with streams (of tears), words of praise constantly uttered in faltering tones (due to upsurge of emotions), their hair dishevelled and themselves rolling on the surface of earth, wait upon the lotus-feet of goddess Jvala with bowed heads.

13837**

चञ्चद्विद्युत्कलत्राः प्रचुरकरटका वर्षधाराः क्षिपन्तो
यत्रेन्द्रेष्वासचित्रा बधिरितककुभो मेघसंघा नदन्ति ।
व्याप्ताशाकाशदेशास् तरुतलमचलाः संश्रयन्ते क्षपासु
तत्रानेहस्यसङ्गाः सततगतिकृतारावभीमास्वभीताः ॥

(आ) AS 912.

(*a*) °करविका° (°का:) or करविकावर्ण° or करकिका: AS (var.); वर्ण° AS (KM); क्षयंते or क्षपन्ते or क्षियंतो AS (var.).

(*b*) °घासाचित्रा AS (var.); वधिरिति° or °चित्रबाबधि° AS (var.).

(*c*) व्यप्ता° or व्याप्तांशा° AS (var.); क्षिपासु (°शु) AS (var.).

(*d*) वाताने° AS (var.); °स्वसङ्गा: AS (var.); °गतिच्छता° AS (var.).

Sragdharā metre.

When pervading the atmospheric region and spotted with rainbow, the masses of clouds, with luminous lightnings as their spouses, thunder defeaning the quarters and shedding rain abounding in hails; the recluses, at that hour, sit fearless and undistracted (lit. without attachment), under the trees in the nights that are frightening with the (harsh) sound produced by the (whistling) winds.

13838*

चञ्चद्विद्युद्वलया
विरचितघनकृत्तिपात्रजलसेका ।
प्रावृड्रजकी परितः
प्रक्षालनमम्बरस्य विदधाति ॥

(आ) SSB 211. 2.

Gīti-āryā metre.

The washer-woman (*dhobin*) of the rainy season having flashes of lightning as her bracelets, washes the sky all over sprinkling water from the leather bag of the cloud.

13839

चञ्चन्मनोज्ञशफरीरशनाकलापाः
पर्यन्तसंस्थितसिताण्डजपङ्क्तिहाराः ।
नद्यो विशालपुलिनान्तनितम्बबिम्बा
मन्दं प्रयान्ति समदाः प्रमदा इवाद्य ॥

(आ) Ṛitu 3. 3.

(*a*) वल्य° [च°] Ṛtu (var.); °रस° Ṛtu (var.).

(*b*) °भक्तिहाराः Ṛtu (var.).

(*c*) विशलपुलिनोरुनि° Ṛtu (var.); °देशा [°बिम्बा] Ṛtu (var.).

Vasantatilakā metre.

Today rivers are moving slowly like women under the influence of passion, with the beautiful, leaping *Śapharī* fish for girdle-bands [or : with girdle-bands like the beautiful, leaping *Śapharī* fish], with the rows of white birds stationed on the margins for garlands [ or : garlands like the rows, etc. ] (and) with the broad, sandy regions (on the banks) for round hips [ or : with round hips resembling the broad, sandy regions ]. (M. R. Kale).

13840*

चञ्चरीक चतुरोऽसि चन्द्रिका-
वैभवे कुमुदिनीं निषेवसे ।
भास्करे जयिनि पुष्करे नवे
प्रोन्मिषन्नवदलेऽनुरज्यसि ॥

(आ) SR 223. 67, SSB 611. 31, RJ 363.

Rathoddhatā metre.

You are (indeed) clever, O Black bee, You enjoy the lily in profuse moon-shine, (but) as the sun rises, you make love with a new lotus with its petals abloom.

13841*

चञ्चलं किमपि नेक्षणद्वयं
नास्ति यद्यपि च वाचि वक्रता ।
किंचिदुन्नतमुरस्तथापि मे
मानसं हरति हन्त सुभ्रुवः ॥

(अ) Janśṛṅg 94.

Rathodhatā metre.

Though the eyes of that damsel with lovely eye-brows are not at all fickle nor is there equivocation in her speech, still her slightly developed breasts win over my heart.

13842

चञ्चलं धनमपायि शरीरं
क्षीयते बलमुपैति जरत्रा।
श्रेयसे च यशसे च यतध्वं
मृत्युरापतति गच्छति कालः ॥

(आ) SRHt 10. 18 (*b*'s) (as reconstructed by Dr. V. Raghavan in Journal of Oriental Research 13. 4 ; p. 295).

(*a-b*) Ommited SRHt.

(*c*) ···तध्वं SRHt.

Svāgatā metre.

Wealth is fickle, body is perishable, strength dwindles and old age overtakes. Strive for the ultimate good (=beatitude) and glory. Death invariably comes and time fleets away.

13843

चञ्चलं वसु नितान्तमुन्नता
मेदिनीमपि हरन्त्यरातयः।
भूधरस्थिरमुपेयमागतं
माऽवमंस्त सुहृदं महीपतिम् ॥

(अ) Kir 13. 53.

(आ) SR 151. 393 (a. Kir), SSB 478. 352 (a. Bhāravi).

(*a*) उद्धता Kir (var.) ; उन्नतां SSB.

(*b*) अपहरन्त्य° Kir (var.).

(*d*) माव° SR, SSB ; चमूपतिम् Kir (var.).

Rathodhatā metre.

Wealth is very fickle. Powerful enemies seize even your territory. Slight not the king, who, (though) fit to be approached, has come (to you of his own) and is friendly and firm like a mountain.

13844

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

(अ) MBh (MBh (Bh) 6. 28. 34, BhG 6. 34).

(आ) Sama 2 च 3.

(*b*) प्रमाथी MBh (var.).

Kṛṣṇa, mind is restless, turbulent, mighty and obstinate. To restrain it, I think, is as mightly hard as to subdue the wind.

[ For, fickle is the thought-organ, Kṛṣṇa, for impetuous, mighty, and hard ; the restraining; of it, I conceive, / is very difficult, as of the wind. (F. Edgerton) ]

13845

चञ्चलत्वकलङ्कं ये श्रियो वधति दुर्धियः।
ते मूढाः स्वं न जानन्ति निर्विवेकमपुण्यकम् ॥

(आ) Any 14. 115.

The dull-witted fools who espouse the fickle, baneful, indiscreet and vile riches, do not know their own self (which is eternal, spotless, discreet and virtuous).

13846*

चञ्चलनयननिपातैर्
जगदपि सम्मोहयन्तीनाम्।
शिव शिव कुलकामिनीनां
हलिकपुरे डाकिनीप्रवादः ॥

(आ) Vidy 608.

Upagīti-āryā metre (defective in *cd*),

My Lord, even of the ladies of high birth who madden the world with their fickle glances, it is said in Halika's town that they are female imps.

13847

चञ्चुसम्पुटगृहीतमृणाल-
ग्रन्थिसूत्रनिवहेन रथाङ्गः ।
विप्रयोगभयतो दयितायाः
कण्ठपाशमिव कर्तुमियेष ॥

(अ) Vikram 11. 5.

Svāgatā metre.

The *Cakravāka*-bird, out of fear of separation from its beloved, as if wanted to make a halter round its neck with the fibres of lotus-stalks held in its beak. (S. C. Banerji).

13848

चञ्च्वा नव्यसमीरधीरसरसीतीरं विलोक्योत्सुको
धीरं धीरमहो महोन्नतिपरस्तृष्णाङ्कुशाकर्शितः ।
पातुं यावदहो करोति विमलं नीरं मरालः कृती
मण्डूकध्वनिझर्झरीकृततनुस्तावच्छनैस्ताम्यति ॥

(अ) Anyśat 94.

Śārdūlavikrīḍita metre.

Given to soar high steadily, (but now) extremely feeble with pangs of thirst, as the lucky swan, on seeing the bank of a lake cool with fresh breeze, began to drink eagerly its pure water with its beak, just then the cacophony of the frogs shattered its heart, and it swooned by and by.

13849*

चटच् चटिति चर्मणि च्छमिति चोच्छलच्छोणिते
घगद्धगिति मेदसि स्फुटरवोऽस्थिषु ष्ठादिति ।
पुनातु भवतो हरेरमरवैरिनाथोरसि
क्वणत्करजपञ्जरक्रकचकाषजन्मानलः ॥

(आ) SkV 116 (a. Vākpati), Kav 28 (a. Vākpati raja), Khaṇḍa-praśasti 4. 8, Skm (Skm (B) 197, Skm (POS) 1. 40. 2) (a. Vākpatirāja), ŚP 126 (a. Vākpatirāja), JS 29. 77 (a. Vākpatinātha), SR 19. 48 (a. ŚP), SSB 32. 9.

(*a*) चटिच् JS; च्छिमिति Khaṇ°; चोच्च° JS.

(*b*) धगिद्ध° Kav, JS: °तरो [°रवो] Skm; °रवा ŚP; °रवे JS; ऽस्थिनि: ऽष्ठिषु Kav, Khaṇ, ŚP, JS, SR, SSB; ष्टागिति Khaṇ, SR, SSB.

(*c*) °वैरिवीरोरसि Khaṇ; वैरिवक्षःस्थल° ŚP, SR, SSB.

(*d*) °चघर्षजन्मानिल: Khaṇ°; °चघर्षज° SSB; °रव: [°नल:] Skm, JS.

Pṛthvī metre.

May the fire protect you which rises from the saw like claws / of Hari the man-lion tearing at the demon prince's breast, / scratching at the skin, splashing in the flying blood, / ripping off the flesh and grindling at the bones. (D. H. H. Ingalls).

13850

चटिका काष्ठकूटेन मक्षिका सह दर्दुरः ।
महाजनविरोधेन कुञ्जरः प्रलयं गतः ॥

(अ) P (PP 1. 335, Pts 1. 332, Pts K 1. 377 and 1. 386, PP 1. 138) MK (S) 11.

(आ) IS 2224, Pr 367.

(*a*) चटकाका° Pts, PtsK, MK(S); चटका IS; °कूटन [°टेन] IS (corrected).

(*b*) मक्षिकादर्दुरैस्तथा Pts, PtsK.

(*d*) कुञ्चर: [कुञ्जर:] IS (corrected).

The elephant perished on account of its enmity with the concourse of people, the sparrow with the wood-pecker and the fly with the frogs.

[ Wood-pecker and sparrow / with froggy and grant, / attacking *enmasse*, laid/the elephant flat. (A. W. Ryder). ]

13851**

चटुचटुलनिमीलस्पर्शलीलानिमीलन्
नयनयुगमतङ्गारब्धनिद्राविनोदम् ।
शुकहरितनितम्बं पश्य वंशीवनान्तैर्
अचलमखिलपृथ्वीमाल्यवन् माल्यवन्तम् ॥

(अ) Bālarāmāyaṇa 10. 51.

(आ) JS 365. 24 (a. Rājaśekhara).

(*a*) °करेणु° [निमील°] JS ; °निमी° JS.

(*d*) तरल° JS.

Mālinī metre.

Behold the Mālyavāna mountain where the elephants are having the pleasure of sleep with their tremulous eyes closed, its slopes are green with (or like) parrots and its bamboo forests serve as the garland of the whole earth.

चटुलचटुभिर्गाढाश्लेषैर् see No. 13897.

13852*

चटुलचातकचञ्चुपुटात्पतञ्
जलकणोऽपि मरोरतिगोचरः ।
स पुनरद्य घनागमबन्धुना
जलधरेण जलैरपर: कृतः ॥

(आ) VS 939 (a. Chātra).

(*d*) अमर: VS (var.).

Drutavilambita metre.

Even a drop of water-slipping from the trembling beak of the Cātaka bird, was beyond the reach of the desert. But the cloud, the friend of the rainy season, has now made it (altogether) different with its (sharp) showers.

13853

चटुलनयने शून्या दृष्टिः कृता खलु केन ते
क इह सुकृती द्रष्टव्यानामुवाह धुरं पराम् ।
यमभिलिखितप्रख्यैरङ्गैर्न मुञ्चसि चेतसा
वदनकमलं पाणौ कृत्वा निमीलितलोचना ॥

(अ) Amar (NSP) 145.

(आ) VS 1097 (a. Amaruka).

Hariṇī metre.

O Lady with fickle eyes ! who indeed has rendered your sight vacant ? Who in this world is the fortunate person who is foremost of the handsome ? With your lotus-like face placed on hand, eyes closed and your body resembling a painted (figure), whom you do not banish from your heart ?

चटुलवचनैर्गाढाश्लेषैर् see No. 13899.

13854

**चण्डं पिण्डार्थिनां द्वेष- पिशुनानां शुनामिव।**
**यया संजायते युद्धं किं तया वधविद्यया॥**

(आ) Dar 3. 44.

What is the use of the Science of killing that causes fierce fight among wicked men for the sake of bread as among the hateful dogs.

13855**

**चण्डं षण्डं दण्डशीलम् प्रकामं सुप्रवासिनम्।**
**सुदरिद्रं रोगिणं च ह्यन्यस्त्रीनिरतं सदा॥**

(आ) Śukr 3. 21.

(A woman may desert a husband) who is cruel or impotent or disposed to beating her or lacks passion or lives abroad for long or is extremely indigent or ill or is always attached to an other woman.

13856

**चण्डचाणूरदोर्दण्ड- मण्डलीखण्डमण्डितम्।**
**अव्याद्वो बालवेषस्य विष्णोर्गोपतनोर्वपुः॥**

(आ) VS 33 (a. Indubhaṭṭa), SR 22. 105 (a. VS).

May the person of Viṣṇu in the form of a cowherd boy, adorned with injuries caused by the long arms of cruel Cāṇūra,[1] protect you.

1. A Wrestler killed by Kṛṣṇa.

13857-61

**चण्डत्वमाततायित्वं राजकार्ये विलम्बनम्।**
**अनिष्टोपेक्षणं राज्ञः स्वधर्मपरिवर्जनम्**
**त्यजन्तु सैनिका नित्यं सल्लापमपि वा परैः।**
**नृपाज्ञया विना ग्रामं न विशेयुः कदाचन॥**
**स्वाधिकारिगणस्यापि ह्यपराधं दिशन्तु नः।**
**मित्रभावेन वर्त्तध्वं स्वामिकृत्ये सदाखिलैः।**
**सूज्ज्वलानि च रक्षन्तु शस्त्रास्त्रवसनानि च।**
**अन्नं जलं प्रस्थमात्रं पात्रं बह्वन्नसाधकम्॥**
**शासनादन्यथाचारान् विनेष्यामि यमालयम्।**
**भेदयितान् रिपुधनं गृहीत्वा दर्शयन्तु माम्॥**

(अ) Śukr 4. 7. 382-386.

(*a*) स्वामिकार्ये [राज°] Śukr (var.).

(*b*) °कार्ये Śukr (var.).

(*c*) °ष्टापेक्ष° Śukr (var.).

(*f*) संलापमपिचापरैः Śukr (var.).

(*g*) शासनातन्यथा° Śukr (var.).

(*s*) भेदायितारि° Śukr (var.).

Let them always avoid committing a rash act, a murderous assault, delay in the service of the king, overlooking what is disagreeable to the king and neglect in the performance of their duties ;

Let them avoid having conversations with strangers ; nor should they enter a village without the permission of the king ;

Let them communicate to us any mistakes made by an officer or a man belonging to the rank and file ; and may you always be, while in service of the king, in a state of friendship with all.

Let them keep the very clean arms, (projectile) weapons and dress, the food, water, the vessel which holds a *prastha* measure and in which much food can be prepared.

I shall remove the soldiers who disobey these orders, to the abode of death. The soldiers disbanded for blunders should show me what boots they have taken from the enemy. (G. Oppert).

13862

चण्डांशो विरमाशु मा मयि किराङ्गारान् करै-
र्दुःखिते
नाहं ते व्यदधां मनागपि कदाप्यागः पुनः क्रुत्
कथम् ।
त्वं चेदद्य कुहापि शीतकरणं सङ्कोच्य रात्रौ कुतो
भीष्मोत्तापचयप्रवर्षणपरस्त्वं किंकृते प्रोद्यतः ॥

(आ) SSB 112. 125.

Śārdūlavikrīḍita metre.

Sun, stop at once. Donot shower burning coals on me, (already) tormented by your rays (hands). I did not ever cause you even a small offence. Why then, this wrath ? If you have concealed your cooling form somewhere at night, why then have you risen to-day, determined to pour (on me) the mass of terrible heat.

13863

चण्डानिलः स्फुरितमब्दचयं दवार्चिर्
वृक्षव्रजं तिमिरमण्डलमर्कबिम्बम् ।
वज्रं महीध्रनिवहं नयते यथान्तं
वैराग्यमेकमपि कर्म तथा समग्रम् ॥

(अ) Sūmu 90.

(*c*) °यने Sūmu (Printing error).

Vasantatilakā metre.

As the terrific storm drives away the mass of clouds, the wild fire burns down the clusters of trees, the mass of darkness envelopes the sun-orb and the thunder-bolt rents asunder the chains of mountains, so renunciation alone destroys the totality of actions.

13864

चण्डायते विवदते स्वपित्यश्नाति मादकम् ।
करोति निष्फलं कर्म मूर्खो वा स्वेष्टनाशनम् ॥

(अ) Sukr 3. 269.

(आ) Saśa 106. 129.

A fool turns violent, quarrels, sleeps, takes intoxicants, indulges in useless actions and harms his own interests.

13865

चण्डालः किमयं द्विजातिरथवा शूद्रोऽथ किं तापसः
किं वा तत्त्वनिवेशपेशलमतिर्योगीश्वरः कोऽपि
किम् ।
इत्युत्पन्नविकल्पजल्पमुखरैः संभाष्यमाणा जनैर्
न क्रुद्धाः पथि नैव तुष्टमनसो यान्ति स्वयं
योगिनः ॥

(अ) BhŚ 243. Cf. रथ्यान्तश्चरतस् तथा.

(आ) IS 2225, Subh 284, SMJ 910, SSV 892, SSD 4. fol. 26*a*.

(*a*) चांडाल: or चाण्डाल: BhŚ (var.); जंडाल: BhŚ (var.); किमथ BhŚ (var.); शूद्रोथ or शूद्रोपि or शूद्रो न BhŚ (var.); वा [किं] BhŚ (var.); वा कोपि वा or वैश्योथ वा [किं तापसः] BhŚ (var.).

(*b*) क BhŚ (var.); °निविष्ट° BhŚ (var.), Subh; °विशेष° or °विवेक° [°नि°] BhŚ (var.); °निर्मल° BhŚ (var.), Subh; पटुर BhŚ (var.); कोप्यहो or कोपि वा or कश्चन BhŚ (var.); वा [किम्] IS.

(*c*) °विवेक° BhŚ (var.); °जाल° or °मोह° or °पक्ष° BhŚ (var.); °जल्प° Subh; संभाव्यमाना or आभाष्यमाणा (°णो or °णैर् or °णं) or संभाष्यमाणो (°नो) or आकीर्यमाणो or आकृष्यमाणा BhŚ (var.); °जनो [जनैः] BhŚ (var.); संभाव्यमाना IS.

(*d*) नो [न] BhŚ (var.); सं–° [न] BhŚ (var.); क्रुद्धो (°द्धः or °द्धा or °द्धः) BhŚ (var.); पथि चैव or पथिकैः सु° BhŚ (var.); हृष्ट° [तु°] BhŚ (var.); गच्छन्ति ते or यास्यन्ति ते BhŚ (var.).

Śārdūlavikrīḍita metre.

Is he a Caṇḍāla or a twice-born or a Śūdra or some great yogī who has applied his keen mind to (seek) the spiritual truth !, thus being addressed by the people articulating these alternative possibilities, the Yogins were neither offended nor pleased, but went about their way (unconcerned).

[ "Is he a *Caṇḍāla*, or a twice-born, or a *Śūdra*, or a hermit, or some great Yogi who has renounced the World and sought real spiritual truth ?" Without paying the least heed to the aforesaid remarks of the general public, the Yogis are quite satisfied with the path they have undertaken, and accordingly they are neither pleased nor offended at the insulting comments of the masses. (P. G. Nath) ].

13866

**चण्डालः पक्षिणां काकः पशूनां चैव कुक्कुरः ।**
**कोपो मुनीनां चण्डालश् चण्डालः सर्वनिन्दकः ॥**

(आ) SR 159. 280, SSB 489. 287.

(*a*) चाण्डाल: SR, SSB.

(*c*) चाण्डालो मुनिषु क्रोधश् SSB; चाण्डाल:– SR.

(*d*) चाण्डालो नृषु निन्दकः SSB; °श्चाण्डाल: SR.

Crow is a Caṇḍāla among birds. Among animals it is a dog. Anger is (like) Caṇḍāla to the ascetics. He who speaks ill of all is a Caṇḍāla.

13867

**चण्डालकल्पे कन्दर्पं प्लुष्ट्वा मयि तिरोहिते ।**
**संजातातुलनैराश्या किं सा शोकान् मृता भवेत् ॥**

(आ) Kalā 1. 50.

When I, the like of *Caṇḍāla*, have disappeared after burning Cupid (passion in me), will she, being extremely disgusted, die of grief ?

13868

**चण्डालश्च दरिद्रश्च द्वाविमौ तुलया धृतौ ।**
**एकः स्वबन्धुभिः स्पृष्टस् तैरपि त्यज्यतेऽपरः ॥**

(अ) Cr 1455 (CRC 4. 29, CRB 4. 19, CRBh II 4, 17, CPS 96. 39) Cf. Crn 1723.

(*b*) एतौ CRC ; समौ [धृ°] CRBh II.

(*c*) स्पृश्यस् CRC.

(*d*) °तेऽपरैः CPS.

A Caṇḍāla and a poor man, both these are held in balance (equal in status). However, the former is (promptly) joined by his kinsmen, while the latter is discarded by them also.

13869

चण्डालश्च दरिद्रश्च द्वावेव सदृशौ मम ।
चण्डालस्य न गृह्णन्ति दरिद्रो न प्रयच्छति ।।

(अ) R (R (Bar.) 6. 1584* *l*. 3-4, R (G) 6. 62. 40, R (L) 6. 61. 37, P (PT 2. 56) Cf. Rn 103.

(आ) VS 3162 (a. Vyāsamuni), ŚP 412 (a. Śrī Vālmīki), SR 65. 6, SSB 332. 7, IS 2226, SRS 2. 1. 4, SH 892 and 87*, AlK 155. 16-7, Cit (V) 131. 22-3.

(इ) SS (OJ) 290.

(*a*) चाण्डालश्च SR, SSB, SRS, AlK, Cit,

(*b*) द्वावेतौ सदृशौ मतौ PT; SS (OJ) ; द्वावेतौ पुरुषौ समौ VS; द्वावेतौ सदृशाविह ŚP, SR, SSB, SH ; जनावेतौ समाविह SRS ; समाविति मतिर्मम Cit.

(*c*) चाण्डालस्य SR, SSB, SRS, AlK; गृह्णाति ALK.

To me both the Caṇḍāla and the poor are equal. From the Caṇḍāla nothing is accepted, the poor does not (have the capacity to) give anything.

13870*

चण्डालस्ते विषमविशिखः स्पृश्यते दृश्यते न
ख्यातोऽनङ्गस्त्वयि जयति यः किं नु कृत्ताङ्-
गुलीकः ।
कृत्वा मित्रं मधुमधिवनस्यानमन्तश्चरित्वा
सख्याः प्राणान् हरति हरितस्त्वद्यशस्तज्जु-
षन्ताम् ।।

(अ) Naiṣ 9. 156.

Mandākrāntā metre.

Thy Cupid is a Caṇḍāla[1] who is not touched nor looked at, and who is called deformed, perhaps because when vanquished by thee, one of his fingers was cut off. Making friends with the spring in the jungle, and entering my friend's heart, he is stealing her life ; and, let the directions of that account wait upon thy fame. (K. K Handiqui).

1. Cupid employed by Nala to torture Damayanti, is called *Caṇḍāla* here.

13871*

चण्डि दरचपलचेल-
व्यक्तोरुविलोकनैकरसिकेन ।
धूलिभयादपि न मया
चरणहतौ कुञ्चितं चक्षुः ।।

(अ) ĀrS 2. 225.

Āryā metre.

Intent upon gazing at your thighs bared by your slightly fluttering garment, I, O Angry one, did not blink my eyes, when kicked by you, though there was fear of the dust falling in them.

13872**

चण्डि प्रसारितेन
स्पृशन् भुजेनापि कोपनां भवतीम् ।
तृप्यामि पङ्किलामिव
पिबन्नवीं नलिननालेन ॥

(अ) ArS 2. 222.

Ārya metre.

O Angry lady, I feel satisfied even while touching you, the irascible one, with an extended arm like one drinking water from the turbid river with a lotus-stalk.

13873**

चण्डीजङ्घाकाण्डः
शिरसा चरणस्पृशि प्रिये जयति ।
शंकरपर्यन्तजितो
वीरस्तम्भः स्मरस्येव ॥

(आ) SR 11. 8, SSB 18. 7.

Ārya metre.

Victorious is the trunk-like leg (*jaṅgha*) of the wrathful damsel (seen) while the lover touched her feet with his head and which is like the victory-pillar of the Cupid who vanquished even (the mighty) Śaṅkara.

13874**

चण्डीशकोदण्डमथाप भङ्गं
सत्यप्रभावाज्जनकात्मजायाः ।
जगाम रामस्तदसन्निधानात्
खेदं यदाखण्डलकार्मुकेऽपि ॥

(आ) AIR 416.

Upajāti metre ( Indravajrā and Upendravajrā )

The bow of Caṇḍī's lord (Śiva) snapped due to the might of Sītā's virtues. Because of its loss, Paraśurāma got worried about Indra's bow as well.

13875

चण्डीशचूडाभरण चन्द्र लोकतमोऽपह ।
विरहिप्राणहरण कदर्थय न मां वृथा ॥

(आ) Sāh *ad* 7. 576 (p. 230), SR 282. 144.

(*b*) तमोपाह Sāh (var.), SR.

Crest-ornament of the Lord of Caṇḍī[1], O Moon, who dispellest the darkness of the World, and takest the life of the absent lover, torment me not in vain. (Translation in Bibl. Ind. 9).

1. Pārvatī.

13876*

चण्डीशदर्पदलनात् प्रभृति स्मरस्य
वामभ्रुवां वदनमेव हि राजधानी ।
निःशङ्कमङ्कुरितपुष्पितकान्तिकाशे
तत्राधुना तुहिनधाम्नि मृगाश्चरन्ति ॥

(आ) SkV 420 ( a. Saroka or Suroka ), Prasanna 10*a*.

(*a*) प्रकृति SkV (var.), Prasanna.

(*b*) राजधानीम् SkV (var.).

(*c*) °कांतिदेशे SkV (var.), Prasanna.

Vasantatilakā metre.

Since the time he broke the pride of Caṇḍi's husband[1] / love has moved his Capital to the face of fair women. / Deer now graze peacefully in the cool-rayed orb / where the *Kāśa*-grass of beauty has grown and flowered. (D. H. H. Ingalls).

1. Śiva.

13877

चतुःपर्वं च षट्पर्वं अष्टपर्वं विवर्जयेत् ।
केषांचिच् च भवेच् चापं वितस्तिनवसंमितम् ॥

(आ) ŚP 1750.

One (the warrior) should discard a bow with four or six or eight knots. Only some have a bow measuring nine *vitastī-s*.[1]

1. A measure of length equal to 12 *angulas*, being the distance between the extended thumble and the little finger.

13878**

चतुःशतैश्च काण्डानां यो हि लक्ष्यं विसर्जयेत् ।
सूर्योदये चास्तमये स ज्येष्ठो धन्विनां भवेत् ॥

(आ) ŚP 1821.

He who hits the target with four hundred arrows, at sun-rise and sun-set, is the foremost of the archers.

13879**

चतुःश्रुतिस्त्रिः श्रुतिश्च द्विः श्रुतिश्च चतुःश्रुतिः ।
चतुः श्रुतिस्त्रिः श्रुतिश्च द्विः श्रुतिश्चेति ते स्वराः ॥

(आ) ŚP 2051.

The (seven) musical Svaras or sounds[1] are of four tones and three tones, two tones and four tones, four tones and three tones and two tones respectively.

1. These are : Niṣāda, Ṛshabha, Gāndhāra, Ṣaḍja, Madhyama, Dhaivata and Pañcama.

13880

चतुःषष्टितमांशं तन्- नाशितं क्षमयेदथ ।
स्वधर्मनीतिबलवांस् तेन मैत्रीं प्रधारयेत् ॥

(अ) Śukr 3. 83.

The king should condone loss upto sixty fourth part. He should make friends with him (the opponent), maintaining his own virtue, polity and power.

13881*

चतुःसमुद्रीपरिखे नृपाणाम्
अन्तःपुरे वासितकीर्तिदारे ।
दानं दया सूनृतमातिथेयी
चतुष्टयी रक्षणसौविदल्ला ॥

(अ) Naiṣ 10. 28.

(आ) JS 409. 59 (a. Śrī Harṣa paṇḍita).

(*a*) °तुरस° JS.

(*d*) °ष्टयीरक्ष° Naiṣ (Nārā).

(*d*) °दल्ला: JS.

Upajāti metre ( Upendravajrā and Indravajrā ).

In the inner apartment of the kings, where Fame, their wife, is made to abide, the four oceans serving as its moats; charity, kindness, pleasant truth and hospitality—these four are the chamberlains keeping watch over her. (K. K. Handiqui).

13882

चतुःसागरपर्यन्तां पृथिवीं यो ददाति च ।
तत्त्वज्ञस्य च यो भिक्षां समां वा नाथवा समाम् ॥

(आ) ŚP 4555 (a. Mārkaṇḍeya-pur.).

He who gives in charity the earth bounded by the four oceans, and he who gives alms to one who knows the ultimate truth, these two (charities) may or may not be equal.

13883

चतुःसागरपर्यन्तां यो दद्यात् पृथिवीमिमाम् ।
न खादेच्चापि यो मांसं तुल्यमेतद्विदुर्बुधाः ॥

(अ) Cr 362 (CSr 3. 93).

(आ) IS 7523.

(*a*) चतुस्सागरपर्यन्तां CS (var.); चतुःसागरपर्यन्ता (चतुस°; चतुर°) CS (var.).

(*b*) या CS (var.); पृथ्वीमिमाम् CS (var.); पृथिवीमिम CS (var.).

(*c*) खद्य (°दे) CS (var.); खदे° [खादे°] CS (Printingerror); मासं CS (var.).

(*d*) तुल्यमातद् CS (var.); विदु CS (var.); बुधा CS (var.).

A gift of the earth to its utmost limit of the sea, and abstaining from animal food are esteemed by the wise, acts of equal merits. (B. C. Dutt).

13884

चतुःसागरपर्यन्तां यो दद्याद् वसुधामिमाम् ।
यश्चाभयं च भूतेभ्यस् तयोरभयदोऽधिकः ॥

(अ) VCsr 13. 10.

(आ) IS 2232.

(*a*) °पर्यन्तं VCsr (var.).

(*c*) यस्याभयं VCsr (var.).

(*d*) °भयतो VCsr (var.); वरः or निशम् [°ऽधि°] VCsr.

As between one who gives this whole earth bounded by the four seas and one who gives security to creatures, the giver of security is the greater. (F. Edgerton).

13885

चतुःसागरपर्यन्तां यो भुङ्क्ते पृथिवीमिमाम् ।
तुल्याश्मकाञ्चनो यश्च स कृतार्थो न पार्थिवः ॥

(अ) PdP, Sṛṣṭikhaṇḍa 19. 265.

(*c*) यश्य PdP (var.).

He who enjoys the earth bounded by the four oceans and he who looks upon gold and stone alike, he (the latter) is blessed, not the king.

1. The king.

13886*

चतुरं तुरगं परिनर्तयतः
पथि पौरजनान् परिमर्दयतः ।
न हि ते भुजभाग्यभवो विभवो
भगिनीभगभाग्यभवो विभवः ॥

(आ) Sama 2 भ 3.

(*c*) भगभाग्यं [भुज°] Sama ((var.).

Toṭaka metre.

Making the restive horse dance all over, trampling the city-folk on the way; this feat of yours does not stem

from the might (lit. fortune) of your arms but from the female organ of your sister.

13887**

चतुरः सखि मे भर्ता
यल्लिखति च तत् परो न वाचयति ।
तस्मादप्यधिको मे,
स्वयमपि लिखितं स्वयं न वाचयति ॥

(आ) Sama 2 स 41, SRM 2 2. 534.

Gīti-āryā metre.

Clever is your husband, O Friend. What he writes, that others cannot read. Cleverer than him is mine; he himself cannot read what he writes.

13888

चतुरः सृजता पूर्वम् उपायांस्तेन वेधसा ।
न सृष्टः पञ्चमः कोऽपि गृह्यन्ते येन योषितः ॥

(अ) Vet (Vet 9. 16, Vet Hu 19. 9).

(आ) ŚP 1493, VS 2769, SRHt 78. 1 (a. Vallabhadeva), SR 348. 10, (a. ŚP), SSSN 67.3 (a. Vallabhadeva), SSB 227. 10, IS 2227, GVS 508, SH 1215.

(*a*) चत्वारः Vet (var.); चत्वारो Vet, GVS; निर्मितः Vet; निर्मिताः GVS; सज्जिताः GVS (var.); सृज्यतां Vet; सृजतः SR; राजन् [पू°] VS, SSSN.

(*b*) उपायास् Vet, SR.

(*c*) पञ्चम SH.

While formulating the four means (to subdue the enemy) in the past, Brahmā did not enunciate any fifth means whereby women could be seduced.

13889

चतुरः स्याद् यथा हंसो विभागे क्षीरनीरयोः ।
सत्यासत्ये तथा राजा कृत्याकृत्ये हिताहिते ॥

(आ) Lau 33.

Just as the swan cleverly divides[1] milk mixed with water, so also a king should distinguish between the true and the false, right and wrong action, and what is beneficial and harmful. (V. Krishnamachārya).

1. Separtes milk from the water,

13890

चतुरङ्गं बलं मुक्त्वा कोशो मन्त्रश्च युध्यते ।
तत् साधुमन्त्रो मन्त्रेण कोशेन च जयेदरीन् ॥

(अ) KN (KN (ĀnSS) 18. 2, KN (TSS) 18. 2, KN (BI) 17. 2). Cf. No. 13891.

(*a*) मुत्वा [मुक्त्वा] KN (ĀnSS) (Printingerror) चतुरङ्गबलं KN (BI).

(*b*) कोषो KN (BI).

(*d*) कोषेण KN (BI) (var.).

A solvent treasury and a good counsel fight better than an army consisting of four kinds of forces. Therefore a king of sound political knowledge—should conquer his enemies by the power of counsel and treasures. (M. N. Dutt).

13891

चतुरङ्गबलं कृत्वा कोशो मन्त्रश्च रक्ष्यते ।
कोशाच्छत्रुर्भवेद् भृत्यो जगन् मन्त्रेण जीयते ॥

(अ) P (PS 3. 81, PSh 3. 17, PSb 3. 17, PN 3. 14). Cf. No. 13890.

(*a*) हित्वा [क्र°] PS (var.), PN.

(*b*) कोशमन्त्रश्च (°न्त्रं PN) PS (var.), PN; °क युज्यते [र°] PS (var.); युद्ध्यते PS (var.), PN; युद्धते PS (var.).

(*c*) कोशश्चतुर् PS (var.); कोशाद् भृत्यो भवेद् भर्तुर् or कोश भृत्यो भवेत् or कोषाच्छत्रुभवेद् भृत्या PN.

(*d*) जीवते PS (var.); जीर्यते PS (var.), PN.

By raising the four-fold army, One secures pelf and counsel. Coffer turns an enemy into one's slave while wise counsel wins over the whole world.

चतुरङ्गबलं मुक्त्वा see No. 13891.

13892

**चतुरङ्गबलो राजा जगतीं वशमानयेत् ।**
**अहं पञ्चाङ्गबलवान् आकाशं वशमानये ॥**

(आ) SR 44.1, SSB 299.1, SRM 2.2.592.

(*d*) वशंमावये SRM.

A king with an army of four-fold divisions may bring the World under his control. I have an army of five divisions, I would, (therefore) bring the sky under my thumb (I am equipped with the power–knowledge—of almane, I would hold sway over the sky).

13893**

**चतुरचटुभिर्गाढाश्लेषैर्हठात्परिचुम्बनैर्**
**मधुरवचनैर्वारं वारं गतोऽप्यतिमन्दताम् ।**
**अपरवनितासङ्गालग्नं विलोक्य विलेपनं**
**कुवलयदृशः कोपः कान्ते पुनर्नवतां गतः ॥**

(आ) RŚ 6. 61.

(*a*) चटुलवचनैर्गा° RŚ (var.); कुटिलवचनैर्गा° RŚ (var.); चटुल° RŚ (var.); °र्हसत्प° or °र्हतात्प° RŚ (var.); °चुम्बितैर् RŚ (var.).

(*b*) °रलकवलनै° or °रलवननै° or °रलकलतैर्वारं RŚ (var.).

(*c*) °ल्नानं RŚ (var.).

(*d*) कामकोप: पु° or कांते कोप पु° RŚ (var.).

Hariṇī metre.

The anger of the lotus-eyed lady towards her lover, though reduced to the minimum by shrewd flattery, close embraces, forcible kisses and repeated sweet words, flared up again on seeing the cosmetics stuck to him due to his (sexual) contact with another woman.

13894*

**चतुरश्रं ब्राह्मणस्य त्रिकोणं क्षत्रियस्य तु ।**
**वैश्यस्य वर्तुलाकारं शूद्रस्याभ्युक्षणं तथा ॥**

(आ) NBh 204.

(Sacred water) should be sprinkled in the form of square for a Brāhmaṇa, in the form of triangle for a Kṣatriya and in oval form for Vaiśya and Śūdra.

13895*

**चतुरसखीजनवचनैर्**
**अतिवाहितवासरं विनोदेन ।**
**निशि चण्डाल इवायं**
**मारयति वियोगिनीश्चन्द्रः ॥**

(आ) KH 239. 3–4, Amd 172. 457.

(*b*) °वासरा Amd.

**Ārya metre.**

Women separated from their lovers, spend the day in amusement due to sweet words of their shrewd friends, but at night this (cursed) moon oppresses them like a (ruthless) Caṇḍāla

चतुरस्रवसहितान् see No. 335.

13896**

चतुरिकमलाकण्ठच्छेदो मनोभववञ्चनं
दृषदि मधुनो लिप्सा लोके विडम्बनमात्मनः ।
उपरि परितः प्रत्याशानां शिलाशतपातनं
सहचरि ! परीतापस्थानं जडे हृदयार्पणम् ॥

(आ) Vidy 716 (a. Prāṇanārāyaṇa-nṛpa), Almu 24. 25-28.

(*a*) °रिमक° [°कमला°] Almu.

(*c*) सङ्कल्पानां [प्र°] Almu.

Hariṇī metre.

To surrender one's heart to a frigid person, O Friend, tantamounts to Chopping the throat of a shrewd, lovely woman, befooling the Cupid, expecting honey from a stone, ridiculing One's ownself, hurling hundreds of rocks on one's hopes from all sides and is a source of (perpetual) anguish.

13897

चतुरो मधुरस्त्यागी गम्भीरश्च कलालयः ।
गुणग्राही तथा चैवं एकोऽपीदृग्वरः सुतः ॥

(अ) Śts 23. 18 (79. 9-10 and 58. 6-7). Cf. No. 10122-23.

(*c*) लक्ष्मी [तथा] Śts (var.); वृद्धीमंत Śts (var.).

(*d*) परः [सुतः] Śts (var.).

Even a single such son who is skilful, sweet, munificent, sagacious, art-lover and admirer of virtues is better (than a dull brood).

13898

चतुरो वार्षिकान् मासान् यथा शक्रोऽभिवर्षति ।
परिहारैस् तथा राष्ट्रम् अभिवर्षेज्जनाधिपः ॥

(अ) R (R (Bar.) 2. App. I. 29 *l*. 3-4, R (G) 2. 122. 18. R (B) — ; R (R)— R (L)—). Cf. यथेन्द्रश्चतुरो मासान् and वार्षिकांश्चतुरोमासान्.

(आ) IS 2228.

(*c*) प्रतिहारैस् (प्रती° or प्रत्या) or वारिदानैस् R (var.); वर्षम् [रा°] R (var.).

(*d*) राजा समभिवर्षति R (var.).

As Indra showers rain for four months of the rainy season, so the king should oblige his people with grants and exemption from taxes (from time to time).

13899

चतुर्णां प्लक्षवृक्षाणां रोपणान्नात्र संशयः ।
राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ॥

(आ) ŚP 2095.

By planting four fig trees man doubtless attains the merit of (performing) four Rājasūya sacrifices.

13900*

चतुर्णां वेदानां हृदयमिदमाकृष्य हरिणा
चतुर्भिर्यद्वर्णैः स्फुटमघटि नारायणपदम् ।
तदेतद्गायन्तो वयमनिशमात्मानमधुना
पुनीमो जानीमो न हरिपरितोषाय किमपि ॥

(आ) PG 17, SH fol. 18*a* (no number).

(*a*) विदानामियहृदयमाकृय विधिना SH ; विधिना [हृ°] PG (var.).

(*b*) चतुर्भिर्य° PG ; वर्णैयस्फु° SH.

Śikhariṇī metre.

This word Nārāyaṇa that was evidently formed by Hari with four syllables, drawing (as it were) the essence of the four Vedas, singing it ceaselessly we now purify ourselves, but know nothing (else) to please the Lord.

13901

... ... ... ... ... ...
चतुर्णामपि वर्णानां दारा रक्ष्यतमाः सदा ॥

(अ) Mn 8. 359*cd*. Cf. सर्वेषामेव वर्णानाम्.

(आ) Vivādaratnākara 1128 *l*. 6, SSap 416.

(*d*) स्मृत: [सदा] Govindarāja's and Nandana's Commentary Vivādaratnākara.

For, the wives of all the four castes even, must always be carefully guarded. (G. Bühler).

13902

चतुर्णामाश्रमाणां तु गृहस्थस्तु विशिष्यते ।
सीदमानेन तेनेह सीदन्त्यन्येऽपि ते त्रयः ॥

(आ) SRHt 22. 1 (a. Manu, but does not occur there).

Of the four stages of life, the stage of a householder is the foremost. With its decay, the other three also perish.

13903

चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमाश्रमम् ।
... ... ... ... ... ...

(अ) R (R (Bar) 2. 98. 58*ab*, R (B) 2. 106. 22, R (R) 2. 106. 22, R (G) 2. 113, 14, R (L) 2. 118. 14).

(*a*) चतुर्वर्णाश्र° R (var.) ; च [हि] R (var.).

(*b*) श्रैष्टम् R (var.); उत्तमं or आत्मन: [आश्र°] R (var.).

Of the four stages of life, that of house-holder is supreme.

13904**

चतुर्थं हृदये चक्रं विज्ञेयं तदधोमुखम् ।
ज्योतीरूपं च तन्-मध्ये हंसं ध्यायेत् प्रयत्नतः ।
तं ध्यायतो जगत्सर्वं वश्यं स्यान् नात्र संशयः ॥

(आ) ŚP 4355.

Know it that the fourth circle *(Cakra)* is in the heart, (and) that has its opening downwards. One should earnestly medidate upon the soul in the form of light, in its midst. The whole World comes under his control who medidates upon it. There is no doubt about it.

13905*

चतुर्थमाददानोऽपि क्षत्रियो भागमापदि ।
प्रजा रक्षन् परंशक्त्या किल्बिषात् प्रतिमुच्यते ॥

(अ) Mn 10. 118.

(*b*) भागमर्हति Anonymous Kaśmīrian commentary.

A *Kṣatriya* ruler, who takes in adversity even the fourth part (of the produce), is released from the sin provided he protects his people with utmost capability.

[ A *Kṣatriya* (king) who, in times of distress, takes even the fourth part (of the crops), is free from guilt, if he protects his subjects to the best of his ability. (G. Bühler) ].

13906**

चतुर्थेऽह्नि स्नातां त्रिदिनविरहापाण्डुरमुखीं
रजोमुक्तां तन्वीं विशददशनां स्वच्छवदनाम् ।
हरिद्राह्रीवेरप्रचुरपटुगन्धप्रणयिनीं
मदन्यः को भुङ्क्ते च्युतकुसुमशेषामिव लताम् ॥

(आ) JS 422. 5, ŚP 3758, SR 351. 33, (a. ŚP) SSB 231. 34, SH (Part II) fol. 22*a* (37).

(*a*) त्र्यहविरहपाण्डूकृत JS (var.), SH ; °विरहात्पाण्डुवदनां ŚP, SR, SSB ; °मुखी SH.

(*b*) अधिकचपलस्वच्छनयनाम् JS (var.) ; चपलनयनां [विश°] ŚP, SR, SSB; °मधि च कपलस्वनयनाम् SH ; कामकलिताम् [स्व°] ŚP, SR, SSB.

(*c*) हिमत्वङ्मार्जारीमलयभवगन्ध° ŚP, SR, SSB.

(*d*) अधन्यः ŚP, SR, SSB; मधः न्यः SH; घृतकमलमालां कुलवधूम [च्युत°] SH.

Śikhariṇī metre.

Who else but me enjoys, like a creeper that has shed its flowers, a woman who has taken the ( purificatory ) bath on the fourth day, whose face has turned pale due to her being away (from her husband) for three days, is (now) free from menstural discharge, is slim, has shining teeth and beautiful face and who has intense liking for the strong smell of turmeric and *hrivera*[1]

1. A kind of perfume.

13907

चतुर्थोपायसाध्ये तु रिपौ सान्त्वमपक्रिया ।
स्वेद्यमामज्वरं प्राज्ञः कोऽम्भसा परिषिञ्चति ॥

(अ) Śis 2. 54, P (PP 3. 21, Pts 3. 27 and 3. 135, PtsK 3. 26, PM 3. 10, PSh 1. 117.

(आ) IS 2229, Almm 189, (Vaidyakīya-Subhāṣitāvalī p. 44).

(*b*) शत्रौ [रि°] Pts, PSh.

(*c*) आनज्वरं Pts, PtsK ; प्राज्ञ PSh.

Conciliatory policy towards the enemy who ought to be dealt with by the fourth expedient (*daṇḍa*)[1]; is deterimental (to one's cause). What wise person would pour water on the (person sufferring from) acute fever that needs intense sweating ?

[ Towards an enemy who ought to be reduced by the fourth expedient,[1] adoption of pacific policy is injurious to one's interest. Who, that is wise, would give a cold-water bath to a person suffering from an acute fever that requires sweating ? (M. S. Bhandāre) ].

1. Fourth expedient of policy i. e. war.

13908

चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् ।
हतान्येकेन रामेण मानुषेण पदातिना ॥

(अ) R (R (Bar.) 3. 25, 22, R (B) 3. 26. 35, R (G) 3. 32. 34, R (L) 3.31.42).

(आ) AA 67.20-1 (AA (ALed) 82. 7-8).

(*b*) क्रूरकमणां [र्मी॰] R (var.).

(*d*) दूषणश्च निपातितः R (var.).

Fourteen thousand demons of frightful deeds were slain single-handed by Rāma, moving on foot in human form.

13909*

चतुर्दशैव श्रुतयस् तावन्मात्राश्च मूर्छनाः ।
गीयन्ते मानवैर्भूमाव् अन्यास् तु त्रिदशालये ॥

(आ) ŚP 2044.

Fourteen *Śruti-s*[1] in all and the same number of *mūrchhaṇā-s*[2] are sung by men on the earth; others (are sung) in the heaven (the abode of the gods).

1. A division of the Octavo, a quarter tone or interval.
2. A duly regulated rise and fall of serends. Modulation and melody.

13910*

चतुर्धा रासकः प्रोक्तो गीतवादित्रकोविदैः ।
विनोदो वरदो नन्दः कम्बुजश्चेति कीर्तितः ॥

(आ) ŚP 2023.

The experts in music and instruments mention four types of Rāsakas.[1] They are known as *Vinodā*, *Varada*, *Nanda* and *Kambuja*.

1. A kind of dance practised by Kṛṣṇa and the cowherdesses.

13911

चतुर्भिः कारणैर्दुःखं शरीरं मानसं च यत् ।
मानसं चाप्यप्रियस्य संयोगः प्रियवर्जनम् ॥

(अ) SkP, Maheśvara kh. 46.28 (in some texts 26).

Physical and mental pain is caused by four reasons. The mental agony is union with the undesirable and separation from one's loved ones.

13912

चतुर्भिरर्बुदैः कल्पं द्वात्रिंशद्भिश्च कोटिभिः ।
चतुर्दश सुरेन्द्राश्च पतन्ति ब्रह्मणोऽह्नि ॥

(आ) ŚP 4263 (a. Yogarasāyana).

A Kalpa (unit of time) is equal to four thousand three hundred and twenty million human years. This is one day of Brahmā and in it occur fourteen *Manvantaras* i. e. it is made up of fourteen *Manvantaras*.

13913

चतुर्भिरुह्यते यत्तत् सर्वशक्त्या शरीरकम् ।
तूलायते तदेवाहं - धियाघ्रातात्मचेतसाम् ॥

(आ) SRHt 269. 20 (a. Bṛhatkathā).

That body which is carried by four persons with all their might is light like cotton in case of those whose mind is over-whelmed with arrogance.

13914

चतुर्मुखमुखोद्गीर्णा निगमा इव ते बभुः ।
ख्यातो महीधरो जह्नुः साम्बगङ्गाधरावपि ॥

(आ) JS 1. 6.

(*c*) °ता JS (var.) ; जल्हः JS (var.).

They[1] appeared like the (four) Vedas emerged from the four faces of Brahmā. They were known as Mahīdhara, Jahla, Sāmba and Gangādhara.

1. The four sons born in the family of 'Vatsamuni'.

13915

चतुर्मुखो न च ब्रह्मा वृषारूढो न शंकरः ।
निर्जीवी च निराहारी प्रजस्रं धान्यभक्षणम् ॥

(आ) SR 185. 24, SSB 529. 25.

It has four faces but is not Brahmā, rides the bull but is not Śaṅkara ; it is lifeless and abstains from food (but) perpetually eats corn.[1]

1. A sack of corn placed on an ox.

13916

चतुर्युगसहस्रेण कल्पाख्यं ब्रह्मणो दिनम् ।
तत्प्रमाणा तथा रात्रिः सृष्टिसंहारकारिणी ॥

(आ) ŚP 4264 (a. Yogarasāyana).

The day of Brahmā, known as *Kalpa*, comprises one thousand *Caturyugaś*.[1] Of the same measure is his night which brings about the dissolution of the creation.

1. Satya, Tretrā, Dwāpara and Kaliyuga. Their combined duration is 43,20,000 human years,

चतुर्वर्णं तथा वेदास् see No. 14189.
चतुर्वर्णहितार्थाय see No. 14191.

13917

चतुर्वर्णाश्रमस्यायं लोकस्याचाररक्षणात् ।
नश्यतां सर्वधर्माणां राजा धर्मप्रवर्तकः ॥

(अ) K (K) 3. 1. 38, K (S) 150. 4–5, K (G) 9. 1–2, K (J) 88. 18–9, K (V) 121, K (P) 247. 26–7).

(*d*) राजधर्मः प्रवर्तकः K (G), K (P).

When all laws are perishing, the king here is the promulgator of laws, by virtue of his guarding the right conduct of the World consisting of four *Varaṇa-s* and four *āśrama-s*. (R. P. Kangle).

13918

चतुर्वर्णाश्रमो लोको राज्ञा दण्डेन पालितः ।
स्वधर्मकर्माभिरतो वर्तते स्वेषु वत्मंसु ॥

(अ) K (K) 1. 4. 16, K (S) 9. 14–5, K (G) 33. 6–7, K (J) 6. 10–1, K (V) 5, K (P) 14. 3–4). Cf. JSAIL 32. 1. No. 1 and J. J. Meyer in his translation p. 672*ad* 5. 23.

(आ) SRHt 90. 4 (a. Kauṭilya).

(*a*) लोके SRHt.

(*b*) दडेन K (P).

(*d*) वर्त्तते SRHt ; वेश्मसु K (var.) ; कर्मसु SRHt.

The people of the four *Varaṇa-s* and in the four stages of life, protected by the king[1] and the rod, (and) deeply attached to the occupations prescribed as their special duties, keep to their respective paths. (R. P. Kangle).

1. With a rod i. e. fear of punishment.

13919

चतुर्विंशति चर्माणि भिनत्त्येकेषुणा नरः ।
तस्य बाणो गजेन्द्रस्य कायं निर्भिद्य गच्छति ॥

(आ) ŚP 1860.

The man who pierces twenty four hides with one arrow, his arrow darts (ahead) after rending the body of the mighty elephant.

13920

चतुर्विंशतिभिस्तत्त्वैः क्रियाशक्तिरचेतना ।
ज्ञानशक्त्या युता वापि लक्ष्यते चेतनावती ॥

(आ) ŚP 4295 (a. Yogarasāyana).

Twenty four elements constitute the power of action, which is (however) without Consciousness. United with the power of perception, it seems to be invested with Consciousness.[1]

1. According to the Sāṅkhya Philosophy the body is Constituted of 25 elements, the most important of them being the soul (*puruṣa*).

13921*

चतुर्विंशाङ्गुलो हस्तश् चतुर्हस्तं धनुः स्मृतम् ।
तद् भवेन् मानवं चापं सर्वलक्षणसंयुतम् ॥

(आ) ŚP 1748.

Twenty four fingers (*aṅgulas*) make the measure of one *hasta* (hand), four *hastas* (hands) are equal to one *dhanuḥ* (bow); that should be the size of man's bow, endowed with all distinctive marks.

13922*

चतुर्विधः स चाप्युक्तः सामान्यो विप्रलम्भकः ।
संयोगो मिश्रकश्चेति रसिकानां सुखाप्तये ॥

(आ) ŚP 3075.

That (erotic sentiment) too is said to be of four varieties, viz. simple, separation, union and mixed one. They impart pleasure to the connoisseur.

13923

चतुर्विधा तु सा ज्ञेया रक्ता पीता सितासिता ।
तामोषधीं समादाय शुक्लपक्षे शुभे दिने ॥

(आ) ŚP 3029.

That[1] is known to be of four kinds : red, yellow, white and black. Taking that medicinal herb on an auspicious day of the bright half of the month.[2]

1. Medicine named *Rudauti* referred to in Verse 3028 of ŚP

2. Its use is further explained in Verse 3030, 31, 32 of ŚP.

13924

चतुर्विधानि भूतानि जङ्गमानि स्थिराणि च ।
अन्नाद्भवन्ति राजेन्द्र सृष्टिरेषा प्रजायते ॥

(अ) MBh (Bh) 14, App. I. No. 4. *l*. 888-9) (*a*. also in MBh (Bh) 12. 204.1).

(आ) SRHt 18. 1.

(*a*) जातानि [भू°] MBh (var.).

(*d*) सनातनी [प्रजा°] MBh (var.).

O King, the four types of movable and immovable beings are born of food. Thus springs up this creation.

13925*

चतुर्विधे धर्मिजने जिनाश्रिते
निरस्तमिथ्यात्वमलेऽतिपावने ।
करोति वात्सल्यमनर्थनाशनं
सुदर्शनो गौरिव तर्णके नवे ॥

(अ) AS 164.

(*a*) धर्म्म° or द्रर्म° AS (var.); जना° [जिना°] AS (var.); °श्रते [°श्रिते] AS (var.).

(*d*) सुदर्शना (°नां or °नं) AS (var.); गोरित AS (var.); वने [नवे] AS (var.).

Vaṁśastha metre.

Like a cow on a new-born calf, king Sudarśana showers affection that dispels evil, on four types of religious men, who have taken refuge with Jina, are extremely pious and have shed the filth of falsehood.

13926*

चतुर्वेदोऽपि दुर्वृत्तः स शूद्रादतिरिच्यते ।
योऽग्निहोत्रपरो दान्तः स ब्राह्मण इति स्मृतः ॥

(आ) SRM 1. 2. 150 and 2. 2. 470.

He is worse than a Śūdra who, though well-versed in the four Vedas, is a man of evil conduct.

He who performs *Agnihotra* and has subdued his mind and senses, is considered a (true) Brāhmaṇa.

13927

चतुर्वेदोऽपि यो भूत्वा चण्डकर्म समाचरेत् ।
चण्डालः स तु विज्ञेयो न वेदास् तत्र कारणम् ॥

(आ) IS 2230, Subh 170.

(*c*) चण्डाल स तु विक्षेपो Subh.

The person, who, though well-versed in the four Vedas, indulges in odious acts, should be considered a *Caṇḍāla.* The Vedas are not instrumental in it[1].

1. In purifying his character,

13928

चतुर्षु पुरुषार्थेषु स्वेषु स्वेषु पृथक् पृथक् ।
स्थानेषु स्थापितास्तास्ताः शृण्वन्त्ववहिता बुधाः ॥

(आ) SRHt 2. 11.

The wise may listen to it attentively that of the four aims of life, each one assigned to its specific place is (followed) separately !

13929

चतुर्ष्वपि समुद्रेषु संध्यामन्वास्य तत्क्षणात् ।
कक्षाक्षिप्तं निशान्ते स्वे वालिः पौलस्त्यमत्यजत् ॥

(अ) R (B) 7. 34. 33.

(आ) ŚP 4024 (a. Valmīkimuni), SR 363. 3, SSB 251. 4 (a. Valmīki).

(*b*) वानरः [त°] R (var.).

(*c-d*) रावणोद्वहनश्रान्तः किष्किन्धोपवनेऽपतत् R (var.).

(*d*) वाली SR.

At the end of night, Vālin, having said morning prayers at all the four oceans, immediately released Rāvaṇa held under his armpit.

13930*

चतुष्कपुष्पप्रकरावकीर्णयोः
　परोऽपि को नाम तवानुमन्यते ।
अलक्तकाङ्कानि पदानि पादयोर्
　विकीर्णकेशासु परेतभूमिषु ॥

(अ) Kum 5. 68. (Cf. A. Scharpé's Kālidāsa-Lesicon I. 3; p. 76).

(*b*) °मंस्यते Kum (var.).

(c) °केशश्रु or °शाश्रु Kum (var.); °केशास्थिप° Kum (var.).

(d) परीत° Kum (var.).

Vaṁśastha metre.

What enemy even would possibly allow the foot-prints tinged with the *alakatka* dye of your feet, used to tread on heaps of flowers in the four-pillared halls, on the cremation grounds with hair spread all around ?

[ Even the ill-wishing enemies cannot imagine such a misfortune of thine that the red-tinged steps of thy two feet set on clusters of flowers in a beautiful room, will be on the cemetries with dead bodies seattered[1] on them. (H H. Wilson) ]

1. Clusters of hair scattered.

13931

चतुष्पथं चैत्यतरुं श्मशानोपवनानि च ।
दुष्टस्त्रीसंनिकर्षं च वर्जयेन् निशि सर्वदा ॥

(अ) Viṣṇu-purāṇa 3. 12. 3.

(a) चतुष्पथंश्चै° Vi-pur. (var.); °थांश्चैत्यतरून् Vi.-pur. (var.); °तरूं Vi-pur. (var.).

(c) °स्त्रीसन्निकर्षञ्च Vi.-pur. (var.).

One should invariably shun at night a crossing, a fig tree in a shrine, the parks in a cemetry and the company of a wanton woman.

13932*

चतुष्पथे राजमार्गे गोवत्सां कामयेच्छुनिः ।
तत्र भीतिं समाख्याति स मासेनैव वैरिणाम् ॥

(आ) ŚP 2441.

If a dog crosses with (lit. longs for) a young cow at a crossing on a highway, that forebodes fear (attack) from the enemies barely in a month.

13933

चतुष्पदां गौः प्रवरा लोहानां काञ्चनं वरम् ।
शब्दानां प्रवरो मन्त्रो ब्राह्मणो द्विपदां वरः ॥

(अ) MBh (MBh (Bh) 12. 11. 11, MBh (R) 12. 11. 11, MBh (C) 12. 315).

(आ) IS 2231.

(a) चतुष्पादां or चतुःपदां MBh (var.) ; गो or गोः or गौ MBh (var.); प्रवरो MBh (var.).

(b) लोभानां MBh (var.) ; परं MBh (var.).

(c) प्रणवं [प्रव°] MBh (var.).

(d) ब्राह्मणा MBh (var.) ; द्वि पदा [द्वि°] MBh (var.) ; वरा: MBh (var.).

Among the quadrupeds, the cow is the foremost, of metals, gold is the foremost, Of words *mantra-s* and of bipeds–Brāhmaṇas are the foremost. (P. C. Roy).

13934

चतुष्पादस्य तूद्ग्राहे पर्वकं स्यात् ततः पदम् ।
किंचिदुच्चं द्वितीयं स्याद् विरभ्यस्तमिदं द्वयम् ॥

(आ) ŚP 1972.

Upon taking up (*Dhruvaka*[1] song) of four lines (quarters), the first line will be normal (in pitch), then the second one will be a little higher and repeated twice. These are the first two.

1. In this verse, the third category of '*Dhruvaka*' type of song is explained. It has four quarters. The third and fourth quarters are explained in the next verse no. 1973.

13935*

चत्वारः प्रथयन्तु विद्रुमलतारक्ताङ्गुलिश्रेणयः
श्रेयः शोणसरोजकोरकरुचस् ते शार्ङ्गिणः पाणयः ।
मालेष्वब्जभुवो लिखन्ति युगपद् ये पुण्यवर्णावलीः
कस्तूरीमकरीः पयोधरयुगे गण्डद्वये च श्रियः ॥

(अ) Prasannarāghava 1. 1.

(आ) SR 15. 33 (a. Pra°), SSB 25. 35.

Śārdūlavikrīḍita metre.

May the four hands of Viṣṇu advance our felicity—the hands which have a row of fingers as red as a coral creeper, which possess the grace of red lotus-buds, which simultaneously inscribe the lines of sacred characters on the four heads of the lotus-born and, with musk unguent, paint the fish-mark (by way of decoration) on the breasts and either cheek of the Goddess of wealth. (S. R. Khopakar).

चत्वारः सृजता पूर्वम् see No 13894.

13936*

चत्वारस् तस्य सञ्जातास् तनया नयशालिनः ।
भुजा इव हरेः शश्वद् विक्रमश्रीविभूषिताः ॥

(आ) JS 1. 5.

Four sons were born to him. They were well-versed in polity and were always invested with valour and grace like the four arms of Viṣṇu.

चत्वारस्ते तात गृहे see No. 13939.

13937

चत्वारिंशत्षडधिका मध्यमाश्वस्य कीर्तिता ।
षट्त्रिंशदङ्गुलं ग्रीवा हीनाश्वस्य प्रकीर्तिता ॥

(आ) ŚP 1634.

The neck of mediocre quality horse is said to be (of the size) of forty six fingers, and that of an inferior horse, thirty six fingers.

13938**

चत्वारि कर्माण्यभयंकराणि
भयं प्रयच्छन्त्ययथाकृतानि ।
मा नाग्निहोत्रमुत मानमौनं
मानादधीतमुत मानयज्ञः ॥

(अ) MBh (MBh (Bh) *ad* 5.33.61 (182*); 1. 85. 24 (in some texts *cd/ab*), 5. 35 38 *cd/ab*, MBh (R) 5. 32. 77, 1. 90. 24, 5. 34. 45, MBh (C) 5 1043, 1. 3628, 5. 1226).

(आ) IS 2233, Saśā 10. 41.

(*a*) एतानि चत्वार्यभयं MBh 1. 85. 24 ; 5. 35. 38.

(*b*) श्रियं प्रयच्छंति यथाकृतानि MBh 5. 35, 38 (var.).

(*c*) °यज्ञः (°ज्ञं) [°मौनं] MBh 5. 35. 38 (var.).

(*d*) मानाधीतं MBh 5.35.38 (var.); मानेनाधी° MBh (var.), 5. 33. 61, Saśā.

Epic Upajāti metre (Indravajrā and Upendravajrā).

The four acts (otherwise) bestow fearlessness, but cause fear if not done properly. They are the *Agnihotra*, the vow of silence, study and sacrifice carried out with reverence.

[ These four acts that are calculated to remove fear, bring on fear when they are improperly performed, viz. the *Agnihotra*, the vow of silence, study and sacrifice (in general) carried out. (P. C. Roy). ]

चत्वारि घोरकर्माणि see न हि कर्माणि चत्वारि.

चत्वारि घोररूपाणि see न हि कर्माणि चत्वारि.

13939

चत्वारि ते तात गृहे वसन्तु
श्रियाभिजुष्टस्य गृहस्थधर्मे ।
वृद्धो ज्ञातिरवसन्नः कुलीनः
सखा दरिद्रो भगिनी चानपत्या ॥

(अ) MBh (MBh (Bh) 5. 33. 59, MBh (R) 5. 32. 74, MBh (C) 5. 1040).

(आ) IS 2234, E-SL 75, SRHt 23. 10 (a. MBh), SSSN 213.

(इ) SS (OJ) 237.

(*a*) चत्वारस् MBh (var.), SS (OJ), SRHt, SSSN ; वसन्ति MBh (var.), SRHt.

(*b*) श्रेयः MBh (var.) ; अभियुक्तस्य (अवि°) MBh, SRHt, SSSN ; °अभिभूतस्य MBh (var.), SS (OJ); मनुष्यधर्मे or गृहस्थधर्मः MBh (var.).

(*c*) श्रान्तो MBh (var.), SRHt; आर्तो or शान्तो [वृ°] MBh (var.), SSSN ; दीनो [वृ°] SS (OJ) ; ज्ञातिश्चाव° SS (OJ).

Epic Upajāti metre (Indravajrā and Upendravajrā).

May these four (always) abide in your house as you are endowed with fortune in carrying out the duties of a householder : an aged kinsman, a well-born person now impoverished, a poor friend and an issueless sister.

[ May these four find refuge in your house, as you fulfil the obligations of a well-to-do householder : an aged kinsman, a person of noble descent now impoverished, friend in distressed circumstances and an issueless sister. (Dr. A. Sharma). ]

13940

चत्वारि प्राक्तनान्याहुर् दुर्विज्ञेयानि तत्त्वतः ।
सुबोधो भषणस्तेषु तेन पूर्वं स कथ्यते ॥

(आ) ŚP 2326.

The first four[1] (of *Jaṅghika* omens) are said to be difficult to understand correctly. Of them *Bhaṣaṇa* is easily comprehensible. It is therefore described first.

1. Three types of omens are discussed here. They are क्षैत्रिक, आगन्तु and जाङ्घिक. Of these the third has five varities: पोतकी, पिङ्गला, काकः, जम्बुकी and भषणः, the first four of which are difficult to describe according to SP.

13941

चत्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।
अल्पप्रज्ञैः सह मन्त्रं न कुर्यान्
न दीर्घसूत्रैरलसैश्चारणैश्च ॥

(अ) MBh (MBh (Bh) 5. 33. 58, MBh (R) 5. 32. 73, MBh (C) 5. 1039).

(आ) Saśa 10. 40.

(*a*) °ऽपि or हि [तु] MBh (var.).

(b) विद्यात् or जह्यात् or विद्वान् MBh (var.).
(cd) अल्प° and दीर्घ° tr. MBh (var.).
(c) प्रकुर्यात् [न कु°] MBh (var.).
(d) रभसैः [°रल°] MBh (var.), Saśa; अशनै° or अबलै° [चार°] MBh (var.); °सूत्रैरभसैश् Saśa.

Epic Upajāti metre (Indravajrā and Upendravajrā).

A powerful king should eschew these four, so say (the theoriticians). A wise man should know them well. He should not hold consultation with men of small intelligence, those who are procrastinating, indolent and eulogists.

[ Learned men have declared that a king, although powerful, should never consult with these four, viz. men of small sense, men that are procrastinating, men that are indolent and men that are flatterers. (P. C. Roy) ]

13942**

चत्वारि सन्ति पर्वाणि मासे तेषु विधीयते ।
उपवासः सदा यस्तत्- पौषधव्रतमीर्यते ॥

(अ) AS 808.
(d) प्रोषध° AS (var.); पोषध° AS (KM); °मीयते AS (var.).

There are four *parvans*[1] in a month. A fast is invariably observed on those days, which is known as *pauṣadhavrata*.

1. The days of the four changes of the moon i. e. the eighth and fourteenth day of each half month, and the days of the full and new moon.

13943

चत्वारो धनदायादा धर्माग्निनृपतस्कराः ।
ज्येष्ठस्यापि विरोधेन त्रयः कुप्यन्ति बान्धवाः ॥

(अ) BhŚ 490 (doubtful). Cf. No. 13946.
(आ) SR 156. 164 (a. BhŚ), SSB 485, 168, SRK 237. 67 (a. Sphuṭaśloka, SSg 96, SH 964. 157.
(a) घन° SSB.
(b) धर्मचौराग्निपार्थिवाः SH.
(c) तेषां (तत्र SSg) ज्येष्ठावमानेन SR, SSB, SRK, SSg; जेष्टावमानितो (ज्ये°) ये वै SH.
(d) त्रयं कुप्यंतनतिस BhŚ; तेभ्यः क्रुद्धास्त्रयो ऽनुजाः SH.

Four are the (natural) heirs to wealth : righteousness, fire, king and thief. If the foremost of them (righteousness) is ignorned, the (other) three kinsmen get annoyed[1].

1. If money is not spent on pious deeds, it is appropriated by the king or stolen by the thieves or burnt by the fire.

चत्वारो निर्मितः पूर्वम् See No. 13888.

13944

चत्वारोऽप्यसिताः पादाः सर्वश्वेतस्य वाजिनः ।
भवन्ति यस्य स त्याज्यो यमदूतः सुदूरतः ॥

(अ) ŚP 1654.

An all-white horse that has all the four feet black, should be discarded from afar, (as it is) a (virtual) messenger of death.

13945*

चत्वारो वयमृत्विजः स भगवान् कर्मोपदेष्टा हरिः
संग्रामाध्वरदीक्षितो नरपतिः पत्नी गृहीतव्रता ।
कौरव्याः पशवः प्रियापरिभवक्लेशोपशान्तिः फलं
राजन्योपनिमन्त्रणाय रसति स्फीतं यशोदुन्दुभिः ॥

(अ) Veṇī 1. 25.

(आ) Almm 188, SR 361. 44 (a. Veṇī), SSB 248. 44 (a. Veṇī), SRK 288. 4 (a. Veṇī), Amd 132. 308, Kpr 7. 231, AlS 104. 21-105. 2. (Cf. A. B Keith's The Sanskrit Drama, p. 216), AA 61.8-11 (AA (AL ed. 74. 4-7), KāP *ad* 7. 7 (p. 220).

(*c*) फले Veṇī (var.).

(*d*) हृतो दु° Kpr, KāP.

Śārdūlavikrīḍita metre.

We four are the officiating priests, that (celebrated) lord Hari is the director of the ritual, the king (Yudhiṣṭhira) is initiated into the sacrifice of war, the sacrificer's wife has taken up the solemn pledge, the scions of the Kuru race are the sacrificial animals, the cessation of the agony caused by our beloved's insult is the fruit, the drum of fame sounds aloud to invite the *kṣatriya* warriors.

[ We four are the officiating priests ; he that lord Hari is the director of the ritual ; the king has fixed himself up in engagement in the sacrifice of battle ; the sacrificer's wife has taken up her solemn vow ; the scions of the Kuru stock are the goats to be sacrificed ; the subsidence of the agony caused by insult to the beloved, is the fruit ; the trumpet of fame sounds aloft for inviting the kings. (C. S. R. Śāstri) ].

13946**

चत्वारो वित्तदायाश्च धर्मचौराग्निभूभुजः ।
ज्येष्ठापमानिते पुंसे त्रयः कुप्यन्ति सोदराः ॥

(आ) SuB 9. 2, Cf. No. 13943.

(*c*) पुंसी SuB.

Religion, thief, fire and king, these are the four heirs to wealth. If the eldest of them is slighted, the three brothers get annoyed with man[1].

1. They take away one's wealth.

13947*-48

चत्वार्याह महाराज साद्यस्कानि बृहस्पतिः ।
पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे ॥
देवतानां च संकल्पम् अनुभावं च धीमताम् ।
विनयं कृतविद्यानां विनाशं पापकर्मणाम् ॥

(अ) MBh MBh (Bh) 5. 33. 60-1, MBh (R) 5.32.75-6, MBh (C) 5.1041-2)

(आ) IS 2236-7.

(*a*) °प्राज्ञ (°ज्ञ:) [°राज] MBh (var.).

(*b*) श्रेयस्कानि or सद्यस्कानि or यशस्यानि or सदृशानि or सद्यस्तानि MBh (var.).

(*d*) तानि वक्ष्यामि मे शृणु MBh (var.); एतानि or तानि [इमानि] MBh (var.).

(*e*) दैवतानां or देवता: MBh (var.).

(*f*) महात्मनां [धी°] MBh (var.).

(*h*) विनाश: MBh (var.); °कर्मिणां MBh (var.).

Bṛhaspati, O mighty king, proclaimed to the lord of celestials as he asked him, these four things as yielding instantaneous results. Know them from me. These are : the resolve of the gods, the majesty of the wise, the modesty of the learned and the extinction of the sinful.

[ On being asked by the Chief of the celestials, Bṛhaspati, O mighty king ! declared four things capable of fructifying or occuring within a single day, viz. the resolve of the gods, the comprehension of intelligent persons, the humility of learned men and the destruction of the sinful. (P. C. Roy). ]

13949

चत्वार्याहुर्नरश्रेष्ठा व्यसनानि महीक्षिताम् ।
मृगयां पानमक्षांश्च ग्राम्ये चैवातिसक्तताम् ॥

(अ) MBh (MBh (Bh), 2. 61. 20, MBh (R) 2. 68. 20, MBh (C) 2. 2270).

(आ) IS 2238, SR 380. 145 (a. MBh).

(*a*) चत्वार्याहुं मुनिश्रेष्ट MBh (var.) ; नृपश्रेष्ठा (°ष्ट) or जनश्रेष्टा or नत° or मुनि° or जना: श्रे° MBh (var.).

(*b*) महीभृतां or °क्षतां MBh (var.).

(*c*) विषयापानमक्षाश्च MBh (var.); मृगयापानमक्षाश्च (°चाश्च ; °मुक्षाश्च) MBh (var.), SR.

(*d*) ग्रामे or स्त्रीषु MBh (var.) ; °तिसक्तता or °तिसंगमं or °तिरक्ततां or °तिशक्तता (°क्तिता) or °भिषक्तता or °तिशिक्तता (°तिस°) or °तिसत्तमा: MBh (var.); °तिरक्तता SR.

Wise men declare four vices of the kings viz. hunting, drinking, gambling and excessive indulgence in sex.

13950*

चन्दनं चन्द्रिका गन्धो गन्धवाहश्च दक्षिणः ।
इयमग्निमयी वृष्टिः शीता किल परान् प्रति ॥

(आ) AIS 109. 15-6.

Sandal, moonshine, fragranee and southern zephyr : all this is the rain of fire (for me), but is cool for others.

15951*

चन्दनं चन्द्रिकाचक्रं विपञ्ची चम्पकस्रजः ।
पञ्चमः पञ्चमश्चेति पञ्चस्योऽजनि सज्जनः ॥

(आ) JS 52. 1 (a Rājaśekhara), SH 524 (a. Rājaśekhara), Kav p. 89.

(*c*) पञ्चम [°म:] SH.

Sandal-paste, moonlight, lute, wreaths of *Campaka* flowers and the amorous act, these five make a gentleman.[1]

1. A cultured citizen is supposed to be fond of these things.

13952

चन्दनं चन्द्रिका मन्दो गन्धवाहश्च दक्षिणः ।
सेयमग्निमयी सृष्टिः मयि शीता परान् प्रति ॥

(अ) KāD 2, 305.

(आ) IS 2239, Cit (V) 243. 1-2.

(*a*) गन्धो Cit.

(*b*) °वाही KāD (var.).

(*c*) स्वयम° Cit.

(*d*) शीता किल प° प्र° KāD (var.), Cit.

Sandal, moonshine and soft southern breeze which carries fragrance—their nature, so far as lam concerned, is full of fire, so far as others are concerned—are cool. (V. Nārayan Ayer).

13953

चन्दनं शीतलं चन्द्राच् चन्दनेन तु चन्द्रमाः ।
चन्द्रचन्दनयोर्मध्ये साधुसंपर्कशीतलम् ॥

(अ) Cr 363 ( CSr 3. 13, CRr 8. 72, CvTb 2. 16, CNI I 324, CNL 83, CPS 265. 4, CM 184, CKL 59-60). Cf. जिह्वाग्रे वसते लक्ष्मीर् ; बुधैर्बोध्यानि शास्त्राणि ; यस्य नास्ति स्वयं प्रज्ञा ; हे जिह्वे कटुकस्नेहे. Cf. No. 13954-55.

(आ) SR 86. 6, SSB 366. 8.

(इ) LN (P) 48 DhN (P) 65, MhN 9.

(*a*) शीतल चन्दनं लोके (शी° च° tr. CvTb) CR, CPS, CvTb ; शितलं CS (var.) ; चन्दन° CS (var.) ; चन्द्र: (°न्द्रश् ; °न्द्रं, °न्द्र ; °न्द्रनं) CS (var.), CL (var.) ; सन्द्रं CS (var.) ; चतश् CS (var.) ; लोके [चन्द्राच्] CNI I, CNL, SR, SSB.

(*b*) चन्द्रनेन (°न्द्रेण तु ; °न्देन तु ; °नादपि CR, CvTb, CNI I, CNL, CPS, SR, SSB) CS (var.), CR, CvTb, CNI I, CNL, CPS, SR, SSB ; शीतलो न [चन्दनेन] CS (var.); चन्द्रमा CS (var.), CvTb, CNI I.

(*c*) चन्दचन्द्रययोर् CS (var.), CvTb ; चन्द्र-चन्द्रनयो (°योर्) CS (var.) ; चन्द्रचन्दहनयो CS (var.) ; चन्द्रं च CR (var.) ; चन्द्रम-श्चन्दनाभ्यां च SSB मध्य CS (var ).

(*d*) शीतल: साधुसंगम: (°म CvTb) CR, CvTb, CPS ; शीतल वचनं सताम् CNL ; शीतला साधुसंगति: SR, SSB ; सधु: (सा°) संगति-शीतला CNI I; माधुसंपर्कशीतलम् CS (var.); साधुसंपर्कशीतल: (°ल) CS (var.).

Sandal is cooler than the moon, and the moon is cooler than the sandal, but more than these two, cool is the association with the virtuous men.

13954

चन्दनं शीतलं लोके चन्दनादपि चन्द्रमा: ।
चन्दनाच् चन्द्रमाश्चैव शीतल: साधुसंगम: ॥

(अ) MK (K) 623.

(आ) SuB 11. 11. Cf. No. 13953.

(*c*) चन्द्रचन्दनयोर्मध्ये MK.

(*d*) प्रियसंगम: MK.

Sandal is cool in the world. The moon is cooler than even the sandal. Company of the virtuous is (however) cooler than both the moon and the sandal.

13955

चन्दनं शीतलं लोके चन्दनादपि चन्द्रमा: ।
साधुसङ्गतिरेताभ्यां नूनं शीततरा स्मृता ।

(आ) SRS 2.2.10. Cf. No. 13953.

Translation See No. 13953 and 13954.

13956

चन्दनं शुचिवस्त्रं च पानीयं शुचिशीतलम् ।
सेव्यमानोऽपि मधुर: शुचिर्जयति नान्यथा ॥

(अ) Śts 23. 11. (141) (78 2-3).

(*b*) सेव्यमाने or सिच्यमनोति Śts (var.).

(*d*) शुचि Śts (var.).

Sandal-wood, spotless dress, pure and cold water; and quality Sugar-cane (or *guḍa*-molasses) excel (i. e. reveal their true worth) when used, not otherwise.

13957**

चन्दनं स्तनतटेऽधरबिम्बे
यावकं घनतरं च सपत्न्या: ।
प्रातरीक्ष्य कुपिताऽपि मृगाक्षी
सागसि प्रियतमे परितुष्टा ॥

(आ) JS 288. 16, VS 2158. ŚP 3739, SR 328. 7 (a. ŚP), SSB 192. 6.

(*c*) कामिनी [मृ°] JS.

Svāgatā metre.

On seeing sandal-paste on the breast-region and thick lac dye on the *bimba*-like lower lip of her co-wife in the morning, the fawn-eyed woman, though angry, was happy with the guilty husband (to find him return to her).

13958

चन्दनजन्म-पदत्वं
यद्यपि लोके सुविश्रुतं भवतः ।
विषधरसंश्रयदानात्
तदसविवेत्यभून्मलय ॥

(आ) SSB 596. 2.

Ārya metre. (defective in *d*).

O Malaya mountain, though you are very well-known in the world as the birth-place of the sandal trees, but that seems to be negated by your according refuge to the poisonous snakes.

13959

चन्दनतरुषु भुजंगा
जलेषु कमलानि तत्र च ग्राहाः ।
गुणघातिनः खलु खला
भोगेषु क्व नु सुखान्यविघ्नानि ॥

(अ) P (PT 1. 106, PTem 1. 98, PS 1. 94, PN 2. 72, PP 1. 277, PRE 1. 105), H (HJ 2. 162, HS 2. 153, HP 2. 149, HN 2.148, HM 2. 162, HK 2. 160, HH 68. 9-10, HC 90. 13-4). Cf. Ru 61.

(आ) IS 2240, Sama 1 च 5.

(*a*) भुजङ्घा PT (var.).

(*b*) कमलान्वितग्राहा: PT (var.) ; कमलान्वितेषु च ग्राहः PS (var.) ; ग्रहा: HN (var.), HJ; °तिनश्च पिशुना IS; गुणघातिनश्च भोगे H (var.), Sama.

(*c*) °नश्च पिशुना PS, HJ ; °नश्च खला इति PP; °नश्च खला HP, HN, HH (*Contra metrum*) ; °नश्च भोगे HM, HJL.

(*cd*) गुणघातिनोपिरखला / भोगेषु न सु° PN, HN. (*Contra metrum*).

(*d*) भूभृत्सु (भूज्यत्सु) सुखेषु विघ्नानि PS ; भोगेषु; अलं सु° HH (*Contra metrum*) ; भवन्ति न सु° PP; न भोगेषु न HP, HN, IS; सुखान्य° HJ, HP, Sama; खला न च सु° HS, HM, HK, HN.

Gīti-ārya metre (in some texts Ārya metre).

Snakes live in sandal wood-trees, in the waters are water-lilies, but also crocodiles ; scoundrels, we all know, are death to good characters. Where, pray, can be found happiness in enjoyments without something to spoil it ? (F. Edgerton).

13960

चन्दनवनमतिलोभाद्
अत्याधानाद् धनस्य कोशाधिः ।
अध्यक्षैर्झषनिकरो
गौरत्यतिरक्षणान्नष्टा ॥

(अ) PTu 87. 5-6 (14).

Āryā metre.

The sandal-wood forest was destroyed because of excessive greed, the rich treasure perished due to high deposits of wealth, the multitude of fish because of numerous supervisers and the cow due to too much protection.

13961**

चन्दनागरुकुष्ठानि शिवा सर्जरसौ सिता।
मलयानिलनामायं धूपोमीभिः सुरप्रियः॥

(आ) ŚP 3256 (a. Yogaratnāvalī).

Sandal, aloe wood, *kuṣṭha*, *śiva* and *sarja*--essence and *sita*, incense made with the mixture of these plants is known as *malyanila* and is pleasing to the gods.

13962**

चन्दनागुरुकुष्ठैश्च लोध्रभार्गीफणिज्जकैः।
दंशलेपो विषं हन्ति जंगमं स्थावरं पुनः॥

(आ) ŚP 2843.

Paste of *Candana*, *aguru*, *kuṣṭha*, *lodhra*, *bhārgi* and *phaṇijjaka* (plants and herbs), applied to the stung place (lit. sting), removes poison caused by a living being or an immovable object.

13963

चन्दनादपि संभूतो दहत्येव हुताशनः।
विशिष्टकुलजातोऽपि यः खलः खल एव सः॥

(अ) P (PP 1. 399, PM 1. 177), Cr 1456 (CNP II 158). Cf. HPañ 88-9.

(आ) IS 2241, Subh 89, VP 8. 15.

(इ) Old Syriac 1. 36*a*, J Cap 49. 2.

(*a*) संदनाद् [च°] *N* in PP.

(*c*) वसिष्टः कु° CNP II (MS); वशिष्ट° *bh* in PP; वसिष्ट *N* in PP.

(*d*) खलु खलु एव च CNP II (MS); खलः om. *P* in PP.

A fire will burn, though kindled / in fragrant sandal wood : / a rascal is a rascal, / although his birth is good. (A W. Ryder).

13964*

चन्दनानां महार्हाणाम् अगुरूणां तथा प्रभो।
नावस्थायी चिरं गन्धो यथा कीर्तिमयो नृणाम्॥

(अ) R (R (Bar.) App. I. No. 18 lines 37-38; R (B)-, R (R)-, R (G) 2. 61. 20, R (L) 2. 61. 21.

(आ) IS 2242.

(*b*) अगरूणां R (Bar.); तथा विभो (°धां) R (var.).

(*c*) नावस्थश्च R (var.); न च स्थायी R (var.), IS.

(*d*) तथा R (var.); कीर्तिः समार्जिता R (var.).

O Lord, the fragrance of (even) the highly priced sandal and aloe wood does not last long as those of men in the form of their renown,

13965**

चन्दनारण्यमाधूय स्पृष्ट्वा मलयनिर्झरान्।
पथिकानामभावाय पवनोऽयमुपस्थितः॥

(अ) KāD 2. 238.

(आ) Sar 3. 21, IS 2243.

(*b*) °निर्क° IS.

(*c*) पथिकानां प्रमाथाय Sar.

This breeze has started blowing for putting an end to the existence of the travellers, after touching the water-falls of the *Malaya*-hill and after having blown through in a sandal-wood forest. (V. Nārāyan Ayer).

13966*

चन्दनासक्तभुजग- निःश्वासानिलमूर्च्छितः ।
मूर्च्छयत्येष पथिकान् मधौ मलयमारुतः ॥

(अ) Dhv *ad* 2. 28 (p. 139), Amd 261. 728, AlR 529, VyVi *ad* 2. 43 (p. 367) and *ad* 3. (p. 496), KHpK 75. 144, Kāla *ad* 3. 7 (*a* only).

Intensified by the breath of snakes coiling the sandal-wood trees, the Malaya-Zephyr sends the wayfarers (separated folk) into swoon in the spring season.

13967

चन्दने विषधरान् सहामहे
वस्तु सुन्दरमगुप्तिमत् कुतः ।
रक्षितुं वद किमात्मगौरवं
संचिताः खदिर कण्टकास्त्वया ॥

(अ) Bhallaṭaśataka 32.

(आ) Any 183. 197, SR 242. 165 (a. Bhallaṭa), SSB 643. 2 (a. Bhallaṭa), SRK 212. 1 (a. Śārṅgadhara), JS 115. 51 (a. Bhallaṭa), SRHt 218. 19 (a. Bhallaṭa), VS 798 (a. Bhallaṭa), ŚP 1043 (a. Bhallaṭa), AP 61, SRRU 920 (a. Bhallaṭa), SSSN 161. 23 (a. Bhallaṭa), Regnad VI. 166 (a. Bhallaṭa), RJ 459 (a. Mallabhaṭa).

(*c*) रक्षितं Any ; बत [वद] SRHt ; °सौष्ठवं Any, SR, SSB, SRK, JS, SRHt, VS, ŚP, SRRU.

(*d*) वर्धिताः Any, ŚP ; कण्टकाः [संचिताः] JS ; संचिता° [कण्टका°] JS.

Rathodhatā metre.

We would suffer snakes around the sandal-wood tree. Where could be a beautiful thing without safety ? Please tell us, *Khadira*[1], have you gathered thorns around you to safeguard your worth ?

1. Name of a tree, Acacia Catechu.

13968**

चन्दनैलादलोशीर- तगरैर्वासिते जले ।
पीते संजायते नित्यं गन्धो वपुषि भोगिनाम् ॥

(आ) ŚP 3008.

On drinking water scented with sandal-wood, cardamom (*Elā*), *uśīra* and *tagara*, there is perpetual fragrance in the body of the seekers of sexual pleasures.

13969

चन्दनो विषधरान् स्वमस्तके
दीपको निजशिखासु कज्जलम् ।
चन्द्रमा वहति लक्षणं तनौ
भूपतिः खलजनान् स्वसन्निधौ ॥

(आ) AnyT 2. 58.

Rathodhatā metre.

The Sandal-wood tree carries snakes on its top (head), the lamp bears soot on its flame, the moon carries a dark spot on its person and the king harbours rogues close to him.

चन्द्राकारमिदं शिरः see No. 14549.

13970*

चन्द्रं कलङ्करहितं शफरद्वयं च
निस्तोयमन्धतमसं च सुगन्धि तन्व्याः ।
वक्त्रच्छलेन भुवि सृष्टवतो विधातुर्
वर्ण्येत केन करकौशलमद्भुतं तत् ॥

(आ) SR 262. 189, SSB 79. 71.

(*b*) °तसमं SSB.

Vasantatilakā metre.

How can one describe the marvellous feat of the Creator, who has created on the earth moon without a blot, two fish without water and blinding darkness with fragrance in the garb of the face of that slender one ?

13971*

चन्द्रं गता पद्मगुणान् न भुङ्क्ते
पद्माश्रिता चान्द्रमसीमभिख्याम् ।
उमामुखं तु प्रतिपद्य लोला
द्विसंश्रयां प्रीतिमवाप लक्ष्मीः ॥

(अ) Kum 1. 44 (in some texts 1. 43), (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3, p. 231.

(आ) Almm 190, Kpr 7. 294, KāD 252. 5-6, KH 222.16-7, VyVi 52.18-9, AlS 261. 10-3. Amd 165.430, AA 73. 18-21 (AA (ALed.) 89. 16-7), KHpK 263. 379.

(*a*) भुक्तं Amd (var.).

Upajāti metre ( Indravajrā and Upendravajrā ).

The unstable goddess of Fortune and beauty when got to the Moon does not enjoy the excellence of the lotus[1] and again when she gets to the lotus she does not obtain lunar splendour. But getting to Umā's face she received the two fold delight both of the Moon and the lotus. (H. H. Wilson).

1. Which closes at night.

13972

चन्द्रं चन्दनकर्दमेन लिखितं संमार्ष्टि दष्टाधरा
कामः पुष्पशरः किलेति सुमनोवर्गं लुनीते च यत् ।
वन्द्यं निन्दति यच्च मन्मथमसौ मङ्क्त्वाऽग्रहस्ताङ्गुलीस्
तत्कार्यं सुभग त्वया वरतनुर्वातूलतां लम्भिता ॥

(अ) Viddhaśālibhañjikā 2. 20. (Cf. A. B. Keith's The Sanskrit Drama; P. 237.

(आ) SkV 541 (a. Rājaśekhara), Kav 277 (a. Rājaśekhara), Prasanna 127*b ac/bd*, Skm (Skm (B) 623, Skm (POS) 2. 30. 3) (a. Rājaśekhara), JS 157. 9 (a. Nandana), SR 290. 82 (a. JS), SSB 127. 88, ŚB 4. 509.

(*a*) यन्मार्ष्टि Vidd (var.); सा मार्ष्टि SkV, Kav, Skm, JS; यन्मार्ष्टि Prasanna.

(*b*) पञ्चशरः [पु°] Vidd (var.); सुमनोरंगं Prasanna ; °वर्गान् JS.

(*c*) बंधं [बद्धं] Vidd (var.); बन्ध्यं Kav ; वन्द्य Skm (POS); मान्मथ° Vidd (var.); °स्ताङ्गुरीः SkV, Kav, Prasanna.

(*d*) तत्कालं Vidd (var.); सत्कां सा Skm; सोत्कंप Prasanna ;तत् काम्या SkV, Kav ; तत्कामं JS ; तूलतां SKV, JS, SR ; शिक्षिता [ल°] JS.

Śārdūlavikrīḍita metre.

That she, biting her lower lip, wipes out the moon painted with sandal-paste, plucks the whole lot of flowers because the Cupid has verily flowery darts, and, while snapping the fingers of her hands, denounces Kāma, adorable to all; O handsome king, these actions of hers show that you have rendered the fair woman crazy (with love for you).

[ With sandal-paste the Moon she paint would cleanse, / the while she gnaws the petals of her lips; / and crying, "Love hath flowers darts in sooth !" / She rendeth blossoms fait from parent stems / on mighty Kāma, worthy of all land, / she raileth land, biting her tender nails ; / oh, happy king, surely, these tokens show / a beateous maid distraught for love of thee. (L. H. Gray) ].

13973**

चन्द्रं चन्द्रार्धचूडं चतुरुदधिचयं चन्द्रिकां चन्द्रकान्तं
चार्वङ्गीलोचनान्तं चमरसहचरीबालभारो-
च्चयं च ।
खर्वीकुर्वन्ति दर्वीकरतिलकमपि ध्वस्तगुर्वीतिभङ्गि
स्वर्वीथि प्रेषिता रे दलपतिगृहिणि त्वद्यशः-
स्तोमसोमाः ॥

(अ) Akabarī-othasa !

(आ) PV 76 (a. Akbari-Kalidāsa), (Cf. PdT p. LV), SR 115.28, SSB 413.1.

(*c*) °तिभीति SR ; °भाति [°तिभ°] SSB.

(*d*) सर्वीथि° PV (MS) ; °वीथि° SR ; °वीथी प्रस्थितास्ते SR, SSB; °गृहिणी SR ; °सोह PV (MS).

Sragdharā metre.

O queen of king Dalapati, the moons of the mass of your fame that put to shame the moon, Śiva, the group of four oceans, moonshine, the moon-stone, the corner of the eyes of the lovely dame, the mass of hair of the spouse of the Camara deer and the lord of serpents (Śeṣa), have repaired (lit. have been despatched) to the streets of heaven.

13974**

चन्द्रं प्रयच्छ सखि मे चषकानुयातं
पाटीरपङ्कनिलयां नय मे सपत्नीम् ।
मामुद्धरोद्धुरकुचे मुकुरान्तरालान्
मग्नामिवापदि भुजङ्गभुजोपगूढाम् ॥

(आ) PV 450 (a. Veṇidatta).

Vasantatilakā metre.

O friend with plump breasts, give me the moon reflected in the Cup (of wine), take away my rival smeared with sandal-paste, get me out of the looking-glass, rescue me clasped by the rogue in his arms as if I were sunk in adversity.

13975

चन्द्रं समाश्रयतु नाम तिथिस्त्वनेका
क्षीणस्य बिम्बपरिपूरणकारणाय ।
एवं पुनः सकलमण्डलपूर्णवर्णं
सा पूर्णिमैव खलु पूरयितुं समर्था ॥

(आ) Ava 198, SR 210.29, SSB 588.32.

(*a*) °श्रयति SR, SSB.

(*b*) क्षीणस्तु SR, SSB; °पूर्णमपूरणाय SR, SSB.

Vasantatilakā metre.

Various *tithis*[1] may enter into the moon in order to complete its emaciated orb, but it is *pūrṇimā*[2] alone which is able to restore the beauty of its full orb.

1. Lunar dates.
2. Last date of the bright half of lunar month.

13976

चन्द्रं सान्द्रं रोचिषा निर्मिमीते
यान्त्या कान्त्या स्वीयया धामसिन्धुः ।
यो निःशोकं सर्वलोकं विधत्ते
तं विश्वेशं भास्करं भावयामि ॥

(आ) SH fol. 5*a* (32).

Śālinī metre.

I reflect upon the sun, the lord of the world, which being the repository of lustre, makes the moon stout with its brilliance (transferred to it), and frees the whole world from distress with its retreating light.

13977

चन्द्रः क्षयी प्रकृतिवक्रतनुर्कलङ्की
दोषाकरः स्फुरति मित्रविपत्तिकाले ।
मूर्ध्ना तथापि सततं ध्रियते हरेण
नैवाश्रितेषु महतां गुणदोषचिन्ता ॥

(अ) VCsr 4.9, KR 10.230.1. Cf. Nos. 13803 ; 14028.

(आ) SkV 1372, SR 50. 194 (a. VC), SSB 308. 199, NBh 136, SRK 12. 24 ( a. Sphuṭaśloka ), IS 2244

(*a*) जडात्मा [कल°] VCsr (var.), KR, SkV, SR, SSB, SRK, IS; °तनुः NBh; जितात्मा VCsr (var.).

(*b*) भवति [स्फु°] VCsr (var.); दोषाऽऽकरः SRK.

(*c*) मूर्द्धा VC (var.); ह्यहा [मू°] NBh ; न ह्याश्रि° KR; विधृतः (°भृ°) परमेश्वरेण [स° ध्रि° ह°] VCsr (var.), KR, SkV, SR, SSB, SRK, IS; शिरसा [स°] NBh.

(*d*) °शङ्का [°चिन्ता] SR, SSB, SRK.

Vasantatilakā metre.

The Moon is consumptive [or : subject to warning], its body is by nature deformed [or : curved], it has spots [or : is defiled], has a mass of faults [or : makes the night], and rejoices when its friend is in distress [or : comes out, or shines, when the Sun is invisible] ; yet Hara always wears it on his crest. Truely the great take no account of the good or bad qualities of their dependants who are at their mercy. (F. Edgerton).

चन्द्रः क्षीरमिव क्षरत्य° see No. 12217.

13978**

चन्द्रः शोभति निर्मले च गगने ताराविचित्राम्बरे
हंसः शोभति पद्मपत्रसलिले वैडूर्यवर्णोदके ।
हारः शोभति कामिनीकुचतटे स्त्री चञ्चला यौवने
राजा शोभति मन्त्रिभिः परिवृते सिंहासने सुस्थितः ॥

(अ) BhŚ 491.

Śārdūlavikrīḍita metre.

The moon looks lovely in a clear, star-decked sky. A swan looks beautiful in a lotus-pool with *lapis lazuli*-coloured water. A garland shines forth on the breasts of a charming woman. A fickle woman looks beautiful in youth. Aking looks splendid, seated majestically on the throne and surrounded by his ministers.

13979

चन्द्रः सुधांशुरयमत्रिसुतो द्विजेशः
पुण्यैरवापि शरणाय मयेति तोषम् ।
मुग्धेणशाव भज मा त्यज पापमेनं
मीनं प्रभुज्य सहसा कृतमेषभोगम् ॥

(आ) VS 663 (a. Paṇḍita Pājaka).

Vasantatilakā metre.

O foolish hare, don't be overjoyed thinking that this moon has rays of

nectar, is son of sage Atri, is lord of Brāhmaṇas (stars) and you found it for refuge (or protection) due to your pious deeds. Forsake this sinner, who having enjoyed *Mīna*[1] immediately turns to enjoy *Meṣa*.[2]

1. Twelfth sign of Zodiac.
2. First sign of Zodiac.

13980

चन्द्रकला इव पूर्णा
निष्पन्ना सस्यसंपत्तिः ।
ग्रस्ता क्षणेन दृष्टा
निःशेषा दिविरराहुकलयैव ॥

(अ) Kal 5. 2.

Udgīti-āryā metre.

The wealth of rich crop is seen to be misappropriated in its totality by the craftiness of the Kāyastha in a while, as the full orb of moon is fully eclipsed in a moment by Rāhu's shadow.

13981

चन्द्रकान्तगलदम्बुनाऽधुना
हा चकोरनयने समाश्रिते ।
कोकलोकहृदयानलः पुनः
सूर्यकान्तमणिमाश्रयत्यहो ॥

(आ) SR 323. 7, SSB 183. 7.

Rathoddhatā metre.

O, wonder. As the water trickling from the moon-gems now resorted to the eyes of the *Cakoras*, the fire (of separation) in the hearts of the flocks of *Cakravāka* birds is turning to the sun-stone.[1]

1. The poetic tradition has it that the *Cakoras* feed on the moonshine only. They have reason to grieve at day-break. The *Cakravāka* birds, on the other hand, are united in the morning. The fire of separation in their hearts is therefore quenched. It is said to have been transferred to the sun-stones.

13982

चन्द्रकान्तो मणिः स्वच्छः सूर्यकान्तस् तथैव च ।
किं तु सूते सुधामाद्यो ज्वालामन्य इयं भिदा ॥

(आ) SSB 602. 1.

The moon-stone is transparent. So is the sun-stone. But the former emits nectar, the latter fire. This is the difference (between the two).

चन्द्रखड्गकरायते see No. 13999.

13983*

चन्द्रग्रहणेन विना
नास्मि रमे किं प्रवर्तयस्येवम् ।
देव्यं यदि रुचितमिदं
नन्दिन्नाहूयतां राहुः ॥

(आ) VS 126 (a. Mayūra), AR 222. 5-6, (ARS 201. 6-7, Kav p. 68, (Cf. A. B. Keith's A History of Sanskrit Literature; p. 211) (Śiva and Parvati May 230).

(*b*) प्रतारय° AR.

Āryā metre.

"I will not play without the stake of the moon".[1] "Why do you conduct yourself so"? Nandin, if the Devī approves of it, let Rāhu be summoned[2].

1. Pārvatī. 2. Śiva.

13984

चन्द्रचन्दनकर्पूर- गोस्तनीशर्करादयः ।
एतेषां सारमादाय जनन्या जनितं मनः ॥

(आ) SuM 31. 2.

(*c*) जायते [ए°] SuM (var.).

(*d*) निर्मितं [जनि°] SuM (var.).

The heart of the mother was created by putting together the essence of the moon, sandal, camphor, grapes, sugar and such other things.

13985

चन्द्रद्युतिशीतलवारितया
दैतेयसुरैः परिवारितया ।
अंहो गजदारणकेसरिताम्
एते गमिता न हि के सरिता ॥

(आ) Vidy 833 (a. Gokulanātho'pādhyāya).

Moṭanuka metre.

Who were they that were not turned into lions in tearing asunder the tuskers of sin by the river Ganges by virtue of its (sacred) water, cool like the moonshine, and its being waited upon by the demons and gods !

13986

चन्द्रपादजनितप्रवृत्तिभिश्
चन्द्रकान्तजलबिन्दुभिर्गिरिः ।
मेखलातरुषु निद्रितानमून्
बोधयत्यसमये शिखण्डिनः ॥

(अ) Kum 8. 67 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 130).

(आ) SR 299. 30 (a. Kum), SSB 145.32.

(*a*) °वृत्तयश् Kum (var.).

(*b*) °मणि° [°जल°] Kum (var.); बिन्दवो गिरौ [°भिर्गिरिः] Kum (var.).

(*c*) निवृतान् [नि°] Kum (var.); इमान् [अमून्] Kum (var.).

(*d*) °धयन्त्य° Kum (var.).

Rathodhatā metre.

By the drops of water of the moon-gems with their flow stirred by the rays of the moon, the Himālaya mountain is awaking, at an inopportune hour, the peacocks sleeping on the trees on its slopes.

[ By the water trickling from the Moon gems watered by the rays of the moon the mountains are awaking at an improper time the peacocks sleeping on their waist. (H. H. Wilson). ]

13987*

चन्द्रप्रभाप्रसरहासिनि सौधपृष्ठे
दुर्लक्षपक्षतिपुटां न विवेद जायाम् ।
मूढश्रुतिर्मुखरनूपुरनिःस्वनेन
व्याहारिणीमपि पुरो गृहराजहंसः ॥

(आ) KāvR 13. 26.

Vasantatilakā metre.

The domestic royal swan with dull sense of hearing, did not notice his mate before him, on the palace-top flooded with moon-light which had made her wings scarcely visible, though she beckoned to (lit. called) him with the sound of her jingling anklets.

13988

चन्द्रबिम्बरविबिम्बतारका-
मण्डलानि घनमेघडम्बरैः ।
भक्षितानि जलदोदरेषु तद्
रोदनध्वनिरिवैष गर्जितम् ॥

(आ) Pad 76, 32 (a. Lakṣmaṇa), SR 340. 3, SSB 212. 9.

Rathodhatā metre.

The orbs of the moon and sun, and the constellation of stars were devoured by the mass of dense clouds. This thunder appears to be the sound of their screams in the stomach of the clouds.

13989*

चन्द्रमण्डलसुरङ्गया जगन्-
मन्दिरे मदनदस्युरागतः ।
मानवित्तमपहर्तुमुज्झिता
मोहचूर्णपटलीव चन्द्रिका ॥

(अ) Caur (A) 44.

(*c*) °वित° Caur (var.); °मुद्यतो Caur (var.).

(*d*) मोहभस्मकलिकेव Caur (var.).

Rathodhatā metre.

The bandit of Cupid has entered the mansion of the world through the subterranean passage of the moon-disc and has showered moon-shine like a mass of stupefying powder to rob anger of the (lovers') heart.

13990*

चन्द्रमाः पीयते देवैर् मया त्वन्मुखचन्द्रमाः ।
असमग्रोऽप्यसौ शश्वद् अयमापूर्णमण्डलः ॥

(अ) KaD 2. 90.

(आ) IS 2245.

(*c*) ह्यसौ KaD (var.).

The moon is drunk by the gods, by me (is drunk) the moon of your face. That moon is never full, while this (your face) has a full orb.

13991**

चन्द्रमाश्चन्द्रमास्तावत् सुरभिः सुरभिस् तथा ।
संयोगो वरवर्णिन्या वैपरीत्यमतः परम् ॥

(आ) SSB 101. 2 (a. Saṁgrahītuḥ).

The moon is merely a moon, the spring is merely a spring, but the union with that fair lady is quite distinct from them.

13992–13997**

चन्द्रमुखी मृगनयना
मदनधनुर्भ्रूः शशाङ्कशिशिरा या ।
समशिखरसदृशदशना
मुखपरिमललीनमधुपालिः ॥
पुंस्कोकिलमधुरोक्तिर्
बिम्बोष्ठी कम्बुकण्ठकृतशोभा ।
कोमलमृणालबाहू
रक्तोत्पलसदृशकरचरणा ॥
श्रीफलसमवक्षोजा
मध्ये क्षीणा गभीरनाभिश्च ।
त्रिभुवनजयरेखा इव
यस्यास् त्रिवलीलता भाति ॥
पृथुतरनितम्बबिम्बा
हरिणीसमस्मरमन्दिरोद्देशा ।
कामतरोरङ्कुर इव
यस्या रोमावली विभात्युदरे ॥
रम्भोरूर्हंसगतिः
कनकरुचिर्नीलनीरजाभासा ।
सुरभक्ता पतिभक्ता
लज्जालुः सुरभिरतनीरा ॥
सितवसनकुसुमनिरता
लघ्वाहारा च कृष्णघनकबरी ।
चिरकालितपतिरमणा
देवी सा पद्मिनी वा स्यात् ॥

(आ) ŚP 3092-3097 (a. Śrīdhara). Cf. R. Selunidt, Beiträge Zur Indischen Enotik (p. 162).

(*e*) पुंस्कोलिल° Selunidt.

(*r*) °रजभासा Selunidt

Āryā metre.

She who has moon-like face, doe-like eyes, eye-brows like Cupid's bow, even and pointed teeth, is cool like the moon, on the fragrance of whose mouth the bees swarm ;

has voice sweet like that of the male cuckoo, lips (red) like the *bimba* fruit, is beautiful with conch-like neck, has arms tender like the lotus-stalk, feet like red lotus, breasts like the *bilva* fruit, slender waist, deep naval, three folds on whose belly shine like the marks (lit. lines) of victory over the three worlds ;

has broad circular hips, female organ like that of a doe, on whose belly the line of hair looks beautiful like a shoot of the tree of love;

has thighs like the plantain tree, swan-like gait, golden hue, lustre of the blue lotus, is devoted to gods and her husband, is bashful, whose emission in sexual act smells sweet, is fond of white apparel and flowers, is a light eater, has dark thick braid, whose sexual sports with her husband last long, such a woman is known as *Padminī*.

13998**

चन्द्रमूर्तिरिवात्यर्थं कलत्रातीवशालिनी ।
दरिद्रद्विजवत्तनु- मध्या सुमध्यमा ··· ॥

(अ) Śts, Reccusion A 5 1 (defective).

(*a*) चंद॰ Śts (var.).

She is extremely beautiful among wives like the lunar orb, and has a waist lean like an indigent Brāhmaṇa.

चन्द्रव्रतसहस्रं तु see No. 6005.

13999*

चन्द्रश्चण्डकरायते मृदुगतिर्वातोऽपि वज्रायते
माल्यं सूचिकुलायते मलयजो लेपः स्फुलिङ्गायते ।
आलोकस् तिमिरायते विधिवशात् प्राणोऽपि भारायते
हा हन्त प्रमदावियोगसमयः संहारकालायते ॥

(अ) VCbr II. 17, Śṛṅgāratliaka of Kālidāsa (?) 16, Han 5. 26. (Kāli Krishna's ed. 201), (also in some MSS of Vik), MK (A) 118.

(आ) VS 1277, SR 274. 8 (a. Śṛṅg), SSB 101. 9, SRK 129. 1 (a. BhŚ), AlK 119. 21-24, IS 2246.

(*a*) ॰खड्गकरायते or चन्द्रकलायते VC (var.).

(*b*) माल्तं or मायां VC (var.); माला IS; मालाकु॰ VC (var.); सूचिकलायते VC (var.); मलयजालेपः Śṛṅg, VS, SR, SSB, SRK, AlK, IS; प्रतिदिनं भूषापि शैलायते [म॰ ॰ले स्फु॰], MK; पारायते VC (var.).

(*c*) आहारो गरलायते प्रतिदिनं VC (var.); रात्रिः कल्पशतायते Ham, SR, SSB, SRK; आलोकं स्तिमितायते ALK.

(*d*) ॰समयः or ॰समये VC (var.); किं किं न दुःखायते VC (var.); कल्पान्तकालायते VS Śṛṅg.

Śārdūlavikrīḍita metre.

The Moon seems to have fierce-burning rays; a gently-blowing breeze is like a thunderbolt; a garland seems like a bunch of needles, sandal-wood salve like sparks of fire, light like darkness by the power of destiny, and the very breath of life seems a burden; alas, alas! —the time of separation from a beloved wife seems the time of the destruction of the world. (F. Edgerton).

14000*

चन्द्रश्चण्डकरायते हिममरुद् दावाग्नि-दाहायते
शीतं घर्मभरायते भ-रुचिरा रात्रिश्च कल्पायते ।
बाणः शाण-भणायते शुचिपयः क्वाथस्य कल्पायते
हारो भारशरायते किमपरं प्राणोऽपि पान्थायते ॥

(आ) PV 653 (a. Veṇidatta).

(*a*) ॰कारायते PV (MS) (*Contru metrum*); ॰भरु PV (MS) (*Contra metrum*).

Śārdūlavikrīḍita metre.

The moon seems to have fiercely burning rays, the cool breeze scorches

like wild-fire ; winter is burdensome like summer, the night, lovely with stars, seems to be long like a kalpa[1], the sound (of musical instruments) is jarring like that of a whetstone ; pure water (tastes bitter) like a decoction ; the garland acts like Cupid's arrow. What more ? Even the life-breath behaves like a way-farer[2] !

1. A day of Brahmā is equal to 4320 million years,
2. *i. e.* is ready to depart.

14001**

चन्द्रश्चन्दनपिण्डपाण्डुरवपुस् तस्याः कुरङ्गीदृशो
　　मुग्धेनाचलकाञ्चनच्छविमुषा वक्त्रेण निर्भर्त्सितः ।
कौटिल्यं सहजं कलापरिचयादाच्छाद्य सम्प्रत्यसौ
　　वक्त्रश्रीलिपिसौहृदेन कमलाल्लक्ष्मीं हरन् मोदते ॥

(आ) AIR 203.

Śārdūlavikrīḍita metre.

Put to shame by the lovely face of the doe-eyed damsel which surpasses the brilliance of the golden mount *(Sumeru)*, the moon with its form pallid like a log of sandal-wood, having hid its innate crookedness by fostering its digits (in course of time), now rejoices in robbing the lotus of its beauty because it bore similarity with the brilliance of her face.

14002**

चन्द्रश्चन्दनमिन्दुरिन्दुरमणं पीयूषमीशादयो
　　विश्वस्योपकृतावनेन महता ते तेऽवतारा धृताः ।
एतद् यत्र न विद्यते त्रिभुवने न स्थानमेवंविधं
　　जाने जङ्गमपारिजातसगुणं ब्रह्मेव पूर्णं यशः ॥

(आ) SSS 90 (a. Candrucūḍa), SR 137. 59, SSB 450. 59.

(*d*) पूर्वं (पूर्णं) SR. SSR.

Śārdūlavikrīḍita metre.

This Supreme lord assumed many a form such as moon, sandal-wood, camphor, moon-stone, nectar, Śiva and others for the good of the universe. I know of no such place in the three worlds where he does not exist. He is the peer of the fleeting Pārijāta and (an embodiment of) all glory like Brahman.

14003**

चन्द्रश्चन्द्रमुखीक्ष्यतां क्षणमियं संभाव्यतां मञ्जरी
　　चूतस्य स्मरविद्विषि प्रियतमे कोपेऽपि केयं रतिः ।
इत्युक्ते सुचिरेण तत्करतलं पादाग्रसंवाहनाद्
　　चुन्वत्याः सुदृशो बलात्पुलकिते जङ्घे च दोर्वल्लरी ॥

(अ) RŚ 2. 38.

(*a*) क्षयमिवं RŚ (var.).

(*c*) इत्युक्ता प्रणतस्य त° RŚ (var.) ; इत्युक्त्वा रुचितेन or रुचिरेऽपि त° RŚ (var.) ; °रतले RŚ (var.); °वाहनं (°ने) RŚ (var.).

(*d*) चुम्बत्यास् or चुँबंत्या or चुम्बन्त्याः or चुन्वंत्या or धुन्वंत्याः or धुन्वत्याः RŚ (var.); वलोन्पु° RŚ (var.).

Śārdūlavikrīḍita metre.

'O my lass with moon-face, have a look at the moon, honour this mango-blossom for a while, why this proneness to anger that is inimical to love', thus addressed by her lover, the thighs and tender arms of the pretty woman were covered with horripilation, as she shook off perforce his palm that fondled the forepart of her feet for long.

14004**

चन्द्रश्चुम्बति पङ्कजं नवघनस् ताराततिं वर्षति
प्रोन्मादं च रथाङ्गको व्रजति संमोहं च शम्पाऽञ्चति ।
रम्भा स्फूर्जथुमातनोति मधुरं हंसीगणः कूजति
स्रष्टुः सर्गमहो तनोति मदनो व्यस्तार्थमत्यर्थतः ॥

(आ) PV 474 (a. Veṇīdatta), SuSS 746.

(*a*) तारा° PV (var.).

Śārdūlavikrīḍita metre.

The moon kisses the lotus, the fresh cloud rains a series of stars, the *Cakravāka* bird undergoes intoxication, the lightning lapses into swoon, Rambhā sends out a peal of thunder, the female swans warble sweet; Ah! the Cupid has thrown the Creator's creation in utter disorder.

14005*

चन्द्रस्यान्योक्तयो ज्ञेया मेघस्यान्योक्तयस् तथा ।
वायोरन्योक्तिरपरा हंसान्योक्तिस्ततः परा ॥

(आ) ŚP 23.

One should know (well) the *Anyoktis* based on moon, also those based on cloud, others based on wind, and those others based on swan.

14006*

चन्द्रस्येव तवोदयेन महती श्रीश्चन्द्रिका वर्धतां
द्वेष्टारश्शलभीभवन्तु भवतः तीव्रप्रतापानले ।
त्वद्-दोर्दण्डमहाभुजङ्गशिरसि स्थेयादनन्ता चिरं
दिङ्नारीकुचमण्डले तव यशःपूरो विहारायताम् ॥

(आ) NBh 173.

(*d*) or °पूरोऽपि हा° NBh.

Śārdūlavikrīḍita metre.

May your mighty glory increase with your (successive) elevation as does the moonshine with the rise of the moon. May your enemies become moths in the fire of your fierce valour. May the earth rest for long on the hood of the mighty serpent of your stout arm. May the stream of fame sport on the breast-region of the quarter-damsels.

14007

चन्द्र स्वैरं विहर गगने प्रेयसी नम्रवक्त्रा
उच्चैश्चोक्तिं कुरु पिक वने मौनवृत्तिर्यदेषा ।
नीलाम्भोज प्रसर सहसा मुद्रिताक्षीयमस्ति
युष्मद्-भाग्यं फलितमधुना यद् गृहीतोऽद्य मानः ॥

(आ) IS 2247, Subh 323, Vidy 524 *ac*/*bd*.

(*a*) गगणे Subh.

(*b*) उचित मुक्ताङ्कुर पिक निजां मौनमास्ते यदेषा Vidy.

(*c*) वक्त्राम्भो° Vidy; मीलिताक्षी मृगाक्षी Vidy.

(*d*) °भाग्यैः Vidy; °तमनया Vidy; °तोद्यमानः Vidy (var.).

Mandākrāntā metre.

Moon, sport at will in the sky, my beloved will not confront you with her face (lit. has bent down her face). Cuckoo, Coo aloud in the wood because she is keeping silence. Blue lotus, bloom at once, she has closed her eyes. Your luck has (really) borne fruit now because she has to-day lapsed into anger / pride (*māna*).

[ Flaunt your proud head, Moon. Nightingale, arise / and sing. Wake, lotus, spread your petals wide. / My lady who has vanquished all your pride / is gently sleeping, silent, with closed eyes. (J. Brough) ].

14008

चन्द्रांशुनिर्मलं वारि चन्द्रो हंससमद्युतिः ।
हंसास्तु शरदि स्मेर- पुण्डरीकमनोरमाः ॥

(आ) Rasagaṅgā 427. 12-3 (87).

The water is clear like the moon-beams. The moon is bright like a swan, and the swans are charming like the white lotuses blooming in winter.

14009

चन्द्रादित्यपुरंदरक्षितिधरश्रीकण्ठसीर्यादयो
ये कीर्तिद्युतिकान्तिधीधनबलप्रख्यातपुण्योदयाः ।
स्वे स्वे तेऽपि कृतान्तदन्तदलिताः काले व्रजन्ति क्षयं
किं चान्येषु कथा सुचारुमतयो धर्मे मतिं कुर्वताम् ॥

(अ) AS 299.

(*a*) °पुरंदर° AS (var.); °क्षितधर° AS (var.).

(*c*) °कलिता: AS (var.).

(*d*) कथासु चारु° (°र°) AS (var.).

Śārdūlavikrīḍita metre.

The Moon, Sun, Indra, Śeṣa, Śiva, Balarāma and others who were endowed with fame, splendour, lustre, wisdom, wealth, valour and celebrated virtuous deeds, they too, torn by Yama's teeth, suffer decay / wane at their assigned hour; what to talk of others ! wise men, apply your mind to righteousness.

14010**

चन्द्रादित्योरुनेत्रः कमलभवभवस्फारपृष्ठप्रतिष्ठो
भास्वत्कालाग्निजिह्वः पृथुलगलगुहादृष्टनिःशेष-
विश्वः ।
अद्भिः पुच्छोत्थिताभिश्चकितसुर-वधूनेत्रसंसूचिताभिर्
मत्स्यश्छिन्नाब्धिवेलं गगनतलमलं क्षालयन् वः
पुनातु ॥

(अ) Khaṇḍapraśasti 1. 2.

(आ) SR 17. 13, SSB 30. 9.

(*c*) पुच्छोच्छ्रिता° Kika Tika.

Śārdūlavikrīḍita metre.

May the Fish (incarnation of Viṣṇu) sanctify you; fish, which has prominent eyes of moon and sun, tongue of the blazing fire of destruction, rests on the vast surface (of earth) created by Brahmā, in the wide cavity of whose throat is seen the whole universe, and which, leaping beyond (lit. tearing apart) the sea-tides, washes the impurities of the sky with the water raised by its tail, as indicated by the frightened eyes of the heavenly nymphs.

14011*

चन्द्राद्रूप्यकमण्डलौः समुदयद्गौरांशु-गङ्गाजलैर्
ज्योत्स्नाचन्दनचर्चनैर्विकसितैस्ताराप्रसूनैरपि ।
एतद् विष्णुपदं किमञ्चति भवत्कीर्तिर्महायोगिनी
पूजापूर्तिविधायि लक्ष्म तुलसीदाम्ना कदा-
न्विष्यति ॥

(आ) SSS 91 (a. Candracūḍa), SR 137. 60, SSB 450. 60.

Śārdūlavikrīḍita metre.

Is it the great *yoginī* (female ascetic) of your fame that is worshipping the sky

with the water of the Ganges in the form of pure rays issuing from the silver-gourd of moon, applying the sandal-paste of moon-light and offering flowers of stars in bloom ? When will she offer it the wreath of Tulasī, a sign of bringing the worship to conclusion ?

14012**

चन्द्राधिकैतन्मुखचन्द्रिकाणां
दरायतं तत्किरणाद्घनानाम् ।
पुरःसरस्रस्तपृषद् द्वितीयं
रदावलिद्वन्द्वति बिन्दुवृन्दम् ॥

(अ) Naiṣ 7. 44.

(आ) SR 261. 156 (a, Naiṣ), SSB 76. 2.

(c) पुरः परिस्रस्त° Mallinātha *ad* Naiṣ, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The slightly elongated drops of lustre, thicker than the rays of the Moon, emitted by her[1] face excelling the Moon, are acting as the two rows of her teeth, the drops oozing first having become second (in the process).[2] (K. K. Handiqui).

1. Damayantī.
2. Lower teeth.

14013*

चन्द्रानना चन्द्रकचारुगात्री
सा कोपवित्रस्तचकोरनेत्रा ।
शैलेयभुग्भिः स्मरभावबद्धैः
संसेव्यतेऽद्रावरिमानिनी ते ॥

(आ) PV 167 (a. Gaurī), SSkṛP 22.

(a) °गायत्री SSkṛP *(Contra metrum)*.

Indravajrā metre.

(O King !) The wife of your enemy, her face like the moon, her body lovely like the eyes on a peacock's tail, her-*cakora*-eyes trembling with anger, is being courted (enjoyed) on the hill by its lustful residents. (J. B. Chaudhuri).

14014*

चन्द्राननार्धदेहाय चन्द्रांशुसितमूर्तये ।
चन्द्रार्कानलनेत्राय चन्द्रार्धशिरसे नमः ॥

(आ) SR 3. 4, SSB 6. 5.

Salutation to the Lord with crescent on his head, the half of whose body is formed by the moon-faced lady (Pārvati), whose person is white like the lunar beams and who has eyes of moon, sun and fire.

14015**

चन्द्राभैर्भवतो यशोभिरमलैर्विस्तारितायां दिशि
ज्योत्स्नायां तव वैरिवर्गवदने विश्रान्तमन्धं तमः ।
किं च भ्रूलतिकान्तपातमिलितश्रीभारसंवर्धित-
प्रेमाणि प्रहसन्ति बन्धुकुमुदान्यामोदवन्ति स्फुटम् ॥

(आ) Skm (Skm (B) 1608, Skm (POS) 3. 48. 3) (a. Gosoka).

(d) प्रसरन्ति Skm (POS).

Śārdūlavikrīḍita metre.

O King ! as the moon-shine was spread in the quarters by your moon-like spotless fame, blinding darkness settled on the faces of the hordes of your enemies. But the lilies of your friends with their affection heightened by the affluence (beauty), gained at the fall (hint) of your

creeper-like eye-brow, and filled with happiness (fragrance), are clearly delighted (abloom).

14016*

चन्द्रायते शुक्लरुचाऽपि हंसो
हंसायते चारुगतेन कान्ता।
कान्तायते स्पर्शसुखेन वारि
वारीयते स्वच्छतया विहायः॥

(आ) Sāh *ad* 10. 664 (p. 276), KāRu ad 8. 28, Sar 4.20 (p. 411), SR 344. 16 (a. KāRu), SSB 219. 23, IS 2248.

(*a*) °रुचाद्य KāRu.

(*c*) तस्य मूखेन [स्प°] KāRu.

Indravajrā metre.

The swan, in its white lusture, resembles the moon ; lovely women, in their charming gait, resemble the swan ; the waters, in their delightful touch, resemble lovely women ; and the heavens in their clearness, resemble the waters. (Translation in Bibl. Indica 9).

14017*

चन्द्रारविन्दयोः कक्षाम् अतिक्रम्य मुखं तव।
आत्मनैवाभवत्तुल्यम् इत्यसाधारणोपमा॥

(आ) AlK 19. 22-3.

Defying similarity with moon and lotus, your face compares with its own-self This is an 'uncommon simile'.

14018**

चन्द्रार्कचक्रघटनद्युरथाधिरूढं
तं चण्डताण्डववशं गिरिशं प्रपद्ये।
यद्बाहुघातकलया परिताड्यमानो
वज्राहृतिं सुखममन्यत शैलवर्गः॥

(आ) AlR 546.

Vasantatilakā metre.

I seek refuge with Lord Śiva who is seated on the heavenly car equipped with the wheels of moon and sun, who performs the boisterous *Tāṇḍava* dance, and struck by the blows of whose arms, the mountains considered the swipe of the thunderbolt as a relief.

14019**

चन्द्रार्काग्निविलोचनं स्मितमुखं पद्मद्वयान्तःस्थितं
मुद्रापाशसुधाक्षसूत्रविलसत्पाणिं हिमांशुप्रभम्।
कोटीचन्द्रगलत्सुधाप्लुततनुं हाराविभूषोज्ज्वलं
कान्त्या विश्वविमोहनं पशुपतिं मृत्युञ्जयं भावयेत्॥

(अ) Sama 1 च 3.

Śārdūlavikrīḍita metre.

One shou'd meditate upon Paśupati (Lord Śiva), the vanquisher of death, who has eyes of moon, sun and fire, a smiling face, the lustre of moon is seated between two lotuses whose hands are adorned with Mudrā, noose, nectar, and *Rudrākṣa*- rosary who has a body wondrous with nectar dripping from crores of moons, and shines with ornaments, necklace and others, and who fascinates the whole world with his splendour.

14020**

चन्द्रार्कौ प्रेक्ष्य वर्षासु रौत्यूर्ध्ववदनो यदि।
सप्तरात्राद्वारिपूरं पतिष्यति वदत्यदः॥

(आ) ŚP 2416.

If a dog, with its snout raised upwards, cries on seeing the moon and sun in the rainy season, it presages that copious rain will fall after seven days.

14021**

चन्द्रार्कौ यावदङ्घ्रयुद्भवदमरसरित्तोयताम्यत्त्रिलोकी-
केदारे देवलक्ष्मीपुनरुदयविधौ बीजभावं भजन्त्यः ।
वित्रस्यद्भूर्भुवःस्वःक्रमणकुतुकिनो निष्पतन्त्यः समन्ताद्
दीयासुर्दानवारेः पदकमलरजोराजयो मङ्गलं वः ॥

(अ) Satyavratarukmāṁgadanāṭaka (MS No. 12089 O. I. Baroda, according to JS) 1. 1.

(आ) JS 31. 87 (a. Devabodhi).

Sragdharā metre.

May the series of dust of Viṣṇuś lotus-feet grant you happiness as long as the moon and sun last; series of dust that serve as seeds in the re-emergence of divine prosperity in the field of the three worlds choked with the water of the Ganges, issuing from his (Viṣṇuś) feet, and that drop all around, being keen to tread the agitated regions of *bhū, bhuva* and *svar*.

14022**

चन्द्रार्धायितरिब्वयानदशनो व्योमायितान्तर्मुखो
बालार्कायितलोचनः सुरधनुर्लीलायितभ्रूलतः ।
अन्तर्नादनिरोधपीवरगलत्वक्कूपनिर्यत्तडित्
तारस्फारसटावरुद्धगगनः पायान् नृसिंहो जगत् ॥

(अ) Khaṇḍapraśastī 7.

(आ) JS 29. 75 (a. Hanūmat), SH 45 (a. Sūkti-Sahasrī).

(*a*) सोमार्द्धायित निःपिधान° Khaṇḍ °निः पिधानद SH ; सन्ध्यायि° Khaṇḍ.

(*c*) °गलस् त्वक्रूप° SH.

(*d*) नृसिंहः स वः Khaṇḍ, SH.

Śārdūlavikrīḍita metre.

May the Man-lion (incarnation of Viṣṇu), whose deadly teeth appear like (a series) of crescents, interior of mouth looks like the sky, eyes seem like the rising sun, eye-brows sport like rainbow, and who has choked the sky with his luxuriant manes, radiant like the lightning flashing (lit. emanating) from the well of throat-skin (that has) swollen due to obstructing the inner voice, protect the world.

14023**

चन्द्रालोकय पश्य पन्नगपते वीक्षध्वमेतद् गणाः
कामारेः स्तनभारमन्थरमुरो लाक्षारुणाङ्घ्रिश्रियः ।
आकर्ण्य त्रिदशापगागिरमिमां सोल्लासमाभाषितां
व्रीडास्मेरनताननो विजयते कान्तार्धहारीश्वरः ॥

(आ) Skm (Skm (B) 133, Skm (POS) 1. 27. 3) (a. Yogeśvara), Kav p. 78.

(*c*) सोत्प्रास° Skm (POS).

(*d*) क्रीडास्मे° Skm (var.); °र्द्धहा° Skm (POS) (var.).

Śārdūlavikrīḍita metre.

"Look, Moon, see, O Lord of serpents, behold, O Attendants (of Śiva), the chest of cupid's foe is tardy with the weight of the breast and the lusture of his foot is red with lac" —listening to these words of the Ganges uttered with joy, Śiva with His face bent down and bashfully smiling, and sharing half of the body of His spouse, excells all (lit. is victorious).

14024*

चन्द्रीभूतं जगति सकले त्वद्यशश्चक्रमेतद्
हंसीभूतो विलसति पुनस्त्वत्प्रतापः प्रताप ।
चित्रं मेवं प्रभवति तयोः सङ्गमोऽद्याप्यमासु
ग्रासोद्ग्रासौ न च पुनरहोरात्रजन्मा विलासः ॥

(आ) PV 93 (a. Veṇīdatta).

(b) घंसि भूतो PV (MS) (*Contra metrum*).

(d) °द्ग्रासो PV (MS) ; अहोरात्रि° PV (MS).

Mandākrāntā metre.

O Pratāpa, this disc of your fame has become moon in the world, and your valour, having assumed the form of sun, shines forth every where. It is no wonder that the two (fame-valour, moon-sun) unite even now on *amā* days[1], but there is no eclipse and release nor the beautiful phenomenon caused by day and night.

1. Days of conjunction of sun and moon.

14025*

चन्द्रे कलङ्कं समवेक्ष्य कान्ता-
वियोगिनां प्रज्वलितेन्द्रियाणाम् ।
इतीव तर्को भवति प्रसह्य
भात्यन्धकारो दिननाथबिम्बे ॥

(आ) SSB 523. 1 (a Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

On seeing the spot in the moon, those separated from their spouses and with their sense-organs aflame, are perforce led to infer that darkness shines in the orb of the sun.

14026

चन्द्रेण त्वमधिकपूर्णतावशायाम्
उत्सङ्गादनपगमय्य रक्षितोऽभूः ।
तं पात्वा समयवशादुपेतकार्श्यं
दुष्टात्मन् हरिण पलायितोऽसि कुत्र ॥

(अ) KaVik 2. 7.

Praharṣiṇī metre.

You were shielded by the moon, without separating you from 'his' bosom (even for a moment), when 'he' was in full bloom (lit. state). O wicked deer! where do you flee now, deserting 'him', as 'he' has emaciated (waned) by a turn of fate (time).

[ You were brought up by the Moon when full, / with fond love, on his own bosom; / now, when he has waned by turn of time, / where are you running away, O deer? (K. Krishnamoorthy). ]

14027*

चन्द्रेणैव तरङ्गभङ्गिबहुलं संवर्ध्यमानाम्भसो
दद्युर्जीवनमेव किं गिरिसरित्स्रोतांसि यद्यम्बुधेः ।
तेष्वेव प्रतिसंविधानविकलं पश्यत्सु साक्षिष्विव
द्रागदर्पोद्धुरमागतेष्वपि न स क्षीयेत यद्यन्यथा ॥

(अ) Bhallaṭaśataka 90.

Śārdūlavikrīḍita metre.

The moon alone augments the water of the ocean causing a flood of tides therein. Do only the streams of hilly rivers provide it with water (life)? If it were otherwise (i.e. the streams alone provided it with water), then why should it not dry up soon as they (the streams) are indifferent like umpires (*i. e.* hold their water back) out of extreme arrogance, without providing any remedy!

14028

चन्द्रे मण्डलसंस्थे
विगृह्यते राहुणा दिनाधीशः ।
शरणागतेन सार्द्धं
विपदपि तेजस्विनां श्लाघ्या ॥

(अ) P (PtsK 1. 231). Cf. No. 13977; 12181.

(आ) IS 2149.

(*b*) निगृह्यते IS.

Āryā metre.

The lord of the day (sun) is seized (eclipsed) by Rāhu while the moon is in its full orb. Even an adversity befalling the brilliant alongwith one who has sought refuge with them, is commendable.

14029**

चन्द्रे यत् किल कालकूटशकलं भ्राजिष्णु संदृश्यते
तत् केऽपि प्रवदन्ति भूतलगतां छायां वदन्त्वेव ते ।
मन्येऽहन्तु सहस्रभानु-चरण-व्यासक्ति-भक्तिव्रज-
प्रेमोद्भासि-पतिव्रता-द्विजवधू-शापः समुज्जृम्भते ॥

(आ) PV 582 (a. Veṇīdatta), SuSS 249.

Śārdūlavikrīḍita metre.

The bit of *Kālakūṭa* that is seen sparkling in the moon, some take it to be the shadow of the earth. Let them say so. But I believe it to be the curse of the faithful Brāhmaṇa lady (Tārā) sanctified by intense love, devotion and attachment to the feet of Sahasrabhānu (Bṛhaspati) which manifests itself there.

14030*

चन्द्रे लक्ष्म त्रिपुर-जयिनः कण्ठमङ्गं मुरारेर्
दिङ्नागानां मदजलमषीमाञ्जि गण्डस्थलानि ।
अद्याप्युर्वीवलय-तिलक श्यामलिम्नोनुलिप्तान्य्-
उद्भासन्ते वद धवलितं किं यशोभिस्त्वदीयैः ॥

(आ) Khaṇḍapraśasti 44.

(*a*) इन्दो [चन्द्रे] Khaṇḍ (var.).

(*b*) °मलम° Khaṇḍ (var.); गल्लस्थ° Khaṇḍ (var.).

(*c*) °लिम्नानु° Khaṇḍ (var.).

Mandākrāntā metre.

There is a (dark) spot on the moon The throat of the vanquisher of the three cities (Śiva) is dark. So is the body of the foe of Mura (Kṛṣṇa). The temples of the quarter-elephants are smeared with the ink of ichor. O Forehead mark of the earth ! please tell. Do they, though besmirched with darkness now shine white with your fame ?

14031*

चन्द्रे लाञ्छनता हिमं हिमगिरौ क्षारं जलं सागरे
रुद्राश्चन्दनपादपा विषधरैरम्भोरुहे कण्टकम् ।
स्त्रीरत्नेषु जरा कुचेषु पतनं विद्वत्सु दारिद्र्यता
सर्वं रत्नमुपद्रवेण सहितं निर्वैरमेकं यशः ॥

(अ) KR 3. 52. 6.

(आ) IS 2250, Subh 126, SH 1445.

(इ) PrŚ (C) 97.

(*a*) हिमो PrŚ (C).

(*b*) रुद्राश्च° Subh; लग्नाश् PrŚ (C); अम्भोरुहो Subh; °रुहं SH; पद्मेषु वै कण्टका: PrŚ (C); कण्टकैः SH, KR.

(*c*) स्त्रीरत्नञ्च PrŚ (C) ; पतितं [पतनं] PrŚ (C) ; दारिद्रता Subh, SH, PrŚ (C).

(*d*) सर्वं Subh ; निर्वेकमेकं Subh ; निर्दोषमेका-मृतम् PrŚ (C); निर्दोषमेकं यशः SH; दुर्वेधस निर्मितम् [नि° य°] KR.

Śārdūlavikrīḍita metre.

There is a dark spot on the moon, snow on the Himalayas, saltish water in the sea and thorn with the lotus. The sandal-wood trees are encircled by the snakes, the beautiful women are overcome by old age, their breasts droop and the learned suffer poverty. All excellent things are accompanied by misfortune. Fame alone is without animus.

14032*

चन्द्रे शीतलयत्यलीकनयनं शंभोः सुधाशीकरैर्
विष्वग्व्याकुलयत्सु संयमधनान् कान्तादृगन्तेषु च ।
लीलायै परमैक्षवं धनुरिषून् बिभ्रत् प्रसूनात्मनः
स्वच्छन्दं रतिवल्लभो विजयते त्रैलोक्यवीरः स्मरः ।।

(आ) SR 250. 20, SSB 56. 28.

Śārdūlavikrīḍita metre.

As the moon cools with drops of nectar the (third) eye on Śambhu's brow, and the side-long glances of the lovely women perturb (even) the self-restrained all around ; the Cupid, the darling of Rati and a matchless warrior in the three worlds, wielding for mere sport bow of sugarcane and arrows of flowers, triumphs all at his sweet will.

14033*

चन्द्रे सान्द्रमरीचिसं च यजुषि प्राचीप्रियाप्रेयसि
प्राप्ते प्रौढतमिस्रभावितमिरध्वंसप्रशंसानिधौ ।
कालिन्दी सुरनिम्नगीयति तथा विन्ध्या हिमाद्रीयति
क्षोणी राजतभाजनीयति तथा चक्रोऽपि हंसीयति ।।

(आ) Skm (Skm (B) 873, Skm (POS) 1. 75. 3).

(*a*) °युधि [°जुषि] Skm (var.).

(*b*) °ध्वान्त° Skm (var.); °विधौ Skm (var ).

(*c*) विन्ध्यो Skm (POS).

Śārdūlavikrīḍita metre.

As the moon, the darling of the lady of the eastern quarter, and a (virtual) abode of praise for dispelling the extremely dense darkness, arises equipped with a mass of thick beams, the Yamuna ( of dark water ) turns into Gaṅgā (of white water), the Vindhya mountain looks like Himālaya (covered with snow), the earth seems like a (vast) silver platter and the Cakravāka bird appears like a swan.

14034

चन्द्रो जडः कदलिकाण्डमकाण्डशीत-
मिन्दीवराणि च विसूत्रितविभ्रमाणि ।
येनाक्रियन्त सुतनोः स कथं विधाता
किं चन्द्रिकां क्वचिद् शीतरुचिः प्रसूते ।।

(अ) Viddhaśālabhañjikā 2. 4.

(आ) SkV 448 (a. Rājaśekhara), Kav 196 (a. Rājaśekhara), SR 253. 22, SSB 62. 35.

(*a*) चन्द्रोदयः Vid° (var.) ; कदलकाण्ड° SkV, Kav.

(*b*) विमुद्रित° Vid° (var.), SR, SSB.

Vasantatilakā metre.

How could he, who made the moon 'dull', the plantain tree cool for no reason and robbed the blue lotuses of their grace, create this lovely maid? Does the sun ever shower moon-shine?

[ Could he who chills the Moon and plantain-nodes, / and robs the lotus of its azure hue, / create the wondrous beauty of this maid? / The radiant Sun sheds not the Moon beams cold. (L. H Gray). ]

14035**

चन्द्रोदञ्च चिरं मनोभवचमूचिह्नांशुकैरंशुभिर्
मन्दं चन्दनशैलसौरभभरैश्चैत्रानिलाः सर्पत ।
उज्जृम्भस्व मधो मधुव्रतवधूवाचालवल्लीशतैश्
चापं मण्डलयन्नयं विरहिणां प्राणैः स्मरः क्रीडतु ॥

(आ) Skm (Skm (B) 975, Skm (POS) 2. 100. 5) (a. Śāntyākara).

Śārdūlavikrīḍita metre.

O Moon, rise up for long with your (cool) beams, the distinguishing silken robes of Cupid's army. O Vernal zephyr, blow gently with the wealth of fragrance of the sandal-wood mount. O Spring, burst up with hundreds of creepers noisy with female bees. Let this Cupid, drawing his bow into a circle, play with the life of the separated folks.

चन्द्रोदयः कदलिकाण्ड° see 14034.

14036**

चन्द्रोदये चन्दनमङ्कुकेषु
विहस्य विन्यस्य विनिर्गतायाः ।
मनो निहन्तुं मदनोऽपि बाणान्
करेण कौन्दान् बिभरांबभूव ॥

(अ) Rasamañjarī 79.

(आ) SG 304 (a. Bhānukara), SuSS 178 (a. Bhānukara), SR 298. 11, SSB 142. 10.

Upajāti metre ( Indravajrā and Upendravajrā ).

As she smilingly slipped out at moon-rise after applying sandal-paste to her body, the Cupid too took up the arrows of jassamine flowers in his hand to strike at her heart.

14037*

चन्द्रो द्वादश भास्कराः समभवन् रात्रिर्युगानां शतं
मिष्टं तिक्ततरसं विलेपनमहो दीप्तानलो मे तव ।
विच्छेदान् मलयानिलः प्रियतमे किं कालकूटः श्रुतौ
गीतादिध्वनिरेव वज्रसदृशोऽरण्यं विचित्रं गृहम् ॥

(आ) SR 292. 35, SSB 132. 37.

(*a*) भस्करा SSB.

(*d*) गीतापि ध्व° SSB.

My love! due to separation from you, the moon has become for me, (scorching like) twelve Suns; the night equals a hundred *yuga-s*; the sweets taste bitter, Ah! the unguent is a blazing fire, the Malaya breeze is a deadly poison, the musical notes are like thunderbolt to my ears and the beautiful house is a (mere) jungle.

14038**

चन्द्रो न चेद् व्रजति तत्सखि किंचिदेव
चक्रं कथंचिदपसारय तारकाणाम् ।
एताः कदाचिदशुभैः पतिखण्डितानां
पिण्डत्वमेत्य रचयन्ति विधुं द्वितीयम् ॥

(आ) JS 142. 8 (a. Bihlaṇa=Bilhaṇa).

Vasantatilakā metre.

If the moon does not depart (set), then, O Friend, somehow drive away this constellation of stars. These stars, turning themselves into a mass, may form another moon due to the misfortune of the women betrayed by their husbands.

14039*

चन्द्रोऽनेन कलङ्कितो बत वने रामोऽमुना वञ्चितः
किं चानेन कुलाङ्गनानयनयोर्लावण्यलक्ष्मीर्हृता ।
सस्यानामभिलाषुकस्य भवतः श्रीरुद्रचन्द्र प्रभो
तन्मन्ये हरिणस्य हन्त हननायाखेटकोपक्रमः ॥

(आ) Pad 117. 79 (a. Rāmacandra), SR 122. 174, SSB 424. 4.

c) °लाषकस्य SR ; °चन्द्रप्रभो Pad.

Śārdūlavikrīḍita metre.

It, alas, tainted the moon and duped Rāma in the forest. Moreover, it robbed the wealth of beauty from the eyes of the high-born women. I believe, it is because of this, O Lord Rudracandra, that you, being eager to have a plentiful crop, prepare yourself for hunting to kill the deer.

14040

चन्द्रो भाति सुनिर्मलेऽथ गगने तारा विचित्रेऽम्बरे
हारो भाति च कामिनीकुचतटे पीनोन्नते यौवने ।
हंसो भाति सरोवरे सनलिने वैदूर्यवर्णोदके
राजा भाति सुमन्त्रिभिः परिवृतः श्रीयान्नि सिंहासने ॥

(अ) Cr 1457 (CRC 8. 131, CRBh I 8. 131 [incomplete], CRBh II. 8, 78, CPS 325. 23).

(a) °ले गतघने CRBh II; °ले गतघते CRBh I; °चित्रं वरे CRBh II ; °चरे CRBh I.

(b) यौवनात् CRBh II.

(c) °नलिले CPS ; वैदुर्य° CRC, CRBh I, CPS.

(d) भातिच् म° CRBh II; चमन् म° CRBh I ; परिवृत्ते CRBh I ; श्रीयान्नि CRBh I.

Śārdūlavikrīḍita metre.

The moon looks beautiful in a spotless sky, the stars in a lovely firmament. The necklace shines in glory on the stout and prominent breasts of the women, in their youth. The swan looks charming in a lotus-tank with water of the lapis lazuli-colour. The king looks glorious (when) surrounded by able ministers and (seated) on the throne, an abode of fortune.

14041

चन्द्रोऽयमम्बरोत्तंसो हंसोऽयं तोयभूषणम् ।
नभो नक्षत्रमालीदम् उत्फुल्लकुमुदं पयः ॥

(अ) KāD 2. 194, Sar 3. 97 (p. 358).

(b) °भूषण: Kād (var.).

(d) इदमुत्कुमुदं [उत्फुल्ल°] KāD (var.), Sar.

This moon is the crest ornament of the sky ; this swan is an ornament of the waters ; this sky has the stars as garland ; this expanse of water has blossoming *Kumuda*-flowers. (V. Narayana Ayer).

14042**

चन्द्रो वह्निर्मलयपवनो भोगिफूत्कारपात-
स्तिग्माग्रान्तर्निपतनमहो मालतिः पुष्पशय्या ।
कस्तूर्यादेर्मधुरसुरभेश्चन्दनस्य प्रलेपो
ज्वाला तन्व्या इति बत कथं जीवनं भो विभाव्यम् ॥

(आ) SSB 104. 46.

Mandākrāntā metre.

The moon (to her) is fire; the Malaya-breeze is the hiss of a snake; the bed of Mālatī-flowers is (like) lying on pointed nails; the paste of sandal-wood of sweet fragrance and musk etc. is a (virtual) flame. Alas! how could one think of life in this slender damsel.

14043*

चन्द्रो हन्त कलङ्कशङ्किततनुः क्षारान्वितः सागरो
हंहो कल्पतरुस् तरुः पुनरहो मेरुः स्वयं पर्वतः ।
कामं कामगवी पुनः पशुरहो किं वा बहु ब्रूमहे
संसारे भवतस्तुलां कलयितुं को वा समर्थो भवेत् ॥

(अ) Anyśat.

Śārdūlavikrīḍita metre.

Alas! the form of the moon is marked with stigma; the ocean is saltish; Oh, *Kalpataru*[1] is only a tree; *Meru*[2] itself is after all a mountain; *Kāmadhenu*[3] is surely an animal. What more shall we say? Who, in this world, could be able to equal you?

1. A wish-granting tree in heaven, which came out of ocean at the time of its churning.
2. A mountain of gold.
3. A wish-granting cow in heaven.

14044*

चपलं तुरगं परिणर्तयतः
पथि पौरजनान् परिमर्दयतः ।
न हि ते भुजभाग्यभवो विभवो
भगिनी-भग-भाग्य-भवो विभवः ॥

(आ) Sūktisāgara (MS quoted in SskṛP) fol. 46, SskṛP 39 (a. Lakṣmī Ṭhakurāṇī).

Toṭaka metre.

Your wealth—you who make your spirited horse prance and trample on the town-folk on the road—is really not due to your (own) labour and luck, (but) to (the sale) of the beauty and fortune of your sister. (J. S. Chaudhuri).

14045**

चपलः स्थूलो रूक्षः
परुषो घनमांसलः शिरानिचितः ।
स पुमान् वैतरणाख्यः
समुद्रमपि शोषयत्यखिलम् ॥

(अ) Sāmudrikatilaka (MS as quoted in JS) 2. 71.

(आ) JS 399. 107 (a. Durlabharāja).

(*b*) पुरुषो JS (var.).

(*c*) पैत° JS (var.).

Āryā metre.

Rash, hefty, rough, harsh, extremely muscular and covered with veins, that man named Vaitaraṇa dries up even the whole ocean.

14046

चपलतरतरङ्गैर्दूरमुत्सारितोऽपि
प्रथयति तव कीर्तिं दक्षिणावर्तशङ्खः ।
परिकलय पयोधे विष्णुपादार्घयोग्यस्
तव निकटनिषण्णैः क्षुल्लकैः श्लाघ्यता का ॥

(अ) BhŚ 492 (doubtful).

(आ) ŚP 1092, SR 216. 21 (a. ŚP), SSB 598. 27, Any 96. 30.

(c) परिगणय ŚP, SR, SSB ; पद्मनाभार्घयोग्यं ŚP ; °भार्घ्ययोग्यस् ŚP, SR, SSB ; इति कलशपयोधे पद्मनाभार्घ° Any.

Malinī metre.

Know it, O ocean, that the *Dakṣiṇāvarta* (right-faced) conch, though driven afar by your strong currents, proclaims your glory, (as) it is fit to be a offering at Viṣṇu's feet. What glory do the tiny shells bring to you ?, though they stay close to you ?

14047

चपलभुजङ्गीभुक्तोज्झित
शीतलगन्धवह निशि भ्रान्त ।
अपराशां पूरयितुं
प्रत्यूषसवागते गच्छ ॥

(अ) ĀrS 2, 223.

Āryā metre.

O Morning breeze, cool zephyr, gone astray at night ! You have been enjoyed and discarded by the fickle female snakes. Now go to pervade another direction (or Now go to fulfil other's hopes).

14048*

चपलस्य तु कृत्येषु प्रसमीक्ष्याधिकं बलम् ।
क्षिप्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥

(अ) R (R (Bar.) did not appear get ; R (B) 6. 12. 33).

(आ) IS 2251.

(c) छिद्रमन्ये R (var.), IS.

The fickle-minded, however strong they may be, are easily conquered by their opponents, even as the swans cross the inaccessible Krauñca-mountains by making a hole in their devices. (T. S. Rāghavācarya).

14049**

चपलस्य पलितलाञ्छित-
चिकुरं दयितस्य मौलिमवलोक्य ।
खेदोचितेऽपि समये
संमदमेवादधे गृहिणी ॥

(अ) ĀrS 2. 221.

Āryā metre.

Beholding the hair on the head of her inconsistent lover marked with greyness, the wife felt happy even at a time when grief would have been proper.

14050*

चपलस्येह कृत्यानि सहसानुप्रधावतः ।
छिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥

(अ) R (R (B) 6. 63. 19, R (R) 6. 63. 19), R (Bar) not get issued) Cf. No. 14048.

(आ) IS 2252.

(c) क्षिप्र° R (var.), IS.

A king who, without any forethought, listens to the advice of an incapable and roguish minister, gives a loophole to his enemies, even as birds find loopholes in the Krauñca-hills and get their passage through. (T. S. Rāghavācarya).

14051*

चपलहृदये किं स्वातन्त्र्यात् तथा गृहमागतश्
चरणपतितः प्रेमार्द्रार्द्रः प्रियः समुपेक्षितः ।
तदिदमधुना यावज्जीवं निरस्तसुखोदया
रुदितशरणा दुर्जातानां सहस्व रुषां फलम् ॥

(अ) Amar (Amar (D) 50, Amar (RK) 56, 57, Amar (K) 53, Amar (S) 48, Amar (POS) 48, Amar (NSP) 56).[1]

(आ) VS 1176 (a. Amar), SR 308. 11 (a. Amar), SSB 159. 11 (a Amar), IS 2253.

(*a*) त्वयाद्य गृहागतः Amar (D) (var.); °यात् त्वया गृ° Amar (S) (var.); स्वयं [त°] SR, SSB.

(*b*) प्रियास° Amar (var.).

(*d*) दुर्जातीनां Amar (D) (var.); लभस्व [स°] Amar (D) (var.); २° फ° tr. Amar (var.).

Hariṇī metre.

1. Western (Arj.) 56, Southern (Venna) 48, Ravi 96, Rāma 59, B.MM 57, BORI I 59, BORI II 57.

O thou with thy fickle heart ! Wherefore didst thou spurn thy lover when out of free impulse and overflowing with love he had come to thy dwelling in that way and had thrown himself at thy feet ? Now endure, as long as thou livest, the fruit of thy sordid anger ; happiness shall never more come to thee ; and thy tears shall be thy sole refuge. (C. R. Davadhar).

14052**

चपलां यथा मदान्धश्
छायामयमात्मनः करी हन्ति ।
आस्फालयति करं प्रति-
गजस्तथायं पुरो रुद्धः ॥

(अ) ĀrS 2. 229.

Āryā metre.

As this elephant, blind with intoxication, strikes at his moving shadow, so this rival elephant, stopped in front, rubs his trunk at it.

14053

चपलाचपलं हि जीवितं
विषयाः सन्ति समे विषोत्कटाः ।
जडबुद्धिरसौ तथाप्यहो
न जनो मुञ्चति तान् मनाक् क्वचित् ॥

(अ) Vai 41.

Viyoginī metre.

Life is transient like the lightning. The worldly pleasures are frightful like poison. Even then, the dull-witted man does not ever give them up in the least.

14054*

चपला जलदाच् च्युता लता वा
तरुमुख्यादिति संशये निमग्नः ।
गुरुनिःश्वसितैः कपिर्मनीषी
निरणैषीदथ तां वियोगिनीति ॥

(अ) BhV 4. 24, Rasagaṅgā 342.

Aupacchandasika metre.

While plunged in doubt as to whether it was lightning dropped down from a

cloud or a creeper come down from its supporting tree, the intelligent monkey[1] at last determined from the heavy sighs that it was a woman,[2] separated from her husband.[3] (H. D. Sharma).

1. Hanumān.
2. Sitā.
3. Rāma.

14055*

चपला तिष्ठति हर्म्ये
गायति रथ्यावलोकिनी स्वैरम् ।
धावत्यकारणं वा
हसति स्फटिकाश्ममालेव ॥

(अ) Kal 3. 17.

Āryā metre.

The fickle woman stands in the mansion. She sings at will, looks into the street, runs and laughs for no reason as a wreath of crystals (shines of its own accord).

चपलाभिः प्रबुद्धेयं see No. 13518.

14056*

चपलो निर्दयश्चासौ जनः किं तेन मे सखि ।
आगःप्रमार्जनायैव चाटवो येन शिक्षिताः ॥

(अ) KāD 2. 268 (P. 1103).

(आ) Sar 4. 124, IS 2254, Kuv *ad* 72. 138 (p. 156].

Friend, this person is fickle and ruthless. I have nothing to do with him. He has learnt flattering words only to wipe out his faults.

[ This person is fickle and heartless ; my friend, why do you have any thing to do with him, whose clever words are designed merely to wipe off faults (of his). (V. Nārāyaṇa Ayer). ]

14057**

चपलो यः स्वभावेन माया यस्य पदे पदे ।
योऽक्षि कस्यापि नो दत्ते स्त्रीभावं लभते नरः ॥

(आ) IS 2255, Subh 232.

(*a*) सुभावेन Subh.

(*c*) मोक्षं [योऽक्षि] Subh.

(*d*) स्त्रीभवो Subh.

He who is fickle by nature, practices deceit at every step, and does not eye anybody (confidently), he develops (for sure) a feminine nature.

14058

चमत्करोति केषांचित् सुकृतेन सुभाषितम् ।
दुर्लभं पुनरेतस्य वैलक्षण्यपरीक्षणम् ॥

(आ) SMH 2. 27.

A wise-saying charms only some by virtue of their meritorious deeds. But it is difficult to evaluate its uniqueness.

14059*

चमूभरन्यञ्चदुदञ्चदुर्वी-
तले प्रयाणे तव भूमिपाल ।
प्रभून्नृपाणां विगलत्त्रपाणां
कण्ठे कुठारः कमठे ठकारः ॥

(आ) Pad 107. 3.

Upajāti metre ( Upendravajrā and Indravajrā).

In the course of your march wherein the surface of the earth turned downwards and upwards under the weight of your army, O Lord of earth, your rival kings, bereft of shame, received

(the blows of) axes on their necks, while Kamaṭha[1] had *ṭhak-ṭhak* sound (on its back).

1. Tortoise incarnation of Viṣṇu who is believed to support the earth on its back.

14060**

चम्पककलिकाकोमल-
कान्तिकलापाथ दीपितानङ्गी ।
इच्छति गजपतिगमना
चपलायतलोचना लपितुम् ॥

(आ) KHpk 331. 494, KāRu 4. 19, Sar 2. 8 (p 147).

(*b*) °कपोलाथ KāRu ; °पिकान° KHPk ; दीपितानङ्गी Sar.

Āryā metre.

Possessed of wealth of tender charms of *Campaka*- buds, flared up passion, elephant's gait, and tremulous and wide eyes, she wishes to confide (something).

14061

चम्पकतरुणा सार्धं
स्पर्धा शाकोटकस्य युक्तैव ।
अस्मिन् मलयमहीभृति
सर्वे किल चन्दनं तरवः ॥

(आ) Skm (Skm (B) 1807, Skm (POS) 4. 34. 2) (a. Muṣṭika or Svastika) AB 529.

(*d*) चन्दनाः Skm (var.).

Āryā metre.

It is but just for the *Śākoṭa* tree to compete with the *Campaka* tree. All the trees on this Malaya mount are indeed sandal-wood trees.

14062*

चम्पकेषु यथा गन्धः कान्तिर्मुक्ताफलेषु च ।
यथेक्षुखण्डे माधुर्यम् औदार्यं सहजं तथा ॥

(अ) VCsr 3. 17.

(*a*) पुष्पकेषु VCsr (var.) ; सुवर्णत्वं [यथा गन्धः] VCsr (var.) ; सदा [यथा] VCsr (var.).

(*c*) तथे [य°] VCsr (var.) ; इक्षुदण्डेषु VCsr (var.); °खण्डे or °खण्डमा° VCsr (var.).

Magnanimity is an inborn quality just as fragrance in *Campaka*- flowers, beauty in pearls, and sweetness in sugar-cane. (F. Edgerton)

14063*

चम्पायां जायते ब्रह्मा राजगृह्यां महेश्वरः ।
माथुरो जायते विष्णुर् एकमूर्तिः कथं भवेत् ॥

(आ) IS 2256, Subh 232. Cf. प्रजापतिसुतो ब्रह्मा.

(*c*) माथुरां Subh.

Brahmā is born in *Campā*, the great god Śiva in *Rājagṛha* and Viṣṇu in *Mathurā*. How can God have one manifestation only ?

14064*

चयस्त्विषामित्यवधारितं पुरा
ततः शरीरीति विभाविताकृतिम् ।
विभुर्विभक्तावयवं पुमानिति
क्रमादमुं नारद इत्यबोधि सः ॥

(अ) Śiś 1. 3.

(आ) Alum 191, AIR 500.

(*a*) पुरस् AIR.

**Vaṁśastha metre.**

Having first understood it to be a mass of lusture, then having cognised it as an embodied being as its outlines became visible, and then knowing it to be a man, when the limbs became distinct, finally the Omnipresent Lord realised him to be Nārada. (S. V. Dixit).

14065

चर करभ यथेष्टं सन्ति शष्पाण्यरण्ये
बहुकुसुमसमृद्धाः पीलवश्च स्थलीषु ।
यदि गणयसि वाक्यं बन्धुवर्गस्य दूरात्
परिहर करवीरं मृत्युरेवैष सद्यः ॥

(आ) Any 42. 36, AAS 4. 8.

(*a*) यथेच्छं AAS; शिष्पाण्य° or सस्यान्यरण्ये [शष्पा°] AAS (var).

Mālinī metre.

O Camel move at will. There is (abundant) grass in the forest and *Pīlu* trees laden with many a flower on the dry ground. If you heed the words of your kin, (then) shun the *Karavīra* tree from afar. It is surely an instant death.

14066*

चरणकमलं तदीयं
लाक्षाबालातपेन संवलितम् ।
अध्यास्त भृङ्गमाला-
वलिभिर्मणिखचितनूपुरव्याजात् ॥

(आ) SR 269. 409, SSB 917.

Gīti-āryā metre.

Her lotus-like feet are covered with the morning sun-shine in the form of red lac, and are occupied by the rows of bees in the garb of the jewel-studded anklets.

14067*

चरणकमलदासस्त्वेष संकल्पसङ्गे
सुमुखि यमभिधत्से त्वं बलात्कारधूर्तम् ।
प्रसभविधृततर्षः पीडयाम्यात्मनैव
द्विरद इव सरोजं पाणिमापाटलं ते ॥

(आ) SR 306. 34, SSB 156. 36.

(*c*) °त्मनेव SSB.

Mālinī metre.

This person, O Fair-faced one, whom you run down as a rogue doing an outrage is but a slave of your lotus-feet Overpowered by intense longings, I seize your pinkish hand with mine as does an elephant with a rose

14068*

चरणकमलमुद्रासंनिवेशं मुरारेः
पुलिनभुवि विलोक्य प्रीतवत्या युवत्याः ।
कलयति हृदि तापं चारुचामीकराभ-
प्रबलकदलवृन्दस्पन्दनो गन्धवाहः ॥

(अ) Kṛṣṇabhāvaśataka (ABL 33; p. 366) 76.

Mālinī metre.

The cool breeze, shaking the beautiful golden leaves of the grove of plantain trees, causes anguish to the heart of the young maiden who was filled with delight on seeing the imprint of Kṛṣṇa's lotus-feet on the sandy banks (of the Yamunā).

14069*

चरणनलिनसाध्यं यानमाहार्यमम्भः
शयनमवनिपृष्ठं मण्डनं स्नानमात्रम् ।
तव तरुणि तथापि त्वं श्रिया चक्षुषी मे
हरसि पुरमयोध्यामावसन्तीव चित्रम् ।।

(अ) Āś 2. 4.

Mālinī metre.

Your[1] travel is by lotus-like feet, your food is water, your bedding is the surface of the earth, and your ornamentation consists of mere bathing. Still, O young damsel, you attach my eyes by your beauty—I wonder verily as if you were in the city of Ayodhyā ![2] (C. S. Sastri).

1. Sītā.
2. Words of Rāma.

14070**

चरणपतनं सास्रालापा मनोहरचाटवः
कृशतरतनोर्गाढाश्लेषो हठात् परिचुम्बनम् ।
इति बहुफलो मानारम्भस् तथापि च नोत्सहे
हृदयदयितः कान्तः कामं किमत्र करोम्यहम् ।।

(अ) Amar (Amar (D) 16 (doubtful), Amar (RK) 109, Amar (K) 97, Amar (S) 96, Amar (POS) 96, Amar (NSP) 95).[1]

(आ) VS 1137 (a. Puṇḍraka).

(*a*) सख्यालापा [सा°] Amar (D) (K), (NSP); सन्त्वालापा (शान्ता°) Amar (RK), VS.

(*b*) कृशतनोर् Amar (RK); पुलकिततत° [कृ°] VS; बलात् [ह°] Amar (RK) (var.); हठाच्च कचग्रहः VS.

(*c*) इति हि चपलो मा° Amar (K) (NSP); इति च बहुलो (वचन) मा° Amar (RK); हि [च] Amar (D), (NSP), VS.

(*d*) °दयित (°ता) Amar (D) (var.), RK; कन्ता Amar (RK); कामं प्रेयान्करोम्यहमत्र किम् VS.

Hariṇī metre.

1. Western (Arj. 95), Southern (Venna) 96. Ravi om.; Rama om.; BrMM om. BORI III. BORI II 109.

Prostration, tearful conversation, sweet blandishments, close embraces of the body grown thinner, and passionate kisses – thus the assumption of anger bears manifold fruit; and yet I dare not do it; for my husband is very dear to my heart; what can I do? (C. R. Devadhar).

14071**

चरणपतनप्रत्याख्यानात् प्रसादपराङ्मुखे
निभृतकितवाचारेत्युक्त्वा रुषा परुषीकृते ।
व्रजति रमणे निःश्वस्योच्चैः स्तनाहितहस्तया
नयनसलिलक्लिन्ना दृष्टिः सखीषु निपातिता ।।

(अ) Amar (Amar (D) 19, Amar (RK) 21, Amar (K), Amar (S) 19, Amar (NSP) 20, Amar (POS) 19).[1]

(आ) Skm (Skm (B) 897, Skm (POS) 2. 85. 2) (a. Amar), VS 1047 *ba/cd* (a. Amaru), IS 2257, SR 357. 50 (a. Amar), SSB 242. 10, Sāh 4 *ad*

249 (p. 99), Dhv (HSS) 66 *ad* 2. 25 (p. 96).

(*a*) चरणपतित° Amar (var.); प्रत्याख्यान-प्रसाद° (°प्रकोप) (S) Amar [NSP), VS.

(*b*) कृतकमधुराचारे VS; उक्ते Amar (D) (RK) (NSP); कलुषीकृते SKM.

(*c*) निश्व° Amar (S), Dhv; °स्योष्णं VS; स्तनार्पित° Amar (NSP); स्तनस्थित Amar, SKM, SR, SSB, Sāh, Dhv (RK); °हितहस्तया Amar (D),

(*d*) °च्छन्ना [°विलग्ना] Amar (D), (RK) (NSP), Skm, Sāh, Dhv, VS, IS, SR, SSB; °च्छलाद् Amar (D) (var.); निवेशिता Skm (var.), SR, Dhv; निवेशित: SSB.

Hariṇī metre.

1. Western (Atj.) 20, Southern (Venna) 19, Ravi 17, Rāma (miss) BrMM 21, BORI I 23, BORI II 20,

As she forbade the lover throwing himself at her feet, he showed himself averse to kindness or favour and when his feelings were soured by epithets like 'sly scoundrel' he turned his back on her; thereupon she heaved a deep sigh and held her hands on her bosom and directed her glance, veiled in tears, towards her friends. (C. R. Devadhar).

14072**

चरणपतनात्पत्युर्मन्यौ मनाक् शिथिलीकृते
त्यजति च किमप्युत्कम्पत्वं घनस्तनमण्डले।
तदपि विलसत्सारङ्गाक्ष्या प्रियानुनयेच्छया
कथमपि पुरो दृष्ट्वा दूतीं पुनर्भृकुटी कृता ॥

(आ) RŚ 2. 60

(*a*) °त्युर्मन्ये RŚ (var.).

(*b*) भवति च or व्रजति च RŚ (var.); किमप्युक्तं प्राप्तं घनस्तनमंडले RŚ (var.); घनमतुले RŚ (var.).

(*c*) विसरत्सार° or विकसत्स:° RŚ (var.); °क्ष्या चिरादवेक्ष्यया or चिरानुनयेच्छया [प्रि°] RŚ (var.).

(*d*) °भ्रुकुटी (°टि:) RŚ (var.); °कटी कृता RŚ (var.).

Hariṇī metre.

As her anger subsided a bit following her husband's throwing himself at her feet, and the throb of the orb of her stout breasts somewhat ceased, the fawn-eyed lady saw, right then, a female messenger (come) to convey (to her husband) the supplication of his (other) beloved. At it, she knit the frown again.

14073**

चरणपतनैर्वाक्यैर्दीनैर्निरन्तरसेवया
प्रियतममनो गृह्णन्त्यन्या: शठा हि पुरन्ध्रय:।
स्मरशरखरै: शोभासारैर्दृगन्तनिरीक्षणै:
सहचरि मया कान्त: कामं कृत: परिचारक: ॥

(अ) Janśrṅg 97.

Hariṇī metre.

Other wily mature women captivate the hearts of their lovers by falling at their feet, by sorrowful words and constant service. I, O friend, have completely enslaved my lover by side glances,

which are sharp like Cupid's shafts and are virtual torrents of beauty.

चरणपतितप्रत्या° see No. 14071.

14074*

चरणयोर्नखरागसमृद्धिभिर्
मुकुटरत्नमरीचिभिरस्पृशन् ।
नृपतयः शतशो मरुतो यथा
शतमखं तमखण्डितपौरुषम् ॥

(अ) Ragh 9. 13 (Cf. A. Scharpé's Kalidasa-Lexicon I. 4 ; (p. 136).

(आ) Almm 192.

(b) मकुट° Ragh (var.).

(c) शतसो Ragh (var.).

Drutavilambita metre.

The kings by hundreds touched him of undaunted valour on his feet with rays proceeding from the diamonds in their crowns brightened by the red lustre of his toe-nails, as the gods bowed to him of one hundred sacrifices. (G. R. Nandargikar).

14075**

चरणादूर्ध्वगीभूय यद्यारोहति मस्तकम् ।
प्राज्यं राज्यं तदा दत्ते पल्ली श्वेता विशेषतः ॥

(आ) ŚP 2534.

If a lizard, moving above from the foot climbs up to the head, it bestows (on the person) a vast kingdom, especially if it is of white colour.

14076*

चरणान्तनिवेशितां प्रियायाः
सरसां पश्य वयस्य रागलेखाम् ।
प्रथमामिव पल्लवप्रसूतिं
हरदग्धस्य मनोभवद्रुमस्य ॥

(अ) Māl 3. 11. (Cf. A. Scharpé's Kālidasa-Lexicon I. 2; p. 31).

(b) रागरेखाम् Māl (var.).

(d) मनोरथ° Māl (var.).

Aupacchandisika metre.

Friend ! See the wet streak of colour applied to the fringe of my beloved's foot. It looks like the first growth of sprout on the tree of Cupid, burnt down by Śiva.

[ Friend ! Observe the moist streak of colour placed upon the extremity of my darling's foot, like the first peeping forth of the bud of the tree of love consumed by Śiva. (C. H. Tawney). ]

14077*

चरणाऽब्जनखश्रेणी राजते हरिणीदृशः ।
रत्नावलीव लावण्य- रत्नाकरसमुद्गता ॥

(आ) SRK 282. 1 (a. Śārṅgadhara), RJ 740 (=4. 13) (a. Bilhaṇa).

The row of nails of the lotus-feet of the doe-eyed damsel looks beautiful like a jewel-necklace, emerged from the sea of beauty.

चरणामवरा ह्युन्नम् see No. 14091.

14078**

चरणारविन्दयुगलम् अन्योन्यं सुप्रतिष्ठितम् ।
एवंविधा तु सा नारी सर्वलक्षणलक्षिता ॥

(अ) Vet. 16. 11.

(a) Hypermetric.

Such a woman as has her lotus-feet well-set with each other, is invested with all good qualities.

14079

चरणेनापि सव्येन न स्पृशेयं निशाचरम् ।
रावणं किं पुनरहं कामयेयं विगर्हितम् ॥

(अ) R (Bar) 5. 26. 8. R (R) 6. 26. 22.

I would not touch a demon even with my left foot; how then could I long for the despicable Rāvaṇa ?

14080

चरणैः परागसैकतम-
फलमिदं लिखसि मधुप केतक्याः ।
इह वसति कान्तिसारे
नान्तःसलिलापि मधुसिन्धुः ॥

(आ) ĀrS 2.227.

Āryā metre.

O Bee, in vain do you scratch with your feet the sand-bank in the form of pollen of the Ketakī flower. Though (visibly) the essence of beauty, there is no stream of honey in it though there is water therein.

14081

चरत वृषभा जालीमांसं यथेच्छमभीरवः
पिबत नलिनीकच्छेष्वच्छं पुनर्महिषाः पयः ।
वहत करिणो भूयः शोभां मदेन कपोलयोर्
प्रसहनतया दूरीभूतो विधेर्वत केसरी ॥

(आ) VS 611.

Hariṇī metre.

O Bulls ! wander at will and without fear in the *Jālīmāṁsa* forest. O Buffaloes ! drink clear water on the environs of the lotus-ponds. O Elephants ! regain the beauty of your temples with ichor. The lion, as luck would have it, is gone afar. It is a matter of joy.

14082

चरन्ति चतुरम्भोधि- वेलोद्यानेषु दन्तिनः ।
चक्रवालाद्रिकुञ्जेषु कुन्दभासो गुणाश्च ते ॥

(अ) KāD 2. 99.

(आ) Amd 271. 761.

The elephants traverse the gardens on the shores of the four oceans as your excellences which shine like *kunda*-flowers traverse the bowers on the *cakravāla*-hill. (V. N. Ayer).

14083**

चरमगिरिकुरङ्गीशृङ्गकण्डूयनेन
स्वपिति सुखमिदानीमन्तरिन्दोः कुरङ्गः ।
परिणतरविगर्भव्याकुला पौरुहूती
दिगपि घनकपोतीहुंकृतैः क्रन्दतीव ॥

(आ) JS 290. 25, ŚR 322.7, SSB 182. 7, RJ 1091 ( a. Bhārati - Kālidāsa ), SuSS 21.

(*a*) °कुरंग° RJ.

(*b*) मुखमि° SR, SSB.

(*d*) कूप्यतीव SR, SSB.

Mālinī metre.

(Gently) rubbed by the doe of the occidental hill with its horn, the deer in moon's orb is sleeping restfully in the moon's orb. now. The eastern quarter, uneasy with the developed foetus of the Sun, also seems to be crying with the *humkrta* sound of the she-pigeons of the clouds.

14084*

चरमगिरिनिकुञ्जमुष्णभानौ
भगवति गच्छति विप्रयोगखिन्ना ।
मुकुलितनयनाम्बुजा धरित्री
वपुषि बभार तमांसि शैवलानि ॥

(आ) Pad 67.51 (a. Bhānukara), SR 290. 22, SSB 141.25, RJ 1059 (a. Bhānukara), SuSS 152 (a. Bhānukara).

Puṣpitāgrā metre.

As the worshipful Sun entered the bower of the western hill, the earth, dejected due to separation (from its lord, the Sun) and with its lotus-eyes closed, wore the moss of darkness on its person.

14085*

चरमाचलव्यवहितस्य रवेः
किरणावशेषमवरोद्धुमिव ।
कथमेकदैव सहसा परितस्
तमसा समाववृतिरे हरितः ॥

(आ) SMH 8 53.

Pramitākṣarā metre.

Was it to remove instantly, as it were, the lingering rays of the Sun hidden behind the western hill that the quarters were at once enveloped, all around, by the darkness ?

14086

चरमौ मातापितरौ
चरमा गृहिणी सुताश्चरमाः ।
कर्तव्येऽपि प्रेमणि
कथमिह धीरा विरज्यन्ते ॥

(अ) Vaidi 14.

Upagīti Āryā metre.

Parents rank high (are lovable), so are wife and sons Why do the wise then turn back on them, while they should be making love to them ?

14087

चराचरजगज्जाल- सदनं वदनं तव ।
गलद्गगनगाम्भीर्यं वीक्ष्यास्मि हृतचेतना ॥

(अ) Rasagaṅgā° 52. 2-3 (28).

Seeing your face which (to me) is the abode of the whole world, moving and stationary, and which makes the sky lose its depth, I am robbed of my consciousness.

14088**

चराचरजगत्स्फार- स्फुरत्तामात्रधर्मिणे ।
दुर्विज्ञेयरहस्याय युक्तैरप्यात्मने नमः ॥

(आ) VS 23, SR 1. 8 (a. Rasagaṅga, but not found in the KM edition).

Obeisance to the supreme lord, whose peculiarity it is to make the Universe, moving and stationary, throb (with life) and whose secrets are inscrutable even to the wise.

14089

चराचरेषु पिण्डस्थं पदस्थं खानिलादिषु ।
भास्करादिषु रूपस्थं रूपातीतं परं विदुः ॥

(आ) ŚP 4306 (a. Yogarasāyana).

The supreme being, who is beyond all forms, is known to exist in the bodies of the movable and immovable objects, in the respective places of sky, air and other elements and in the forms of Sun etc.

14090

**चराचरोभयाकार- जगत्कारणविग्रहम् ।**
**कल्पान्तकालसंक्रुद्धं हरं सर्वहरं नुमः ॥**

(अ) Rasagaṅgā 292. 7-8 (28).

We bow to Hara who is the cause of both the moving and static forms of creation, and, who (being) wroth, destroys it all at the end of the aeon.

14091

**चराणामचरा ह्यन्नम् अदंष्ट्रा दंष्ट्रिणामपि ।**
**अपाणयः पाणिमताम् अन्नं शूरस्य कातराः ॥**

(अ) MBh (MBh (Bh) 12. 100. 15, MBh (R) 12.99.15, MBh (C) 12, 3678), Śukr 4. 7. 316. Cf. No. 14092.

(*a*) चारणानामचरणा MBh (var.); चरान्नम् [च°] MBh (var.); चरणाम् MBh (var.); अचरं MBh (var.); अन्नम् Śukr; त्रस्ता or त्राता [ह्य°] MBh (var.).

(*b*) अदंष्ट्रांश्च हि दंष्ट्रिणः MBh (var.); अदंष्ट्रो MBh (var.).

(*c*) अपः पिपासतामन्नं MBh (var.); अपणिनः MBh (var.); पाणिपादाम् MBh (var.).

(*d*) नराः शूरस्य कारणाः MBh (var.); कातरः MBh (var.).

The immobile are food to the mobile, the fangless to those that have fangs, the handless to those that have hands, and the coward to the doughty.

[ Things that are immobile are devoured by those that are mobile; creatures that are toothless are devoured by those that have teeth; water is drunk by the thirsty[1]; cowards are devoured by heroes. (P. C. Roy). ]

1. P. C. Roy reads : अपः पिपासतामन्नम्. The expression अपाणयः पाणिमताम्, accepted as a better reading in the text, means "the handless are devoured by those that have hands"

14092

**चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।**
**अहस्ताश्च सहस्तानां शूराणां चैव भीरवः ॥**

(अ) Mn 5. 29. Cf. No. 14091.

(आ) IS 2258.

(*b*) चाप्यदंष्ट्रिणः Mn (var.).

What is destitute of motion is the food of those endowed with locomotion; (animals) without fangs (are the food) of those with fangs, those without hands of those who possess hands, and the timid, of the bold. (G. Bühler).

14093**

**चरावघूर्णितेक्षणं विलम्बिताकुलालकम् ।**
**असंस्थितैः पदैः प्रिया करोति मत्तचेष्टितम् ॥**

(आ) Naṭ (Naṭ (BI) 16. 16, Naṭ (Regnand) 16. 14).

(*a*) विघूर्णितेक्षणा तथा Naṭ (Re°).

(*b*) °लकाकुला Naṭ (Re°).

Pramāṇikā metre.

The beloved one with her eyes restless and rolling, hair hanging down

dis-shevelled, and footsteps unsteady, is behaving like a person who is intoxicated.[1] (M. Ghosh).

1 Quoted Nāṭ as an example of a *Mattaceṣṭitā (Pramāṇikā)* metre.

14094

**चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।**
**एकैकमक्षरं पुंसां महापातकनाशनम् ॥**

(आ) Sama 1 च 1.

The life-account of Raghunātha (Rāma) streches to hundred crores of syllables, each one of which destroys (even) the great sins of the people.

14095

**चरितं हि सतां नित्यं दुर्जनैर्नोपहन्यते ।**
**रत्नदीपस्य तीव्रोऽपि न वायुर्बाधते शिखाः ॥**

(आ) SRHt 35. 20 (a. Bṛhatkathā).

The conduct of the virtuous cannot be tarnished by the wicked. Even a strong wind cannot subdue the rays of the jewel-lamp.

14096

**चरितैः कौलेयैरिव**
**जलदैरसितैर्दिशश्चिता वीक्ष्य ।**
**हंसाः सिता इव गुणाः**
**क्वापि गता लोकमुत्सृज्य ॥**

(आ) VS 1742.

Ārya metre.

Finding the ambience pervaded by the dark conduct of the Kaula mendicants, the shining virtues have deserted the world and disappeared somewhere, as the swans depart (to the Mānsa lake) on seeing the quarters enveloped by dark clouds.

14097

**चरित्रं भूषणं स्त्रीणां द्रुमाणां भूषणं सुमम् ।**
**स्ववृत्तिर्भूषणं पुंसां पतीनां भूषणं कृपा ॥**

(अ) Cr 364 (CSr 3. 76). Cf. धीराणां भूषणं विद्या ; नक्षत्रभूषणं चन्द्रो; दूर्वाया भूषणं पत्रम् : विप्राणां भूषणं विद्या and Nos. 13710 ; 14098.

(आ) VP 9. 54.

(*a*) चरित्रा CS (var.).

(*b*) द्रुमाणां पुष्पभूषणम् CS ; द्रुमानां CS (var.).

(*c*) स्ववृत्ति CS (var.): सुवृत्तिर् (°त्ति) CS (var.); पुंसां CS (var.); पूसां CS (var.).

(*d*) पतिनां CS (var.); जतिता [पती°] CS (var); क्वया [कृ°] CS (var.); क्षम [कृ°] CS (var.).

Good conduct is the ornament of women, as blossoms are those of trees. A profession is the decoration of a man, and mercy gives a grace to the masters of men. (B. C. Dutt).

14098

**चरित्रं भूषणं स्त्रीणां नराणां भूषणं क्षमा ।**
**अपराधिषु सर्वेषु नृपाणां सैव दूषणम् ॥**

(अ) Cr 2154 (CNPh 115). Cf. Nos. 14097; 13710 and धीराणां भूषणं विद्या ; नक्षत्रभूषणं चन्द्रो ; दूर्वाया भूषणं पत्रम् ; विप्राणां भूषणं विद्या.

Good conduct is an ornament of women. Forgiveness is an embellishment of men. But the same forgiveness

towards the guilty is a blemish on the part of the kings.

चरित्रं भूषणं स्त्रीणाम् see दूर्वाया भूषणां पत्रं

14099

चरित्रनियता राजन् ये कृशाः कृशवृत्तयः ।
अर्थिनश्चोपगच्छन्ति तेषु दत्तं महाफलम् ॥

(इ) SS (OJ) 193.

If, O king, one be approached by men in need, disciplined in conduct, but thin in body and meagre in means, help to them brings great merit. (Raghuvīra).

14100

चरित्रे योषितां पूर्णे सरित्तारे नृपादरे ।
सर्पमैत्रे वणिक्स्नेहे विश्वासं नैव कारयेत् ॥

(अ) VC (VCsr 5. 2, VCsr 5. 38-9),

(आ) GVS 530.

(*a*) चारित्रे or चरिते VCsr (var.); वापि [पू°] or वासम् or वस्म VCsr.

(*b*) नदी° or सरित्तीये [स°] VC (var.); नदीतारे [नृपा°] GVS.

(*c*) सर्व° or सर्वे° VCsr (var.); °मैत्र्यं or °त्र्यां °मैत्री or °मन्त्रे (°न्त्र) or °त्रैव VCsr (var.); वणिग्जाते or °वाक्ये VCsr (var.).

(*d*) विश्वस्तो हि विनश्यति VC (var.).

One should under no circumstances put confidence in the actions of women, in a swollen river-crossing, in a king's favour, in the friendship of a serpent, or in love of merchant. (F. Edgerton).

14101*

चरीकर्तु भव्यं सदा ते रमेशो
गणेशो जरीहर्तु विघ्नं त्वदीयम् ।
नरीनर्तु वाणी सदा ते मुखाब्जे
दरीदर्तु ते शत्रुवर्गान् महेशः ॥

(आ) Sama 1 च 2.

Bhujaṅgaprayāta metre.

May Viṣṇu, the lord of Lakṣmī, always bring good to you. May Gaṇeśa always remove your impediments. May Sarasvatī always reside (lit. dance) in your lotus-like mouth. May the great god (Śiva) always crush the hordes of your enemies.

14102

चरेण प्रचरेत् प्राज्ञः सूत्रेणर्त्विगिवाध्वरे ।
दूते सन्धानमायत्तं चरे चर्या प्रतिष्ठिता ॥

(अ) KN (KN (ĀnSS) 13. 34, KN (TSS) 13. 34, KN (BI) 12. 33).

(आ) SRHt 158. 6 (a. Kāmandakī), SSSN 122. 6).

(*a*) चारेण SRHt, SSSN ; प्रचरेद् राजा KN (BI) SSSN.

(*b*) स्वरेण° SRHt ; सूत्रेणाग्निरिवा° SSSN.

(*c*) आयते KN (BI).

(*d*) चरचर्या KN (BI) ; चारे SRHt, SSSN.

A wise king should proceed (in the affairs of the kingdom) as guided by the spies, as a priest conducts a sacrifice in accordance with the (prescribed) rules. Alliance depends on the envoys while the secret service rests on the spies.

[ Consider by his spies, a king should proceed to any work like *ṛtvija-s*[1] in a sacrifice being guided by the *sūtra-s*.[2] The spy-service is said to be well-established when the ambassador is kept well-informed by the spies. (M. N. Dutt) ]

1. A priest officiating at a sacrifice.
2. Rules of sacrifice.

14103

चरेद् धर्मानकटुको मुञ्चेत् स्नेहं न नास्तिकः ।
अनृशंसश्चरेदर्थं चरेत् काममनुद्धतः ॥

(अ) MBh (MBh (Bh) 12. 71. 3, MBh (R) 12. 70. 3, MBh (C) 12. 2703).

(आ) JS 404. 12 (a. Bhagavata Vyāsa), ŚbB 252, SR 150. 338, SSB 474. 244.

(*a*) वरेद् [च°] MBh (var.); धर्मं MBh (var.); धीमानकटको SR, SSB ; नकटुको MBh (var.) ; °कपटो JS.

(*b*) मंचत् MBh (Bh); युंजन् (°त्) MBh (var.) ŚbB ; युञ्जेत् SR, SSB ; स्नेहा or कोपं [स्ने°] MBh (var.); च [न] MBh (var.); चास्तिक: or नास्तिके MBh (var.); अनातुर: or °मनादरम् JS.

(*c*) ननृ° or अनृशंस्य° MBh (var.) ; आनृ° ŚbB ; धर्मं [अर्थं] MBh (var.) ; अर्थांश् JS.

(*d*) चरत् MBh (var.); कार्यं° SR, SSB ; अतंद्रित: or अनुद्धता: MBh (var.).

One should do righteous acts without being bitter, give up attachment without being an atheist, earn material prosperity without being cruel and enjoy carnal pleasures without being reckless.

चरेद् धीमानकटको see No. 14103.



14104

चरैः पश्यन्ति राजानः शास्त्रैः पश्यन्ति पण्डिताः ।
गावो घ्राणेन पश्यन्ति चक्षुर्भ्यामितरे जनाः ॥

(अ) P (PM 3. 22).

The kings see through the spies, the learned through the scriptures, the cattle through their nose and other folks with their eyes.

14105

चर्चाभिश्चारणानां क्षितिरमणपरां प्राप्य संमोदलीलां
मा कीर्तेः सौविदल्लानवगणय कविव्रातवाणीविलासान् ।
गीतं ख्यातं न नाम्ना किमपि रघुपतेरद्य यावत्प्रसादाद्
वाल्मीकेरेव धात्रीं धवलयति यशोमुद्रया रामभद्रः ॥

(आ) JS 42. 41 ( a. Murāri ), SH 282 (a. Murāri).

(*b*) कविप्रा° SH.

Śragdharā metre.

O Lord of earth ! do not discount the graces of the speech of the host of poets, the acolytes ,of fame, as you derive high pleasure from the eulogies of the panegyrists. The song of Rāma did not at all gain renown by his name. It is through Vālmiki's grace that Ramabhadra illuminates the earth till today with the imprint of his glory.

14106

चर्चायाः कथमेष रक्षति सदा सद्योनुमुण्डस्रजं
चण्डीकेशरिणो वृषं च भुजगान् सूनोर्मयूरादपि ।
इत्यन्तः परिभावयन् भगवतो वीर्यं धियः कौशलं
कूष्माण्डो धृतिसंभृतामनुदिनं पुष्णाति तुन्दश्रियम् ॥

(आ) SkV 97 (a. Tuṅga), Skm (Skm (B) 157, Skm (POS) 1. 32. 2).

(*a*) एव [एष] Skm ; स्रज SkV.

(*d*) तुण्ड° SkV (var.).

Śārdūlavikrīḍita metre.

"How does he keep from Carcā[1] his garland of fresh heads. / or from Caṇḍī's lion his bull ? / or from the peacock of his son the snakes ?" / Thus pondering his master's skill of mind, / Kūṣmāṇḍa[2] fi ds a stomachful of satisfaction / which every day grows greater. (D. H. H. Ingalls).

1. Durgā.
2. A goblin.

14107*

चर्चेयं क्षुधिता सदैव गृहिणी पुत्रोऽप्ययं षण्मुखो
दुष्पूरोदरभारमन्थरवपुर्लम्बोदरोऽपि स्वयम् ।
इत्येवं स्वकुटुम्बमेकवृषभो देवः कथं पोक्ष्यती-
त्यालोक्येव विशुष्कपञ्जरतनुर्भृङ्गी चिरं पातु वः ॥

(आ) Skm (Skm (B) 153, Skm (POS) 1. 31. 3) (Nīlāṅga).

(*c*) इत्येव Skm (POS).

(*d*) °त्यालोच्यैव Skm (var.); शुष्यति [पातु वः] Skm (var.).

Śārdūlavikrīḍita metre.

They say that his wife (Pārvatī) is always hungry, the elder son has six mouths, Lambodara too has a body sluggish with the weight of belly that is hard to fill ; how will the god (Śiva), who owns only one bull (to boast of), will feed his family ?", may Bhṛṅgī, who is reduced to a skeleton at the mere thought of it as it were, protect you for long.

14108

चर्मखण्डं द्विधा भिन्नं मलमूत्रविधूपितम् ।
तत्रारमन्ति ये मूढाः कृमयस्ते न संशयः ॥

(आ) SuM 38* (*ad* 27. 2).

(*c*) °मंति SuM (var.).

It is a lump of flesh slit into two,[1] smelling foul with excreta and urine. The fools who overly indulge in it, are mere worms. There is no doubt about it.

1. Female privy part.

14109

चर्मखण्डं द्विधा भिन्नम् अपानोद्गारधूपितम् ।
ये रमन्ते नरास् तत्र कृमितुल्याः कथं न ते ॥

(अ) BhŚ 493. Cf. No. 14108.

(आ) SR 371. 123 (a. BhŚ), SSB 268. 9, SRK 250. 83 (a. Indiśesasprucha), IS 2259, Pr 367, SK 6. 500.

(*c*) रमन्ति SRK.

It is a lump of flesh slit into two,[1] smelling foul with the emission of the *apāna* wind. Men who (overly) indulge in it are no different from the worms. (lit. how are they not similar to the worms ?)

1. Female privy part.

14110

चर्मखण्डं द्विधा भिन्नम् अपानोद्गारवासितम् ।
तत्र मूढाः क्षयं यान्ति प्राणैरपि धनैरपि ॥

(अ) Cr 1458 (CNP II 166, CNT IV 165, CM 62). Cf. No. 14109.

It[1] is a piece of flesh slit into two, smelling foul with the emission of the downward wind. Fools waste away for it their energy as well as wealth.

1. Female privy part.

14111

चर्मणा समवगुण्ठिताननो
रज्जुबन्धनकदर्थितोऽपि सन् ।
ताडितोऽपि लकुटेन निष्ठुरं
भण्ड डिण्डिम नदन्न लज्जसे ॥

(आ) PdT 257.

(c) °ऽसि PdT (MS).

Rathoddhatā metre.

O wretched drum, are you not ashamed of letting out pleasant notes though your mouth is tightly covered with hide, and you are tortured with fetters of ropes and are harshly beaten with a stick.

14112

चर्माम्बरं च शवभस्मविलेपनं च
भिक्षाटनं च वसतिश्च परेतभूमौ ।
वेतालसंहतिपरिग्रहता च शंभोः
शोभां वहन्ति गिरिजे तव साहचर्यात् ॥

(आ) RJ 37 (=1. 37).

Vasantatilakā metre.

O Pārvatī, it is by virtue of association with you that Śambhu's robe of hide, smearing with sepulchral ashes, wandering for alms, abode in the cemetry and entourage of herds of goblins lend him grace.

14113**

चर्मालम्बिदुकूलवल्लरिचिताभस्मावधूतस्तनोन्-
मीलच्चन्दनमुत्तरीयभुजगव्यासक्तमुक्तावलि ।
मुग्धाया अपि शैलराजदुहितुर्गङ्गाधरालिङ्गनं
गाढप्रेमरसानुबन्धनिकषग्रावा शिवायास्तु वः ॥

(आ) Skm (Skm (B) 118, Skm (POS) 1. 24. 3) (a. Jalacandra).

(c) °धारा° Skm (POS) (Printing error).

Śārdūlavikrīḍita metre.

May Śiva's embrace by Pārvatī, the daughter of the lord of mountains (Himālaya), though bashful, be propitious for you; embrace—wherein her silken robe rested on his hide, the sandal-paste applied to her breasts was obliterated by the sepulchral ashes (on his body), her pearl-necklace was entangled with his upper garment of serpent, and which was the touchstone of the uninterrupted succession of her deep love (for him).

14114

चर्येव कतमेयं वः परस्मै धर्मदेशिनाम्
स्वयं तत्कुर्वतां सर्वं श्रोतुं यद्बिभितः श्रुती

(अ) Naiṣ 17. 123.

What line of conduct do you follow, preaching virtue to others, but yourself doing all that the ears dread to hear[1]? (K. K. Handiqui).

1. Kali's words; refer to Brahmā's passion for his daughter, and Indra's adultery with Ahalyā, etc.

14115**

चर्वित्वा लक्ष्मणामूलं प्रेरितं मुखवायुना ।
योनिमध्यस्थितं गर्भं पातयेन् महिषीगवाम् ॥

(आ) ŚP 2845.

The chewed root of the Lakṣmaṇā plant, placed in their vagina, (having been) blown into it with the wind of mouth, makes the buffaloes and cows to conceive.

चलं चित्तं चलं वित्तं see No. 14116.

14116

चलं चित्तं चलं वित्तं चले जीवनयौवनम् ।
चलाचलमिदं सर्वं कीर्तिर्यस्य स जीवति ॥

(अ) Nītisāra (KSH 504) 6.

(आ) SR 98. 5, SSB 384. 7, IS 2262, Bahudarśana 34, TP 398, SRM 2. 2. 163. Cf. Nos. 14119; 14120.

(*a*) च° वि° च° चि° SR, SSB; चलच् चित्तं चलद्वित्तं Nīti, Bahud°, TP.

(*b*) चलं IS; चलज् Nīti, Bahud°, TP; °यौवने SRM.

Mind is fickle, wealth is transient, life and youth are (likewise) ephemeral. All this is very transitory. He (alone) lives, whose fame abides.

14117*

चलं चेतः पुंसां सहजसरलाः पङ्कजदृशो
मवश्येव क्रोधः क्वचिदपि कदाचित् तरुणयोः ।
दहेदङ्गं भृङ्गी विधुरपि विदध्यात्परिभवं
स्मरो मां मथ्नीयादिति किमपि नाज्ञासिषमहम् ॥

(आ) SR 357. 55, SSB 242. 15, Pad 53. 4, (a. Bhānukara), RJ 827 (=5. 58), SG 757 (a. Bhānukara).

(*b*) °त्येवं [°त्येव] SG.

Śikhariṇī metre.

The mind of men is fickle. The lotus-eyed damsels are artless (lit. simple) by nature. Quarrel between young man and woman does occur sometimes, somewhere. But I did not know (imagine) that the female bee might burn me, even the (innocuous) moon might slight me and the Cupid might torment me so violently.

14118**

चलं तु वेधयेद् यस्तु आत्मना स्थिरसंस्थितः ।
चललक्ष्यं तु तत्प्रोक्तम् आचार्येण सुधीमता ॥

(आ) ŚP 1809.

He who standing firm himself (at one place), pierces a moving object, that is termed as a 'moving target' by the wise preceptor.

14119

चलं वित्तं चलं चित्तं चलं जीवितमावयोः ।
प्रसारय करं विप्र धर्मस्य त्वरिता गतिः ॥

(अ) Cr 1459 (CnT V 91). Cf. Nos. 12030; 14116.

(आ) SRHt 17. 4 (a. MBh), SRK 250 84 (a. Sputaśloka), IS 2263, Subh 99.

(*a*) च° चि° च° वि° SRHt, Subh, SRK, IS.

(*b*) चले SRK; जीवितयौवने SRK.

(*c-d*) चलाचलमिदं सर्वं कीर्तिर्यस्य स जीवति SRK.

(*d*) दैवस्य कुटिला गतिः SRHt.

Wealth is transitory; mind is fickle, life of both of us is (also) transient. O Brahmaṇa, bring forward your hand.[1] Righteousness *(dharma)*[2] moves at a fast pace.

1. To receive the charity.
2. Time to perform virtuous deed.

14120

चलं हि यौवनं नित्यं मानुषेषु विशेषतः ।
अक्षयं यौवनं प्राप्ता अमर्याश्च भविष्यथ ॥

(अ) R (R (Bar) *ad* 1. 31. 14 (762* *ab*), R (B) 1. 32. 17, R (G)-, R (L)-).

Youth is surely transitory, more so in the case of mortals. Invested with eternal youth, you will become immortals.

14121**

चलकिसलयपादः कर्णमध्यैकदृष्टिः
न चलति कटिदेशे आसने संस्थितश्च ।
हृयहृदयगतिज्ञः स्थानदण्डावपाती
स खलु तुरगयोक्ता मान्यते पार्थिवेन्द्रैः ॥

(अ) Aśvacikitsita (Bibl. Ind.) 8, 2.

(आ) ŚP 1685 (a. Jayadatta).

(*a*) °कदृष्टिर् ŚP.

(*b*) स्वासने ŚP.

(*d*) पूज्यते [मा°] Aś° (var.), ŚP.

Malinī metre.

That horseman is indeed held in esteem by the great kings, whose foot moves quickly like a sprout (to spur the horse), gaze is fixed between its ears, who seated in the saddle does not move his hips, knows the working of the horse's mind and whips it at the proper place.

14122**

चलकुण्डलचलवलक-
स्खलदुरसिजवसनसज्जदूरुयुगम् ।
जघनभरक्लमकूणित-
नयनमिदं हरति गतमस्याः ॥

(आ) ĀrS 2. 226.

Ārya metre.

The manner of her moving wherein her ear-rings swing, hair toss, breast-cover has slipped down, the thighs stick ( to eachother ) and eyes are slightly closed under the fatigue caused by the weight of her buttocks, captivates (all).

14123

चलचित्तमनात्मानम् इन्द्रियाणां वशानुगम् ।
अर्थाः समतिवर्तन्ते हंसाः शुष्कं सरो यथा ॥

(अ) MBh (MBh (Bh) 5. 36. 38. MBh (R) 5. 35. 40, MBh (C) 5. 1299).

(आ) IS 2260, Saśā 42 149.

(*a*) स्थिरचित्त° or बलचित्त° MBh (var.); अनात्मज्ञं or महात्मानं or दुरात्मानं MBh (var.).

(*c*) समभि° or समधि° MBh (var.).

(*d*) शुष्कसरो MBh (var.).

Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses like swans forsaking a tank whose waters are dried up. (P. C. Roy).

चलचित्तस्य वै पुंसः see No. 14124.

14124

चलचित्तस्य वै पुंसो वृद्धाननुपसेवतः ।
पारिप्लवमतेर्नित्यम् अध्रुवो मित्रसंग्रहः ॥

(अ) MBh (MBh (Bh) 5. 36. 37, MBh (R) 5. 35. 39, MBh (R) 5. 1298).

(आ) IS 2261, Saśā 40. 148.

(a) बलवित्तस्य (°चित्तस्य) or न कश्चित्तस्य (°च्चि°) or न तन्मित्रं यस्य MBh (var.).
(b) अनुपसेविनः MBh (var.).
(d) °संगतः MBh (var.).

He whose heart is unsteady, or who doth not wait upon the aged, or who is of restless disposition cannot make friends. (P. C. Dutt).

14125*

चलच्चटुलचातकः कृतकुरङ्गरागोदयः
सदर्दुररवोद्यमो मदभरप्रगल्भोरगः ।
शिखण्डिकुलताण्डवामुदितमद्गुकङ्काह्वयो
वियोगिषु घनागमः स्मरविषं विषं मुञ्चति ॥

(आ) KaVR 18. 16, KH 156. 17-9.

Pṛthvī metre.

The rainy season (lit. arrival of clouds), in which fickle *Cātaka* birds fly swiftly, the deer are fired with an upsurge of passion, frogs exert to make loud croaking, serpents are more aggressive because of ecstasy, the flocks of peacocks dance wantonly, herons and other acquatic birds are filled with joy, showers water on the separated folks which is (the very) poison of (the serpent of) Cupid.

चलच्चित्तं चलद्वित्तम् see Nos. 14116; 14119.

14126*

चलति गलितधैर्यः को न मोक्षान्तरालात्
कुवलयदलनीला यत्पुरो वक्रिताङ्गी ।
इममुपशमरूपं मार्गमाखण्डयन्ती
चलति कुवलयाक्ष्या भ्रूलता सर्पिणीव ॥

(आ) JS 450. 31 (a. Indrakavi), SH (Part II) fol. 4a (32).

(a) °राद्गह्ल° SH.
(b) कुबहधव° JS (var.); °गवलनीय यत्पुरो वक्रिताङ्गी SH (*Contra metrum*).
(d) प्रचलित कुवलाक्ष्या SH

Mālinī metre.

When the long eye-brow of the lotus-eyed young woman, dark like the petal of blue lotus and curved in form, moves in front, like a female serpent, destroying this path named tranquillity, who with his firmness badly shattered, does not swerve from the course of final emancipation.

14127**

चलतु तरला धृष्टा दृष्टिः खला सखि मेखला
स्खलतु कुचयोरुत्कम्पान्मे विदीर्यतु कञ्चुकम् ।
तदपि न मया संभाष्योऽसौ पुनर्दयितः शठः
स्फुटति हृदयं मौनेनान्तर्नं मे यदि तत्क्षणात् ॥

(अ) Amar (Amar (NSP) 146).
(आ) Skm (Skm (B) 701, Skm (POS) 2. 46. 1) (a. Amara), VS 1575 (a. Amara), JS 194.2 (a. Amara).

(a) बलतु Skm; दृष्टा [धृ°] Skm (var.); दृष्टिर्भ्रष्टा JS.
(b) विदीर्यन्तु JS
(c) संभाष्यो° Skm (var.).
(d) माने° Amar, VS.

Hariṇī metre.

Let my impudent and restless gaze tremble, the wicked girdle may slip down, the bodice may burst open with the heavings of my breasts; even then, O Friend, that deceitful lover will, in no case, be greeted again by me, if my

heart does not instantly split inside with silence.

14128*

चलत्कर्णानिलोद्धूत- सिन्दूरारुणिताम्बरः ।
जयत्यकालेऽपि सृजन् संध्यामिव गजाननः ॥

(अ) ŚP 57, SR 2. 6, SSB 3. 6, RS 7 (= 1. 7 ; Ragunand 1).

(c) विसृजन् [ °ऽपि सृ°] SSB, RJ.

Victorious is Lord Gaṇeśa, who conjures up, as it were, evening even at an untimely hour, making the sky red with *Sindūra* (red lead) kicked up by the wind of his flapping ears.

14129*

चलत्कामिमनोमीनम् आदातुं चित्तजन्मनः ।
जालयष्टिरिवाभाति बालावेणी गुणोज्ज्वला ॥

(अ) ŚP 3290, SuMuñ 111. 11-2, SR 257. 4, SSB 68. 4.

(c) गल° [जाल°] SR, SSB.

The braid of the young damsel, shining with a wreath (of flowers), seems to be the net-staff of the Cupid to entrap the fish of the lover's fickle mind.

14130**

चलत्कुचं व्याकुलकेशपाशं
स्विद्यन् मुखं स्वीकृतमन्दहासम् ।
पुण्यातिरेकात्पुरुषा लभन्ते
पुंभावमम्भोरुहलोचनानाम् ॥

(अ) VS 2136, ŚP 3698, RA 5. 25, RJ 1140, SuSS 742.

(a) वल्गत् कुचं ŚP.

Upajāti metre (Upendravajrā and Indravajrā).

With great merit do men have inverted cohabitation *(viparita rati)* with the lotus-eyed women wherein their breasts sway, beautiful hair is dishevelled face sweats and gently do they smile.

[ With breasts swaying / with hair knot undone / with face sweating / with little smile / by great merit as men, men / earn it of / women with lotus eyes. ]

(In Sanskrit Love Poetry by W. S. Merwin and J. Monsaieff Masson) ?

14131*

चलत्तरङ्गरङ्गायां गङ्गायां प्रतिबिम्बितम् ।
सचन्द्रं शोभतेऽत्यर्थं शतचन्द्रं नभस्तलम् ॥

(अ) SR 181.11, SSB 520.2, Cf. दामोदरकराघात°; विधे विधेहि शीतांशु and सुमेरुशिखरप्रान्त°.

Reflected in the Ganges, the theatre of the dancing waves, the sky with (one) moon appears exceedingly charming (as if) it had hundreds of moons in it.

14132*

चलत्तरलतृष्णेन किमिवास्मिन् धरातले ।
मया तत्कृतमज्ञेन पश्चात्तापाभिवृद्धये ॥

(अ) ŚP 4157 (a. Vāsiṣṭha-Vāsiṣṭha-rāmāyaṇa).

What possibly have I, (afflicted) with fleeting and unstable desires, done in the world out of ignorance, which (now) multiplies my remorse for it.

14133

चलत्येकेन पादेन तिष्ठत्येकेन बुद्धिमान् ।
नासमीक्ष्य परं स्थानं पूर्वमायतनं त्यजेत् ॥

(अ) Cr 365 (Cvr 1.8, CNr 30, CRr 2.9, CnT II 2. 1, CnT III. 1. 13, CnT VI. 14, CPS 41.(44), P (PP 1.77), H (HJ 1.107, HS 1.97, HM 1.101, HP 1. 75), HN 1. 77, HK 1. 103, HH 22. 1-2, HC 29. 16-7), GP 1. 109. 4 (Cf. JSAIL 24. 44).

(आ) ŚP 1463, SR 154.35 (a. ŚP), SSB 481. 35, IS 2264, Subh 172 *ab*, Saśa 156.122, SRS 2.2.21, SSg 16, Sama 1 च 4, SH 1201, SRM 2. 1. 335.

(*b*) तसत्येवे न Cv (var.); तिष्टेचैवे न CR (var.); एकेन CN (var.); तिष्ठत्यनेन SRS; पण्डितः [बु°] CR (but CRC, CRT as above), Cv (CvLd as above), PP, ŚP, SR, SSB, Saśa, SRS, SH, SRM; ध्यानतः [बु°] Subh.

(*c*) मा (न) SH; समीक्ष (°क्ष्य) CN (var.), HS, HM, HN, SH; नापरीक्ष्य (नप°; °क्ष्ये) CR, CPS, GP, SRM; आसमीक्ष्य CN (var.); नासमीज्य CN (var.); नासमीक्ष CN (var.), Cv (var.); समीक्ष्य च Cv (var.); समीक्ष्य न Cv (var.); परस्थानं CN (var.), CR (var.).

(*d*) पूर्वप्राप्तं तु न त्यजेत् CR (var.).

With one foot a wise man moves; with one he stands still. Without having seen another place (of abode), he ought not to leave a former habitation. (F. Johnson).

14134

चलत्वमुच्चैःश्रवसस्तुरङ्गाद्
वक्रत्वमिन्दोर्विषतो विमोहः ।
एतत् त्वया शिक्षि सहोदरेभ्यः
कुतो न जाने विदुषा विरोधः ॥

(आ) SH fol. 68 *a* (712) and fol. 82 *a* (6).

Upajāti metre Upendravajrā and Indravajrā metre.

Wandering from the horse *Uccaiḥśravas*, crookedness from moon, stupefication from poison *(kālakūṭa)*—all this you have picked up from your co-uterines. But whence did you learn aversion to the learned ?, I know not.

14135*

चलदचलदपाङ्गं स्मेरमस्मेरमास्यं
गतिरहह किमस्या मन्थरामन्थरा वा ।
इति मनसि नितान्तं सन्दिहानो मनोभूः
करविनिहितबाणः संभ्रमादुद्भ्रमीति ॥

(आ) Vidy 734 (Dākṣiṇātya).

Mālinī metre.

"Oh ! is her eye-corner moving or stationary, her face smiling or not smiling, her movement is slow or fast ?"; thus entertaining serious doubt in his mind, and holding arrow in his hand, the Cupid roams about in confusion.

14136

चलद् बलाकादशनाभिरामः
परिस्रवद्वारिमदाम्बुधारः ।
आहन्यमानस्तडिदङ्कुशेन
स्मरस्य दध्वान घनद्विपेन्द्रः ॥

(आ) Pad 75. 25 (a. Gadādhara), SR 340. 1, SSB 212.7.

(*c*) °दंशुकेन Pad.

Upajāti metre (Upendravajrā and Indravajrā).

Graceful with the tusks in the form of flying cranes, shedding torrents of rain in the form of flowing ichor, and struck by the goad of lightning, Cupid's lordly elephant of cloud thundered.

14137**

चलद् भृङ्गमिवाम्भोजम् अधीरनयनं मुखम् ।
तदीयं यदि दृश्येत कामः क्रुद्धोऽस्तु किं ततः ॥

(अ) BhV 2.123 (PJKS).

(आ) SR 262. 161 (a. Rasagaṅgā), SSB 77.2, SRK 279. 9 (a. BhV).

If her face with restless eyes, comparable to a lotus with hovering bees, could be seen, what then if the Cupid gets infuriated.

14138

चलन्ति गिरयः कामं युगान्तपवनाहताः ।
कृच्छ्रेऽपि न चलत्येव धीराणां निश्चलं मनः ॥

(अ) Caṇḍakauśika 4. 35. Cf. 14144.

(आ) SR 77. 2, SSS 350. 2.

Even the mountains for sooth move when struck by the wind of universal destruction, but the steady mind of the self-possessed does not indeed move in hardship. (S. D. Gupta).

14139

चलन्ति तारा वसुधापि नाचला
निशाकरश्चापि दिवाकरश्चलौ ।
लये तु सर्वं चलति श्रुतौ गतं
महात्मनां निश्चलमेव मानसम् ॥

(आ) AnyT 1. 94 and 2. 75.

(*b*) °करो वापि दिवाकरश् Any (2. 75).

Vasantatilakā metre.

The stars move, the earth too is not motionless, even moon and sun move. It is heard that everything moves at the time of universal destruction. But the mind of the high-minded does not waver at all.

14140

चलन्ति मेरुप्रमुखा महाचलाश्
चलन्ति ताराग्रहभास्करादयः ।
कल्पान्तकाले चलते महोदधिर्
न साधुवाक्यं चलते कदाचित् ॥

(अ) BhŚ 494.

Upajāti metre (Vaṁśastha and Indravaṁśa) (defective in *d*).

At the end of the aeon mighty mountains, Meru being foremost amongst them move; stars, planets, sun etc. (also) move; oceans swirl; but the word of the virtuous does not ever change.

14141

चलन्ति येषां न मतङ्गजेन्द्राः
पुरः प्रयाणे चलशैलतुल्याः ।
वाञ्छन्ति ते वैरिजयं कथं ते
राजेति शब्दं च कथं लभन्ते ॥

(आ) ŚP 1571 (a. (?) Guṇākara), SR 143. 43, SSB 462. 11 (a. Gunākara),

(*a*) शतं ग° [मत°] SR, SSB.

(*b*) बत [ चल° ] SR, SSB.

(*c*) चैवं विजयं SR, SSB.

Upajāti metre (Upendravajrā and Indravajrā).

How do they aspire for victory over the enemies or earn the sobriquet of king, in the course of whose campaigns the intoxicated lordly elephants, comparable to fleeting mountains, do not get aside before them.

14142

चलन्ति सर्वमर्यादाश् चलिते सति पार्थिवे ।
पर्वता अपि कम्पन्ते प्रसक्ते कम्पने भुवः ॥

(अ) Sabhā 103.

If a king swerves (from the right path), all proprieties break down. Even the (mighty) mountains tremble when an earth-quake occurs.

14143**

चलन्तीनां सौधे चपलनयनानान्तनुरुचो
गवाक्षान्तर्वान्ताः कतिचन गृहीत्वा जलमुचः ।
क्षणं गोपायन्ति क्षणरुचिमिषेण क्षणमथो
विवृण्वन्ति स्वर्णं करगतमिवाकिञ्चनजनाः ॥

(आ) Vidy 512.

(*a*) °नुरुहे Vidy (var.).

(*b*) °वर्तिताः Vidy (var.).

Śikhariṇī metre.

Some of the clouds that had slipped in through the windows, appropriated the physical splendour of the women of tremulous eyes, roaming in the royal mansion. They now conceal it for a moment, and reveal it in the guise of lightning for a moment as poor men alternately reveal and conceal the gold held in their hand.

14144

चलन्तु गिरयः कामं युगान्तपवनाहताः ।
कृच्छ्रेऽपि न चलत्येव धीराणां निश्चितं मनः ॥

(*a*) SSap 668, SLPr 45.5-6. Cf. 14138.

Mountains, struck by the winds at the end of a yuga, may shake, violently but the steady mind of the wise wavers not even in adversity.

14145*

चलयति तनुं दृष्टेर्भ्रान्तिं करोति शरीरिणां
रचयति बलादव्यक्तोक्तिं तनोति गतिक्षतिम् ।
जनयति जनेऽनुद्यां निन्दामनर्थपरंपरां
हरति सुरभिं गन्धं देहाज्जरा मदिरा यथा ॥

(अ) AS 271.

(*a*) दृष्टे AS (var.).

(*b*) गतिक्षितिम् AS (var.).

(*c*) नुद्यां AS (KM) ; निन्द्याम° AS (KM).

Hariṇī metre.

Old age, like wine, makes the body of the people unsteady, causes illusion to their sight, forcibly makes the speech indistinct, impairs (free) movement, brings about unspeakable ignominy and a series of hardships to man, and robs the body of its sweet smell.

14146

चलस्वभावा दुःसेव्या दुर्ग्राह्या भावतस् तथा ।
प्राज्ञस्य पुरुषस्येह यथा वाचस् तथा स्त्रियः ॥

(आ) MBh (MBh (Bh) 13.38.24, MBh (R) 13.38.24 MBh (C) 13.2225.

(आ) IS 2265, GVS 396.

(*a*) दुःसेवा MBh (var.).

(*b*) दुर्ग्राह्यहृदयास् MBh (var.) ; दुर्ग्रहा MBh (var.).

(*c*) प्रज्ञस्य MBh ((var.).

(*d*) भावास् तदा स्त्रियः MBh (var.) ; (ए)वापस् or आपस् or वायुस् or भावास् or बुद्धिस् MBh (var.).

As the words of a wise man are eloquent by nature, difficult to imitate and hard to comprehend in their import, so the women in the world are of wilful (unsteady) disposition, hard to please and difficult to win over from their hearts.

14147**

चलहारलताश्रिया चिरं
रमणोरःस्थलरङ्गनर्तनेन ।
मणितध्वनिडम्बरेण सा
कृतवाद्येव बभूव कामिनी ॥

(आ) JS 281.8.

Viyoginī metre (hypermetric in *b*).

By virtue of the beauty of her swaying necklace, long dance on the stage of her lover's chest-region, and display of indistinct murmuring sound at cohabitation, the lustful woman appeared as if she had played upon a musical instrument.

**चला च लक्ष्मी चला प्राणा** see No. 14152.

14148*

चलाचलप्रोथतया महीभृते
स्ववेगदर्पानिव वक्तुमुत्सुकम् ।
अलं गिरा वेद किलायमाशयं
स्वयं हयस्येति च मौनमास्थितम् ॥

(अ) Naiṣ 1. 60.

(आ) JS 360. 6 (a. Śrī Harṣapaṇḍita).

Vasantatilakā metre.

It seemed as if the horse, repeatedly shaking his snout, was eager to tell the king about the glories of his speed, but kept silence thinking. "What need to tell ? He knows the mind of horses himself." (K. K. Handiqui).

14149*

चलानि ह्रीमानि षडिन्द्रियाणि
तेषां यद्यद् वर्तते यत्र यत्र ।
ततस् ततः स्रवते बुद्धिरस्य
छिद्रोदकुम्भादिव नित्यमम्भः ॥

(अ) MBh (MBh (Bh) 5.36, 46, MBh (R) 5. 35. 48, MBh (C) 5. 1307) Cf. पञ्चेन्द्रियस्य मर्त्यस्य.

(आ) IS 2266.

(*a*) बलानि MBh (var.) ; हीना° or भीमा or इमा° [ ह्री° ] MBh (var.); यद्° [षड्°] MBh (var.).

(*b*) यद्वत् or यत् or यत्तद् MBh (var.) ; वर्ध° or यत° [ व° ] MBh (var.) ; यत्र तत्र or तत्र तत्र [य° य°] MBh (var.).

(*d*) सछिद्र° [ छि° ] MBh (var.).

Upajāti metre ( Upendravajrā and Indravajrā ).

The six sense-organs are restless. Wherever any of them operates, therefrom invariably escapes one's discernment like water from the holes of a jar

[ The six senses are always restless. Through the most predominate one amongst them one's understanding escapeth in proportion to the strength it assumes, like water from a pot through its holes. (P. C. Roy). ]

14150*

चलापाङ्गां दृष्टिं स्पृशसि बहुशो वेपथुमतीं
रहस्याख्यायीव स्वनसि मृदु कर्णान्तिकचरः ।
करौ व्याधुन्वत्याः पिबसि रतिसर्वस्वमधरं
वयं तत्त्वान्वेषान् मधुकर हतास् त्वं खलु कृती ॥

(अ) Śāk 1. 23 ( in some texts 1. 22 or 1. 24). (Cf. A. SeharPé's Kalidasa-Lexicon I. 1 ; p. 18).

(आ) Amd 94. 210, KH 21. 4-7, Dhv *ad* 2. 20 ( p. 108 ), Sāh *ad* 4. 263 (p. 111), JS 239. 8 (a. Kālidāsa) SkV 515 (a. Kālidāsa), SR 283.160 (a. Śāk), SSB 115. 3 (a. Kālidāsa), BPŚ 84, SG 81*b*, SB 3. 359, AlS 128.3-7.

(*b*) दृष्टः JS ; मृशसि [स्व°] SkV; °गतः [°चरः] Amd, DhV (var.), KH, SkV.

(*c*) करं Śāk (var.), SkV, Dhv, Sāh, AlS ; व्याधून्वन्त्या: JS, SSB.

(*d*) तु सुकृती [खलु कृति] Amd ; च सुकृति KH.

Śikhariṇī metre.

O Bee, you touch, time and again, her tremulous eye with fickle corners. Hovering close to her ear, you make a gentle hum as if one whispering a secret. You sip her lower lip, the essence of love, (though) she is waving her hands (to ward you off). You are (therefore) lucky; we are undone due to our search for truth (about her).

[ Ah, happy bee ! how boldly dost thou try / to steal the lustre from her[1] sparkling eye ; / and in thy circling movements hover near, / to murmur tender secrets in her ear ; / or, as she coyly waves her hand to sip / voluptuous nectar from her lover lip ! / while rising doubts my[2] heart's fond hopes destroy / thou dost the fulness of her charms enjoy. (Sir Monier Monier-William). ]

1. Śakuntalā's.

2. The King.

14151

चला लक्ष्मीश्चलाः प्राणाश् चञ्चलं रूपयौवनम् ।
अचला चलते पृथ्वी धर्म एको हि निश्चलः ॥

(आ) IS 2267, Subh 203. Cf. Nos. 14152-53.

(*a*) लक्ष्मी Subh ; प्राणा: Subh.

(*d*) °ऽपि [ हि ] Subh.

Lakṣmī is unstable, life is transitory, beauty and youth are ephemeral, the earth called *acala* ( immovable ) also revolves ; it is *dharma* alone that is abiding.

14152

चला लक्ष्मीश्चलाः प्राणाश् चलं जीवितयौवनम् ।
चलाचले च संसारे धर्म एको हि निश्चलः ॥

(अ) Cr 366 (CVr 5. 20, CNP I. 44. CNP II. 59, CNI I. 308, CNT IV. 43, CNMN 42, CnT 18.5, CnT III. 7*b* 26, CPS 129.60), BhŚ 495, VC (VCsr 28.2, VCmr 28.72-3).

(आ) IS 2268, Subh 319, SSJ 23. 43, Sama 1 च 6, Cf. Nos. 14151 and 14153.

(*a*) चला च लक्ष्मी (°मी: CNM) चला प्राणा (°णम् CNM) CNI I, CNM; लक्ष्मी Subh; चला CPS.

(*b*) चले जीवितमन्दिरे (जीवि°; °र) CV (var.), Sama; चालं व चारूयौवनं (जीवित° CNM) CNI I, CNM; चलं यौवनजीवनम् CNP I; चलो देहोपि (ऽथ); VCsr; चञ्चले रति-यौवने (चलते र°) VCmr; चले CV (var.).

(*c*) चलश्चलति संसारो CNP I, CNM; चला-चलश्च (°लं) संसारः VCsr; सदा चलति संसारो VCmr; चलश्चलति CNMN; चलो CPS; हि [च] Subh; संसारं CNP II.

(*d*) धर्मकीता सदा स्थिरे VCmr; कीर्तिर्धर्मश्च नि° VCsr; धर्मम् CNI I.

Wealth is unstable, vital airs are transient, life and youth are also transitory. In this ever-changing world, *dharma* alone is stable.

14153

**चला लक्ष्मीश्चलाः प्राणाश् चलो देहोऽपि यौवनम् ।**
**चलाचलश्च संसारः कीर्तिर्धर्मश्च निश्चलः ॥**

(अ) VC (VCsr 28.2, VCmr 28.72-3).

(आ) IS 2269. Cf. Nos. 14151-52.

(*b*) चञ्चले रतियौवने VC (var.); °होऽथ [°होऽपि] VC (var.).

(*c*) सदा चलति संसारो VC (var.).

(*d*) धर्मकीर्ती सदा स्थिरे VC (var.).

Wealth is unstable, life is transient, body and youth are also transitory. The world is also ever changing. (Only) fame and righteousness abide.

14154

**चला विभूतिः क्षणभङ्गि यौवनं**
**कृतान्तदन्तान्तरवर्ति जीवितम् ।**
**तथाप्यवज्ञा परलोकसाधने-**
**ष्वहो नृणां विस्मयकारि चेष्टितम् ॥**

(अ) Cr 367 (CRr 6. 3, CPS 134. 3), Vet Hu MS 23. 5.

(आ) IS 2270, Subh 56, VS 3315 (a. Vyāsa).

(*a*) क्षणभङ्गुयौवनं Vet.

(*b*) कृतान्तदन्तान्तरवृत्ति (°न्तरजीवितं च Vet) CR (var.), Vet; जीवितम् CR (var.).

(*c*) अवज्वा [अवज्ञा] Subh; परलोकसाधने Vet, IS, Subh, VS.

(*d*) नृ° अ° [अ° नृ°] Subh, IS, VS; अहो CR (var.); विस्मयकावि CR (var.).

Vaṁśastha metre.

Riches are unstable. youth perishes soon, life hangs in the jaws of Yama (death), still there is aversion to realise the next world. Oh, strange are the ways of men.

14155

··· ··· ··· ··· ··· ··· ··· ···
··· ·· ··· **चला हि प्राणिनां मतिः ।**

(अ) R (R (Bar) 2. 4. 20*d*, R (B) 2.4.20, R (R) 2.4.20, R (G) 2. 3. 20, R (L) 2. 6. 18).

(*d*) गतिः or स्थितिः [मतिः] R (var.).

Mind of the living beings is fickle.

14156**

चलितशिशुदशानां यौवनारम्भरेखा-
परिचयपरिचुम्बत्प्रेमकौतूहलानाम् ।
उचितसहजलज्जादुर्बला बालिकानां
गुरुजनभयभाजां केऽपि ते भ्रूविलासाः ॥

(आ) SkV 339 (a. Guṇeśvara), Prasanna 104*b* (a. Guṇeśvara).

(*a*) °रंभलेखा- Prasanna.

(*d*) तेंगे विलासा: Prasanna.

Mālinī metre.

Of girls no longer children, / their eagerness for things of love / beginning now with adolescence, / how sweet the eyebrow's play, though slight / from natural shame and fear of elders. (D. H. H. Ingalls).

14157**

चलितश्चकितच्छन्नः प्रयाणे तव भूपते ।
सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ॥

(अ) Vidy 890 (a. Śaṅkaramiśra).

O king, as you undertake an expedition, the Supreme being with thousand[1] heads, thousand eyes and thousand feet is stirred, astonished and goes into hiding.

1. Countless.

14158

चलितानेकपुरुषा सुबहूच्छ्रायकारिणी ।
श्रीः पिशाचीव संरक्ष्या गुणबन्धेन नित्यशः ॥

(आ) SRHt 206. 13 ( a. Pañcatantra ; unknown).

The goddess of wealth (Lakṣmī) who brings about the fall a number of persons and imparts elevation to many, is retained with a bond of virtues, as a demoness assuming an immensely high form and thereby frightening many, is held with a network of ropes.

14159*

चलितोर्ध्वकबन्धसंपदो
मकरव्यूहनिरुद्धवर्त्मनः ।
अतरत् स्वभुजौजसा मुहुर्
महतः संगरसागरानसौ ॥

(अ) Śiś 16. 67.

(आ) Almn 193.

Viyoginī metre.

He crossed, again and again, oceans of massive battles with the might of his arms ; battles that were full of headless bodies leaping high and the paths wherein were blocked by troops arranged in *Makara* formations. ( Oceans are full of rising waters and passages therein are blocked by herds of crocodiles ).

14160

चलेत् सुमेरुर्विचलेच् च मन्दिरं
चलन्ति तारा ध्रुवचन्द्रमण्डले ।
कदापि कालश्चलते महोदधिर्
न साधुवाक्यं प्रचलेत् कदाचन ॥

(आ) IS 2271, Subh 122.

(*a*) स मेरुर् Subh.

(*b*) °मण्डलं Subh.

(c) चलते Subh.

(d) °चन: [क° च न] Subh.

Vaṁśastha metre

The (famed) Sumeru mountain may move, Mandara may shift its locale; the stars, the pole star and the orb of moon may also change their place; the dark ocean may some time deviate from its course, but the word of a virtuous man never changes (they are true to their word).

14161

चलेषु स्वामिचित्तेषु सुलभे पिशुने जने ।
यदि जीवन्त्यहो चित्रं क्षणमप्यनुजीविनः ॥

(आ) JS 432. 4 (a *Bhagavata Vyāsa*), SRHt 148.11, SR 97.2, SSB 383.2, SRK 109. 9 (a, Sabhātaraṅga) SSSN 169. 9.

(d) क्षणमप्यनु° SRHt; क्षणमप्युपजी° SR, SSB, SRK.

As the minds of the masters are fickle and the tale-bearers abound, it is no small wonder if their dependents survive even for a while.

चलैर्विलोक्य स्थगितार्क° see No. 13684.

14162*

चाञ्चल्यं चरणौ विहाय नयनप्रान्तं प्रतिष्ठासते
वस्तुं वाञ्छति वाचि काचिदमृतस्पर्धाकरी माधुरी ।
कान्तिः काचन वक्षसो विजयते तन्व्या दुकूलाञ्चलं
तन्मन्ये दिवसैः कियद्भिरतनुर्जेता जगन्मण्डलम् ॥

(आ) SR 257.59, SSB 68.67, RJ 762.

Śārdūlavikrīḍita metre.

Forsaking the feet of the slim damsel, fickleness longs to depart to her eye-corners; extra-ordinary sweetness, the peer of nectar, craves for abiding in her speech; uncommon splendour of her breasts surpasses the silken robe; it is, therefore, my surmise that the formless Cupid would vanquish the universe in a couple of days.

14163

चाञ्चल्यं न तवास्ति लोचनयुगे लुप्तो गिरां चण्डिमा
नीरागौ रदनच्छदौ विलुलिता चित्रा च पत्रावलिः ।
कस्यैतत्तरुणस्य हन्त तपसा साफल्यमासादितं
येनैषा गजगञ्जितेव नलिनी तन्वि त्वमुत्ताम्यसि ॥

(आ) PV 476 (a. Mohana Ojhaka), SuSS 748.

(d) °मुत्तास्यसि PV (var.).

Śārdūlavikrīḍita metre.

O Slender one, your eyes are no longer restless, the harshness of your speech is gone, the lips are shorn of redness, the decorative paintings (on your body) are disarranged. Oh ! Who is the lucky youth whose penance has borne fruit, because of which you are wasting away yourself like a *nalini* (lotus) crushed by an elephant.

14164**

चाञ्चल्यं स्वदृशोरधोध्व पुरुषस्वान्तेङ्गितज्ञा भव
व्यक्तं चापि विमुञ्च मार्दवमथाकर्षोत्तरं कामिनाम् ।
किं पादार्पितदृष्टिरस्यसि कुचौ किं वापि धत्से मुधा
पुष्पालिङ्गनचुम्बनैर्घनपतीन् किं मङ्क्षु नोल्लुण्ठसि ॥

(आ) PV 327 (a. Rāmajit).

(*a*) °ष्ठान्तेसितज्ञा PV (var.).

Śārdūlavikrīḍita metre.

O Daughter, read through the fickleness of your eyes, grasp the gestures of men's hearts, give up your distinct tenderness, extort response from the lustful folks. Why do you (sit with) gaze fixed on your feet ? Do you bear the beautiful breasts in vain ? Why don't you rob the rich (of their wealth) by kisses and caresses ?

14165*

चाञ्चल्यमुच्चैःश्रवसस्तुरङ्गात्
कौटिल्यमिन्दोर्विषतो विमोहः ।
इति श्रियाऽशिक्षि सहोदरेभ्यो
न वेद्मि कस्माद् गुणवद् विरोधः ॥

(आ) SR 63. 23, SSB 328. 23, SRM 2. 1. 204.

(*a*) चांञ्च° SRM (Printing error).

Upajāti metre (Indravajrā and Upendravajrā)

Fickleness from the horse *Uccaiśravas*, crookedness from the moon, stupefaction from poison, Lakṣmī picked up these (traits) from her co-uterines. But wherefrom this aversion to the virtuous, I know not.

14166*

चाञ्चल्ययोगि नयनं
तव जलजानां श्रियं हरतु ।
विपिनेऽतिचञ्चलानाम्
अपि च मृगीणां कथं नु तां हरति ॥

(आ) Alk 215. 15-6, Rasagaṅgā 145. 5-6 and 535. 1-2 (88).

(*d*) मृगाणां कथं हरति Rasagaṅgā 145. 5-6, ( *contra metrum* ) ; मृगाणां कथं न Rasagaṅgā 535. 1-2.

Udgīti--āryā metre.

Your eye, endowed with fickleness, may surpass (lit. steal) the beauty of the lotuses.[1] How it is that it steals the splendour of the female deer as well, frolicking in the forest ?

1. Because they are close by.

14167

चाटतस्करदुर्वृत्तैस् तथा साहसिकादिभिः ।
पीड्यमानाः प्रजा रक्षेत् कायस्थैश्च विशेषतः ॥

(अ) Y 1. 336 (in some texts 1. 335), P (Pts 1.343, PtsK 1.390) (Cf. Mn 7.144, V (3.1, G 10.7-8, Vās 29.1, B 1. 18. 1, Āp 2. 10. 6).

(आ) SR 149. 299 (a. Y), SSB 473. 205, IS 2272

(*a*) चाग्त° SR (printing error).

(*ab*) °वृत्तमहासाह° Y (var.), IS.

(*c*) रक्ष्याः PtsK, Pts, SR, SSB.

(*d*) कूटच्छद्मादिभिस् तथा PtsK, Pts, SR, SSB.

(The king) should protect his subjects from the atrocities of the spies, swindlers rogues and robbers, and Kāyasthas[1] in particular.

1. One born from a Kṣatriya father and Śūdra mother.

14168*

चाटुक्रममनुरागं
प्रणयरुषो विरहजनितशोकार्तिम् ।
प्रकटयति वाररमणी
नटीव शिक्षाभियोगेन ॥

(अ) Kuṭṭ (Kuṭṭ (BI) 91, Kuṭṭ (KM) 91).

(आ) GVS 215.

(*a*) चाटूक्ति सानुरागं (KM) (var.), GVS.

(*c*) विदधाति [प्र°] Kuṭṭ (KM) (var.), GVS.

Āryā metre.

Like an actress a harlot, by virtue of her training, displays (in succession) attachment preceded by flattery, love, resentment, grief and agony caused by separation.

[ A venal beauty, you must know, good sir, speaks ordinarily with the art of an actress on the stage; she is prodigal in flattery and reverence, in speeches warmed by love and loathing, and in cries of passion and of grief. (E. Powys Mathers) ]

14169

चाणक्यनाम्ना तेनाथ शकटालगृहे रहः ।
कृत्यां विधाय सहसा सपुत्रो निहतो नृपः ॥

(आ) Daś *ad* 1.68 (p. 34).

Thereafter he, Cāṇakya by name, resorting to magic, suddenly killed in private the king alongwith his son, in Śakaṭāla's house.

[ Thereafter that man named Cāṇakya rashly killed the king and his son using *kṛtyā*.[1] ]

1. A female deity worshipped for others' destruction.

14170

चाणक्यमाणिक्यमिदं कण्ठे बिभ्रति ये बुधाः ।
ग्रथितं भोजराजेन भुवि तैः किं न प्राप्यते ॥

(अ) Cr 368 (CRr 8 135 ; closing verse).

(*a*) चाणिक्य CR (var.).

(*b*) कुर्विन्ति [बि°] CR (var.).

(*c*) प्रहितं CR (var.).

(*d*) तेषां वद्धये द्वयं C (var.) *(sic !)* ; किं प्राप्यते न तैः CR (var.) ; के [किं] CR (var.).

Wise men who retain in throat (commit to memory) these ruby-like verses of Cāṇakya, compiled by king Bhoja,[1] what is there on the earth that they do not achieve ?

1. Literal translation : The wise who wear round the neck this ruby of Cāṇakya, strung by king Bhoja.

14171

चाणक्यविज्ञो नवनन्दवंशं
प्रवृद्धसाम्राज्यमहाप्रभावम् ।
समूलघातं सहसा जघान
बुद्धिप्रभावो यदि दुष्करं किम् ॥

(आ) SSB 365. 4.

Upajāti metre ( Indravajrā and Upendravajrā ).

The actute Cāṇakya forcibly destroyed, root and branch, the dynasty of the nine Nandas along with their mighty empire and great authority. What is hard to do, if one has the might of wisdom ?

14172*

चाणक्येन स्वयं प्रोक्तो राजनीतिसमुच्चयः ।
तदहं संप्रवक्ष्यामि नराणां मतिवृद्धये ॥

(अ) Cr 369 (CLr 1. 2 ; introductory stanza).

(a) चाणिक्येन (°णा°; °न°; °क्ये°; °णाक्ये°) CL (var.) ; प्रोक्तं CL (var.).

(b) नीतिशास्त्रसमुच्चयः (°यम्) CL (var.).

(c) तमहं CL (var.); संप्रवक्षामि CL (var.) ; श्रोतुमिश्यामि [सं°] CL (var.).

(d) वृद्धिवर्द्धनं [मति°] CL (var.).

Cāṇakya himself has spoken a lot on the science of polity. That I will explain for the enrichment of men's understanding.

14173*

चाणक्यो नक्तमुपयात् नन्दक्रीडागृहं यथा ।
शशिकान्तोपलच्छन्नं विवेद पयसां कणैः ॥

(आ) KāBh 3.13.

As Cāṇakya entered the pleasure-house of Nanda at night, he was convinced by the drops[1] of water (trickling from it) that it was made of (lit. covered with moon-stones).

1. It is believed that moon-stone oozes water in moon-shine.

14174*

चाणक्यो नीतिसामर्थ्याद् राक्षसीयानभेदयत् ।
भेदो विभीषणस्याभूद् रावणाद् दैवयोगतः ॥

(आ) AA 100. 7-8 (AA (ALed) 125.1-2).

Cāṇakya split the partisans of Rākṣasa by the might of his strategy. Vibhīṣana's split from Rāvaṇa occurred by accident.

[ Cāṇakya created rift among men of Rākṣasa by contrivance. The saplit between Vibhīṣaṇa and Rāvaṇa sprang by providence. ]

चाणिकामाणिक्यमिदं see No. 14170.

चाणिक्येन स्वयं प्रोक्तो see No. 14172.

14175

चाण्डालश्च दरिद्रश्च द्वावेतौ सदृशाविह ।
चाण्डालोऽपि दरिद्रोऽपि सर्वकर्मसु निन्दितौ ॥

(आ) SMa 2. 34, SRK 58. 19 (a. Sphuṭa-śloka), VP 8. 35.

(d) निन्दितः SRK.

A *Caṇḍāla* and a poor man, both these are (considered) similar in the society. The *Caṇḍāla* is condemned in all his actions, so is the poor.

14176*

चाण्डालानां सहस्रे च सूरिभिस्तत्त्वदर्शिभिः ।
एको हि यवनः प्रोक्तो न नीचो यवनात्परः ॥

(अ) Cr 370 (CVr 5. CPS 258.102).

(आ) IS 2273, Sama 1 च 7 and 2 न 9.

(a) सहस्रश्च CV, CPS, Sama 1 ; सहस्रैश्च Sama 2.

(b) संमितस् [सू°] CV (var.).

(c) समो [एको] CV (var.) Sama 2; ययन: *(sic !)* CV (var.); प्राप्तो Sama 1.

(d) यवनात CV (var.).

Of the thousands of *Caṇḍālas* only one is called (condemned as) Yavana by the wise who have realised **the**

truth. There is none more lowly than a Yavana.

14177

चातकः स्मरते मेघान् मयूरोऽपि पुनः पुनः ।
विरहिणी स्मरेद् भर्तुस् तथाहं तव दर्शनम् ॥

(अ) MK (MK (S) 181, MK (G) *ad* 78) ending

The Cataka remembers the clouds, the peacock also does it over and again. A woman in separation remembers her husband, so do I long to see you.

चातकः स्वानुमानेन see No 14178.

14178

चातकः स्वास्यमानेन जलं प्रार्थयतेऽम्बुदम् ।
स तूदारतया नित्यं प्लावयत्यम्बुना महीम् ॥

(आ) JS 69. 1, PdT 192, ŚP 770, Any 18. 146, SSpr 32, SR 211. 2, SSB, 590. 2, SRM 2. 2. 388, (Cf. Ro 2. 106).

(*a*) चातक PdT (var.), स्वानु° JS, PdT, ŚP, Any, SSPr, SR, SSB, SRM.

(*b*) ऽम्बुदात् PdT, ŚP, Any, SSpr, SR, SSB, SRM.

(*c*) स्वौदार्य° [तू°] JS (var.), PdT, Any, SSpr, SR; स्वोदार्य° ŚP, SSB, SRM; सर्वां° [नि°] ŚP, SSpr, SR, SRM; सर्वान् SSB.

(*d*) °म्बुदो Any

The *Cataka* bird solicits the cloud for water proportionate to the capacity of its beak; but 'he' (the cloud), out of generosity, invariably floods the earth with water.

14179

चातक जलधिप्रमुखान्
अपि विगणय्य किम्पचत्वेन ।
प्रार्थनमिन्द्रादथवा
मरणं शरणं समाश्रयसे ॥

(आ) SSB 616. 10.

Upagīti-āryā metre.

O Cātaka, ignoring (the sources of water) with ocean foremost amongst them because of their miserliness, you pray to Indra (for it) or resort to death.

14180

चातक तात कियद् भवता
पातकमतुलमकारि ।
नवजलदादपि चञ्चुपुटे
यत् तव न पतति वारि ॥

(आ) VS 684. Cf. Ro 2. 106.

(*d*) न [वारि] VS (var.).

Āryā metre.

Dear Cātaka, what a grave sin you have committed that not (a drop of) water falls in the cavity of your beak even from a fresh cloud ?

14181

चातक धावसि किं घनबुद्धया
करिणमुदीक्ष्य भ्रमयातः ।
न हि दास्यति स त्वत्सदृशानां
गजपतिदानं मधुपकुलेभ्यः ॥

(अ) Ava 237.

Āryā metre.

O Cātaka, why do you, caught in confusion, run after it on seeing an elephant thinking it to be a cloud. It will not give any thing to the likes

of you, the lordly elephant gives ichor to the swarms of bees only.

14182

चातक धूमसमूहं दृष्ट्वा
मा धाव वारिधरबुद्धया ।
इह हि भविष्यति भवतो
नयनयुगादेव वारि परम् ॥

(आ) JS 84. 1, ŚP 857, SSH 1. 59, Any 72.158, SR 226. 152 (a. ŚP), SSB 615. 5, Vidy 957, SRK 190. 6 (a. Śārṅgadhara), RS 412, SRM 2. 2. 444, VP 10.42, Cf. RO 2. 106.

(*b*) °बुद्धया Vidy ; °बुद्ध्या SRK.

(*c*) पतिष्यति [ भ° ] Any, Vidy (but some texts as above).

(*d*) °युगादपि परं वारि Vidy, वारिणां पूर: SSH, SR, SSB, SRK, SRM.

Āryā metre (in SSH, Giti-āryā metre).

O Cātaka, do not rush to it on seeing a column of smoke, thinking it to be a cloud. It is rather from your eyes that water will flow here, (not from the cloud).

14183

चातकपोतकसंघो
घनाघनालीमिवोद्दामम् ।
श्रीभूपमण्डलमणे
तव नित्यं भावये भव्यम् ॥

(आ) SSN 12 (a. Mauni-Raṅganatha).

(*b*) °घनालि SSS (MS) *(contra-metrum)*.

Upagīti-āryā metre.

O gem of kings ! I always wish you immensely well as does a flock of young Cātakas to a row of dense clouds.

14184

चातकस्त्रिचतुरान् पय:कणान्
याचते जलधरं पिपासित: ।
सोऽपि पूरयति भूयसाम्भसा
चित्रमत्र महतामुदारता ॥

(अ) Pūrvacātakāṣṭaka ( KSH 237 ) 2.

(आ) SR 49.160, SSB 360.164, IS 2274, AIK 370. 12–3, SH 937, 179 Kuv 67. 130 (p. 151), Rasagaṅgā 681. 13-14, AIS 164. 12-5.

(*a*) °चतुर: AIK.

(*b*) पिपासया (°साय) SR, SSB, AIK, SH, Kuv, Rasagaṅgā, AIS.

(*c*) विश्वम्भसा [भू°] SR, SSB, IS, SH, Kuv, Rasagaṅgā, AIS.

(*d*) हन्त हन्त [चि°] SR, SSB, IS, AIK, SH, Kuv, Rasagaṅgā, AIS.

Rathoddhatā metre.

The thirsty *Cataka* begs from the cloud three or four drops of water ; / and it satisfies him with an abundant stream ; wonderful indeed is the generosity of the great ! (Cowell).

14185

चातकस्य खलु चञ्चुसंपुटे
नो पतन्ति यदि वारिबिन्दव: ।
सागरीकृतमहीतलस्य किं
दोष एष जलदस्य दीयते ॥

(आ) ŚP 854, Any 72. 163, SR 212. 25, SSB 591.31, SRK 189.3 (a. Śārṅgadhara), RS 407, SRM 2. 2. 127, Cf. RO. 2. 106.

(a) मुख° [ख°] Any, SRM.

(b) किल [य°] SR, SSB, SRK.

(d) एव Any (var.), SRK, SRM.

Rathoddhatā metre.

If drops of water do not fall in the cavity of the Cātaka's beak, is it a fault of the cloud that turns the earth into an ocean (with copious rain) ?

14186

चातकेन तृषार्तेन यत्पीतं क्षारमम्बुधौ ।
तदेव हि दहत्यन्तः पुनः पानस्य का कथा ॥

(आ) Vidy 68.

The brackish water that was drunk by the Cātaka, restless with thirst, in the ocean, that itself is causing it burning inside. There is no question of its drinking it again.

14187

चातकेन तृषितेन यदम्भो-
बिन्दुमात्रममलं परिलब्धम् ।
दैवतस्तदपि वातनिपाताद्
अन्यतः पतितमास्यमपास्य ॥

(अ) Ava 238.

Svāgatā metre.

The mere drop of clear water that the thirsty Cātaka was (destined) to receive, that too, as ill luck would have it, fell aside, under the impact of wind, leaving its mouth (awaiting).

14188**

चातुर्यस्यैकचिह्नं फलममलगिरां मूलमुत्तापशान्तेः
पद्मायाः सप्रसादं स्थलमपि च रुचां कोशभूतं फलानाम् ।
शृङ्गारस्यातिमानं शरदमृतकरस्पर्धि सौभाग्यसिन्धोर्
आस्यं तस्याः सहास्यं मनसि न मृदुले कस्य लास्यं तनोति ॥

(आ) SR 263. 206, SSB 81. 92, RJ 902 (=6.15).

(c) °मान्यं SSB.

Sragdharā metre.

In whose tender heart the smiling face of her, a (veritable) ocean of beauty, does not cause joy ? – face, which is the sole symbol of amiability, fruit of faultless speech, cause of allaying agony, benevolent abode of fortunes and charms, the very treasure of rewards, high standard of the sentiment of love and the peer of the autumnal moon.

14189

चातुर्वर्ण्यं तथा वेदाश् चातुराश्रम्यमेव च ।
सर्वं प्रमुह्यते ह्येतद् यदा राजा प्रमाद्यति ॥

(अ) MBh (MBh (Bh) 12.92.7, MBh (R) 12. 91. 7, MBh (C) 12. 3409).

(आ) SRHt 67. 28 (a. MBh) and 88. 2 (a. MBh), SSSN 74. 2.

(a) चतुर्वर्णं तथा वेदास् MBh (var.); त्रयो [त°] MBh (var.).

(c) सर्वमेतत् प्रमुह्येत MBh (var.), SRHt, SSSN ; प्रमुच्यते (°ह्यति) MBh (var.) ; तदा or तच्च [ह्ये°] MBh (var.).

(*d*) यदि MBh (var.); प्रमुह्यति MBh (var.), SRHt.

When the king swerves from his duty, the four *varṇas* (castes), Vedas and four *āśramas* (stages of life) – all this goes haywire.

14190

चातुर्वर्ण्यं त्रयो लोकाश् चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिध्यति ॥

(अ) Mn 12. 97.

(आ) SRHt 5. 1 (a. Mn).

(इ) SS (OJ) 44.

(*a*) °वर्णान् SS (OJ) (var.); तथा [त्र°] SS (OJ).

(*b*) स्मृतिश्चत्वारश्चाश्रमः (°र आश्र°) Mn (var.).

(*c*) भवत् Mujh; भवाम् SS (OS) (var.); भविष्यच् च Rāghavānanda's and Nandana's commetary, SS (OJ) SRHt; भवद्भविष्यच् च Mn (var.).

(*d*) वेदे प्रतिष्ठितम् SRHt.

The four castes, the three worlds, the four orders, the past, the present and the future are all severally known by means of the Veda. (G. Bühler).

14191-92

चातुर्वर्ण्यहितार्थाय कर्तव्यं राजसूनुना ।
नृशंसमनृशंसं वा प्रजारक्षणकारणात् ॥
पातकं वा सदोषं वा कर्तव्यं रक्षता सदा ।
राज्यभारनियुक्तानाम् एष धर्मः सनातनः ॥

(अ) R (R (B) 1. 25. 17*cd*-19*ab*, R (R) 1.25.17*cd*-19*ab*, R (B, 1.24 15*cd*+ 670* + 1. 24. 16 *ab*, R (G) 1. 28, 15*cd*–17*ab*, R (L) 1.23.15*cd*–17*ab*).

(आ) IS 2275-6.

(*a*) चतुर्वर्ण्य° R (var.); हितार्थं हि R (var.), IS; प्रजानां हि (तु or च) हित (°तां) नित्यं or प्रजानां च हितार्थं च R (var.).

(*b*) राजसूनुभिः R (var.).

(*c*) पापं वापि or अनृणं वापि [न°] R (var.); राजवंशेभिजातानां R (var.).

(*e*) नदोषं वाप्यदोषं R (var.); पावनं [पात°] R (var.); सुदोषं [स°] R (var.).

(*f*) नात्र संशय R (var.); °सता (°तां) R (var.); यक्षया तदा R (var.); रक्षसा तदा R (var.).

(*g*) राजवंशोभि (°शा°; हि; प्र); जातानाम् R (var.); राज्यभारं (°भार° °रे) or राजधर्मं R (var.).

(*h*) एव R (var.); सनातन R (var.).

A prince may do cruel or kind deeds for the welfare of the four castes and for the protection of his subjects.

While guarding (the subjects), he may do sinful or improper act. This is the eternal duty of persons entrusted with the duty of administration.

14193*

चात्वारि राज्ञा तु महाबलेन
वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।
अल्पप्रज्ञैः सह मन्त्रं न कुर्यान्
न दीर्घसूत्रैरलसैश्चारणैश्च ॥

(अ) MBh (MBh) (Bh) 5.33.58, MBh (R) 5. 32, 73, MBh (C) 5. 1039).

(आ) IS 2235.

(*a*) ऽपि or हि [तु] MBh (var.).

(*b*) विद्यात् or ज्ञात् or विद्वान् [विद्या°] MBh (var.)

(*cd*) अ° न दीर्घ° tr. MBh (var.).

(*c*) प्रकुर्यात् [न कु°] MBh (var.).

(*d*) °रथसैश् [°अल°] MBh (var.); अशनैश् or अबलैश् [चा°] MBh (var.).

Epic Upajāti metre (Indravajrā and Upendravajrā).

Learned men have declared that a king, although powerful, should never consult with these four, viz. men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers. (P. C. Roy).

14194*

चादय इति यत्र स्याद्
उत्तरमथ तत्र कीदृशः प्रश्नः ।
कथय त्वरितं के स्युर्
नौकाया वाहनोपायाः ॥

(आ) SR 200. 43, SSB 557. 44.

Āryā metre.

What sort of question could it be where '*Cādayaḥ*' is the answer[1] ? Tell quickly, what could be the means of propelling a boat[2] ?

1. *Ke nipātāḥ* ? What are the indeclinables. Answer : '*Ca*' and others.

2. Ke nipātāḥ : Those which are dropped in water—oars.

चान्द्रायणसहस्रं तु see No. 6005.

14195**

चान्द्रायणसहस्रेण यः कुर्यात् कायशोधनम् ।
पिबेद् यश्चापि गङ्गाम्भः समौ स्यातामुभावपि ॥

(अ) VCsr 15.6. Cf. No. 6005.

(आ) IS 2277.

(*a*) °सहस्राणां VC (var.).

(*b*) यत् VC (var.); °शोषणम् VC (var.).

(*d*) समा VC ((var.); स्यात or सत्यम् or सत्वाव् VC (var.).

One who purifies his body by a thousand moon-fasts, and one who merely drinks the water of the Gaṅga, —there shall be no difference between these two. (F. Edgerton).

14196*

चान्द्रीं लेखां दशति दशनैर्दारुणः संहिकेयो
नव्यां वल्लीं दवदहनकश्चान्दनीं दन्दहीति ।
अप्युन्मत्तः कुवलयमयीं मालिकामालुनीते
मूलादुन्मूलयति नलिनीं दुष्टहस्ती करेण ॥

(अ) Prasannarāghava 6. 32.

(आ) SR 178, 1006 (a. Pra°), SSB 516. 1006.

Mandākrāntā metre.

Ruthless Rāhu cuts the streak of the moon with his teeth; forest-fire burns completely the tender creeper of sandlawood ; the restive elephant plucks in intoxication the row of blue lotuses and roots out the lotus-plant with his trunk.

14197*

चान्द्री कलेव शरपाण्डुरगात्रलेखा
तन्वी विभाति मिथिलाधिपतेस्तनूजा ।
लक्ष्मीमयं च रचिताञ्जलिरातनोति
पद्माकरस्य विनिमीलितपङ्कजस्य ॥

(अ) ĀŚ 5. 30.

Vasantatilakā metre.

Like a fragment of the Moon, the daughter of the Lord of Mithilā shines with her slender frame of body, white as *Kuśa*-grass[1]; and, this, our master, with his folded palms of hands, puts forth the display[2] of a lotus-tank full of lotus buds. (C. S. Sastri).

1. Reed.
2. Splendour.

14198

चापं पुष्पमयं गृहाण मकरः केतुः समुच्छ्रीयतां
चेतोलक्ष्यभिदश्च पञ्च विशिखाः पाणौ पुनः सन्तु ते ।
दग्धा कापि तवाकृतेः प्रतिकृतिः कामोऽसि किं गूहसे
रूपं दर्शय नाऽत्र शंकरभयं सर्वे वयं वैष्णवाः ॥

(आ) KāvR 163, KH 17.6–8.

(*a*) °मुत्थीय° KH.

(*b*) चैते ल° KH.

Śārdūlavikrīḍita metre.

(O Cupid), take up the flowery bow, hold aloft the Makara[1] banner, let the five arrows piercing the target of heart be again in your hand. A certain replica of your form was burnt. You are Kāma, why do you hide yourself ? Show yourself. There is no fear here from Śaṅkara (to you). We all are Vaiṣṇava-s.[2]

1. Makara is an emblem of Cupid.
2. Devotees of Viṣṇu, kind and harmless.

14199*

चापं मुष्टिर्भवान्याः सरसिजमुकुलश्रीः कथं वा विधत्ते
प्रत्यालीढं कथं वा रचयतु मणिमन्नूपुरो वामपादः ।
इत्थं यावद्वितर्कं विदधति विबुधास्तावदग्रे य आसीद्
बाणाग्निः प्लुष्टदैत्यो मयपुरमथने धूर्जटेः सोऽवताद्वः ॥

(आ) Skm (Skm (B) 80, Skm (POS) 1. 16. 5).

(*b*) रचयति Skm (var.).

(*c*) यदासीदत् Skm (var.).

(*d*) बाणग्नि: Skm (B) (Printing error), °पुरदहने [°मथने] Skm (POS).

Sragdharā metre.

'How will Bhavānī's fist, delicate like a lotus-bud, wield the bow and how her left foot with anklet of gems, would strike the '*Pratyālīḍha*[1] posture' ? When the gods were thus reflecting, just then the fire of Śiva's arrow, which appeared in front, reducing the demons to ashes at the destruction of Maya's[2] city, may protect you all.

1. A particular posture in shooting.
2. Name of a demon.

14200**

चापः क्षमाधरपतिः फणिनां पतिर्ज्या
बाणः पुराणपुरुषस्त्रिदशाः सहायाः ।
ईशः पुरामिति पुरां तिसृणां विजेता
पुष्पायुधः पुनरयं त्रिजगद्विजेता ॥

(आ) Skm (Skm (B) 467, Skm (POS) 1, 94 2) (a. Bhavānanda),

Vasantatilakā metre.

With the lord of mountains (Himālaya) as bow, the lord of serpents (Vāsuki) as arrow, and the deities as companions, the Primordial Puruṣa Tripurari (lit. the lord of cities) conquered only three cities, but the Cupid (with his missiles of flowers) conquered all the three worlds.

14201**

चापच्युतेव गुलिका
वियति जवाद्याति दूरदेशं या ।
तारा रणाय गन्तुर्
वामा श्यामा तु मरणाय ॥

(आ) ŚP 2712.

Ārya metre.

The star, which, like a ball shot from the bow, speedily goes afar in the sky, presages a battle for the traveller, in case it is to his left, and death if it is blue in colour.

14202

चापमानय सौमित्रे शरांश्चाशीविषोपमान् ।
क्रूरस्य चोग्रदण्डस्य लोकोऽयमनुवर्तते ॥

(अ) Cr 1460 (CRP 8.123, CRB 8.125, CRBh I 8.135). Cf. No. 14203.

(b) शाराश् CRBH I.

Lakṣmaṇa ! bring me the bow and serpent-like arrows. This world obeys him alone who is ruthless and awards severe punishment.

14203

चापमानय सौमित्रे शरांश्चाशीविषोपमान् ।
समुद्रं शोषयिष्यामि पद्भ्यां यान्तु प्लवङ्गमाः ॥

(अ) R (R Bar) not yet issued; R (B) 6.21.22 R (R) 6.21 23), Han 7. 18.

(आ) SRHt 81. 2 (a. Śri Rāmāyaṇa), Pras 1. 2. Cf. No. 14202.

(b) राघवेऽधिज्यधन्वनि Han.

(c) सागरं [ स° ] SRHt.

(d) पदा गच्छन्तु वानराः Han.

Lakṣmaṇa ! bring me the bow and serpent-like arrows. I will turn the ocean dry. Let the monkeys cross it on foot.

14204

चापलं साहसिकता शाकिणीसंवरादरः ।
दोषाः स्त्रीणां त्रयः प्रायो लोकत्रयभयावहाः ॥

(अ) KSS 7. 37. 170.

(b) °नी शंबरादरः KSS (AKM).

Women generally have these three faults, terrible to the three worlds—flightiness, recklessness and a love for the congregation of witches. (C. H. Tawney).

14205

चापलाद् वारयेद् दृष्टिं मिथ्यावाक्यं च वारयेत् ।
मानवे श्रोत्रिये चैव मृत्यवर्गे सदैव हि ॥

(अ) Cr 1461 (CRT 4. 12), GP 1.111.28. Cf. Crn 85.

(a) The Tibetan text suggests according to S. Pathak : चापल्यमश्रयेत् यो वा.

(b) The Tibetan text suggests according to S. Pathak : तथैव च [न चा°]; चाब्रवीत् CRT (?).

(d) सुखायते CRT (?) My changes in *b* and *d*.

One should invariably turn away one's eye from wantonness before a learned Brāhmaṇa and one's dependents, and should desist from (uttering) false words to them.

14206

चापल्यं लौल्यतां कोपं परिशून्यं च मत्सरम् ।
मूर्खं बालं च सर्पं च ब्राह्मणं नृपतिस्त्रियम् ॥

(आ) CR 2155 (CNP II 135 *ab/dc*, CM 209).

(*a*) °ता [ °तां ] CNP II.

(*b*) मूर्खं परिशून्य म° CNP II.

(*c*) मूख CNP II ; सर्पं CNP II.

One should avoid rashness, fickleness, anger, sterile jealousy, a fool, a child, a snake, a Brāhmaṇa and king's wife.

चापल्यमश्नुयेत् यो वा see No. 14205.

14207

चापस्तेन निपीडितो रणरसः सद्योऽगलद्विद्विषां
दूराकृष्टिरकारि तेन धनुषो निष्पन्दताभूद् द्विषाम् ।
लक्षं प्राप्यत मार्गणैः परबले तस्याभवत्तद्यशः
पञ्चत्वं रिपुषु स्थितं स नृपतिर्लेभे न संख्यान्तरम् ॥

(अ) JS 346.69 (a. Subandhu).

Śārdūlavikrīḍita metre.

He held fast the bow, the zest of his foes to fight instantly vanished. He stretched the bow afar, the enemies became motionless. His arrows hit the mark in the rival forces, that brought him fame (lit. turned into his fame). Death *(pañcatva)* came (lit. stood) to his enemies, he did not get another battle (to fight thereafter).

14208

चापस्यैव परं कोटि- विभवत्वं विराजते ।
यस्माल् लभन्ते लक्षाणि निर्गुणा अपि मार्गणाः ॥

(आ) SkV 1659.

Pre-eminent above all is the power of the bowtip [or : wealth to be counted in ten millions] of a bow, since from it arrows [ or : suppliants ] cast from the string [ or : even without virtue ] reach their mark [or : get hundreds of thousands (of gold pieces)]. (D. H. H. Ingalls).

14209

चापाकृति धनुर्मासे मकरे कुण्डलाकृति ।
कुम्भे शीतमशीतं वा मीने शीतनिवारणम् ॥

(आ) Sama 2 म 9, SRM 2. 2. 604.

In the month (when the sun is) in the sign of zodiac *Dhanuḥ*[1], one assumes the form of a bow (due to cold) ; (when) it is in *Makara*[2], one takes to the form of earring ; ( when ) it is in *Kumbha*[3], it is sometimes cold and sometimes hot, and (when) it is in *Meena*[4], the cold disappears.

1. Sagittarius.
2. Capricorn.
3. Aquarium
4. Piscas.

14210

चापाचार्यस्त्रिपुरविजयी कार्त्तिकेयो विजेयः
शस्त्रव्यस्तः सदनमुदधिर्भूरियं हन्तकारः ।
अस्त्येवैतत् किमु कृतवता रेणुकाकण्ठबाधां
बद्धस्पर्द्धस्तव परशुना लज्जते चन्द्रहासः ॥

(अ) Bālarāmāyaṇa 2. 37.

(आ) Amd 24. 35 and 154. 392, Kpr 7. 201 and 230 (beginning only),

AlR 371, VyVi *ad* 2 (p. 234), KāP *ad* 7.4 (p. 202 and p. 219), KHpk 232,310, Vakrottjīvitā (CbSS) 1.66, AlS 257.8-11, Sर 360.34 (a. Bala), SSB 247. 34 (a. Rājaśekhara).

(*a*) कार्तवीर्यो SR, SSB, Vak.

(*b*) शब्दव्य° Amd (var.).

(*c*) अस्त्वे° SR, SSB, VyVi, Vak ; अस्त्ये° (°स्त्यै°) Kpr, KāP, AlS ; कृतवतो SR, SSB.

(*d*) स्पर्धं° Amd (154.392), SR, SSB, KPr, ALR ; पर्शु° Amd (var.).

Mandākrāntā metre.

Your coach in archery, was the destroyer of the three cities, —your subduable was Kārttikeya—your abode too, the Ocean forced by your weapons, —and this Earth an object of gifts (to be given away) for you ; —though all this is so, yet my sword the *candrahāsa* is ashamed at ever having competed with your axe, which cut off the head of Reṇukā. (G. Jhā).

14211

चापोत्क्षेपापसर्पद्वलयफणिगुणोत्तंसिताशाङ्गभित्ति-
प्रत्यालीढानुबन्धोच्छलितजलनिधिव्याप्तवेलोपकण्ठम् ।
उन्मीलद्भालवह्नि क्रमशिथिलजटालम्बिगङ्गेन्दुलेखं
भूयाद्वश्चन्द्रमौलेर्मयनगरभिदः सौष्ठवं मङ्गलाय ॥

(आ) Skm (Skm (B) 72, Skm (POS) 1. 15. 2) (a. Jalacandra).

(*c*) °जूट° [°लम्बि°] Skm (POS).

Sragdharā metre.

May the excellence of the moon-crested god, who destroyed Maya's town, be propitious for you ; excellence—wherein the regions of his eye-corners were provided with ear-rings of the wreaths of snakes, worn as armlets, that crawled as he raised up the bow, the sea-shore submerged in the sea-water leaping as a consequence of his striking the *pratyālīḍha* posture (to shoot at it), the forehead fire shot up and the Ganges and the moon-crescent rested on his matted hair, loosening successively.

14212**

चामरं श्रीकरं दिव्यं राज्यशोभाकरं परम् ।
सिंहासनं सुखैश्वर्य- करं लोकानुरञ्जनम् ॥

(आ) ŚP 1413, SR 145. 107 (a. ŚP), SSB 465.1 *ab* and 465.1 *ab*.

(*b*) राज° ŚP.

(*cd*) in fist SSB 465. 1 निषेवितुमिव स्वच्छं, यशः समुपतिष्ठते.

(*cd*) in second SSB 465.1 यत्रासीनः सुराधीश-पदम्भूषयते नृपः.

The divine chowrie lends grace and imparts immense grandeur to the kingdom. The throne brings about happiness and supremacy (to the king) and serves to please the people.

14213*

चामराणि सुराध्यक्ष भवन्ति शुभकर्मणाम् ।
पूर्णेन्दुमण्डलाभेन रत्नांशुकविकाशिना ॥

(अ) Matsya-pur 212. 13,

O chief of deities (Indra), men of pious acts have chowries that resemble the orb of full moon and shine like gems and silken cloths.

14214

चामीकरस्य खलु गौरगुणं समेत्य
त्रैलोक्यमल्पमवगत्य दधासि गर्वम् ।
रीते यदैव निकषे विदुषा निघृष्टा
श्यामं वमन्त्यणुक एकपदे तदा स्याः ॥

(आ) AnyT 1. 42.

Vasantatilaka metre.

O Brass, you have certainly become vain on acquiring the bright (yellow) colour of gold, and treat the three worlds as of no consequence. But the moment an intelligent person rubs you on the touchstone, you will become small (worthless) all at once, revealing your (inherent) darkness.

14215

चारचक्षुर्नरेन्द्रस्तु सम्पतेत् तेन भूयसा ।
अनेनासम्पतन् मार्गात् पतत्यन्धः समेऽपि हि ॥

(अ) KN (KN (ĀnSS) 13. 31, KN (TSS) 13. 31, KN (BI) 12. 30).

(*a*) नरेन्द्रः स्यात् KN (BI).

(*c*) मोह्यात् [मा°] KN (BI).

Spies are the eyes of the ruler of earth ; he should always look through their medium ; he that does not look through the medium, stumbles down, out of ignorance, even on level grounds ; for he is said to be blind. (M. N. Dutt).

चारणानामचरणा See Nos. 14091.

14216

चारणैर्वन्दिभिर्नीचैर् नापितैर्बालकैरपि ।
न मन्त्रो यतिभिः कार्यः सार्धं भिक्षुभिरेव च ॥

(अ) P (PP 551, Pts 5. 66, PtsK 5. 55, PM 5. 33). Cf. No. 13941.

(आ) IS 2278, Sama 2 न 42, SRM 1. 3. 89.

(*b*) मालिकैर् [बा°] PtsK, Sama.

(*c*) मन्त्रं मतिमान् कुर्यात् PtsK, Pts, IS, Sama, SRM.

(*d*) स्त्रीभिर् [सा°] SRM.

All advice you make discard / from a barber, child, or bard, / monk or hermit or musician, / or a man of base condition. (A. W. Ryder).

14217

चारप्रचारकुशलः प्रणिधिप्रणयात्मवान् ।
षाड्गुण्यविधितत्वज्ञ उपायकुशलस् तथा ॥

(अ) Viṣṇudharmottara 2. 6. 6.

(आ) ŚbB 2. 52.

(*b*) प्राणिभिः प्रणयात्मकः ŚbB.

(*d*) °ज्ञश् चोपा° ŚbB,

A king should be adept in assigning the spies and should have trusted envoys. He should be (addedly) proficient in the application of six measures and four means of royal policy.

14218**

चारभदचोरचेटक-
नटविटनिष्ठीवनशरावम् ।
कश्चुम्बति कुलपुरुषो
वेश्याधरपल्लवं मनोज्ञमपि ॥

(आ) AA 17. 17-18, AA (AL ed. 19. 17-8).

(*a*) चारशठचोर° AA (var.); °चोर° AA.

(*b*) विटनट° AA (var.).

(*c*) कुलपुत्रो AA (var.).

(*d*) मधुरमपि AA (var.).

Udgīti-āryā metre.

Who of noble descent would ever kiss the sprout-like lower lip of a harlot, even if it is heart-captivating ? It serves as a spittoon for the spies, soldiers, thieves, servants, actors and rogues.

14219

**चारान् विचार्य दैवज्ञैर् वक्तव्यं भूभुजां फलम् ।**
**ग्रहचारपरिज्ञानं तेषामावश्यकं यतः ॥**

(अ) Kalivi 14.

(आ) SRK 252. 8 (a. Kalivi).

(*b*) भूभृतां Kalivi (var.), SRK.

(*c*) गृहाचार° SRK.

The soothsayers should convey to the king the result (of their reading) after deliberating on the movements (of the planets), because a deep knowledge of the movement of the planets is imperative for them.

14220

**चारित्रं चिनुते तनोति विनयं ज्ञानं नयत्युन्नतिं**
**पुष्णाति प्रशमं तपः प्रबलयत्युल्लासयत्यागमम् ।**
**पुण्यं कन्दलयत्यघं दलयति स्वर्गं ददाति क्रमान्**
**निर्वाणश्रियमातनोति निहितं पात्रे पवित्रं धनम् ॥**

(आ) Sūmn 77.

(*a*) धिनोति [तनो°] Sūmn (var.).

(*d*) पवित्रे Sūmn (var.).

Śārdūlavikrīḍita metre.

Honestly earned money, made over to the worthy, enhances good conduct, lends humility, heightens knowledge, strengthens equinamity, augments penance, multiplies sacred lore, unfolds virtue, crushes sin, bestows heaven and successively grants the glory of emancipation.

14221

**चारित्रनिर्मलजलः**
**सत्पुरुषनदोऽक्षयो भवतु नित्यम् ।**
**यस्य विभवारविन्दे**
**विद्वद्भ्रमराः कृतविनोदः ॥**

(अ) Dvi 24.

Āryā metre.

May the mighty river of good men, full of clear water of conduct, be always in spate, in whose lotus of prosperity the bees of learned men find delight.

[ Let the clear water of the river called good men be full and perennial, in whose lotus of prosperity, bees of learned men delight. (Translation in Bhavan's Journal 14. 2 ; p. 23). ]

14222

**चारित्राणि रवेर्जयन्ति जगतामग्रे तमो दुर्गतिं**
**दृष्ट्वास्तं व्रजतापि येन शशभृत्यारोपिता दीप्तयः ।**
**प्रीताः स्मः पुनरस्य संप्रति सदाचारेण शीतद्युतेर्**
**यत्तद्बन्धुषु पङ्कजेषु किमपि प्रारम्भि दुर्नाटकम् ॥**

(आ) Skm (Skm (B) 1666, Skm 4. 6. 1) (a. Jalacandra).

(a) तमोर्दुर्गति Skm (POS).

Śārdūlavikrīḍita metre.

Victorious is the noble conduct of the sun. While proceeding to set, it, on seeing the miserable state of darkness, transmitted its rays to the moon before the whole world. We are now delighted (i. e. dismayed) at the noble (i. e. ignoble) conduct of the Cool-rayed moon that it has commenced a dismal drama against the lotuses, his (sun's) kinsmen.

चारित्रे योषितां पूर्णं See No. 14100.

14223

चारित्र्यं नरवृक्षस्य सुगन्धि कुसुमं शुभम् ।
आकर्षणं तथैवात्र लोकानां रञ्जनं महत् ॥

(आ) SSap 643.

The conduct of the tree of (noble) man is (akin to) a fragrant and lovely flower. There is attraction likewise in it and it imparts great delight to the people.

14224

चारुगुणो विदिताखिलशास्त्रः
कर्म करोति कुलीनविनिन्द्यम् ।
मातृपितृस्वजनान्यजनानां
नैति वशं मदनस्य वशो ना ॥

(अ) AS 578.

(d) मा [ ना ] AS (var.).

Dodhaka metre.

A man endowed with good qualities and versed in all the *śastras* does despicable deeds (lit. acts denounced by the high born) when in the grip of lust. He then does not submit himself to his parents, kinsmen and other (well-wishers).

14225**

चारुचन्द्रावलीलोचनैश्चुम्बितो
गोपगोवृन्दगोपालिकावल्लभः ।
वल्लवीवृन्दवृन्दारकः कामुकः
सञ्जगौ वेणुना देवकीनन्दनः ॥

(अ) Kṛṣṇakaraṇāmṛta 2. 38.

Sragviṇī metre.

Kissed by eyes (of Gopī-s) shining like a row of beautiful moons, the Beloved of cowherds and cows and cowherdesses —the very Deity adored in the world of cowherdesses —Himself mad with love, the beloved son of Devakī upon His flute did pipe. (M. K. Acharya).

14226**

चारुचामीकराभासभामाविभुर्
वैजयन्तीलतावासितोरःस्थलः ।
नन्दवृन्दावने वासितामध्यगः
सञ्जगौ वेणुना देवकीनन्दनः ॥

(अ) Kṛṣṇakarṇamṛta 2. 40.

Sragviṇī metre.

The Lord all pervading, in the midst of damsels radiant like finest gold, His broad chest rendered fragrant by the *vaijayanti*-garland standing in the pleasure-garden of Nanda, in the centre of His playmates, —the son of Devakī upon His, flute did pipe. (M. K. Acharya).

14227**

चारुणा स्फुरितेनायम् अपरिक्षतकोमलः ।
पिपासतो ममानुज्ञां ददातीव प्रियाधरः ॥

(आ) Sāh 6. *ad* 479 (p. 184).

O, the under lip of my beloved, tender and unbitten, seems, as it quivers so sweetly, to give my thirsty self, permission (to suck its nectar). (Translation Bibl. Ind. 9).

14228

चारुता परदारेभ्यो धनं लोकोपतप्तये ।
प्रभुत्वं साधुनाशाय खले खलतरा गुणाः ॥

(आ) SRHt 40. 15 (a. Śṛṅgāraprakāśa), VS 356, SR 56.95, SSB 318.97.

(*a*) परदारार्थं VS, SR, SSB.

The characteristics of the wicked are all the more wicked. Their beauty is there to seduce other's wives, wealth to oppress the people and power to liquidate the good.

14229**

चारुता वपुरभूषयदासां
तामनूननवयौवनयोगः ।
तं पुनर्मकरकेतनलक्ष्मीस्
तां मदो दयितसंगमभूषः ॥

(अ) Śiś 10. 33.

(आ) SR 315. 36 (a. Śiś), SSB 171. 36 (a. Māgha), VyVi *ad* 2.31 (p. 305) and *ad* 2. 38 (p. 336), KHpK 220. 270, Almn 52.25–6, Vakroktījīvita (ChSS) 1. 24.

(*d*) तां पदस् तमपि वल्लभसङ्गः VyVi *ad* 2. 38. °सङ्गतिरेनम् Almn.

Svāgatā metre

Beauty adorned the persons of these women, the wealth of fresh exuberant youth embellished the beauty, the splendour of the god of love (in turn) bedecked youth and intoxication that has union with the beloved as its hall-mark, hightened that splendour.

14230*

चारुनूपुररणत्कृतं रते
कामिनां हरति मानसं यथा ।
नो तथा मधुरगीतवादितं
केकिचातकपिकस्वना अपि ॥

(आ) ŚP 3689 (a. Śārṅgadhara), SR 318.8, SSB 176.9 (a. Śārṅgadhara).

Rathoddhatā metre.

Sweet talk and song as also the (charming) notes of the peacock, *Cātaka* and Cuckoo do not so captivate the hearts of the lovers as does the fascinating tinkle of the anklets in the course of sexual enjoyments.

चारुमधुव्रतनयन° see वचनमधु नयन°.

चारेण प्रचरेद् राजा See No. 14102.

14231

चारेण विदितः शत्रुः पण्डितैर्वसुधाधिपैः ।
युद्धेष्वल्पेन यत्नेन समासाद्य निरस्यते ॥

(आ) SRHt 158.3 (a. MBh, but does not occur in the MBh (Bh) edition).

An enemy identified by the spies, when confronted in the battle, is liquidated by the wise king with small effort.

14232-33

चारेणोत्साहयोगेन क्रिययैव च कर्मणाम् ।
स्वशक्तिं परशक्तिं च नित्यं विद्यान् महीपतिः ॥
पीडनानि च सर्वाणि व्यसनानि तथैव च ।
आरभेत ततः कार्यं संचिन्त्य गुरुलाघवम् ॥

(अ) Mn 9. 298-9. ( Cf. Brahmavidyā 30. 16).

(b) केवलम् [कर्म°] Nandana's commentary).

(d) परात्मनो: [म°] Mudh, Govindarāj's, Nārāyaṇa's, Nandana's and Anonymous Kaśmīrian Commentaries; परात्मन: Medhātithi's commentary, MS in Grantha characters

(gh) गुरुलाघवतो ज्ञात्वा ततः कर्म समाचरेत् Nandana's commentary.

By spies, by a (pretended) display of energy, and by carrying out (various) undertakings, let the king constantly ascertain his own and his enemy's strength;

Moreover, all calamities and vices; afterwards, when he has fully considered their relative importance, let him begin his operations (G. Bühler).

14234**

चारोष्टादशवर्णाङ्घ्रिर् यशोहर्षप्रदो ध्रुवः ।
फणिभाषायुतो वीर- रसे कन्दुकतालके ।
लघुद्वयं विरामान्तं ताले कन्दुकसंज्ञके ॥

(आ) ŚP 1987.

*Cāra* type of *Dhruva*[1] song has eighteen letters in a quarter and leads to fame and pleasure It is couched in *Phaṇi Bhāṣa*[2], and is (sung) in heroic sentiment and *Kanduka Tāla*.[3] *Kanduka Tāla* has two short syllables and a pause at the end.

1 *Dhruva Rāga* is of sixteen types and Cāra is one of them.

2. Its meaning in not clear, but since Phaṇi means serpent, it may denote some dialect used by the Naga tribe.

3. Beating time in music.

चिबुके यस्य लोमानि see No. 14364.

14235

चिकित्सकः शल्यकर्तावकीर्णी
स्तेनः क्रूरो मद्यपो भ्रूणहा च ।
सेनाजीवी श्रुतिविक्रायकश्च
भृशं प्रियोऽप्यतिथिर्नोदकार्हः ॥

(अ) MBh (MBh (Bh) 5. 38. 4, MBh (R) 5. 37. 4, MBh (C) 5. 1401).

(b) तथा or पापो [क्रू°] MBh (var.); म° भ्रू° tr. MBh (var.); मधुपो [मद्य°] MBh (var.).

(c) श्येनाजीवी or श्येनोपजीवी MBh (var); वेदविक्र° MBh (var.); श्रुत MBh (var.); °क्रयी or °क्रायकः MBh (var.).

(d) ह्यति° MBh (var.).

Epic Upajāti metre (Upendravajrā and Indravajrā).

A physician, a maker of arrows, one that hath given up the vow of *Brahmacarya* before it is complete, a thief, a crooked-minded man, a Brāhmaṇa that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one

that selleth the Vedas, when arrived as a guest, however undeserving he may be, even the offer of water, should be regarded (by a house-holder) as exceedingly dear.[1] (P. C. Roy).

1. The translation of the last quarter is indefensible. It means : "Such a guest, howsoever dear (to the host), does not deserve even (a glass of) water."

14236

चिकित्सका वै दुष्टा ये लोभमोहसमन्विताः ।
श्र[थापि]ते व्रणकुष्ठैश्च श्वित्ररोगार्शसंयुताः ॥

(आ) SRHt 136. 5 (a. Mānasollāsa) *ab* also in MBh (Bh) 13. App. I, No. 15 *l*. 1840).

(*a*) वा दुष्टाश्च MBh.

(*d*) °थापि suggested by the Edi. in place of gap.

The wicked physicians, who are full of greed and ignorance, invariably suffer from wounds, leprosy, white spots and piles.

14237

चिकित्सां वेत्ति वाहानां निमित्तशकुनाविवित् ।
कृतविद्यश्च शूरश्च सारथिः पार्थिवोचितः ॥

(आ) SRHt 142. 1.

A charioteer who knows the treatment of the horses, is conversant with omens and prognostics, is learned and brave, suits the king best.

14238**

चिकित्सा कथ्यते तेषां मन्त्रविद्याभिरौषधैः ।
यां ज्ञात्वा सर्वजन्तूनां नरः स्यादुपकारकृत् ॥

(आ) ŚP 2860.

The treatment of those (poisons) is said to be done by the science of spells and medicines, knowing which man brings benefit to all.

14239

चिकीर्षितं विप्रकृतं च यस्य
नान्ये जनाः कर्म जानन्ति किंचित् ।
मन्त्रे गुप्ते सम्यगनुष्ठिते च
स्वल्पो नास्य व्यथते कश्चिदर्थः ॥

(अ) MBh (MBh (Bh) 5 33.100, MBh (R) 5. 32. 126, MBh (C) 5. 1089.

(आ) SR 394. 699 (a. MBh), IS 2279, Saśa 16. 65.

(*a*) किञ्चित् [य°] MBh (var.).

(*b*) जनः MBh (var.) ; जानाति MBh (var.) ; केचित् or यस्य [ किं° ] MBh (var.).

(*c*) अपि or न [च] MBh (var.).

(*d*) नाल्पोऽप्यस्य [स्व° ना°], SR, Saśa ; नाल्पः or स्वार्थाः MBh (var.) ; नाल्पोपि MBh (var.) ; अप्यर्थः or तस्य MBh (var.) ; वाध्यते MBh (var.) ; नास्य कश्चित् or नापवादः [क°] MBh (var.); च्यवते (व्य°) MBh (var.), SR, Saśa.

Epic Upajāti metre (Upendravajrā and Indravajrā).

Whose counsel is well kept and well executed, and even a trivial act that he means to do or that has gone haywire others do not know, even the most insignificant of his objects does not go wrong.

[ He whose counsels are well kept and well carried out into practice, and whose acts in consequence thereof is never known by others to injure men succeded in securing even his most trifling objects. (P. C. Roy). ]

14240

चिकीर्षिते कर्मणि चक्रपाणेर्
नापेक्ष्यते तत्र सहायसंपत् ।
पाञ्चालजायाः पटसंनिधाने
मध्येसभं यन्न तुरी न वेमा ॥

(आ) Sama 2 प 48, SRM 2. 2. 20.

Upajāti metre ( Upendravajrā and Indravajrā).

In the work that the disc-weilding god Viṣṇu wishes to do, no trappings of help are needed. There was neither shuttle nor loom in providing cloth to Draupadī in the midst of the assembly.

14241*

चिकुरं बहुलं विरलं भ्रमरं
मृदुलं वचनं विपुलं नयनम् ।
अधरं मधुरं वदनं मधुरं
चपलं चरितं च कदा नु विभोः ॥

(आ) Kṛṣṇakarṇāmṛta 1. 61.

(*a*) बहुळं Kṛṣṇa (var.).

(*c*) ललितं [म° second] Kṛṣṇa (var.).

(*d*) नु [च] Kṛṣṇa ; कदाऽनुभवे [क° नु वि°] Kṛṣṇa (var.).

Toṭaka metre.

The knotted hair that are dense, the curls that hang on the forehead, the speech sweet to hear, the eye glaring wide, underlip juicy-sweet, the face most lively, and the bearing (towards the Gopīkā-s) wayward (apparently) —all this when shall I (personally) experience ? (M. K. Acharya).

14242*

चिकुरनिकरमूले चित्रकारीकृतं द्राक्
कमलमुकुलमेकं कल्पयित्वोर्ध्वनालम् ।
सकलमदनविद्याचातुरीचातुराभा
प्रविशति मणिसौधं चित्रिणी केशवस्य ॥

(अ) Kṛṣṇabhāvaśataka (ABL 33 ; p. 366) 69.

Mālinī metre.

Inserting soon a spotted lotus-bud with stalk rising upwards in the mass of her hair, the *Citriṇī* (type of Cowherdess), seemingly skilled in all the arts of love, entered Keśava's jewel-mansion.

14243**

चिकुरनिचये यत् कौटिल्यं विलोचनयोश्च या
तरलतरता यत् काठिन्यं तथा कुचकुम्भयोः ।
वसति हृदि तद् यासां पिण्डीभवन्नु ता इमा
गहनहृदया विज्ञायन्ते न केश्चन योषितः ॥

(अ) Raj (Raj (VVRI 8. 365, Rāj (S) 8. 365).

Hariṇī metre.

Nobody can understand these women of unscrupable mind, in whose heart is found, as it were, combined the waviness of their ample locks, the excessive unsteadiness of their eyes and the firmness of their round breasts. (M. A. Stein).

14244

चिकुरप्रकरा जयन्ति ते
विदुषी मूर्धनि सा बिभर्ति यान् ।
पशुनाप्यपुरस्कृतेन तत्
तुलनामिच्छतु चामरेण कः ॥

(अ) Naiṣ 2. 20.

(आ) SR 257 19 (a. Naiṣ), SSB 69. 20 (a. Śrī Harṣa), VS 1485 (a. Śrī Harṣa), SRK 273. 1 (a. Rasikajīvana), RJ 635 (a. Śrī Harṣa), Kuv *ad* 60. 121 (p. 137) (a. Naiṣ).

(*b*) यान्बिभर्ति सा SR, SSB, SRK, Kuv.

(*d*) इच्छति SR, SSB, VS, SRK, Kuv.

Viyoginī metre.

Glorious, indeed, is the lock of hair that the learned Damayantī holds on her head ; who will wish to compare it to the Camarī deer's tail which even the animal does not put to the fore. (K. K. Handiqui).

14245*

चिकुरविसारणतिर्यङ्-
नतकण्ठी विमुखवृत्तिरपि बाला ।
त्वामियमङ्गुलिकल्पित-
कचावकाशा विलोकयति ॥

(अ) ĀrS 2. 231.

Āryā metre.

Though her neck is bent obliquely in diffusing the hair, and face is turned aside, this damsel is peeping at you through the space created in the hair by her fingers.

14246*

चिक्रंसया कृत्रिमपत्रिपङ्क्तेः
कपोतपालीषु निकेतनानाम् ।
मार्जारमप्यायतनिश्चलाङ्गं
यस्यां जनः कृत्रिममेव मेने ॥

(अ) Śiś 3. 51.

(आ) Almn 194, Sar 3.113 (p. 336).

Upajāti metre (Indravajrā and Upendravajrā)

In which city[1] people mistook as an artificial cat even a real cat which stood with its body extended and still, with a desire to catch the row of artificial birds on the aviaries of houses. (S. V. Dixit).

1. Dvārikā.

14247**

चिञ्चिण्युक्तिः करीरोक्तिः कण्टकोक्तिस् ततः परम् ।
कन्थेर्युक्तिश्च बिल्वोक्तिर् अर्कक्षोणीरुहोक्तयः ॥

(आ) Any 109. 17.

Ciñciṇi, Karīra, Kaṇṭaka (thorn), Kantheri Bilva, Arka, and tree are (some of the subjects of) Anyoktis.

14248

चितां प्रज्वलितां दृष्ट्वा वैद्यो विस्मयमागतः ।
नाहं गतो न मे भ्राता कस्येदं हस्तलाघवम् ॥

(आ) SMa 2. 88, SRS 2. 2. 42, SR 44. 3, SSB 299.3, SRK 292.12, Vaidyakīyasubhāṣitāvalī p. 67 (a. Laṭakamelana, but not found in the KM 20 edition 1), RJ 1307.

The physician was amazed on seeing the burning pyre. 'Neither I nor my

brother went (to treat him), who then it was whose hand has shown this expertise ?'

[ Seeing the lighted funeral pyre the quack is taken aback. 'Neither I nor any of my colleagues has treated him. Whose deft hand has achieved this creditable result ?' (Dr. P. M. Mehta). ]

14249**

चिताग्नेराकृष्टं नलकशिखरप्रोतमसकृत्

स्फुरद्भिर्निर्वार्यप्रलयपवनैः फुत्कृतशतैः ।

शिरो नारं प्रेतः कवलयति तृष्णावशललत्-

करालास्यः प्लुष्यद्वदनकुहरस्तूद्गिरति च ॥

(अ) Caṇḍakauśika 4. 21 (in some texts 4. 19). Cf. No. 1674.

(आ) SkV 1539 (a. Śrīkṣemiśvara).

(*a*) अनलशिखरप्रोतं Caṇḍ (var.).

(*b*) स्फुरद्भिर्निर्वाप्य Caṇḍ (var.), SkV; °र्निम्नोद्वाप्य; (°वाय्य) Caṇḍ (var.); °प्रचल° Caṇḍ (var.); °प्रबल° Caṇḍ (var.), SkV; फुत्कृतिशतैः (°कृतरवैः) Caṇḍ (var.); स्फूत्कृ° SkV.

(*c*) नालं (°रैः) Caṇḍ (var.); तृष्णावशगतः (°शतगतः or चलत्; (°तं) Caṇḍ; °रसवलत् Caṇḍ (var.); °वशवलात् Caṇḍ (var.); °वलत् SkV.

(*d*) शुष्यद्वदन° (पुष्य°) Caṇḍ (var.); तद्गिरति or °लति Caṇḍ (var.).

Śikhariṇī metre.

Drawing it out of the funeral as it is fastened (funeral fire) on the point of a long bone, and repeatedly with hundreds of kisses flashing like the uncheckable wind of universal destruction, the ghost, with a terrible face wagging out of greed, devours the human head, but vomits it out as the cavity of the mouth gets burnt. (S. D. Gupta).

14250**

चिताचक्रं चन्द्रः कुसुमधनुषो दग्धवपुषः

कलङ्कस्तत्रास्यः स्पृशति मलिनाङ्गारकलनाम् ।

यदेतत् सद्य ज्योतिर्दरदलितकर्पूरधवलं

मरुद्भिर्भस्मैतत् प्रसरति विकीर्णं दिशि दिशि ॥

(आ) AuC (*ad* 15) 21 (a. Rājaśekhara), SkV 907, Skm (Skm (B) 419, Skm (POS) 1. 84. 4) (a. Rājaśekhara), Kav p. 84.

(*b*) °त्रत्यो वहति SkV; °स्यायं वहति Skm; °तुलनाम् Skm.

(*c*) इदं त्वस्य ज्योतिः SkV; अथैतस्य ज्यो° Skm.

(*d*) भस्मेव SkV, Skm.

Śikhariṇī metre.

The Moon is the circular funeral pyre of the dead body of flower-bowed god. The dark spot in it resembles the black charcoal; and since with its light, it looks like camphor slightly cut, (it seems as if) the ashes are blowing in all directions, being scattered by wind. (Dr. Sūryakānta).

14251

चिता चिन्ता द्वयोर्मध्ये चिन्ता एव गरीयसी ।

चिता वहति निर्जीवं चिन्ता वहति जीवितम् ॥

(अ) Cr 1462 (CNW 62, CNL 97), Vet 3. 119 and 11. 150. Cf. Nos. 14252-53.

(आ) ŚKDr 2.892 a *ad* निर्जीव (a. Prāñcaḥ), IS 2280, NT 170, O. Böhtlingk's

Sanskrit Chrestomattic ( 1909 ) p. 203 ; A. Gawrońkshi, Padrgegnic Sanskrytic 147. 9.

(*a*) समायुक्ता [द्व°] Vet 3 ; समाख्याता [द्व°] Vet 11.

(*b*) तेन चिताधिका [द्व°] Vet 11 ; नाम [एव] NT, Bähttingk, Gawrońshi (better).

(*c*) जीवं [नि°] CNL (*Contra metrum*).

(*d*) दहेच्चिन्ता साजीवनम् CNL; चापि सजीवकम् Vet 3 ; जीवेन संयुक्तम् Vet 11; प्राणयुतं वपुः Bähttingk, Gawrońshi ; चिन्दा *(sic !)* ŚKDr.

Of the two, pyre and anxiety, anxiety is more deadly. Pyre burns the dead, while anxiety burns the alive.

14252

**चिता चिन्तासमा ह्युक्ता बिन्दुमात्रं विशेषतः ।**
**सजीवं दहते चिन्ता निर्जीवं दहते चिता ॥**

(आ) Sama 2 स 74, SRM 2. 2. 533. Cf. Nos. 14251 ; 14253.

With difference of a mere dot *(anusvāra)*, the pyre is said to be equal to anxiety. Anxiety consumes the alive, pyre burns the dead.

14253

**चिता दहति निर्जीवं चिन्ता जीवं दहत्यहो ।**
**बिन्दुनैवाधिका चिंता चितास्यल्पा हि भूतले ॥**

(आ) Pras 30. 7, SR 394. 670 (a. Pras), IS 2281. Cf. Nos. 14251-52.

Pyre burns the lifeless ; anxiety, alas, burns the alive. With a mere dot *(anusvāra) Cintā* is formidable on the earth ; (without it) *Citā* is trifling.

14254

**चिताभस्मालेपो गरलमशनं दिक्पटधरो**
**जटाधारी कण्ठे भुजगपतिहारी पशुपतिः**
**कपाली भूतेशो भजति जगदीशैकपदवीं**
**भवानि त्वत्पाणिग्रहणपरिपाटी फलमिदम् ॥**

(आ) SH fol. 2 a (72).

Śikhariṇī metre.

Bhavāni ! this is the result of the process of (his) holding your hand in marriage that Paśupati, (though) he is smeared with the ashes of funeral pyre, has poison as food, wears the robe of quarters, bears matted hair, carries lord of serpents around his neck, and a begging bowl (in hand) and is known as master of ghosts, enjoys the rank of the sole lord of the universe.

14255

**चिता स्थूलमपि प्रेतं यथा दहति तत्क्षणात् ।**
**चिन्ता शूरं दहत्येवं सजीवमपि पण्डितम् ॥**

(आ) Lau 82.

As the funeral pyre burns a dead person in an instant, howsoever burly he may be, so does anxiety burn a living person, no matter how brave and learned he is.

[ Just as the flames of a pyre consume in a short time even a bulky corpse, so anxiety consumes alive even a valiant and learned man. (V. Krishnamācārya). ]

**चितिकां दीपितां पश्य** see **दुःखेन श्लिष्यते भिन्नम्** .

14256*

चित्तो चैत्यकेन्द्रस्य वासो भवेत्ते
ततो दर्शयेदीश्वरेच्छां त्वदिच्छा ।
प्रहितुं प्रभोः प्रेम कल्पेत सत्ता
तव प्राप्तरूपान्तरा व्यञ्जितुं च ॥

(आ) SSMa 24. 4-7.

Bhujaṅgaprayāta metre.

If the centre of pure intelligence is lodged in your consciousness, then your will may reveal the will of God. Your existence (or goodness) assuming many a diverse form may be able to beget God's love and express it.

14257*

चित्तौ परिष्वज्य विचेतनं पतिं
प्रिया हि या मुञ्चति देहमात्मनः ।
हत्वापि पापं शतलक्षमप्यसौ
पतिं गृहीत्वा सुरलोकमाप्नुयात् ॥

(अ) H (HJ 3. 32, HS 3. 31, HM 3. 30, HK 3.30, HH 79. 11-4, HC 105. 3-6) (Cf. Mit and Vir *ad* Y 1.86). Cf. JSAIL 23. 11, 3.

(आ) IS 2282, Sama 1 च 8.

(*a*) विचेतसं IS.

(*c*) कृतातिपापं HS, HH ; कृत्वापि [हृ°] HM, HK, Sama ; शतसंख्यम् HM, HK, Sama.

Upajāti metre (Vaṁśastha and Indravaṁśa).

The wife, who embracing her dead husband, gives up her body on the pyre, she, having destroyed hundred of thousands of her sins, shall attain, along-with her husband, the abode of gods (heaven).

[ The loving one who, embracing (her) lifeless husband, resigns her own body on the pyre ; she having effaced a hundred thousand sins, a hundred times told, (and) taking (her) husband shall obtain a mansicn among the gods. (F. Johnson). ]

14258*

चित्तं प्रसादयति लाघवमादधाति
प्रत्यङ्गमुज्ज्वलयति प्रतिभाविशेषम् ।
दोषानुदस्यति करोति च धातुसाम्यम्
आनन्दमर्पयति योगविशेषगम्यम् ॥

(अ) Caṇḍakauśika 1. 8.

(*b*) प्रतिभविशेषः Caṇḍ (var.)

(*d*) °शेषयोग्यं Caṇḍ (var.).

Vasantatilakā metre.

It[1] soothes the mind, brings lightness to every limb, kindles excellent understanding, removes deficiencies, keeps the balance of body-humours, and brings happiness attainable by a peculiar concentration of the mind. (S. D. Gupta).

1. Sleep.

14259

चित्तं यावन्न लीयेत वस्तुनीष्टे तदात्मना ।
प्रेमाख्या कृत्रिमा तावद् गणिकादारयोरिव ॥

(आ) SSB 369. 3.

As long as one's mind is not fully absorbed in the cherished object (Brahman), the thing called love is unnatural till then, like the love of a harlot and wife.[1]

1. Wife's love for her husband is sincere while that of a harlot is artificial. Likewise one's love for God is not genuine till one's mind strays away from him, but it is sincere when the mind is absorbed in Him.

14260

चित्तं वातविकासिपांसुसचिवं रूपं दिनान्तातपं
भोगं दुर्गतगेहबन्धचपलं पुष्पस्मितं यौवनम् ।
स्वप्नं बन्धुसमागमं तनुमपि प्रस्थानपुण्यप्रपां
नित्यं चिन्तयतां भवन्ति न सतां भूयो भवग्रन्थयः ॥

(अ) Caturvargasaṁgraha 4. 23.

(आ) Kav *ad* 5. 1 (63) (a. Caturvargasaṁgrha).

(*a*) वातविलासिपांसुसदृशं चित्तं Catur (var.).

(*b*) °गेहदीपचपले Catur (var.).

Śārdūlavikrīḍita metre.

Mind, an associate of dust wafted by wind; beauty passing away like the afternoon[1] sun; pleasures tottering like the joints of a dilapidated house; youth (evanescent) like the bloom of flowers, meeting with kinsmen, as dream; this body, a public place for water-service on the road-side; —ever reflecting on these, the good do not suffer from world-bondage. (Dr. Sūryanātha).

1. Evening.

14261

चित्तं विरक्तं यदि किं तपोभिश्
चित्तं सरागं यदि किं तपोभिः ।
चित्तं प्रसन्नं यदि किं तपोभिश्
चित्तं सकोपं यदि किं तपोभिः ॥

(अ) Dar 7. 3.

Indravajrā metre.

If the mind is free from attachment (to worldly pleasures), there is no need to undertake penance. If the mind is suffused with attachment (to them), penance will serve no purpose. If the mind is happy, penance is not needed. If the mind is fraught with anger, penance is of no avail.

14262

चित्तं विशुध्यति जलेन मलावलिप्तं
यो भाषतेऽनृतपरो न परोऽस्ति तस्मात् ।
बाह्यं मलं तनुगतं व्यपहन्ति नीरं
गन्धं शुभेतरमपीति वदन्ति सन्तः ॥

(अ) AS 759.

(*a*) विशुद्धयति AS (KM).

(*b*) °परोऽस्ति जनो न AS (KM); यस्मात् AS (var.).

Vasantatilakā metre.

He who asserts that mind soiled with impurities is sanctified by water, is a liar. There is (rather) no liar greater than him. The water purges the body of (only) its outward filth and foul smell, so tell the wise.

14263

चित्तं समाधिना पूतं वदनं सत्यभाषणे ।
ब्रह्मचर्यादिभिः कायः शुद्धो गङ्गां विनाप्यसौ ॥

(आ) IS 2283, Subh 121.

(*a*) समाधिसंपूतं Subh.

(*d*) गङ्गा Subh.

Mind is sanctified by profound meditation and the mouth by truthful speech. The body is purified by celibacy and such other observances even without (bathing in) the Ganges.

14264

चित्तज्ञः कुरुते यद्यत् तत्तत् सम्पद्यते गुणः ।
प्रभुचित्तमजानानः फलभाङ् नैव सेवकः ॥

(आ) SRHt 144. 5 (a. Vallabhadeva), VS 2845 (a. Vallabhadeva).

(*c*) विभोश्चि° SRHt.

Whatever one who knows (his master's) mind does, that turns into a virtue. A servant unaware of his master's mind (,on the other hand,) does not ever get a reward.

14265

चित्तज्ञः शीलसंपन्नो वाग्मी दक्षः प्रियंवदः ।
यथोक्तवादी स्मृतिमान् दूतः स्यात् सप्तभिर्गुणैः ॥

(आ) IS 2284, Subh 299. Cf. मेधावी वाक्पटुः प्राज्ञः

(*b*) प्रियंवद Subh.

Seven qualities make an envoy. He should understand the ( intricacies of ) human mind, have good conduct, be an eloquent speaker, skilful, soft-spoken and report (to his master) whatever is communicated to him, and have a sharp memory.

14266

चित्तनिर्वृतिविधायि विविक्तं
मन्मथो मधुमदः शशिभासः ।
संगमश्च दयितैः स्म नयन्ति
प्रेम कामपि भुवं प्रमदानाम् ॥

(अ) Kir 9. 71.

(आ) SR 316. 63, SSB 172. 63.

Svāgatā metre.

Privacy, love, intoxication of wine, moonshine and union with one's dear ones impart pleasure to the mind. These carried the love of the young women to a plane different (from sexual enjoyments).

14267

चित्तभूवित्तभूमत्तभूपालको-
पासनावासनायासनानाभ्रमैः ।
साधुता सा धुता साधिता साधिता
किं तया चिन्तया चिन्तयामः शिवम् ॥

(आ) SR 374. 213, SSB 272. 100.

Sragviṇī metre (Padmiṇī).

That goodness was discarded by a variety of our bewilderments and exertions involved in the desire to attend upon the kings intoxicated with lust, wealth and kingdom. We have instead courted that ( notorious ) agony. But away with that anxiety. We will now meditate upon Lord Śiva.

14268

चित्तमन्तर्गतं दुष्टं तीर्थस्नाने न शुध्यति ।
शतशोऽपि जलैर्धौतं मद्यभाण्डमिवाशुचि ॥

(आ) IS 2285, Subh 192, SuB 4. 6.

(*a*) अनर्गतं Subh.

(*d*) इवाशुचिः Subh.

An intrinsically evil mind is not sanctified by a bath at a sacred place as a defiled wine-jar (is not purified) even if washed in water a hundred times.

14269

चित्तमित्थं वर्तमानं यत्नाद्योगी निवर्तयेत् ।
ब्रह्मसङ्गि मनः कुर्वन् उपसर्गात् प्रमुच्यते ॥

(अ) Mārk-pur 40. 5*cd* 6*ab*.

(आ) ŚP 4521 (a. Mārk-pur).

(*a*) °मित्थं प्रवृत्तं हि ŚP.

(*b*) लयाद्योगी ŚP.

(*c*) ब्रह्मा° ŚP.

A Yogi should turn away with effort his mind thus straying (into worldly objects). Fixing the mind on Brahman, he is released from all afflictions.

14270

चित्तमेव हि संसारो रागादिक्लेशदूषितम् ।
तदेव तैर्विमुक्तं च भवान्त इति कथ्यते ॥

(अ) KH 276. 12-3.

(इ) SS (OJ) 404.

(*b*) °भूषितम् SS (OJ) (var.).

(*c*) तद्विनिर्मुक्तं KH.

(*d*) मोक्ष इत्यभिधीयते KH ; भावान्त SS (OJ) (var.).

Mind tarnished with afflictions like attachment, constitutes our world. Shorn of them, that itself is said to mark the end of the world.

[ Consciousness, defiled by excessive attachment to other afflictions, forms our world. The same consciousness, when liberated from these, is known as the end of our world. (Raghuvīra) ]

14271

चित्तरत्नमसंक्लिष्टम् आन्तरं धनमुच्यते ।
यस्य तद् दूषितं दोषैस् तस्य सर्वा विपत्तयः ॥

(आ) JS 404. 13 ( a. Ravigupta ), Cf. ABORI 48. 152 No 29.

The jewel of mind, free from afflictions, is known as inner wealth. All calamities break upon him whose mind is defiled by sins.

14272

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किंचित् कर्मकोटिभिः ॥

(अ) Vivekacūḍāmaṇi 11.

Work leads to purification of the mind, not to perception of the Reality. The realisation of truth is brought about by discrimination and not in the least by ten millions of acts. ( Swami Mādhavananda ).

14273

चित्तायत्तं धातुबद्धं शरीरं
चित्ते नष्टे धातवो यान्ति नाशम् ।
तस्माच् चित्तं सर्वतो रक्षणीयं
स्वस्थे चित्ते बुद्धयः संभवन्ति ॥

(अ) Cr 371 (CRr 7. 78, CPS 217. 108), CoP 1. 114. 75, GP 1. 114. 75.

(आ) SR 172.815, SSB 507.815, IS 2286, Subh 121, Sama 2 स 85.

(*a*) धातुवश्यं GP.

(*b*) चि° न° tr. SR, SSB, Sama ; नष्ट CR (var.) ; याति Subh.

(*c*) सर्वथा CR (var.); सर्वद° GP, SR, SSB ; सर्वदा Sama ; यत्नतो [स°] Subh.

(*d*) सुस्थे CR (but CRP, GP, Subh as above) ; धातव: [ बु° ] GP (GPy as above).

Śālinī metre.

The body is constituted of (seven) essential ingredients and is controlled by mind. The ingredients perish when the mind disintegrates. The mind should therefore be protected (from defilements) in every way. Discernment has its genesis in a healthy mind.

14274

चित्ताह्लादि व्यसनविमुखं शोकतापापनोदि
　　प्रज्ञोत्पादि श्रवणसुभगं न्यायमार्गानुयायि ।
तथ्यं पथ्यं व्यपगतमदं सार्थकं मुक्तबाधं
　　यो निर्दोषं रचयति वचस्तं बुधाः सन्तमाहुः ॥

(अ) AS 461.

(*a*) °ह्लादिव्यसन° AS (KM); °मुखः AS (KM).

(*b*) °नुजायि AS (var.).

(*c*) °मलं AS (KM); मुक्ति° AS (var.).

Mandākrāntā metre.

The wise call him a saint who writes blemishless poetry which pleases the heart, is free from poetic faults, drives away sorrows and afflictions, spurs wisdom, is agreeable to the ear, follows a worthy path (style) and is factual, wholesome, void of flamboyance, meaningful and facile.

14275*

चित्ते सदस्ति कच्चित्ते　　नखजं यत्क्रुधा क्षतम् ।
प्राग्भावाधिगमागःस्थे　　त्वया शम्बाकृतं क्षतम् ॥

(अ) Naiṣ 20. 83.

Do you remember the wound you had inflicted with the nails on me, out of anger, for the fault of deriving pleasure earlier in the sexual act. The wound looked like a furrow drawn on an already ploughed field.

14276

चित्ते न धत्ते सुजनो　　दुर्जनानां हि दुर्वचः ।
ददात्याम्रः फलानीव　　पाषाणक्षेपणादपि ॥

(आ) Nisam 2. 32.

A good man does not take to heart the foul language of the wicked as a mango tree gives only (sweet) fruits even when stones are hurled at it.

चित्तेन रक्ष्यते धर्मो see वित्तेन रक्ष्यते धर्मो.

चित्ते निवेश्य see No. 14313.

14277

चित्ते भ्रान्तिर्जायते मद्यपानाद्
　　भ्रान्ते चित्ते पापचर्यामुपैति ।
पापं कृत्वा दुर्गतिं याति मूढस्
　　तस्मान् मद्यं नैव पेयं न पेयम् ॥

(आ) SMa 2. 95, SRS 2.2.71, SR 100.6, SSB 338. 6, SRK 105 1 (a. Jinadharmaviveka), SRM 2. 2, 317.

(*a*) °पनात् SMa.

(*c*) यांति SR, SSB, SRK, SRM; मूढः SMa, SRS; मूढास् SR, SSB, SRK, SRM.

Śālinī metre

Confusion is caused in the mind by the intake of wine. When the mind is confounded, one takes to committing sinful acts. The fool is reduced to a miserable state on indulging in sinful

acts. Wine, therefore, should never be drunk, never be drunk.

14278

चित्ते वेत्ति मरालराजगृहिणी कान्तः क्वचिन् मे सर-
स्यानन्दाढ्यतनुः पयोजकवलं भुङ्क्ते स्वयं निर्वृतः।
नेयं जातु विजानते(?) बहुमनाः पङ्कं समालोडयञ्-
छीर्णस्वच्छसुपक्षतिर्यदनिशं शैवालकं नाऽऽप्नुते ॥

(आ) PV 730 (a. Veṇīdatta).

(*a*) °गृहणी PV (MS).

(*b*) °तनु PV (MS).

(*c*) वकुमनाः PV (MS) ; °लोडत् PV (MS).

Śārdūlavikrīḍita metre.

The spouse of the royal swan thinks in her mind that her beloved mate, brimful with joy, is peacefully enjoying the lotus-morsels in a pond somewhere. She is not at all aware that he, being indecisive, churns mud day and night, has shed his white feathers (in the process) and does not get even moss (to eat).

14279

चित्रं कनकलतायां
पल्लव एवामृतं सूते।
कुसुमसमुद्गमसमये
नो जाने किं फलं भावि ॥

(अ) AVa 390.

(आ) SR 363. 7, SSB 252. 8, RJ 678 (=4. 52).

(*d*) परं [फ°] SR, SSB, RJ.

Upagīti-āryā metre.

It is surprising that even the sprout of the golden creeper (*kanakalatā*) produces nectar. What the fruit will be like, when it flowers, I know not!

14280

चित्रं कनकलतायां
शरदिन्दुस्तत्र खञ्जनद्वितयम्।
तत्र च मनोजधनुषी
तदुपरि गाढान्धकाराणि ॥

(आ) SR 363. 11, SSB 252, 12, SRK 290. 4 (a. Rasikajīvana), RJ 1368 (=9. 86).

Āryā metre.

What a surprise? There is an autumnal moon on a golden-creeper, in that (moon) is a pair of *khañjana* (wag-tail) birds, on them are two of bows of Cupid, and above them spreads dense darkness.[1]

1. Description of a young woman through the figure of speech Atiśayokti wherein *upameyas* are absorbed by the *upamānas*.

14281

चित्रं कारणमन्यत्र कार्यमन्यत्र दृश्यते।
महान् प्रतापो देवस्य दाहस्तु हृदि विद्विषाम् ॥

(आ) VS 2434.

It is strange that the cause is at a different place while its effect is seen elsewhere. Great is the fire (might) of your lordship, but it is the hearts of your enemies that are burning.

14282

चित्रं कियद्वयमम्बुधिरम्बुदौघ-
सिन्धुप्रवाहपरिपूर्णतया महीयान् ।
त्वं स्वर्थिनामुपकरोषि यदल्पकूप
निष्पीड्य कुक्षिकुहरं हि महत्त्वमेतत् ॥

(आ) VS 977 (a. Vallabhadeva) Cf. No. 14291.

Vasantatilakā metre.

How strange it is that the ocean is (considered to be) great because it is full to the brim with the inflow of water of the rivers and torrents of the clouds. But, O small well, since you do good to the needy (thirsty), draining out (water) from the cavity of your belly, that is really great.

14283

चित्रं चित्रं बत बत महच् चित्रमेतद् विचित्रं
जातो दैवादुचितरचनासंविधाता विधाता ।
यन् निम्बानां परिणतफलस्फीतिरास्वादनीया
यच् चैतस्याः कवलनकलाकोविदः काकलोकः ॥

(आ) Kpr 10.536, Amd 300.862, Kuv *ad* 39. 71 (p. 117), ARJ 163. 7-10, KāP *ad* 10.39 (p. 377), KHpK 392. 646, AlS 163. 19-22, JS 77. 5, Vidly 292, SR 241. 158 (a. Kpr), SSB 643. 4.

(*a*) वत वत ALS ; °मेयद् ALS.

(*b*) °घट° [°रच°] Kuv, SR, SSB.

(*c*) परिणतिफलस्फाति° Amd ; °स्फूर्ति° JS (var.) ; °स्फी° [°स्फी°] SR, SSB, Kuv, Kāp ; °स्फा° ARJ, KHpK, ALS.

(*d*) °विदकाक° Amd (var.) *(Contra metrum)*.

Mandākrāntā metr.

Strange, strange, extremely strange is this, —that the Creator fortunately has become the Creator of proper phenomena —that the immense quantity of the fruits of the *nimba* have to be tasted ; and the appreciator of this too has been made the crow. (G. Jhā).

14284*

चित्रं चित्रगतोऽप्येष ममालि मदनोपमः ।
समुन्मूल्य बलाल्लज्जाम् उत्कण्ठयति मानसम् ॥

(अ) RŚ I. 94.

(आ) Skm (Skm (B) 944, Skm (POS) 2. 94. 4) (a. Rudraṭa).

(*a*) °प्येष: RŚ (var.).

(*b*) ममालिर्मदनो° RŚ (var.).

(*c*) समुन्मील्य RŚ (var.) ; बलात् ल° RŚ (var.).

(*d*) °ण्ठय RŚ (var.).

It is strange, O Friend, that he, the peer of Cupid, though drawn in a picture, inflames my heart with longings, forcibly rooting out my bashfulness.

14285*

चित्रं चित्रमरङ्गमर्तिकमिदं निर्भित्तिकं शिल्पिनः
संकल्पस्य विकल्पनैर्विरचितं चिद्व्योमपट्टे जगत् ।
दीर्घस्वप्नमिदं वदन्ति सुधियः केऽपीन्द्रजालं पुनः
प्रोचुः केचिदथान्तरिक्षनगरीमेवापरे मेनिरे ॥

(अ) Bhartṛharinirveda (KM 29), 5. 29.

Śardūlavikrīḍita metre.

Strange is this mostly world wherein we dwell, / a blot upon the tablet of the sky, / born of the doubts of God the Artisan,/ to some it is one long dream of agony, / while others call it by Delusion's name / or even a phantom city of the clouds. (L. H. Gray's translation in JAOS 25).

14286*

चित्रं तदेतच्चरणारविन्दं
चित्रं तदेतन्नयनारविन्दम् ।
चित्रं तदेतद्वदनारविन्दं
चित्रं तदेतद्वपुरस्य चित्रम् ॥

(अ) Kṛṣṇakarṇāmṛta 1. 88 (in some texts 1. 89).

(*a*) तदेच्च° Kṛṣṇa (S. K. De's edition) (printing error).

(*d*) तदेतद्‌न रम्य Kṛṣṇa.

Indravajrā metre.

Beautiful is the lotus-like foot ; beautiful the lotus-like eye ; beautiful the lotus-like face, beautiful, wondrously beautiful his body ! (M. K. Acharya).

14287*

चित्रं तदेव महदश्मसु तापनेषु
यन्नोद्गिरन्त्यनलमिन्दुकराभिमृष्टाः ।
संभाव्यतेऽपि किमिदं नु यथेन्दुकान्तास्
ते पावनं च शिशिरं च रसं सृजन्ति ॥

(आ) SkV 1116 (a. Acala).

Vasantatilakā metre.

It is wonderful enough of sunstones / that when touched by moonlight they do not emit / their usual fire / But can one picture even in imagination / their sending forth a pure and cooling liquid/ as moonstones do ? (D. H. H. Ingalls).

14288

चित्रं तपति राजेन्द्र प्रतापतपनस् तव ।
अनातपत्रमुत्सृज्य सातपत्रं द्विषद्गणम् ॥

(आ) Kuv *ad* 34. 79 (p. 106). AlK 312. 12-3, SR 133. 1 (a. Kuv), SSB 445. 1.

(*c*) उत्सज्य AlK.

O king, it is strange that the sun of your might oppresses the herd of enemies who have royal parasols[1], not those who are devoid of them.[2]

1. Those who do not owe allegiance to you.
2. Who have become your vassals.

14289*

चित्रं तरुणिमराज्ये
समाश्रिता वलिभिरप्यबला ।
किमपरमुरोजशम्भुर्
जीवातुर्जायते मनोजस्य ॥

(आ) SHM 9. 13.

Udgītī-āryā metre.

It is strange that in the kingdom of youth even the mighty have sought refuge with a weak woman. What else ? The Śambhu of breast serves as a medicine to restore the Cupid to life.

14290**

चित्रं तावदिदं सुरेन्द्रभवनात् मन्दाकिनीपाथसा
केनाप्युत्तमतेजसा नृपतिना क्ष्मामण्डलं मण्डितम् ।
नातश्चित्रतरं निशाकरकलालावण्यदुग्धोदधे
भूमेर्यद् भवता विरिञ्चिनगरी कीर्तिप्लवैः
प्लाव्यते ॥

(आ) Suvṛ *ad* 35 (67) (a. Lāṭaḍinḍīra).

Śārdūlavikrīḍita metre.

It is indeed surprising that a certain king (Bhagīratha) of great might, sanctified (lit. adorned) the earth with the water of the Ganges (brought) from the heaven (lit. Indra's abode). But is it not more surprising that, O Milky ocean of beauty resembling that of the lunar rays, you have flooded the abode of Brahman with the profusion of your glory, even from the earth.

[ It is indeed wonderful that a certain king of great lusture, adorned this world, with the waters of the Ganges brought from the abode of the lord of gods. But it is not more wonderful, O you, the very milky ocean possessing the beauty of lunar rays, that you have filled the abode of Brahman with the greatness of your glory, even from (your position on) the earth? (Dr. Sūryanātha). ]

14291

चित्रं न तद् यदयमम्बुधिरम्बुदौघ-
सिन्धुप्रवाहपरिपूरतया महीयान् ।
त्वं त्वर्थिनामुपकरोषि यदल्पकूप
निष्पीड्य कुक्षियुगलं हि महत्त्वमेतत् ॥

(आ) ŚP 1145, SSg 140, Any 104. 93, SR 220. 7, SSB 606. 8, SRK 200 1 (a. Śārṅgadhara). Cf. No. 14282.

(*b*) °पूर्णतया SSg, SRK; °पूरणया SR, SSB.

(*d*) °युगुलं SSg; °कुहरं SR, SSB.

Vasantatilakā metre.

Is it not strange that the ocean is (considered to be) great because it is full to the brim with the torrents of clouds and the inflow of water of the rivers. O small well, since you do good to the needy (thirsty), draining out (water) from the Cavity of your belly, that is really great.

14292

चित्रं नर्तनमम्बरे शिखरिणो शीतांशुबिम्बे तमः
संचारं जलजं कपोतरणितं कामागमप्रक्रियाः ।
मीनौ विद्युति तारका विहरणं ज्योत्स्ना विकोशाम्बुजे
कुर्वाते कुरुते करोति कुरुतः कुर्वन्त्यलंकुर्वते ॥

(आ) SR 184. 70, SSB 528. 1. Cf. यस्य द्वारि सदा समीरवरुणौ.

Śārdūlavikrīḍita metre.

It is surprising that two mountains dance in the sky, darkness dances in the moon-orb, the cooing of the pigeon makes the lotus wave, the two fish indulge in amorous play, the stars have a pleasure-walk in the lightning and the moonshine adorns the two blooming lotuses.[1]

1. Description of a young woman through the figure of speech Atiśayokti.

14293

चित्रं नृपद्विषाः पूत- मूर्तयः कीर्तिनिर्झरैः ।
भवन्ति व्यसनासक्ति- पांसुस्नानमलीमसाः ॥

(अ) Raj (Rāj (V) 5. 164, Rāj (S) 5. 164, Rāj (T) 5, 163, Rāj (C) 5. 168).

(आ) IS 2288.

(*ab*) °भूतं यः Rāj (var.).

(*b*) °निर्भरैः Rāj (var.).

(*c*) व्यसनाशक्ति° Rāj (var.).

(*d*) °पांशु° Rāj (var.).

O wonder ! Kings, after having purified themselves in the torrents of fame, become impure by indulgence in vices, like elephants by (covering themselves with) dust after bathing. (M. A. Stein).

14294*

चित्रं नेत्ररसायनं त्रिदशतासिद्धेर्महामङ्गलम्
मोक्षद्वारमपावृतं मम मनःप्रह्लादनाभेषजम् ।
साकं नाकपुरन्ध्रिभिर्नवपतिप्राप्त्युत्सकाभिः सुराः
सर्वे पश्यत रामरावणरणं वक्त्येष वो नारदः ॥

(*a*) Balarāmāyan 2. 16.

Śārdūlavikrīḍita metre.

O gods, alongwith the heavenly nymphs keen to acquire new spouses, you all see Rāma's battle with Rāvaṇa, which is a wonderful elixir to the eyes, very auspicious for securing godhood, an open door to final liberation and a (potent) medicine to gladden my heart. Nārada says this to you.

14295

चित्रं महान्तेषु बतावतारः
क्व कान्तिरेषाऽभिनवैव भङ्गिः ।
लोकोत्तरं धैर्यमहो प्रभावः
काप्याकृतिर्नूतन एष सर्गः ॥

(आ) Kpr 4. 43, KāP *ad* 4. 6 (p. 84), PdT 179, SR 363. 12 (a, Rasagaṅgā), SSB 252. 13, Rasagaṅgā 52. 12–3.

(*a*) महानेष KPr, PdT ; तवावतारः PdT, SR, SSB, Rasagaṅgā.

(*b*) भङ्गि PdT (MS).

Upajāti metre (Indravajrā and Upendravajrā).

What a peculiarly superb Incarnation, this ! Whence this lustre ! This altogether unprecedented gait of walking ! Uncommon equanimity ! What a grandeur ! What a figure ! Quite a novel creation this ! (G. Jhā).

14296*

चित्रं यदेव गुणवृन्दविमर्दक्षं
पुंसः सखे निखिलदोषवितानधाम ।
मौग्ध्यं तदेव दयितावदने नितान्तं
जातं विभूषणमनेकगुणातिशायि ॥

(आ) VS 1520 (a Govindaraja).

(*b*) निकायथधाम° VS (var.).

Vasantatilakā metre.

How strange, friend ! Silliness which is capable of destroying all virtues, and is an abode of the host of all vices, the same (innocence)[1] has become an embellishment on the face of the beloved, excelling a number other qualities.

1. *Maugdhya*—has two meanings :—
   (1) Silliness, foolishness,
   (2) Charm, innocence.

14297

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
मौनं व्याख्यानममलं छिन्नमूलश्च संशयः ॥

(आ) SSB 251. 1.

Strange ! Under the fig tree there are sitting old pupils and a young teacher. There silence is faultless speech (discussion) and doubt is (thus) removed right from its roots.

14298

चित्रकृत् काव्यकर्ता च　कुवैद्यः　कुनरेश्वरः ।
चत्वारो नरकं यान्ति　पञ्चमो　ग्रामकूटकः ॥

(अ) Cr 1463 (CNI I 220).

(आ) IS 2287, Subh 135.

(*a*) °क: क: व्य° CNI I.

(*b*) च वैद्य कोऽज्योतिसुचक: CNI I.

(*d*) °कोटक: CNI I.

A painter, a poet, a quack and a bad king, these four (are condemned to) go to hell; who cheats his co-villagers is the fifth (such person).

14299*

चित्रगतायामस्यां
　　कान्तिविसंवादशङ्कि मे हृदयम् ।
संप्रति शिथिलसमाधि
　　मन्ये　येनेयमालिखिता ॥

(अ) Māl 2. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 (p. 21).

Āryā metre.

My mind was apprehensive that her (Mālavikā's) actual beauty differed from that depicted in the picture. But now (after seeing her), I think he was deficient in concentration by whom was she drawn.

[ My mind anticipated that her beauty could not possibly come up to that represented in the picture, but now I think that the painter, by whom she was taken[1], studied his model but carelessly. (G. H. Tawney). ]

1. Drawn : Edi.

चित्रचाटुकरैर्भूत्यैर् see No. 14307.

14300*

चित्रमत्र विबुधैरपि यत्तैः
　　स्वर्विहाय बत भूरनुसस्रे ।
द्यौर्न काचिदथवास्ति निरूढा
　　सैव सा चलति यत्र हि चित्तम् ॥

(अ) Naiṣ 5. 57.

(*d*) चरति Naiṣ (var.); Mallinātha.

Śālinī metre.

Alack, it was strange that even those gods followed the way to the earth, leaving the heavens; or perhaps, there is no heaven called as such; that is heaven where one's heart goes. (K. K. Handiqui).

14301

चित्रमाक्रान्तविश्वोऽपि　विक्रमस्ते न शाम्यति ।
कदा वा दृश्यते तृप्तिर्　उदीर्णस्य हविर्भुजः ॥

(आ) KāD 2. 165 (in some editions 2. 163).

(*b*) तृप्यति [शा°] KāD (var.).

It is strange that your might does not rest though it has traversed all over the universe, or when the leaping fire is seen to be satisfied ?

[ It is a wonder that your might does not rest though it has traversed all over the Universe, or way when is statisfaction seen of the growing fire. (V. Narayana Ayer) ]

14302-14303*

चित्रमियं बहु वित्तं
　　क्षपयति वेश्यापि मत्कृते तृणवत् ।
प्रीतिपदवीविसृष्टो
　　वेश्यानां धननिबन्धनो रागः ॥

मिथ्या धनलवलोभाद्
अनुरागं दर्शयन्ति बन्धक्यः ।
तदपि धनं विसृजति या
कस्तस्याः प्रेम्णि संदेहः ॥

(अ) Kal 4. 19-20.

(आ) GVS 51-2.

Gīti-āryā metre.

Strange it is that she, though a harlot, squanders away for my sake ample wealth like a straw. The amour of the harlots, shunning the path of love, rests on wealth.

Unchaste women display false love out of avrice for paltry money. There is no doubt about her love who discards that money also.

चित्रमुच्छ्रायपाताभ्यां see यदि तावद् हरत्य°.

14304

चित्रयति यन् मयूरान्
हरितयति शुकान् बकान् सितीकुरुते ।
कर्मैव तत्करिष्यति
सुखासुखं किं मनः खेदैः ॥

(आ) AS 361.

Āryā metre.

Which makes the peacocks variegated, parrots green and the cranes white, that action alone will bring you joy or sorrow. Mental depression serves no purpose.



14305

चित्रवर्तिन्यपि नृपे तत्त्वावेशेन चेतसि ।
व्रीडार्धवलितं चक्रे मुखेन्दुमवशैव सा ॥

(अ) Navasāhasāṅkacarita 5. 42.

(आ) AA 33. 4-5 (AA (Ahed.) 39. 17-8), Daś *ad* 2. 39 (p. 129).

(*b*) चित्तावेशेन AA (var.); चेतसा AA.

(*c*) व्रीडाधव° Nava (ChSS).

(*d*) अवशेन सा AA (var.).

Taking in her heart the king to be real, though he was depicted in a picture, she unwittingly half-turned her moon-like face due to bashfulness.

14306*

चित्रस्थानपि या विलोक्य फणिनः कम्पं समासादयत्य्-
एकाकिन्यपि जातु यातु सहसा नो याति वाटीमपि ।
सैवाहो विषमे फणाभृति पदं विन्यस्य निःसाध्वसं
कान्तारेऽतितमोमयेऽभिसरति स्नेहस्य किन्दुष्करम् ॥

(आ) Vidy 426.

(*d*) ऽभिरसति Vidy (var.).

Śārdūlavikrīḍita metre.

She, who comes to tremble on seeing snakes depicted even in a picture; who may ever venture out suddenly but does not go alone to the garden also, Oh, the same woman is rushing for a secret meeting in the extremely dark forest, placing foot, without fear, on a deadly snake. What is hard to do in love ?

14307

चित्रस्वादुकथैर्भृत्यैर् अनायासितकार्मुकैः ।
ये रमन्ते नृपास् तेषां रमन्ते रिपवः श्रिया ॥

(अ) P (PT 1. 57, PTam 1. 144, PP 1. 377, PtsK 1. 429, PRF 1. 148). Cf. Ru 76.

(आ) SR 149. 303 (a. P), SSB 473. 209, IS 2289.

(*a*) चित्रचाटुकरैर् PP; चित्रास्वादकथैर् Pts, PtsK, SR, SSB, IS.

(*b*) °कामुकैः PT (var.).

(*d*) नमन्ते [र°] PT (var); श्रियम् PP.

The kings who amuse themselves with the servants that speak charming and sweet words but do not bend their bows, their enemies revel in riches.

[ Kings who delight in servants that speak brilliant and pleasing words but do not bend their bows[1] —their dominious are enjoyed by enemies. (F. Edgerton). ]

1. Do not want to fight.

चित्राकारमिदं शिरः see No. 14549.

चित्राकारश्च शिखिवद् see विश्वासयेच् चाप्यपरं.

चित्रान् कलापान् विस्तीर्य see तथैव पद्मषण्डैस् च.

14308

चित्राभिरस्योपरि मौलिभाजां
भाभिर्मणीनामनणीयसीभिः ।
अनेकधातुच्छुरिताश्मराशेर्
गोवर्धनस्याकृतिरन्वकारि ॥

(अ) Śiś 3. 4.

(आ) SR 123. 3 (a. Śiś), SSB 431. 3 (a. Māgha), SSS 38 (a. Māgha).

Upajāti metre (Indravajrā and Upendravajrā).

By the variegated and massive lustres of the jewels in the crown on his head was imitated the appearance of Govardhana (mountain) having heaps of stones, glistening with many minerals. (S. V. Dixit).

14309*

चित्राय त्वयि चिन्तिते तनुभुवा सज्यं वितेने धनुर्-
वत्ति धर्तुमुपागतेऽङ्गुलियुगे बाणा गुणे योजिताः ।
प्रारब्धे तव चित्रकर्मणि धनुर्मुक्तास्त्रखिन्ना भृशं
भित्तिं द्रागवलम्ब्य निर्दय चिरं सा तत्र चित्रायते ॥

(आ) IS 159. 21 (a. Siṁhalapati or Kuṇtalapati[1]), PG 362 (a. Bāṇa or Bāla or Bārnṇa), SR 291. 92, SSB 128. 98, Pad 40. 7 and 108. 14, RJ 1004, Kav X (*ad* 57).

(*a*) स्मृतिभुवा सज्जीकृतं स्व ध° RJ, SR, SSB, Pad; चक्रे ततज्यं ध° PG.

(*b*) °मुखे [°युगे] PG (var.); बाणो PG; योजितः PG.

(*c*) प्रारब्धे PG, SR, SSB; °भिन्ना (°न्नः) JS; पुनस्तद्बाणभिन्ना सती SR, SSB, Pad, RJ.

(*d*) सिंहलपते [नि° चि°] SR, Pad, RJ; जीवितपते SSB; केशव [नि°] PG.

1. In Bhaṇḍarkar Report.

Śārdūlavikrīḍita metre. (hyperanctric in *c*).

As you reflected to draw her in a picture, the Cupid took up his strung bow ; as two of your fingers came to hold the brush, he put the arrows on the string ; as you began to (actually) draw her, she was harshly tormented by the arrows shot from the bow. (Now), O cruel one, reclining slightly against a wall, she herself has been looking like a painting since long.

14310*

चित्रास्वातौ गता वर्षाः प्रसूता गतयौवना ।
प्रवासी गतसौख्यश्च याचना गतगौरवा ॥

(आ) SR 166. 585, SSB 499. 585.

(*a*) °स्वातिगता वर्षाः SSB.

With the trarsit of Citrā and Svāti constellations, the rainy season ends ; when she gives birth to a child, the youth (of a woman) departs ; when in an alien land, one is deprived of happiness, and supplication robs one of dignity.

चित्रास्वादकथैर्भृत्यैर् see No. 14307.

14311

चित्रे चन्दनचित्रके समुचिते कर्पूरपत्त्राङ्कुरे
कस्तूरीमकरेषु कुङ्कुमरसस्थानेषु यत्कौतुकम् ।
किं कुर्मस्तदमुत्र पामरपुरे सैरंध्रि दूरेऽस्तु ते
वृत्ता यत्र कुतः प्रसाधनविधौ वार्तापि वामभ्रुवाम् ॥

(अ) Anymuk 95.

Śārdūlavikrīḍita metre.

O maid servant, the eagerness that you had for (drawing) the beautiful forehead mark with the sandal-paste, the Camphor-leaf needed ( for designs ), *makara*- motifs drawn with musk, and the forms depicted with saffron dye, may now be away from you. What do we do ? In that cussed town even the talk of lovely woman in the course of adornment is past.

14312

चित्रेण वर्णनिचयेन विरोचमानं
शुद्धोज्ज्वलैरपि गुणैः कृतगाढबन्धम् ।
सहायमुक्तावविधैः (?) प्रथितं निदानं
काव्यं वितानमिव कस्य न तापशान्त्यै ॥

(आ) PV 780 (a. Candracūḍe).

(*b*) सुधोत्वलैर् PV (var.).

(*c*) पृथितं PV (var.).

Vasantatilakā metre (corrupt in *c*).

Whose agony poetry, charming with a variety of agreeable words, compactly composed with pure and splendid qualities, and whose cause is well-known ....., does not allay, as a canopy shining with a number of different colours, and closely strung with strong and attractive threads, and held with ropes......, wards off heat from all.

14313

चित्रे निवेश्य परिकल्पितसत्त्वयोगा
रूपोच्चयेन मनसा विधिना कृता नु ।
स्त्रीरत्नसृष्टिरपरा प्रतिभाति सा मे
धातुर्विभुत्वमनुचिन्त्य वपुश्च तस्याः ॥

(अ) Śāk 2. 10 ( in some tests 2. 9 ), (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 29).

(आ) Sar 3. 122 and 5. 33, Amd 85. 186, JS 171.6 (a Kālidāsa), SRHt 244.5

(a. Kālidāsa), SR 253.21 (a. Śāk), SSB 62.34.

(*a*) चित्ते Śāk (var.), Sar, Amd, SR, SSB; °सर्वयोगान् Śāk (var.); °योगान् Sar, SR, SSB; °गाद् Amd.

(*b*) महृता मनसा [म° वि°] Śāk (var.); म° वि° tr. Śāk (var.), JS; विहिता मनसा Śāk (var.); रचिता मनसा Sar 3; घटिता मनसा Sar 5, Amd; विधिना विहिता कृशाङ्गी SR, SSB.

Vasantatilakā metre.

Was she endowed with life by the Creator, after having delineated her in a picture, or was she mentally fashioned by him with the combination of (all) the beauties ? When I consider the Omnipotence of the Creator, and her form, she appears to me to be quite a different (special or matchless) creation of the jewel of woman kind. (M. R. Kale).

[ She[1] is God's vision, of pure thought / composed in His creative mind; / his reveries of beauty wrought / the peerless pearl of womankind / do plays my fancy when I see / how great is God, how lovely she. (A. W. Ryder) ]

1. Śakuntala.

14314

चित्रेषु पथिषु चरतां
क्वचिदुचितज्ञः स कोऽपि संघटते ।
येन समं संसरतां
संसारपरिश्रमः सफलः ॥

(अ) VCjr 20. 8.

(*b*) संघटति VCjr (var.).

(*c*) संचरतां (°ति) VCjr (var.).

(*d*) °परिभ्रम: VCjr (var.).

Āryā metre.

Sometimes by chance those who wander at random paths meet some man who knows what is truly fitting; and if they wander through life with him, the toil of their existence becomes fruitful. (F. Edgerton).

14315

चित्रैर्यस्य पतत्रिभिर्दशदिशो भ्रान्त्वा समेतैः सुखं
विश्रान्तं शयितं प्रभुक्तमुषितं स्कन्धे फलैः प्रश्रिते ।
तस्यैवोन्मथितस्य दुष्टकरिणा मार्गद्रुमस्याधुना
कारीषाय कषन्ति शोषपरुषां गोपालबालास्त्वचम् ॥

(आ) VS 810 (a. Śivasvāmin), Kav p. 112.

Śārdūlavikrīḍita metre.

On whose fruit-laden trunk various birds gathering after having roamed over ten quarters used to rest, comfortably asleep, eat and dwell, the dry and hard bark of the same wayside tree now uprooted by a vicious elephant is being stripped off by cowherd youths for a heap of dry cowdung. (G. Shankar).

14316*

चित्रैर्वसन्तकुसुमैः कृतकेशहस्ता
स्रग्दामममाल्यरचनासुविभूषिताङ्गी ।
नानावतंसकविभूषितकर्णपाशा
साक्षाद् वसन्ततिलकेव विभाति नारी ॥

(आ) Nāṭ (Nāṭ (Bl) 16.68, Nāṭ (Regnaud) 16.64).

(a) कृत° om. Nāṭ (Re).

(c) नागातंसितविभूषितगण्डपाली Nāṭ (Re).

Vasantatilakā metre.

This well-dressed woman who has adorned her braid of hair with the many-coloured vernal flowers, and the rest of her body with various flower-garlands and her ears with various ornaments, looks indeed like the decoration[1] on the forehead (of the goddess) of spring.[2] (M. Ghosh).

1. *Tilaka.*
2. Quoted in Nāṭ. as example of the *Vasantatilaka* metre.

14317**

चित्रोत्कीर्णं यदङ्गं स्मरमपि शनकैर्भावयन्त्यम्बुजाक्षी
निश्चेष्टापाङ्ग - भङ्गं प्रियतममवदत्
कोऽनयोर्मारदेवः ।
भूयो भूयो विचार्यागदद् हृदयानन्दसन्दोहकान्ते
यो वामे दृक्तरङ्गे वसति तव पुनः सैव
(?) पञ्चेषुलेखः ॥

(आ) PV 57 (Veṇīdatta).

(c) °गददत PV (Printing error).

(d) सैव PV (स एव not सैव)

Śragdharā metre.

The lotus-eyed woman, slowly observing his form and also the Cupid drawn in a picture, asked her husband with a wink of her still eye-corner 'who of the two was the Cupid'. He deliberated upon it deeply (lit. again and again), and replied 'he who lived in your left eye, charming with the profuse joy of your heart, was the five-arrowed god'.

14318

चित्रोत्कीर्णादपि विषधराद्भीतिभाजो निशायां
किं तद् ब्रूमस्त्वदभिसरणे साहसं नाथ तस्याः ।
ध्वान्ते यान्त्या यदतिनिभृतं मुग्धयाऽऽत्मप्रकाश-
त्रासात् पाणिः पथि फणिफणारत्नरोधी व्यधायि ॥

(आ) JS 161. 33 (a. Harihara), ŚP 3494 (a. Harihara), PG 196, SR 289. 50 (a. ŚP), SSS 825. 54 (a. Harihara), Pad 67. 54 (a. Harihara).

(a) विषधराद् यद्भयार्त्ता पुरासीत् SSB, रजन्यां [ नि° ] PG.

(b) वा [ तद् ] PG; नु [तद् ] SR, SSB, Pad ; ब्रूयां SSB ; माधवास्या: [ ना° त°] PG.

(c) मेघच्छन्ने रजनितमसा संहृताशेषदृष्टौ SSB ; बालयात्म° ŚP, Pad ; राधयात्म° PG ; बालया सप्र° SR.

(d) नीलाभूषेयमिति भुजगं हस्तसंस्तम्भाद् व्यधात्सा SSB.

Mandākrāntā metre.

She, who was scared of a snake, drawn even in a picture, how do we describe, O Lord, her boldness in proceeding for a secret meeting at night. While going in the dark with utmost secrecy, the silly lass, fearing her exposure blocked, on the way, (the light of) the gem in a serpent's hood with her hand.

13119

चित्रोत्तरावैष्णवरोहिणीषु
चतुर्दशीदर्शदिनाष्टमीषु ।
स्थानं प्रवेशं गमनं पशूनां
धीमान्विदध्यान्न कदाचिदेव ॥

(आ) ŚP 2858 (a. Nānāśāstra).

(*a*) °हिणीषु ŚP (var.).

Upajāti metre ( Indravajrā and Upendravajrā ).

A wise man should never sell, buy or exchange animals on the days of *Citra*, the three *Uttarā*-s[1], *Śrāvaṇa* and *Rohiṇī* constellations and on new moon day *(amāvasyā)*, and the eighth and fourteenth days of the month.

1. Uttrāphālguni, Uttrāṣāḍha and Uttrābhādrapadā.

14320*

चिदानन्दद्रुकन्दाय सर्वातिशयशालिने ।
नमः सर्वज्ञसङ्घाय तमःस्तोमांशुमालिने ॥

(आ) Any 2. 10.

Obeisance to the group of omniscients who form the bulb of the tree of eternal bliss, are blessed with all excellences and are a Sun to the mass of darkness.

14321*

चिदानन्दमये देवे क्रियतां चित्तसंगतिः ।
दीर्घमोहमयी निद्रा त्यज्यतां संप्रबुध्यताम् ॥

(आ) ŚP 4345 ( a. Vāsiṣṭha = Vāsiṣṭharāmāyaṇa ).

Apply your mind to the Lord who is eternal bliss. Give up the slumber of long delusion. Be awake.

14322*

चिदेव ध्यातव्या सततमनवद्या सुखतनुर्
निराधारा नित्या निरवधिरविद्यादिरहिता ।
अनास्थामास्थाय भ्रमवपुषि सर्वत्र विषये
सदाशेषव्याख्यानिपुणमतिभिः ख्यातयतिभिः ॥

(अ) Vijñānaśataka (in BhŚ p. 214) 25.

Śikhariṇī metre.

Having no regard for the sense-objects that are illusion incarnate, the noted ascetics proficient in elucidating all (tangled) matters, should always meditate upon the supreme spirit, which is blemishless, an embodiment of bliss, without substratum, eternal, limitless and free from ignorance.

14323*

चिद्रत्नमत्र पतितं वपुरन्धकूपे
पुंसो भ्रमादनुपमं महनीयतेजः ।
उद्धृत्य यो जगति तद् भविता कृतार्थो
मन्ये स एव समुपासितविश्वनाथः ॥

(अ) Vijñānaśataka in BhŚ (p. 212) 55.

(*b*) सह° [ मह° ] Vijña (var.).

(*c*) सद्यः समुद्धरति [ उ° यो ज° ] Vijña (var.).

Vasantatilakā metre.

Matchless and supremely refulgent, the gem of consciousness (spirit) has fallen in the blind well of body due to man's ignorance. He who retrieves it, will have accomplished his object in the world. Methink, he alone has truly waited upon the lord of universe, Śiva.

14324*

चिन्तनकीर्तनभाषणकेलि-
स्पर्शनदर्शनविभ्रमहास्यैः ।
अष्टविधं निगदन्ति मुनीन्द्राः
काममपाकृतकामविबाधाः ॥

(अ) AS 582.

(*a*) °कीर्त्तिन° AS (var.).

(*c*) ग्रष्टविधि AS (var.) ; भिगदंति AS (var.).

Dodhaka metre.

Great sages, who have frustrated the onslaughts of Kāma, describe love to be of eight types : thinking (of one's loved one), narrating (his qualities), talking (intimately with each other), love sport, touching and seeing (each other), amorous play and laughter.

14325

चिन्तनीया हि विपदाम् आदावेव प्रतिक्रिया ।
न कूपखननं युक्तं प्रदीप्ते वह्निना गृहे ।।

(आ) ŚP 1440, VS 2687 (a. Vyāsamuni), SR 157. 17 (a. ŚP), SSB 480. 17 (a. Vyāsa), GSL 76, SuB 8.8, SRS 2. 1. 18, SH 1182.

(*b*) °क्रिया: SR, SSB, SRS.

(*c*) कार्यं [ यु° ] SuB.

One should think beforehand of a remedy against possible misfortune. It is not wise to try to sink a well when the house is actually on fire. (Dr. A. Sharma).

14326

चिन्तनेनैधते चिन्ता त्विन्धनेनेव पावकः ।
नश्यत्यचिन्तनेनैव विनेन्धनमिवानलः ।।

(अ) Yogavāsiṣṭha 5. 21. 6.

(आ) SSap 449.

Anxiety flares up by brooding over it as does the fire with fuel. It ends by not brooding over it as the fire is extinguished without fuel.

14327

चिन्तयति न चूतलतां
याति न जातिं न केतकीं क्रमते ।
कमललतालग्नमना
मधुपयुवा केवलं क्वणति ।।

(आ) Any 85. 76.

Āryā metre.

The young bee does not think of the mango-creeper.[1] It neither goes to the Jāti ( jasmine creeper ) nor does it approach the Ketakī. With its heart attached to the lotus-creeper, it just hums.

1. Tree.

14328

चिन्तयन्ती जगत्सूतीं परब्रह्मस्वरूपिणम् ।
निरुच्छ्वासतया मुक्तिं गतान्या गोपकन्यका ।।

(आ) Kpr 4. 81, KāP *ad* 4. 19 (p. 115), Sāh 4 *ad* 261 (p. 109).

(*a*) °सूतिं KāP.

The other milk-maid obtained final release without death by reflecting on the origin of the universe and true form of the supreme spirit. (G. Jhā).

14329

चिन्तया नश्यते रूपं चिन्तया नश्यते बलम् ।
चिन्तया नश्यते प्रज्ञा व्याधिर्भवति चिन्तया ।।

(अ) Cr 1464 (CvH 7. 13).

(*a*) चिंतया CvH.

(*b*) वलं [ बलम् ] CvH.

Beauty is tarnished by anxiety. Strength is depleted by anxiety. Intellect is dimmed by anxiety. Ailment comes from anxiety.

14330*

चिन्तयामि किमपि स्मरवक्त्रं
पद्मनेत्रमतिचित्रविलेखम् ।
किंशुकाधरपुटम्पटुतेजो-
भ्राजमानविपुलस्तनभारम् ॥

(अ) Caur (A) 68.

Svāgatā metre.

I think of someone with Cupid-like face, lotus-like eyes, *kiṁśuka*-like lips, with attractive ( decorative ) designs (on her person), bright lustre, and with shining and prominent breasts.

14331

चिन्तयामो हि यातर्थान् भवामस्तैः परीवृताः ॥
... ... ... ... ... ... ... ... ... ...

(आ) SSMā 18.7.

We worry about the things that are past and become absorbed in them.

14332*

चिन्तां मुञ्च गृहाण पल्लवमिदं प्लक्षस्य शालस्य वा
गाङ्गस्यास्य जलस्य चन्द्रवपुषो गण्डूषमेकं पिब ।
जीवन् द्रक्ष्यसि ताः पुनः करभ हे वासेरकीया भुवो
रम्याः पीलुशमीकरीर-बदरीकूजत्कपोताकुलाः ॥

(आ) ŚP 954, Any 42. 37, AAS 4. 3, SR 234. 134 (a. ŚP), SSB 629. 11, SRK 181.4 (a. Śārṅgadhara).

(*a*) इमं [ इदं ] Any ; सालस्य AAS.

(*d*) रम्या AAS ; °कलापीकुला: AAS (var.).

Śārdūlavikrīḍita metre.

O young camel ! Leave anxiety, have a sprout of the Palakṣa or Śāla tree, and drink a mouthful of water of the Ganges of moon-like form.[1] If you survive, you will see again the beautiful tracts of the camels, infested with the Pīlu, Śamī, Karīra and Badarī trees and cooing pigeons.

1. Pure in colour.

14333

चिन्ताकुलः सहचरीविरहार्द्रशोकः
स्वच्छायया च दयितेति कृतप्रलापः ।
त्यक्तस्तयापि विहगश्चपलोर्मिवेगाद्
आलम्बनान्यपि विधिविधुरो निहन्ति ॥

(आ) VS 1992.

(*a*) चिन्तार्थंल: VS (var.) *(Contra metrum)*.

(*c*) विरहाच्च° VS ; विहगाश्च° VS (var.).

Vasantatilakā metre.

The worried bird, smitten with grief of recent separation from its mate, cried piteously, mistaking its shadow as its mate. That shadow too deserted it because of a strong current of wave. Adverse fate destroys even ( minor ) supports.

14334*

चिन्तागम्भीरकूपादनवरतचलद्भूरिशोकारघट्ट-
व्याकृष्टं निःश्वसन्त्यः पृथुनयनघटीयन्त्रमुक्ताश्रुधारम् ।
नासावंशप्रणालीविषमपथपतद्बाष्पपानीयमेतद्
देव त्वद्वैरिनार्यः स्तनकलशयुगेनाविरामं वहन्ति ॥

(अ) PrC 100, Khaṇḍapraśasti 79.

(आ) JS 340.34, SR 112 279, SSB 409.6.

(b) निश्व° Khaṇd (var.) ; °यन्त्रनिर्मुक्तधारम् PrC, Khaṇd, SR ; °क्तभारम् SSB.

(c) °मेताद् PrC ; °ता Khaṇd, SR, SSB.

(d) राम [ दे° ] Khaṇd ; वार [दे°] SSB ; कुच° [स्तन°] Khaṇd, SR, SSB ; °नारवहं संवह° Khaṇd, SR, SSB.

Sragdharā metre.

O King, the women of your foes ceaselessly carry in the pairs of jars of their breasts, this water of tears flowing through the uneven path of the channels of their noses, drawn from the deep well of sorrow by the persian-wheel of severe agony, revolving with no break ; sighing (deeply) and shedding the streams of tears from the machines for raising water in the form of their wide eyes.

14335

चिन्ताग्रस्तो भयग्रस्तः शत्रुग्रस्तोऽतिपातकी ।
ऋणग्रस्तोऽतिकृपणः न गेहं यामि पापिनाम् ॥

(अ) Brahmavaivarta-purāṇa.

I[1] do not go to the homes of those sinners who are in the grip of depressing thoughts, fear, and the enemy ; the perpetrator of heinous crimes ; one immersed in debt, who is extremely miser, and sinners in general. (Bhavan's Journal 13. 7 ; p. 20).

1. Mahālakṣmi, goddess of prosperity.

MS–VIII. 41

14336**

चिन्ताचक्रिणि हन्त चक्रिणि भिया कुब्जासनेऽब्जासने
नश्यद्धामनि तिग्मधामनि धृताशङ्के शशाङ्के भृशम् ।
भ्रश्यच्चेतसि च प्रचेतसि शुचा तान्ते कृतान्ते च यो
व्यग्रोऽभूत् कटुकालकूटकवलीकाराय पायात्स वः ॥

(आ) VS 88, SR 7. 97.

(d) °कलनाकाराय VS (var.).

Śārdūlavikrīḍita metre.

May he who was anxious to swallow the deadly (lit. bitter) *Kālakūṭa*, (even) when Viṣṇu was caught in the wheel of anxiety, Brahmā turned hump-backed out of fear, sun lost its brilliance, moon was extremely apprehensive, Varuṇa had his mind reeling and Yama withered with grief, protect you.

14337

चिन्ता चितासमा प्रोक्ता चिन्ता च जीवितेन सह ।
चिता दहति निर्जीवं चिन्ता च सजीवं वहेत् ॥

(आ) Pañcākhyānavārttika 34. 2 (p. 50).

(b) Hypermetic.

Anxiety is said to be similar to a funeral pyre. And anxiety persists with life. Pyre burns the dead while anxiety burns the alive.

14338

चिन्ताज्वरो मनुष्याणां क्षुधां निद्रां बलं हरेत्
रूपमुत्साहबुद्धिं श्रीं जीवितं च न संशयः ।

(अ) SkP, Kāśikh 1. 69.

(c) श्री SkP (var.).

The fever of anxiety robs men of their hunger, sleep, strength, beauty, courage, wisdom, prosperity and life. There is no doubt about it.

14339

चिन्ताज्वरो मनुष्याणां वस्त्राणामातपो ज्वरः ।
असौभाग्यं ज्वरः स्त्रीणाम् अश्वानां मैथुनं ज्वरः ॥

(अ) Cr 372 (CNr 39, CSr 2. 33 *ad/ab*), Dharmaviveka (KSH 509) 15. Cf. No. 1176.

(आ) SR 155.82 *ad/cb* (a. C), SSB 482. 82 *ad/cb*, IS 2290.

(*a*) अध्वा जरा [°चि° ज्व°] CN (var.); जरा SR, SSB; ज्वर or जार or जोर CS (var.); मनुष्याणा CN (var.).

(*b*) मनुष्यांदत्तिनां जरा CN (var.); आतप CS (var.); अनध्वा वाजिनां जरा SR, SSB; ज्वरं (°र) or जारे CS (var.).

(*c*) असंभोगो जरा स्त्रीणां CN (var.); SR, SSB; नारीना चरितं जोर (जार) CS (var.); असौभाग्य जरः CN (var.); असौभोग्य CS (var.); ज्वराः CN (var.); ज्वर CN (var.); ज्वरं or ज्वाला CS (var.).

(*d*) अश्वानान्त श्रयो ज्वरः CN (var.); अश्वाना-मातपो ज्वरम् CS (var); अनध्वा वाजिनां ज्वरः CN (var.); वस्त्राणामातपो जरा SR, SSB; गृहीणां कलह (°हो) ज्वरः CN (var.); सभोगो वाजिनां जरा CN (var.); अशोनां CS (var.); मैथुनो CN (var.); ज्वरं or जार CS (var.).

Anxiety is the scourge of man, sun is the undoing of clothes, widowhood (or ugliness) is the bane of women, (and) mating is the distress of horses.

चिन्तातुराणां न सुखं न निद्रा see No. 2959.

14340*

चिन्ताभिः स्तिमितं मनः करतले लीना कपोलस्थली
प्रत्यूषक्षणदेशपाण्डुवदनं श्वासैकखिन्नोऽधरः ।
अस्मः शीकरपद्मिनीकिसलयैर्नापैति तापः शमं
कोऽस्याः प्रार्थितदुर्लभोऽस्ति सहते दीनां दशामीदृशीम् ॥

(आ) Sāh *ad* 3. 222 (p. 83) (a. Viśvanātha-father), SR 286. 26 (a. Sāh), SSB 121. 29.

(*b*) °पाण्डु वदनं Sāh (var.); °वदन SSB (Printing error).

(*d*) करते SSB.

Śārdūlavikrīḍita metre.

Her mind is paralysed by anxiety, her cheek rests on her hand, her face is pale as the withering moon, her lip is wearied with mere sighing, her fever is not alleviated by the fresh leaves of the lotus or the spray of the water, —who is her beloved, hard to come to, and who suffers to continue such a wretched state ? (Bibl. Ind. 9).

14341

चिन्ताभुजंगीपरिदश्यमानं
संमूर्छितं चित्तमिदं मदीयम् ।
शश्वत् कृताजातकसप्रयुक्ताशश्च (?)
संजीव्यते वाक्स्मरणामृतेन ॥

(अ) Vet after 3. 11 (p. 119).

(*c*) कृपातङ्कजसुप्ततश्च Vet (var.).

(*d*) or ऽर्वाक् Vet (var.).

Indravajra metre.

My mind, being bitten by the she-serpent of anxiety, has lapsed into swoon. ......It can be revived by the nectar of recalling her words.

14342**

चिन्तामणिप्रभृतिरत्नमुदारभावात्
सर्वोपकारकृतये परितो वितीर्णम् ।
को दिव्यवाग्विभवमच्छगुणं न हेम-
चन्द्रं स्तुवीत सुमनाः सुमनोवरेण्यम् ॥

(आ) SSB 287. 2 (a. Saṁgrahituḥ).

Vasantatilakā metre.

Who is the learned man that will not extol Hemacandra, who is the most eminent of the learned, has (unique) command over the divine language and excellent qualities, and who composed, out of magnanimity, *Cintāmaṇi* and other valuable works for the benefit of all.

14343

चिन्तामणिस्त्रिभुवनेश्वरि कौस्तुभश्च
ख्यातौ मणी तव गृहाङ्गणकुट्टिमस्थौ ।
किं रत्नमन्यदुपलभ्य किरीटकोटिं
वाचस्पतिप्रभृतयस् तव वर्णयन्तु ॥

(अ) Ānas 97.

(*d*) वर्णयन्ति Ānas (var.).

Vasantatilakā metre.

O Queen of the three worlds, *Cintāmaṇi* and *Kaustubha* gems are known to be fixed in the floor of the courtyard of your house. What other gems could Bṛhaspati and others find to describe the pinnacle of your crown ?

14344

चिन्तामणे भुवि न केनचिदीश्वरेण
मूर्ध्ना धृतोऽहमिति मा स्म सखे विषीदः ।
नास्त्येव हि त्वदधिरोहणपुण्यबीजं
सौभाग्ययोग्यमिह कस्यचिदुत्तमाङ्गम् ॥

(अ) Bhallaṭaśataka 52.

(आ) VS 902 (a. Bhallaṭa).

(*b*) धृतोऽस्मि यदि VS ; ततो [स°] VS.

(*c*) नास्येव Bhalla ; °रोपण° VS ; °बीज· Bhalla.

Vasantatilakā metre.

O Friend *Cintāmaṇi* (wish-granting gem) ! do not despair that you were not worn on his head by any king on the earth None has the head that contains the seeds of meritorious deeds to merit the honour of your occupying it.

14345

चिन्तामणेस्तृणमणेश्च कृतं विधात्रा
केनोभयोरपि मणित्वमदः समानम् ।
नैकोऽर्थितानिददर्थिजनाय खिन्नो
गृह्णन्जरत्तृणलवं तु न लज्जतेऽन्यः ॥

(अ) Bhallaṭaśataka 54.

(आ) VS 903 (a. Bhallaṭa).

(*d*) °तोऽन्य: VS (var.).

Vasantatilakā metre.

Who is that creator who made *Cintāmaṇi* and *Tṛṇamaṇi*[1] to be equally proud of being a gem ! One is never tired of granting the wishes of the supplicants while the other is not

ashamed of catching (burning) even a handful of dry grass.

1. Amber which produces fire.

14346

चिन्तामिमां वहसि किं गजयूथनाथ
यूथाद्वियोगविनिमीलितनेत्रयुग्मः ।
पिण्डं गृहाण पिब वारि यथोपनीतं
दैवाद् भवन्ति विपदो किल संपदो वा ॥

(अ) Śts 23. 29 (84. 6-9).

(आ) SuM 22. 5, Any 32. 60, ASS 14. 1, Vidy 56.

(*a*) किमित्यादि Śts (var.); जगयूथा° Śts (var.).

(*b*) योगवियोग° Śts (var.); योगीव योग° SuM, Any, Vidy; °योगमनुमीलि° ASS; °योगवश° Vidy; °युगम Śts; °युग्मम् ASS; °पद्मम् Vidy.

(*c*) गृहान Śts (var.); यथोपनीतै Śts (var.).

(*d*) विपदः खलु SuM, Any, ASS, Vidy.

Vasantatilakā metre.

O Leader of the herd of elephants, why do you thus despair ? With the pair of your eyes closed owing to separation from your flock, eat the lump of food and drink the water, brought to you (by your captors). Indeed hardship or happiness comes by luck.

14347*

चिन्तामीलितमानसो मनसिजः सख्यो विहीनप्रभाः
प्राणेशः प्रणयाकुलः पुनरसावास्तां समस्ता कथा ।
एतत् त्वां प्रतिबोधयामि मम चेदुक्तिं हितां मन्यसे
मुग्धे मा कुरु मानमाननमिदं राकापतिर्जेष्यति ॥

(अ) BhV (BhV (POS) 2. 52, BhV (C) 2. 51), Rasagaṅgā 82. 4-7.

(*c*) प्रतिवेदयामि BhV (var.); विनिवेदयामि Rasagaṅga.

Śārdūlavikrīḍita metre.

The god of love has his mind vacant with anxiety[1]; your friends have lost their splendour[2] and the lord of your life is distressed on account of his love; but let all this consideration be set aside. This, however, I tell you, if you think my advice to be beneficial, that you should not, O foolish one, be head strong, otherwise the husband of Rākā[3] will vanquish[4] this face of yours. (H D. Dutt).

1. does not know what to do to influence your mind.
2. since they cannot persuade you.
3. The moon.
4. surpass.

14348*

चिन्तामोहनिबध्यमानमनसा मौनेन पादानतः
प्रत्याख्यातपराङ्मुखः प्रियतमो गन्तुं प्रवृत्तः शठः ।
सव्रीडैरलसैर्निरन्तरलुठद्बाष्पाकुलैरीक्षणैस्
तन्वङ्ग्या न पुनस् तया तरलया तत्रान्तरे वारितः ॥

(अ) Amar (Amar (D) 70, Amar (RK) 101, Amar (K), Amar (S) 64, Amar (POS) 64, Amar (NSP) 87).[1]

(आ) SR 329. 23 (a. Amar), SSB 194.19, IS 2292.

(*a*) °विनिश्चलेन म° Amar (D), (RK) (NSP), SR, SSB; विसंस्थूलेन Amar (D) (var.);

°निगृह्यमान° Amar (S) (var.); °निपीड्य-मान° Amar (POS) (var.).

(*b*) प्रत्याख्यान° Amar (D), Amar (RK), SR, SSB, IS; °वृतोऽधुना Amar (D) (RK), (NSP), SR, SSB, IS; वृतो यदा Amar (D) (var.).

(*c*) लोचनैः [ ई° ] Amar (D) (var.).

(*d*) श्वासोत्कम्पकुचं निरीक्ष्य सुचिरं जीवश्चया (जीवे°) वारितः Amar (D), (RK) (NSP) SR, SSB, IS; तन्व्य° Amar (D) (var.).

Śārdūlavikrīḍita metre.

1. Western (Arj) 87, Southern (Vema) 64, Ravi 90, Rāma 99, B: MM 98, BORI I 103, BORI II 101.

With a mind overcome by bewildering care, she had silently repulsed her lover who had thrown himself at her feet, and becoming indifferent he was about to leave her; but being impatient she held him back, in the meanwhile, with her bashful tired eyes, dim with uninterruptedly rolling tears. (C. R. Devadhar)

14349

चिन्तामोहमनङ्गमङ्ग तनुते विप्रेक्षितं सुभ्रुवः ।
... ... ... ... ... ... ... ... ... ... ॥

(आ) KāVa *ad* 2. 2. 11.

(*a*) °हमाङ्गनङ्ग KāVa (var.).

(*b*) °क्षितुं or °श्लेषितं KāVa (var.).

O Friend, the glances of the charming-eyed girl produce in my mind thoughts of love giving rise to anxiety and stupefaction. (G. Jhā).

14350

चिन्तायाश्च चितायाश्च बिन्दुमात्रं विशेषतः ।
चिता दहति निर्जीवं चिन्ता जीवन्तमप्यहो ॥

(अ) BhŚ 496.

(आ) NBh 143.

*Cinta* differes from *Cita* by a mere dot (*anusvāra*). *Cita* (pyre) burns the dead, *Cinta* (anxiety) the alive as well.

14351

चिन्ता व्याधिप्रकाशाय नरकाय प्रकल्पयेत् ।
तस्माच्चिन्तां परित्यज्य चानुवर्तस्व शोभने ॥

(अ) PdP, Bhūmikh 14. 33.

Anxiety causes disease and leads to hell. So, O graceful one, give up anxiety and be favourable to me.

14352

चिन्ता शशाम सकलापि सरोरुहाणाम्
इन्दोश्च बिम्बमसमां सुषमामयासीत् ।
अभ्युद्गतः कलकलः किल कोकिलानां
प्राणप्रिये यदवधि त्वमितो गतासि ॥

(अ) BhV 3. 7.

Vasantatilakā metre.

O you, dear as my life, the entire anxiety of lotuses has subsided, the orb of the Moon has attained an unrivalled grace, and indeed the noise of cuckoos has arisen, since the time you went away from this place. (H. D. Dutt).

14353*

चिन्तासक्तनिमग्नमन्त्रिसलिलं दूतोर्मिशङ्खाकुलं
पर्यन्तस्थितचारनक्रमकरं नागाश्वहिंस्राश्रयम् ।
नानावाशक - कङ्कपक्षिरुचिरं कायस्थसर्पास्पदं
नीतिक्षुण्णतटं च राजकरणं हिंस्रैः समुद्रायते ॥

(अ) Mṛcch 9. 14.

(आ) SR 101. 14 (a. Mṛcch), SSB 390. 16, IS 2293, SuMuñ 257. 4-7.

(*a*) °शङ्खाकुलं Mṛcch (NSP).

(*b*) °चारुन° Mṛcch (var.); नाग्राश्व° or नागश्व° Mṛcch (var.); °हिंसा° Mṛcch (var.); °हिंस्राश्रय: IS.

(*c*) °रचितं [°रु°] Mṛcch (NSP).

(*d*) °भवनं [ °करणं ] Mṛcch (var.).

Śārdūlavikrīḍita metre.

The royal capital is like a sea on whose shores are found the waves of public business —a sea peopled by strange creatures ; the statesmen lost in meditation are the profound waters : the messengers are the flotsam that is driven about by the waves ; the soldiers are the crocodiles and *makara*-s that guard its boundaries ; the elephants and war-horses are the carnivorous fish that lurk in the depths ; the savage cries of the litigants are like the screams of liberal birds ; and the scribes are the snakes that writhe through the waters. (R. P. Oliver).

The Royal Court of justice owing to the destructive agencies (also, animals) looks like the sea, with water in the form of advocates (*mantrin*) devoted to and plunged in thought ; crowded with waves and Conches in the form of messengers [or, Ushers]; with Crocodiles and fishes in the form of spies stationed within [its] precincts ; the resort of destructive creatures in the form of elephants and horses ; crowded with the Kaṅka birds in the form of the various touts ; the abodes of serpents in the form of Kāyasthas [Court-scribes] ; and with the shores trodden upon by rules of procedure. (R. D. Karmarkar).

14354

चिन्तासमं नास्ति शरीरशोषणं
क्षुधासमं नास्ति शरीरपीडनम् ।
मातुः समं नास्ति शरीरपोषणं
विद्यासमं नास्ति शरीरभूषणम् ॥

(आ) NBh 59.

Upajāti metre ( Indravaṁśa and Vaṁśastha ).

There is nothing to equal anxiety in wearing down the body, nothing to equal hunger in tormenting the body, nothing to equal mother in nurturing the (child's) body and nothing to equal knowledge in lending grace to the body.

14355

चिन्तासहस्रेषु च तेषु मध्ये
चिन्ताश्चतस्रोऽप्यसिधारतुल्याः ।
नीचापमानं क्षुधितं कलत्रं
भार्या विरक्ता सहजोपरोधः ॥

(अ) GP 1. 115. 19 (Cr 1465).

(आ) SR 389. 478 (a. GP).

(*a*) चिन्तासहस्राणि बहूनि मध्याच् GPy.

(*c*) नीचापमान: GPy.

Indravajrā metre.

Of the thousands of worries (that plague man), the four that cut him like the edge of sword are, humiliation (caused) by the mean, starving family (lit. wife), estranged wife and natural disaster,

[ The thoughts of a starving family, of a scolding wife, of dissensions with one's own brothers, and of suffering humiliation at the hands of a mean, sordid wretch, are the four thoughts which are like sword blades to the heart out of a hundred that agitate or ruffle the human mind. (M. N. Dutt). ]

14356

चिन्तितं मनसा कार्यं कदाचिन्न प्रकाशयेत् ।
मन्त्ररक्षणयुक्तात्मा कार्यसिद्धिमवाप्नुयात् ॥

(अ) Cr 2156 (CNPh 152 ; reconstructed).

(*c*) मन्त्ररक्षणभूतात्मा Cr (CNPh) (var.).

One should never divulge the (course of ) action decided in the mind. One who keeps his deliberations secret, may succeed in his work.

14357

चिन्तितं यदनेनासीद् देयं बह्वल्पमेव वा ।
देयं तेनाधुना तस्यै कालेनेति न संशयः ॥

(अ) Viṭavṛtta (BhŚ 206) 41.

Whatever small or hefty amount he had decided to give her, that should invariably be given by him to her, now or later.

14358**

चिन्तिताभ्यधिकं लाभं स्थिता भोजनभाजने ।
सर्वमेतत् फलं दत्ते वहन्तीनाडिकां श्रिता ॥

(आ) ŚP 2535.

If it is in a food-plate, the lizard brings benefit beyond one's expectation. If it is perched on a running channel, it yields all rewards.

14359

चिन्तयतां भगवानेव स वर्त्तेत सदा त्वयि ॥
... ... ... ... ... ... ... ... ...

(आ) SSMā 11. 10.

Always remember God alone. He always resides in you.

14360

चिन्त्यते नय एवादाव् प्रमन्वं समुपेप्सुभिः ।
विनम्य पूर्वं सिंहोऽपि हन्ति हस्तिनमोजसा ॥

(अ) Dṛṣṭāntaśataka (KSH 217) 7.

(आ) SR 150. 355 (a. Dṛṣṭ), SSB 475. 261, IS 2294.

Those who are keen to attain something great, they chalk out a plan for it, beforehand. The lion too first bends itself to kill the elephant with vigour.

14361**

चिन्वच् चौरचिकीर्षितानि घटयद्वेतालगोष्ठीसुखं
तन्वानं शवसाधनोत्सवरसं निर्व्याजधीरात्मनाम् ।
कुर्वत्कामकृशानुतप्तमनसां गुप्ताङ्गनासंगमं
शर्वर्यास्तिमिरं परोपकृतये बद्धक्रमं धावति ॥

(आ) JS 253. 7, ŚP 3608, SR 297. 33 (a. ŚP), SSB 141. 36, SRK 139. 5 (a. Śārṅgadhara).

(*a*) चिन्वञ्चौ° ŚP ; चिन्वद्वीरचिकीर्षि° SRK ; चोर° JS, SSB.

(*b*) °नोद्धतरसं SSB, SRK ; °जवीरा° ŚP, SR, SSB, SRK.

(*d*) दृप्यत्कोकिलकालकण्ठमलिनं (°काककण्ठ SRK) ध्वान्तं समुज्जृम्भते ŚP, SR, SSB, SRK.

Śārdūlavikrīḍita metre.

Augmenting the operations of the thieves, providing the pleasure of meeting to the goblins, heightening the joy of festivity of the steadfast in worshipping a dead body (*śavasādhanā*), bringing about secret meeting with the women of those whose hearts are burnt with the fire of love ; the nocturnal darkness is gradually advancing to do good to others.

**चिन्वञ्चौरचिकीर्षितानि** see No. 14361.

**चिन्वद्वीरचिकीर्षितानि** see No. 14361.

14362**

**चिन्वानाभिर्मधूकं मधुरमधुकरध्वानिचूताङ्कुराग्र-**
**ग्रासव्यग्रान्यपुष्टध्वनितधृतजयारम्भसंरम्भणाभिः ।**
**गीयन्ते वल्लवीभिः पथिकसहचरीप्राणयात्राप्रदीपाः**
**प्रातः प्रातर्वसन्तस्वररचितपदोद्गारिणो गीतभेदाः ।।**

(आ) Skm (Skm (B) 1064, Skm (POS) 2. 118. 4) (a. Viriñci).

(*d*) गीतिभेदाः Skm (POS).

Sragdharā metre.

Plucking the flowers of the Madhūka tree (buzzing) with the sweet hum of the black bees, anxious to surpass the notes of the cuckoos engaged in tasting the mangoo-shoots, the cowherdesses sing, in the early morning, various types of songs with *padas* composed in *Vasanta-rāga* flowing therefrom, and which (songs) serve as lamps to cheer the life of the spouses of the travellers (i. e. those who are far away from them).

14363**

**चिबुकं हृदि विन्यस्य पूरयेद् वायुना पुनः ।**
**कुम्भकेन यथाशक्त्या धारयित्वा तु रेचयेत् ।**
**वामाङ्गेन समभ्यस्य दक्षिणाङ्गेन चाभ्यसेत् ॥**

(आ) ŚP 4409.

Resting the chin on the chest, one should again draw the wind, deep inside, and release it, having retained it inside by *kumbhaka*[1] to one's capacity. It should first be practiced through the left nostril and through the right thereafter.

1. Holding the breath by shutting the mouth and nostrils.

14364

**चिबुके यस्य लोमानि न च लोमानि गण्डयोः ।**
**तेन सख्यं न कुर्वीत यदि निर्मानुषं जगत् ॥**

(आ) ŚP 1476, IS 2295, Vyās 93, SH 453.

(इ) Vyās (C) 79, Vyās (S) 80.

(*a*) हृदये [चि°] Vyās (C); चिबुके IS (var.); रोमाणि Vyās (var.), SH.

(*b*) न वक्षसि न गल्लयोः ŚP; न सन्ति च कपोलयोः Vyās (var.); °णि Vyās; रोमाणि, SH.

(*c*) मैत्री न कर्तव्या Vyās, Vyās (C); कर्तव्यं SH.

(*d*) व्रजेत् [ज°] IS (var.); ह्यपि (अपि or न हि) शून्या वसुन्धरा Vyās, Vyās (C), Vyās (S).

If the world is not shorn of men, one should not make friends with one who has hair on the chin, but not on **the cheeks.**

14365*

चिरं चित्तोद्याने चरसि च मुखाब्जं पिबसि च
क्षणादेणाक्षीणां विरहविषवेगं हरसि च ।
नृपत्वं मानाद्रिं दलयति च किं कौतुककरः
कुरङ्गः किं भृङ्गो मरकतमणिः किं किमशनिः ॥

(आ) AIR 143.

Śikhariṇī metre.

You wander for long in the garden of heart, and kiss the lotus-face; you instantly allay the effect of the poison of separation of the fawn-eyed damsels, and crush the mountainous pride of kingship. Are you a wonder-man, a deer, a bee, an emerald gem or a bolt ?[1]

1. A hero is described here.

14366*

चिरं जीव चिरं नन्द चिरं पालय मेदिनीम् ।
चिरमाश्रितलोकानां पूरय त्वं मनोरथान् ॥

(अ) P (PM Intr. 4); *ab* in KR 9. 225. 4 and 10. 220. 4.

(*b*) मेदिनी PM (MS).

(*c*) चिरमाश्रित्यलोकानां PM (MS).

May you live long, enjoy long, protect the earth for long. May you fulfil the wishes of your subjects for long.

14367

चिरं जीवन्ति निःस्नेहाः पृथिव्यां वालुकादयः ।
सस्नेहा अत्र पीड्यन्ते केवलं तिलसर्षपाः ॥

(आ) IS 2296, Subh 244 and 34.

(*a*) मुग्धं जीवति निःस्नेहाः Subh 34 (जीवति repeated twice); जीवति निस्नेहाः Subh 244.

(*b*) पृथिव्या वालुका इव Subh 34.

(*c*) सस्नेहास्ते च पी° Subh 34; यत्र पीडन्ति Subh 344.

(*d*) °सर्षपं Subh 244.

Those void of love / oil (like) sand etc. live long on the earth, but those full of love / oil (like) seasamum and mustard are merely crushed.

14368

चिरं दुग्धोऽनड्वान् स्तनभरनता गौरिति वृथा
परिष्वक्तः षण्ढो युवतिरिति लावण्यकलिता ।
कृता वैडूर्याशा विततकिरणे काचशकले
यदज्ञानासङ्गादविबुधजने सेवनरतिः ॥

(अ) P (PP 1. 246).

(आ) IS 2297, VP 8. 11.

(*a*) °भरतया IS.

(*b*) षण्डो IS.

(*d*) यदाज्ञा° IS.

Śikhariṇī metre.

We milked in vain a bull for long thinking it to be a cow bent with heavy udder, clasped an eunuch taking it to be a lovely maiden, sought *vaidūrya* (lapis lazuli) in the scrap of glass emitting rays; that we revelled in serving the fools out of ignorance.

[ Milk a bull, and think him some / heavy-uddered cow; / blind to lovely maidens, clasp / eunuchs anyhow ; / seek in shining scraps of

quartz/ lapis lazuli ; / do not serve an addlepate / bidding sense good-bye. (A. W. Ryder). ]

14369*

चिरं ध्याता रामा क्षणमपि न रामप्रतिकृतिः
परं पीतं रामाधरमधु न रामाङ्घ्रिसलिलम् ।
नता रुष्टा रामा यदरचि न रामाय विनतिर्
गतं मे जन्माग्र्यं न दशरथजन्मा परिगतः ॥

(आ) Pad 92. 66 (a. Lakṣmaṇa), SR 374. 215, SSB 272. 102, SRK 95. 11 (a. Sphuṭaśloka), RJ 1381 (a. Lakṣmaṇa in some MSS a. Bhatṛhari).

(*b*) पीतो SRK ; इह [°मधु ] SRK.

(*d*) साम्राज्यं [ज°] SRK.

Śikhariṇī metre.

I thought of (i. e. cared for) my beloved for long, but did not meditate upon the image of Rāma even for a moment. I tasted the sweet wine of my beloved's lip, but not the water of Rāma's feet. I bowed to my offended beloved (to mollify her), but not to Rāma (lit. did not extend a bow to Rāma). My precious life is thus gone (in vain), but I did not seek the vicinity of Daśaratha's son.[1]

1. Lit. did not go to Daśaratha's son.

14370

चिरं ध्यात्वा ध्यात्वा निहित इव निर्माय पुरतः
प्रवासेऽप्याश्वासं न खलु न करोति प्रियजनः ।
जगज् जीर्णारण्यं भवति च कलत्रव्युपरमे
कुकूलानां राशौ तदनु हृदयं पच्यत इव ॥

(अ) Uttara 6. 38.

(*c*) विकल्प° [क°] Uttara (var.); कलत्रेऽप्युपरते Uttara (var.).

Śikhariṇī metre.

By long and repeated brooding one creates and places in front one that is dear ; surely even though far off a dear person does thus produce consolation ; but certainly the world is a withered desert when one's wife is dead ; then the heart is scorched as if in a heap of burning husk. (C. N. Joshi).

14371*

चिरं युवाकूतशतैः कृतार्थनश्
चिरं सरोषेङ्गितया च निर्धुतः ।
सृजन् करक्षालनलीलयाञ्जलीन्
असेचि किंचिद् विधुताम्बुधारया ॥

(अ) Naiṣ 16. 108.

Vaṁśastha metre

A youth, who besought a maid for a long while with hundreds of significant gestures, had long been rejected by her, making angry signs. But, when he folded his hands by way of washing them, she splashed him, slightly jolting the stream of water (which she poured out to him).[1] (K. K. Handiqui).

1. In token consent.

14372

चिरं विनिर्गमो बन्धु- वर्गमोदापनोदनः ।
तस्मादपूर्णकामोऽपि समेत्य प्रवसेत्पुनः ॥

(आ) SMH 12. 11.

Long stay elsewhere robs one's kin of happiness. Therefore, even if one's desires are not fulfilled, one should return home (for a short time) and depart again.

14373*

चिरं विरञ्चिर्न चिरं विरञ्चिः
साकारता सत्यसतारका सा ।
साकारता सत्यसतारका सा
चिरं विरञ्चिर्न चिरं विरञ्चिः ॥

(अ) Rāma-Kṛṣṇavilomakāvya.

(आ) SSB 572. 2 ( a. Rāmkṛṣṇaviloma-kāvya ).

Upajāti metre (Upendravajrā and Indravajrā).

(i) *Applicable to Rāma :*

Brahmā[1] has a long life ( of two *parārdhas* ). He has a short life also (because of his limited age like other beings). His assumption of the form of Rāma is accompanied by Tāraka or truly releases one (from the worldly bondage).

(ii) *Applicable to Kṛṣṇa :*

His assumption of the form of Kṛṣṇa is ever-lasting and even the sky loses its identity in it. Brahmā has a long life (of two *parārdhas*, but he has a short life also (because of his limited age like other beings).

14374

चिरं विलम्बो विदुषां विदेशेषु विगीयते ।
स्वल्पमप्यल्पकालेन तस्मादभ्याहृतं हितम् ॥

(आ) SMH 12. 4.

(*d*) अन्याहृतं SMH.

Long stay of the learned in distant lands is censured, even a short spell (is not approved). Therefore bringing them back after a short time, does good (to all).

14375

चिरं शासित्वायं मृगपतिरशेषं मृगकुलं
जराजीर्णो यातः परिभवपदत्वं विधिवशात् ।
उदासीनस्तिष्ठेर्यदि तरुणकण्ठीरवगतिस्
तवाप्येवंरूपा किमु न भविता जम्बुकवृकैः ॥

(आ) Ava 524.

Śikhariṇī metre.

Having ruled over the entire herd of beasts for long, this lion, now decrepit with old age, has unluckily become an object of slights. O young cub, if you remain indifferent, will you also not meet the same fate at the hands of jackals and wolves ?

14376

चिरं शीतजलावास- लक्ष्यसंकोचकण्टकाः ।
निषेवितुमिवोत्तस्थुः आतपं कमलाकराः ॥

(आ) VS 1656 (a. Īśvarakṛṣṇa).

With the agony of contraction due to their staying long in the cold water evident, the beds of lotuses stood up (i. e. bloomed) as if to enjoy the sun.

14377

चिरं संश्रृणुयान्नित्यं जानीयात् क्षिप्रमेव च ।
विज्ञाय प्रभजेदर्थान् न कामं प्रभजेत् क्वचित् ॥

(अ) Śukr 3. 57.

(आ) Saśa 84. 48.

The king should regularly listen (to the advice tendered to him) for long, and grasp its import without delay. Armed with it (lit. having known it), he may achieve his objective. He should never succumb to lust.

14378

चिरं स्नाति द्रुतं भुङ्क्ते पुष्पं प्राप्य न जिघ्रति ।
यो न पश्येत् परस्त्रियं नियतं च स मे प्रियः ॥

(अ) Brahmavaivarta-purāṇa.

I like him who bathes slowly, eats quickly, does not smell the flowers he has picked, does not look at other woman and who is self-possessed (Bhavan's Journal 13. 7 ; p. 21).

14379*

चिरकरपरिमृष्टं भानुबिम्बं दिनान्ते
सकुतुकमिव शोणं कालकापालिकेन ।
चरमशिखरिकण्डान्तस्थलीं नीयमानं
विशति भसितपिण्डं गैरिकैर्लिप्तमेतत् ॥

(आ) SMH 8. 49.

(c) °कन्तान्तस्तगीं or °कण्डान्तस्तगीं or °कन्थान्तस्थलीं or °कन्थान्तस्थगी SMH (var.).

Mālinī metre.

The red orb of the sun, surrounded by its rays for long, enters, like a ball of ashes smeared with red chalk, the hind region of the western mount, at the end of the day, led by the Kāpālika[1] of Time out of curiousity.

1. Follower of the Kāpālika sect of Śaivism.

14380

चिरकालपथिक शङ्का-
तरङ्गिताक्षः किमीक्षसे मुग्ध ।
त्वन्निस्त्रिंशाश्लेष-
व्रणकिणराजीयमेतस्याः ॥

(अ) ĀrS 2. 228.

Āryā metre.

O stupid, perpetual traveller[1], why do you stare (at her) with eyes tremulous with apprehension. This is the row of marks of wounds (on her body) caused by your merciless embraces.

1. Who stays away for long.

14381

चिरकालपरिप्राप्त- लोचनानन्ददायिनः ।
कान्ता कान्तस्य सहसा विदधाति गलग्रहम् ॥

(आ) Kpr 7. 166, KāP *ad* 7. 3 (p. 185), KHpK 260. 367 (3. 14–15).

(a) °प्राप्ति° KāP, KHpK.

The loving wife embraces the neck of her beloved, rejoicing her eyes on account of having got him after a long separation. (G. Jhā).

14382

चिरजीवित्वमनर्थं
कामेष्वासक्तचेतसां पुंसाम् ।
कर्मण्यसमर्थानां
परिभवदुःखाग्नितप्तानाम् ॥

(अ) Dvi 55.

(a) °त्व मन° Dvi (var.).

Āryā metre.

For indolent men scorched by the fire of agony caused by disgrace and with their minds lost in lust and envy, longevity is but a disaster.

14383

चिरजीवित्वमनर्थः
पुरुषस्याधर्मचारिणो भवति ।
चिरजीवित्वं सफलं
भवति हि धर्मैकनिरतस्य ॥

(अ) Dvi 78.

(*a*) °वित्व मन° Dvi (var.).

Ārya metre.

Longevity is a disaster for a perpetrator of evil deeds. It is, however, rewarding for one devoted solely to virtuous acts.

चिरतररतखेदप्राप्त° see No. 14393.

14384*

चिरनियमकृशोऽपि शैलसारः
शमनिरतोऽपि दुरासदः प्रकृत्या ।
ससचिव इव निर्जनेऽपि तिष्ठन्
मुनिरपि तुल्यरुचिस्त्रिलोकभर्तुः ॥

(अ) Kir 10. 14.

(आ) Almm 195.

Puṣpitāgrā metre.

Though worn out by arduous penance, he was firm like a mountain ; though observing restraint, he was unassailable by nature ; though living at a lonely place, he seemed to be attended upon by an entourage ; though an ascetic, he equalled the lord of three worlds in splendour.

14385*

चिरपथिक द्राघिमभिल-
दलकलता शैवलावलिग्रथिता ।
करतोयेव मृगाक्ष्या
वृष्टिरिदानीं सदानीरा ॥

(आ) ĀrS 2. 224.

(*a*) °थिकद्राघि° ArS (changed to °पथिक द्राघ्रि° editorially).

(*b*) °लताशैव° ĀrS (changed to °लता शैव° editorially).

Ārya metre.

O Perpetual traveller, the eyes of the fawn-eyed damsel, covered with long curly hair, are now full of tears, as the Karatoyā river covered by a series of moss, is flooded with water.

14386

चिरपरिचितकेवलकटु-
रटितं करटं बिभर्तु पिचुमन्दः ।
परभृतरवरसरसिकः
शिरसि रसालोऽपि हा तमुद्वहति ॥

(अ) Kavik 1. 68.

Ārya metre.

Let the Nimba tree give shelter to the crow that knows, since long, harsh cawing alone. Alas, even the mango tree, fond of the sweet notes of the Cuckoo, carries him on its head (top).

[ By all means let the tamarind-tree[1] / that knows no other sound / give shelter to the screaming crow: / but why so the mango-tree / which knows the Cuckoo's melody ? (K. Krishnamoorthy). ]

1. Nimba tree.

14387**

चिरपरितोषितबाहुः
स्ववृत्तिसोत्साहसुभटसन्नाहः ।
नीरन्ध्रगुप्तमूलः
प्रयाति राजा रिपोरननुकूलः ॥

(आ) SMH 7. 30.

(a) °परिपोषित° SMH (KM).

(b) सुवृत्तिसेन: SMH (var.).

Giti-āryā metre.

Against the enemy marches the king, whose base (capital) is closely guarded, whose daughty soldiers eager to do their calling serve as his armour and whose vehicles are always in fine fettle.

14388

चिरप्रेमस्थेमस्थगितहृदये पद्मनयने
समानारम्भेऽस्मिन् भवति न मयागोपि किमपि ।
उदस्ताक्षी रागं नयसि दृशमेनां च यदि मां
हृदा वाचा श्रीमत्यचलनमिदं तत्त्वमुदितम् ॥

(अ) Ras 81.

(b) Version A : समानाऽऽरम्भेऽस्मिन् भवति न मयाऽगोपि ।
Version B : स-मानाऽऽरम्भेऽस्मिन् भवति न मयाऽऽगोऽपि ।

(c) Version A : उद्-अ-स्ताक्षी ।
Version B : उदस्ताऽक्षी ।

Śikhariṇī metre.

(i) O Friend (*aye*) with your heart filled with intense love for Kṛṣṇa, I did not conceal anything from you, equally devoted (to the lord) as you are. You have given up attachment (to worldly pleasures), and shifted it to your eye. If you cast the loving eye on me, this is firm devotion to the illustrlous Lord with heart and speech. This is said to be the real essence of life.

(ii) O Lotus-eyed one with your heart filled with intense love, there is nothing wrong in this act of anger. If, shedding tears, you express love through your eyes and cast the loving eye on me, then I have said with heart and speech the firm truth with respect to you.

14389*

चिरमपि कलितान्यपारयन्त्या
परिगदितुं परिशुष्यता मुखेन ।
गतघृण गमितानि सत्सखीनां
नयनयुगैः सममार्द्रतां मनांसि ॥

(अ) Kir 10. 48.

(आ) SR 288.37, SSB 124.41 (a. Bhāravi).

(a) अतिकलि° Kir (var.).

(d) वचांसि [ म° ] Kir (var.).

Puspitagrā metre.

O Ruthless one, being unable to express her feelings for long by her worn-out face, she made wet the hearts of her good friends alongwith their eyes.[1]

1. Their hearts melted and eyes shed tears.

14390*

चिरमाविष्कृतप्रीति- भीतयः पान्तु वो द्विषाम् ।
वलयज्यारवोन्मिश्राश् चण्ड्याः कोदण्डकृष्टयः ॥

(आ) VS 76, SR 11. 7.

May the drawing of Caṇḍi's bow which causes joy and fear to the enemies

and is mingled with the sound of her bracelets and twang of the string, protect you for long.

14391

चिरमीक्षेमहि लास्यं
मायाया दीर्घसीमनि स्वप्ने ।
यद्वासनया वासितम्
आत्मानं वेद नापि वेदज्ञः ॥

(अ) Ras 14.

(*a*) Version A : चिरम् ईक्षेमहि लास्यं
Version B : चिरम् ईक्ष महिलाऽऽस्यं

Gīti-āryā metre.

(i) We see for long the gentle dance of ignorance (*māyā*) in a dream of long duration. Even a Vedist does not know (the true nature of) the individual soul tainted by its (*māyā's*) impressions.

(ii) I see the face of a woman in a long dream occasioned by Māyā. Even one versed in Veda does not know his true self overwhelmed by its impressions.

14392*

चिरयति हरिणी हरन्ति जीवं
शबरशरास्तरुवह्नयः स्फुरन्ति ।
इति बत हरिणः क्षणं वनान्तर्
विशति विषीदति मूर्छति प्रयाति ॥

(आ) Skm (Skm (B) 1867, Skm (POS) 4. 46.2) (a. Jalacandra).

Puṣpitāgrā metre.

The doe tarries, hunter's arrows destroy life, the wild-fire rages, alas, because of it the deer enters for a moment into the forest, grieves, swoons and dies.

14393**

चिररतिपरिखेदप्राप्तनिद्रासुखानां
चरममपि शयित्वा पूर्वमेव प्रबुद्धाः ।
अपरिचलितगात्राः कुर्वते न प्रियाणाम्
अशिथिलभुजचक्राश्लेषभेदं तरुण्यः ॥

(अ) Śiś 11. 13.

(आ) SR 322. 3 (a. Śiś), SSB 183. 3 (a. Māgha), JS 287. 8 (a. Māgha), Sāh *ad* 3. 178 (p. 67), RA 4. 49, Daś *ad* 4. 24 (p. 205) (a. Māgha).

(*a*) चिरतररतखेद° JS ; °खेदात् प्रा° Sāh.

Mālinī metre.

These women, keeping their bodies immoved in order not to awake their husbands, having been, though the last to fall asleep, yet the first to awake, do not even unclasp the circling embrace of the listless arms of their lovers enjoying repose after the lassitude consequent on long indulgence. (Translation in Bibl. Ind. 9).

14394**

चिरविरहिणोरुत्कण्ठार्त्या श्लथीकृतगात्रयोर्
नवमिव जगज् जातं भूयश्चिरादभिनन्दतोः ।
कथमपि दिने दीर्घे याते निशामधिरूढयोः
प्रसरति कथा बह्वी यूनोर्यथा न तथा रतिः ॥

(अ) Amar (Amar (D) 40, Amar (RK) 45, Amar (K) 44, Amar (S) 39, Amar (POS) 39, Amar (NSP) 44.[1]

(आ) ŚP 3682 (a. Amar), VS 2063, JS 279. 18 (a. Amar), SR 319. 35 (a. Amar), SSB 177 37 (a. Amar), IS 2298, Amd 63. 117, RJ 1097 (a. Amar) SuSS 2063.

(*a*) °हृणोरत्युत्कण्ठा ŚP, SR, SSB ; उत्कण्ठा-तिश्ल° Amar (D) (RK); अत्युत्कण्ठा Amar (NSP) ; बहुलोत्कण्ठा Amar (RK) (var.), IS.

(*c*) कथमिव Amar (D) (var.) ; दी° या° tr. Amar (RK).

(*d*) °दूनोर्य° [ यूनोर्य° ] Amar (D) (var.) ; यू° व° य° VS.

1. Western (Arj) 44, Southern (Veama) 39, Ravi 39, Rāma 48, BrMM 45, BORI 47, BORI II.

Hariṇī metre.

Pining in separation for a long time, their limbs weakened by the aching of intense longing, a young couple greet each other again and again after a long time and the world appears to them as new-born ; and after the long day has somehow drawn to its close, and it is to them already night, their conversation continues without abatement, but not so their love-play. (C. R. Devadhar).

14395**

चिरश्रान्तो दूरादहमुपगतो हन्त मलयात्
तदेकं त्वद्गेहे तरुणि परिणेष्यामि दिवसम् ।
समीरेणोक्तैवं नवकुसुमिता चूतलतिका
धुनाना मूर्धानं न हि न हि नहीत्येव वदति ॥

(आ) SR 240. 12, SSB 640. 27.

Śikhariṇī metre.

'O young woman ! I have come from the distant *malaya* mountain and am greatly tired, so I will spend a day in your house', thus addressed by the breeze, the freshly bloomed mango-creeper shaking her head said —'no, no, not at all'.

14396

चिरसंगताय कुन्ती
कृष्णाय क्लेशिता कुरुक्षेत्रे ।
व्यसनं स्वमाह सर्वं
सुहृदे विनिवेदयेद् दुःखम् ॥

(अ) Upadeśaśataka (KM II 28). 97.

Āryā metre.

Kuntī, being distraught, narrated all her woes to Kṛṣṇa who had met her after long at Kurukṣetra. One should communicate one's sorrow to a friend.

14397

चिरसेवानुरोधेन लोभकृच्छ्रादनिच्छया ।
अप्रसादेन यद् दत्तं बलदानेन तेन किम् ॥

(अ) Dar 6. 14.

What is the use of that forcible charity which is given unwillingly either out of regard for long service or through the evil of greed[1] or under compulsion or duress.

1. To gain something in return.

14398**

चिराचीर्णैर्दुःखैः समुदयति यन्नाशनियतं
तदाशङ्कादुःखैः स्थितमपि चिरं यद्व्यथयति ।
विनाशे दुःखानां विधिरहह: यत्तत्र विदुषां
सुखे स्वर्गादौ चेद्रतिरतितरां नापवि कुतः ॥

(अ) Bhartṛharinirveda (KM 29) 5. 23.

Śikhariṇī metre.

E'en pain's reward to pain's destruction tends/brings us on by false hopes to our doom; / but fate is mighty to avert this woe, / and sages live but for the peace divine— / thus seeming sorrow makes for greater joy. (L. H. Gray's translation in JAOS 25).

14399

चिरादक्षणोर्जाडयं शमयति समस्तासुरवधू-
कचाकृष्टिक्रीडाप्रसभसुभगं भावुकभुजः ।
त्रिलोकीजङ्घालोज्ज्वलसहजतेजामनुकुल-
प्रसूतिः सुत्राम्णो विजयसहकृत्वा दशरथः ॥

(आ) SR 115. 29, SSB 413. 1.

Śikhariṇī metre.

Daśaratha, a scion of Manu's race, who won victories shoulder to shoulder with Indra, and is endowed with stout arms and inherent lustre (prowess) spreading speedily in the three worlds, removed after long the dullness of eyes, in a graceful manner, in the game of forcibly pulling the hair of all the *asura*—women.

14400

चिरादपि बलात्कारो बलिनः सिद्धयेऽरिषु ।
छन्दानुवृत्तिदुःसाध्याः सुहृदो विमनीकृताः ॥

(अ) Śiś 2. 105.

(आ) IS 2299.

Use of force towards enemies may succeed in course of time (sooner or later); but friends, once alienated, are difficult to be won back even by honouring.[1] (M. S. Bhandare).

1. Respecting all their wishes.

14401

चिरादाशातन्तुस्त्रुटतु बिसिनीसूत्रभिदुरो
महानाधिर्व्याधिर्निरवधिरिदानीं प्रसरतु ।
प्रतिष्ठामव्याजं व्रजतु मयि पारिप्लवधुरा
विधिः स्वास्थ्यं धत्तां भवतु कृतकृत्यश्च मदनः ॥

(अ) Mālatī 4 3.

(*c*) °निर्व्याजं or °मव्याजां Mālatī (var.); °धुरं Mālatī (var.).

(*d*) धत्तां स्वास्थ्यं Mālatī (var.) ; स्थैर्यं [स्वा°] Mālatī (NSP).

Śikhariṇī metre.

Let the thread of hope, fragile like a lotus-fibre, break asunder after a long while; let the dangerous disease in the form of mental affliction spread on now limitless; let the yoke of distress get established in me without any subterfuge; let Fate be comfortable and let Madana have (his) purpose fulfilled! (R. D. Karmarkar).

14402

चिरादुपेतः प्रथमं प्रदानं
विचिन्त्य कर्तुं न पतिः शशाक ।
मध्येसखं केवलमङ्गनानां
संयोजयामास विभूषणानि ॥

(*a*) Pad 73. 6 (a. Bhānukara).

Upajāti metre (Upendravajrā and Indravajrā).

Thinking that he had returned after a long time, the husband, at first, could not make gifts (to his spouse) in the presence of her friends, but only put the ornaments on the women.

14403**

चिराद् यत् कौतुकाविष्टं कल्पवृक्षमुदीक्षितुम् ।
तन्मे सफलमद्यासीन् नेत्रं त्वय्यवलोकिते ॥

(आ) SR 101.2, SSB 391.6, Cit (V) 168.8-9.

My eye that was full of curiousity since long to see the wish-fulfilling tree (*Kalpa-taru*), had its success to-day on seeing you.

14404**

चिराद् विषहसे तापं चित्तचिन्तां परित्यज ।
नन्वस्ति शीतलः शौरे पदाब्जनखचन्द्रमाः ॥

(आ) AIK 164.9-10, Rasagaṅgā 338.4-5, Cit (V) 202.8-9.

(*d*) पादा° Rasagaṅgā.

O my heart, you have been undergoing agony since long. Shake off sorrow. Verily there exists the cool Moon in the form of nail of Kṛṣṇa's lotus-feet.[1]

1. Take shelter with Kṛṣṇa and He will relieve you of all sufferings.

14405*

चिराद् वेगारम्भी प्रसृत इव तीव्रो विषरसः
कुतश्चित् संवेगात् प्रचल इव शल्यस्य शकलः ।
व्रणो रूढग्रन्थिः स्फुटित इव हृन्मर्मणि पुनर्
घनीभूतः शोको विकलयति मां नूतन इव ॥

(अ) Uttara 2.26.

(*a*) चिरोद्वेगा° Uttara (var.).

(*d*) पुराभूतः [घ°] Uttara (var.); मूर्छयति च [नू° इ°] Uttara (var.).

Śikhariṇī metre.

My grief having become intense distracts me as if it were fresh, like fierce poison-juice after a long time violently bursting forth and circulating, like a splinter of an arrow shaken with force from some cause or other; like an ulcer, the mouth of which had been closed up, reopened in the centre of my heart (C. N. Joshi).

14406

चिराय सत्संगमशुद्धमानसो
न यात्यसत्संगतमात्मवान्नरः ।
मनोहरेन्दीवरखण्डगोचरो
न जातु भृङ्गः कुणपे निलीयते ॥

(आ) VS 262, SR 49.185, SSB 308.190.

(*b*) असत्संगतिम् VS (var.).

Vaṁśastha metre.

A wise man with his mind purified by long association with the virtuous, never falls in a bad company. A bee perched on a bunch of beautiful blue lotuses, never rests on a dead body.

14407

चिरायुरारोग्यसुरूपकान्ति-
प्रीति-प्रतापप्रियवादिताद्याः ।
गुणा विनिन्द्यस्य सतां नरस्य
मांसाशिनः सन्ति परत्र नेमे ॥

(आ) AS 540.

(a) °सरूप AS (KM); °स्वरूप° AS (var.).

(b) °प्रेय° AS (var.).

(c) सता AS (var.); सतानुरूपा AS (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Qualities like longevity, good health, beauty, brilliance, love, valour and sweet speech are found in the virtuous; but these do not exist in a despicable man who eats flesh.

14408*

चिरारूढप्रेमप्रणयपरिहासेन हृतया
तदारब्धं तन्व्या न तु यदबलायाः समुचितम् ।
अनिर्व्यूढं तस्मिन् प्रकृतिसुकुमाराङ्गलतया
पुनर्लज्जालोलं मयि विनिहितं लोचनयुगम् ॥

(आ) SkV 585, Kav 309, Skm (Skm (B) 1150, Skm (POS) 2.135) (a. Koṅka), VS 2129.

(a) पुरारूढप्रेमप्रबलरसरागेण Skm; हृदयात् SkV (var.); कृतया SkV, Skm (var.).

(b) तदयात्त (var.); समारब्धं (°रूढं) कर्तुं न हि यदबलाभावसदृशम् Skm.

(c) अनिव्यूढे Kav (MS).

Śikhariṇī metre.

Aroused at last with laughter to the light / of love's abandon, she fought hard of gain / the victory of love, with all her might / but when her slender frame had still not quite / achieved her aim, she realized at length / the undertaking was beyond her strength; / and, out of breath, before she won the prize, / she lay quite still, and her shy rueful eyes / pleaded with mine, that I should end the game. (J. Brough's translation in his Poems from the Sanskrit No. 238).

14409

चिरेण मित्रं संधीयाच्चिरेण न कृतं त्यजेत् ।
चिरेण विहितं मित्रं चिरं वारणमर्हति ॥

(आ) SR 166.582, SSB 499. 582.

One should make (some one) a friend after observing him for long, but, when made, should not discard him till a long time. A friend made after long deserves to be continued for long.[1]

1. Lit. should be discarded after long.

14410

चिरेण रक्षितस्यापि पोषितस्याप्यधोगतेः ।
आर्द्रकस्येव नीचानां कटुत्वं केन खण्डयते ॥

(आ) SRHt 42. 30 (a. Pañcatantra; unknown).

Who can possibly transform the caustic disposition of the vile like the pungent taste of the ginger, which, though protected and nurtured for long, (invariably) spreads (lit. goes) down (into the earth)/ meets an ignoble end.

14411**

चिलि शूलि रवौ भौमे
चि कुरुतिः कूचोति निस्वनावाप्यौ ।
कितुरिति तैजसः स्यात्
स्खलिता नादाश्च ये केचित् ॥

(आ) ŚP 2683.

Āryā metre (corrupt in *bc*).

If a young female pigeon[1] makes sounds like *Cili*, *Śuli*, *Ci*, *Kuruti*, *Kucīti Kitu* or any irregular sound on Sunday or Tuesday, it is good for dreadful acts (killing etc.).

1. Referred early in ŚP.

14412**

चिवीति खो मारुतः स्याच्
चुलिकुलिनादश्च तादृशः कथितः ।
आम्बरमाहुश्चिरिरिति
चिकुरिति पञ्च विद्वांसः ॥

(आ) ŚP 2684.

Āryā metre (corrupt in *a* and *d*).

If there be a sound of wind like *Civi Culi Kubi*, this too is appropriate for similar (i. e. dreadful) acts. The wise opine that the five sounds like *Ciri*, *Ciku* etc. are produced out of the sky.

14413**

चिह्नं दर्दुर आदौ
मृत्कपिला तत्परं भवेद् हरिता ।
भवति च पुरुषे वाश्मा
तस्य तले वारि निर्देश्यम् ॥

(आ) ŚP 2212.

Āryā metre.

If (in a desert) the first sign (encountered) be a frog, then tawny clay, thereafter green clay below it, and a stony layer at the depth of man's measure that is indicative of water below.

14414**

चिह्नध्वजच्छत्रकृताधिरोहः
समुद्यतं शत्रुबलं प्रपश्यन् ।
आजौ जयं जल्पति भूमिपानां
कृतस्वनः क्षीरतरौ च काकः ॥

(आ) ŚP 2664

Upajāti metre ( Indravajrā and Upendravajrā ).

If perched on the royal insignia, banner and parasol, the crow sees the enemy-forces girt up (for action) or it caws on an Aśvattha treet, that presages the kings' victory in the battle.

14415**

चिह्नमपि चार्धपुरुषे
मण्डूकः पाण्डुरो हि मृत्पीता ।
पुटभेदकश्च तस्मिन्
पाषाणे भवति बहुतोयः ॥

(आ) ŚP 2177.

Āryā metre.

If at the depth of man's half measure there be a spot, then a pale frog, yellow clay and thereafter a cavity in the rocky layer, that is indicative of abundant water undernearth.

14416**

चीत्कारैः सर्वतोऽपि स्वपतिभटमनो मोदयन्तो
मदाढ्याः
प्रौढाः संग्रामसीम्नि स्वबलबहुलतां बाढमाढौकमानाः ।
शूण्डादण्डप्रपातैः परममपि बलं कम्पयन्तः परेषां
येषां स्युर्वारणेन्द्रा भुवि विजयविधौ ते मता
भूमिपालाः ॥

(आ) ŚP 1570 (a. (?) Guṇākara), SR 143. 47, SSB 462. 15, RJ 175.

(*a*) चीत्कारैर्नाशयन्तः SR, SSB ; मदाद्याः ŚP.

(*c*) °प्रहारैः SR, SSB.

(*d*) सर्वे गजेन्द्रा [स्युर्वा°] SR, SSB.

Śragdharā metre.

The kings who own mighty elephants, that, rutting profusely, gladden the hearts of their master's soldiery with their trumpetings all around, proclaim the enormity of their strength on the battle-ground, and make the rival forces, even though strong, tremble with the onslaughts of their pole-like trunks, (those kings) are believed on the earth to be (adept in gaining) victory.

**चीत्कारैर्नाशयन्तः स्वपतिभटमनो** see No. 14416.

14417

**चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः ।**
**न शालेः स्तम्बकरिता वप्तुर्गुणमपेक्षते ॥**

(अ) Mudr 1. 3.

(आ) IS 2300, Almm 196, SRRU 735.

(*b*) सु° [सत्°] Mudr (var.).

(*c*) शाले Mudr (BSS) ; शालि Mudr (var.).

(*d*) अवेक्षते Mudr (var.).

Even in the case of a fool, seed fallen in a fertile soil thrives ; the prolific growth of paddy does not depend upon the qualities of the sower. (R. S. Walimbe).

14418

**चीरमात्रोत्तरीयाणां किं दृश्यं वनवासिनाम् ।**
**... ... ... ... ... ... ॥**

(अ) Pratimānāṭaka 1. 31 *ab*.

Those who dwell in forests clad in coats of bark need to see nobody. (A. C. Woolner and L. Sarup).

14419

**चीराणि किं पथि न सन्ति दिशन्ति भिक्षां**
**नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।**
**रुद्धा गुहाः किमजितोऽवति नोपसन्नान्**
**कस्माद् भजन्ति कवयो धनदुर्मदान्धान् ॥**

(अ) BhPṇ 2. 2. 5, BhŚ 497 (doubtful).

(आ) SR 75. 15 (a. BhŚ), SSB 347. 16 (a. BhPṇ), IS 2301, SSD 2*f* 139 *a*.

(*b*) फल° BhŚ, SR, SSB,

(*c*) रुद्धा गुहापि यमिनो धनिनोपपन्नान् BhŚ ; °पपन्नान् SR, SSB.

Vasantatilakā metre.

Are there not barks lying on the way ? The trees bear fruits for the enjoyment of others ; therefore, do they not give fruits if prayed for[1] ? Have the rivers been dried up ? Have the caves of mountains been blocked by any one ? Does not Hari—the Great God—protect His devotees any longer ? Then why do the wise solicit the rich who are almost blinded with the pride of their wealth ? (J. M. Sanyal).

1. Do the trees, nurtured by others, not give alms (of fruits) ?

14420*

**चुचुम्ब नोर्वीवलयोर्वशी परं**
**पुरोऽधिपारि प्रतिबिम्बितां विटः ।**
**पुनः पुनः पानकपानकैतवाच्**
**चकार तच्चुम्बनचुम्बितान्यपि ॥**

(अ) Naiṣ 16. 99.

Vaṁśastha metre.

Not only did a gallant kiss the features of a maid, an Urvaśī of the earth, mirrored in the cup before him. But he also repeatedly produced the sucking sound of kissing, pretending to drink the wine. (K. K. Handiqui).

14421*

चुचुम्ब वक्त्राणि चकर्ष वस्त्रं
चिरं विशश्राम नितम्बबिम्बे ।
दोलाविलासे गुरुरङ्गनानाम्
अनङ्कुशः केरलमारुतोऽभूत् ॥

(अ) Vikram 7. 26.

Upajāti metre Upendravajrā and Indravajrā metre.

The Kerala breeze kissed their faces, pulled their cloths, rested for a long time on their *bimba*-like buttocks,[1] that self-willed one became the preceptor to the women in their siding-sport. (S. C. Banerji).

1 Round hips.

14422*

चुचुम्बास्यमसौ तस्या रसमग्नः श्रितस्मितम् ।
नभोमणिरिवाम्भोजं मधुमध्यानुबिम्बितः ॥

(अ) Naiṣ 20. 25.

(आ) Almm 197.

Whelmed with emotion, he[1] kissed her[2] smiling face, as does the sun the flowering lotus, while reflected in its honey. (K. K. Handiqui).

1. Nala.
2 Damayantī.

14423**

चुम्बति कपोलपालीम्
अलीकसौभाग्यमधुरमेकस्याः ।
तत्प्रतिबिम्बितमाननम्
अन्यस्याः स्मेरतां नयति ॥

(आ) SMH 10. 10.

(*b*) °मधुर° om. SMH (KM) ( *Contra metrum* ).

Ārya metre.

He kisses the side of the cheek of one (of his mistresses), and makes the other's face, sweet with assumed grace, (and) reflected therein, smile.

14424**

चुम्बनरक्तः सोऽस्या
दशनं च्युतमूलमात्मनो वदने ।
जिह्वामूलस्पृष्टं
खाडिति कृत्वा निरष्ठीवत् ॥

(अ) Padataḍitaka of Śyāmalaka 33.

(आ) Auc *ad* 16 (28) (a. Śyāmala).

(*a*) चुम्बनरक्त (°क्तं) Pada (var.); चुम्बनसक्तः Auc.

(*b*) दशनमूलज् Pada (var.) ; च्युम्बतमूलम् Pada (var.) ; वदनात् Auc.

(*c*) जिह्वामूलं प्राप्तं (स्पृष्टं) Pāda (var.), Auc.

(*d*) खाढ् or खाद् Pada (var.) ; कृत्वांष्टिवनिः Pada (var.) ; निरक्षीवत् Pada (var.).

Ārya metre.

Devoted to kissing, with a cough, he spat out her tooth which had lost its root and which, touched by the tip of his tongue, (had found its way) into his

own mouth. (G. H. Schokker's translation of Pāda).

14425**

चुम्बनलोलुपमदधर-
हृतकाश्मीरं स्मरन्न तृप्यामि ।
हृदयद्विरदालान-
स्तम्भं तस्यास्तदूरुयुगम् ॥

(अ) Ārs 2. 230.

Āryā metre.

I am not content with remembering the pair of her thighs, the tying post of the elephant of my heart, wherefrom my lips, keen to kiss as they are, stole the saffron (paste).

14426**

चुम्बनहृताञ्जनार्धं
स्फुटजागररागमीक्षणं क्षिपसि ।
किमुषसि वियोगकातरम्
असमेषुरिवार्धनाराचम् ॥

(अ) Ārs 2. 232.

Āryā metre.

Why do you hurl at me, at dawn, (the missile of) your eye, evidently red due to (night-long) awaking, a part (lit. half) of whose collyrium has been wiped out by kisses, and which is restless at the (impending) separation, like the Cupid shooting its half dart ?

14427**

चुम्बनादिषु बभूव नाम किं
तद् वृथा भियमिहापि मा कृथाः ।
इत्युदीर्य रसनावलिव्यय
निर्ममे मृगदृशोऽयमादिमम् ॥

(अ) Naiṣ 18. 61.

(*c-d*) आलपन्निति तदीयमादिमं स व्यधत्त रसनावलि-व्ययम् Mallinātha and Naiṣ.

Rathodhatā metre.

"Was there anything wrong during kissing and the like ? Now, too, do not fear in vain." Thus saying, he[1] affected the first unloosening of the gezelle-eyed maiden's[2] girdle. (K. K. Handiqui).

1. Nala.
2 Damayanti.

14428**

चुम्बनाय कलितप्रियाकुच
वीरसेनसुतवक्त्रमण्डलम् ।
प्राप भर्तुममृतैः सुधांशुना
सक्तहाटकघटेन मित्रताम् ॥

(अ) Naiṣ 18. 105.

Rathodhatā metre.

The orb of Nala's face, while it came in contact with his beloved's breasts, in order to kiss them, resembled the moon with two golden pitchers attached for filling them with the moon's own nectar. (K. K. Handiqui).

14429**

चुम्बने विपरिवर्तिताऽधरं
हस्तरोधि रशना-विघट्टने ।
विघ्नितेच्छमपि तस्य सर्वतो
मन्मथेन्धनमभूद् वधूरतम् ॥

(अ) Ragh 19. 27 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p, 291.

(आ) ŚP 3676 (a. Kālidāsa), Skm (Skm (B) 1127, Skm (POS) 2.131.2) (a. Kālidāsa), VyVi 376. 1-2, SR 318. 6 (a. Ragh), SSB 175.7 (a. Kālidāsa), Pad 49. 20 (a. Kālidāsa).

(*a*) चुम्बनेषु परि° Ragh (var.) ; °ने च परि° Ragh (var.) ; °नेऽपि प° Ragh (var.) ; °ताननम् or °ताधरा Ragh (var.); चम्बनेषु परि° ŚP (चम्ब° printing error), Skm, SR, SSB, Pad ; रसना° Pad.

(*b*) रमना Ragh (var.).

(*d*) °थोत्तरम् Ragh (var.).

Rathodhatā metre.

His[1] amorous pleasures with young girls[2] in which they turned their lips away from him when he began to kiss them, in which they held back his hand when he began to loosen the knot of their waist-band and in which they tried to throw an obstacle to his desires in every way, became itself fuel for kindling his carnal appetite. (G. R. Nandargikar).

1 Agnivarṇa's.

2. His spouses.

चुम्बनेषु परिवर्तिताधरं see No. 14429.

14430**

चुम्बनेष्वधरदानवर्जितं
सन्नहस्तमदयोपगूहने ।
क्लिष्टमन्मथमपि प्रियं प्रभोर्
दुर्लभप्रतिकृतं वधूरतम् ॥

(अ) Kum 8. 8. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 119).

(आ) JS 275. 10 (a. Kālidāsa).

(*a*) °नेत्वधर Kum (var.).

(*b*) खिन्न (स्विन्न) हस्तसदयोपगूहनम् (खिन्नपाणि°) Kum (var.) ; °गूहनम् Kum (var.).

(*c*) प्रि° प्र° tr. Kum (var.) ; विभोर् Kum (var.) ; सदा [प्र°] JS.

(*d*) दुर्लभं Kum (var.); वधूकृतम् Kum (var.).

Rathodhatā metre.

His enjoyments with the (new-wed) spouse, in which she denied him the lip as he proceded to kiss it, her hands were benumbed as he embraced her tightly, and thus the operation of Kāma was blunted though it was hard to smother it *(ratam)* altogether, caused delight to the lord.

[ She used to take away her lips when kissed by him and her hands used to give away when embraced ruthlessly. Although the husband is pained at heart still rare is the attempt of the newly married brides to prevent the delightful endeavour of the husbands to hold sexual intercourse. (H. H. Wilson). ]

14431**

चुम्बन्तो गण्डभित्तीरलकवति मुखे सीत्कृतान्यादधाना
वक्षःसूत्कञ्चुकेषु स्तनभरपुलकोद्भेदमापादयन्तः ।
ऊरूनाकम्पयन्तः पृथुजघनतटात् स्रंसयन्तोंऽशुकानि
व्यक्तं कान्ताजनानां विटचरितभृतः शैशिरा वान्ति वाताः ॥

(अ) BhŚ 244.

(आ) ŚP 3945, VS 1855, JS 237. 9 (a. Baṅkalāvarta), SR 348.19 (a. ŚP), SSB 226. 2, RJ 1299, IS 2302, SuSS 455, Sabh fol. 27a SLP 5.37 (a. BhŚ).

(*a*) गल्लभित्तीर् or गडभित्तीन् BhŚ (var.); शीत्कृताभ्या° (°ता°) or सीत्कृत ह्या° or स्वीत्कृताभ्या° or संसीत्कृताभ्या° BhŚ (var.); आददाना BhŚ (var.).

(*b*) वक्षस्यूत्° or वक्षस्तत्° or वक्षस्युत्° or वक्षः सत् or वक्षः स्वा° BhŚ (var.); °कं चनेषु or °कुंकुमांक° or °कंचुकोषु BhŚ (var.); धुन्वन्तः कञ्चुकानि JS; स्तनपुट° or (उ) दृगण्डम् or (उ)द्भेदम् BhŚ (var.); आसादयंतः BhŚ (var.).

(*c*) ऊरूणां or हस्ताना° or ऊरुनोत्° or गात्राण्युत् BhŚ (var.); °तटी° BhŚ (var.); संश्रयन्तो (°न्तं) or श्रंसयन्तं or संसयन्तो or (भ्रंश°; स्रंसयन् ) BhŚ (var.); °टात्स्र° BhŚ (var.); शुकानि or अंशुकान्ति° or अंकुशानि° BŚh (var.); °ऽशुकांश्च JS.

(*d*) वृत्तं [त्य°] BhŚ (var.); विटचरितकृतः or विदितरतिकृतः (ताः) BhŚ (var.); वांतवाताः or वंतिपातः BhŚ (var.).

Sragdharā metre.

Kissing the broad cheeks, causing a shivering sound in their mouths on which fell their luxuriant hair, giving rise to horripilation on their plump breasts on bare chests, shaking thighs and blowing aside the silken clothes from their prominent hips, the wintry winds are blowing, evidently playing the role of Viṭas with the women folk.

[ Kissing the checks, causing a shivering sound of their lips in the fairy faces upon which the luxuriant hair is falling in a wanton state, giving rise to the appearence of a distinct line of demarcation between their bare and heaving breasts, shaking the buttocks, and blowing aside the clothes from their bulky upper legs, the wintry winds are clearly playing the part of paramours[1] with beautiful women in broad day light, (P. G. Nath). ]

1. Viṭa-s.



14432*

चुम्बन्नाननमालुठन् स्तनतटीमान्दोलयन् कुन्तलं
व्यस्यन्नंशुकपल्लवं मनसिजक्रीडाः समुल्लासयन् ।
अङ्गं विह्वलयन् मनो विकलयन् मानं समुन्मूलयन्
नारीणां मलयानिलः प्रिय इव प्रत्यङ्गमालिङ्गति ॥

(आ) SkV 1133, Skm (Skm (B) 441, Skm (POS) 1. 89. 1) (a. Vinayadeva), Kav p. 108.

(*b*) °क्रीडां Skm.

Śārdūlavikrīḍita metre.

The breeze from Malabar plays all arts of Cupid, / kissing women's faces and fumbling on their breasts / disheveling their hair and tossing up their skirts. / He excites their bodies, agitates their hearts / and allays their past resentments/ as, like a lover, he embraces every limb. (D. H. H. Ingalls).

14433*

चुम्बितं न मुखमाचकर्ष यत्
पत्युरन्तरमृतं ववर्ष तत् ।
सा नुनोद न भुजं तदर्पितं
तेन तस्य किमभून्न तर्पितम् ॥

(अ) Naiṣ 18. 70.

Rathoddhatā metre.

That she[1] did not draw back her face when kissed, showed nectar in her consort's heart. No longer she pushed back his hand when he placed it on her. Was not his whole being gratified at this ? (K. K. Handiqui).

1. Damayantī.

14434-35**

चुम्बिते चुम्बितैः श्लिष्टे समाश्लिष्टैः क्षते क्षतैः ।
अनुवृत्यैव तन्वङ्ग्यो दासीकुर्वन्ति वल्लभम् ॥
विक्रमन्ते रतौ कान्ते मौग्ध्यमन्यत्र बिभ्रति ।
कामस्य विनयस्याज्ञां नातिक्रामन्ति योषितः ॥

(अ) Nātakalakṣaṇaratnakośa 2327. 30.

Answering a kiss with kisses, an embrace with embraces, and a wound with wounds, the slender ones, by merely following their way, enslave a lover.

In the pleasures of love they advance; elsewhere they bear their innocence. Women transgress the requirements neither of love, nor of modesty. (M. Dylon, M. Fowler and V. Raghavan).

14436

चुम्बितोऽपि हरिणा खलु शङ्खः
सूर्जितोऽप्युदधिना जलपूरैः ।
वर्जितोऽपि यदपीह शिवेन
वक्रतां तदपि नैव जहाति ॥

(आ) PdT 248 (a. Bhāskara).

(*a*) शङ्ख PdT (MS).

Svāgatā metre.

Though it was zealously kissed by Hari, strengthened by the ocean with a flood of water and (meticulously) shunned by Lord Śiva, even then the conch does not relinquish its crooked form.

14437-38**

चुम्ब्यसेऽयमयमङ्क्ष्यसे नखैः
श्लिष्यसेऽयमयमर्प्यसे हृदि ।
नो पुनर्न करवाणि ते गिरं
हुं त्यज त्यज इवास्मि किंकरा ॥
इत्यलीक-रत-कातरा प्रियं
विप्रलभ्य सुरते ह्रियं च सा ।
चुम्बनादि विततार मायिनी
किं विदग्धमनसामगोचरः ॥

(अ) Naiṣ 18, 19-1.

(*e*) °लीकतर° Mallinātha and Naiṣ.

Rathoddhatā metre.

"Here I[1] kiss thee[2]; here I scratch thee with my finger nails. Here I clasp thee round; here I carry thee on my bosom. I will do thy behest alone. But leave me, O leave me. I am thy serving maid." Thus during love's career, feigning to be entirely submissive in her caresses, she, a cunning maid, played a trick on her beloved and on shame itself; while she gave him kisses and the like. What, indeed, is inconceivable to those who have a clever mind ! (K. K. Handiqui).

1. Damayanti.
2. Nala.

14439

चुलकोदकमात्रेण धान्यमुष्टिद्वयेन वा ।
मरुभूमिषु दुर्भिक्षे धर्मसत्यं महाफलम् ॥

(अ) Sabhā 80.

The crop of righteousness (*dharma*) yields rich dividends at the time of famine in desert-lands by gifting (to the needy) a mere handful of water or fistful of grains.

14440

चुलुकयसि चन्द्रदीधितिम्
अविरलमश्नासि नूनमङ्गारान् ।
अधिकतरमुष्णमनयोः
किमिह चकोरावधारयसि ॥

(आ) Pad 40. 5 (a. Rāmacandra), Vidy 651 (a. Rāmacandra Miśra), Any 75.182, SR 283. 163, SSB 115. 1, RJ 961 (=6. 74) (a. Rāmacandra).

(*a*) चुलुकासि RJ (var.); चूलूकयसि Vidy (*Contra metrum*).

(*b*) °ङ्गारात् RJ.

(*c*) अधिकरणमु° SR, SSB, RJ; °मनयो Any.

(*d*) इति [ इह ] Any; चकोरोऽवधारयति Any.

Āryā metre.

O Cakora, you swallow the lunar beams (in quick succession). You eat, without a pause, a number of burning coals. What else do you think to be hotter than these two ?

चुलुकासि चन्द्र° see No. 14440.

14441**

चुलुकैर्जलपानेन जिह्वाकर्षणतोऽपि वा ।
पूगीफलमदो याति लवणस्याशनेन वा ॥

(आ) ŚP 2876.

Intoxication caused by the betel-nuts is cured by drinking water with the cavity of hand or by drawing out the tongue or by taking salt.

14442**

चुल्लीसीमनि गोरसार्द्रमशनं भुक्त्वा परीत्यार्भकैर्
अभ्याशे सुकृषीक्षुयन्त्रनिनदं हर्षात्समाकर्णयन् ।
शेते संहतगोगणोष्मणि गृहे स्रस्ताम्बरां गेहिनीम्
आलिङ्ग्यागणयन्निशासु तुहिनं प्रोड्डामरः पामरः ॥

(आ) ŚP 3941, SR 348. 15 (a. ŚP), SSB 225. 17.

(*a*) चुल्ही° ŚP; परीतोऽर्भ° SSB.

Śārdūlavikrīḍita metre.

Having eaten food wet with butter-milk (only), near the fire-place, in the company of (lit. surrounded by) his children, gleefully hearing, near by, the sound of a sugarcane-crusher of a wealthy farmer, the extremely poor man sleeps, in (winter-) nights, in the room warmed by the herd of cows huddled therein, clasping to bosom his wife with her (lower-) garment slipped down, caring two hoots for the cold.

चुल्हीसीमनि गोरसार्द्रम् see No. 14442.

14443**

चूडागर्भनिवेशि दाम विकलं मुक्ताफलैर्भूषणं
स्त्रीणां कुङ्कुमपिच्छिलः स्तनभरो गूढोदरं मन्दिरम् ।
द्वित्राः स्थूलपटाः प्रसर्पदगुरुग्रामश्च धूमोद्गमः
संभोगाय भवन्ति चात्र कृतिनां दीप्रा विलासाग्नयः ॥

(अ) Bālarāmāyaṇa 5. 36.

(आ) Skm (Skm (B) 1365, Skm (POS) 2. 178.5) (a. Rājaśekhara).

(*a*) °निवेशिदा° Skm ; भूषणं: Skm.

(*b*) °पङ्क्तिला: स्तनभुवो: Bala (var.) ; °च्छिला: Skm ; °लास्तनभुवो Skm (POS) ; °भुवो Skm.

(*c*) चित्ता: Bala (var.) ; द्विवास्तूल° Skm ; °ग्रामा° or °द्गमा: Skm.

(*d*) दीप्ता Skm ; त्रिशान्तानय: Skm.

Śārdūlavikrīḍita metre.

Garland inserted in the hair, ornament void of pearls, breasts of young women smeared with saffron-paste, house with lonely interior, a couple of heavy garments, smoke of aloe spreading all around—these objects that inflame love (only) the fortunate enjoy (in winter).

14444**

चूडाचुम्बितकंकपत्रमभितस् तूणीद्वयं पृष्ठतो
भस्मस्निग्धपवित्रलाञ्छितमुरो धत्ते त्वचं रौरवीम् ।
मौर्व्या मेखलया नियन्त्रितमधोवासश्च माञ्जिष्ठकं
पाणौ कार्मुकमक्षसूत्रवलयं दण्डं परं पैप्पलः ॥

(अ) Uttara 4.20, Mahāvīra 1.18, Han 1. 29 (in some texts 1. 21).

(आ) Sar 3. 399 (p. 310).

(*a*) °कङ्क° Uttara (var.), Han, Sar.

(*b*) भस्मस्तोक° Uttara, Mahā, Sar; °लाच्छन° Uttara, Mahā, Sar.

(*c*) मौर्व्या Uttara, Mahā, Sar; अधो वासश् Uttara (var.), Han ; °ष्ठकं Uttara, (var.), Mahā, Han.

(*d*) °कसाक्ष° Han ; °वलये Sar ; दण्डोऽपर: Uttara (var.), Mahā, Han, Sar.

Śārdūlavikrīḍita metre.

On both sides of his back are two quivers of arrows, the feathers of the *kaṁka*–birds at the ends of which are touched by the tuft of his hair, his breast has holy and lovely marks of ashes, he has put on the hide of the *Ruru*–deer, his lower garment dyed with *mañjiṣṭha* is tied by a girdle made of *murba*–grass, he has in his hand a bow, a rosary of beads and a shaft of *pippala*–tree. (J. Ghosh).

14445**

चूडाचुम्बितचारुचन्द्रकचयं चामीकराभाम्बरं
कर्णोत्तंसितकर्णिकारकुसुमं कन्दर्पकल्लोलिनम् ।
वंशीवादनवावदूकवदनं वक्रीभवद्वीक्षणं
भाग्यं भङ्गुरमध्यमा: परिणतं कुञ्जान्तरे भेजिरे ॥

(आ) PG 289 (a. Jīvadāsavāhinīpati).

(*d*) परिगतं कुञ्जान्तरं PG (var.).

Śārdūlavikrīḍita metre.

The cowherdesses with slim waists approached (or waited upon) Kṛṣṇa, the embodiment of their good luck, in a bower ; Kṛṣṇa—whose crest-hair was decorated with the peacock-plumes (lit. with eyes on the plumes), garments resembled gold (in colour), ears had ear-rings of the *karṇikāra* flowers, who surpassed Cupid (in beauty), whose mouth was eloquent in playing upon the flute, and eyes were turned oblique.

14446**

चूडापीडकपालसंकुलगलन्मन्दाकिनीवारयो
विद्युत्प्रायललाटलोचनशिखिज्वालाविमिश्रत्विष: ।
पान्तु त्वामकठोरकेतकशिखासंदिग्धमुग्धेन्दवो
भूतेशस्य भुजंगवल्लिवलयस्रङ्नद्धजूटा जटा: ॥

(अ) Mālatī 1. 1.

(आ) SR 9. 121 (a. Mālatī), SSB 14.106, SkV 44 (a. Bhavabhūti).

(*a*) °कुलपतन् SkV.

(*b*) °घनपुटज्योतिर्विमि° Mālatī (var.), SR, SSB, SkV.

(*c*) °रकैत° Mālatī (var.).

(*d*) °द्धचूडा [°जूटा] Mālatī (var.); °जूटाजट: SSB.

Śārdūlavikrīḍita metre.

May the matted hair of Śiva from which the waters of the *Mandakinī* are trickling, on account of being beset with the skulls (serving the purpose of) the crest-chaplet, the splendour of which is mixed up with the lightning-like flames of fire from the eye on the fore-head, the lovely (crescent) Moon whereof is being confused with the not rough point of the *ketaka*, (and) the mass of which is tied up with the circular garlands in the form of the creeper-like serpents, protect you ! (R. D. Karmarkar).

14447**

चूडापीडनिबद्धवासुकिफणाफूत्कारनिर्यद्विष-
ज्वालाजृम्भितमत्स्यकच्छपवधूलीढेन्दुलेखामृतम् ।
प्रत्याद्वः स्मरसूदनस्य मदनक्रीडाकचाकर्षणश्
च्योतन्नाकसरित्सरोषगिरिजादृष्टं जटामण्डलम् ॥

(आ) Skm (Skm (B) 57, Skm (POS) 1. 12.2) (a. Bhavabhūti), Kav p. 60.

Śārdūlavikrīḍita metre.

May the mass of matted hair of Cupid's foe (Śiva) protect you, the nectar of the moon-crescent whereon is licked by the mates of fish and tortoise gasping (for breath) due to the poisonous flames issuing from the hissing hood of Vāsukī tied as a crest-chaplet ; from which the heavenly Ganges trickles as it (hair) is pulled in love-sport, and which is seen with anger by Pārvatī.

14448*

चूडापीडाभिरामः स्फुरदुरुमणिभिर्मुद्रिकाकल्पमूर्तेर्
दोर्दण्डः कुण्डलीन्द्रस्तव जयति जगन्मण्डलाधार एषः ।
क्षीर-भ्रान्त्याऽरिकीर्तिं सपदि समुदितां पातुकामः प्रसर्पञ्
जिह्वामुच्चैः किमेनां चपलयति चमत्कारिणीं खड्गधाराम् ॥

(आ) SSS 139 (a. Candracūḍa), SR 125. 18, SSB 433. 18.

(*a*) °मूर्तैर् SSS.

Sragdharā metre.

Victorious is this mighty arm of yours, the mainstay of the world, lovely like a crown-chaplet and adorned with prominent lustrous gems, the peers of rings. It is (like) a formidable serpent, which, while moving, flashes repeatedly its tongue of glistening edge of sword, being keen to drink forthwith the rising glory of the enemy, mistaking it for milk.

14449**

चूडाभस्यकणाङ्किताविव जटापत्राञ्चलेनामृशन्
नेत्राग्निद्युतितापिताविव करैः सिञ्चन् सुधादीधितेः ।
नागश्वासकलङ्किताविव मुहुर्गङ्गाजलैः क्षालयन्
मानिन्याश्चरणौ गिरीन्द्रदुहितुर्भूत्यै गिरीशोऽस्तु वः ॥

(आ) JS 17. 7 (a. Umāpatidhara or Śrī Harṣapaṇḍita).[1]

1 In Bhandarkar's Report.

Śārdūlavikrīḍita metre.

May Śiva, wiping out with the ends of his matted hair angry Pārvatī's feet as if they were covered (lit. marked) with the particles of ashes dropped from his hair, sprinkling them with moon-beams as if they were heated with the flashes of fire of his (third) eye, and washing them, time and again, with the water of Gaṅgā as if they were defiled by the hissings of the serpents, bestow prosperity on you.

14450

चूडामणिः समुद्रोर्मिः घण्टा चाखण्डमम्बरम् ।
अथवा पृथिवीपालः मूर्ध्नि पादे प्रमादतः ॥

(अ) Cr 373 (CRr 3. 11, CPS 70. 51), GP 1 110. 12.

(*a*) चूडमणेः CR ; समुद्रोर्मि° CR ; समुद्रोऽग्नि (°ग्निर्) GP.

(*b*) घट्टनात् खण्डनं वरम् CR ; °मण्डलाखण्डनं GPy ; घटना CR (var.).

(*c*) पृथिवीपाला GP.

(*d*) पादावसारणम् CR (var.), CPS ; पाद-प्रसारिका CR ; पादः प्रमादजः GPy.

Crest-jewel, sea-wave, gong, untorn cloth[1] and king deserve to be on the head. They are at the feet because of carelessness [2]

1. Perhaps turban.
2. A king should not be careless in discharging his duties towards the people

14451

चूडामणिपदे धत्ते योऽम्बरे रविमागतम् ।
सतां कार्यातिथेयीति बोधयन् गृहमेधिनः ॥

(आ) AIR 70, AR 97.8-9, Kuv *ad* 19.56 (p. 64), Rasagaṅgā 464. 6–7 (29), Ratnāpaṇa in Pratāparudra (BSS).

(*b*) यो देवं AIR, AR, Kuv, Ratnā.

It (the oriental hill) bears on its head (=peak) the sun rising in the sky, instructing (thereby) the house-holders that due hospitality should be accorded to the good people.

14452*

चूडामण्डलबन्धनं तरलयत्याकूतजो वेपथुः
किंचित् कोकनदच्छदस्य सदृशे नेत्रे स्वयं रज्यतः ।
धत्ते कान्तिमकाण्डताण्डवितयोर्भङ्गेन वक्त्रं भ्रुवोश्
चन्द्रस्योत्कटलाञ्छनस्य कमलस्योद्भ्रान्तभृङ्गस्य च ॥

(अ) Uttara 5. 35.

(आ) Almn 23. 25–6.

(*a*) क्रोधेनोद्धतधूत कुन्तलभरः सर्वाङ्गजो वेपथुः Uttara (var.).

(*c*) धत्ते कान्तिमिदं च वक्त्रमनयोर्भङ्गेन भिन्न(भीमं) भ्रुवोश् Uttara (var.).

(*d*) °स्योत्स्फुरला° Almn.

Śārdūlavikrīḍita metre.

Tremor produced by intense feeling agitates their knots of hair fastened up on their head, their eyes, which are naturally a little red like a leaf of the pink lotus, spontaneously assume a fiery glow; their faces, on account of the knitting of their eye-brows suddenly

dancing, wear beauty of the Moon with its spots made prominent, or of a lotus over which bees are hovering. (C. N. Joshi).

14453*

चूडारत्नमपांनिधिर्यदि भवेच्च चेत् कुण्डलं गण्डकी
कावेरी यदि कङ्कणं यदि पुनर्ग्रैवेयकं गौतमी।
मुक्तास्रक् सुरनिम्नगा यदि यदि स्यान् मेखला नर्मदा
कौशेयं यदि कौशिकी कृशतनोस्तापस्तदाप्येति वा॥

(आ) PV 623, SR 291,97, SSB 129.103, SuSS 339, Pad 42.17 (a. Bhānukara) RJ 942 (a. Bhānukara).

(a) चेत्कुण्डलं PV (var.); कुन्तलं [कुण्डलं] SR, SSB.

(c) °स्रक् Pad.

(d) °पैति PV, Pad; °स्यैति PV (var.).

Śārdūlavikrīḍita metre.

If the ocean be the crest-jewel, *Gaṇḍakī* the ear-ring. *Kāverī* the bracelet, *Gautamī* the necklace, *Ganges* the pearl-necklace, *Narmadā* the girdle, and *Kauśikī* the silken dress, even then will the agony (heat) of the slender-bodied one end ?

14454**

चूडारत्नैः स्फुरद्भिर्विषधरविवराण्युज्ज्वलान्युज्ज्वलानि
प्रेक्ष्यन्ते चक्रवाकीमनसि निविशते सूर्यकान्ता-
त्कृशानुः।
किं चामी शल्ययन्तस्तिमिरमुभयतो निर्भराहस्तमिस्रा-
संघट्टोत्पिष्टसंध्याकणनिकरपरिस्पर्धिनो भान्ति
दीपाः॥

(अ) Amar 2.51.

(आ) SkV 861, JS 68.19 (a. Śrī Murāri), SR 298.40, SSB 142.43, RJ 1058 (a. Murāri), Almn 42.26-7.

(a) °रत्नैर्ज्वलद्भि° Almn; °लानु° SR, SSB.

(c) निर्भरोद्यत्तमिस्रा°– Almn.

(d) सङ्घट्टाकृष्ट° Almn; °परस्पर्धिनो SkV (var.).

Sragdharā metre.

The holes of serpents blaze now with the jewels of their hoods; / from sun-stones fire has migrated to the shel-drakes' hearts; / and lamps, spearing the darkness, shine in rivalry / of these fragments of the sunset, powdered / in the fierce eneounter between day and night. (D. H H. Ingalls's).

14455**

चूडाशीतकरस्तनंधयसुधानीरन्ध्रगन्धस्पृशः
क्रीडाकङ्कणपन्नगेश्वरफणापीतावशिष्टा मुहुः।
अङ्कासीनगिरीन्द्रजास्तनतटीहारावलीलोलनाः
संतापं शमयन्तु वो हरजटागङ्गातरङ्गानिलाः॥

(आ) SR 9.125, SSB 14.2.

Śārdūlavikrīḍita metre.

May the winds from the waves of Gaṅgā in Hara's matted hair. which are replete with strong smell of the nectar of the babe of Moon on his head, which are (as much) as remain after the lord of serpents, worn as a sportful bracelet, has inhaled them, and which shake the string of pearls on the breast region of Pārvatī seated on his lap, allay your suffering.

14456*

चूडोत्तंसितचारुचन्द्रकलिकाचञ्चच्छिखाभास्वरो

लीलादग्धविलोलकामशलभः श्रेयोदशाग्रे स्फुरन् ।

अन्तःस्फूर्जदपारमोहतिमिरप्राग्भारमुच्छेदयंश्

चेतः सद्मनि योगिनां विजयते ज्ञानप्रदीपो हरः ॥

(अ) BhŚ 1.

(आ) JS 8.6, IS 2303, SSD 1 fol 2 *b*, SH 16 (a. Indrakavi).

(*a*) मारोत्तंसित° or चोडोत्तंसित° BhŚ (var.) ; °चंद्रचारुकलिका° (°तं) or °चंचुःक्षमाभास्वरो or चंचच्छिखा भास्करो BhŚ (var.); °चंचच्छिखाभासुरो BhŚ (var.), JS; °विभ्रच्छिरोभासुरो BhŚ (var.) ; °सुरो SH.

(*b*) श्रेयोदृशाग्रे (°ग्ने:) BhŚ (var.).

(*c*) अंतःस्फूजितदपार° or अंतःस्पूजिदपार° (अते:°) BhŚ (var.) ; अन्तर्गूढदुरन्तमो° JS ; अन्तर्व्यूददुरंत° SH ; उद्भेदयन् or उन्मूलयन् or उत्सेदयन् or उच्चाटयन् [उच्छे°] BhŚ (var.), IS.

(*d*) श्रोतः BhŚ (var.) ; योगिनो BhŚ (var.) ; कामप्रदीपो BhŚ (var.) ; ज्ञानं प्रदीपो° BhŚ (var.) ; बोधप्रदीप JS ; हरिः [हरः] BhŚ (var.).

Śārdūlavikrīḍita metre.

May the god Śiva, —whose person is resplendent with luminous rays of crescent Moon adorning the luxuriant locks of hair on his head ; who reduced to ashes, quite in a sportive manner, the god of love, as if it were a mere moth; and who is the abode of all good, the lamp of perfect knowledge, long burn brightly into the mental abodes of Yogi's driving away the dense cloud of ignorance which is covering their conscience with a thick layer of darkness ! (P. G. Nath).

14457

चूतं चर्वय चम्पकं चर नवां वासन्तिकामन्तिकान्

मा मा मुञ्च सविभ्रमं भ्रमर हे सङ्गं लवङ्गे कुरु ।

एकः कार्मुककर्मनर्मणि सखा देवस्य कान्तागुरोः

प्रक्रान्तः प्रमदामदावहवहन् मन्दानिलो माधवः ॥

(अ) AnyMuk 17.

Śārdūlavikrīḍita metre.

O Bee, partake of (lit. chew) the mango-blossom, taste the Campaka flower, do not at all shun the fresh Vāsantikā creeper, near by, and have sportful contact with Lavaṅga. The spring season, the sole friend of the god of love in the sport of discharging arrows from his bow, has set in with a gentle breeze, bringing joy to the women folk,

14458

चूतं मुञ्च त्यज सरसिजं भृङ्ग मा गा लवङ्गं

सङ्गं दूरीकुरु करबुके केतके मा निषीद ।

लीलोत्तंसीकृतमुकुलकः स्वर्गसीमन्तिनीभिर्

यत्ते दैवात्परिसरगतः पारिजातः स जातः ॥

(अ) AnyMuk 62.

Mandākrāntā metre.

O bee, leave aside the mango (blossom) give up lotus, do not go to *lavaṅga*, discard the company of *Karbuka*, do not rest on *ketaka*. *Pārijata* the buds of which are worn as sportive ear-rings by

celestial damsels, that has luckily grown in your neighbourhood.

14459*

चूतद्रुमालीभुजपञ्जरेण
रणद्द्विरेफावलिकङ्कणेन ।
मित्रं मधुः कोकिलमञ्जुनाद-
पूर्वाभिभाषी स्मरमालिलिङ्ग ॥

(अ) Vikram 7. 49.

Upajāti metre ( Indravajrā and Upendravajrā ).

The spring, uttering words of welcome in the shape of the sweet note of the cuckoo, embraced (his) friend, Cupid, with (his) arms in the shape of mango trees having wrist-ornaments in the shape of bees that were humming. (S. C. Banerji).

14460

चूत निसर्गोदारं
फलसम्भारं यथा यथा वहसि ।
विनमसि तथा तथा तत्
किमद्भुतं ते कुलीनस्य ॥

(आ) AnyS 17.

Āryā metre.

O Mango tree ! as you bear more and more the crop of fruits in your inherently liberal way, so do you bend down successively. This is not surprising in case of you of high breed.



14461**

चूतश्रेणीपरिमलमुषश्चञ्चरीकानुयाता
भूयो भूयः कुवलयकुटीकोटरे लीयमानाः ।
मन्दं मन्दं सुरतविरतौ वान्ति सीमन्तिनीनां
गण्डाभोगश्रमजललवग्राहिणो गन्धवाहाः ॥

(आ) ŚP 3813, SR 326. 27 (a. ŚP), SSB 188. 27.

(a) °याता SR.

Mandākrāntā metre.

Loaded with (lit. stealing) the fragrance of clusters of mango-blossoms, followed by the bees, entering time and again in the hole of the lily-huts, moves the breeze softly, removing the drops of perspiration from the expanse of the women's cheeks at the end of their sexual-sports.

14462

चूताः पल्लवमुद्गिरन्ति वितरन्त्येतत्पिकेभ्यस् ततस्
तेऽप्येतेन कुहूः कुहूरिति कलं कुर्वन्ति कूजामिति ।
निम्बोऽपि स्वयमुद्गिरन् फलमनेनाराधयन् वायसान्
किंचित् तेषु ततो रटत्सु सफलं जन्म स्वयं मन्यते ॥

(अ) DikAny 34.

Śārdūlavikrīḍita metre.

The mango trees put forth sprouts and then gift them out to the cuckoos. They too proudce sweet *kuhū-kuhu* notes because of (eating) them. The *nimba* tree too puts forth fruit, imparting delight to the crows thereby. As they caw harshly thereafter, it (the *nimba* tree) deems its birth to be worth its while.

14463*

चूताङ्कुरास्वादकषायकण्ठः
पुंस्कोकिलो यन् मधुरं चुकूज ।
मनस्विनीमानविघातदक्षं
तदेव जातं वचनं स्मरस्य ॥

(अ) Kum 3. 32 (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 45).

(आ) SR 331. 29 (a. Kum), SSB 197.29, SCSL p. 92,

(*b*) पुँस्को° Kum (var.).

(*c*) °रक्षं [ °दक्षं ] Kum (var.).

Upajāti metre ( Indravajrā and Upendravajrā ).

What the male cuckoo with his throat dark-red (hence sweet) on account of tasting the mango-sprouts cooed sweetly, that same became the word of Kāma adept in humbling the pride of the high-minded women.

[ The sounds which the male *Kokila*, with the neck red from the taste of the mango sprouts, gave out sweetly became the speech of Kāma able to counteract the sensitiveness of virtuous women. (H H Wilson). ]

14464**

चूताङ्कुरे स्फुरति हन्त नवे नवेऽस्मिन्
जीवोऽपि यास्यतितरां तरलस्वभावः ।
किं त्वेकमेव मम दुःखममूदनल्पं
प्राणेश्वरेण सहितो यदयं न यातः ॥

(आ) PG 332 (a. Rāṅga or Vāṅga or Sāraṅga).

Vasantatilakā metre.

As these fresh mango-blossoms appear, my life of restless disposition will surely depart. But I have one great regret that it did not depart with the lord of my life.

14465*

चूतानां चिरनिर्गतापि कलिका बध्नाति न स्वं रजः
संनद्धं यदपि स्थितं कुरबकं तत् कोरकावस्थया ।
कण्ठेषु स्खलितं गतेऽपि शिशिरे पुंस्कोकिलानां रुतं
शङ्के संहरति स्मरोऽपि चकितस् तूणार्धकृष्टं शरम् ॥

(अ) Śāk 6. 4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p 77).

(आ) SR 333. 94 (a. Śāk), SSB 200. 99, Almm 198, Pad 81.24 (a. Kālidāsa), RJ 1188 (a. Kālidāsa).

(*b*) यदवस्थितं Śāk (var.); कुरवकं Śāk (var.), SR, SSB.

(*c*) कण्ठेऽपि Śāk (var.).

(*d*) तृणं° Śāk (var.) (printing error .

Śārdūlavikrīḍita metre.

The mango-blossom, though burst forth since long, does not develop its pollen ; the *kurabaka,* though developed, remains in the form of bud ; the sound of the male cuckoos falters in their throats, though the winter is past ; I think, even the Cupid puts back in fear the arrow half-drawn from the quiver.

[ The mango branches are in bloom, / yet pollen does not form ; / the cuckoo's song sticks in his throat, / although the days are warm ; / the amaranth-bud is formed, and yet / its power of growth is gone ; / the love-god timidly puts by / the arrow he has drawn. (A. W. Ryder) ]

14466*

चूताशोकारविन्दैः कुरबकतिलकैः कर्णिकारैः शिरीषैः
पुंनागैः पारिजातैः बकुलकुवलयैः किंशुकैः सातिमुक्तैः।
एतैर्नानाप्रकारैः कुसुमसुरभिभिर्विप्रकीर्णैश्च तैस् तैर्
वासन्तैः पुष्पवृन्दैर्नरवर वसुधा स्रग्धरेवाद्य भाति ॥

(आ) Nāṭ (Nāṭ (BI) 16.99, Nāṭ (Regnaud) 16. 92).

(a) लूता° [चूता°] Nāṭ (Re).

(b) स्वकुलकुरवकैः Nāṭ (Re).

(c) °कारैरधिकसु° Nāṭ (Re).

Sragdharā metre.

O best of men[1], due to the many and various sweet-smelling vernal flowers such as *cūta*, *aśoka*, *aravinda*, *kuravaka*, *tilaka*, *karṇikāra*, *śiriṣa*, *punnāga*, *pārijāta*, *vakula*, *kuvalaya*, *kiṁśuka*, and *atimukta*, this earth looks today like a woman wearing (many) garlands of flowers.[2] (M. Ghosh).

1. King.
2. Quoted in the Nāṭ. as an example of the Sragdharā metre.

14467

चूते समीपवर्तिनि
मधुकरकुलकलितमंजरीनिवहे ।
कोकिल वृतिमारूढं
मूढं त्वां मन्यते लोकः ॥

(आ) JS 71. 2 (a. Śrī Vaidya Bhānupaṇḍita).

Āryā metre.

O Cuckoo, people think you to be stupid that you are perched on a (thorny) hedge, when the blossoms of the mango tree in your neighbour-hood are being enjoyed by a swarm of bees.

14468**

चूतोद्यानं सुरभिरनिलः शाद्वलश्यामभूमिस्
तन्त्रीवाद्यं चषकमदिरा लोलिता मालतीभिः ।
स्वच्छज्योत्स्ना विजनरजनी कुड्मलाक्षीकटाक्षाः
सारं विद्युद्वलयचपले जीवलोके किमन्यत् ॥

(आ) VS 2251 (a. Maṅgalavatsa).

(b) चषकमदिरः or चषकमदिरान् दोलिता VS (var.).

Mandākrāntā metre.

Mango-orchard, sweet breeze, green grassy stretch, lute instrument, cup of wine stirred with Mālati-flowers, bright moon-shine, quiet night, side glances of lotus- (lit. bud-) eyed women ; what else is the quintessence of the world, fleeting like a flash of lightning ?

14469**

चूर्णं कुष्ठमुरानाग- केसराणां घृतान्वितम् ।
मधु पीतं करोत्यङ्ग- सौरभं सततं नृणाम् ॥

(आ) ŚP 3253.

Powder of *kuṣṭha*, *murā*, *nāgakesara*, mixed with ghee ; and honey, taken regularly, lend fragrance to the human body.

14470**

चूर्णं तक्रमथं स्नुहीतरुशिफापक्वं कदल्याः फलं
तुम्बीहिङ्गुमुनेः शिफा शिवजलं नीली सगुम्फा शिफा।
चूर्णं नागलतादलं दधिनृपो लोणस्य पिण्डत्रयं
योगानामिदमाशु मण्डलिविषं लेपेन निर्मूलयेत् ॥

(आ) ŚP 2920.

Śārdūlavikrīḍita metre.

Powder prepared with butter milk, root of *snuhi*, ripe banana-fruit, roots of *tumbi*, *hingu* and *muni* plants, *śivāmbu*, *nilī* and root of *gumpha*; or powder of the leaves of *nāgolatā*, curds, *nrpa* and the three balls of salt; this combination, used as a paste, quickly cures the snake-poison.

14471**

चूर्णकुन्तलसटापरिपाटया
विप्रकीर्णमिव मालतलेषु ।
केशबन्धविभवैर्लटभानां
पिण्डतामिव जगाम तमिस्रम् ॥

(अ) Vikram 11. 18.

Svāgatā metre.

The darkness appeared to be scattered like loose hair over the foreheads of women, and it became like a lump by reason of the women's tying up their hair. (S. C. Banerji).

14472**

चूर्णबभ्रु लुलित-स्रगाऽऽकुलं
छिन्नमेखलमलक्तकाङ्कितम् ।
उत्थितस्य शयनं विलासिनस्
तस्य विभ्रमरतान्यपावृणोत् ॥

(अ) Ragh 19. 25 ( Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 291 ).

(आ) AA 48. 14-17, AA (AL ed.) 68. 15-6).

(*a*) ललितं स्र° or लुलितं स्र° or ललित° or °प्रजाकुलं Ragh (var.) ; °श्रमाकुलं AA (var.).

(*b*) भिन्नमे° Ragh (var.) ; °मेषल° [ °मेख° ] Ragh (var.).

(*d*) °तान्यवेदयत् AA.

Rathoddhatā metre.

The couch looking tawny with *kumkuma*- powder, over it were seen loose garlands, having on it the broken waist-bands and marked with red lac displayed the sportful debaucheries of this libidious king when he got up from it. (G. R. Nandargikar).

14473**

चूर्णितैष्टङ्कणोपेतैर् महाराष्ट्रीफलच्छदैः ।
मधुना लिङ्गलेपेन द्रावो भवति योषिताम् ॥

(आ) ŚP 3211.

Applying the paste of *mahārāṣṭrī* fruits and leaves, mixed with powdered borax, and honey to the penis, causes discharge of women.

14474**

चूर्णीकृतेषुपुङ्खाया लवणान्वितपिण्डकान् ।
वारिस्फोटा विनश्यन्ति द्रुतं वेसरवाजिनाम् ॥

(आ) ŚP 2839.

The balls of the powder of *iṣupuṅkha*[1] mixed with salt, quickly cure the water-boils of the mules and horses.

1. A medicinal plant.

14475**

चूर्णीकृत्य खलिर्देया तिलानां माषिकं तथा ।
स्विन्नांश्च सरसान् माषांस् तत्र दद्याद् घृतं तथा ॥

(आ) ŚP 2254.

The powder of the oil-cakes of sesamum, and honey should be applied. So should be applied to it (the powder) the heated raw *māṣas* as well as ghee.

14476**

चूर्णीकृत्य पलानि पञ्च नितरां गन्धाश्मनो यत्नतस्
तच्चूर्णं त्रिगुणे च मार्कवरसे छायाविशुष्कीकृतम् ।
पथ्याचूर्णमथो तथा मधु घृतं प्रत्येकमेषां पलं
वृद्धो यौवनमेति मासयुगलं खादन्नरः प्रत्यहम् ॥

(आ) ŚP 3041.

Śardūlavikrīḍita metre.

Five *palas*[1] of powder of *gandhaka*, mixed in three fold quantity of the *bhṛṅgarāja* extract, dried up in shade, added with one *pala* each of *pathyā*[2], honey and ghee; by daily use of this combination for two months, an old man regains youth.

1. A particular weight.
2. *Harītakī.*

14477**

चूर्णं दत्तं वशकृच्चूर्णं
कीटस्य काकजङ्घायाः ।
मुनिदलरससिक्तो वा
टङ्कणकः स्वाङ्गमलमिलितः ॥

(आ) ŚP 3200.

Āryā metre.

The powder of *kīṭa*[1] administered along with the powder of Leea Hirta or borax soaked in the juice of the leaves of *muni* (tree) and mixed with the impure secretion of one's body, brings (a woman) under one's control.

1. Perhaps the plant cissus pedata.

14478**

चूर्णेन नागरदलैः क्रमुकैश्च मन्ये
श्रीलासिकावदनचुम्बनविभ्रमेण ।
वह्निप्रवेशवनवासनिशातशस्त्र-
च्छेदात्मकस्य तपसः फलमद्य लब्धम् ॥

(आ) AIR 501.

(*b*) Or श्रीलासरावदन° AIR

Vasantatilakā metre.

By the amorous action of kissing the face of the lady resplendent with beauty, I think, the (lime-) powder, *nāgara*-leaves and betelnuts have attained the fruit of their penance (comprised respectively of) entering into fire, living in a forest and cutting by a pair of sharp scissors.

चूलकयसि चन्द्र° see No. 14440.

14479**

चेटचः कदाचन कदाचन पण्यनार्यः
कन्याः कदाचन कदाचन चण्डरण्डाः ।
इत्थं चिरं विहरतोऽपि सखे परस्त्री-
वाञ्छारसे न परितृप्यति चान्तरात्मा ॥

(आ) JS 307.12.

(*d*) परितुष्यति JS (var.).

Vasantatilakā metre.

Sometimes slave girls, sometimes harlots, sometimes virgin girls, sometimes fierce widows, though I wandered thus for long (after them), yet my heart does not feel satisfied in (i. e. does not desist from) seeking other women.

14480*

चेतः कर्षन्ति सप्तच्छदकुसुमरसासारसौरभ्यलुभ्यद्
भृङ्गीसंगीतभङ्गीश्रुतिसुभगदिशो वासराः शारदीनाः ।
किं च व्याकोचपङ्केरुहमधुरमुखीं संचरच्चञ्चरीक-
श्रेणीवेणीसनाथां रमयति तरुणः पद्मिनीमंशुमाली ॥

(आ) JS 227. 9 (a. Śrutadhararāja or Sūktisahasra[1]) ŚP 3910 (a. Śrutadhara), SR 345. 47 (a. ŚP), SSB 221. 54 (a. Śrutadhara), (V. R. Pischel, *Die Holdichterds Lakṣmaṇasena*, p. 35).

(*b*) °तभङ्गिश्रु° ŚP, SR, SSB.

(*c*) °कोश° ŚP, SR, SSB.

1. In the Bhaṇḍarkar's Report.

Sragdharā metre.

The days of autumn in which the quarters are pleasant with the sound of hum of the female bees captivated by fragrance of the torrents of juice of the flowers of the *saptacchada* trees, charm the heart. Moreover, the young sun enjoys the lotus-lake having braid of a row of hovering bees and a lovely face of blooming lotuses.

14481**

चेतः कातरतां विमुञ्च झटिति स्वास्थ्यं समालम्ब्यतां
प्राप्तासौ स्मरमार्गणव्रणपरित्राणौषधिः प्रेयसी ।
यस्याः श्वाससमीरसौरभपतद्भृङ्गावलीवारण-
क्रीडापाणिविधूतिकङ्कणझणत्कारो मुहुर्मूर्च्छति ॥

(आ) SkV 1641, Prasanna 123*b* (a.Gonanda), Skm (Skm (B) 1045, Skm (POS) 2.114 5), JS 255.8 (a. Gotrānanda).

(*a*) जहीहि सपदि (हृदयऽऽ)स्थैर्यं स° Skm, JS ; दधीथाः क्षणं [समा°] JS.

(*b*) आगता [प्रा°] Skm ; प्राप्ता सा JS ; °गण° [°परि°] JS.

(*c*) येन [य°] JS ; श्वासतरङ्गसौरभभमिलद्भृ° JS,

(*d*) क्रीडन्दोलित (or लोलित) बाहुकङ्कणरण° JS ; °चञ्चलपाणिकङ्क° Skm.

Śārdūlavikrīḍita metre.

Leave your fears, oh heart, and be at ease again, / Arrived is your dear medicine / against the wounds of Cupid's darts. / As she nears, the jingling ever grows / of bracelets shaken by her playful hand / in driving off the bees that fly to her sweet breath. (D. H. H. Ingalls).

14482*

चेतःप्रसादजननं विबुधोत्तमानाम्
आनन्दि सर्वरसयुक्तमतिप्रसन्नम् ।
काव्यं खलस्य न करोति हृदि प्रतिष्ठां
पीयूषपानमिव वक्त्रविवर्ति राहोः ॥

(आ) VS 161 (a. Haricandra), SR 40.51 (a. VS), SSB 294. 51 (a. Bāṇa's Kādambari, Intr. 7).

(*d*) पीयूषदानम् SR.

Vasantatilakā metre.

Poetry, highly perspicuous and rich in all sentiments, gladdens the hearts of the learned and imparts them aesthetic pleasure, but does not gain ground in the heart of the wicked like the drink of nectar revolving in Rahu's mouth.

14483

चेतः प्रेतसमं समंगलशतान्यासादतस् तृप्यति
प्रायः कायकुटी घटीकु[व]लकुटी रोगैर्भवेज् जर्जरः।
गृध्नी सिद्धिहरी दरीव तमसा चक्षुः परं मोहय-
त्यायुर्वायुचलं कलङ्कयति हा जीवं मुहुर्जन्मभिः ॥

(अ) BhŚ 498.

Śārdūlavikrīḍita metre.

The mind like an evil spirit is satiated (only) by acquiring hundreds of pleasant things; the hut of body is generally worn out by ailments; greed, the foe of success, deludes the eye with darkness (infatuation) like a cave, and life, fleeting like wind, defiles the individual soul with repeated births.

14484

चेतःशान्त्यै द्वेषदर्पोज्झितेन
यत्नः कार्यः सर्वथा पण्डितेन ।
विद्यादीपः कामकोपाकुलाक्षाणां
दर्पान्धानां निष्फलालोक एव ॥

(अ) Dar 3. 151.

Śālinī metre.

A wise man, casting aside hatred and vanity, should strive hard to achieve peace of mind. The light of the lamp of knowledge is but useless for those who are blinded with arrogance and have their eyes confounded with lust and anger.

14485**

चेतःश्वापदवागुरा दशगुणस्फारस्मरोड्डामरा
वार्तंव्याविषयः(?) समुद्रलहरीपूरैरिवोत्पादिताः ।
नापि स्वाम्यसमर्पणेन न सखे सख्या(?)विरोधेन वा
गूढान्तर्मुखसाहसव्यतिकरा रक्ष्याः परं योषितः ॥

(अ) Mugdhopadeśa (KM VIII) 55.

(आ) GVS 31.

(*b*) Or वार्द्धक्या° GVS.

(*c*) Or सख्याऽवरोधेन GVS.

Śārdūlavikrīḍita metre.

Women are shackles to the beast of heart, extremely awful because of excessive (lit. ten fold) lust and are bane to good health. They were created as it were by the mass of sea-tides, and (are restrained) neither by surrendering authority to them nor by the opposition of friends. Their hearts are filled with the incidence of hidden rashness. They, O Friend, are to be guarded with great caution.

14486*

चेतःसूच्यग्रतस्तत् प्रसरति पुरतः प्राणिनां वर्गषट्कं
दुष्पारं कूपरूपं तदुपरि नगराकारसंसार एषः ।
तस्मिन् भाग्योदयाद्वै सुरसरिदभवच्छुद्धबुद्धिस्वरूपा
सूच्यग्रे कूपषट्कं तदुपरि नगरं तत्र गङ्गाप्रवाहः ॥

(आ) PV 844.

Sragdharā metre.

Mind (of a man) is of the size of a needle-point; in front of that operates the group of six[1] which, like a well, is not easy to cross; above that is this universe in the form of a city; there in that city arose celestial stream in the form of pure intelligence as a result of good fortune. On the point of needle is a group of six wells (vices), above that

is the city (universe) and there the flow of Ganga.

1. Six enemies of mankind : viz. lust, anger, avarice, pride, stupefaction (illusion) and arrogance.

14487*

चेतःसौख्यं किमपि भजते कीर्तिरुल्लासमेति
प्रौढा लक्ष्मीः सपदि बत सा जायते नूनमेव ।
अस्माकं त्वं यदिह नरनाथार्थिनां सम्मुखत्वं
सम्प्राप्तोऽसि प्रसृमरपरत्यागलीलाविनोदः ॥

(आ) AIR 195.

(*a*) चेतस्तो° AIR (var.).

Mandākrāntā metre.

O King, that you, enjoying yourself with the sport of widespread charity, have arrived here before us, the supplicants ; our heart experiences indescribeable joy, fame flashes forth and abundant riches appear with certainty in a trice.

14488

चेतनं पुष्करं कोशैः क्षुधाध्मातैः समन्ततः ।
न घृणीनामरम्याणां विवेकं यान्ति दृष्टयः ।

(आ) SSB 536. 43.

The sky all around is lively with empty (i. e. waterless) clouds. The vision of the (sun-) rays covered with clouds is unable to perceive properly[1] (whether it would rain or not).

1 Description of the end of the rainy season.

14489

चेतयन्निखिलं वेत्ति जीवात्मा सुखदुःखभुक् ।
आत्मानं नैव जानाति कामक्रोधादिभिर्हतम् ॥

(आ) ŚP 4323 (a. Yogarasāyana).

Endowed with consciousness, the individual soul, that experiences both pleasure and pain, knows everything. But it does not know itself tainted with lust, anger etc.

14490*

चेतश्चञ्चलया वृत्या चिन्तानिचयपञ्जरे ।
वृत्तिं बध्नाति नैकत्र पञ्जरे केसरी यथा ॥

(आ) ŚP 4216.

Trapped in a number (lit. cage) of worries, the mind is unable to fix its operation at one point due to its fickle disposition, as is the case with a lion in a cage.

14491

चेतश् चिन्तय मा रमां सकृदिमामस्थायिनीमास्थया
भूपालभ्रुकुटीकुटीविहरणव्यापारपण्याङ्गनाम् ।
कन्याकञ्चुकिनः प्रविश्य भवनद्वाराणि वाराणसी-
रथ्यापङ्क्तिषु पाणिपात्रपतितां भिक्षामपेक्षामहे ॥

(अ) BhŚ 245.

(आ) IS 2304, SSD 4 fol. 31 *b*, GVS 435.

(*a*) श्रियं or रमां or रमा [ रमां ] BhŚ (var.) ; आस्थायिनीम् BhŚ (var.) ; आश्रय BhŚ (var.).

(*b*) °भ्रकुटी° (°भ्रू°) BhŚ (var.) ; °कुरविहरव्या° or °पठीरपग्न° or °कुटीवितरण° or °कुटी-विरहिण°or °भ्रूकुटी° BhŚ (var.); °टीरविहर° IS ; °रण्यांगनां BhŚ (var.).

(*c*) कथां BhŚ (var.) ; °कंचुकित: BhŚ (var.) ; प्रवेश्य GVS ; भुवन° BhŚ (var.).

(*d*) °वीथिषु [°प°] BhŚ (var.) ; वाणिपात्र° or °पाणिमात्र° BhŚ (var.) ; अवेक्षामहे BhŚ (var.).

Śārdūlavikrīḍita metre.

O Mind, do not even for once think seriously of this fickle Lakṣmī (goddess of wealth), who is (no better than) a harlot sporting in the hut-like eye-brows of the kings. Clad in rags, we, entering into the gates of houses in the series of streets of Vārāṇasi, (only) expect alms dropped in the pot of our hand.

[ Do not even for once, O mind, think fervidly of this unstable goddess of wealth who is like a harlot sporting in the house-like eye-brows of kings; ( for men ) entering through the gates of houses in Vārāṇasi, clad in a wallet, we await in the line of its streets for alms dropped into the palm of our hand serving us as a pot. (M. R. Kale). ]

14492

चेतसा यो महापापः पापकृत् दोषयुक्तकः ।
एष पन्थाः खलाचारो मानभङ्गेन नाशितः ॥

(इ) NM (T) 5. 4.

One who is a great sinner, he (always) commits sin at heart and thus invites ignominy. This is his way His evil conduct does not end even after his pride is humbled.[1]

1. This translation is based on the reading मानभङ्गे न नाशितः in the fourth quarter. If it is read as : मानभङ्गेन नाशितः, the later half of the verse would mean : "This way of evil conduct could be ended by humbling his arrogance."

14493

चेतस्तरो शोकनिदाघभास्वद्
बाधामगाधां यदि हातुमिच्छेः ।
तदा पिबेह श्रुतिपानपात्रैः
श्रीरामनामामृतमेव भूयः ॥

(आ) PdT 264 (a. Bhāskara).

(Upajāti metre Upendravajrā and Indravajrā).

O Tree of my heart ! If you want to overcome the profound affliction of the heat of the summer of sorrow, then drink, time and again, only the nectar of Śrī Rāma's name with the cups of your ears

14494**

चेतस्यङ्कुरितं विकारिणि दृशोर्द्वन्द्वे द्विपत्रायितं
प्रायः पल्लवितं वचः स्वपरताप्रत्याय्यमानादिषु ।
तत्तत्कोपविचेष्टिते कुसुमितं पादानते तु प्रिये
मानिन्याः फलितं न मानतरुणा पर्यन्तवन्ध्यायितम् ॥

(आ) SkV 679 (a. Rājaśekhara), Kav 392 ( a. Rājaśekhara ), Prasanna 149 *b*, Skm (Skm (B) 722, Skm (POS) 2. 50. 2) (a. Rājaśekhara).

(*a*) विसारिणि Skm; विकाशिनि दृशो द्वंद्वेपि Prasanna; द्वन्द Kav (MS).

(*b*) वचस्युपचितं प्रौढं कपोलस्थले Skm ; वचस्स्व-परता यद्यापमानादिषु Prasanna ; °दिष Kav.

(*d*) मानिन्यां or मानतरुणी° Skm; नु [न] Skm ; °न्ध्यापि° Kav (MS).

Śārdūlavikrīḍita metre.

The tree of anger sprouted in her heart, / sent forth its cotyledons in her two proud eyes, / came fairly into leaf in what she said / and flowered in the gestures of her anger. / But when her love then fell before her feet / it bore no fruit but proved a barren tree. (D. H. H. Ingalls).

14495**

चेतांसि चपलपक्षैः
शिलीमुखैः परिपतद्भिरतिमात्रम् ।
पथिकानां भिन्नानि
प्रकटितघनरागरक्तानि ॥

(आ) VS 1670 (a. Bhaṭṭa-Vṛddhi).

Āryā metre.

1. The hearts of the travellers (separated lovers) that were full of attachment (to their spouses) due to the surging deep love, were rent asunder by the bees of nimble wings flying all around (in the spring).

2. The hearts of the travellers (separated lovers) were rent asunder by the arrows fitted with quivering feathers, falling in quick succession. The hearts were (thus) reddened with thick blood gushing therefrom.

14496**

चेतोजन्मशरप्रसूनमधुभिर्व्यामिश्रतामाश्रयत्
प्रेयोदूतपतङ्गपुङ्गवगवीहैयङ्गवीनं रसात् ।
स्वादं स्वादमसीमभिष्टसुरभि प्राप्तापि तृप्तिं न सा
तापं प्राप नितान्तमन्तरतुलामानच्छ मूर्च्छामपि ॥

(अ) Naiṣ 3. 130.

(c) °असीममृष्टसुरभि Mallinātha *ad* Naiṣ.

Śārdūlavikrīḍita metre.

Damayantī, though she proudly tasted again and again the infinitely sweet and fragrant butter that was the speech of the noble bird[1], the messenger of her beloved, the butter being mixed with the honey of the flowers composing Cupid's arrows, obtained no joy, but experienced in her heart an intense heat, and her stupefaction knew no measure. (K. K. Handiqui).

1. Swan

14497*

चेतोदर्पणमार्जनं भवमहादावाग्निनिर्वापणं
श्रेयः कैरवचन्द्रिकावितरणं विद्यावधूजीवनम् ।
आनन्दाम्बुधिवर्धनं प्रतिपदं पूर्णामृतास्वादनं
सर्वात्मस्नपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥

(अ) Caitanya-Caritāmṛta, Antya 20 P.

(आ) PG 22 (a. Śrī Bhāgavata or Śrī Kṛṣṇacaitanyadeva).

(a) प्रेमामृतास्वादनं PG (var.).

Śārdūlavikrīḍita metre.

Victorious is the chanting of Śrī Kṛṣṇa's name, which cleans the mirror of heart, quenches the form'dable wild-fire of (repeated) births, spreads moon-light on the lilies of bliss, is the very life- (breath) of the damsel of learning, stirs (enhances) the ocean of joy, tastes like pure nectar at every step and is a unique ablution to everyone's soul.

14498

चेतो निवारितं येन धावमानमितस् ततः ।
किं न लब्धं सुखं तेन संतोषामृतलाभतः ॥

(अ) AS 795.

He who has restrained his mind, rushing hither and thither, what happiness has he not gained by attaining the ambrosia of contentment.

14499

चेतो नैव त्यजति चपलाद् हेमकोणाभिघाताद्
धीरोदात्तस्तनितजलदात्ताण्डवारम्भमिच्छन् ।
वातोन्मृक्तैः कुटजकुसुमैर्वासिते शैलशृङ्गे
रक्षःपीडारहितदयिताश्लेषधन्यो मयूरः ॥

(अ) Hams 52.38.

Mandākrantā metre.

My mind never leaves the peacock, who wishes to begin his lively dance, on account of (the advent of) a rain-cloud which gives forth a deep and continuous roll of thunder, being beaten (like a drum) by a golden drumstick in the form of a flash of lightning, and who is blessed with the embraces of his beloved, on the peak of the hill rendered fragrant by the mountain-jasmine flowers scattered (on it) by the wind, free from molestation by a *rākṣasa*. (M.C.N. Acharya).

चेतोऽन्तरा स (न) सत्त्वं see No. 14502.

14500

चेतोभुवश्चापलताप्रसङ्गे
का वा कथा मानुषलोकभाजाम् ।
यद् दाहशीलस्य पुरां विजेतुस्
तथाविधं पौरुषमर्धमासीत् ॥

(अ) BhPr 81.

(आ) SR 250.10, SSB 56. 16.

(*a*) चापवति प्र° SR, SSB.

(*c*) हर्तुः (भर्तुः SSB) पुरामप्यलिकेक्षणस्य SR, SSB.

Epic Upajāti metre (Indravajrā and Upendravajrā).

What is the tale of them that share the world of men in connexion with the bow-cord of the Mind-Born One[1] when the virility of the Conqueror of cities[2], addicted to burning, was thus halved ? (L. H. Gray).

1. Kāma.
2. Śiva.

14501

चेतोभुवा रचितविभ्रमसंविधानं
नूनं न गोचरमभूद् दयिताननं वः ।
तत्कान्तिसंप्लवमवाप्स्यत चेच् चकोराः
पानोत्सवं किमकरिष्यत चन्द्रिकासु ॥

(अ) Bālarāmāyaṇa 5. 74.

(आ) SkV 411, Kav 173.

(*a*) °भुवो SkV ; चेतोभुवश्चरित° Bala.

(*c*) °प्स्यथ Bala.

(*d*) °करिष्यति SkV (var.).

Vasantatilakā metre.

You have not seen my mistress' face, *cakoras*, / its charms arranged by Love himself; / for had you seen its perfect loveliness, / how could you relish still the taste of moonlight ? (D. H. H. Ingalls).

14502

चेतोवशिता सत्त्वं
सत्त्वे सति चारुता प्रयोगस्य ।
न भवति सा वेश्यानाम्
अल्पापि पुरुषहृतहृदयानाम् ॥

(अ) Kuṭṭ (Kuṭṭ (BI) 798, Kuṭṭ (KM) 776, Kuṭṭ (Gujarati Press 1924) 799,

(आ) GVS 222.

(*a*) चेतोऽन्तरा स (न) Kuṭṭ (KM), Kuṭṭ (G) GVS.

(*d*) मध्यामिषपुरुषनिहितहृ° Kuṭṭ (BI) (var.), Kuṭṭ (G) *(Contra metrum)* GVS.

Āryā metre.

The harlots with their hearts broken by men, do not have (even a modicum of) self-restraint or courage; if there be courage, they do not have winsome etiquettes.

14503

चेतोहरा युवतयः सुहृदोऽनुकूलाः
सद्बान्धवाः प्रणयगर्भगिरश्च भृत्याः ।
वल्गन्ति दन्तिनिवहास्तरलास् तुरंगाः
संमीलने नयनयोर्न हि किंचिदस्ति ॥

(अ) BhŚ 499 (doubtful), BhPr 200, PrC 80 (p. 49).

(आ) ŚP 4130, VS 3318 (a. Vikramāditya), SR 373. 174 (a. ŚP), SSB 270. 60 (a. Vikramāditya), SRK 144. 1 (a. Sphuṭaśloka), SuM 8.14 and 30.7, RJ 1372, Kav p. 106, SSJ 23. 5, SU 1022 (a. BhŚ), SSV 243, Sama 2 स 63.

(*a*) स्वमनो° SRK ; स्वजनो [सु°] SuM, PrC ; °नुकूल: SSB.

(*b*) प्रणतिग° SR, SSB ; प्रणतिनम्रगि° SRK, Sama.

(*c*) नानाविधोपकरणा: करिणस् तुरंगा: VS; गर्जन्ति [व°] SR, SSB, SRK, SuM, PrC.

(*d*) हि नयने न तदस्ति किंचित् VS.

Vasantatilakā metre.

Youthful ladies that entice the heart, faithful friends, well-disposed relatives, sweet-tongued servants, herds of elephants and the horses that move here and there,[1] when the eyes are closed these all disappear and turn into nothingness.[2] (J. Shastri).

1. In BhPr words of Vikramāditya, who did not finish the sentence.
2. In BhPr the words of the thief, who completed the sentence.

14504

चेत् पौरादपि शङ्कसे हिमरुचोरप्यंशुचिषो लज्जसे
भोगीन्द्रादपि चेद् बिभेषि तिमिरस्तोमादपि त्रस्यसि ।
चेत् कुञ्जादपि दूयसे जलधरध्वानादपि क्षुभ्यसि
प्रायः पुत्रि हतास्मि हन्त भविता त्वत्तः कलङ्कः कुले ॥

(आ) Pad 52.39 (a. Bhānukara), SR 353. 50, SSB 235. 50, RJ 817 (=5. 46) (a Bhānukara), SG 261 (a. Bhānukara).

(*a*) हिमरुचेर° Pad, RJ.

(*c*) दूयते Pad, जनघटध्वा° (जल° SSB) SR, SSB.

Śārdūlavikrīḍita metre.

Daughter, if you are apprehensive of even a townsman, feel shy of the moon-beams, are afraid of a snake, have fear from pitch darkness, are scared of even a bower, are perturbed by the thunder

of a cloud, I am all but doomed; ah, you will be a bane to the family.[1]

1. A daughter addressed by a harlot.

14505

चेदिन्दुमण्डलपरिच्युतया चकोर
कुक्षिम्भरिर्भवसि चन्द्रिकया चिराय ।
कस्मादभिज्ञपरिषत्परिचिन्तनीयम्
अङ्गारचर्वणमखर्वमुरीकरोषि ॥

(आ) Any S 90.

Vasantatilakā metre.

O Cakora, if you feed yourself for long on the moonshine emanating from the lunar orb, why then do you take to eating the burning charcoals in large number. The assembly of the wise is worried about it seriously.

14506

चेन्न पण्यवनिता जगति स्याद्
दुःखदाननिपुणा कथमेते ।
प्राणिनो जननदुःखमपारं
प्राप्नुवन्ति पुरु सोढुमशक्यम् ॥

(अ) AS 619.

(आ) GVS 633.

(*b*) °निषुणा: AS (KM).

(*d*) पुरुषोद्गं AS (var.); गुरु AS.

Svagatā metre.

If there were in this world no harlots skilled in inflicting pain, how the people would have suffered the ceaseless pain of birth, hard to stand and wide (in ramification).

14507

चेन्नावृतस्त्वमलिना मलिनाशयेन
किं तेन चम्पक विषादमुरीकरोषि ।
विश्वाभिरामनवनीरदनीलवेषाः
केशाः कुशेशयदृशः कुशलीभवन्तु ॥

(आ) PdT 237.

(*a*) °वृत° [°दृत°] PdT (var.).

(*d*) केशा PdT (var.); कुशल PdT (var.).

Vasantatilakā metre.

O Campaka, why do you take to heart the sorrow that the crooked (lit. foul-minded) bee disregarded you. May the hair of the lotus-eyed damsels, dark like the fresh cloud loved by all, live long.

14508

चेलाञ्चलं न्यस्य कुचाञ्चले माम्
आलोकयन्ती नयनाञ्चलेन ।
इतो गता वा क्व गता न जाने
रोहं गता वा हृदयं गता वा ॥

(आ) RA 5. 8.

(*a*) °लेन or °स्थलो माम् RA (var.).

Upajāti metre (Indravajrā and Upendravajrā)

Placing the hem of the garment on her bosom, looking at me with side-glances, I know not where has she disappeared from here, whether she has gone above (in the sky) or has entered into my heart.

14509

चेलाञ्चलेन चलहारलताप्रकाण्डैर्
वेणीगुणेन च बलाद्वलयीकृतेन ।
हेलाहितभ्रमरकभ्रममण्डलीभिश्
छत्रत्रयं रचयतीव चिरं नतभ्रूः ॥

(अ) Viddhaśāla-Bhañjikā 2. 9.

(आ) SkV 525 (a. Rājaśekhara), Kav 261 (a. Rājaśekhara), Skm (Skm (B) 868, Skm (POS) 2.79.3) (a Rājaśekhara) ŚP 3912, JS 244.9 (a Rājaśekhara), Pad 65. 36, SSM 79, SR 345. 53 (a. ŚP), SSB 221.6, RJ 1278.

(*a*) चोलाञ्चलेन SkV, Kav; °कांडे SkV.

(*b*) वलाहकधिक् Viddh (var.); चलद्° Pad, SR, SSB.

(*c*) स्वेच्छाहि° Skm; °भ्रमिम° Viddh (var.); °भ्रमरय° Skm.

(*d*) भ्रम्यं रसं रच° Skm; चकत्रयं Viddh (var.); पत्त्रत्रयं ŚP; पत्र° JS; नतभ्रूः Kav.

Vasantatilakā metre.

Her mouth's hem, her tossing necklaces, / and massy tresses circling round her brow, / all whirling in her sport like maelstroms mad, / give to this maid of arching brows and fair / a triple shelter against the burning Sun. (L. H. Gray).

14510**

चेलाञ्चलेनाननशीतरश्मि

संवृण्वतीनां हरिवृश्वरीणाम् ।

व्रजाङ्गनानां स्मरजातकम्पाद्

अकाण्डसंपातमियाय नीवी ॥

(अ) BhV 2. 27, Rasagaṅgā 683.3–4.

(*a*) °शांतरश्मि BhV (var.).

(*c*) गोपाङ्गनानां Rasaga.

Upajāti metre (Upendravajrā and Indravajrā).

At the sight of Hari, the women of Vraja covered their moon-like faces with the ends of their upper garments, but the knot of the garments round their waists was loosened all of a sudden on account of tremor caused by love. (H. D. Dutt).

14511

चेष्टानिष्ठं सदात्यन्तं चेतस्ते संप्रवर्तते ।

तद्भवत्यन्तरायस्ते मदीयेच्छानुवर्तने ॥

(आ) SSMā 26. 1-2.

Your mind always works in accordance with its impulses only. That becomes a hurdle in your following my wishes.

14512**

चेष्टा भवति पुंनार्योर् या रत्युत्पत्तिरक्तयोः ।

संभोगो विप्रलम्भश्च शृङ्गारो विविधो मतः ॥

(अ) BhŚ 500.

What transpires between man and woman when they are drawn to each other due to the sprouting of love is *Sambhoga*.[1] The *Vipralambha*[2] variety of Śṛṅgāra is said to be of many a type.

1. Sexual Union.
2. Love in Separation.

14513**

चैतन्यं नभसश्चकोररमणीकर्पूरपाली सुधा-

निर्यासिद्रवदोहृदस्य कुमुदस्तोमस्य सन्धुक्षणम् ।

ध्वान्तोत्तुङ्गमतङ्गवारणसृणिः शृङ्गारबीजाङ्कुरः

पश्योदञ्चति सस्पृहं प्रणयिनि प्रालेयभानोः कला ॥

(आ) Skm (Skm (B) 365, Skm (POS) 1. 73. 5) (a. Indrajyotis).

Śārdūlavikrīḍita metre.

See longingly, my lass ! There arises the digit of the cool-rayed moon which (imparts) consciousness to the sky, is a row of camphor to the female Cakora, flow of the nectar-fluid to one's longings, stimulator of the cluster of lilies, goad to the burly tusker of darkness, and a sprout of the seed of *Śṛṅgāra*.

14514

चैत्यं बिना स्थिरं किंचित् जीवे नास्तीह पार्थिवे ।
... ... ... ... ... ... ॥

(आ) SSMā 10. 7.

In case of an earthly being there is nothing stable (immutable) except its soul.

14515*

चैत्यपूज्यध्वजाशस्तच्- छायाभस्मतुषाशुचीन् ।
नाक्रामेच्छर्करालोष्ट- बलिस्नानभुवोऽपि च ॥

(अ) Śukr 3. 24.

One should not cut down a sacred tree, slight the worthy, trample upon a flag, cross the shadow of an unholy person, tread on ashes, chaff, filthy things. pebbles, clods, offerings and the bath-chambers.

14516

चैत्ये नित्यनिविष्टवायसकुलक्रेङ्कारझङ्कारिणि
त्वं तावत्परपुष्ट पण्डितसखे मा तुण्डमुद्घाटय ।
पश्य क्रूरकदर्थनाशतपरिश्रान्तश्रुतिश्रेणयः
संतापं सुधियोऽपि हन्त गमिताः कस्ते गिरं ज्ञास्यति ॥

(आ) AnyS 27.

Śārdūlavikrīḍita metre.

O Cuckoo, friend of the wise, do not open your mouth (i. e. do not Coo) on the street-tree resounding with the cacophony of the flocks of crows perched thereon. See, even the wise with their ears wearied of many a harsh tormenting sound (lit. torture), are subjected to sufferings. Who will (now) heed your sweet notes ?

14517

चैत्रं मा स्मर विस्मर स्मर रतिं किं सायकैर्मारकैर्
गोधां मुग्ध मुधा बधान जहिहि ज्याबन्धघोरं धनुः ।
देवेऽस्मिन् हि सकृत्स्मृतेऽपि न मतिर्नैव स्मृतिर्न स्थितिर्
नासक्तिर्न धृतिर्न निर्वृतिरपि क्वाप्यस्ति वामभ्रुवाम् ॥

(अ) Rājendrakarṇapūra of Śaṁbhu (KM I. 22) 11.

(आ) VS 2613 (a. Śaṁbhu).

(*b*) बधान किं च [मुधा ब°] VS.

(*c*) मुहुः [सकृत्] VS.

Śārdūlavikrīḍita metre.

Cupid, do not remember the *Caitra* month, forget about Rati, what is the use of these deadly arrows ?, do not fasten *godha*[1] in vain, discard (even) the bow which is (all the more) effective with the tight string. On remembering this king[2] even once, the women with lovely eye-brows do not at all retain understanding or memory, or steadfastness, or

attachment (to any one else) or fortitude or peace.

1. A leathern fence wound round the left arm to prevent injury from a bow-string
2. Śrī Harṣadeva of Kashmir.

14518**

चैत्रीचन्द्राभचन्द्रातपतलचकित-चित्तचञ्चच्चमूरु-
प्रोदञ्चल्लोचनानां चतुरकरवलच्चामरोच्चारिचेलः ।
स्वञ्चच्चामीकराच्चारुचिरुचिरमुखस्त्वं चिरं चारुकीर्तेर्
वीचीनां चाकचिक्यं चतुरवधिचरांश्चारयोच्चैश्च-कोरान् ॥

(आ) SMH 5.7.

(*c*) °रुचिररुचि° SMH (var.).

(*d*) °चराश्चा° SMH (KM).

Sragdharā metre.

O King resembling (in brilliance) the Caitra-moon, with your robe fluttering with (the wind of) chowries waved with their skilled hands by the (female attendants) having eyes extremely tremulous like that of the Camūru deer with its mind perplexed by the moonshine, and having a charming face that sets at naught the lustre of a golden image; may you feed for long with the beams of your brilliant fame the four Cakoras in the form of four oceans.[1]

1. May your glory spread accross the four oceans for a long time.

14519**

चैत्रे चित्रौ रक्तनीलावशोकौ
स्वर्णाशोकस्तत्तृतीयश्च पीतः ।
जैत्रं तन्त्रं तत्प्रसूनान्तरेभ्यः
चेतोयोनेः भूर्भुवः स्वस्त्रयेऽपि ॥

(आ) KavR 18. 58, KH 159. 18-19.

Śālinī metre.

In the month of *Caitra* the lovely red and dark Aśoka trees, and the third, the golden-yellow Aśoka, these (i. e. their flowers), more than any other flowers, are the devices of the Cupid to vanquish the three Worlds : the earth, ether and heaven.

14520**

चैत्रे मर्दाढ्यः शुकसारिकाणां
हारीतदात्यूहमधुव्रतानाम् ।
पुंस्कोकिलानां सहकारबन्धुः
मदस्य कालः पुनरेष एव ॥

(आ) KavR 18. 50, KH 159. 5-6.

Upajāti metre (Indravajrā and Upendravajrā).

In the *Caitra* month the passion of the parrots, *Sarikas*, pigeons, *Datyūhas*, black bees and male Cuckoos is heightened. It is friendly to the mango trees. Moreover, it alone is the maddening time.

14521-22**

चैत्रे मासि गुडाहारा बह्वाहाराश्च कार्त्तिके ।
पौषे मासि जलाहारा भवन्ति तव शत्रवः ॥
चैत्रे मासि निम्बाहारा लघ्वाहाराश्च कार्त्तिके ।
पौषे मासि यथाहारा भवन्ति तव मित्रकाः ॥

(अ) Cr 1466-67 (CNPN 92-3, CM 63-4).

(*b*) वङ्काहाराश् CNPN (MS).

(*e*) निम्बहारा CNPN (MS).

Those who take *guḍa* in the month of Caitra, over-eat in *Karttika*, subsit for the most on water in the *Pauṣa*-month, are your foes.

Those who take *nimba* in the *Caitra*-month, light food in *Kārttika* and balanced diet in the *Pauṣa*-month, are your friends.

14523

चैत्रे मूत्रितयौवनान्युपवनान्यामोदिनी पद्मिनी
ज्योत्स्नाप्रावरणानि रत्नवलभीहर्म्याणि रम्याः स्त्रियः ।
सर्वं चारुतरं न कस्य दयितं यस्मिंस्तु तद् भुज्यते
तन् मृन्निर्मितमामभाजनमिव क्षिप्रक्षयं जीवितम् ॥

(आ) Anc *ad* 23 ( 70 ) (a. Munimata-mīmāṁsā).

Śārdūlavikrīḍita metre.

In the month of *Caitra* the gardens are invested with the exuberance (of spring), the lotus-ponds abound in fragrance, the mansions with jewel-studded terraces are enveloped in moonshine and the women are enjoyable. All this is extremely lovely and is dear to all. But the life in which this is enjoyed ends soon as does an unbaked earthen pot (break soon).

[ In the *Caitra*-month, gardens invested with youth[1], lotus-beds full of fragrance, the roofs of jewelled palaces wrapped in moon-light and ladies enjoyable—in short, to whom is all that is delightful, not dear? But life in which all this is to be enjoyed, does soon decay[2] like a pot of unbaked clay. (Dr. Sūryakant). ]

1. Spring.
2. Comes to an end.

चोडोत्तंसितचारुचन्द्र° see No. 14456.

चोद्यमानोऽपि पापेन see वार्यमाणोऽपि पापेभ्यः.

चोर° see No. 14530 and 14531.

14524**

चोलं नीलनिचोलकर्षणविधौ चूडामणिं चुम्बने
याचिष्ये कुचयोः करार्पणविधौ काञ्चीं पुनः काञ्चनीम् ।
इत्थं चन्दनचर्चितैर्मृगमदैरङ्गानि संस्कुर्वती
तत् किं यन्न मनोरथं वितनुते वारेषु वाराङ्गना ॥

(अ) Rasamañjarī of Bhānukara 69.

(आ) SR 359. 93, SSB 245. 6.

Śārdūlavikrīḍita metre.

In case you pull down my dark veil, I will ask for a bodice; in case you kiss me, I will ask for a crest-jewel; in case you hold my breasts with your hands, I will ask for a golden girdle; (saying) thus and adorning her person with sandal-paste and musk, what is that longing which the harlot does not stir in many (a heart).

14525*

चोलस्य यद्भीतिपलायितस्य
भालत्वचं कण्टकिनो वनान्ताः ।
अद्यापि किं वानुभविष्यतीति
व्यपाटयन् द्रष्टुमिवाक्षराणि ॥

(अ) Vikram 1. 116.

(आ) ARJ 74. 3-4 (AR 76. 2-3), Rasagaṅgā 392. 7-8, AIK 194. 20-1, Cit (V) 255. 4-5.

(*a*) चोरस्य AIK.

Upajāti metre ( Indravajrā and Upendravajrā ).

(The king) through whose fear the king of Cola fled away and the thorny forests tore off the skin on his forehead in order to see the writings thinking as to what he would experience next. (S. C. Banerjee).

14526*

चोलाङ्गनाकुचनिचोलतलानुलीनो
द्राक्केरलीतरलकुन्तलकम्पनोत्कः ।
लाटीललाटतटशोषणमानसोऽयं
फुल्लारविन्दवनबन्धुरुपैति वायुः ॥

(आ) Pad 61. 9 (a. Lakṣmaṇa), SuSS 27 (a. Lakṣmaṇa), SR 325. 11, SSB 187. 11.

(b) °लीचिर° SR, SSB or °लोल: Pad, SR, SSB.

(d) °न्दघन° SR, SSB.

Vasantatilakā metre.

Hiding under the breast-covers (bodices) of the Cola-women, keen to stir soon the hanging tresses of the Kerala-women, determined to dry up (the sweat from) the foreheads of the Lāṭa-women, here comes the breeze, the friend of the beds of lotuses in bloom.

चोलाञ्चलेन चलहार° see No. 14509

14527**

चोलान्तकश्चन्दनपाण्डुरेषु
नितम्बिनीनां स्तनमण्डलेषु ।
साम्राज्यमानम्रजगत्त्रयस्य
मेने मनोजन्मनराधिपस्य ॥

(अ) Vikram 12. 55.

Upajāti metre (Indravajrā and Upendravajrā).

The vanquisher of the Colas believed that the empire of the Cupid, the sovereign, who had humbled the three worlds, existed on the breast-regions of the women, that were white with the sandal-paste.

[ The destroyer of the Colas thought the empire of king Cupid, to whom the three worlds yielded, to be in the breasts of women, white with sandal-paste (S. C. Banerji). ]

14528*

चोली चोलीं न तु कलयते गुर्जरी जर्जराङ्गी
मूर्जाक्रान्ता विशति विपिनं मालवी सालवीथीम् ।
नो संगीतं रचयति मनागङ्ग वङ्गी कृशाङ्गी
नाङ्गी रागं रहसि तनुते भूपते त्वत्प्रयाणे ॥

(आ) Pad 17.9 (a. Lakṣmaṇa), SR 125.9, SSB 434. 9.

(a) गुर्जरा SR, SSB.

(b) °क्रान्तं SR, SSB.

Mandākrāntā metre.

O Lord of earth, as you march (for the *digvijaya*), the Cola-woman (while fleeing) forgets to put on the bodice, the Gurjara-woman is shattered, the Mālava-woman, clothed in birch-bark, hastens to the sāla-grove in the forest, the Vaṅga-woman, weak in body, does not play music at all, and the Aṅga-woman does not make love (even) in private.

14529

चौरं दृष्टं वधूं यातां श्वश्रुं विश्रासितं कृतम् ।
पुनः संगृह्य यः शेते स तैरेव विबोध्यते ॥

(अ) Bhār (Bhār (Bh) 1. 1170, Bhār (KM) 1. 1158.

(a) द्विष्टं Bhār (KM).

He who lapses into slumber after welcoming back a thief whom he had seen earlier, a wife who had deserted him and an enemy who had been terrorised (before), is awakened by them alone.

[ He who receives kindly a thief that has been once detected, a wife that has once left him, and an enemy that has been terrorised and does not remain on guard[1] is made to realise the danger later[2] by these persons. (M. S. Bhandari). ]

1. Goes to sleep.

2. Is awakened.

14530

चोरदण्डः शिरश्छेदो विद्वद्दण्डस्त्वगौरवम् ।
भार्यादण्डः पृथक्शय्या मित्रदण्डस्त्वभाषणम् ॥

(अ) Śto 31. 1 (357. 25-6).

(a) चोर° Śto ; शिरःच्छेदो Śto (var.).

(c) °दण्ड Śto (var.); °च्छैय्या° (°च्छे) Śto (var.).

To behead him is the punishment to a thief, to down-grade him is the punishment to a learned man, to lay a separate bed (for her) is the punishment to a wife and to stop talking to him is the punishment to a friend.

14531

चोरद्रव्यविभागं च दूतद्रव्यं सुभाषितम् ।
उत्क्रोशं प्रतिदानं च सद्यो गृह्णाति बुद्धिमान् ॥

(आ) NBh 121.

(a) चोर° NBh (var.).

(c) Or उत्कोचं NBh (var.).

An intelligent man readily understands (the implication of) the (liberal) distribution of money by a thief, gift of an envoy, wise-saying, (sudden) scream (or illegal gratification-*utkoca*) and return gift or compensation.

14532

चोरश्चोरार्पको मन्त्री भेदज्ञः काणकक्रयी ।
अन्नदः स्थानदश्चैव चौरः सप्तविधः स्मृतः ॥

(अ) Bhāvadevasūri's Pārśvanāthacaritra 8. 247. (Cf. Mn. 9.278, Y 2.276).

A (straight out) thief; a betrayer of the thieves; a minister; one who knows how to instigate strife; a purchaser of stolen goods; one who feeds a thief; and who gives him shelter; are reputed the seven-fold kinds of thief. (M. Bloomfield).

चोरस्य यद्धीति° see No. 14525.

14533

चोरस्यान्यस्य वा पुंसः परार्थग्रहणाय चेत् ।
गच्छतो वा समुत्तीर्णः फलदाता भवेद् वृकः ॥

(आ) ŚP 2744.

If a wolf appears when a thief or some one else goes to steal other's wealth, that brings success.

14534

चौराविवायावतनूजभूपैर्
अहार्यमर्च्यं सकलेऽपि लोके ।
धनं परेषां नयनैरदृश्यं
ज्ञानं नरा धन्यतमा वहन्ति ॥

(अ) AS 186.

(*a*) चोरादि° AS (var.).

(*c*) धनै AS (var.).

(*d*) धान्य° AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Only the most fortunate have the wealth of knowledge which cannot be taken away by the thieves, heirs, sons or kings, which is revered in the whole world and is invisible to the others' eyes.

14535

चौरी स्वामिपरोक्षी च योगिनी स्वाधिकारिणी ।
वाचाटा चाङ्गदूषा च स्यादसाध्वीति षड् गुणाः ॥

(अ) Cr 374 (CRr 1. 37). Cf. यस्य चित्तं द्रविभूतं ; सदा हृष्टाल्पसंतुष्टा ; भर्तृभक्ता च सततं and Nos. 8107 and 9326.

(*a*) चोरी CR (var.).

(*c*) वाचादा (°स्वा) CR (var.); वागभटी CR (var.); चाङ्गहीना (°दोषी) CR (var.).

(*d*) साद् CR (var.); गुणा (°णैः) CR (var.).

Prone to steal, averse to her husband, practising sorcessory, acting wilfully, talkative and dirty in appearance—these are the six characteristics of an unchaste woman.

14536*

चौरेभ्यो न भयं न दण्डपतनं त्रासो न पृथ्वीपतेर्
निःशंकं शयनं निशापि गमनं दुष्टेऽपि मार्गे सदा ।
दारिद्र्यं सुखकेवलं शुभमयं दुःखद्वयं वर्तते
आयाति स्वजनः स याति विमुखं सर्वत्र मन्दादरः ॥

(आ) Vidy 303.

Śardūlavikrīḍita metre.

Poverty brings only happiness and good luck. There is no fear from the thieves, no punishment and no dread of the king. One has undisturbed sleep, and can walk on even a dangerous path at night. But there are two disadvantages in it—the friend who comes, returns with face turned away, and there is but scant respect everywhere.

14537

चौरो वा यदि चाण्डालः शत्रुर्वा पितृघातकः ।
अतिथिः कालसंप्राप्तः सोऽतिथिः स्वर्गसंक्रमः ॥

(अ) Cr 1468 (CNP II 53, CM 65). Cf. प्रियो वा यदि वा द्वेष्यो ; न पृच्छेच्चरणं गोत्रं ; दूरमार्गश्रमश्रान्तं see No. 14538.

(*c*) काले सं° CNP II, CM.

Be he a thief or *Caṇḍāla*, foe or patricide, a guest who comes at an appropriate time, that guest leads one to heaven (lit. is a means of attaining heaven).

14538

चौरो वा यदि चाण्डालो ब्रह्महा पितृघातकः ।
आगतो वैश्वदेवान्ते सोऽतिथिः स्वर्गदायकः ॥

(अ) MK (MK (GOS) 154, MK (S) 127, MK (P) 99, MK 91 (C), Cf. No. 14537.

(*b*) रिपुर्वापि नृपा° MK (S); रिपर्वा (शत्रुर्वा) पितृ° MK (S) (var.).

(*d*) स्वर्गसंक्रम: MK (S).

Be he a thief or *Cāṇḍala*, slayer of Brāhmaṇa or of his (own) father, if he comes at the end of the *Vaiśvadeva* sacrifice, that guest bestows heaven (on the host).

14539

चौरोऽसि नवनीतानां जारोऽसि व्रजयोषिताम् ।
ध्येयोऽसि योगिनां कृष्ण चौरजारशिखामणे ॥

(आ) Sama 1 च 9 and 2 च 8.

(*a*) चोरो Sama 2.

(*d*) चोर° Sama.

O Kṛṣṇa, the crest-jewel of thieves and paramours, you are a pilferer of butter, paramour of women and (yet) the object of meditation for the yogins.

14540**

चौर्यावस्कन्दाहृत-
परसंपत्संभृतप्रदेशानाम् ।
सद्यो रिक्तीकरणं
चरकं शाकुनं समुद्भूतम् ॥

(आ) ŚP 2782.

Āryā metre.

The (sudden) appearance of a wandering mendicant is a sign that the regions filled with others' wealth brought there through theft or assault, will be drained out soon.

14541

च्युतकर्णशिरोरुहावतंसैर्
निबिडस्वेदजलार्द्रगण्डलेखैः ।
असकृन्मणिकुट्टिमोदरे सा
दिवसं कन्दुककेलिभिर्निनाय ॥

(आ) Skm (Skm (B) 870, Skm (POS) 2, 79. 5) (a. Muñja).

(*a*) °सरोरुहा° Skm (var.).

Aupacchandisika metre.

She often spent the day in playing with the ball on the surface of the jewel-studded floor, wherein the ornaments of her ears and hair dropped down and her cheeks were covered (lit. wet) with profuse perspiration.

14542

च्युतसुमनसः कुन्दाः पुष्पोद्गमेष्वलसा द्रुमा
मलयमरुतः सर्पन्तीमे वियुक्तधृतिच्छिदः ।
अथ च सवितुः शीतोल्लासं लुनन्ति मरीचयो
न च जठरतामालम्बन्ते क्लमोदयदायिनीम् ॥

(आ) KāVa *ad* 3 2, 5, Amd 196.522, KH 160. 24-7 and 236. 15-6 (*ab* only), KāvR 18. 74 (p. 108), SkV 164, Kav 66, Auc *ad* 26 (77) (a Mālava-kuvalaya), Vīrat 16. 42, AlS 45, 22-46. 2.

(*a*) °मनसे: KAV (MS); पुष्पेष्व° KH; °गमैर° AuC; द्रुमे [द्रुमा] KH.

(*b*) मनसि च गिरं ग्रथ्नन्ति (ग्रन्थ° KH ; गृह्णन्तीमे KāvR, Auc ; बध्नन्ती° AlS) ; ग्रथ्नन्ती° SkV, Kav ; मे किरन्ति (की° KH) (गि° न Kave) ; कोकिला: (°ला) KH, KāvR, SkV, Kav, Auc, AlS ; विमुक्तधृतच्छदा: KāVa ; °तिच्छिद: Amd, Vīrat.

(*c*) लुठन्ति KH.

(*d*) नवजरठ° KH, AlS ; जरठ° Amd, SkV, Auc.

Hariṇī metre.

The *Kunda*-plants have shed their flowers ; trees have become slow in bringing out their blossoms ; sweet breezes, shaking the patience of separated lovers, are proceeding from the Malaya-mountains ; the rays of the Sun are removing the effects of cold ; and yet they do not attain that sharpness which brings about perspiration. (G. Jhā).

14543

**च्युता दन्ताः सिताः केशाः　वाङ्निरोधः पदे पदे ।**
**पातसज्जमिमं　देहं　तृष्णा साध्वी न मुञ्चति ॥**

(आ) VS 3254, ŚP 423, SRS 1.2.40, SR 76. 6, SSB 348. 8, SRK 68. 16 (a. Sphuṭaśloka), SH 106 (a. Bhagavadvyāsa), SRM 2. 1. 273. Cf. No. 14544

(*a*) सिता VS.

(*b*) दृङ्निरोध: SR, SSB, SRK; दृष्टि° SRS ; वाग्वि° SH.

(*c*) क्षीणं जीर्णमिमं SRS.

(*d*) नूनं [ साध्वी ] SRS.

The teeth have fallen, the hair has gone grey, the speech falters at every word, but the chaste wife in the form of 'desire' (*tṛṣṇā*) does not leave this body, (now) poised to perish.

14544

**च्युता दन्ताः सिताः केशाः　स्खलितं च पदे पदे ।**
**गात्राणि　शिथिलायन्ते　तृष्णैका　तरुणायते ॥**

(आ) SMa 2.49. Cf. No. 14543.

The teeth have fallen, the hair has gone grey ; there is faltering at every step, the limbs have gone weak ; desire (*tṛṣṇā*) alone is getting strong.

14545*

**च्युतामिन्दोर्लेखां रतिकलहभग्नं च वलयं**
**समं　चक्रीकृत्य　प्रहसितमुखी　शैलतनया ।**
**अवोचद् यं पश्येत्यवतु गिरिशः सा च गिरिजा**
**स　च　क्रीडाचन्द्रो　दशनकिरणापूरिततनुः ॥**

(अ) BhPr 115 (a. Krīḍācandra).

(आ) ŚP 96 ( a. Krīḍācandra ), AP 18, VS 66 (a. Candaka), Skm (Skm (B) 55, Skm (POS) 1.11.5) (a. Vararuci), SkV 47, Prasanna 9 *b* (a. Kālidāsa), KH 238. 18–20, BPS 2, Sar 5. 112, SB 1.432 ; 3.224, Sb 8 *b*, SK 1.12, SR 5.48 (a. ŚP) (Cf. Indian Linguistics 16. 47). (Cf. A. B. Keith's The Sanskrit Drāmā, p. 170, S. Lévi, Le Theatre indien (2nd ed.) p. 162.

(*a*) निजकरगतं भग्नवलयम् BhPr (var.).

(*b*) द्वयं [स°] ŚP, Skm (POS), SkV, KH, Sar, SR ; शनैरेकीकृत्य VS ; चैकीकृत्य (सज्जी°) Prasanna.

(*c*) °त्संवश्य Prasanna ; स शिवः [ गि° ] ŚP, VS, Skm, SkV, KH, Sar, SR.

(*d*) °रितकलः Skm.

Śikhariṇī metre.

After she had made a proportionate circle of the digit fallen from the moon and the bracelet broken in love-quarrel, the daughter of mountain, said to him (Śiva) with a smiling face "look at my feat." May Śiva, that daughter of mountain, and the moon of sport with its person covered with rays of their teeth, protect you.

[ Smiling, the daughter of the mountain wrought into one a digit fallen from the Moon and a bracelet broken in a love quarrel, and said to her lord, "behold my work." My he, Śiva, protect you, and the lady of the mountain, and that Moon of dalliance all covered with bites and rays. (A. B. Keith). ]

14546**

च्युतोऽप्युद्गच्छति पुनः प्रज्ञावान्न तु मूढधीः ।
कन्दुकः पतनोत्थायी न तु कान्ताकुचद्वयी ॥

(आ) VS 223 (a. Kṣemendra), SR 46. 76 (a. VS), SSB 303. 78

A wise man, even if he (ever) falls (=falters) gets up again (=recovers soon), but not a fool The ball falls (on the ground) and goes up again, but it is not so with the breasts of a woman.

14547

छत्रं तु नृपतेर्यस्य निपतेत् पृथिवीतले ।
स सराष्ट्रो नरपतिः क्षिप्रमेव विनश्यति ॥

(आ) SRHt 160. 2 (a. Mahābhārata, but does not occur in MBh (Bh) edition ; only *d* in MBh (Bh) 3. 136. 2 *d* )

(*d*) विनश्यसि MBh (Bh), (but some texts as above).

The king whose royal parasol falls on the ground, perishes ere long alongwith his people.

छत्रं यो भरतश्रेष्ठ (पुरुषव्याघ्र or परमं श्रेष्ठं) see No. 14549.

14548**

छत्रं वक्त्रसुधानिधिर्ध्वजविधौ मत्स्यौ चलच् चक्षुषो
लावण्यामृतनिर्झरा तनुरियं पीना नितम्बस्थली ।
रैत्यं (?) सिंहासनमुन्नतं कुचयुगं कुम्भौ करौ पल्लवौ
सानन्दा जलहारिणी रतिरहो कामाभिषेकोऽधुना ॥

(अ) Dhaśa 11.

Śārdūlavikrīḍita metre.

Her face, the ocean of nectar, is the parasol, fickle eyes are two fish on the flag, the slender body is the spring of nectar of beauty, the region of broad hips makes the high throne of brass, the breasts are two jars, hands two leaves and Rati is joyfully carrying the water. Oh, there will now be the bath of love.

14549

छत्रं हि भरतश्रेष्ठ यः प्रदद्याद् द्विजातये ।
शुभ्रं शतशलाकं वै स प्रेत्य सुखमेधते ॥

(अ) MBh (MBh (Bh) 13.98.18, MBh (R) 13. 96. 18-9, MBh (C) 13. 4646).

(इ) SS (OJ) 211.

(*a*) यो [ हि ] MBh (var.) ; पुरुषव्याघ्र or परमं श्रेष्ठं MBh (var.) ; भमतश्वेष्ठि SS (OJ) (var.).

(*b*) यो ददाति (दनति) SS (OJ) ; सं° [यः] MBh (var.) ; प्रयच्छेद् MBh (var.).

(*c*) स शक्रलेके वसति SS (OJ); शुभं MBh (var.); छत्रं [ शु° ] MBh (var.) ; च [ वै ] MBh (var.).

(*d*) पूज्यमानोऽप्सरोगणैः SS (OJ) ; अश्नुते [एधते] MBh (var.).

O Foremost of the Bharatas, he who gives in charity a white parasol equipped with a hundred spokes to a Brāhmaṇa, he verily attains happiness after death.

14550**

छत्रच्छन्नेव विष्वक्सुरभितकुसुमा पक्वनानाफलाढ्या
कुञ्जश्रीरेकदेशे जयति गृहिगृहोत्कर्षगर्वं हरन्ती ।
भ्राम्यद्भिश्चोन्नदद्भिर्निशितनखरदैर्दर्शनेनापि भीमैः
सङ्कीर्णारण्यभूमिः शमनभवमपि न्यक्करोतीतरत्र ॥

(आ) SSB 4588 (a. Saṁgrahītuḥ).

Śragdharā metre.

On one side (of the forest) excels the beauty of the arbour which is covered as it were with an umbrella, is fragrant with flowers all around, is rich in various kinds of ripe fruits and which humbles the pride of excellence of the householder's mansion. Elsewhere, the forest-region infested with roaring beasts equipped with sharp claws and teeth, that are roaming there and are frightening to see, sets at naught the (dreadfulness of) even the abode of Yama (cemetery).

14551**

छत्रधारी न राजासौ जटाधारी न चेश्वरः ।
सृष्टिकर्ता न स ब्रह्मा छिद्रकर्ता न तस्करः ॥

(आ) SR 185. 12, SSB 529 12.

He bears an umbrella but is not a king; has matted hair but is not Iśvara (Śiva); creates the world but is not Brahmā; cuts a hole but is not a thief.[1]

1. Mala organ.

14552

छत्रव्यजनभृङ्गार- यानवाहनधारिणः ।
महामात्रा बहिर्वार्ता विद्युरन्ये च तद्विधाः ॥

(अ) KN (KN (ĀnSS) 13. 46, KN (TSS) 13.46, KN (BI) 12. 44).

(*c*) °मात्रवहि° KN (BI).

(*d*) विदुर् (BI).

(Persons disguised as) bearers of the royal parasol, yak-tails, pitchers, and palanquins, and horse-boys and grooms and other such servants, should keep information about the doings of the high state officials. (M. N. Dutt).

14553

छत्राकारमिदं शिरः पृथुललाटान्तं विशालेक्षणं
चक्राङ्कौ चरणौ करौ सकमलावाजानुलम्बौ भुजौ ।
क्षामं मध्यमुरो विशालमुदरं तुच्छं कटिः पीवरा
नूनं भूपकुलाङ्कुरः शिशुरयं साम्राज्यचिह्नाङ्कितः ॥

(अ) Caṇḍakauśika 5. 8.

(*a*) चन्द्राकारम् or चित्राकारम् Caṇḍ (var.); °लाटीकं Caṇḍ (var.).

(*d*) शिशुरसौ Caṇḍ (var.); साम्राज्यदीक्षाङ्कुरः Caṇḍ (var.).

Śārdūlavikrīḍita metre

This head is shaped like a parasol; the long eyes extend upto the end of the broad forehead. The feet have marks of circles, the hands of lotuses; the arms extend up to the knee. The waist is narrow; the chest is broad; the belly is small; and the hips are plump. Surely this child, marked by signs (indicative) of universal dominion, is the offspring of a royal family. (S. D. Gupta).

14554

छत्रावलम्बिविमलोरुपयःप्रवाह-
धारामरस्फटिकपञ्जरसंयताङ्गः ।
पान्थः स्वशासनविलङ्घनजातकोप-
कामाज्ञया प्रियतमामिव नीयते स्म ॥

(आ) SkV 242.

(*b*) Or °सञ्जुताङ्गः or °संयुताङ्गः SkV (var.).

Vasantatilakā metre.

The traveller with his limbs imprisoned in the crystal-cage formed by the strong streams of the limpid water falling from his umbrella, is being led, as it were, to his beloved by the order of the Cupid wroth at the violation of his command.

[ The God of love, angry at the transgression of his command, / orders the traveller sent back to his mistress / with limbs constricted in a crystal cage / made by the bright stream of water / pouring from bis umbrella. (D. H. H. Ingalls). ]

14555

छद्मपाखण्डचौर्येर्ष्या: क्रूराः कूटाश्च पापिनः ।
पक्षिणो मोहवृक्षस्य मायाशाखासमाश्रिताः ॥

(अ) PdP, Bhūmikh. 11. 18.

Deception, heresy, theft, envy, cruelty, forgery and sin are the birds of the tree of delusion, perched on the branch of illusion.

14556

छन्दःप्रत्ययशुद्धात्मा पश्यन्यतिगणस्थितीः ।
वर्णादिनियतं वृत्तं नियुङ्क्ते गौरवादिवित् ॥

(आ) SNi 12. 2.

(*b*) °गणस्थितम् SNi (KM).

(i) A king with free will, conviction and pure heart, taking into account the position of the hosts of ascetics, and being aware of the sensitivities (lit. self-esteem) of the people, prescribes a (code cf) conduct determined by the different *varṇas* and others.

(ii) A poet with a heart pure with the knowledge of prosody, taking into account the position of the caesura and *gaṇas*, and being well-aware cf the long and short character (of the syllables), employs a metre controlled by (the scheme) of letters.

14557*

छन्दोरहिता गाथा:
श्लोकानपशब्दविषधरग्रस्तान् ।
पठतोऽप्यहो सुमहती
महार्घता राजपुत्रस्य ॥

(आ) VS 2337 (a. Icchaṭa).

Āryā metre.

Oh ! hugely great is the esteem that the prince commands though he is (merely) reading the *gāthās* that are shorn of metres, and the verses which are tarnisned (lit. devoured) by the serpents of corrupt words.

14558*

छन्नं कार्यमुपक्षिपन्ति पुरुषा न्यायेन दूरीकृतं
स्वान्दोषान् कथयन्ति नाधिकरणे रागाभिभूताः स्वयम् ।
तैः पक्षापरपक्षवर्धितबलैर्दोषैर्नृपः स्पृश्यते
संक्षेपादपवाद एव सुलभो द्रष्टुर्गुणो दूरतः ॥

(अ) Mṛcch 9. 3. Cf. No. 14559.

(आ) SR 139. 5 (a. Mṛcch), SSB 453. 5.

(*a*) छंदत्तं Mṛcch (var.) ; °कृतां Mṛcch (var.).

Śardūlavikrīḍita metre.

Frequently do we encounter litigation based upon unproven contentions which

are not substantiated by the evidence; but the litigants, blinded by their passions, do not perceive the short-comings of their case; and the king is easily moved by the exaggerated allegations made by those who complain to him. In a word, a judge, even though his integrity be unassailable, may easily incur reprimand. (R. P. Oliver).

14559*

छन्नं दोषमुदाहरन्ति कुपिता न्यायेन दूरिकृताः
स्वान्दोषान् कथयन्ति नाधिकरणे सन्तोऽपि नष्टा ध्रुवम् ।
ये पक्षापरपक्षदोषसहिताः पापानि संकुर्वते
संक्षेपादपवाद एव सुलभो द्रष्टुर्गुणो दूरतः ॥

(अ) Mṛcch 9 4. Cf. No. 14558.

(c) शङ्कुर्वते Mṛcch (var.).

Śārdūlavikrīḍita metre.

We encounter criminal complaints made in spite or wrath and accusations which are not substantiated by the evidence; but the complainants do not perceive the weakness of their case and, even though the parties be honest men, their errors are only confirmed by the heated exchange of charge and counter-charge, and they go to certain loss. In a word, a judge, though conscientious, may easily incur censure. (R. P. Oliver).

14560*

छन्नं सैन्यरजोभरेण भवतः श्रीभोजदेव क्षमा-
रक्षादक्षिण दक्षिणक्षितिपतिः प्रेक्ष्यान्तरिक्षं क्षणात् ।
निःशङ्को निरपत्रपो निरनुगो निर्बान्धवो निःसुहृन्
निःस्त्रीको निरपत्यको निरनुजो निर्हाटको निर्गतः ॥

(अ) BhPr 266.

(आ) SR 117. 91, SSB 416. 18.

(d) निस्स्त्रीको BhPr.

Śārdūlavikrīḍita metre.

Noble Lord Bhoja, dexterous in protecting the earth! The ruler of the southern land, seeing for an instant the sky hidden by the burden[1] of dust of thy Majesty's armies, (hath) fled without hesitation, without shame, without followers, without kinsfolk, without friends, without wife, without children, without younger brother, without gold. (L. H. Grey).

1. Mass.

14561*

छन्नकामसुखार्थाज्ञ- स्वतन्त्राहंयुषण्डकान् ।
रक्तेव रञ्जयेद् आढ्यान् निःस्वान् मात्रा विवासयेत् ॥

(अ) Daś 2. 22.

(आ) GVS 164 and 355.

(b) °युपण्ड° GVS.

She[1] gratifies, as if she were in love with them, those that conceal their amours, those that obtain wealth easily, the foolish, the self-willed, the selfish, and the impotent, as long as they have money; when they are without funds she has then turned out of doors by her mother. (G. C. O. Haas).

1. *Sādhāraṇastrī* (a prostitute).

14562

छन्नाननार्धा प्रोत्क्षिप्तस्तनी शीर्णशिरोरुहा ।
मुष्णाति तरुणीभ्रान्त्या मुग्धान् वृद्धापि बन्धकी ॥

(अ) Deś 3. 36.

Even an aged harlot with receding hair, face half-covered and breasts (artificially) raised upwards, robs the unwary men who mistake her for a young woman.

14563

छन्ना भवन्ति भुवि सत्पुरुषाः कथञ्चित्
स्वैः कारणैर्गुरुजनैश्च नियम्यमानाः ।
भूयः परव्यसनमेत्य विमोक्तुकामा
विसृत्य पूर्वनियमं विवृता भवन्ति ॥

(आ) Avimāraka 1. 6.

Vasantatilakā metre.

Good men at times remain hidden on this earth for private cause[1] or directed by their elders. Then finding others in trouble and wishing to rescue them, they forget their former resolution and stand revealed. (A. C. Woolner and L. Sarup).

1. For personal reasons.

14564*

छन्नेष्वपि स्पष्टतरेषु यत्र
स्वच्छानि नारीकुचमण्डलेषु ।
आकाशसाम्यं दधुरम्बराणि
न नामतः केवलमर्थतोऽपि ॥

(अ) Śiś 3. 56.

(आ) Almn 199.

Upajāti metre ( Indravajrā and Upendravajrā ).

Where[1] the bright garments on the plump breasts of women, which (breasts) though covered (by these), were clearly visible, bore resemblance with the sky not only in the name,[2] but also in sense.[3] (S. V. Dixit).

1. Dvārakā.
2. *Ambara.*
3. Both being transparent.

14565

छन्नोत्पन्नाश्च ये केचित् प्रातिलोम्यगुणाश्रिताः ।
गुणाचारपरिभ्रंशात् कर्मभिस्तान्विजानीयुः ॥

(अ) Vas 18. 7 (Cf. Mn 10. 40).

One may know by their deeds those who have been begotten secretly, and to whom the stigma of springing from unions in the inverse order of the castes attaches, because they are destitute of virtue and good conduct. (G. Bühler).

14566*

छन्नोपान्तः परिणतफलद्योतिभिः काननाम्रैस्
त्वय्यारूढे शिखरमचलः स्निग्धवेणीसवर्णे ।
नूनं यास्यत्यमरमिथुनप्रेक्षणीयामवस्थां
मध्ये श्यामः स्तन इव भुवः शेषविस्तारपाण्डुः ॥

(अ) Megh 1. 18. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 146).

(*b*) सर्प° or सर्व° [ स्निग्ध° ] Megh (var.).

(*d*) मेघश्यामः Megh (var.).

Mandākrāntā metre.

As you, resembling the oily braided hair in colour, perch on its peak, the mountain (Āmrakūta), with its border regions covered with the wild mango-trees shining with ripe fruits, would for sure assume a state fit to be seen by the divine couples, as if it were a breast of

the earth, dark at the nipple and yellow in the remaining expanse.

[ When o'er the wooded mountain's towering head / thy hovering shades like flowing tresses spread / its form shall shine with charms unknown before, / that heavenly hosts may gaze at, and adore ; / this earth's round breasts, bright swelling from the ground, / and with thy orb as with a nipple crowned. (H. H. Wilson). ]

14567**

छन्नोपान्ता निकुञ्जैस् तरुणशुककुलश्यामलैः कीचकानां
शैलेयप्रस्तराभिः सुभगपरिसराः पीवरीभिः शिलाभिः।
एते ते रुद्धरेवारयमुखरतया यौवनोद्दामकाम-
व्यापारोत्तालतीलाचतुरवनचरीबान्धवो विन्ध्यपादाः ॥

(आ) Skm (Skm (B) 2038, Skm (POS) 5. 8. 3) (a Yogeśvara), Kav p. 78.

(*a*) °फल° [ °कुल° ] Skm (POS).

(*c*) बद्ध° [ रुद्ध° ] Skm (var.).

(*d*) व्यापारोत्तार° Skm (var.).

Sragdharā metre.

These are those well-known foot-hills of the Vindhyas, which have their borders covered with the thickets of bamboos green like the flocks of young parrots, the enviorns whereof are lovely with massive boulders covered with benzoin, and which, because of being resonant with the impeded flow of Revā, are friendly to the Sylvan maids adept in bold sports of exuberant youthful love.

14568

छलं निरस्य भूतेन व्यवहारान्नयेन् नृपः।
भूतमप्यनुपन्यस्तं हीयते व्यवहारतः ॥

(अ) Y 2. 19.

After discarding all circumvention, the king should decide dispute according to the actual facts ; for even a real claim (based on actual facts), if not properly presented is likely to be lost in a judicial proceeding. (J. R. Gharpure).

14569

छलितानेकपुरुषा बहूच्छ्रायविकारिणी ।
श्रीः पिशाचीव सा रक्ष्या गुणमन्त्रेण नित्यशः ॥

(अ) P ( PT 3. 134, PTs 3. 139 ). Cf. Ru 164.

(*c*) पिशाचेव PT (var.).

Lakṣmī, who deceives many and brings about the fall of (even) those occupying high positions, is always to be guarded with the *mantra* of virtue, like a demoness who tricks many a person and changes herself to great heights, is held in chains.

14570

छलिनं सत्कथानर्हं स्वात्मोपहतजातिकम् ।
न निगृह्णाति यः काले सोऽपि सभ्यैर्निगृह्यते ॥

(आ) SNi 3. 8.

He who does not tame in time a cheat, unworthy of sane advice and (prone to) harm his own class, is himself chastened by the counsellors.

छलेन मित्रं कलुषेण धर्मं see शाठ्येन मित्रं कपटेन धर्मं

14571**

छागदुग्धेन संपिष्य हरिद्रातिलदूर्विकाः ।
नाशयन्ति प्रलेपेन विषमर्कसमुद्भवम् ॥

(आ) ŚP 2874.

Applied in the form of paste, turmeric, sesamum and blades of grass ground in goat's milk remove the poison caused by the sun-plant *(arka)*.

14572

छागयुद्धमृषिश्राद्धं दंपत्योः कलहस्तथा ।
चत्वारो निष्फला यान्ति प्रभाते मेघडम्बरः ॥

(अ) Cr 375 (CSr 2. 59 ; in some texts *ad/bc* ). See No. 398.

(आ) IS 101 (Nachträge), NT 113, TP 370.

(*a*) ऋषीश्राद्धं CS (var.) ; ऋषिश्राद्ध CS (var.).

(*b*) दंपत्यो CS (var.) ; कलह CS (var.) ; कलहश्चैव CSBD.

(*c*) क्षणमात्रं नितिष्टति CSBD ; निस्फलं CS (var.).

(*d*) मेघदम्बर (°रम्) CS (var.).

The ram-fight, obsequies of a sage, quarrel of husband and wife, cloud-thunder at dawn, these four go in vain.

छागयुद्धमृषिश्राद्धम् see No. 398.

14573

छागशुभाशुभलक्षणम्
अभिधास्ये नवदशाष्टदन्तास्ते ।
धन्याः स्थाप्या वेश्मनि
संत्याज्याः सप्तदन्ता ये ॥

(आ) ŚP 2818.

Āryā metre.

I would (now) mention the good and bad characteristics of the goats. Those having eight, nine or ten teeth, are auspicious and should be kept in the house. Those with seven teeth, should be discarded.

14574**

छागीहरिणं वडवाछागं
करिणीवृषभं करभीतुरगम् ।
यदि लभते रतसमये
नीचरतं किल तदिदं प्राहुः ॥

(आ) ŚP 3126.

Āryā metre (defective in *ab* and *d*).

If at the time of sexual union, a she-goat finds a deer with her ; a mare, a he-goat ; a she elephant, a bull ; and a she camel, a horse ; that they say is a despicable sex-act.

14575

छादयित्वात्मभावं हि चरन्ति शठबुद्धयः ।
प्रहरन्ति च रन्ध्रेषु सोऽनर्थः सुमहान् भवेत् ॥

(अ) R (R (Bar) not yet issued ; R (R) 6. 17.40, R (B) 6. 17. 38).

(आ) Pras 28. 8, SR 386. 364 (a. Pras), IS 2306.

(*b*) चला हि [ चरन्ति ] Pras, SR, IS.

(In times of war) the deceitful spies roam, concealing their (true) identity. They strike at the loopholes of the enemy. That leads to a grave disaster.

[ (In times of war] there are deceitful spies roaming about under the guise of guileless persons, watching for the loop-holes of the enemy to enter and cause havoc. This is frought with grave danger. (T. S. Raghavacharya). ]

छादितं पद्मिनीपत्रैर् see हंसकारण्डवाकीर्ण°

14576**

छादितः कथमपि त्रपयान्तर्
यः प्रियं प्रति चिराय रमण्याः ।
वारुणीमदविशङ्कमथाविश्
चक्षुषोऽभवदसाविव रागः ॥

(अ) Śiś 10. 19.

(आ) SR 315. 22 (a. Śiś), SSB 170. 22 (a. Māgha).

Svāgatā metre.

The love of the pretty young woman for her lover, that was somehow concealed inside for long out of modesty, has now boldly manifested itself from her eyes under the influence of wine.

14577*

छादिते दिनकरस्य भावने
खाञ्चले पतति शोकभावने ।
मन्मथे च हृदि हन्तुमुद्यते
प्रोषितप्रमदयेदमुद्यते ॥

(अ) Ghaṭakarpara 6 (in some editions 1).

(b) खाज्जले Ghaṭa (KSH).

Rathoddhatā metre.

When the forest of the rays of the Sun has been drowned; / when water-falls from the sky creating a load / of grief; when Love's God, the foe within, stirs to wound / the heart, this plaint rose from the wife of one gone abroad. (L. C. Van Geyzel).

14578

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुःष्ठु वा ।
न स्पृशत्येव यत् किंचित् पुरुषं तद्विलक्षणम् ॥

(अ) Vivekacūḍāmaṇi 504.

If heat or cold, or good or evil happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow. (Swami Madhavananda).

छायां कुर्वन्त चान्यस्य see No. 14595.

छायां कुर्वन्ति चान्यस्य see No. 14595.

14579*

छायां जनः समभिवाञ्छति पादपानां
नक्तं तथेच्छति पुनः किरणं सुधांशोः ।
हर्म्यं प्रयाति शयितुं सुखशीतलं च
कान्तां च गाढमुपगूहति शीतलत्वात् ॥

(अ) Ṛtu additional stanza after 6. 6.

(a) समधिकांक्षति Ṛtu (var.).

(b) मत्तः सचेत्पुनरयं किरणांश्च भानोः Ṛtu (var.).

(c) कान्तासुगात्रमुपगूहति शीतलत्वात् Ṛtu (var.).

(d) हर्म्येषु याति च रतिं निशि शीतलेषु Ṛtu (see c).

Vasantatilakā metre.

People wish for the shade of trees and at night again for the rays of the Moon; (they) go to delightfully cool mansion to sleep, and embrace closely wives on account of (its) coolness. (M. R. Kale).

14580

छायां प्रकुर्वन्ति नमन्ति पुष्पैः
फलानि यच्छन्ति तटद्रुमा ये ।
उन्मूल्य तानेव नदी प्रयाति
तरंगिणीं किं प्रतिपन्नमस्ति ॥

(आ) ŚP 1123, Any 102. 78, SR 219. 7, (a. ŚP), SSB 603. 9, SRK 197 2 (a. Śārṅgadhara), SRM 2. 9. 542.

(*a*) पुष्प Any.

(*b*) फलं प्रय° Any.

(*d*) क्व ŚP, Any, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The trees on the bank that afford shade, bend down with flowers and yield fruits, the river proceeds ahead uprooting those very trees. What is that which the fickle cannot do ?

**छायां यस्य निषेव्य** see No. 14599.

14581

छाया कापि न पल्लवेषु सुमनः स्तोमेषु नो सौरभोद्-
गारः कोऽपि फलेषु कापि महती वार्ता न तां ब्रूमहे ।
धत्ते त्वां शिरसा तथापि हि हरस् त्यक्त्वा पुनः केतकीं
तन् नूनं कनकद्रुमात्र भवता नाम्ना जगद् वञ्चितम् ॥

(आ) Any 139. 243.

Śārdūlavikrīḍita metre.

O Kanakadruma (Dhatura tree), there is no shade under your leaves, no gush of fragrance from your flowers, there is (however) something great about your fruits (but) we do not discuss that. Even then Hara bears you (i.e. your flowers) on his head and discards the Ketakī flowers. Yoy have certainly duped the world by your name (Tree of gold).

14582

छायाग्राही चन्द्रः
कूटत्वं सततमम्बुज व्रजति ।
हित्वोभयं सभायां
स्तौति तवैवाननं लोकः ॥

(अ) ĀrS 2. 233.

Āryā metre.

The moon is tarnished by a stain, the lotus always plays fraud (as it withers at dusk); leaving the two aside, the people eulogise your face alone in the assembly.

14583

छायातरुं पान्थ गवेषमाणो
ग्रामे मुधा क्लिश्यसि विश्रमाय ।
जानासि किं नैव यदत्र राधाम्
आधाय यातो मथुरां मुकुन्दः ॥

(आ) Vidy 558.

Indravajrā metre.

In vain do you, O Traveller, tire yourself in looking out for a shady tree in the village to have rest under it. Don't you know that Kṛṣṇa, leaving behind Rādhā, has repaired to Mathura to-day.

14584

छायातिरिक्ता हीना वा द्रवे च विषदूषिते ।
दृश्यते राजिरूर्ध्वा च फेनमण्डलमेव च ॥

(अ) KN (KN (ĀnSS) 7. 19, KN (TSS) 7.19, KN (BI) 7. 19).

(*b*) स्याद् रसे KN (BI); स्याद् [च] KN (TSS) (var.).

The shine of liquid substances mixed with poison, is either hightened or lightened ; their surface looks bright and fringed with fcam. (M. N. Dutt).

14585

छायातिसान्द्रशिशिरा नवपल्लवानि
स्निग्धानि मुग्धसुरभिः स्तबकप्रबन्धः ।
स्थित्वा फलानि सदृशानि विधेहि मा वा
दृष्ट्वैव ते सुखमशोक वयं विशोकाः ।

(आ) Skm (Skm (B) 1906, Skm (POS) 4. 54. 1) ((a, Nākoka), AB 536.

Vasantatilakā metre.

O Aśoka, your shade is very dense and cool, fresh sprouts are glossy, the series of bunches give out gentle smell ; standing (majestically), you may or may not bear fruits, we are relieved of sorrows by merely seeing your form.

14586*

छाया तोयं वसतिरशनं वाहनं दीपिका वा
क्रेतुं यस्मिन् किल न सुलभं किंचिदप्यत्र मर्त्यैः ।
तस्मिन् दूरे पथि तनुभृतां सर्वथैवाभिगम्ये
प्रस्थानार्हं कमपि तु विधिं घस्मरा न स्मरामः ।।

(अ) Śāntiv 9.

Mandākrāntā metre.

It is not easy for the mortals to secure (lit. purchase) anything here in this world, be it shade (of a tree), water, abode, food, vehicle or lamp ; (how then) we, impatient (lit. voracious) as we are, find any means to set on that distant path (of salvation), which is to be sought in every way by the embodied beings.

14587

छाया नात्मन एव या कथमसावन्यस्य निष्प्रग्रहा
ग्रीष्मोष्मापदि शीतलस्तलभुवि स्पन्दोऽनिलादेः कुतः ।
वार्ता वर्षशते गते किल फलं भावीति वार्तैव सा
द्राघिम्णा मुषिताः कियच्चिरमहो तालेन बाला वयम् ।।

(आ) VS 821.

(*a*) निष्प्रग्रहो VS (var.).

(*d*) द्रघिष्टा VS (var.).

Śardūlavikrīḍita metre.

Your long shade which is not for its self, how can that be (comforting) for others ? How there can be (then) a gust of cool breeze under you in the hard days (lit. calamity) of summer-heat ? The talk that there will be fruits (on you) after the passage of a hundred years is also merely a talk. Alas ! how long have we, the simpeltons, been duped by the height of the palmyra tree ?

14588

छायानिरङ्कुशगतिः स्वयमातपस्तु
छायान्वितः शतश एव निजप्रसङ्गम् ।
दुःखं सुखेन पृथगेवमनन्तदुःख-
पीडानुवेधविधुरा तु सुखस्य वृत्तिः ।।

(अ) Raj (Raj (VVRI) 8.1913, Rāj (S) 8. 1913).

(*d*) °बोध° [°वेध°] Raj (var.).

Vasantatilakā metre.

The shade[1] is found independently by itself, while the light, owing to its own nature, is accompanied by a hundred fold shadows. Misfortune exists without happiness, while happiness is impaired by being pervaded with endless misfortunes. (M. A. Stein).

1. Darkness.

14589

छायान्वितोऽपि सरलोऽप्यतिविस्तृतोऽपि
कान्तप्रसूनविभवोऽप्यतिसुन्दरोऽपि ।
यत्त्वं फलेऽर्थिषु विसंवदसे प्रकामम्
अस्पृश्यतां भजसि शाल्मलिवृक्ष तस्मात् ॥

(आ) Any 132. 190.

Vasantatilakā metre.

O Śālmali tree, though you are endowed with shade, are tall, extensive and very beautiful and are rich in lovely flowers as well; but as you are completely at variance (with your appearance) in providing fruit to the needy, you thereby become an untouchable.

14590

छायापि लोचनपथं न जगाम यस्याः
सेयं वधूर्नगरमध्यमलङ्करोति ।
किं चाकलय्य मथुरानगरे मुकुन्दम्
अन्धोऽपि बन्धुकरदत्तकरः प्रयाति ॥

(आ) PG 315 (a. Vāṇivilāsa).

(*a*) छाया विलो° PG (var.).

(*c*) मधुरा° or मधुरागमने PG (var.).

Vasantatilakā metre.

The young woman, whose shadow too did not (earlier) come within the range of one's eyes, now adorns the interior of the town. Furthermore, knowing that Kṛṣṇa was in the Mathura town, even a blind man is forging ahead, holding with his own the hand of a friend.

14591*

छाया प्रीतिं वितरति बहुला मुग्धकान्तेव भूयो
धीरो वायुः स्पृहयति वनितापीनवक्षोजवच्च ।
सूर्यो ग्रीष्मे विरह इव मुहुर्भावयत्येव तापं
मुग्धस्त्रीणामधरमिव सुखञ्चाददत् शीततोयम् ॥

(आ) Vidy 905 (a. Śrī Vidyākaramiśra).

Citralekhā metre.

In the summer the dense shade imparts pleasure like a guileless beloved, steady breeze creates longings like the prominent breasts of a woman, the sun causes heat time and again as separation causes agony, the cool water gives pleasure like the lower lip of a pretty young maiden.

14592

छाया फलानि मुकुलानि च यस्य विश्वम्
आह्लादयन्ति सहकारमहीरुहस्य ।
आमृष्य तस्य शिखया नवपल्लवानि
मश्नासि रे दवहुताश हताश कष्टम् ॥

(आ) Any 120.103, ŚP 1021, SR 220. 5 (a. ŚP), SSB 607. 5

Vasantatilakā metre.

The mango tree whose shade, fruits and blossoms delight the whole world;

O wretched wild-fire, you, singing (lit. touching) its fresh leaves with your flames, destroy it. It is painful.

14593

छायाभिः प्रथमं ततश्च कुसुमैः पश्चात् फलैः स्वादुभिः
प्रीणात्येष तरुर्महानयमिति श्रान्तैःसमाश्रीयते ।
को जानाति तदीयकोटरपुटे प्रत्यग्रहालाहल-
ज्वालाजालजटालपाटलफणः क्रूरः फणी वर्तते ॥

(अ) AVa 463.

(आ) NBh 475, Vidy 284, SR 236. 25, SSB 634. 25.

(*a*) ततः सुकु° Vidy ; ततस्तु SR, SSB.

(*b*) तरुः प्रतीतिपथिकैः Vidy ; °त्येष AVa ; °त्येव तरुः पथीति पथिकैः SR, SSB; महानिति पथि AVa; सुखं स्थीयते SR, SSB ; समागम्यते AVa.

(*c*) यदत्र कोटरतटे (°लनक SSB) Vidy; °गतः SR, SSB (°पुटे AVa).

(*d*) °लकरालकालवदनः Vidy ; °लभालफलकः AVa ; °लवक्त्रकुहरः कृष्णः फ° SR, SSB.

Śārdūlavikrīḍita metre.

This tree gladdens (all) first with its shade, then with its blossoms and with sweet fruits thereafter; the weary travellers (,therefore,) seek shelter under it thinking it is truly great. But who knows that in its cavity lives a ferocious serpent with its hood reddened by the mass of flames of the fresh deadly poison.

14594

छायाभिर्निबिडाभिराभिरभितः पुष्पप्रसूनोदरात्
उन्मीलद्भिरनुत्तमैः परिमलैः स्निग्धैश्च मुग्धैर्दलैः ।
मन्दस्पन्दवता शिवेन मरुता संशीलिताश्चेदिह
क्लान्तिं पान्थजनास्त्यजन्ति सरितस्तीरेऽप्यलं मज्जनैः ॥

(आ) AVa 510.

Śārdūlavikrīḍita metre.

If the wayfarers, comforted by this dense shade, matchless fragrance issuing from the interior of the flowers blooming all around, lovely tender leaves, and the gently blowing pure wind, are relieved of their fatigue on the bank of the river itself, there is then no need of a bath.

14595

छायामन्यस्य कुर्वन्ति स्वयं तिष्ठन्ति चातपे ।
फलन्ति च परार्थेषु नात्महेतोर्महाद्रुमाः ॥

(अ) AVa 464, VCsr 2.4, Vet 15.16, MK (MK (GOS) 63, MK (S) 58, Cr 376 (CRr 3.28, CNI I 345, CPS 64.39).

(आ) SkV 1229, Any 109.22, SR 236.4, (a. VC), SSB 632.4, IS 2307, SRRU 971, SSg 38.

(*a*) छा° कु° चान्यस्य tr. SkV, SRRU ; अन्ये तिष्ठन्ति छायायां VC (var.) ; छायामनस्य CR (var.) ; अन्येषु Vet, MKS.

(*b*) स्व° ति° चा° (or आ°) tr. SR, SSB, Cr ; तापं तिष्ठन्ति वातपे SkV, SRRU.

(*c*) फलन्त्यपि परार्थाय SR, SSB ; °रार्थाय SRRU ; फलंत्येव Vet (var.) ; परस्यार्थे Cr ; परार्थे च (°र्थ च ; °र्थाय CNI, SkV,

SRRU) CNI I, VC (var.), SkV, SRRU हि [च] Vet. (var.); वै [च] SSg; मनिस्यार्थे CR (var.); परार्थं च SSg.

(*d*) सत्पथस्था इव द्रुमा: Cr; नात्यहेतोर् (महात्मानो) Vet; पादपा इव सज्जना: SkV, SRRU; सत्यमेते VC (var.); स्वार्थंय CNI I; नात्मनोऽर्थे SSg; द्रमा: (वृक्षा: SR, SSB) सत्पुरुषा इव (तथा VC [var.]) SR, SSB, VC (var.); द्रुमो CR (var.); °त्मनोऽर्थे SSg.

Great trees provide shade to others, but themselves stand in the sun. (Moreover) they bear fruits for others, not for their sake.

[ Great trees make shade for others, but stand themselves in the heat of the sun; they bear fruit also for others, not for their own profit. (F. Edgerton). ]

14596

छायामपास्य महतीमपि वर्तमानाम्
आगामिनीं जगृहिरे जनतास्तरूणाम् ।
सर्वो हि नोपगतमप्यपचीयमानं
वर्धिष्णुमाश्रयमनागतमभ्युपैति ॥

(अ) Śiś 5. 14.

(आ) VyVi *ad* 2. 98 (p. 434) *ad* 2. 38 (p. 344 *ab* only 1, KHpr 235. 317 and 265.388 (*ab* only).

(*c*) सर्वे Śiś (var.); नोपनत° [नोपगत°] Śiś (var.); ऽपि [हि] KH (var.); °मानां (var.).

Vasantatilakā metre.

Leaving aside the existing shade of the trees, though it was long, the Yadavas sat in the approaching shade (though it was short). Surely everybody seeks an abode, which, though not (yet) in his hand, is sure to grow (subsequently), not the one, which, though in hand, is likely to deteriorate (later on).

14597

छायामभ्रदलैः खलैः सुजनतां मानोन्नतिं याञ्चया
कार्पण्येन यशांसि धूर्तकलया मैत्रीं सुखं सेवया ।
धर्मं प्राणिवधेन वाञ्छति धनं द्यूतप्रसादेन यो
वेश्याभिश्च विलासमात्मनि नराकारोऽस्ति गौरेव सः ॥

(अ) Mugdhopadeśa (KM VIII) 19.

(आ) GVS 628.

Śārdūlavikrīḍita metre.

He who seeks shade from the flakes of cloud, gentleness from the wicked, honour from supplication, glory from wretchedness, friendship by crooked means, happiness from service, righteousness from killing the living beings, wealth from the favour of gambling, graceful play (or pleasure) from the courtesans, he is man in appearance (only). In fact, he is a regular beast.

14598

छायामम्भसि विप्रयोगकृपणः स्वां मन्यमानः प्रियां
चक्राह्वो वदनाद्बिसाङ्कुरमभिप्रेप्सुर्निनेऽस्यास् ततः ।
दृष्ट्वाम्बुप्लुतमेतयेरितमिति प्रीतस्तमेवादशद्
व्यामूढः परमार्थ एव सुतरां लोकः सुखी नेतरः ॥

(आ) VS 1995 (a. Priyamukhya).

Śārdūlavikrīḍita metre.

Taking his reflection in the water as his beloved, the Cakravāka, afflicted with

separation, thrust with his beak a shoot of lotus-stalk in her mouth. Then finding it floating on the water, he joyfully bit it thinking it to have been dropped by her. Only one totally ignorant of the truth is really happy in this world, none else.

14599

छायामस्य निषेव्य पिप्पलतरोराकृष्य शाखाः शतं
भुक्तं प्रागिति लज्जया गजपते किं नात्र विश्रम्यते ।
दैवेनेदृशयोग एव घटितो यत्त्वादृशां कोटिभिस्
तादृक्तादृगयं कृतः पुनरभूदेतादृशः पल्लवैः ॥

(आ) Skm (Skm (B) 1896, Skm (POS) 4. 52. 1) (a. Īśvarabhadra).

(a) छायां यस्य Skm (POS).

Śārdūlavikrīḍita metre.

O Lord of elephants, you enjoyed the shade of this fig tree and drew (broke) its branches a hundred times ; why don't you, feeling ashamed that I wore it down (lit. enjoyed it) earlier, now rest under it ? Fate has brought it to such a pass that it was made what it was not (earlier) by crores of (beasts) like you, but its sprouts have again made it its original self.

14600*

छायामात्रं पश्यन्-
अधोमुखोऽप्युद्गतेन धैर्येण ।
तुदति मम हृदयमिषुणा
राधाचक्रं किरीटीव ॥

(अ) ArS 2. 234.

Ārya metre.

He, with his face turned downwards, though merely seeing the reflection, pains my heart with bloated fortitude, as Arjuna having his face downwards, pierced the *rādhācakra* with his raised arrow, merely seeing its reflection (in the oil).

14601*

छायामायासनाशे प्रगुणयसि नृणामुत्सवेषु च्छदानि
प्रीतौ पुष्पंधयानां मधु पिकनिकरस्त्वागते कोरकाणि ।
धर्मक्लान्तार्थिसार्थक्लमशमनविधौ पाकपिङ्गं फलौघं
तत्त्वं विश्वोपकारार्पितविभवकृतानन्द माकन्दनन्द ॥

(आ) Any 121. 109.

Sragdharā metre.

O Mango tree, you extend your shade to remove the weariness of the people, afford them leaves on festive occasions, honey to the bees out of love for them, blossoms to the flocks of Cuckoos as they come to you, and fruits, that get yellow on ripening, to the hosts of suppliants oppressed with heat to remove their fatigue. You (thus) take pleasure in offering your affluence for the good of all.

14602

छायामाश्रय पुण्डरीकमिलितां मध्येसरः शीकरं
सानन्दो भव राजहंस भवतः स्यान् नाम पक्षोन्नतिः ।
मञ्जीरेण तथापि च ध्वनिरयं निर्णीयते लीलया
योऽस्माकं परिचारिकाचरणयोः खेलाभिरुत्कूजति ॥

(आ) Skm (Skm (B) 1978, Skm (POS) 4. 68. 3) (a. Umāpatidhara), Vidy 21 (a. Umāpatidhara).

(*a*) °माश्रय पुण्ड° Skm (POS).

(*b*) राजहस Skm (POS) (printer's error).

(*c*) निर्णीयते Skm (POS), Vidy.

Śārdūlavikrīḍita metre.

O Royal swan, enjoy (lit. resort to) the shade provided by the lotuses, and (the shower of) drops of water in the midst of the pool. May you be happy and may your wings grow steadily. Even so, here we hear the sound sportively produced by the anklets on the feet of the female attendants in the course of their play.

14603

छाया रम्या नु शाकं फलमपि रसवत् सद्द्विजानां निवास:
सन्तप्तानां च तापं शमयति निखिलं सर्वदायं रसाल: ।
तस्मिन्नुन्मत्तकीश: प्रसभमपगतान् भर्त्संयत्यग्रतोऽत:
सोऽप्येकस् तत्र नो चेदयमपि च सम: कल्पवृक्षेण नूनम् ॥

(अ) Ava 259.

Sragdharā metre.

The shade of this mango tree is pleasing, its succulent fruits serve as vegetable, it is home to the beautiful birds and it always removes, root and branch, the agony of those tormented by heat. (However) there is a mad ape on it which violently scares away from it all those who come to it. If that one too was not there, it would certainly be the peer of the heavenly wish-granting tree.

14604

छायार्थं ग्रीष्मसंतप्तो यामेवाहं समाश्रित: ।
अजानता मया सैव पत्रै: शाखा वियोजिता ॥

(अ) Mṛcch 4. 18.

(आ) SLPv 49. 4-5.

(*a*) छायार्थी Mṛcch (var.).

Unwittingly have I[1] stripped of its leaves the bough in whose shade I would seek refuge from the burning heat of the sun. (R. P. Oliver).

1. Śarvilaka.

छायार्थी ग्रीष्मसंतप्तो see No. 14604.

14605

छायावद्या न वन्ध्याचिरुचिचपला खड्गधारेव तीक्ष्णा
बुद्धिर्वा लुब्धकस्य प्रतिहतकरुणा व्याधिवन्नित्यदु:खा ।
वक्रा वा सर्परीति: कुनृपगतिरिवावद्यकृत्यप्रचारा
चित्रा वा शक्रचापं भवचकितबुधै: सेव्यते स्त्री कथं सा ॥

(अ) AS 123.

(*a*) वद्या° AS (var.) ; छायावद्यानवद्या° AS (KM) ; °वध्या° AS (var.) ; °चिररुु° AS (var.) ; °चपलां AS (var.).

(*b*) प्रत्तहृत° AS (var.) ; °करणा AS (var.) ; °करुणाढ्या° AS (KM).

(*c*) °गतिरिववाव° AS (KM).

Sragdharā metre.

A woman is censurable like a scanty (lit. barren) shade, fickle like the lightning, sharp like the sword's edge, void of compassion like the mind of a hunter, ever painful like a disease, crooked like the movement of a serpent, engaged in evil acts like the policy of a vicious

king, and (reveals herself in) various hues like a rainbow. Why then the wise men, scared of the world, go after her ?

14606

छायावन्तो गतव्यालाः स्वारोहाः फलदायिनः ।
मार्गद्रुमा महान्तश्च परेषामेव भूतये ॥

(आ) VS 791, ŚP 1978, SRHt 209. 7 (a. Vallabha) SSH 1. 11, Any 112. 44, SR 45. 7 (a. ŚP), SSB 301.7, SRK 203. 10 (a. Śārṅgadhara), RJ 489, KāBh 3. 18.

(*a*) °व्याला SR, SSB.

The shady trees along the road which are void of snakes, easy to climb and yield (regular) fruits ; and great men who afford refuge (to the needy), are distanced from the wicked, easy to approach and helpful (to all), are for the good of others alone.

14607

छाया वियोगि-वनितेव गता कृशत्वं
तप्तं पयः पिशुनमानसवद् बभूव ।
केनाधुना वद मनागवलोकनीयः
क्रुद्धोत्तमर्णमुखमण्डलवत् पतङ्गः ॥

(अ) PV 515 (a. Balaji-Bhaṭṭa), SuSS 58 (a. Bālāji-Bhaṭṭa), SR 336.17, SSB 205. 18, RJ 1218.

(*a*) वियोगविनितेव PV (var.).

(*c*) बत [ वद ] SR, SSB.

Vasantatilaka metre.

The shade has shrunk like a separated woman, the water has turned hot like the mind of a vile person ; tell me, who can now afford to look, even for a while, at the orb of the sun like the face of an infuriated creditor.

छाया विलोचनपथं see No. 14590.

14608

छायावृक्षमुपाश्रयन्ति पथिषु श्रान्ता हि पान्थाः समं
तेष्वेकोऽस्य शुभं शुभेन मनसा हृष्यन्ननुध्यायति ।
अन्यो हर्तुमपेक्षतेऽस्य विटपानाधारयष्टेः कृते
कश्चिन् निश्चिनुते कवाटफलकं कर्तुं तमेव क्षणात् ॥

(अ) Dik Any 1.

Śārdūlavikrīḍita metre.

All the weary wayfarers equally sit under the shady tree along the way. Of them (only) some one of noble mind gleefully thinks well of it, (while) some other wants to remove its branches to make supporting pillars, and someone resolves (to cut it down) right then to make the panels of the door.

14609

छायाशीतलितात्सकाञ्चनशिलात् खेलत्कृतार्थार्थिनस
तत्तन्निर्मितचित्रमञ्जरिगृहात् क्रीडामिलत्खेचरात् ।
घ्रात्वाप्यद्भुतसौरभोरुलहरीः कल्पद्रुमान् नैव यद्
वेगाद्धावति मञ्जु गुञ्जति परं तत्कोयमिन्दिन्दिरः ॥

(आ) Skm (Skm (B) 1783, Skm (POS) 4. 29. 3) (a. Vallana or Vallabha), Kav p. 100.

(*b*) गृहक्रीडा Skm (var.).

Śārdūlavikrīḍita metre.

Who is this large bee that does not rush to the wish-granting trees

( *Kalpadrumas* ) and hums very sweetly (there itself), even after smelling the strong currents of unique fragrance (emanating) from the bowers of exquisite blossoms formed there, which are cool with shade, are equipped with golden slabs, where the suppliants with their wishes fulfilled enjoy themselves and the Gandharvas meet for the amorous game.

14610**

छायाशुष्का रक्तिमात्राः सर्वकर्मसु योजयेत् ।
जातवत्सशकृद्रस- मूत्रवर्तिर्विषं हरेत् ॥

(आ) ŚP 2911.

The gunjā[1]-seeds, dried up in shade, may be used in every way.[2] Its collyrium prepared in the excreta and urine of a new-born calf cures poison.

1. A small shrub bearing red-black berries.
2. Oral, paste as well as collyrium.

14611**

छाया संश्रयते तलं विटपिनां श्रान्तेव पान्थैः समं
मूलं याति सरो जलस्य जडता ग्लानेव मीनैः सह ।
आचामत्यहिमांशुदीधितिरपस्तप्तेव लोकैः समं
निद्रा गर्भगृहं सह प्रविशति क्लान्तेव कान्ताजनैः ॥

(आ) Kuv *ad* 21. 58 (67), SR 337. 51 (a. Kuv), SSB 207. 52, SRK 141. 3 (a. Jānakīpariṇaya), IS 2308.

(*b*) सरोजलस्य SSB.

Śārdūlavikrīḍita metre.

(At the summer-noon) the shade, as if tired, goes to the ground under the trees, like the (weary) wayfarers; the coolness of the water of the pool, as if weary, goes to its bottom like the fish; the rays of the sun, as if heated, drink (dry up) the water like the people, and sleep, as if languid, enters the inner-chamber alongwith the women-folk.

14612

छायासुप्तमृगः शकुन्तनिवहैरालीननीलच्छदः
कीटैरावृतकोटरः कपिकुलैः स्कन्धे कृतप्रश्रयः ।
विश्रब्धं मधुपैर्निपीतकुसुमः श्लाघ्यः स एव द्रुमः
सर्वाङ्गैर्बहुसत्त्वसंघसुखदो भूभारभूतोऽपरः ॥

(अ) P (PP 2. 2, Pts 2. 2, PtsK 2. 2).

(आ) ŚP 972 ( a. Bījaka ), SR 236. 19 (a. P), SSB 633. 19 (a. Bījaka), SRK 202. 2 (a. ŚP), IS 2309, GSL 77, Any 111. 34.

(*a*) °सुप्तमृगाः SSB ; शकुन्तनि° Pts ; °विष्ठ-विलुप्तच्छदः Pts, PtsK, SR, SSB ; विष्ठाविलिप्तच्छदः ŚP, SRK, Any.

(*b*) कीटैरा° ŚP ; कृतसंश्रयः SRK.

(*c*) विश्रब्धो PtsK ; विस्र° ŚP ; सतां सत्तरुः [स ए° द्रु°] Pts ; एकस्तरुः ŚP, SR, SSB, SRK, IS, Any.

(*d*) °र्ङ्गैर्ब° यत्राङ्गीकृतसत्त्वसंप्लवभरे भग्नापदोऽन्ये द्रुमाः ŚP, SR, SSB, SRK, Any ; °जीव° [°सत्त्व°] Pts ; °सङ्घ° PtsK.

Śārdūlavikrīḍita metre.

Blest be the tree whose every part / brings joy to many a creature's heart—/ its green roof shelters birds in rows / while deer beneath its shadow doze ; / its flowers are sipped by tranquil bees; / and insects throng its cavities, / while monkeys

in familiar mirth / embrace its trunk. That tree has worth ; / but others merely cumber earth. (A. W. Ryder),

14613*

छायासु लाभं भुवि भूमिलाभं
विघ्नं जले प्रावणि कार्यनाशम् ।
करोति काको विरुवन्नरस्य
प्रस्थापितः स्थानगतस्य चापि ॥

(आ) ŚP 2489.

Upajāti metre (Indravajrā and Upendravajrā).

Whether one has set out on a journey or reached the destination, the crow cawing in the shade brings profit to the man ; on the ground, acquisition of land ; on water, obstacles ; and on rock, the loss of work (in hand).

14614

छायाऽस्यैव घना सुगन्धिरयमेवापन्नतापच्छिदाम्
अग्रेऽस्यैव गुणग्रहः सगुणता किं चन्दनस्योच्यताम् ।
आ मूलात्पुनरेष बद्धवृत्तिभिर्व्यालैस् तथा दूषितो
जाने येन वरं धवोऽथ खदिरोऽप्यन्योऽथवा न स्वयम् ॥

(आ) VS 817 (a. Thoāka=Āka).

Śārdūlavikrīḍita metre.

How can one describe the qualities of a sandal tree ? Only its shade is dense, only it is (truly) fragrant, it alone is the foremost of those who allay the agony of the afflicted, and its virtues alone are appreciated (by one and all) But it is so defiled by the encircling snakes right from its root that I think Dhava, Khadira or any other tree would be preferable, not the sandal tree.

छायामनस्य कुर्वन्ति see No. 14595.

14615*

छिक्कापतनजृम्भासु जीवोत्तिष्ठाङ्गुलिध्वनिम् ।
कुर्वन् श्रेयो ह्यवाप्नोति अकृते ब्रह्महा भवेत् ॥

(आ) Sama 1 छ 2 and 2 श 28.

One who utters 'long live' while sneezing, 'stand up' while falling and 'cracks fingers' while yawning, achieves good luck. Not doing so, one is guilty of killing a Brāhmaṇa.

14616

छित्त्वा पाशमपास्य कूटरचनां भङ्क्त्वा बलाद् वागुरां
पर्यन्ताग्निशिखाकलापजटिलान् निर्गत्य दूरं वनात् ।
व्याधानां शरगोचरादतिजवेनोत्प्लुत्य धावन् मृगः
कूपान्तः पतितः करोतु विधुरे किं वा विधौ पौरुषम् ॥

(अ) P (PP 2. 67, Pts 2. 81, PtsK 2. $86_1$ PM 2. 26).

(आ) ŚP 940, VS 655 (a. Muktāpīḍa), Skm (Skm (B) 1862, Skm (POS) 4. 45. 2), SkV 1493. Prasanna 195 *b*, SR 94. 106 (a. P), SSB 379. 115 (a. Muktāpīḍa), SRK 180.5 (a. Sphuṭa-śloka), RJ 463, IS 2310, SSM 1242, Any 38. 8, ASS 5. 5, Kāvyān 13. 30–2, ST 17.7, Pts 250, SSV 291.

(*a*) कूटमपरं ASS (var.) ; भित्त्वा [भ°] Skm ; भंक्ता SRK.

(*b*) पर्यस्ता° SkV, IS; प्रान्तेषु ज्वलदग्निजालजटिलान् Kavyān; °कलापजालकुटिलान् Skm; निःसृत्य [ निर्गत्य ] ŚP, VS, SkV, SR, SSB, SRK.

(*c*) °रादपि Pts, VS; °रादति° ASS; °रादतिजवाद्° Any; जवेनोत्पत्य Pts, ŚP; जवेनादृत्य Prasanna; गच्छन् [ धा° ] ŚP.

(*d*) कूपान्त PtsK; करोति PtsK, ŚP, VS, SkV, SR, SSB, SRK; विमुखे PtsK, SR, SSB, SRK, Any, ASS; विगुणे ŚP, SKm, SkV, Kāvyān; विगुणः Prasanna; वामं [कि वा] PtsK.

Śārdūlavikrīḍita metre.

A deer there was that burst his bonds; / he flung the trap aside; / he violently broke apart / the hobbling snare that tied; / from woods uncouth with tufled flames / around him bristling, fled; / the hunters' arrows left behind; / to seeming safety sped; / into a well at last he tumbles; / on hostile fate all efforts stumbles. (A. W. Ryder).

छित्वा भित्वा च मर्माणि see हित्वा भित्वा च मर्माणि

14617**

छित्वा हारलताः किरन्ति गलितव्याकीर्णमुक्ताफलाः
शुष्कं मर्मरयन्ति चन्दनरजो वक्षःस्थलायासकम् ।
शीतं शारदतापतान्तिशमनं यद्यत् समाजह्रिरे
हेमन्ते तदिवं त्यजन्ति तुहिनव्याजेन दिव्याङ्गनाः ॥

(आ) VS 1844 (a. Bhartṛsārasvata).

Śārdūlavikrīḍita metre.

Breaking asunder the necklaces, they scatter in disorder the pearls issuing therefrom; remove with *murmur* sound the dry sandal-powder troubling their breast-regions; whatever the cool remedy the celestial nymphs employed to remove the fatigue caused by the autumn-heat, they gave it up in the winter, feigning cold.

14618*

छिद्यन्तां वनराजयः कुसुमिता निर्वास्यतां सर्पभुङ्
नीपोद्दामकदम्बरेण सुरभिः संग्रथ्यतां मारुतः ।
हा कष्टं धिगहो न कश्चिदपि मे मूकीकरोत्यम्बुदान्
इत्येवं पथिकाङ्गनाप्रलपितं श्रुत्वेव खं रोदिति ॥

(आ) VS 1770 (a. Naḍbhuvaka).

Śārdūlavikrīḍita metre.

"Cut down the blooming sylvan groves, banish the peacock, the fragrant air that makes the *neepa*-tree blossom (luxuriant), be strung with the sky; alas, fie, none of my (friends) makes the clouds silent", as if listening to these wails of the traveller's wife, the sky is shedding tears.

छिद्रं कर्म see No. 14621.

14619

छिद्रं जनयतां नीचैर् अच्छिद्रं बिभ्रतामपि ।
त्रासहीनाः सुमणयः स्वभावादुपकुर्वते ॥

(आ) SNi 7.5.

(*a*) तीक्ष्णैर् [ नी° ] SNi (KM).

The flawless pure gems, by nature, do good to those who pierce holes in them from below as also to those who wear them close (to their heart).

14620**

छिद्रं मणेर्गुणार्थं
नायकपदहेतुरस्य तारल्यम् ।
कथमन्यथेश्वराणां
विलुठति हृदये च मौलौ च ॥

(आ) SkV 1119, Prasanna 178 *b*.

(*b*) तारतम्यं Prasanna.

Āryā metre.

The hole [or : fault] of a pearl is for the string [or : for virtue] and its incostancy [ or : sheen ] gives it the name of *nāyaka* [lover or : chief pearl in a necklace]. How else would it roll on the breasts and the heads of the rich ? (D. H. H. Ingalls).

14621*

छिद्रं मर्म च वीर्यं च स जानाति निजो रिपुः ।
दहत्यन्तर्गतश्चैव शुष्कं वृक्षमिवानलः ॥

(अ) KN (KN (ĀnSS) 8. 65, KN (TSS) 8. 65, KN (BI) 8. 62), H (HJ 3. 62, HS 3. 59, HM 3. 59, HK 3. 59, HP 3. 57, HN 3. 57, HM 84. 23, HC 111. 15-6, Boltz 64. 60).

(आ) IS 2311, Sama 1 छ 3.

(*a*) कर्म च वित्तं च KN (BI) ; कर्म [म°] Sama.

(*b*) विजानाति KN (BI) ; सर्वं चेत्ति HJ ; सर्वं वेत्ति HS, HP, HM, HK, HH, HN, Sama.

(*d*) शुष्कवृक्ष° KN (BI), IS (but some texts as above).

The enemy who knows one's loopholes, secrets as well as strength, gaining a foothold, destroys him as does the fire burn a dry tree.

14622

छिद्रवृन्दावृतेऽप्यन्तः- शून्येऽपि खलचेतसि ।
चित्रमेकोऽपि नास्यन्तर् न गुणावयवोऽपि हि ॥

(आ) JS 57. 4 (a. Bhaṭṭa-Govindarāja ), VjV 49 (a. Bhaṭṭa-Govindarāja).

It is strange that not even a fraction of virtue finds space in the heart of the wicked though it is dotted (lit. covered) with numberless holes and is internally hollow.

छिद्राण्वेषण जालेन see No. 12246.

14623

छिद्रानुसारनिपुणत्वमिदं त्ववीयं
दृष्ट्वा गतौ कुटिलतां वदने विषं च ।
मन्ये सरीसृप भवानुचितं मनुष्य-
प्राणापहारविषये विधिना नियुक्तः ॥

(आ) Skm (Skm (B) 1761, Skm (POS) 4. 25. 1).

(*c*) तवा° [ भवा° ] Skm (var.).

Vasantatilakā metre.

Taking note of your expertise in entering into the hole, crookedness in movement and poison in your hood, the creator, O serpent, has rightly assigned you to rob the people of their life.

14624

छिद्रान्तराणि सुलभानि सदैव हन्त
पातालरन्ध्रसरणेरिव दण्डनीतेः ।
बह्वीभवन् प्रसरमन्तरसंप्रविष्टो
यास्यप्रतर्क्यनियमात् पतनं भजेद् वा ॥

(अ) Rāj (Rāj (VVRI) 8. 2963, Rāj (S) 8. 2963).

Vasantatilakā metre.

In the practice of government as on the way through the gorges of hell, there are found, indeed, always many kinds of holes. A person who has entered

upon it, and frequently follows it, may, by an incalculable dispensation, find his way out, or may come to his fall. (M A. Stein).

14625*

छिद्रान्वेषणतत्परः प्रियसखि प्रायेण लोकोऽधुना
रात्रिश्चापि घनान्धकारबहुला गन्तुं न ते युज्यते ।
मा मैवं सखि वल्लभः प्रियतमस्तस्योत्सुका दर्शने
युक्तायुक्तविचारणा यदि भवेत् स्नेहाय दत्तं जलम् ॥

(आ) JS 257 5, ŚP 3619, SR 357. 33 (a. ŚP), SSB 241. 12.

(*b*) °बहुला ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

"Dear friend, the people are generally disposed to find fault (with others), the night too abounds in pitch darkness, it is (therefore) not proper for you to go now (to meet him)."

"No, No, friend, my lover is extremely dear to me and I am impatient to meet him. If one were to deliberate upon what was proper or improper, then it is done with love (lit. libation is offered to love)."

14626

छिद्रिणां निकटे वासः कर्तव्यो नैव धीमता ।
वारिहारि घटीपात्रं ताडयते तत्र झल्लरी ॥

(अ) Ava 492.

A wise man should never keep company with the blemished.[1] The *ghaṭipatra* (bucket) raises (lit. steals) the water but it is the *jhallari*[2] that is beaten.

1. Lit. those having holes.

2. A kind of drum.

14627**

छिद्रेष्वनर्था बहुलीभवन्ती-
त्यलीकमेतद् भुवि संप्रतीतम् ।
छिद्रं पुरस्कृत्य हि कामिनीनाम्
अर्था भवन्त्येव हि न त्वनर्थाः ॥

(आ) VS 2351.

Upajāti metre (Indravajrā and Upendravajrā).

"Misfortunes multiply in the holes" (adversity never comes alone), this adage is proved false in the world. It is by offering the 'hole' that women acquire wealth, not the misfortunes.

14628

छिन्ते ब्रह्मशिरो यदि प्रथयति प्रेतेषु सख्यं यदि
क्षीबः क्रीडति मातृभिर्यदि रतिं धत्ते श्मशाने यदि ।
सृष्ट्वा संहरति प्रजा यदि तदाप्याधाय भक्त्या मनस्
तं सेवे करवाणि किं त्रिजगती शून्या स एवेश्वरः ॥

(आ) Skm (Skm (B) 1647, Skm (POS) 4. 2. 2) (a. Umāpatidhara), EK 103. 11–4.

(*a*) छिन्नं or भिन्नं EK (var.).

(*c*) तथापाधाय EK.

(*d*) किं नु जगती EK (var) ; °शून्याथवा सेश्वरा EK (var.).

Śārdūlavikrīḍita metre.

If he severs the head of Brahmā, makes friends (lit. proclaims friendship) with the spirits, plays in inebiration with the Mother goddesses, revels in the cemetry, dissolves the creation after creating it, even then I, fixing my mind

on him, worship him with devotion. What am I to do ? The three worlds are a mere void. He alone is the Lord.

14629

छिन्त्से ब्रह्मशिरो यदि प्रथयसि प्रेतेषु सख्यं यदि
क्षीबः क्रीडसि मातृभिर्यदि रतिं धत्से श्मशाने यदि ।
सृष्ट्वा संहरसि प्रजा यदि तथाप्याधाय भक्त्या मनः
कं सेवे करवाणि किं त्रिजगती शून्या त्वमेवेश्वरः ॥

(आ) ŚP 1161 (a. Dhoika), AP 42, Any 13. 105, SR 245. 6 (a. ŚP) (Cf. ZDMG 27.632) (not in Pavanadūta), SSB 649.6 (a. Dhoikavi), SRK 216. 2 (a. Śārṅgadhara).

(*a*) छेत्सि SR, SSB ; °यति [ °यसि ] SSB.

(*d*) तु जगती [ त्रि° ] Any.

Śārdūlavikrīḍita metre.

If you sever the head of Brahmā, make friends (lit. proclaim friendship) with the spirits, play in inebiration with the Mother goddesses, revel in the cemetry, dissolve the creation after creating it, whom then should I worship, fixing my mind on him ? What I am to do ? The three worlds are a mere void. You alone are the Lord.

14630**

छिन्द्याद्वः कलिकल्मषांधतमसं दैत्याधिनाथांगना
वक्त्रांभोजविचित्रपत्ररचनाविच्छेदवज्रानलः ।
देवो दाशरथिः स येन जलधौ रागान्धरक्षोवधू-
वैधव्याध्वरयूपयष्टिपरमः सेतुः समारोपितः ॥

(अ) Khanḍapraśasti 7. 29.

(*a*) °लिकश्लान्ध° Khanḍ (var.) ; °थाङ्ग° Khanḍ (var.).

(*d*) °ध्वरधूमय° Khanḍ (var.).

Śārdūlavikrīḍita metre.

May that god (Rāma), the son of Daśaratha, who was a fierce fire in destroying the beautiful leaf-paintings on the lotus-like faces of the women of the lord of demons, and who built on the ocean a unique causeway which was a (virtual) sacred post in the sacrifice of widowhood of the wives of the demon (Rāvaṇa), blinded with lust, remove your stark ignorance (lit. blinding darkness) caused by the Kali-age.

14631*

छिन्धि पक्षानमीषां त्वं यथा स्युर्वाहनानि मे ।
इषीकास्त्रेण सोप्येषां पक्षांस्तत्प्रीतयेऽच्छिनत् ॥

(आ) ŚP 1600.

You clip their wings so that they become my mounts. He too, in order to please him, clipped their wings with the missile of a reed.[1]

1. ŚP 1598, 99 mention that in ancient times, the horses had wings. Indra asked the sage Śālihotra to clip those wings, which he did.

14632*

छिन्नं ब्रह्मशिरो यदि प्रथयति प्रेतेषु सख्यं यदि
क्षीवः क्रीडति मातृभिर्यदि रतिं धत्ते श्मशाने यदि ।
सृष्ट्वा संहरति प्रजा यदि तथाप्याधाय भक्त्या मनस्
तं सेवे करवाणि किं त्रिजगती शून्या स एवेश्वरः ॥

(अ) PrC 245.

Śārdūlavikrīḍita metre.

If he boasts that he cut off the head of Brahmā, if he has friendship with ghosts, / if intoxicated he sports with the Mothers, if he delights in the burning ground, / if he creates and then destroys creatures, nevertheless devoutly concentrating my mind / I adore him. What am I to do ? The three worlds are empty ; he indeed is lord. (C. H. Tawney).

14633**

छिन्नः सुनिशितैः शस्त्रैर् विद्धश्च नव सप्तधा ।
तथापि हि सुवंशेन विरसं नापजल्पितम् ॥

(अ) Ava 399, SR 243.202, SSB 646.1.

(*a*) सनिशितैः SR.

(*c*) तथाऽपि SSB.

Though cut with very sharp weapons, and pierced nine and seven (i. e. sixteen) times, yet the quality bamboo (flute) did not sound a discordant note (as a man of noble descent, though tortured and harassed, does not utter a harsh word).

14634**

छिन्नपाटितभिन्नानां संस्रुतानां प्रदर्शनम् ।
इतीन्द्रजालं द्विषतां भीत्यर्थमुपकल्पयेत् ॥

(अ) KN (KN (ĀnSS) 18. 61, KN (TSS) 18. 61, KN (BI) 17. 59), Agnipurāṇa 241. 68.

(*ab*) नामसृतां चापि द° KN (TSS) (var.).

(*b*) संहृतानां KN (TSS) (var.) ; संस्कृतानां च द° KN (BI) ; संसृतानां च द° Agni.

(*c*) द्विषतो KN (BI).

(*d*) दर्शयेत् [ °क° ] KN (TSS) (var.).

And the exhibition of cut off, severed and slaughtered troops, and of highly efficient armies—all these kinds of conjuring should be resorted to for inspiring terror into the enemy's host. (M.N. Dutt).

14635*

छिन्नमप्यतनु हारमण्डलं
मुग्धया सुरतलास्यकेलिभिः ।
न व्यतर्कि सुदृशा चिरादपि
स्वेदबिन्दुकितवक्षसा हृदि ॥

(अ) Naiṣ 18. 107.

Rathoddhatā metre.

The beautiful fair-eyed maid, with her bosom spotted with drops of sweat, did not long notice the wide circle of the pearl-string on her bosom, though it was torn asunder by the sportive movements of the dance of dalliance. (K. K. Handiqui).

छिन्नमूले त्वधिष्ठाने see 14636.

14636

छिन्नमूले ह्यधिष्ठाने सर्वे तज्जीविनो हताः ।
कथं हि शाखास्तिष्ठेयुश् छिन्नमूले वनस्पतौ ॥

(अ) MBh (MBh) (Bh) 12. 138. 10 and I. Appendix I. No. 81 lines 34-5, MBh (R) 12. 140. 10, MBh (C) 12. 5256 and 1. 5158).

(आ) IS 2312.

(*a*) छिन्नमूलो हि धिष्टानां MBh (var.); तु [हृ] MBh (var.).

(*b*) सर्वेषां जीवनं हृतं MBh (var.); सर्वतो [स° तज्] MBh (var.).

(*c*) नु [हि] MBh I; °ष्टेरंश् MBh (var.), IS; °जीवेयुः MBh I.

When the foundations of that which serves for a refuge are cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live? (P. C Roy).

14637

**छिन्नवस्त्रं तु विच्छेदे सदंशग्रन्थि संगमे ।**
**एकस्नेहे तथा चैकं द्वयोः स्नेहे तु तद्द्वयम् ॥**

(अ) Padmaśrī Nāgarasarvasva 8.2.

(आ) ŚP 3151 (a. Padmaśrī).

(*c*) एकम् तथा न चैवो° Nāgara.

(*d*) भय स्नेहे तु तद् युगम् Padm.

A torn cloth indicates 'Separation'; one with ten knots, 'Union'; one with one knot, 'one-sided love' and one with two knots, 'mutual love'.

14638**

**छिन्नस्तप्तसुहृत् स चन्दनतरुर्यस्मै पलाय्यागता**
**भोगाभ्याससुखासिकाः प्रतिदिनं ता विस्मृतास् तत्र वः ।**
**दंष्ट्राकोटिविषोल्कया प्रतिकृतं तस्य प्रहर्तुर्न चेत्**
**किं तेनैव सह स्वयं न दलशो याताः स्थ भो भोगिनः ॥**

(अ) Bhallaṭaśataka 37.

(आ) SRHt 222.16 (a. Bhallaṭa), VS 815 (a. Bhaṭṭa Bhallaṭa).

(*a*) यूयं [यस्मै] SRHt, VS.

(*c*) प्रतिकृतिस् SRHt.

(*d*) निधनं [द°] VS.

Śārdūlavikrīḍita metre.

O Serpents, that sandal tree, the friend of the afflicted, to whom you rushed (eagerly), has been cut down. You have now forgotten the enjoyments and comfortable stay you daily had on it. If you do not wreak vengeance on the hacker with the flame of poison in your fangs, why didn't you perish in a pack alongwith it?

14639**

**छिन्नार्धोरुकमेखलं चरणयोः संक्रान्तलाक्षारसं**
**तल्पोपान्तमुदीक्ष्य सस्मितसखीवैलक्ष्यसंभ्रान्तया ।**
**तन्वङ्ग्या दृढदंशदन्तुरदरोच्छूनाधरोत्सङ्गया**
**क्षिप्ताः प्रेयसि कूटकोपकुटिलभ्रूविभ्रमा दृष्टयः ॥**

(आ) Skm (Skm (P) 1153, Skm (POS) 2.136.3) (a. Dharmayogeśvara), Kav p. 79.

(*c*) °रदो° [°दरो°] Skm (var.).

Śārdūlavikrīḍita metre.

Finding on the fringe of the bed her torn undergarment and broken girdle, and marks of lac-dye of her feet, the slender young woman, with her lower lip slightly swollen and dented due to hard bites, and embarassed with shame on looking at her smiling friends, cast on her lover glances marked by the movements of her eye-brows curved with sham anger.

14640**

छिन्नेन पतता वह्नौ यन् मुखेन हठात् कृते ।
स्वेति हेति हरेणोक्ते स्वाहासीत् सैष रावणः ॥

(आ) SRHt 121.17 (a. MBh, but does not occur in MBh (Bh) edition), Sar 2.74.

(*b*) हरेत् SRHt (?).

(*c*) °णोक्ते: Sar.

The sound *sva* was uttered by (Rāvaṇa's) mouth (head), when it was chopped and fell into the fire, and *ha* was uttered by Hara; thus Rāvaṇa became *svāhā* (was reduced to ashes).

14641*

छिन्नेऽपि शस्त्रभिन्नेऽप्य-
आपत्पतितेऽपि निर्विशेषेऽपि ।
हनुमति कृतप्रतिज्ञे
दैवमदैवं यमोऽप्ययमः ॥

(आ) ŚP 3989, SR 360. 16 (a. ŚP), SSB 246. 16.

Āryā metre.

When Hanumān undertakes a vow (to do something), even if he is cut or wounded by a weapon, or caught in adversity or is alone, fate cease to be fate and Yama is not his self.

14642*

छिन्नेव कापि लतिकांऽशुकवीतगुच्छा
तुच्छाच्छपर्णपरिवेल्लितचन्द्रबिम्बा ।
मानप्रचण्डभुजगाकलितान्तराला
हालाहलं वितनुते श्वसनेन सार्द्धम् ॥

(आ) PV 485.

Vasantatilakā metre.

Like a creeper cut down and devoid of the costume of blooms, with the moon-orb shimmering in its small and clear leaves, she, with her heart over-powered by the furious serpent of pride, spreads deadly poison with her breath.

14643

छिन्नोऽपि चन्दनतरुर्न जहाति गन्धं
वृद्धोऽपि वारणपतिर्न जहाति लीलाम् ।
यन्त्रार्पितो मधुरतां न जहाति चेक्षुः
क्षीणोऽपि न त्यजति शीलगुणान् कुलीनः ॥

(अ) Cr 377 (CVr 15.18, CPS 327.26).

(आ) IS 2313, Sama 1 छ 1, SRM 1.3.54.

(इ) LN (P) 45, DhN (P) 334-5.

(*a*) व [ न ] CV (var.).

(*b*) वद्धो CV (var.); वारणपतिर्ण CV (var.); वापण° Sama; लाभम् Sama.

(*c*) यत्रापितो CV (var.); यत्रार्पितोऽपि IS (*Contra metrum*); इक्षुः [चे°] CV (var.); हीक्षुः CV (var.), IS; चेक्षः CV (var.).

Vasantatilakā metre.

The sandal-tree, even when struck down, does not give up its smell. The lordly elephant, even when old, does not leave its playful sport. The sugar-cane, even when crushed (lit. put in the machine), does not lose its sweetness. A man of noble descent, even when reduced to poverty, does not forsake his high conduct and virtues.

14644

छिन्नोऽपि रोहति तरुः
क्षीणोऽप्युपचीयते पुनश्चन्द्रः ।
इति विमृशन्तः सन्तः
संतप्यन्ते न विधुरेषु ॥

(अ) BhŚ 246, Cr 1469 (CVNS 10. 21).

(आ) SR 47. 93 (a. BhŚ), SSB 304. 95, SRK 19. 80 (a. Prasaṅgaratnāvalī), SSD 2 fol. 99 *b* IS 2314, SSKr 62, Saśa 208.44, SRS 2.1.60, SRM 1. 1. 36.

(*a*) छिन्नापि IS.

(*b*) चन्द्रः क्षीणोऽपि वर्धते लोके SR, SSB, SRS, SRK ; चन्द्रोऽपि वर्धते लोके IS ; अपचीयते $F_2$ in BhŚ ; चन्द्रः $F_5$ in BhŚ ; शनैश्चन्द्रः J in BhŚ ; उपमुते लोके IS ; लोके [पु° च°] $W_{3,4}$ in BhŚ.

(*c*) विमृषन्तः C in BhŚ.

(*d*) संतप्येरन् $B_1$ in BhŚ ; च विपदा $F_2$ in BhŚ ; ते विपदा (वि° $W_1$) $CDE_{8,1,3,5}$ $IW_1$ in BhŚ, SRM ; विधुरेपि $E_2H$ in BhŚ ; सत्सु विदुरेषु $J_1$ in BhŚ ; विधुरेषु सत्सु $J_2$ in BhŚ ; विप्लता लोके CVNS ; न ते विप्लुता लोके IS, $W_{2-1}$ in BhŚ ; विपदि लोकेषु $Y_3$ in BhŚ ; विश्लथेषु लोकेषु $T_{1,2}$ in BhŚ ; विधिरेषः $Y_5$ in BhŚ ; न लोकेऽस्मिन् SR, SRK, SSB, SRS ; लोकेषु $Y_{4,5}$ in BhŚ.

Āryā metre.

The virtuous, thinking that the tree, even though struck down, grows up again, and the crescent, though attenuated, develops again into full orb ; do not grieve in adversity.

[ When beset with difficulties the virtues can pass them over with great patience without the least disturbance in their hearts ; because, they are conscious of the fact that a plant by being pruned is sure to grow up again with renewed vigour, and the crescent moon is certain to develop into her full splendour and glory. (P. G. Nath). ]

14645**

छुच्छुन्दरीश्रीफलपुष्पचूर्णैर्
आलिप्तगात्रस्य नरस्य दूरात् ।
आघ्राय गन्धं द्विरदोऽतिमत्तो
मदं त्यजेत् केसरिणो यथोग्रम् ॥

(आ) ŚP 1891.

Upajāti metre ( Indravajrā and Upendravajrā ).

On smelling the strong scent of a man anointed with the powder of the musk-rat and Śrīphala flower, as that of a lion, (even) the most restive tusker gives up its waywardness (lit. intoxication).

14646 14647**

छुप्तपत्रविनिमीलितात्क्षुपात्
कच्छपस्य धृतचापलात्पलात् ।
त्वत्सखीषु सरटाच्छिरोधुतः
स्वं भियोऽभिदधतीषु वैभवम् ॥

त्वं मदीयविरहान् मया निजां
भीतिमीरितवती रहःश्रुता ।
नोज्झितास्मि भवतीं तदित्ययं
व्याहरद्वरमसत्यकातरः ॥

(अ) Naiṣ 18. 148–9.

Rathodhatā metre.

"When thy friends spake of their terror, caused by the shrub which shrinks up when its leaves are touched, and by the quiverish flesh of turtles, and the chameleon which keeps moving its head ; I[1] have secretly heard thee[2] say thine own fear was caused by the chance of separation from me. But never will I part from thee." This boon he uttered, for he was afraid of speaking falsely. (K. K. Handiqui).

1. Nala.
2. Damayanti.

14648*

छेत्तुमिन्दौ भवद्-वक्त्र- बिम्बविभ्रमविभ्रमम् ।
शङ्के शशाङ्कमानङ्क्षे भिन्नभिन्नविधिर्विधिः ॥

(अ) Naiṣ 20. 20.

(आ) Almm 200.

Thr Creator, whose creation varies from object to object, marked the moon, I[1] fancy, with a dark spot, in order to remove all confusion between the moon and the orb of thy[2] face. (K. K. Handiqui).

1. Nala.
2. Damayanti.

छेत्रस्थेषु च see No. 12282.
छेत्सि ब्रह्मशिरो यदि see No. 14629.

14649

छेदं क्लेदं तथा दाहं शोषं भूरादितो न च ।
भूतचक्रादवाप्नोति शब्दाद्यैर्दूयते न च ॥

(आ) ŚP 449. 6 (a. Yogaśāstra).

He[1] does not receive cutting, wetting, burning and drying up from the group of elements—earth and others—nor is he distracted by the sound (*śabda*).

1. A perfect yogi

146 50

छेदके सेचके निम्बः कटुरेकविधो यथा ।
श्लिष्टेष्टानिष्टशिष्टेषु नृशंसस्त्वेकरीतिकः ॥

(आ) Lau 39.

Just as the margosa is bitter alike to the cutter and the grower, so also a cruel person is harsh towards friends, enemies, the wicked and the good. (V. Krishnamācarya).

14651

छेदश्चन्दनचूतचम्पकवने रक्षापि शाखोटके
हिंसा हंसमयूरकोकिलकुले काकेषु नित्यादरः ।
मातङ्गेन खरक्रयः समतुला कर्पूरकार्पासयोर्
एषा यत्र विचारणा गुणिगणे देशाय तस्मै नमः ॥

(अ) Nītiratna (KSH 502) 6, Saptaratna (KSH 5) 3.

(आ) SR 178. 1016 (a. Nītisāra), SSB 516.1016, IS 2315, GSL 78, Vidy 318.

(a) रक्षा च Vidy ; रक्षा करीरद्रुमे Nītiratna, IS ; रक्षास्ति माकोटके Saptaratna.

(b) काकस्य Vidy ; लीलारतिः [ नित्य° ] Nīti-ratna, IS.

(c) मातङ्गे नखरक्रयश् Vidy ; च समता Vidy.

Śārdūlavikrīḍita metre.

All respects to that country where the value of the meritorious is assessed thus : sandal, mango and *campaka* tree are cut off, while the *śakhoṭaka* trees[1] are preserved ; swans, peacocks and cuckoos are killed, while kind attention is paid to crows ; an elephant is exchanged for a donkey, and camphor is equated with cotton ! (Dr. A. Sharma).

1. Which are small, crooked and ugly.

छेदस्तेषु च see No. 12282.

14652*

छेदो वंशस्य दाहो वा क्षतेर्वा रक्तमोक्षणम् ।
एतानि दष्टमात्राणाम् आयुषः प्रतिपत्तयः ॥

(अ) Māl 4.4. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 40).

(b) क्षतस्या Māl (var.).

(d) आयुष्याः or अदूष्याः [आयुषः] Māl (var.).

The excision of the bite, or its cauterization, or the letting of blood from the wound– these are the prescribed expedients for saving the lives of men who are bitten by snakes, but they must be employed immediately. (C. H. Tawney).

14653

छेद्यं चन्दनचूतचम्पकवनं रक्षा च शाखोटके
हिंसा हंसमयूरकोकिलगणे काके च बह्वादरः ।
मातङ्गे तुरगे खरे च समता कर्पूरकार्पासयोर्
एषा यत्र विचारणा गुणगणे देशाय तस्मै नमः ॥

(आ) Ava 308.

Śārdūlavikrīḍita metre.

Where the groves of sandal, mango and campaka trees are considered fit to be struck down and *śakhoṭaka*-trees are preserved ; flocks of swans, peacocks and cuckoos are killed and crows are held in high esteem ; elephants, horses and asses are held equal and so are camphor and cotton ; salutation to the land where this is how the virtues are assessed.

# APPENDICES

## I – IV

# APPENDIX I

## ABBREVIATIONS-CUM-BIBLIOGRAPHY


| | |
|---|---|
| a. | ascribed to. |
| AA | Alaṅkārasaṅgrahaḥ of Amṛtānanda Yogin. Veṅkaṭeśvara Or. Ser. 19. *Also* AL edition (Adyar Library 70). |
| AAS | Anyoktyaṣṭaka – Saṁgraha. Ed. by P. D. Trivedi, Bhāratīya Vidyā Series 11. |
| AAus | Th. Aufrecht. Auswahl von uneditierten Strophen verschiedener Dichter. ZDMG 16. 749–51 ; 25. 238–243 and 25. 455–463. |
| AB | Th. Aufrecht Beiträge zur Kenntnis Indischer Dichter. ZDMG 36. 361–383 and 509–559. |
| ABORI | Annal of the Bhandarkar Oriental Reseach Institute. |
| Acharya M. C. N. | See Hams. |
| Acharya M. K. | See Kṛṣṇa. |
| AL | Sanskrit Manuscripts in the Adyar Library, Vol. V. The Adyar Library, Madras 1951. |
| Al | Alaṅkṛti-maṇi-mālā. Ed. by G. V. Devasthali. Keshav Bhikaji Dhawale, Bombay 1948. |
| Alaṁkārasaṁ(graha) of Amṛtānandayogin | The Adyar Library Series 70. |
| ALB | The Adyar Library Bulletin, Adyar Madras. |
| AlK *or* Alk | Alaṁkāra-Kaustubha of Viśveśvara Paṇḍita. KM 66. |
| Alkeś | Alaṁkāraśekhara of Keśavamiśra. Ed. by Pt. Śivadatta. KM 50. |
| Alm | See Al. |
| Almm | See Al. |

Almu — Alaṁkāramuktāvalī. HSS 54.

AlR — Alaṁkāra-ratnākara of Śobhākara-mitra. POS 77.

AlS — Alaṁkārasūtra Ed. by Śrīcandrakānta Tarkālaṁkāra. Calcutta 1900 (1957).

Amar — Amaruśataka.

Amar (A) — Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881.

Amar (D) — The Text of the Amaruśataka by S. K. De. In OH 2. 1; pp. 9–25.

Amar (K) — Amaruśataka with the Commentary of Kokasaṁbhava by C. R. Devadhar. In ABORI 39. 227–265 and 40 16–55.

Amar (NSP) — Amaruśatakam. Third edition. NLP. 1954. (Main reference is made to this edition).

Amar (POS) — Amaruśatakam. Ed. and transl. by C. R. Devadhar. POS 101.

Amar (RK) — The Amaruśataka with the Commentary of Rudramadeva-Kumāra. In OH 2. 2; pp. 265–316.

Amar (S) — Das Amaruśataka ... Von R. Simon. Kiel 1893.

Western Recension : Arj = Arjunavarman; Koka = Kokasaṁbhava; Catur Caturbhuja; Sūrya = Sūryadāsa.

Southern Recension : Vema Vemabhūpāla; Rāman = Rāmānandanātha.

Eastern Recension : Ravi - Ravicandra; Rudr = Rudramadeva (BrMM MS in the British Museum; BORI I and II MSS in BORI Nos. 457 of 1891–95 and No. 366 of 1887–91, respectively); Rām = Rāmarudra (as quoted in Amar [D]).

Ambaḍa — Amarasūri's Ambaḍacaritra, Jāmnagar 1919.

Amd — Alaṁkāramahodadhi of Narendraprabha Sūri. GOS 95.

an. — quoted anonymously.

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| Anar (gharāghava) of Murāri | Ed. by Pt. Durgāprasād and W. L. Ś. Paṇśīkar. KM 5. |
| Ānas | Ānandasāgarastava of Śrī Nīlakaṇṭha Dīkṣita. KM XI; pp. 91–111. |
| ĀnSS | Ānandāśrama Sanskrit Series, Poona. |
| Any | The Anyoktimuktāvalī of Haṁsavijaya-gaṇī. Ed. by Pt. Kedārnātha and W. L. Ś. Paṇśīkar. KM 88. |
| Anymuk | Anyoktimuktālatā of Śambu. KM II (1886); pp. 61–79. Sec. edn. (1932). |
| AnyS | Anyoktistabaka of Vaṁśīdhara Miśra by J. T. Parik and R. S. Asti. Surat 1955. |
| Anyśat | Anyoktiśataka of Bhaṭṭa-Vīreśvara. KM V (1937); pp. 101–19. |
| AnyT | Anyoktitaraṅgiṇī, with an auto-commentary by Mahāmahopādhyāya Mathura Prasad Dīkshit, Vārānasī, 2023 V. (1966). |
| AOS | American Oriental Series. |
| AP | Th. Aufrecht, *Über die Paddhati von Śarṅgadhara.* ZDMG 27. 1–120. |
| App | Appendix. |
| ĀP | Āpastambīya-dharmasūtram. Ed. by G. Bühler. BSS 40. 50. Translated by G. Bühler in SBE 2. |
| Apar | See Y. |
| APK | Alaṁkāramuktāvalī by Parvatīya Śrī Viśveśvara Pāṇḍeya. KSS 54. |
| Ayer V. N. | See Kāvyādarśa of Daṇḍin. |
| Ar | Arabic. Pañcatantra translated into Arabic. |
| AR | Alaṁkārasarvasva of Rājānaka Ruyyaka. KM. 35. Translated by H. Jacobi in ZDMG 62. 289–458 and 597–628. |

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| AR (D) | Alaṁkārasarvasva of Rājānaka Ruyyaka, Ed. and Hindi Translation by Dr. Rewa Prasād Dwivedi, Chaukhamba Sanskrit Sansthāna, Vārānasī, 2002. |
| Arabic | See Ar. |
| Ariel | See Caur (A). |
| ARJ | Alaṁkāra-sarvasva of Ruyyaka by K. S. S. Jānakī. Meharchand Lachhmandas, Delhi 1965. |
| ARR | Alṅkārasūtram of Ruyyaka. TSS 40. |
| ĀrS | Āryāsaptaśati of Govardhana. KM 1. |
| Āry | The Āryā-śataka. |
| Āry (F) | L' Āryāśataka d'Appayadīkṣita (Text and transl.) by P.-S. Filliozat. In JA 253 of 1965 ; pp. 51-82. |
| Āry (G) | The Āryā-śataka of Appayadīkṣita. Ed. by N. A. Gora, Poona 1944. |
| AS | Amitagati's Subhāṣitasaṁdoha. Sanskrit und Deutsch von R. Schmidt. Sonderabdruck aus Band LIX und LXI der ZDMG. Leipzig 1908. *Also* KM 82, Ed. by Paṇḍit Bhavadatta Śāstrī, Bombay 1932. |
| Āś | Āścaryacūḍāmaṇi of Śaktibhadra. Ed. by C. Saṇkararāma Śāstrī. ŚBS 9. |
| | Translated the same by C. Sankararāma Śastrī, ŚBS 10. |
| ASB | Asiatic Society of Bengāl, Calcutta. |
| Asiatica | Asiatica. Festschrift Friedrich Weller, Leipzig 1954. |
| Āsīnagaraprākāra-praśasti | As quoted in ŚP, SR, SSB. |
| ASS | See AAS. |
| Aśvacikitsā | See Aśvahṛdaya. |
| Auc | Aucityavicāracarcā of Kṣemendra. KM I ; pp. 115-60. *Also* Kṣ (RP). Translation in KṣS by Dr. Sūryakānta. |
| Aufrecht Th. | See AB and AP. |

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| Ava | Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṅgraha; pp. 121–190. Sanskrit Academy Series 2, Hyderabad-Deccan 1958. |
| Avimāraka | Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. *Also* in Vidyābhavana S. S. 73. ChSS 1962. |
| B ' | Das Baudhāyana - dharmasūtra, herausg. von E. Hultzsch. Zweite Verbesserte Auflage. AKM 16. 2. Translated by G. Bühler in SBE 14. |
| Bae B. K. | See SHP. |
| Bahud (arśana) | As quoted in IS. |
| Bālarāmāyaṇa of Rājaśekhara. | Text with Hindi Rendering. Ed. by Dr. Bhāskarāchārya Tripāthī. Nāg Publishers, Delhi 1995. |
| Banerji S. C. | |
| (*and* Gupta A. K.) | See Vikram. |
| Banerji S. Ch. | See Banerji S. C. |
| Bartoli E. | See SuB. |
| BBĀ | Bālambhaṭṭi on Mitākṣara (on Y). Ed. by J. R. Gharpure, CHLT 5. Ācāra-khaṇḍa. |
| Benfey Th. | See PtsK. |
| Bhāgavṛtti | Ed. by Yudhishthira Mimasaka, Ajmer. Bharatīya Pratisthāna, 2021 V. |
| BhKā | See Bhaṭṭikāvya of Bhaṭṭi. |
| Bhaktirasa(-amṛtasindhu) | As quoted in PG. |
| Bhallaṭakāvya | See Bhallaṭaśataka. |
| Bhallaṭaśataka of Bhallaṭa | KM IV; pp. 169–188. |
| Bhandare M. S. | See Bhāratamañjarī *and* Śiś. |
| Bhavabhūti | See Guṇaratnakāvya. |
| Bhānukar | See Rasamañjarī. |

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| Bhār(atamañjarī of Kṣemendra) | Ed. by Mm. Pt. Śivadatta *and* K. P Parab. KM 64 *Also* : Ādi- and Sabhā-parvans. Ed. and transl. by M. S. Bhandare. The Standard Publishing Co., Bombay 1918. |
| Bhartṛharinirveda | A play by Harihara. KM 28. Translated by L. H. Gray in JAOS 25. 197–230 (1904). |
| Bhaṭṭikāvya of Bhaṭṭi | Ed. by V. N. S. Joshi and V. L. S. Paṇśīkar. 8th edition. NSP, Bombay 1934. *Also* : Ed. with translation by S. Ray *or* S. *and* K. Rays, Calcutta. |
| BhC | Bhojarāja's Cārucaryā. Malayamārutaḥ II ; pp. 79–95. |
| BhG | Bhagavad-Gītā, (see MBh). Ed. and transl. by F. Edgerton. HOS 38–39. |
| BhKā | See Bhaṭṭikāvya. |
| BhL | A list of the Inscriptions of Northern India by D. R. Bhandārkar, EI 20, Appendix. |
| Bhāmaha | See Kāvyālaṁkāra of Bhāmaha. |
| Bhāvadeva Sūri | See Pārśvanātha caritra. |
| Bhojacaritra (*or* °carita) of Rājavallabha | Ed. by B. Ch. Chhabra *and* S. Sankara Narayanan, Bhāratīya Jñānapeeṭha, Varanasi 1964. |
| BhP | Bhojaprabandhīyaḥ. (MS BORI 248 of Viśrāmbag). |
| BhPañ | Bhāsa's Pañcarātram. Ed. and transl. by S. Rangachar. Saṁskṛta Sāhitya Sadana, Bangalore–Mysore 1956. |
| BhPṇ | Bhāgavata-purāṇa. |
| BhPṇ (B) | Le Bhāgavata Purāṇa traduit et publié par M. E. Burnouf (Vol. I-III) and by M. Hauvette-Besnault and P. Roussel (Vol. IV–V). Imprimene Nationale, Paris 1884–1898. |
| BhPṇ (NSP) | Edited in MS form, NSP 1950. (Translated by J. M. Sanyal, Calcutta). |
| BhPr | Bhojaprabandha of Ballāla. |

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| BhPr (B) | BhPr. Ed. and transl. by J. Shastri. Motilal Banarsidass, Patna 1955. |
| BhPr (NSP) | BhPr. NSP 1932. |
| | The Narrative of Bhoja by Ballāla of Banares, translated by Louis H. Gray. AOS 34. |
| Bhramarāṣṭaka | As included in KSH ; p. 240 ff. |
| BhŚ | Śatakatrayādi-subhāṣita-saṁgraha of Bhartṛhari. The Epigrama attributed to Bhartṛhari......Ed. by D. D. Kosambi. SJS 23. The first 200 epigrams translated by B S. Miller, New York-London 1967. |
| | The Nītiśataka, Śṛṅgāraśataka and Vairāgyaśataka of Bhartṛhari. Ed. and transl. by P. G. Nath. Śrī Veṅkaṭeśvara Press, Bombay 1896. |
| BhV | Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay. |
| BhV Journal | Bhāratīya Vidyā, Bhavan's Journal ( Fortnightly ), Bombay. |
| Bhv *or* BhV | Bhāminī-Vilāsa of Paṇḍitarāja-Jagannātha. |
| BhV (C) | Bhāminīvilāsam. Ed. by Pt. A. B. Vidyābhūṣaṇa *and* Pt. N. B. Vidyāratna. Vāchaspatya Press. Calcutta 1936. |
| BhV (H) | Trente stances du Bhāmini-Vilāsa par V. Henry. Paris 1885. |
| BhV (PJKS) | See Pandit Rāj Kāvya-Saṁgraha Ed. by Dr. Aryendra Sharma. Osmanica University Pub., the Sanskrit University, Hydarabad, Deccan, 1958. |
| BhV (POS) | Bhāminī-vilāsa. Ed. and transl. by H. D. Sharma. POS 50. |
| BI | Bibliotheca Indica. |
| Bibl. Ind. | See BI. |
| Bilhaṇa Kāvya of Bilhaṇa | See Caur (KM). |

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| Bloomfield M. | See BPC. |
| Böhtlingk O. | See IS *and* KāD. |
| BORI | Bhandarkar Oriental Research Institute, Poona. |
| BORS *or* JBORS | Bihar and Orissa Research Society, Journal of. |
| Botto O. | See CRC. |
| BP | Brahmavaivarta-Purāṇam. Ed. by J. Vidyāsāgara, Calcutta, 1888. |
| BPC | Śrī Bhāvadevasūri's Pārśvanātha-caritra. Ed. by Pt. Becaradāsa. Vārāṇasī VS. 2048 (=A. D. 1912); transl. in The Life and Stoiies of the jaina Savior Pārśvanātha by M. Bloomfield, Baltimore 1919. |
| BPS | Bhojaprabandhaśloka, MS BORI, Viśrambag 1 248, as quoted in BhŚ (as BPS) and in SkV (as Bps). |
| Brahmadharma | In Pratna Kamranandinī. Benares. |
| Br. Dh. | See Brahmadharma. |
| Brahmavaivarta-purāṇa | See BP. |
| Brough J. | See SCSL. |
| BSOAS | Bulletin of the School of the Oriental (and African) Studies, London. |
| BSOS | See BSOAS. |
| BSS | Bombay Sanskrit Series. (Bombay Sanskrit and Prakrit Series). Bombay. |
| Buddhacarita of Aśvaghoṣa. Bombay, 1912. | |
| Bühler G. | See Āp, B, G *and* Mn. |
| Burnouf ME. | *And* M. Hauvette-Besnault *and* P. Roussel. See BhPṇ (B) |
| C | Cāṇakya's apporisms. |
| Caṇḍ | Caṇḍakauśika-nāṭaka of Kṣemīśvara, Varanasi 1965. *Also :* Ed. with English transl. by S. D. Gupta. BI, Calcutta 1962. |

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| Capeller C. | See Kir. |
| Cār | Cārudattam of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 65. *Also :* transl. by A. C. Woolner and L. Sarup in PAB. |
| Cāruc(aryā) of Kṣemendra | KM II; pp. 128-138. *Also :* in Kṣ (RP) 135-44. |
| Caturvarga-saṁgraha of Kṣemendra | KM V; pp. 85-100. |
| Caur | Caurapañcāśikā of Bilhaṇa Kavi. |
| Caur (A) | Tchorapantchaśat, publié, traduit et commenté par M. Ariel. JA XI of 1848; pp. 469-534. |
| Caur (B) | Bhartriharis Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed. and transl. into Latin by P. a Bohlen, Berlin 1833; (pp. 1-20 and 77-83). |
| Caur (KM) | Bilhaṇakāvya. KM XIII; pp. 145-169. |
| Caur (POS) | Caurapañcāśikā. An Indian Love Lament of Bilhaṇa Kavi. Ed. and transl. by S. N. Tadpatrikar. POS. 86. The Secret Delights of Love by the Pandit Bilhaṇa. Rendered into English by G. C. Schwebell. The Peter Pauper Press, 1966. |
| CC | Catalogus Catalogorum by Th. Aufrecht, rep., Wiesbaden 1962 (Parts I-III). |
| Chaudhuri J. B. | See SkṛP. JS. and PV. |
| Choudhari J. S. | See Sūktisāgara MS quoted in SSKrp. |
| CHLT | The Collection of Hindu Law Texts. Ed. by J. R Gharpure, Bombay. |
| ChSS | Chowkhamba Sanskrit Series, Banaras. |
| Cit(ramīmāṁsā) of Appaya-dīkṣita *and* Cit(ramīmāṁ)s(ākhaṇḍana) by Paṇḍitarāja | Jagannātha. KM 38. |
| Cit (V) | Citramīmāṁsā with the *Vṛtti* (Commentary) of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965. |

CKl — J. Klatt. De trecentis Cāṇakyae poetac Indici sententiis. Dissertatio Halis Saxonum. Berolini 1873.

CKr — Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammbung in mehreren Recensionen utersucht und nach einer Recension (CV) übersetzt bei O. Kressler. *Indica* 4. Leipzig 1907.

CL — Laghu-Cāṇakya Version. See Cr. I. 2.

CLA — CL; Rājaniti. Cāṇakyamuniviracitam. Agrā 1920.

CLB — E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3-4; pp. 151-66 (first *adhyāya*); *also* : E. Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4; pp. 129-33 and V. 3-4; pp. 115-19 (second to eighth *adhyāya*-s).

CLH — CL; MS H. 250 in the Harvard University Library. Cambridge, Mass. (first part).

CLI — CL; MS 2411 in the Library of IO.

CLL I — CL; MS A. 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLL II — CL; MS A. 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.

CLLd — CL; MS Cod. 8859; UB/123 in the University Library, Leiden.

CLP II — CL; MS 17072-2 (C) in UPICI.

CLP IV — CL; MS 17072-4 (D) in UPICI.

CLP V — CL; MS 17072-5 (E) in UPICI.

CLṢ — CL; Ṣoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lal. Jñāna Sāgara Press, Bombay Saṁvat 1932.

CLT — CL; Laghucāṇakyam. Sentenze...di Cianaco il Furbo publucate e trad. E. Teza. In Annali delle Università Toscane XVI; pp. 352-404; Pisa 1878.

CTLb — CL ; MS *or* fol. 1037 id the Universitätsbibliothek in Tübingen.

CM — Cāṇakya. Recension de cinq receuils de stances morales ... par E. Monseur, Paris 1887.

CN — Cāṇakya-nīti-śāstra Version. See Cr. I. 1. Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS.

CNB — CN ; Bṛhat-Cāṇakya-ślokāḥ with Utkala Padyānuvāda by Śrī Arjuna Mahārānaṅka. Utkal Press, Calcutta 1919.

CNF — CN ; Cāṇakyam. Codice indiano edito dal Dre E. Bartoli. Napoli 1911.

CNG — CN ; The Recension of Cāṇakya used by Galanos for his 'Ek διαφορων ποιητων by G. B. Bolling. In Studies in Honor of M. Bloomfield, New Haven 1920.

CNHU — CN ; MS H. 250 in the Harvard University Library, Cambridge, Mass.

CNI I — CN ; MS 1518a (Eggeling 3990) in the Library of IO.

CNI II — CN ; MS Keith 7204 (Tagore 40 b) in the Library of IO.

CNL — CN ; MB A. 447 in the Universitätsbibliothek of the Karl-Marx Universität, Leipzig.

CNM — CN ; Rājanītau Cāṇakyamuni-viracitam. No place ; no date.

CNMN — CN ; Cāṇakyamuni-kṛta nīti-sāra. Allahabad 1880.

CNN — CN ; E. Bartoli. Un secondo codice fiorentino inedito di Cāṇakya. (See CLB ; first part).

CNNM — CN ; Cāṇakya-nīti-mālā. Ed. by Śrī U. M. Caudhurī. Bengal Printing Press. Calcutta 1324 (1977).

CNNSS — CN ; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C. C. Kaviratna. Midnapore 1318 (1911-12).

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| CNP I | CN; MS 17072-3 (A) in UPICI. |
| CNP II | CN; MS 17072-1 (B) in UPICI. |
| CNPh | CN; MS 1566 in the University of Pennsylvania Library, Philadelphia, U. S. A. |
| CNPN | CN; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris. |
| CNS | CN; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahaḥ. Ed. with a Marāṭhī transl. by G. S. Sardesai. POS 71. |
| CNŚ | CN; Cāṇakya-ślokāḥ. Ed. by Śrī R. S. Bhaṭṭācaryya. Ghose Press, Calcutta 1319 (1912-13). |
| CNSap | CN; Cāṇakya-saptati. Ed. by K. V. Sarma, Vishveshvaranand Vedic Research Institute. Hoshiarpur 1965. |
| CNŚC | CN; Cāṇakya-śloka-saṁgrahaḥ, Publ. by T. Mṛtyunjaya, 1st edn. Calcutta 1915. |
| CNŚK | CN; Cāṇakya-ślokāḥ New Sanskrit Press. Calcutta 1887. |
| CNŚL | CN; Aṣṭottaraśata-Cāṇakya-ślokāḥ. Ed. G. A. Datta with a Beṅgalī transl. Lakṣmī Printing works. Calcutta 1322 (1915). |
| CNŚI | CN; Cāṇakya-śloka-saṁgrahaḥ. Compiled and transl. into Hindi by Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918. |
| CNŚIV | CN; Cāṇakya-ślokāḥ. Ed. by. Vijayakṛṣṇanātha, 2nd edn. Girīśa Printing Works. Calcutta 1320 (1914). |
| CNŚPK | CN; Cāṇakya-śataka, with Beṅgāli transl. by P. Ś. Bhaṭṭācāryya. Shastra-prachar Press. Calcutta 1316 (1909). |
| CNŚT | CN; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartti. Svarṇa Press. Dacca - Calcutta 1319 (1912). |
| CnT | Etc. See below. |

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| CNT IV | CN ; MS No. 5119, as quoted in CKr as TjD. |
| CNW | CN ; A. Weber. Über 100 Sprüche des Cāṇakya. In Monatsberichte der kön. Preuss. Akademie der Wissenschaften zu Berlin aus dem jahre 1864. Berlin 1865 ; pp. 400-31. |
| CnT | Note-book MSs. |
| CnT I | CnT ; MS No. 5031, as quoted in CKr as TjA. |
| CnT II | CnT ; MS No. 5117, as quoted in CKr as TjB. |
| CnT III | CnT ; MS No. 5118, as quoted in CKr as TjC. |
| CNT IV | CNT ; MS No. 5119 |
| CnT V | CnT ; MS No. 5120, as quoted in CKr as TjE. |
| CnT VI | CnT ; MS No. 5121, as quoted in CKr as TjF. |
| CnT VII | CnT ; MS No. 5122, as quoted in CKr as TjG. |
| Cowell E. B. | See Vikram. |
| Cowell E. B. *and* F. W. Thomas. | See Harṣa. |
| CPS | Vṛddha-Cāṇakya, Cāṇakya-praṇīta. Ed. by Pt. Śrī Rāma Śāstrī. Calcutta 1332 (1925). |
| Cr | L. Sternbach. Cāṇakya-Nīti-Text-Tradition (Cāṇakya-Nīti-Śākha-Saṁpradāyaḥ). Vol. I-II, in five parts. Six versions of collections of Cāṇakya Maxims reconstructed and critically edited. Vishveshvaranand Vedic Research Institute, Hoshiarpur. Vishveshvaranand Vedic Indological Series 27-29. (The numbers refer to Vol. II). |
| CR | Cāṇakya-rāja-śāstra Version. See Cr I. 2. |
| CRB | CR ; MS Sansk. fo. 15 in the Bodleian Library in Oxford. |
| CRBh I | CR ; MS 347 of 1892–95 in BORI. |
| CRBh II | CR ; MS 348 of 1892–95 in BORI. |

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| CRC | CRC ; Cāṇakya - rāja - nīti - śāstram. Ed. by Pt. Īśvara Chandra Śāstrī. Calcutta 1912. Calcutta Or. Ser. No. 2. *Adhyāya*-s IV and V translated by O. Botto in Dal. trattato di scienza politica di Cāṇakya. Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950. |
| Crca | L. Sternbach. A new Abridged Version of Bṛhaspati-Saṁhitā of the Garuḍa-Purāṇa. Vārāṇasī 1966. |
| CRCa I | CR ; MS. Add. 2525 in the University Library in Cambridge. |
| CRCa II | CR ; MS. Add. 1040 in the University Library in Cambridge. See Crca. |
| CRP | CR ; MS 1959 in the Library of the Pennsylvania University in Philadephila, Pa. See L. Sternbach. A new Cāṇakya - rāja-nīti - śāstra Manuscript. Bhāratīya Vidyā Bhavan. Bombay 1958. |
| CRT | CR ; Cāṇaky-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S. Śāntiniketan 1958. |
| Crn | L. Sternbach. Cāṇakya-rāja-nīti. Adyar Library Series No. 92. Madras 1963. |
| CS | Cāṇakya-sāra-saṁgraha Version. See Cr I. 1. |
| CSB I | CS ; MS Or. fol. 598 in the Universitätsbibliothek in Tübingen. |
| CSB II | CS; MS Or. fol. 599 in the Universitätsbibliothek in Tübingen. |
| CSBD | CS ; Bodhī Cāṇakyam *or* Cāṇakya-sāra-saṁgraha. Ed. and transl. by B. C. Dutt. Calcutta 1888. |
| CSC I | CS; MS Add. 1539 in the University Library in Cambridge. |
| CSC II | CS ; MS Add. 1346 in the University Library in Cambridge. |

CSJ — CS ; MS belonging to Australian National University Canberra ; previously to Prof. J. W. de Jong. Leiden.

CSLD — CS ; MS Cod. Or. 8857 ; Lud/D 122 in the University Library, Leiden.

CV — Vṛddha-Cāṇakya, *textus ornatior* Version. See Cr I. 1. Translated into English by K. Raghunathji : Vriddha-Cāṇakya *or* Maxims of Cāṇakya. Family Printing Press, Bombay 1890 and into German by O. Kressler (CKr).

CVAh — CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Haribhāī Dalpatrām. Ahmedabad 1969 (1913).

CVM — CV ; Vṛddha - Cāṇakya, NSP. Bombay 1874.

CVND — CV ; Cāṇakya - nīti - darpaṇa (numerous editions). Cf. Cr. I. 1. Introduction III. 5.

CVNS — CV ; Vṛddha-Cāṇakya-nīti-samuccaya. Ed. and transl. into Gujarātī by Bh. M. Ch. Paṭel. Ahmedabad 1969 (1913). See CVAh

Cv — Vṛddha-Cāṇakya, *textus simplicitor* Version. See Cr I. 1. Selected Verses translated by D. H. H. Ingalls in JAOS 86 1 ; pp. 1–4.

CvA — Cv ; Rāja-nīti, Cāṇakya-muni-viracita, Agra 1920.

CvGt — Cv ; MS Cod. MS Sanscr. 64 in the Niedersächsische Staats und Universitätsbibliothek in Gôttingen.

CvH — Cv ; MS H 250 in the Harvard Univesity Library, Cambridge, Mass.

CvI — Cv ; MS 2411 in the Library of IO.

CvL I — Cv ; MS A 445 in the Universitatsbibliothek in Leipzig.

CvL II — Cv ; MS A 446 in the Universitatsbibliothek in Leipzig.

CvP IV — Cv ; MS 17072–4 (D) in UPICI.

CvP V — Cv ; MS 17072–5 (E) in UPICI.

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| CvṢ | Cv ; Ṣoḍaśa-Cāṇakya. Ep. Ś. Ś. Lal. Jñana Sāgara Press. Bombay. Saṁvat 1932 (1875). |
| CvTb | Cv ; MS Or. fol. 1037 in the Universitätsbibliothek in Tübingen. |
| CvW | Cv ; MS Walker 205c in the Bodleian Library in Oxford. |
| Da | Daśarūpāvaloka. Daś with Commentary on it. Ed. by K. P. Parab, NSP 1941. |
| Dakṣa | Dakṣa-Smṛti in Smṛtīnāṁ samuccaya. ĀnSS 48 ; (pp. 72-84). *Also :* in Smṛti-sandarbhāḥ. Gurumandal Series 9, Vol I ; (pp 569–590). *Also :* in Aṣṭādaśa-smṛtayaḥ, Vikrama 1998 (1941) ; (pp 53–63). *Also :* Dakṣa-Saṁhitā in the Dharmaśāstra Texts by M. N. Dutt. Vol. I Calcutta 1908. This tezt was translated in the same edition, Vol. I, Calcutta 1906 ; (pp. 433–458) ; by M. N. Dutt. |
| Dar | Darpadalana of Kṣemendra. |
| Dar (KM) | Darpadalana of Kṣemendra in KM VI ; pp. 66–118. |
| Dar (RP) | Darpadalana in Kṣ (RP) ; pp. 145–206. Translated into German by R. Schmidt in ZDMG 69. 1–51. |
| Daś(arūpaka) | Daśarūpaka. A Treatise on Hindu Dramaturgy by Dhanañjaya. Ed. and Transl. by G. C. O. Hass. Columbia University Indo Iranian Series 7, New York 1912. *Also :* Hindī : Daśarūpakam, Vidyābhavana Saṁskṛ-Granthamālā 7. Vārāṇasī 1952. |
| Daśak | Daśakumāra-carita of Daṇḍin. Ed. by Nārāyaṇa Bālakṛṣṇa Godbole. NSP. Bombay 1925. |
| Daśāvatāra-Khaṇḍa-praśasti. | See Khaṇḍapraśati. |
| Dasgupta S. N. | See De (*or* De S. K.). |
| David K. N | See Veṇī. |

DCA — A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions by L. Sternbach in 2 Volumes. Otto Harrassowitz. Weisbaden 1978-80.

De (*or* De S. K.) — A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta *and* S. K. De Calcutta 1947.

Deś — Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M. K. Shāstrī in Kashmir Series of Texts and Studies, No. 40. *Also :* in Kṣ (RP); pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.

Devadhar C. R — See Amar *and* Dramas of Kālidāsa.

Deshapande R. R. — See Veṇī.

Devī-māhātmya — As included in the Markaṇḍeya-purāṇa. Edited and translated by Vasudeva S. Agrawala, All-India Kashiraj Trust, Ramnagar, Varanasi 1963.

Devīśataka — of Anandavardhana. KM IX; pp, 1-31 Bombay 1916.

Dhanañjaya-vijaya of Kāñcanācārya — Ed. by Paṇḍit Śivadatta and Kāśināth Pāṇḍurang Parab, KM 54, third edition, Bombay 1939. *Also :* Ed. with a full Sanskrit Commentary by Pandit Jibananda Vidyasagara, third edition, Calcutta 1889.

Dhaśa — Dhanadarāja's Śatakatraya. KM XIII; pp. 33-80 (Śṛṅgāra°).

DhD — See Daśak.

DhN (P) — The Dhammanīti (Pāli). In PMB.

Dhv — Dhvanyāloka of Ānandavardhana in HSS 66. *Also :* KM 25.

Dik Any — Anyāpadeśaśataka of Nīlakaṇṭha Dīkṣita. KM VI; pp. 143-158.

Dillon M. — See Nāṭyalakṣa.

Dixit S. V. — See Kir (D) *and* Naiṣ (D).

DK — See Kuṭṭ.

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| Dṛṣṭāntaśataka of Kusumadeva | In KSH; pp. 217-226. *Also :* With Hindi Commentary by Nandalala Shastri, Published by Gangavishnu Shri Krishna Das, Bombay Saṁvat 1985. |
| Dutt B. C. | See CSBD. |
| Dutt M. N. | See Dakṣa, KN *and* R. |
| Dutt P. C. | See Mahābhārata (MBh). |
| Dūtavākyam of Bhāsa | Chowkhamba. Varanasi 1960. |
| Dvi | Nītidviṣaṣṭika of Sundarapāṇḍya. Ed. and published by K. Mārkaṇḍeya Śarmā, 1928. |
| Dvivedi R. C. | See Kpr. |
| Ed. *or* edn. | editor *or* edition. |
| Edgerton F. | See BhG, MBh, Megh, Skm, Pañca *and* VC. |
| Edn. *or* ed. | edition. |
| EI | Epigraphia Indica. |
| Ek | Ekāvalī of Vidyādhara. Ed. by K. P. Trivedi. BSS 63. |
| Emeneau M. B. | See Śak. |
| Fauche H. | See Śiś *and* Śṛṅg. |
| Filliozat P.-S. | See Āry. |
| Fritze L. | See Pts. |
| G | The Institute of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2. |
| G (in Introduction) | Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI. Compiled by P. K. Gode, Vol. XIII. Kāvya. Poona 1940-42. |
| GDH | L. Sternbach. Subhāṣita : Gnomic and Didactic Literature in A History of Indian Literature, ed. by J. Gonda, Vol. IV. Otto Harrassowitz. Weisbaden 1974. |
| GG (NSP) | Gītagovinda of Jayadeva. NSP 9th edn. Bombay 1949. |

GG (RS) — Gītagovinda of Jayadeva. Ed. and transl. by S. Lakṣmīnarasiṁha Śastrī. Publ. by V. Ramaswamy Sāstrulu. Madras 1956. *Also :* translated by E. Arnold in Indian Poetry. Trübner and Co. London 1881.

Gharpure J. R. — See Y *and* CHLT.

Ghaṭakarpara — Vivek Publishers. Aligarh 1975. *Also :* see GhN.

GhN — Ghaṭakarpara-Nītisāra in KSG I. 374 and KSH 120–24.

Ghosh J. — See Uttararāmacaritam.

Ghosh M. — See Nāṭyaśāstra.

GIL — Geschichte der Indischen Literature by M. Winternitz.

Gore N. A. — See Āry.

Gorresia G. — See K(G).

Goswami B. Bh. — See Ratnāvalī.

GP — Garuḍa-purāṇam. Ed. by J. Vidyāsāgara Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.

GPy (*or* GPY) — Garuḍa–purāṇam. Vaṅgavāsī Press. Calcutta 1890. *Also :* in Kāshī Sanskrit Series 165.

GR — Guṇaratna of Bhavabhūti. KSG I. 299 and KSH 523–25.

Gray L. H. — See BhPr *and* Dūt, and Vidhaśālbhañjikā.

GSAI — Giornale della Societa Asiatica Italiana.

GSL — Gems from Sanskrit Literature. Compiled and translated by Dr. A. Sharma and Vidvān E. V. Vīra Rāghavāchārya. Sanskrit Academy Series 5. Osmania University. Hyderabad 1959.

Gupta A. K. — See Vikram.

Gupta S. D. — See Caṇḍ.

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| GVS | Gaṇikā-Vṛtta-saṁgrahaḥ. Compiled and presented by L. Sternbach. Vishveshvaranand Indological Series No. 4. Hoshiarpur 1953. |
| H | Hitopadeśa. |
| Haas G. C. O. | See Daśarūpaka. |
| Haṁs | Haṁsasandeśa of Śrīmad Vedānta Deśika. Ed. by S. Nārāyaṇa Śāstrī. Transl. by M. C. N. Acharya. Publ. V. Ramaswamy Sāstrulu. Madras 1937. |
| Han (*or* Hanu *or* Hanum) | Hanumannāṭaka. HSS 271. |
| Handiqui K. K. | See Naiṣ. |
| Hanu<br>Hanum | See Han. |
| Haravijaya | Haravijaya-kāvya. Ed. by Goparaju Rama, Prayag, Ganganatha Jha Kendriya Sanskrit Vidyapeeth, Khaṇḍa I—1982, Khaṇḍa II—1983. |
| Hariv. | Harivaṁśa Purāṇa. Publ by the Asiatic Society of Bengal. Calcutta 1839. |
| Harivaṁśapurāṇa | As quoted in Purāṇa (Journal) 3. 1. |
| Harṣ | Harṣacarita of Bāṇabhaṭṭa. |
| Harṣ (BSS) | Harṣacarita - mahākāvyam. Ed. by A. A. Führer. BSS 66. |
| Harṣ (NSP) | Harṣacaritam. Ed. by K. P. Parab. 7th edition. NSP 1946. Transl. by E. B. Cowell and F. W. Thomas in the Harṣacarita of Bāṇa. Oriental Translation Fund. New Series 2' London 1897. |
| Hauvette-Besnault | See BhPṇ. |
| HC | Hitopadeśa...Daśa Cumāra Charita and Three Śatacas of Bhartri Hari. Ed. by H. T. Colebrooke. Serampöre 1804. |
| HC (in Introduction) | Haraprasāda Śāstrī's A Descriptive Catalogue of the Sanskrit Manuscripts in the collections of the ASB, Vol. VII. Calcutt 1934. |

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| HemCvc | Hemādri's Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72, Vol. I. |
| Hertel J. | See PT. |
| HH | The Hitopadeśa in Sanskrit language. Library East-India House. London 1810. |
| HIL | History of Indian Literature. |
| HJ | Hitopadeśa. The Sanskrit Text ed. and transl. by F. Johnson. 2nd edn. Hartford-London 1864. |
| HK | he Hitopadeśa of Nārayaṇa. Ed. with Commentary and Notes by M. R. Kale. 5th edn. Bombay 1924. |
| HM | The First Book of Hitopadeśa. Ed. by M. Müller. London 1865. The Second, Third and Fourth Books of the same also ed. by M. Müller. London 1865. |
| HN | Nārāyaṇa, Hitopadeśa. nach der nepalischen Handshrift N neu herausgegeben von H. Blatt. Berlin 1930. |
| HP | Hitopadeśa of Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887. |
| HPañ | Pañcatantra translated into Hebrew. |
| HS | Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis et. annotationes criticas...... A, G. a Schlegel et Ch. Lassen. Parts I-II. Bonnae ad Rhenum 1831. |
| HOS | Harvard Oriental Series. Cambridge, Mass. |
| HSL | A. B. Keith. A History of Sanskrit Literature. London 1953 (reprint edn.). |
| HSS | Haridās Sanskrit Series. Banaras. |
| Hu[1] Hu[2] | See Vet. |

Indische Studien of Weber.

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| Ingalls D. H. H. | See SkV, Cv and Bālarāmāyaṇ. |

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| IO | India Office. London. |
| IS | Indische Sprüche. Sanskrit und Deutsch herausg. von O. Böhtlingk. Zweite vermehrte und verbessert Ausgabe. I—III. St. Petersburg 1870-73. *Also :* Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O. Böhtlingk in Bull. de l'Académie des Sciences de St. Pétersbourg. XXI. 401-09 and XXIII. 401-432. *Also :* Zur Kritik und Erklärung verschiedener indischer Werke von O. Böhtlingk in Bull. de l'Academie des Sciences de St. Pétersbourg. XXI. 93-132; 202-242 and 370-409. *Also :* August Blau. Index zu Otto Böhtlingks Indischen Sprüchen in AKM IX. 4. Leipzig 1893. *Also :* Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52. 255. *Also :* Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1. Wiesbaden 1965. *Also :* Revised Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach, Part I, Verses 1-500. Instituto di Indologia. Torino 1974. *Also :* See Pr. |
| JA | Journal Asiatique, Paris. |
| Jacobi H. | See AR. |
| Jainarājataraṅgiṇī | See RT (VVRI). |
| Jāna(kī) *or* Jānakī | Jānakīharaṇam of Kumāradāsa. Ed. and transl. by G. R. Nandargikar. Bombay 1907. |
| Jānakī (C) | Jānakīharaṇam of Kumāradāsa. Ceylonese Version. Government Press, Ceylon 1974. |
| Janśṛṅg | Śṛṅgāraśataka of Janārdana. KM XI ; pp. 157-72. |
| JAOS | Journal of the American Oriental Society. Baltimore, Maryland. |
| JBORS | See BORS. |
| Johnso F. | See HJ. |
| Jhā G. | Gaṅgānātha Jhā. See Kpr ; Bāl Rāmāyaṇa Kāp, KPK and Kāva. |

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| JM | Jalhaṇa's Mugdhopadeṣa. KM VIII ; pp. 125-135. |
| John | Johannus de Capus's Lation version of Pañcatantra. |
| Joleshou E. S. | See Budhacarita. |
| Jolly J. | See Bṛh, N *and* Vi. |
| JOR | Journal of the Oriental Institute. Madras. |
| Joshi C. N. | See Uttara. |
| JS | The Sūktimuktāvalī of Bhagadatta Jalhana. Ed. by Embar Krishṇamācārya. GOS 82. Baroda 1938. |
| JSAIL | L. Sternbach. Juridical Studies in Ancient Indian Law. Vols. I-II. Motilal Banarsidass 1965-67. The Numbers of the Studies refer to the original studies, as listed at pp. 24-28 of Vol I. |
| JSu | Subhāṣitāvalī MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as JS). |
| JSub | Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and (as Jsv). |
| JSV *and* Jsv | See JSub. |
| K *or* KA | Kauṭilya's Arthaśāstra. |
| K (G) | The Arthaśāstra of Kauṭilya. Ed. by Mm. T. Gaṇapati Śāstrī. TSS 79, 80 and 82. |
| K (J) | Arthaśātra of Kauṭilya. Ed. by J. Jolly. PSS 4. |
| K (K) | The Kauṭilya Arthaśāstra. A Critical edn. by R. P. Kangle. University of Bombay; Studies Sanskrit, Prakrit and Pali. No. 1. Translated by R. P. Kangle in the University of Bomby Studies .. . No. 2. |
| K (P) | Kauṭilīyam Arthaṣāstram. Ed. by Pāradeya Rāmateja Śāstrī. Vārāṇasī. |
| K (S) | Kaūṭilīyam Arthaśāstram. Ed. and translated by R. Shama Sastry. OLPSS No. 37/64 and Part 2. *Also :* Index verborum. OLPSS No. 65, 66 and 68. |

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| K (V) | Kauṭilīyārthaśāstram. Ed. by V. N. S. Veṅkaṭanāthāchārya. Oriental Research Institute Sanskrit Series No. 103. University of Mysore. Mysore 1960. |
| K (VG) | Kauṭilyārthaśāstra Ed. and Translated by Shri Vachaspati Gairola. Chokhamba Vidhya Bhawan, Varanasi. |
| Kauṭilya | See Kouṭlyārthaśāstra. |
| KāBh | Kāvyalaṅkāra of Bhāmaha. Bihar-Rāṣṭrabhāṣā-Pariṣad. Patna 1932. |
| KāD | Kāvyādarśa of Daṇḍin. |
| KāD (B) | Daṇḍin's Poetik (Kāvyādarśa). Sanskrit und Deutsch herausg. von O. Böhtlingk: Leipzig 1890. |
| KāD (Bh) | Kāvyadarśa of Daṇḍin. Ed. by Vidvān Pt. Rangacharya Reddi Shastri. Government Oriental Series, Class A, No. 4, BORI. Poona 1938. |
| KāD (P) | Kāvyādarśa of Daṇḍin. Ed. by Yogeshvar Datta Sharma (Parāśār), Part I-IV, Nāga Pabliśarasa, Delhi 1999. |
| KāD (M) | Kāvyadarśa in Mangolian. Cf. Sh. Bira in Indological Studies in the Mangolian People's Republic; pp. 03-17. Ulan Bator 1979. |
| KāD (R) | Daṇḍin's Kāvyādarśa. Ed. and transl. by K. R. Ray. Calcutta 1961. |
| KāD (T) | Kāvyādarśa, Sanskrit and Tibetan Text. Ed. by A. C. Banerjee. University of Cslcutta. Calcutta 1939. |
| Kal | Kalāvilāsa of Kṣemendra. |
| Kal (KM) | Kalāvilāsa. KM I; pp. 34-79. Translated by R. Schmidt in Zum 70 Geburtstage des Professor Ernst Mehliss in Eisleben Festgabe. Eisleben 1914; pp. 1-33 (parts 1-4); WZKM 28. 406-35 (parts 5—10). |
| Kal (RP) | Kalāvilāsa. In Kṣ (RP); pp. 219-272. |
| Kālā | Kāvyālaṅkārasārasaṁgraha of Udbhaṭa. GOS 55. |
| Kale M. R. | See Ragh, Ritu, Pra. *and* BhŚ. |
| Kalee Krishen Bahadur | See NS, CN *and* Moh. |

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| Kalivi(ḍambana) of Nīlakaṇṭha-Dīkṣita | KM V; pp. 132–142. |
| Kāmasūtra of Vātsyāyana | NSP. Bombay 1900. |
| Kāne P. V. | History of Sanskrit Poetics. Bombay 1951. |
| Kangle R. P. | See K (K). |
| KāDK | Kādambarī Kathāsāra of Abhinanda. Ed. by Pandit Durgā Prasāda and Kāśīnāthā Pāṇdurang Parab Pup. Pāṇdurang Jāwaji Nirnaya-Sagar Press, Bombay 1925. |
| KāP | The Kāvya-Pradīpa of Mm. Govinda. Ed. by Pt. Durgāprasāda and W. L. Ś. Paṇśīkar. KM 24. |
| Kapph(iṇābhyudaya) of Bhaṭṭa Śivasvāmin | Ed. by Gauri Shankar. Lahore 1937. |
| Kar | Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98. |
| Karmarkar R. D. | See Māl, Mālatī, Mṛcch, Kum *and* Ragh. |
| KāRU | Kāvyālaṁkāra Rudraṭa-praṇīta. Ed. by Satyadeva Chaudharī, Vāsudeva Prakāshan. Dillī (Delhi) 1960. |
| KāRu | See RK. |
| Kav | Kavīndravacana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV). |
| KāVā *or* KāVa | Kāvyālaṁkārasūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda *and* K. P. Parab, KM. 15. |
| Kāva | See KāvR. |
| Kavi(kaṇṭhābharaṇa) of Kṣemendra. | |
| Kavi (KM) | Kavikaṇṭhābharaṇa. KM IV; pp. 149-169. Translated by Dr. Sūryakānta in KṣS. |
| Kavi (RP) | Kavikaṇṭhābharaṇa in Kṣ (RP) 63–84. |
| Kavik | Kavikaumudī of Kalya Lakṣmīnarasiṁha. Ed. by Dr. K. Krishnamoorty. Dharwar 1965. |
| KāvR | Kāvyamīmāṁsā of Rājaśekhara. GOS 1. |

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| Kāvyālaṅkāra | See Kālā. |
| Kāvyālaṁkārasūtrāṇi | See KāVa. |
| Kāvyān | Kāvyānuśāsana of Vāgbhaṭa. Ed. by Pt. Śivadatta *and* K. P. Parab. KM 43. |
| Keith A. B. | A History of Sanskrit Literature (HSL) Oxford University Press. Reprint, 1953. *Also :* The Sanskrit Drama. Oxford University Press, 1959. |
| KH | Kāvyānuśāsana of Hemacandra. KM 71. |
| Khaṇḍapraśasti | Also known as Daśāvatāra-Khaṇḍapraśasti. A Kāvya on the ten incarnations of Viṣṇu ascribed to one Hanumān *or* Hanumat-kavi. Rājasthānau Purātana Granthamālā No. 124, Jodhpur 1975. |
| Khaṇḍapraśasti-prārambha | See Khaṇḍapraśasti. |
| Khopakar | See Prasannarāghava. |
| KHpk (*or* KHpK) | Kāvyānuśāsana of Ācārya Hemacandra. 2nd edn. by R. S. Parikh and V. M Kulkarni, Śrī Mahāvīra Jaina Vidyālaya. Bombay 1964. |
| Kir | Kirātārjunīyam of Bhāravi. |
| Kir (D) | Kirātārjunīyam. Ed. and transl. by S. V. Dixit. (Cantos I-III) Thalakwadi—Belgaum 1954. |
| Kir (NSP) | Kirātārjunīyam. 4th edn. NSP. 1954. |
| Kir (R) | Kirātārjunīyam. Ed. and transl. by K. Ray *or* S. Ray *and* K. Ray. Calcutta. |
| Kir (V) | Kirātārjunīyam. Ed. by Pt. Jīvānand Vidyāsāgara. Calcutta 1875. Translated into German by C. Cappeller. HOS 15. |
| KK | Kṛtyakalpataru of Bhaṭṭa Lakṣmīdhara in GOS. |
| Kk | See Kt. |
| Klatt J. | See CKl. |

KM — Kāvyamālā Series. NSP. Roman numbers refer to the fourteen Gucchaka-s. Arabic numbers refer to the 95 Kāvyamālā booklet Series.

KN — Kāmandakīya-Nītisāraḥ.

KN (BI) — Kāmandakīya-Nītisāraḥ. Ed. by Pt. Rāmanārāyaṇa Vidyāratna, Jaganmohana Tarkālaṅkāra *and* Kāmākhyānātha Tarkabāgīśa. The text ed. by Rajendralāla Mitra. Bibl. Ind. 4. Translated by M. N. Dutt. Calcutta 1896.

KN (ĀnSS) — Kāmandakīya-Nītisāraḥ in ĀnSS 136 (two volumes).

KN (TSS) — Kāmandakīya-Nītisāraḥ in TSS 14.

Kpr — Kāvyaprakāśa of Mammaṭa. Ed. by R. D. Karmarkar. BORI, 1950. *Also* : in ĀnSS 89. Translated by Gaṅgānātha Jhā (Reprint from the Pant. D. I. Benaras 1898) *and* by R. C. Dvivedi in the Poetic Light, Vol. I (Ullāsa-s I-VI). Motilal Banarsidass. Delhi 1966.

KPr (B) — Kāvyaprakāṣa of Mammaṭa Ed. by Ācharya Babulal Śukla, Nag Publishers, Delhi–110 007.

KR — Kathāratnākara of Hemavijaya. Pt. Ś. Hīrālāl Haṁśarāj. Jāmnagar 1911.

Kr — M. Krishnamachariar. History of Classical Sanskrit Literature. Reprinted. Motilal Banarsidass. Delhi etc. 1970.

Kressler O. — See CV.

Krishnamacharya V. — See Lau.

Krishnamoorthy K. — See Kavik.

Kṛkā — Kṛṣṇavallabha Bhaṭṭa's Kāvyabhūṣaṇaśataka. KM VI; pp. 31-46.

Kṛṣṇa (karāmṛta) of Līlāśuka — Ed. and translated by M. K. Acharya. Madras 1958. *Also* : Ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938.

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| Kṛṣṇabhāvaśataka (Kṛ) | See Brahmavidyā XXXIII. |
| KṣB | The Bṛhatkathāmañjarī of Kṣemendra. Ed. by Pt. Śiva-datta and K. P. Parab. KM 69. |
| KSH | Kāvya-saṁgraha. A Sanskrit Anthology...... Ed. by Pr. J. Haeberlin. Calcutta 1847. |
| Kṣ (RP) | Kṣemendra-laghu-kāvya - saṁgrahaḥ. Ed. by Dr. A. Sharma. Sanskrit Academy Series No. 7. The Sanskrit Academy, Osmania University. Hyderabad 1961. |
| KṣS | Kṣemendra Studies together with an English translation of his Kavikaṇṭhābharaṇa, Aucitya vicāracarcā *and* Suvṛttatilaka by Dr. Sūryakānta. POS 91. |
| KSS | Kathā Sarit-Sāgara of Somadeva-bhaṭṭa. |
| KSS (AKM) | Kathā-Sarit-Sāgara. Ed. by H. Brockhaus. AKM 2. 5 *and* 4. 5. Translated by C. H. Tawney. Calcutta 1880 *and* 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser. London 1924—1928 (10 Volumes). *Also* : Reprinted by Motilal Banarsidass, Delhi. |
| KSS (NSP) | Kāthā-Sarit-Sāgara. Ed. by Pt. Durgāprasāda *and* K. P. Parab. 4th edition. NSP. 1930. |
| KSSKP | See SSK *or* SSKR. |
| Kt. | Kavitāmṛtakūpa with a translation in Beṅgālī. School Book Society Press. Calcutta 1828. |
| KtR | Kavitāmṛtakūpam in Malayamāruta ; pp. 34-46, |
| KU | Kāvyālaṅkārasaṁgraha of Udbhaṭa. GOS 55. |
| Kum | Kumārasambhava of Kālidāsa. |
| Kum (K) | Kumārasambhava. Ed. and translated by R. D. Karmarkar. Cantos I-V. 2nd edn. Poona 1951. |
| Kum (NSP) | Kumārasambhava. 14th edn. Re-edited ... by Nārāyaṇa Rāma Ācarya Kāvyatīrtha. NSP 1955. |

Kum (R) — Kumārasambhava. Ed. with transl. by Pt. Rangachar, (6 Sagra-s). Saṁskrita Sāhitya Sadana. Mysore 1962.

Kum (SA) — Kumārasambhava. Critically ed. by Sūryakānta. Sāhitya Akademi. Delhi 1962. Translated by R. T. H. Griffith in the Birth of the War God. London. Trūbner and Co., 1879 *and* by H. H. Wilson. Varanasi 1966.

Kuṭṭ — Kuṭṭanīmatam of Dāmodaragupta.

Kuṭṭ (BI) — Kuṭṭanīmataṁ Kāvyam. Ed. by M. Kaul. Bibl. Ind. 1551.

Kuṭṭ (KM) — Kuṭṭanīmatam. KM III ; pp, 32–110. Translated by J. J. Meyer in Altindische Schelmenbücher 2. Lotus Verlag, Leipzig. In English by E. Powys Mathers in Eastern Love, Vol. I. John Rodker. London 1927. In French by L. de Langle in Le livre de l'amour de l'orient. Paris 1920.

Kuv — The Kuvalayānanda of Appaya Dīkṣita, NSP 1947. *Also* : Vidyā Bhavana Saṁskṛta Granthamālā No. 24. ChSS, 1956.

KV — See Kāvyān.

Laṭakamelaka of Śaṅkhadhara — Latakamelaka of Śaṅkhadhara Ed. by Paṇḍit Durgāpraśād and Kāśhīnātha Pāṇḍuranga Parab. Published by Nirṇaya Sāgara Press, Bombay 1889.

Lakṣmīnarasiṁha Śāstrī S. — See GG.

L. Sarup — See Avimārak.

Langle de L. — See Kuṭṭ *and* Sam.

Lau — Laukikanyāyaślokāḥ. Ed. and transl. by Krishnamacharya. The Adyar Library and Research Centre. Adyar Library Pamphlet Series 34.

Lāu — Initial List of Lāu Proverbs. Appendix D to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini, JSS I.

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| LN (P) | The Lokanīti (Pāli) in PMB. Also in JASB 47. 239. |
| Madana | The Madanapārijāta. Ed. by Pt. M. Smṛtiratna. Bibl. Ind. 114. |
| Madhyamavyāyoga of Bhāsa. | Chowkhamba. Vārāṇasī 1960. |
| Mandāra | Mandāra-maranda-campū. KM 52. |
| Mahān | Mahānāṭaka of Dāmodara Miśra, also known as Hanumannāṭaka. Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. *Also :* Veṅkaṭeśvara Press. Bombay Saṁvat 1966 (1909). |
| Mahāvīra | Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar *and* S. Rangachariar. 4th edn. NSP 1926. Translated by John Pickford. Trübner and Co. London 1871. |
| Māl | Mālavikāgnimitra of Kālidāsa. |
| Māl (K) | Mālavikāgnimitra. Ed. and transl. by R. D. Karmarkar, 4th edn. Poona 1950. |
| Māl (NSP) | Mālavikāgnimitra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 9th edn. NSP. Translated by C.H. Tawney. 2nd edn. Calcutta 1891. |
| Mālatī | Mālatīmādhava of Bhavabhūti. |
| Mālatī (K) | Mālatīmādhava. Ed. and transl. by R. D. Karmarkar. Poona 1935. |
| Mālatī (NSP) | Mālatīmādhava. Ed. by M. R. Telang. 6th edn. NSP. 1936. |
| Malaya | Malayamārutaḥ, Part 1, 2 and 3. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966, 1971 and New Delhi 1973. |
| Mānasollāsa of Someśvara, | Pt. I—Baroda Central Library, 1925. Part II—Oriental Institute. Baroda 1939. |
| Mārk-p (ur) | The Mārkaṇḍeya-purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl. |

Ind. 125. *Also :* by M. N. Dutt in Wealth of India. Calcutta 1896.

Mathers Powys E. — See Kuṭṭ and Sam.

Matsya-p — Matsya-purāṇam in ĀnSS 54. Chapters 1–128. Translated by Taluqdar of Oudh in Oudh. SBH 17.

May — The Sanskrit Poems of Mayūra. Ed. with a translation ...... together with the text and translation of Bāṇa's Caṇḍīśataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917.

MBh — Mahābhārata.

MBh (Bh) — Mahābhārata. BORI edition. Poona 1927-66.

MBh (C) — Mahābhārata. Asiatic Society of Bengal. Calcutta 1834–39.

MBh (Cit) — Mahābhārata. (Anuśāsana-parvan). Citraśālā Press. Poona 1933.

MBh (R) — Mahābhārata. Ed. by P. C. Roy, Calcutta 1886–88. Translated by P. C. Roy. Oriental Publishing Company. Calcutta. *Also :* Mahābhārata, Vidura-nīti. (In MBh [Bh] 5. 33 sqq.). Ed. and transl. by V. P. N. Menon. The Scholar Press, Palghat 1955. *Also :* Translated by M. N. Dutt, Calcutta 1897–1901.

MBh (Ju) — Mahābhārata in Old Javanese, Udyogaparvan. (In MBh [Bh] Udyogaparvan, App. II). Published by H. H. Juynboll.

Megh — Meghadūta of Kālidāsa.

Megh (D) — Meghadūta. Ed. by S. K. De. Sāhitya Akademi. New Delhi 1957.

Megh (E) — Meghadūta. Ed. and transl. by Franklin *and* Eleanor Edgerton. Ann Arbor. Paperback Original 2 A.

Megh (ES) — Meghadūta. Ed. and transl. into French by R. H. Assier de Pompignan. Collection Emile Senart. Paris 1938.

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| Megh (G) | Kalidasae Meghadūta ex recensione J. Gildemeisterii. Bonnae 1841. |
| Megh (K) | Meghadūta. Ed. and transl. by M. R. Kale. Booksellers Publishing Co. Bombay. 5th edn. |
| Megh (W) | Meghadūta. Transl. into English verse, with Notes and illustration by H. H. Wilson. Second Edn. East-India College. London 1843. |
| Mehtā M. P. | See SMa. |
| Menon V. P. N. (*or* P.N.) | See MBh. |
| Meras, W. S. | See KUV. |
| Meyer J. J. | See Kuṭṭ *and* Sam. |
| MhN (P) | The Mahārahanīti (Pāli) in Dhammanīti und Mahārahanīti. Zwei Texte der Spruchliteratur aus Birma von H. Braun. Göttingen 1975. |
| Miller B. S. | See BhŚ. |
| Mit | See Y (ChSS) *and* Y (NSP). |
| MK | Mādhavānala-Kathā. |
| MK (C) | Mādhavānalakāmakandalā-carita. Ed. by Balbir Singh. Uttam Chand Kapur, Delhi, no date. |
| MK (D) | Mādhavānala – Kathā of Damodara. GOS 93 ; (pp. 443 509). |
| MK (G) | Mādhavānalakāmakandalā-Kathā by Pia Guerrini. Estr. dagli Annali della R. Scuola Norm. Sup. di Pisa, Vol. XXI, 1908. Pisa, tip. Nistri 1908. |
| MK (GOS) | Mādhavānalakāmakandalā-prabandhaḥ. Ed. by M. R. Majumdar. Pariśiṣṭha I. ( Mādhavānalākhyānam ). GOS 93 ; (pp. 342-379). |
| MK (K) | Mādhavānala - Kāmakandalā - Caupāi, GOS 93; (pp. 381-442). |

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| MK (P) | Mādhavānala-Kathā. Published from three London and three Florentine MSS with a translation of Prakrit passages by P. E. Pavolini, XI. International Congress of Orientalists, London, I; (pp. 430-53). |
| MK (S) | H. Schöhl, Die Strophen der Mādhavānala-Kathā. Halle a. d. S. 1914. |
| Mn | Mānava-dharmaśāstra. |
| Mn (J) | Mānava-dharmaśāstra. Ed. by J. Jolly. Trübner and Co. London 1887. Translated by G. Bühler in SBE 25. |
| Mn (Jh) | Mānava-dharmaśāstra. Ed. and transl. by Mm. Goṅganātha Jhā. Bibl. Ind. 256 |
| Mitākṣarā | See Mit. |
| Monier-Williams, Sir M. | See Śak. |
| Monseur E. | See CM. |
| Monsaieff Monsson J. | See Rāmāyaṇa *and* VS. |
| MP | See Mark-p(ur). |
| Mṛcch | Mṛcchakaṭika of Śūdraka. |
| Mṛcch (K) | Mṛcchakaṭika. Ed. and transl. by R. D. Karmarkar. 2nd edn. Poona 1950 |
| Mṛcch (NSP) | Mṛcchakaṭika. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938; and by J. A. B. van Buitenen, Delhi 1971. |
| MŚ (*or* Śiś) | Māgha's Śiśupālavadha. See Śiś. |
| MS (MSS *or* MSs) | Manuscript(s). |
| Mudr | Mudrārākṣasa by Viśākhadatta. |
| Mudr (BSS) | Mudrārākṣasa. Ed. by K. T. Telang. BSS 27. |
| Mudr (K) | Mudrārākṣasa. Ed. and transl. by M. R. Kale. 4th edn. Bombay 1927. |

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| Mudr (W) | Mudrārākṣasa. Ed. and transl. by R. S. Walimbe, The Royal Book Stall, Poona—2 ; by M. R. Kale, 5th edn. Delhi 1965 ; and by J. A. B. van Buitenen, Delhi. 1971. |
| Mugdhopadeśa of Jalhaṇa. | A *kavya*-work of 66 verses dealing with prostitutes. KM VIII ; pp. 125-35. |
| Merarin W. S | See Rāmāyaṇa. |
| N | The Institute of Nārada......Ed. by J. Jolly. Bibl. Ind. 102. Translated by J. Jolly in SBE 33. |
| Nāg | Nāgānanda of Śrīharṣa. Ed. and transl. by R. D. Karmarkar. 3rd edn. Poona 1953. *Also* : Ed. and Transl. by C. S. R. Sastri in Śrī Bālamanoramā Series No. 18. 5th edn. *Also* : See ŚHP. |
| Naiṣ | Naiṣadha of Śrīharṣa. |
| Naiṣ (D) | Naiṣadha. Ed. with transl. by S. V. Dixit. (I-III *Sarga*-s). Belgaum 1954. |
| Naiṣ (NSP) | Naiṣadhīyacaritam. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. NSP 9tk edn. Translated by K. K. Handiqui in Naiṣadhacarita of Śrīharṣa, Decean College Building Centenary and Silver Jubilee Series 33. Poona 1965. |
| Nalacampū of Trivikrama. Bhaṭṭa. | Chowkhamba Sanskrit Series. Banaras 1932. |
| Nambiar S. K. | See Prab. |
| Namisādhu | *Ad* Kāvyālaṅkāra of Rudraṭa. *Also* : See RK. |
| Nānāsaṁhitā | As quoted in ŚP. |
| Nandargikar G. R. | See Jānakī. *and* Ragh. |
| Nārada-smṛti | Attributed to Śrī-Nārada *or* Puruṣottamadeva. Quoted in PV *and* other sources. *Also* : See N. |
| Nāradīya-pur | Nāradīya-purāṇa in Purāṇasubhāṣitani. Purāṇa (Journal) Vol. I ; pp. 61-63. |

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| Nariman G. K. etc. | See Priy. |
| Nāṭaka–candrikā | By Rūpa–Gosvāmin. |
| Nath P. G. | See BhŚ. |
| Nāṭ. | The Nāṭyaśāstra attributed to Bharata-Muni. Ed. and transl. by M. Ghosh. Bibl. Ind. 272 (Vols. I-II). *Also :* Chapters XV and XVI ed. by P. Regnaud. Paris 1880. |
| Nārāyaṇa Bālakṛiṣṇa | See Daśakumāra caritam of Daṇḍin. |
| Navaratnaya (C) | Ceylonese Navaratna in H. Bechert. Sanskrit texte aus Ceylon. I. München 1952. |
| Navasāha (sāṅka-carita) | of Padmagupta *alias* Parimala, Part I. Ed. Pt. V. Ś. Islāmpurkar. BSS 53. |
| NBh | Narābharaṇam in Malayamāruta, Part I ; pp. 47-83. |
| NCC | New Catalogus Catalogorum by V. Raghavan *and* others. Madras...... (incomplete). |
| Nerurkar V. R. | See Ṛtu. |
| NIA | New Indian Antiquary (Journal). |
| Nirṇaya-Sindhu of Kamalakar Bhaṭṭa | Nirnaya-Sindu Ed. by Nārāyaṇa Rāma Achārya, Nirṇaya Sāgar Press, Bombay, 1949. |
| Nīsam | Nītisaṁgrahaḥ. Veṅkaṭeśvara Press. Bombay Saṁvat 1994 (1937). |
| Nīt. Ghaṭa | Nītisāram of Ghaṭakarpara in KSH ; pp. 504-06. |
| Nītidviṣaṣṭikā of Sundara-pāṇḍya. | As quoted in *subhāṣita-saṁgrahas.* See SMS Vol. I ; p. 370. |
| Nītiratna attributed to Vararuci. | As included in KSH. |
| Nītisāra. | As included in KSH. |
| Nītisāra of Kāmandaki | See KN. |
| Nītisāra of Ghaṭakarpara | See Nīt. Ghaṭa. |

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| NKy (B) | Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, a Code of Ethics in Pāli (Burmese). JRAS 17. 252. |
| NM (T) | Nītiśāstra of Masūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhārati Annals X. 1961. |
| NPR | The Nārada-Pañca-Rātra. Ed. by Rev. K. M. Banerjee Bibl. Ind. 38. Calcutta 1865. |
| NPr | Nīti-Prakāśika ed. by G. Oppert Madras-London 1882. |
| NSP | Nirṇaya Sāgara Press. Bombay. |
| NT | Nītiśāstra in Telugu, as quoted in IS. |
| OH | Our Heritage (Journal), Calcutta. |
| Old Arabic | See Arabic. |
| Old Syriac | Pañcatantra in Old Syriac Kalila und Dimna. Syrisch und Deutsch von F. Schulthess (Vols. I-II). Berlin 1911. |
| Oliver R. P. | See Mṛcchakatika. |
| OLPSS | Oriental Library Publications. Sanskrit Series. Mysore. |
| P | Pañcatantra. |
| PAB | Thirteen Trivandrum Plays attributed to Bhāsa. Translated into English by A. C. Woolner and L. Sarup. Panjab University Oriental Publications No. 13. Oxford University Press. London 1930. |
| Pad | The Padyaracanā of Lakṣamaṇa Bhaṭṭa Āṅkolakara. Ed. by Pt. Kedāranātha *and* W. L. Ś. Paṇśikar. KM 89. |
| Padmaśri | See Nāgarasarvasva. |
| Padyasaṁgraha | In KSH; pp. 529-532. |
| Pañcākhyāna-vārttika | A Commentary on *Pañcākhyāna* Recension of Pañcatantra. |

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| Pañcaratna | As included in KSG. |
| Pañcarātra of Bhāsa | Ed. by S. Rangacharya. Saṁskṛta Sāhitya Sadana. Mysore 1958. |
| Pañcarātra of Narada. | See NPR. |
| Pañcārtha bhāṣya of Kauṇḍinya | A Commentary on Paśupata-sūtra, TSS, Trivandrum 1940. *Also :* Cf. Brahmavidya (Journal), Vols. 31-32 ; p. 397. |
| Pañcastavī of unknown authorship | KM III ; pp. 9-31. |
| Pandit R. S. | See Ṛtu. |
| Pādatāḍitaka of Śyāmalak | See Śyāmalaka. |
| Parab K. P. | See Da. |
| Pargiter F. E | See Mārk-p. |
| Pārśv | See BPC. |
| Pathak S. | NM (T). |
| Pavanadūta of Dhoyī | Ed. by Umesh Chandra Sharma *and* Girish Chandra Sharma. Vivek Publications. Aligarh 1978. |
| PC | Prabhāvakacarita of Prabhā Candrācārya Ed. by J. Vijayamuni SJS 13. |
| PD | The Pañcatantra of Durgasiṁha by A. Venkatasubbiah. In Zeitschrift für Indologie und Iranistik 6, 255. |
| PdP | Padma-Purāṇa. Ed. by V. N. Maṇḍalika. 4 Vols. ĀnSS extra-I. |
| PdT | Payāmṛta-Taraṅgiṇī of Haribhāskara. Ed. by J. B. Chaudhuri. Śaṁskṛta-kośa-kāvya-saṁgraha 4. Calcutta 1941. |
| PG | The Padyāvalī of Rūpa Gosvāmin. Ed. by S. K. De. Dacca University Oriental Publication Series No. 3. Dacca 1934. |
| P. G Nath | See BhŚ. |

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| Peterson P. | See VS. |
| Pickford J. | See Mahāvīra. |
| PJKS | Paṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University. Hyderabad. |
| PKS | J. Hertel. über einige HSs von Kathāsaṁgraha-stropen. ZDMG 64. 58. |
| PM | J. Hertel. Eine vierte Jaina Recension des Pañcatantra (Meghavijaya). ZDMG 67. 639. |
| PN | Pañcatantra, Nepāli text, as quoted in PS XXXIX and 100-26 ; PT I, pp. 117-35 ; and PRE 2. 192-258. |
| PO | Poona Orientalist (Journal). Poona. |
| POS | The Poona Oriental Series *or* Punjab Oriental Series, as the case may be. |
| Powys Mathers F. | See Kuṭṭ and Sam. |
| PP | The Pañcatantra, a Callection of Ancient Hindu Tales in the Recension called Pañcākhyānaka...... The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-12. Translated by A. W. Ryder in the Pañchatantra. The University of Chicago Press. Chicago 1925. |
| Pr | Pt. Durgā Prasāda. Böhtlingk's Indische Sprüche In Journal of the Bombay Branch of the Royal Asiatic Society 16. 361. |
| Pra (*or* Prana) | See Pranā. |
| Prab | Prabodha-candrodaya of Kṛṣṇamiśra. |
| Prab (B) | Prabodha-candrodaya. Sanscrite et latine edidit H. Brockhaus. Lipsiae 1835. |
| Prab (NSP) | Prabodha-candrodaya. Ed. by V. L. Ś. Paṇśīkar. 6th edn, NSP. 1935. |
| Prab (TSS) | Prabodha-candrodaya. Ed. by K. Sambaśiva Śāstrī. TSS 72. Trivandrum 1936. |
| Prab (V) | Prabodha-candrodaya. Ed. by Pt. Rāmacandra Miśra. Vidyābhavana-Saṁskṛta-Granthamālā 14. ChSS. Vārāṇasī 1955. |

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| | Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971; and into German by K. Rosenkrantz, Königsberg 1842. |
| Prabhā | See PC. |
| Pranā | Pratimānāṭaka of Bhāsa. Edn and translation. Saṁskṛta Sāhitya Sadana, Bangalore 1950. *Also* : Pratimā of Bhāsa. Ed. and transl. by M. R. Kale. |
| Pras | Prasaṅgābharaṇam of Śrimatkavikulatilaka. Gopal Nārāyaṇ and Co. Bombay. (No date). |
| Prasanna (Prasan) | Prasanna-sāhitya-ratnākara of Nandana, as quoted in SkV. |
| Prasannarāghava of Jayadeva. | NSP. Bombay 1922. |
| Pratāparudrayaśobhūṣaṇa of Vidyānātha | BSS 65. *Also* : See Ratnāpaṇa of Kumārasvāmin. |
| Prati | Pratijñāyaugandharāyaṇam ascribed to Bhāsa. Ed. and transl. by C. R. Devadhar. POS 61. *Also* : Transl. in PAB. |
| PrC | Prabandha-cintāmaṇi of Merutuṅgācārya. Ed. by Jinavijaya Muni SJS 1. Translated by C. H. Tawney. Blbl. Ind. 141. |
| PRE | The Pañcatantra reconstructed. Ed. and transl. by F. Edgerton. AOS 2–3. 1924. |
| Priy | Priyadarśikā by Harṣa. Ed. and transl. by G. K. Nariman, A. V. Williams Jackson *and* Ch. J. Ogden. Columbia University Indo-Iranian Series 10. New York 1923. *Also* : Ed. and transl by N. G. Suru. Poona 1928. *Also* : See ŚHP. |
| PrK | Prabandhakośa of Rājaśekhara Sūri. SJS 6. |
| PrS, PrŚ (C) | Pratyaya-Śataka. Ed. by P. J. Karmadhara. Pandura Press, Ceylon. Candy 1941. Translated by A.V. Perera. Candy 1942. *Also* : See L. Sternbach. Adyar Library Bulletin 33. 88–116. |

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| PS | Das Südliche Pañcatantra. Sanskrittext der Recension β mit den Lesearten der besten HSs der Recension *a* ; herausg. von J. Hertel. Abh. d. phil.-hist. Klassed. kön. sächs. Ges. d. Wiss XXIV. 5. Leipzig 1906. |
| PSb | Das südliche Pañcatantra. Sanskrittext der Recension a mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt. Leipzig. Otto Harrassowitz. Wiesbaden 1930. |
| PSh | M. Herberland. Zur Geschichte des Pañcatantra. Text der südlichen Recension. SWA. 107. 397-476 (1884). |
| PSS | Punjab Sanskrit Series. |
| PT } PTem } | The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmīrian entitled Tantrākhyāyikā······Ed. by J. Hertel. HOS 14., 1915 (PT) ; Tantrākhyāyika······die älteste Fassung des Pañcatantra aus dem Sanskrit übersetzt······von J. Hertel I-II. Leipzig *und* Berlin 1909. *Also* : Über das Tantrākhyāyikā, die Kaśmīrische Recension des P. Mit dem Text der HS, Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der kön. sächs. Ges. der Wiss. V. Leipzig 1904. (PTem). |
| Pts | Pañcatantra *(textus simplicior)*. Ed. by E. Kielhorn (I) *and* G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-96 Translated by L. Fritze. Otto Schulze Leipzig 1884. |
| PtsK | Pantchatantrum······Ed. I. O. Godofr. Ludov. Kosegarten. Bonnae ad Rhenum 1848. Translated in Pantschatantra : fünf Bücher indischer Fabeln ....aus dom Sanskrit übersetzt .....von Th. Benfey. 2 Vols. Leipzig 1859 ; in French by E. Lancereaux. Paris 1871 *(and* 1965). |
| PTu | Tantropākhyānam. Ed. by K. Sāmbaśiva Śāstrī. TSS 132. |
| $PT_2$ | J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59. 1-30. |

PuPra — Puratana-Prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.

Purāṇa — Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshirāj Trust Fort Ramnagar. Varanasi.

Purāṇārtha(saṁgraha) — Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII. 2 ; pp. 370-89.

Pūrva-cātakāṣṭaka — See Cātakāṣṭaka. *Also* : See Uttara-cātakāṣṭaka.

PV — The Padyaveṇī of Veṇīdatta. Ed. by J. B. Chaudhuri. Prācyavāṇī-Mandira-Saṁskṛta-Granthamālā 1. Calcutta. 1944.

PX — J. Hertel. Über einen Südlichen *textus amplior* des Pañcatantra. ZDMG 60 769-81 and 61. 18-72.

Quackenbos G. P. — See Sūryaśataka.

R — Rāmāyaṇa.

R (B) — Rāmāyaṇa. Bombay edition. Reprinted in MS form. Bombay. No date.

R (Bar) — The Vālmīki-Rāmāyaṇa. Critical Edition. Oriental Institute, Baroda 1960-75.

R (G) — Rāmāyaṇa. Poema indico di Valmici .....della Scuola Gauḍana per G. Gorresio. (Text and Italian translation) 1843-50.

R (Kumbh) — Rāmāyaṇa. Kumbhakonam edition. (Southern Recension).

R (L) — Rāmāyaṇa. North-Western Recension. D. A. V. College Sanskrit Series. Lahore.

R (R) — Rāmāyaṇa. Published by N. Ramaratnam. 2nd edn. M. L. J. Press. Mylapore, Madras 1958.
Translation by M. L. Sen. Oriental Publishing Co. Calcutta. *Also* : by M. N. Dutt, Calcutta 1892 *and* Hari Prasad Shastri, London 1959. *Also* : Gems from Rāmāyaṇa by T. Śrīnivāsa Rāghavāchārya. Bhavan's Book University 119.

RA — Rasaratnapradīpikā of Allarāja. Ed. by R. N. Dandekar, Bhāratīya Vidyā Series 8.

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| Ragh | Raghuvaṁśa of Kālidāsa. |
| Ragh (C) | Raghuvaṁśa. Ed. with a prose interpretation of the text by Pandits of the Committee of Public Instruction. Calcutta 1832. |
| Ragh (K) | Raghuvaṁśa. Ed and transl. by R. D. Karmarkar. Poona 1925-54. |
| Ragh (S) | Raghuvaṁśa. Sanscrite et latine edn. A. F. Stenzler. Oriental Translation Fund. London 1832. |
| | Translated by P. de Lacy Johnstone. London 1902. *Also :* by G. R. Nandargikar. Delhi 1971. *Also :* by L. Renou in Les Joyaux de l'Orient 6 Paris 1928. |
| Raghavacharya T. S. | See R. |
| Raghunathji | See CV. |
| Raghuvira | See SS (OJ), MBh, SRHt and KH. |
| Rāj | See RT. |
| Rajendrakarṇapūra of Śambhu | Ed with Hindi translation by Veda Kumari Ghai *and* Ram Partap, Jammu Tawi 1973. *Also :* KM 1; pp. 22-34. |

Rāma-Kṛṣṇa-vilomakāvyam of Daivata - Śrī - Sūrya-Kavi *or* Daivajña - Śrī - Sūrya-Paṇḍita with an auto-commentary. KM XI ; pp. 172-91, Bombay, 1933. *Also :* ed. with the Marmaprakāśikā Hindi commentary and Introduction by Dr. Kāmeśvara Natha Miśra, Chowkhamba Sanskrit Series, Varanasi 1970.

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| Rangachar(iar) S. | See Kum *and* Bh Pañ. |
| RAS | Royal Asiatic Society. |
| Ras | Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. *Also :* KM IV ; pp. 96-149. |
| Rasa | See Rasamañjarī of Bhānukara *or* Bhānudatta. |
| Rasagaṅgā(dhara) of Jagannātha-Paṇḍita | Sixth edn. KM 12. |

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| Rasamañjarī of Bhānukara *or* Bhānudatta | Harikṛṣṇa - nibandha-maṇimālā No. 4. Second edn. Banaras 1951. |
| Rasaratnahāra of Śivarāma Tripathi. | As mentioned by P. V. Kane in his History of Sanskrit Poetics, p. 410 and included in $CC_2$ (116). |
| Rasārṇava-sudhākara of Śiṅgabhūpāla | Ed. by Reva Prasad Dvivedi Saṁskṛta Pariṣad, Sagar University, Sagar 1969. |
| Ratirahasya of Kokkoka | Srī - Kāñcināthakṛtayā dīpikākhyayā tīkayā sanātham. Śrī-Devīdattaśarmaṇā viracitayā ṭippaṇikayā viśadīkṛtya śodhitam. (No place ; no date). Translated by A. Comfort in the Koka Shāsta. London 1964. |
| Ratnāpaṇa of Kumāra-svāmin | The Pratāparudra-yaśobhūṣaṇa of Vidyānātha with the Commentary Ratnāpaṇa of Kumārasvāmin and......an Appendix containing the Kāvyālaṅkāra of Bhāmaha. Ed. by K. P. Trivedī. BSS 65. |
| Rat(nāvalī of Śrī-Harṣa) | *Also* : See ŚHP. |
| Rat (D) | Ratnāvalī. Ed. and transl. by C. R. Devadhar *and* N. G. Suru. Poona Oriental Book House. 2nd edn. 1954. |
| Rat (ES) | Ratnāvalī texte traduit par M. Lehot. Collection Emil Senart. Paris 1933. |
| Rat (G) | Ratnāvalī. Ed. and tranl. by B. Bh. Goswami. Calcutta. (No date). |
| Rat (NSP) | The Ratnāvalī-nāṭikā. 4th edn. NSP. 1938. |
| Rav (T) | Ravigupta's Āryākośa in the Tanjur (Tibetan). |
| Ray K. *and* Ray S and K | See KāD, Kir, Uttara *and* Bhaṭṭikāvya. |
| Ray P. C. | See MBh. |
| Regnaud I, II, VI | P. Regnaud. Stances sanskrites inédités, Bibliothéque de la Faculté des Lettres de Lyon, Vol. I. 2 ; pp. 1–22 (I) ; II. 2 ; pp. 193–212 (II) ; Vol. VI ; pp. 1-85 (VI). (Subhāṣita Savaskṛta (?)-śloka). |

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| Regnaud P. | See RJ *and* Nāṭyaśāstra. |
| Renou L. | See Ragh. |
| RJ | The Rasika-jīvana of Gadādhara Bhaṭṭa. Ed. by J. B. Chaudhari. Prācyavāṇī – Mandira – Saṁskṛta – Granthamālā 2. Calcutta 1944. *Also :* Rasikajīvana of Gadādhara. Stances Sanskrites inédités par P. Regnaud. Annuaire de la Faculté des Lettres de Lyon. Paris 1884. |
| RK *or* KāRu | The Kāvyālaṅkāra of Rudrāṭa. Ed. by Mm. Pt. Durgāprasāda *and* W. L. Ś. Paṇśīkar. KM 2. *Also :* See KāRu (Delhi 1960). |
| RN (P) | The Rājanīti (Pāli) in PMB. |
| RO | Rocznik Orientalistyczny. Publ. by Polska Akademia Nauk. Warszawa. |
| Roy P. C. | See MBh. |
| RP | See KṢ (RP). |
| Rākśasa Kāvyam of Śrī Kālidāsa | Rākśasa Kāvyam of Kālidāsa Ed. by Yāska Śri Nava Kishorakar a Śastrī, Chawkhamba Sanskrit Series Office Varansi, 1965. |
| RS : RŚ | Rudraṭa's Śṛṅgāratilaka (RŚ) with Ruyyaka's Sahṛdayalīlā (RS). Ed. by R. Pischel, Kiel 1886. |
| RT (*or* Raj) | Rāja–Taraṅgiṇī of Kalhaṇa. |
| RT (BSS) | Rāja-Taraṅgiṇī. Ed. by Durgāprasāda. BSS 45, 51 and 54. |
| RT (C) | Rāja-Taraṅgiṇī-s of Kalhaṇa, Jonarāja, Śrīvara *and* Prājña-bhaṭṭa. Ed. by the Paṇḍits of the Royal Asiatic Society of Bengal. Calcutta 1835. |
| RT (S) | Rāja - Taraṅgiṇī. Ed. by M. A. Stein, Vol. I. Text. Bombay *and* Leipzig 1892. Translated by M. A. Stein. Westminster Azchi bald Constable 1900. |
| RT (T) | Rāja-Taraṅgiṇī. Ed. and translated into French by A. Troyer. (*Taraṅga*-s I-VI only). Paris 1852. |

RT (VVRI) *or* — Rāja-Taraṅgiṇī. Critically ed., in two Parts, by Vishva Bandhu, Bhima Dev, K. S. Ramaswami Sastri *and* S. Bhaskaran Nair. Woolner Indological Series 5–6 Vishveshvaranand Vedic Research Institute Publication Nos. 273, 357. Hoshiarpur 1963–65.

Ṛtu — Ṛtusaṁhāra of Kālidāsa.

Ṛtu (ES) — Ṛtusaṁhāra. Ed. and translated by Assier de Pompignan Collection Émile Senart. Paris 1938.

Ṛtu (NSP) — Ṛtusaṁhāra. Ed. by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP. 1952.

Translated by R. S. Pandit in Ritusaṁhāra *or* the Pageant of the Seasons. The National Information and Publications Ltd. Bombay 1947. *Also* : By M. R. Kale, Delhi 1967 ; H. H. Wilson, Vārāṇasī 1965 ; *and* V. R. Nerurkar, Bombay 1916.

Ṛtu (S) — Ṛtusaṁhāra Ed. by Prof. S. R. Sehgal, M. A , Navayug Publication, New Delhi 2000.

Ru — W. Ruben. Das Pañcatantra und seine Morallehre. Berlin 1959.

Rudraṭa-Kāvyālaṅkāra — See RK.

Ryder A. W. — See PP, Mṛcch and Śakuntala.

Śa } Sa — Śaṅkha-smṛti, as quoted in the *nibandha*-s. Subhāṣitārṇava, attributed to Śubhacandra. MS BORI 1486 of 1886 ; 1156 of 1884–88 ; 1965 of 1875-76, as quoted in BhŚ as SA and in SkV as Sa *or* SA.

Sab — See SG.

Sabh — Anthology. MS BORI 417 of 1884–87, as quoted in BhŚ and SkV (as Sab=SG). *Also* : See SG.

Sabhā(rañjanaśataka) of Nīlakaṇṭha-Dīkṣita. KM IV ; pp. 189–98.

Sadācā (*or* Saśā) — Sadācāra–śāstra. Compiled and edited with Hindi translation by Deva Datta Shastri. V. V. Research Institute Publication No. 246. Hoshiarpur 1963.

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| Sādhanapañcaka of Śaṅkarācary. | As included in KSH 485. |
| Ṣaḍratna | As included in KSG 1. 280. *Also :* See KSG. |
| Śā-gṛh | Śāṅkhāyana-gṛhyasūtra. Ed, by S. R. Sehgal. Delhi 1960. |
| | Translated by H. Oldenberg in SBE 29. |
| Sāh (*or* SāhD) | Sāhitya-Darpaṇa of Viśvanātha-Kavirāja. |
| Sāh (BI) | Sāhitya-Darpaṇa. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. *Also :* The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāhitya-Darpaṇa by Pramadādāsā Mitra. Bibl. Ind. 9. |
| Sāh (C) | Sāhitya-Darpaṇa. Ed. by Yuktaharidāsa ...... Calcutta Śaka 1875 (1953 A. D.). |
| Sāh (D) | Sāhitya-Darpaṇa. Ed. by Shri Durgā Prasād Dvivedi, Delhi 2004. |
| SāhD | See Sāh. |
| Sāhitya-ratna-kośa | Com. by K. A. S. Iyer, Sahitya Akademi, Delhi 1971. |
| Śāk | Abhijñāna-Śākuntala of Kālidāsa. |
| Śāk (Beng) | Kālidāsa's Śākuntala. Edn......of the Bengali Recension by R. Pischel. 2nd edn. HOS 16. |
| | Translated by M. B. Emeneau. University of California Press, 1962. |
| Śāk (D) | Abhijñāna-Śākuntala. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House, Poona 1951. |
| | Translated by Sir Monier Monier-Williams in Śakoontala *or* the Lost Ring. George Roufledge and Sons. London. |
| Sam | Samaya-mātṛkā of Kṣemendra. |
| Sam (KM) | Samaya-mātṛkā. Ed. by Durgāprasāda and K. P. Parab. KM 10. |

Sam (RP) — Samaya-mātṛkā in Kṣ (RP); pp. 349-416. Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. *Also :* By E. Powys Mathers in Eastern Love, Vol. 2. John Rodker, London 1927. *Also :* By L. de Langle in Les Maitres de l'amour. Paris 1920.

Sama — Samayocita-padya-ratna-mālikā 1. Compiled by P. T. Mātriprasāda Pāṇḍeya. HSS 165. *Also :* Samayocita-padya-ratna-mālikā 2. Ed. by Gaṅgādhara Kṛṣṇa Draviḍa Bombay 1957.

Śānt (*or* Śāntiś) — Śānti-śataka.

Śānt (KSH) — Sānti-śataka in KSH ; pp. 410-29.

Śānt (Sch) — Das Śānti-śataka. mit Einleitung, kritischem Apparat, Übrsetzung und Anmerkungen von K. Schönfeld. Leipzig 1910.

Śantiv(ilāsa) of Nīlakaṇṭha-Dīkṣita. KM VI ; pp. 12-20

Śantiś — See Śānt.

Sanyal J. M. — See BhPṇ.

Sar — Sarasvatī-kaṇṭhābharaṇa of Dhāreśvara Bhojdeva. Ed. by Pt. K. Śarmā and W. L. Ś. Paṇśikar. KM 94.

Sāmudrikatilaka — (MS) a quoted in JS.

Sarup L. — See Cār *and* PAB.

Saśā — See Sadācā.

Śastrī — See Shastri.

Satyavrata-rukmāṅgada-nāṭaka. — MS No. 13200, Oriental Institute, Baroda.

ŚB — The Budhabhūṣaṇa of King Śambhu Ed. by H. D. Velankar. Govt. O. S.; C. 2. BORI. Poona 1926.

ŚbB (*or* ŚBh) — Śṛṅgāraprakāśa of Bhoja, as quoted in SkV.

Ṣb — Subhāṣita-s as quoted in SkV (as Sb). MS BORI 91 of 1883-84 in Śāradā script.

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| ŚBh | See ŚbB. |
| ŚBS | Śrī Bālamanoramā Series. |
| SC | Smṛticandrikā of Devannabhaṭṭa. Ed. by J. Gharpure, CHLT 11. |
| Scharpé | A. Scharpé. Kālidāsa Lexicon Vol. I. 1 (Śāk); Vol. I. 2 (Māl, *and* Vik); Vol. I. 3. (Kum, Megh, Ṛtu *and* Incerta); Vol. I. 4 (Ragh). Rijksuniversiteit te Gent. Werken uitgegeven door de Faculteit van de Wijsbegeerte en Letteren. 117., 120., 22., and 134. Aflevering. Brugge 1954-64. |
| SCSL | Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London 1951. |
| SG (*or* Sabh) | Sabhyālaṅkaraṇa of Govindajit. Saṁskṛta-koṣa-kāvya-saṁgraha, Vol. V. Calcutta 1947. |
| SGD | See GDH. |
| SH | Subāṣitahārāvalī of Harikavi. MS BORI 92 of 1883–84. *Also :* See Journal of the Gaṅgānātha Jhā Sanskrit Vidyāpeeṭha 28. |
| Sharma A | See ŚP *and* MBh. |
| Shama Sastry | See K (S). |
| Sharma H. D | See BhV *and* Rasagaṅgā. |
| Shastri A | See GSL. |
| Shastri C. S. | See Āś. |
| Shastri C. S. R. | See Nāg. *and* Veṇi. |
| Shastri S. R. | See Veṇi. |
| Shastri H. P. | See R. |
| Shastri J. | See BhŚ. |
| Schokker G. H. | See Pādatāḍitaka of Śyāmalaka. |
| ShD (T) | She-rab Dong-bu *or* Prajnya Danda (Tibeten) of Li Thub (Nāgārjuna). Ed. and transl. by Maj. W. L. Campbell. Calcutta 1919. |

ŚHP — Śrī-Harṣa's Plays (Nāgānanda, Ratnāvalī, Priyadarśikā). Ed. and transl. by B. K. Bae. Asia Publishing House, Bombay 1964.

Shankar G. — See VS.

Śiś (*or* MŚ) — Śiśupālavadha of Māgha.

Śiś (GN) — Śiśupālavadha. Cantos I–IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.

Śiś (NSP) — Śiśupālavadha. Ed. by Mm. Pt. Durgāprasāda and Pt. Śivadatta. 11th edn. NSP. Bombay 1940.

Translated into French by H. Fauche in Une tédrade ou drame, hymne, roman et poème Vol. III. Paris 1865. *Also* : Partly translated into German by C. Capeller in Bālamāgha. Māgha's Śiśupālavadha in Auszuge. Stuttgart 1915.

Śiś (T) — Śiśupālavadha Ed. and Transl. by Rāma Partāpa Tripāṭhi Hindi Sāhitya Sammelana, Prayāga. Sambat–2009.

Śiva-purāṇa — Dehātī Pustaka Bhaṇḍāra, Delhi 1964.

SJ (*or* SM) — See SMJ.

SK — Subhāṣita-ratna-Koṣa of Bhaṭṭa-Śrīkṛṣṇa, (MS BORI 93 of 1883–84), as quoted in BhŚ.

ŚKDr — Śabda-Kalpa-Druma. ChSS 93.

SKG — Subhāṣita-Khaṇḍa of Gaṇeśa-bhaṭṭa. Rājāpur, as quoted BhŚ.

Skm — Sadukti-karṇāmṛta of Śrīdharadāsa.

Skm (B) — Sadukti-karṇāmṛta. Ed. by S. C. Banerji. Firma K. L. Mukhopadhyay, Calcutta 1965.

Skm (Bl) — Sadukti-karṇāmṛta. Ed. by Rāmāvatāra Śarmā, Bibl. Ind. 217 (up to 2. 51. 1).

Skm (POS) — Sadukti-karṇāmṛta. Ed. by Mm. Pt. Rāmāvatāra Śarmā. Punjab Oriental Series 15. Lahore 1933.

SkP (Māheśvara Kh. Kaumārī Kh) — Skanda-Purāṇa. Veṅkateśvara Press. Bombay 1808–09.

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| Skṛᴰ | Sanskrit Poetesses. J. B. Chaudhuri. Calcutta 1941 (Part B). |
| SkV | Subhāṣita-ratna-koṣa of Vidyākara. Ed. by D. D. Kosambi *and* V. V. Gokhale. HOS 42. 1957. Translated by D. H. H. Ingalls in An Anthology of Sanskrit Court Poetry. HOS 44. 1965. |
| Sl | Subhāṣitaślokāḥ. MS BORI 324 of 1881–82, as quoted in BhŚ *or* in SkV (as Sl). |
| SLP | Śṛṅgārālāpa. MS BORI 92 of 1883–84, as quoted in BhŚ *or* in SkV (as Slp). *Also :* See SMŚṛ. |
| SLPr | Saṁskṛta - Lokokti - Prayoga. Śaktiprakaraṇa. No place ; no date. |
| ŚM | See Mṛcch. |
| SM (*or* SJ) | See SMJ. |
| SMa | Subhāṣita-Mañjarī. A poetical Anthology by S Veṅkaṭa-rāma Śāstrī. Kumbakonam 1921. |
| SMH | Sūkti-Muktāvalī *or* Śrī-Harihara-Subhāṣita of Harihara. Ed. by R. Jha, Patna 1949. *Also :* Harihara-Subhāṣita of Śrī-Harihara in KM 86. |
| SMJ | Jain Anthology. MS BORI 1396 of 1884–87, as quoted in BhŚ (as SM). |
| SMR | See SRM. |
| SMS | Mahā - Subhāṣita - Saṁgraha being published by VVRI, Hoshiarpur. |
| Smṛticandrikā of Devaṇṇabhatta | a Dharmaśāstra-digest of P. V. Kane History of Dharma-śāstra, Vol. I ; pp. 343–47. |
| SMŚṛ | MS Subhāsita-Muktāvali ; Śṛṅgārālāpa. MS BORI 1423 of 1887–91. |
| SN | Jain Anthology. MS BORI 1423 of 1487–31, as quoted in BhŚ (os SN). |
| SN (P) | The Suttavaḍḍhaṇanītī (Pali) in PMB. |

SNi (*or* SNī) — Subhāṣita-Nīvī of Śrīman Vedānta Deśika. Ed. by M. T. Narasiṁha Aiyangār. Śrīraṅgam 1908. *Also* : KM VIII; pp. 151-164.

ŚP — The Paddhati of Śārṅgadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37. Bombay 1888.

SR — Subhāṣita-Ratna-bhāṇḍāgāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya Kāvyatīrtha. 8th edn. NSP 1952.

SRB (*or* SSB) — See SSB.

SRHt — Sūkti-Ratna-Hāra of Sūrya-Kaliṅgarāja. Ed. by K. Sāmbaśiva Śāstrī. TSS 141. Trivandrum 1938.

Srikaṇṭha(caritam) of Maṅkhaka. Ed. Mm. Pt. Durgāprasāda *and* K. P. Parab. 2nd edn. KM 3, 1900.

SRK — Subhāṣita-Ratnākara. Ed. by K. Ś. Bhāṭavaḍekar. Bombay 1872.

SRM (*or* SMR) — Subhāṣita-Ratna-Mālā by K. G. Chiplonkar. 4th edn. Poona 1923 *and* 1912.

Śārṅgdhara — See ŚP.

Śṛṅgāra-tilaka of Rudraṭa. — Ed. by P. Pischel. Kiel 1886.

SRN (T) — Sa-skya legs-bcas. Subhāṣita-Ratna-Nidhi. W. L. Campbell. In Ost-Asiatische Zeitung. Neue Folge 2 of 1925. 31-65, 159-185. (Tibetan and Mongolian). *Also* : Ed. by J. E. Bossom, University Microfilms, Ann Arbor 1967.

SRRU — Saṁskṛtasūkti-Ratnākara. Ed. by Rāmaji Upādhyāya. 1959.

SRS — Subhāṣita-Ratna-Samuccayaḥ by K. R. Joglekar *and* V. G. Sant. 5th edn. Ahmedabad 1922.

ŚŚ — See Śukr.

SSap (*or* SSSap) — Subhāṣita-Saptaśati. Ed. by M. Śāstrī. Delhi 1960.

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| SSB (*or* SRB) | Subhāṣita - Sudhāratna - Bhāṇḍāgāra. Compiled and annotated by Pt. Ś. Kaviratna. Śrī Veṅkaṭeśvara Steam Press. Bombay *Saṁvat* 1985 (1928 A. D.). |
| SSD | Subhāṣita-Sura-Druma of Keḷaḍī Basavappa Nāyaka. MS BORI 228 of the later additions as quoted in BhŚ (as SSD). |
| SSg | Subhāṣita-Saṁgraha with Gujarāti translation. Ed. by P. M. Paṇḍya. Bombay 1885. |
| SSH | Sūkti - Śatakam I-II. Ed. by H. Jhā. HSS 263. |
| SSJ | Subhāṣita-Sāgara. MS BORI 424 of 1899-1915 as quoted in BhŚ (as SS). |
| SSK, SSKR | Sūkti-Saṁgraha of Kavi Rākṣasa. Ed. by Śrī Ś. Śāstrī. HSS 134, 1941. |
| SSkṛ | Saṁskṛta-pāṭhopakāraka. Calcutta *Śaka* 1761 (1840 A. D.). |
| SSkṛP | See SkṛP. |
| SSM, ŚSM | Śloka-Saṁgraha of Manirāma Dīkṣita. MS BORI 361 of 1884-86 and 527 of 1887-91, as quoted in SkV (as Ssm = SU). |
| SSMā | Śrīmātuḥ Sūkti-Sudhā. Śrī Aravindāśrama. Pondicherry. 1953. |
| SSNL | Subhāṣita-Sudhānanda-Laharī. In Malayamārutaḥ III; pp. 92-115. |
| SS (OJ) | Sāra-Samuccaya, (Old Javanese). Ed. and transl. by Dr. Raghuvira. Śatapiṭaka Series 24. New Delhi. |
| SSpr | Sūkti-Sudhā. Ed. by R. Ś. Pālīvala. Svādhyāya-maṇḍala. Pāraḍī 1953. |
| SSR (*or* SSB) | See SSB. |
| SSS | Sūkti-Sundara of Sundaradeva. Ed. by J. B. Chaudhuri. Saṁskṛta-koṣa-kāvya-saṁgraha No. 4. Calcutta 1943. |

SSSap (*or* SSap) — See SSap.

SSSN — Sayaṇa's Subhāṣita–Sudhā–Nidhi. Ed. by K. Krishnamoorthy. Dharwar 1968.

SSTC / SSTCS (*or* STC) — See STC.

SSV — Sāra-Sūktāvalī of Srī-Municandragaṇī. MS BORI 1492 of 1886–92, as quoted in BhŚ (as SSV) and in SkV (as Ssv).

ST *and* St — Sabhā-Taraṅga of Jagannātha-Miśra. MS BORI 416 of 1884–87, as quoted in BhŚ (as ST) and in SkV (as St).

STC (*or* SSTC *or* SSTCS) — L. Sternbach. The Subhāṣita-saṁgraha-s as Treasuries of Cāṇakya's Sayings. Vishveshvaranand Indological Series 36. VVRI Publication No. 378. Hoshiarpur 1966.

Stein M. A. — See RT (S).

Sternbach L. — See JSAIL, SuM, GVS, Cr *and* Crn.

ŚtM (*or* ŚtsM) — Die Marāṭhī Übersetzung der Śukasaptati. Marāṭhī und Deutsch von R. Schmidt. SKM 10. 4. (1897).

Śto — Der *textus ornatior* der Śukasaptati. Kritisch herausgegeben von R. Schmidt ABayA 212. (1898–90).

Translated by R. Schmidt in Die Śukasaptati *(Textus ornatior)*. Stuttgart 1899.

Śts — Die Śukasaptati, *textus simplicior*, herausgegeben von R. Schmidt. AKM 10. 1. (1893). *Also :* Published by Motilal Banarsidass. Delhi 1959.

Translated by R. Schmidt in Śukasaptati *(Textus simplicior)*, Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913.

ŚtsA — Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A. by R. Schmidt. ZDMG 54. 515–547 and 55. 1–44.

| | |
|---|---|
| ŚtsAn | Anmerkungen zu dem *textus simplicior* der Śukasaptati by R. Schmidt. ZDMG 48. 580-628. |
| ŚtsM (*or* ŚtM) | See ŚtM. |
| SU *or* Su | Subhāṣita-saṃgraha (MS) BORI 527 or 1887-91, as quoted in BhŚ *or* in SkV (as Ssm). |
| SuB | Śrīsūktāvalī. Codice indiano ed. dal Dre E. Bartoli. Napoli 1911. (Selected stanzas were translated by E. Bartoli). |
| Subh | Subhāṣitārṇava (MS), as quoted in IS. |
| Śukr (*or* ŚŚ) | Śukranīti. Śukranītisāraḥ, Śrīmat-Śukrācāryyaviracitaḥ. Ed. by Jīvānanda Vidyāsāgara. 2nd end. Calcutta 1890. *Also* : Ed. by Kh. Śrīkṛṣṇadāsa. Veṅkaṭeśvara Steam Press. Bombay *Śaka* 1877 (1955 A. D.). |
| | Translated by H. K. Sarkar. SBH 13. Allahabad 1914. |
| Śuktisāgara | (MS quoted in SSkṛp) for 46 SSkṛp 39 (a Lakṣmi Ṭhakurāṇi). |
| Sūktiratnāvalī of Vaidyanātha | [MS, India Office (IO), London, 1203b; Eggeling 4032]. |
| SuM | Subhāṣita-Muktāvalī. Ed. by R. N. Dandekar. University of Poona. 1962. *Also* : See L. Sternbach. On the Authorship of some Stanzas of the Subhāṣitamuktāvalī. Journal of the University of Poona. Humanities Section No. 19 ; pp. 37-65. |
| SuMañ (*or* SuMuñ) | Sūkti-Mañjarī. Compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Saṁskṛta Granthamālā 142. |
| Sumu / Sūmu | Sūktimuktāvalī of Somaprabha-Sūri. KM VII ; pp. 35-51. |
| SuMuñ (*or* SuMañ) | See SuMañ. |
| Sūryakānta Dr. | See KṣS *and* Auc. |
| Sūryanātha | See Caturvargasaṁgraha. |

Sūryaśataka of Mayūrakavi with Commentary by Tribhuvanapāla. NSP. 4th edn. Bombay 1954.

SuSS — Subhāṣita-Sāra-Samuccaya. MS of the Asiatic Society of Bengal No. 105666-130-07, as quoted in PY, SSS, etc. (as SSS).

Suvṛ — Suvṛttatilaka of Kṣemendra. KM II ; pp. 29–54. *Also* : In Kṣ (KP) 85–116.
Translated by Dr. Sūryakānta in KṣS.

Sv — Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd edn. Booksellers Publishing Co. Bombay. *Also* : Ed. and transl. by C. R. Devadhar. POS 27.

Swāmi Mādhavānanda — See Vivekacūḍāmaṇi.

Tadpatrikar S. N. — See Caur (POS).

Taluqdar of Oudh — See Matsya-p.

Tantr(ākhyāna) — A Collection of Indian Tales.. ..... described and partly edited and translated by C. Bandall. JRAS 20. 4 ; pp. 465–501.

Tarala — The Ekāvalī of Vidyādhara with Mallinātha's Commentary called Tarala. Ed. by K. P. Trivedi. BSS 63. Bombay 1903.

Tawney C. H. — See Māl, KSS and PrC

Taylor J. — See Prab and MBh.

Thomas F. W. — See Harṣ.

Tilakamañjari of Dhanapāla. — NSP. Bombay 1938.

TK (OJ) — Tantri-Kāmandaka, (Old Javanese). Een Oud-javaansche Pañtjatantra Bewerking door Dr. C. Hooykaas Bibliotheca Javanica 2. Bandoeng 1931.

TP — Telugu Proverbs. A Collection of Telugu Proverbs. Translated, illustrated and explained, together with some Sanskrit Proverbs by M. W. Carr, (Madras 1868), as quoted in IS.

| | |
|---|---|
| tr. | Transposition. |
| TSS | Trivandrum Sanskrit Series. |
| Udbhaṭa | See Kālā. |
| Uhle H. | See Vet. |
| Uj | Ujjvalanīlamaṇi of Rūpa-Gosvāmin. KM 95. |
| Ujjvala | Ujjvaladatta's Commentary on the Uṇādisūtras. Ed. by Th. Aufrecht. Bonn 1859. |
| Upadeśaśataka of Gumāni-Kavi. | KM H ; pp. 20-28. |
| Ūr | Ūrubhaṅga of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 72. |
| Uttara | Uttara-rāma-carita of Bhavabhūti. Ed by P. V. Kane and transl. by C. N. Joshi. Motilal Banarsidass. 4th edn. Delhi 1962. *Also :* In Collection Émile Sênart. traduit par N. Stchoupak. Paris 1935. *Also :* Ed. with translation by Saradaranjan Ray. 6th edh. Calcutta. |
| Uttara-cātakāṣṭaka | A short *kāvya* (8 verses) of anonymous authorship on *cātaka*. Published in KSH *and* KSG. Translated by E. B. Cowell in JRAS of 1891 ; p. 603. |
| v., *v* | verse, *vide*. |

Vāgbhaṭālaṅkāra of Vāgbhaṭa.

| | |
|---|---|
| VĀh | See Vīra 3. |
| Vai | Vairāgya-śataka of Gosvāmi-Janārdanabhaṭṭa. KM XIII ; pp. 131-44. |
| Vaidi | Vairāgya-śataka of Appaya-Dīkṣita. KM I ; pp. 91-99. |
| Vaidyakīya-Subhāṣitāvalī | of Pranajivan Manek Chand, Chowkhamba Vidyabhavan. Banaras 1955. |
| Vakrokti-jīvita | See VJK. |
| var. *or* v. *l.* | *Varia(e) lectio(nes).* |

Vās }
Vas } The Vāsiṣṭha-dharmaśāstram. Ed. by A. A. Führer BSS 23. Poona 1930.
Translated by G. Bühler in SBE 14.

Vās (ĀnSS) Vasiṣṭha-smṛti in Smṛtīnāṁ Samuccayaḥ. ĀnSS 48; pp. 187-231.

Vāsav Vāsavadattā of Subandhu. Ed. and translated by L. H. Gray. Columbia University Indo-Iranian Series 8. New York 1913.

Vasiṣṭharāmāyaṇa See Yogavāsiṣṭha.

VBh Vivāda-Bhaṅgārṇava of J. Tarkapañcānana. OLPSS.

VC Vikrama's Adventures *or* The Thirty-two Tales of the Throne. Ed. in four... ...recensions Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr). *Also :* Sections from Vararuci's (VCvar) recension......... and transl.........by F. Edgerton.........2 vols. HOS 26-27. Cambridge, Mass. 1926.

VCbr; VCjr; VCmr; }
VCsr; VCvar } See VC.

Veṇī Veṇīsaṁhāra of Bhaṭṭa-Nārāyaṇa. Ed. and transl. by K. N. David. Poona 1922. *Also :* Ed. by K. P. Parab. 9th edn. NSP. 1940. *Also :* Ed. by S. Viśwanāthan and transl. by C. S. R. Śāstrī. Śrī Bālamanoramā Series No. 37. Madrass 1961.

Vet Die Vetālapañcaviṁśatikā in den Recensionen des Śivadāsa und eines Ungenannten.........herausg. von H. Uhle. AKM 8. 1. Leipzig 1881. Translated by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. *Also :* Die Vetālapañcaviṁśatikā des Śivadāsa nach einer H. S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kōn. Sächs. Gesell. der Wissen. Philol.-hist. Klasse; 66 Bd; 1 Heft, 1914. (Hu[1] and Hu[2]).

| | |
|---|---|
| Vi | Viṣṇu-smṛti. |
| Vi (BI) | The Institutes of Viṣṇu.........Ed. by J. Jolly. Bible. Ind. 91. Calcutta 1881. *Also* : In ChSS 95. Vārāṇasī 1962. |
| | Translated by J. Jolly in SBE 7. |
| Vi (J) } Vi (K) | Viṣṇu-smṛti with the Commentary called Keśavavaijayantī.........Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964. |
| Vid | Vidura-nīti from Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No 3 Palghat (Kerala). |
| Viddhaś | Viddhaśāla-bhañjikā of Rājaśekhara. Ed. by Bh. R. Arte. Ārya Bhūṣaṇa Press. Poona 1886. *Also* : In Vidyābhavana Saṁskṛta Granthamālā 125. ChSS Vārāṇasī 1965. |
| | Translated by L. H. Gray in JAOS 27. 1–71. |
| Vidy(ākara-sahasraka) of Vidyākara-Miśra. | Ed. by U. Mishra. Allahabad University Publications. Sanskrit Series Vol. II Allahabad 1942. |
| Vidyārṇava S. C | See Y (T). |
| VIJ | Vishvesvaranand Indological Journal. Hoshiarpur. |
| Vijñ | See Y (ChSS) *and* Y (NSP). |
| Vijñana-śataka attributed | to Bhartṛhari, as included in BhŚ under Group IV; Apocrypha-2; pp. 212–25. |
| Vik | Vikramorvaśīya of Kālidāsa. |
| Vik (BSS) | Vikramorvaśīya Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Arte. 3rd edn. BSS 16. Bombay 1901. |
| Vik (SA) | Vikramorvaśīya. Ed. by H. D. Velankar. Sāhitya Akademi. New Delhi 1961. |
| | Translated by E. B. Cowell. Hertfort–London 1851. |

Vikram — Vikramāṅkadeva-caritam. A *mahākāvya* of Bilhaṇa. Ed. by V. Sh. Bharadwaj. (3 vols.). Sanskrit Sāhitya Research Committee of the Banaras Hindu University. Banaras 1958-64.

Translated by S. C. Banerji (I-XIII) and A. K. Gupta (XIV-XVIII). Sambodhi Publications Private Limited. Calcutta 1965.

Vīr — See Y (and Vīra).

Vīra — Vīramitrodaya by Mm. Pt. Mitra Miśra. 1–2 Paribhāṣā-s and Saṁskāra-s; 3. Āhnika-s; 4. Pūjā-s; 5. Lakṣaṇa-s; 6. Rājanīti-s; 7. Tīrtha-s; 8. Vyavahāra-s; 9. Śrāddha-prakāśa-s. Ed. by P. N. Śarma. ChSS 30 Vārāṇasī.

VīrA — See Vīra 3.

Vīrat — The Vīra-taraṅgiṇī by Mm. Citradhara of Mithilā. Darbhanga 1965.

VīrR — See Vīra 6.

VīrVyav — See Vīra 8.

VIS / VI Series — Vishveshvaranand Indological Series. VVRI. Hoshiarpur.

Viṣṇudharmottara-purāṇa. Ed. by Ashok Chattopadhyaya, Vārāṇaseya Sanskrit Vishvavidyālaya, Vārāṇasī 1971.

Viṣṇu-p / Viṣṇu-pur — Viṣṇu-purāṇa. Ed. by F. Hall. Trübner & Co. London 1864–77.

Translated by H. H. Wilson *and* John Murray. London 1840.

Viṣṇu-purā. — Viṣṇu-Purāṇa Ed. by Pt. Thaneshachandra Upreti, Parimal Publications, Delhi 2003.

Viṭa-vṛtta attributed to Bhartṛhari, as included in BhŚ under Apocrypha-1; pp. 206–11.

Vivāda-ratnākara — A *dharmaśāstra* text. See VR.

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|---|---|
| Viveka-cūḍāmaṇi of Śaṅkarācārya. | Advaita Ashram. Almora 1932. |
| VJK | The Vakrokti-Jīvita of Rājānaka Kuntaka. Ed. by S. K. De. Calcutta 1961. *Also :* Publ. by Chowkhamba. Vārāṇasī 1967. |
| Vjv | Vidagdha-jana-vallabhā as quoted by V. Raghavan in The Silver Jubilee Volume of the Sanskrit Journal of the Kerala University Oriental Manuscripts Library, 12.1-2 ; pp. 133–154. Trivandrum 1963. |
| VMR (*or* Mudr) | Viśākhadatta's Mudrā-rākṣasa. See Mudr. |
| VN | Vararuci's Nīti-ratna in KSH ; pp. 502–03. *Also :* In KSG 1. 305. |
| VP | Padya-taraṅgiṇī of Vrajanātha Paṇḍita, as quoted by N. R. Gore in PO, 11. 46-56. |
| VPar | See Vīra 1. |
| VR | Vivāda-ratnākara of Cāṇdeśvara Thakkura Ed. by Mm. K. Smṛtitīratha. Bibl. Ind. 103. Calcutta 1931 Partly Translated by G. S. Śāstrī and D. Chattopādhyāya Calcutta 1909. |
| Vṛddha-cāṇakya-nīti | See CV. |
| VRR | See Vīra 6. |
| Vṛtta | Vṛtta-ratnāvalī of Veṅkaṭeśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series No. 27. Adyar 1952. |
| VRV | See Vīra 8. |
| VS | The Subhāṣitāvalī of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach. De l'origine des vers cités dans le nīti-paddhati du VS. In Mélanges L. Renou ; pp. 683–714. |
| VSaṁ | See Vīra 2. |
| VŚ (T) | Vararuci's Śatagāta in the Tanjur (Tibetan). |
| vv. | verses. |

| | |
|---|---|
| VVy | Vivāda-Vyavahāraḥ (MS), as quoted in Dh. |
| Vyakti | The Vyaktiviveka of Rājānaka Mahimabhaṭṭa……Ed. by T. Gaṇapati Śāstrī. TSS 5. *Also* : See VyVi. |
| Vyās | Vyāsasubhāṣita-saṁgraha. Ed. by I. Sternbach Kāśī Sanskrit Series 193. ChSS. Vārāṇasī 1969. |
| Vyās (C) | Vyāsakāraya. In Sanskrit texte aus Ceylon. Herausg. von H. Bechert. München 1962. |
| Vyās (S) | Siamese Vyās (Vyākāraśataka); B. E. 2464=A.D. 1920 Ludwik Sternbach. Adyar Library Bulletin 35; pp. 258–69. *Also* : *Le Vyāsa - subhāṣita - saṁgraha, anthologie Sanskrite unique commune à Ceylon et à la Thailande,* in Journal Asiatique (1979); pp. 219–282 (Annexe I). Correspondence texuelle (col. 3). |
| Vyavahārapradīpa. | As quoted in ŚKDr *ad 'Bhāṇḍārin'.* |
| VyC | Vyavahāra-Cintāmaṇi of Vācaspati-Miśra. Ed. by L. Rocher. Gentse Orientalische Bijdragan, 1. Gent 1956. |
| VyK | Vyavahāra-Kalpataruḥ (MS), as quoted in Dh. |
| VyMā | Vyavahāra-Mātṛkā of Jīmūtavāhana. Ed. by A. Mookerjee. Memoirs of the Asiatic Society of Bengal 3. |
| VyN | Vyavahāra-Nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar *and* A. N. Krishna Aiyangar. The Adyar Library Series No. 29. |
| VyP | Vyavahāra-Prakāśaḥ (MS), as quoted in Dh. |
| VyS | Vyavahārārtha-Samuccaya (MS), as quoted in Dh. |
| VySau | Vyavahāra-Saukhyam (MS), as quoted in Dh. |
| VyVi | Vyakti-Viveka of Rājānaka Śrī-Mahimabhaṭṭa, Kāśī Sanskrit Series No. 121. Vārāṇasī 1964. *Also* : See Vyakti. |
| Walimbe R. S. | See Mudr. |
| Weber | Indische Studien. |
| Wilson H. H. | See Viṣṇu-p(ur.), Ṛtu, Kum, Megh, *and* Avi. |

Winterznitz M. Geschichte der indischen Literature I-III. In Literaturen des Ostens 9. Leipzig. Partly translated by Miss H. Kohn. University of Calcutta. Calcutta 1933—59 *and* Vol. III, by S. Jha. Motilal Banarsidass. Delhi 1963.

Woolner A. C. See PAB, Cār *and* Prati.

Y Yājñavalkya-smṛti.

Y (ĀnSS) Yājñavalkya - smṛti Aparārkaparābhidhānaparādityaviracita-ṭīkā-sameta (Apar). Ed. by the Paṇḍits of the Ānandāśarama (2 vols.). ĀnSS 46.

Y (ChSS) Yājñavalkya-smṛti with Vīramitrodaya (Vīr), the Commentary of Mitra Miśra; and Mitākṣarā (Mit), the Commentary of Vijñāneśvara (Vijñ), Ed. by Pt. N. Ś. Khiste *and* Pt. J. Ś. Hosiṅga. ChSS 62. Vāraṇasī 1930.

Y (NSP) Yājñavalkya-smṛti of Yājñavalkya with the Commentary Mit. of Vijñ. Ed. by W. L. Ś. Paṇśikar. 4th end. NSP. 1936.

Y (S) Yājñavalkya's Gesetzbuch. Sanskrit und Dentsch. Herausg. von A. F. Stenzler. Berlin-London 1849.

Y (T) Yājñavalkya-smṛti with the Commentary Bālakrīḍā of Viśvarūpācārya Ed. by Mm. T. Gaṇapati Śāstrī. TSS 74.

Translated by J. R. Gharpure in CHLT 2. *Also :* Translated by Pt. M. L. Sandal; S. C. Vidyārṇava; S. N. Naraharayya in SBH and Sacred Books of the the Aryas.

Yogavāsiṣṭha Vāsiṣṭharāmāyaṇa, NSP, with Commentary. 1918.

ZDMG Zeitschrift der Deutschen Morgenländischen Gesellschaft.

# APPENDIX II

## INDEX OF AUTHORS AND SOURCES OF INDIVIDUAL VERSES

*Note* :—In the following pages, the authors and sources of the individual verses included in this Volume VIII are recorded. The minimum necessary information about the authors and sources are also given. Where, however, such information has already been given in earlier volumes, only references thereto, if necessary, are provided in this Volume. To this is added a reference from *A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions* (DCA), 2 Vols., by Ludwik Sternbach, (Otto Harrassowitz, Wiesbaden 1978–80), where details of anthological and inscriptional poets have been fully recorded; and are also added references from *Catalogus Catalogorum* (CC), 3 parts, by Th. Aufrecht (reprint edn. Wiebaden 1962) and *New Catalogus Catalogorum* (NCC), 9 parts (still incomplete), V. Raghavan, K. K. Raja *and* others (Madras). For references to the texts used, see "Abbreviations-cum-Bibliography" given in the preceding pages (4317-78) of the present volume (VIII) as Appendix I.

At the end of each source are given the serial numbers of the verses appeared in the present Volume being Nos. 13019-14653. The abbreviations used for the several texts are given within brackets, following the relevant sources. While verse-numbers given as such refer to the sources from which the verses are directly extracted, verse-numbers given within brackets refer to the authors and sources which are known indirectly.

AKBARĪ(YA) - KĀLIDĀSA on it, see SMS Vol. I, p. 319; SMS Vol. III, p. 1993, See also DCA Vol. I, No. 2.

Nos. (13677), (13836), (13973).

*Agni-Purāṇa*-(*Agni-Pur.*). On it, see SMS Vol. II, p. 929; SMS Vol. III, p. 1993.

Nos. 13347, 14634.

ACAL (=ACALSIṀHA or ACALADĀSA) No information. Budhist name. Must have lived in the beginning of 12th Century or earlier, For the Verses attributed to the author are included in Skm, SkV. For further details, see DCA Vol. I, no. 6, $NCC_1$ 68, $CC_1$ 5 and 348.

No. (13785 Skm), (14287 SkV).

*Anargharāghava-nāṭaka* of Murāri (*Anar*) on it and its author, see Murāri.

Nos. 13083, 13481, 13565, 13666.

*Anyokti-taraṅgiṇī* of Mathura Prasad Dīkṣita (*AnyT*). (Modern).

Nos. 13019, 13031, 13243, 13304, 13969, 14139, 14214.

*Anyokti-muktāvali* of Haṁsavijaya-Gaṇi (*Any*). On it and its author, see Haṁsavijaya-Gaṇi.

Nos. 13069, 13140, 13169, 13185, 13290, 13343, 13555, 13589, 13610, 13658, 13670, 13675, 13698, 13756, 13761, 13845, 13967, 14046, 14065, 14178, 14182, 14185, 14247, 14291, 14298, 14311, 14320, 14327, 14332, 14346, 14440, 14457, 14458, 14504, 14580, 14589, 14592, 14595, 14601, 14606, 14612, 14616, 14629.

*Anyokti-śataka* of Bhaṭṭa - Vīreśvara (*Anyśat* or *ASS*). On it and its author, see Vīreśvara.

Nos. 13816, 13830, 13848, 14043.

*Anyokti-Stabaka* of Vaṁśidhara Miśra (*AnyS*). (Modern).

Nos. 13308, 14460, 14516.

*Anyoktyaṣṭaka-Saṁgraha* as Comp. by P. D. Trivedi (*AAS* or *ASS*). (Modern).

Nos. 13290, 13698, 14065, 14332.

APPAYA-DĪKṢITA. On him, see SMS Vol. I, p. 320 and Vol. VII, p. 3712. For his illustrative and own verses, see *Kuvalayānanda* and *Citramīmāṁsā* [ Cit and Cit (V) ].

Appendix, For Verses, see Rāmāyaṇa and Mahābhārata.

Nos. 13301 (R), 13321 (MBh), 13332 (Adi MBh), 13625 (MBh), 14236 (MBh), 14636 (MBh).

ABHINANDA (ABHINANDIN). on him, see SMS. Vol. VI, p. 3096. DCA Vol. I, no. 24. $NCC_1$, 297, $NCC_6$ 221. No. (13802). For his verses, see *Kādambari Kathā Sāra*.

AMARU (-Ū) *or* AMARUKA. On him, see SMS Vol. I, p. 320; Vol. III, p. 1495; DCA I, no. 37.

*Amaru-śataka* of Amaru *or* Amaruka (*Amar*). On it and its author, see Amaru *or* Amaruka.

Nos. 13603, 13789, 13853, 14051, 14070, 14071, 14127, 14348, 14394, 14454.

AMITAGATI. On him, see SMS Vol. I, p. 321. For his verses see *Subhāṣita-saṁdoha*.

AMṚTĀNAND-YOGI. On him, see SMS Vol. I, p. 321. For his verses see *Alaṅkāra-saṁgraha*.

AMBAṢṬHA. No information. Must have lived in the first of the 17th Century

or earlier, for the verses attributed to author are quoted in Pad. For further details, see DCA Vol. I, no. 43; $NCC_1$, 360.

No. (13665).

ARGAṬA (*or* ARGAṬHA). On him, see SMS Vol. II, p. 931.

No. (13167).

AMṚTĀNANDA-YOGIN. On him, see SMS Vol. I, p. 321; Vol. VII, p. 3713. For his illustrative verses, see *Alaṅkāra-saṁgraha*.

*Arabic*. See *Ar*.

Nos. 13090, 13117.

*Alaṅkāra-Kaustubha* of Viśveśvara-Paṇḍita (*Alk*). On it and its author, see Viśveśvara-Paṇḍita.

Nos. 13305, 13481, 13621, 13745, 13747, 13769, 13869, 13999, 14017, 14166, 14184, 14288, 14404, 14525.

*Alṅkāra-mahodadhi* of Narendraprabha-Sūri. On it and its author, see Narendra-prabha-Sūri (*Amd*).

Nos. 13035, 13242, 13246, 13392, 13406, 13574, 13585, 13621, 13706, 13742, 13746, 13769, 13774, 13824, 13895, 13945, 13966, 13971, 14082, 14150, 14210, 14283, 14313, 14394, 14542.

*Alaṁkāra-muktāvalī* of Viśveśvara-Paṇḍita (*Almu*). On it and its author, see Viśveśvara-Pāṇḍita.

No. 13896.

*Alaṅkāra-Ratnākara* of Śobhākara-Mitra (*AlR*). On it and its author, see Śobhākara-Mitra.

Nos. 13140, 13377, 13554, 13585, 13667, 13697, 13757, 13784, 13808, 13820, 13822, 13874, 13966, 14001, 14018, 14064, 14210, 14365, 14451, 14478, 14487.

*Alaṅkāra-śekhara* of Keśavamiśra (Alkeś). On it and its author, see Keśavamiśra. Also see SMS Vol. II, p. 931; Vol. VII, p. 3713.

No. 13621.

*Alaṅkāra-saṁgraha* of Amṛtānanda-Yogin (*AA*). On it and its author, see Amṛtānanda-Yogin

Nos. 13406, 13908, 13945, 13971, 14174, 14218, 14305, 14472.

*Alaṅkāra-sarvasva* of Rājānaka-Ruyyaka (*AR* and *ARJ*). On it and its author, see Ruyyaka.

Nos. 13246, 13442, 13757, 13769, 13983, 14283, 14451, 14525.

*Alaṅkāra-Sūtra* of Śricandrakānta Tarkā-laṁkāra (*AlS*). (Modern).

Nos. 13205, 13403, 13442, 13757, 13774, 13804, 13945, 13950,

13971, 14150, 14184, 14210, 14283, 14542.

*Alaṅkṛti-maṇi-mālā* as com. by G. V. Devasthali *(Al* or *Alm* or *Almm).* (Modern).

Nos. 13239, 13266, 13395, 13417, 13481, 13491, 13535, 13539, 13621, 13907, 13945, 13971, 14064, 14074, 14159, 14229, 14246, 14384, 14422, 14452, 14454, 14564, 14648.

*Avaśiṣṭānyokti* of Paṇḍita Rāja *(Av)* on it and its author, see Paṇḍita Rāja.

Nos. 13074, 13136, 13207, 13209, 13303, 13639, 13727, 13975, 14181, 14187, 14279, 14375, 14593, 14594, 14595, 14603, 14626, 14633, 14653.

*Avimāraka* of Bhāsa. On it and its author, see Bhāsa.

Nos. 13534, 14563.

*Aśvacikitsā.* On it and its author see Nakula.

No 14121.

*Ātmavṛtta* of Kṣemendra, on it and its author, see Kṣemendra.

No. 13120.

ĀNANDAVARDHANA. Son of Nonopādhyāya of Nona (*or* Jona). Second half of the 9th century. For other details see DCA Vol. I, no. 80; NCC, 114. For his illustrative verses, see *Dhvanyāloka*.

*Ānanda sāgara-stava* of Nīlakaṇṭha-Dikṣita *(Ānas)* on it and its author, see Nīlakaṇṭha-Dikṣita.

No. 14343.

*Āpastambīya-dharmasūtram (Āp.* or *AP).*

Nos. 13315, 13387, 13589, 13670, 14161, 14545, 14629.

*Ārya-Śataka* of Appaya Dīkṣita *(Āry).* On it and its author, see Appaya-dīkṣita.

No. 13107.

*Āryā-Saptaśati* of Govardhana *(ĀrS).* On it and its author, see Govardhana.

Nos. 13038, 13060, 13062, 13064, 13100, 13241, 13267, 13280, 13303, 13304, 13372, 13399, 13456, 13457, 13458, 13477, 13563, 13575, 13627, 13651, 13652, 13704, 13871, 13872, 13983, 14047, 14049, 14052, 14080, 14122, 14245, 14380, 14385, 14425, 14426, 14582, 14600.

*Āścaryacūḍāmaṇi* of Śaktibhadra. On it and its author, see Śaktibhadra.

No. 14069.

ICCHAṬA (*or* ICCHĀLA). No information. If *Icchāla* is identical with *Icchaṭa* then he must have lived in the first half of the 13th century or earlier, as the verse attributed to *Icchāt* is quoted in VS. For other

details, see DCA Vol. I. No. 97 ; $NCC_2$ 245.

Nos. (14557).

*Indiśesprukha*. Sanskritised name for Indische Sprüche *(IS)* often quoted as a Source of some verses in SRK. (Modern).

Nos. (13158), (13270), (13332), (14109).

*Indische Sprüche*. Sanskrit and Deutsch herausg. von O. Böhtlingk. Zweite vermehrte Ausgabe.

Nos. 13048, 13049, 13051, 13053, 13054, 13056, 13059, 13068, 13073, 13077, 13082, 13086, 13087, 13094, 13098, 13099, 13103, 13108, 18109, 13114, 13115, 13119, 13124, 13128, 13137, 13138, 13140, 13146, 13149, 13151, 13154, 13157, 13158, 13162, 13166, 13167, 13170, 13171, 13177, 13178, 13180, 13182, 13 87, 13188, 13189, 13192, 13194, 13197, 13201, 13202, 15208, 13211, 13215, 13216, 13218, 12221, 13233, 13234, 13251, 13278, 13281, 13282, 13287, 13293, 13297, 13298, 13300, 13310, 13311, 13329, 13330, 13336, 13351, 13358, 13359, 13366, 13368, 13370, 13377, 13383, 13389, 13397, 13419, 13421, 13427, 13434, 13475, 13497, 13515, 13516–19, 13521, 13530, 13534, 13543, 13548, 13549, 13550, 13569, 13604, 13612, 13613, 13629, 13631, 13643, 13651, 13685, 13693, 13708, 13713, 13714, 13715, 13740, 13766, 13798, 13803, 13850, 13865, 13869, 13883, 13884, 13888, 13898, 13906, 13927, 13935, 13938, 13947–48, 13949, 13952, 13959, 13963, 13964, 13965, 13977, 13990, 13999, 14007, 14016, 14028, 14031, 14048, 14050, 14051, 14056, 14057, 14063, 14092, 14116, 14119, 14123, 14124, 14133, 14146, 14149, 14151, 14152, 14153, 14154, 14160, 14167, 14176, 14184, 14191-92, 14193, 14195, 14216, 14239, 14251, 14253, 14257, 14263, 14265, 14268, 14273, 14293, 14298, 14307, 14309, 14339, 14348, 14353, 14360, 14364, 14367, 14368, 14394, 14400, 14419, 14431, 14456, 15491, 14572, 14575, 14595, 14611, 14612, 14616, 14621, 14636, 14643.

*Indian linguistics* No. (14545).

**INDU BHAṬṬA** ( *or* **INDURĀJA** ). No information, must have lived in 15th Century or earlier, for the only verse attributed to the author is quoted in

VS, see DCA Vol. I, no. 98 ; $NCC_2$ 248-49.

No. (13856).

INDRA-KAVI. On him, see SMS Vol. III, p. 1497-98 ; Vol. VI, p. 3699. For other details, see DCA I, No 101 ; $NCC_2$ 250.

Nos. (14126), (14456).

INDRAJYOTIS. No information. Must have lived in the first years of the 13th century or earlier, for the only verse attributed to the author is included in Skm. For further details, see DCA Vol. I, No. 102; $NCC_2$ 251.

No (14513).

ĪŚĀNADEVA. No information. Must have lived in the 15th Century or earlier, for the only verse attributed to the author is quoted in VS, see details DCA Vol. I, No. 110; $NCC_2$ 265.

No. (13797).

ĪŚVARAKṚṢṆA. No information. Must have lived in the 15th Century or earlier, for the only verse attributed to the author is quotded in VS. Forother details, see DCA Vol. I, No. 111 ; $NCC_2$ 273.

No. (14376).

ĪSVARABHADRA. No information. Must have lived in the first years of the 13th Century or earlier, for the single verse attributed to the author is quoted in Skm. See DCA, Vol. I, No. 113 ; $NCC_2$ 277.

No. (14599).

UJJVALA-DATTA. On him, see SMS Vol. I, p. 322 ; Vol. II, p. 923.

No. (13774).

*Ujjvalanīlamaṇi* On it and its author, see SMS Vol. I, p. 322, $NCC_2$ 287.

No. 13405.

*Uṇādi-Sūtra*. On it and its author see *Ujjvalanīlamaṇi*.

*Uttararāma-Carita* of Bhavabhūti *(Uttra)*. On it and its author, see SMS Vol. I, p. 345 ; Vol. III, p. 1522 ; Vol. VII, p. 3740 ; DCA Vol. II, no. 964 ; $CC_1$ 398 ; $CC_2$ 90.

Nos. 13023, 13111, 13360, 13417, 14370, 14405, 14444, 14452.

UDBHAṬA. On him, see SMS Vol. I, p. 323 ; Vol. IV, p. 2053. See also DCA Vol. I, no. 131.

No. (13177).

*Upadeśa-śataka*. On it, see SMS Vol. II, p. 934; SMS Vol. VII, p. 3716.

No. 14396.

UMĀPATI-DHARA. On him, see SMS Vol. II, p. 934; Vol. III, pp. 1498-99 ; also see DCA Vol. I, no. 135.

Nos. (13079), (13394), (13607), (13740), (14602), (14628).

*Ṛtuvarṇana* in Brahmavidyā XXXIII.

No. 13437.

*Ṛtusaṁhāra* of Kālidāsa *(Ṛtu)*. On it and its author, see Kālidāsa.

Nos. 13319, 13339, 13411, 13839.

*Ekāvali* of Vidhyādhara *(EK)*. On it and its author, see Vidhyādhara.

Nos. 13621, 14628.

*Epigraphic* Ind *(EI)*.

No. (13394).

*Old Arabic* or *Arabic* (*Pañcatantra* translated into Arabic). On it see SMS Vol. I, p. 323.

Nos. 13090, 13117.

*Old Syriac* (*Pañcatantra* translated into Syriac).

Nos. 13090, 13094, 13117, 13963.

*Aucitya-vicāra-carcā* of Kṣemendra *(Auc)*. On it and its author, see Kṣemendra.

Nos. 13624, 14250, 14424, 14523.

*Katha-ratnākara* of Hemavijaya *(KR)*, on it and its author, see Hemavijaya.

Nos. 13977, 14031, 14366.

*Kathārṇava* on zeitschrift der deutschen morgenländischen Geseleschaft (*ZDMG*).

No. (13270).

*Kathā-Sarit-Sāgara* of Somadeva-Bhaṭṭa *(KSS)*. On it and its author, see Somadeva-Bhaṭṭa.

Nos. 13158, 13178, 13366, 14294.

*Kapphiṇābhyudaya* of Bhaṭṭa–Śivasvāmin *(Kapph* or *Kapp)*. On it and its author, see Bhaṭṭa-Śivasvāmin.

No. (13063).

*Kala-vilāsa* of Kṣemendra *(Kal)*, on it and its author, see Kṣemendra.

Nos. 13294, 13980, 14055, 14302, 14303.

*Kali-viḍambana* of Nilakaṇṭha-Dikṣitā *(Kalivi)*. On it and its author, see Nilakaṇṭhā-Dikṣitā.

Nos. 13400, 13404, 13468, 13645, 14219, 14386.

*Kalpataru*. On it, see SMS, Vol. I, p. 324.

Nos. (13258), (13425), (13498).

KALHAṆA (=KAHLAṆA). On him, see SMS Vol. I, p. 324; Vol. VII, p. 3718; DCA Vol. I, no. 195; $NCC_3$ 263–64.

For his verses, see *Rāja-Taraṅgiṇī*.

*Kavi kaumudi* of Kalya Lakṣmīnarasiṁha *(Kavik)*. On it and its author, see Lakṣminarasiṁha.

Nos. 13637, 14026, 14386.

*Kavitāmṛta-kūpa* of Gaura-Mohana *(Kt* and *KtR)*. On it and its author, see Gaura-Mohan.

No. 13103.

KAVI - RĀKṢASA ( = RĀKṢASA - PANDITA ). On him, see SMS, Vol. IV, p. 2080; Vol. VII, p. 3718: DCA Vol. II, no. 1221.

*Kavindra-vacana-samuccaya (Kav)*. On it, see SMS, Vol. I, p. 325.

Nos. 13063, 13251, 13256, 13481, 13565, 13604, 13638, 13680, 13687, 13725, 13741, 13772, 13785, 13813, 13821, 13829, 13831, 13849, 13951, 13972, 13983, 14023, 14034, 14250, 14260, 14309, 14315, 14408, 14432, 14447, 13501, 14503, 14509, 14542, 14567, 14609, 14639.

*Kādambari* of Bāṇa. On it and its author, see Bāṇa.

No. (14482).

*Kādamabarī-Kathāmukha*. On it and its author, see Bāṇa.

No. (13162).

*Kādmabarī-Kathāśara* of Abinanda. On it and its author, see Abhinanda.

Nos. 13036.

KĀMANDAKA. See Kāmandaki and *Kāmandakīya-niti-sāra*.

KĀMANDAKĪ (°KA). On him, see SMS, Vol. I, p. 325 ; Vol. III, p 1501 ; Vol. VII, p. 3719. DCA Vol I, no. 227.

*Kāmandakīya-nītisāra (KN)*. On it and its author, see *Kāmandakī*.

Nos. 13143, 13211, 13297, 13307, 13316, 13347, 13355, 13629, 13750, 13890, 13918, 14102, 14215, 14552, 14583, 14584, 14621, 14634.

*Kāmasūtra* of Vātsyāyana. On it and its author, see Vātsyāyana.

No. 13159.

KĀLIDĀSA. On him, see SMS, Vol. I, pp. 325-26 ; SMS Vol. VII, p. 3719. For other details see DCA, Vol. I, 230, $NCC_4$ 58-65. For his other verses. See his various works.

Nos. (13319), (13403), (13449), (13621), (13999), (14150), (14313), (14429), (14544), (14545), (14548).

*Kāvya-Prakāśa* of Mammaṭa *(Kpr)*. On it and its author, see Mammaṭa.

Nos. 13140, 13246, 13305, 14328, 13403, 13406, 13585, 13621, 13744, 13746, 13774, 13945, 13971, 14210, 14283, 14295, 14381.

*Kāvya-Pradipa* of Govinda *(KāP)*. On it and its author, see Govind.

Nos. 13140, 13246, 13403, 13406, 13585, 13621, 13744, 13746, 13755, 13772, 13945, 14210, 14283, 14295, 14328, 14381.

*Kāvya-mīmāṁsā* of Rājaśekhara *(Kāva* and *KavR)*. On it and its author, see Rājaśekhara.

Nos. 13125, 13142, 13156, 13299, 13354, 13451, 13462, 13479, 13603, 13634, 13640, 13742,

13745, 13751, 13987, 14125, 14198, 14349, 14519, 14520, 14542.

*Kāvyasaṁgraha*. a Sanskrit Anthology Ed. by Haeberlin, Pr. J. (KSH).

Nos. 13054, 13137, 13201, 13216, 13234, 14339, 14360

*Kāvyādarśa* of Daṇḍin *(KāD)*. On it and its author, see Daṇḍin.

Nos. 13051, 13242, 13392, 13569, 13804, 13952, 13965, 13971, 13990, 14041, 14056, 14082, 14301.

*Kāvyānuśāsana* of Vāgbhaṭa *(Kāvyān)*. On it and its author, see Vāgbhaṭa.

Nos. 13403, 13621, 14616.

*Kāvyānuśāsana* of Hemacandra. *(KH* and *KHpK* or *KHpk)*. On it and its author, see Hemacandra.

Nos. 13140, 13142, 13242, 13342, 13354, 13392, 13403, (13406), 13451, 13462, 13479, 13520, 13621, 13634, 13640, 13742, 13745, 13751, 13774, 13835, 13895, 13966, 13971, 14060, 14125, 14150, 14198, 14210, 14229, 13270, 14283, 14381, 14519, 14520, 14542, 14545, 14596.

*Kāvyālaṅkāra* of Bhāmaha *(KāBh)*. On it and its author, see Bhāmaha.

Nos. 13327, 14173, 14606.

*Kāvyālaṅkāra* of Rudraṭa *(KāRu* or *RK)*. On it and its author. See Rudraṭa.

Nos. 13585, 14016, 14060.

*Kāvyālaṅkārasārasaṁgraha* of Udbhaṭa *(Kālā* or *Kāvyālaṅkāra)*. On it and its author, see Udbhaṭa.

Nos 13140, 13744, 13867, 13966

*Kirātārjunīyam* of Bhāravi *(Kir)*. On it and its author, see Bhāravi.

Nos. 13148, 13324, 13660, 13679, 13843, 14266, 14384, 14389.

*Kīcaka-Vadha* of Nītivarman. (Modern)

No. 13349.

*Kuṭṭanīmata* of Dāmodara Gupta *(Kuṭṭ)*. On it and its author, see Dāmodara Gupta.

Nos 13271, 13380, 13515, 13770, 14168, 14502.

*Kumāra-sambhava* of Kālidāsa *(Kum)*. On it and its author, see Kālidāsa.

Nos. 13239, 13346, 13416, 13657, 13684, 13706, 13930, 13971, 13986, 14430, 14463.

KUNTAKA (=RĀJĀNAKA-KU°). On him, see SMS Vol VI, p. 3103; SMS Vol. VII, p. 3721 his illustrative verses, see *Vakrokti-Jīvita*.

KUSUMADEVA. On him, see SMS, Vol. VII, p. 3721. For his other verses, see *Dṛṣṭanta-śataka*.

Nos. (13099), (13137), (13187).

KRIṢNA. On him, see SMS Vol. VI, p. 3104 ; Vol. VII, p. 3721 ; DCA Vol. I, no. 265 ; $NCC_4$ 291.

No. (13?51).

*Krisna-karṇāmṛta* of Līlāśuka *(Kṛṣṇa)* On it and its author, see Līlāśuka.

Nos. 13486, 13731, 14225, 14226, 14241, 14286.

KṚṢṆACAITNYADEVA (BHAGAVAT SRĪ°). Son of Jagannātha must have been composed in the 15th century. For the verses attributed to him are included in PG. for other details, see DCA Vol. II, no. 933 ; $NCC_7$ 75.

No. (14497).

KṚṢṆADĀSA (=KṚṆADĀSAKAVIRĀJA) On him, see SMS Vol. I, p 327. For his verses, see *Caitanya-caritā-mritam.*

*Kṛṣṇabhāva-śatak* . On Brahmavidyā ( XXXIII ).

Nos. 13027, 13028, 13030, 13614, 14068, (14242).

KṚṢṆARĀMA. On him, see SMS Vol. I, p. 327.

Nos. (13333), (13485), (14025).

KEŚAṬA (=KEŚAVA). On him, see SMS Vol. VII, p. 3722. DCA Vol. I, no. 283. $NCC_5$ 52-3.

Nos. (13480), (13520), (13767).

KEŚAVAMIŚRA. On him, see SMS, Vol. II, p. 939, also see DCA, Vol. I, no. 290, 293. $NCC_5$ 58. For his verses, see *Alaṅkāra-Śekhara.*

*Kuvalayānanda* of Appaya-Dīkṣita *(Kuv).* On it and its author, see Appaya-Dīkṣita.

Nos. 13056, 13085, (13442), 13494, 13769. 14056, 14188, 14244, 14283, 14288, 14451, 14610, 14611.

KOṄKA (=KAṄKA). No information. Must have lived in the first years of the 13th Century or earlier, for the singal verse attributed to the author is quoted in SKM. For other details, see DCA Vol. I, no. 298 (No. 151). $NCC_5$ 88.

No. (14408).

KAUṬILYA (*or* KAUṬALYA). On him, see SMS Vol. I, p. 328 ; For further details, see DCA Vol. I, No. 302. $NCC_1$ 387-389, $NCC_5$ 100-3.

*Kautīlya's Arthaśāstra (K).* On it, and its author, see *Kautilya.*

Nos. 13917, 13918.

KRIḌĀCANDRA. No information. Must have lived in the middle of the 14th Century or earlier. For verses attributed to the author are included in ŚP, For other details see DCA Vol. I, no. 303. $NCC_5$ 141.

No. (14545).

KṢEMĪSVARA. On him, see SMS Vol. III, p. 1534 ; SMS Vol. VII, p. 3722.

DCA Vol. I, no. 308. For his verses see *Caṇḍa-kauśika.*

KṢEMENDRA. On him, see SMS, Vol I, p. 328; Vol. IV, p. 2058; DCA Vol. I, no. 309; $NCC_5$ 165-69.

Nos. (13188), (13333), (13622), (13623), (13636), (14546). For his other verses, see his various works.

*Khaṇḍa-Praśasti* or *Daśavatāra Khaṇḍa-Praśasti* of Hanumān. On it, see SMS Vol. III, p. 1505; SMS Vol. VII, p. 3722.

Nos. 13480, 13815, 13849, 14010, 14022, 14030, 14334, 14630.

GAṄGEŚVAROPĀDHYĀYA. No information. Must have lived in the 17th century or earlier, for the single verse attributed to the author is quoted in SH. For further details see DCA Vol. I, no. 325. $NCC_6$ (See p. 226).

No. (13123).

*Gaṇikā-Vṛtta-Saṁgraha (GVS).* On it, see SMS Vol. II, p. 939.

Nos. 13075, 13173, 13362, 13380, 13415, 13708, 13713, 13714, 13770, 13888, 14100, 14146, 14166, 14302-03, 14485, 14491, 14502, 14506, 14561.

GADĀDHARA-BHAṬṬA. On him see SMS, Vol. III, p. 1505; Vol. VII, p. 3723, DCA Vol. I, no 336 and 337; $NCC_6$ 295.

No. (14136).

For his other verses, see *Rasika-Jīvana.*

GAMBHĪRASIMHA. No information. Must have lived in the middle of 17th century or earlier. For the single verse attributed to the author is quoted in Pv. For other details, See DCA Vol. I, no. 344. $NCC_6$ 311.

No. (13097).

*Garuḍa-Purāṇa* (*GP*). On it, See SMS Vol. I, p. 329; Vol. VII, p. 3723.

Nos. 13086, 13424, 13699, (13766), 14133, 14205, 14273, 14355, 14450

*Guṇaratna* of Bhavabhūti *(GR).* On it and its author, see SMS Vol. I, p. 329.

Nos. 13119, 13154, 13182, 13187.

GUṆĀKARA. No information. Must have lived in the middle of the 14th century or earlier, for two verses attributed to author are quoted in ŚP. for other details, see DCA Vol. I, no. 356. $NCC_6$ 58.

Nos. (14141), (14416).

GUṆEŚVARA. No information. Must have lived in the beginning of the 12th century or earlier, for the verses attributed to the author are quoted in SKV. Prasanna. For other details, see DCA Vol. I, no. 357; $NCC_6$ 287.

No. (14156).

*Gems from Sanskrit Literature (GSL)*. (Modern). On it see SMS Vol. VII, p. 3723. Also see Appendix I, p. 4335.

Nos. 13188, 14325, 14612, 14651.

GOKULANĀTHOPĀDHYĀYA. Son of Pitāmbropādhyāya and Umā, younger brother of Trilocana and Dhananjaya and elder brother of Jagddhara of Phaṇadahe family of Mithilā Brāhmiṇs residing at Maṅgalavani. For further details, see DCA Vol. I. no. 364; $NCC_6$ 112-4.

Nos. (13529), (13985).

GOTRĀNANDA (GNA *or* GONANDA). On him, see SMS Vol. VII, p. 3723. For other details, see DCA Vol. I, no. 366 and 367; $NCC_6$ 122, 127.

No. (14481).

GOPĀLA. No information. Must have lived in the 15th century or earlier, for the single verse attributed to the author is included in SRHt. For further details, see DCA Vol. I, no. 370; $NCC_6$ 131.

No. (13206).

GOVARDHANA. On him, see SMS Vol. I, p. 330; Vol. IV, p. 2059, DCA Vol. I, No. 379; $NCC_6$ 183, 187. For his verses, see *Āryā-Saptaśati*.

GOVINDA. On him, see SMS, Vol V, p. 2577; SMS, Vol. VII, p. 3723. For his illustrative verses, see *Kāvya-Pradipa*.

GOVINDAJIT. On him, see SMS Vol. II, p. 940; SMS Vol. VII, p. 3723, DCA Vol. I, No. 390. For his verses, see *Sabhyālaṅkaraṇa*

GOVINDARĀJA. On him, see SMS Vol. VII, p. 2724. For further details, see DCA Vol. I, no 392, $NCC_6$ 204.

Nos. (14232), (14295)

GOSOKA (GUSOKA). No information. Must have lived in the first of the 13th century or earlier. For the single verse attributed to him is quoted in SKM. For further details, see DCA Vol. I, no. 398, $NCC_6$ 216.

No. (14015).

GAUḌIYA (GAUḌA). No information. This is not the proper name of the author. Must have lived at the end of the 15th beginning of the 16th century, for the verse is included in PG. For other details, see DCA Vol. I, no. 403 (399), $NCC_6$ 218.

No. (13523).

GAURA-MOHANA. On him, see SMS, Vol. I, p. 331; SMS Vol. VII, p. 2724. $NCC_5$ 234.

For his verses, see *Kavitāmṛta-kūpa*.

GOURI. A Poetess. No information. Must have lived in the middle of the 17th century or earlier, for verses

attributed to the authoress are quoted in Pv. For further details, see DCA Vol. I, no. 404 ; $NCC_6$ 236.

No. (14013)

GHAṬAKARPARA. On him and his work, see SMS Vol. I, p. 339 ; Vol. VII, p. 2724. For further details, see DCA Vol I, no. 407; $NCC_6$ 266-67.

For his verses, see *Nīti-sāra* of Ghaṭakarpara.

*Caṇḍa-kauśika* of Kṣemīśvara *(Cand* or *Caṇḍ)*. On it and its author, see Kṣemeśvara.

Nos. 13084, 14138, 14249, 14258, 14553.

*Caturvarga Cintāmaṇi of Hemādri (Hemcve)* On it and its author, see *Hemādri.*

No. 13515.

*Caturvargasaṁgrha.* On it and its author, see Kṣemendra.

No. 14260.

CANDAKA (=CANDRAKA). Dramaturgist and Poet who flourished during the reign of King Tuñjīna (*or* Rāṇāditya) of Kaśmir. 2nd century. His Dramas are not extent. For further details, see DCA Vol. I, no. 428 ; $NCC_6$ 315.

No. (14545).

CANDRACŪḌA. On him, see SMS Vol. VII, p. 2724. For further details, see DCA Vol. I, no. 434 ; $NCC_6$ 351-52.

Nos. (14002), (14011), (14312), (14448).

CĀKAṢUṢI (=OṢA *or* ṢIYA). On him, see SMS Vol. I, p. 331. For other detail, see DCA Vol. II, Index, p. 676 ; $NCC_7$ I

No. (13358).

CĀṆAKYA. On him, see SMS Vol. I, pp. 331-32 ; Vol. VII, p. 3725. Also see DCA Vol. I, no. 448 ; $NCC_7$ 3 ; $NCC_8$ 4-8. For his verses, see next 3 entries.

*Cāṇakya-nīti-text-tradition (Cr).* On it and its author, see *Caṇakya.*

Nos. 13073, 13086, 13089, 13096, 13108, 13109, 13110, 13114, 13115, 13119, 13126, 13135, 13146, 13151, 13154, 13171, 13180, 13188, 13191, 13199, 13200, 13202, 13208, 13214, 13221, 13233, 13249, 13269, 13278, 13300, 13302, 13315, 13330, 13337, 13351, 13354, 13393, 13397, 13419, 13424, 13429, 13436, 13474, 13476, 13487, 13489, 13506, 13514, 13515, 13531, 13538, 13547, 13548, 13699, 13710, 13713, 13716, 13868, 13883, 13953,

14040, 14097, 14098, 14110, 14117, 14119, 14133, 14152, 14154, 14170, 14172, 14176, 14202, 14205, 14206, 14229, 14251, 14273, 14298, 14329, 14339, 14356, 14450, 14521-22, 14535, 14537, 14572, 14595, 14643, 14644.

*Caṇakya-rāja-nīti* (*Crn*). L. Starnbach.

Nos. (13126), (13302), (13351), (13489), (13699), (14205).

*Cāṇkya's Apharisms* (*C*).

No (14339).

*Cāru-caryā* of Kṣemendra (*Caruc*). On it and its author, see Kṣemendra.

Nos. 13105, 13198, 13277.

*Citramīmāṁsā* of Appaya-Dīkṣita (*Cit*). On it and its author, see Appaya-Dīkṣita.

Nos. 13564, 14403, 14525.

*Citramīmāṁsā* of Appaya-Dīkṣta (*Cit*) with *Vṛtti* (commentary) of Dharānanda [*Cit (V)* or *CitV*].

Nos. 13869, 13952.

CINTĀMAṆI DĪKṢITA. No information. Must have lived in the middle of 17th century or earlier. For verse of this poet are included in PV. For further detail, see DCA Vol. I, no. 460 ; $NCC_7$ 59.

No. (13806).

*Caitanya-Caritāmṛtam*. On it and its author, see *Kṛṣṇadāsa*.

No. 14497.

*Caurapañcāśika* of Bilhaṇa Kavi (*Caur*). On it and its author, see Bilhaṇa.

Nos. 13989, 14330.

CHĀTRA. No information. Must have lived in the 15th century or earlier. For the singal verse attributed to him quoted in VS. For other details, see DCA Vol. I, no. 471 ; $NCC_7$ 110.

No. (13852).

JAGAJJIVANA. Son of Nīlkaṇtha and father of Veṇidatta (author others of PV) middle of the 17th century. For other details, see DCA Vol. I, no. 472; $NCC_7$ 123.

Nos. (13499), (13508).

JAGADDHARA (JA°-PAṆḌITA). Son of Ratnadhara and grand son of Gauraddhara ; father of Yaśodhara. Second half of the 14th century. For further details, see DCA Vol. I, No. 475 ; $NCC_7$ 131.

No. (13345).

For his other verses, see ***Padya-taraṅgiṇi.***

JAGANNĀTHA (=PAṆḌITARĀJA-JA°) Son of Peru (Perana) Bhaṭṭa and Lakṣmī. 17th century, also see SMS Vol. I, pp. 332-33, Vol. VII, p. 3725.

For further details, see DCA Vol. I, no. 477 ; $NCC_7$ 137–38. his verses, see *Bhāminī-Vilāsa*, *Rasagaṅgādhara*, etc.

JAGANNĀTHA MIŚRĀ. On him, see SMS Vol. III, p. 1545 ; Vol. VII, p. 3725, his verses, see *Sabhā-taraṅga*.

JANĀRDANA (BHAṬṬA°). No information. Must have lived in the 15th century or earlier. For other details, see DCA Vol. I, no. 487 ; $NCC_7$ 150. For his verses, see *Śṛṅgāraśataka*.

JAYADATTA. On him, see SMS Vol. I, p. 333 ; Vol. III, p. 1509. Also see DCA Vol. I, no. 1493-94 ; $NCC_7$ 175.

No. (14121).

JAYADEVA. On him, see SMS Vol. I, p. 333 ; Vol. VII, p. 2726.

No. (13022).

For his other verses, see *Prasanna-rāghava*.

JAYAMĀDHAVA. No information. Must have lived in the First years of the 13th century or earlier. For verses attributed to the author are quoted in VS and *Sumañ*. For further details, see DCA, Vol. I, no. 505 ; $NCC_7$ 185.

No. (13238).

JAYAVARDHANA. No information. Kaśmirian Poet. Must have lived in the First year of the 13th century or earlier. For verse attributed to him is quoted in VS.

For further details, see DCA, Vol. I, no. 506 ; $NCC_7$ 191.

No. (13743).

JALACANDRA. On him, see SMS, Vol. I, p. 334 ; Vol. VII, p. 3726.

Nos. (14211), (14113), (14392).

JALHAṆA ( =BHAGADATTA-JAL° ). On him, see SMS, Vol. I, p. 334 ; Vol. VII, p. 3726.

For his verses, see *Mugdhopadeśa* and *Sūkti-Muktāvalī* of Bhagadatta Jalhana.

*Jānakipariṇaya*. On it and its author, see SMS, Vol. I, p. 334.

No. (14611).

*Jinadharma-viveka*. An unknown work quoted in SRK.

No. (14277).

JIVADĀSAVĀHINIPATI. No information. Must have lived at the end of the 15th, beginning of the 16th century or earlier. For the singal verse attributed to the author is included in PG. Also see DCA Vol. I, No. 533 ; $NCC_7$ 288.

No. (14445).

*Juridical Studies in Ancient Indian Law (JSAIL)* by L. Sternbach.

Nos. (13053), (13119), (13278), (13329), (13370), (13713), (13918), (14133), (14257).

*Jain anthology*, MS BORI 1423/1887–91 *(SN)*.

No. 13082.

*Zeitschrift der Deutschen Morgenländischen Gesellschaft (ZDMG)*.

Nos. (13158), (13270), (13643), (14629).

*Jñānārṇava* (Modern).

No. 13121.

*Tantropākhyāna (PTU)*. On it, see Pañcatantra in SMS Vol. I, p. 340. Vol. VII, p. 3727.

No. 13960.

TUṄGA ( =TUṄGOKA ). No information, must have lived in the beginning of the 12nd century or earlier. For a verse attributed to him is quoted in Skm. For further details, see DCA Vol I, no. 564 ; $NCC_8$ 194.

No. (14106).

*Telugu Proverbs*, A Collection *(TP)* By M. W. Carr (Modern).

Nos. 13056, 13177, 13182, 13521, 14116, 14572.

THOĀKA (=CĪĀKA). No information, must have lived in the 15th century or earlier. For verse attributed to him are quoted in VS.

For other details, see DCA, Vol. I, no. 463 (CĪĀKA). $NCC_7$ 65.

No. (14614).

*Dakṣa-Smṛti (Dakṣa)*. On it, see SMS Vol. I, p. 335.

Nos. 13381–82.

DAṆḌIN. On him, see SMS Vol. I, p. 335 ; Vol. III, p. 1511. Vol. VII, p. 3728 ; $NCC_8$ 305–06.

For his verses, see *Kāvyādarśa*.

*Damapatī-śikṣaṇām* of Nīlaratna Śarma *(Dampātīś)* (Modern). On it, see SMS Vol. I, p. 335.

No. 13693.

*Darpa-dalana* of Kṣemendra *(Dar)*. On it and its outher, see Kṣemendra.

Nos. 13076, 13172, 13193, 13285, 13379, 13401, 13426, 14484, 13509, 13623, 13729, 13854, 14261, 14397, 14484.

*Daśa-rūpaka* of Dhanañjaya *(Daś)*. On it and its author, see Dhanañjaya.

Nos. 13801, 13835, 14169, 14305, 14393, 14561.

*Daśāvatara-Khaṇḍa-praśasti*, see *Khaṇḍa-Praśasti*.

DĀKṢIṆĀTYA. Not the proper name of the author but the designation given to an author from the South. Must have lived end of the 15th, beginning of the 16th century. For further

details, see DCA Vol. I, no. 598 ; $NCC_1$ 248.

No. (14135).

DĀMODARA. On him, see SMS Vol. VII, p. 3728 ; also see DCA Vol. I, no. 607 ; $CC_1$ 250.

No. (13681).

DĀMODARA GUPTA. On him, see SMS Vol. I, p. 336 ; Vol. VII, p. 3728.

No. (13772).

For his verses, see *Kuṭṭanimata*.

DURLABHARĀJA. On him, see SMS Vol. I, p. 336.

For further details, see DCA Vol. I, no. 626 ; $CC_1$ 257, 710.

No. (14045).

*Dṛṣṭāntaśataka* of Kusumadev. On it and its author, see Kusumadev.

Nos. 13054, 13099, 13128, 13137, 13187, 14360, 13201, 13216, 13234.

DEVAṆṆABHAṬṬA. On him, see SMS Vol. II, p. 979, see *Smṛti Candrikā* Vol. III, p. 1556.

For his verses, see *Smṛti Candrikā*.

DEVABODHI. On him, see SMS Vol. VII, p. 3729. For further details, see DCA Vol. I, no. 644 ; $CC_1$ 259.

No. (14021).

*Devi-Māhātmya (Devi)* included in the *Mārkaṇḍeya Purāṇa* ed. by Vasudeva. Nos. 13042, 13088, 13177, 14221, 14382, 14383.

*Deśopadeśa* of Kṣemendra *(Deś)*. On it and its author, see Kṣemendra.

No. 14562.

DHANAÑJAYA. On him, see SMS Vol. I, p. 336 ; Vol. VII, p. 3729, $CC_1$ 266 ; $NCC_9$ 217.

Nos. (13469), (13740).

For his other verses, see *Daśarūpaka*.

DHANYA (=VAIDYADHANYA). No information, must have lived in the beginning of the 12th century or earlier, for on verse attributed to the author is quoted in PG. For other details, see DCA Vol. II, no. 1551.

No. (13469) $CC_1$ 64.

*Dhammanīti [DhN (P)]*. On it, see SMS Vol. I, p. 337 ; Vol. VII, p. 3730.

Nos. 13108, 13202, 13953, 14643.

DHARMA-YOGEŚVARA. No information. From Bengal. Must have lived in the first year of the 13th century or earlier. For further details, see DCA Vol. I, no. 685 ; $CC_1$ 269.

No. (14339), (14639).

DHOYIKA- (=DHOYĪ). On him, see SMS Vol. I, pp. 337-38 ; Vol. III, p. 1513 ; Vol. VII, p. 3730. DCA Vol. I, no. 704 ; $CC_1$ 273 ; $NCC_8$ 175 ; $NCC_7$ 317.

No. (14629).

*Dhvanyāloka* of Ānandavardhana *(DhV)*. On it and its author, see Ānandavardhana.
Nos. 13035, 13769, 13835, 13966, 14071, 14150.

NAḌBHUVAKA (=NAṬUPAKA). No information, must have lined in the 15th century or earlier, for the singal verse attributed to the author is included in VS. For further details, see DCA Vol. II, no. 1938; $CC_1$ 275.
No. (14618).

NANDANA. No information. Must have lived in the middle of the 13th century or earlier. For one verse attributed to the author is included in JS. For other details, see DCA Vol. II, no 1939 ; $CC_1$ 38.
No. (13972).
For his another verses see Prasanna-Sāhitya-Ratnākar.

NARASIṀHA. On him, see SMS Vol. III, p. 1514 ; VII, p. 3731.
Also see DCA Vol. 2, no. 715 ; $CC_1$ 277 ; $NCC_9$ 357.
No. (13725).

*Narābharaṇam (NBH)*. On it, see SMS, Vol. I, p. 338 ; Vol. VII, p. 3731. $NCC_9$ 370.
Nos. 13072, 13108, 13177, 13414, 13467, 13511, 13579, 13752, 13894, 13977, 14006, 14350, 14354, 14531, 14593.

NARENDRAPRABHA-SŪRI. On him, see SMS Vol. I, p. 338 ; Vol. VII, p. 3731.
For his illustrative verses, see *Alaṅkāra-mahodadhi*.

*Nava-sāhasāṅka-carita* of Padma-Gupta *(Navasāha)*. On it and its author, see Padmagupta (=Parimala).
No. 13808, 14305.

NĀKOKA. No information. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in Skm. For other details, see DCA Vol. II, no. 721 ; $NCC_1$ 282.
No. (14585).

*Nāgara-sarvasva* of Padmśri. On it and its author, see SMS Vol. VII, p. 3731. Also see DCA Vol. II ; no. 783 $CC_1$ 323.
No. 14637.

*Nāgananda* of Harṣa *(Nāgā)*. On it and its author, see Harṣa (King Harṣavardhana).
No. 13814.

*Nātakalakṣaṇa-ratna-kośa Sāgranandin*. On it and its author, see Sāgaranandin.
Nos. 14434-35.

*Nāṭyaśastra* of Bharata *(Nāṭ)*. On it and its author, see Bharata.
Nos. 14093, 14316, 14466.

*Nānāśastra*. No information several verses are quoted in ŚP.
No. (14319).

NĀRADA. On him, see SMS Vol. I, p. 338.

No. 13371.

NĀRĀYAṆA (—°Bhaṭṭa). On him, see SMS Vol. I, pp. 338-39 ; Vol. IV, p. 2067 ; Vol VII, p. 3731.
No. (13835).
For his other verses, see *Hitopadeśa*.

*Nāladiyāra (°liyara)*. An anthology of quartarians in Tamil dealing with rebirth.

For details, see SMS Vol. II, p. 946.

No. 13209.

*Nirṇaya–Sindhu* of Kamalākara Bhaṭṭa. On it and its author, see Kamalākar Bhaṭṭa.

No. 13336.

*Nīti-ratna* of Vararuci *(VN)*. On it and its author, see Vararuci.

No. 14651.

*Nīti-śastra* of Masūrākṣa *[NM(T)]*. On it and its author, see Masūrāskṣa.

Nos. 13351, 13695, 14492.

*Nīti-śāstra* in Telugu *(NT)*. On it, see SMS Vol. I, p. 339 ; Vol. VII, p. 3732.
Nos. 13515, 13521, 14251, 14572.

*Nīti-saṁgraha (Nīsaṁ)*. On it, see SMS Vol I, p. 339 ; Vol. VII, p. 3732.
Nos. 13070, 13105, 13145, 13198, 13277, 14276

*Nīti-sāra* of Ghaṭakarpara *(NhN)*. On it, see SMS Vol. I, p. 339 ; Vol. VII, p. 3732. Also see DCA Vol. I, no. 407 ; $NCC_6$ 266-7.
No. 14577.

*Nīti-sāra* as included *KSH* and *SR*.

Nos. 14116 *(KSH)*, 14651 *(SR)*.

NĪLAKAṆTHA-DĪKṢITA. On him, see SMS Vol. I, pp. 339-40 ; Vol. VII, p. 3732.
For his verses, see *Anyopadeśa-Śataka; Kali - Viḍambana* , *Sabhā-rañjana-śataka* and *Ānanda-śagara-stava*.

NĪLAṄGA. No information, must have lived in the first years of the 13th century or earlier. For the single verse attributed to the author is quoted in Skm. For further details, see DCA Vol. 2, no. 768; $CC_1$ 302.

No. (14107).

*Naiṣadhīya-carita* of Shri Harṣa *(Naiṣ)*. On it and its author, see Shri Harṣa.

Nos. 13020, 13139, 13161, 13255, 13331, 13564, 13568, 13611, 13619, 13683, 13702, 13717, 13749, 13764, 13781, 13870, 13881, 14012, 14114, 14148, 14244, 14275, 14300, 14371, 14420, 14422, 14427, 14428, 14433, 14437-38, 14496, 14635, 14646, 14648.

*Pañcatantra* (*P*, *PT*, *PRE*, *Pts*, *Pt'sK*, *PtEM*, *PRE* etc.). On it, see SMS Vol. I, p. 340; SMS Vol. VII, p. 3733.

Nos. (13036), 13050, (13077), 13082, 13090, 13094, 13096, (13109), 13115, 13117, 13119, 13162, 13177, (13192), 13196, (13206), 13278, 13281, (13296), 13298, (13311), 13329, (13332), 13359, 13363, 13370, 13377, 13421, 13434, 13497, 13534, 13612, 13631, 13696, 13850, 13891, 13906, 13907, 13945, 13959, 13963, 14028, 14104, 14133, (14158), 14216, 14307, 14366, 14368, (14410), 14512, 14569, 14612, 14616.

*Pañcatantra (Meghavijaya) (PM)* Jaina Reconsion of *Pañcatantra.*

No. 13701.

*(Das) Pañcatantra und Seine Morallehre* by W. Rcben *(Ru).*

Nos. (13090), (13095), (13117), (13119), (13196), (14569), (13585), (13959), (14307).

*Pañcatantra Sūdlice (PSb).*

No. 13891.

*Pañca-rātra* of Bhāsa (*BhPañ*). On it and its author, see Bhāsa.

No. 13332.

*Pañcastavī.* On it, see SMS Vol. III, p. 1516. Also see $CC_1$ 317.

No. 13826.

*Pañcākhyānaka* Reconsion of *Pañcatantra (PP).* See Appendix I, p. 4354.

Nos. 13090, 13192, 13298, 13332, 13370, (13421), 13850, 13959, 14307.

*Pañcākhyāna Vārttika.* A commentary on *Pañcākhyānaka* Reconsion of *Pañcatantra.*

Nos. 13777, 14337.

PAṬṬUBHAṬṬA. On him, see SMS Vol. VI, p. 3114; Vol. VII, p. 3733. For his verses, see *Prasaṅga-ratnāvalī.*

PAṆḌITARĀJA (=PAṆḌITARĀJA-JAGANNĀTHA). See Jagannātha

Nos. (13340), (13345), (13979).

For his other verses, see his various works.

PADMAGUPTA (=PARIMALA). On him, see SMS Vol. I, p. 340; Vol. VII, p. 3731. For other details, see DCA Vol II, no. 792; $CC_1$ 321,330. For his verses, see *Nava-Sāhasāṅka-Carita.*

*Padma-Purāṇa (PdP).*

Nos. 13341, 13374, 13386, 13537, 13551, 13713, 13724, 13885, 14351, 14436, 14555.

PADMAŚRI. On him, see SMS Vol. III, p. 1516; Vol. VII, p. 3734, DCA Vol. II, no. 783; $CC_1$ 3231. For his verses, see *Nāgara-Sarvasva.*

*Padya-taraṅgiṇī* of Vrajanātha Paṇḍita *(VP).* On it and its author, see Vrajanātha (°Paṇḍita).

Nos. 13021, 13036, 13056, 13060, 13085, 13037, 13108, 13109, 13114, 13115, 13119, 13162,

13166, 13177, 13188, 13190, 13195, 13208, 13218, 13280, 13332, 13549, 13555, 13612, 13963, 14097, 14175, 14182, 14368.

*Padya-racana* of Lakṣmaṇa Bhaṭṭa *(Pad)*. On it and its author, see Lakṣmaṇa.

Nos. 13132, 13210, 13460, 13664, 13665, 13686, 13689, 13740, 13835, 13988. 14039, 14059, 14084, 14117, 14136, 14318, 14369, 14402, 14429, 14440, 14453, 14504, 14509, 14526, 14528.

*Padyaveṇi* of Veṇīdatta *(PV)*. On it and its author, see Veṇidatta.

Nos. 13097, 13254, 13508, 13664, 13677, 13681, 13779, 13806, 13835, 13836, 13973, 13974, 14000, 14004, 14013, 14024, 14029, 14163, 14164, 14278, 14312, 14317, 14453, 14486, 13499, 14607, 14642.

*Padyāmṛta-taraṅgiṇī* of Haribhāskara *(PdT)*. On it and its author, see Haribhāskara.

Nos. 13019, 13339, 13464, 13613, 13621, 13973, 14111, 14178, 14295, 14436, 14493, 14507.

*Padyāvalī* of Rūpa Gosvāmin *(PG)*. On it and its author, see Rūpa-Gosvāmin.

Nos. 13244, 13405, 13469, 13500, 13505, 13523, 13527, 13900, 14309, 14318, 14445, 14464, 14497, 14590.

*Pavana-dūta* of Dhoyi (oka). On it, see SMS Vol. VI, p. 3112; also see *Dhoyika*.

No. 14629.

PĀJAKA (=PAṆḌITA-PĀJAKA). No information. Must have lived in the 15th century or earlier, for verses attributed to the author are quoted in VS. For further details, see DCA Vol. II, no. 798; $CC_1$ 332.

Nos. (13340), (13979).

*Pādatāḍitaka* of Śyāmalaka. On it and its author, see Śyāmalaka.

No. 14424.

PĀṆINI. On him, see SMS Vol. VII, p. 3735. Also see DCA Vol. II, no. 799; $CC_1$ 333.

No. (13829).

*Pārśvanātha-caritra* of Bhāvadeva-Sūrī *(BPC* or *Pārśv)*. On it and its author, see Bhāvadeva Sūrī.

Nos. 13203, 13260, 14532.

PUṆḌRAKA. No information. Must have lived in the 15th century or earlier. For verses attributed to the author are quoted in VS. For other details, see DCA Vol. II, no. 817; $CC_1$ 339.

No. (14070).

*Puranārtha-Saṁgraha, Rajanīti* Section of *Purāṇārtha (Purāṇārtha).*

Nos. 13240, 13328, 13503.

*Purātana-Prabandha Saṁgraha (PuPra).* On it, see SMS Vol. II, p. 948 ; Vol. VII, p. 3735.

No. 13761.

PURUṢOTTAMA (°DEVA). On him, see SMS Vol. VII, p 3735. For verse attributed to him is quoted on FG.

For other details, see DCA Vol. II, no. 824 ; $CC_1$ 341.

No. (13500).

*Pūrva-Cātakāṣṭaka* of anonymous authorship; See Appendix I, p. 4357.

No. 14184.

PRAKĀŚAVARṢA. On him, see SMS Vol. I, p. 440 ; Vol. III, p. 1518 ; Vol VII, p. 3736. DCA Vol. II, no. 847 ; $CC_1$ 347.

No. (13095).

*Pratijñā-yaugandharāyaṇa* of Bhāsa *(Prati).* on it and its author, see Bhāsa.

No. 13395.

*Pratimānāṭaka* of Bhāsa. On it and its author, see Bhāsa.

Nos. 13491, 14418.

*Pratyaya-Śataka [PrŚ* or *PrŚ (c)].* On it, see SMS Vol. I, p. 342; Vol. VII, p. 3736

No. 14031.

*Prabandhakaśa* of Rājaśekhara Sūri *(PRK).* (Modern).

No. 13525.

*Prabandha-cintāmaṇi* of Merutuṅgācārya *(PrC).* On it and its author, see SMS Vol. II, p. 956 ; Vol. VII, p. 3736, $CC_1$ 467.

Nos. 13761, 14334, 14503, 14632.

*Prabodha-Candrodaya* of Kriṣṇa-Miśra *(Prab).* On it and its author, see Kriṣṇa-miśra.

Nos. 13332, 13539, 13610.

*Prabhāvaka-carita* of Prabhācandrācārya *[Prabha (°ha)* or *PC ].* On it, see Śrīpāla in SMS Vol. II, p 968 ; Vol. VII, p. 3736.

No. 13208.

*Prasaṅga-ratnāvali* of Paṭṭubhaṭṭa *or* Poṭaryārya. On it and its author, see Paṭṭubhaṭṭa.

Nos. (13087), (13108), (13115), (13188), (13202), (13612), (13613) (14044), (14644).

*Prasaṅgābharaṇa* of Śrīmat-Kavikulatilaka *(Pras).* On it, see SMS Vol. I, p. 342; Vol. VII, p. 3736.

Nos. 13073, 13483, 13618, 14203, 14253, 14575.

*Prasanna-rāghava* of Jayadeva. On it and its author, see Jayadeva *(Piyūṣavarṣa).*

Nos. 13935, 14196, 14495.

*Prasanna-Sahitya-ratnākara* of Nandana *(Prasanna)*. On it and its author, see Nandana.

Nos. 13044, 13251, 13256, 13284, 13488, 13876, 13972, 14156, 14481, 14545, 14616, 14620.

PRĀÑCAḤ quoted in *ŚKDr*.

No. (14251).

PRĀṆANĀRĀYAṆA (°NṚPA). From Mithilā. Related to the Raja family of Mithilā. Otherwise, no information. Must have lived in the 19th century or eariler.

For verses attributed to the author are quoted in vidy. See DCA Vol. II, no. 879.

No. (13896).

PRIYAMUKHYA (=PRIYAMUKH). No information. Must have lived in the 15th century or earlier.

For the single verse attributed to the author is quoted in VS.

No (14598).

BAṄKALĀVARTA. No information. Must have lived in the middle of the 13th century or earlier, for verses attributed to Baṅkalāvarta are in JS.

For other details, see DCA Vol. II, no. 888.

No. (14431).

BALDEV OPĀDHYĀYA (Modern)

For his verses, see *Sukti-mañjri*.

BALABHADRA. No information. Must have lived in the First years of the 13th century or earlier. For verses attributed to auther are quoted in SkM. For other details, see DCA. Vol. II, no. 896 ; $CC_1$ 367.

No. (13594).

BALLĀLA (*or* BALLĀLA DEVA *or* BALLĀLAMIŚRĀ). On him, see SMS Vol I, p. 343 ; Vol. VII, p. 3737. For his verses, see *Bhoja-Prabandha*.

*Bahu-darśana (Bahud)*. (Modern), on it, see SMS Vol I, p 343 ; Vol. VII, p 3737.

Nos. 13053, 13182, 13427, 14116.

BĀṆA (=BĀṆA-BHAṬṬA). On him, see SMS Vol. I, p. 343; Vol. III, p. 1519 ; Vol. VII, p. 3737. Also see DCA Vol. II, no. 900 ; $CC_1$ 368.

Nos. (13638), (13741), (14309), (14482).

For his other verses, see his various works.

*Bala ramāyaṇa* of Rājaśekhara. On it and its author, see Rājaśekhara.

Nos 13757, 13851, 14210, 14294, 14443, 14501.

BĀLĀJI BHAṬṬA. No information. Must have lived in middle of the 17th century or earlier. For verses attributed to the author are quoted in PV. For other details, see DCA Vol. II, no. 908.

No. (14607).

BILHAṆA. On him, see SMS Vol. I, p. 344; Vol. VII, p. 3737; DCA Vol. II, no. 914; $CC_1$ 373-74, 659; $CC_2$ 29; $CC_3$ 41.

Nos. (13151), (13405), (13410), (13442), (13566), (13589), (13691), (14030), (14038), (14077).

For his other verses, see *Vikramāṅka-deva-carita*.

*Budha-carita* of Aśvaghoṣa. On it and its author, see Aśvaghoṣa in SMS Vol. II, p. 932.
No. 13320.

*Budha-bhūṣaṇa of* Śambhu *(ŚB)*. On it, see SMS Vol. I, p. 344; Vol. VII, p. 3737.

Nos. 13022, 13488, 13603, 13972, 14150, 14545.

BÜHLER. In Indian Antiquary (1. 114). No. 13235.

*Bṛhat Katha (?)*.

No. (13913), (14095).

*Bohtlingk's Indische Sprüche* by Pt Durga Prasad *(Pr)*.

Nos. 13162, 13167, 13368, 14109.

*(Das) Baudhāyana-dramsūtra (B)*. On it, see SMS Vol. I, p. 344; Vol. IV, p. 2072; also see $CC_1$ 380, $CC_2$ 85.

Nos. (13413), 14167.

*Brahma Vaivarta-Purāṇa (BP)*.

Nos. 14335, 14378.

*Brahma-Dharma (BrDh)*. On it, see SMS Vol. I, p. 344; also see Appendix I, p. 4324.

No. 13310.

BHAGADATTA JALHAṆA. See Jalahaṇa.

BHAGAVATA-VYĀSA (°MUNI). See VYASA (VYĀSAMUNI).

Nos. (13109), (13110), (14103), (14161), (14543).

*Bhagavad-Gitā (BhG)*.

No. (13844).

BHAṬṬA-GOVINDARĀJA (=DEVA). See Govind Rāja, SMS, Vol. VIII, p. 4390.

BHAṬṬA-NĀRĀYAṆA. See Nārāyaṇa-bhaṭṭa or Nārāyaṇa.

BHAṬṬA-BĀṆA (BĀṆA BHAṬṬA). See Bāṇa.

BHAṬṬA-BHALLAṬA. See Bhallaṭa.

BHAṬṬA-LAṬṬANA. See LAṬṬANA, °BHAṬṬA.

BHAṬṬA-VĀMANA. See Vāmana.

BHAṬṬA-SVĀMIN. See Bhaṭṭi.

BHAṬṬA-VṚDHI (VṚDDHI-BHAṬṬA). No information. Must have lived in the middle of the 13th century or earlier. For some verses attributed to the other are quoted in JS. For further details, see DCA Vol. II, no. 1541.
No. (14495).

BHAṬṬI ( = BHAṬṬA-SVĀMIN ). On him, see SMS Vol. I, p. 344; Vol. IV, p. 2070; Vol. VII, p. 3739. For his verses, see *Bhaṭṭi Kāvya*.

*Bhatti Kavya* of Baṭṭi *(BhKā)*. On it and its author, see Bhaṭṭi.
Nos. 13581, 13661.

BHAṬṬENDURĀJA ( INDURĀJA ). Son of Bhūtirāja, Grandson of Saucuka of the Kātyāyana-gotra. 10th century. For further details, see DCA Vol. I, no. 99; $NCC_2$ 249.
No. (13057).

*Bhandārkura Reporta*.
No. (13410).

BHARATA (*or* BHARATA MUNI). See Bharata muni.

BHARATA-MUNI. On him, see SMS Vol. I, p. 345; SMS Vol. VII, p. 3739.
For his verses, see *Naṭya-śastra*.

BHARTṚMENṬHA [=MENṬHA (KA) ]. Kāśmiri Poet. According to Ātmabodha Pupil of the Twentieth Ācārya Śri Mūkarbhakaśaṅkara of Kāmakoṭi piṭham and of Saṅkara alongwith poet Rāmila Court-poet of king Mātṛgupta of Kāśmir.
Latter half of the 5th century, beginning of the 6th century. For other details, see DCA Vol. II, no. 954; $CC_1$ 397.
No. (13698).

*Bhartṛsārasvata*. (Modern).
No. (14617).

BHARTṚHARI. On him, see SMS Vol. I, p. 345; Vol. III, p. 1521; Vol. IV, p. 2073. For other details, see DCA Vol. II, no. 956; $CC_1$ 397.
No (14369).
For his other verses, see his various works.

*Bhartṛhari-nirveda* of Harihar. (Modern) see Appendix I, p. 4322.
Nos. 14285, 14398.

BHALLAṬA (*or* BHAṬṬA-BHALLAṬA *or* MALLABHAṬṬA) On him, see SMS Vol. I, p. 345, Vol. II, p. 951. Vol. VII, p. 3740, $CC_1$ 397, $CC_3$ 86.
For his verses, see *Bhallaṭa-śataka*.

*Bhallaṭa-śataka* of Bhallaṭa. On it and its author, see Bhallaṭa.
Nos. 13344, 13571, 13608, 13609. 13610, 13670, 13967, 14027, 14344, 14345, 14638.

BHAVABHŪTI. On him, see SMS Vol. I, p. 345, Vol. III, p. 1522; Vol. VII, p. 3740; DCA Vol. II, no. 964; $CC_1$ 398; $CC_2$ 90.
No. (14447).
For his other verses, see *Uttararāma-carita*, *Mālati-mādhava* and *Mahāvira-carita*.

BHAVĀNANDA. No information. Must have lived in the first year of the 13th

century or earlier, for attributed to the author are quoted in Skm.
For other details, see DCA Vol. II, no. 965; $CC_1$ 398.
No. (14200).

*Bhavisya Purana*. On it, see SMS Vol II pp. 951-52, Vol. VII, p. 3740.
No 13336.

*Bhāgavata-Purāṇa (BhPṇ)*. On it, see SMS Vol. I, p. 346; Vol. VIII, p. 3740.
Nos. 13127, 13153, 13213, 13289, 13396, 14419, (14497).

BHĀNUKARA (*or* BHĀNUKARA MIŚRA *or* BHĀNUDATTA). On him, see SMS Vol. I, p. 346; Vol. III, p. 1522; Vol. VII, p. 3740; For author details, see DCA Vol II, 972, $CC_1$ 405, $CC_3$ 88.
No. (13536), (13780), 13788), (14036), 14084, (14117), (14402), (14453), (14504).
For his other verses, see *Rasamañjari*.

BHĀMAHA. On him, see SMS Vol. II, p. 952; Vol. VI, pp. 2073-74; Vol. VII, p. 3740; DCA Vol. II, no. 975; $CC_1$ 406-07. For his illustrative verses, see *Kāvyālaṅkāra*.

*Bhāminī-Vilāsa* of Paṇḍita Rajajagannatha [*Bhv* or *BhV (PJKS)*]. On it and its author, see Paṇḍita Raja Jagannātha.
Nos. 13021, 13026, 13247, 13274, 13275, 13276, 13625, 13635, 14054, 14137, 14347, 14352, 14510.

*Bhāratamañjarī* of Kṣemendra *(Bhār)*. On in and its author, see Kṣemendra.
Nos. 14529.

BHĀRATI (°KALIDĀSA). No information. Terminus and quem 17th century, for the single verse is attributed to the author is quoted in RJ (a Bhārati Kalidāsa) For further details, see DCA Vol. II, no. 976.
No. (14083).

BHĀRAVI. On him, see SMS Vol. I, p. 346; Vol. II, p. 952, Vol. III, p. 1523; Vol. IV, p. 2074; Vol. VII, p. 3740. For other details, see DCA Vol. II, no. 978; $CC_1$ 406.
Nos. (13286), (13293), (13324), (13843), (14389).
For his other verses, see *Kirātārjuniyam*.

BHĀVADEVA SŪRI. On him, see SMS Vol. VI, p. 3120; Vol. VII, p. 3740.
For his verses, see *Pārsvanātha-Caritra*.

BHĀSA. On him, see SMS Vol. I, p. 347; Vol. III, p. 1523; Vol. VII, p. 3741; DCA Vol. II, no. 982; $CC_1$ 410.
For his verses, see his various works.

BHĀSKARA (*or* HARI°). On him, see SMS Vol. I, p. 347; Vol. II, p. 952,
No. (14436), (14493).

For his other verses, see *Padya-Taraṅgiṇi.*

BHERIBHAṄKĀRA. A Saiva. Probably this is not the real name of the poet but his pen-name. Bheribhaṅkāra lived in vārāṇasi, but was from Kaśmīr, must have lived in the middle of the 13th century or earlier. For verses attributted to the author are quoted in JS. For further details, see DCA Vol. II, no. 1011 $CC_1$ 416.

No. (13557).

*Bhoja-prabandha* of Ballāla *(BhPr).* On it and its author, see Ballāla.

Nos. 13109, 13598, 14500, 14503, 14560, 14545.

*Bhojaprabandhaśloka (BPS).* On it, see SMS Vol. VIII, App. I, p. 4324.

Nos. 14150, 14545.

MAṄKHAKA ( *or* MAṄKHAṆA *or* ŚAṄKHAKA ). On him, see SMS Vol. I, p. 348 ; Vol. III, p. 1524 ; Vol. III, p. 3742 ; DCA Vol. II, no. 1026 ; $CC_2$ 419 ; $NCC_3$ 118. For his verses, see *Śrikaṇṭha-carita.*

MAṄGALAVATSA. No information. Must have lived in the 15th century or earlier. For the single verse attributed to the author is quoted in VS. For another details, see DCA Vol. II, no. 1029 ; $CC_1$ 419.

No. (14468).

*Matsya-purāṇe (Matsya-p).* On it, see SMS Vol. I, p. 348 ; Vol. VII, p. 3742.

No. 13309.

*Matsya-sūktam.* No information. Quoted in *Śabda-kalpadruma.*

No. 13332.

*Mandāra-maranda-campū* of Kṛṣṇa Kavi (Mandra). For it and its author, see Kṛṣṇa Kavi.

No. 13251.

*Madhyama-vyāyoga* of Bhasa. It and its author, see Bhāsa.

No. (13788).

MANU. On him, see SMS Vol. I ; pp. 348-49 ; Vol. III, p. 1524 ; Vol IV, p. 2075 ; Vol. VII, p. 3742, also DCA Vol. II, no. 1060; $CC_1$ 451. No. (13902).
For his other verses, see *Mānava-dharma-śāstra.*

*Manu-smṛti.* See *Mānava-dharma-śāstra.*

MANOVINODA. Poet at the court of Pāla King probably a dramatist. Manovinoda is probably not the proper name of the author but his subsiquite. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author quoted in SkV. For other details see DCA Vol. II, no. 1065 $CC_1$ 429.

No. (13682).

MAṆIRĀMA-DĪKṢTA. On him, see *Śloka-saṁgraha* in SMS Vol. III, pp. 1545-46. For his verses, see his work.

MAMMAṬA. On him, see SMS Vol. I, p. 390, Vol. III, p. 1525, Vol. VII. p. 3743; DCA Vol. II, no. 1062. For his illustrative verses, see *Kāvya-Prakāsa*.

MAYŪRA (=BHAṬṬA, ŚRI MAYŪRA). Poet at the court of King Harṣa. Bāṇa was Mayūra's son in Law. 7th century. For further details, see DCA Vol. II, no. 1072, $CC_1$ 432.

No. (13983).

MALLABHAṬṬA ( =MALLIBHAṬṬA ) Idently with Bhallaṭa but in RJ called Mallabhaṭṭa or Mallibhaṭṭa. For other details, see DCA II, no. 1079; 957. Not quoted in $CC_1$ 2.

No. (13967).

MALLINĀTHA (=KOLĀCALA MALLI-NĀTHA=PEḌḌABHAṬṬA). Father of Kumāra Svāmin and Viśveśvara. 15th century. The famous Commentator was also known as Peḍḍa-Bhaṭṭa and with Prefix Kolācala.

Noted for his Commentaries on *Kum*, *Virs*, *Nais*, *Ragh*, *Megh*, *Bhaṭṭi Kāvya*, *Sis* etc.

For other details see DCA Vol. 2. no. 1080; $CC_1$ 434.

Nos. (13331), (13564), (13764), (14012), (14300).

MASŪRĀKṢA. On him, see SMS Vol. I, p. 349, Vol. VII, p. 3743.

For other details, see DCA Vol. II, no. 1082; $CC_1$ 434.

For his verses, see *Nītī-śastra* of Masūrākṣa.

MAHĀ-NĀTAKA. See Hanūmān-Nātaka.

*Mahā-Bhārata (MBh).*

Nos. 13056, 13065, 13124, 13157, 13175, 13215, 13224, 13250, 13281, 13288, 13293, 13295, 13321, 13322, 13323, 13332, 13350, 13358, 13388, 13389, 13396, 13422, 13493, 13511, 13513, 13530, 13613, 13708, 13732, 13796, 13803, 13844, 13924, 13933, 13938, 13939, 13941, 13947-48, 13949, 13988, 14091, 14103, 14123, 14124, 14146, 14149, 14189, 14193, 14235, 14236, 14239, (14547), 14549, 14636, 14640.

*Mahārahanīti* (Pali) [ *MhN(P)* ]. See Appendix I, p. 4348.

Nos. 13108, 13953.

*Mahāvir-caritam* of Bhavabhūti (*Mahavira*). On it and its author, see Bhavabhūti.

No. 14444.

MAHIMABHAṬṬA (=RĀJĀNAKA MA°). On him, see Vol. I, p. 350; Vol. VII, p. 3743.

For his illustrative verses, see *Vyakti Viveka*.

MĀGHA. On him, see SMS Vol. I, p. 350; Vol. III, p. 1525; Vol. IV, p. 2077; Vol. VII, p. 3744. Also see DCA Vol. II, no. 1104; $CC_1$ 446.

Nos. (13138), (13253), (13574), (13656), (14308), (14393).

For his other verses, see *Śiśupālavadha*.

*Mādhavānala Kathā* as Edited by Sehohi *[MK(S)]*. On it, see SMS Vol. I, p. 351; Vol. VII, p. 3744.

Nos. 13108, 13114, 13115, 13119, 13129, 13151, 13162, 13177, 13208, 13261, 13278, 13560, 13736, 13850, 13954, 13999, 14538, 14595.

*Mānava-Dharma-Śāstra* of *Manu [=Manu-Smṛti (Mn)]*.

Nos. (13053), 13235, (13315), 13336, 13387, 13423, (13713), 13901, 13905, 14092, (14167), 14190, 14232-33 (14532), (14565).

*Mānasollāsa* or *Abhilaṣitārtha-Cintāmaṇi* of Someśvara. On it and its author, see Someśvara.

Nos. (13361), (14236).

MĀRULĀ (=MĀRUTĀ). No information must have lived in the middle of the 13th century or earlier. For verses attributed to the author are quoted in JS. For other details, see DCA Vol. II, no. 1128; $CC_1$ 452.

No. (13492).

*Mārkaṇḍeya-Purāṇa [Mark-P(ur)]*. On it, see SMS Vol. I, p. 351.

Nos. 13357, (13720), (13882), (14269).

*Mālatī-mādhava* of Bhavabhūti *(Mālatī)*. On it and its author, see Bhavabhūti.

Nos 13024, 13692, 14401, 14446.

MĀLAVAKUVALAYA. No information. Must have lived in the 11th century or earlier. For the verse was quoted by Keṣemendra in AUC, but probably earlier, for other details, see DCA Vol. II, no. 1132.

No. (14542).

*Mālavikāgnimitra* of Kālidāsa *(Māl)*. On it and its author, see Kālidāsa.

Nos. 14076, 14299, 14652.

*Mitākṣarā* Commentary of Vijñāneśvara on *Yājñavalkya Smṛti*. On it and its author, see Vijñāneśvara.

Nos. 13387, (14257).

MUKTĀPĪḌA (ŚRI RĀJAPUTRA°). Son of Durlabha Mahārāja of Kaśmīra. End of the 7th, beginning of the 8th century (or perhaps 6th century). He is mentioned by Abhinanda in his *Kādambrī Kathāsāra* and Kṣemendra in AUC.

For further details, see DCA Vol. II, no. 1142, $CC_1$ 459.

No. (14616).

*Mugdhapadeśa* of Jalhaṇa *(JM)*. On it and its author, see Jalhaṇa.

Nos. 13362, 14485.

MUÑJA. Probably Uncle and Predecessor of King Bhoja of Dhārā. Second half of the 10th century.
For further details, see DCA Vol. II, no. 1147; $CC_1$ 460.

No. (14541)

*Mudrā-rākṣasa* of Viśākha Datta *(VMR* or *Mudr)*. On it and its author, see Viśākha-Datta.

Nos. 13364, 13540, 14417.

MUNICANDRA-GAṆI *(ŚRIO)*. On him, see SMS Vol. III, p. 1548, under *Sāra-Sūktāvali*.
For his verses, see *Sara-Suktavalī*.

*Munimata-Mīmāṁsā*. No information. Quoted as a source in AUC.

No. (14523).

MURĀRI. On him, see SMS Vol. I, pp. 351–52; Vol. III, p. 1528; Vol. VII, p. 3745; $CC_1$ 462; $CC_2$ 106; $NCC_1$ 190–03.
Nos. (13083), (13481), (13666), (14105), (14454).
For his other verses, see *Anargha-Rāghavā-Nāṭaka*.

MUṢTIKA (*or* SVASTIKA). No information. Perhaps indentical with *Muṣṭikaraguha*. Must have lived in the First years of the 13th century or earlier.

For the single verse attribcted to the author is included in Skm. For further details, see DCA Vol. II, no. 1150; $CC_1$ 751.

No. (14061).

*Mṛcchakaṭika* of *Śūdraka (Mṛcch)*. On it and its author, see *Śūdraka*.

Nos. 13037, 13059, 13189, 13197, 13726, 14353, 14558, 14559, 14604.

*Megha-Dūta* of Kālidāsa *(Megh)*. On it and its author, see Kālidāsa.

No. 14566.

MERUTUṄGĀ-CĀRYA. On him, see SMS Vol. II, p. 956.
For his verses, see *Prabandha-Cintāmaṇi*.

MOHANA. See MOHANA-OJĀKA.

MOHANA OJHĀKA. No information. Must have lived in the middle of the 17th centcry or earlir. For verses attributed to the author are quoted in PV. For other details, see DCA Vol. II, no. 1161.

No. (14163).

MAUNI-RAṄGANĀTHA. No information. Must have lived in the second half of the 17th century or earlier.

For verses attributed to the author are qcoted in SSS.

No. (14183).

*yajñaphalam*. A work on *Dharma-śastra*.
No. 13183.

*Yajñavalkya-Smṛti (Y)*. On it, see SMS Vol. I, p. 352; Vol. II, p. 956; Vol. VII, p. 3746.
Nos. 13053, 13235, 13237, 13315, 13336, 14167, 14257, 14532, 14564, 14568.

*Yatī-dharma-saṁgraha*, a *Dharma-śastra* work by Viśveśvarasarasvatī (Cf. $CC_1$ 470).
No. 13336.

*Yogaratnāvalī* quoted in *ŚP*; as the source of three verses.
Nos. (13471), (13472), (13961).

*Yoga-rasāyana*. On it, see SMS Vol. I, p. 352; Vol. VII, p. 3746.
Nos. (13597), (13912), (13916), (13920), (14089), (14489).

*Yoga-vāsiṣṭha*. On it, see *Vāsiṣṭha-Rāmāyaṇa*.
No. 14326.
For its other verses, see *Vāṣiṭha-rāmāyaṇa* and *Vasiṣṭha*.

*Yoga-śastra*. On it, see SMS Vol. II, p. 956.
No. (14649).

YOGEŚVARA. On him, see SMS Vol. III, p. 1529; Vol. VII, p. 3746.
For further details, see DCA Vol. II, no. 1181; $CC_1$ 481.
Nos. (14023), (14567).

RAGHUNĀTHADĀSA (ŚRĪ°). Son of Govardhana. Pupil of Balarāmācarya. End of the Fifteenth, beginning of the 16th century. For further details, see DCA vol. II, no. 1191; $CC_1$ 483.
No. (13505).

RAGHUPATI. No informotion. Must have lived in the middle or Second half of the 17th century or earlier. for the single verse attributed to the author is quoted in PV. For other details, see DCA Vol. II, no. 1192; $CC_1$ 486.
No. (13664).

*Raghuvaṅśa* of Kālidāsa *(Ragh.)*, On it and its author, see Kālidāsa.
Nos. 13342. 13403, 13449, 13739, 14074, 14429, 14472.

*Ratirahasya* of Kokkoka. On it and its author, see Kokkoka.
No. 13718.

*Ratnāpaṇa* of Kumara-Svāmin. On it and its other, see SMS Vol. I, p. 353.
Nos. 13035, 13111, 13569.

RALHAṆA-(BILHṆA). No information. Must have lived in the middle of 13th century or earlier. For the single attributed to the author is quoted in JS. For other details, see DCA Vol. II, no. 1215.
No. (13589).

RAVIGUPTA. On him, see SMS Vol. I, p. 353; Vol. II, p. 957; Vol. III, p. 1530; Vol. IV, p. 2080; Vol. VII, p. 3747; DCA, Vol. II, no. 1217; $CC_1$ 494.

Nos. (13039), (13095), (13202), (14271).

*Rasagaṅgādhara* of Paṇḍit Raja Jagannātha *(Rasagaṅgā)*. On it and its author, see Jagannātha.

Nos. 13021, 13026, 13052, 13102, (13247), 13275, 13276, 13625, 13748, 14008, 14054, 14087, (14088), 14090, (14137), 14166, 14184, 14295, 14347, 14404, 14510, 14525.

*Rasamañjarī* of Bhānukara *(Rasa)*. On it and its author, see Bhānukara.

Nos. 13536, 13780, 14036, 14524.

*Rasa-Ratna-Pradīpikā* of Allarāja *(RA)*. On it and its author, see Allarāja in SMS Vol. I, p. 321; Vol. VII, p. 3747.

Nos. 13251, 13621, 14130, 14393, 14508.

*Rasika-jīvana* of Gadādhara-Bhaṭṭa *(RJ)*. On it and its author, see Gadādhara Bhaṭṭa.

Nos. 13177, 13188, 13258, 13376, 13403, 13460, 13465, 13536, 13585, 13589, 13610, 13621, 13664, 13666, 13705, 13740, 13761, 13773, 13788, 13821, 13840, 13967, 14077, 14083, 14084, 14112, 14117, 14130, 14162, 14188, (14244), 14248, 14279, (14280), 14309, 14369, 14394, 14416, 14431, 14440, 14453, 14454, 14503, 14504, 14509, 14606, 14607, 14616.

*Rasika-rañjana* of Rāmacandra *(Ras)*. On it and its author, see Rāmacandra.
Nos. 13676, 13792, 14388, 14391.

RĀKṢASA ( =°PAṆḌITA). No information. Must have lived in the first years of the 13th century of earlier. For other details, see DCA Vol. II, no. 1221; $CC_1$ 498.
For his verses, see *Sūkti-Saṁghara*.

*Rākṣasa-Kāvya* of Śrī Kālidāsa, see Appendix I, p. 4360.
Nos. 13532, 13533.

RĀKṢASA PAṆḌITA. See RĀKṢASA.

*Rāgarṇva-cchanda-Śāstra*. Quoted in ŚP as the source of single verse.
No. (13033).

RĀṄGA ( ==VĀÑGA *or* SĀRAÑGA ). No information. Must have lived at the end of the 15th, beginn of the 16th century or earlier, for verses attributed to author are quoted in PG. For other details, see DCA Vol. II, no. 1225; $CC_1$ 559.
No. (14464).

RĀJAKULA BHAṬṬA. No information. Probably indentical with a warrior mentioned by Kalhaṇa in his RṬ

(6240). Second half of the 10th century ; it not then terminusad queen is the 15th century. For verses attributed to the author are quoted in VS. See DCA Vol. II, no. 1226 ; $CC_1$ 501.
No. (13071).

*Rāja-Taraṅgiṇī* of Kalhaṇa *(RT* or *Raj)*. On it and its author, see Kalhaṇa.
Nos. 13049,13158,13507,13516-19, 13630, 14243, 14293, 14588, 14624.

*Rāja-nīti* (Pāli) *[RN (P)]*. On it, see SMS Vol. I, p. 354 ; Vol. VII, p. 3748.
Nos. 13086, 13351.

RĀJAŚEKHARA (*or* ŚRI-RĀ°). On him, see SMS Vol. I, p. 354 ; Vol. III, p. 1531 ; Vol. VII, p. 3748 ; DCA Vol. II, no. 1231 ; $CC_1$ 502 ; $CC_3$ 107.
Nos. (13284), (13488), (13799), (13821), [ 13851 (JS) ], (13951), (13972), (14034), (14210), (14250), (14443), (14444), (14494), (14509).
For his other verses, see his various works.

RAJĀNAKA-KUNTAKA *see* KUNTAKA (=RĀJĀNAKA).

RĀJĀNAKA - MAHIMABHAṬṬA. See MAHIMABHAṬṬA.

RĀJĀNAKA-RUYYAKA. See RUYYAKA

*Rajendra-karṇapūra* of Śambhu. On it and its author, see Śambhu.
No. 14517.

*Rāmakṛṣṇa-Viloma-Kāvya* of Sūrya Kavi. On it, see Appendix I, p. 4358.
Nos. (13694), 14373.

RĀMACANDRA. On him, see SMS Vol. I, pp. 354-55; Vol. IV, p. 2081; Vol. VII, p. 3748.
For other details, see DCA Vol. II, no. 1242.
Nos. (13686), (13689), (14039), (14440).
For his other verses, See *Rasika-rañjana*.

RĀMACHNDRA MIŚRA. See RĀMA-CANDRA.

RĀMAJIT. No information. Must have lived in the middle or second half of the 17th century or earlier. For verses attributed to the author are quoted in PV.
For further details, see DCA Vol. II, no 1248.
No. (14164).

*Rāmāyaṇa* of Vālmīki *(R)*.
Nos. 13050, 13052, 13098, 13287, 13293, 13301, (13332), 13448, 13817, 13869, 13898, 13903, 13908, 13929, 13964, 14048, 14050, 14079, 14120, 14155 14191-92, 14203, 14572, 14575.

RUCAKA. See RUYYAKA.

RUDRAṬA. On him, see SMS Vol. I, p. 355; Vol. III, p. 1532; Vol. IV, p. 2082 ; Vol. VII, p. 3749. For

other details, see DCA Vol. II, no. 1269 ; $CC_1$ 528.
Nos. (13585), (13705), (14284).
For his illustrative verses, see Kāvyālaṅkāra and Śriṅgāratilaka.

RUYYAKA. (*or* RUCAKA). On him, see SMS Vol. I, p. 356 ; Vol. VII, p. 3749. For further details, see DCA Vol. II, no. 1250 ; $CC_1$ 515. For his illustrate verses, see *Alaṅkār-Sarvasva.*

RŪPA-GOSVĀMIN (*or* SRI-RŪPA-GOSVĀMIN). On him, see SMS Vol. I, p. 356 ; Vol. VII, p. 3749 ; DCA Vol. II, no. 1287 ; $CC_1$ 533.
For his verses, see *Padyāvali.*

Regnand on it, see SMS Vol. VII, p. 3749.
Nos. 13967, (14093), 14128, 14316, (14466).

REGNAUD, see *Regnand.*

*Rocznic orientatistyczny (Ro).* Published by Polska Akademia Nauk Warszawa.
Nos. 1-178, 14182, 14185.

LAKṢMAṆA (=LA° BHAṬṬA=LA°-BHAṬṬA-ĀṄKOLAKARA). On him, see SMS Vol. I, p. 356 ; Vol. IV, p. 2083 ; Vol. VII, p. 3749. Also, see DCA Vol. II, no. 1292; $CC_1$ 536, (324) ; $CC_2$ 72 ; $CC_3$ 69.
Nos. (13832), (13988), (14369), (14526), (14528).
For his other verses, see *Padya-racanā.*

LAKṢMAṆA-BHAṬṬA. See Lakṣmaṇa.

LAKṢMAṆA-BHAṬṬA-ĀṄKOLAKARA. See Lakṣmaṇa.

LAKṢMĪ ṬHAKKURĀṆI. Queen and wife of King Śivasiṁha of Mithilā. 15th century. For the single verse attributed to the poetess is quoted in Sskṛp. For other details, see DCA Vol. II, no. 1301.
No. (14044).

LAKṢMĪ-NARASIṀHA (*or* KALYALA°). On him, see SMS Vol. I, p. 357 ; Vol. VII, p. 3750.
For his verses, see *Kavikaumudi.*

*Latakamelaka* of Śaṅkhadhara. On it and its author, see Śaṅkhadhara.
Nos. 13335, 13560.

LAṬṬANA BHAṬṬA (= BHAṬṬA LAṬṬANA). No information. Must have lived in the 11th century or earlier. For the single verse attributed to the author is quoted in AUC. For further details, see DCA Vol. II, no. 1315 ; $CC_1$ 542.
No. (13624).

LĀṬADIṆḌIRA No information. Must have lived in the 11th century or earlier. For the single verse attributed to the author is quoted in Suvṛ, see DCA Vol. II, no. 1319 ; $CC_1$ 543.
No. (14290).

LĪLĀŚUKA (=MAṄGALA). On him, see SMS Vol. I, p. 357 ; Vol. IV,

p. 3084; Vol. VII, p. 3750; DCA Vol. II, no. 1311.

For his verse, see *Kṛṣṇakarṇāmṛta*.

*Lokaniti in Pali [LN (P)]*. On it, see SMS Vol. I, p. 357; Vol. VII, p. 3750.

Nos. 13202, 13953, 14643.

LOLIMBARĀJA. On him, see SMS Vol III, p. 1534; Vol. IV, p. 2084, also see DCA Vol. II, no. 1329; $CC_1$ 546.

For his verses, see *Harivilasa*.

*Laukika-nyāya-śloka (Lau)*. On it, see SMS Vol. I, p. 358; Vol. VII, p. 3751.

Nos. 13889, 14255, 14650.

*Vakrokti-Jivita* of Rājānaka Kuntaka *(VJK)*. On it and its author, see Rājānaka Kuntaka.

Nos. 13342, 14210, (14229).

VAṄGĀLA. No information. Possibly not the proper name of the author, but a designation of a poet from Beñgali. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted Skm. For other details, see DCA Vol. II, no. 1336; $CC_1$ 366.

No. (13669).

VATSARĀJA. According to tradition. King of Vaṅga (Baṅgala). Summoned to the court of Bhoja. 10th century, but terminus ad quem 16th century. For the verses attributed to him are quoted in Bhpr. For further details, see DCA Vol. II, no. 1347; $CC_1$ 549.

No. (13082).

VARARUCI. On him, see SMS Vol. II, p. 959; Vo. III, p. 1534. For the single verse attributed to him is quoted in Skm. For other details see DCA Vol. II, no. 1353; $CC_1$ 551.

No. (13812), (14545).

VALLAṆA (BALLAṆA KALLAṆA). On him, see SMS Vol. I, p. 358; Vol. III, p. 1534; Vol. VII, p. 3751. For other details, see DCA Vol. II, no. 1370; $CC_1$ 554.

Nos. (13580), (14609).

VALLABHA. See VALLABHA DEVA.

VALLABHADEVA (=VALLABHA *or* BHATTA°). On him, see SMS Vol. I, p. 358; Vol. III, p. 1535; Vol. VII, p. 3751. For further details, see DCA Vol. II, no 1378, (1376); $CC_1$ 555.

Nos. (13188), (13202), (13888), (14264), (14282), (14606), (14609).

For other verses, see *Subhāṣitāvali*.

*Vasiṣṭha-Smṛti (Vas* or *AnSS)*.

Nos. 13235, 13315, 14167, 14565.

VĀKPATI. See VĀKPATI RĀJA.

VĀKPATI NĀTHA See VĀKPATIRĀJA.

VĀKPATIRĀJA ( = VĀKPATIRĀJA DEVA *or* °NĀTHA). No information. Probably son of Harṣadeva and court poet of King Yaśovarman. Also epithet of King Muñja. End of the 7th or beginning of the 8th century. Verses attributed to the author are quoted in SkV.

For further details, see DCA Vol. II, no. 1401 ; $CC_1$ 557.

No. (13849).

VAṄGA. See RAṄGA.

VĀṆIVILĀSA. Probably on of Sanatana's instructors (upade śaka) to Rūpa Goswāmin. End of the 15th, beginning of the 16th century. For other details, see DCA Vol. II, no. 1418; $CC_1$ 561.

No. (14590).

VĀTSYĀYNA. Authority on *Kāma-sūtra*. Probably 4th century. Often quoted as an authority on *Kāma-sūtra*. For other details, see DCA Vol. II, no. 1423. $CC_1$ 562 for his verses, see *Kāma-sūtra*.

VĀLMĪKI (= ŚRI VĀLMĪKI–MUNI). On him, see SMS Vol. V, pp. 2593-94 ; Vol. VII, p. 3752 ; DCA Vol. II, no. 1433 ; $CC_1$ 566.

Nos (13869), (13929).

For his others verses, see *Rāmāyaṇa*.

*Vāṣiṣtha*. See *Vāṣṭharāmāyaṇa*.

*Vāṣiṣṭha-Rāmāyaṇa* ( *Vāsiṣṭha* = *Yoga-vāsiṣṭha* ). On it, see SMS Vol. I, p. 360 ; SMS Vol. VII, p. 3753. $CC_1$ 478-79.

Nos. (13650), (14132), (14321).

For his other verses, see *Yogavāsiṣṭha* and *Vāsiṣṭha*.

*Vāsavadatta* of Subandhu. On it and its author, see Subandhu.

No. 13176.

*Vikrama-carita* or *Vikrama's Adventures (VC, Vcsr, Vcbr, Vcjr)*. On it, see SMS Vol. I, p. 360 ; Vol. VII, p. 3753.

Nos. 13073, 13082, 13158, 13177, (13300), 13313, 13441, 13552, 13733, 13884, 13977, 14062, 14100, 14152, 14153, 14195, 14314, (14595).

*Vikramāṅkadeva – carita* of Bilhaṇa (*Vikram*). On it and its author, see Bilhaṇa.

Nos. 13034, 13168, 13384, 13410, 13412, 13440, 13442, 13459, 13554, 13566, 13583, 13644, 13688, 13811, 13847, 14421, 14459, 14471, 14525, 14527.

VIKRAMĀDITYA. On him, see SMS Vol. VI, p. 3129; Vol. VII, p. 3753 ; DCA, Vol. 2, nos. 1450–54; $CC_1$ 569.

Nos. (13831), (14503),

*Vikramorvaśiya* of Kālidāsa *(VIK)*. On it and its author, see Kālidāsa.
No. 13352.

VIKRĀNTA VARMAN. No information. Must have lived in the 15th century or earlier. For verses attributed to him are quoted in VS. For further details, see DCA Vol. II, no. 1455, $CC_1$ 569.
Nos. (13640), (13649).

VIJJAKA. ( BIJJĀKA *or* VĪJAKA-BHAṬṬA). On him, see SMS Vol. II, p. 950. For further details, see DCA Vol. II, no. 911 ; $CC_1$ 374.
No. (14612).

VĪJJAKA BHAṬṬA. See VIJJAKA.

*Vijñana-Śataka*. Attributed to Bhartṛhari as included in *BhŚ* (pp. 212-25).
Nos. 14322, 14323.

VIJÑĀNEŚVARA. Son of Padmanābha. Famous jurist Second half of 11th century. For further details, see DCA Vol. II, no. 1468 ; $CC_1$ 571.
For his illustrative verses, see mitākṣarā commentary on *Yajñavalkya-Smṛti*.

*Viṭavṛtta*. Attributed to Bhartṛhari as included in *BhŚ* (pp. 206-11). On it, see SMS Vol. I, p. 361; Vol. VII, p. 3753.
Nos. 13273, 13615, 13616, 13617, 14357.

*Vidagdha-jana-Vallabha (VJV)*. See App. I, p. 4376 *(VJV)*.
No. 14622.

*Viddhaśālabhañjika* of Rājaśekhara *(Viddhaś)*. On it and its author, see Rājaśekhara.
Nos. 13488, 13799, 13972, 14034, 14509.

VIDYĀKARA. No information. Beginning of the 12th century or author and compliter of SkV.
For his compited verses, see *Subhāṣita-ratna-koṣa*.

VIDHYĀKARA MIŚRA. On him, see SMS, Vol. I, p. 361 ; Vol. VII, p. 3753. $CC_1$ 573.
No. (14591).
For his verses, see *Vidhyākara-sahasraka*.

*Vidyākara-Sahasraka* of Vidyākara-miśra *(Vidy)*. On it and its author, see *Vidyākara-miśra*.
Nos. 13056, 13058, 13162, 13177, 13226, 13245, 13282, 13305, 13342, 13406, 13482, 13484, 13510, 13525, 13529, 13558, 13585, 13607, 13654, 13689, 13773, 13776, 13782, 13846, 13896, 13985, 14007, 14135, 15143, 14157, 14182, 14186, 14283, 14306, 14346, 14440, 10536, 14583, 14591, 14593, 14602, 14651.

VIDYĀDHARA. On him, see SMS Vol. V, pp. 2594-95; Vol. VII, p. 3754. For his verses, see *Ekāvalī*.

VIDYĀNĀTHA. See Ratnāpaṇa of Kumārsvāmin.

VINAYADEVA (=VINĪTADEVA). No information. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author are quoted in SkV. For other details, see DCA Vol. II, no. 1495; $CC_1$ 576.

No. (14432).

VINITA DEVA. See VINAYA DEVA.

VIBHŪTI BALA. No information. Must have lived in the 15th century or earlier. For the single verse attributed to the author is quoted in VS. For other details, see DCA Vol. II, no. 1499, $CC_1$ 578.

No. (13524)

*Vimarśinī*. On it, see SMS Vol. VI, p. 3130; Vol. VII, p. 3754.

Nos. 13140, 13585.

VIRIÑCI. No information. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in Skm. For other details, see DCA Vol. II, no. 1504; $CC_1$ 578.

Nos. (13672), (14362).

*Vivādaratnākara*. A Dharmasāstra text.

No. 13901.

*Viveka-cūḍāmaṇi* of Śaṅkarācarya. On it and its author, see Śaṅkarācārya.

Nos. 14272, 14578.

VIŚĀKHA-DATTA (=°DEVA). On him, see SMS Vol. I, p 362; Vol. III, p. 1538; Vol. IV, p. 2088; Vol. VII, p. 3754. Also see DCA Vol. II, no. 1508; $CC_1$ 581. For his verses, see *Mudrā-rākṣasa*.

VIŚĀKHA-DEVA (=°DATTA). See Viśākha Datta.

VIŚVANĀTHA. On him, see SMS Vol. I, p. 362, Vol. II, p. 963. For his illustrative verses, see *Sāhitya-darpaṇa*

VIŚVANĀTHA-KAVIRĀJA. See VIŚVANĀTHA.

VIŚVEŚVARA-PAṆDIT. On him, see SMS Vol. I, p. 362, Vol. VII, p. 3755. For his illustrative verses, see *Alaṅkāra-kaustubha* and *Alaṅkāra-muktāvali*.

VIṢṆU GUPTA. No information. Quoted as a source (vidy).

No (13177).

*Viṣṇudharmasūtra*. See *Viṣṇusmṛti (VI)*.

*Viṣṇudharmottara – purāṇa* (*Viṣṇudharmottara*). On it, see SMS V I. I, p. 362.

No. 14217.

*Viṣṇu-Purāṇa (Viṣṇu-p* or *Viṣṇu-pur).* On it, see SMS Vol. I, p. 362; Vol. VII, p. 3755.

No. 13931.

VIṢṆUŚARMAN. Author of the Pañcatañtra in the anthologies verses are attributed to Viṣṇuśarman or to the Pañcatantra. Probably from the 1st century ; oldest text the Tantrākhyāyikā was Translated into Pehleus in A. D. 570 is preserved on Old Syrise. For other details, see DCA Vol. II, no. 1525. $CC_1$ 592.

No. (13162).

For his other Verses, see *Pancatantra.*

*Viṣṇu-Smṛti (=Viṣṇu-dharma-sūtra) (Vi).* On it, see *Viṣṇu-dhrrma-sūtra* in SMS Vol. I, p. 362 ; Vol. VII, p. 3755.

Nos. 13235, 13315, 13351, 13387, 13423, 13444.

*Vira-Taraṅgiṇi* of Mm Citradhara *(Vira)* (Modern). See Appendix I, p. 4375.

No 14542.

*Viramitrodaye* of Mitra-miśra *(Vir, Vira, Virat, VIR, Vir, Vyev).* On it, see SMS Vol I, p. 363 ; Vol. VII, p. 3755.

Nos. 13336, 13423, 13257, 14542.

VṚDDHI - BHAṬṬA. See BHAṬṬA-VṚDDHI

VEṄKATANĀTHA (=ŚRIMADVEDĀNTA DEŚIKA). On him, see SMS Vol. I, p. 363. Vol. II, p. 964.

For his verses, see *Haṁsa-Sandeśa.*

VEṄKATĀDHVARI (°RIN). On him, see SMS Vol. I, p. 363 ; Vol. VII, p. 3755.

No. (13225).

VEṆI-DATTA (=ŚRI°). On him, see SMS Vol. I, p. 363; Vol. III, p. 1539; Vol. VII, p. 3755 ; DCA Vol. II, no 1543 ; $CC_1$ 603.

Nos. (13974), (14000), (14004), 14024, (14029), (14278), (14317).

For his other verses, see *Padya-veṇi.*

*Veṇī-Saṁhāra* of Bhaṭṭa Nārāyaṇa *(Veṇi).* On it and its author, see Nārāyaṇa (=Bhaṭṭa Nārāyaṇa) in SMS Vol. I, pp. 338-39 ; Vol. VII, p 3732 ; also see DCA Vol. II, no. 748 : $CC_1$ 290.

Nos. 13228, 13406, 13582, 138 5, (13945).

*Vetāla-Pañcaviṁśatikā (Vet).* Collection of 25 Stories of Vetāla in Śivadāsa, Jambhaladatta, Vallabhadāsa, Versions and in the Bṛhatkathamañjari, Kathāsarit - sāgar and Bhaviṣyapurāṇa. For other details, see SMS Vol. I, pp. 363-64 ; Vol. VII, p. 3755.

Nos 13115, 13199, 13268, 13281, 13436, 13439, 13530, 13531,

13620, 13714, 13888, 14078, 14154, 13251, 14341, 14595.

*Vaidyakiya-Subhāṣitāvali.* On it, see *Vaidikiya - Subhāṣitavali* (correct is *Vaidyakiya - Subhaṣitavali*) in SMS Vol. I, p. 364; Vol. VII, p. 3755.

Nos. 13248, 13330, (13907), (14248).

VAIDYAJIVANA. No information. As included in SRK.

No. (13330).

VAIDYADHANYA. See DHANYA.

VAIDYA BHĀNU (°PAṆDITA *or* ŚRI°). Compiler of JS (for Jalhaṇa) in Saka-Sambta 1179 (=AD 1258). On the inspiration of Vaidya - Bhāskara. middle of the 13th century For further details, see DCA Vol. II, no. 1555. $CC_1$ 405.

Nos. (13823), (13828), (14467).

VAIDYABHĀNU PAṆDITA. See VAIDYA BHĀNU.

*Vairāgya - śataka* of AppayaDikṣita (*Vaidi*). On it and its author, see Appaya-Dikṣita.

Nos 13728, 14086.

*Vairāgya śataka* of Janārdana - Bhaṭṭa (*Vai*). On it and its author, see Janārdana-Bhaṭṭa.

Nos. 13595, 14053.

*Vyakti-Viveka* of *Rājanaka* Mahima Bhaṭṭa *(VyVi)*. On it and its author, see Mahima Bhaṭṭa.

Nos. 13603, 13621, 13757, 13769, 13966, 13971, 14210, 14229, 14429, 14595.

VYASA (SRIBHAGAVADVYĀSA *or* ŚRI° VYĀSAMUNI). On him, see SMS Vol. I, p. 364; SMS Vol. VII, p. 3756; DCA Vol. II, no. 1564; $CC_1$ 619 (604).

Nos. 13108, (13140), (13150), (13796), (13869), 14325, 14364.

*Vyāsakāra-śataka [ Vyās(S) ].* Siāmese Version of the ceylonese Vyāsakāraya and of the Sanskrit Vyāsasubhāṣita-Saṁgraha. On it, see SMS Vol. III, p. 1540; Vol. VII, p. 3756

No. 14364.

VYĀSA-MUNI. See VYĀSA.

*Vyāsa-śataka.* On it, see SMS Vol. I, p. 365; Vol. II, p. 965.

No. (13081).

*Vyāsa-subhāṣita-saṁgraha (Vyās).* On it, see SMS Vol. I, p. 365; Vol II, p. 965; Vol. IV; p. 2090; Vol. VII, p. 3756.

Nos. (13235), (13378).

VRAJANĀTHA (°PAṆḌITA). On him, see Vol. I, p. 365, Vol. II, p. 950; Vol. VII, p. 3756. For his verses, see *Padya-taraṅgiṇi.*

VRAJANĀTHA PAṆḌITA. See VRAJA-NĀTHA.

VAIDYA DHANYA. See DHANYA.

ŚAKTIBHADRA. On him, see SMS Vol. I, p. 365, Vol. VII, p. 3756.

For his verses, see *Āścaryacudāmaṇi*.

ŚAṄKARA MIŚRA. No information. Common name. Probably grandfather of Bhānukar. From Mithilā, End of the 15th century.
For further details, see DCA Vol. II, no. 1588 $CC_1$ (625).

No. (14157).

ŚAṄKARĀCĀRYA. On him, see SMS Vol II, p. 965; Vol. III, p. 4154. See also DCA Vol. II, no. 1591; $CC_1$ 626–29

For his verses, see *Viveka-cūḍamaṇi*.

ŚAṄKUKA. Poet and author of alaṅkāra-work; From Kaśmīr. 8th or 9th century.
For the single verse attributed to him is quoted in VS. For other details, see DCA Vol. II, no. 1992 (1993) $CC_1$ 629.

No. (13252).

ŚAṄKHAKA (= ŚAṄKHA). No information. Most probably indentical with Maṅkha. Must have lived in the 15th century or earlier.

For the verses attributed to him is quoted in SSB. For further details, see DCA Vol. II, no. 1994, not quoted in $CC_1$.

No. (13251).

ŚAṄKHADHARA. No information. Must have lived in the middle of the 14th century or earlier. For verses attributed to the author are quoted in *ŚP*. For other details, see DCA Vol. II, no. 1595; $CC_1$ 629.

No. (13335).

For his other verses, see *laṭaka melaka*.

*Śatakatraya* of Dhanadarāja *( Dhaśa )*. On it, see SMS Vol. VI, p. 3133; Vol. VII, P. 3757.

No. 14548.

*Śatakatrayādi – Subhāṣita – Saṁgraha* of Bhartṛhari *(BhŚ)*. On it and its author, see SMS Vol. I, p. 345; Vol. III, p. 1521; Vol. VII, p. 3757.

Nos. 13082, 13208, 13251, (13273), 13373, 13599, 13613, (13615), 13616, 13617, 13759, 13790, 13865, 13943, 13978, (13999), 14046, (14109), 14140, 14152, 14350, 14419, (14431), 14456, 14483, 14491, 14503, 14512, 14645.

ŚATĀNANDA. On him, see SMS Vol. I, p. 366; Vol. III, p. 1541; Vol. VII, p. 3757; DCA Vol. II, no. 1597, $CC_1$ 631.

No. (13793).

*Śabda-Kalpa-Druma (ŚKDr)*. On it, see SMS Vol. I, p. 366; Vol. VII, p. 3757.

Nos. 13140, 13177, 14251.

ŚAMBHU (BHAṬṬA KAVI). Father of Ānanda Vaidya. Last quarter of the 11th, First quarter of the 12th century.

For other details, see DCA Vol. II, no. 1604. $CC_1$ 636.

No. (14517).

*Śākuntala* (or *Abhijñāna-Śakuntala)* of Kālidāsa *(ŚaK)*. On it and its author, see Kālidāsa.

Nos. 13621, 14150, (14313).

*Śānti-Vilāsa* of Nīlakaṇṭha Dikṣita *(Śāntiv)*. On it and its author, see Nīlakaṇṭha Dikṣita.

Nos. 13807, 14586.

*Śānti-Śataka* of *Śilhaṇa (Śānt* or *ŚāntiŚ)*. On it and its author, see *Śilheṇa*.

No. 13427.

ŚĀNTYĀKARA. No information. Perhaps identical with Śāntīkara. Must have lived in the first years of the 13th century or earlier. For verses attributed to the author are quoted in SkM. For other details, see DCA Vol. II, no. 1632; $CC_1$ 641.

No. (14035).

ŚĀRAṄGA see RĀṄGA (°VĀṄGĀ).

ŚĀRṄGADHARA. On him, see SMS Vol. I, p. 366; *(a Śārṅgdhara)* Vol. III, p. 1542; Vol. VII, p. 3757; DCA Vol. II, no. 1636; $CC_1$ 643.

Nos. 13021, (13055), (13056), (13073), (13114), 13154, (13177), (13555), (13571), (13572), (13623), (13834), 13967, 14077, (14182), (14185), 14230, (14291), (14332), (14361), (14580), (14606), (14629). For his own and quoted verses see *Śārṅgadhara-Paddhati*.

*Śārṅgadhara-Paddhati (ŚP)*. On it and its author, see *Śārṅgadhara*.

Nos. 13029, 13032, 13033, 13055, 13068, 13073, 13082, 13087, 13106, 13108, 13114, 13115, 13119, 13131, 13166, 13177, 13188, 13202, 13208, 13218, 13258, 13263, 13264, 13272, 13283, 13290, 13292, 13325, 13326, 13357, 13359, 13375, 13390, 13403, 13405, 13407, 13408, 13409, 13418, 13428, 13430, 13438, 13452, 13454, 13470, 13471, 13472, 13478, 13492, 13495, 13498, 13502, 13504, 13542, 13555, 13562, 13572, 13573, 13578, 13584, 13587, 13589, 13591, 13596, 13597, 13600, 13603, 13605, 13606, 13610, 13612, 13613, 13619, 13623, 13632, 13638, 13643, 13650, 13654, 13655, 13668, 13670, 13678, 13698,

13703, 13712, 13718, 13720, 13722, 13723, 13735 13741, 13760, 13761, 13771, 13791, 13796, 13803, 13805, 13810, 13812, 13821, 13823, 13834, 13835, 13849, 13869, 13877, 13878, 13879, 13882, 13888, 13899, 13904, 13906, 13909, 13910, 13912, 13916, 13919, 13920, 13921, 13922, 13923, 13929, 13932, 13934, 13937, 13940, 13944, 13957, 13961, 13962, 13967, 13968, 13992-97, 14005, 14020, 14046, 14075, 14089, 14112, 14115, 14118, 14121, 14128, 14129, 14130, 14132, 14133, 14141, 14178, 14182, 14185, 14201, 14212, 14230, 14234, 14238, 14269, 14291, 14318, 14319, 14321, 14325, 14332, 14358, 14361, 14363, 14364, 14394, 14411, 14413, 14414, 14416, 14429, 14431, 14441, 14442, 14461, 14469, 14470, 14473, 14474, 14475, 14476, 14477, 14480, 14489, 14490, 14503, 14509, 14533, 14540, 14545, 14546, 14571, 14573, 14574, 14580, 14592, 14606, 14610, 14612, 14613, 4616, 14625, 14629, 14631, 14637, 14641, 14645, 14649.

ŚĀLIHOTRA (=JAYADATTA). General designation for Veterinarian art, as will as for the author on Veterinarian art (Śālihotramuni). Terminus and quem middle of the 14th century, for verses attributed to Śālihotra are quoted in ŚP.

No. (13678).

ŚILHAṆA (*or* SILHAṆA). On him, see SMS Vol. I, p. 367 ; Vol. IV, p. 2092 ; Vol. VII, p. 3758 ; DCA Vol. II, no. 1642, $CC_1$ 1647.

For his vsrses, see *Śānti-śataka*.

ŚIVA DATTA KAVIRATNA. On him, see SMS Vol. VII, p. 3758. For his compiled verses, see *Subhāṣita-Sudhāratna Bhāṇḍāgāra*.

ŚIVASVĀMIN (BHAṬṬA ŚIVASVĀMIN). On him, see SMS Vol. I, p. 367 ; Vol. III, p. 1543, Vol. VII, p. 3758 ; $DCA_1$ Vol. II, p. 1656 $CC_1$ 654. Also see *Kapphiṇābhyudaya*.

No. (14315).

*Śiśupālavadha (ŚiŚ)*. On it and its author, See Māgha.

Nos. 13138, 13253, 13257, 13266, 13674, 13641, 13656, 13663, 15778, 13907, 13956, 14064, 14159, 14229, 14245, 14308, 14393, 14400, 14564, 14596.

*Śuka-saptati*, textus ornatior *(Śto)*. On it, see SMS Vol. I, p. 367 ; Vol. VII. p. 3759.

No. 14530.

*Śuka-Saptati*, Textus Simplicior *(Śts)*. See Appendix I, p. 4369.

Nos. 13051, 13432-33, 13897, 14346.

*Śukranīti [Śukr(°ŚŚ)]*. On it, see SMS Vol. II, p. 667-68; Vol. VI, p. 3136.

Nos. 13104, 13163, 13185, 13312, 13332, 13367, 13391, 13413, 13420, 13593, 13629, 13855, 13857-61, 13864, 13880, 14091, 14377, 14515.

ŚUBHACANDRA. On him and for his verses, see *Subhāṣitārṇava*.

ŚŪDRAKA On him, see SMS Vol. I, p. 367; Vol. IV, p. 2093; Vol. VI, Vol. VII, p. 3759 ; also see DCA Vol. II, p. 2093; no. 1670; $CC_1$ 659.

For his verses, see *Mṛcchakaṭika*.

*Śṛingaratilaka* attributed to Kālīdasa *(Śṛṅg)*, On it, see SMS Vol II, p. 968 ; SMS Vol. VII, p. 3759.

No. (13999).

*Śṛṅgāra-tilaka* of Rudraṭa *(RS, RŚ)*. On it and its author, see Rudrata.

Nos. 13166, 13893, 14003, 14072, 14128, 14182, 14185, 14284.

*Śṛṅgaraprakāśa* of Bhoja *(ŚbB* or *ŚBh)*. On it and its author, see Bhoja.

Nos. 13359, 14103, 14217, 14228.

*Śṛigāraśataka* of Janārdan *(Janśraṅg)*. On it and its author, see Janārdan.

Nos. 13841, 13999, 14073.

*Śṛṅgārālāpa (SLP)*. On it, see SMS Vol I, p. 368 ; Vol. VII, p. 3760.

Nos. 13251, 14431.

ŚOBHĀKARA see ŚOBHĀKARA-MITRA.

ŚOBHĀKARA-MITRA. On him, see SMS Vol I, p. 368 ; Vol. VII, p. 3760.

For his illustrative verses, see *Alaṅkāra-Ratnākara*

ŚYĀMALA. See SYAMLLAKA.

ŚYĀMILAKA ( =*Śyāmalaka*). No information, perhaps indentical with Śyāmala I *or* Śyāmala II. Must have lived in the 13th century or earlier For other details, see DCA Vol. II, no. 1683-85. $CC_1$ 663.

For his author verses see *Pādatāḍitaka*.

*Srikaṇṭha Caritam* of *Maṅkha (°ka)*. On it and its author, see *Maṅkhaka*.

ŚRĪKṚṢṆA CAITANYA DEVA ( =BHAGAVAT ŚRĪ° ). Son of Jagannātha. Must have been composed in the 15th centnry. For the verses attributed to him are included in PG. For other details, see DCA Vol. II, No. 933 ; $NCC_7$ 75.

No, (14497).

ŚRIKṢEMIŚVARA. See KṢEMISVARA.

ŚRIDHARA. On him, see SMS Vol. VII, p. 3760.

For further details, see DCA Vol. II, no. 1696.

Nos. (13992-97).

ŚRĪDHARA-DĀSA. On him, see SMS Vol. I, p. 368; SMS Vol. VII, p. 3760.

For his illustrative verses, see *Sadukti-Karṇāmṛta*.

ŚRIBHAGAVADVYĀSA - MUNI. See VYĀSA

ŚRIBHOJA. See Bhoja.

ŚRIMAT KAVIKULATILAKA GOPAL-NĀRĀYAṆA. No information.

For his illustrative verses, see *Prasaṅgābharaṇa*.

ŚRIMADVEDĀNTA DEŚIKA. See VEṄKAṬANĀTHA.

*Śrimatuḥ Sūkti-Sudhā*. See Appendix I, p. 4368.

Nos. 14331, 14359, 14511, 14514.

ŚRIMUKTĀPĪḌA. See MUKTĀPĪḌA.

ŚRIMUNICANDRA GAṆI. See MUNI-CANDRA GAṆI.

ŚRIRAGHUNĀTHADĀSA. See RAGHUNĀTHA DĀSA.

ŚRIRĀJAPUTRAMUKTĀPĪḌA. See MUKTĀPĪḌA.

ŚRIRĀJAŚEKHARA. See RĀJA ŚEKHARA.

ŚRIRŪPA. See RŪPAGOSVĀMIN.

ŚRIRŪPAGOSVĀMIN. See RŪPA-GOSVĀMIN.

ŚRIVĀLMĪKI-MUNI. See VĀLMĪKI.

ŚRIVEṆĪDATTA. See VEṆIDATTA.

ŚRIVAIDYA BHĀNU. See VAIDYA BHĀNU.

ŚRIVAIDYĀ BHĀNU PAṆḌITA. See VAIDYA BHANU.

ŚRIVYĀSA MUNI. See VYĀSA.

*Śrī Sūktavali (*or *Sūktāvali) (SUB)*. On it, see SMS Vol. I, p 375; Vol. VII, p. 3760.

Nos. 13051, 13208, 13262, 13300, 13334, 13549, 13601, 13946, 13954, 14229, 14268, 14325.

ŚRISVĀMIN (=BHAṬṬAŚRI°). See ŚIVASVĀMIN.

ŚRI HANUMĀN. See HANŪMAT.

ŚRI HARṢA I (=KING HARṢA-VAR-DHANA=ŚRI HARṢA-DEVA). See HARṢA

ŚRI HARṢA II (=HARṢA). On him, see SMS Vol. I, p. 378; Vol. III, p. 1545; Vol. VII, p. 3760

Nos. (13525), (13881), (14244).

For his other verses, see *Naiṣadhiya-Carita* of Śri Harṣa.

ŚRI HARṢA DEVA. See HARṢA I.

ŚRIHARṢAPAṆḌITA. See ŚRI-HARṢA II.

ŚRIHARṢAVARDHAN. See ŚRI-HARṢA I.

ŚRUTADHARA. See ŚRUTADHARA-RĀJA.

ŚRUTADHARA RĀJA. No informations. Probably Identical with Śrutadhara. Middle of the 13th century. For the single verse attributed the author is quoted in JS. For further details, see DCA Vol. II, no. 1720; $CC_1$ 675.

No. (14480).

*Śloka-Saṁgraha [=Subhāṣita-Saṁgraha (SU)]* of Manirāma Dīkṣita (ŚSM *or* SSM). On it and its author, see *Subhāṣita-Saṁgraha* third.

*She - rab Dang - bar* or *Pajnya Danda (Tibetan)* of *Li Thub (=Nāgārjuna) [ShD(T)]*. See Appendix I, p. 4364.

Nos. 13108, 13119, 13161, 13182, 13377.

*Saṁskāramayūkha.* Dharmaśastra. (Modern).

No. 13336.

*Saṁskṛta-Pāṭhopakāraka (SSkṛ).* (Modern). On it, see SMS Vol. I, p. 369; Vol. VII, p. 3761.

Nos. 13492, 14013, 14044.

*Saṁskrit-Lokokti-Prayoga (SLPr).* On it, see SMS Vol. II, p. 969; Vol. VII, p. 3761.

Nos. 13128, 13188, 13303, 14144, 14604.

*Saṁskrit - Sūkti - Ratnākara.* Comp. by Ramji Upadhyaya *(SRRU).* (Modern). On it, see SMS Vol. I, p. 369; Vol. VII, p. 3761.

Nos. 13073, 13125, 13127, 13188, 13228, 13332, 13378, 13582, 13796, 13967, 14595.

*Saṁgraha Śloka.* Quoted in *VyVi* as a source. No information.

No. (13482).

*Saṁgrahītṛ (°hītuḥ).* [Compiler] of SSB (=Śivadatta Kaviratna).

Nos. (13122), (13184), (13212), 13223, (13317), (13461), (13496), (13758), (13991), (14342), (14550).

SAṀGHAMITRA (= SAṀGHAŚRI-MITRA). Probably royal preceptor of some Pāla king. Must have lived in the beginning of the 12th century or earlier; for verses attributs the author quoted in SkV.
For other details, see DCA Vol. II, no. 1732; $CC_1$ 687.

No. (13217)

SAṀGHAŚRIMITRA. See SAṀGHA MITRA.

*Satyavrata rukmāṅgada-nāṭaka* af Deva bodhi. On it and its author, see Devabodhi.

No. 14021.

*Sadācāra-Śastra.* Comp. by Deva Datta Shastri *(Saśa* or *SaŚa* or, *Sadāca)* (Modern), on it, see SMS Vol. VI, p. 3139; Vol. VII, p. 3761.

Nos. 13082, 13108, 13124, 13146, 13157, 13208, 13221, 19367, 13708, 13803, 13864, 13938, 13941, 14123, 14124, 14133, 14239, 14377, 14664.

*Sadukti Karṇamṛta* of Śrīdharadāsa *(SKM)*. On it and its author, see *Śrīdharadāsa*.

Nos. 13022, 13070, 13079, 13217, 13394, 13405, 13480, 13488, 13522, 13565, 13594, 13603, 13607, 13610, 13639, 13699, 13672, 1?698, 13725, 13740, 13757, 13767, 13785, 13812, 13829, 13831, 13849, 13971, 14015, 14023, 14033, 14035, 14061, 14071, 14106, 14107, 14113, 14127, 14199, 14200, 14211, 14222, 14250, 14284, 14289, 14362, 14392, 14408, 14429, 14432, 14443, 14447, 14481, 14494, 14509, 14512, 14513, 14541, 14545, 14565, 14585, 14599, 14602, 14609, 14616, 14623, 14628, 14639, 14651.

*Sabhā-Taraṅga* of Jagannatha Miśra *(ST or St)*. On it and its author see, Jagannātha Miśra.

Nos. (13208), (13604), (14161), 14439, 14616.

*Sabhārañjanaśataka* of Nilakaṇṭha-Dīkṣita *(Sabha)*. On it and its author, see Nīlakaṇṭha Dīkṣitā.

Nos. 13236, 13398, 13402, 13648, 14142, 14439.

*Sabhyālaṅkaraṇa* of Govindajita *(SG or Sabh)*. On it and its author, see Govindajita.

Nos. 13664, 14036, 14150.

*Samaya-Mātrikā of Kṣemendra (Sam)*. On it and its author, see Kṣmendra.

Nos. 13075, 13173.

*Samayocita-Padya-Ratna Mālikā (Sama)*. (Modern). On it, see SMS Vol. VI, pp. 3139-40; Vol. VII, p. 3762.

Nos. 13053, 13092, 13093, 13109, 13113, 13114, 13115, 13119, 13158, 13162, 13177, 13179, 13202, 13208, 13210, 13221, 13232, 13278, 13281, 13291, 13303, 13397, 13419, 13528, 13613, 13628, 13654, 13693, 13709, 13713, 13762, 13809, 13844, 13866, 13887, 13959, 14019, 14094, 14101, 14133, 14152, 14176, 14209, 14216, 14240, 14252, 14257, 14273, 14503, 14539, 14615, 14621, 14643.

*Sarasvatī-Kaṇṭhābharaṇa* of Bhoja *(Sar)*. On it and its author, see Bhoja.

Nos. 13140, 13142, 13253, 13392, 13417, 13488, 13574, 13660, 13661, 13706, 13742, 13824, 13965, 14016, 14041, 14056, 14060, 14246, 14313, 14444, 14545, 14640.

SAROKA (SUROKA *or* SEROKA). No information. Must have lived in the beginning of the 12th century or earlier.
For the verses attributed to the author are quoted in SkV. For other details, see DCA Vol. II, no. 1754.

No. (13876).

SARVAVIDYĀVINODA. No information. Must have lived at the end of the 15th century, beginning of the 16th century or earlier. For the verses attributed to the author are quoted in PG. For other details, see DCA Vol. II, no. 1765. $CC_1$ 702.

No. (13244).

SARVAVIDYĀVINODA BHAṬṬĀCĀRYA See SARVAVIDYĀVINODA.

*Selections from Classical Sanskrit Literature with English Translation and notes (ScsL)* by J. Brough london 1951. (Modern).

No. 14463.

SĀGARANANDIN. On him, see SMS Vol. I, p. 370. For his illustrative Verses, see *Nāṭakalakṣaṇaratna-kośa.*

*Sāṁkhya Pravacana bhāṣyam of Vijñānabhikṣu ( Bibl Ind ).* On *Sāṁkhya-Sūtra*, no. 4.12.

No. 13396.

*Sāmudrikatilaka* of Durlabha Rāja. On it and its author. See Durlabharāja.

No. 14045.

SĀRAṄGA. See RAṄGA.

*Sāra-Samuccaya [SS(OJ)].* On it, see SMS Vol. I, p. 370; Vol. VII, p. 3763.

Nos. 13081, 13250, 13713, 13869, 14099, 14190, 14270, 14549.

*Sāra-Suktāvali* of Muni Candragaṇi *(SSV).* On it and its author, see Muni Candra gaṇi.

Nos. 13082, 13865, 14503, 14616.

SĀVARṆI. No information. Must have lived in the beginning of the 12th century or earlier. For verses attributed to the author are quoted in SkV.
For other details, see DCA Vol. II, no. 1791.

No. (13251).

*Sāhitya-darpaṇa* of Viśvanāth-Kavi Rāja *(Sah).* On it and its author, see Viśvanātha Kavirāja.

Nos. 13253, 13403, 13406, (13604), 13621, 13757, 13835, 13875, 14016, 14071, 14150, 14227, 14328, 14340, 14493.

SIṀHALAPATI ( -KUNTALPATI). No information. Must have lived in the middle of 13th century or earlier. For the single verse attributed to the author is quoted in JS.
For further details, see DCA Vol. II, no. 1796.

No. (14309).

SUNDARADEVA. On him, see SMS Vol. II, p. 971; Vol. VII, p. 3763. Also see DCA Vol. II, no. 1816.

No. (13765).

SUNDARA PĀṆḌYA. On him, see SMS Vol. I, p. 370; Vol. IV, p. 2097. DCA Vol. II, no. 1817.

SUBANDHU. On him, see SMS Vol. I, p. 370; SMS Vol. III, p. 1549; Vol. VII, p. 3763; also see DCA Vol. II, no. 1819.

Nos. (13176), (14206), (14207).

For his other verses, see his works.

*Subhaṣita - Khaṇḍa* of Gaṇeśa - Bhaṭṭa *(SKG)*. On it see SMS Vol. III, p. 1549; Vol. VII, p. 3763.

No. 13082.

*Subhaṣita-Nīvi*. attributed to Vedāntācārya *(SNI)*. (Modern). On it, see SMS Vol. I, p. 371; Vol. VII, p. 3764.

Nos. 13047, 13730, 13754, 14556, 14570, 14619.

*Subhaṣita-Mañjari*. Comp. by S. Veṅkatarāma Śāstri *(SMa)*. (Modern). On it, see SMS Vol. I, p. 371; Vol. VII, p. 3764.

Nos. 13094, 13515, 13549, 14175, 14248, 14277, 14544.

*Subaṣita-Muktāvali* of Unknown outhorship *(SuM)*. On it, see SMS Vol. I, p. 371; Vol. VII, p. 3764. Also see Appendix I, p. 4370.

Nos. 13162, 13167, 13171, 13322, 13431, 13446, 13490, 13562, 13574, 13612, 13662, 13674, 13775, 13815, 13984, 14108, 14346, 14503.

*Subhaṣita-ratna-Koṣa* of Bhaṭṭa Śrikṛṣṇa *(SK)*. On it and its authors, see Bhaṭṭa Śri Kṛṣṇa.

No. 14109.

*Subhāṣita-ratna-Koṣa* of Vidhyākara *(SKV)*. On it and its author, see Vidhyākara.

Nos. 13022, 13024, 13040, 13080, 13082, 13090, 13101, 13142, 15217, 13223, 13251, 13256, 13279, 13284, 13348, 13443, 13453, 13481, 13488, 13520, 13522, 13544, 13565, 13580, 13621, 13666, 13680, 13682, 13768, 13793, 13799, 13800, 13802, 13812, 13813, 13814, 13821, 13829, 13849, 13876, 13972, 15977, 14034, 14106, 14150, 14156, 14208, 14249, 14250, 14287, 14408, 14432, 14446, 14454, 14481, 14494, 14501, 14509, 14542, 14554, 14595, 14616, 14620.

*Subhāṣita-Ratna-Nidhi (SRN) [T]*. Comp. by W. L. (Modern). See Appendix I, p. 4367.

Nos. 13108, 13182.

*Subhaṣita – Ratna – Bhaṇḍāgāram*. Comp. by Nārāyaṇa Rāma Āchārya *(SR)*. (Modern). On it see SMS Vol. I, pp. 317-72 ; Vol. VII, p. 3764.

Nos. 13025, 13038, 13044, 13051, 13053, 13056, 13061, 13062, 13067, 13068, 13071, 13073, 13074, 13082, 13083, 13087, 13093, 13094, 13099, 13108, 13114, 13115, 13119, 13128, 13133, 13135, 13136, 13137, 13140, 13148, 13154, 13158, 13162, 13166, 13167, 13170, 13171, 13176, 13177, 13180, 13182, 13187, 13188, 13189, 13197, 13201, 13202, 13208, 13216, 13218, 13219, 13221, 13229, 13234, 13251, 13253, 13258, 13259, 13270, 13278, 13280, 13282, 13290, 13300, 13303, 13304, 13324, 13329, 13330, 13332, 13334, 13351, 13353, 13359, 13378, 13403, 13405, 13416, 13425, 13435, 13442, 13450, 13452, 13460, 13463, 13465, 13466, 13473, 13478, 13480, 13481, 13488, 13492, 13497, 13498, 13512, 13515, 13524, 13536, 13545, 13548, 13549, 13554, 13555, 13558, 13560, 13561, 13562, 13563, 13564, 13569, 13574, 13576, 13585; 13589, 13603, 13604, 13610, 13612, 13613, 13621, 15623, 13632, 13635, 13638, 13641, 13643, 13646, 13647, 13653, 13654, 13656, 13657, 13662, 13664, 13665, 13666, 13670, 13671, 13673, 13684, 13686, 13687, 13693, 13698, 12705, 13709, 12713, 13716, 13740, 13741, 13746, 12749, 13753, 13760, 13761, 13766, 13767, 13771, 13773, 13774, 13775, 13778, 13779, 15781, 13789, 13795, 13799, 13801, 13803, 13815, 13818, 13821, 13823, 13827, 13833, 13834, 13835, 13840, 13843, 13849, 13856, 13866, 13869, 13873, 13875, 13888, 13892, 13906, 13915, 13929, 13935, 13943, 13945, 13949, 13953, 13957, 13967, 13970, 13972, 13973, 13975, 13977, 13981, 13986, 13988, 13999, 14002, 14010, 14011, 14012, 14014, 14016, 14032, 14034, 14036, 14037, 14039, 14046, 14051, 14066, 14067, 14071, 14083, 14084, 14088, 14103, 14109, 14116, 14117, 14128, 14129, 14131, 14133, 14136, 14137, 14138, 14141, 14150, 14161, 14162, 14165, 14167, 14178, 14182, 14184, 14185, 14188, 14194, 14196, 14212, 14228, 14229, 14230, 14239, 14244, 14248, 14253, 14266, 14267, 14273, 14277, 14279, 14280, 14283, 14288, 14291, 14292, 14295, 14307, 14308, 14310,

14313, 14318, 14325, 14332, 14334, 14336, 14339, 14340, 14348, 14353, 14355, 14361, 14369, 14389, 14390, 14393, 14394, 14395, 14399, 14403, 14406, 14409, 14416, 14419, 14429, 14431, 14440, 14442, 14446, 14448, 14453, 14454, 14455, 14461, 14463, 14482, 14500, 14503, 14504, 14509, 14526, 14528, 14543, 14546, 14551, 14558, 14560, 14575, 14580, 14592, 14593, 14595, 14606, 14607, 14611, 14612, 14616, 14625, 14629, 14633, 14641, 14644, 14651.

*Subhāṣita-Ratna Māla.* Comp. by K. G. Chiplonkar *(SMR* or *SRM)*. (Modern). On it, see SMS Vol. III, p. 1551 ; Vol. VII, p. 3765.

Nos. 13068, 13073, 13082, 13087, 13092, 13093, 13108, 13114, 13115, 13119, 13140, 13154, 13170, 13171, 13177, 13179, 13182, 13185, 13187, 13188, 13202, 13208, 13232, 13282, 13291, 13314, 13336, 13419, 13445, 13528, 13575, 13613, 13628, 13643, 13654, 13707, 13709, 13887, 13892, 13926, 14116, 14133, 14165, 14178, 14182. 14209, 14216, 14240, 14245, 14252, 14277, 14543, 14580, 14643, 14644.

*Subhāṣita-Ratna-Samuccaya.* Comp. by K. R. Joglekar and V. G. Sant *(SRS)*. (Modern). On it, see SMS Vol. I, p. 372 ; Vol. VII, p. 3766.

Nos. 13073, 13087, 13114, 13115, 12116, 13137, 13182, 13187, 13221, 13300, 13549, 13869, 13955, 14133, 14248, 14277, 14325, 14543, 14644.

*Subhāṣita-Ratnākara,* Comp. by K. S. Bhāṭavaḍekar *(SRK)*. (Modern). On it, see SMS Vol. I, pp. 372-73 ; Vol. VII, p. 3766.

Nos. 13021, 13056, 13068, 13073, 13074, 13082, 12087, 13108, 13114, 13115, 13154, 13158, 13162, 13166, 13170, 13171, 13177, 13180, 13188, 13202, 13208, 13251, 13258, 13270, 13276, 13282, 13330, 13332, 13425, 13445, 13466, 13478, 13498, 13555, 13562, 13570, 13604, 13612, 13613, 13621, 13623, 13670, 13693, 13709, 13943, 13945, 13967, 13977, 13999, 14077, 14109, 14117, 14137, 14161, 14175, 14182, 14185, 14219, 14244, 14248, 14277, 14280, 14291, 14332, 14361, 14369, 14503, 14543, 14580, 14606, 14611, 14612, 14616.

*Subhāṣita Saṃgraha* , as quoted in *BhŚ* or in SkV *(Su)*, see Appendix I, p. 4370.

No. 14503.

*Subhāṣita-Saṁgraha*, comp. by P. M. Pāṇḍya *(SSg)*, (Modern). On it, see SMS Vol. I, p. 373 ; Vol. VII, p. 3766.

Nos. 13056, 13093, 13232, 13303, 13549, 13943, 14133, 14291, 14595.

*Subhāṣita-Saṁgraha* of Manirāma Dīkṣita (ŚSM *or* SSM). (Modern).
Nos. 13821, 14509, 16616.

*Subhāṣitasaṁdoha* of Amitagati *(AS)*. On it and its author, see Amitagati.

Nos. 13041, 13112, 13164, 13356, 13588, 13590, 13592, 13738, 13783, 13787, 13819, 13837, 13925, 13942, 14009, 14145, 14224, 14262, 14274, 14304, 14324, 14407, 14498, 14506, 14534, 14605.

*Subhāṣita-saptaśatī*, comp. by Mangal Dev Shastri *(SSap* or *SSSap)*. (Modern). On it, see SMS Vol. I, p. 373 ; Vol. VII, p. 3767.

Nos. 13111, 13121, 13128, 13332, 13901, 14144, 14223, 14326.

*Subhāṣita-Sāgara*, anonymous, Jainistic *(SSJ)*. MS BORI 424/1899-1915, as quoted in BhŚ as *SS*. On it, see SMS Vol. III, p. 1552 ; Vol. VII, p. 3767.

Nos. 13083, 14152, 14503.

*Subhāṣita-Sāra Samuccaya (SuSS)*. On it, see SMS Vol. II, p. 974; Vol. VII, p. 3767.

Nos. 13664, 13779, 13821, 14004, 14036, 14029, 14083, 14084, 14130, 14163, 14394, 14431, 14453, 14526, 14609.

*Subhāṣita-Sudhā-Nidhi* of Sāyaṇa *(SSSN)*. On it, See SMS Vol. II, p. 974 ; Vol. VII, p. 3767.

Nos. 13039, 13066, 13081, 13083, 13138, 13188, 13202, 13324, 13803, 13888, 13939, 13967, 14102, 14161, 14189.

*Subhāṣita-Sudhā-Bhāṇḍagāra-Ratna*. Comp. by Śivadatta Kaviratna *(SSB* or *SRB)*. ( Modern ), see SSB *or* SRB in Appendix I, p. 4368.

Nos. 13025, 13038, 13044, 13051, 13053, 13056, 13061, 13063, 13067, 13068, 13071, 13073, 13074, 13082, 13083, 13087, 13093, 13094, 13099, 13108, 13114, 13115, 13118, 13119, 13122, 13128, 13130, 13133, 13134, 13135, 13136, 13137, 13140, 13144, 13146, 13148, 13152, 13154, 13158, 13162, 13166, 13167, 13170, 13171, 13174, 13176, 13177, 13180, 13182, 13184, 13187, 13188, 13189, 13197, 13201, 13202, 13208, 13212, 13216, 13218, 13219, 13221, 13222, 13223, 13227, 13229, 13231, 13234, 13251, 13253, 13258, 23259, 13270, 13278, 13280, 13282, 13290, 13300, 13303, 13304,

*Subhāṣita-Sura-Druma* of Keladi Basavappa Nāyaka *(SSD)*. On it, see SMS Vol. I, p. 374; Vol. VII, p. 3768.

Nos. 13082, 13865, 14419, 14456, 14491, 14643.

*Subhāṣita Hārāvalī* of Hari Kavi *(SH)*. On it, see SMS Vol. I, p. 374; Vol. III, pp. 1553-54; Vol. IV, p. 2102; Vol. VII; p. 3768 and its author Hari Kavi.

Nos. 13068, 13082, 13123, 13154. 13166, 13221, 13237, 13251, 13278, 13300, 13338, 13428, 13459, 13492, 13515, 13549, 13553, 13601, 13612, 12613, 13623, 13626, 13643, 13691, 13711, 13713, 13731, 13763, 13766, 13789, 13796, 13803, 13815, 13869, 13888, 13900, 13906, 13943, 13951, 13976, 14022, 14031, 14105, 14126, 14133, 14134, 14184, 14254, 14325, 14364, 14456.

*Subhāṣitārṇava*. Attributed to Śubhāṣa-Candra *(Subh)*. On it, see SMS Vol. I, pp. 374-75, Vol. VII, p. 3769.

Nos. 13048, 13073, 13087, 13109, 13114, 13115, 13119, 13146, 12149, 13151, 13167, 13171, 13188, 13194, 12208, 13218, 13221, 13233. 13368, 13383, 13475, 13543, 13548, 13549, 13550, 13685, 13715, 13766, 13798, 13865, 13927, 13963, 14007, 14031, 14057, 14063, 14119, 14133, 14151, 14152, 14154, 14160, 14263, 14265, 14268, 14273, 14298, 14367.

*Subhāṣitāvalī* of Vallabhadeva *(VS)*. On it and its author, see Vallavadeva.

Nos. 13039, 13051, 13063, 13071, (13073), 13078, 13082, 13095, 13099, 13101, 13108, 13109, 13110, 13119, 13133, 13137, 13150, 13155, 13167, 13176, 13177, 13182, 13188, 13202, 13238, 13251, 13252, 13265, 13324, 13340, 13345, 13362, 13369, 13378, 13450, 13492, 19516-19, 13524, 13541, 13571, 13603, 13610, 13624, 13633, 13636, 13638, 13642, 13646, 13649, 13654, 13670, 13687, 13698, 13702, 13716, 13721, 13734, 13741, 13743, 13766, 13767, 13771, 13772, 13786, 13789, 23796, 13797, 13803, 13852, 13853, 13856, 13869, 13888, 13957, 13967, 13979, 13983, 13999, 14051, 14070, 14071, 14081, 14088, 14096, 14127, 14130, 14154, 14180, 14228, 14244, 14254, 14281, 14282, 14296, 14315, 14333, 14336, 14344, 14345, 14376, 14390, 14394, 14406, 14408, 14431, 14468, 14495, 14517, 14543, 14545, 14546, 14557, 14582, 14587, 14606, 14614, 14616, 14617, 14618, 14627.

SUROKA. See SAROKA.

*Suvṛttatilaka* of Kṣemendra *(SUVṛ)*. On it and its author, see Kṣemendra.

Nos. 13057, 14290.

*Suktimañjari* of Valadeva Upādhyāya. *(Sumuñ)*. (Modern).

Nos. 13225, 13238, 13242, 13258, 13303, 13442, 13494, 13698, 13779, 13780, 14129, 14353.

*Sūkti Muktāvalī* of Bhagadatta Jalhaṇa *(JS)*. On it and its author, see Jalhaṇa.

Nos. 13023, 13068, 13095, 13140, 13186, 13188, 13190, 13195, 13230, (13251), 13290, 13365, 13378, 13405, 13410, 13478, 13481, 13488, 13492, 13546, 13547, 13548, 13549, 13557, 13565, 13566, 13589, 13610, 13621, 13622, 1323, 13638, 13666, 13691, 13700, 13717, 13789, 13801, 13812, 13821, 13825, 13828, 13829, 13849, 13851, 13881, 13906, 13914, 13915, 13936, 13951, 13957, 13967, 13972, 14021, 14022, 14038, 14045, 14083, 14103, 14105, 14126, 14127, 14147, 14150, 14161, 14178, 14182, 14207, 14271, 14283, 14313, 14318, 14361, 14393, 14430, 14431, 14434, 14449, 14452, 14454, 14456, 14467, 14479, 14480, 14509, 14622, 14625.

*Sūkti-muktāvalī* of Somaprabha-Sūri *(Sumu* or *Sūmu)*. On it and its author, see Somaprabha-Sūri.

Nos. 13659, 13863, 14220.

*Sūkti-Muktāvali* (or Harihara Subhāṣita) of Harihara *(SMH)*. On it and its author, see HARIHARA.

Nos. 13043, 13046, 13091, 13160, 13248, 13526, 13559, 13586, 14058, 14085, 14372, 14374, 14379, 14387, 14423, 14518.

*Sūkti Ratna-Hāra* of Sūrya-Kaliṅgarāja *(SRHt)*. On it and its author, see Sūrya-Kaliṅgarāja.

Nos. 13036, 13039, 13065, 13081, 13083, 13094, 13095, 13098, 13109, 13138, 13151, 13155, 13175, 13188, 13202, 13206, 13224, 13228, 13286, 13288, 13293, 13296, 13321, 13324, 13332, 13358, 13361, 13378, 13493, 13511, 13613, 13732, 13796, 13803, 13842, 13888, 13902, 13913, 13918, 13924, 13928, 13939, 13967, 14095, 14102, 14119, 14158, 14161, 14189, 14190, 14203, 14228, 14231, 14236, 14237, 14264, 14313, 14410, 14547, 14606, 14638, 14640.

*Sūkti Śatakam*, comp. by H. Jhā *(SSH)*. (Modern). Also see SMS Vol I, p. 376; Vol. VII, p. 3771.

Nos. 13073, 13108, 13119, 13188, 13332, 13515, 14182, 14606,

*Sūkti-Saṁgraha* of Kavi Rākṣasa *(SSK* or *SSKR)*. On it and its author, see Kavi-Rākṣasa.
Nos. 13056, 13141, 13181, 14644.

*Sūkti-Sahasra* (or *Yukti-Sahasra)*. On it and its author, see SMS Vol. I, p. 376; Vol. VII, p. 3771.
Nos. (14022).

*Sūkti-Sāgara*. MS quoted in *SSKṛp*. See Appendix I, p. 4370.
No. 14044.

*Sūkti-Sudhā*. Comp. by R. S. Pālivala *(SSPr)*. (Modern). On it, see *Sūkti Sudhā* first, in SMS Vol. I, p. 376; Vol. VII, p. 3771.
Nos. 13115, 13291, 13300, 14178.

*Sūkti-Sundara* of Sundaradeva *(SSS)*. On it and its author, see Sundaradeva.
Nos. 13282, 13765, 14002, 14011, 14138, 14183, 14318, 14448.

SURYA-KALIṄGA RĀJA. On him, see SMS Vol. I, p. 375; Vol. VII, p. 3771.
For his compiled verses, see *Sūkti-Ratnahāra*.

*Sūrya-Śataka* of Mayūrakavi. On it and its author, see *Mayūra*.
No. 13774.

SOMADEVA BHAṬṬ. On him, see SMS Vol. I, p. 376; Vol. VII, p. 3771. DCA Vol. II, no. 1852; $CC_1$ 735.
For his verses, see *Kathā-Sarit-Sāgara*.

SOMAPRABHA SŪRI. ( = SOMA-PRABHĀCĀRYA ). On him, see SMS Vol. V, pp. 2608-09, Vol. VII, p. 3771; DCA Vol. II, no. 1856.
For his verses, see *Sūkti-Muktāvali*.

SOMEŚVARA ( SARVAJÑA - SOME-ŚVARA ). No information. Must have lived in the 15th century or earlier, for verses attributed to the author are quoted in SRHt.
For other details, see DCA Vol. II, no. 1857.

*Skanda-Purāṇa (SKP)*. On it, see SMS Vol. I, p. 377.
Nos. 13318, 13435, 13455, 13911, 14338.

*Stutikusumāñjali*. On it and its author, see *Jagaddhara*.
No. 13345.

*Sphuṭaśloka's*. Verses of unknown authorship mentioned as such in *SRK* as its Source for a number of verses quoted therein.
Nos. (13166), (13171), (13180), (13445), (13466), (13705), (13977), (14119), (14175), (14369), (14503), (14543), (14616).

*Smṛticandrikā* of Devaṇṇabhaṭṭa *(SC)*. On it and its author, see Devaṇṇabhaṭṭa.
No. 13336.

*Svapnavāsavadatta* of Bhāsa. On it and its author, see *Bhāsa*.

No. 13132.

SVASTIKA. See MUṢṬIKA.

SVĀMI MĀDHAVĀNANDA. See MĀDHAVĀ NANDA.

HAṀSAVIJAYA-GAṆI. On him, see SMS Vol. I, p. 377; Vol. VII, p. 3771.

For his verses, see *Anyokti-muktāvalī*.

*Haṁsa-Sandeśa of Veṅkaṭanātha*. On it and its author, see *Veṅkaṭanātha (=Śrimad Vedānta Deśika)*.

No. 14499.

HANŪMAT (=ŚHR HANŪMĀN). On him, see SMS Vol. I, p. 377; Vol. III, p. 1557. For other detail, see DCA Vol. 2, no. 1869; $CC_1$ 753.

No. (14022).

For his other verses, see *Hanūmān-nāṭaka*.

*Hanūmān-nāṭaka (HAn)* of *Hanūmat*. On it and its author, see *Hanūmat*.

Nos. 13621, 13999, 14203, 14444.

HARAGAṆA (=HARIGAṆA). No information. Must have lived in the middle of the 14th century or earlier. For verses attributed to the author are quoted in ŚP.

For other details, see DCA Vol. II, no. 1873; $CC_1$ 754, 756.

No. (13633).

HARIKAVI. On him, see Hari in SMS Vol. III, p. 1557; Vol. VII, p. 3772 DCA Vol. 2, no. 1878; $CC_1$ 756. For his verses, see *Subhāṣita-Hārāvali*.

HARIGAṆA *see* HARAGAṆA.

HARI-CANDRA. No information. First years of the 7th century or earlier. The verses is quoted in VS only.

For further details, see DCA Vol. II, no. 1879; $CC_1$ 756.

No. (14482).

HARIBHĀSHKARA (*or* BHĀSKARA IV), on him, see SMS Vol. I, p. 378; Vol. VII, p. 3772; DCA Vol II, no. 1889, $CC_1$ 749.

For his verses, see *Padyāmṛta-taraṅgiṇī*.

*Harivaṁśa-purāṇa*. No. 13385.

*Harivilāsa* of Lolimbarāja. On it and its author, see Lolimbarāja.

No. 13779

HARIHARA. On him, see SMS Vol. III, p. 1557; Vol. VII, p. 3772; DCA Vol. II, no. 1898; $CC_1$ 762.

Nos. (13405), (14318).

For his verses, see *Sukti-Muktavali*.

*Harihara-Subhāṣita*. See *Sūkti-Muktāvali* of *Harihara (SMH)*.

HARṢADEVĀTMAJA VĀKAPATI (= HARIDEVĀTMAJA; Śri *or* VĀKAPATIRĀJA). Probably son of Harṣadeva and Court Poet of King

Yaśovarman, end of the 7th beginning of the 8th century. For the single verse quoted in VS only.

No. (13687).

HARṢAPAṆḌITA. See ŚRI HARṢA.

Nos. (13616), ( 13717 ), (13881), (13889), (14148), (14449).

HASTIPAKA (METHA). See BHARTṚMENṬHA.

*Hitopadeśa* of Nārāyaṇa *(H)*. On it and its author, see Nārāyaṇa.

Nos. 13053, 13119, 13158 (13162), 13177, 13278, 13693, 13698, 13713, 13959, (14133), 14257, 14621.

*History of Sanskrita* - Literature of A. B. Keith. (Modern).

Nos (13387), (13481), (13698), (13740), (13983), (14061).

HEMAVIJAYA. On him, see SMS Vol. VII, p. 3772. For his verses, see *Kathā-Ratnākara*.

HEMĀDRI. On him, see SMS Vol. III, p. 1558. Also see P. V. Kane, the History of Dharmaśāstra, Vol I, pp. 354–9. For his verse, see *Catur-varga Cintāmaṇi*.

# APPENDIX III

## INDEX OF SANSKRIT METRES

*Note :* The following metres, other than, *Anuṣṭubh (=Śloka),* have been used in the verses included in this Volume. These metres have been classified into five groups : *A. Akṣara-cchandas (Sama-catuṣpadī)* or metres having an equal set of syllables in all the four quarters ; *B. Akṣara-cchandas (Ardhasama-catuṣpadī)* or metres having an equal set of syllables in the alternate quarters ; *C. Akṣara-cchandas (Viṣama-catuṣpadī)* or metres having different set of syllables in all the four quarters ; *D. Mātrā-cchandas* or metres governed by the number of syllabic instants (*mātrā*-s) in the quarters ; and *E. Irregular* or *Unidentified*

The metres in group *A* are listed according to the number of syllables to a quarter ; metres in groups *B* and *D* are quoted in the *Devanāgrī* alphabetical order.

*A. AKṢARA - CCHANDAS ( Sama-catuṣpadī )*

(a) *8 Syllables to a quarter*

*Pramāṇikā*

υ—υ/—υ –/υ—

No. 14093.

*Total : 1.*

(b) *11 Syllables to a quarter*

*Indravajrā*

— —υ/— —υ/υ—υ/— —

Nos. 13031, 13356, 13466, 13496, 13502, 13521 (add before the translation : *Indravajrā* metre) 13558, 14013, 14261, 14286, 14341, 14583.

*Total : 12.*

*Upajāti* (*Indravajrā* and *Upendravajrā* or vice versa)

—(υ)—υ/— —υ/υ –υ/ – —

Nos. 13020, 13034, 13059, 13112, 13116, 13119, 13153, 13157, 13183, 13212, 13238, 13239, 13289, 13301, 13308, 13319, 13320, 13323, 13330, 13331, 13333, 13335, 13342, 13345, 13410, 13422, 13440, 13442, 13446, 13479, 13485, 13495, 13500, 13504, 13510, 13235,

13537, 13564, 13567, 13568, 13590, 13600, 13619, 13700, 13734, 13742, 13743, 13733, 13747, 13749, 13751, 13769, 13775, 13781, 13808, 13811, 13822, 13874, 13881, 13971, 14012, 14025, 14036, 14059, 14130, 14134, 14136, 14141, 14149, 14165, 14171, 14240, 14246, 14295, 14308, 14319, 14373, 14402, 14407, 14414, 14421, 14459, 14463, 1449', 14508, 14510, 14520, 14525, 14527, 14534, 14564, 14580, 14613, 14627, 14645.

*Total : 95.*

*Upendravajrā*

◡—◡/— —◡/◡ ◡/— —

Nos. 13158, 13161, 13660, 13668, 13686.

*Total : 5.*

***Dodhaka***

—◡◡/— ◡◡/—◡◡/— —

Nos. 13471, 13473, 14224, 14324.

*Total : 4.*

***Moṭanuka***

— —◡/◡—◡/◡—◡/◡—

No. 13985.

*Total : 1.*

***Rathodhata***

—◡—/◡◡◡/—◡—/◡—

Nos. 13545, 13706, 13738, 13739, 13764, 13806, **13840**, 13841, 13843, 13967, 13969, 13981, 13986, 13988, 13989, 14111, 14184, 14185, 14230, 14427, 14428, 14429, 14430, 14435, 14437, 14438, 14472, 14577, 14635, 14646, 14647.

*Total : 31.*

*Śālinī*

— — —/— —◡/— —◡/— —

Nos. 13019, 13028, 13354, 13601, 13634, 13641, 13656, 13697, 13976, 14273, 14277, 14300, 14484, 14519.

*Total : 14.*

*Svāgatā*

—◡—/◡◡◡/—◡◡/— —

Nos. 13574, 13625, 13778, 13842, 13847, 13957, 14187, 14229, 14266, 14330, 14436, 14471, 14506, 14576.

*Total : 14.*

(c) *12 Syllables to a quarter*

*Upajāṭi* (*Vaṁśastha* and *Indravajrā* or vice versa)

◡(—)—◡/— —◡/◡—◡/◡—◡/

Nos. 14140, 14257, 14354.

*Total : 3.*

*Toṭaka*

◡◡—/◡◡—/◡◡—/◡◡—/

Nos. 13886, 14044, 14241.

*Total : 2.*

*Drutavilambita*

⏑⏑⏑/—⏑⏑/—⏑⏑/—⏑—

Nos. 13063, 13074, 13305, 13571, 13576, 13661, 13662, 13852, 14074.

*Total : 9.*

*Pramitākṣarā*

⏑⏑—/⏑—⏑/⏑⏑—/⏑⏑—/

No. 14085.

*Total : 1.*

*Bhujaṅgaprayāta*

⏑——/⏑——/⏑——/⏑——/

Nos. 13677, 14101, 14256.

*Total : 3.*

*Vaṁśastha*

⏑—⏑/——⏑/⏑—⏑/—⏑—/

Nos. 13033, 13058, 13144, 13148, 13155, 13182, 13192, 13204, 13214, 13307, 13346, 13369, 13395, 13411, 13412, 13437, 13583, 13644, 13657, 13679, 13683, 13684, 13685, 13688, 13717, 13925, 13930, 14064, 74154, 14160, 14371, 14406, 14420.

*Total : 33.*

*Sundarī* see *Drutavilambita.*

*Hariṇapluta* see *Drutavilambita.*

*Sragviṇī*

—⏑—/—⏑—/—⏑—/—⏑—/

Nos. 14225, 14226, 14267.

*Total : 3.*

(d) *13 Syllables to a quarter*

*Praharṣiṇī*

———/⏑⏑⏑/⏑—⏑/—⏑—/—

Nos. 13527, 13692.

*Total : 2.*

*Mañjubhāṣiṇī*

⏑⏑—/⏑—⏑/⏑⏑—/—⏑—/—

(Caesura after the 6th syllable).

No. 13647.

*Total : 1.*

(e) *14 Syllables to a quarter*

*Vasantatilaka* (°*ka*)

——⏑/—⏑⏑/⏑—⏑/⏑—⏑/——

Nos. 13225, 13360, 13443, 13451, 13453, 13484, 13486, 13505, 13520, 13522, 13524, 13525, 13532, 13533, 13536, 13544, 13561, 13606, 13624, 13658, 13690, 13726, 13731, 13783, 13785, 13787, 13835, 13839, 13863, 13876, 13970, 13974, 13975, 13977, 13979, 13987, 14018, 14034, 14038. 14112, 14139, 14148, 14197, 14200, 14214, 14258, 14262, 14282, 14287, 14291, 14296, 14313, 14316, 14323, 14333, 14342, 14343, 14344, 14345, 14346, 14352, 14419, 14464, 14478, 14479, 14482, 14501, 14503, 14505, 14507, 14509, 14526, 14554 14563, 14579, 14585,

14588, 14589, 14590, 14592, 14596, 14607, 14623, 14624, 14642, 14643.

*Total : 86.*

(f) *15 Syllables to a quarter*

*Nandimukhī.* See *Mālinī.*

*Mālinī* (or *Nandimukhī*)

⏑⏑⏑/⏑⏑⏑/— — —/⏑— —/⏑— —/

(Caesura after the 8 syllable).

Nos. 13082, 13164, 13376, 13579, 13649, 13664, 13665 (*add* before the translation : *Mālinī* metre), 13671, 13851, 14046, 14065, 14067, 14068, 14069, 14083, 14121, 14126, 14135, 14156, 14242, 14379, 14393.

*Total : 22.*

(g) *16 Syllables to a quarter*

No instances occur.

(h) *17 Syllables to a quarter*

*Pṛthvī* (or *Vilambitagati*)

⏑—⏑/⏑⏑—/⏑—⏑/⏑ ⏑—/⏑— —/⏑—

(Caesura after the 8th syllable).

Nos. 13394, 13676, 13849, 14125.

*Total : 4.*

*Mandākrānta* (or *Śrīdhara*)

— — —/—⏑⏑/⏑⏑⏑/— —⏑/ — —⏑/— —

(Caesura after the 4th and 10th syllables).

Nos. 13343, 13460, 13481, 13492, 13614, 13630, 13807, 13870, 14007, 14024, 14030, 14042, 14196, 14210, 14274, 14283, 14318, 14461, 14468, 14487, 14499, 14528, 14566, 14586.

*Total : 24.*

*Vilambitagati* see *Pṛthvī.*

*Vṛṣabhaceṣṭita* see *Hariṇī.*

*Śikhariṇī*

⏑— —/— — —/⏑⏑⏑/⏑⏑—/ —⏑⏑/⏑—

(Caesura after the 6th and 17th syllables).

Nos. 13111, 13123, 13133, 13135, 13136, 13139, 13154, 13160 (*add* before the translation : *Śikhariṇī* metre) 13217, 13254, 13259, 13290, 13405, 13406, 13417, 13427, 13654, 13659, 13680, 13682, 13687, 13689, 13753, 13755, 13903, 13906, 14117, 14143, 14150, 14249, 14250, 14254, 14322, 14365, 14368, 14369, 14370, 14375, 14388, 14395, 14398, 14399, 14401, 14405, 14408, 14545.

*Total : 46.*

*Hariṇī* (or *Vṛṣabhaceṣṭita*)

⏑⏑⏑/⏑⏑—/— — —/—⏑—/ ⏑⏑—/⏑—

(Caesura after the 6th and 10th syllables).

Nos. 13057, 13373, 13702, 13853, 13896, 14051, 14070, 14071, 14072, 14073, 14081, 14127, 14145, 14243, 14394, 14542.

*Total : 16.*

(i) *18 Syllable to a quarter*

***Citralekhā***

— — —/—∪∪/ — — —/—∪∪/
— ∪∪/∪— —/

No. 14591.

*Total : 1.*

(j) *19 Syllables to a quarter*

***Śardūlavikrīḍita***

— — —/ ∪∪— /∪—∪ / ∪∪—/
— —∪ / — —∪ /—

(Caesura after the 12th syllable).

Nos. 13022, 13023, 13024, 13025, 13027, 13029 (*add* before the translation : 'Śardūlavikrīḍita metre'), 13030, 13226, 13229, 13344, 13552, 13353, 13362, 13365, 13445, 13447, 13450, 13452, 13461, 13475, 13480, 13488, 13501, 13508, 13529, 13539, 13553, 13560, 13566, 13589, 13594, 13595, 13602, 13603, 13607, 13608, 13609, 13610, 13623, 13632, 13633, 13635, 13636, 13637, 13639, 13691, 13693, 13694, 13727, 13737, 13740, 13765, 13767, 13771, 13779, 13780, 13782, 13788, 13790, 13795, 13797, 13799, 13800, 13801, 13802, 13812, 13813, 13815 (*add* before the translaion : Śardūlavikrīḍita metre), 13816, 13818, 13820, 13824, 13825, 13826, 13830, 13831, 13832, 13834, 13848, 13862, 13865, 13935, 13945, 13972, 13978, 13999, 14000, 14001, 14002, 14003, 14004, 14006, 14009, 14010, 14011, 14015, 14019, 14022, 14023, 14027, 14029, 14031, 14032, 14033, 14035, 14037 (*add* before the translation : 'Śardūlavikrīḍita metre'), 14039, 14040, 14043, 14106, 14107, 14113, 14162, 14163, 14164, 14198, 14207, 14220, 14222, 14260, 14278, 13285, 14290, 14292, 14294, 14306, 14309, 14311, 14315, 14332, 14336, 14340, 14347, 14348, 14353, 14361, 14432, 14442, 14443, 14444, 14445, 14446, 14447, 14449, 14452, 14453, 14455, 14456, 14457, 14462, 14465, 14470, 14476, 14481, 14483, 14485, 14491, 14494, 14496, 14497, 14504, 14513, 14516, 14517, 14523, 14524, 14536, 14548, 14553, 14558, 14559, 14560, 14581, 14587, 14593, 14594, 14597, 14598, 14599, 14602, 14608, 14609, 14611, 14612, 14614, 14616, 14617, 14618, 14625, 13628, 14629, 14630, 14632, 14638, 14639, 14651, 14653.

*Total : 197.*

**(k)** *21 Syllables to a quarter*

*Sragdhara*

— — — / —υ— / —υ υ/ υυυ /
υ— — / υ— — / υ— — /

Nos. 13364, 13462, 13464, 13465, 13483, 13540, 13556, 13618, 13621, 13638, 13698, 13705, 13725, 13741, 13761, 13774 13784, 13789, 13814, 13819, 13821, 13823, 13828, 13829, 13833, 13836, 13837, 13973, 14021, 14105, 14188, 14199, 14211, 14317, 14334, 14362, 14416, 14431, 14448, 14454, 14466, 14480, 14486, 14518, 14550, 14567, 14601, 14603, 14605.

*Total : 49.*

**B.** *AKṢARA-CCHANDAS ( Ardasama-catuṣpadī )*

*Aupacchandasika* ( or *Mālabhāriṇī* )

First and third quarters, 11 syllables each :

υυ—/υυ—/υ—υ/— —

Second and fourth quarters, 12 syllables each :

υυ—/—υυ/—υ - /υ— —/

Nos. 13043, 13061, 13093, 13097, 13257, 13274, 13275, 14541, 14076.

*Total : 9.*

*Puṣpitāgrā*

First and third quarters, 12 syllables each :

υυυ/υυυ/—υ—/υ— —/

Second and third quarters, 13 syllables each :

υυυ/υ - υ/υ—υ/—υ - /—

Nos. 13168, 13245, 13247, 13253, 13266, 13298, 13384, 13581, 13666, 13667, 13672, 13712, 13746, 14089, 14384, 14389, 14392.

*Total : 17.*

*Viyoginī*

First and third quarters, 10 syllables each :

υυ—/υυ—/υ -υ/—

Second and fourth quarters, 11 syllables each :

υυ—/—υυ/ - υ - /υ—

Nos. 13258, 13403, 14053, 14054, 14147, 14159, 14244.

**C.** *MĀTARĀ-CCHANDAS*

*Āryā*

First and third quarters :

3 feet (12 *mātrā*-s) each.

Second quarters :

4 feet (18 *mātrā*-s).

Fourth quarters :

2 feet+one short syllable+$1\frac{1}{2}$ feet (15 *mātrā*-s)

(Feet could be : (υυυυ, or — —, or —υυ, or υυ—, or υ—υ)

Nos. 13029, 13038, 13039, 13040, 13041, 13042, 13060, 13062, 13064, 13083, 13087, 13088, 13095, 13100, 13101, 13107,

13162, 13167, 13170, 13176, 13177, 13223, 13241, 13244, 13246, 13248, 13265, 13267, 13271, 13279, 13280, 13303, 13304, 13339, 13348, 13361, 13372, 13399, 13457, 13458, 13463, 13472, 13477, 13534, 13570, 13573 (*add* before the translation : Āryā metre), 13575, 13577, 13580, 13585, 13586, 13606, 13627, 13631, 13640, 13642, 13646, 13651, 13652, 13669, 13670, 13674, 13704, 13716, 13718, 13766, 13872, 13873, 13877, 13895, 13982, 13960, 13983, 13992, 13993, 13994, 13995, 13996, 13997, 14028, 14045, 14047, 14049, 14052, 14055, 14060, 14061, 14080, 14096, 14122, 14168, 14180, 14181, 14182, 14194, 14201, 14221, 14245, 14280, 14299, 14304, 14314, 14327, 14380, 14382, 14383, 14385, 14386, 13396, 14411, 14413, 14415, 14423, 14424, 14425, 14426, 14440, 14460, 14467, 14477, 14495, 14502, 14540, 14557, 14573, 14582, 14600, 14620, 14641, 14644.

*Total : 130.*

*Āryā-udgiti* see *Udgiti-ārya.*

*Āryā-Upajāti* see *Upagiti-āryā.*

*Āryā-Gīti* see *Giti-āryā.*

*Āryā-mukhacapala* see *Mukhacapala.*

*Udgiti-āryā* (or *Āryā-udgiti*).

First and third quarters 12 *mātrā*-s each.

Second quarters : 15 *mātrā*-s.

Fourth quarters : 18 *mātrā*-s.

(*Mātrā* could be : ( or ᴗᴗ)

Nos. 13021, 13091, 13555, 13980.

*Total : 4.*

*Upagiti-āryā* (*āryā-upagiti*)

First and third quarters : 12 *mātrā*-s each.

Second and fourth quarters 15 *mātrā*-s each.

(*mātrā*-s could be : —or ᴗᴗ)

Nos. 13103, 13499, 13557, 13563, 13770 (in Kuṭṭ (B) *Mukhacapalā-ārya* metre but hypermetre in *d*), 13728, 13827, 14086, 14166, 14179, 14183, 14218, 14279, 14289.

*Total : 14.*

*Gīti-āryā* (or *Āryā-gīti*)

First and third quarters : 12 *mātrā*-s each.

Second and fourth quarters : 18 *mātrā*-s each.

(*Mātrā* could be : (— or ᴗᴗ).

Nos. 13032, 13046, 13092, 13174, 13179, 13254, 13256, 13276, 13282, 13294, 13380, 13673, 13792, 13838, 13887, 13959 (in some texts Āryā metre), 14066, 14302, 14303, 14387, 14391.

*Total : 21.*

*Mukhacapalā-āryā* ( or *Āryā-mukha-capalā* ).

First and third quarters : 12 *mātrā*-s each.

Second quarters : 18 *mātrā*-s.

Fourth quarters : 15 *mātrā*-s.

*Mātrā* could be : ( or ᴗᴗ).

No. 13596.

*Total : 1.*

*Vaitālīya*

First and third quarters : 14 *mātrā*-s each

Second and fourth quarters : 16 *mātrā*-s each.

*Mātrā* could be : ( – or ᴗᴗ).

No. 13663.

*Total : 1.*

E. *IRREGULAR* or *UNIDENTIFIED*

13058 *Vaṁśastha* (quarter *b* defective).

13079 *Āryā* (quarter *a* defective).

13124 *Epic Upajāti* (*Upendravajrā* and *Indravajrā* irregular).

13243 *Aupacchandasika* °*(Kā)* (quarter *b* defective).

13306 *Āryā* (quarter *d* defective).

13372 *Āryā* (quarter *c* defective).

13435 *Upajāti* (*Upendravajrā* and *Indravajrā* defective in *a*).

13670 *Āryā* (In VS *Gīti Āryā*).

13675 *Āryā* (quarter *d* defective).

13681 *Āryā* (quarter *a* defective).

13770 *Upagīti–āryā* (in Kutt ( BI ) *Mukhacapalā* Metre, but hyper-metric in *d* ).

13773 *Āryā* (defective in vidy).

13938 *Epic Upajāti* (quarter *c* and *d* irregular ).

13939 *Epic Upajāti* (quarter *a Indravajrā*, quarter *b Upendravajrā*, quarter *c* irregular and quarter *d* 12 syllabled *Upendravajrā*).

13958 *Āryā* (quarter *d* defective).

14147 *Viyoginī* (quarter *b* hypermetric).

14182 *Āryā* (in SSH, Gīti Āryā).

14193 *Epic (Upajāti* metre *Indravajrā* quarter *b* and *c* irregular and quarter *d* 12 syllabled *Upendravajrā)*.

14235 *Epic Upajāti* quarter *Upendravajrā* and *Indravajrā* (quarter *b* and *c Indravajrā* , quarter *d Upendravajrā* irregular).

14239 *Epic Upajāti (Upendravajrā* and *Indravajrā)*.

14309 *Śārdūlavikrīḍita* (quarter hyper-metric in *c* ).

14312 *Vasantatilakā* (quarter *c* corrupt).

14411 *Āryā* (quarter *c* corrupt).

14412 *Āryā* (corrupt in *a* and *d*).

14574 *Āryā* ( quarter *a*, *b* and *d* defective ).

# APPENDIX IV

## SUBJECT INDEX

D

G

## I

K

## Q

S

# ERRATA

## PRINTING ERRORS

| Page | Verse | Text/Tr. | Line | As Printed | Correction |
|---|---|---|---|---|---|
| 3911 | 13021 | | (d) | वहन्ति | वहंति |
| 3912 | 13022 | Ingall's Tr. | I | Conques | Conquest |
| 3913 | 13026 | Translation | 2 | forget | forge |
| 3913 | 13027 | (अ) | | °viday | °vidyā |
| 3915 | 13036 | (अ) | | °bari | °barī |
| 3919 | 13050 | Rāghavāchārya's | | T.S. Rāghavchārya | T.S. Rāghavā-chārya |
| 3919 | 13050 | Translation | 1 | embodies' | embodied |
| 3922 | 13063 | Translation | 4 | people's | people |
| 3927 | 13086 | (अ) | 2 | (Nos.) | (NGS.) |
| 3932 | 13108 | (अ) | 2 | (a. °gaia) | (a. °gara) |
| 3936 | 13120 | Text | 1 | वस्तेषु | करतेषु |
| 3936 | 13123 | Text | 4 | करमं चिवयित° | करमंचिवमित° |
| 3942 | 13148 | Metre | 6 | Vaiṁsastha | Vaṁśastha |
| 3945 | 13160 | Metre | 6 | | Śikhariṇī metre |
| 3954 | 13197 | Oliver's Tr. | 3 | Weatherest | Wealthiest |
| 3954 | 13198 | (अ) | 3 | cārucārya | cārucaryā |
| 3954 | 13201 | Translation | 4 | (and) | (While) |
| 3956 | 13209 | (अ) | 4 | (Cf. No.) | Cf. No. 13210 |
| 3957 | 13212 | (आ) | 1 | °hītah | °hītuḥ |
| 3960 | 13226 | Text | 1 | प्रेम्नि | प्रेम्णि |
| 3960 | 13226 | | | | Add (a) प्रेम्नि vidy° |
| 3960 | 13226 | (आ) | 1 | Vide | Vidy |
| 3961 | 13229 | Text | 1 | °कुड्मलघुति° | °कुड्मलद्युति° |
| 3964 | 13243 | Translation | 7 | , leave | . Leave |
| 3964 | 13243 | Metre | 6 | °diseka | °dasika |

| Page | Verses | Text/Tr. | Line | As Printed | Correction |
|---|---|---|---|---|---|
| 3967 | 13256 | Ingall's Tr. | 4 | first | fist |
| 3969 | 13266 | आ, (c) (d) | 2,3-4 | Alumn | Almm |
| 3973 | 13283 | Translation | 3 | pramantha | pratimaṇṭha |
| 3978 | 13301 | T. S. Tr. | 6-7 | T. S. Raghava-<br>charya | T. S. Rāghavā-<br>cārya |
| 3986 | 13336 | (आ) | 2 | MādanaPāñjāla | Madanapārijāta |
| 3991 | 13352 | Text | 3 | हृव्यं | हृम्यं |
| 4002 | 13403 | (आ) | 2 | Kāvyan | Kavyān |
| 4005 | 13414 | Translation | 1 | defaecating | defecating |
| 4005 | 13417 | (आ) | 2 | Almu | Almm |
| 4009 | 13435 | Text | 4 | मृतोऽस्ति | मतोऽस्ति |
| 4009 | 13437 | (अ) | 1 | °varṇa | °varṇan |
| 4011 | 13445 | (आ) | 1 | MRS | SRM |
| 4012 | 13447 | Translation | 6 | Skilfullness | Skilfulness |
| 4017 | 13471 | Footnote | 1 | All mixed | delete it |
| 4024 | 13497 | (b) Translation | 4 | should and | and should |
| 4024 | 13496 | (आ) | | °hītaḥ | °hītuḥ |
| 4026 | 13904 | Verses no. | | 13904 | 13504 |
| 4029 | 13521 | Metre | | | read Indravajrā metre |
| 4030 | 13524 | Translation | 7 | with his earth | earth with his |
| 4031 | 13527 | (आ) | | (Karşacit) | (Kasyacit) |
| 4031 | 13529 | (आ) | | Gopulena° | Gokulanā° |
| 4034 | 13539 | Taylor's Tr. | 9 | wildness | mildness |
| 4039 | 13560 | Translation | 5 | (of Gaurī's) | of Gaurī's |
| 4045 | 13584 | Translation | 3 | forecast | forecasts |
| 4052 | 13611 | Translation | 1 | wise a acres | wiseacres |
| 4055 | 13624 | Translation | 6 | (both) | by (both) |
| 4061 | 13643 | (आ) | 1 | (ZDMC) | (ZDMG) |
| 4066 | 13664 | (आ) | 1 | SC 565 | SG. 565 |
| 4066 | 13665 | Metre | | | read Mālinī metre |

| Page | Verses | Text/Tr. | Line | As Printed | Correction |
|---|---|---|---|---|---|
| 4078 | 13710 | (c) | 5 | CNGC | CNG |
| 4078 | 13712 | Translation | 5 | saphari | saphari |
| 4078 | 13713 | (अ) | 5 | Cf. Mm | Cf. Mn |
| 4091 | 13767 | Translation | 1 | Discuss 1 | Discussed |
| 4094 | 13779 | (आ) | 1 | (Lilam°) | (Lolim°) |
| 4099 | 13793 | Ingall's Tr. | 2, 3 | heaven | haven |
| 4100 | 13797 | (आ) | 1 | (Iśanadeva) | (Iśānadeva) |
| 4100<br>4143 | 13799<br>13972 | (अ) | | viddhaśālibhañjikā | vidhaśālab-<br>hañjikā |
| 4102 | 13806 | Text | 2 | सुभ | सुघ् |
| 4104 | 13815 | Metre | | | read Śārdūlavikrīḍita metre |
| 4108 | 13824 | Translation | 6 | pilfers | pilferers |
| 4113 | 13841 | (अ) | 1 | janśrṅg | janśṛṅg |
| 4122 | 13877 | Footnote | 3 | thumble | thumb |
| 4125 | 13892 | Translation | 6 | almane | almanc |
| 4126 | 13896 | (आ) | 1 | Prāṇanarā° | add. Nṛpa° |
| 4138 | 13951 | Verse No. | | 15951 | 13951 |
| 4142 | 13967 | (अ) | | Bhallatśahaka | Bhallataśataka |
| 4147 | 13985 | Metre | | Moṭanukla metre | Moṭaka or Moṭanaka metre |
| 4149 | 13999 | (अ) | 1 | Śṛṅgāratilaka of Kalidāsa | Śṛṅgāratilaka of Kālidāsa |
| 4150 | 14002 | (आ) | 1 | (Candrucūḍa) | (Candracūḍa) |
| 4150 | 14003 | Text | 4 | चुन्वस्या: | धुन्वत्या: |
| 4155 | 14023 | Translation | 4 | breast | (Pārvatī's) breasts |
| 4158 | 14034 | Text | 4 | क्वचिद् शीतरुचि: | क्वचिदशीतरुचि: |
| 4159 | 14036 | Translation | 4 | jassamine | jasamine |
| 4159 | 14037 | Metre | | | Add. Śārdūlavikrīḍita metre |
| 4165 | 14061 | Text | 4 | चान्दनं तरव: | चन्दनतरव: |

# ERRATA

| *Page* | *Verses* | *Text/Tr.* | *Line* | *As Printed* | *Correction* |
|---|---|---|---|---|---|
| 4166 | 14067 | Translation | 6 | elephant with a rose | elephant, a rose |
| 4175 | 14105 | Text | 1 | क्षितिरमरणपरां | क्षितिररमण परां |
| 4176 | 14110 | Text | 1 | प्रपानोद्गारवासितम् | प्रपानोद्गार-वासितम् |
| 4184 | 14145 | Text | 4 | गन्धं | गन्धं |
| 4185 | 14148 | Translation | 4 | thinking. | thinking, |
| 4188 | 14158 | Translation | 2 | fall | fall of |
| 4189 | 14164 | Text | 3 | कुचो | कुचौ |
| 4191 | 14171 | Translation | 1 | acute | astute |
| 4 94 | 14183 | | | oṇatha | Mauni Raṅganātha |
| 4194 | 14183 | | | SSN | SSS |
| 4196 | 14192 | Text | 1 | दातकं | पातकं |
| 4200 | 14210 | (अ) | 5 | Vakrottijiuilā | Vakrokti-jīvita |
| 4201 | 14212 | Text | 1 | राज्यशोमाकरं | राज्यशोभाकरं |
| 4215 | 14270 | Translation | 1 | with | by |
| 4218 | 14283 | Text | 3 | °स्फोति | ०स्फीति |
| | 14283 | | | Vidiy | Vidy |
| 4221 | 14295 | Text | 1 | महानेषु | महानेष |
| 4223 | 14303 | Translation | 7 | avrice | avarice |
| 4224 | 14309 | | 1 | Bhaṇḍarkar | Bhāṇḍārakara |
| 4227 | 14119 | Verse No. | | 13119 | 14319 |
| 4247 | 14399 | Text | 3 | °तेजामनुकुल | °तेजा मनुकुल |
| 4256 | 14433 | Translation | 2 | showed | showered |
| 4260 | 14449 | Translation | 1 | wiping out | wiping |
| 4267 | 14475 | Translation | 3 | (the powder) | (the powder of ) |
| 4279 | 14523 | (from below) | 2 | वार्यमानोऽपि | वार्यमाणोऽपि |
| 4289 | 14559 | Text | 1 | दूरिकृताः | दूरीकृताः |
| 4290 | 14563 | Text | 4 | विसृत्य | विस्मृत्य |
| 4295 | 14584 | Translation | 2 | hightened | heightened |
| 4303 | 14614 | Translation | 6 | (by one and all) | (by one and all) |
| 4304 | 14616 | Translation | 8 | efforts | effort |

# ADDENDA AND CORRIGENDA

## TRANSLATION

| *Page* | *Verse* | |
|---|---|---|
| 3913 | 13027 | line 2, ***add*** 'humming' after 'bees'. |
| 3915 | 13035 | Technical Meaning : An ancillary sentiment, having been strengthened (by another ancillary sentiment) [ lit. having undergone refinement ], joins the chief sentiment (as its subordinate). It thus does maximum good to (i. e. strengthens) the main sentiment. |
| 3938 | 13134 | line 3, ***read*** 'imbibe them himself also.' ***instead of :*** 'inculcate them himself'. |
| 3942 | 13152 | line 3, ***read*** 'fancied' ***instead of :*** 'sought'. |
| 3959 | 13219 | line 2–5, ***read*** 'the ***vṛddhi*** in ***mṛj***, leads to the formation of ***sanmārga*** ***instead of :*** 'in root ***mṛj*** ... meaning purification'. |
| 3960 | 13226 | Translation of the first half : As the secret love of the two youthful lovers came to light and the rogues gained ground all around, their exchange of glances, and (intimale) talk and convertion, that took place daily, came to an end. |
| 3960 | 13227 | line 3, ***add*** 'being seen by' after 'of the fear of '. |
| 3993 | 13362 | line 7, ***add*** 'of money' after 'rob' (others) |
| 4006 | 13418 | lines 1–2, ***add*** 'or holding cow-dung cake (in its mouth)' after '(to its mouth)' |
| 4014 | 13456 | line 2, ***add*** 'fault of ' after 'his' |
| 4025 | 13502 | line 4, ***add*** 'or charcoal' after 'pile' |
| 4028 | 13515 | line 4, ***read*** 'and those' ***instead of :*** 'but' |
| 4041 | 13567 | Footnote 1, ***add*** 'plant' after 'sacred' |
| 4061 | 13642 | line 1, *read* 'The speaker who cannot distinctly pronounce with his mouth' *instead of :* 'One who cannot distinctly pronounce'. |
| 4067 | 13666 | line 2, ***add*** [ wooden beams ] after (lit. quarters)' |
| 4074 | 13694 | lines 7–8, better *read* 'I do not have them. You may have *Morva* flowers now.' ***instead of :*** 'They do not belong...***Morva*** (flowers). |
| 4090 | 13762 | line 7, ***read*** 'spirits' ***instead of :*** 'beings' |

| *Page* | *Verses* | |
|---|---|---|
| 4092 | 13771 | line 9, *add* 'her' after 'of' |
| 4098 | 13792 | lines 10–11, *read* 'untieing, the knot of beloveds' ('lower garment') *instead of :* 'removing the beloved's (undergarment)'. |
| 4103 | 13809 | lines 1–2, *read* 'eye or ear or phelgm etc.' *instead of :* 'eye, ear and phelgm etc.' |
| 4107 | 13823 | lines 2–3, *read* 'that have arrived from the jungle of the massive rocks of the Malaya mount' *instead of :* 'set in on ... Malaya mount' |
| 4108 | 13823 | line 2, *read* 'very gently moving' *instead of :* 'sparse floating' |
| 4124 | 13886 | lines 1–2 *read* 'your might (lit. arms) and luck'. It is a feat that ensues from the affluence and good luck of your sister'. *instead of :* 'the might (lit. fortunc) of......your sister'. |
| 4134 | 13936 | line 1–4, *read* 'Four sons were born to him like the four arms of Viṣṇu. They were well-versed in polity and were invested with valour and grace'. *instead of :* 'Four sons were born to him. They were ... like four arms of Viṣṇu'. |
| 4138 | 13951 | (Printed as 15951) line 2, *read* 'sex act, the fifth', *instead of :* 'amorous act'. |
| 4142 | 13967 | line 1, *read* 'on' *instead of :* 'around' |
| 4145 | 13979 | line 1, *read* 'O simple faun' *instead of :* 'O foolish hare' |
| 4194 | 14181 | line 1, *read* 'you. The' *instead of :* 'you, the' |
| 4196 | 14192 | line 4, *read* 'responsibility' *instead of :* 'duty' |
| 4204 | 14223 | line 1–3, *read* '(Noble) conduct is a fragrant and lovely flower of the tree of man.' *instead of :* 'The conduct...flower'. |
| 4257 | 14440 | lines 4–5, *read* 'what do you think to be hotter of the too' *instead of :* 'what else do you ... these two'. |
| 4271 | 14493 | lines 2–3, *read* '(caused by) the sun of the summer of sorrow' *instead of :* 'of the heat of the summer of sorrow'. |
| 4278 | 14518 | line 12, *read* 'roaming in the four oceans', *instead of :* 'in the form of four oceans'. |
| 4286 | 14548 | line 8, *read* 'coronation' *instead of :* 'bath' |
| 4305 | 14621 | line 4, *add* 'in it' after 'fire' |
| 4305 | 14622 | line 2, *add* '/thread' after 'virtue' |
| 4307 | 14630 | line 5, *read* 'in' *instead of :* 'on' |
| 4313 | 14640 | line 9, *read* 'the virtues of his conduct' *instead of :* 'his conduct and virtues'. |

## The Work Contemplated

The *Mahāsubhāṣitasaṁgraha* project is the second big project after the famed *Vedic Word-Concordance* project undertaken by the V.V. Research Institute. In its preparation, an earnest endeavour has been made to collect, classify, edit critically with detailed references and text-comparative data, translate into English, arrange and present in the *Devanāgarī* alphabetical order the wise sayings of metrical composition and the entertaining verses of poetic fascination in Sanskrit as available in India and also in 'Greater India' comprising the countries like Tibet, Sri Lanka, Burma, Thailand, Cambodia, Indonesia, Laos, etc. where Sanskrit literature along with Indian civilization and culture had spread in early times. Further a complete list of Bibliography and various Indices appended to the volumes enhance the reference-value of the work as a literary source in the domain of socio-cultural history of India. The project when completed would certainly be a landmark in the history of Sanskrit studies in modern times with a particular reference to the field of *Subhāṣita* section of Sanskrit literature.

## The Work Completed

Out of the expected 20 volumes, the Institute, had brought out Vol. I (pp. 592) in 1974, Vol. II (pp. 616) in 1976, Vol. III (pp. 576) in 1977, Vol IV (pp. 584) in 1980, Vol. V (pp. 510) in 1981, Vol. VI (pp. 592) in 1987 and Vol. VII (pp. 688) in 1999. The present volume VIII incorporates in 758 pages, 1635 verses raising the total number of verses so far treated in the first eight volumes to 14653 covering all the verses beginning from "अ" to "छे" in the *Devanāgarī* alphabetical order.

## The Compiler

Born in 1909 at Krakow (Poland), brought up and educated there, Professor Ludwik Sternbach was an Indologist of international repute and prolific author of a number of books and research papers. He served, with distinction, the Jegellonian University at Krakow (1937-38); the Bharatiya Vidya Bhavan, Bombay (1940-46); the UNO at Paris, Geneva and New York (1947-70); the University of Sorbonne Nouvelle, Paris (1970-72); and the Collége de France, Paris (1972-76). He was the Founder-Secretary-General of the International Association of Sanskrit Studies. He passed away, at Paris, on 25.03.1981. He remained unmarried throughout his life. (For further details, see 'In Memoriam' prefixed to Volume V, pp. xi-xiii).